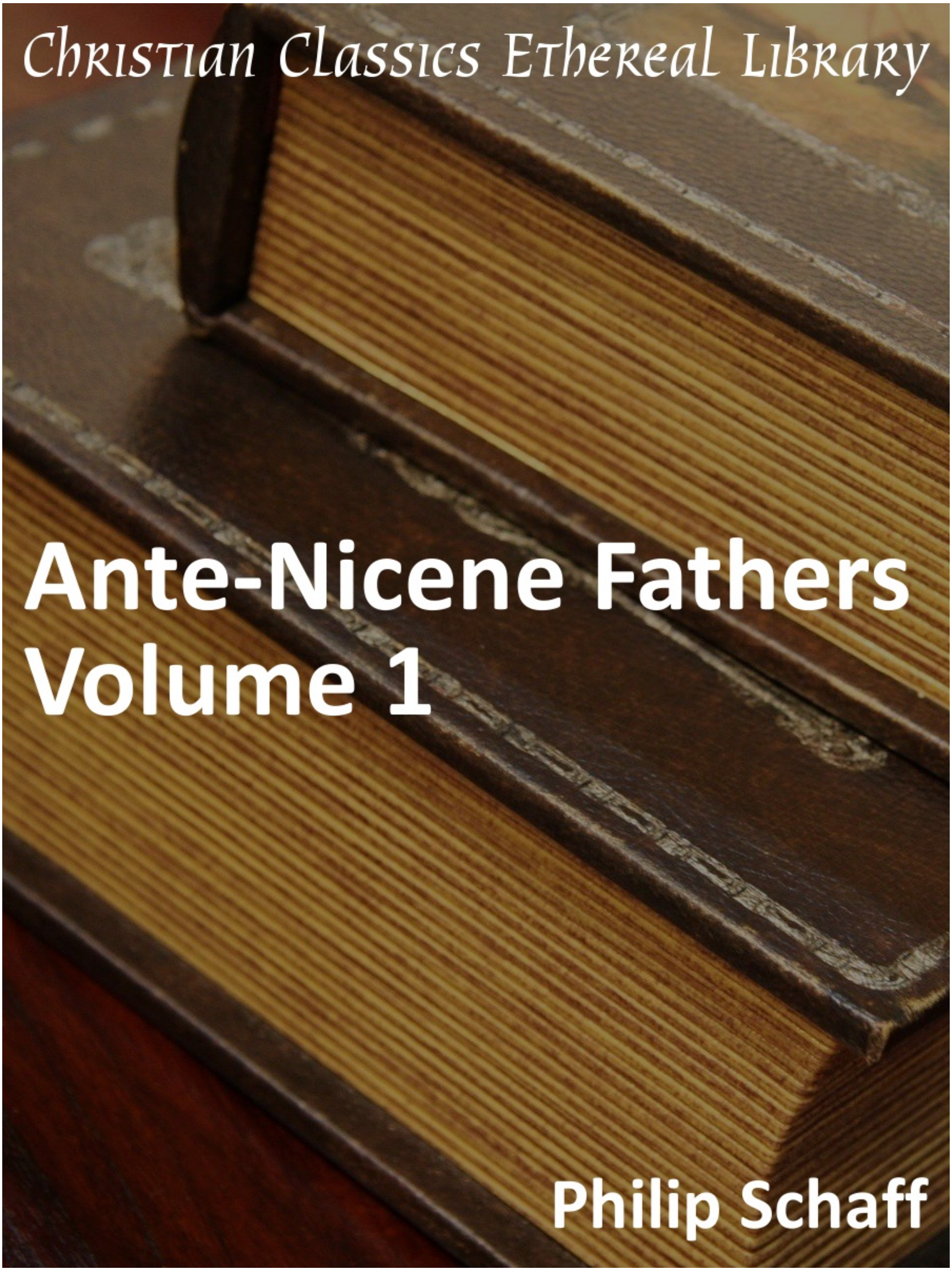

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Ante-Nicene Fathers
Volume 1

Philip Schaff

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Description: Originally printed in 1885, the ten-volume set, *Ante-Nicene Fathers*, brings together the work of early Christian thinkers. In particular, it brings together the writings of the early Church fathers prior to the fourth century Nicene Creed. These volumes are noteworthy for their inclusion of entire texts, and not simply fragments or excerpts from these great writings. The translations are fairly literal, providing both readers and scholars with a good approximation of the originals. This particular volume contains works by St. Clement, Mathetes, St. Polycarp, St. Ignatius, Barnabas, St. Papias, St. Justin Martyr, and St. Irenaeus. These writings were heavily influential on the early Church, and for good reason, as they are inspirational and encouraging. These volumes also come with many useful notes, providing the reader with new levels of understanding. Overall, *Ante-Nicene Fathers*, or any part of it, is a welcome addition to one's reading list.
Tim Perrine
CCEL Staff Writer

Subjects: Christianity
Early Christian Literature. Fathers of the Church, etc.

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ANTE-NICENE FATHERS

Volume 1

The Apostolic Fathers, Justin Martyr, Irenaeus

Edited by

Alexander Roberts, D.D.

&

James Donaldson, LL.D.

revised and chronologically arranged, with brief

prefaces and occasional notes by

A. Cleveland Coxe, D.D.

PREFACE.

This volume, containing the equivalent of three volumes of the Edinburgh series of the Ante-Nicene Fathers, will be found a library somewhat complete in itself. The Apostolic Fathers and those associated with them in the third generation, are here placed together in a handbook, which, with the inestimable Scriptures, supplies a succinct autobiography of the Spouse of Christ for the first two centuries. No Christian scholar has ever before possessed, in faithful versions of such compact form, a supplement so essential to the right understanding of the New Testament itself. It is a volume indispensable to all scholars, and to every library, private or public, in this country.

The American Editor has performed the humble task of ushering these works into American use, with scanty contributions of his own. Such was the understanding with the public: they were to be presented with the Edinburgh series, free from appreciable colour or alloy. His duty was (1) to give historic arrangement to the confused mass of the original series; (2) to supply, in continuity, such brief introductory notices as might slightly popularize what was apparently meant for scholars only, in the introductions of the translators; (3) to supply a few deficiencies by short notes and references; (4) to add such references to Scripture, or to authors of general repute, as might lend additional aid to students, without clogging or overlaying the comments of the translators; and (5) to note such corruptions or distortions of Patristic testimony as have been circulated, in the spirit of the forged Decretals, by those who carry on the old imposture by means essentially equivalent. Too long have they been allowed to speak to the popular mind as if the Fathers were their own; while, to every candid reader, it must be evident that, alike, the testimony, the arguments, and the silence of the Ante-Nicene writers confound all attempts to identify the ecclesiastical establishment of "the Holy Roman Empire," with "the Holy Catholic Church" of the ancient creeds.

In performing this task, under the pressure of a virtual obligation to issue the first volume in the first month of the new year, the Editor has relied upon the kindly aid of an able friend, as typographical corrector of the Edinburgh sheets. It is only necessary to add, that he has bracketed all his own notes, so as to assume the responsibility for them; but his introductions are so separated from those of the translators, that, after the first instance, he has not thought it requisite to suffix his initials to these brief contributions. He regrets that the most important volume of the series is necessarily the experimental one, and comes out under disadvantages from which it may be expected that succeeding issues will be free. May the Lord God of our Fathers bless the undertaking to all my fellow-Christians, and make good to them the promise which was once felicitously chosen for the motto of a similar series of publications: "Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."

A. C. C.

January, 6, 1885.

N.B.—The following advertisement of the original editors will be useful here:—

vi The Ante-Nicene Christian Library is meant to comprise translations into English of all the extant works of the Fathers down to the date of the first General Council held at Nice in a.d. 325. The sole provisional exception is that of the more bulky writings of Origen. It is intended at present only to embrace in the scheme the *Contra Celsum* and the *De Principiis* of that voluminous author; but the whole of his works will be included should the undertaking prove successful.

The present volume has been translated by the Editors.[1] Their object has been to place the English reader as nearly as possible on a footing of equality with those who are able to read the original. With this view they have for the most part leaned towards literal exactness; and wherever any considerable departure from this has been made, a *verbatim* rendering has been given at the foot of the page. Brief introductory notices have been prefixed, and short notes inserted, to indicate varieties of reading, specify references, or elucidate any obscurity which seemed to exist in the text.

Edinburgh, 1867.

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[1] This refers to the first volume only of the original series.

Introductory Notice

vii [a.d. 100–200.] The Apostolic Fathers are here understood as filling up the second century of our era. Irenæus, it is true, is rather of the sub-apostolic period; but, as the disciple of Polycarp, he ought not to be dissociated from that Father's company. We thus find ourselves conducted, by this goodly fellowship of witnesses, from the times of the apostles to those of Tertullian, from the martyrs of the second persecution to those of the sixth. Those were times of heroism, not of words; an age, not of writers, but of soldiers; not of talkers, but of sufferers. Curiosity is baffled, but faith and love are fed by these scanty relics of primitive antiquity. Yet may we well be grateful for what we have. These writings come down to us as the earliest response of converted nations to the testimony of Jesus. They are primary evidences of the Canon and the credibility of the New Testament. Disappointment may be the first emotion of the student who comes down from the mount where he has dwelt in the tabernacles of evangelists and apostles: for these disciples are confessedly inferior to the masters; they speak with the voices of infirm and fallible men, and not like the New Testament writers, with the fiery tongues of the Holy Ghost. Yet the thoughtful and loving spirit soon learns their exceeding value. For who does not close the records of St. Luke with longing; to get at least a glimpse of the further history of the progress of the Gospel? What of the Church when its founders were fallen asleep? Was the Good Shepherd "always" with His little flock, according to His promise? Was the Blessed Comforter felt in His presence amid the fires of persecution? Was the Spirit of Truth really able to guide the faithful into all truth, and to keep them in the truth?

And what had become of the disciples who were the first-fruits of the apostolic ministry? St. Paul had said, "The same commit thou to faithful men, who shall be *able to teach others also.*" How was this injunction realized? St. Peter's touching words come to mind, "I will endeavour that ye may be able after my decease to have these things always in remembrance." Was this endeavour successfully carried out? To these natural and pious inquiries, the Apostolic Fathers, though we have a few specimens only of their fidelity, give an emphatic reply. If the cold-hearted and critical find no charm in the simple, childlike faith which they exhibit, ennobled though it be by heroic devotion to the Master, we need not marvel. Such would probably object: "They teach me nothing; I do not relish their multiplied citations from Scripture." The answer is, "If you are familiar with Scripture, you owe it largely to these primitive witnesses to its Canon and its spirit. By their testimony we detect what is spurious, and we identify what is real. Is it nothing to find that your Bible is their Bible, your faith their faith, your Saviour their Saviour, your God their God?" Let us reflect also, that, when copies of the entire Scriptures were rare and costly, these citations were "words fitly spoken,—apples of gold in pictures of silver." We are taught by them also that they obeyed the apostle's precept, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing," etc. Thus they reflect the apostolic care that men should be raised up able to teach others also.

Their very mistakes enable us to attach a higher value to the superiority of inspired writers. They were not wiser than the naturalists of their day who taught them the history of the Phœnix and other fables; but nothing of this sort is found in Scripture. The Fathers are inferior in kind as well as in degree; yet their words are lingering echoes of those whose words were spoken "as the Spirit gave them utterance." They are monuments of the power of the Gospel. They were made out of such material as St. Paul describes when he says, "Such were some of you." But for Christ, they would have been worshippers of personified Lust and Hate, and of every crime. They would have lived for "bread and circus-shows." Yet to the contemporaries of a Juvenal they taught the Decalogue and the Sermon on the Mount. Among such beasts in human form they reared the sacred home; they created the Christian family; they gave new and holy meanings to the names of wife and mother; they imparted ideas unknown before of the dignity of man as man; they infused an atmosphere of benevolence and love; they bestowed the elements of liberty chastened by law; they sanctified human society by proclaiming the universal brotherhood of redeemed man. As we read the Apostolic Fathers, we comprehend, in short, the meaning of St. Paul when he said prophetically, what men were slow to believe, "The foolishness of God is wiser than men; and the weakness of God is stronger than men … But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

A. C. C.

December, 1884.

Clement of Rome

Introductory Note to the First Epistle of Clement to the Corinthians

1

[a.d. 30–100.] Clement was probably a Gentile and a Roman. He seems to have been at Philippi with St. Paul (a.d. 57) when that first-born of the Western churches was passing through great trials of faith. There, with holy women and others, he ministered to the apostle and to the saints. As this city was a Roman colony, we need not inquire how a Roman happened to be there. He was possibly in some public service, and it is not improbable that he had visited Corinth in those days. From the apostle, and his companion, St. Luke, he had no doubt learned the use of the Septuagint, in which his knowledge of the Greek tongue soon rendered him an adept. His copy of that version, however, does not always agree with the Received Text, as the reader will perceive.

A co-presbyter with Linus and Cletus, he succeeded them in the government of the Roman Church. I have reluctantly adopted the opinion that his Epistle was written near the close of his life, and not just after the persecution of Nero. It is not improbable that Linus and Cletus both perished in that fiery trial, and that Clement's immediate succession to their work and place occasions the chronological difficulties of the period. After the death of the apostles, for the Roman imprisonment and martyrdom of St. Peter seem historical, Clement was the natural representative of St. Paul, and even of his companion, the "apostle of the circumcision;" and naturally he wrote the Epistle in the name of the local church, when brethren looked to them for advice. St. John, no doubt, was still surviving at Patmos or in Ephesus; but the Philippians, whose intercourse with Rome is attested by the visit of Epaphroditus, looked naturally to the surviving friends of their great founder; nor was the aged apostle in the East equally accessible. All roads pointed towards the Imperial City, and started from its *Milliarium Aureum*. But, though Clement doubtless wrote the letter, he conceals his own name, and puts forth the brethren, who seem to have met in council, and sent a brotherly delegation (Chap. lix.). The entire absence of the spirit of Diotrephes (3 John 9), and the close accordance of the Epistle, in humility and meekness, with that of St. Peter (1 Pet. v. 1–5), are noteworthy features. The whole will be found animated with the loving and faithful spirit of St. Paul's dear Philippians, among whom the writer had learned the Gospel.

Clement fell asleep, probably soon after he despatched his letter. It is the legacy of one who reflects the apostolic age in all the beauty and evangelical truth which were the first-fruits of the Spirit's presence with the Church. He shares with others the aureole of glory attributed by St. Paul (Phil. iv. 3), "His name is in the Book of Life."

The plan of this publication does not permit the restoration, in this volume, of the recently discovered portions of his work. It is the purpose of the editor to present this, however, with other recently discovered relics of primitive antiquity, in a supplementary volume, should the undertaking meet with sufficient encouragement. The so-called second Epistle of Clement is now known to be the work of another, and has been relegated to another place in this series.

2

The following is the Introductory Notice of the original editors and translators, Drs. Roberts and Donaldson:—

The first Epistle, bearing the name of Clement, has been preserved to us in a single manuscript only. Though very frequently referred to by ancient Christian writers, it remained unknown to the scholars of Western Europe until happily discovered in the Alexandrian manuscript. This ms. of the Sacred Scriptures (known and generally referred to as Codex A) was presented in 1628 by Cyril, Patriarch of Constantinople, to Charles I., and is now preserved in the British Museum. Subjoined to the books of the New Testament contained in it, there are two writings described as the Epistles of one Clement. Of these, that now before us is the first. It is tolerably perfect, but there are many slight *lacunæ*, or gaps, in the ms., and one whole leaf is supposed to have been lost towards the close. These *lacunæ*, however, so numerous in some chapters, do not generally extend beyond a word or syllable, and can for the most part be easily supplied.

Who the Clement was to whom these writings are ascribed, cannot with absolute certainty be determined. The general opinion is, that he is the same as the person of that name referred to by St. Paul (Phil. iv. 3). The writings themselves contain no statement as to their author. The first, and by far the longer of them, simply purports to have been written in the name of the Church at Rome to the Church at Corinth. But in the catalogue of contents prefixed to the ms. they are both plainly attributed to one Clement; and the judgment of most scholars is, that, in regard to the first Epistle at least, this statement is correct, and that it is to be regarded as an authentic production of the friend and fellow-worker of St. Paul. This belief may be traced to an early period in the history of the Church. It is found in the writings of Eusebius (*Hist. Eccl.*, iii. 15), of Origen (*Comm. in Joan.*, i. 29), and others. The internal evidence also tends to support this opinion. The doctrine, style, and manner of thought are all in accordance with it; so that, although, as has been said, positive certainty cannot be reached on the subject, we may with great probability conclude that we have in this Epistle a composition of that Clement who is known to us from Scripture as having been an associate of the great apostle.

The date of this Epistle has been the subject of considerable controversy. It is clear from the writing itself that it was composed soon after some persecution (chap. i.) which the Roman Church had endured; and the only question is, whether we are to fix upon the persecution under Nero or Domitian. If the former, the date will be about the year 68; if the latter, we must place it towards the close of the first century or the beginning of the second. We possess no external aid to the settlement of this question. The lists of early Roman bishops are in hopeless confusion, some making Clement the immediate successor of St.

Peter, others placing Linus, and others still Linus and Anacletus, between him and the apostle. The internal evidence, again, leaves the matter doubtful, though it has been strongly pressed on both sides. The probability seems, on the whole, to be in favour of the Domitian period, so that the Epistle may be dated about a.d. 97.

This Epistle was held in very great esteem by the early Church. The account given of it by Eusebius (*Hist. Eccl.*, iii. 16) is as follows: "There is one acknowledged Epistle of this Clement (whom he has just identified with the friend of St. Paul), great and admirable, which he wrote in the name of the Church of Rome to the Church at Corinth, sedition having then arisen in the latter Church. We are aware that this Epistle has been publicly read in very many churches both in old times, and also in our own day." The Epistle before us thus appears to have been read in numerous churches, as being almost on a level with the canonical writings. And its place in the Alexandrian ms., immediately after the inspired books, is in harmony with the position thus assigned it in the primitive Church. There does indeed appear a great difference between it and the inspired writings in many respects, such as the fanciful use sometimes made of Old-Testament statements, the fabulous stories which are accepted by its author, and the general diffuseness and feebleness of style by which it is distinguished. But the high tone of evangelical truth which pervades it, the simple and 3
earnest appeals which it makes to the heart and conscience, and the anxiety which its writer so constantly shows to promote the best interests of the Church of Christ, still impart an undying charm to this precious relic of later apostolic times.

[N.B.—A sufficient guide to the recent literature of the Clementine mss. and discoveries may be found in *The Princeton Review*, 1877, p. 325, also in Bishop Wordsworth's succinct but learned *Church History to the Council of Nicæa*, p. 84. The invaluable edition of the *Patres Apostolici*, by Jacobson (Oxford, 1840), with a critical text and rich *prolegomena* and annotations, cannot be dispensed with by any Patristic inquirer. A. C. C.]

4

The First Epistle of Clement to the Corinthians[1]

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[1] In the only known ms. of this Epistle, the title is thus given at the close.

Chapter I.—The salutation. Praise of the Corinthians before the breaking forth of schism among them.

The Church of God which sojourns at Rome, to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.

Owing, dear brethren, to the sudden and successive calamitous events which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us;[2] and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury.[3] For who ever dwelt even for a short time among you, and did not find your faith to be as fruitful of virtue as it was firmly established?[4] Who did not admire the sobriety and moderation of your godliness in Christ? Who did not proclaim the magnificence of your habitual hospitality? And who did not rejoice over your perfect and well-grounded knowledge? For ye did all things without respect of persons, and walked in the commandments of God, being obedient to those who had the rule over you, and giving all fitting honour to the presbyters among you. Ye enjoined young men to be of a sober and serious mind; ye instructed your wives to do all things with a blameless, becoming, and pure conscience, loving their husbands as in duty bound; and ye taught them that, living in the rule of obedience, they should manage their household affairs becomingly, and be in every respect marked by discretion.

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[2] [Note the fact that the Corinthians *asked* this of their brethren, the personal friends of their apostle St. Paul. Clement's own name does not appear in this Epistle.]

[3] Literally, "is greatly blasphemed."

[4] Literally, "did not prove your all-virtuous and firm faith."

Chapter II.—Praise of the Corinthians continued.

Moreover, ye were all distinguished by humility, and were in no respect puffed up with pride, but yielded obedience rather than extorted it,[5] and were more willing to give than to receive.[6] Content with the provision which God had made for you, and carefully attending to His words, ye were inwardly filled[7] with His doctrine, and His sufferings were before your eyes. Thus a profound and abundant peace was given to you all, and ye had an insatiable desire for doing good, while a full outpouring of the Holy Spirit was upon you all. Full of holy designs, ye did, with true earnestness of mind and a godly confidence, stretch forth your hands to God Almighty, beseeching Him to be merciful unto you, if ye had been guilty of any involuntary transgression. Day and night ye were anxious for the whole brotherhood,[8] that the number of God's elect might be saved with mercy and a good conscience.[9] Ye were sincere and uncorrupted, and forgetful of injuries between one another. Every kind of faction and schism was abominable in your sight. Ye mourned over the transgressions of your neighbours: their deficiencies you deemed your own. Ye never grudged any act of kindness, being "ready to every good work."[10] Adorned by a thoroughly virtuous and religious life, ye did all things in the fear of God. The commandments and ordinances of the Lord were written upon the tablets of your hearts.[11]

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[5] Eph. v. 21; 1 Pet. v. 5.

[6] Acts xx. 35.

[7] Literally, "ye embraced it in your bowels." [Concerning the complaints of Photius (ninth century) against Clement, see Bull's *Defensio Fidei Nicœnæ, Works*, vol. v. p. 132.]

[8] 1 Pet. ii. 17.

[9] So, in the ms., but many have suspected that the text is here corrupt. Perhaps the best emendation is that which substitutes συναισθήσεως, "compassion," for συνειδήσεως, "conscience."

[10] Tit. iii. 1.

[11] Prov. vii. 3.

Chapter III.—The sad state of the Corinthian church after sedition arose in it from envy and emulation.

Every kind of honour and happiness[12] was bestowed upon you, and then was fulfilled that which is written, "My beloved did eat and drink, and was enlarged and became fat, and kicked."[13] Hence flowed emulation and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honoured, those of no reputation against such as were renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and is become blind in His faith,[14] neither walks in the ordinances of His appointment, nor acts a part becoming a Christian,[15] but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world.[16] 6

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[12] Literally, "enlargement"

[13] Deut. xxxii. 15.

[14] It seems necessary to refer αὐτοῦ to *God*, in opposition to the translation given by Abp. Wake and others.

[15] Literally, "Christ;" comp. 2 Cor. i. 21, Eph. iv. 20.

[16] Wisdom ii. 24.

Chapter IV.—Many evils have already flowed from this source in ancient times.

For thus it is written: "And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is thy countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him."[17] Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother.[18] Envy made Joseph be persecuted unto death, and to come into bondage.[19] Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, "Who made thee a judge or a ruler over us? wilt thou kill me, as thou didst kill the Egyptian yesterday?"[20] On account of envy, Aaron and Miriam had to make their abode without the camp.[21] Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God's servant Moses.[22] Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel.[23]

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[17] Gen. iv. 3–8. The writer here, as always, follows the reading of the Septuagint, which in this passage both alters and adds to the Hebrew text. We have given the rendering approved by the best critics; but some prefer to translate, as in our English version, "unto thee shall be his desire, and thou shalt rule over him." See, for an ancient explanation of the passage, Irenæus, *Adv. Hær.*, iv. 18, 3.

[18] Gen. xxvii. 41, etc.

[19] Gen. xxxvii.

[20] Ex. ii. 14.

[21] Num. xii. 14, 15. [In our copies of the Septuagint this is not affirmed of Aaron.]

[22] Num. xvi. 33.

[23] 1 Kings xviii. 8, etc.

Chapter V.—No less evils have arisen from the same source in the most recent times. The martyrdom of Peter and Paul.

But not to dwell upon ancient examples, let us come to the most recent spiritual heroes.[24] Let us take the noble examples furnished in our own generation. Through envy and jealousy, the greatest and most righteous pillars [of the Church] have been persecuted and put to death.[25] Let us set before our eyes the illustrious[26] apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity,[27] compelled[28] to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west,[29] and suffered martyrdom under the prefects.[30] Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.

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[24] Literally, "those who have been athletes."

[25] Some fill up the *lacuna* here found in the ms. so as to read, "have come to a grievous death."

[26] Literally, "good." [The martyrdom of St. Peter is all that is thus connected with his arrival in Rome. His numerous labours were restricted to the Circumcision.]

[27] *Seven* imprisonments of St. Paul are not referred to in Scripture.

[28] Archbishop Wake here reads "scourged." We have followed the most recent critics in filling up the numerous *lacunæ* in this chapter.

[29] Some think *Rome*, others *Spain*, and others even *Britain*, to be here referred to. [See note at end.]

[30] That is, under Tigellinus and Sabinus, in the last year of the Emperor Nero; but some think Helius and Polycletus are referred to; and others, both here and in the preceding sentence, regard the words as denoting simply the *witness* borne by Peter and Paul to the truth of the gospel before the rulers of the earth.

Chapter VI.—Continuation. Several other martyrs.

To these men who spent their lives in the practice of holiness, there is to be added a great multitude of the elect, who, having through envy endured many indignities and tortures, furnished us with a most excellent example. Through envy, those women, the Danaids[31] and Dircæ, being persecuted, after they had suffered terrible and unspeakable torments, finished the course of their faith with stedfastness,[32] and though weak in body, received a noble reward. Envy has alienated wives from their husbands, and changed that saying of our father Adam, “This is now bone of my bones, and flesh of my flesh.”[33] Envy and strife have overthrown great cities and rooted up mighty nations.

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[31] Some suppose these to have been the names of two eminent female martyrs under Nero; others regard the clause as an interpolation. [Many ingenious conjectures might be cited; but see Jacobson’s valuable note, *Patres Apostol.*, vol. i. p. 30.]

[32] Literally, “have reached to the stedfast course of faith.”

[33] Gen. ii. 23.

Chapter VII.—An exhortation to repentance.

These things, beloved, we write unto you, not merely to admonish you of your duty, but also to remind ourselves. For we are struggling on the same arena, and the same conflict is assigned to both of us. Wherefore let us give up vain and fruitless cares, and approach to the glorious and venerable rule of our holy calling. Let us attend to what is good, pleasing, and acceptable in the sight of Him who formed us. Let us look stedfastly to the blood of Christ, and see how precious that blood is to God,[34] which, having been shed for our salvation, has set the grace of repentance before the whole world. Let us turn to every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him. Noah preached repentance, and as many as listened to him were saved.[35] Jonah proclaimed destruction to the Ninevites;[36] but they, repenting of their sins, propitiated God by prayer, and obtained salvation, although they were aliens [to the covenant] of God. 7

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[34] Some insert "Father."

[35] Gen. vii.; 1 Pet. iii. 20; 2 Pet. ii. 5.

[36] Jon. iii.

Chapter VIII.—Continuation respecting repentance.

The ministers of the grace of God have, by the Holy Spirit, spoken of repentance; and the Lord of all things has himself declared with an oath regarding it, "As I live, saith the Lord, I desire not the death of the sinner, but rather his repentance;"[37] adding, moreover, this gracious declaration, "Repent, O house of Israel, of your iniquity.[38] Say to the children of My people, Though your sins reach from earth to heaven, and though they be redder[39] than scarlet, and blacker than sackcloth, yet if ye turn to Me with your whole heart, and say, Father! I will listen to you, as to a holy[40] people." And in another place He speaks thus: "Wash you, and become clean; put away the wickedness of your souls from before mine eyes; cease from your evil ways, and learn to do well; seek out judgment, deliver the oppressed, judge the fatherless, and see that justice is done to the widow; and come, and let us reason together. He declares, Though your sins be like crimson, I will make them white as snow; though they be like scarlet, I will whiten them like wool. And if ye be willing and obey Me, ye shall eat the good of the land; but if ye refuse, and will not hearken unto Me, the sword shall devour you, for the mouth of the Lord hath spoken these things."[41] Desiring, therefore, that all His beloved should be partakers of repentance, He has, by His almighty will, established [these declarations].

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[37] Ezek. xxxiii. 11.

[38] Ezek. xviii. 30.

[39] Comp. Isa. i. 18.

[40] These words are not found in Scripture, though they are quoted again by Clem. Alex. (*Pædag.*, i. 10) as from Ezekiel.

[41] Isa. i. 16–20.

Chapter IX.—Examples of the saints.

Wherefore, let us yield obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labours,[42] and strife, and envy, which leads to death, let us turn and have recourse to His compassions. Let us stedfastly contemplate those who have perfectly ministered to His excellent glory. Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death was never known to happen to him.[43] Noah, being found faithful, preached regeneration to the world through his ministry; and the Lord saved by him the animals which, with one accord, entered into the ark.

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[42] Some read ματαιολογίαν, "vain talk."

[43] Gen. v. 24; Heb. xi. 5. Literally, "and his death was not found."

Chapter X.—Continuation of the above.

Abraham, styled "the friend,"[44] was found faithful, inasmuch as he rendered obedience to the words of God. He, in the exercise of obedience, went out from his own country, and from his kindred, and from his father's house, in order that, by forsaking a small territory, and a weak family, and an insignificant house, he might inherit the promises of God. For God said to him, "Get thee out from thy country, and from thy kindred, and from thy father's house, into the land which I shall show thee. And I will make thee a great nation, and will bless thee, and make thy name great, and thou shall be blessed. And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed."[45] And again, on his departing from Lot, God said to him. "Lift up thine eyes, and look from the place where thou now art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, [so that] if a man can number the dust of the earth, then shall thy seed also be numbered."[46] And again [the Scripture] saith, "God brought forth Abram, and spake unto him, Look up now to heaven, and count the stars if thou be able to number them; so shall thy seed be. And Abram believed God, and it was counted to him for righteousness."[47] On account of his faith and hospitality, a son was given him in his old age; and in the exercise of obedience, he offered him as a sacrifice to God on one of the mountains which He showed him.[48] 8

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[44] Isa. xli. 8; 2 Chron. xx. 7; Judith viii. 19; Jas. ii. 23.

[45] Gen. xii. 1–3.

[46] Gen. xiii. 14–16.

[47] Gen. xv. 5, 6; Rom. iv. 3.

[48] Gen. xxi. 22; Heb. xi. 17.

Chapter XI.—Continuation. Lot.

On account of his hospitality and godliness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture.[49] For Lot's wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him [as to the command which had been given them], was made an example of, so as to be a pillar of salt unto this day.[50] This was done that all might know that those who are of a double mind, and who distrust the power of God, bring down judgment on themselves[51] and become a sign to all succeeding generations.

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[49] Gen. xix.; comp. 2 Pet. ii. 6–9.

[50] So Joseph., *Antiq.*, i. 11, 4; Irenæus, *Adv. Hær.*, iv. 31.

[51] Literally, "become a judgment and sign."

Chapter XII.—The rewards of faith and hospitality. Rahab.

On account of her faith and hospitality, Rahab the harlot was saved. For when spies were sent by Joshua, the son of Nun, to Jericho, the king of the country ascertained that they were come to spy out their land, and sent men to seize them, in order that, when taken, they might be put to death. But the hospitable Rahab receiving them, concealed them on the roof of her house under some stalks of flax. And when the men sent by the king arrived and said "There came men unto thee who are to spy out our land; bring them forth, for so the king commands," she answered them, "The two men whom ye seek came unto me, but quickly departed again and are gone," thus not discovering the spies to them. Then she said to the men, "I know assuredly that the Lord your God hath given you this city, for the fear and dread of you have fallen on its inhabitants. When therefore ye shall have taken it, keep ye me and the house of my father in safety." And they said to her, "It shall be as thou hast spoken to us. As soon, therefore, as thou knowest that we are at hand, thou shalt gather all thy family under thy roof, and they shall be preserved, but all that are found outside of thy dwelling shall perish."[52] Moreover, they gave her a sign to this effect, that she should hang forth from her house a scarlet thread. And thus they made it manifest that redemption should flow through the blood of the Lord to all them that believe and hope in God.[53] Ye see, beloved, that there was not only faith, but prophecy, in this woman.

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[52] Josh. ii.; Heb. xi. 31.

[53] Others of the Fathers adopt the same allegorical interpretation, e.g., Justin Mar., *Dial. c. Tryph.*, n. 111; Irenæus, *Adv. Hær.*, iv. 20. [The whole matter of symbolism under the law must be more thoroughly studied if we would account for such strong language as is here applied to a poetical or rhetorical figure.]

Chapter XIII.—An exhortation to humility.

Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings; and let us act according to that which is written (for the Holy Spirit saith, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in the Lord, in diligently seeking Him, and doing judgment and righteousness"[54]), being especially mindful of the words of the Lord Jesus which He spake, teaching us meekness and long-suffering. For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you."[55] By this precept and by these rules let us establish ourselves, that we walk with all humility in obedience to His holy words. For the holy word saith, "On whom shall I look, but on him that is meek and peaceable, and that trembleth at My words?"[56]

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[54] Jer. ix. 23, 24; 1 Cor. i. 31; 2 Cor. x. 17.

[55] Comp. Matt. vi. 12–15, Matt. vii. 2; Luke vi. 36–38.

[56] Isa. lxvi. 2.

Chapter XIV.—We should obey God rather than the authors of sedition.

It is right and holy therefore, men and brethren, rather to obey God than to follow those who, through pride and sedition, have become the leaders of a detestable emulation. For we shall incur no slight injury, but rather great danger, if we rashly yield ourselves to the inclinations of men who aim at exciting strife and tumults, so as to draw us away from what is good. Let us be kind one to another after the pattern of the tender mercy and benignity of our Creator. For it is written, "The kind-hearted shall inhabit the land, and the guiltless shall be left upon it, but transgressors shall be destroyed from off the face of it."[57] And again [the Scripture] saith, "I saw the ungodly highly exalted, and lifted up like the cedars of Lebanon: I passed by, and, behold, he was not; and I diligently sought his place, and could not find it. Preserve innocence, and look on equity: for there shall be a remnant to the peaceful man."[58]

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[57] Prov. ii. 21, 22.

[58] Ps. xxxvii. 35–37. "Remnant" probably refers either to the *memory* or *posterity* of the righteous.

Chapter XV.—We must adhere to those who cultivate peace, not to those who merely pretend to do so.

Let us cleave, therefore, to those who cultivate peace with godliness, and not to those
who hypocritically profess to desire it. For [the Scripture] saith in a certain place, “This 9
people honoureth Me with their lips, but their heart is far from Me.”[59] And again: “They
bless with their mouth, but curse with their heart.”[60] And again it saith, “They loved Him
with their mouth, and lied to Him with their tongue; but their heart was not right with Him,
neither were they faithful in His covenant.”[61] “Let the deceitful lips become silent,”[62] [and
“let the Lord destroy all the lying lips,[63]] and the boastful tongue of those who have said,
Let us magnify our tongue; our lips are our own; who is lord over us? For the oppression of
the poor, and for the sighing of the needy, will I now arise, saith the Lord: I will place him
in safety; I will deal confidently with him.”[64]

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[59] Isa. xxix. 13; Matt. xv. 8; Mark vii. 6.

[60] Ps. lxii. 4.

[61] Ps. lxxviii. 36, 37.

[62] Ps. xxxi. 18.

[63] These words within brackets are not found in the ms., but have been inserted from the Septuagint by most editors.

[64] Ps. xii. 3–5.

Chapter XVI.—Christ as an example of humility.

For Christ is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Sceptre of the majesty of God, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him. For He says, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed? We have declared [our message] in His presence: He is, as it were, a child, and like a root in thirsty ground; He has no form nor glory, yea, we saw Him, and He had no form nor comeliness; but His form was without eminence, yea, deficient in comparison with the [ordinary] form of men. He is a man exposed to stripes and suffering, and acquainted with the endurance of grief: for His countenance was turned away; He was despised, and not esteemed. He bears our iniquities, and is in sorrow for our sakes; yet we supposed that [on His own account] He was exposed to labour, and stripes, and affliction. But He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we were healed. All we, like sheep, have gone astray; [every] man has wandered in his own way; and the Lord has delivered Him up for our sins, while He in the midst of His sufferings openeth not His mouth. He was brought as a sheep to the slaughter, and as a lamb before her shearer is dumb, so He openeth not His mouth. In His humiliation His judgment was taken away; who shall declare His generation? for His life is taken from the earth. For the transgressions of my people was He brought down to death. And I will give the wicked for His sepulchre, and the rich for His death,[65] because He did no iniquity, neither was guile found in His mouth. And the Lord is pleased to purify Him by stripes.[66] If ye make[67] an offering for sin, your soul shall see a long-lived seed. And the Lord is pleased to relieve Him of the affliction of His soul, to show Him light, and to form Him with understanding,[68] to justify the Just One who ministereth well to many; and He Himself shall carry their sins. On this account He shall inherit many, and shall divide the spoil of the strong; because His soul was delivered to death, and He was reckoned among the transgressors, and He bare the sins of many, and for their sins was He delivered."[69] And again He saith, "I am a worm, and no man; a reproach of men, and despised of the people. All that see Me have derided Me; they have spoken with their lips; they have wagged their head, [saying] He hoped in God, let Him deliver Him, let Him save Him, since He delighteth in Him."[70] Ye see, beloved, what is the example which has been given us; for if the Lord thus humbled Himself, what shall we do who have through Him come under the yoke of His grace?

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[65] The Latin of Cotelerius, adopted by Hefele and Dressel, translates this clause as follows: "I will set free the wicked on account of His sepulchre, and the rich on account of His death."

[66] The reading of the ms. is τῆς πληγῆς, "purify, or free, Him from stripes." We have adopted the emendation of Junius.

[67] Wotton reads, "If He make."

[68] Or, "*fill* Him with understanding," if πλῆσαι should be read instead of πλάσαι, as Grabe suggests.

[69] Isa. liii. The reader will observe how often the text of the Septuagint, here quoted, differs from the Hebrew as represented by our authorized English version.

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[70] Ps. xxii. 6–8.

Chapter XVII.—The saints as examples of humility.

Let us be imitators also of those who in goat-skins and sheep-skins[71] went about proclaiming the coming of Christ; I mean Elijah, Elisha, and Ezekiel among the prophets, with those others to whom a like testimony is borne [in Scripture]. Abraham was specially honoured, and was called the friend of God; yet he, earnestly regarding the glory of God, humbly declared, “I am but dust and ashes.”[72] Moreover, it is thus written of Job, “Job was a righteous man, and blameless, truthful, God-fearing, and one that kept himself from all evil.”[73] But bringing an accusation against himself, he said, “No man is free from defilement, even if his life be but of one day.”[74] Moses was called faithful in all God’s house;[75] and through his instrumentality, God punished Egypt[76] with plagues and tortures. Yet he, though thus greatly honoured, did not adopt lofty language, but said, when the divine oracle came to 10 him out of the bush, “Who am I, that Thou sendest me? I am a man of a feeble voice and a slow tongue.”[77] And again he said, “I am but as the smoke of a pot.”[78]

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[71] Heb. xi. 37.

[72] Gen. xviii. 27.

[73] Job i. 1.

[74] Job xiv. 4, 5. [Septuagint.]

[75] Num. xii. 7; Heb. iii. 2.

[76] Some fill up the *lacuna* which here occurs in the ms. by “Israel.”

[77] Ex. iii. 11, Ex. iv. 10.

[78] This is not found in Scripture. [They were probably in Clement’s version. Comp. Ps. cxix. 83.]

Chapter XVIII.—David as an example of humility.

But what shall we say concerning David, to whom such testimony was borne, and of whom[79] God said, "I have found a man after Mine own heart, David the son of Jesse; and in everlasting mercy have I anointed him?"[80] Yet this very man saith to God, "Have mercy on me, O Lord, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression. Wash me still more from mine iniquity, and cleanse me from my sin. For I acknowledge my iniquity, and my sin is ever before me. Against Thee only have I sinned, and done that which was evil in Thy sight; that Thou mayest be justified in Thy sayings, and mayest overcome when Thou[81] art judged. For, behold, I was conceived in transgressions, and in my sins did my mother conceive me. For, behold, Thou hast loved truth; the secret and hidden things of wisdom hast Thou shown me. Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness; my bones, which have been humbled, shall exult. Turn away Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me.[82] Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore to me the joy of Thy salvation, and establish me by Thy governing Spirit. I will teach transgressors Thy ways, and the ungodly shall be converted unto Thee. Deliver me from blood-guiltiness,[83] O God, the God of my salvation: my tongue shall exult in Thy righteousness. O Lord, Thou shalt open my mouth, and my lips shall show forth Thy praise. For if Thou hadst desired sacrifice, I would have given it; Thou wilt not delight in burnt-offerings. The sacrifice [acceptable] to God is a bruised spirit; a broken and a contrite heart God will not despise."[84]

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[79] Or, as some render, "to whom."

[80] Ps. lxxxix. 21.

[81] Or, "when Thou judgest."

[82] Literally, "in my inwards."

[83] Literally, "bloods."

[84] Ps. li. 1–17.

Chapter XIX.—Imitating these examples, let us seek after peace.

Thus the humility and godly submission of so great and illustrious men have rendered not only us, but also all the generations before us, better; even as many as have received His oracles in fear and truth. Wherefore, having so many great and glorious examples set before us, let us turn again to the practice of that peace which from the beginning was the mark set before us;[85] and let us look stedfastly to the Father and Creator of the universe, and cleave to His mighty and surpassingly great gifts and benefactions of peace. Let us contemplate Him with our understanding, and look with the eyes of our soul to His long-suffering will. Let us reflect how free from wrath He is towards all His creation.

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[85] Literally, "Becoming partakers of many great and glorious deeds, let us return to the aim of peace delivered to us from the beginning." Comp. Heb. xii. 1.

Chapter XX.—The peace and harmony of the universe.

The heavens, revolving under His government, are subject to Him in peace. Day and night run the course appointed by Him, in no wise hindering each other. The sun and moon, with the companies of the stars, roll on in harmony according to His command, within their prescribed limits, and without any deviation. The fruitful earth, according to His will, brings forth food in abundance, at the proper seasons, for man and beast and all the living beings upon it, never hesitating, nor changing any of the ordinances which He has fixed. The unsearchable places of abysses, and the indescribable arrangements of the lower world, are restrained by the same laws. The vast unmeasurable sea, gathered together by His working into various basins,[86] never passes beyond the bounds placed around it, but does as He has commanded. For He said, "Thus far shalt thou come, and thy waves shall be broken within thee."[87] The ocean, impassable to man, and the worlds beyond it, are regulated by the same enactments of the Lord. The seasons of spring, summer, autumn, and winter, peacefully give place to one another. The winds in their several quarters[88] fulfill, at the proper time, their service without hindrance. The ever-flowing fountains, formed both for enjoyment and health, furnish without fail their breasts for the life of men. The very smallest of living beings meet together in peace and concord. All these the great Creator and Lord of all has appointed to exist in peace and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Jesus Christ our Lord, to whom 11 be glory and majesty for ever and ever. Amen.

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[86] Or, "collections."

[87] Job xxxviii. 11.

[88] Or, "stations."

Chapter XXI.—Let us obey God, and not the authors of sedition.

Take heed, beloved, lest His many kindnesses lead to the condemnation of us all. [For thus it must be] unless we walk worthy of Him, and with one mind do those things which are good and well-pleasing in His sight. For [the Scripture] saith in a certain place, "The Spirit of the Lord is a candle searching the secret parts of the belly."[89] Let us reflect how near He is, and that none of the thoughts or reasonings in which we engage are hid from Him. It is right, therefore, that we should not leave the post which His will has assigned us. Let us rather offend those men who are foolish, and inconsiderate, and lifted up, and who glory in the pride of their speech, than [offend] God. Let us reverence the Lord Jesus Christ, whose blood was given for us; let us esteem those who have the rule over us;[90] let us honour the aged[91] among us; let us train up the young men in the fear of God; let us direct our wives to that which is good. Let them exhibit the lovely habit of purity [in all their conduct]; let them show forth the sincere disposition of meekness; let them make manifest the command which they have of their tongue, by their manner[92] of speaking; let them display their love, not by preferring[93] one to another, but by showing equal affection to all that piously fear God. Let your children be partakers of true Christian training; let them learn of how great avail humility is with God—how much the spirit of pure affection can prevail with Him—how excellent and great His fear is, and how it saves all those who walk in[94] it with a pure mind. For He is a Searcher of the thoughts and desires [of the heart]: His breath is in us; and when He pleases, He will take it away.

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[89] Prov. xx. 27.

[90] Comp. Heb. xiii. 17; 1 Thess. v. 12, 13.

[91] Or, "the presbyters."

[92] Some read, "by their silence."

[93] Comp. 1 Tim. v. 21.

[94] Some translate, "who turn to Him."

Chapter XXII.—These exhortations are confirmed by the Christian faith, which proclaims the misery of sinful conduct.

Now the faith which is in Christ confirms all these [admonitions]. For He Himself by the Holy Ghost thus addresses us: “Come, ye children, hearken unto Me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are [open] unto their prayers. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard him, and delivered him out of all his troubles.”[95] “Many are the stripes [appointed for] the wicked; but mercy shall compass those about who hope in the Lord.”[96]

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[95] Ps. xxxiv. 11–17.

[96] Ps. xxxii. 10.

Chapter XXIII.—Be humble, and believe that Christ will come again.

The all-merciful and beneficent Father has bowels [of compassion] towards those that fear Him, and kindly and lovingly bestows His favours upon those who come to Him with a simple mind. Wherefore let us not be double-minded; neither let our soul be lifted[97] up on account of His exceedingly great and glorious gifts. Far from us be that which is written, "Wretched are they who are of a double mind, and of a doubting heart; who say, These things we have heard even in the times of our fathers; but, behold, we have grown old, and none of them has happened unto us."[98] Ye foolish ones! compare yourselves to a tree: take [for instance] the vine. First of all, it sheds its leaves, then it buds, next it puts forth leaves, and then it flowers; after that comes the sour grape, and then follows the ripened fruit. Ye perceive how in a little time the fruit of a tree comes to maturity. Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, "Speedily will He come, and will not tarry;"[99] and, "The Lord shall suddenly come to His temple, even the Holy One, for whom ye look."[100]

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[97] Or, as some render, "neither let us have any doubt of."

[98] Some regard these words as taken from an apocryphal book, others as derived from a fusion of Jas. i. 8 and 2 Pet. iii. 3, 4.

[99] Hab. ii. 3; Heb. x. 37.

[100] Mal. iii. 1.

Chapter XXIV.—God continually shows us in nature that there will be a resurrection.

Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits[101] by raising Him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day [again] departs, and the night comes on. Let us behold the fruits [of the earth], how the sowing of grain takes place. The sower[102] goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit. 12

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[101] Comp. 1 Cor. xv. 20; Col. i. 18.

[102] Comp. Luke viii. 5.

Chapter XXV.—The phœnix an emblem of our resurrection.

Let us consider that wonderful sign [of the resurrection] which takes place in Eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phœnix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed.[103]

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[103] This fable respecting the phœnix is mentioned by Herodotus (ii. 73) and by Pliny (*Nat. Hist.*, x. 2) and is used as above by Tertullian (*De Resurr.*, §13) and by others of the Fathers.

Chapter XXVI.—We shall rise again, then, as the Scripture also testifies.

Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those that have piously served Him in the assurance of a good faith, when even by a bird He shows us the mightiness of His power to fulfil His promise?[104] For [the Scripture] saith in a certain place, "Thou shalt raise me up, and I shall confess unto Thee;"[105] and again, "I laid me down, and slept; I awaked, because Thou art with me;"[106] and again, Job says, "Thou shalt raise up this flesh of mine, which has suffered all these things."[107]

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[104] Literally, "the mightiness of His promise."

[105] Ps. xxviii. 7, or some apocryphal book.

[106] Comp. Ps. iii. 6.

[107] Job xix. 25, 26.

Chapter XXVII.—In the hope of the resurrection, let us cleave to the omnipotent and omniscient God.

Having then this hope, let our souls be bound to Him who is faithful in His promises, and just in His judgments. He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.[108] Let His faith therefore be stirred up again within us, and let us consider that all things are nigh unto Him. By the word of His might[109] He established all things, and by His word He can overthrow them. "Who shall say unto Him, What hast thou done? or, Who shall resist the power of His strength?"[110] When and as He pleases He will do all things, and none of the things determined by Him shall pass away.[111] All things are open before Him, and nothing can be hidden from His counsel. "The heavens[112] declare the glory of God, and the firmament showeth His handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. And there are no words or speeches of which the voices are not heard."[113]

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[108] Comp. Tit. i. 2; Heb. vi. 18.

[109] Or, "majesty."

[110] Wisdom xii. 12, Wisdom xi. 22.

[111] Comp. Matt. xxiv. 35.

[112] Literally, "If the heavens," etc.

[113] Ps. xix. 1–3.

Chapter XXVIII.—God sees all things: therefore let us avoid transgression.

Since then all things are seen and heard [by God], let us fear Him, and forsake those wicked works which proceed from evil desires;[114] so that, through His mercy, we may be protected from the judgments to come. For whither can any of us flee from His mighty hand? Or what world will receive any of those who run away from Him? For the Scripture saith in a certain place, "Whither shall I go, and where shall I be hid from Thy presence? If I ascend into heaven, Thou art there; if I go away even to the uttermost parts of the earth, there is Thy right hand; if I make my bed in the abyss, there is Thy Spirit."[115] Whither, then, shall any one go, or where shall he escape from Him who comprehends all things?

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[114] Literally, "abominable lusts of evil deeds."

[115] Ps. cxxxix. 7–10

Chapter XXIX.—Let us also draw near to God in purity of heart.

Let us then draw near to Him with holiness of spirit, lifting up pure and undefiled hands unto Him, loving our gracious and merciful Father, who has made us partakers in the blessings of His elect.[116] For thus it is written, "When the Most High divided the nations, when He scattered[117] the sons of Adam, He fixed the bounds of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, and Israel the lot of His inheritance."[118] And in another place [the Scripture] saith, "Behold, the Lord taketh unto Himself a nation out of the midst of the nations, as a man takes the first-fruits of his threshing-floor; and from that nation shall come forth the Most Holy."[119] 13

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[116] Literally "has made us to Himself a part of election."

[117] Literally, "sowed abroad."

[118] Deut. xxxii. 8, 9.

[119] Formed apparently from Num. xviii. 27 and 2 Chron. xxxi. 14. Literally, the closing words are, "the holy of holies."

Chapter XXX.—Let us do those things that please God, and flee from those He hates, that we may be blessed.

Seeing, therefore, that we are the portion of the Holy One, let us do all those things which pertain to holiness, avoiding all evil-speaking, all abominable and impure embraces, together with all drunkenness, seeking after change,[120] all abominable lusts, detestable adultery, and execrable pride. "For God," saith [the Scripture], "resisteth the proud, but giveth grace to the humble."[121] Let us cleave, then, to those to whom grace has been given by God. Let us clothe ourselves with concord and humility, ever exercising self-control, standing far off from all whispering and evil-speaking, being justified by our works, and not our words. For [the Scripture] saith, "He that speaketh much, shall also hear much in answer. And does he that is ready in speech deem himself righteous? Blessed is he that is born of woman, who liveth but a short time: be not given to much speaking."[122] Let our praise be in God, and not of ourselves; for God hateth those that commend themselves. Let testimony to our good deeds be borne by others, as it was in the case of our righteous forefathers. Boldness, and arrogance, and audacity belong to those that are accursed of God; but moderation, humility, and meekness to such as are blessed by Him.

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[120] Some translate, "youthful lusts."

[121] Prov. iii. 34; Jas. iv. 6; 1 Pet. v. 5.

[122] Job xi. 2, 3. The translation is doubtful. [But see Septuagint.]

Chapter XXXI.—Let us see by what means we may obtain the divine blessing.

Let us cleave then to His blessing, and consider what are the means[123] of possessing it. Let us think[124] over the things which have taken place from the beginning. For what reason was our father Abraham blessed? was it not because he wrought righteousness and truth through faith?[125] Isaac, with perfect confidence, as if knowing what was to happen,[126] cheerfully yielded himself as a sacrifice.[127] Jacob, through reason[128] of his brother, went forth with humility from his own land, and came to Laban and served him; and there was given to him the sceptre of the twelve tribes of Israel.

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[123] Literally, "what are the ways of His blessing."

[124] Literally, "unroll."

[125] Comp. Jas. ii. 21.

[126] Some translate, "knowing what was to come."

[127] Gen. xxii.

[128] So Jacobson: Wotton reads, "fleeing from his brother."

Chapter XXXII.—We are justified not by our own works, but by faith.

Whosoever will candidly consider each particular, will recognise the greatness of the gifts which were given by him.[129] For from him[130] have sprung the priests and all the Levites who minister at the altar of God. From him also [was descended] our Lord Jesus Christ according to the flesh.[131] From him [arose] kings, princes, and rulers of the race of Judah. Nor are his other tribes in small glory, inasmuch as God had promised, “Thy seed shall be as the stars of heaven.”[132] All these, therefore, were highly honoured, and made great, not for their own sake, or for their own works, or for the righteousness which they wrought, but through the operation of His will. And we, too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory for ever and ever. Amen.

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[129] The meaning is here very doubtful. Some translate, “the gifts which were given to Jacob by Him,” i.e., God.

[130] MS. αὐτῶν, referring to the gifts: we have followed the emendation αὐτοῦ, adopted by most editors. Some refer the word to *God*, and not *Jacob*.

[131] Comp. Rom. ix. 5.

[132] Gen. xxii. 17, Gen. xxviii. 4.

Chapter XXXIII.—But let us not give up the practice of good works and love. God Himself is an example to us of good works.

What shall we do, then, brethren? Shall we become slothful in well-doing, and cease from the practice of love? God forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work. For the Creator and Lord of all Himself rejoices in His works. For by His infinitely great power He established the heavens, and by His incomprehensible wisdom He adorned them. He also divided the earth from the water which surrounds it, and fixed it upon the immoveable foundation of His own will. The animals also which are upon it He commanded by His own word[133] into existence. So likewise, when He had formed the sea, and the living creatures which are in it, He enclosed them [within their proper bounds] by His own power. Above all,[134] with His holy and undefiled hands He formed man, the most excellent [of His creatures], and truly great through the understanding given him— the express likeness of His own image. For thus says God: "Let us make man in Our image, and after Our likeness. So God made man; male and female He created them."[135] Having thus finished all these things, He approved them, and blessed them, and said, "Increase and multiply."[136] We see,[137] then, how all righteous men have been adorned with good works, and how the Lord Himself, adorning Himself with His works, rejoiced. Having therefore such an example, let us without delay accede to His will, and let us work the work of righteousness with our whole strength. 14

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[133] Or, "commandment."

[134] Or, "in addition to all."

[135] Gen. i. 26, 27.

[136] Gen. i. 28.

[137] Or, "let us consider."

Chapter XXXIV.—Great is the reward of good works with God. Joined together in harmony, let us implore that reward from Him.

The good servant[138] receives the bread of his labour with confidence; the lazy and slothful cannot look his employer in the face. It is requisite, therefore, that we be prompt in the practice of well-doing; for of Him are all things. And thus He forewarns us: “Behold, the Lord [cometh], and His reward is before His face, to render to every man according to his work.”[139] He exhorts us, therefore, with our whole heart to attend to this,[140] that we be not lazy or slothful in any good work. Let our boasting and our confidence be in Him. Let us submit ourselves to His will. Let us consider the whole multitude of His angels, how they stand ever ready to minister to His will. For the Scripture saith, “Ten thousand times ten thousand stood around Him, and thousands of thousands ministered unto Him,[141] and cried, Holy, holy, holy, [is] the Lord of Sabaoth; the whole creation is full of His glory.”[142] And let us therefore, conscientiously gathering together in harmony, cry to Him earnestly, as with one mouth, that we may be made partakers of His great and glorious promises. For [the Scripture] saith, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which He hath prepared for them that wait for Him.”[143]

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[138] Or, “labourer.”

[139] Isa. xl. 10, Isa. lxii. 11; Rev. xxii. 12.

[140] The text here seems to be corrupt. Some translate, “He warns us with all His heart to this end, that,” etc.

[141] Dan. vii. 10.

[142] Isa. vi. 3.

[143] 1 Cor. ii. 9.

Chapter XXXV.—Immense is this reward. How shall we obtain it?

How blessed and wonderful, beloved, are the gifts of God! Life in immortality, splendour in righteousness, truth in perfect confidence,[144] faith in assurance, self-control in holiness! And all these fall under the cognizance of our understandings [now]; what then shall those things be which are prepared for such as wait for Him? The Creator and Father of all worlds,[145] the Most Holy, alone knows their amount and their beauty. Let us therefore earnestly strive to be found in the number of those that wait for Him, in order that we may share in His promised gifts. But how, beloved, shall this be done? If our understanding be fixed by faith towards God; if we earnestly seek the things which are pleasing and acceptable to Him; if we do the things which are in harmony with His blameless will; and if we follow the way of truth, casting away from us all unrighteousness and iniquity, along with all covetousness, strife, evil practices, deceit, whispering, and evil-speaking, all hatred of God, pride and haughtiness, vainglory and ambition.[146] For they that do such things are hateful to God; and not only they that do them, but also those that take pleasure in them that do them.[147] For the Scripture saith, "But to the sinner God said, Wherefore dost thou declare my statutes, and take my covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thief, thou consentedst with[148] him, and didst make thy portion with adulterers. Thy mouth has abounded with wickedness, and thy tongue contrived[149] deceit. Thou sittest, and speakest against thy brother; thou slanderest[150] thine own mother's son. These things thou hast done, and I kept silence; thou thoughtest, wicked one, that I should be like to thyself. But I will reprove thee, and set thyself before thee. Consider now these things, ye that forget God, lest He tear you in pieces, like a lion, and there be none to deliver. The sacrifice of praise will glorify Me, and a way is there by which I will show him the salvation of God."[151]

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[144] Some translate, "in liberty."

[145] Or, "of the ages."

[146] The reading is doubtful: some have ἀφιλοξενίαν, "want of a hospitable spirit." [So Jacobson.]

[147] Rom. i. 32.

[148] Literally, "didst run with."

[149] Literally, "didst weave."

[150] Or, "layest a snare for."

[151] Ps. l. 16–23. The reader will observe how the Septuagint followed by Clement differs from the Hebrew.

Chapter XXXVI.—All blessings are given to us through Christ.

This is the way, beloved, in which we find our Saviour,[152] even Jesus Christ, the High Priest of all our offerings, the defender and helper of our infirmity. By Him we look up to the heights of heaven. By Him we behold, as in a glass, His immaculate and most excellent visage. By Him are the eyes of our hearts opened. By Him our foolish and darkened understanding blossoms[153] up anew towards His marvellous light. By Him the Lord has willed that we should taste of immortal knowledge,[154] "who, being the brightness of His majesty, is by so much greater than the angels, as He hath by inheritance obtained a more excellent name than they."[155] For it is thus written, "Who maketh His angels spirits, and His ministers a flame of fire."[156] But concerning His Son[157] the Lord spoke thus: "Thou art my Son, to-day have I begotten Thee. Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."[158] And again He saith to Him, "Sit Thou at My right hand, until I make Thine enemies Thy footstool."[159] But who are His enemies? All the wicked, and those who set themselves to oppose the will of God.[160] 15

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[152] Literally, "that which saves us."

[153] Or, "rejoices to behold."

[154] Or, "knowledge of immortality."

[155] Heb. i. 3, 4.

[156] Ps. civ. 4; Heb. i. 7.

[157] Some render, "to the Son."

[158] Ps. ii. 7, 8; Heb. i. 5.

[159] Ps. cx. 1; Heb. i. 13.

[160] Some read, "who oppose their own will to that of God."

Chapter XXXVII.—Christ is our leader, and we His soldiers.

Let us then, men and brethren, with all energy act the part of soldiers, in accordance with His holy commandments. Let us consider those who serve under our generals, with what order, obedience, and submissiveness they perform the things which are commanded them. All are not prefects, nor commanders of a thousand, nor of a hundred, nor of fifty, nor the like, but each one in his own rank performs the things commanded by the king and the generals. The great cannot subsist without the small, nor the small without the great. There is a kind of mixture in all things, and thence arises mutual advantage.[161] Let us take our body for an example.[162] The head is nothing without the feet, and the feet are nothing without the head; yea, the very smallest members of our body are necessary and useful to the whole body. But all work[163] harmoniously together, and are under one common rule[164] for the preservation of the whole body.

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[161] Literally, "in these there is use."

[162] 1 Cor. xii. 12, etc.

[163] Literally, "all breathe together."

[164] Literally, "use one subjection."

Chapter XXXVIII.—Let the members of the Church submit themselves, and no one exalt himself above another.

Let our whole body, then, be preserved in Christ Jesus; and let every one be subject to his neighbour, according to the special gift[165] bestowed upon him. Let the strong not despise the weak, and let the weak show respect unto the strong. Let the rich man provide for the wants of the poor; and let the poor man bless God, because He hath given him one by whom his need may be supplied. Let the wise man display his wisdom, not by [mere] words, but through good deeds. Let the humble not bear testimony to himself, but leave witness to be borne to him by another.[166] Let him that is pure in the flesh not grow proud[167] of it, and boast, knowing that it was another who bestowed on him the gift of continence. Let us consider, then, brethren, of what matter we were made,—who and what manner of beings we came into the world, as it were out of a sepulchre, and from utter darkness.[168] He who made us and fashioned us, having prepared His bountiful gifts for us before we were born, introduced us into His world. Since, therefore, we receive all these things from Him, we ought for everything to give Him thanks; to whom be glory for ever and ever. Amen.

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[165] Literally, “according as he has been placed in his charism.”

[166] Comp. Prov. xxvii. 2.

[167] The ms. is here slightly torn, and we are left to conjecture.

[168] Comp. Ps. cxxxix. 15.

Chapter XXXIX.—There is no reason for self-conceit.

Foolish and inconsiderate men, who have neither wisdom[169] nor instruction, mock and deride us, being eager to exalt themselves in their own conceits. For what can a mortal man do? or what strength is there in one made out of the dust? For it is written, “There was no shape before mine eyes, only I heard a sound,[170] and a voice [saying], What then? Shall a man be pure before the Lord? or shall such an one be [counted] blameless in his deeds, seeing He does not confide in His servants, and has charged[171] even His angels with perversity? The heaven is not clean in His sight: how much less they that dwell in houses of clay, of which also we ourselves were made! He smote them as a moth; and from morning even until evening they endure not. Because they could furnish no assistance to themselves, they perished. He breathed upon them, and they died, because they had no wisdom. But call now, if any one will answer thee, or if thou wilt look to any of the holy angels; for wrath destroys the foolish man, and envy killeth him that is in error. I have seen the foolish taking root, but their habitation was presently consumed. Let their sons be far from safety; let them be despised[172] before the gates of those less than themselves, and there shall be none to deliver. For what was prepared for them, the righteous shall eat; and they shall not be delivered from evil.”[173]

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[169] Literally, “and silly and uninstructed.”

[170] Literally, “a breath.”

[171] Or, “has perceived.”

[172] Some render, “they perished at the gates.”

[173] Job iv. 16–18, Job xv. 15, Job iv. 19–21, Job v. 1–5.

Chapter XL.—Let us preserve in the Church the order appointed by God.

These things therefore being manifest to us, and since we look into the depths of the divine knowledge, it behoves us to do all things in [their proper] order, which the Lord has commanded us to perform at stated times.[174] He has enjoined offerings [to be presented] 16 and service to be performed [to Him], and that not thoughtlessly or irregularly, but at the appointed times and hours. Where and by whom He desires these things to be done, He Himself has fixed by His own supreme will, in order that all things being piously done according to His good pleasure, may be acceptable unto Him.[175] Those, therefore, who present their offerings at the appointed times, are accepted and blessed; for inasmuch as they follow the laws of the Lord, they sin not. For his own peculiar services are assigned to the high priest, and their own proper place is prescribed to the priests, and their own special ministrations devolve on the Levites. The layman is bound by the laws that pertain to laymen.

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[174] Some join κατά καιροὺς τεταγμένους, "at stated times." to the next sentence. [1 Cor. xvi. 1, 2.]

[175] Literally, "to His will." [Comp. Rom. xv. 15, 16, Greek.]

Chapter XLI.—Continuation of the same subject.

Let every one of you, brethren, give thanks to God in his own order, living in all good conscience, with becoming gravity, and not going beyond the rule of the ministry prescribed to him. Not in every place, brethren, are the daily sacrifices offered, or the peace-offerings, or the sin-offerings and the trespass-offerings, but in Jerusalem only. And even there they are not offered in any place, but only at the altar before the temple, that which is offered being first carefully examined by the high priest and the ministers already mentioned. Those, therefore, who do anything beyond that which is agreeable to His will, are punished with death. Ye see,[176] brethren, that the greater the knowledge that has been vouchsafed to us, the greater also is the danger to which we are exposed.

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[176] Or, "consider." [This chapter has been cited to prove the earlier date for this Epistle. But the reference to Jerusalem may be an ideal present.]

Chapter XLII.—The order of ministers in the Church.

The apostles have preached the Gospel to us from[177] the Lord Jesus Christ; Jesus Christ [has done so] from[178] God. Christ therefore was sent forth by God, and the apostles by Christ. Both these appointments,[179] then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established[180] in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first-fruits [of their labours], having first proved them by the Spirit,[181] to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus saith the Scripture in a certain place, "I will appoint their bishops[182] in righteousness, and their deacons[183] in faith."[184]

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[177] Or, "by the command of."

[178] Or, "by the command of."

[179] Literally, "both things were done."

[180] Or, "confirmed by."

[181] Or, "having tested them in spirit."

[182] Or, "overseers."

[183] Or, "servants."

[184] Isa. lx. 17, Sept.; but the text is here altered by Clement. The LXX. have "I will give thy rulers in peace, and thy overseers in righteousness."

Chapter XLIII.—Moses of old stilled the contention which arose concerning the priestly dignity.

And what wonder is it if those in Christ who were entrusted with such a duty by God, appointed those [ministers] before mentioned, when the blessed Moses also, “a faithful servant in all his house,”[185] noted down in the sacred books all the injunctions which were given him, and when the other prophets also followed him, bearing witness with one consent to the ordinances which he had appointed? For, when rivalry arose concerning the priesthood, and the tribes were contending among themselves as to which of them should be adorned with that glorious title, he commanded the twelve princes of the tribes to bring him their rods, each one being inscribed with the name[186] of the tribe. And he took them and bound them [together], and sealed them with the rings of the princes of the tribes, and laid them up in the tabernacle of witness on the table of God. And having shut the doors of the tabernacle, he sealed the keys, as he had done the rods, and said to them, Men and brethren, the tribe whose rod shall blossom has God chosen to fulfil the office of the priesthood, and to minister unto Him. And when the morning was come, he assembled all Israel, six hundred thousand men, and showed the seals to the princes of the tribes, and opened the tabernacle of witness, and brought forth the rods. And the rod of Aaron was found not only to have blossomed, but to bear fruit upon it.[187] What think ye, beloved? Did not Moses know beforehand that this would happen? Undoubtedly he knew; but he acted thus, that there might be no sedition in Israel, and that the name of the true and only God might be glorified; to whom be glory for ever and ever. Amen. 17

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[185] Num. xii. 7; Heb. iii. 5.

[186] Literally, “every tribe being written according to its name.”

[187] See Num. xvii.

Chapter XLIV.—The ordinances of the apostles, that there might be no contention respecting the priestly office.

Our apostles also knew, through our Lord Jesus Christ, and there would be strife on account of the office[188] of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions,[189] that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them,[190] or afterwards by other eminent men, with the consent of the whole Church, and who have blamelessly served the flock of Christ in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the episcopate[191] those who have blamelessly and holily fulfilled its duties.[192] Blessed are those presbyters who, having finished their course before now, have obtained a fruitful and perfect departure [from this world]; for they have no fear lest any one deprive them of the place now appointed them. But we see that ye have removed some men of excellent behaviour from the ministry, which they fulfilled blamelessly and with honour.

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[188] Literally, "on account of the title of the oversight." Some understand this to mean, "in regard to the dignity of the episcopate;" and others simply, "on account of the oversight."

[189] The meaning of this passage is much controverted. Some render, "left a list of other approved persons;" while others translate the unusual word ἐπινομή, which causes the difficulty, by "testamentary direction," and many others deem the text corrupt. We have given what seems the simplest version of the text as it stands. [Comp. the versions of Wake, Chevallier, and others.]

[190] i.e., the apostles.

[191] Or, "oversight."

[192] Literally, "presented the offerings."

Chapter XLV.—It is the part of the wicked to vex the righteous.

Ye are fond of contention, brethren, and full of zeal about things which do not pertain to salvation. Look carefully into the Scriptures, which are the true utterances of the Holy Spirit. Observe[193] that nothing of an unjust or counterfeit character is written in them. There[194] you will not find that the righteous were cast off by men who themselves were holy. The righteous were indeed persecuted, but only by the wicked. They were cast into prison, but only by the unholy; they were stoned, but only by transgressors; they were slain, but only by the accursed, and such as had conceived an unrighteous envy against them. Exposed to such sufferings, they endured them gloriously. For what shall we say, brethren? Was Daniel[195] cast into the den of lions by such as feared God? Were Ananias, and Azarias, and Mishael shut up in a furnace[196] of fire by those who observed[197] the great and glorious worship of the Most High? Far from us be such a thought! Who, then, were they that did such things? The hateful, and those full of all wickedness, were roused to such a pitch of fury, that they inflicted torture on those who served God with a holy and blameless purpose [of heart], not knowing that the Most High is the Defender and Protector of all such as with a pure conscience venerate[198] His all-excellent name; to whom be glory for ever and ever. Amen. But they who with confidence endured [these things] are now heirs of glory and honour, and have been exalted and made illustrious[199] by God in their memorial for ever and ever. Amen.

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[193] Or, "Ye perceive."

[194] Or, "For."

[195] Dan. vi. 16.

[196] Dan. iii. 20.

[197] Literally, "worshipped."

[198] Literally, "serve."

[199] Or, "lifted up."

Chapter XLVI.—Let us cleave to the righteous: your strife is pernicious.

Such examples, therefore, brethren, it is right that we should follow;[200] since it is written, “Cleave to the holy, for those that cleave to them shall [themselves] be made holy.”[201] And again, in another place, [the Scripture] saith, “With a harmless man thou shalt prove[202] thyself harmless, and with an elect man thou shalt be elect, and with a perverse man thou shalt show[203] thyself perverse.”[204] Let us cleave, therefore, to the innocent and righteous, since these are the elect of God. Why are there strifes, and tumults, and divisions, and schisms, and wars[205] among you? Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ?[206] Why do we divide and tear to pieces the members of Christ, and raise up strife against our own body, and have reached such a height of madness as to forget that “we are members one of another?”[207] Remember the words of our Lord Jesus Christ, how[208] He said, “Woe to that man [by whom[209] offences come]! It were better for him that he had never been born, than that he should cast a stumbling-block before one of my elect. Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones.”[210] Your schism has subverted [the faith of] many, has discouraged many, has given rise to doubt in many, and has caused grief to us all. And still your sedition continueth. 18

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[200] Literally, “To such examples it is right that we should cleave.”

[201] Not found in Scripture.

[202] Literally, “be.”

[203] Or, “thou wilt overthrow.”

[204] Ps. xviii. 25, 26.

[205] Or, “war.” Comp. Jas. iv. 1.

[206] Comp. Eph. iv. 4–6.

[207] Rom. xii. 5.

[208] This clause is wanting in the text.

[209] This clause is wanting in the text.

[210] Comp. Matt. xviii. 6, Matt. xxvi. 24; Mark ix. 42; Luke xvii. 2.

Chapter XLVII.—Your recent discord is worse than the former which took place in the times of Paul.

Take up the epistle of the blessed Apostle Paul. What did he write to you at the time when the Gospel first began to be preached?[211] Truly, under the inspiration[212] of the Spirit, he wrote to you concerning himself, and Cephas, and Apollos,[213] because even then parties[214] had been formed among you. But that inclination for one above another entailed less guilt upon you, inasmuch as your partialities were then shown towards apostles, already of high reputation, and towards a man whom they had approved. But now reflect who those are that have perverted you, and lessened the renown of your far-famed brotherly love. It is disgraceful, beloved, yea, highly disgraceful, and unworthy of your Christian profession,[215] that such a thing should be heard of as that the most stedfast and ancient Church of the Corinthians should, on account of one or two persons, engage in sedition against its presbyters. And this rumour has reached not only us, but those also who are unconnected[216] with us; so that, through your infatuation, the name of the Lord is blasphemed, while danger is also brought upon yourselves.

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[211] Literally, "in the beginning of the Gospel." [Comp. Phil. iv. 15.]

[212] Or, "spiritually."

[213] 1 Cor. iii. 13, etc.

[214] Or, "inclinations for one above another."

[215] Literally, "of conduct in Christ."

[216] Or, "aliens from us," i.e., the Gentiles.

Chapter XLVIII.—Let us return to the practice of brotherly love.

Let us therefore, with all haste, put an end[217] to this [state of things]; and let us fall down before the Lord, and beseech Him with tears, that He would mercifully[218] be reconciled to us, and restore us to our former seemly and holy practice of brotherly love. For [such conduct] is the gate of righteousness, which is set open for the attainment of life, as it is written, "Open to me the gates of righteousness; I will go in by them, and will praise the Lord: this is the gate of the Lord: the righteous shall enter in by it."[219] Although, therefore, many gates have been set open, yet this gate of righteousness is that gate in Christ by which blessed are all they that have entered in and have directed their way in holiness and righteousness, doing all things without disorder. Let a man be faithful: let him be powerful in the utterance of knowledge; let him be wise in judging of words; let him be pure in all his deeds; yet the more he seems to be superior to others [in these respects], the more humble-minded ought he to be, and to seek the common good of all, and not merely his own advantage.

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[217] Literally "remove."

[218] Literally, "becoming merciful."

[219] Ps. cxviii. 19, 20.

Chapter XLIX.—The praise of love.

Let him who has love in Christ keep the commandments of Christ. Who can describe the [blessed] bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins.[220] Love beareth all things, is long-suffering in all things.[221] There is nothing base, nothing arrogant in love. Love admits of no schisms: love gives rise to no seditions: love does all things in harmony. By love have all the elect of God been made perfect; without love nothing is well-pleasing to God. In love has the Lord taken us to Himself. On account of the Love he bore us, Jesus Christ our Lord gave His blood for us by the will of God; His flesh for our flesh, and His soul for our souls.[222]

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[220] Jas. v. 20; 1 Pet. iv. 8.

[221] Comp. 1 Cor. xiii. 4, etc.

[222] [Comp. Irenæus, v. 1; also Mathetes, Ep. to Diognetus, cap. ix.]

Chapter L.—Let us pray to be thought worthy of love.

Ye see, beloved, how great and wonderful a thing is love, and that there is no declaring its perfection. Who is fit to be found in it, except such as God has vouchsafed to render so? Let us pray, therefore, and implore of His mercy, that we may live blameless in love, free from all human partialities for one above another. All the generations from Adam even unto this day have passed away; but those who, through the grace of God, have been made perfect in love, now possess a place among the godly, and shall be made manifest at the revelation[223] of the kingdom of Christ. For it is written, "Enter into thy secret chambers for a little time, until my wrath and fury pass away; and I will remember a propitious[224] day, and will raise you up out of your graves."[225] Blessed are we, beloved, if we keep the commandments of God in the harmony of love; that so through love our sins may be forgiven us. For it is written, "Blessed are they whose transgressions are forgiven, and whose sins are covered. Blessed is the man whose sin the Lord will not impute to him, and in whose mouth there is no guile."[226] This blessedness cometh upon those who have been chosen by God through Jesus Christ our Lord; to whom be glory for ever and ever. Amen. 19

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[223] Literally, "visitation."

[224] Or, "good."

[225] Isa. xxvi. 20.

[226] Ps. xxxii. 1, 2.

Chapter LI.—Let the partakers in strife acknowledge their sins.

Let us therefore implore forgiveness for all those transgressions which through any [suggestion] of the adversary we have committed. And those who have been the leaders of sedition and disagreement ought to have respect[227] to the common hope. For such as live in fear and love would rather that they themselves than their neighbours should be involved in suffering. And they prefer to bear blame themselves, rather than that the concord which has been well and piously[228] handed down to us should suffer. For it is better that a man should acknowledge his transgressions than that he should harden his heart, as the hearts of those were hardened who stirred up sedition against Moses the servant of God, and whose condemnation was made manifest [unto all]. For they went down alive into Hades, and death swallowed them up.[229] Pharaoh with his army and all the princes of Egypt, and the chariots with their riders, were sunk in the depths of the Red Sea, and perished,[230] for no other reason than that their foolish hearts were hardened, after so many signs and wonders had been wrought in the land of Egypt by Moses the servant of God.

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[227] Or, “look to.”

[228] Or, “righteously.”

[229] Num. xvi.

[230] Ex. xiv.

Chapter LII.—Such a confession is pleasing to God.

The Lord, brethren, stands in need of nothing; and He desires nothing of any one, except that confession be made to Him. For, says the elect David, "I will confess unto the Lord; and that will please Him more than a young bullock that hath horns and hoofs. Let the poor see it, and be glad."[231] And again he saith, "Offer[232] unto God the sacrifice of praise, and pay thy vows unto the Most High. And call upon Me in the day of thy trouble: I will deliver thee, and thou shalt glorify Me."[233] For "the sacrifice of God is a broken spirit."[234]

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[231] Ps. lxix. 31, 32.

[232] Or, "sacrifice."

[233] Ps. l. 14, 15.

[234] Ps. li. 17.

Chapter LIII.—The love of Moses towards his people.

Ye understand, beloved, ye understand well the Sacred Scriptures, and ye have looked very earnestly into the oracles of God. Call then these things to your remembrance. When Moses went up into the mount, and abode there, with fasting and humiliation, forty days and forty nights, the Lord said unto him, “Moses, Moses, get thee down quickly from hence; for thy people whom thou didst bring out of the land of Egypt have committed iniquity. They have speedily departed from the way in which I commanded them to walk, and have made to themselves molten images.”[235] And the Lord said unto him, “I have spoken to thee once and again, saying, I have seen this people, and, behold, it is a stiff-necked people: let Me destroy them, and blot out their name from under heaven; and I will make thee a great and wonderful nation, and one much more numerous than this.”[236] But Moses said, “Far be it from Thee, Lord: pardon the sin of this people; else blot me also out of the book of the living.”[237] O marvellous[238] love! O insuperable perfection! The servant speaks freely to his Lord, and asks forgiveness for the people, or begs that he himself might perish[239] along with them.

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[235] Ex. xxxii. 7, etc.; Deut. ix. 12, etc.

[236] Ex. xxxii. 9, etc.

[237] Ex. xxxii. 32.

[238] Or, “mighty.”

[239] Literally, “be wiped out.”

Chapter LIV.—He who is full of love will incur every loss, that peace may be restored to the Church.

Who then among you is noble-minded? who compassionate? who full of love? Let him declare, “If on my account sedition and disagreement and schisms have arisen, I will depart, I will go away whithersoever ye desire, and I will do whatever the majority[240] commands; only let the flock of Christ live on terms of peace with the presbyters set over it.” He that acts thus shall procure to himself great glory in the Lord; and every place will welcome[241] him. For “the earth is the Lord’s, and the fulness thereof.”[242] These things they who live a godly life, that is never to be repented of, both have done and always will do.

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[240] Literally, “the multitude.” [Clement here puts words into the mouth of the Corinthian presbyters. It has been strangely quoted to strengthen a conjecture that he had humbly preferred Linus and Cletus when first called to preside.]

[241] Or, “receive.”

[242] Ps. xxiv. 1; 1 Cor. x. 26, 28.

Chapter LV.—Examples of such love.

To bring forward some examples from among the heathen: Many kings and princes, in times of pestilence, when they had been instructed by an oracle, have given themselves up to death, in order that by their own blood they might deliver their fellow-citizens [from destruction]. Many have gone forth from their own cities, that so sedition might be brought to an end within them. We know many among ourselves who have given themselves up to bonds, in order that they might ransom others. Many, too, have surrendered themselves to slavery, that with the price[243] which they received for themselves, they might provide food for others. Many women also, being strengthened by the grace of God, have performed 20 numerous manly exploits. The blessed Judith, when her city was besieged, asked of the elders permission to go forth into the camp of the strangers; and, exposing herself to danger, she went out for the love which she bare to her country and people then besieged; and the Lord delivered Holofernes into the hands of a woman.[244] Esther also, being perfect in faith, exposed herself to no less danger, in order to deliver the twelve tribes of Israel from impending destruction. For with fasting and humiliation she entreated the everlasting God, who seeth all things; and He, perceiving the humility of her spirit, delivered the people for whose sake she had encountered peril.[245].

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[243] Literally, "and having received their prices, fed others." [Comp. Rom. xvi. 3, 4, and Phil. ii. 30.]

[244] Judith viii. 30.

[245] Esth. vii., viii.

Chapter LVI.—Let us admonish and correct one another.

Let us then also pray for those who have fallen into any sin, that meekness and humility may be given to them, so that they may submit, not unto us, but to the will of God. For in this way they shall secure a fruitful and perfect remembrance from us, with sympathy for them, both in our prayers to God, and our mention of them to the saints.[246] Let us receive correction, beloved, on account of which no one should feel displeased. Those exhortations by which we admonish one another are both good [in themselves] and highly profitable, for they tend to unite[247] us to the will of God. For thus saith the holy Word: "The Lord hath severely chastened me, yet hath not given me over to death."[248] "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."[249] "The righteous," saith it, "shall chasten me in mercy, and reprove me; but let not the oil of sinners make fat my head."[250] And again he saith, "Blessed is the man whom the Lord reproveth, and reject not thou the warning of the Almighty. For He causes sorrow, and again restores [to gladness]; He woundeth, and His hands make whole. He shall deliver thee in six troubles, yea, in the seventh no evil shall touch thee. In famine He shall rescue thee from death, and in war He shall free thee from the power[251] of the sword. From the scourge of the tongue will He hide thee, and thou shalt not fear when evil cometh. Thou shalt laugh at the unrighteous and the wicked, and shalt not be afraid of the beasts of the field. For the wild beasts shall be at peace with thee: then shalt thou know that thy house shall be in peace, and the habitation of thy tabernacle shall not fail.[252] Thou shall know also that thy seed shall be great, and thy children like the grass of the field. And thou shall come to the grave like ripened corn which is reaped in its season, or like a heap of the threshing-floor which is gathered together at the proper time."[253] Ye see, beloved, that protection is afforded to those that are chastened of the Lord; for since God is good, He corrects us, that we may be admonished by His holy chastisement.

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[246] Literally, "there shall be to them a fruitful and perfect remembrance, with compassions both towards God and the saints."

[247] Or, "they unite."

[248] Ps. cxviii. 18.

[249] Prov. iii. 12; Heb. xii. 6.

[250] Ps. cxli. 5.

[251] Literally, "hand."

[252] Literally, "err" or "sin."

[253] Job v. 17–26.

Chapter LVII.—Let the authors of sedition submit themselves.

Ye therefore, who laid the foundation of this sedition, submit yourselves to the presbyters, and receive correction so as to repent, bending the knees of your hearts. Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue. For it is better for you that ye should occupy[254] a humble but honourable place in the flock of Christ, than that, being highly exalted, ye should be cast out from the hope of His people.[255] For thus speaketh all-virtuous Wisdom:[256] “Behold, I will bring forth to you the words of My Spirit, and I will teach you My speech. Since I called, and ye did not hear; I held forth My words, and ye regarded not, but set at naught My counsels, and yielded not at My reproofs; therefore I too will laugh at your destruction; yea, I will rejoice when ruin cometh upon you, and when sudden confusion overtakes you, when overturning presents itself like a tempest, or when tribulation and oppression fall upon you. For it shall come to pass, that when ye call upon Me, I will not hear you; the wicked shall seek Me, and they shall not find Me. For they hated wisdom, and did not choose the fear of the Lord; nor would they listen to My counsels, but despised My reproofs. Wherefore they shall eat the fruits of their own way, and they shall be filled with their own ungodliness.” …[257]

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[254] Literally, “to be found small and esteemed.”

[255] Literally, “His hope.” [It has been conjectured that ἔλπιδος should be ἔπαύλιδος, and the reading, “out of the fold of his people.” See Chevallier.]

[256] Prov. i. 23–31. [Often cited by this name in primitive writers.]

[257] Junius (Pat. Young), who examined the ms. before it was bound into its present form, stated that a whole leaf was here lost. The next letters that occur are ιπον, which have been supposed to indicate εἶπον or ἔλιπον. Doubtless some passages quoted by the ancients from the Epistle of Clement, and not now found in it, occurred in the portion which has thus been lost.

Chapter LVIII.—Blessings sought for all that call upon God.

May God, who seeth all things, and who is the Ruler of all spirits and the Lord of all flesh—who chose our Lord Jesus Christ and us through Him to be a peculiar[258] people—grant to every soul that calleth upon His glorious and holy Name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His Name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory, and majesty, and power, and honour, both now and for evermore. Amen. 21

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[258] Comp. Tit. ii. 14.

Chapter LIX.—The Corinthians are exhorted speedily to send back word that peace has been restored. The benediction.

Send back speedily to us in peace and with joy these our messengers to you: Claudius Ephebus and Valerius Bito, with Fortunatus: that they may the sooner announce to us the peace and harmony we so earnestly desire and long for [among you], and that we may the more quickly rejoice over the good order re-established among you. The grace of our Lord Jesus Christ be with you, and with all everywhere that are the called of God through Him, by whom be to Him glory, honour, power, majesty, and eternal dominion,[259] from everlasting to everlasting.[260] Amen.[261]

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[259] Literally, "an eternal throne."

[260] Literally, "From the ages to the ages of ages."

[261] [Note St. Clement's frequent doxologies.] [N.B.—The language of Clement concerning the Western progress of St. Paul (cap. v.) is our earliest postscript to his Scripture biography. It is sufficient to refer the reader to the great works of Conybeare and Howson, and of Mr. Lewin, on the *Life and Epistles of St. Paul.* See more especially the valuable note of Lewin (vol. ii. p. 294) which takes notice of the opinion of some learned men, that the great Apostle of the Gentiles preached the Gospel in Britain. The whole subject of St. Paul's relations with British Christians is treated by Williams, in his *Antiquities of the Cymry*, with learning and in an attractive manner. But the reader will find more ready to his hand, perhaps, the interesting note of Mr. Lewin, on Claudia and Pudens (2 Tim. iv. 21), in his *Life and Epistles of St. Paul*, vol. ii. p. 392. See also Paley's *Horæ Paulinæ*, p. 40. London, 1820.]

Mathetes

Introductory Note to the Epistle of Mathetes to Diognetus

[a.d. 130.] The anonymous author of this Epistle gives himself the title (Mathetes) "a *disciple*[1] of the Apostles," and I venture to adopt it as his name. It is about all we know of 23 him, and it serves a useful end. I place his letter here, as a sequel to the Clementine Epistle, for several reasons, which I think scholars will approve: (1) It is full of the Pauline spirit, and exhales the same pure and primitive fragrance which is characteristic of Clement. (2) No theory as to its date very much conflicts with that which I adopt, and it is sustained by good authorities. (3) But, as a specimen of the persuasives against Gentilism which early Christians employed in their intercourse with friends who adhered to heathenism, it admirably illustrates the temper prescribed by St. Paul (2 Tim. ii. 24), and not less the peculiar social relations of converts to the Gospel with the more amiable and candid of their personal friends at this early period.

Mathetes was possibly a catechumen of St. Paul or of one of the apostle's associates. I assume that his correspondent was the tutor of M. Aurelius. Placed just here, it fills a *lacuna* in the series, and takes the place of the pseudo (second) Epistle of Clement, which is now relegated to its proper place with the works falsely ascribed to St. Clement.

Altogether, the Epistle is a gem of purest ray; and, while suggesting some difficulties as to interpretation and exposition, it is practically clear as to argument and intent. Mathetes is, perhaps, the first of the apologists.

The following is the original Introductory Notice of the learned editors and translators:—

The following interesting and eloquent Epistle is anonymous, and we have no clue whatever as to its author. For a considerable period after its publication in 1592, it was generally ascribed to Justin Martyr. In recent times Otto has inserted it among the works of that writer, but Semisch and others contend that it cannot possibly be his. In dealing with this question, we depend entirely upon the internal evidence, no statement as to the authorship of the Epistle having descended to us from antiquity. And it can scarcely be denied that the whole tone of the Epistle, as well as special passages which it contains, points to some other writer than Justin. Accordingly, critics are now for the most part agreed that it is not his, and that it must be ascribed to one who lived at a still earlier date in the history of the Church. Several internal arguments have been brought forward in favour of this opinion. Supposing chap. xi. to be genuine, it has been supported by the fact that the writer there styles himself "a disciple of the apostles." But there is great suspicion that the two concluding chapters are spurious; and even though admitted to be genuine, the expression quoted evidently admits of a different explanation from that which implies the writer's personal acquaintance with the apostles: it might, indeed, be adopted by one even at the present day. More weight is to be attached to those passages in which the writer speaks of Christianity as still being a new thing in the world. Expressions to this effect occur in several places (chap. i., ii., ix.), and seem to imply that the author lived very little, if at all, after the apostolic age. There is certainly nothing in the Epistle which is inconsistent with this opinion; and we may therefore believe, that in this beautiful composition we possess a genuine production of some apostolic man who lived not later than the beginning of the second century. 24

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[1] ἀποστόλων γενόμενος μαθητης. Cap. xi.

The names of Clement of Rome and of Apollos have both been suggested as those of the probable author. Such opinions, however, are pure fancies, which it is perhaps impossible to refute, but which rest on nothing more than conjecture. Nor can a single word be said as to the person named Diognetus, to whom the letter is addressed. We must be content to leave both points in hopeless obscurity, and simply accept the Epistle as written by an earnest and intelligent Christian to a sincere inquirer among the Gentiles, towards the close of the apostolic age.

It is much to be regretted that the text is often so very doubtful. Only three mss. of the Epistle, all probably exhibiting the same original text, are known to exist; and in not a few passages the readings are, in consequence, very defective and obscure. But notwithstanding this drawback, and the difficulty of representing the full force and elegance of the original, this Epistle, as now presented to the English reader, can hardly fail to excite both his deepest interest and admiration.

[N.B.—Interesting speculations concerning this precious work may be seen in Bunsen's *Hippolytus and his Age*, vol. i. p. 188. The learned do not seem convinced by this author, but I have adopted his suggestion as to Diognetus the tutor of M. Aurelius.]

The Epistle of Mathetes to Diognetus

25

Chapter I.—Occasion of the epistle.

Since I see thee, most excellent Diognetus, exceedingly desirous to learn the mode of worshipping God prevalent among the Christians, and inquiring very carefully and earnestly concerning them, what God they trust in, and what form of religion they observe,[2] so as all to look down upon the world itself, and despise death, while they neither esteem those to be gods that are reckoned such by the Greeks, nor hold to the superstition of the Jews; and what is the affection which they cherish among themselves; and why, in fine, this new kind or practice [of piety] has only now entered into the world,[3] and not long ago; I cordially welcome this thy desire, and I implore God, who enables us both to speak and to hear, to grant to me so to speak, that, above all, I may hear you have been edified,[4] and to you so to hear, that I who speak may have no cause of regret for having done so.

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[2] Literally, "trusting in what God, etc., they look down."

[3] Or, "life."

[4] Some read, "that you by hearing may be edified."

Chapter II.—The vanity of idols.

Come, then, after you have freed[5] yourself from all prejudices possessing your mind, and laid aside what you have been accustomed to, as something apt to deceive[6] you, and being made, as if from the beginning, a new man, inasmuch as, according to your own confession, you are to be the hearer of a new [system of] doctrine; come and contemplate, not with your eyes only, but with your understanding, the substance and the form[7] of those whom ye declare and deem to be gods. Is not one of them a stone similar to that on which we tread? Is[8] not a second brass, in no way superior to those vessels which are constructed for our ordinary use? Is not a third wood, and that already rotten? Is not a fourth silver, which needs a man to watch it, lest it be stolen? Is not a fifth iron, consumed by rust? Is not a sixth earthenware, in no degree more valuable than that which is formed for the humblest purposes? Are not all these of corruptible matter? Are they not fabricated by means of iron and fire? Did not the sculptor fashion one of them, the brazier a second, the silversmith a third, and the potter a fourth? Was not every one of them, before they were formed by the arts of these [workmen] into the shape of these [gods], each in its[9] own way subject to change? Would not those things which are now vessels, formed of the same materials, become like to such, if they met with the same artificers? Might not these, which are now worshipped by you, again be made by men vessels similar to others? Are they not all deaf? Are they not blind? Are they not without life? Are they not destitute of feeling? Are they not incapable of motion? Are they not all liable to rot? Are they not all corruptible? These things ye call gods; these ye serve; these ye worship; and ye become altogether like to them. For this reason ye hate the Christians, because they do not deem *these* to be gods. But do not ye yourselves, who now think and suppose [such to be gods], much more cast contempt upon them than they [the Christians do]? Do ye not much more mock and insult them, when ye worship those that are made of stone and earthenware, without appointing any persons to guard them; but those made of silver and gold ye shut up by night, and appoint watchers to look after them by day, lest they be stolen? And by those gifts which ye mean to present to them, do ye not, if they are possessed of sense, rather punish [than honour] them? But if, on the other hand, they are destitute of sense, ye convict them of this fact, while ye worship them with blood and the smoke of sacrifices. Let any one of you suffer such indignities![10] Let any one of you endure to have such things done to himself! But not a single human being will, unless compelled to it, endure such treatment, since he is endowed with sense and reason. A stone, however, readily bears it, seeing it is insensible. Certainly you do not show [by your[11] conduct] that he [your God] is possessed of sense. And as to the fact that Christians are not accustomed to serve such gods, I might easily find many other things to say; but if even what has been said does not seem to any one sufficient, I deem it idle to say anything further. 26

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[5] Or, "purified."

[6] Literally, "which is deceiving."

[7] Literally, "of what substance, or of what form."

[8] Some make this and the following clauses affirmative instead of interrogative.

[9] The text is here corrupt. Several attempts at emendation have been made, but without any marked success.

[10] Some read, "Who of you would tolerate these things?" etc.

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[11] The text is here uncertain, and the sense obscure. The meaning seems to be, that by sprinkling their gods with blood, etc., they tended to prove that these were not possessed of sense.

Chapter III.—Superstitions of the Jews.

And next, I imagine that you are most desirous of hearing something on this point, that the Christians do not observe the same forms of divine worship as do the Jews. The Jews, then, if they abstain from the kind of service above described, and deem it proper to worship one God as being Lord of all, [are right]; but if they offer Him worship in the way which we have described, they greatly err. For while the Gentiles, by offering such things to those that are destitute of sense and hearing, furnish an example of madness; they, on the other hand, by thinking to offer these things to God as if He needed them, might justly reckon it rather an act of folly than of divine worship. For He that made heaven and earth, and all that is therein, and gives to us all the things of which we stand in need, certainly requires none of those things which He Himself bestows on such as think of furnishing them to Him. But those who imagine that, by means of blood, and the smoke of sacrifices and burnt-offerings, they offer sacrifices [acceptable] to Him, and that by such honours they show Him respect, —these, by[12] supposing that they can give anything to Him who stands in need of nothing, appear to me in no respect to differ from those who studiously confer the same honour on things destitute of sense, and which therefore are unable to enjoy such honours.

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[12] The text here is very doubtful. We have followed that adopted by most critics.

Chapter IV.—The other observances of the Jews.

But as to their scrupulosity concerning meats, and their superstition as respects the Sabbaths, and their boasting about circumcision, and their fancies about fasting and the new moons, which are utterly ridiculous and unworthy of notice,—I do not[13] think that you require to learn anything from me. For, to accept some of those things which have been formed by God for the use of men as properly formed, and to reject others as useless and redundant,—how can this be lawful? And to speak falsely of God, as if He forbade us to do what is good on the Sabbath-days,—how is not this impious? And to glory in the circumcision[14] of the flesh as a proof of election, and as if, on account of it, they were specially beloved by God,—how is it not a subject of ridicule? And as to their observing months and days,[15] as if waiting upon[16] the stars and the moon, and their distributing,[17] according to their own tendencies, the appointments of God, and the vicissitudes of the seasons, some for festivities,[18] and others for mourning,—who would deem this a part of divine worship, and not much rather a manifestation of folly? I suppose, then, you are sufficiently convinced that the Christians properly abstain from the vanity and error common [to both Jews and Gentiles], and from the busy-body spirit and vain boasting of the Jews; but you must not hope to learn the mystery of their peculiar mode of worshipping God from any mortal.

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[13] Otto, resting on ms. authority, omits the negative, but the sense seems to require its insertion.

[14] Literally, “lessening.”

[15] Comp. Gal. iv. 10.

[16] This seems to refer to the practice of Jews in fixing the beginning of the day, and consequently of the Sabbath, from the rising of the stars. They used to say, that when three stars of moderate magnitude appeared, it was night; when two, it was twilight; and when only one, that day had not yet departed. It thus came to pass (according to their *night-day* (νυχθήμερον) reckoning), that whosoever engaged in work on the evening of Friday, the beginning of the Sabbath, after three stars of moderate size were visible, was held to have sinned, and had to present a trespass-offering; and so on, according to the fanciful rule described.

[17] Otto supplies the *lacuna* which here occurs in the mss. so as to read καταδιαιρεῖν.

[18] The great festivals of the Jews are here referred to on the one hand, and the day of atonement on the other.

Chapter V.—The manners of the Christians.

For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking[19] method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring.[20] They have a common table, but not a common bed.[21] They are in the flesh, but they do not live after the flesh.[22] They pass their days on earth, but they are citizens of heaven.[23] They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life.[24] They are poor, yet make many rich;[25] they are in lack of all things, and yet abound in all; they are dishonoured, and yet in their very dishonour are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless;[26] they are insulted, and repay the insult with honour; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred. 27

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[19] Literally, "paradoxical."

[20] Literally, "cast away fœtuses."

[21] Otto omits "bed," which is an emendation, and gives the second "common" the sense of *unclean*.

[22] Comp. 2 Cor. x. 3.

[23] Comp. Phil. iii. 20.

[24] Comp. 2 Cor. vi. 9.

[25] Comp. 2 Cor. vi. 10.

[26] Comp. 2 Cor. iv. 12.

Chapter VI.—The relation of Christians to the world.

To sum up all in one word—what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world.[27] The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible. The flesh hates the soul, and wars against it,[28] though itself suffering no injury, because it is prevented from enjoying pleasures; the world also hates the Christians, though in nowise injured, because they abjure pleasures. The soul loves the flesh that hates it, and [loves also] the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet preserves[29] that very body; and Christians are confined in the world as in a prison, and yet they are the preservers[30] of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling[31] in the heavens. The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number.[32] God has assigned them this illustrious position, which it were unlawful for them to forsake.

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[27] John xvii. 11, 14, 16.

[28] Comp. 1 Pet. ii. 11.

[29] Literally, “keeps together.”

[30] Literally, “keeps together.”

[31] Literally, “incorruption.”

[32] Or, “though punished, increase in number daily.”

Chapter VII.—The manifestation of Christ.

For, as I said, this was no mere earthly invention which was delivered to them, nor is it a mere human system of opinion, which they judge it right to preserve so carefully, nor has a dispensation of mere human mysteries been committed to them, but truly God Himself, who is almighty, the Creator of all things, and invisible, has sent from heaven, and placed among men, [Him who is] the truth, and the holy and incomprehensible Word, and has firmly established Him in their hearts. He did not, as one might have imagined, send to men any servant, or angel, or ruler, or any one of those who bear sway over earthly things, or one of those to whom the government of things in the heavens has been entrusted, but the very Creator and Fashioner of all things—by whom He made the heavens—by whom he enclosed the sea within its proper bounds—whose ordinances[33] all the stars[34] faithfully observe—from whom the sun[35] has received the measure of his daily course to be observed[36]— whom the moon obeys, being commanded to shine in the night, and whom the stars also obey, following the moon in her course; by whom all things have been arranged, and placed within their proper limits, and to whom all are subject—the heavens and the things that are therein, the earth and the things that are therein, the sea and the things that are therein—fire, air, and the abyss—the things which are in the heights, the things which are in the depths, and the things which lie between. This [messenger] He sent to them. Was it then, as one[37] might conceive, for the purpose of exercising tyranny, or of inspiring fear and terror? By no means, but under the influence of clemency and meekness. As a king sends his son, who is also a king, so sent He Him; as God[38] He sent Him; as to men He sent Him; as a Saviour He sent Him, and as seeking to persuade, not to compel us; for violence has no place in the character of God. As calling us He sent Him, not as vengefully pursuing us; as loving us He sent Him, not as judging us. For He will yet send Him to judge us, and who shall endure His appearing?[39] … Do you not see them exposed to wild beasts, that they may be persuaded to deny the Lord, and yet not overcome? Do you not see that the more of them are punished, the greater becomes the number of the rest? This does not seem to be the work of man: this is the power of God; these are the evidences of His manifestation. 28

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[33] Literally, "mysteries."

[34] Literally, "elements."

[35] The word "sun," though omitted in the mss., should manifestly be inserted.

[36] Literally, "has received to observe."

[37] Literally, "one of men."

[38] "God" here refers to the person sent.

[39] [Comp. Mal. iii. 2. The Old Testament is frequently in mind, if not expressly quoted by Mathetes.] A considerable gap here occurs in the mss.

Chapter VIII.—The miserable state of men before the coming of the Word.

For, who of men at all understood before His coming what God is? Do you accept of the vain and silly doctrines of those who are deemed trustworthy philosophers? of whom some said that fire was God, calling that God to which they themselves were by and by to come; and some water; and others some other of the elements formed by God. But if any one of these theories be worthy of approbation, every one of the rest of created things might also be declared to be God. But such declarations are simply the startling and erroneous utterances of deceivers;[40] and no man has either seen Him, or made Him known,[41] but He has revealed Himself. And He has manifested Himself through faith, to which alone it is given to behold God. For God, the Lord and Fashioner of all things, who made all things, and assigned them their several positions, proved Himself not merely a friend of mankind, but also long-suffering [in His dealings with them]. Yea, He was always of such a character, and still is, and will ever be, kind and good, and free from wrath, and true, and the only one who is [absolutely] good;[42] and He formed in His mind a great and unspeakable conception, which He communicated to His Son alone. As long, then, as He held and preserved His own wise counsel in concealment,[43] He appeared to neglect us, and to have no care over us. But after He revealed and laid open, through His beloved Son, the things which had been prepared from the beginning, He conferred every blessing[44] all at once upon us, so that we should both share in His benefits, and see and be active[45] [in His service]. Who of us would ever have expected these things? He was aware, then, of all things in His own mind, along with His Son, according to the relation[46] subsisting between them.

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[40] Literally, "these things are the marvels and error."

[41] Or, "known Him."

[42] Comp. Matt. xix. 17.

[43] Literally, "in a mystery."

[44] Literally, "all things."

[45] The sense is here very obscure. We have followed the text of Otto, who fills up the *lacuna* in the ms. as above. Others have, "to see, and to handle Him."

[46] Literally, "economically."

Chapter IX.—Why the Son was sent so late.

As long then as the former time[47] endured, He permitted us to be borne along by unruly impulses, being drawn away by the desire of pleasure and various lusts. This was not that He at all delighted in our sins, but that He simply endured them; nor that He approved the time of working iniquity which then was, but that He sought to form a mind conscious of righteousness,[48] so that being convinced in that time of our unworthiness of attaining life through our own works, it should now, through the kindness of God, be vouchsafed to us; and having made it manifest that in ourselves we were unable to enter into the kingdom of God, we might through the power of God be made able. But when our wickedness had reached its height, and it had been clearly shown that its reward,[49] punishment and death, was impending over us; and when the time had come which God had before appointed for manifesting His own kindness and power, how[50] the one love of God, through exceeding regard for men, did not regard us with hatred, nor thrust us away, nor remember our iniquity against us, but showed great long-suffering, and bore with us,[51] He Himself took on Him the burden of our iniquities, He gave His own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! that the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors![52] Having therefore convinced us in the former time[53] that our nature was unable to attain to life, and having now revealed the Saviour who is able to save even those things which it was [formerly] impossible to save, by both these facts He desired to lead us to trust in His kindness, to esteem Him our Nourisher, Father, Teacher, Counsellor, Healer, our Wisdom, Light, Honour, Glory, Power, and Life, so that we should not be anxious[54] concerning clothing and food.

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[47] Otto refers for a like contrast between these two times to Rom. iii. 21–26, Rom. v. 20 and Gal. iv. 4. [Comp. Acts xvii. 30.]

[48] The reading and sense are doubtful.

[49] Both the text and rendering are here somewhat doubtful, but the sense will in any case be much the same.

[50] Many variations here occur in the way in which the *lacuna* of the mss. is to be supplied. They do not, however, greatly affect the meaning.

[51] In the ms. "saying" is here inserted, as if the words had been regarded as a quotation from Isa. liii. 11.

[52] [See Bossuet, who quotes it as from Justin Martyr (Tom. iii. p. 171). Sermon on Circumcision.]

[53] That is, before Christ appeared.

[54] Comp. Matt. vi. 25, etc. [Mathetes, in a single sentence, expounds a most practical text with comprehensive views.]

Chapter X.—The blessings that will flow from faith.

If you also desire [to possess] this faith, you likewise shall receive first of all the knowledge of the Father.[55] For God has loved mankind, on whose account He made the world, to whom He rendered subject all the things that are in it,[56] to whom He gave reason and understanding, to whom alone He imparted the privilege of looking upwards to Himself, whom He formed after His own image, to whom He sent His only-begotten Son, to whom He has promised a kingdom in heaven, and will give it to those who have loved Him. And when you have attained this knowledge, with what joy do you think you will be filled? Or, how will you love Him who has first so loved you? And if you love Him, you will be an imitator of His kindness. And do not wonder that a man may become an imitator of God. He can, if he is willing. For it is not by ruling over his neighbours, or by seeking to hold the supremacy over those that are weaker, or by being rich, and showing violence towards those that are inferior, that happiness is found; nor can any one by these things become an imitator of God. But these things do not at all constitute His majesty. On the contrary he who takes upon himself the burden of his neighbour; he who, in whatsoever respect he may be superior, is ready to benefit another who is deficient; he who, whatsoever things he has received from God, by distributing these to the needy, becomes a god to those who receive [his benefits]: he is an imitator of God. Then thou shalt see, while still on earth, that God in the heavens rules over [the universe]; then thou shall begin to speak the mysteries of God; then shalt thou both love and admire those that suffer punishment because they will not deny God; then shall thou condemn the deceit and error of the world when thou shall know what it is to live truly in heaven, when thou shalt despise that which is here esteemed to be death, when thou shalt fear what is truly death, which is reserved for those who shall be condemned to the eternal fire, which shall afflict those even to the end that are committed to it. Then shalt thou admire those who for righteousness' sake endure the fire that is but for a moment, and shalt count them happy when thou shalt know [the nature of] that fire. 29

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[55] Thus Otto supplies the *lacuna*; others conjecture somewhat different supplements.

[56] So Böhl. Sylburgius and Otto read, "in the earth."

Chapter XI.—These things are worthy to be known and believed.

I do not speak of things strange to me, nor do I aim at anything inconsistent with right reason;[57] but having been a disciple of the Apostles, I am become a teacher of the Gentiles. I minister the things delivered to me to those that are disciples worthy of the truth. For who that is rightly taught and begotten by the loving[58] Word, would not seek to learn accurately the things which have been clearly shown by the Word to His disciples, to whom the Word being manifested has revealed them, speaking plainly [to them], not understood indeed by the unbelieving, but conversing with the disciples, who, being esteemed faithful by Him, acquired a knowledge of the mysteries of the Father? For which[59] reason He sent the Word, that He might be manifested to the world; and He, being despised by the people [of the Jews], was, when preached by the Apostles, believed on by the Gentiles.[60] This is He who was from the beginning, who appeared as if new, and was found old, and yet who is ever born afresh in the hearts of the saints. This is He who, being from everlasting, is to-day called[61] the Son; through whom the Church is enriched, and grace, widely spread, increases in the saints, furnishing understanding, revealing mysteries, announcing times, rejoicing over the faithful, giving[62] to those that seek, by whom the limits of faith are not broken through, nor the boundaries set by the fathers passed over. Then the fear of the law is chanted, and the grace of the prophets is known, and the faith of the gospels is established, and the tradition of the Apostles is preserved, and the grace of the Church exults; which grace if you grieve not, you shall know those things which the Word teaches, by whom He wills, and when He pleases. For whatever things we are moved to utter by the will of the Word commanding us, we communicate to you with pains, and from a love of the things that have been revealed to us.

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[57] Some render, "nor do I rashly seek to persuade others."

[58] Some propose to read, "and becoming a friend to the Word."

[59] It has been proposed to connect this with the preceding sentence, and read, "have known the mysteries of the Father, viz., for what purpose He sent the Word."

[60] [Comp. 1 Tim. iii. 16.]

[61] Or, "esteemed."

[62] Or, "given."

Chapter XII.—The importance of knowledge to true spiritual life.

When you have read and carefully listened to these things, you shall know what God bestows on such as rightly love Him, being made [as ye are] a paradise of delight, presenting[63] in yourselves a tree bearing all kinds of produce and flourishing well, being adorned with various fruits. For in this place[64] the tree of knowledge and the tree of life have been planted; but it is not the tree of knowledge that destroys— it is disobedience that proves destructive. Nor truly are those words without significance which are written, how God from the beginning planted the tree of life in the midst of paradise, revealing through knowledge the way to life,[65] and when those who were first formed did not use this [knowledge] properly, they were, through the fraud of the Serpent, stripped naked.[66] For neither can life exist without knowledge, nor is knowledge secure without life. Wherefore both were planted close together. The Apostle, perceiving the force [of this conjunction], and blaming that knowledge which, without true doctrine, is admitted to influence life,[67] declares, "Knowledge puffeth up, but love edifieth." For he who thinks he knows anything without true knowledge, and such as is witnessed to by life, knows nothing, but is deceived by the Serpent, as not[68] loving life. But he who combines knowledge with fear, and seeks after life, plants in hope, looking for fruit. Let your heart be your wisdom; and let your life be true knowledge[69] inwardly received. Bearing this tree and displaying its fruit, thou shalt always gather[70] in those things which are desired by God, which the Serpent cannot reach, and to which deception does not approach; nor is Eve then corrupted,[71] but is trusted as a virgin; and salvation is manifested, and the Apostles are filled with understanding, and the Passover[72] of the Lord advances, and the choirs[73] are gathered together, and are arranged in proper order, and the Word rejoices in teaching the saints,—by whom the Father is glorified: to whom be glory for ever. Amen.[74] 30

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[63] Literally, "bringing forth."

[64] That is, in Paradise.

[65] Literally "revealing life."

[66] Or, "deprived of it."

[67] Literally, "knowledge without the truth of a command exercised to life." See 1 Cor. viii. 1.

[68] The ms. is here defective. Some read, "on account of the love of life."

[69] Or, "true word," or "reason."

[70] Or, "reap."

[71] The meaning seems to be, that if the tree of true knowledge and life be planted within you, you shall continue free from blemishes and sins.

[72] [This looks like a reference to the Apocalypse, Rev. v. 9., Rev. xix. 7., Rev. xx. 5.]

[73] Here Bishop Wordsworth would read κλῆροι, cites 1 Pet. v. 3, and refers to Suicer (Lexicon) in voce κλῆρος.]

[74] [Note the Clement-like doxology.]

Polycarp

Introductory Note to the Epistle of Polycarp to the Philippians

[a.d. 65–100–155.] The Epistle of Polycarp is usually made a sort of preface to those of Ignatius, for reasons which will be obvious to the reader. Yet he was born later, and lived to a much later period. They seem to have been friends from the days of their common pupilage under St. John; and there is nothing improbable in the conjecture of Usher, that he was the "angel of the church in Smyrna," to whom the Master says, "Be thou faithful unto death, and I will give thee a crown of life." His pupil Irenæus gives us one of the very few portraits of an apostolic man which are to be found in antiquity, in a few sentences which are a picture: "I could describe the very place in which the blessed Polycarp sat and taught; his going out and coming in; the whole tenor of his life; his personal appearance; how he would speak of the conversations he had held with John and with others who had seen the Lord. How did he make mention of their words and of whatever he had heard from them respecting the Lord." Thus he unconsciously tantalizes our reverent curiosity. Alas! that such conversations were not written for our learning. But there is a wise Providence in what is withheld, as well as in the inestimable treasures we have received.

Irenæus will tell us more concerning him, his visit to Rome, his rebuke of Marcion, and incidental anecdotes, all which are instructive. The expression which he applied to Marcion is found in this Epistle. Other facts of interest are found in the Martyrdom, which follows in these pages. His death, in extreme old age under the first of the Antonines, has been variously dated; but we may accept the date we have given, as rendered probable by that of the Paschal question, which he so lovingly settled with Anicetus, Bishop of Rome.

The Epistle to the Philippians is the more interesting as denoting the state of that beloved church, the firstborn of European churches, and so greatly endeared to St. Paul. It abounds in practical wisdom, and is rich in Scripture and Scriptural allusions. It reflects the spirit of St. John, alike in its lamb-like and its aquiline features: he is as loving as the beloved disciple himself when he speaks of Christ and his church, but "the son of thunder" is echoed in his rebukes of threatened corruptions in faith and morals. Nothing can be more clear than his view of the doctrines of grace; but he writes like the disciple of St. John, though in perfect harmony with St. Paul's hymn-like eulogy of Christian love.

The following is the original Introductory Notice:—

The authenticity of the following Epistle can on no fair grounds be questioned. It is abundantly established by external testimony, and is also supported by the internal evidence. Irenæus says (*Adv. Hær.*, iii. 3): "There is extant an Epistle of Polycarp written to the Philippians, most satisfactory, from which those that have a mind to do so may learn the character of his faith," etc. This passage is embodied by Eusebius in his *Ecclesiastical History* (iv. 14); and in another place the same writer refers to the Epistle before us as an undoubted production of Polycarp (*Hist. Eccl.*, iii. 36). Other ancient testimonies might easily be added, but are superfluous, inasmuch as there is a general consent among scholars at the present day that we have in this letter an authentic production of the renowned Bishop of Smyrna. 32

Of Polycarp's life little is known, but that little is highly interesting. Irenæus was his disciple, and tells us that "Polycarp was instructed by the apostles, and was brought into contact with many who had seen Christ" (*Adv. Hær.*, iii. 3; Euseb. *Hist. Eccl.*, iv. 14). There is also a very graphic account given of Polycarp by Irenæus in his Epistle to Florinus, to which the reader is referred. It has been preserved by Eusebius (*Hist. Eccl.*, v. 20).

The Epistle before us is not perfect in any of the Greek mss. which contain it. But the chapters wanting in Greek are contained in an ancient Latin version. While there is no ground for supposing, as some have done, that the whole Epistle is spurious, there seems considerable force in the arguments by which many others have sought to prove chap. xiii. to be an interpolation.

The date of the Epistle cannot be satisfactorily determined. It depends on the conclusion we reach as to some points, very difficult and obscure, connected with that account of the martyrdom of Polycarp which has come down to us. We shall not, however, probably be far wrong if we fix it about the middle of the second century.

The Epistle of Polycarp to the Philippians[1]

Polycarp, and the presbyters[2] with him, to the Church of God sojourning at Philippi: Mercy to you, and peace from God Almighty, and from the Lord Jesus Christ, our Saviour, be multiplied. 33

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[1] The title of this Epistle in most of the mss. is, “The Epistle of St. Polycarp, Bishop of Smyrna, and holy martyr, to the Philippians.”

[2] Or, “Polycarp, and those who with him are presbyters.”

Chapter I.—Praise of the Philippians.

I have greatly rejoiced with you in our Lord Jesus Christ, because ye have followed the example[3] of true love [as displayed by God], and have accompanied, as became you, those who were bound in chains, the fitting ornaments of saints, and which are indeed the diadems of the true elect of God and our Lord; and because the strong root of your faith, spoken of in days[4] long gone by, endureth even until now, and bringeth forth fruit to our Lord Jesus Christ, who for our sins suffered even unto death, [but] "whom God raised from the dead, having loosed the bands of the grave."[5] "In whom, though now ye see Him not, ye believe, and believing, rejoice with joy unspeakable and full of glory;"[6] into which joy many desire to enter, knowing that "by grace ye are saved, not of works,"[7] but by the will of God through Jesus Christ.

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[3] Literally, "ye have received the patterns of true love."

[4] Phil. i. 5.

[5] Acts ii. 24. Literally, "having loosed the pains of Hades."

[6] 1 Pet. i. 8.

[7] Eph. ii. 8, 9.

Chapter II.—An exhortation to virtue.

“Wherefore, girding up your loins,”[8] “serve the Lord in fear”[9] and truth, as those who have forsaken the vain, empty talk and error of the multitude, and “believed in Him who raised up our Lord Jesus Christ from the dead, and gave Him glory,”[10] and a throne at His right hand. To Him all things[11] in heaven and on earth are subject. Him every spirit serves. He comes as the Judge of the living and the dead.[12] His blood will God require of those who do not believe in Him.[13] But He who raised Him up from the dead will raise[14] up us also, if we do His will, and walk in His commandments, and love what He loved, keeping ourselves from all unrighteousness, covetousness, love of money, evil speaking, false witness; “not rendering evil for evil, or railing for railing,”[15] or blow for blow, or cursing for cursing, but being mindful of what the Lord said in His teaching: “Judge not, that ye be not judged;[16] forgive, and it shall be forgiven unto you;[17] be merciful, that ye may obtain mercy;[18] with what measure ye mete, it shall be measured to you again;”[19] and once more, “Blessed are the poor, and those that are persecuted for righteousness’ sake, for theirs is the kingdom of God.”[20]

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[8] Comp. 1 Pet. i. 13; Eph. vi. 14.

[9] Ps. ii. 11.

[10] 1 Pet. i. 21.

[11] Comp. 1 Pet. iii. 22; Phil. ii. 10.

[12] Comp. Acts xvii. 31.

[13] Or, “who do not obey him.”

[14] Comp 1 Cor. vi. 14; 2 Cor. iv. 14; Rom. viii. 11.

[15] 1 Pet. iii. 9.

[16] Matt. vii. 1.

[17] Matt. vi. 12, 14; Luke vi. 37.

[18] Luke vi. 36.

[19] Matt. vii. 2; Luke vi. 38.

[20] Matt. v. 3, 10; Luke vi. 20.

Chapter III.—Expressions of personal unworthiness.

These things, brethren, I write to you concerning righteousness, not because I take anything upon myself, but because ye have invited me to do so. For neither I, nor any other such one, can come up to the wisdom[21] of the blessed and glorified Paul. He, when among you, accurately and stedfastly taught the word of truth in the presence of those who were then alive. And when absent from you, he wrote you a letter,[22] which, if you carefully study, you will find to be the means of building you up in that faith which has been given you, and which, being followed by hope, and preceded by love towards God, and Christ, and our neighbour, "is the mother of us all."[23] For if any one be inwardly possessed of these graces, he hath fulfilled the command of righteousness, since he that hath love is far from all sin. 34

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[21] Comp. 2 Pet. iii. 15.

[22] The form is *plural*, but one Epistle is probably meant. [So, even in English, "letters" may be classically used for a single letter, as we say "by these presents." But even we might speak of St. Paul as having written his Epistles *to us*; so the Epistles to Thessalonica and Corinth might more naturally still be referred to here].

[23] Comp. Gal. iv. 26.

Chapter IV.—Various exhortations.

“But the love of money is the root of all evils.”[24] Knowing, therefore, that “as we brought nothing into the world, so we can carry nothing out,”[25] let us arm ourselves with the armour of righteousness;[26] and let us teach, first of all, ourselves to walk in the commandments of the Lord. Next, [teach] your wives [to walk] in the faith given to them, and in love and purity tenderly loving their own husbands in all truth, and loving all [others] equally in all chastity; and to train up their children in the knowledge and fear of God. Teach the widows to be discreet as respects the faith of the Lord, praying continually[27] for all, being far from all slandering, evil-speaking, false-witnessing, love of money, and every kind of evil; knowing that they are the altar[28] of God, that He clearly perceives all things, and that nothing is hid from Him, neither reasonings, nor reflections, nor any one of the secret things of the heart.

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[24] 1 Tim. vi. 10.

[25] 1 Tim. vi. 7.

[26] Comp. Eph. vi. 11.

[27] Comp. 1 Thess. v. 17.

[28] Some here read, “altars.”

Chapter V.—The duties of deacons, youths, and virgins.

Knowing, then, that "God is not mocked,"[29] we ought to walk worthy of His commandment and glory. In like manner should the deacons be blameless before the face of His righteousness, as being the servants of God and Christ,[30] and not of men. They must not be slanderers, double-tongued,[31] or lovers of money, but temperate in all things, compassionate, industrious, walking according to the truth of the Lord, who was the servant[32] of all. If we please Him in this present world, we shall receive also the future world, according as He has promised to us that He will raise us again from the dead, and that if we live[33] worthily of Him, "we shall also reign together with Him,"[34] provided only we believe. In like manner, let the young men also be blameless in all things, being especially careful to preserve purity, and keeping themselves in, as with a bridle, from every kind of evil. For it is well that they should be cut off from[35] the lusts that are in the world, since "every lust warreth against the spirit;"[36] and "neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,"[37] nor those who do things inconsistent and unbecoming. Wherefore, it is needful to abstain from all these things, being subject to the presbyters and deacons, as unto God and Christ. The virgins also must walk in a blameless and pure conscience.

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[29] Gal. vi. 7.

[30] Some read, "God in Christ."

[31] Comp. 1 Tim. iii. 8.

[32] Comp. Matt. xx. 28.

[33] Πολιτευσώμεθα, referring to the whole conduct; comp. Phil. i. 27.

[34] 2 Tim. ii. 12.

[35] Some read, ἀνακύπτεσθαι, "to emerge from." [So Chevallier, but not Wake nor Jacobson. See the note of latter, *ad loc.*]

[36] 1 Pet. ii. 11.

[37] 1 Cor. vi. 9, 10.

Chapter VI.—The duties of presbyters and others.

And let the presbyters be compassionate and merciful to all, bringing back those that wander, visiting all the sick, and not neglecting the widow, the orphan, or the poor, but always "providing for that which is becoming in the sight of God and man;"[38] abstaining from all wrath, respect of persons, and unjust judgment; keeping far off from all covetousness, not quickly crediting [an evil report] against any one, not severe in judgment, as knowing that we are all under a debt of sin. If then we entreat the Lord to forgive us, we ought also ourselves to forgive;[39] for we are before the eyes of our Lord and God, and "we must all appear at the judgment-seat of Christ, and must every one give an account of himself."[40] Let us then serve Him in fear, and with all reverence, even as He Himself has commanded us, and as the apostles who preached the Gospel unto us, and the prophets who proclaimed beforehand the coming of the Lord [have alike taught us]. Let us be zealous in the pursuit of that which is good, keeping ourselves from causes of offence, from false brethren, and from those who in hypocrisy bear the name of the Lord, and draw away vain men into error.

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[38] Rom. xii. 17; 2 Cor. viii. 31.

[39] Matt. vi. 12–14.

[40] Rom. xiv. 10–12; 2 Cor. v. 10.

Chapter VII.—Avoid the Docetæ, and persevere in fasting and prayer.

"For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist;"[41] and whosoever does not confess the testimony of the cross,[42] is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither a resurrection nor a judgment, he is the first-born of Satan.[43] Wherefore, forsaking the vanity of many, and their false doctrines, let us return to the word which has been handed down to us from[44] the beginning; "watching unto prayer,"[45] and persevering in fasting; beseeching in our supplications the all-seeing God "not to lead us into temptation,"[46] as the Lord has said: "The spirit truly is willing, but the flesh is weak."[47]

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[41] 1 John iv. 3.

[42] Literally, "the martyrdom of the cross," which some render, "His suffering on the cross."

[43] [The original, perhaps, of Eusebius (*Hist.* iv. cap. 14). It became a common-place expression in the Church.]

[44] Comp. Jude 3.

[45] 1 Pet. iv. 7.

[46] Matt. vi. 13; Matt. xxvi. 41.

[47] Matt. xxvi. 41; Mark xiv. 38.

Chapter VIII.—Persevere in hope and patience.

Let us then continually persevere in our hope, and the earnest of our righteousness, which is Jesus Christ, "who bore our sins in His own body on the tree,"[48] "who did no sin, neither was guile found in His mouth,"[49] but endured all things for us, that we might live in Him.[50] Let us then be imitators of His patience; and if we suffer[51] for His name's sake, let us glorify Him.[52] For He has set us this example[53] in Himself, and we have believed that such is the case.

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[48] 1 Pet. ii. 24.

[49] 1 Pet. ii. 22.

[50] Comp. 1 John iv. 9.

[51] Comp. Acts v. 41; 1 Pet. iv. 16.

[52] Some read, "we glorify Him."

[53] Comp. 1 Pet. ii. 21.

Chapter IX.—Patience inculcated.

I exhort you all, therefore, to yield obedience to the word of righteousness, and to exercise all patience, such as ye have seen [set] before your eyes, not only in the case of the blessed Ignatius, and Zosimus, and Rufus, but also in others among yourselves, and in Paul himself, and the rest of the apostles. [This do] in the assurance that all these have not run[54] in vain, but in faith and righteousness, and that they are [now] in their due place in the presence of the Lord, with whom also they suffered. For they loved not this present world, but Him who died for us, and for our sakes was raised again by God from the dead.

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[54] Comp. Phil. ii. 16; Gal. ii. 2.

Chapter X.—Exhortation to the practice of virtue.[55]

Stand fast, therefore, in these things, and follow the example of the Lord, being firm and unchangeable in the faith, loving the brotherhood,[56] and being attached to one another, joined together in the truth, exhibiting the meekness of the Lord in your intercourse with one another, and despising no one. When you can do good, defer it not, because "alms delivers from death."[57] Be all of you subject one to another[58] "having your conduct blameless among the Gentiles,"[59] that ye may both receive praise for your good works, and the Lord may not be blasphemed through you. But woe to him by whom the name of the Lord is blasphemed![60] Teach, therefore, sobriety to all, and manifest it also in your own conduct.

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[55] This and the two following chapters are preserved only in a Latin version. [See Jacobson, *ad loc.*]

[56] Comp. 1 Pet. ii. 17.

[57] Tobit iv. 10, Tobit xii. 9.

[58] Comp. 1 Pet. v. 5.

[59] 1 Pet. ii. 12.

[60] Isa. lii. 5.

Chapter XI.—Expression of grief on account of Valens.

I am greatly grieved for Valens, who was once a presbyter among you, because he so little understands the place that was given him [in the Church]. I exhort you, therefore, that ye abstain from covetousness,[61] and that ye be chaste and truthful. "Abstain from every form of evil."[62] For if a man cannot govern himself in such matters, how shall he enjoin them on others? If a man does not keep himself from covetousness,[63] he shall be defiled by idolatry, and shall be judged as one of the heathen. But who of us are ignorant of the judgment of the Lord? "Do we not know that the saints shall judge the world?"[64] as Paul teaches. But I have neither seen nor heard of any such thing among you, in the midst of whom the blessed Paul laboured, and who are commended[65] in the beginning of his Epistle. For he boasts of you in all those Churches which alone then knew the Lord; but we [of Smyrna] had not yet known Him. I am deeply grieved, therefore, brethren, for him (Valens) and his wife; to whom may the Lord grant true repentance! And be ye then moderate in regard to this matter, and "do not count such as enemies,"[66] but call them back as suffering and straying members, that ye may save your whole body. For by so acting ye shall edify yourselves.[67]

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[61] Some think that *incontinence* on the part of the Valens and his wife is referred to. [For many reasons I am glad the translators have preferred the reading πλεονεξίας. The next word, *chaste*, sufficiently rebukes the example of Valens. For once I venture not to coincide with Jacobson's comment.]

[62] 1 Thess. v. 22.

[63] Some think that *incontinence* on the part of the Valens and his wife is referred to. [For many reasons I am glad the translators have preferred the reading πλεονεξίας. The next word, *chaste*, sufficiently rebukes the example of Valens. For once I venture not to coincide with Jacobson's comment.]

[64] 1 Cor. vi. 2.

[65] Some read, "named;" comp. Phil. i. 5.

[66] 2 Thess. iii. 15.

[67] Comp. 1 Cor. xii. 26.

Chapter XII.—Exhortation to various graces.

For I trust that ye are well versed in the Sacred Scriptures, and that nothing is hid from you; but to me this privilege is not yet granted.[68] It is declared then in these Scriptures, "Be ye angry, and sin not,"[69] and, "Let not the sun go down upon your wrath."[70] Happy is he who remembers[71] this, which I believe to be the case with you. But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long-suffering, forbearance, and purity; and may He bestow on you a lot and portion among His saints, and on us with you, and on all that are under heaven, who shall believe in our Lord Jesus Christ, and in His Father, who "raised Him from the dead."[72] Pray for all the saints. Pray also for kings,[73] and potentates, and princes, and for those that persecute and hate you,[74] and for the enemies of the cross, that your fruit may be manifest to all, and that ye may be perfect in Him. 36

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[68] This passage is very obscure. Some render it as follows: "But at present it is not granted unto me to practise that which is written, Be ye angry," etc.

[69] Ps. iv. 5.

[70] Eph. iv. 26.

[71] Some read, "believes."

[72] Gal. i. 1.

[73] Comp. 1 Tim. ii. 2.

[74] Matt. v. 44.

Chapter XIII.—Concerning the transmission of epistles.

Both you and Ignatius[75] wrote to me, that if any one went [from this] into Syria, he should carry your letter[76] with him; which request I will attend to if I find a fitting opportunity, either personally, or through some other acting for me, that your desire may be fulfilled. The Epistles of Ignatius written by him[77] to us, and all the rest [of his Epistles] which we have by us, we have sent to you, as you requested. They are subjoined to this Epistle, and by them ye may be greatly profited; for they treat of faith and patience, and all things that tend to edification in our Lord. Any[78] more certain information you may have obtained respecting both Ignatius himself, and those that were[79] with him, have the goodness to make known[80] to us.

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[75] Comp. Ep. of Ignatius to Polycarp, chap. viii.

[76] Or, “letters.”

[77] Reference is here made to the two letters of Ignatius, one to Polycarp himself, and the other to the church at Smyrna.

[78] Henceforth, to the end, we have only the Latin version.

[79] The Latin version reads “are,” which has been corrected as above.

[80] Polycarp was aware of the death of Ignatius (chap. ix.), but was as yet apparently ignorant of the circumstances attending it. [Who can fail to be touched by these affectionate yet entirely calm expressions as to his martyred friend and brother? Martyrdom was the habitual end of Christ’s soldiers, and Polycarp expected his own; hence his restrained and temperate words of interest.]

Chapter XIV.—Conclusion.

These things I have written to you by Crescens, whom up to the present[81] time I have recommended unto you, and do now recommend. For he has acted blamelessly among us, and I believe also among you. Moreover, ye will hold his sister in esteem when she comes to you. Be ye safe in the Lord Jesus Christ. Grace be with you all.[82] Amen.

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[81] Some read, "in this present Epistle."

[82] Others read, "and in favour with all yours."

Introductory Note to the Epistle Concerning the Martyrdom of Polycarp

Internal evidence goes far to establish the credit which Eusebius lends to this specimen of the martyrologies, certainly not the earliest if we accept that of Ignatius as genuine. As an encyclical of one of "the seven churches" to another of the same Seven, and as bearing witness to their aggregation with others into the unity of "the Holy and Catholic Church," it is a very interesting witness, not only to an article of the creed, but to the original meaning and acceptation of the same. More than this, it is evidence of the strength of Christ perfected in human weakness; and thus it affords us an assurance of grace equal to our day in every time of need. When I see in it, however, an example of what a noble army of martyrs, women and children included, suffered in those days "for the testimony of Jesus," and in order to hand down the knowledge of the Gospel to these boastful ages of our own, I confess myself edified by what I read, chiefly because I am humbled and abashed in comparing what a Christian used to be, with what a Christian is, in our times, even at his best estate.

That this Epistle has been interpolated can hardly be doubted, when we compare it with the unvarnished specimen, in Eusebius. As for the "fragrant smell" that came from the fire, many kinds of wood emit the like in burning; and, apart from Oriental warmth of colouring, there seems nothing incredible in the narrative if we except "the dove" (chap. xvi.), which, however, is probably a corrupt reading,[83] as suggested by our translators. The blade was thrust into the martyr's *left side*; and this, opening the heart, caused the outpouring of a flood, and not a mere trickling. But, though Greek thus amended is a plausible conjecture, there seems to have been nothing of the kind in the copy quoted by Eusebius. On the other hand, note the truly catholic and scriptural testimony: "We love the martyrs, but the Son of God we worship: it is impossible for us to worship any other."

Bishop Jacobson assigns more than fifty pages to this martyrology, with a Latin version and abundant notes. To these I must refer the student, who may wish to see this attractive history in all the light of critical scholarship and, often, of admirable comment.

The following is the original Introductory Notice:—

The following letter purports to have been written by the Church at Smyrna to the Church at Philomelium, and through that Church to the whole Christian world, in order to give a succinct account of the circumstances attending the martyrdom of Polycarp. It is the earliest of all the Martyria, and has generally been accounted both the most interesting and authentic. Not a few, however, deem it interpolated in several passages, and some refer it to a much later date than the middle of the second century, to which it has been commonly ascribed. We cannot tell how much it may owe to the writers (chap. xxii.) who successively transcribed it. Great part of it has been engrossed by Eusebius in his *Ecclesiastical History* (iv. 15); and it is instructive to observe, that some of the most startling miraculous phenomena recorded in the text as it now stands, have no place in the narrative as given by that early historian of the Church. Much discussion has arisen respecting several particulars contained in this Martyrium; but into these disputes we do not enter, having it for our aim simply to present the reader with as faithful a translation as possible of this very interesting monument of Christian antiquity. 38

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[83] See an ingenious conjecture in Bishop Wordsworth's *Hippolytus and the Church of Rome*, p. 318, C.

The Encyclical Epistle of the Church at Smyrna Concerning the Martyrdom of the Holy Polycarp

39 The Church of God which sojourns at Smyrna, to the Church of God sojourning in Philomelium,[84] and to all the congregations[85] of the Holy and Catholic Church in every place: Mercy, peace, and love from God the Father, and our Lord Jesus Christ, be multiplied.

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[84] Some read, “Philadelphia,” but on inferior authority. Philomelium was a city of Phrygia.

[85] The word in the original is ποροικίαις, from which the English “parishes” is derived.

Chapter I.—Subject of which we write.

We have written to you, brethren, as to what relates to the martyrs, and especially to the blessed Polycarp, who put an end to the persecution, having, as it were, set a seal upon it by his martyrdom. For almost all the events that happened previously [to this one], took place that the Lord might show us from above a martyrdom becoming the Gospel. For he waited to be delivered up, even as the Lord had done, that we also might become his followers, while we look not merely at what concerns ourselves but have regard also to our neighbours. For it is the part of a true and well-founded love, not only to wish one's self to be saved, but also all the brethren.

Chapter II.—The wonderful constancy of the martyrs.

All the martyrdoms, then, were blessed and noble which took place according to the will of God. For it becomes us who profess[86] greater piety than others, to ascribe the authority over all things to God. And truly,[87] who can fail to admire their nobleness of mind, and their patience, with that love towards their Lord which they displayed?—who, when they were so torn with scourges, that the frame of their bodies, even to the very inward veins and arteries, was laid open, still patiently endured, while even those that stood by pitied and bewailed them. But they reached such a pitch of magnanimity, that not one of them let a sigh or a groan escape them; thus proving to us all that those holy martyrs of Christ, at the very time when they suffered such torments, were absent from the body, or rather, that the Lord then stood by them, and communed with them. And, looking to the grace of Christ, they despised all the torments of this world, redeeming themselves from eternal punishment by [the suffering of] a single hour. For this reason the fire of their savage executioners appeared cool to them. For they kept before their view escape from that fire which is eternal and never shall be quenched, and looked forward with the eyes of their heart to those good things which are laid up for such as endure; things "which ear hath not heard, nor eye seen, neither have entered into the heart of man,"[88] but were revealed by the Lord to them, inasmuch as they were no longer men, but had already become angels. And, in like manner, those who were condemned to the wild beasts endured dreadful tortures, being stretched out upon beds full of spikes, and subjected to various other kinds of torments, in order that, if it were possible, the tyrant might, by their lingering tortures, lead them to a denial [of Christ].

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[86] Literally, "who are more pious."

[87] The account now returns to the illustration of the statement made in the first sentence.

[88] 1 Cor. ii. 9.

Chapter III.—The constancy of Germanicus. The death of Polycarp is demanded.

For the devil did indeed invent many things against them; but thanks be to God, he could not prevail over all. For the most noble Germanicus strengthened the timidity of others by his own patience, and fought heroically[89] with the wild beasts. For, when the proconsul sought to persuade him, and urged him[90] to take pity upon his age, he attracted the wild beast towards himself, and provoked it, being desirous to escape all the more quickly from an unrighteous and impious world. But upon this the whole multitude, marvelling at the nobility of mind displayed by the devout and godly race of Christians,[91] cried out, "Away with the Atheists; let Polycarp be sought out!" 40

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[89] Or, "illustriously."

[90] Or, "said to him."

[91] Literally, "the nobleness of the God-loving and God-fearing race of Christians."

Chapter IV.—Quintus the apostate.

Now one named Quintus, a Phrygian, who was but lately come from Phrygia, when he saw the wild beasts, became afraid. This was the man who forced himself and some others to come forward voluntarily [for trial]. Him the proconsul, after many entreaties, persuaded to swear and to offer sacrifice. Wherefore, brethren, we do not commend those who give themselves up [to suffering], seeing the Gospel does not teach so to do.[92]

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[92] Comp. Matt. x. 23.

Chapter V.—The departure and vision of Polycarp.

But the most admirable Polycarp, when he first heard [that he was sought for], was in no measure disturbed, but resolved to continue in the city. However, in deference to the wish of many, he was persuaded to leave it. He departed, therefore, to a country house not far distant from the city. There he stayed with a few [friends], engaged in nothing else night and day than praying for all men, and for the Churches throughout the world, according to his usual custom. And while he was praying, a vision presented itself to him three days before he was taken; and, behold, the pillow under his head seemed to him on fire. Upon this, turning to those that were with him, he said to them prophetically, "I must be burnt alive."

Chapter VI.—Polycarp is betrayed by a servant.

And when those who sought for him were at hand, he departed to another dwelling, whither his pursuers immediately came after him. And when they found him not, they seized upon two youths [that were there], one of whom, being subjected to torture, confessed. It was thus impossible that he should continue hid, since those that betrayed him were of his own household. The Irenarch[93] then (whose office is the same as that of the Cleronomus[94]), by name Herod, hastened to bring him into the stadium. [This all happened] that he might fulfil his special lot, being made a partaker of Christ, and that they who betrayed him might undergo the punishment of Judas himself.

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[93] It was the duty of the Irenarch to apprehend all seditious troublers of the public peace.

[94] Some think that those magistrates bore this name that were elected by lot.

Chapter VII.—Polycarp is found by his pursuers.

His pursuers then, along with horsemen, and taking the youth with them, went forth at supper-time on the day of the preparation[95] with their usual weapons, as if going out against a robber.[96] And being come about evening [to the place where he was], they found him lying down in the upper room of[97] a certain little house, from which he might have escaped into another place; but he refused, saying, "The will of God[98] be done."[99] So when he heard that they were come, he went down and spake with them. And as those that were present marvelled at his age and constancy, some of them said. "Was so much effort[100] made to capture such a venerable man?"[101] Immediately then, in that very hour, he ordered that something to eat and drink should be set before them, as much indeed as they cared for, while he besought them to allow him an hour to pray without disturbance. And on their giving him leave, he stood and prayed, being full of the grace of God, so that he could not cease[102] for two full hours, to the astonishment of them that heard him, insomuch that many began to repent that they had come forth against so godly and venerable an old man.

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[95] That is, on Friday.

[96] Comp. Matt. xxvi. 55.

[97] Or, "in."

[98] Some read "the Lord"

[99] Comp. Matt. vi. 10; Acts xxi. 14.

[100] Or, "diligence."

[101] Jacobson reads, "and [marvelling] that they had used so great diligence to capture," etc.

[102] Or, "be silent."

Chapter VIII.—Polycarp is brought into the city.

Now, as soon as he had ceased praying, having made mention of all that had at any time come in contact with him, both small and great, illustrious and obscure, as well as the whole Catholic Church throughout the world, the time of his departure having arrived, they set him upon an ass, and conducted him into the city, the day being that of the great Sabbath. And the Irenarch Herod, accompanied by his father Nicetes (both riding in a chariot[103]), met him, and taking him up into the chariot, they seated themselves beside him, and endeavoured to persuade him, saying, "What harm is there in saying, Lord Cæsar,[104] and in sacrificing, with the other ceremonies observed on such occasions, and so make sure of safety?" But he at first gave them no answer; and when they continued to urge him, he said, "I shall not do as you advise me." So they, having no hope of persuading him, began to speak bitter[105] words unto him, and cast him with violence out of the chariot,[106] insomuch that, in getting down from the carriage, he dislocated his leg[107] [by the fall]. But without being disturbed,[108] and as if suffering nothing, he went eagerly forward with all haste, and was conducted to the stadium, where the tumult was so great, that there was no possibility of being heard. 41

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[103] Jacobson deems these words an interpolation.

[104] Or, "Cæsar is Lord," all the mss. having κύριος instead of κύριε, as usually printed.

[105] Or, "terrible."

[106] Or, "cast him down" simply, the following words being, as above, an interpolation.

[107] Or, "sprained his ankle."

[108] Or, "not turning back."

Chapter IX.—Polycarp refuses to revile Christ.

Now, as Polycarp was entering into the stadium, there came to him a voice from heaven, saying, “Be strong, and show thyself a man, O Polycarp!” No one saw who it was that spoke to him; but those of our brethren who were present heard the voice. And as he was brought forward, the tumult became great when they heard that Polycarp was taken. And when he came near, the proconsul asked him whether he was Polycarp. On his confessing that he was, [the proconsul] sought to persuade him to deny [Christ], saying, “Have respect to thy old age,” and other similar things, according to their custom, [such as], “Swear by the fortune of Cæsar; repent, and say, Away with the Atheists.” But Polycarp, gazing with a stern countenance on all the multitude of the wicked heathen then in the stadium, and waving his hand towards them, while with groans he looked up to heaven, said, “Away with the Atheists.”[109] Then, the proconsul urging him, and saying, “Swear, and I will set thee at liberty, reproach Christ;” Polycarp declared, “Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Saviour?”

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[109] Referring the words to the heathen, and not to the Christians, as was desired.

Chapter X.—Polycarp confesses himself a Christian.

And when the proconsul yet again pressed him, and said, "Swear by the fortune of Cæsar," he answered, "Since thou art vainly urgent that, as thou sayest, I should swear by the fortune of Cæsar, and pretendest not to know who and what I am, hear me declare with boldness, I am a Christian. And if you wish to learn what the doctrines[110] of Christianity are, appoint me a day, and thou shalt hear them." The proconsul replied, "Persuade the people." But Polycarp said, "To thee I have thought it right to offer an account [of my faith]; for we are taught to give all due honour (which entails no injury upon ourselves) to the powers and authorities which are ordained of God.[111] But as for *these*, I do not deem them worthy of receiving any account from me."[112]

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[110] Or, "an account of Christianity."

[111] Comp. Rom. xiii. 1–7; Tit. iii. 1.

[112] Or, "of my making any defence to them."

Chapter XI.—No threats have any effect on Polycarp.

The proconsul then said to him, “I have wild beasts at hand; to these will I cast thee, except thou repent.” But he answered, “Call them then, for we are not accustomed to repent of what is good in order to adopt that which is evil;[113] and it is well for me to be changed from what is evil to what is righteous.”[114] But again the proconsul said to him, “I will cause thee to be consumed by fire, seeing thou despisest the wild beasts, if thou wilt not repent.” But Polycarp said, “Thou threatenest me with fire which burneth for an hour, and after a little is extinguished, but art ignorant of the fire of the coming judgment and of eternal punishment, reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt.”

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[113] Literally, “repentance from things better to things worse is a change impossible to us.”

[114] That is, to leave this world for a better.

Chapter XII.—Polycarp is sentenced to be burned.

While he spoke these and many other like things, he was filled with confidence and joy, and his countenance was full of grace, so that not merely did it not fall as if troubled by the things said to him, but, on the contrary, the proconsul was astonished, and sent his herald to proclaim in the midst of the stadium thrice, "Polycarp has confessed that he is a Christian." This proclamation having been made by the herald, the whole multitude both of the heathen and Jews, who dwelt at Smyrna, cried out with uncontrollable fury, and in a loud voice, "This is the teacher of Asia,[115] the father of the Christians, and the overthrower of our gods, he who has been teaching many not to sacrifice, or to worship the gods." Speaking thus, they cried out, and besought Philip the Asiarch[116] to let loose a lion upon Polycarp. But Philip answered that it was not lawful for him to do so, seeing the shows[117] of wild beasts were already finished. Then it seemed good to them to cry out with one consent, that Polycarp should be burnt alive. For thus it behooved the vision which was revealed to him in regard to his pillow to be fulfilled, when, seeing it on fire as he was praying, he turned about and said prophetically to the faithful that were with him, "I must be burnt alive."

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[115] Some read, "ungodliness," but the above seems preferable.

[116] The Asiarchs were those who superintended all arrangements connected with the games in the several provinces.

[117] Literally, "the baiting of dogs."

Chapter XIII.—The funeral pile is erected.

This, then, was carried into effect with greater speed than it was spoken, the multitudes immediately gathering together wood and fagots out of the shops and baths; the Jews especially, according to custom, eagerly assisting them in it. And when the funeral pile was ready, Polycarp, laying aside all his garments, and loosing his girdle, sought also to take off his sandals,—a thing he was not accustomed to do, inasmuch as every one of the faithful was always eager who should first touch his skin. For, on account of his holy life,[118] he was, even before his martyrdom, adorned[119] with every kind of good. Immediately then they surrounded him with those substances which had been prepared for the funeral pile. But when they were about also to fix him with nails, he said, “Leave me as I am; for He that giveth me strength to endure the fire, will also enable me, without your securing me by nails, to remain without moving in the pile.” 42

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[118] Literally, “good behaviour.”

[119] Some think this implies that Polycarp’s skin was believed to possess a miraculous efficacy.

Chapter XIV.—The prayer of Polycarp.

They did not nail him then, but simply bound him. And he, placing his hands behind him, and being bound like a distinguished ram [taken] out of a great flock for sacrifice, and prepared to be an acceptable burnt-offering unto God, looked up to heaven, and said, "O Lord God Almighty, the Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of Thee, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before thee, I give Thee thanks that Thou hast counted me worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup[120] of thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption [imparted] by the Holy Ghost. Among whom may I be accepted this day before Thee as a fat[121] and acceptable sacrifice, according as Thou, the ever-truthful[122] God, hast foreordained, hast revealed beforehand to me, and now hast fulfilled. Wherefore also I praise Thee for all things, I bless Thee, I glorify Thee, along with the everlasting and heavenly Jesus Christ, Thy beloved Son, with whom, to Thee, and the Holy Ghost, be glory both now and to all coming ages. Amen."[123]

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[120] Comp. Matt. xx. 22, Matt. xxvi. 39; Mark x. 38.

[121] Literally, "in a fat," etc., [or, "in a rich"].

[122] Literally, "the not false and true God."

[123] Eusebius (*Hist. Eccl.*, iv. 15) has preserved a great portion of this Martyrium, but in a text considerably differing from that we have followed. Here, instead of "and," he has "in the Holy Ghost."

Chapter XV.—Polycarp is not injured by the fire.

When he had pronounced this *amen*, and so finished his prayer, those who were appointed for the purpose kindled the fire. And as the flame blazed forth in great fury,[124] we, to whom it was given to witness it, beheld a great miracle, and have been preserved that we might report to others what then took place. For the fire, shaping itself into the form of an arch, like the sail of a ship when filled with the wind, encompassed as by a circle the body of the martyr. And he appeared within not like flesh which is burnt, but as bread that is baked, or as gold and silver glowing in a furnace. Moreover, we perceived such a sweet odour [coming from the pile], as if frankincense or some such precious spices had been smoking[125] there.

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[124] Literally, “a great flame shining forth.”

[125] Literally, “breathing.”

Chapter XVI.—Polycarp is pierced by a dagger.

At length, when those wicked men perceived that his body could not be consumed by the fire, they commanded an executioner to go near and pierce him through with a dagger. And on his doing this, there came forth a dove,[126] and a great quantity of blood, so that the fire was extinguished; and all the people wondered that there should be such a difference between the unbelievers and the elect, of whom this most admirable Polycarp was one, having in our own times been an apostolic and prophetic teacher, and bishop of the Catholic Church which is in Smyrna. For every word that went out of his mouth either has been or shall yet be accomplished.

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[126] Eusebius omits all mention of the *dove*, and many have thought the text to be here corrupt. It has been proposed to read ἐπ’ ἀριστερᾷ, “on the left hand side,” instead of περιστερά, “a dove.”

Chapter XVII.—The Christians are refused Polycarp’s body.

But when the adversary of the race of the righteous, the envious, malicious, and wicked one, perceived the impressive[127] nature of his martyrdom, and [considered] the blameless life he had led from the beginning, and how he was now crowned with the wreath of immortality, having beyond dispute received his reward, he did his utmost that not the least memorial of him should be taken away by us, although many desired to do this, and to become possessors[128] of his holy flesh. For this end he suggested it to Nicetes, the father of Herod and brother of Alce, to go and entreat the governor not to give up his body to be buried, “lest,” said he, “forsaking Him that was crucified, they begin to worship this one.” This he said at the suggestion and urgent persuasion of the Jews, who also watched us, as we sought to take him out of the fire, being ignorant of this, that it is neither possible for us ever to forsake Christ, who suffered for the salvation of such as shall be saved throughout the whole world (the blameless one for sinners[129]), nor to worship any other. For Him indeed, as being the Son of God, we adore; but the martyrs, as disciples and followers of the Lord, we worthily love on account of their extraordinary[130] affection towards their own King and Master, of whom may we also be made companions[131] and fellow-disciples! 43

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[127] Literally, “greatness.”

[128] The Greek, literally translated, is, “and to have fellowship with his holy flesh.”

[129] This clause is omitted by Eusebius: it was probably interpolated by some transcriber, who had in his mind 1 Pet. iii. 18.

[130] Literally, “unsurpassable.”

[131] Literally, “fellow-partakers.”

Chapter XVIII.—The body of Polycarp is burned.

The centurion then, seeing the strife excited by the Jews, placed the body[132] in the midst of the fire, and consumed it. Accordingly, we afterwards took up his bones, as being more precious than the most exquisite jewels, and more purified[133] than gold, and deposited them in a fitting place, whither, being gathered together, as opportunity is allowed us, with joy and rejoicing, the Lord shall grant us to celebrate the anniversary[134] of his martyrdom, both in memory of those who have already finished their course,[135] and for the exercising and preparation of those yet to walk in their steps.

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[132] Or, “him.”

[133] Or, “more tried.”

[134] Literally, “the birth-day.”

[135] Literally, “been athletes.”

Chapter XIX.—Praise of the martyr Polycarp.

This, then, is the account of the blessed Polycarp, who, being the twelfth that was martyred in Smyrna (reckoning those also of Philadelphia), yet occupies a place of his own[136] in the memory of all men, insomuch that he is everywhere spoken of by the heathen themselves. He was not merely an illustrious teacher, but also a pre-eminent martyr, whose martyrdom all desire to imitate, as having been altogether consistent with the Gospel of Christ. For, having through patience overcome the unjust governor, and thus acquired the crown of immortality, he now, with the apostles and all the righteous [in heaven], rejoicingly glorifies God, even the Father, and blesses our Lord Jesus Christ, the Saviour of our souls, the Governor of our bodies, and the Shepherd of the Catholic Church throughout the world.[137]

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[136] Literally, "is alone remembered."

[137] Several additions are here made. One ms. has, "and the all-holy and life-giving Spirit;" while the old Latin version reads, "and the Holy Spirit, by whom we know all things."

Chapter XX.—This epistle is to be transmitted to the brethren.

Since, then, ye requested that we would at large make you acquainted with what really took place, we have for the present sent you this summary account through our brother Marcus. When, therefore, ye have yourselves read this Epistle,[138] be pleased to send it to the brethren at a greater distance, that they also may glorify the Lord, who makes such choice of His own servants. To Him who is able to bring us all by His grace and goodness[139] into his everlasting kingdom, through His only-begotten Son Jesus Christ, to Him be glory, and honour, and power, and majesty, for ever. Amen. Salute all the saints. They that are with us salute you, and Evarestus, who wrote this Epistle, with all his house.

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[138] Literally, “having learned these things.”

[139] Literally, “gift.”

Chapter XXI.—The date of the martyrdom.

Now, the blessed Polycarp suffered martyrdom on the second day of the month Xanthicus just begun,[140] the seventh day before the Kalends of May, on the great Sabbath, at the eighth hour.[141] He was taken by Herod, Philip the Trallian being high priest,[142] Statius Quadratus being proconsul, but Jesus Christ being King for ever, to whom be glory, honour, majesty, and an everlasting throne, from generation to generation. Amen.

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[140] The translation is here very doubtful. Wake renders the words μηνὸς ἱσταμένου, "of the *present* month."

[141] Great obscurity hangs over the chronology here indicated. According to Usher, the Smyrnæans began the month Xanthicus on the 25th of March. But the seventh day before the Kalends of May is the 25th of April. Some, therefore, read ᾽Απριλλίων instead of Μαίων. The great Sabbath is that before the passover. The "eighth hour" may correspond either to our 8 a.m. or 2 p.m.

[142] Called before (chap. xii.) *Asiarch*.

Chapter XXII.—Salutation.

We wish you, brethren, all happiness, while you walk according to the doctrine of the Gospel of Jesus Christ; with whom be glory to God the Father and the Holy Spirit, for the salvation of His holy elect, after whose example[143] the blessed Polycarp suffered, following in whose steps may we too be found in the kingdom of Jesus Christ!

These things[144] Caius transcribed from the copy of Irenæus (who was a disciple of Polycarp), having himself been intimate with Irenæus. And I Socrates transcribed them at Corinth from the copy of Caius. Grace be with you all.

And I again, Pionius, wrote them from the previously written copy, having carefully searched into them, and the blessed Polycarp having manifested them to me through a revelation, even as I shall show in what follows. I have collected these things, when they had almost faded away through the lapse of time, that the Lord Jesus Christ may also gather me along with His elect into His heavenly kingdom, to whom, with the Father and the Holy Spirit, be glory for ever and ever. Amen. 44

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[143] Literally, "according as."

[144] What follows is, of course, no part of the original Epistle.

Ignatius

Introductory Note to the Epistles of Ignatius

[a.d. 30–107.] The seductive myth which represents this Father as the little child whom the Lord placed in the midst of his apostles (St. Matt. xviii. 2) indicates at least the period when he may be supposed to have been born. That he and Polycarp were fellow-disciples under St. John, is a tradition by no means inconsistent with anything in the Epistles of either. His subsequent history is sufficiently indicated in the Epistles which follow. 45

Had not the plan of this series been so exclusively that of a mere revised reprint, the writings of Ignatius themselves would have made me diffident as to the undertaking. It seems impossible for any one to write upon the subject of these precious remains, without provoking controversy. This publication is designed as an *Eirenicon*, and hence "few words are best," from one who might be supposed incapable of an unbiased opinion on most of the points which have been raised in connection with these Epistles. I must content myself therefore, by referring the studious reader to the originals as edited by Bishop Jacobson, with a Latin version and copious annotations. That revered and learned divine honoured me with his friendship; and his precious edition has been my frequent study, with theological students, almost ever since it appeared in 1840. It is by no means superannuated by the vigorous Ignatian literature which has since sprung up, and to which reference will he made elsewhere. But I am content to leave the whole matter, without comment, to the minds of Christians of whatever school and to their independent conclusions. It is a great thing to present them in a single volume with the shorter and longer Epistles duly compared, and with the Curetonian version besides. One luxury only I may claim, to relieve the drudging task-work of a mere reviser. Surely I may point out some of the proverbial wisdom of this great disciple, which has often stirred my soul, as with the trumpet heard by St. John in Patmos. In him, indeed, the lions encountered a lion, one truly begotten of "the Lion of the tribe of Judah." Take, then, as a specimen, these thrilling injunctions from his letter to Polycarp, to whom he bequeathed his own spirit, and in whom he well knew the Church would recognize a sort of survival of St. John himself. If the reader has any true perception of the rhythm and force of the Greek language, let him learn by heart the originals of the following aphorisms:—

1. Find time to pray without ceasing.
2. Every wound is not healed with the same remedy.
3. The times demand thee, as pilots the haven.
4. The crown is immortality.[1]

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[1] Does not this seem a pointed allusion to Rev. ii. 10?

5 Stand like a beaten anvil.[2]

6 It is the part of a good athlete to be bruised and to prevail.

7 Consider the times: look for Him who is above time.

8 Slight not the menservants and the handmaids. 46

9 Let your stewardship define your work.

10 A Christian is not his own master, but waits upon God.

Ignatius so delighted in his name Theophorus (sufficiently expounded in his own words to Trajan or his official representative), that it is worth noting how deeply the early Christians felt and believed in (2 Cor. vi. 16) the indwelling Spirit.

Ignatius has been censured for his language to the Romans, in which he seems to crave martyrdom. But he was already condemned, in law a dead man, and felt himself at liberty to glory in his tribulations. Is it more than modern Christians often too lightly sing? —

> "Let cares like a wild deluge come,
> And storms of sorrow fall," etc.

So the holy martyr adds, "Only let me attain unto Jesus Christ."

The Epistle to the Romans is utterly inconsistent with any conception on his part, that Rome was the see and residence of a bishop holding any other than fraternal relations with himself. It is very noteworthy that it is devoid of expressions, elsewhere made emphatic,[3] which would have been much insisted upon had they been found herein. Think what use would have been made of it, had the words which he addresses to the Smyrnæans (chap. viii.) to strengthen their fidelity to Polycarp, been found in this letter to the Romans, especially as in this letter we first find the use of the phrase "Catholic Church" in patristic writings. He defines it as to be found "where Jesus Christ is," words which certainly do not limit it to communion with a professed successor of St. Peter.

The following is the original Introductory Notice:—

The epistles ascribed to Ignatius have given rise to more controversy than any other documents connected with the primitive Church. As is evident to every reader on the very first glance at these writings, they contain numerous statements which bear on points of ecclesiastical order that have long divided the Christian world; and a strong temptation has thus been felt to allow some amount of prepossession to enter into the discussion of their authenticity or spuriousness. At the same time, this question has furnished a noble field for the display of learning and acuteness, and has, in the various forms under which it has been debated, given rise to not a few works of the very highest ability and scholarship. We shall present such an outline of the controversy as may enable the reader to understand its position at the present day.

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[2] Στῆθι ὡς ἄκμων τυπτόμενος.

[3] See *To the Tralliaus*, cap. 13. Much might have been made, had it been found here, out of the reference to Christ the High Priest (Philadelphians, cap. 9).

There are, in all, fifteen Epistles which bear the name of Ignatius. These are the following: One to the Virgin Mary, two to the Apostle John, one to Mary of Cassobelæ, one to the Tarsians, one to the Antiochians, one to Hero, a deacon of Antioch, one to the Philippians; one to the Ephesians, one to the Magnesians, one to the Trallians, one to the Romans, one to the Philadelphians, one to the Smyrnæans, and one to Polycarp. The first three exist only in Latin: all the rest are extant also in Greek.

It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters are spurious. They bear in themselves indubitable proofs of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome makes the least reference to them; and they are now by common consent set aside as forgeries, which were at various dates, and to serve special purposes, put forth under the name of the celebrated Bishop of Antioch.

But after the question has been thus simplified, it still remains sufficiently complex. Of the seven Epistles which are acknowledged by Eusebius (*Hist. Eccl.*, iii. 36), we possess two Greek recensions, a shorter and a longer. It is plain that one or other of these exhibits a corrupt text, and scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius. This was the opinion generally acquiesced in, from the time when critical editions of these Epistles began to be issued, down to our own day. Criticism, indeed, fluctuated a good deal as to which Epistles should be accepted and which rejected. Archp. Usher (1644), Isaac Vossius (1646), J. B. Cotelerius (1672), Dr. T. Smith (I709), and others, edited the writings ascribed to Ignatius in forms differing very considerably as to the order in which they were arranged, and the degree of authority assigned them, until at length, from about the beginning of the eighteenth century, the seven Greek Epistles, of which a translation is here given, came to be generally accepted in their *shorter* form as the genuine writings of Ignatius. 47

Before this date, however, there had not been wanting some who refused to acknowledge the authenticity of these Epistles in either of the recensions in which they were then known to exist. By far the most learned and elaborate work maintaining this position was that of Daillé (or Dallæus), published in 1666. This drew forth in reply the celebrated *Vindiciæ* of Bishop Pearson, which appeared in 1672. It was generally supposed that this latter work had established on an immoveable foundation the genuineness of the shorter form of the Ignatian Epistles; and, as we have stated above, this was the conclusion almost universally accepted down to our own day. The only considerable exception to this concurrence was presented by Whiston, who laboured to maintain in his *Primitive Christianity Revived* (1711) the superior claims of the longer recension of the Epistles, apparently influenced in doing so by the support which he thought they furnished to the kind of Arianism which he had adopted.

But although the shorter form of the Ignatian letters had been generally accepted in preference to the longer, there was still a pretty prevalent opinion among scholars, that even it could not be regarded as absolutely free from interpolations, or as of undoubted authenticity. Thus said Lardner, in his *Credibility of the Gospel History* (1743): "have carefully compared the two editions, and am very well satisfied, upon that comparison, that the larger are an interpolation of the smaller, and not the smaller an epitome or abridgment of the larger. … But whether the smaller themselves are the genuine writings of Ignatius, Bishop of Antioch, is a question that has been much disputed, and has employed the pens of the ablest critics. And whatever positiveness some may have shown on either side, I must own I have found it a very difficult question."

This expression of uncertainty was repeated in substance by Jortin (1751), Mosheim (1755), Griesbach (1768), Rosenmüller (1795), Neander (1826), and many others; some going so far as to deny that we have any authentic remains of Ignatius at all, while others, though admitting the seven shorter letters as being probably his, yet strongly suspected that they were not free from interpolation. Upon the whole, however, the shorter recension was, until recently, accepted without much opposition, and chiefly in dependence on the work of Bishop Pearson above mentioned, as exhibiting the genuine form of the Epistles of Ignatius.

But a totally different aspect was given to the question by the discovery of a Syriac version of three of these Epistles among the mss. procured from the monastery of St. Mary Deipara, in the desert of Nitria, in Egypt. In the years 1838, 1839, and again in 1842, Archdeacon Tattam visited that monastery, and succeeded in obtaining for the English Government a vast number of ancient Syriac manuscripts. On these being deposited in the British Museum, the late Dr. Cureton, who then had charge of the Syriac department, discovered among them, first, the Epistle to Polycarp, and then again, the same Epistle, with those to the Ephesians and to the Romans, in two other volumes of manuscripts. 48

As the result of this discovery, Cureton published in 1845 a work, entitled, *The Ancient Syriac Version of the Epistles of St. Ignatius to Polycarp, the Ephesian, and the Romans*, etc., in which he argued that these Epistles represented more accurately than any formerly published what Ignatius had actually written. This, of course, opened up the controversy afresh. While some accepted the views of Cureton, others very strenuously opposed them. Among the former was the late Chev. Bunsen; among the latter, an anonymous writer in the *English Review*, and Dr. Hefele, in his third edition of the *Apostolic Fathers*. In reply to those who had controverted his arguments, Cureton published his *Vindiciæ Ignatianæ* in 1846, and his *Corpus Ignatianum* in 1849. He begins his introduction to the last-named work with the following sentences: "Exactly three centuries and a half intervened between the time when three Epistles in Latin, attributed to St. Ignatius, first issued from the press, and the publication in 1845 of three letters in Syriac bearing the name of the same apostolic writer. Very few years passed before the former were almost universally regarded as false and spurious; and it seems not improbable that scarcely a longer period will elapse before the latter be almost as generally acknowledged and received as the only true and genuine letters of the venerable Bishop of Antioch that have either come down to our times, or were ever known in the earliest ages of the Christian Church."

Had the somewhat sanguine hope thus expressed been realized, it would have been unnecessary for us to present to the English reader more than a translation of these three Syriac Epistles. But the Ignatian controversy is not yet settled. There are still those who hold that the balance of argument is in favour of the shorter Greek, as against these Syriac Epistles. They regard the latter as an epitome of the former, and think the harshness which, according to them, exists in the sequence of thoughts and sentences, clearly shows that this is the case. We have therefore given all the forms of the Ignatian letters which have the least claim on our attention.[4] The reader may judge, by comparison for himself, which of these is to be accepted as genuine, supposing him disposed to admit the claims of any one of them. We content ourselves with laying the materials for judgment before him, and with referring to the above-named works in which we find the whole subject discussed. As to the personal history of Ignatius, almost nothing is known. The principal source of information regarding him is found in the account of his martyrdom, to which the reader is referred. Polycarp alludes to him in his Epistle to the Philippians (chap. ix.), and also to his letters (chap. xiii.). Irenæus quotes a passage from his Epistle to the Romans (*Adv. Hær.*, v. 28; *Epist. ad Rom.*, chap. iv.), without, however, naming him. Origen twice refers to him, first in the preface to his Comm. on the Song of Solomon, where he quotes a passage from the Epistle of Ignatius to the Romans, and again in his sixth homily on St. Luke, where he quotes from the Epistle to the Ephesians, both times naming the author. It is unnecessary to give later references.

Supposing the letters of Ignatius and the account of his martyrdom to be authentic, we learn from them that he voluntarily presented himself before Trajan at Antioch, the seat of his bishopric, when that prince was on his *first* expedition against the Parthians and Armenians (a.d. 107); and on professing himself a Christian, was condemned to the wild beasts. After a long and dangerous voyage he came to Smyrna, of which Polycarp was bishop, and thence wrote his four Epistles to the Ephesians, the Magnesians, the Trallians, and the Romans. From Smyrna he came to Troas, and tarrying there a few days, he wrote to the Philadelphians, the Smyrnæans, and Polycarp. He then came on to Neapolis, and passed through the whole of Macedonia. Finding a ship at Dyrrachium in Epirus about to sail into Italy, he embarked, and crossing the Adriatic, was brought to Rome, where he perished on the 20th of December 107, or, as some think, who deny a twofold expedition of Trajan against the Parthians, on the same day of the year a.d. 116.

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[4] The other Epistles, bearing the name of Ignatius, will be found in the Appendix; so that the English reader possesses in this volume a complete collection of the Ignatian letters.

The Epistle of Ignatius to the Ephesians Shorter and Longer Versions

Ignatius, who is also called Theophorus, to the Church which is at Ephesus, in Asia, deservedly most happy, being blessed in the greatness and fulness of God the Father, and predestinated before the beginning[5] *of time, that it should be always for an enduring and unchangeable glory, being united*[6] *and elected through the true passion by the will of the Father, and Jesus Christ, our God: Abundant happiness through Jesus Christ, and His undefiled grace.*

Ignatius, who is also called Theophorus, to the Church which is at Ephesus, in Asia, deservedly most happy, being blessed in the greatness and fulness of God the Father, and predestinated before the beginning[7] *of time, that it should be always for an enduring and unchangeable glory, being united*[8] *and elected through the true passion by the will of God the Father, and of our Lord Jesus Christ our Saviour: Abundant happiness through Jesus Christ, and His undefiled joy.*[9]

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[5] Literally, "before the ages."

[6] These words may agree with "glory," but are better applied to the "Church."

[7] Literally, "before the ages."

[8] These words may agree with "glory," but are better applied to the "Church."

[9] Some read, as in the shorter recension, "grace."

Chapter I.—Praise of the Ephesians.

I have become acquainted with your name, much-beloved in God, which ye have acquired by the habit of righteousness, according to the faith and love in Jesus Christ our Saviour. Being the followers[10] of God, and stirring up[11] yourselves by the blood of God, ye have perfectly accomplished the work which was beseeming to you. For, on hearing that I came bound from Syria for the common name and hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciple of Him "who gave Himself for us, an offering and sacrifice to God,"[12] [ye hastened to see me[13]]. I received, therefore,[14] your whole multitude in the name of God, through Onesimus, a man of inexpressible love,[15] and your bishop in the flesh, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. And blessed be He who has granted unto you, being worthy, to obtain such an excellent bishop.

I have become acquainted with your greatly-desired name in God, which ye have acquired by the habit of righteousness, according to the faith and love in Christ Jesus our Saviour. Being the followers[16] of the love of God towards man, and stirring up[17] yourselves by the blood of Christ, you have perfectly accomplished the work which was beseeming to you. For, on hearing that I came bound from Syria for the sake of Christ, our common hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciple of Him "who gave Himself for us, an offering and a sacrifice to God,"[18] [ye hastened to see me[19]]. I have therefore received your whole multitude in the name of God, through Onesimus, a man of inexpressible love,[20] and who is your bishop, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. Blessed be God, who has granted unto you, who are yourselves so excellent, to obtain such an excellent bishop.

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[10] Literally, "imitators;" comp. Eph. v. 1.

[11] Comp. in the Greek, 2 Tim. i. 6.

[12] Eph. v. 2.

[13] This is wanting in the Greek.

[14] Literally, "since therefore," without any apodosis.

[15] Or, "unspeakably beloved."

[16] Literally, "imitators;" comp. Eph. v. 1.

[17] Comp. in the Greek, 2 Tim. i. 6.

[18] Eph. v. 2.

[19] This is wanting in the Greek.

[20] Or, "unspeakably beloved."

Chapter II.—Congratulations and entreaties.

As to my fellow-servant Burrhus, your deacon in regard to God and blessed in all things,[21] I beg that he may continue longer, both for your honour and that of your bishop. 50
And Crocus also, worthy both of God and you, whom I have received as the manifestation[22] of your love, hath in all things refreshed[23] me, as the Father of our Lord Jesus Christ shall also refresh[24] him; together with Onesimus, and Burrhus, and Euplus, and Fronto, by means of whom, I have, as to love, beheld all of you. May I always have joy of you, if indeed I be worthy of it. It is therefore befitting that you should in every way glorify Jesus Christ, who hath glorified you, that by a unanimous obedience "ye may be perfectly joined together in the same mind, and in the same judgment, and may all speak the same thing concerning the same thing,"[25] and that, being subject to the bishop and the presbytery, ye may in all respects be sanctified.

As to our fellow-servant Burrhus, your deacon in regard to God and blessed in all things, I pray that he may continue blameless for the honour of the Church, and of your most blessed bishop. Crocus also, worthy both of God and you, whom we have received as the manifestation[26] of your love to us, hath in all things refreshed[27] me, and "hath not been ashamed of my chain,"[28] as the Father of our Lord Jesus Christ will also refresh[29] him; together with Onesimus, and Burrhus, and Euplus, and Fronto, by means of whom I have, as to love, beheld all of you. May I always have joy of you, if indeed I be worthy of it. It is therefore befitting that you should in every way glorify Jesus Christ, who hath glorified you, that by a unanimous obedience "ye may be perfectly joined together in the same mind and in the same judgment, and may all speak the same thing concerning the same thing,"[30] and that, being subject to the bishop and the presbytery, ye may in all respects be sanctified.

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[21] Or, "our most blessed deacon in all things pertaining to God."

[22] Literally, "pattern."

[23] Comp. 1 Cor. xvi. 18, etc.

[24] Comp. 1 Cor. xvi. 18, etc.

[25] 1 Cor. i. 10.

[26] Literally, "pattern."

[27] Comp. 1 Cor. xvi. 18, etc.

[28] Comp. 2 Tim. i. 16.

[29] Comp. 1 Cor. xvi. 18, etc.

[30] 1 Cor. i. 10.

Chapter III.—Exhortations to unity.

I do not issue orders to you, as if I were some great person. For though I am bound for the name [of Christ], I am not yet perfect in Jesus Christ. For now I begin to be a disciple, and I speak to you as fellow-disciples with me. For it was needful for me to have been stirred up by you in faith, exhortation, patience, and long-suffering. But inasmuch as love suffers me not to be silent in regard to you, I have therefore taken[31] upon me first to exhort you that ye would all run together in accordance with the will of God. For even Jesus Christ, our inseparable life, is the [manifested] will of the Father; as also bishops, settled everywhere to the utmost bounds [of the earth], are so by the will of Jesus Christ.

I do not issue orders to you, as if I were some great person. For though I am bound for His name, I am not yet perfect in Jesus Christ. For now I begin to be a disciple, and I speak to you as my fellow-servants. For it was needful for me to have been admonished by you in faith, exhortation, patience, and long-suffering. But inasmuch as love suffers me not to be silent in regard to you, I have therefore taken[32] upon me first to exhort you that ye would run together in accordance with the will of God. For even Jesus Christ does all things according to the will of the Father, as He Himself declares in a certain place, “I do always those things that please Him.”[33] Wherefore it behoves us also to live according to the will of God in Christ, and to imitate Him as Paul did. For, says he, “Be ye followers of me, even as I also am of Christ.”[34]

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[31] Comp. Philem. 8, 9.

[32] Comp. Philem. 8, 9.

[33] John viii. 29.

[34] 1 Cor. xi. 1.

Chapter IV.—The same continued.

Wherefore it is fitting that ye should run together in accordance with the will of your bishop, which thing also ye do. For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp. Therefore in your concord and harmonious love, Jesus Christ is sung. And do ye, man by man, become a choir, that being harmonious in love, and taking up the song of God in unison, ye may with one voice sing to the Father through Jesus Christ, so that He may both hear you, and perceive by your works that ye are indeed the members of His Son. It is profitable, therefore, that you should live in an unblameable unity, that thus ye may always enjoy communion with God. 51

Wherefore it is fitting that ye also should run together in accordance with the will of the bishop who by God's appointment[35] rules over you. Which thing ye indeed of yourselves do, being instructed by the Spirit. For your justly-renowned presbytery, being worthy of God, is fitted as exactly to the bishop as the strings are to the harp. Thus, being joined together in concord and harmonious love, of which Jesus Christ is the Captain and Guardian, do ye, man by man, become but one choir; so that, agreeing together in concord, and obtaining[36] a perfect unity with God, ye may indeed be one in harmonious feeling with God the Father, and His beloved Son Jesus Christ our Lord. For, says He, "Grant unto them, Holy Father, that as I and Thou are one, they also may be one in us."[37] It is therefore profitable that you, being joined together with God in an unblameable unity, should be the followers of the example of Christ, of whom also ye are members.

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[35] Literally, "according to God."

[36] Literally, "receiving a union to God in oneness."

[37] John xvii. 11, 12.

Chapter V.—The praise of unity.

For if I in this brief space of time, have enjoyed such fellowship with your bishop —I mean not of a mere human, but of a spiritual nature—how much more do I reckon you happy who are so joined to him as the Church is to Jesus Christ, and as Jesus Christ is to the Father, that so all things may agree in unity! Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses[38] such power, how much more that of the bishop and the whole Church! He, therefore, that does not assemble with the Church, has even[39] by this manifested his pride, and condemned himself. For it is written, “God resisteth the proud.”[40] Let us be careful, then, not to set ourselves in opposition to the bishop, in order that we may be subject to God.

For if I, in this brief space of time, have enjoyed such fellowship with your bishop —I mean not of a mere human, but of a spiritual nature—how much more do I reckon you happy, who so depend[41] on him as the Church does on the Lord Jesus, and the Lord does on God and His Father, that so all things may agree in unity! Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses[42] such power that Christ stands in the midst of them, how much more will the prayer of the bishop and of the whole Church, ascending up in harmony to God, prevail for the granting of all their petitions in Christ! He, therefore, that separates himself from such, and does not meet in the society where sacrifices[43] are offered, and with “the Church of the first-born whose names are written in heaven,” is a wolf in sheep’s clothing,[44] while he presents a mild outward appearance. Do ye, beloved, be careful to be subject to the bishop, and the presbyters and the deacons. For he that is subject to these is obedient to Christ, who has appointed them; but he that is disobedient to these is disobedient to Christ Jesus. And “he that obeyeth not[45] the Son shall not see life, but the wrath of God abideth on him.” For he that yields not obedience to his superiors is self-confident, quarrelsome, and proud. But “God,” says [the Scripture] “resisteth the proud, but giveth grace to the humble;”[46] and, “The proud have greatly transgressed.” The Lord also says to the priests, “He that heareth you, heareth Me; and he that heareth Me, heareth the Father that sent Me.

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[38] Matt. xviii. 19.

[39] Or, “already.”

[40] Prov. iii. 34; Jas. iv. 6; 1 Pet. v. 5.

[41] Some read, “mixed up with.”

[42] Matt. xviii. 19.

[43] Literally, “in the assembly of sacrifices.”

[44] Matt. vii. 15.

[45] Or, “believeth not” (John iii. 36).

[46] Prov. iii. 34; Jas. iv. 6; 1 Pet. v. 5.

He that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."

Chapter VI.—Have respect to the bishop as to Christ Himself.

Now the more any one sees the bishop keeping silence,[47] the more ought he to revere him. For we ought to receive every one whom the Master of the house sends to be over His household,[48] as we would do Him that sent him. It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord Himself. And indeed Onesimus himself greatly commends your good order in God, that ye all live according to the truth, and that no sect[49] has any dwelling-place among you. Nor, indeed, do ye hearken to any one rather than to Jesus Christ speaking in truth.

The more, therefore, you see the bishop silent, the more do you reverence him. For we ought to receive every one whom the Master of the house sends to be over His household,[50] as we would do Him that sent him. It is manifest, therefore, that we should look upon the bishop even as we would look upon the Lord Himself, standing, as he does, before the Lord. For "it behoves the man who looks carefully about him, and is active in his business, to stand before kings, and not to stand before slothful men."[51] And indeed Onesimus himself greatly commends your good order in God, that ye all live according to the truth, and that no sect has any dwelling-place among you. Nor indeed do ye hearken to any one rather than to Jesus Christ, the true Shepherd and Teacher. And ye are, as Paul wrote to you, "one body and one spirit, because ye have also been called in one hope of the faith.[52] Since also "there is one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."[53] Such, then, are ye, having been taught by such instructors, Paul the Christ-bearer, and Timothy the most faithful.

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[47] That is, "showing forbearance."

[48] Comp. Matt. xxiv. 25.

[49] Or, "heresy."

[50] Comp. Matt. xxiv. 25.

[51] Prov. xxii. 29, after LXX.

[52] Eph. iv. 4.

[53] Eph. iv. 5, 6.

Chapter VII.—Beware of false teachers.

For some are in the habit of carrying about the name [of Jesus Christ] in wicked guile, while yet they practise things unworthy of God, whom ye must flee as ye would wild beasts. For they are ravening dogs, who bite secretly, against whom ye must be on your guard, inasmuch as they are men who can scarcely be cured. There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God; first possible and then impossible,—[54] even Jesus Christ our Lord.

But some most worthless persons are in the habit of carrying about the name [of Jesus Christ] in wicked guile, while yet they practise things unworthy of God, and hold opinions contrary to the doctrine of Christ, to their own destruction, and that of those who give credit to them, whom you must avoid as ye would wild beasts. For "the righteous man who avoids them is saved for ever; but the destruction of the ungodly is sudden, and a subject of rejoicing."[55] For "they are dumb dogs, that cannot bark,"[56] raving mad, and biting secretly, against whom ye must be on your guard, since they labour under an incurable disease. But our Physician is the only true God, the unbegotten and unapproachable, the Lord of all, the Father and Begetter of the only-begotten Son. We have also as a Physician the Lord our God, Jesus the Christ, the only-begotten Son and Word, before time began,[57] but who afterwards became also man, of Mary the virgin. For "the Word was made flesh."[58] Being incorporeal, He was in the body; being impassible, He was in a passible body; being immortal, He was in a mortal body; being life, He became subject to corruption, that He might free our souls from death and corruption, and heal them, and might restore them to health, when they were diseased with ungodliness and wicked lusts.

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[54] This clause is wanting in the Greek, and has been supplied from the ancient Latin version.

[55] Prov. x. 25, Prov. xi. 3.

[56] Isa. lvi. 10

[57] Or, "before the ages."

[58] John i. 14.

Chapter VIII.—Renewed praise of the Ephesians.

Let not then any one deceive you, as indeed ye are not deceived, inasmuch as ye are wholly devoted to God. For since there is no strife raging among you which might distress you, ye are certainly living in accordance with God's will. I am far inferior to you, and require to be sanctified by your Church of Ephesus, so renowned throughout the world. They that are carnal cannot do those things which are spiritual, nor they that are spiritual the things which are carnal; even as faith cannot do the works of unbelief, nor unbelief the works of faith. But even those things which ye do according to the flesh are spiritual; for ye do all things in Jesus Christ.

Let not then any one deceive you, as indeed ye are not deceived; for ye are wholly devoted to God. For when there is no evil desire within you, which might defile and torment you, then do ye live in accordance with the will of God, and are [the servants] of Christ. Cast ye out that which defiles[59] you, who are of the[60] most holy Church of the Ephesians, which is so famous and celebrated throughout the world. They that are carnal cannot do those things which are spiritual, nor they that are spiritual the things which are carnal; even as faith cannot do the works of unbelief, nor unbelief the works of faith. But ye, being full of the Holy Spirit, do nothing according to the flesh, but all things according to the Spirit. Ye are complete in Christ Jesus, "who is the Saviour of all men, specially of them that believe."[61] 53

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[59] It is difficult to translate περίψημα in this and similar passages; comp. 1 Cor. iv. 13.

[60] Literally, "and the."

[61] 1 Tim. iv. 10.

Chapter IX.—Ye have given no heed to false teachers.

Nevertheless, I have heard of some who have passed on from this to you, having false doctrine, whom ye did not suffer to sow among you, but stopped your ears, that ye might not receive those things which were sown by them, as being stones[62] of the temple of the Father, prepared for the building of God the Father, and drawn up on high by the instrument of Jesus Christ, which is the cross,[63] making use of the Holy Spirit as a rope, while your faith was the means by which you ascended, and your love the way which led up to God. Ye, therefore, as well as all your fellow-travellers, are God-bearers, temple-bearers, Christ-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, in whom also I exult that I have been thought worthy, by means of this Epistle, to converse and rejoice with you, because with respect to your Christian life[64] ye love nothing but God only.

Nevertheless, I have heard of some who have passed in among you, holding the wicked doctrine of the strange and evil spirit; to whom ye did not allow entrance to sow their tares, but stopped your ears that ye might not receive that error which was proclaimed by them, as being persuaded that that spirit which deceives the people does not speak the things of Christ, but his own, for he is a lying spirit. But the Holy Spirit does not speak His own things, but those of Christ, and that not from himself, but from the Lord; even as the Lord also announced to us the things that He received from the Father. For, says He, “the word which ye hear is not Mine, but the Father’s, who sent Me.”[65] And says He of the Holy Spirit, “He shall not speak of Himself, but whatsoever things He shall hear from Me.”[66] And He says of Himself to the Father, “I have,” says He, “glorified Thee upon the earth; I have finished the work which, Thou gavest Me; I have manifested Thy name to men.”[67] And of the Holy Ghost, “He shall glorify Me, for He receives of Mine.”[68] But the spirit of deceit preaches himself, and speaks his own things, for he seeks to please himself. He glorifies himself, for he is full of arrogance. He is lying, fraudulent, soothing, flattering, treacherous, rhapsodical, trifling, inharmonious, verbose, sordid, and timorous. From his power Jesus Christ will deliver you, who has founded you upon the rock, as being chosen stones, well fitted for the divine edifice of the Father, and who are raised up on high by Christ, who was crucified for you, making use of the Holy Spirit as a rope, and being borne up by faith, while exalted by love from earth to heaven, walking in company with those that are undefiled. For, says [the Scripture], “Blessed are the undefiled in the way, who walk in the law of the Lord.”[69] Now the way is unerring, namely, Jesus Christ. For, says He, “I am the way and the life.”[70] And this way leads to the Father. For “no man,” says He, “cometh to the Father but by Me.”[71] Blessed, then, are ye who are God-bearers, spirit-bearers, temple-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, being “a royal priesthood, a holy nation, a peculiar people,”[72] on whose account I rejoice exceedingly, and have had the privilege, by this Epistle, of conversing with “the saints which are at Ephesus, the faithful in Christ Jesus.”[73] I rejoice, therefore, over you, that ye do not give heed to vanity, and love nothing according to the flesh, but according to God.

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[62] Comp. 1 Pet. ii. 5.

[63] Comp. John xii. 32.

[64] Literally, “according to the other life.”

[65] John xiv. 24.

[66] John xvi. 13.

[67] John xvii. 4, 6.

[68] John xvi. 14.

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[69] Ps. cxix. 1.

[70] John xiv. 6.

[71] John xiv. 6.

[72] 1 Pet. ii. 9.

[73] Eph. i. 1.

Chapter X.—Exhortations to prayer, humility, etc.

And pray ye without ceasing in behalf of other men. For there is in them hope of repentance that they may attain to God. See,[74] then, that they be instructed by your works, if in no other way. Be ye meek in response to their wrath, humble in opposition to their boasting: to their blasphemies return[75] your prayers; in contrast to their error, be ye stedfast[76] in the faith; and for their cruelty, manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness; and let us seek to be followers of the Lord (who ever more unjustly treated, more destitute, more condemned?), that so no plant of the devil may be found in you, but ye may remain in all holiness and sobriety in Jesus Christ, both with respect to the flesh and spirit. 54

And pray ye without ceasing in behalf of other men; for there is hope of the repentance, that they may attain to God. For "cannot he that falls arise again, and he that goes astray return?"[77] Permit them, then, to be instructed by you. Be ye therefore the ministers of God, and the mouth of Christ. For thus saith the Lord, "If ye take forth the precious from the vile, ye shall be as my mouth."[78] Be ye humble in response to their wrath; oppose to their blasphemies your earnest prayers; while they go astray, stand ye stedfast in the faith. Conquer ye their harsh temper by gentleness, their passion by meekness. For "blessed are the meek;"[79] and Moses was meek above all men;[80] and David was exceeding meek.[81] Wherefore Paul exhorts as follows: "The servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient, in meekness instructing those that oppose themselves."[82] Do not seek to avenge yourselves on those that injure you, for says [the Scripture], "If I have returned evil to those who returned evil to me."[83] Let us make them brethren by our kindness. For say ye to those that hate you, Ye are our brethren, that the name of the Lord may be glorified. And let us imitate the Lord, "who, when He was reviled, reviled not again;"[84] when He was crucified, He answered not; "when He suffered, He threatened not;"[85] but prayed for His enemies, “Father, forgive them; they know not what they do.”[86] If any one, the more he is injured, displays the more patience, blessed is he. If any one is defrauded, if any one is despised, for the name of the Lord, he truly is the servant of Christ. Take heed that no plant of the devil be found among you, for such a plant is bitter and salt. “Watch ye, and be ye sober,”[87] in Christ Jesus.

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[74] Literally, "permit."

[75] The verb is here omitted in the original.

[76] Comp. Col. i. 23.

[77] Jer. viii. 4.

[78] Jer. xv. 19.

[79] Matt. v. 4.

[80] Num. xii. 3.

[81] Ps. cxxxi. 2.

[82] 2 Tim. ii. 24, 25.

[83] Ps. vii. 4.

[84] 1 Pet. ii. 23.

[85] 1 Pet. ii. 23.

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[86] Luke xxiii. 34.

[87] 1 Pet. iv. 7.

Chapter XI.—An exhortation to fear God, etc.

The last times are come upon us. Let us therefore be of a reverent spirit, and fear the long-suffering of God, that it tend not to our condemnation. For let us either stand in awe of the wrath to come, or show regard for the grace which is at present displayed— one of two things. Only [in one way or another] let us be found in Christ Jesus unto the true life. Apart from Him, let nothing attract[88] you, for whom I bear about these bonds, these spiritual jewels, by which may I arise through your prayers, of which I entreat I may always be a partaker, that I may be found in the lot of the Christians of Ephesus, who have always been of the same mind with the apostles through the power of Jesus Christ.

The last times are come upon us. Let us therefore be of a reverent spirit, and fear the long-suffering of God, lest we despise the riches of His goodness and forbearance.[89] For let us either fear the wrath to come, or let us love the present joy in the life that now is; and let our present and true joy be only this, to be found in Christ Jesus, that we may truly live. Do not at any time desire so much as even to breathe apart from Him. For He is my hope; He is my boast; He is my never-failing riches, on whose account I bear about with me these bonds from Syria to Rome, these spiritual jewels, in which may I be perfected through your prayers, and become a partaker of the sufferings of Christ, and have fellowship with Him in His death, His resurrection from the dead, and His everlasting life.[90] May I attain to this, so that I may be found in the lot of the Christians of Ephesus, who have always had intercourse with the apostles by the power of Jesus Christ, with Paul, and John, and Timothy the most faithful.

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[88] Literally, “let nothing become you.”

[89] Rom. ii. 4.

[90] Phil. iii. 10.

Chapter XII.—Praise of the Ephesians.

I know both who I am, and to whom I write. I am a condemned man, ye have been the objects of mercy; I am subject to danger, ye are established in safety. Ye are the persons through[91] whom those pass that are cut off for the sake of God. Ye are initiated into the mysteries of the Gospel with Paul, the holy, the martyred, the deservedly most happy, at whose feet[92] may I be found, when I shall attain to God; who in all his Epistles makes mention of you in Christ Jesus. 55

I know both who I am, and to whom I write. I am the very insignificant Ignatius, who have my lot with[93] those who are exposed to danger and condemnation. But ye have been the objects of mercy, and are established in Christ. I am one delivered over [to death], but the least of all those that have been cut off for the sake of Christ, "from the blood of righteous Abel"[94] to the blood of Ignatius. Ye are initiated into the mysteries of the Gospel with Paul, the holy, the martyred, inasmuch as he was "a chosen vessel;"[95] at whose feet may I be found, and at the feet of the rest of the saints, when I shall attain to Jesus Christ, who is always mindful of you in His prayers.

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[91] Literally, "ye are the passage of."

[92] Literally, "footsteps."

[93] Literally, "am like to."

[94] Matt. xxiii. 35.

[95] Acts ix. 15.

Chapter XIII.—Exhortation to meet together frequently for the worship of God.

Take heed, then, often to come together to give thanks to God, and show forth His praise. For when ye assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims[96] is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, both in heaven and earth,[97] is brought to an end.

Take heed, then, often to come together to give thanks to God, and show forth His praise. For when ye come frequently together in the same place, the powers of Satan are destroyed, and his "fiery darts"[98] urging to sin fall back ineffectual. For your concord and harmonious faith prove his destruction, and the torment of his assistants. Nothing is better than that peace which is according to Christ, by which all war, both of aërial and terrestrial spirits, is brought to an end. "For we wrestle not against blood and flesh, but against principalities and powers, and against the rulers of the darkness of this world, against spiritual wickedness in heavenly places."[99]

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[96] Literally, "his destruction."

[97] Literally, "of heavenly and earthly things."

[98] Eph. vi. 16.

[99] Eph. vi. 12.

Chapter XIV.—Exhortations to faith and love.

None of these things is hid from you, if ye perfectly possess that faith and love towards Christ Jesus[100] which are the beginning and the end of life. For the beginning is faith, and the end is love.[101] Now these two, being inseparably connected together,[102] are of God, while all other things which are requisite for a holy life follow after them. No man [truly] making a profession of faith sinneth;[103] nor does he that possesses love hate any one. The tree is made manifest by its fruit;[104] so those that profess themselves to be Christians shall be recognised by their conduct. For there is not now a demand for mere profession,[105] but that a man be found continuing in the power of faith to the end.

Wherefore none of the devices of the devil shall be hidden from you, if, like Paul, ye perfectly possess that faith and love towards Christ[106] which are the beginning and the end of life. The beginning of life is faith, and the end is love. And these two being inseparably connected together, do perfect the man of God; while all other things which are requisite to a holy life follow after them. No man making a profession of faith ought to sin, nor one possessed of love to hate his brother. For He that said, “Thou shalt love the Lord thy God,”[107] said also, “and thy neighbour as thyself.”[108] Those that profess themselves to be Christ’s are known not only by what they say, but by what they practise. “For the tree is known by its fruit.”[109]

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[100] 1 Tim. i. 14.

[101] 1 Tim. i. 5.

[102] Literally, “being in unity.”

[103] Comp. 1 John iii. 7.

[104] Matt. xii. 33.

[105] Literally, “there is not now the work of profession.”

[106] 1 Tim. i. 14.

[107] Luke x. 27.

[108] Luke x. 27.

[109] Matt. xii. 33.

Chapter XV.—Exhortation to confess Christ by silence as well as speech.

It is better for a man to be silent and be [a Christian], than to talk and not to be one. It is good to teach, if he who speaks also acts. There is then one Teacher, who spake and it was done; while even those things which He did in silence are worthy of the Father. He who possesses the word of Jesus, is truly able to hear even His very silence, that he may be perfect, and may both act as he speaks, and be recognised by his silence. There is nothing which is hid from God, but our very secrets are near to Him. Let us therefore do all things as those who have Him dwelling in us, that we may be His temples,[110] and He may be in us as our God, which indeed He is, and will manifest Himself before our faces. Wherefore we justly love Him. 56

It is better for a man to be silent and be [a Christian], than to talk and not to be one. "The kingdom of God is not in word, but in power."[111] Men "believe with the heart, and confess with the mouth," the one "unto righteousness," the other "unto salvation."[112] It is good to teach, if he who speaks also acts. For he who shall both "do and teach, the same shall be great in the kingdom."[113] Our Lord and God, Jesus Christ, the Son of the living God, first did and then taught, as Luke testifies, "whose praise is in the Gospel through all the Churches."[114] There is nothing which is hid from the Lord, but our very secrets are near to Him. Let us therefore do all things as those who have Him dwelling in us, that we may be His temples,[115] and He may be in us as God. Let Christ speak in us, even as He did in Paul. Let the Holy Spirit teach us to speak the things of Christ in like manner as He did.

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[110] 1 Cor. vi. 19.

[111] 1 Cor. iv. 20.

[112] Rom. x. 10.

[113] Matt. v. 19.

[114] 2 Cor. viii. 18.

[115] 1 Cor. vi. 19.

Chapter XVI.—The fate of false teachers.

Do not err, my brethren.[116] Those that corrupt families shall not inherit the kingdom of God.[117] If, then, those who do this as respects the flesh have suffered death, how much more shall this be the case with any one who corrupts by wicked doctrine the faith of God, for which Jesus Christ was crucified! Such an one becoming defiled [in this way], shall go away into everlasting fire, and so shall every one that hearkens unto him.

Do not err, my brethren.[118] Those that corrupt families shall not inherit the kingdom of God.[119] And if those that corrupt mere human families are condemned to death, how much more shall those suffer everlasting punishment who endeavour to corrupt the Church of Christ, for which the Lord Jesus, the only-begotten Son of God, endured the cross, and submitted to death! Whosoever, "being waxen fat,"[120] and "become gross," sets at nought His doctrine, shall go into hell. In like manner, every one that has received from God the power of distinguishing, and yet follows an unskilful shepherd, and receives a false opinion for the truth, shall be punished. "What communion hath light with darkness? or Christ with Belial? Or what portion hath he that believeth with an infidel? or the temple of God with idols?"[121] And in like manner say I, what communion hath truth with falsehood? or righteousness with unrighteousness? or true doctrine with that which is false?

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[116] Comp. Jas. i. 16.

[117] 1 Cor. vi. 9, 10.

[118] Comp. Jas. i. 16.

[119] 1 Cor. vi. 9, 10.

[120] Deut. xxxii. 15.

[121] 2 Cor. vi. 14–16.

Chapter XVII.—Beware of false doctrines.

For this end did the Lord suffer the ointment to be poured upon His head,[122] that He might breathe immortality into His Church. Be not ye anointed with the bad odour of the doctrine of the prince of this world; let him not lead you away captive from the life which is set before you. And why are we not all prudent, since we have received the knowledge of God, which is Jesus Christ? Why do we foolishly perish, not recognising the gift which the Lord has of a truth sent to us?

For this end did the Lord suffer the ointment to be poured upon His head,[123] that His Church might breathe forth immortality. For saith [the Scripture], "Thy name is as ointment poured forth; therefore have the virgins loved Thee; they have drawn Thee; at the odour of Thine ointments we will run after Thee."[124] Let no one be anointed with the bad odour of the doctrine of [the prince of] this world; let not the holy Church of God be led captive by his subtlety, as was the first woman.[125] Why do we not, as gifted with reason, act wisely? When we had received from Christ, and had grafted in us the faculty of judging concerning God, why do we fall headlong into ignorance? and why, through a careless neglect of acknowledging the gift which we have received, do we foolishly perish?

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[122] Comp. John xii. 7.

[123] Comp. John xii. 7.

[124] Cant. i. 3, 4.

[125] Literally, "before the ages."

Chapter XVIII.—The glory of the cross.

Let my spirit be counted as nothing[126] for the sake of the cross, which is a stumbling-block[127] to those that do not believe, but to us salvation and life eternal. “Where is the wise man? where the disputer?”[128] Where is the boasting of those who are styled prudent? For our God, Jesus Christ, was, according to the appointment[129] of God, conceived in the womb by Mary, of the seed of David, but by the Holy Ghost. He was born and baptized, that by His passion He might purify the water. 57

The cross of Christ is indeed a stumbling-block to those that do not believe, but to the believing it is salvation and life eternal. “Where is the wise man? where the disputer?”[130] Where is the boasting of those who are called mighty? For the Son of God, who was begotten before time began,[131] and established all things according to the will of the Father, He was conceived in the womb of Mary, according to the appointment of God, of the seed of David, and by the Holy Ghost. For says [the Scripture], “Behold, a virgin shall be with child, and shall bring forth a son, and He shall be called Immanuel.”[132] He was born and was baptized by John, that He might ratify the institution committed to that prophet.

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[126] Again, περίψημα, translated “offscouring,” 1 Cor. iv. 13.

[127] Comp. 1 Cor. i. 18.

[128] 1 Cor. i. 20.

[129] Or, “economy,” or “dispensation.” Comp. Col. i. 25; 1 Tim. i. 4.

[130] 1 Cor. i. 20.

[131] Literally, “before the ages.”

[132] Isa. vii. 14; Matt. i. 23.

Chapter XIX.—Three celebrated mysteries.

Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord; three mysteries of renown,[133] which were wrought in silence by[134] God. How, then, was He manifested to the world?[135] A star shone forth in heaven above all the other stars, the light of which was inexpressible, while its novelty struck men with astonishment. And all the rest of the stars, with the sun and moon, formed a chorus to this star, and its light was exceedingly great above them all. And there was agitation felt as to whence this new spectacle came, so unlike to everything else [in the heavens]. Hence every kind of magic was destroyed, and every bond of wickedness disappeared; ignorance was removed, and the old kingdom abolished, God Himself being manifested in human form for the renewal of eternal life. And now that took a beginning which had been prepared by God. Henceforth all things were in a state of tumult, because He meditated the abolition of death.

Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord; three mysteries of renown,[136] which were wrought in silence, but have been revealed to us. A star shone forth in heaven above all that were before it, and its light was inexpressible, while its novelty struck men with astonishment. And all the rest of the stars, with the sun and moon, formed a chorus to this star. It far exceeded them all in brightness, and agitation was felt as to whence this new spectacle [proceeded]. Hence worldly wisdom became folly; conjuration was seen to be mere trifling; and magic became utterly ridiculous. Every law[137] of wickedness vanished away; the darkness of ignorance was dispersed; and tyrannical authority was destroyed, God being manifested as a man, and man displaying power as God. But neither was the former a mere imagination,[138] nor did the second imply a bare humanity;[139] but the one was absolutely true,[140] and the other an economical arrangement.[141] Now that received a beginning which was perfected by God.[142] Henceforth all things were in a state of tumult, because He meditated the abolition of death.

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[133] Literally, "of noise."

[134] Or, "in the silence of God"—divine silence.

[135] Literally, "to the ages."

[136] Literally, "of noise."

[137] Some read, "bond."

[138] Literally, "opinion."

[139] Literally, "bareness."

[140] Literally, "truth."

[141] Literally, "an economy."

[142] Or, "that which was perfect received a beginning from God."

Chapter XX.—Promise of another letter.

If Jesus Christ shall graciously permit me through your prayers, and if it be His will, I shall, in a second little work which I will write to you, make further manifest to you [the nature of] the dispensation of which I have begun [to treat], with respect to the new man, Jesus Christ, in His faith and in His love, in His suffering and in His resurrection. Especially [will I do this[143]] if the Lord make known to me that ye come together man by man in common through grace, individually,[144] in one faith, and in Jesus Christ, who was of the seed of David according to the flesh, being both the Son of man and the Son of God, so that ye obey the bishop and the presbytery with an undivided mind, breaking one and the same bread, which is the medicine of immortality, and the antidote to prevent us from dying, but [which causes] that we should live for ever in Jesus Christ. 58

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[143] The punctuation and meaning are here doubtful.

[144] Literally, “by name.”

Chapter XX.—Exhortations to stedfastness and unity.

Stand fast, brethren, in the faith of Jesus Christ, and in His love, in His passion, and in His resurrection. Do ye all come together in common, and individually,[145] through grace, in one faith of God the Father, and of Jesus Christ His only-begotten Son, and "the first-born of every creature,"[146] but of the seed of David according to the flesh, being under the guidance of the Comforter, in obedience to the bishop and the presbytery with an undivided mind, breaking one and the same bread, which is the medicine of immortality, and the antidote which prevents us from dying, but a cleansing remedy driving away evil, [which causes] that we should live in God through Jesus Christ.

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[145] Literally, "by name."

[146] Col. i. 15.

Chapter XXI.—Conclusion.

My soul be for yours and theirs[147] whom, for the honour of God, ye have sent to Smyrna; whence also I write to you, giving thanks unto the Lord, and loving Polycarp even as I do you. Remember me, as Jesus Christ also remembered you. Pray ye for the Church which is in Syria, whence I am led bound to Rome, being the last of the faithful who are there, even as I have been thought worthy to be chosen[148] to show forth the honour of God. Farewell in God the Father, and in Jesus Christ, our common hope.

My soul be for yours and theirs[149] whom, for the honour of God, ye have sent to Smyrna; whence also I write to you, giving thanks to the Lord, and loving Polycarp even as I do you. Remember me, as Jesus Christ also remembers you, who is blessed for evermore. Pray ye for the Church of Antioch which is in Syria, whence I am led bound to Rome, being the last of the faithful that are there, who[150] yet have been thought worthy to carry these chains to the honour of God. Fare ye well in God the Father, and the Lord Jesus Christ, our common hope, and in the Holy Ghost. Fare ye well. Amen. Grace [be with you].[151]

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[147] Some render, "May I, in my turn, be the means of refreshing you and those," etc.

[148] Literally, "to be found for."

[149] Some render, "May I, in my turn, be the means of refreshing you and those," etc.

[150] Some read, "even as."

[151] Some omit, "Grace [be with you]."

The Epistle of Ignatius to the Magnesians
Shorter and Longer Versions

Ignatius, who is also called Theophorus, to the [Church] blessed in the grace of God the Father, in Jesus Christ our Saviour, in whom I salute the Church which is at Magnesia, near the Mæander, and wish it abundance of happiness in God the Father, and in Jesus Christ. 59

Ignatius, who is also called Theophorus, to the [Church] blessed in the grace of God the Father, in Jesus Christ our Saviour, in whom I salute the Church which is at Magnesia, near the Mæander, and wish it abundance of happiness in God the Father, and in Jesus Christ, our Lord, in whom may you have abundance of happiness.

Chapter I.—Reason of writing the epistle.

Having been informed of your godly[152] love, so well-ordered, I rejoiced greatly, and determined to commune with you in the faith of Jesus Christ. For as one who has been thought worthy of the most honourable of all names,[153] in those bonds which I bear about, I commend the Churches, in which I pray for a union both of the flesh and spirit of Jesus Christ, the constant source of our life, and of faith and love, to which nothing is to be preferred, but especially of Jesus and the Father, in whom, if we endure all the assaults of the prince of this world, and escape them, we shall enjoy God.

Having been informed of your godly[154] love, so well-ordered, I rejoiced greatly, and determined to commune with you in the faith of Jesus Christ. For as one who has been thought worthy of a divine and desirable name, in those bonds which I bear about, I commend the Churches, in which I pray for a union both of the flesh and spirit of Jesus Christ, "who is the Saviour of all men, but specially of them that believe;"[155] by whose blood ye were redeemed; by whom ye have known God, or rather have been known by Him;[156] in whom enduring, ye shall escape all the assaults of this world: for "He is faithful, who will not suffer you to be tempted above that which ye are able."[157]

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[152] Literally, "according to God."

[153] Literally, "of the most God-becoming name," referring either to the appellation "Theophorus," or to that of "martyr" or "confessor."

[154] Literally, "according to God."

[155] 1 Tim. iv. 10.

[156] Comp. Gal. iv. 9.

[157] 1 Cor. x. 13.

Chapter II.—I rejoice in your messengers.

Since, then, I have had the privilege of seeing you, through Damas your most worthy bishop, and through your worthy presbyters Bassus and Apollonius, and through my fellow-servant the deacon Sotio, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop as to the grace of God, and to the presbytery as to the law of Jesus Christ, [I now write[158] to you].

Since, then, I have had the privilege of seeing you, through Damas your most worthy[159] bishop, and through your worthy[160] presbyters Bassus and Apollonius, and through my fellow-servant the deacon Sotio, whose friendship may I ever enjoy,[161] inasmuch as he, by the grace of God, is subject to the bishop and presbytery, in the law of Jesus Christ, [I now write[162] to you].

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[158] The apodosis is here wanting in the original, but must evidently be supplied in some such way as above.

[159] Literally, "worthy of God."

[160] Literally, "worthy of God."

[161] Literally, "whom may I enjoy."

[162] The apodosis is here wanting in the original, but must evidently be supplied in some such way as above.

Chapter III.—Honour your youthful bishop.

Now it becomes you also not to treat your bishop too familiarly on account of his youth,[163] but to yield him all reverence, having respect to[164] the power of God the Father, as I have known even holy presbyters do, not judging rashly, from the manifest youthful appearance[165] [of their bishop], but as being themselves prudent in God, submitting to him, or rather not to him, but to the Father of Jesus Christ, the bishop of us all. It is therefore fitting that you should, after no hypocritical fashion, obey [your bishop], in honour of Him who has willed us [so to do], since he that does not so deceives not [by such conduct] the bishop that is visible, but seeks to mock Him that is invisible. And all such conduct has reference not to man,[166] but to God, who knows all secrets. 60

Now it becomes you also not to despise the age of your bishop, but to yield him all reverence, according to the will of God the Father, as I have known even holy presbyters do, not having regard to the manifest youth [of their bishop], but to his knowledge in God; inasmuch as “not the ancient are [necessarily] wise, nor do the aged understand prudence; but there is a spirit in men.”[167] For Daniel the wise, at twelve years of age, became possessed of the divine Spirit, and convicted the elders, who in vain carried their grey hairs, of being false accusers, and of lusting after the beauty of another man’s wife.[168] Samuel also, when he was but a little child, reproved Eli, who was ninety years old, for giving honour to his sons rather than to God.[169] In like manner, Jeremiah also received this message from God, “Say not, I am a child.”[170] Solomon too, and Josiah, [exemplified the same thing.] The former, being made king at twelve years of age, gave that terrible and difficult judgment in the case of the two women concerning their children.[171] The latter, coming to the throne when eight years old[172] cast down the altars and temples [of the idols], and burned down the groves, for they were dedicated to demons, and not to God. And he slew the false priests, as the corrupters and deceivers of men, and not the worshippers of the Deity. Wherefore youth is not to be despised when it is devoted to God. But he is to be despised who is of a wicked mind, although he be old, and full of wicked days.[173] Timothy the Christ-bearer was young, but hear what his teacher writes to him: “Let no man despise thy youth, but be thou an example of the believers in word and in conduct.”[174] It is becoming, therefore, that ye also should be obedient to your bishop, and contradict him in nothing; for it is a fearful thing to contradict any such person. For no one does [by such conduct] deceive him that is visible, but does [in reality] seek to mock Him that is invisible, who, however, cannot be mocked by any one. And every such act has respect not to man, but to God. For God says to Samuel, “They have not mocked thee, but Me.”[175] And Moses declares, “For their murmuring is not against us, but against the Lord God.”[176] No one of those has, [in fact,] remained unpunished, who rose up against their superiors. For Dathan and Abiram did not speak against the law, but against Moses,[177] and were cast down alive into Hades. Korah also,[178] and the two hundred and fifty who conspired with him against Aaron, were destroyed by fire. Absalom, again,[179] who had slain his brother, became suspended on a tree, and had his evil-designing heart thrust through with darts. In like manner was Abeddadan[180] beheaded for the same reason. Uzziah,[181] when he presumed to oppose the priests and the priesthood, was smitten with leprosy. Saul also was dishonoured,[182] because he did not wait for Samuel the high priest. It behoves you, therefore, also to reverence your superiors.

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[163] Literally, “to use the age of your bishop.”

[164] Literally, “according to.”

[165] Literally, “youthful condition.”

[166] Literally, “to flesh.”

[167] Job xxxii. 8, 9.

[168] Susanna (Apoc.).

[169] 1 Sam. iii. 1.

[170] Jer. i. 7.

[171] 1 Kings iii. 16.

[172] 2 Kings xxii., xxiii..

[173] Susanna 52 (Apoc.).

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[174] 1 Tim. iv. 12.

[175] 1 Sam. viii. 7.

[176] Ex. xvi. 8.

[177] Num. xvi. 1.

[178] Num. xvi. 31.

[179] 2 Sam. xviii. 14.

[180] Sheba is referred to under this name: see 2 Sam. xx. 22.

[181] 2 Chron. xxvi. 20.

[182] 1 Sam. xiii. 11.

Chapter IV.—Some wickedly act independently of the bishop.

It is fitting, then, not only to be called Christians, but to be so in reality: as some indeed give one the title of bishop, but do all things without him. Now such persons seem to me to be not possessed of a good conscience, seeing they are not stedfastly gathered together according to the commandment. 61

It is fitting, then, not only to be called Christians, but to be so in reality. For it is not the being called so, but the being really so, that renders a man blessed. To those who indeed talk of the bishop, but do all things without him, will He who is the true and first Bishop, and the only High Priest by nature, declare, “Why call ye Me Lord, and do not the things which I say?”[183] For such persons seem to me not possessed of a good conscience, but to be simply dissemblers and hypocrites.

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[183] Luke vi. 46.

Chapter V.—Death is the fate of all such.

Seeing, then, all things have an end, these two things are simultaneously set before us—death and life; and every one shall go unto his own place. For as there are two kinds of coins, the one of God, the other of the world, and each of these has its special character stamped upon it, [so is it also here.][184] The unbelieving are of this world; but the believing have, in love, the character of God the Father by Jesus Christ, by whom, if we are not in readiness to die into His passion,[185] His life is not in us.

Seeing, then, all things have an end, and there is set before us life upon our observance [of God's precepts], but death as the result of disobedience, and every one, according to the choice he makes, shall go to his own place, let us flee from death, and make choice of life. For I remark, that two different characters are found among men—the one true coin, the other spurious. The truly devout man is the right kind of coin, stamped by God Himself. The ungodly man, again, is false coin, unlawful, spurious, counterfeit, wrought not by God, but by the devil. I do not mean to say that there are two different human natures, but that there is one humanity, sometimes belonging to God, and sometimes to the devil. If any one is truly religious, he is a man of God; but if he is irreligious, he is a man of the devil, made such, not by nature, but by his own choice. The unbelieving bear the image of the prince of wickedness. The believing possess the image of their Prince, God the Father, and Jesus Christ, through whom, if we are not in readiness to die for the truth into His passion,[186] His life is not in us.

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[184] The apodosis is wanting in the original, and some prefer finding it in the following sentence.

[185] Or, "after the likeness of His passion."

[186] Or, "after the likeness of His passion."

Chapter VI.—Preserve harmony.

Since therefore I have, in the persons before mentioned, beheld the whole multitude of you in faith and love, I exhort you to study to do all things with a divine harmony,[187] while your bishop presides in the place of God, and your presbyters in the place of the assembly of the apostles, along with your deacons, who are most dear to me, and are entrusted with the ministry of Jesus Christ, who was with the Father before the beginning of time,[188] and in the end was revealed. Do ye all then, imitating the same divine conduct,[189] pay respect to one another, and let no one look upon his neighbour after the flesh, but do ye continually love each other in Jesus Christ. Let nothing exist among you that may divide you; but be ye united with your bishop, and those that preside over you, as a type and evidence of your immortality.[190]

Since therefore I have, in the persons before mentioned, beheld the whole multitude of you in faith and love, I exhort you to study to do all things with a divine harmony,[191] while your bishop presides in the place of God, and your presbyters in the place of the assembly of the apostles, along with your deacons, who are most dear to me, and are entrusted with the ministry of Jesus Christ. He, being begotten by the Father before the beginning of time,[192] was God the Word, the only-begotten Son, and remains the same for ever; for "of His kingdom there shall be no end,"[193] says Daniel the prophet. Let us all therefore love one another in harmony, and let no one look upon his neighbour according to the flesh, but in Christ Jesus. Let nothing exist among you which may divide you; but be ye united with your bishop, being through him subject to God in Christ.

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[187] Literally, "in harmony of God."

[188] Literally, "before the ages."

[189] Literally, "receiving the like manners of God."

[190] The meaning is here doubtful.

[191] Literally, "in harmony of God."

[192] Literally, "before the ages."

[193] Dan. ii. 44, Dan. vii. 14, 27.

Chapter VII.—Do nothing without the bishop and presbyters.

As therefore the Lord did nothing without the Father, being united to Him, neither by Himself nor by the apostles, so neither do ye anything without the bishop and presbyters. Neither endeavour that anything appear reasonable and proper to yourselves apart; but being come together into the same place, let there be one prayer, one supplication, one mind, one hope, in love and in joy undefiled. There is one Jesus Christ, than whom nothing is more excellent. Do ye therefore all run together as into one temple of God, as to one altar, as to one Jesus Christ, who came forth from one Father, and is with and has gone to one. 62

As therefore the Lord does nothing without the Father, for says He, "I can of mine own self do nothing,"[194] so do ye, neither presbyter, nor deacon, nor layman, do anything without the bishop. Nor let anything appear commendable to you which is destitute of his approval.[195] For every such thing is sinful, and opposed [to the will of] God. Do ye all come together into the same place for prayer. Let there be one common supplication, one mind, one hope, with faith unblameable in Christ Jesus, than which nothing is more excellent. Do ye all, as one man, run together into the temple of God, as unto one altar, to one Jesus Christ, the High Priest of the unbegotten God.

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[194] John v. 30.

[195] Or, "contrary to his judgment."

Chapter VIII.—Caution against false doctrines.

Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish law, we acknowledge that we have not received grace. For the divinest prophets lived according to Christ Jesus. On this account also they were persecuted, being inspired by His grace to fully convince the unbelieving that there is one God, who has manifested Himself by Jesus Christ His Son, who is His eternal Word, not proceeding forth from silence,[196] and who in all things pleased Him that sent Him.

Be not deceived with strange doctrines, "nor give heed to fables and endless genealogies,"[197] and things in which the Jews make their boast. "Old things are passed away: behold, all things have become new."[198] For if we still live according to the Jewish law, and the circumcision of the flesh, we deny that we have received grace. For the divinest prophets lived according to Jesus Christ. On this account also they were persecuted, being inspired by grace to fully convince the unbelieving that there is one God, the Almighty, who has manifested Himself by Jesus Christ His Son, who is His Word, not spoken, but essential. For He is not the voice of an articulate utterance, but a substance begotten by divine power, who has in all things pleased Him that sent Him.[199]

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[196] Some have argued that the Gnostic Σιγή, *silence*, is here referred to, and have consequently inferred that this epistle could not have been written by Ignatius.

[197] 1 Tim. i. 4.

[198] 2 Cor. v. 17.

[199] Some read ὑποστήσαντι, "that gave Him His *hypostasis*, or substance."

Chapter IX.—Let us live with Christ.

If, therefore, those who were brought up in the ancient order of things[200] have come to the possession of a new[201] hope, no longer observing the Sabbath, but living in the observance[202] of the Lord's Day, on which also our life has sprung up again by Him and by His death—whom some deny, by which mystery we have obtained faith,[203] and therefore endure, that we may be found the disciples of Jesus Christ, our only Master—how shall we be able to live apart from Him, whose disciples the prophets themselves in the Spirit did wait for Him as their Teacher? And therefore He whom they rightly waited for, being come, raised them from the dead.[204]

If, then, those who were conversant with the ancient Scriptures came to newness of hope, expecting the coming of Christ, as the Lord teaches us when He says, "If ye had believed Moses, ye would have believed Me, for he wrote of Me;"[205] and again, "Your father Abraham rejoiced to see My day, and he saw it, and was glad; for before Abraham was, I am;"[206] how shall we be able to live without Him? The prophets were His servants, and foresaw Him by the Spirit, and waited for Him as their Teacher, and expected Him as their Lord and Saviour, saying, "He will come and save us."[207] Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; for "he that does not work, let him not eat."[208] For say the [holy] oracles, "In the sweat of thy face shalt thou eat thy bread." [209] But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them.[210] And after the observance of the Sabbath, let every friend of Christ keep the Lord's Day as a festival, the resurrection-day, the queen and chief of all the days [of the week]. Looking forward to this, the prophet declared, “To the end, for the eighth day,”[211] on which our life both sprang up again, and the victory over death was obtained in Christ, whom the children of perdition, the enemies of the Saviour, deny, “whose god is their belly, who mind earthly things,”[212] who are “lovers of pleasure, and not lovers of God, having a form of godliness, but denying the power thereof.”[213] These make merchandise of Christ, corrupting His word, and giving up Jesus to sale: they are corrupters of women, and covetous of other men’s possessions, swallowing up wealth[214] insatiably; from whom may ye be delivered by the mercy of God through our Lord Jesus Christ!

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[200] Literally, "in old things."

[201] Or, "newness of."

[202] Or, "according to."

[203] Literally, "we have received to believe."

[204] Comp. Matt. xxvii. 52.

[205] John v. 46.

[206] John viii. 56, 58.

[207] Isa. xxxv. 4.

[208] 2 Thess. iii. 10.

[209] Gen. iii. 19.

[210] Reference is here made to well-known Jewish opinions and practices with respect to the Sabbath. The Talmud fixes 2000 cubits as the space lawful to be traversed. Philo *(De Therap.)* refers to the dancing, etc.

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[211] Ps. vi., Ps. xii. (inscrip.). [N.B.—The reference is to the title of these two psalms, as rendered by the LXX. Εἰς τὸ τέλος ὑπὲρ τῆς ὀγδόης.]

[212] Phil. iii. 18, 19.

[213] 2 Tim. iii. 4.

[214] Literally, “whirlpools of wealth.”

Chapter X.—Beware of Judaizing.

Let us not, therefore, be insensible to His kindness. For were He to reward us according to our works, we should cease to be. Therefore, having become His disciples, let us learn to live according to the principles of Christianity.[215] For whosoever is called by any other name besides this, is not of God. Lay aside, therefore, the evil, the old, the sour leaven, and be ye changed into the new leaven, which is Jesus Christ. Be ye salted in Him, lest any one among you should be corrupted, since by your savour ye shall be convicted. It is absurd to profess[216] Christ Jesus, and to Judaize. For Christianity did not embrace[217] Judaism, but Judaism Christianity, that so every tongue which believeth might be gathered together to God.

Let us not, therefore, be insensible to His kindness. For were He to reward us according to our works, we should cease to be. For "if Thou, Lord, shalt mark iniquities, O Lord, who shall stand?"[218] Let us therefore prove ourselves worthy of that name which we have received. For whosoever is called by any other name besides this, he is not of God; for he has not received the prophecy which speaks thus concerning us: "The people shall be called by a new name, which the Lord shall name them, and shall be a holy people."[219] This was first fulfilled in Syria; for "the disciples were called Christians at Antioch,"[220] when Paul and Peter were laying the foundations of the Church. Lay aside, therefore, the evil, the old, the corrupt leaven,[221] and be ye changed into the new leaven of grace. Abide in Christ, that the stranger[222] may not have dominion over you. It is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has now come to an end. For where there is Christianity there cannot be Judaism. For Christ is one, in whom every nation that believes, and every tongue that confesses, is gathered unto God. And those that were of a stony heart have become the children of Abraham, the friend of God;[223] and in his seed all those have been blessed[224] who were ordained to eternal life[225] in Christ.

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[215] Literally, "according to Christianity."

[216] Some read, "to name."

[217] Literally, "believe into," merge into.

[218] Ps. cxxx. 3.

[219] Isa. lxii. 2, 12.

[220] Acts xi. 26.

[221] 1 Cor. v. 7.

[222] Or, "enemy."

[223] Matt. iii. 9; Isa. xli. 8; Jas. ii. 23. Some read, "children of God, friends of Abraham."

[224] Gen. xxviii. 14.

[225] Acts xiii. 48.

Chapter XI.—I write these things to warn you.

These things [I address to you], my beloved, not that I know any of you to be in such a state;[226] but, as less than any of you, I desire to guard you beforehand, that ye fall not upon the hooks of vain doctrine, but that ye attain to full assurance in regard to the birth, and passion, and resurrection which took place in the time of the government of Pontius Pilate, being truly and certainly accomplished by Jesus Christ, who is our hope,[227] from which may no one of you ever be turned aside. 64

These things [I address to you], my beloved, not that I know any of you to be in such a state;[228] but, as less than any of you, I desire to guard you beforehand, that ye fall not upon the hooks of vain doctrine, but that you may rather attain to a full assurance in Christ, who was begotten by the Father before all ages, but was afterwards born of the Virgin Mary without any intercourse with man. He also lived a holy life, and healed every kind of sickness and disease among the people, and wrought signs and wonders for the benefit of men; and to those who had fallen into the error of polytheism He made known the one and only true God, His Father, and underwent the passion, and endured the cross at the hands of the Christ-killing Jews, under Pontius Pilate the governor and Herod the king. He also died, and rose again, and ascended into the heavens to Him that sent Him, and is sat down at His right hand, and shall come at the end of the world, with His Father's glory, to judge the living and the dead, and to render to every one according to his works.[229] He who knows these things with a full assurance, and believes them, is happy; even as ye are now the lovers of God and of Christ, in the full assurance of our hope, from which may no one of us[230] ever be turned aside!

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[226] i.e., addicted to the error of Judaizing.

[227] 1 Tim. i. 1.

[228] i.e., addicted to the error of Judaizing.

[229] 2 Tim. iv. 1; Rom. ii. 6.

[230] Some read, "of you."

Chapter XII.—Ye are superior to me.

May I enjoy you in all respects, if indeed I be worthy! For though I am bound, I am not worthy to be compared to any of you that are at liberty. I know that ye are not puffed up, for ye have Jesus Christ in yourselves. And all the more when I commend you, I know that ye cherish modesty[231] of spirit; as it is written, "The righteous man is his own accuser."[232]

May I enjoy you in all respects, if indeed I be worthy! For though I am bound, I am not worthy to be compared to one of you that are at liberty. I know that ye are not puffed up, for ye have Jesus in yourselves. And all the more when I commend you, I know that ye cherish modesty[233] of spirit; as it is written, "The righteous man is his own accuser;"[234] and again, "Declare thou first thine iniquities, that thou mayest be justified;"[235] and again, "When ye shall have done all things that are commanded you, say, We are unprofitable servants;"[236] "for that which is highly esteemed among men is abomination in the sight of God."[237] For says [the Scripture], "God be merciful to me a sinner."[238] Therefore those great ones, Abraham and Job,[239] styled themselves "dust and ashes" [240] before God. And David says, "Who am I before Thee, O Lord, that Thou hast glorified me hitherto?"[241] And Moses, who was "the meekest of all men,"[242] saith to God, "I am of a feeble voice, and of a slow tongue."[243] Be ye therefore also of a humble spirit, that ye may be exalted; for "he that abaseth himself shall be exalted, and he that exalteth himself shall be abased."[244]

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[231] Literally, "are reverent."

[232] Prov. xviii. 17. (LXX).

[233] Literally, "are reverent."

[234] Prov. xviii. 17. (LXX).

[235] Isa. xliii. 26.

[236] Luke xvii. 10.

[237] Luke xvi. 15.

[238] Luke xviii. 13.

[239] Some read, "Jacob."

[240] Gen. xviii. 27; Job xxx. 19.

[241] 1 Chron. xvii. 16.

[242] Num. xii. 3.

[243] Ex. iv. 10.

[244] Luke xiv. 11.

Chapter XIII.—Be established in faith and unity.

Study, therefore, to be established in the doctrines of the Lord and the apostles, that so all things, whatsoever ye do, may prosper both in the flesh and spirit; in faith and love; in the Son, and in the Father, and in the Spirit; in the beginning and in the end; with your most admirable bishop, and the well-compacted spiritual crown of your presbytery, and the deacons who are according to God. Be ye subject to the bishop, and to one another, as Jesus Christ to the Father, according to the flesh, and the apostles to Christ, and to the Father, and to the Spirit; that so there may be a union both fleshly and spiritual.

Study, therefore, to be established in the doctrines of the Lord and the apostles, that so 65
all things, whatsoever ye do, may prosper, both in the flesh and spirit, in faith and love, with your most admirable bishop, and the well-compacted[245] spiritual crown of your presbytery, and the deacons who are according to God. Be ye subject to the bishop, and to one another, as Christ to the Father, that there may be a unity according to God among you.

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[245] Literally, "well-woven."

Chapter XIV.—Your prayers requested.

Knowing as I do that ye are full of God, I have but briefly exhorted you. Be mindful of me in your prayers, that I may attain to God; and of the Church which is in Syria, whence I am not worthy to derive my name: for I stand in need of your united prayer in God, and your love, that the Church which is in Syria may be deemed worthy of being refreshed[246] by your Church.

Knowing as I do that ye are full of all good, I have but briefly exhorted you in the love of Jesus Christ. Be mindful of me in your prayers, that I may attain to God; and of the Church which is in Syria, of whom I am not worthy to be called bishop. For I stand in need of your united prayer in God, and of your love, that the Church which is in Syria may be deemed worthy, by your good order, of being edified[247] in Christ.

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[246] Literally, “of being sprinkled with dew.”

[247] Literally, “of being fed as by a shepherd.”

Chapter XV.—Salutations.

The Ephesians from Smyrna (whence I also write to you), who are here for the glory of God, as ye also are, who have in all things refreshed me, salute you, along with Polycarp, the bishop of the Smyrnæans. The rest of the Churches, in honour of Jesus Christ, also salute you. Fare ye well in the harmony of God, ye who have obtained the inseparable Spirit, who is Jesus Christ.

The Ephesians from Smyrna (whence I also write to you), who are here for the glory of God, as ye also are, who have in all things refreshed me, salute you, as does also Polycarp. The rest of the Churches, in honour of Jesus Christ, also salute you. Fare ye well in harmony, ye who have obtained the inseparable Spirit, in Christ Jesus, by the will of God.

The Epistle of Ignatius to the Trallians
Shorter and Longer Versions

Ignatius, who is also called Theophorus, to the holy Church which is at Tralles, in Asia, beloved of God, the Father of Jesus Christ, elect, and worthy of God, possessing peace through the flesh, and blood, and passion of Jesus Christ, who is our hope, through our rising again to Him,[248] *which also I salute in its fulness,*[249] *and in the apostolical character,*[250] *and wish abundance of happiness.*

Ignatius, who is also called Theophorus, to the holy Church which is at Tralles, beloved by God the Father, and Jesus Christ, elect, and worthy of God, possessing peace through the flesh and Spirit of Jesus Christ, who is our hope, in His passion by the cross and death, and in His resurrection, which also I salute in its fulness,[251] *and in the apostolical character,*[252] *and wish abundance of happiness.*

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[248] Some render, "in the resurrection which is by Him."

[249] Either, "the whole members of the Church," or, "in the fulness of blessing."

[250] Either, "as an apostle," or, "in the apostolic form."

[251] Either, "the whole members of the Church," or, "in the fulness of blessing."

[252] Either, "as an apostle," or, "in the apostolic form."

Chapter I.—Acknowledgment of their excellence.

I know that ye possess an unblameable and sincere mind in patience, and that not only in present practice,[253] but according to inherent nature, as Polybius your bishop has shown me, who has come to Smyrna by the will of God and Jesus Christ, and so sympathized in the joy which I, who am bound in Christ Jesus, possess, that I beheld your whole multitude in him. Having therefore received through him the testimony of your good-will, according to God, I gloried to find you, as I knew you were, the followers of God.

I know that ye possess an unblameable and sincere mind in patience, and that not only for present use,[254] but as a permanent possession, as Polybius your bishop has shown me, who has come to Smyrna by the will of God the Father, and the Lord Jesus Christ, His Son, with the co-operation of the Spirit, and so sympathized in the joy which I, who am bound in Christ Jesus, possess, that I beheld your whole multitude in Him. Having therefore received through him the testimony of your good-will according to God, I gloried to find that you were the followers of Jesus Christ the Saviour.

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[253] Literally, “not according to use, but according to nature.”

[254] Literally, “not for use, but for a possession.”

Chapter II.—Be subject to the bishop, etc.

For, since ye are subject to the bishop as to Jesus Christ, ye appear to me to live not after the manner of men, but according to Jesus Christ, who died for us, in order, by believing in His death, ye may escape from death. It is therefore necessary that, as ye indeed do, so without the bishop ye should do nothing, but should also be subject to the presbytery, as to the apostle of Jesus Christ, who is our hope, in whom, if we live, we shall [at last] be found. It is fitting also that the deacons, as being [the ministers] of the mysteries of Jesus Christ, should in every respect be pleasing to all.[255] For they are not ministers of meat and drink, but servants of the Church of God. They are bound, therefore, to avoid all grounds of accusation [against them], as they would do fire. 67

Be ye subject to the bishop as to the Lord, for "he watches for your souls, as one that shall give account to God."[256] Wherefore also, ye appear to me to live not after the manner of men, but according to Jesus Christ, who died for us, in order that, by believing in His death, ye may by baptism be made partakers of His resurrection. It is therefore necessary, whatsoever things ye do, to do nothing without the bishop. And be ye subject also to the presbytery, as to the apostles of Jesus Christ, who is our hope, in whom, if we live, we shall be found in Him. It behoves you also, in every way, to please the deacons, who are [ministers] of the mysteries of Christ Jesus; for they are not ministers of meat and drink, but servants of the Church of God. They are bound, therefore, to avoid all grounds of accusation [against them], as they would a burning fire. Let them, then, prove themselves to be such.

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[255] It is doubtful whether this exhortation is addressed to the deacons or people; whether the former are urged in all respects to please the latter, or the latter in all points to be pleased with the former.

[256] Heb. xiii. 17.

Chapter III.—Honour the deacons, etc.

In like manner, let all reverence the deacons as an appointment[257] of Jesus Christ, and the bishop as Jesus Christ, who is the Son of the Father, and the presbyters as the sanhedrim of God, and assembly of the apostles. Apart from these, there is no Church.[258] Concerning all this, I am persuaded that ye are of the same opinion. For I have received the manifestation[259] of your love, and still have it with me, in your bishop, whose very appearance is highly instructive,[260] and his meekness of itself a power; whom I imagine even the ungodly must reverence, seeing they are[261] also pleased that I do not spare myself. But shall I, when permitted to write on this point, reach such a height of self-esteem, that though being a condemned[262] man, I should issue commands to you as if I were an apostle?

And do ye reverence them as Christ Jesus, of whose place they are the keepers, even as the bishop is the representative of the Father of all things, and the presbyters are the sanhedrim of God, and assembly[263] of the apostles of Christ. Apart from these there is no elect Church, no congregation of holy ones, no assembly of saints. I am persuaded that ye also are of this opinion. For I have received the manifestation[264] of your love, and still have it with me, in your bishop, whose very appearance is highly instructive, and his meekness of itself a power; whom I imagine even the ungodly must reverence. Loving you as I do, I avoid writing in any severer strain to you, that I may not seem harsh to any, or wanting [in tenderness]. I am indeed bound for the sake of Christ, but I am not yet worthy of Christ. But when I am perfected, perhaps I shall then become so. I do not issue orders like an apostle.

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[257] Literally, “commandment.” The text, which is faulty in the ms., has been amended as above by Smith.

[258] Literally, “no Church is called.”

[259] Or, “pattern.”

[260] Literally, “great instruction.”

[261] Some here follow a text similar to that of the longer recension.

[262] Both the text and meaning are here very doubtful; some follow the reading of the longer recension.

[263] Or, “conjunction.”

[264] Or, “pattern.”

Chapter IV.—I have need of humility.

I have great knowledge in God,[265] but I restrain myself, lest, I should perish through boasting. For now it is needful for me to be the more fearful; and not give heed to those that puff me up. For they that speak to me [in the way of commendation] scourge me. For I do indeed desire to suffer, but I know not if I be worthy to do so. For this longing, though it is not manifest to many, all the more vehemently assails me.[266] I therefore have need of meekness, by which the prince of this world is brought to nought.

But I measure myself, that I may not perish through boasting: but it is good to glory in the Lord.[267] And even though I were established[268] in things pertaining to God, yet then would it befit me to be the more fearful, and not give heed to those that vainly puff me up. For those that commend me scourge me. [I do indeed desire to suffer[269]], but I know not if I be worthy to do so. For the envy of the wicked one is not visible to many, but it wars against me. I therefore have need of meekness, by which the devil, the prince of this world, is brought to nought.

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[265] Literally, "I know many things in God."

[266] A different turn altogether is given to this passage in the longer recension.

[267] 1 Cor. i. 31.

[268] Or, "confirmed."

[269] Omitted in the ms.

Chapter V.—I will not teach you profound doctrines.

Am I not able to write to you of heavenly things? But I fear to do so, lest I should inflict injury on you who are but babes [in Christ]. Pardon me in this respect, lest, as not being able to receive [such doctrines], ye should be strangled by them. For even I, though I am bound [for Christ], yet am not on that account able to understand heavenly things, and the places[270] of the angels, and their gatherings under their respective princes, things visible and invisible. Without reference to such abstruse subjects, I am still but a learner [in other respects[271]]; for many things are wanting to us, that we come not short of God. 68

For might[272] not I write to you things more full of mystery? But I fear to do so, lest I should inflict injury on you who are but babes [in Christ]. Pardon me in this respect, lest, as not being able to receive their weighty import,[273] ye should be strangled by them. For even I, though I am bound [for Christ], and am able to understand heavenly things, the angelic orders, and the different sorts[274] of angels and hosts, the distinctions between powers and dominions, and the diversities between thrones and authorities, the mightiness of the Æons, and the pre-eminence of the cherubim and seraphim, the sublimity of the spirit, the kingdom of the Lord, and above all, the incomparable majesty of Almighty God—though I am acquainted with these things, yet am I not therefore by any means perfect; nor am I such a disciple as Paul or Peter. For many things are yet wanting to me, that I may not fall short of God.

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[270] Or, “stations.”

[271] Literally, “passing by this;” but both text and meaning are very doubtful.

[272] ἐβουλόμην apparently by mistake for ἐδυνάμην.

[273] Literally, “their force.”

[274] Or, “varieties of.”

Chapter VI.—Abstain from the poison of heretics.

I therefore, yet not I, but the love of Jesus Christ, entreat you that ye use Christian nourishment only, and abstain from herbage of a different kind; I mean heresy. For those[275] [that are given to this] mix[276] up Jesus Christ with their own poison, speaking things which are unworthy of credit, like those who administer a deadly drug in sweet wine, which he who is ignorant of does greedily[277] take, with a fatal pleasure[278] leading to his own death.

I therefore, yet not I, out the love of Jesus Christ, "entreat you that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."[279] For there are some vain talkers[280] and deceivers, not Christians, but Christ-betrayers,[281] bearing about the name of Christ in deceit, and "corrupting the word"[282] of the Gospel; while they intermix the poison of their deceit with their persuasive talk,[283] as if they mingled aconite with sweet wine, that so he who drinks, being deceived in his taste by the very great sweetness of the draught, may incautiously meet with his death. One of the ancients gives us this advice, "Let no man be called good who mixes good with evil."[284] For they speak of Christ, not that they may preach Christ, but that they may reject Christ; and they speak[285] of the law, not that they may establish the law, but that they may proclaim things contrary to it. For they alienate Christ from the Father, and the law from Christ. They also calumniate His being born of the Virgin; they are ashamed of His cross; they deny His passion; and they do not believe His resurrection. They introduce God as a Being unknown; they suppose Christ to be unbegotten; and as to the Spirit, they do not admit that He exists. Some of them say that the Son is a mere man, and that the Father, Son, and Holy Spirit are but the same person, and that the creation is the work of God, not by Christ, but by some other strange power.

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[275] The ellipsis in the original is here very variously supplied.

[276] Literally, "interweave."

[277] Or, "sweetly."

[278] The construction is here difficult and doubtful.

[279] 1 Cor. i. 10.

[280] Tit. i. 10.

[281] Literally, "Christ-sellers."

[282] 2 Cor. ii. 17.

[283] Literally, "sweet address."

[284] *Apost. Constitutions*, vi. 13.

[285] Supplied from the old Latin version.

Chapter VII.—The same continued.

Be on your guard, therefore, against such persons. And this will be the case with you if you are not puffed up, and continue in intimate union with[286] Jesus Christ our God, and the bishop, and the enactments of the apostles. He that is within the altar is pure, but[287] he that is without is not pure; that is, he who does anything apart from the bishop, and presbytery, and deacons,[288] such a man is not pure in his conscience.

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Be on your guard, therefore, against such persons, that ye admit not of a snare for your own souls. And act so that your life shall be without offence to all men, lest ye become as "a snare upon a watch-tower, and as a net which is spread out."[289] For "he that does not heal himself in his own works, is the brother of him that destroys himself."[290] If, therefore, ye also put away conceit, arrogance, disdain, and haughtiness, it will be your privilege to be inseparably united to God, for "He is nigh unto those that fear Him."[291] And says He, "Upon whom will I look, but upon him that is humble and quiet, and that trembles at my words?"[292] And do ye also reverence your bishop as Christ Himself, according as the blessed apostles have enjoined you. He that is within the altar is pure, wherefore also he is obedient to the bishop and presbyters: but he that is without is one that does anything apart from the bishop, the presbyters, and the deacons. Such a person is defiled in his conscience, and is worse than an infidel. For what is the bishop but one who beyond all others possesses all power and authority, so far as it is possible for a man to possess it, who according to his ability has been made an imitator of the Christ of God?[293] And what is the presbytery but a sacred assembly, the counsellors and assessors of the bishop? And what are the deacons but imitators of the angelic powers,[294] fulfilling a pure and blameless ministry unto him, as the holy Stephen did to the blessed James, Timothy and Linus to Paul, Anencletus and Clement to Peter? He, therefore, that will not yield obedience to such, must needs be one utterly without God, an impious man who despises Christ, and depreciates His appointments.

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[286] Literally, "unseparated from."

[287] This clause is inserted from the ancient Latin version.

[288] The text has "deacon."

[289] Hos. v. 1.

[290] Prov. xviii. 9 (LXX).

[291] Ps. lxxxv. 9.

[292] Isa. lxvi. 2.

[293] Some render, "being a resemblance according to the power of Christ."

[294] Some read, "imitators of Christ, ministering to the bishop, as Christ to the Father."

Chapter VIII.—Be on your guard against the snares of the devil.

Not that I know there is anything of this kind among you; but I put you on your guard, inasmuch as I love you greatly, and foresee the snares of the devil. Wherefore, clothing[295] yourselves with meekness, be ye renewed[296] in faith, that is the flesh of the Lord, and in love, that is the blood of Jesus Christ. Let no one of you cherish any grudge against his neighbour. Give no occasion to the Gentiles, lest by means of a few foolish men the whole multitude [of those that believe] in God be evil spoken of. For, "Woe to him by whose vanity my name is blasphemed among any."[297]

Now I write these things unto you, not that I know there are any such persons among you; nay, indeed I hope that God will never permit any such report to reach my ears, He "who spared not His Son for the sake of His holy Church."[298] But foreseeing the snares of the wicked one, I arm you beforehand by my admonitions, as my beloved and faithful children in Christ, furnishing you with the means of protection[299] against the deadly disease of unruly men, by which do ye flee from the disease[300] [referred to] by the good-will of Christ our Lord. Do ye therefore, clothing[301] yourselves with meekness, become the imitators of His sufferings, and of His love, wherewith[302] He loved us when He gave Himself a ransom[303] for us, that He might cleanse us by His blood from our old ungodliness, and bestow life on us when we were almost on the point of perishing through the depravity that was in us. Let no one of you, therefore, cherish any grudge against his neighbour. For says our Lord, "Forgive, and it shall be forgiven unto you."[304] Give no occasion to the Gentiles, lest "by means of a few foolish men the word and doctrine [of Christ] be blasphemed."[305] For says the prophet, as in the person of God, "Woe to him by whom my name is blasphemed among the Gentiles."[306]

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[295] Literally, "taking up."

[296] Or, "renew yourselves."

[297] Isa. lii. 5.

[298] Rom. viii. 32.

[299] Literally, "making you drink beforehand what will preserve you."

[300] Or, "from which disease."

[301] Literally, "taking up."

[302] Comp. Eph. ii. 4.

[303] Comp. 1 Tim. ii. 6.

[304] Matt. vi. 14.

[305] 1 Tim. vi. 1; Tit. ii. 5.

[306] Isa. lii. 5.

Chapter IX.—Reference to the history of Christ.

Stop your ears, therefore, when any one speaks to you at variance with[307] Jesus Christ, who was descended from David, and was also of Mary; who was truly born, and did eat and drink. He was truly persecuted under Pontius Pilate; He was truly crucified, and [truly] died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised 70 from the dead, His Father quickening Him, even as after the same manner His Father will so raise up us who believe in Him by Christ Jesus, apart from whom we do not possess the true life.

Stop your ears, therefore, when any one speaks to you at variance with[308] Jesus Christ, the Son of God, who was descended from David, and was also of Mary; who was truly begotten of God and of the Virgin, but not after the same manner. For indeed God and man are not the same. He truly assumed a body; for "the Word was made flesh,"[309] and lived upon earth without sin. For says He, "Which of you convicteth me of sin?"[310] He did in reality both eat and drink. He was crucified and died under Pontius Pilate. He really, and not merely in appearance, was crucified, and died, in the sight of beings in heaven, and on earth, and under the earth. By those in heaven I mean such as are possessed of incorporeal natures; by those on earth, the Jews and Romans, and such persons as were present at that time when the Lord was crucified; and by those under the earth, the multitude that arose along with the Lord. For says the Scripture, "Many bodies of the saints that slept arose,"[311] their graves being opened. He descended, indeed, into Hades alone, but He arose accompanied by a multitude; and rent asunder that means[312] of separation which had existed from the beginning of the world, and cast down its partition-wall. He also rose again in three days, the Father raising Him up; and after spending forty days with the apostles, He was received up to the Father, and "sat down at His right hand, expecting till His enemies are placed under His feet."[313] On the day of the preparation, then, at the third hour, He received the sentence from Pilate, the Father permitting that to happen; at the sixth hour He was crucified; at the ninth hour He gave up the ghost; and before sunset He was buried.[314] During the Sabbath He continued under the earth in the tomb in which Joseph of Arimathæa had laid Him. At the dawning of the Lord's day He arose from the dead, according to what was spoken by

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[307] Literally, "apart from."

[308] Literally, "apart from."

[309] John i. 14.

[310] John viii. 46.

[311] Matt. xxvii. 52.

[312] Literally, "hedge," or "fence."

[313] Heb. x. 12, 13.

[314] Some read, "He was taken down from the cross, and laid in a new tomb."

Himself, “As Jonah was three days and three nights in the whale’s belly, so shall the Son of man also be three days and three nights in the heart of the earth.”[315] The day of the preparation, then, comprises the passion; the Sabbath embraces the burial; the Lord’s Day contains the resurrection.

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[315] Matt. xii. 40.

Chapter X.—The reality of Christ's passion.

But if, as some that are without God, that is, the unbelieving, say, that He only seemed to suffer (they themselves only seeming to exist), then why am I in bonds? Why do I long to be exposed to[316] the wild beasts? Do I therefore die in vain?[317] Am I not then guilty of falsehood[318] against [the cross of] the Lord?

But if, as some that are without God, that is, the unbelieving, say, He became man in appearance [only], that He did not in reality take unto Him a body, that He died in appearance [merely], and did not in very deed suffer, then for what reason am I now in bonds, and long to be exposed to[319] the wild beasts? In such a case, I die in vain, and am guilty of falsehood[320] against the cross of the Lord. Then also does the prophet in vain declare, "They shall look on Him whom they have pierced, and mourn over themselves as over one beloved."[321] These men, therefore, are not less unbelievers than were those that crucified Him. But as for me, I do not place my hopes in one who died for me in appearance, but in reality. For that which is false is quite abhorrent to the truth. Mary then did truly conceive a body which had God inhabiting it. And God the Word was truly born of the Virgin, having clothed Himself with a body of like passions with our own. He who forms all men in the womb, was Himself really in the womb, and made for Himself a body of the seed of the Virgin, but without any intercourse of man. He was carried in the womb, even as we are, for the usual period of time; and was really born, as we also are; and was in reality nourished with milk, and partook of common meat and drink, even as we do. And when He had lived among men for thirty years, He was baptized by John, really and not in appearance; and when He had preached the Gospel three years, and done signs and wonders, He who was Himself the Judge was judged by the Jews, falsely so called, and by Pilate the governor; was scourged, was smitten on the cheek, was spit upon; He wore a crown of thorns and a purple robe; He was condemned: He was crucified in reality, and not in appearance, not in imagination, not in deceit. He really died, and was buried, and rose from the dead, even as He prayed in a certain place, saying, "But do Thou, O Lord, raise me up again, and I shall recompense them."[322] And the Father, who always hears Him,[323] answered and said, "Arise, O God, and judge the earth; for Thou shall receive all the heathen for Thine inheritance."[324] The Father, therefore, who raised Him up, will also raise us up through Him, apart from whom no one will attain to true life. For says He, "I am the life; he that believeth in me, even though he die, shall live: and every one that liveth and believeth in me, even though he die, shall live for ever."[325] Do ye therefore flee from these ungodly heresies; for they are the inventions of the devil, that serpent who was the author of evil, and who by means of the woman deceived Adam, the father of our race.

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[316] Literally, "to fight with."

[317] Some read this and the following clause affirmatively, instead of interrogatively.

[318] The meaning is, that is they spoke the truth concerning the phantasmal character of Christ's death, then Ignatius was guilty of a practical falsehood in suffering for what was false.

[319] Literally, "to fight with."

[320] The meaning is, that if they spoke the truth concerning the phantasmal character of Christ's death, then Ignatius was guilty of a practical falsehood in suffering for what was false.

[321] Zech. xii. 10.

[322] Ps. xli. 10.

[323] Comp. John xi. 42.

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[324] Ps. lxxxii. 8.

[325] John xi. 25, 26.

Chapter XI.—Avoid the deadly errors of the Docetæ.

Flee, therefore, those evil offshoots [of Satan], which produce death-bearing fruit, whereof if any one tastes, he instantly dies. For these men are not the planting of the Father. For if they were, they would appear as branches of the cross, and their fruit would be incorruptible. By it[326] He calls you through His passion, as being His members. The head, therefore, cannot be born by itself, without its members; God, who is [the Saviour] Himself, having promised their union.[327] 71

Do ye also avoid those wicked offshoots of his,[328] Simon his firstborn son, and Menander, and Basilides, and all his wicked mob of followers,[329] the worshippers of a man, whom also the prophet Jeremiah pronounces accursed.[330] Flee also the impure Nicolaitanes, falsely so called,[331] who are lovers of pleasure, and given to calumnious speeches. Avoid also the children of the evil one, Theodotus and Cleobulus, who produce death-bearing fruit, whereof if any one tastes, he instantly dies, and that not a mere temporary death, but one that shall endure for ever. These men are not the planting of the Father, but are an accursed brood. And says the Lord, "Let every plant which my heavenly Father has not planted be rooted up."[332] For if they had been branches of the Father, they would not have been "enemies of the cross of Christ,"[333] but rather of those who "killed the Lord of glory."[334] But now, by denying the cross, and being ashamed of the passion, they cover the transgression of the Jews, those fighters against God, those murderers of the Lord; for it were too little to style them merely murderers of the prophets. But Christ invites you to [share in] His immortality, by His passion and resurrection, inasmuch as ye are His members.

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[326] i.e., the cross.

[327] Both text and meaning here are doubtful.

[328] i.e., Satan's.

[329] Literally, "loud, confused noise."

[330] The Ebionites, who denied the divine nature of our Lord, are here referred to.

[331] It seems to be here denied that Nicolas was the founder of this school of heretics.

[332] Matt. xv. 13.

[333] Phil. iii. 18.

[334] 1 Cor. ii. 8.

Chapter XII.—Continue in unity and love.

I salute you from Smyrna, together with the Churches of God which are with me, who have refreshed me in all things, both in the flesh and in the spirit. My bonds, which I carry about with me for the sake of Jesus Christ (praying that I may attain to God), exhort you. 72 Continue in harmony among yourselves, and in prayer with one another; for it becomes every one of you, and especially the presbyters, to refresh the bishop, to the honour of the Father, of Jesus Christ, and of the apostles. I entreat you in love to hear me, that I may not, by having written, be a testimony against you. And do ye also pray for me, who have need of your love, along with the mercy of God, that I may be worthy of the lot for which I am destined, and that I may not be found reprobate.

I salute you from Smyrna, together with the Churches of God which are with me, whose rulers have refreshed me in every respect, both in the flesh and in the spirit. My bonds, which I carry about with me for the sake of Jesus Christ (praying that I may attain to God), exhort you. Continue in harmony among yourselves, and in supplication; for it becomes every one of you, and especially the presbyters, to refresh the bishop, to the honour of the Father, and to the honour of Jesus Christ and of the apostles. I entreat you in love to hear me, that I may not, by having thus written, be a testimony against you. And do ye also pray for me, who have need of your love, along with the mercy of God, that I may be thought worthy to attain the lot for which I am now designed, and that I may not be found reprobate.

Chapter XIII.—Conclusion.

The love of the Smyrnæans and Ephesians salutes you. Remember in your prayers the Church which is in Syria, from which also I am not worthy to receive my appellation, being the last[335] of them. Fare ye well in Jesus Christ, while ye continue subject to the bishop, as to the command [of God], and in like manner to the presbytery. And do ye, every man, love one another with an undivided heart. Let my spirit be sanctified[336] by yours, not only now, but also when I shall attain to God. For I am as yet exposed to danger. But the Father is faithful in Jesus Christ to fulfil both mine and your petitions: in whom may ye be found unblameable.

The love of the Smyrnæans and Ephesians salutes you. Remember our Church which is in Syria, from which I am not worthy to receive my appellation, being the last[337] of those of that place. Fare ye well in the Lord Jesus Christ, while ye continue subject to the bishop, and in like manner to the presbyters and to the deacons. And do ye, every man, love one another with an undivided heart. My spirit salutes you,[338] not only now, but also when I shall have attained to God; for I am as yet exposed to danger. But the Father of Jesus Christ is faithful to fulfil both mine and your petitions: in whom may we be found without spot. May I have joy of you in the Lord.

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[335] i.e., the least.

[336] The shorter recension reads ἁγνίζετε, and the longer also hesitates between this and ἀσπάζεται. With the former reading the meaning is very obscure: it has been corrected as above to ἁγνίζηται.

[337] i.e., the least.

[338] The shorter recension reads ἁγνίζετε, and the longer also hesitates between this and ἀσπάζεται. With the former reading the meaning is very obscure: it has been corrected as above to ἁγνίζηται.

The Epistle of Ignatius to the Romans
Shorter and Longer Versions

Ignatius, who is also called Theophorus, to the Church which has obtained mercy, through the majesty of the Most High Father, and Jesus Christ, His only-begotten Son; the Church which is beloved and enlightened by the will of Him that willeth all things which are according to the love of Jesus Christ our God, which also presides in the place of the region of the Romans, worthy of God, worthy of honour, worthy of the highest happiness, worthy of praise, worthy of obtaining her every desire, worthy of being deemed holy,[339] *and which presides over love, is named from Christ, and from the Father, which I also salute in the name of Jesus Christ, the Son of the Father: to those who are united, both according to the flesh and spirit, to every one of His commandments; who are filled inseparably with the grace of God, and are purified from every strange taint, [I wish] abundance of happiness unblameably, in Jesus Christ our God.*

Ignatius, who is also called Theophorus, to the Church which has obtained mercy, through the majesty of the Most High God the Father, and of Jesus Christ, His only-begotten Son; the Church which is sanctified and enlightened by the will of God, who formed all things that are according to the faith and love of Jesus Christ, our God and Saviour; the Church which presides in the place of the region of the Romans, and which is worthy of God, worthy of honour, worthy of the highest happiness, worthy of praise, worthy of credit,[340] *worthy of being deemed holy,*[341] *and which presides over love, is named from Christ, and from the Father, and is possessed of the Spirit, which I also salute in the name of Almighty God, and of Jesus Christ His Son: to those who are united, both according to the flesh and spirit, to every one of His commandments, who are filled inseparably with all the grace of God, and are purified from every strange taint, [I wish] abundance of happiness unblameably, in God, even the Father, and our Lord Jesus Christ.*

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[339] Or, “most holy.”

[340] Or as in the shorter recension.

[341] Or, “most holy.”

Chapter I.—As a prisoner, I hope to see you.

Through prayer[342] to God I have obtained the privilege of seeing your most worthy faces,[343] and have even[344] been granted more than I requested; for I hope as a prisoner in Christ Jesus to salute you, if indeed it be the will of God that I be thought worthy of attaining unto the end. For the beginning has been well ordered, if I may obtain grace to cling to[345] my lot without hindrance unto the end. For I am afraid of your love,[346] lest it should do me an injury. For it is easy for you to accomplish what you please; but it is difficult for me to attain to God, if ye spare me. 74

Through prayer to God I have obtained the privilege of seeing your most worthy faces,[347] even as I earnestly begged might be granted me; for as a prisoner in Christ Jesus I hope to salute you, if indeed it be the will [of God] that I be thought worthy of attaining unto the end. For the beginning has been well ordered, if I may obtain grace to cling to[348] my lot without hindrance unto the end. For I am afraid of your love,[349] lest it should do me an injury. For it is easy for you to accomplish what you please; but it is difficult for me to attain to God, if ye do not spare me,[350] under the pretence of carnal affection.

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[342] Some read, "since I have," leaving out the following "for," and finding the apodosis in "I hope to salute you."

[343] Literally, "worthy of God."

[344] Some read, "which I much desired to do."

[345] Literally, "to receive."

[346] He probably refers here, and in what follows, to the influence which their earnest prayers in his behalf might have with God.

[347] Literally, "worthy of God."

[348] Literally, "to receive."

[349] He probably refers here, and in what follows, to the influence which their earnest prayers in his behalf might have with God.

[350] Some read γε instead of μή, and translate as in shorter recension.

Chapter II.—Do not save me from martyrdom.

For it is not my desire to act towards you as a man-pleaser,[351] but as pleasing God, even as also ye please Him. For neither shall I ever have such [another] opportunity of attaining to God; nor will ye, if ye shall now be silent, ever be entitled to[352] the honour of a better work. For if ye are silent concerning me, I shall become God's; but if you show your love to my flesh, I shall again have to run my race. Pray, then, do not seek to confer any greater favour upon me than that I be sacrificed to God while the altar is still prepared; that, being gathered together in love, ye may sing praise to the Father, through Christ Jesus, that God has deemed me, the bishop of Syria, worthy to be sent for[353] from the east unto the west. It is good to set from the world unto God, that I may rise again to Him.

For it is not my desire that ye should please men, but God, even as also ye do please Him. For neither shall I ever hereafter have such an opportunity of attaining to God; nor will ye, if ye shall now be silent, ever be entitled to[354] the honour of a better work. For if ye are silent concerning me, I shall become God's; but if ye show your love to my flesh, I shall again have to run my race. Pray, then, do not seek to confer any greater favour upon me than that I be sacrificed to God, while the altar is still prepared; that, being gathered together in love, ye may sing praise to the Father, through Christ Jesus, that God has deemed me, the bishop of Syria, worthy to be sent for[355] from the east unto the west, and to become a martyr[356] in behalf of His own precious[357] sufferings, so as to pass from the world to God, that I may rise again unto Him.

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[351] Some translate as in longer recension, but there is in the one case ὑμῖν, and in the other ὑμᾶς.

[352] Literally, "have to be inscribed to."

[353] Literally, "to be found and sent for."

[354] Literally, "have to be inscribed to."

[355] Literally, "to be found and sent for."

[356] The text is here in great confusion.

[357] Literally, "beautiful." Some read, "it is good," etc.

Chapter III.—Pray rather that I may attain to martyrdom.

Ye have never envied any one; ye have taught others. Now I desire that those things may be confirmed [by your conduct], which in your instructions ye enjoin [on others]. Only request in my behalf both inward and outward strength, that I may not only speak, but [truly] will; and that I may not merely be called a Christian, but really be found to be one. For if I be truly found [a Christian], I may also be called one, and be then deemed faithful, when I shall no longer appear to the world. Nothing visible is eternal.[358] "For the things which are seen are temporal, but the things which are not seen are eternal."[359] For our God, Jesus Christ, now that He is with[360] the Father, is all the more revealed [in His glory]. Christianity is not a thing[361] of silence only, but also of [manifest] greatness.

75 Ye have never envied any one; ye have taught others. Now I desire that those things may be confirmed [by your conduct], which in your instructions ye enjoin [on others]. Only request in my behalf both inward and outward strength, that I may not only speak, but [truly] will, so that I may not merely be called a Christian, but really found to be one. For if I be truly found [a Christian], I may also be called one, and be then deemed faithful, when I shall no longer appear to the world. Nothing visible is eternal. "For the things which are seen are temporal, but the things which are not seen are eternal."[362] The Christian is not the result[363] of persuasion, but of power.[364] When he is hated by the world, he is beloved of God. For says [the Scripture], "If ye were of this world, the world would love its own; but now ye are not of the world, but I have chosen you out of it: continue in fellowship with me."[365]

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[358] Some read, "good."

[359] 2 Cor. iv. 18. This quotation is not found in the old Latin version of the shorter recension.

[360] Or, "in."

[361] Literally, "work."

[362] 2 Cor. iv. 18. This quotation is not found in the old Latin version of the shorter recension.

[363] Literally, "work."

[364] The meaning is here doubtful.

[365] John xv. 19.

Chapter IV.—Allow me to fall a prey to the wild beasts.

I write to the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable good-will towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep [in death], I may be no trouble to any one. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body. Entreat Christ for me, that by these instruments[366] I may be found a sacrifice [to God]. I do not, as Peter and Paul, issue commandments unto you. They were apostles; I am but a condemned man: they were free,[367] while I am, even until now, a servant. But when I suffer, I shall be the freed-man of Jesus, and shall rise again emancipated in Him. And now, being a prisoner, I learn not to desire anything worldly or vain.

I write to all the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable good-will towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God. Rather entice the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep [in death], I may not be found troublesome to any one. Then shall I be a true disciple of Jesus Christ, when the world shall not see so much as my body. Entreat the Lord for me, that by these instruments[368] I may be found a sacrifice to God. I do not, as Peter and Paul, issue commandments unto you. They were apostles of Jesus Christ, but I am the very least [of believers]: they were free,[369] as the servants of God; while I am, even until now, a servant. But when I suffer, I shall be the freed-man of Jesus Christ, and shall rise again emancipated in Him. And now, being in bonds for Him, I learn not to desire anything worldly or vain.

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[366] i.e., by the teeth of the wild beasts.

[367] "Free," probably from human infirmity.

[368] i.e., by the teeth of the wild beasts.

[369] "Free," probably from human infirmity.

Chapter V.—I desire to die.

From Syria even unto Rome I fight with beasts,[370] both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits,[371] show themselves all the worse. But I am the more instructed by their injuries [to act as a disciple of Christ]; "yet am I not thereby justified."[372] May I enjoy the wild beasts that are prepared for me; and I pray they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me [in this]: I know what is for my benefit. Now I begin to be a disciple. And let no one, of things visible or invisible, envy[373] me that I should attain to Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let tearings,[374] breakings, and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful[375] 76 torments of the devil come upon me: only let me attain to Jesus Christ.

From Syria even unto Rome I fight with beasts,[376] both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits,[377] show themselves all the worse. But I am the more instructed by their injuries [to act as a disciple of Christ]; "yet am I not thereby justified."[378] May I enjoy the wild beasts that are prepared for me; and I pray that they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me [in this] I know what is for my benefit. Now I begin to be a disciple, and have[379] no desire after anything visible or invisible, that I may attain to Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let breakings, tearings, and separations of bones; let cutting off of members; let bruising to pieces of the whole body; and let the very torment of the devil come upon me: only let me attain to Jesus Christ.

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[370] Comp. 1 Cor. xv. 32, where the word is also used figuratively.

[371] Probably the soldiers received gifts from the Christians, to treat Ignatius with kindness.

[372] 1 Cor. iv. 4.

[373] In the shorter recension there is ζηλώσῃ, and in the longer ζηλῶσαι; hence the variety of rendering, but the translation is by no means certain.

[374] Some deem this and the following word spurious.

[375] Literally, "evil."

[376] Comp. 1 Cor. xv. 32, where the word is also used figuratively.

[377] Probably the soldiers received gifts from the Christians, to treat Ignatius with kindness.

[378] 1 Cor. iv. 4.

[379] In the shorter recension there is ζηλώσῃ, and in the longer ζηλῶσαι; hence the variety of rendering, but the translation is by no means certain.

Chapter VI.—By death I shall attain true life.

All the pleasures of the world, and all the kingdoms of this earth,[380] shall profit me nothing. It is better for me to die in behalf of[381] Jesus Christ, than to reign over all the ends of the earth. "For what shall a man be profited, if he gain the whole world, but lose his own soul?"[382] Him I seek, who died for us: Him I desire, who rose again for our sake. This is the gain which is laid up for me. Pardon me, brethren: do not hinder me from living, do not wish to keep me in a state of death;[383] and while I desire to belong to God, do not ye give me over to the world. Suffer me to obtain pure light: when I have gone thither, I shall indeed be a man of God. Permit me to be an imitator of the passion of my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened.

All the ends of the world, and all the kingdoms of this earth,[384] shall profit me nothing. It is better for me to die for the sake of Jesus Christ, than to reign over all the ends of the earth. "For what is a man profited, if he gain the whole world, but lose his own soul?" I long after the Lord, the Son of the true God and Father, even Jesus Christ. Him I seek, who died for us and rose again. Pardon me, brethren: do not hinder me in attaining to life; for Jesus is the life of believers. Do not wish to keep me in a state of death,[385] for life without Christ is death. While I desire to belong to God, do not ye give me over to the world. Suffer me to obtain pure light: when I have gone thither, I shall indeed be a man of God. Permit me to be an imitator of the passion of Christ, my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened.

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[380] Literally, "this age."

[381] Literally, "into."

[382] Matt. xvi. 26. Some omit this quotation.

[383] Literally, "to die."

[384] Literally, "this age."

[385] Literally, "to die."

Chapter VII.—Reason of desiring to die.

The prince of this world would fain carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are [in Rome] help him; rather be ye on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet set your desires on the world. Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it, be ye persuaded to listen to me, but rather give credit to those things which I now write to you. For though I am alive while I write to you, yet I am eager to die. My love[386] has been crucified, and there is no fire in me desiring to be fed;[387] but there is within me a water that liveth and speaketh,[388] saying to me inwardly, Come to the Father. I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely His blood, which is incorruptible love and eternal life. 77

The prince of this world would fain carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are [in Rome] help him; rather be ye on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet prefer this world to Him. Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it, be ye persuaded, but rather give credit to those things which I now write to you. For though I am alive while I write to you, yet I am eager to die for the sake of Christ. My love[389] has been crucified, and there is no fire in me that loves anything; but there is living water springing up in me,[390] and which says to me inwardly, Come to the Father. I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink, namely His blood, which is incorruptible love and eternal life.

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[386] Some understand by *love* in this passage, *Christ Himself*; others regard it as referring to *the natural desires of the heart*.

[387] Literally, "desiring material."

[388] The text and meaning are here doubtful. We have followed Hefele, who understands by the water *the Holy Spirit*, and refers to John vii. 38.

[389] Some understand by *love* in this passage, *Christ Himself*; others regard it as referring to *the natural desires of the heart*.

[390] Comp. John iv. 14.

Chapter VIII.—Be ye favourable to me.

I no longer wish to live after the manner of men, and my desire shall be fulfilled if ye consent. Be ye willing, then, that ye also may have your desires fulfilled. I entreat you in this brief letter; do ye give credit to me. Jesus Christ will reveal these things to you, [so that ye shall know] that I speak truly. He[391] is the mouth altogether free from falsehood, by which the Father has truly spoken. Pray ye for me, that I may attain [the object of my desire]. I have not written to you according to the flesh, but according to the will of God. If I shall suffer, ye have wished [well] to me; but if I am rejected, ye have hated me.

I no longer wish to live after the manner of men, and my desire shall be fulfilled if ye consent. "I am crucified with Christ: nevertheless I live; yet no longer I, since Christ liveth in me."[392] I entreat you in this brief letter: do not refuse me; believe me that I love Jesus, who was delivered [to death] for my sake. "What shall I render to the Lord for all His benefits towards me?"[393] Now God, even the Father, and the Lord Jesus Christ, shall reveal these things to you, [so that ye shall know] that I speak truly. And do ye pray along with me, that I may attain my aim in the Holy Spirit. I have not written to you according to the flesh, but according to the will of God. If I shall suffer, ye have loved me; but if I am rejected, ye have hated me.

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[391] Some refer this to Ignatius himself.

[392] Gal. ii. 20.

[393] Ps. cxvi. 12.

Chapter IX.—Pray for the church in Syria.

Remember in your prayers the Church in Syria, which now has God for its shepherd, instead of me. Jesus Christ alone will oversee it, and your love [will also regard it]. But as for me, I am ashamed to be counted one of them; for indeed I am not worthy, as being the very last of them, and one born out of due time.[394] But I have obtained mercy to be somebody, if I shall attain to God. My spirit salutes you, and the love of the Churches that have received me in the name of Jesus Christ, and not as a mere passer-by. For even those Churches which were not[395] near to me in the way, I mean according to the flesh,[396] have gone before me,[397] city by city, [to meet me.]

Remember in your prayers the Church which is in Syria, which, instead of me, has now for its shepherd the Lord, who says, “I am the good Shepherd.” And He alone will oversee it, as well as your love towards Him. But as for me, I am ashamed to be counted one of them; for I am not worthy, as being the very last of them, and one born out of due time. But I have obtained mercy to be somebody, if I shall attain to God. My spirit salutes you, and the love of the Churches which have received me in the name of Jesus Christ, and not as a mere passer-by. For even those Churches which were not near to me in the way, have brought me forward, city by city.

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[394] Comp. 1 Cor. xv. 8, 9.

[395] Some refer this to the jurisdiction of Ignatius.

[396] i.e., the outward road he had to travel.

[397] Or, “have sent me forward;” comp. Tit. iii. 13.

Chapter X.—Conclusion.

Now I write these things to you from Smyrna by the Ephesians, who are deservedly most happy. There is also with me, along with many others, Crocus, one dearly beloved by me.[398] As to those who have gone before me from Syria to Rome for the glory of God, I believe that you are acquainted with them; to whom, [then,] do ye make known that I am at hand. For they are all worthy, both of God and of you; and it is becoming that you should refresh them in all things. I have written these things unto you, on the day before the ninth of the Kalends of September (that[399] is, on the twenty-third day of August). Fare ye well to the end, in the patience of Jesus Christ. Amen. 78

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[398] Literally, "the name desired to me."

[399] This clause is evidently an explanatory gloss which has crept into the text.

The Epistle of Ignatius to the Philadelphians
Shorter and Longer Versions

Ignatius, who is also called Theophorus, to the Church of God the Father, and our Lord Jesus Christ, which is at Philadelphia, in Asia, which has obtained mercy, and is established in the harmony of God, and rejoiceth unceasingly[400] *in the passion of our Lord, and is filled with all mercy through his resurrection; which I salute in the blood of Jesus Christ, who is our eternal and enduring joy, especially if [men] are in unity with the bishop, the presbyters, and the deacons, who have been appointed according to the mind of Jesus Christ, whom He has established in security, after His own will, and by His Holy Spirit.* 79

Ignatius, who is also called Theophorus, to the Church of God the Father, and of the Lord Jesus Christ, which is at Philadelphia, which has obtained mercy through love, and is established in the harmony of God, and rejoiceth unceasingly,[401] *in the passion of our Lord Jesus, and is filled with all mercy through His resurrection; which I salute in the blood of Jesus Christ, who is our eternal and enduring joy, especially to those who are in unity with the bishop, and the presbyters, and the deacons, who have been appointed by the will of God the Father, through the Lord Jesus Christ, who, according to His own will, has firmly established His Church upon a rock, by a spiritual building, not made with hands, against which the winds and the floods have beaten, yet have not been able to overthrow it:*[402] *yea, and may spiritual wickedness never be able to do so, but be thoroughly weakened by the power of Jesus Christ our Lord.*

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[400] Or, “inseparably.”

[401] Or, “inseparably.”

[402] Comp. Matt. vii. 25.

Chapter I.—Praise of the bishop.

Which bishop,[403] I know, obtained the ministry which pertains to the common [weal], not of himself, neither by men,[404] nor through vainglory, but by the love of God the Father, and the Lord Jesus Christ; at whose meekness I am struck with admiration, and who by his silence is able to accomplish more than those who vainly talk. For he is in harmony with the commandments [of God], even as the harp is with its strings. Wherefore my soul declares his mind towards God a happy one, knowing it to be virtuous and perfect, and that his stability as well as freedom from all anger is after the example of the infinite[405] meekness of the living God.

Having beheld your bishop, I know that he was not selected to undertake the ministry which pertains to the common [weal], either by himself or by men,[406] or out of vainglory, but by the love of Jesus Christ, and of God the Father, who raised Him from the dead; at whose meekness I am struck with admiration, and who by His silence is able to accomplish more than they who talk a great deal. For he is in harmony with the commandments and ordinances of the Lord, even as the strings are with the harp, and is no less blameless than was Zacharias the priest.[407] Wherefore my soul declares his mind towards God a happy one, knowing it to be virtuous and perfect, and that his stability as well as freedom from all anger is after the example of the infinite meekness of the living God.

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[403] The bishop previously referred to.

[404] Comp. Gal. i. 1.

[405] Literally, “all.”

[406] Comp. Gal. i. 1.

[407] Luke i. 6.

Chapter II.—Maintain union with the bishop.

Wherefore, as children of light and truth, flee from division and wicked doctrines; but where the shepherd is, there do ye as sheep follow. For there are many wolves that appear worthy of credit, who, by means of a pernicious pleasure, carry captive[408] those that are running towards God; but in your unity they shall have no place. 80

Wherefore, as children of light and truth, avoid the dividing of your unity, and the wicked doctrine of the heretics, from whom “a defiling influence has gone forth into all the earth.”[409] But where the shepherd is, there do ye as sheep follow. For there are many wolves in sheep’s clothing,[410] who, by means of a pernicious pleasure, carry captive[411] those that are running towards God; but in your unity they shall have no place.

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[408] Comp. 2 Tim. iii. 6.

[409] Jer. xxiii. 15.

[410] Comp. Matt. vii. 15.

[411] Comp. 2 Tim. iii. 6.

Chapter III.—Avoid schismatics.

Keep yourselves from those evil plants which Jesus Christ does not tend, because they are not the planting of the Father. Not that I have found any division among you, but exceeding purity. For as many as are of God and of Jesus Christ are also with the bishop. And as many as shall, in the exercise of repentance, return into the unity of the Church, these, too, shall belong to God, that they may live according to Jesus Christ. Do not err, my brethren. If any man follows him that makes a schism in the Church, he shall not inherit the kingdom of God. If any one walks according to a strange[412] opinion, he agrees not with the passion [of Christ.].

Keep yourselves, then, from those evil plants which Jesus Christ does not tend, but that wild beast, the destroyer of men, because they are not the planting of the Father, but the seed of the wicked one. Not that I have found any division among you do I write these things; but I arm you beforehand, as the children of God. For as many as are of Christ are also with the bishop; but as many as fall away from him, and embrace communion with the accursed, these shall be cut off along with them. For they are not Christ's husbandry, but the seed of the enemy, from whom may you ever be delivered by the prayers of the shepherd, that most faithful and gentle shepherd who presides over you. I therefore exhort you in the Lord to receive with all tenderness those that repent and return to the unity of the Church, that through your kindness and forbearance they may recover[413] themselves out of the snare of the devil, and becoming worthy of Jesus Christ, may obtain eternal salvation in the kingdom of Christ. Brethren, be not deceived. If any man follows him that separates from the truth, he shall not inherit the kingdom of God; and if any man does not stand aloof from the preacher of falsehood, he shall be condemned to hell. For it is obligatory neither to separate from the godly, nor to associate with the ungodly. If any one walks according to a strange[414] opinion, he is not of Christ, nor a partaker of His passion; but is a fox,[415] a destroyer of the vineyard of Christ. Have no fellowship[416] with such a man, lest ye perish along with him, even should he be thy father, thy son, thy brother, or a member of thy family. For says [the Scripture], "Thine eye shall not spare him."[417] You ought therefore to "hate those that hate God, and to waste away [with grief] on account of His enemies."[418] I do not mean that you should beat them or persecute them, as do the Gentiles "that know not the Lord and God;"[419]

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[412] i.e., heretical.

[413] 2 Tim. ii. 26.

[414] i.e., heretical.

[415] Comp. Cant. ii. 15.

[416] Comp. 1 Cor. v. 11.

[417] Deut. xiii. 6, 18.

[418] Ps. cxix. 21.

[419] 1 Thess. iv. 5.

but that you should regard them as your enemies, and separate yourselves from them, while yet you admonish them, and exhort them to repentance, if it may be they will hear, if it may be they will submit themselves. For our God is a lover of mankind, and "will have all men to be saved, and to come to the knowledge of the truth."[420] Wherefore "He makes His sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust;"[421] of whose kindness the Lord, wishing us also to be imitators, says, "Be ye perfect, even as also your Father that is in heaven is perfect."[422]

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[420] 1 Tim. ii. 4.

[421] Matt. v. 45.

[422] Matt. v. 48.

Chapter IV.—Have but one Eucharist, etc.

Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth[423]] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants: that so, whatsoever ye do, ye may do it according to [the will of] God. 81

I have confidence of you in the Lord, that ye will be of no other mind. Wherefore I write boldly to your love, which is worthy of God, and exhort you to have but one faith, and one [kind of] preaching, and one Eucharist. For there is one flesh of the Lord Jesus Christ; and His blood which was shed for us is one; one loaf also is broken to all [the communicants], and one cup is distributed among them all: there is but one altar for the whole Church, and one bishop, with the presbytery and deacons, my fellow-servants. Since, also, there is but one unbegotten Being, God, even the Father; and one only-begotten Son, God, the Word and man; and one Comforter, the Spirit of truth; and also one preaching, and one faith, and one baptism;[424] and one Church which the holy apostles established from one end of the earth to the other by the blood of Christ, and by their own sweat and toil; it behoves you also, therefore, as "a peculiar people, and a holy nation,"[425] to perform all things with harmony in Christ. Wives, be ye subject to your husbands in the fear of God;[426] and ye virgins, to Christ in purity, not counting marriage an abomination, but desiring that which is better, not for the reproach of wedlock, but for the sake of meditating on the law. Children, obey your parents, and have an affection for them, as workers together with God for your birth [into the world]. Servants, be subject to your masters in God, that ye may be the freed-men of Christ.[427] Husbands, love your wives, as fellow-servants of God, as your own body, as the partners of your life, and your co-adjutors in the procreation of children. Virgins, have Christ alone before your eyes, and His Father in your prayers, being enlightened by the Spirit. May I have pleasure in your purity, as that of Elijah, or as of Joshua the son of Nun, as of Melchizedek, or as of Elisha, as of Jeremiah, or as of John the Baptist, as of the beloved disciple, as of Timothy, as of Titus, as of Evodius, as of Clement, who departed this life in [perfect] chastity,[428] Not, however, that I blame the other blessed [saints] because they entered into the married state, of which I have just spoken.[429] For I pray that, being found worthy of God, I may be found at their feet in the kingdom, as at the feet of Abraham, and Isaac, and Jacob; as of Joseph, and Isaiah, and the rest of the prophets; as of Peter, and Paul, and the rest of the apostles, that were married men. For they entered into these marriages not for the sake of appetite, but out of regard for the propagation of mankind. Fathers, "bring up your children in the nurture and admonition of the Lord;"[430] and teach them the holy Scriptures, and also trades, that they may not indulge in idleness. Now [the Scripture] says, "A righteous father educates [his children] well; his heart shall rejoice in a wise son."[431] Masters, be gentle towards your servants, as holy Job has taught you;[432] for there is one nature, and one family of mankind. For "in Christ there is neither bond nor free."[433] Let governors be obedient to Cæsar; soldiers to those that command them; deacons to the presbyters, as to high-priests; the presbyters, and deacons, and the rest of the clergy, together with all the people, and the soldiers, and the governors, and Cæsar [himself], to the bishop; the bishop to Christ, even as Christ to the Father. And thus unity is preserved throughout. Let not the widows be wanderers about, nor fond of dainties, nor gadders from house to house; but let them be like Judith, noted for her seriousness; and like Anna, eminent for her sobriety. I do not ordain these things as an apostle: for "who am I, or what is my father's house,"[434] that I should pretend to be equal in honour to them? But as your "fellow-soldier,"[435] I hold the position of one who [simply] admonishes you.

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[423] Literally, "into."

[424] Eph. iv. 5.

[425] Tit. ii. 14; 1 Pet. ii. 9

[426] Eph. v. 22.

[427] 1 Cor. vii. 22.

[428] There was a prevalent opinion among the ancient Christian writers, that all these holy men lived a life of [chaste] celibacy.

[429] Or, "it is not because, etc., that I have mentioned these."

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[430] Eph. vi. 4.

[431] Prov. xxiii. 24.

[432] Job xxxi. 13, 15.

[433] Gal. iii. 28.

[434] 1 Sam. xviii. 18; 2 Sam. vii. 18.

[435] Phil. ii. 25.

Chapter V.—Pray for me.

My brethren, I am greatly enlarged in loving you; and rejoicing exceedingly [over you], I seek to secure your safety. Yet it is not I, but Jesus Christ, for whose sake being bound I fear the more, inasmuch as I am not yet perfect. But your prayer to God shall make me perfect, that I may attain to that portion which through mercy has been allotted me, while I flee to the Gospel as to the flesh of Jesus, and to the apostles as to the presbytery of the Church. And let us also love the prophets, because they too have proclaimed the Gospel,[436] and placed their hope in Him,[437] and waited for Him; in whom also believing, they were saved, through union to Jesus Christ, being holy men, worthy of love and admiration, having had witness borne to them by Jesus Christ, and being reckoned along with [us] in the Gospel of the common hope. 82

My brethren, I am greatly enlarged in loving you; and rejoicing exceedingly [over you], I seek to secure your safety. Yet it is not I, but the Lord Jesus through me; for whose sake being bound, I fear the more, for I am not yet perfect. But your prayer to God shall make me perfect, that I may attain that to which I have been called, while I flee to the Gospel as to the flesh of Jesus Christ, and to the apostles as the presbytery of the Church. I do also love the prophets as those who announced Christ, and as being partakers of the same Spirit with the apostles. For as the false prophets and the false apostles drew [to themselves] one and the same wicked, deceitful, and seducing[438] spirit; so also did the prophets and the apostles receive from God, through Jesus Christ, one and the same Holy Spirit, who is good, and sovereign,[439] and true, and the Author of [saving] knowledge.[440] For there is one God of the Old and New Testament, "one Mediator between God and men," for the creation of both intelligent and sensitive beings, and in order to exercise a beneficial and suitable providence [over them]. There is also one Comforter, who displayed[441] His power in Moses, and the prophets, and apostles. All the saints, therefore, were saved by Christ, hoping in Him, and waiting for Him; and they obtained through Him salvation, being holy ones, worthy of love and admiration, having testimony borne to them by Jesus Christ, in the Gospel of our common hope.

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[436] Literally, "have proclaimed in reference to the Gospel."

[437] In Christ.

[438] Literally, "people-deceiving."

[439] Comp. Ps. li. 12 (LXX.).

[440] Literally, "teaching."

[441] Or, "wrought."

Chapter VI.—Do not accept Judaism.

But if any one preach the Jewish law[442] unto you, listen not to him. For it is better to hearken to Christian doctrine from a man who has been circumcised, than to Judaism from one uncircumcised. But if either of such persons do not speak concerning Jesus Christ, they are in my judgment but as monuments and sepulchres of the dead, upon which are written only the names of men. Flee therefore the wicked devices and snares of the prince of this world, lest at any time being conquered[443] by his artifices,[444] ye grow weak in your love. But be ye all joined together[445] with an undivided heart. And I thank my God that I have a good conscience in respect to you, and that no one has it in his power to boast, either privately or publicly, that I have burdened[446] any one either in much or in little. And I wish for all among whom I have spoken, that they may not possess that for a testimony against them. 83

If any one preaches the one God of the law and the prophets, but denies Christ to be the Son of God, he is a liar, even as also is his father the devil,[447] and is a Jew falsely so called, being possessed of[448] mere carnal circumcision. If any one confesses Christ Jesus the Lord, but denies the God of the law and of the prophets, saying that the Father of Christ is not the Maker of heaven and earth, he has not continued in the truth any more than his father the devil,[449] and is a disciple of Simon Magus, not of the Holy Spirit. If any one says there is one God, and also confesses Christ Jesus, but thinks the Lord to be a mere man, and not the only-begotten[450] God, and Wisdom, and the Word of God, and deems Him to consist merely of a soul and body, such an one is a serpent, that preaches deceit and error for the destruction of men. And such a man is poor in understanding, even as by name he is an Ebionite.[451] If any one confesses the truths mentioned,[452] but calls lawful wedlock, and the procreation of children, destruction and pollution, or deems certain kinds of food abominable, such an one has the apostate dragon dwelling within him. If any one confesses the Father, and the Son, and the Holy Ghost, and praises the creation, but calls the incarnation merely an appearance, and is ashamed of the passion, such an one has denied the faith, not less than the Jews who killed Christ. If any one confesses these things, and that God the Word did dwell in a human body, being within it as the Word, even as the soul also is in the body, because it was God that inhabited it, and not a human soul, but affirms that unlawful unions are a good thing, and places the highest happiness[453] in pleasure, as does the man who is falsely called a Nicolaitan, this person can neither be a lover of God, nor a lover of Christ, but is a corrupter of his own flesh, and therefore void of the Holy Spirit, and a stranger to Christ. All such persons are but monuments and sepulchres of the dead, upon which are written only the names of dead men. Flee, therefore, the wicked devices and snares of the spirit which now worketh in the children of this world,[454] lest at any time being overcome,[455] ye grow weak in your love. But be ye all joined together[456] with an undivided heart and a willing mind, "being of one accord and of one judgment,"[457] being always of the same opinion about the same things, both when you are at ease and in danger, both in sorrow and in joy. I thank God, through Jesus Christ, that I have a good conscience in respect to you, and that no one has it in his power to boast, either privately or publicly, that I have burdened any one either in much or in little. And I wish for all among whom I have spoken, that they may not possess that for a testimony against them.

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[442] Literally, "Judaism."

[443] Literally, "oppressed."

[444] Or, "will."

[445] Some render, "come together into the same place."

[446] Apparently by attempting to impose the yoke of Judaism.

[447] Comp. John viii 44.

[448] Literally, "beneath."

[449] Comp. John viii 44.

[450] Comp. the reading sanctioned by the ancient authorities, John i. 18.

[451] From a Hebrew word meaning "poor."

[452] Or, "these things."

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[453] Literally, "the end of happiness."

[454] Comp. Eph. ii. 2.

[455] Literally, "oppressed."

[456] Some render, "come together into the same place."

[457] Phil. ii. 2.

Chapter VII.—I have exhorted you to unity.

For though some would have deceived me according to the flesh, yet the Spirit, as being from God, is not deceived. For it knows both whence it comes and whither it goes,[458] and detects the secrets [of the heart]. For, when I was among you, I cried, I spoke with a loud voice: Give heed to the bishop, and to the presbytery and deacons. Now, some suspected me of having spoken thus, as knowing beforehand the division caused by some among you.[459] But He is my witness, for whose sake I am in bonds, that I got no intelligence from any man.[460] But the Spirit proclaimed these words: Do nothing without the bishop; keep your bodies[461] as the temples of God;[462] love unity; avoid divisions; be the followers of Jesus Christ, even as He is of His Father.

For though some would have deceived me according to the flesh, yet my spirit is not deceived; for I have received it from God. For it knows both whence it comes and whither it goes, and detects the secrets [of the heart]. For when I was among you, I cried, I spoke with a loud voice—the word is not mine, but God's—Give heed to the bishop, and to the presbytery and deacons. But if ye suspect that I spake thus, as having learned beforehand the division caused by some among you, He is my witness, for whose sake I am in bonds, that I learned nothing of it from the mouth of any man. But the Spirit made an announcement to me, saying as follows: Do nothing without the bishop; keep your bodies[463] as the temples of God; love unity; avoid divisions; be ye followers of Paul, and of the rest of the apostles, even as they also were of Christ.

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[458] John iii. 8.

[459] Some translate, "as foreseeing the division to arise among you."

[460] Literally, "did not know from human flesh."

[461] Literally, "your flesh."

[462] Comp. 1 Cor. iii. 16, 1 Cor. vi. 19.

[463] Literally, "your flesh."

Chapter VIII.—The same continued.

I therefore did what belonged to me, as a man devoted to[464] unity. For where there is division and wrath, God doth not dwell. To all them that repent, the Lord grants forgiveness, if they turn in penitence to the unity of God, and to communion with the bishop.[465] I trust [as to you] in the grace of Jesus Christ, who shall free you from every bond. And I exhort you to do nothing out of strife, but according to the doctrine of Christ. When I heard some saying, If I do not find it in the ancient[466] Scriptures, I will not believe the Gospel; on my saying to them, It is written, they answered me, That remains to be proved. But to me Jesus Christ is in the place of all that is ancient: His cross, and death, and resurrection, and the faith[467] which is by Him, are undefiled monuments of antiquity; by which I desire, through your prayers, to be justified.

I therefore did what belonged to me, as a man devoted to unity; adding this also, that where there is diversity of judgment, and wrath, and hatred, God does not dwell. To all them that repent, God grants forgiveness, if they with one consent return to the unity of Christ, and communion with the bishop.[468] I trust to the grace of Jesus Christ, that He will free you from every bond of wickedness.[469] I therefore exhort you that ye do nothing out of strife,[470] but according to the doctrine of Christ. For I have heard some saying, If I do not find the Gospel in the archives, I will not believe it. To such persons I say that my archives are Jesus Christ, to disobey whom is manifest destruction. My authentic archives are His cross, and death, and resurrection, and the faith which bears on these things, by which I desire, through your prayers, to be justified. He who disbelieves the Gospel disbelieves everything along with it. For the archives ought not to be preferred to the Spirit.[471] "It is hard to kick against the pricks;"[472] it is hard to disbelieve Christ; it is hard to reject the preaching of the apostles.

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[464] Literally, "prepared for."

[465] Literally, "to the assembly of the bishop."

[466] The meaning here is very doubtful. Some read ἐν τοῖς ἀρχαίοις, as translated above; others prefer ἐν τοῖς ἀρχείοις, as in the longer recension.

[467] i.e., the system of Christian doctrine.

[468] Literally, "to the assembly of the bishop."

[469] Comp. Isa. lviii. 6.

[470] Phil. ii. 3.

[471] Or, "the archives of the Spirit are not exposed to all."

[472] Acts xxvi. 14.

Chapter IX.—The Old Testament is good: the New Testament is better.

The priests[473] indeed are good, but the High Priest is better; to whom the holy of holies has been committed, and who alone has been trusted with the secrets of God. He is the door of the Father, by which enter in Abraham, and Isaac, and Jacob, and the prophets, and the apostles, and the Church. All these have for their object the attaining to the unity of God. But the Gospel possesses something transcendent [above the former dispensation], viz., the appearance of our Lord Jesus Christ, His passion and resurrection. For the beloved prophets announced Him,[474] but the Gospel is the perfection of immortality.[475] All these things are good together, if ye believe in love.

The priests[476] indeed, and the ministers of the word, are good; but the High Priest is better, to whom the holy of holies has been committed, and who alone has been entrusted with the secrets of God. The ministering powers of God are good. The Comforter is holy, and the Word is holy, the Son of the Father, by whom He made all things, and exercises a providence over them all. This is the Way[477] which leads to the Father, the Rock,[478] the Defence,[479] the Key, the Shepherd,[480] the Sacrifice, the Door[481] of knowledge, through which have entered Abraham, and Isaac, and Jacob, Moses and all the company of the prophets, and these pillars of the world, the apostles, and the spouse of Christ, on whose account He poured out His own blood, as her marriage portion, that He might redeem her. All these things tend towards the unity of the one and only true God. But the Gospel possesses something transcendent [above the former dispensation], viz. the appearing of our Saviour Jesus Christ, His passion, and the resurrection itself. For those things which the prophets announced, saying, "Until He come for whom it is reserved, and He shall be the expectation of the Gentiles,"[482] have been fulfilled in the Gospel, [our Lord saying,] "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[483] All then are good together, the law, the prophets, the apostles, the whole company [of others] that have believed through them: only if we love one another.

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[473] i.e., the Jewish priests.

[474] Literally, "proclaimed as to him."

[475] The meaning is doubtful. Comp. 2 Tim. i. 10.

[476] i.e., the Jewish priests.

[477] John xiv. 6.

[478] 1 Cor. x. 4.

[479] Literally, "the hedge."

[480] John x. 11.

[481] John x. 9.

[482] Gen. xlix. 10.

[483] Matt. xxviii. 19.

Chapter X.—Congratulate the inhabitants of Antioch on the close of the persecution.

85

Since, according to your prayers, and the compassion which ye feel in Christ Jesus, it is reported to me that the Church which is at Antioch in Syria possesses peace, it will become you, as a Church of God, to elect a deacon to act as the ambassador of God [for you] to [the brethren there], that he may rejoice along with them when they are met together, and glorify the name [of God]. Blessed is he in Jesus Christ, who shall be deemed worthy of such a ministry; and ye too shall be glorified. And if ye are willing, it is not beyond your power to do this, for the sake[484] of God; as also the nearest Churches have sent, in some cases bishops, and in others presbyters and deacons.

Since, according to your prayers, and the compassion which ye feel in Christ Jesus, it is reported to me that the Church which is at Antioch in Syria possesses peace, it will become you, as a Church of God, to elect a bishop to act as the ambassador of God [for you] to [the brethren] there, that it may be granted them to meet together, and to glorify the name of God. Blessed is he in Christ Jesus, who shall be deemed worthy of such a ministry; and if ye be zealous [in this matter], ye shall receive glory in Christ. And if ye are willing, it is not altogether beyond your power to do this, for the sake of[485] God; as also the nearest Churches have sent, in some cases bishops, and in others presbyters and deacons.

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[484] Literally, “for the name of.”

[485] Literally, “for the name of.”

Chapter XI.—Thanks and salutation.

Now, as to Philo the deacon, of Cilicia, a man of reputation, who still ministers to me in the word of God, along with Rheus Agathopus, an elect man, who has followed me from Syria, not regarding[486] his life,—these bear witness in your behalf; and I myself give thanks to God for you, that ye have received them, even as the Lord you. But may those that dishonoured them be forgiven through the grace of Jesus Christ! The love of the brethren at Troas salutes you; whence also I write to you by Burrhus, who was sent along with me by the Ephesians and Smyrnæans, to show their respect.[487] May the Lord Jesus Christ honour them, in whom they hope, in flesh, and soul, and faith, and love, and concord! Fare ye well in Christ Jesus, our common hope.

Now, as to Philo the deacon, a man of Cilicia, of high reputation, who still ministers to me in the word of God, along with Gaius and Agathopus, an elect man, who has followed me from Syria, not regarding[488] his life,—these also bear testimony in your behalf. And I myself give thanks to God for you, because ye have received them: and the Lord will also receive you. But may those that dishonoured them be forgiven through the grace of Jesus Christ, "who wisheth not the death of the sinner, but his repentance."[489] The love of the brethren at Troas salutes you; whence also I write to you by Burrhus,[490] who was sent along with me by the Ephesians and Smyrnæans, to show their respect:[491] whom the Lord Jesus Christ will requite, in whom they hope, in flesh, and soul, and spirit, and faith, and love, and concord. Fare ye well in the Lord Jesus Christ, our common hope, in the Holy Ghost.

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[486] Literally, "bidding farewell to."

[487] Or, "for the sake of honour."

[488] Literally, "bidding farewell to."

[489] Comp. Ezek. xviii. 23, 32, Ezek. xxxiii. 11; 2 Pet. iii. 9.

[490] The ms. has "Burgus."

[491] Or, "for the sake of honour."

The Epistle of Ignatius to the Smyrnæans Shorter and Longer Versions.

Ignatius, who is also called Theophorus, to the Church of God the Father, and of the beloved Jesus Christ, which has through mercy obtained every kind of gift, which is filled with faith and love, and is deficient in no gift, most worthy of God, and adorned with holiness:[492] *the Church which is at Smyrna, in Asia, wishes abundance of happiness, through the immaculate Spirit and word of God.*

Ignatius, who is also called Theophorus, to the Church of God the most high Father, and His beloved Son Jesus Christ, which has through mercy obtained every kind of gift, which is filled with faith and love, and is deficient in no gift, most worthy of God, and adorned with holiness:[493] *the Church which is at Smyrna, in Asia, wishes abundance of happiness, through the immaculate Spirit and word of God.*

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[492] Literally, "holy-bearing."

[493] Literally, "holy-bearing."

Chapter I.—Thanks to God for your faith.

I Glorify God, even Jesus Christ, who has given you such wisdom. For I have observed that ye are perfected in an immoveable faith, as if ye were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit, and are established in love through the blood of Christ, being fully persuaded with respect to our Lord, that He was truly of the seed of David according to the flesh,[494] and the Son of God according to the will and power[495] of God; that He was truly born of a virgin, was baptized by John, in order that all righteousness might be fulfilled[496] by Him; and was truly, under Pontius Pilate and Herod the tetrarch, nailed [to the cross] for us in His flesh. Of this fruit[497] we are by His divinely-blessed passion, that He might set up a standard[498] for all ages, through His resurrection, to all His holy and faithful [followers], whether among Jews or Gentiles, in the one body of His Church.

I Glorify the God and Father of our Lord Jesus Christ, who by Him has given you such wisdom. For I have observed that ye are perfected in an immoveable faith, as if ye were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit, and are established in love through the blood of Christ, being fully persuaded, in very truth, with respect to our Lord Jesus Christ, that He was the Son of God, "the first-born of every creature,"[499] God the Word, the only-begotten Son, and was of the seed of David according to the flesh,[500] by the Virgin Mary; was baptized by John, that all righteousness might be fulfilled[501] by Him; that He lived a life of holiness without sin, and was truly, under Pontius Pilate and Herod the tetrarch, nailed [to the cross] for us in His flesh. From whom we also derive our being,[502] from His divinely-blessed passion, that He might set up a standard for the ages, through His resurrection, to all His holy and faithful [followers], whether among Jews or Gentiles, in the one body of His Church.

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[494] Rom. i. 3.

[495] Theodoret, in quoting this passage, reads, "the Godhead and power."

[496] Matt. iii. 15.

[497] i.e., the cross, "fruit" being put for *Christ on the tree*.

[498] Isa. v. 26, Isa. xlix. 22.

[499] Col. i. 15.

[500] Rom. i. 3.

[501] Matt. iii. 15.

[502] Literally, "we are."

Chapter II.—Christ's true passion.

Now, He suffered all these things for our sakes, that we might be saved. And He suffered truly, even as also He truly raised up Himself, not, as certain unbelievers maintain, that He only seemed to suffer, as they themselves only seem to be [Christians]. And as they believe, so shall it happen unto them, when they shall be divested of their bodies, and be mere evil spirits.[503] 87

Now, He suffered all these things for us; and He suffered them really, and not in appearance only, even as also He truly rose again. But not, as some of the unbelievers, who are ashamed of the formation of man, and the cross, and death itself, affirm, that in appearance only, and not in truth, He took a body of the Virgin, and suffered only in appearance, forgetting, as they do, Him who said, "The Word was made flesh;"[504] and again, "Destroy this temple, and in three days I will raise it up;"[505] and once more, "If I be lifted up from the earth, I will draw all men unto Me."[506] The Word therefore did dwell in flesh, for "Wisdom built herself an house."[507] The Word raised up again His own temple on the third day, when it had been destroyed by the Jews fighting against Christ. The Word, when His flesh was lifted up, after the manner of the brazen serpent in the wilderness, drew all men to Himself for their eternal salvation.[508]

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[503] Or, "seeing that they are phantasmal and diabolical," as some render, but the above is preferable.

[504] John i. 14.

[505] John ii. 19.

[506] John xii. 32.

[507] Prov. ix. 1.

[508] Num. xxi. 9; John iii. 14.

Chapter III.—Christ was possessed of a body after His resurrection.

For I know that after His resurrection also He was still possessed of flesh,[509] and I believe that He is so now. When, for instance, He came to those who were with Peter, He said to them, "Lay hold, handle Me, and see that I am not an incorporeal spirit."[510] And immediately they touched Him, and believed, being convinced both by His flesh and spirit. For this cause also they despised death, and were found its conquerors.[511] And after his resurrection He did eat and drink with them, as being possessed of flesh, although spiritually He was united to the Father.

And I know that He was possessed of a body not only in His being born and crucified, but I also know that He was so after His resurrection, and believe that He is so now. When, for instance, He came to those who were with Peter, He said to them, "Lay hold, handle Me, and see that I am not an incorporeal spirit."[512] "For a spirit hath not flesh and bones, as ye see Me have."[513] And He says to Thomas, "Reach hither thy finger into the print of the nails, and reach hither thy hand, and thrust it into My side;"[514] and immediately they believed that He was Christ. Wherefore Thomas also says to Him, "My Lord, and my God."[515] And on this account also did they despise death, for it were too little to say, indignities and stripes. Nor was this all; but also after He had shown Himself to them, that He had risen indeed, and not in appearance only, He both ate and drank with them during forty entire days. And thus was He, with the flesh, received up in their sight unto Him that sent Him, being with that same flesh to come again, accompanied by glory and power. For, say the [holy] oracles, "This same Jesus, who is taken up from you into heaven, shall so come, in like manner as ye have seen Him go unto heaven."[516] But if they say that He will come at the end of the world without a body, how shall those "see Him that pierced Him,"[517] and when they recognise Him, "mourn for themselves?"[518] For incorporeal beings have neither form nor figure, nor the aspect[519] of an animal possessed of shape, because their nature is in itself simple.

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[509] Literally, "in the flesh."

[510] Literally, "demon." According to Jerome, this quotation is from the Gospel of the Nazarenes. Comp. Luke xxiv. 39.

[511] Literally, "above death."

[512] Literally, "demon." According to Jerome, this quotation is from the Gospel of the Nazarenes. Comp. Luke xxiv. 39.

[513] Luke xxiv. 39.

[514] John xx. 27.

[515] John xx. 28.

[516] Acts i. 11.

[517] Rev. i. 7.

[518] Zech. xii. 10.

[519] Or, "mark."

Chapter IV.—Beware of these heretics.

I give you these instructions, beloved, assured that ye also hold the same opinions [as I do]. But I guard you beforehand from those beasts in the shape of men, whom you must not only not receive, but, if it be possible, not even meet with; only you must pray to God for them, if by any means they may be brought to repentance, which, however, will be very difficult. Yet Jesus Christ, who is our true life, has the power of [effecting] this. But if these 88 things were done by our Lord only in appearance, then am I also only in appearance bound. And why have I also surrendered myself to death, to fire, to the sword, to the wild beasts? But, [in fact,] he who is near to the sword is near to God; he that is among the wild beasts is in company with God; provided only he be so in the name of Jesus Christ. I undergo all these things that I may suffer together with Him,[520] He who became a perfect man inwardly strengthening me.[521]

I give you these instructions, beloved, assured that ye also hold the same opinions [as I do]. But I guard you beforehand from these beasts in the shape of men, from whom you must not only turn away, but even flee from them. Only you must pray for them, if by any means they may be brought to repentance. For if the Lord were in the body in appearance only, and were crucified in appearance only, then am I also bound in appearance only. And why have I also surrendered myself to death, to fire, to the sword, to the wild beasts? But, [in fact,] I endure all things for Christ, not in appearance only, but in reality, that I may suffer together with Him, while He Himself inwardly strengthens me; for of myself I have no such ability.

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[520] Comp. Rom. viii. 17.

[521] Comp. Phil. iv. 13.

Chapter V.—Their dangerous errors.

Some ignorantly[522] deny Him, or rather have been denied by Him, being the advocates of death rather than of the truth. These persons neither have the prophets persuaded, nor the law of Moses, nor the Gospel even to this day, nor the sufferings we have individually endured. For they think also the same thing regarding us.[523] For what does any one profit me, if he commends me, but blasphemes my Lord, not confessing that He was [truly] possessed of a body?[524] But he who does not acknowledge this, has in fact altogether denied Him, being enveloped in death.[525] I have not, however, thought good to write the names of such persons, inasmuch as they are unbelievers. Yea, far be it from me to make any mention of them, until they repent and return to [a true belief in] Christ's passion, which is our resurrection.

Some have ignorantly denied Him, and advocate falsehood rather than the truth. These persons neither have the prophecies persuaded, nor the law of Moses, nor the Gospel even to this day, nor the sufferings we have individually endured. For they think also the same thing regarding us. For what does it profit, if any one commends me, but blasphemes my Lord, not owning Him to be God incarnate?[526] He that does not confess this, has in fact altogether denied Him, being enveloped in death. I have not, however, thought good to write the names of such persons, inasmuch as they are unbelievers; and far be it from me to make any mention of them, until they repent.

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[522] Or, "foolishly."

[523] i.e., As they imagine Christ to have suffered only in appearance, so they believe that we suffer in vain.

[524] Literally, "a flesh-bearer."

[525] Literally, "a death-bearer."

[526] Literally, "a flesh-bearer."

Chapter VI—Unbelievers in the blood of Christ shall be condemned.

Let no man deceive himself. Both the things which are in heaven, and the glorious angels,[527] and rulers, both visible and invisible, if they believe not in the blood of Christ, shall, in consequence, incur condemnation.[528] "He that is able to receive it, let him receive it."[529] Let not [high] place puff any one up: for that which is worth all is[530] faith and love, to which nothing is to be preferred. But consider those who are of a different opinion with respect to the grace of Christ which has come unto us, how opposed they are to the will of God. They have no regard for love; no care for the widow, or the orphan, or the oppressed; of the bond, or of the free; of the hungry, or of the thirsty. 89

Let no man deceive himself. Unless he believes that Christ Jesus has lived in the flesh, and shall confess His cross and passion, and the blood which He shed for the salvation of the world, he shall not obtain eternal life, whether he be a king, or a priest, or a ruler, or a private person, a master or a servant, a man or a woman. "He that is able to receive it, let him receive it."[531] Let no man's place, or dignity, or riches, puff him up; and let no man's low condition or poverty abase him. For the chief points are faith towards God, hope towards Christ, the enjoyment of those good things for which we look, and love towards God and our neighbour. For, "Thou shall love the Lord thy God with all thy heart, and thy neighbour as thyself."[532] And the Lord says, "This is life eternal, to know the only true God, and Jesus Christ whom He has sent."[533] And again, "A new commandment give I unto you, that ye love one another. On these two commandments hang all the law and the prophets."[534] Do ye, therefore, notice those who preach other doctrines, how they affirm that the Father of Christ cannot be known, and how they exhibit enmity and deceit in their dealings with one another. They have no regard for love; they despise the good things we expect hereafter; they regard present things as if they were durable; they ridicule him that is in affliction; they laugh at him that is in bonds.

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[527] Literally, "the glory of the angels."

[528] Literally, "judgment is to them."

[529] Matt. xix. 12.

[530] Literally, "the whole is."

[531] Matt. xix. 12.

[532] Deut. vi. 5.

[533] John xvii. 31.

[534] John xiii. 34; Matt. xxii. 40.

Chapter VII.—Let us stand aloof from such heretics.

They abstain from the Eucharist and from prayer,[535] because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. Those, therefore, who speak against this gift of God, incur death[536] in the midst of their disputes. But it were better for them to treat it with respect,[537] that they also might rise again. It is fitting, therefore, that ye should keep aloof from such persons, and not to speak of[538] them either in private or in public, but to give heed to the prophets, and above all, to the Gospel, in which the passion [of Christ] has been revealed to us, and the resurrection has been fully proved.[539] But avoid all divisions, as the beginning of evils.

They are ashamed of the cross; they mock at the passion; they make a jest of the resurrection. They are the offspring of that spirit who is the author of all evil, who led Adam,[540] by means of his wife, to transgress the commandment, who slew Abel by the hands of Cain, who fought against Job, who was the accuser of Joshua[541] the son of Josedech, who sought to "sift the faith"[542] of the apostles, who stirred up the multitude of the Jews against the Lord, who also now "worketh in the children of disobedience;[543] from whom the Lord Jesus Christ will deliver us, who prayed that the faith of the apostles might not fail,[544] not because He was not able of Himself to preserve it, but because He rejoiced in the pre-eminence of the Father. It is fitting, therefore, that ye should keep aloof from such persons, and neither in private nor in public to talk with[545] them; but to give heed to the law, and the prophets, and to those who have preached to you the word of salvation. But flee from all abominable heresies, and those that cause schisms, as the beginning of evils.

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[535] Theodoret, in quoting this passage, reads προσφοράς, "offering."

[536] Literally, "die disputing."

[537] Literally, "to love." Some think there is a reference to the *agapæ*, or *love-feasts*.

[538] The reading is περί in the one case, and μετά in the other, though the latter meaning seems preferable. Most of the mss. of the longer recension read περί, as in the shorter.

[539] Literally, "perfected."

[540] Literally, "drove Adam out of."

[541] Zech. iii. 1.

[542] Luke xxii. 31.

[543] Eph. ii. 2.

[544] Luke xxii. 32.

[545] The reading is περί in the one case, and μετά in the other, though the latter meaning seems preferable. Most of the mss. of the longer recension read περί, as in the shorter.

Chapter VIII.—Let nothing be done without the bishop.

See that ye all follow the bishop, even as Jesus Christ does the Father, and the presbytery as ye would the apostles; and reverence the deacons, as being the institution[546] of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper[547] Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the Catholic Church. It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.[548] 90

See that ye all follow the bishop, even as Christ Jesus does the Father, and the presbytery as ye would the apostles. Do ye also reverence the deacons, as those that carry out [through their office] the appointment of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper[549] Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as where Christ is, there does all the heavenly host stand by, waiting upon Him as the Chief Captain of the Lord's might, and the Governor of every intelligent nature. It is not lawful without the bishop either to baptize, or to offer, or to present sacrifice, or to celebrate a love-feast.[550] But that which seems good to him, is also well-pleasing to God, that everything ye do may be secure and valid.

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[546] Or, "command."

[547] Or, "firm."

[548] Or, "firm."

[549] Or, "firm."

[550] Some refer the words to the Lord's Supper.

Chapter IX.—Honour the bishop.

Moreover,[551] it is in accordance with reason that we should return to soberness [of conduct], and, while yet we have opportunity, exercise repentance towards God. It is well to reverence[552] both God and the bishop. He who honours the bishop has been honoured by God; he who does anything without the knowledge of the bishop, does [in reality] serve the devil. Let all things, then, abound to you through grace, for ye are worthy. Ye have refreshed me in all things, and Jesus Christ [shall refresh] you. Ye have loved me when absent as well as when present. May God recompense you, for whose sake, while ye endure all things, ye shall attain unto Him.

Moreover, it is in accordance with reason that we should return to soberness [of conduct], and, while yet we have opportunity, exercise repentance towards God. For "in Hades there is no one who can confess his sins."[553] For "behold the man, and his work is before him."[554] And [the Scripture saith], "My son, honour thou God and the king."[555] And say I, Honour thou God indeed, as the Author and Lord of all things, but the bishop as the high-priest, who bears the image of God—of God, inasmuch as he is a ruler, and of Christ, in his capacity of a priest. After Him, we must also honour the king. For there is no one superior to God, or even like to Him, among all the beings that exist. Nor is there any one in the Church greater than the bishop, who ministers as a priest to God for the salvation of the whole world. Nor, again, is there any one among rulers to be compared with the king, who secures peace and good order to those over whom he rules. He who honours the bishop shall be honoured by God, even as he that dishonours him shall be punished by God. For if he that rises up against kings is justly held worthy of punishment, inasmuch as he dissolves public order, of how much sorer punishment, suppose ye, shall he be thought worthy,[556] who presumes to do anything without the bishop, thus both destroying the [Church's] unity, and throwing its order into confusion? For the priesthood is the very highest point of all good things among men, against which whosoever is mad enough to strive, dishonours not man, but God, and Christ Jesus, the First-born, and the only High Priest, by nature, of the Father. Let all things therefore be done by you with good order in Christ. Let the laity be subject to the deacons; the deacons to the presbyters; the presbyters to the bishop; the bishop to Christ, even as He is to the Father. As ye, brethren, have refreshed me, so will Jesus Christ refresh you. Ye have loved me when absent, as well as when present. God will recompense you, for whose sake ye have shown such kindness towards His prisoner. For even if I am not worthy of it, yet your zeal [to help me] is an admirable[557] thing. For "he who honours a prophet in the name of a prophet, shall receive a prophet's reward."[558] It is manifest also, that he who honours a prisoner of Jesus Christ shall receive the reward of the martyrs.

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[551] Or, "finally."

[552] Literally, "to know."

[553] Ps. vi. 5.

[554] Isa. lxii. 11.

[555] Prov. xxiv. 21.

[556] Comp. Heb. x. 29.

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[557] Or, "great."

[558] Matt. x. 41.

Chapter X.—Acknowledgment of their kindness.

Ye have done well in receiving Philo and Rheus Agathopus as servants[559] of Christ our God, who have followed me for the sake of God, and who give thanks to the Lord in your behalf, because ye have in every way refreshed them. None of these things shall be lost to you. May my spirit be for you,[560] and my bonds, which ye have not despised or been ashamed of; nor shall Jesus Christ, our perfect hope, be ashamed of you. 91

Ye have done well in receiving Philo, and Gaius, and Agathopus, who, being the servants[561] of Christ, have followed me for the sake of God, and who greatly bless the Lord in your behalf, because ye have in every way refreshed them. None of those things which ye have done to them shall be passed by without being reckoned unto you. "The Lord grant" to you "that ye may find mercy of the Lord in that day!"[562] May my spirit be for you,[563] and my bonds, which ye have not despised or been ashamed of. Wherefore, neither shall Jesus Christ, our perfect hope, be ashamed of you.

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[559] Or, "deacons."

[560] Comp. Epistle of Ignatius to Ephesians, chap. xxi.; to Polycarp, chap. ii. vi.

[561] Or, "deacons."

[562] 2 Tim. i. 18.

[563] Comp. Epistle of Ignatius to Ephesians, chap. xxi.; to Polycarp, chap. ii. vi.

Chapter XI.—Request to them to send a messenger to Antioch.

Your prayer has reached to the Church which is at Antioch in Syria. Coming from that place bound with chains, most acceptable to God,[564] I salute all; I who am not worthy to be styled from thence, inasmuch as I am the least of them. Nevertheless, according to the will of God, I have been thought worthy [of this honour], not that I have any sense[565] [of having deserved it], but by the grace of God, which I wish may be perfectly given to me, that through your prayers I may attain to God. In order, therefore, that your work may be complete both on earth and in heaven, it is fitting that, for the honour of God, your Church should elect some worthy delegate;[566] so that he, journeying into Syria, may congratulate them that they are [now] at peace, and are restored to[567] their proper greatness, and that their proper constitution[568] has been re-established among them. It seems then to me a becoming thing, that you should send some one of your number with an epistle, so that, in company with them, he may rejoice[569] over the tranquillity which, according to the will of God, they have obtained, and because that, through your prayers, they have now reached the harbour. As persons who are perfect, ye should also aim at[570] those things which are perfect. For when ye are desirous to do well, God is also ready to assist you.

Your prayers have reached to the Church of Antioch, and it is at peace. Coming from that place bound, I salute all; I who am not worthy to be styled from thence, inasmuch as I am the least of them. Nevertheless, according to the will of God, I have been thought worthy [of this honour], not that I have any sense[571] [of having deserved it], but by the grace of God, which I wish may be perfectly given to me, that through your prayers I may attain to God. In order, therefore, that your work may be complete both on earth and in heaven, it is fitting that, for the honour of God, your Church should elect some worthy delegate;[572] so that he, journeying into Syria, may congratulate them that they are [now] at peace, and are restored to their proper greatness, and that their proper constitution[573] has been re-established among them. What appears to me proper to be done is this, that you should send some one of your number with an epistle, so that, in company with them, he may rejoice over the tranquillity which, according to the will of God, they have obtained, and because that, through your prayers, I have secured Christ as a safe harbour. As persons who are perfect, ye should also aim at[574] those things which are perfect. For when ye are desirous to do well, God is also ready to assist you.

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[564] Literally, "most becoming of God."

[565] Or, "from any conscience."

[566] Literally, "God-ambassador."

[567] Or, "having received."

[568] Literally, "body."

[569] Literally, "may glorify with him."

[570] Or, "think of."

[571] Or, "from any conscience."

[572] Literally, "God-ambassador."

[573] Literally, "body."

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[574] Or, “think of.”

Chapter XII.—Salutations.

The love of the brethren at Troas salutes you; whence also I write to you by Burrhus, whom ye sent with me, together with the Ephesians, your brethren, and who has in all things refreshed me. And I would that all may imitate him, as being a pattern of a minister[575] of God. Grace will reward him in all things. I salute your most worthy[576] bishop, and your very venerable[577] presbytery, and your deacons, my fellow-servants, and all of you individually, as well as generally, in the name of Jesus Christ, and in His flesh and blood, in His passion and resurrection, both corporeal and spiritual, in union with God and you.[578] Grace, mercy, peace, and patience, be with you for evermore!

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The love of your brethren at Troas salutes you; whence also I write to you by Burgus, whom ye sent with me, together with the Ephesians, your brethren, and who has in all things refreshed me. And I would that all may imitate him, as being a pattern of a minister of God. The grace of the Lord will reward him in all things. I salute your most worthy bishop Polycarp, and your venerable presbytery, and your Christ-bearing deacons, my fellow-servants, and all of you individually, as well as generally, in the name of Christ Jesus, and in His flesh and blood, in His passion and resurrection, both corporeal and spiritual, in union with God and you. Grace, mercy, peace, and patience, be with you in Christ for evermore!

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[575] Or, "the ministry."

[576] Literally, "worthy of God."

[577] Literally, "most becoming of God."

[578] Literally, "in the union of God and of you."

Chapter XIII.—Conclusion.

I salute the families of my brethren, with their wives and children, and the virgins who are called widows.[579] Be ye strong, I pray, in the power of the Holy Ghost. Philo, who is with me, greets you. I salute the house of Tavias, and pray that it may be confirmed in faith and love, both corporeal and spiritual. I salute Alce, my well-beloved,[580] and the incomparable Daphnus, and Eutecnus, and all by name. Fare ye well in the grace of God.

I salute the families of my brethren, with their wives and children, and those that are ever virgins, and the widows. Be ye strong, I pray, in the power of the Holy Ghost. Philo, my fellow-servant, who is with me, greets you. I salute the house of Tavias, and pray that it may be confirmed in faith and love, both corporeal and spiritual. I salute Alce, my well-beloved,[581] and the incomparable Daphnus, and Eutecnus, and all by name. Fare ye well in the grace of God, and of our Lord Jesus Christ, being filled with the Holy Spirit, and divine and sacred wisdom.

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[579] The *deaconesses* seem to have been called *widows*.

[580] Literally, “the name desired of me.”

[581] Literally, “the name desired of me.”

The Epistle of Ignatius to Polycarp
Shorter and Longer Versions

Ignatius, who is also called Theophorus, to Polycarp, Bishop of the Church of the Smyrnæans, or rather, who has, as his own bishop, God the Father, and the Lord Jesus Christ: [wishes] abundance of happiness. 93

Ignatius, bishop of Antioch, and a witness for Jesus Christ, to Polycarp, Bishop of the Church of the Smyrnæans, or rather, who has, as his own bishop, God the Father, and Jesus Christ: [wishes] abundance of happiness.

Chapter I.—Commendation and exhortation.

Having obtained good proof that thy mind is fixed in God as upon an immoveable rock, I loudly glorify [His name] that I have been thought worthy [to behold] thy blameless face,[582] which may I ever enjoy in God! I entreat thee, by the grace with which thou art clothed, to press forward in thy course, and to exhort all that they may be saved. Maintain thy position with all care, both in the flesh and spirit. Have a regard to preserve unity, than which nothing is better. Bear with all, even as the Lord does with thee. Support[583] all in love, as also thou doest. Give thyself to prayer without ceasing.[584] Implore additional understanding to what thou already hast. Be watchful, possessing a sleepless spirit. Speak to every man separately, as God enables thee.[585] Bear the infirmities of all, as being a perfect athlete [in the Christian life]: where the labour is great, the gain is all the more.

Having obtained good proof that thy mind is fixed in God as upon an immoveable rock, I loudly glorify [His name] that I have been thought worthy to behold thy blameless face,[586] which may I ever enjoy in God! I entreat thee, by the grace with which thou art clothed, to press forward in thy course, and to exhort all that they may be saved. Maintain thy position with all care, both in the flesh and spirit. Have a regard to preserve unity, than which nothing is better. Bear with all even as the Lord does with thee. Support[587] all in love, as also thou doest. Give thyself to prayer without ceasing.[588] Implore additional understanding to what thou already hast. Be watchful, possessing a sleepless spirit. Speak to every man separately, as God enables thee.[589] Bear the infirmities of all, as being a perfect athlete [in the Christian life], even as does the Lord of all. For says [the Scripture], "He Himself took our infirmities, and bare our sicknesses."[590] Where the labour is great, the gain is all the more.

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[582] i.e., to make personal acquaintance with one esteemed so highly.

[583] Or, "tolerate."

[584] Comp. 1 Thess. v. 17.

[585] Some read, "according to thy practice."

[586] i.e., to make personal acquaintance with one esteemed so highly.

[587] Or, "tolerate."

[588] Comp. 1 Thess. v. 17.

[589] Some read, "according to thy practice."

[590] Matt. viii. 17.

Chapter II.—Exhortations.

If thou lovest the good disciples, no thanks are due to thee on that account; but rather seek by meekness to subdue the more troublesome. Every kind of wound is not healed with the same plaster. Mitigate violent attacks [of disease] by gentle applications.[591] Be in all things "wise as a serpent, and harmless as a dove."[592] For this purpose thou art composed of both flesh and spirit, that thou mayest deal tenderly[593] with those [evils] that present themselves visibly before thee. And as respects those that are not seen,[594] pray that [God] 94 would reveal them unto thee, in order that thou mayest be wanting in nothing, but mayest abound in every gift. The times call for thee, as pilots do for the winds, and as one tossed with tempest seeks for the haven, so that both thou [and those under thy care] may attain to God. Be sober as an athlete of God: the prize set before thee is immortality and eternal life, of which thou art also persuaded. In all things may my soul be for thine,[595] and my bonds also, which thou hast loved.

If thou lovest the good disciples, no thanks are due to thee on that account; but rather seek by meekness to subdue the more troublesome. Every kind of wound is not healed with the same plaster. Mitigate violent attacks [of disease] by gentle applications.[596] Be in all things "wise as a serpent, and harmless always as a dove."[597] For this purpose thou art composed of both soul and body, art both fleshly and spiritual, that thou mayest correct those [evils] that present themselves visibly before thee; and as respects those that are not seen, mayest pray that these should be revealed to thee, so that thou mayest be wanting in nothing, but mayest abound in every gift. The times call upon thee to pray. For as the wind aids the pilot of a ship, and as havens are advantageous for safety to a tempest-tossed vessel, so is also prayer to thee, in order that thou mayest attain to God. Be sober as an athlete of God, whose will is immortality and eternal life; of which thou art also persuaded. In all things may my soul be for thine,[598] and my bonds also, which thou hast loved.

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[591] Literally, "paroxysms by embrocations."

[592] Matt. x. 16.

[593] Literally, "flatter."

[594] Some refer this to the mysteries of God and others to things yet future.

[595] Comp. Epistle of Ignatius to the Ephesians, chap. xxi., etc.

[596] Literally, "paroxysms by embrocations."

[597] Matt. x. 16.

[598] Comp. Epistle of Ignatius to the Ephesians, chap. xxi., etc.

Chapter III.—Exhortations.

Let not those who seem worthy of credit, but teach strange doctrines,[599] fill thee with apprehension. Stand firm, as does an anvil which is beaten. It is the part of a noble[600] athlete to be wounded, and yet to conquer. And especially, we ought to bear all things for the sake of God, that He also may bear with us. Be ever becoming more zealous than what thou art. Weigh carefully the times. Look for Him who is above all time, eternal and invisible, yet who became visible for our sakes; impalpable and impassible, yet who became passible on our account; and who in every kind of way suffered for our sakes.

Let not those who seem worthy of credit, but teach strange doctrines,[601] fill thee with apprehension. Stand firm, as does an anvil which is beaten. It is the part of a noble[602] athlete to be wounded, and yet to conquer. And especially we ought to bear all things for the sake of God, that He also may bear with us, and bring us into His kingdom. Add more and more to thy diligence; run thy race with increasing energy; weigh carefully the times. Whilst thou art here, be a conqueror; for here is the course, and there are the crowns. Look for Christ, the Son of God; who was before time, yet appeared in time; who was invisible by nature, yet visible in the flesh; who was impalpable, and could not be touched, as being without a body, but for our sakes became such, might be touched and handled in the body; who was impassible as God, but became passible for our sakes as man; and who in every kind of way suffered for our sakes.

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[599] Comp. 1 Tim. i. 3, 1 Tim. vi. 3.

[600] Literally, “great.”

[601] Comp. 1 Tim. i. 3, 1 Tim. vi. 3.

[602] Literally, “great.”

Chapter IV.—Exhortations.

Let not widows be neglected. Be thou, after the Lord, their protector[603] and friend. Let nothing be done without thy consent; neither do thou anything without the approval of God, which indeed thou dost not, inasmuch as thou art stedfast. Let your assembling together be of frequent[604] occurrence: seek after all by name.[605] Do not despise either male or female slaves, yet neither let them be puffed up with conceit, but rather let them submit themselves[606] the more, for the glory of God, that they may obtain from God a better liberty. Let them not long to be set free [from slavery] at the public expense, that they be not found slaves to their own desires. 95

Let not the widows be neglected. Be thou, after the Lord, their protector and friend. Let nothing be done without thy consent; neither do thou anything without the approval of God, which indeed thou doest not. Be thou stedfast. Let your assembling together be of frequent[607] occurrence: seek after all by name.[608] Do not despise either male or female slaves, yet neither let them be puffed up with conceit, but rather let them submit themselves[609] the more, for the glory of God, that they may obtain from God a better liberty. Let them not wish to be set free [from slavery] at the public expense, that they be not found slaves to their own desires.

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[603] The word in the original (φροντιστής) denotes one who *thinks* or *cares* for another.

[604] Some refer the words to more *frequent* meetings, and others to these meetings being more numerous; no comparison is necessarily implied.

[605] i.e., so as to bring them out to the public assembly.

[606] Or, “act the part of slaves.”

[607] Some refer the words to more *frequent* meetings, and others to these meetings being more numerous; no comparison is necessarily implied.

[608] i.e., so as to bring them out to the public assembly.

[609] Or, “act the part of slaves.”

Chapter V.—The duties of husbands and wives.

Flee evil arts; but all the more discourse in public regarding them.[610] Speak to my sisters, that they love the Lord, and be satisfied with their husbands both in the flesh and spirit. In like manner also, exhort my brethren, in the name of Jesus Christ, that they love their wives, even as the Lord the Church.[611] If any one can continue in a state of purity,[612] to the honour of Him who is Lord of the flesh,[613] let him so remain without boasting. If he begins to boast, he is undone; and if he reckon himself greater than the bishop, he is ruined. But it becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to God, and not after their own lust. Let all things be done to the honour of God.[614]

Flee evil arts; but all the more discourse in public regarding them. Speak to my sisters, that they love the Lord, and be satisfied with their husbands both in the flesh and spirit. In like manner also, exhort my brethren, in the name of Jesus Christ, that they love their wives, even as the Lord the Church. If any one can continue in a state of purity,[615] to the honour of the flesh of the Lord, let him so remain without boasting. If he shall boast, he is undone; and if he seeks to be more prominent[616] than the bishop, he is ruined. But it becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to the Lord, and not after their own lust. Let all things be done to the honour of God.[617]

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[610] Some insert μή, and render, “rather do not even speak of them.”

[611] Eph. v. 25.

[612] i.e., in celibacy.

[613] Some render, “to the honour of the flesh of the Lord,” as in the longer recension.

[614] Comp. 1 Cor. x. 31.

[615] i.e., in celibacy.

[616] Literally, “if he be known beyond the bishop.”

[617] Comp. 1 Cor. x. 31.

Chapter VI.—The duties of the Christian flock.

Give ye[618] heed to the bishop, that God also may give heed to you. My soul be for theirs[619] that are submissive to the bishop, to the presbyters, and to the deacons, and may my portion be along with them in God! Labour together with one another; strive in company together; run together; suffer together; sleep together; and awake together, as the stewards, and associates,[620] and servants of God. Please ye Him under whom ye fight, and from whom ye receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms; your faith as your helmet; your love as your spear; your patience as a complete panoply. Let your works be the charge[621] assigned to you, that ye may receive a worthy recompense. Be long-suffering, therefore, with one another, in meekness, as God is towards you. May I have joy of you for ever![622]

Give ye[623] heed to the bishop, that God also may give heed to you. My soul be for theirs[624] that are submissive to the bishop, to the presbytery, and to the deacons: may I have my portion with them from God! Labour together with one another; strive in company together; run together; suffer together; sleep together; and awake together, as the stewards, and associates,[625] and servants of God. Please ye Him under whom ye fight, and from whom ye shall receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms; your faith as your helmet; your love as your spear; your patience as a complete panoply. Let your works be the charge assigned to you, that you may obtain for them a most worthy[626] recompense. Be long-suffering, therefore, with one another, in meekness, and God shall be so with you. May I have joy of you for ever![627]

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[618] As this Epistle, though sent to the bishop, was meant to be read to the people, Ignatius here directly addresses them.

[619] Comp. chap. ii. etc.

[620] Or, “assessors.”

[621] A military reference, simply implying the idea of faithful effort leading to future reward.

[622] Comp. Ignatius’ Epistle to the Ephesians, chap. ii.

[623] As this Epistle, though sent to the bishop, was meant to be read to the people, Ignatius here directly addresses them.

[624] Comp. chap. ii. etc.

[625] Or, “assessors.”

[626] Literally, “worthy of God.”

[627] Comp. Ignatius’ Epistle to the Ephesians, chap. ii.

Chapter VII.—Request that Polycarp would send a messenger to Antioch.

Seeing that the Church which is at Antioch in Syria is, as report has informed me, at peace, through your prayers, I also am the more encouraged, resting without anxiety in God,[628] if indeed by means of suffering I may attain to God, so that, through your prayers, 96 I may be found a disciple [of Christ].[629] It is fitting, O Polycarp, most blessed in God, to assemble a very solemn[630] council, and to elect one whom you greatly love, and know to be a man of activity, who may be designated the messenger of God;[631] and to bestow on him this honour that he may go into Syria, and glorify your ever active love to the praise of Christ. A Christian has not power over himself, but must always be ready for[632] the service of God. Now, this work is both God's and yours, when ye shall have completed it to His glory.[633] For I trust that, through grace, ye are prepared for every good work pertaining to God. Knowing, therefore, your energetic love of the truth, I have exhorted you by this brief Epistle.

Seeing that the Church which is at Antioch in Syria is, as report has informed me, at peace, through your prayers, I also am the more encouraged, resting without anxiety in God,[634] if indeed by means of suffering I may attain to God, so that, through your prayers, I may be found a disciple [of Christ]. It is fitting, O Polycarp, most blessed in God, to assemble a very solemn[635] council, and to elect one whom you greatly love, and know to be a man of activity, who may be designated the messenger of God;[636] and to bestow on him the honour of going into Syria, so that, going into Syria, he may glorify your ever active love to the praise of God. A Christian has not power over himself, but must always be ready for[637] the service of God. Now, this work is both God's and yours, when ye shall have completed it. For I trust that, through grace, ye are prepared for every good work pertaining to God. Knowing your energetic love of the truth, I have exhorted you by this brief Epistle.

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[628] Literally, "in freedom from care of God."

[629] Some read, "in the resurrection."

[630] Literally, "most befitting God."

[631] Literally, "God-runner."

[632] Literally, "at leisure for."

[633] Literally, "to Him."

[634] Literally, "in freedom from care of God."

[635] Literally, "most befitting God."

[636] Literally, "God-runner."

[637] Literally, "at leisure for."

Chapter VIII.—Let other churches also send to Antioch.

Inasmuch as I have not been able to write to all the Churches, because I must suddenly sail from Troas to Neapolis, as the will[638] [of the emperor] enjoins, [I beg that] thou, as being acquainted with the purpose[639] of God, wilt write to the adjacent Churches, that they also may act in like manner, such as are able to do so sending messengers,[640] and the others transmitting letters through those persons who are sent by thee, that thou[641] mayest be glorified by a work[642] which shall be remembered for ever, as indeed thou art worthy to be. I salute all by name, and in particular the wife of Epitropus, with all her house and children. I salute Attalus, my beloved. I salute him who shall be deemed worthy to go [from you] into Syria. Grace shall be with him for ever, and with Polycarp that sends him. I pray for your happiness for ever in our God, Jesus Christ, by whom continue ye in the unity and under the protection of God,[643] I salute Alce, my dearly beloved.[644] Fare ye well in the Lord.

Inasmuch, therefore, as I have not been able to write to all Churches, because I must suddenly sail from Troas to Neapolis, as the will[645] [of the emperor] enjoins, [I beg that] thou, as being acquainted with the purpose[646] of God, wilt write to the adjacent Churches, that they also may act in like manner, such as are able to do so sending messenger, and the others transmitting letters through those persons who are sent by thee, that thou mayest be glorified by a work[647] which shall be remembered for ever, as indeed thou art worthy to be. I salute all by name, and in particular the wife of Epitropus, with all her house and children. I salute Attalus, my beloved. I salute him who shall be deemed worthy to go [from you] into Syria. Grace shall be with him for ever, and with Polycarp that sends him. I pray for your happiness for ever in our God, Jesus Christ, by whom continue ye in the unity and under the protection of God. I salute Alce, my dearly beloved.[648] Amen. Grace [be with you]. Fare ye well in the Lord.

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[638] Some suppose the reference to be to the soldiers, or perhaps to God Himself.

[639] Or, "as possessed of the judgment."

[640] Literally, "men on foot."

[641] Some have the plural "ye" here.

[642] Literally, "an eternal work."

[643] Some propose to read, "and of the bishop."

[644] Literally, "name desired by me."

[645] Some suppose the reference to be to the soldiers, or perhaps to God Himself.

[646] Or, "as possessed of the judgment."

[647] Literally, "an eternal work."

[648] Literally, "name desired by me."

Introductory Note to the Syriac Version of the Ignatian Epistles

When the Syriac version of the Ignatian Epistles was introduced to the English world in 1845, by Mr. Cureton, the greatest satisfaction was expressed by many, who thought the inveterate controversy about to be settled. Lord Russell made the learned divine a canon of Westminster Abbey, and the critical Chevalier Bunsen[649] committed himself as its patron. To the credit of the learned, in general, the work was gratefully received, and studied with scientific conscientiousness by Lightfoot and others. The literature of this period is valuable; and the result is decisive as to the Curetonian versions at least, which are fragmentary and abridged, and yet they are a valuable contribution to the study of the whole case. 97

The following is the original Introductory Notice:—

Some account of the discovery of the Syriac version of the Ignatian Epistles has been already given. We have simply to add here a brief description of the mss. from which the Syriac text has been printed. That which is named α by Cureton, contains only the Epistle to Polycarp, and exhibits the text of that Epistle which, after him, we have followed. He fixes its age somewhere in the first half of the sixth century, or before the year 550. The second ms., which Cureton refers to as β, is assigned by him to the seventh or eighth century. It contains the three Epistles of Ignatius, and furnishes the text here followed in the Epistles to the Ephesians and Romans. The third ms., which Cureton quotes as γ, has no date, but, as he tells us, "belonged to the collection acquired by Moses of Nisibis in a.d. 931, and was written apparently about three or four centuries earlier." It contains the three Epistles to Polycarp, the Ephesians, and the Romans. The text of all these mss. is in several passages manifestly corrupt, and the translators appear at times to have mistaken the meaning of the Greek original.

[N.B.—Bunsen is forced to allow the fact that the discovery of the lost work of Hippolytus "throws new light on an obscure point of the Ignatian controversy," i.e., the *Sige* in the Epistle to the Magnesians (cap. viii.); but his treatment of the matter is unworthy of a candid scholar.]

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[649] See the extraordinary passage and note in his *Hippolytus*, vol. i. p. 58, etc.

The Epistle of Ignatius to Polycarp[650]

Ignatius, who is [also called] Theophorus, to Polycarp, bishop of Smyrna, or rather, who has as his own bishop God the Father, and our Lord Jesus Christ: [wishes] abundance of happiness. 99

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[650] The inscription varies in each of the three Syriac mss., being in the first, “The Epistle of my lord Ignatius, the bishop;” in the second, “The Epistle of Ignatius;” and in the third, “The Epistle of Ignatius, bishop of Antioch.”

Chapter I.

Because thy mind is acceptable to me, inasmuch as it is established in God, as on a rock which is immoveable, I glorify God the more exceedingly that I have been counted worthy of [seeing] thy face, which I longed after in God. Now I beseech thee, by the grace with which thou art clothed, to add [speed] to thy course, and that thou ever pray for all men that they may be saved, and that thou demand[651] things which are befitting, with all assiduity both of the flesh and spirit. Be studious of unity, than which nothing is more precious. Bear with all men, even as our Lord beareth with thee. Show patience[652] with all men in love, as [indeed] thou doest. Be stedfast in prayer. Ask for more understanding than that which thou [already] hast. Be watchful, as possessing a spirit which sleepeth not. Speak with every man according to the will of God. Bear the infirmities of all men as a perfect athlete; for where the labour is great, the gain is also great.

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[651] For "vindicate thy place" in the Greek.

[652] Literally, "draw out thy spirit."

Chapter II.

If thou lovest the good disciples only, thou hast no grace; [but] rather subdue those that are evil by gentleness. All [sorts of] wounds are not healed by the same medicine. Mitigate [the pain of] cutting[653] by tenderness. Be wise as the serpent in everything, and innocent, with respect to those things which are requisite, even as the dove. For this reason thou art [composed] of both flesh and spirit, that thou mayest entice[654] those things which are visible before thy face, and mayest ask, as to those which are concealed from thee, that they [too] may be revealed to thee, in order that thou be deficient in nothing, and mayest abound in all gifts. The time demands, even as a pilot does a ship, and as one who stands exposed to the tempest does a haven, that thou shouldst be worthy of God. Be thou watchful as an athlete of God. That which is promised to us is life eternal, which cannot be corrupted, of which things thou art also persuaded. In everything I will be instead[655] of thy soul, and my bonds which thou hast loved.

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[653] Cureton observes, as one alternative here, that "the Syrian translator seems to have read παράξυσμα for παροξυσμούς."

[654] Or, "flatter," probably meaning to "deal gently with."

[655] Thus the Syriac renders ἀντίψυχον in the Greek.

Chapter III.

Let not those who seem to be somewhat, and teach strange doctrines, strike thee with apprehension; but stand thou in the truth, as an athlete[656] who is smitten, for it is [the part] of a great athlete to be smitten, and [yet] conquer. More especially is it fitting that we should bear everything for the sake of God, that He also may bear us. Be [still] more diligent than thou yet art. Be discerning of the times. Look for Him that is above the times, Him who has no times, Him who is invisible, Him who for our sakes became visible, Him who is impalpable, Him who is impassible, Him who for our sakes suffered, Him who endured everything in every form for our sakes.

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[656] The Greek has ἄκμων, "an anvil."

Chapter IV.

Let not the widows be overlooked; on account of[657] our Lord be thou their guardian, and let nothing be done without thy will; also do thou nothing without the will of God, as indeed thou doest not. Stand rightly. Let there be frequent[658] assemblies: ask every man [to them] by his name. Despise not slaves, either male or female; but neither let them be contemptuous, but let them labour the more as for the glory of God, that they may be counted worthy of a more precious freedom, which is of God. Let them not desire to be set free out of the common [fund], lest they be found the slaves of lust.

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[657] The Greek has μετά, “after.”

[658] Or, “constant,” “regular.”

Chapter V.

Flee wicked arts; but all the more discourse regarding them. Speak to my sisters, that they love in our Lord, and that their husbands be sufficient for them in the flesh and spirit. Then, again, charge my brethren in the name of our Lord Jesus Christ, that they love their wives, as our Lord His Church. If any man is able in power to continue in purity,[659] to the honour of the flesh of our Lord, let him continue so without boasting; if he boasts, he is undone; if he become known apart from the bishop, he has destroyed himself.[660] It is becoming, therefore, to men and women who marry, that they marry with the counsel of the bishop, that the marriage may be in our Lord, and not in lust. Let everything, therefore, be [done] for the honour of God.

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[659] i.e., "in celibacy."

[660] Or, "corrupted himself."

Chapter VI.

Look ye to the bishop, that God also may look upon you. I will be instead of the souls of those who are subject to the bishop, and the presbyters, and the deacons; with them may I have a portion in the presence of God! Labour together with one another, act as athletes[661] together, run together, suffer together, sleep together, rise together. As stewards of God, and of His household,[662] and His servants, please Him and serve Him, that ye may receive from Him the wages [promised]. Let none of you be rebellious. Let your baptism be to you as armour, and faith as a spear, and love as a helmet, and patience as a panoply. Let your treasures be your good works, that ye may receive the gift of God, as is just. Let your spirit be long-suffering towards each other with meekness, even as God [is] toward you. As for me, I rejoice in you at all times.

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[661] Literally, "make the contest."

[662] Literally, "sons of His house."

Chapter VII.

The Christian has not power over himself, but is [ever] ready to be subject to God.[663]

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[663] These are the only parts of chaps. vii. and viii. in the Greek that are represented in the Syriac.

Chapter VIII.

I salute him who is reckoned worthy to go to Antioch in my stead, as I commanded thee.[664]

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[664] These are the only parts of chaps. vii. and viii. in the Greek that are represented in the Syriac.

The Second Epistle of Ignatius to the Ephesians[665]

Ignatius, who is [also called] Theophorus, to the Church which is blessed in the greatness of God the Father, and perfected; to her who was selected[666] *from eternity, that she might be at all times for glory, which abideth, and is unchangeable, and is perfected and chosen in the purpose of truth by the will of the Father of Jesus Christ our God; to her who is worthy of happiness; to her who is at Ephesus, in Jesus Christ, in joy which is unblameable: [wishes] abundance of happiness.* 10

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[665] Another inscription is, “Epistle the Second, which is to the Ephesians.”

[666] Literally, “separated.”

Chapter I.

Inasmuch as your name, which is greatly beloved, is acceptable to me in God, [your name] which ye have acquired by nature, through a right and just will, and also by the faith and love of Jesus Christ our Saviour, and ye are imitators of God, and are fervent in the blood of God, and have speedily completed a work congenial to you; [for] when ye heard that I was bound,[667] so as to be able to do nothing for the sake of the common name and hope (and I hope, through your prayers, that I may be devoured by beasts at Rome, so that by means of this of which I have been accounted worthy, I may be endowed with strength to be a disciple of God), ye were diligent to come and see me. Seeing, then, that we have become acquainted with your multitude[668] in the name of God, by Onesimus, who is your bishop, in love which is unutterable, whom I pray that ye love in Jesus Christ our Lord, and that all of you imitate his example,[669] for blessed is He who has given you such a bishop, even as ye deserve [to have].[670]

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[667] Literally, "bound from actions."

[668] Cureton renders, "have received your abundance," probably referring the words to gifts sent by the Ephesians to Ignatius.

[669] Literally, "be in his image."

[670] There is no Apodosis, unless it be found in what follows.

Chapter III.[671]

But inasmuch as love does not permit me to be silent in regard to you, on this account I have been forward to entreat of you that ye would be diligent in the will of God.

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[671] The following clause is the whole of chap. iii. in the Greek, which is represented in the Syriac.

Chapter VIII.[672]

For, so long as there is not implanted in you any one lust which is able to torment you, behold, ye live in God. I rejoice in you, and offer supplication[673] on account of you, Ephesians, a Church which is renowned in all ages. For those who are carnal are not able to do spiritual things, nor those that are spiritual carnal things; in like manner as neither can faith [do] those things which are foreign to faith, nor want of faith [do] what belongs to faith. For those things which ye have done in the flesh, even these are spiritual, because ye have done everything in Jesus Christ.

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[672] Chaps. iv. v. vi. vii. of the Greek are totally omitted in the Syriac.

[673] Thus Cureton renders the words, referring in confirmation to the Peshito version of Phil. i. 4, but the meaning is doubtful.

Chapter IX.

And ye are prepared for the building of God the Father, and ye are raised up on high by the instrument of Jesus Christ, which is the cross; and ye are drawn by the rope, which is the Holy Spirit; and your pulley is your faith, and your love is the way which leadeth up on high to God.

Chapter X.

Pray for all men; for there is hope of repentance for them, that they may be counted worthy of God. By your works especially let them be instructed. Against their harsh words be ye conciliatory, by meekness of mind and gentleness. Against their blasphemies do ye give yourselves to prayer; and against their error be ye armed with faith. Against their fierceness be ye peaceful and quiet, and be ye not astounded by them. Let us, then, be imitators of our Lord in meekness, and strive who shall more especially be injured, and oppressed, and defrauded.

Chapter XIV.[674]

The work is not of promise,[675] unless a man be found in the power of faith, even to the end. 10

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[674] Chaps. xi. xii. xiii. of the Greek are totally wanting in the Syriac, and only these few words of chaps. xiv. and xv. are represented.

[675] The meaning seems to be that mere profession, without continuous practice, is nothing.

Chapter XV.

It is better that a man should be silent while he is something, than that he should be talking when he is not; that by those things which he speaks he should act, and by those things of which he is silent he should be known.

Chapter XVIII.[676]

My spirit bows in adoration to the cross, which is a stumbling-block to those who do not believe, but is to you for salvation and eternal life.

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[676] Chaps. xvi. and xvii. of the Greek are totally wanting in the Syriac.

Chapter XIX.

There was concealed from the ruler of this world the virginity of Mary and the birth of our Lord, and the three renowned mysteries[677] which were done in the tranquillity of God from the star. And here, at the manifestation of the Son, magic began to be destroyed, and all bonds were loosed; and the ancient kingdom and the error of evil was destroyed. Henceforward all things were moved together, and the destruction of death was devised, and there was the commencement of that which was perfected in God.[678]

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[677] Literally, "the mysteries of the shout." The meaning is here confused and obscure. See the Greek.

[678] Chaps. xx. and xxi. of the Greek are altogether wanting in the Syriac. [N.B.—See spurious Epistle to Philippians, cap. 4, *infra*. This concealment from Satan of the mystery of the incarnation is the explanation, according to the Fathers, of his tempting the Messiah, and prompting His crucifixion. Also, Christ the more profoundly humbled himself, "*ne subtilis ille diaboli oculus magnum hoc pietatis deprehenderet sacramentum*" (St. Bernard, opp. ii. 1944). Bernard also uses this opinion very strikingly (opp. ii. 1953) in one of his sermons, supposing that Satan discovered the secret too late for his own purpose, and then prompted the outcry, *Come down from the cross*, to defeat the triumph of the second Adam. (Comp. St. Mark i. 24 and St. Luke iv. 34, where, after the first defeat of the tempter, this demon suspects the second Adam, and tries to extort the secret).]

The Third Epistle of the Same St. Ignatius[679]

103 *Ignatius, who is [also called] Theophorus, to the Church which has received grace through the greatness of the Father Most High; to her who presideth in the place of the region of the Romans, who is worthy of God, and worthy of life, and happiness, and praise, and remembrance, and is worthy of prosperity, and presideth in love, and is perfected in the law of Christ unblameable: [wishes] abundance of peace.*

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[679] Another inscription is, “The Third Epistle.”

Chapter I.

From of old have I prayed to God, that I might be counted worthy to behold your faces which are worthy of God: now, therefore, being bound in Jesus Christ, I hope to meet you and salute you, if it be the will [of God] that I should be accounted worthy to the end. For the beginning is well arranged, if I be counted worthy to attain to the end, that I may receive my portion, without hindrance, through suffering. For I am in fear of your love, lest it should injure me. As to you, indeed, it is easy for you to do whatsoever ye wish; but as to me, it is difficult for me to be accounted worthy of God, if indeed ye spare me not.

Chapter II.

For there is no other time such as this, that I should be accounted worthy of God; neither will ye, if ye be silent, [ever] be found in a better work than this. If ye let me alone, I shall be the word of God; but if ye love my flesh, again am I [only] to myself a voice. Ye cannot give me anything more precious than this, that I should be sacrificed to God, while the altar is ready; that ye may be in one concord in love, and may praise God the Father through Jesus Christ our Lord, because He has deemed a bishop worthy to be God’s, having called him from the east to the west. It is good that I should set from the world in God, that I may rise in Him to life.[680]

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[680] Literally, “in life.”

Chapter III.

Ye have never envied any man. Ye have taught others. Only pray ye for strength to be given to me from within and from without, that I may not only speak, but also may be willing, and that I may not merely be called a Christian, but also may be found to be [one]; for if I am found to be [so], I may then also be called [so]. Then [indeed] shall I be faithful, when I am no longer seen in the world. For there is nothing visible that is good. The work is not [a matter[681]] of persuasion; but Christianity is great when the world hateth it.

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[681] The meaning is probably similar to that expressed in chap. xiv. of the Epistle to the Ephesians.

Chapter IV.

I write to all the Churches, and declare to all men, that I willingly die for the sake of God, if so be that ye hinder me not. I entreat of you not to be [affected] towards me with a love which is unseasonable. Leave me to become [the prey of] the beasts, that by their means I may be accounted worthy of God. I am the wheat of God, and by the teeth of the beasts I shall be ground,[682] that I may be found the pure bread of God. Provoke ye greatly[683] the wild beasts, that they may be for me a grave, and may leave nothing of my body, in order that, when I have fallen asleep, I may not be a burden upon any one. Then shall I be in truth a disciple of Jesus Christ, when the world seeth not even my body. Entreat of our Lord in my behalf, that through these instruments I may be found a sacrifice to God. I do not, like Peter and Paul, issue orders unto you. They are[684] apostles, but I am one condemned; they indeed are free, but I am a slave, even until now. But if I suffer, I shall be the freed-man of Jesus Christ, and I shall rise in Him from the dead, free. And now being in bonds, I learn to desire nothing.

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[682] Literally, "I am ground."

[683] Literally, "with provoking, provoke."

[684] Literally, "they are who are."

Chapter V.

From Syria, and even unto Rome, I am cast among wild beasts, by sea and by land, by night and by day, being bound between ten leopards, which are the band of soldiers, who, even when I do good to them, all the more do evil unto me. I, however, am the rather instructed by their injurious treatment;[685] but not on this account am I justified to myself. I rejoice in the beasts which are prepared for me, and I pray that they may in haste be found for me; and I will provoke them speedily to devour me, and not be as those which are afraid of some other men,[686] and will not approach them: even should they not be willing to approach me, I will go with violence against them. Know me from myself what is expedient for me.[687] Let no one[688] envy me of those things which are seen and which are not seen, that I should be accounted worthy of Jesus Christ. Fire, and the cross, and the beasts that are prepared, cutting off of the limbs, and scattering of the bones, and crushing of the whole body, harsh torments of the devil—let these come upon me, but[689] only let me be accounted worthy of Jesus Christ.

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[685] Literally, “by their injury.”

[686] Literally, “and not as that which is afraid of some other men.” So Cureton translates, but remarks that the passage is evidently corrupt. The reference plainly is to the fact that the beasts sometimes refused to attack their intended victims. See the case of Blandina, as reported by Eusebius (*Hist. Eccl.*, v. 1.).

[687] Cureton renders interrogatively, “What is expedient for me?” and remarks that “the meaning of the Syriac appears to be, ‘I crave your indulgence to leave the knowledge of what is expedient for me to my own conscience.’ ”

[688] Literally, “nothing.”

[689] Literally, “and.”

Chapter VI.

The pains of the birth stand over against me.[690]

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[690] The Latin version translates the Greek here, “He adds gain to me.”

Chapter VII.

And my love is crucified, and there is no fire in me for another love. I do not desire the food of corruption, neither the lusts of this world. I seek the bread of God, which is the flesh of Jesus Christ; and I seek His blood, a drink which is love incorruptible.

Chapter IX.[691]

My spirit saluteth you, and the love of the Churches which received me as the name of Jesus Christ; for those also who were near to [my] way in the flesh, preceded me in every city.

[692] [Now therefore, being about to arrive shortly in Rome, I know many things in God; but I keep myself within measure, that I may not perish through boasting: for now it is needful for me to fear the more, and not pay regard to those who puff me up. For they who say such things to me scourge me; for I desire to suffer, but I do not know if I am worthy. For zeal is not visible to many, but with me it has war. I have need, therefore, of meekness, by which the prince of this world is destroyed. I am able to write to you of heavenly things, but I fear lest I should do you an injury. Know me from myself. For I am cautious lest ye should not be able to receive [such knowledge], and should be perplexed. For even I, not because I am in bonds, and am able to know heavenly things, and the places of angels, and the stations of the powers that are seen and that are not seen, am on this account a disciple; for I am far short of the perfection which is worthy of God.] Be ye perfectly strong[693] in the patience of Jesus Christ our God.

Here end the three Epistles of Ignatius, bishop and martyr.[694]

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[691] Chap. viii. of the Greek is entirely omitted in the Syriac.

[692] The following passage is not found in this Epistle in the Greek recensions, but forms, in substance, chaps. iv. and v. of the Epistle to the Trallians. Diverse views are held by critics as to its proper place, according to the degree of authority they ascribe to the Syriac version. Cureton maintains that this passage has been transferred by the forger of the Epistle to the Trallians, "to give a fiar colour to the fabrication by introducing a part of the genuine writing of Ignatius; while Hefele asserts that it is bound by the “closest connection” to the preceding chapter in the Epistle to the Trallians.

[693] Or, as in the Greek, “Fare ye well, to the end.”

[694] [N.B.—The aphoristic genius of Ignatius seems to be felt by his Syrian abbreviator, who reduces whole chapters to mere maxims.]

Introductory Note to the Spurious Epistles of Ignatius

105 To the following introductory note of the translators nothing need be prefixed, except a grateful acknowledgment of the value of their labours and of their good judgment in giving us even these spurious writings for purposes of comparison. They have thus placed the materials for a complete understanding of the whole subject, before students who have a mind to subject it to a thorough and candid examination.

The following is the original Introductory Notice:—

We formerly stated that eight out of the fifteen Epistles bearing the name of Ignatius are now universally admitted to be spurious. None of them are quoted or referred to by any ancient writer previous to the sixth century. The style, moreover, in which they are written, so different from that of the other Ignatian letters, and allusions which they contain to heresies and ecclesiastical arrangements of a much later date than that of their professed author, render it perfectly certain that they are not the authentic production of the illustrious bishop of Antioch.

We cannot tell when or by whom these Epistles were fabricated. They have been thought to betray the same hand as the longer and interpolated form of the seven Epistles which are generally regarded as genuine. And some have conceived that the writer who gave forth to the world the Apostolic Constitutions under the name of Clement, was probably the author of these letters falsely ascribed to Ignatius, as well as of the longer recension of the seven Epistles which are mentioned by Eusebius.

It was a considerable time before editors in modern times began to discriminate between the true and the false in the writings attributed to Ignatius. The letters first published under his name were those three which exist only in Latin. These came forth in 1495 at Paris, being appended to a life of Becket, Archbishop of Canterbury. Some three years later, eleven Epistles, comprising those mentioned by Eusebius, and four others, were published in Latin, and passed through four or five editions. In 1536, the whole of the professedly Ignatian letters were published at Cologne in a Latin version; and this collection also passed through several editions. It was not till 1557 that the Ignatian Epistles appeared for the first time in Greek at Dillingen. After this date many editions came forth, in which the probably genuine were still mixed up with the certainly spurious, the three Latin letters, only being rejected as destitute of authority. Vedelius of Geneva first made the distinction which is now universally accepted, in an edition of these Epistles which he published in 1623; and he was followed by Archbishop Usher and others, who entered more fully into that critical examination of these writings which has been continued down even to our own day.

The reader will have no difficulty in detecting the internal grounds on which these eight letters are set aside as spurious. The difference of style from the other Ignatian writings will strike him even in perusing the English version which we have given, while it is of course much more marked in the original. And other decisive proofs present themselves in every one of the Epistles. In that to the Tarsians there is found a plain allusion to the Sabellian 10 heresy, which did not arise till after the middle of the third century. In the Epistle to the Antiochians there is an enumeration of various Church officers, who were certainly unknown at the period when Ignatius lived. The Epistle to Hero plainly alludes to Manichæan errors, and could not therefore have been written before the third century. There are equally decisive proofs of spuriousness to be found in the Epistle to the Philippians, such as the references it contains to the Patripassian heresy originated by Praxeas in the latter part of the second century, and the ecclesiastical feasts, etc., of which it makes mention. The letter to Maria Cassobolita is of a very peculiar style, utterly alien from that of the other Epistles ascribed to Ignatius. And it is sufficient simply to glance at the short Epistles to St. John and the Virgin Mary, in order to see that they carry the stamp of imposture on their front; and, indeed, no sooner were they published than by almost universal consent they were rejected.

But though the additional Ignatian letters here given are confessedly spurious, we have thought it not improper to present them to the English reader in an appendix to our first volume.[695] We have done so, because they have been so closely connected with the name of the bishop of Antioch, and also because they are in themselves not destitute of interest. We have, moreover, the satisfaction of thus placing for the first time within the reach of one acquainted only with our language, all the materials that have entered into the protracted agitation of the famous Ignatian controversy.

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[695] [Spurious writings, if they can be traced to antiquity, are always useful. Sometimes they are evidence of facts, always of opinions, ideas and fancies of their date; and often they enable us to identify the origin of corruptions. Even interpolations prove what later partisans would be glad to find, if they could, in early writers. They bear unwilling testimony to the absence of *genuine* evidence in favour of their assumptions.]

The Epistle of Ignatius to the Tarsians

Ignatius, who is also called Theophorus, to the Church which is at Tarsus, saved in Christ, worthy of praise, worthy of remembrance, and worthy of love: Mercy and peace from God the Father, and the Lord Jesus Christ, be ever multiplied. 10

Chapter I.—His own sufferings: exhortation to stedfastness.

From Syria even unto Rome I fight with beasts: not that I am devoured by brute beasts, for these, as ye know, by the will of God, spared Daniel, but by beasts in the shape of men, in whom the merciless wild beast himself lies hid, and pricks and wounds me day by day. But none of these hardships "move me, neither count I my life dear unto myself,"[696] in such a way as to love it better than the Lord. Wherefore I am prepared for [encountering] fire, wild beasts, the sword, or the cross, so that only I may see Christ my Saviour and God, who died for me. I therefore, the prisoner of Christ, who am driven along by land and sea, exhort you: "stand fast in the faith,"[697] and be ye steadfast, "for the just shall live by faith;"[698] be ye unwavering, for "the Lord causes those to dwell in a house who are of one and the same character."[699]

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[696] Acts xx. 24.

[697] 1 Cor. xvi. 13.

[698] Hab. ii. 4; Gal. iii. 11.

[699] Ps. lxviii. 7 (after the LXX).

Chapter II.—Cautions against false doctrine.

I have learned that certain of the ministers of Satan have wished to disturb you, some of them asserting that Jesus was born [only[700]] in appearance, was crucified in appearance, and died in appearance; others that He is not the Son of the Creator, and others that He is Himself God over all.[701] Others, again, hold that He is a mere man, and others that this flesh is not to rise again, so that our proper course is to live and partake of a life of pleasure, for that this is the chief good to beings who are in a little while to perish. A swarm of such evils has burst in upon us.[702] But ye have not "given place by subjection to them, no, not for one hour."[703] For ye are the fellow-citizens as well as the disciples of Paul, who "fully preached the Gospel from Jerusalem, and round about unto Illyricum,"[704] and bare about "the marks of Christ" in his flesh.[705]

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[700] Some omit this.

[701] That is, as appears afterwards from chap. v., so as to have no personality distinct from the Father.

[702] The translation is here somewhat doubtful.

[703] Gal. ii. 5.

[704] Rom. xv. 19.

[705] Gal. vi. 17.

Chapter III.—The true doctrine respecting Christ.

Mindful of him, do ye by all means know that Jesus the Lord was truly born of Mary, being made of a woman; and was as truly crucified. For, says he, "God forbid that I should glory, save in the cross of the Lord Jesus."[706] And He really suffered, and died, and rose again. For says [Paul], "If Christ should become passible, and should be the first to rise again from the dead."[707] And again, "In that He died, He died unto sin once: but in that He liveth, He liveth unto God."[708] Otherwise, what advantage would there be in [becoming subject to] bonds, if Christ has not died? what advantage in patience? what advantage in [enduring] stripes? And why such facts as the following: Peter was crucified; Paul and James were slain with the sword; John was banished to Patmos; Stephen was stoned to death by the Jews who killed the Lord? But, [in truth,] none of these sufferings were in vain; for the Lord was really crucified by the ungodly.

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[706] Gal. vi. 14.

[707] Acts xxvi. 23 (somewhat inaccurately rendered in English version).

[708] Rom. vi. 10.

Chapter IV.—Continuation.

And [know ye, moreover], that He who was born of a woman was the Son of God, and He that was crucified was “the first-born of every creature,”[709] and God the Word, who also created all things. For says the apostle, “There is one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things.”[710] And again, “For there is one God, and one Mediator between God and man, the man Christ Jesus;”[711] and, “By Him were all things created that are in heaven, and on earth, visible and invisible; and He is before all things, and by Him all things consist.”[712]

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[709] Col. i. 15.

[710] 1 Cor. viii. 6.

[711] 1 Tim. ii. 5.

[712] Col. i. 16, 17.

Chapter V.—Refutation of the previously mentioned errors.

And that He Himself is not God over all, and the Father, but His Son, He [shows when He] says, "I ascend unto my Father and your Father, and to my God and your God."[713] And again, "When all things shall be subdued unto Him, then shall He also Himself be subject unto Him that put all things under Him, that God may be all in all."[714] Wherefore it is one [Person] who put all things under, and who is all in all, and another [Person] to whom they were subdued, who also Himself, along with all other things, becomes subject [to the former].

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[713] John xx. 17.

[714] 1 Cor. xv. 28.

Chapter VI.—Continuation.

Nor is He a mere man, by whom and in whom all things were made; for "all things were made by Him."[715] "When He made the heaven, I was present with Him; and I was there with Him, forming [the world along with Him], and He rejoiced in me daily."[716] And how could a mere man be addressed in such words as these: "Sit Thou at My right hand?"[717] And how, again, could such an one declare: "Before Abraham was, I am?"[718] And, "Glorify Me with Thy glory which I had before the world was?"[719] What man could ever say, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me?"[720] And of what man could it be said, "He was the true Light, which lighteth every man that cometh into the world: He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not?"[721] How could such a one be a mere man, receiving the beginning of His existence from Mary, and not rather God the Word, and the only-begotten Son? For "in the beginning was the Word, and the Word was with God,[722] and the Word was God."[723] And in another place, "The Lord created Me, the beginning of His ways, for His ways, for His works. Before the world did He found Me, and before all the hills did He beget Me."[724]

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[715] John i. 3.

[716] Prov. viii. 27, 30.

[717] Ps. cx. 1.

[718] John viii. 58.

[719] John xvii. 5.

[720] John vi. 38.

[721] John i. 9, 10, 11.

[722] John i. 1.

[723] Some insert here John i. 3.

[724] Prov. viii. 22, 23, 25.

Chapter VII.—Continuation.

And that our bodies are to rise again, He shows when He says, “Verily I say unto you, that the hour cometh, in the which all that are in the graves shall hear the voice of the Son of God; and they that hear shall live.”[725] And [says] the apostle, “For this corruptible must put on incorruption, and this mortal must put on immortality.”[726] And that we must live soberly and righteously, he [shows when he] says again, “Be not deceived: neither adulterers, nor effeminate persons, nor abusers of themselves with mankind, nor fornicators, nor revilers, nor drunkards, nor thieves, can inherit the kingdom of God.”[727] And again, “If the dead rise not, then is not Christ raised; our preaching therefore is vain, and your faith is also vain: ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men most miserable. If the dead rise not, let us eat and drink, for to-morrow we die.”[728] But if such be our condition and feelings, wherein shall we differ from asses and dogs, who have no care about the future, but think only of eating, and of indulging[729] such appetites as follow after eating? For they are unacquainted with any intelligence moving within them.

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[725] John v. 25, 28.

[726] 1 Cor. xv. 53.

[727] 1 Cor. vi. 9.

[728] 1 Cor. xv. 13, 14, 17, 18, 19, 32.

[729] Literally, “coming also to the appetite of those things after eating.” The text is doubtful.

Chapter VIII.—Exhortations to holiness and good order.

May I have joy of you in the Lord! Be ye sober. Lay aside, every one of you, all malice and beast-like fury, evil-speaking, calumny, filthy speaking, ribaldry, whispering, arrogance, drunkenness, lust, avarice, vainglory, envy, and everything akin to these. "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."[730] Ye presbyters, be subject to the bishop; ye deacons, to the presbyters; and ye, the people, to the presbyters and the deacons. Let my soul be for theirs who preserve this good order; and may the Lord be with them continually!

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[730] Rom. xiii. 14.

Chapter IX.—Exhortations to the discharge of relative duties.

Ye husbands, love your wives; and ye wives, your husbands. Ye children, reverence your parents. Ye parents, "bring up your children in the nurture and admonition of the Lord."[731] Honour those [who continue] in virginity, as the priestesses of Christ; and the widows [that persevere] in gravity of behaviour, as the altar of God. Ye servants, wait upon your masters with [respectful] fear. Ye masters, issue orders to your servants with tenderness. Let no one among you be idle; for idleness is the mother of want. I do not enjoin these things as being a person of any consequence, although I am in bonds [for Christ]; but as a brother, I put you in mind of them. The Lord be with you!

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[731] Eph. vi. 4.

Chapter X.—Salutations.

May I enjoy your prayers! Pray ye that I may attain to Jesus. I commend unto you the Church which is at Antioch. The Churches of Philippi,[732] whence also I write to you, salute you. Philo, your deacon, to whom also I give thanks as one who has zealously ministered to me in all things, salutes you. Agathopus, the deacon from Syria, who follows me in Christ, salutes you. "Salute ye one another with a holy kiss."[733] I salute you all, both male and female, who are in Christ. Fare ye well in body, and soul, and in one Spirit; and do not ye forget me. The Lord be with you!

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[732] Literally, "of the Philippians."

[733] 1 Pet. v. 14.

The Epistle of Ignatius to the Antiochians

Ignatius, who is also called Theophorus, to the Church sojourning in Syria, which has obtained mercy from God, and been elected by Christ, and which first[734] *received the name Christ, [wishes] happiness in God the Father, and the Lord Jesus Christ.*

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[734] Comp. Acts xi. 26.

Chapter I.—Cautions against error.

The Lord has rendered my bonds light and easy since I learnt that you are in peace, that you live in all harmony both of the flesh and spirit. “I therefore, the prisoner of the Lord,[735] beseech you, that ye walk worthy of the vocation wherewith ye are called,”[736] guarding against those heresies of the wicked one which have broken in upon us, to the deceiving and destruction of those that accept of them; but that ye give heed to the doctrine of the apostles, and believe both the law and the prophets: that ye reject every Jewish and Gentile error, and neither introduce a multiplicity of gods, nor yet deny Christ under the pretence of [maintaining] the unity of God.

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[735] Literally, “in the Lord.”

[736] Eph. iv. 1.

Chapter II.—The true doctrine respecting God and Christ.

For Moses, the faithful servant of God, when he said, “The Lord thy God is one Lord,”[737] and thus proclaimed that there was only one God, did yet forthwith confess also our Lord when he said, “The Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord.”[738] And again, “And God[739] said, Let Us make man after our image: and so God made man, after the image of God made He him.”[740] And further, “In the image of God made He man.”[741] And that [the Son of God] was to be made man, [Moses shows when] he says, “A prophet shall the Lord raise up unto you of your brethren, like unto me.”[742]

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[737] Deut. vi. 4; Mark xii. 29.

[738] Gen. xix. 24.

[739] The ms. has “Lord.”

[740] Gen. i. 26, 27.

[741] Gen. v. 1, Gen. ix. 6.

[742] Deut. xviii. 15; Acts iii. 22, Acts vii. 37.

Chapter III.—The same continued.

The prophets also, when they speak as in the person of God, [saying,] "I am God, the first [of beings], and I am also the last,[743] and besides Me there is no God,"[744] concerning the Father of the universe, do also speak of our Lord Jesus Christ. "A Son," they say, has been given to us, on whose shoulder the government is from above; and His name is called the Angel of great counsel, Wonderful, Counsellor, the strong and mighty God."[745] And concerning His incarnation, "Behold, a virgin shall be with Child, and shall bring forth a Son; and they shall call his name Immanuel."[746] And concerning the passion, "He was led as a sheep to the slaughter; and as a lamb before her shearers is dumb, I also was an innocent lamb led to be sacrificed."[747]

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[743] Literally, "after these things."

[744] Isa. xliv. 6.

[745] Isa. ix. 6.

[746] Isa. vii. 14; Matt. i. 23.

[747] Isa. liii. 7; Jer. xi. 19.

Chapter IV.—Continuation.

The Evangelists, too, when they declared that the one Father was “the only true God,”[748] did not omit what concerned our Lord, but wrote: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made.”[749] And concerning the incarnation: “The Word,” says [the Scripture], “became flesh, and dwelt among us.”[750] And again: “The book of the generation of Jesus Christ, the son of David, the son of Abraham.”[751] And those very apostles, who said “that there is one God,”[752] said also that “there is one Mediator between God and men.”[753] Nor were they ashamed of the incarnation and the passion. For what says [one]? “The man Christ Jesus, who gave Himself”[754] for the life and salvation of the world.

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[748] John xvii. 3.

[749] John i. 1.

[750] John i. 14.

[751] Matt. i. 1.

[752] 1 Cor. viii. 4, 6; Gal. iii. 20.

[753] Eph. iv. 5, 6; 1 Tim. ii. 5.

[754] 1 Tim. ii. 5.

Chapter V.—Denunciation of false teachers.

Whosoever, therefore, declares that there is but one God, only so as to take away the divinity of Christ, is a devil,[755] and an enemy of all righteousness. He also that confesseth Christ, yet not as the Son of the Maker of the world, but of some other unknown[756] being, different from Him whom the law and the prophets have proclaimed, this man is an instrument of the devil. And he that rejects the incarnation, and is ashamed of the cross for which I am in bonds, this man is antichrist.[757] Moreover, he who affirms Christ to be a mere man is accursed, according to the [declaration of the] prophet,[758] since he puts not his trust in God, but in man. Wherefore also he is unfruitful, like the wild myrtle-tree.

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[755] Comp. John vi. 70. Some read, "the son of the devil."

[756] Or, "that cannot be known."

[757] Comp. 1 John ii. 22, 1 John iv. 3; 2 John 7.

[758] Jer. xvii. 5.

Chapter VI.—Renewed cautions.

These things I write to you, thou new olive-tree of Christ, not that I am aware you hold any such opinions, but that I may put you on your guard, as a father does his children. Beware, therefore, of those that hasten to work mischief, those "enemies of the cross of Christ, whose end is destruction, whose glory is in their shame."[759] Beware of those "dumb dogs," those trailing serpents, those scaly[760] dragons, those asps, and basilisks, and scorpions. For these are subtle wolves,[761] and apes that mimic the appearance of men.

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[759] Phil. iii. 18, 19.

[760] The text is here doubtful.

[761] Literally, "fox-like thoes," lynxes being perhaps intended.

Chapter VII.—Exhortation to consistency of conduct.

Ye have been the disciples of Paul and Peter; do not lose what was committed to your trust. Keep in remembrance Euodias,[762] your deservedly-blessed pastor, into whose hands the government over you was first entrusted by the apostles. Let us not bring disgrace upon our Father. Let us prove ourselves His true-born children, and not bastards. Ye know after what manner I have acted among you. The things which, when present, I spoke to you, these same, when absent, I now write to you. "If any man love not the Lord Jesus Christ, let him be Anathema."[763] Be ye followers of me.[764] My soul be for yours, when I attain to Jesus. Remember my bonds.[765]

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[762] Some think that this is the same person as the Euodias referred to by St. Paul, Phil. iv. 2; but, as appears from the Greek (ver. 3, αἵτινες), the two persons there mentioned were *women*.

[763] 1 Cor. xvi. 22.

[764] Comp. 1 Cor. iv. 16.

[765] Comp. Col. iv. 18.

Chapter VIII.—Exhortations to the presbyters and others.

Ye presbyters, “feed the flock which is among you,”[766] till God shall show who is to hold the rule over you. For “I am now ready to be offered,”[767] that I “may win Christ.”[768] Let the deacons know of what dignity they are, and let them study to be blameless, that they may be the followers of Christ. Let the people be subject to the presbyters and the deacons. Let the virgins know to whom they have consecrated themselves.

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[766] 1 Pet. v. 2.

[767] 2 Tim. iv. 6.

[768] Phil. iii. 8.

Chapter IX.—Duties of husbands, wives, parents, and children.

Let the husbands love their wives, remembering that, at the creation, one woman, and not many, was given to one man. Let the wives honour their husbands, as their own flesh; and let them not presume to address them by their names.[769] Let them also be chaste, reckoning their husbands as their only partners, to whom indeed they have been united according to the will of God. Ye parents, impart a holy training to your children. Ye children, "honour your parents, that it may be well with you."[770]

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[769] Comp. 1 Pet. iii. 6.

[770] Eph. vi. 1, 3.

Chapter X.—Duties of masters and servants.

Ye masters, do not treat your servants with haughtiness, but imitate patient Job, who declares, “I did not despise[771] the cause[772] of my man-servant, or of my maid-servant, when they contended with me. For what in that case shall I do when the Lord makes an inquisition regarding me?”[773] And you know what follows. Ye servants, do not provoke your masters to anger in anything, lest ye become the authors of incurable mischiefs to yourselves.

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[771] Literally, “If I did despise.”

[772] Or, “judgment.”

[773] Job xxxi. 13, 14.

Chapter XI.—Inculcation of various moral duties.

Let no one addicted to idleness eat,[774] lest he become a wanderer about, and a whoremonger. Let drunkenness, anger, envy, reviling, clamour, and blasphemy "be not so much as named among you."[775] Let not the widows live a life of pleasure, lest they wax wanton against the word.[776] Be subject to Cæsar in everything in which subjection implies no [spiritual] danger. Provoke not those that rule over you to wrath, that you may give no occasion against yourselves to those that seek for it. But as to the practice of magic, or the impure love of boys, or murder, it is superfluous to write to you, since such vices are forbidden to be committed even by the Gentiles. I do not issue commands on these points as if I were an apostle; but, as your fellow-servant, I put you in mind of them.

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[774] Comp. 2 Thess. iii. 10.

[775] Eph. v. 3.

[776] 1 Tim. v. 6, 11.

Chapter XII.—Salutations.

I salute the holy presbytery. I salute the sacred deacons, and that person most dear to me,[777] whom may I behold, through the Holy Spirit, occupying my place when I shall attain to Christ. My soul be in place of his. I salute the sub-deacons, the readers, the singers, the doorkeepers, the labourers,[778] the exorcists, the confessors.[779] I salute the keepers of the holy gates, the deaconesses in Christ. I salute the virgins betrothed to Christ, of whom may I have joy in the Lord Jesus.[780] I salute the people of the Lord, from the smallest to the greatest, and all my sisters in the Lord.

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[777] Literally, "the name desirable to me," referring to Hero the deacon.

[778] A class of persons connected with the Church, whose duty it was to bury the bodies of the martyrs and others.

[779] Such as voluntarily confessed Christ before Gentile rulers.

[780] Some insert here a clause referring to *widows*.

Chapter XIII.—Salutations continued.

I salute Cassian and his partner in life, and their very dear children. Polycarp, that most worthy bishop, who is also deeply interested in you, salutes you; and to him I have commended you in the Lord. The whole Church of the Smyrnæans, indeed, is mindful of you in their prayers in the Lord. Onesimus, the pastor of the Ephesians, salutes you. Damas,[781] the bishop of Magnesia, salutes you. Polybius, bishop of the Trallians, salutes you. Philo and Agathopus, the deacons, my companions, salute you, "Salute one another with a holy kiss."[782]

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[781] Or, as some read, "Demas."

[782] 2 Cor. xiii. 12.

Chapter XIV.—Conclusion.

I write this letter to you from Philippi. May He who is alone unbegotten, keep you stedfast both in the spirit and in the flesh, through Him who was begotten before time[783] began! And may I behold you in the kingdom of Christ! I salute him who is to bear rule over you in my stead: may I have joy of him in the Lord! Fare ye well in God, and in Christ, being enlightened by the Holy Spirit.

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[783] Literally, "before ages."

The Epistle of Ignatius to Hero, a Deacon of Antioch

113 *Ignatius, who is also called Theophorus, to Hero, the deacon of Christ, and the servant of God, a man honoured by God, and most dearly loved as well as esteemed, who carries Christ and the Spirit within him, and who is mine own son in faith and love: Grace, mercy, and peace from Almighty God, and from Christ Jesus our Lord, His only-begotten Son, "who gave Himself for our sins, that He might deliver us from the present evil world,"*[784] *and preserve us unto His heavenly kingdom.*

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[784] Gal. i. 4.

Chapter I.—Exhortations to earnestness and moderation.

I Exhort thee in God, that thou add [speed] to thy course, and that thou vindicate thy dignity. Have a care to preserve concord with the saints. Bear [the burdens of] the weak, that "thou mayest fulfil the law of Christ."[785] Devote[786] thyself to fasting and prayer, but not beyond measure, lest thou destroy thyself[787] thereby. Do not altogether abstain from wine and flesh, for these things are not to be viewed with abhorrence, since [the Scripture] saith, "Ye shall eat the good things of the earth."[788] And again, "Ye shall eat flesh even as herbs."[789] And again, "Wine maketh glad the heart of man, and oil exhilarates, and bread strengthens him."[790] But all are to be used with moderation, as being the gifts of God. "For who shall eat or who shall drink without Him? For if anything be beautiful, it is His; and if anything be good, it is His."[791] Give attention to reading,[792] that thou mayest not only thyself know the laws, but mayest also explain them to others, as the earnest servant[793] of God. "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier; and if a man also strive for masteries, yet is he not crowned except he strive lawfully."[794] I that am in bonds pray that my soul may be in place of yours.

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[785] Gal. vi. 2.

[786] Literally, "having leisure for."

[787] Literally, "cast thyself down."

[788] Isa. i. 19.

[789] Gen. ix. 3.

[790] Ps. civ. 15.

[791] Eccl. ii. 25 (after LXX.); Zech. ix. 17.

[792] Comp. 1 Tim. iv. 13.

[793] Literally, "athlete."

[794] 2 Tim. ii. 4.

Chapter II.—Cautions against false teachers.

Every one that teaches anything beyond what is commanded, though he be [deemed] worthy of credit, though he be in the habit of fasting, though he live in continence, though he work miracles, though he have the gift of prophecy, let him be in thy sight as a wolf in sheep's clothing,[795] labouring for the destruction of the sheep. If any one denies the cross, and is ashamed of the passion, let him be to thee as the adversary himself. "Though he gives all his goods to feed the poor, though he remove mountains, though he give his body to be burned,"[796] let him be regarded by thee as abominable. If any one makes light of the law or the prophets, which Christ fulfilled at His coming, let him be to thee as antichrist. If any one says that the Lord is a mere man, he is a Jew, a murderer of Christ.

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[795] Comp. Matt. vii. 15.

[796] 1 Cor. xiii. 2.

Chapter III.—Exhortations as to ecclesiastical duties.

“Honour widows that are widows indeed.”[797] Be the friend of orphans; for God is “the Father of the fatherless, and the Judge of the widows.”[798] Do nothing without the bishops; for they are priests, and thou a servant of the priests. They baptize, offer sacrifice,[799] ordain, and lay on hands; but thou ministerest to them, as the holy Stephen did at Jerusalem to James and the presbyters. Do not neglect the sacred meetings[800] [of the saints]; inquire after every one by name. “Let no man despise thy youth, but be thou an example to the believers, both in word and conduct.”[801] 114

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[797] 1 Tim. v. 3.

[798] Ps. lxviii. 5.

[799] The term ἱερουργέω, which we have translated as above, is one whose signification is disputed. It occurs once in the New Testament (Rom. xv. 16) where it is translated in our English version simply “ministering.” Etymologically, it means “to act as a priest,” and we have in our translation followed Hesychius (Cent. iv.), who explains it as meaning “to offer sacrifice.” [The whole passage in the Epistle to the Romans, where this word occurs may be compared (original Greek) with Mal. i. 11, Heb. v. 1, etc.]

[800] Specifically, assemblies for the celebration of the Lord’s Supper.

[801] 1 Tim. iv. 12.

Chapter IV.—Servants and women are not to be despised.

Be not ashamed of servants, for we possess the same nature in common with them. Do not hold women in abomination, for they have given thee birth, and brought thee up. It is fitting, therefore, to love those that were the authors of our birth (but only in the Lord), inasmuch as a man can produce no children without a woman. It is right, therefore, that we should honour those who have had a part in giving us birth. "Neither is the man without the woman, nor the woman without the man,"[802] except in the case of those who were first formed. For the body of Adam was made out of the four elements, and that of Eve out of the side of Adam. And, indeed, the altogether peculiar birth of the Lord was of a virgin alone. [This took place] not as if the lawful union [of man and wife] were abominable, but such a kind of birth was fitting to God. For it became the Creator not to make use of the ordinary method of generation, but of one that was singular and strange, as being the Creator.

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[802] 1 Cor. xi. 11.

Chapter V.—Various relative duties.

Flee from haughtiness, “for the Lord resisteth the proud.”[803] Abhor falsehood, for says [the Scripture], “Thou shalt destroy all them that speak lies.”[804] Guard against envy, for its author is the devil, and his successor Cain, who envied his brother, and out of envy committed murder. Exhort my sisters to love God, and be content with their own husbands only. In like manner, exhort my brethren also to be content with their own wives. Watch over the virgins, as the precious treasures of Christ. Be long-suffering,[805] that thou mayest be great in wisdom. Do not neglect the poor, in so far as thou art prosperous. For “by alms and fidelity sins are purged away.”[806]

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[803] Jas. iv. 6; 1 Pet. v. 5.

[804] Ps. v. 6.

[805] Prov. xiv. 29.

[806] Prov. xv. 27 (after LXX.: Prov. xvi. 6 in English version)

Chapter VI—Exhortations to purity and caution.

Keep thyself pure as the habitation of God. Thou art the temple of Christ. Thou art the instrument of the Spirit. Thou knowest in what way I have brought thee up. Though I am the least of men, do thou seek to follow me, be thou an imitator of my conduct. I do not glory in the world, but in the Lord. I exhort Hero, my son; "but let him that glorieth, glory in the Lord."[807] May I have joy of thee, my dear son, whose guardian may He be who is the only unbegotten God, and the Lord Jesus Christ! Do not believe all persons, do not place confidence in all; nor let any man get the better of thee by flattery. For many are the ministers of Satan; and "he that is hasty to believe is light of heart."[808]

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[807] 1 Cor. i. 31; 2 Cor. x. 17.

[808] Sirach xix. 4.

Chapter VII.—Solemn charge to Hero, as future bishop of Antioch.

Keep God in remembrance, and thou shalt never sin. Be not double-minded[809] in thy prayers; for blessed is he who doubteth not. For I believe in the Father of the Lord Jesus Christ, and in His only-begotten Son, that God will show me, Hero, upon my throne. Add speed, therefore,[810] to thy course. I charge thee before the God of the universe, and before Christ, and in the presence of the Holy Spirit, and of the ministering ranks [of angels], keep in safety that deposit which I and Christ have committed to thee, and do not judge thyself unworthy of those things which have been shown by God [to me] concerning thee. I hand over to thee the Church of Antioch. I have commended you to Polycarp in the Lord Jesus Christ.

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[809] Comp. Jas. i. 6, 8.

[810] Comp. Epistle to the Antiochians, chap. xii.

Chapter VIII.—Salutations.

The bishops, Onesimus, Bitus, Damas, Polybius, and all they of Philippi (whence also I have written to thee), salute thee in Christ. Salute the presbytery worthy of God: salute my holy fellow-deacons, of whom may I have joy in Christ, both in the flesh and in the spirit. Salute the people of the Lord, from the smallest to the greatest, every one by name; whom I commit to thee as Moses did [the Israelites] to Joshua, who was their leader after him. And do not reckon this which I have said presumptuous on my part; for although we are not such as they were, yet we at least pray that we may be so, since indeed we are the children of Abraham. Be strong, therefore, O Hero, like a hero, and like a man. For from henceforth thou shalt lead[811] in and out the people of the Lord that are in Antioch, and so "the congregation of the Lord shall not be as sheep which have no shepherd."[812]

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[811] Comp. Deut. xxxi. 7, 23.

[812] Num. xxvii. 17.

Chapter IX.—Concluding salutations and instructions.

Salute Cassian, my host, and his most serious-minded partner in life, and their very dear children, to whom may "God grant that they find mercy of the Lord in that day,"[813] on account of their ministrations to us, whom also I commend to thee in Christ. Salute by name all the faithful in Christ that are at Laodicea. Do not neglect those at Tarsus, but look after them steadily, confirming them in the Gospel. 115 I salute in the Lord, Maris the bishop of Neapolis, near Anazarbus. Salute thou also Mary my daughter, distinguished both for gravity and erudition, as also "the Church which is in her house."[814] May my soul be in place of hers: she is the very pattern of pious women. May the Father of Christ, by His only-begotten Son, preserve thee in good health, and of high repute in all things, to a very old age, for the benefit of the Church of God! Farewell in the Lord, and pray thou that I may be perfected.

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[813] 2 Tim. i. 18.

[814] Col. iv. 15.

The Epistle of Ignatius to the Philippians

Ignatius, who is also called Theophorus, to the Church of God which is at Philippi, which has obtained mercy in faith, and patience, and love unfeigned: Mercy and peace from God the Father, and the Lord Jesus Christ, “who is the Saviour of all men, specially of them that believe.”[815]

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[815] 1 Tim. iv. 10.

Chapter I.—Reason for writing the epistle.

Being mindful of your love and of your zeal in Christ, which ye have manifested towards us, we thought it fitting to write to you, who display such a godly and spiritual love to the brethren,[816] to put you in remembrance of your Christian course,[817] "that ye all speak the same thing, being of one mind, thinking the same thing, and walking by the same rule of faith,"[818] as Paul admonished you. For if there is one God of the universe, the Father of Christ, "of whom are all things;"[819] and one Lord Jesus Christ, our [Lord], "by whom are all things;"[820] and also one Holy Spirit, who wrought[821] in Moses, and in the prophets and apostles; and also one baptism, which is administered that we should have fellowship with the death of the Lord;[822] and also one elect Church; there ought likewise to be but one faith in respect to Christ. For "there is one Lord, one faith, one baptism; one God and Father of all, who is through all, and in all."[823]

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[816] Literally, "to your brother-loving spiritual love according to God."

[817] Literally, "course in Christ."

[818] 1 Cor. i. 10; Phil. ii. 2, Phil. iii. 16.

[819] 1 Cor. viii. 6.

[820] 1 Cor. viii. 6.

[821] 1 Cor. xii. 11.

[822] Literally, "which is given unto the death of the Lord."

[823] Eph. iv. 5.

Chapter II.—Unity of the three divine persons.

There is then one God and Father, and not two or three; One who is; and there is no other besides Him, the only true [God]. For "the Lord thy God," saith [the Scripture], "is one Lord."[824] And again, "Hath not one God created us? Have we not all one Father?[825] And there is also one Son, God the Word. For "the only-begotten Son," saith [the Scripture], "who is in the bosom of the Father."[826] And again, "One Lord Jesus Christ."[827] And in another place, "What is His name, or what His Son's name, that we may know?"[828] And there is also one Paraclete.[829] For "there is also," saith [the Scripture], "one Spirit,"[830] since "we have been called in one hope of our calling."[831] And again, "We have drunk of one Spirit,"[832] with what follows. And it is manifest that all these gifts [possessed by believers] "worketh one and the self-same Spirit."[833] There are not then either three Fathers,[834] or three Sons, or three Paracletes, but one Father, and one Son, and one Paraclete. Wherefore also the Lord, when He sent forth the apostles to make disciples of all nations, commanded them to "baptize in the name of the Father, and of the Son, and of the Holy Ghost,"[835] not unto one [person] having three names, nor into three [persons] who became incarnate, but into three possessed of equal honour.

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[824] Deut. vi. 4; Mark xii. 29.

[825] Mal. ii. 10.

[826] John i. 18.

[827] 1 Cor. viii. 6.

[828] Prov. xxx. 4.

[829] i.e., "Advocate" or "Comforter;" comp. John xiv. 16.

[830] Eph. iv. 4.

[831] 1 Cor. xii. 13.

[832] Eph. iv. 4.

[833] 1 Cor. xii. 11.

[834] Comp. Athanasian Creed.

[835] Matt. xxviii. 19.

Chapter III.—Christ was truly born, and died.

For there is but One that became incarnate, and that neither the Father nor the Paraclete, but the Son only, [who became so] not in appearance or imagination, but in reality. For "the Word became flesh."[836] For "Wisdom builded for herself a house."[837] And God the Word was born as man, with a body, of the Virgin, without any intercourse of man. For [it is written], "A virgin shall conceive in her womb, and bring forth a son."[838] He was then truly born, truly grew up, truly ate and drank, was truly crucified, and died, and rose again. He who believes these things, as they really were, and as they really took place, is blessed. He who believeth them not is no less accursed than those who crucified the Lord. For the prince of this world rejoiceth when any one denies the cross, since he knows that the confession of the cross is his own destruction. For that is the trophy which has been raised up against 11 his power, which when he sees, he shudders, and when he hears of, is afraid.

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[836] John i. 14.

[837] Prov. ix. 1.

[838] Isa. vii. 14.

Chapter IV.—The malignity and folly of Satan.

And indeed, before the cross was erected, he (Satan) was eager that it should be so; and he "wrought" [for this end] "in the children of disobedience."[839] He wrought in Judas, in the Pharisees, in the Sadducees, in the old, in the young, and in the priests. But when it was just about to be erected, he was troubled, and infused repentance into the traitor, and pointed him to a rope to hang himself with, and taught him [to die by] strangulation. He terrified also the silly woman, disturbing her by dreams; and he, who had tried every means to have the cross prepared, now endeavoured to put a stop to its erection;[840] not that he was influenced by repentance on account of the greatness of his crime (for in that case he would not be utterly depraved), but because he perceived his own destruction [to be at hand]. For the cross of Christ was the beginning of his condemnation, the beginning of his death, the beginning of his destruction. Wherefore, also, he works in some that they should deny the cross, be ashamed of the passion, call the death an appearance, mutilate and explain away the birth of the Virgin, and calumniate the [human] nature[841] itself as being abominable. He fights along with the Jews to a denial of the cross, and with the Gentiles to the calumniating of Mary,[842] who are heretical in holding that Christ possessed a mere phantasmal body.[843] For the leader of all wickedness assumes manifold[844] forms, beguiler of men as he is, inconsistent, and even contradicting himself, projecting one course and then following another. For he is wise to do evil, but as to what good may be he is totally ignorant. And indeed he is full of ignorance, on account of his voluntary want of reason: for how can he be deemed anything else who does not perceive reason when it lies at his very feet?

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[839] Eph. ii. 2.

[840] [This is the idea worked out by St. Bernard. See my note *(supra)* suffixed to the Syriac Epistle to Ephesians.]

[841] The various Gnostic sects are here referred to, who held that matter was essentially evil, and therefore denied the reality of our Lord's incarnation.

[842] The ms. has μαγείας, "of magic;" we have followed the emendation proposed by Faber.

[843] Literally, "heretical in respect to phantasy."

[844] Literally, is "various," or "manifold."

Chapter V.—Apostrophe to Satan.

For if the Lord were a mere man, possessed of a soul and body only, why dost thou mutilate and explain away His being born with the common nature of humanity? Why dost thou call the passion a mere appearance, as if it were any strange thing happening to a [mere] man? And why dost thou reckon the death of a mortal to be simply an imaginary death? But if, [on the other hand,] He is both God and man, then why dost thou call it unlawful to style Him "the Lord of glory,"[845] who is by nature unchangeable? Why dost thou say that it is unlawful to declare of the Lawgiver who possesses a human soul, "The Word was made flesh,"[846] and was a perfect man, and not merely one dwelling in a man? But how came this magician into existence, who of old formed all nature that can be apprehended either by the senses or intellect, according to the will of the Father; and, when He became incarnate, healed every kind of disease and infirmity?[847]

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[845] 1 Cor. ii. 8.

[846] John i. 14.

[847] Matt. iv. 23, Matt. ix. 35.

Chapter VI.—Continuation.

And how can He be but God, who raises up the dead, sends away the lame sound of limb, cleanses the lepers, restores sight to the blind, and either increases or transmutes existing substances, as the five loaves and the two fishes, and the water which became wine, and who puts to flight thy whole host by a mere word? And why dost thou abuse the nature of the Virgin, and style her members disgraceful, since thou didst of old display such in public processions,[848] and didst order them to be exhibited naked, males in the sight of females, and females to stir up the unbridled lust of males? But now these are reckoned by thee disgraceful, and thou pretendest to be full of modesty, thou spirit of fornication, not knowing that then only anything becomes disgraceful when it is polluted by wickedness. But when sin is not present, none of the things that have been created are shameful, none of them evil, but all very good. But inasmuch as thou art blind, thou revilest these things.

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[848] Reference seems to be made to obscene heathen practices.

Chapter VII.—Continuation: inconsistency of Satan.

And how, again, does Christ not at all appear to thee to be of the Virgin, but to be God over all,[849] and the Almighty? Say, then, who sent Him? Who was Lord over Him? And whose will did He obey? And what laws did He fulfil, since He was subject neither to the will nor power of any one? And while you deny that Christ was born,[850] you affirm that the unbegotten was begotten, and that He who had no beginning was nailed to the cross, by whose permission I am unable to say. But thy changeable tactics do not escape me, nor am I ignorant that thou art wont to walk with slanting and uncertain[851] steps. And thou art ignorant who really was born, thou who pretendest to know everything. 118

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[849] i.e., so as to have no separate personality from the Father. Comp. Epistle to the Tarsians, chap. ii.

[850] Literally, “and taking away Christ from being born.”

[851] Literally, “double.”

Chapter VIII.—Continuation: ignorance of Satan.

For many things are unknown[852] to thee; [such as the following]: the virginity of Mary; the wonderful birth; Who it was that became incarnate; the star which guided those who were in the east; the Magi who presented gifts; the salutation of the archangel to the Virgin; the marvellous conception of her that was betrothed; the announcement of the boy-forerunner respecting the son of the Virgin, and his leaping in the womb on account of what was foreseen; the songs of the angels over Him that was born; the glad tidings announced to the shepherds; the fear of Herod lest his kingdom should be taken from him; the command to slay the infants; the removal into Egypt, and the return from that country to the same region; the infant swaddling-bands; the human registration; the nourishing by means of milk; the name of father given to Him who did not beget; the manger because there was not room [elsewhere]; no human preparation [for the Child]; the gradual growth, human speech, hunger, thirst, journeyings, weariness; the offering of sacrifices, and then also circumcision, baptism; the voice of God over Him that was baptized, as to who He was and whence [He had come]; the testimony of the Spirit and the Father from above; the voice of John the prophet when it signified the passion by the appellation of "the Lamb;" the performance of divers miracles, manifold healings; the rebuke of the Lord ruling both the sea and the winds; evil spirits expelled; thou thyself subjected to torture, and, when afflicted by the power of Him who had been manifested, not having it in thy power to do anything.

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[852] According to many of the Fathers, Satan was in great ignorance as to a multitude of points connected with Christ. [See my note at end of the Syriac Epistle to Ephesians, *supra*.]

Chapter IX.—Continuation: ignorance of Satan.

Seeing these things, thou wast in utter perplexity.[853] And thou wast ignorant that it was a virgin that should bring forth; but the angels' song of praise struck thee with astonishment, as well as the adoration of the Magi, and the appearance of the star. Thou didst revert to thy state of [wilful] ignorance, because all the circumstances seemed to thee trifling;[854] for thou didst deem the swaddling-bands, the circumcision, and the nourishment by means of milk contemptible:[855] these things appeared to thee unworthy of God. Again, thou didst behold a man who remained forty days and nights without tasting human food, along with ministering angels at whose presence thou didst shudder, when first of all thou hadst seen Him baptized as a common man, and knewest not the reason thereof. But after His [lengthened] fast thou didst again assume thy wonted audacity, and didst tempt Him when hungry, as if He had been an ordinary man, not knowing who He was. For thou saidst, "If thou be the Son of God, command that these stones be made bread."[856] Now, this expression, "If thou be the Son," is an indication of ignorance. For if thou hadst possessed real knowledge, thou wouldst have understood that the Creator can with equal ease both create what does not exist, and change that which already has a being. And thou temptedst by means of hunger[857] Him who nourisheth all that require food. And thou temptedst the very "Lord of glory,"[858] forgetting in thy malevolence that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." For if thou hadst known that He was the Son of God, thou wouldst also have understood that He who had kept his[859] body from feeling any want for forty days and as many nights, could have also done the same for ever. Why, then, does He suffer hunger? In order to prove that He had assumed a body subject to the same feelings as those of ordinary men. By the first fact He showed that He was God, and by the second that He was also man.

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[853] Literally, "thou wast dizzy in the head."

[854] Literally, "on account of the paltry things."

[855] Literally, "small."

[856] Matt. iv. 3.

[857] Or, "the belly."

[858] 1 Cor. ii. 8.

[859] Some insert, "corruptible."

Chapter X.—Continuation: audacity of Satan.

Darest thou, then, who didst fall “as lightning”[860] from the very highest glory, to say to the Lord, “Cast thyself down from hence[861] [to Him] to whom the things that are not are reckoned as if they were,[862] and to provoke to a display of vainglory Him that was free from all ostentation? And didst thou pretend to read in Scripture concerning Him: “For He hath given His angels charge concerning Thee, and in their hands they shall bear Thee up, lest thou shouldest dash Thy foot against a stone?”[863] At the same time thou didst pretend to be ignorant of the rest, furtively concealing what [the Scripture] predicted concerning thee and thy servants: “Thou shalt tread upon the adder and the basilisk; the lion and the dragon shall thou trample under foot.”[864]

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[860] Luke x. 18.

[861] Matt. iv. 6.

[862] Comp. Rom. iv. 17.

[863] Matt. iv. 6.

[864] Ps. xci. 13.

Chapter XI.—Continuation: audacity of Satan.

If, therefore, thou art trodden down under the feet of the Lord, how dost thou tempt Him that cannot be tempted, forgetting that precept of the lawgiver, “Thou shall not tempt the Lord thy God?”[865] Yea, thou even darest, most accursed one, to appropriate the works of God to thyself, and to declare that the dominion over these was delivered to thee.[866] And thou dost set forth thine own fall as an example to the Lord, and dost promise to give Him what is really His own, if He would fall down and worship thee.[867] And how didst thou not shudder, O thou spirit more wicked through thy malevolence than all other wicked spirits, to utter such words against the Lord? Through thine appetite[868] wast thou overcome, and through thy vainglory wast thou brought to dishonour: through avarice and ambition dost thou [now] draw on [others] to ungodliness. Thou, O Belial, dragon, apostate, crooked serpent, rebel against God, outcast from Christ, alien from the Holy Spirit, exile from the ranks of the angels, reviler of the laws of God, enemy of all that is lawful, who didst rise up against the first-formed of men, and didst drive forth [from obedience to] the commandment [of God] those who had in no respect injured thee; thou who didst raise up against Abel the murderous Cain; thou who didst take arms against Job: dost thou say to the Lord, “If Thou wilt fall down and worship me?” Oh what audacity! Oh what madness! Thou runaway slave, thou incorrigible[869] slave, dost thou rebel against the good Lord? Dost thou say to so great a Lord, the God of all that either the mind or the senses can perceive, “If Thou wilt fall down and worship me?”

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[865] Deut. vi. 16.

[866] Luke iv. 6.

[867] Matt. iv. 9.

[868] Or, “belly.”

[869] Or, “that always needs whipping.”

Chapter XII.—The meek reply of Christ.

But the Lord is long-suffering, and does not reduce to nothing him who in his ignorance dares [to utter] such words, but meekly replies, “Get thee hence, Satan.”[870] He does not say, “Get thee behind *Me*,” for it is not possible that he should be converted; but, “Begone, Satan,” to the course which thou hast chosen. “Begone” to those things to which, through thy malevolence, thou hast been called. For I know Who I am, and by Whom I have been sent, and Whom it behoves Me to worship. For “thou shall worship the Lord thy God, and Him only shalt thou serve.”[871] I know the one [God]; I am acquainted with the only [Lord] from whom thou hast become an apostate. I am not an enemy of God; I acknowledge His pre-eminence; I know the Father, who is the author of my generation.

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[870] Matt. iv. 10.

[871] Matt. iv. 10; Deut. vi. 13.

Chapter XIII.—Various exhortations and directions.

These things, brethren, out of the affection which I entertain for you, I have felt compelled to write, exhorting you with a view to the glory of God, not as if I were a person of any consequence, but simply as a brother. Be ye subject to the bishop, to the presbyters, and to the deacons. Love one another in the Lord, as being the images of God. Take heed, ye husbands, that ye love your wives as your own members. Ye wives also, love your husbands, as being one with them in virtue of your union. If any one lives in chastity or continence, let him not be lifted up, lest he lose his reward. Do not lightly esteem the festivals. Despise not the period of forty days, for it comprises an imitation of the conduct of the Lord. After the week of the passion, do not neglect to fast on the fourth and sixth days, distributing at the same time of thine abundance to the poor. If any one fasts on the Lord's Day or on the Sabbath, except on the paschal Sabbath only, he is a murderer of Christ.

Chapter XIV.—Farewells and cautions.

Let your prayers be extended to the Church of Antioch, whence also I as a prisoner am being led to Rome. I salute the holy bishop Polycarp; I salute the holy bishop Vitalius, and the sacred presbytery, and my fellow-servants the deacons; in whose stead may my soul be found. Once more I bid farewell to the bishop, and to the presbyters in the Lord. If any one celebrates the passover along with the Jews, or receives the emblems of their feast, he is a partaker with those that killed the Lord and His apostles.

Chapter XV.—Salutations. Conclusion.

Philo and Agathopus the deacons salute you. I salute the company of virgins, and the order of widows; of whom may I have joy! I salute the people of the Lord, from the least unto the greatest. I have sent you this letter through Euphanius the reader, a man honoured of God, and very faithful, happening to meet with him at Rhegium, just as he was going on board ship. Remember my bonds[872] that I may be made perfect in Christ. Fare ye well in the flesh, the soul, and the spirit, while ye think of things perfect, and turn yourselves away from the workers of iniquity, who corrupt the word of truth, and are strengthened inwardly by the grace of our Lord Jesus Christ.

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[872] Comp. Col. iv. 18.

The Epistle of Maria the Proselyte to Ignatius

120

Mary of Cassobelæ to Ignatius[873]

Maria, a proselyte of Jesus Christ, to Ignatius Theophorus, most blessed bishop of the apostolic Church which is at Antioch, beloved in God the Father, and Jesus: Happiness and safety. We all[874] *beg for thee joy and health in Him.*

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[873] Nothing can be said with certainty as to the place here referred to. Some have conceived that the ordinary reading, *Maria Cassobolita*, is incorrect, and that it should be changed to *Maria Castabalitis*, supposing the reference to be to Castabala, a well-known city of Cilicia. But this and other proposed emendations rest upon mere conjecture.

[874] Some propose to read, “always.”

Chapter I.—Occasion of the epistle.

Since Christ has, to our wonder,[875] been made known among us to be the Son of the living God, and to have become man in these last times by means of the Virgin Mary,[876] of the seed of David and Abraham, according to the announcements previously made regarding Him and through Him by the company of the prophets, we therefore beseech and entreat that, by thy wisdom, Maris our friend, bishop of our native Neapolis,[877] which is near Zarbus,[878] and Eulogius, and Sobelus the presbyter, be sent to us, that we be not destitute of such as preside over the divine word as Moses also says, "Let the Lord God look out a man who shall guide this people, and the congregation of the Lord shall not be as sheep which have no shepherd."[879]

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[875] Or, "wonderfully."

[876] The ms. has, "and."

[877] The ms. has Ἠμελάπης, which Vossius and others deem a mistake for ἡμεδαπῆς, as translated above.

[878] The same as Azarbus (comp. Epist. to Hero, chap. ix.).

[879] Num. xxvii. 16, 17.

Chapter II.—Youth may be allied with piety and discretion.

But as to those whom we have named being young men, do not, thou blessed one, have any apprehension. For I would have you know that they are wise about the flesh, and are insensible to its passions, they themselves glowing with all the glory of a hoary head through their own[880] intrinsic merits, and though but recently called as young men to the priesthood.[881] Now, call thou into exercise[882] thy thoughts through the Spirit that God has given to thee by Christ, and thou wilt remember[883] that Samuel, while yet a little child, was called a seer, and was reckoned in the company of the prophets, that he reproved the aged Eli for transgression, since he had honoured his infatuated sons above God the author of all things, and had allowed them to go unpunished, when they turned the office of the priesthood into ridicule, and acted violently towards thy people.

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[880] Literally, “in themselves.”

[881] Literally, “in recent newness of priesthood.”

[882] Literally, “call up.”

[883] Literally, “know.”

Chapter III.—Examples of youthful devotedness.

Moreover, the wise Daniel, while he was a young man, passed judgment on certain vigorous old men,[884] showing them that they were abandoned wretches, and not [worthy to be reckoned] elders, and that, though Jews by extraction, they were Canaanites in practice. And Jeremiah, when on account of his youth he declined the office of a prophet entrusted to him by God, was addressed in these words: “Say not, I am a youth; for thou shalt go to all those to whom I send thee, and thou shalt speak according to all that I command thee; because I am with thee.”[885] And the wise Solomon, when only in the twelfth year of his age,[886] had wisdom to decide the important question concerning the children of the two women,[887] when it was unknown to whom these respectively belonged; so that the whole people were astonished at such wisdom in a child, and venerated him as being not a mere youth, but a full-grown man. And he solved the hard questions of the queen of the Ethiopians, which had profit in them as the streams of the Nile [have fertility], in such a manner that that woman, though herself so wise, was beyond measure astonished.[888]

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[884] The ancient Latin version translates ὠμογέροντας “cruel old men,” which perhaps suits the reference better.

[885] Jer. i. 7.

[886] Comp. for similar statements to those here made, Epistle to the Magnesians (longer), chap. iii.

[887] Literally, “understood the great question of the ignorance of the women respecting their children.”

[888] Literally, “out of herself.”

Chapter IV.—The same subject continued.

Josiah also, beloved of God, when as yet he could scarcely speak articulately, convicts those who were possessed of a wicked spirit as being false in their speech, and deceivers of the people. He also reveals the deceit of the demons, and openly exposes those that are no gods; yea, while yet an infant he slays their priests, and overturns their altars, and defiles the place where sacrifices were offered with dead bodies, and throws down the temples, and cuts down the groves, and breaks in pieces the pillars, and breaks open the tombs of the ungodly, that not a relic of the wicked might any longer exist.[889] To such an extent did he display zeal in the cause of godliness, and prove himself a punisher of the ungodly, while he as yet faltered in speech like a child. David, too, who was at once a prophet and a king, and the root of our Saviour according to the flesh, while yet a youth is anointed by Samuel to be king.[890] For he himself says in a certain place, "I was small among my brethren, and the youngest in the house of my father."[891]

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[889] 2 Kings xxii., xxiii.

[890] 1 Sam. xvi.

[891] Ps. cl. 1 (in the Septuagint; not found at all in Hebrew).

Chapter V.—Expressions of respect for Ignatius.

But time would fail me if I should endeavour to enumerate[892] all those that pleased God in their youth, having been entrusted by God with either the prophetical, the priestly, or the kingly office. And those which have been mentioned may suffice, by way of bringing the subject to thy remembrance. But I entreat thee not to reckon me presumptuous or ostentatious [in writing as I have done]. For I have set forth these statements, not as instructing thee, but simply as suggesting the matter to the remembrance of my father in God. For I know my own place,[893] and do not compare myself with such as you. I salute thy holy clergy, and thy Christ-loving people who are ruled under thy care as their pastor. All the faithful with us salute thee. Pray, blessed shepherd, that I may be in health as respects God.

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[892] Literally, "to trace up."

[893] Literally, "measure" or "limits."

The Epistle of Ignatius to Mary at Neapolis, Near Zarbus.

12 *Ignatius, who is also called Theaphorus, to her who has obtained mercy through the grace of the most high God the Father, and Jesus Christ the Lord, who died for us, to Mary, my daughter, most faithful, worthy of God, and bearing Christ [in her heart], wishes abundance of happiness in God.*

Chapter I.—Acknowledgment of her excellence and wisdom.

Sight indeed is better than writing, inasmuch as, being one[894] of the company of the senses, it not only, by communicating proofs of friendship, honours him who receives them, but also, by those which it in turn receives, enriches the desire for better things. But the second harbour of refuge, as the phrase runs, is the practice of writing, which we have received, as a convenient haven, by thy faith, from so great a distance, seeing that by means of a letter we have learned the excellence that is in thee. For the souls of the good, O thou wisest[895] of women! resemble fountains of the purest water; for they allure by their beauty passers-by to drink of them, even though these should not be thirsty. And thy intelligence invites us, as by a word of command, to participate in those divine draughts which gush forth so abundantly in thy soul.

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[894] Literally, "a part."

[895] Literally, "all-wise."

Chapter II.—His own condition.

But I, O thou blessed woman, not being now so much my own master as in the power of others, am driven along by the varying wills of many adversaries,[896] being in one sense in exile, in another in prison, and in a third in bonds. But I pay no regard to these things. Yea, by the injuries inflicted on me through them, I acquire all the more the character of a disciple, that I may attain to Jesus Christ. May I enjoy the torments which are prepared for me, seeing that "the sufferings of this present time are not worthy [to be compared] with the glory which shall be revealed in us."[897]

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[896] Literally, "by the many wills of the adversaries."

[897] Rom. viii. 18.

Chapter III.—He had complied with her request.

I have gladly acted as requested in thy letter,[898] having no doubt respecting those persons whom thou didst prove to be men of worth. For I am sure that thou barest testimony to them in the exercise of a godly judgment,[899] and not through the influence of carnal favour. And thy numerous quotations of Scripture passages exceedingly delighted me, which, when I had read, I had no longer a single doubtful thought respecting the matter. For I did not hold that those things were simply to be glanced over by my eyes, of which I had received from thee such an incontrovertible demonstration. May I be in place of thy soul, because thou lovest Jesus, the Son of the living God. Wherefore also He Himself says to thee, "I love them that love Me; and those that seek Me shall find peace."[900]

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[898] Literally, "I have gladly fulfilled the things commanded by thee in the letter."

[899] Literally, "by a judgment of God."

[900] Prov. viii. 17 (loosely quoted from LXX.).

Chapter IV.—Commendation and exhortation.

Now it occurs to me to mention, that the report is true which I heard of thee whilst thou wast at Rome with the blessed father[901] Linus, whom the deservedly-blessed Clement, a hearer of Peter and Paul, has now succeeded. And by this time thou hast added a hundred-fold to thy reputation; and may thou, O woman! still further increase it. I greatly desired to come unto you, that I might have rest with you; but "the way of man is not in himself."[902] For the military guard [under which I am kept] hinders my purpose, and does not permit me to go further. Nor indeed, in the state I am now in, can I either do or suffer anything. Wherefore deeming the practice of writing the second resource of friends for their mutual encouragement, I salute thy sacred soul, beseeching of thee to add still further to thy vigour. For our present labour is but little, while the reward which is expected is great. 123

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[901] The original is πάπᾳ, [common to primitive bishops.]

[902] Jer. x. 23.

Chapter V.—Salutations and good wishes.

Avoid those that deny the passion of Christ, and His birth according to the flesh: and there are many at present who suffer under this disease. But it would be absurd to admonish thee on other points, seeing that thou art perfect in every good work and word, and able also to exhort others in Christ. Salute all that are like-minded with thyself, and who hold fast to their salvation in Christ. The presbyters and deacons, and above all the holy Hero, salute thee. Cassian my host salutes thee, as well as my sister, his wife, and their very dear children. May the Lord sanctify thee for evermore in the enjoyment both of bodily and spiritual health, and may I see thee in Christ obtaining the crown!

The Epistle of Ignatius to St. John the Apostle

124

Ignatius, and the brethren who are with him, to John the holy presbyter.

We are deeply grieved at thy delay in strengthening us by thy addresses and consolations. If thy absence be prolonged, it will disappoint many of us. Hasten then to come, for we believe that it is expedient. There are also many of our women here, who are desirous to see Mary [the mother] of Jesus, and wish day by day to run off from us to you, that they may meet with her, and touch those breasts of hers which nourished the Lord Jesus, and may inquire of her respecting some rather secret matters. But Salome also, [the daughter of Anna,] whom thou lovest, who stayed with her five months at Jerusalem, and some other well-known persons, relate that she is full of all graces and all virtues, after the manner of a virgin, fruitful in virtue and grace. And, as they report, she is cheerful in persecutions and afflictions, free from murmuring in the midst of penury and want, grateful to those that injure her, and rejoices when exposed to troubles: she sympathizes with the wretched and the afflicted as sharing in their afflictions, and is not slow to come to their assistance. Moreover, she shines forth gloriously as contending in the fight of faith against the pernicious conflicts of vicious[903] principles or conduct. She is the lady of our new religion and repentance,[904] and the handmaid among the faithful of all works of piety. She is indeed devoted to the humble, and she humbles herself more devotedly than the devoted, and is wonderfully magnified by all, while at the same time she suffers detraction from the Scribes and Pharisees. Besides these points, many relate to us numerous other things regarding her. We do not, however, go so far as to believe all in every particular; nor do we mention such to thee. But, as we are informed by those who are worthy of credit, there is in Mary the mother of Jesus an angelic purity of nature allied with the nature of humanity.[905] And such reports as these have greatly excited our emotions, and urge us eagerly to desire a sight of this (if it be lawful so to speak) heavenly prodigy and most sacred marvel. But do thou in haste comply with this our desire; and fare thou well. Amen.

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[903] Literally, "of vices."

[904] Some mss. and editions seem with propriety to omit this word.

[905] Literally, "a nature of angelic purity is allied to human nature."

A Second Epistle of Ignatius to St. John.

125

His friend[906] Ignatius to John the holy presbyter.

If thou wilt give me leave, I desire to go up to Jerusalem, and see the faithful[907] saints who are there, especially Mary the mother, whom they report to be an object of admiration and of affection to all. For who would not rejoice to behold and to address her who bore the true God from her[908] own womb, provided he is a friend of our faith and religion? And in like manner [I desire to see] the venerable James, who is surnamed Just, whom they relate to be very like Christ Jesus in appearance,[909] in life, and in method of conduct, as if he were a twin-brother of the same womb. They say that, if I see him, I see also Jesus Himself, as to all the features and aspect of His body. Moreover, [I desire to see] the other saints, both male and female. Alas! why do I delay? Why am I kept back? Kind[910] teacher, bid me hasten [to fulfil my wish], and fare thou well. Amen.

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[906] Literally, "his own."

[907] Some omit this word.

[908] Literally, "of herself." Some read, instead of "*de se,*" "*deorum,*" when the translation will be, "the true God of gods."

[909] Or, "face." Some omit the word.

[910] Or, "good."

The Epistle of Ignatius to the Virgin Mary

12

Her friend[911] Ignatius to the Christ-bearing Mary.

Thou oughtest to have comforted and consoled me who am a neophyte, and a disciple of thy [beloved] John. For I have heard things wonderful to tell respecting thy [son] Jesus, and I am astonished by such a report. But I desire with my whole heart to obtain information concerning the things which I have heard from thee, who wast always intimate and allied with Him, and who wast acquainted with [all] His secrets. I have also written to thee at another time, and have asked thee concerning the same things. Fare thou well; and let the neophytes who are with me be comforted of thee, and by thee, and in thee. Amen.

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[911] Literally, "his own." [Mary is here called χριστοτόκος, and not θεοτόκος, which suggests a Nestorian forgery.]

Reply of the Blessed Virgin to this Letter.

The lowly handmaid of Christ Jesus to Ignatius, her beloved fellow-disciple.

The things which thou hast heard and learned from John concerning Jesus are true. Believe them, cling to them, and hold fast the profession of that Christianity which thou hast embraced, and conform thy habits and life to thy profession. Now I will come in company with John to visit thee, and those that are with thee. Stand fast in the faith,[912] and show thyself a man; nor let the fierceness of persecution move thee, but let thy spirit be strong and rejoice in God thy Saviour.[913] Amen.

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[912] 1 Cor. xvi. 13.

[913] Luke i. 47.

Introductory Note to the Martyrdom of Ignatius

The learned dissertation of Pearson, on the difficulties of reconciling the supposed year of the martyrdom with the history of Trajan, etc., is given entire in Jacobson (vol. ii. p. 524), against the decision of Usher for a.d. 107. Pearson accepts a.d. 116. Consult also the preface of Dr. Thomas Smith,[914] in the same work (p. 518), on the text of the original and of the Latin versions, and on the credibility of the narrative. Our learned translators seem to think the text they have used, to be without interpolation. If the simple-minded faithful of those days, so near the age of miracles, appear to us, in some degree, enthusiasts, let us remember the vision of Col. Gardiner, accredited by Doddridge, Lord Lyttleton's vision (see Boswell, *anno* 1784, chap. xi.), accepted by Johnson and his contemporaries, and the interesting narrative of the pious Mr. Tennent of New Jersey, attested by so many excellent and intelligent persons, almost of our own times.

The following is the Introductory Notice of the translators:—

The following account of the martyrdom of Ignatius professes, in several passages, to have been written by those who accompanied him on his voyage to Rome, and were present on the occasion of his death (chaps. v. vi. vii.). And if the genuineness of this narrative, as well as of the Ignatian Epistles, be admitted, there can be little doubt that the persons in question were Philo and Agathopus, with Crocus perhaps, all of whom are mentioned by Ignatius (*Epist. to Smyr.*, chap. x.; *to Philad.*, chap. xi.; *to Rom.*, chap. x.) as having attended him on that journey to Rome which resulted in his martyrdom. But doubts have been started, by Daillé and others, as to the date and authorship of this account. Some of these rest upon internal considerations, but the weightiest objection is found in the fact that no reference to this narrative is to be traced during the first six centuries of our era.[915] This is certainly a very suspicious circumstance, and may well give rise to some hesitation in ascribing the authorship to the immediate companions and friends of Ignatius. On the other hand, however, this account of the death of Ignatius is in perfect harmony with the particulars recounted by Eusebius and Chrysostom regarding him. Its comparative simplicity, too, is greatly in its favour. It makes no reference to the legends which by and by connected themselves with the name of Ignatius. As is well known, he came in course of time to be identified with the child whom Christ (Matt. xviii. 2) set before His disciples as a pattern of humility. It was said that the Saviour took him up in His arms, and that hence Ignatius derived his name of *Theophorus*;[916] that is, according to the explanation which this legend gives of the word, *one carried by God*. But in chap. ii. of the following narrative we find the term explained to mean, "one who has Christ in his breast;" and this simple explanation, with the entire silence preserved as to the marvels afterwards connected with the name of Ignatius, is certainly a strong argument in favour of the early date and probable genuineness of the account. Some critics, such as Usher and Grabe, have reckoned the latter part of the narrative spurious, while accepting the former; but there appears to be a unity about it which requires us either to accept it *in toto*, or to reject it altogether.[917]

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[914] He published an edition of Ignatius, Oxford, 1709.

[915] [A most remarkable statement. "References" may surely be *traced*, at least in Eusebius (iii. 36) and Irenæus (*Adv. Hæres.* v. 28), if not in Jerome, etc. But the sermon of St. Chrysostom (Opp. ii. 593) seems almost, in parts, a paraphrase.]

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[916] [See on this matter Jacobson's note (vol ii. p. 262), and reference to Pearson (*Vind. Ignat.*, part ii. cap. 12). The false accentuation (Θεόφορος) occurs in some copies to support the myth of the child Ignatius as the *God-borne* instead of the *God-bearing*; i.e., carried by Christ, instead of carrying the Spirit of Christ within.]

[917] [But see the note in Jacobson, vol. ii. p.557.]

The Martyrdom of Ignatius

129

Chapter I.—Desire of Ignatius for martyrdom.

When Trajan, not long since,[918] succeeded to the empire of the Romans, Ignatius, the disciple of John the apostle, a man in all respects of an apostolic character, governed the Church of the Antiochians with great care, having with difficulty escaped the former storms of the many persecutions under Domitian, inasmuch as, like a good pilot, by the helm of prayer and fasting, by the earnestness of his teaching, and by his [constant[919]] spiritual labour, he resisted the flood that rolled against him, fearing [only] lest he should lose any of those who were deficient in courage, or apt to suffer from their simplicity.[920] Wherefore he rejoiced over the tranquil state of the Church, when the persecution ceased for a little time, but was grieved as to himself, that he had not yet attained to a true love to Christ, nor reached the perfect rank of a disciple. For he inwardly reflected, that the confession which is made by martyrdom, would bring him into a yet more intimate relation to the Lord. Wherefore, continuing a few years longer with the Church, and, like a divine lamp, enlightening every one's understanding by his expositions of the [Holy[921]] Scriptures, he [at length] attained the object of his desire.

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[918] The date of Trajan's accession was a.d. 98.

[919] The text here is somewhat doubtful.

[920] Literally, "any of the faint-hearted and more guileless."

[921] This word is of doubtful authority.

Chapter II.—Ignatius is condemned by Trajan.

For Trajan, in the ninth[922] year of his reign, being lifted up [with pride], after the victory he had gained over the Scythians and Dacians, and many other nations, and thinking that the religious body of the Christians were yet wanting to complete the subjugation of all things to himself, and [thereupon] threatening them with persecution unless they should agree to[923] worship dæmons, as did all other nations, thus compelled[924] all who were living godly lives either to sacrifice [to idols] or die. Wherefore the noble soldier of Christ [Ignatius], being in fear for the Church of the Antiochians, was, in accordance with his own desire, brought before Trajan, who was at that time staying at Antioch, but was in haste [to set forth] against Armenia and the Parthians. And when he was set before the emperor Trajan, [that prince] said unto him, "Who art thou, wicked wretch,[925] who settest[926] thyself to transgress our commands, and persuadest others to do the same, so that they should miserably perish?" Ignatius replied, "No one ought to call Theophorus[927] wicked; for all evil spirits[928] have departed from the servants of God. But if, because I am an enemy to these [spirits], you call me wicked in respect to them, I quite agree with you; for inasmuch as I have Christ the King of heaven [within me], I destroy all the devices of these [evil spirits]." Trajan answered, "And who is Theophorus?" Ignatius replied, "He who has Christ within his breast." Trajan said, "Do *we* not then seem to you to have the gods in our mind, whose assistance we enjoy in fighting against our enemies?" Ignatius answered, "Thou art in error when thou callest the dæmons of the nations gods. For there is but one God, who made heaven, and earth, and the sea, and all that are in them; and one Jesus Christ, the only-begotten Son of God, whose kingdom may I enjoy." Trajan said, "Do you mean Him who was crucified under Pontius Pilate?" Ignatius replied, "I mean Him who crucified my sin, with him who was the inventor of it,[929] and who has condemned [and cast down] all the deceit and malice of the devil under the feet of those who carry Him in their heart." Trajan said, "Dost thou then carry within thee Him that was crucified?" Ignatius replied, "Truly so; for it is written, ‘I will dwell in them, and walk in them.’ ”[930] Then Trajan pronounced sentence as follows: “We command that Ignatius, who affirms that he carries about within him Him that was crucified, be bound by soldiers, and carried to the great [city] Rome, there to be devoured by the beasts, for the gratification of the people.” When the holy martyr heard 130 this sentence, he cried out with joy, “I thank thee, O Lord, that Thou hast vouchsafed to honour me with a perfect love towards Thee, and hast made me to be bound with iron chains, like[931] Thy Apostle Paul.” Having spoken thus, he then, with delight, clasped the chains about him; and when he had first prayed for the Church, and commended it with tears to the Lord, he was hurried away by the savage cruelty[932] of the soldiers, like a distinguished ram[933] the leader of a goodly flock, that he might be carried to Rome, there to furnish food to the bloodthirsty beasts.

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[922] The numeral is uncertain. In the old Latin version we find "the fourth," which Grabe has corrected into the nineteenth. The choice lies between "ninth" and "nineteenth," i.e., a.d. 107 or a.d. 116.

[923] Literally, "would choose to submit to."

[924] Some read, "fear compelled."

[925] Literally, "evil-dæmon."

[926] Literally, "art zealous."

[927] Or, "one who carries God."

[928] Literally, "the dæmons."

[929] The Latin version reads, "Him who bore my sin, with its inventor, upon the cross."

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[930] 2 Cor. vi. 16.

[931] Literally, “with.”

[932] Or, “beast-like.”

[933] [Better, “like the noble leader,” etc.; remitting κριὸς to the margin, as an ignoble word to English ears.]

Chapter III.—Ignatius sails to Smyrna.

Wherefore, with great alacrity and joy, through his desire to suffer, he came down from Antioch to Seleucia, from which place he set sail. And after a great deal of suffering he came to Smyrna, where he disembarked with great joy, and hastened to see the holy Polycarp, [formerly] his fellow-disciple, and [now] bishop of Smyrna. For they had both, in old times, been disciples of St. John the Apostle. Being then brought to him, and having communicated to him some spiritual gifts, and glorying in his bonds, he entreated of him to labour[934] along with him for the fulfilment of his desire; earnestly indeed asking this of the whole Church (for the cities and Churches of Asia had welcomed[935] the holy man through their bishops, and presbyters, and deacons, all hastening to meet him, if by any means they might receive from him some[936] spiritual gift), but above all, the holy Polycarp, that, by means of the wild beasts, he soon disappearing from this world, might be manifested before the face of Christ.

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[934] It is doubtful if this clause should be referred to Polycarp.

[935] Or, "received."

[936] Literally, "a portion of."

Chapter IV.—Ignatius writes to the churches.

And these things he thus spake, and thus testified, extending his love to Christ so far as one who was about to[937] secure heaven through his good confession, and the earnestness of those who joined their prayers to his in regard to his [approaching] conflict; and to give a recompense to the Churches, who came to meet him through their rulers, sending[938] letters of thanksgiving to them, which dropped spiritual grace, along with prayer and exhortation. Wherefore, seeing all men so kindly affected towards him, and fearing lest the love of the brotherhood should hinder his zeal towards the Lord,[939] while a fair door of suffering martyrdom was opened to him, he wrote to the Church of the Romans the Epistle which is here subjoined.

(See the Epistle as formerly given.)

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[937] The Latin version has, "that he was to." [But compare the martyr's Epistle to the Romans (cap. 5); "yet am I not thereby justified," —a double reference to St. Paul's doctrine, 1 Cor. iv. 4 and 1 Cor. xiii. 3. See also his quotation (*Sept.*, Prov. xviii. 17). Epistle to Magnesians, cap 12.]

[938] The punctuation and construction are here doubtful.

[939] Or, "should prevent him from hastening to the Lord."

Chapter V.—Ignatius is brought to Rome.

Having therefore, by means of this Epistle, settled,[940] as he wished, those of the brethren at Rome who were unwilling [for his martyrdom]; and setting sail from Smyrna (for Christophorus was pressed by the soldiers to hasten to the public spectacles in the mighty [city] Rome, that, being given up to the wild beasts in the sight of the Roman people, he might attain to the crown for which he strove), he [next] landed at Troas. Then, going on from that place to Neapolis, he went [on foot] by Philippi through Macedonia, and on to that part of Epirus which is near Epidamnus; and finding a ship in one of the seaports, he sailed over the Adriatic Sea, and entering from it on the Tyrrhene, he passed by the various islands and cities, until, when Puteoli came in sight, he was eager there to disembark, having a desire to tread in the footsteps of the Apostle Paul.[941] But a violent wind arising did not suffer him to do so, the ship being driven rapidly forwards;[942] and, simply expressing his delight[943] over the love of the brethren in that place, he sailed by. Wherefore, continuing to enjoy fair winds, we were reluctantly hurried on in one day and a night, mourning [as we did] over the coming departure from us of this righteous man. But to him this happened just as he wished, since he was in haste as soon as possible to leave this world, that he might attain to the Lord whom he loved. Sailing then into the Roman harbour, and the unhallowed sports being just about to close, the soldiers began to be annoyed at our slowness, but the bishop rejoicingly yielded to their urgency.

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[940] Or, “corrected.”

[941] Comp. Acts xxviii. 13, 14.

[942] Literally, “the ship being driven onwards from the stern.”

[943] Literally, “declaring happy.”

Chapter VI.—Ignatius is devoured by the beasts at Rome.

They pushed forth therefore from the place which is called Portus;[944] and (the[945] fame of all relating to the holy martyr being already spread abroad) we met the brethren full of fear and joy; rejoicing indeed because they were thought worthy to meet with Theophorus, but struck with fear because so eminent a man was being led to death. Now he enjoined some to keep silence who, in their fervent zeal, were saying[946] that they would appease the people, so that they should not demand the destruction of this just one. He being immediately aware of this through the Spirit,[947] and having saluted them all, and begged of them to show a true affection towards him, and having dwelt [on this point] at greater length than in his Epistle,[948] and having persuaded them not to envy him hastening to the Lord, he then, after he had, with all the brethren kneeling [beside him], entreated the Son of God in behalf of the Churches, that a stop might be put to the persecution, and that mutual love might continue among the brethren, was led with all haste into the amphitheatre. Then, being immediately thrown in, according to the command of Cæsar given some time ago, the public spectacles being just about to close (for it was then a solemn day, as they deemed it, being that which is called the thirteenth[949] in the Roman tongue, on which the people were wont to assemble in more than ordinary numbers[950]), he was thus cast to the wild beasts close beside the temple,[951] that so by them the desire of the holy martyr Ignatius should be fulfilled, according to that which is written, "The desire of the righteous is acceptable[952] [to God]," to the effect that he might not be troublesome to any of the brethren by the gathering of his remains, even as he had in his Epistle expressed a wish beforehand that so his end might be. For only the harder portions of his holy remains were left, which were conveyed to Antioch and wrapped[953] in linen, as an inestimable treasure left to the holy Church by the grace which was in the martyr.

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[944] [Of which we shall learn more when we come to Hippolytus. Trajan had just improved the work of Claudius at this haven, near Ostia.]

[945] Literally, "for the."

[946] Literally, "boiling and saying."

[947] Or, "in spirit."

[948] i.e., in his Epistle to the Romans.

[949] The Saturnalia were then celebrated.

[950] Literally, "they came together zealously."

[951] The amphitheatre itself was sacred to several of the gods. [But (παρὰ τῷ ναῷ) the original indicates the *cella* or shrine, in the centre of the amphitheatre where the image of Pluto was exhibited. A plain cross, until the late excavations, marked the very spot.]

[952] Prov. x. 24.

[953] Or, "deposited."

Chapter VII.—Ignatius appears in a vision after his death.

Now these things took place on the thirteenth day before the Kalends of January, that is, on the twentieth of December,[954] Sura and Senecio being then the consuls of the Romans for the second time. Having ourselves been eye-witnesses of these things, and having spent the whole night in tears within the house, and having entreated the Lord, with bended knees and much prayer, that He would give us weak men full assurance respecting the things which were done,[955] it came to pass, on our falling into a brief slumber, that some of us saw the blessed Ignatius suddenly standing by us and embracing us, while others beheld him again praying for us, and others still saw him dropping with sweat, as if he had just come from his great labour, and standing by the Lord. When, therefore, we had with great joy witnessed these things, and had compared our several visions[956] together, we sang praise to God, the giver of all good things, and expressed our sense of the happiness of the holy [martyr]; and now we have made known to you both the day and the time [when these things happened], that, assembling ourselves together according to the time of his martyrdom, we may have fellowship with the champion and noble martyr of Christ, who trod under foot the devil, and perfected the course which, out of love to Christ, he had desired, in Christ Jesus our Lord; by whom, and with whom, be glory and power to the Father, with the Holy Spirit, for evermore! Amen.

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[954] [The Greeks celebrate this martyrdom, to this day, on the twentieth of December.]

[955] To the effect, viz., that the martyrdom of Ignatius had been acceptable to God.

[956] Literally, “the visions of the dreams.”

Barnabas

Introductory Note to the Epistle of Barnabas

[a.d. 100.] The writer of this Epistle is supposed to have been an Alexandrian Jew of the times of Trajan and Hadrian. He was a layman; but possibly he bore the name of “Barnabas,” 133 and so has been confounded with his holy and apostolic name-sire. It is more probable that the Epistle, being anonymous, was attributed to St. Barnabas, by those who supposed that apostle to be the author of the Epistle to the Hebrews, and who discovered similarities in the plan and purpose of the two works. It is with great reluctance that I yield to modern scholars, in dismissing the ingenious and temperate argument of Archbishop Wake[1] for the apostolic origin of this treatise. The learned Lardner[2] shares his convictions; and the very interesting and ingenious views of Jones[3] never appeared to me satisfactory, weighed with preponderating arguments, on the other side.[4]

The Maccabæan spirit of the Jews never burned more furiously than after the destruction of Jerusalem, and while it was kindling the conflagration that broke out under Barchochebas, and blazed so terribly in the insurrection against Hadrian.[5] It is not credible that the Jewish Christians at Alexandria and elsewhere were able to emancipate themselves from their national spirit; and accordingly the old Judaizing, which St. Paul had anathematized and confuted, would assert itself again. If such was the occasion of this Epistle, as I venture to suppose, a higher character must be ascribed to it than could otherwise be claimed. This accounts, also, for the degree of favour with which it was accepted by the primitive faithful.

It is interesting as a specimen of their conflicts with a persistent Judaism which St. Paul had defeated and anathematized, but which was ever cropping out among believers originally of the Hebrews.[6] Their own habits of allegorizing, and their Oriental tastes, must be borne in mind, if we are readily disgusted with our author’s fancies and refinements. St. Paul himself pays a practical tribute to their modes of thought, in his Epistle to the Galatians iv. 24. This is the *ad hominem* form of rhetoric, familiar to all speakers, which laid even the apostle open to the slander of enemies (2 Cor. xii. 16),—that he was “crafty,” and caught men with guile. It is interesting to note the more Occidental spirit of Cyprian, as compared with our author, when he also contends with Judaism. Doubtless we have in the pseudo-

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[1] Discourse (p. 148) to his *Genuine Epistles of the Apostolical Fathers*. Philadelphia, 1846.

[2] Works, ii. 250, note; and iv. 128.

[3] *On the Canon*, vol. ii. p. 431.

[4] To those who may adhere to the older opinion, let me commend the eloquent and instructive chapter (xxiii.) in Farrar’s *Life of St. Paul*.

[5] Hadrian’s purpose to rebuild their city seems to be pointed out in chap. xvi.

[6] M. Renan may be read with pain, and yet with profit, in much that his Gallio-spirit suggests on this subject. Chap. v., *St. Paul*, Paris, 1884.

Barnabas something of that *œconomy* which is always capable of abuse, and which was destined too soon to overleap the bounds of its moral limitations.

It is to be observed that this writer sometimes speaks as a Gentile, a fact which some have found it difficult to account for, on the supposition that he was a Hebrew, if not a Levite as well. But so, also, St. Paul sometimes speaks as a Roman, and sometimes as a Jew; and, owing to the mixed character of the early Church, he writes to the Romans iv. 1 as if they were all Israelites, and again to the same Church (Rom. xi. 13) as if they were all Gentiles. So this writer sometimes identifies himself with Jewish thought as a son of Abraham, and again speaks from the Christian position as if he were a Gentile, thus identifying himself with the catholicity of the Church.

But the subject thus opened is vast; and "the Epistle of Barnabas," so called, still awaits a critical editor, who at the same time shall be a competent expositor. Nobody can answer these requisitions, who is unable, for this purpose, to be a Christian of the days of Trajan.

But it will be observed that this version has great advantages over any of its predecessor, and is a valuable acquisition to the student. The learned translators have had before them the entire Greek text of the fourth century, disfigured it is true by corruptions, but still very precious, the rather as they have been able to compare it with the text of Hilgenfeld. Their editorial notes are sufficient for our own plan; and little has been left for me to do, according to the scheme of this publication, save to revise the "copy" for printing. I am glad to presume no further into such a labyrinth, concerning which the learned and careful Wake modestly professes, "I have endeavoured to attain to the sense of my author, and to make him as plain and easy as I was able. If in anything I have chanced to mistake him, I have only this to say for myself: that he must be better acquainted with the road than I pretend to be, who will undertake to travel so long a journey in the dark and never to miss his way."

The following is the original Introductory Notice:—

Nothing certain is known as to the author of the following Epistle. The writer's name is Barnabas, but scarcely any scholars now ascribe it to the illustrious friend and companion of St. Paul. External and internal evidence here come into direct collision. The ancient writers who refer to this Epistle unanimously attribute it to Barnabas the Levite, of Cyprus, who held such an honourable place in the infant Church. Clement of Alexandria does so again and again (*Strom.*, ii. 6, ii. 7, etc.). Origen describes it as "a Catholic Epistle" (*Cont. Cels.*, i. 63), and seems to rank it among the Sacred Scriptures (*Comm. in Rom.*, i. 24). Other statements have been quoted from the fathers, to show that they held this to be an authentic production of the apostolic Barnabas; and certainly no other name is ever hinted at in Christian antiquity as that of the writer. But notwithstanding this, the internal evidence is now generally regarded as conclusive against this opinion. On perusing the Epistle, the reader will be in circumstances to judge of this matter for himself. He will be led to consider whether the spirit and tone of the writing, as so decidedly opposed to all respect for Judaism—the numerous inaccuracies which it contains with respect to Mosaic enactments and observances —the absurd and trifling interpretations of Scripture which it suggests—and the many silly vaunts of superior knowledge in which its writer indulges—can possibly comport with its ascription to the fellow—labourer of St. Paul. When it is remembered that no one ascribes the Epistle to the apostolic Barnabas till the times of Clement of Alexandria, and that it is ranked by Eusebius among the "spurious" writings, which, however much known and read in the Church, were never regarded as authoritative, little doubt can remain that the external evidence is of itself weak, and should not make us hesitate for a moment in refusing to ascribe this writing to Barnabas the Apostle.

The date, object, and intended reader of the Epistle can only be doubtfully inferred from some statements which it contains. It was clearly written after the destruction of Jerusalem, since reference is made to that event (chap. xvi.), but how long after is matter of much dispute. The general opinion is, that its date is not later than the middle of the second century, and that it cannot be placed earlier than some twenty or thirty years before. 135 In point of style, both as respects thought and expression, a very low place must be assigned it. We know nothing certain of the region in which the author lived, or where the first readers were to be found. The intention of the writer, as he himself states (chap. i), was "to perfect the knowledge" of those to whom he wrote. Hilgenfeld, who has devoted much attention to this Epistle, holds that "it was written at the close of the first century by a Gentile Christian of the school of Alexandria, with the view of winning back, or guarding from a Judaic form of Christianity, those Christians belonging to the same class as himself."

Until the recent discovery of the Codex Sinaiticus by Tischendorf, the first four and a half chapters were known only in an ancient Latin version. The whole Greek text is now happily recovered, though it is in many places very corrupt. We have compared its readings throughout, and noted the principal variations from the text represented in our version. We have also made frequent reference to the text adopted by Hilgenfeld in his recent edition of the Epistle (Lipsiæ, T. O. Weigel, 1886).

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The Epistle of Barnabas[7]

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[7] The Codex Sinaiticus has simply “Epistle of Barnabas” for title; Dressel gives, “Epistle of Barnabas the Apostle,” from the Vatican ms. of the Latin text.

Chapter I.—After the salutation, the writer declares that he would communicate to his brethren something of that which he had himself received.

All hail, ye sons and daughters, in the name of our Lord[8] Jesus Christ, who loved us in peace.

Seeing that the divine fruits[9] of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honoured spirits, because ye have with such effect received the engrafted[10] spiritual gift. Wherefore also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord[11] of love. Your greatly desired appearance has thus filled me with astonishment over you.[12] I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord hath accompanied me in the way of righteousness. I am also on this account bound[13] by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised.[14] Considering this, therefore, that if I should take the trouble to communicate to you some portion of what I have myself received, it will prove to me a sufficient reward that I minister to such spirits, I have hastened briefly to write unto you, in order that, along with your faith, ye might have perfect knowledge. The doctrines of the Lord, then, are three:[15] the hope of life, the beginning and the completion of it. For the Lord hath made known to us by the prophets both the things which are past and present, giving us also the first-fruits of the knowledge[16] of things to come, which things as we see accomplished, one by one, we ought with the greater richness of faith[17] and elevation of spirit to draw near to Him with reverence.[18] I then, not as your teacher, but as one of yourselves, will set forth a few things by which in present circumstances ye may be rendered the more joyful.

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[8] The Cod. Sin. has simply, "the Lord."

[9] Literally, "the judgments of God being great and rich towards you;" but, as Hefele remarks, δικαίωμα seems here to have the meaning of *righteousness*, as in Rom. v. 18.

[10] This appears to be the meaning of the Greek, and is confirmed by the ancient Latin version. Hilgenfeld, however, following Cod. Sin., reads "thus," instead of "because," and separates the clauses.

[11] The Latin reads, "spirit infused into you from the honourable fountain of God."

[12] This sentence is entirely omitted in the Latin.

[13] The Latin text is here quite different, and seems evidently corrupt. We have followed the Cod. Sin., as does Hilgenfeld.

[14] Literally, "in the hope of His life."

[15] The Greek is here totally unintelligible: it seems impossible either to punctuate or construe it. We may attempt to represent it as follows: "The doctrines of the Lord, then, are three: Life, Faith, and Hope, our beginning and end; and Righteousness, the beginning and the end of judgment; Love and Joy and the Testimony of gladness for works of righteousness." We have followed the ancient Latin text, which Hilgenfeld also adopts, though Weitzäcker and others prefer the Greek.

[16] Instead of "knowledge" (γνώσεως), Cod. Sin. has "taste" (γεύσεως).

[17] Literally, "we ought more richly and loftily to approach His fear."

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[18] Instead of, “to Him with fear,” the reading of Cod. Sin., the Latin has, “to His altar,” which Hilgenfeld adopts.

Chapter II.—The Jewish sacrifices are now abolished.

Since, therefore, the days are evil, and Satan[19] possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and long-suffering and continence are things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them.[20] For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, "What is the multitude of your sacrifices unto Me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before Me: for who hath required these things at your hands? Tread no more My courts, not though ye bring with you fine flour. Incense is a vain abomination unto Me, and your new moons and sabbaths I cannot endure."[21] He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation.[22] And again He says to them, "Did I command your fathers, when they went out from the land of Egypt, to offer unto Me burnt-offerings and sacrifices? But this rather I commanded them, Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood."[23] We ought therefore, being possessed of understanding, to perceive the gracious intention of our Father; for He speaks to us, desirous that we, not[24] going astray like them, should ask how we may approach Him. To us, then, He declares, "A sacrifice [pleasing] to God is a broken spirit; a smell of sweet savour to the Lord is a heart that glorifieth Him that made it."[25] We ought therefore, brethren, carefully to inquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl[26] us forth from our [true] life.

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[19] The Latin text is literally, "the adversary;" the Greek has, "and he that worketh possesseth power;" Hilgenfeld reads, "he that worketh against," the idea expressed above being intended.

[20] Or, "while these things continue, those which respect the Lord rejoice in purity along with them—Wisdom," etc.

[21] Isa. i. 11–14, from the Sept., as is the case throughout. We have given the quotation as it stands in Cod. Sin.

[22] Thus in the Latin. The Greek reads, "might not have a man-made oblation." The Latin text seems preferable, implying that, instead of the outward sacrifices of the law, there is now required a dedication of *man himself*. Hilgenfeld follows the Greek.

[23] Jer. vii. 22; Zech. viii. 17.

[24] So the Greek. Hilgenfeld, with the Latin, omits "not."

[25] Ps. li. 19. There is nothing in Scripture corresponding to the last clause.

[26] Literally, "sling us out."

Chapter III.—The fasts of the Jews are not true fasts, nor acceptable to God.

He says then to them again concerning these things, “Why do ye fast to Me as on this day, saith the Lord, that your voice should be heard with a cry? I have not chosen this fast, saith the Lord, that a man should humble his soul. Nor, though ye bend your neck like a ring, and put upon you sackcloth and ashes, will ye call it an acceptable fast.”[27] To us He saith, “Behold, this is the fast that I have chosen, saith the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with thy bread, clothe the naked when thou seest him, bring the homeless into thy house, not despise the humble if thou behold him, and not [turn away] from the members of thine own family. Then shall thy dawn break forth, and thy healing shall quickly spring up, and righteousness shall go forth before thee, and the glory of God shall encompass thee; and then thou shalt call, and God shall hear thee; whilst thou art yet speaking, He shall say, Behold, I am with thee; if thou take away from thee the chain [binding others], and the stretching forth of the hands[28] [to swear falsely], and words of murmuring, and give cheerfully thy bread to the hungry, and show compassion to the soul that has been humbled.”[29] To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall with guilelessness believe in His Beloved. For He revealed all these things to us beforehand, that we should not rush forward as rash acceptors of their laws.[30]

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[27] Isa. lviii. 4, 5.

[28] The original here is χειροτονίαν, from the LXX. Hefele remarks, that it may refer to the stretching forth of the hands, either to swear falsely, or to mock and insult one’s neighbour.

[29] Isa. lviii. 6–10.

[30] The Greek is here unintelligible: the Latin has, “that we should not rush on, as if proselytes to their law.”

Chapter IV.—Antichrist is at hand: let us therefore avoid Jewish errors.

It therefore behoves us, who inquire much concerning events at hand,[31] to search diligently into those things which are able to save us. Let us then utterly flee from all the works of iniquity, lest these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, lest we become like them. The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch[32] says, "For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance." And the prophet also speaks thus: "Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings."[33] In like manner Daniel says concerning the same, "And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns."[34] Ye ought therefore to understand. And this also I further beg of you, as being one of you, and loving you both individually and collectively more than my own soul, to take heed now to yourselves, and not to be like some, adding largely to your sins, and saying, "The covenant is both theirs and ours."[35] But they thus finally lost it, after Moses had already received it. For the Scripture saith, "And Moses was fasting in the mount forty days and forty nights, and received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord;"[36] but turning away to idols, they lost it. For the Lord speaks thus to Moses: "Moses go down quickly; for the people whom thou hast brought out of the land of Egypt have transgressed."[37] And Moses understood [the meaning of God], and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed upon our heart, in the hope which flows from believing in Him.[38] Now, being desirous to write many things to you, not as your teacher, but as becometh one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification.[39] We take earnest[40] heed in these last days; for the whole [past] time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. That the Black One[41] may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness. Do not, by retiring apart, live a solitary life, as if you were already [fully] justified; but coming together in one place, make common inquiry concerning what tends to your general welfare. For the Scripture saith, "Woe to them who are wise to themselves, and prudent in their own sight!"[42] Let us be spiritually-minded: let us be a perfect temple to God. As much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him. Take heed, lest resting at our ease, as those who are the called [of God], we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus [at length] abandoned. Let us beware lest we be found [fulfilling that saying], as it is written, "Many are called, but few are chosen."[43]

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[31] Or it might be rendered, "things present." Cotelerius reads, "de his instantibus."

[32] The Latin reads, "Daniel" instead of "Enoch;" comp. Dan. ix. 24–27.

[33] Dan. vii. 24, very loosely quoted.

[34] Dan. vii. 7, 8, also very inaccurately cited.

[35] We here follow the Latin text in preference to the Greek, which reads merely, "the covenant is ours." What follows seems to show the correctness of the Latin, as the author proceeds to deny that the Jews had any further interest in the promises.

[36] Ex. xxxi. 18, Ex. xxxiv. 28.

[37] Ex. xxxii. 7; Deut. ix. 12.

[38] Literally, "in hope of His faith."

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[39] The Greek is here incorrect and unintelligible; and as the Latin omits the clause, our translation is merely conjectural. Hilgenfeld's text, if we give a somewhat peculiar meaning to ἐλλιπεῖν, may be translated: "but as it is becoming in one who loves you not to fail in giving you what we have, I, though the very offscouring of you, have been eager to write to you."

[40] So the Cod. Sin. Hilgenfeld reads, with the Latin, "let us take."

[41] The Latin here departs entirely from the Greek text, and quotes as a saying of "the Son of God" the following precept, nowhere to be found in the New Testament: "Let us resist all iniquity, and hold it in hatred." Hilgenfeld joins this clause to the former sentence.

[42] Isa. v. 21.

[43] An exact quotation from Matt. xx. 16 or Matt. xxii. 14. It is worthy of notice that this is the first example in the writings of the Fathers of a citation from any book of the New Testament, preceded by the authoritative formula, "it is written."

Chapter V.—The new covenant, founded on the sufferings of Christ, tends to our salvation, but to the Jews' destruction.

For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [the Scripture] saith thus: "He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer."[44] Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds."[45] This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness,"[46] understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured [what and as He did], in order that He might fulfil the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs, He preached [the truth] to him, and greatly loved him. But when He chose His own apostles who were to preach His Gospel, [He did so from among those] who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance."[47] Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him?[48] Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets[49] to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from them;"[50] 140 and[51] "when I shall smite the Shepherd, then the sheep of the flock shall be scattered."[52] He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him, "Spare my soul from the sword,[53] fasten my flesh with nails; for the assemblies of the wicked have risen up against me."[54] And again he says, "Behold, I have given my back to scourges, and my cheeks to strokes, and I have set my countenance as a firm rock."[55]

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[44] Isa. liii. 5, 7.

[45] Prov. i. 17, from the LXX, which has mistaken the meaning.

[46] Gen. i. 26.

[47] Matt. ix. 13; Mark ii. 17; Luke v. 32.

[48] The Cod. Sin. reads, "neither would men have been saved by seeing Him."

[49] Cod. Sin. has, "their prophets," but the corrector has changed it as above.

[50] A very loose reference to Isa. liii. 8.

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[51] Cod. Sin. omits "and," and reads, "when they smite their own shepherd, then the sheep of the pasture shall be scattered and fail."

[52] Zech. xiii. 7.

[53] Cod. Sin. inserts "and."

[54] These are inaccurate and confused quotations from Ps. xxii. 16, 20, and Ps. cxix. 120.

[55] Isa. l. 6, 7.

Chapter VI.—The sufferings of Christ, and the new covenant, were announced by the prophets.

When, therefore, He has fulfilled the commandment, what saith He? “Who is he that will contend with Me? let him oppose Me: or who is he that will enter into judgment with Me? let him draw near to the servant of the Lord.”[56] “Woe unto you, for ye shall all wax old, like a garment, and the moth shall eat you up.”[57] And again the prophet says, “Since[58] as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a corner-stone, honourable.” Next, what says He? “And he who shall trust[59] in it shall live for ever.” Is our hope, then, upon a stone? Far from it. But [the language is used] inasmuch as He laid his flesh [as a foundation] with power; for He says, “And He placed me as a firm rock.”[60] And the prophet says again, “The stone which the builders rejected, the same has become the head of the corner.”[61] And again he says, “This is the great and wonderful day which the Lord hath made.”[62] I write the more simply unto you, that ye may understand. I am the off-scouring of your love.[63] What, then, again says the prophet? “The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb,”[64] and “upon my garment they cast lots.”[65] Since, therefore, He was about to be manifested and to suffer in the flesh, His suffering was foreshown. For the prophet speaks against Israel, “Woe to their soul, because they have counselled an evil counsel against themselves,[66] saying, Let us bind the just one, because he is displeasing to us.”[67] And Moses also says to them,[68] “Behold these things, saith the Lord God: Enter into the good land which the Lord swore [to give] to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey."[69] What, then, says Knowledge?[70] Learn: "Trust," she says, "in Him who is to be manifested to you in the flesh—that is, Jesus." For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this: "into the good land, a land flowing with milk and honey?" Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, "Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?"[71] Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, [it is His purpose] that we should possess the soul of children, inasmuch as He has created us anew by His Spirit.[72] For the Scripture says concerning us, while He speaks to the Son, "Let Us make man after Our image, and after Our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea."[73] And the Lord said, on beholding the fair creature[74] man, "Increase, and multiply, and replenish the earth."[75] These things [were spoken] to the Son. Again, I will show thee how, in respect to us,[76] He has accomplished a second fashioning in these last days. The Lord says, "Behold, I will make[77] the last like the first."[78] In reference to this, then, the prophet proclaimed, "Enter ye into the land flowing with milk and honey, and have dominion over it."[79] Behold, therefore, we have been refashioned, as again He says in another prophet, "Behold, saith the Lord, I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them,"[80] because He[81] was to be manifested in flesh, and to sojourn among us. For, my brethren, the habitation of our heart is a holy temple to the Lord.[82] For again saith the Lord, "And wherewith shall I appear before the Lord my God, and be glorified?"[83] He says,[84] "I will confess to thee in the Church in the midst[85] of my brethren; and I will praise thee in the midst of the assembly of the saints."[86] We, then, are they whom He has led into the good land. What, then, mean milk and honey? This, that as the infant is kept alive first by honey, and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. But He said above,[87] "Let them increase, and rule over the fishes."[88] Who then is able to govern the beasts, or the fishes, or the fowls of heaven? For we ought to perceive that to govern implies authority, so that one should command and rule. If, therefore, this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect [so as] to become heirs of the covenant of the Lord.[89]

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[56] Isa. l. 8.

[57] Isa. l. 9.

[58] The Latin omits “since,” but it is found in all the Greek mss.

[59] Cod. Sin. has “believe.” Isa. viii. 14, Isa. xxviii. 16.

[60] Isa. l. 7.

[61] Ps. cxviii. 22.

[62] Ps. cxviii. 24.

[63] Comp. 1 Cor. iv. 13. The meaning is, “My love to you is so great, that I am ready to be or to do all things for you.”

[64] Ps. xxii. 17, Ps. cxviii. 12.

[65] Ps. xxii. 19.

[66] Isa. iii. 9.

[67] Wisdom ii. 12. This apocryphal book is thus quoted as Scripture, and intertwined with it.

[68] Cod. Sin. reads, “What says the other prophet Moses unto them?”

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[69] Ex. xxxiii. 1; Lev. xx. 24.

[70] The original word is "Gnosis," the knowledge peculiar to advanced Christians, by which they understand the mysteries of Scripture.

[71] Not found in Scripture. Comp. Isa. xl. 13; Prov. i. 6. Hilgenfeld, however, changes the usual punctuation, which places a colon after prophet, and reads, "For the prophet speaketh the parable of the Lord. Who shall understand," etc.

[72] The Greek is here very elliptical and obscure: "His Spirit" is inserted above, from the Latin.

[73] Gen. i. 26.

[74] Cod. Sin. has "our fair formation."

[75] Gen. i. 28.

[76] Cod. Sin. inserts, "the Lord says."

[77] Cod. Sin. has "I make."

[78] Not in Scripture, but comp. Matt. xx. 16, and 2 Cor. v. 17.

[79] Ex. xxxiii. 3.

[80] Ezek. xi. 19, Ezek. xxxvi. 26.

[81] Cod. Sin. inserts "Himself;" comp. John i. 14.

[82] Comp. Eph. ii. 21.

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[83] Comp. Ps. xlii. 2.

[84] Cod. Sin. omits "He says."

[85] Cod. Sin. omits "in the midst."

[86] Ps. xxii. 23; Heb. ii. 12.

[87] Cod. Sin. has "But we said above."

[88] Gen. i. 28.

[89] These are specimens of the "Gnosis," or faculty of bringing out the hidden spiritual meaning of Scripture referred to before. Many more such interpretations follow.

Chapter VII.—Fasting, and the goat sent away, were types of Christ.

Understand, then, ye children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord [of all things], and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people[90] gave previous indications of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins."[91] Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes. [These things were done] that He might show that it was necessary for Him to suffer for them.[92] How,[93] then, ran the commandment? Give your attention. Take two goats of goodly aspect, and similar to each other, and offer them. And let the priest take one as a burnt-offering for sins.[94] And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus[95] now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called *Rachia*,[96] of which also we are accustomed to eat the fruits[97] when we find them in the field. Of this[98] kind of shrub alone the fruits are sweet. Why then, again, is this? Give good heed. [You see] "one upon the altar, and the other accursed;" and why [do you behold] the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is[99] He who then declared Himself to be the Son of God. For how like is He to Him![100] With a view to this, [He required] the goats to be of goodly aspect, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then,[101] the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the Church. [They[102] place the wool among thorns], that any one who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold Me, and lay hold of My kingdom, must through tribulation and suffering obtain Me."[103]

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[90] Cod. Sin. reads "temple," which is adopted by Hilgenfeld.

[91] Not to be found in Scripture, as is the case also with what follows. Hefele remarks, that "certain false traditions respecting the Jewish rites seem to have prevailed among the Christians of the second century, of which Barnabas here adopts some, as do Justin (*Dial. c. Try.* 40) and Tertullian (*adv. Jud.* 14; *adv. Marc.* iii. 7)."

[92] Cod. Sin. has "by them."

[93] Cod. Sin. reads, "what commanded He?"

[94] Cod. Sin. reads, "one as a burnt-offering, and one for sins."

[95] Cod. Sin. reads, "type of God," but it has been corrected to "Jesus."

[96] In Cod. Sin. we find "*Rachel.*" The orthography is doubtful, but there is little question that a kind of bramble-bush is intended.

[97] Thus the Latin interprets: others render "shoots."

[98] Cod. Sin. has "thus" instead of "this."

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[99] Literally, "was."

[100] The text is here in great confusion, though the meaning is plain. Dressel reads, "For how are they alike, and why [does He enjoin] that the goats should be good and alike?" The Cod. Sin. reads, "How is He like Him? For this that," etc.

[101] Cod. Sin. here inserts "the goat."

[102] Cod. Sin. reads, "for as he who … so, says he," etc.

[103] Comp. Acts xiv. 22.

Chapter VIII.—The red heifer a type of Christ.

Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness[104] should offer a heifer, and slay and burn it, and, that then boys should take the ashes, and put these into vessels, and bind round a stick[105] purple wool along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how He speaks to you with simplicity. The calf[106] is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners.[107] And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the Gospel, being twelve in number, corresponding to the twelve tribes[108] of Israel. But why are there three boys that sprinkle? To correspond[109] to Abraham, and Isaac, and Jacob, because these were great with God. And why was the wool [placed] upon the wood? Because by wood Jesus holds His kingdom, so that [through the cross] those believing on Him shall live for ever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, [and] because he who suffers in body is cured through the cleansing[110] efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them because they did not hear the voice of the Lord.

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[104] Literally, "men in whom sins are perfect." Of this, and much more that follows, no mention is made in Scripture.

[105] Cod. Sin. has "upon sticks," and adds, "Behold again the type of the cross, both the scarlet wool and the hyssop,"—adopted by Hilgenfeld.

[106] Cod. Sin. has, "the law is Christ Jesus," corrected to the above.

[107] The Greek text is, "then no longer [sinful] men, no longer the glory of sinners," which Dressel defends and Hilgenfeld adopts, but which is surely corrupt.

[108] Literally, "in witness of the tribes."

[109] "In witness of."

[110] Thus the sense seems to require, and thus Dressel translates, though it is difficult to extract such a meaning from the Greek text.

Chapter IX.—The spiritual meaning of circumcision.

He speaks moreover concerning our ears, how He hath circumcised both them and our heart. The Lord saith in the prophet, “In the hearing of the ear they obeyed me.”[111] And again He saith, “By hearing, those shall hear who are afar off; they shall know what I have done.”[112] And, “Be ye circumcised in your hearts, saith the Lord.”[113] And again He says, “Hear, O Israel, for these things saith the Lord thy God.”[114] And once more the Spirit of the Lord proclaims, “Who is he that wishes to live for ever? By hearing let him hear the voice of my servant.”[115] And again He saith, “Hear, O heaven, and give ear, O earth, for God[116] hath spoken.”[117] These are in proof.[118] And again He saith, “Hear the word of the Lord, ye rulers of this people.”[119] And again He saith, “Hear, ye children, the voice of one crying in the wilderness.”[120] Therefore He hath circumcised our ears, that we might hear His word and believe, for the circumcision in which they trusted is abolished.[121] For He declared that circumcision was not of the flesh, but they transgressed because an evil angel deluded them.[122] He saith to them, “These things saith the Lord your God”—(here[123] I find a new[124] commandment)—“Sow not among thorns, but circumcise yourselves to the Lord.”[125] And why speaks He thus: “Circumcise the stubbornness of your heart, and harden not your neck?”[126] And again: “Behold, saith the Lord, all the nations are uncircumcised[127] in the flesh, but this people are uncircumcised in heart.”[128] But thou wilt say, “Yea, verily the people are circumcised for a seal.” But so also is every Syrian and Arab, and all the priests of idols: are these then also within the bond of His covenant?[129] Yea, the Egyptians also practise circumcision. Learn then, my children, concerning all things richly,[130] that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries[131] of the three letters. For [the Scripture] saith, "And Abraham circumcised ten, and eight, and three hundred men of his household."[132] What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred.[133] The ten and the eight are thus denoted—Ten by I, and Eight by H.[134] You have [the initials of the, name of] Jesus. And because[135] the cross was to express the grace [of our redemption] by the letter T, he says also, "Three Hundred." He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted[136] gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge[137] than this, but I know that ye are worthy.

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[111] Ps. xviii. 44.

[112] Isa. xxxiii. 13.

[113] Jer. iv. 4.

[114] Jer. vii. 2.

[115] Ps. xxxiv. 11–13. The first clause of this sentence is wanting in Cod. Sin.

[116] Cod. Sin. has “Lord.”

[117] Isa. i. 2.

[118] In proof of the spiritual meaning of circumcision; but Hilgenfeld joins the words to the preceding sentence.

[119] Isa. i. 10.

[120] Cod. Sin. reads, “it is the voice,” corrected, however, as above.

[121] Cod. Sin. has, “that we might hear the word, and not only believe,” plainly a corrupt text.

[122] Cod. Sin., at first hand, has “slew them,” but is corrected as above.

[123] The meaning is here very obscure, but the above rendering and punctuation seem preferable to any other.

[124] Cod. Sin., with several other mss., leaves out “new.”

[125] Jer. iv. 3. Cod. Sin. has “God” instead of “Lord.”

[126] Deut. x. 16.

[127] This contrast seems to be marked in the original. Cod. Sin. has, “Behold, receive again.”

[128] Jer. ix. 25, 26.

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[129] Dressel and Hilgenfeld read, "their covenant," as does Cod. Sin.; we have followed Hefele.

[130] Cod. Sin. has "children of love," omitting "richly," and inserting it before "looking forward."

[131] Literally, "doctrines."

[132] Not found in Scripture: but comp. Gen. xvii. 26, 27, Gen. xiv. 14.

[133] Cod. Sin. inserts, "and then making a pause."

[134] This sentence is altogether omitted by inadvertence in Cod. Sin.

[135] Some mss. here read, "and further:" the above is the reading in Cod. Sin., and is also that of Hefele.

[136] This is rendered in the Latin, "the more profound gift," referring, as it does, to the *Gnosis* of the initiated. The same word is used in chap. i.

[137] Literally, "has learned a more germane (or genuine) word from me," being an idle vaunt on account of the ingenuity in interpreting Scripture he has just displayed.

Chapter X.—Spiritual significance of the precepts of Moses respecting different kinds of food.

Now, wherefore did Moses say, “Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales?”[138] He embraced three doctrines in his mind [in doing so]. Moreover, the Lord saith to them in Deuteronomy, “And I will establish my ordinances among this people.”[139] Is there then not a command of God [that] they should not eat [these things]? There is, but Moses spoke with a spiritual reference.[140] For this reason he named the swine, as much as to say, “Thou shalt not join thyself to men who resemble swine.” For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And [in like manner] the swine, when it has eaten, does not recognize its master; but when hungry it cries out, and on receiving food is quiet again. “Neither shalt thou eat,” says he “the eagle, nor the hawk, nor the kite, nor the raven.” “Thou shalt not join thyself,” he means, “to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others.”[141] So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests [to all] by their wickedness. “And thou shalt not eat,” he says, “the lamprey, or the polypus, or the cuttlefish.” He means, “Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned[142] to death.” In like manner as those fishes, above accursed, float in the deep, not swimming [on the surface] like the rest, but make their abode in the mud which lies at the bottom. Moreover, “Thou shall not,” he says, “eat the hare.” Wherefore? “Thou shall not be a corrupter of boys, nor like unto such.”[143] Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many[144] it has. Moreover, “Thou shall not eat the hyena.” He means, “Thou shall not be an adulterer, nor a corrupter, nor be like to them that are such.” Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female.

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[138] Cod. Sin. has “portion,” corrected, however, as above. See Lev. xi. and Deut. xiv.

[139] Deut. iv. 1.

[140] Literally, “in spirit.”

[141] Cod. Sin. inserts, “and gaze about for some way of escape on account of their greediness, even as these birds alone do not procure food for themselves (by labour), but sitting idle, seek to devour the flesh of others.” The text as above seems preferable: Hilgenfeld, however, follows the Greek.

[142] Cod. Sin. has, “condemned already.”

[143] Dressel has a note upon this passage, in which he refers the words we have rendered, “corrupters of boys,” to those who by their dissolute lives waste their fortunes, and so entail destruction on their children; but this does not appear satisfactory. Comp. Clem. Alex. *Pædag.* ii. 10.

[144] We have left τρύπας untranslated. [Cavities, i.e., of conception].

Moreover, he has rightly detested the weasel. For he means, “Thou shalt not be like to those whom we hear of as committing wickedness with the mouth,[145] on account of their uncleanness; nor shall thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth.” Moses then issued[146] three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of [literal] meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: “Blessed is the man who hath not walked in the counsel of the ungodly,”[147] even as the fishes [referred to] go in darkness to the depths [of the sea]; “and hath not stood in the way of sinners,” even as those who profess to fear the Lord, but go astray like swine; “and hath not sat in the seat of scorners,”[148] even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual[149] knowledge. But Moses says still further, “Ye shall eat every animal that is cloven-footed and ruminant.” What does he mean? [The ruminant animal denotes him] who, on receiving food, recognizes Him that nourishes him, and being satisfied by Him,[150] is visibly made glad. Well spake [Moses], having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgments of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate[151] 144 upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this world, yet looks forward to the holy state[152] [to come]. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments,[153] explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.

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[145] Cod. Sin. has, “with the body through uncleanness,” and so again in the last clause.

[146] Cod. Sin. inserts, “having received.”

[147] Ps. i. 1.

[148] Literally, “of the pestilent.”

[149] Cod. Sin. reads, “perfectly,” instead of “perfect,” as do most mss.; but, according to Dressel, we should read, “have a perfect knowledge concerning the food.” Hilgenfeld follows the Greek.

[150] Or, “resting upon Him.”

[151] Cod. Sin. here has the singular, “one who ruminates.”

[152] Literally, “holy age.”

[153] Cod. Sin. inserts again, “rightly.”

Chapter XI.—Baptism and the cross prefigured in the Old Testament.

Let us further inquire whether the Lord took any care to foreshadow the water [of baptism] and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they should not receive that baptism which leads to the remission of sins, but should procure[154] another for themselves. The prophet therefore declares, “Be astonished, O heaven, and let the earth tremble[155] at this, because this people hath committed two great evils: they have forsaken Me, a living fountain, and have hewn out for themselves broken cisterns.[156] Is my holy hill Zion a desolate rock? For ye shall be as the fledglings of a bird, which fly away when the nest is removed.”[157] And again saith the prophet, “I will go before thee and make level the mountains, and will break the brazen gates, and bruise in pieces the iron bars; and I will give thee the secret,[158] hidden, invisible treasures, that they may know that I am the Lord God.”[159] And “He shall dwell in a lofty cave of the strong rock.”[160] Furthermore, what saith He in reference to the Son? “His water is sure;[161] ye shall see the King in His glory, and your soul shall meditate on the fear of the Lord.”[162] And again He saith in another prophet, “The man who doeth these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season; and his leaf shall not fade, and all that he doeth shall prosper. Not so are the ungodly, not so, but even as chaff, which the wind sweeps away from the face of the earth. Therefore the ungodly shall not stand in judgment, nor sinners in the counsel of the just; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.”[163] Mark how He has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says He, they shall receive their reward in due time: then He declares, I will recompense them. But now He saith,[164] “Their leaves shall not fade.” This meaneth, that every word which proceedeth out of your mouth in faith and love shall tend to bring conversion and hope to many. Again, another prophet saith, “And the land of Jacob shall be extolled above every land.”[165] This meaneth the vessel of His

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[154] Literally, “should build.”

[155] Cod. Sin. has, “confine still more,” corrected to “tremble still more.”

[156] Cod. Sin. has, “have dug a pit of death.” See Jer. ii. 12, 13.

[157] Comp. Isa. xvi. 1, 2.

[158] Literally, “dark.” Cod. Sin. has, “of darkness.”

[159] Isa. xlv. 2, 3.

[160] Isa. xxxiii. 16. Cod. Sin. has, “thou shalt dwell.”

[161] Cod. Sin. entirely omits the question given above, and joins “the water is sure” to the former sentence.

[162] Isa. xxxiii. 16–18.

[163] Ps. i. 3–6.

[164] Cod. Sin. has, “what meaneth?”

[165] Zeph. iii. 19.

Spirit, which He shall glorify. Further, what says He? “And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever.”[166] This meaneth,[167] that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear [of God] and trust in Jesus in our spirit. “And whosoever shall eat of these shall live for ever,” This meaneth: Whosoever, He declares, shall hear thee speaking, and believe, shall live for ever.

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[166] Ezek. xlvii. 12.

[167] Omitted in Cod. Sin.

Chapter XII.—The cross of Christ frequently announced in the Old Testament.

In like manner He points to the cross of Christ in another prophet, who saith,[168] "And when shall these things be accomplished? And the Lord saith, When a tree shall be bent down, and again arise, and when blood shall flow out of wood."[169] Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this[170] in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross,[171] and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome for ever. Moses therefore placed one weapon above another in the midst of the hill,[172] and standing upon it, so as to be higher than all the people, he stretched forth his hands,[173] and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. 145 For what reason? That they might know that they could not be saved unless they put their trust in Him.[174] And in another prophet He declares, "All day long I have stretched forth My hands to an unbelieving people, and one that gainsays My righteous way."[175] And again Moses makes a type of Jesus, [signifying] that it was necessary for Him to suffer, [and also] that He would be the author of life[176] [to others], whom they believed to have destroyed on the cross[177] when Israel was falling. For since transgression was committed by Eve through means of the serpent, [the Lord] brought it to pass that every [kind of] serpents bit them, and they died,[178] that He might convince them, that on account of their transgression they were given over to the straits of death. Moreover Moses, when he commanded, "Ye shall not have any graven or molten [image] for your God,"[179] did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam,[180] and by proclamation assembles the people. When, therefore, they were come together, they besought Moses that he would offer sacrifice[181] in their behalf, and pray for their recovery. And Moses spake unto them, saying, "When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored."[182] And they did so. Thou hast in this also [an indication of] the glory of Jesus; for in Him and to Him are all things.[183] What, again, says Moses to Jesus (Joshua) the son of Nave, when he gave him[184] this name, as being a prophet, with this view only, that all the people might hear that the Father would reveal all things concerning His Son Jesus to the son[185] of Nave? This name then being given him when he sent him to spy out the land, he said, "Take a book into thy hands, and write what the Lord declares, that the Son of God will in the last days cut off from the roots all the house of Amalek."[186] Behold again: Jesus who was manifested, both by type and in the flesh,[187] is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son[188] of David, fearing and understanding the error of the wicked, he saith, "The Lord said unto my Lord, Sit at My right hand, until I make Thine enemies Thy footstool."[189] And again, thus saith Isaiah, "The Lord said to Christ,[190] my Lord, whose right hand I have holden,[191] that the nations should yield obedience before Him; and I will break in pieces the strength of kings."[192] Behold how David calleth Him Lord and the Son of God.

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[168] Cod. Sin. refers this to *God*, and not to the prophet.

[169] From some unknown apocryphal book. Hilgenfeld compares Hab. ii. 11.

[170] Cod. Sin. reads, "He speaks to Moses."

[171] Cod. Sin. omits "and."

[172] Cod. Sin. reads πυγμῆς, which must here be translated "heap" or "mass." According to Hilgenfeld, however, πυγμή is here equivalent to πυγμαχία, "a fight." The meaning would then be, that "Moses piled weapon upon weapon in the midst of the *battle*," instead of "hill" (πήγης), as above.

[173] Thus standing in the form of a cross.

[174] Or, as some read, "in the cross."

[175] Isa. lxv. 2.

[176] Cod. Sin. has, "and He shall make him alive."

[177] Literally, "the sign."

[178] Comp. Num. xxi. 6–9; John iii. 14–18.

[179] Deut. xxvii. 15. Cod. Sin. reads, "molten or graven."

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[180] Instead of ἐν δοκῷ, "on a beam," Cod. Sin. with other mss. has ἐνδόξως, "manifestly," which is adopted by Hilgenfeld.

[181] Cod. Sin. simply reads, "offer supplication."

[182] Num. xxi. 9.

[183] Comp. Col. i. 16.

[184] Cod. Sin. has the imperative, "Put on him;" but it is connected as above.

[185] Cod. Sin. closes the sentence with *Jesus*, and inserts, "Moses said therefore to Jesus."

[186] Ex. xvii. 14.

[187] Comp. 1 Tim. iii. 16.

[188] That is, merely human: a reference is supposed to the Ebionites.

[189] Ps. cx. 1; Matt. xxii. 43–45.

[190] Cod. Sin. corrects "to Cyrus," as LXX.

[191] Cod. Sin. has, "he has taken hold."

[192] Isa. xlv. 1.

Chapter XIII.—Christians, and not Jews, the heirs of the covenant.

But let us see if this people[193] is the heir, or the former, and if the covenant belongs to us or to them. Hear ye now what the Scripture saith concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived.[194] Furthermore also, Rebecca went forth to inquire of the Lord; and the Lord said to her, "Two nations are in thy womb, and two peoples in thy belly; and the one people shall surpass the other, and the elder shall serve the younger."[195] You ought to understand who was Isaac, who Rebecca, and concerning what persons He declared that this people should be greater than that. And in another prophecy Jacob speaks more clearly to his son Joseph, saying, "Behold, the Lord hath not deprived me of thy presence; bring thy sons to me, that I may bless them."[196] And he brought Manasseh and Ephraim, desiring that Manasseh[197] should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards. And what says [the Scripture]? And Jacob changed the direction of his hands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, "Transfer thy right hand to the head of Manasseh,[198] for he is my first-born son."[199] And Jacob said, "I know it, my son, I know it; but the elder shall serve the younger: yet he also shall be blessed."[200] Ye see on whom he laid[201] [his hands], that this people should be first, and heir of the covenant. If then, still further, the same thing was intimated through Abraham, we reach the perfection of our knowledge. What, then, says He to Abraham? "Because thou hast believed,[202] it is imputed to thee for righteousness: behold, I have made thee the father of those nations who believe in the Lord while in [a state of] uncircumcision."[203] 140

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[193] That is, "Christians."

[194] Gen. xxv. 21.

[195] Gen. xxv. 23.

[196] Gen. xlviii. 11, 9.

[197] Cod. Sin. reads each time "Ephraim," by a manifest mistake, instead of Manasseh.

[198] Cod. Sin. reads each time "Ephraim," by a manifest mistake, instead of Manasseh.

[199] Gen. xlviii. 18.

[200] Gen. xlviii. 19.

[201] Or, "of whom he willed."

[202] Cod. Sin. has, "when alone believing," and is followed by Hilgenfeld to this effect: "What, then, says He to Abraham, when, alone believing, he was placed in righteousness? Behold," etc.

[203] Gen. xv. 6, Gen. xvii. 5; comp. Rom. iv. 3.

Chapter XIV.—The Lord hath given us the testament which Moses received and broke.

Yes [it is even so]; but let us inquire if the Lord has really given that testament which He swore to the fathers that He would give[204] to the people. He did give it; but they were not worthy to receive it, on account of their sins. For the prophet declares, "And Moses was fasting forty days and forty nights on Mount Sinai, that he might receive the testament of the Lord for the people."[205] And he received from the Lord[206] two tables, written in the spirit by the finger of the hand of the Lord. And Moses having received them, carried them down to give to the people. And the Lord said to Moses, "Moses, Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt."[207] And Moses understood that they had again[208] made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy. Learn now how *we* have received it. Moses, as a servant,[209] received it; but the Lord himself, having suffered in our behalf, hath given it to us, that we should be the people of inheritance. But He was manifested, in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him,[210] might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us. For it is written how the Father, about to redeem[211] us from darkness, commanded Him to prepare[212] a holy people for Himself. The prophet therefore declares, "I, the Lord Thy God, have called Thee in righteousness, and will hold Thy hand, and will strengthen Thee; and I have given Thee for a covenant to the people, for a light to the nations, to open the eyes of the blind, and to bring forth from fetters them that are bound, and those that sit in darkness out of the prison-house."[213] Ye perceive,[214] then, whence we have been redeemed.

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[204] Cod. Sin. absurdly repeats "to give."

[205] Ex. xxiv. 18.

[206] Ex. xxxi. 18.

[207] Ex. xxxii. 7; Deut. ix. 12.

[208] Cod. Sin. reads, "for themselves."

[209] Comp. Heb. iii. 5.

[210] Cod. Sin. and other mss. read, "through Him who inherited."

[211] Cod. Sin. refers this to Christ.

[212] Cod. Sin. reads, "be prepared." Hilgenfeld follows Cod. Sin. so far, and reads, "For it is written how the Father commanded Him who was to redeem us from darkness (αὐτῷ—λυτρωσάμενος) to prepare a holy people for Himself."

[213] Isa. xlii. 6, 7.

[214] Cod. Sin. has, "we know."

And again, the prophet says, “Behold, I have appointed Thee as a light to the nations, that Thou mightest be for salvation even to the ends of the earth, saith the Lord God that redeemeth thee.”[215] And again, the prophet saith, “The Spirit of the Lord is upon me; because He hath anointed me to preach the Gospel to the humble: He hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind; to announce the acceptable year of the Lord, and the day of recompense; to comfort all that mourn.”[216]

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[215] Isa. xlix. 6. The text of Cod. Sin., and of the other mss., is here in great confusion: we have followed that given by Hefele.

[216] Isa. lxi. 1, 2.

Chapter XV.—The false and the true Sabbath.

Further,[217] also, it is written concerning the Sabbath in the Decalogue which [the Lord] spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart."[218] And He says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them."[219] The Sabbath is mentioned at the beginning of the creation [thus]: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it."[220] Attend, my children, to the meaning of this expression, "He finished in six days." This implieth that the Lord will finish all things in six thousand years, for a day is[221] with Him a thousand years. And He Himself testifieth,[222] saying, "Behold, to-day[223] will be as a thousand years."[224] Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming [again], shall destroy the time of the wicked man,[225] and judge the ungodly, and change the sun, and the moon,[226] and the stars, then shall He truly rest on the seventh day. Moreover, He says, "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things,[227] we are deceived.[228] Behold, therefore:[229] certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made 147 new by the Lord, shall be able to work righteousness.[230] Then we shall be able to sanctify it, having been first sanctified ourselves.[231] Further, He says to them, “Your new moons and your Sabbaths I cannot endure.”[232] Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made, [namely this,] when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead.[233] And[234] when He had manifested Himself, He ascended into the heavens.

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[217] Cod. Sin. reads "because," but this is corrected to "moreover."

[218] Ex. xx. 8; Deut. v. 12.

[219] Jer. xvii. 24, 25.

[220] Gen. ii. 2. The Hebrew text is here followed, the Septuagint reading "sixth" instead of "seventh."

[221] Cod. Sin. reads "signifies."

[222] Cod. Sin. adds, "to me."

[223] Cod. Sin. reads, "The day of the Lord shall be as a thousand years."

[224] Ps. xc. 4; 2 Pet. iii. 8.

[225] Cod. Sin. seems properly to omit "of the wicked man."

[226] Cod. Sin. places *stars* before *moon*.

[227] Cod. Sin. reads "again," but is corrected as above.

[228] The meaning is, "If the Sabbaths of the Jews were the true Sabbath, we should have been deceived by God, who demands pure hands and a pure heart."—Hefele.

[229] Cod. Sin. has, "But if not." Hilgenfeld's text of this confused passage reads as follows: "Who then can sanctify the day which God has sanctified, except the man who is of a pure heart? We are deceived (or mistaken) in all things. Behold, therefore," etc.

[230] Cod. Sin. reads, "resting aright, we shall sanctify it, having been justified, and received the promise, iniquity no longer existing, but all things having been made new by the Lord."

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[231] Cod. Sin. reads, “Shall we not then?”

[232] Isa. i. 13.

[233] “Barnabas here bears testimony to the observance of the Lord’s Day in early times.”—Hefele.

[234] We here follow the punctuation of Dressel: Hefele places only a comma between the clauses, and inclines to think that the writer implies that the ascension of Christ took place on the first day of the week.

Chapter XVI.—The spiritual temple of God.

Moreover, I will also tell you concerning the temple, how the wretched [Jews], wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him in the temple.[235] But learn how the Lord speaks, when abolishing it: "Who hath meted out heaven with a span, and the earth with his palm? Have not I?"[236] "Thus saith the Lord, Heaven is My throne, and the earth My footstool: what kind of house will ye build to Me, or what is the place of My rest?"[237] Ye perceive that their hope is vain. Moreover, He again says, "Behold, they who have cast down this temple, even they shall build it up again."[238] It has so happened.[239] For through their going to war, it was destroyed by their enemies; and now they, as the servants of their enemies, shall rebuild it. Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture saith, "And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction."[240] And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is—where He himself declared He would make and finish it. For it is written, "And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord."[241] I find, therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to [the will of] God. But it shall be built, observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn [as follows]. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in our habitation God truly dwells in us. How? His word of faith; His calling[242] of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple.[243] He then, who wishes to be saved, looks not to man,[244] but to Him who dwelleth in him, and speaketh in him, amazed at never having either heard him utter such words with his mouth, nor himself having ever desired to hear them.[245] This is the spiritual temple built for the Lord.

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[235] That is, "they worshipped the temple instead of Him."

[236] Isa. xl. 12.

[237] Isa. lxvi. 1.

[238] Comp. Isa. xlix. 17 (Sept.).

[239] Cod. Sin. omits this.

[240] Comp. Isa. v., Jer. xxv.; but the words do not occur in Scripture.

[241] Dan. ix. 24–27; Hag. ii. 10.

[242] Cod. Sin. reads, "the calling."

[243] Cod. Sin. gives the clauses of this sentence separately, each occupying a line.

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[244] That is, the man who is engaged in preaching the Gospel.

[245] Such is the punctuation adopted by Hefele, Dressel, and Hilgenfeld.

Chapter XVII.—Conclusion of the first part of the epistle.

As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none[246] of those things at present [demanding consideration], which bear upon your salvation. For if I should write to you about things future,[247] ye would not understand, because such knowledge is hid in parables. These things then are so.

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[246] Cod. Sin. reads, “my soul hopes that it has not omitted anything.”

[247] Cod. Sin., “about things present or future.” Hilgenfeld’s text of this passage is as follows: “My mind and soul hopes that, according to my desire, I have omitted none of the things that pertain to salvation. For if I should write to you about things present or future,” etc. Hefele gives the text as above, and understands the meaning to be, “points bearing on the *present* argument.”

Chapter XVIII.—Second part of the epistle. The two ways.

But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels[248] of Satan. And He indeed (i.e., God) is Lord for ever and ever, but he (i.e., Satan) is prince of the time[249] of iniquity. 148

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[248] Comp. 2 Cor. xii. 7.

[249] Cod. Sin. reads, “of the present time of iniquity.”

Chapter XIX.—The way of light.

The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. Thou shalt love Him that created thee:[250] thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death. Thou shalt hate doing what is unpleasing to God: thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but shalt be of a lowly mind.[251] Thou shalt not take glory to thyself. Thou shalt not take evil counsel against thy neighbour. Thou shalt not allow over-boldness to enter into thy soul.[252] Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity.[253] Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt be peaceable. Thou shalt tremble at the words which thou hearest.[254] Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind[255] as to whether a thing shall be or not. Thou shalt not take the name[256] of the Lord in vain. Thou shalt love thy neighbour more than thine own soul.[257] Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord.[258] Thou shalt not covet what is thy neighbour's, nor shalt thou be avaricious. Thou shalt not be joined in soul with the haughty, but thou shalt be reckoned with the righteous and lowly. Receive thou as good things the trials[259] which come upon thee.[260] Thou shalt not be of double mind or of double tongue,[261] for a double tongue is a snare of death. Thou shalt be subject[262] to the Lord, and to [other] masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to thy maidservant or thy man-servant, who trust in the same [God[263]], lest thou shouldst not[264] reverence that God who is above both; for He came to call men not according to their outward appearance,[265] but according as the Spirit had prepared them.[266] Thou shalt communicate in all things with thy neighbour; thou shalt not call[267] things thine own; for if ye are partakers in common of things which are incorruptible,[268] how much more [should you be] of those things which are corruptible![269] Thou shalt not be hasty with thy tongue, for the mouth is a snare of death. As far as possible, thou shalt be pure in thy soul. Do not be ready to stretch forth thy hands to take, whilst thou contractest them to give. Thou shalt love, as the apple of thine eye, every one that speaketh to thee the word of the Lord. Thou shalt remember the day of judgment, night and day. Thou shalt seek out every day the faces of the saints,[270] either by word examining them, and going to exhort them, and meditating how to save a soul by the word,[271] or by thy hands thou shalt labour for the redemption of thy sins. Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee,"[272] and thou shalt know who is the good Recompenser of the reward. Thou shalt preserve what thou hast received [in charge], neither adding to it nor taking from it. To the last thou shalt hate the wicked[273] [one].[274] Thou shalt judge righteously. Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.[275]

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[250] Cod. Sin. inserts, "Thou shalt fear Him that formed thee."

[251] Cod. Sin. adds, "in all things."

[252] Literally, "shalt not give insolence to thy soul."

[253] "That is, while proclaiming the Gospel, thou shalt not in any way be of corrupt morals."—Hefele.

[254] Isa. lxvi. 2. All the preceding clauses are given in Cod. Sin. in distinct lines.

[255] Comp. Jas. i. 8.

[256] Cod. Sin. has "thy name," but this is corrected as above.

[257] Cod. Sin. corrects to, "as thine own soul."

[258] Cod. Sin. has, "of God."

[259] "Difficulties," or "troubles."

[260] Cod. Sin. adds, "knowing that without God nothing happens."

[261] Cod. Sin. has, "talkative," and omits the following clause.

[262] Cod. Sin. has, "Thou shalt be subject (ὑποταγήσῃ— untouched by the corrector) to masters as a type of God."

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[263] Inserted in Cod. Sin.

[264] Cod. Sin. has, "they should not."

[265] Comp. Eph. vi. 9.

[266] Comp. Rom. viii. 29, 30.

[267] Cod. Sin. has, "and not call."

[268] Cod. Sin. has, "in that which is incorruptible."

[269] Cod. Sin. has, "in things that are subject to death," but is corrected as above.

[270] Or, "the persons of the saints." Cod. Sin. omits this clause, but it is added by the corrector.

[271] The text is here confused in all the editions; we have followed that of Dressel. Cod. Sin. is defective. Hilgenfeld's text reads, "Thou shalt seek out every day the faces of the saints, either labouring by word and going to exhort them, and meditating to save a soul by the word, or by thy hands thou shalt labour for the redemption of thy sins"—almost identical with that given above.

[272] Cod. Sin. omits this quotation from Matt. v. 42 or Luke vi. 30, but it is added by a corrector.

[273] Cod. Sin. has, "hate evil."

[274] Cod. Sin. inserts "and."

[275] Cod. Sin. omits this clause: it is inserted by a corrector.

Chapter XX.—The way of darkness.

But the way of darkness[276] is crooked, and full of cursing; for it is the way of eternal[277] death with punishment, in which way are the things that destroy the soul, viz., idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression,[278] deceit, malice, self-sufficiency, poisoning, magic, avarice,[279] want of the fear of God. [In this way, too,] are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgment to the widow and orphan, those who watch not to the fear of God, [but incline] to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.

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[276] Literally, “of the Black One.”

[277] Cod. Sin. joins “eternal” with *way*, instead of *death*.

[278] Cod. Sin. reads “transgressions.”

[279] Cod. Sin. omits “magic, avarice.”

Chapter XXI.—Conclusion.

It is well, therefore,[280] that he who has learned the judgments of the Lord, as many as have been written, should walk in them. For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things[281] shall be destroyed with his works. On this account there will be a resurrection,[282] on this account a retribution. I beseech you who are superiors, if you will receive any counsel of my good-will, have among yourselves those to whom you may show kindness: do not forsake them. For the day is at hand on which all things shall perish with the evil [one]. The Lord is near, and His reward. Again, and yet again, I beseech you: be good lawgivers[283] to one another; continue faithful counsellors of one another; take away from among you all hypocrisy. And may God, who ruleth over all the world, give to you wisdom, intelligence, understanding, knowledge of His judgments,[284] with patience. And be ye[285] taught of God, inquiring diligently what the Lord asks from you; and do it that ye maybe safe in the day of judgment.[286] And if you have any remembrance of what is good, be mindful of me, meditating on these things, in order that both my desire and watchfulness may result in some good. I beseech you, entreating this as a favour. While yet you are in this fair vessel,[287] do not fail in any one of those things,[288] but unceasingly seek after them, and fulfil every commandment; for these things are worthy.[289] Wherefore I have been the more earnest to write to you, as my ability served,[290] that I might cheer you. Farewell, ye children of love and peace. The Lord of glory and of all grace be with your spirit. Amen.[291]

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[280] Cod. Sin. omits "therefore."

[281] The things condemned in the previous chapter.

[282] Cod. Sin. has "resurrections," but is corrected as above.

[283] Cod. Sin. has, "lawgivers of good things."

[284] Cod. Sin. omits the preposition.

[285] Cod. Sin. omits this.

[286] Cod. Sin. reads, "that ye may be found in the day of judgment," which Hilgenfeld adopts.

[287] Literally, "While yet the good vessel is with you," i.e., as long as you are in the body.

[288] Cod. Sin. reads, "fail not in any one of yourselves," which is adopted by Hilgenfeld.

[289] Corrected in Cod. Sin. to, "it is worthy."

[290] Cod. Sin. omits this clause, but it is inserted by the corrector.

[291] Cod. Sin. omits "Amen," and adds at the close, "Epistle of Barnabas."

Papias

Introductory Note to the Fragments of Papias

[a.d. 70–155.] It seems unjust to the holy man of whose comparatively large contributions to early Christian literature such mere relics have been preserved, to set them forth in these 15 versions, unaccompanied by the copious annotations of Dr. Routh. If even such crumbs from his table are not by any means without a practical value, with reference to the Canon and other matters, we may well credit the testimony (though disputed) of Eusebius, that he was a learned man, and well versed in the Holy Scripture.[1] All who name poor Papias are sure to do so with the apologetic qualification of that historian, that he was of slender capacity. Nobody who attributes to him the millenarian fancies, of which he was but a narrator, as if these were the characteristics rather than the blemishes of his works, can fail to accept this estimate of our author. But more may be said when we come to the great name of Irenæus, who seems to make himself responsible for them.[2]

Papias has the credit of association with Polycarp, in the friendship of St. John himself, and of "others who had seen the Lord." He is said to have been bishop of Hierapolis, in Phrygia, and to have died about the same time that Polycarp suffered; but even this is questioned. So little do we know of one whose lost books, could they be recovered, might reverse the received judgment, and establish his claim to the disputed tribute which makes him, like Apollos, "an eloquent man, and mighty in the Scriptures."

The following is the original Introductory Notice:—

The principal information in regard to Papias is given in the extracts made among the fragments from the works of Irenæus and Eusebius. He was bishop of the Church in Hierapolis, a city of Phrygia, in the first half of the second century. Later writers affirm that he suffered martyrdom about a.d. 163; some saying that Rome, others that Pergamus, was the scene of his death. He was a hearer of the Apostle John, and was on terms of intimate intercourse with many who had known the Lord and His apostles. From these he gathered the floating traditions in regard to the sayings of our Lord, and wove them into a production divided into five books. This work does not seem to have been confined to an exposition of the sayings of Christ, but to have contained much historical information.

Eusebius[3] speaks of Papias as a man most learned in all things, and well acquainted with the Scriptures. In another passage[4] he describes him as of small capacity. The fragments of 15 Papias are translated from the text given in Routh's *Reliquiæ Sacræ*, vol. i.[5]

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[1] See Lardner, ii. p. 119.

[2] *Against Heresies*, book v. chap. xxxiii. See the prudent note of Canon Robertson (*History of the Christ. Church*, vol. i. p. 116).

[3] *Hist. Eccl.*, iii. 39.

[4] *Ibid.*

[5] [Where the fragments with learned annotations and elucidations fill forty-four pages.]

Fragments of Papias

I. From the exposition of the oracles of the Lord.[6]

[The writings of Papias in common circulation are five in number, and these are called an Exposition of the Oracles of the Lord. Irenæus makes mention of these as the only works written by him, in the following words: “Now testimony is borne to these things in writing by Papias, an ancient man, who was a hearer of John, and a friend of Polycarp, in the fourth of his books; for five books were composed by him.” Thus wrote Irenæus. Moreover, Papias himself, in the introduction to his books, makes it manifest that he was not himself a hearer and eye-witness of the holy apostles; but he tells us that he received the truths of our religion[7] from those who were acquainted with them [the apostles] in the following words:]

But I shall not be unwilling to put down, along with my interpretations,[8] whatsoever instructions I received with care at any time from the elders, and stored up with care in my memory, assuring you at the same time of their truth. For I did not, like the multitude, take pleasure in those who spoke much, but in those who taught the truth; nor in those who related strange commandments,[9] but in those who rehearsed the commandments given by the Lord to faith,[10] and proceeding from truth itself. If, then, any one who had attended on the elders came, I asked minutely after their sayings,—what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord’s disciples: which things[11] Aristion and the presbyter John, the disciples of the Lord, say. For I imagined that what was to be got from books was not so profitable to me as what came from the living and abiding voice.

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[6] This fragment is found in Eusebius, *Hist. Eccl.* iii. 39.

[7] Literally, “the things of faith.”

[8] Papias states that he will give an exact account of what the elders said; and that, in addition to this, he will accompany this account with an explanation of the meaning and import of the statements.

[9] Literally, “commandments belonging to others,” and therefore strange and novel to the followers of Christ.

[10] *Given to faith* has been variously understood. Either not stated in direct language, but like parables given in figures, so that only the faithful could understand; or entrusted to faith, that is, to those who were possessed of faith, the faithful.

[11] *Which things*: this is usually translated, “what Aristion and John say;” and the translation is admissible. But the words more naturally mean, that John and Aristion, even at the time of his writing, were telling him some of the sayings of the Lord.

II.[12]

[The early Christians] *called those who practised a godly guilelessness,*[13] *children*, [as is stated by Papias in the first book of the Lord’s Expositions, and by Clemens Alexandrinus in his *Pædagogue*.]

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[12] This fragment is found in the *Scholia* of Maximus on the works of Dionysius the Areopagite.

[13] Literally, “a guilelessness according to God.”

III.[14]

Judas walked about in this world a sad[15] example of impiety; for his body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out.[16]

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[14] This fragment is found in Œcumenius.

[15] Literally, "great."

[16] Literally, "were emptied out." Theophylact, after quoting this passage, adds other particulars, as if they were derived from Papias. [But see Routh, i. pp. 26, 27.] He says that Judas's eyes were so swollen that they could not be seen, even by the optical instruments of physicians; and that the rest of his body was covered with runnings and worms. He further states, that he died in a solitary spot, which was left desolate until his time; and no one could pass the place without stopping up his nose with his hands.

IV.[17]

As the elders who saw John the disciple of the Lord remembered that they had heard from him how the Lord taught in regard to those times, and said]: “The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five-and-twenty metretes of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, ‘I am a better cluster, take me; bless the Lord through me.’ In like manner, [He said] that a grain of wheat would produce ten thousand ears, and that every ear would have ten thousand grains, and every grain would yield ten pounds of clear, pure, fine flour; and that apples, and seeds, and grass would produce in similar proportions; and that all animals, feeding then only on the productions of the earth, would become 154 peaceable and harmonious, and be in perfect subjection to man.”[18] [Testimony is borne to these things in writing by Papias, an ancient man, who was a hearer of John and a friend of Polycarp, in the fourth of his books; for five books were composed by him. And he added, saying, “Now these things are credible to believers. And Judas the traitor,” says he, “not believing, and asking, ‘How shall such growths be accomplished by the Lord?’ the Lord said, ‘They shall see who shall come to them.’ These, then, are the times mentioned by the prophet Isaiah: ‘And the wolf shall lie down with the lamb,’ etc. (Isa. xi. 6 ff.).”]

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[17] From Irenæus, *Hær.*, v. 32. [Hearsay at second-hand, and handed about among many, amounts to nothing as evidence. Note the reports of sermons, also, as they appear in our daily Journals. Whose reputation can survive if such be credited?]

[18] [See Grabe, *apud* Routh, 1. 29.]

V.[19]

As the presbyters say, then[20] those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of Paradise, and others shall possess the splendour of the city;[21] for everywhere the Saviour will be seen, according as they shall be worthy who see Him. But that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold; for the first will be taken up into the heavens, the second class will dwell in Paradise, and the last will inhabit the city; and that on this account the Lord said, "In my Father's house are many mansions:"[22] for all things belong to God, who supplies all with a suitable dwelling-place, even as His word says, that a share is given to all by the Father,[23] according as each one is or shall be worthy. And this is the couch[24] in which they shall recline who feast, being invited to the wedding. The presbyters, the disciples of the apostles, say that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; and that, moreover, they ascend through the Spirit to the Son, and through the Son to the Father; and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, "For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."[25] For in the times of the kingdom the just man who is on the earth shall forget to die. "But when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."[26]

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[19] This fragment is found in Irenæus, *Hær.*, v. 36; but it is a mere guess that the saying of the presbyters is taken from the work of Papias.

[20] In the future state.

[21] The new Jerusalem on earth.

[22] John xiv. 2.

[23] Commentators suppose that the reference here is to Matt. xx. 23.

[24] Matt. xxii. 10.

[25] 1 Cor. xv. 25, 26.

[26] 1 Cor. xv. 27, 28.

VI.[27]

[Papias, who is now mentioned by us, affirms that he received the sayings of the apostles from those who accompanied them, and he moreover asserts that he heard in person Aristion and the presbyter John.[28] Accordingly he mentions them frequently by name, and in his writings gives their traditions. Our notice of these circumstances may not be without its use. It may also be worth while to add to the statements of Papias already given, other passages of his in which he relates some miraculous deeds, stating that he acquired the knowledge of them from tradition. The residence of the Apostle Philip with his daughters in Hierapolis has been mentioned above. We must now point out how Papias, who lived at the same time, relates that he had received a wonderful narrative from the daughters of Philip. For he relates that a dead man was raised to life in his day.[29] He also mentions another miracle relating to Justus, surnamed Barsabas, how he swallowed a deadly poison, and received no harm, on account of the grace of the Lord. The same person, moreover, has set down other things as coming to him from unwritten tradition, amongst these some strange parables and instructions of the Saviour, and some other things of a more fabulous nature.[30] Amongst these he says that there will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on this earth. He moreover hands down, in his own writing, other narratives given by the previously mentioned Aristion of the Lord's sayings, and the traditions of the presbyter John. For information on these points, we can merely refer our readers to the books themselves; but now, to the extracts already made, we shall add, as being a matter of primary importance, a tradition regarding Mark who wrote the Gospel, which he [Papias] has given in the following words]: And the presbyter said this. Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but 155 with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements. [This is what is related by Papias regarding Mark; but with regard to Matthew he has made the following statements]: Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could. [The same person uses proofs from the First Epistle of John, and from the Epistle of Peter in like manner. And he also gives another story of a woman[31] who was accused of many sins before the Lord, which is to be found in the Gospel according to the Hebrews.]

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[27] From Eusebius, *Hist. Eccl.*, iii. 39.

[28] [A certain presbyter, of whom see *Apost. Constitutions*, vii. 46, where he is said to have been ordained by St. John, the Evangelist.]

[29] "In his day" may mean "in the days of Papias," or "in the days of Philip." As the narrative came from the daughters of Philip, it is more likely that Philip's days are meant.

[30] [Again, note the reduplicated hearsay. Not even Irenæus, much less Eusebius, should be accepted, otherwise than as retailing vague reports.]

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[31] Rufinus supposes this story to be the same as that now found in the *textus receptus* of Gospel of John viii. 1–11,—the woman taken in adultery.

VII.[32]

Papias thus speaks, word for word: To some of them [angels] He gave dominion over the arrangement of the world, and He commissioned them to exercise their dominion well. *And he says, immediately after this:* but it happened that their arrangement came to nothing.[33]

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[32] This extract is made from Andreas Cæsariensis, [Bishop of Cæsarea in Cappodocia, *circiter*, A.D. 500].

[33] That is, that government of the world's affairs was a failure. An ancient writer takes τάξις to mean the arraying of the evil angels in battle against God.

VIII.[34]

With regard to the inspiration of the book (Revelation), we deem it superfluous to add another word; for the blessed Gregory Theologus and Cyril, and even men of still older date, Papias, Irenæus, Methodius, and Hippolytus, bore entirely satisfactory testimony to it.

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[34] This also is taken from Andreas Cæsariensis. [See Lardner, vol. v. 77.]

IX.[35]

Taking occasion from Papias of Hierapolis, the illustrious, a disciple of the apostle who leaned on the bosom of Christ, and Clemens, and Pantænus the priest of [the Church] of the Alexandrians, and the wise Ammonius, the ancient and first expositors, who agreed with each other, who understood the work of the six days as referring to Christ and the whole Church.

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[35] This fragment, or rather reference, is taken from Anastasius Sinaita. Routh gives, as another fragment, the repetition of the same statement by Anastasius.

X.[36]

(1.) Mary the mother of the Lord; (2.) Mary the wife of Cleophas or Alphæus, who was the mother of James the bishop and apostle, and of Simon and Thaddeus, and of one Joseph; (3.) Mary Salome, wife of Zebedee, mother of John the evangelist and James; (4.) Mary Magdalene. These four are found in the Gospel. James and Judas and Joseph were sons of an aunt (2) of the Lord's. James also and John were sons of another aunt (3) of the Lord's. Mary (2), mother of James the Less and Joseph, wife of Alphæus was the sister of Mary the mother of the Lord, whom John names of Cleophas, either from her father or from the family of the clan, or for some other reason. Mary Salome (3) is called Salome either from her husband or her village. Some affirm that she is the same as Mary of Cleophas, because she had two husbands.

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[36] This fragment was found by Grabe in a ms. of the Bodleian Library, with the inscription on the margin, "Papia." Westcott states that it forms part of a dictionary written by "a mediæval Papias. [He seems to have added the words, "Maria is called Illuminatrix, or Star of the Sea," etc, a middle-age device.] The dictionary exists in ms. both at Oxford and Cambridge."

Justin Martyr

Introductory Note to the Writings of Justin Martyr

[a.d. 110–165.] Justin was a Gentile, but born in Samaria, near Jacob's well. He must have been well educated: he had travelled extensively, and he seems to have been a person 159 enjoying at least a competence. After trying all other systems, his elevated tastes and refined perceptions made him a disciple of Socrates and Plato. So he climbed towards Christ. As he himself narrates the story of his conversion, it need not be anticipated here. What Plato was feeling after, he found in Jesus of Nazareth. The conversion of such a man marks a new era in the gospel history. The sub-apostolic age begins with the first Christian author,—the founder of theological literature. It introduced to mankind, as the mother of true philosophy, the despised teaching of those Galileans to whom their Master had said, "Ye are the light of the world."

And this is the epoch which forced this great truth upon the attention of contemplative minds. It was more than a hundred years since the angels had sung "Good-will to men;" and that song had now been heard for successive generations, breaking forth from the lips of sufferers on the cross, among lions, and amid blazing faggots. Here was a nobler Stoicism that needed interpretation. Not only choice spirits, despising the herd and boasting of a loftier intellectual sphere, were its professors; but thousands of men, women, and children, withdrawing themselves not at all from the ordinary and humble lot of the people, were inspired by it to live and die heroically and sublimely, —exhibiting a superiority to revenge and hate entirely unaccountable, praying for their enemies, and seeking to glorify their God by love to their fellow-men.

And in spite of Gallios and Neros alike, the gospel was dispelling the gross darkness. Of this, Pliny's letter to Trajan is decisive evidence. Even in Seneca we detect reflections of the daybreak. Plutarch writes as never a Gentile could have written until now. Plato is practically surpassed by him in his thoughts upon the "delays[1] of the Divine Justice." Hadrian's address to his soul, in his dying moments, is a tribute to the new ideas which had been sown in the popular mind. And now the Antonines, impelled by something in the age, came forward to reign as "philosophers." At this moment, Justin Martyr confronts them like a Daniel. The "little stone" smites the imperial image in the face, not yet "in the toes." He tells the professional philosophers on a throne how false and hollow is all wisdom that is not meant for all humanity, and that is not capable of leavening the masses. He exposes the impotency of even Socratic philosophy: he shows, in contrast, the force that works in the words of Jesus; he points out their regenerating power. It is the mission of Justin to be a star in the West, leading its Wise Men to the cradle of Bethlehem.

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[1] See Amyot's translation, and a more modern one by De Maistre (*Œuvres*, vol. ii. Paris, 1833). An edition of *The Delays* (the original, with notes by Professor Hackett) has appeared in America (Andover, *circ.*, 1842), and is praised by Tayler Lewis.

The writings of Justin are deficient in charms of style; and, for us, there is something the reverse of attractive in the forms of thought which he had learned from the philosophers.[2] 160 If Plato had left us nothing but the Timæus, a Renan would doubtless have reproached him as of feeble intellectual power. So a dancing-master might criticise the movements of an athlete, or the writhings of St. Sebastian shot with arrows. The practical wisdom of Justin using the rhetoric of his times, and discomfiting false philosophy with its own weapons, is not appreciated by the fastidious Parisian. But the manly and heroic pleadings of the man, for a despised people with whom he had boldly identified himself; the intrepidity with which he defends them before despots, whose mere caprice might punish him with death; above all, the undaunted spirit with which he exposes the shame and absurdity of their inveterate superstition and reproaches the memory of Hadrian whom Antoninus had deified, as he had deified Antinous of loathsome history,—these are characteristics which every instinct of the unvitiated soul delights to honour. Justin cannot be refuted by a sneer.

He wore his philosopher's gown after his conversion, as a token that he had attained the only true philosophy. And seeing, that, after the conflicts and tests of ages, it is the only philosophy that lasts and lives and triumphs, its discoverer deserves the homage of mankind. Of the philosophic gown we shall hear again when we come to Tertullian.[3]

The residue of Justin's history may be found in The Martyrdom and other pages soon to follow, as well as in the following Introductory Note of the able translators, Messrs. Dods and Reith:—

Justin Martyr was born in Flavia Neapolis, a city of Samaria, the modern Nablous. The date of his birth is uncertain, but may be fixed about a.d. 114. His father and grandfather were probably of Roman origin. Before his conversion to Christianity he studied in the schools of the philosophers, searching after some knowledge which should satisfy the cravings of his soul. At last he became acquainted with Christianity, being at once impressed with the extraordinary fearlessness which the Christians displayed in the presence of death, and with the grandeur, stability, and truth of the teachings of the Old Testament. From this time he acted as an evangelist, taking every opportunity to proclaim the gospel as the only safe and certain philosophy, the only way to salvation. It is probable that he travelled much. We know that he was some time in Ephesus, and he must have lived for a considerable period in Rome. Probably he settled in Rome as a Christian teacher. While he was there, the philosophers, especially the Cynics, plotted against him, and he sealed his testimony to the truth by martyrdom.

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[2] He quotes Plato's reference, e.g., to the X.; but the Orientals delighted in such conceits. Compare the Hebrew critics on the ה (in Gen. i. 4), on which see Nordheimer, *Gram.*, vol. i. p. 7, New York, 1838.

[3] It survives in the pulpits of Christendom—Greek, Latin, Anglican, Lutheran, etc.—to this day, in slightly different forms.

The principal facts of Justin's life are gathered from his own writings. There is little clue to dates. It is agreed on all hands that he lived in the reign of Antoninus Pius, and the testimony of Eusebius and most credible historians renders it nearly certain that he suffered martyrdom in the reign of Marcus Aurelius. The *Chronicon Paschale* gives as the date 165 a.d.

The writings of Justin Martyr are among the most important that have come down to us from the second century. He was not the first that wrote an Apology in behalf of the Christians, but his Apologies are the earliest extant. They are characterized by intense Christian fervour, and they give us an insight into the relations existing between heathens and Christians in those days. His other principal writing, the Dialogue with Trypho, is the first elaborate exposition of the reasons for regarding Christ as the Messiah of the Old Testament, and the first systematic attempt to exhibit the false position of the Jews in regard to Christianity.

Many of Justin's writings have perished. Those works which have come to us bearing his name have been divided into three classes.

The first class embraces those which are unquestionably genuine, viz. the two Apologies, and the Dialogue with Trypho. Some critics have urged objections against Justin's authorship of the Dialogue; but the objections are regarded now as possessing no weight. 16

The second class consists of those works which are regarded by some critics as Justin's, and by others as not his. They are: 1. An Address to the Greeks; 2. A Hortatory Address to the Greeks; 3. On the Sole Government of God; 4. An Epistle to Diognetus; 5. Fragments from a work on the Resurrection; 6. And other Fragments. Whatever difficulty there may be in settling the authorship of these treatises, there is but one opinion as to their earliness. The latest of them, in all probability, was not written later than the third century.

The third class consists of those that are unquestionably not the works of Justin. These are: 1. An Exposition of the True Faith; 2. Replies to the Orthodox; 3. Christian Questions to Gentiles; 4. Gentile Questions to Christians; 5. Epistle to Zenas and Serenus; and 6. A Refutation of certain Doctrines of Aristotle. There is no clue to the date of the two last. There can be no doubt that the others were written after the Council of Nicæa, though, immediately after the Reformation, Calvin and others appealed to the first as a genuine writing of Justin's.

There is a curious question connected with the Apologies of Justin which have come down to us. Eusebius mentions two Apologies,—one written in the reign of Antoninus Pius, the other in the reign of Marcus Aurelius. Critics have disputed much whether we have these two Apologies in those now extant. Some have maintained, that what is now called the Second Apology was the preface of the first, and that the second is lost. Others have tried to show, that the so-called Second Apology is the continuation of the first, and that the second is lost. Others have supposed that the two Apologies which we have are Justin's two Apologies, but that Eusebius was wrong in affirming that the second was addressed to Marcus Aurelius; and others maintain, that we have in our two Apologies the two Apologies mentioned by Eusebius, and that our first is his first, and our second his second.

The First Apology of Justin

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Chapter I.—Address.

To the Emperor Titus Ælius Adrianus Antoninus Pius Augustus Cæsar, and to his son Verissimus the Philosopher, and to Lucius the Philosopher, the natural son of Cæsar, and the adopted son of Pius, a lover of learning, and to the sacred Senate, with the whole People of the Romans, I, Justin, the son of Priscus and grandson of Bacchius, natives of Flavia Neapolis in Palestine, present this address and petition in behalf of those of all nations who are unjustly hated and wantonly abused, myself being one of them.

Chapter II.—Justice demanded.

Reason directs those who are truly pious and philosophical to honour and love only what is true, declining to follow traditional opinions,[4] if these be worthless. For not only does sound reason direct us to refuse the guidance of those who did or taught anything wrong, but it is incumbent on the lover of truth, by all means, and if death be threatened, even before his own life, to choose to do and say what is right. Do you, then, since ye are called pious and philosophers, guardians of justice and lovers of learning, give good heed, and hearken to my address; and if ye are indeed such, it will be manifested. For we have come, not to flatter you by this writing, nor please you by our address, but to beg that you pass judgment, after an accurate and searching investigation, not flattered by prejudice or by a desire of pleasing superstitious men, nor induced by irrational impulse or evil rumours which have long been prevalent, to give a decision which will prove to be against yourselves. For as for us, we reckon that no evil can be done us, unless we be convicted as evil-doers or be proved to be wicked men; and you, you can kill, but not hurt us.

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[4] Literally, "the opinions of the ancients."

Chapter III.—Claim of judicial investigation.

But lest any one think that this is an unreasonable and reckless utterance, we demand that the charges against the Christians be investigated, and that, if these be substantiated, they be punished as they deserve; [or rather, indeed, we ourselves will punish them.][5] But if no one can convict us of anything, true reason forbids you, for the sake of a wicked rumour, to wrong blameless men, and indeed rather yourselves, who think fit to direct affairs, not by judgment, but by passion. And every sober-minded person will declare this to be the only fair and equitable adjustment, namely, that the subjects render an unexceptional account of their own life and doctrine; and that, on the other hand, the rulers should give their decision in obedience, not to violence and tyranny, but to piety and philosophy. For thus would both rulers and ruled reap benefit. For even one of the ancients somewhere said, "Unless both rulers and ruled philosophize, it is impossible to make states blessed."[6] It is our task, therefore, to afford to all an opportunity of inspecting our life and teachings, lest, on account of those who are accustomed to be ignorant of our affairs, we should incur the penalty due to them for mental blindness;[7] and it is your business, when you hear us, to be found, as reason demands, good judges. For if, when ye have learned the truth, you do not what is just, you will be before God without excuse.

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[5] Thirlby regarded the clause in brackets as an interpolation. There is considerable variety of opinion as to the exact meaning of the words amongst those who regard them as genuine.

[6] Plat. *Rep.*, v. 18.

[7] That is to say, if the Christians refused or neglected to make their real opinions and practices known, they would share the guilt of those whom they thus kept in darkness.

Chapter IV.—Christians unjustly condemned for their mere name.

By the mere application of a name, nothing is decided, either good or evil, apart from the actions implied in the name; and indeed, so far at least as one may judge from the name we are accused of, we are most excellent people.[8] But as we do not think it just to beg to be acquitted on account of the name, if we be convicted as evil-doers, so, on the other hand, if we be found to have committed no offence, either in the matter of thus naming ourselves, or of our conduct as citizens, it is your part very earnestly to guard against incurring just 164 punishment, by unjustly punishing those who are not convicted. For from a name neither praise nor punishment could reasonably spring, unless something excellent or base in action be proved. And those among yourselves who are accused you do not punish before they are convicted; but in our case you receive the name as proof against us, and this although, so far as the name goes, you ought rather to punish our accusers. For we are accused of being Christians, and to hate what is *excellent* (Chrestian) is unjust. Again, if any of the accused deny the name, and say that he is not a Christian, you acquit him, as having no evidence against him as a wrong-doer; but if any one acknowledge that he is a Christian, you punish him on account of this acknowledgment. Justice requires that you inquire into the life both of him who confesses and of him who denies, that by his deeds it may be apparent what kind of man each is. For as some who have been taught by the Master, Christ, not to deny Him, give encouragement to others when they are put to the question, so in all probability do those who lead wicked lives give occasion to those who, without consideration, take upon them to accuse all the Christians of impiety and wickedness. And this also is not right. For of philosophy, too, some assume the name and the garb who do nothing worthy of their profession; and you are well aware, that those of the ancients whose opinions and teachings were quite diverse, are yet all called by the one name of philosophers. And of these some taught atheism; and the poets who have flourished among you raise a laugh out of the uncleanness of Jupiter with his own children. And those who now adopt such instruction are not restrained by you; but, on the contrary, you bestow prizes and honours upon those who euphoniously insult the gods.

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[8] Justin avails himself here of the similarity in sound of the words Χριστὸς (Christ) and χρηστὸς (good, worthy, excellent). The play upon these words is kept up throughout this paragraph, and cannot be always represented to the English reader. [But Justin was merely quoting and using, *ad hominem*, the popular blunder of which Suetonius (*Life of Claudius*, cap. 25) gives us an example, “impulsore *Chresto*.” It will be observed again in others of these Fathers.]

Chapter V.—Christians charged with atheism.

Why, then, should this be? In our case, who pledge ourselves to do no wickedness, nor to hold these atheistic opinions, you do not examine the charges made against us; but, yielding to unreasoning passion, and to the instigation of evil demons, you punish us without consideration or judgment. For the truth shall be spoken; since of old these evil demons, effecting apparitions of themselves, both defiled women and corrupted boys, and showed such fearful sights to men, that those who did not use their reason in judging of the actions that were done, were struck with terror; and being carried away by fear, and not knowing that these were demons, they called them gods, and gave to each the name which each of the demons chose for himself.[9] And when Socrates endeavoured, by true reason and examination, to bring these things to light, and deliver men from the demons, then the demons themselves, by means of men who rejoiced in iniquity, compassed his death, as an atheist and a profane person, on the charge that "he was introducing new divinities;" and in our case they display a similar activity. For not only among the Greeks did reason (Logos) prevail to condemn these things through Socrates, but also among the Barbarians were they condemned by Reason (or the Word, the Logos) Himself, who took shape, and became man, and was called Jesus Christ; and in obedience to Him, we not only deny that they who did such things as these are gods,[10] but assert that they are wicked and impious demons,[11] whose actions will not bear comparison with those even of men desirous of virtue.

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[9] [1 Cor. x. 20. Milton's admirable economy in working this truth into his great poem (i. 378) affords a sublime exposition of the mind of the Fathers on the origin of mythologies.]

[10] The word δαίμων means in Greek a god, but the Christians used the word to signify an evil spirit. Justin uses the same word here for god and demon. The connection which Justin and other Christian writers supposed to exist between evil spirits and the gods of the heathens will be apparent from Justin's own statements. The word διάβολος, devil, is not applied to these demons. There is but one devil, but many demons.

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Chapter VI.—Charge of atheism refuted.

Hence are we called atheists. And we confess that we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness and temperance and the other virtues, who is free from all impurity. But both Him, and the Son (who came forth from Him and taught us these things, and the host of the other good angels who follow and are made like to Him),[12] and the prophetic Spirit, we worship and adore, knowing them in reason and truth, and declaring without grudging to every one who wishes to learn, as we have been taught.

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[12] This is the literal and obvious translation of Justin's words. But from c. 13, 16, and 61, it is evident that he did not desire to inculcate the worship of angels. We are therefore driven to adopt another translation of this passage, even though it be somewhat harsh. Two such translations have been proposed: the first connecting "us" and "the host of the other good angels" as the common object of the verb "taught;" the second connecting "these things" with "the host of," etc., and making these two together the subject taught. In the first case the translation would stand, "taught these things to us and to the host," etc.; in the second case the translation would be, "taught us about these things, and about the host of the others who follow Him, viz. the good angels." [I have ventured to insert parenthetic marks in the text, an obvious and simple resource to suggest the manifest intent of the author. Grabe's note *in loc.* gives another and very ingenious exegesis, but the simplest is best.]

Chapter VII.—Each Christian must be tried by his own life.

But some one will say, Some have ere now been arrested and convicted as evil-doers. For you condemn many, many a time, after inquiring into the life of each of the accused severally, but not on account of those of whom we have been speaking.[13] And this we acknowledge, that as among the Greeks those who teach such theories as please themselves are all called by the one name "Philosopher," though their doctrines be diverse, so also 16
among the Barbarians this name on which accusations are accumulated is the common property of those who are and those who seem wise. For all are called Christians. Wherefore we demand that the deeds of all those who are accused to you be judged, in order that each one who is convicted may be punished as an evil-doer, and not as a Christian; and if it is clear that any one is blameless, that he may be acquitted, since by the mere fact of his being a Christian he does no wrong.[14] For we will not require that you punish our accusers;[15] they being sufficiently punished by their present wickedness and ignorance of what is right.

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[13] i.e., according to Otto, "not on account of the sincere Christians of whom we have been speaking." According to Trollope, "not on account of (or at the instigation of) the demons before mentioned."

[14] Or, "as a Christian who has done no wrong."

[15] Compare the Rescript of Adrian appended to this Apology.

Chapter VIII.—Christians confess their faith in God.

And reckon ye that it is for your sakes we have been saying these things; for it is in our power, when we are examined, to deny that we are Christians; but we would not live by telling a lie. For, impelled by the desire of the eternal and pure life, we seek the abode that is with God, the Father and Creator of all, and hasten to confess our faith, persuaded and convinced as we are that they who have proved to God[16] by their works that they followed Him, and loved to abide with Him where there is no sin to cause disturbance, can obtain these things. This, then, to speak shortly, is what we expect and have learned from Christ, and teach. And Plato, in like manner, used to say that Rhadamanthus and Minos would punish the wicked who came before them; and we say that the same thing will be done, but at the hand of Christ, and upon the wicked in the same bodies united again to their spirits which are now to undergo everlasting punishment; and not only, as Plato said, for a period of a thousand years. And if any one say that this is incredible or impossible, this error of ours is one which concerns ourselves only, and no other person, so long as you cannot convict us of doing any harm.

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[16] Literally, “persuaded God.”

Chapter IX.—Folly of idol worship.

And neither do we honour with many sacrifices and garlands of flowers such deities as men have formed and set in shrines and called gods; since we see that these are soulless and dead, and have not the form of God (for we do not consider that God has such a form as some say that they imitate to His honour), but have the names and forms of those wicked demons which have appeared. For why need we tell you who already know, into what forms the craftsmen,[17] carving and cutting, casting and hammering, fashion the materials? And often out of vessels of dishonour, by merely changing the form, and making an image of the requisite shape, they make what they call a god; which we consider not only senseless, but to be even insulting to God, who, having ineffable glory and form, thus gets His name attached to things that are corruptible, and require constant service. And that the artificers of these are both intemperate, and, not to enter into particulars, are practised in every vice, you very well know; even their own girls who work along with them they corrupt. What infatuation! that dissolute men should be said to fashion and make gods for your worship, and that you should appoint such men the guardians of the temples where they are enshrined; not recognising that it is unlawful even to think or say that men are the guardians of gods.

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[17] [Isa. xliv. 9–20; Jer. x. 3.]

Chapter X.—How God is to be served.

But we have received by tradition that God does not need the material offerings which men can give, seeing, indeed, that He Himself is the provider of all things. And we have been taught, and are convinced, and do believe, that He accepts those only who imitate the excellences which reside in Him, temperance, and justice, and philanthropy, and as many virtues as are peculiar to a God who is called by no proper name. And we have been taught that He in the beginning did of His goodness, for man's sake, create all things out of unformed matter; and if men by their works show themselves worthy of this His design, they are deemed worthy, and so we have received—of reigning in company with Him, being delivered from corruption and suffering. For as in the beginning He created us when we were not, so do we consider that, in like manner, those who choose what is pleasing to Him are, on account of their choice, deemed worthy of incorruption and of fellowship with Him. For the coming into being at first was not in our own power; and in order that we may follow those things which please Him, choosing them by means of the rational faculties He has Himself endowed us with, He both persuades us and leads us to faith. And we think it for the advantage of all men that they are not restrained from learning these things, but are even urged thereto. For the restraint which human laws could not effect, the Word, inasmuch as He is divine, would have effected, had not the wicked demons, taking as their ally the lust of wickedness which is in every man, and which draws variously to all manner of vice, scattered many false 166 and profane accusations, none of which attach to us.

Chapter XI.—What kingdom Christians look for.

And when you hear that we look for a kingdom, you suppose, without making any inquiry, that we speak of a human kingdom; whereas we speak of that which is with God, as appears also from the confession of their faith made by those who are charged with being Christians, though they know that death is the punishment awarded to him who so confesses. For if we looked for a human kingdom, we should also deny our Christ, that we might not be slain; and we should strive to escape detection, that we might obtain what we expect. But since our thoughts are not fixed on the present, we are not concerned when men cut us off; since also death is a debt which must at all events be paid.

Chapter XII.—Christians live as under God's eye.

And more than all other men are we your helpers and allies in promoting peace, seeing that we hold this view, that it is alike impossible for the wicked, the covetous, the conspirator, and for the virtuous, to escape the notice of God, and that each man goes to everlasting punishment or salvation according to the value of his actions. For if all men knew this, no one would choose wickedness even for a little, knowing that he goes to the everlasting punishment of fire; but would by all means restrain himself, and adorn himself with virtue, that he might obtain the good gifts of God, and escape the punishments. For those who, on account of the laws and punishments you impose, endeavour to escape detection when they offend (and they offend, too, under the impression that it is quite possible to escape your detection, since you are but men), those persons, if they learned and were convinced that nothing, whether actually done or only intended, can escape the knowledge of God, would by all means live decently on account of the penalties threatened, as even you yourselves will admit. But you seem to fear lest all men become righteous, and you no longer have any to punish. Such would be the concern of public executioners, but not of good princes. But, as we before said, we are persuaded that these things are prompted by evil spirits, who demand sacrifices and service even from those who live unreasonably; but as for you, we presume that you who aim at [a reputation for] piety and philosophy will do nothing unreasonable. But if you also, like the foolish, prefer custom to truth, do what you have power to do. But just so much power have rulers who esteem opinion more than truth, as robbers have in a desert. And that you will not succeed is declared by the Word, than whom, after God who begat Him, we know there is no ruler more kingly and just. For as all shrink from succeeding to the poverty or sufferings or obscurity of their fathers, so whatever the Word forbids us to choose, the sensible man will not choose. That all these things should come to pass, I say, our Teacher foretold, He who is both Son and Apostle of God the Father of all and the Ruler, Jesus Christ; from whom also we have the name of Christians. Whence we become more assured of all the things He taught us, since whatever He beforehand foretold should come to pass, is seen in fact coming to pass; and this is the work of God, to tell of a thing before it happens, and as it was foretold so to show it happening. It were possible to pause here and add no more, reckoning that we demand what is just and true; but because we are well aware that it is not easy suddenly to change a mind possessed by ignorance, we intend to add a few things, for the sake of persuading those who love the truth, knowing that it is not impossible to put ignorance to flight by presenting the truth.

Chapter XIII.—Christians serve God rationally.

What sober-minded man, then, will not acknowledge that we are not atheists, worshipping as we do the Maker of this universe, and declaring, as we have been taught, that He has no need of streams of blood and libations and incense; whom we praise to the utmost of our power by the exercise of prayer and thanksgiving for all things wherewith we are supplied, as we have been taught that the only honour that is worthy of Him is not to consume by fire what He has brought into being for our sustenance, but to use it for ourselves and those who need, and with gratitude to Him to offer thanks by invocations and hymns[18] for our creation, and for all the means of health, and for the various qualities of the different kinds of things, and for the changes of the seasons; and to present before Him petitions for our existing again in incorruption through faith in Him. Our teacher of these things is Jesus Christ, who also was born for this purpose, and was crucified under Pontius Pilate, procurator of Judæa, in the times of Tiberius Cæsar; and that we reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, we will prove. For they proclaim our madness to consist in this, that we give to a crucified man a place second to the unchangeable and eternal God, the Creator of all; for they do not discern the mystery that is herein, to which, as we make 16 it plain to you, we pray you to give heed.

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[18] πομπὰς καὶ ὕμνους. “Grabe, and it should seem correctly, understands πομπὰς to be *solemn prayers*. … He also remarks, that the ὕμνοι were either psalms of David, or some of those psalms and songs made by the primitive Christians, which are mentioned in Eusebius, *H. E.*, v. 28.” —Trollope.

Chapter XIV.—The demons misrepresent Christian doctrine.

For we forewarn you to be on your guard, lest those demons whom we have been accusing should deceive you, and quite divert you from reading and understanding what we say. For they strive to hold you their slaves and servants; and sometimes by appearances in dreams, and sometimes by magical impositions, they subdue all who make no strong opposing effort for their own salvation. And thus do we also, since our persuasion by the Word, stand aloof from them (i.e., the demons), and follow the only unbegotten God through His Son —we who formerly delighted in fornication, but now embrace chastity alone; we who formerly used magical arts, dedicate ourselves to the good and unbegotten God; we who valued above all things the acquisition of wealth and possessions, now bring what we have into a common stock, and communicate to every one in need; we who hated and destroyed one another, and on account of their different manners would not live[19] with men of a different tribe, now, since the coming of Christ, live familiarly with them, and pray for our enemies, and endeavour to persuade those who hate us unjustly to live conformably to the good precepts of Christ, to the end that they may become partakers with us of the same joyful hope of a reward from God the ruler of all. But lest we should seem to be reasoning sophistically, we consider it right, before giving you the promised[20] explanation, to cite a few precepts given by Christ Himself. And be it yours, as powerful rulers, to inquire whether we have been taught and do teach these things truly. Brief and concise utterances fell from Him, for He was no sophist, but His word was the power of God.

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[19] Literally, “would not use the same hearth or fire.”

[20] See the end of chap. xii.

Chapter XV.—What Christ himself taught.

Concerning chastity, He uttered such sentiments as these:[21] "Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart before God." And, "If thy right eye offend thee, cut it out; for it is better for thee to enter into the kingdom of heaven with one eye, than, having two eyes, to be cast into everlasting fire." And, "Whosoever shall marry her that is divorced from another husband, committeth adultery."[22] And, "There are some who have been made eunuchs of men, and some who were born eunuchs, and some who have made themselves eunuchs for the kingdom of heaven's sake; but all cannot receive this saying."[23] So that all who, by human law, are twice married,[24] are in the eye of our Master sinners, and those who look upon a woman to lust after her. For not only he who in act commits adultery is rejected by Him, but also he who desires to commit adultery: since not only our works, but also our thoughts, are open before God. And many, both men and women, who have been Christ's disciples from childhood, remain pure at the age of sixty or seventy years; and I boast that I could produce such from every race of men. For what shall I say, too, of the countless multitude of those who have reformed intemperate habits, and learned these things? For Christ called not the just nor the chaste to repentance, but the ungodly, and the licentious, and the unjust; His words being, "I came not to call the righteous, but sinners to repentance."[25] For the heavenly Father desires rather the repentance than the punishment of the sinner. And of our love to all, He taught thus: "If ye love them that love you, what new thing do ye? for even fornicators do this. But I say unto you, Pray for your enemies, and love them that hate you, and bless them that curse you, and pray for them that despitefully use you."[26] And that we should communicate to the needy, and do nothing for glory, He said, "Give to him that asketh, and from him that would borrow turn not away; for if ye lend to them of whom ye hope to receive, what new thing do ye? even the publicans do this. Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where robbers break through; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for it? Lay up treasure, therefore, in heaven, where neither moth nor rust doth corrupt."[27] And, "Be ye kind and merciful, as your Father also is kind and merciful, and maketh His sun to rise on sinners, and the righteous, and the wicked. Take no thought what ye shall eat, or what ye shall put on: are ye not better than the birds and the beasts? And God feedeth them. Take no thought, therefore, what ye shall eat, or what ye shall put on; for your heavenly Father knoweth that ye have need of these things. But seek ye the kingdom 168 of heaven, and all these things shall be added unto you. For where his treasure is, there also is the mind of a man."[28] And, "Do not these things to be seen of men; otherwise ye have no reward from your Father which is in heaven."[29]

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[21] The reader will notice that Justin quotes from memory, so that there are some slight discrepancies between the words of Jesus as here cited, and the same sayings as recorded in our Gospels.

[22] Matt. v. 28, 29, 32.

[23] Matt. xix. 12.

[24] διγαμίας ποιούμενοι, lit. contracting a double marriage. Of double marriages there are three kinds: the first, marriage with a second wife while the first is still alive and recognised as a lawful wife, or bigamy; the second, marriage with a second wife after divorce from the first, and third, marriage with a second wife after the death of the first. It is thought that Justin here refers to the second case.

[25] Matt. ix. 13.

[26] Matt. v. 46, 44; Luke vi. 28.

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[27] Luke vi. 30, 34; Matt. vi. 19, Matt. xvi. 26, Matt. vi. 20.

[28] Luke vi. 36; Matt. v. 45, Matt. vi. 25, 26, 33, 21.

[29] Matt. vi. 1.

Chapter XVI.—Concerning patience and swearing.

And concerning our being patient of injuries, and ready to serve all, and free from anger, this is what He said: "To him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak or coat, forbid not. And whosoever shall be angry, is in danger of the fire. And every one that compelleth thee to go with him a mile, follow him two. And let your good works shine before men, that they, seeing them, may glorify your Father which is in heaven."[30] For we ought not to strive; neither has He desired us to be imitators of wicked men, but He has exhorted us to lead all men, by patience and gentleness, from shame and the love of evil. And this indeed is proved in the case of many who once were of your way of thinking, but have changed their violent and tyrannical disposition, being overcome either by the constancy which they have witnessed in their neighbours' lives,[31] or by the extraordinary forbearance they have observed in their fellow-travellers when defrauded, or by the honesty of those with whom they have transacted business.

And with regard to our not swearing at all, and always speaking the truth, He enjoined as follows: "Swear not at all; but let your yea be yea, and your nay, nay; for whatsoever is more than these cometh of evil."[32] And that we ought to worship God alone, He thus persuaded us: "The greatest commandment is, Thou shalt worship the Lord thy God, and Him only shall thou serve, with all thy heart, and with all thy strength, the Lord God that made thee."[33] And when a certain man came to Him and said, "Good Master," He answered and said, "There is none good but God only, who made all things."[34] And let those who are not found living as He taught, be understood to be no Christians, even though they profess with the lip the precepts of Christ; for not those who make profession, but those who do the works, shall be saved, according to His word: "Not every one who saith to Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven. For whosoever heareth Me, and doeth My sayings, heareth Him that sent Me. And many will say unto Me, Lord, Lord, have we not eaten and drunk in Thy name, and done wonders? And then will I say unto them, Depart from Me, ye workers of iniquity. Then shall there be wailing and gnashing of teeth, when the righteous shall shine as the sun, and the wicked are sent into everlasting fire. For many shall come in My name, clothed outwardly in sheep's clothing, but inwardly being ravening wolves. By their works ye shall know them. And every tree that bringeth not forth good fruit, is hewn down and cast into the fire."[35]

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[30] Luke vi. 29; Matt. vi. 22, 41, 16.

[31] i.e., Christian neighbours.

[32] Matt. v. 34, 27.

[33] Mark xii. 30.

[34] Matt. xix. 6, 17.

[35] Matt. vii. 21, etc.; Luke xiii. 26; Matt. xiii. 42, Matt. vii. 15, 16, 19.

And as to those who are not living pursuant to these His teachings, and are Christians only in name, we demand that all such be punished by you.

Chapter XVII.—Christ taught civil obedience.

And everywhere we, more readily than all men, endeavour to pay to those appointed by you the taxes both ordinary and extraordinary,[36] as we have been taught by Him; for at that time some came to Him and asked Him, if one ought to pay tribute to Cæsar; and He answered, “Tell Me, whose image does the coin bear?” And they said, “Cæsar’s.” And again He answered them, “Render therefore to Cæsar the things that are Cæsar’s, and to God the things that are God’s.”[37] Whence to God alone we render worship, but in other things we gladly serve you, acknowledging you as kings and rulers of men, and praying that with your kingly power you be found to possess also sound judgment. But if you pay no regard to our prayers and frank explanations, we shall suffer no loss, since we believe (or rather, indeed, are persuaded) that every man will suffer punishment in eternal fire according to the merit of his deed, and will render account according to the power he has received from God, as Christ intimated when He said, “To whom God has given more, of him shall more be required.”[38]

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[36] φόρους καὶ εἰσφοράς. The former is the annual tribute; the latter, any occasional assessment. See Otto’s Note, and Thucyd. iii. 19.

[37] Matt. xxii. 17, 19, 20, 21.

[38] Luke xii. 48.

Chapter XVIII.—Proof of immortality and the resurrection.

For reflect upon the end of each of the preceding kings, how they died the death common to all, which, if it issued in insensibility, would be a godsend[39] to all the wicked. But since sensation remains to all who have ever lived, and eternal punishment is laid up (i.e., for the wicked), see that ye neglect not to be convinced, and to hold as your belief, that these things are true. For let even necromancy, and the divinations you practise by immaculate children,[40] 169 and the evoking of departed human souls,[41] and those who are called among the magi, Dream-senders and Assistant-spirits (Familiars),[42] and all that is done by those who are skilled in such matters —let these persuade you that even after death souls are in a state of sensation; and those who are seized and cast about by the spirits of the dead, whom all call dæmoniacs or madmen;[43] and what you repute as oracles, both of Amphilochus, Dodana, Pytho, and as many other such as exist; and the opinions of your authors, Empedocles and Pythagoras, Plato and Socrates, and the pit of Homer,[44] and the descent of Ulysses to inspect these things, and all that has been uttered of a like kind. Such favour as you grant to these, grant also to us, who not less but more firmly than they believe in God; since we expect to receive again our own bodies, though they be dead and cast into the earth, for we maintain that with God nothing is impossible.

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[39] ἕρμαιον, a piece of unlooked-for luck, Hermes being the reputed giver of such gifts: *vid.* Liddell and Scott's *Lex.*; see also the Scholiast, quoted by Stallbaum in Plato's *Phæd.*, p. 107, on a passage singularly analogous to this.

[40] Boys and girls, or even children prematurely taken from the womb, were slaughtered, and their entrails inspected, in the belief that the souls of the victims (being still conscious, as Justin is arguing) would reveal things hidden and future. Instances are abundantly cited by Otto and Trollope.

[41] This form of spirit-rapping was familiar to the ancients, and Justin again (*Dial. c. Tryph.*, c. 105) uses the invocation of Samuel by the witch of Endor as a proof of the immortality of the soul.

[42] Valesius (on Euseb. *H. E.*, iv. 7) states that the magi had two kinds of familiars: the first, who were sent to inspire men with dreams which might give them intimations of things future; and the second, who were sent to watch over men, and protect them from diseases and misfortunes. The first, he says, they called (as here) ὀνειροπομπούς, and the second παρέδρους.

[43] Justin is not the only author in ancient or recent times who has classed dæmoniacs and maniacs together; neither does he stand alone among the ancients in the opinion that dæmoniacs were possessed by the spirits of departed men. References will be found in Trollope's note. [See this matter more fully illustrated in Kaye's *Justin Martyr*, pp. 105–111.]

[44] See the *Odyssey*, book xi. line 25, where Ulysses is described as digging a pit or trench with his sword, and pouring libations, in order to collect around him the souls of the dead.

Chapter XIX.—The resurrection possible.

And to any thoughtful person would anything appear more incredible, than, if we were not in the body, and some one were to say that it was possible that from a small drop of human seed bones and sinews and flesh be formed into a shape such as we see? For let this now be said hypothetically: if you yourselves were not such as you now are, and born of such parents [and causes], and one were to show you human seed and a picture of a man, and were to say with confidence that from such a substance such a being could be produced, would you believe before you saw the actual production? No one will dare to deny [that such a statement would surpass belief]. In the same way, then, you are now incredulous because you have never seen a dead man rise again. But as at first you would not have believed it possible that such persons could be produced from the small drop, and yet now you see them thus produced, so also judge ye that it is not impossible that the bodies of men, after they have been dissolved, and like seeds resolved into earth, should in God's appointed time rise again and put on incorruption. For what power worthy of God those imagine who say, that each thing returns to that from which it was produced, and that beyond this not even God Himself can do anything, we are unable to conceive; but this we see clearly, that they would not have believed it possible that they could have become such and produced from such materials, as they now see both themselves and the whole world to be. And that it is better to believe even what is impossible to our own nature and to men, than to be unbelieving like the rest of the world, we have learned; for we know that our Master Jesus Christ said, that "what is impossible with men is possible with God,"[45] and, "Fear not them that kill you, and after that can do no more; but fear Him who after death is able to cast both soul and body into hell."[46] And hell is a place where those are to be punished who have lived wickedly, and who do not believe that those things which God has taught us by Christ will come to pass.

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[45] Matt. xix. 26.

[46] Matt. x. 28.

Chapter XX.—Heathen analogies to Christian doctrine.

And the Sibyl[47] and Hystaspes said that there should be a dissolution by God of things corruptible. And the philosophers called Stoics teach that even God Himself shall be resolved into fire, and they say that the world is to be formed anew by this revolution; but we understand that God, the Creator of all things, is superior to the things that are to be changed. If, therefore, on some points we teach the same things as the poets and philosophers whom you honour, and on other points are fuller and more divine in our teaching, and if we alone afford proof of what we assert, why are we unjustly hated more than all others? For while we say that all things have been produced and arranged into a world by God, we shall seem to utter the doctrine of Plato; and while we say that there will be a burning up of all, we shall seem to utter the doctrine of the Stoics: and while we affirm that the souls of the wicked, being endowed with sensation even after death, are punished, and that those of the good being delivered from punishment spend a blessed existence, we shall seem to say the same 17
things as the poets and philosophers; and while we maintain that men ought not to worship the works of their hands, we say the very things which have been said by the comic poet Menander, and other similar writers, for they have declared that the workman is greater than the work.

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[47] The Sibylline Oracles are now generally regarded as heathen fragments largely interpolated by unscrupulous men during the early ages of the Church. For an interesting account of these somewhat perplexing documents, see Burton's *Lectures on the Ecclesiastical History of the First Three Centuries*, Lect. xvii. The prophecies of Hystaspes were also commonly appealed to as genuine by the early Christians. [See (on the Sibyls and Justin M.) Casaubon, *Exercitationes*, pp. 65 and 80. This work is a most learned and diversified *thesaurus*, in the form of strictures on Card. Baronius. Geneva, 1663.]

Chapter XXI.—Analogies to the history of Christ.

And when we say also that the Word, who is the first-birth[48] of God, was produced without sexual union, and that He, Jesus Christ, our Teacher, was crucified and died, and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter. For you know how many sons your esteemed writers ascribed to Jupiter: Mercury, the interpreting word and teacher of all; Æsculapius, who, though he was a great physician, was struck by a thunderbolt, and so ascended to heaven; and Bacchus too, after he had been torn limb from limb; and Hercules, when he had committed himself to the flames to escape his toils; and the sons of Leda, and Dioscuri; and Perseus, son of Danae; and Bellerophon, who, though sprung from mortals, rose to heaven on the horse Pegasus. For what shall I say of Ariadne, and those who, like her, have been declared to be set among the stars? And what of the emperors who die among yourselves, whom you deem worthy of deification, and in whose behalf you produce some one who swears he has seen the burning Cæsar rise to heaven from the funeral pyre? And what kind of deeds are recorded of each of these reputed sons of Jupiter, it is needless to tell to those who already know. This only shall be said, that they are written for the advantage and encouragement[49] of youthful scholars; for all reckon it an honourable thing to imitate the gods. But far be such a thought concerning the gods from every well-conditioned soul, as to believe that Jupiter himself, the governor and creator of all things, was both a parricide and the son of a parricide, and that being overcome by the love of base and shameful pleasures, he came in to Ganymede and those many women whom he had violated and that his sons did like actions. But, as we said above, wicked devils perpetrated these things. And we have learned that those only are deified who have lived near to God in holiness and virtue; and we believe that those who live wickedly and do not repent are punished in everlasting fire.

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[48] i.e., first-born.

[49] διαφορὰν καὶ προτροπήν. The irony here is so obvious as to make the proposed reading (διαφθορὰν καὶ παρατροπήν, corruption and depravation) unnecessary. Otto prefers the reading adopted above. Trollope, on the other hand, inclines to the latter reading, mainly on the score of the former expressions being unusual. See his very sensible note *in loc.*

Chapter XXII.—Analogies to the sonship of Christ.

Moreover, the Son of God called Jesus, even if only a man by ordinary generation, yet, on account of His wisdom, is worthy to be called the Son of God; for all writers call God the Father of men and gods. And if we assert that the Word of God was born of God in a peculiar manner, different from ordinary generation, let this, as said above, be no extraordinary thing to you, who say that Mercury is the angelic word of God. But if any one objects that He was crucified, in this also He is on a par with those reputed sons of Jupiter of yours, who suffered as we have now enumerated. For their sufferings at death are recorded to have been not all alike, but diverse; so that not even by the peculiarity of His sufferings does He seem to be inferior to them; but, on the contrary, as we promised in the preceding part of this discourse, we will now prove Him superior— or rather have already proved Him to be so—for the superior is revealed by His actions. And if we even affirm that He was born of a virgin, accept this in common with what you accept of Perseus. And in that we say that He made whole the lame, the paralytic, and those born blind, we seem to say what is very similar to the deeds said to have been done by Æsculapius.

Chapter XXIII.—The argument.

And that this may now become evident to you—(firstly[50]) that whatever we assert in conformity with what has been taught us by Christ, and by the prophets who preceded Him, are alone true, and are older than all the writers who have existed; that we claim to be acknowledged, not because we say the same things as these writers said, but because we say true things: and (secondly) that Jesus Christ is the only proper Son who has been begotten by God, being His Word and first-begotten, and power; and, becoming man according to His will, He taught us these things for the conversion and restoration of the human race: and (thirdly) that before He became a man among men, some, influenced by the demons before mentioned, related beforehand, through the instrumentality of the poets, those circumstances as having really happened, which, having fictitiously devised, they narrated, in the same manner as they have caused to be fabricated the scandalous reports against us of infamous and impious actions,[51] of which there is neither witness nor proof—we shall bring forward the following proof.

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[50] The Benedictine editor, Maranus, Otto, and Trollope, here note that Justin in this chapter promises to make good three distinct positions: 1st, That Christian doctrines alone are true, and are to be received, not on account of their resemblance to the sentiments of poets and philosophers, but on their own account; 2d, that Jesus Christ is the incarnate Son of God, and our teacher; 3d, that before His incarnation, the demons, having some knowledge of what He would accomplish, enabled the heathen poets and priestis in some points to anticipate, though in a distorted form, the facts of the incarnation. The first he establishes in chap. xxiv-xxix.; the second in chap. xxx.-liii.; and the third in chap. liv. et sq.

[51] We have here followed the reading and rendering of Trollope. [But see reading of Langus, and Grabe's note, in the edition already cited, 1. 46.]

Chapter XXIV.—Varieties of heathen worship.

In the first place [we furnish proof], because, though we say things similar to what the Greeks say, we only are hated on account of the name of Christ, and though we do no wrong, are put to death as sinners; other men in other places worshipping trees and rivers, and mice and cats and crocodiles, and many irrational animals. Nor are the same animals esteemed by all; but in one place one is worshipped, and another in another, so that all are profane in the judgment of one another, on account of their not worshipping the same objects. And this is the sole accusation you bring against us, that we do not reverence the same gods as you do, nor offer to the dead libations and the savour of fat, and crowns for their statues,[52] and sacrifices. For you very well know that the same animals are with some esteemed gods, with others wild beasts, and with others sacrificial victims.

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[52] ἐν γραφαῖς στεφάνους. The only conjecture which seems at all probable is that of the Benedictine editor followed here. [Grabe after Salmasius reads ἐν ῥαφαῖς and quotes Martial, *Sutilis aptetur rosa crinibus*. Translate, "patch-work garlands."]

Chapter XXV.—False Gods abandoned by Christians.

And, secondly, because we—who, out of every race of men, used to worship Bacchus the son of Semele, and Apollo the son of Latona (who in their loves with men did such things as it is shameful even to mention), and Proserpine and Venus (who were maddened with love of Adonis, and whose mysteries also you celebrate), or Æsculapius, or some one or other of those who are called gods—have now, through Jesus Christ, learned to despise these, though we be threatened with death for it, and have dedicated ourselves to the unbegotten and impossible God; of whom we are persuaded that never was he goaded by lust of Antiope, or such other women, or of Ganymede, nor was rescued by that hundred-handed giant whose aid was obtained through Thetis, nor was anxious on this account[53] that her son Achilles should destroy many of the Greeks because of his concubine Briseis. Those who believe these things we pity, and those who invented them we know to be devils.

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[53] i.e., on account of the assistance gained for him by Thetis, and in return for it.

Chapter XXVI.—Magicians not trusted by Christians.

And, thirdly, because after Christ's ascension into heaven the devils put forward certain men who said that they themselves were gods; and they were not only not persecuted by you, but even deemed worthy of honours. There was a Samaritan, Simon, a native of the village called Gitto, who in the reign of Claudius Cæsar, and in your royal city of Rome, did mighty acts of magic, by virtue of the art of the devils operating in him. He was considered a god, and as a god was honoured by you with a statue, which statue was erected on the river Tiber, between the two bridges, and bore this inscription, in the language of Rome:—"Simoni Deo Sancto,"[54] "To Simon the holy God." And almost all the Samaritans, and a few even of other nations, worship him, and acknowledge him as the first god; and a woman, Helena, who went about with him at that time, and had formerly been a prostitute, they say is the first idea generated by him. And a man, Menander, also a Samaritan, of the town Capparetæa, a disciple of Simon, and inspired by devils, we know to have deceived many while he was in Antioch by his magical art. He persuaded those who adhered to him that they should never die, and even now there are some living who hold this opinion of his. And there is Marcion, a man of Pontus, who is even at this day alive, and teaching his disciples to believe in some other god greater than the Creator. And he, by the aid of the devils, has caused many of every nation to speak blasphemies, and to deny that God is the maker of this universe, and to assert that some other being, greater than He, has done greater works. All who take their opinions from these men, are, as we before said,[55] called Christians; just as also those who do not agree with the philosophers in their doctrines, have yet in common with them the name of philosophers given to them. And whether they perpetrate those fabulous and shameful deeds[56]—the upsetting of the lamp, and promiscuous intercourse, and eating human flesh—we know not; but we do know that they are neither persecuted nor put to death by you, at least on account of their opinions. But I have a treatise against all the heresies that have existed already composed, which, if you wish to read it, I will give you.

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[54] It is very generally supposed that Justin was mistaken in understanding this to have been a statue erected to Simon Magus. This supposition rests on the fact that in the year 1574, there was dug up in the island of the Tiber a fragment of marble, with the inscription "Semoni Sanco Deo," etc., being probably the base of a statue erected to the Sabine deity Semo Sancus. This inscription Justin is supposed to have mistaken for the one he gives above. This has always seemed to us very slight evidence on which to reject so precise a statement as Justin here makes; a statement which he would scarcely have hazarded in an apology addressed to Rome, where every person had the means of ascertaining its accuracy. If, as is supposed, he made a mistake, it must have been at once exposed, and other writers would not have so frequently repeated the story as they have done. See *Burton's Bampton Lectures*, p. 374. [See Note in Grabe (1. 51), and also mine, at the end.]

[55] See chap. vii.

[56] Which were commonly charged against the Christians.

Chapter XXVII.—Guilt of exposing children.

But as for us, we have been taught that to expose newly-born children is the part of wicked men; and this we have been taught lest we should do any one an injury, and lest we should sin against God, first, because we see that almost all so exposed (not only the girls, but also the males) are brought up to prostitution. And as the ancients are said to have reared herds of oxen, or goats, or sheep, or grazing horses, so now we see you rear children only for this shameful use; and for this pollution a multitude of females and hermaphrodites, and those who commit unmentionable iniquities, are found in every nation. And you receive the hire of these, and duty and taxes from them, whom you ought to exterminate from your realm. And any one who uses such persons, besides the godless and infamous and impure intercourse, may possibly be having intercourse with his own child, or relative, or brother. And there are some who prostitute even their own children and wives, and some are openly mutilated for the purpose of sodomy; and they refer these mysteries to the mother of the gods, and along with each of those whom you esteem gods there is painted a serpent,[57] a great symbol and mystery. Indeed, the things[58] which you do openly and with applause, as if the divine light were overturned and extinguished, these you lay to our charge; which, in truth, does no harm to us who shrink from doing any such things, but only to those who do them and bear false witness against us.

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[57] Thirlby remarks that the serpent was the symbol specially of eternity, of power, and of wisdom, and that there was scarcely any divine attribute to which the heathen did not find some likeness in this animal. See also Hardwick's *Christ and other Masters*, vol. ii. 146 (2d ed.).

[58] [Note how he retaliates upon the calumny (cap. xxvi.) of the "upsetting of the lamp."]

Chapter XXVIII.—God’s care for men.

For among us the prince of the wicked spirits is called the serpent, and Satan, and the devil, as you can learn by looking into our writings. And that he would be sent into the fire with his host, and the men who follow him, and would be punished for an endless duration, Christ foretold. For the reason why God has delayed to do this, is His regard for the human race. For He foreknows that some are to be saved by repentance, some even that are perhaps not yet born.[59] In the beginning He made the human race with the power of thought and of choosing the truth and doing right, so that all men are without excuse before God; for they have been born rational and contemplative. And if any one disbelieves that God cares for these things,[60] he will thereby either insinuate that God does not exist, or he will assert that though He exists He delights in vice, or exists like a stone, and that neither virtue nor vice are anything, but only in the opinion of men these things are reckoned good or evil. And this is the greatest profanity and wickedness.

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[59] Literally, “For He foreknows some about to be saved by repentance, and some not yet perhaps born.”

[60] Those things which concern the salvation of man; so Trollope and the other interpreters, except Otto, who reads τούτων masculine, and understands it of the men first spoken of. [See Plato (*De Legibus*, opp. ix. p. 98, Bipont., 1786), and the valuable edition of Book X. by Professor Tayler Lewis (p. 52. etc.). New York, 1845.]

Chapter XXIX.—Continence of Christians.

And again [we fear to expose children], lest some of them be not picked up, but die, and we become murderers. But whether we marry, it is only that we may bring up children; or whether we decline marriage, we live continently. And that you may understand that promiscuous intercourse is not one of our mysteries, one of our number a short time ago presented to Felix the governor in Alexandria a petition, craving that permission might be given to a surgeon to make him an eunuch. For the surgeons there said that they were forbidden to do this without the permission of the governor. And when Felix absolutely refused to sign such a permission, the youth remained single, and was satisfied with his own approving conscience, and the approval of those who thought as he did. And it is not out of place, we think, to mention here Antinous, who was alive but lately, and whom all were prompt, through fear, to worship as a god, though they knew both who he was and what was his origin.[61]

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[61] For a sufficient account of the infamous history here alluded to and the extravagant grief of Hadrian, and the servility of the people, see Smith's *Dictionary of Biography:* "Antinous." [Note, "all were prompt, *through fear*," etc. Thus we may measure the defiant intrepidity of this stinging sarcasm addressed to the "philosophers," with whose sounding titles this Apology begins.]

Chapter XXX.—Was Christ not a magician?

But lest any one should meet us with the question, What should prevent that He whom we call Christ, being a man born of men, performed what we call His mighty works by magical art, and by this appeared to be the Son of God? we will now offer proof, not trusting mere assertions, but being of necessity persuaded by those who prophesied [of Him] before these things came to pass, for with our own eyes we behold things that have happened and are happening just as they were predicted; and this will, we think appear even to you the strongest and truest evidence.

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Chapter XXXI.—Of the Hebrew prophets.

There were, then, among the Jews certain men who were prophets of God, through whom the prophetic Spirit published beforehand things that were to come to pass, ere ever they happened. And their prophecies, as they were spoken and when they were uttered, the kings who happened to be reigning among the Jews at the several times carefully preserved in their possession, when they had been arranged in books by the prophets themselves in their own Hebrew language. And when Ptolemy king of Egypt formed a library, and endeavoured to collect the writings of all men, he heard also of these prophets, and sent to Herod, who was at that time king of the Jews,[62] requesting that the books of the prophets be sent to him. And Herod the king did indeed send them, written, as they were, in the foresaid Hebrew language. And when their contents were found to be unintelligible to the Egyptians, he again sent and requested that men be commissioned to translate them into the Greek language. And when this was done, the books remained with the Egyptians, where they are until now. They are also in the possession of all Jews throughout the world; but they, though they read, do not understand what is said, but count us foes and enemies; and, like yourselves, they kill and punish us whenever they have the power, as you can well believe. For in the Jewish war which lately raged, Barchochebas, the leader of the revolt of the Jews, gave orders that Christians alone should be led to cruel punishments, unless they would deny Jesus Christ and utter blasphemy. In these books, then, of the prophets we found Jesus our Christ foretold as coming, born of a virgin, growing up to man's estate, and healing every disease and every sickness, and raising the dead, and being hated, and unrecognised, and crucified, and dying, and rising again, and ascending into heaven, and being, and being called, the Son of God. We find it also predicted that certain persons should be sent by Him into every nation to publish these things, and that rather among the Gentiles [than among the Jews] men should believe on Him. And He was predicted before He appeared, first 5000 years before, and again 3000, then 2000, then 1000, and yet again 800; for in the succession of generations prophets after prophets arose.

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[62] Some attribute this blunder in chronology to Justin, others to his transcribers: it was Eleazar the high priest to whom Ptolemy applied.

Chapter XXXII.—Christ predicted by Moses.

Moses then, who was the first of the prophets, spoke in these very words: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until He come for whom it is reserved; and He shall be the desire of the nations, binding His foal to the vine, washing His robe in the blood of the grape.”[63] It is yours to make accurate inquiry, and ascertain up to whose time the Jews had a lawgiver and king of their own. Up to the time of Jesus Christ, who taught us, and interpreted the prophecies which were not yet understood, [they had a lawgiver] as was foretold by the holy and divine Spirit of prophecy through Moses, “that a ruler would not fail the Jews until He should come for whom the kingdom was reserved” (for Judah was the forefather of the Jews, from whom also they have their name of Jews); and after He (i.e., Christ) appeared, you began to rule the Jews, and gained possession of all their territory. And the prophecy, “He shall be the expectation of the nations,” signified that there would be some of all nations who should look for Him to come again. And this indeed you can see for yourselves, and be convinced of by fact. For of all races of men there are some who look for Him who was crucified in Judæa, and after whose crucifixion the land was straightway surrendered to you as spoil of war. And the prophecy, “binding His foal to the vine, and washing His robe in the blood of the grape,” was a significant symbol of the things that were to happen to Christ, and of what He was to do. For the foal of an ass stood bound to a vine at the entrance of a village, and He ordered His acquaintances to bring it to Him then; and when it was brought, He mounted and sat upon it, and entered Jerusalem, where was the vast temple of the Jews which was afterwards destroyed by you. And after this He was crucified, that the rest of the prophecy might be fulfilled. For this “washing His robe in the blood of the grape” was predictive of the passion He was to endure, cleansing by His blood those who believe on Him. For what is called by the Divine Spirit through the prophet “His robe,” are those men who believe in Him in whom abideth the seed[64] of God, the Word. And what is spoken of as “the blood of the grape,” signifies that He who should appear would have blood, though not of the seed of man, but of the power of God. And the first power after God the Father and Lord of all is the Word, who is also the Son; and of Him we will, in what follows, relate how He took flesh and became man. For as man did not make the blood of the vine, but God, so it was hereby intimated that the blood should not be of human seed, but of divine power, as we have said above. And Isaiah, another prophet, foretelling the same things in other words, spoke thus: “A star shall rise out of Jacob, and a flower shall spring from the root of Jesse; and His arm shall the nations trust."[65] 174

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[63] Gen. xlix. 10.

[64] Grabe would here read, not σπέρμα, but πνεῦμα, the spirit; but the Benedictine, Otto, and Trollope all think that no change should be made.

[65] Isa. xi. 1.

And a star of light has arisen, and a flower has sprung from the root of Jesse—this Christ. For by the power of God He was conceived by a virgin of the seed of Jacob, who was the father of Judah, who, as we have shown, was the father of the Jews; and Jesse was His forefather according to the oracle, and He was the son of Jacob and Judah according to lineal descent.

Chapter XXXIII.—Manner of Christ’s birth predicted.

And hear again how Isaiah in express words foretold that He should be born of a virgin; for he spoke thus: “Behold, a virgin shall conceive, and bring forth a son, and they shall say for His name, ‘God with us.’ ”[66] For things which were incredible and seemed impossible with men, these God predicted by the Spirit of prophecy as about to come to pass, in order that, when they came to pass, there might be no unbelief, but faith, because of their prediction. But lest some, not understanding the prophecy now cited, should charge us with the very things we have been laying to the charge of the poets who say that Jupiter went in to women through lust, let us try to explain the words. This, then, “Behold, a virgin shall conceive,” signifies that a virgin should conceive without intercourse. For if she had had intercourse with any one whatever, she was no longer a virgin; but the power of God having come upon the virgin, overshadowed her, and caused her while yet a virgin to conceive. And the angel of God who was sent to the same virgin at that time brought her good news, saying, “Behold, thou shalt conceive of the Holy Ghost, and shalt bear a Son, and He shall be called the Son of the Highest, and thou shalt call His name Jesus; for He shall save His people from their sins,”[67]—as they who have recorded all that concerns our Saviour Jesus Christ have taught, whom we believed, since by Isaiah also, whom we have now adduced, the Spirit of prophecy declared that He should be born as we intimated before. It is wrong, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-born of God, as the foresaid prophet Moses declared; and it was this which, when it came upon the virgin and overshadowed her, caused her to conceive, not by intercourse, but by power. And the name Jesus in the Hebrew language means Σωτήρ (Saviour) in the Greek tongue. Wherefore, too, the angel said to the virgin, “Thou shalt call His name Jesus, for He shall save His people from their sins.” And that the prophets are inspired[68] by no other than the Divine Word, even you, as I fancy, will grant.

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[66] Isa. vii. 14.

[67] Luke i. 32; Matt. i. 21.

[68] θεοφοροῦνται, lit. are borne by a god—a word used of those who were supposed to be wholly under the influence of a deity.

Chapter XXXIV.—Place of Christ's birth foretold.

And hear what part of earth He was to be born in, as another prophet, Micah, foretold. He spoke thus: "And thou, Bethlehem, the land of Judah, art not the least among the princes of Judah; for out of thee shall come forth a Governor, who shall feed My people."[69] Now there is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Jesus Christ was born, as you can ascertain also from the registers of the taxing made under Cyrenius, your first procurator in Judæa.

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[69] Mic. v. 2.

Chapter XXXV.—Other fulfilled prophecies.

And how Christ after He was born was to escape the notice of other men until He grew to man's estate, which also came to pass, hear what was foretold regarding this. There are the following predictions:[70]—“Unto us a child is born, and unto us a young man is given, and the government shall be upon His shoulders;”[71] which is significant of the power of the cross, for to it, when He was crucified, He applied His shoulders, as shall be more clearly made out in the ensuing discourse. And again the same prophet Isaiah, being inspired by the prophetic Spirit, said, “I have spread out my hands to a disobedient and gainsaying people, to those who walk in a way that is not good. They now ask of me judgment, and dare to draw near to God.”[72] And again in other words, through another prophet, He says, “They pierced My hands and My feet, and for My vesture they cast lots.”[73] And indeed David, the king and prophet, who uttered these things, suffered none of them; but Jesus Christ stretched forth His hands, being crucified by the Jews speaking against Him, and denying that He was the Christ. And as the prophet spoke, they tormented Him, and set Him on the judgment-seat, and said, Judge us. And the expression, “They pierced my hands and my feet,” was used in reference to the nails of the cross which were fixed in His hands and feet. And after He was crucified they cast lots upon His vesture, and they that crucified Him parted it among them. And that these things did happen, you can ascertain from the Acts of Pontius Pilate.[74] And we will cite the prophetic utterances of another prophet, Zephaniah,[75] to the effect that He was foretold expressly as to sit upon the foal of an ass and to enter Jerusalem. The words are these: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; lowly, and riding upon an ass, and upon a colt the foal of an ass.”[76] 175

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[70] These predictions have so little reference to the point Justin intends to make out, that some editors have supposed that a passage has here been lost. Others think the irrelevancy an insufficient ground for such a supposition. [See below, cap. xl.]

[71] Isa. ix. 6.

[72] Isa. lxv. 2, Isa. lviii. 2.

[73] Ps. xxii. 16.

[74] ἄκτων. These Acts of Pontius Pilate, or regular accounts of his procedure sent by Pilate to the Emperor Tiberius, are supposed to have been destroyed at an early period, possibly in consequence of the unanswerable appeals which the Christians constantly made to them. There exists a forgery in imitation of these Acts. See Trollope.

[75] The reader will notice that these are not the words of Zephaniah, but of Zechariah (ix. 9), to whom also Justin himself refers them in the *Dial. Tryph.*, c. 53. [Might be corrected in the text, therefore, as a clerical slip of the pen.]

[76] Zech. ix. 9.

Chapter XXXVI.—Different modes of prophecy.

But when you hear the utterances of the prophets spoken as it were personally, you must not suppose that they are spoken by the inspired themselves, but by the Divine Word who moves them. For sometimes He declares things that are to come to pass, in the manner of one who foretells the future; sometimes He speaks as from the person of God the Lord and Father of all; sometimes as from the person of Christ; sometimes as from the person of the people answering the Lord or His Father, just as you can see even in your own writers, one man being the writer of the whole, but introducing the persons who converse. And this the Jews who possessed the books of the prophets did not understand, and therefore did not recognise Christ even when He came, but even hate us who say that He has come, and who prove that, as was predicted, He was crucified by them.

Chapter XXXVII.—Utterances of the Father.

And that this too may be clear to you, there were spoken from the person of the Father through Isaiah the prophet, the following words: “The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, and My people hath not understood. Woe, sinful nation, a people full of sins, a wicked seed, children that are transgressors, ye have forsaken the Lord.”[77] And again elsewhere, when the same prophet speaks in like manner from the person of the Father, “What is the house that ye will build for Me? saith the Lord. The heaven is My throne, and the earth is My footstool.”[78] And again, in another place, “Your new moons and your sabbaths My soul hateth; and the great day of the fast and of ceasing from labour I cannot away with; nor, if ye come to be seen of Me, will I hear you: your hands are full of blood; and if ye bring fine flour, incense, it is abomination unto Me: the fat of lambs and the blood of bulls I do not desire. For who hath required this at your hands? But loose every bond of wickedness, tear asunder the tight knots of violent contracts, cover the houseless and naked, deal thy bread to the hungry.”[79] What kind of things are taught through the prophets from [the person of] God, you can now perceive.

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[77] Isa. i. 3. This quotation varies only in one word from that of the LXX.

[78] Isa. lxvi. 1.

[79] Isa. i. 14, Isa. lviii. 6.

Chapter XXXVIII.—Utterances of the Son.

And when the Spirit of prophecy speaks from the person of Christ, the utterances are of this sort: "I have spread out My hands to a disobedient and gainsaying people, to those who walk in a way that is not good."[80] And again: "I gave My back to the scourges, and My cheeks to the buffetings; I turned not away My face from the shame of spittings; and the Lord was My helper: therefore was I not confounded: but I set My face as a firm rock; and I knew that I should not be ashamed, for He is near that justifieth Me."[81] And again, when He says, "They cast lots upon My vesture, and pierced My hands and My feet. And I lay down and slept, and rose again, because the Lord sustained Me."[82] And again, when He says, "They spake with their lips, they wagged the head, saying, Let Him deliver Himself."[83] And that all these things happened to Christ at the hands of the Jews, you can ascertain. For when He was crucified, they did shoot out the lip, and wagged their heads, saying, "Let Him who raised the dead save Himself."[84]

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[80] Isa. lxv. 2.

[81] Isa. l. 6.

[82] Ps. xxii. 18, Ps. iii. 5.

[83] Ps. xxii. 7.

[84] Comp. Matt. xxvii. 39.

Chapter XXXIX.—Direct predictions by the Spirit.

And when the Spirit of prophecy speaks as predicting things that are to come to pass, He speaks in this way: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."[85] And that it did so come to pass, we can convince you. For from Jerusalem there went out into the world, men, twelve in number, and these illiterate, of no ability in speaking: but by the power of God they proclaimed to every race of men that they were sent by Christ to teach to all the word of God; and we who formerly used to murder one another do not only now refrain from making war upon our enemies, but also, that we may not lie nor deceive our examiners, willingly die confessing Christ. For that saying, "The tongue has sworn, but the mind is 17 unsworn,"[86] might be imitated by us in this matter. But if the soldiers enrolled by you, and who have taken the military oath, prefer their allegiance to their own life, and parents, and country, and all kindred, though you can offer them nothing incorruptible, it were verily ridiculous if we, who earnestly long for incorruption, should not endure all things, in order to obtain what we desire from Him who is able to grant it.

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[85] Isa. ii. 3.

[86] Eurip., *Hipp.*, 608.

Chapter XL.—Christ's advent foretold.

And hear how it was foretold concerning those who published His doctrine and proclaimed His appearance, the above-mentioned prophet and king speaking thus by the Spirit of prophecy "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their voice has gone out into all the earth, and their words to the ends of the world. In the sun hath He set His tabernacle, and he as a bridegroom going out of his chamber shall rejoice as a giant to run his course."[87] And we have thought it right and relevant to mention some other prophetic utterances of David besides these; from which you may learn how the Spirit of prophecy exhorts men to live, and how He foretold the conspiracy which was formed against Christ by Herod the king of the Jews, and the Jews themselves, and Pilate, who was your governor among them, with his soldiers; and how He should be believed on by men of every race; and how God calls Him His Son, and has declared that He will subdue all His enemies under Him; and how the devils, as much as they can, strive to escape the power of God the Father and Lord of all, and the power of Christ Himself; and how God calls all to repentance before the day of judgment comes. These things were uttered thus: "Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful: but his delight is in the law of the Lord; and in His law will he meditate day and night. And he shall be like a tree planted by the rivers of waters, which shall give his fruit in his season; and his leaf shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaff which the wind driveth away from the face of the earth. Therefore the ungodly shall not stand in the judgment, nor sinners in the council of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish. Why do the heathen rage, and the people imagine new things? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast their yoke from us. He that dwelleth in the heavens shall laugh at them, and the Lord shall have them in derision. Then shall He speak to them in His wrath, and vex them in His sore displeasure. Yet have I been set by Him a King on Zion His holy hill, declaring the decree of the Lord. The Lord said to Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth as Thy possession. Thou shall herd them with a rod of iron; as the vessels of a potter shalt Thou dash them in pieces. Be wise now, therefore, O ye kings; be instructed, all ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Embrace instruction, lest at any time the Lord be angry, and ye perish from the right way, when His wrath has been suddenly kindled. Blessed are all they that put their trust in Him.”[88]

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[87] Ps. xix. 2, etc. [Note how J. excuses himself for the apparent irrelevancy of some of his citations (cap. xxxv., note), though quite in the manner of Plato himself. These Scriptures were of novel interest, and was stimulating his readers to study the Septuagint.]

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[88] Ps. i., Ps. ii.

Chapter XLI.—The crucifixion predicted.

And again, in another prophecy, the Spirit of prophecy, through the same David, intimated that Christ, after He had been crucified, should reign, and spoke as follows: “Sing to the Lord, all the earth, and day by day declare His salvation. For great is the Lord, and greatly to be praised, to be feared above all the gods. For all the gods of the nations are idols of devils; but God made the heavens. Glory and praise are before His face, strength and glorying are in the habitation of His holiness. Give Glory to the Lord, the Father everlasting. Receive grace, and enter His presence, and worship in His holy courts. Let all the earth fear before His face; let it be established, and not shaken. Let them rejoice among the nations. The Lord hath reigned from the tree.”[89]

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[89] Ps. xcvi. 1, etc. This last clause, which is not extant in our copies, either of the LXX, or of the Hebrew, Justin charged the Jews with erasing. See *Dial. Tryph.*, c. 73. [Concerning the eighteen Jewish alterations, see *Pearson on the Creed*, art. iv. p. 335. Ed. London, 1824.]

Chapter XLII.—Prophecy using the past tense.

But when the Spirit of prophecy speaks of things that are about to come to pass as if they had already taken place, —as may be observed even in the passages already cited by me, —that this circumstance may afford no excuse to readers [for misinterpreting them], we will make even this also quite plain. The things which He absolutely knows will take place, He predicts as if already they had taken place. And that the utterances must be thus received, you will perceive, if you give your attention to them. The words cited above, David uttered 1500[90] years before Christ became a man and was crucified; and no one of those who lived before Him, nor yet of His contemporaries, afforded joy to the Gentiles by being crucified. But our Jesus Christ, being crucified and dead, rose again, and having ascended to heaven, reigned; and by those things which were published in His name among all nations by the apostles, there is joy afforded to those who expect the immortality promised by Him.

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[90] A chronological error, whether of the copyist or of Justin himself cannot be known.

Chapter XLIII.—Responsibility asserted.

But lest some suppose, from what has been said by us, that we say that whatever happens, happens by a fatal necessity, because it is foretold as known beforehand, this too we explain. We have learned from the prophets, and we hold it to be true, that punishments, and chastisements, and good rewards, are rendered according to the merit of each man's actions. Since if it be not so, but all things happen by fate, neither is anything at all in our own power. For if it be fated that this man, e.g., be good, and this other evil, neither is the former meritorious nor the latter to be blamed. And again, unless the human race have the power of avoiding evil and choosing good by free choice, they are not accountable for their actions, of whatever kind they be. But that it is by free choice they both walk uprightly and stumble, we thus demonstrate. We see the same man making a transition to opposite things. Now, if it had been fated that he were to be either good or bad, he could never have been capable of both the opposites, nor of so many transitions. But not even would some be good and others bad, since we thus make fate the cause of evil, and exhibit her as acting in opposition to herself; or that which has been already stated would seem to be true, that neither virtue nor vice is anything, but that things are only reckoned good or evil by opinion; which, as the true word shows, is the greatest impiety and wickedness. But this we assert is inevitable fate, that they who choose the good have worthy rewards, and they who choose the opposite have their merited awards. For not like other things, as trees and quadrupeds, which cannot act by choice, did God make man: for neither would he be worthy of reward or praise did he not of himself choose the good, but were created for this end;[91] nor, if he were evil, would he be worthy of punishment, not being evil of himself, but being able to be nothing else than what he was made.

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[91] Or, "but were made so." The words are, ἀλλὰ τοῦτο γενόμενος and the meaning of Justin is sufficiently clear.

Chapter XLIV.—Not nullified by prophecy.

And the holy Spirit of prophecy taught us this, telling us by Moses that God spoke thus to the man first created: “Behold, before thy face are good and evil: choose the good.”[92] And again, by the other prophet Isaiah, that the following utterance was made as if from God the Father and Lord of all: “Wash you, make you clean; put away evils from your souls; learn to do well; judge the orphan, and plead for the widow: and come and let us reason together, saith the Lord: And if your sins be as scarlet, I will make them white as wool; and if they be red like as crimson, I will make them white as snow. And if ye be willing and obey Me, ye shall eat the good of the land; but if ye do not obey Me, the sword shall devour you: for the mouth of the Lord hath spoken it.”[93] And that expression, “The sword shall devour you,” does not mean that the disobedient shall be slain by the sword, but the sword of God is fire, of which they who choose to do wickedly become the fuel. Wherefore He says, “The sword shall devour you: for the mouth of the Lord hath spoken it.” And if He had spoken concerning a sword that cuts and at once despatches, He would not have said, shall *devour*. And so, too, Plato, when he says, “The blame is his who chooses, and God is blameless,”[94] took this from the prophet Moses and uttered it. For Moses is more ancient than all the Greek writers. And whatever both philosophers and poets have said concerning the immortality of the soul, or punishments after death, or contemplation of things heavenly, or doctrines of the like kind, they have received such suggestions from the prophets as have enabled them to understand and interpret these things. And hence there seem to be seeds of truth among all men; but they are charged with not accurately understanding [the truth] when they assert contradictories. So that what we say about future events being foretold, we do not say it as if they came about by a fatal necessity; but God foreknowing all that shall be done by all men, and it being His decree that the future actions of men shall all be recompensed according to their several value, He foretells by the Spirit of prophecy that He will bestow meet rewards according to the merit of the actions done, always urging the human race to effort and recollection, showing that He cares and provides for men. But by the agency of the devils death has been decreed against those who read the books of Hystaspes, or of the Sibyl,[95] or of the prophets, that through fear they may prevent men who read them from receiving the knowledge of 178 the good, and may retain them in slavery to themselves; which, however, they could not always effect. For not only do we fearlessly read them, but, as you see, bring them for your inspection, knowing that their contents will be pleasing to all. And if we persuade even a few, our gain will be very great; for, as good husbandmen, we shall receive the reward from the Master.

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[92] Deut. xxx. 15, 19.

[93] Isa. i. 16, etc.

[94] Plato, Rep. x. [On this remarkable passage refer to Biog. Note above. See, also, brilliant note of the sophist De Maistre, *Œuvres*, ii. p. 105. Ed. Paris, 1853.]

[95] [On the Orphica and Sibyllina, see Bull, Works, vol. vi. pp. 291–298.]

Chapter XLV.—Christ’s session in heaven foretold.

And that God the Father of all would bring Christ to heaven after He had raised Him from the dead, and would keep Him there[96] until He has subdued His enemies the devils, and until the number of those who are foreknown by Him as good and virtuous is complete, on whose account He has still delayed the consummation—hear what was said by the prophet David. These are his words: “The Lord said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send to Thee the rod of power out of Jerusalem; and rule Thou in the midst of Thine enemies. With Thee is the government in the day of Thy power, in the beauties of Thy saints: from the womb of morning[97] have I begotten Thee.”[98] That which he says, “He shall send to Thee the rod of power out of Jerusalem,” is predictive of the mighty word, which His apostles, going forth from Jerusalem, preached everywhere; and though death is decreed against those who teach or at all confess the name of Christ, we everywhere both embrace and teach it. And if you also read these words in a hostile spirit, ye can do no more, as I said before, than kill us; which indeed does no harm to us, but to you and all who unjustly hate us, and do not repent, brings eternal punishment by fire.

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[96] So, Thirlby, Otto, and Trollope seem all to understand the word κατέχειν; yet it seems worth considering whether Justin has not borrowed both the sense and the word from 2 Thess. ii. 6, 7.

[97] Or, “before the morning star.”

[98] Ps. cx. 1, etc.

Chapter XLVI.—The Word in the world before Christ.

But lest some should, without reason, and for the perversion of what we teach, maintain that we say that Christ was born one hundred and fifty years ago under Cyrenius, and subsequently, in the time of Pontius Pilate, taught what we say He taught; and should cry out against us as though all men who were born before Him were irresponsible--let let us anticipate and solve the difficulty. We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers; and those who lived reasonably[99] are Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Mishael, and Elias, and many others whose actions and names we now decline to recount, because we know it would be tedious. So that even they who lived before Christ, and lived without reason, were wicked and hostile to Christ, and slew those who lived reasonably. But who, through the power of the Word, according to the will of God the Father and Lord of all, He was born of a virgin as a man, and was named Jesus, and was crucified, and died, and rose again, and ascended into heaven, an intelligent man will be able to comprehend from what has been already so largely said. And we, since the proof of this subject is less needful now, will pass for the present to the proof of those things which are urgent.

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[99] μετὰ λόγου, “with reason,” or “the Word.” [This remarkable passage on the salvability and accountability of the heathen is noteworthy. See, on St. Matt. xxv. 32, *Morsels of Criticism* by the eccentric but thoughtful Ed. King, p. 341. London, 1788].

Chapter XLVII.—Desolation of Judæa foretold.

That the land of the Jews, then, was to be laid waste, hear what was said by the Spirit of prophecy. And the words were spoken as if from the person of the people wondering at what had happened. They are these: "Sion is a wilderness, Jerusalem a desolation. The house of our sanctuary has become a curse, and the glory which our fathers blessed is burned up with fire, and all its glorious things are laid waste: and Thou refrainest Thyself at these things, and hast held Thy peace, and hast humbled us very sore."[100] And ye are convinced that Jerusalem has been laid waste, as was predicted. And concerning its desolation, and that no one should be permitted to inhabit it, there was the following prophecy by Isaiah: "Their land is desolate, their enemies consume it before them, and none of them shall dwell therein."[101] And that it is guarded by you lest any one dwell in it, and that death is decreed against a Jew apprehended entering it, you know very well.[102]

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[100] Isa. lxiv. 10–12.

[101] Isa. i. 7.

[102] [*Ad hominem*, referring to the cruel decree of Hadrian, which the philosophic Antonines did not annul.]

Chapter XLVIII.—Christ's work and death foretold.

And that it was predicted that our Christ should heal all diseases and raise the dead, hear what was said. There are these words: "At His coming the lame shall leap as an hart, and the tongue of the stammerer shall be clear speaking: the blind shall see, and the lepers shall be cleansed; and the dead shall rise, and walk about."[103] And that He did those things, 179 you can learn from the Acts of Pontius Pilate. And how it was predicted by the Spirit of prophecy that He and those who hoped in Him should be slain, hear what was said by Isaiah. These are the words: "Behold now the righteous perisheth, and no man layeth it to heart; and just men are taken away, and no man considereth. From the presence of wickedness is the righteous man taken, and his burial shall be in peace: he is taken from our midst."[104]

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[103] Isa. xxxv. 6.

[104] Isa. lvii. 1.

Chapter XLIX.—His rejection by the Jews foretold.

And again, how it was said by the same Isaiah, that the Gentile nations who were not looking for Him should worship Him, but the Jews who always expected Him should not recognise Him when He came. And the words are spoken as from the person of Christ; and they are these "I was manifest to them that asked not for Me; I was found of them that sought Me not: I said, Behold Me, to a nation that called not on My name. I spread out My hands to a disobedient and gainsaying people, to those who walked in a way that is not good, but follow after their own sins; a people that provoketh Me to anger to My face."[105] For the Jews having the prophecies, and being always in expectation of the Christ to come, did not recognise Him; and not only so, but even treated Him shamefully. But the Gentiles, who had never heard anything about Christ, until the apostles set out from Jerusalem and preached concerning Him, and gave them the prophecies, were filled with joy and faith, and cast away their idols, and dedicated themselves to the Unbegotten God through Christ. And that it was foreknown that these infamous things should be uttered against those who confessed Christ, and that those who slandered Him, and said that it was well to preserve the ancient customs, should be miserable, hear what was briefly said by Isaiah; it is this: "Woe unto them that call sweet bitter, and bitter sweet."[106]

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[105] Isa. lxv. 1–3.

[106] Isa. v. 20.

Chapter L.—His humiliation predicted.

But that, having become man for our sakes, He endured to suffer and to be dishonoured, and that He shall come again with glory, hear the prophecies which relate to this; they are these: "Because they delivered His soul unto death, and He was numbered with the transgressors, He has borne the sin of many, and shall make intercession for the transgressors. For, behold, My Servant shall deal prudently, and shall be exalted, and shall be greatly extolled. As many were astonished at Thee, so marred shall Thy form be before men, and so hidden from them Thy glory; so shall many nations wonder, and the kings shall shut their mouths at Him. For they to whom it was not told concerning Him, and they who have not heard, shall understand. O Lord, who hath believed our report? and to whom is the arm of the Lord revealed? We have declared before Him as a child, as a root in a dry ground. He had no form, nor glory; and we saw Him, and there was no form nor comeliness: but His form was dishonoured and marred more than the sons of men. A man under the stroke, and knowing how to bear infirmity, because His face was turned away: He was despised, and of no reputation. It is He who bears our sins, and is afflicted for us; yet we did esteem Him smitten, stricken, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of peace was upon Him, by His stripes we are healed. All we, like sheep, have gone astray; every man has wandered in his own way. And He delivered Him for our sins; and He opened not His mouth for all His affliction. He was brought as a sheep to the slaughter, and as a lamb before his shearer is dumb, so He openeth not His mouth. In His humiliation, His judgment was taken away."[107] Accordingly, after He was crucified, even all His acquaintances forsook Him, having denied Him; and afterwards, when He had risen from the dead and appeared to them, and had taught them to read the prophecies in which all these things were foretold as coming to pass, and when they had seen Him ascending into heaven, and had believed, and had received power sent thence by Him upon them, and went to every race of men, they taught these things, and were called apostles.

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[107] Isa. lii. 13–15, Isa. liii. 1–8.

Chapter LI.—The majesty of Christ.

And that the Spirit of prophecy might signify to us that He who suffers these things has an ineffable origin, and rules His enemies, He spake thus: “His generation who shall declare? because His life is cut off from the earth: for their transgressions He comes to death. And I will give the wicked for His burial, and the rich for His death; because He did no violence, neither was any deceit in His mouth. And the Lord is pleased to cleanse Him from the stripe. If He be given for sin, your soul shall see His seed prolonged in days. And the Lord is pleased to deliver His soul from grief, to show Him light, and to form Him with knowledge, to justify the righteous who richly serveth many. And He shall bear our iniquities. Therefore He shall inherit many, and He shall divide the spoil of the strong; because His soul was delivered 18 to death: and He was numbered with the transgressors; and He bare the sins of many, and He was delivered up for their transgressions.”[108] Hear, too, how He was to ascend into heaven according to prophecy. It was thus spoken: “Lift up the gates of heaven; be ye opened, that the King of glory may come in. Who is this King of glory? The Lord, strong and mighty.”[109] And how also He should come again out of heaven with glory, hear what was spoken in reference to this by the prophet Jeremiah.[110] His words are: “Behold, as the Son of man He cometh in the clouds of heaven, and His angels with Him.”[111]

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[108] Isa. liii. 8–12.

[109] Ps. xxiv. 7.

[110] This prophecy occurs not in Jeremiah, but in Dan. vii. 13.

[111] Dan. vii. 13.

Chapter LII.—Certain fulfilment of prophecy.

Since, then, we prove that all things which have already happened had been predicted by the prophets before they came to pass, we must necessarily believe also that those things which are in like manner predicted, but are yet to come to pass, shall certainly happen. For as the things which have already taken place came to pass when foretold, and even though unknown, so shall the things that remain, even though they be unknown and disbelieved, yet come to pass. For the prophets have proclaimed two advents of His: the one, that which is already past, when He came as a dishonoured and suffering Man; but the second, when, according to prophecy, He shall come from heaven with glory, accompanied by His angelic host, when also He shall raise the bodies of all men who have lived, and shall clothe those of the worthy with immortality, and shall send those of the wicked, endued with eternal sensibility, into everlasting fire with the wicked devils. And that these things also have been foretold as yet to be, we will prove. By Ezekiel the prophet it was said: "Joint shall be joined to joint, and bone to bone, and flesh shall grow again; and every knee shall bow to the Lord, and every tongue shall confess Him."[112] And in what kind of sensation and punishment the wicked are to be, hear from what was said in like manner with reference to this; it is as follows: "Their worm shall not rest, and their fire shall not be quenched;"[113] and then shall they repent, when it profits them not. And what the people of the Jews shall say and do, when they see Him coming in glory, has been thus predicted by Zechariah the prophet: "I will command the four winds to gather the scattered children; I will command the north wind to bring them, and the south wind, that it keep not back. And then in Jerusalem there shall be great lamentation, not the lamentation of mouths or of lips, but the lamentation of the heart; and they shall rend not their garments, but their hearts. Tribe by tribe they shall mourn, and then they shall look on Him whom they have pierced; and they shall say, Why, O Lord, hast Thou made us to err from Thy way? The glory which our fathers blessed, has for us been turned into shame."[114]

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[112] Ezek. xxxvii. 7, 8; Isa. xlv. 24.

[113] Isa. lxvi. 24.

[114] Zech. xii. 3–14; Isa. lxiii. 17, Isa. lxiv. 11.

Chapter LIII.—Summary of the prophecies.

Though we could bring forward many other prophecies, we forbear, judging these sufficient for the persuasion of those who have ears to hear and understand; and considering also that those persons are able to see that we do not make mere assertions without being able to produce proof, like those fables that are told of the so-called sons of Jupiter. For with what reason should we believe of a crucified man that He is the first-born of the unbegotten God, and Himself will pass judgment on the whole human race, unless we had found testimonies concerning Him published before He came and was born as man, and unless we saw that things had happened accordingly—the devastation of the land of the Jews, and men of every race persuaded by His teaching through the apostles, and rejecting their old habits, in which, being deceived, they had their conversation; yea, seeing ourselves too, and knowing that the Christians from among the Gentiles are both more numerous and more true than those from among the Jews and Samaritans? For all the other human races are called Gentiles by the Spirit of prophecy; but the Jewish and Samaritan races are called the tribe of Israel, and the house of Jacob. And the prophecy in which it was predicted that there should be more believers from the Gentiles than from the Jews and Samaritans, we will produce: it ran thus: "Rejoice, O barren, thou that dost not bear; break forth and shout, thou that dost not travail, because many more are the children of the desolate than of her that hath an husband."[115] For all the Gentiles were "desolate" of the true God, serving the works of their hands; but the Jews and Samaritans, having the word of God delivered to them by the prophets, and always expecting the Christ, did not recognise Him when He came, except some few, of whom the Spirit of prophecy by Isaiah had predicted that they should be saved. He spoke as from their person: "Except the Lord had left us a seed, we should have been as Sodom and Gomorrah."[116] For Sodom and Gomorrah are related by Moses to have been cities of ungodly men, which God burned with fire and brimstone, and overthrew, no one of their inhabitants being saved except a certain stranger, a Chaldæan by birth, whose name was Lot; with whom also his daughters were rescued. And those who care may yet see their whole country desolate and burned, and remaining barren. And to show how those from among the Gentiles were foretold as more true and more believing, we will cite what was said by Isaiah[117] the prophet; for he spoke as follows "Israel is uncircumcised in heart, but the Gentiles are uncircumcised in the flesh." So many things therefore, as these, when they are seen with the eye, are enough to produce conviction and belief in those who embrace the truth, and are not bigoted in their opinions, nor are governed by their passions.

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[115] Isa. liv. 1.

[116] Isa. i. 9.

[117] The following words are found, not in Isaiah, but in Jer. ix. 26.

Chapter LIV.—Origin of heathen mythology.

But those who hand down the myths which the poets have made, adduce no proof to the youths who learn them; and we proceed to demonstrate that they have been uttered by the influence of the wicked demons, to deceive and lead astray the human race. For having heard it proclaimed through the prophets that the Christ was to come, and that the ungodly among men were to be punished by fire, they put forward many to be called sons of Jupiter, under the impression that they would be able to produce in men the idea that the things which were said with regard to Christ were mere marvellous tales, like the things which were said by the poets. And these things were said both among the Greeks and among all nations where they [the demons] heard the prophets foretelling that Christ would specially be believed in; but that in hearing what was said by the prophets they did not accurately understand it, but imitated what was said of our Christ, like men who are in error, we will make plain. The prophet Moses, then, was, as we have already said, older than all writers; and by him, as we have also said before, it was thus predicted: "There shall not fail a prince from Judah, nor a lawgiver from between his feet, until He come for whom it is reserved; and He shall be the desire of the Gentiles, binding His foal to the vine, washing His robe in the blood of the grape."[118] The devils, accordingly, when they heard these prophetic words, said that Bacchus was the son of Jupiter, and gave out that he was the discoverer of the vine, and they number wine[119] [or, the ass] among his mysteries; and they taught that, having been torn in pieces, he ascended into heaven. And because in the prophecy of Moses it had not been expressly intimated whether He who was to come was the Son of God, and whether He would, riding on the foal, remain on earth or ascend into heaven, and because the name of "foal" could mean either the foal of an ass or the foal of a horse, they, not knowing whether He who was foretold would bring the foal of an ass or of a horse as the sign of His coming, nor whether He was the Son of God, as we said above, or of man, gave out that Bellerophon, a man born of man, himself ascended to heaven on his horse Pegasus. And when they heard it said by the other prophet Isaiah, that He should be born of a virgin, and by His own means ascend into heaven, they pretended that Perseus was spoken of. And when they knew what was said, as has been cited above, in the prophecies written aforetime, "Strong as a giant to run his course,"[120] they said that Hercules was strong, and had journeyed over the whole earth. And when, again, they learned that it had been foretold that He should heal every sickness, and raise the dead, they produced Æsculapius.

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[118] Gen. xlix. 10.

[119] In the ms. the reading is οἶνον (wine); but as Justin's argument seems to require ὄνον (an ass), Sylburg inserted this latter word in his edition; and this reading is approved by Grabe and Thirlby, and adopted by Otto and Trollope. It may be added, that ἀναγράφουσι is much more suitable to ὄνον than to οἶνον.

[120] Ps. xix. 5.

Chapter LV.—Symbols of the cross.

But in no instance, not even in any of those called sons of Jupiter, did they imitate the being crucified; for it was not understood by them, all the things said of it having been put symbolically. And this, as the prophet foretold, is the greatest symbol of His power and role; as is also proved by the things which fall under our observation. For consider all the things in the world, whether without this form they could be administered or have any community. For the sea is not traversed except that trophy which is called a sail abide safe in the ship; and the earth is not ploughed without it: diggers and mechanics do not their work, except with tools which have this shape. And the human form differs from that of the irrational animals in nothing else than in its being erect and having the hands extended, and having on the face extending from the forehead what is called the nose, through which there is respiration for the living creature; and this shows no other form than that of the cross. And so it was said by the prophet, "The breath before our face is the Lord Christ."[121] And the power of this form is shown by your own symbols on what are called "vexilla" [banners] and trophies, with which all your state possessions are made, using these as the insignia of your power and government, even though you do so unwittingly.[122] And with this form you consecrate the images of your emperors when they die, and you name them gods by inscriptions. Since, therefore, we have urged you both by reason and by an evident form, and to the utmost of our ability, we know that now we are blameless even though you disbelieve; for our part is done and finished. 182

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[121] From Lam. iv. 20 (Sept.).

[122] [The Orientals delight in such refinements, but the "scandal of the cross" led the early Christians thus to retort upon the heathen; and the *Labarum* may have been the fruit of this very suggestion.]

Chapter LVI.—The demons still mislead men.

But the evil spirits were not satisfied with saying, before Christ's appearance, that those who were said to be sons of Jupiter were born of him; but after He had appeared, and been born among men, and when they learned how He had been foretold by the prophets, and knew that He should be believed on and looked for by every nation, they again, as was said above, put forward other men, the Samaritans Simon and Menander, who did many mighty works by magic, and deceived many, and still keep them deceived. For even among yourselves, as we said before,[123] Simon was in the royal city Rome in the reign of Claudius Cæsar, and so greatly astonished the sacred senate and people of the Romans, that he was considered a god, and honoured, like the others whom you honour as gods, with a statue. Wherefore we pray that the sacred senate and your people may, along with yourselves, be arbiters of this our memorial, in order that if any one be entangled by that man's doctrines, he may learn the truth, and so be able to escape error; and as for the statue, if you please, destroy it.

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[123] [See cap. xxvi. above, and note p. 187, below.]

Chapter LVII.—And cause persecution.

Nor can the devils persuade men that there will be no conflagration for the punishment of the wicked; as they were unable to effect that Christ should be hidden after He came. But this only can they effect, that they who live irrationally, and were brought up licentiously in wicked customs, and are prejudiced in their own opinions, should kill and hate us; whom we not only do not hate, but, as is proved, pity and endeavour to lead to repentance. For we do not fear death, since it is acknowledged we must surely die; and there is nothing new, but all things continue the same in this administration of things; and if satiety overtakes those who enjoy even one year of these things, they ought to give heed to our doctrines, that they may live eternally free both from suffering and from want. But if they believe that there is nothing after death, but declare that those who die pass into insensibility, then they become our benefactors when they set us free from sufferings and necessities of this life, and prove themselves to be wicked, and inhuman, and bigoted. For they kill us with no intention of delivering us, but cut us off that we may be deprived of life and pleasure.

Chapter LVIII.—And raise up heretics.

And, as we said before, the devils put forward Marcion of Pontus, who is even now teaching men to deny that God is the maker of all things in heaven and on earth, and that the Christ predicted by the prophets is His Son, and preaches another god besides the Creator of all, and likewise another son. And this man many have believed, as if he alone knew the truth, and laugh at us, though they have no proof of what they say, but are carried away irrationally as lambs by a wolf, and become the prey of atheistical doctrines, and of devils. For they who are called devils attempt nothing else than to seduce men from God who made them, and from Christ His first-begotten; and those who are unable to raise themselves above the earth they have riveted, and do now rivet, to things earthly, and to the works of their own hands; but those who devote themselves to the contemplation of things divine, they secretly beat back; and if they have not a wise sober-mindedness, and a pure and passionless life, they drive them into godlessness.

Chapter LIX.—Plato's obligation to Moses.

And that you may learn that it was from our teachers—we mean the account given through the prophets— that Plato borrowed his statement that God, having altered matter which was shapeless, made the world, hear the very words spoken through Moses, who, as above shown, was the first prophet, and of greater antiquity than the Greek writers; and through whom the Spirit of prophecy, signifying how and from what materials God at first formed the world, spake thus: "In the beginning God created the heaven and the earth. And the earth was invisible and unfurnished, and darkness was upon the face of the deep; and the Spirit of God moved over the waters. And God said, Let there be light; and it was so." So that both Plato and they who agree with him, and we ourselves, have learned, and you also can be convinced, that by the word of God the whole world was made out of the substance spoken of before by Moses. And that which the poets call Erebus, we know was spoken of formerly by Moses.[124]

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[124] Comp. Deut. xxxii. 22.

Chapter LX.—Plato’s doctrine of the cross.

And the physiological discussion[125] concerning the Son of God in the *Timæus* of Plato, where he says, “He placed him crosswise[126] in the universe,” he borrowed in like manner from Moses; for in the writings of Moses it is related how at that time, when the Israelites 183 went out of Egypt and were in the wilderness, they fell in with poisonous beasts, both vipers and asps, and every kind of serpent, which slew the people; and that Moses, by the inspiration and influence of God, took brass, and made it into the figure of a cross, and set it in the holy tabernacle, and said to the people, “If ye look to this figure, and believe, ye shall be saved thereby.”[127] And when this was done, it is recorded that the serpents died, and it is handed down that the people thus escaped death. Which things Plato reading, and not accurately understanding, and not apprehending that it was the figure of the cross, but taking it to be a placing crosswise, he said that the power next to the first God was placed crosswise in the universe. And as to his speaking of a third, he did this because he read, as we said above, that which was spoken by Moses, “that the Spirit of God moved over the waters.” For he gives the second place to the Logos which is with God, who he said was placed crosswise in the universe; and the third place to the Spirit who was said to be borne upon the water, saying, “And the third around the third.”[128] And hear how the Spirit of prophecy signified through Moses that there should be a conflagration. He spoke thus: “Everlasting fire shall descend, and shall devour to the pit beneath.”[129] It is not, then, that we hold the same opinions as others, but that all speak in imitation of ours. Among us these things can be heard and learned from persons who do not even know the forms of the letters, who are uneducated and barbarous in speech, though wise and believing in mind; some, indeed, even maimed and deprived of eyesight; so that you may understand that these things are not the effect of human wisdom, but are uttered by the power of God.

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[125] Literally, “that which is treated physiologically.”

[126] He impressed him as a χιασμα, i.e., in the form of the letter χ upon the universe. Plato is speaking of the soul of the universe. [Timæus, Opp., vol. ix. p. 314. And see note of Langus (p. 37) on p. 113 of Grabe. Here crops out the Platonic philosopher speaking after the fashion of his contemporaries, perhaps to conciliate his sovereign. See Professor Jowett’s Introduction to the *Timæus*, which will aid the students.]

[127] Num. xxi. 8.

[128] Τὰ δὲ τρίτα περὶ τὸν τρίτον.

[129] Deut. xxxii. 22.

Chapter LXI.—Christian baptism.

I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, "Except ye be born again, ye shall not enter into the kingdom of heaven."[130] Now, that it is impossible for those who have once been born to enter into their mothers' wombs, is manifest to all. And how those who have sinned and repent shall escape their sins, is declared by Esaias the prophet, as I wrote above;[131] he thus speaks: "Wash you, make you clean; put away the evil of your doings from your souls; learn to do well; judge the fatherless, and plead for the widow: and come and let us reason together, saith the Lord. And though your sins be as scarlet, I will make them white like wool; and though they be as crimson, I will make them white as snow. But if ye refuse and rebel, the sword shall devour you: for the mouth of the Lord hath spoken it."[132]

And for this [rite] we have learned from the apostles this reason. Since at our birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe; he who leads to the laver the person that is to be washed calling him by this name alone. For no one can utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with a hopeless madness. And this washing is called illumination, because they who learn these things are illuminated in their understandings. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who through the prophets foretold all things about Jesus, he who is illuminated is washed.

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[130] John iii. 5.

[131] Chap. xliv.

[132] Isa. i. 16–20.

Chapter LXII.—Its imitation by demons.

And the devils, indeed, having heard this washing published by the prophet, instigated those who enter their temples, and are about to approach them with libations and burnt-offerings, also to sprinkle themselves; and they cause them also to wash themselves entirely, as they depart [from the sacrifice], before they enter into the shrines in which their images 184 are set. And the command, too, given by the priests to those who enter and worship in the temples, that they take off their shoes, the devils, learning what happened to the above-mentioned prophet Moses, have given in imitation of these things. For at that juncture, when Moses was ordered to go down into Egypt and lead out the people of the Israelites who were there, and while he was tending the flocks of his maternal uncle[133] in the land of Arabia, our Christ conversed with him under the appearance of fire from a bush, and said, "Put off thy shoes, and draw near and hear." And he, when he had put off his shoes and drawn near, heard that he was to go down into Egypt and lead out the people of the Israelites there; and he received mighty power from Christ, who spoke to him in the appearance of fire, and went down and led out the people, having done great and marvellous things; which, if you desire to know, you will learn them accurately from his writings.

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[133] Thirlby conjectures that Justin here confused in his mind the histories of Moses and Jacob.

Chapter LXIII.—How God appeared to Moses.

And all the Jews even now teach that the nameless God spake to Moses; whence the Spirit of prophecy, accusing them by Isaiah the prophet mentioned above, said "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know Me, and My people do not understand."[134] And Jesus the Christ, because the Jews knew not what the Father was, and what the Son, in like manner accused them; and Himself said, "No one knoweth the Father, but the Son; nor the Son, but the Father, and they to whom the Son revealeth Him."[135] Now the Word of God is His Son, as we have before said. And He is called Angel and Apostle; for He declares whatever we ought to know, and is sent forth to declare whatever is revealed; as our Lord Himself says, "He that heareth Me, heareth Him that sent Me."[136] From the writings of Moses also this will be manifest; for thus it is written in them, "And the Angel of God spake to Moses, in a flame of fire out of the bush, and said, I am that I am, the God of Abraham, the God of Isaac, the God of Jacob, the God of thy fathers; go down into Egypt, and bring forth My people."[137] And if you wish to learn what follows, you can do so from the same writings; for it is impossible to relate the whole here. But so much is written for the sake of proving that Jesus the Christ is the Son of God and His Apostle, being of old the Word, and appearing sometimes in the form of fire, and sometimes in the likeness of angels; but now, by the will of God, having become man for the human race, He endured all the sufferings which the devils instigated the senseless Jews to inflict upon Him; who, though they have it expressly affirmed in the writings of Moses, "And the angel of God spake to Moses in a flame of fire in a bush, and said, I am that I am, the God of Abraham, and the God of Isaac, and the God of Jacob," yet maintain that He who said this was the Father and Creator of the universe. Whence also the Spirit of prophecy rebukes them, and says, "Israel doth not know Me, my people have not understood Me."[138] And again, Jesus, as we have already shown, while He was with them, said, "No one knoweth the Father, but the Son; nor the Son but the Father, and those to whom the Son will reveal Him."[139] The Jews, accordingly, being throughout of opinion that it was the Father of the universe who spake to Moses, though He who spake to him was indeed the Son of God, who is called both Angel and Apostle, are justly charged, both by the Spirit of prophecy and by Christ Himself, with knowing neither the Father nor the Son. For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son; who also, being the first-begotten Word of God, is even God. And of old He appeared in the shape of fire and in the likeness of an angel to Moses and to the other prophets; but now in the times of your reign,[140] having, as we before said, become Man by a virgin, according to the counsel of the Father, for the salvation of those who believe on Him, He endured both to be set at nought and to suffer, that by dying and rising again He might conquer death. And that which was said out of the bush to Moses, "I am that I am, the God of Abraham, and the God of Isaac, and the God of Jacob, and the God of your fathers,"[141] this signified that they, even though dead, are yet in existence, and are men belonging to Christ Himself. For they were the first of all men to busy themselves in the search after God; Abraham being the father of Isaac, and Isaac of Jacob, as Moses wrote.

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[134] Isa. i. 3.

[135] Matt. xi. 27.

[136] Luke x. 16.

[137] Ex. iii. 6.

[138] Isa. i. 3.

[139] Matt. xi. 27.

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[140] [Rather, "of your empire."]

[141] Ex. iii. 6.

Chapter LXIV.—Further misrepresentations of the truth.

185 From what has been already said, you can understand how the devils, in imitation of what was said by Moses, asserted that Proserpine was the daughter of Jupiter, and instigated the people to set up an image of her under the name of Kore [Cora, i.e., the maiden or daughter] at the spring-heads. For, as we wrote above,[142] Moses said, “In the beginning God made the heaven and the earth. And the earth was without form and unfurnished: and the Spirit of God moved upon the face of the waters.” In imitation, therefore, of what is here said of the Spirit of God moving on the waters, they said that Proserpine [or Cora] was the daughter of Jupiter.[143] And in like manner also they craftily feigned that Minerva was the daughter of Jupiter, not by sexual union, but, knowing that God conceived and made the world by the Word, they say that Minerva is the first conception [ἔννοια]; which we consider to be very absurd, bringing forward the form of the conception in a female shape. And in like manner the actions of those others who are called sons of Jupiter sufficiently condemn them.

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[142] Chap. lix.

[143] And therefore caused her to preside over the waters, as above.

Chapter LXV.—Administration of the sacraments.

But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss.[144] There is then brought to the president of the brethren[145] bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language to γένοιτο [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

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[144] The kiss of charity, the kiss of peace, or “the peace” (ἡ εἰπήνη), was enjoined by the Apostle Paul in his Epistles to the Corinthians, Thessalonians, and Romans, and thence passed into a common Christian usage. It was continued in the Western Church, under regulations to prevent its abuse, until the thirteenth century. Stanley remarks (*Corinthians*, i. 414), “It is still continued in the worship of the Coptic Church.”

[145] τῷ προεστῶτι τῶν ἀδελφῶν. This expression may quite legitimately be translated, “to that one of the brethren who was presiding.”

Chapter LXVI.—Of the Eucharist.

And this food is called among us Εὐχαριστία[146] [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.[147] For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do ye in remembrance of Me,[148] this is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is My blood;" and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.

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[146] Literally, thanksgiving. See Matt. xxvi. 27.

[147] This passage is claimed alike by Calvinists, Lutherans, and Romanists; and, indeed, the language is so inexact, that each party may plausibly maintain that their own opinion is advocated by it. [But the same might be said of the words of our Lord himself; and, if such widely separated Christians can all adopt this passage, who can be sorry?] The expression, "the prayer of His word," or of the word we have from Him, seems to signify the prayer pronounced over the elements, in imitation of our Lord's thanksgiving before breaking the bread. [I must dissent from the opinion that the language is "inexact:" he expresses himself naturally as one who believes it is bread, but yet not "common bread." So Gelasius, Bishop of Rome (a.d. 490), "By the sacraments we are made partakers of the divine nature, and yet the substance and nature of bread and wine do not cease to be in them," etc. (See original in *Bingham's Antiquities*, book xv. cap. 5. See Chryost., *Epist. ad. Cæsarium*, tom. iii. p. 753. Ed. Migne.) Those desirous to pursue this inquiry will find the Patristic authorities in *Historia Transubstantionis Papalis*, etc., *Edidit* F. Meyrick, Oxford, 1858. The famous tractate of Ratranin (a.d. 840) was published at Oxford, 1838, with the homily of Ælfric (a.d. 960) in a cheap edition.]

[148] Luke xxii. 19.

Chapter LXVII.—Weekly worship of the Christians.

And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday,[149] all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability,[150] and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given,[151] and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.

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[149] τῇ τοῦ Ἡλίου λεγομένη ἡμέρᾳ.

[150] ὅση δύναμις αὐτῷ,—a phrase over which there has been much contention, but which seems to admit of no other meaning than that given above. [No need of any "contention." Langus renders, *Pro virili suâ*, and Grabe illustrates by reference to *Apost. Const.*, lib. viii. cap. 12. Our own learned translators render the same phrase (cap. xiii., above) "to the utmost of our power." Some say this favours extemporary prayers, and others object. Oh! what matter either way? We all sing hymns, "according to our ability."]

[151] Or, of the eucharistic elements.

Chapter LXVIII.—Conclusion.

And if these things seem to you to be reasonable and true, honour them; but if they seem nonsensical, despise them as nonsense, and do not decree death against those who have done no wrong, as you would against enemies. For we forewarn you, that you shall not escape the coming judgment of God, if you continue in your injustice; and we ourselves will invite you to do that which is pleasing to God. And though from the letter of the greatest and most illustrious Emperor Adrian, your father, we could demand that you order judgment to be given as we have desired, yet we have made this appeal and explanation, not on the ground of Adrian's decision, but because we know that what we ask is just. And we have subjoined the copy of Adrian's epistle, that you may know that we are speaking truly about this. And the following is the copy:—

Epistle of Adrian[152] in behalf of the Christians.

I have received the letter addressed to me by your predecessor Serenius Granianus, a most illustrious man; and this communication I am unwilling to pass over in silence, lest innocent persons be disturbed, and occasion be given to the informers for practising villany. Accordingly, if the inhabitants of your province will so far sustain this petition of theirs as to accuse the Christians in some court of law, I do not prohibit them from doing so. But I will not suffer them to make use of mere entreaties and outcries. For it is far more just, if any one desires to make an accusation, that you give judgment upon it. If, therefore, any one makes the accusation, and furnishes proof that the said men do anything contrary to the laws, you shall adjudge punishments in proportion to the offences. And this, by Hercules, you shall give special heed to, that if any man shall, through mere calumny, bring an accusation against any of these persons, you shall award to him more severe punishments in proportion to his wickedness.

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[152] Addressed to Minucius Fundanus. [Generally credited as genuine.]

Epistle of Antoninus to the common assembly of Asia.[153]

The Emperor Cæsar Titus Ælius Adrianus Antoninus Augustus Pius, Supreme Pontiff, in the fifteenth year of his tribuneship, Consul for the third time, Father of the fatherland, to the Common Assembly of Asia, greeting: I should have thought that the gods themselves would see to it that such offenders should not escape. For if they had the power, they themselves would much rather punish those who refuse to worship them; but it is you who bring trouble on these persons, and accuse as the opinion of atheists that which they hold, and lay to their charge certain other things which we are unable to prove. But it would be advantageous to them that they should be thought to die for that of which they are accused, and they conquer you by being lavish of their lives rather than yield that obedience which you require of them. And regarding the earthquakes which have already happened and are now occurring, it is not seemly that you remind us of them, losing heart whenever they occur, and thus set your conduct in contrast with that of these men; for they have much greater confidence towards God than you yourselves have. And you, indeed, seem at such times to ignore the gods, and you neglect the temples, and make no recognition of the worship of God. And hence you are jealous of those who do serve Him, and persecute them to the death. Concerning such persons, some others also of the governors of provinces wrote to my most divine father; to whom he replied that they should not at all disturb such persons, 187 unless they were found to be attempting anything against the Roman government. And to myself many have sent intimations regarding such persons, to whom I also replied in pursuance of my father's judgment. But if any one has a matter to bring against any person of this class, merely as such a person,[154] let the accused be acquitted of the charge, even though he should be found to be such a one; but let the accuser be amenable to justice.

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[153] [Regarded as spurious.]

[154] That is, if any one accuses a Christian merely on the ground of his being a Christian.

Epistle of Marcus Aurelius to the senate, in which he testifies that the Christians were the cause of his victory.[155]

The Emperor Cæsar Marcus Aurelius Antoninus, Germanicus, Parthicus, Sarmaticus, to the People of Rome, and to the sacred Senate greeting: I explained to you my grand design, and what advantages I gained on the confines of Germany, with much labour and suffering, in consequence of the circumstance that I was surrounded by the enemy; I myself being shut up in Carnuntum by seventy-four cohorts, nine miles off. And the enemy being at hand, the scouts pointed out to us, and our general Pompeianus showed us that there was close on us a mass of a mixed multitude of 977,000 men, which indeed we saw; and I was shut up by this vast host, having with me only a battalion composed of the first, tenth, double and marine legions. Having then examined my own position, and my host, with respect to the vast mass of barbarians and of the enemy, I quickly betook myself to prayer to the gods of my country. But being disregarded by them, I summoned those who among us go by the name of Christians. And having made inquiry, I discovered a great number and vast host of them, and raged against them, which was by no means becoming; for afterwards I learned their power. Wherefore they began the battle, not by preparing weapons, nor arms, nor bugles; for such preparation is hateful to them, on account of the God they bear about in their conscience. Therefore it is probable that those whom we suppose to be atheists, have God as their ruling power entrenched in their conscience. For having cast themselves on the ground, they prayed not only for me, but also for the whole army as it stood, that they might be delivered from the present thirst and famine. For during five days we had got no water, because there was none; for we were in the heart of Germany, and in the enemy's territory. And simultaneously with their casting themselves on the ground, and praying to God (a God of whom I am ignorant), water poured from heaven, upon us most refreshingly cool, but upon the enemies of Rome a withering[156] hail. And immediately we recognised the presence of God following on the prayer-a God unconquerable and indestructible. Founding upon this, then, let us pardon such as are Christians, lest they pray for and obtain such a weapon against ourselves. And I counsel that no such person be accused on the ground of his being a Christian. But if any one be found laying to the charge of a Christian that he is a Christian, I desire that it be made manifest that he who is accused as a Christian, and acknowledges that he is one, is accused of nothing else than only this, that he is a Christian; but that he who arraigns him be burned alive. And I further desire, that he who is entrusted with the government of the province shall not compel the Christian, who confesses and certifies such a matter, to retract; neither shall he commit him. And I desire that these things be confirmed by a decree of the Senate. And I command this my edict to be published in the Forum of Trajan, in order that it may be read. The prefect Vitrasius Pollio will see that it be transmitted to all the provinces round about, and that no one who wishes to make use of or to possess it be hindered from obtaining a copy from the document I now publish.[157]

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[155] [Spurious, no doubt; but the literature of the subject is very rich. See text and notes, Milman's *Gibbon*, vol. ii. 46.]

[156] Literally, "fiery."

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[157] [Note I. (See capp. xxvi. and lvi.) In 1851 I recognised this stone in the Vatican, and read it with emotion. I copied it, as follows: "Semoni
Sanco
Deo Fidio
Sacrvm
Sex. Pompeius. S. P. F. Col. Mussianvs.
Quinquennalis Decur Bidentalis Donum Dedit." The explanation is possibly this: Simon Magus was actually recognised as the God *Semo*, just as Barnabas and Paul were supposed to be Zeus and Hermes (Acts xiv. 12.), and were offered divine honours accordingly. Or the Samaritans may so have informed Justin on their understanding of this inscription, and with pride in the success of their countryman (Acts viii. 10.), whom they had recognised "as the great power of God." See *Orelli* (No. 1860), *Insc.*, vol. i. 337. Note II. (The Thundering Legion.) The bas-relief on the column of Antonine, in Rome, is a very striking complement of the story, but an answer to prayer is not a miracle. I simply transcribe from the American Translation of Alzog's *Universal Church History* the references there given to the *Legio Fulminatrix*: "Tertull., Apol., cap. 5; Ad Scap., cap. 4; Euseb., v. 5; Greg. Nyss. Or., II in Martyr.; Oros., vii. 15; Dio. Cass. Epit.: Xiphilin., lib. lxxi. cap. 8; Jul. Capitol, in Marc. Antonin., cap. 24."]

The Second Apology of Justin for the Christians Addressed to the Roman Senate

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Chapter I.—Introduction.

Romans, the things which have recently[158] happened in your city under Urbicus,[159] and the things which are likewise being everywhere unreasonably done by the governors, have compelled me to frame this composition for your sakes, who are men of like passions, and brethren, though ye know it not, and though ye be unwilling to acknowledge it on account of your glorying in what you esteem dignities.[160] For everywhere, whoever is corrected by father, or neighbour, or child, or friend, or brother, or husband, or wife, for a fault, for being hard to move, for loving pleasure and being hard to urge to what is right (except those who have been persuaded that the unjust and intemperate shall be punished in eternal fire, but that the virtuous and those who lived like Christ shall dwell with God in a state that is free from suffering,—we mean, those who have become Christians), and the evil demons, who hate us, and who keep such men as these subject to themselves, and serving them in the capacity of judges, incite them, as rulers actuated by evil spirits, to put us to death. But that the cause of all that has taken place under Urbicus may become quite plain to you, I will relate what has been done.

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[158] Literally, "both yesterday and the day before."

[159] [See Grabe's note on the conjecture of Valesius that this prefect was Lollius Urbicus, the historian (vol. i. p. 1. and notes, p. 1).]

[160] [He has addressed them as "Romans," because in this they gloried together,—emperor, senate, soldiers, and citizens.]

Chapter II.—Urbicus condemns the Christians to death.

A certain woman lived with an intemperate[161] husband; she herself, too, having formerly been intemperate. But when she came to the knowledge of the teachings of Christ she became sober-minded, and endeavoured to persuade her husband likewise to be temperate, citing the teaching of Christ, and assuring him that there shall be punishment in eternal fire inflicted upon those who do not live temperately and conformably to right reason. But he, continuing in the same excesses, alienated his wife from him by his actions. For she, considering it wicked to live any longer as a wife with a husband who sought in every way means of indulging in pleasure contrary to the law of nature, and in violation of what is right, wished to be divorced from him. And when she was overpersuaded by her friends, who advised her still to continue with him, in the idea that some time or other her husband might give hope of amendment, she did violence to her own feeling and remained with him. But when her husband had gone into Alexandria, and was reported to be conducting himself worse than ever, she—that she might not, by continuing in matrimonial connection with him, and by sharing his table and his bed, become a partaker also in his wickednesses and impieties—gave him what you call a bill of divorce,[162] and was separated from him. But this noble husband of hers,—while he ought to have been rejoicing that those actions which formerly she unhesitatingly committed with the servants and hirelings, when she delighted in drunkenness and every vice, she had now given up, and desired that he too should give up the same,—when she had gone from him without his desire, brought an accusation against her, affirming that she was a Christian. And she presented a paper to thee, the Emperor,[163] requesting that first she be permitted to arrange her affairs, and afterwards to make her defence against the accusation, when her affairs were set in order. And this you granted. And her quondam husband, since he was now no longer able to prosecute her, directed his assaults against a man, Ptolemæus, whom Urbicus punished, and who had been her teacher in the Christian doctrines. And this he did in the following way. He persuaded a centurion —who had cast 189
Ptolemæus into prison, and who was friendly to himself—to take Ptolemæus and interrogate him on this sole point: whether he were a Christian? And Ptolemæus, being a lover of truth, and not of a deceitful or false disposition, when he confessed himself to be a Christian, was bound by the centurion, and for a long time punished in the prison. And, at last, when the man[164] came to Urbicus, he was asked this one question only: whether he was a Christian?

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[161] ἀκολασταίνοντι, which word includes unchastity, as well as the other forms of intemperance. [As we say, dissolute.]

[162] ῥεπούδιον, i.e., “repudium,” a bill of repudiation.

[163] [Rather, “to thee, autocrat:” a very bold apostrophe, like that of Huss to the Emperor Sigismund, which crimsoned his forehead with a blush of shame.]

[164] i.e., Ptolemæus.

And again, being conscious of his duty, and the nobility of it through the teaching of Christ, he confessed his discipleship in the divine virtue. For he who denies anything either denies it because he condemns the thing itself, or he shrinks from confession because he is conscious of his own unworthiness or alienation from it, neither of which cases is that of the true Christian. And when Urbicus ordered him to be led away to punishment, one Lucius, who was also himself a Christian, seeing the unreasonable judgment that had thus been given, said to Urbicus: "What is the ground of this judgment? Why have you punished this man, not as an adulterer, nor fornicator, nor murderer, nor thief, nor robber, nor convicted of any crime at all, but who has only confessed that he is called by the name of Christian? This judgment of yours, O Urbicus, does not become the Emperor Pius, nor the philosopher, the son of Cæsar, nor the sacred senate."[165] And he said nothing else in answer to Lucius than this: "You also seem to me to be such an one." And when Lucius answered, "Most certainly I am," he again ordered him also to be led away. And he professed his thanks, knowing that he was delivered from such wicked rulers, and was going to the Father and King of the heavens. And still a third having come forward, was condemned to be punished.

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[165] On this passage, see Donaldson's *Critical History*, etc., vol. ii. p. 79.

Chapter III.—Justin accuses Crescens of ignorant prejudice against the Christians.

I too, therefore, expect to be plotted against and fixed to the stake, by some of those I have named, or perhaps by Crescens, that lover of bravado and boasting;[166] for the man is not worthy of the name of philosopher who publicly bears witness against us in matters which he does not understand, saying that the Christians are atheists and impious, and doing so to win favour with the deluded mob, and to please them. For if he assails us without having read the teachings of Christ, he is thoroughly depraved, and far worse than the illiterate, who often refrain from discussing or bearing false witness about matters they do not understand. Or, if he has read them and does not understand the majesty that is in them, or, understanding it, acts thus that he may not be suspected of being such [a Christian], he is far more base and thoroughly depraved, being conquered by illiberal and unreasonable opinion and fear. For I would have you to know that I proposed to him certain questions on this subject, and interrogated him, and found most convincingly that he, in truth, knows nothing. And to prove that I speak the truth, I am ready, if these disputations have not been reported to you, to conduct them again in your presence. And this would be an act worthy of a prince. But if my questions and his answers have been made known to you, you are already aware that he is acquainted with none of our matters; or, if he is acquainted with them, but, through fear of those who might hear him, does not dare to speak out, like Socrates, he proves himself, as I said before, no philosopher, but an opinionative man;[167] at least he does not regard that Socratic and most admirable saying: "But a man must in no wise be honoured before the truth."[168] But it is impossible for a Cynic, who makes indifference his end, to know any good but indifference.

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166 Words resembling "philosopher" in sound, viz. φιλοψόφου καὶ φιλοκόμπου. [This passage is found elsewhere. See note, cap. viii., in the text preferred by Grabe.]

167 φιλόδοξος, which may mean a lover of vainglory.

168 See Plato, *Rep.*, p. 595.

Chapter IV.—Why the Christians do not kill themselves.

But lest some one say to us, “Go then all of you and kill yourselves, and pass even now to God, and do not trouble us,” I will tell you why we do not so, but why, when examined, we fearlessly confess. We have been taught that God did not make the world aimlessly, but for the sake of the human race; and we have before stated that He takes pleasure in those who imitate His properties, and is displeased with those that embrace what is worthless either in word or deed. If, then, we all kill ourselves, we shall become the cause, as far as in us lies, why no one should be born, or instructed in the divine doctrines, or even why the human race should not exist; and we shall, if we so act, be ourselves acting in opposition to the will of God. But when we are examined, we make no denial, because we are not conscious of any evil, but count it impious not to speak the truth in all things, which also we know is pleasing to God, and because we are also now very desirous to deliver you from an unjust prejudice.

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Chapter V.—How the angels transgressed.

But if this idea take possession of some one, that if we acknowledge God as our helper, we should not, as we say, be oppressed and persecuted by the wicked; this, too, I will solve. God, when He had made the whole world, and subjected things earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons, and appointed this divine law—for these things also He evidently made for man—committed the care of men and of all things under heaven to angels whom He appointed over them. But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and the punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they were enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness. Whence also the poets and mythologists, not knowing that it was the angels and those demons who had been begotten by them that did these things to men, and women, and cities, and nations, which they related, ascribed them to god himself, and to those who were accounted to be his very offspring, and to the offspring of those who were called his brothers, Neptune and Pluto, and to the children again of these their offspring. For whatever name each of the angels had given to himself and his children, by that name they called them.

Chapter VI.—Names of God and of Christ, their meaning and power.

But to the Father of all, who is unbegotten, there is no name given. For by whatever name He be called, He has as His elder the person who gives Him the name. But these words, Father, and God, and Creator, and Lord, and Master, are not names, but appellations derived from His good deeds and functions. And His Son, who alone is properly called Son, the Word, who also was with Him and was begotten before the works, when at first He created and arranged all things by Him, is called Christ, in reference to His being anointed and God's ordering all things through Him; this name itself also containing an unknown significance; as also the appellation "God" is not a name, but an opinion implanted in the nature of men of a thing that can hardly be explained. But "Jesus," His name as man and Saviour, has also significance. For He was made man also, as we before said, having been conceived according to the will of God the Father, for the sake of believing men, and for the destruction of the demons. And now you can learn this from what is under your own observation. For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs.

Chapter VII.—The world preserved for the sake of Christians. Man's responsibility.

Wherefore God delays causing the confusion and destruction of the whole world, by which the wicked angels and demons and men shall cease to exist, because of the seed of the Christians, who know that they are the cause of preservation in nature.[169] Since, if it were not so, it would not have been possible for you to do these things, and to be impelled by evil spirits; but the fire of judgment would descend and utterly dissolve all things, even as formerly the flood left no one but him only with his family who is by us called Noah, and by you Deucalion, from whom again such vast numbers have sprung, some of them evil and others good. For so we say that there will be the conflagration, but not as the Stoics, according to their doctrine of all things being changed into one another, which seems most degrading. But neither do we affirm that it is by fate that men do what they do, or suffer what they suffer, but that each man by free choice acts rightly or sins; and that it is by the influence of the wicked demons that earnest men, such as Socrates and the like, suffer persecution and are in bonds, while Sardanapalus, Epicurus, and the like, seem to be blessed in abundance and glory. The Stoics, not observing this, maintained that all things take place according to the necessity of fate. But since God in the beginning made the race of angels and men with free-will, they will justly suffer in eternal fire the punishment of whatever sins they have committed. And this is the nature of all that is made, to be capable of vice and virtue. For neither would any of them be praiseworthy unless there were power to turn to both [virtue and vice]. And this also is shown by those men everywhere who have made laws and philosophized according to right reason, by their prescribing to do some things and refrain from others. Even the Stoic philosophers, in their doctrine of morals, steadily honour the same things, so that it is evident that they are not very felicitous in what they say about principles and incorporeal things. For if they say that human actions come to pass by fate, they will maintain either that God is nothing else than the things which are ever turning, and altering, and dissolving into the same things, and will appear to have had a comprehension only of things that are destructible, and to have looked on God Himself as emerging both in part and in whole in every wickedness;[170] or that neither vice nor virtue is anything; which is contrary to every sound idea, reason, and sense.

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[169] This is Dr. Donaldson's rendering of a clause on which the editors differ both as to reading and rendering.

[170] Literally, "becoming (γινόμενον) both through the parts and through the whole in every wickedness."

Chapter VIII.—All have been hated in whom the Word has dwelt.

And those of the Stoic school—since, so far as their moral teaching went, they were admirable, as were also the poets in some particulars, on account of the seed of reason [the Logos] implanted in every race of men—were, we know, hated and put to death,—Heraclitus for instance, and, among those of our own time, Musonius and others. For, as we intimated, the devils have always effected, that all those who anyhow live a reasonable and earnest life, and shun vice, be hated. And it is nothing wonderful; if the devils are proved to cause those to be much worse hated who live not according to a part only of the word diffused [among men], but by the knowledge and contemplation of the whole Word, which is Christ. And they, having been shut up in eternal fire, shall suffer their just punishment and penalty. For if they are even now overthrown by men through the name of Jesus Christ, this is an intimation of the punishment in eternal fire which is to be inflicted on themselves and those who serve them. For thus did both all the prophets foretell, and our own teacher Jesus teach.[171]

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[171] [Here, in Grabe's text, comes in the passage about Crescens.]

Chapter IX.—Eternal punishment not a mere threat.

And that no one may say what is said by those who are deemed philosophers, that our assertions that the wicked are punished in eternal fire are big words and bugbears, and that we wish men to live virtuously through fear, and not because such a life is good and pleasant; I will briefly reply to this, that if this be not so, God does not exist; or, if He exists, He cares not for men, and neither virtue nor vice is anything, and, as we said before, lawgivers unjustly punish those who transgress good commandments. But since these are not unjust, and their Father teaches them by the word to do the same things as Himself, they who agree with them are not unjust. And if one object that the laws of men are diverse, and say that with some, one thing is considered good, another evil, while with others what seemed bad to the former is esteemed good, and what seemed good is esteemed bad, let him listen to what we say to this. We know that the wicked angels appointed laws conformable to their own wickedness, in which the men who are like them delight; and the right Reason,[172] when He came, proved that not all opinions nor all doctrines are good, but that some are evil, while others are good. Wherefore, I will declare the same and similar things to such men as these, and, if need be, they shall be spoken of more at large. But at present I return to the subject.

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[172] These words can be taken of the Logos as well as of the right reason diffused among men by Him.

Chapter X.—Christ compared with Socrates.

Our doctrines, then, appear to be greater than all human teaching; because Christ, who appeared for our sakes, became the whole rational being, both body, and reason, and soul. For whatever either lawgivers or philosophers uttered well, they elaborated by finding and contemplating some part of the Word. But since they did not know the whole of the Word, which is Christ, they often contradicted themselves. And those who by human birth were more ancient than Christ, when they attempted to consider and prove things by reason, were brought before the tribunals as impious persons and busybodies. And Socrates, who was more zealous in this direction than all of them, was accused of the very same crimes as ourselves. For they said that he was introducing new divinities, and did not consider those to be gods whom the state recognised. But he cast out from the state both Homer[173] and the rest of the poets, and taught men to reject the wicked demons and those who did the things which the poets related; and he exhorted them to become acquainted with the God who was to them unknown, by means of the investigation of reason, saying, "That it is neither easy to find the Father and Maker of all, nor, having found Him, is it safe to declare Him to all."[174] But these things our Christ did through His own power. For no one trusted in Socrates so as to die for this doctrine, but in Christ, who was partially known even by Socrates (for He was and is the Word who is in every man, and who foretold the things that were to come to pass both through the prophets and in His own person when He was made of like passions, and taught these things), not only philosophers and scholars believed, but also artisans and people entirely uneducated, despising both glory, and fear, and death; since He is a power of the ineffable Father, not the mere instrument of human reason.[175]

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[173] Plato, *Rep.*, x. c. i. p. 595.

[174] Plat., *Timæus*, p. 28, C. (but "possible," and not "safe," is the word used by Plato).

[175] [Certainly the author of this chapter, and others like it, cannot be accused of a feeble rhetoric.]

Chapter XI.—How Christians view death.

But neither should we be put to death, nor would wicked men and devils be more powerful than we, were not death a debt due by every man that is born. Wherefore we give thanks when we pay this debt. And we judge it right and opportune to tell here, for the sake of Crescens and those who rave as he does, what is related by Xenophon. Hercules, says Xenophon, coming to a place where three ways met, found Virtue and Vice, who appeared to him in the form of women: Vice, in a luxurious dress, and with a seductive expression rendered blooming by such ornaments, and her eyes of a quickly melting tenderness,[176] said to Hercules that if he would follow her, she would always enable him to pass his life in pleasure and adorned with the most graceful ornaments, such as were then upon her own person; and Virtue, who was of squalid look and dress, said, But if you obey me, you shall adorn yourself not with ornament nor beauty that passes away and perishes, but with everlasting and precious graces. And we are persuaded that every one who flees those things that seem to be good, and follows hard after what are reckoned difficult and strange, enters into blessedness. For Vice, when by imitation of what is incorruptible (for what is really incorruptible she neither has nor can produce) she has thrown around her own actions, as a disguise, the properties of virtue, and qualities which are really excellent, leads captive earthly-minded men, attaching to Virtue her own evil properties. But those who understood the excellences which belong to that which is real, are also uncorrupt in virtue. And this every sensible person ought to think both of Christians and of the athletes, and of those who did what the poets relate of the so-called gods, concluding as much from our contempt of death, even when it could be escaped.[177]

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[176] Another reading is πρὸς τὰς ὄψεις, referring to the eyes of the beholder; and which may be rendered, “speedily fascinating to the sight.”

[177] Καὶ φευκτοῦ θανάτου may also be rendered, “even of death *which men flee from.*”

Chapter XII.—Christians proved innocent by their contempt of death.

For I myself, too, when I was delighting in the doctrines of Plato, and heard the Christians slandered, and saw them fearless of death, and of all other things which are counted fearful, perceived that it was impossible that they could be living in wickedness and pleasure. For what sensual or intemperate man, or who that counts it good to feast on human flesh,[178] could welcome death that he might be deprived of his enjoyments, and would not rather continue always the present life, and attempt to escape the observation of the rulers; and much less would he denounce himself when the consequence would be death? This also the wicked demons have now caused to be done by evil men. For having put some to death on account of the accusations falsely brought against us, they also dragged to the torture our domestics, either children or weak women, and by dreadful torments forced them to admit those fabulous actions which they themselves openly perpetrate; about which we are the less concerned, because none of these actions are really ours, and we have the unbegotten and ineffable God as witness both of our thoughts and deeds. For why did we not even publicly profess that these were the things which we esteemed good, and prove that these are the divine philosophy, saying that the mysteries of Saturn are performed when we slay a man, and that when we drink our fill of blood, as it is said we do, we are doing what you do before that idol you honour, and on which you sprinkle the blood not only of irrational animals, but also of men, making a libation of the blood of the slain by the hand of the most illustrious and noble man among you? And imitating Jupiter and the other gods in sodomy and shameless intercourse with woman, might we not bring as our apology the writings of Epicurus and the poets? But because we persuade men to avoid such instruction, and all who practise them and imitate such examples, as now in this discourse we have striven to persuade you, we are assailed in every kind of way. But we are not concerned, since we know that God is a just observer of all. But would that even now some one would mount a lofty rostrum, and shout with a loud voice;[179] "Be ashamed, be ashamed, ye who charge the guiltless with those deeds which yourselves openly commit, and ascribe things which apply to yourselves and to your gods to those who have not even the slightest sympathy with them. Be ye converted; become wise."

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[178] Alluding to the common accusation against the Christians.

[179] Literally, "with a tragic voice,"—the loud voice in which the Greek tragedies were recited through the *mask [persona].*

Chapter XIII.—How the Word has been in all men.

For I myself, when I discovered the wicked disguise which the evil spirits had thrown around the divine doctrines of the Christians, to turn aside others from joining them, laughed both at those who framed these falsehoods, and at the disguise itself, and at popular opinion; and I confess that I both boast and with all my strength strive to be found a Christian; not because the teachings of Plato are different from those of Christ, but because they are not in all respects similar, as neither are those of the others, Stoics, and poets, and historians. For each man spoke well in proportion to the share he had of the spermatic word,[180] seeing 193 what was related to it. But they who contradict themselves on the more important points appear not to have possessed the heavenly[181] wisdom, and the knowledge which cannot be spoken against. Whatever things were rightly said among all men, are the property of us Christians. For next to God, we worship and love the Word who is from the unbegotten and ineffable God, since also He became man for our sakes, that becoming a partaker of our sufferings, He might also bring us healing. For all the writers were able to see realities darkly through the sowing of the implanted word that was in them. For the seed and imitation imparted according to capacity is one thing, and quite another is the thing itself, of which there is the participation and imitation according to the grace which is from Him.

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[180] The word disseminated among men. [St. Jas. i. 21.]

[181] Literally, dimly seen at a distance.

Chapter XIV.—Justin prays that this appeal be published.

And we therefore pray you to publish this little book, appending what you think right, that our opinions may be known to others, and that these persons may have a fair chance of being freed from erroneous notions and ignorance of good, who by their own fault are become subject to punishment; that so these things may be published to men, because it is in the nature of man to know good and evil; and by their condemning us, whom they do not understand, for actions which they say are wicked, and by delighting in the gods who did such things, and even now require similar actions from men, and by inflicting on us death or bonds or some other such punishment, as if we were guilty of these things, they condemn themselves, so that there is no need of other judges.

Chapter XV.—Conclusion.

And I despised the wicked and deceitful doctrine of Simon[182] of my own nation. And if you give this book your authority, we will expose him before all, that, if possible, they may be converted. For this end alone did we compose this treatise. And our doctrines are not shameful, according to a sober judgment, but are indeed more lofty than all human philosophy: and if not so, they are at least unlike the doctrines of the Sotadists, and Philænidians, and Dancers, and Epicureans, and such other teachings of the poets, which all are allowed to acquaint themselves with both as acted and as written. And henceforth we shall be silent, having done as much as we could, and having added the prayer that all men everywhere may be counted worthy of the truth. And would that you also, in a manner becoming piety and philosophy,[183] would for your own sakes judge justly!

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[182] [Simon Magus appears to be one with whom Justin is perfectly familiar, and hence we are not to conclude rashly that he blundered as to the divine honours rendered to him as the Sabine God.]

[183] [Another apostrophe, and a home thrust for “Pius the philosopher” and the emperor.]

Dialogue of Justin, Philosopher and Martyr, with Trypho, a Jew

194

Chapter I.—Introduction.

While I was going about one morning in the walks of the Xystus,[184] a certain man, with others in his company, having met me, and said, “Hail, O philosopher!” And immediately after saying this, he turned round and walked along with me; his friends likewise followed him. And I in turn having addressed him, said, “What is there important?”

And he replied, “I was instructed,” says he “by Corinthus the Socratic in Argos, that I ought not to despise or treat with indifference those who array themselves in this dress[185] but to show them all kindness, and to associate with them, as perhaps some advantage would spring from the intercourse either to some such man or to myself. It is good, moreover, for both, if either the one or the other be benefited. On this account, therefore, whenever I see any one in such costume, I gladly approach him, and now, for the same reason, have I willingly accosted you; and these accompany me, in the expectation of hearing for themselves something profitable from you.”

“But who are you, most excellent man?” So I replied to him in jest.[186]

Then he told me frankly both his name and his family. “Trypho,” says he, “I am called; and I am a Hebrew of the circumcision,[187] and having escaped from the war[188] lately carried on there I am spending my days in Greece, and chiefly at Corinth.”

“And in what,” said I, “would you be profited by philosophy so much as by your own lawgiver and the prophets?”

“Why not?” he replied. “Do not the philosophers turn every discourse on God? and do not questions continually arise to them about His unity and providence? Is not this truly the duty of philosophy, to investigate the Deity?”

“Assuredly,” said I, “so we too have believed. But the most[189] have not taken thought of this, whether there be one or more gods, and whether they have a regard for each one of us or no, as if this knowledge contributed nothing to our happiness; nay, they moreover attempt to persuade us that God takes care of the universe with its genera and species, but not of me and you, and each individually, since otherwise we would surely not need to pray to Him night and day. But it is not difficult to understand the upshot of this; for fearlessness and license in speaking result to such as maintain these opinions, doing and saying whatever they choose, neither dreading punishment nor hoping for any benefit from God. For how could they? They affirm that the same things shall always happen; and, further, that I and you shall again live in like manner, having become neither better men nor worse. But there are some others,[190] who, having supposed the soul to be immortal and immaterial, believe that though they have committed evil they will not suffer punishment (for that which is immaterial is insensible), and that the soul, in consequence of its immortality, needs nothing from God."

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[184] This Xystus, on the authority of Euseb. (iv. 18), was at Ephesus. There, Philostratus mentions, Appolonius was wont to have disputations.—Otto.

[185] Euseb. (iv. 11): “Justin, in philosopher’s garb, preached the word of God.”

[186] In jest, no doubt, because quoting a line from Homer, *Il.*, vi. 123. τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων.

[187] [i.e., “A Hebrew of the Hebrews” (Phil. iii. 5).]

[188] The war instigated by Bar Cochba.

[189] The opinions of Stoics.—Otto.

And he, smiling gently, said, "Tell us your opinion of these matters, and what idea you entertain respecting God, and what your philosophy is."

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[190] The Platonists.

Chapter II.—Justin describes his studies in philosophy.

“I will tell you,” said I, “what seems to me; for philosophy is, in fact, the greatest possession, and most honourable before God,[191] to whom it leads us and alone commends us; and these are truly holy men who have bestowed attention on philosophy. What philosophy 195 is, however, and the reason why it has been sent down to men, have escaped the observation of most; for there would be neither Platonists, nor Stoics, nor Peripatetics, nor Theoretics,[192] nor Pythagoreans, this knowledge being *one*.[193] I wish to tell you why it has become many-headed. It has happened that those who first handled it [i.e., philosophy], and who were therefore esteemed illustrious men, were succeeded by those who made no investigations concerning truth, but only admired the perseverance and self-discipline of the former, as well as the novelty of the doctrines; and each thought that to be true which he learned from his teacher: then, moreover, those latter persons handed down to *their* successors such things, and others similar to them; and this system was called by the name of him who was styled the father of the doctrine. Being at first desirous of personally conversing with one of these men, I surrendered myself to a certain Stoic; and having spent a considerable time with him, when I had not acquired any further knowledge of God (for he did not know himself, and said such instruction was unnecessary), I left him and betook myself to another, who was called a Peripatetic, and as *he* fancied, shrewd. And this man, after having entertained me for the first few days, requested me to settle the fee, in order that our intercourse might not be unprofitable. Him, too, for this reason I abandoned, believing him to be no philosopher at all. But when my soul was eagerly desirous to hear the peculiar and choice philosophy, I came to a Pythagorean, very celebrated—a man who thought much of his own wisdom. And then, when I had an interview with him, willing to become his hearer and disciple, he said, ‘What then? Are you acquainted with music, astronomy, and geometry? Do you expect to perceive any of those things which conduce to a happy life, if you have not been first informed on those points which wean the soul from sensible objects, and render it fitted for objects which appertain to the mind, so that it can contemplate that which is honourable in its essence and that which is good in its essence?’ Having commended many of these branches of learning, and telling me that they were necessary, he dismissed me when I confessed to him my ignorance. Accordingly I took it rather impatiently, as was to be expected when I failed in my hope, the more so because I deemed the man had some knowledge; but reflecting again on the space of time during which I would have to linger over those branches of learning, I was not able to endure longer procrastination. In my helpless condition it occurred to me to have a meeting with the Platonists, for their fame was great. I thereupon spent as much of my time as possible with one who had lately settled in our city,[194]—a sagacious man, holding a high position among the Platonists,—and I progressed, and made the greatest improvements daily. And the perception of immaterial things quite overpowered me, and the contemplation of ideas furnished my mind with wings,[195] so that in a little while I supposed that I had become wise; and such was my stupidity, I expected forthwith to look upon God, for this is the end of Plato's philosophy.

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[191] ᾧ some omit, and put θεῷ of prev. cl. in this cl., reading so: “Philosophy is the greatest possession, and most honourable, and introduces us to God,” etc.

[192] Maranus thinks that those who are different from the masters of practical philosophy are called *Theoretics*. I do not know whether they may be better designated *Sceptics* or *Pyrrhonists*.—Otto.

[193] Julian, *Orat.*, vi., says: “Let no one divide our philosophy into many parts, or cut it into many parts, and especially let him not make many out of *one*: for as truth is one, so also is philosophy.”

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[194] Either Flavia Neapolis is indicated, or Ephesus.—Otto.

[195] Narrating his progress in the study of Platonic philosophy, he elegantly employs this trite phrase of Plato's.—Otto.

Chapter III.—Justin narrates the manner of his conversion.

“And while I was thus disposed, when I wished at one period to be filled with great quietness, and to shun the path of men, I used to go into a certain field not far from the sea. And when I was near that spot one day, which having reached I purposed to be by myself, a certain old man, by no means contemptible in appearance, exhibiting meek and venerable manners, followed me at a little distance. And when I turned round to him, having halted, I fixed my eyes rather keenly on him.

“And he said, ‘Do you know me?’

“I replied in the negative.

“ ‘Why, then,’ said he to me, ‘do you so look at me?’

“ ‘I am astonished,’ I said, ‘because you have chanced to be in my company in the same place; for I had not expected to see any man here.’

“And he says to me, ‘I am concerned about some of my household. These are gone away from me; and therefore have I come to make personal search for them, if, perhaps, they shall make their appearance somewhere. But why are you here?’ said he to me.

“ ‘I delight,’ said I, ‘in such walks, where my attention is not distracted, for converse with myself is uninterrupted; and such places are most fit for philology.’[196]

“ ‘Are you, then, a philologian,’[197] said he, ‘but no lover of deeds or of truth? and do you not aim at being a practical man so much as being a sophist?’

“ ‘What greater work,’ said I, ‘could one accomplish than this, to show the reason which governs all, and having laid hold of it, and being mounted upon it, to look down on the errors of others, and their pursuits? But without philosophy and right reason, prudence would not be present to any man. Wherefore it is necessary for every man to philosophize, and to esteem this the greatest and most honourable work; but other things only of second-rate or third-rate importance, though, indeed, if they be made to depend on philosophy, they are of moderate value, and worthy of acceptance; but deprived of it, and not accompanying it, they are vulgar and coarse to those who pursue them.’

“ ‘Does philosophy, then, make happiness?’ said he, interrupting.

“ ‘Assuredly,’ I said, ‘and it alone.’

“ ‘What, then, is philosophy?’ he says; ‘and what is happiness? Pray tell me, unless something hinders you from saying.’

“ ‘Philosophy, then,’ said I, ‘is the knowledge of that which really exists, and a clear perception of the truth; and happiness is the reward of such knowledge and wisdom.’

“ ‘But what do you call God?’ said he.

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[196] Philology, used here to denote the exercise of *reason*.

[197] Philology, used here to denote the exercise of *speech*. The two-fold use of λόγος— *oratio* and *ratio*—ought to be kept in view. The old man uses it in the former, Justin in the latter, sense.

" 'That which always maintains the same nature, and in the same manner, and is the cause of all other things —that, indeed, is God.' So I answered him; and he listened to me with pleasure, and thus again interrogated me:—

" 'Is not knowledge a term common to different matters? For in arts of all kinds, he who knows any one of them is called a skilful man in the art of generalship, or of ruling, or of healing equally. But in divine and human affairs it is not so. Is there a knowledge which affords understanding of human and divine things, and then a thorough acquaintance with the divinity and the righteousness of them?'

" 'Assuredly,' I replied.

" 'What, then? Is it in the same way we know man and God, as we know music, and arithmetic, and astronomy, or any other similar branch?'

" 'By no means,' I replied.

" 'You have not answered me correctly, then,' he said; 'for some [branches of knowledge] come to us by learning, or by some employment, while of others we have knowledge by sight. Now, if one were to tell you that there exists in India an animal with a nature unlike all others, but of such and such a kind, multiform and various, you would not know it before you saw it; but neither would you be competent to give any account of it, unless you should hear from one who had seen it.'

" 'Certainly not,' I said.

" 'How then,' he said, 'should the philosophers judge correctly about God, or speak any truth, when they have no knowledge of Him, having neither seen Him at any time, nor heard Him?'

" 'But, father,' said I, 'the Deity cannot be seen merely by the eyes, as other living beings can, but is discernible to the mind alone, as Plato says; and I believe him.'

Chapter IV.—The soul of itself cannot see God.

“ ‘Is there then,’ says he, ‘such and so great power in our mind? Or can a man not perceive by sense sooner? Will the mind of man see God at any time, if it is uninstructed by the Holy Spirit?’

“ ‘Plato indeed says,’ replied I, ‘that the mind’s eye is of such a nature, and has been given for this end, that we may see that very Being when the mind is pure itself, who is the cause of all discerned by the mind, having no colour, no form, no greatness—nothing, indeed, which the bodily eye looks upon; but It is something of this sort, he goes on to say, that is beyond all essence, unutterable and inexplicable, but alone honourable and good, coming suddenly into souls well-dispositioned, on account of their affinity to and desire of seeing Him.’

“ ‘What affinity, then,’ replied he, ‘is there between us and God? Is the soul also divine and immortal, and a part of that very regal mind? And even as that sees God, so also is it attainable by us to conceive of the Deity in our mind, and thence to become happy?’

“ ‘Assuredly,’ I said.

“ ‘And do all the souls of all living beings comprehend Him?’ he asked; ‘or are the souls of men of one kind and the souls of horses and of asses of another kind?’

“ ‘No; but the souls which are in all are similar,’ I answered.

“ ‘Then,’ says he, ‘shall both horses and asses see, or have they seen at some time or other, God?’

“ ‘No,’ I said; ‘for the majority of men will not, saving such as shall live justly, purified by righteousness, and by every other virtue.’

“ ‘It is not, therefore,’ said he, ‘on account of his affinity, that a man sees God, nor because he has a mind, but because he is temperate and righteous?’

“ ‘Yes,’ said I; ‘and because he has that whereby he perceives God.’

“ ‘What then? Do goats or sheep injure any one?’

“ ‘No one in any respect,’ I said.

“ ‘Therefore these animals will see [God] according to your account,’ says he.

“ ‘No; for their body being of such a nature, is an obstacle to them.’

“He rejoined, ‘If these animals could assume speech, be well assured that they would 19 with greater reason ridicule our body; but let us now dismiss this subject, and let it be conceded to you as you say. Tell me, however, this: Does the soul see [God] so long as it is in the body, or after it has been removed from it?’

“ ‘So long as it is in the form of a man, it is possible for it,’ I continue, ‘to attain to this by means of the mind; but especially when it has been set free from the body, and being apart by itself, it gets possession of that which it was wont continually and wholly to love.’

“ ‘Does it remember this, then [the sight of God], when it is again in the man?’

“ ‘It does not appear to me so,’ I said.

“ ‘What, then, is the advantage to those who have seen [God]? or what has he who has seen more than he who has not seen, unless he remember this fact, that he has seen?’

“ ‘I cannot tell,’ I answered.

“ ‘And what do those suffer who are judged to be unworthy of this spectacle?’ said he.

“ ‘They are imprisoned in the bodies of certain wild beasts, and this is their punishment.’

“ ‘Do they know, then, that it is for this reason they are in such forms, and that they have committed some sin?’

“ ‘I do not think so.’

“ ‘Then these reap no advantage from their punishment, as it seems: moreover, I would say that they are not punished unless they are conscious of the punishment.’

“ ‘No indeed.’

“ ‘Therefore souls neither see God nor transmigrate into other bodies; for they would know that so they are punished, and they would be afraid to commit even the most trivial sin afterwards. But that they can perceive that God exists, and that righteousness and piety are honourable, I also quite agree with you,’ said he.

“ ‘You are right,’ I replied.

Chapter V.—The soul is not in its own nature immortal.

" 'These philosophers know nothing, then, about these things; for they cannot tell what a soul is.'

" 'It does not appear so.'

" 'Nor ought it to be called immortal; for if it is immortal, it is plainly unbegotten.'

" 'It is both unbegotten and immortal, according to some who are styled Platonists.'

" 'Do you say that the world is also unbegotten?'

" 'Some say so. I do not, however, agree with them.'

" 'You are right; for what reason has one for supposing that a body so solid, possessing resistance, composite, changeable, decaying, and renewed every day, has not arisen from some cause? But if the world is begotten, souls also are necessarily begotten; and perhaps at one time they were not in existence, for they were made on account of men and other living creatures, if you will say that they have been begotten wholly apart, and not along with their respective bodies.'

" 'This seems to be correct.'

" 'They are not, then, immortal?'

" 'No; since the world has appeared to us to be begotten.'

" 'But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.'

" 'Is what you say, then, of a like nature with that which Plato in *Timæus* hints about the world, when he says that it is indeed subject to decay, inasmuch as it has been created, but that it will neither be dissolved nor meet with the fate of death on account of the will of God? Does it seem to you the very same can be said of the soul, and generally of all things? For those things which exist after[198] God, or shall at any time exist,[199] these have the nature of decay, and are such as may be blotted out and cease to exist; for God alone is unbegotten and incorruptible, and therefore He is God, but all other things after Him are created and corruptible. For this reason souls both die and are punished: since, if they were unbegotten, they would neither sin, nor be filled with folly, nor be cowardly, and again ferocious; nor would they willingly transform into swine, and serpents, and dogs; and it would not indeed be just to compel them, if they be unbegotten. For that which is unbegotten is similar to, equal to, and the same with that which is unbegotten; and neither in power nor in honour should the one be preferred to the other, and hence there are not many things which are unbegotten: for if there were some difference between them, you would not discover the cause of the difference, though you searched for it; but after letting the mind ever wander to infinity, you would at length, wearied out, take your stand on one Unbegotten, and say that this is the Cause of all. Did such escape the observation of Plato and Pythagoras, those wise men,' I said, 'who have been as a wall and fortress of philosophy to us?'

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[198] "Beside."

[199] Otto says: If the old man begins to speak here, then ἔχει must be read for ἔχειν. The received text makes it appear that Justin continues a quotation, or the substance of it, from Plato.

Chapter VI.—These things were unknown to Plato and other philosophers.

" 'It makes no matter to me,' said he, 'whether Plato or Pythagoras, or, in short, any other man held such opinions. For the truth is so; and you would perceive it from this. The soul assuredly is or has life. If, then, it is life, it would cause something else, and not itself, to live, even as motion would move something else than itself. Now, that the soul lives, no one would deny. But if it lives, it lives not as being life, but as the partaker of life; but that which partakes of anything, is different from that of which it does partake. Now the soul partakes of life, since God wills it to live. Thus, then, it will not even partake [of life] when God does not will it to live. For to live is not its attribute, as it is God's; but as a man does not live always, and the soul is not for ever conjoined with the body, since, whenever this harmony must be broken up, the soul leaves the body, and the man exists no longer; even so, whenever the soul must cease to exist, the spirit of life is removed from it, and there is no more soul, but it goes back to the place from whence it was taken.'

Chapter VII.—The knowledge of truth to be sought from the prophets alone.

" 'Should any one, then, employ a teacher?' I say, 'or whence may any one be helped, if not even in them there is truth?'

" 'There existed, long before this time, certain men more ancient than all those who are esteemed philosophers, both righteous and beloved by God, who spoke by the Divine Spirit, and foretold events which would take place, and which are now taking place. They are called prophets. These alone both saw and announced the truth to men, neither reverencing nor fearing any man, not influenced by a desire for glory, but speaking those things alone which they saw and which they heard, being filled with the Holy Spirit. Their writings are still extant, and he who has read them is very much helped in his knowledge of the beginning and end of things, and of those matters which the philosopher ought to know, provided he has believed them. For they did not use demonstration in their treatises, seeing that they were witnesses to the truth above all demonstration, and worthy of belief; and those events which have happened, and those which are happening, compel you to assent to the utterances made by them, although, indeed, they were entitled to credit on account of the miracles which they performed, since they both glorified the Creator, the God and Father of all things, and proclaimed His Son, the Christ [sent] by Him: which, indeed, the false prophets, who are filled with the lying unclean spirit, neither have done nor do, but venture to work certain wonderful deeds for the purpose of astonishing men, and glorify the spirits and demons of error. But pray that, above all things, the gates of light may be opened to you; for these things cannot be perceived or understood by all, but only by the man to whom God and His Christ have imparted wisdom.'

Chapter VIII.—Justin by his colloquy is kindled with love to Christ.

“When he had spoken these and many other things, which there is no time for mentioning at present, he went away, bidding me attend to them; and I have not seen him since. But straightway a flame was kindled in my soul; and a love of the prophets, and of those men who are friends of Christ, possessed me; and whilst revolving his words in my mind, I found this philosophy alone to be safe and profitable. Thus, and for this reason, I am a philosopher. Moreover, I would wish that all, making a resolution similar to my own, do not keep themselves away from the words of the Saviour. For they possess a terrible power in themselves, and are sufficient to inspire those who turn aside from the path of rectitude with awe; while the sweetest rest is afforded those who make a diligent practice of them. If, then, you have any concern for yourself, and if you are eagerly looking for salvation, and if you believe in God, you may—since you are not indifferent to the matter[200] —become acquainted with the Christ of God, and, after being initiated,[201] live a happy life.”

When I had said this, my beloved friends[202] those who were with Trypho laughed; but he, smiling, says, “I approve of your other remarks, and admire the eagerness with which you study divine things; but it were better for you still to abide in the philosophy of Plato, or of some other man, cultivating endurance, self-control, and moderation, rather than be deceived by false words, and follow the opinions of men of no reputation. For if you remain in that mode of philosophy, and live blamelessly, a hope of a better destiny were left to you; but when you have forsaken God, and reposed confidence in man, what safety still awaits you? If, then, you are willing to listen to me (for I have already considered you a friend), first be circumcised, then observe what ordinances have been enacted with respect to the Sabbath, and the feasts, and the new moons of God; and, in a word, do all things which have been written in the law: and then perhaps you shall obtain mercy from God. But Christ —if He has indeed been born, and exists anywhere—is unknown, and does not even know Himself, and has no power until Elias come to anoint Him, and make Him manifest to all. 199
And you, having accepted a groundless report, invent a Christ for yourselves, and for his sake are inconsiderately perishing.”

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[200] According to one interpretation, this clause is applied to God: “If you believe in God, seeing He is not indifferent to the matter,” etc. Maranus says that it means: A Jew who reads so much of Christ in the Old Testament, cannot be indifferent to the things which pertain to Him.

[201] Literally: having become perfect. Some refer the words to perfection of character; some initiation by baptism.

[202] Latin version, “beloved Pompeius.”

Chapter IX.—The Christians have not believed groundless stories.

"I excuse and forgive you, my friend," I said. "For you know not what you say, but have been persuaded by teachers who do not understand the Scriptures; and you speak, like a diviner, whatever comes into your mind. But if you are willing to listen to an account of Him, how we have not been deceived, and shall not cease to confess Him,—although men's reproaches be heaped upon us, although the most terrible tyrant compel us to deny Him,—I shall prove to you as you stand here that we have not believed empty fables, or words without any foundation but words filled with the Spirit of God, and big with power, and flourishing with grace."

Then again those who were in his company laughed, and shouted in an unseemly manner. Then I rose up and was about to leave; but he, taking hold of my garment, said I should not accomplish that[203] until I had performed what I promised. "Let not, then, your companions be so tumultuous, or behave so disgracefully," I said. "But if they wish, let them listen in silence; or, if some better occupation prevent them, let them go away; while we, having retired to some spot, and resting there, may finish the discourse." It seemed good to Trypho that we should do so; and accordingly, having agreed upon it, we retired to the middle space of the Xystus. Two of his friends, when they had ridiculed and made game of our zeal, went off. And when we were come to that place, where there are stone seats on both sides, those with Trypho, having seated themselves on the one side, conversed with each other, some one of them having thrown in a remark about the war waged in Judæa.

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[203] According to another reading, "I did not *leave*."

Chapter X.—Trypho blames the Christians for this alone—the non-observance of the law.

And when they ceased, I again addressed them thus:—

“Is there any other matter, my friends, in which we are blamed, than this, that we live not after the law, and are not circumcised in the flesh as your forefathers were, and do not observe sabbaths as you do? Are our lives and customs also slandered among you? And I ask this: have you also believed concerning us, that we eat men; and that after the feast, having extinguished the lights, we engage in promiscuous concubinage? Or do you condemn us in this alone, that we adhere to such tenets, and believe in an opinion, untrue, as you think?”

“This is what we are amazed at,” said Trypho, “but those things about which the multitude speak are not worthy of belief; for they are most repugnant to human nature. Moreover, I am aware that your precepts in the so-called Gospel are so wonderful and so great, that I suspect no one can keep them; for I have carefully read them. But this is what we are most at a loss about: that you, professing to be pious, and supposing yourselves better than others, are not in any particular separated from them, and do not alter your mode of living from the nations, in that you observe no festivals or sabbaths, and do not have the rite of circumcision; and further, resting your hopes on a man that was crucified, you yet expect to obtain some good thing from God, while you do not obey His commandments. Have you not read, that that soul shall be cut off from his people who shall not have been circumcised on the eighth day? And this has been ordained for strangers and for slaves equally. But you, despising this covenant rashly, reject the consequent duties, and attempt to persuade yourselves that you know God, when, however, you perform none of those things which they do who fear God. If, therefore, you can defend yourself on these points, and make it manifest in what way you hope for anything whatsoever, even though you do not observe the law, this we would very gladly hear from you, and we shall make other similar investigations.”

Chapter XI.—The law abrogated; the New Testament promised and given by God.

“There will be no other God, O Trypho, nor was there from eternity any other existing” (I thus addressed him), “but He who made and disposed all this universe. Nor do we think that there is one God for us, another for you, but that He alone is God who led your fathers out from Egypt with a strong hand and a high arm. Nor have we trusted in any other (for there is no other), but in Him in whom you also have trusted, the God of Abraham, and of Isaac, and of Jacob. But we do not trust through Moses or through the law; for then we would do the same as yourselves. But now[204]—(for I have read that there shall be a final law, and a covenant, the chiefest of all, which it is now incumbent on all men to observe, as many as are seeking after the inheritance of God. For the law promulgated on Horeb is now old, and belongs to yourselves alone; but *this* is for all universally. Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like 200
manner has put an end to the previous one; and an eternal and final law—namely, Christ—has been given to us, and the covenant is trustworthy, after which there shall be no law, no commandment, no ordinance. Have you not read this which Isaiah says: ‘Hearken unto Me, hearken unto Me, my people; and, ye kings, give ear unto Me: for a law shall go forth from Me, and My judgment shall be for a light to the nations. My righteousness approaches swiftly, and My salvation shall go forth, and nations shall trust in Mine arm?’[205] And by Jeremiah, concerning this same new covenant, He thus speaks: ‘Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt’[206]). If, therefore, God proclaimed a new covenant which was to be instituted, and this for a light of the nations, we see and are persuaded that men approach God, leaving their idols and other unrighteousness, through the name of Him who was crucified, Jesus Christ, and abide by their confession even unto death, and maintain piety. Moreover, by the works and by the attendant miracles, it is possible for all to understand that He is the new law, and the new covenant, and the expectation of those who out of every people wait for the good things of God. For the true spiritual Israel, and descendants of Judah, Jacob, Isaac, and Abraham (who in uncircumcision was approved of and blessed by God on account of his faith, and called the father of many nations), are

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[204] Editors suppose that Justin inserts a long parenthesis here, from “for” to “Egypt.” It is more natural to take this as an anacoluthon. Justin was going to say, “But now we trust through Christ,” but feels that such a statement requires preliminary explanation.

[205] According to the LXX, Isa. li. 4, 5.

[206] Jer. xxxi. 31, 32.

we who have been led to God through this crucified Christ, as shall be demonstrated while we proceed.

Chapter XII.—The Jews violate the eternal law, and interpret ill that of Moses.

I also adduced another passage in which Isaiah exclaims: " 'Hear My words, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people: nations which know not Thee shall call on Thee; peoples who know not Thee shall escape to Thee, because of thy God, the Holy One of Israel; for He has glorified Thee.'[207] This same law you have despised, and His new holy covenant you have slighted; and now you neither receive it, nor repent of your evil deeds. 'For your ears are closed, your eyes are blinded, and the heart is hardened,' Jeremiah[208] has cried; yet not even then do you listen. The Lawgiver is present, yet you do not see Him; to the poor the Gospel is preached, the blind see, yet you do not understand. You have now need of a second circumcision, though you glory greatly in the flesh. The new law requires you to keep perpetual sabbath, and you, because you are idle for one day, suppose you are pious, not discerning why this has been commanded you: and if you eat unleavened bread, you say the will of God has been fulfilled. The Lord our God does not take pleasure in such observances: if there is any perjured person or a thief among you, let him cease to be so; if any adulterer, let him repent; then he has kept the sweet and true sabbaths of God. If any one has impure hands, let him wash and be pure.

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[207] Isa. lv. 3 ff. according to LXX.

[208] Not in Jeremiah; some would insert, in place of Jeremiah, Isaiah or John. [St. John xii. 40; Isa. vi. 10; where see full references in the English margin. But comp. Jer. vii. 24, 26, Jer. xi. 8, and Jer. xvii. 23.]

Chapter XIII.—Isaiah teaches that sins are forgiven through Christ's blood.

"For Isaiah did not send you to a bath, there to wash away murder and other sins, which not even all the water of the sea were sufficient to purge; but, as might have been expected, this was that saving bath of the olden time which followed[209] those who repented, and who no longer were purified by the blood of goats and of sheep, or by the ashes of an heifer, or by the offerings of fine flour, but by faith through the blood of Christ, and through His death, who died for this very reason, as Isaiah himself said, when he spake thus: 'The Lord shall make bare His holy arm in the eyes of all the nations, and all the nations and the ends of the earth shall see the salvation of God. Depart ye, depart ye, depart ye,[210] go ye out from thence, and touch no unclean thing; go ye out of the midst of her, be ye clean that bear the vessels of the Lord, for[211] ye go not with haste. For the Lord shall go before you; and the Lord, the God of Israel, shall gather you together. Behold, my servant shall deal prudently; and He shall be exalted, and be greatly glorified. As many were astonished at Thee, so Thy form and Thy glory shall be marred more than men. So shall many nations be astonished at Him, and the kings shall shut their mouths; for that which had not been told them concerning Him shall they see, and that which they had not heard shall they consider. Lord, who hath believed our report? and to whom is the arm of the Lord revealed? We have announced Him as a child before Him, as a root in a dry ground. He hath no form or comeliness, and when we saw Him He had no form or beauty; but His form is dishonoured, and 20 fails more than the sons of men. He is a man in affliction, and acquainted with bearing sickness, because His face has been turned away; He was despised, and we esteemed Him not. He bears our sins, and is distressed for us; and we esteemed Him to be in toil and in affliction, and in evil treatment. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him. With His stripes we are healed. All we, like sheep, have gone astray. Every man has turned to his own way; and the Lord laid on Him our iniquities, and by reason of His oppression He opens not His mouth. He was brought as a sheep to the slaughter; and as a lamb before her shearer is dumb, so He openeth not His mouth. In His humiliation His judgment was taken away. And who shall declare His generation? For His life is taken from the earth. Because of the transgressions of my people He came unto death. And I will give the wicked for His grave, and the rich for His death, because He committed no iniquity, and deceit was not found in His mouth. And the Lord wills to purify Him from affliction. If he has been given for sin, your soul shall see a long-lived seed. And the Lord wills to take His soul away from trouble, to show Him light, and to form Him in understanding, to justify the righteous One who serves many well. And

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[209] 1 Cor. x. 4. Otto reads: which he mentioned and which was for those who repented.

[210] Three times in Justin, not in LXX.

[211] Deviating slightly from LXX., omitting a clause.

He shall bear our sins; therefore He shall inherit many, and shall divide the spoil of the strong, because His soul was delivered to death; and He was numbered with the transgressors, and He bare the sins of many, and was delivered for their transgression. Sing, O barren, who bearest not; break forth and cry aloud, thou who dost not travail in pain: for more are the children of the desolate than the children of the married wife. For the Lord said, Enlarge the place of thy tent and of thy curtains; fix them, spare not, lengthen thy cords, and strengthen thy stakes; stretch forth to thy right and thy left; and thy seed shall inherit the Gentiles, and thou shalt make the desolate cities to be inherited. Fear not because thou art ashamed, neither be thou confounded because thou hast been reproached; for thou shalt forget everlasting shame, and shalt not remember the reproach of thy widowhood, because the Lord has made a name for Himself, and He who has redeemed thee shall be called through the whole earth the God of Israel. The Lord has called thee as[212] a woman forsaken and grieved in spirit, as[213] a woman hated from her youth.'[214]

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[212] LXX. "*not* as," etc.

[213] LXX. "*not* as," etc.

[214] Isa. lii. 10 ff. following LXX. on to liv. 6.

Chapter XIV.—Righteousness is not placed in Jewish rites, but in the conversion of the heart given in baptism by Christ.

“By reason, therefore, of this laver of repentance and knowledge of God, which has been ordained on account of the transgression of God’s people, as Isaiah cries, we have believed, and testify that that very baptism which he announced is alone able to purify those who have repented; and this is the water of life. But the cisterns which you have dug for yourselves are broken and profitless to you. For what is the use of that baptism which cleanses the flesh and body alone? Baptize the soul from wrath and from covetousness, from envy, and from hatred; and, lo! the body is pure. For this is the symbolic significance of unleavened bread, that you do not commit the old deeds of wicked leaven. But you have understood all things in a carnal sense, and you suppose it to be piety if you do such things, while your souls are filled with deceit, and, in short, with every wickedness. Accordingly, also, after the seven days of eating unleavened bread, God commanded them to mingle new leaven, that is, the performance of other works, and not the imitation of the old and evil works. And because this is what this new Lawgiver demands of you, I shall again refer to the words which have been quoted by me, and to others also which have been passed over. They are related by Isaiah to the following effect: ‘Hearken to me, and your soul shall live; and I will make with you an everlasting covenant, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the nations. Nations which know not Thee shall call on Thee; and peoples who know not Thee shall escape unto Thee, because of Thy God, the Holy One of Israel, for He has glorified Thee. Seek ye God; and when you find Him, call on Him, so long as He may be nigh you. Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will obtain mercy, because He will abundantly pardon your sins. For my thoughts are not as your thoughts, neither are my ways as your ways; but as far removed as the heavens are from the earth, so far is my way removed from your way, and your thoughts from my thoughts. For as the snow or the rain descends from heaven, and shall not return till it waters the earth, and makes it bring forth and bud, and gives seed to the sower and bread for food, so shall My word be that goeth forth out of My mouth: it shall not return until it shall have accomplished all that I desired, and I shall make My commandments prosperous. For ye shall go out with joy, and be taught with gladness. For the mountains and the hills shall leap while they expect you, and all the trees of the fields shall applaud with their branches: and instead 202 of the thorn shall come up the cypress, and instead of the brier shall come up the myrtle. And the Lord shall be for a name, and for an everlasting sign, and He shall not fail!’[215] Of these and such like words written by the prophets, O Trypho,” said I, “some have reference to the first advent of Christ, in which He is preached as inglorious, obscure, and of mortal appearance: but others had reference to His second advent, when He shall appear in glory and above the clouds; and your nation shall see and know Him whom they have pierced, as Hosea, one of the twelve prophets, and Daniel, foretold.

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[215] Isa. lv. 3 to end.

Chapter XV.—In what the true fasting consists.

“Learn, therefore, to keep the true fast of God, as Isaiah says, that you may please God. Isaiah has cried thus: ‘Shout vehemently, and do not spare: lift up thy voice as with a trumpet, and show My people their transgressions, and the house of Jacob their sins. They seek Me from day to day, and desire to know My ways, as a nation that did righteousness, and forsook not the judgment of God. They ask of Me now righteous judgment, and desire to draw near to God, saying, Wherefore have we fasted, and Thou seest not? and afflicted our souls, and Thou hast not known? Because in the days of your fasting you find your own pleasure, and oppress all those who are subject to you. Behold, ye fast for strifes and debates, and smite the humble with your fists. Why do ye fast for Me, as to-day, so that your voice is heard aloud? This is not the fast which I have chosen, the day in which a man shall afflict his soul. And not even if you bend your neck like a ring, or clothe yourself in sackcloth and ashes, shall you call this a fast, and a day acceptable to the Lord. This is not the fast which I have chosen, saith the Lord; but loose every unrighteous bond, dissolve the terms of wrongous covenants, let the oppressed go free, and avoid every iniquitous contract. Deal thy bread to the hungry, and lead the homeless poor under thy dwelling; if thou seest the naked, clothe him; and do not hide thyself from thine own flesh. Then shall thy light break forth as the morning, and thy garments[216] shall rise up quickly: and thy righteousness shall go before thee, and the glory of God shall envelope thee. Then shalt thou cry, and the Lord shall hear thee: while thou art speaking, He will say, Behold, I am here. And if thou take away from thee the yoke, and the stretching out of the hand, and the word of murmuring; and shalt give heartily thy bread to the hungry, and shalt satisfy the afflicted soul; then shall thy light arise in the darkness, and thy darkness shall be as the noon-day: and thy God shall be with thee continually, and thou shalt be satisfied according as thy soul desireth, and thy bones shall become fat, and shall be as a watered garden, and as a fountain of water, or as a land where water fails not.’[217] ‘Circumcise, therefore, the foreskin of your heart,’ as the words of God in all these passages demand.”

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[216] ἱμάτια; some read ἰάματα, as in LXX., “thy health,” the better reading probably.

[217] Isa. lviii. 1–12.

Chapter XVI.—Circumcision given as a sign, that the Jews might be driven away for their evil deeds done to Christ and the Christians.

“And God himself proclaimed by Moses, speaking thus: ‘And circumcise the hardness of your hearts, and no longer stiffen the neck. For the Lord your God is both Lord of lords, and a great, mighty, and terrible God, who regardeth not persons, and taketh not rewards.’[218] And in Leviticus: ‘Because they have transgressed against Me, and despised Me, and because they have walked contrary to Me, I also walked contrary to them, and I shall cut them off in the land of their enemies. Then shall their uncircumcised heart be turned.[219] For the circumcision according to the flesh, which is from Abraham, was given for a sign; that you may be separated from other nations, and from us; and that you alone may suffer that which you now justly suffer; and that your land may be desolate, and your cities burned with fire; and that strangers may eat your fruit in your presence, and not one of you may go up to Jerusalem.’[220] For you are not recognised among the rest of men by any other mark than your fleshly circumcision. For none of you, I suppose, will venture to say that God neither did nor does foresee the events, which are future, nor foreordained his deserts for each one. Accordingly, these things have happened to you in fairness and justice, for you have slain the Just One, and His prophets before Him; and now you reject those who hope in Him, and in Him who sent Him—God the Almighty and Maker of all things —cursing in your synagogues those that believe on Christ. For you have not the power to lay hands upon us, on account of those who now have the mastery. But as often as you could, you did so. Wherefore God, by Isaiah, calls to you, saying, ‘Behold how the righteous man perished, and no one regards it. For the righteous man is taken away from before iniquity. His grave shall be in peace, he is taken away from the midst. Draw near hither, ye lawless children, seed of the adulterers, and children of the whore. 203 Against whom have you sported yourselves, and against whom have you opened the mouth, and against whom have you loosened the tongue?’[221]

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[218] Deut. x. 16 f.

[219] Lev. xxvi. 40, 41.

[220] See *Apol.*, i. 47. The Jews [By Hadrian’s recent edict] were prohibited by law from entering Jerusalem on pain of death. And so Justin sees in circumcision their own punishment.

[221] Isa. lvii. 1–4.

Chapter XVII.—The Jews sent persons through the whole earth to spread calumnies on Christians.

"For other nations have not inflicted on us and on Christ this wrong to such an extent as you have, who in very deed are the authors of the wicked prejudice against the Just One, and us who hold by Him. For after that you had crucified Him, the only blameless and righteous Man,— through whose stripes those who approach the Father by Him are healed, —when you knew that He had risen from the dead and ascended to heaven, as the prophets foretold He would, you not only did not repent of the wickedness which you had committed, but at that time you selected and sent out from Jerusalem chosen men through all the land to tell that the godless heresy of the Christians had sprung up, and to publish those things which all they who knew us not speak against us. So that you are the cause not only of your own unrighteousness, but in fact of that of all other men. And Isaiah cries justly: 'By reason of you, My name is blasphemed among the Gentiles.'[222] And: 'Woe unto their soul! because they have devised an evil device against themselves, saying, Let us bind the righteous, for he is distasteful to us. Therefore they shall eat the fruit of their doings. Woe unto the wicked! evil shall be rendered to him according to the works of his hands.' And again, in other words:[223] 'Woe unto them that draw their iniquity as with a long cord, and their transgressions as with the harness of a heifer's yoke: who say, Let his speed come near; and let the counsel of the Holy One of Israel come, that we may know it. Woe unto them that call evil good, and good evil; that put light for darkness, and darkness for light; that put bitter for sweet, and sweet for bitter!'[224] Accordingly, you displayed great zeal in publishing throughout all the land bitter and dark and unjust things against the only blameless and righteous Light sent by God.

For He appeared distasteful to you when He cried among you, 'It is written, My house is the house of prayer; but ye have made it a den of thieves!'[225] He overthrew also the tables of the money-changers in the temple, and exclaimed, 'Woe unto you, Scribes and Pharisees, hypocrites! because ye pay tithe of mint and rue, but do not observe the love of God and justice. Ye whited sepulchres! appearing beautiful outward, but are within full of dead men's bones.'[226] And to the Scribes, 'Woe unto you, Scribes! for ye have the keys, and ye do not enter in yourselves, and them that are entering in ye hinder; ye blind guides!'

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[222] Isa. lii. 5.

[223] Isa. iii. 9 ff.

[224] Isa. v. 18, 20.

[225] Matt. xxi. 13.

[226] This and following quotation taken promiscuously from Matt. xxiii. and Luke xi.

Chapter XVIII.—Christians would observe the law, if they did not know why it was instituted.

"For since you have read, O Trypho, as you yourself admitted, the doctrines taught by our Saviour, I do not think that I have done foolishly in adding some short utterances of His to the prophetic statements. Wash therefore, and be now clean, and put away iniquity from your souls, as God bids you be washed in this laver, and be circumcised with the true circumcision. For we too would observe the fleshly circumcision, and the Sabbaths, and in short all the feasts, if we did not know for what reason they were enjoined you,—namely, on account of your transgressions and the hardness of your hearts. For if we patiently endure all things contrived against us by wicked men and demons, so that even amid cruelties unutterable, death and torments, we pray for mercy to those who inflict such things upon us, and do not wish to give the least retort to any one, even as the new Lawgiver commanded us: how is it, Trypho, that we would not observe those rites which do not harm us, —I speak of fleshly circumcision, and Sabbaths, and feasts?

Chapter XIX.—Circumcision unknown before Abraham. The law was given by Moses on account of the hardness of their hearts.

“It is this about which we are at a loss, and with reason, because, while you endure such things, you do not observe all the other customs which we are now discussing.”

“This circumcision is not, however, necessary for all men, but for you alone, in order that, as I have already said, you may suffer these things which you now justly suffer. Nor do we receive that useless baptism of cisterns, for it has nothing to do with this baptism of life. Wherefore also God has announced that you have forsaken Him, the living fountain, and digged for yourselves broken cisterns which can hold no water. Even you, who are the circumcised according to the flesh, have need of our circumcision; but we, having the latter, do not require the former. For if it were necessary, as you suppose, God would not have made Adam uncircumcised; would not have had respect to the gifts of Abel when, being uncircumcised, he offered sacrifice, and would not have been pleased with the uncircumcision of Enoch, who was not found, because God had translated him. Lot, being uncircumcised, was saved from Sodom, the angels themselves and the Lord sending him out. Noah was the beginning of our race; yet, uncircumcised, along with his children he went into the ark. Melchizedek, the priest of the Most High, was uncircumcised; to whom also Abraham the first who received circumcision after the flesh, gave tithes, and he blessed him: after whose order God declared, by the mouth of David, that He would establish the everlasting priest. Therefore to you alone this circumcision was necessary, in order that the people may be no people, and the nation no nation; as also Hosea,[227] one of the twelve prophets, declares. Moreover, all those righteous men already mentioned, though they kept no Sabbaths,[228] were pleasing to God; and after them Abraham with all his descendants until Moses, under whom your nation appeared unrighteous and ungrateful to God, making a calf in the wilderness: wherefore God, accommodating Himself to that nation, enjoined them also to offer sacrifices, as if to His name, in order that you might not serve idols. Which precept, however, you have not observed; nay, you sacrificed your children to demons. And you were commanded to keep Sabbaths, that you might retain the memorial of God. For His word makes this announcement, saying, ‘That ye may know that I am God who redeemed you.’[229]

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[227] Hos. i. and Hos. ii.

[228] [They did not *Sabbatize*; but Justin does not deny what is implied in many Scriptures, that they marked the week, and noted the seventh day. Gen. ii. 3, Gen. viii. 10, 12.]

[229] Ezek. xx. 12.

Chapter XX.—Why choice of meats was prescribed.

"Moreover, you were commanded to abstain from certain kinds of food, in order that you might keep God before your eyes while you ate and drank, seeing that you were prone and very ready to depart from His knowledge, as Moses also affirms: 'The people ate and drank, and rose up to play.'[230] And again: 'Jacob ate, and was satisfied, and waxed fat; and he who was beloved kicked: he waxed fat, he grew thick, he was enlarged, and he forsook God who had made him.'[231] For it was told you by Moses in the book of Genesis, that God granted to Noah, being a just man, to eat of every animal, but not of flesh with the blood, which is *dead*."[232] And as he was ready to say, "as the green herbs," I anticipated him: "Why do you not receive this statement, 'as the green herbs,' in the sense in which it was given by God, to wit, that just as God has granted the herbs for sustenance to man, even so has He given the animals for the diet of flesh? But, you say, a distinction was laid down thereafter to Noah, because we do not eat certain herbs. As you interpret it, the thing is incredible. And first I shall not occupy myself with this, though able to say and to hold that every vegetable is food, and fit to be eaten. But although we discriminate between green herbs, not eating all, we refrain from eating some, not because they are common or unclean, but because they are bitter, or deadly, or thorny. But we lay hands on and take of all herbs which are sweet, very nourishing and good, whether they are marine or land plants. Thus also God by the mouth of Moses commanded you to abstain from unclean and improper[233] and violent animals: when, moreover, though you were eating manna in the desert, and were seeing all those wondrous acts wrought for you by God, you made and worshipped the golden calf.[234] Hence he cries continually, and justly, 'They are foolish children, in whom is no faith.'[235]

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[230] Ex. xxxii. 6.

[231] Deut. xxxii. 15.

[232] νεκριμαῖον, or "dieth of itself;" com. reading was ἐκριμαῖον, which was supposed to be derived from ἐκρίπτω, and to mean "which ought to be cast out:" the above was suggested by H. Stephanus.

[233] ἄδικος καὶ παράνομος.

[234] "The reasoning of St. Justin is not quite clear to interpreters. As we abstain from some herbs, not because they are forbidden by law, but because they are deadly; so the law of abstinence from improper and violent animals was imposed not on Noah, but on you as a yoke on account of your sins."—Maranus.

[235] Deut. xxxii. 6, 20.

Chapter XXI.—Sabbaths were instituted on account of the people's sins, and not for a work of righteousness.

"Moreover, that God enjoined you to keep the Sabbath, and impose on you other precepts for a sign, as I have already said, on account of your unrighteousness, and that of your fathers,—as He declares that for the sake of the nations, lest His name be profaned among them, therefore He permitted some of you to remain alive,—these words of His can prove to you: they are narrated by Ezekiel thus: 'I am the Lord your God; walk in My statutes, and keep My judgments, and take no part in the customs of Egypt; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God. Notwithstanding ye rebelled against Me, and your children walked not in My statutes, neither kept My judgments to do them: which if a man do, he shall live in them. But they polluted My Sabbaths. And I said that I would pour out My fury upon them in the wilderness, to accomplish My anger upon them; yet I did it not; that My name might not be altogether profaned in the sight of the heathen. I led them out before their eyes, and I lifted up Mine hand unto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed My judgments, but had despised My statutes, and polluted My Sabbaths, and their eyes were after the devices of their fathers. 205
Wherefore I gave them also statutes which were not good, and judgments whereby they shall not live. And I shall pollute them in their own gifts, that I may destroy all that openeth the womb, when I pass through them.'[236]

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[236] Ezek. xx. 19–26.

Chapter XXII.—So also were sacrifices and oblations.

"And that you may learn that it was for the sins of your own nation, and for their idolatries and not because there was any necessity for such sacrifices, that they were likewise enjoined, listen to the manner in which He speaks of these by Amos, one of the twelve, saying: 'Woe unto you that desire the day of the Lord! to what end is this day of the Lord for you? It is darkness and not light, as when a man flees from the face of a lion, and a bear meets him; and he goes into his house, and leans his hands against the wall, and the serpent bites him. Shall not the day of the Lord be darkness and not light, even very dark, and no brightness in it? I have hated, I have despised your feast-days, and I will not smell in your solemn assemblies: wherefore, though ye offer Me your burnt-offerings and sacrifices, I will not accept them; neither will I regard the peace-offerings of your presence. Take thou away from Me the multitude of thy songs and psalms; I will not hear thine instruments. But let judgment be rolled down as water, and righteousness as an impassable torrent. Have ye offered unto Me victims and sacrifices in the wilderness, O house of Israel? saith the Lord. And have ye taken up the tabernacle of Moloch, and the star of your god Raphan, the figures which ye made for yourselves? And I will carry you away beyond Damascus, saith the Lord, whose name is the Almighty God. Woe to them that are at ease in Zion, and trust in the mountain of Samaria: those who are named among the chiefs have plucked away the first-fruits of the nations: the house of Israel have entered for themselves. Pass all of you unto Calneh, and see; and from thence go ye unto Hamath the great, and go down thence to Gath of the strangers, the noblest of all these kingdoms, if their boundaries are greater than your boundaries. Ye who come to the evil day, who are approaching, and who hold to false Sabbaths; who lie on beds of ivory, and are at ease upon their couches; who eat the lambs out of the flock, and the sucking calves out of the midst of the herd; who applaud at the sound of the musical instruments; they reckon them as stable, and not as fleeting, who drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph. Wherefore now they shall be captives, among the first of the nobles who are carried away; and the house of evil-doers shall be removed, and the neighing of horses shall be taken away from Ephraim.'[237] And again by Jeremiah: 'Collect your flesh, and sacrifices, and eat: for concerning neither sacrifices nor libations did I command your fathers in the day in which I took them by the hand to lead them out of Egypt.'[238] And again by David, in the forty-ninth Psalm, He thus said: 'The God of gods, the Lord hath spoken, and called the earth, from the rising of the sun unto the going down thereof. Out of Zion is the perfection of His beauty. God, even our God, shall come openly, and shall not keep silence. Fire shall burn before Him, and it shall be very tempestuous round about Him. He shall call to the heavens above, and to the earth, that He may judge His people. Assemble to Him His saints; those that have made a covenant with Him by sacrifices. And the heavens shall declare His righteousness, for God is judge. Hear, O My people, and I will speak to thee; O Israel, and I will testify to thee, I am God, even thy God. I will not reprove thee for thy sacrifices; thy burnt-offerings are continually before me. I will take no bullocks out of thy house, nor he-goats out of thy folds: for all the beasts of the field are Mine, the herds and the oxen on the mountains. I know all the fowls of the heavens, and the beauty of the field is Mine. If I were hungry, I would not tell thee; for the world is Mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God the sacrifice of praise, and pay thy vows unto the Most High, and call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me. But unto the wicked God saith, What hast thou to do to declare My statutes, and to take My covenant into thy mouth? But thou hast hated instruction, and cast My words behind thee. When thou sawest a thief, thou consentedst with him; and hast been partaker with the adulterer. Thy mouth has framed evil, and thy tongue has enfolded deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I would be like thyself in wickedness. I will reprove thee, and set thy sins in order before thine eyes. Now consider this, ye that forget God, lest He tear you in pieces, and there be none to deliver. The sacrifice of praise shall glorify Me; and there is the way in which I shall show him My salvation.'[239] Accordingly He neither takes sacrifices from you nor commanded them at first to be offered because they are needful to Him, but because of your sins. For indeed the temple, which is called the temple in Jerusalem, He admitted to be His house or court, not 206 as though He needed it, but in order that you, in this view of it, giving yourselves to Him, might not worship idols. And that this is so, Isaiah says: 'What house have ye built Me? saith the Lord. Heaven is My throne, and earth is My footstool.'[240]

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[237] Amos v. 18 to end, Amos vi. 1–7.

[238] Jer. vii. 21 f.

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[239] Ps. l. (in E. V.).

[240] Isa. lxvi. 1.

Chapter XXIII.—The opinion of the Jews regarding the law does an injury to God.

“But if we do not admit this, we shall be liable to fall into foolish opinions, as if it were not the same God who existed in the times of Enoch and all the rest, who neither were circumcised after the flesh, nor observed Sabbaths, nor any other rites, seeing that Moses enjoined such observances; or that God has not wished each race of mankind continually to perform the same righteous actions: to admit which, seems to be ridiculous and absurd. Therefore we must confess that He, who is ever the same, has commanded these and such like institutions on account of sinful men, and we must declare Him to be benevolent, foreknowing, needing nothing, righteous and good. But if this be not so, tell me, sir, what you think of those matters which we are investigating.” And when no one responded: “Wherefore, Trypho, I will proclaim to you, and to those who wish to become proselytes, the divine message which I heard from that man.[241] Do you see that the elements are not idle, and keep no Sabbaths? Remain as you were born. For if there was no need of circumcision before Abraham, or of the observance of Sabbaths, of feasts and sacrifices, before Moses; no more need is there of them now, after that, according to the will of God, Jesus Christ the Son of God has been born without sin, of a virgin sprung from the stock of Abraham. For when Abraham himself was in uncircumcision, he was justified and blessed by reason of the faith which he reposed in God, as the Scripture tells. Moreover, the Scriptures and the facts themselves compel us to admit that He received circumcision for a sign, and not for righteousness. So that it was justly recorded concerning the people, that the soul which shall not be circumcised on the eighth day shall be cut off from his family. And, furthermore, the inability of the female sex to receive fleshly circumcision, proves that this circumcision has been given for a sign, and not for a work of righteousness. For God has given likewise to women the ability to observe all things which are righteous and virtuous; but we see that the bodily form of the male has been made different from the bodily form of the female; yet we know that neither of them is righteous or unrighteous merely for this cause, but [is considered righteous] by reason of piety and righteousness.

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[241] The man he met by the sea-shore.

Chapter XXIV.—The Christians' circumcision far more excellent.

"Now, sirs," I said, "it is possible for us to show how the eighth day possessed a certain mysterious import, which the seventh day did not possess, and which was promulgated by God through these rites. But lest I appear now to diverge to other subjects, understand what I say: the blood of that circumcision is obsolete, and we trust in the blood of salvation; there is now another covenant, and another law has gone forth from Zion. Jesus Christ circumcises all who will—as was declared above —with knives of stone;[242] that they may be a righteous nation, a people keeping faith, holding to the truth, and maintaining peace. Come then with me, all who fear God, who wish to see the good of Jerusalem. Come, let us go to the light of the Lord; for He has liberated His people, the house of Jacob. Come, all nations; let us gather ourselves together at Jerusalem, no longer plagued by war for the sins of her people. 'For I was manifest to them that sought Me not; I was found of them that asked not for Me;'[243] He exclaims by Isaiah: 'I said, Behold Me, unto nations which were not called by My name. I have spread out My hands all the day unto a disobedient and gainsaying people, which walked in a way that was not good, but after their own sins. It is a people that provoketh Me to my face.'[244]

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[242] Josh. v. 2; Isa. xxvi. 2, 3.

[243] Isa. lxv. 1–3.

[244] Isa. lxv. 1–3.

Chapter XXV.—The Jews boast in vain that they are sons of Abraham.

"Those who justify themselves, and say they are sons of Abraham, shall be desirous even in a small degree to receive the inheritance along with you;[245] as the Holy Spirit, by the mouth of Isaiah, cries, speaking thus while he personates them: 'Return from heaven, and behold from the habitation of Thy holiness and glory. Where is Thy zeal and strength? Where is the multitude of Thy mercy? for Thou hast sustained us, O Lord. For Thou art our Father, because Abraham is ignorant of us, and Israel has not recognised us. But Thou, O Lord, our Father, deliver us: from the beginning Thy name is upon us. O Lord, why hast Thou made us to err from Thy way? and hardened our hearts, so that we do not fear Thee? Return for Thy servants' sake, the tribes of Thine inheritance, that we may inherit for a little Thy holy mountain. We were as from the beginning, when Thou didst not bear rule over 207 us, and when Thy name was not called upon us. If Thou wilt open the heavens, trembling shall seize the mountains before Thee: and they shall be melted, as wax melts before the fire; and fire shall consume the adversaries, and Thy name shall be manifest among the adversaries; the nations shall be put into disorder before Thy face. When Thou shalt do glorious things, trembling shall seize the mountains before Thee. From the beginning we have not heard, nor have our eyes seen a God besides Thee: and Thy works,[246] the mercy which Thou shall show to those who repent. He shall meet those who do righteousness, and they shall remember Thy ways. Behold, Thou art wroth, and we were sinning. Therefore we have erred and become all unclean, and all our righteousness is as the rags of a woman set apart: and we have faded away like leaves by reason of our iniquities; thus the wind will take us away. And there is none that calleth upon Thy name, or remembers to take hold of Thee; for Thou hast turned away Thy face from us, and hast given us up on account of our sins. And now return, O Lord, for we are all Thy people. The city of Thy holiness has become desolate. Zion has become as a wilderness, Jerusalem a curse; the house, our holiness, and the glory which our fathers blessed, has been burned with fire; and all the glorious nations[247] have fallen along with it. And in addition to these [misfortunes], O Lord, Thou hast refrained Thyself, and art silent, and hast humbled us very much.' "[248]

And Trypho remarked, "What is this you say? that none of us shall inherit anything on the holy mountain of God?"

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[245] Other edd. have, "with us."

[246] Otto reads: "Thy works which Thou shalt do to those who wait for mercy."

[247] Some suppose the correct reading to be, "our glorious *institutions* [manners, customs, or ordinances] have," etc., ἔθη for ἔθνη.

[248] Isa. lxiii. 15 to end, and Isa. lxiv.

Chapter XXVI.—No salvation to the Jews except through Christ.

And I replied, “I do not say so; but those who have persecuted and do persecute Christ, if they do not repent, shall not inherit anything on the holy mountain. But the Gentiles, who have believed on Him, and have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs and the prophets, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts. Assuredly they shall receive the holy inheritance of God. For God speaks by Isaiah thus: ‘I, the Lord God, have called Thee in righteousness, and will hold Thine hand, and will strengthen Thee; and I have given Thee for a covenant of the people, for a light of the Gentiles, to open the eyes of the blind, to bring out them that are bound from the chains, and those who sit in darkness from the prison-house.’[249] And again: ‘Lift up a standard[250] for the people; for, lo, the Lord has made it heard unto the end of the earth. Say ye to the daughters of Zion, Behold, thy Saviour has come; having His reward, and His work before His face: and He shall call it a holy nation, redeemed by the Lord. And thou shalt be called a city sought out, and not forsaken. Who is this that cometh from Edom? in red garments from Bosor? This that is beautiful in apparel, going up with great strength? I speak righteousness, and the judgment of salvation. Why are Thy garments red, and Thine apparel as from the trodden wine-press? Thou art full of the trodden grape. I have trodden the wine-press all alone, and of the people there is no man with Me; and I have trampled them in fury, and crushed them to the ground, and spilled their blood on the earth. For the day of retribution has come upon them, and the year of redemption is present. And I looked, and there was none to help; and I considered, and none assisted: and My arm delivered; and My fury came on them, and I trampled them in My fury, and spilled their blood on the earth.’ ”[251]

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[249] Isa. xlii. 6, 7.

[250] συσσεισμόν, “a shaking,” is the original reading; but LXX has σύσσημον, a standard or signal, and this most edd. adopt.

[251] Isa. lxii. 10 to end, Isa. lxiii. 1–6.

Chapter XXVII.—Why God taught the same things by the prophets as by Moses.

And Trypho said, “Why do you select and quote whatever you wish from the prophetic writings, but do not refer to those which expressly command the Sabbath to be observed? For Isaiah thus speaks: ‘If thou shalt turn away thy foot from the Sabbaths, so as not to do thy pleasure on the holy day, and shalt call the Sabbaths the holy delights of thy God; if thou shalt not lift thy foot to work, and shalt not speak a word from thine own mouth; then thou shalt trust in the Lord, and He shall cause thee to go up to the good things of the land; and He shall feed thee with the inheritance of Jacob thy father: for the mouth of the Lord hath spoken it.’ ”[252]

And I replied, “I have passed them by, my friends, not because such prophecies were contrary to me, but because you have understood, and do understand, that although God commands you by all the prophets to do the same things which He also commanded by Moses, it was on account of the hardness of your hearts, and your ingratitude towards Him, that He continually proclaims them, in order that, even in this way, if you repented, you 208 might please Him, and neither sacrifice your children to demons, nor be partakers with thieves, nor lovers of gifts, nor hunters after revenge, nor fail in doing judgment for orphans, nor be inattentive to the justice due to the widow, nor have your hands full of blood. ‘For the daughters of Zion have walked with a high neck, both sporting by winking with their eyes, and sweeping along their dresses.[253] For they are all gone aside,’ He exclaims, ‘they are all become useless. There is none that understands, there is not so much as one. With their tongues they have practised deceit, their throat is an open sepulchre, the poison of asps is under their lips, destruction and misery are in their paths, and the way of peace they have not known.’[254] So that, as in the beginning, these things were enjoined you because of your wickedness, in like manner because of your stedfastness in it, or rather your increased proneness to it, by means of the same precepts He calls you to a remembrance or knowledge of it. But you are a people hard-hearted and without understanding, both blind and lame, children in whom is no faith, as He Himself says, honouring Him only with your lips, far from Him in your hearts, teaching doctrines that are your own and not His. For, tell me, did God wish the priests to sin when they offer the sacrifices on the Sabbaths? or those to sin, who are circumcised and do circumcise on the Sabbaths; since He commands that on the eighth day—even though it happen to be a Sabbath— those who are born shall be always circumcised? or could not the infants be operated upon one day previous or one day subsequent to the Sabbath, if He knew that it is a sinful act upon the Sabbaths? Or why did He not teach those—who are called righteous and pleasing to Him, who lived before Moses and Abraham, who were not circumcised in their foreskin, and observed no Sabbaths—to keep these institutions?”

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[252] Isa. lviii. 13, 14.

[253] Isa. iii. 16.

[254] Various passages strung together; comp. Rom. iii. 10, and foll. verses.

Chapter XXVIII.—True righteousness is obtained by Christ.

And Trypho replied, "We heard you adducing this consideration a little ago, and we have given it attention: for, to tell the truth, it is worthy of attention; and that answer which pleases most —namely, that so it seemed good to Him—does not satisfy me. For this is ever the shift to which those have recourse who are unable to answer the question."

Then I said, "Since I bring from the Scriptures and the facts themselves both the proofs and the inculcation of them, do not delay or hesitate to put faith in me, although I am an uncircumcised man; so short a time is left you in which to become proselytes. If Christ's coming shall have anticipated you, in vain you will repent, in vain you will weep; for He will not hear you. 'Break up your fallow ground,' Jeremiah has cried to the people, 'and sow not among thorns. Circumcise yourselves to the Lord, and circumcise the foreskin of your heart.'[255] Do not sow, therefore, among thorns, and in untilled ground, whence you can have no fruit. Know Christ; and behold the fallow ground, good, good and fat, is in your hearts. 'For, behold, the days come, saith the Lord, that I will visit all them that are circumcised in their foreskins; Egypt, and Judah,[256] and Edom, and the sons of Moab. For all the nations are uncircumcised, and all the house of Israel are uncircumcised in their hearts.'[257] Do you see how that God does not mean this circumcision which is given for a sign? For it is of no use to the Egyptians, or the sons of Moab, or the sons of Edom. But though a man be a Scythian or a Persian, if he has the knowledge of God and of His Christ, and keeps the everlasting righteous decrees, he is circumcised with the good and useful circumcision, and is a friend of God, and God rejoices in his gifts and offerings. But I will lay before you, my friends, the very words of God, when He said to the people by Malachi, one of the twelve prophets, 'I have no pleasure in you, saith the Lord; and I shall not accept your sacrifices at your hands: for from the rising of the sun unto its setting My name shall be glorified among the Gentiles; and in every place a sacrifice is offered unto My name, even a pure sacrifice: for My name is honoured among the Gentiles, saith the Lord; but ye profane it.'[258] And by David He said, 'A people whom I have not known, served Me; at the hearing of the ear they obeyed Me.'[259]

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[255] Jer. iv. 3.

[256] So in A.V., but supposed to be Idumæa.

[257] Jer. ix. 25 f.

[258] Mal. i. 10, etc.

[259] Ps. xviii. 43.

Chapter XXIX.—Christ is useless to those who observe the law.

"Let us glorify God, all nations gathered together; for He has also visited us. Let us glorify Him by the King of glory, by the Lord of hosts. For He has been gracious towards the Gentiles also; and our sacrifices He esteems more grateful than yours. What need, then, have I of circumcision, who have been witnessed to by God? What need have I of that other baptism, who have been baptized with the Holy Ghost? I think that while I mention this, I would persuade even those who are possessed of scanty intelligence. For these words have neither been prepared by me, nor embellished by the art of man; but David sung them, Isaiah preached them, Zechariah proclaimed them, and Moses wrote them. Are you acquainted with them, Trypho? They are contained in your Scriptures, or rather not yours, but ours.[260] For we believe them; but you, though you read them, do not catch the spirit that is in them. Be not offended at, or reproach us with, the bodily uncircumcision with which God has created us; and think it not strange that we drink hot water on the Sabbaths, since God directs the government of the universe on this day equally as on all others; and the priests, as on other days, so on this, are ordered to offer sacrifices; and there are so many righteous men who have performed none of these legal ceremonies, and yet are witnessed to by God Himself. 209

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[260] [This striking claim of the Old Testament Scriptures is noteworthy.]

Chapter XXX.—Christians possess the true righteousness.

"But impute it to your own wickedness, that God even can be accused by those who have no understanding, of not having always instructed all in the same righteous statutes. For such institutions seemed to be unreasonable and unworthy of God to many men, who had not received grace to know that your nation were called to conversion and repentance of spirit,[261] while they were in a sinful condition and labouring under spiritual disease; and that the prophecy which was announced subsequent to the death of Moses is everlasting. And this is mentioned in the Psalm, my friends.[262] And that we, who have been made wise by them, confess that the statutes of the Lord are sweeter than honey and the honey-comb, is manifest from the fact that, though threatened with death, we do not deny His name. Moreover, it is also manifest to all, that we who believe in Him pray to be kept by Him from strange, i.e., from wicked and deceitful, spirits; as the word of prophecy, personating one of those who believe in Him, figuratively declares. For we do continually beseech God by Jesus Christ to preserve us from the demons which are hostile to the worship of God, and whom we of old time served, in order that, after our conversion by Him to God, we may be blameless. For we call Him Helper and Redeemer, the power of whose name even the demons do fear; and at this day, when they are exorcised in the name of Jesus Christ, crucified under Pontius Pilate, governor of Judæa, they are overcome. And thus it is manifest to all, that His Father has given Him so great power, by virtue of which demons are subdued to His name, and to the dispensation of His suffering.

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[261] Or, "repentance of the Father;" πατρός for πνεύματος. Maranus explains the confusion on the ground of the similarity between the contractions for the words, πρς and πνς.

[262] Ps. xix.

Chapter XXXI.—If Christ's power be now so great, how much greater at the second advent!

"But if so great a power is shown to have followed and to be still following the dispensation of His suffering, how great shall that be which shall follow His glorious advent! For He shall come on the clouds as the Son of man, so Daniel foretold, and His angels shall come with Him. These are the words: 'I beheld till the thrones were set; and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne was like a fiery flame, His wheels as burning fire. A fiery stream issued and came forth from before Him. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. The books were opened, and the judgment was set. I beheld then the voice of the great words which the horn speaks: and the beast was beat down, and his body destroyed, and given to the burning flame. And the rest of the beasts were taken away from their dominion, and a period of life was given to the beasts until a season and time. I saw in the vision of the night, and, behold, one like the Son of man coming with the clouds of heaven; and He came to the Ancient of days, and stood before Him. And they who stood by brought Him near; and there were given Him power and kingly honour, and all nations of the earth by their families, and all glory, serve Him. And His dominion is an everlasting dominion, which shall not be taken away; and His kingdom shall not be destroyed. And my spirit was chilled within my frame, and the visions of my head troubled me. I came near unto one of them that stood by, and inquired the precise meaning of all these things. In answer he speaks to me, and showed me the judgment of the matters: These great beasts are four kingdoms, which shall perish from the earth, and shall not receive dominion for ever, even for ever and ever. Then I wished to know exactly about the fourth beast, which destroyed all [the others] and was very terrible, its teeth of iron, and its nails of brass; which devoured, made waste, and stamped the residue with its feet: also about the ten horns upon its head, and of the one which came up, by means of which three of the former fell. And that horn had eyes, and a mouth speaking great things; and its countenance excelled the rest. And I beheld that horn waging war against the saints, and prevailing against them, until the Ancient of days came; and He gave judgment for the saints of the Most High. And the time came, and the saints of the Most High possessed the kingdom. And it was told me 210 concerning the fourth beast: There shall be a fourth kingdom upon earth, which shall prevail over all these kingdoms, and shall devour the whole earth, and shall destroy and make it thoroughly waste. And the ten horns are ten kings that shall arise; and one shall arise after them;[263] and he shall surpass the first in evil deeds, and he shall subdue three kings, and he shall speak words against the Most High, and shall overthrow the rest of the saints of the Most High, and shall expect to change the seasons and the times. And it shall be delivered into his hands for a time, and times, and half a time. And the judgment sat, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and the power, and the great places of the kingdoms under the heavens, were given to the holy people of the Most High, to reign in an everlasting kingdom: and all powers shall be subject to Him, and shall obey Him. Hitherto is the end of the matter. I, Daniel, was possessed with a very great astonishment, and my speech was changed in me; yet I kept the matter in my heart.' »[264]

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[263] Literally, "And the ten horns, ten kings shall arise after them."

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[264] Dan. vii. 9–28.

Chapter XXXII.—Trypho objecting that Christ is described as glorious by Daniel, Justin distinguishes two advents.

And when I had ceased, Trypho said, “These and such like Scriptures, sir, compel us to wait for Him who, as Son of man, receives from the Ancient of days the everlasting kingdom. But this so-called Christ of yours was dishonourable and inglorious, so much so that the last curse contained in the law of God fell on him, for he was crucified.”

Then I replied to him, “If, sirs, it were not said by the Scriptures which I have already quoted, that His form was inglorious, and His generation not declared, and that for His death the rich would suffer death, and with His stripes we should be healed, and that He would be led away like a sheep; and if I had not explained that there would be two advents of His,—one in which He was pierced by you; a second, when you shall know Him whom you have pierced, and your tribes shall mourn, each tribe by itself, the women apart, and the men apart,—then I must have been speaking dubious and obscure things. But now, by means of the contents of those Scriptures esteemed holy and prophetic amongst you, I attempt to prove all [that I have adduced], in the hope that some one of you may be found to be of that remnant which has been left by the grace of the Lord of Sabaoth for the eternal salvation. In order, therefore, that the matter inquired into may be plainer to you, I will mention to you other words also spoken by the blessed David, from which you will perceive that the Lord is called the Christ by the Holy Spirit of prophecy; and that the Lord, the Father of all, has brought Him again from the earth, setting Him at His own right hand, until He makes His enemies His footstool; which indeed happens from the time that our Lord Jesus Christ ascended to heaven, after He rose again from the dead, the times now running on to their consummation; and he whom Daniel foretells would have dominion for a time, and times, and an half, is even already at the door, about to speak blasphemous and daring things against the Most High. But you, being ignorant of how long he will have dominion, hold another opinion. For you interpret the ‘time’ as being a hundred years. But if this is so, the man of sin must, at the shortest, reign three hundred and fifty years, in order that we may compute that which is said by the holy Daniel— ‘and times’—to be *two* times only. All this I have said to you in digression, in order that you at length may be persuaded of what has been declared against you by God, that you are foolish sons; and of this, ‘Therefore, behold, I will proceed to take away this people, and shall take them away; and I will strip the wise of their wisdom, and will hide the understanding of their prudent men;’[265] and may cease to deceive yourselves and those who hear you, and may learn of us, who have been taught wisdom by the grace of Christ. The words, then, which were spoken by David, are these:[266] ‘The Lord said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Sion: rule Thou also in the midst of Thine enemies. With Thee shall be, in the day, the chief of Thy power, in the beauties of Thy saints. From the womb, before the morning star, have I begotten Thee. The Lord hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek. The Lord is at Thy right hand: He has crushed kings in the day of His wrath: He shall judge among the heathen, He shall fill [with] the dead bodies.[267] He shall drink of the brook in the way; therefore shall He lift up the head.'

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[265] Isa. xxix. 14.

[266] Ps. cx.

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[267] πληρώσει πτώματα; Lat. version, *implebit ruinas*. Thirlby suggested that an omission has taken place in the mss. by the transcriber's fault.

Chapter XXXIII.—Ps. cx. is not spoken of Hezekiah. He proves that Christ was first humble, then shall be glorious.

21 “And,” I continued, “I am not ignorant that you venture to expound this psalm as if it referred to king Hezekiah; but that you are mistaken, I shall prove to you from these very words forthwith. ‘The Lord hath sworn, and will not repent,’ it is said; and, ‘Thou art a priest forever, after the order of Melchizedek,’ with what follows and precedes. Not even you will venture to object that Hezekiah was either a priest, or is the everlasting priest of God; but that this is spoken of our Jesus, these expressions show. But your ears are shut up, and your hearts are made dull.[268] For by this statement, ‘The Lord hath sworn, and will not repent: Thou art a priest for ever, after the order of Melchizedek,’ with an oath God has shown Him (on account of your unbelief) to be the High Priest after the order of Melchizedek; i.e., as Melchizedek was described by Moses as the priest of the Most High, and he was a priest of those who were in uncircumcision, and blessed the circumcised Abraham who brought him tithes, so God has shown that His everlasting Priest, called also by the Holy Spirit Lord, would be Priest of those in uncircumcision. Those too in circumcision who approach Him, that is, believing Him and seeking blessings from Him, He will both receive and bless. And that He shall be first humble as a man, and then exalted, these words at the end of the Psalm show: ‘He shall drink of the brook in the way,’ and then, ‘Therefore shall He lift up the head.’

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[268] πεπήρωνται. Maranus thinks πεπώρωνται more probable, “hardened.”

Chapter XXXIV.—Nor does Ps. lxxii. apply to Solomon, whose faults Christians shudder at.

"Further, to persuade you that you have not understood anything of the Scriptures, I will remind you of another psalm, dictated to David by the Holy Spirit, which you say refers to Solomon, who was also your king. But it refers also to our Christ. But you deceive yourselves by the ambiguous forms of speech. For where it is said, 'The law of the Lord is perfect,' you do not understand it of the law which was to be after Moses, but of the law which was given by Moses, although God declared that He would establish a new law and a new covenant. And where it has been said, 'O God, give Thy judgment to the king,' since Solomon was king, you say that the Psalm refers to him, although the words of the Psalm expressly proclaim that reference is made to the everlasting King, i.e., to Christ. For Christ is King, and Priest, and God, and Lord, and angel, and man, and captain, and stone, and a Son born, and first made subject to suffering, then returning to heaven, and again coming with glory, and He is preached as having the everlasting kingdom: so I prove from all the Scriptures. But that you may perceive what I have said, I quote the words of the Psalm; they are these: 'O God, give Thy judgment to the king, and Thy righteousness unto the king's son, to judge Thy people with righteousness, and Thy poor with judgment. The mountains shall take up peace to the people, and the little hills righteousness. He shall judge the poor of the people, and shall save the children of the needy, and shall abase the slanderer. He shall co-endure with the sun, and before the moon unto all generations. He shall come down like rain upon the fleece, as drops falling on the earth. In His days shall righteousness flourish, and abundance of peace until the moon be taken away. And He shall have dominion from sea to sea, and from the rivers unto the ends of the earth. Ethiopians shall fall down before Him, and His enemies shall lick the dust. The kings of Tarshish and the isles shall offer gifts; the kings of Arabia and Seba shall offer gifts; and all the kings of the earth shall worship Him, and all the nations shall serve Him: for He has delivered the poor from the man of power, and the needy that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy: He shall redeem their souls from usury and injustice, and His name shall be honourable before them. And He shall live, and to Him shall be given of the gold of Arabia, and they shall pray continually for Him: they shall bless Him all the day. And there shall be a foundation on the earth, it shall be exalted on the tops of the mountains: His fruit shall be on Lebanon, and they of the city shall flourish like grass of the earth. His name shalt be blessed for ever. His name shall endure before the sun; and all tribes of the earth shall be blessed in Him, all nations shall call Him blessed. Blessed be the Lord, the God of Israel, who only doeth wondrous things; and blessed be His glorious name for ever, and for ever and ever; and the whole earth shall be filled with His glory. Amen, amen.'[269]

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[269] Ps. lxxii.

And at the close of this Psalm which I have quoted, it is written, ‘The hymns of David the son of Jesse are ended.’[270] Moreover, that Solomon was a renowned and great king, by whom the temple called that at Jerusalem was built, I know; but that none of those things mentioned in the Psalm happened to him, is evident. For neither did all kings worship him; nor did he reign to the ends of the earth; nor did his enemies, falling before him, lick the dust. Nay, also, I venture to repeat what is written in the book of Kings as committed by him, how through a woman’s influence he worshipped the idols of Sidon, which those of the Gentiles who know God, the Maker of all things through Jesus the crucified, do not venture to do, but abide every torture and vengeance even to the extremity of death, rather 21
than worship idols, or eat meat offered to idols.”

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[270] [A striking passage in De Maistre (*Œuvres*, vol. vi. p. 275) is worthy of comparison.]

Chapter XXXV.—Heretics confirm the Catholics in the faith.

And Trypho said, “I believe, however, that many of those who say that they confess Jesus, and are called Christians, eat meats offered to idols, and declare that they are by no means injured in consequence.” And I replied, “The fact that there are such men confessing themselves to be Christians, and admitting the crucified Jesus to be both Lord and Christ, yet not teaching His doctrines, but those of the spirits of error, causes us who are disciples of the true and pure doctrine of Jesus Christ, to be more faithful and stedfast in the hope announced by Him. For what things He predicted would take place in His name, these we do see being actually accomplished in our sight. For he said, ‘Many shall come in My name, clothed outwardly in sheep’s clothing, but inwardly they are ravening wolves.’ ”[271] And, ‘There shall be schisms and heresies.’[272] And, ‘Beware of false prophets, who shall come to you clothed outwardly in sheep’s clothing, but inwardly they are ravening wolves.’[273] And, ‘Many false Christs and false apostles shall arise, and shall deceive many of the faithful.’[274] There are, therefore, and there were many, my friends, who, coming forward in the name of Jesus, taught both to speak and act impious and blasphemous things; and these are called by us after the name of the men from whom each doctrine and opinion had its origin. (For some in one way, others in another, teach to blaspheme the Maker of all things, and Christ, who was foretold by Him as coming, and the God of Abraham, and of Isaac, and of Jacob, with whom we have nothing in common, since we know them to be atheists, impious, unrighteous, and sinful, and confessors of Jesus in name only, instead of worshippers of Him. Yet they style themselves Christians, just as certain among the Gentiles inscribe the name of God upon the works of their own hands, and partake in nefarious and impious rites.) Some are called Marcians, and some Valentinians, and some Basilidians, and some Saturnilians, and others by other names; each called after the originator of the individual opinion, just as each one of those who consider themselves philosophers, as I said before, thinks he must bear the name of the philosophy which he follows, from the name of the father of the particular doctrine. So that, in consequence of these events, we know that Jesus foreknew what would happen after Him, as well as in consequence of many other events which He foretold would befall those who believed on and confessed Him, the Christ. For all that we suffer, even when killed by friends, He foretold would take place; so that it is manifest no word or act of His can be found fault with. Wherefore we pray for you and for all other men who hate us; in order that you, having repented along with us, may not blaspheme Him who, by His works, by the mighty deeds even now wrought through His name, by the words

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[271] Matt. vii. 15.

[272] 1 Cor. xi. 19.

[273] Matt. vii. 15.

[274] Matt. xxiv. 11.

He taught, by the prophecies announced concerning Him, is the blameless, and in all things irreproachable, Christ Jesus; but, believing on Him, may be saved in His second glorious advent, and may not be condemned to fire by Him."

Chapter XXXVI.—He proves that Christ is called Lord of Hosts.

Then he replied, “Let these things be so as you say—namely, that it was foretold Christ would suffer, and be called a stone; and after His first appearance, in which it had been announced He would suffer, would come in glory, and be Judge finally of all, and eternal King and Priest. Now show if this man be He of whom these prophecies were made.”

And I said, “As you wish, Trypho, I shall come to these proofs which you seek in the fitting place; but now you will permit me first to recount the prophecies, which I wish to do in order to prove that Christ is called both God and Lord of hosts, and Jacob, in parable by the Holy Spirit; and your interpreters, as God says, are foolish, since they say that reference is made to Solomon and not to Christ, when he bore the ark of testimony into the temple which he built. The Psalm of David is this: ‘The earth is the Lord’s, and the fulness thereof; the world, and all that dwell therein. He hath founded it upon the seas, and prepared it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that is clean of hands and pure of heart: who has not received his soul in vain, and has not sworn guilefully to his neighbour: he shall receive blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek the Lord, that seek the face of the God of Jacob.[275] Lift up your gates, ye rulers; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty in battle. Lift up your gates, ye rulers; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory.’[276] Accordingly, it is shown that Solomon is not the Lord of hosts; but when our Christ rose from the dead and ascended to heaven, the rulers in heaven, under appointment 213 of God, are commanded to open the gates of heaven, that He who is King of glory may enter in, and having ascended, may sit on the right hand of the Father until He make the enemies His footstool, as has been made manifest by another Psalm. For when the rulers of heaven saw Him of uncomely and dishonoured appearance, and inglorious, not recognising Him, they inquired, ‘Who is this King of glory?’ And the Holy Spirit, either from the person of His Father, or from His own person, answers them, ‘The Lord of hosts, He is this King of glory.’ For every one will confess that not one of those who presided over the gates of the temple at Jerusalem would venture to say concerning Solomon, though he was so glorious a king, or concerning the ark of testimony, ‘Who is this King of glory?’

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[275] Maranus remarks from Thirlby: “As Justin wrote a little before, ‘and is called Jacob in parable,’ it seems to convince us that Justin wrote, ‘thy face, O Jacob.’ ” [The meaning in this latter case becomes plain, if we observe that “O Israel” is equivalent to, and means, “O house of Jacob:” an apostrophe to the Church of the ancient people.]

[276] Ps. xxiv.

Chapter XXXVII.—The same is proved from other Psalms.

“Moreover, in the diapsalm of the forty-sixth Psalm, reference is thus made to Christ: ‘God went up with a shout, the Lord with the sound of a trumpet. Sing ye to our God, sing ye: sing to our King, sing ye; for God is King of all the earth: sing with understanding. God has ruled over the nations. God sits upon His holy throne. The rulers of the nations were assembled along with the God of Abraham, for the strong ones of God are greatly exalted on the earth.’[277] And in the ninety-eighth Psalm, the Holy Spirit reproaches you, and predicts Him whom you do not wish to be king to be King and Lord, both of Samuel, and of Aaron, and of Moses, and, in short, of all the others. And the words of the Psalm are these: ‘The Lord has reigned, let the nations be angry: [it is] He who sits upon the cherubim, let the earth be shaken. The Lord is great in Zion, and He is high above all the nations. Let them confess Thy great name, for it is fearful and holy, and the honour of the King loves judgment. Thou hast prepared equity; judgment and righteousness hast Thou performed in Jacob. Exalt the Lord our God, and worship the footstool of His feet; for He is holy. Moses and Aaron among His priests, and Samuel among those who call upon His name. They called (says the Scripture) on the Lord, and He heard them. In the pillar of the cloud He spake to them; for[278] they kept His testimonies, and the commandment which he gave them. O Lord our God, Thou heardest them: O God, Thou wert propitious to them, and [yet] taking vengeance on all their inventions. Exalt the Lord our God, and worship at His holy hill; for the Lord our God is holy.’ ”[279]

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[277] Ps. xlvii. 5–9. [The *diapsalm* is here used for what follows the “Selah.”]

[278] “For” wanting in both Codd.

[279] Ps. xcix.

Chapter XXXVIII.—It is an annoyance to the Jew that Christ is said to be adored. Justin confirms it, however, from Ps. xlv.

And Trypho said, “Sir, it were good for us if we obeyed our teachers, who laid down a law that we should have no intercourse with any of you, and that we should not have even any communication with you on these questions. For you utter many blasphemies, in that you seek to persuade us that this crucified man was with Moses and Aaron, and spoke to them in the pillar of the cloud; then that he became man, was crucified, and ascended up to heaven, and comes again to earth, and ought to be worshipped.”

Then I answered, “I know that, as the word of God says, this great wisdom of God, the Maker of all things, and the Almighty, is hid from you. Wherefore, in sympathy with you, I am striving to the utmost that you may understand these matters which to you are paradoxical; but if not, that I myself may be innocent in the day of judgment. For you shall hear other words which appear still more paradoxical; but be not confounded, nay, rather remain still more zealous hearers and investigators, despising the tradition of your teachers, since they are convicted by the Holy Spirit of inability to perceive the truths taught by God, and of preferring to teach their own doctrines. Accordingly, in the forty-fourth [forty-fifth] Psalm, these words are in like manner referred to Christ: ‘My heart has brought forth a good matter;[280] I tell my works to the King. My tongue is the pen of a ready writer. Fairer in beauty than the sons of men: grace is poured forth into Thy lips: therefore hath God blessed Thee for ever. Gird Thy sword upon Thy thigh, O mighty One. Press on in Thy fairness and in Thy beauty, and prosper and reign, because of truth, and of meekness, and of righteousness: and Thy right hand shall instruct Thee marvellously. Thine arrows are sharpened, O mighty One; the people shall fall under Thee; in the heart of the enemies of the King [the arrows are fixed]. Thy throne, O God, is for ever and ever: a sceptre of equity is the sceptre of Thy kingdom. Thou hast loved righteousness, and hast hated iniquity; therefore thy God[281] hath anointed Thee with the oil of gladness above Thy fellows. [He hath anointed Thee] with myrrh,[282] and oil, and cassia, from Thy garments; from the ivory palaces, whereby 214 they made Thee glad. Kings’ daughters are in Thy honour. The queen stood at Thy right hand, clad in garments[283] embroidered with gold. Hearken, O daughter, and behold, and incline thine ear, and forget thy people and the house of thy father: and the King shall desire thy beauty; because He is thy Lord, they shall worship Him also. And the daughter of Tyre [shall be there] with gifts. The rich of the people shall entreat Thy face. All the glory of the King’s daughter [is] within, clad in embroidered garments of needlework. The virgins that follow her shall be brought to the King; her neighbours shall be brought unto Thee: they shall be brought with joy and gladness: they shall be led into the King’s shrine. Instead of thy fathers, thy sons have been born: Thou shalt appoint them rulers over all the earth. I shall remember Thy name in every generation: therefore the people shall confess Thee for ever, and for ever and ever.’

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[280] [Hebrew and Greek, “a good word,” i.e., the Logos.]

[281] Or, “God, thy God.”

[282] στακτή.

[283] Literally, “garments of gold, variegated.”

Chapter XXXIX.—The Jews hate the Christians who believe this. How great the distinction is between both!

"Now it is not surprising," I continued, "that you hate us who hold these opinions, and convict you of a continual hardness of heart.[284] For indeed Elijah, conversing with God concerning you, speaks thus: 'Lord, they have slain Thy prophets, and digged down Thine altars: and I am left alone, and they seek my life.' And He answers him: 'I have still seven thousand men who have not bowed the knee to Baal.'[285] Therefore, just as God did not inflict His anger on account of those seven thousand men, even so He has now neither yet inflicted judgment, nor does inflict it, knowing that daily some [of you] are becoming disciples in the name of Christ, and quitting the path of error; who are also receiving gifts, each as he is worthy, illumined through the name of this Christ. For one receives the spirit of understanding, another of counsel, another of strength, another of healing, another of foreknowledge, another of teaching, and another of the fear of God."

To this Trypho said to me, "I wish you knew that you are beside yourself, talking these sentiments."

And I said to him, "Listen, O friend,[286] for I am not mad or beside myself; but it was prophesied that, after the ascent of Christ to heaven, He would deliver[287] us from error and give us gifts. The words are these: 'He ascended up on high; He led captivity captive; He gave gifts to men.'[288] Accordingly, we who have received gifts from Christ, who has ascended up on high, prove from the words of prophecy that you, 'the wise in yourselves, and the men of understanding in your own eyes,'[289] are foolish, and honour God and His Christ by lip only. But we, who are instructed in the whole truth,[290] honour Them both in acts, and in knowledge, and in heart, even unto death. But you hesitate to confess that He is Christ, as the Scriptures and the events witnessed and done in His name prove, perhaps for this reason, lest you be persecuted by the rulers, who, under the influence of the wicked and deceitful spirit, the serpent, will not cease putting to death and persecuting those who confess the name of Christ until He come again, and destroy them all, and render to each his deserts."

And Trypho replied, "Now, then, render us the proof that this man who you say was crucified and ascended into heaven is the Christ of God. For you have sufficiently proved by means of the Scriptures previously quoted by you, that it is declared in the Scriptures that Christ must suffer, and come again with glory, and receive the eternal kingdom over all the nations, every kingdom being made subject to Him: now show us that this man is He."

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[284] Literally, "of a hard-hearted opinion."

[285] 1 Kings xix. 14, 18.

[286] ὦ οὗτος. [Or, Look you, listen!]

[287] Literally, "carry us captive."

[288] Ps. lxviii. 19.

[289] Isa. v. 21.

[290] Contrasting either Catholics with heretics, or Christians with Jews. [Note this word *Catholic*, as here used in its legitimate primitive sense.]

And I replied, "It has been already proved, sirs, to those who have ears, even from the facts which have been conceded by you; but that you may not think me at a loss, and unable to give proof of what you ask, as I promised, I shall do so at a fitting place. At present, I resume the consideration of the subject which I was discussing.

Chapter XL.—He returns to the Mosaic laws, and proves that they were figures of the things which pertain to Christ.

“The mystery, then, of the lamb which God enjoined to be sacrificed as the passover, was a type of Christ; with whose blood, in proportion to their faith in Him, they anoint their houses, i.e., themselves, who believe on Him. For that the creation which God created—to wit, Adam—was a house for the spirit which proceeded from God, you all can understand. And that this injunction was temporary, I prove thus. God does not permit the lamb of the passover to be sacrificed in any other place than where His name was named; knowing that the days will come, after the suffering of Christ, when even the place in Jerusalem shall be given over to your enemies, and all the offerings, in short, shall cease; and that lamb which was commanded to be wholly roasted was a symbol of the suffering of the cross which Christ would undergo. For the lamb,[291] which is roasted, is roasted and dressed up in the form of the cross. For one spit is transfixed right through from the lower parts up to the head, and one across the back, to which are attached the legs of the lamb. And the two goats which were ordered to be offered during the fast, of which one was sent away as the scape [goat], and the other sacrificed, were similarly declarative of the two appearances of Christ: the first, in which the elders of your people, and the priests, having laid hands on Him and put Him to death, sent Him away as the scape [goat]; and His second appearance, because in the same place in Jerusalem you shall recognise Him whom you have dishonoured, and who was an offering for all sinners willing to repent, and keeping the fast which Isaiah speaks of, loosening the terms[292] of the violent contracts, and keeping the other precepts, likewise enumerated by him, and which I have quoted,[293] which those believing in Jesus do. And further, you are aware that the offering of the two goats, which were enjoined to be sacrificed at the fast, was not permitted to take place similarly anywhere else, but only in Jerusalem.

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[291] Some think this particularly refers to the paschal lamb, others to any lamb which is roasted.

[292] Literally, “cords.”

[293] Chap. xv.

Chapter XLI.—The oblation of fine flour was a figure of the Eucharist.

"And the offering of fine flour, sirs," I said, "which was prescribed to be presented on behalf of those purified from leprosy, was a type of the bread of the Eucharist, the celebration of which our Lord Jesus Christ prescribed, in remembrance of the suffering which He endured on behalf of those who are purified in soul from all iniquity, in order that we may at the same time thank God for having created the world, with all things therein, for the sake of man, and for delivering us from the evil in which we were, and for utterly overthrowing[294] principalities and powers by Him who suffered according to His will. Hence God speaks by the mouth of Malachi, one of the twelve [prophets], as I said before,[295] about the sacrifices at that time presented by you: 'I have no pleasure in you, saith the Lord; and I will not accept your sacrifices at your hands: for, from the rising of the sun unto the going down of the same, My name has been glorified among the Gentiles, and in every place incense is offered to My name, and a pure offering: for My name is great among the Gentiles, saith the Lord: but ye profane it.'[296] [So] He then speaks of those Gentiles, namely us, who in every place offer sacrifices to Him, i.e., the bread of the Eucharist, and also the cup of the Eucharist, affirming both that we glorify His name, and that you profane [it]. The command of circumcision, again, bidding [them] always circumcise the children on the eighth day, was a type of the true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead on the first day after the Sabbath, [namely through] our Lord Jesus Christ. For the first day after the Sabbath, remaining the first[297] of all the days, is called, however, the eighth, according to the number of all the days of the cycle, and [yet] remains the first.

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[294] Literally, "overthrowing with a perfect overthrow."

[295] Chap. xxviii.

[296] Mal. i. 10–12.

[297] Or, "being the first."

Chapter XLII.—The bells on the priest's robe were a figure of the apostles.

"Moreover, the prescription that twelve bells[298] be attached to the [robe] of the high priest, which hung down to the feet, was a symbol of the twelve apostles, who depend on the power of Christ, the eternal Priest; and through their voice it is that all the earth has been filled with the glory and grace of God and of His Christ. Wherefore David also says: 'Their sound has gone forth into all the earth, and their words to the ends of the world.'[299] And Isaiah speaks as if he were personating the apostles, when they say to Christ that they believe not in their own report, but in the power of Him who sent them. And so he says: 'Lord, who hath believed our report? and to whom is the arm of the Lord revealed? We have preached before Him as if [He were] a child, as if a root in a dry ground.'[300] (And what follows in order of the prophecy already quoted.[301]) But when the passage speaks as from the lips of many, 'We have preached before Him,' and adds, 'as if a child,' it signifies that the wicked shall become subject to Him, and shall obey His command, and that all shall become as one child. Such a thing as you may witness in the body: although the members are enumerated as many, all are called *one*, and are a *body*. For, indeed, a commonwealth and a church,[302] though many individuals in number, are in fact as one, called and addressed by one appellation. And in short, sirs," said I, "by enumerating all the other appointments of Moses, I can demonstrate that they were types, and symbols, and declarations of those things which would happen to Christ, of those who it was foreknown were to believe in 21 Him, and of those things which would also be done by Christ Himself. But since what I have now enumerated appears to me to be sufficient, I revert again to the order of the discourse.[303]

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[298] Ex. xxviii. 33 gives no definite number of bells. Otto presumes Justin to have confounded the bells and gems, which were twelve in number.

[299] Ps. xix. 4.

[300] Isa. liii. 1, 2.

[301] Chap. xiii.

[302] ἐκκλησία Lat. vers. has *conventus*.

[303] Literally, "to the discourse in order."

Chapter XLIII.—He concludes that the law had an end in Christ, who was born of the Virgin.

"As, then, circumcision began with Abraham, and the Sabbath and sacrifices and offerings and feasts with Moses, and it has been proved they were enjoined on account of the hardness of your people's heart, so it was necessary, in accordance with the Father's will, that they should have an end in Him who was born of a virgin, of the family of Abraham and tribe of Judah, and of David; in Christ the Son of God, who was proclaimed as about to come to all the world, to be the everlasting law and the everlasting covenant, even as the forementioned prophecies show. And we, who have approached God through Him, have received not carnal, but spiritual circumcision, which Enoch and those like him observed. And we have received it through baptism, since we were sinners, by God's mercy; and all men may equally obtain it. But since the mystery of His birth now demands our attention I shall speak of it. Isaiah then asserted in regard to the generation of Christ, that it could not be declared by man, in words already quoted:[304] 'Who shall declare His generation? for His life is taken from the earth: for the transgressions of my people was He led[305] to death.'[306] The Spirit of prophecy thus affirmed that the generation of Him who was to die, that we sinful men might be healed by His stripes, was such as could not be declared. Furthermore, that the men who believe in Him may possess the knowledge of the manner in which He came into the world,[307] the Spirit of prophecy by the same Isaiah foretold how it would happen thus: 'And the Lord spoke again to Ahaz, saying, Ask for thyself a sign from the Lord thy God, in the depth, or in the height. And Ahaz said, I will not ask, neither will I tempt the Lord. And Isaiah said, Hear then, O house of David; Is it a small thing for you to contend with men, and how do you contend with the Lord? Therefore the Lord Himself will give you a sign. Behold, the virgin shall conceive, and shall bear a son, and his name shall be called Immanuel. Butter and honey shall he eat, before he knows or prefers the evil, and chooses out the good;[308] for before the child knows good or ill, he rejects evil[309] by choosing out the good. For before the child knows how to call father or mother, he shall receive the power of Damascus and the spoil of Samaria in presence of the king of Assyria. And the land shall be forsaken,[310] which thou shalt with difficulty endure in consequence of the presence of its two kings.[311] But God shall bring on thee, and on thy people, and on the house of thy father, days which have not yet come upon thee since the day in which Ephraim took away from Judah the king of Assyria.'[312] Now it is evident to all, that in the race of Abraham according to the flesh no one has been born of a virgin, or is said to have been born [of a virgin], save this our Christ. But since you and your teachers venture to affirm that in the prophecy of Isaiah it is not said, 'Behold, the virgin shall conceive,' but, 'Behold, the young woman shall conceive, and bear a son;' and [since] you explain the prophecy as if [it referred] to Hezekiah, who was your king, I shall endeavour to discuss shortly this point in opposition to you, and to show that reference is made to Him who is acknowledged by us as Christ.

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[304] Chap. xiii.

[305] Or, "was I led."

[306] Isa. liii. 8.

[307] Literally, "He was in the world, being born."

[308] See Chap. lxvi.

[309] Literally, "disobeys evil" (ἀπειθεῖ πονηρά). Conjectured: ἀπωθεῖ, and ἀπειθεῖ πονηρία.

[310] The mss. of Justin read, "shall be taken:" καταληφθήσεται. This is plainly a mistake for καταλειφθήσεται; but whether the mistake is Justin's or the transcribers', it would be difficult to say, as Thirlby remarks.

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[311] The rendering of this doubtful: literally, "from the face of the two kings," and the words might go with "shall be forsaken."

[312] Isa. vii. 10–17 with Isa. viii. 4 inserted. The last clause may also be translated, "in which He took away from Judah Ephraim, even the king of Assyria."

Chapter XLIV.—The Jews in vain promise themselves salvation, which cannot be obtained except through Christ.

"For thus, so far as you are concerned, I shall be found in all respects innocent, if I strive earnestly to persuade you by bringing forward demonstrations. But if you remain hard-hearted, or weak in [forming] a resolution, on account of death, which is the lot of the Christians, and are unwilling to assent to the truth, you shall appear as the authors of your own [evils]. And you deceive yourselves while you fancy that, because you are the seed of Abraham after the flesh, therefore you shall fully inherit the good things announced to be bestowed by God through Christ. For no one, not even of them,[313] has anything to look for, but only those who in mind are assimilated to the faith of Abraham, and who have recognised all the mysteries: for I say,[314] that some injunctions were laid on you in reference to the worship of God and practice of righteousness; but some injunctions and acts were likewise mentioned in reference to the mystery of Christ, on account of[315] the hardness of 217 your people's hearts. And that this is so, God makes known in Ezekiel, [when] He said concerning it: 'If Noah and Jacob[316] and Daniel should beg either sons or daughters, the request would not be granted them.'[317] And in Isaiah, of the very same matter He spake thus: 'The Lord God said, they shall both go forth and look on the members [of the bodies] of the men that have transgressed. For their worm shall not die, and their fire shall not be quenched, and they shall be a gazing-stock to all flesh.'[318] So that it becomes you to eradicate this hope from your souls, and hasten to know in what way forgiveness of sins, and a hope of inheriting the promised good things, shall be yours. But there is no other [way] than this, —to become acquainted with this Christ, to be washed in the fountain[319] spoken of by Isaiah for the remission of sins; and for the rest, to live sinless lives."

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[313] i.e., of Abraham's seed.

[314] Justin distinguishes between such essential acts as related to God's worship and the establishment of righteousness, and such ceremonial observances as had a mere temporary significance. The recognition of this distinction he alleges to be necessary to salvation: necessary in this sense, that justification must be placed not on the latter, but on the former; and without such recognition, a Jew would, as Justin says, rest his hopes on his noble descent from Abraham.

[315] More probably, "or on account of," etc.

[316] In Bible, "Job;" Maranus prefers "Jacob," and thinks the mention of his name very suitable to disprove the arrogant claims of Jacob's posterity.

[317] Ezek. xiv. 20.

[318] Isa. lxvi. 24.

[319] Some refer this to Christ's baptism. See Cyprian, *Adv. Jud.* i. 24.— Otto.

Chapter XLV.—Those who were righteous before and under the law shall be saved by Christ.

And Trypho said, “If I seem to interrupt these matters, which you say must be investigated, yet the question which I mean to put is urgent. Suffer me first.”

And I replied, “Ask whatever you please, as it occurs to you; and I shall endeavour, after questions and answers, to resume and complete the discourse.”

Then he said, “Tell me, then, shall those who lived according to the law given by Moses, live in the same manner with Jacob, Enoch, and Noah, in the resurrection of the dead, or not?”

I replied to him, “When I quoted, sir, the words spoken by Ezekiel, that ‘even if Noah and Daniel and Jacob were to beg sons and daughters, the request would not be granted them,’ but that each one, that is to say, shall be saved by his own righteousness, I said also, that those who regulated their lives by the law of Moses would in like manner be saved. For what in the law of Moses is naturally good, and pious, and righteous, and has been prescribed to be done by those who obey it;[320] and what was appointed to be performed by reason of the hardness of the people’s hearts; was similarly recorded, and done also by those who were under the law. Since those who did that which is universally, naturally, and eternally good are pleasing to God, they shall be saved through this Christ in the resurrection equally with those righteous men who were before them, namely Noah, and Enoch, and Jacob, and whoever else there be, along with those who have known[321] this Christ, Son of God, who was before the morning star and the moon, and submitted to become incarnate, and be born of this virgin of the family of David, in order that, by this dispensation, the serpent that sinned from the beginning, and the angels like him, may be destroyed, and that death may be contemned, and for ever quit, at the second coming of the Christ Himself, those who believe in Him and live acceptably,—and be no more: when some are sent to be punished unceasingly into judgment and condemnation of fire; but others shall exist in freedom from suffering, from corruption, and from grief, and in immortality.”

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[320] It, i.e., the law, or “what in the law,” etc.

[321] Those who live after Christ.

Chapter XLVI.—Trypho asks whether a man who keeps the law even now will be saved. Justin proves that it contributes nothing to righteousness.

"But if some, even now, wish to live in the observance of the institutions given by Moses, and yet believe in this Jesus who was crucified, recognising Him to be the Christ of God, and that it is given to Him to be absolute Judge of all, and that His is the everlasting kingdom, can they also be saved?" he inquired of me.

And I replied, "Let us consider that also together, whether one may now observe all the Mosaic institutions."

And he answered, "No. For we know that, as you said, it is not possible either anywhere to sacrifice the lamb of the passover, or to offer the goats ordered for the fast; or, in short, [to present] all the other offerings."

And I said, "Tell [me] then yourself, I pray, some things which can be observed; for you will be persuaded that, though a man does not keep or has not performed the eternal[322] decrees, he may assuredly be saved."

Then he replied, "To keep the Sabbath, to be circumcised, to observe months, and to be washed if you touch anything prohibited by Moses, or after sexual intercourse."

And I said, "Do you think that Abraham, Isaac, Jacob, Noah, and Job, and all the rest before or after them equally righteous, also Sarah the wife of Abraham, Rebekah the wife of Isaac, Rachel the wife of Jacob, and Leah, and all the rest of them, until the mother of Moses the faithful servant, who observed none of these [statutes], will be saved?"

And Trypho answered, "Were not Abraham and his descendants circumcised?" 218

And I said, "I know that Abraham and his descendants were circumcised. The reason why circumcision was given to them I stated at length in what has gone before; and if what has been said does not convince you,[323] let us again search into the matter. But you are aware that, up to Moses, no one in fact who was righteous observed any of these rites at all of which we are talking, or received one commandment to observe, except that of circumcision, which began from Abraham."

And he replied, "We know it, and admit that they are saved."

Then I returned answer, "You perceive that God by Moses laid all such ordinances upon you on account of the hardness of your people's hearts, in order that, by the large number of them, you might keep God continually, and in every action, before your eyes, and never begin to act unjustly or impiously. For He enjoined you to place around you [a fringe] of purple dye,[324] in order that you might not forget God; and He commanded you to wear a phylactery,[325] certain characters, which indeed we consider holy, being engraved on very thin parchment; and by these means stirring you up[326] to retain a constant remembrance of God: at the same time, however, convincing you, that in your hearts you have not even a faint remembrance of God's worship. Yet not even so were you dissuaded from idolatry: for in the times of Elijah, when [God] recounted the number of those who had not bowed the knee to Baal, He said the number was seven thousand; and in Isaiah He rebukes you for having sacrificed your children to idols. But we, because we refuse to sacrifice to those to whom we were of old accustomed to sacrifice, undergo extreme penalties, and rejoice in death,—believing that God will raise us up by His Christ, and will make us incorruptible, and undisturbed, and immortal; and we know that the ordinances imposed by reason of the hardness of your people's hearts, contribute nothing to the performance of righteousness and of piety."

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[322] "Eternal," i.e., as the Jew thinks.

[323] Literally, "put you out of countenance."

[324] Num. xv. 38.

[325] Deut. vi. 6.

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[326] Literally, "importuning."

Chapter XLVII.—Justin communicates with Christians who observe the law. Not a few Catholics do otherwise.

And Trypho again inquired, "But if some one, knowing that this is so, after he recognises that this man is Christ, and has believed in and obeys Him, wishes, however, to observe these [institutions], will he be saved?"

I said, "In my opinion, Trypho, such an one will be saved, if he does not strive in every way to persuade other men, —I mean those Gentiles who have been circumcised from error by Christ, to observe the same things as himself, telling them that they will not be saved unless they do so. This you did yourself at the commencement of the discourse, when you declared that I would not be saved unless I observe these institutions."

Then he replied, "Why then have you said, 'In my opinion, such an one will be saved,' unless there are some[327] who affirm that such will not be saved?"

"There are such people, Trypho," I answered; "and these do not venture to have any intercourse with or to extend hospitality to such persons; but I do not agree with them. But if some, through weak-mindedness, wish to observe such institutions as were given by Moses, from which they expect some virtue, but which we believe were appointed by reason of the hardness of the people's hearts, along with their hope in this Christ, and [wish to perform] the eternal and natural acts of righteousness and piety, yet choose to live with the Christians and the faithful, as I said before, not inducing them either to be circumcised like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren. But if, Trypho," I continued, "some of your race, who say they believe in this Christ, compel those Gentiles who believe in this Christ to live in all respects according to the law given by Moses, or choose not to associate so intimately with them, I in like manner do not approve of them. But I believe that even those, who have been persuaded by them to observe the legal dispensation along with their confession of God in Christ, shall probably be saved. And I hold, further, that such as have confessed and known this man to be Christ, yet who have gone back from some cause to the legal dispensation, and have denied that this man is Christ, and have repented not before death, shall by no means be saved. Further, I hold that those of the seed of Abraham who live according to the law, and do not believe in this Christ before death, shall likewise not be saved, and especially those who have anathematized and do anathematize this very Christ in the synagogues, and everything by which they might obtain salvation and escape the vengeance of fire.[328] For the goodness and the loving-

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[327] "Or, Are there not some," etc.

[328] The text seems to be corrupt. Otto reads: "Do anathematize those who put their trust in this very Christ so as to obtain salvation," etc.

kindness of God, and His boundless riches, hold righteous and sinless the man who, as Ezekiel[329] tells, repents of sins; and reckons sinful, unrighteous, and impious the man who fails away from piety and righteousness to unrighteousness and ungodliness. Wherefore also our Lord Jesus Christ said, 'In whatsoever things I shall take you, in these I shall judge 219
you.' »[330]

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[329] Ezek. xxxiii. 11–20.

[330] [Comp. St. John xii. 47, 48.] Grabius thinks this taken from the [apocryphal] Gospel according to the Hebrews. It is not in the New or Old Testament. [Query. Is it not, rather, one of the traditional sayings preserved among early Christians?]

Chapter XLVIII.—Before the divinity of Christ is proved, he [Trypho] demands that it be settled that He is Christ.

And Trypho said, “We have heard what you think of these matters. Resume the discourse where you left off, and bring it to an end. For some of it appears to me to be paradoxical, and wholly incapable of proof. For when you say that this Christ existed as God before the ages, then that He submitted to be born and become man, yet that He is not man of man, this [assertion] appears to me to be not merely paradoxical, but also foolish.”

And I replied to this, “I know that the statement does appear to be paradoxical, especially to those of your race, who are ever unwilling to understand or to perform the [requirements] of God, but [ready to perform] those of your teachers, as God Himself declares.[331] Now assuredly, Trypho,"I continued,"[the proof] that this man[332] is the Christ of God does not fail, though I be unable to prove that He existed formerly as Son of the Maker of all things, being God, and was born a man by the Virgin. But since I have certainly proved that this man is the Christ of God, whoever He be, even if I do not prove that He pre-existed, and submitted to be born a man of like passions with us, having a body, according to the Father’s will; in this last matter alone is it just to say that I have erred, and not to deny that He is the Christ, though it should appear that He was born man of men, and [nothing more] is proved [than this], that He has become Christ by election. For there are some, my friends,” I said, “of our race,[333] who admit that He is Christ, while holding Him to be man of men; with whom I do not agree, nor would I,[334] even though most of those who have [now] the same opinions as myself should say so; since we were enjoined by Christ Himself to put no faith in human doctrines,[335] but in those proclaimed by the blessed prophets and taught by Himself.”

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[331] Comp. Isa. xxix. 13.

[332] Or, “such a man.”

[333] Some read, “of *your* race,” referring to the *Ebionites*. Maranus believes the reference is to the Ebionites, and supports in a long note the reading “our,” inasmuch as Justin would be more likely to associate these Ebionites with Christians than with Jews, even though they were heretics.

[334] Langus translates: “Nor would, indeed, many who are of the same opinion as myself say so.”

[335] [Note this emphatic testimony of primitive faith.]

Chapter XLIX.—To those who object that Elijah has not yet come, he replies that he is the precursor of the first advent.

And Trypho said, “Those who affirm him to have been a man, and to have been anointed by election, and then to have become Christ, appear to me to speak more plausibly than you who hold those opinions which you express. For we all expect that Christ will be a man [born] of men, and that Elijah when he comes will anoint him. But if this man appear to be Christ, he must certainly be known as man [born] of men; but from the circumstance that Elijah has not yet come, I infer that this man is not He [the Christ].”

Then I inquired of him, “Does not Scripture, in the book of Zechariah,[336] say that Elijah shall come before the great and terrible day of the Lord?”

And he answered, “Certainly.”

“If therefore Scripture compels you to admit that two advents of Christ were predicted to take place,—one in which He would appear suffering, and dishonoured, and without comeliness; but the other in which He would come glorious and Judge of all, as has been made manifest in many of the fore-cited passages,—shall we not suppose that the word of God has proclaimed that Elijah shall be the precursor of the great and terrible day, that is, of His second advent?”

“Certainly,” he answered.

“And, accordingly, our Lord in His teaching,” I continued, “proclaimed that this very thing would take place, saying that Elijah would also come. And we know that this shall take place when our Lord Jesus Christ shall come in glory from heaven; whose first manifestation the Spirit of God who was in Elijah preceded as herald in [the person of] John, a prophet among your nation; after whom no other prophet appeared among you. He cried, as he sat by the river Jordan: ‘I baptize you with water to repentance; but He that is stronger than I shall come, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into the barn; but the chaff He will burn up with unquenchable fire.’[337] And this very prophet your king Herod had shut up in prison; and when his birthday was celebrated, and the niece[338] of the same Herod by her dancing had pleased him, he told her to ask whatever she pleased. Then the mother of the maiden instigated her to ask the head of John, who was in prison; and having asked it, [Herod] sent and ordered the head of John to be brought in on a charger. Wherefore also our Christ said, [when He was] on earth, to those who were affirming that Elijah must come before Christ: ‘Elijah shall come, and restore all things; but I say unto you, that Elijah has already come, and they knew him not, but have done to him whatsoever they chose.'[339] And it is written, 'Then the disciples understood that He spake to them about John the Baptist.' "

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[336] Mal. iv. 5.

[337] Matt. iii. 11, 12.

[338] Literally, “cousin.”

And Trypho said, "This statement also seems to me paradoxical; namely, that the prophetic Spirit of God, who was in Elijah, was also in John."

To this I replied, "Do you not think that the same thing happened in the case of Joshua the son of Nave (Nun), who succeeded to the command of the people after Moses, when Moses was commanded to lay his hands on Joshua, and God said to him, 'I will take of the spirit which is in thee, and put it on him?' "[340]

And he said, "Certainly."

"As therefore," I say, "while Moses was still among men, God took of the spirit which was in Moses and put it on Joshua, even so God was able to cause [the spirit] of Elijah to come upon John; in order that, as Christ at His first coming appeared inglorious, even so the first coming of the spirit, which remained always pure in Elijah[341] like that of Christ, might be perceived to be inglorious. For the Lord said He would wage war against Amalek with concealed hand; and you will not deny that Amalek fell. But if it is said that only in the glorious advent of Christ war will be waged with Amalek, how great will the fulfilment[342] of Scripture be which says, 'God will wage war against Amalek with concealed hand!' You can perceive that the concealed power of God was in Christ the crucified, before whom demons, and all the principalities and powers of the earth, tremble."

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[339] Matt. xvii. 12.

[340] Num. xi. 17, spoken of the seventy elders. Justin confuses what is said here with Num. xxvii. 18 and Deut. xxxiv. 9.

[341] The meaning is, that no division of person took place. Elijah remained the same after as before his spirit was shed on John.

[342] Literally, "fruit."

Chapter L.—It is proved from Isaiah that John is the precursor of Christ.

And Trypho said, "You seem to me to have come out of a great conflict with many persons about all the points we have been searching into, and therefore quite ready to return answers to all questions put to you. Answer me then, first, how you can show that there is another God besides the Maker of all things; and then you will show, [further], that He submitted to be born of the Virgin."

I replied, "Give me permission first of all to quote certain passages from the prophecy of Isaiah, which refer to the office of forerunner discharged by John the Baptist and prophet before this our Lord Jesus Christ."

"I grant it," said he.

Then I said, "Isaiah thus foretold John's forerunning: 'And Hezekiah said to Isaiah, Good is the word of the Lord which He spake: Let there be peace and righteousness in my days.'[343] And, 'Encourage the people; ye priests, speak to the heart of Jerusalem, and encourage her, because her humiliation is accomplished. Her sin is annulled; for she has received of the Lord's hand double for her sins. A voice of one crying in the wilderness, Prepare the ways of the Lord; make straight the paths of our God. Every valley shall be filled up, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough way shall be plain ways; and the glory of the Lord shall be seen, and all flesh shall see the salvation of God: for the Lord hath spoken it. A voice of one saying, Cry; and I said, What shall I cry? All flesh is grass, and all the glory of man as the flower of grass. The grass has withered, and the flower of it has fallen away; but the word of the Lord endureth for ever. Thou that bringest good tidings to Zion, go up to the high mountain; thou that bringest good tidings to Jerusalem, lift up thy voice with strength. Lift ye up, be not afraid; tell the cities of Judah, Behold your God! Behold, the Lord comes with strength, and [His] arm comes with authority. Behold, His reward is with Him, and His work before Him. As a shepherd He will tend His flock, and will gather the lambs with [His] arm, and cheer on her that is with young. Who has measured the water with [his] hand, and the heaven with a span, and all the earth with [his] fist? Who has weighed the mountains, and [put] the valleys into a balance? Who has known the mind of the Lord? And who has been His counsellor, and who shall advise Him? Or with whom did He take counsel, and he instructed Him? Or who showed Him judgment? Or who made Him to know the way of understanding? All the nations are reckoned as a drop of a bucket, and as a turning of a balance, and shall be reckoned as spittle. But Lebanon is not sufficient to burn, nor the beasts sufficient for a burnt-offering; and all the nations are considered nothing, and for nothing.' "[344]

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[343] Isa. xxxix. 8.

[344] Isa. xl. 1–17.

Chapter LI.—It is proved that this prophecy has been fulfilled.

And when I ceased, Trypho said, “All the words of the prophecy you repeat, sir, are ambiguous, and have no force in proving what you wish to prove.” Then I answered, “If the prophets had not ceased, so that there were no more in your nation, Trypho, after this John, it is evident that what I say in reference to Jesus Christ might be regarded perhaps as ambiguous. But if John came first calling on men to repent, and Christ, while [John] still sat by the river Jordan, having come, put an end to his prophesying and baptizing, and preached also Himself, saying that the kingdom of heaven is at hand, and that He must suffer many things from the Scribes and Pharisees, and be crucified, and on the third day rise again, and would appear again in Jerusalem, and would again eat and drink with His disciples; and foretold that in the interval between His [first and second] advent, as I previously said,[345] priests and false prophets would arise in His name, which things do actually appear; then how can they be ambiguous, when you may be persuaded by the facts? Moreover, He referred to the fact that there would be no longer in your nation any prophet, and to the fact that men recognised how that the New Testament, which God formerly announced [His intention of] promulgating, was then present, i.e., Christ Himself; and in the following terms: ‘The law and the prophets were until John the Baptist; from that time the kingdom of heaven suffereth violence, and the violent take it by force. And if you can[346] receive it, he is Elijah, who was to come. He that hath ears to hear, let him hear.’[347]

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[345] Chap. xxv.

[346] “Are willing.”

[347] Matt. xi. 12–15.

Chapter LII.—Jacob predicted two advents of Christ.

“And it was prophesied by Jacob the patriarch[348] that there would be two advents of Christ, and that in the first He would suffer, and that after He came there would be neither prophet nor king in your nation (I proceeded), and that the nations who believed in the suffering Christ would look for His future appearance. And for this reason the Holy Spirit had uttered these truths in a parable, and obscurely: for,” I added, “it is said, ‘Judah, thy brethren have praised thee: thy hands [shall be] on the neck of thine enemies; the sons of thy father shall worship thee. Judah is a lion’s whelp; from the germ, my son, thou art sprung up. Reclining, he lay down like a lion, and like [a lion’s] whelp: who shall raise him up? A ruler shall not depart from Judah, or a leader from his thighs, until that which is laid up in store for him shall come; and he shall be the desire of nations, binding his foal to the vine, and the foal of his ass to the tendril of the vine. He shall wash his garments in wine, and his vesture in the blood of the grape. His eyes shall be bright with[349] wine, and his teeth white like milk.’[350] Moreover, that in your nation there never failed either prophet or ruler, from the time when they began until the time when this Jesus Christ appeared and suffered, you will not venture shamelessly to assert, nor can you prove it. For though you affirm that Herod, after[351] whose [reign] He suffered, was an Ashkelonite, nevertheless you admit that there was a high priest in your nation; so that you then had one who presented offerings according to the law of Moses, and observed the other legal ceremonies; also [you had] prophets in succession until John, (even then, too, when your nation was carried captive to Babylon, when your land was ravaged by war, and the sacred vessels carried off); there never failed to be a prophet among you, who was lord, and leader, and ruler of your nation. For the Spirit which was in the prophets anointed your kings, and established them. But after the manifestation and death of our Jesus Christ in your nation, there was and is nowhere any prophet: nay, further, you ceased to exist under your own king, your land was laid waste, and forsaken like a lodge in a vineyard; and the statement of Scripture, in the mouth of Jacob, ‘And He shall be the desire of nations,’ meant symbolically His two advents, and that the nations would believe in Him; which facts you may now at length discern. For those out of all the nations who are pious and righteous through the faith of Christ, look for His future appearance.

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[348] [Gen. xlix. 5, 8, 9, 10, 11, 18, 24. These texts are frequently referred to by Justin.]

[349] Or, “in comparison of.”

[350] Gen. xlix. 8–12.

[351] ἀφ’ οὗ; many translated “under whom,” as if ἐφ’ οὗ. This would be erroneous. Conjectured also ἔφυγε for ἔπαθεν.

Chapter LIII.—Jacob predicted that Christ would ride on an ass, and Zechariah confirms it.

"And that expression, 'binding his foal to the vine, and the ass's foal to the vine tendril,' was a declaring beforehand both of the works wrought by Him at His first advent, and also of that belief in Him which the nations would repose. For they were like an unharnessed foal, which was not bearing a yoke on its neck, until this Christ came, and sent His disciples to instruct them; and they bore the yoke of His word, and yielded the neck to endure all [hardships], for the sake of the good things promised by Himself, and expected by them. And truly our Lord Jesus Christ, when He intended to go into Jerusalem, requested His disciples to bring Him a certain ass, along with its foal, which was bound in an entrance of a village called Bethphage; and having seated Himself on it, He entered into Jerusalem. And as this was done by Him in the manner in which it was prophesied in precise terms that it would be done by the Christ, and as the fulfilment was recognised, it became a clear proof that He was the Christ. And though all this happened and is proved from Scripture, you are 222 still hard-hearted. Nay, it was prophesied by Zechariah, one of the twelve [prophets], that such would take place, in the following words: 'Rejoice greatly, daughter of Zion; shout, and declare, daughter of Jerusalem; behold, thy King shall come to thee, righteous, bringing salvation, meek, and lowly, riding on an ass, and the foal of an ass.'[352] Now, that the Spirit of prophecy, as well as the patriarch Jacob, mentioned both an ass and its foal, which would be used by Him; and, further, that He, as I previously said, requested His disciples to bring both beasts; [this fact] was a prediction that you of the synagogue, along with the Gentiles, would believe in Him. For as the unharnessed colt was a symbol of the Gentiles even so the harnessed ass was a symbol of your nation. For you possess the law which was imposed [upon you] by the prophets. Moreover, the prophet Zechariah foretold that this same Christ would be smitten, and His disciples scattered: which also took place. For after His crucifixion, the disciples that accompanied Him were dispersed, until He rose from the dead, and persuaded them that so it had been prophesied concerning Him, that He would suffer; and being thus persuaded, they went into all the world, and taught these truths. Hence also we are strong in His faith and doctrine, since we have [this our] persuasion both from the prophets, and from those who throughout the world are seen to be worshippers of God in the name of that crucified One. The following is said, too, by Zechariah: 'O sword, rise up against My Shepherd, and against the man of My people, saith the Lord of hosts. Smite the Shepherd, and His flock shall be scattered.'[353]

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[352] Zech. ix. 9.

[353] Zech. xiii. 7.

Chapter LIV.—What the blood of the grape signifies.

"And that expression which was committed to writing[354] by Moses, and prophesied by the patriarch Jacob, namely, 'He shall wash His garments with wine, and His vesture with the blood of the grape,' signified that He would wash those that believe in Him with His own blood. For the Holy Spirit called those who receive remission of sins through Him, His garments; amongst whom He is always present in power, but will be manifestly present at His second coming. That the Scripture mentions the blood of the grape has been evidently designed, because Christ derives blood not from the seed of man, but from the power of God. For as God, and not man, has produced the blood of the vine, so also [the Scripture] has predicted that the blood of Christ would be not of the seed of man, but of the power of God. But this prophecy, sirs, which I repeated, proves that Christ is not man of men, begotten in the ordinary course of humanity."

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[354] Literally, "inquired into."

Chapter LV.—Trypho asks that Christ be proved God, but without metaphor. Justin promises to do so.

And Trypho answered, “We shall remember this your exposition, if you strengthen [your solution of] this difficulty by other arguments: but now resume the discourse, and show us that the Spirit of prophecy admits another God besides the Maker of all things, taking care not to speak of the sun and moon, which, it is written,[355] God has given to the nations to worship as gods; and oftentimes the prophets, employing[356] this manner of speech, say that ‘thy God is a God of gods, and a Lord of lords,’ adding frequently, ‘the great and strong and terrible [God].’ For such expressions are used, not as if they really were gods, but because the Scripture is teaching us that the true God, who made all things, is Lord alone of those who are reputed gods and lords. And in order that the Holy Spirit may convince [us] of this, He said by the holy David, ‘The gods of the nations, reputed gods, are idols of demons, and not gods;’[357] and He denounces a curse on those who worship them.”

And I replied, “I would not bring forward these proofs, Trypho, by which I am aware those who worship these [idols] and such like are condemned, but such [proofs] as no one could find any objection to. They will appear strange to you, although you read them every day; so that even from this fact we[358] understand that, because of your wickedness, God has withheld from you the ability to discern the wisdom of His Scriptures; yet [there are] some exceptions, to whom, according to the grace of His long-suffering, as Isaiah said, He has left a seed of[359] salvation, lest your race be utterly destroyed, like Sodom and Gomorrah. Pay attention, therefore, to what I shall record out of the holy Scriptures, which[360] do not need to be expounded, but only listened to.

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[355] Deut. iv. 19, an apparent [i.e., evident] misinterpretation of the passage. [But see St. John x. 33–36.]

[356] Or, “misusing.”

[357] Ps. xcvi. 5.

[358] Com. reading, “you;” evidently wrong.

[359] Literally, “for.”

[360] Two constructions, “which” referring either to Scriptures as whole, or to what he records from them. Last more probable.

Chapter LVI.—God who appeared to Moses is distinguished from God the Father.

"Moses, then, the blessed and faithful servant of God, declares that He who appeared to Abraham under the oak in Mamre is God, sent with the two angels in His company to judge Sodom by Another who remains ever in the supercelestial places, invisible to all men, 223 holding personal intercourse with none, whom we believe to be Maker and Father of all things; for he speaks thus: 'God appeared to him under the oak in Mamre, as he sat at his tent-door at noontide. And lifting up his eyes, he saw, and behold, three men stood before him; and when he saw them, he ran to meet them from the door of his tent; and he bowed himself toward the ground, and said;' "[361] (and so on;)[362] " 'Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward the adjacent country, and beheld, and, lo, a flame went up from the earth, like the smoke of a furnace.' " And when I had made an end of quoting these words, I asked them if they had understood them.

And they said they had understood them, but that the passages adduced brought forward no proof that there is any other God or Lord, or that the Holy Spirit says so, besides the Maker of all things.

Then I replied, "I shall attempt to persuade you, since you have understood the Scriptures, [of the truth] of what I say, that there is, and that there is said to be, another God and Lord subject to[363] the Maker of all things; who is also called an Angel, because He announces to men whatsoever the Maker of all things—above whom there is no other God—wishes to announce to them." And quoting once more the previous passage, I asked Trypho, "Do you think that God appeared to Abraham under the oak in Mamre, as the Scripture asserts?"

He said, "Assuredly."

"Was He one of those three," I said, "whom Abraham saw, and whom the Holy Spirit of prophecy describes as men?"

He said, "No; but God appeared to him, before the vision of the three. Then those three whom the Scripture calls men, were angels; two of them sent to destroy Sodom, and one to announce the joyful tidings to Sarah, that she would bear a son; for which cause he was sent, and having accomplished his errand, went away."[364]

"How then," said I, "does the one of the three, who was in the tent, and who said, 'I shall return to thee hereafter, and Sarah shall have a son,'[365] appear to have returned when Sarah had begotten a son, and to be there declared, by the prophetic word, God? But that you may clearly discern what I say, listen to the words expressly employed by Moses; they are these: ‘And Sarah saw the son of Hagar the Egyptian bond-woman, whom she bore to Abraham, sporting with Isaac her son, and said to Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not share the inheritance of my son Isaac. And the matter seemed very grievous in Abraham’s sight, because of his son. But God said to Abraham, Let it not be grievous in thy sight because of the son, and because of the bond-woman. In all that Sarah hath said unto thee, hearken to her voice; for in Isaac shall thy seed be called.’[366] Have you perceived, then, that He who said under the oak that He would return, since He knew it would be necessary to advise Abraham to do what Sarah wished him, came back as it is written; and is God, as the words declare, when they so speak: ‘God said to Abraham, Let it not be grievous in thy sight because of the son, and because of the bond-woman?’ ” I inquired. And Trypho said, “Certainly; but you have not proved from this that there is another God besides Him who appeared to Abraham, and who also appeared to the other patriarchs and prophets. You have proved, however, that we were wrong in believing that the three who were in the tent with Abraham were all angels.”

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[361] Gen. xviii. 1, 2.

[362] Gen. xix. 27, 28; "and so on" inserted probably not by Justin, but by some copyist, as is evident from succeeding words.

[363] Some, "besides;" but probably as above.

[364] Or, "going away, departed."

[365] Gen. xviii. 10.

I replied again, “If I could not have proved to you from the Scriptures that one of those three is God, and is called Angel,[367] because, as I already said, He brings messages to those to whom God the Maker of all things wishes [messages to be brought], then in regard to Him who appeared to Abraham on earth in human form in like manner as the two angels who came with Him, and who was God even before the creation of the world, it were reasonable for you to entertain the same belief as is entertained by the whole of your nation.”

“Assuredly,” he said, “for up to this moment this has been our belief.”

Then I replied, “Reverting to the Scriptures, I shall endeavour to persuade you, that He who is said to have appeared to Abraham, and to Jacob, and to Moses, and who is called God, is distinct from Him who made all things,—numerically, I mean, not [distinct] in will. For I affirm that He has never at any time done[368] anything which He who made the world—above whom there is no other God—has not wished Him both to do and to engage Himself with.” 224

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[366] Gen. xxi. 9–12.

[367] Or, “Messenger.” [The “Jehovah-angel” of the Pentateuch, *passim.*] In the various passages in which Justin assigns the reason for Christ being called angel or messenger, Justin uses also the verb ἀγγέλλω, to convey messages, to announce. The similarity between ἄγγελος and ἀγγέλλω cannot be retained in English, and therefore the point of Justin’s remarks is lost to the English reader.

[368] Some supply, “or said.”

And Trypho said, "Prove now that this is the case, that we also may agree with you. For we do not understand you to affirm that He has done or said anything contrary to the will of the Maker of all things."

Then I said, "The Scripture just quoted by me will make this plain to you. It is thus: 'The sun was risen on the earth, and Lot entered into Segor (Zoar); and the Lord rained on Sodom sulphur and fire from the Lord out of heaven, and overthrew these cities and all the neighbourhood.' "[369]

Then the fourth of those who had remained with Trypho said, "It[370] must therefore necessarily be said that one of the two angels who went to Sodom, and is named by Moses in the Scripture Lord, is different from Him who also is God, and appeared to Abraham."[371]

"It is not on this ground solely," I said, "that it must be admitted absolutely that some other one is called Lord by the Holy Spirit besides Him who is considered Maker of all things; not solely [for what is said] by Moses, but also [for what is said] by David. For there is written by him: 'The Lord says to my Lord, Sit on My right hand, until I make Thine enemies Thy footstool,'[372] as I have already quoted. And again, in other words: 'Thy throne, O God, is for ever and ever. A sceptre of equity is the sceptre of Thy kingdom: Thou hast loved righteousness and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.'[373] If, therefore, you assert that the Holy Spirit calls some other one God and Lord, besides the Father of all things and His Christ, answer me; for I undertake to prove to you from Scriptures themselves, that He whom the Scripture calls Lord is not one of the two angels that went to Sodom, but He who was with them, and is called God, that appeared to Abraham."

And Trypho said, "Prove this; for, as you see, the day advances, and we are not prepared for such perilous replies; since never yet have we heard any man investigating, or searching into, or proving these matters; nor would we have tolerated your conversation, had you not referred everything to the Scriptures:[374] for you are very zealous in adducing proofs from them; and you are of opinion that there is no God above the Maker of all things."

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[369] Gen. xix. 23.

[370] Or, "We must of necessity think, that besides the one of the two angels who came down to Sodom, and whom the Scripture by Moses calls Lord, God Himself appeared to Abraham."

[371] This passage is rather confused: the translation is necessarily free, but, it is believed, correct. Justin's friend wishes to make out that *two* distinct individuals are called *Lord* or *God* in the narrative.

[372] Ps. cx. 1.

[373] Ps. xlv. 6, 7.

[374] [Note again the fidelity of Justin to this principle, and the fact that in no other way could a Jew be persuaded to listen to a Christian. Acts xvii. 11.]

Then I replied, “You are aware, then, that the Scripture says, ‘And the Lord said to Abraham, Why did Sarah laugh, saying, Shall I truly conceive? for I am old. Is anything impossible with God? At the time appointed shall I return to thee according to the time of life, and Sarah shall have a son.’[375] And after a little interval: ‘And the men rose up from thence, and looked towards Sodom and Gomorrah; and Abraham went with them, to bring them on the way. And the Lord said, I will not conceal from Abraham, my servant, what I do.’[376] And again, after a little, it thus says: ‘The Lord said, The cry of Sodom and Gomorrah is great,[377] and their sins are very grievous. I will go down now, and see whether they have done altogether according to their cry which has come unto me; and if not, that I may know. And the men turned away thence, and went to Sodom. But Abraham was standing before the Lord; and Abraham drew near, and said, Wilt Thou destroy the righteous with the wicked?’ ”[378] (and so on,[379] for I do not think fit to write over again the same words, having written them all before, but shall of necessity give those by which I established the proof to Trypho and his companions. Then I proceeded to what follows, in which these words are recorded:) “ ‘And the Lord went His way as soon as He had left communing with Abraham; and [Abraham] went to his place. And there came two angels to Sodom at even. And Lot sat in the gate of Sodom;’[380] and what follows until, ‘But the men put forth their hands, and pulled Lot into the house to them, and shut to the door of the house;’[381] and what follows till, ‘And the angels laid hold on his hand, and on the hand of his wife, and on the hands of his daughters, the Lord being merciful to him. And it came to pass, when they had brought them forth abroad, that they said, Save, save thy life. Look not behind thee, nor stay in all the neighbourhood; escape to the mountain, lest thou be taken along with [them]. And Lot said to them, I beseech [Thee], O Lord, since Thy servant hath found grace in Thy sight, and Thou hast magnified Thy righteousness, which Thou showest towards me in saving my life; but I cannot escape to the mountain, lest evil overtake me, and I die. Behold, this city is near to flee unto, and it is small: there I shall be safe, since it is small; and any soul shall live. And He said to him, Behold, I have accepted thee[382] also in this matter, so as not to destroy the city for which thou hast spoken. Make haste to save thyself there; for I shall not do anything till thou be come thither. Therefore he called the name of the city Segor (Zoar). 225

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[375] Gen. xviii. 13, 14.

[376] Gen. xviii. 16, 17.

[377] Literally, “is multiplied.”

[378] Gen. xviii. 20–23.

[379] Comp. Note 2, p. 223.

[380] Gen. xviii. 33, Gen. xix. 1.

[381] Gen. xix. 10.

[382] Literally, “I have admired thy face.”

The sun was risen upon the earth; and Lot entered into Segor (Zoar). And the Lord rained on Sodom and Gomorrah sulphur and fire from the Lord out of heaven; and He overthrew these cities, and all the neighbourhood.' "[383] And after another pause I added: "And now have you not perceived, my friends, that one of the three, who is both God and Lord, and ministers to Him who is in the heavens, is Lord of the two angels? For when [the angels] proceeded to Sodom, He remained behind, and communed with Abraham in the words recorded by Moses; and when He departed after the conversation, Abraham went back to his place. And when he came [to Sodom], the two angels no longer conversed with Lot, but Himself, as the Scripture makes evident; and He is the Lord who received commission from the Lord who [remains] in the heavens, i.e., the Maker of all things, to inflict upon Sodom and Gomorrah the [judgments] which the Scripture describes in these terms: 'The Lord rained down upon Sodom and Gomorrah sulphur and fire from the Lord out of heaven.' "

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[383] Gen. xix. 16–25.

Chapter LVII.—The Jew objects, why is He said to have eaten, if He be God? Answer of Justin.

Then Trypho said when I was silent, “That Scripture compels us to admit this, is manifest; but there is a matter about which we are deservedly at a loss —namely, about what was said to the effect that [the Lord] ate what was prepared and placed before him by Abraham; and you would admit this.”

I answered, “It is written that they ate; and if we believe[384] that it is said the three ate, and not the two alone—who were really angels, and are nourished in the heavens, as is evident to us, even though they are not nourished by food similar to that which mortals use—(for, concerning the sustenance of manna which supported your fathers in the desert, Scripture speaks thus, that they ate angels’ food): [if we believe that three ate], then I would say that the Scripture which affirms they ate bears the same meaning as when we would say about fire that it has devoured all things; yet it is not certainly understood that they ate, masticating with teeth and jaws. So that not even here should we be at a loss about anything, if we are acquainted even slightly with figurative modes of expression, and able to rise above them.”

And Trypho said, “It is possible that [the question] about the mode of eating may be thus explained: [the mode, that is to say,] in which it is written, they took and ate what had been prepared by Abraham: so that you may now proceed to explain to us how this God who appeared to Abraham, and is minister to God the Maker of all things, being born of the Virgin, became man, of like passions with all, as you said previously.”

Then I replied, “Permit me first, Trypho, to collect some other proofs on this head, so that you, by the large number of them, may be persuaded of [the truth of] it, and thereafter I shall explain what you ask.”

And he said, “Do as seems good to you; for I shall be thoroughly pleased.”

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[384] Literally, “hear.”

Chapter LVIII.—The same is proved from the visions which appeared to Jacob.

Then I continued, “I purpose to quote to you Scriptures, not that I am anxious to make merely an artful display of words; for I possess no such faculty, but God’s grace alone has been granted to me to the understanding of His Scriptures, of which grace I exhort all to become partakers freely and bounteously, in order that they may not, through want of it,[385] incur condemnation in the judgment which God the Maker of all things shall hold through my Lord Jesus Christ.”

And Trypho said, “What you do is worthy of the worship of God; but you appear to me to feign ignorance when you say that you do not possess a store of artful words.”

I again replied, “Be it so, since you think so; yet I am persuaded that I speak the truth.[386] But give me your attention, that I may now rather adduce the remaining proofs.”

“Proceed,” said he.

And I continued: “It is again written by Moses, my brethren, that He who is called God and appeared to the patriarchs is called both Angel and Lord, in order that from this you may understand Him to be minister to the Father of all things, as you have already admitted, and may remain firm, persuaded by additional arguments. The word of God, therefore, [recorded] by Moses, when referring to Jacob the grandson of Abraham, speaks thus: ‘And it came to pass, when the sheep conceived, that I saw them with my eyes in the dream: And, behold, the he-goats and the rams which leaped upon the sheep and she-goats were spotted with white, and speckled and sprinkled with a dun colour. And the Angel of God said to me in the dream, Jacob, Jacob. And I said, What is it, Lord? And He said, Lift up thine eyes, and see that the he-goats and rams leaping on the sheep and she-goats are spotted with 220 white, speckled, and sprinkled with a dun colour. For I have seen what Laban doeth unto thee. I am the God who appeared to thee in Bethel,[387] where thou anointedst a pillar and vowedst a vow unto Me. Now therefore arise, and get thee out of this land, and depart to the land of thy birth, and I shall be with thee.’[388] And again, in other words, speaking of the same Jacob, it thus says: ‘And having risen up that night, he took the two wives, and the two women-servants, and his eleven children, and passed over the ford Jabbok; and he took them and went over the brook, and sent over all his belongings. But Jacob was left behind alone, and an Angel[389] wrestled with him until morning. And He saw that He is not prevailing against him, and He touched the broad part of his thigh; and the broad part of Jacob’s thigh grew stiff while he wrestled with Him. And He said, Let Me go, for the day breaketh. But he said, I will not let Thee go, except Thou bless me. And He said to him, What is thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel shall be thy name; for thou hast prevailed with God, and with men shalt be powerful. And Jacob asked Him, and said, Tell me Thy name. But he said, Why dost thou ask after My name? And He blessed him there. And Jacob called the name of that place Peniel,[390] for I saw God face to face, and my soul rejoiced.'[391] And again, in other terms, referring to the same Jacob, it says the following: 'And Jacob came to Luz, in the land of Canaan, which is Bethel, he and all the people that were with him. And there he built an altar, and called the name of that place Bethel; for there God appeared to him when he fled from the face of his brother Esau. And Deborah, Rebekah's nurse, died, and was buried beneath Bethel under an oak: and Jacob called the name of it The Oak of Sorrow. And God appeared again to Jacob in Luz, when he came out from Mesopotamia in Syria, and He blessed him. And God said to him, Thy name shall be no more called Jacob, but Israel shall be thy name.'[392] He is called God, and He is and shall be God." And when all had agreed on these grounds, I continued: "Moreover, I consider it necessary to repeat to you the words which narrate how He who is both Angel and God and Lord, and who appeared as a man to Abraham, and who wrestled in human form with Jacob, was seen by him when he fled from his brother Esau. They are as follows: 'And Jacob went out from the well of the oath,[393] and went toward Charran.[394] And he lighted on a spot, and slept there, for the sun was set; and he gathered of the stones of the place, and put them under his head. And he slept in that place; and he dreamed, and, behold, a ladder was set up on the earth, whose top reached to heaven; and the angels of God ascended and descended upon it. And the Lord stood[395] above it, and He said, I am the Lord, the God of Abraham thy father, and of Isaac; be not afraid: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and shall be extended to the west, and south, and north, and east: and in thee, and in thy seed, shall all families of the earth be blessed. And, behold, I am with thee, keeping thee in every way wherein thou goest, and will bring thee again into this land; for I will not leave thee, until I have done all that I have spoken to thee of. And Jacob awaked out of his sleep, and said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

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[385] Literally, “for this sake.” [Note here and elsewhere the primitive rule as to the duty of all men to search the Scriptures.]

[386] Or, “speak otherwise.”

[387] Literally, “in the place of God.”

[388] Gen. xxxi. 10–13.

[389] Some read, “a man.”

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[390] Literally, "the face of God."

[391] Gen. xxxii. 22–30.

[392] Gen. xxxv. 6–10.

[393] Or, "Beersheba."

[394] So, LXX. and N.T.; Heb. "Haran."

[395] Literally, "was set up."

And Jacob rose up in the morning, and took the stone which he had placed under his head, and he set it up for a pillar, and poured oil upon the top of it; and Jacob called the name of the place The House of God, and the name of the city formerly was Ulammaus.’ ”[396]

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[396] Gen. xxviii. 10–19. [Οὐλαμλοὺζ. *Sept*. Luz *Eng*.]

Chapter LIX.—God distinct from the Father conversed with Moses.

When I had spoken these words, I continued: “Permit me, further, to show you from the book of Exodus how this same One, who is both Angel, and God, and Lord, and man, and who appeared in human form to Abraham and Isaac,[397] appeared in a flame of fire from the bush, and conversed with Moses.” And after they said they would listen cheerfully, patiently, and eagerly, I went on: “These words are in the book which bears the title of Exodus: ‘And after many days the king of Egypt died, and the children of Israel groaned by reason of the works;’[398] and so on until, ‘Go and gather the elders of Israel, and thou shalt say unto them, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying, I am surely beholding you, and the things which have befallen you in Egypt.’ ”[399] In addition to these words, I went on: “Have you perceived, sirs, that this very God whom Moses speaks of as an Angel that talked to him in the flame of fire, declares to Moses that He is the God of Abraham, of Isaac, and of Jacob?”

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[397] Some conjecture “Jacob,” others insert “Jacob” after “Isaac.” [Gen. xxii. The Jehovah-angel was seen no doubt by Isaac, as well as by his father.]

[398] Ex. ii. 23.

[399] Ex. iii. 16.

Chapter LX.—Opinions of the Jews with regard to Him who appeared in the bush.

Then Trypho said, "We do not perceive this from the passage quoted by you, but [only this], that it was an angel who appeared in the flame of fire, but God who conversed with Moses; so that there were really two persons in company with each other, an angel and God, that appeared in that vision."

I again replied, "Even if this were so, my friends, that an angel and God were together in the vision seen by Moses, yet, as has already been proved to you by the passages previously quoted, it will not be the Creator of all things that is the God that said to Moses that He was the God of Abraham, and the God of Isaac, and the God of Jacob, but it will be He who has been proved to you to have appeared to Abraham, ministering to the will of the Maker of all things, and likewise carrying into execution His counsel in the judgment of Sodom; so that, even though it be as you say, that there were two—an angel and God—he who has but the smallest intelligence will not venture to assert that the Maker and Father of all things, having left all supercelestial matters, was visible on a little portion of the earth."

And Trypho said, "Since it has been previously proved that He who is called God and Lord, and appeared to Abraham, received from the Lord, who is in the heavens, that which He inflicted on the land of Sodom, even although an angel had accompanied the God who appeared to Moses, we shall perceive that the God who communed with Moses from the bush was not the Maker of all things, but He who has been shown to have manifested Himself to Abraham and to Isaac and to Jacob; who also is called and is perceived to be the Angel of God the Maker of all things, because He publishes to men the commands of the Father and Maker of all things."

And I replied, "Now assuredly, Trypho, I shall show that, in the vision of Moses, this same One alone who is called an Angel, and who is God, appeared to and communed with Moses. For the Scripture says thus: 'The Angel of the Lord appeared to him in a flame of fire from the bush; and he sees that the bush burns with fire, but the bush was not consumed. And Moses said, I will turn aside and see this great sight, for the bush is not burnt. And when the Lord saw that he is turning aside to behold, the Lord called to him out of the bush.'[400] In the same manner, therefore, in which the Scripture calls Him who appeared to Jacob in the dream an Angel, then [says] that the same Angel who appeared in the dream spoke to him,[401] saying, 'I am the God that appeared to thee when thou didst flee from the face of Esau thy brother;' and [again] says that, in the judgment which befell Sodom in the days of Abraham, the Lord had inflicted the punishment[402] of the Lord who [dwells] in the heavens;—even so here, the Scripture, in announcing that the Angel of the Lord appeared to Moses, and in afterwards declaring him to be Lord and God, speaks of the same One, whom it declares by the many testimonies already quoted to be minister to God, who is above the world, above whom there is no other [God].

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[400] Ex. iii. 2–4.

[401] Gen. xxxv. 7.

[402] Literally, "judgment."

Chapter LXI—Wisdom is begotten of the Father, as fire from fire.

"I shall give you another testimony, my friends," said I, "from the Scriptures, that God begat before all creatures a Beginning,[403] [who was] a certain rational power [proceeding] from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nave (Nun). For He can be called by all those names, since He ministers to the Father's will, and since He was begotten of the Father by an act of will;[404] just as we see[405] happening among ourselves: for when we give out some word, we beget the word; yet not by abscission, so as to lessen the word[406] [which remains] in us, when we give it out: and just as we see also happening in the case of a fire, which is not lessened when it has kindled [another], but remains the same; and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which it was kindled. The Word of Wisdom, who is Himself this God begotten of the Father of all things, and Word, and Wisdom, and Power, and the Glory of the Begetter, will bear evidence to me, when He speaks by Solomon the following: 'If I shall declare to you what happens daily, I shall call to mind events from everlasting, and review them. The Lord made me the beginning of His ways for His works. From everlasting He established me in the beginning, before He had made the earth, and before He had made the deeps, before the springs of the waters had issued forth, before the mountains had been established. Before all the hills He begets me. God made the country, and the desert, and the highest inhabited places under the sky. When He made ready the heavens, I was along with Him, and when He set up His throne on the winds: when He made the high clouds strong, and the springs of the deep safe, when He made the foundations of the earth, I was with Him arranging. I was that in which He rejoiced; daily and at all times I delighted in His countenance, because He delighted in the finishing of the habitable world, and delighted in the sons of men. Now, therefore, O son, hear me. Blessed is the man who shall listen to me, and the mortal who shall keep my ways, watching[407] daily at my doors, observing the posts of my ingoings. For my outgoings are the outgoings of life, and [my] will has been prepared by the Lord. But they who sin against me, trespass against their own souls; and they who hate me love death.’[408]

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[403] Or, "in the beginning, before all creatures." [Justin's reference to Josh. i. 13–15 deserves special consideration; for he supposes that the true Joshua (Jesus) was the substance, and the true "captain of salvation," of whom this one was but a shadow (Heb. iv. 8, *margin*), type, and pledge. See cap. lxii.]

[404] The act of will or volition is on the part of the Father.

[405] Or, "Do we not see," etc.

[406] The word, λόγος translated "word," means both the thinking power or reason which produces ideas and the expression of these ideas. And Justin passes here from the one meaning to the other. When we utter a thought, the utterance of it does not diminish the power of thought in us, though in one sense the thought has gone away from us.

[407] The mss. of Justin read "sleeping," but this is regarded as the mistake of some careless transcriber.

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[408] Prov. viii. 21 ff.

Chapter LXII.—The words “Let Us make man” agree with the testimony of Proverbs.

“And the same sentiment was expressed, my friends, by the word of God [written] by Moses, when it indicated to us, with regard to Him whom it has pointed out,[409] that God speaks in the creation of man with the very same design, in the following words: ‘Let Us make man after our image and likeness. And let them have dominion over the fish of the sea, and over the fowl of the heaven, and over the cattle, and over all the earth, and over all the creeping things that creep on the earth. And God created man: after the image of God did He create him; male and female created He them. And God blessed them, and said, Increase and multiply, and fill the earth, and have power over it.’[410] And that you may not change the [force of the] words just quoted, and repeat what your teachers assert,—either that God said to Himself, ‘Let Us make,’ just as we, when about to do something, oftentimes say to ourselves, ‘Let us make;’ or that God spoke to the elements, to wit, the earth and other similar substances of which we believe man was formed, ‘Let Us make,’—I shall quote again the words narrated by Moses himself, from which we can indisputably learn that [God] conversed with some one who was numerically distinct from Himself, and also a rational Being. These are the words: ‘And God said, Behold, Adam has become as one of us, to know good and evil.’[411] In saying, therefore, ‘as one of us,’ [Moses] has declared that [there is a certain] number of persons associated with one another, and that they are at least two. For I would not say that the dogma of that heresy[412] which is said to be among you[413] is true, or that the teachers of it can prove that [God] spoke to angels, or that the human frame was the workmanship of angels. But this Offspring, which was truly brought forth from the Father, was with the Father before all the creatures, and the Father communed with Him; even as the Scripture by Solomon has made clear, that He whom Solomon calls

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[409] Justin, since he is of opinion that the Word is the beginning of the universe, thinks that by these words, “in the beginning,” Moses indicated the Word, like many other writers. Hence also he says in Ap. i. 23, that Moses declares the Word “to be begotten first by God.” If this explanation does not satisfy, read, “with regard to Him whom I have pointed out” (Maranus).

[410] Gen. i. 26, 28.

[411] Gen. iii. 22.

[412] Heresy or sect.

[413] Or, “among us.” Maranus pronounces against this latter reading for the following reasons: (1.) The Jews had their own heresies which supplied many things to the Christian heresies, especially to Menander and Saturninus. (2.) The sect which Justin here refutes was of opinion that God spoke to angels. But those angels, as Menander and Saturninus invented, “exhorted themselves, saying, Let us make,” etc. (3.) The expression διδάσκαλοι suits the rabbins well. So Justin frequently calls them. (4.) Those teachers seem for no other cause to have put the words in the angels’ mouths than to eradicate the testimony by which they proved divine persons.

Wisdom, was begotten as a Beginning before all His creatures and as Offspring by God, who has also declared this same thing in the revelation made by Joshua the son of Nave (Nun). Listen, therefore, to the following from the book of Joshua, that what I say may become manifest to you; it is this: 'And it came to pass, when Joshua was near Jericho, he lifted up his eyes, and sees a man standing over against him. And Joshua approached to Him, and said, Art thou for us, or for our adversaries? And He said to him, I am Captain of the Lord's host: now have I come. And Joshua fell on his face on the ground, and said to Him, Lord, what commandest Thou Thy servant? And the Lord's Captain says to Joshua, Loose the shoes off thy feet; for the place whereon thou standest is holy ground. And Jericho was shut up and fortified, and no one went out of it. And the Lord said to Joshua, Behold, I give into thine hand Jericho, and its king, [and] its mighty men.' "[414]

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[414] Josh. v. 13 ad fin., and Josh.vi. 1, 2.

Chapter LXIII.—It is proved that this God was incarnate.

And Trypho said, “This point has been proved to me forcibly, and by many arguments, my friend. It remains, then, to prove that He submitted to become man by the Virgin, according to the will of His Father; and to be crucified, and to die. Prove also clearly, that after this He rose again and ascended to heaven.”

I answered, “This, too, has been already demonstrated by me in the previously quoted words of the prophecies, my friends; which, by recalling and expounding for your sakes, I shall endeavour to lead you to agree with me also about this matter. The passage, then, which Isaiah records, ‘Who shall declare His generation? for His life is taken away from the 229 earth,’[415]—does it not appear to you to refer to One who, not having descent from men, was said to be delivered over to death by God for the transgressions of the people?—of whose blood, Moses (as I mentioned before), when speaking in parable, said, that He would wash His garments in the blood of the grape; since His blood did not spring from the seed of man, but from the will of God. And then, what is said by David, ‘In the splendours of Thy holiness have I begotten Thee from the womb, before the morning star.[416] The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek,’ [417]—does this not declare to you[418] that [He was] from of old,[419] and that the God and Father of all things intended Him to be begotten by a human womb? And speaking in other words, which also have been already quoted, [he says]: ‘Thy throne, O God, is for ever and ever: a sceptre of rectitude is the sceptre of Thy kingdom. Thou hast loved righteousness, and hast hated iniquity: therefore God, even thy God, hath anointed Thee with the oil of gladness above Thy fellows. [He hath anointed Thee] with myrrh, and oil, and cassia from Thy garments, from the ivory palaces, whereby they made Thee glad. Kings’ daughters are in Thy honour. The queen stood at Thy right hand, clad in garments embroidered with gold.[420] Hearken, O daughter, and behold, and incline thine ear, and forget thy people and the house of thy father; and the King shall desire thy beauty: because he is thy Lord, and thou shalt worship Him.’[421] Therefore these words testify explicitly that He is witnessed to by Him who established these things,[422] as deserving to be worshipped, as God and as Christ. Moreover, that the word of God speaks to those who believe in Him as being one soul, and one synagogue, and one church, as to a daughter; that it thus addresses the church which has sprung from His name and partakes of His name (for we are all called Christians), is distinctly proclaimed in like manner in the following words, which teach us also to forget [our] old ancestral customs, when they speak thus:[423] 'Hearken, O daughter, and behold, and incline thine ear; forget thy people and the house of thy father, and the King shall desire thy beauty: because He is thy Lord, and thou shalt worship Him.' "

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[415] Isa. liii. 8.

[416] Note this beautiful rendering, Ps. cx. 3.

[417] Ps. cx. 4.

[418] Or, “to us.”

[419] ἄνωθεν; in Lat. vers. *antiquitus*, which Maranus prefers.

[420] Literally, “garments of gold, variegated.”

[421] Ps. xlv. 6–11.

[422] The incarnation, etc.

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[423] "Being so," literally.

Chapter LXIV.—Justin adduces other proofs to the Jew, who denies that he needs this Christ.

Here Trypho said, “Let Him be recognised as Lord and Christ and God, as the Scriptures declare, by you of the Gentiles, who have from His name been all called Christians; but we who are servants of God that made this same [Christ], do not require to confess or worship Him.”

To this I replied, “If I were to be quarrelsome and light-minded like you, Trypho, I would no longer continue to converse with you, since you are prepared not to understand what has been said, but only to return some captious answer;[424] but now, since I fear the judgment of God, I do not state an untimely opinion concerning any one of your nation, as to whether or not some of them may be saved by the grace of the Lord of Sabaoth. Therefore, although you act wrongfully, I shall continue to reply to any proposition you shall bring forward, and to any contradiction which you make; and, in fact, I do the very same to all men of every nation, who wish to examine along with me, or make inquiry at me, regarding this subject. Accordingly, if you had bestowed attention on the Scriptures previously quoted by me, you would already have understood, that those who are saved of your own nation are saved through this[425] [man], and partake of His lot; and you would not certainly have asked me about this matter. I shall again repeat the words of David previously quoted by me, and beg of you to comprehend them, and not to act wrongfully, and stir each other up to give merely some contradiction. The words which David speaks, then, are these: ‘The Lord has reigned; let the nations be angry: [it is] He who sits upon the cherubim; let the earth be shaken. The Lord is great in Zion; and He is high above all the nations. Let them confess Thy great name, for it is fearful and holy; and the honour of the king loves judgment. Thou hast prepared equity; judgment and righteousness hast Thou performed in Jacob. Exalt the Lord our God, and worship the footstool of His feet; for He is holy. Moses and Aaron among His priests, and Samuel among them that call upon His name; they called on the Lord, and He heard them. In the pillar of the cloud He spake to them; for they kept His testimonies and His commandments which He gave them.’[426] And from the other words of David, also previously quoted, which you foolishly affirm refer to Solomon, [because] inscribed for Solomon, it can be proved that they do not refer to Solomon, and that this [Christ] existed before the sun, and that those of your nation who are saved shall be saved through Him. [The words] are these: ‘O God, give Thy judgment to the king, and Thy righteousness unto the king’s son. He shall judge[427] Thy people with righteousness, and 230

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[424] Literally, “but only sharpen yourselves to say something.”

[425] [Or, “this one.”]

[426] Ps. xcix. 1–7.

[427] Or, “to judge,” as in chap. xxxiv.

Thy poor with judgment. The mountains shall take up peace to the people, and the little hills righteousness. He shall judge the poor of the people, and shall save the children of the needy, and shall abase the slanderer: and He shall co-endure with the sun, and before the moon unto all generations;' and so on until, 'His name endureth before the sun, and all tribes of the earth shalt be blessed in Him. All nations shall call Him blessed. Blessed be the Lord, the God of Israel, who only doeth wondrous things: and blessed be His glorious name for ever and ever: and the whole earth shall be filled with His glory. Amen, Amen.'[428] And you remember from other words also spoken by David, and which I have mentioned before, how it is declared that He would come forth from the highest heavens, and again return to the same places, in order that you may recognise Him as God coming forth from above, and man living among men; and [how it is declared] that He will again appear, and they who pierced Him shall see Him, and shall bewail Him. [The words] are these: 'The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge: They are not speeches or words whose voices are heard. Their sound has gone out through all the earth, and their words to the ends of the world. In the sun has he set his habitation; and he, like a bridegroom going forth from his chamber, will rejoice as a giant to run his race: from the highest heaven is his going forth, and he returns to the highest heaven, and there is not one who shall be hidden from his heat.' "[429]

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[428] Ps. lxxii. 1, etc.

[429] Ps. xix. 1–6.

Chapter LXV.—The Jew objects that God does not give His glory to another. Justin explains the passage.

And Trypho said, “Being shaken[430] by so many Scriptures, I know not what to say about the Scripture which Isaiah writes, in which God says that He gives not His glory to another, speaking thus ‘I am the Lord God; this is my name; my glory will I not give to another, nor my virtues.’ ”[431]

And I answered, “If you spoke these words, Trypho, and then kept silence in simplicity and with no ill intent, neither repeating what goes before nor adding what comes after, you must be forgiven; but if [you have done so] because you imagined that you could throw doubt on the passage, in order that I might say the Scriptures contradicted each other, you have erred. But I shall not venture to suppose or to say such a thing; and if a Scripture which appears to be of such a kind be brought forward, and if there be a pretext [for saying] that it is contrary [to some other], since I am entirely convinced that no Scripture contradicts another, I shall admit rather that I do not understand what is recorded, and shall strive to persuade those who imagine that the Scriptures are contradictory, to be rather of the same opinion as myself. With what intent, then, you have brought forward the difficulty, God knows. But I shall remind you of what the passage says, in order that you may recognise even from this very [place] that God gives glory to His Christ alone. And I shall take up some short passages, sirs, those which are in connection with what has been said by Trypho, and those which are also joined on in consecutive order. For I will not repeat those of another section, but those which are joined together in one. Do you also give me your attention. [The words] are these: ‘Thus saith the Lord, the God that created the heavens, and made[432] them fast, that established the earth, and that which is in it; and gave breath to the people upon it, and spirit to them who walk therein: I the Lord God have called Thee in righteousness, and will hold Thine hand, and will strengthen Thee; and I have given Thee for a covenant of the people, for a light of the Gentiles, to open the eyes of the blind, to bring out them that are bound from the chains, and those who sit in darkness from the prison-house. I am the Lord God; this is my name: my glory will I not give to another, nor my virtues to graven images. Behold, the former things are come to pass; new things which I announce, and before they are announced they are made manifest to you. Sing unto the Lord a new song: His sovereignty [is] from the end of the earth. [Sing], ye who descend into the sea, and continually sail[433] [on it]; ye islands, and inhabitants thereof. Rejoice, O wilderness, and the villages thereof, and the houses; and the inhabitants of Cedar shall rejoice, and the inhabitants of the rock shall cry aloud from the top of the mountains: they shall give glory to God; they shall publish His virtues among the islands. The Lord God of hosts shall go forth, He shall destroy war utterly, He shall stir up zeal, and He shall cry aloud to the enemies with strength.’ ”[434] And when I repeated this, I said to them, “Have you perceived, my friends, that God says He will give Him whom He has established as a light of the Gentiles, glory, and to no other; and not, as Trypho said, that God was retaining the glory to Himself?” 23

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[430] Literally, “importuned.”

[431] Isa. xlii. 8.

[432] Literally, “fixed.”

[433] Or, “ye islands which sail on it;” or without “continually.”

Then Trypho answered, “We have perceived this also; pass on therefore to the remainder of the discourse.”

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[434] Isa. xlii. 5–13.

Chapter LXVI.—He proves from Isaiah that God was born from a virgin.

And I, resuming the discourse where I had left off[435] at a previous stage, when proving that He was born of a virgin, and that His birth of a virgin had been predicted by Isaiah, quoted again the same prophecy. It is as follows ‘And the Lord spoke again to Ahaz, saying, Ask for thyself a sign from the Lord thy God, in the depth or in the height. And Ahaz said I will not ask, neither will I tempt the Lord. And Isaiah said, Hear then, O house of David; Is it no small thing for you to contend with men? And how do you contend with the Lord? Therefore the Lord Himself will give you a sign; Behold, the virgin shall conceive, and shall bear a son, and they shall call his name Immanuel. Butter and honey shall he eat; before he knows or prefers the evil he will choose out the good. For before the child knows ill or good, he rejects evil by choosing out the good. For before the child knows how to call father or mother, he shall receive the power of Damascus, and the spoil of Samaria, in presence of the king of Assyria. And the land shall be forsaken, which[436] thou shalt with difficulty endure in consequence of the presence of its two kings. But God shall bring on thee, and on thy people, and on the house of thy father, days which have not yet come upon thee since the day in which Ephraim took away from Judah the king of Assyria.’ ”[437] And I continued: “Now it is evident to all, that in the race of Abraham according to the flesh no one has been born of a virgin, or is said to have been born [of a virgin], save this our Christ.”

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[435] Chap. xliii.

[436] ἣν, which is in chap. xliii., is here omitted, but ought to be inserted without doubt.

[437] Isa. vii. 10–17, with Isa. viii. 4 inserted between vers. 16 and 17.

Chapter LXVII.—Trypho compares Jesus with Perseus; and would prefer [to say] that He was elected [to be Christ] on account of observance of the law. Justin speaks of the law as formerly.

And Trypho answered, "The Scripture has not, 'Behold, the virgin shall conceive, and bear a son,' but, 'Behold, the young woman shall conceive, and bear a son,' and so on, as you quoted. But the whole prophecy refers to Hezekiah, and it is proved that it was fulfilled in him, according to the terms of this prophecy. Moreover, in the fables of those who are called Greeks, it is written that Perseus was begotten of Danae, who was a virgin; he who was called among them Zeus having descended on her in the form of a golden shower. And you ought to feel ashamed when you make assertions similar to theirs, and rather [should] say that this Jesus was born man of men. And if you prove from the Scriptures that He is the Christ, and that on account of having led a life conformed to the law, and perfect, He deserved the honour of being elected to be Christ, [it is well]; but do not venture to tell monstrous phenomena, lest you be convicted of talking foolishly like the Greeks."

Then I said to this, "Trypho, I wish to persuade you, and all men in short, of this, that even though you talk worse things in ridicule and in jest, you will not move me from my fixed design; but I shall always adduce from the words which you think can be brought forward [by you] as proof [of your own views], the demonstration of what I have stated along with the testimony of the Scriptures. You are not, however, acting fairly or truthfully in attempting to undo those things in which there has been constantly agreement between us; namely, that certain commands were instituted by Moses on account of the hardness of your people's hearts. For you said that, by reason of His living conformably to law, He was elected and became Christ, if indeed He were proved to be so."

And Trypho said, "You admitted[438] to us that He was both circumcised, and observed the other legal ceremonies ordained by Moses."

And I replied, "I have admitted it, and do admit it: yet I have admitted that He endured all these not as if He were justified by them, but completing the dispensation which His Father, the Maker of all things, and Lord and God, wished Him [to complete]. For I admit that He endured crucifixion and death, and the incarnation, and the suffering of as many afflictions as your nation put upon Him. But since again you dissent from that to which you but lately assented, Trypho, answer me: Are those righteous patriarchs who lived before Moses, who observed none of those [ordinances] which, the Scripture shows, received the commencement of [their] institution from Moses, saved, [and have they attained to] the inheritance of the blessed?"

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[438] We have not seen that Justin admitted this; but it is not to be supposed that the passage where he did admit it has been lost, as Perionius suspected; for sometimes Justin refers to passages at other places, which he did not relate in their own place. —Maranus.

And Trypho said, “The Scriptures compel me to admit it.”

“Likewise I again ask you,” said I, “did God enjoin your fathers to present the offerings and sacrifices because He had need of them, or because of the hardness of their hearts and tendency to idolatry?” 232

“The latter,” said he, “the Scriptures in like manner compel us to admit.”

“Likewise,” said I, “did not the Scriptures predict that God promised to dispense a new covenant besides that which [was dispensed] in the mountain Horeb?”

This, too, he replied, had been predicted.

Then I said again, “Was not the old covenant laid on your fathers with fear and trembling, so that they could not give ear to God?”

He admitted it.

“What then?” said I: “God promised that there would be another covenant, not like that old one, and said that it would be laid on them without fear, and trembling, and lightnings, and that it would be such as to show what kind of commands and deeds God knows to be eternal and suited to every nation, and what commandments He has given, suiting them to the hardness of your people’s hearts, as He exclaims also by the prophets.”

“To this also,” said he, “those who are lovers of truth and not lovers of strife must assuredly assent.”

Then I replied, “I know not how you speak of persons very fond of strife, [since] you yourself oftentimes were plainly acting in this very manner, frequently contradicting what you had agreed to.”

Chapter LXVIII.—He complains of the obstinacy of Trypho; he answers his objection; he convicts the Jews of bad faith.

And Trypho said, “You endeavour to prove an incredible and well-nigh impossible thing; [namely], that God endured to be born and become man.”

“If I undertook,” said I, “to prove this by doctrines or arguments of man, you should not bear with me. But if I quote frequently Scriptures, and so many of them, referring to this point, and ask you to comprehend them, you are hard-hearted in the recognition of the mind and will of God. But if you wish to remain for ever so, I would not be injured at all; and for ever retaining the same [opinions] which I had before I met with you, I shall leave you.”

And Trypho said, “Look, my friend, you made yourself master of these [truths] with much labour and toil.[439] And we accordingly must diligently scrutinize all that we meet with, in order to give our assent to those things which the Scriptures compel us [to believe].”

Then I said to this, “I do not ask you not to strive earnestly by all means, in making an investigation of the matters inquired into; but [I ask you], when you have nothing to say, not to contradict those things which you said you had admitted.”

And Trypho said, “So we shall endeavour to do.”

I continued again: “In addition to the questions I have just now put to you, I wish to put more: for by means of these questions I shall strive to bring the discourse to a speedy termination.”

And Trypho said, “Ask the questions.”

Then I said, “Do you think that any other one is said to be worthy of worship and called Lord and God in the Scriptures, except the Maker of all, and Christ, who by so many Scriptures was proved to you to have become man?”

And Trypho replied, “How can we admit this, when we have instituted so great an inquiry as to whether there is any other than the Father alone?”

Then I again said, “I must ask you this also, that I may know whether or not you are of a different opinion from that which you admitted some time ago.”[440]

He replied, “It is not, sir.”

Then again I, “Since you certainly admit these things, and since Scripture says, ‘Who shall declare His generation?’ ought you not now to suppose that He is not the seed of a human race?”

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[439] [Note the courteous admission of Trypho, and the consent of both parties to the duty of searching the Scriptures.]

[440] τέως: Vulg. παρὰ Θεῷ, *vitiose.* —Otto.

And Trypho said, "How then does the Word say to David, that out of his loins God shall take to Himself a Son, and shall establish His kingdom, and shall set Him on the throne of His glory?"

And I said, "Trypho, if the prophecy which Isaiah uttered, 'Behold, the virgin shall conceive,' is said not to the house of David, but to another house of the twelve tribes, perhaps the matter would have some difficulty; but since this prophecy refers to the house of David, Isaiah has explained how that which was spoken by God to David in mystery would take place. But perhaps you are not aware of this, my friends, that there were many sayings written obscurely, or parabolically, or mysteriously, and symbolical actions, which the prophets who lived after the persons who said or did them expounded."

"Assuredly," said Trypho.

"If therefore, I shall show that this prophecy of Isaiah refers to our Christ, and not to Hezekiah, as you say, shall I not in this matter, too, compel you not to believe your teachers, who venture to assert that the explanation which your seventy elders that were with Ptolemy the king of the Egyptians gave, is untrue in certain respects? For some statements in the Scriptures, which appear explicitly to convict them of a foolish and vain opinion, these they venture to assert have not been so written. But other statements, which they fancy they can 233 distort and harmonize with human actions,[441] these, they say, refer not to this Jesus Christ of ours, but to him of whom they are pleased to explain them. Thus, for instance, they have taught you that this Scripture which we are now discussing refers to Hezekiah, in which, as I promised, I shall show they are wrong. And since they are compelled, they agree that some Scriptures which we mention to them, and which expressly prove that Christ was to suffer, to be worshipped, and [to be called] God, and which I have already recited to you, do refer indeed to Christ, but they venture to assert that this man is not Christ. But they admit that He will come to suffer, and to reign, and to be worshipped, and to be God;[442] and this opinion I shall in like manner show to be ridiculous and silly. But since I am pressed to answer first to what was said by you in jest, I shall make answer to it, and shall afterwards give replies to what follows.

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[441] The text is corrupt, and various emendations have been proposed.

[442] Or, "and to be worshipped as God."

Chapter LXIX.—The devil, since he emulates the truth, has invented fables about Bacchus, Hercules, and Æsculapius.

"Be well assured, then, Trypho," I continued, "that I am established in the knowledge of and faith in the Scriptures by those counterfeits which he who is called the devil is said to have performed among the Greeks; just as some were wrought by the Magi in Egypt, and others by the false prophets in Elijah's days. For when they tell that Bacchus, son of Jupiter, was begotten by [Jupiter's] intercourse with Semele, and that he was the discoverer of the vine; and when they relate, that being torn in pieces, and having died, he rose again, and ascended to heaven; and when they introduce wine[443] into his mysteries, do I not perceive that [the devil] has imitated the prophecy announced by the patriarch Jacob, and recorded by Moses? And when they tell that Hercules was strong, and travelled over all the world, and was begotten by Jove of Alcmene, and ascended to heaven when he died, do I not perceive that the Scripture which speaks of Christ, 'strong as a giant to run his race,'[444] has been in like manner imitated? And when he [the devil] brings forward Æsculapius as the raiser of the dead and healer of all diseases, may I not say that in this matter likewise he has imitated the prophecies about Christ? But since I have not quoted to you such Scripture as tells that Christ will do these things, I must necessarily remind you of one such: from which you can understand, how that to those destitute of a knowledge of God, I mean the Gentiles, who, 'having eyes, saw not, and having a heart, understood not,' worshipping the images of wood, [how even to them] Scripture prophesied that they would renounce these [vanities], and hope in this Christ. It is thus written: 'Rejoice, thirsty wilderness: let the wilderness be glad, and blossom as the lily: the deserts of the Jordan shall both blossom and be glad: and the glory of Lebanon was given to it, and the honour of Carmel. And my people shall see the exaltation of the Lord, and the glory of God. Be strong, ye careless hands and enfeebled knees. Be comforted, ye faint in soul: be strong, fear not. Behold, our God gives, and will give, retributive judgment. He shall come and save us. Then the eyes of the blind shall be opened, and the ears of the deaf shall hear. Then the lame shall leap as an hart, and the tongue of the stammerers shall be distinct: for water has broken forth in the wilderness, and a valley in the thirsty land; and the parched ground shall become pools, and a spring of water shall [rise up] in the thirsty land.'[445] The spring of living water which gushed forth from God in the land destitute of the knowledge of God, namely the land of the Gentiles, was this Christ, who also appeared in your nation, and healed those who were maimed, and deaf, and lame in body from their birth, causing them to leap, to hear, and to see, by His word. And having raised the dead, and causing them to live, by His deeds He compelled the men who lived at that time to recognise Him. But though they saw such works, they asserted it was magical art. For they dared to call Him a magician, and a deceiver of the people. Yet He wrought such works, and persuaded those who were [destined to] believe on Him; for even if any one be labouring under a defect of body, yet be an observer of the doctrines delivered by Him, He shall raise him up at His second advent perfectly sound, after He has made him immortal, and incorruptible, and free from grief.

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[443] Or, "an ass." The ass was sacred to Bacchus; and many fluctuate between οἶνον and ὄνον.

[444] Ps. xix. 5.

[445] Isa. xxxv. 1–7.

Chapter LXX.—So also the mysteries of Mithras are distorted from the prophecies of Daniel and Isaiah.

“And when those who record the mysteries of Mithras say that he was begotten of a rock, and call the place where those who believe in him are initiated a cave, do I not perceive here that the utterance of Daniel, that a stone without hands was cut out of a great mountain, has been imitated by them, and that they have attempted likewise to imitate the whole of Isaiah’s[446] words?[447] For they[448] contrived that the words of righteousness be quoted also by them.[449] But I must repeat to you the words of Isaiah referred to, in order that from them 234 you may know that these things are so. They are these: ‘Hear, ye that are far off, what I have done; those that are near shall know my might. The sinners in Zion are removed; trembling shall seize the impious. Who shall announce to you the everlasting place? The man who walks in righteousness, speaks in the right way, hates sin and unrighteousness, and keeps his hands pure from bribes, stops the ears from hearing the unjust judgment of blood closes the eyes from seeing unrighteousness: he shall dwell in the lofty cave of the strong rock. Bread shall be given to him, and his water [shall be] sure. Ye shall see the King with glory, and your eyes shall look far off. Your soul shall pursue diligently the fear of the Lord. Where is the scribe? where are the counsellors? where is he that numbers those who are nourished,—the small and great people? with whom they did not take counsel, nor knew the depth of the voices, so that they heard not. The people who are become depreciated, and there is no understanding in him who hears.’[450] Now it is evident, that in this prophecy [allusion is made] to the bread which our Christ gave us to eat,[451] in remembrance of His being made flesh for the sake of His believers, for whom also He suffered; and to the cup which He gave us to drink,[452] in remembrance of His own blood, with giving of thanks. And this prophecy proves that we shall behold this very King with glory; and the very terms of the prophecy declare loudly, that the people foreknown to believe in Him were foreknown to pursue diligently the fear of the Lord. Moreover, these Scriptures are equally explicit in saying, that those who are reputed to know the writings of the Scriptures, and who hear the prophecies, have no understanding. And when I hear, Trypho," said I, "that Perseus was begotten of a virgin, I understand that the deceiving serpent counterfeited also this.

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[446] The text here has ταῦτα ποιῆσαι ὁμοίως. Maranus suggests Ἠσαίου for ποιῆσαι; and so we have translated.

[447] Justin says that the priests of Mithras imitated all the words of Isaiah about to be quoted; and to prove it, is content with a single example, namely, the precepts of righteousness, which they were wont to relate to him, as in these words of Isaiah: “He who walks in righteousness,” etc. Justin omitted many other passages, as easy and obvious. For since Mithras is the same as fire, it manifestly answers to the fire of which Isaiah speaks. And since Justin reminded them who are initiated, that they are said to be initiated by Mithras himself, it was not necessary to remind them that the words of Isaiah are imitated in this: “You shall see the King with glory.” Bread and water are referred to by Isaiah: so also in these mysteries of Mithras, Justin testifies that bread and a cup of water are placed before them (Apol. i.).—Maranus.

[448] i.e., the devils.

[449] i.e., the priests of Mithras.

[450] Isa. xxxiii. 13–19.

[451] Literally, “to do,” ποιεῖν. [The horrible charge of banqueting on blood, etc., constantly repeated against Christians, was probably based on the Eucharist. See Kaye’s *Illustrations from Tatian, Athenagorus, and Theoph. Antioch.*, cap. ix. p. 153.]

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Chapter LXXI.—The Jews reject the interpretation of the LXX., from which, moreover, they have taken away some passages.

"But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy [king] of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe, that they have altogether taken away many Scriptures from the translations effected by those seventy elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set forth expressly as God, and man, and as being crucified, and as dying; but since I am aware that this is denied by all of your nation, I do not address myself to these points, but I proceed[453] to carry on my discussions by means of those passages which are still admitted by you. For you assent to those which I have brought before your attention, except that you contradict the statement, 'Behold, the virgin shall conceive,' and say it ought to be read, 'Behold, the young woman shall conceive.' And I promised to prove that the prophecy referred, not, as you were taught, to Hezekiah, but to this Christ of mine: and now I shall go to the proof."

Here Trypho remarked, "We ask you first of all to tell us some of the Scriptures which you allege have been completely cancelled."

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[453] Or, "profess."

Chapter LXXII.—Passages have been removed by the Jews from Esdras and Jeremiah.

And I said, “I shall do as you please. From the statements, then, which Esdras made in reference to the law of the passover, they have taken away the following: ‘And Esdras said to the people, This passover is our Saviour and our refuge. And if you have understood, and your heart has taken it in, that we shall humble Him on a standard, and[454] thereafter hope in Him, then this place shall not be forsaken for ever, says the God of hosts. But if you will not believe Him, and will not listen to His declaration, you shall be a laughing-stock to the nations.’[455] And from the sayings of Jeremiah they have cut out the following: ‘I [was] like a lamb that is brought to the slaughter: they devised a device against me, saying, Come, let us lay on wood on His bread, and let us blot Him out from the land of the living; and His name shall no more be remembered.’[456] And since this passage from the sayings of Jeremiah is still written in some copies [of the Scriptures] in the synagogues of the Jews (for it is only a short time since they were cut out), and since from these words it is demonstrated that the Jews deliberated about the Christ Himself, to crucify and put Him to death, He Himself is both declared to be led as a sheep to the slaughter, as was predicted 235 by Isaiah, and is here represented as a harmless lamb; but being in a difficulty about them, they give themselves over to blasphemy. And again, from the sayings of the same Jeremiah these have been cut out: ‘The Lord God remembered His dead people of Israel who lay in the graves; and He descended to preach to them His own salvation.’[457]

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[454] Or, “even if we.”

[455] It is not known where this passage comes from.

[456] Jer. xi. 19.

[457] This is wanting in our Scriptures: it is cited by Iren., iii. 20, under the name of Isaiah, and in iv. 22 under that of Jeremiah.—Maranus.

Chapter LXXIII.—[The words] "From the wood" have been cut out of Ps. xcvi.

"And from the ninety-fifth (ninety-sixth) Psalm they have taken away this short saying of the words of David: 'From the wood.'[458] For when the passage said, 'Tell ye among the nations, the Lord hath reigned from the wood,' they have left, 'Tell ye among the nations, the Lord hath reigned.' Now no one of your people has ever been said to have reigned as God and Lord among the nations, with the exception of Him only who was crucified, of whom also the Holy Spirit affirms in the same Psalm that He was raised again, and freed from [the grave], declaring that there is none like Him among the gods of the nations: for they are idols of demons. But I shall repeat the whole Psalm to you, that you may perceive what has been said. It is thus: 'Sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, and bless His name; show forth His salvation from day to day. Declare His glory among the nations, His wonders among all people. For the Lord is great, and greatly to be praised: He is to be feared above all the gods. For all the gods of the nations are demons but the Lord made the heavens. Confession and beauty are in His presence; holiness and magnificence are in His sanctuary. Bring to the Lord, O ye countries of the nations, bring to the Lord glory and honour, bring to the Lord glory in His name. Take sacrifices, and go into His courts; worship the Lord in His holy temple. Let the whole earth be moved before Him: tell ye among the nations, the Lord hath reigned.[459] For He hath established the world, which shall not be moved; He shall judge the nations with equity. Let the heavens rejoice, and the earth be glad; let the sea and its fulness shake. Let the fields and all therein be joyful. Let all the trees of the wood be glad before the Lord: for He comes, for He comes to judge the earth. He shall judge the world with righteousness, and the people with His truth.' "

Here Trypho remarked, "Whether [or not] the rulers of the people have erased any portion of the Scriptures, as you affirm, God knows; but it seems incredible."

"Assuredly," said I, "it does seem incredible. For it is more horrible than the calf which they made, when satisfied with manna on the earth; or than the sacrifice of children to demons; or than the slaying of the prophets. But," said I, "you appear to me not to have heard the Scriptures which I said they had stolen away. For such as have been quoted are more than enough to prove the points in dispute, besides those which are retained by us,[460] and shall yet be brought forward."

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[458] These words were not taken away by the Jews, but added by some Christian.—Otto. [A statement not proved.]

[459] It is strange that "from the wood" is not added; but the audacity of the copyists in such matters is well known.—Maranus.

[460] Many think, "you."

Chapter LXXIV.—The beginning of Ps. xcvi. is attributed to the Father [by Trypho]. But [it refers] to Christ by these words: “Tell ye among the nations that the Lord,” etc.

Then Trypho said, “We know that you quoted these because we asked you. But it does not appear to me that this Psalm which you quoted last from the words of David refers to any other than the Father and Maker of the heavens and earth. You, however, asserted that it referred to Him who suffered, whom you also are eagerly endeavouring to prove to be Christ.”

And I answered, “Attend to me, I beseech you, while I speak of the statement which the Holy Spirit gave utterance to in this Psalm; and you shall know that I speak not sinfully, and that we[461] are not really bewitched; for so you shall be enabled of yourselves to understand many other statements made by the Holy Spirit. ‘Sing unto the Lord a new song; sing unto the Lord, all the earth: sing unto the Lord, and bless His name; show forth His salvation from day to day, His wonderful works among all people.’ He bids the inhabitants of all the earth, who have known the mystery of this salvation, i.e., the suffering of Christ, by which He saved them, sing and give praises to God the Father of all things, and recognise that He is to be praised and feared, and that He is the Maker of heaven and earth, who effected this salvation in behalf of the human race, who also was crucified and was dead, and who was deemed worthy by Him (God) to reign over all the earth. As [is clearly seen[462]] also by the land into which [He said] He would bring [your fathers]; [for He thus speaks]:[463] ‘This people [shall go a whoring after other gods], and shall forsake Me, and shall break my covenant which I made with them in that day; and I will forsake them, and will turn away My face from them; and they shall be devoured,[464] and many evils and afflictions shall find them out; and they shall say in that day, Because the Lord my God is not amongst us, these misfortunes have found us out. And I shall certainly turn away My face from them in that day, on account of all the evils which they have committed, in that they have turned to other gods.’[465]

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[461] In text, “you.” Maranus suggests, as far better, “we.”

[462] Something is here wanting; the suggested reading of Maranus has been adopted. [As to omissions between this chapter and the next, critics are not agreed. The Benedictine editors see no proofs of them.]

[463] Deut. xxxi. 16–18.

[464] Literally, “for food.”

[465] The first conference seems to have ended hereabout. [It occupied two days. But the student must consult the learned note of Kaye (*Justin Martyr*, p. 20. Rivingtons, London. 1853).]

Chapter LXXV.—It is proved that Jesus was the name of God in the book of Exodus.

“Moreover, in the book of Exodus we have also perceived that the name of God Himself which, He says, was not revealed to Abraham or to Jacob, was Jesus, and was declared mysteriously through Moses. Thus it is written: ‘And the Lord spake to Moses, Say to this people, Behold, I send My angel before thy face, to keep thee in the way, to bring thee into the land which I have prepared for thee. Give heed to Him, and obey Him; do not disobey Him. For He will not draw back from you; for My name is in Him.’[466] Now understand that He who led your fathers into the land is called by this name Jesus, and first called Auses[467] (Oshea). For if you shall understand this, you shall likewise perceive that the name of Him who said to Moses, ‘for My name is in Him,’ was Jesus. For, indeed, He was also called Israel, and Jacob’s name was changed to this also. Now Isaiah shows that those prophets who are sent to publish tidings from God are called His angels and apostles. For Isaiah says in a certain place, ‘Send me.’[468] And that the prophet whose name was changed, Jesus [Joshua], was strong and great, is manifest to all. If, then, we know that God revealed Himself in so many forms to Abraham, and to Jacob, and to Moses, how are we at a loss, and do not believe that, according to the will of the Father of all things, it was possible for Him to be born man of the Virgin, especially after we have such[469] Scriptures, from which it can be plainly perceived that He became so according to the will of the Father?

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[466] Ex. xxiii. 20, 21.

[467] [Num. xiii. 16.]

[468] Isa. vi. 8.

[469] Or, “so many.”

Chapter LXXVI.—From other passages the same majesty and government of Christ are proved.

"For when Daniel speaks of 'one like unto the Son of man' who received the everlasting kingdom, does he not hint at this very thing? For he declares that, in saying 'like unto the Son of man,' He appeared, and was man, but not of human seed. And the same thing he proclaimed in mystery when he speaks of this stone which was cut out without hands. For the expression 'it was cut out without hands' signified that it is not a work of man, but [a work] of the will of the Father and God of all things, who brought Him forth. And when Isaiah says, 'Who shall declare His generation?' he meant that His descent could not be declared. Now no one who is a man of men has a descent that cannot be declared. And when Moses says that He will wash His garments in the blood of the grape, does not this signify what I have now often told you is an obscure prediction, namely, that He had blood, but not from men; just as not man, but God, has begotten the blood of the vine? And when Isaiah calls Him the Angel of mighty counsel,[470] did he not foretell Him to be the Teacher of those truths which He did teach when He came [to earth]? For He alone taught openly those mighty counsels which the Father designed both for all those who have been and shall be well-pleasing to Him, and also for those who have rebelled against His will, whether men or angels, when He said: 'They shall come from the east [and from the west[471]], and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness.'[472] And, 'Many shall say to Me in that day, Lord, Lord, have we not eaten, and drunk, and prophesied, and cast out demons in Thy name? And I will say to them, Depart from Me.'[473] Again, in other words, by which He shall condemn those who are unworthy of salvation, He said, 'Depart into outer darkness, which the Father has prepared for Satan and his, angels.'[474] And again, in other words, He said, 'I give unto you power to tread on serpents, and on scorpions, and on *scolopendras*, and on all the might of the enemy.'[475] And now we, who believe on our Lord Jesus, who was crucified under Pontius Pilate, when we exorcise all demons and evil spirits, have them subjected to us. For if the prophets declared obscurely that Christ would suffer, and thereafter be Lord of all, yet that [declaration] could not be understood by any man until He Himself persuaded the apostles that such statements were expressly related in the Scriptures. For He exclaimed before His crucifixion: 'The Son of man must suffer many things, and be rejected by the Scribes and Pharisees, and be crucified, and on the third day rise again.'[476] And David predicted that He would be born from the womb before sun and moon,[477] according to the Father's will, and made Him known, being Christ, as God strong and to be worshipped." 23

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[470] [Isa. ix. 6, according to LXX.]

[471] Not in all edd.

[472] Matt. viii. 11.

[473] Matt. vii. 22.

[474] Matt. xxv. 41.

[475] Luke x. 19. ["And on *scolopendras*" (i.e. *centipedes*) not in the original.]

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[476] Luke ix. 22.

[477] Justin puts "sun and moon" instead of "Lucifer." [Ps. cx. 3, Sept, compounded with Prov. viii. 27.] Maranus says, David did predict, not that Christ would be born of Mary before sun and moon, but that it would happen before sun and moon that He would be born of a virgin.

Chapter LXXVII.—He returns to explain the prophecy of Isaiah.

Then Trypho said, “I admit that such and so great arguments are sufficient to persuade one; but I wish [you] to know that I ask you for the proof which you have frequently proposed to give me. Proceed then to make this plain to us, that we may see how you prove that that [passage] refers to this Christ of yours. For we assert that the prophecy relates to Hezekiah.” And I replied, “I shall do as you wish. But show me yourselves first of all how it is said of Hezekiah, that before he knew how to call father or mother, he received the power of Damascus and the spoils of Samaria in the presence of the king of Assyria. For it will not be conceded to you, as you wish to explain it, that Hezekiah waged war with the inhabitants of Damascus and Samaria in presence of the king of Assyria. ‘For before the child knows how to call father or mother,’ the prophetic word said, ‘He shall take the power of Damascus and spoils of Samaria in presence of the king of Assyria.’ For if the Spirit of prophecy had not made the statement with an addition, ‘Before the child knows how to call father or mother, he shall take the power of Damascus and spoils of Samaria,’ but had only said, ‘And shall bear a son, and he shall take the power of Damascus and spoils of Samaria,’ then you might say that God foretold that he would take these things, since He foreknew it. But now the prophecy has stated it with this addition: ‘Before the child knows how to call father or mother, he shall take the power of Damascus and spoils of Samaria.’ And you cannot prove that such a thing ever happened to any one among the Jews. But we are able to prove that it happened in the case of our Christ. For at the time of His birth, Magi who came from Arabia worshipped Him, coming first to Herod, who then was sovereign in your land, and whom the Scripture calls king of Assyria on account of his ungodly and sinful character. For you know,” continued I, “that the Holy Spirit oftentimes announces such events by parables and similitudes; just as He did towards all the people in Jerusalem, frequently saying to them, ‘Thy father is an Amorite, and thy mother a Hittite.’[478]

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[478] Ezek. xvi. 3.

Chapter LXXVIII.—He proves that this prophecy harmonizes with Christ alone, from what is afterwards written.

“Now this king Herod, at the time when the Magi came to him from Arabia, and said they knew from a star which appeared in the heavens that a King had been born in your country, and that they had come to worship Him, learned from the elders of your people that it was thus written regarding Bethlehem in the prophet: ‘And thou, Bethlehem, in the land of Judah, art by no means least among the princes of Judah; for out of thee shall go forth the leader who shall feed my people.’[479] Accordingly the Magi from Arabia came to Bethlehem and worshipped the Child, and presented Him with gifts, gold and frankincense, and myrrh; but returned not to Herod, being warned in a revelation after worshipping the Child in Bethlehem. 238 And Joseph, the spouse of Mary, who wished at first to put away his betrothed Mary, supposing her to be pregnant by intercourse with a man, i.e., from fornication, was commanded in a vision not to put away his wife; and the angel who appeared to him told him that what is in her womb is of the Holy Ghost. Then he was afraid, and did not put her away; but on the occasion of the first census which was taken in Judæa, under Cyrenius, he went up from Nazareth, where he lived, to Bethlehem, to which he belonged, to be enrolled; for his family was of the tribe of Judah, which then inhabited that region. Then along with Mary he is ordered to proceed into Egypt, and remain there with the Child until another revelation warn them to return into Judæa. But when the Child was born in Bethlehem, since Joseph could not find a lodging in that village, he took up his quarters in a certain cave near the village; and while they were there Mary brought forth the Christ and placed Him in a manger, and here the Magi who came from Arabia found Him. I have repeated to you,” I continued, “what Isaiah foretold about the sign which foreshadowed the cave; but for the sake of those who have come with us to-day, I shall again remind you of the passage.” Then I repeated the passage from Isaiah which I have already written, adding that, by means of those words, those who presided over the mysteries of Mithras were stirred up by the devil to say that in a place, called among them a cave, they were initiated by him.[480] “So Herod, when the Magi from Arabia did not return to him, as he had asked them to do, but had departed by another way to their own country, according to the commands laid on them; and when Joseph, with Mary and the Child, had now gone into Egypt, as it was revealed to them to do; as he did not know the Child whom the Magi had gone to worship, ordered simply the whole of the children then in Bethlehem to be massacred. And Jeremiah prophesied that this would happen, speaking by the Holy Ghost thus: ‘A voice was heard in Ramah, lamentation and much wailing, Rachel weeping for her children; and she would not be comforted, because they are not.'[481] Therefore, on account of the voice which would be heard from Ramah, i.e., from Arabia (for there is in Arabia at this very time a place called Rama), wailing would come on the place where Rachel the wife of Jacob called Israel, the holy patriarch, has been buried, i.e., on Bethlehem; while the women weep for their own slaughtered children, and have no consolation by reason of what has happened to them. For that expression of Isaiah, 'He shall take the power of Damascus and spoils of Samaria,' foretold that the power of the evil demon that dwelt in Damascus should be overcome by Christ as soon as He was born; and this is proved to have happened. For the Magi, who were held in bondage[482] for the commission of all evil deeds through the power of that demon, by coming to worship Christ, shows that they have revolted from that dominion which held them captive; and this [dominion] the Scripture has showed us to reside in Damascus. Moreover, that sinful and unjust power is termed well in parable, Samaria.[483] And none of you can deny that Damascus was, and is, in the region of Arabia, although now it belongs to what is called Syrophœnicia. Hence it would be becoming for you, sirs, to learn what you have not perceived, from those who have received grace from God, namely, from us Christians; and not to strive in every way to maintain your own doctrines, dishonouring those of God. Therefore also this grace has been transferred to us, as Isaiah says, speaking to the following effect: 'This people draws near to Me, they honour Me with their lips, but their heart is far from Me; but in vain they worship Me, teaching the commands and doctrines of men. Therefore, behold, I will proceed[484] to remove this people, and I shall remove them; and I shall take away the wisdom of their wise men, and bring to nothing the understanding of the prudent men.' "[485]

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[479] Mic. v. 2.

[480] Text has, by “them;” but Maranus says the artifice lay in the priest’s compelling the initiated to say that Mithras himself was the initiator in the cave.

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[481] Jer. xxxi. 15.

[482] Literally, "spoiled."

[483] Justin thinks the "spoils of Samaria" denote spoils of Satan; Tertull. thinks that they are spoils of Christ.

[484] Literally, "add."

[485] Isa. xxix. 13, 14.

Chapter LXXIX.—He proves against Trypho that the wicked angels have revolted from God.

On this, Trypho, who was somewhat angry, but respected the Scriptures, as was manifest from his countenance, said to me, “The utterances of God are holy, but your expositions are mere contrivances, as is plain from what has been explained by you; nay, even blasphemies, for you assert that angels sinned and revolted from God.”

And I, wishing to get him to listen to me, answered in milder tones, thus: “I admire, sir, this piety of yours; and I pray that you may entertain the same disposition towards Him to whom angels are recorded to minister, as Daniel says; for [one] like the Son of man is led to the Ancient of days, and every kingdom is given to Him for ever and ever. But that you may know, sir,” continued I, “that it is not our audacity which has induced us to adopt this exposition, which you reprehend, I shall give you evidence from Isaiah himself; for he affirms that evil angels have dwelt and do dwell in Tanis, in Egypt. These are [his] words: ‘Woe to the rebellious children! Thus saith the Lord, You have taken counsel, but not through Me; and [made] agreements, but not through My Spirit, to add sins to sins; who have sinned[486] in going down to Egypt (but they have not inquired at Me), that they may be assisted by Pharaoh, and be covered with the shadow of the Egyptians. For the shadow of Pharaoh shall be a disgrace to you, and a reproach to those who trust in the Egyptians; for the princes in Tanis[487] are evil angels. In vain will they labour for a people which will not profit them by assistance, but [will be] for a disgrace and a reproach [to them].’[488] And, further, Zechariah tells, as you yourself have related, that the devil stood on the right hand of Joshua the priest, to resist him; and [the Lord] said, ‘The Lord, who has taken[489] Jerusalem, rebuke thee.’[490] And again, it is written in Job,[491] as you said yourself, how that the angels came to stand before the Lord, and the devil came with them. And we have it recorded by Moses in the beginning of Genesis, that the serpent beguiled Eve, and was cursed. And we know that in Egypt there were magicians who emulated[492] the mighty power displayed by God through the faithful servant Moses. And you are aware that David said, ‘The gods of the nations are demons.’ ”[493]

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[486] LXX. “who walk,” πορευόμενοι for πονηρευόμενοι.

[487] In E. V. “Zoan.”

[488] Isa. xxx. 1–5.

[489] ἐκδεξάμενος; in chap. cxv. *inf.* it is ἐκλεξάμενος.

[490] Zech. iii. 1.

[491] Job i. 6.

[492] Maranus suggests the insertion of ἐποίησαν or ἐπείρασαν before ἐξισοῦσθαι.

[493] Ps. xcvi. 5.

Chapter LXXX.—The opinion of Justin with regard to the reign of a thousand years. Several Catholics reject it.

239 And Trypho to this replied, “I remarked to you sir, that you are very anxious to be safe in all respects, since you cling to the Scriptures. But tell me, do you really admit that this place, Jerusalem, shall be rebuilt; and do you expect your people to be gathered together, and made joyful with Christ and the patriarchs, and the prophets, both the men of our nation, and other proselytes who joined them before your Christ came? or have you given way, and admitted this in order to have the appearance of worsting us in the controversies?”

Then I answered, “I am not so miserable a fellow, Trypho, as to say one thing and think another. I admitted to you formerly,[494] that I and many others are of this opinion, and [believe] that such will take place, as you assuredly are aware;[495] but, on the other hand, I signified to you that many who belong to the pure and pious faith, and are true Christians, think otherwise. Moreover, I pointed out to you that some who are called Christians, but are godless, impious heretics, teach doctrines that are in every way blasphemous, atheistical, and foolish. But that you may know that I do not say this before you alone, I shall draw up a statement, so far as I can, of all the arguments which have passed between us; in which I shall record myself as admitting the very same things which I admit to you.[496] For I choose to follow not men or men’s doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this [truth],[497] and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians, even as one, if he would rightly consider it, would not admit that the Sadducees, or similar sects of Genistæ, Meristæ,[498] Galilæans, Hellenists,[499] Pharisees, Baptists, are Jews (do not hear me impatiently when I tell you what I think), but are [only] called Jews and children of Abraham, worshipping God with the lips, as God Himself declared, but the heart was far from Him. But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years[500] in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare.

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[494] Justin made no previous allusion to this point, so far as we know from the writing preserved.

[495] Or, “so as to believe thoroughly that such will take place” (after “opinion”).

[496] [A hint of the origin of this work. See Kaye’s Note, p. 18].

[497] i.e., resurrection.

[498] Maranus says, Hieron. thinks the *Genistæ* were so called because they were sprung from Abraham (γένος) the *Meristæ* so called because they separated the Scriptures. Josephus bears testimony to the fact that the sects of the Jews differed in regard to fate and providence; the Pharisees submitting all things indeed to God, with the exception of human will; the Essenes making no exceptions, and submitting all to God. I believe therefore that the *Genistæ* were so called because they believed the world to be in general governed by God; the *Meristæ*, because they believed that a fate or providence belonged to each man.

[499] Otto says, the author and chief of this sect of *Galilæans* was Judas Galilæus, who, after the exile of king Archelaus, when the Romans wished to raise a tax in Judæa, excited his countrymen to the retaining of their former liberty.—The *Hellenists*, or rather *Hellenæans*. No one mentions this sect but Justin; perhaps *Herodians* or *Hillelæans* (from R. Hillel).

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[500] We have translated the text of Justin as it stands. Commentators make the sense, "and that there will be a thousand years in Jerusalem," or "that the saints will live a thousand years in Jerusalem."

Chapter LXXXI.—He endeavours to prove this opinion from Isaiah and the Apocalypse.

"For Isaiah spake thus concerning this space of a thousand years: 'For there shall be the new heaven and the new earth, and the former shall not be remembered, or come into their heart; but they shall find joy and gladness in it, which things I create. For, Behold, I make Jerusalem a rejoicing, and My people a joy; and I shall rejoice over Jerusalem, and be glad over My people. And the voice of weeping shall be no more heard in her, or the voice of crying. And there shall be no more there a person of immature years, or an old man who shall not fulfil his days.[501] For the young man shall be an hundred years old;[502] but the sinner who dies an hundred years old,[503] he shall be accursed. And they shall build houses, and shall themselves inhabit them; and they shall plant vines, and shall themselves eat the produce of them, and drink the wine. They shall not build, and others inhabit; they shall not plant, and others eat. For according to the days of the tree of life shall be the days of my people; the works of their toil shall abound.[504] Mine elect shall not toil fruitlessly, or beget children to be cursed; for they shall be a seed righteous and blessed by the Lord, and their offspring with them. And it shall come to pass, that before they call I will hear; while they are still speaking, I shall say, What is it? Then shall the wolves and the lambs feed together, and the lion shall eat straw like the ox; but the serpent [shall eat] earth as bread. They shall not hurt or maltreat each other on the holy mountain, saith the Lord.'[505] Now we have understood that the expression used among these words, 'According to the days of the tree [of life[506]] shall be the days of my people; the works of their toil shall abound' obscurely predicts a thousand years. For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, 'The day of the Lord is as a thousand years,'[507] is connected with this subject. And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in 240 our Christ would dwell[508] a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place. Just as our Lord also said, ‘They shall neither marry nor be given in marriage, but shall be equal to the angels, the children of the God of the resurrection.’[509]

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[501] Literally, "time."

[502] Literally, "the son of an hundred years."

[503] Literally, "the son of an hundred years."

[504] Or, as in margin of A. V., "they shall make the works of their toil continue long," so reading παλαιώσουσιν for πλεονάσουσιν: thus also LXX.

[505] Isa. lxv. 17 to end.

[506] These words are not found in the mss.

[507] Ps. xc. 4; 2 Pet. iii. 8.

[508] Literally, "make." [A very noteworthy passage, as a primitive exposition of Rev. xx. 4–5. See Kaye, chap. v.]

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[509] Luke xx. 35f.

Chapter LXXXII.—The prophetical gifts of the Jews were transferred to the Christians.

"For the prophetical gifts remain with us, even to the present time. And hence you ought to understand that [the gifts] formerly among your nation have been transferred to us. And just as there were false prophets contemporaneous with your holy prophets, so are there now many false teachers amongst us, of whom our Lord forewarned us to beware; so that in no respect are we deficient, since we know that He foreknew all that would happen to us after His resurrection from the dead and ascension to heaven. For He said we would be put to death, and hated for His name's sake; and that many false prophets and false Christs would appear in His name, and deceive many: and so has it come about. For many have taught godless, blasphemous, and unholy doctrines, forging them in His name; have taught, too, and even yet are teaching, those things which proceed from the unclean spirit of the devil, and which were put into their hearts. Therefore we are most anxious that you be persuaded not to be misled by such persons, since we know that every one who can speak the truth, and yet speaks it not, shall be judged by God, as God testified by Ezekiel, when He said, 'I have made thee a watchman to the house of Judah. If the sinner sin, and thou warn him not, he himself shall die in his sin; but his blood will I require at thine hand. But if thou warn him, thou shalt be innocent.'[510] And on this account we are, through fear, very earnest in desiring to converse [with men] according to the Scriptures, but not from love of money, or of glory, or of pleasure. For no man can convict us of any of these [vices]. No more do we wish to live like the rulers of your people, whom God reproaches when He says, 'Your rulers are companions of thieves, lovers of bribes, followers of the rewards.'[511] Now, if you know certain amongst us to be of this sort, do not for their sakes blaspheme the Scriptures and Christ, and do not assiduously strive to give falsified interpretations.

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[510] Ezek. iii. 17, 18, 19.

[511] Isa. i. 23.

Chapter LXXXIII.—It is proved that the Psalm, “The Lord said to My Lord,” etc., does not suit Hezekiah.

“For your teachers have ventured to refer the passage, ‘The Lord says to my Lord, Sit at my right hand, till I make Thine enemies Thy footstool,’ to Hezekiah; as if he were requested to sit on the right side of the temple, when the king of Assyria sent to him and threatened him; and he was told by Isaiah not to be afraid. Now we know and admit that what Isaiah said took place; that the king of Assyria desisted from waging war against Jerusalem in Hezekiah’s days, and the angel of the Lord slew about 185,000 of the host of the Assyrians. But it is manifest that the Psalm does not refer to him. For thus it is written, ‘The Lord says to my Lord, Sit at My right hand, till I make Thine enemies Thy footstool. He shall send forth a rod of power over[512] Jerusalem, and it shall rule in the midst of Thine[513] enemies. In the splendour of the saints before the morning star have I begotten Thee. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.’ Who does not admit, then, that Hezekiah is no priest for ever after the order of Melchizedek? And who does not know that he is not the redeemer of Jerusalem? And who does not know that he neither sent a rod of power into Jerusalem, nor ruled in the midst of his enemies; but that it was God who averted from him the enemies, after he mourned and was afflicted? But our Jesus, who has not yet come in glory, has sent into Jerusalem a rod of power, namely, the word of calling and repentance [meant] for all nations over which demons held sway, as David says, ‘The gods of the nations are demons.’ And His strong word has prevailed on many to forsake the demons whom they used to serve, and by means of it to believe in the Almighty God because the gods of the nations are demons.[514] And we mentioned formerly that the statement, ‘In the splendour of the saints before the morning star have I begotten Thee from the womb,’ is made to Christ.

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[512] ἐπί, but afterwards εἰς. Maranus thinks that ἐπί is the insertion of some copyist.

[513] Or better, “His.” This quotation from Ps. cx. is put very differently from the previous quotation of the same Psalm in chap. xxxii. [Justin often quotes from memory. Kaye, cap. viii.]

[514] This last clause is thought to be an interpolation.

Chapter LXXXIV.—That prophecy, “Behold, a virgin,” etc., suits Christ alone.

“Moreover, the prophecy, ‘Behold, the virgin shall conceive, and bear a son,’ was uttered respecting Him. For if He to whom Isaiah referred was not to be begotten of a virgin, of whom[515] did the Holy Spirit declare, ‘Behold, the Lord Himself shall give us a sign: behold, the virgin shall conceive, and bear a son?’ For if He also were to be begotten of sexual intercourse, like all other first-born sons, why did God say that He would give a sign which is not common to all the first-born sons? But that which is truly a sign, and which was to be made trustworthy to mankind,—namely, that the first-begotten of all creation should become incarnate by the Virgin’s womb, and be a child,—this he anticipated by the Spirit of prophecy, and predicted it, as I have repeated to you, in various ways; in order that, when the event should take place, it might be known as the operation of the power and will of the Maker of all things; just as Eve was made from one of Adam’s ribs, and as all living beings were created in the beginning by the word of God. But you in these matters venture to pervert the expositions which your elders that were with Ptolemy king of Egypt gave forth, since you assert that the Scripture is not so as they have expounded it, but says, ‘Behold, the young woman shall conceive,’ as if great events were to be inferred if a woman should beget from sexual intercourse: which indeed all young women, with the exception of the barren, do; but even these, God, if He wills, is able to cause [to bear]. For Samuel’s mother, who was barren, brought forth by the will of God; and so also the wife of the holy patriarch Abraham; and Elisabeth, who bore John the Baptist, and other such. So that you must not suppose that it is impossible for God to do anything He wills. And especially when it was predicted that this would take place, do not venture to pervert or misinterpret the prophecies, since you will injure yourselves alone, and will not harm God.

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[515] Or, “why was it.”

Chapter LXXXV.—He proves that Christ is the Lord of Hosts from Ps. xxiv., and from his authority over demons.

“Moreover, some of you venture to expound the prophecy which runs, ‘Lift up your gates, ye rulers; and be ye lift up, ye everlasting doors, that the King of glory may enter,’[516] as if it referred likewise to Hezekiah, and others of you [expound it] of Solomon; but neither to the latter nor to the former, nor, in short, to any of your kings, can it be proved to have reference, but to this our Christ alone, who appeared without comeliness, and inglorious, as Isaiah and David and all the Scriptures said; who is the Lord of hosts, by the will of the Father who conferred on Him [the dignity]; who also rose from the dead, and ascended to heaven, as the Psalm and the other Scriptures manifested when they announced Him to be Lord of hosts; and of this you may, if you will, easily be persuaded by the occurrences which take place before your eyes. For every demon, when exorcised in the name of this very Son of God —who is the First-born of every creature, who became man by the Virgin, who suffered, and was crucified under Pontius Pilate by your nation, who died, who rose from the dead, and ascended into heaven —is overcome and subdued. But though you exorcise any demon in the name of any of those who were amongst you—either kings, or righteous men, or prophets, or patriarchs—it will not be subject to you. But if any of you exorcise it in [the name of] the God of Abraham, and the God of Isaac, and the God of Jacob, it will perhaps be subject to you. Now assuredly your exorcists, I have said,[517] make use of craft when they exorcise, even as the Gentiles do, and employ fumigations and incantations.[518] But that they are angels and powers whom the word of prophecy by David [commands] to lift up the gates, that He who rose from the dead, Jesus Christ, the Lord of hosts, according to the will of the Father, might enter, the word of David has likewise showed; which I shall again recall to your attention for the sake of those who were not with us yesterday, for whose benefit, moreover, I sum up many things I said yesterday. And now, if I say this to you, although I have repeated it many times, I know that it is not absurd so to do. For it is a ridiculous thing to see the sun, and the moon, and the other stars, continually keeping the same course, and bringing round the different seasons; and to see the computer who may be asked how many are twice two, because he has frequently said that they are four, not ceasing to say again that they are four; and equally so other things, which are confidently admitted, to be continually mentioned and admitted in like manner; yet that he who founds his discourse on the prophetic Scriptures should leave them and abstain from constantly referring to the same Scriptures, because it is thought he can bring forth something better than Scripture. The passage, then, by which I proved that God reveals that there are both angels and hosts in heaven is this: 'Praise the Lord from the heavens: praise Him in the highest. Praise Him, all His angels: praise Him, all His hosts.' "[519]

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[516] Ps. xxiv. 7.

[517] Chap. lxxvi.

[518] κατάδεσμοι, by some thought to be verses by which evil spirits, once expelled, were kept from returning. Plato (*Rep.*) speaks of incantations by which demons were summoned to the help of those who practised such rites; but Justin refers to them only as being expelled. Others regard them as drugs.

Then one of those who had come with them on the second day, whose name was Mnaseas, said, "We are greatly pleased that you undertake to repeat the same things on our account."

And I said, "Listen, my friends, to the Scripture which induces me to act thus. Jesus commanded [us] to love even [our] enemies, as was predicted by Isaiah in many passages, in which also is contained the mystery of our own regeneration, as well, in fact, as the regeneration of all who expect that Christ will appear in Jerusalem, and by their works endeavour earnestly to please Him. These are the words spoken by Isaiah: 'Hear the word of the Lord, ye that tremble at His word. Say, our brethren, to them that hate you and detest you, that the name of the Lord has been glorified. He has appeared to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple,[520] a voice of the Lord who rendereth recompense to the proud. Before she that travailed brought forth, and before the pains of labour came, she brought forth a male child. Who hath heard such a thing? and who hath seen such a thing? has the earth brought forth in one day? and has she produced a nation at once? for Zion has travailed and borne her children. But I have given such an expectation even to her that does not bring forth, said the Lord. Behold, I have made her that begetteth, and her that is barren, saith the Lord. Rejoice, O Jerusalem, and hold a joyous assembly, all ye that love her. Be glad, all ye that mourn for her, that ye may suck and be filled with the breast of her consolation, that having suck ye may be delighted with the entrance of His glory.' "[521]

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[519] Ps. cxlviii. 1, 2. [Kaye's citations (chap. ix. p. 181) from Tatian, concerning angels and demons, are valuable aids to the understanding of Justin in his frequent references to this subject.]

[520] In both mss. "people."

[521] Isa. lxvi. 5–11.

Chapter LXXXVI.—There are various figures in the Old Testament of the wood of the cross by which Christ reigned.

And when I had quoted this, I added, “Hear, then, how this Man, of whom the Scriptures declare that He will come again in glory after His crucifixion, was symbolized both by the tree of life, which was said to have been planted in paradise, and by those events which should happen to all the just. Moses was sent with a rod to effect the redemption of the people; and with this in his hands at the head of the people, he divided the sea. By this he saw the water gushing out of the rock; and when he cast a tree into the waters of Marah, which were bitter, he made them sweet. Jacob, by putting rods into the water-troughs, caused the sheep of his uncle to conceive, so that he should obtain their young. With his rod the same Jacob boasts that he had crossed the river. He said he had seen a ladder, and the Scripture has declared that God stood above it. But that this was not the Father, we have proved from the Scriptures. And Jacob, having poured oil on a stone in the same place, is testified to by the very God who appeared to him, that he had anointed a pillar to the God who appeared to him. And that the stone symbolically proclaimed Christ, we have also proved by many Scriptures; and that the unguent, whether it was of oil, or of *stacte*,[522] or of any other compounded sweet balsams, had reference to Him, we have also proved,[523] inasmuch as the word says: ‘Therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.’[524] For indeed all kings and anointed persons obtained from Him their share in the names of kings and anointed: just as He Himself received from the Father the titles of King, and Christ, and Priest, and Angel, and such like other titles which He bears or did bear. Aaron’s rod, which blossomed, declared him to be the high priest. Isaiah prophesied that a rod would come forth from the root of Jesse, [and this was] Christ. And David says that the righteous man is ‘like the tree that is planted by the channels of waters, which should yield its fruit in its season, and whose leaf should not fade.’[525] Again, the righteous is said to flourish like the palm-tree. God appeared from a tree to Abraham, as it is written, near the oak in Mamre. The people found seventy willows and twelve springs after crossing the Jordan.[526] David affirms that God comforted him with a rod and staff. Elisha, by casting a stick[527] into the river Jordan, recovered the iron part of the axe with which the sons of the prophets had gone to cut down trees to build the house in which they wished to read and study the law and commandments of God; even as our Christ, by being crucified on the tree, and by purifying [us] with water, has redeemed us, though plunged in the direst offences which we have committed, and has made [us] a house of prayer and adoration. Moreover, it was a rod that pointed out Judah to be the father of Tamar's sons by a great mystery."

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[522] [Myrrh. Christ the (Anointed) Rock is also referred to by Jacob (Gen. xlix. 24).]

[523] In chap. lxiii. probably, where the same Psalm is quoted.

[524] Ps. xlv. 7.

[525] Ps. i. 3.

[526] The Red Sea, not the Jordan. [Ex. xv. 27.]

[527] Literally, “a tree.”

Chapter LXXXVII.—Trypho maintains in objection these words: “And shall rest on Him,” etc. They are explained by Justin.

Hereupon Trypho, after I had spoken these words, said, “Do not now suppose that I am endeavouring, by asking what I do ask, to overturn the statements you have made; but I wish to receive information respecting those very points about which I now inquire. Tell me, then, how, when the Scripture asserts by Isaiah, ‘There shall come forth a rod from the root of Jesse; and a flower shall grow up from the root of Jesse; and the Spirit of God shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety: and the spirit of the fear of the Lord shall fill Him:’[528] (now you admitted to me,” continued he, “that this referred to Christ, and you maintain Him to be pre-existent God, and having become incarnate by God’s will, to be born man by the Virgin:) how He can be demonstrated to have been pre-existent, who is filled with the powers of the Holy Ghost, which the Scripture by Isaiah enumerates, as if He were in lack of them?”

Then I replied, “You have inquired most discreetly and most prudently, for truly there does seem to be a difficulty; but listen to what I say, that you may perceive the reason of this also. The Scripture says that these enumerated powers of the Spirit have come on Him, not because He stood in need of them, but because they would rest in Him, i.e., would find their accomplishment in Him, so that there would be no more prophets in your nation after the ancient custom: and this fact you plainly perceive. For after Him no prophet has arisen among you. Now, that [you may know that] your prophets, each receiving some one or two powers from God, did and spoke the things which we have learned from the Scriptures, attend to the following remarks of mine. Solomon possessed the spirit of wisdom, Daniel that of understanding and counsel, Moses that of might and piety, Elijah that of fear, and Isaiah that of knowledge; and so with the others: each possessed one power, or one joined alternately with another; also Jeremiah, and the twelve [prophets], and David, and, in short, the rest who existed amongst you. Accordingly He[529] rested, i.e., ceased, when *He* came, after whom, in the times of this dispensation wrought out by Him amongst men,[530] it was requisite that such gifts should cease from you; and having received their rest in Him, should again, as had been predicted, become gifts which, from the grace of His Spirit’s power, He imparts to those who believe in Him, according as He deems each man worthy thereof. I have already said, and do again say, that it had been prophesied that this would be done by Him after His ascension to heaven. It is accordingly said,[531] ‘He ascended on high, He led captivity captive, He gave gifts unto the sons of men.' And again, in another prophecy it is said: 'And it shall come to pass after this, I will pour out My Spirit on all flesh, and on My servants, and on My handmaids, and they shall prophesy.'[532]

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[528] Isa. xi. 1 ff.

[529] He, that is, the Spirit. The following “He” is Christ.

[530] Or, “wrought out amongst His people.” So Otto.

[531] Literally, “He said accordingly.” Ps. lxviii. 18.

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[532] Joel ii. 28 f.

Chapter LXXXVIII.—Christ has not received the Holy Spirit on account of poverty.

"Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God; so that it was prophesied that the powers enumerated by Isaiah would come upon Him, not because He needed power, but because these would not continue after Him. And let this be a proof to you, namely, what I told you was done by the Magi from Arabia, who as soon as the Child was born came to worship Him, for even at His birth He was in possession of His power; and as He grew up like all other men, by using the fitting means, He assigned its own [requirements] to each development, and was sustained by all kinds of nourishment, and waited for thirty years, more or less, until John appeared before Him as the herald of His approach, and preceded Him in the way of baptism, as I have already shown. And then, when Jesus had gone to the river Jordan, where John was baptizing, and when He had stepped into the water, a fire[533] was kindled in the Jordan; and when He came out of the water, the Holy Ghost lighted on Him like a dove, [as] the apostles of this very Christ of ours wrote. Now, we know that he did not go to the river because He stood in need of baptism, or of the descent of the Spirit like a dove; even as He submitted to be born and to be crucified, not because He needed such things, but because of the human race, which from Adam had fallen under the power of death and the guile of the serpent, and each one of which had committed personal transgression. For God, wishing both angels and men, who were endowed with free-will, and at their own disposal, to do whatever He had strengthened each to do, made them so, that if they chose the things acceptable to Himself, He would keep them free from death and from punishment; but that if they did evil, He would punish each as He sees fit. For it was not His entrance into Jerusalem sitting on an ass, which we have showed was prophesied, that empowered Him to be Christ, but it furnished men with a proof that He is the Christ; just as it was necessary in the time of John that men have proof, that they might know who is Christ. For when John remained[534] by the Jordan, and preached the baptism of repentance, wearing only a leathern girdle and a vesture made of camels' hair, eating nothing but locusts and wild honey, men supposed him to be Christ; but he cried to them, 'I am not the Christ, but the voice of one crying; for He 24 that is stronger than I shall come, whose shoes I am not worthy to bear.'[535] And when Jesus came to the Jordan, He was considered to be the son of Joseph the carpenter; and He appeared without comeliness, as the Scriptures declared; and He was deemed a carpenter (for He was in the habit of working as a carpenter when among men, making ploughs and yokes; by which He taught the symbols of righteousness and an active life); but then the Holy Ghost, and for man's sake, as I formerly stated, lighted on Him in the form of a dove, and there came at the same instant from the heavens a voice, which was uttered also by David when he spoke, personating Christ, what the Father would say to Him: 'Thou art My Son: this day have I begotten Thee;'[536] [the Father] saying that His generation would take place for men, at the time when they would become acquainted with Him: 'Thou art My Son; this day have I begotten thee.' "[537]

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[533] [The *Shechinah* probably attended the descent of the Holy Spirit, and what follows in the note seems a gratuitous explanation. The Ebionite corruption of a truth need not be resorted to. See chap. cxxviii: The fire in the bush.] Justin learned this either from tradition or from apocryphal books. Mention is made of a fire both in the Ebionite Gospel and in another publication called *Pauli prædicatio*, the readers and users of which denied that the rite of baptism had been duly performed, unless *quam mox in aquam descenderunt, statim super aquam ignis appareat.*

[534] Literally, "sat."

[535] Isa. i. 27.

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[536] Ps. ii. 7.

[537] The repetition seems quite superfluous.

Chapter LXXXIX.—The cross alone is offensive to Trypho on account of the curse, yet it proves that Jesus is Christ.

Then Trypho remarked, “Be assured that all our nation waits for Christ; and we admit that all the Scriptures which you have quoted refer to Him. Moreover, I do also admit that the name of Jesus, by which the the son of Nave (Nun) was called, has inclined me very strongly to adopt this view. But whether Christ should be so shamefully crucified, this we are in doubt about. For whosoever is crucified is said in the law to be accursed, so that I am exceedingly incredulous on this point. It is quite clear, indeed, that the Scriptures announce that Christ had to suffer; but we wish to learn if you can prove it to us whether it was by the suffering cursed in the law.”

I replied to him, “If Christ was not to suffer, and the prophets had not foretold that He would be led to death on account of the sins of the people, and be dishonoured and scourged, and reckoned among the transgressors, and as a sheep be led to the slaughter, whose generation, the prophet says, no man can declare, then you would have good cause to wonder. But if these are to be characteristic of Him and mark Him out to all, how is it possible for us to do anything else than believe in Him most confidently? And will not as many as have understood the writings of the prophets, whenever they hear merely that He was crucified, say that this is He and no other?”

Chapter XC.—The stretched-out hands of Moses signified beforehand the cross.

“Bring us on, then,” said [Trypho], “by the Scriptures, that we may also be persuaded by you; for we know that He should suffer and be led as a sheep. But prove to us whether He must be crucified and die so disgracefully and so dishonourably by the death cursed in the law.[538] For we cannot bring ourselves even to think of this.”

“You know,” said I, “that what the prophets said and did they veiled by parables and types, as you admitted to us; so that it was not easy for all to understand the most [of what they said], since they concealed the truth by these means, that those who are eager to find out and learn it might do so with much labour.”

They answered, “We admitted this.”

“Listen, therefore,” say I, “to what follows; for Moses first exhibited this seeming curse of Christ’s by the signs which he made.”

“Of what [signs] do you speak?” said he.

“When the people,” replied I, “waged war with Amalek, and the son of Nave (Nun) by name Jesus (Joshua), led the fight, Moses himself prayed to God, stretching out both hands, and Hur with Aaron supported them during the whole day, so that they might not hang down when he got wearied. For if he gave up any part of this sign, which was an imitation of the cross, the people were beaten, as is recorded in the writings of Moses; but if he remained in this form, Amalek was proportionally defeated, and he who prevailed prevailed by the cross. For it was not because Moses so prayed that the people were stronger, but because, while one who bore the name of Jesus (Joshua) was in the forefront of the battle, he himself made the sign of the cross. For who of you knows not that the prayer of one who accompanies it with lamentation and tears, with the body prostrate, or with bended knees, propitiates God most of all? But in such a manner neither he nor any other one, while sitting on a stone, prayed. Nor even the stone symbolized Christ, as I have shown.

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[538] [This intense abhorrence of the cross made it worth while to show that these similitudes existed under the law. They were *ad hominem* appeals, and suited to Jewish modes of thought.]

Chapter XCI.—The cross was foretold in the blessings of Joseph, and in the serpent that was lifted up.

“And God by Moses shows in another way the force of the mystery of the cross, when He said in the blessing wherewith Joseph was blessed, ‘From the blessing of the Lord is his land; for the seasons of heaven, and for the dews, and for the deep springs from beneath, and for the seasonable fruits of the sun,[539] and for the coming together of the months, and 245 for the heights of the everlasting mountains, and for the heights of the hills, and for the ever-flowing rivers, and for the fruits of the fatness of the earth; and let the things accepted by Him who appeared in the bush come on the head and crown of Joseph. Let him be glorified among his brethren;[540] his beauty is [like] the firstling of a bullock; his horns the horns of an unicorn: with these shall he push the nations from one end of the earth to another.’[541] Now, no one could say or prove that the horns of an unicorn represent any other fact or figure than the type which portrays the cross. For the one beam is placed upright, from which the highest extremity is raised up into a horn, when the other beam is fitted on to it, and the ends appear on both sides as horns joined on to the one horn. And the part which is fixed in the centre, on which are suspended those who are crucified, also stands out like a horn; and it also looks like a horn conjoined and fixed with the other horns. And the expression, ‘With these shall he push as with horns the nations from one end of the earth to another,’ is indicative of what is now the fact among all the nations. For some out of all the nations, through the power of this mystery, having been so pushed, that is, pricked in their hearts, have turned from vain idols and demons to serve God. But the same figure is revealed for the destruction and condemnation of the unbelievers; even as Amalek was defeated and Israel victorious when the people came out of Egypt, by means of the type of the stretching out of Moses’ hands, and the name of Jesus (Joshua), by which the son of Nave (Nun) was called. And it seems that the type and sign, which was erected to counteract the serpents which bit Israel, was intended for the salvation of those who believe that death was declared to come thereafter on the serpent through Him that would be crucified, but salvation to those who had been bitten by him and had betaken themselves to Him that sent His Son into the world to be crucified.[542] For the Spirit of prophecy by Moses did not teach us to believe in the serpent, since it shows us that he was cursed by God from the beginning; and in Isaiah tells us that he shall be put to death as an enemy by the mighty sword, which is Christ.

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[539] There is a variety of reading here: either ἀβύσσου πηγῶν κάτωθεν καθαρῶν: or, ἀβύσσου πηγῶν κάτωθεν, καὶ καθ’ ὥραν γεννημάτων, κ.τ.λ., which we prefer.

[540] The translation in the text is a rendering of the Septuagint. The mss. of Justin read: “Being glorified as the first-born among his brethren.”

[541] Deut. xxxiii. 13–17.

[542] [A clumsy exposition of St. John iii. 14.]

Chapter XCII.—Unless the scriptures be understood through God’s great grace, God will not appear to have taught always the same righteousness.

“Unless, therefore, a man by God’s great grace receives the power to understand what has been said and done by the prophets, the appearance of being able to repeat the words or the deeds will not profit him, if he cannot explain the argument of them. And will they not assuredly appear contemptible to many, since they are related by those who understood them not? For if one should wish to ask you why, since Enoch, Noah with his sons, and all others in similar circumstances, who neither were circumcised nor kept the Sabbath, pleased God, God demanded by other leaders, and by the giving of the law after the lapse of so many generations, that those who lived between the times of Abraham and of Moses be justified by circumcision, and that those who lived after Moses be justified by circumcision and the other ordinances—to wit, the Sabbath, and sacrifices, and libations,[543] and offerings; [God will be slandered] unless you show, as I have already said, that God who foreknew was aware that your nation would deserve expulsion from Jerusalem, and that none would be permitted to enter into it. (For[544] you are not distinguished in any other way than by the fleshly circumcision, as I remarked previously. For Abraham was declared by God to be righteous, not on account of circumcision, but on account of faith. For before he was circumcised the following statement was made regarding him: ‘Abraham believed God, and it was accounted unto him for righteousness.’[545] And we, therefore, in the uncircumcision of our flesh, believing God through Christ, and having that circumcision which is of advantage to us who have acquired it —namely, that of the heart—we hope to appear righteous before and well-pleasing to God: since already we have received His testimony through the words of the prophets.) [And, further, God will be slandered unless you show] that you were commanded to observe the Sabbath, and to present offerings, and that the Lord submitted to have a place called by the name of God, in order that, as has been said, you might not become impious and godless by worshipping idols and forgetting God, as indeed you do always appear to have been. (Now, that God enjoined the ordinances of Sabbaths and offerings for these reasons, I have proved in what I previously remarked; but for the sake of those who came to-day, I wish to repeat nearly the whole.) For if this is not the case, God will be slandered,[546] as having no foreknowledge, and as not teaching all men to know and to do the same acts of righteousness (for many generations of men appear to have existed before Moses); and the Scripture is not true which affirms that ‘God is true and righteous, and all His ways are 24 judgments, and there is no unrighteousness in him.’ But since the Scripture is true, God is always willing that such even as you be neither foolish nor lovers of yourselves, in order that you may obtain the salvation of Christ,[547] who pleased God, and received testimony from Him, as I have already said, by alleging proof from the holy words of prophecy.

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[543] Or, “ashes,” σποδῶν for σπονδῶν.

[544] We have adopted the parenthesis inserted by Maranus. Langus would insert before it, τί ἕξετε ἀποκρίνασθαι; “What will you have to answer?”

[545] Gen. xv. 6.

[546] We have supplied this phrase twice above.

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[547] Literally, salvation along with Christ, that is, salvation by the aid of Christ.

Chapter XCIII.—The same kind of righteousness is bestowed on all. Christ comprehends it in two precepts.

"For [God] sets before every race of mankind that which is always and universally just, as well as all righteousness; and every race knows that adultery, and fornication, and homicide,[548] and such like, are sinful; and though they all commit such practices, yet they do not escape from the knowledge that they act unrighteously whenever they so do, with the exception of those who are possessed with an unclean spirit, and who have been debased by education, by wicked customs, and by sinful institutions, and who have lost, or rather quenched and put under, their natural ideas. For we may see that such persons are unwilling to submit to the same things which they inflict upon others, and reproach each other with hostile consciences for the acts which they perpetrate. And hence I think that our Lord and Saviour Jesus Christ spoke well when He summed up all righteousness and piety in two commandments. They are these: 'Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour as thyself.'[549] For the man who loves God with all the heart, and with all the strength, being filled with a God-fearing mind, will reverence no other god; and since God wishes it, he would reverence that angel who is beloved by the same Lord and God. And the man who loves his neighbour as himself will wish for him the same good things that he wishes for himself, and no man will wish evil things for himself. Accordingly, he who loves his neighbour would pray and labour that his neighbour may be possessed of the same benefits as himself. Now nothing else is neighbour to man than that similarly-affectioned and reasonable being—man. Therefore, since all righteousness is divided into two branches, namely, in so far as it regards God and men, whoever, says the Scripture, loves the Lord God with all the heart, and all the strength, and his neighbour as himself, would be truly a righteous man. But you were never shown to be possessed of friendship or love either towards God, or towards the prophets, or towards yourselves, but, as is evident, you are ever found to be idolaters and murderers of righteous men, so that you laid hands even on Christ Himself; and to this very day you abide in your wickedness, execrating those who prove that this man who was crucified by you is the Christ. Nay, more than this, you suppose that He was crucified as hostile to and cursed by God, which supposition is the product of your most irrational mind. For though you have the means of understanding that this man is Christ from the signs given by Moses, yet you will not; but, in addition, fancying that we can have no arguments, you put whatever question comes into your minds, while you yourselves are at a loss for arguments whenever you meet with some firmly established Christian.

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[548] ἀνδρομανία is read in mss. for ἀνδροφονία.

[549] Matt. xxii. 37.

Chapter XCIV.—In what sense he who hangs on a tree is cursed.

“For tell me, was it not God who commanded by Moses that no image or likeness of anything which was in heaven above or which was on the earth should be made, and yet who caused the brazen serpent to be made by Moses in the wilderness, and set it up for a sign by which those bitten by serpents were saved? Yet is He free from unrighteousness. For by this, as I previously remarked, He proclaimed the mystery, by which He declared that He would break the power of the serpent which occasioned the transgression of Adam, and [would bring] to them that believe on Him [who was foreshadowed] by this sign, i.e., Him who was to be crucified, salvation from the fangs of the serpent, which are wicked deeds, idolatries, and other unrighteous acts. Unless the matter be so understood, give me a reason why Moses set up the brazen serpent for a sign, and bade those that were bitten gaze at it, and the wounded were healed; and this, too, when he had himself commanded that no likeness of anything whatsoever should be made.”

On this, another of those who came on the second day said, “You have spoken truly: we cannot give a reason. For I have frequently interrogated the teachers about this matter, and none of them gave me a reason: therefore continue what you are speaking; for we are paying attention while you unfold the mystery, on account of which the doctrines of the prophets are falsely slandered.”

Then I replied, “Just as God commanded the sign to be made by the brazen serpent, and yet He is blameless; even so, though a curse lies in the law against persons who are crucified, yet no curse lies on the Christ of God, by whom all that have committed things worthy of a curse are saved.[550]

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[550] [Gal. iii. 13.]

Chapter XCV.—Christ took upon Himself the curse due to us.

"For the whole human race will be found to be under a curse. For it is written in the law of Moses, 'Cursed is every one that continueth not in all things that are written in the book of the law to do them.'[551] And no one has accurately done all, nor will you venture to deny this; but some more and some less than others have observed the ordinances enjoined. But if those who are under this law appear to be under a curse for not having observed all the requirements, how much more shall all the nations appear to be under a curse who practise idolatry, who seduce youths, and commit other crimes? If, then, the Father of all wished His Christ for the whole human family to take upon Him the curses of all, knowing that, after He had been crucified and was dead, He would raise Him up, why do you argue about Him, who submitted to suffer these things according to the Father's will, as if He were accursed, and do not rather bewail yourselves? For although His Father caused Him to suffer these things in behalf of the human family, yet you did not commit the deed as in obedience to the will of God. For you did not practise piety when you slew the prophets. And let none of you say: If His Father wished Him to suffer this, in order that by His stripes the human race might be healed, we have done no wrong. If, indeed, you repent of your sins, and recognise Him to be Christ, and observe His commandments, then you may assert this; for, as I have said before, remission of sins shall be yours. But if you curse Him and them that believe on Him, and, when you have the power, put them to death, how is it possible that requisition shall not be made of you, as of unrighteous and sinful men, altogether hard-hearted and without understanding, because you laid your hands on Him?

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[551] Deut. xxvii. 26.

Chapter XCVI.—That curse was a prediction of the things which the Jews would do.

"For the statement in the law, 'Cursed is every one that hangeth on a tree,'[552] confirms our hope which depends on the crucified Christ, not because He who has been crucified is cursed by God, but because God foretold that which would be done by you all, and by those like to you, who do not know[553] that this is He who existed before all, who is the eternal Priest of God, and King, and Christ. And you clearly see that this has come to pass. For you curse in your synagogues all those who are called[554] from Him Christians; and other nations effectively carry out the curse, putting to death those who simply confess themselves to be Christians; to all of whom we say, You are our brethren; rather recognise the truth of God. And while neither they nor you are persuaded by us, but strive earnestly to cause us to deny the name of Christ, we choose rather and submit to death, in the full assurance that all the good which God has promised through Christ He will reward us with. And in addition to all this we pray for you, that Christ may have mercy upon you. For He taught us to pray for our enemies also, saying, 'Love your enemies; be kind and merciful, as your heavenly Father is.'[555] For we see that the Almighty God is kind and merciful, causing His sun to rise on the unthankful and on the righteous, and sending rain on the holy and on the wicked; all of whom He has taught us He will judge.

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[552] Deut. xxi. 23.

[553] We read ἐπισταμένων for ἐπιστάμενον. Otherwise to be translated: "God foretold that which you did not know," etc.

[554] λεγομένων for γενομένων.

[555] Luke vi. 35.

Chapter XCVII.—Other predictions of the cross of Christ.

“For it was not without design that the prophet Moses, when Hur and Aaron upheld his hands, remained in this form until evening. For indeed the Lord remained upon the tree almost until evening, and they buried Him at eventide; then on the third day He rose again. This was declared by David thus: ‘With my voice I cried to the Lord, and He heard me out of His holy hill. I laid me down, and slept; I awaked, for the Lord sustained me.’[556] And Isaiah likewise mentions concerning Him the manner in which He would die, thus: ‘I have spread out My hands unto a people disobedient, and gainsaying, that walk in a way which is not good.’[557] And that He would rise again, Isaiah himself said: ‘His burial has been taken away from the midst, and I will give the rich for His death.’[558] And again, in other words, David in the twenty-first[559] Psalm thus refers to the suffering and to the cross in a parable of mystery: ‘They pierced my hands and my feet; they counted all my bones. They considered and gazed on me; they parted my garments among themselves, and cast lots upon my vesture.’ For when they crucified Him, driving in the nails, they pierced His hands and feet; and those who crucified Him parted His garments among themselves, each casting lots for what he chose to have, and receiving according to the decision of the lot. And this very Psalm you maintain does not refer to Christ; for you are in all respects blind, and do not understand that no one in your nation who has been called King or Christ has ever had his hands or feet pierced while alive, or has died in this mysterious fashion—to wit, by the cross—save this Jesus alone. 248

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[556] Ps. iii. 4, 5.

[557] Isa. lxv. 2; comp. also Rom. x. 21.

[558] Isa. liii. 9.

[559] That is, Ps. xxii. 16–18.

Chapter XCVIII.—Predictions of Christ in Ps. xxii.

"I shall repeat the whole Psalm, in order that you may hear His reverence to the Father, and how He refers all things to Him, and prays to be delivered by Him from this death; at the same time declaring in the Psalm who they are that rise up against Him, and showing that He has truly become man capable of suffering. It is as follows: 'O God, my God, attend to me: why hast Thou forsaken me? The words of my transgressions are far from my salvation. O my God, I will cry to Thee in the day-time, and Thou wilt not hear; and in the night-season, and it is not for want of understanding in me. But Thou, the Praise of Israel, inhabitest the holy place. Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laughed me to scorn; they spake with the lips, they shook the head: He trusted on the Lord: let Him deliver him, let Him save him, since he desires Him. For Thou art He that took me out of the womb; my hope from the breasts of my mother: I was cast upon Thee from the womb. Thou art my God from my mother's belly: be not far from me, for trouble is near; for there is none to help. Many calves have compassed me; fat bulls have beset me round. They opened their mouth upon me, as a ravening and roaring lion. All my bones are poured out and dispersed like water. My heart has become like wax melting in the midst of my belly. My strength is dried up like a potsherd; and my tongue has cleaved to my throat; and Thou hast brought me into the dust of death. For many dogs have surrounded me; the assembly of the wicked have beset me round. They pierced my hands and my feet, they did tell all my bones. They did look and stare upon me; they parted my garments among them, and cast lots upon my vesture. But do not Thou remove Thine assistance from me, O Lord: give heed to help me; deliver my soul from the sword, and my[560] only-begotten from the hand of the dog. Save me from the lion's mouth, and my humility from the horns of the unicorns. I will declare Thy name to my brethren; in the midst of the Church will I praise Thee. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. Let all the seed of Israel fear Him.' "

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[560] Probably should be "Thy."

Chapter XCIX.—In the commencement of the Psalm are Christ’s dying words.

And when I had said these words, I continued: “Now I will demonstrate to you that the whole Psalm refers thus to Christ, by the words which I shall again explain. What is said at first—‘O God, my God, attend to me: why hast Thou forsaken me?’—announced from the beginning that which was to be said in the time of Christ. For when crucified, He spake: ‘O God, my God, why hast Thou forsaken me?’ And what follows: ‘The words of my transgressions are far from my salvation. O my God, I will cry to Thee in the day-time, and Thou wilt not hear; and in the night-season, and it is not for want of understanding in me.’ These, as well as the things which He was to do, were spoken. For on the day on which He was to be crucified,[561] having taken three of His disciples to the hill called Olivet, situated opposite to the temple in Jerusalem, He prayed in these words: ‘Father, if it be possible, let this cup pass from me.’[562] And again He prayed: ‘Not as I will, but as Thou wilt;’[563] showing by this that He had become truly a suffering man. But lest any one should say, He did not know then that He had to suffer, He adds immediately in the Psalm: ‘And it is not for want of understanding in me.’ Even as there was no ignorance on God’s part when He asked Adam where he was, or asked Cain where Abel was; but [it was done] to convince each what kind of man he was, and in order that through the record [of Scripture] we might have a knowledge of all: so likewise Christ declared that ignorance was not on His side, but on theirs, who thought that He was not the Christ, but fancied they would put Him to death, and that He, like some common mortal, would remain in Hades.

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[561] [Jewish computation of the evening as part of the succeeding day.]

[562] Matt. xxvi. 39.

[563] *Ibid.*

Chapter C.—In what sense Christ is [called] Jacob, and Israel, and Son of Man.

“Then what follows —‘But Thou, the praise of Israel, inhabitest the holy place’—declared that He is to do something worthy of praise and wonderment, being about to rise again from the dead on the third day after the crucifixion; and this He has obtained from the Father. For I have showed already that Christ is called both Jacob and Israel; and I have proved that it is not in the blessing of Joseph and Judah alone that what relates to Him was proclaimed mysteriously, but also in the Gospel it is written that He said: ‘All things are delivered unto me by My Father;’ and, ‘No man knoweth the Father but the Son; nor the 249 Son but the Father, and they to whom the Son will reveal Him.’[564] Accordingly He revealed to us all that we have perceived by His grace out of the Scriptures, so that we know Him to be the first-begotten of God, and to be before all creatures; likewise to be the Son of the patriarchs, since He assumed flesh by the Virgin of their family, and submitted to become a man without comeliness, dishonoured, and subject to suffering. Hence, also, among His words He said, when He was discoursing about His future sufferings: ‘The Son of man must suffer many things, and be rejected by the Pharisees and Scribes, and be crucified, and on the third day rise again.’[565] He said then that He was the Son of man, either because of His birth by the Virgin, who was, as I said, of the family of David,[566] and Jacob, and Isaac, and Abraham; or because Adam[567] was the father both of Himself and of those who have been first enumerated from whom Mary derives her descent. For we know that the fathers of women are the fathers likewise of those children whom their daughters bear. For [Christ] called one of His disciples— previously known by the name of Simon—Peter; since he recognised Him to be Christ the Son of God, by the revelation of His Father: and since we find it recorded in the memoirs of His apostles that He is the Son of God, and since we call Him the Son, we have understood that He proceeded before all creatures from the Father by His power and will (for He is addressed in the writings of the prophets in one way or another as Wisdom, and the Day,[568] and the East, and a Sword, and a Stone, and a Rod, and Jacob, and Israel); and that He became man by the Virgin, in order that the disobedience which proceeded from the serpent might receive its destruction in the same manner in which it derived its origin. For Eve, who was a virgin and undefiled, having conceived the word of the serpent, brought forth disobedience and death. But the Virgin Mary received faith and joy, when the angel Gabriel announced the good tidings to her that the Spirit of the Lord would come upon her, and the power of the Highest would overshadow her: wherefore also the Holy Thing begotten of her is the Son of God;[569] and she replied, ‘Be it unto me according to thy word.’ ”[570] And by her has He been born, to whom we have proved so many Scriptures refer, and by whom God destroys both the serpent and those angels and men who are like him; but works deliverance from death to those who repent of their wickedness and believe upon Him.

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[564] Matt. xi. 27.

[565] Matt. xvi. 21.

[566] [Note this testimony to Mary’s descent from David.]

[567] The text is, αὐτὸν τὸν ᾿Αβραὰμ πατέρα. Thirlby proposed αὐτὸν τὸυ ᾿Αδὰμ: Maranus changed this into αὐτοῦ τὸν ᾿Αδὰμ πατέρα.

[568] It is not easy, says Maranus, to say in what Scripture Christ is so called. [Clearly he refers to the Dayspring (St. Luke i. 78) as the LXX. render many texts of the O.T. See Zech. iii. 8.] Perhaps Justin had in his mind the passage, “This the *day* which the Lord hath made” (Ps. cxviii. 24). Clem. Alex. teaches that Christ is here referred to.

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[569] Luke i. 35. See Meyer *in loc.*

[570] Luke i. 38.

Chapter CI.—Christ refers all things to the Father

"Then what follows of the Psalm is this, in which He says: 'Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people;' which show that He admits them to be His fathers, who trusted in God and were saved by Him, who also were the fathers of the Virgin, by whom He was born and became man; and He foretells that He shall be saved by the same God, but boasts not in accomplishing anything through His own will or might. For when on earth He acted in the very same manner, and answered to one who addressed Him as 'Good Master:' 'Why callest thou me good? One is good, my Father who is in heaven.'[571] But when He says, 'I am a worm, and no man; a reproach of men, and despised of the people,' He prophesied the things which do exist, and which happen to Him. For we who believe on Him are everywhere a reproach, 'despised of the people;' for, rejected and dishonoured by your nation, He suffered those indignities which you planned against Him. And the following: 'All they that see me laughed me to scorn; they spake with the lips, they shook the head: He trusted in the Lord; let Him deliver him, since he desires Him;' this likewise He foretold should happen to Him. For they that saw Him crucified shook their heads each one of them, and distorted their lips, and twisting their noses to each other,[572] they spake in mockery the words which are recorded in the memoirs of His apostles: 'He said he was the Son of God: let him come down; let God save him.'

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[571] Luke xviii. 18 f.

[572] The text is corrupt, and the meaning doubtful. Otto translates: *naribus inter se certantes*.

Chapter CII.—The prediction of the events which happened to Christ when He was born. Why God permitted it.

“And what follows —‘My hope from the breasts of my mother. On Thee have I been cast from the womb; from my mother’s belly Thou art my God: for there is no helper. Many calves have compassed me; fat bulls have beset me round. They opened their mouth upon me, as a ravening and a roaring lion. All my bones are poured out and dispersed like water. My heart has become like wax melting in the midst of my belly. My strength is become dry like a potsherd; and my tongue has cleaved to my throat’ —foretold what would come to pass; for the statement, ‘My hope from the breasts of my mother,’ [is thus explained]. As soon as He was born in Bethlehem, as I previously remarked, king Herod, having learned from the Arabian Magi about Him, made a plot to put Him to death, and by God’s command Joseph took Him with Mary and departed into Egypt. For the Father had decreed that He 25
whom He had begotten should be put to death, but not before He had grown to manhood, and proclaimed the word which proceeded from Him. But if any of you say to us, Could not God rather have put Herod to death? I return answer by anticipation: Could not God have cut off in the beginning the serpent, so that he exist not, rather than have said, ‘And I will put enmity between him and the woman, and between his seed and her seed?’[573] Could He not have at once created a multitude of men? But yet, since He knew that it would be good, He created both angels and men free to do that which is righteous, and He appointed periods of time during which He knew it would be good for them to have the exercise of free-will; and because He likewise knew it would be good, He made general and particular judgments; each one’s freedom of will, however, being guarded. Hence Scripture says the following, at the destruction of the tower, and division and alteration of tongues: ‘And the Lord said, Behold, the people is one, and they have all one language; and this they have begun to do: and now nothing will be restrained from them of all which they have attempted to do.’[574] And the statement, ‘My strength is become dry like a potsherd, and my tongue has cleaved to my throat,’ was also a prophecy of what would be done by Him according to the Father’s will. For the power of His strong word, by which He always confuted the Pharisees and Scribes, and, in short, all your nation’s teachers that questioned Him, had a cessation like a plentiful and strong spring, the waters of which have been turned off, when He kept silence, and chose to return no answer to any one in the presence of Pilate; as has been declared in the memoirs of His apostles, in order that what is recorded by Isaiah might have efficacious fruit, where it is written, ‘The Lord gives me a tongue, that I may know when I ought to speak.’[575] Again, when He said, ‘Thou art my God; be not far from me,’ He taught

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[573] Gen. iii. 15.

[574] Gen. xi. 6.

[575] Isa. l. 4.

that all men ought to hope in God who created all things, and seek salvation and help from Him alone; and not suppose, as the rest of men do, that salvation can be obtained by birth, or wealth, or strength, or wisdom. And such have ever been your practices: at one time you made a calf, and always you have shown yourselves ungrateful, murderers of the righteous, and proud of your descent. For if the Son of God evidently states that He can be saved, [neither][576] because He is a son, nor because He is strong or wise, but that without God He cannot be saved, even though He be sinless, as Isaiah declares in words to the effect that even in regard to His very language He committed no sin (for He committed no iniquity or guile with His mouth), how do you or others who expect to be saved without this hope, suppose that you are not deceiving yourselves?

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[576] Not found in mss.

Chapter CIII.—The Pharisees are the bulls: the roaring lion is Herod or the devil.

"Then what is next said in the Psalm—'For trouble is near, for there is none to help me. Many calves have compassed me; fat bulls have beset me round. They opened their mouth upon me as a ravening and roaring lion. All my bones are poured out and dispersed like water,'—was likewise a prediction of the events which happened to Him. For on that night when some of your nation, who had been sent by the Pharisees and Scribes, and teachers,[577] came upon Him from the Mount[578] of Olives, those whom Scripture called butting and prematurely destructive calves surrounded Him. And the expression, 'Fat bulls have beset me round,' He spoke beforehand of those who acted similarly to the calves, when He was led before your teachers. And the Scripture described them as bulls, since we know that bulls are authors of calves' existence. As therefore the bulls are the begetters of the calves, so your teachers were the cause why their children went out to the Mount of Olives to take Him and bring Him to them. And the expression, 'For there is none to help,' is also indicative of what took place. For there was not even a single man to assist Him as an innocent person. And the expression, 'They opened their mouth upon me like a roaring lion,' designates him who was then king of the Jews, and was called Herod, a successor of the Herod who, when Christ was born, slew all the infants in Bethlehem born about the same time, because he imagined that amongst them He would assuredly be of whom the Magi from Arabia had 25 spoken; for he was ignorant of the will of Him that is stronger than all, how He had commanded Joseph and Mary to take the Child and depart into Egypt, and there to remain until a revelation should again be made to them to return into their own country. And there they did remain until Herod, who slew the infants in Bethlehem, was dead, and Archelaus had succeeded him. And he died before Christ came to the dispensation on the cross which was given Him by His Father. And when Herod succeeded Archelaus, having received the authority which had been allotted to him, Pilate sent to him by way of compliment Jesus bound; and God foreknowing that this would happen, had thus spoken: 'And they brought Him to the Assyrian, a present to the king.'[579] Or He meant the devil by the lion roaring against Him: whom Moses calls the serpent, but in Job and Zechariah he is called the devil, and by Jesus is addressed as Satan, showing that a compounded name was acquired by him from the deeds which he performed. For 'Sata' in the Jewish and Syrian tongue means apostate; and 'Nas' is the word from which he is called by interpretation the *serpent*, i.e., according to the interpretation of the Hebrew term, from both of which there arises the single word *Satanas*. For this devil, when [Jesus] went up from the river Jordan, at the time when the voice spake to Him, 'Thou art my Son: this day have I begotten Thee,'[580] is recorded in the memoirs of the apostles to have come to Him and tempted Him, even so far as to say to Him, 'Worship me;' and Christ answered him, 'Get thee behind me, Satan: thou shalt worship the Lord thy God, and Him only shalt thou serve.'[581] For as he had deceived Adam, so he hoped[582] that he might contrive some mischief against Christ also. Moreover, the statement, 'All my bones are poured out[583] and dispersed like water; my heart has become like wax, melting in the midst of my belly,' was a prediction of that which happened to Him on that night when men came out against Him to the Mount of Olives to seize Him. For in the memoirs which I say were drawn up by His apostles and those who followed them, [it is recorded] that His sweat fell down like drops of blood while He was praying, and saying, 'If it be possible, let this cup pass:'[584] His heart and also His bones trembling; His heart being like wax melting in His belly:[585] in order that we may perceive that the Father wished His Son really[586] to undergo such sufferings for our sakes, and may not say that He, being the Son of God, did not feel what was happening to Him and inflicted on Him. Further, the expression, 'My strength is dried up like a potsherd, and my tongue has cleaved to my throat,' was a prediction, as I previously remarked, of that silence, when He who convicted all your teachers of being unwise returned no answer at all.

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[577] καὶ τῶν διδασκάλων, adopted instead of κατὰ τὴν διδασκαλίαν, "according to their instructions."

[578] ἀπὸ τοῦ ὄρους. Justin seems to have supposed that the Jews came on Christ from some point of the hill while He was in the valley below. Ἐπὶ τοῦ ὄρους and ἐπὶ τὸ ὄρος have been suggested.

[579] Hos. x. 6.

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[580] Ps. ii. 7; Matt. iii. 17.

[581] Matt. iv. 9, 10.

[582] Literally, "said."

[583] Maranus says it is hardly to be doubted that Justin read, "I am poured out like water," etc.

[584] Luke xxii. 44, 42.

[585] [Breast, rather. The (κοίλη) cavity of the nobler *viscera*.]

[586] Justin refers to the opinion of the Docetes, that Christ suffered in appearance merely, and not in reality.

Chapter CIV.—Circumstances of Christ’s death are predicted in this Psalm.

“And the statement, ‘Thou hast brought me into the dust of death; for many dogs have surrounded me: the assembly of the wicked have beset me round. They pierced my hands and my feet. They did tell all my bones. They did look and stare upon me. They parted my garments among them, and cast lots upon my vesture,’—was a prediction, as I said before, of the death to which the synagogue of the wicked would condemn Him, whom He calls both dogs and hunters, declaring that those who hunted Him were both gathered together and assiduously striving to condemn Him. And this is recorded to have happened in the memoirs of His apostles. And I have shown that, after His crucifixion, they who crucified Him parted His garments among them.

Chapter CV.—The Psalm also predicts the crucifixion and the subject of the last prayers of Christ on Earth.

“And what follows of the Psalm,—‘But Thou, Lord, do not remove Thine assistance from me; give heed to help me. Deliver my soul from the sword, and my[587] only-begotten from the hand of the dog; save me from the lion’s mouth, and my humility from the horns of the unicorns,’—was also information and prediction of the events which should befall Him. For I have already proved that He was the only-begotten of the Father of all things, being begotten in a peculiar manner Word and Power by Him, and having afterwards become man through the Virgin, as we have learned from the memoirs. Moreover, it is similarly foretold that He would die by crucifixion. For the passage, ‘Deliver my soul from the sword, and my[588] only-begotten from the hand of the dog; save me from the lion’s mouth, and my humility from the horns of the unicorns,’ is indicative of the suffering by which He should die, i.e., by crucifixion. For the ‘horns of the unicorns,’ I have already explained to you, are the figure of the cross only. And the prayer that His soul should be saved from the sword, and lion’s mouth, and hand of the dog, was a prayer that no one should take possession of 252 His soul: so that, when we arrive at the end of life, we may ask the same petition from God, who is able to turn away every shameless evil angel from taking our souls. And that the souls survive, I have shown[589] to you from the fact that the soul of Samuel was called up by the witch, as Saul demanded. And it appears also, that all the souls of similar righteous men and prophets fell under the dominion of such powers, as is indeed to be inferred from the very facts in the case of that witch. Hence also God by His Son teaches[590] us for whose sake these things seem to have been done, always to strive earnestly, and at death to pray that our souls may not fall into the hands of any such power. For when Christ was giving up His spirit on the cross, He said, ‘Father, into Thy hands I commend my spirit,’[591] as I have learned also from the memoirs. For He exhorted His disciples to surpass the pharisaic way of living, with the warning, that if they did not, they might be sure they could not be saved; and these words are recorded in the memoirs: ‘Unless your righteousness exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.’[592]

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[587] See note on chap. xcviii.

[588] *Ibid.*

[589] This demonstration is not given. [It *could not be*. The woman was herself frightened by the direct interposition of God. 1 Sam. xxviii. 12, 13.]

[590] Sylburg proposed δικαίους γίνεσθαι for δὶ οὗς γίν, “to strive earnestly to become righteous, and at death to pray.”

[591] Luke xxiii. 46.

[592] Matt. v. 20.

Chapter CVI.—Christ's resurrection is foretold in the conclusion of the Psalm.

"The remainder of the Psalm makes it manifest that He knew His Father would grant to Him all things which He asked, and would raise Him from the dead; and that He urged all who fear God to praise Him because He had compassion on all races of believing men, through the mystery of Him who was crucified; and that He stood in the midst of His brethren the apostles (who repented of their flight from Him when He was crucified, after He rose from the dead, and after they were persuaded by Himself that, before His passion He had mentioned to them that He must suffer these things, and that they were announced beforehand by the prophets), and when living with them sang praises to God, as is made evident in the memoirs of the apostles. The words are the following: 'I will declare Thy name to my brethren; in the midst of the Church will I praise Thee. Ye that fear the Lord, praise Him; all ye, the seed of Jacob, glorify Him. Let all the seed of Israel fear Him.' And when it is said that He changed the name of one of the apostles to Peter; and when it is written in the memoirs of Him that this so happened, as well as that He changed the names of other two brothers, the sons of Zebedee, to Boanerges, which means sons of thunder; this was an announcement of the fact that it was He by whom Jacob was called Israel, and Oshea called Jesus (Joshua), under whose name the people who survived of those that came from Egypt were conducted into the land promised to the patriarchs. And that He should arise like a star from the seed of Abraham, Moses showed beforehand when he thus said, 'A star shall arise from Jacob, and a leader from Israel;'[593] and another Scripture says, 'Behold a man; the East is His name.'[594] Accordingly, when a star rose in heaven at the time of His birth, as is recorded in the memoirs of His apostles, the Magi from Arabia, recognising the sign by this, came and worshipped Him.

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[593] Num. xxiv. 17.

[594] [Or, "Dayspring."] Zech. vi. 12 (according to LXX.).

Chapter CVII.—The same is taught from the history of Jonah.

“And that He would rise again on the third day after the crucifixion, it is written[595] in the memoirs that some of your nation, questioning Him, said, ‘Show us a sign;’ and He replied to them, ‘An evil and adulterous generation seeketh after a sign; and no sign shall be given them, save the sign of Jonah.’ And since He spoke this obscurely, it was to be understood by the audience that after His crucifixion He should rise again on the third day. And He showed that your generation was more wicked and more adulterous than the city of Nineveh; for the latter, when Jonah preached to them, after he had been cast up on the third day from the belly of the great fish, that after three (in other versions, forty)[596] days they should all perish, proclaimed a fast of all creatures, men and beasts, with sackcloth, and with earnest lamentation, with true repentance from the heart, and turning away from unrighteousness, in the belief that God is merciful and kind to all who turn from wickedness; so that the king of that city himself, with his nobles also, put on sackcloth and remained fasting and praying, and obtained their request that the city should not be overthrown. But when Jonah was grieved that on the (fortieth) third day, as he proclaimed, the city was not overthrown, by the dispensation of a gourd[597] springing up from the earth for him, under which he sat and was shaded from the heat (now the gourd had sprung up suddenly, and Jonah had neither planted nor watered it, but it had come up all at once to afford him shade), and by the other dispensation of its withering away, for which Jonah grieved, [God] convicted him of being unjustly displeased because the city of Nineveh had not been overthrown, and said, ‘Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night. And shall I not spare Nineveh, the great city, wherein dwell more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?’[598]

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[595] Matt. xii. 38 f.

[596] In the LXX. only *three* days are recorded, though in the Hebrew and other versions *forty*. The parenthetic clause is probably the work of a transcriber.

[597] Read κικυῶνα for σικυῶνα.

[598] Jon. iv. 10 f.

Chapter CVIII.—The resurrection of Christ did not convert the Jews. But through the whole world they have sent men to accuse Christ.

"And though all the men of your nation knew the incidents in the life of Jonah, and though Christ said amongst you that He would give the sign of Jonah, exhorting you to repent of your wicked deeds at least after He rose again from the dead, and to mourn before God as did the Ninevites, in order that your nation and city might not be taken and destroyed, as they have been destroyed; yet you not only have not repented, after you learned that He rose from the dead, but, as I said before[599] you have sent chosen and ordained men throughout all the world to proclaim that a godless and lawless heresy had sprung from one Jesus, a Galilæan deceiver, whom we crucified, but his disciples stole him by night from the tomb, where he was laid when unfastened from the cross, and now deceive men by asserting that he has risen from the dead and ascended to heaven. Moreover, you accuse Him of having taught those godless, lawless, and unholy doctrines which you mention to the condemnation of those who confess Him to be Christ, and a Teacher from and Son of God. Besides this, even when your city is captured, and your land ravaged, you do not repent, but dare to utter imprecations on Him and all who believe in Him. Yet we do not hate you or those who, by your means, have conceived such prejudices against us; but we pray that even now all of you may repent and obtain mercy from God, the compassionate and long-suffering Father of all.

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[599] Chap. xvii.

Chapter CIX.—The conversion of the Gentiles has been predicted by Micah.

“But that the Gentiles would repent of the evil in which they led erring lives, when they heard the doctrine preached by His apostles from Jerusalem, and which they learned[600] through them, suffer me to show you by quoting a short statement from the prophecy of Micah, one of the twelve [minor prophets]. This is as follows: ‘And in the last days the mountain of the Lord shall be manifest, established on the top of the mountains; it shall be exalted above the hills, and people shall flow unto it.[601] And many nations shall go, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and they shall enlighten us in His way, and we shall walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among many peoples, and shall rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into sickles: nation shall not lift up a sword against nation, neither shall they learn war any more. And each man shall sit under his vine and under his fig tree; and there shall be none to terrify: for the mouth of the Lord of hosts hath spoken it. For all people will walk in the name of their gods; but we will walk in the name of the Lord our God for ever. And it shall come to pass in that day, that I will assemble her that is afflicted, and gather her that is driven out, and whom I had plagued; and I shall make her that is afflicted a remnant, and her that is oppressed a strong nation. And the Lord shall reign over them in Mount Zion from henceforth, and even for ever.’ ”[602]

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[600] Read μαθόντα for παθόντα.

[601] Literally, “people shall place a river in it.”

[602] Mic. iv. 1 ff.

Chapter CX.—A portion of the prophecy already fulfilled in the Christians: the rest shall be fulfilled at the second advent.

And when I had finished these words, I continued: "Now I am aware that your teachers, sirs, admit the whole of the words of this passage to refer to Christ; and I am likewise aware that they maintain He has not yet come; or if they say that He has come, they assert that it is not known who He is; but when He shall become manifest and glorious, then it shall be known who He is. And then, they say, the events mentioned in this passage shall happen, just as if there was no fruit as yet from the words of the prophecy. O unreasoning men! understanding not what has been proved by all these passages, that two advents of Christ have been announced: the one, in which He is set forth as suffering, inglorious, dishonoured, and crucified; but the other, in which He shall come from heaven with glory, when the man of apostasy,[603] who speaks strange things against the Most High, shall venture to do unlawful deeds on the earth against us the Christians, who, having learned the true worship of God from the law, and the word which went forth from Jerusalem by means of the apostles of Jesus, have fled for safety to the God of Jacob and God of Israel; and we who were filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons,— our swords into ploughshares, and our spears into implements of tillage, —and we cultivate piety, righteousness, philanthropy, faith, and hope, which we have from the Father Himself through Him who was crucified; and sitting each under his vine, i.e., each man possessing his own married wife. For you are aware that the prophetic word says, 'And his wife shall be like a fruitful vine.'[604] Now it is evident that no one can terrify or subdue us who have believed in Jesus over all the world. For it is plain that, though beheaded, and crucified, and thrown to wild beasts, and chains, and fire, and all other kinds of torture, we do not give up our confession; but the more such things happen, the more do others and in larger numbers become faithful, and worshippers of God through the name of Jesus. For just as if one should cut away the fruit-bearing parts of a vine, it grows up again, and yields other branches flourishing and fruitful; even so the same thing happens with us. For the vine planted by God and Christ the Saviour is His people. But the rest of the prophecy shall be fulfilled at His second coming. For the expression, 'He that is afflicted [and driven out],' i.e., from the world, [implies] that, so far as you and all other men have it in your power, each Christian has been driven out not only from his own property, but even from the whole world; for you permit no Christian to live. But you say that the same fate has befallen your own nation. Now, if you have been cast out after defeat in battle, you have suffered such treatment justly indeed, as all the Scriptures bear witness; but we, though we have done no such [evil acts] after we knew the truth of God, are testified to by God, that, together with the most righteous, and only spotless and sinless Christ, we are taken away out of the earth. For Isaiah cries, 'Behold how the righteous perishes, and no man lays it to heart; and righteous men are taken away, and no man considers it.'[605]

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[603] 2 Thess. ii. 3; and see chap. xxxii.

[604] Ps. cxxviii. 3.

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[605] Isa. lvii. 1.

Chapter CXI.—The two advents were signified by the two goats. Other figures of the first advent, in which the Gentiles are freed by the blood of Christ.

"And that it was declared by symbol, even in the time of Moses, that there would be two advents of this Christ, as I have mentioned previously, [is manifest] from the symbol of the goats presented for sacrifice during the fast. And again, by what Moses and Joshua did, the same thing was symbolically announced and told beforehand. For the one of them, stretching out his hands, remained till evening on the hill, his hands being supported; and this reveals a type of no other thing than of the cross: and the other, whose name was altered to Jesus (Joshua), led the fight, and Israel conquered. Now this took place in the case of both those holy men and prophets of God, that you may perceive how one of them could not bear up both the mysteries: I mean, the type of the cross and the type of the name. For this is, was, and shall be the strength of Him alone, whose name every power dreads, being very much tormented because they shall be destroyed by Him. Therefore our suffering and crucified Christ was not cursed by the law, but made it manifest that He alone would save those who do not depart from His faith. And the blood of the passover, sprinkled on each man's door-posts and lintel, delivered those who were saved in Egypt, when the first-born of the Egyptians were destroyed. For the passover was Christ, who was afterwards sacrificed, as also Isaiah said, 'He was led as a sheep to the slaughter.'[606] And it is written, that on the day of the passover you seized Him, and that also during the passover you crucified Him. And as the blood of the passover saved those who were in Egypt, so also the blood of Christ will deliver from death those who have believed. Would God, then, have been deceived if this sign had not been above the doors? I do not say that; but I affirm that He announced beforehand the future salvation for the human race through the blood of Christ. For the sign of the scarlet thread, which the spies, sent to Jericho by Joshua, son of Nave (Nun), gave to Rahab the harlot, telling her to bind it to the window through which she let them down to escape from their enemies, also manifested the symbol of the blood of Christ, by which those who were at one time harlots and unrighteous persons out of all nations are saved, receiving remission of sins, and continuing no longer in sin.

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[606] Isa. liii. 7.

Chapter CXII.—The Jews expound these signs jejunely and feebly, and take up their attention only with insignificant matters.

“But you, expounding these things in a low [and earthly] manner, impute much weakness to God, if you thus listen to them merely, and do not investigate the force of the words spoken. Since even Moses would in this way be considered a transgressor: for he enjoined that no likeness of anything in heaven, or on earth, or in the sea, be made; and then he himself made a brazen serpent and set it on a standard, and bade those who were bitten look at it: and they were saved when they looked at it. Will the serpent, then, which (I have already said) God had in the beginning cursed and cut off by the great sword, as Isaiah says,[607] be understood as having preserved at that time the people? and shall we receive these things in the foolish acceptation of your teachers, and [regard] them not as signs? And shall we not rather refer the standard to the resemblance of the crucified Jesus, since also Moses by his outstretched hands, together with him who was named Jesus (Joshua), achieved a victory for your people? For in this way we shall cease to be at a loss about the things which the lawgiver did, when he, without forsaking God, persuaded the people to hope in a beast through which transgression and disobedience had their origin. And this was done and said by the blessed prophet with much intelligence and mystery; and there is nothing said or done by any one of the prophets, without exception, which one can justly reprehend, if he possess the knowledge which is in them. But if your teachers only expound to you why female camels are spoken of in this passage, and are not in that; or why so many measures of fine flour and so many measures of oil [are used] in the offerings; and do so in a low and sordid manner, while they never venture either to speak of or to expound the points which are great and worthy of investigation, or command you to give no audience to us while we expound them, and to come not into conversation with us; will they not deserve to hear what our Lord Jesus Christ said to them: ‘Whited sepulchres, which appear beautiful outward, and within are full of dead men’s bones; which pay tithe of mint, and swallow a camel: ye blind guides!’[608] If, then, you will not despise the doctrines of those who exalt themselves and wish to be called Rabbi, Rabbi, and come with such earnestness and intelligence to the words of prophecy as to suffer the same inflictions from your own people which the prophets themselves did, you cannot receive any advantage whatsoever from the prophetic writings.

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[607] Isa. xxvii. 1.

[608] Matt. xxiii. 27, 23, 24. [Note the examples he gives of the rabbinical expositions. He consents to their principle, but gives nobler analogies.]

Chapter CXIII.—Joshua was a figure of Christ.

"What I mean is this. Jesus (Joshua), as I have now frequently remarked, who was called Oshea, when he was sent to spy out the land of Canaan, was named by Moses Jesus (Joshua). Why he did this you neither ask, nor are at a loss about it, nor make strict inquiries. Therefore Christ has escaped your notice; and though you read, you understand not; and even now, though you hear that Jesus is our Christ, you consider not that the name was bestowed on Him not purposelessly nor by chance. But you make a theological discussion as to why one 'α' was added to Abraham's first name; and as to why one 'ρ' was added to Sarah's name, you use similar high-sounding disputations.[609] But why do you not similarly investigate the reason why the name of Oshea the son of Nave (Nun), which his father gave him, was changed to Jesus (Joshua)? But since not only was his name altered, but he was also appointed successor to Moses, being the only one of his contemporaries who came out from Egypt, he led the surviving people into the Holy Land; and as he, not Moses, led the people into the Holy Land, and as he distributed it by lot to those who entered along with him, so also Jesus the Christ will turn again the dispersion of the people, and will distribute the good land to each one, though not in the same manner. For the former gave them a temporary inheritance, seeing he was neither Christ who is God, nor the Son of God; but the latter, after the holy resurrection,[610] shall give us the eternal possession. The former, after he had been named Jesus (Joshua), and after he had received strength from His Spirit, caused the sun to stand still. For I have proved that it was Jesus who appeared to and conversed with Moses, and Abraham, and all the other patriarchs without exception, ministering to the will of the Father; who also, I say, came to be born man by the Virgin Mary, and I lives for ever. For the latter is He after[611] whom and by whom the Father will renew both the heaven and the earth; this is He who shall shine an eternal light in Jerusalem; this is he who is the king of Salem after the order of Melchizedek, and the eternal Priest of the Most High. The former is said to have circumcised the people a second time with knives of stone (which was a sign of this circumcision with which Jesus Christ Himself has circumcised us from the idols made of stone and of other materials), and to have collected together those who were circumcised from the uncircumcision, i.e., from the error of the world, in every place by the knives of stone, to wit, the words of our Lord Jesus. For I have shown that Christ was proclaimed by the prophets in parables a Stone and a Rock. Accordingly the knives of stone we

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[609] According to the LXX., Σάρα was altered to Σάῤῥα, and Ἄβραμ to Ἀβραάμ.

[610] Or, "resurrection of the saints."

[611] Justin seems to mean that the renewal of heaven and earth dates from the incarnation of Christ. [St. Matt. xix. 28.]

shall take to mean His words, by means of which so many who were in error have been circumcised from uncircumcision with the circumcision of the heart, with which God by Jesus commanded those from that time to be circumcised who derived their circumcision
from Abraham, saying that Jesus (Joshua) would circumcise a second time with knives of 256
stone those who entered into that holy land.

Chapter CXIV.—Some rules for discerning what is said about Christ. The circumcision of the Jews is very different from that which Christians receive.

"For the Holy Spirit sometimes brought about that something, which was the type of the future, should be done clearly; sometimes He uttered words about what was to take place, as if it was then taking place, or had taken place. And unless those who read perceive this art, they will not be able to follow the words of the prophets as they ought. For example's sake, I shall repeat some prophetic passages, that you may understand what I say. When He speaks by Isaiah, 'He was led as a sheep to the slaughter, and like a lamb before the shearer,'[612] He speaks as if the suffering had already taken place. And when He says again, 'I have stretched out my hands to a disobedient and gainsaying people;'[613] and when He says, 'Lord, who hath believed our report?'[614]—the words are spoken as if announcing events which had already come to pass. For I have shown that Christ is oftentimes called a Stone in parable, and in figurative speech Jacob and Israel. And again, when He says, 'I shall behold the heavens, the works of Thy fingers,'[615] unless I understand His method of using words,[616] I shall not understand intelligently, but just as your teachers suppose, fancying that the Father of all, the unbegotten God, has hands and feet, and fingers, and a soul, like a composite being; and they for this reason teach that it was the Father Himself who appeared to Abraham and to Jacob. Blessed therefore are we who have been circumcised the second time with knives of stone. For your first circumcision was and is performed by iron instruments, for you remain hard-hearted; but our circumcision, which is the second, having been instituted after yours, circumcises us from idolatry and from absolutely every kind of wickedness by sharp stones, i.e., by the words [preached] by the apostles of the corner-stone cut out without hands. And our hearts are thus circumcised from evil, so that we are happy to die for the name of the good Rock, which causes living water to burst forth for the hearts of those who by Him have loved the Father of all, and which gives those who are willing to drink of the water of life. But you do not comprehend me when I speak these things; for you have not understood what it has been prophesied that Christ would do, and you do not believe us who draw your attention to what has been written. For Jeremiah thus cries: 'Woe unto you! because you have forsaken the living fountain, and have digged for yourselves broken cisterns that can hold no water. Shall there be a wilderness where Mount Zion is, because I gave Jerusalem a bill of divorce in your sight?'[617]

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[612] Isa. liii. 7.

[613] Isa. lxv. 2.

[614] Isa. liii. 1.

[615] Ps. viii. 3.

[616] Literally, "the operation of His words." Editors have changed τῶν λόγων into τὸν λόγον or τοῦ λόγου: but there is no need of change.

[617] Jer. ii. 13.

Chapter CXV.—Prediction about the Christians in Zechariah. The malignant way which the Jews have in disputations.

"But you ought to believe Zechariah when he shows in parable the mystery of Christ, and announces it obscurely. The following are his words: 'Rejoice, and be glad, O daughter of Zion: for, lo, I come, and I shall dwell in the midst of thee, saith the Lord. And many nations shall be added to the Lord in that day. And they shall be my people, and I will dwell in the midst of thee; and they shall know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and He shall choose Jerusalem again. Let all flesh fear before the Lord, for He is raised up out of His holy clouds. And He showed me Jesus (Joshua) the high priest standing before the angel [of the Lord[618]]; and the devil stood at his right hand to resist him. And the Lord said to the devil, The Lord who hath chosen Jerusalem rebuke thee. Behold, is not this a brand plucked out of the fire?' "[619]

As Trypho was about to reply and contradict me, I said, "Wait and hear what I say first: for I am not to give the explanation which you suppose, as if there had been no priest of the name of Joshua (Jesus) in the land of Babylon, where your nation were prisoners. But even if I did, I have shown that if there[620] was a priest named Joshua (Jesus) in your nation, yet the prophet had not seen him in his revelation, just as he had not seen either the devil or the angel of the Lord by eyesight, and in his waking condition, but in a trance, at the time when the revelation was made to him.[621] But I now say, that as [Scripture] said that the Son of Nave (Nun) by the name Jesus (Joshua) wrought powerful works and exploits which proclaimed beforehand what would be performed by our Lord; so I proceed now to show that the revelation made among your people in Babylon in the days of Jesus (Joshua) the priest, was an announcement of the things to be accomplished by our Priest, who is God, and Christ the Son of God the Father of all.

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"Indeed, I wondered," continued I, "why a little ago you kept silence while I was speaking, and why you did not interrupt me when I said that the son of Nave (Nun) was the only one of contemporaries who came out of Egypt that entered the Holy Land along with the men described as younger than that generation. For you swarm and light on sores like flies. For though one should speak ten thousand words well, if there happen to be one little word displeasing to you, because not sufficiently intelligible or accurate, you make no account of the many good words, but lay hold of the little word, and are very zealous in setting it up as something impious and guilty; in order that, when you are judged with the very same judgment by God, you may have a much heavier account to render for your great audacities, whether evil actions, or bad interpretations which you obtain by falsifying the truth. For with what judgment you judge, it is righteous that you be judged withal.

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[618] Omitted by Justin in this place.

[619] Zech. ii. 10–13, Zech. iii. 1, 2.

[620] The reading suggested by Maranus, εἰ μὲν ἦν.

[621] [Noteworthy as to prophetic vision.]

Chapter CXVI.—It is shown how this prophecy suits the Christians.

“But to give you the account of the revelation of the holy Jesus Christ, I take up again my discourse, and I assert that even that revelation was made for us who believe on Christ the High Priest, namely this crucified One; and though we lived in fornication and all kinds of filthy conversation, we have by the grace of our Jesus, according to His Father’s will, stripped ourselves of all those filthy wickednesses with which we were imbued. And though the devil is ever at hand to resist us, and anxious to seduce all to himself, yet the Angel of God, i.e., the Power of God sent to us through Jesus Christ, rebukes him, and he departs from us. And we are just as if drawn out from the fire, when purified from our former sins, and [rescued] from the affliction and the fiery trial by which the devil and all his coadjutors try us; out of which Jesus the Son of God has promised again to deliver us,[622] and invest us with prepared garments, if we do His commandments; and has undertaken to provide an eternal kingdom [for us]. For just as that Jesus (Joshua), called by the prophet a priest, evidently had on filthy garments because he is said to have taken a harlot for a wife,[623] and is called a brand plucked out of the fire, because he had received remission of sins when the devil that resisted him was rebuked; even so we, who through the name of Jesus have believed as one man in God the Maker of all, have been stripped, through the name of His first-begotten Son, of the filthy garments, i.e., of our sins; and being vehemently inflamed by the word of His calling, we are the true high priestly race of God, as even God Himself bears witness, saying that in every place among the Gentiles sacrifices are presented to Him well-pleasing and pure. Now God receives sacrifices from no one, except through His priests.[624]

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[622] Maranus changed ἀποσπᾷ into ἀποσπᾶν, an emendation adopted in our translation. Otto retains the reading of the ms. “out of which Jesus the Son of God again snatches us. He promised that He would clothe us with,” etc.

[623] Justin either confuses Joshua son of Josedech with Hosea the prophet, or he refers to the Jewish tradition that “filthy garments” signified either an illicit marriage, or sins of the people, or the squalor of captivity.

[624] [Isa. lxvi. 21; Rom. xv. 15, 16, 17 (*Greek*); 1 Pet. ii. 9.]

Chapter CXVII.—Malachi’s prophecy concerning the sacrifices of the Christians. It cannot be taken as referring to the prayers of Jews of the dispersion.

“Accordingly, God, anticipating all the sacrifices which we offer through this name, and which Jesus the Christ enjoined us to offer, i.e., in the Eucharist of the bread and the cup, and which are presented by Christians in all places throughout the world, bears witness that they are well-pleasing to Him. But He utterly rejects those presented by you and by those priests of yours, saying, ‘And I will not accept your sacrifices at your hands; for from the rising of the sun to its setting my name is glorified among the Gentiles (He says); but ye profane it.’[625] Yet even now, in your love of contention, you assert that God does not accept the sacrifices of those who dwelt then in Jerusalem, and were called Israelites; but says that He is pleased with the prayers of the individuals of that nation then dispersed, and calls their prayers sacrifices. Now, that prayers and giving of thanks, when offered by worthy men, are the only perfect and well-pleasing sacrifices to God, I also admit. For such alone Christians have undertaken to offer, and in the remembrance effected by their solid and liquid food, whereby the suffering of the Son of God[626] which He endured is brought to mind, whose name the high priests of your nation and your teachers have caused to be profaned and blasphemed over all the earth. But these filthy garments, which have been put by you on all who have become Christians by the name of Jesus, God shows shall be taken away from us, when He shall raise all men from the dead, and appoint some to be incorruptible, immortal, and free from sorrow in the everlasting and imperishable kingdom; but shall send others away to the everlasting punishment of fire. But as to you and your teachers deceiving yourselves when you interpret what the Scripture says as referring to those of your nation then in dispersion, and maintain that their prayers and sacrifices offered in every place are pure and well-pleasing, learn that you are speaking falsely, and trying by all means to cheat yourselves: for, first of all, not even now does your nation extend from the rising to the setting 258 of the sun, but there are nations among which none of your race ever dwelt. For there is not one single race of men, whether barbarians, or Greeks, or whatever they may be called, nomads, or vagrants, or herdsmen living in tents, among whom prayers and giving of thanks are not offered through the name of the crucified Jesus.[627] And then,[628] as the Scriptures show, at the time when Malachi wrote this, your dispersion over all the earth, which now exists, had not taken place.

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[625] Mal. i. 10–12.

[626] Or, “God of God.”

[627] [Note this testimony to the catholicity of the Church in the second century. And see Kaye (compare with Gibbon), cap. vi. 112.]

[628] εἶτα δὲ for εἰδότες.

Chapter CXVIII.—He exhorts to repentance before Christ comes; in whom Christians, since they believe, are far more religious than Jews.

"So that you ought rather to desist from the love of strife, and repent before the great day of judgment come, wherein all those of your tribes who have pierced this Christ shall mourn, as I have shown has been declared by the Scriptures. And I have explained that the Lord swore, 'after the order of Melchizedek,'[629] and what this prediction means; and the prophecy of Isaiah which says, 'His burial is taken away from the midst,'[630] I have already said, referred to the future burying and rising again of Christ; and I have frequently remarked that this very Christ is the Judge of all the living and the dead. And Nathan likewise, speaking to David about Him, thus continued: 'I will be His Father, and He shall be my Son; and my mercy shall I not take away from Him, as I did from them that went before Him; and I will establish Him in my house, and in His kingdom for ever.'[631] And Ezekiel says, 'There shall be no other prince in the house but He.'[632] For He is the chosen Priest and eternal King, the Christ, inasmuch as He is the Son of God; and do not suppose that Isaiah or the other prophets speak of sacrifices of blood or libations being presented at the altar on His second advent, but of true and spiritual praises and giving of thanks. And we have not in vain believed in Him, and have not been led astray by those who taught us such doctrines; but this has come to pass through the wonderful foreknowledge of God, in order that we, through the calling of the new and eternal covenant, that is, of Christ, might be found more intelligent and God-fearing than yourselves, who are considered to be lovers of God and men of understanding, but are not. Isaiah, filled with admiration of this, said: 'And kings shall shut their mouths: for those to whom no announcement has been made in regard to Him[633] shall see; and those who heard not shall understand. Lord, who hath believed our report? and to whom is the arm of the Lord revealed?'[634]

"And in repeating this,[635] Trypho," I continued, "as far as is allowable, I endeavour to do so for the sake of those who came with you to-day, yet briefly and concisely."

Then he replied, "You do well; and though you repeat the same things at considerable length, be assured that I and my companions listen with pleasure."

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[629] Ps. cx. 4.

[630] Isa. liii. 8.

[631] 2 Sam. vii. 14f.

[632] Ezek. xliv. 3.

[633] The mss. read "them." Otto has changed it to "Him."

[634] Isa. lii. 15, Isa. liii. 1.

[635] [Let this apology be noted.]

Chapter CXIX.—Christians are the holy people promised to Abraham. They have been called like Abraham.

Then I said again, "Would you suppose, sirs, that we could ever have understood these matters in the Scriptures, if we had not received grace to discern by the will of Him whose pleasure it was? in order that the saying of Moses[636] might come to pass, 'They provoked me with strange [gods], they provoked me to anger with their abominations. They sacrificed to demons whom they knew not; new gods that came newly up, whom their fathers knew not. Thou hast forsaken God that begat thee, and forgotten God that brought thee up. And the Lord saw, and was jealous, and was provoked to anger by reason of the rage of His sons and daughters: and He said, I will turn My face away from them, and I will show what shall come on them at the last; for it is a very froward generation, children in whom is no faith. They have moved Me to jealousy with that which is not God, they have provoked Me to anger with their idols; and I will move them to jealousy with that which is not a nation, I will provoke them to anger with a foolish people. For a fire is kindled from Mine anger, and it shall burn to Hades. It shall consume the earth and her increase, and set on fire the foundations of the mountains; I will heap mischief on them.'[637] And after that Righteous One was put to death, we flourished as another people, and shot forth as new and prosperous corn; as the prophets said, 'And many nations shall betake themselves to the Lord in that day for a people: and they shall dwell in the midst of all the earth.'[638] But we are not only a people, but also a holy people, as we have shown already.[639] 'And they shall call them the holy people, redeemed by the Lord.'[640] Therefore we are not a people to be despised, nor a barbarous race, nor such as the Carian and Phrygian nations; but God has even chosen us, 259 and He has become manifest to those who asked not after Him. 'Behold, I am God,' He says, 'to the nation which called not on My name.'[641] For this is that nation which God of old promised to Abraham, when He declared that He would make him a father of many nations; not meaning, however, the Arabians, or Egyptians, or Idumæans, since Ishmael became the father of a mighty nation, and so did Esau; and there is now a great multitude of Ammonites. Noah, moreover, was the father of Abraham, and in fact of all men; and others were the progenitors of others. What larger measure of grace, then, did Christ bestow on Abraham? This, namely, that He called him with His voice by the like calling, telling him to quit the land wherein he dwelt. And He has called all of us by that voice, and we have left already the way of living in which we used to spend our days, passing our time in evil after the fashions of the other inhabitants of the earth; and along with Abraham we shall inherit the holy land, when we shall receive the inheritance for an endless eternity, being children of Abraham through the like faith. For as he believed the voice of God, and it was imputed to him for righteousness, in like manner we, having believed God's voice spoken by the apostles of Christ, and promulgated to us by the prophets, have renounced even to death all the things of the world. Accordingly, He promises to him a nation of similar faith, God-fearing, righteous, and delighting the Father; but it is not you, 'in whom is no faith.'

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[636] Literally, "in the time of Moses."

[637] Deut. xxxii. 16–23.

[638] Zech. ii. 11.

[639] See chap. cx.

[640] Isa. lxii. 12.

[641] Isa. lxv. 1.

Chapter CXX.—Christians were promised to Isaac, Jacob, and Judah.

"Observe, too, how the same promises are made to Isaac and to Jacob. For thus He speaks to Isaac: 'And in thy seed shall all the nations of the earth be blessed.'[642] And to Jacob: 'And in thee and in thy seed shall all families of the earth be blessed.'[643] He says that neither to Esau nor to Reuben, nor to any other; only to those of whom the Christ should arise, according to the dispensation, through the Virgin Mary. But if you would consider the blessing of Judah, you would perceive what I say. For the seed is divided from Jacob, and comes down through Judah, and Phares, and Jesse, and David. And this was a symbol of the fact that some of your nation would be found children of Abraham, and found, too, in the lot of Christ; but that others, who are indeed children of Abraham, would be like the sand on the sea-shore, barren and fruitless, much in quantity, and without number indeed, but bearing no fruit whatever, and only drinking the water of the sea. And a vast multitude in your nation are convicted of being of this kind, imbibing doctrines of bitterness and godlessness, but spurning the word of God. He speaks therefore in the passage relating to Judah: 'A prince shall not fail from Judah, nor a ruler from his thighs, till that which is laid up for him come; and He shall be the expectation of the nations.'[644] And it is plain that this was spoken not of Judah, but of Christ. For all we out of all nations do expect not Judah, but Jesus, who led your fathers out of Egypt. For the prophecy referred even to the advent of Christ: 'Till He come for whom this is laid up, and He shall be the expectation of nations.' Jesus came, therefore, as we have shown at length, and is expected again to appear above the clouds; whose name you profane, and labour hard to get it profaned over all the earth. It were possible for me, sirs," I continued, "to contend against you about the reading which you so interpret, saying it is written, 'Till the things laid up for Him come;' though the Seventy have not so explained it, but thus, 'Till He comes for whom this is laid up.' But since what follows indicates that the reference is to Christ (for it is, 'and He shall be the expectation of nations'), I do not proceed to have a mere verbal controversy with you, as I have not attempted to establish proof about Christ from the passages of Scripture which are not admitted by you,[645] which I quoted from the words of Jeremiah the prophet, and Esdras, and David; but from those which are even now admitted by you, which had your teachers comprehended, be well assured they would have deleted them, as they did those about the death of Isaiah, whom you sawed asunder with a wooden saw. And this was a mysterious type of Christ being about to cut your nation in two, and to raise those worthy of the honour to the everlasting kingdom along with the holy patriarchs and prophets; but He has said that He will send others to the condemnation of the unquenchable fire along with similar disobedient and impenitent men from all the nations. ‘For they shall come,’ He said, ‘from the west and from the east, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness.’[646] And I have mentioned these things, taking nothing whatever into consideration, except the speaking of the truth, and refusing to be coerced by any one, even though I should be forthwith torn in pieces by you. For I gave no thought to any of my people, that is, the Samaritans, when I had a communication in writing with Cæsar,[647] but stated that they were wrong in trusting to the magician Simon of their own nation, who, they say, is God above all power, and authority, and might.”

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[642] Gen. xxvi. 4.

[643] Gen. xxviii. 14.

[644] Gen. xlix. 10.

[645] [Note this important point. He forbears to cite the New Testament.]

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[646] Matt. viii. 11 f.

[647] The *Apology*, i. chap. xxvi.; ii. chap. xv.

Chapter CXXI.—From the fact that the Gentiles believe in Jesus, it is evident that He is Christ.

And as they kept silence, I went on: “[The Scripture], speaking by David about this Christ, my friends, said no longer that ‘in His seed’ the nations should be blessed, but ‘in Him.’ So it is here: ‘His name shall rise up for ever above the sun; and in Him shall all nations be blessed.’[648] But if all nations are blessed in Christ, and we of all nations believe in Him, then He is indeed the Christ, and we are those blessed by Him. God formerly gave the sun as an object of worship,[649] as it is written, but no one ever was seen to endure death on account of his faith in the sun; but for the name of Jesus you may see men of every nation who have endured and do endure all sufferings, rather than deny Him. For the word of His truth and wisdom is more ardent and more light-giving than the rays of the sun, and sinks down into the depths of heart and mind. Hence also the Scripture said, ‘His name shall rise up above the sun.’ And again, Zechariah says, ‘His name is the East.’[650] And speaking of the same, he says that ‘each tribe shall mourn.’[651] But if He so shone forth and was so mighty in His first advent (which was without honour and comeliness, and very contemptible), that in no nation He is unknown, and everywhere men have repented of the old wickedness in each nation’s way of living, so that even demons were subject to His name, and all powers and kingdoms feared His name more than they feared all the dead, shall He not on His glorious advent destroy by all means all those who hated Him, and who unrighteously departed from Him, but give rest to His own, rewarding them with all they have looked for? To us, therefore, it has been granted to hear, and to understand, and to be saved by this Christ, and to recognise all the [truths revealed] by the Father. Wherefore He said to Him: ‘It is a great thing for Thee to be called my servant, to raise up the tribes of Jacob, and turn again the dispersed of Israel. I have appointed Thee for a light to the Gentiles, that Thou mayest be their salvation unto the end of the earth.’[652]

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[648] Ps. lxxii. 17.

[649] So Justin concludes from Deut. iv. 19; comp. chap. lv. [The explanation is not very difficult (see Rom. i. 28), but the language of Justin is unguarded.]

[650] Zech. vi. 12.

[651] Zech. xii. 12.

[652] Isa. xlix. 6.

Chapter CXXII.—The Jews understand this of the proselytes without reason.

“You think that these words refer to the stranger[653] and the proselytes, but in fact they refer to us who have been illumined by Jesus. For Christ would have borne witness even to them; but now you are become twofold more the children of hell, as He said Himself.[654] Therefore what was written by the prophets was spoken not of those persons, but of us, concerning whom the Scripture speaks: ‘I will lead the blind by a way which they knew not; and they shall walk in paths which they have not known. And I am witness, saith the Lord God, and my servant whom I have chosen.’[655] To whom, then, does Christ bear witness? Manifestly to those who have believed. But the proselytes not only do not believe, but twofold more than yourselves blaspheme His name, and wish to torture and put to death us who believe in Him; for in all points they strive to be like you. And again in other words He cries: ‘I the Lord have called Thee in righteousness, and will hold Thine hand, and will strengthen Thee, and will give Thee for a covenant of the people, for a light of the Gentiles, to open the eyes of the blind, to bring out the prisoners from their bonds.’[656] These words, indeed, sirs, refer also to Christ, and concern the enlightened nations; or will you say again, He speaks to them of the law and the proselytes?”

Then some of those who had come on the second day cried out as if they had been in a theatre, “But what? does He not refer to the law, and to those illumined by it? Now these are proselytes.”

“No,” I said, looking towards Trypho, “since, if the law were able to enlighten the nations and those who possess it, what need is there of a new covenant? But since God announced beforehand that He would send a new covenant, and an everlasting law and commandment, we will not understand this of the old law and its proselytes, but of Christ and His proselytes, namely us Gentiles, whom He has illumined, as He says somewhere: ‘Thus saith the Lord, In an acceptable time have I heard Thee, and in a day of salvation have I helped Thee, and I have given Thee for a covenant of the people, to establish the earth, and to inherit the deserted.’[657] What, then, is Christ’s inheritance? Is it not the nations? What is the covenant of God? Is it not Christ? As He says in another place: ‘Thou art my Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession.’[658] 26

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[653] Γηόρα or Γειόρα. Found in LXX., Ex. xii. 19 and Isa. xiv. 1.

[654] Matt. xxiii. 15.

[655] Isa. xlii. 16, Isa. xliii. 10.

[656] Isa. xlii. 6.

[657] Isa. xlix. 8.

[658] Ps. ii. 7 f.

Chapter CXXIII.—Ridiculous interpretations of the Jews. Christians are the true Israel.

"As, therefore, all these latter prophecies refer to Christ and the nations, you should believe that the former refer to Him and them in like manner. For the proselytes have no need of a covenant, if, since there is one and the same law imposed on all that are circumcised, the Scripture speaks about them thus: 'And the stranger shall also be joined with them, and shall be joined to the house of Jacob;'[659] and because the proselyte, who is circumcised that he may have access to the people, becomes like one of themselves,[660] while we who have been deemed worthy to be called a people are yet Gentiles, because we have not been circumcised. Besides, it is ridiculous for you to imagine that the eyes of the proselytes are to be opened while your own are not, and that you be understood as blind and deaf while they are enlightened. And it will be still more ridiculous for you, if you say that the law has been given to the nations, but you have not known it. For you would have stood in awe of God's wrath, and would not have been lawless, wandering sons; being much afraid of hearing God always say, 'Children in whom is no faith. And who are blind, but my servants? and deaf, but they that rule over them? And the servants of God have been made blind. You see often, but have not observed; your ears have been opened, and you have not heard.'[661] Is God's commendation of you honourable? and is God's testimony seemly for His servants? You are not ashamed though you often hear these words. You do not tremble at God's threats, for you are a people foolish and hard-hearted. 'Therefore, behold, I will proceed to remove this people,' saith the Lord; 'and I will remove them, and destroy the wisdom of the wise, and hide the understanding of the prudent.'[662] Deservedly too: for you are neither wise nor prudent, but crafty and unscrupulous; wise only to do evil, but utterly incompetent to know the hidden counsel of God, or the faithful covenant of the Lord, or to find out the everlasting paths. 'Therefore, saith the Lord, I will raise up to Israel and to Judah the seed of men and the seed of beasts.'[663] And by Isaiah He speaks thus concerning another Israel: 'In that day shall there be a third Israel among the Assyrians and the Egyptians, blessed in the land which the Lord of Sabaoth hath blessed, saying, blessed shall my people in Egypt and in Assyria be, and Israel mine inheritance.'[664] Since then God blesses this people, and calls them Israel, and declares them to be His inheritance, how is it that you repent not of the deception you practise on yourselves, as if you alone were the Israel, and of execrating the people whom

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[659] Isa. xiv. 1.

[660] Literally, "a native of the land."

[661] Deut. xxxii. 20; Isa. xlii. 19 f.

[662] Isa. xxix. 14.

[663] Jer. xxxi. 27.

[664] Isa. xix. 24 f.

God has blessed? For when He speaks to Jerusalem and its environs, He thus added: ‘And I will beget men upon you, even my people Israel; and they shall inherit you, and you shall be a possession for them; and you shall be no longer bereaved of them.’ ”[665]

“What, then?” says Trypho; “are you Israel? and speaks He such things of you?”

“If, indeed,” I replied to him, “we had not entered into a lengthy[666] discussion on these topics, I might have doubted whether you ask this question in ignorance; but since we have brought the matter to a conclusion by demonstration and with your assent, I do not believe that you are ignorant of what I have just said, or desire again mere contention, but that you are urging me to exhibit the same proof to these men.” And in compliance with the assent expressed in his eyes, I continued: “Again in Isaiah, if you have ears to hear it, God, speaking of Christ in parable, calls Him Jacob and Israel. He speaks thus: ‘Jacob is my servant, I will uphold Him; Israel is mine elect, I will put my Spirit upon Him, and He shall bring forth judgment to the Gentiles. He shall not strive, nor cry, neither shall any one hear His voice in the street: a bruised reed He shall not break, and smoking flax He shall not quench; but He shall bring forth judgment to truth: He shall shine,[667] and shall not be broken till He have set judgment on the earth. And in His name shall the Gentiles trust.’[668] As therefore from the one man Jacob, who was surnamed Israel, all your nation has been called Jacob and Israel; so we from Christ, who begat us unto God, like Jacob, and Israel, and Judah, and Joseph, and David, are called and are the true sons of God, and keep the commandments of Christ.”

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[665] Ezek. xxxvi. 12.

[666] [I cannot forbear to note this “Americanism” in the text.]

[667] LXX. ἀναλάμψει, as above. The reading of the text is ἀναληψει.

[668] Isa. xlii. 1–4.

Chapter CXXIV.—Christians are the sons of God.

And when I saw that they were perturbed because I said that we are the sons of God, I anticipated their questioning, and said, "Listen, sirs, how the Holy Ghost speaks of this people, saying that they are all sons of the Highest; and how this very Christ will be present in their assembly, rendering judgment to all men. The words are spoken by David, and are, according to your version of them, thus: 'God standeth in the congregation of gods; He judgeth among the gods. How long do ye judge unjustly, and accept the persons of the wicked? Judge for the orphan and the poor, and do justice to the humble and needy. Deliver the needy, and save the poor out of the hand of the wicked. They know not, neither have they understood; they walk on in darkness: all the foundations of the earth shall be shaken. I said, Ye are gods, and are all children of the Most High. But ye die like men, and fall like one of the princes. Arise, O God! judge the earth, for Thou shalt inherit all nations.'[669] But in the version of the Seventy it is written, 'Behold, ye die like men, and fall like one of the princes,'[670] in order to manifest the disobedience of men,—I mean of Adam and Eve,—and the fall of one of the princes, i.e., of him who was called the serpent, who fell with a great overthrow, because he deceived Eve. But as my discourse is not intended to touch on this point, but to prove to you that the Holy Ghost reproaches men because they were made like God, free from suffering and death, provided that they kept His commandments, and were deemed deserving of the name of His sons, and yet they, becoming like Adam and Eve, work out death for themselves; let the interpretation of the Psalm be held just as you wish, yet thereby it is demonstrated that all men are deemed worthy of becoming "gods," and of having power to become sons of the Highest; and shall be each by himself judged and condemned like Adam and Eve. Now I have proved at length that Christ is called God.

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[669] Ps. lxxxii.

[670] In the text there is certainly no distinction given. But if we read ὡς ἄνθρωπος (כְּאָדָם), "as a man," in the first quotation we shall be able to follow Justin's argument.

Chapter CXXV.—He explains what force the word Israel has, and how it suits Christ.

“I wish, sirs,” I said, “to learn from you what is the force of the name Israel.” And as they were silent, I continued: “I shall tell you what I know: for I do not think it right, when I know, not to speak; or, suspecting that you do know, and yet from envy or from voluntary ignorance deceive yourselves,[671] to be continually solicitous; but I speak all things simply and candidly, as my Lord said: ‘A sower went forth to sow the seed; and some fell by the wayside; and some among thorns, and some on stony ground, and some on good ground.’[672] I must speak, then, in the hope of finding good ground somewhere; since that Lord of mine, as One strong and powerful, comes to demand back His own from all, and will not condemn His steward if He recognises that he, by the knowledge that the Lord is powerful and has come to demand His own, has given it to every bank, and has not digged for any cause whatsoever. Accordingly the name Israel signifies this, A man who overcomes power; for *Isra* is a man overcoming, and *El* is power.[673] And that Christ would act so when He became man was foretold by the mystery of Jacob’s wrestling with Him who appeared to him, in that He ministered to the will of the Father, yet nevertheless is God, in that He is the first-begotten of all creatures. For when He became man, as I previously remarked, the devil came to Him—i.e., that power which is called the serpent and Satan—tempting Him, and striving to effect His downfall by asking Him to worship him. But He destroyed and overthrew the devil, having proved him to be wicked, in that he asked to be worshipped as God, contrary to the Scripture; who is an apostate from the will of God. For He answers him, ‘It is written, Thou shalt worship the Lord thy God, and Him only shall thou serve.’[674] Then, overcome and convicted, the devil departed at that time. But since our Christ was to be numbed, i.e., by pain and experience of suffering, He made a previous intimation of this by touching Jacob’s thigh, and causing it to shrink. But Israel was His name from the beginning, to which He altered the name of the blessed Jacob when He blessed him with His own name, proclaiming thereby that all who through Him have fled for refuge to the Father, constitute the blessed Israel. But you, having understood none of this, and not being prepared to understand, since you are the children of Jacob after the fleshly seed, expect that you shall be assuredly saved. But that you deceive yourselves in such matters, I have proved by many words.

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[671] The reading here is ἐπίσταμαι αὐτός, which is generally abandoned for ἀπατᾶν ἑαυτούς.

[672] Matt. xiii. 3.

[673] [On Justin’s Hebrew, see Kaye, p. 19.]

[674] Matt. iv. 10.

Chapter CXXVI.—The various names of Christ according to both natures. It is shown that He is God, and appeared to the patriarchs.

"But if you knew, Trypho," continued I, "who He is that is called at one time the Angel of great counsel,[675] and a Man by Ezekiel, and like the Son of man by Daniel, and a Child by Isaiah, and Christ and God to be worshipped by David, and Christ and a Stone by many, and Wisdom by Solomon, and Joseph and Judah and a Star by Moses, and the East by Zechariah, and the Suffering One and Jacob and Israel by Isaiah again, and a Rod, and Flower, and Corner-Stone, and Son of God, you would not have blasphemed Him who has now come, and been born, and suffered, and ascended to heaven; who shall also come again, and then your twelve tribes shall mourn. For if you had understood what has been written by the prophets, you would not have denied that He was God, Son of the only, unbegotten, unutterable God. For Moses says somewhere in Exodus the following: 'The Lord spoke to 263 Moses, and said to him, I am the Lord, and I appeared to Abraham, to Isaac, and to Jacob, being their God; and my name I revealed not to them, and I established my covenant with them.'[676] And thus again he says, 'A man wrestled with Jacob,'[677] and asserts it was God; narrating that Jacob said, 'I have seen God face to face, and my life is preserved.' And it is recorded that he called the place where He wrestled with him, appeared to and blessed him, the Face of God (Peniel). And Moses says that God appeared also to Abraham near the oak in Mamre, when he was sitting at the door of his tent at mid-day. Then he goes on to say: 'And he lifted up his eyes and looked, and, behold, three men stood before him; and when he saw them, he ran to meet them.'[678] After a little, one of them promises a son to Abraham: 'Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, and I am old? Is anything impossible with God? At the time appointed I will return, according to the time of life, and Sarah shall have a son. And they went away from Abraham.'[679] Again he speaks of them thus: 'And the men rose up from thence, and looked toward Sodom.'[680] Then to Abraham He who was and is again speaks: 'I will not hide from Abraham, my servant, what I intend to do.' "[681] And what follows in the writings of Moses I quoted and explained; "from which I have demonstrated," I said, "that He who is described as God appeared to Abraham, to Isaac, and to Jacob, and the other patriarchs, was appointed under the authority of the Father and Lord, and ministers to His will." Then I went on to say what I had not said before:

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[675] [By Isaiah. "Counsellor" in English version.]

[676] Ex. vi. 2 ff.

[677] Gen. xxxii. 24, 30.

[678] Gen. xviii. 2.

[679] Gen. xviii. 13 f.

[680] Gen. xviii. 16.

[681] Gen. xviii. 17.

"And so, when the people desired to eat flesh, and Moses had lost faith in Him, who also there is called the Angel, and who promised that God would give them to satiety, He who is both God and the Angel, sent by the Father, is described as saying and doing these things. For thus the Scripture says: 'And the Lord said to Moses, Will the Lord's hand not be sufficient? thou shalt know now whether my word shall conceal thee or not.'[682] And again, in other words, it thus says: 'But the Lord spake unto me, Thou shalt not go over this Jordan: the Lord thy God, who goeth before thy face, He shall cut off the nations.'[683]

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[682] Num. xi. 23.

[683] Deut. xxxi. 2 f.

Chapter CXXVII.—These passages of Scripture do not apply to the Father, but to the Word.

“These and other such sayings are recorded by the lawgiver and by the prophets; and I suppose that I have stated sufficiently, that wherever[684] God says, ‘God went up from Abraham,’[685] or, ‘The Lord spake to Moses,’[686] and ‘The Lord came down to behold the tower which the sons of men had built,’[687] or when ‘God shut Noah into the ark,’[688] you must not imagine that the unbegotten God Himself came down or went up from any place. For the ineffable Father and Lord of all neither has come to any place, nor walks, nor sleeps, nor rises up, but remains in His own place, wherever that is, quick to behold and quick to hear, having neither eyes nor ears, but being of indescribable might; and He sees all things, and knows all things, and none of us escapes His observation; and He is not moved or confined to a spot in the whole world, for He existed before the world was made. How, then, could He talk with any one, or be seen by any one, or appear on the smallest portion of the earth, when the people at Sinai were not able to look even on the glory of Him who was sent from Him; and Moses himself could not enter into the tabernacle which he had erected, when it was filled with the glory of God; and the priest could not endure to stand before the temple when Solomon conveyed the ark into the house in Jerusalem which he had built for it? Therefore neither Abraham, nor Isaac, nor Jacob, nor any other man, saw the Father and ineffable Lord of all, and also of Christ, but [saw] Him who was according to His will His Son, being God, and the Angel because He ministered to His will; whom also it pleased Him to be born man by the Virgin; who also was fire when He conversed with Moses from the bush. Since, unless we thus comprehend the Scriptures, it must follow that the Father and Lord of all had not been in heaven when what Moses wrote took place: ‘And the Lord rained upon Sodom fire and brimstone from the Lord out of heaven;’[689] and again, when it is thus said by David: ‘Lift up your gates, ye rulers; and be ye lift up, ye everlasting gates; and the King of glory shall enter;’[690] and again, when He says: ‘The Lord says to my Lord, Sit at My right hand, till I make Thine enemies Thy footstool.’[691]

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[684] ὅταυ πον instead of ὅταν μου.

[685] Gen. xviii. 22.

[686] Ex. vi. 29.

[687] Gen. xi. 5.

[688] Gen. vii. 16.

[689] Gen. xix. 24.

[690] Ps. xxiv. 7.

[691] Ps. cx. 1.

Chapter CXXVIII.—The Word is sent not as an inanimate power, but as a person begotten of the Father's substance.

“And that Christ being Lord, and God the Son of God, and appearing formerly in power as Man, and Angel, and in the glory of fire as at the bush, so also was manifested at the 264 judgment executed on Sodom, has been demonstrated fully by what has been said.” Then I repeated once more all that I had previously quoted from Exodus, about the vision in the bush, and the naming of Joshua (Jesus), and continued: “And do not suppose, sirs, that I am speaking superfluously when I repeat these words frequently: but it is because I know that some wish to anticipate these remarks, and to say that the power sent from the Father of all which appeared to Moses, or to Abraham, or to Jacob, is called an Angel because He came to men (for by Him the commands of the Father have been proclaimed to men); is called Glory, because He appears in a vision sometimes that cannot be borne; is called a Man, and a human being, because He appears arrayed in such forms as the Father pleases; and they call Him the Word, because He carries tidings from the Father to men: but maintain that this power is indivisible and inseparable from the Father, just as they say that the light of the sun on earth is indivisible and inseparable from the sun in the heavens; as when it sinks, the light sinks along with it; so the Father, when He chooses, say they, causes His power to spring forth, and when He chooses, He makes it return to Himself. In this way, they teach, He made the angels. But it is proved that there are angels who always exist, and are never reduced to that form out of which they sprang. And that this power which the prophetic word calls God, as has been also amply demonstrated, and Angel, is not numbered [as different] in name only like the light of the sun, but is indeed something numerically distinct, I have discussed briefly in what has gone before; when I asserted that this power was begotten from the Father, by His power and will, but not by abscission, as if the essence of the Father were divided; as all other things partitioned and divided are not the same after as before they were divided: and, for the sake of example, I took the case of fires kindled from a fire, which we see to be distinct from it, and yet that from which many can be kindled is by no means made less, but remains the same.

Chapter CXXIX.—That is confirmed from other passages of Scripture.

"And now I shall again recite the words which I have spoken in proof of this point. When Scripture says, 'The Lord rained fire from the Lord out of heaven,' the prophetic word indicates that there were two in number: One upon the earth, who, it says, descended to behold the cry of Sodom; Another in heaven, who also is Lord of the Lord on earth, as He is Father and God; the cause of His power and of His being Lord and God. Again, when the Scripture records that God said in the beginning, 'Behold, Adam has become like one of Us,'[692] this phrase, 'like one of Us,' is also indicative of number; and the words do not admit of a figurative meaning, as the sophists endeavour to affix on them, who are able neither to tell nor to understand the truth. And it is written in the book of Wisdom: 'If I should tell you daily events, I would be mindful to enumerate them from the beginning. The Lord created me the beginning of His ways for His works. From everlasting He established me in the beginning, before He formed the earth, and before He made the depths, and before the springs of waters came forth, before the mountains were settled; He begets me before all the hills.' "[693] When I repeated these words, I added: "You perceive, my hearers, if you bestow attention, that the Scripture has declared that this Offspring was begotten by the Father before all things created; and that which is begotten is numerically distinct from that which begets, any one will admit."

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[692] Gen. iii. 22.

[693] Prov. viii. 22 ff.

Chapter CXXX.—He returns to the conversion of the Gentiles, and shows that it was foretold.

And when all had given assent, I said: “I would now adduce some passages which I had not recounted before. They are recorded by the faithful servant Moses in parable, and are as follows: ‘Rejoice, O ye heavens, with Him, and let all the angels of God worship Him;’ ”[694] and I added what follows of the passage: “ ‘Rejoice, O ye nations, with His people, and let all the angels of God be strengthened in Him: for the blood of His sons He avenges, and will avenge, and will recompense His enemies with vengeance, and will recompense those that hate Him; and the Lord will purify the land of His people.’ And by these words He declares that we, the nations, rejoice with His people, —to wit, Abraham, and Isaac, and Jacob, and the prophets, and, in short, all of that people who are well-pleasing to God, according to what has been already agreed on between us. But we will not receive it of all your nation; since we know from Isaiah[695] that the members of those who have transgressed shall be consumed by the worm and unquenchable fire, remaining immortal; so that they become a spectacle to all flesh. But in addition to these, I wish, sirs,” said I, “to add some other passages from the very words of Moses, from which you may understand that God has from of old dispersed all men according to their kindreds and tongues; and out of all kindreds 265 has taken to Himself your kindred, a useless, disobedient, and faithless generation; and has shown that those who were selected out of every nation have obeyed His will through Christ,—whom He calls also Jacob, and names Israel, —and these, then, as I mentioned fully previously, must be Jacob and Israel. For when He says, ‘Rejoice, O ye nations, with His people,’ He allots the same inheritance to them, and does not call them by the same name;[696] but when He says that they as Gentiles rejoice with His people, He calls them Gentiles to reproach you. For even as you provoked Him to anger by your idolatry, so also He has deemed those who were idolaters worthy of knowing His will, and of inheriting His inheritance.

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[694] Deut. xxxii. 43.

[695] Isa. lxvi. 24.

[696] The reading is, “and calls them by the same name.” But the whole argument shows that the Jews and Gentiles are distinguished by name. [But that Gentiles are also called (Israel) by the same name is the point here.]

Chapter CXXXI.—How much more faithful to God the Gentiles are who are converted to Christ than the Jews.

"But I shall quote the passage by which it is made known that God divided all the nations. It is as follows: 'Ask thy father, and he will show thee; thine elders, and they will tell thee; when the Most High divided the nations, as He dispersed the sons of Adam. He set the bounds of the nations according to the numbers of the children of Israel; and the Lord's portion became His people Jacob, and Israel was the lot of His inheritance.' "[697] And having said this, I added: "The Seventy have translated it, 'He set the bounds of the nations according to the number of the angels of God.' But because my argument is again in nowise weakened by this, I have adopted your exposition. And you yourselves, if you will confess the truth, must acknowledge that we, who have been called by God through the despised and shameful mystery of the cross (for the confession of which, and obedience to which, and for our piety, punishments even to death have been inflicted on us by demons, and by the host of the devil, through the aid ministered to them by you), and endure all torments rather than deny Christ even by word, through whom we are called to the salvation prepared beforehand by the Father, are more faithful to God than you, who were redeemed from Egypt with a high hand and a visitation of great glory, when the sea was parted for you, and a passage left dry, in which [God] slew those who pursued you with a very great equipment, and splendid chariots, bringing back upon them the sea which had been made a way for your sakes; on whom also a pillar of light shone, in order that you, more than any other nation in the world, might possess a peculiar light, never-failing and never-setting; for whom He rained manna as nourishment, fit for the heavenly angels, in order that you might have no need to prepare your food; and the water at Marah was made sweet; and a sign of Him that was to be crucified was made, both in the matter of the serpents which bit you, as I already mentioned (God anticipating before the proper times these mysteries, in order to confer grace upon you, to whom you are always convicted of being thankless), as well as in the type of the extending of the hands of Moses, and of Oshea being named Jesus (Joshua); when you fought against Amalek: concerning which God enjoined that the incident be recorded, and the name of Jesus laid up in your understandings; saying that this is He who would blot out the memorial of Amalek from under heaven. Now it is clear that the memorial of Amalek remained after the son of Nave (Nun): but He makes it manifest through Jesus, who was crucified, of whom also those symbols were fore-announcements of all that would happen to Him, the demons would be destroyed, and would dread His name, and that all principalities and kingdoms would fear Him; and that they who believe in Him out of all nations would be shown as God-fearing and peaceful men; and the facts already quoted by me, Trypho, indicate this. Again, when you desired flesh, so vast a quantity of quails was given you, that they could not be told; for whom also water gushed from the rock; and a cloud followed you for a shade from heat, and covering from cold, declaring the manner and signification of another and new heaven; the latchets of your shoes did not break, and your shoes waxed not old, and your garments wore not away, but even those of the children grew along with them.

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[697] Deut. xxxii. 7 ff.

Chapter CXXXII.—How great the power was of the name of Jesus in the Old Testament.

“Yet after this you made a calf, and were very zealous in committing fornication with the daughters of strangers, and in serving idols. And again, when the land was given up to you with so great a display of power, that you witnessed[698] the sun stand still in the heavens by the order of that man whose name was Jesus (Joshua), and not go down for thirty-six hours, as well as all the other miracles which were wrought for you as time served;[699] and of these it seems good to me now to speak of another, for it conduces to your hereby knowing Jesus, whom we also know to have been Christ the Son of God, who was crucified, and rose again, and ascended to heaven, and will come again to judge all men, even up to Adam himself. You are aware, then,” I continued, “that when the ark of the testimony was seized by the enemies of Ashdod,[700] and a terrible and incurable malady had broken out among them, they resolved to place it on a cart to which they yoked cows that had recently calved, for the purpose of ascertaining by trial whether or not they had been plagued by God’s power on account of the ark, and if God wished it to be taken back to the place from which it had been carried away. And when they had done this, the cows, led by no man, went not to the place whence the ark had been taken, but to the fields of a certain man whose name was Oshea, the same as his whose name was altered to Jesus (Joshua), as has been previously mentioned, who also led the people into the land and meted it out to them: and when the cows had come into these fields they remained there, showing to you thereby that they were guided by the name of power;[701] just as formerly the people who survived of those that came out of Egypt, were guided into the land by him who had received the name Jesus (Joshua), who before was called Oshea.

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[698] [Another Americanism. *Greek*, θεάσασθαι.]

[699] The anacoluthon is in the original.

[700] See 1 Sam. v.

[701] Or, “by the power of the name.” [1 Sam. vi. 14. Joshua in English version.]

Chapter CXXXIII.—The hard-heartedness of the Jews, for whom the Christians pray.

"Now, although these and all other such unexpected and marvellous works were wrought amongst and seen by you at different times, yet you are convicted by the prophets of having gone to such a length as offering your own children to demons; and besides all this, of having dared to do such things against Christ; and you still dare to do them: for all which may it be granted to you to obtain mercy and salvation from God and His Christ. For God, knowing before that you would do such things, pronounced this curse upon you by the prophet Isaiah: 'Woe unto their soul! they have devised evil counsel against themselves, saying, Let us bind the righteous man, for he is distasteful to us. Therefore they shall eat the fruit of their own doings. Woe to the wicked! evil, according to the works of his hands, shall befall him. O my people, your exactors glean you, and those who extort from you shall rule over you. O my people, they who call you blessed cause you to err, and disorder the way of your paths. But now the Lord shall assist His people to judgment, and He shall enter into judgment with the elders of the people and the princes thereof. But why have you burnt up my vineyard? and why is the spoil of the poor found in your houses? Why do you wrong my people, and put to shame the countenance of the humble?'[702] Again, in other words, the same prophet spake to the same effect: 'Woe unto them that draw their iniquity as with a long cord, and their transgressions as with the harness of an heifer's yoke: who say, Let His speed come near, and let the counsel of the Holy One of Israel come, that we may know it. Woe unto them that call evil good, and good evil! that put light for darkness, and darkness for light! that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto those that are mighty among you, who drink wine, who are men of strength, who mingle strong drink! who justify the wicked for a reward, and take away justice from the righteous! Therefore, as the stubble shall be burnt by the coal of fire, and utterly consumed by the burning flame, their root shall be as wool, and their flower shall go up like dust. For they would not have the law of the Lord of Sabaoth, but despised[703] the word of the Lord, the Holy One of Israel. And the Lord of Sabaoth was very angry, and laid His hands upon them, and smote them; and He was provoked against the mountains, and their carcases were in the midst like dung on the road. And for all this they have not repented,[704] but their hand is still high.'[705] For verily your hand is high to commit evil, because ye slew the Christ, and do not repent of it; but so far from that, ye hate and murder us who have believed through Him in the God and Father of all, as often as ye can;

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[702] Isa. iii. 9–15.

[703] Literally, "provoked."

[704] Literally, "turned away."

[705] Isa. v. 18–25.

and ye curse Him without ceasing, as well as those who side with Him; while all of us pray for you, and for all men, as our Christ and Lord taught us to do, when He enjoined us to pray even for our enemies, and to love them that hate us, and to bless them that curse us.

Chapter CXXXIV.—The marriages of Jacob are a figure of the Church.

“If, then, the teaching of the prophets and of Himself moves you, it is better for you to follow God than your imprudent and blind masters, who even till this time permit each man to have four or five wives; and if any one see a beautiful woman and desire to have her, they quote the doings of Jacob [called] Israel, and of the other patriarchs, and maintain that it is not wrong to do such things; for they are miserably ignorant in this matter. For, as I before said, certain dispensations of weighty mysteries were accomplished in each act of this sort. For in the marriages of Jacob I shall mention what dispensation and prophecy were accomplished, in order that you may thereby know that your teachers never looked at the divine motive which prompted each act, but only at the grovelling and corrupting passions. Attend therefore to what I say. The marriages of Jacob were types of that which Christ was about to accomplish. For it was not lawful for Jacob to marry two sisters at once. And he serves Laban for [one of] the daughters; and being deceived in [the obtaining of] the younger, he again served seven years. Now Leah is your people and synagogue; but Rachel is our Church. And for these, and for the servants in both, Christ even now serves. For while Noah gave to the two sons the seed of the third as servants, now on the other hand Christ has come to restore both the free sons and the servants amongst them, conferring the same honour on all of them who keep His commandments; even as the children of the free women and the children of the bond women born to Jacob were all sons, and equal in dignity. And it was foretold what each should be according to rank and according to fore-knowledge. Jacob served Laban for speckled and many-spotted sheep; and Christ served, even to the slavery of the cross, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the cross. Leah was weak-eyed; for the eyes of your souls are excessively weak. Rachel stole the gods of Laban, and has hid them to this day; and we have lost our paternal and material gods. Jacob was hated for all time by his brother; and we now, and our Lord Himself, are hated by you and by all men, though we are brothers by nature. Jacob was called Israel; and Israel has been demonstrated to be the Christ, who is, and is called, Jesus.

Chapter CXXXV.—Christ is king of Israel, and Christians are the Israelitic race.

"And when Scripture says, 'I am the Lord God, the Holy One of Israel, who have made known Israel your King,'[706] will you not understand that truly Christ is the everlasting King? For you are aware that Jacob the son of Isaac was never a king. And therefore Scripture again, explaining to us, says what king is meant by Jacob and Israel: 'Jacob is my Servant, I will uphold Him; and Israel is mine Elect, my soul shall receive Him. I have given Him my Spirit; and He shall bring forth judgment to the Gentiles. He shall not cry, and His voice shall not be heard without. The bruised reed He shall not break, and the smoking flax He shall not quench, until He shall bring forth judgment to victory. He shall shine, and shall not be broken, until He set judgment on the earth. And in His name shall the Gentiles trust.'[707] Then is it Jacob the patriarch in whom the Gentiles and yourselves shall trust? or is it not Christ? As, therefore, Christ is the Israel and the Jacob, even so we, who have been quarried out from the bowels of Christ, are the true Israelitic race. But let us attend rather to the very word: 'And I will bring forth,' He says, 'the seed out of Jacob, and out of Judah: and it shall inherit My holy mountain; and Mine Elect and My servants shall possess the inheritance, and shall dwell there; and there shall be folds of flocks in the thicket, and the valley of Achor shall be a resting-place of cattle for the people who have sought Me. But as for you, who forsake Me, and forget My holy mountain, and prepare a table for demons, and fill out drink for the demon, I shall give you to the sword. You shall all fall with a slaughter; for I called you, and you hearkened not, and did evil before me, and did choose that wherein I delighted not.'[708] Such are the words of Scripture; understand, therefore, that the seed of Jacob now referred to is something else, and not, as may be supposed, spoken of your people. For it is not possible for the seed of Jacob to leave an entrance for the descendants of Jacob, or for [God] to have accepted the very same persons whom He had reproached with unfitness for the inheritance, and promise it to them again; but as there the prophet says, 'And now, O house of Jacob, come and let us walk in the light of the Lord; for He has sent away His people, the house of Jacob, because their land was full, as at the first, of soothsayers and divinations;'[709] even so it is necessary for us here to observe that there are two seeds of Judah, and two races, as there are two houses of Jacob: the one begotten by blood and flesh, the other by faith and the Spirit.

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[706] Isa. xliii. 15.

[707] Isa. xlii. 1–4.

[708] Isa. lxv. 9–12.

[709] Isa. ii. 5 f.

Chapter CXXXVI.—The Jews, in rejecting Christ, rejected God who sent him.

"For you see how He now addresses the people, saying a little before: 'As the grape shall be found in the cluster, and they will say, Destroy it not, for a blessing is in it; so will I do for My servant's sake: for His sake I will not destroy them all.'[710] And thereafter He adds: 'And I shall bring forth the seed out of Jacob, and out of Judah.' It is plain then that if He thus be angry with them, and threaten to leave very few of them, He promises to bring forth certain others, who shall dwell in His mountain. But these are the persons whom He said He would sow and beget. For you neither suffer Him when He calls you, nor hear Him when He speaks to you, but have done evil in the presence of the Lord. But the highest pitch of your wickedness lies in this, that you hate the Righteous One, and slew Him; and so treat those who have received from Him all that they are and have, and who are pious, righteous, and humane. Therefore 'woe unto their soul,' says the Lord,[711] 'for they have devised an evil counsel against themselves, saying, Let us take away the righteous, for he is distasteful to us.' For indeed you are not in the habit of sacrificing to Baal, as were your fathers, or of placing cakes in groves and on high places for the host of heaven: but you have not accepted God's Christ. For he who knows not Him, knows not the will of God; and he who insults and hates Him, insults and hates Him that sent Him. And whoever believes not in Him, believes not the declarations of the prophets, who preached and proclaimed Him to all.

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[710] Isa. lxv. 8 f.

[711] Isa. iii. 9.

Chapter CXXXVII.—He exhorts the Jews to be converted.

"Say no evil thing, my brothers, against Him that was crucified, and treat not scornfully the stripes wherewith all may be healed, even as we are healed. For it will be well if, persuaded by the Scriptures, you are circumcised from hard-heartedness: not that circumcision which you have from the tenets that are put into you; for that was given for a sign, and not for a work of righteousness, as the Scriptures compel you [to admit]. Assent, therefore, and pour no ridicule on the Son of God; obey not the Pharisaic teachers, and scoff not at the King of Israel, as the rulers of your synagogues teach you to do after your prayers: for if he that touches those who are not pleasing[712] to God, is as one that touches the apple of God's eye, how much more so is he that touches His beloved! And that this is He, has been sufficiently demonstrated."

And as they kept silence, I continued: "My friends, I now refer to the Scriptures as the Seventy have interpreted them; for when I quoted them formerly as you possess them, I made proof of you [to ascertain] how you were disposed.[713] For, mentioning the Scripture which says, 'Woe unto them! for they have devised evil counsel against themselves, saying'[714] (as the Seventy have translated, I continued): 'Let us take away the righteous, for he is distasteful to us;' whereas at the commencement of the discussion I added what your version has: 'Let us bind the righteous, for he is distasteful to us.' But you had been busy about some other matter, and seem to have listened to the words without attending to them. But now, since the day is drawing to a close, for the sun is about to set, I shall add one remark to what I have said, and conclude. I have indeed made the very same remark already, but I think it would be right to bestow some consideration on it again.

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[712] Zech. ii. 8.

[713] [Justin's varied quotations of the same text seem to have been of purpose. But consult Kaye's most useful note as to the text of the LXX., in answer to objections of Wetstein, p. 20. ff.]

[714] Isa. iii. 9.

Chapter CXXXVIII.—Noah is a figure of Christ, who has regenerated us by water, and faith, and wood: [i.e., *the cross*.]

"You know, then, sirs," I said, "that God has said in Isaiah to Jerusalem: 'I saved thee in the deluge of Noah.'[715] By this which God said was meant that the mystery of saved men appeared in the deluge. For righteous Noah, along with the other mortals at the deluge, i.e., with his own wife, his three sons and their wives, being eight in number, were a symbol of the eighth day, wherein Christ appeared when He rose from the dead, for ever the first in power. For Christ, being the first-born of every creature, became again the chief of another race regenerated by Himself through water, and faith, and wood, containing the mystery of the cross; even as Noah was saved by wood when he rode over the waters with his household. Accordingly, when the prophet says, 'I saved thee in the times of Noah,' as I have already remarked, he addresses the people who are equally faithful to God, and possess the same signs. For when Moses had the rod in his hands, he led your nation through the sea. And you believe that this was spoken to your nation only, or to the land. But the whole earth, as the Scripture says, was inundated, and the water rose in height fifteen cubits above all the mountains: so that it is evident this was not spoken to the land, but to the people who obeyed Him: for whom also He had before prepared a resting-place in Jerusalem, as was previously demonstrated by all the symbols of the deluge; I mean, that by water, faith, and wood, those who are afore-prepared, and who repent of the sins which they have committed, shall escape from the impending judgment of God.

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[715] Isa. liv. 9 comes nearer to these words than any other passage; but still the exact quotation is not in Isaiah, or in any other part of Scripture. [It is quite probable that Isa. liv. 9 was thus misunderstood by the Jews, as Trypho seems to acquiesce.]

Chapter CXXXIX.—The blessings, and also the curse, pronounced by Noah were prophecies of the future.

“For another mystery was accomplished and predicted in the days of Noah, of which you are not aware. It is this: in the blessings wherewith Noah blessed his two sons, and in the curse pronounced on his son’s son. For the Spirit of prophecy would not curse the son that had been by God blessed along with [his brothers]. But since the punishment of the sin would cleave to the whole descent of the son that mocked at his father’s nakedness, he made the curse originate with *his* son.[716] Now, in what he said, he foretold that the descendants of Shem would keep in retention the property and dwellings of Canaan: and again that the descendants of Japheth would take possession of the property of which Shem’s descendants had dispossessed Canaan’s descendants; and spoil the descendants of Shem, even as they plundered the sons of Canaan. And listen to the way in which it has so come to pass. For you, who have derived your lineage from Shem, invaded the territory of the sons of Canaan by the will of God; and you possessed it. And it is manifest that the sons of Japheth, having invaded you in turn by the judgment of God, have taken your land from you, and have possessed it. Thus it is written: ‘And Noah awoke from the wine, and knew what his younger son had done unto him; and he said, Cursed be Canaan, the servant; a servant shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. May the Lord enlarge Japheth, and let him dwell in the houses of Shem; and let Canaan be his servant.’[717] Accordingly, as two peoples were blessed,—those from Shem, and those from Japheth,—and as the offspring of Shem were decreed first to possess the dwellings of Canaan, and the offspring of Japheth were predicted as in turn receiving the same possessions, and to the two peoples there was the one people of Canaan handed over for servants; so Christ has come according to the power given Him from the Almighty Father, and summoning men to friendship, and blessing, and repentance, and dwelling together, has promised, as has already been proved, that there shall be a future possession for all the saints in this same land. And hence all men everywhere, whether bond or free, who believe in Christ, and recognise the truth in His own words and those of His prophets, know that they shall be with Him in that land, and inherit everlasting and incorruptible good.

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[716] [But Justin goes on to show that it was prophetic foresight only: the curse cleaves only to wicked descendants, the authors of idolatry. It was removed by Christ. St. Matt. xv. 22–28.]

[717] Gen. ix. 24–27.

Chapter CXL.—In Christ all are free. The Jews hope for salvation in vain because they are sons of Abraham.

"Hence also Jacob, as I remarked before, being himself a type of Christ, had married the two handmaids of his two free wives, and of them begat sons, for the purpose of indicating beforehand that Christ would receive even all those who amongst Japheth's race are descendants of Canaan, equally with the free, and would have the children fellow-heirs. And we are such; but you cannot comprehend this, because you cannot drink of the living fountain of God, but of broken cisterns which can hold no water, as the Scripture says.[718] But they are cisterns broken, and holding no water, which your own teachers have digged, as the Scripture also expressly asserts, 'teaching for doctrines the commandments of men.'[719] And besides, they beguile themselves and you, supposing that the everlasting kingdom will be assuredly given to those of the dispersion who are of Abraham, after the flesh, although they be sinners, and faithless, and disobedient towards God, which the Scriptures have proved is not the case. For if so, Isaiah would never have said this: 'And unless the Lord of Sabaoth had left us a seed, we would have been like Sodom and Gomorrah.'[720] And Ezekiel: 'Even if Noah, and Jacob, and Daniel were to pray for sons or daughters, their request should not be granted.'[721] 'But neither shall the father perish for the son, nor the son for the father; but every one for his own sin, and each shall be saved for his own righteousness.'[722] And again Isaiah says: 'They shall look on the carcases[723] of them that have transgressed: their worm shall not cease, and their fire shall not be quenched; and they shall be a spectacle to all flesh.'[724] And our Lord, according to the will of Him that sent Him, who is the Father and Lord of all, would not have said, 'They shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness.'[725] Furthermore, I have proved in what has preceded,[726] that those who were foreknown to be unrighteous, whether men or angels, are not made wicked by God's fault, but each man by his own fault is what he will appear to be.

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[718] Jer. ii. 13.

[719] Isa. xxix. 13.

[720] Isa. i. 9.

[721] Ezek. xiv. 18, 20.

[722] Ezek. xviii. 20.

[723] Literally, "limbs."

[724] Isa. lxvi. 24.

[725] Matt. viii. 11 f.

[726] Chap. lxxxviii, cii.

Chapter CXLI.—Free-will in men and angels.

"But that you may not have a pretext for saying that Christ must have been crucified, and that those who transgressed must have been among your nation, and that the matter could not have been otherwise, I said briefly by anticipation, that God, wishing men and angels to follow His will, resolved to create them free to do righteousness; possessing reason, that they may know by whom they are created, and through whom they, not existing formerly, do now exist; and with a law that they should be judged by Him, if they do anything contrary 270 to right reason: and of ourselves we, men and angels, shall be convicted of having acted sinfully, unless we repent beforehand. But if the word of God foretells that some angels and men shall be certainly punished, it did so because it foreknew that they would be unchangeably [wicked], but not because God had created them so. So that if they repent, all who wish for it can obtain mercy from God: and the Scripture foretells that they shall be blessed, saying, 'Blessed is the man to whom the Lord imputeth not sin;'[727] that is, having repented of his sins, that he may receive remission of them from God; and not as you deceive yourselves, and some others who resemble you in this, who say, that even though they be sinners, but know God, the Lord will not impute sin to them. We have as proof of this the one fall of David, which happened through his boasting, which was forgiven then when he so mourned and wept, as it is written. But if even to such a man no remission was granted before repentance, and only when this great king, and anointed one, and prophet, mourned and conducted himself so, how can the impure and utterly abandoned, if they weep not, and mourn not, and repent not, entertain the hope that the Lord will not impute to them sin? And this one fall of David, in the matter of Uriah's wife, proves, sirs," I said, "that the patriarchs had many wives, not to commit fornication, but that a certain dispensation and all mysteries might be accomplished by them; since, if it were allowable to take any wife, or as many wives as one chooses, and how he chooses, which the men of your nation do over all the earth, wherever they sojourn, or wherever they have been sent, taking women under the name of marriage, much more would David have been permitted to do this."

When I had said this, dearest Marcus Pompeius, I came to an end.

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[727] Ps. xxxii. 2.

Chapter CXLII.—The Jews return thanks, and leave Justin.

Then Trypho, after a little delay, said, “You see that it was not intentionally that we came to discuss these points. And I confess that I have been particularly pleased with the conference; and I think that these are of quite the same opinion as myself. For we have found more than we expected, and more than it was possible to have expected. And if we could do this more frequently, we should be much helped in the searching of the Scriptures themselves. But since,” he said, “you are on the eve of departure, and expect daily to set sail, do not hesitate to remember us as friends when you are gone.”

“For my part,” I replied, “if I had remained, I would have wished to do the same thing daily. But now, since I expect, with God’s will and aid, to set sail, I exhort you to give all diligence in this very great struggle for your own salvation, and to be earnest in setting a higher value on the Christ of the Almighty God than on your own teachers.”

After this they left me, wishing me safety in my voyage, and from every misfortune. And I, praying for them, said, “I can wish no better thing for you, sirs, than this, that, recognising in this way that intelligence is given to every man, you may be of the same opinion as ourselves, and believe that Jesus is the Christ of God.”[728]

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[728] The last sentence is very dubious. For παντὶ ἀνθρώπινον νοῦν read παντὶ ἀνθρώπῳ τὸν νοῦν. For ποιήσητε read πιστεύσητε. And lastly, for τὸ ἡμῶν read τὸν Ἰησοῦν. [But there is no doubt about the touching beauty of this close; and truly Trypho seems “not far from the kingdom of God.” Note the marvellous knowledge of the Old Testament Scriptures, which Justin had acquired, and which he could use in conversation. His quotations from the Psalms, *memoriter*, are more accurate than others. See Kaye, p. 141.]

The Discourse to the Greeks

[Translated by the Rev. M. Dods, M.A.] 27

Chapter I.—Justin justifies his departure from Greek customs.

Do not suppose, ye Greeks, that my separation from your customs is unreasonable and unthinking; for I found in them nothing that is holy or acceptable to God. For the very compositions of your poets are monuments of madness and intemperance. For any one who becomes the scholar of your most eminent instructor, is more beset by difficulties than all men besides. For first they say that Agamemnon, abetting the extravagant lust of his brother, and his madness and unrestrained desire, readily gave even his daughter to be sacrificed, and troubled all Greece that he might rescue Helen, who had been ravished by the leprous[729] shepherd. But when in the course of the war they took captives, Agamemnon was himself taken captive by Chryseis, and for Briseis' sake kindled a feud with the son of Thetis. And Pelides himself, who crossed the river,[730] overthrew Troy, and subdued Hector, this your hero became the slave of Polyxena, and was conquered by a dead Amazon; and putting off the god-fabricated armour, and donning the hymeneal robe, he became a sacrifice of love in the temple of Apollo. And the Ithacan Ulysses made a virtue of a vice.[731] And indeed his sailing past the Sirens[732] gave evidence that he was destitute of worthy prudence, because he could not depend on his prudence for stopping his ears. Ajax, son of Telamon, who bore the shield of sevenfold ox-hide, went mad when he was defeated in the contest with Ulysses for the armour. Such things I have no desire to be instructed in. Of such virtue I am not covetous, that I should believe the myths of Homer. For the whole rhapsody, the beginning and end both of the Iliad and the Odyssey is—a woman.

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[729] Potter would here read λιπαροῦ, "elegant" [ironically for effeminate]; but the above reading is defended by Sylburg, on the ground that shepherds were so greatly despised, that this is not too hard an epithet to apply to Paris.

[730] Of the many attempts to amend this clause, there seems to be none satisfactory.

[731] Or, won the reputation of the virtue of wisdom by the vice of deceit.

[732] That is, the manner in which he did it, stopping his companions' ears with wax, and having himself bound to the mast of his ship.

Chapter II.—The Greek theogony exposed.

But since, next to Homer, Hesiod wrote his *Works and Days*, who will believe his drivelling theogony? For they say that Chronos, the son of Ouranos,[733] in the beginning slew his father, and possessed himself of his rule; and that, being seized with a panic lest he should himself suffer in the same way, he preferred devouring his children; but that, by the craft of the Curetes, Jupiter was conveyed away and kept in secret, and afterwards bound his father with chains, and divided the empire; Jupiter receiving, as the story goes, the air, and Neptune the deep, and Pluto the portion of Hades. But Pluto ravished Proserpine; and Ceres sought her child wandering through the deserts. And this myth was celebrated in the Eleusinian fire.[734] Again, Neptune ravished Melanippe when she was drawing water, besides abusing a host of Nereids not a few, whose names, were we to recount them, would cost us a multitude of words. And as for Jupiter, he was a various adulterer, with Antiope as a satyr, with Danaë as gold, and with Europa as a bull; with Leda, moreover, he assumed wings. For the love of Semele proved both his unchastity and the jealousy of Semele. And they say that he carried off the Phrygian Ganymede to be his cup-bearer. These, then, are the exploits of the sons of Saturn. And your illustrious son of Latona [Apollo], who professed soothsaying, convicted himself of lying. He pursued Daphne, but did not gain possession of her; and to Hyacinthus,[735] who loved him, he did not foretell his death. And I say nothing of the masculine character of Minerva, nor of the feminine nature of Bacchus, nor of the fornicating disposition of Venus. Read to Jupiter, ye Greeks, the law against parricides, and the penalty of adultery, and the ignominy of pæderasty. Teach Minerva and Diana the works of women, and Bacchus the works of men. What seemliness is there in a woman's girding herself with armour, or in a man's decorating himself with cymbals, and garlands, and female attire, and accompanied by a herd of bacchanalian women?

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[733] Or, Saturn son of Heaven.

[734] In the mysteries of Eleusis, the return of Proserpine from the lower world was celebrated.

[735] Apollo accidentally killed Hyacinthus by striking him on the head with a quoit.

Chapter III.—Follies of the Greek mythology.

For Hercules, celebrated by his three nights,[736] sung by the poets for his successful labours, the son of Jupiter, who slew the lion and destroyed the many-headed hydra; who put to death the fierce and mighty boar, and was able to kill the fleet man-eating birds, and brought up from Hades the three-headed dog; who effectually cleansed the huge Augean building from its dung, and killed the bulls and the stag whose nostrils breathed fire, and plucked the golden fruit from the tree, and slew the poisonous serpent (and for some reason, which it is not lawful to utter, killed Achelous, and the guest-slaying Busiris), and crossed the mountains that he might get water which gave forth an articulate speech, as the story goes: he who was able to do so many and such like and so great deeds as these, how childishly he was delighted to be stunned by the cymbals of the satyrs, and to be conquered by the love of woman, and to be struck on the hips by the laughing Lyda! And at last, not being able to put off the tunic of Nessus, himself kindling his own funeral pile, so he died. Let Vulcan lay aside his envy, and not be jealous if he is hated because he is old and club-footed, and Mars loved, because young and beautiful. Since, therefore, ye Greeks, your gods are convicted of intemperance, and your heroes are effeminate, as the histories on which your dramas are founded have declared, such as the curse of Atreus, the bed of Thyestes[737] and the taint in the house of Pelops, and Danaus murdering through hatred and making Ægyptus childless in the intoxication of his rage, and the Thyestean banquet spread by the Furies.[738] And Procne is to this day flitting about, lamenting; and her sister of Athens shrills with her tongue cut out. For what need is there of speaking of the goad[739] of Œdipus, and the murder of Laius, and the marrying his mother, and the mutual slaughter of those who were at once his brothers and his sons?

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[736] Τριέσπερον, so called, as some think, [from his origin: "*ex concubitu trium noctium.*"]

[737] Thyestes seduced the wife of his brother Atreus, whence the tragic career of the family.

[738] There is no apodosis in the Greek.

[739] Not, as the editors dispute, either the tongue of the buckle with which he put out his eyes, nor the awl with which his heels were bored through, but the goad with which he killed his father.

Chapter IV.—Shameless practices of the Greeks.

And your public assemblies I have come to hate. For there are excessive banquetings, and subtle flutes which provoke to lustful movements, and useless and luxurious anointings, and crowning with garlands. With such a mass of evils do you banish shame; and ye fill your minds with them, and are carried away by intemperance, and indulge as a common practice in wicked and insane fornication. And this further I would say to you, why are you, being a Greek, indignant at your son when he imitates Jupiter, and rises against you and defrauds you of your own wife? Why do you count him your enemy, and yet worship one that is like him? And why do you blame your wife for living in unchastity, and yet honour Venus with shrines? If indeed these things had been related by others, they would have seemed to be mere slanderous accusations, and not truth. But now your own poets sing these things, and your histories noisily publish them.

Chapter V.—Closing appeal.

Henceforth, ye Greeks, come and partake of incomparable wisdom, and be instructed by the Divine Word, and acquaint yourselves with the King immortal; and do not recognise those men as heroes who slaughter whole nations. For our own Ruler,[740] the Divine Word, who even now constantly aids us, does not desire strength of body and beauty of feature, nor yet the high spirit of earth's nobility, but a pure soul, fortified by holiness, and the watchwords of our King, holy actions, for through the Word power passes into the soul. O trumpet of peace to the soul that is at war! O weapon that puttest to flight terrible passions! O instruction that quenches the innate fire of the soul! The Word exercises an influence which does not make poets: it does not equip philosophers nor skilled orators, but by its instruction it makes mortals immortal, mortals gods; and from the earth transports them to the realms above Olympus. Come, be taught; become as I am, for I, too, was as ye are.[741] These have conquered me—the divinity of the instruction, and the power of the Word: for as a skilled serpent-charmer lures the terrible reptile from his den and causes it to flee, so the Word drives the fearful passions of our sensual nature from the very recesses of the soul; first driving forth lust, through which every ill is begotten—hatreds, strife, envy, emulations, anger, and such like. Lust being once banished, the soul becomes calm and serene. And being set free from the ills in which it was sunk up to the neck, it returns to Him who made it. For it is fit that it be restored to that state whence it departed, whence every soul was or is.[742]

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[740] Αὐτὸς γὰρ ἡμῶν.

[741] [He seems to quote Gal. iv. 12.]

[742] [N. B. —It should be stated that modern critics consider this work as not improbably by another author.]

Justin’s Hortatory Address to the Greeks

[Translated by the Rev. M. Dods, M.A.] 273

Chapter I.—Reasons for addressing the Greeks.

As I begin this hortatory address to you, ye men of Greece, I pray God that I may know what I ought to say to you, and that you, shaking off your habitual[743] love of disputing, and being delivered from the error of your fathers, may now choose what is profitable; not fancying that you commit any offence against your forefathers, though the things which you formerly considered by no means salutary should now seem useful to you. For accurate investigation of matters, putting truth to the question with a more searching scrutiny, often reveals that things which have passed for excellent are of quite another sort. Since, then, we propose to discourse of the true religion (than which, I think, there is nothing which is counted more valuable by those who desire to pass through life without danger, on account of the judgment which is to be after the termination of this life, and which is announced not only by our forefathers according to God, to wit the prophets and lawgivers, but also by those among yourselves who have been esteemed wise, not poets alone, but also philosophers, who professed among you that they had attained the true and divine knowledge), I think it well first of all to examine the teachers of religion, both our own and yours, who they were, and how great, and in what times they lived; in order that those who have formerly received from their fathers the false religion, may now, when they perceive this, be extricated from that inveterate error; and that we may clearly and manifestly show that we ourselves follow the religion of our forefathers according to God.

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[743] Literally, “former.”

Chapter II—The poets are unfit to be religious teachers.

Whom, then, ye men of Greece, do ye call your teachers of religion? The poets? It will do your cause no good to say so to men who know the poets; for they know how very ridiculous a theogony they have composed,—as we can learn from Homer, your most distinguished and prince of poets. For he says, first, that the gods were in the beginning generated from water; for he has written thus:[744]—

> "Both ocean, the origin of the gods, and their mother Tethys"

And then we must also remind you of what he further says of him whom ye consider the first of the gods, and whom he often calls "the father of gods and men;" for he said:[745]—

> "Zeus, who is the dispenser of war to men."

Indeed, he says that he was not only the dispenser of war to the army, but also the cause of perjury to the Trojans, by means of his daughter;[746] and Homer introduces him in love, and bitterly complaining, and bewailing himself, and plotted against by the other gods, and at one time exclaiming concerning his own son:[747]—

> "Alas! he falls, my most beloved of men!
> Sarpedon, vanquished by Patroclus, falls.
> So will the fates."

And at another time concerning Hector:[748]—

> "Ah! I behold a warrior dear to me
> Around the walls of Ilium driven, and grieve
> For Hector."

And what he says of the conspiracy of the other gods against Zeus, they know who read these words:[749] "When the other Olympians—Juno, and Neptune, and Minerva —wished to bind him.” And unless the blessed gods had feared him whom gods call Briareus, Zeus would have been bound by them. And what Homer says of his intemperate loves, we must remind you in the very words he used. For he said that Zeus spake thus to Juno:[750]—

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[744] *Iliad*, xiv. 302.

[745] *Iliad*, xix. 224.

[746] That is, Venus, who, after Paris had sworn that the war should be decided by single combat between himself and Menelaus, carried him off, and induced him, though defeated, to refuse performance of the articles agreed upon.

[747] *Iliad*, xvi. 433. Sarpedon was a son of Zeus.

[748] *Iliad*, xxii. 168.

[749] *Iliad*, i. 399, etc.

“For never goddess pour’d, nor woman yet,
So full a tide of love into my breast; 274
I never loved Ixion’s consort thus,
Nor sweet Acrisian Danaë, from whom
Sprang Perseus, noblest of the race of man;
Nor Phœnix’ daughter fair, of whom were born
Minos, unmatch’d but by the powers above,
And Rhadamanthus; nor yet Semele,
Nor yet Alcmene, who in Thebes produced
The valiant Hercules; and though my son
By Semele were Bacchus, joy of man;
Nor Ceres golden-hair’d, nor high-enthron’d
Latona in the skies; no—nor thyself
As now I love thee, and my soul perceive
O’erwhelm’d with sweetness of intense desire.”

It is fit that we now mention what one can learn from the work of Homer of the other gods, and what they suffered at the hands of men. For he says that Mars and Venus were wounded by Diomed, and of many others of the gods he relates the sufferings. For thus we can gather from the case of Dione consoling her daughter; for she said to her:[751]—

“Have patience, dearest child; though much enforc’d
Restrain thine anger: we, in heav’n who dwell,
Have much to bear from mortals; and ourselves
Too oft upon each other suff’rings lay:
Mars had his suff’rings; by Alöeus' sons,
Otus and Ephialtes, strongly bound,
He thirteen months in brazen fetters lay:
Juno, too, suffer’d, when Amphitryon’s son
Thro’ her right breast a three-barb’d arrow sent:
Dire, and unheard of, were the pangs she bore,

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[750] *Iliad*, xiv. 315. (The passage is here given in full from Cowper’s translation. In Justin’s quotation one or two lines are omitted.)

[751] *Iliad*, v. 382 (from Lord Derby’s translation).

Great Pluto's self the stinging arrow felt,
When that same son of Ægis-bearing Jove
Assail'd him in the very gates of hell,
And wrought him keenest anguish; pierced with pain,
To high Olympus, to the courts of Jove,
Groaning, he came; the bitter shaft remain'd
Deep in his shoulder fix'd, and griev'd his soul."

But if it is right to remind you of the battle of the gods, opposed to one another, your own poet himself will recount it, saying:[752]—

"Such was the shock when gods in battle met;
For there to royal Neptune stood oppos'd
Phœbus Apollo with his arrows keen;
The blue-eyed Pallas to the god of war;
To Juno, Dian, heav'nly archeress,
Sister of Phœbus, golden-shafted queen.
Stout Hermes, helpful god, Latona fac'd."

These and such like things did Homer teach you; and not Homer only, but also Hesiod. So that if you believe your most distinguished poets, who have given the genealogies of your gods, you must of necessity either suppose that the gods are such beings as these, or believe that there are no gods at all.

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[752] *Iliad*, xx. 66 (from Lord Derby's translation).

Chapter III.—Opinions of the school of Thales.

And if you decline citing the poets, because you say it is allowable for them to frame myths, and to relate in a mythical way many things about the gods which are far from true, do you suppose you have some others for your religious teachers, or how do you say that they themselves[753] have learned this religion of yours? For it is impossible that any should know matters so great and divine, who have not themselves learned them first from the initiated.[754] You will no doubt say, "The sages and philosophers." For to them, as to a fortified wall, you are wont to flee, when any one quotes the opinions of your poets about the gods. Therefore, since it is fit that we commence with the ancients and the earliest, beginning thence I will produce the opinion of each, much more ridiculous as it is than the theology of the poets. For Thales of Miletus, who took the lead in the study of natural philosophy, declared that water was the first principle of all things; for from water he says that all things are, and that into water all are resolved. And after him Anaximander, who came from the same Miletus, said that the infinite was the first principle of all things; for that from this indeed all things are produced, and into this do all decay. Thirdly, Anaximenes—and he too was from Miletus—says that air is the first principle of all things; for he says that from this all things are produced, and into this all are resolved. Heraclitus and Hippasus, from Metapontus, say that fire is the first principle of all things; for from fire all things proceed, and in fire do all things terminate. Anaxagoras of Clazomenæ said that the homogeneous parts are the first principles of all things. Archelaus, the son of Apollodorus, an Athenian, says that the infinite air and its density and rarity are the first principle of all things. All these, forming a succession from Thales, followed the philosophy called by themselves physical.

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[753] i.e., these teachers.

[754] Literally, "those who knew."

Chapter IV.—Opinions of Pythagoras and Epicurus.

Then, in regular succession from another starting-point, Pythagoras the Samian, son of Mnesarchus, calls numbers, with their proportions and harmonies, and the elements composed of both, the first principles; and he includes also unity and the indefinite binary.[755] Epicurus, an Athenian, the son of Neocles, says that the first principles of the things that exist are bodies perceptible by reason, admitting no vacuity,[756] unbegotten, indestructible, which can neither be broken, nor admit of any formation of their parts, nor alteration, and are therefore perceptible by reason. Empedocles of Agrigentum, son of Meton, maintained that there were four elements—fire, air, water, earth; and two elementary powers —love and hate,[757] of which the former is a power of union, the latter of separation. You see, then, the confusion of those who are considered by you to have been wise men, whom you assert 275 to be your teachers of religion: some of them declaring that water is the first principle of all things; others, air, others, fire; and others, some other of these fore-mentioned elements; and all of them employing persuasive arguments for the establishment of their own errors, and attempting to prove their own peculiar dogma to be the most valuable. These things were said by them. How then, ye men of Greece, can it be safe for those who desire to be saved, to fancy that they can learn the true religion from these philosophers, who were neither able so to convince themselves as to prevent sectarian wrangling with one another, and not to appear definitely opposed to one another's opinions?

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[755] μονάδα καὶ τὴν ἀόριστον δυάδα. One, or unity, was considered by Pythagoras as the essence of number, and also as God. Two, or the indefinite binary, was the equivalent of evil. So Plutarch, *De placit. philosoph.*, c. 7; from which treatise the above opinions of the various sects are quoted, generally *verbatim*.

[756] ἀμέτοχα κενοῦ: the void being that in which these bodies move, while they themselves are of a different nature from it.

[757] Or, accord and discord, attraction and repulsion.

Chapter V.—Opinions of Plato and Aristotle.

But possibly those who are unwilling to give up the ancient and inveterate error, maintain that they have received the doctrine of their religion not from those who have now been mentioned, but from those who are esteemed among them as the most renowned and finished philosophers, Plato and Aristotle. For these, they say, have learned the perfect and true religion. But I would be glad to ask, first of all, from those who say so, from whom they say that these men have learned this knowledge; for it is impossible that men who have not learned these so great and divine matters from some who knew them, should either themselves know them, or be able correctly to teach others; and, in the second place, I think we ought to examine the opinions even of these sages. For we shall see whether each of these does not manifestly contradict the other. But if we find that even they do not agree with each other, I think it is easy to see clearly that they too are ignorant. For Plato, with the air of one that has descended from above, and has accurately ascertained and seen all that is in heaven, says that the most high God exists in a fiery substance.[758] But Aristotle, in a book addressed to Alexander of Macedon, giving a compendious explanation of his own philosophy, clearly and manifestly overthrows the opinion of Plato, saying that God does not exist in a fiery substance: but inventing, as a fifth substance, some kind of ætherial and unchangeable body, says that God exists in it. Thus, at least, he wrote: "Not, as some of those who have erred regarding the Deity say, that God exists in a fiery substance." Then, as if he were not satisfied with this blasphemy against Plato, he further, for the sake of proving what he says about the ætherial body, cites as a witness him whom Plato had banished from his republic as a liar, and as being an imitator of the images of truth at three removes,[759] for so Plato calls Homer; for he wrote: "Thus at least did Homer speak,[760] 'And Zeus obtained the wide heaven in the air and the clouds,' " wishing to make his own opinion appear more worthy of credit by the testimony of Homer; not being aware that if he used Homer as a witness to prove that he spoke truth, many of his tenets would be proved untrue. For Thales of Miletus, who was the founder of philosophy among them, taking occasion from him,[761] will contradict his first opinions about first principles. For Aristotle himself, having said that God and matter are the first principles of all things, Thales, the eldest of all their sages, says that water is the first principle of the things that exist; for he says that all things are from water, and that all things are resolved into water. And he conjectures this, first, from the fact that the seed of all living creatures, which is their first principle, is moist; and secondly, because all plants grow and bear fruit in moisture, but when deprived of moisture, wither. Then, as if not satisfied with his conjectures, he cites Homer as a most trustworthy testimony, who speaks thus:—

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[758] Or, "is of a fiery nature."

[759] See the *Republic*, x. 2. By the Platonic doctrine, the ideas of things in the mind of God were the realities; the things themselves, as seen by us, were the images of these realities; and poetry, therefore, describing the images of realities, was only at the third remove from nature. As Plato puts it briefly in this same passage, "the painter, the bed-maker, God—these three are the masters of three species of beds."

[760] *Iliad*, xv. 192.

[761] i.e., from Homer; using Homer's words as suggestive and confirmatory of his doctrine.

> "Ocean, who is the origin of all."[762]

May not Thales, then, very fairly say to him, "What is the reason, Aristotle, why you give heed to Homer, as if he spoke truth, when you wish to demolish the opinions of Plato; but when you promulgate an opinion contrary to ours, you think Homer untruthful?"

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[762] *Iliad*, xiv. 246.

Chapter VI.—Further disagreements between Plato and Aristotle.

And that these very wonderful sages of yours do not even agree in other respects, can be easily learned from this. For while Plato says that there are three first principles of all things, God, and matter, and form,—God, the maker of all; and matter, which is the subject of the first production of all that is produced, and affords to God opportunity for His workmanship; and form, which is the type of each of the things produced,— Aristotle makes no mention at all of form as a first principle, but says that there are two, God and matter. And again, while Plato says that the highest God and the ideas exist in the first place of the highest heavens, and in fixed sphere, Aristotle says that, next to the most high God, there 27 are, not ideas, but certain gods, who can be perceived by the mind. Thus, then, do they differ concerning things heavenly. So that one can see that they not only are unable to understand our earthly matters, but also, being at variance among themselves regarding these things, they will appear unworthy of credit when they treat of things heavenly. And that even their doctrine regarding the human soul as it now is does not harmonize, is manifest from what has been said by each of them concerning it. For Plato says that it is of three parts, having the faculty of reason, of affection, and of appetite.[763] But Aristotle says that the soul is not so comprehensive as to include also corruptible parts, but only reason. And Plato loudly maintains that "the whole soul is immortal." But Aristotle, naming it "the actuality,"[764] would have it to be mortal, not immortal. And the former says it is always in motion; but Aristotle says that it is immoveable, since it must itself precede all motion.

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[763] τὸ λογικόν τὸ θυμικόν, τὸ ἐπιθυμητικόν, —corresponding to what we roughly speak of as reason, the heart, and the appetites.

[764] ἐντελέχεια, —the completion or actuality to which each thing, by virtue of its peculiar nature (or potentiality, δύναμις), can arrive.

Chapter VII.—Inconsistencies of Plato's doctrine.

But in these things they are convicted of thinking in contradiction to each other. And if any one will accurately criticise their writings, they have chosen to abide in harmony not even with their own opinions. Plato, at any rate, at one time says that there are three first principles of the universe—God, and matter, and form; but at another time four, for he adds the universal soul. And again, when he has already said that matter is eternal,[765] he afterwards says that it is produced; and when he has first given to form its peculiar rank as a first principle, and has asserted for its self-subsistence, he afterwards says that this same thing is among the things perceived by the understanding. Moreover, having first declared that everything that is made is mortal[766] he afterwards states that some of the things that are made are indestructible and immortal. What, then, is the cause why those who have been esteemed wise among you disagree not only with one another but also with themselves? Manifestly, their unwillingness to learn from those who know, and their desire to attain accurate knowledge of things heavenly by their own human excess of wisdom though they were able to understand not even earthly matters. Certainly some of your philosophers say that the human soul is in us; others, that it is around us. For not even in this did they choose to agree with one another, but, distributing, as it were, ignorance in various ways among themselves, they thought fit to wrangle and dispute with one another even about the soul. For some of them say that the soul is fire, and some that it is the air; and others, the mind; and others, motion; and others, an exhalation; and certain others say that it is a power flowing from the stars; and others, number capable of motion; and others, a generating water. And a wholly confused and inharmonious opinion has prevailed among them, which only in this one respect appears praiseworthy to those who can form a right judgment, that they have been anxious to convict one another of error and falsehood.

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[765] Literally, "unbegotten."

[766] Or, "liable to destruction."

Chapter VIII.—Antiquity, inspiration, and harmony of Christian teachers.

Since therefore it is impossible to learn anything true concerning religion from your teachers, who by their mutual disagreement have furnished you with sufficient proof of their own ignorance, I consider it reasonable to recur to our progenitors, who both in point of time have by a great way the precedence of your teachers, and who have taught us nothing from their own private fancy, nor differed with one another, nor attempted to overturn one another's positions, but without wrangling and contention received from God the knowledge which also they taught to us. For neither by nature nor by human conception is it possible for men to know things so great and divine, but by the gift which then descended from above upon the holy men, who had no need of rhetorical art,[767] nor of uttering anything in a contentious or quarrelsome manner, but to present themselves pure[768] to the energy of the Divine Spirit, in order that the divine plectrum itself, descending from heaven, and using righteous men as an instrument like a harp or lyre, might reveal to us the knowledge of things divine and heavenly. Wherefore, as if with one mouth and one tongue, they have in succession, and in harmony with one another, taught us both concerning God, and the creation of the world, and the formation of man, and concerning the immortality of the human soul, and the judgment which is to be after this life, and concerning all things which it is needful for us to know, and thus in divers times and places have afforded us the divine instruction.[769]

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[767] Literally, "the art of words."

[768] Literally, "clean," free from other influences.

[769] [The diversities of Christian theology are to be regretted; but Justin here shows the harmony and order of truths, such as are everywhere received by Christians, to be an inestimable advantage.]

Chapter IX.—The antiquity of Moses proved by Greek writers.

I will begin, then, with our first prophet and lawgiver, Moses; first explaining the times in which he lived, on authorities which among you are worthy of all credit. For I do not propose to prove these things only from our own divine histories, which as yet you are unwilling to credit on account of the inveterate error of your forefathers, but also from your own histories, and such, too, as have no reference to our worship, that you may know that, of all your teachers, whether sages, poets, historians, philosophers, or lawgivers, by far the oldest, as the Greek histories show us, was Moses, who was our first religious teacher.[770] For in the times of Ogyges and Inachus, whom some of your poets suppose to have been earth-born,[771] Moses is mentioned as the leader and ruler of the Jewish nation. For in this way he is mentioned both by Polemon in the first book of his *Hellenics*, and by Apion son of Posidonius in his book against the Jews, and in the fourth book of his history, where he says that during the reign of Inachus over Argos the Jews revolted from Amasis king of the Egyptians, and that Moses led them. And Ptolemæus the Mendesian, in relating the history of Egypt, concurs in all this. And those who write the Athenian history, Hellanicus and Philochorus (the author of *The Attic History*), Castor and Thallus, and Alexander Polyhistor, and also the very well informed writers on Jewish affairs, Philo and Josephus, have mentioned Moses as a very ancient and time-honoured prince of the Jews. Josephus, certainly, desiring to signify even by the title of his work the antiquity and age of the history, wrote thus at the commencement of the history: "The Jewish antiquities[772] of Flavius Josephus,"—signifying the oldness of the history by the word "antiquities." And your most renowned historian Diodorus, who employed thirty whole years in epitomizing the libraries, and who, as he himself wrote, travelled over both Asia and Europe for the sake of great accuracy, and thus became an eye-witness of very many things, wrote forty entire books of his own history. And he in the first book, having said that he had learned from the Egyptian priests that Moses was an ancient lawgiver, and even the first, wrote of him in these very words: "For subsequent to the ancient manner of living in Egypt which gods and heroes are fabled to have regulated, they say that Moses[773] first persuaded the people to use written laws, and to live by them; and he is recorded to have been a man both great of soul and of great faculty in social matters." Then, having proceeded a little further, and wishing to mention the ancient lawgivers, he mentions Moses first. For he spoke in these words: "Among the Jews they say that Moses ascribed his laws[774] to that God who is called Jehovah, whether because they judged it a marvellous and quite divine conception which promised to benefit a multitude of men, or because they were of opinion that the people would be the more obedient when they contemplated the majesty and power of those who were said to have invented the laws. And they say that Sasunchis was the second Egyptian legislator, a man of excellent understanding. And the third, they say, was Sesonchosis the king, who not only performed the most brilliant military exploits of any in Egypt, but also consolidated that warlike race by legislation. And the fourth lawgiver, they say, was Bocchoris the king, a wise and surpassingly skilful man. And after him it is said that Amasis the king acceded to the government, whom they relate to have regulated all that pertains to the rulers of provinces, and to the general administration of the government of Egypt. And they say that Darius, the father of Xerxes, was the sixth who legislated for the Egyptians.”

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[770] The incongruity in this sentence is Justin's.

[771] [Autochthones]. That is, sprung from the soil; and hence the oldest inhabitants, the aborigines.

[772] Literally, archæology.

[773] Unfortunately, Justin here mistook Menes for Moses. [But he may have so read the name in his copy. See Grabe's note on Diodorus, and the quotation following in another note.]

[774] This sentence must be so completed from the context in Diodorus. See the note of Maranus.

Chapter X—Training and inspiration of Moses.[775]

These things, ye men of Greece, have been recorded in writing concerning the antiquity of Moses by those who were not of our religion; and they said that they learned all these things from the Egyptian priests, among whom Moses was not only born, but also was thought worthy of partaking of all the education of the Egyptians, on account of his being adopted by the king's daughter as her son; and for the same reason was thought worthy of great attention, as the wisest of the historians relate, who have chosen to record his life and actions, and the rank of his descent, —I speak of Philo and Josephus. For these, in their narration of the history of the Jews, say that Moses was sprung from the race of the Chaldæans, and that he was born in Egypt when his forefathers had migrated on account of famine from Phœnicia to that country; and him God chose to honour on account of his exceeding virtue, and judged him worthy to become the leader and lawgiver of his own race, when He thought it right that the people of the Hebrews should return out of Egypt into their own land. To him first did God communicate that divine and prophetic gift which in those days descended upon the holy men, and him also did He first furnish that he might be our teacher in religion, and then after him the rest of the prophets, who both obtained the same gift as he, and taught us the same doctrines concerning the same subjects. These we assert to have been our teachers, who taught us nothing from their own human conception, but from the gift vouchsafed to them by God from above. 278

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[775] [Consult the ponderous learning of Warburton's *Divine Legation, passim.*]

Chapter XI.—Heathen oracles testify of Moses.

But as you do not see the necessity of giving up the ancient error of your forefathers in obedience to these teachers [of ours], what teachers of your own do you maintain to have lived worthy of credit in the matter of religion? For, as I have frequently said, it is impossible that those who have not themselves learned these so great and divine things from such persons as are acquainted with them, should either themselves know them, or be able rightly to teach others. Since, therefore, it has been sufficiently proved that the opinions of your philosophers are obviously full of all ignorance and deceit, having now perhaps wholly abandoned the philosophers as formerly you abandoned the poets, you will turn to the deceit of the oracles; for in this style I have heard some speaking. Therefore I think it fit to tell you at this step in our discourse what I formerly heard among you concerning their utterances. For when one inquired at your oracle—it is your own story—what religious men had at any time happened to live, you say that the oracle answered thus: "Only the Chaldæans have obtained wisdom, and the Hebrews, who worship God Himself, the self-begotten King."

Since, therefore, you think that the truth can be learned from your oracles, when you read the histories and what has been written regarding the life of Moses by those who do not belong to our religion, and when you know that Moses and the rest of the prophets were descended from the race of the Chaldæans and Hebrews, do not think that anything incredible has taken place if a man sprung from a godly line, and who lived worthily of the godliness of his fathers, was chosen by God to be honoured with this great gift and to be set forth as the first of all the prophets.

Chapter XII.—Antiquity of Moses proved.

And I think it necessary also to consider the times in which your philosophers lived, that you may see that the time which produced them for you is very recent, and also short. For thus you will be able easily to recognise also the antiquity of Moses. But lest, by a complete survey of the periods, and by the use of a greater number of proofs, I should seem to be prolix, I think it may be sufficiently demonstrated from the following. For Socrates was the teacher of Plato, and Plato of Aristotle. Now these men flourished in the time of Philip and Alexander of Macedon, in which time also the Athenian orators flourished, as the Philippics of Demosthenes plainly show us. And those who have narrated the deeds of Alexander sufficiently prove that during his reign Aristotle associated with him. From all manner of proofs, then, it is easy to see that the history of Moses is by far more ancient than all profane[776] histories. And, besides, it is fit that you recognise this fact also, that nothing has been accurately recorded by Greeks before the era of the Olympiads, and that there is no ancient work which makes known any action of the Greeks or Barbarians. But before that period existed only the history of the prophet Moses, which he wrote in the Hebrew character by the divine inspiration. For the Greek character was not yet in use, as the teachers of language themselves prove, telling us that Cadmus first brought the letters from Phœnicia, and communicated them to the Greeks. And your first of philosophers, Plato, testifies that they were a recent discovery. For in the *Timæus*[777] he wrote that Solon, the wisest of the wise men, on his return from Egypt, said to Critias that he had heard this from a very aged Egyptian priest, who said to him, "O Solon, Solon, you Greeks are ever children, and aged Greek there is none." Then again he said, "You are all youths in soul, for you hold no ancient opinion derived through remote tradition, nor any system of instruction hoary with time; but all these things escape your knowledge, because for many generations the posterity of these ancient ages died mute, not having the use of letters." It is fit, therefore, that you understand that it is the fact that every history has been written in these recently-discovered Greek letters; and if any one would make mention of old poets, or legislators, or historians, or philosophers, or orators, he will find that they wrote their own works in the Greek character.

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[776] Literally, "without," not belonging to the true faith.

[777] C. 3.

Chapter XIII.—History of the Septuagint.

But if any one says that the writings of Moses and of the rest of the prophets were also written in the Greek character, let him read profane histories, and know that Ptolemy, king of Egypt, when he had built the library in Alexandria, and by gathering books from every quarter had filled it, then learnt that very ancient histories written in Hebrew happened to be carefully preserved; and wishing to know their contents, he sent for seventy wise men from Jerusalem, who were acquainted with both the Greek and Hebrew language, and appointed them to translate the books; and that in freedom from all disturbance they might the more speedily complete the translation, he ordered that there should be constructed, not in the city itself, but seven stadia off (where the Pharos was built), as many little cots as there were translators, so that each by himself might complete his own translation; and enjoined 279 upon those officers who were appointed to this duty, to afford them all attendance, but to prevent communication with one another, in order that the accuracy of the translation might be discernible even by their agreement. And when he ascertained that the seventy men had not only given the same meaning, but had employed the same words, and had failed in agreement with one another not even to the extent of one word; but had written the same things, and concerning the same things, he was struck with amazement, and believed that the translation had been written by divine power, and perceived that the men were worthy of all honour, as beloved of God; and with many gifts ordered them to return to their own country. And having, as was natural, marvelled at the books, and concluded them to be divine, he consecrated them in that library. These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little cots at the Pharos still preserved, and having heard these things from the inhabitants, who had received them as part of their country's tradition,[778] we now tell to you what you can also learn from others, and specially from those wise and esteemed men who have written of these things, Philo and Josephus, and many others. But if any of those who are wont to be forward in contradiction should say that these books do not belong to us, but to the Jews, and should assert that we in vain profess to have learnt our religion from them, let him know, as he may from those very things which are written in these books, that not to them, but to us, does the doctrine of them refer. That the books relating to our religion are to this day preserved among the Jews, has been a work of Divine Providence on our behalf; for lest, by producing them out of the Church, we should give occasion to those who wish to slander us to charge us with fraud, we demand that they be produced from the synagogue of the Jews, that from the very books still preserved among them it might clearly and evidently appear, that the laws which were written by holy men for instruction pertain to us.

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[778] [Doubtless Justin relates the tradition as he received it. Consult Dr. Selwyn's full account of the fables concerning the LXX., in *Smith's Dict. of the Bible*, iii. p. 1203 ff.]

Chapter XIV.—A warning appeal to the Greeks.

It is therefore necessary, ye Greeks, that you contemplate the things that are to be, and consider the judgment which is predicted by all, not only by the godly, but also by those who are irreligious, that ye do not without investigation commit yourselves to the error of your fathers, nor suppose that if they themselves have been in error, and have transmitted it to you, that this which they have taught you is true; but looking to the danger of so terrible a mistake, inquire and investigate carefully into those things which are, as you say, spoken of even by your own teachers. For even unwillingly they were on your account forced to say many things by the Divine regard for mankind, especially those of them who were in Egypt, and profited by the godliness of Moses and his ancestry. For I think that some of you, when you read even carelessly the history of Diodorus, and of those others who wrote of these things, cannot fail to see that both Orpheus, and Homer, and Solon, who wrote the laws of the Athenians, and Pythagoras, and Plato, and some others, when they had been in Egypt, and had taken advantage of the history of Moses, afterwards published doctrines concerning the gods quite contrary to those which formerly they had erroneously promulgated.

Chapter XV.—Testimony of Orpheus to monotheism.

At all events, we must remind you what Orpheus, who was, as one might say, your first teacher of polytheism, latterly addressed to his son Musæus, and to the other legitimate auditors, concerning the one and only God. And he spoke thus:—

> “I speak to those who lawfully may hear:
> All others, ye profane, now close the doors,
> And, O Musæus! hearken thou to me,
> Who offspring art of the light-bringing moon:
> The words I utter now are true indeed;
> And if thou former thoughts of mine hast seen,
> Let them not rob thee of the blessed life,
> But rather turn the depths of thine own heart
> Unto the place where light and knowledge dwell.
> Take thou the word divine to guide thy steps,
> And walking well in the straight certain path,
> Look to the one and universal King—
> One, self-begotten, and the only One,
> Of whom all things and we ourselves are sprung.
> All things are open to His piercing gaze,
> While He Himself is still invisible.
> Present in all His works, though still unseen,
> He gives to mortals evil out of good,
> Sending both chilling wars and tearful griefs;
> And other than the great King there is none.
> The clouds for ever settle round His throne,
> And mortal eyeballs in mere mortal eyes
> Are weak, to see Jove reigning over all.
> He sits established in the brazen heavens
> Upon His golden throne; under His feet
> He treads the earth, and stretches His right hand
> To all the ends of ocean, and around
> Tremble the mountain ranges and the streams,
> The depths, too, of the blue and hoary sea.”

And again, in some other place he says:—

> “There is one Zeus alone, one sun, one hell, 28
> One Bacchus; and in all things but one God;

Nor of all these as diverse let me speak."

And when he swears he says:—

"Now I adjure thee by the highest heaven,
The work of the great God, the only wise;
And I adjure thee by the Father's voice.
Which first He uttered when He stablished
The whole world by His counsel."

What does he mean by "I adjure thee by the Father's voice, which first He uttered?" It is the Word of God which he here names "the voice," by whom heaven and earth and the whole creation were made, as the divine prophecies of the holy men teach us; and these he himself also paid some attention to in Egypt, and understood that all creation was made by the Word of God; and therefore, after he says, "I adjure thee by the Father's voice, which first He uttered," he adds this besides, "when by His counsel He established the whole world." Here he calls the Word "voice," for the sake of the poetical metre. And that this is so, is manifest from the fact, that a little further on, where the metre permits him, he names it "Word." For he said:—

"Take thou the *Word* divine to guide thy steps."

Chapter XVI.—Testimony of the Sibyl.

We must also mention what the ancient and exceedingly remote Sibyl, whom Plato and Aristophanes, and others besides, mention as a prophetess, taught you in her oracular verses concerning one only God. And she speaks thus:—

“There is one only unbegotten God,
Omnipotent, invisible, most high,
All-seeing, but Himself seen by no flesh.”

Then elsewhere thus:—

“But we have strayed from the Immortal’s ways,
And worship with a dull and senseless mind
Idols, the workmanship of our own hands,
And images and figures of dead men.”

And again somewhere else:—

“Blessed shall be those men upon the earth
Who shall love the great God before all else,
Blessing Him when they eat and when they drink;
Trusting in this their piety alone.
Who shall abjure all shrines which they may see,
All altars and vain figures of dumb stones,
Worthless and stained with blood of animals,
And sacrifice of the four-footed tribes,
Beholding the great glory of One God.”

These are the Sibyl’s words.

Chapter XVII.—Testimony of Homer.

And the poet Homer, using the license of poetry, and rivalling the original opinion of Orpheus regarding the plurality of the gods, mentions, indeed, several gods in a mythical style, lest he should seem to sing in a different strain from the poem of Orpheus, which he so distinctly proposed to rival, that even in the first line of his poem he indicated the relation he held to him. For as Orpheus in the beginning of his poem had said, “O goddess, sing the wrath of Demeter, who brings the goodly fruit,” Homer began thus, “O goddess, sing the wrath of Achilles, son of Peleus,” preferring, as it seems to me, even to violate the poetical metre in his first line, than that he should seem not to have remembered before all else the names of the gods. But shortly after he also clearly and explicitly presents his own opinion regarding one God only, somewhere[779] saying to Achilles by the mouth of Phœnix, “Not though God Himself were to promise that He would peel off my old age, and give me the vigour of my youth,” where he indicates by the pronoun the real and true God. And somewhere[780] he makes Ulysses address the host of the Greeks thus: “The rule of many is not a good thing; let there be one ruler.” And that the rule of many is not a good thing, but on the contrary an evil, he proposed to evince by fact, recounting the wars which took place on account of the multitude of rulers, and the fights and factions, and their mutual counterplots. For monarchy *is* free from contention. So far the poet Homer.

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[779] *Iliad*, ix. 445.

[780] *Iliad*, ii. 204.

Chapter XVIII.—Testimony of Sophocles.

And if it is needful that we add testimonies concerning one God, even from the dramatists, hear even Sophocles speaking thus:—

> “There is one God, in truth there is but one,
> Who made the heavens and the broad earth beneath,
> The glancing waves of ocean and the winds
> But many of us mortals err in heart,
> And set up for a solace in our woes
> Images of the gods in stone and wood,
> Or figures carved in brass or ivory,
> And, furnishing for these our handiworks,
> Both sacrifice and rite magnificent,
> We think that thus we do a pious work.”

Thus, then, Sophocles.

Chapter XIX.—Testimony of Pythagoras.

And Pythagoras, son of Mnesarchus, who expounded the doctrines of his own philosophy, mystically by means of symbols, as those who have written his life show, himself seems to have entertained thoughts about the unity of God not unworthy of his foreign residence in Egypt. For when he says that unity is the first principle of all things, and that it is the cause of all good, he teaches by an allegory that God is one, and alone.[781] And that this is so, is evident from his saying that unity and one differ widely from one another. For he says that unity belongs to the class of things perceived by the mind, but that one belongs to numbers. And if you desire to see a clearer proof of the opinion of Pythagoras concerning one God, hear his own opinion, for he spoke as follows: "God is one; and He Himself does 28
not, as some suppose, exist outside the world, but in it, He being wholly present in the whole circle, and beholding all generations; being the regulating ingredient of all the ages, and the administrator of His own powers and works, the first principle of all things, the light of heaven, and Father of all, the intelligence and animating soul of the universe, the movement of all orbits." Thus, then, Pythagoras.

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[781] Has no fellow.

Chapter XX.—Testimony of Plato.

But Plato, though he accepted, as is likely, the doctrine of Moses and the other prophets regarding one only God, which he learned while in Egypt, yet fearing, on account of what had befallen Socrates, lest he also should raise up some Anytus or Meletus against himself, who should accuse him before the Athenians, and say, “Plato is doing harm, and making himself mischievously busy, not acknowledging the gods recognised by the state;” in fear of the hemlock-juice, contrives an elaborate and ambiguous discourse concerning the gods, furnishing by his treatise gods to those who wish them, and none for those who are differently disposed, as may readily be seen from his own statements. For when he has laid down that everything that is made is mortal, he afterwards says that the gods were made. If, then, he would have God and matter to be the origin of all things, manifestly it is inevitably necessary to say that the gods were made of matter; but if of matter, out of which he said that evil also had its origin, he leaves right-thinking persons to consider what kind of beings the gods should be thought who are produced out of matter. For, for this very reason did he say that matter was eternal,[782] that he might not seem to say that God is the creator of evil. And regarding the gods who were made by God, there is no doubt he said this: “Gods of gods, of whom I am the creator.” And he manifestly held the correct opinion concerning the really existing God. For having heard in Egypt that God had said to Moses, when He was about to send him to the Hebrews, “I am that I am,”[783] he understood that God had not mentioned to him His own proper name.

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[782] Or, “uncreated.”

[783] ὁ ὢν, “He who is; the Being.”

Chapter XXI.—The namelessness of God.

For God cannot be called by any proper name, for names are given to mark out and distinguish their subject-matters, because these are many and diverse; but neither did any one exist before God who could give Him a name, nor did He Himself think it right to name Himself, seeing that He is one and unique, as He Himself also by His own prophets testifies, when He says, "I God am the first," and after this, "And beside me there is no other God."[784] On this account, then, as I before said, God did not, when He sent Moses to the Hebrews, mention any name, but by a participle He mystically teaches them that He is the one and only God. "For," says He; "I am the *Beingi*;" manifestly contrasting Himself, "the Being," with those who are not,[785] that those who had hitherto been deceived might see that they were attaching themselves, not to beings, but to those who had no being. Since, therefore, God knew that the first men remembered the old delusion of their forefathers, whereby the misanthropic demon contrived to deceive them when he said to them, "If ye obey me in transgressing the commandment of God, ye shall be as gods," calling those gods which had no being, in order that men, supposing that there were other gods in existence, might believe that they themselves could become gods. On this account He said to Moses, "I am the Being," that by the participle "being" He might teach the difference between God who is and those who are not.[786] Men, therefore, having been duped by the deceiving demon, and having dared to disobey God, were cast out of Paradise, remembering the name of gods, but no longer being taught by God that there are no other gods. For it was not just that they who did not keep the first commandment, which it was easy to keep, should any longer be taught, but should rather be driven to just punishment. Being therefore banished from Paradise, and thinking that they were expelled on account of their disobedience only, not knowing that it was also because they had believed in the existence of gods which did not exist, they gave the name of gods even to the men who were afterwards born of themselves. This first false fancy, therefore, concerning gods, had its origin with the father of lies. God, therefore, knowing that the false opinion about the plurality of gods was burdening the soul of man like some disease, and wishing to remove and eradicate it, appeared first to Moses, and said to him, "I am He who is." For it was necessary, I think, that he who was to be the ruler and leader of the Hebrew people should first of all know the living God. Wherefore, having appeared to him first, as it was possible for God to appear to a man, He said to him, "I am He who is;” then, being about to send him to the Hebrews, He further orders him to say, “He who is hath sent me to you.”

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[784] Isa. xliv. 6.

[785] Literally, "with the not-beings."

[786] Literally, "between the God being and not-beings."

Chapter XXII.—Studied ambiguity of Plato.

Plato accordingly having learned this in Egypt, and being greatly taken with what was said about one God, did indeed consider it unsafe to mention the name of Moses, on account of his teaching the doctrine of one only God, for he dreaded the Areopagus; but what is very well expressed by him in his elaborate treatise, the *Timæus*, he has written in exact correspondence with what Moses said regarding God, though he has done so, not as if he had learned it from him, but as if he were expressing his own opinion. For he said, "In my opinion, then, we must first define what that is which exists eternally, and has no generation,[787] and what that is which is always being generated, but never really is." Does not this, ye men of Greece, seem to those who are able to understand the matter to be one and the same thing, saving only the difference of the article? For Moses said, "*He* who is," and Plato, "That which is." But either of the expressions seems to apply to the ever-existent God. For He is the only one who eternally exists, and has no generation. What, then, that other thing is which is contrasted with the ever-existent, and of which he said, "And what that is which is always being generated, but never really is," we must attentively consider. For we shall find him clearly and evidently saying that He who is unbegotten is eternal, but that those that are begotten and made are generated and perish[788]—as he said of the same class, "gods of gods, of whom I am maker"—for he speaks in the following words: "In my opinion, then, we must first define what that is which is always existent and has no birth, and what that is which is always being generated but never really is. The former, indeed, which is apprehended by reflection combined with reason, always exists in the same way;[789] while the latter, on the other hand, is conjectured by opinion formed by the perception of the senses unaided by reason, since it never really is, but is coming into being and perishing." These expressions declare to those who can rightly understand them the death and destruction of the gods that have been brought into being. And I think it necessary to attend to this also, that Plato never names him the creator, but the fashioner[790] of the gods, although, in the opinion of Plato, there is considerable difference between these two. For the creator creates the creature by his own capability and power, being in need of nothing else; but the fashioner frames his production when he has received from matter the capability for his work.

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[787] That is, "is not produced or created; has no birth."

[788] Or, "are born and die."

[789] κατὰ ταὐτά "according to the same things," i.e., in eternal immutability.

[790] Or, "demiurge or maker."

Chapter XXIII.—Plato’s self-contradiction.

But, perhaps, some who are unwilling to abandon the doctrines of polytheism, will say that to these fashioned gods the maker said, “Since ye have been produced, ye are not immortal, nor at all imperishable; yet shall ye not perish nor succumb to the fatality of death, because you have obtained my will,[791] which is a still greater and mightier bond.” Here Plato, through fear of the adherents of polytheism, introduces his “maker” uttering words which contradict himself. For having formerly stated that he said that everything which is produced is perishable, he now introduces him saying the very opposite; and he does not see that it is thus absolutely impossible for him to escape the charge of falsehood. For he either at first uttered what is false when he said that everything which is produced is perishable, or now, when he propounds the very opposite to what he had formerly said. For if, according to his former definition, it is absolutely necessary that every created thing be perishable, how can he consistently make that possible which is absolutely impossible? So that Plato seems to grant an empty and impossible prerogative to his “maker,” when he propounds that those who were once perishable because made from matter should again, by his intervention, become imperishable and enduring. For it is quite natural that the power of matter, which, according to Plato’s opinion, is uncreated, and contemporary and coæval with the maker, should resist his will. For he who has not created has no power, in respect of that which is uncreated, so that it is not possible that it (matter), being free, can be controlled by any external necessity. Wherefore Plato himself, in consideration of this, has written thus: “It is necessary to affirm that God cannot suffer violence.”

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[791] That is, “my will to the contrary.” See Plato, *Tim.*, p. 41 [cap 13].

Chapter XXIV.—Agreement of Plato and Homer.

How, then, does Plato banish Homer from his republic, since, in the embassy to Achilles, he represents Phœnix as saying to Achilles, "Even the gods themselves are not inflexible,"[792] though Homer said this not of the king and Platonic maker of the gods, but of some of the multitude whom the Greeks esteem as gods, as one can gather from Plato's saying, "gods of gods?" For Homer, by that golden chain,[793] refers all power and might to the one highest God. And the rest of the gods, he said, were so far distant from his divinity, that he thought fit to name them even along with men. At least he introduces Ulysses saying of Hector to Achilles, "He is raging terribly, trusting in Zeus, and values neither men nor gods."[794] In this passage Homer seems to me without doubt to have learnt in Egypt, like Plato, concerning the one God, and plainly and openly to declare this, that he who trusts in the really existent God makes no account of those that do not exist. For thus the poet, in another passage, and employing another but equivalent word, to wit, a pronoun, made use of the same participle employed by Plato to designate the really existent God, concerning whom Plato said, "What that is which always exists, and has no birth." For not without a double sense does this expression of Phœnix seem to have been used: "Not even if God Himself were to promise me, that, having burnished off my old age, He should set me forth in the flower of youth." For the pronoun "Himself" signifies the really existing God. For thus, too, the oracle which was given to you concerning the Chaldæans and Hebrews signifies. For when some one inquired what men had ever lived godly, you say the answer was:—

> "Only the Chaldæans and the Hebrews found wisdom,
> Worshipping God *Himself*, the unbegotten King."

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[792] *Iliad*, ix. 497.

[793] That is, by the challenge of the chain introduced—*Iliad*, viii. 18.

[794] *Iliad*, ix. 238.

Chapter XXV.—Plato's knowledge of God's eternity.

How, then, does Plato blame Homer for saying that the gods are not inflexible, although, as is obvious from the expressions used, Homer said this for a useful purpose? For it is the property of those who expect to obtain mercy by prayer and sacrifices, to cease from and repent of their sins. For those who think that the Deity is inflexible, are by no means moved to abandon their sins, since they suppose that they will derive no benefit from repentance. How, then, does Plato the philosopher condemn the poet Homer for saying, "Even the gods themselves are not inflexible," and yet himself represent the maker of the gods as so easily turned, that he sometimes declares the gods to be mortal, and at other times declares the same to be immortal? And not only concerning them, but also concerning matter, from which, as he says, it is necessary that the created gods have been produced, he sometimes says that it is uncreated, and at other times that it is created; and yet he does not see that he himself, when he says that the maker of the gods is so easily turned, is convicted of having fallen into the very errors for which he blames Homer, though Homer said the very opposite concerning the maker of the gods. For he said that he spoke thus of himself:—

> "For ne'er my promise shall deceive, or fail,
> Or be recall'd, if with a nod confirm'd."[795]

But Plato, as it seems, unwillingly entered not these strange dissertations concerning the gods, for he feared those who were attached to polytheism. And whatever he thinks fit to tell of all that he had learned from Moses and the prophets concerning one God, he preferred delivering in a mystical style, so that those who desired to be worshippers of God might have an inkling of his own opinion. For being charmed with that saying of God to Moses, "I am the really existing," and accepting with a great deal of thought the brief participial expression, he understood that God desired to signify to Moses His eternity, and therefore said, "I am the really existing;" for this word "existing" expresses not one time only, but the three—the past, the present, and the future. For when Plato says, "and which never really is," he uses the verb "is" of time indefinite. For the word "never" is not spoken, as some suppose, of the past, but of the future time. And this has been accurately understood even by profane writers. And therefore, when Plato wished, as it were, to interpret to the uninitiated what had been mystically expressed by the participle concerning the eternity of God, he employed the following language: "God indeed, as the old tradition runs, includes the beginning, and end, and middle of all things." In this sentence he plainly and obviously names the law of Moses "the old tradition," fearing, through dread of the hemlock-cup, to mention the name of Moses; for he understood that the teaching of the man was hateful to the Greeks; and he clearly enough indicates Moses by the antiquity of the tradition. And we have sufficiently proved from Diodorus and the rest of the historians, in the foregoing chapters, that the law of Moses is not only old, but even the first. For Diodorus says that he was the first of all lawgivers; the letters which belong to the Greeks, and which they employed in the writing of their histories, having not yet been discovered.

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[795] *Iliad*, i. 526.

Chapter XXVI.—Plato indebted to the prophets.

And let no one wonder that Plato should believe Moses regarding the eternity of God. For you will find him mystically referring the true knowledge of realities to the prophets, next in order after the really existent God. For, discoursing in the *Timæus* about certain first principles, he wrote thus: “This we lay down as the first principle of fire and the other bodies, proceeding according to probability and necessity. But the first principles of these again God above knows, and whosoever among men is beloved of Him.”[796] And what men does he think beloved of God, but Moses and the rest of the prophets? For their prophecies he read, and, having learned from them the doctrine of the judgment, he thus proclaims it 284 in the first book of the *Republic*: “When a man begins to think he is soon to die, fear invades him, and concern about things which had never before entered his head. And those stories about what goes on in Hades, which tell us that the man who has here been unjust must there be punished, though formerly ridiculed, now torment his soul with apprehensions that they may be true. And he, either through the feebleness of age, or even because he is now nearer to the things of the other world, views them more attentively. He becomes, therefore, full of apprehension and dread, and begins to call himself to account, and to consider whether he has done any one an injury. And that man who finds in his life many iniquities, and who continually starts from his sleep as children do, lives in terror, and with a forlorn prospect. But to him who is conscious of no wrong-doing, sweet hope is the constant companion and good nurse of old age, as Pindar says.[797] For this, Socrates, he has elegantly expressed, that ‘whoever leads a life of holiness and justice, him sweet hope, the nurse of age, accompanies, cheering his heart, for she powerfully sways the changeful mind of mortals.’ ”[798] This Plato wrote in the first book of the *Republic*.

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[796] Plato, *Tim.*, p. 53 D, [cap. 20].

[797] Pind., *Fr.*, 233, a fragment preserved in this place.

[798] Plato, *Rep.*, p. 330 D.

Chapter XXVII.—Plato's knowledge of the judgment.

And in the tenth book he plainly and manifestly wrote what he had learned from the prophets about the judgment, not as if he had learned it from them, but, on account of his fear of the Greeks, as if he had heard it from a man who had been slain in battle—for this story he thought fit to invent—and who, when he was about to be buried on the twelfth day, and was lying on the funeral pile, came to life again, and described the other world. The following are his very words:[799] "For he said that he was present when one was asked by another person where the great Ardiæus was. This Ardiæus had been prince in a certain city of Pamphylia, and had killed his aged father and his elder brother, and done many other unhallowed deeds, as was reported. He said, then, that the person who was asked said: He neither comes nor ever will come hither. For we saw, among other terrible sights, this also. When we were close to the mouth [of the pit], and were about to return to the upper air, and had suffered everything else, we suddenly beheld both him and others likewise, most of whom were tyrants. But there were also some private sinners who had committed great crimes. And these, when they thought they were to ascend, the mouth would not permit, but bellowed when any of those who were so incurably wicked attempted to ascend, unless they had paid the full penalty. Then fierce men, fiery to look at, stood close by, and hearing the din,[800] took some and led them away; but Ardiæus and the rest, having bound hand and foot, and striking their heads down, and flaying, they dragged to the road outside, tearing them with thorns, and signifying to those who were present the cause of their suffering these things, and that they were leading them away to cast them into Tartarus. Hence, he said, that amidst all their various fears, this one was the greatest, lest the mouth should bellow when they ascended, since if it were silent each one would most gladly ascend; and that the punishments and torments were such as these, and that, on the other hand, the rewards were the reverse of these." Here Plato seems to me to have learnt from the prophets not only the doctrine of the judgment, but also of the resurrection, which the Greeks refuse to believe. For his saying that the soul is judged along with the body, proves nothing more clearly than that he believed the doctrine of the resurrection. Since how could Ardiæus and the rest have undergone such punishment in Hades, had they left on earth the body, with its head, hands, feet, and skin? For certainly they will never say that the soul has a head and hands, and feet and skin. But Plato, having fallen in with the testimonies of the prophets in Egypt, and having accepted what they teach concerning the resurrection of the body, teaches that the soul is judged in company with the body.

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[799] Plato, *Rep.*, p. 615, [lib. x. p. 325. Ed. Bipont, 1785.]

[800] The bellowing of the mouth of the pit.

Chapter XXVIII.—Homer’s obligations to the sacred writers.

And not only Plato, but Homer also, having received similar enlightenment in Egypt, said that Tityus was in like manner punished. For Ulysses speaks thus to Alcinous when he is recounting his divination by the shades of the dead:[801]—

> “There Tityus, large and long, in fetters bound,
> O’erspread nine acres of infernal ground;
> Two ravenous vultures, furious for their food,
> Scream o’er the fiend, and riot in his blood,
> Incessant gore the liver in his breast,
> Th’ immortal liver grows, and gives th’ immortal feast.”

For it is plain that it is not the soul, but the body, which has a liver. And in the same manner he has described both Sisyphus and Tantalus as enduring punishment with the body. And that Homer had been in Egypt, and introduced into his own poem much of what he there learnt, Diodorus, the most esteemed of historians, plainly enough teaches us. For he said that when he was in Egypt he had learnt that Helen, having received from Theon’s wife, Polydamna, a drug, “lulling all sorrow and melancholy, and causing forgetfulness of all ills,”[802] brought it to Sparta. And Homer said that by making use of that drug Helen put an end to the lamentation of Menelaus, caused by the presence of Telemachus. And he also called Venus “golden,” from what he had seen in Egypt. For he had seen the temple which in Egypt is called “the temple of golden Venus,” and the plain which is named “the plain of golden Venus.” And why do I now make mention of this? To show that the poet transferred to his own poem much of what is contained in the divine writings of the prophets. And first he transferred what Moses had related as the beginning of the creation of the world. For Moses wrote thus: “In the beginning God created the heaven and the earth,”[803] then the sun, and the moon, and the stars. For having learned this in Egypt, and having been much taken with what Moses had written in the Genesis of the world, he fabled that Vulcan had made in the shield of Achilles a kind of representation of the creation of the world. For he wrote thus:[804]—

> “There he described the earth, the heaven, the sea,
> The sun that rests not, and the moon full-orb’d;
> There also, all the stars which round about,

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[801] *Odyssey*, xi, 576 (Pope’s translation, line 709).

[802] *Odyssey*, iv. 221; [Milton’s Comus, line 675].

[803] Gen. i. 1.

[804] *Iliad*, xviii. 483.

As with a radiant frontlet, bind the skies.”

And he contrived also that the garden of Alcinous should preserve the likeness of Paradise, and through this likeness he represented it as ever-blooming and full of all fruits. For thus he wrote:[805]—

“Tall thriving trees confess’d the fruitful mould;
The reddening apple ripens here to gold.
Here the blue fig with luscious juice o’erflows,
With deeper red the full pomegranate glows;
The branch here bends beneath the weighty pear,
And verdant olives flourish round the year.
The balmy spirit of the western gale
Eternal breathes on fruits, untaught to fail;
Each dropping pear a following pear supplies,
On apples apples, figs on figs arise.
The same mild season gives the blooms to blow,
The buds to harden, and the fruits to grow.
Here order’d vines in equal ranks appear,
With all th’ united labours of the year.
Some to unload the fertile branches run,
Some dry the blackening clusters in the sun,
Others to tread the liquid harvest join.
The groaning presses foam with floods of wine.
Here are the vines in early flower descry’d
Here grapes discoloured on the sunny side,
And there in autumn’s richest purple dy’d.”

Do not these words present a manifest and clear imitation of what the first prophet Moses said about Paradise? And if any one wish to know something of the building of the tower by which the men of that day fancied they would obtain access to heaven, he will find a sufficiently exact allegorical imitation of this in what the poet has ascribed to Otus and Ephialtes. For of them he wrote thus:[806]—

“Proud of their strength, and more than mortal size,
The gods they challenge, and affect the skies.

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[805] *Odyssey*, vii. 114 (Pope’s translation, line 146.).

[806] *Odyssey*, xi. 312 (Pope’s translation, line 385).

Heav'd on Olympus tottering Ossa stood;
On Ossa, Pelion nods with all his wood."

And the same holds good regarding the enemy of mankind who was cast out of heaven, whom the Sacred Scriptures call the Devil,[807] a name which he obtained from his first devilry against man; and if any one would attentively consider the matter, he would find that the poet, though he certainly never mentions the name of "the devil," yet gives him a name from his wickedest action. For the poet, calling him Ate,[808] says that he was hurled from heaven by their god, just as if he had a distinct remembrance of the expressions which Isaiah the prophet had uttered regarding him. He wrote thus in his own poem:[809]—

"And, seizing by her glossy locks
The goddess Ate, in his wrath he swore
That never to the starry skies again,
And the Olympian heights, he would permit
The universal mischief to return.
Then, whirling her around, he cast her down
To earth. She, mingling with all works of men,
Caused many a pang to Jove."

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[807] The false accuser; one who does injury by slanderous accusations.

[808] ʼΑτη, the goddess of mischief, from whom spring all rash, blind deeds and their results.

[809] *Iliad*, xix. 126.

Chapter XXIX.—Origin of Plato’s doctrine of form.

And Plato, too, when he says that form is the third original principle next to God and matter, has manifestly received this suggestion from no other source than from Moses, having learned, indeed, from the words of Moses the name of form, but not having at the same time been instructed by the initiated, that without mystic insight it is impossible to have any distinct knowledge of the writings of Moses. For Moses wrote that God had spoken to him regarding the tabernacle in the following words: “And thou shalt make for me according to all that I show thee in the mount, the pattern of the tabernacle.”[810] And again: “And thou shalt erect the tabernacle according to the pattern of all the instruments thereof, even so shalt thou make it.”[811] And again, a little afterwards: “Thus then thou shalt make it according to the pattern which was showed to thee in the mount.”[812] Plato, then, reading these passages, and not receiving what was written with the suitable insight, thought that form had some kind of separate existence before that which the senses perceive, and he often calls it the pattern of the things which are made, since the writing of Moses spoke thus of the tabernacle: “According to the form showed to thee in the mount, so shalt thou make it.”

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[810] Ex. xxv.

[811] Ex. xxv. 9.

[812] Ex. xxv. 40.

Chapter XXX.—Homer's knowledge of man's origin.

And he was obviously deceived in the same way regarding the earth and heaven and man; for he supposes that there are "ideas" of these. For as Moses wrote thus, "In the beginning God created the heaven and the earth," and then subjoins this sentence, "And the earth was invisible and unfashioned," he thought that it was the pre-existent earth which was spoken of in the words, "The earth was," because Moses said, "And the earth was invisible and unfashioned;" and he thought that the earth, concerning which he says, "God created the heaven and the earth," was that earth which we perceive by the senses, and which God made according to the pre-existent form. And so also, of the heaven which was created, he thought that the heaven which was created—and which he also called the firmament—was that creation which the senses perceive; and that the heaven which the intellect perceives is that other of which the prophet said, "The heaven of heavens is the Lord's, but the earth hath He given to the children of men."[813] And so also concerning man: Moses first mentions the name of man, and then after many other creations he makes mention of the formation of man, saying, "And God made man, taking dust from the earth."[814] He thought, accordingly, that the man first so named existed before the man who was made, and that he who was formed of the earth was afterwards made according to the pre-existent form. And that man was formed of earth, Homer, too, having discovered from the ancient and divine history which says, "Dust thou art, and unto dust shalt thou return,"[815] calls the lifeless body of Hector dumb clay. For in condemnation of Achilles dragging the corpse of Hector after death, he says somewhere:[816]—

> "On the dumb clay he cast indignity,
> Blinded with rage."

And again, somewhere else,[817] he introduces Menelaus, thus addressing those who were not accepting Hector's challenge to single combat with becoming alacrity,—

> "To earth and water may you all return,"—

resolving them in his violent rage into their original and pristine formation from earth. These things Homer and Plato, having learned in Egypt from the ancient histories, wrote in their own words.

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[813] Ps. cxv. 16.

[814] Gen. ii. 7.

[815] Gen. iii. 19.

[816] *Iliad*, xxii.

[817] *Iliad*, vii. 99.

Chapter XXXI.—Further proof of Plato’s acquaintance with Scripture.

For from what other source, if not from his reading the writings of the prophets, could Plato have derived the information he gives us, that Jupiter drives a winged chariot in heaven? For he knew this from the following expressions of the prophet about the cherubim: “And the glory of the Lord went out from the house and rested on the cherubim; and the cherubim lift up their wings, and the wheels beside them; and the glory of the Lord God of Israel was over them above.”[818] And borrowing this idea, the magniloquent Plato shouts aloud with vast assurance, “The great Jove, indeed, driving his winged chariot in heaven.” For from what other source, if not from Moses and the prophets, did he learn this and so write? And whence did he receive the suggestion of his saying that God exists in a fiery substance? Was it not from the third book of the history of the Kings, where it is written, “The Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice?”[819] But these things pious men must understand in a higher sense with profound and meditative insight. But Plato, not attending to the words with the suitable insight, said that God exists in a fiery substance.

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[818] Ezek. xi. 22.

[819] 1 Kings xix. 11, 12.

Chapter XXXII.—Plato's doctrine of the heavenly gift.

And if any one will attentively consider the gift that descends from God on the holy men, —which gift the sacred prophets call the Holy Ghost,—he shall find that this was announced under another name by Plato in the dialogue with Meno. For, fearing to name the gift of God "the Holy Ghost," lest he should seem, by following the teaching of the prophets, to be an enemy to the Greeks, he acknowledges, indeed, that it comes down from God, yet does not think fit to name it the Holy Ghost, but virtue. For so in the dialogue with Meno, concerning reminiscence, after he had put many questions regarding virtue, whether it could be taught or whether it could not be taught, but must be gained by practice, or whether it could be attained neither by practice nor by learning, but was a natural gift in men, or 287 whether it comes in some other way, he makes this declaration in these very words: "But if now through this whole dialogue we have conducted our inquiry and discussion aright, virtue must be neither a natural gift, nor what one can receive by teaching, but comes to those to whom it does come by divine destiny." These things, I think, Plato having learned from the prophets regarding the Holy Ghost, he has manifestly transferred to what he calls virtue. For as the sacred prophets say that one and the same spirit is divided into seven spirits, so he also, naming it one and the same virtue, says this is divided into four virtues; wishing by all means to avoid mention of the Holy Spirit, but clearly declaring in a kind of allegory what the prophets said of the Holy Spirit. For to this effect he spoke in the dialogue with Meno towards the close: "From this reasoning, Meno, it appears that virtue comes to those to whom it does come by a divine destiny. But we shall know clearly about this, in what kind of way virtue comes to men, when, as a first step, we shall have set ourselves to investigate, as an independent inquiry, what virtue itself is." You see how he calls only by the name of virtue, the gift that descends from above; and yet he counts it worthy of inquiry, whether it is right that this [gift] be called virtue or some other thing, fearing to name it openly the Holy Spirit, lest he should seem to be following the teaching of the prophets.

Chapter XXXIII.—Plato's idea of the beginning of time drawn from Moses.

And from what source did Plato draw the information that time was created along with the heavens? For he wrote thus: "Time, accordingly, was created along with the heavens; in order that, coming into being together, they might also be together dissolved, if ever their dissolution should take place." Had he not learned this from the divine history of Moses? For he knew that the creation of time had received its original constitution from days and months and years. Since, then, the first day which was created along with the heavens constituted the beginning of all time (for thus Moses wrote, "In the beginning God created the heavens and the earth," and then immediately subjoins, "And one day was made," as if he would designate the whole of time by one part of it), Plato names the day "time," lest, if he mentioned the "day," he should seem to lay himself open to the accusation of the Athenians, that he was completely adopting the expressions of Moses. And from what source did he derive what he has written regarding the dissolution of the heavens? Had he not learned this, too, from the sacred prophets, and did he not think that this was their doctrine?

Chapter XXXIV.—Whence men attributed to God human form.

And if any person investigates the subject of images, and inquires on what ground those who first fashioned your gods conceived that they had the forms of men, he will find that this also was derived from the divine history. For seeing that Moses's history, speaking in the person of God, says, “Let Us make man in our image and likeness,” these persons, under the impression that this meant that men were like God in form, began thus to fashion their gods, supposing they would make a likeness from a likeness. But why, ye men of Greece, am I now induced to recount these things? That ye may know that it is not possible to learn the true religion from those who were unable, even on those subjects by which they won the admiration of the heathen,[820] to write anything original, but merely propounded by some allegorical device in their own writings what they had learned from Moses and the other prophets.

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[820] Literally, “those without.”

Chapter XXXV.—Appeal to the Greeks.

The time, then, ye men of Greece, is now come, that ye, having been persuaded by the secular histories that Moses and the rest of the prophets were far more ancient than any of those who have been esteemed sages among you, abandon the ancient delusion of your forefathers, and read the divine histories of the prophets, and ascertain from them the true religion; for they do not present to you artful discourses, nor speak speciously and plausibly—for this is the property of those who wish to rob you of the truth—but use with simplicity the words and expressions which offer themselves, and declare to you whatever the Holy Ghost, who descended upon them, chose to teach through them to those who are desirous to learn the true religion. Having then laid aside all false shame, and the inveterate error of mankind, with all its bombastic parade and empty noise, though by means of it you fancy you are possessed of all advantages, do you give yourselves to the things that profit you. For neither will you commit any offence against your fathers, if you now show a desire to betake yourselves to that which is quite opposed to their error, since it is likely enough that they themselves are now lamenting in Hades, and repenting with a too late repentance; and if it were possible for them to show you thence what had befallen them after the termination of this life, ye would know from what fearful ills they desired to deliver you. But now, since it is not possible in this present life that ye either learn from them, or from those who 288 here profess to teach that philosophy which is falsely so called, it follows as the one thing that remains for you to do, that, renouncing the error of your fathers, ye read the prophecies of the sacred writers,[821] not requiring from them unexceptionable diction (for the matters of our religion lie in works,[822] not in words), and learn from them what will give you life everlasting. For those who bootlessly disgrace the name of philosophy are convicted of knowing nothing at all, as they are themselves forced, though unwillingly, to confess, since not only do they disagree with each other, but also expressed their own opinions sometimes in one way, sometimes in another.

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[821] Literally, “sacred men.”

[822] [A noteworthy apology for early Christian writers.]

Chapter XXXVI.—True knowledge not held by the philosophers.

And if "the discovery of the truth" be given among them as one definition of philosophy, how are they who are not in possession of the true knowledge worthy of the name of philosophy? For if Socrates, the wisest of your wise men, to whom even your oracle, as you yourselves say, bears witness, saying, "Of all men Socrates is the wisest"—if he confesses that he knows nothing, how did those who came after him profess to know even things heavenly? For Socrates said that he was on this account called wise, because, while other men pretended to know what they were ignorant of, he himself did not shrink from confessing that he knew nothing. For he said, "I seem to myself to be wisest by this little particular, that what I do not know, I do not suppose I know." Let no one fancy that Socrates ironically feigned ignorance, because he often used to do so in his dialogues. For the last expression of his apology which he uttered as he was being led away to the prison, proves that in seriousness and truth he was confessing his ignorance: "But now it is time to go away, I indeed to die, but you to live. And which of us goes to the better state, is hidden to all but God." Socrates, indeed, having uttered this last sentence in the Areopagus, departed to the prison, ascribing to God alone the knowledge of those things which are hidden from us; but those who came after him, though they are unable to comprehend even earthly things, profess to understand things heavenly as if they had seen them. Aristotle at least—as if he had seen things heavenly with greater accuracy than Plato—declared that God did not exist, as Plato said, in the fiery substance (for this was Plato's doctrine) but in the fifth element, air. And while he demanded that concerning these matters he should be believed on account of the excellence of his language, he yet departed this life because he was overwhelmed with the infamy and disgrace of being unable to discover even the nature of the Euripus in Chalcis.[823] Let not any one, therefore, of sound judgment prefer the elegant diction of these men to his own salvation, but let him, according to that old story, stop his ears with wax, and flee the sweet hurt which these sirens would inflict upon him. For the above-mentioned men, presenting their elegant language as a kind of bait, have sought to seduce many from the right religion, in imitation of him who dared to teach the first men polytheism. Be not persuaded by these persons, I entreat you, but read the prophecies of the sacred writers.[824] And if any slothfulness or old hereditary superstition prevents you from reading the prophecies of the holy men through which you can be instructed regarding the one only God, which is the first article of the true religion, yet believe him who, though at first he taught you polytheism, yet afterwards preferred to sing a useful and necessary recantation—I mean Orpheus, who said what I quoted a little before; and believe the others who wrote the same things concerning one God. For it was the work of Divine Providence on your behalf, that they, though unwillingly, bore testimony that what the prophets said regarding one God was true, in order that, the doctrine of a plurality of gods being rejected by all, occasion might be afforded you of knowing the truth.

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[823] This is now supposed to be fable.

[824] Literally, "sacred men."

Chapter XXXVII.—Of the Sibyl.[825]

And you may in part easily learn the right religion from the ancient Sibyl, who by some kind of potent inspiration teaches you, through her oracular predictions, truths which seem to be much akin to the teaching of the prophets. She, they say, was of Babylonian extraction, being the daughter of Berosus, who wrote the Chaldæan History; and when she had crossed over (how, I know not) into the region of Campania, she there uttered her oracular sayings in a city called Cumæ, six miles from Baiæ, where the hot springs of Campania are found. And being in that city, we saw also a certain place, in which we were shown a very large basilica[826] cut out of one stone; a vast affair, and worthy of all admiration. And they who had heard it from their fathers as part of their country's tradition, told us that it was here she used to publish her oracles. And in the middle of the basilica they showed us three receptacles cut out of one stone, in which, when filled with water, they said that she washed, and having put on her robe again, retires into the inmost chamber of the basilica, which is still a part of the one stone; and sitting in the middle of the chamber on a high rostrum and throne, thus proclaims her oracles. And both by many other writers has the Sibyl been mentioned as a prophetess, and also by Plato in his *Phædrus*. And Plato seems to me to have counted prophets divinely inspired when he read her prophecies. For he saw that what she had long ago predicted was accomplished; and on this account he expresses in the Dialogue with Meno his wonder at and admiration of prophets in the following terms: "Those whom we now call prophetic persons we should rightly name divine. And not least would we say that they are divine, and are raised to the prophetic ecstasy by the inspiration and possession of God, when they correctly speak of many and important matters, and yet know nothing of what they are saying," —plainly and manifestly referring to the prophecies of the Sibyl. For, unlike the poets who, after their poems are penned, have power to correct and polish, specially in the way of increasing the accuracy of their verse, she was filled indeed with prophecy at the time of the inspiration, but as soon as the inspiration ceased, there ceased also the remembrance of all she had said. And this indeed was the cause why some only, and not all, the metres of the verses of the Sibyl were preserved. For we ourselves, when in that city, ascertained from our *cicerone*, who showed us the places in which she used to prophesy, that there was a certain coffer made of brass in which they said that her remains were preserved. And besides all else which they told us as they had heard it from their fathers, they said also that they who then took down her prophecies, being illiterate persons, often went quite astray from the accuracy of the metres; and this, they said, was the cause of the want of metre in some of the verses, the prophetess having no remembrance of what she had said, after the possession and inspiration ceased, and the reporters having, through their lack of education, failed to record the metres with accuracy. And on this account, it is manifest that Plato had an eye to the prophecies of the Sibyl when he said this about prophets, for he said, “When they correctly speak of many and important matters, and yet know nothing of what they are saying.

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[825] [In Grabe's edition consult notes of Lang and Kortholt, ii. p. 45.]

[826] [Travellers must recognise the agreement of Justin's story with the traditional cave still shown in this region.]

Chapter XXXVIII.—Concluding appeal.

But since, ye men of Greece, the matters of the true religion lie not in the metrical numbers of poetry, nor yet in that culture which is highly esteemed among you, do ye henceforward pay less devotion to accuracy of metres and of language; and giving heed without contentiousness to the words of the Sibyl, recognise how great are the benefits which she will confer upon you by predicting, as she does in a clear and patent manner, the advent of our Saviour Jesus Christ;[827] who, being the Word of God, inseparable from Him in power, having assumed man, who had been made in the image and likeness of God, restored to us the knowledge of the religion of our ancient forefathers, which the men who lived after them abandoned through the bewitching counsel of the envious devil, and turned to the worship of those who were no gods. And if you still hesitate and are hindered from belief regarding the formation of man, believe those whom you have hitherto thought it right to give heed to, and know that your own oracle, when asked by some one to utter a hymn of praise to the Almighty God, in the middle of the hymn spoke thus, "Who formed the first of men, and called him Adam." And this hymn is preserved by many whom we know, for the conviction of those who are unwilling to believe the truth which all bear witness to. If therefore, ye men of Greece, ye do not esteem the false fancy concerning those that are no gods at a higher rate than your own salvation, believe, as I said, the most ancient and time-honoured Sibyl, whose books are preserved in all the world, and who by some kind of potent inspiration both teaches us in her oracular utterances concerning those that are called gods, that have no existence; and also clearly and manifestly prophesies concerning the predicted advent of our Saviour Jesus Christ, and concerning all those things which were to be done by Him. For the knowledge of these things will constitute your necessary preparatory training for the study of the prophecies of the sacred writers. And if any one supposes that he has learned the doctrine concerning God from the most ancient of those whom you name philosophers, let him listen to Ammon and Hermes:[828] to Ammon, who in his discourse concerning God calls Him wholly hidden; and to Hermes, who says plainly and distinctly, "that it is difficult to comprehend God, and that it is impossible even for the man who can comprehend Him to declare Him to others." From every point of view, therefore, it must be seen that in no other way than only from the prophets who teach us by divine inspiration, is it at all possible to learn anything concerning God and the true religion.[829]

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[827] [The fascinating use made of this by Virgil must not be overlooked:— "Ultima Cumæi venit jam carminis ætas," etc. *Ecl.*, iv. (Pollio) 4.]

[828] [Hermes Trismegistus. Milton (Penseroso, line 88,) translates this name.]

[829] [N.B.— This work is not supposed to be Justin's by modern critics.]

Justin on the Sole Government of God[830]

[Translated by the Rev. G. Reith, M.A.]

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[830] Θεοῦ is omitted in mss., but μοναρχία of itself implies it.

Chapter I.—Object of the author.

Although human nature at first received a union of intelligence and safety to discern the truth, and the worship due to the one Lord of all, yet envy, insinuating the excellence of human greatness, turned men away to the making of idols; and this superstitious custom, after continuing for a long period, is handed down to the majority as if it were natural and true. It is the part of a lover of man, or rather of a lover of God, to remind men who have neglected it of that which they ought to know. For the truth is of itself sufficient to show forth, by means of those things which are contained under the pole of heaven, the order [instituted by] Him who has created them. But forgetfulness having taken possession of the minds of men, through the long-suffering of God, has acted recklessly in transferring to mortals the name which is applicable to the only true God; and from the few the infection of sin spread to the many, who were blinded by popular usage to the knowledge of that which was lasting and unchangeable. For the men of former generations, who instituted private and public rites in honour of such as were more powerful, caused forgetfulness of the Catholic[831] faith to take possession of their posterity; but I, as I have just stated, along with a God-loving mind, shall employ the speech of one who loves man, and set it before those who have intelligence, which all ought to have who are privileged to observe the administration of the universe, so that they should worship unchangeably Him who knows all things. This I shall do, not by mere display of words, but by altogether using demonstration drawn from the old poetry in Greek literature,[832] and from writings very common amongst all. For from these the famous men who have handed down idol-worship as law to the multitudes, shall be taught and convicted by their own poets and literature of great ignorance.

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[831] i.e., the doctrine that God only is to be worshipped.

[832] Literally, "history."

Chapter II.—Testimonies to the unity of God.

First, then, Æschylus,[833] in expounding the arrangement of his work,[834] expressed himself also as follows respecting the only God:—

“Afar from mortals place the holy God,
Nor ever think that He, like to thyself,
In fleshly robes is clad; for all unknown
Is the great God to such a worm as thou.
Divers similitudes He bears; at times
He seems as a consuming fire that burns
Unsated; now like water, then again
In sable folds of darkness shrouds Himself.
Nay, even the very beasts of earth reflect
His sacred image; whilst the wind, clouds, rain,
The roll of thunder and the lightning flash,
Reveal to men their great and sovereign Lord.
Before Him sea and rocks, with every fount,
And all the water floods, in reverence bend;
And as they gaze upon His awful face,
Mountains and earth, with the profoundest depths
Of ocean, and the highest peaks of hills,
Tremble: for He is Lord Omnipotent;
And this the glory is of God Most High.”

But he was not the only man initiated in the knowledge of God; for Sophocles also thus describes the nature of the only Creator of all things, the One God:—

“There is one God, in truth there is but one,
Who made the heavens and the broad earth beneath,
The glancing waves of ocean, and the winds;
But many of us mortals err in heart,
And set up, for a solace in our woes,
Images of the gods in stone and brass,
Or figures carved in gold or ivory;
And, furnishing for these, our handiworks,
Both sacrifice and rite magnificent,

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[833] Grotius supposes this to be Æschylus the younger in some prologue.

[834] This may also be translated: “expounding the set of opinions prevalent in his day.”

We think that thus we do a pious work.”

And Philemon also, who published many explanations of ancient customs, shares in the knowledge of the truth; and thus he writes:—

“Tell me what thoughts of God we should conceive?
One, all things seeing, yet Himself unseen.”

Even Orpheus, too, who introduces three hundred and sixty gods, will bear testimony in my favour from the tract called *Diathecæ*, in which he appears to repent of his error by writing the following:—

“I’ll speak to those who lawfully may hear; 291
All others, ye profane, now close the doors!
And, O Musæus, hearken thou to me,
Who offspring art of the light-bringing moon.
The words I tell thee now are true indeed,
And if thou former thoughts of mine hast seen,
Let them not rob thee of the blessed life;
But rather turn the depths of thine own heart
Unto that place where light and knowledge dwell.
Take thou the word divine to guide thy steps;
And walking well in the straight certain path,
Look to the one and universal King,
One, self-begotten, and the only One
Of whom all things, and we ourselves, are sprung.
All things are open to His piercing gaze,
While He Himself is still invisible;
Present in all His works, though still unseen,
He gives to mortals evil out of good,
Sending both chilling wars and tearful griefs;
And other than the Great King there is none.
The clouds for ever settle round His throne;
And mortal eyeballs in mere mortal eyes
Are weak to see Jove, reigning over all.
He sits established in the brazen heavens
Upon His throne; and underneath His feet
He treads the earth, and stretches His right hand
To all the ends of ocean, and around

Tremble the mountain ranges, and the streams,
The depths, too, of the blue and hoary sea."

He speaks indeed as if he had been an eyewitness of God's greatness. And Pythagoras[835] agrees with him when he writes:—

"Should one in boldness say, Lo, I am God!
Besides the One—Eternal—Infinite,
Then let him from the throne he has usurped
Put forth his power and form another globe,
Such as we dwell in, saying, This is mine.
Nor only so, but in this new domain
For ever let him dwell. If this he can,
Then verily he is a god proclaimed."

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[835] "Pythagorei cujusdam fetus."—Otto, after Goezius.

Chapter III.—Testimonies to a future judgment.

Then further concerning Him, that He alone is powerful, both to institute judgment on the deeds performed in life, and on the ignorance of the Deity [displayed by men], I can adduce witnesses from your own ranks; and first Sophocles,[836] who speaks as follows:—

> “That time of times shall come, shall surely come,
> When from the golden ether down shall fall
> Fire’s teeming treasure, and in burning flames
> All things of earth and heaven shall be consumed;
> And then, when all creation is dissolved,
> The sea’s last wave shall die upon the shore,
> The bald earth stript of trees, the burning air
> No winged thing upon its breast shall bear.
> There are two roads to Hades, well we know;[837]
> By this the righteous, and by that the bad,
> On to their separate fates shall tend; and He,
> Who all things had destroyed, shall all things save.”

And Philemon[838] again:—

> “Think’st thou, Nicostratus, the dead, who here
> Enjoyed whate’er of good life offers man,
> Escape the notice of Divinity,
> As if they might forgotten be of Him?
> Nay, there’s an eye of Justice watching all;
> For if the good and bad find the same end,
> Then go thou, rob, steal, plunder, at thy will,
> Do all the evil that to thee seems good.
> Yet be not thou deceived; for underneath
> There is a throne and place of judgment set,
> Which God the Lord of all shall occupy;
> Whose name is terrible, nor shall I dare
> To breathe it forth in feeble human speech.”

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[836] [Langus compares 2 Pet. iii. 7.]

[837] Some propose to insert these three lines in the centre of the next quotation from Philemon, after the line, “Nay, there’s an eye,” etc.

[838] Some say *Diphilus*.

And Euripides:[839]—

> “Not grudgingly he gives a lease of life,
> That we the holders may be fairly judged;
> And if a mortal man doth think to hide
> His daily guilt from the keen eye of God,
> It is an evil thought; so if perchance
> He meets with leisure-taking Justice, she
> Demands him as her lawful prisoner:
> But many of you hastily commit
> A twofold sin, and say there is no God.
> But, ah! there is; there is. Then see that he
> Who, being wicked, prospers, may redeem
> The time so precious, else hereafter waits
> For him the due reward of punishment.”

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[839] Grotius joins these lines to the preceding. Clement of Alexandria assigns them, and the others, which are under the name of Euripides, to Diphilus.

Chapter IV.—God desires not sacrifices, but righteousness.

And that God is not appeased by the libations and incense of evil-doers, but awards vengeance in righteousness to each one, Philemon[840] again shall bear testimony to me:—

“If any one should dream, O Pamphilus,
By sacrifice of bulls or goats—nay, then,
By Jupiter—of any such like things;
Or by presenting gold or purple robes,
Or images of ivory and gems;
If thus he thinks he may propitiate God,
He errs, and shows himself a silly one.
But let him rather useful be, and good,
Committing neither theft nor lustful deeds,
Nor murder foul, for earthly riches’ sake.
Let him of no man covet wife or child,
His splendid house, his wide-spread property,
His maiden, or his slave born in his house,
His horses, or his cattle, or his beeves,
Nay, covet not a pin, O Pamphilus,
For God, close by you, sees whate’er you do.
He ever with the wicked man is wroth,
But in the righteous takes a pleasure still,
Permitting him to reap fruit of his toil,
And to enjoy the bread his sweat has won.
But being righteous, see thou pay thy vows,
And unto God the giver offer gifts.
Place thy adorning not in outward shows,
But in an inward purity of heart;
Hearing the thunder then, thou shalt not fear,
Nor shalt thou flee, O master, at its voice,
For thou art conscious of no evil deed,
And God, close by you, sees whate’er you do.”

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[840] Some attribute these lines to Menander, others regard them as spurious.

Again, Plato, in *Timæus*,[841] says: "But if any one on consideration should actually institute a rigid inquiry, he would be ignorant of the distinction between the human and the divine nature; because God mingles many[842] things up into one, [and again is able to dissolve one into many things,] seeing that He is endued with knowledge and power; but no man either is, or ever shall be, able to perform any of these." 292

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[841] P. 68, D, [cap. 30.]

[842] The mss. are corrupt here. They seem to read, and one actually does read, "all" for "many." "Many" is in Plato, and the clause in brackets is taken from Plato to fill up the sense.

Chapter V.—The vain pretensions of false gods.

But concerning those who think that they shall share the holy and perfect name, which some have received by a vain tradition as if they were gods, Menander in the *Auriga* says:—

"If there exists a god who walketh out
With an old woman, or who enters in
By stealth to houses through the folding-doors,
He ne'er can please me; nay, but only he
Who stays at home, a just and righteous God,
To give salvation to His worshippers."

The same Menander, in the *Sacerdos*, says:—

"There is no God, O woman, that can save
One man by another; if indeed a man,
With sound of tinkling cymbals, charm a god
Where'er he listeth, then assuredly
He who doth so is much the greater god.
But these, O Rhode, are but the cunning schemes
Which daring men of intrigue, unabashed,
Invent to earn themselves a livelihood,
And yield a laughing-stock unto the age."

Again, the same Menander, stating his opinion about those who are received as gods, proving rather that they are not so, says:—

"Yea, if I this beheld, I then should wish
That back to me again my soul returned.
For tell me where, O Getas, in the world
'Tis possible to find out righteous gods?"

And in the *Depositum*:—

"There's an unrighteous judgment, as it seems,
Even with the gods."

And Euripides the tragedian, in *Orestes*, says:—

"Apollo having caused by his command
The murder of the mother, knoweth not
What honesty and justice signify.

> We serve the gods, whoever they may be;
> But from the central regions of the earth
> You see Apollo plainly gives response
> To mortals, and whate'er he says we do.
> I him obeyed, when she that bore me fell
> *Slain by my hand: he is the wicked man.*
> Then slay him, for 'twas he that sinned, not I.
> What could I do? Think you not that the god
> Should free me from the blame which I do bear?"

The same also in *Hippolytus*:—

> "But on these points the gods do not judge right."

And in *Ion*:—

> "But in the daughter of Erechtheus
> What interest have I? for that pertains
> Not unto such as me. But when I come
> With golden vessels for libations, I
> The dew shall sprinkle, and yet needs must warn
> Apollo of his deeds; for when he weds
> Maidens by force, the children secretly
> Begotten he betrays, and then neglects
> When dying. Thus not you; but while you may
> Always pursue the virtues, for the gods
> Will surely punish men of wickedness.
> How is it right that you, who have prescribed
> Laws for men's guidance, live unrighteously?
> But ye being absent, I shall freely speak,
> And ye to men shall satisfaction give
> For marriage forced, thou Neptune, Jupiter,
> Who over heaven presides. The temples ye
> Have emptied, while injustice ye repay.
> And though ye laud the prudent to the skies,
> Yet have ye filled your hands with wickedness.
> No longer is it right to call men ill

If they do imitate the sins[843] of gods;[844]
Nay, evil let their teachers rather be."

And in *Archelaus*:—

"Full oft, my son, do gods mankind perplex."

And in *Bellerophon*:—

"They are no gods, who do not what is right."

And again in the same:—

"Gods reign in heaven most certainly, says one;
But it is false,— -yea, false, -and let not him
Who speaks thus, be so foolish as to use
Ancient tradition, or to pay regard
Unto my words: but with unclouded eye
Behold the matter in its clearest light.
Power absolute, I say, robs men of life
And property; transgresses plighted faith;
Nor spares even cities, but with cruel hand
Despoils and devastates them ruthlessly.
But they that do these things have more success
Than those who live a gentle pious life;
And cities small, I know, which reverence gods,
Submissive bend before the many spears
Of larger impious ones; yea, and methinks
If any man lounge idly, and abstain
From working with his hands for sustenance,
Yet pray the gods; he very soon will know
If they from him misfortunes will avert."

And Menander in *Diphilus*:[845]—

"Therefore ascribe we praise and honour great

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[843] κακά in Euripedes, καλά in text.

[844] [See Warburton's *Divine Legation* (book ii. § 4), vol. ii. p. 20. Ed. London, 1811.]

[845] These lines are assigned to Diphilus.

To Him who Father is, and Lord of all;
Sole maker and preserver of mankind,
And who with all good things our earth has stored."

The same also in the *Piscatores*:—

"For I deem that which nourishes my life
Is God; but he whose custom 'tis to meet
The wants of men,—He needs not at our hands
Renewed supplies, Himself being all in all."[846]

The same in the *Fratres*:—

"God ever is intelligence to those
Who righteous are: so wisest men have thought."

And in the *Tibicinæ*:—

"Good reason finds a temple in all things
Wherein to worship; for what is the mind,
But just the voice of God within us placed?"

And the tragedian in *Phrixus*:—

"But if the pious and the impious
Share the same lot, how could we think it just,
If Jove, the best, judges not uprightly?"

In *Philoctetes*:—

"You see how honourable gain is deemed
Even to the gods; and how he is admired
Whose shrine is laden most with yellow gold.
What, then, doth hinder thee, since it is good
To be like gods, from thus accepting gain?"

In *Hecuba*:—

"O Jupiter! whoever thou mayest be,

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[846] The words from "but" to "all" are assigned by Otto to Justin, not to Menander.

Of whom except in word all knowledge fails;”

and,—

“Jupiter, whether thou art indeed
A great necessity, or the mind of man,
I worship thee!”

Chapter VI.—We should acknowledge one only God.

Here, then, is a proof of virtue, and of a mind loving prudence, to recur to the communion of the unity,[847] and to attach one's self to prudence for salvation, and make choice of the better things according to the free-will placed in man; and not to think that those who are possessed of human passions are lords of all, when they shall not appear to have even equal power with men. For in Homer,[848] Demodocus says he is self-taught —

> "God inspired me with strains"—

though he is a mortal. Æsculapius and Apollo are taught to heal by Chiron the Centaur,—a very novel thing indeed, for gods to be taught by a man. What need I speak of Bacchus, who the poet says is mad? or of Hercules, who he says is unhappy? What need to speak of Mars and Venus, the leaders of adultery; and by means of all these to establish the proof which has been undertaken? For if some one, in ignorance, should imitate the deeds which are said to be divine, he would be reckoned among impure men, and a stranger to life and humanity; and if any one does so knowingly, he will have a plausible excuse for escaping vengeance, by showing that imitation of godlike deeds of audacity is no sin. But if any one should blame these deeds, he will take away their well-known names, and not cover them up with specious and plausible words. It is necessary, then, to accept the true and invariable Name, not proclaimed by my words only, but by the words of those who have introduced us to the elements of learning, in order that we may not, by living idly in this present state of existence, not only as those who are ignorant of the heavenly glory, but also as having proved ourselves ungrateful, render our account to the Judge.[849]

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[847] See chap. i., the opening sentence.

[848] *Odyssey*, xxii. 347.

[849] [N. B.—This tractate is probably the genuine work of Justin.]

Fragments of the Lost Work of Justin on the Resurrection

[Translated by the Rev. M. Dods, M.A.] 294

Chapter I.—The self-evidencing power of truth.

The word of truth is free, and carries its own authority, disdaining to fall under any skilful argument, or to endure the logical scrutiny of its hearers. But it would be believed for its own nobility, and for the confidence due to Him who sends it. Now the word of truth is sent from God; wherefore the freedom claimed by the truth is not arrogant. For being sent with authority, it were not fit that it should be required to produce proof of what is said; since neither is there any proof beyond itself, which is God. For every proof is more powerful and trustworthy than that which it proves; since what is disbelieved, until proof is produced, gets credit when such proof is produced, and is recognised as being what it was stated to be. But nothing is either more powerful or more trustworthy than the truth; so that he who requires proof of this is like one who wishes it demonstrated why the things that appear to the senses do appear. For the test of those things which are received through the reason, is sense; but of sense itself there is no test beyond itself. As then we bring those things which reason hunts after, to sense, and by it judge what kind of things they are, whether the things spoken be true or false, and then sit in judgment no longer, giving full credit to its decision; so also we refer all that is said regarding men and the world to the truth, and by it judge whether it be worthless or no. But the utterances of truth we judge by no separate test, giving full credit to itself. And God, the Father of the universe, who is the perfect intelligence, is the truth. And the Word, being His Son, came to us, having put on flesh, revealing both Himself and the Father, giving to us in Himself resurrection from the dead, and eternal life afterwards. And this is Jesus Christ, our Saviour and Lord. He, therefore, is Himself both the faith and the proof of Himself and of all things. Wherefore those who follow Him, and know Him, having faith in Him as their proof, shall rest in Him. But since the adversary does not cease to resist many, and uses many and divers arts to ensnare them, that he may seduce the faithful from their faith, and that he may prevent the faithless from believing, it seems to me necessary that we also, being armed with the invulnerable doctrines of the faith, do battle against him in behalf of the weak.

Chapter II.—Objections to the resurrection of the flesh.

They who maintain the wrong opinion say that there is no resurrection of the flesh; giving as their reason that it is impossible that what is corrupted and dissolved should be restored to the same as it had been. And besides the impossibility, they say that the salvation of the flesh is disadvantageous; and they abuse the flesh, adducing its infirmities, and declare that it only is the cause of our sins, so that if the flesh, say they, rise again, our infirmities also rise with it. And such sophistical reasons as the following they elaborate: If the flesh rise again, it must rise either entire and possessed of all its parts, or imperfect. But its rising imperfect argues a want of power on God's part, if some parts could be saved, and others not; but if all the parts are saved, then the body will manifestly have all its members. But is it not absurd to say that these members will exist after the resurrection from the dead, since the Saviour said, "They neither marry, nor are given in marriage, but shall be as the angels in heaven?"[850] And the angels, say they, have neither flesh, nor do they eat, nor have sexual intercourse; therefore there shall be no resurrection of the flesh. By these and such like arguments, they attempt to distract men from the faith. And there are some who maintain that even Jesus Himself appeared only as spiritual, and not in flesh, but presented merely the appearance of flesh: these persons seek to rob the flesh of the promise. First, then, let us solve those things which seem to them to be insoluble; then we will introduce in an orderly manner the demonstration concerning the flesh, proving that it partakes of salvation. 29

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[850] Mark xii. 25.

Chapter III.—If the members rise, must they discharge the same functions as now?

They say, then, if the body shall rise entire, and in possession of all its members, it necessarily follows that the functions of the members shall also be in existence; that the womb shall become pregnant, and the male also discharge his function of generation, and the rest of the members in like manner. Now let this argument stand or fall by this one assertion. For this being proved false, their whole objection will be removed. Now it is indeed evident that the members which discharge functions discharge those functions which in the present life we see, but it does not follow that they necessarily discharge the same functions from the beginning. And that this may be more clearly seen, let us consider it thus. The function of the womb is to become pregnant; and of the member of the male to impregnate. But as, though these members are destined to discharge such functions, it is not therefore necessary that they from the beginning discharge them (since we see many women who do not become pregnant, as those that are barren, even though they have wombs), so pregnancy is not the immediate and necessary consequence of having a womb; but those even who are not barren abstain from sexual intercourse, some being virgins from the first, and others from a certain time. And we see men also keeping themselves virgins, some from the first, and some from a certain time; so that by their means, marriage, made lawless through lust, is destroyed.[851] And we find that some even of the lower animals, though possessed of wombs, do not bear, such as the mule; and the male mules do not beget their kind. So that both in the case of men and the irrational animals we can see sexual intercourse abolished; and this, too, before the future world. And our Lord Jesus Christ was born of a virgin, for no other reason than that He might destroy the begetting by lawless desire, and might show to the ruler[852] that the formation of man was possible to God without human intervention. And when He had been born, and had submitted to the other conditions of the flesh,—I mean food, drink, and clothing,—this one condition only of discharging the sexual function He did not submit to; for, regarding the desires of the flesh, He accepted some as necessary, while others, which were unnecessary, He did not submit to. For if the flesh were deprived of food, drink, and clothing, it would be destroyed; but being deprived of lawless desire, it suffers no harm. And at the same time He foretold that, in the future world, sexual intercourse should be done away with; as He says, "The children of this world marry, and are given in marriage; but the children of the world to come neither marry nor are given in marriage, but shall be like the angels in heaven."[853] Let not, then, those that are unbelieving marvel, if in the world to come He do away with those acts of our fleshly members which even in this present life are abolished.

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[851] That is to say, their lives are a protest against entering into marriage for any other purpose than that of begetting children.

[852] i.e., to the devil. [St. John xii. 31, John xiv. 30, John xvi. 11.]

[853] Luke xx. 34, 35.

Chapter IV.—Must the deformed rise deformed?

Well, they say, if then the flesh rise, it must rise the same as it falls; so that if it die with one eye, it must rise one-eyed; if lame, lame; if defective in any part of the body, in this part the man must rise deficient. How truly blinded are they in the eyes of their hearts! For they have not seen on the earth blind men seeing again, and the lame walking by His word. All things which the Saviour did, He did in the first place in order that what was spoken concerning Him in the prophets might be fulfilled, "that the blind should receive sight, and the deaf hear,"[854] and so on; but also to induce the belief that in the resurrection the flesh shall rise entire. For if on earth He healed the sicknesses of the flesh, and made the body whole, much more will He do this in the resurrection, so that the flesh shall rise perfect and entire. In this manner, then, shall those dreaded difficulties of theirs be healed.

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[854] Isa. xxxv. 5.

Chapter V.—The resurrection of the flesh is not impossible.

But again, of those who maintain that the flesh has no resurrection, some assert that it is impossible; others that, considering how vile and despicable the flesh is, it is not fit that God should raise it; and others, that it did not at the first receive the promise. First, then, in respect of those who say that it is impossible for God to raise it, it seems to me that I should show that they are ignorant, professing as they do in word that they are believers, yet by their works proving themselves to be unbelieving, even more unbelieving than the unbelievers. For, seeing that all the heathen believe in their idols, and are persuaded that to them all things are possible (as even their poet Homer says,[855] “The gods can do all things, and that easily;” and he added the word “easily” that he might bring out the greatness of the 296 power of the gods), many do seem to be more unbelieving than they. For if the heathen believe in their gods, which are idols (“which have ears, and they hear not; they have eyes, and they see not”[856]), that they can do all things, though they be but devils, as saith the Scripture, “The gods of the nations are devils,”[857] much more ought we, who hold the right, excellent, and true faith, to believe in our God, since also we have proofs [of His power], first in the creation of the first man, for he was made from the earth by God; and this is sufficient evidence of God’s power; and then they who observe things can see how men are generated one by another, and can marvel in a still greater degree that from a little drop of moisture so grand a living creature is formed. And certainly if this were only recorded in a promise, and not seen accomplished, this too would be much more incredible than the other; but it is rendered more credible by accomplishment.[858] But even in the case of the resurrection the Saviour has shown us accomplishments, of which we will in a little speak. But now we are demonstrating that the resurrection of the flesh is possible, asking pardon of the children of the Church if we adduce arguments which seem to be secular[859] and physical:[860] first, because to God nothing is secular, not even the world itself, for it is His workmanship; and secondly, because we are conducting our argument so as to meet unbelievers. For if we argued with believers, it were enough to say that we believe; but now we must proceed by demonstrations. The foregoing proofs are indeed quite sufficient to evince the possibility of the resurrection of the flesh; but since these men are exceedingly unbelieving, we will further adduce a more convincing argument still, —an argument drawn not from faith, for they are not within its scope, but from their own mother unbelief,—I mean, of course, from physical reasons. For if by such arguments we prove to them that the resurrection of the flesh is possible, they are certainly worthy of great contempt if they can be persuaded neither by the deliverances of faith nor by the arguments of the world.

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[855] *Odyssey*, ii. 304.

[856] Ps. cxv. 5.

[857] Ps. xcvi. 5.

[858] i.e., by actually happening under our observation.

[859] ἔξωθεν, “without” or “outside,” to which reference is made in the next clause, which may be translated, “because nothing is outside God,” or, “because to God nothing is ‘without.’ ”

[860] κοσμικῶν, arguments drawn from the laws by which the world is governed.

Chapter VI.—The resurrection consistent with the opinions of the philosophers.

Those, then, who are called natural philosophers, say, some of them, as Plato, that the universe is matter and God; others, as Epicurus, that it is atoms and the void;[861] others, like the Stoics, that it is these four—fire, water, air, earth. For it is sufficient to mention the most prevalent opinions. And Plato says that all things are made from matter by God, and according to His design; but Epicures and his followers say that all things are made from the atom and the void by some kind of self-regulating action of the natural movement of the bodies; and the Stoics, that all are made of the four elements, God pervading them. But while there is such discrepancy among them, there are some doctrines acknowledged by them all in common, one of which is that neither can anything be produced from what is not in being, nor anything be destroyed or dissolved into what has not any being, and that the elements exist indestructible out of which all things are generated. And this being so, the regeneration of the flesh will, according to all these philosophers, appear to be possible. For if, according to Plato, it is matter and God, both these are indestructible and God; and God indeed occupies the position of an artificer, to wit, a potter; and matter occupies the place of clay or wax, or some such thing. That, then, which is formed of matter, be it an image or a statue, is destructible; but the matter itself is indestructible, such as clay or wax, or any other such kind of matter. Thus the artist designs in the clay or wax, and makes the form of a living animal; and again, if his handiwork be destroyed, it is not impossible for him to make the same form, by working up the same material, and fashioning it anew. So that, according to Plato, neither will it be impossible for God, who is Himself indestructible, and has also indestructible material, even after that which has been first formed of it has been destroyed, to make it anew again, and to make the same form just as it was before. But according to the Stoics even, the body being produced by the mixture of the four elementary substances, when this body has been dissolved into the four elements, these remaining indestructible, it is possible that they receive a second time the same fusion and composition, from God pervading them, and so re-make the body which they formerly made. Like as if a man shall make a composition of gold and silver, and brass and tin, and then shall wish to dissolve it again, so that each element exist separately, having again mixed them, he may, if he pleases, make the very same composition as he had formerly made. Again, according to Epicurus, the atoms and the void being indestructible, it is by a definite arrangement and adjustment of the atoms as they come together, that both all other formations are produced, and the body itself; and it being in course of time dissolved, is dissolved again into those atoms from which it was 297
also produced. And as these remain indestructible, it is not at all impossible, that by coming together again, and receiving the same arrangement and position, they should make a body of like nature to what was formerly produced by them; as if a jeweller should make in mosaic

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[861] τὸ κενόν, the void of space in which the infinity of atoms moved.

the form of an animal, and the stones should be scattered by time or by the man himself who made them, he having still in his possession the scattered stones, may gather them together again, and having gathered, may dispose them in the same way, and make the same form of an animal. And shall not God be able to collect again the decomposed members of the flesh, and make the same body as was formerly produced by Him?

Chapter VII.—The body valuable in God's sight.

But the proof of the possibility of the resurrection of the flesh I have sufficiently demonstrated, in answer to men of the world. And if the resurrection of the flesh is not found impossible on the principles even of unbelievers, how much more will it be found in accordance with the mind of believers! But following our order, we must now speak with respect to those who think meanly of the flesh, and say that it is not worthy of the resurrection nor of the heavenly economy,[862] because, first, its substance is earth; and besides, because it is full of all wickedness, so that it forces the soul to sin along with it. But these persons seem to be ignorant of the whole work of God, both of the genesis and formation of man at the first, and why the things in the world were made.[863] For does not the word say, "Let Us make man in our image, and after our likeness?"[864] What kind of man? Manifestly He means fleshly man, For the word says, "And God took dust of the earth, and made man."[865] It is evident, therefore, that man made in the image of God was of flesh. Is it not, then, absurd to say, that the flesh made by God in His own image is contemptible, and worth nothing? But that the flesh is with God a precious possession is manifest, first from its being formed by Him, if at least the image is valuable to the former and artist; and besides, its value can be gathered from the creation of the rest of the world. For that on account of which the rest is made, is the most precious of all to the maker.

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[862] Or, "citizenship."

[863] This might also be rendered, "and the things in the world, on account of which he was made;" but the subsequent argument shows the propriety of the above rendering.

[864] Gen. i. 26.

[865] Gen. ii. 7.

Chapter VIII.—Does the body cause the soul to sin?

Quite true, say they; yet the flesh is a sinner, so much so, that it forces the soul to sin along with it. And thus they vainly accuse it, and lay to its charge alone the sins of both. But in what instance can the flesh possibly sin by itself, if it have not the soul going before it and inciting it? For as in the case of a yoke of oxen, if one or other is loosed from the yoke, neither of them can plough alone; so neither can soul or body alone effect anything, if they be unyoked from their communion. And if it is the flesh that is the sinner, then on its account alone did the Saviour come, as He says, "I am not come to call the righteous, but sinners to repentance."[866] Since, then, the flesh has been proved to be valuable in the sight of God, and glorious above all His works, it would very justly be saved by Him.

We must meet, therefore, those who say, that even though it be the special handiwork of God, and beyond all else valued by Him, it would not immediately follow that it has the promise of the resurrection. Yet is it not absurd, that that which has been produced with such circumstance, and which is beyond all else valuable, should be so neglected by its Maker, as to pass to nonentity? Then the sculptor and painter, if they wish the works they have made to endure, that they may win glory by them, renew them when they begin to decay; but God would so neglect His own possession and work, that it becomes annihilated, and no longer exists. Should we not call this labour in vain? As if a man who has built a house should forthwith destroy it, or should neglect it, though he sees it falling into decay, and is able to repair it: we would blame him for labouring in vain; and should we not so blame God? But not such an one is the Incorruptible,—not senseless is the Intelligence of the universe. Let the unbelieving be silent, even though they themselves do not believe.

But, in truth, He has even called the flesh to the resurrection, and promises to it everlasting life. For where He promises to save man, there He gives the promise to the flesh. For what is man but the reasonable animal composed of body and soul? Is the soul by itself man? No; but the soul of man. Would the body be called man? No, but it is called the body of man. If, then, neither of these is by itself man, but that which is made up of the two together is called *man*, and God has called man to life and resurrection, He has called not a part, but the whole, which is the soul and the body. Since would it not be unquestionably absurd, if, while these two are in the same being and according to the same law, the one were saved and the other not? And if it be not impossible, as has already been proved, that the flesh be regenerated, what is the distinction on the ground of which the soul is saved and the body not? Do they make God a grudging God? But He is good, and will have all to be saved. And by God and His proclamation, not only has your soul heard and believed on Jesus Christ, and with it the flesh,[867] but both were washed, and both wrought righteousness. They make God, then ungrateful and unjust, if, while both believe on Him, He desires to save one and not the other. Well, they say, but the soul is incorruptible, being a part of God and inspired by Him, and therefore He desires to save what is peculiarly His own and akin to Himself; but the flesh is corruptible, and not from Him, as the soul is. Then what thanks are due to Him, and what manifestation of His power and goodness is it, if He purposed to save what is by nature saved and exists as a part of Himself? For it had its salvation from itself; so that in saving the soul, God does no great thing. For to be saved is its natural destiny, because it is a part of Himself, being His inspiration. But no thanks are due to one who saves what is his own; for this is to save himself. For he who saves a part himself, saves himself by his own means, lest he become defective in that part; and this is not the act of a good man. For not even when a man does good to his children and offspring, does one call him a good man; for even the most savage of the wild beasts do so, and indeed willingly endure death, if need be, for the sake of their cubs. But if a man were to perform the same acts in behalf of his slaves, that man would justly be called good. Wherefore the Saviour also taught us to love our enemies, since, says He, what thank have ye? So that He has shown us that it is a good work not only to love those that are begotten of Him, but also those that are without. And what He enjoins upon us, He Himself first of all does.[868]

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[866] Mark ii. 17.

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[867] Migne proposes to read here καὶ οὐ σὺν αὐτῇ, “without the flesh,” which gives a more obvious meaning. The above reading is, however, defensible. Justin means that the flesh was not merely partaking of the soul’s faith and promise, but had rights of its own.

[868] It is supposed that a part of the treatise has been here dropped out.

Chapter IX.—The resurrection of Christ proves that the body rises.

If He had no need of the flesh, why did He heal it? And what is most forcible of all, He raised the dead. Why? Was it not to show what the resurrection should be? How then did He raise the dead? Their souls or their bodies? Manifestly both. If the resurrection were only spiritual, it was requisite that He, in raising the dead, should show the body lying apart by itself, and the soul living apart by itself. But now He did not do so, but raised the body, confirming in it the promise of life. Why did He rise in the flesh in which He suffered, unless to show the resurrection of the flesh? And wishing to confirm this, when His disciples did not know whether to believe He had truly risen in the body, and were looking upon Him and doubting, He said to them, "Ye have not yet faith, see that it is I;"[869] and He let them handle Him, and showed them the prints of the nails in His hands. And when they were by every kind of proof persuaded that it was Himself, and in the body, they asked Him to eat with them, that they might thus still more accurately ascertain that He had in verity risen bodily; and He did eat honey-comb and fish. And when He had thus shown them that there is truly a resurrection of the flesh, wishing to show them this also, that it is not impossible for flesh to ascend into heaven (as He had said that our dwelling-place is in heaven), "He was taken up into heaven while they beheld,"[870] as He was in the flesh. If, therefore, after all that has been said, any one demand demonstration of the resurrection, he is in no respect different from the Sadducees, since the resurrection of the flesh is the power of God, and, being above all reasoning, is established by faith, and seen in works.

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[869] Comp. Luke xxiv. 32, etc.

[870] Acts i. 9.

Chapter X.—The body saved, and will therefore rise.

The resurrection is a resurrection of the flesh which died. For the spirit dies not; the soul is in the body, and without a soul it cannot live. The body, when the soul forsakes it, is not. For the body is the house of the soul; and the soul the house of the spirit. These three, in all those who cherish a sincere hope and unquestioning faith in God, will be saved. Considering, therefore, even such arguments as are suited to this world, and finding that, even according to them, it is not impossible that the flesh be regenerated; and seeing that, besides all these proofs, the Saviour in the whole Gospel shows that there is salvation for the flesh, why do we any longer endure those unbelieving and dangerous arguments, and fail to see that we are retrograding when we listen to such an argument as this: that the soul is immortal, but the body mortal, and incapable of being revived? For this we used to hear from Pythagoras and Plato, even before we learned the truth. If then the Saviour said this, and proclaimed salvation to the soul alone, what new thing, beyond what we heard from Pythagoras and Plato and all their band, did He bring us? But now He has come proclaiming the glad tidings of a new and strange hope to men. For indeed it was a strange and new thing for God to 299 promise that He would not keep incorruption in incorruption, but would make corruption incorruption. But because the prince of wickedness could in no other way corrupt the truth, he sent forth his apostles (evil men who introduced pestilent doctrines), choosing them from among those who crucified our Saviour; and these men bore the name of the Saviour, but did the works of him that sent them, through whom the name itself has been spoken against. But if the flesh do not rise, why is it also guarded, and why do we not rather suffer it to indulge its desires? Why do we not imitate physicians, who, it is said, when they get a patient that is despaired of and incurable, allow him to indulge his desires? For they know that he is dying; and this indeed those who hate the flesh surely do, casting it out of its inheritance, so far as they can; for on this account they also despise it, because it is shortly to become a corpse. But if our physician Christ, God, having rescued us from our desires, regulates our flesh with His own wise and temperate rule, it is evident that He guards it from sins because it possesses a hope of salvation, as physicians do not suffer men whom they hope to save to indulge in what pleasures they please.[871]

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[871] [N.B.—These fragments are probably genuine.]

Other Fragments from the Lost Writings of Justin

[Translated by the Rev. A. Roberts, D.D.]

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I.

The most admirable Justin rightly declared that the aforesaid demons[872] resembled robbers.—Tatian's *Address to the Greeks*, chap. xviii.

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[872] [See, on the Resurrection, cap. vi.; and compare, — "And of those demons that are found In fire, air, flood, or under ground," etc. Milton, *Pens.*, line 93.]

II.

And Justin well said in his book against Marcion, that he would not have believed the Lord Himself, if He had announced any other God than the Fashioner and Maker [of the world], and our Nourisher. But since, from the one God, who both made this world and formed us, and contains as well as administers all things, there came to us the only-begotten Son, summing up His own workmanship in Himself, my faith in Him is stedfast, and my love towards the Father is immoveable, God bestowing both upon us.—Irenæus: *Heresies*, iv. 6.

III.

Justin well said: Before the advent of the Lord, Satan never ventured to blaspheme God, inasmuch as he was not yet sure of his own damnation, since that was announced concerning him by the prophets only in parables and allegories. But after the advent of the Lord, learning plainly from the discourses of Christ and His apostles that eternal fire was prepared for him who voluntarily departed from Godi, and for all who, without repentance, persevere in apostasy, then, by means of a man of this sort, he, as if already condemned, blasphemes that God who inflicts judgment upon him, and imputes the sin of his apostasy to his Maker, instead of to his own will and predilection.—Irenæus: *Heresies*, v. 26.

IV.

Expounding the reason of the incessant plotting of the devil against us, he declares: Before the advent of the Lord, the devil did not so plainly know the measure of his own punishment, inasmuch as the divine prophets had but enigmatically announced it; as, for instance, Isaiah, who in the person of the Assyrian tragically revealed the course to be followed against the devil. But when the Lord appeared, and the devil clearly understood that eternal fire was laid up and prepared for him and his angels, he then began to plot without ceasing against the faithful, being desirous to have many companions in his apostasy, that he might not by himself endure the shame of condemnation, comforting himself by this cold and malicious consolation.—*From the writings of* John of Antioch.

V.

And Justin of Neapolis, a man who was not far separated from the apostles either in age or excellence, says that that which is mortal is inherited, but that which is immortal inherits; and that the flesh indeed dies, but the kingdom of heaven lives.—*From* Methodius *On the Resurrection, in Photius.*

VI.

Neither is there straitness with God, nor anything that is not absolutely perfect.—*From manuscript of the writings of* Justin.

VII.

We shall not injure God by remaining ignorant of Him, but shall deprive ourselves of His friendship.

VIII.

The unskilfulness of the teacher proves destructive to his disciples, and the carelessness of the disciples entails danger on the teacher, and especially should they owe their negligence to his want of knowledge.

IX.

The soul can with difficulty be recalled to those good things from which it has fallen,
and is with difficulty dragged away from those evils to which it has become accustomed. If
at any time thou showest a disposition to blame thyself, then perhaps, through the medicine
of repentance, I should cherish good hopes regarding thee. But when thou altogether despisest
fear, and rejectest with scorn the very faith of Christ, it were better for thee that thou hadst 30
never been born from the womb.—*From the writings of* John of Damascus.

X.

By the two birds[873] Christ is denoted, both dead as man, and living as God. He is likened to a bird, because He is understood and declared to be from above, and from heaven. And the living bird, having been dipped in the blood of the dead one, was afterwards let go. For the living and divine Word was in the crucified and dead temple [of the body], as being a partaker of the passion, and yet impassible to God.

By that which took place in the running[874] water, in which the wood and the hyssop and the scarlet were dipped, is set forth the bloody passion of Christ on the cross for the salvation of those who are sprinkled with the Spirit, and the water, and the blood. Wherefore the material for purification was not provided chiefly with reference to leprosy, but with regard to the forgiveness of sins, that both leprosy might be understood to be an emblem of sin, and the things which were sacrificed an emblem of Him who was to be sacrificed for sins.

For this reason, consequently, he ordered that the scarlet should be dipped at the same time in the water, thus predicting that the flesh should no longer possess its natural [evil] properties. For this reason, also, were there the two birds, the one being sacrificed in the water, and the other dipped both in the blood and in the water and then sent away, just as is narrated also respecting the goats.

The goat that was sent away presented a type of Him who taketh away the sins of men. But the two contained a representation of the one economy of God incarnate. For He was wounded for our transgressions, and He bare the sins of many, and He was delivered for our iniquities.—*From manuscript of writings of* Justin.

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[873] See Lev. xiv. 49–53.

[874] Literally, “living.”

XI.

When God formed man at the beginning, He suspended the things of nature on his will, and made an experiment by means of one commandment. For He ordained that, if he kept this, he should partake of immortal existence; but if he transgressed it, the contrary should be his lot. Man having been thus made, and immediately looking towards transgression, naturally became subject to corruption. Corruption then becoming inherent in nature, it was necessary that He who wished to save should be one who destroyed the efficient cause of corruption. And this could not otherwise be done than by the life which is according to nature being united to that which had received the corruption, and so destroying the corruption, while preserving as immortal for the future that which had received it. It was therefore necessary that the Word should become possessed of a body, that He might deliver us from the death of natural corruption. For if, as ye[875] say, He had simply by a nod warded off death from us, death indeed would not have approached us on account of the expression of His will; but none the less would we again have become corruptible, inasmuch as we carried about in ourselves that natural corruption.—Leontius *against Eutychians*, etc., book ii.

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[875] The Gentiles are here referred to, who saw no necessity for the incarnation.

XII.

As it is inherent in all bodies formed by God to have a shadow, so it is fitting that God, who is just, should render to those who choose what is good, and to those who prefer what is evil, to every one according to his deserts.—*From the writings of* John of Damascus.

XIII.

He speaks not of the Gentiles in foreign lands, but concerning [the people] who agree with the Gentiles, according to that which is spoken by Jeremiah: “It is a bitter thing for thee, that thou hast forsaken me, saith the Lord thy God, that of old thou hast broken thy yoke, and torn asunder thy bands, and said, I will not serve Thee, but will go to every high hill, and underneath every tree, and there shall I become dissolute in my fornication.”[876]—*From manuscript of the writings of* Justin.

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[876] Jer. ii. 19, etc. (LXX.)

XIV.

Neither shall light ever be darkness as long as light exists, nor shall the truth of the things pertaining to us be controverted. For truth is that than which nothing is more powerful. Every one who might speak the truth, and speaks it not, shall be judged by God.—*Manuscript and works of* John of Damascus.

XV.

And the fact that it was not said of the seventh day equally with the other days, “And there was evening, and there was morning,” is a distinct indication of the consummation which is to take place in it before it is finished, as the fathers declare, especially St. Clement, and Irenæus, and Justin the martyr and philosopher, who, commenting with exceeding wisdom on the number six of the sixth day, affirms that the intelligent soul of man and his five susceptible senses were the six works of the sixth day. Whence also, having discoursed 302 at length on the number six, he declares that all things which have been framed by God are divided into six classes,—viz., into things intelligent and immortal, such as are the angels; into things reasonable and mortal, such as mankind; into things sensitive and irrational, such as cattle, and birds, and fishes; into things that can advance, and move, and are insensible, such as the winds, and the clouds, and the waters, and the stars; into things which increase and are immoveable, such as the trees; and into things which are insensible and immoveable, such as the mountains, the earth, and such like. For all the creatures of God, in heaven and on earth, fall under one or other of these divisions, and are circumscribed by them.— *From the writings of* Anastasius.

XVI.

Sound doctrine does not enter into the hard and disobedient heart; but, as if beaten back, enters anew into itself.

XVII.

As the good of the body is health, so the good of the soul is knowledge, which is indeed a kind of health of soul, by which a likeness to God is attained.—*From the writings of* John of Damascus.

XVIII.

To yield and give way to our passions is the lowest slavery, even as to rule over them is the only liberty.

The greatest of all good is to be free from sin, the next is to be justified; but he must be reckoned the most unfortunate of men, who, while living unrighteously, remains for a long time unpunished.

Animals in harness cannot but be carried over a precipice by the inexperience and badness of their driver, even as by his skilfulness and excellence they will be saved.

The end contemplated by a philosopher is likeness to God, so far as that is possible.—*From the writings of* Antonius Melissa.

XIX.

[The words] of St. Justin, philosopher and martyr, from the fifth part of his *Apology:*[877]—I reckon prosperity, O men, to consist in nothing else than in living according to truth. But we do not live properly, or according to truth, unless we understand the nature of things.

It escapes them apparently, that he who has by a true faith come forth from error to the truth, has truly known himself, not, as they say, as being in a state of frenzy, but as free from the unstable and (as to every variety of error) changeable corruption, by the simple and ever identical truth.—*From the writings of* John of Damascus.

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[877] It is doubtful if these words are really Justin's, or, if so, from which, or what part, of his *Apologies* they are derived.

Introductory Note to the Martyrdom of Justin Martyr

Crescens, a cynic, has the ill-renown of stirring up the persecution in which Justin and his friends suffered for Christ. 303 The story that he died by the hemlock seems to have originated among the Greeks, who naturally gave this turn to the sufferings of a philosopher. The following Introductory Notice of the translator supplies all that need be added.

Though nothing is known as to the date or authorship of the following narrative, it is generally reckoned among the most trustworthy of the Martyria. An absurd addition was in some copies made to it, to the effect that Justin died by means of hemlock. Some have thought it necessary, on account of this story, to conceive of two Justins, one of whom, the celebrated defender of the Christian faith whose writings are given in this volume, died through poison, while the other suffered in the way here described, along with several of his friends. But the description of Justin given in the following account, is evidently such as compels us to refer it to the famous apologist and martyr of the second century.[878]

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[878] [See Cave, *Lives of the Fathers*, i. 243. Epiphanius, by fixing the martyrdom under the prefecture of Rusticus, seems to identify this history; but, then, he also connects it with the reign of Hadrian. Ed. Oehler, tom ii. 709. Berlin, 1859.]

The Martyrdom of the Holy Martyrs Justin, Chariton, Charites, Pæon, and Liberianus, who Suffered at Rome

305

[Translated by the Rev. M. Dods, M.A.]

Chapter I.—Examination of Justin by the prefect.

In the time of the lawless partisans of idolatry, wicked decrees were passed against the godly Christians in town and country, to force them to offer libations to vain idols; and accordingly the holy men, having been apprehended, were brought before the prefect of Rome, Rusticus by name. And when they had been brought before his judgment-seat, Rusticus the prefect said to Justin, “Obey the gods at once, and submit to the kings.”[879] Justin said, “To obey the commandments of our Saviour Jesus Christ is worthy neither of blame nor of condemnation.” Rusticus the prefect said, “What kind of doctrines do you profess?” Justin said, “I have endeavoured to learn all doctrines; but I have acquiesced at last in the true doctrines, those namely of the Christians, even though they do not please those who hold false opinions.” Rusticus the prefect said, “Are those the doctrines that please you, you utterly wretched man?” Justin said, “Yes, since I adhere to them with right dogma.”[880] Rusticus the prefect said, “What is the dogma?” Justin said, “That according to which we worship the God of the Christians, whom we reckon to be one from the beginning, the maker and fashioner of the whole creation, visible and invisible; and the Lord Jesus Christ, the Son of God, who had also been preached beforehand by the prophets as about to be present with the race of men, the herald of salvation and teacher of good disciples. And I, being a man, think that what I can say is insignificant in comparison with His boundless divinity, acknowledging a certain prophetic power,[881] since it was prophesied concerning Him of whom now I say that He is the Son of God. For I know that of old the prophets foretold His appearance among men.”

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[879] i.e., the emperors.

[880] Μετὰ δόγματος ὀρθοῦ, orthodoxy.

[881] That is, that a prophetic inspiration is required to speak worthily of Christ.

Chapter II.—Examination of Justin continued.

Rusticus the prefect said, "Where do you assemble?" Justin said, "Where each one chooses and can: for do you fancy that we all meet in the very same place? Not so; because the God of the Christians is not circumscribed by place; but being invisible, fills heaven and earth, and everywhere is worshipped and glorified by the faithful." Rusticus the prefect said, "Tell me where you assemble, or into what place do you collect your followers?" Justin said, "I live above one Martinus, at the Timiotinian Bath; and during the whole time (and I am now living in Rome for the second time) I am unaware of any other meeting than his. And if any one wished to come to me, I communicated to him the doctrines of truth." Rusticus said, "Are you not, then, a Christian?" Justin said, "Yes, I am a Christian."

Chapter III.—Examination of Chariton and others.

Then said the prefect Rusticus to Chariton, “Tell me further, Chariton, are you also a Christian?” Chariton said, “I am a Christian by the command of God.” Rusticus the prefect asked the woman Charito, “What say you, Charito?” Charito said, “I am a Christian by the grace of God.” Rusticus said to Euelpistus, “And what are you?” Euelpistus, a servant of Cæsar, answered, “I too am a Christian, having been freed by Christ; and by the grace of Christ I partake of the same hope.” Rusticus the prefect said to Hierax, “And you, are you a Christian?” Hierax said, “Yes, I am a Christian, for I revere and worship the same God.” Rusticus the prefect said, “Did Justin make you Christians?” Hierax said, “I was a Christian, and will be a Christian.” And Pæon stood up and said, “I too am a Christian.” Rusticus the prefect said, “Who taught you?” Pæon said, “From our parents we received this good confession.” Euelpistus said, “I willingly heard the words of Justin. But from my parents also I 306 learned to be a Christian.” Rusticus the prefect said, “Where are your parents?” Euelpistus said, “In Cappadocia.” Rusticus says to Hierax, “Where are your parents?” And he answered, and said, “Christ is our true father, and faith in Him is our mother; and my earthly parents died; and I, when I was driven from Iconium in Phrygia, came here.” Rusticus the prefect said to Liberianus, “And what say you? Are you a Christian, and unwilling to worship [the gods]?” Liberianus said, “I too am a Christian, for I worship and reverence the only true God.”

Chapter IV.—Rusticus threatens the Christians with death.

The prefect says to Justin, “Hearken, you who are called learned, and think that you know true doctrines; if you are scourged and beheaded, do you believe you will ascend into heaven?” Justin said, “I hope that, if I endure these things, I shall have His gifts.[882] For I know that, to all who have thus lived, there abides the divine favour until the completion of the whole world.” Rusticus the prefect said, “Do you suppose, then, that you will ascend into heaven to receive some recompense?” Justin said, “I do not suppose it, but I know and am fully persuaded of it.” Rusticus the prefect said, “Let us, then, now come to the matter in hand, and which presses. Having come together, offer sacrifice with one accord to the gods.” Justin said, “No right-thinking person falls away from piety to impiety.” Rusticus the prefect said, “Unless ye obey, ye shall be mercilessly punished.” Justin said, “Through prayer we can be saved on account of our Lord Jesus Christ, even when we have been punished,[883] because this shall become to us salvation and confidence at the more fearful and universal judgment-seat of our Lord and Saviour.” Thus also said the other martyrs: “Do what you will, for we are Christians, and do not sacrifice to idols.”

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[882] Another reading is δόγματα, which may be translated, “I shall have what He teaches [us to expect].”

[883] This passage admits of another rendering. Lord Hailes, following the common Latin version, thus translates: “It was our chief wish to endure tortures for the sake of our Lord Jesus Christ, and so to be saved.”

Chapter V.—Sentence pronounced and executed.

Rusticus the prefect pronounced sentence, saying, “Let those who have refused to sacrifice to the gods and to yield to the command of the emperor be scourged,[884] and led away to suffer the punishment of decapitation, according to the laws.” The holy martyrs having glorified God, and having gone forth to the accustomed place, were beheaded, and perfected their testimony in the confession of the Saviour. And some of the faithful having secretly removed their bodies, laid them in a suitable place, the grace of our Lord Jesus Christ having wrought along with them, to whom be glory for ever and ever. Amen.

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[884] [This wholesale sentence implies a great indifference to the probable Roman citizenship of some of them, if not our heroic martyr himself; but Acts xxii. 25–29 seems to allow that the *condemned* were not protected by the law.]

Irenæus

Introductory Note to Irenæus Against Heresies

309 [a.d. 120–202.] This history introduces us to the Church in her Western outposts. We reach the banks of the Rhone, where for nearly a century Christian missions have flourished. Between Marseilles and Smyrna there seems to have been a brisk trade, and Polycarp had sent Pothinus into Celtic Gaul at an early date as its evangelist. He had fixed his see at Lyons, when Irenæus joined him as a presbyter, having been his fellow-pupil under Polycarp. There, under the "good Aurelius," as he is miscalled (a.d. 177), arose the terrible persecution which made "the martyrs of Lyons and Vienne" so memorable. It was during this persecution that Irenæus was sent to Rome with letters of remonstrance against the rising pestilence of heresy; and he was probably the author of the account of the sufferings of the martyrs which is appended to their testimony.[1] But he had the mortification of finding the Montanist heresy patronized by Eleutherus the Bishop of Rome; and there he met an old friend from the school of Polycarp, who had embraced the Valentinian heresy. We cannot doubt that to this visit we owe the lifelong struggle of Irenæus against the heresies that now came in, like locusts, to devour the harvests of the Gospel. But let it be noted here, that, so far from being "the mother and mistress" of even the Western Churches, Rome herself is a mission of the Greeks;[2] Southern Gaul is evangelized from Asia Minor, and Lyons checks the heretical tendencies of the Bishop at Rome. Ante-Nicene Christianity, and indeed the Church herself, appears in Greek costume which lasts through the synodical period; and Latin Christianity, when it begins to appear, is African, and not Roman. It is strange that those who have recorded this great historical fact have so little perceived its bearings upon Roman pretensions in the Middle Ages and modern times.

Returning to Lyons, our author found that the venerable Pothinus had closed his holy career by a martyr's death; and naturally Irenæus became his successor. When the emissaries of heresy followed him, and began to disseminate their licentious practices and foolish doctrines by the aid of "silly women," the great work of his life began. He condescended to study these diseases of the human mind like a wise physician; and, sickening as was the process of classifying and describing them, he made this also his laborious task, that he might enable others to withstand and to overcome them. The works he has left us are monuments of his fidelity to Christ, and to the charges of St. Paul, St. Peter, and St. Jude, whose solemn warnings now proved to be prophecies. No marvel that the great apostle, "night and day with tears," had forewarned the churches of "the grievous wolves" which were to make havoc of the fold.

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[1] Eusebius, book v. to the twenty-seventh chapter, should be read as an introduction to this author.

[2] Milman, *Hist. Latin Christianity*, b. i. pp. 27, 28, and the notes.

If it shocks the young student of the virgin years of Christianity to find such a state of things, let him reflect that it was all foretold by Christ himself, and demonstrates the malice and power of the adversary. “An enemy hath done this,” said the Master. The spirit that was then working “in the children of disobedience,” now manifested itself. The awful visions of the Apocalypse began to be realized. It was now evident in what sense “the Prince of peace” had pronounced His mission, “not peace, but a sword.” In short, it became a conspicuous fact, that the Church here on earth is “militant;” while, at the same time, there was seen to be a profound philosophy in the apostolic comment,[3] “There must be also heresies among you, that they which are approved may be made manifest.” In the divine economy of Providence it was permitted that every form of heresy which was ever to infest the Church should now exhibit its essential principle, and attract the censures of the faithful. Thus testimony to primitive truth was secured and recorded: the language of catholic orthodoxy was developed and defined, and landmarks of faith were set up for perpetual memorial to all generations. It is a striking example of this divine economy, that the see of Rome was allowed to exhibit its fallibility very conspicuously at this time, and not only to receive the rebukes of Irenæus, but to accept them as wholesome and necessary; so that the heresy of Eleutherus, and the spirit of Diotrephes in Victor, have enabled reformers ever since, and even in the darkest days of pontifical despotism, to testify against the manifold errors patronized by Rome. Hilary and other Gallicans have been strengthened by the example of Irenæus, and by his faithful words of reproof and exhortation, to resist Rome, even down to our own times. 310

That the intolerable absurdities of Gnosticism should have gained so many disciples, and proved itself an adversary to be grappled with and not despised, throws light on the condition of the human mind under heathenism, even when it professed “knowledge” and “philosophy.” The task of Irenæus was twofold: (1) to render it impossible for any one to confound Gnosticism with Christianity, and (2) to make it impossible for such a monstrous system to survive, or ever to rise again. His task was a nauseous one; but never was the spirit enjoined by Scripture more patiently exhibited, nor with more entire success.[4] If Julian had found Gnosticism just made to his hand, and powerful enough to suit his purposes, the whole history of his attempt to revive Paganism would have been widely different. Irenæus demonstrated its essential unity with the old mythology, and with heathen systems of philosophy. If the fog and malaria that rose with the Day-star, and obscured it, were speedily dispersed, our author is largely to be identified with the radiance which flowed from the Sun of righteousness, and with the breath of the Spirit that banished them for ever.

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[3] 1 Cor. xi. 19.

[4] 2 Tim. ii. 24, 25, 26.

The Episcopate of Irenæus was distinguished by labours, "in season and out of season," for the evangelization of Southern Gaul; and he seems to have sent missionaries into other regions of what we now call France. In spite of Paganism and heresy, he rendered Lyons a Christian city; and Marcus seems to have retreated before his terrible castigation, taking himself off to regions beyond the Pyrenees.[5] But the pacific name he bears, was rendered yet more illustrious by his interposition to compose the Easter Controversy, then threatening to impair, if not to destroy, the unity of the Church. The beautiful *concordat* between East and West, in which Polycarp and Anicetus had left the question, was now disturbed by Victor, Bishop of Rome, whose turbulent spirit would not accept the compromise of his predecessor. Irenæus remonstrates with him in a catholic spirit, and overrules his impetuous temper. At the Council of Nice, the rule for the observance of Easter was finally settled by the whole Church; and the forbearing example of Irenæus, no doubt contributed greatly to this happy result. The blessed peacemaker survived this great triumph, for a short time only, closing his life, like a true shepherd, with thousands of his flock, in the massacre (a.d. 202) stimulated by the wolfish Emperor Severus.

The Introductory Notice of the learned translators[6] is as follows:—

The work of Irenæus *Against Heresies* is one of the most precious remains of early Christian antiquity. It is devoted, on the one hand, to an account and refutation of those 31
multiform Gnostic heresies which prevailed in the latter half of the second century; and, on the other hand, to an exposition and defence of the Catholic faith.

In the prosecution of this plan, the author divides his work into five books. The first of these contains a minute description of the tenets of the various heretical sects, with occasional brief remarks in illustration of their absurdity, and in confirmation of the truth to which they were opposed. In his second book, Irenæus proceeds to a more complete demolition of those heresies which he has already explained, and argues at great length against them, on grounds principally of reason. The three remaining books set forth more directly the true doctrines of revelation, as being in utter antagonism to the views held by the Gnostic teachers. In the course of this argument, many passages of Scripture are quoted and commented on; many interesting statements are made, bearing on the rule of faith; and much important light is shed on the doctrines, held, as well as the practices observed, by the Church of the second century.

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[5] On the authority of St. Jerome. See Guettée, *De l'église de France*, vol. 1. p. 27.

[6] The first two books of Irenæus *Against Heresies* have been translated by Dr. Roberts. The groundwork of the translation of the third book, and that portion of the fourth book which is continued in this volume, has been furnished by the Rev. W. H. Rambaut. An attempt has been made, in rendering this important author into English, to adhere as closely as possible to the original. It would have been far easier to give a loose and flowing translation of the obscure and involved sentences of Irenæus; but the object has been studiously kept in view, to place the English reader, as much as possible, in the position of one who has immediate access to the Greek or Latin text.

It may be made matter of regret, that so large a portion of the work of Irenæus is given to an exposition of the manifold Gnostic speculations. Nothing more absurd than these has probably ever been imagined by rational beings. Some ingenious and learned men have indeed endeavoured to reconcile the wild theories of these heretics with the principles of reason; but, as Bishop Kaye remarks (*Eccl. Hist. of the Second and Third Centuries*, p. 524), "a more arduous or unpromising undertaking cannot well be conceived." The fundamental object of the Gnostic speculations was doubtless to solve the two grand problems of all religious philosophy, viz., How to account for the existence of evil; and, How to reconcile the finite with the infinite. But these ancient theorists were not more successful in grappling with such questions than have been their successors in modern times. And by giving loose reins to their imagination, they built up the most incongruous and ridiculous systems; while, by deserting the guidance of Scripture they were betrayed into the most pernicious and extravagant errors.

Accordingly, the patience of the reader is sorely tried, in following our author through those mazes of absurdity which he treads, in explaining and refuting these Gnostic speculations. This is especially felt in the perusal of the first two books, which, as has been said, are principally devoted to an exposition and subversion of the various heretical systems. But the vagaries of the human mind, however melancholy in themselves, are never altogether destitute of instruction. And in dealing with those set before us in this work, we have not only the satisfaction of becoming acquainted with the currents of thought prevalent in these early times, but we obtain much valuable information regarding the primitive Church, which, had it not been for these heretical schemes, might never have reached our day.

Not a little of what is contained in the following pages will seem almost unintelligible to the English reader. And it is scarcely more comprehensible to those who have pondered long on the original. We have inserted brief notes of explanation where these seemed specially necessary. But we have not thought it worth while to devote a great deal of space to the elucidation of those obscure Gnostic views which, in so many varying forms, are set forth in this work. For the same reason, we give here no account of the origin, history, and successive phases of Gnosticism. Those who wish to know the views of the learned on these points, may consult the writings of Neander, Baur, and others, among the Germans, or the lectures of Dr. Burton in English; while a succinct description of the whole matter will be found in the "Preliminary Observations on the Gnostic System," prefixed to Harvey's edition of Irenæus.

The great work of Irenæus, now for the first time translated into English, is unfortunately no longer extant in the original. It has come down to us only in an ancient Latin version, with the exception of the greater part of the first book, which has been preserved in the original Greek, through means of copious quotations made by Hippolytus and Epiphanius. The text, both Latin and Greek, is often most uncertain. Only three mss. of the work *Against Heresies* are at present known to exist. Others, however, were used in the earliest printed editions put forth by Erasmus. And as these codices were more ancient than any now available, it is greatly to be regretted that they have disappeared or perished. One of our 312 difficulties throughout, has been to fix the readings we should adopt, especially in the first book. Varieties of reading, actual or conjectural, have been noted only when some point of special importance seemed to be involved.

After the text has been settled, according to the best judgment which can be formed, the work of translation remains; and that is, in this case, a matter of no small difficulty. Irenæus, even in the original Greek, is often a very obscure writer. At times he expresses himself with remarkable clearness and terseness; but, upon the whole, his style is very involved and prolix. And the Latin version adds to these difficulties of the original, by being itself of the most barbarous character. In fact, it is often necessary to make a conjectural re-translation of it into Greek, in order to obtain some inkling of what the author wrote. Dodwell supposes this Latin version to have been made about the end of the fourth century; but as Tertullian seems to have used it, we must rather place it in the beginning of the third. Its author is unknown, but he was certainly little qualified for his task. We have endeavoured to give as close and accurate a translation of the work as possible, but there are not a few passages in which a guess can only be made as to the probable meaning.

Irenæus had manifestly taken great pains to make himself acquainted with the various heretical systems which he describes. His mode of exposing and refuting these is generally very effective. It is plain that he possessed a good share of learning, and that he had a firm grasp of the doctrines of Scripture. Not unfrequently he indulges in a kind of sarcastic humour, while inveighing against the folly and impiety of the heretics. But at times he gives expression to very strange opinions. He is, for example, quite peculiar in imagining that our Lord lived to be an *old* man, and that His public ministry embraced at least *ten* years. But though, on these and some other points, the judgment of Irenæus is clearly at fault, his work contains a vast deal of sound and valuable exposition of Scripture, in opposition to the fanciful systems of interpretation which prevailed in his day.

We possess only very scanty accounts of the personal history of Irenæus. It has been generally supposed that he was a native of Smyrna, or some neighbouring city, in Asia Minor. Harvey, however, thinks that he was probably born in Syria, and removed in boyhood to Smyrna. He himself tells us (iii. 3, 4) that he was in early youth acquainted with Polycarp, the illustrious bishop of that city. A sort of clue is thus furnished as to the date of his birth. Dodwell supposes that he was born so early as a.d. 97, but this is clearly a mistake; and the general date assigned to his birth is somewhere between a.d. 120 and a.d. 140.

It is certain that Irenæus was bishop of Lyons, in France, during the latter quarter of the second century. The exact period or circumstances of his ordination cannot be determined. Eusebius states (*Hist. Eccl.*, v. 4) that he was, while yet a presbyter, sent with a letter, from certain members of the Church of Lyons awaiting martyrdom, to Eleutherus, bishop of Rome; and that (v. 5) he succeeded Pothinus as bishop of Lyons, probably about a.d. 177. His great work *Against Heresies* was, we learn, written during the episcopate of Eleutherus, that is, between a.d. 182 and a.d. 188, for Victor succeeded to the bishopric of Rome in a.d. 189. This new bishop of Rome took very harsh measures for enforcing uniformity throughout the Church as to the observance of the paschal solemnities. On account of the severity thus evinced, Irenæus addressed to him a letter (only a fragment of which remains), warning him that if he persisted in the course on which he had entered, the effect would be to rend the Catholic Church in pieces. This letter had the desired result; and the question was more temperately debated, until finally settled by the Council of Nice.

The full title of the principal work of Irenæus, as given by Eusebius (*Hist. Eccl.*, v. 7), and indicated frequently by the author himself, was *A Refutation and Subversion of Knowledge falsely so called*, but it is generally referred to under the shorter title, *Against Heresies*. Several other smaller treatises are ascribed to Irenæus; viz., *An Epistle to Florinus*, of which a small fragment has been preserved by Eusebius; a treatise *On the Valentinian Ogdoad*; a 313 work called forth by the paschal controversy, entitled *On Schism*, and another *On Science*; all of which that remain will be found in our next volume of his writings. Irenæus is supposed to have died about a.d. 202; but there is probably no real ground for the statement of Jerome, repeated by subsequent writers, that he suffered martyrdom, since neither Tertullian nor Eusebius, nor other early authorities, make any mention of such a fact.

As has been already stated, the first printed copy of our author was given to the world by Erasmus. This was in the year 1526. Between that date and 1571, a number of reprints were produced in both folio and octavo. All these contained merely the ancient barbarous Latin version, and were deficient towards the end by five entire chapters. These latter were supplied by the edition of Feuardent, Professor of Divinity at Paris, which was published in 1575, and went through six subsequent editions. Previously to this, however, another had been set forth by Gallasius, a minister of Geneva, which contained the first portions of the Greek text from Epiphanius. Then, in 1702, came the edition of Grabe, a learned Prussian, who had settled in England. It was published at Oxford, and contained considerable additions to the Greek text, with fragments. Ten years after this there appeared the important Paris edition by the Benedictine monk Massuet. This was reprinted at Venice in the year 1724, in two thin folio volumes, and again at Paris in a large octavo, by the Abbé Migne, in 1857. A German edition was published by Stieren in 1853. In the year 1857 there was also brought out a Cambridge edition, by the Rev. Wigan Harvey, in two octavo volumes. The two principal features of this edition are: the additions which have been made to the Greek text from the recently discovered *Philosophoumena* of Hippolytus; and the further addition of thirty-two fragments of a Syriac version of the Greek text of Irenæus, culled from the Nitrian collection of Syriac mss. in the British Museum. These fragments are of considerable interest, and in some instances rectify the readings of the barbarous Latin version, where, without such aid, it would have been unintelligible. The edition of Harvey will be found constantly referred to in the notes appended to our translation.

Against Heresies: Book I

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Preface.

1. Inasmuch[7] as certain men have set the truth aside, and bring in lying words and vain genealogies, which, as the apostle says,[8] "minister questions rather than godly edifying which is in faith," and by means of their craftily-constructed plausibilities draw away the minds of the inexperienced and take them captive, [I have felt constrained, my dear friend, to compose the following treatise in order to expose and counteract their machinations.] These men falsify the oracles of God, and prove themselves evil interpreters of the good word of revelation. They also overthrow the faith of many, by drawing them away, under a pretence of [superior] knowledge, from Him who founded and adorned the universe; as if, forsooth, they had something more excellent and sublime to reveal, than that God who created the heaven and the earth, and all things that are therein. By means of specious and plausible words, they cunningly allure the simple-minded to inquire into their system; but they nevertheless clumsily destroy them, while they initiate them into their blasphemous and impious opinions respecting the Demiurge;[9] and these simple ones are unable, even in such a matter, to distinguish falsehood from truth.

2. Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detected. But it is craftily decked out in an attractive dress, so as, by its outward form, to make it appear to the inexperienced (ridiculous as the expression may seem) more true than the truth itself. One[10] far superior to me has well said, in reference to this point, "A clever imitation in glass casts contempt, as it were, on that precious jewel the emerald (which is most highly esteemed by some), unless it come under the eye of one

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[7] The Greek original of the work of Irenæus is from time to time recovered through the numerous quotations made from it by subsequent writers, especially by the author's pupil Hippolytus, and by Epiphanius. The latter preserves (*Hær.* xxxi. secs. 9–32) the preface of Irenæus, and most of the first book. An important difference of reading occurs between the Latin and Greek in the very first word. The translator manifestly read ἐπεί, *quatenus*, while in Epiphanius we find ἐπί, *against*. The former is probably correct, and has been followed in our version. We have also supplied a clause, in order to avoid the extreme length of the sentence in the original, which runs on without any apodosis to the words ἀναγκαῖον ἡγησάμην, "I have judged it necessary."

[8] 1 Tim. i. 4. The Latin has here *genealogias infinitas*, "endless genealogies," as in *textus receptus* of New Testament.

[9] As will be seen by and by, this fancied being was, in the Valentinian system, the creator of the material universe, but far inferior to the supreme ruler Bythus.

[10] There are frequent references to Irenæus to some venerable men who had preceded him in the Church. It is supposed that Pothinus, whom he succeeded at Lyons, is generally meant; but the reference may sometimes be to Polycarp, with whom in early life he had been acquainted. [On this matter of quotations from anonymous authors of the apostolic times, not infrequently made by Irenæus, consult the important tractate of Dr. Routh, in his *Reliquiæ Sacræ*, vol. i. 45–68.]

able to test and expose the counterfeit. Or, again, what inexperienced person can with ease detect the presence of brass when it has been mixed up with silver?” Lest, therefore, through my neglect, some should be carried off, even as sheep are by wolves, while they perceive not the true character of these men,—because they outwardly are covered with sheep’s clothing (against whom the Lord has enjoined[11] us to be on our guard), and because their language resembles ours, while their sentiments are very different,—I have deemed it my duty (after reading some of the *Commentaries*, as they call them, of the disciples of Valentinus, and after making myself acquainted with their tenets through personal intercourse with some of them) to unfold to thee, my friend, these portentous and profound mysteries, which do not fall within the range of every intellect, because all have not sufficiently purged[12] their brains. I do this, in order that thou, obtaining an acquaintance with these things, mayest in turn explain them to all those with whom thou art connected, and exhort them to avoid such an abyss of madness and of blasphemy against Christ. I intend, then, to the best of my ability, with brevity and clearness to set forth the opinions of those who are now promulgating heresy. I refer especially to the disciples of Ptolemæus, whose school may be described as a bud from that of Valentinus. I shall also endeavour, according to my moderate ability, to furnish the means of overthrowing them, by showing how absurd and inconsistent with 31
the truth are their statements. Not that I am practised either in composition or eloquence; but my feeling of affection prompts me to make known to thee and all thy companions those doctrines which have been kept in concealment until now, but which are at last, through the goodness of God, brought to light. “For there is nothing hidden which shall not be revealed, nor secret that shall not be made known.”[13]

3. Thou wilt not expect from me, who am resident among the Keltæ,[14] and am accustomed for the most part to use a barbarous dialect, any display of rhetoric, which I have never learned, or any excellence of composition, which I have never practised, or any beauty and persuasiveness of style, to which I make no pretensions. But thou wilt accept in a kindly spirit what I in a like spirit write to thee simply, truthfully, and in my own homely way; whilst thou thyself (as being more capable than I am) wilt expand those ideas of which I send thee, as it were, only the seminal principles; and in the comprehensiveness of thy un-

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[11] Comp. Matt. vii. 15.

[12] The original is ἐγκέφαλον ἐξεπτύκασιν, which the Latin translator renders simply, “have not sufficient brains.” He probably followed a somewhat different reading. Various emendations have been proposed, but the author may be understood by the ordinary text to be referring ironically to the boasted subtlety and sublimity of the Gnostics.

[13] Matt. x. 26.

[14] As Cæsar informs us (*Comm.*, i. 1), Gaul was divided into three parts, one of which was called Celtic Gaul, lying between the Seine and the Garonne. Of this division Lyons is the principal city.

derstanding, wilt develop to their full extent the points on which I briefly touch, so as to set with power before thy companions those things which I have uttered in weakness. In fine, as I (to gratify thy long-cherished desire for information regarding the tenets of these persons) have spared no pains, not only to make these doctrines known to thee, but also to furnish the means of showing their falsity; so shalt thou, according to the grace given to thee by the Lord, prove an earnest and efficient minister to others, that men may no longer be drawn away by the plausible system of these heretics, which I now proceed to describe.[15]

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[15] [The reader will find a logical and easy introduction to the crabbed details which follow, by turning to chap. xxiii., and reading through succeeding chapters down to chap. xxix.]

Chapter I.—Absurd ideas of the disciples of Valentinus as to the origin, name, order, and conjugal productions of their fancied Æons, with the passages of Scripture which they adapt to their opinions.

1. They maintain, then, that in the invisible and ineffable heights above there exists a certain perfect, pre-existent Æon,[16] whom they call Proarche, Propator, and Bythus, and describe as being invisible and incomprehensible. Eternal and unbegotten, he remained throughout innumerable cycles of ages in profound serenity and quiescence. There existed along with him Ennœa, whom they also call Charis and Sige.[17] At last this Bythus determined to send forth from himself the beginning of all things, and deposited this production (which he had resolved to bring forth) in his contemporary Sige, even as seed is deposited in the womb. She then, having received this seed, and becoming pregnant, gave birth to Nous, who was both similar and equal to him who had produced him, and was alone capable of comprehending his father's greatness. This Nous they call also Monogenes, and Father, and the Beginning of all Things. Along with him was also produced Aletheia; and these four constituted the first and first-begotten Pythagorean Tetrad, which they also denominate the root of all things. For there are first Bythus and Sige, and then Nous and Aletheia. And Monogenes, perceiving for what purpose he had been produced, also himself sent forth Logos and Zoe, being the father of all those who were to come after him, and the beginning and fashioning of the entire Pleroma. By the conjunction of Logos and Zoe were brought forth Anthropos and Ecclesia; and thus was formed the first-begotten Ogdoad, the root and substance of all things, called among them by four names, viz., Bythus, and Nous, and Logos, and Anthropos. For each of these is masculo-feminine, as follows: Propator was united by a conjunction with his Ennœa; then Monogenes, that is Nous, with Aletheia; Logos with Zoe, and Anthropos with Ecclesia.

2. These Æons having been produced for the glory of the Father, and wishing, by their own efforts, to effect this object, sent forth emanations by means of conjunction. Logos and Zoe, after producing Anthropos and Ecclesia, sent forth other ten Æons, whose names are

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[16] This term Æon (Αἰών) seems to have been formed from the words ἀεὶ ὤν, *ever-existing*. "We may take αἰών, therefore," says Harvey (*Irenæus*, cxix.), "in the Valentinian acceptation of the word, to mean an emanation from the divine substance, subsisting co-ordinately and co-eternally with the Deity, the Pleroma still remaining one."

[17] Sige, however, was no true consort of Bythus, who included in himself the idea of male and female, and was the one cause of all things: comp. Hippolytus, *Philosop.*, vi. 29. There seems to have been considerable disagreement among these heretics as to the completion of the mystical number thirty. Valentinus himself appears to have considered Bythus as a monad, and Sige as a mere nonentity. The two latest Æons, Christ and the Holy Spirit, would then complete the number thirty. But other Gnostic teachers included both Bythus and Sige in that mystical number.

the following: Bythius and Mixis, Ageratos and Henosis, Autophyes and Hedone, Acinetos and Syncrasis, Monogenes and Macaria.[18] These are the ten Æons whom they declare to have been produced by Logos and Zoe. They then add that Anthropos himself, along with Ecclesia, produced twelve Æons, to whom they give the following names: Paracletus and Pistis, Patricos and Elpis, Metricos and Agape, Ainos and Synesis, Ecclesiasticus and Macariotes, Theletos and Sophia.

3. Such are the thirty Æons in the erroneous system of these men; and they are described as being wrapped up, so to speak, in silence, and known to none [except these professing teachers]. Moreover, they declare that this invisible and spiritual Pleroma of theirs is tripartite, being divided into an Ogdoad, a Decad, and a Duodecad. And for this reason they affirm it was that the "Saviour"— for they do not please to call Him "Lord"—did no work in public during the space of thirty years,[19] thus setting forth the mystery of these Æons. They maintain also, that these thirty Æons are most plainly indicated in the parable[20] of the labourers sent into the vineyard. For some are sent about the first hour, others about the third hour, others about the sixth hour, others about the ninth hour, and others about the eleventh hour. Now, if we add up the numbers of the hours here mentioned, the sum total will be thirty: for one, three, six, nine, and eleven, when added together, form thirty. And by the hours, they hold that the Æons were pointed out; while they maintain that these are great, and wonderful, and hitherto unspeakable mysteries which it is their special function to develop; and so they proceed when they find anything in the multitude[21] of things contained in the Scriptures which they can adopt and accommodate to their baseless speculations.

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[18] It may be well to give here the English equivalents of the names of these Æons and their authors. They are as follows: Bythus, *Profundity*; Proarche, *First-Beginning*; Propator, *First-Father*; Ennœa, *Idea*; Charis, *Grace*; Sige, *Silence*; Nous, *Intelligence*; Aletheia, *Truth*; Logos, *Word*; Zoe, *Life*; Anthropos, *Man*; Ecclesia, *Church*; Bythius, *Deep*; Mixis, *Mingling*; Ageratos, *Undecaying*; Henosis, *Union*; Autophyes, *Self-existent*; Hedone, *Pleasure*; Acinetos, *Immoveable*; Syncrasis, *Blending*; Monogenes, *Only-Begotten*; Macaria, *Happiness*; Paracletus, *Advocate*; Pistis, *Faith*; Patricos, *Ancestral*; Elpis, *Hope*; Metricos, *Metrical*; Agape, *Love*; Ainos, *Praise*; Synesis, *Understanding*; Ecclesiasticus, *Ecclesiastical*; Macariotes, *Felicity*; Theletos, *Desiderated*; Sophia, *Wisdom*.

[19] Luke iii. 23.

[20] Matt. xx. 1–16.

[21] Some omit ἐν πλήθει, while others render the words "a definite number," thus: "And if there is anything else in Scripture which is referred to by a definite number."

Chapter II.—The Propator was known to Monogenes alone. Ambition, disturbance, and danger into which Sophia fell; her shapeless offspring: she is restored by Horos. The production of Christ and of the Holy Spirit, in order to the completion of the Æons. Manner of the production of Jesus.

1. They proceed to tell us that the Propator of their scheme was known only to Monogenes, who sprang from him; in other words, only to Nous, while to all the others he was invisible and incomprehensible. And, according to them, Nous alone took pleasure in contemplating the Father, and exulting in considering his immeasurable greatness; while he also meditated how he might communicate to the rest of the Æons the greatness of the Father, revealing to them how vast and mighty he was, and how he was without beginning,—beyond comprehension, and altogether incapable of being seen. But, in accordance with the will of the Father, Sige restrained him, because it was his design to lead them all to an acquaintance with the aforesaid Propator, and to create within them a desire of investigating his nature. In like manner, the rest of the Æons also, in a kind of quiet way, had a wish to behold the Author of their being, and to contemplate that First Cause which had no beginning.

2. But there rushed forth in advance of the rest that Æon who was much the latest of them, and was the youngest of the Duodecad which sprang from Anthropos and Ecclesia, namely Sophia, and suffered passion apart from the embrace of her consort Theletos. This passion, indeed, first arose among those who were connected with Nous and Aletheia, but passed as by contagion to this degenerate Æon, who acted under a pretence of love, but was in reality influenced by temerity, because she had not, like Nous, enjoyed communion with the perfect Father. This passion, they say, consisted in a desire to search into the nature of the Father; for she wished, according to them, to comprehend his greatness. When she could not attain her end, inasmuch as she aimed at an impossibility, and thus became involved in an extreme agony of mind, while both on account of the vast profundity as well as the unsearchable nature of the Father, and on account of the love she bore him, she was ever stretching herself forward, there was danger lest she should at last have been absorbed by his sweetness, and resolved into his absolute essence, unless she had met with that Power which supports all things, and preserves them outside of the unspeakable greatness. This power they term Horos; by whom, they say, she was restrained and supported; and that then, having with difficulty been brought back to herself, she was convinced that the Father is incomprehensible, and so laid aside her original design, along with that passion which had arisen within her from the overwhelming influence of her admiration.

3. But others of them fabulously describe the passion and restoration of Sophia as follows: They say that she, having engaged in an impossible and impracticable attempt, brought

forth an amorphous substance, such as her female nature enabled her to produce.[22] When she looked upon it, her first feeling was one of grief, on account of the imperfection of its generation, and then of fear lest this should end[23] her own existence. Next she lost, as it were, all command of herself, and was in the greatest perplexity while endeavouring to discover the cause of all this, and in what way she might conceal what had happened. Being greatly harassed by these passions, she at last changed her mind, and endeavoured to return anew to the Father. When, however, she in some measure made the attempt, strength failed 318 her, and she became a suppliant of the Father. The other Æons, Nous in particular, presented their supplications along with her. And hence they declare material substance[24] had its beginning from ignorance and grief, and fear and bewilderment.

4. The Father afterwards produces, in his own image, by means of Monogenes, the above-mentioned Horos, without conjunction,[25] masculo-feminine. For they maintain that sometimes the Father acts in conjunction with Sige, but that at other times he shows himself independent both of male and female. They term this Horos both Stauros and Lytrotes, and Carpistes, and Horothetes, and Metagoges.[26] And by this Horos they declare that Sophia was purified and established, while she was also restored to her proper conjunction. For her enthymesis (or inborn idea) having been taken away from her, along with its supervening passion, she herself certainly remained within the Pleroma; but her enthymesis, with its passion, was separated from her by Horos, fenced[27] off, and expelled from that circle. This enthymesis was, no doubt, a spiritual substance, possessing some of the natural tendencies

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[22] Alluding to the Gnostic notion that, in generation, the male gives form, the female substance. Sophia, therefore, being a female Æon, gave to her enthymesis substance alone, without form. Comp. Hippol., *Philosop.*, vi. 30.

[23] Some render this obscure clause, “lest it should never attain perfection,” but the above seems preferable. See Hippol., vi. 31, where the fear referred to is extended to the whole Pleroma.

[24] “The reader will observe the parallel; as the enthymesis of Bythus produced intelligent substance, so the enthymesis of Sophia resulted in the formation of material substance.”—Harvey.

[25] Some propose reading these words in the dative rather than the accusative, and thus to make them refer to the *image of the Father*.

[26] The meaning of these terms is as follows: Stauros means primarily *a stake*, and then *a cross*; Lytrotes is *a Redeemer*; Carpistes, according to Grabe, means *an Emancipator*, according to Neander *a Reaper*; Horothetes is *one that fixes boundaries*; and Metagoges is explained by Neander as being *one that brings back*, from the supposed function of Horos, to bring back all that sought to wander from the special grade of being assigned them.

[27] The common text has ἀποστερηθῆναι, *was deprived*; but Billius proposes to read ἀποσταυρωθῆναι, in conformity with the ancient Latin version, “crucifixam.”

of an Æon, but at the same time shapeless and without form, because it had received nothing.[28] And on this account they say that it was an imbecile and feminine production.[29]

5. After this substance had been placed outside of the Pleroma of the Æons, and its mother restored to her proper conjunction, they tell us that Monogenes, acting in accordance with the prudent forethought of the Father, gave origin to another conjugal pair, namely Christ and the Holy Spirit (lest any of the Æons should fall into a calamity similar to that of Sophia), for the purpose of fortifying and strengthening the Pleroma, and who at the same time completed the number of the Æons. Christ then instructed them as to the nature of their conjunction, and taught them that those who possessed a comprehension of the Unbegotten were sufficient for themselves.[30] He also announced among them what related to the knowledge of the Father,—namely, that he cannot be understood or comprehended, nor so much as seen or heard, except in so far as he is known by Monogenes only. And the reason why the rest of the Æons possess perpetual existence is found in that part of the Father's nature which is incomprehensible; but the reason of their origin and formation was situated in that which may be comprehended regarding him, that is, in the Son.[31] Christ, then, who had just been produced, effected these things among them.

6. But the Holy Spirit[32] taught them to give thanks on being all rendered equal among themselves, and led them to a state of true repose. Thus, then, they tell us that the Æons were constituted equal to each other in form and sentiment, so that all became as Nous, and Logos, and Anthropos, and Christus. The female Æons, too, became all as Aletheia, and Zoe, and Spiritus, and Ecclesia. Everything, then, being thus established, and brought into a state of perfect rest, they next tell us that these beings sang praises with great joy to the Propator, who himself shared in the abounding exaltation. Then, out of gratitude for the great benefit which had been conferred on them, the whole Pleroma of the Æons, with one design and desire, and with the concurrence of Christ and the Holy Spirit, their Father also

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[28] That is, had not shared in any male influence, but was a purely female production.

[29] Literally, "fruit." Harvey remarks on this expression, "that what we understand by *emanations*, the Gnostic described as spiritual *fructification*; and as the seed of a tree is in itself, even in the embryo state, so these various Æons, as existing always in the divine nature, were co-eternal with it."

[30] This is an exceedingly obscure and difficult passage. Harvey's rendering is: "For, say they, Christ taught them the nature of their copulæ, (namely,) that being cognisant of their (limited) perception of the Unbegotten they needed no higher knowledge, and that He enounced," etc. the words seem scarcely capable of yielding this sense: we have followed the interpretation of Billius.

[31] Both the text and meaning are here very doubtful. Some think that the import of the sentence is, that the knowledge that the Father is incomprehensible secured the continued safety of the Æons, while the same knowledge conferred upon Monogenes his origin and form.

[32] The Greek text inserts ἕν, *one*, before "Holy Spirit."

setting the seal of His approval on their conduct, brought together whatever each one had in himself of the greatest beauty and preciousness; and uniting all these contributions so as skilfully to blend the whole, they produced, to the honour and glory of Bythus, a being of most perfect beauty, the very star of the Pleroma, and the perfect fruit [of it], namely Jesus. Him they also speak of under the name of Saviour, and Christ, and patronymically, Logos, and Everything, because He was formed from the contributions of all. And then we are told that, by way of honour, angels of the same nature as Himself were simultaneously produced, to act as His body-guard.

Chapter III.—Texts of Holy Scripture used by these heretics to support their opinions.

1. Such, then, is the account they give of what took place within the Pleroma; such the calamities that flowed from the passion which seized upon the Æon who has been named, 319 and who was within a little of perishing by being absorbed in the universal substance, through her inquisitive searching after the Father; such the consolidation[33] [of that Æon] from her condition of agony by Horos, and Stauros, and Lytrotes, and Carpistes, and Horothetes, and Metagoges.[34] Such also is the account of the generation of the later Æons, namely of the first Christ and of the Holy Spirit, both of whom were produced by the Father after the repentance[35] [of Sophia], and of the second[36] Christ (whom they also style Saviour), who owed his being to the joint contributions [of the Æons]. They tell us, however, that this knowledge has not been openly divulged, because all are not capable of receiving it, but has been mystically revealed by the Saviour through means of parables to those qualified for understanding it. This has been done as follows. The thirty Æons are indicated (as we have already remarked) by the thirty years during which they say the Saviour performed no public act, and by the parable of the labourers in the vineyard. Paul also, they affirm, very clearly and frequently names these Æons, and even goes so far as to preserve their order, when he says, "To all the generations of the Æons of the Æon."[37] Nay, we ourselves, when at the giving[38] of thanks we pronounce the words, "To Æons of Æons" (for ever and ever), do set forth these Æons. And, in fine, wherever the words *Æon* or *Æons* occur, they at once refer them to these beings.

2. The production, again, of the Duodecad of the Æons, is indicated by the fact that the Lord was *twelve*[39] years of age when He disputed with the teachers of the law, and by the election of the apostles, for of these there were twelve.[40] The other eighteen Æons are made

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[33] The reading is here very doubtful. We have followed the text of Grabe (approved by Harvey), ἐξ ἀγῶνος σύμπηξις.

[34] These are all names of the same person: see above, ii. 4. Hence some have proposed the reading ἑξαιώνιος instead of ἐξ ἀγῶνος, alluding to the *sixfold* appellation of the Æon Horos.

[35] Billius renders, "from the repentance of the Father," but the above seems preferable.

[36] Harvey remarks, "Even in their Christology the Valentinians must have their part and counterpart."

[37] Or, "to all the generations of the ages of the age." See Eph. iii. 21. The apostle, of course, simply uses these words as a strong expression to denote "for ever."

[38] Literally, "at the thanksgiving," or "eucharist." Massuet, the Benedictine editor, refers this to the Lord's Supper, and hence concludes that some of the ancient liturgies still extant must even then have been in use. Harvey and others, however, deny that there is any necessity for supposing the Holy Eucharist to be referred to; the ancient Latin version translates in the plural, "in gratiarum actionibus."

[39] Luke ii. 42.

[40] Luke vi. 13.

manifest in this way: that the Lord, [according to them,] conversed with His disciples for eighteen months[41] after His resurrection from the dead. They also affirm that these eighteen Æons are strikingly indicated by the first two letters of His name [Ἰησοῦς], namely *Iota*[42] and *Eta*. And, in like manner, they assert that the ten Æons are pointed out by the letter *Iota*, which begins His name; while, for the same reason, they tell us the Saviour said, "One *Iota*, or one tittle, shall by no means pass away until all be fulfilled."[43]

3. They further maintain that the passion which took place in the case of the twelfth Æon is pointed at by the apostasy of Judas, who was the twelfth apostle, and also by the fact that Christ suffered in the twelfth month. For their opinion is, that He continued to preach for one year only after His baptism. The same thing is also most clearly indicated by the case of the woman who suffered from an issue of blood. For after she had been thus afflicted during twelve years, she was healed by the advent of the Saviour, when she had touched the border of His garment; and on this account the Saviour said, "Who touched me?"[44]—teaching his disciples the mystery which had occurred among the Æons, and the healing of that Æon who had been involved in suffering. For she who had been afflicted twelve years represented that power whose essence, as they narrate, was stretching itself forth, and flowing into immensity; and unless she had touched the garment of the Son,[45] that is, Aletheia of the first Tetrad, who is denoted by the hem spoken of, she would have been dissolved into the general essence[46] [of which she participated]. She stopped short, however, and ceased any longer to suffer. For the power that went forth from the Son (and this power they term Horos) healed her, and separated the passion from her.

4. They moreover affirm that the Saviour[47] is shown to be derived from all the Æons, and to be in Himself *everything* by the following passage: "Every male that openeth the womb."[48] For He, being everything, opened the womb[49] of the enthymesis of the suffering

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[41] This opinion is in positive contradiction to the *forty days* mentioned by St. Luke (Acts i. 3). But the Valentinians seem to have followed a spurious writing of their own called "The Gospel of Truth." See iii. 11, 8.

[42] The numeral value of *Iota* in Greek is ten, and of *Eta*, eight.

[43] Matt. v. 18.

[44] Mark v. 31.

[45] The Latin reads "filii," which we have followed. Reference is made in this word to Nous, who was, as we have already seen, also called *Son*, and who interested himself in the recovery of Sophia. Aletheia was his consort, and was typified by the hem of the Saviour's garment.

[46] Her individuality (μορφή) would have been lost, while her substance (οὐσία) would have survived in the common essence of the Æons.

[47] That is, the "second Christ" referred to above, sec. 1. [It is much to be wished that this *second* were always distinguished by the untranslated name *Soter*.]

[48] Ex. xiii. 2; Luke ii. 23.

[49] Not as being born of it, but as fecundating it, and so producing a manifold offspring. See below.

Æon, when it had been expelled from the Pleroma. This they also style the second Ogdoad, of which we shall speak presently. And they state that it was clearly on this account that Paul said, “And He Himself is all things;”[50] and again, “All things are to Him, and of Him are all things;”[51] and further, “In Him dwelleth all the fulness of the Godhead;”[52] and yet 320 again, “All things are gathered together by God in Christ.”[53] Thus do they interpret these and any like passages to be found in Scripture.

5. They show, further, that that Horos of theirs, whom they call by a variety of names, has two faculties,—the one of supporting, and the other of separating; and in so far as he supports and sustains, he is Stauros, while in so far as he divides and separates, he is Horos. They then represent the Saviour as having indicated this twofold faculty: first, the sustaining power, when He said, “Whosoever doth not bear his cross (Stauros), and follow after me, cannot be my disciple;”[54] and again, “Taking up the cross, follow me;”[55] but the separating power when He said, “I came not to send peace, but a sword.”[56] They also maintain that John indicated the same thing when he said, “The fan is in His hand, and He will thoroughly purge the floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable.”[57] By this declaration He set forth the faculty of Horos. For that fan they explain to be the cross (Stauros), which consumes, no doubt, all material[58] objects, as fire does chaff, but it purifies all them that are saved, as a fan does wheat. Moreover, they affirm that the Apostle Paul himself made mention of this cross in the following words: “The doctrine of the cross is to them that perish foolishness, but to us who are saved it is the power of God.”[59] And again: “God forbid that I should glory in anything[60] save in the cross of Christ, by whom the world is crucified to me, and I unto the world.”

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[50] Col. iii. 11.

[51] Rom. xi. 36.

[52] Col. ii. 9.

[53] Eph. i. 10.

[54] Luke xiv. 27. It will be observed that the quotations of Scripture made by Irenæus often vary somewhat from the received text. This may be due to various reasons—his quoting from memory; his giving the texts in the form in which they were quoted by the heretics; or, as Harvey conjectures, from his having been more familiar with a Syriac version of the New Testament than with the Greek original.

[55] Matt. x. 21.

[56] Matt. x. 34.

[57] Luke iii. 17.

[58] Hence Stauros was called by the agricultural name Carpistes, as separating what was gross and material from the spiritual and heavenly.

[59] 1 Cor. i. 18.

[60] Gal. vi. 14. The words ἐν μηδενί do not occur in the Greek text.

6. Such, then, is the account which they all give of their Pleroma, and of the formation[61] of the universe, striving, as they do, to adapt the good words of revelation to their own wicked inventions. And it is not only from the writings of the evangelists and the apostles that they endeavour to derive proofs for their opinions by means of perverse interpretations and deceitful expositions: they deal in the same way with the law and the prophets, which contain many parables and allegories that can frequently be drawn into various senses, according to the kind of exegesis to which they are subjected. And others[62] of them, with great craftiness, adapted such parts of Scripture to their own figments, lead away captive from the truth those who do not retain a stedfast faith in one God, the Father Almighty, and in one Lord Jesus Christ, the Son of God.

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[61] Billius renders, "of their opinion."

[62] The punctuation and rendering are here slightly doubtful.

Chapter IV.—Account given by the heretics of the formation of Achamoth; origin of the visible world from her disturbances.

1. The following are the transactions which they narrate as having occurred outside of the Pleroma: The enthymesis of that Sophia who dwells above, which they also term Achamoth,[63] being removed from the Pleroma, together with her passion, they relate to have, as a matter of course, become violently excited in those places of darkness and vacuity [to which she had been banished]. For she was excluded from light[64] and the Pleroma, and was without form or figure, like an untimely birth, because she had received nothing[65] [from a male parent]. But the Christ dwelling on high took pity upon her; and having extended himself through and beyond Stauros,[66] he imparted a figure to her, but merely as respected substance, and not so as to convey intelligence.[67] Having effected this, he withdrew his influence, and returned, leaving Achamoth to herself, in order that she, becoming sensible of her suffering as being severed from the Pleroma, might be influenced by the desire of better things, while she possessed in the meantime a kind of odour of immortality left in her by Christ and the Holy Spirit. Wherefore also she is called by two names—Sophia after her father (for Sophia is spoken of as being her father), and Holy Spirit from that Spirit who is along with Christ. Having then obtained a form, along with intelligence, and being immediately deserted by that Logos who had been invisibly present with her—that is, by Christ—she strained herself to discover that light which had forsaken her, but could not effect her purpose, inasmuch as she was prevented by Horos. And as Horos thus obstructed her further progress, he exclaimed, Iao,[68] whence, they say, this name *Iao* derived its origin. 321 And when she could not pass by Horos on account of that passion in which she had been involved, and because she alone had been left without, she then resigned herself to every sort of that manifold and varied state of passion to which she was subject; and thus she suffered grief on the one hand because she had not obtained the object of her desire, and fear on the other hand, lest life itself should fail her, as light had already done, while, in ad-

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[63] This term, though Tertullian declares himself to have been ignorant of its derivation, was evidently formed from the Hebrew word חָכְמָה—chockmah, *wisdom*.

[64] The reader will observe that *light* and *fulness* are the exact correlatives of the *darkness* and *vacuity* which have just been mentioned.

[65] As above stated (ii. 3), the Gnostics held that form and figure were due to the male, substance to the female parent.

[66] The Valentinian Stauros was the boundary fence of the Pleroma beyond which Christ extended himself to assist the enthymesis of Sophia.

[67] The peculiar *gnosis* which Nous received from his father, and communicated to the other Æons.

[68] Probably corresponding to the Hebrew יהוה, *Jehovah.*

dition, she was in the greatest perplexity. All these feelings were associated with ignorance. And this ignorance of hers was not like that of her mother, the first Sophia, an Æon, due to degeneracy by means of passion, but to an [innate] opposition [of nature to knowledge].[69] Moreover, another kind of passion fell upon her (Achamoth), namely, that of desiring to return to him who gave her life.

2. This collection [of passions] they declare was the substance of the matter from which this world was formed. For from [her desire of] returning [to him who gave her life], every soul belonging to this world, and that of the Demiurge[70] himself, derived its origin. All other things owed their beginning to her terror and sorrow. For from her tears all that is of a liquid nature was formed; from her smile all that is lucent; and from her grief and perplexity all the corporeal elements of the world. For at one time, as they affirm, she would weep and lament on account of being left alone in the midst of darkness and vacuity; while, at another time, reflecting on the light which had forsaken her, she would be filled with joy, and laugh; then, again, she would be struck with terror; or, at other times, would sink into consternation and bewilderment.

3. Now what follows from all this? No light tragedy comes out of it, as the fancy of every man among them pompously explains, one in one way, and another in another, from what kind of passion and from what element being derived its origin. They have good reason, as seems to me, why they should not feel inclined to teach these things to all in public, but only to such as are able to pay a high price for an acquaintance with such profound mysteries. For these doctrines are not at all similar to those of which our Lord said, “Freely ye have received, freely give.”[71] They are, on the contrary, abstruse, and portentous, and profound mysteries, to be got at only with great labour by such as are in love with falsehood. For who would not expend all that he possessed, if only he might learn in return, that from the tears of the enthymesis of the Æon involved in passion, seas, and fountains, and rivers, and every liquid substance derived its origin; that light burst forth from her smile; and that from her perplexity and consternation the corporeal elements of the world had their formation?

4. I feel somewhat inclined myself to contribute a few hints towards the development of their system. For when I perceive that waters are in part fresh, such as fountains, rivers, showers, and so on, and in part salt; such as those in the sea, I reflect with myself that all such waters cannot be derived from her tears, inasmuch as these are of a saline quality only. It is clear, therefore, that the waters which are salt are alone those which are derived from her tears. But it is probable that she, in her intense agony and perplexity, was covered with

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[69] This sentence is very elliptical in the original, but the sense is as given above. Sophia fell from *Gnosis* by degradation; Achamoth never possessed this knowledge, her nature being from the first opposed to it.

[70] “The Demiurge derived from Enthymesis an animal, and not a spiritual nature.”— Harvey.

[71] Matt. x. 8.

perspiration. And hence, following out their notion, we may conceive that fountains and rivers, and all the fresh water in the world, are due to this source. For it is difficult, since we know that all tears are of the same quality, to believe that waters both salt and fresh proceeded from them. The more plausible supposition is, that some are from her tears, and some from her perspiration. And since there are also in the world certain waters which are hot and acrid in their nature, thou must be left to guess their origin, how and whence. Such are some of the results of their hypothesis.

5. They go on to state that, when the mother Achamoth had passed through all sorts of passion, and had with difficulty escaped from them, she turned herself to supplicate the light which had forsaken her, that is, Christ. He, however, having returned to the Pleroma, and being probably unwilling again to descend from it, sent forth to her the Paraclete, that is, the Saviour.[72] This being was endowed with all power by the Father, who placed everything under his authority, the Æons[73] doing so likewise, so that "by him were all things, visible and invisible, created, thrones, divinities, dominions."[74] He then was sent to her along with his contemporary angels. And they related that Achamoth, filled with reverence, at first veiled herself through modesty, but that by and by, when she had looked upon him with all his endowments, and had acquired strength from his appearance, she ran forward to meet him. He then imparted to her form as respected intelligence, and brought healing to her passions, separating them from her, but not so as to drive them out of thought altogether. For it was not possible that they should be annihilated as in the former case,[75] because they had already taken root and acquired strength [so as to possess an indestructible existence]. 322 All that he could do was to separate them and set them apart, and then commingle and condense them, so as to transmute them from incorporeal passion into unorganized matter.[76] He then by this process conferred upon them a fitness and a nature to become concretions and corporeal structures, in order that two substances should be formed,—the one evil, resulting from the passions, and the other subject indeed to suffering, but originating from her conversion. And on this account (i.e., on account of this hypostatizing of ideal matter) they say that the Saviour virtually[77] created the world. But when Achamoth was freed from

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[72] "Jesus, or Soter, was also called the Paraclete in the sense of Advocate, or one acting as the representative of others."—Harvey.

[73] Both the Father and the other Æons constituting Soter an impersonation of the entire Pleroma.

[74] Col. i. 16.

[75] That is, as in the case of her mother Sophia, who is sometimes called "the Sophia above," Achamoth being "the Sophia below," or "the second Sophia."

[76] Thus Harvey renders ἀσώματον ὕλην: so Baur, *Chr. Gnos.*, as quoted by Stieren. Billius proposes to read ἐνσώματον, *corporeal.*

[77] Though not actually, for that was the work of the Demiurge. See next chapter.

her passion, she gazed with rapture on the dazzling vision of the angels that were with him; and in her ecstasy, conceiving by them, they tell us that she brought forth new beings, partly after her own image, and partly a spiritual progeny after the image of the Saviour's attendants.

Chapter V.—Formation of the Demiurge; description of him. He is the creator of everything outside of the Pleroma.

1. These three kinds of existence, then, having, according to them, been now formed,—one from the passion, which was matter; a second from the conversion, which was animal; and the third, that which she (Achamoth) herself brought forth, which was spiritual,—she next addressed herself to the task of giving these form. But she could not succeed in doing this as respected the spiritual existence, because it was of the same nature with herself. She therefore applied herself to give form to the animal substance which had proceeded from her own conversion, and to bring forth to light the instructions of the Saviour.[78] And they say she first formed out of animal substance him who is Father and King of all things, both of these which are of the same nature with himself, that is, animal substances, which they also call right-handed, and those which sprang from the passion, and from matter, which they call left-handed. For they affirm that he formed all the things which came into existence after him, being secretly impelled thereto by his mother. From this circumstance they style him Metropator,[79] Apator, Demiurge, and Father, saying that he is Father of the substances on the right hand, that is, of the animal, but Demiurge of those on the left, that is, of the material, while he is at the same time the king of all. For they say that this Enthymesis, desirous of making all things to the honour of the Æons, formed images of them, or rather that the Saviour[80] did so through her instrumentality. And she, in the image[81] of the invisible Father, kept herself concealed from the Demiurge. But he was in the image of the only-begotten Son, and the angels and archangels created by him were in the image of the rest of the Æons.

2. They affirm, therefore, that he was constituted the Father and God of everything outside of the Pleroma, being the creator of all animal and material substances. For he it was that discriminated these two kinds of existence hitherto confused, and made corporeal from incorporeal substances, fashioned things heavenly and earthly, and became the Framer (Demiurge) of things material and animal, of those on the right and those on the left, of the light and of the heavy, and of those tending upwards as well as of those tending downwards.

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[78] "In order that," says Grabe, "this formation might not be merely *according to essence*, but also *according to knowledge*, as the formation of the mother Achamoth was characterized above."

[79] Metropator, as proceeding only from his mother Achamoth: Apator, as having no male progenitor.

[80] Harvey remarks, "The Valentinian Saviour being an aggregation of all the æonic perfections, the images of them were reproduced by the spiritual conception of Achamoth beholding the glory of Σωτήρ. The reader will not fail to observe that every successive development is the reflex of a more divine antecedent."

[81] The relation indicated seems to be as follows: Achamoth, after being formed "according to knowledge," was outside of the Pleroma as the image of Propator, the Demiurge was as Nous, and the mundane angels which he formed corresponded to the other Æons of the Pleroma.

He created also seven heavens, above which they say that he, the Demiurge, exists. And on this account they term him Hebdomas, and his mother Achamoth Ogdoads, preserving the number of the first-begotten and primary Ogdoad as the Pleroma. They affirm, moreover, that these seven heavens are intelligent, and speak of them as being angels, while they refer to the Demiurge himself as being an angel bearing a likeness to God; and in the same strain, they declare that Paradise, situated above the third heaven, is a fourth angel possessed of power, from whom Adam derived certain qualities while he conversed with him.

3. They go on to say that the Demiurge imagined that he created all these things of himself, while he in reality made them in conjunction with the productive power of Achamoth. He formed the heavens, yet was ignorant of the heavens; he fashioned man, yet knew not man; he brought to light the earth, yet had no acquaintance with the earth; and, in like manner, they declare that he was ignorant of the forms of all that he made, and knew not even of the existence of his own mother, but imagined that he himself was all things. They further affirm that his mother originated this opinion in his mind, because she desired to bring him forth possessed of such a character that he should be the head and source of his own essence, and the absolute ruler over every kind of operation [that was afterwards attempted]. This mother they also call Ogdoad, Sophia, Terra, Jerusalem, Holy Spirit, and, 32 with a masculine reference, Lord.[82] Her place of habitation is an intermediate one, above the Demiurge indeed, but below and outside of the Pleroma, even to the end.[83]

4. As, then, they represent all material substance to be formed from three passions, viz., fear, grief, and perplexity, the account they give is as follows: Animal substances originated from fear and from conversion; the Demiurge they also describe as owing his origin to conversion; but the existence of all the other animal substances they ascribe to fear, such as the souls of irrational animals, and of wild beasts, and men. And on this account, he (the Demiurge), being incapable of recognising any spiritual essences, imagined himself to be God alone, and declared through the prophets, "I am God, and besides me there is none else."[84] They further teach that the spirits of wickedness derived their origin from grief. Hence the devil, whom they also call Cosmocrator (the ruler of the world), and the demons, and the angels, and every wicked spiritual being that exists, found the source of their existence. They represent the Demiurge as being the son of that mother of theirs (Achamoth), and Cosmocrator as the creature of the Demiurge. Cosmocrator has knowledge of what is above himself, because he is a *spirit* of wickedness; but the Demiurge is ignorant of such

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[82] "Achamoth by these names must be understood to have an intermediate position between the divine prototypal idea and creation: she was the reflex of the one, and therefore *masculo-feminine*; she was the pattern to be realized in the latter, and therefore was named *Earth and Jerusalem*." —Harvey.

[83] But after the consummation here referred to, Achamoth regained the Pleroma: see below, chap. vii. 1.

[84] Isa. xlv. 5, 6, Isa. xlvi. 9.

things, inasmuch as he is merely *animal*. Their mother dwells in that place which is above the heavens, that is, in the intermediate abode; the Demiurge in the heavenly place, that is, in the hebdomad; but the Cosmocrator in this our world. The corporeal elements of the world, again, sprang, as we before remarked, from bewilderment and perplexity, as from a more ignoble source. Thus the earth arose from her state of stupor; water from the agitation caused by her fear; air from the consolidation of her grief; while fire, producing death and corruption, was inherent in all these elements, even as they teach that ignorance also lay concealed in these three passions.

5. Having thus formed the world, he (the Demiurge) also created the earthy [part of] man, not taking him from this dry earth, but from an invisible substance consisting of fusible and fluid matter, and then afterwards, as they define the process, breathed into him the animal part of his nature. It was this latter which was created after his image and likeness. The material part, indeed, was very near to God, so far as the image went, but not of the same substance with him. The animal, on the other hand, was so in respect to likeness; and hence his substance was called the spirit of life, because it took its rise from a spiritual outflowing. After all this, he was, they say, enveloped all round with a covering of skin; and by this they mean the outward sensitive flesh.

6. But they further affirm that the Demiurge himself was ignorant of that offspring of his mother Achamoth, which she brought forth as a consequence of her contemplation of those angels who waited on the Saviour, and which was, like herself, of a spiritual nature. She took advantage of this ignorance to deposit it (her production) in him without his knowledge, in order that, being by his instrumentality infused into that animal soul proceeding from himself, and being thus carried as in a womb in this material body, while it gradually increased in strength, might in course of time become fitted for the reception of perfect rationality.[85] Thus it came to pass, then, according to them, that, without any knowledge on the part of the Demiurge, the man formed by his inspiration was at the same time, through an unspeakable providence, rendered a spiritual man by the simultaneous inspiration received from Sophia. For, as he was ignorant of his mother, so neither did he recognise her offspring. This [offspring] they also declare to be the Ecclesia, an emblem of the Ecclesia which is above. This, then, is the kind of man whom they conceive of: he has his animal soul from the Demiurge, his body from the earth, his fleshy part from matter, and his spiritual man from the mother Achamoth.

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[85] An account is here given of the infusion of a spiritual principle into mankind. The Demiurge himself could give no more than the animal soul; but, unwittingly to himself, he was made the instrument of conveying that spiritual essence from Achamoth, which had grown up within her from the contemplation of those angels who accompanied the Saviour.

Chapter VI.—The threefold kind of man feigned by these heretics: good works needless for them, though necessary to others: their abandoned morals.

1. There being thus three kinds of substances, they declare of all that is material (which they also describe as being “on the left hand”) that it must of necessity perish, inasmuch as it is incapable of receiving any *afflatus* of incorruption. As to every animal existence (which they also denominate “on the right hand”), they hold that, inasmuch as it is a mean between the spiritual and the material, it passes to the side to which inclination draws it. Spiritual substance, again, they describe as having been sent forth for this end, that, being here united with that which is animal, it might assume shape, the two elements being simultaneously subjected to the same discipline. And this they declare to be “the salt”[86] and “the light of 324 the world.” For the animal substance had need of training by means of the outward senses; and on this account they affirm that the world was created, as well as that the Saviour came to the animal substance (which was possessed of free-will), that He might secure for it salvation. For they affirm that He received the first-fruits of those whom He was to save [as follows], from Achamoth that which was spiritual, while He was invested by the Demiurge with the animal Christ, but was begirt[87] by a [special] dispensation with a body endowed with an animal nature, yet constructed with unspeakable skill, so that it might be visible and tangible, and capable of enduring suffering. At the same time, they deny that He assumed anything material [into His nature], since indeed matter is incapable of salvation. They further hold that the consummation of all things will take place when all that is spiritual has been formed and perfected by Gnosis (knowledge); and by this they mean spiritual men who have attained to the perfect knowledge of God, and been initiated into these mysteries by Achamoth. And they represent themselves to be these persons.

2. Animal men, again, are instructed in animal things; such men, namely, as are established by their works, and by a mere faith, while they have not perfect knowledge. We of the Church, they say, are these persons.[88] Wherefore also they maintain that good works are necessary to us, for that otherwise it is impossible we should be saved. But as to themselves, they hold that they shall be entirely and undoubtedly saved, not by means of conduct, but because they are spiritual by nature.[89] For, just as it is impossible that material substance should partake of salvation (since, indeed, they maintain that it is incapable of receiving it), so again it is impossible that spiritual substance (by which they mean themselves) should

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[86] Matt. v. 13, 14.

[87] “The doctrine of Valentinus, therefore,” says Harvey, “as regards the human nature of Christ, was essentially Docetic. His body was *animal*, but not *material*, and only visible and tangible as having been formed κατ’ οἰκονομίαν and κατεσκευασμένον ἀῤῥήτῳ τέχνῃ.”

[88] [That is, *carnal*; men of the carnal mind, *psychic* instead of *pneumatic*. Rom. viii. 6.]

[89] On account of what they had received from Achamoth.

ever come under the power of corruption, whatever the sort of actions in which they indulged. For even as gold, when submersed in filth, loses not on that account its beauty, but retains its own native qualities, the filth having no power to injure the gold, so they affirm that they cannot in any measure suffer hurt, or lose their spiritual substance, whatever the material actions in which they may be involved.

3. Wherefore also it comes to pass, that the "most perfect" among them addict themselves without fear to all those kinds of forbidden deeds of which the Scriptures assure us that "they who do such things shall not inherit the kingdom of God."[90] For instance, they make no scruple about eating meats offered in sacrifice to idols, imagining that they can in this way contract no defilement. Then, again, at every heathen festival celebrated in honour of the idols, these men are the first to assemble; and to such a pitch do they go, that some of them do not even keep away from that bloody spectacle hateful both to God and men, in which gladiators either fight with wild beasts, or singly encounter one another. Others of them yield themselves up to the lusts of the flesh with the utmost greediness, maintaining that carnal things should be allowed to the carnal nature, while spiritual things are provided for the spiritual. Some of them, moreover, are in the habit of defiling those women to whom they have taught the above doctrine, as has frequently been confessed by those women who have been led astray by certain of them, on their returning to the Church of God, and acknowledging this along with the rest of their errors. Others of them, too, openly and without a blush, having become passionately attached to certain women, seduce them away from their husbands, and contract marriages of their own with them. Others of them, again, who pretend at first to live in all modesty with them as with sisters, have in course of time been revealed in their true colours, when the sister has been found with child by her [pretended] brother.

4. And committing many other abominations and impieties, they run us down (who from the fear of God guard against sinning even in thought or word) as utterly contemptible and ignorant persons, while they highly exalt themselves, and claim to be perfect, and the elect seed. For they declare that we simply receive grace for use, wherefore also it will again be taken away from us; but that they themselves have grace as their own special possession, which has descended from above by means of an unspeakable and indescribable conjunction; and on this account more will be given them.[91] They maintain, therefore, that in every way it is always necessary for them to practise the mystery of conjunction. And that they may persuade the thoughtless to believe this, they are in the habit of using these very words,

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[90] Gal. v. 21.

[91] Comp. Luke xix. 26.

“Whosoever being *in* this world does not so love a woman as to obtain possession of her, is not of the truth, nor shall attain to the truth. But whosoever being *of*[92] this world has intercourse with woman, shall not attain to the truth, because he has so acted under the power of concupiscence.” On this account, they tell us that it is necessary for us whom they call *animal* men, and describe as being *of* the world, to practise continence and good works, that by this means we may attain at length to the intermediate habitation, but that to them who are called “the spiritual and perfect” such a course of conduct is not at all necessary. For it is not conduct of any kind which leads into the Pleroma, but the seed sent forth thence in a feeble, immature state, and here brought to perfection.

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[92] Comp. John xvii. 16. The Valentinians, while *in the world*, claimed to be not *of the world*, as animal men were.

Chapter VII.—The mother Achamoth, when all her seed are perfected, shall pass into the Pleroma, accompanied by those men who are spiritual; the Demiurge, with animal men, shall pass into the intermediate habitation; but all material men shall go into corruption. Their blasphemous opinions against the true incarnation of Christ by the Virgin Mary. Their views as to the prophecies. Stupid ignorance of the Demiurge.

1. When all the seed shall have come to perfection, they state that then their mother Achamoth shall pass from the intermediate place, and enter in within the Pleroma, and shall receive as her spouse the Saviour, who sprang from all the Æons, that thus a conjunction may be formed between the Saviour and Sophia, that is, Achamoth. These, then, are the bridegroom and bride, while the nuptial chamber is the full extent of the Pleroma. The spiritual seed, again, being divested of their animal souls,[93] and becoming intelligent spirits, shall in an irresistible and invisible manner enter in within the Pleroma, and be bestowed as brides on those angels who wait upon the Saviour. The Demiurge himself will pass into the place of his mother Sophia;[94] that is, the intermediate habitation. In this intermediate place, also, shall the souls of the righteous repose; but nothing of an animal nature shall find admittance to the Pleroma. When these things have taken place as described, then shall that fire which lies hidden in the world blaze forth and burn; and while destroying all matter, shall also be extinguished along with it, and have no further existence. They affirm that the Demiurge was acquainted with none of these things before the advent of the Saviour.

2. There are also some who maintain that he also produced Christ as his own proper son, but of an animal nature, and that mention was[95] made of him by the prophets. This Christ passed through Mary[96] just as water flows through a tube; and there descended upon him in the form of a dove at the time of his baptism, that Saviour who belonged to the Pleroma, and was formed by the combined efforts of all its inhabitants. In him there existed also that spiritual seed which proceeded from Achamoth. They hold, accordingly, that our Lord, while preserving the type of the first-begotten and primary tetrad, was compounded of these four substances,—of that which is spiritual, in so far as He was from Achamoth; of that which is animal, as being from the Demiurge by a special dispensation, inasmuch as He was formed [corporeally] with unspeakable skill; and of the Saviour, as respects that

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[93] Their spiritual substance was received from Achamoth; their animal souls were created by the Demiurge. These are now separated; the spirit enters the Pleroma, while the soul remains in heaven.

[94] Viz., Achamoth.

[95] A Syriac fragment here reads, “He spake by the prophets through him.”

[96] “Thus,” says Harvey, “we may trace back to the Gnostic period the Apollinarian error, closely allied to the Docetic, that the body of Christ was not derived from the blessed Virgin, but that it was of heavenly substance, and was only brought forth into the world through her instrumentality.”

dove which descended upon Him. He also continued free from all suffering, since indeed it was not possible that He should suffer who was at once incomprehensible and invisible. And for this reason the Spirit of Christ, who had been placed within Him, was taken away when He was brought before Pilate. They maintain, further, that not even the seed which He had received from the mother [Achamoth] was subject to suffering; for it, too, was impassible, as being spiritual, and invisible even to the Demiurge himself. It follows, then, according to them, that the animal Christ, and that which had been formed mysteriously by a special dispensation, underwent suffering, that the mother might exhibit through him a type of the Christ above, namely, of him who extended himself through Stauros,[97] and imparted to Achamoth shape, so far as substance was concerned. For they declare that all these transactions were counterparts of what took place above.

3. They maintain, moreover, that those souls which possess the seed of Achamoth are superior to the rest, and are more dearly loved by the Demiurge than others, while he knows not the true cause thereof, but imagines that they are what they are through his favour towards them. Wherefore, also, they say he distributed them to prophets, priests, and kings; and they declare that many things were spoken[98] by this seed through the prophets, inasmuch as it was endowed with a transcendently lofty nature. The mother also, they say, spake much about things above, and that both through him and through the souls which were formed by him. Then, again, they divide the prophecies [into different classes], maintaining that one portion was uttered by the mother, a second by her seed, and a third by the Demiurge. 320
In like manner, they hold that Jesus uttered some things under the influence of the Saviour, others under that of the mother, and others still under that of the Demiurge, as we shall show further on in our work.

4. The Demiurge, while ignorant of those things which were higher than himself, was indeed excited by the announcements made [through the prophets], but treated them with contempt, attributing them sometimes to one cause and sometimes to another; either to the prophetic spirit (which itself possesses the power of self-excitement), or to [mere unassisted] man, or that it was simply a crafty device of the lower [and baser order of men].[99] He remained thus ignorant until the appearing of the Lord. But they relate that when the Saviour came, the Demiurge learned all things from Him, and gladly with all his power joined

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[97] By thus extending himself through Stauros, who bounded the Pleroma, the Christ above became the type of the Christ below, who was extended upon the cross.

[98] Billius, following the old Latin version, reads, “They interpret many things, spoken by the prophets, of this seed.”

[99] Such appears to be the meaning of this sentence, but the original is very obscure. The writer seems to refer to the spiritual, the animal, and the material classes of men, and to imply that the Demiurge supposed some prophecies to be due to one of these classes, and some to the others.

himself to Him. They maintain that he is the centurion mentioned in the Gospel, who addressed the Saviour in these words: “For I also am one having soldiers and servants under my authority; and whatsoever I command they do.”[100] They further hold that he will continue administering the affairs of the world as long as that is fitting and needful, and specially that he may exercise a care over the Church; while at the same time he is influenced by the knowledge of the reward prepared for him, namely, that he may attain to the habitation of his mother.

5. They conceive, then, of three kinds of men, spiritual, material, and animal, represented by Cain, Abel, and Seth. These three natures are no longer found in one person,[101] but constitute various kinds [of men]. The material goes, as a matter of course, into corruption. The animal, if it make choice of the better part, finds repose in the intermediate place; but if the worse, it too shall pass into destruction. But they assert that the spiritual principles which have been sown by Achamoth, being disciplined and nourished here from that time until now in righteous souls (because when given forth by her they were yet but weak), at last attaining to perfection, shall be given as brides to the angels of the Saviour, while their animal souls of necessity rest for ever with the Demiurge in the intermediate place. And again subdividing the animal souls themselves, they say that some are by nature good, and others by nature evil. The good are those who become capable of receiving the [spiritual] seed; the evil by nature are those who are never able to receive that seed.

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[100] Matt. viii. 9; Luke vii. 8.

[101] As was the case at first, in Adam.

Chapter VIII.—How the Valentinians pervert the Scriptures to support their own pious opinions.

1. Such, then, is their system, which neither the prophets announced, nor the Lord taught, nor the apostles delivered, but of which they boast that beyond all others they have a perfect knowledge. They gather their views from other sources than the Scriptures;[102] and, to use a common proverb, they strive to weave ropes of sand, while they endeavour to adapt with an air of probability to their own peculiar assertions the parables of the Lord, the sayings of the prophets, and the words of the apostles, in order that their scheme may not seem altogether without support. In doing so, however, they disregard the order and the connection of the Scriptures, and so far as in them lies, dismember and destroy the truth. By transferring passages, and dressing them up anew, and making one thing out of another, they succeed in deluding many through their wicked art in adapting the oracles of the Lord to their opinions. Their manner of acting is just as if one, when a beautiful image of a king has been constructed by some skilful artist out of precious jewels, should then take this likeness of the man all to pieces, should rearrange the gems, and so fit them together as to make them into the form of a dog or of a fox, and even that but poorly executed; and should then maintain and declare that *this* was the beautiful image of the king which the skilful artist constructed, pointing to the jewels which had been admirably fitted together by the first artist to form the image of the king, but have been with bad effect transferred by the latter one to the shape of a dog, and by thus exhibiting the jewels, should deceive the ignorant who had no conception what a king's form was like, and persuade them that that miserable likeness of the fox was, in fact, the beautiful image of the king. In like manner do these persons patch together old wives' fables, and then endeavour, by violently drawing away from their proper connection, words, expressions, and parables whenever found, to adapt the oracles of God to their baseless fictions. We have already stated how far they proceed in this way with respect to the interior of the Pleroma.

2. Then, again, as to those things outside of their Pleroma, the following are some specimens of what they attempt to accommodate out of the Scriptures to their opinions. They affirm that the Lord came in the last times of the world to endure suffering, for this end, that He might indicate the passion which occurred to the last of the Æons, and might by His own end announce the cessation of that disturbance which had risen among the Æons. They maintain, further, that that girl of twelve years old, the daughter of the ruler of the 327 synagogue,[103] to whom the Lord approached and raised her from the dead, was a type of Achamoth, to whom their Christ, by extending himself, imparted shape, and whom he led anew to the perception of that light which had forsaken her. And that the Saviour appeared

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[102] Literally, "reading from things unwritten."

[103] Luke viii. 41.

to her when she lay outside of the Pleroma as a kind of abortion, they affirm Paul to have declared in his Epistle to the Corinthians [in these words], "And last of all, He appeared to me also, as to one born out of due time."[104] Again, the coming of the Saviour with His attendants to Achamoth is declared in like manner by him in the same Epistle, when he says, "A woman ought to have a veil upon her head, because of the angels."[105] Now, that Achamoth, when the Saviour came to her, drew a veil over herself through modesty, Moses rendered manifest when he put a veil upon his face. Then, also, they say that the passions which she endured were indicated by the Lord upon the cross. Thus, when He said, "My God, my God, why hast Thou forsaken Me?"[106] He simply showed that Sophia was deserted by the light, and was restrained by Horos from making any advance forward. Her anguish, again, was indicated when He said, "My soul is exceeding sorrowful, even unto death;"[107] her fear by the words, "Father, if it be possible, let this cup pass from Me;"[108] and her perplexity, too, when He said, "And what I shall say, I know not."[109]

3. And they teach that He pointed out the three kinds of men as follows: the *material*, when He said to him that asked Him, "Shall I follow Thee?"[110] "The Son of man hath not where to lay His head;"— the *animal*, when He said to him that declared, "I will follow Thee, but suffer me first to bid them farewell that are in my house," "No man, putting his hand to the plough, and looking back, is fit for the kingdom of heaven"[111] (for this man they declare to be of the intermediate class, even as they do that other who, though he professed to have wrought a large amount of righteousness, yet refused to follow Him, and was so overcome by [the love of] riches, as never to reach perfection)—this one it pleases them to place in the animal class;—the *spiritual*, again, when He said, "Let the dead bury their dead, but go thou and preach the kingdom of God,"[112] and when He said to Zaccheus the publican, "Make haste, and come down, for to-day I must abide in thine house"[113]—for these they declared to have belonged to the spiritual class. Also the parable of the leaven which the woman is described as having hid in three measures of meal, they declare to make manifest

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[104] 1 Cor. xv. 8.

[105] 1 Cor. xi. 10. Irenæus here reads κάλυμμα, *veil*, instead of ἐξουσίαν, *power*, as in the received text. [An interesting fact, as it betokens an old gloss, which may have slipped into the text of some ancient mss.]

[106] Matt. xxvii. 46.

[107] Matt. xxvi. 38.

[108] Matt. xxvi. 39.

[109] John xii. 27. The Valentinians seem, for their own purposes, to have added οὐκ οἶδα to this text.

[110] Luke ix. 57, 58.

[111] Luke ix. 61, 62.

[112] Luke ix. 60.

[113] Luke xix. 5.

the three classes. For, according to their teaching, the woman represented Sophia; the three measures of meal, the three kinds of men— spiritual, animal, and material; while the leaven denoted the Saviour Himself. Paul, too, very plainly set forth the material, animal, and spiritual, saying in one place, “As is the earthy, such are they also that are earthy;”[114] and in another place, “But the animal man receiveth not the things of the Spirit;”[115] and again: “He that is spiritual judgeth all things.”[116] And this, “The animal man receiveth not the things of the Spirit,” they affirm to have been spoken concerning the Demiurge, who, as being animal, knew neither his mother who was spiritual, nor her seed, nor the Æons in the Pleroma. And that the Saviour received first-fruits of those whom He was to save, Paul declared when he said, “And if the first-fruits be holy, the lump is also holy,”[117] teaching that the expression “first-fruits” denoted that which is spiritual, but that “the lump” meant us, that is, the animal Church, the lump of which they say He assumed, and blended it with Himself, inasmuch as He is “the leaven.”

4. Moreover, that Achamoth wandered beyond the Pleroma, and received form from Christ, and was sought after by the Saviour, they declare that He indicated when He said, that He had come after that sheep which was gone astray.[118] For they explain the wandering sheep to mean their mother, by whom they represent the Church as having been sown. The wandering itself denotes her stay outside of the Pleroma in a state of varied passion, from which they maintain that matter derived its origin. The woman, again, who sweeps the house and finds the piece of money, they declare to denote the Sophia above, who, having lost her enthymesis, afterwards recovered it, on all things being purified by the advent of the Saviour. Wherefore this substance also, according to them, was reinstated in Pleroma. They say, too, that Simeon, “who took Christ into his arms, and gave thanks to God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word,”[119] was a type of the 328 Demiurge, who, on the arrival of the Saviour, learned his own change of place, and gave thanks to Bythus. They also assert that by Anna, who is spoken of in the gospel[120] as a prophetess, and who, after living seven years with her husband, passed all the rest of her life in widowhood until she saw the Saviour, and recognised Him, and spoke of Him to all, was most plainly indicated Achamoth, who, having for a little while looked upon the Saviour with His associates, and dwelling all the rest of the time in the intermediate place, waited

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[114] 1 Cor. xv. 48.

[115] 1 Cor. ii. 14.

[116] 1 Cor. ii. 15.

[117] Rom. xi. 16.

[118] Luke xv. 4, 8.

[119] Luke ii. 28.

[120] Luke ii. 36.

for Him till He should come again, and restore her to her proper consort. Her name, too, was indicated by the Saviour, when He said, "Yet wisdom is justified by her children."[121] This, too, was done by Paul in these words, "But we speak wisdom among them that are perfect."[122] They declare also that Paul has referred to the conjunctions within the Pleroma, showing them forth by means of one; for, when writing of the conjugal union in this life, he expressed himself thus: "This is a great mystery, but I speak concerning Christ and the Church."[123]

5. Further, they teach that John, the disciple of the Lord, indicated the first Ogdoad, expressing themselves in these words: John, the disciple of the Lord, wishing to set forth the origin of all things, so as to explain how the Father produced the whole, lays down a certain principle,—that, namely, which was first-begotten by God, which Being he has termed both the only-begotten Son and God, in whom the Father, after a seminal manner, brought forth all things. By him the Word was produced, and in him the whole substance of the Æons, to which the Word himself afterwards imparted form. Since, therefore, he treats of the first origin of things, he rightly proceeds in his teaching from the beginning, that is, from God and the Word. And he expresses himself thus: "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God."[124] Having first of all distinguished these three—God, the Beginning, and the Word —he again unites them, that he may exhibit the production of each of them, that is, of the Son and of the Word, and may at the same time show their union with one another, and with the Father. For "the beginning" is in the Father, and of the Father, while "the Word" is in the beginning, and of the beginning. Very properly, then, did he say, "In the beginning was the Word," for He was in the Son; "and the Word was with God," for He was the beginning; "and the Word was God," of course, for that which is begotten of God is God. "The same was in the beginning with God"—this clause discloses the order of production. "All things were made by Him, and without Him was nothing made;"[125] for the Word was the author of form and beginning to all the Æons that came into existence after Him. But "what was made in Him," says John, "is life."[126] Here again he indicated conjunction; for all things, he said, were made *by* Him, but *in* Him was life. This, then, which is in Him, is more closely connected with Him than those things which were simply made by Him, for it exists along

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[121] Luke vii. 35.

[122] 1 Cor. ii. 6.

[123] Eph. v. 32.

[124] John i. 1, 2.

[125] John i. 3.

[126] John i. 3, 4. The punctuation here followed is different from that commonly adopted, but is found in many of the Fathers, and in some of the most ancient mss.

with Him, and is developed by Him. When, again, he adds, “And the life was the light of men,” while thus mentioning Anthropos, he indicated also Ecclesia by that one expression, in order that, by using only one name, he might disclose their fellowship with one another, in virtue of their conjunction. For Anthropos and Ecclesia spring from Logos and Zoe. Moreover, he styled life (Zoe) the light of men, because they are enlightened by her, that is, formed and made manifest. This also Paul declares in these words: “For whatsoever doth make manifest is light.”[127] Since, therefore, Zoe manifested and begat both Anthropos and Ecclesia, she is termed their light. Thus, then, did John by these words reveal both other things and the second Tetrad, Logos and Zoe, Anthropos and Ecclesia. And still further, he also indicated the first Tetrad. For, in discoursing of the Saviour and declaring that all things beyond the Pleroma received form from Him, he says that He is the fruit of the entire Pleroma. For he styles Him a “light which shineth in darkness, and which was not comprehended”[128] by it, inasmuch as, when He imparted form to all those things which had their origin from passion, He was not known by it.[129] He also styles Him Son, and Aletheia, and Zoe, and the “Word made flesh, whose glory,” he says, “we beheld; and His glory was as that of the Only-begotten (given to Him by the Father), full of grace and truth.”[130] (But what John really does say is this: “And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.”[131]) Thus, then, does he [according to them] distinctly set forth the first Tetrad, when he speaks of the Father, and Charis, and Monogenes, and Aletheia. In this way, too, does John tell of the first 329
Ogdoad, and that which is the mother of all the Æons. For he mentions the Father, and Charis, and Monogenes, and Aletheia, and Logos, and Zoe, and Anthropos, and Ecclesia. Such are the views of Ptolemæus.[132]

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[127] Eph. v. 13.

[128] John i. 5.

[129] ὑπ’ αὐτῆς, occurring twice, is rendered both times in the old Latin version, “ab eis.” The reference is to σκοτία, *darkness*, i.e., all those not belonging to the spiritual seed.

[130] Comp. John i. 14.

[131] This is parenthetically inserted by the author, to show the misquotation of Scripture by these heretics.

[132] These words are wanting in the Greek, but are inserted in the old Latin version.

Chapter IX.—Refutation of the impious interpretations of these heretics.

1. You see, my friend, the method which these men employ to deceive themselves, while they abuse the Scriptures by endeavouring to support their own system out of them. For this reason, I have brought forward their modes of expressing themselves, that thus thou mightest understand the deceitfulness of their procedure, and the wickedness of their error. For, in the first place, if it had been John's intention to set forth that Ogdoad above, he would surely have preserved the order of its production, and would doubtless have placed the primary Tetrad first as being, according to them, most venerable and would then have annexed the second, that, by the sequence of the names, the order of the Ogdoad might be exhibited, and not after so long an interval, as if forgetful for the moment and then again calling the matter to mind, he, last of all, made mention of the primary Tetrad. In the next place, if he had meant to indicate their conjunctions, he certainly would not have omitted the name of Ecclesia; while, with respect to the other conjunctions, he either would have been satisfied with the mention of the male [Æons] (since the others [like Ecclesia] might be understood), so as to preserve a uniformity throughout; or if he enumerated the conjunctions of the rest, he would also have announced the spouse of Anthropos, and would not have left us to find out her name by divination.

2. The fallacy, then, of this exposition is manifest. For when John, proclaiming one God, the Almighty, and one Jesus Christ, the Only-begotten, by whom all things were made, declares that this was the Son of God, this the Only-begotten, this the Former of all things, this the true Light who enlighteneth every man, this the Creator of the world, this He that came to His own, this He that became flesh and dwelt among us,—these men, by a plausible kind of exposition, perverting these statements, maintain that there was another Monogenes, according to production, whom they also style Arche. They also maintain that there was another Saviour, and another Logos, the son of Monogenes, and another Christ produced for the re-establishment of the Pleroma. Thus it is that, wresting from the truth every one of the expressions which have been cited, and taking a bad advantage of the names, they have transferred them to their own system; so that, according to them, in all these terms John makes no mention of the Lord Jesus Christ. For if he has named the Father, and Charis, and Monogenes, and Aletheia, and Logos, and Zoe, and Anthropos, and Ecclesia, according to their hypothesis, he has, by thus speaking, referred to the primary Ogdoad, in which there was as yet no Jesus, and no Christ, the teacher of John. But that the apostle did not speak concerning their conjunctions, but concerning our Lord Jesus Christ, whom he also acknowledges as the Word of God, he himself has made evident. For, summing up his statements respecting the Word previously mentioned by him, he further declares, "And the Word was made flesh, and dwelt among us." But, according to their hypothesis, the Word did not become flesh at all, inasmuch as He never went outside of the Pleroma, but

that Saviour [became flesh] who was formed by a special dispensation [out of all the Æons], and was of later date than the Word.

3. Learn then, ye foolish men, that Jesus who suffered for us, and who dwelt among us, is Himself the Word of God. For if any other of the Æons had become flesh for our salvation, it would have been probable that the apostle spoke of another. But if the Word of the Father who descended is the same also that ascended, He, namely, the Only-begotten Son of the only God, who, according to the good pleasure of the Father, became flesh for the sake of men, the apostle certainly does not speak regarding any other, or concerning any Ogdoad, but respecting our Lord Jesus Christ. For, according to them, the Word did not originally become flesh. For they maintain that the Saviour assumed an animal body, formed in accordance with a special dispensation by an unspeakable providence, so as to become visible and palpable. But *flesh* is that which was of old formed for Adam by God out of the dust, and it is this that John has declared the Word of God became. Thus is their primary and first-begotten Ogdoad brought to nought. For, since Logos, and Monogenes, and Zoe, and Phōs, and Soter, and Christus, and the Son of God, and He who became incarnate for us, have been proved to be one and the same, the Ogdoad which they have built up at once falls to pieces. And when this is destroyed, their whole system sinks into ruin,—a system which they falsely dream into existence, and thus inflict injury on the Scriptures, while they build up their own hypothesis.

330 4. Then, again, collecting a set of expressions and names scattered here and there [in Scripture], they twist them, as we have already said, from a natural to a non-natural sense. In so doing, they act like those who bring forward any kind of hypothesis they fancy, and then endeavour to support[133] them out of the poems of Homer, so that the ignorant imagine that Homer actually composed the verses bearing upon that hypothesis, which has, in fact, been but newly constructed; and many others are led so far by the regularly-formed sequence of the verses, as to doubt whether Homer may not have composed them. Of this kind[134] is the following passage, where one, describing Hercules as having been sent by Eurystheus to the dog in the infernal regions, does so by means of these Homeric verses,—for there can be no objection to our citing these by way of illustration, since the same sort of attempt appears in both:—

““Thus saying, there sent forth from his house deeply groaning.”—*Od.*, x. 76.
“The hero Hercules conversant with mighty deeds.”—*Od.*, xxi. 26.
“Eurystheus, the son of Sthenelus, descended from Perseus.”—*Il.*, xix. 123.

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[133] It is difficult to give an exact rendering of μελετᾶν in this passage; the old Lat. version translates it by *meditari*, which Massuet proposes to render “skilfully to fit.”

[134] Tertullian refers (*Præscrip. Hær.*) to those Homeric centos of which a specimen follows. We have given each line as it stands in the original: the text followed by Irenæus differs slightly from the received text.

"That he might bring from Erebus the dog of gloomy Pluto."—*Il.*, viii. 368.
"And he advanced like a mountain-bred lion confident of strength."—*Od.*, vi. 130.
"Rapidly through the city, while all his friends followed." —*Il.*, xxiv. 327.
"Both maidens, and youths, and much-enduring old men."—*Od.*, xi. 38.
"Mourning for him bitterly as one going forward to death." —*Il.*, xxiv. 328.
"But Mercury and the blue-eyed Minerva conducted him."—*Od.*, xi. 626.
"For she knew the mind of her brother, how it laboured with grief."—*Il.*, ii. 409."

Now, what simple-minded man, I ask, would not be led away by such verses as these to think that Homer actually framed them so with reference to the subject indicated? But he who is acquainted with the Homeric writings will recognise the verses indeed, but not the subject to which they are applied, as knowing that some of them were spoken of Ulysses, others of Hercules himself, others still of Priam, and others again of Menelaus and Agamemnon. But if he takes them and restores each of them to its proper position, he at once destroys the narrative in question. In like manner he also who retains unchangeable[135] in his heart the rule of the truth which he received by means of baptism, will doubtless recognise the names, the expressions, and the parables taken from the Scriptures, but will by no means acknowledge the blasphemous use which these men make of them. For, though he will acknowledge the gems, he will certainly not receive the fox instead of the likeness of the king. But when he has restored every one of the expressions quoted to its proper position, and has fitted it to the body of the truth, he will lay bare, and prove to be without any foundation, the figment of these heretics.

5. But since what may prove a finishing-stroke[136] to this exhibition is wanting, so that any one, on following out their farce to the end, may then at once append an argument which shall overthrow it, we have judged it well to point out, first of all, in what respects the very fathers of this fable differ among themselves, as if they were inspired by different spirits of error. For this very fact forms an *a priori* proof that the truth proclaimed by the Church is immoveable,[137] and that the theories of these men are but a tissue of falsehoods.

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[135] Literally, "immoveable in himself," the word ἀκλινῆ being used with an apparent reference to the original meaning of κανόνα, *a builder's rule.*

[136] The meaning of the word ἀπολύτρωσις here is not easily determined; but it is probably a scenic term equivalent to ἀπόλυσις, and may be rendered as above.

[137] [The Creed, in the sublime simplicity of its fundamental articles, is established; that is, by the impossibility of framing anything to take their place.]

Chapter X.—Unity of the faith of the Church throughout the whole world.

1. The Church, though dispersed through our the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations[138] of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [future] manifestation from heaven in the glory of the Father "to gather all things in one,"[139] and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, "every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess"[140] to Him, and that He should execute just judgment towards all; that He may send "spiritual wickednesses,"[141] and the angels who transgressed and became apostates, together with the ungodly, and unrighteous, and wicked, and profane among men, into everlasting fire; but may, in the exercise of His grace, confer immortality on the righteous, and holy, and those who have kept His commandments, and have persevered in His love, some from the beginning [of their Christian course], and others from [the date of] their repentance, and may surround them with everlasting glory. 333

2. As I have already observed, the Church, having received this preaching and this faith, although scattered throughout the whole world, yet, as if occupying but one house, carefully preserves it. She also believes these points [of doctrine] just as if she had but one soul, and one and the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth. For, although the languages of the world are dissimilar, yet the import of the tradition is one and the same. For the Churches which have been planted in Germany do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those which have been established in the central regions[142] of the world. But as the sun, that creature of God, is one and the same throughout the whole world, so also the preaching of the truth shineth everywhere, and enlightens all men that are willing to come to a knowledge of the truth. Nor will any one of the rulers in the Churches, however highly gifted he may be in point of eloquence, teach doctrines different from these (for no one is

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[138] " Of God" is added from the old Latin

[139] Eph. i. 10.

[140] Phil. ii. 10, 11.

[141] Eph. vi. 12.

[142] Probably referring to the Churches in Palestine.

greater than the Master); nor, on the other hand, will he who is deficient in power of expression inflict injury on the tradition. For the faith being ever one and the same, neither does one who is able at great length to discourse regarding it, make any addition to it, nor does one, who can say but little diminish it.

3. It does not follow because men are endowed with greater and less degrees of intelligence, that they should therefore change the subject-matter [of the faith] itself, and should conceive of some other God besides Him who is the Framer, Maker, and Preserver of this universe, (as if He were not sufficient[143] for them), or of another Christ, or another Only-begotten. But the fact referred to simply implies this, that one may [more accurately than another] bring out the meaning of those things which have been spoken in parables, and accommodate them to the general scheme of the faith; and explain [with special clearness] the operation and dispensation of God connected with human salvation; and show that God manifested longsuffering in regard to the apostasy of the angels who transgressed, as also with respect to the disobedience of men; and set forth why it is that one and the same God has made some things temporal and some eternal, some heavenly and others earthly; and understand for what reason God, though invisible, manifested Himself to the prophets not under one form, but differently to different individuals; and show why it was that more covenants than one were given to mankind; and teach what was the special character of each of these covenants; and search out for what reason "God[144] hath concluded every man[145] in unbelief, that He may have mercy upon all;" and gratefully[146] describe on what account the Word of God became flesh and suffered; and relate why the advent of the Son of God took place in these last times, that is, in the end, rather than in the beginning [of the world]; and unfold what is contained in the Scriptures concerning the end [itself], and things to come; and not be silent as to how it is that God has made the Gentiles, whose salvation was despaired of, fellow-heirs, and of the same body, and partakers with the saints; and discourse how it is that "this mortal body shall put on immortality, and this corruptible shall put on incorruption;"[147] and proclaim in what sense [God] says, "That is a people who was not a people; and she is beloved who was not beloved;"[148] and in what sense He says that "more are the children of her that was desolate, than of her who possessed a husband."[149]

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[143] The text here is ἀρκουμένους τούτους, which is manifestly corrupt. Various emendations have been proposed: we prefer reading ἀρκούμενος τούτοις, and have translated accordingly.

[144] Rom. xi. 32.

[145] Irenæus here reads πάντα instead of πάντας, as in Text. Rec. of New Testament.

[146] εὐχαριστεῖν— this word has been deemed corrupt, as it certainly appears out of keeping with the other verbs; but it may be rendered as above.

[147] 1 Cor. xv. 54.

[148] Hos. ii. 23; Rom. ix. 25.

[149] Isa. liv. 1; Gal. iv. 27.

For in reference to these points, and others of a like nature, the apostle exclaims: "Oh! the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out!"[150] But [the superior skill spoken of] is not found in this, that any one should, beyond the Creator and Framer [of the world], conceive of the Enthymesis of an erring Æon, their mother and his, and should thus proceed to such a pitch of blasphemy; nor does it consist in this, that he should again falsely imagine, as being above this [fancied being], a Pleroma at one time supposed to contain thirty, and at another time an innumerable tribe of Æons, as these teachers who are destitute of truly divine wisdom maintain; while the Catholic Church possesses one and the same faith throughout the whole world, as we have already said. 332

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[150] Rom. xi. 33.

Chapter XI.—The opinions of Valentinus, with those of his disciples and others.

1. Let us now look at the inconsistent opinions of those heretics (for there are some two or three of them), how they do not agree in treating the same points, but alike, in things and names, set forth opinions mutually discordant. The first[151] of them, Valentinus, who adapted the principles of the heresy called "Gnostic" to the peculiar character of his own school, taught as follows: He maintained that there is a certain Dyad (twofold being), who is inexpressible by any name, of whom one part should be called Arrhetus (unspeakable), and the other Sige (silence). But of this Dyad a second was produced, one part of whom he names Pater, and the other Aletheia. From this Tetrad, again, arose Logos and Zoe, Anthropos and Ecclesia. These constitute the primary Ogdoad. He next states that from Logos and Zoe ten powers were produced, as we have before mentioned. But from Anthropos and Ecclesia proceeded twelve, one of which separating from the rest, and falling from its original condition, produced the rest[152] of the universe. He also supposed two beings of the name of Horos, the one of whom has his place between Bythus and the rest of the Pleroma, and divides the created Æons from the uncreated Father, while the other separates their mother from the Pleroma. Christ also was not produced from the Æons within the Pleroma, but was brought forth by the mother who had been excluded from it, in virtue of her remembrance of better things, but not without a kind of shadow. He, indeed, as being masculine, having severed the shadow from himself, returned to the Pleroma; but his mother being left with the shadow, and deprived of her spiritual substance, brought forth another son, namely, the Demiurge, whom he also styles the supreme ruler of all those things which are subject to him. He also asserts that, along with the Demiurge, there was produced a left-hand power, in which particular he agrees with those falsely called Gnostics, of whom to we have yet to speak. Sometimes, again, he maintains that Jesus was produced from him who was separated from their mother, and united to the rest, that is, from Theletus, sometimes as springing from him who returned into the Pleroma, that is, from Christ; and at other times still as derived from Anthropos and Ecclesia. And he declares that the Holy Spirit was produced by Aletheia[153] for the inspection and fructification of the Æons, by entering invisibly into them, and that, in this way, the Æons brought forth the plants of truth.

2. Secundus again affirms that the primary Ogdoad consists of a right hand and a left hand Tetrad, and teaches that the one of these is called light, and the other darkness. But he maintains that the power which separated from the rest, and fell away, did not proceed directly from the thirty Æons, but from their fruits.

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[151] That is, the first of the two or three here referred to, not the first of the Gnostic teachers, as some have imagined. [The Gnosticism of one age may be essentially the same in spirit as the *Agnosticism* of another.]

[152] Viz., all outside of the Pleroma.

[153] Corrected from *Ecclesia* in the text.

3. There is another,[154] who is a renowned teacher among them, and who, struggling to reach something more sublime, and to attain to a kind of higher knowledge, has explained the primary Tetrad as follows: There is [he says] a certain Proarche who existed before all things, surpassing all thought, speech, and nomenclature, whom I call Monotes (unity). Together with this Monotes there exists a power, which again I term Henotes (oneness). This Henotes and Monotes, being one, produced, yet not so as to bring forth [apart from themselves, as an emanation] the beginning of all things, an intelligent, unbegotten, and invisible being, which beginning language terms "Monad." With this Monad there co-exists a power of the same essence, which again I term Hen (One). These powers then— Monotes, and Henotes, and Monas, and Hen—produced the remaining company of the Æons.

4. Iu, Iu! Pheu, Pheu!—for well may we utter these tragic exclamations at such a pitch of audacity in the coining of names as he has displayed without a blush, in devising a nomenclature for his system of falsehood. For when he declares: There is a certain Proarche before all things, surpassing all thought, whom I call Monotes; and again, with this Monotes there co-exists a power which I also call Henotes,—it is most manifest that he confesses the things which have been said to be his own invention, and that he himself has given names to his scheme of things, which had never been previously suggested by any other. It is manifest also, that he himself is the one who has had sufficient audacity to coin these names; so that, unless *he* had appeared in the world, the truth would still have been destitute of a name. But, in that case, nothing hinders any other, in dealing with the same subject, to affix names after such a fashion as the following: There[155] is a certain Proarche, royal, surpassing all thought, a power existing before every other substance, and extended into space in every direction. But along with it there exists a power which I term a *Gourd*; and along with this Gourd there exists a power which again I term *Utter-Emptiness*. This Gourd and Emptiness, since they are one, produced (and yet did not simply produce, so as to be apart from themselves) a fruit, everywhere visible, eatable, and delicious, which fruit-language calls a *Cucumber*. 333 Along with this Cucumber exists a power of the same essence, which again I call a *Melon*. These powers, the Gourd, Utter-Emptiness, the Cucumber, and the Melon, brought forth the remaining multitude of the delirious melons of Valentinus.[156] For if it is fitting that that language which is used respecting the universe be transformed to the primary Tetrad, and if any one may assign names at his pleasure, who shall prevent us from adopting

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[154] Some have supposed that the name of this teacher was *Epiphanes*, and that the old Latin mistakenly translates this by *clarus*; others think that Colorbasus is the teacher in question.

[155] The Greek text is wanting till the end of this section.

[156] [1 Kings xviii. 27. "It came to pass that Elijah mocked them," etc. This *reductio ad absurdum* of our author is singularly applicable to certain forms of what is called "Modern Thought."]

these names, as being much more credible [than the others], as well as in general use, and understood by all?

5. Others still, however, have called their primary and first-begotten Ogdoad by the following names: first, Proarche; then Anennoetos; thirdly, Arrhetos; and fourthly, Aoratos. Then, from the first, Proarche, there was produced, in the first and fifth place, Arche; from Anennoetos, in the second and sixth place, Acataleptos; from Arrhetos, in the third and seventh place, Anonomastos; and from Aoratos, in the fourth and eighth place, Agennetos. This is the Pleroma of the first Ogdoad. They maintain that these powers were anterior to Bythus and Sige, that they may appear more perfect than the perfect, and more knowing than the very Gnostics! To these persons one may justly exclaim: "O ye trifling sophists!" since, even respecting Bythus himself, there are among them many and discordant opinions. For some declare him to be without a consort, and neither male nor female, and, in fact, nothing at all; while others affirm him to be masculo-feminine, assigning to him the nature of a hermaphrodite; others, again, allot Sige to him as a spouse, that thus may be formed the first conjunction.

Chapter XII.—The doctrines of the followers of Ptolemy and Colorbasus.

1. But the followers of Ptolemy say[157] that he [Bythus] has two consorts, which they also name *Diatheses* (affections), viz., Ennœa and Thelesis. For, as they affirm, he first conceived the thought of producing something, and then willed to that effect. Wherefore, again, these two affections, or powers, Ennœa and Thelesis, having intercourse, as it were, between themselves, the production of Monogenes and Aletheia took place according to conjunction. These two came forth as types and images of the two affections of the Father,—visible representations of those that were invisible,—Nous (i.e., Monogenes) of Thelesis, and Aletheia of Ennœa, and accordingly the image resulting from Thelesis was masculine,[158] while that from Ennœa was feminine. Thus Thelesis (will) became, as it were, a faculty of Ennœa (thought). For Ennœa continually yearned after offspring; but she could not of herself bring forth that which she desired. But when the power of Thelesis (the faculty of will) came upon her, then she brought forth that on which she had brooded.

2. These fancied beings[159] (like the Jove of Homer, who is represented[160] as passing an anxious sleepless night in devising plans for honouring Achilles and destroying numbers of the Greeks) will not appear to you, my dear friend, to be possessed of greater knowledge than He who is the God of the universe. He, as soon as He thinks, also performs what He has willed; and as soon as He wills, also thinks that which He has willed; then thinking when He wills, and then willing when He thinks, since He is all thought, [all will, all mind, all light,][161] all eye, all ear, the one entire fountain of all good things.

3. Those of them, however, who are deemed more skilful than the persons who have just been mentioned, say that the first Ogdoad was not produced gradually, so that one Æon was sent forth by another, but that all[162] the Æons were brought into existence at once by Propator and his Ennœa. He (Colorbasus) affirms this as confidently as if he had assisted at their birth. Accordingly, he and his followers maintain that Anthropos and Ecclesia were not produced,[163] as others hold, from Logos and Zoe; but, on the contrary, Logos and Zoe from Anthropos and Ecclesia. But they express this in another form, as follows: When the Propator conceived the thought of producing something, he received the name of *Father*.

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[157] We here follow the Greek as preserved by Hippolytus (*Philosoph.*, vi. 38). The text followed by Epiphanius (*Hær.*, xxxiii. 1) does not so well agree with the Latin.

[158] The text is here hopelessly corrupt; but the general meaning seems to be that given above.

[159] This sentence exists only in the Latin version, and we can give only a free translation.

[160] *Iliad*, ii. 1, etc.

[161] These words are found in *Epiphanius*, but omitted in the old Latin version. The Latin gives "sense" instead of "light."

[162] The text is here very uncertain. Some propose to read *six* Æons instead of *all.*

[163] Here again the text is corrupt and obscure. We have followed what seems the most probable emendation.

But because what he did produce was *true*, it was named Aletheia. Again, when he wished to reveal himself, this was termed Anthropos. Finally, when he produced those whom he had previously thought of, these were named Ecclesia. Anthropos, by speaking, formed Logos: this is the first-born son. But Zoe followed upon Logos; and thus the first Ogdoad was completed.

4. They have much contention also among themselves respecting the Saviour. For some maintain that he was formed out of all; wherefore also he was called Eudocetos, because the whole Pleroma was *well pleased* through him to glorify the Father. But others assert that he was produced from those ten Æons alone who sprung from Logos and Zoe, and that on this account he was called Logos and Zoe, thus preserving the ancestral names.[164] Others, again, affirm that he had his being from those twelve Æons who were the offspring of Anthropos and Ecclesia; and on this account he acknowledges himself the Son of man, as being a descendant of Anthropos. Others still, assert that he was produced by Christ and the Holy Spirit, who were brought forth for the security of the Pleroma; and that on this account he was called Christ, thus preserving the appellation of the Father, by whom he was produced. And there are yet others among them who declare that the Propator of the whole, Proarche, and Proanennoetos is called Anthropos; and that this is the great and abstruse mystery, namely, that the Power which is above all others, and contains all in his embrace, is termed Anthropos; hence does the Saviour style himself the "Son of man."

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[164] Harvey justly remarks, that "one cause of perplexity in unravelling the Valentinian scheme is the recurrence of similar names at different points of the system, e.g., the Enthymesis of Sophia was called Sophia and Spiritus; and Pater, Arche, Monogenes, Christus, Anthropos, Ecclesia, were all of them terms of a double denomination."

Chapter XIII.—The deceitful arts and nefarious practices of Marcus.

1. But[165] there is another among these heretics, Marcus by name, who boasts himself as having improved upon his master. He is a perfect adept in magical impostures, and by this means drawing away a great number of men, and not a few women, he has induced them to join themselves to him, as to one who is possessed of the greatest knowledge and perfection, and who has received the highest power from the invisible and ineffable regions above. Thus it appears as if he really were the precursor of Antichrist. For, joining the buffooneries of Anaxilaus[166] to the craftiness of the *magi*, as they are called, he is regarded by his senseless and cracked-brain followers as working miracles by these means.

2. Pretending[167] to consecrate cups mixed with wine, and protracting to great length the word of invocation, he contrives to give them a purple and reddish colour, so that Charis,[168] who is one of those that are superior to all things, should be thought to drop her own blood into that cup through means of his invocation, and that thus those who are present should be led to rejoice to taste of that cup, in order that, by so doing, the Charis, who is set forth by this magician, may also flow into them. Again, handing mixed cups to the women, he bids them consecrate these in his presence. When this has been done, he himself produces another cup of much larger size than that which the deluded woman has consecrated, and pouring from the smaller one consecrated by the woman into that which has been brought forward by himself, he at the same time pronounces these words: "May that Charis who is before all things, and who transcends all knowledge and speech, fill thine inner man, and multiply in thee her own knowledge, by sowing the grain of mustard seed in thee as in good soil." Repeating certain other like words, and thus goading on the wretched woman [to madness], he then appears a worker of wonders when the large cup is seen to have been filled out of the small one, so as even to overflow by what has been obtained from it. By accomplishing several other similar things, he has completely deceived many, and drawn them away after him.

3. It appears probable enough that this man possesses a demon as his familiar spirit, by means of whom he seems able to prophesy,[169] and also enables as many as he counts worthy to be partakers of his Charis themselves to prophesy. He devotes himself especially to women, and those such as are well-bred, and elegantly attired, and of great wealth, whom he frequently seeks to draw after him, by addressing them in such seductive words as these: "I am eager

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[165] The Greek text of this section is preserved both by Epiphanius (*Hær.* xxxiv. 1) and by Hippolytus (*Philosoph.*, vi. 39, 40). Their citations are somewhat discordant, and we therefore follow the old Latin version.

[166] Pliny, *Hist. Nat.*, xxxv. 15, etc.

[167] Epiphanius now gives the Greek text *verbatim*, to which, therefore, we return.

[168] Probably referring to Sige, the consort of Bythus.

[169] [Comp. Acts xvi. 16.]

to make thee a partaker of my Charis, since the Father of all doth continually behold thy angel before His face. Now the place of thy angel is among us:[170] it behoves us to become one. Receive first from me and by me [the gift of] Charis. Adorn thyself as a bride who is expecting her bridegroom, that thou mayest be what I am, and I what thou art. Establish the germ of light in thy nuptial chamber. Receive from me a spouse, and become receptive of him, while thou art received by him. Behold Charis has descended upon thee; open thy mouth and prophesy." On the woman replying, "I have never at any time prophesied, nor do I know how to prophesy;" then engaging, for the second time, in certain invocations, so as to astound his deluded victim, he says to her, "Open thy mouth, speak whatsoever occurs to thee, and thou shalt prophesy." She then, vainly puffed up and elated by these words, and greatly excited in soul by the expectation that it is herself who is to prophesy, her heart beating violently [from emotion], reaches the requisite pitch of audacity, and idly as well as impudently utters some nonsense as it happens to occur to her, such as might be expected from one heated by an empty spirit. (Referring to this, one superior to me has observed, that the soul is both audacious and impudent when heated with empty air.) Henceforth she reckons herself a prophetess, and expresses her thanks to Marcus for having imparted to 335
her of his own Charis. She then makes the effort to reward him, not only by the gift of her possessions (in which way he has collected a very large fortune), but also by yielding up to him her person, desiring in every way to be united to him, that she may become altogether one with him.

4. But already some of the most faithful women, possessed of the fear of God, and not being deceived (whom, nevertheless, he did his best to seduce like the rest by bidding them prophesy), abhorring and execrating him, have withdrawn from such a vile company of revellers. This they have done, as being well aware that the gift of prophecy is not conferred on men by Marcus, the magician, but that only those to whom God sends His grace from above possess the divinely-bestowed power of prophesying; and then they speak where and when God pleases, and not when Marcus orders them to do so. For that which commands is greater and of higher authority than that which is commanded, inasmuch as the former rules, while the latter is in a state of subjection. If, then, Marcus, or any one else, does command,— as these are accustomed continually at their feasts to play at drawing lots, and [in accordance with the lot] to command one another to prophesy, giving forth as oracles what is in harmony with their own desires,—it will follow that he who commands is greater and of higher authority than the prophetic spirit, though he is but a man, which is impossible. But such spirits as are commanded by these men, and speak when they desire it, are earthly and weak, audacious and impudent, sent forth by Satan for the seduction and perdition of

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[170] Literally, "the place of thy mightiness is in us."

those who do not hold fast that well-compacted faith which they received at first through the Church.

5. Moreover, that this Marcus compounds philters and love-potions, in order to insult the persons of some of these women, if not of all, those of them who have returned to the Church of God— a thing which frequently occurs—have acknowledged, confessing, too, that they have been defiled by him, and that they were filled with a burning passion towards him. A sad example of this occurred in the case of a certain Asiatic, one of our deacons, who had received him (Marcus) into his house. His wife, a woman of remarkable beauty, fell a victim both in mind and body to this magician, and, for a long time, travelled about with him. At last, when, with no small difficulty, the brethren had converted her, she spent her whole time in the exercise of public confession,[171] weeping over and lamenting the defilement which she had received from this magician.

6. Some of his disciples, too, addicting themselves[172] to the same practices, have deceived many silly women, and defiled them. They proclaim themselves as being "perfect," so that no one can be compared to them with respect to the immensity of their knowledge, nor even were you to mention Paul or Peter, or any other of the apostles. They assert that they themselves know more than all others, and that they alone have imbibed the greatness of the knowledge of that power which is unspeakable. They also maintain that they have attained to a height above all power, and that therefore they are free in every respect to act as they please, having no one to fear in anything. For they affirm, that because of the "Redemption"[173] it has come to pass that they can neither be apprehended, nor even seen by the judge. But even if he should happen to lay hold upon them, then they might simply repeat these words, while standing in his presence along with the "Redemption:" "O thou, who sittest beside God,[174] and the mystical, eternal Sige, thou through whom the angels (mightiness), who continually behold the face of the Father, having thee as their guide and introducer, do derive their forms[175] from above, which she in the greatness of her daring inspiring

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[171] [Note this manner of primitive "confession;" and see Bingham, *Antiquities*, book xv. cap. 8]

[172] We here follow the rendering of Billius, "in iisdem studiis versantes." Others adhere to the received text, and translate περιπολίζοντες "going about idly."

[173] Grabe is of opinion that reference is made in this term to an imprecatory formula in use among the Marcosians, analogous to the form of thanksgiving employed night and morning by the Jews for their redemption from Egypt. Harvey refers the word to the *second* baptism practised among these and other heretics, by which it was supposed they were removed from the cognizance of the Demiurge, who is styled the "judge" in the close of the above sentence.

[174] That is, Sophia, of whom Achamoth, afterwards referred to, was the emanation.

[175] The angels accompanying Soter were the consorts of spiritual Gnostics, to whom they were restored after death.

with mind on account of the goodness of the Propator, produced us as their images, having her mind then intent upon the things above, as in a dream,— behold, the judge is at hand, and the crier orders me to make my defence. But do thou, as being acquainted with the affairs of both, present the cause of both of us to the judge, inasmuch as it is in reality but one cause."[176] Now, as soon as the Mother hears these words, she puts the Homeric[177] helmet of Pluto upon them, so that they may invisibly escape the judge. And then she immediately catches them up, conducts them into the bridal chamber, and hands them over to their consorts.

7. Such are the words and deeds by which, in our own district of the Rhone, they have deluded many women, who have their consciences seared as with a hot iron.[178] Some of them, indeed, make a public confession of their sins; but others of them are ashamed to do this, and in a tacit kind of way, despairing of [attaining to] the life of God, have, some of them, apostatized altogether; while others hesitate between the two courses, and incur that which is implied in the proverb, "neither without nor within;" possessing this as the fruit from the seed of the children of knowledge.

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[176] The syntax in this long sentence is very confused, but the meaning is tolerably plain. The gist of it is, that these Gnostics, as being the spiritual seed, claimed a consubstantiality with Achamoth, and consequently escaped from the material Demiurge, and attained at last to the Pleroma.

[177] Rendering the wearer invisible. See *Il.*, v. 844.

[178] 2 Tim. iii. 6.

Chapter XIV.—The various hypotheses of Marcus and others. Theories respecting letters and syllables.

1. This Marcus[179] then, declaring that he alone was the matrix and receptacle of the Sige of Colorbasus, inasmuch as he was only-begotten, has brought to the birth in some such way as follows that which was committed to him of the defective Enthymesis. He declares that the infinitely exalted Tetrad descended upon him from the invisible and indescribable places in the form of a woman (for the world could not have borne it coming in its male form), and expounded to him alone its own nature, and the origin of all things, which it had never before revealed to any one either of gods or men. This was done in the following terms: When first the unoriginated, inconceivable Father, who is without material substance,[180] and is neither male nor female, willed to bring forth that which is ineffable to Him, and to endow with form that which is invisible, He opened His mouth, and sent forth the Word similar to Himself, who, standing near, showed Him what He Himself was, inasmuch as He had been manifested in the form of that which was invisible. Moreover, the pronunciation of His name took place as follows:—He spoke the first word of it, which was the beginning[181] [of all the rest], and that utterance consisted of four letters. He added the second, and this also consisted of four letters. Next He uttered the third, and this again embraced ten letters. Finally, He pronounced the fourth, which was composed of twelve letters. Thus took place the enunciation of the whole name, consisting of thirty letters, and four distinct utterances. Each of these elements has its own peculiar letters, and character, and pronunciation, and forms, and images, and there is not one of them that perceives the shape of that [utterance] of which it is an element. Neither does any one know[182] itself, nor is it acquainted with the pronunciation of its neighbour, but each one imagines that by its own utterance it does in fact name the whole. For while every one of them is a part of the whole, it imagines its own sound to be the whole name, and does not leave off sounding

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[179] This sentence has completely baffled all the critics. [Its banter, or mock gravity, has not been self-evident.] We cannot enter upon the wide field of discussion which it has opened up, but would simply state that Irenæus here seems to us, as often, to be playing upon the terms which were in common use among these heretics. Marcus probably received his system from Colorbasus, and is here declared, by the use of that jargon which Irenæus means to ridicule while so employing it, to have proceeded to develop it in the way described.

[180] Such appears to be the meaning of ἀνούσιος in this passage. The meaning of οὐσία fluctuated for a time in the early Church, and was sometimes used to denote *material substance*, instead of its usual significance of *being*.

[181] The old Latin preserves ἀρχή untranslated, implying that this was the first word which the Father spoke. Some modern editors adopt this view, while others hold the meaning simply to be, as given above, that that first sound which the Father uttered was the origin of all the rest.

[182] The letters are here confounded with the Æons, which they represented.

until, by its own utterance, it has reached the last letter of each of the elements. This teacher declares that the restitution of all things will take place, when all these, mixing into one letter, shall utter one and the same sound. He imagines that the emblem of this utterance is found in *Amen*, which we pronounce in concert.[183] The diverse sounds (he adds) are those which give form to that Æon who is without material substance and unbegotten, and these, again, are the forms which the Lord has called angels, who continually behold the face of the Father.[184]

2. Those names of the elements which may be told, and are common, he has called Æons, and words, and roots, and seeds, and fulnesses, and fruits. He asserts that each of these, and all that is peculiar to every one of them, is to be understood as contained in the name Ecclesia. Of these elements, the last letter of the last one uttered its voice, and this sound[185] going forth generated its own elements after the image of the [other] elements, by which he affirms, that both the things here below were arranged into the order they occupy, and those that preceded them were called into existence. He also maintains that the letter itself, the sound of which followed that sound below, was received up again by the syllable to which it belonged, in order to the completion of the whole, but that the sound remained below as if cast outside. But the element itself from which the letter with its special pronunciation descended to that below, he affirms to consist of thirty letters, while each of these letters, again, contains other letters in itself, by means of which the name of the letter is expressed. And thus, again, others are named by other letters, and others still by others, so that the multitude of letters swells out into infinitude. You may more clearly understand what I mean by the following example:—The word *Delta* contains five letters, viz., D, E, L, T, A: these letters again, are written by other letters,[186] and others still by others. If, then, the entire composition of the word Delta [when thus analyzed] runs out into infinitude, letters continually generating other letters, and following one another in constant succession, 337 how much vaster than that [one] word is the [entire] ocean of letters! And if even one letter be thus infinite, just consider the immensity of the letters in the entire name; out of which the Sige of Marcus has taught us the Propator is composed. For which reason the Father, knowing the incomprehensibleness of His own nature, assigned to the elements which He also terms Æons, [the power] of each one uttering its own enunciation, because no one of them was capable by itself of uttering the whole.

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[183] [1 Cor. xiv. 16.]

[184] Matt. xviii. 10.

[185] By this Achamoth is denoted, who was said to give rise to the material elements, after the image of the Divine.

[186] That is, their names are spelt by other letters.

3. Moreover, the Tetrad, explaining these things to him more fully, said:—I wish to show thee Aletheia (Truth) herself; for I have brought her down from the dwellings above, that thou mayest see her without a veil, and understand her beauty —that thou mayest also hear her speaking, and admire her wisdom. Behold, then, her head on high, *Alpha* and *Omega*; her neck, *Beta* and *Psi*; her shoulders with her hands, *Gamma* and *Chi*; her breast, *Delta* and *Phi*; her diaphragm, *Epsilon* and *Upsilon*; her back, *Zeta* and *Tau*; her belly, *Eta* and *Sigma*; her thighs, *Theta* and *Rho*; her knees, *Iota* and *Pi*; her legs, *Kappa* and *Omicron*; her ankles, *Lambda* and *Xi*; her feet, *Mu* and *Nu*. Such is the body of Truth, according to this magician, such the figure of the element, such the character of the letter. And he calls this element Anthropos (Man), and says that is the fountain of all speech, and the beginning of all sound, and the expression of all that is unspeakable, and the mouth of the silent Sige. This indeed is the body of Truth. But do thou, elevating the thoughts of thy mind on high, listen from the mouth of Truth to the self-begotten Word, who is also the dispenser of the bounty of the Father.

4. When she (the Tetrad) had spoken these things, Aletheia looked at him, opened her mouth, and uttered a word. That word was a name, and the name was this one which we do know and speak of, viz., Christ Jesus. When she had uttered this name, she at once relapsed into silence. And as Marcus waited in the expectation that she would say something more, the Tetrad again came forward and said:—Thou hast reckoned as contemptible that word which thou hast heard from the mouth of Aletheia. This which thou knowest and seemest to possess, is not an ancient name. For thou possessest the sound of it merely, whilst thou art ignorant of its power. For Jesus (Ἰησοῦς) is a name arithmetically[187] symbolical, consisting of six letters, and is known by all those that belong to the called. But that which is among the Æons of the Pleroma consists of many parts, and is of another form and shape, and is known by those [angels] who are joined in affinity with Him, and whose figures (mightinesses) are always present with Him.

5. Know, then, that the four-and-twenty letters which you possess are symbolical emanations of the three powers that contain the entire number of the elements above. For you are to reckon thus —that the nine mute[188] letters are [the images] of Pater and Aletheia, because they are without voice, that is, of such a nature as cannot be uttered or pronounced. But the semi-vowels[189] represent Logos and Zoe, because they are, as it were, midway

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[187] The old Latin version renders ἐπίσημον, *insigne, illustrious*, but there seems to be a reference to the Valentinian notion of the mystic number of 888 formed (10+8+200+70+400+200) by the numerical value of the letters in the word Ἰησοῦς.

[188] The mutes are π, κ, τ, β, γ, δ, φ, χ, θ.

[189] The semi-vowels are λ, μ, ν, ρ, σ, ζ, ξ, ψ.

between the consonants and the vowels, partaking[190] of the nature of both. The vowels, again, are representative of Anthropos and Ecclesia, inasmuch as a voice proceeding from Anthropos gave being to them all; for the sound of the voice imparted to them form. Thus, then, Logos and Zoe possess eight [of these letters]; Anthropos and Ecclesia seven; and Pater and Aletheia nine. But since the number allotted to each was unequal, He who existed in the Father came down, having been specially sent by Him from whom He was separated, for the rectification of what had taken place, that the unity of the Pleromas, being endowed with equality, might develop in all that one power which flows from all. Thus that division which had only seven letters, received the power of eight,[191] and the three sets were rendered alike in point of number, all becoming Ogdoads; which three, when brought together, constitute the number four-and-twenty. The three elements, too (which he declares to exist in conjunction with three powers,[192] and thus form the six from which have flowed the twenty-four letters), being quadrupled by the word of the ineffable Tetrad, give rise to the same number with them; and these elements he maintains to belong to Him who cannot be named. These, again, were endowed by the three powers with a resemblance to Him who is invisible. And he says that those letters which we call double[193] are the images of the images of these elements; and if these be added to the four-and-twenty letters, by the force of analogy they form the number thirty.

6. He asserts that the fruit of this arrangement and analogy has been manifested in the 338
likeness of an image, namely, Him who, after six days, ascended[194] into the mountain along with three others, and then became one of six (the sixth),[195] in which character He descended and was contained in the Hebdomad, since He was the illustrious Ogdoad,[196] and contained in Himself the entire number of the elements, which the descent of the dove (who is Alpha and Omega) made clearly manifest, when He came to be baptized; for the number of the dove is eight hundred and one.[197] And for this reason did Moses declare that man was

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[190] It seems scarcely possible to give a more definite rendering of this clause: it may be literally translated thus: "And because they receive the outflow of those above, but the turning back again of those below."

[191] The ninth letter being taken from the mutes and added to the semi-vowels, an equal division of the twenty-four was thus secured.

[192] Viz., Pater, Anthropos, and Logos.

[193] Viz., ζ, ξ, ψ = δς, κς, πς.

[194] Matt. xvii. 7; Mark ix. 2.

[195] Moses and Elias being added to the company.

[196] Referring to the word Χρειστός, according to Harvey, who remarks, that "generally the Ogdoad was the receptacle of the spiritual seed."

[197] The Saviour, as Alpha and Omega, was symbolized by the dove, the sum of the Greek numerals, π, ε, ρ, ι, σ, τ, ε, ρ, α (περιστερά, *dove*), being, like that of A and Ω, 801.

formed on the sixth day; and then, again, according to arrangement, it was on the sixth day, which is the preparation, that the last man appeared, for the regeneration of the first. Of this arrangement, both the beginning and the end were formed at that sixth hour, at which He was nailed to the tree. For that perfect being Nous, knowing that the number six had the power both of formation and regeneration, declared to the children of light, that regeneration which has been wrought out by Him who appeared as the *Episemon* in regard to that number. Whence also he declares it is that the double letters[198] contain the Episemon number; for this Episemon, when joined to the twenty-four elements, completed the name of thirty letters.

7. He employed as his instrument, as the Sige of Marcus declares, the power of seven letters,[199] in order that the fruit of the independent will [of Achamoth] might be revealed. "Consider this present *Episemon*," she says—"Him who was formed after the [original] *Episemon*, as being, as it were, divided or cut into two parts, and remaining outside; who, by His own power and wisdom, through means of that which had been produced by Himself, gave life to this world, consisting of seven powers,[200] after the likeness of the power of the Hebdomad, and so formed it, that it is the soul of everything visible. And He indeed uses this work Himself as if it had been formed by His own free will; but the rest, as being images of what cannot be [fully] imitated, are subservient to the Enthymesis of the mother. And the first heaven indeed pronounces *Alpha*, the next to this *Epsilon*, the third *Eta*, the fourth, which is also in the midst of the seven, utters the sound of *Iota*, the fifth *Omicron*, the sixth *Upsilon*, the seventh, which is also the fourth from the middle, utters the elegant *Omega*,"—as the Sige of Marcus, talking a deal of nonsense, but uttering no word of truth, confidently asserts. "And these powers," she adds, "being all simultaneously clasped in each other's embrace, do sound out the glory of Him by whom they were produced; and the glory of that sound is transmitted upwards to the Propator." She asserts, moreover, that "the sound of this uttering of praise, having been wafted to the earth, has become the Framer and the Parent of those things which are on the earth."

8. He instances, in proof of this, the case of infants who have just been born, the cry of whom, as soon as they have issued from the womb, is in accordance with the sound of every one of these elements. As, then, he says, the seven powers glorify the Word, so also does the complaining soul of infants.[201] For this reason, too, David said: "Out of the mouth of babes and sucklings Thou hast perfected praise;"[202] and again: "The heavens declare the glory of

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[198] That is, the letters ζ, ξ, ψ all contain ς, whose value is *six*, and which was called ἐπίσημον by the Greeks.

[199] Referring to *Aletheia*, which, in Greek, contains seven letters.

[200] By these seven powers are meant the seven heavens (also called angels), formed by the Demiurge.

[201] We here follow the text of Hippolytus: the ordinary text and the old Latin read, "So does the soul of infants, weeping and mourning over Marcus, deify him."

[202] Ps. viii. 2.

God."[203] Hence also it comes to pass, that when the soul is involved in difficulties and distresses, for its own relief it calls out, "Oh" (Ω), in honour of the letter in question,[204] so that its cognate soul above may recognise [its distress], and send down to it relief.

9. Thus it is, that in regard to the whole name,[205] which consists of thirty letters, and Bythus, who receives his increase from the letters of this [name], and, moreover, the body of Aletheia, which is composed of twelve members, each of which consists of two letters, and the voice which she uttered without having spoken at all, and in regard to the analysis of that name which cannot be expressed in words, and the soul of the world and of man, according as they possess that arrangement, which is after the image [of things above], he has uttered his nonsensical opinions. It remains that I relate how the Tetrad showed him from the names a power equal in number; so that nothing, my friend, which I have received as spoken by him, may remain unknown to thee; and thus thy request, often proposed to me, may be fulfilled.

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[203] Ps. xix. 1.

[204] The text is here altogether uncertain: we have given the probable meaning.

[205] That is, the name of Soter, the perfect result of the whole Pleroma.

Chapter XV.—Sige relates to Marcus the generation of the twenty-four elements and of Jesus. Exposure of these absurdities.

1. The all-wise Sige then announced the production of the four-and-twenty elements to him as follows:—Along with Monotes there coexisted Henotes, from which sprang two 339 productions, as we have remarked above, Monas and Hen, which, added to the other two, make four, for twice two are four. And again, two and four, when added together, exhibit the number six. And further, these six being quadrupled, give rise to the twenty-four forms. And the names of the first Tetrad, which are understood to be most holy, and not capable of being expressed in words, are known by the Son alone, while the father also knows what they are. The other names which are to be uttered with respect, and faith, and reverence, are, according to him, Arrhetos and Sige, Pater and Aletheia. Now the entire number of this Tetrad amounts to four-and-twenty letters; for the name Arrhetos contains in itself seven letters, Seige[206] five, Pater five, and Aletheia seven. If all these be added together—twice five, and twice seven—they complete the number twenty-four. In like manner, also, the second Tetrad, Logos and Zoe, Anthropos and Ecclesia, reveal the same number of elements. Moreover, that name of the Saviour which may be pronounced, viz., Jesus [Ἰησοῦς], consists of six letters, but His unutterable name comprises four-and-twenty letters. The name *Christ the Son*[207] (υἱὸς Χρειστός) comprises twelve letters, but that which is unpronounceable in Christ contains thirty letters. And for this reason he declares that He is *Alpha* and *Omega*, that he may indicate the dove, inasmuch as that bird has this number [in its name].

2. But Jesus, he affirms, has the following unspeakable origin. From the mother of all things, that is, the first Tetrad, there came forth the second Tetrad, after the manner of a daughter; and thus an Ogdoad was formed, from which, again, a Decad proceeded: thus was produced a Decad and an Ogdoad. The Decad, then, being joined with the Ogdoad, and multiplying it ten times, gave rise to the number *eighty*; and, again, multiplying eighty ten times, produced the number *eight hundred*. Thus, then, the whole number of the letters proceeding from the Ogdoad [multiplied] into the Decad, is eight hundred and eighty-eight.[208] This is the name of Jesus; for this name, if you reckon up the numerical value of the letters, amounts to eight hundred and eighty-eight. Thus, then, you have a clear statement of their opinion as to the origin of the supercelestial Jesus. Wherefore, also, the alphabet of the Greeks contains eight Monads, eight Decads, and eight Hecatads[209], which present the

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[206] Manifestly to be so spelt here, as in the sequel *Chreistus*, for Christus.

[207] The text is here altogether uncertain, and the meaning obscure.

[208] The reading is exceedingly doubtful: some prefer the number *eighty-eight*.

[209] There were, as Harvey observes, three extraneous characters introduced into the Greek alphabet for the sake of numeration —the three *episema* for 6, 90, and 900 respectively. The true alphabet, then, as employed to denote number, included eight units, eight tens, and eight hundreds.

number eight hundred and eighty-eight, that is, *Jesus*, who is formed of all numbers; and on this account He is called *Alpha* and *Omega*, indicating His origin from all. And, again, they put the matter thus: If the first Tetrad be added up according to the progression of number, the number ten appears. For one, and two, and three, and four, when added together, form ten; and this, as they will have it, is Jesus. Moreover, Chreistus, he says, being a word of eight letters, indicates the first Ogdoad, and this, when multiplied by ten, gives birth to Jesus (888). And Christ the Son, he says, is also spoken of, that is, the Duodecad. For the name Son, (υἱός) contains four letters, and Christ (Chreistus) eight, which, being combined, point out the greatness of the Duodecad. But, he alleges, before the *Episemon* of this name appeared, that is Jesus the Son, mankind were involved in great ignorance and error. But when this name of six letters was manifested (the person bearing it clothing Himself in flesh, that He might come under the apprehension of man's senses, and having in Himself these six and twenty-four letters), then, becoming acquainted with Him, they ceased from their ignorance, and passed from death unto life, this name serving as their guide to the Father of truth.[210] For the Father of all had resolved to put an end to ignorance, and to destroy death. But this abolishing of ignorance was just the knowledge of Him. And therefore that man (Anthropos) was chosen according to His will, having been formed after the image of the [corresponding] power above.

3. As to the Æons, they proceeded from the Tetrad, and in that Tetrad were Anthropos and Ecclesia, Logos and Zoe. The powers, then, he declares, who emanated from these, generated that Jesus who appeared upon the earth. The angel Gabriel took the place of Logos, the Holy Spirit that of Zoe, the Power of the Highest that of Anthropos, while the Virgin pointed out the place of Ecclesia. And thus, by a special dispensation, there was generated by Him, through Mary, that man, whom, as He passed through the womb, the Father of all chose to [obtain] the knowledge of Himself by means of the Word. And on His coming to the water [of baptism], there descended on Him, in the form of a dove, that Being who had formerly ascended on high, and completed the twelfth number, in whom there existed the seed of those who were produced contemporaneously with Himself, and who descended and ascended along with Him. Moreover, he maintains that power which descended was 340 the seed of the Father, which had in itself both the Father and the Son, as well as that power of Sige which is known by means of them, but cannot be expressed in language, and also all the Æons. And this was that Spirit who spoke by the mouth of Jesus, and who confessed that He was the son of Man as well as revealed the Father, and who, having descended into Jesus, was made one with Him. And he says that the Saviour formed by special dispensation did indeed destroy death, but that Christ made known the Father.[211] He maintains, therefore,

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[210] Or, according to the Greek text, "being as the way to the Father;" comp. John xiv. 6.

[211] The text is here uncertain: we follow that suggested by Grabe.

that Jesus is the name of that man formed by a special dispensation, and that He was formed after the likeness and form of that [heavenly] Anthropos, who was about to descend upon Him. After He had received that Æon, He possessed Anthropos himself, and Logos himself, and Pater, and Arrhetus, and Sige, and Aletheia, and Ecclesia, and Zoe.

4. Such ravings, we may now well say, go beyond *Iu, Iu, Pheu, Pheu,* and every kind of tragic exclamation or utterance of misery.[212] For who would not detest one who is the wretched contriver of such audacious falsehoods, when he perceives the truth turned by Marcus into a mere image, and that punctured all over with the letters of the alphabet? The Greeks confess that they first received sixteen letters from Cadmus, and that but recently, as compared with the beginning, [the vast antiquity of which is implied] in the common proverb: “Yesterday and before;”[213] and afterwards, in the course of time, they themselves invented at one period the aspirates, and at another the double letters, while, last of all, they say Palamedes added the long letters to the former. Was it so, then, that until these things took place among the Greeks, truth had no existence? For, according to thee, Marcus, the body of truth is posterior to Cadmus and those who preceded him— posterior also to those who added the rest of the letters— posterior even to thyself! For thou alone hast formed that which is called by thee the truth into an [outward, visible] image.

5. But who will tolerate thy nonsensical Sige, who names Him that cannot be named, and expounds the nature of Him that is unspeakable, and searches out Him that is unsearchable, and declares that He whom thou maintainest to be destitute of body and form, opened His mouth and sent forth the Word, as if He were included among organized beings; and that His Word, while like to His Author, and bearing the image of the invisible, nevertheless consisted of thirty elements and four syllables? It will follow, then, according to thy theory, that the Father of all, in accordance with the likeness of the Word, consists of thirty elements and four syllables! Or, again, who will tolerate thee in thy juggling with forms and numbers,—at one time thirty, at another twenty-four, and at another, again, only six,—whilst thou shuttest up [in these] the Word of God, the Founder, and Framer, and Maker of all things; and then, again, cutting Him up piecemeal into four syllables and thirty elements; and bringing down the Lord of all who founded the heavens to the number eight hundred and eighty-eight, so that He should be similar to the alphabet; and subdividing the Father, who cannot be contained, but contains all things, into a Tetrad, and an Ogdoad, and a Decad, and a Duodecad; and by such multiplications, setting forth the unspeakable and inconceivable nature of the Father, as thou thyself declarest it to be? And showing thyself a very Dædalus for evil invention, and the wicked architect of the supreme power, thou dost construct a

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[212] [Comp. cap. xi. 4, *supra*.]

[213] Comp. Gen. xxxi. 2. —We here follow the punctuation of Scaliger, now generally accepted by the editors, though entirely different from the old Latin.

nature and substance for Him whom thou callest incorporeal and immaterial, out of a multitude of letters, generated the one by the other. And that power whom thou affirmest to be indivisible, thou dost nevertheless divide into consonants, and vowels, and semi-vowels; and, falsely ascribing those letters which are mute to the Father of all things, and to His Ennœa (thought), thou hast driven on all that place confidence in thee to the highest point of blasphemy, and to the grossest impiety.[214]

6. With good reason, therefore, and very fittingly, in reference to thy rash attempt, has that divine elder[215] and preacher of the truth burst forth in verse against thee as follows:—

> “Marcus, thou former of idols, inspector of portents,
> Skill’d in consulting the stars, and deep in the black arts of magic,
> Ever by tricks such as these confirming the doctrines of error,
> Furnishing signs unto those involved by thee in deception,
> Wonders of power that is utterly severed from God and apostate,
> Which Satan, thy true father, enables thee still to accomplish,
> By means of Azazel, that fallen and yet mighty angel,—
> Thus making thee the precursor of his own impious actions.”

Such are the words of the saintly elder. And I shall endeavour to state the remainder of their mystical system, which runs out to great length, in brief compass, and to bring to the light what has for a long time been concealed. For in this way such things will become easily susceptible of exposure by all. 341

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[214] [Mosheim thinks this Marcus was a lunatic.]

[215] [Some think Pothinus.]

Chapter XVI.—Absurd interpretations of the Marcosians.

1. Blending in one the production of their own Æons, and the straying and recovery of the sheep [spoken of in the Gospel[216]], these persons endeavour to set forth things in a more mystical style, while they refer everything to numbers, maintaining that the universe has been formed out of a Monad and a Dyad. And then, reckoning from unity on to four, they thus generate the Decad. For when one, two, three, and four are added together, they give rise to the number of the ten Æons. And, again, the Dyad advancing from itself [by twos] up to six—two, and four, and six—brings out the Duodecad. Once more, if we reckon in the same way up to ten, the number thirty appears, in which are found eight, and ten, and twelve. They therefore term the Duodecad—because it contains the Episemon,[217] and because the Episemon [so to speak] waits upon it—the passion. And for this reason, because an error occurred in connection with the twelfth number,[218] the sheep frisked off, and went astray; for they assert that a defection took place from the Duodecad. In the same way they oracularly declare, that one power having departed also from the Duodecad, has perished; and this was represented by the woman who lost the drachma,[219] and, lighting a lamp, again found it. Thus, therefore, the numbers that were left, viz., nine, as respects the pieces of money, and eleven in regard to the sheep,[220] when multiplied together, give birth to the number ninety-nine, for nine times eleven are ninety-nine. Wherefore also they maintain the word “Amen” contains this number.

2. I will not, however, weary thee by recounting their other interpretations, that you may perceive the results everywhere. They maintain for instance, that the letter *Eta* (η) along with the *Episemon* (ς) constitutes an Ogdoad, inasmuch as it occupies the eighth place from the first letter. Then, again, without the *Episemon*, reckoning the number of the letters, and adding them up till we come to *Eta*, they bring out the Triacontad. For if one begins at *Alpha* and ends with *Eta*, omitting the *Episemon*, and adds together the value of the letters in succession, he will find their number altogether to amount to thirty. For up to *Epsilon* (ε) fifteen are formed; then adding seven to that number, the sum of twenty-two is reached. Next, *Eta* being added to these, since its value is eight, the most wonderful Triacontad is completed. And hence they give forth that the Ogdoad is the mother of the thirty Æons. Since, therefore, the number thirty is composed of three powers [the Ogdoad, Decad, and Duodecad], when

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[216] Luke xv. 4.

[217] All the editors, Grabe, Massuet, Stieren, and Harvey, differ as to the text and interpretation of this sentence. We have given what seems the simplest rendering of the text as it stands.

[218] Referring to the last of the twelve Æons.

[219] Luke xv. 8.

[220] Meaning the Æon who left the Duodecad, when eleven remained, and not referring to the lost sheep of the parable.

multiplied by three, it produces ninety, for three times thirty are ninety. Likewise this Triad, when multiplied by itself, gives rise to nine. Thus the Ogdoad generates, by these means, ninety-nine. And since the twelfth Æon, by her defection, left eleven in the heights above, they maintain that therefore the position of the letters is a true coordinate of the method of their calculation[221] (for Lambda is the eleventh in order among the letters, and represents the number thirty), and also forms a representation of the arrangement of affairs above, since, on from Alpha, omitting *Episemon*, the number of the letters up to Lambda, when added together according to the successive value of the letters, and including *Lambda* itself, forms the sum of ninety-nine; but that this *Lambda*, being the eleventh in order, descended to seek after one equal to itself, so as to complete the number of twelve letters, and when it found such a one, the number was completed, is manifest from the very configuration of the letter; for *Lambda* being engaged, as it were, in the quest of one similar to itself, and finding such an one, and clasping it to itself, thus filled up the place of the twelfth, the letter *Mu* (M) being composed of two *Lambdas* (ΛΛ). Wherefore also they, by means of their "knowledge," avoid the place of ninety-nine, that is, the defection—a type of the left hand,[222]—but endeavour to secure *one* more, which, when added to the ninety and nine, has the effect of changing their reckoning to the right hand.

3. I well know, my dear friend, that when thou hast read through all this, thou wilt indulge in a hearty laugh over this their inflated wise folly! But those men are really worthy of being mourned over, who promulgate such a kind of religion, and who so frigidly and perversely pull to pieces the greatness of the truly unspeakable power, and the dispensations of God in themselves so striking, by means of Alpha and Beta, and through the aid of numbers. But as many as separate from the Church, and give heed to such old wives' fables as these, are truly self-condemned; and these men Paul commands us, "after a first and second admonition, to avoid."[223] And John, the disciple of the Lord, has intensified their condemnation, when he desires us not even to address to them the salutation of "good-speed;" for, says he, "He that bids them be of good-speed is a partaker with their evil deeds;"[224] and that with reason, "for there is no good-speed to the ungodly,"[225] saith the Lord. Impious indeed, 342 beyond all impiety, are these men, who assert that the Maker of heaven and earth, the only God Almighty, besides whom there is no God, was produced by means of a defect, which

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[221] Harvey gives the above paraphrase of the very obscure original; others propose to read λ′ instead of λόγου.

[222] Massuet explains this and the following reference, by remarking that the ancients used the fingers of the hand in counting; by the left hand they indicated all the numbers below a hundred, but by the right hand all above that sum.—Comp. Juvenal, *Sat.*, x. 249.

[223] Tit. iii. 10.

[224] 2 John 10, 11.

[225] Isa. xlviii. 22.

itself sprang from another defect, so that, according to them, He was the product of the third defect.[226] Such an opinion we should detest and execrate, while we ought everywhere to flee far apart from those that hold it; and in proportion as they vehemently maintain and rejoice in their fictitious doctrines, so much the more should we be convinced that they are under the influence of the wicked spirits of the Ogdoad,—just as those persons who fall into a fit of frenzy, the more they laugh, and imagine themselves to be well, and do all things as if they were in good health [both of body and mind], yea, some things better than those who really are so, are only thus shown to be the more seriously diseased. In like manner do these men, the more they seem to excel others in wisdom, and waste their strength by drawing the bow too tightly,[227] the greater fools do they show themselves. For when the unclean spirit of folly has gone forth, and when afterwards he finds them not waiting upon God, but occupied with mere worldly questions, then, "taking seven other spirits more wicked than himself,"[228] and inflating the minds of these men with the notion of their being able to conceive of something beyond God, and having fitly prepared them for the reception of deceit, he implants within them the Ogdoad of the foolish spirits of wickedness.

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[226] The Demiurge being the fruit of the abortive conversion of the abortive passion of Achamoth, who, again, was the abortive issue of Sophia.

[227] i.e., by aiming at what transcends their ability, they fall into absurdity, as a bow is broken by bending it too far.

[228] Matt. xii. 43.

Chapter XVII.—The theory of the Marcosians, that created things were made after the image of things invisible.

1. I wish also to explain to thee their theory as to the way in which the creation itself was formed through the mother by the Demiurge (as it were without his knowledge), after the image of things invisible. They maintain, then, that first of all the four elements, fire, water, earth, and air, were produced after the image of the primary Tetrad above, and that then, we add their operations, viz., heat, cold, dryness, and humidity, an exact likeness of the Ogdoad is presented. They next reckon up ten powers in the following manner:—There are seven globular bodies, which they also call heavens; then that globular body which contains these, which also they name the eighth heaven; and, in addition to these, the sun and moon. These, being ten in number, they declare to be types of the invisible Decad, which proceeded from Logos and Zoe. As to the Duodecad, it is indicated by the zodiacal circle, as it is called; for they affirm that the twelve signs do most manifestly shadow forth the Duodecad, the daughter of Anthropos and Ecclesia. And since the highest heaven, beating upon the very sphere [of the seventh heaven], has been linked with the most rapid precession of the whole system, as a check, and balancing that system with its own gravity, so that it completes the cycle from sign to sign in thirty years,—they say that this is an image of Horus, encircling their thirty-named mother.[229] And then, again, as the moon travels through her allotted space of heaven in thirty days, they hold, that by these days she expresses the number of the thirty Æons. The sun also, who runs through his orbit in twelve months, and then returns to the same point in the circle, makes the Duodecad manifest by these twelve months; and the days, as being measured by twelve hours, are a type of the invisible Duodecad. Moreover, they declare that the hour, which is the twelfth part of the day, is composed[230] of thirty parts, in order to set forth the image of the Triacontad. Also the circumference of the zodiacal circle itself contains three hundred and sixty degrees (for each of its signs comprises thirty); and thus also they affirm, that by means of this circle an image is preserved of that connection which exists between the twelve and the thirty. Still further, asserting that the earth is divided into twelve zones, and that in each zone it receives power from the heavens, according to the perpendicular [position of the sun above it], bringing forth productions corresponding to that power which sends down its influence upon it, they maintain that this is a most evident type of the Duodecad and its offspring.

2. In addition to these things, they declare that the Demiurge, desiring to imitate the infinitude, and eternity, and immensity, and freedom from all measurement by time of the Ogdoad above, but, as he was the fruit of defect, being unable to express its permanence

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[229] Such is the translation which Harvey, following the text preserved by Hippolytus, gives of the above intricate and obscure sentence.

[230] Literally, “is adorned with.”

and eternity, had recourse to the expedient of spreading out its eternity into times, and seasons, and vast numbers of years, imagining, that by the multitude of such times he might imitate its immensity. They declare further, that the truth having escaped him, he followed that which was false, and that, for this reason, when the times are fulfilled, his work shall perish. 343

Chapter XVIII.—Passages from Moses, which the heretics pervert to the support of their hypothesis.

1. And while they affirm such things as these concerning the creation, every one of them generates something new, day by day, according to his ability; for no one is deemed "perfect," who does not develop among them some mighty fictions. It is thus necessary, first, to indicate what things they metamorphose [to their own use] out of the prophetical writings, and next, to refute them. Moses, then, they declare, by his mode of beginning the account of the creation, has at the commencement pointed out the mother of all things when he says, "In the beginning God created the heaven and the earth;"[231] for, as they maintain, by naming these four,—God, beginning, heaven, and earth,—he set forth their Tetrad. Indicating also its invisible and hidden nature, he said, "Now the earth was invisible and unformed."[232] They will have it, moreover, that he spoke of the second Tetrad, the offspring of the first, in this way—by naming an abyss and darkness, in which were also water, and the Spirit moving upon the water. Then, proceeding to mention the Decad, he names light, day, night, the firmament, the evening, the morning, dry land, sea, plants, and, in the tenth place, trees. Thus, by means of these ten names, he indicated the ten Æons. The power of the Duodecad, again, was shadowed forth by him thus:—He names the sun, moon, stars, seasons, years, whales, fishes, reptiles, birds, quadrupeds, wild beasts, and after all these, in the twelfth place, man. Thus they teach that the Triacontad was spoken of through Moses by the Spirit. Moreover, man also, being formed after the image of the power above, had in himself that ability which flows from the one source. This ability was seated in the region of the brain, from which four faculties proceed, after the image of the Tetrad above, and these are called: the first, *sight*, the second, *hearing*, the third, *smell*, and the fourth,[233] *taste*. And they say that the Ogdoad is indicated by man in this way: that he possesses two ears, the like number of eyes, also two nostrils, and a twofold taste, namely, of bitter and sweet. Moreover, they teach that the whole man contains the entire image of the Triacontad as follows: In his hands, by means of his fingers, he bears the Decad; and in his whole body the Duodecad, inasmuch as his body is divided into twelve members; for they portion that out, as the body of Truth is divided by them—a point of which we have already spoken.[234] But the Ogdoad, as being unspeakable and invisible, is understood as hidden in the viscera.

2. Again, they assert that the sun, the great light-giver, was formed on the fourth day, with a reference to the number of the Tetrad. So also, according to them, the courts[235] of

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[231] Gen. i. 1.

[232] Gen. i. 2.

[233] One of the senses was thus capriciously cancelled by these heretics.

[234] See above, chap. xiv. 2.

[235] Or, rather, perhaps "curtains." Ex. xxvi. 1.

the tabernacle constructed by Moses, being composed of fine linen, and blue, and purple, and scarlet, pointed to the same image. Moreover, they maintain that the long robe of the priest falling over his feet, as being adorned with four rows of precious stones,[236] indicates the Tetrad; and if there are any other things in the Scriptures which can possibly be dragged into the number *four*, they declare that these had their being with a view to the Tetrad. The Ogdoad, again, was shown as follows:—They affirm that man was formed on the eighth day, for sometimes they will have him to have been made on the sixth day, and sometimes on the eighth, unless, perchance, they mean that his earthly part was formed on the sixth day, but his fleshly part on the eighth, for these two things are distinguished by them. Some of them also hold that one man was formed after the image and likeness of God, masculo-feminine, and that this was the spiritual man; and that another man was formed out of the earth.

3. Further, they declare that the arrangement made with respect to the ark in the Deluge, by means of which eight persons were saved,[237] most clearly indicates the Ogdoad which brings salvation. David also shows forth the same, as holding the eighth place in point of age among his brethren.[238] Moreover, that circumcision which took place on the eighth day,[239] represented the circumcision of the Ogdoad above. In a word, whatever they find in the Scriptures capable of being referred to the number *eight*, they declare to fulfil the mystery of the Ogdoad. With respect, again, to the Decad, they maintain that it is indicated by those ten nations which God promised to Abraham for a possession.[240] The arrangement also made by Sarah when, after ten years, she gave[241] her handmaid Hagar to him, that by her he might have a son, showed the same thing. Moreover, the servant of Abraham who was sent to Rebekah, and presented her at the well with ten bracelets of gold, and her brethren who detained her for ten days;[242] Jeroboam also, who received the ten sceptres[243] (tribes), and the ten courts[244] of the tabernacle, and the columns of ten cubits[245] [high], and the ten sons of Jacob who were at first sent into Egypt to buy corn,[246] and the ten apostles 34

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[236] Ex. xxviii. 17.

[237] Gen. vi. 18; 1 Pet. iii. 20.

[238] 1 Sam. xvi. 10.

[239] Gen. xvii. 12.

[240] Gen. xv. 19.

[241] Gen. xvi. 2.

[242] Gen. xxiv. 22, 25.

[243] 1 Kings xi. 31.

[244] Ex. xxvi. 1, Ex. xxxvi. 8.

[245] Ex. xxxvi. 21.

[246] Gen. xlii. 3.

to whom the Lord appeared after His resurrection,—Thomas[247] being absent,—represented, according to them, the invisible Decad.

4. As to the Duodecad, in connection with which the mystery of the passion of the defect occurred, from which passion they maintain that all things visible were framed, they assert that is to be found strikingly and manifestly everywhere [in Scripture]. For they declare that the twelve sons of Jacob,[248] from whom also sprung twelve tribes,— the breastplate of the high priest, which bore twelve precious stones and twelve little bells,[249]—the twelve stones which were placed by Moses at the foot of the mountain,[250]—the same number which was placed by Joshua in the river,[251] and again, on the other side, the bearers of the ark of the covenant,[252]—those stones which were set up by Elijah when the heifer was offered as a burnt-offering;[253] the number, too, of the apostles; and, in fine, every event which embraces in it the number *twelve*,—set forth their Duodecad. And then the union of all these, which is called the Triacontad, they strenuously endeavour to demonstrate by the ark of Noah, the height of which was thirty cubits;[254] by the case of Samuel, who assigned Saul the chief place among thirty guests;[255] by David, when for thirty days he concealed himself in the field;[256] by those who entered along with him into the cave; also by the fact that the length (height) of the holy tabernacle was thirty cubits;[257] and if they meet with any other like numbers, they still apply these to their Triacontad.

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[247] John xx. 24.

[248] Gen. xxxv. 22, Gen. xlix. 28.

[249] Ex. xxviii. 2.—There is no mention of the *number* of the bells in Scripture.

[250] Ex. xxiv. 4.

[251] Josh. iv. 3.

[252] Josh. iii. 12.

[253] 1 Kings xviii. 31.

[254] Gen. vi. 15.

[255] 1 Sam. ix. 22.

[256] 1 Sam. xx. 5.

[257] Ex. xxvi. 8. *Numbers* appear to have been often capriciously introduced by these heretics to give a colour of support to their own theories.

Chapter XIX.—Passages of Scripture by which they attempt to prove that the Supreme Father was unknown before the coming of Christ.

1. I judge it necessary to add to these details also what, by garbling passages of Scripture, they try to persuade us concerning their Propator, who was unknown to all before the coming of Christ. Their object in this is to show that our Lord announced another Father than the Maker of this universe, whom, as we said before, they impiously declare to have been the fruit of a defect. For instance, when the prophet Isaiah says, "But Israel hath not known Me, and My people have not understood Me,"[258] they pervert his words to mean ignorance of the invisible Bythus. And that which is spoken by Hosea, "There is no truth in them, nor the knowledge of God,"[259] they strive to give the same reference. And, "There is none that understandeth, or that seeketh after God: they have all gone out of the way, they are together become unprofitable,"[260] they maintain to be said concerning ignorance of Bythus. Also that which is spoken by Moses, "No man shall see God and live,"[261] has, as they would persuade us, the same reference.

2. For they falsely hold, that the Creator was seen by the prophets. But this passage, "No man shall see God and live," they would interpret as spoken of His greatness unseen and unknown by all; and indeed that these words, "No man shall see God," are spoken concerning the invisible Father, the Maker of the universe, is evident to us all; but that they are not used concerning that Bythus whom they conjure into existence, but concerning the Creator (and He is the invisible God), shall be shown as we proceed. They maintain that Daniel also set forth the same thing when he begged of the angels explanations of the parables, as being himself ignorant of them. But the angel, hiding from him the great mystery of Bythus, said unto him, "Go thy way quickly, Daniel, for these sayings are closed up until those who have understanding do understand them, and those who are white be made white."[262] Moreover, they vaunt themselves as being the *white* and the men of *good understanding*.

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[258] Isa. i. 3.

[259] Hos. iv. 1.

[260] Rom. iii. 11; Ps. xiv. 3.

[261] Ex. xxxiii. 20.

[262] Dan. xii. 9, 10. The words in the above quotation not occurring in the Hebrew text of the passage, seem to have been interpolated by these heretics.

Chapter XX.—The apocryphal and spurious Scriptures of the Marcosians, with passages of the Gospels which they pervert.

1. Besides the above [misrepresentations], they adduce an unspeakable number of apocryphal and spurious writings, which they themselves have forged, to bewilder the minds of foolish men, and of such as are ignorant of the Scriptures of truth. Among other things, they bring forward that false and wicked story[263] which relates that our Lord, when He was a boy learning His letters, on the teacher saying to Him, as is usual, "Pronounce Alpha," replied [as He was bid], "Alpha." But when, again, the teacher bade Him say, "Beta," the Lord replied, "Do thou first tell me what Alpha is, and then I will tell thee what Beta is." This they expound as meaning that He alone knew the Unknown, which He revealed under its type Alpha.

2. Some passages, also, which occur in the Gospels, receive from them a colouring of the same kind, such as the answer which He gave His mother when He was twelve years of age: "Wist ye not that I must be about My Father's business?"[264] Thus, they say, He announced to them the Father of whom they were ignorant. On this account, also, He sent forth the disciples to the twelve tribes, that they might proclaim to them the unknown God. And to the person who said to Him, "Good Master,"[265] He confessed that God who is truly good, saying, "Why callest thou Me good: there is One who is good, the Father in the heavens;"[266] and they assert that in this passage the Æons receive the name of heavens. Moreover, by His not replying to those who said to Him, "By what power doest Thou this?"[267] but by a question on His own side, put them to utter confusion; by His thus not replying, according to their interpretation, He showed the unutterable nature of the Father. Moreover, when He said, "I have often desired to hear one of these words, and I had no one who could utter it,"[268] they maintain, that by this expression "one" He set forth the one true God whom they knew not. Further, when, as He drew nigh to Jerusalem, He wept over it and said, "If thou hadst known, even thou, in this thy day, the things that belong unto thy peace, but they are hidden from thee,"[269] by this word "hidden" He showed the abstruse nature of Bythus. And again, when He said, "Come unto Me all ye that labour and are heavy laden,

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[263] [From the *Protevangel of Thomas*. Compare the curious work of Dominic Deodati, *De Christo Græce loquente*, p. 95. London, 1843.]

[264] Luke ii. 49.

[265] Mark x. 17.

[266] Luke xviii. 18.

[267] Matt. xxi. 23.

[268] Taken from some apocryphal writing.

[269] Luke xix. 42, loosely quoted.

and I will give you rest, and learn of Me,"[270] He announced the Father of truth. For what they knew not, these men say that He promised to teach them.

3. But they adduce the following passage as the highest testimony,[271] and, as it were, the very crown of their system:—"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to babes. Even so, my Father; for so it seemed good in Thy sight. All things have been delivered to Me by My Father; and no one knoweth the Father but the Son, or the Son but the Father, and he to whom the Son will reveal Him."[272] In these words they affirm that He clearly showed that the Father of truth, conjured into existence by them, was known to no one before His advent. And they desire to construe the passage as if teaching that the Maker and Framer [of the world] was always known by all, while the Lord spoke these words concerning the Father unknown to all, whom they now proclaim.

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[270] Matt. xi. 28.

[271] The translator evidently read τῶν for τήν, in which case the rendering will be "proof of those most high," but the Greek text seems preferable.

[272] Matt. xi. 25–27.

Chapter XXI.—The views of redemption entertained by these heretics.

1. It happens that their tradition respecting *redemption*[273] is invisible and incomprehensible, as being the mother of things which are incomprehensible and invisible; and on this account, since it is fluctuating, it is impossible simply and all at once to make known its nature, for every one of them hands it down just as his own inclination prompts. Thus there are as many schemes of "redemption" as there are teachers of these mystical opinions. And when we come to refute them, we shall show in its fitting-place, that this class of men have been instigated by Satan to a denial of that baptism which is regeneration to God, and thus to a renunciation of the whole [Christian] faith.

2. They maintain that those who have attained to perfect knowledge must of necessity be regenerated into that power which is above all. For it is otherwise impossible to find admittance within the Pleroma, since this [regeneration] it is which leads them down into the depths of Bythus. For the baptism instituted by the visible Jesus was for the remission of sins, but the redemption brought in by that Christ who descended upon Him, was for perfection; and they allege that the former is animal, but the latter spiritual. And the baptism of John was proclaimed with a view to repentance, but the redemption by Jesus[274] was brought in for the sake of perfection. And to this He refers when He says, "And I have another baptism to be baptized with, and I hasten eagerly towards it."[275] Moreover, they affirm that the Lord added this redemption to the sons of Zebedee, when their mother asked that they might sit, the one on His right hand, and the other on His left, in His kingdom, saying, "Can ye be baptized with the baptism which I shall be baptized with?"[276] Paul, too, they declare, has often set forth, in express terms, the redemption which is in Christ Jesus; and this was the same which is handed down by them in so varied and discordant forms.

3. For some of them prepare a nuptial couch, and perform a sort of mystic rite (pronouncing certain expressions) with those who are being initiated, and affirm that it is a spiritual marriage which is celebrated by them, after the likeness of the conjunctions above. Others, again, lead them to a place where water is, and baptize them, with the utterance of these words, "Into the name of the unknown Father of the universe— into truth, the mother of all things—into Him who descended on Jesus—into union, and redemption, and communion with the powers." Others still repeat certain Hebrew words, in order the more thoroughly to bewilder those who are being initiated, as follows: "Basema, Chamosse, Baœnaora, Mistadia, Ruada, Kousta, Babaphor, Kalachthei."[277] The interpretation of these terms runs thus:

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[273] Comp. chap. xiii. 6.

[274] The Latin reads "Christ."

[275] Luke xii. 50. The text was probably thus corrupted by the heretics.

[276] Mark x. 38.

[277] We have given these words as they stand in the Greek text: a very different list, but equally unmeaning, is found in the Latin.

"I invoke that which is above every power of the Father, which is called light, and good Spirit, and life, because Thou hast reigned in the body." Others, again, set forth the redemption thus: The name which is hidden from every deity, and dominion, and truth which Jesus of Nazareth was clothed with in the lives[278] of the light of Christ—of Christ, who lives by the Holy Ghost, for the angelic redemption. The name of restitution stands thus: Messia, Uphareg, Namempsœman, Chaldœaur, Mosomedœa, Acphranœ, Psaua, Jesus Nazaria.[279] The interpretation of these words is as follows: "I do not divide the Spirit of Christ, neither the heart nor the supercelestial power which is merciful; may I enjoy Thy name, O Saviour of truth!" Such are words of the initiators; but he who is initiated, replies, "I am established, and I am redeemed; I redeem my soul from this age (world), and from all things connected with it in the name of Iao, who redeemed his own soul into redemption in Christ who liveth." Then the bystanders add these words, "Peace be to all on whom this name rests." After this they anoint the initiated person with balsam; for they assert that this unguent is a type of that sweet odour which is above all things.

4. But there are some of them who assert that it is superfluous to bring persons to the water, but mixing oil and water together, they place this mixture on the heads of those who are to be initiated, with the use of some such expressions as we have already mentioned. And this they maintain to be the redemption. They, too, are accustomed to anoint with balsam. Others, however, reject all these practices, and maintain that the mystery of the unspeakable and invisible power ought not to be performed by visible and corruptible creatures, nor should that of those [beings] who are inconceivable, and incorporeal, and beyond the reach of sense, [be performed] by such as are the objects of sense, and possessed of a body. These hold that the knowledge of the unspeakable Greatness is itself perfect redemption. For since both defect and passion flowed from ignorance, the whole substance of what was thus formed is destroyed by knowledge; and therefore knowledge is the redemption of the inner man. This, however, is not of a corporeal nature, for the body is corruptible; nor is it animal, since the animal soul is the fruit of a defect, and is, as it were, the abode of the spirit. The redemption must therefore be of a spiritual nature; for they affirm that the inner and spiritual man is redeemed by means of knowledge, and that they, having acquired the knowledge of all things, stand thenceforth in need of nothing else. This, then, is the true redemption.

5. Others still there are who continue to redeem persons even up to the moment of death, by placing on their heads oil and water, or the pre-mentioned ointment with water, using at the same time the above-named invocations, that the persons referred to may become incapable of being seized or seen by the principalities and powers, and that their inner man

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[278] The Latin reads *zonis*, "zones," instead of "lives," as in the Greek.

[279] Here, again, are many variations.

may ascend on high in an invisible manner, as if their body were left among created things in this world, while their soul is sent forward to the Demiurge. And they instruct them, on their reaching the principalities and powers, to make use of these words: “I am a son from the Father—the Father who had a pre-existence, and a son in Him who is pre-existent. I have come to behold all things, both those which belong to myself and others, although, strictly speaking, they do not belong to others, but to Achamoth, who is female in nature, and made these things for herself. For I derive being from Him who is pre-existent, and I come again to my own place whence I went forth.” And they affirm that, by saying these things, he escapes from the powers. He then advances to the companions of the Demiurge, and thus addresses them:—“I am a vessel more precious than the female who formed you. If your mother is ignorant of her own descent, I know myself, and am aware whence I am, and I call upon the incorruptible Sophia, who is in the Father, and is the mother of your mother, who has no father, nor any male consort; but a female springing from a female formed you, while ignorant of her own mother, and imagining that she alone existed; but I call upon her mother.” And they declare, that when the companions of the Demiurge hear these words, they are greatly agitated, and upbraid their origin and the race of their mother. But he goes into his own place, having thrown [off] his chain, that is, his animal nature. These, then, are the particulars which have reached us respecting “redemption.”[280] But since they differ so widely among themselves both as respects doctrine and tradition, and since those of them who are recognised as being most modern make it their effort daily to 347 invent some new opinion, and to bring out what no one ever before thought of, it is a difficult matter to describe all their opinions.

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[280] The Greek text, which has hitherto been preserved almost entire, ends at this point. With only brief extracts from the original, now and then, we are henceforth exclusively dependent on the old Latin version, with some Syriac and Armenian fragments recently discovered.

Chapter XXII.—Deviations of heretics from the truth.

1. The rule[281] of truth which we hold, is, that there is one God Almighty, who made all things by His Word, and fashioned and formed, out of that which had no existence, all things which exist. Thus saith the Scripture, to that effect: "By the Word of the Lord were the heavens established, and all the might of them, by the spirit of His mouth."[282] And again, "All things were made by Him, and without Him was nothing made."[283] There is no exception or deduction stated; but the Father made all things by Him, whether visible or invisible, objects of sense or of intelligence, temporal, on account of a certain character given them, or eternal; and these eternal[284] things He did not make by angels, or by any powers separated from His Ennœa. For God needs none of all these things, but is He who, by His Word and Spirit, makes, and disposes, and governs all things, and commands all things into existence,—He who formed the world (for the world is of all),—He who fashioned man,—He [who][285] is the God of Abraham, and the God of Isaac, and the God of Jacob, above whom there is no other God, nor initial principle, nor power, nor pleroma,—He is the Father of our Lord Jesus Christ, as we shall prove. Holding, therefore, this rule, we shall easily show, notwithstanding the great variety and multitude of their opinions, that these men have deviated from the truth; for almost all the different sects of heretics admit that there is one God; but then, by their pernicious doctrines, they change [this truth into error], even as the Gentiles do through idolatry,—thus proving themselves ungrateful to Him that created them. Moreover, they despise the workmanship of God, speaking against their own salvation, becoming their own bitterest accusers, and being false witnesses [against themselves]. Yet, reluctant as they may be, these men shall one day rise again in the flesh, to confess the power of Him who raises them from the dead; but they shall not be numbered among the righteous on account of their unbelief.

2. Since, therefore, it is a complex and multiform task to detect and convict all the heretics, and since our design is to reply to them all according to their special characters, we have judged it necessary, first of all, to give an account of their source and root, in order that, by getting a knowledge of their most exalted Bythus, thou mayest understand the nature of the tree which has produced such fruits.

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[281] The Latin here begins with the words "cum teneamus," and the apodosis is found afterwards at "facile arguimus." But we have broken up the one long sentence into several.

[282] Ps. xxxiii. 6.

[283] John i. 3.

[284] The text is here uncertain and obscure: eternal things seem to be referred to, not as regarded *substance*, but the *forms* assigned them.

[285] This word would perhaps be better cancelled.

Chapter XXIII.—Doctrines and practices of Simon Magus and Menander.

1. Simon the Samaritan was that magician of whom Luke, the disciple and follower of the apostles, says, “But there was a certain man, Simon by name, who beforetime used magical arts in that city, and led astray the people of Samaria, declaring that he himself was some great one, to whom they all gave heed, from the least to the greatest, saying, This is the power of God, which is called great. And to him they had regard, because that of long time he had driven them mad by his sorceries.”[286] This Simon, then—who feigned faith, supposing that the apostles themselves performed their cures by the art of magic, and not by the power of God; and with respect to their filling with the Holy Ghost, through the imposition of hands, those that believed in God through Him who was preached by them, namely, Christ Jesus—suspecting that even this was done through a kind of greater knowledge of magic, and offering money to the apostles, thought he, too, might receive this power of bestowing the Holy Spirit on whomsoever he would,—was addressed in these words by Peter: “Thy money perish with thee, because thou hast thought that the gift of God can be purchased with money: thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity.”[287] He, then, not putting faith in God a whit the more, set himself eagerly to contend against the apostles, in order that he himself might seem to be a wonderful being, and applied himself with still greater zeal to the study of the whole magic art, that he might the better bewilder and overpower multitudes of men. Such was his procedure in the reign of Claudius Cæsar, by whom also he is said to have been honoured with a statue, on account of his magical power.[288] This man, then, was glorified by many as if he were a god; and he taught that it was himself who appeared among the Jews as the Son, but descended in Samaria as the Father while he came to other nations in the character of the Holy Spirit. He represented himself, in a word, as being the loftiest of all powers, that is, the Being who is the 348 Father over all, and he allowed himself to be called by whatsoever title men were pleased to address him.

2. Now this Simon of Samaria, from whom all sorts of heresies derive their origin, formed his sect out of the following materials:—Having redeemed from slavery at Tyre, a city of Phœnicia, a certain woman named Helena, he was in the habit of carrying her about with him, declaring that this woman was the first conception of his mind, the mother of all, by whom, in the beginning, he conceived in his mind [the thought] of forming angels and

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[286] Acts viii. 9–11.

[287] Acts viii. 20, 21, 23.

[288] Comp. Just. Mart., *Apol.*, i. 26. It is generally supposed that Simon Magus was thus confounded with the Sabine god, Semo Sancus; but see our note, *loc. cit.* [And mine at end of the First Apology. Consult *Orelli’s Inscriptions* there noted.]

archangels. For this Ennœa leaping forth from him, and comprehending the will of her father, descended to the lower regions [of space], and generated angels and powers, by whom also he declared this world was formed. But after she had produced them, she was detained by them through motives of jealousy, because they were unwilling to be looked upon as the progeny of any other being. As to himself, they had no knowledge of him whatever; but his Ennœa was detained by those powers and angels who had been produced by her. She suffered all kinds of contumely from them, so that she could not return upwards to her father, but was even shut up in a human body, and for ages passed in succession from one female body to another, as from vessel to vessel. She was, for example, in that Helen on whose account the Trojan war was undertaken; for whose sake also Stesichorus[289] was struck blind, because he had cursed her in his verses, but afterwards, repenting and writing what are called *palinodes*, in which he sang her praise, he was restored to sight. Thus she, passing from body to body, and suffering insults in every one of them, at last became a common prostitute; and she it was that was meant by the lost sheep.[290]

3. For this purpose, then, he had come that he might win her first, and free her from slavery, while he conferred salvation upon men, by making himself known to them. For since the angels ruled the world ill because each one of them coveted the principal power for himself, he had come to amend matters, and had descended, transfigured and assimilated to powers and principalities and angels, so that he might appear among men to be a man, while yet he was not a man; and that thus he was thought to have suffered in Judæa, when he had not suffered. Moreover, the prophets uttered their predictions under the inspiration of those angels who formed the world; for which reason those who place their trust in him and Helena no longer regarded them, but, as being free, live as they please; for men are saved through his grace, and not on account of their own righteous actions. For such deeds are not righteous in the nature of things, but by mere accident, just as those angels who made the world, have thought fit to constitute them, seeking, by means of such precepts, to bring men into bondage. On this account, he pledged himself that the world should be dissolved, and that those who are his should be freed from the rule of them who made the world.

4. Thus, then, the mystic priests belonging to this sect both lead profligate lives and practise magical arts, each one to the extent of his ability. They use exorcisms and incantations. Love-potions, too, and charms, as well as those beings who are called “Paredri” (familiars) and “Oniropompi” (dream-senders), and whatever other curious arts can be had recourse to, are eagerly pressed into their service. They also have an image of Simon fashioned after the likeness of Jupiter, and another of Helena in the shape of Minerva; and these they worship. In fine, they have a name derived from Simon, the author of these most impious

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[289] A lyric poet of Sicily, said to have been dealt with, as stated above, by Castor and Pollux.

[290] Matt. xviii. 12.

doctrines, being called Simonians; and from them “knowledge, falsely so called,”[291] received its beginning, as one may learn even from their own assertions.

5. The successor of this man was Menander, also a Samaritan by birth, and he, too, was a perfect adept in the practice of magic. He affirms that the primary Power continues unknown to all, but that he himself is the person who has been sent forth from the presence of the invisible beings as a saviour, for the deliverance of men. The world was made by angels, whom, like Simon, he maintains to have been produced by Ennœa. He gives, too, as he affirms, by means of that magic which he teaches, knowledge to this effect, that one may overcome those very angels that made the world; for his disciples obtain the *resurrection* by being baptized into him, and can die no more, but remain in the possession of immortal youth.

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[291] 1 Tim. vi. 20.

Chapter XXIV.—Doctrines of Saturninus and Basilides.

1. Arising among these men, Saturninus (who was of that Antioch which is near Daphne) and Basilides laid hold of some favourable opportunities, and promulgated different systems of doctrine—the one in Syria, the other at Alexandria. Saturninus, like Menander, set forth one father unknown to all, who made angels, archangels, powers, and potentates. The world, again, and all things therein, were made by a certain company of seven angels. Man, too, was the workmanship of angels, a shining image bursting forth below from the presence of 349 the supreme power; and when they could not, he says, keep hold of this, because it immediately darted upwards again, they exhorted each other, saying, “Let us make man after our image and likeness.”[292] He was accordingly formed, yet was unable to stand erect, through the inability of the angels to convey to him that power, but wriggled [on the ground] like a worm. Then the power above taking pity upon him, since he was made after his likeness, sent forth a spark of life, which gave man an erect posture, compacted his joints, and made him live. He declares, therefore, that this spark of life, after the death of a man, returns to those things which are of the same nature with itself, and the rest of the body is decomposed into its original elements.

2. He has also laid it down as a truth, that the Saviour was without birth, without body, and without figure, but was, by supposition, a visible man; and he maintained that the God of the Jews was one of the angels; and, on this account, because all the powers wished to annihilate his father, Christ came to destroy the God of the Jews, but to save such as believe in him; that is, those who possess the spark of his life. This heretic was the first to affirm that two kinds of men were formed by the angels,—the one wicked, and the other good. And since the demons assist the most wicked, the Saviour came for the destruction of evil men and of the demons, but for the salvation of the good. They declare also, that marriage and generation are from Satan.[293] Many of those, too, who belong to his school, abstain from animal food, and draw away multitudes by a feigned temperance of this kind. They hold, moreover, that some of the prophecies were uttered by those angels who made the world, and some by Satan; whom Saturninus represents as being himself an angel, the enemy of the creators of the world, but especially of the God of the Jews.

3. Basilides again, that he may appear to have discovered something more sublime and plausible, gives an immense development to his doctrines. He sets forth that Nous was first born of the unborn father, that from him, again, was born Logos, from Logos Phronesis, from Phronesis Sophia and Dynamis, and from Dynamis and Sophia the powers, and principalities, and angels, whom he also calls the *first*; and that by them the first heaven was made. Then other powers, being formed by emanation from these, created another heaven

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[292] Gen. i. 26.

[293] [1 Tim. iv. 3.]

similar to the first; and in like manner, when others, again, had been formed by emanation from them, corresponding exactly to those above them, these, too, framed another third heaven; and then from this third, in downward order, there was a fourth succession of descendants; and so on, after the same fashion, they declare that more and more principalities and angels were formed, and three hundred and sixty-five heavens.[294] Wherefore the year contains the same number of days in conformity with the number of the heavens.

4. Those angels who occupy the lowest heaven, that, namely, which is visible to us, formed all the things which are in the world, and made allotments among themselves of the earth and of those nations which are upon it. The chief of them is he who is thought to be the God of the Jews; and inasmuch as he desired to render the other nations subject to his own people, that is, the Jews, all the other princes resisted and opposed him. Wherefore all other nations were at enmity with his nation. But the father without birth and without name, perceiving that they would be destroyed, sent his own first-begotten Nous (he it is who is called Christ) to bestow deliverance on them that believe in him, from the power of those who made the world. He appeared, then, on earth as a man, to the nations of these powers, and wrought miracles. Wherefore he did not himself suffer death, but Simon, a certain man of Cyrene, being compelled, bore the cross in his stead; so that this latter being transfigured by him, that he might be thought to be Jesus, was crucified, through ignorance and error, while Jesus himself received the form of Simon, and, standing by, laughed at them. For since he was an incorporeal power, and the Nous (mind) of the unborn father, he transfigured himself as he pleased, and thus ascended to him who had sent him, deriding them, inasmuch as he could not be laid hold of, and was invisible to all. Those, then, who know these things have been freed from the principalities who formed the world; so that it is not incumbent on us to confess him who was crucified, but him who came in the form of a man, and was thought to be crucified, and was called Jesus, and was sent by the father, that by this dispensation he might destroy the works of the makers of the world. If any one, therefore, he declares, confesses the crucified, that man is still a slave, and under the power of those who formed our bodies; but he who denies him has been freed from these beings, and is acquainted with the dispensation of the unborn father.

5. Salvation belongs to the soul alone, for the body is by nature subject to corruption. He declares, too, that the prophecies were derived from those powers who were the makers of the world, but the law was specially given by their chief, who led the people out of the land of Egypt. He attaches no importance to [the question regarding] meats offered in sacrifice to idols, thinks them of no consequence, and makes use of them without any hesitation; he holds also the use of other things, and the practice of every kind of lust, a matter of perfect indifference. These men, moreover, practise magic; and use images, incantations, invocations,

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[294] The ordinary text reads, “three hundred and seventy-five,” but it should manifestly be corrected as above.

and every other kind of curious art. Coining also certain names as if they were those of the angels, they proclaim some of these as belonging to the first, and others to the second heaven; and then they strive to set forth the names, principles, angels, and powers of the three hundred and sixty-five imagined heavens. They also affirm that the barbarous name in which the Saviour ascended and descended, is Caulacau.[295]

6. He, then, who has learned [these things], and known all the angels and their causes, is rendered invisible and incomprehensible to the angels and all the powers, even as Caulacau also was. And as the son was unknown to all, so must they also be known by no one; but while they know all, and pass through all, they themselves remain invisible and unknown to all; for, “Do thou,” they say, “know all, but let nobody know thee.” For this reason, persons of such a persuasion are also ready to recant [their opinions], yea, rather, it is impossible that they should suffer on account of a mere name, since they are like to all. The multitude, however, cannot understand these matters, but only one out of a thousand, or two out of ten thousand. They declare that they are no longer Jews, and that they are not yet Christians; and that it is not at all fitting to speak openly of their mysteries, but right to keep them secret by preserving silence.

7. They make out the local position of the three hundred and sixty-five heavens in the same way as do mathematicians. For, accepting the theorems of these latter, they have transferred them to their own type of doctrine. They hold that their chief is *Abraxas;*[296] and, on this account, that word contains in itself the numbers amounting to three hundred and sixty-five.

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[295] This sentence is wholly unintelligible as it stands in the Latin version. Critics differ greatly as to its meaning; Harvey tries to bring out of it something like the translation given above. [This name is manufactured from a curious abuse of (קו לקו) Isa. xxviii. 10–13, which is variously understood. See (Epiphanius ed. *Oehler*, vol. i.) *Philastr.*, p. 38.]

[296] So written in Latin, but in Greek ’Αβρασάξ, the numerical value of the letters in which is three hundred and sixty-five. [See *Aug.* (ed. *Migne*), vol. viii. p. 26.] It is doubtful to whom or what this word refers; probably to the heavens.

Chapter XXV.—Doctrines of Carpocrates.

1. Carpocrates, again, and his followers maintain that the world and the things which are therein were created by angels greatly inferior to the unbegotten Father. They also hold that Jesus was the son of Joseph, and was just like other men, with the exception that he differed from them in this respect, that inasmuch as his soul was stedfast and pure, he perfectly remembered those things which he had witnessed[297] within the sphere of the unbegotten God. On this account, a power descended upon him from the Father, that by means of it he might escape from the creators of the world; and they say that it, after passing through them all, and remaining in all points free, ascended again to him, and to the powers,[298] which in the same way embraced like things to itself. They further declare, that the soul of Jesus, although educated in the practices of the Jews, regarded these with contempt, and that for this reason he was endowed with faculties, by means of which he destroyed those passions which dwelt in men as a punishment [for their sins].

2. The soul, therefore, which is like that of Christ can despise those rulers who were the creators of the world, and, in like manner, receives power for accomplishing the same results. This idea has raised them to such a pitch of pride, that some of them declare themselves similar to Jesus; while others, still more mighty, maintain that they are superior to his disciples, such as Peter and Paul, and the rest of the apostles, whom they consider to be in no respect inferior to Jesus. For their souls, descending from the same sphere as his, and therefore despising in like manner the creators of the world, are deemed worthy of the same power, and again depart to the same place. But if any one shall have despised the things in this world more than he did, he thus proves himself superior to him.

3. They practise also magical arts and incantations; philters, also, and love-potions; and have recourse to familiar spirits, dream-sending demons, and other abominations, declaring that they possess power to rule over, even now, the princes and formers of this world; and not only them, but also all things that are in it. These men, even as the Gentiles, have been sent forth by Satan[299] to bring dishonour upon the Church, so that, in one way or another, men hearing the things which they speak, and imagining that we all are such as they, may turn away their ears from the preaching of the truth; or, again, seeing the things they practise, may speak evil of us all, who have in fact no fellowship with them, either in doctrine or in morals, or in our daily conduct. But they lead a licentious life,[300] and, to conceal their impious doctrines, they abuse the name [of Christ], as a means of hiding their wickedness; so that

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[297] [I note again this “Americanism.”]

[298] Such seems to be the meaning of the Latin, but the original text is conjectural.

[299] [See cap. xxvii. 3.]

[300] The text is here defective, but the above meaning seems to be indicated by Epiphanius.

"their condemnation is just,"[301] when they receive from God a recompense suited to their works.

4. So unbridled is their madness, that they declare they have in their power all things which are irreligious and impious, and are at liberty to practise them; for they maintain that things are evil or good, simply in virtue of human opinion.[302] They deem it necessary, therefore, that by means of transmigration from body to body, souls should have experience of every kind of life as well as every kind of action (unless, indeed, by a single incarnation, one may be able to prevent any need for others, by once for all, and with equal completeness, doing all those things which we dare not either speak or hear of, nay, which we must not even conceive in our thoughts, nor think credible, if any such thing is mooted among those persons who are our fellow-citizens), in order that, as their writings express it, their souls, having made trial of every kind of life, may, at their departure, not be wanting in any particular. It is necessary[303] to insist upon this, lest, on account of some one thing being still wanting to their deliverance, they should be compelled once more to become incarnate. They affirm that for this reason Jesus spoke the following parable:—"Whilst thou art with thine adversary in the way, give all diligence, that thou mayest be delivered from him, lest he give thee up to the judge, and the judge surrender thee to the officer, and he cast thee into prison. Verily, I say unto thee, thou shalt not go out thence until thou pay the very last farthing."[304] They also declare the "adversary" is one of those angels who are in the world, whom they call the Devil, maintaining that he was formed for this purpose, that he might lead those souls which have perished from the world to the Supreme Ruler. They describe him also as being chief among the makers of the world, and maintain that he delivers such souls [as have been mentioned] to another angel, who ministers to him, that he may shut them up in other bodies; for they declare that the body is "the prison." Again, they interpret these expressions, "Thou shalt not go out thence until thou pay the very last farthing," as meaning that no one can escape from the power of those angels who made the world, but that he must pass from body to body, until he has experience of every kind of action which can be practised in this world, and when nothing is longer wanting to him, then his liberated soul should soar upwards to that God who is above the angels, the makers of the world. In this way also all souls are saved, whether their own which, guarding against all delay, participate in all sorts of actions during one incarnation, or those, again, who, by passing from body to body, are set free, on fulfilling and accomplishing what is requisite in every form

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[301] Rom. iii. 8.

[302] [Isa. v. 20. Horne Tooke derives our word *Truth* from what any one *troweth*.]

[303] The text here has greatly puzzled the editors. We follow the simple emendation proposed by Harvey.

[304] Matt. v. 25, 26; Luke xii. 58, 59.

of life into which they are sent, so that at length they shall no longer be [shut up] in the body.

5. And thus, if ungodly, unlawful, and forbidden actions are committed among them, I can no longer find ground for believing them to be such.[305] And in their writings we read as follows, the interpretation which they give [of their views], declaring that Jesus spoke in a mystery to His disciples and apostles privately, and that they requested and obtained permission to hand down the things thus taught them, to others who should be worthy and believing. We are saved, indeed, by means of faith and love; but all other things, while in their nature indifferent, are reckoned by the opinion of men—some good and some evil, there being nothing really evil by nature.

6. Others of them employ outward marks, branding their disciples inside the lobe of the right ear. From among these also arose Marcellina, who came to Rome under [the episcopate of] Anicetus, and, holding these doctrines, she led multitudes astray. They style themselves Gnostics. They also possess images, some of them painted, and others formed from different kinds of material; while they maintain that a likeness of Christ was made by Pilate at that time when Jesus lived among them.[306] They crown these images, and set them up along with the images of the philosophers of the world that is to say, with the images of Pythagoras, and Plato, and Aristotle, and the rest. They have also other modes of honouring these images, after the same manner of the Gentiles.

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[305] The meaning is here very doubtful, but Tertullian understood the words as above. If sinning were a *necessity*, then it could no longer be regarded as evil.

[306] [This censure of images as a Gnostic peculiarity, and as a heathenish corruption, should be noted.]

Chapter XXVI.—Doctrines of Cerinthus, the Ebionites, and Nicolaitanes.

1. Cerinthus, again, a man who was educated[307] in the wisdom of the Egyptians, taught that the world was not made by the primary God, but by a certain Power far separated from him, and at a distance from that Principality who is supreme over the universe, and ignorant of him who is above all. He represented Jesus as having not been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of human generation, while he nevertheless was more righteous, prudent, and wise than other men. Moreover, after his baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then he proclaimed the unknown Father, and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as he was a spiritual being.

2. Those who are called Ebionites agree that the world was made by God; but their opinions with respect to the Lord are similar to those of Cerinthus and Carpocrates. They use the Gospel according to Matthew only, and repudiate the Apostle Paul, maintaining that he was an apostate from the law. As to the prophetical writings, they endeavour to expound them in a somewhat singular manner: they practise circumcision, persevere in the observance of those customs which are enjoined by the law, and are so Judaic in their style of life, that they even adore Jerusalem as if it were the house of God.

3. The Nicolaitanes are the followers of that Nicolas who was one of the seven first ordained to the diaconate by the apostles.[308] They lead lives of unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John, [when they are represented] as teaching that it is a matter of indifference to practise adultery, and to eat things sacrificed to idols. Wherefore the Word has also spoken of them thus: “But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.”[309]

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[307] We here follow the text as preserved by Hippolytus. The Latin has, “a certain man in Asia.”

[308] [This is disputed by other primitive authorities.]

[309] Rev. ii. 6.

Chapter XXVII.—Doctrines of Cerdo and Marcion.

1. Cerdo was one who took his system from the followers of Simon, and came to live at Rome in the time of Hyginus, who held the ninth place in the episcopal succession from the apostles downwards. He taught that the God proclaimed by the law and the prophets was not the Father of our Lord Jesus Christ. For the former was known, but the latter unknown; while the one also was righteous, but the other benevolent.

2. Marcion of Pontus succeeded him, and developed his doctrine. In so doing, he advanced the most daring blasphemy against Him who is proclaimed as God by the law and the prophets, declaring Him to be the author of evils, to take delight in war, to be infirm of purpose, and even to be contrary to Himself. But Jesus being derived from that father who is above the God that made the world, and coming into Judæa in the times of Pontius Pilate the governor, who was the procurator of Tiberius Cæsar, was manifested in the form of a man to those who were in Judæa, abolishing the prophets and the law, and all the works of that God who made the world, whom also he calls Cosmocrator. Besides this, he mutilates the Gospel which is according to Luke, removing all that is written respecting the generation of the Lord, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as most dearly confessing that the Maker of this universe is His Father. He likewise persuaded his disciples that he himself was more worthy of credit than are those apostles who have handed down the Gospel to us, furnishing them not with the Gospel, but merely a fragment of it. In like manner, too, he dismembered the Epistles of Paul, removing all that is said by the apostle respecting that God who made the world, to the effect that He is the Father of our Lord Jesus Christ, and also those passages from the prophetical writings which the apostle quotes, in order to teach us that they announced beforehand the coming of the Lord.

3. Salvation will be the attainment only of those souls which had learned his doctrine; while the body, as having been taken from the earth, is incapable of sharing in salvation. In addition to his blasphemy against God Himself, he advanced this also, truly speaking as with the mouth of the devil, and saying all things in direct opposition to the truth,—that Cain, and those like him, and the Sodomites, and the Egyptians, and others like them, and, in fine, all the nations who walked in all sorts of abomination, were saved by the Lord, on His descending into Hades, and on their running unto Him, and that they welcomed Him into their kingdom. But the serpent[310] which was in Marcion declared that Abel, and Enoch, and Noah, and those other righteous men who sprang[311] from the patriarch Abraham, with all the prophets, and those who were pleasing to God, did not partake in salvation. For since these men, he says, knew that their God was constantly tempting them, so now they suspected

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[310] [Comp. cap. xxv. 3.]

[311] We here follow the amended version proposed by the Benedictine editor.

that He was tempting them, and did not run to Jesus, or believe His announcement: and for this reason he declared that their souls remained in Hades.

4. But since this man is the only one who has dared openly to mutilate the Scriptures, and unblushingly above all others to inveigh against God, I purpose specially to refute him, convicting him out of his own writings; and, with the help of God, I shall overthrow him out of those[312] discourses of the Lord and the apostles, which are of authority with him, and of which he makes use. At present, however, I have simply been led to mention him, that thou mightest know that all those who in any way corrupt the truth, and injuriously affect the preaching of the Church, are the disciples and successors of Simon Magus of Samaria. Although they do not confess the name of their master, in order all the more to seduce others, yet they do teach his doctrines. They set forth, indeed, the name of Christ Jesus as a sort of lure, but in various ways they introduce the impieties of Simon; and thus they destroy multitudes, wickedly disseminating their own doctrines by the use of a good name, and, through means of its sweetness and beauty, extending to their hearers the bitter and malignant poison of the serpent, the great author of apostasy.[313]

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[312] A promise never fulfilled: comp. book iii. 12, and Euseb., *Hist. Eccl.*, v. 8.

[313] [Rev. xii. 9.]

Chapter XXVIII.—Doctrines of Tatian, the Encratites, and others.

1. Many offshoots of numerous heresies have already been formed from those heretics we have described. This arises from the fact that numbers of them—indeed, we may say all—desire themselves to be teachers, and to break off from the particular heresy in which they have been involved. Forming one set of doctrines out of a totally different system of opinions, and then again others from others, they insist upon teaching something new, declaring themselves the inventors of any sort of opinion which they may have been able to call into existence. To give an example: Springing from Saturninus and Marcion, those who are called Encratites (self-controlled) preached against marriage, thus setting aside the original creation of God, and indirectly blaming Him who made the male and female for the propagation of the human race. Some of those reckoned among them have also introduced abstinence from animal food, thus proving themselves ungrateful to God, who formed all things. They deny, too, the salvation of him who was first created. It is but lately, however, that this opinion has been invented among them. A certain man named Tatian first introduced the blasphemy. He was a hearer of Justin's, and as long as he continued with him he expressed no such views; but after his martyrdom he separated from the Church, and, excited and puffed up by the thought of being a teacher, as if he were superior to others, he composed his own peculiar type of doctrine. He invented a system of certain invisible Æons, like the followers of Valentinus; while, like Marcion and Saturninus, he declared that marriage was nothing else than corruption and fornication.[314] But his denial of Adam's salvation was an opinion due entirely to himself.

2. Others, again, following upon Basilides and Carpocrates, have introduced promiscuous intercourse and a plurality of wives, and are indifferent about eating meats sacrificed to idols, maintaining that God does not greatly regard such matters. But why continue? For it is an impracticable attempt to mention all those who, in one way or another, have fallen away from the truth.

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[314] [The whole casuistical system of the Trent divines, *De Matrimonio*, proceeds on this principle: marriage is licensed evil.]

Chapter XXIX.—Doctrines of various other Gnostic sects, and especially of the Barbeliotes or Borborians.

1. Besides those, however, among these heretics who are Simonians, and of whom we have already spoken, a multitude of Gnostics have sprung up, and have been manifested like mushrooms growing out of the ground. I now proceed to describe the principal opinions held by them. Some of them, then, set forth a certain Æon who never grows old, and exists in a virgin spirit: him they style Barbelos.[315] They declare that somewhere or other there exists a certain father who cannot be named, and that he was desirous to reveal himself to this Barbelos. Then this Ennœa went forward, stood before his face, and demanded from him Prognosis (prescience). But when Prognosis had, [as was requested,] come forth, these two asked for Aphtharsia (incorruption), which also came forth, and after that Zoe Aionios (eternal life). Barbelos, glorying in these, and contemplating their greatness, and in conception[316] [thus formed], rejoicing in this greatness, generated light similar to it. They declare that this was the beginning both of light and of the generation of all things; and that the Father, beholding this light, anointed it with his own benignity, that it might be rendered perfect. Moreover, they maintain that this was Christ, who again, according to them, requested that Nous should be given him as an assistant; and Nous came forth accordingly. Besides these, the Father sent forth Logos. The conjunctions of Ennœa and Logos, and of Aphtharsia and Christ, will thus be formed; while Zoe Aionios was united to Thelema, and Nous to Prognosis. These, then, magnified the great light and Barbelos.

2. They also affirm that Autogenes was afterwards sent forth from Ennœa and Logos, to be a representation of the great light, and that he was greatly honoured, all things being rendered subject unto him. Along with him was sent forth Aletheia, and a conjunction was formed between Autogenes and Aletheia. But they declare that from the Light, which is Christ, and from Aphtharsia, four luminaries were sent forth to surround Autogenes; and 354 again from Thelema and Zoe Aionios four other emissions took place, to wait upon these four luminaries; and these they name Charis (grace), Thelesis (will), Synesis (understanding), and Phronesis (prudence). Of these, Charis is connected with the great and first luminary: him they represent as Soter (Saviour), and style Armogenes.[317] Thelesis, again, is united to the second luminary, whom they also name Raguel; Synesis to the third, whom they call David; and Phronesis to the fourth, whom they name Eleleth.

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[315] Harvey supposes this name to be derived from two Syriac words, meaning "God in a Tetrad." Matter again derives it from two Hebrew words, denoting "Daughter of the Lord."

[316] Both the text and meaning are here altogether doubtful.

[317] Harvey refers to the cabbalistic books in explanation of this and the following names, but their meanings are very uncertain.

3. All these, then, being thus settled, Autogenes moreover produces a perfect and true man, whom they also call Adamas, inasmuch as neither has he himself ever been conquered, nor have those from whom he sprang; he also was, along with the first light, severed from Armogenes. Moreover, perfect knowledge was sent forth by Autogenes along with man, and was united to him; hence he attained to the knowledge of him that is above all. Invincible power was also conferred on him by the virgin spirit; and all things then rested in him, to sing praises to the great Æon. Hence also they declare were manifested the mother, the father, the son; while from Anthropos and Gnosis that Tree was produced which they also style Gnosis itself.

4. Next they maintain, that from the first angel, who stands by the side of Monogenes, the Holy Spirit has been sent forth, whom they also term Sophia and Prunicus.[318] He then, perceiving that all the others had consorts, while he himself was destitute of one, searched after a being to whom he might be united; and not finding one, he exerted and extended himself to the uttermost and looked down into the lower regions, in the expectation of there finding a consort; and still not meeting with one, he leaped forth [from his place] in a state of great impatience, [which had come upon him] because he had made his attempt without the good-will of his father. Afterwards, under the influence of simplicity and kindness, he produced a work in which were to be found ignorance and audacity. This work of his they declare to be Protarchontes, the former of this [lower] creation. But they relate that a mighty power carried him away from his mother, and that he settled far away from her in the lower regions, and formed the firmament of heaven, in which also they affirm that he dwells. And in his ignorance he formed those powers which are inferior to himself—angels, and firmaments, and all things earthly. They affirm that he, being united to Authadia (audacity), produced Kakia (wickedness), Zelos (emulation), Phthonos (envy), Erinnys (fury), and Epithymia (lust). When these were generated, the mother Sophia deeply grieved, fled away, departed into the upper regions, and became the last of the Ogdoad, reckoning it downwards. On her thus departing, he imagined he was the only being in existence; and on this account declared, "I am a jealous God, and besides me there is no one."[319] Such are the falsehoods which these people invent.

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[318] Various explanations of this word have been proposed, but its signification remains altogether doubtful.

[319] Ex. xx. 5; Isa. xlv. 5, 6.

Chapter XXX.—Doctrines of the Ophites and Sethians.

1. Others, again, portentously declare that there exists, in the power of Bythus, a certain primary light, blessed, incorruptible, and infinite: this is the Father of all, and is styled the first man. They also maintain that his Ennœa, going forth from him, produced a son, and that this is the son of man—the second man. Below these, again, is the Holy Spirit, and under this superior spirit the elements were separated from each other, viz., water, darkness, the abyss, chaos, above which they declare the Spirit was borne, calling him the first woman. Afterwards, they maintain, the first man, with his son, delighting over the beauty of the Spirit—that is, of the woman—and shedding light upon her, begat by her an incorruptible light, the third male, whom they call Christ,—the son of the first and second man, and of the Holy Spirit, the first woman.

2. The father and son thus both had intercourse with the woman (whom they also call the mother of the living). When, however,[320] she could not bear nor receive into herself the greatness of the lights, they declare that she was filled to repletion, and became ebullient on the left side; and that thus their only son Christ, as belonging to the right side, and ever tending to what was higher, was immediately caught up with his mother to form an incorruptible Æon. This constitutes the true and holy Church, which has become the appellation, the meeting together, and the union of the father of all, of the first man, of the son, of the second man, of Christ their son, and of the woman who has been mentioned.

3. They teach, however, that the power which proceeded from the woman by ebullition, being besprinkled with light, fell downward from the place occupied by its progenitors, yet possessing by its own will that besprinkling of light; and it they call Sinistra, Prunicus, and Sophia, as well as masculo-feminine. This being, in its simplicity, descended into the waters while they were yet in a state of immobility, and imparted motion to them also, wantonly acting upon them even to their lowest depths, and assumed from them a body. For they affirm 355
that all things rushed towards and clung to that sprinkling of light, and begin it all round. Unless it had possessed that, it would perhaps have been totally absorbed in, and overwhelmed by, material substance. Being therefore bound down by a body which was composed of matter, and greatly burdened by it, this power regretted the course it had followed, and made an attempt to escape from the waters and ascend to its mother: it could not effect this, however, on account of the weight of the body lying over and around it. But feeling very ill at ease, it endeavoured at least to conceal that light which came from above, fearing lest it too might be injured by the inferior elements, as had happened to itself. And when it had received power from that besprinkling of light which it possessed, it sprang back again, and was borne aloft; and being on high, it extended itself, covered [a portion of space], and formed this visible heaven out of its body; yet remained under the heaven which it made,

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[320] The punctuation is here difficult and doubtful.

as still possessing the form of a watery body. But when it had conceived a desire for the light above, and had received power by all things, it laid down this body, and was freed from it. This body which they speak of that power as having thrown off, they call a female from a female.

4. They declare, moreover, that her son had also himself a certain breath of incorruption left him by his mother, and that through means of it he works; and becoming powerful, he himself, as they affirm, also sent forth from the waters a son without a mother; for they do not allow him either to have known a mother. His son, again, after the example of his father, sent forth another son. This third one, too, generated a fourth; the fourth also generated a son: they maintain that again a son was generated by the fifth; and the sixth, too, generated a seventh. Thus was the Hebdomad, according to them, completed, the mother possessing the eighth place; and as in the case of their generations, so also in regard to dignities and powers, they precede each other in turn.

5. They have also given names to [the several persons] in their system of falsehood, such as the following: he who was the first descendant of the mother is called Ialdabaoth;[321] he, again, descended from him, is named Iao; he, from this one, is called Sabaoth; the fourth is named Adoneus; the fifth, Eloeus; the sixth, Oreus; and the seventh and last of all, Astanphæus. Moreover, they represent these heavens, potentates, powers, angels, and creators, as sitting in their proper order in heaven, according to their generation, and as invisibly ruling over things celestial and terrestrial. The first of them, namely Ialdabaoth, holds his mother in contempt, inasmuch as he produced sons and grandsons without the permission of any one, yea, even angels, archangels, powers, potentates, and dominions. After these things had been done, his sons turned to strive and quarrel with him about the supreme power,—conduct which deeply grieved Ialdabaoth, and drove him to despair. In these circumstances, he cast his eyes upon the subjacent dregs of matter, and fixed his desire upon it, to which they declare his son owes his origin. This son is Nous himself, twisted into the form of a serpent;[322] and hence were derived the spirit, the soul, and all mundane things: from this too were generated all oblivion, wickedness, emulation, envy, and death. They declare that the father imparted[323] still greater crookedness to this serpent-like and contorted Nous of theirs, when he was with their father in heaven and Paradise.

6. On this account, Ialdabaoth, becoming uplifted in spirit, boasted himself over all those things that were below him, and exclaimed, "I am father, and God, and above me there

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[321] The probable meaning of this and the following names is thus given by Harvey: Ialdabaoth, *Lord God of the Fathers*; Iao, *Jehovah*; Oreus, *Light*; Astanphæus, *Crown*; Sabaoth, of course, means *Hosts*; Adoneus, *Lord*; and Eloeus, *God*. All the names are derived from the cabbalistic theology of the Jews.

[322] Hence their name of Ophites, from ὄφις, *a serpent*.

[323] The Latin has *evertisse*, implying that thus Nous was more degraded.

is no one." But his mother, hearing him speak thus, cried out against him, "Do not lie, Ialdabaoth: for the father of all, the first Anthropos (man), is above thee; and so is Anthropos the son of Anthropos." Then, as all were disturbed by this new voice, and by the unexpected proclamation, and as they were inquiring whence the noise proceeded, in order to lead them away and attract them to himself, they affirm that Ialdabaoth exclaimed, "Come, let us make man after our image."[324] The six powers, on hearing this, and their mother furnishing them with the idea of a man (in order that by means of him she might empty them of their original power), jointly formed a man of immense size, both in regard to breadth and length. But as he could merely writhe along the ground, they carried him to their father; Sophia so labouring in this matter, that she might empty him (Ialdabaoth) of the light with which he had been sprinkled, so that he might no longer, though still powerful, be able to lift up himself against the powers above. They declare, then, that by breathing into man the spirit of life, he was secretly emptied of his power; that hence man became a possessor of nous (intelligence) and enthymesis (thought); and they affirm that these are the faculties which partake in salvation. He [they further assert] at once gave thanks to the first Anthropos (man), forsaking those who had created him.

7. But Ialdabaoth, feeling envious at this, was pleased to form the design of again emptying man by means of woman, and produced a woman from his own enthymesis, whom that Prunicus [above mentioned] laying hold of, imperceptibly emptied her of power. But the others coming and admiring her beauty, named her Eve, and falling in love with her, begat sons by her, whom they also declare to be the angels. But their mother (Sophia) cunningly devised a scheme to seduce Eve and Adam, by means of the serpent, to transgress the command of Ialdabaoth. Eve listened to this as if it had proceeded from a son of God, and yielded an easy belief. She also persuaded Adam to eat of the tree regarding which God had said that they should not eat of it. They then declare that, on their thus eating, they attained to the knowledge of that power which is above all, and departed from those who had created them.[325] When Prunicus perceived that the powers were thus baffled by their own creature, she greatly rejoiced, and again cried out, that since the father was incorruptible, he (Ialdabaoth) who formerly called himself the father was a liar; and that, while Anthropos and the first woman (the Spirit) existed previously, this one (Eve) sinned by committing adultery.

8. Ialdabaoth, however, through that oblivion in which he was involved, and not paying any regard to these things, cast Adam and Eve out of Paradise, because they had transgressed his commandment. For he had a desire to beget sons by Eve, but did not accomplish his wish, because his mother opposed him in every point, and secretly emptied Adam and Eve

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[324] Gen. i. 26.

[325] That is, from Ialdabaoth, etc. [*Philastr.* (*ut supra*), Oehler, i. p. 38.]

of the light with which they had been sprinkled, in order that that spirit which proceeded from the supreme power might participate neither in the curse nor opprobrium [caused by transgression]. They also teach that, thus being emptied of the divine substance, they were cursed by him, and cast down from heaven to this world.[326] But the serpent also, who was acting against the father, was cast down by him into this lower world; he reduced, however, under his power the angels here, and begat six sons, he himself forming the seventh person, after the example of that Hebdomad which surrounds the father. They further declare that these are the seven mundane demons, who always oppose and resist the human race, because it was on their account that their father was cast down to this lower world.

9. Adam and Eve previously had light, and clear, and as it were spiritual bodies, such as they were at their creation; but when they came to this world, these changed into bodies more opaque, and gross, and sluggish. Their soul also was feeble and languid, inasmuch as they had received from their creator a merely mundane inspiration. This continued until Prunicus, moved with compassion towards them, restored to them the sweet savour of the besprinkling of light, by means of which they came to a remembrance of themselves, and knew that they were naked, as well as that the body was a material substance, and thus recognised that they bore death about with them. They thereupon became patient, knowing that only for a time they would be enveloped in the body. They also found out food, through the guidance of Sophia; and when they were satisfied, they had carnal knowledge of each other, and begat Cain, whom the serpent, that had been cast down along with his sons, immediately laid hold of and destroyed by filling him with mundane oblivion, and urging into folly and audacity, so that, by slaying his brother Abel, he was the first to bring to light envy and death. After these, they affirm that, by the forethought of Prunicus, Seth was begotten, and then Norea,[327] from whom they represent all the rest of mankind as being descended. They were urged on to all kinds of wickedness by the inferior Hebdomad, and to apostasy, idolatry, and a general contempt for everything by the superior holy Hebdomad,[328] since the mother was always secretly opposed to them, and carefully preserved what was peculiarly her own, that is, the besprinkling of light. They maintain, moreover, that the holy Hebdomad is the seven stars which they call planets; and they affirm that the serpent cast down has two names, Michael and Samael.

10. Ialdabaoth, again, being incensed with men, because they did not worship or honour him as father and God, sent forth a deluge upon them, that he might at once destroy them all. But Sophia opposed him in this point also, and Noah and his family were saved in the ark by means of the besprinkling of that light which proceeded from her, and through it the

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[326] There is constant reference in this section to rabbinical conceits and follies.

[327] A name probably derived from the Hebrew נערה, *girl*, but of the person referred to we know nothing.

[328] We here follow the emendation of Grabe: the defection of Prunicus is intended.

world was again filled with mankind. Ialdabaoth himself chose a certain man named Abraham from among these, and made a covenant with him, to the effect that, if his seed continued to serve him, he would give to them the earth for an inheritance. Afterwards, by means of Moses, he brought forth Abraham's descendants from Egypt, and gave them the law, and made them the Jews. Among that people he chose seven days,[329] which they also call the holy Hebdomad. Each of these receives his own herald for the purpose of glorifying and proclaiming God; so that, when the rest hear these praises, they too may serve those who 357 are announced as gods by the prophets.

11. Moreover, they distribute the prophets in the following manner: Moses, and Joshua the son of Nun, and Amos, and Habakkuk, belonged to Ialdabaoth; Samuel, and Nathan, and Jonah, and Micah, to Iao; Elijah, Joel, and Zechariah to Sabaoth; Isaiah, Ezekiel, Jeremiah, and Daniel, to Adonai; Tobias and Haggai to Eloi; Michaiah and Nahum to Oreus; Esdras and Zephaniah to Astanphæus. Each one of these, then, glorifies his own father and God, and they maintain that Sophia, herself has also spoken many things through them regarding the first Anthropos (man),[330] and concerning that Christ who is above, thus admonishing and reminding men of the incorruptible light, the first Anthropos, and of the descent of Christ. The [other] powers being terrified by these things, and marvelling at the novelty of those things which were announced by the prophets, Prunicus brought it about by means of Ialdabaoth (who knew not what he did), that emissions of two men took place, the one from the barren Elizabeth, and the other from the Virgin Mary.

12. And since she herself had no rest either in heaven or on earth, she invoked her mother to assist her in her distress. Upon this, her mother, the first woman, was moved with compassion towards her daughter, on her repentance, and begged from the first man that Christ should be sent to her assistance, who, being sent forth, descended to his sister, and to the besprinkling of light. When he recognised her (that is, the Sophia below), her brother descended to her, and announced his advent through means of John, and prepared the baptism of repentance, and adopted Jesus beforehand, in order that on Christ descending he might find a pure vessel, and that by the son of that Ialdabaoth the woman might be announced by Christ. They further declare that he descended through the seven heavens, having assumed the likeness of their sons, and gradually emptied them of their power. For they maintain that the whole besprinkling of light rushed to him, and that Christ, descending to this world, first clothed his sister Sophia [with it], and that then both exulted in the mu-

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[329] The Latin here is "ex quibus," and the meaning is exceedingly obscure. Harvey thinks it is the representative ἐξ ὧν (χρόνων) in the Greek, but we prefer to refer it to "Judæos," as above. The next sentence seems unintelligible: but, according to Harvey, "each deified day of the week had his ministering prophets."

[330] The common text inserts "et incorruptibili Æone," but this seems better rejected as a glossarial interpolation.

tual refreshment they felt in each other's society: this scene they describe as relating to bridegroom and bride. But Jesus, inasmuch as he was begotten of the Virgin through the agency of God, was wiser, purer, and more righteous than all other men: Christ united to Sophia descended into him, and thus Jesus Christ was produced.

13. They affirm that many of his disciples were not aware of the descent of Christ into him; but that, when Christ did descend on Jesus, he then began to work miracles, and heal, and announce the unknown Father, and openly to confess himself the son of the first man. The powers and the father of Jesus were angry at these proceedings, and laboured to destroy him; and when he was being led away for this purpose, they say that Christ himself, along with Sophia, departed from him into the state of an incorruptible Æon, while Jesus was crucified. Christ, however, was not forgetful of his Jesus, but sent down a certain energy into him from above, which raised him up again in the body, which they call both animal and spiritual; for he sent the mundane parts back again into the world. When his disciples saw that he had risen, they did not recognise him—no, not even Jesus himself, by whom he rose again from the dead. And they assert that this very great error prevailed among his disciples, that they imagined he had risen in a mundane body, not knowing that "flesh[331] and blood do not attain to the kingdom of God."

14. They strove to establish the descent and ascent of Christ, by the fact that neither before his baptism, nor after his resurrection from the dead, do his disciples state that he did any mighty works, not being aware that Jesus was united to Christ, and the incorruptible Æon to the Hebdomad; and they declare his mundane body to be of the same nature as that of animals. But after his resurrection he tarried [on earth] eighteen months; and knowledge descending into him from above, he taught what was clear. He instructed a few of his disciples, whom he knew to be capable of understanding so great mysteries, in these things, and was then received up into heaven, Christ sitting down at the right hand of his father Ialdabaoth, that he may receive to himself the souls of those who have known them,[332] after they have laid aside their mundane flesh, thus enriching himself without the knowledge or perception of his father; so that, in proportion as Jesus enriches himself with holy souls, to such an extent does his father suffer loss and is diminished, being emptied of his own power by these souls. For he will not now possess holy souls to send them down again into the world, except those only which are of his substance, that is, those into which he has breathed. But the consummation [of all things] will take place, when the whole besprinkling of the spirit of light is gathered together, and is carried off to form an incorruptible Æon. 358

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[331] 1 Cor. xv. 50. The Latin text reads "apprehendunt," which can scarcely be the translation of κληρονομῆσαι in the Greek text of the New Testament.

[332] That is, Christ and Jesus.

15. Such are the opinions which prevail among these persons, by whom, like the Lernæan hydra, a many-headed beast has been generated from the school of Valentinus. For some of them assert that Sophia herself became the serpent; on which account she was hostile to the creator of Adam, and implanted knowledge in men, for which reason the serpent was called wiser than all others. Moreover, by the position of our intestines, through which the food is conveyed, and by the fact that they possess such a figure, our internal configuration[333] in the form of a serpent reveals our hidden generatrix.

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[333] The text of this sentence is hopelessly corrupt, but the meaning is as given above.

Chapter XXXI.—Doctrines of the Cainites.

1. Others again declare that Cain derived his being from the Power above, and acknowledge that Esau, Korah, the Sodomites, and all such persons, are related to themselves. On this account, they add, they have been assailed by the Creator, yet no one of them has suffered injury. For Sophia was in the habit of carrying off that which belonged to her from them to herself. They declare that Judas the traitor was thoroughly acquainted with these things, and that he alone, knowing the truth as no others did, accomplished the mystery of the betrayal; by him all things, both earthly and heavenly, were thus thrown into confusion. They produce a fictitious history of this kind, which they style the Gospel of Judas.

2. I have also made a collection of their writings in which they advocate the abolition of the doings of Hystera.[334] Moreover, they call this Hystera the creator of heaven and earth. They also hold, like Carpocrates, that men cannot be saved until they have gone through all kinds of experience. An angel, they maintain, attends them in every one of their sinful and abominable actions, and urges them to venture on audacity and incur pollution. Whatever may be the nature[335] of the action, they declare that they do it in the name of the angel, saying, “O thou angel, I use thy work; O thou power, I accomplish thy operation!” And they maintain that this is “perfect knowledge,” without shrinking to rush into such actions as it is not lawful even to name.

3. It was necessary clearly to prove, that, as their very opinions and regulations exhibit them, those who are of the school of Valentinus derive their origin from such mothers, fathers, and ancestors, and also to bring forward their doctrines, with the hope that perchance some of them, exercising repentance and returning to the only Creator, and God the Former of the universe, may obtain salvation, and that others may not henceforth be drawn away by their wicked, although plausible, persuasions, imagining that they will obtain from them the knowledge of some greater and more sublime mysteries. But let them rather, learning to good effect from us the wicked tenets of these men, look with contempt upon their doctrines, while at the same time they pity those who, still cleaving to these miserable and baseless fables, have reached such a pitch of arrogance as to reckon themselves superior to all others on account of such knowledge, or, as it should rather be called, ignorance. They have now been fully exposed; and simply to exhibit their sentiments, is to obtain a victory over them.

4. Wherefore I have laboured to bring forward, and make clearly manifest, the utterly ill-conditioned carcase of this miserable little fox.[336] For there will not now be need of many

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[334] According to Harvey, Hystera corresponds to the “passions” of Achamoth. [Note the “Americanism,” *advocate* used as a verb.]

[335] The text is here imperfect, and the translation only conjectural.

[336] [Cant. ii. 15; St. Luke xiii. 32.]

words to overturn their system of doctrine, when it has been made manifest to all. It is as when, on a beast hiding itself in a wood, and by rushing forth from it is in the habit of destroying multitudes, one who beats round the wood and thoroughly explores it, so as to compel the animal to break cover, does not strive to capture it, seeing that it is truly a ferocious beast; but those present can then watch and avoid its assaults, and can cast darts at it from all sides, and wound it, and finally slay that destructive brute. So, in our case, since we have brought their hidden mysteries, which they keep in silence among themselves, to the light, it will not now be necessary to use many words in destroying their system of opinions. For it is now in thy power, and in the power of all thy associates, to familiarize yourselves with what has been said, to overthrow their wicked and undigested doctrines, and to set forth doctrines agreeable to the truth. Since then the case is so, I shall, according to promise, and as my ability serves, labour to overthrow them, by refuting them all in the following book. Even to give an account of them is a tedious affair, as thou seest.[337] But I shall furnish means for overthrowing them, by meeting all their opinions in the order in which they have been described, that I may not only expose the wild beast to view, but may inflict wounds upon it from every side.

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[337] [Let the reader bear in mind that the Greek of this original and very precious author exists only in fragments. We are reading the translation of a translation; the Latin very rude, and the subject itself full of difficulties. It may yet be discovered that some of the faults of the work are not chargeable to Irenæus.]

Against Heresies: Book II

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Preface.

1. In the first book, which immediately precedes this, exposing "knowledge falsely so called,"[338] I showed thee, my very dear friend, that the whole system devised, in many and opposite ways, by those who are of the school of Valentinus, was false and baseless. I also set forth the tenets of their predecessors, proving that they not only differed among themselves, but had long previously swerved from the truth itself. I further explained, with all diligence, the doctrine as well as practice of Marcus the magician, since he, too, belongs to these persons; and I carefully noticed[339] the passages which they garble from the Scriptures, with the view of adapting them to their own fictions. Moreover, I minutely narrated the manner in which, by means of numbers, and by the twenty-four letters of the alphabet, they boldly endeavour to establish [what they regard as] truth. I have also related how they think and teach that creation at large was formed after the image of their invisible Pleroma, and what they hold respecting the Demiurge, declaring at the same time the doctrine of Simon Magus of Samaria, their progenitor, and of all those who succeeded him. I mentioned, too, the multitude of those Gnostics who are sprung from him, and noticed[340] the points of difference between them, their several doctrines, and the order of their succession, while I set forth all those heresies which have been originated by them. I showed, moreover, that all these heretics, taking their rise from Simon, have introduced impious and irreligious doctrines into this life; and I explained the nature of their "redemption," and their method of initiating those who are rendered "perfect," along with their invocations and their mysteries. I proved also that there is one God, the Creator, and that He is not the fruit of any defect, nor is there anything either above Him, or after Him. In the present book, I shall establish those points which fit in with my design, so far as time permits, and overthrow, by means of lengthened treatment under distinct heads, their whole system; for which reason, since it is an exposure and subversion of their opinions, I have so entitled the composition of this work. For it is fitting, by a plain revelation and overthrow of their conjunctions, to put an end to these hidden alliances,[341] and to Bythus himself, and thus to obtain a demonstration that he never existed at any previous time, nor now has any existence.

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[338] 1 Tim. vi. 20.

[339] [Note this "Americanism."]

[340] [Note this "Americanism."]

[341] This passage is very obscure: we have supplied "et," which, as Harvey conjectures, may have dropped out of the text.

Chapter I.—There is but one God: the impossibility of its being otherwise.

1. It is proper, then, that I should begin with the first and most important head, that is, God the Creator, who made the heaven and the earth, and all things that are therein (whom these men blasphemously style the fruit of a defect), and to demonstrate that there is nothing either above Him or after Him; nor that, influenced by any one, but of His own free will, He created all things, since He is the only God, the only Lord, the only Creator, the only Father, alone containing all things, and Himself commanding all things into existence.

2. For how can there be any other Fulness, or Principle, or Power, or God, above Him, since it is matter of necessity that God, the Pleroma (Fulness) of all these, should contain all things in His immensity, and should be contained by no one? But if there is anything beyond Him, He is not then the Pleroma of all, nor does He contain all. For that which they declare to be beyond Him will be wanting to the Pleroma, or, [in other words,] to that God who is above all things. But that which is wanting, and falls in any way short, is not the Pleroma of all things. In such a case, He would have both beginning, middle, and end, with respect to those who are beyond Him. And if He has an end in regard to those things which are below, He has also a beginning with respect to those things which are above. In like 360 manner, there is an absolute necessity that He should experience the very same thing at all other points, and should be held in, bounded, and enclosed by those existences that are outside of Him. For that being who is the end downwards, necessarily circumscribes and surrounds him who finds his end in it. And thus, according to them, the Father of all (that is, He whom they call Proön and Proarche), with their Pleroma, and the good God of Marcion, is established and enclosed in some other, and is surrounded from without by another mighty Being, who must of necessity be greater, inasmuch as that which contains is greater than that which is contained. But then that which is greater is also stronger, and in a greater degree Lord; and that which is greater, and stronger, and in a greater degree Lord—must be God.

3. Now, since there exists, according to them, also something else which they declare to be outside of the Pleroma, into which they further hold there descended that higher power who went astray, it is in every way necessary that the Pleroma either contains that which is beyond, yet is contained (for otherwise, it will not be beyond the Pleroma; for if there is anything beyond the Pleroma, there will be a Pleroma within this very Pleroma which they declare to be outside of the Pleroma, and the Pleroma will be contained by that which is beyond: and with the Pleroma is understood also the first God); or, again, they must be an infinite distance separated from each other —the Pleroma [I mean], and that which is beyond it. But if they maintain this, there will then be a third kind of existence, which separates by immensity the Pleroma and that which is beyond it. This third kind of existence will therefore bound and contain both the others, and will be greater both than the Pleroma, and than that which is beyond it, inasmuch as it contains both in its bosom. In this way, talk might

go on for ever concerning those things which are contained, and those which contain. For if this third existence has its beginning above, and its end beneath, there is an absolute necessity that it be also bounded on the sides, either beginning or ceasing at certain other points, [where new existences begin.] These, again, and others which are above and below, will have their beginnings at certain other points, and so on ad *infinitum*; so that their thoughts would never rest in one God, but, in consequence of seeking after more than exists, would wander away to that which has no existence, and depart from the true God.

4. These remarks are, in like manner, applicable against the followers of Marcion. For his two gods will also be contained and circumscribed by an immense interval which separates them from one another. But then there is a necessity to suppose a multitude of gods separated by an immense distance from each other on every side, beginning with one another, and ending in one another. Thus, by that very process of reasoning on which they depend for teaching that there is a certain Pleroma or God above the Creator of heaven and earth, any one who chooses to employ it may maintain that there is another Pleroma above the Pleroma, above that again another, and above Bythus another ocean of Deity, while in like manner the same successions hold with respect to the sides; and thus, their doctrine flowing out into immensity, there will always be a necessity to conceive of other Pleroma, and other Bythi, so as never at any time to stop, but always to continue seeking for others besides those already mentioned. Moreover, it will be uncertain whether these which we conceive of are below, or are, in fact, themselves the things which are above; and, in like manner, [it will be doubtful] respecting those things which are said by them to be above, whether they are really above or below; and thus our opinions will have no fixed conclusion or certainty, but will of necessity wander forth after worlds without limits, and gods that cannot be numbered.

5. These things, then, being so, each deity will be contented with his own possessions, and will not be moved with any curiosity respecting the affairs of others; otherwise he would be unjust, and rapacious, and would cease to be what God is. Each creation, too, will glorify its own maker, and will be contented with him, not knowing any other; otherwise it would most justly be deemed an apostate by all the others, and would receive a richly-deserved punishment. For it must be either that there is one Being who contains all things, and formed in His own territory all those things which have been created, according to His own will; or, again, that there are numerous unlimited creators and gods, who begin from each other, and end in each other on every side; and it will then be necessary to allow that all the rest are contained from without by some one who is greater, and that they are each of them shut up within their own territory, and remain in it. No one of them all, therefore, is God. For there will be [much] wanting to every one of them, possessing [as he will do] only a very small part when compared with all the rest. The name of the Omnipotent will thus be brought to an end, and such an opinion will of necessity fall to impiety.

Chapter II.—The world was not formed by angels, or by any other being, contrary to the will of the most high God, but was made by the Father through the Word.[342]

1. Those, moreover, who say that the world was formed by angels, or by any other maker of it, contrary to the will of Him who is the Supreme Father, err first of all in this very point, that they maintain that angels formed such and so mighty a creation, contrary to the will of the Most High God. This would imply that angels were more powerful than God; or if not so, that He was either careless, or inferior, or paid no regard to those things which took place among His own possessions, whether they turned out ill or well, so that He might drive away and prevent the one, while He praised and rejoiced over the other. But if one would not ascribe such conduct even to a man of any ability, how much less to God?

2. Next let them tell us whether these things have been formed within the limits which are contained by Him, and in His proper territory, or in regions belonging to others, and lying beyond Him? But if they say [that these things were done] beyond Him, then all the absurdities already mentioned will face them, and the Supreme God will be enclosed by that which is beyond Him, in which also it will be necessary that He should find His end. If, on the other hand, [these things were done] within His own proper territory, it will be very idle to say that the world was thus formed within His proper territory against His will by angels who are themselves under His power, or by any other being, as if either He Himself did not behold all things which take place among His own possessions, or[343] was not aware of the things to be done by angels.

3. If, however, [the things referred to were done] not against His will, but with His concurrence and knowledge, as some [of these men] think, the angels, or the Former of the world [whoever that may have been], will no longer be the causes of that formation, but the will of God. For if He is the Former of the world, *He* too made the angels, or at least was the cause of their creation; and He will be regarded as having made the world who prepared the causes of its formation. Although they maintain that the angels were made by a long succession downwards, or that the Former of the world [sprang] from the Supreme Father, as Basilides asserts; nevertheless that which is the cause of those things which have been made will still be traced to Him who was the Author of such a succession. [The case stands] just as regards success in war, which is ascribed to the king who prepared those things which are the cause of victory; and, in like manner, the creation of any state, or of any work, is referred to him who prepared materials for the accomplishment of those results which were afterwards brought about. Wherefore, we do not say that it was the axe which cut the wood, or the saw which divided it; but one would very properly say that the *man* cut and divided it who formed the axe and the saw for this purpose, and [who also formed] at a much

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[342] [This noble chapter is a sort of homily on Heb. i.]

[343] The common text has “ut:” we prefer to read “aut” with Erasmus and others.

earlier date all the tools by which the axe and the saw themselves were formed. With justice, therefore, according to an analogous process of reasoning, the Father of all will be declared the Former of this world, and not the angels, nor any other [so-called] former of the world, other than He who was its Author, and had formerly[344] been the cause of the preparation for a creation of this kind.

4. This manner of speech may perhaps be plausible or persuasive to those who know not God, and who liken Him to needy human beings, and to those who cannot immediately and without assistance form anything, but require many instrumentalities to produce what they intend. But it will not be regarded as at all probable by those who know that God stands in need of nothing, and that He created and made all things by His Word, while He neither required angels to assist Him in the production of those things which are made, nor of any power greatly inferior to Himself, and ignorant of the Father, nor of any defect or ignorance, in order that he who should know Him might become man.[345] But He Himself in Himself, after a fashion which we can neither describe nor conceive, predestinating all things, formed them as He pleased, bestowing harmony on all things, and assigning them their own place, and the beginning of their creation. In this way He conferred on spiritual things a spiritual and invisible nature, on super-celestial things a celestial, on angels an angelical, on animals an animal, on beings that swim a nature suited to the water, and on those that live on the land one fitted for the land—on all, in short, a nature suitable to the character of the life assigned them—while He formed all things that were made by His Word that never wearies.

5. For this is a peculiarity of the pre-eminence of God, not to stand in need of other instruments for the creation of those things which are summoned into existence. His own Word is both suitable and sufficient for the formation of all things, even as John, the disciple of the Lord, declares regarding Him: "All things were made by Him, and without Him was nothing made."[346] Now, among the "all things" our world must be embraced. It too, therefore, was made by His Word, as Scripture tells us in the book of Genesis that He made all things connected with our world by His Word. David also expresses the same truth [when he says] "For He spake, and they were made; He commanded, and they were created."[347] Whom, therefore, shall we believe as to the creation of the world—these heretics who have been mentioned that prate so foolishly and inconsistently on the subject, or the disciples of the Lord, and Moses, who was both a faithful servant of God and a prophet? He at first

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[344] Vossius and others read "primus" instead of "prius," but on defective ms. authority.

[345] Harvey here observes: "Grabe misses the meaning by applying to the redeemed that which the author says of the Redeemer;" but it may be doubted if this is really the case. Perhaps Massuet's rendering of the clause, "that that man might be formed who should know Him," is, after all, preferable to that given above.

[346] John i. 3.

[347] Ps. xxxiii. 9, Ps. cxlviii. 5.

narrated the formation of the world in these words: “In the beginning God created the heaven and the earth,”[348] and all other things in succession; but neither gods nor angels [had any share in the work].

Now, that this God is the Father of our Lord Jesus Christ, Paul the apostle also has declared, [saying,] “There is one God, the Father, who is above all, and through all things, and in us all.”[349] I have indeed proved already that there is only one God; but I shall further demonstrate this from the apostles themselves, and from the discourses of the Lord. For what sort of conduct would it be, were we to forsake the utterances of the prophets, of the Lord, and of the apostles, that we might give heed to these persons, who speak not a word of sense?

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[348] Gen. i. 1.

[349] Eph. iv. 6, differing somewhat from Text. Rec. of New Testament.

Chapter III.—The Bythus and Pleroma of the Valentinians, as well as the God of Marcion, shown to be absurd; the world was actually created by the same Being who had conceived the idea of it, and was not the fruit of defect or ignorance.

1. The Bythus, therefore, whom they conceive of with his Pleroma, and the God of Marcion, are inconsistent. If indeed, as they affirm, he has something subjacent and beyond himself, which they style vacuity and shadow, this vacuum is then proved to be greater than their Pleroma. But it is inconsistent even to make this statement, that while he contains all things within himself, the creation was formed by some other. For it is absolutely necessary that they acknowledge a certain void and chaotic kind of existence (below the spiritual Pleroma) in which this universe was formed, and that the Propator purposely left this chaos as it was,[350] either knowing beforehand what things were to happen in it, or being ignorant of them. If he was really ignorant, then God will not be prescient of all things. But they will not even [in that case] be able to assign a reason on what account He thus left this place void during so long a period of time. If, again, He is prescient, and contemplated mentally that creation which was about to have a being in that place, then He Himself created it who also formed it beforehand [ideally] in Himself.

2. Let them cease, therefore, to affirm that the world was made by any other; for as soon as God formed a conception in His mind, that was also done which He had thus mentally conceived. For it was not possible that one Being should mentally form the conception, and another actually produce the things which had been conceived by Him in His mind. But God, according to these heretics, mentally conceived either an eternal world or a temporal one, *both* of which suppositions cannot be true. Yet if He had mentally conceived of it as eternal, spiritual,[351] and visible, it would also have been formed such. But if it was formed such as it really is, then *He* made it such who had mentally conceived of it as such; or He willed it to exist in the ideality[352] of the Father, according to the conception of His mind, such as it now is, compound, mutable, and transient. Since, then, it is just such as the Father had [ideally] formed in counsel with Himself, it must be worthy of the Father. But to affirm that what was mentally conceived and pre-created by the Father of all, just as it has been

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[350] In the barbarous Latin version, we here find *utrum … an* as the translation of ἤ … ἤ instead of *aut … aut*.

[351] We have translated the text as it here stands in the mss. Grabe omits *spiritalem et*; Massuet proposes to read *et invisibilem*, and Stieren *invisibilem*.

[352] *In præsentia*: Grabe proposes *in præscientia*, but without ms. authority. “The reader,” says Harvey, “will observe that there are three suppositions advanced by the author: that the world, as some heretics asserted, was eternal; that it was created in time, with no previous idea of it in the divine mind; or that it existed as a portion of the divine counsels from all eternity, though with no temporal subsistence until the time of its creation,—and of this the author now speaks.” The whole passage is most obscurely expressed.

actually formed, is the fruit of defect, and the production of ignorance, is to be guilty of great blasphemy. For, according to them, the Father of all will thus be [regarded as] generating in His breast, according to His own mental conception, the emanations of defect and the fruits of ignorance, since the things which He had conceived in His mind have actually been produced.

Chapter IV.—The absurdity of the supposed vacuum and defect of the heretics is demonstrated.

1. The cause, then, of such a dispensation on the part of God, is to be inquired after; but the formation of the world is not to be ascribed to any other. And all things are to be spoken of as having been so prepared by God beforehand, that they should be made as they have been made; but shadow and vacuity are not to be conjured into existence. But whence, let me ask, came this vacuity [of which they speak]? If it was indeed produced by Him who, according to them, is the Father and Author of all things, then it is both equal in honour and related to the rest of the Æons, perchance even more ancient than they are. Moreover, 363 if it proceeded from the same source [as they did], it must be similar in nature to Him who produced it, as well as to those along with whom it was produced. There will therefore be an absolute necessity, both that the Bythus of whom they speak, along with Sige, be similar in nature to a vacuum, that is, that He really is a vacuum; and that the rest of the Æons, since they are the brothers of vacuity, should also be devoid[353] of substance. If, on the other hand, it has not been thus produced, it must have sprang from and been generated by itself, and in that case it will be equal in point of age to that Bythus who is, according to them, the Father of all; and thus vacuity will be of the same nature and of the same honour with Him who is, according to them, the universal Father. For it must of necessity have been either produced by some one, or generated by itself, and sprung from itself. But if, in truth, vacuity was produced, then its producer Valentinus is also a vacuum, as are likewise his followers. If, again, it was not produced, but was generated by itself, then that which is really a vacuum is similar to, and the brother of, and of the same honour with, that Father who has been proclaimed by Valentinus; while it is more ancient, and dating its existence from a period greatly anterior, and more exalted in honour than the remaining Æons of Ptolemy himself, and Heracleon, and all the rest[354] who hold the same opinions.

2. But if, driven to despair in regard to these points, they confess that the Father of all contains all things, and that there is nothing whatever outside of the Pleroma (for it is an absolute necessity that, [if there be anything outside of it,] it should be bounded and circumscribed by something greater than itself), and that they speak of what is *without* and what *within* in reference to knowledge and ignorance, and not with respect to local distance; but that, in the Pleroma, or in those things which are contained by the Father, the whole creation which we know to have been formed, having been made by the Demiurge, or by the angels, is contained by the unspeakable greatness, as the centre is in a circle, or as a spot is in a garment, —then, in the first place, what sort of a being must that Bythus be, who allows a

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[353] Literally, "should also possess a vacant substance"

[354] The text has "reliquis omnibus," which would refer to the Æons; but we follow the emendation proposed by Massuet, "reliquorum omnium," as the reference manifestly is to other heretics.

stain to have place in His own bosom, and permits another one to create or produce within His territory, contrary to His own will? Such a mode of acting would truly entail [the charge of] degeneracy upon the entire Pleroma, since it might from the first have cut off that defect, and those emanations which derived their origin from it,[355] and not have agreed to permit the formation of creation either in ignorance, or passion, or in defect. For he who can afterwards rectify a defect, and does, as it were, wash away a stain,[356] could at a much earlier date have taken care that no such stain should, even at first, be found among his possessions. Or if at the first he allowed that the things which were made [should be as they are], since they could not, in fact, be formed otherwise, then it follows that they must always continue in the same condition. For how is it possible, that those things which cannot at the first obtain rectification, should subsequently receive it? Or how can men say that they are called to perfection, when those very beings who are the causes from which men derive their origin—either the Demiurge himself, or the angels—are declared to exist in defect? And if, as is maintained, [the Supreme Being,] inasmuch as He is benignant, did at last take pity upon men, and bestow on them perfection, He ought at first to have pitied those who were the creators of man, and to have conferred on them perfection. In this way, men too would verily have shared in His compassion, being formed perfect by those that were perfect. For if He pitied the *work* of these beings, He ought long before to have pitied *themselves*, and not to have allowed them to fall into such awful blindness.

3. Their talk also about shadow and vacuity, in which they maintain that the creation with which we are concerned was formed, will be brought to nothing, if the things referred to were created within the territory which is contained by the Father. For if they hold that the light of their Father is such that it fills all things which are inside of Him, and illuminates them all, how can any vacuum or shadow possibly exist within that territory which is contained by the Pleroma, and by the light of the Father? For, in that case, it behoves them to point out some place within the Propator, or within the Pleroma, which is not illuminated, nor kept possession of by any one, and in which either the angels or the Demiurge formed whatever they pleased. Nor will it be a small amount of space in which such and so great a creation can be conceived of as having been formed. There will therefore be an absolute necessity that, within the Pleroma, or within the Father of whom they speak, they should conceive[357] of some place, void, formless, and full of darkness, in which those things were 364

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[355] "*Ab eo:*" some refer "eo" to the Demiurge, but it is not unusual for the Latin translator to follow the Greek gender, although different from that of the Latin word which he has himself employed. We may therefore here "eo" to "labem," which is the translation of the neuter noun ὑστέρημα.

[356] *Labem* is here repeated, probably by mistake.

[357] The Latin is *fieri eos*: Massuet conjectures that the Greek had been ποιεῖσθαι αὐτούς, and that the translator rendered ποιεῖσθαι as a passive instead of a middle verb, *fieri* for *facere*.

formed which have been formed. By such a supposition, however, the light of their Father would incur a reproach, as if He could not illuminate and fill those things which are within Himself. Thus, then, when they maintain that these things were the fruit of defect and the work of error, they do moreover introduce defect and error within the Pleroma, and into the bosom of the Father.

Chapter V.—This world was not formed by any other beings within the territory which is contained by the Father.

1. The remarks, therefore, which I made a little while ago[358] are suitable in answer to those who assert that this world was formed outside of the Pleroma, or under a "good God;" and such persons, with the Father they speak of, will be quite cut off from that which is outside the Pleroma, in which, at the same time, it is necessary that they should finally rest.[359] In answer to those, again, who maintain that this world was formed by certain other beings within that territory which is contained by the Father, all those points which have now[360] been noticed will present themselves [as exhibiting their] absurdities and incoherencies; and they will be compelled either to acknowledge all those things which are within the Father, lucid, full, and energetic, or to accuse the light of the Father as if He could not illuminate all things; or, as a portion of their Pleroma [is so described], the whole of it must be confessed to be void, chaotic, and full of darkness. And they accuse all other created things as if these were merely temporal, or [at the best], if eternal,[361] yet material. But[362] these (the Æons) ought to be regarded as beyond the reach of such accusations, since they are within the Pleroma, or the charges in question will equally fall against the entire Pleroma; and thus the Christ of whom they speak is discovered to be the author of ignorance. For, according to their statements, when He had given a form so far as substance was concerned to the Mother they conceive of, He cast her outside of the Pleroma; that is, He cut her off from knowledge. He, therefore, who separated her from knowledge, did in reality produce ignorance in her. How then could the very same person bestow the gift of knowledge on the rest of the Æons, those who were anterior to Him [in production], and yet be the author of ignorance to His Mother? For He placed her beyond the pale of knowledge, when He cast her outside of the Pleroma.

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[358] See above, chap. i.

[359] The Latin text here is, "et concludentur tales cum patre suo ab eo qui est extra Pleroma, in quo etiam et desinere eos necesse est." None of the editors notice the difficulty or obscurity of the clause, but it appears to us absolutely untranslateable. We have rendered it as if the reading were "ab eo *quod,*" though, if the strict grammatical construction be followed, the translation must be, "from *Him* who." But then to what does "in quo," which follows, refer? It may be ascribed either to the immediate antecedent *Pleroma*, or to *Him* who is described as being beyond it.

[360] Chap. ii., iii., iv.

[361] This is an extremely difficult passage. We follow the reading *æternochoica* adopted by Massuet, but Harvey reads *æterna choica*, and renders, "They charge all other substance (i.e., spiritual) with the imperfections of the material creation, as though Æon substance were equally ephemeral and choic."

[362] The common reading is "aut;" we adopt Harvey's conjectural emendation of "at."

2. Moreover, if they explain being within and without the Pleroma as implying knowledge and ignorance respectively, as certain of them do (since he who has knowledge is within that which knows), then they must of necessity grant that the Saviour Himself (whom they designate *All Things*) was in a state of ignorance. For they maintain that, on His coming forth outside of the Pleroma, He imparted form to their Mother [Achamoth]. If, then, they assert that whatever is outside [the Pleroma] is ignorant of all things, and if the Saviour went forth to impart form to their Mother, then He was situated beyond the pale of the knowledge of all things; that is, He was in ignorance. How then could He communicate knowledge to her, when He Himself was beyond the pale of knowledge? For we, too, they declare to be outside the Pleroma, inasmuch as we are outside of the knowledge which they possess. And once more: If the Saviour really went forth beyond the Pleroma to seek after the sheep which was lost, but the Pleroma is [co-extensive with] knowledge, then He placed Himself beyond the pale of knowledge, that is, in ignorance. For it is necessary either that they grant that what is outside the Pleroma is so in a local sense, in which case all the remarks formerly made will rise up against them; or if they speak of that which is within in regard to knowledge, and of that which is without in respect to ignorance, then their Saviour, and Christ long before Him, must have been formed in ignorance, inasmuch as they went forth beyond the Pleroma, that is, beyond the pale of knowledge, in order to impart form to their Mother.

3. These arguments may, in like manner, be adapted to meet the case of all those who, in any way, maintain that the world was formed either by angels or by any other one than the true God. For the charges which they bring against the Demiurge, and those things which were made material and temporal, will in truth fall back on the Father; if indeed the[363] very things which were formed in the bosom of the Pleroma began by and by in fact to be dissolved, in accordance with the permission and good-will of the Father. The [immediate] Creator, then, is not the [real] Author of this work, thinking, as He did, that He formed it very good, but *He* who allows and approves of the productions of defect, and the works of 365 error having a place among his own possessions, and that temporal things should be mixed up with eternal, corruptible with incorruptible, and those which partake of error with those which belong to truth. If, however, these things were formed without the permission or approbation of the Father of all, then that Being must be more powerful, stronger, and more kingly, who made these things within a territory which properly belongs to Him (the Father), and did so without His permission. If again, as some say, their Father permitted these things without approving of them, then He gave the permission on account of some necessity, being either able to prevent [such procedure], or not able. But if indeed He could not [hinder it], then He is weak and powerless; while, if He could, He is a seducer, a hypocrite, and a slave of necessity, inasmuch as He does not consent [to such a course], and yet allows it as if He

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[363] The above clause is very obscure; Massuet reads it interrogatively.

did consent. And allowing error to arise at the first, and to go on increasing, He endeavours in later times to destroy it, when already many have miserably perished on account of the [original] defect.

4. It is not seemly, however, to say of Him who is God over all, since He is free and independent, that He was a slave to necessity, or that anything takes place with His permission, yet against His desire; otherwise they will make necessity greater and more kingly than God, since that which has the most power is superior[364] to all [others]. And He ought at the very beginning to have cut off the causes of [the fancied] necessity, and not to have allowed Himself to be shut up to yielding to that necessity, by permitting anything besides that which became Him. For it would have been much better, more consistent, and more God-like, to cut off at the beginning the principle of this kind of necessity, than afterwards, as if moved by repentance, to endeavour to extirpate the results of necessity when they had reached such a development. And if the Father of all be a slave to necessity, and must yield to fate, while He unwillingly tolerates the things which are done, but is at the same time powerless to do anything in opposition to necessity and fate (like the Homeric Jupiter, who says of necessity, "I have willingly given thee, yet with unwilling mind"), then, according to this reasoning, the Bythus of whom they speak will be found to be the slave of necessity and fate.

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[364] The text has "antiquius," literally "more ancient," but it may here be rendered as above.

Chapter VI.—The angels and the Creator of the world could not have been ignorant of the Supreme God.

1. How, again, could either the angels, or the Creator of the world, have been ignorant of the Supreme God, seeing they were His property, and His creatures, and were contained by Him? He might indeed have been invisible to them on account of His superiority, but He could by no means have been unknown to them on account of His providence. For though it is true, as they declare, that they were very far separated from Him through their inferiority [of nature], yet, as His dominion extended over all of them, it behoved them to know their Ruler, and to be aware of this in particular, that He who created them is Lord of all. For since His invisible essence is mighty, it confers on all a profound mental intuition and perception of His most powerful, yea, omnipotent greatness. Wherefore, although "no one knows the Father, except the Son, nor the Son except the Father, and those to whom the Son will reveal Him,"[365] yet all [beings] do know this one fact at least, because reason, implanted in their minds, moves them, and reveals to them [the truth] that there is one God, the Lord of all.

2. And on this account all things have been [by general consent] placed under the sway of Him who is styled the Most High, and the Almighty. By calling upon Him, even before the coming of our Lord, men were saved both from most wicked spirits, and from all kinds of demons, and from every sort of apostate power. This was the case, not as if earthly spirits or demons had seen Him, but because they knew of the existence of Him who is God over all, at whose invocation they trembled, as there does tremble every creature, and principality, and power, and every being endowed with energy under His government. By way of parallel, shall not those who live under the empire of the Romans, although they have never seen the emperor, but are far separated from him both by land and sea, know very well, as they experience his rule, who it is that possesses the principal power in the state? How then could it be, that those angels who were superior to us [in nature], or even He whom they call the Creator of the world, did not know the Almighty, when even dumb animals tremble and yield at the invocation of His name? And as, although they have not seen Him, yet all things are subject to the name of our Lord,[366] so must they also be to His who made and established all things by His word, since it was no other than He who formed the world. And for this reason do the Jews even now put demons to flight by means of this very adjuration, inasmuch as all beings fear the invocation of Him who created them.

3. If, then, they shrink from affirming that the angels are more irrational than the dumb animals, they will find that it behoved these, although they had not seen Him who is God over all, to know His power and sovereignty. For it will appear truly ridiculous, if they

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[365] Matt. xi. 27.

[366] Massuet refers this to the Roman emperor.

maintain that they themselves indeed, who dwell upon the earth, know Him who is God over all whom they have never seen, but will not allow Him who, according to their opinion, formed them and the whole world, although He dwells in the heights and above the heavens, to know those things with which they themselves, though they dwell below, are acquainted. [This is the case], unless perchance they maintain that Bythus lives in Tartarus below the earth, and that on this account they have attained to a knowledge of Him before those angels who have their abode on high. Thus do they rush into such an abyss of madness as to pronounce the Creator of the world void of understanding. They are truly deserving of pity, since with such utter folly they affirm that He (the Creator of the world) neither knew His Mother, nor her seed, nor the Pleroma of the Æons, nor the Propator, nor what the things were which He made; but that these are images of those things which are within the Pleroma, the Saviour having secretly laboured that they should be so formed [by the unconscious Demiurge], in honour of those things which are above.

Chapter VII.—Created things are not the images of those Æons who are within the Pleroma.

1. While the Demiurge was thus ignorant of all things, they tell us that the Saviour conferred honour upon the Pleroma by the creation [which he summoned into existence] through means of his Mother, inasmuch as he produced similitudes and images of those things which are above. But I have already shown that it was impossible that anything should exist *beyond* the Pleroma (in which external region they tell us that images were made of those things which are within the Pleroma), or that this world was formed by any other one than the Supreme God. But it is a pleasant thing to overthrow them on every side, and to prove them vendors of falsehood; let us say, in opposition to them, that if these things were made by the Saviour to the honour of those which are above, after their likeness, then it behoved them always to endure, that those things which have been honoured should perpetually continue in honour. But if they do in fact pass away, what is the use of this very brief period of honour,—an honour which at one time had no existence, and which shall again come to nothing? In that case I shall prove that the Saviour is rather an aspirant after vainglory, than[367] one who honours those things which are above. For what honour can those things which are temporal confer on such as are eternal and endure for ever? or those which pass away on such as remain? or those which are corruptible on such as are incorruptible?—since, even among men who are themselves mortal, there is no value attached to that honour which speedily passes away, but to that which endures as long as it possibly can. But those things which, as soon as they are made, come to an end, may justly be said rather to have been formed for the contempt of such as are thought to be honoured by them; and that that which is eternal is contumeliously treated when its image is corrupted and dissolved. But what if their Mother had not wept, and laughed, and been involved in despair? The Saviour would not then have possessed any means of honouring the Fulness, inasmuch as her last state of confusion[368] did not have substance of its own by which it might honour the Propator.

2. Alas for the honour of vainglory which at once passes away, and no longer appears! There will be some[369] Æon, in whose case such honour will not be thought at all to have

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[367] Harvey supposes that the translator here read ἤ *quam* instead of ᾗ *quâ* (gloria); but Grabe, Massuet, and Stieren prefer to delete *erit*.

[368] Reference is here made to the supposed wretched state of Achamoth as lying in the region of shadow, vacuity, and, in fact, non-existence, until compassionated by the Christ above, who gave her form as respected *substance*.

[369] We have literally translated the above very obscure sentence. According to Massuet, the sense is: "There will some time be, or perhaps even now there is, some Æon utterly destitute of such honour, inasmuch as those things which the Saviour, for the sake of honouring it, had formed after its image, have been destroyed; and then those things which are above will remain without honour," etc.

had an existence, and then the things which are above will be unhonoured; or it will be necessary to produce once more another Mother weeping, and in despair, in order to the honour of the Pleroma. What a dissimilar, and at the same time blasphemous image! Do you tell me that an image of the Only-begotten was produced by the former[370] of the world, whom[371] again ye wish to be considered the Nous (mind) of the Father of all, and [yet maintain] that this image was ignorant of itself, ignorant of creation,—ignorant, too, of the Mother,—ignorant of everything that exists, and of those things which were made by it; and are you not ashamed while, in opposition to yourselves, you ascribe ignorance even to the Only-begotten Himself? For if these things [below] were made by the Saviour after the similitude of those which are above, while He (the Demiurge) who was made after such similitude was in so great ignorance, it necessarily follows that around Him, and in accordance with Him, after whose likeness he that is thus ignorant was formed, ignorance of the kind in question spiritually exists. For it is not possible, since both were produced spiritually, and neither fashioned nor composed, that in some the likeness was preserved, while in others the likeness of the image was spoiled, that image which was here produced that it might be according to the image of that production which is above. But if it is not similar, 367 the charge will then attach to the Saviour, who produced a dissimilar image,—of being, so to speak, an incompetent workman. For it is out of their power to affirm that the Saviour had not the faculty of production, since they style Him *All Things*. If, then, the image is dissimilar, he is a poor workman, and the blame lies, according to their hypothesis, with the Saviour. If, on the other hand, it is similar, then the same ignorance will be found to exist in the Nous (mind) of their Propator, that is, in the Only-begotten. The Nous of the Father, in that case, was ignorant of Himself; ignorant, too, of the Father; ignorant, moreover, of those very things which were formed by Him. But if *He* has knowledge, it necessarily follows also that he who was formed after his likeness by the Saviour should know the things which are like; and thus, according to their own principles, their monstrous blasphemy is overthrown.

3. Apart from this, however, how can those things which belong to creation, various, manifold, and innumerable as they are, be the images of those thirty Æons which are within the Pleroma, whose names, as these men fix them, I have set forth in the book which precedes this? And not only will they be unable to adapt the [vast] variety of creation at large to the [comparative] smallness of their Pleroma, but they cannot do this even with respect to any one part of it, whether [that possessed by] celestial or terrestrial beings, or those that live in the waters. For they themselves testify that their Pleroma consists of thirty Æons; but any one will undertake to show that, in a single department of those [created beings] which have

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[370] The Saviour is here referred to, as having formed all things through means of Achamoth and the Demiurge.

[371] Massuet deletes *quem*, and reads *nūn* as a genitive.

been mentioned, they reckon that there are not thirty, but many thousands of species. How then can those things, which constitute such a multiform creation, which are opposed in nature to each other, and disagree among themselves, and destroy the one the other, be the images and likenesses of the thirty Æons of the Pleroma, if indeed, as they declare, these being possessed of one nature, are of equal and similar properties, and exhibit no differences [among themselves]? For it was incumbent, if these things are images of those Æons,—inasmuch as they declare that some men are wicked by nature, and some, on the other hand, naturally good,—to point out such differences also among their Æons, and to maintain that some of them were produced naturally good, while some were naturally evil, so that the supposition of the likeness of those things might harmonize with the Æons. Moreover, since there are in the world some creatures that are gentle, and others that are fierce, some that are innocuous, while others are hurtful and destroy the rest; some have their abode on the earth, others in the water, others in the air, and others in the heaven; in like manner, they are bound to show that the Æons possess such properties, if indeed the one are the images of the others. And besides; "the eternal fire which the Father has prepared for the devil and his angels,"[372]— they ought to show of which of those Æons that are above it is the image; for it, too, is reckoned part of the creation.

4. If, however, they say that these things are the images of the Enthymesis of that Æon who fell into passion, then, first of all, they will act impiously against their Mother, by declaring her to be the first cause of evil and corruptible images. And then, again, how can those things which are manifold, and dissimilar, and contrary in their nature, be the images of one and the same Being? And if they say that the angels of the Pleroma are numerous, and that those things which are many are the images of these—not in this way either will the account they give be satisfactory. For, in the first place, they are then bound to point out differences among the angels of the Pleroma, which are mutually opposed to each other, even as the images existing below are of a contrary nature among themselves. And then, again, since there are many, yea, innumerable angels who surround the Creator, as all the prophets acknowledge,—[saying, for instance,] "Ten thousand times ten thousand stood beside Him, and many thousands of thousands ministered unto Him,"[373]—then, according[374] to them, the angels of the Pleroma will have as images the angels of the Creator, and the

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[372] Matt. xxv. 41.

[373] Dan. vii. 10, agreeing neither with the Greek nor Hebrew text.

[374] This clause is exceedingly obscure. Harvey remarks upon it as follows: "The reasoning of Irenæus seems to be this: According to the Gnostic theory, the Æons and angels of the Pleroma were homogeneous. They were also the archetypes of things created. But things created are heterogeneous: therefore either these Æons are heterogeneous, which is contrary to theory; or things created are homogeneous, which is contrary to fact."

entire creation remains in the image of the Pleroma, but so that the thirty Æons no longer correspond to the manifold variety of the creation.

5. Still further, if these things [below] were made after the similitude of those [above], after the likeness of which again will those then be made? For if the Creator of the world did not form these things directly from His own[375] conception, but, like an architect of no ability, or a boy receiving his first lesson, copied them from archetypes furnished by others, then whence did their Bythus obtain the forms of that creation which He at first produced? It clearly follows that He must have received the model from some other one who is above Him, and that one, in turn, from another. And none the less [for these suppositions], the talk about images, as about gods, will extend to infinity, if we do not at once fix our mind on one Artificer, and on one God, who of Himself formed those things which have been 368 created. Or is it really the case that, in regard to mere men, one will allow that they have of themselves invented what is useful for the purposes of life, but will not grant to that God who formed the world, that of Himself He created the forms of those things which have been made, and imparted to it its orderly arrangement?

6. But, again, how can these things [below] be images of those [above], since they are really contrary to them, and can in no respect have sympathy with them? For those things which are contrary to each other may indeed be destructive of those to which they are contrary, but can by no means be their images—as, for instance, water and fire; or, again, light and darkness, and other such things, can never be the images of one another. In like manner, neither can those things which are corruptible and earthly, and of a compound nature, and transitory, be the images of those which, according to these men, are spiritual; unless these very things themselves be allowed to be compound, limited in space, and of a definite shape, and thus no longer spiritual, and diffused, and spreading into vast extent, and incomprehensible. For they must of necessity be possessed of a definite figure, and confined within certain limits, that they may be true images; and then it is decided that they are not spiritual. If, however, these men maintain that they are spiritual, and diffused, and incomprehensible, how can those things which are possessed of figure, and confined within certain limits, be the images of such as are destitute of figure and incomprehensible?

7. If, again, they affirm that neither according to configuration nor formation, but according to number and the order of production, those things [above] are the images [of these below], then, in the first place, these things [below] ought not to be spoken of as images and likenesses of those Æons that are above. For how can the things which have neither the fashion nor shape of those [above] be their images? And, in the next place, they would adapt both the numbers and productions of the Æons above, so as to render them identical with and similar to those that belong to the creation [below]. But now, since they refer to only

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[375] Literally, "from Himself."

thirty Æons, and declare that the vast multitude of things which are embraced within the creation [below] are images of those that are but thirty, we may justly condemn them as utterly destitute of sense.

Chapter VIII.—Created things are not a shadow of the Pleroma.

1. If, again, they declare that these things [below] are a shadow of those [above], as some of them are bold enough to maintain, so that in this respect they are images, then it will be necessary for them to allow that those things which are above are possessed of bodies. For those bodies which are above do cast a shadow, but spiritual substances do not, since they can in no degree darken others. If, however, we also grant them this point (though it is, in fact, an impossibility), that there is a shadow belonging to those essences which are spiritual and lucent, into which they declare their Mother descended; yet, since those things [which are above] are eternal, and that shadow which is cast by them endures for ever, [it follows that] these things [below] are also not transitory, but endure along with those which cast their shadow over them. If, on the other hand, these things [below] are transitory, it is a necessary consequence that those [above] also, of which these are the shadow, pass away; while; if they endure, their shadow likewise endures.

2. If, however, they maintain that the shadow spoken of does not exist as being produced by the shade of [those above], but simply in this respect, that [the things below] are far separated from those [above], they will then charge the light of their Father with weakness and insufficiency, as if it cannot extend so far as these things, but fails to fill that which is empty, and to dispel the shadow, and that when no one is offering any hindrance. For, according to them, the light of their Father will be changed into darkness and buried in obscurity, and will come to an end in those places which are characterized by emptiness, since it cannot penetrate and fill all things. Let them then no longer declare that their Bythus is the fulness of all things, if indeed he has neither filled nor illuminated that which is vacuum and shadow; or, on the other hand, let them cease talking of vacuum and shadow, if the light of their Father does in truth fill all things.

3. Beyond the primary Father, then—that is, the God who is over all—there can neither be any Pleroma into which they declare the Enthymesis of that Æon who suffered passion, descended (so that the Pleroma itself, or the primary God, should not be limited and circumscribed by that which is beyond, and should, in fact, be contained by it); nor can vacuum or shadow have any existence, since the Father exists beforehand, so that His light cannot fail, and find end in a vacuum. It is, moreover, irrational and impious to conceive of a place in which He who is, according to them, Propator, and Proarche, and Father of all, and of this Pleroma, ceases and has an end. Nor, again, is it allowable, for the reasons[376] already stated, to allege that some other being formed so vast a creation in the bosom of the Father, either with or without His consent. For it is equally impious and infatuated to affirm that 369

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[376] See above, chap. ii. and v.

so great a creation was[377] formed by angels, or by some particular production ignorant of the true God in that territory which is His own. Nor is it possible that those things which are earthly and material could have been formed within their Pleroma, since that is wholly spiritual. And further, it is not even possible that those things which belong to a multiform creation, and have been formed with mutually opposite qualities [could have been created] after the image of the things above, since these (i.e., the Æons) are said to be few, and of a like formation, and homogeneous. Their talk, too, about the shadow of *kenoma*— that is, of a vacuum—has in all points turned out false. Their figment, then, [in what way soever viewed,] has been proved groundless,[378] and their doctrines untenable. Empty, too, are those who listen to them, and are verily descending into the abyss of perdition.

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[377] The text has *fabricâsse*, for which, says Massuet, should be read *fabricatam esse*; or *fabricâsse* itself must be taken in a passive signification. It is possible, however, to translate, as Harvey indicates, “that He (Bythus) formed so great a creation by angels,” etc., though this seems harsh and unsuitable.

[378] Literally, *empty*: there is a play on the words *vacuum* and *vacui* (which immediately follows), as there had been in the original Greek.

Chapter IX.—There is but one Creator of the world, God the Father: this the constant belief of the Church.

1. That God is the Creator of the world is accepted even by those very persons who in many ways speak against Him, and yet acknowledge Him, styling Him the Creator, and an angel, not to mention that all the Scriptures call out [to the same effect], and the Lord teaches us of this Father[379] who is in heaven, and no other, as I shall show in the sequel of this work. For the present, however, that proof which is derived from those who allege doctrines opposite to ours, is of itself sufficient,—all men, in fact, consenting to this truth: the ancients on their part preserving with special care, from the tradition of the first-formed man, this persuasion, while they celebrate the praises of one God, the Maker of heaven and earth; others, again, after them, being reminded of this fact by the prophets of God, while the very heathen learned it from creation itself. For even creation reveals Him who formed it, and the very work made suggests Him who made it, and the world manifests Him who ordered it. The Universal Church, moreover, through the whole world, has received this tradition from the apostles.

2. This God, then, being acknowledged, as I have said, and receiving testimony from all to the fact of His existence, that Father whom they conjure into existence is beyond doubt untenable, and has no witnesses [to his existence]. Simon Magus was the first who said that he himself was God over all, and that the world was formed by his angels. Then those who succeeded him, as I have shown in the first book,[380] by their several opinions, still further depraved [his teaching] through their impious and irreligious doctrines against the Creator. These [heretics now referred to],[381] being the disciples of those mentioned, render such as assent to them worse than the heathen. For the former "serve the creature rather than the Creator,"[382] and "those which are not gods,"[383] notwithstanding that they ascribe the first place in Deity to that God who was the Maker of this universe. But the latter maintain that He, [i.e., the Creator of this world,] is the fruit of a defect, and describe Him as being of an animal nature, and as not knowing that Power which is above Him, while He also exclaims, "I am God, and besides Me there is no other God."[384] Affirming that He lies, they are themselves liars, attributing all sorts of wickedness to Him; and conceiving of one who is not above this Being as really having an existence, they are thus convicted by their own views of blasphemy against that God who really exists, while they conjure into existence a

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[379] Comp. e.g., Matt. v. 16, Matt. v. 45, Matt. vi. 9, etc.

[380] See chap xxiii. etc.

[381] Viz., the Valentinians.

[382] Rom. i. 25.

[383] Gal. iv. 8.

[384] Isa. xlvi. 9.

god who has no existence, to their own condemnation. And thus those who declare themselves "perfect," and as being possessed of the knowledge of all things, are found to be worse than the heathen, and to entertain more blasphemous opinions even against their own Creator.

Chapter X.—Perverse interpretations of Scripture by the heretics: God created all things out of nothing, and not from pre-existent matter.

1. It is therefore in the highest degree irrational, that we should take no account of Him who is truly God, and who receives testimony from all, while we inquire whether there is above Him that [other being] who really has no existence, and has never been proclaimed by any one. For that nothing has been clearly spoken regarding Him, they themselves furnish testimony; for since they, with wretched success, transfer to that being who has been conceived of by them, those parables [of Scripture] which, whatever the form in which they have been spoken, are sought after [for this purpose], it is manifest that they now generate another [god], who was never previously sought after. For by the fact that they thus endeavour to explain ambiguous passages of Scripture (ambiguous, however, not as if referring to another god, but as regards the dispensations of [the true] God), they have constructed another god, weaving, as I said before, ropes of sand, and affixing a more important to a less 370 important question. For no question can be solved by means of another which itself awaits solution; nor, in the opinion of those possessed of sense, can an ambiguity be explained by means of another ambiguity, or enigmas by means of another greater enigma, but things of such character receive their solution from those which are manifest, and consistent and clear.

2. But these [heretics], while striving to explain passages of Scripture and parables, bring forward another more important, and indeed impious question, to this effect, "Whether there be really another god above that God who was the Creator of the world?" They are not in the way of solving the questions [which they propose]; for how could they find means of doing so? But they append an important question to one of less consequence, and thus insert [in their speculations] a difficulty incapable of solution. For in order that they may[385] know "knowledge" itself (yet not learning this fact, that the Lord, when thirty years old, came to the baptism of truth), they do impiously despise that God who was the Creator, and who sent Him for the salvation of men. And that they may be deemed capable of informing us whence is the substance of matter, while they believe not that God, according to His pleasure, in the exercise of His own will and power, formed all things (so that those things which now are should have an existence) out of what did not previously exist, they have collected [a multitude of] vain discourses. They thus truly reveal their infidelity; they do not believe in that which really exists, and they have fallen away into [the belief of] that which has, in fact, no existence.

3. For, when they tell us that all moist substance proceeded from the tears of Achamoth, all lucid substance from her smile, all solid substance from her sadness, all mobile substance

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[385] This clause is unintelligible in the Latin text: by a conjectural restoration of the Greek we have given the above translation.

from her terror, and that thus they have sublime knowledge on account of which they are superior to others,—how can these things fail to be regarded as worthy of contempt, and truly ridiculous? They do not believe that God (being powerful, and rich in all resources) created matter itself, inasmuch as they know not how much a spiritual and divine essence can accomplish. But they do believe that their Mother, whom they style a female from a female, produced from her passions aforesaid the so vast material substance of creation. They inquire, too, whence the substance of creation was supplied to the Creator; but they do not inquire whence [were supplied] to their Mother (whom they call the Enthymesis and impulse of the Æon that went astray) so great an amount of tears, or perspiration, or sadness, or that which produced the remainder of matter.

4. For, to attribute the substance of created things to the power and will of Him who is God of all, is worthy both of credit and acceptance. It is also agreeable [to reason], and there may be well said regarding such a belief, that “the things which are impossible with men are possible with God.”[386] While men, indeed, cannot make anything out of nothing, but only out of matter already existing, yet God is in this point pre-eminently superior to men, that He Himself called into being the substance of His creation, when previously it had no existence. But the assertion that matter was produced from the Enthymesis of an Æon going astray, and that the Æon [referred to] was far separated from her Enthymesis, and that, again, her passion and feeling, apart from herself, became matter—is incredible, infatuated, impossible, and untenable.

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[386] Luke xviii. 27.

Chapter XI.—The heretics, from their disbelief of the truth, have fallen into an abyss of error: reasons for investigating their systems.

1. They do not believe that He, who is God above all, formed by His Word, in His own territory, as He Himself pleased, the various and diversified [works of creation which exist], inasmuch as He is the former of all things, like a wise architect, and a most powerful monarch. But they believe that angels, or some power separate from God, and who was ignorant of Him, formed this universe. By this course, therefore, not yielding credit to the truth, but wallowing in falsehood, they have lost the bread of true life, and have fallen into vacuity[387] and an abyss of shadow. They are like the dog of Æsop, which dropped the bread, and made an attempt at seizing its shadow, thus losing the [real] food. It is easy to prove from the very words of the Lord, that He acknowledges one Father and Creator of the world, and Fashioner of man, who was proclaimed by the law and the prophets, while He knows no other, and that this One is really God over all; and that He teaches that that adoption of sons pertaining to the Father, which is eternal life, takes place through Himself, conferring it [as He does] on all the righteous.

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2. But since these men delight in attacking us, and in their true character of cavillers assail us with points which really tell not at all against us, bringing forward in opposition to us a multitude of parables and [captious] questions, I have thought it well, on the other side, first of all to put to them the following inquiries concerning their own doctrines, to exhibit their improbability, and to put an end to their audacity. After this has been done, [I intend] to bring forward the discourses of the Lord, so that they may not only be rendered destitute of the means of attacking us, but that, since they will be unable reasonably to reply to those questions which are put, they may see that their plan of argument is destroyed; so that, either returning to the truth, and humbling themselves, and ceasing from their multifarious phantasies, they may propitiate God for those blasphemies they have uttered against Him, and obtain salvation; or that, if they still persevere in that system of vainglory which has taken possession of their minds, they may at least find it necessary to change their kind of argument against us.

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[387] Playing upon the doctrines of the heretics with respect to *vacuity* and *shade*.

Chapter XII.—The Triacontad of the heretics errs both by defect and excess: Sophia could never have produced anything apart from her consort; Logos and Sige could not have been contemporaries.

1. We may[388] remark, in the first place, regarding their Triacontad, that the whole of it marvellously falls to ruin on both sides, that is, both as respects defect and excess. They say that to indicate it the Lord came to be baptized at the age of thirty years. But this assertion really amounts to a manifest subversion of their entire argument. As to defect, this happens as follows: first of all, because they reckon the Propator among the other Æons. For the Father of all ought not to be counted with other productions; He who was not produced with that which was produced; He who was unbegotten with that which was born; He whom no one comprehends with that which is comprehended by Him, and who is on this account [Himself] incomprehensible; and He who is without figure with that which has a definite shape. For inasmuch as He is superior to the rest, He ought not to be numbered with them, and that so that He who is impassible and not in error should be reckoned with an Æon subject to passion, and actually in error. For I have shown in the book which immediately precedes this, that, beginning with Bythus, they reckon up the Triacontad to Sophia, whom they describe as the erring Æon; and I have also there set forth the names of their [Æons]; but if He be not reckoned, there are no longer, on their own showing, thirty productions of Æons, but these then become only twenty-nine.

2. Next, with respect to the first production Ennœa, whom they also term Sige, from whom again they describe Nous and Aletheia as having been sent forth, they err in both particulars. For it is impossible that the thought (Ennœa) of any one, or his silence (Sige), should be understood apart from himself; and that, being sent forth beyond him, it should possess a special figure of its own. But if they assert that the (Ennœa) was not sent forth beyond Him, but continued one with the Propator, why then do they reckon her with the other Æons —with those who were not one [with the Father], and are on this account ignorant of His greatness? If, however, she was so united (let us take this also into consideration), there is then an absolute necessity, that from this united and inseparable conjunction, which constitutes but one being, there[389] should proceed an unseparated and united production, so that it should not be dissimilar to Him who sent it forth. But if this be so, then just as Bythus and Sige, so also Nous and Aletheia will form one and the same being, ever cleaving mutually together. And inasmuch as the one cannot be conceived of without the other, just as water cannot [be conceived of] without [the thought of] moisture, or fire without [the thought of] heat, or a stone without [the thought] of hardness (for these things are mutually bound together, and the one cannot be separated from the other, but always co-exists with

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[388] The text vacillates between "dicemus" and "dicamus."

[389] This sentence is confused in the Latin text, but the meaning is evidently that given above.

it), so it behoves Bythus to be united in the same way with Ennœa, and Nous with Aletheia. Logos and Zoe again, as being sent forth by those that are thus united, ought themselves to be united, and to constitute only one being. But, according to such a process of reasoning, Homo and Ecclesia too, and indeed all the remaining conjunctions of the Æons produced, ought to be united, and always to co-exist, the one with the other. For there is a necessity in their opinion, that a female Æon should exist side by side with a male one, inasmuch as she is, so to speak, [the forthputting of] his affection.

3. These things being so, and such opinions being proclaimed by them, they again venture, without a blush, to teach that the younger Æon of the Duodecad, whom they also style Sophia, did, apart from union with her consort, whom they call Theletus, endure passion, and separately, without any assistance from him, gave birth to a production which they name “a female from a female.” They thus rush into such utter frenzy, as to form two most clearly opposite opinions respecting the same point. For if Bythus is ever one with Sige, Nous with Aletheia, Logos with Zoe, and so on, as respects the rest, how could Sophia, without union with her consort, either suffer or generate anything? And if, again, she did really suffer passion apart from him, it necessarily follows that the other conjunctions also admit of disjunction and separation among themselves,—a thing which I have already shown to be impossible. It is also impossible, therefore, that Sophia suffered passion apart from Theletus; and thus, again, their whole system of argument is overthrown. For they have yet[390] again derived the whole of remaining [material substance], like the composition of a tragedy, from that passion which they affirm she experienced apart from union with her consort.

4. If, however, they impudently maintain, in order to preserve from ruin their vain imaginations, that the rest of the conjunctions also were disjoined and separated from one another on account of this latest conjunction, then [I reply that], in the first place, they rest upon a thing which is impossible. For how can they separate the Propator from his Ennœa, or Nous from Aletheia, or Logos from Zoe, and so on with the rest? And how can they themselves maintain that they tend again to unity, and are, in fact, all at one, if indeed these very conjunctions, which are within the Pleroma, do not preserve unity, but are separate from one another; and that to such a degree, that they both endure passion and perform the work of generation without union one with another, just as hens do apart from intercourse with cocks.

5. Then, again, their first and first-begotten Ogdoad will be overthrown as follows: They must admit that Bythus and Sige, Nous and Aletheia, Logos and Zoe, Anthropos and Ecclesia, do individually dwell in the same Pleroma. But it is impossible that Sige (silence) can exist in the presence of Logos (speech), or again, that Logos can manifest himself in the presence

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[390] It is difficult to see the meaning of “iterum” here. Harvey begins a new paragraph with this sentence.

of Sige. For these are mutually destructive of each other, even as light and darkness can by no possibility exist in the same place: for if light prevails, there cannot be darkness; and if darkness, there cannot be light, since, where light appears, darkness is put to flight. In like manner, where Sige is, there cannot be Logos; and where Logos is, there certainly cannot be Sige. But if they say that Logos simply exists within[391] (unexpressed), Sige also will exist within, and will not the less be destroyed by the Logos within. But that he really is not merely conceived of in the mind, the very order of the production of their (Æons) shows.

6. Let them not then declare that the first and principal Ogdoad consists of Logos and Sige, but let them [as a matter of necessity] exclude either Sige or Logos; and then their first and principal Ogdoad is at an end. For if they describe the conjunctions [of the Æons] as united, then their whole argument fails to pieces. Since, if they were united, how could Sophia have generated a defect without union with her consort? If, on the other hand, they maintain that, as in production, each of the Æons possesses his own peculiar substance, then how can Sige and Logos manifest themselves in the same place? So far, then, with respect to defect.

7. But again, their Triacontad is overthrown as to excess by the following considerations. They represent Horos (whom they call by a variety of names which I have mentioned in the preceding book) as having been produced by Monogenes just like the other Æons. Some of them maintain that this Horos was produced by Monogenes, while others affirm that he was sent forth by the Propator himself in His own image. They affirm further, that a production was formed by Monogenes— Christ and the Holy Spirit; and they do not reckon these in the number of the Pleroma, nor the Saviour either, whom they also declare to be *Totum*[392] (all things). Now, it is evident even to a blind man, that not merely thirty productions, as they maintain, were sent forth, but four more along with these thirty. For they reckon the Propator himself in the Pleroma, and those too, who in succession were produced by one another. Why is it, then, that those [other beings] are not reckoned as existing with these in the same Pleroma, since they were produced in the same manner? For what just reason can they assign for not reckoning along with the other Æons, either Christ, whom they describe as having, according to the Father's will, been produced by Monogenes, or the Holy Spirit, or Horos, whom they also call Soter[393] (Saviour), and not even the Saviour Himself, who came to impart assistance and form to their Mother? Whether is this as if these latter

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[391] ἐνδιάθετος —simply *conceived* in the mind—used in opposition to προφορικός, *expressed.*

[392] Harvey remarks that "the author perhaps wrote Ορον (*Horos*), which was read by the translator Ὅλον (*totum*)."

[393] Since *Soter* does not occur among the various appellations of Horos mentioned by Irenæus (i. 11, 4), Grabe proposes to read *Stauros*, and Massuet *Lytrotes*; but Harvey conceives that the difficulty is explained by the fact that Horos was a *power* of Soter (i. 3, 3).

were weaker than the former, and therefore unworthy of the name of Æons, or of being numbered among them, or as if they were superior and more excellent? But how could they be weaker, since they were produced for the establishment and rectification of the others? And then, again, they cannot possibly be superior to the first and principal Tetrad, by which they were also produced; for it, too, is reckoned in the number above mentioned. These latter beings, then, ought also to have been numbered in the Pleroma of the Æons, or that should be deprived of the honour of those Æons which bear this appellation (the Tetrad).

8. Since, therefore, their Triacontad is thus brought to nought, as I have shown, both with respect to defect and excess (for in dealing with such a number, either excess or defect [to any extent] will render the number untenable, and how much more so great variations?), it follows that what they maintain respecting their Ogdoad and Duodecad is a mere fable which cannot stand. Their whole system, moreover, falls to the ground, when their very foundation is destroyed and dissolved into Bythus,[394] that is, into what has no existence. Let them, then, henceforth seek to set forth some other reasons why the Lord came to be baptized at the age of thirty years, and [explain in some other way] the Duodecad of the apostles; and [the fact stated regarding] her who suffered from an issue of blood; and all the other points respecting which they so madly labour in vain.

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[394] Irenæus here, after his custom, plays upon the word *Bythus* (profundity), which, in the phraseology of the Valentinians, was a name of the Propator, but is in this passage used to denote *an unfathomable abyss*.

Chapter XIII.—The first order of production maintained by the heretics is altogether indefensible.

1. I now proceed to show, as follows, that the first order of production, as conceived of by them, must be rejected. For they maintain that Nous and Aletheia were produced from Bythus and his Ennœa, which is proved to be a contradiction. For Nous is that which is itself chief, and highest, and, as it were, the principle and source of all understanding. Ennœa, again, which arises from him, is any sort of emotion concerning any subject. It cannot be, therefore, that Nous was produced by Bythus and Ennœa; it would be more like the truth for them to maintain that Ennœa was produced as the daughter of the Propator and this Nous. For Ennœa is not the daughter of Nous, as they assert, but Nous becomes the father of Ennœa. For how can Nous have been produced by the Propator, when he holds the chief and primary place of that hidden and invisible affection which is within Him? By this affection sense is produced, and Ennœa, and Enthymesis, and other things which are simply synonyms for Nous himself. As I have said already, they are merely certain definite exercises in thought of that very power concerning some particular subject. We understand the [several] terms according to their[395] length and breadth of meaning, not according to any [fundamental] change [of signification]; and the [various exercises of thought] are limited by [the same sphere of] knowledge, and are expressed together by [the same] term, the [very same] sense remaining within, and creating, and administering, and freely governing even by its own power, and as it pleases, the things which have been previously mentioned.

2. For the first exercise of that [power] respecting anything, is styled Ennœa; but when it continues, and gathers strength, and takes possession of the whole soul, it is called Enthymesis. This Enthymesis, again, when it exercises itself a long time on the same point, and has, as it were, been proved, is named Sensation. And this Sensation, when it is much developed, becomes Counsel. The increase, again, and greatly developed exercise of this Counsel becomes the Examination of thought (Judgment); and this remaining in the mind is most properly termed Logos (reason), from which the spoken Logos (word) proceeds.[396] But all the [exercises of thought] which have been mentioned are [fundamentally] one and the same, receiving their origin from Nous, and obtaining [different] appellation according to their increase. Just as the human body, which is at one time young, then in the prime of life, and then old, has received [different] appellations according to its increase and continu-

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[395] This sentence appears to us, after long study, totally untranslateable. The general meaning seems to be, that whatever name is given to mental acts, whether they are called *Ennœa*, *Enthymesis*, or by whatever other appellation, they are all but exercises of the same fundamental power, styled *Nous*. Compare the following section.

[396] “The following,” says Harvey, “may be considered to be consecutive steps in the evolution of λόγος as a psychological entity. Ennœa, *conception*; Enthymesis, *intention*; Sensation, *thought*; Consilium, *reasoning*; Cogitationis Examinatio, *judgment*; in Mente Perseverans, Λόγος ἐνδιάθετος; Emissibile Verbum, Λόγος προφοικός.”

ance, but not according to any change of substance, or on account of any [real] loss of body, so is it with those [mental exercises]. For, when one [mentally] contemplates anything, he also thinks of it; and when he thinks of it, he has also knowledge regarding it; and when he knows it, he also considers it; and when he considers it, he also mentally handles it; and when he mentally handles it, he also speaks of it. But, as I have already said, it is Nous who governs all these [mental processes], while He is himself invisible, and utters speech of himself by means of those processes which have been mentioned, as it were by rays [proceeding from Him], but He himself is not sent forth by any other.

3. These things may properly be said to hold good in men, since they are compound by nature, and consist of a body and a soul. But those who affirm that Ennœa was sent forth from God, and Nous from Ennœa, and then, in succession, Logos from these, are, in the first place, to be blamed as having improperly used these productions; and, in the next place, as describing the affections, and passions, and mental tendencies of men, while they [thus prove themselves] ignorant of God. By their manner of speaking, they ascribe those things which apply to men to the Father of all, whom they also declare to be unknown to all; and they deny that He himself made the world, to guard against attributing want of power[397] to Him; while, at the same time, they endow Him with human affections and passions. But 374 if they had known the Scriptures, and been taught by the truth, they would have known, beyond doubt, that God is not as men are; and that His thoughts are not like the thoughts of men.[398] For the Father of all is at a vast distance from those affections and passions which operate among men. He is a simple, uncompounded Being, without diverse members,[399] and altogether like, and equal to himself, since He is wholly understanding, and wholly spirit, and wholly thought, and wholly intelligence, and wholly reason, and wholly hearing, and wholly seeing, and wholly light, and the whole source of all that is good—even as the religious and pious are wont to speak concerning God.

4. He is, however, above [all] these properties, and therefore indescribable. For He may well and properly be called an Understanding which comprehends all things, but He is not [on that account] like the understanding of men; and He may most properly be termed Light, but He is nothing like that light with which we are acquainted. And so, in all other particulars, the Father of all is in no degree similar to human weakness. He is spoken of in these terms according to the love [we bear Him]; but in point of greatness, our thoughts regarding Him transcend these expressions. If then, even in the case of human beings, un-

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[397] That is, lest He should be thought destitute of power, as having been unable to prevent evil from having a place in creation.

[398] Isa. lv. 8.

[399] The Latin expression is "similimembrius," which some regard as the translation of ὁμοιόκωλος, and others of ὁμοιομερής; but in either case the meaning will be as given above.

derstanding itself does not arise from emission, nor is that intelligence which produces other things separated from the living man, while its motions and affections come into manifestation, much more will the mind of God, who is all understanding, never by any means be separated from Himself; nor can anything[400] [in His case] be produced as if by a different Being.

5. For if He produced intelligence, then He who did thus produce intelligence must be understood, in accordance with their views, as a compound and corporeal Being; so that God, who sent forth [the intelligence referred to], is separate from it, and the intelligence which was sent forth separate [from Him]. But if they affirm that intelligence was sent forth from intelligence, they then cut asunder the intelligence of God, and divide it into parts. And whither has it gone? Whence was it sent forth? For whatever is sent forth from any place, passes of necessity into some other. But what existence was there more ancient than the intelligence of God, into which they maintain it was sent forth? And what a vast region that must have been which was capable of receiving and containing the intelligence of God! If, however, they affirm [that this emission took place] just as a ray proceeds from the sun, then, as the subjacent air which receives the ray must have had an existence prior to it, so [by such reasoning] they will indicate that there was something in existence, into which the intelligence of God was sent forth, capable of containing it, and more ancient than itself. Following upon this, we must hold that, as we see the sun, which is less than all things, sending forth rays from himself to a great distance, so likewise we say that the Propator sent forth a ray beyond, and to a great distance from, Himself. But what can be conceived of beyond, or at a distance from, God, into which He sent forth this ray?

6. If, again, they affirm that that [intelligence] was not sent forth beyond the Father, but within the Father Himself, then, in the first place, it becomes superfluous to say that it was sent forth at all. For how could it have been sent forth if it continued within the Father? For an emission is the manifestation of that which is emitted, beyond him who emits it. In the next place, this [intelligence] being sent forth, both that Logos who springs from Him will still be within the Father, as will also be the future emissions proceeding from Logos. These, then, cannot in such a case be ignorant of the Father, since they are within Him; nor, being all equally surrounded by the Father, can any one know Him less [than another] according to the descending order of their emission. And all of them must also in an equal measure continue impassible, since they exist in the bosom of their Father, and none of them can ever sink into a state of degeneracy or degradation. For with the Father there is no degeneracy, unless perchance as in a great circle a smaller is contained, and within this one again a smaller; or unless they affirm of the Father, that, after the manner of a sphere or a square,

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[400] That is, His Nous, Ennœa, etc., can have no independent existence. The text fluctuates between "emittitur" and "emittetur."

He contains within Himself on all sides the likeness of a sphere, or the production of the rest of the Æons in the form of a square, each one of these being surrounded by that one who is above him in greatness, and surrounding in turn that one who is after him in smallness; and that on this account, the smallest and the last of all, having its place in the centre, and thus being far separated from the Father, was really ignorant of the Propator. But if they maintain any such hypothesis, they must shut up their Bythus within a definite form and space, while He both surrounds others, and is surrounded by them; for they must of necessity acknowledge that there is something outside of Him which surrounds Him. And none the less will the talk concerning those that contain, and those that are contained, flow on into infinitude; and all [the Æons] will most clearly appear to be bodies enclosed [by one another]. 375

7. Further, they must also confess either that He is mere vacuity, or that the entire universe is within Him; and in that case all will in like degree partake of the Father. Just as, if one forms circles in water, or round or square figures, all these will equally partake of water; just as those, again, which are framed in the air, must necessarily partake of air, and those which [are formed] in light, of light; so must those also who are within Him all equally partake of the Father, ignorance having no place among them. Where, then, is this partaking of the Father who fills [all things]? If, indeed, He has filled [all things], there will be no ignorance among them. On this ground, then, their work of [supposed] degeneracy is brought to nothing, and the production of matter with the formation of the rest of the world; which things they maintain to have derived their substance from passion and ignorance. If, on the other hand, they acknowledge that He is vacuity, then they fall into the greatest blasphemy; they deny His spiritual nature. For how can He be a spiritual being, who cannot fill even those things which are within Him?

8. Now, these remarks which have been made concerning the emission of intelligence are in like manner applicable in opposition to those who belong to the school of Basilides, as well as in opposition to the rest of the Gnostics, from whom these also (the Valentinians) have adopted the ideas about emissions, and were refuted in the first book. But I have now plainly shown that the first production of Nous, that is, of the intelligence they speak of, is an untenable and impossible opinion. And let us see how the matter stands with respect to the rest [of the Æons]. For they maintain that Logos and Zoe were sent forth by him (i.e., Nous) as fashioners of this Pleroma; while they conceive of an emission of Logos, that is, the Word after the analogy of human feelings, and rashly form conjectures respecting God, as if they had discovered something wonderful in their assertion that Logos was I produced by Nous. All indeed have a clear perception that this may be logically affirmed with respect to men.[401] But in Him who is God over all, since He is all Nous, and all Logos, as I have

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[401] That is, in human beings no doubt, *thought* (Nous) precedes *speech* (Logos).

said before, and has in Himself nothing more ancient or late than another, and nothing at variance with another, but continues altogether equal, and similar, and homogeneous, there is no longer ground for conceiving of such production in the order which has been mentioned. Just as he does not err who declares that God is all vision, and all hearing (for in what manner He sees, in that also He hears; and in what manner He hears, in that also He sees), so also he who affirms that He is all intelligence, and all word, and that, in whatever respect He is intelligence, in that also He is word, and that this Nous is His Logos, will still indeed have only an inadequate conception of the Father of all, but will entertain far more becoming [thoughts regarding Him] than do those who transfer the generation of the word to which men gave utterance to the eternal Word of God, assigning a beginning and course of production [to Him], even as they do to their own word. And in what respect will the Word of God—yea, rather God Himself, since He is the Word—differ from the word of men, if He follows the same order and process of generation?

9. They have fallen into error, too, respecting Zoe, by maintaining that she was produced in the sixth place, when it behoved her to take precedence of all [the rest], since God is life, and incorruption, and truth. And these and such like attributes have not been produced according to a gradual scale of descent, but they are names of those perfections which always exist in God, so far as it is possible and proper for men to hear and to speak of God. For with the name of God the following words will harmonize: intelligence, word, life, incorruption, truth, wisdom, goodness, and such like. And neither can any one maintain that intelligence is more ancient than life, for intelligence itself is life; nor that life is later than intelligence, so that He who is the intellect of all, that is God, should at one time have been destitute of life. But if they affirm that life was indeed [previously] in the Father, but was produced in the sixth place in order that the Word might live, surely it ought long before, [according to such reasoning,] to have been sent forth, in the fourth place, that Nous might have life; and still further, even before Him, [it should have been] with Bythus, that their Bythus might live. For to reckon Sige, indeed, along with their Propator, and to assign her to Him as His consort, while they do not join Zoe to the number,—is not this to surpass all other madness?

10. Again, as to the second production which proceeds from these [Æons who have been mentioned],—that, namely, of Homo and Ecclesia,—their very fathers, falsely styled Gnostics, strive among themselves, each one seeking to make good his own opinions, and thus convicting themselves of being wicked thieves. They maintain that it is more suitable to [the theory of] production— as being, in fact, truth-like—that the Word was produced by man, and not man by the Word; and that man existed prior to the Word, and that this is really He who is God over all. 37 And thus it is, as I have previously remarked, that heaping together with a kind of plausibility all human feelings, and mental exercises, and formation of intentions, and utterances of words, they have lied with no plausibility at all against God. For while they ascribe the things which happen to men, and whatsoever they recognise

themselves as experiencing, to the divine reason, they seem to those who are ignorant of God to make statements suitable enough. And by these human passions, drawing away their intelligence, while they describe the origin and production of the Word of God in the fifth place, they assert that thus they teach wonderful mysteries, unspeakable and sublime, known to no one but themselves. It was, [they affirm,] concerning these that the Lord said, "Seek, and ye shall find,"[402] that is, that they should inquire how Nous and Aletheia proceeded from Bythus and Sage; whether Logos and Zoe again derive their origin from these and then, whether Anthropos and Ecclesia proceed from Logos and Zoe.

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[402] Matt. vii. 7.

Chapter XIV.—Valentinus and his followers derived the principles of their system from the heathen; the names only are changed.

1. Much more like the truth, and more pleasing, is the account which Antiphanes,[403] one of the ancient comic poets, gives in his *Theogony* as to the origin of all things. For he speaks Chaos as being produced from Night and Silence; relates that then Love[404] sprang from Chaos and Night; from this again, Light; and that from this, in his opinion, were derived all the rest of the first generation of the gods. After these he next introduces a second generation of gods, and the creation of the world; then he narrates the formation of mankind by the second order of the gods. These men (the heretics), adopting this fable as their own, have ranged their opinions round it, as if by a sort of natural process, changing only the names of the things referred to, and setting forth the very same beginning of the generation of all things, and their production. In place of Night and Silence they substitute Bythus and Sige; instead of Chaos, they put Nous; and for Love (by whom, says the comic poet, all other things were set in order) they have brought forward the Word; while for the primary and greatest gods they have formed the Æons; and in place of the secondary gods, they tell us of that creation by their mother which is outside of the Pleroma, calling it the second Ogdoad. They proclaim to us, like the writer referred to, that from this (Ogdoad) came the creation of the world and the formation of man, maintaining that they alone are acquainted with these ineffable and unknown mysteries. Those things which are everywhere acted in the theatres by comedians with the clearest voices they transfer to their own system, teaching them undoubtedly through means of the same arguments, and merely changing the names.

2. And not only are they convicted of bringing forward, as if their own [original ideas], those things which are to be found among the comic poets, but they also bring together the things which have been said by all those who were ignorant of God, and who are termed philosophers; and sewing together, as it were, a motley garment out of a heap of miserable rags, they have, by their subtle manner of expression, furnished themselves with a cloak which is really not their own. They do, it is true, introduce a new kind of doctrine, inasmuch as by a new sort of art it has been substituted [for the old]. Yet it is in reality both old and useless, since these very opinions have been sewed together out of ancient dogmas redolent of ignorance and irreligion. For instance, Thales[405] of Miletus affirmed that water was the

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[403] Nothing is known of this writer. Several of the same name are mentioned by the ancients, but to none of them is a work named *Theogonia* ascribed. He is supposed to be the same poet as is cited by Athenæus, but that writer quotes from a work styled Ἀφροδίτης γοναι.

[404] The Latin is "Cupidinem;" and Harvey here refers to Aristotle, who "quotes the authority of Hesiod and Parmenides as saying that Love is the eternal intellect, reducing Chaos into order."

[405] Compare, on the opinions of the philosophers referred to in this chapter, Hippolytus, *Philosoph.*, book i.

generative and initial principle of all things. Now it is just the same thing whether we say *water* or *Bythus*. The poet Homer,[406] again, held the opinion that Oceanus, along with mother Tethys, was the origin of the gods: this idea these men have transferred to Bythus and Sige. Anaximander laid it down that infinitude is the first principle of all things, having seminally in itself the generation of them all, and from this he declares the immense worlds [which exist] were formed: this, too, they have dressed up anew, and referred to Bythus and their Æons. Anaxagoras, again, who has also been surnamed "Atheist," gave it as his opinion that animals were formed from seeds falling down from heaven upon earth. This thought, too, these men have transferred to "the seed" of their Mother, which they maintain to be themselves; thus acknowledging at once, in the judgment of such as are possessed of sense, that they themselves are the offspring of the irreligious Anaxagoras.

3. Again, adopting the [ideas of] shade and vacuity from Democritus and Epicurus, they have fitted these to their own views, following upon those [teachers] who had already talked a great deal about a vacuum and atoms, the one of which they called *that which is*, and the other *that which is not*. In like manner, these men call those things which are within the Pleroma real existences, just as those philosophers did the atoms; while they maintain that 37 those which are without the Pleroma have no true existence, even as those did respecting the vacuum. They have thus banished themselves in this world (since they are here outside of the Pleroma) into a place which has no existence. Again, when they maintain that these things [below] are images of those which have a true existence [above], they again most manifestly rehearse the doctrine of Democritus and Plato. For Democritus was the first who maintained that numerous and diverse figures were stamped, as it were, with the forms [of things above], and descended from universal space into this world. But Plato, for his part, speaks of matter, and exemplar,[407] and God. These men, following those distinctions, have styled what he calls ideas, and exemplar, the *images* of those things which are above; while, through a mere change of name, they boast themselves as being discoverers and contrivers of this kind of imaginary fiction.

4. This opinion, too, that they hold the Creator formed the world out of previously existing matter, both Anaxagoras, Empedocles, and Plato expressed before them; as, forsooth, we learn they also do under the inspiration of their Mother. Then again, as to the opinion that everything of necessity passes away to those things out of which they maintain it was also formed, and that God is the slave of this necessity, so that He cannot impart immortality to what is mortal, or bestow incorruption on what is corruptible, but every one passes into a substance similar in nature to itself, both those who are named Stoics from the portico

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[406] *Iliad*, xiv. 201; vii. 99.

[407] The Latin has here *exemplum*, corresponding doubtless to παράδειγμα, and referring to those ἰδέαι of all things which Plato supposed to have existed for ever in the divine mind.

(στοὰ), and indeed all that are ignorant of God, poets and historians alike, make the same affirmation.[408] Those [heretics] who hold the same [system of] infidelity have ascribed, no doubt, their own proper region to spiritual beings,—that, namely, which is within the Pleroma, but to animal beings the intermediate space, while to corporeal they assign that which is material. And they assert that God Himself can do no otherwise, but that every one of the [different kinds of substance] mentioned passes away to those things which are of the same nature [with itself].

5. Moreover, as to their saying that the Saviour was formed out of all the Æons, by every one of them depositing, so to speak, in Him his own special flower, they bring forward nothing new that may not be found in the Pandora of Hesiod. For what he says respecting her, these men insinuate concerning the Saviour, bringing Him before us as Pandoros (All-gifted), as if each of the Æons had bestowed on Him what He possessed in the greatest perfection. Again, their opinion as to the indifference of [eating of] meats and other actions, and as to their thinking that, from the nobility of their nature, they can in no degree at all contract pollution, whatever they eat or perform, they have derived it from the Cynics, since they do in fact belong to the same society as do these [philosophers]. They also strive to transfer to [the treatment of matters of] faith that hairsplitting and subtle mode of handling questions which is, in fact, a copying of Aristotle.

6. Again, as to the desire they exhibit to refer this whole universe to numbers, they have learned it from the Pythagoreans. For these were the first who set forth numbers as the initial principle of all things, and [described] that initial principle of theirs as being both equal and unequal, out of which [two properties] they conceived that both things sensible[409] and immaterial derived their origin. And [they held] that one set of first principles[410] gave rise to the matter [of things], and another to their form. They affirm that from these first principles

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[408] [Our author’s demonstration of the essential harmony of Gnosticism with the old mythologies, and the philosophies of the heathen, explains the hold it seems to have gained among nominal converts to Christianity, and also the necessity for a painstaking refutation of what seem to us mere absurdities. The great merit of Irenæus is thus illustrated: he gave the death-blow to heathenism in extirpating heresy.]

[409] The Latin text reads “sensibilia et insensata;” but these words, as Harvey observes, must be the translation of αἰσθητὰ καὶ ἀναίσθητα, —“the former referring to material objects of sense, the latter to the immaterial world of intellect.”

[410] This clause is very obscure, and we are not sure if the above rendering brings out the real meaning of the author. Harvey takes a different view of it, and supposes the original Greek to have been, καὶ ἄλλας μὲν τῆς ὑποστάσεως ἀρχὰς εἶναι ἄλλας δὲ τῆς αἰσθήσεως καὶ τῆς οὐσίας. He then remarks: “The reader will observe that the word ὑπόστασις here means *intellectual substance*, οὐσία *material;* as in V. *c. ult*. The meaning therefore of the sentence will be, *And they affirmed that the first principles of intellectual substance and of sensible and material existence were diverse*, viz., unity was the exponent of the first, duality of the second.”

all things have been made, just as a statue is of its metal and its special form. Now, the heretics have adapted this to the things which are outside of the Pleroma. The [Pythagoreans] maintained that the[411] principle of intellect is proportionate to the energy wherewith mind, as a recipient of the comprehensible, pursues its inquiries, until, worn out, it is resolved at length in the Indivisible and One. They further affirm that Hen—that is, One—is the first principle of all things, and the substance of all that has been formed. From this again proceeded the Dyad, the Tetrad, the Pentad, and the manifold generation of the others. These things the heretics repeat, word for word, with a reference to their Pleroma and Bythus. From the same source, too, they strive to bring into vogue those conjunctions which proceed from unity. Marcus boasts of such views as if they were his own, and as if he were seen to have discovered something more novel than others, while he simply sets forth the Tetrad 378 of Pythagoras as the originating principle and mother of all things.

7. But I will merely say, in opposition to these men —Did all those who have been mentioned, with whom you have been proved to coincide in expression, know, or not know, the truth? If they knew it, then the descent of the Saviour into this world was superfluous. For why [in that case] did He descend? Was it that He might bring that truth which was [already] known to the knowledge of those who knew it? If, on the other hand, these men did *not* know it, then how is it that, while you express yourselves in the same terms as do those who knew not the truth, ye boast that yourselves alone possess that knowledge which is above all things, although they who are ignorant of God [likewise] possess it? Thus, then, by a complete perversion[412] of language, they style ignorance of the truth knowledge: and Paul well says [of them,] that [they make use of] "novelties of words of false knowledge."[413] For that knowledge of theirs is truly found to be false. If, however, taking an impudent course with respect to these points, they declare that men indeed did not know the truth, but that their Mother,[414] the seed of the Father, proclaimed the mysteries of truth through such men, even as also through the prophets, while the Demiurge was ignorant [of the proceeding], then I answer, in the first place, that the things which were predicted were not of such a nature as to be intelligible to no one; for the men themselves knew what they were saying, as did also their disciples, and those again succeeded these. And, in the next place, if either the Mother or her seed knew and proclaimed those things which were of the truth (and the Father[415] is truth), then on their theory the Saviour spoke falsely when He said,

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[411] All the editors confess the above sentence hopelessly obscure. We have given Harvey's conjectural translation.

[412] Literally, "antiphrasis."

[413] 1 Tim. vi. 20. The text is, "Vocum novitates falsæ agnitionis," καινοφωνίας having apparently been read in the Greek instead of κενοφωνίας as in Text. Rec.

[414] Grabe and others insert "vel" between these words.

[415] It seems necessary to regard these words as parenthetical, though the point is overlooked by all the editors.

“No one knoweth the Father but the Son,”[416] unless indeed they maintain that their seed or Mother is *No-one*.

8. Thus far, then, by means of [ascribing to their Æons] human feelings, and by the fact that they largely coincide in their language with many of those who are ignorant of God, they have been seen plausibly drawing a certain number away [from the truth]. They lead them on by the use of those [expressions] with which they have been familiar, to that sort of discourse which treats of all things, setting forth the production of the Word of God, and of Zoe, and of Nous, and bringing into the world, as it were, the [successive] emanations of the Deity. The views, again, which they propound, without either plausibility or parade, are simply lies from beginning to end. Just as those who, in order to lure and capture any kind of animals, place their accustomed food before them, gradually drawing them on by means of the familiar aliment, until at length they seize it, but, when they have taken them captive, they subject them to the bitterest of bondage, and drag them along with violence whithersoever they please; so also do these men gradually and gently persuading [others], by means of their plausible speeches, to accept of the emission which has been mentioned, then bring forward things which are not consistent, and forms of the remaining emissions which are not such as might have been expected. They declare, for instance, that [ten][417] Æons were sent forth by Logos and Zoe, while from Anthropos and Ecclesia there proceeded twelve, although they have neither proof, nor testimony, nor probability, nor anything whatever of such a nature [to support these assertions]; and with equal folly and audacity do they wish it to be believed that from Logos and Zoe, being Æons, were sent forth Bythus and Mixis, Ageratos and Henosis, Autophyes and Hedone, Acinetos and Syncrasis, Monogenes and Macaria. Moreover, [as they affirm,] there were sent forth, in a similar way, from Anthropos and Ecclesia, being Æons, Paracletus and Pistis, Patricos and Elpis, Metricos and Agape, Ainos and Synesis, Ecclesiasticus and Macariotes, Theletos and Sophia.

9. The passions and error of this Sophia, and how she ran the risk of perishing through her investigation [of the nature] of the Father, as they relate, and what took place outside of the Pleroma, and from what sort of a defect they teach that the Maker of the world was produced, I have set forth in the preceding book, describing in it, with all diligence, the opinions of these heretics. [I have also detailed their views] respecting Christ, whom they describe as having been produced subsequently to all these, and also regarding Soter, who, [according to them,] derived his being from those Æons who were formed within the Pleroma.[418] But I have of necessity mentioned their names at present, that from these the ab-

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[416] Matt. xi. 27.

[417] “Decem” is of doubtful authority.

[418] The text has “qui in labe facti sunt;” but, according to Harvey, “the sense requires πληρώματι instead of ἐκτρώματι in the original.”

surdity of their falsehood may be made manifest, and also the confused nature of the nomenclature they have devised. For they themselves detract from [the dignity of] their Æons by a multitude of names of this sort. They give out names plausible and credible to the heathen, [as being similar] to those who are called their twelve gods,[419] and even these they will have to be images of their twelve Æons. But the images [so called] can produce names [of their own] much more seemly, and more powerful through their etymology to indicate divinity [than are those of their fancied prototypes]. 379

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[419] Viz., the "Dii majorum gentium" of the Gentiles.

Chapter XV.—No account can be given of these productions.

1. But let us return to the fore-mentioned question as to the production [of the Æons]. And, in the first place, let them tell us the reason of the production of the Æons being of such a kind that they do not come in contact with any of those things which belong to creation. For they maintain that those things [above] were not made on account of creation, but creation on account of them; and that the former are not images of the latter, but the latter of the former. As, therefore, they render a reason for the images, by saying that the month has thirty days on account of the thirty Æons, and the day twelve hours, and the year twelve months, on account of the twelve Æons which are within the Pleroma, with other such nonsense of the same kind, let them now tell us also the reason for that production of the Æons, why it was of such a nature, for what reason the first and first-begotten *Ogdoad* was sent forth, and not a Pentad, or a Triad, or a Septenad, or any one of those which are defined by a different number? Moreover, how did it come to pass, that from Logos and Zoe were sent forth ten Æons, and neither more nor less; while again from Anthropos and Ecclesia proceeded twelve, although these might have been either more or less numerous?

2. And then, again, with reference to the entire Pleroma, what reason is there that it should be divided into these three —an Ogdoad, a Decad, and a Duodecad—and not into some other number different from these? Moreover, with respect to the division itself, why has it been made into *three* parts, and not into four, or five, or six, or into some other number among those which have no connection with such numbers[420] as belong to creation? For they describe those [Æons above] as being more ancient than these [created things below], and it behoves them to possess their principle [of being] in themselves, one which existed before creation, and not after the pattern of creation, all exactly agreeing as to the point.[421]

3. The account which we give of creation is one harmonious with that regular order [of things prevailing in the world], for this scheme of ours is adapted to the[422] things which have [actually] been made; but it is a matter of necessity that they, being unable to assign any reason belonging to the things themselves, with regard to those beings that existed before [creation], and were perfected by themselves, should fall into the greatest perplexity. For, as to the points on which they interrogate us as knowing nothing of creation, they themselves, when questioned in turn respecting the Pleroma, either make mention of mere human feelings, or have recourse to that sort of speech which bears only upon that harmony observable in creation, improperly giving us replies concerning things which are secondary, and

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[420] Referring to numbers like 4, 5, 6, which do not correspond to any important fact in creation, as 7 e.g., does to the number of the planets.

[421] The Latin text is here scarcely intelligible, and is variously pointed by the editors.

[422] Harvey explains “his” as here denoting “in his,” but we are at a loss to know how he would translate the passage. It is in the highest degree obscure.

not concerning those which, as they maintain, are primary. For we do not question them concerning that harmony which belongs to creation, nor concerning human feelings; but because they must acknowledge, as to their octiform, deciform, and duodeciform Pleroma (the image of which they declare creation to be), that their Father formed it of that figure vainly and thoughtlessly, and must ascribe to Him deformity, if He made anything without a reason. Or, again, if they declare that the Pleroma was so produced in accordance with the foresight of the Father, for the sake of creation, as if He had thus symmetrically arranged its very essence, then it follows that the Pleroma can no longer be regarded as having been formed on its own account, but for the sake of that [creation] which was to be its image as possessing its likeness (just as the clay model is not moulded for its own sake, but for the sake of the statue in brass, or gold, or silver about to be formed), then creation will have greater honour than the Pleroma, if, for its sake, those things [above] were produced.

Chapter XVI.—The Creator of the world either produced of Himself the images of things to be made, or the Pleroma was formed after the image of some previous system; and so on ad infinitum.

1. But if they will not yield assent to any one of these conclusions, since in that case they would be proved by us as incapable of rendering any reason for such a production of their Pleroma, they will of necessity be shut up to this—that they confess that, above the Pleroma, there was some other system more spiritual and more powerful, after the image of which their Pleroma was formed. For if the Demiurge did not of himself construct that figure of creation which exists, but made it after the form of those things which are above, then from whom did their Bythus—who, to be sure, brought it about that the Pleroma should be possessed of a configuration of this kind—receive the figure of those things which existed before 380 Himself? For it must needs be, either that the intention [of creating] dwelt in that god who made the world, so that of his own power, and from himself, he obtained the model of its formation; or, if any departure is made from this being, then there will arise a necessity for constantly asking whence there came to that one who is above him the configuration of those things which have been made; what, too, was the number of the productions; and what the substance of the model itself? If, however, it was in the power of Bythus to impart of himself such a configuration to the Pleroma, then why may it not have been in the power of the Demiurge to form of himself such a world as exists? And then, again, if creation be an image of those things [above], why should we not affirm that those are, in turn, images of others above them, and those above these again, of others, and thus go on supposing innumerable images of images?

2. This difficulty presented itself to Basilides after he had utterly missed the truth, and was conceiving that, by an infinite succession of those beings that were formed from one another, he might escape such perplexity. When he had proclaimed that three hundred and sixty-five heavens were formed through succession and similitude by one another, and that a manifest proof [of the existence] of these was found in the number of the days of the year, as I stated before; and that above these there was a power which they also style Unnameable, and its dispensation—he did not even in this way escape such perplexity. For, when asked whence came the image of its configuration to that heaven which is above all, and from which he wishes the rest to be regarded as having been formed by means of succession, he will say, from that dispensation which belongs to the Unnameable. He must then say, either that the Unspeakable formed it of himself, or he will find it necessary to acknowledge that there is some other power above this being, from whom his unnameable One derived such vast numbers of configurations as do, according to him, exist.

3. How much safer and more accurate a course is it, then, to confess at once that which is true: that this God, the Creator, who formed the world, is the only God, and that there is no other God besides Him—He Himself receiving from Himself the model and figure of

those things which have been made—than that, after wearying ourselves with such an impious and circuitous description, we should be compelled, at some point or another, to fix the mind on some One, and to confess that from Him proceeded the configuration of things created.

4. As to the accusation brought against us by the followers of Valentinus, when they declare that we continue in that Hebdomad which is below, as if we could not lift our minds on high, nor understand those things which are above, because we do not accept their monstrous assertions: this very charge do the followers of Basilides bring in turn against them, inasmuch as they (the Valentinians) keep circling about those things which are below, [going] as far as the first and second Ogdoad, and because they unskilfully imagine that, immediately after the thirty Æons, they have discovered Him who is above all things Father, not following out in thought their investigations to that Pleroma which is above the three hundred and sixty-five heavens, which[423] is above forty-five Ogdoads. And any one, again, might bring against them the same charge, by imagining four thousand three hundred and eighty heavens, or Æons, since the days of the year contain that number of hours. If, again, some one adds also the nights, thus doubling the hours which have been mentioned, imagining that [in this way] he has discovered a great multitude of Ogdoads, and a kind of innumerable company[424] of Æons, and thus, in opposition to Him who is above all things Father, conceiving himself more perfect than all [others], he will bring the same charge against all, inasmuch as they are not capable of rising to the conception of such a multitude of heavens or Æons as he has announced, but are either so deficient as to remain among those things which are below, or continue in the intermediate space.

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[423] The text is here doubtful: Harvey proposes to read "qui" instead of "quæ," but we prefer "quod" with Grabe. The meaning is, that three hundred and sixty-five is more than forty-five Ogdoads (45 × 8 = 360).

[424] "Operositatem." corresponding to πραγματείαν, lit. *manufacture*.

Chapter XVII.—Inquiry into the production of the Æons: whatever its supposed nature, it is in every respect inconsistent; and on the hypothesis of the heretics, even Nous and the Father Himself would be stained with ignorance.

1. That system, then, which has respect to their Pleroma, and especially that part of it which refers to the primary Ogdoad being thus burdened with so great contradictions and perplexities, let me now go on to examine the remainder of their scheme. [In doing so] on account of their madness, I shall be making inquiry respecting things which have no real existence; yet it is necessary to do this, since the treatment of this subject has been entrusted to me, and since I desire all men to come to the knowledge of the truth, as well as because thou thyself hast asked to receive from me full and complete means for overturning [the views of] these men.

2. I ask, then, in what manner were the rest of the Æons produced? Was it so as to be 38
united with Him who produced them, even as the solar rays are with the sun; or was it actually[425] and separately, so that each of them possessed an independent existence and his own special form, just as has a man from another man, and one herd of cattle from another? Or was it after the manner of germination, as branches from a tree? And were they of the same substance with those who produced them, or did they derive their substance from some other [kind of] substance? Also, were they produced at the same time, so as to be contemporaries; or after a certain order, so that some of them were older, and others younger? And, again, are they uncompounded and uniform, and altogether equal and similar among themselves, as spirit and light are produced; or are they compounded and different, unlike [to each other] in their members?

3. If each of them was produced, after the manner of men, actually and according to its own generation, then either those thus generated by the Father will be of the same substance with Him, and similar to their Author; or if[426] they appear dissimilar, then it must of necessity be acknowledged that they are [formed] of some different substance. Now, if the beings generated by the Father be similar to their Author, then those who have been produced must remain for ever impassible, even as is He who produced them; but if, on the other hand, they are of a different substance, which is capable of passion, then whence came this dissimilar substance to find a place within the incorruptible Pleroma? Further, too, according to this principle, each one of them must be understood as being completely separated from every other, even as men are not mixed with nor united the one to the other, but each having a distinct shape of his own, and a definite sphere of action, while each one of them, too, is formed of a particular size, —qualities characteristic of a body, and not of a spirit. Let them

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[425] *Efficabiliter* in the Latin text is thought to correspond to ἐνεργῶς in the original Greek.

[426] *Si* is inserted by most of the editors; and although Harvey argues for its omission, we agree with Massuet in deeming it indispensable.

therefore no longer speak of the Pleroma as being *spiritual*, or of themselves as "spiritual," if indeed their Æons sit feasting with the Father, just as if they were men, and He Himself is of such a configuration as those reveal Him to be who were produced by Him.

4. If, again, the Æons were derived from Logos, Logos from Nous, and Nous from Bythus, just as lights are kindled from a light—as, for example, torches are from a torch—then they may no doubt differ in generation and size from one another; but since they are of the same substance with the Author of their production, they must either all remain for ever impassible, or their Father Himself must participate in passion. For the torch which has been kindled subsequently cannot be possessed of a different kind of light from that which preceded it. Wherefore also their lights, when blended in one, return to the original identity, since that one light is then formed which has existed even from the beginning. But we cannot speak, with respect to light itself, of some part being more recent in its origin, and another being more ancient (for the whole is but one light); nor can we so speak even in regard to those torches which have received the light (for these are all contemporary as respects their material substance, for the substance of torches is one and the same), but simply as to [the time of] its being kindled, since one was lighted a little while ago, and another has just now been kindled.

5. The defect, therefore, of that passion which has regard to ignorance, will either attach alike to their whole Pleroma, since [all its members] are of the same substance; and the Propator will share in this defect of ignorance—that is, will be ignorant of Himself; or, on the other hand, all those lights which are within the Pleroma will alike remain for ever impassible. Whence, then, comes the passion of the youngest Æon, if the light of the Father is that from which all other lights have been formed, and which is by nature impassible? And how can one Æon be spoken of as either younger or older among themselves, since there is but one light in the entire Pleroma? And if any one calls them stars, they will all nevertheless appear to participate in the same nature. For if "one star differs from another star in glory,"[427] but not in qualities, nor substance, nor in the fact of being passible or impassible; so all these, since they are alike derived from the light of the Father, must either be naturally impassible and immutable, or they must all, in common with the light of the Father, be passible, and are capable of the varying phases of corruption.

6. The same conclusion will follow, although they affirm that the production of Æons sprang from Logos, as branches from a tree, since Logos has his generation from their Father. For all [the Æons] are formed of the same substance with the Father, differing from one another only in size, and not in nature, and filling up the greatness of the Father, even

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[427] 1 Cor. xv. 41.

as the fingers complete the hand. If therefore He exists in passion and ignorance, so must also those Æons who have been generated by Him. But if it is impious to ascribe ignorance and passion to the Father of all, how can they describe an Æon produced by Him as being passible; and while they ascribe the same impiety to the very wisdom (Sophia) of God, how can they still call themselves religious men?

7. If, again, they declare that their Æons were sent forth just as rays are from the sun, then, since all are of the same substance and sprung from the same source, all must either be capable of passion along with Him who produced them, or all will remain impassible for ever. For they can no longer maintain that, of beings so produced, some are impassible and others passible. If, then, they declare all impassible, they do themselves destroy their own argument. For how could the youngest Æon have suffered passion if all were impassible? If, on the other hand, they declare that all partook of this passion, as indeed some of them venture to maintain, then, inasmuch as it originated with Logos,[428] but flowed onwards to Sophia, they will thus be convicted of tracing back the passion to Logos, who is the[429] Nous of this Propator, and so acknowledging the Nous of the Propator and the Father Himself to have experienced passion. For the Father of all is not to be regarded as a kind of compound Being, who can be separated from his Nous (mind), as I have already shown; but Nous is the Father, and the Father Nous. It necessarily follows, therefore, both that he who springs from Him as Logos, or rather that Nous himself, since he is Logos, must be perfect and impassible, and that those productions which proceed from him, seeing that they are of the same substance with himself, should be perfect and impassible, and should ever remain similar to him who produced them.

8. It cannot therefore longer be held, as these men teach, that Logos, as occupying the third place in generation, was ignorant of the Father. Such a thing might indeed perhaps be deemed probable in the case of the generation of human beings, inasmuch as these frequently know nothing of their parents; but it is altogether impossible in the case of the Logos of the Father. For if, existing in the Father, he knows Him in whom he exists—that is, is not ignorant of himself—then those productions which issue from him being his powers (faculties), and always present with him, will not be ignorant of him who emitted them, any more than rays [may be supposed to be] of the sun. It is impossible, therefore, that the Sophia (wisdom) of God, she who is within the Pleroma, inasmuch as she has been produced in such a manner, should have fallen under the influence of passion, and conceived such ignorance. But it is possible that that Sophia (wisdom) who pertains to [the scheme] of Valentinus, inasmuch as she is a production of the devil, should fall into every kind of passion, and exhibit the

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[428] Comp. i. 2, 2.

[429] It seems needless to insert an “et” before this word, as Harvey suggests, or, as an alternative, to strike out the first “Nun Propatoris.”

profoundest ignorance. For when they themselves bear testimony concerning their mother, to the effect that she was the offspring of an erring Æon, we need no longer search for a reason why the sons of such a mother should be ever swimming in the depths of ignorance.

9. I am not aware that, besides these productions [which have been mentioned], they are able to speak of any other; indeed, they have not been known to me (although I have had very frequent discussions with them concerning forms of this kind) as ever setting forth any other peculiar kind of being as produced [in the manner under consideration]. This only they maintain, that each one of these *was so produced* as to know merely that one who produced him, while he was ignorant of the one who immediately preceded. But they do not in this matter go forward [in their account] with any kind of demonstration as to the manner in which these were produced, or how such a thing could take place among spiritual beings. For, in whatsoever way they may choose to go forward, they will feel themselves bound (while, as regards the truth, they depart[430] entirely from right reason) to proceed so far as to maintain that their Word, who springs from the Nous of the Propator, —to maintain, I say, that he was produced in a state of degeneracy. For [they hold] that perfect Nous, previously begotten by the perfect Bythus, was not capable of rendering that production which issued from him perfect, but [could only bring it forth] utterly blind to the knowledge and greatness of the Father. They also maintain that the Saviour exhibited an emblem of this mystery in the case of that man who was blind from his birth,[431] since the Æon was in this manner produced by Monogenes blind, that is, in ignorance, thus falsely ascribing ignorance and blindness to the Word of God, who, according to their own theory, holds the second [place of] production from the Propator. Admirable sophists, and explorers of the sublimities of the unknown Father, and rehearsers of those super-celestial mysteries "which the angels desire to look into!"[432]—that they may learn that from the Nous of that Father who is above all, the Word was produced *blind*, that is, ignorant of the Father who produced him!

10. But, ye miserable sophists, how could the Nous of the Father, or rather the very Father Himself, since He is Nous and perfect in all things, have produced his own Logos as 383 an imperfect and blind Æon, when He was able also to produce along with him the knowledge of the Father? As ye affirm that Christ was generated[433] after the rest, and yet declare that he was produced perfect, much more then should Logos, who is anterior to him in age, be produced by the same Nous, unquestionably perfect, and not blind; nor could he, again,

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[430] Some read "cæcutientes" instead of "circumeuntes," as above.

[431] John ix. 1, etc.

[432] 1 Pet. i. 12.

[433] "Postgenitum quidem reliquis," the representative, according to Grabe, of ἀπόγονον μὲν λοιποῖς in the Greek. Harvey remarks that τῶν λοιπῶν would have been better, and proposes to read "progenitum" in the Latin; but we do not see any necessity for change.

have produced Æons still blinder than himself, until at last your Sophia, always utterly blinded, gave birth to so vast a body of evils. And your Father is the cause of all this mischief; for ye declare the magnitude and power of your Father to be the causes of ignorance, assimilating Him to Bythus, and assigning this as a name to Him who is the unnameable Father. But if ignorance is an evil, and ye declare all evils to have derived their strength from it, while ye maintain that the greatness and power of the Father is the cause of this ignorance, ye do thus set Him forth as the author of [all] evils. For ye state as the cause of evil this fact, that [no one] could contemplate His greatness. But if it was really impossible for the Father to make Himself known from the beginning to those [beings] that were formed by Him, He must in that case be held free from blame, inasmuch as He *could not* remove the ignorance of those who came after Him. But if, at a subsequent period, when He so willed it, He *could* take away that ignorance which had increased with the successive productions as they followed each other, and thus become deeply seated in the Æons, much more, had He so willed it might He formerly have prevented that ignorance, which as yet was not, from coming into existence.

11. Since therefore, as soon as He so pleased, He did become known not only to the Æons, but also to these men who lived in these latter times; but, as He did not so please to be known from the beginning, He remained unknown—the cause of ignorance is, according to you, the will of the Father. For if He foreknew that these things would in future happen in such a manner, why then did He not guard against the ignorance of these beings before it had obtained a place among them, rather than afterwards, as if under the influence of repentance, deal with it through the production of Christ? For the knowledge which through Christ He conveyed to all, He might long before have imparted through Logos, who was also the first-begotten of Monogenes. Or if, knowing them beforehand, He willed that these things should happen [as they have done], then the works of ignorance must endure for ever, and never pass away. For the things which have been made in accordance with the will of your Propator must continue along with the will of Him who willed them; or if they pass away, the will of Him also who decreed that they should have a being will pass away along with them. And why did the Æons find rest and attain perfect knowledge through learning [at last] that the Father is altogether[434] incomprehensible? They might surely have possessed this knowledge before they became involved in passion; for the greatness of the Father did not suffer diminution from the beginning, so that these might[435] know that He was altogether incomprehensible. For if, on account of His infinite greatness, He remained unknown, He ought also on account of His infinite love to have preserved those impassible who were

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[434] "Incapabilis et incomprehensibilis," corresponding to ἀχώρητος καὶ ἀκατάληπτος in the Greek.

[435] Literally, "to these knowing," "his scientibus."

produced by Him, since nothing hindered, and expediency rather required, that they should have known from the beginning that the Father was altogether incomprehensible.

Chapter XVIII.—Sophia was never really in ignorance or passion; her Enthymesis could not have been separated from herself, or exhibited special tendencies of its own.

1. How can it be regarded as otherwise than absurd, that they also affirm this Sophia (wisdom) to have been involved in ignorance, and degeneracy, and passion? For these things are alien and contrary to wisdom, nor can they ever be qualities belonging to it. For wherever there is a want of foresight, and an ignorance of the course of utility, there wisdom does not exist. Let them therefore no longer call this suffering Æon, Sophia, but let them give up either her name or her sufferings. And let them, moreover, not call their entire Pleroma spiritual, if this Æon had a place within it when she was involved in such a tumult of passion. For even a vigorous soul, not to say a spiritual substance, would not pass through any such experience.

2. And, again, how could her Enthymesis, going forth [from her] along with the passion, have become a separate existence? For Enthymesis (thought) is understood in connection with some person, and can never have an isolated existence by itself. For a bad Enthymesis is destroyed and absorbed by a good one, even as a state of disease is by health. What, then, was the sort of Enthymesis which preceded that of passion? [It was this]: to investigate the [nature of] the Father, and to consider His greatness. But what did she afterwards become persuaded of, and so was restored to health? [This, viz.], that the Father is incomprehensible, and that He is past finding out. It was not, then, a proper feeling that she wished to know the Father, and on this account she became passible; but when she became persuaded that He is unsearchable, she was restored to health. And even Nous himself, who was inquiring into the [nature of] the Father, ceased, according to them, to continue his researches, on learning that the Father is incomprehensible. 384

3. How then could the Enthymesis separately conceive passions, which themselves also were her affections? For affection is necessarily connected with an individual: it cannot come into being or exist apart by itself. This opinion [of theirs], however, is not only untenable, but also opposed to that which was spoken by our Lord: "Seek, and ye shall find."[436] For the Lord renders His disciples perfect by their seeking after and finding the Father; but that Christ of theirs, who is above, has rendered them perfect, by the fact that He has commanded the Æons not to seek after the Father, persuading them that, though they should labour hard, they would not find Him. And they[437] declare that they themselves are perfect, by the fact that they maintain they have found their Bythus; while the Æons [have been made perfect] through means of this, that He is unsearchable who was inquired after by them.

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[436] Matt. vii. 7.

[437] It seems necessary to read "se quidem" instead of "si quidem," as in the mss.

4. Since, therefore, the Enthymesis herself could not exist separately, apart from the Æon, [it is obvious that] they bring forward still greater falsehood concerning her passion, when they further proceed to divide and separate it from her, while they declare that it was the substance of matter. As if God were not light, and as if no Word existed who could convict them, and overthrow their wickedness. For it is certainly true, that whatsoever the Æon thought, that she also suffered; and what she suffered, that she also thought. And her Enthymesis was, according to them, nothing else than the passion of one thinking how she might comprehend the incomprehensible. And thus Enthymesis (thought) was the passion; for she was thinking of things impossible. How then could affection and passion be separated and set apart from the Enthymesis, so as to become the substance of so vast a material creation, when Enthymesis herself was the passion, and the passion Enthymesis? Neither, therefore, can Enthymesis apart from the Æon, nor the affections apart from Enthymesis, separately possess substance; and thus once more their system breaks down and is destroyed.

5. But how did it come to pass that the Æon was both dissolved [into her component parts], and became subject to passion? She was undoubtedly of the same substance as the Pleroma; but the entire Pleroma was of the Father. Now, any substance, when brought in contact with what is of a similar nature, will not be dissolved into nothing, nor will be in danger of perishing, but will rather continue and increase, such as fire in fire, spirit in spirit, and water in water; but those which are of a contrary nature to each other do, [when they meet,] suffer and are changed and destroyed. And, in like manner, if there had been a production of light, it would not suffer passion, or recur any danger in light like itself, but would rather glow with the greater brightness, and increase, as the day does from [the increasing brilliance of] the sun; for they maintain that Bythus [himself] was the image of their father[438] (Sophia). Whatever animals are alien [in habits] and strange to each other, or are mutually opposed in nature, fall into danger [on meeting together], and are destroyed; whereas, on the other hand, those who are accustomed to each other, and of a harmonious disposition, suffer no peril from being together in the same place, but rather secure both safety and life by such a fact. If, therefore, this Æon was produced by the Pleroma of the same substance as the whole of it, she could never have undergone change, since she was consorting with beings similar to and familiar with herself, a spiritual essence among those that were spiritual. For fear, terror, passion, dissolution, and such like, may perhaps occur through the struggle of contraries among such beings as we are, who are possessed of bodies; but among spiritual beings, and those that have the light diffused among them, no such calamities can possibly happen. But these men appear to me to have endowed their Æon with the [same sort of] passion as belongs to that character in the comic poet Menander,[439] who was himself deeply

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[438] Although Sophia was a feminine Æon, she was regarded as being the father of Enthymesis, who again was the *mother* of the Valentinians.

[439] Stieren refers for this allusion to Meineke's edition of the *Reliquiæ Menan. et Philem.*, p. 116.

in love, but an object of hatred [to his beloved]. For those who have invented such opinions have rather had an idea and mental conception of some unhappy lover among men, than of a spiritual and divine substance.

6. Moreover, to meditate how to search into [the nature of] the perfect Father, and to have a desire to exist within Him, and to have a comprehension of His [greatness], could not entail the stain of ignorance or passion, and that upon a spiritual Æon; but would rather [give rise to] perfection, and impassibility, and truth. For they do not say that even they, though they be but men, by meditating on Him who was before them,—and while now, as it were, comprehending the perfect, and being placed within the knowledge of Him, —are thus involved in a passion of perplexity, but rather attain to the knowledge and apprehension of truth. 385 For they affirm that the Saviour said, "Seek, and ye shall find," to His disciples with this view, that they should seek after Him who, by means of imagination, has been conceived of by them as being above the Maker of all—the ineffable Bythus; and they desire themselves to be regarded as "the perfect;" because they have sought and found the perfect One, while they are still on earth. Yet they declare that that Æon who was within the Pleroma, a wholly spiritual being, by seeking after the Propator, and endeavouring to find a place within His greatness, and desiring to have a comprehension of the truth of the Father, fell down into [the endurance of] passion, and such a passion that, unless she had met with that Power who upholds all things, she would have been dissolved into the general substance [of the Æons], and thus come to an end of her [personal] existence.

7. Absurd is such presumption, and truly an opinion of men totally destitute of the truth. For, that this Æon is superior to themselves, and of greater antiquity, they themselves acknowledge, according to their own system, when they affirm that they are the fruit of the Enthymesis of that Æon who suffered passion, so that this Æon is the father of their mother, that is, their own grandfather. And to them, the later grandchildren, the search after the Father brings, as they maintain, truth, and perfection, and establishment, and deliverance from unstable matter, and reconciliation to the Father; but on their grandfather this same search entailed ignorance, and passion, and terror, and perplexity, from which [disturbances] they also declare that the substance of matter was formed. To say, therefore, that the search after and investigation of the perfect Father, and the desire for communion and union with Him, were things quite beneficial to them, but to an Æon, from whom also they derive their origin, these things were the cause of dissolution and destruction, how can such assertions be otherwise viewed than as totally inconsistent, foolish, and irrational? Those, too, who listen to these teachers, truly blind themselves, while they possess blind guides, justly [are left to] fall along with them into the gulf of ignorance which lies below them.

Chapter XIX.—Absurdities of the heretics as to their own origin: their opinions respecting the Demiurge shown to be equally untenable and ridiculous.

1. But what sort of talk also is this concerning their seed—that it was conceived by the mother according to the configuration of those angels who wait upon the Saviour,—shapeless, without form, and imperfect; and that it was deposited in the Demiurge without his knowledge, in order that through his instrumentality it might attain to perfection and form in that soul which he had, [so to speak,] filled with seed? This is to affirm, in the first place, that those angels who wait upon their Saviour are imperfect, and without figure or form; if indeed that which was conceived according to their appearance was generated any such kind of being [as has been described].

2. Then, in the next place, as to their saying that the Creator was ignorant of that deposit of seed which took place into him, and again, of that impartation of seed which was made by him to man, their words are futile and vain, and are in no way susceptible of proof. For how could he have been ignorant of it, if that seed had possessed any substance and peculiar properties? If, on the other hand, it was without substance and without quality, and so was really nothing, then, as a matter of course, he was ignorant of it. For those things which have a certain motion of their own, and quality, either of heat, or swiftness, or sweetness, or which differ from others in brilliance, do not escape the notice even of men, since they mingle in the sphere of human action: far less can they [be hidden from] God, the Maker of this universe. With reason, however, [is it said, that] their seed was not known to Him, since it is without any quality of general utility, and without the substance requisite for any action, and is, in fact, a pure nonentity. It really seems to me, that, with a view to such opinions, the Lord expressed Himself thus: "For every idle word that men speak, they shall give account on the day of judgment."[440] For all teachers of a like character to these, who fill men's ears with idle talk, shall, when they stand at the throne of judgment, render an account for those things which they have vainly imagined and falsely uttered against the Lord, proceeding, as they have done, to such a height of audacity as to declare of themselves that, on account of the substance of their seed, they are acquainted with the spiritual Pleroma, because that man who dwells within reveals to them the true Father; for the animal nature required[441] to be disciplined by means of the senses. But [they hold that] the Demiurge, while receiving into himself the whole of this seed, through its being deposited in him by the Mother, still remained utterly ignorant of all things, and had no understanding of anything connected with the Pleroma.

3. And that they are the truly "spiritual," inasmuch as a certain particle of the Father of the universe has been deposited in their souls, since, according to their assertions, they have 38

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[440] Matt. xii. 36. [The serious spirit of this remark lends force to it as exposition.]

[441] Comp. i. 6, 1.

souls formed of the same substance as the Demiurge himself, yet that he, although he received from the Mother, once for all, the whole [of the divine] seed, and possessed it in himself, still remained of an animal nature, and had not the slightest understanding of those things which are above, which things they boast that they themselves understand, while they are still on earth;—does not this crown all possible absurdity? For to imagine that the very same seed conveyed knowledge and perfection to the souls of these men, while it only gave rise to ignorance in the God who made them, is an opinion that can be held only by those utterly frantic, and totally destitute of common sense.

4. Further, it is also a most absurd and groundless thing for them to say that the seed was, by being thus deposited, reduced to form and increased, and so was prepared for all the reception of perfect rationality. For there will be in it an admixture of matter —that substance which they hold to have been derived from ignorance and defect; [and this will prove itself] more apt and useful than was the light of their Father, if indeed, when born, according to the contemplation of that [light], it was without form or figure, but derived from this [matter], form, and appearance, and increase, and perfection. For if that light which proceeds from the Pleroma was the cause to a spiritual being that it possessed neither form, nor appearance, nor its own special magnitude, while its descent to this world added all these things to it, and brought it to perfection, then a sojourn here (which they also term darkness) would seem much more efficacious and useful than was the light of their Father. But how can it be regarded as other than ridiculous, to affirm that their mother ran the risk of being almost extinguished in matter, and was almost on the point of being destroyed by it, had she not then with difficulty stretched herself outwards, and leaped, [as it were,] out of herself, receiving assistance from the Father; but that her seed increased in this same matter, and received a form, and was made fit for the reception of perfect rationality; and this, too, while "bubbling up" among substances dissimilar and unfamiliar to itself, according to their own declaration that the earthly is opposed to the spiritual, and the spiritual to the earthly? How, then, could "a little particle,"[442] as they say, increase, and receive shape, and reach perfection, in the midst of substances contrary to and unfamiliar to itself?

5. But further, and in addition to what has been said, the question occurs, Did their mother, when she beheld the angels, bring forth the seed all at once, or only one by one [in succession]? If she brought forth the whole simultaneously and at once, that which was thus produced cannot now be of an infantile character: its descent, therefore, into those men who now exist must be superfluous.[443] But if one by one, then she did not form her conception according to the figure of those angels whom she beheld; for, contemplating them all

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[442] "Parvum emissum"—*a small emission.*

[443] That is, there could be no need for its descending into them that it might increase, receive form, and thus be prepared for the reception of perfect reason.

together, and once for all, so as to conceive by them, she ought to have brought forth once for all the offspring of those from whose forms she had once for all conceived.

6. Why was it, too, that, beholding the angels along with the Saviour, she did indeed conceive *their* images, but not that of the *Saviour*, who is far more beautiful than they? Did He not please her; and did she not, on that account, conceive after His likeness?[444] How was it, too, that the Demiurge, whom they can call an animal being, having, as they maintain, his own special magnitude and figure, was produced perfect as respects his substance; while that which is spiritual, which also ought to be more effective than that which is animal, was sent forth imperfect, and he required to descend into a soul, that in it he might obtain form, and thus becoming perfect, might be rendered fit for the reception of perfect reason? If, then, he obtains form in mere earthly and animal men, he can no longer be said to be after the likeness of angels whom they call lights, but [after the likeness] of those men who are here below. For he will not possess in that case the likeness and appearance of angels, but of those souls in whom also he receives shape; just as water when poured into a vessel takes the form of that vessel, and if on any occasion it happens to congeal in it, it will acquire the form of the vessel in which it has thus been frozen, since souls themselves possess the figure[445] of the body [in which they dwell]; for they themselves have been adapted to the vessel [in which they exist], as I have said before. If, then, that seed [referred to] is here solidified and formed into a definite shape, it will possess the figure of a man. and not the form of the angels. How is it possible, therefore, that that seed should be after images of the angels, seeing it has obtained a form after the likeness of men? Why, again, since it was of a spiritual nature, had it any need of descending into flesh? For what is carnal stands in need of that which is spiritual, if indeed it is to be saved, that in it it may be sanctified and cleared from all impurity, and that what is mortal may be swallowed up by immortality;[446] but that which is spiritual has no need whatever of those things which are here below. For it is not we who benefit it, but it that improves us.

7. Still more manifestly is that talk of theirs concerning their seed proved to be false, and that in a way which must be evident to every one, by the fact that they declare those

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[444] Or, “on beholding Him.”

[445] As Massuet here remarks, we may infer from this passage that Irenæus believed souls to be corporeal, as being possessed of a definite form,—an opinion entertained by not a few of the ancients. [And, before we censure them, let us reflect whether their perceptions of “the carnal mind” as differing from the spirit of a man, may not account for it. 1 Thess. v. 23.]

[446] Comp. 1 Cor. xv. 44; 2 Cor. v. 4. [As a Catholic I cannot accept everything contained in the *Biblical Psychology* of Dr. Delitzsch, but may I entreat the reader who has not studied it to do so before dismissing the ideas of Irenæus on such topics. A translation has been provided for English readers, by the Messrs. T. & T. Clark of Edinburgh, 1867.]

souls which have received seed from the Mother to be superior to all others; wherefore also they have been honoured by the Demiurge, and constituted princes, and kings, and priests. For if this were true, the high priest Caiaphas, and Annas, and the rest of the chief priests, and doctors of the law, and rulers of the people, would have been the first to believe in the Lord, agreeing as they did with respect[447] to that relationship; and even before them should have been Herod the king. But since neither he, nor the chief priests, nor the rulers, nor the eminent of the people, turned to Him [in faith], but, on the contrary, those who sat begging by the highway, the deaf, and the blind, while He was rejected and despised by others, according to what Paul declares, "For ye see your calling, brethren, that there are not many wise men among you, not many noble, not many mighty; but those things of the world which were despised hath God chosen."[448] Such souls, therefore, were not superior to others on account of the seed deposited in them, nor on this account were they honoured by the Demiurge.

8. As to the point, then, that their system is weak and untenable as well as utterly chimerical, enough has been said. For it is not needful, to use a common proverb, that one should drink up the ocean who wishes to learn that its water is salt. But, just as in the case of a statue which is made of clay, but coloured on the outside that it may be thought to be of gold, while it really is of clay, any one who takes out of it a small particle, and thus laying it open reveals the clay, will set free those who seek the truth from a false opinion; in the same way have I (by exposing not a small part only, but the several heads of their system which are of the greatest importance) shown to as many as do not wish wittingly to be led astray, what is wicked, deceitful, seductive, and pernicious, connected with the school of the Valentinians, and all those other heretics who promulgate[449] wicked opinions respecting the Demiurge, that is, the Fashioner and Former of this universe, and who is in fact the only true God—exhibiting, [as I have done,] how easily their views are overthrown.

9. For who that has any intelligence, and possesses only a small proportion of truth, can tolerate them, when they affirm that there is another god above the Creator; and that there is another Monogenes as well as another Word of God, whom also they describe as having been produced in [a state of] degeneracy; and another Christ, whom they assert to have been formed, along with the Holy Spirit, later than the rest of the Æons; and another Saviour, who, they say, did not proceed from the Father of all, but was a kind of joint production of

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[447] The meaning apparently is, that by the high position which all these in common occupied, they proved themselves, on the principles of the heretics, to belong to the favoured "seed," and should therefore have eagerly have welcomed the Lord. Or the meaning may be, "hurrying together to that relationship," that is, to the relationship secured by faith in Christ.

[448] 1 Cor. i. 26, 28, somewhat loosely quoted.

[449] "Male tractant;" literally, *handle badly*.

those Æons who were formed in [a state of] degeneracy, and that He was produced of necessity on account of this very degeneracy? It is thus their opinion that, unless the Æons had been in a state of ignorance and degeneracy, neither Christ, nor the Holy Spirit, nor Horos, nor the Saviour, nor the angels, nor their Mother, nor her seed, nor the rest of the fabric of the world, would have been produced at all; but the universe would have been a desert, and destitute of the many good things which exist in it. They are therefore not only chargeable with impiety against the Creator, declaring Him the fruit of a defect, but also against Christ and the Holy Spirit, affirming that they were produced on account of that defect; and, in like manner, that the Saviour [was produced] subsequently to [the existence of] that defect. And who will tolerate the remainder of their vain talk, which they cunningly endeavour to accommodate to the parables, and have in this way plunged both themselves, and those who give credit to them, in the profoundest depths of impiety?

Chapter XX.—Futility of the arguments adduced to demonstrate the sufferings of the twelfth Æon, from the parables, the treachery of Judas, and the passion of our Saviour.

1. That they improperly and illogically apply both the parables and the actions of the Lord to their falsely-devised system, I prove as follows: They endeavour, for instance, to demonstrate that passion which, they say, happened in the case of the twelfth Æon, from this fact, that the passion of the Saviour was brought about by the twelfth apostle, and happened in the twelfth month. For they hold that He preached [only] for one year after His baptism. They maintain also that the same thing was clearly set forth in the case of her who suffered from the issue of blood. For the woman suffered during twelve years, and through touching the hem of the Saviour's garment she was made whole by that power which went forth from the Saviour, and which, they affirm, had a previous existence. For that Power who suffered was stretching herself outwards and flowing into immensity, so 388
that she was in danger of being dissolved into the general substance [of the Æons]; but then, touching the primary Tetrad, which is typified by the hem of the garment, she was arrested, and ceased from her passion.

2. Then, again, as to their assertion that the passion of the twelfth Æon was proved through the conduct of Judas, how is it possible that Judas can be compared [with this Æon] as being an emblem of her—he who was expelled from the number of the twelve,[450] and never restored to his place? For that Æon, whose type they declare Judas to be, after being separated from her Enthymesis, was restored or recalled [to her former position]; but Judas was deprived [of his office], and cast out, while Matthias was ordained in his place, according to what is written, "And his bishopric let another take."[451] They ought therefore to maintain that the twelfth Æon was cast out of the Pleroma, and that another was produced, or sent forth to fill her place; if, that is to say, she is pointed at in Judas. Moreover, they tell us that it was the Æon herself who suffered, but Judas was the betrayer, [and not the sufferer.] Even they themselves acknowledge that it was the suffering Christ, and not Judas, who came to [the endurance of] passion. How, then, could Judas, the betrayer of Him who had to suffer for our salvation, be the type and image of that Æon who suffered?

3. But, in truth, the passion of Christ was neither similar to the passion of the Æon, nor did it take place in similar circumstances. For the Æon underwent a passion of dissolution and destruction, so that she who suffered was in danger also of being destroyed. But the Lord, our Christ, underwent a valid, and not a merely[452] accidental passion; not only was

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[450] Or, "from the twelfth number"—the twelfth position among the apostles.

[451] Acts i. 20, from Ps. cix. 8.

[452] The text is here uncertain. Most editions read "et quæ non cederet," but Harvey prefers "quæ non accederet" (for "accideret"), and remarks that the corresponding Greek would be καὶ οὐ τυχόν, which we have translated as above.

He Himself not in danger of being destroyed, but He also established fallen man[453] by His own strength, and recalled him to incorruption. The Æon, again, underwent passion while she was seeking after the Father, and was not able to find Him; but the Lord suffered that He might bring those who have wandered from the Father, back to knowledge and to His fellowship. The search into the greatness of the Father became to her a passion leading to destruction; but the Lord, having suffered, and bestowing the knowledge of the Father, conferred on us salvation. Her passion, as they declare, gave origin to a female offspring, weak, infirm, unformed, and ineffective; but His passion gave rise to strength and power. For the Lord, through means of suffering, "ascending into the lofty place, led captivity captive, gave gifts to men,"[454] and conferred on those that believe in Him the power "to tread upon serpents and scorpions, and on all the power of the enemy,"[455] that is, of the leader of apostasy. Our Lord also by His passion destroyed death, and dispersed error, and put an end to corruption, and destroyed ignorance, while He manifested life and revealed truth, and bestowed the gift of incorruption. But their Æon, when she had suffered, established[456] ignorance, and brought forth a substance without shape, out of which all material works have been produced—death, corruption, error, and such like.

4. Judas, then, the twelfth in order of the disciples, was not a type of the suffering Æon, nor, again, was the passion of the Lord; for these two things have been shown to be in every respect mutually dissimilar and inharmonious. This is the case not only as respects the points which I have already mentioned, but with regard to the very number. For that Judas the traitor is the twelfth in order, is agreed upon by all, there being twelve apostles mentioned by name in the Gospel. But this Æon is not the *twelfth*, but the *thirtieth*; for, according to the views under consideration, there were not twelve Æons only produced by the will of the Father, nor was she sent forth the twelfth in order: they reckon her, [on the contrary,] as having been produced in the thirtieth place. How, then, can Judas, the twelfth in order, be the type and image of that Æon who occupies the thirtieth place?

5. But if they say that Judas in perishing was the image of her Enthymesis, neither in this way will the image bear any analogy to that truth which [by hypothesis] corresponds to it. For the Enthymesis having been separated from the Æon, and itself afterwards receiving a shape from Christ,[457] then being made a partaker of intelligence by the Saviour, and having

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[453] "Corruptum hominem."

[454] Ps. lxviii. 18; Eph. iv. 8.

[455] Luke x. 19; [Mark xvi. 17, 18.]

[456] Though the reading "substituit" is found in all the mss. and editions, it has been deemed corrupt, and "sustinuit" has been proposed instead of it. Harvey supposes it the equivalent of ὑπέστησε, and then somewhat strangely adds "for ἀπέστησε." There seems to us no difficulty in the word, and consequently no necessity for change.

[457] Compare, in illustration of this sentence, book i. 4, 1, and i. 4, 5.

formed all things which are outside of the Pleroma, after the image of those which are within the Pleroma, is said at last to have been received by them into the Pleroma, and, according to [the principle of] conjunction, to have been united to that Saviour who was formed out of all. But Judas having been once for all cast away, never returns into the number of the disciples; otherwise a different person would not have been chosen to fill his place. Besides, the Lord also declared regarding him, “Woe to the man by whom the Son of man shall be betrayed;”[458] and, “It were better for him if he had never been born;”[459] and 389
he was called the “son of perdition”[460] by Him. If, however, they say that Judas was a type of the Enthymesis, not as separated from the Æon, but of the passion entwined with her, neither in this way can the number twelve be regarded as a [fitting] type of the number three. For in the one case Judas was cast away, and Matthias was ordained instead of him; but in the other case the Æon is said to have been in danger of dissolution and destruction, and [there are also] her Enthymesis and passion: for they markedly distinguish Enthymesis from the passion; and they represent the Æon as being restored, and Enthymesis as acquiring form, but the passion, when separated from these, as becoming matter. Since, therefore, there are thus these three, the Æon, her Enthymesis, and her passion, Judas and Matthias, being only two, cannot be the types of them.

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[458] Matt. xxvi. 24.

[459] Mark xiv. 21.

[460] John xvii. 12.

Chapter XXI.—The twelve apostles were not a type of the Æons.

1. If, again, they maintain that the twelve apostles were a type only of that group of twelve Æons which Anthropos in conjunction with Ecclesia produced, then let them produce ten other apostles as a type of those ten remaining Æons, who, as they declare, were produced by Logos and Zoe. For it is unreasonable to suppose that the junior, and for that reason inferior Æons, were set forth by the Saviour through the election of the apostles, while their seniors, and on this account their superiors, were not thus foreshown; since the Saviour (if, that is to say, He chose the apostles with this view, that by means of them He might show forth the Æons who are in the Pleroma) might have chosen other ten apostles also, and likewise other eight before these, that thus He might set forth the original and primary Ogdoad. He could not,[461] in regard to the second [Duo] Decad, show forth [any emblem of it] through the number of the apostles being [already] constituted a type. For [He made choice of no such other number of disciples; but] after the twelve apostles, our Lord is found to have sent seventy others before Him.[462] Now *seventy* cannot possibly be the type either of an Ogdoad, a Decad, or a Triacontad. What is the reason, then, that the inferior Æons are, as I have said, represented by means of the apostles; but the superior, from whom, too, the former derived their being, are not prefigured at all? But if[463] the twelve apostles were chosen with this object, that the number of the twelve Æons might be indicated by means of them, then the seventy also ought to have been chosen to be the type of seventy Æons; and in that case, they must affirm that the Æons are no longer thirty, but eighty-two in number. For He who made choice of the apostles, that they might be a type of those Æons existing in the Pleroma, would never have constituted them types of some and not of others; but by means of the apostles He would have tried to preserve an image and to exhibit a type of those Æons that exist in the Pleroma.

2. Moreover we must not keep silence respecting Paul, but demand from them after the type of what Æon that apostle has been handed down to us, unless perchance [they affirm that he is a representative] of the Saviour compounded of them [all], who derived his being from the collected gifts of the whole, and whom they term *All Things*, as having been formed out of them all. Respecting this being the poet Hesiod has strikingly expressed himself, styling him Pandora —that is, “The gift of all”—for this reason, that the best gift in the

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[461] This passage is hopelessly corrupt. The editors have twisted it in every direction, but with no satisfactory result. Our version is quite as far from being certainly trustworthy as any other that has been proposed, but it seems something like the meaning of the words as they stand. Both the text and punctuation of the Latin are in utter confusion.

[462] Luke x. 1.

[463] “Si” is wanting in the mss. and early editions, and Harvey pleads for its exclusion, but the sense becomes clearer through inserting it.

possession of all was centred in him. In describing these gifts the following account is given: Hermes (so[464] he is called in the Greek language), Αἱμυλίους[465] τε λόγους καὶ ἐπίκλοπον ἦθος αὐτοὺς Κάτθετο (or to express this in the English[466] language), "implanted words of fraud and deceit in their minds, and thievish habits," for the purpose of leading foolish men astray, that such should believe their falsehoods. For their Mother—that is, Leto[467]—secretly stirred them up (whence also she is called Leto,[468] according to the meaning of the Greek word, because she *secretly* stirred up men), without the knowledge of the Demiurge, to give forth profound and unspeakable mysteries to itching ears.[469] And not only did their Mother bring it about that this mystery should be declared by Hesiod; but very skilfully also by means of the lyric poet Pindar, when he describes to the Demiurge[470] the case of Pelops, whose flesh was cut in pieces by the Father, and then collected and brought together, and compacted anew by all the gods,[471] did she in this way indicate Pandora and these men having their consciences seared[472] by her, declaring, as they maintain, the very same things, 390 are [proved] of the same family and spirit as the others.

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[464] This clause is, of course, an interpolation by the Latin translator.

[465] The words are loosely quoted *memoriter*, as is the custom with Irenæus. See Hesiod, *Works and Days*, i. 77, etc.

[466] *Latin*, of course, in the text.

[467] There is here a play upon the words Λητώ and ληθεῖν, the former being supposed to be derived from the latter, so as to denote *secrecy*.

[468] This clause is probably an interpolation by the translator.

[469] 2 Tim. iv. 3.

[470] "Cœlet Demiurgo," such is the reading in all the mss. and editions. Harvey, however, proposes to read "celet Demiurgum;" but the change which he suggests, besides being without authority, does not clear away the obscurity which hangs upon the sentence.

[471] Comp. Pindar, *Olymp.*, i. 38, etc.

[472] "Compuncti" supposed to correspond to κεκαυτηριασμένοι: see 1 Tim. iv. 2. The whole passage is difficult and obscure.

Chapter XXII.—The thirty Æons are not typified by the fact that Christ was baptized in His thirtieth year: He did not suffer in the twelfth month after His baptism, but was more than fifty years old when He died.

1. I have shown that the number *thirty* fails them in every respect; too few Æons, as they represent them, being at one time found within the Pleroma, and then again too many [to correspond with that number]. There are not, therefore, thirty Æons, nor did the Saviour come to be baptized when He was thirty years old, for this reason, that He might show forth the thirty silent[473] Æons of their system, otherwise they must first of all separate and eject [the Saviour] Himself from the Pleroma of all. Moreover, they affirm that He suffered in the twelfth month, so that He continued to preach for one year after His baptism; and they endeavour to establish this point out of the prophet (for it is written, "To proclaim the acceptable year of the Lord, and the day of retribution"[474]), being truly blind, inasmuch as they affirm they have found out the mysteries of Bythus, yet not understanding that which is called by Isaiah the acceptable year of the Lord, nor the day of retribution. For the prophet neither speaks concerning a day which includes the space of twelve hours, nor of a year the length of which is twelve months. For even they themselves acknowledge that the prophets have very often expressed themselves in parables and allegories, and [are] not [to be understood] according to the mere sound of the words.

2. That, then, was called the day of retribution on which the Lord will render to every one according to his works—that is, the judgment. The acceptable year of the Lord, again, is this present time, in which those who believe Him are called by Him, and become acceptable to God—that is, the whole time from His advent onwards to the consummation [of all things], during which He acquires to Himself as fruits [of the scheme of mercy] those who are saved. For, according to the phraseology of the prophet, the day of retribution follows the [acceptable] year; and the prophet will be proved guilty of falsehood if the Lord preached only for a year, and if he speaks of it. For where is the day of retribution? For the year has passed, and the day of retribution has not yet come; but He still "makes His sun to rise upon the good and upon the evil, and sends rain upon the just and unjust."[475] And the righteous suffer persecution, are afflicted, and are slain, while sinners are possessed of abundance, and "drink with the sound of the harp and psaltery, but do not regard the works of the Lord."[476] But, according to the language [used by the prophet], they ought to be combined,

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[473] Harvey wishes, without any authority, to substitute "tacitus" for "tacitos," but there is no necessity for alteration. Irenæus is here playing upon the word, according to a practice in which he delights, and quietly scoffs at the *Sige* (Silence) of the heretics by styling those Æons *silent* who were derived from her.

[474] Isa. lxi. 2.

[475] Matt. v. 45.

[476] Isa. v. 12.

and the day of retribution to follow the [acceptable] year. For the words are, "to proclaim the acceptable year of the Lord, and the day of retribution." This present time, therefore, in which men are called and saved by the Lord, is properly understood to be denoted by "the acceptable year of the Lord;" and there follows on this "the day of retribution," that is, the judgment. And the time thus referred to is not called "a year" only, but is also named "a day" both by the prophet and by Paul, of whom the apostle, calling to mind the Scripture, says in the Epistle addressed to the Romans, "As it is written, for thy sake we are killed all the day long, we are counted as sheep for the slaughter."[477] But here the expression "all the day long" is put for all this time during which we suffer persecution, and are killed as sheep. As then this *day* does not signify one which consists of twelve hours, but the whole time during which believers in Christ suffer and are put to death for His sake, so also the *year* there mentioned does not denote one which consists of twelve months, but the whole time of faith during which men hear and believe the preaching of the Gospel, and those become acceptable to God who unite themselves to Him.

3. But it is greatly to be wondered at, how it has come to pass that, while affirming that they have found out the mysteries of God, they have not examined the Gospels to ascertain how often after His baptism the Lord went up, at the time of the passover, to Jerusalem, in accordance with what was the practice of the Jews from every land, and every year, that they should assemble at this period in Jerusalem, and there celebrate the feast of the passover. First of all, after He had made the water wine at Cana of Galilee, He went up to the festival day of the passover, on which occasion it is written, "For many believed in Him, when they saw the signs which He did,"[478] as John the disciple of the Lord records. Then, again, withdrawing Himself [from Judæa], He is found in Samaria; on which occasion, too, He conversed with the Samaritan woman, and while at a distance, cured the son of the centurion by a word, saying, "Go thy way, thy son liveth."[479] Afterwards He went up, the second time, to observe the festival day of the passover[480] in Jerusalem; on which occasion He cured the paralytic man, who had lain beside the pool thirty-eight years, bidding him rise, take up his couch, and depart. Again, withdrawing from thence to the other side of the sea of Tiberias,[481] He there seeing a great crowd had followed Him, fed all that multitude with

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[477] Rom. viii. 36.

[478] John ii. 23.

[479] John iv. 50.

[480] John v. 1, etc. It is well known that, to fix what is meant by the ἑορτή, referred to in this passage of St. John, is one of the most difficult points in New Testament criticism. Some modern scholars think that the feast of Purim is intended by the Evangelist; but, upon the whole, the current of opinion that has always prevailed in the Church has been in favour of the statement here made by Irenæus. Christ would therefore be present at four passovers after His baptism: (1) John ii. 13; (2) John v. 1; (3) John vi. 4; (4) John xiii. 1.

[481] John vi. 1, etc.

five loaves of bread, and twelve baskets of fragments remained over and above. Then, when He had raised Lazarus from the dead, and plots were formed against Him by the Pharisees, He withdrew to a city called Ephraim; and from that place, as it is written "He came to Bethany six days before the passover,"[482] and going up from Bethany to Jerusalem, He there ate the passover, and suffered on the day following. Now, that these three occasions of the passover are not included within one year, every person whatever must acknowledge. And that the special month in which the passover was celebrated, and in which also the Lord suffered, was not the twelfth, but the first, those men who boast that they know all things, if they know not this, may learn it from Moses. Their explanation, therefore, both of the year and of the twelfth month has been proved false, and they ought to reject either their explanation or the Gospel; otherwise [this unanswerable question forces itself upon them], How is it possible that the Lord preached for one year only?

4. Being thirty years old when He came to be baptized, and then possessing the full age of a Master,[483] He came to Jerusalem, so that He might be properly acknowledged[484] by all as a Master. For He did not seem one thing while He was another, as those affirm who describe Him as being man only in appearance; but what He was, that He also appeared to be. Being a Master, therefore, He also possessed the age of a Master, not despising or evading any condition of humanity, nor setting aside in Himself that law which He had[485] appointed for the human race, but sanctifying every age, by that period corresponding to it which belonged to Himself. For He came to save all through means of Himself—all, I say, who through Him are born again to God[486]—infants,[487] and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age, being at the same time made to them an example of piety, righteousness, and submission; a youth for youths, becoming an example to youths, and thus sanctifying them for the Lord. So likewise He was an old man for old men, that He might be a perfect Master for all, not merely as respects

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[482] John xi. 54, John xii. 1.

[483] Or, "teacher," *magistri*.

[484] Harvey strangely remarks here, that "the reading *audiret*, followed by Massuet, makes no sense." He gives *audiretur* in his text, but proposes to read *ordiretur*. The passage may, however, be translated as above, without departing from the Benedictine reading *audiret*.

[485] "Neque solvens suam legem in se humani generis." Massuet would expunge "suam;" but, as Harvey well observes, "it has a peculiar significance, *nor abrogating his own law*."

[486] "Renascuntur in Deum." The reference in these words is doubtless to baptism, as clearly appears from comparing book iii. 17, 1.

[487] It has been remarked by Wall and others, that we have here the statement of a valuable fact as to the baptism of infants in the primitive Church.

the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise. Then, at last, He came on to death itself, that He might be "the first-born from the dead, that in all things He might have the pre-eminence,"[488] the Prince of life,[489] existing before all, and going before all.[490]

5. They, however, that they may establish their false opinion regarding that which is written, "to proclaim the acceptable year of the Lord," maintain that He preached for one year only, and then suffered in the twelfth month. [In speaking thus,] they are forgetful to their own disadvantage, destroying His whole work, and robbing Him of that age which is both more necessary and more honourable than any other; that more advanced age, I mean, during which also as a teacher He excelled all others. For how could He have had disciples, if He did not teach? And how could He have taught, unless He had reached the age of a Master? For when He came to be baptized, He had not yet completed His thirtieth year, but was beginning to be about thirty years of age (for thus Luke, who has mentioned His years, has expressed it: "Now Jesus was, as it were, beginning to be thirty years old,"[491] when He came to receive baptism); and, [according to these men,] He preached only one year reckoning from His baptism. On completing His thirtieth year He suffered, being in fact still a young man, and who had by no means attained to advanced age. Now, that the first stage of early life embraces thirty years,[492] and that this extends onwards to the fortieth year, every one will admit; but from the fortieth and fiftieth year a man begins to decline towards old age, which our Lord possessed while He still fulfilled the office of a Teacher, even as the 392 Gospel and all the elders testify; those who were conversant in Asia with John, the disciple of the Lord, [affirming] that John conveyed to them that information.[493] And he remained

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[488] Col. i. 18.

[489] Acts iii. 15.

[490] [That our Lord was *prematurely* old may be inferred from the text which Irenæus regards as proof that he literally lived to be old. St. John viii. 56, 57; comp. Isa. liii. 2.]

[491] Luke iii. 23.

[492] The Latin text of this clause is, "Quia autem triginta annorum ætas prima indolis est juvenis" —words which it seems almost impossible to translate. Grabe regarded "indolis" as being in the nominative, while Massuet contends it is in the genitive case; and so regarding it, we might translate, "Now that the age of thirty is the first age of the mind of youth," etc. But Harvey re-translates the clause into Greek as follows: Ὅτι δὲ ἡ τῶν τριάκοντα ἐτῶν ἡλικία ἡ πρώτη τῆς διαθέσεώς ἐστι νέας— words which we have endeavoured to render as above. The meaning clearly is, that the age of thirty marked the transition point from youth to maturity.

[493] With respect to this extraordinary assertion of Irenæus, Harvey remarks: "The reader may here perceive the unsatisfactory character of tradition, where a mere fact is concerned. From reasonings founded upon the evangelical history, as well as from a preponderance of external testimony, it is most certain that our Lord's ministry extended but little over three years; yet here Irenæus states that it included more than ten years, and appeals to a tradition derived, as he says, from those who had conversed with an apostle"

among them up to the times of Trajan.[494] Some of them, moreover, saw not only John, but the other apostles also, and heard the very same account from them, and bear testimony as to the [validity of] the statement. Whom then should we rather believe? Whether such men as these, or Ptolemæus, who never saw the apostles, and who never even in his dreams attained to the slightest trace of an apostle?

6. But, besides this, those very Jews who then disputed with the Lord Jesus Christ have most clearly indicated the same thing. For when the Lord said to them, "Your father Abraham rejoiced to see My day; and he saw it, and was glad," they answered Him, "Thou art not yet fifty years old, and hast Thou seen Abraham?"[495] Now, such language is fittingly applied to one who has already passed the age of forty, without having as yet reached his fiftieth year, yet is not far from this latter period. But to one who is only thirty years old it would unquestionably be said, "Thou art not yet forty years old." For those who wished to convict Him of falsehood would certainly not extend the number of His years far beyond the age which they saw He had attained; but they mentioned a period near His real age, whether they had truly ascertained this out of the entry in the public register, or simply made a conjecture from what they observed that He was above forty years old, and that He certainly was not one of only thirty years of age. For it is altogether unreasonable to suppose that they were mistaken by twenty years, when they wished to prove Him younger than the times of Abraham. For what they saw, that they also expressed; and He whom they beheld was not a mere phantasm, but an actual being[496] of flesh and blood. He did not then want much of being fifty years old;[497] and, in accordance with that fact, they said to Him, "Thou art not yet fifty years old, and hast Thou seen Abraham?" He did not therefore preach only for one year, nor did He suffer in the twelfth month of the year. For the period included between the thirtieth and the fiftieth year can never be regarded as *one* year, unless indeed, among their Æons, there be so long years assigned to those who sit in their ranks with Bythus in the Pleroma; of which beings Homer the poet, too, has spoken, doubtless being inspired by the Mother of their [system of] error:—

> Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
> Χρυσέῳ ἐν δαπέδῳ:[498]

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[494] Trajan's reign commenced a.d. 98, and St. John is said to have lived to the age of a hundred years.

[495] John viii. 56, 57.

[496] "Sed veritas"—literally, "the truth."

[497] [This statement is simply astounding, and might seem a providential illustration of the worthlessness of *mere* tradition unsustained by the written Word. No mere tradition could be more creditably authorized than this.]

[498] *Iliad*, iv. 1.

which we may thus render into English:[499]—

“The gods sat round, while Jove presided o’er,
And converse held upon the golden floor.”

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[499] *Latin*, of course, in the text.

Chapter XXIII.—The woman who suffered from an issue of blood was no type of the suffering Æon.

1. Moreover, their ignorance comes out in a clear light with respect to the case of that woman who, suffering from an issue of blood, touched the hem of the Lord's garment, and so was made whole; for they maintain that through her was shown forth that twelfth power who suffered passion, and flowed out towards immensity, that is, the twelfth Æon. [This ignorance of theirs appears] first, because, as I have shown, according to their own system, that was not the twelfth Æon. But even granting them this point [in the meantime], there being twelve Æons, eleven of these are said to have continued impassible, while the twelfth suffered passion; but the woman, on the other hand, being healed in the twelfth year, it is manifest that she had continued to suffer during eleven years, and was healed in the twelfth. If indeed they were to say that eleven Æons were involved in passion, but the twelfth one was healed, it would then be a plausible thing to say that the woman was a type of these. But since she suffered during eleven years, and [all that time] obtained no cure, but was healed in the twelfth year, in what way can she be a type of the twelfth of the Æons, eleven of whom, [according to hypothesis,] did not suffer at all, but the twelfth alone participated in suffering? For a type and emblem is, no doubt, sometimes diverse from the truth [signified] as to matter and substance; but it ought, as to the general form and features, to maintain a likeness [to what is typified], and in this way to shadow forth by means of things present those which are yet to come. 393

2. And not only in the case of this woman have the years of her infirmity (which they affirm to fit in with their figment) been mentioned, but, lo! another woman was also healed, after suffering in like manner for eighteen years; concerning whom the Lord said, "And ought not this daughter of Abraham, whom Satan has bound during eighteen years, to be set free on the Sabbath-day?"[500] If, then, the former was a type of the twelfth Æon that suffered, the latter should also be a type of the eighteenth Æon in suffering. But they cannot maintain this; otherwise their primary and original Ogdoad will be included in the number of Æons who suffered together. Moreover, there was also a certain other person[501] healed by the Lord, after he had suffered for eight-and-thirty years: they ought therefore to affirm that the Æon who occupies the thirty-eighth place suffered. For if they assert that the things which were done by the Lord were types of what took place in the Pleroma, the type ought to be preserved throughout. But they can neither adapt to their fictitious system the case of her who was cured after eighteen years, nor of him who was cured after thirty-eight years. Now, it is in every way absurd and inconsistent to declare that the Saviour preserved the

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[500] Luke xiii. 16.

[501] John v. 5.

type in certain cases, while He did not do so in others. The type of the woman, therefore, [with the issue of blood] is shown to have no analogy to their system of Æons.[502]

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[502] The text of this sentence is very uncertain. We follow Massuet's reading, "negotio Æonum," in preference to that suggested by Harvey.

Chapter XXIV.—Folly of the arguments derived by the heretics from numbers, letters, and syllables.

1. This very thing, too, still further demonstrates their opinion false, and their fictitious system untenable, that they endeavour to bring forward proofs of it, sometimes through means of numbers and the syllables of names, sometimes also through the letter of syllables, and yet again through those numbers which are, according to the practice followed by the Greeks, contained in [different] letters;—[this, I say,] demonstrates in the clearest manner their overthrow or confusion,[503] as well as the untenable and perverse character of their [professed] knowledge. For, transferring the name *Jesus*, which belongs to another language, to the numeration of the Greeks, they sometimes call it "Episemon,"[504] as having six letters, and at other times "the Plenitude of the Ogdoads," as containing the number eight hundred and eighty-eight. But His [corresponding] Greek name, which is "Soter," that is, *Saviour*, because it does not fit in with their system, either with respect to numerical value or as regards its letters, they pass over in silence. Yet surely, if they regard the names of the Lord, as, in accordance with the preconceived purpose of the Father, by means of their numerical value and letters, indicating number in the Pleroma, *Soter*, as being a Greek name, ought by means of its letters and the numbers [expressed by these], in virtue of its being Greek, to show forth the mystery of the Pleroma. But the case is not so, because it is a word of five letters, and its numerical value is one thousand four hundred and eight.[505] But these things do not in any way correspond with their Pleroma; the account, therefore, which they give of transactions in the Pleroma cannot be true.

2. Moreover, *Jesus*, which is a word belonging to the proper tongue of the Hebrews, contains, as the learned among them declare, two letters and a half,[506] and signifies that Lord who contains heaven and earth;[507] for *Jesus* in the ancient Hebrew language means "heaven," while again "earth" is expressed by the words *sura usser*.[508] The word, therefore,

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[503] "Sive confusionem" is very probably a marginal gloss which has found its way into the text. The whole clause is difficult and obscure.

[504] Comp. i. 14, 4.

[505] Thus: Σωτήρ (σ = 200, ω = 800, τ = 300, η = 8, ρ = 100) = 1408.

[506] Being written thus, ישו, and the small י being apparently regarded as only half a letter. Harvey proposes a different solution which seems less probable.

[507] This is one of the most obscure passages in the whole work of Irenæus, and the editors have succeeded in throwing very little light upon it. We may merely state that ישו seems to be regarded as containing in itself the initials of the three words יְהֹוָה, *Jehovah*; שָׁמַיִם, *heaven*; and וְאָרֶץ, *and earth.*

[508] Nothing can be made of these words; they have probably been corrupted by ignorant transcribers, and are now wholly unintelligible.

which contains heaven and earth is just *Jesus*. Their explanation, then, of the *Episemon* is false, and their numerical calculation is also manifestly overthrown. For, in their own language, *Soter* is a Greek word of five letters; but, on the other hand, in the Hebrew tongue, *Jesus* contains only two letters and a half. The total which they reckon up, viz., eight hundred and eighty-eight, therefore falls to the ground. And throughout, the Hebrew letters do not correspond in number with the Greek, although these especially, as being the more ancient and unchanging, ought to uphold the reckoning connected with the names. For these ancient, original, and generally called *sacred* letters[509] of the Hebrews are ten in number (but they are written by means of fifteen[510]), the last letter being joined to the first. And thus they write some of these letters according to their natural sequence, just as we do, but others in a reverse direction, from the right hand towards the left, thus tracing the letters backwards. The name *Christ*, too, ought to be capable of being reckoned up in harmony with the Æons 394 of their Pleroma, inasmuch as, according to their statements, He was produced for the establishment and rectification of their Pleroma. The Father, too, in the same way, ought, both by means of letters and numerical value, to contain the number of those Æons who were produced by Him; Bythus, in like manner, and not less Monogenes; but pre-eminently the name which is above all others, by which God is called, and which in the Hebrew tongue is expressed by *Baruch*,[511] [a word] which also contains two and a half letters. From this fact, therefore, that the more important names, both in the Hebrew and Greek languages, do not conform to their system, either as respects the number of letters or the reckoning brought out of them, the forced character of their calculations respecting the rest becomes clearly manifest.

3. For, choosing out of the law whatever things agree with the number adopted in their system, they thus violently strive to obtain proofs of its validity. But if it was really the purpose of their Mother, or the Saviour, to set forth, by means of the Demiurge, types of those things which are in the Pleroma, they should have taken care that the types were found in things more exactly correspondent and more holy; and, above all, in the case of the Ark of the Covenant, on account of which the whole tabernacle of witness was formed. Now it was

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[509] "Literæ sacerdotales,"—another enigma which no man can solve. Massuet supposes the reference to be to the archaic Hebrew characters, still used by the *priests* after the square Chaldaic letters had been generally adopted. Harvey thinks that *sacerdotales* represents the Greek λειτουργικά, "meaning letters as popularly used in common computation."

[510] The editors have again long notes on this most obscure passage. Massuet expunges "quæque," and gives a lengthened explanation of the clause, to which we can only refer the curious reader.

[511] בָרוּךְ, Baruch, *blessed*, one of the commonest titles of the Almighty. The final ך seems to be reckoned only a half-letter, as being different in form from what it is when accompanied by a vowel at the beginning or in the middle of a word.

constructed thus: its length[512] was two cubits and a half, its breadth one cubit and a half, its height one cubit and a half; but such a number of cubits in no respect corresponds with their system, yet by it the type ought to have been, beyond everything else, clearly set forth. The mercy-seat[513] also does in like manner not at all harmonize with their expositions. Moreover, the table of shew-bread[514] was two cubits in length, while its height was a cubit and a half. These stood before the holy of holies, and yet in them not a single number is of such an amount as contains an indication of the Tetrad, or the Ogdoad, or of the rest of their Pleroma. What of the candlestick,[515] too, which had seven[516] branches and seven lamps? while, if these had been made according to the type, it ought to have had eight branches and a like number of lamps, after the type of the primary Ogdoad, which shines pre-eminently among the Æons, and illuminates the whole Pleroma. They have carefully enumerated the curtains[517] as being ten, declaring these a type of the ten Æons; but they have forgotten to count the coverings of skin, which were eleven[518] in number. Nor, again, have they measured the size of these very curtains, each curtain[519] being eight-and-twenty cubits in length. And they set forth the length of the pillars as being ten cubits, with a reference to the Decad of Æons. "But the breadth of each pillar was a cubit and a half;"[520] and this they do not explain, any more than they do the entire number of the pillars or of their bars, because that does not suit the argument. But what of the anointing oil,[521] which sanctified the whole tabernacle? Perhaps it escaped the notice of the Saviour, or, while their Mother was sleeping, the Demiurge of himself gave instructions as to its weight; and on this account it is out of harmony with their Pleroma, consisting,[522] as it did, of five hundred shekels of myrrh, five hundred of cassia, two hundred and fifty of cinnamon, two hundred and fifty of calamus, and oil in addition, so that it was composed of five ingredients. The incense[523] also, in like manner, [was compounded] of stacte, onycha, galbanum, mint, and frankincense, all which do in no respect, either as to their mixture or weight, harmonize with their argument. It is therefore unreasonable and altogether absurd [to maintain] that the types were not preserved in the sublime and more imposing enactments of the law; but in other points, when any number coincides with their assertions, to affirm that it was a type of the things in the Pleroma; while [the truth is, that] every number occurs with the utmost variety in the Scriptures, so that, should any one desire it, he might form not only an Ogdoad, and a Decad, and a Duodecad, but any sort of number from the Scriptures, and then maintain that this was a type of the system of error devised by himself.

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[512] Ex. xxv. 10.

[513] Ex. xxv. 17.

[514] Ex. xxv. 23.

[515] Ex. xxv. 31, etc.

[516] Only *six* branches are mentioned in Ex. xxv. 32.

[517] Ex. xxvi. 1.

[518] Ex. xxvi. 7.

[519] Ex. xxvi. 2.

[520] Ex. xxvi. 16.

[521] Ex. xxvi. 26.

[522] Ex. xxx. 23, etc.

[523] Ex. xxx. 34.

4. But that this point is true, that that number which is called *five*, which agrees in no respect with their argument, and does not harmonize with their system, nor is suitable for a typical manifestation of the things in the Pleroma, [yet has a wide prevalence,[524]] will be proved as follows from the Scriptures. Soter is a name of five letters; Pater, too, contains five letters; Agape (love), too, consists of five letters; and our Lord, after[525] blessing the five loaves, fed with them five thousand men. Five virgins[526] were called wise by the Lord; and, in like manner, five were styled foolish. Again, five men are said to have been with the Lord when He obtained testimony[527] from the Father,—namely, Peter, and James, and John, and Moses, and Elias. The Lord also, as the fifth person, entered into the apartment of the dead maiden, and raised her up again; for, says [the Scripture], "He suffered no man to go in, save Peter and James,[528] and the father and mother of the maiden."[529] The rich man in hell[530] declared that he had five brothers, to whom he desired that one rising from the dead should go. The pool from which the Lord commanded the paralytic man to go into his house, had five porches. The very form of the cross, too, has five extremities,[531] two in length, two in breadth, and one in the middle, on which [last] the person rests who is fixed by the nails. Each of our hands has five fingers; we have also five senses; our internal organs may also be reckoned as five, viz., the heart, the liver, the lungs, the spleen, and the kidneys. Moreover, even the whole person may be divided into this number [of parts],—the head, the breast, the belly, the thighs, and the feet. The human race passes through five ages first infancy, then boyhood, then youth, then maturity,[532] and then old age. Moses delivered the

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[524] Some such supplement as this seems requisite, but the syntax in the Latin text is very confused.

[525] Matt. xiv. 19, 21; Mark vi. 41, 44; Luke ix. 13, 14; John vi. 9, 10, 11.

[526] Matt. xxv. 2, etc.

[527] Matt. xvii. 1.

[528] St. John is here strangely overlooked.

[529] Luke viii. 51.

[530] Luke xvi. 28.

[531] "Fines et summitates;" comp. Justin Mart., *Dial. c. Tryph.*, 91.

[532] "Juvenis," *one in the prime of life.*

law to the people in five books. Each table which he received from God contained five[533] commandments. The veil covering[534] the holy of holies had five pillars. The altar of burnt-offering also was five cubits in breadth.[535] Five priests were chosen in the wilderness,—namely, Aaron,[536] Nadab, Abiud, Eleazar, Ithamar. The ephod and the breastplate, and other sacerdotal vestments, were formed out of five[537] materials; for they combined in themselves gold, and blue, and purple, and scarlet, and fine linen. And there were five[538] kings of the Amorites, whom Joshua the son of Nun shut up in a cave, and directed the people to trample upon their heads. Any one, in fact, might collect many thousand other things of the same kind, both with respect to this number and any other he chose to fix upon, either from the Scriptures, or from the works of nature lying under his observation.[539] But although such is the case, we do not therefore affirm that there are five Æons above the Demiurge; nor do we consecrate the Pentad, as if it were some divine thing; nor do we strive to establish things that are untenable, nor ravings [such as they indulge in], by means of that vain kind of labour; nor do we perversely force a creation well adapted by God [for the ends intended to be served], to change itself into types of things which have no real existence; nor do we seek to bring forward impious and abominable doctrines, the detection and overthrow of which are easy to all possessed of intelligence.

5. For who can concede to them that the year has three hundred and sixty-five days only, in order that there may be twelve months of thirty days each, after the type of the twelve Æons, when the type is in fact altogether out of harmony [with the antitype]? For, in the one case, each of the Æons is a thirtieth part of the entire Pleroma, while in the other they declare that a month is the twelfth part of a year. If, indeed, the year were divided into thirty parts, and the month into twelve, then a fitting type might be regarded as having been found for their fictitious system. But, on the contrary, as the case really stands, their Pleroma is divided into thirty parts, and a portion of it into twelve; while again the whole year is divided into twelve parts, and a certain portion of it into thirty. The Saviour therefore acted unwisely in constituting the month a type of the entire Pleroma, but the year a type only of that Duodecad which exists in the Pleroma; for it was more fitting to divide the year into

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[533] It has been usual in the Christian Church to reckon four commandments in the first table, and six in the second; but the above was the ancient Jewish division. See Joseph., *Antiq.*, iii. 6.

[534] Ex. xxvi. 37.

[535] Ex. xxvii. 1; “altitudo” in the text must be exchanged for “latitudo.”

[536] Ex. xxviii. 1.

[537] Ex. xxviii. 5.

[538] Josh. x. 17.

[539] [Note the manly contempt with which our author dismisses a class of similitudes, which seem, even in our day, to have great attractions for some minds not otherwise narrow.]

thirty parts, even as the whole Pleroma is divided, but the month into twelve, just as the Æons are in their Pleroma. Moreover, they divide the entire Pleroma into three portions,—namely, into an Ogdoad, a Decad, and a Duodecad. But our year is divided into four parts, —namely, spring, summer, autumn, and winter. And again, not even do the months, which they maintain to be a type of the Triacontad, consist precisely of thirty days, but some have more and some less, inasmuch as five days remain to them as an overplus.[540] The day, too, does not always consist precisely of twelve hours, but rises from nine[541] to fifteen, and then falls again from fifteen to nine. It cannot therefore be held that months of thirty days each were so formed for the sake of [typifying] the Æons; for, in that case, they would have consisted precisely of thirty days: nor, again, the days of these months, that by means of twelve hours they might symbolize the twelve Æons; for, in that case, they would always have consisted precisely of twelve hours. 39

6. But further, as to their calling material substances "on the left hand," and maintaining that those things which are thus on the left hand of necessity fall into corruption, while they also affirm that the Saviour came to the lost sheep, in order to transfer it to the right hand, that is, to the ninety and nine sheep which were in safety, and perished not, but continued within the fold, yet were of the left hand,[542] it follows that they must acknowledge that the enjoyment[543] of rest did not imply salvation. And that which has not in like manner the same number, they will be compelled to acknowledge as belonging to the left hand, that is, to corruption. This Greek word *Agape* (love), then, according to the letters of the Greeks, by means of which reckoning is carried on among them, having a numerical value of *ninety-three*,[544] is in like manner assigned to the place of rest on the left hand. Aletheia (truth), too, having in like manner, according to the principle indicated above, a numerical value of sixty-four,[545] exists among material substances. And thus, in fine, they will be compelled to acknowledge that all those sacred names which do not reach a numerical value of one

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[540] 365 (the days of the year)—12 × 30 + 5.

[541] These hours of daylight, at the winter and summer solstice respectively, correspond to the latitude of Lyons, 45° 45′ N., where Irenæus resided.

[542] "Alluding," says Harvey, "to a custom among the ancients, of summing the numbers below 100 by various positions of the left hand and its fingers; 100 and upwards being reckoned by corresponding gestures of the right hand. The ninety and nine sheep, therefore, that remained quietly in the fold were summed upon the left hand, and Gnostics professed that they were typical of the true spiritual seed; but Scripture always places the workers of iniquity of the left hand, and in the Gnostic theory the evil principle of matter was sinistral, therefore," etc., as above.

[543] "Levamen," corresponding probably to the Greek ἀνάπαυσιν.

[544] 'Αγάπη (α = 1, γ = 3, α = 1, π = 80, η = 8) = 93.

[545] 'Αλήθεια (α = 1, λ = 30, η = 8, θ = 9, ε = 5, ι = 10, α = 1) = 64.

hundred, but only contain the numbers summed by the left hand, are corruptible and material.

Chapter XXV.—God is not to be sought after by means of letters, syllables, and numbers; necessity of humility in such investigations.

1. If any one, however, say in reply to these things, What then? Is it a meaningless and accidental thing, that the positions of names, and the election of the apostles, and the working of the Lord, and the arrangement of created things, are what they are?—we answer them: Certainly not; but with great wisdom and diligence, all things have clearly been made by God, fitted and prepared [for their special purposes]; and His word formed both things ancient and those belonging to the latest times; and men ought not to connect those things with the number *thirty*,[546] but to harmonize them with what actually exists, or with right reason. Nor should they seek to prosecute inquiries respecting God by means of numbers, syllables, and letters. For this is an uncertain mode of proceeding, on account of their varied and diverse systems, and because every sort of hypothesis may at the present day be, in like manner, devised[547] by any one; so that[548] they can derive arguments against the truth from these very theories, inasmuch as they may be turned in many different directions. But, on the contrary, they ought to adapt the numbers themselves, and those things which have been formed, to the true theory lying before them. For system[549] does not spring out of numbers, but numbers from a system; nor does God derive His being from things made, but things made from God. For all things originate from one and the same God.

2. But since created things are various and numerous, they are indeed well fitted and adapted to the whole creation; yet, when viewed individually, are mutually opposite and inharmonious, just as the sound of the lyre, which consists of many and opposite notes, gives rise to one unbroken melody, through means of the interval which separates each one from the others. The lover of truth therefore ought not to be deceived by the interval between each note, nor should he imagine that one was due to one artist and author, and another to another, nor that one person fitted the treble, another the bass, and yet another the tenor strings; but he should hold that one and the same person [formed the whole], so as to prove the judgment, goodness, and skill exhibited in the whole work and [specimen of] wisdom. Those, too, who listen to the melody, ought to praise and extol the artist, to admire the tension of some notes, to attend to the softness of others, to catch the sound of others between both these extremes, and to consider the special character of others, so as to inquire at what each one aims, and what is the cause of their variety, never failing to apply our rule, neither giving up the [one[550]] artist, nor casting off faith in the one God who formed all things, nor blaspheming our Creator.

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[546] Some read XX., but XXX. is probably correct.

[547] Harvey proposes “commentitum” instead of “commentatum,” but the alteration seems unnecessary.

[548] The syntax is in confusion, and the meaning obscure.

[549] “Regula.”

[550] “Errantes ab artifice.” The whole sentence is most obscure.

3. If, however, any one do not discover the cause of all those things which become objects of investigation, let him reflect that man is infinitely inferior to God; that he has received grace only in part, and is not yet equal or similar to his Maker; and, moreover, that he cannot have experience or form a conception of all things like God; but in the same proportion as he who was formed but to-day, and received the beginning of his creation, is inferior to Him who is uncreated, and who is always the same, in that proportion is he, as respects knowledge and the faculty of investigating the causes of all things, inferior to Him who made him. For thou, O man, art not an uncreated being, nor didst thou always co-exist[551] with God, as did His own Word; but now, through His pre-eminent goodness, receiving the beginning of thy creation, thou dost gradually learn from the Word the dispensations of God who made thee.

4. Preserve therefore the proper order of thy knowledge, and do not, as being ignorant of things really good, seek to rise above God Himself, for He cannot be surpassed; nor do thou seek after any one above the Creator, for thou wilt not discover such. For thy Former cannot be contained within limits; nor, although thou shouldst measure all this [universe], and pass through all His creation, and consider it in all its depth, and height, and length, wouldst thou be able to conceive of any other above the Father Himself. For thou wilt not be able to think Him fully out, but, indulging in trains of reflection opposed to thy nature, thou wilt prove thyself foolish; and if thou persevere in such a course, thou wilt fall into utter madness, whilst thou deemest thyself loftier and greater than thy Creator, and imaginest that thou canst penetrate beyond His dominions.

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[551] Alluding to the imaginary Æon *Anthropos*, who existed from eternity.

Chapter XXVI.—“Knowledge puffeth up, but love edifieth.”

1. It is therefore better and more profitable to belong to the simple and unlettered class, and by means of love to attain to nearness to God, than, by imagining ourselves learned and skilful, to be found [among those who are] blasphemous against their own God, inasmuch as they conjure up another God as the Father. And for this reason Paul exclaimed, “Knowledge puffeth up, but love edifieth:”[552] not that he meant to inveigh against a true knowledge of God, for in that case he would have accused himself; but, because he knew that some, puffed up by the pretence of knowledge, fall away from the love of God, and imagine that they themselves are perfect, for this reason that they set forth an imperfect Creator, with the view of putting an end to the pride which they feel on account of knowledge of this kind, he says, “Knowledge puffeth up, but love edifieth.” Now there can be no greater conceit than this, that any one should imagine he is better and more perfect than He who made and fashioned him, and imparted to him the breath of life, and commanded this very thing into existence. It is therefore better, as I have said, that one should have no knowledge whatever of any one reason why a single thing in creation has been made, but should believe in God, and continue in His love, than[553] that, puffed up through knowledge of this kind, he should fall away from that love which is the life of man; and that he should search after no other knowledge except [the knowledge of] Jesus Christ the Son of God, who was crucified for us, than that by subtle questions and hair-splitting expressions he should fall into impiety.[554]

2. For how would it be, if any one, gradually elated by attempts of the kind referred to, should, because the Lord said that “even the hairs of your head are all numbered,”[555] set about inquiring into the number of hairs on each one’s head, and endeavour to search out the reason on account of which one man has so many, and another so many, since all have not an equal number, but many thousands upon thousands are to be found with still varying numbers, on this account that some have larger and others smaller heads, some have bushy heads of hair, others thin, and others scarcely any hair at all,—and then those who imagine that they have discovered the number of the hairs, should endeavour to apply that for the commendation of their own sect which they have conceived? Or again, if any one should, because of this expression which occurs in the Gospel, “Are not two sparrows sold for a farthing? and not one of them falls to the ground without the will of your Father,”[556] take occasion to reckon up the number of sparrows caught daily, whether over all the world or

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[552] 1 Cor. viii. 1.

[553] “Aut;” ἤ having been thus mistakenly rendered instead of “quam.”

[554] [This seems anticipatory of the dialects of scholasticism, and of its immense influence in Western Christendom, after St. Bernard’s feeble adhesion to the Biblical system of the ancients.]

[555] Matt. x. 30.

[556] Matt. x. 29.

in some particular district, and to make inquiry as to the reason of so many having been captured yesterday, so many the day before, and so many again on this day, and should then join on the number of sparrows to his [particular] hypothesis, would he not in that case mislead himself altogether, and drive into absolute insanity those that agreed with him, since men are always eager in such matters to be thought to have discovered something more extraordinary than their masters?[557]

3. But if any one should ask us whether every number of all the things which have been made, and which are made, is known to God, and whether every one of these [numbers] has, according to His providence, received that special amount which it contains; and on our agreeing that such is the case, and acknowledging that not one of the things which have been, or are, or shall be made, escapes the knowledge of God, but that through His providence every one of them has obtained its nature, and rank, and number, and special quantity, and that nothing whatever either has been or is produced in vain or accidentally, but with exceeding suitability [to the purpose intended], and in the exercise of transcendent knowledge, and that it was an admirable and truly divine intellect[558] which could both distinguish and bring forth the proper causes of such a system: if, [I say,] any one, on obtaining our adherence and consent to this, should proceed to reckon up the sand and pebbles of the earth, yea also the waves of the sea and the stars of heaven, and should endeavour to think out the causes of the number which he imagines himself to have discovered, would not his labour be in vain, and would not such a man be justly declared mad, and destitute of reason, by all possessed of common sense? And the more he occupied himself beyond others in questions of this kind, and the more he imagines himself to find out beyond others, styling them unskilful, ignorant, and animal beings, because they do not enter into his so useless labour, the more is he [in reality] insane, foolish, struck as it were with a thunderbolt, since indeed he does in no one point own himself inferior to God; but, by the knowledge which he imagines himself to have discovered, he changes God Himself, and exalts his own opinion above the greatness of the Creator. 398

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[557] [Illustrated by the history of modern thought in Germany. See the meritorious work of Professor Kahnis, on *German Protestantism* (translated). Edinburgh, T. & T. Clark, 1856.]

[558] “Rationem.”

Chapter XXVII.—Proper mode of interpreting parables and obscure passages of Scripture.

1. A sound mind, and one which does not expose its possessor to danger, and is devoted to piety and the love of truth, will eagerly meditate upon those things which God has placed within the power of mankind, and has subjected to our knowledge, and will make advancement in [acquaintance with] them, rendering the knowledge of them easy to him by means of daily study. These things are such as fall [plainly] under our observation, and are clearly and unambiguously in express terms set forth in the Sacred Scriptures. And therefore the parables ought not to be adapted to ambiguous expressions. For, if this be not done, both he who explains them will do so without danger, and the parables will receive a like interpretation from all, and the body[559] of truth remains entire, with a harmonious adaptation of its members, and without any collision [of its several parts]. But to apply expressions which are not clear or evident to interpretations of the parables, such as every one discovers for himself as inclination leads him, [is absurd.[560]] For in this way no one will possess the rule of truth; but in accordance with the number of persons who explain the parables will be found the various systems of truth, in mutual opposition to each other, and setting forth antagonistic doctrines, like the questions current among the Gentile philosophers.

2. According to this course of procedure, therefore, man would always be inquiring but never finding, because he has rejected the very method of discovery. And when the Bridegroom[561] comes, he who has his lamp untrimmed, and not burning with the brightness of a steady light, is classed among those who obscure the interpretations of the parables, forsaking Him who by His plain announcements freely imparts gifts to all who come to Him, and is excluded from His marriage-chamber. Since, therefore, the entire Scriptures, the prophets, and the Gospels, can be clearly, unambiguously, and harmoniously understood by all, although all do not believe them; and[562] since they proclaim that one only God, to the exclusion of all others, formed all things by His word, whether visible or invisible, heavenly or earthly, in the water or under the earth, as I have shown[563] from the very words of Scripture; and since the very system of creation to which we belong testifies, by what falls under our notice, that one Being made and governs it,—those persons will seem truly foolish who blind their eyes to such a clear demonstration, and will not behold the light of the announcement [made to them]; but they put fetters upon themselves, and every one of them

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[559] We read “veritatis corpus” for “a veritate corpus” in the text.

[560] Some such expression of disapproval must evidently be supplied, though wanting in the Latin text.

[561] Matt. xxv. 5, etc.

[562] The text is here elliptical, and we have supplied what seems necessary to complete the sense.

[563] It is doubtful whether “demonstravimus” or “demonstrabimus” be the proper reading: if the former, the reference will be to book i. 22, or ii. 2; if the latter, to book iii. 8.

imagines, by means of their obscure interpretations of the parables, that he has found out a God of his own. For that there is nothing whatever openly, expressly, and without controversy said in any part of Scripture respecting the Father conceived of by those who hold a contrary opinion, they themselves testify, when they maintain that the Saviour privately taught these same things not to all, but to certain only of His disciples who could comprehend them, and who understood what was intended by Him through means of arguments, enigmas, and parables. They come, [in fine,] to this, that they maintain there is one Being who is proclaimed as God, and another as Father, He who is set forth as such through means of parables and enigmas.

3. But since parables admit of many interpretations, what lover of truth will not acknowledge, that for them to assert God is to be searched out from these, while they desert what is certain, indubitable, and true, is the part of men who eagerly throw themselves into danger, and act as if destitute of reason? And is not such a course of conduct not to build one's house upon a rock[564] which is firm, strong, and placed in an open position, but upon the shifting sand? Hence the overthrow of such a building is a matter of ease. 399

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[564] Matt. vii. 25.

Chapter XXVIII.—Perfect knowledge cannot be attained in the present life: many questions must be submissively left in the hands of God.

1. Having therefore the truth itself as our rule and the testimony concerning God set clearly before us, we ought not, by running after numerous and diverse answers to questions, to cast away the firm and true knowledge of God. But it is much more suitable that we, directing our inquiries after this fashion, should exercise ourselves in the investigation of the mystery and administration of the living God, and should increase in the love of Him who has done, and still does, so great things for us; but never should fall from the belief by which it is most clearly proclaimed that this Being alone is truly God and Father, who both formed this world, fashioned man, and bestowed the faculty of increase on His own creation, and called him upwards from lesser things to those greater ones which are in His own presence, just as He brings an infant which has been conceived in the womb into the light of the sun, and lays up wheat in the barn after He has given it full strength on the stalk. But it is one and the same Creator who both fashioned the womb and created the sun; and one and the same Lord who both reared the stalk of corn, increased and multiplied the wheat, and prepared the barn.

2. If, however, we cannot discover explanations of all those things in Scripture which are made the subject of investigation, yet let us not on that account seek after any other God besides Him who really exists. For this is the very greatest impiety. We should leave things of that nature to God who created us, being most properly assured that the Scriptures are indeed perfect, since they were spoken by the Word of God and His Spirit; but we, inasmuch as we are inferior to, and later in existence than, the Word of God and His Spirit, are on that very account[565] destitute of the knowledge of His mysteries. And there is no cause for wonder if this is the case with us as respects things spiritual and heavenly, and such as require to be made known to us by revelation, since many even of those things which lie at our very feet (I mean such as belong to this world, which we handle, and see, and are in close contact with) transcend our knowledge, so that even these we must leave to God. For it is fitting that He should excel all [in knowledge]. For how stands the case, for instance, if we endeavour to explain the cause of the rising of the Nile? We may say a great deal, plausible or otherwise, on the subject; but what is true, sure, and incontrovertible regarding it, belongs only to God. Then, again, the dwelling-place of birds—of those, I mean, which come to us in spring, but fly away again on the approach of autumn—though it is a matter connected with this world, escapes our knowledge. What explanation, again, can we give of the flow and ebb of the ocean, although every one admits there must be a certain cause [for these phenomena]? Or what can we say as to the nature of those things which lie beyond it?[566] What, moreover,

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[565] Or, “to that degree.”

[566] Comp. Clem. Rom. *Ep. to Cor.*, c. xx.; and August, *De. Civit Dei*, xvi. 9.

can we say as to the formation of rain, lightning, thunder, gatherings of clouds, vapours, the bursting forth of winds, and such like things; or tell as to the storehouses of snow, hail, and other like things? [What do we know respecting] the conditions requisite for the preparation of clouds, or what is the real nature of the vapours in the sky? What as to the reason why the moon waxes and wanes, or what as to the cause of the difference of nature among various waters, metals, stones, and such like things? On all these points we may indeed say a great deal while we search into their causes, but God alone who made them can declare the truth regarding them.

3. If, therefore, even with respect to creation, there are some things [the knowledge of] which belongs only to God, and others which come within the range of our own knowledge, what ground is there for complaint, if, in regard to those things which we investigate in the Scriptures (which are throughout spiritual), we are able by the grace of God to explain some of them, while we must leave others in the hands of God, and that not only in the present world, but also in that which is to come, so that God should for ever teach, and man should for ever learn the things taught him by God? As the apostle has said on this point, that, when other things have been done away, then these three, "faith, hope, and charity, shall endure."[567] For faith, which has respect to our Master, endures[568] unchangeably, assuring us that there is but one true God, and that we should truly love Him for ever, seeing that He alone is our Father; while we hope ever to be receiving more and more from God, and to learn from Him, because He is good, and possesses boundless riches, a kingdom without end, and instruction 400 that can never be exhausted. If, therefore, according to the rule which I have stated, we leave some questions in the hands of God, we shall both preserve our faith uninjured, and shall continue without danger; and all Scripture, which has been given to us by God, shall be found by us perfectly consistent; and the parables shall harmonize with those passages which are perfectly plain; and those statements the meaning of which is clear, shall serve to explain the parables; and through the many diversified utterances [of Scripture] there shall be heard[569] one harmonious melody in us, praising in hymns that God who created all

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[567] 1 Cor. xiii. 13.

[568] "Permanet firma,"—no doubt corresponding to the μένει of the apostle, 1 Cor. xiii. 13. Harvey here remarks, that "the author seems to misapprehend the apostle's meaning…. There will be no longer room for hope, when the substance of things hoped for shall have become a matter of fruition; neither will there be any room for faith, when the soul shall be admitted to see God as He is." But the best modern interpreters take the same view of the passage as Irenæus. They regard the νυνὶ δέ of St. Paul as not being *temporal*, but *logical*, and conclude therefore the meaning to be, that *faith* and *hope*, as well as *love*, will, in a sense, endure for ever. Comp., e.g., Alford, *in loc.*

[569] The Latin text is here untranslateable. Grabe proposes to read, "*una consonans melodia in nobis sentietur*;" while Stieren and others prefer to exchange αἰσθήσεται for ᾀσθήσεται.

things. If, for instance, any one asks, “What was God doing before He made the world?” we reply that the answer to such a question lies with God Himself. For that this world was formed perfect[570] by God, receiving a beginning in time, the Scriptures teach us; but no Scripture reveals to us what God was employed about before this event. The answer therefore to that question remains with God, and it is not proper[571] for us to aim at bringing forward foolish, rash, and blasphemous suppositions [in reply to it]; so, as by one’s imagining that he has discovered the origin of matter, he should in reality set aside God Himself who made all things.

4. For consider, all ye who invent such opinions, since the Father Himself is alone called God, who has a real existence, but whom ye style the Demiurge; since, moreover, the Scriptures acknowledge Him alone as God; and yet again, since the Lord confesses Him alone as His own Father, and knows no other, as I shall show from His very words, —when ye style this very Being the fruit of defect, and the offspring of ignorance, and describe Him as being ignorant of those things which are above Him, with the various other allegations which you make regarding Him,—consider the terrible blasphemy [ye are thus guilty of] against Him who truly is God. Ye seem to affirm gravely and honestly enough that ye believe in God; but then, as ye are utterly unable to reveal any other God, ye declare this very Being in whom ye profess to believe, the fruit of defect and the offspring of ignorance. Now this blindness and foolish talking flow to you from the fact that ye reserve nothing for God, but ye wish to proclaim the nativity and production both of God Himself, of His Ennœa, of His Logos, and Life, and Christ; and ye form the idea of these from no other than a mere human experience; not understanding, as I said before, that it is possible, in the case of man, who is a compound being, to speak in this way of the mind of man and the thought of man; and to say that thought (ennœa) springs from mind (sensus), intention (enthymesis) again from thought, and word (logos) from intention (but which logos?[572] for there is among the Greeks one logos which is the principle that thinks, and another which is the instrument by means of which thought is expressed); and [to say] that a man sometimes is at rest and silent, while at other times he speaks and is active. But since God is[573] all mind, all reason, all active spirit, all light, and always exists one and the same, as it is both beneficial for us to think of God, and as we learn regarding Him from the Scriptures, such feelings and divisions [of operation] cannot fittingly be ascribed to Him. For our tongue, as being carnal, is not suffi-

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[570] “Apotelesticos.” This word, says Harvey, “may also refer to the vital energy of nature, whereby its effects are for ever reproduced in unceasing succession.” Comp. Hippol., *Philos.*, vii. 24.

[571] We here follow Grabe, who understands *decet*. Harvey less simply explains the very obscure Latin text.

[572] The Greek term λόγος, as is well known, denotes both *ratio* (reason) and *sermo* (speech). Some deem the above parenthesis an interpolation.

[573] Comp. i. 12, 2.

cient to minister to the rapidity of the human mind, inasmuch as that is of a spiritual nature, for which reason our word is restrained[574] within us, and is not at once expressed as it has been conceived by the mind, but is uttered by successive efforts, just as the tongue is able to serve it.

5. But God being all Mind, and all Logos, both speaks exactly what He thinks, and thinks exactly what He speaks. For His thought is Logos, and Logos is Mind, and Mind comprehending all things is the Father Himself. He, therefore, who speaks of the mind of God, and ascribes to it a special origin of its own, declares Him a compound Being, as if God were one thing, and the original Mind another. So, again, with respect to Logos, when one attributes to him the third[575] place of production from the Father; on which supposition he is ignorant of His greatness; and thus Logos has been far separated from God. As for the prophet, he declares respecting Him, "Who shall describe His generation?"[576] But ye pretend to set forth His generation from the Father, and ye transfer the production of the word of men which takes place by means of a tongue to the Word of God, and thus are righteously exposed by your own selves as knowing neither things human nor divine.

6. But, beyond reason inflated [with your own wisdom], ye presumptuously maintain that ye are acquainted with the unspeakable mysteries of God; while even the Lord, the very Son of God, allowed that the Father alone knows the very day and hour of judgment, when 40
He plainly declares, "But of that day and that hour knoweth no man, neither the Son, but the Father only."[577] If, then, the Son was not ashamed to ascribe the knowledge of that day to the Father only, but declared what was true regarding the matter, neither let us be ashamed to reserve for God those greater questions which may occur to us. For no man is superior to his master.[578] If any one, therefore, says to us, "How then was the Son produced by the Father?" we reply to him, that no man understands that production, or generation, or calling, or revelation, or by whatever name one may describe His generation, which is in fact altogether indescribable. Neither Valentinus, nor Marcion, nor Saturninus, nor Basilides, nor angels, nor archangels, nor principalities, nor powers [possess this knowledge], but the Father only who begat, and the Son who was begotten. Since therefore His generation is unspeakable, those who strive to set forth generations and productions cannot be in their

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[574] "Suffugatur:" some read "suffocatur;" and Harvey proposes "suffragatur," as the representative of the Greek ψηφίζεται. The meaning in any case is, that while ideas are instantaneously formed in the human mind, they can be expressed through means of words only fractionally, and by successive utterances.

[575] Thus: *Bythus, Nous, Logos*.

[576] Isa. liii. 8.

[577] Mark xiii. 32. The words, "neither the angels which are in heaven," are here omitted, probably because, as usual, the writer quotes from memory.

[578] Comp. Matt. x. 24; Luke xi. 40.

right mind, inasmuch as they undertake to describe things which are indescribable. For that a word is uttered at the bidding of thought and mind, all men indeed well understand. Those, therefore, who have excogitated [the theory of] emissions have not discovered anything great, or revealed any abstruse mystery, when they have simply transferred what all understand to the only-begotten Word of God; and while they style Him unspeakable and unnameable, they nevertheless set forth the production and formation of His first generation, as if they themselves had assisted at His birth, thus assimilating Him to the word of mankind formed by emissions.

7. But we shall not be wrong if we affirm the same thing also concerning the substance of matter, that God produced it. For we have learned from the Scriptures that God holds the supremacy over all things. But whence or in what way He produced it, neither has Scripture anywhere declared; nor does it become us to conjecture, so as, in accordance with our own opinions, to form endless conjectures concerning God, but we should leave such knowledge in the hands of God Himself. In like manner, also, we must leave the cause why, while all things were made by God, certain of His creatures sinned and revolted from a state of submission to God, and others, indeed the great majority, persevered, and do still persevere, in [willing] subjection to Him who formed them, and also of what nature those are who sinned, and of what nature those who persevere,—[we must, I say, leave the cause of these things] to God and His Word, to whom alone He said, "Sit at my right hand, until I make Thine enemies Thy footstool."[579] But as for us, we still dwell upon the earth, and have not yet sat down upon His throne. For although the Spirit of the Saviour that is in Him "searcheth all things, even the deep things of God,"[580] yet as to us "there are diversities of gifts, differences of administrations, and diversities of operations;"[581] and we, while upon the earth, as Paul also declares, "know in part, and prophesy in part."[582] Since, therefore, we know but in part, we ought to leave all sorts of [difficult] questions in the hands of Him who in some measure, [and that only,] bestows grace on us. That eternal fire, [for instance,] is prepared for sinners, both the Lord has plainly declared, and the rest of the Scriptures demonstrate. And that God foreknew that this would happen, the Scriptures do in like manner demonstrate, since He prepared eternal fire from the beginning for those who were [afterwards] to transgress [His commandments]; but the cause itself of the nature of such transgressors neither has any Scripture informed us, nor has an apostle told us, nor has the Lord taught us. It becomes us, therefore, to leave the knowledge of this matter to God, even as the Lord does of the day and hour [of judgment], and not to rush to such an extreme of

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[579] Ps. cx. 1.

[580] 1 Cor. ii. 10.

[581] 1 Cor. xii. 4, 5, 6.

[582] 1 Cor. xiii. 9.

danger, that we will leave nothing in the hands of God, even though we have received only a measure of grace [from Him in this world]. But when we investigate points which are above us, and with respect to which we cannot reach satisfaction, [it is absurd[583]] that we should display such an extreme of presumption as to lay open God, and things which are not yet discovered,[584] as if already we had found out, by the vain talk about emissions, God Himself, the Creator of all things, and to assert that He derived His substance from apostasy and ignorance, so as to frame an impious hypothesis in opposition to God.

8. Moreover, they possess no proof of their system, which has but recently been invented by them, sometimes resting upon certain numbers, sometimes on syllables, and sometimes, again, on names; and there are occasions, too, when, by means of those letters which are contained in letters, by parables not properly interpreted, or by certain [baseless] conjectures, they strive to establish that fabulous account which they have devised. 402 For if any one should inquire the reason why the Father, who has fellowship with the Son in all things, has been declared by the Lord alone to know the hour and the day [of judgment], he will find at present no more suitable, or becoming, or safe reason than this (since, indeed, the Lord is the only true Master), that we may learn through Him that the Father is above all things. For "the Father," says He, "is greater than I."[585] The Father, therefore, has been declared by our Lord to excel with respect to knowledge; for this reason, that we, too, as long as we are connected with the scheme of things in this world, should leave perfect knowledge, and such questions [as have been mentioned], to God, and should not by any chance, while we seek to investigate the sublime nature of the Father, fall into the danger of starting the question whether there is another God above God.[586]

9. But if any lover of strife contradict what I have said, and also what the apostle affirms, that "we know in part, and prophesy in part,"[587] and imagine that he has acquired not a partial, but a universal, knowledge of all that exists, —being such an one as Valentinus, or Ptolemæus, or Basilides, or any other of those who maintain that they have searched out the deep[588] things of God,—let him not (arraying himself in vainglory) boast that he has acquired greater knowledge than others with respect to those things which are invisible, or cannot be placed under our observation; but let him, by making diligent inquiry, and obtain-

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[583] Massuet proposes to insert these words, and some such supplement seems clearly necessary to complete the sense. But the sentence still remains confused and doubtful.

[584] [Gen. xl. 8; Deut. xxix. 29; Ps. cxxxi.]

[585] John xiv. 28.

[586] [On the great matter of the περιχώρησις, the subordination of the Son, etc., Bull has explored Patristic doctrine, and may well be consulted here. *Defens. Fid. Nicænæ*, sect. iv.; see also vol. v. 363]

[587] 1 Cor. xiii. 9.

[588] "Altitudines," literally, *heights*.

ing information from the Father, tell us the reasons (which we know not) of those things which are in this world, —as, for instance, the number of hairs on his own head, and the sparrows which are captured day by day, and such other points with which we are not previously acquainted,—so that we may credit him also with respect to more important points. But if those who are *perfect* do not yet understand the very things in their hands, and at their feet, and before their eyes, and on the earth, and especially the rule followed with respect to the hairs of their head, how can we believe them regarding things spiritual, and super-celestial,[589] and those which, with a vain confidence, they assert to be above God? So much, then, I have said concerning numbers, and names, and syllables, and questions respecting such things as are above our comprehension, and concerning their improper expositions of the parables: [I add no more on these points,] since thou thyself mayest enlarge upon them.

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[589] [Wisdom ix. 13, 17. A passage of marvellous beauty.]

Chapter XXIX.—Refutation of the views of the heretics as to the future destiny of the soul and body.

1. Let us return, however, to the remaining points of their system. For when they declare[590] that, at the consummation of all things, their mother shall re-enter the Pleroma, and receive the Saviour as her consort; that they themselves, as being spiritual, when they have got rid of their animal souls, and become intellectual spirits, will be the consorts of the spiritual angels; but that the Demiurge, since they call him animal, will pass into the place of the Mother; that the souls of the righteous shall psychically repose in the intermediate place;—when they declare that like will be gathered to like, spiritual things to spiritual, while material things continue among those that are material, they do in fact contradict themselves, inasmuch as they no longer maintain that souls pass, on account of their nature, into the intermediate place to those substances which are similar to themselves, but [that they do so] on account of the deeds done [in the body], since they affirm that those of the righteous do pass [into that abode], but those of the impious continue in the fire. For if it is on account of their nature that all souls attain to the place of enjoyment,[591] and all belong to the intermediate place simply because they are souls, as being thus of the same nature with it, then it follows that faith is altogether superfluous, as was also the descent[592] of the Saviour [to this world]. If, on the other hand, it is on account of their righteousness [that they attain to such a place of rest], then it is no longer because they are *souls* but because they are *righteous*. But if souls would have[593] perished unless they had been righteous, then righteousness must have power to save the bodies also [which these souls inhabited]; for why should it not save them, since they, too, participated in righteousness? For if nature and substance are the means of salvation, then all souls shall be saved; but if righteousness and faith, why should these not save those bodies which, equally with the souls, will enter[594] into immortality? For righteousness will appear, in matters of this kind, either impotent or unjust, if indeed it saves some substances through participating in it, but not others.

2. For it is manifest that those acts which are deemed righteous are performed in bodies. 403
Either, therefore, all souls will of necessity pass into the intermediate place, and there will

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[590] Comp. i. 7, 1.

[591] "Refrigerium," *place of refreshment.*

[592] Billius, with great apparent reason, proposes to read "descensio" for the unintelligible "discessio" of the Latin text.

[593] Grabe and Massuet read, "Si autem animæ perire inciperent, nisi justæ fuissent," for "Si autem animæ quæ perituræ essent inciperent nisi justæ fuissent,"—words which defy all translation.

[594] The text is here uncertain and confused; but, as Harvey remarks, "the argument is this, That if souls are saved *qua* intellectual substance, then all are saved alike; but if by reason of any moral qualities, then the bodies that have executed the moral purposes of the soul, must also be considered to be heirs of salvation."

never be a judgment; or bodies, too, which have participated in righteousness, will attain to the place of enjoyment, along with the souls which have in like manner participated, if indeed righteousness is powerful enough to bring thither those substances which have participated in it. And then the doctrine concerning the resurrection of bodies which we believe, will emerge true and certain [from their system]; since, [as we hold,] God, when He resuscitates our mortal bodies which preserved righteousness, will render them incorruptible and immortal. For God is superior to nature, and has in Himself the disposition [to show kindness], because He is good; and the ability to do so, because He is mighty; and the faculty of fully carrying out His purpose, because He is rich and perfect.

3. But these men are in all points inconsistent with themselves, when they decide that all souls do not enter into the intermediate place, but those of the righteous only. For they maintain that, according to nature and substance, three sorts [of being] were produced by the Mother: the first, which proceeded from perplexity, and weariness, and fear—that is material substance; the second from impetuosity[595]—that is animal substance; but that which she brought forth after the vision of those angels who wait upon Christ, is spiritual substance. If, then, that substance[596] which she brought forth will by all means enter into the Pleroma because it is spiritual, while that which is material will remain below because it is material, and shall be totally consumed by the fire which burns within it, why should not the whole animal substance go into the intermediate place, into which also they send the Demiurge? But what is it which shall enter within their Pleroma? For they maintain that souls shall continue in the intermediate place, while bodies, because they possess material substance, when they have been resolved into matter, shall be consumed by that fire which exists in it; but their body being thus destroyed, and their soul remaining in the intermediate place, no part of man will any longer be left to enter in within the Pleroma. For the intellect of man—his mind, thought, mental intention, and such like—is nothing else than his soul; but the emotions and operations of the soul itself have no substance apart from the soul. What part of them, then, will still remain to enter into the Pleroma? For they themselves, in as far as they are souls, remain in the intermediate place; while, in as far as they are body, they will be consumed with the rest of matter.

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[595] “De impetu:” it is generally supposed that these words correspond to ἐκ τῆς ἐπιστροφῆς (comp. i. 5, 1), but Harvey thinks ἐξ ὁρμῆς preferable (i. 4, 1).

[596] The syntax of this sentence is in utter confusion, but the meaning is doubtless that given above.

Chapter XXX.—Absurdity of their styling themselves spiritual, while the Demiurge is declared to be animal.

1. Such being the state of the case, these infatuated men declare that they rise above the Creator (Demiurge); and, inasmuch as they proclaim themselves superior to that God who made and adorned the heavens, and the earth, and all things that are in them, and maintain that they themselves are spiritual, while they are in fact shamefully carnal on account of their so great impiety,—affirming that He, who has made His angels[597] spirits, and is clothed with light as with a garment, and holds the circle[598] of the earth, as it were, in His hand, in whose sight its inhabitants are counted as grasshoppers, and who is the Creator and Lord of all spiritual substance, is of an animal nature,—they do beyond doubt and verily betray their own madness; and, as if truly struck with thunder, even more than those giants who are spoken of in [heathen] fables, they lift up their opinions against God, inflated by a vain presumption and unstable glory,—men for whose purgation all the hellebore[599] on earth would not suffice, so that they should get rid of their intense folly.

2. The superior person is to be proved by his deeds. In what way, then, can they show themselves superior to the Creator (that I too, through the necessity of the argument in hand, may come down to the level of their impiety, instituting a comparison between God and foolish men, and, by descending to their argument, may often refute them by their own doctrines; but in thus acting may God be merciful to me, for I venture on these statements, not with the view of comparing Him to them, but of convicting and overthrowing their insane opinions)—they, for whom many foolish persons entertain so great an admiration, as if, forsooth, they could learn from them something more precious than the truth itself! That expression of Scripture, "Seek, and ye shall find,"[600] they interpret as spoken with this view, that they should discover themselves to be above the Creator, styling themselves greater and better than God, and calling themselves spiritual, but the Creator animal; and [affirming] that for this reason they rise upwards above God, for that they enter in within the Pleroma, while He remains in the intermediate place. Let them, then, prove themselves by their deeds superior to the Creator; for the superior person ought to be proved not by what is said, but by what has a real existence. 404

3. What work, then, will they point to as having been accomplished through themselves by the Saviour, or by their Mother, either greater, or more glorious, or more adorned with wisdom, than those which have been produced by Him who was the disposer of all around us? What heavens have they established? what earth have they founded? what stars have

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[597] Ps. civ. 2, 4.

[598] Isa. xl. 12, 22.

[599] Irenæus was evidently familiar with Horace; comp. *Ars. Poet.*, 300.

[600] Matt. vii. 7.

they called into existence? or what lights of heaven have they caused to shine? within what circles, moreover, have they confined them? or, what rains, or frosts, or snows, each suited to the season, and to every special climate, have they brought upon the earth? And again, in opposition to these, what heat or dryness have they set over against them? or, what rivers have they made to flow? what fountains have they brought forth? with what flowers and trees have they adorned this sublunary world? or, what multitude of animals have they formed, some rational, and others irrational, but all adorned with beauty? And who can enumerate one by one all the remaining objects which have been constituted by the power of God, and are governed by His wisdom? or who can search out the greatness of that God who made them? And what can be told of those existences which are above heaven, and which do not pass away, such as Angels, Archangels, Thrones, Dominions, and Powers innumerable? Against what one of these works, then, do they set themselves in opposition? What have they similar to show, as having been made through themselves, or by themselves, since even they too are the Workmanship and creatures of this [Creator]? For whether the Saviour or their Mother (to use their own expressions, proving them false by means of the very terms they themselves employ) used this Being, as they maintain, to make an image of those things which are within the Pleroma, and of all those beings which she saw waiting upon the Saviour, she used him (the Demiurge) as being [in a sense] superior to herself, and better fitted to accomplish her purpose through his instrumentality; for she would by no means form the images of such important beings through means of an inferior, but by a superior, agent.

4. For, [be it observed,] they themselves, according to their own declarations, were then existing, as a spiritual conception, in consequence of the contemplation of those beings who were arranged as satellites around Pandora. And they indeed continued useless, the Mother accomplishing nothing through their instrumentality,[601]—an idle conception, owing their being to the Saviour, and fit for nothing, for not a thing appears to have been done by them. But the God who, according to them, was produced, while, as they argue, inferior to themselves (for they maintain that he is of an animal nature), was nevertheless the active agent in all things, efficient, and fit for the work to be done, so that by him the images of all things were made; and not only were these things which are seen formed by him, but also all things invisible, Angels, Archangels, Dominations, Powers, and Virtues,—[by him, I say,] as being the superior, and capable of ministering to her desire. But it seems that the Mother made nothing whatever through their instrumentality, as indeed they themselves acknowledge; so that one may justly reckon them as having been an abortion produced by the painful travail of their Mother. For no accoucheurs performed their office upon her, and therefore they were cast forth as an abortion, useful for nothing, and formed to accomplish no work

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[601] The punctuation is here doubtful. With Massuet and Stieren we expunge “vel” from the text.

of the Mother. And yet they describe themselves as being superior to Him by whom so vast and admirable works have been accomplished and arranged, although by their own reasoning they are found to be so wretchedly inferior!

5. It is as if there were two iron tools, or instruments, the one of which was continually in the workman's hands and in constant use, and by the use of which he made whatever he pleased, and displayed his art and skill, but the other of which remained idle and useless, never being called into operation, the workman never appearing to make anything by it, and making no use of it in any of his labours; and then one should maintain that this useless, and idle, and unemployed tool was superior in nature and value to that which the artisan employed in his work, and by means of which he acquired his reputation. Such a man, if any such were found, would justly be regarded as imbecile, and not in his right mind. And so should those be judged of who speak of themselves as being spiritual and superior, and of the Creator as possessed of an animal nature, and maintain that for this reason they will ascend on high, and penetrate within the Pleroma to their own husbands (for, according to their own statements, they are themselves feminine), but that God [the Creator] is of an inferior nature, and therefore remains in the intermediate place, while all the time they bring forward no proofs of these assertions: for the better man is shown by his works, and all works have been accomplished by the Creator; but they, having nothing worthy of reason to point to as having been produced by themselves, are labouring under the greatest and most incurable madness.

6. If, however, they labour to maintain that, while all material things, such as the heaven, and the whole world which exists below it, were indeed formed by the Demiurge, yet all 405 things of a more spiritual nature than these, —those, namely, which are above the heavens, such as Principalities, Powers, Angels, Archangels, Dominations, Virtues,— were produced by a spiritual process of birth (which they declare themselves to be), then, in the first place, we prove from the authoritative Scriptures[602] that all the things which have been mentioned, visible and invisible, have been made by one God. For these men are not more to be depended on than the Scriptures; nor ought we to give up the declarations of the Lord, Moses, and the rest of the prophets, who have proclaimed the truth, and give credit to them, who do indeed utter nothing of a sensible nature, but rave about untenable opinions. And, in the next place, if those things which are above the heavens were really made through their instrumentality, then let them inform us what is the nature of things invisible, recount the number of the Angels, and the ranks of the Archangels, reveal the mysteries of the Thrones, and teach us the differences between the Dominations, Principalities, Powers, and Virtues. But they can say nothing respecting them; therefore these beings were not made by them. If, on the other

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[602] Or, "the Scriptures of the Lord;" but the words "dominicis scripturis" probably here represent the Greek κυρίων γραφῶν, and are to be rendered as above.

hand, these were made by the Creator, as was really the case, and are of a spiritual and holy character, then it follows that He who produced spiritual beings is not Himself of an animal nature, and thus their fearful system of blasphemy is overthrown.

7. For that there are spiritual creatures in the heavens, all the Scriptures loudly proclaim; and Paul expressly testifies that there are spiritual things when he declares that he was caught up into the third heaven,[603] and again, that he was carried away to paradise, and heard unspeakable words which it is not lawful for a man to utter. But what did that profit him, either his entrance into paradise or his assumption into the third heaven, since all these things are still but under the power of the Demiurge, if, as some venture to maintain, he had already begun[604] to be a spectator and a hearer of those mysteries which are affirmed to be above the Demiurge? For if it is true that he was becoming acquainted with that order of things which is above the Demiurge, he would by no means have remained in the regions of the Demiurge, and that so as not even thoroughly to explore even these (for, according to their manner of speaking, there still lay before him four heavens,[605] if he were to approach the Demiurge, and thus behold the whole seven lying beneath him); but he might have been admitted, perhaps, into the intermediate place, that is, into the presence of the Mother, that he might receive instruction from her as to the things within the Pleroma. For that inner man which was in him, and spoke in him, as they say, though invisible, could have attained not only to the third heaven, but even as far as the presence of their Mother. For if they maintain that they themselves, that is, their [inner] man, at once ascends above the Demiurge, and departs to the Mother, much more must this have occurred to the [inner] man of the apostle; for the Demiurge would not have hindered him, being, as they assert, himself already subject to the Saviour. But if he had tried to hinder him, the effort would have gone for nothing. For it is not possible that he should prove stronger than the providence of the Father, and that when the inner man is said to be invisible even to the Demiurge. But since he (Paul) has described that assumption of himself up to the third heaven as something great and pre-eminent, it cannot be that these men ascend above the seventh heaven, for they are certainly not superior to the apostle. If they do maintain that they are more excellent than he, let them prove themselves so by their works, for they have never pretended to anything like [what he describes as occurring to himself]. And for this reason he added, "Whether in the body, or whether out of the body, God knoweth,"[606] that the body might

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[603] 2 Cor. xii. 2, 3, 4.

[604] "Inciperet fieri;" perhaps for "futurus esset," *was to be.*

[605] "Quartum cœlum;" there still being, according to their theory of seven heavens, a *fourth* beyond that to which St. Paul had penetrated.

[606] 2 Cor. xii. 3, defectively quoted.

neither be thought to be a partaker in that vision,[607] as if it could have participated in those things which it had seen and heard; nor, again, that any one should say that he was not carried higher on account of the weight of the body; but it is therefore thus far permitted even without the body to behold spiritual mysteries which are the operations of God, who made the heavens and the earth, and formed man, and placed him in paradise, so that those should be spectators of them who, like the apostle, have reached a high degree of perfection in the love of God.

8. This Being, therefore, also made spiritual things, of which, as far as to the third heaven, the apostle was made a spectator, and heard unspeakable words which it is not possible for a man to utter, inasmuch as they are spiritual; and He Himself bestows[608] [gifts] on the worthy as inclination prompts Him, for paradise is His; and He is truly the Spirit of God, and not an animal Demiurge, otherwise He should never have created spiritual things. 40 But if He really is of an animal nature, then let them inform us by whom spiritual things were made. They have no proof which they can give that this was done by means of the travail of their Mother, which they declare themselves to be. For, not to speak of spiritual things, these men cannot create even a fly, or a gnat, or any other small and insignificant animal, without observing that law by which from the beginning animals have been and are naturally produced by God —through the deposition of seed in those that are of the same species. Nor was anything formed by the Mother alone; [for] they say that this Demiurge was produced by her, and that *he* was the Lord (the author) of all creation. And they maintain that he who is the Creator and Lord of all that has been made is of an animal nature, while they assert that they themselves are spiritual,—they who are neither the authors nor lords of any one work, not only of those things which are extraneous to them, but not even of their own bodies! Moreover, these men, who call themselves spiritual, and superior to the Creator, do often suffer much bodily pain, sorely against their will.

9. Justly, therefore, do we convict them of having departed far and wide from the truth. For if the Saviour formed the things which have been made, by means of him (the Demiurge), he is proved in that case not to be inferior but superior to them, since he is found to have been the former even of themselves; for they, too, have a place among created things. How, then, can it be argued that these men indeed are spiritual, but that he by whom they were

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[607] This is an exceedingly obscure and difficult sentence. Grabe and some of the later editors read, "uti neque *non* corpus," thus making Irenæus affirm that the body *did* participate in the vision. But Massuet contends strenuously that this is contrary to the author's purpose, as wishing to maintain, against a possible exception of the Valentinians, that Paul then witnessed *spiritual* realities, and by omitting this "non" before "corpus," makes Irenæus deny that the body was a partaker in the vision. The point can only be doubtfully decided, but Massuet's ingenious note inclines us to his side of the question.

[608] "Præstat dignis:" here a very ambiguous expression.

created is of an animal nature? Or, again, if (which is indeed the only true supposition, as I have shown by numerous arguments of the very clearest nature) He (the Creator) made all things freely, and by His own power, and arranged and finished them, and His will is the substance[609] of all things, then He is discovered to be the one only God who created all things, who alone is Omnipotent, and who is the only Father rounding and forming all things, visible and invisible, such as may be perceived by our senses and such as cannot, heavenly and earthly, "by the word of His power;"[610] and He has fitted and arranged all things by His wisdom, while He contains all things, but He Himself can be contained by no one: He is the Former, He the Builder, He the Discoverer, He the Creator, He the Lord of all; and there is no one besides Him, or above Him, neither has He any mother, as they falsely ascribe to Him; nor is there a second God, as Marcion has imagined; nor is there a Pleroma of thirty Æons, which has been shown a vain supposition; nor is there any such being as Bythus or Proarche; nor are there a series of heavens; nor is there a virginal light,[611] nor an unnameable Æon, nor, in fact, any one of those things which are madly dreamt of by these, and by all the heretics. But there is one only God, the Creator—He who is above every Principality, and Power, and Dominion, and Virtue: He is Father, He is God, He the Founder, He the Maker, He the Creator, who made those things by Himself, that is, through His Word and His Wisdom— heaven and earth, and the seas, and all things that are in them: He is just; He is good; He it is who formed man, who planted paradise, who made the world, who gave rise to the flood, who saved Noah; He is the God of Abraham, and the God of Isaac, and the God of Jacob, the God of the living: He it is whom the law proclaims, whom the prophets preach, whom Christ reveals, whom the apostles make known[612] to us, and in whom the Church believes. He is the Father of our Lord Jesus Christ: through His Word, who is His Son, through Him He is revealed and manifested to all to whom He is revealed; for those [only] know Him to whom the Son has revealed Him. But the Son, eternally co-existing with the Father, from of old, yea, from the beginning, always reveals the Father to Angels, Archangels, Powers, Virtues, and all to whom He wills that God should be revealed.

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[609] That is, as Massuet notes, all things derive not only their *existence*, but their *qualities*, from His will. Harvey proposes to read *causa* instead of *substantia*, but the change seems needless.

[610] Heb. i. 3.

[611] That is, *Barbelos*: comp. i. 29, 1.

[612] "Tradunt;" literally, *hand down*.

Chapter XXXI.—Recapitulation and application of the foregoing arguments.

1. Those, then, who are of the school of Valentinus being overthrown, the whole multitude of heretics are, in fact, also subverted. For all the arguments I have advanced against their Pleroma, and with respect to those things which are beyond it, showing how the Father of all is shut up and circumscribed by that which is beyond Him (if, indeed, there be anything beyond Him), and how there is an absolute necessity [on their theory] to conceive of many Fathers, and many Pleromas, and many creations of worlds, beginning with one set and ending with another, as existing on every side; and that all [the beings referred to] continue in their own domains, and do not curiously intermeddle with others, since, indeed, no common interest nor any fellowship exists between them; and that there is no other God of all, but that that name belongs only to the Almighty;—[all these arguments, I say,] will in like manner apply against those who are of the school of Marcion, and Simon, and Meander, or whatever others there may be who, like them, cut off that creation with which 407 we are connected from the Father. The arguments, again, which I have employed against those who maintain that the Father of all no doubt contains all things, but that the creation to which we belong was not formed by Him, but by a certain other power, or by angels having no knowledge of the Propator, who is surrounded as a centre by the immense extent of the universe, just as a stain is by the [surrounding] cloak; when I showed that it is not a probable supposition that any other being than the Father of all formed that creation to which we belong,— these same arguments will apply against the followers of Saturninus, Basilides, Carpocrates, and the rest of the Gnostics, who express similar opinions. Those statements, again, which have been made with respect to the emanations, and the Æons, and the [supposed state of] degeneracy, and the inconstant character of their Mother, equally overthrow Basilides, and all who are falsely styled Gnostics, who do, in fact, just repeat the same views under different names, but do, to a greater extent than the former,[613] transfer those things which lie outside[614] of the truth to the system of their own doctrine. And the remarks I have made respecting numbers will also apply against all those who misappropriate things belonging to the truth for the support of a system of this kind. And all that has been said respecting the Creator (Demiurge) to show that he alone is God and Father of all, and whatever remarks may yet be made in the following books, I apply against the heretics at large. The more moderate and reasonable among them thou wilt convert and convince, so as to lead them no longer to blaspheme their Creator, and Maker, and Sustainer, and Lord, nor to ascribe His origin to defect and ignorance; but the fierce, and terrible, and irrational [among them] thou wilt drive far from thee, that you may no longer have to endure their idle loquaciousness.

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[613] *Qui*, though here found in all the mss., seems to have been rightly expunged by the editors.

[614] The reference probably is to opinions and theories of the heathen.

2. Moreover, those also will be thus confuted who belong to Simon and Carpocrates, and if there be any others who are said to perform miracles—who do not perform what they do either through the power of God, or in connection with the truth, nor for the well-being of men, but for the sake of destroying and misleading mankind, by means of magical deceptions, and with universal deceit, thus entailing greater harm than good on those who believe them, with respect to the point on which they lead them astray. For they can neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of demons—[none, indeed,] except those that are sent into others by themselves, if they can even do so much as this. Nor can they cure the weak, or the lame, or the paralytic, or those who are distressed in any other part of the body, as has often been done in regard to bodily infirmity. Nor can they furnish effective remedies for those external accidents which may occur. And so far are they from being able to raise the dead, as the Lord raised them, and the apostles did by means of prayer, and as has been frequently done in the brotherhood on account of some necessity—the entire Church in that particular locality entreating [the boon] with much fasting and prayer, the spirit of the dead man has returned, and he has been bestowed in answer to the prayers of the saints—that they do not even believe this can be possibly be done, [and hold] that the resurrection from the dead[615] is simply an acquaintance with that truth which they proclaim.

3. Since, therefore, there exist among them error and misleading influences, and magical illusions are impiously wrought in the sight of men; but in the Church, sympathy, and compassion, and stedfastness, and truth, for the aid and encouragement of mankind, are not only displayed[616] without fee or reward, but we ourselves lay out for the benefit of others our own means; and inasmuch as those who are cured very frequently do not possess the things which they require, they receive them from us;—[since such is the case,] these men are in this way undoubtedly proved to be utter aliens from the divine nature, the beneficence of God, and all spiritual excellence. But they are altogether full of deceit of every kind, apostate inspiration, demoniacal working, and the phantasms of idolatry, and are in reality the predecessors of that dragon[617] who, by means of a deception of the same kind, will with his tail cause a third part of the stars to fall from their place, and will cast them down to the earth. It behoves us to flee from them as we would from him; and the greater the display with which they are said to perform [their marvels], the more carefully should we watch them, as having been endowed with a greater spirit of wickedness. If any one will consider

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[615] Comp. 2 Tim. ii. 17, 18. [On the sub-apostolic age and this subject of miracles, Newman, in spite of his sophistical argumentation, may well be consulted for his references, etc. *Translation of the Abbé Fleury*, p. xi. Oxford, 1842.]

[616] "Perficiatur:" it is difficult here to give a fitting translation of this word. Some prefer to read "impertiatur."

[617] Rev. xii. 14.

the prophecy referred to, and the daily practices of these men, he will find that their manner of acting is one and the same with the demons.

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Chapter XXXII.—Further exposure of the wicked and blasphemous doctrines of the heretics.

1. Moreover, this impious opinion of theirs with respect to actions—namely, that it is incumbent on them to have experience of all kinds of deeds, even the most abominable—is refuted by the teaching of the Lord, with whom not only is the adulterer rejected, but also the man who desires to commit adultery;[618] and not only is the actual murderer held guilty of having killed another to his own damnation, but the man also who is angry with his brother without a cause: who commanded [His disciples] not only not to hate men, but also to love their enemies; and enjoined them not only not to swear falsely, but not even to swear at all; and not only not to speak evil of their neighbours, but not even to style any one "Raca" and "fool;" [declaring] that otherwise they were in danger of hell-fire; and not only not to strike, but even, when themselves struck, to present the other cheek [to those that maltreated them]; and not only not to refuse to give up the property of others, but even if their own were taken away, not to demand it back again from those that took it; and not only not to injure their neighbours, nor to do them any evil, but also, when themselves wickedly dealt with, to be long-suffering, and to show kindness towards those [that injured them], and to pray for them, that by means of repentance they might be saved—so that we should in no respect imitate the arrogance, lust, and pride of others. Since, therefore, He whom these men boast of as their Master, and of whom they affirm that He had a soul greatly better and more highly toned than others, did indeed, with much earnestness, command certain things to be done as being good and excellent, and certain things to be abstained from not only in their actual perpetration, but even in the thoughts which lead to their performance, as being wicked, pernicious, and abominable, —how then can they escape being put to confusion, when they affirm that such a Master was more highly toned [in spirit] and better than others, and yet manifestly give instruction of a kind utterly opposed to His teaching? And, again, if there were really no such thing as good and evil, but certain things were deemed righteous, and certain others unrighteous, in human opinion only, He never would have expressed Himself thus in His teaching: "The righteous shall shine forth as the sun in the kingdom of their Father;"[619] but He shall send the unrighteous, and those who do not the works of righteousness, "into everlasting fire, where their worm shall not die, and the fire shall not be quenched."[620]

2. When they further maintain that it is incumbent on them to have experience of every kind[621] of work and conduct, so that, if it be possible, accomplishing all during one mani-

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[618] Matt. v. 21, etc.

[619] Matt. xiii. 43.

[620] Matt. xxv. 41; Mark ix. 44.

[621] Comp. i. 25, 4.

festation in this life, they may [at once] pass over to the state of perfection, they are, by no chance, found striving to do those things which wait upon virtue, and are laborious, glorious, and skilful,[622] which also are approved universally as being good. For if it be necessary to go through every work and every kind of operation, they ought, in the first place, to learn all the arts: all of them, [I say,] whether referring to theory or practice, whether they be acquired by self-denial, or are mastered through means of labour, exercise, and perseverance; as, for example, every kind of music, arithmetic, geometry, astronomy, and all such as are occupied with intellectual pursuits: then, again, the whole study of medicine, and the knowledge of plants, so as to become acquainted with those which are prepared for the health of man; the art of painting and sculpture, brass and marble work, and the kindred arts: moreover, [they have to study] every kind of country labour, the veterinary art, pastoral occupations, the various kinds of skilled labour, which are said to pervade the whole circle of [human] exertion; those, again, connected with a maritime life, gymnastic exercises, hunting, military and kingly pursuits, and as many others as may exist, of which, with the utmost labour, they could not learn the tenth, or even the thousandth part, in the whole course of their lives. The fact indeed is, that they endeavour to learn none of these, although they maintain that it is incumbent on them to have experience of every kind of work; but, turning aside to voluptuousness, and lust, and abominable actions, they stand self-condemned when they are tried by their own doctrine. For, since they are destitute of all those [virtues] which have been mentioned, they will [of necessity] pass into the destruction of fire. These men, while they boast of Jesus as being their Master, do in fact emulate the philosophy of Epicurus and the indifference of the Cynics, [calling Jesus their Master,] who not only turned His disciples away from evil deeds, but even from [wicked] words and thoughts, as I have already shown.

3. Again, while they assert that they possess souls from the same sphere as Jesus, and that they are like to Him, sometimes even maintaining that they are superior; while [they affirm that they were] produced, like Him, for the performance of works tending to the benefit and establishment of mankind, they are found doing nothing of the same or a like kind [with His actions], nor what can in any respect be brought into comparison with them. 409 And if they have in truth accomplished anything [remarkable] by means of magic, they strive [in this way] deceitfully to lead foolish people astray, since they confer no real benefit or blessing on those over whom they declare that they exert [supernatural] power; but, bringing forward mere boys[623] [as the subjects on whom they practise], and deceiving their sight, while they exhibit phantasms that instantly cease, and do not endure even a moment

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[622] “Artificialia.”

[623] “Pureos investes,” boys that have not yet reached the age of puberty.

of time,[624] they are proved to be like, not Jesus our Lord, but Simon the magician. It is certain,[625] too, from the fact that the Lord rose from the dead on the third day, and manifested Himself to His disciples, and was in their sight received up into heaven, that, inasmuch as these men die, and do not rise again, nor manifest themselves to any, they are proved as possessing souls in no respect similar to that of Jesus.

4. If, however, they maintain that the Lord, too, performed such works simply in appearance, we shall refer them to the prophetical writings, and prove from these both that all things were thus[626] predicted regarding Him, and did take place undoubtedly, and that He is the only Son of God. Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform [miracles], so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained[627] among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God, in the name of Jesus Christ, who was crucified under Pontius Pilate, and which she exerts day by day for the benefit of the Gentiles, neither practising deception upon any, nor taking any reward[628] from them [on account of such miraculous interpositions]. For as she has received freely[629] from God, freely also does she minister [to others].

5. Nor does she perform anything by means of angelic invocations,[630] or by incantations, or by any other wicked curious art; but, directing her prayers to the Lord, who made all

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[624] The text has "stillicidio temporis," literally " a *drop* of time" (σταγμῇ χρόνου); but the original text was perhaps στιγμῇ χρόνου, "a moment of time." With either reading the meaning is the same.

[625] Some have deemed the words "firmum esse" an interpolation.

[626] That is, as being done *in reality*, and not in appearance.

[627] Harvey here notes: "The reader will not fail to remark this highly interesting testimony, that the divine χαρίσματα bestowed upon the infant Church were not wholly extinct in the days of Irenæus. Possibly the venerable Father is speaking from his own personal recollection of some who had been raised from the dead, and had continued for a time living witnesses of the efficacy of Christian faith." [See cap. xxxi., *supra.*]

[628] Comp. Acts viii. 9, 18.

[629] Matt. x. 8.

[630] Grabe contends that these words imply that no invocations of angels, good or bad, were practised in the primitive Church. Massuet, on the other hand, maintains that the words of Irenæus are plainly to be restricted to evil spirits, and have no bearing on the general question of angelic invocation.

things, in a pure, sincere, and straightforward spirit, and calling upon the name of our Lord Jesus Christ, she has been accustomed to work[631] miracles for the advantage of mankind, and not to lead them into error. If, therefore, the name of our Lord Jesus Christ even now confers benefits [upon men], and cures thoroughly and effectively all who anywhere believe on Him, but not that of Simon, or Menander, or Carpocrates, or of any other man whatever, it is manifest that, when He was made man, He held fellowship with His own creation, and[632] did all things truly through the power of God, according to the will of the Father of all, as the prophets had foretold. But what these things were, shall be described in dealing with the proofs to be found in the prophetical writings.

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[631] We follow the common reading, "perfecit;" but one ms. has "perficit," *works*, which suits the context better.

[632] We insert "et," in accordance with Grabe's suggestion.

Chapter XXXIII.—Absurdity of the doctrine of the transmigration of souls.

1. We may subvert their doctrine as to transmigration from body to body by this fact, that souls remember nothing whatever of the events which took place in their previous states of existence. For if they were sent forth with this object, that they should have experience of every kind of action, they must of necessity retain a remembrance of those things which have been previously accomplished, that they might fill up those in which they were still deficient, and not by always hovering, without intermission, round the same pursuits, spend their labour wretchedly in vain (for the mere union of a body [with a soul] could not altogether extinguish the memory and contemplation of those things which had formerly been experienced[633]), and especially as they came [into the world] for this very purpose. For as, when the body is asleep and at rest, whatever things the soul sees by herself, and does in a vision, recollecting many of these, she also communicates them to the body; and as it happens that, when one awakes, perhaps after a long time, he relates what he saw in a dream, so also would he undoubtedly remember those things which he did before he came into this particular body. For if that which is seen only for a very brief space of time, or has been conceived 410 of simply in a phantasm, and by the soul alone, through means of a dream, is remembered after she has mingled again with the body, and been dispersed through all the members, much more would she remember those things in connection with which she stayed during so long a time, even throughout the whole period of a bypast life.

2. With reference to these objections, Plato, that ancient Athenian, who also was the first[634] to introduce this opinion, when he could not set them aside, invented the [notion of] a cup of oblivion, imagining that in this way he would escape this sort of difficulty. He attempted no kind of proof [of his supposition], but simply replied dogmatically [to the objection in question], that when souls enter into this life, they are caused to drink of oblivion by that demon who watches their entrance [into the world], before they effect an entrance into the bodies [assigned them]. It escaped him, that [by speaking thus] he fell into another greater perplexity. For if the cup of oblivion, after it has been drunk, can obliterate the memory of all the deeds that have been done, how, O Plato, dost thou obtain the knowledge of this fact (since thy soul is now in the body), that, before it entered into the body, it was made to drink by the demon a drug which caused oblivion? For if thou hast a remembrance of the demon, and the cup, and the entrance [into life], thou oughtest also to

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[633] Harvey thinks that this parenthesis has fallen out of its proper place, and would insert it immediately after the opening period of the chapter.

[634] It is a mistake of Irenæus to say that the doctrine of metempsychosis originated with Plato: it was first publicly taught by Pythagoras, who learned it from the Egyptians. Comp. Clem. Alex., *Strom.*, i. 15: Herodot., ii. 123.

be acquainted with other things; but if, on the other hand, thou art ignorant of them, then there is no truth in the story of the demon, nor in the cup of oblivion prepared with art.

3. In opposition, again, to those who affirm that the body itself is the drug of oblivion, this observation may be made: How, then, does it come to pass, that whatsoever the soul sees by her own instrumentality, both in dreams and by reflection or earnest mental exertion, while the body is passive, she remembers, and reports to her neighbours? But, again, if the body itself were [the cause of] oblivion, then the soul, as existing in the body, could not remember even those things which were perceived long ago either by means of the eyes or the ears; but, as soon as the eye was turned from the things looked at, the memory of them also would undoubtedly be destroyed. For the soul, as existing in the very [cause of] oblivion, could have no knowledge of anything else than that only which it saw at the present moment. How, too, could it become acquainted with divine things, and retain a remembrance of them while existing in the body, since, as they maintain, the body itself is [the cause of] oblivion? But the prophets also, when they were upon the earth, remembered likewise, on their returning to their ordinary state of mind,[635] whatever things they spiritually saw or heard in visions of heavenly objects, and related them to others. The body, therefore, does not cause the soul to forget those things which have been spiritually witnessed; but the soul teaches the body, and shares with it the spiritual vision which it has enjoyed.

4. For the body is not possessed of greater power than the soul, since indeed the former is inspired, and vivified, and increased, and held together by the latter; but the soul possesses[636] and rules over the body. It is doubtless retarded in its velocity, just in the exact proportion in which the body shares in its motion; but it never loses the knowledge which properly belongs to it. For the body may be compared to an instrument; but the soul is possessed of the reason of an artist. As, therefore, the artist finds the idea of a work to spring up rapidly in his mind, but can only carry it out slowly by means of an instrument, owing to the want of perfect pliability in the matter acted upon, and thus the rapidity of his mental operation, being blended with the slow action of the instrument, gives rise to a moderate kind of movement [towards the end contemplated]; so also the soul, by being mixed up with the body belonging to it, is in a certain measure impeded, its rapidity being blended with the body's slowness. Yet it does not lose altogether its own peculiar powers; but while, as it were, sharing life with the body, it does not itself cease to live. Thus, too, while communicating other things to the body, it neither loses the knowledge of them, nor the memory of those things which have been witnessed.

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[635] "In hominem conversi," literally, "returning into man."

[636] "Possidet." Massuet supposes this word to represent κυριεύει, "rules over" and Stieren κρατύνει, *governs*; while Harvey thinks the whole clause corresponds to κρατεῖ καὶ κυριεύει τοῦ σώματος, which we have rendered above.

5. If, therefore, the soul remembers nothing[637] of what took place in a former state of existence, but has a perception of those things which are here, it follows that she never existed in other bodies, nor did things of which she has no knowledge, nor [once] knew things which she cannot [now mentally] contemplate. But, as each one of us receives his body through the skilful working of God, so does he also possess his soul. For God is not so poor or destitute in resources, that He cannot confer its own proper soul on each individual body, even as He gives it also its special character. And therefore, when the number [fixed upon] is completed, [that number] which He had predetermined in His own counsel, all those who have been enrolled for life [eternal] shall rise again, having their own bodies, and having also their own souls, and their own spirits, in which they had pleased God. Those, on the other hand, who are worthy of punishment, shall go away into it, they too having their own souls and their own bodies, in which they stood apart from the grace of God. Both classes shall then cease from any longer begetting and being begotten, from marrying and being given in marriage; so that the number of mankind, corresponding to the fore-ordination of God, being completed, may fully realize the scheme formed by the Father.[638]

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[637] Literally, *none of things past*.

[638] The Latin text is here very confused, but the Greek original of the greater part of this section has happily been preserved. [This Father here anticipates in outline many ideas which St. Augustine afterwards corrected and elaborated.]

Chapter XXXIV.—Souls can be recognised in the separate state, and are immortal although they once had a beginning.

1. The Lord has taught with very great fulness, that souls not only continue to exist, not by passing from body to body, but that they preserve the same form[639] [in their separate state] as the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased,—in that narrative which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham. In this account He states[640] that Dives knew Lazarus after death, and Abraham in like manner, and that each one of these persons continued in his own proper position, and that [Dives] requested Lazarus to be sent to relieve him—[Lazarus], on whom he did not [formerly] bestow even the crumbs [which fell] from his table. [He tells us] also of the answer given by Abraham, who was acquainted not only with what respected himself, but Dives also, and who enjoined those who did not wish to come into that place of torment to believe Moses and the prophets, and to receive[641] the preaching of Him who was[642] to rise again from the dead. By these things, then, it is plainly declared that souls continue to exist, that they do not pass from body to body, that they possess the form of a man, so that they may be recognised, and retain the memory of things in this world; moreover, that the gift of prophecy was possessed by Abraham, and that each class [of souls] receives a habitation such as it has deserved, even before the judgment.

2. But if any persons at this point maintain that those souls, which only began a little while ago to exist, cannot endure for any length of time; but that they must, on the one hand, either be unborn, in order that they may be immortal, or if they have had a beginning in the way of generation, that they should die with the body itself—let them learn that God alone, who is Lord of all, is without beginning and without end, being truly and for ever the same, and always remaining the same unchangeable Being. But all things which proceed from Him, whatsoever have been made, and are made, do indeed receive their own beginning of generation, and on this account are inferior to Him who formed them, inasmuch as they are not unbegotten. Nevertheless they endure, and extend their existence into a long series of ages in accordance with the will of God their Creator; so that He grants them that they should be thus formed at the beginning, and that they should so exist afterwards.

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[639] Grabe refers to Tertullian, *De Anima*, ch. vii., as making a similar statement. Massuet, on the other hand, denies that Irenæus here expresses an opinion like that of Tertullian in the passage referred to, and thinks that the special form (*character*) mentioned is to be understood as simply denoting individual *spiritual* properties. But his remarks are not satisfactory.

[640] Luke xvi. 19, etc.

[641] With Massuet and Stieren, we here supply *esse*.

[642] Some read *resurgeret*, and others *resurrexerit*; we deem the former reading preferable.

3. For as the heaven which is above us, the firmament, the sun, the moon, the rest of the stars, and all their grandeur, although they had no previous existence, were called into being, and continue throughout a long course of time according to the will of God, so also any one who thinks thus respecting souls and spirits, and, in fact, respecting all created things, will not by any means go far astray, inasmuch as all things that have been made had a beginning when they were formed, but endure as long as God wills that they should have an existence and continuance. The prophetic Spirit bears testimony to these opinions, when He declares, "For He spake, and they were made; He commanded, and they were created: He hath established them for ever, yea, forever and ever."[643] And again, He thus speaks respecting the salvation of man: "He asked life of Thee, and Thou gavest him length of days for ever and ever;"[644] indicating that it is the Father of all who imparts continuance for ever and ever on those who are saved. For life does not arise from us, nor from our own nature; but it is bestowed according to the grace of God. And therefore he who shall preserve the life bestowed upon him, and give thanks to Him who imparted it, shall receive also length of days for ever and ever. But he who shall reject it, and prove himself ungrateful to his Maker, inasmuch as he has been created, and has not recognised Him who bestowed [the gift upon him], deprives himself of [the privilege of] continuance for ever and ever.[645] And, for this reason, the Lord declared to those who showed themselves ungrateful towards Him: "If ye have not been faithful in that which is little, who will give you that which is great?"[646] indicating that those who, in this brief temporal life, have shown themselves ungrateful to Him who bestowed it, shall justly not receive from Him length of days for ever and ever.

4. But as the animal body is certainly not itself the soul, yet has fellowship with the soul as long as God pleases; so the soul herself is not life,[647] but partakes in that life bestowed upon her by God. Wherefore also the prophetic word declares of the first-formed man, "He became a living soul,"[648] teaching us that by the participation of life the soul became alive; so that the soul, and the life which it possesses, must be understood as being separate existences. When God therefore bestows life and perpetual duration, it comes to pass that even souls which did not previously exist should henceforth endure [for ever], since God has both willed that they should exist, and should continue in existence. For the will of God

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[643] Ps. cxlviii. 5, 6.

[644] Ps. xxi. 4.

[645] As Massuet observes, this statement is to be understood in harmony with the repeated assertion of Irenæus that the wicked will exist in misery for ever. It refers not annihilation, but to deprivation of happiness.

[646] Luke xvi. 11, quoted loosely from memory. Grabe, however, thinks they are cited from the apocryphal Gospel according to the Egyptians.

[647] Comp. Justin Martyr, *Dial. c. Tryph.*, ch. vi.

[648] Gen. ii. 7.

ought to govern and rule in all things, while all other things give way to Him, are in subjection, and devoted to His service. Thus far, then, let me speak concerning the creation and the continued duration of the soul.

Chapter XXXV.—Refutation of Basilides, and of the opinion that the prophets uttered their predictions under the inspiration of different gods.

1. Moreover, in addition to what has been said, Basilides himself will, according to his own principles, find it necessary to maintain not only that there are three hundred and sixty-five heavens made in succession by one another, but that an immense and innumerable multitude of heavens have always been in the process of being made, and are being made, and will continue to be made, so that the formation of heavens of this kind can never cease. For if from the efflux[649] of the first heaven the second was made after its likeness, and the third after the likeness of the second, and so on with all the remaining subsequent ones, then it follows, as a matter of necessity, that from the efflux of our heaven, which he indeed terms the last, another be formed like to it, and from that again a third; and thus there can never cease, either the process of efflux from those heavens which have been already made, or the manufacture of [new] heavens, but the operation must go on *ad infinitum*, and give rise to a number of heavens which will be altogether indefinite.

2. The remainder of those who are falsely termed Gnostics, and who maintain that the prophets uttered their prophecies under the inspiration of different gods, will be easily overthrown by this fact, that all the prophets proclaimed one God and Lord, and that the very Maker of heaven and earth, and of all things which are therein; while they moreover announced the advent of His Son, as I shall demonstrate from the Scriptures themselves, in the books which follow.

3. If, however, any object that, in the Hebrew language, diverse expressions [to represent God] occur in the Scriptures, such as Sabaoth, Eloë, Adonai, and all other such terms, striving to prove from these that there are different powers and gods, let them learn that all expressions of this kind are but announcements and appellations of one and the same Being. For the term *Eloë* in the Jewish language denotes *God*, while *Elōeim*[650] and *Eleōuth* in the Hebrew language signify "*that which contains all.*" As to the appellation *Adonai*, sometimes it denotes what is *nameable*[651] and *admirable*; but at other times, when the letter *Daleth* in it is doubled, and the word receives an initial[652] guttural sound—thus Addonai—[it signifies],

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[649] *Ex defluxu*, corresponding to ἐξ ἀποῤῥοίας in the Greek.

[650] *Eloæ* here occurs in the Latin text, but Harvey supposes that the Greek had been Ἐλωείμ. He also remarks that *Eloeuth* (אֱלָהוּת) is the rabbinical abstract term, *Godhead*.

[651] All that can be remarked on this is, that the Jews substituted the term *Adonai* (אֲדֹנַי) for the name *Jehovah*, as often as the latter occurred in the sacred text. The former might therefore be styled *nameable*.

[652] The Latin text is, "aliquando autem duplicata litera delta cum aspiratione," and Harvey supposes that the doubling of the Daleth would give "to the scarcely articulate א a more decidedly guttural character;" but the sense is extremely doubtful.

"One who bounds and separates the land from the water," so that the water should not subsequently[653] submerge the land. In like manner also, *Sabaoth*,[654] when it is spelled by a Greek Omega in the last syllable [Sabaōth], denotes "*a voluntary agent*;" but when it is spelled with a Greek Omicron —as, for instance, Sabaŏth—it expresses "*the first heaven*." In the same way, too, the word *Jaōth*,[655] when the last syllable is made long and aspirated, denotes "*a predetermined measure*;" but when it is written shortly by the Greek letter Omicron, namely *Jaŏth*, it signifies "*one who puts evils to flight*." All the other expressions likewise bring out[656] the title of one and the same Being; as, for example (in English[657]), 413 *The Lord of Powers, The Father of all, God Almighty, The Most High, The Creator, The Maker*, and such like. These are not the names and titles of a succession of different beings, but of one and the same, by means of which the one God and Father is revealed, He who contains all things, and grants to all the boon of existence.

4. Now, that the preaching of the apostles, the authoritative teaching of the Lord, the announcements of the prophets, the dictated utterances of the apostles,[658] and the ministration of the law—all of which praise one and the same Being, the God and Father of all, and not many diverse beings, nor one deriving his substance from different gods or powers, but [declare] that all things [were formed] by one and the same Father (who nevertheless adapts [His works] to the natures and tendencies of the materials dealt with), things visible and invisible, and, in short, all things that have been made [were created] neither by angels, nor by any other power, but by God alone, the Father—are all in harmony with our statements, has, I think, been sufficiently proved, while by these weighty arguments it has been shown that there is but one God, the Maker of all things. But that I may not be thought to avoid that series of proofs which may be derived from the Scriptures of the Lord (since, indeed,

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[653] Instead of "nec posteaquam insurgere," Feuardent and Massuet read "ne possit insurgere," and include the clause in the definition of *Addonai*.

[654] The author is here utterly mistaken, and, notwithstanding Harvey's earnest claim for him of a knowledge of Hebrew, seems clearly to betray his ignorance of that language. The term *Sabaoth* is never written with an Omicron, either in the LXX. or by the Greek Fathers, but always with an Omega (Σαβαώθ). Although Harvey remarks in his preface, that "It is hoped the Hebrew attainments of Irenæus will no longer be denied," there appears enough, in the etymologies and explanations of Hebrew terms given in this chapter by the venerable Father, to prevent such a conclusion; and Massuet's observation on the passage seems not improbable, when he says, "Sciolus quispiam Irenæo nostro, in Hebraicis haud satis perito, hic fucum ecisse videtur."

[655] Probably corresponding to the Hebrew term *Jehovah* (יְהֹוָה)

[656] Literally, "belong to one and the same name."

[657] "Secundum *Latinitatem*" in the text.

[658] The words are "apostolorum dictatio," probably referring to the *letters* of the apostles, as distinguished from their *preaching* already mentioned.

these Scriptures do much more evidently and clearly proclaim this very point), I shall, for the benefit of those at least who do not bring a depraved mind to bear upon them, devote a special book to the Scriptures referred to, which shall fairly follow them out [and explain them], and I shall plainly set forth from these divine Scriptures proofs to [satisfy] all the lovers of truth.[659]

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[659] This last sentence is very confused and ambiguous, and the editors throw but little light upon it. We have endeavoured to translate it according to the ordinary text and punctuation, but strongly suspect interpolation and corruption. If we might venture to strike out "has Scripturas," and connect "his tamen" with "prædicantibus," a better sense would be yielded, as follows: "But that I may not be thought to avoid that series of proofs which may be derived from the Scriptures of the Lord (since, indeed, these Scriptures to much more evidently and clearly set forth this very point, to those at least who do not bring a depraved mind to their consideration), I shall devote the particular book which follows to them, and shall," etc.

Against Heresies: Book III

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Preface.

Thou hast indeed enjoined upon me, my very dear friend, that I should bring to light the Valentinian doctrines, concealed, as their votaries imagine; that I should exhibit their diversity, and compose a treatise in refutation of them. I therefore have undertaken—showing that they spring from Simon, the father of all heretics—to exhibit both their doctrines and successions, and to set forth arguments against them all. Wherefore, since the conviction of these men and their exposure is in many points but one work, I have sent unto thee [certain] books, of which the first comprises the opinions of all these men, and exhibits their customs, and the character of their behaviour. In the second, again, their perverse teachings are cast down and overthrown, and, such as they really are, laid bare and open to view. But in this, the third book I shall adduce proofs from the Scriptures, so that I may come behind in nothing of what thou hast enjoined; yea, that over and above what thou didst reckon upon, thou mayest receive from me the means of combating and vanquishing those who, in whatever manner, are propagating falsehood. For the love of God, being rich and ungrudging, confers upon the suppliant more than he can ask from it. Call to mind then, the things which I have stated in the two preceding books, and, taking these in connection with them, thou shalt have from me a very copious refutation of all the heretics; and faithfully and strenuously shalt thou resist them in defence of the only true and life-giving faith, which the Church has received from the apostles and imparted to her sons. For the Lord of all gave to His apostles the power of the Gospel, through whom also we have known the truth, that is, the doctrine of the Son of God; to whom also did the Lord declare: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me, and Him that sent Me."[660]

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[660] Luke x. 16.

Chapter I.—The apostles did not commence to preach the Gospel, or to place anything on record until they were endowed with the gifts and power of the Holy Spirit. They preached one God alone, Maker of heaven and earth.

1. We have learned from none others the plan of our salvation, than from those through whom the Gospel has come down to us, which they did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith.[661] For it is unlawful to assert that they preached before they possessed "perfect knowledge," as some do even venture to say, boasting themselves as improvers of the apostles. For, after our Lord rose from the dead, [the apostles] were invested with power from on high when the Holy Spirit came down [upon them], were filled from all [His gifts], and had perfect knowledge: they departed to the ends of the earth, preaching the glad tidings of the good things [sent] from God to us, and proclaiming the peace of heaven to men, who indeed do all equally and individually possess the Gospel of God. Matthew also issued a written Gospel among the Hebrews[662] in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.

2. These have all declared to us that there is one God, Creator of heaven and earth, announced by the law and the prophets; and one Christ the Son of God. If any one do not agree to these truths, he despises the companions of the Lord; nay more, he despises Christ Himself the Lord; yea, he despises the Father also, and stands self-condemned, resisting and opposing his own salvation, as is the case with all heretics. 41

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[661] See 1 Tim. iii. 15, where these terms are used in reference to the Church.

[662] On this and similar statements in the Fathers, the reader may consult Dr. Roberts's *Discussions on the Gospels*, in which they are fully criticised, and the Greek original of St. Matthew's Gospel maintained.

Chapter II.—The heretics follow neither Scripture nor tradition.

1. When, however, they are confuted from the Scriptures, they turn round and accuse these same Scriptures, as if they were not correct, nor of authority, and [assert] that they are ambiguous, and that the truth cannot be extracted from them by those who are ignorant of tradition. For [they allege] that the truth was not delivered by means of written documents, but *vivâ voce:* wherefore also Paul declared, "But we speak wisdom among those that are perfect, but not the wisdom of this world."[663] And this wisdom each one of them alleges to be the fiction of his own inventing, forsooth; so that, according to their idea, the truth properly resides at one time in Valentinus, at another in Marcion, at another in Cerinthus, then afterwards in Basilides, or has even been indifferently in any other opponent,[664] who could speak nothing pertaining to salvation. For every one of these men, being altogether of a perverse disposition, depraving the system of truth, is not ashamed to preach himself.

2. But, again, when we refer them to that tradition which originates from the apostles, [and] which is preserved by means of the succession of presbyters in the Churches, they object to tradition, saying that they themselves are wiser not merely than the presbyters, but even than the apostles, because they have discovered the unadulterated truth. For [they maintain] that the apostles intermingled the things of the law with the words of the Saviour; and that not the apostles alone, but even the Lord Himself, spoke as at one time from the Demiurge, at another from the intermediate place, and yet again from the Pleroma, but that they themselves, indubitably, unsulliedly, and purely, have knowledge of the hidden mystery: this is, indeed, to blaspheme their Creator after a most impudent manner! It comes to this, therefore, that these men do now consent neither to Scripture nor to tradition.

3. Such are the adversaries with whom we have to deal, my very dear friend, endeavouring like slippery serpents to escape at all points. Wherefore they must be opposed at all points, if perchance, by cutting off their retreat, we may succeed in turning them back to the truth. For, though it is not an easy thing for a soul under the influence of error to repent, yet, on the other hand, it is not altogether impossible to escape from error when the truth is brought alongside it.

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[663] 1 Cor. ii. 6.

[664] This is Harvey's rendering of the old Latin, *in illo qui contra disputat.*

Chapter III.—A refutation of the heretics, from the fact that, in the various Churches, a perpetual succession of bishops was kept up.

1. It is within the power of all, therefore, in every Church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world; and we are in a position to reckon up those who were by the apostles instituted bishops in the Churches, and [to demonstrate] the succession of these men to our own times; those who neither taught nor knew of anything like what these [heretics] rave about. For if the apostles had known hidden mysteries, which they were in the habit of imparting to "the perfect" apart and privily from the rest, they would have delivered them especially to those to whom they were also committing the Churches themselves. For they were desirous that these men should be very perfect and blameless in all things, whom also they were leaving behind as their successors, delivering up their own place of government to these men; which men, if they discharged their functions honestly, would be a great boon [to the Church], but if they should fall away, the direst calamity.

2. Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the Churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings; [we do this, I say,] by indicating that tradition derived from the apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul; as also [by pointing out] the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that every Church should agree with this Church, on account of its pre-eminent authority,[665] that is, the faithful everywhere, inasmuch as the apostolical tradition has been preserved continuously by those [faithful men] who exist everywhere. 416

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[665] The Latin text of this difficult but important clause is, "Ad hanc enim ecclesiam propter potiorem principalitatem necesse est omnem convenire ecclesiam." Both the text and meaning have here given rise to much discussion. It is impossible to say with certainty of what words in the Greek original "potiorem principalitatem" may be the translation. We are far from sure that the rendering given above is correct, but we have been unable to think of anything better. [A most extraordinary confession. It would be hard to find a worse; but take the following from a candid Roman Catholic, which is better and more literal: "For to this Church, on account of more potent principality, it is necessary that every Church (that is, those who are on every side faithful) *resort*; in which Church ever, *by those who are on every side*, has been preserved that tradition which is from the apostles." (Berington and Kirk, vol. i. p. 252.) Here it is obvious that the faith was kept at Rome, by *those who resort there* from all quarters. She was a mirror of the Catholic World, owing here orthodoxy to them; not the Sun, dispensing her own light to others, but the glass bringing their rays into a focus. See note at end of book iii.] A discussion of the subject may be seen in chap. xii. of Dr. Wordsworth's *St. Hippolytus and the Church of Rome*.

3. The blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus; and after him, in the third place from the apostles, Clement was allotted the bishopric. This man, as he had seen the blessed apostles, and had been conversant with them, might be said to have the preaching of the apostles still echoing [in his ears], and their traditions before his eyes. Nor was he alone [in this], for there were many still remaining who had received instructions from the apostles. In the time of this Clement, no small dissension having occurred among the brethren at Corinth, the Church in Rome despatched a most powerful letter to the Corinthians, exhorting them to peace, renewing their faith, and declaring the tradition which it had lately received from the apostles, proclaiming the one God, omnipotent, the Maker of heaven and earth, the Creator of man, who brought on the deluge, and called Abraham, who led the people from the land of Egypt, spake with Moses, set forth the law, sent the prophets, and who has prepared fire for the devil and his angels. From this document, whosoever chooses to do so, may learn that He, the Father of our Lord Jesus Christ, was preached by the Churches, and may also understand the apostolical tradition of the Church, since this Epistle is of older date than these men who are now propagating falsehood, and who conjure into existence another god beyond the Creator and the Maker of all existing things. To this Clement there succeeded Evaristus. Alexander followed Evaristus; then, sixth from the apostles, Sixtus was appointed; after him, Telesphorus, who was gloriously martyred; then Hyginus; after him, Pius; then after him, Anicetus. Soter having succeeded Anicetus, Eleutherius does now, in the twelfth place from the apostles, hold the inheritance of the episcopate. In this order, and by this succession, the ecclesiastical tradition from the apostles, and the preaching of the truth, have come down to us. And this is most abundant proof that there is one and the same vivifying faith, which has been preserved in the Church from the apostles until now, and handed down in truth.

4. But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom,[666] departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time,—a man who was of much greater weight, and a more stedfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. He it was who, coming to Rome in the time of Anicetus

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[666] Polycarp suffered about the year 167, in the reign of Marcus Aurelius. His great age of eighty-six years implies that he was contemporary with St. John for nearly twenty years.

caused many to turn away from the aforesaid heretics to the Church of God, proclaiming that he had received this one and sole truth from the apostles,—that, namely, which is handed down by the Church.[667] There are also those who heard from him that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within." And Polycarp himself replied to Marcion, who met him on one occasion, and said, "Dost thou know me?" "I do know thee, the first-born of Satan." Such was the horror which the apostles and their disciples had against holding even verbal communication with any corrupters of the truth; as Paul also says, "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."[668] There is also a very powerful[669] Epistle of Polycarp written to the Philippians, from which those who choose to do so, and are anxious about their salvation, can learn the character of his faith, and the preaching of the truth. Then, again, the Church in Ephesus, founded by Paul, and having John remaining among them permanently until the times of Trajan, is a true witness of the tradition of the apostles.

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[667] So the Greek. The Latin reads: "which he also handed down to the Church."

[668] Tit. iii. 10.

[669] ἱκανωτάτη. Harvey translates this *all-sufficient*, and thus paraphrases: *But his Epistle is all-sufficient, to teach those that are desirous to learn.*

Chapter IV.—The truth is to be found nowhere else but in the Catholic Church, the sole depository of apostolical doctrine. Heresies are of recent formation, and cannot trace their origin up to the apostles.

1. Since therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life.[670] For she is the entrance to life; all others are thieves and robbers. On this account are we bound to avoid *them*, but to make choice of the thing pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth. 41 For how stands the case? Suppose there arise a dispute relative to some important question[671] among us, should we not have recourse to the most ancient Churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present question? For how should it be if the apostles themselves had not left us writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches?

2. To which course many nations of those barbarians who believe in Christ do assent, having salvation written in their hearts by the Spirit, without paper or ink, and, carefully preserving the ancient tradition,[672] believing in one God, the Creator of heaven and earth, and all things therein, by means of Christ Jesus, the Son of God; who, because of His surpassing love towards His creation, condescended to be born of the virgin, He Himself uniting man through Himself to God, and having suffered under Pontius Pilate, and rising again, and having been received up in splendour, shall come in glory, the Saviour of those who are saved, and the Judge of those who are judged, and sending into eternal fire those who transform the truth, and despise His Father and His advent. Those who, in the absence of written documents,[673] have believed this faith, are barbarians, so far as regards our language; but as regards doctrine, manner, and tenor of life, they are, because of faith, very wise indeed; and they do please God, ordering their conversation in all righteousness, chastity, and wisdom. If any one were to preach to these men the inventions of the heretics, speaking to them in their own language, they would at once stop their ears, and flee as far off as possible, not enduring even to listen to the blasphemous address. Thus, by means of

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[670] Rev. xxii. 17.

[671] Latin, “modica quæstione.”

[672] [The uneducated barbarians must receive the Gospel on testimony. Irenæus puts *apostolic* traditions, genuine and uncorrupt, in this relation to the primary authority of the written word. 2 Thess. ii. 15, 2 Thess. iii. 6.]

[673] Literally, “without letters;” equivalent to, “without paper and ink,” a few lines previously.

that ancient tradition of the apostles, they do not suffer their mind to conceive anything of the [doctrines suggested by the] portentous language of these teachers, among whom neither Church nor doctrine has ever been established.

3. For, prior to Valentinus, those who follow Valentinus had no existence; nor did those from Marcion exist before Marcion; nor, in short, had any of those malignant-minded people, whom I have above enumerated, any being previous to the initiators and inventors of their perversity. For Valentinus came to Rome in the time of Hyginus, flourished under Pius, and remained until Anicetus. Cerdon, too, Marcion's predecessor, himself arrived in the time of Hyginus, who was the ninth bishop.[674] Coming frequently into the Church, and making public confession, he thus remained, one time teaching in secret, and then again making public confession; but at last, having been denounced for corrupt teaching, he was excommunicated[675] from the assembly of the brethren. Marcion, then, succeeding him, flourished under Anicetus, who held the tenth place of the episcopate. But the rest, who are called Gnostics, take rise from Menander, Simon's disciple, as I have shown; and each one of them appeared to be both the father and the high priest of that doctrine into which he has been initiated. But all these (the Marcosians) broke out into their apostasy much later, even during the intermediate period of the Church.

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[674] The old Latin translation says the *eighth bishop*; but there is no discrepancy. Eusebius, who has preserved the Greek of this passage, probably counted the apostles as the *first step* in the episcopal succession. As Irenæus tells us in the preceding chapter, Linus is to be counted as the first bishop.

[675] It is thought that this does not mean excommunication properly so called, but a species of *self-excommunication*, i.e., anticipating the sentence of the Church, by quitting it altogether. See Valesius's note in his edition of Eusebius.

Chapter V.—Christ and His apostles, without any fraud, deception, or hypocrisy, preached that one God, the Father, was the founder of all things. They did not accommodate their doctrine to the prepossessions of their hearers.

1. Since, therefore, the tradition from the apostles does thus exist in the Church, and is permanent among us, let us revert to the Scriptural proof furnished by those apostles who did also write the Gospel, in which they recorded the doctrine regarding God, pointing out that our Lord Jesus Christ is the truth,[676] and that no lie is in Him. As also David says, prophesying His birth from a virgin, and the resurrection from the dead, "Truth has sprung out of the earth."[677] The apostles, likewise, being disciples of the truth, are above all falsehood; for a lie has no fellowship with the truth, just as darkness has none with light, but the presence of the one shuts out that of the other. Our Lord, therefore, being the truth, did not speak lies; and whom He knew to have taken origin from a defect, He never would have acknowledged as God, even the God of all, the Supreme King, too, and His own Father, an imperfect being as a perfect one, an animal one as a spiritual, Him who was without the Pleroma as Him who was within it. Neither did His disciples make mention of any other God, or term any other Lord, except Him, who was truly the God and Lord of all, as these most vain sophists affirm that the apostles did with hypocrisy frame their doctrine according to the capacity of their hearers, and gave answers after the opinions of their questioners,—fabling 418 blind things for the blind, according to their blindness; for the dull according to their dulness; for those in error according to their error. And to those who imagined that the Demiurge alone was God, they preached him; but to those who are capable of comprehending the unnameable Father, they did declare the unspeakable mystery through parables and enigmas: so that the Lord and the apostles exercised the office of teacher not to further the cause of truth, but even in hypocrisy, and as each individual was able to receive it!

2. Such [a line of conduct] belongs not to those who heal, or who give life: it is rather that of those bringing on diseases, and increasing ignorance; and much more true than these men shall the law be found, which pronounces every one accursed who sends the blind man astray in the way. For the apostles, who were commissioned to find out the wanderers, and to be for sight to those who saw not, and medicine to the weak, certainly did not address them in accordance with their opinion at the time, but according to revealed truth. For no persons of any kind would act properly, if they should advise blind men, just about to fall over a precipice, to continue their most dangerous path, as if it were the right one, and as if they might go on in safety. Or what medical man, anxious to heal a sick person, would prescribe in accordance with the patient's whims, and not according to the requisite medicine? But that the Lord came as the physician of the sick, He does Himself declare saying,

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[676] John xiv. 6.

[677] Ps. lxxxv. 11.

"They that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance."[678] How then shall the sick be strengthened, or how shall sinners come to repentance? Is it by persevering in the very same courses? or, on the contrary, is it by undergoing a great change and reversal of their former mode of living, by which they have brought upon themselves no slight amount of sickness, and many sins? But ignorance, the mother of all these, is driven out by knowledge. Wherefore the Lord used to impart knowledge to His disciples, by which also it was His practice to heal those who were suffering, and to keep back sinners from sin. He therefore did not address them in accordance with their pristine notions, nor did He reply to them in harmony with the opinion of His questioners, but according to the doctrine leading to salvation, without hypocrisy or respect of person.

3. This is also made clear from the words of the Lord, who did truly reveal the Son of God to those of the circumcision— Him who had been foretold as Christ by the prophets; that is, He set Himself forth, who had restored liberty to men, and bestowed on them the inheritance of incorruption. And again, the apostles taught the Gentiles that they should leave vain stocks and stones, which they imagined to be gods, and worship the true God, who had created and made all the human family, and, by means of His creation, did nourish, increase, strengthen, and preserve them in being; and that they might look for His Son Jesus Christ, who redeemed us from apostasy with His own blood, so that we should also be a sanctified people,—who shall also descend from heaven in His Father's power, and pass judgment upon all, and who shall freely give the good things of God to those who shall have kept His commandments. He, appearing in these last times, the chief cornerstone, has gathered into one, and united those that were far off and those that were near;[679] that is, the circumcision and the uncircumcision, enlarging Japhet, and placing him in the dwelling of Shem.[680]

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[678] Luke v. 31, 32.

[679] Eph. ii. 17.

[680] Gen. ix. 27.

Chapter VI—The Holy Ghost, throughout the Old Testament Scriptures, made mention of no other God or Lord, save him who is the true God.

1. Therefore neither would the Lord, nor the Holy Spirit, nor the apostles, have ever named as God, definitely and absolutely, him who was not God, unless he were truly God; nor would they have named any one in his own person Lord, except God the Father ruling over all, and His Son who has received dominion from His Father over all creation, as this passage has it: "The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool."[681] Here the [Scripture] represents to us the Father addressing the Son; He who gave Him the inheritance of the heathen, and subjected to Him all His enemies. Since, therefore, the Father is truly Lord, and the Son truly Lord, the Holy Spirit has fitly designated them by the title of Lord. And again, referring to the destruction of the Sodomites, the Scripture says, "Then the Lord rained upon Sodom and upon Gomorrah fire and brimstone from the Lord out of heaven."[682] For it here points out that the Son, who had also been talking with Abraham, had received power to judge the Sodomites for their wickedness. And this [text following] does declare the same truth: "Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre. Thou hast loved righteousness, and hated iniquity: therefore God, Thy God, hath anointed Thee."[683] For the Spirit designates both 41 [of them] by the name, of God—both Him who is anointed as Son, and Him who does anoint, that is, the Father. And again: "God stood in the congregation of the gods, He judges among the gods."[684] He [here] refers to the Father and the Son, and those who have received the adoption; but these are the Church. For she is the synagogue of God, which God—that is, the Son Himself—has gathered by Himself. Of whom He again speaks: "The God of gods, the Lord hath spoken, and hath called the earth."[685] Who is meant by God? He of whom He has said, "God shall come openly, our God, and shall not keep silence;"[686] that is, the Son, who came manifested to men who said, "I have openly appeared to those who seek Me not."[687] But of what gods [does he speak]? [Of those] to whom He says, "I have said, Ye are gods, and all sons of the Most High."[688] To those, no doubt, who have received the grace of the "adoption, by which we cry, Abba Father."[689]

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[681] Ps. cx. 1.

[682] Gen. xix. 24.

[683] Ps. xlv. 6.

[684] Ps. lxxxii. 1.

[685] Ps. l. 1.

[686] Ps. l. 3.

[687] Isa. lxv. 1.

[688] Ps. lxxxii. 6.

[689] Rom. viii. 15.

2. Wherefore, as I have already stated, no other is named as God, or is called Lord, except Him who is God and Lord of all, who also said to Moses, "I am that I am. And thus shalt thou say to the children of Israel: He who is, hath sent me unto you;"[690] and His Son Jesus Christ our Lord, who makes those that believe in His name the sons of God. And again, when the Son speaks to Moses, He says, "I am come down to deliver this people."[691] For it is He who descended and ascended for the salvation of men. Therefore God has been declared through the Son, who is in the Father, and has the Father in Himself —He who is, the Father bearing witness to the Son, and the Son announcing the Father.—As also Esaias says, "I too am witness," he declares, "saith the Lord God, and the Son whom I have chosen, that ye may know, and believe, and understand that I am."[692]

3. When, however, the Scripture terms them [gods] which are no gods, it does not, as I have already remarked, declare them as gods in every sense, but with a certain addition and signification, by which they are shown to be no gods at all. As with David: "The gods of the heathen are idols of demons;"[693] and, "Ye shall not follow other gods."[694] For in that he says "the gods of the heathen"—but the heathen are ignorant of the true God—and calls them "other gods," he bars their claim [to be looked upon] as gods at all. But as to what they are in their own person, he speaks concerning them; "for they are," he says, "the idols of demons." And Esaias: "Let them be confounded, all who blaspheme God, and carve useless things;[695] even I am witness, saith God."[696] He removes them from [the category of] gods, but he makes use of the word alone, for this [purpose], that we may know of whom he speaks. Jeremiah also says the same: "The gods that have not made the heavens and earth, let them perish from the earth which is under the heaven."[697] For, from the fact of his having subjoined their destruction, he shows them to be no gods at all. Elias, too, when all Israel was assembled at Mount Carmel, wishing to turn them from idolatry, says to them, "How long halt ye between two opinions?[698] If the Lord be God,[699] follow Him."[700] And again,

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[690] Ex. iii. 14.

[691] Ex. iii. 8.

[692] Isa. xliii. 10.

[693] Ps. xcvi. 5.

[694] Ps. lxxxi. 9.

[695] These words are an interpolation: it is supposed they have been carelessly repeated from the preceding quotation of Isaiah.

[696] Isa. xliv. 9.

[697] Jer. x. 11.

[698] Literally, "In both houghs," *in ambabus suffraginibus*.

[699] The old Latin translation has, "Si *unus* est Dominus Deus"—*If the Lord God is one*; which is supposed by the critics to have occurred through carelessness of the translator.

[700] 1 Kings xviii. 21, etc.

at the burnt-offering, he thus addresses the idolatrous priests: "Ye shall call upon the name of your gods, and I will call on the name of the Lord my God; and the Lord that will hearken by fire,[701] He is God." Now, from the fact of the prophet having said these words, he proves that these gods which were reputed so among those men, are no gods at all. He directed them to that God upon whom he believed, and who was truly God; whom invoking, he exclaimed, "Lord God of Abraham, God of Isaac, and God of Jacob, hear me to-day, and let all this people know that Thou art the God of Israel."[702]

4. Wherefore I do also call upon thee, Lord God of Abraham, and God of Isaac, and God of Jacob and Israel, who art the Father of our Lord Jesus Christ, the God who, through the abundance of Thy mercy, hast had a favour towards us, that we should know Thee, who hast made heaven and earth, who rulest over all, who art the only and the true God, above whom there is none other God; grant, by our Lord Jesus Christ, the governing power of the Holy Spirit; give to every reader of this book to know Thee, that Thou art God alone, to be strengthened in Thee, and to avoid every heretical, and godless, and impious doctrine.

5. And the Apostle Paul also, saying, "For though ye have served them which are no gods; ye now know God, or rather, are known of God,"[703] has made a separation between 420 those that were not [gods] and Him who is God. And again, speaking of Antichrist, he says, "who opposeth and exalteth himself above all that is called God, or that is worshipped."[704] He points out here those who are called gods, by such as know not God, that is, idols. For the Father of all is called God, and is so; and Antichrist shall be lifted up, not above Him, but above those which are indeed called gods, but are not. And Paul himself says that this is true: "We know that an idol is nothing, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth; yet to us there is but one God, the Father, of whom are all things, and we through Him; and one Lord Jesus Christ, by whom are all things, and we by Him."[705] For he has made a distinction, and separated those which are indeed called gods, but which are none, from the one God the Father, from whom are all things, and, he has confessed in the most decided manner in his own person, one Lord Jesus Christ. But in this [clause], "whether in heaven or in earth," he does not speak of the formers of the world, as these [teachers] expound it; but his meaning is similar to that of Moses, when it is said, "Thou shalt not make to thyself any image for God, of whatsoever things are in heaven above, whatsoever in the earth beneath, and whatsoever in the waters under the earth."[706] And he does thus explain what are meant by the things in

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[701] The Latin version has, "that answereth to-day" (*hodie*), —an evident error for *igne*.

[702] 1 Kings xviii. 36.

[703] Gal. iv. 8, 9.

[704] 2 Thess. ii. 4.

[705] 1 Cor. viii. 4, etc.

[706] Deut. v. 8.

heaven: “Lest when,” he says, “looking towards heaven, and observing the sun, and the moon, and the stars, and all the ornament of heaven, falling into error, thou shouldest adore and serve them.”[707] And Moses himself, being a man of God, was indeed given as a god before Pharaoh;[708] but he is not properly termed Lord, nor is called God by the prophets, but is spoken of by the Spirit as “Moses, the faithful minister and servant of God,”[709] which also he was.

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[707] Deut. iv. 19.

[708] Ex. vii. 1.

[709] Heb. iii. 5; Num. xii. 7.

Chapter VII.—Reply to an objection founded on the words of St. Paul (2 Cor. iv. 4). St. Paul occasionally uses words not in their grammatical sequence.

1. As to their affirming that Paul said plainly in the Second [Epistle] to the Corinthians, "In whom the god of this world hath blinded the minds of them that believe not,"[710] and maintaining that there is indeed one god of this world, but another who is beyond all principality, and beginning, and power, we are not to blame if they, who give out that they do themselves know mysteries beyond God, know not how to read Paul. For if any one read the passage thus—according to Paul's custom, as I show elsewhere, and by many examples, that he uses transposition of words—"In whom God," then pointing it off, and making a slight interval, and at the same time read also the rest [of the sentence] in one [clause], "hath blinded the minds of them of this world that believe not," he shall find out the true [sense]; that it is contained in the expression, "God hath blinded the minds of the unbelievers of this world." And this is shown by means of the little interval [between the clause]. For Paul does not say, "the God of this world," as if recognising any other beyond Him; but he confessed God as indeed God. And he says, "the unbelievers of this world," because they shall not inherit the future age of incorruption. I shall show from Paul himself, how it is that God has blinded the minds of them that believe not, in the course of this work, that we may not just at present distract our mind from the matter in hand, [by wandering] at large.

2. From many other instances also, we may discover that the apostle frequently uses a transposed order in his sentences, due to the rapidity of his discourses, and the impetus of the Spirit which is in him. An example occurs in the [Epistle] to the Galatians, where he expresses himself as follows: "Wherefore then the law of works?[711] It was added, until the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a Mediator."[712] For the order of the words runs thus: "Wherefore then the law of works? Ordained by angels in the hand of a Mediator, it was added until the seed should come to whom the promise was made,"— man thus asking the question, and the Spirit making answer. And again, in the Second to the Thessalonians, speaking of Antichrist, he says, "And then shall that wicked be revealed, whom the Lord Jesus Christ[713] shall slay with the Spirit of His mouth, and shall destroy him[714] with the presence of his coming; [even him] whose coming is after the working of Satan, with all power, and signs, and lying wonders."[715] Now in these [sentences] the order of the words is this: "And then shall be revealed

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[710] 2 Cor. iv. 4.

[711] This is according to the reading of the old Italic version, for it is not so read in any of our existing manuscripts of the Greek New Testament.

[712] Gal. iii. 19.

[713] This world is not found in the second quotation of this passage immediately following.

[714] This world is not found in the second quotation of this passage immediately following.

[715] 2 Thess. ii. 8.

that wicked, whose coming is after the working of Satan, with all power, and signs, and lying wonders, whom the Lord Jesus shall slay with the Spirit of His mouth, and shall destroy with the presence of His coming." For he does not mean that the coming of the Lord is after the working of Satan; but the coming of the wicked one, whom we also call Antichrist. If, then, one does not attend to the [proper] reading [of the passage], and if he do not exhibit the intervals of breathing as they occur, there shall be not only incongruities, but also, when reading, he will utter blasphemy, as if the advent of the Lord could take place according to the working of Satan. So therefore, in such passages, the *hyperbaton* must be exhibited by the reading, and the apostle's meaning following on, preserved; and thus we do not read in that passage, "the god of this world," but, "God," whom we do truly call God; and we hear [it declared of] the unbelieving and the blinded of this world, that they shall not inherit the world of life which is to come.

Chapter VIII.—Answer to an objection, arising from the words of Christ (Matt. vi. 24). God alone is to be really called God and Lord, for He is without beginning and end.

1. This calumny, then, of these men, having been quashed, it is clearly proved that neither the prophets nor the apostles did ever name another God, or call [him] Lord, except the true and only God. Much more [would this be the case with regard to] the Lord Himself, who did also direct us to "render unto Cæsar the things that are Cæsar's, and to God the things that are God's;"[716] naming indeed Cæsar as Cæsar, but confessing God as God. In like manner also, that [text] which says, "Ye cannot serve two masters,"[717] He does Himself interpret, saying, "Ye cannot serve God and mammon;" acknowledging God indeed as God, but mentioning mammon, a thing having also an existence. He does not call mammon Lord when He says, "Ye cannot serve two masters;" but He teaches His disciples who serve God, not to be subject to mammon, nor to be ruled by it. For He says, "He that committeth sin is the slave of sin."[718] Inasmuch, then, as He terms those "the slaves of sin" who serve sin, but does not certainly call sin itself God, thus also He terms those who serve mammon "the slaves of mammon," not calling mammon God. For mammon is, according to the Jewish language, which the Samaritans do also use, a *covetous* man, and one who wishes to have more than he ought to have. But according to the Hebrew, it is by the addition of a syllable (*adjunctive*) called Mamuel,[719] and signifies *gulosum*, that is, one whose gullet is insatiable. Therefore, according to both these things which are indicated, we cannot serve God and mammon.

2. But also, when He spoke of the devil as strong, not absolutely so, but as in comparison with us, the Lord showed Himself under every aspect and truly to be the strong man, saying that one can in no other way "spoil the goods of a strong man, if he do not first bind the strong man himself, and then he will spoil his house."[720] Now we were the vessels and the house of this [strong man] when we were in a state of apostasy; for he put us to whatever use he pleased, and the unclean spirit dwelt within us. For he was not strong, as opposed to Him who bound him, and spoiled his house; but as against those persons who were his tools, inasmuch as he caused their thought to wander away from God: these did the Lord snatch from his grasp. As also Jeremiah declares, "The Lord hath redeemed Jacob, and has snatched

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[716] Matt. xxii. 21.

[717] Matt. vi. 24.

[718] John viii. 34.

[719] A word of which many explanations have been proposed, but none are quite satisfactory. Harvey seems inclined to suspect the reading to be corrupt, through the ignorance and carelessness of the copyist. [Irenæus undoubtedly relied for Hebrew criticisms on some incompetent retailer of rabbinical refinements.]

[720] Matt. xii. 29.

him from the hand of him that was stronger than he."[721] If, then, he had not pointed out Him who binds and spoils his goods, but had merely spoken of him as being strong, the strong man should have been unconquered. But he also subjoined Him who obtains and retains possession; for *he* holds who binds, but *he is* held who is bound. And this he did without any comparison, so that, apostate slave as he was, he might not be compared to the Lord: for not he alone, but not one of created and subject things, shall ever be compared to the Word of God, by whom all things were made, who is our Lord Jesus Christ.

3. For that all things, whether Angels, or Archangels, or Thrones, or Dominions, were both established and created by Him who is God over all, through His Word, John has thus pointed out. For when he had spoken of the Word of God as having been in the Father, he added, "All things were made by Him, and without Him was not anything made."[722] David also, when he had enumerated [His] praises, subjoins by name all things whatsoever I have mentioned, both the heavens and all the powers therein: "For He commanded, and they were created; He spake, and they were made." Whom, therefore, did He command? The Word, no doubt, "by whom," he says, "the heavens were established, and all their power by the breath of His mouth."[723] But that He did Himself make all things freely, and as He pleased, again David says, "But our God is in the heavens above, and in the earth; He hath made all things whatsoever He pleased."[724] But the things established are distinct from Him who has established them, and what have been made from Him who has made them. For He is Himself uncreated, both without beginning and end, and lacking nothing. He is Himself sufficient for Himself; and still further, He grants to all others this very thing, existence; but the things which have been made by Him have received a beginning. But whatever things had a beginning, and are liable to dissolution, and are subject to and stand in need of Him who made them, must necessarily in all respects have a different term [applied to them], even by those who have but a moderate capacity for discerning such things; so that He indeed who made all things can alone, together with His Word, properly be termed God and Lord: but the things which have been made cannot have this term applied to them, neither should they justly assume that appellation which belongs to the Creator.

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[721] Jer. xxxi. 11.

[722] John i. 3.

[723] Ps. xxxiii. 6.

[724] Ps. cxv. 3.

Chapter IX.—One and the same God, the Creator of heaven and earth, is He whom the prophets foretold, and who was declared by the Gospel. Proof of this, at the outset, from St. Matthew's Gospel.

1. This, therefore, having been clearly demonstrated here (and it shall yet be so still more clearly), that neither the prophets, nor the apostles, nor the Lord Christ in His own person, did acknowledge any other Lord or God, but the God and Lord supreme: the prophets and the apostles confessing the Father and the Son; but naming no other as God, and confessing no other as Lord: and the Lord Himself handing down to His disciples, that He, the Father, is the only God and Lord, who alone is God and ruler of all; —it is incumbent on us to follow, if we are their disciples indeed, their testimonies to this effect. For Matthew the apostle— knowing, as one and the same God, Him who had given promise to Abraham, that He would make his seed as the stars of heaven,[725] and Him who, by His Son Christ Jesus, has called us to the knowledge of Himself, from the worship of stones, so that those who were not a people were made a people, and she beloved who was not beloved[726]—declares that John, when preparing the way for Christ, said to those who were boasting of their relationship [to Abraham] according to the flesh, but who had their mind tinged and stuffed with all manner of evil, preaching that repentance which should call them back from their evil doings, said, "O generation of vipers, who hath shown you to flee from the wrath to come? Bring forth therefore fruit meet for repentance. And think not to say within yourselves, We have Abraham [to our] father: for I say unto you, that God is able of these stones to raise up children unto Abraham."[727] He preached to them, therefore, the repentance from wickedness, but he did not declare to them another God, besides Him who made the promise to Abraham; he, the forerunner of Christ, of whom Matthew again says, and Luke likewise, "For this is he that was spoken of from the Lord by the prophet, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. Every valley shall be filled, and every mountain and hill brought low; and the crooked shall be made straight, and the rough into smooth ways; and all flesh shall see the salvation of God."[728] There is therefore one and the same God, the Father of our Lord, who also promised, through the prophets, that He would send His forerunner; and His salvation—that is, His Word —He caused to be made visible to all flesh, [the Word] Himself being made incarnate, that in all things their King might become manifest. For it is necessary that those [beings] which are judged do see the judge, and know Him from whom they receive judgment; and

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[725] Gen. xv. 5.

[726] Rom. ix. 25.

[727] Matt. iii. 7.

[728] Matt. iii. 3.

it is also proper, that those which follow on to glory should know Him who bestows upon them the gift of glory.

2. Then again Matthew, when speaking of the angel, says, “The angel of the Lord appeared to Joseph in sleep.”[729] Of what Lord he does himself interpret: “That it may be fulfilled which was spoken of the Lord by the prophet, Out of Egypt have I called my son.”[730] “Behold, a virgin shall conceive, and shall bring forth a son, and they shall call his name Emmanuel; which is, being interpreted, God with us.”[731] David likewise speaks of Him who, from the virgin, is Emmanuel: “Turn not away the face of Thine anointed. The Lord hath sworn a truth to David, and will not turn from him. Of the fruit of thy body will I set upon thy seat.”[732] And again: “In Judea is God known; His place has been made in peace, and His dwelling in Zion.”[733] Therefore there is one and the same God, who was proclaimed by the prophets and announced by the Gospel; and His Son, who was of the fruit of David’s body, that is, of the virgin of [the house of] David, and Emmanuel; whose star also Balaam thus prophesied: “There shall come a star out of Jacob, and a leader shall rise in Israel.”[734] But Matthew says that the Magi, coming from the east, exclaimed “For we have seen His star in the east, and are come to worship Him;”[735] and that, having been led by the star into the house of Jacob to Emmanuel, they showed, by these gifts which they offered, who it was that was worshipped; *myrrh*, because it was He who should die and be buried for the mortal human race; *gold*, because He was a King, “of whose kingdom is no end;”[736] and *frankincense*, because He was God, who also “was made known in Judea,”[737] and was “declared to those who sought Him not.”[738]

3. And then, [speaking of His] baptism, Matthew says, “The heavens were opened, and He saw the Spirit of God, as a dove, coming upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”[739] For Christ did not at that time descend upon Jesus, neither was Christ one and Jesus another: but the Word of God—who is the Saviour of all, and the ruler of heaven and earth, who is Jesus, as I have already pointed

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[729] Matt. i. 20.

[730] Matt. ii. 15.

[731] Matt. i. 23.

[732] Ps. cxxxii. 11.

[733] Ps. lxxvi. 1.

[734] Num. xxiv. 17.

[735] Matt. ii. 2.

[736] Luke i. 33.

[737] Ps. lxxvi. 1.

[738] Isa. lxv. 1. [A beautiful idea for poets and orators, but not to be pressed dogmatically.]

[739] Matt. iii. 16.

out, who did also take upon Him flesh, and was anointed by the Spirit from the Father—was made Jesus Christ, as Esaias also says, "There shall come forth a rod from the root of Jesse, and a flower shall rise from his root; and the Spirit of God shall rest upon Him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, and the spirit of the fear of God, shall fill Him. He shall not judge according to glory,[740] nor reprove after the manner of speech; but He shall dispense judgment to the humble man, and reprove the haughty ones of the earth."[741] And again Esaias, pointing out beforehand His unction, and the reason why he was anointed, does himself say, "The Spirit of God is upon Me, because He hath anointed Me: He hath sent Me to preach the Gospel to the lowly, to heal the broken up in heart, to proclaim liberty to the captives, and sight to the blind; to announce the acceptable year of the Lord, and the day of vengeance; to comfort all that mourn."[742] For inasmuch as the Word of God was man from the root of Jesse, and son of Abraham, in this respect did the Spirit of God rest upon Him, and anoint Him to preach the Gospel to the lowly. But inasmuch as He was God, He did not judge according to glory, nor reprove after the manner of speech. For "He needed not that any should testify to Him of man,[743] for He Himself knew what was in man."[744] For He called all men that mourn; and granting forgiveness to those who had been led into captivity by their sins, He loosed them from their chains, of whom Solomon says, "Every one shall be holden with the cords of his own sins."[745] Therefore did the Spirit of God descend upon Him, [the Spirit] of Him who had promised by the prophets that He would anoint Him, so that we, receiving from the abundance of His unction, might be saved. Such, then, [is the witness] of Matthew.

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[740] This is after the version of the Septuagint, οὐ κατὰ τὴν δόξαν: but the word δόξα may have the meaning *opinio* as well as *gloria*. If this be admitted here, the passage would bear much the same sense as it does in the authorized version, "He shall not judge after the sight of His eyes."

[741] Isa. xi. 1, etc.

[742] Isa. lxi. 1.

[743] This is according to the *Syriac* Peschito version.

[744] John ii. 25.

[745] Prov. v. 22.

Chapter X.—Proofs of the foregoing, drawn from the Gospels of Mark and Luke.

1. Luke also, the follower and disciple of the apostles, referring to Zacharias and Elisabeth, from whom, according to promise, John was born, says: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."[746] And again, speaking of Zacharias: "And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense;"[747] and he came to sacrifice, "entering into the temple of the Lord."[748] Whose angel Gabriel, also, who stands prominently in the presence of the Lord, simply, absolutely, and decidedly confessed in his own person as God and Lord, Him who had chosen Jerusalem, and had instituted the sacerdotal office. For he knew of none other above Him; since, if he had been in possession of the knowledge of any other more perfect God and Lord besides Him, he surely would never—as I have already shown —have confessed Him, whom he knew to be the fruit of a defect, as absolutely and altogether God and Lord. And then, speaking of John, he thus says: "For he shall be great in the sight of the Lord, and many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to make ready a people prepared for the Lord."[749] For whom, then, did he prepare the people, and in the sight of what Lord was he made great? Truly of Him who said that John had something even "more than a prophet,"[750] and that "among those born of women none is greater than John the Baptist;" who did also make the people ready for the Lord's advent, warning his fellow-servants, and preaching to them repentance, that they might receive remission from the Lord when He should be present, having been converted to Him, from whom they had been alienated because of sins and transgressions. As also David says, "The alienated are sinners from the womb: they go astray as soon as they are born."[751] And it was on account of this that he, turning them to their Lord, prepared, in the spirit and power of Elias, a perfect people for the Lord. 424

2. And again, speaking in reference to the angel, he says: "But at that time the angel Gabriel was sent from God, who did also say to the virgin, Fear not, Mary; for thou hast found favour with God."[752] And he says concerning the Lord: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His

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[746] Luke i. 6.

[747] Literally, "that he should place the incense." The next clause is most likely an interpolation for the sake of explanation.

[748] Luke i. 8, etc.

[749] Luke i. 15, etc.

[750] Matt. xi. 9, 11.

[751] Ps. lviii. 3.

[752] Luke i. 26, etc.

father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."[753] For who else is there who can reign uninterruptedly over the house of Jacob for ever, except Jesus Christ our Lord, the Son of the Most High God, who promised by the law and the prophets that He would make His salvation visible to all flesh; so that He would become the Son of man for this purpose, that man also might become the son of God? And Mary, exulting because of this, cried out, prophesying on behalf of the Church, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath taken up His child Israel, in remembrance of His mercy, as He spake to our fathers, Abraham, and his seed for ever."[754] By these and such like [passages] the Gospel points out that it was God who spake to the fathers; that it was He who, by Moses, instituted the legal dispensation, by which giving of the law we know that He spake to the fathers. This same God, after His great goodness, poured His compassion upon us, through which compassion "the Day-spring from on high hath looked upon us, and appeared to those who sat in darkness and the shadow of death, and has guided our feet into the way of peace;"[755] as Zacharias also, recovering from the state of dumbness which he had suffered on account of unbelief, having been filled with a new spirit, did bless God in a new manner. For all things had entered upon a new phase, the Word arranging after a new manner the advent in the flesh, that He might win back[756] to God that human nature (*hominem*) which had departed from God; and therefore men were taught to worship God after a new fashion, but not another god, because in truth there is but "one God, who justifieth the circumcision by faith, and the uncircumcision through faith."[757] But Zacharias prophesying, exclaimed, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world begun; salvation from our enemies, and from the hand of all that hate us; to perform the mercy [promised] to our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham, that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all our days."[758] Then he says to John: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation to His people, for the remission of their sins."[759] For this is the knowledge of salvation which was wanting to them, that of the Son of God, which John made known, saying, “Behold the Lamb of God, who taketh away the sin of the world. This is He of whom I said, After me cometh a man who was made before me;[760] because He was prior to me: and of His fulness have all we received.”[761] This, therefore, was the knowledge of salvation; but [it did not consist in] another God, nor another Father, nor Bythus, nor the Pleroma of thirty Æons, nor the Mother of the (lower) Ogdoad: but the knowledge of salvation was the knowledge of the Son of God, who is both called and actually is, salvation, and Saviour, and salutary. Salvation, indeed, as follows: “I have waited for Thy salvation, O Lord.”[762] And then again, Saviour: “Behold my God, my Saviour, I will put my trust in Him.”[763] But as bringing salvation, thus: “God hath made known His salvation (*salutare*) in the sight of the heathen.”[764] For He is indeed Saviour, as being the Son and Word of God; but salutary, since [He is] Spirit; for he says: “The Spirit of our countenance, Christ the Lord.”[765] But salvation, as being flesh: for “the Word was made flesh, and dwelt among us.”[766] This knowledge of salvation, therefore, John did impart to those repenting, and believing in the Lamb of God, who taketh away the sin of the world.

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[753] Luke i. 32, 33.

[754] Luke i. 46, 47.

[755] Luke i. 78.

[756] "Ascriberet Deo"—make the property of God.

[757] Rom. iii. 30.

[758] Luke i. 68, etc.

[759] Luke i. 76.

3. And the angel of the Lord, he says, appeared to the shepherds, proclaiming joy to them: “For[767] there is born in the house of David, a Saviour, which is Christ the Lord. Then [appeared] a multitude of the heavenly host, praising God, and saying, Glory in the highest to God, and on earth peace, to men of good will.”[768] The falsely-called Gnostics say that 425
these angels came from the Ogdoad, and made manifest the descent of the superior Christ. But they are again in error, when saying that the Christ and Saviour from above was not born, but that also, after the baptism of the dispensational Jesus, he, [the Christ of the Pler-

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[760] Harvey observes that the Syriac, agreeing with the Latin here, expresses priority in point of time; but our translation, without reason, makes it the precedence of honour, viz., *was preferred before me*. The Greek is, πρῶτός μου.

[761] John i. 29, John i. 15, 16.

[762] Gen. xlix. 18.

[763] Isa. xii. 2.

[764] Ps. xcviii. 2.

[765] Lam. iv. 20, after LXX.

[766] John i. 14.

[767] Luke ii. 11, etc.

[768] Thus found also in the Vulgate. Harvey supposes that the original of Irenæus read according to our *textus receptus*, and that the Vulgate rendering was adopted in this passage by the transcribers of the Latin version of our author. [No doubt a just remark.] There can be no doubt, however, that the reading εὐδοκίας is supported by many and weighty ancient authorities. [But on this point see the facts as given by Burgon, in his refutation of the rendering adopted by late revisers, *Revision Revised*, p. 41. London, Murray, 1883.]

oma,] descended upon him as a dove. Therefore, according to these men, the angels of the Ogdoad lied, when they said, "For unto you is born this day a Saviour, who is Christ the Lord, in the city of David." For neither was Christ nor the Saviour born at that time, by their account; but it was he, the dispensational Jesus, who is of the framer of the world, the [Demiurge], and upon whom, after his baptism, that is, after [the lapse of] thirty years, they maintain the Saviour from above descended. But why did [the angels] add, "in the city of David," if they did not proclaim the glad tidings of the fulfilment of God's promise made to David, that from the fruit of his body there should be an eternal King? For the Framer [Demiurge] of the entire universe made promise to David, as David himself declares: "My help is from God, who made heaven and earth;"[769] and again: "In His hand are the ends of the earth, and the heights of the mountains are His. For the sea is His, and He did Himself make it; and His hands founded the dry land. Come ye, let us worship and fall down before Him, and weep in the presence of the Lord who made us; for He is the Lord our God."[770] The Holy Spirit evidently thus declares by David to those hearing him, that there shall be those who despise Him who formed us, and who is God alone. Wherefore he also uttered the foregoing words, meaning to say: See that ye do not err; besides or above Him there is no other God, to whom ye should rather stretch out [your hands], thus rendering us pious and grateful towards Him who made, established, and [still] nourishes us. What, then, shall happen to those who have been the authors of so much blasphemy against their Creator? This identical truth was also what the angels [proclaimed]. For when they exclaim, "Glory to God in the highest, and in earth peace," they have glorified with these words Him who is the Creator of the highest, that is, of super-celestial things, and the Founder of everything on earth: who has sent to His own handiwork, that is, to men, the blessing of His salvation from heaven. Wherefore he adds: "The shepherds returned, glorifying God for all which they had heard and seen, as it was told unto them."[771] For the Israelitish shepherds did not glorify another god, but Him who had been announced by the law and the prophets, the Maker of all things, whom also the angels glorified. But if the angels who were from the Ogdoad were accustomed to glorify any other, different from Him whom the shepherds [adored], these angels from the Ogdoad brought to them error and not truth.

4. And still further does Luke say in reference to the Lord: "When the days of purification were accomplished, they brought Him up to Jerusalem, to present Him before the Lord, as it is written in the law of the Lord, That every male opening the womb shall be called holy to the Lord; and that they should offer a sacrifice, as it is said in the law of the Lord, a pair of turtle-doves, or two young pigeons:"[772] in his own person most clearly calling Him Lord,

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[769] Ps. cxxiv. 8.

[770] Ps. xcv. 4.

[771] Luke ii. 20.

[772] Luke ii. 22.

who appointed the legal dispensation. But "Simeon," he also says, "blessed God, and said, Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light for the revelation of the Gentiles, and the glory of Thy people Israel."[773] And "Anna"[774] also, "the prophetess," he says, in like manner glorified God when she saw Christ, "and spake of Him to all them who were looking for the redemption of Jerusalem."[775] Now by all these one God is shown forth, revealing to men the new dispensation of liberty, the covenant, through the new advent of His Son.

5. Wherefore also Mark, the interpreter and follower of Peter, does thus commence his Gospel narrative: "The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way.[776] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make the paths straight before our God." Plainly does the commencement of the Gospel quote the words of the holy prophets, and point out Him at once, whom they confessed as God and Lord; Him, the Father of our Lord Jesus Christ, who had also made promise to Him, that He would send His messenger before His face, who was John, crying in the wilderness, 426 in "the spirit and power of Elias,"[777] "Prepare ye the way of the Lord, make straight paths before our God." For the prophets did not announce one and another God, but one and the same; under various aspects, however, and many titles. For varied and rich in attribute is the Father, as I have already shown in the book preceding[778] this; and I shall show [the same truth] from the prophets themselves in the further course of this work. Also, towards the conclusion of his Gospel, Mark says: "So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sitteth on the right hand of God;"[779] confirming what had been spoken by the prophet: "The Lord said to my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool."[780] Thus God and the Father are truly one and the same;

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[773] Luke ii. 29, etc.

[774] Luke ii. 38.

[775] The text seems to be corrupt in the old Latin translation. The rendering here follows Harvey's conjectural restoration of the original Greek of the passage.

[776] The Greek of this passage in St. Mark i. 2 reads, τὰς τρίβους αὐτοῦ, i.e., *His paths*, which varies from the Hebrew original, to which the text of Irenæus seems to revert, unless indeed his copy of the Gospels contained the reading of the Codex Bezæ. [See book iii. cap. xii. 3, 14, below; also, xiv. 2 and xxiii. 3. On this Codex, see Burgon, *Revision Revised*, p. 12, etc., and references.]

[777] Luke i. 17.

[778] See ii. 35, 3.

[779] Mark xvi. 19.

[780] Ps. cx. 1.

He who was announced by the prophets, and handed down by the true Gospel; whom we Christians worship and love with the whole heart, as the Maker of heaven and earth, and of all things therein.

Chapter XI—Proofs in continuation, extracted from St. John's Gospel. The Gospels are four in number, neither more nor less. Mystic reasons for this.

1. John, the disciple of the Lord, preaches this faith, and seeks, by the proclamation of the Gospel, to remove that error which by Cerinthus had been disseminated among men, and a long time previously by those termed Nicolaitans, who are an offset of that "knowledge" falsely so called, that he might confound them, and persuade them that there is but one God, who made all things by His Word; and not, as they allege, that the Creator was one, but the Father of the Lord another; and that the Son of the Creator was, forsooth, one, but the Christ from above another, who also continued impassible, descending upon Jesus, the Son of the Creator, and flew back again into His Pleroma; and that Monogenes was the beginning, but Logos was the true son of Monogenes; and that this creation to which we belong was not made by the primary God, but by some power lying far below Him, and shut off from communion with the things invisible and ineffable. The disciple of the Lord therefore desiring to put an end to all such doctrines, and to establish the rule of truth in the Church, that there is one Almighty God, who made all things by His Word, both visible and invisible; showing at the same time, that by the Word, through whom God made the creation, He also bestowed salvation on the men included in the creation; thus commenced His teaching in the Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was nothing made.[781] What was made was life in Him, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."[782] "All things," he says, "were made by Him;" therefore in "all things" this creation of ours is [included], for we cannot concede to these men that [the words] "all things" are spoken in reference to those within their Pleroma. For if their Pleroma do indeed contain these, this creation, as being such, is not outside, as I have demonstrated in the preceding book;[783] but if they are outside the Pleroma, which indeed appeared impossible, it follows, in that case, that their Pleroma cannot be "all things:" therefore this vast creation is not outside [the Pleroma].

2. John, however, does himself put this matter beyond all controversy on our part, when he says, "He was in this world, and the world was made by Him, and the world knew Him not. He came unto His own [things], and His own [people] received Him not."[784] But according to Marcion, and those like him, neither was the world made by Him; nor did He

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[781] Irenæus frequently quotes this text, and always uses the punctuation here adopted. Tertullian and many others of the Fathers follow his example.

[782] John i. 1, etc.

[783] See ii. 1, etc.

[784] John i. 10, 11.

come to His own things, but to those of another. And, according to certain of the Gnostics, this world was made by angels, and not by the Word of God. But according to the followers of Valentinus, the world was not made by Him, but by the Demiurge. For he (Soter) caused such similitudes to be made, after the pattern of things above, as they allege; but the Demiurge accomplished the work of creation. For they say that he, the Lord and Creator of the plan of creation, by whom they hold that this world was made, was produced from the Mother; while the Gospel affirms plainly, that by the Word, which was in the beginning with God, all things were made, which Word, he says, "was made flesh, and dwelt among us."[785]

3. But, according to these men, neither was the Word made flesh, nor Christ, nor the Saviour (Soter), who was produced from [the joint contributions of] all [the Æons]. For they will have it, that the Word and Christ never came into this world; that the Saviour, too, never became incarnate, nor suffered, but that He descended like a dove upon the dispensational Jesus; and that, as soon as He had declared the unknown Father, He did again ascend 427 into the Pleroma. Some, however, make the assertion, that this dispensational Jesus did become incarnate, and suffered, whom they represent as having passed through Mary just as water through a tube; but others allege him to be the Son of the Demiurge, upon whom the dispensational Jesus descended; while others, again, say that Jesus was born from Joseph and Mary, and that the Christ from above descended upon him, being without flesh, and impassible. But according to the opinion of no one of the heretics was the Word of God made flesh. For if anyone carefully examines the systems of them all, he will find that the Word of God is brought in by all of them as not having become incarnate (*sine carne*) and impassible, as is also the Christ from above. Others consider Him to have been manifested as a transfigured man; but they maintain Him to have been neither born nor to have become incarnate; whilst others [hold] that He did not assume a human form at all, but that, as a dove, He did descend upon that Jesus who was born from Mary. Therefore the Lord's disciple, pointing them all out as false witnesses, says, "And the Word was made flesh, and dwelt among us."[786]

4. And that we may not have to ask, Of what God was the Word made flesh? he does himself previously teach us, saying, "There was a man sent from God, whose name was John. The same came as a witness, that he might bear witness of that Light. He was not that Light, but [came] that he might testify of the Light."[787] By what God, then, was John, the forerunner, who testifies of the Light, sent [into the world]? Truly it was by Him, of whom Gabriel is the angel, who also announced the glad tidings of his birth: [that God] who also had promised by the prophets that He would send His messenger before the face of His

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[785] John i. 14.

[786] John i. 14.

[787] John i. 6.

Son,[788] who should prepare His way, that is, that he should bear witness of that Light in the spirit and power of Elias.[789] But, again, of what God was Elias the servant and the prophet? Of Him who made heaven and earth,[790] as he does himself confess. John, therefore, having been sent by the founder and maker of this world, how could he testify of that Light, which came down from things unspeakable and invisible? For all the heretics have decided that the Demiurge was ignorant of that Power above him, whose witness and herald John is found to be. Wherefore the Lord said that He deemed him "more than a prophet."[791] For all the other prophets preached the advent of the paternal Light, and desired to be worthy of seeing Him whom they preached; but John did both announce [the advent] beforehand, in a like manner as did the others, and actually saw Him when He came, and pointed Him out, and persuaded many to believe on Him, so that he did himself hold the place of both prophet and apostle. For this is to be more than a prophet, because, "first apostles, secondarily prophets;"[792] but all things from one and the same God Himself.

5. That wine,[793] which was produced by God in a vineyard, and which was first consumed, was good. None[794] of those who drank of it found fault with it; and the Lord partook of it also. But that wine was better which the Word made from water, on the moment, and simply for the use of those who had been called to the marriage. For although the Lord had the power to supply wine to those feasting, independently of any created substance, and to fill with food those who were hungry, He did not adopt this course; but, taking the loaves which the earth had produced, and giving thanks,[795] and on the other occasion making water wine, He satisfied those who were reclining [at table], and gave drink to those who had been invited to the marriage; showing that the God who made the earth, and commanded it to bring forth fruit, who established the waters, and brought forth the fountains, was He who in these last times bestowed upon mankind, by His Son, the blessing of food and the favour of drink: the Incomprehensible [acting thus] by means of the comprehensible, and the Invisible by the visible; since there is none beyond Him, but He exists in the bosom of the Father.

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[788] Mal. iii. 1.

[789] Luke i. 17.

[790] This evidently refers to 1 Kings xviii. 36, where Elijah invokes God as the God of Abraham, Isaac, and Jacob, etc.

[791] Matt. xi. 9; Luke vii. 26.

[792] 1 Cor. xii. 28.

[793] The transition here is so abrupt, that some critics suspect the loss of part of the text before these words.

[794] John ii. 3.

[795] John vi. 11.

6. For "no man," he says, "hath seen God at any time," unless "the only-begotten Son of God, which is in the bosom of the Father, He hath declared [Him]."[796] For He, the Son who is in His bosom, declares to all the Father who is invisible. Wherefore *they* know Him to whom the Son reveals Him; and again, the Father, by means of the Son, gives knowledge of His Son to those who love Him. By whom also Nathanael, being taught, recognised [Him], he to whom also the Lord bare witness, that he was "an Israelite indeed, in whom was no guile."[797] The Israelite recognised his King, therefore did he cry out to Him, "Rabbi, Thou art the Son of God, Thou art the King of Israel." By whom also Peter, having been taught, recognised Christ as the Son of the living God, when [God] said, "Behold My dearly beloved Son, in whom I am well pleased: I will put my Spirit upon Him, and He shall show judgment 428 to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, until He send forth judgment into contention;[798] and in His name shall the Gentiles trust."[799]

7. Such, then, are the first principles of the Gospel: that there is one God, the Maker of this universe; He who was also announced by the prophets, and who by Moses set forth the dispensation of the law,—[principles] which proclaim the Father of our Lord Jesus Christ, and ignore any other God or Father except Him. So firm is the ground upon which these Gospels rest, that the very heretics themselves bear witness to them, and, starting from these [documents], each one of them endeavours to establish his own peculiar doctrine. For the Ebionites, who use Matthew's Gospel[800] only, are confuted out of this very same, making false suppositions with regard to the Lord. But Marcion, mutilating that according to Luke, is proved to be a blasphemer of the only existing God, from those [passages] which he still retains. Those, again, who separate Jesus from Christ, alleging that Christ remained impassible, but that it was Jesus who suffered, preferring the Gospel by Mark, if they read it with a love of truth, may have their errors rectified. Those, moreover, who follow Valentinus, making copious use of that according to John, to illustrate their conjunctions, shall be proved to be totally in error by means of this very Gospel, as I have shown in the first book. Since, then, our opponents do bear testimony to us, and make use of these [documents], our proof derived from them is firm and true.

8. It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principal winds,[801]

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[796] John i. 18.

[797] John i. 47.

[798] The reading νεῖκος having been followed instead of νῖκος, victory.

[799] John i. 49, John vi. 69; Matt. xii. 18.

[800] Harvey thinks that this is the Hebrew Gospel of which Irenæus speaks in the opening of this book; but comp. Dr. Robert's *Discussions on the Gospels*, part ii. chap. iv.

[801] Literally, "four catholic spirits;" Greek, τέσσαρα καθολικὰ πνεύματα: Latin, "quatuor principales spiritus."

while the Church is scattered throughout all the world, and the "pillar and ground"[802] of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side, and vivifying men afresh. From which fact, it is evident that the Word, the Artificer of all, He that sitteth upon the cherubim, and contains all things, He who was manifested to men, has given us the Gospel under four aspects, but bound together by one Spirit. As also David says, when entreating His manifestation, "Thou that sittest between the cherubim, shine forth."[803] For the cherubim, too, were four-faced, and their faces were images of the dispensation of the Son of God. For, [as the Scripture] says, "The first living creature was like a lion,"[804] symbolizing His effectual working, His leadership, and royal power; the second [living creature] was like a calf, signifying [His] sacrificial and sacerdotal order; but "the third had, as it were, the face as of a man,"—an evident description of His advent as a human being; "the fourth was like a flying eagle," pointing out the gift of the Spirit hovering with His wings over the Church. And therefore the Gospels are in accord with these things, among which Christ Jesus is seated. For that according to John relates His original, effectual, and glorious generation from the Father, thus declaring, "In the beginning was the Word, and the Word was with God, and the Word was God."[805] Also, "all things were made by Him, and without Him was nothing made." For this reason, too, is that Gospel full of all confidence, for such is His person.[806] But that according to Luke, taking up [His] priestly character, commenced with Zacharias the priest offering sacrifice to God. For now was made ready the fatted calf, about to be immolated for[807] the finding again of the younger son. Matthew, again, relates His generation as a man, saying, "The book of the generation of Jesus Christ, the son of David, the son of Abraham;"[808] and also, "The birth of Jesus Christ was on this wise." This, then, is the Gospel of His humanity;[809] for which reason it is, too, that [the character of] a humble and meek man is kept up through the whole Gospel. Mark, on the other hand, commences with [a reference to] the prophetical spirit coming down from on high to men, saying, "The beginning of the Gospel of Jesus Christ, as it is written in Esaias the prophet,"—pointing to the winged aspect of the Gospel; and on this account he made a compendious and cursory narrative, for such is the prophetical character. And the Word of God Himself used to converse with the ante-Mosaic patriarchs, in accordance with His divinity and glory; but for those under the law he instituted a sacerdotal and liturgical service.[810] Afterwards, being made man for us, He sent the gift of the celestial Spirit over all the earth, protecting us with His wings. Such, then, as was the course followed by the Son of God, so was also the form of the living creatures; and such as was the form of the living creatures, so was also the character of the Gospel.[811] For the living creatures are quadriform, and the Gospel is quadriform, as is also the course followed by the Lord. For this reason were four principal (καθολικαί) covenants given to the human race:[812] one, prior to the deluge, under Adam; the second, that after the deluge, under Noah; the third, the giving of the law, under Moses; the fourth, that which renovates man, and sums up all things in itself by means of the Gospel, raising and bearing men upon its wings into the heavenly kingdom.

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[802] 1 Tim. iii. 15.

[803] Ps. lxxx. 1.

[804] Rev. iv. 7.

[805] John i. 1.

[806] The above is the literal rendering of this very obscure sentence; it is not at all represented in the Greek here preserved.

[807] The Greek is ὑπέρ: the Latin, "pro."

[808] Matt. i. 1, 18.

[809] The Greek text of this clause, literally rendered, is, "This Gospel, then, is anthropomorphic."

9. These things being so, all who destroy the form of the Gospel are vain, unlearned, and also audacious; those, [I mean,] who represent the aspects of the Gospel as being either more in number than as aforesaid, or, on the other hand, fewer. The former class [do so], that they may seem to have discovered more than is of the truth; the latter, that they may set the dispensations of God aside. For Marcion, rejecting the entire Gospel, yea rather, cutting himself off from the Gospel, boasts that he has part in the [blessings of] the Gospel.[813] Others, again (the Montanists), that they may set at nought the gift of the Spirit, which in the latter times has been, by the good pleasure of the Father, poured out upon the human race, do not admit that *aspect* [of the evangelical dispensation] presented by John's Gospel, in which the Lord promised that He would send the Paraclete;[814] but set aside at once both

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[810] Or, "a sacerdotal and liturgical order," following the fragment of the Greek text recovered here. Harvey thinks that the old Latin "actum" indicates the true reading of the original πρᾶξιν, and that τάξιν is an error. The earlier editors, however, are of a contrary opinion.

[811] That is, the appearance of the Gospel taken as a whole; it being presented under a fourfold aspect.

[812] A portion of the Greek has been preserved here, but it differs materially from the old Latin version, which seems to represent the original with greater exactness, and has therefore been followed. The Greek represents the first covenant as having been given to Noah, at the deluge, under the sign of the rainbow; the second as that given to Abraham, under the sign of circumcision; the third, as being the giving of the law, under Moses; and the fourth, as that of the Gospel, through our Lord Jesus Christ. [Paradise with the *tree of life*, Adam with *Shechinah* (Gen. iii. 24, Gen. iv. 16), Noah with the *rainbow*, Abraham with *circumcision*, Moses with *the ark*, Messiah with *the sacraments*, and heaven with the *river of life*, seem the complete system.]

[813] The old Latin reads, "partem gloriatur se habere Evangelii." Massuet changed *partem* into *pariter*, thinking that *partem* gave a sense inconsistent with the Marcionite curtailment of St. Luke. Harvey, however, observes: "But the *Gospel*, here means the *blessings of the Gospel*, in which Marcion certainly claimed a share."

[814] John xiv. 16, etc.

the Gospel and the prophetic Spirit. Wretched men indeed! who wish to be pseudo-prophets, forsooth, but who set aside the gift of prophecy from the Church; acting like those (the Encratitæ)[815] who, on account of such as come in hypocrisy, hold themselves aloof from the communion of the brethren. We must conclude, moreover, that these men (the Montanists) can not admit the Apostle Paul either. For, in his Epistle to the Corinthians,[816] he speaks expressly of prophetical gifts, and recognises men and women prophesying in the Church. Sinning, therefore, in all these particulars, against the Spirit of God,[817] they fall into the irremissible sin. But those who are from Valentinus, being, on the other hand, altogether reckless, while they put forth their own compositions, boast that they possess more Gospels than there really are. Indeed, they have arrived at such a pitch of audacity, as to entitle their comparatively recent writing "the Gospel of Truth," though it agrees in nothing with the Gospels of the Apostles, so that they have really no Gospel which is not full of blasphemy. For if what they have published is the Gospel of truth, and yet is totally unlike those which have been handed down to us from the apostles, any who please may learn, as is shown from the Scriptures themselves, that that which has been handed down from the apostles can no longer be reckoned the Gospel of truth. But that these Gospels alone are true and reliable, and admit neither an increase nor diminution of the aforesaid number, I have proved by so many and such [arguments]. For, since God made all things in due proportion and adaptation, it was fit also that the outward aspect of the Gospel should be well arranged and harmonized. The opinion of those men, therefore, who handed the Gospel down to us, having been investigated, from their very fountainheads, let us proceed also to the remaining apostles, and inquire into their doctrine with regard to God; then, in due course we shall listen to the very words of the Lord.

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[815] Slighting, as did some later heretics, the Pauline Epistles.

[816] 1 Cor. xi. 4, 5.

[817] Matt. xii. 31.

Chapter XII.—Doctrine of the rest of the apostles.

1. The Apostle Peter, therefore, after the resurrection of the Lord, and His assumption into the heavens, being desirous of filling up the number of the twelve apostles, and in electing into the place of Judas any substitute who should be chosen by God, thus addressed those who were present: "Men [and] brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was made guide to them that took Jesus. For he was numbered with us:[818] … Let his habitation be desolate, and let no man dwell therein;[819] and, His bishoprick let another take;"[820]—thus leading to the completion of the apostles, according to the words spoken by David. Again, when the Holy Ghost had descended upon the disciples, that they all might prophesy and speak with tongues, and some mocked them, as if drunken with new wine, Peter said that they were not drunken, for it was the third hour of the day; but that this was what had been spoken by the prophet: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and they shall prophesy."[821] The God, therefore, who did promise by the prophet, that He would send His Spirit upon the whole human race, was He who did send; and God Himself is announced by Peter as having fulfilled His own promise. 430

2. For Peter said, "Ye men of Israel, hear my words; Jesus of Nazareth, a man approved by God among you by powers, and wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determined counsel and foreknowledge of God, by the hands of wicked men ye have slain, affixing [to the cross]: whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of them. For David speaketh concerning Him,[822] I foresaw the Lord always before my face; for He is on my right hand, lest I should be moved: therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou give Thy Holy One to see corruption."[823] Then he proceeds to speak confidently to them concerning the patriarch David, that he was dead and buried, and that his sepulchre is with them to this day. He said, "But since he was a prophet, and knew that God had sworn with an oath to him, that of the fruit of his body one should sit in his throne; foreseeing this, he spake of the resurrection of Christ, that He was not left in hell, neither did His flesh see corruption. This Jesus," he said, "hath God raised up, of which we all are witnesses: who, being exalted by the right hand of

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[818] Acts i. 16, etc.

[819] Ps. lxix. 25.

[820] Ps. cix. 8.

[821] Joel ii. 28.

[822] Ps. xv. 8.

[823] Acts ii. 22–27.

God, receiving from the Father the promise of the Holy Ghost, hath shed forth this gift[824] which ye now see and hear. For David has not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."[825] And when the multitudes exclaimed, "What shall we do then?" Peter says to them, "Repent, and be baptized everyone of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost."[826] Thus the apostles did not preach another God, or another Fulness; nor, that the Christ who suffered and rose again was one, while he who flew off on high was another, and remained impassible; but that there was one and the same God the Father, and Christ Jesus who rose from the dead; and they preached faith in Him, to those who did not believe on the Son of God, and exhorted them out of the prophets, that the Christ whom God promised to send, He sent in Jesus, whom they crucified and God raised up.

3. Again, when Peter, accompanied by John, had looked upon the man lame from his birth, before that gate of the temple which is called Beautiful, sitting and seeking alms, he said to him, "Silver and gold I have none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. And immediately his legs and his feet received strength; and he walked, and entered with them into the temple, walking, and leaping, and praising God."[827] Then, when a multitude had gathered around them from all quarters because of this unexpected deed, Peter addressed them: "Ye men of Israel, why marvel ye at this; or why look ye so earnestly on us, as though by our own power we had made this man to walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son, whom ye delivered up for judgment,[828] and denied in the presence of Pilate, when he wished to let Him go. But ye were bitterly set against[829] the Holy One and the Just, and desired a murderer to be granted unto you; but ye killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses. And in the faith of His name, him, whom ye see and know, hath His name made strong; yea, the faith which is by Him, hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did this wickedness.[830] … But those things which God before

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[824] The word δῶρον or δώρημα is supposed by some to have existed in the earliest Greek texts, although not found in any extant now. It is thus quoted by others besides Irenæus.

[825] Acts ii. 30–37.

[826] Acts ii. 37, 38.

[827] Acts iii. 6, etc.

[828] These interpolations are also found in the Codex Bezæ.

[829] These interpolations are also found in the Codex Bezæ.

[830] These interpolations are also found in the Codex Bezæ.

had showed by the mouth of all the prophets, that His Christ should suffer, He hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, and that[831] the times of refreshing may come to you from the presence of the Lord; and He shall send Jesus Christ, prepared for you beforehand,[832] whom the heaven must indeed receive until the times of the arrangement[833] of all things, of which God hath spoken by His holy 43 prophets. For Moses truly said unto our fathers, Your Lord God shall raise up to you a Prophet from your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, whosoever will not hear that Prophet, shall be destroyed from among the people. And all [the prophets] from Samuel, and henceforth, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up His Son, sent Him blessing you, that each may turn himself from his iniquities."[834] Peter, together with John, preached to them this plain message of glad tidings, that the promise which God made to the fathers had been fulfilled by Jesus; not certainly proclaiming another god, but the Son of God, who also was made man, and suffered; thus leading Israel into knowledge, and through Jesus preaching the resurrection of the dead,[835] and showing, that whatever the prophets had proclaimed as to the suffering of Christ, these had God fulfilled.

4. For this reason, too, when the chief priests were assembled, Peter, full of boldness, said to them, "Ye rulers of the people, and elders of Israel, if we this day be examined by you of the good deed done to the impotent man, by what means he has been made whole; be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head-stone of the corner. [Neither is there salvation in any other: for] there is none other name under heaven, which is given to men, whereby we must be saved:"[836] Thus the apostles did not change God, but preached to the people that Christ was Jesus the

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[831] "Et veniant" in Latin text: ὅπως ἂν ἔλθωσιν in Greek. The translation of these Greek words by "when … come," is one of the most glaring errors in the authorized English version.

[832] Irenæus, like the majority of the early authorities, manifestly read προκεχειρισμένον instead of προκεκηρυγμένον, as in *textus receptus*.

[833] Dispositionis.

[834] Acts iii. 12, etc.

[835] Acts iv. 2.

[836] Acts iv. 8, etc.

crucified One, whom the same God that had sent the prophets, being God Himself, raised up, and gave in Him salvation to men.

5. They were confounded, therefore, both by this instance of healing ("for the man was above forty years old on whom this miracle of healing took place"[837]), and by the doctrine of the apostles, and by the exposition of the prophets, when the chief priests had sent away Peter and John. [These latter] returned to the rest of their fellow-apostles and disciples of the Lord, that is, to the Church, and related what had occurred, and how courageously they had acted in the name of Jesus. The whole Church, it is then said, "when they had heard that, lifted up the voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who, through the Holy Ghost,[838] by the mouth of our father David, Thy servant, hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth, in this city,[839] against Thy holy Son Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, to do whatsoever Thy hand and Thy counsel determined before to be done."[840] These [are the] voices of the Church from which every Church had its origin; these are the voices of the metropolis of the citizens of the new covenant; these are the voices of the apostles; these are voices of the disciples of the Lord, the truly perfect, who, after the assumption of the Lord, were perfected by the Spirit, and called upon the God who made heaven, and earth, and the sea,—who was announced by the prophets,— and Jesus Christ His Son, whom God anointed, and who knew no other [God]. For at that time and place there was neither Valentinus, nor Marcion, nor the rest of these subverters [of the truth], and their adherents. Wherefore God, the Maker of all things, heard them. For it is said, "The place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness"[841] to every one that was willing to believe.[842] "And with great power," it is added, "gave the apostles witness of the resurrection of the Lord Jesus,"[843] saying to them, "The God of our fathers raised up Jesus, whom ye seized and slew, hanging [Him] upon a beam

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[837] Acts iv. 22.

[838] These words, though not in *textus receptus*, are found in some ancient mss. and versions; but not the words "our father," which follow.

[839] "In hac civitate" are words not represented in the *textus receptus*, but have a place in all modern critical editions of the New Testament.

[840] Acts iv. 24, etc.

[841] Acts iv. 31.

[842] The Latin is, "ut convertat se unusquisque."

[843] Acts iv. 33.

of wood: Him hath God raised up by His right hand[844] to be a Prince and Saviour, to give repentance to Israel, and forgiveness of sins. And we are in this witnesses of these words; as also is the Holy Ghost, whom God hath given to them that believe in Him."[845] "And daily," it is said, "in the temple, and from house to house, they ceased not to teach and preach Christ Jesus,"[846] the Son of God. For this was the knowledge of salvation, which renders 432
those who acknowledge His Son's advent perfect towards God.

6. But as some of these men impudently assert that the apostles, when preaching among the Jews, could not declare to them another god besides Him in whom they (their hearers[847]) believed, we say to them, that if the apostles used to speak to people in accordance with the opinion instilled into them of old, no one learned the truth from them, nor, at a much earlier date, from the Lord; for they say that He did Himself speak after the same fashion. Wherefore neither do these men themselves know the truth; but since such was their opinion regarding God, they had just received doctrine as they were able to hear it. According to this manner of speaking, therefore, the rule of truth can be with nobody; but all learners will ascribe this practice to all [teachers], that just as every person thought, and as far as his capability extended, so was also the language addressed to him. But the advent of the Lord will appear superfluous and useless, if He did indeed come intending to tolerate and to preserve each man's idea regarding God rooted in him from of old. Besides this, also, it was a much heavier task, that He whom the Jews had seen as a man, and had fastened to the cross, should be preached as Christ the Son of God, their eternal King. Since this, however, was so, they certainly did not speak to them in accordance with their old belief. For they, who told them to their face that they were the slayers of the Lord, would themselves also much more boldly preach that Father who is above the Demiurge, and not what each individual bid himself believe [respecting God]; and the sin was much less, if indeed they had not fastened to the cross the superior Saviour (to whom it behoved them to ascend), since He was impassible. For, as they did not speak to the Gentiles in compliance with their notions, but told them with boldness that their gods were no gods, but the idols of demons; so would they in like manner have preached to the Jews, if they had known another greater or more perfect Father, not nourishing nor strengthening the untrue opinion of these men regarding God. Moreover, while destroying the error of the Gentiles, and bearing them away from their gods, they did not certainly induce another error upon them; but, removing those which were no gods, they pointed out Him who alone was God and the true Father.

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[844] This is following Grabe's emendation of the text. The old Latin reads "gloria sua," the translator having evidently mistaken δεξιᾷ for δόξῃ.

[845] Acts v. 30.

[846] Acts v. 42.

[847] These words have apparently been omitted through inadvertence.

7. From the words of Peter, therefore, which he addressed in Cæsarea to Cornelius the centurion, and those Gentiles with him, to whom the word of God was first preached, we can understand what the apostles used to preach, the nature of their preaching, and their idea with regard to God. For this Cornelius was, it is said, "a devout man, and one who feared God with all his house, giving much alms to the people, and praying to God always. He saw therefore, about the ninth hour of the day, an angel of God coming in to him, and saying, Thine alms are come up for a memorial before God. Wherefore send to Simon, who is called Peter."[848] But when Peter saw the vision, in which the voice from heaven said to him, "What God hath cleansed, that call not thou common,"[849] this happened [to teach him] that the God who had, through the law, distinguished between clean and unclean, was He who had purified the Gentiles through the blood of His Son—He whom also Cornelius worshipped; to whom Peter, coming in, said, "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth Him, and worketh righteousness, is acceptable to Him."[850] He thus clearly indicates, that He whom Cornelius had previously feared as God, of whom he had heard through the law and the prophets, for whose sake also he used to give alms, is, in truth, God. The knowledge of the Son was, however, wanting to him; therefore did [Peter] add, "The word, ye know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached, Jesus of Nazareth, how God anointed Him with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all those things which He did both in the land of the Jews and in Jerusalem; whom they slew, hanging Him on a beam of wood: Him God raised up the third day, and showed Him openly; not to all the people, but unto us, witnesses chosen before of God, who did eat and drink with Him after the resurrection from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that, through His name, every one that believeth in Him does receive remission of sins."[851] The apostles, therefore, did preach the Son of God, of whom men were ignorant; and His advent, to those who had been already instructed as to God; but they did not bring in another god. For if Peter had known any such thing, he would have preached freely to the Gentiles, that the God of the Jews was indeed one, but the God of the Christians another; and all of them, doubtless, being awe-struck 433 because of the vision of the angel, would have believed whatever he told them. But it is evident from Peter's words that he did indeed still retain the God who was already known

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[848] Acts x. 1–5.

[849] Acts x. 15.

[850] Acts x. 34, 35.

[851] Acts x. 37–44.

to them; but he also bare witness to them that Jesus Christ was the Son of God, the Judge of quick and dead, into whom he did also command them to be baptized for the remission of sins; and not this alone, but he witnessed that Jesus was Himself the Son of God, who also, having been anointed with the Holy Spirit, is called Jesus Christ. And He is the same being that was born of Mary, as the testimony of Peter implies. Can it really be, that Peter was not at that time as yet in possession of the perfect knowledge which these men discovered afterwards? According to them, therefore, Peter was imperfect, and the rest of the apostles were imperfect; and so it would be fitting that they, coming to life again, should become disciples of these men, in order that they too might be made perfect. But this is truly ridiculous. These men, in fact, are proved to be not disciples of the apostles, but of their own wicked notions. To this cause also are due the various opinions which exist among them, inasmuch as each one adopted error just as he was capable[852] [of embracing it]. But the Church throughout all the world, having its origin firm from the apostles, perseveres in one and the same opinion with regard to God and His Son.

8. But again: Whom did Philip preach to the eunuch of the queen of the Ethiopians, returning from Jerusalem, and reading Esaias the prophet, when he and this man were alone together? Was it not He of whom the prophet spoke: “He was led as a sheep to the slaughter, and as a lamb dumb before the shearer, so He opened not the mouth?” “But who shall declare His nativity? for His life shall be taken away from the earth.”[853] [Philip declared] that this was Jesus, and that the Scripture was fulfilled in Him; as did also the believing eunuch himself: and, immediately requesting to be baptized, he said, “I believe Jesus Christ to be the Son of God.”[854] This man was also sent into the regions of Ethiopia, to preach what he had himself believed, that there was one God preached by the prophets, but that the Son of this [God] had already made [His] appearance in human nature (*secundum hominem*), and had been led as a sheep to the slaughter; and all the other statements which the prophets made regarding Him.

9. Paul himself also—after that the Lord spoke to him out of heaven, and showed him that, in persecuting His disciples, he persecuted his own Lord, and sent Ananias to him that he might recover his sight, and be baptized—“preached,” it is said, “Jesus in the synagogues at Damascus, with all freedom of speech, that this is the Son of God, the Christ.”[855] This is the mystery which he says was made known to him by revelation, that He who suffered under Pontius Pilate, the same is Lord of all, and King, and God, and Judge, receiving power from Him who is the God of all, because He became “obedient unto death, even the death

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[852] *Quemadmodum capiebat*; perhaps, “just as it presented itself to him.”

[853] Acts viii. 32; Isa. liii. 7, 8.

[854] Acts viii. 37.

[855] Acts ix. 20.

of the cross."[856] And inasmuch as this is true, when preaching to the Athenians on the Areopagus—where, no Jews being present, he had it in his power to preach God with freedom of speech—he said to them: "God, who made the world, and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He touched[857] by men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; who hath made from one blood the whole race of men to dwell upon the face of the whole earth,[858] predetermining the times according to the boundary of their habitation, to seek the Deity, if by any means they might be able to track Him out, or find Him, although He be not far from each of us. For in Him we live, and move, and have our being, as certain men of your own have said, For we are also His offspring. Inasmuch, then, as we are the offspring of God, we ought not to think that the Deity is like unto gold or silver, or stone graven by art or man's device. Therefore God, winking at the times of ignorance, does now command all men everywhere to turn to Him with repentance; because He hath appointed a day, on which the world shall be judged in righteousness by the man Jesus; whereof He hath given assurance by raising Him from the dead."[859] Now in this passage he does not only declare to them God as the Creator of the world, no Jews being present, but that He did also make one race of men to dwell upon all the earth; as also Moses declared: "When the Most High divided the nations, as He scattered the sons of Adam, He set the bounds of the nations after the number of the angels of God;"[860] but that people which believes in God is not now under the power of angels, but under the Lord's [rule]. "For His people Jacob was made the portion of the Lord, Israel the cord of His inheritance."[861] And again, at Lystra of Lycia (Lycaonia), when Paul was with Barnabas, and in the name of our Lord 434 Jesus Christ had made a man to walk who had been lame from his birth, and when the crowd wished to honour them as gods because of the astonishing deed, he said to them: "We are men like unto you, preaching to you God, that ye may be turned away from these vain idols to [serve] the living God, who made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways, although He left not Himself without witness, performing acts of goodness, giving you rain from heaven, and fruitful seasons, filling your hearts with food and gladness."[862] But that all his Epistles are consonant to these declarations, I shall, when expounding the apostle, show from the Epistles themselves, in the right place. But while I bring out by these proofs the truths of Scripture, and set forth briefly and compendiously things which are stated in various ways, do thou also attend to them with patience, and not deem them prolix; taking this into account, that proofs [of the things which are] contained in the Scriptures cannot be shown except from the Scriptures themselves.

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[856] Phil. ii. 8.

[857] Latin translation, *tractatur*; which Harvey thinks affords a conclusive proof that Irenæus occasionally quotes Scripture by re-translating from the Syriac.

[858] It will be observed that Scripture is here very loosely quoted.

[859] Acts xvii. 24, etc.

[860] Deut. xxxii. 8 [LXX.].

[861] Deut. xxxii. 9.

[862] Acts xiv. 15–17.

10. And still further, Stephen, who was chosen the first deacon by the apostles, and who, of all men, was the first to follow the footsteps of the martyrdom of the Lord, being the first that was slain for confessing Christ, speaking boldly among the people, and teaching them, says: "The God of glory appeared to our father Abraham, … and said to him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee; … and He removed him into this land, wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him. … And God spake on this wise, That his seed should sojourn in a strange land, and should be brought into bondage, and should be evil-entreated four hundred years; and the nation whom they shall serve will I judge, says the Lord. And after that shall they come forth, and serve me in this place. And He gave him the covenant of circumcision: and so [Abraham] begat Isaac."[863] And the rest of his words announce the same God, who was with Joseph and with the patriarchs, and who spake with Moses.

11. And that the whole range of the doctrine of the apostles proclaimed one and the same God, who removed Abraham, who made to him the promise of inheritance, who in due season gave to him the covenant of circumcision, who called his descendants out of Egypt, preserved outwardly by circumcision—for he gave it as a sign, that they might not be like the Egyptians—that He was the Maker of all things, that He was the Father of our Lord Jesus Christ, that He was the God of glory,—they who wish may learn from the very words and acts of the apostles, and may contemplate the fact that this God is one, above whom is no other. But even if there were another god above Him, we should say, upon [instituting] a comparison of the quantity [of the work done by each], that the latter is superior to the former. For by deeds the better man appears, as I have already remarked;[864] and, inasmuch as these men have no works of their father to adduce, the latter is shown to be God alone. But if any one, "doting about questions,"[865] do imagine that what the apostles have declared about God should be allegorized, let him consider my previous statements, in which I set forth one God as the Founder and Maker of all things, and destroyed and laid

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[863] Acts vii. 2–8.

[864] Book ii. ch. xxx. 2.

[865] 1 Tim. vi. 4.

bare their allegations; and he shall find them agreeable to the doctrine of the apostles, and so to maintain what they used to teach, and were persuaded of, that there is one God, the Maker of all things. And when he shall have divested his mind of such error, and of that blasphemy against God which it implies, he will of himself find reason to acknowledge that both the Mosaic law and the grace of the new covenant, as both fitted for the times [at which they were given], were bestowed by one and the same God for the benefit of the human race.

12. For all those who are of a perverse mind, having been set against the Mosaic legislation, judging it to be dissimilar and contrary to the doctrine of the Gospel, have not applied themselves to investigate the causes of the difference of each covenant. Since, therefore, they have been deserted by the paternal love, and puffed up by Satan, being brought over to the doctrine of Simon Magus, they have apostatized in their opinions from Him who is God, and imagined that they have themselves discovered more than the apostles, by finding out another god; and [maintained] that the apostles preached the Gospel still somewhat under the influence of Jewish opinions, but that they themselves are purer [in doctrine], and more intelligent, than the apostles. Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and, curtailing the Gospel according to Luke and the Epistles of Paul, they assert that these are alone authentic, which they have themselves thus shortened. In another work,[866] however, I shall, God granting [me strength], refute them out of these which they still retain. But all the rest, 435 inflated with the false name of "knowledge," do certainly recognise the Scriptures; but they pervert the interpretations, as I have shown in the first book. And, indeed, the followers of Marcion do directly blaspheme the Creator, alleging him to be the creator of evils, [but] holding a more tolerable[867] theory as to his origin, [and] maintaining that there are two beings, gods by nature, differing from each other,—the one being good, but the other evil. Those from Valentinus, however, while they employ names of a more honourable kind, and set forth that He who is Creator is both Father, and Lord, and God, do [nevertheless] render their theory or sect more blasphemous, by maintaining that He was not produced from any one of those Æons within the Pleroma, but from that defect which had been expelled beyond the Pleroma. Ignorance of the Scriptures and of the dispensation of God has brought all these things upon them. And in the course of this work I shall touch upon the cause of the difference of the covenants on the one hand, and, on the other hand, of their unity and harmony.

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[866] No reference is made to this promised work in the writings of his successors. Probably it never was undertaken.

[867] Most of the mss. read "intolerabiliorem," but one reads as above, and is followed by all the editors.

13. But that both the apostles and their disciples thus taught as the Church preaches, and thus teaching were perfected, wherefore also they were called away to that which is perfect— Stephen, teaching these truths, when he was yet on earth, saw the glory of God, and Jesus on His right hand, and exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."[868] These words he said, and was stoned; and thus did he fulfil the perfect doctrine, copying in every respect the Leader of martyrdom, and praying for those who were slaying him, in these words: "Lord, lay not this sin to their charge." Thus were they perfected who knew one and the same God, who from beginning to end was present with mankind in the various dispensations; as the prophet Hosea declares: "I have filled up visions, and used similitudes by the hands of the prophets."[869] Those, therefore, who delivered up their souls to death for Christ's Gospel—how could they have spoken to men in accordance with old-established opinion? If this had been the course adopted by them, they should not have suffered; but inasmuch as they did preach things contrary to those persons who did not assent to the truth, for that reason they suffered. It is evident, therefore, that they did not relinquish the truth, but with all boldness preached to the Jews and Greeks. To the Jews, indeed, [they proclaimed] that the Jesus who was crucified by them was the Son of God, the Judge of quick and dead, and that He has received from His Father an eternal kingdom in Israel, as I have pointed out; but to the Greeks they preached one God, who made all things, and Jesus Christ His Son.

14. This is shown in a still clearer light from the letter of the apostles, which they forwarded neither to the Jews nor to the Greeks, but to those who from the Gentiles believed in Christ, confirming their faith. For when certain men had come down from Judea to Antioch—where also, first of all, the Lord's disciples were called Christians, because of their faith in Christ—and sought to persuade those who had believed on the Lord to be circumcised, and to perform other things after the observance of the law; and when Paul and Barnabas had gone up to Jerusalem to the apostles on account of this question, and the whole Church had convened together, Peter thus addressed them: "Men, brethren, ye know how that from the days of old God made choice among you, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, the Searcher of the heart, bare them witness, giving them the Holy Ghost, even as to us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to impose a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that, through the grace of our Lord Jesus Christ, we are to be saved, even as they."[870] After him James spoke as follows: "Men, brethren, Simon hath declared how God did purpose to

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[868] Acts vii. 56.

[869] Hos. xii. 10.

[870] Acts xv. 15, etc.

take from among the Gentiles a people for His name. And thus[871] do the words of the prophets agree, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, among whom my name has been invoked, saith the Lord, doing these things.[872] Known from eternity is His work to God. Wherefore I for my part give judgment, that we trouble not them who from among the Gentiles are turned to God: but that it be enjoined them, that they do abstain from the vanities of idols, and from fornication, and from blood; and whatsoever[873] they wish not to be done to themselves, let them not do to others."[874] And when these things had been said, and all had given their consent, they wrote to them after this manner: "The apostles, and the presbyters, [and] the brethren, unto those brethren from among the Gentiles who are in Antioch, and Syria, and Cilicia, greeting: Forasmuch as we have heard that certain persons going out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul; men who have delivered up their soul for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, that they may declare our opinion by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from fornication; and whatsoever ye do not wish to be done to you, do not ye to others: from which preserving yourselves, ye shall do well, walking[875] in the Holy Spirit." From all these passages, then, it is evident that they did not teach the existence of another Father, but gave the new covenant of liberty to those who had lately believed in God by the Holy Spirit. But they clearly indicated, from the nature of the point debated by them, as to whether or not it were still necessary to circumcise the disciples, that they had no idea of another god.

15. Neither [in that case] would they have had such a tenor with regard to the first covenant, as not even to have been willing to eat with the Gentiles. For even Peter, although he had been sent to instruct them, and had been constrained by a vision to that effect, spake nevertheless with not a little hesitation, saying to them: "Ye know how it is an unlawful

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[871] Irenæus manifestly read οὕτως for τούτῳ, and in this he agrees with Codex Bezæ. We may remark, once for all, that in the variations from the received text of the New Testament which occur in our author, his quotations are very often in accordance with the readings of the Cambridge ms.

[872] Amos ix. 11, 12.

[873] This addition is also found in Codex Bezæ, and in Cyprian and others.

[874] Acts xv. 14, etc.

[875] Another addition, also found in the Codex Bezæ, and in Tertullian.

thing for a man that is a Jew to keep company with, or to come unto, one of another nation; but God hath shown me that I should not call any man common or unclean. Therefore came I without gainsaying;"[876] indicating by these words, that he would not have come to them unless he had been commanded. Neither, for a like reason, would he have given them baptism so readily, had he not heard them prophesying when the Holy Ghost rested upon them. And therefore did he exclaim, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?"[877] He persuaded, at the same time, those that were with him, and pointed out that, unless the Holy Ghost had rested upon them, there might have been some one who would have raised objections to their baptism. And the apostles who were with James allowed the Gentiles to act freely, yielding us up to the Spirit of God. But they themselves, while knowing the same God, continued in the ancient observances; so that even Peter, fearing also lest he might incur their reproof, although formerly eating with the Gentiles, because of the vision, and of the Spirit who had rested upon them, yet, when certain persons came from James, withdrew himself, and did not eat with them. And Paul said that Barnabas likewise did the same thing.[878] Thus did the apostles, whom the Lord made witnesses of every action and of every doctrine—for upon all occasions do we find Peter, and James, and John present with Him—scrupulously act according to the dispensation of the Mosaic law, showing that it was from one and the same God; which they certainly never would have done, as I have already said, if they had learned from the Lord [that there existed] another Father besides Him who appointed the dispensation of the law.

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[876] Acts x. 28, 29.

[877] Acts x. 47.

[878] Gal. ii. 12, 13.

Chapter XIII—Refutation of the opinion, that Paul was the only apostle who had knowledge of the truth.

1. With regard to those (the Marcionites) who allege that Paul alone knew the truth, and that to him the mystery was manifested by revelation, let Paul himself convict them, when he says, that one and the same God wrought in Peter for the apostolate of the circumcision, and in himself for the Gentiles.[879] Peter, therefore, was an apostle of that very God whose was also Paul; and Him whom Peter preached as God among those of the circumcision, and likewise the Son of God, did Paul [declare] also among the Gentiles. For our Lord never came to save Paul alone, nor is God so limited in means, that He should have but one apostle who knew the dispensation of His Son. And again, when Paul says, "How beautiful are the feet of those bringing glad tidings of good things, and preaching the Gospel of peace,"[880] he shows clearly that it was not merely one, but there were many who used to preach the truth. And again, in the Epistle to the Corinthians, when he had recounted all those who had seen God[881] after the resurrection, he says in continuation, "But whether it were I or they, so we preach, and so ye believed,"[882] acknowledging as one and the same, the preaching of all those who saw God[883] after the resurrection from the dead.

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2. And again, the Lord replied to Philip, who wished to behold the Father, "Have I been so long a time with you, and yet thou hast not known Me, Philip? He that sees Me, sees also the Father; and how sayest thou then, Show us the Father? For I am in the Father, and the Father in Me; and henceforth ye know Him, and have seen Him."[884] To these men, therefore, did the Lord bear witness, that in Himself they had both known and seen the Father (and the Father is truth). To allege, then, that these men did not know the truth, is to act the part of false witnesses, and of those who have been alienated from the doctrine of Christ. For why did the Lord send the twelve apostles to the lost sheep of the house of Israel,[885] if these men did not know the truth? How also did the seventy preach, unless they had themselves previously known the truth of what was preached? Or how could Peter have been in ignorance, to whom the Lord gave testimony, that flesh and blood had not revealed to him, but the Father, who is in heaven?[886] Just, then, as "Paul [was] an apostle, not of men, neither

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[879] Gal. ii. 8.

[880] Rom. x. 15; Isa. lii. 7.

[881] All the previous editors accept the reading *Deum* without remark, but Harvey argues that it must be regarded as a mistake for *Dominum*. He scarcely seems, however, to give sufficient weight to the quotation which immediately follows.

[882] 1 Cor. xv. 11.

[883] See note 9, p. 436.

[884] John xiv. 7, 9, 10.

[885] Matt. x. 6.

[886] Matt. xvi. 17.

by man, but by Jesus Christ, and God the Father,"[887] [so with the rest;][888] the Son indeed leading them to the Father, but the Father revealing to them the Son.

3. But that Paul acceded to [the request of] those who summoned him to the apostles, on account of the question [which had been raised], and went up to them, with Barnabas, to Jerusalem, not without reason, but that the liberty of the Gentiles might be confirmed by them, he does himself say, in the Epistle to the Galatians: "Then, fourteen years after, I went up again to Jerusalem with Barnabas, taking also Titus. But I went up by revelation, and communicated to them that Gospel which I preached among the Gentiles."[889] And again he says, "For an hour we did give place to subjection,[890] that the truth of the gospel might continue with you." If, then, any one shall, from the Acts of the Apostles, carefully scrutinize the time concerning which it is written that he went up to Jerusalem on account of the foregoing question, he will find those years mentioned by Paul coinciding with it. Thus the statement of Paul harmonizes with, and is, as it were, identical with, the testimony of Luke regarding the apostles.

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[887] Gal. i. 1.

[888] Some such supplement seems necessary, as Grabe suggests, though Harvey contends that no apodosis is requisite.

[889] Gal. ii. 1, 2.

[890] Latin, "Ad horam cessimus subjectioni" (Gal. ii. 5). Irenæus gives it an altogether different meaning from that which it has in the received text. Jerome says that there was as much variation in the copies of Scripture in his day with regard to the passage,—some retaining, others rejecting the negative (*Adv. Marc.* v. 3).

Chapter XIV.—If Paul had known any mysteries unrevealed to the other apostles, Luke, his constant companion and fellow-traveller, could not have been ignorant of them; neither could the truth have possibly lain hid from him, through whom alone we learn many and most important particulars of the Gospel history.

1. But that this Luke was inseparable from Paul, and his fellow-labourer in the Gospel, he himself clearly evinces, not as a matter of boasting, but as bound to do so by the truth itself. For he says that when Barnabas, and John who was called Mark, had parted company from Paul, and sailed to Cyprus, "we came to Troas;"[891] and when Paul had beheld in a dream a man of Macedonia, saying, "Come into Macedonia, Paul, and help us," "immediately," he says, "we endeavoured to go into Macedonia, understanding that the Lord had called us to preach the Gospel unto them. Therefore, sailing from Troas, we directed our ship's course towards Samothracia." And then he carefully indicates all the rest of their journey as far as Philippi, and how they delivered their first address: "for, sitting down," he says, "we spake unto the women who had assembled;"[892] and certain believed, even a great many. And again does he say, "But we sailed from Philippi after the days of unleavened bread, and came to Troas, where we abode seven days."[893] And all the remaining [details] of his course with Paul he recounts, indicating with all diligence both places, and cities, and number of days, until they went up to Jerusalem; and what befell Paul there,[894] how he was sent to Rome in bonds; the name of the centurion who took him in charge;[895] and the signs of the ships, and how they made shipwreck;[896] and the island upon which they escaped, and how they received kindness there, Paul healing the chief man of that island; and how they sailed from thence to Puteoli, and from that arrived at Rome; and for what period they sojourned at Rome. As Luke was present at all these occurrences, he carefully noted them down in writing, so that he cannot be convicted of falsehood or boastfulness, because all these [particulars] proved both that he was senior to all those who now teach otherwise, and that he was not ignorant of the truth. That he was not merely a follower, but also a fellow-labourer of the apostles, but especially of Paul, Paul has himself declared also in the Epistles, saying: "Demas hath forsaken me, … and is departed unto Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me."[897] From this he shows that he was always attached to and inseparable from him. And again he says, in the Epistle to the Colossi-

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[891] Acts xvi. 8, etc.

[892] Acts xvi. 13.

[893] Acts xx. 5, 6.

[894] Acts xxi.

[895] Acts xxvii.

[896] Acts xxviii. 11.

[897] 2 Tim. iv. 10, 11.

ans: “Luke, the beloved physician, greets you.”[898] But surely if Luke, who always preached in company with Paul, and is called by him “the beloved,” and with him performed the work of an evangelist, and was entrusted to hand down to us a Gospel, learned nothing different from him (Paul), as has been pointed out from his words, how can these men, who were never attached to Paul, boast that they have learned hidden and unspeakable mysteries?

2. But that Paul taught with simplicity what he knew, not only to those who were [employed] with him, but to those that heard him, he does himself make manifest. For when the bishops and presbyters who came from Ephesus and the other cities adjoining had assembled in Miletus, since he was himself hastening to Jerusalem to observe Pentecost, after testifying many things to them, and declaring what must happen to him at Jerusalem, he added: “I know that ye shall see my face no more. Therefore I take you to record this day, that I am pure from the blood of all. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, both to yourselves, and to all the flock over which the Holy Ghost has placed you as bishops, to rule the Church of the Lord,[899] which He has acquired for Himself through His own blood.”[900] Then, referring to the evil teachers who should arise, he said: “I know that after my departure shall grievous wolves come to you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” “I have not shunned,” he says, “to declare unto you all the counsel of God.” Thus did the apostles simply, and without respect of persons, deliver to all what they had themselves learned from the Lord. Thus also does Luke, without respect of persons, deliver to us what he had learned from them, as he has himself testified, saying, “Even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the Word.”[901]

3. Now if any man set Luke aside, as one who did not know the truth, he will, [by so acting,] manifestly reject that Gospel of which he claims to be a disciple. For through him we have become acquainted with very many and important parts of the Gospel; for instance, the generation of John, the history of Zacharias, the coming of the angel to Mary, the exclamation of Elisabeth, the descent of the angels to the shepherds, the words spoken by them, the testimony of Anna and of Simeon with regard to Christ, and that twelve years of age He was left behind at Jerusalem; also the baptism of John, the number of the Lord’s years when He was baptized, and that this occurred in the fifteenth year of Tiberius Cæsar. And in His

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[898] Col. iv. 14.

[899] In this very important passage of Scripture, Irenæus manifestly read Κυρίου instead of Θεοῦ, which is found in *text. rec.* The Codex Bezæ has the same reading; but all the other most ancient mss. agree with the received text.

[900] Acts xx. 25, etc.

[901] Luke i. 2.

office of teacher this is what He has said to the rich: “Woe unto you that are rich, for ye have received your consolation;”[902] and “Woe unto you that are full, for ye shall hunger; and ye who laugh now, for ye shall weep;” and, “Woe unto you when all men shall speak well of you: for so did your fathers to the false prophets.” All things of the following kind we have known through Luke alone (and numerous actions of the Lord we have learned through him, which also all [the Evangelists] notice): the multitude of fishes which Peter’s companions enclosed, when at the Lord’s command they cast the nets;[903] the woman who had suffered for eighteen years, and was healed on the Sabbath-day;[904] the man who had the dropsy, whom the Lord made whole on the Sabbath, and how He did defend Himself for having performed an act of healing on that day; how He taught His disciples not to aspire to the uppermost rooms; how we should invite the poor and feeble, who cannot recompense us; the man who knocked during the night to obtain loaves, and did obtain them, because of the urgency of his importunity;[905] how, when [our Lord] was sitting at meat with a Pharisee, a woman that was a sinner kissed His feet, and anointed them with ointment, with what the Lord said to Simon on her behalf concerning the two debtors;[906] also about the parable of that rich man who stored up the goods which had accrued to him, to whom it was also said, “In this night they shall demand thy soul from thee; whose then shall those things be which thou hast prepared?”[907] and similar to this, that of the rich man, who was clothed in purple and who fared sumptuously, and the indigent Lazarus;[908] also the answer which He gave to His disciples when they said, “Increase our faith;”[909] also His conversation with Zaccheus the publican;[910] also about the Pharisee and the publican, who were praying in the temple at the same time;[911] also the ten lepers, whom He cleansed in the way simultaneously;[912] also how He ordered the lame and the blind to be gathered to the wedding from the lanes and streets;[913] 439 also the parable of the judge who feared not God, whom the widow’s importunity led to avenge her cause;[914] and about the fig-tree in the vineyard which produced no fruit. There are also many other particulars to be found mentioned by Luke alone, which are made use of by both Marcion and Valentinus. And besides all these, [he records] what [Christ] said to His disciples in the way, after the resurrection, and how they recognised Him in the breaking of bread.[915]

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[902] Luke vi. 24, etc.

[903] Luke v.

[904] Luke xiii.

[905] Luke xi.

[906] Luke vii.

[907] Luke xii. 20.

[908] Luke xvi.

[909] Luke xvii. 5.

[910] Luke xix.

[911] Luke xviii.

[912] Luke xvii.

[913] Luke xviii.

[914] Luke xiii.

4. It follows then, as of course, that these men must either receive the rest of his narrative, or else reject these parts also. For no persons of common sense can permit them to receive some things recounted by Luke as being true, and to set others aside, as if he had not known the truth. And if indeed Marcion's followers reject these, they will then possess no Gospel; for, curtailing that according to Luke, as I have said already, they boast in having the Gospel [in what remains]. But the followers of Valentinus must give up their utterly vain talk; for they have taken from that [Gospel] many occasions for their own speculations, to put an evil interpretation upon what he has well said. If, on the other hand, they feel compelled to receive the remaining portions also, then, by studying the perfect Gospel, and the doctrine of the apostles, they will find it necessary to repent, that they may be saved from the danger [to which they are exposed].

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[915] Luke xxiv.

Chapter XV.—Refutation of the Ebionites, who disparaged the authority of St. Paul, from the writings of St. Luke, which must be received as a whole. Exposure of the hypocrisy, deceit, and pride of the Gnostics. The apostles and their disciples knew and preached one God, the Creator of the world.

1. But again, we allege the same against those who do not recognise Paul as an apostle: that they should either reject the other words of the Gospel which we have come to know through Luke alone, and not make use of them; or else, if they do receive all these, they must necessarily admit also that testimony concerning Paul, when he (Luke) tells us that the Lord spoke at first to him from heaven: "Saul, Saul, why persecutest thou Me? I am Jesus Christ, whom thou persecutest;"[916] and then to Ananias, saying regarding him: "Go thy way; for he is a chosen vessel unto Me, to bear My name among the Gentiles, and kings, and the children of Israel. For I will show him, from this time, how great things he must suffer for My name's sake."[917] Those, therefore, who do not accept of him [as a teacher], who was chosen by God for this purpose, that he might boldly bear His name, as being sent to the forementioned nations, do despise the election of God, and separate themselves from the company of the apostles. For neither can they contend that Paul was no apostle, when he was chosen for this purpose; nor can they prove Luke guilty of falsehood, when he proclaims the truth to us with all diligence. It may be, indeed, that it was with this view that God set forth very many Gospel truths, through Luke's instrumentality, which all should esteem it necessary to use, in order that all persons, following his subsequent testimony, which treats upon the acts and the doctrine of the apostles, and holding the unadulterated rule of truth, may be saved. His testimony, therefore, is true, and the doctrine of the apostles is open and stedfast, holding nothing in reserve; nor did they teach one set of doctrines in private, and another in public.

2. For this is the subterfuge of false persons, evil seducers, and hypocrites, as they act who are from Valentinus. These men discourse to the multitude about those who belong to the Church, whom they do themselves term "vulgar," and "ecclesiastic."[918] By these words they entrap the more simple, and entice them, imitating our phraseology, that these [dupes] may listen to them the oftener; and then these are asked[919] regarding us, how it is, that when they hold doctrines similar to ours, we, without cause, keep ourselves aloof from their

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[916] Acts xxii. 8, Acts xxvi. 15.

[917] Acts ix. 15, 16.

[918] Latin, "communes et ecclesiasticos:" καθολικούς is translated here "communes," as for some time after the word *catholicus* had not been added to the Latin language in its ecclesiastical sense. [The Roman Creed was remarkable for its omission of the word *Catholic*. See Bingham, *Antiquities*, book x. cap. iv. sect 11.]

[919] We here follow the text of Harvey, who prints, without remark, *quæruntur*, instead of *queruntur*, as in Migne's edition.

company; and [how it is, that] when they say the same things, and hold the same doctrine, we call them heretics? When they have thus, by means of questions, overthrown the faith of any, and rendered them uncontradicting hearers of their own, they describe to them in private the unspeakable mystery of their Pleroma. But they are altogether deceived, who imagine that they may learn from the Scriptural texts adduced by heretics, that [doctrine] which their words plausibly teach.[920] For error is plausible, and bears a resemblance to the truth, but requires to be disguised; while truth is without disguise, and therefore has been entrusted to children. And if any one of their auditors do indeed demand explanations, or start objections to them, they affirm that he is one not capable of receiving the truth, and not having from above the seed [derived] from their Mother; and thus really give him no reply, but simply declare that he is of the intermediate regions, that is, belongs to animal natures. But if any one do yield himself up to them like a little sheep, and follows out their practice, and their "redemption," such an one is puffed up to such an extent, that he thinks he is neither in heaven nor on earth, but that he has passed within the Pleroma; and having already embraced his angel, he walks with a strutting gait and a supercilious countenance, possessing all the pompous air of a cock. There are those among them who assert that that man who comes from above ought to follow a good course of conduct; wherefore they do also pretend a gravity [of demeanour] with a certain superciliousness. The majority, however, having become scoffers also, as if already perfect, and living without regard [to appearances], yea, in contempt [of that which is good], call themselves "the spiritual," and allege that they have already become acquainted with that place of refreshing which is within their Pleroma.

3. But let us revert to the same line of argument [hitherto pursued]. For when it has been manifestly declared, that they who were the preachers of the truth and the apostles of liberty termed no one else God, or named him Lord, except the only true God the Father, and His Word, who has the pre-eminence in all things; it shall then be clearly proved, that they (the apostles) confessed as the Lord God Him who was the Creator of heaven and earth, who also spoke with Moses, gave to him the dispensation of the law, and who called the fathers; and that they knew no other. The opinion of the apostles, therefore, and of those (Mark and Luke) who learned from their words, concerning God, has been made manifest.

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[920] Such is the sense educed by Harvey from the old Latin version, which thus runs: "Decipiuntur autem omnes, qui quod est in verbis verisimile, se putant posse discere a veritate." For "omnes" he would read "omnino," and he discards the emendation proposed by the former editors, viz., "discernere" for "discere."

Chapter XVI.—Proofs from the apostolic writings, that Jesus Christ was one and the same, the only begotten Son of God, perfect God and perfect man.

1. But[921] there are some who say that Jesus was merely a receptacle of Christ, upon whom the Christ, as a dove, descended from above, and that when He had declared the unnameable Father He entered into the Pleroma in an incomprehensible and invisible manner: for that He was not comprehended, not only by men, but not even by those powers and virtues which are in heaven, and that Jesus was the Son, but that[922] Christ was the Father, and the Father of Christ, God; while others say that He merely suffered in outward appearance, being naturally impassible. The Valentinians, again, maintain that the dispensational Jesus was the same who passed through Mary, upon whom that Saviour from the more exalted [region] descended, who was also termed *Pan,*[923] because He possessed the names (*vocabula*) of all those who had produced Him; but that [this latter] shared with Him, the dispensational one, His power and His name; so that by His means death was abolished, but the Father was made known by that Saviour who had descended from above, whom they do also allege to be Himself the receptacle of Christ and of the entire Pleroma; confessing, indeed, in tongue one Christ Jesus, but being divided in [actual] opinion: for, as I have already observed, it is the practice of these men to say that there was one Christ, who was produced by Monogenes, for the confirmation of the Pleroma; but that another, the Saviour, was sent [forth] for the glorification of the Father; and yet another, the dispensational one, and whom they represent as having suffered, who also bore [in himself] Christ, that Saviour who returned into the Pleroma. I judge it necessary therefore to take into account the entire mind of the apostles regarding our Lord Jesus Christ, and to show that not only did they never hold any such opinions regarding Him; but, still further, that they announced through the Holy Spirit, that those who should teach such doctrines were agents of Satan, sent forth for the purpose of overturning the faith of some, and drawing them away from life.

2. That John knew the one and the same Word of God, and that He was the only begotten, and that He became incarnate for our salvation, Jesus Christ our Lord, I have sufficiently proved from the word of John himself. And Matthew, too, recognising one and the same Jesus Christ, exhibiting his generation as a man from the Virgin,[924] even as God did promise David that He would raise up from the fruit of his body an eternal King, having made the same promise to Abraham a long time previously, says: “The book of the generation

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[921] We here omit *since*, and insert *therefore* afterwards, to avoid the extreme length of the sentence as it stands in the Latin version. The apodosis does not occur till the words, “I judge it necessary,” are reached.

[922] See book i. 12, 4.

[923] The Latin text has “Christum.” which is supposed to be an erroneous reading. See also book ii. c. xii. s. 6.

[924] Ps. cxxxii. 11.

of Jesus Christ, the son of David, the son of Abraham."[925] Then, that he might free our mind from suspicion regarding Joseph, he says: "But the birth of Christ[926] was on this wise. When His mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Then, when Joseph had it in contemplation to put Mary away, since she proved with child, [Matthew tells us of] the angel of God standing by him, and saying: 441 "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins. Now this was done, that it might be fulfilled which was spoken of the Lord by the prophet: Behold, a virgin shall conceive, and bring forth a son, and they shall call His name Emmanuel, which is, God with us;" clearly signifying that both the promise made to the fathers had been accomplished, that the Son of God was born of a virgin, and that He Himself was Christ the Saviour whom the prophets had foretold; not, as these men assert, that Jesus was He who was born of Mary, but that Christ was He who descended from above. Matthew might certainly have said, "Now the birth of *Jesus* was on this wise;" but the Holy Ghost, foreseeing the corrupters [of the truth], and guarding by anticipation against their deceit, says by Matthew, "But the birth of *Christ* was on this wise;" and that He is Emmanuel, lest perchance we might consider Him as a mere man: for "not by the will of the flesh nor by the will of man, but by the will of God was the Word made flesh;"[927] and that we should not imagine that Jesus was one, and Christ another, but should know them to be one and the same.

3. Paul, when writing to the Romans, has explained this very point: "Paul, an apostle of Jesus Christ, predestinated unto the Gospel of God, which He had promised by His prophets in the holy Scriptures, concerning His Son, who was made to Him of the seed of David according to the flesh, who was predestinated the Son of God with power through the Spirit of holiness, by the resurrection from the dead of our Lord Jesus Christ."[928] And again, writing to the Romans about Israel, he says: "Whose are the fathers, and from whom is Christ according to the flesh, who is God over all, blessed for ever."[929] And again, in his Epistle to the Galatians, he says: "But when the fulness of time had come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law,

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[925] Matt. i. 1.

[926] Matt. i. 18. It is to be observed that Irenæus here reads *Christ* instead of *Jesus Christ*, as in *text. rec.*, thus agreeing with the reading of the Vulgate in the passage.

[927] John i. 13, 14. From this, and also a quotation of the same passage in chap. xix. of this book, it appears that Irenæus must have read ὃς … ἐγεννήθη here, and not οἳ … ἐγεννήθησαν. Tertullian quotes the verse to the same effect (*Lib. de Carne Christi*, cap. 19 and 24).

[928] Rom. i. 1–4.

[929] Rom. ix. 5.

that we might receive the adoption;”[930] plainly indicating one God, who did by the prophets make promise of the Son, and one Jesus Christ our Lord, who was of the seed of David according to His birth from Mary; and that Jesus Christ was appointed the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, as being the first begotten in all the creation;[931] the Son of God being made the Son of man, that through Him we may receive the adoption,—humanity[932] sustaining, and receiving, and embracing the Son of God. Wherefore Mark also says: “The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets.”[933] Knowing one and the same Son of God, Jesus Christ, who was announced by the prophets, who from the fruit of David’s body was Emmanuel, “the messenger of great counsel of the Father;”[934] through whom God caused the day-spring and the Just One to arise to the house of David, and raised up for him an horn of salvation, “and established a testimony in Jacob;”[935] as David says when discoursing on the causes of His birth: “And He appointed a law in Israel, that another generation might know [Him,] the children which should he born from these, and they arising shall themselves declare to their children, so that they might set their hope in God, and seek after His commandments.”[936] And again, the angel said, when bringing good tidings to Mary: “He shall he great, and shall be called the Son of the Highest; and the Lord shall give unto Him the throne of His father David;”[937] acknowledging that He who is the Son of the Highest, the same is Himself also the Son of David. And David, knowing by the Spirit the dispensation of the advent of this Person, by which He is supreme over all the living and dead, confessed Him as Lord, sitting on the right hand of the Most High Father.[938]

4. But Simeon also —he who had received an intimation from the Holy Ghost that he should not see death, until first he had beheld Christ Jesus— taking Him, the first-begotten of the Virgin, into his hands, blessed God, and said, “Lord, now lettest Thou Thy servant depart in peace, according to Thy word: because mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel;”[939] confessing thus, that the infant whom he was holding in his hands,

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[930] Gal. iv. 4, 5.

[931] Col. i. 14, 15.

[932] “Homine.”

[933] Mark i. 1.

[934] Isa. ix. 6 (LXX.).

[935] Luke i. 69.

[936] Ps. lxxviii. 5.

[937] Luke i. 32.

[938] Ps. cx. 1.

[939] Luke ii. 29.

Jesus, born of Mary, was Christ Himself, the Son of God, the light of all, the glory of Israel itself, and the peace and refreshing of those who had fallen asleep. For He was already despoiling men, by removing their ignorance, conferring upon them His own knowledge, and scattering abroad those who recognised Him, as Esaias says: "Call His name, Quickly spoil, Rapidly divide."[940] Now these are the works of Christ. He therefore was Himself Christ, whom Simeon carrying [in his arms] blessed the Most High; on beholding whom the shepherds glorified God; whom John, while yet in his mother's womb, and He (Christ) in that of Mary, recognising as the Lord, saluted with leaping; whom the Magi, when they had seen, adored, and offered their gifts [to Him], as I have already stated, and prostrated themselves to the eternal King, departed by another way, not now returning by the way of the Assyrians. "For before the child shall have knowledge to cry, Father or mother, He shall receive the power of Damascus, and the spoils of Samaria, against the king of the Assyrians;"[941] declaring, in a mysterious manner indeed, but emphatically, that the Lord did fight with a hidden hand against Amalek.[942] For this cause, too, He suddenly removed those children belonging to the house of David, whose happy lot it was to have been born at that time, that He might send them on before into His kingdom; He, since He was Himself an infant, so arranging it that human infants should be martyrs, slain, according to the Scriptures, for the sake of Christ, who was born in Bethlehem of Judah, in the city of David.[943]

5. Therefore did the Lord also say to His disciples after the resurrection, "O thoughtless ones, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory?"[944] And again does He say to them: "These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they should understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead, and that repentance for the remission of sins be preached in His name among all nations."[945] Now this is He who was born of Mary; for He says: "The Son of man must suffer many things, and be rejected, and crucified, and on the third day rise again."[946] The Gospel, therefore, knew no other son of man but Him who was of Mary, who also suffered; and no Christ who flew away from Jesus before the passion; but Him

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[940] Isa. viii. 3.

[941] Isa. viii. 4.

[942] Ex. xvii. 16 (LXX.).

[943] Matt. ii. 16.

[944] Luke xxiv. 25.

[945] Luke xxiv. 44, etc.

[946] Mark viii. 31 and Luke ix. 22.

who was born it knew as Jesus Christ the Son of God, and that this same suffered and rose again, as John, the disciple of the Lord, verifies, saying: "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have eternal life in His name,"[947]—foreseeing these blasphemous systems which divide the Lord, as far as lies in their power, saying that He was formed of two different substances. For this reason also he has thus testified to us in his Epistle: "Little children, it is the last time; and as ye have heard that Antichrist doth come, now have many antichrists appeared; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but [they departed], that they might be made manifest that they are not of us. Know ye therefore, that every lie is from without, and is not of the truth. Who is a liar, but he that denieth that Jesus is the Christ? This is Antichrist."[948]

6. But inasmuch as all those before mentioned, although they certainly do with their tongue confess one Jesus Christ, make fools of themselves, thinking one thing and saying another;[949] for their hypotheses vary, as I have already shown, alleging, [as they do,] that one Being suffered and was born, and that this was Jesus; but that there was another who descended upon Him, and that this was Christ, who also ascended again; and they argue, that he who proceeded from the Demiurge, or he who was dispensational, or he who sprang from Joseph, was the Being subject to suffering; but upon the latter there descended from the invisible and ineffable [places] the former, whom they assert to be incomprehensible, invisible, and impassible: they thus wander from the truth, because their doctrine departs from Him who is truly God, being ignorant that His only-begotten Word, who is always present with the human race, united to and mingled with His own creation, according to the Father's pleasure, and who became flesh, is Himself Jesus Christ our Lord, who did also suffer for us, and rose again on our behalf, and who will come again in the glory of His Father, to raise up all flesh, and for the manifestation of salvation, and to apply the rule of just judgment to all who were made by Him. There is therefore, as I have pointed out, one God the Father, and one Christ Jesus, who came by means of the whole dispensational arrangements [connected with Him], and gathered together all things in Himself.[950] But in every respect, too, He is man, the formation of God; and thus He took up man into Himself, the invisible becoming visible, the incomprehensible being made comprehensible, the im- 44

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[947] John xx. 31.

[948] 1 John ii. 18, etc., loosely quoted.

[949] The text here followed is that of two Syriac mss., which prove the loss of several consecutive words in the old Latin version, and clear up the meaning of a confused sentence, showing that the word "autem" is here, as it probably is elsewhere, merely a contraction for "aut eum."

[950] Eph. i. 10.

passible becoming capable of suffering, and the Word being made man, thus summing up all things in Himself: so that as in super-celestial, spiritual, and invisible things, the Word of God is supreme, so also in things visible and corporeal He might possess the supremacy, and, taking to Himself the pre-eminence, as well as constituting Himself Head of the Church, He might draw all things to Himself at the proper time.

7. With Him is nothing incomplete or out of due season, just as with the Father there is nothing incongruous. For all these things were foreknown by the Father; but the Son works them out at the proper time in perfect order and sequence. This was the reason why, when Mary was urging [Him] on to [perform] the wonderful miracle of the wine, and was desirous before the time to partake[951] of the cup of emblematic significance, the Lord, checking her untimely haste, said, "Woman, what have I to do with thee? mine hour is not yet come"[952]— waiting for that hour which was foreknown by the Father. This is also the reason why, when men were often desirous to take Him, it is said, "No man laid hands upon Him, for the hour of His being taken was not yet come;"[953] nor the time of His passion, which had been foreknown by the Father; as also says the prophet Habakkuk, "By this Thou shalt be known when the years have drawn nigh; Thou shalt be set forth when the time comes; because my soul is disturbed by anger, Thou shalt remember Thy mercy."[954] Paul also says: "But when the fulness of time came, God sent forth His Son."[955] By which is made manifest, that all things which had been foreknown of the Father, our Lord did accomplish in their order, season, and hour, foreknown and fitting, being indeed one and the same, but rich and great. For He fulfils the bountiful and comprehensive will of His Father, inasmuch as He is Himself the Saviour of those who are saved, and the Lord of those who are under authority, and the God of all those things which have been formed, the only-begotten of the Father, Christ who was announced, and the Word of God, who became incarnate when the fulness of time had come, at which the Son of God had to become the Son of man.

8. All, therefore, are outside of the [Christian] dispensation, who, under pretext of knowledge, understand that Jesus was one, and Christ another, and the Only-begotten another, from whom again is the Word, and that the Saviour is another, whom these disciples of error allege to be a production of those who were made Æons in a state of degeneracy. Such men are to outward appearance sheep; for they appear to be like us, by what they say in public, repeating the same words as we do; but inwardly they are wolves. Their doctrine

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[951] "Participare compendii poculo," i.e., the cup which *recapitulates* the suffering of Christ, and which, as Harvey thinks, refers to the symbolical character of the cup of the Eucharist, as setting forth the passion of Christ.

[952] John ii. 4.

[953] John vii. 30.

[954] Hab. iii. 2.

[955] Gal. iv. 4.

is homicidal, conjuring up, as it does, a number of gods, and simulating many Fathers, but lowering and dividing the Son of God in many ways. These are they against whom the Lord has cautioned us beforehand; and His disciple, in his Epistle already mentioned, commands us to avoid them, when he says: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Take heed to them, that ye lose not what ye have wrought."[956] And again does he say in the Epistle: "Many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit which separates Jesus Christ is not of God, but is of antichrist."[957] These words agree with what was said in the Gospel, that "the Word was made flesh, and dwelt among us." Wherefore he again exclaims in his Epistle, "Every one that believeth that Jesus is the Christ, has been born of God;"[958] knowing Jesus Christ to be one and the same, to whom the gates of heaven were opened, because of His taking upon Him flesh: who shall also come in the same flesh in which He suffered, revealing the glory of the Father.

9. Concurring with these statements, Paul, speaking to the Romans, declares: "Much more they who receive abundance of grace and righteousness for [eternal] life, shall reign by one, Christ Jesus."[959] It follows from this, that he knew nothing of that Christ who flew away from Jesus; nor did he of the Saviour above, whom they hold to be impassible. For if, in truth, the one suffered, and the other remained incapable of suffering, and the one was born, but the other descended upon him who was born, and left him again, it is not one, but two, that are shown forth. But that the apostle did know Him as one, both who was born and who suffered, namely Christ Jesus, he again says in the same Epistle: "Know ye not, that 444 so many of us as were baptized in Christ Jesus were baptized in His death? that like as Christ rose from the dead, so should we also walk in newness of life."[960] But again, showing that

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[956] 2 John 7, 8. Irenæus seems to have read αὐτούς instead of ἑαυτούς, as in the received text.

[957] 1 John iv. 1, 2. This is a material difference from the received text of the passage: "Every spirit that confesseth not that Jesus Christ is come in the flesh." The Vulgate translation and Origen agree with Irenæus, and Tertullian seems to recognise both readings (*Adv. Marc.*, v. 16). Socrates tells us (vii. 32, p. 381) that the passage had been corrupted by those who wished to separate the humanity of Christ from His divinity, and that the old copies read, πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν ἀπὸ τοῦ Θεοῦ οὐκ ἔστι, which exactly agrees with Origen's quotation, and very nearly with that of Irenæus, now before us. Polycarp (*Ep.*, c. vii.) seems to allude to the passage as we have it now, and so does Ignatius (*Ep. Smyr.*, c. v.). See the question discussed by Burton, in his *Ante-Nicene Testimonies* [*to the Div. of Christ*. Another work of Burton has a similar name. See British Critic, vol. ii. (of 1827), p. 265].

[958] 1 John v. 1.

[959] Rom. v. 17.

[960] Rom. vi. 3, 4.

Christ did suffer, and was Himself the Son of God, who died for us, and redeemed us with His blood at the time appointed beforehand, he says: "For how is it, that Christ, when we were yet without strength, in due time died for the ungodly? But God commendeth His love towards us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life."[961] He declares in the plainest manner, that the same Being who was laid hold of, and underwent suffering, and shed His blood for us, was both Christ and the Son of God, who did also rise again, and was taken up into heaven, as he himself [Paul] says: "But at the same time, [it, is] Christ [that] died, yea rather, that is risen again, who is even at the right hand of God."[962] And again, "Knowing that Christ, rising from the dead, dieth no more:"[963] for, as himself foreseeing, through the Spirit, the subdivisions of evil teachers [with regard to the Lord's person], and being desirous of cutting away from them all occasion of cavil, he says what has been already stated, [and also declares:] "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies."[964] This he does not utter to those alone who wish to hear: Do not err, [he says to all:] Jesus Christ, the Son of God, is one and the same, who did by suffering reconcile us to God, and rose from the dead; who is at the right hand of the Father, and perfect in all things; "who, when He was buffeted, struck not in return; who, when He suffered, threatened not;"[965] and when He underwent tyranny, He prayed His Father that He would forgive those who had crucified Him. For He did Himself truly bring in salvation: since He is Himself the Word of God, Himself the Only-begotten of the Father, Christ Jesus our Lord.

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[961] Rom. v. 6–10. Irenæus appears to have read, as does the Vulgate, εἰς τί γάρ, for ἔτι γάρ in *text. rec.*

[962] Rom. viii. 34.

[963] Rom. vi. 9.

[964] Rom. viii. 11.

[965] 1 Pet. ii. 23.

Chapter XVII.—The apostles teach that it was neither Christ nor the Saviour, but the Holy Spirit, who did descend upon Jesus. The reason for this descent.

1. It certainly was in the power of the apostles to declare that Christ descended upon Jesus, or that the so-called superior Saviour [came down] upon the dispensational one, or he who is from the invisible places upon him from the Demiurge; but they neither knew nor said anything of the kind: for, had they known it, they would have also certainly stated it. But what really was the case, that did they record, [namely,] that the Spirit of God as a dove descended upon Him; this Spirit, of whom it was declared by Isaiah, "And the Spirit of God shall rest upon Him,"[966] as I have already said. And again: "The Spirit of the Lord is upon Me, because He hath anointed Me."[967] That is the Spirit of whom the Lord declares, "For it is not ye that speak, but the Spirit of your Father which speaketh in you."[968] And again, giving to the disciples the power of regeneration into God,[969] He said to them, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[970] For [God] promised, that in the last times He would pour Him [the Spirit] upon [His] servants and handmaids, that they might prophesy; wherefore He did also descend upon the Son of God, made the Son of man, becoming accustomed in fellowship with Him to dwell in the human race, to rest with human beings, and to dwell in the workmanship of God, working the will of the Father in them, and renewing them from their old habits into the newness of Christ.

2. This Spirit did David ask for the human race, saying, "And stablish me with Thine all-governing Spirit;"[971] who also, as Luke says, descended at the day of Pentecost upon the disciples after the Lord's ascension, having power to admit all nations to the entrance of life, and to the opening of the new covenant; from whence also, with one accord in all languages, they uttered praise to God, the Spirit bringing distant tribes to unity, and offering to the Father the first-fruits of all nations. Wherefore also the Lord promised to send the Comforter,[972] who should join us to God. For as a compacted lump of dough cannot be

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[966] Isa. xi. 2.

[967] Isa. lxi. 1.

[968] Matt. x. 20.

[969] Harvey remarks on this: "The sacrament of baptism is therefore ἡ δύμανις τῆς ἀναγεννήσεως εἰς Θεόν." [Comp. book i. cap. xxi.]

[970] Matt. xxviii. 19.

[971] Ps. li. 12.

[972] John xvi. 7.

formed of dry wheat without fluid matter, nor can a loaf possess unity, so, in like manner, neither could we, being many, be made one in Christ Jesus without the water from heaven. And as dry earth does not bring forth unless it receive moisture, in like manner we also, being originally a dry tree, could never have brought forth fruit unto life without the voluntary rain from above. For our bodies have received unity among themselves by means of that laver which leads to incorruption; but our souls, by means of the Spirit. Wherefore both are necessary, since both contribute towards the life of God, our Lord compassionating that erring Samaritan woman[973]—who did not remain with one husband, but committed fornication by [contracting] many marriages—by pointing out, and promising to her living water, so that she should thirst no more, nor occupy herself in acquiring the refreshing water obtained by labour, having in herself water springing up to eternal life. The Lord, receiving this as a gift from His Father, does Himself also confer it upon those who are partakers of Himself, sending the Holy Spirit upon all the earth.

3. Gideon,[974] that Israelite whom God chose, that he might save the people of Israel from the power of foreigners, foreseeing this gracious gift, changed his request, and prophesied that there would be dryness upon the fleece of wool (a type of the people), on which alone at first there had been dew; thus indicating that they should no longer have the Holy Spirit from God, as saith Esaias, “I will also command the clouds, that they rain no rain upon it,”[975] but that the dew, which is the Spirit of God, who descended upon the Lord, should be diffused throughout all the earth, “the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, the spirit of the fear of God.”[976] This Spirit, again, He did confer upon the Church, sending throughout all the world the Comforter from heaven, from whence also the Lord tells us that the devil, like lightning, was cast down.[977] Wherefore we have need of the dew of God, that we be not consumed by fire, nor be rendered unfruitful, and that where we have an accuser there we may have also an Advocate,[978] the Lord commending to the Holy Spirit His own man,[979] who had fallen among thieves,[980] whom He Himself compassionated, and bound up his wounds, giving two royal *denaria*; so that we, receiving by the Spirit the image and superscription of the

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[973] Irenæus refers to this woman as a type of the heathen world: for, among the Jews, Samaritan and Idolater were convertible terms.

[974] Judg. vi. 37, etc.

[975] Isa. v. 6.

[976] Isa. xi. 2.

[977] Luke x. 18.

[978] 1 John ii. 1.

[979] “Suum hominem,” i.e., the human race.

[980] Luke x. 35.

Father and the Son, might cause the *denarium* entrusted to us to be fruitful, counting out the increase [thereof] to the Lord.[981]

4. The Spirit, therefore, descending under the predestined dispensation, and the Son of God, the Only-begotten, who is also the Word of the Father, coming in the fulness of time, having become incarnate in man for the sake of man, and fulfilling all the conditions of human nature, our Lord Jesus Christ being one and the same, as He Himself the Lord doth testify, as the apostles confess, and as the prophets announce,—all the doctrines of these men who have invented putative Ogdoads and Tetrads, and imagined subdivisions [of the Lord's person], have been proved falsehoods. These[982] men do, in fact, set the Spirit aside altogether; they understand that Christ was one and Jesus another; and they teach that there was not one Christ, but many. And if they speak of them as united, they do again separate them: for they show that one did indeed undergo sufferings, but that the other remained impassible; that the one truly did ascend to the Pleroma, but the other remained in the intermediate place; that the one does truly feast and revel in places invisible and above all name, but that the other is seated with the Demiurge, emptying him of power. It will therefore be incumbent upon thee, and all others who give their attention to this writing, and are anxious about their own salvation, not readily to express acquiescence when they hear abroad the speeches of these men: for, speaking things resembling the [doctrine of the] faithful, as I have already observed, not only do they hold opinions which are different, but absolutely contrary, and in all points full of blasphemies, by which they destroy those persons who, by reason of the resemblance of the words, imbibe a poison which disagrees with their constitution, just as if one, giving lime mixed with water for milk, should mislead by the similitude of the colour; as a man[983] superior to me has said, concerning all that in any way corrupt the things of God and adulterate the truth, "Lime is wickedly mixed with the milk of God."

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[981] Matt. xxv. 14.

[982] The following period is translated from a Syriac fragment (see Harvey's *Irenæus*, vol. ii. p. 439), as it supplies some words inconveniently omitted in the old Latin version.

[983] Comp. book. i. pref. note 4.

Chapter XVIII.—Continuation of the foregoing argument. Proofs from the writings of St. Paul, and from the words of Our Lord, that Christ and Jesus cannot be considered as distinct beings; neither can it be alleged that the Son of God became man merely in appearance, but that He did so truly and actually.

1.[984] As it has been clearly demonstrated that the Word, who existed in the beginning with God, by whom all things were made, who was also always present with mankind, was in these last days, according to the time appointed by the Father, united to His own workmanship, inasmuch as He became a man liable to suffering, [it follows] that every objection is set aside of those who say, “If our Lord was born at that time, Christ had therefore no previous existence.” For I have shown that the Son of God did not then begin to exist, being with the Father from the beginning; but when He became incarnate, and was made man, He commenced afresh[985] the long line of human beings, and furnished us, in a brief, comprehensive manner, with salvation; so that what we had lost in Adam—namely, to be according to the image and likeness of God—that we might recover in Christ Jesus.

2. For as it was not possible that the man who had once for all been conquered, and who had been destroyed through disobedience, could reform himself, and obtain the prize of victory; and as it was also impossible that he could attain to salvation who had fallen under the power of sin,—the Son effected both these things, being the Word of God, descending from the Father, becoming incarnate, stooping low, even to death, and consummating the arranged plan of our salvation, upon whom [Paul], exhorting us unhesitatingly to believe, again says, “Who shall ascend into heaven? that is, to bring down Christ; or who shall descend into the deep? that is, to liberate Christ again from the dead.”[986] Then he continues, “If thou shall confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shall be saved.”[987] And he renders the reason why the Son of God did these things, saying, “For to this end Christ both lived, and died, and revived, that He might rule over the living and the dead.”[988] And again, writing to the Corinthians, he declares, “But we preach Christ Jesus crucified;”[989] and adds, “The cup of blessing which we bless, is it not the communion of the blood of Christ?”[990]

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[984] Again a Syriac fragment supplies some important words. See Harvey, vol. ii. p. 440.

[985] So the Syriac. The Latin has, “in seipso recapitulavit,” *He summed up in Himself.* [As the Second Adam, 1 Cor. xv. 47.]

[986] Rom. x. 6, 7.

[987] Rom. x. 9.

[988] Rom. xiv. 9.

[989] 1 Cor. i. 23.

[990] 1 Cor. x. 16.

3. But who is it that has had fellowship with us in the matter of food? Whether is it he who is conceived of by them as the Christ above, who extended himself through Horos, and imparted a form to their mother; or is it He who is from the Virgin, Emmanuel, who did eat butter and honey,[991] of whom the prophet declared, “He is also a man, and who shall know him?”[992] He was likewise preached by Paul: “For I delivered,” he says, “unto you first of all, that Christ died for our sins, according to the Scriptures; and that He was buried, and rose again the third day, according to the Scriptures.”[993] It is plain, then, that Paul knew no other Christ besides Him alone, who both suffered, and was buried, and rose gain, who was also born, and whom he speaks of as man. For after remarking, “But if Christ be preached, that He rose from the dead,”[994] he continues, rendering the reason of His incarnation, “For since by man came death, by man [came] also the resurrection of the dead.” And everywhere, when [referring to] the passion of our Lord, and to His human nature, and His subjection to death, he employs the name of Christ, as in that passage: “Destroy not him with thy meat for whom Christ died.”[995] And again: “But now, in Christ, ye who sometimes were far off are made nigh by the blood of Christ.”[996] And again: “Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth upon a tree.”[997] And again: “And through thy knowledge shall the weak brother perish, for whom Christ died;”[998] indicating that the impassible Christ did not descend upon Jesus, but that He Himself, because He was Jesus Christ, suffered for us; He, who lay in the tomb, and rose again, who descended and ascended,—the Son of God having been made the Son of man, as the very name itself doth declare. For in the name of Christ is implied, He that anoints, He that is anointed, and the unction itself with which He is anointed. And it is the Father who anoints, but the Son who is anointed by the Spirit, who is the unction, as the Word declares by Isaiah, “The Spirit of the Lord is upon me, because He hath anointed me,”[999]—pointing out both the anointing Father, the anointed Son, and the unction, which is the Spirit.

4. The Lord Himself, too, makes it evident who it was that suffered; for when He asked the disciples, “Who do men say that I, the Son of man, am?”[1000] and when Peter had replied,

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[991] Isa. viii. 14.

[992] Jer. xvii. 9.

[993] 1 Cor. xv. 3, 4.

[994] 1 Cor. xv. 12.

[995] Rom. xiv. 15.

[996] Eph. ii. 13.

[997] Gal. iii. 13; Deut. xxi. 23.

[998] 1 Cor. viii. 11.

[999] Isa. lxi. 1.

[1000] Matt. xvi. 13.

"Thou art the Christ, the Son of the living God;" and when he had been commended by Him [in these words], "That flesh and blood had not revealed it to him, but the Father who is in heaven," He made it clear that He, the Son of man, is Christ the Son of the living God. "For from that time forth," it is said, "He began to show to His disciples, how that He must go unto Jerusalem, and suffer many things of the priests, and be rejected, and crucified, and rise again the third day."[1001] He who was acknowledged by Peter as Christ, who pronounced him blessed because the Father had revealed the Son of the living God to him, said that He must Himself suffer many things, and be crucified; and then He rebuked Peter, who 447 imagined that He was the Christ as the generality of men supposed[1002] [that the Christ should be], and was averse to the idea of His suffering, [and] said to the disciples, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life, shall lose it; and whosoever will lose it for My sake shall save it."[1003] For these things Christ spoke openly, He being Himself the Saviour of those who should be delivered over to death for their confession of Him, and lose their lives.

5. If, however, He was Himself not to suffer, but should fly away from Jesus, why did He exhort His disciples to take up the cross and follow Him,—that cross which these men represent Him as not having taken up, but [speak of Him] as having relinquished the dispensation of suffering? For that He did not say this with reference to the acknowledging of the *Stauros* (cross) above, as some among them venture to expound, but with respect to the suffering which He should Himself undergo, and that His disciples should endure, He implies when He says, "For whosoever will save his life, shall lose it; and whosoever will lose, shall find it." And that His disciples must suffer for His sake, He [implied when He] said to the Jews, "Behold, I send you prophets, and wise men, and scribes: and some of them ye shall kill and crucify."[1004] And to the disciples He was wont to say, "And ye shall stand before governors and kings for My sake; and they shall scourge some of you, and slay you, and persecute you from city to city."[1005] He knew, therefore, both those who should suffer persecution, and He knew those who should have to be scourged and slain because of Him; and He did not speak of any other cross, but of the suffering which He should Himself undergo first, and His disciples afterwards. For this purpose did He give them this exhortation: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to send both soul and body into hell;"[1006] [thus exhorting them] to hold fast those

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[1001] Matt. xvi. 21.

[1002] Literally, "supposing Him to be Christ according to the idea of men."

[1003] Matt. xvi. 24, 25.

[1004] Matt. xxiii. 24.

[1005] Matt. x. 17, 18.

[1006] Matt. x. 28.

professions of faith which they had made in reference to Him. For He promised to confess before His Father those who should confess His name before men; but declared that He would deny those who should deny Him, and would be ashamed of those who should be ashamed to confess Him. And although these things are so, some of these men have proceeded to such a degree of temerity, that they even pour contempt upon the martyrs, and vituperate those who are slain on account of the confession of the Lord, and who suffer all things predicted by the Lord, and who in this respect strive to follow the footprints of the Lord's passion, having become martyrs of the suffering One; these we do also enrol with the martyrs themselves. For, when inquisition shall be made for their blood,[1007] and they shall attain to glory, then all shall be confounded by Christ, who have cast a slur upon their martyrdom. And from this fact, that He exclaimed upon the cross, "Father, forgive them, for they know not what they do,"[1008] the long-suffering, patience, compassion, and goodness of Christ are exhibited, since He both suffered, and did Himself exculpate those who had maltreated Him. For the Word of God, who said to us, "Love your enemies, and pray for those that hate you,"[1009] Himself did this very thing upon the cross; loving the human race to such a degree, that He even prayed for those putting Him to death. If, however, any one, going upon the supposition that there are two [Christs], forms a judgment in regard to them, that [Christ] shall be found much the better one, and more patient, and the truly good one, who, in the midst of His own wounds and stripes, and the other [cruelties] inflicted upon Him, was beneficent, and unmindful of the wrongs perpetrated upon Him, than he who flew away, and sustained neither injury nor insult.

6. This also does likewise meet [the case] of those who maintain that He suffered only in appearance. For if He did not truly suffer, no thanks to Him, since there was no suffering at all; and when we shall actually begin to suffer, He will seem as leading us astray, exhorting us to endure buffering, and to turn the other[1010] cheek, if He did not Himself before us in reality suffer the same; and as He misled them by seeming to them what He was not, so does He also mislead us, by exhorting us to endure what He did not endure Himself. [In that case] we shall be even above the Master, because we suffer and sustain what our Master never bore or endured. But as our Lord is alone truly Master, so the Son of God is truly good and patient, the Word of God the Father having been made the Son of man. For He fought

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[1007] Ps. ix. 12.

[1008] Luke xxiii. 34.

[1009] Matt. v. 44.

[1010] Matt. v. 39.

and conquered; for He was man contending for the fathers,[1011] and through obedience doing away with disobedience completely: for He bound the strong man,[1012] and set free the weak, and endowed His own handiwork with salvation, by destroying sin. For He is a most holy and merciful Lord, and loves the human race. 448

7. Therefore, as I have already said, He caused man (human nature) to cleave to and to become, one with God. For unless man had overcome the enemy of man, the enemy would not have been legitimately vanquished. And again: unless it had been God who had freely given salvation, we could never have possessed it securely. And unless man had been joined to God, he could never have become a partaker of incorruptibility. For it was incumbent upon the Mediator between God and men, by His relationship to both, to bring both to friendship and concord, and present man to God, while He revealed God to man.[1013] For, in what way could we be partaken of the adoption of sons, unless we had received from Him through the Son that fellowship which refers to Himself, unless His Word, having been made flesh, had entered into communion with us? Wherefore also He passed through every stage of life, restoring to all communion with God. Those, therefore, who assert that He appeared putatively, and was neither born in the flesh nor truly made man, are as yet under the old condemnation, holding out patronage to sin; for, by their showing, death has not been vanquished, which "reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."[1014] But the law coming, which was given by Moses, and testifying of sin that it is a sinner, did truly take away his (death's) kingdom, showing that he was no king, but a robber; and it revealed him as a murderer. It laid, however, a weighty burden upon man, who had sin in himself, showing that he was liable to death. For as the law was spiritual, it merely made sin to stand out in relief, but did not destroy it. For sin had no dominion over the spirit, but over man. For it behoved Him who was to destroy sin, and redeem man under the power of death, that He should Himself be made that very same thing which he was, that is, man; who had been drawn by sin into bondage, but was held by death, so that sin should be destroyed by man, and man should go forth from death. For as by the disobedience of the one man who was originally moulded from virgin soil, the many were made sinners,[1015] and forfeited life; so was it necessary that, by the obedience of one man, who was originally born from a virgin, many should be justified

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[1011] "*Pro patribus*, ἀντὶ τῶν πατρῶν. The reader will here observe the clear statement of the doctrine of atonement, whereby alone sin is done away."—Harvey.

[1012] Matt. xii. 29.

[1013] The Latin text, "et facere, ut et Deus assumeret hominem, et homo se dederet Deo," here differs widely from the Greek preserved by Theodoret. We have followed the latter, which is preferred by all the editors.

[1014] Rom. v. 14.

[1015] Rom. v. 19.

and receive salvation. Thus, then, was the Word of God made man, as also Moses says: "God, true are His works."[1016] But if, not having been made flesh, He did appear as if flesh, His work was not a true one. But what He did appear, that He also was: God recapitulated in Himself the ancient formation of man, that He might kill sin, deprive death of its power, and vivify man; and therefore His works are true.

[1016] Deut. xxxii. 4.

Chapter XIX.—Jesus Christ was not a mere man, begotten from Joseph in the ordinary course of nature, but was very God, begotten of the Father most high, and very man, born of the Virgin.

1. But again, those who assert that He was simply a mere man, begotten by Joseph, remaining in the bondage of the old disobedience, are in a state of death having been not as yet joined to the Word of God the Father, nor receiving liberty through the Son, as He does Himself declare: "If the Son shall make you free, ye shall be free indeed."[1017] But, being ignorant of Him who from the Virgin is Emmanuel, they are deprived of His gift, which is eternal life;[1018] and not receiving the incorruptible Word, they remain in mortal flesh, and are debtors to death, not obtaining the antidote of life. To whom the Word says, mentioning His own gift of grace: "I said, Ye are all the sons of the Highest, and gods; but ye shall die like men."[1019] He speaks undoubtedly these words to those who have not received the gift of adoption, but who despise the incarnation of the pure generation of the Word of God,[1020] defraud human nature of promotion into God, and prove themselves ungrateful to the Word of God, who became flesh for them. For it was for this end that the Word of God was made man, and He who was the Son of God became the Son of man, that man, having been taken into the Word, and receiving the adoption, might become the son of God. For by no other means could we have attained to incorruptibility and immortality, unless we had been united to incorruptibility and immortality. But how could we be joined to incorruptibility and immortality, unless, first, incorruptibility and immortality had become that which we also are, so that the corruptible might be swallowed up by incorruptibility, and the mortal by immortality, that we might receive the adoption of sons?

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2. For this reason [it is, said], "Who shall declare His generation?"[1021] since "He is a man, and who shall recognise Him?"[1022] But he to whom the Father which is in heaven has

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[1017] John viii. 36.

[1018] Rom. vi. 23.

[1019] Ps. lxxxii. 6, 7.

[1020] The original Greek is preserved here by Theodoret, differing in some respects from the old Latin version: καὶ ἀποστεροῦντας τὸν ἄνθρωπον τῆς εἰς Θεὸν ἀνόδου καὶ ἀχαριστοῦντας τῷ ὑπὲρ αὐτῶν σαρκωθέντι λόγῳ τοῦ Θεοῦ. Εἰς τοῦτο γὰρ ὁ λόγος ἄνθρωπος … ἵνα ὁ ἄνθρωπος τὸν λόγον χωρήσας, καὶ τὴν υἱοθεσίαν λαβὼν, υἱὸς γένηται Θεοῦ. The old Latin runs thus: "fraudantes hominem ab ea ascensione quæ est ad Dominum, et ingrate exsistentes Verbo Dei, qui incarnatus est propter ipsos. Propter hoc enim Verbum Dei homo, et qui Filius Dei est, Filius Hominis factus est … commixtus Verbo Dei, et adoptionem percipiens fiat filius Dei." [A specimen of the liberties taken by the Latin translators with the original of Irenæus. Others are much less innocent.]

[1021] Isa. liii. 8.

[1022] Jer. xvii. 9.

revealed Him,[1023] knows Him, so that he understands that He who "was not born either by the will of the flesh, or by the will of man,"[1024] is the Son of man, this is Christ, the Son of the living God. For I have shown from the Scriptures,[1025] that no one of the sons of Adam is as to everything, and absolutely, called God, or named Lord. But that He is Himself in His own right, beyond all men who ever lived, God, and Lord, and King Eternal, and the Incarnate Word, proclaimed by all the prophets, the apostles, and by the Spirit Himself, may be seen by all who have attained to even a small portion of the truth. Now, the Scriptures would not have testified these things of Him, if, like others, He had been a mere man. But that He had, beyond all others, in Himself that pre-eminent birth which is from the Most High Father, and also experienced that pre-eminent generation which is from the Virgin,[1026] the divine Scriptures do in both respects testify of Him: also, that He was a man without comeliness, and liable to suffering;[1027] that He sat upon the foal of an ass;[1028] that He received for drink, vinegar and gall;[1029] that He was despised among the people, and humbled Himself even to death and that He is the holy Lord, the Wonderful, the Counsellor, the Beautiful in appearance, and the Mighty God,[1030] coming on the clouds as the Judge of all men;[1031]—all these things did the Scriptures prophesy of Him.

3. For as He became man in order to undergo temptation, so also was He the Word that He might be glorified; the Word remaining quiescent, that He might be capable of being tempted, dishonoured, crucified, and of suffering death, but the human nature being swallowed up in it (the divine), when it conquered, and endured [without yielding], and performed acts of kindness, and rose again, and was received up [into heaven]. He therefore, the Son of God, our Lord, being the Word of the Father, and the Son of man, since He had a generation as to His human nature from Mary—who was descended from mankind, and who was herself a human being—was made the Son of man.[1032] Wherefore also the Lord Himself gave us a sign, in the depth below, and in the height above, which man did not ask for, because he never expected that a virgin could conceive, or that it was possible that one remaining a virgin could bring forth a son, and that what was thus born should be "*God*

[1023] Matt. xvi. 16.

[1024] John i. 13.

[1025] See above, iii. 6.

[1026] Isa. vii. 14.

[1027] Isa. liii. 2.

[1028] Zech. ix. 9.

[1029] Ps. lxix. 21.

[1030] Isa. ix. 6.

[1031] Dan. vii. 13.

[1032] Isa. vii. 13.

with us,” and descend to those things which are of the earth beneath, seeking the sheep which had perished, which was indeed His own peculiar handiwork, and ascend to the height above, offering and commending to His Father that human nature (*hominem*) which had been found, making in His own person the first-fruits of the resurrection of man; that, as the Head rose from the dead, so also the remaining part of the body—[namely, the body] of everyman who is found in life—when the time is fulfilled of that condemnation which existed by reason of disobedience, may arise, blended together and strengthened through means of joints and bands[1033] by the increase of God, each of the members having its own proper and fit position in the body. For there are many mansions in the Father’s house,[1034] inasmuch as there are also many members in the body.

[1033] Eph. iv. 16.

[1034] John xiv. 2.

Chapter XX.—God showed himself, by the fall of man, as patient, benign, merciful, mighty to save. Man is therefore most ungrateful, if, unmindful of his own lot, and of the benefits held out to him, he do not acknowledge divine grace.

1. Long-suffering therefore was God, when man became a defaulter, as foreseeing that victory which should be granted to him through the Word. For, when strength was made perfect in weakness,[1035] it showed the kindness and transcendent power of God. For as He patiently suffered Jonah to be swallowed by the whale, not that he should be swallowed up and perish altogether, but that, having been cast out again, he might be the more subject to God, and might glorify Him the more who had conferred upon him such an unhoped-for deliverance, and might bring the Ninevites to a lasting repentance, so that they should be converted to the Lord, who would deliver them from death, having been struck with awe by that portent which had been wrought in Jonah's case, as the Scripture says of them, "And they returned each from his evil way, and the unrighteousness which was in their hands, saying, Who knoweth if God will repent, and turn away His anger from us, and we shall not perish?"[1036]—so also, from the beginning, did God permit man to be swallowed up by the great whale, who was the author of transgression, not that he should perish altogether when so engulphed; but, arranging and preparing the plan of salvation, which was accomplished by the Word, through the sign of Jonah, for those who held the same opinion as Jonah regarding 450 the Lord, and who confessed, and said, "I am a servant of the Lord, and I worship the Lord God of heaven, who hath made the sea and the dry land."[1037] [This was done] that man, receiving an unhoped-for salvation from God, might rise from the dead, and glorify God, and repeat that word which was uttered in prophecy by Jonah: "I cried by reason of mine affliction to the Lord my God, and He heard me out of the belly of hell;"[1038] and that he might always continue glorifying God, and giving thanks without ceasing, for that salvation which he has derived from Him, "that no flesh should glory in the Lord's presence;"[1039] and that man should never adopt an opposite opinion with regard to God, supposing that the incorruptibility which belongs to him is his own naturally, and by thus not holding the truth, should boast with empty superciliousness, as if he were naturally like to God. For he (Satan) thus rendered him (man) more ungrateful towards his Creator, obscured the love which God had towards man, and blinded his mind not to perceive what is worthy of God, comparing himself with, and judging himself equal to, God.

[1035] 2 Cor. xii. 9.

[1036] Jon. iii. 8, 9.

[1037] Jon. i. 9.

[1038] Jon. ii. 2.

[1039] 1 Cor. i. 29.

2. This, therefore, was the [object of the] long-suffering of God, that man, passing through all things, and acquiring the knowledge of moral discipline, then attaining to the resurrection from the dead, and learning by experience what is the source of his deliverance, may always live in a state of gratitude to the Lord, having obtained from Him the gift of incorruptibility, that he might love Him the more; for "he to whom more is forgiven, loveth more:"[1040] and that he may know himself, how mortal and weak he is; while he also understands respecting God, that He is immortal and powerful to such a degree as to confer immortality upon what is mortal, and eternity upon what is temporal; and may understand also the other attributes of God displayed towards himself, by means of which being instructed he may think of God in accordance with the divine greatness. For the glory of man [is] God, but [His] works [are the glory] of God; and the receptacle of all His wisdom and power [is] man. Just as the physician is proved by his patients, so is God also revealed through men. And therefore Paul declares, "For God hath concluded all in unbelief, that He may have mercy upon all;"[1041] not saying this in reference to spiritual Æons, but to man, who had been disobedient to God, and being cast off from immortality, then obtained mercy, receiving through the Son of God that adoption which is [accomplished] by Himself. For he who holds, without pride and boasting, the true glory (opinion) regarding created things and the Creator, who is the Almighty God of all, and who has granted existence to all; [such an one,] continuing in His love[1042] and subjection, and giving of thanks, shall also receive from Him the greater glory of promotion,[1043] looking forward to the time when he shall become like Him who died for him, for He, too, "was made in the likeness of sinful flesh,"[1044] to condemn sin, and to cast it, as now a condemned thing, away beyond the flesh, but that He might call man forth into His own likeness, assigning him as [His own] imitator to God, and imposing on him His Father's law, in order that he may see God, and granting him power to receive the Father; [being][1045] the Word of God who dwelt in man, and became the Son of man, that He might accustom man to receive God, and God to dwell in man, according to the good pleasure of the Father.

[1040] Luke vii. 43.

[1041] Rom. xi. 32.

[1042] John xv. 9.

[1043] "Provectus." This word has not a little perplexed the editors. Grabe regards it as being the *participle*, Massuet the *accusative plural* of the noun, and Harvey the *genitive singular*. We have doubtfully followed the latter.

[1044] Rom. viii. 3.

[1045] The punctuation and exact meaning are very uncertain.

3. On this account, therefore, the Lord Himself,[1046] who is Emmanuel from the Virgin,[1047] is the sign of our salvation, since it was the Lord Himself who saved them, because they could not be saved by their own instrumentality; and, therefore, when Paul sets forth human infirmity, he says: “For I know that there dwelleth in my flesh no good thing,”[1048] showing that the “good thing” of our salvation is not from us, but from God. And again: “Wretched man that I am, who shall deliver me from the body of this death?”[1049] Then he introduces the Deliverer, [saying,] “The grace of Jesus Christ our Lord.” And Isaiah declares this also, [when he says:] “Be ye strengthened, ye hands that hang down, and ye feeble knees; be ye encouraged, ye feeble-minded; be comforted, fear not: behold, our God has given judgment with retribution, and shall recompense: He will come Himself, and will save us.”[1050] Here we see, that not by ourselves, but by the help of God, we must be saved.

4. Again, that it should not be a mere man who should save us, nor [one] without flesh—for the angels are without flesh—[the same prophet] announced, saying: “Neither an elder,[1051] nor angel, but the Lord Himself will save them because He loves them, and will spare them: He will Himself set them free.”[1052] And that He should Himself become very man, visible, when He should be the Word giving salvation, Isaiah again says: “Behold, city of Zion: thine eyes shall see our salvation.”[1053] And that it was not a mere man who died for us, Isaiah says: “And the holy Lord remembered His dead Israel, who had slept in the land of sepulture; and He came down to preach His salvation to them, that He might save them.”[1054] And Amos (Micah) the prophet declares the same: “He will turn again, and will have compassion upon us: He will destroy our iniquities, and will cast our sins into the

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[1046] The construction and sense of this passage are disputed. Grabe, Massuet, and Harvey take different views of it. We have followed the rendering by Massuet.

[1047] Isa. vii. 4.

[1048] Rom. vii. 18.

[1049] Rom. vii. 24.

[1050] Isa. xxv. 3.

[1051] Grabe remarks that the word πρέσβυς, here translated “senior,” seems rather to denote a *mediator* or *messenger*.

[1052] Isa. lxiii. 9.

[1053] Isa. xxxiii. 20.

[1054] Irenæus quotes this as from Isaiah on the present occasion; but in book iv. 22, 1, we find him referring the same passage to Jeremiah. It is somewhat remarkable that it is to be found in neither prophet, although Justin Martyr, in his dialogue with Trypho, [chap. lxxii. and notes, Dial. with Trypho, in this volume,] brings it forward as an argument against him, and directly accuses the Jews of having fraudulently removed it from the sacred text. It is, however, to be found in no ancient version of Jewish Targum, which fact may be regarded as a decisive proof of its spuriousness.

depths of the sea."[1055] And again, specifying the place of His advent, he says: "The Lord hath spoken from Zion, and He has uttered His voice from Jerusalem."[1056] And that it is from that region which is towards the south of the inheritance of Judah that the Son of God shall come, who is God, and who was from Bethlehem, where the Lord was born [and] will send out His praise through all the earth, thus[1057] says the prophet Habakkuk: "God shall come from the south, and the Holy One from Mount Effrem. His power covered the heavens over, and the earth is full of His praise. Before His face shall go forth the Word, and His feet shall advance in the plains."[1058] Thus he indicates in clear terms that He is God, and that His advent was [to take place] in Bethlehem, and from Mount Effrem which is towards the south of the inheritance, and that [He is] man. For he says, "His feet shall advance in the plains:" and this is an indication proper to man.[1059]

[1055] Mic. vii. 9.

[1056] Joel iii. 16; Amos i. 2.

[1057] As Massuet observes, we must either expunge "sciut" altogether, or read "sic" as above.

[1058] Hab. iii. 3, 5.

[1059] This quotation from Habakkuk, here commented on by Irenæus, differs both from the Hebrew and the LXX., and comes nearest to the old Italic version of the passage.

Chapter XXI.—A vindication of the prophecy in Isa. vii. 14 against the misinterpretations of Theodotion, Aquila, the Ebionites, and the Jews. Authority of the Septuagint version. Arguments in proof that Christ was born of a virgin.

1. God, then, was made man, and the Lord did Himself save us, giving us the token of the Virgin. But not as some allege, among those now presuming to expound the Scripture, [thus:] "Behold, a young woman shall conceive, and bring forth a son,"[1060] as Theodotion the Ephesian has interpreted, and Aquila of Pontus,[1061] both Jewish proselytes. The Ebionites, following these, assert that He was begotten by Joseph; thus destroying, as far as in them lies, such a marvellous dispensation of God, and setting aside the testimony of the prophets which proceeded from God. For truly this prediction was uttered before the removal of the people to Babylon; that is, anterior to the supremacy acquired by the Medes and Persians. But it was interpreted into Greek by the Jews themselves, much before the period of our Lord's advent, that there might remain no suspicion that perchance the Jews, complying with our humour, did put this interpretation upon these words. They indeed, had they been cognizant of our future existence, and that we should use these proofs from the Scriptures, would themselves never have hesitated to burn their own Scriptures, which do declare that all other nations partake of [eternal] life, and show that they who boast themselves as being the house of Jacob and the people of Israel, are disinherited from the grace of God.

2. For before the Romans possessed their kingdom,[1062] while as yet the Macedonians held Asia, Ptolemy the son of Lagus, being anxious to adorn the library which he had founded in Alexandria, with a collection of the writings of all men, which were [works] of merit, made request to the people of Jerusalem, that they should have their Scriptures translated into the Greek language. And they—for at that time they were still subject to the Macedonians—sent to Ptolemy seventy of their elders, who were thoroughly skilled in the Scriptures and in both the languages, to carry out what he had desired.[1063] But he, wishing

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[1060] Isa. vii. 14.

[1061] Epiphanius, in his *De Mensuris*, gives an account of these two men. The former published his version of the Old Testament in the year 181. The latter put forth his translation half a century earlier, about 129 a.d. This reference to the version of Theodotion furnishes a note of date as to the time when Irenæus published his work: it must have been subsequently to a.d. 181.

[1062] The Greek text here is, κρατῦναι τὴν ἀρχὴν αὐτῶν, translated into Latin by "possiderent regnum suum,"—words which are somewhat ambiguous in both languages. Massuet remarks, that "regnum *eorum*" would have been a better rendering, referring the words to the *Jews*.

[1063] The Greek text of this narrative has been preserved by Eusebius (*Hist. Eccl.*, v. 8). Grabe considers it to be faulty in this passage; so the Latin translation has been adopted here. Eusebius has ποιήσαντος τοῦ Θεοῦ ὅπερ ἐβούλετο— *God having accomplished what He intended.*

to test them individually, and fearing lest they might perchance, by taking counsel together, conceal the truth in the Scriptures, by their interpretation, separated them from each other, and commanded them all to write the same translation. He did this with respect to all the books. But when they came together in the same place before Ptolemy, and each of them compared his own interpretation with that of every other, God was indeed glorified, and the Scriptures were acknowledged as truly divine. For all of them read out the common translation [which they had prepared] in the very same words and the very same names, 45 from beginning to end, so that even the Gentiles present perceived that the Scriptures had been interpreted by the inspiration of God.[1064] And there was nothing astonishing in God having done this,—He who, when, during the captivity of the people under Nebuchadnezzar, the Scriptures had been corrupted, and when, after seventy years, the Jews had returned to their own land, then, in the times of Artaxerxes king of the Persians, inspired Esdras the priest, of the tribe of Levi, to recast[1065] all the words of the former prophets, and to re-establish with the people the Mosaic legislation.

3. Since, therefore, the Scriptures have been interpreted with such fidelity, and by the grace of God, and since from these God has prepared and formed again our faith towards His Son, and has preserved to us the unadulterated Scriptures in Egypt, where the house of Jacob flourished, fleeing from the famine in Canaan; where also our Lord was preserved when He fled from the persecution set on foot by Herod; and [since] this interpretation of these Scriptures was made prior to our Lord's descent [to earth], and came into being before the Christians appeared —for our Lord was born about the forty-first year of the reign of Augustus; but Ptolemy was much earlier, under whom the Scriptures were interpreted;—[since these things are so, I say,] truly these men are proved to be impudent and presumptuous, who would now show a desire to make different translations, when we refute them out of these Scriptures, and shut them up to a belief in the advent of the Son of God. But *our* faith is stedfast, unfeigned, and the only true one, having clear proof from these Scriptures, which were interpreted in the way I have related; and the preaching of the Church is without interpolation. For the apostles, since they are of more ancient date than all these [heretics], agree with this aforesaid translation; and the translation harmonizes with the tradition of the apostles. For Peter, and John, and Matthew, and Paul, and the rest successively, as well as their followers, did set forth all prophetical [announcements], just as[1066] the interpretation of the elders contains them.

[1064] [See Justin Martyr, *To the Greeks*, cap. xiii. The testimony of Justin naturalized this Jewish legend among Christians.]

[1065] The Greek term is ἀνατάξασθαι, which the Latin renders "re memorare," but Massuet prefers "digerere."

[1066] This is a very interesting passage, as bearing on the question, From what source are the quotations made by the writers of the New Testament derived? Massuet, indeed, argues that it is of little or no weight in the

4. For the one and the same Spirit of God, who proclaimed by the prophets what and of what sort the advent of the Lord should be, did by these elders give a just interpretation of what had been truly prophesied; and He did Himself, by the apostles, announce that the fulness of the times of the adoption had arrived, that the kingdom of heaven had drawn nigh, and that *He* was dwelling within those that believe on Him who was born Emmanuel of the Virgin. To this effect they testify, [saying,] that before Joseph had come together with Mary, while she therefore remained in virginity, "she was found with child of the Holy Ghost;"[1067] and that the angel Gabriel said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God;"[1068] and that the angel said to Joseph in a dream, "Now this was done, that it might be fulfilled which was spoken by Isaiah the prophet, Behold, a virgin shall be with child."[1069] But the elders have thus interpreted what Esaias said: "And the Lord, moreover, said unto Ahaz, Ask for thyself a sign from the Lord thy God out of the depth below, or from the height above. And Ahaz said, I will not ask, and I will not tempt the Lord. And he said, It is not a small thing[1070] for you to weary men; and how does the Lord weary them? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son; and ye shall call His name Emmanuel. Butter and honey shall He eat: before He knows or chooses out things that are evil, He shall exchange them for what is good; for before the child knows good or evil, He shall not consent to evil, that He may choose that which is good."[1071] Carefully, then, has the Holy Ghost pointed out, by what has been said, His birth from a virgin, and His essence, that He is God (for the name Emmanuel indicates this). And He shows that He is a man, when He says, "Butter and honey shall He eat;" and in that He terms Him a child also, [in saying,] "before He knows good and evil;" for these are all the tokens of a human infant. But that He "will not consent to evil, that He may choose that which is good,"—this is proper to God; that by the fact, that He shall eat butter and honey, we should not understand that He is a mere man only, nor, on the other hand, from the name Emmanuel, should suspect Him to be God without flesh.

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controversy; but the passage speaks for itself. Comp. Dr. Robert's *Discussions on the Gospels*, part i. ch. iv. and vii.

[1067] Matt. i. 18.

[1068] Luke i. 35.

[1069] Matt. i. 23.

[1070] We here read "non pusillum" for "num pusillum," as in some texts. Cyprian and Tertullian confirm the former reading.

[1071] Isa. vii. 10–17.

5. And when He says, “Hear, O house of David,”[1072] He performed the part of one indicating that He whom God promised David that He would raise up from the fruit of his belly (*ventris*) an eternal King, is the same who was born of the Virgin, herself of the lineage of David. For on this account also, He promised that the King should be “of the fruit of his *belly*,” which was the appropriate [term to use with respect] to a virgin conceiving, and not “of the fruit of his *loins*,” nor “of the fruit of his *reins*,” which expression is appropriate to a generating man, and a woman conceiving by a man. In this promise, therefore, the Scripture excluded all virile influence; yet it certainly is not mentioned that He who was born was not from the will of man. But it has fixed and established “the fruit of the *belly*,” that it might declare the generation of Him who should be [born] from the Virgin, as Elisabeth testified when filled with the Holy Ghost, saying to Mary, “Blessed art thou among women, and blessed is the fruit of thy belly;”[1073] the Holy Ghost pointing out to those willing to hear, that the promise which God had made, of raising up a King from the fruit of [David’s] belly, was fulfilled in the birth from the Virgin, that is, from Mary. Let those, therefore, who alter the passage of Isaiah thus, “Behold, a young woman shall conceive,” and who will have Him to be Joseph’s son, also alter the form of the promise which was given to David, when God promised him to raise up, from the fruit of his belly, the horn of Christ the King. But they did not understand, otherwise they would have presumed to alter even this passage also.

6. But what Isaiah said, “From the height above, or from the depth beneath,”[1074] was meant to indicate, that “He who descended was the same also who ascended.”[1075] But in this that he said, “The Lord Himself shall give you a sign,” he declared an unlooked-for thing with regard to His generation, which could have been accomplished in no other way than by God the Lord of all, God Himself giving a sign in the house of David. For what great thing or what sign should have been in this, that a young woman conceiving by a man should bring forth,—a thing which happens to all women that produce offspring? But since an unlooked-for salvation was to be provided for men through the help of God, so also was the unlooked-for birth from a virgin accomplished; God giving this sign, but man not working it out.

7. On this account also, Daniel,[1076] foreseeing His advent, said that a stone, cut out without hands, came into this world. For this is what “without hands” means, that His coming into this world was not by the operation of human hands, that is, of those men who are accustomed to stone-cutting; that is, Joseph taking no part with regard to it, but Mary

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[1072] Isa. vii. 13.

[1073] Luke i. 42.

[1074] Isa. vii. 11.

[1075] Eph. iv. 10.

[1076] Dan. ii. 34.

alone co-operating with the pre-arranged plan. For this stone from the earth derives existence from both the power and the wisdom of God. Wherefore also Isaiah says: “Thus saith the Lord, Behold, I deposit in the foundations of Zion a stone, precious, elect, the chief, the corner-one, to be had in honour.”[1077] So, then, we understand that His advent in human nature was not by the will of a man, but by the will of God.

8. Wherefore also Moses giving a type, cast his rod upon the earth,[1078] in order that it, by becoming flesh, might expose and swallow up all the opposition of the Egyptians, which was lifting itself up against the pre-arranged plan of God;[1079] that the Egyptians themselves might testify that it is the finger of God which works salvation for the people, and not the son of Joseph. For if He were the son of Joseph, how could He be greater than Solomon, or greater than Jonah,[1080] or greater than David,[1081] when He was generated from the same seed, and was a descendant of these men? And how was it that He also pronounced Peter blessed, because he acknowledged Him to be the Son of the living God?[1082]

9. But besides, if indeed He had been the son of Joseph, He could not, according to Jeremiah, be either king or heir. For Joseph is shown to be the son of Joachim and Jechoniah, as also Matthew sets forth in his pedigree.[1083] But Jechoniah, and all his posterity, were disinherited from the kingdom; Jeremiah thus declaring, “As I live, saith the Lord, if Jechoniah the son of Joachim king of Judah had been made the signet of my right hand, I would pluck him thence, and deliver him into the hand of those seeking thy life.”[1084] And again: “Jechoniah is dishonoured as a useless vessel, for he has been cast into a land which he knew not. Earth, hear the word of the Lord: Write this man a disinherited person; for none of his seed, sitting on the throne of David, shall prosper, or be a prince in Judah.”[1085] And again, God speaks of Joachim his father: “Therefore thus saith the Lord concerning Joachim his father, king of Judea, There shall be from him none sitting upon the throne of David: and his dead body shall be cast out in the heat of day, and in the frost of night. And

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[1077] Isa. xxviii. 16.

[1078] Ex. vii. 9.

[1079] Ex. viii. 19.

[1080] Matt. xii. 41, 42.

[1081] Matt. xxii. 43.

[1082] Matt. xvi. 17.

[1083] Matt. i. 12–16.

[1084] Jer. xxii. 24, 25.

[1085] Jer. xxii. 28, etc.

I will look upon him, and upon his sons, and will bring upon them, and upon the inhabitants of Jerusalem, upon the land of Judah, all the evils that I have pronounced against them."[1086] Those, therefore, who say that He was begotten of Joseph, and that they have hope in Him, do cause themselves to be disinherited from the kingdom, failing under the curse and rebuke 454 directed against Jechoniah and his seed. Because for this reason have these things been spoken concerning Jechoniah, the [Holy] Spirit foreknowing the doctrines of the evil teachers; that they may learn that from his seed—that is, from Joseph—He was not to be born but that, according to the promise of God, from David's belly the King eternal is raised up, who sums up all things in Himself, and has gathered into Himself the ancient formation [of man].[1087]

10. For as by one man's disobedience sin entered, and death obtained [a place] through sin; so also by the obedience of one man, righteousness having been introduced, shall cause life to fructify in those persons who in times past were dead.[1088] And as the protoplast himself Adam, had his substance from untilled and as yet virgin soil ("for God had not yet sent rain, and man had not tilled the ground"[1089]), and was formed by the hand of God, that is, by the Word of God, for "all things were made by Him,"[1090] and the Lord took dust from the earth and formed man; so did He who is the Word, recapitulating Adam in Himself, rightly receive a birth, enabling Him to gather up Adam [into Himself], from Mary, who was as yet a virgin. If, then, the first Adam had a man for his father, and was born of human seed, it were reasonable to say that the second Adam was begotten of Joseph. But if the former was taken from the dust, and God was his Maker, it was incumbent that the latter also, making a recapitulation in Himself, should be formed as man by God, to have an analogy with the former as respects His origin. Why, then, did not God again take dust, but wrought so that the formation should be made of Mary? It was that there might not be another formation called into being, nor any other which should [require to] be saved, but that the very same formation should be summed up [in Christ as had existed in Adam], the analogy having been preserved.

[1086] Jer. xxxvi. 30, 31.

[1087] Harvey prefixes this last clause to the following section.

[1088] Rom. v. 19.

[1089] Gen. ii. 5.

[1090] John i. 3.

Chapter XXII.—Christ assumed actual flesh, conceived and born of the Virgin.

1. Those, therefore, who allege that He took nothing from the Virgin do greatly err, [since,] in order that they may cast away the inheritance of the flesh, they also reject the analogy [between Him and Adam]. For if the one [who sprang] from the earth had indeed formation and substance from both the hand and workmanship of God, but the other not from the hand and workmanship of God, then He who was made after the image and likeness of the former did not, in that case, preserve the analogy of man, and He must seem an inconsistent piece of work, not having wherewith He may show His wisdom. But this is to say, that He also appeared putatively as man when He was not man, and that He was made man while taking nothing from man. For if He did not receive the substance of flesh from a human being, He neither was made man nor the Son of man; and if He was not made what we were, He did no great thing in what He suffered and endured. But every one will allow that we are [composed of] a body taken from the earth, and a soul receiving spirit from God. This, therefore, the Word of God was made, recapitulating in Himself His own handiwork; and on this account does He confess Himself the Son of man, and blesses "the meek, because they shall inherit the earth."[1091] The Apostle Paul, moreover, in the Epistle to the Galatians, declares plainly, "God sent His Son, made of a woman."[1092] And again, in that to the Romans, he says, "Concerning His Son, who was made of the seed of David according to the flesh, who was predestinated as the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord."[1093]

2.[1094] Superfluous, too, in that case is His descent into Mary; for why did He come down into her if He were to take nothing of her? Still further, if He had taken nothing of Mary, He would never have availed Himself of those kinds of food which are derived from the earth, by which that body which has been taken from the earth is nourished; nor would He have hungered, fasting those forty days, like Moses and Elias, unless His body was craving after its own proper nourishment; nor, again, would John His disciple have said, when writing of Him, "But Jesus, being wearied with the journey, was sitting [to rest];"[1095] nor would David have proclaimed of Him beforehand, "They have added to the grief of my wounds;"[1096] nor would He have wept over Lazarus, nor have sweated great drops of blood;

[1091] Matt. v. 5.

[1092] Gal. iv. 4.

[1093] Rom. i. 3, 4.

[1094] In addition to the Greek text preserved by Theodoret in this place, we have for some way a *Syriac* translation, differing slightly from both Greek and Latin. It seems, however, to run smoother than either, and has therefore been followed by us.

[1095] John iv. 6.

[1096] Ps. lxix. 27.

nor have declared, “My soul is exceeding sorrowful;”[1097] nor, when His side was pierced, would there have come forth blood and water. For all these are tokens of the flesh which had been derived from the earth, which He had recapitulated in Himself, bearing salvation to His own handiwork.

45 3. Wherefore Luke points out that the pedigree which traces the generation of our Lord back to Adam contains seventy-two generations, connecting the end with the beginning, and implying that it is He who has summed up in Himself all nations dispersed from Adam downwards, and all languages and generations of men, together with Adam himself. Hence also was Adam himself termed by Paul “the figure of Him that was to come,”[1098] because the Word, the Maker of all things, had formed beforehand for Himself the future dispensation of the human race, connected with the Son of God; God having predestined that the first man should be of an animal nature, with this view, that he might be saved by the spiritual One. For inasmuch as He had a pre-existence as a saving Being, it was necessary that what might be saved should also be called into existence, in order that the Being who saves should not exist in vain.

4. In accordance with this design, Mary the Virgin is found obedient, saying, “Behold the handmaid of the Lord; be it unto me according to thy word.”[1099] But Eve was disobedient; for she did not obey when as yet she was a virgin. And even as she, having indeed a husband, Adam, but being nevertheless as yet a virgin (for in Paradise “they were both naked, and were not ashamed,”[1100] inasmuch as they, having been created a short time previously, had no understanding of the procreation of children: for it was necessary that they should first come to adult age,[1101] and then multiply from that time onward), having become disobedient, was made the cause of death, both to herself and to the entire human race; so also did Mary, having a man betrothed [to her], and being nevertheless a virgin, by yielding obedience, become the cause of salvation, both to herself and the whole human race. And on this account does the law term a woman betrothed to a man, the wife of him who had betrothed her, although she was as yet a virgin; thus indicating the back-reference from Mary to Eve, because what is joined together could not otherwise be put asunder than by inversion of the process by which these bonds of union had arisen;[1102] so that the former ties be cancelled by the latter, that the latter may set the former again at liberty. And it has, in fact, happened that

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[1097] Matt. xxvi. 38.

[1098] Rom. v. 14.

[1099] Luke i. 38.

[1100] Gen. ii. 25.

[1101] This seems quite a peculiar opinion of Irenæus, that our first parents, when created, were not of the age of maturity.

[1102] Literally, “unless these bonds of union be turned backwards.”

the first compact looses from the second tie, but that the second tie takes the position of the first which has been cancelled.[1103] For this reason did the Lord declare that the first should in truth be last, and the last first.[1104] And the prophet, too, indicates the same, saying, “instead of fathers, children have been born unto thee.”[1105] For the Lord, having been born “the First-begotten of the dead,”[1106] and receiving into His bosom the ancient fathers, has regenerated them into the life of God, He having been made Himself the beginning of those that live, as Adam became the beginning of those who die.[1107] Wherefore also Luke, commencing the genealogy with the Lord, carried it back to Adam, indicating that it was He who regenerated them into the Gospel of life, and not they Him. And thus also it was that the knot of Eve’s disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith.

[1103] It is very difficult to follow the reasoning of Irenæus in this passage. Massuet has a long note upon it, in which he sets forth the various points of comparison and contrast here indicated between Eve and Mary; but he ends with the remark, “hæc certe et quæ sequuntur, paulo subtiliora.”

[1104] Matt. xix. 30, Matt. xx. 16.

[1105] Ps. xlv. 17.

[1106] Rev. i. 5.

[1107] Comp. 1 Cor. xv. 20–22.

Chapter XXIII.—Arguments in opposition to Tatian, showing that it was consonant to divine justice and mercy that the first Adam should first partake in that salvation offered to all by Christ.

1. It was necessary, therefore, that the Lord, coming to the lost sheep, and making recapitulation of so comprehensive a dispensation, and seeking after His own handiwork, should save that very man who had been created after His image and likeness, that is, Adam, filling up the times of His condemnation, which had been incurred through disobedience,—[times] "which the Father had placed in His own power."[1108] [This was necessary,] too, inasmuch as the whole economy of salvation regarding man came to pass according to the good pleasure of the Father, in order that God might not be conquered, nor His wisdom lessened, [in the estimation of His creatures.] For if man, who had been created by God that he might live, after losing life, through being injured by the serpent that had corrupted him, should not any more return to life, but should be utterly [and for ever] abandoned to death, God would [in that case] have been conquered, and the wickedness of the serpent would have prevailed over the will of God. But inasmuch as God is invincible and long-suffering, He did indeed show Himself to be long-suffering in the matter of the correction of man and the probation of all, as I have already observed; and by means of the second man did He bind the strong man, and spoiled his goods,[1109] and abolished death, vivifying that man who had been in a state of death. For as the first Adam became a vessel in his (Satan's) 45 possession, whom he did also hold under his power, that is, by bringing sin on him iniquitously, and under colour of immortality entailing death upon him. For, while promising that they should be as gods, which was in no way possible for him to be, he wrought death in them: wherefore he who had led man captive, was justly captured in his turn by God; but man, who had been led captive, was loosed from the bonds of condemnation.

2. But this is Adam, if the truth should be told, the first formed man, of whom the Scripture says that the Lord spake, "Let Us make man after Our own image and likeness;"[1110] and we are all from him: and as we are from him, therefore have we all inherited his title. But inasmuch as man is saved, it is fitting that he who was created the original man should be saved. For it is too absurd to maintain, that he who was so deeply injured by the enemy, and was the first to suffer captivity, was not rescued by Him who conquered the enemy, but that his children were, —those whom he had begotten in the same captivity. Neither would the enemy appear to be as yet conquered, if the old spoils remained with him. To give an illustration: If a hostile force had overcome certain [enemies], had bound them, and led them away captive, and held them for a long time in servitude, so that they begat children

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[1108] Acts i. 7.

[1109] Matt. xii. 29.

[1110] Gen. i. 26.

among them; and somebody, compassionating those who had been made slaves, should overcome this same hostile force; he certainly would not act equitably, were he to liberate the children of those who had been led captive, from the sway of those who had enslaved their fathers, but should leave these latter, who had suffered the act of capture, subject to their enemies,—those, too, on whose very account he had proceeded to this retaliation,—the children succeeding to liberty through the avenging of their fathers' cause, but not[1111] so that their fathers, who suffered the act of capture itself, should be left [in bondage]. For God is neither devoid of power nor of justice, who has afforded help to man, and restored him to His own liberty.

3. It was for this reason, too, that immediately after Adam had transgressed, as the Scripture relates, He pronounced no curse against Adam personally, but against the ground, in reference to his works, as a certain person among the ancients has observed: "God did indeed transfer the curse to the earth, that it might not remain in man."[1112] But man received, as the punishment of his transgression, the toilsome task of tilling the earth, and to eat bread in the sweat of his face, and to return to the dust from whence he was taken. Similarly also did the woman [receive] toil, and labour, and groans, and the pangs of parturition, and a state of subjection, that is, that she should serve her husband; so that they should neither perish altogether when cursed by God, nor, by remaining unreprimanded, should be led to despise God. But the curse in all its fulness fell upon the serpent, which had beguiled them. "And God," it is declared, "said to the serpent: Because thou hast done this, cursed art thou above all cattle, and above all the beasts of the earth."[1113] And this same thing does the Lord also say in the Gospel, to those who are found upon the left hand: "Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the devil and his angels;"[1114] indicating that eternal fire was not originally prepared for man, but for him who beguiled man, and caused him to offend—for him, I say, who is chief of the apostasy, and for those angels who became apostates along with him; which [fire], indeed, they too shall justly feel, who, like him, persevere in works of wickedness, without repentance, and without retracing their steps.

4. [These act][1115] as Cain [did, who], when he was counselled by God to keep quiet, because he had not made an equitable division of that share to which his brother was entitled,

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[1111] The old Latin translation is: "Sed non relictis ipsis patribus." Grabe would cancel *non*, while Massuet pleads for retaining it. Harvey conjectures that the translator perhaps mistook οὐκ ἀνειλημμένων for οὐκ ἀναλελειμένων. We have followed Massuet, though we should prefer deleting *non*, were it not found in all the mss.

[1112] Gen. iii. 16, etc.

[1113] Gen. iii. 14.

[1114] Matt. xxv. 41. This reading of Irenæus agrees with that of the Codex Bezæ, at Cambridge.

[1115] Gen. iv. 7, after LXX. version.

but with envy and malice thought that he could domineer over him, not only did not acquiesce, but even added sin to sin, indicating his state of mind by his action. For what he had planned, that did he also put in practice: he tyrannized over and slew him; God subjecting the just to the unjust, that the former might be proved as the just one by the things which he suffered, and the latter detected as the unjust by those which he perpetrated. And he was not softened even by this, nor did he stop short with that evil deed; but being asked where his brother was, he said, “I know not; am I my brother’s keeper?” extending and aggravating [his] wickedness by his answer. For if it is wicked to slay a brother, much worse is it thus insolently and irreverently to reply to the omniscient God as if he could battle Him. And for this he did himself bear a curse about with him, because he gratuitously brought an offering of sin, having had no reverence for God, nor being put to confusion by the act of fratricide.[1116] 457

5. The case of Adam, however, had no analogy with this, but was altogether different. For, having been beguiled by another under the pretext of immortality, he is immediately seized with terror, and hides himself; not as if he were able to escape from God; but, in a state of confusion at having transgressed His command, he feels unworthy to appear before and to hold converse with God. Now, “the fear of the Lord is the beginning of wisdom;”[1117] the sense of sin leads to repentance, and God bestows His compassion upon those who are penitent. For [Adam] showed his repentance by his conduct, through means of the girdle [which he used], covering himself with fig-leaves, while there were many other leaves, which would have irritated his body in a less degree. He, however, adopted a dress conformable to his disobedience, being awed by the fear of God; and resisting the erring, the lustful propensity of his flesh (since he had lost his natural disposition and child-like mind, and had come to the knowledge of evil things), he girded a bridle of continence upon himself and his wife, fearing God, and waiting for His coming, and indicating, as it were, some such thing [as follows]: Inasmuch as, he says, I have by disobedience lost that robe of sanctity which I had from the Spirit, I do now also acknowledge that I am deserving of a covering of this nature, which affords no gratification, but which gnaws and frets the body. And he would no doubt have retained this clothing for ever, thus humbling himself, if God, who is merciful, had not clothed them with tunics of skins instead of fig-leaves. For this purpose, too, He interrogates them, that the blame might light upon the woman; and again, He interrogates her, that she might convey the blame to the serpent. For she related what had occurred. “The serpent,” says she, “beguiled me, and I did eat.”[1118] But He put no question

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[1116] The old Latin reads “parricidio.” The crime of parricide was alone known to the Roman law; but it was a *generic* term, including the murder of all near relations. All the editors have supposed that the original word was ἀδελφοκτονία, which has here been adopted.

[1117] Prov. i. 7, Prov. ix. 10.

[1118] Gen. iii. 13.

to the serpent; for He knew that he had been the prime mover in the guilty deed; but He pronounced the curse upon him in the first instance, that it might fall upon man with a mitigated rebuke. For God detested him who had led man astray, but by degrees, and little by little, He showed compassion to him who had been beguiled.

6. Wherefore also He drove him out of Paradise, and removed him far from the tree of life, not because He envied him the tree of life, as some venture to assert, but because He pitied him, [and did not desire] that he should continue a sinner for ever, nor that the sin which surrounded him should be immortal, and evil interminable and irremediable. But He set a bound to his [state of] sin, by interposing death, and thus causing sin to cease,[1119] putting an end to it by the dissolution of the flesh, which should take place in the earth, so that man, ceasing at length to live to sin, and dying to it, might begin to live to God.

7. For this end did He put enmity between the serpent and the woman and her seed, they keeping it up mutually: He, the sole of whose foot should be bitten, having power also to tread upon the enemy's head; but the other biting, killing, and impeding the steps of man, until the seed did come appointed to tread down his head,—which was born of Mary, of whom the prophet speaks: "Thou shalt tread upon the asp and the basilisk; thou shalt trample down the lion and the dragon;"[1120]—indicating that sin, which was set up and spread out against man, and which rendered him subject to death, should be deprived of its power, along with death, which rules [over men]; and that the lion, that is, antichrist, rampant against mankind in the latter days, should be trampled down by Him; and that He should bind "the dragon, that old serpent"[1121] and subject him to the power of man, who had been conquered[1122] so that all his might should be trodden down. Now Adam had been conquered, all life having been taken away from him: wherefore, when the foe was conquered in his turn, Adam received new life; and the last enemy, death, is destroyed,[1123] which at the first had taken possession of man. Therefore, when man has been liberated, "what is written shall come to pass, Death is swallowed up in victory. O death, where is thy sting?"[1124] This could not be said with justice, if that man, over whom death did first obtain dominion, were not set free. For his salvation is death's destruction. When therefore the Lord vivifies man, that is, Adam, death is at the same time destroyed.

8. All therefore speak falsely who disallow his (Adam's) salvation, shutting themselves out from life for ever, in that they do not believe that the sheep which had perished has been

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[1119] Rom. vi. 7.

[1120] Ps. xci. 13.

[1121] Rev. xx. 2.

[1122] Luke x. 19.

[1123] 1 Cor. xv. 26.

[1124] 1 Cor. xv. 54, 55.

found.[1125] For if it has not been found, the whole human race is still held in a state of perdition. False, therefore, is that man who first started this idea, or rather, this ignorance and blindness—Tatian.[1126] As I have already indicated, this man entangled himself with all the heretics.[1127] This dogma, however, has been invented by himself, in order that, by introducing something new, independently of the rest, and by speaking vanity, he might acquire for himself hearers void of faith, affecting to be esteemed a teacher, and endeavouring from 458 time to time to employ sayings of this kind often [made use of] by Paul: "In Adam we all die;"[1128] ignorant, however, that "where sin abounded, grace did much more abound."[1129] Since this, then, has been clearly shown, let all his disciples be put to shame, and let them wrangle[1130] about Adam, as if some great gain were to accrue to them if he be not saved; when they profit nothing more [by that], even as the serpent also did not profit when persuading man [to sin], except to this effect, that he proved him a transgressor, obtaining man as the first-fruits of his own apostasy.[1131] But he did not know God's power.[1132] Thus also do those who disallow Adam's salvation gain nothing, except this, that they render themselves heretics and apostates from the truth, and show themselves patrons of the serpent and of death.

[1125] Luke xv. 4.

[1126] An account of Tatian will be given in a future volume with his only extant work.

[1127] His heresy being just a mixture of the opinions of the various Gnostic sects.

[1128] 1 Cor. xv. 22.

[1129] Rom. v. 20.

[1130] Though unnoticed by the editors, there seems a difficulty in the different moods of the two verbs, *erubescant* and *concertant*.

[1131] "Initium et materiam apostasiæ suæ habens hominem:" the meaning is very obscure, and the editors throw no light upon it.

[1132] Literally, "but he did not *see* God." The translator is supposed to have read οἶδεν, *knew*, for εἶδεν, *saw*.

Chapter XXIV.—Recapitulation of the various arguments adduced against Gnostic impiety under all its aspects. The heretics, tossed about by every blast of doctrine, are opposed by the uniform teaching of the Church, which remains so always, and is consistent with itself.

1. Thus, then, have all these men been exposed, who bring in impious doctrines regarding our Maker and Framer, who also formed this world, and above whom there is no other God; and those have been overthrown by their own arguments who teach falsehoods regarding the substance of our Lord, and the dispensation which He fulfilled for the sake of His own creature man. But [it has, on the other hand, been shown], that the preaching of the Church is everywhere consistent, and continues in an even course, and receives testimony from the prophets, the apostles, and all the disciples—as I have proved— through [those in] the beginning, the middle, and the end,[1133] and through the entire dispensation of God, and that well-grounded system which tends[1134] to man's salvation, namely, our faith; which, having been received from the Church, we do preserve, and which always, by the Spirit of God, renewing its youth, as if it were some precious deposit in an excellent vessel, causes the vessel itself containing it to renew its youth also. For this gift of God has been entrusted to the Church, as breath was to the first created man,[1135] for this purpose, that all the members receiving it may be vivified; and the [means of] communion with Christ has been distributed throughout it, that is, the Holy Spirit, the earnest of incorruption, the means of confirming our faith, and the ladder of ascent to God. "For in the Church," it is said, "God hath set apostles, prophets, teachers,"[1136] and all the other means through which the Spirit works; of which all those are not partakers who do not join themselves to the Church, but defraud themselves of life through their perverse opinions and infamous behaviour. For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is truth. Those, therefore, who do not partake of Him, are neither nourished into life from the mother's breasts, nor do they enjoy that most limpid fountain which issues from the body of Christ; but they dig for themselves broken cisterns[1137] out of earthly trenches, and drink putrid water out of the mire, fleeing from the faith of the Church lest they be convicted; and rejecting the Spirit, that they may not be instructed.

[1133] Literally, "through the beginnings, the means, and the end." These three terms refer to the Prophets, the Apostles, and the Church Catholic.

[1134] The Latin is "solidam operationem," which we know not how to translate, in accordance with the context, except as above.

[1135] This seems to be the meaning conveyed by the old Latin, "quemadmodum aspiratio plasmationi."

[1136] 1 Cor. xii. 28.

[1137] Jer. ii. 13.

2. Alienated thus from the truth, they do deservedly wallow in all error, tossed to and fro by it, thinking differently in regard to the same things at different times, and never attaining to a well-grounded knowledge, being more anxious to be sophists of words than disciples of the truth. For they have not been founded upon the one rock, but upon the sand, which has in itself a multitude of stones. Wherefore they also imagine many gods, and they always have the excuse of searching [after truth] (for they are blind), but never succeed in finding it. For they blaspheme the Creator, Him who is truly God, who also furnishes power to find [the truth]; imagining that they have discovered another god beyond God, or another Pleroma, or another dispensation. Wherefore also the light which is from God does not illumine them, because they have dishonoured and despised God, holding Him of small account, because, through His love and infinite benignity, He has come within reach of human knowledge (knowledge, however, not with regard to His greatness, or with regard to His essence—for that has no man measured or handled—but after this sort: that we should know that He who made, and formed, and breathed in them the breath of life, and nourishes us by means of the creation, establishing all things by His Word, and binding them together by His Wisdom[1138]— this is He who is the only true God); but they dream of a non-existent 459 being above Him, that they may be regarded as having found out the great God, whom nobody, [they hold,] can recognise holding communication with the human race, or as directing mundane matters: that is to say, they find out the god of Epicurus, who does nothing either for himself or others; that is, he exercises no providence at all.

[1138] i.e., the Spirit.

Chapter XXV.—This world is ruled by the providence of one God, who is both endowed with infinite justice to punish the wicked, and with infinite goodness to bless the pious, and impart to them salvation.

1. God does, however, exercise a providence over all things, and therefore He also gives counsel; and when giving counsel, He is present with those who attend to moral discipline.[1139] It follows then of course, that the things which are watched over and governed should be acquainted with their ruler; which things are not irrational or vain, but they have understanding derived from the providence of God. And, for this reason certain of the Gentiles, who were less addicted to [sensual] allurements and voluptuousness, and were not led away to such a degree of superstition with regard to idols, being moved, though but slightly, by His providence, were nevertheless convinced that they should call the Maker of this universe the Father, who exercises a providence over all things, and arranges the affairs of our world.

2. Again, that they might remove the rebuking and judicial power from the Father, reckoning that as unworthy of God, and thinking that they had found out a God both without anger and [merely] good, they have alleged that one [God] judges, but that another saves, unconsciously taking away the intelligence and justice of both deities. For if the judicial one is not also good, to bestow favours upon the deserving, and to direct reproofs against those requiring them, he will appear neither a just nor a wise judge. On the other hand, the good God, if he is merely good, and not one who tests those upon whom he shall send his goodness, will be out of the range of justice and goodness; and his goodness will seem imperfect, as not saving all; [for it should do so,] if it be not accompanied with judgment.

3. Marcion, therefore, himself, by dividing God into two, maintaining one to be good and the other judicial, does in fact, on both sides, put an end to deity. For he that is the judicial one, if he be not good, is not God, because he from whom goodness is absent is no God at all; and again, he who is good, if he has no judicial power, suffers the same [loss] as the former, by being deprived of his character of deity. And how can they call the Father of all wise, if they do not assign to Him a judicial faculty? For if He is wise, He is also one who tests [others]; but the judicial power belongs to him who tests, and justice follows the judicial faculty, that it may reach a just conclusion; justice calls forth judgment, and judgment, when it is executed with justice, will pass on to wisdom. Therefore the Father will excel in wisdom all human and angelic wisdom, because He is Lord, and Judge, and the Just One, and Ruler over all. For He is good, and merciful, and patient, and saves whom He ought: nor does goodness desert Him in the exercise of justice,[1140] nor is His wisdom lessened; for He saves

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[1139] Literally, "who have a foresight of morals" —*qui morum providentiam habent*. The meaning is very obscure. [Prov. xxii. 3, Prov. xxvii. 12.]

[1140] The text is here very uncertain, but the above seems the probable meaning.

those whom He should save, and judges those worthy of judgment. Neither does He show Himself unmercifully just; for His goodness, no doubt, goes on before, and takes precedency.

4. The God, therefore, who does benevolently cause His sun to rise upon all,[1141] and sends rain upon the just and unjust, shall judge those who, enjoying His equally distributed kindness, have led lives not corresponding to the dignity of His bounty; but who have spent their days in wantonness and luxury, in opposition to His benevolence, and have, moreover, even blasphemed Him who has conferred so great benefits upon them.

5. Plato is proved to be more religious than these men, for he allowed that the same God was both just and good, having power over all things, and Himself executing judgment, expressing himself thus, "And God indeed, as He is also the ancient Word, possessing the beginning, the end, and the mean of all existing things, does everything rightly, moving round about them according to their nature; but retributive justice always follows Him against those who depart from the divine law."[1142] Then, again, he points out that the Maker and Framer of the universe is good. "And to the good," he says, "no envy ever springs up with regard to anything;"[1143] thus establishing the goodness of God, as the beginning and the cause of the creation of the world, but not ignorance, nor an erring Æon, nor the consequence of a defect, nor the Mother weeping and lamenting, nor another God or Father.

6. Well may their Mother bewail them, as capable of conceiving and inventing such things for they have worthily uttered this falsehood against themselves, that their Mother 460
is beyond the Pleroma, that is beyond the knowledge of God, and that their entire multitude became[1144] a shapeless and crude abortion: for it apprehends nothing of the truth; it falls into void and darkness: for their wisdom (*Sophia*) was void, and wrapped up in darkness; and Horos did not permit her to enter the Pleroma: for the Spirit (Achamoth) did not receive them into the place of refreshment. For their father, by begetting ignorance, wrought in them the sufferings of death. We do not misrepresent [their opinions on] these points; but they do themselves confirm, they do themselves teach, they do glory in them, they imagine a lofty [mystery] about their Mother, whom they represent as having been begotten without a father, that is, without God, a female from a female,[1145] that is, corruption from error.

7. We do indeed pray that these men may not remain in the pit which they themselves have dug, but separate themselves from a Mother of this nature, and depart from Bythus,

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[1141] Matt. v. 45.

[1142] Plato, *de Leg.*, iv. and p. 715, 16.

[1143] In *Timæo*, vi. p. 29.

[1144] The Latin is "collectio eorum;" but what *collectio* here means, it is not easy to determine. Grabe, with much probability, deems it the representative of σύστασις. Harvey prefers ἐνθύμημα: but it is difficult to perceive the relevancy of his references to the rhetorical syllogism.

[1145] See book i. cap. xvi. note.

and stand away from the void, and relinquish the shadow; and that they, being converted to the Church of God, may be lawfully begotten, and that Christ may be formed in them, and that they may know the Framer and Maker of this universe, the only true God and Lord of all. We pray for these things on their behalf, loving them better than they seem to love themselves. For our love, inasmuch as it is true, is salutary to them, if they will but receive it. It may be compared to a severe remedy, extirpating the proud and sloughing flesh of a wound; for it puts an end to their pride and haughtiness. Wherefore it shall not weary us, to endeavour with all our might to stretch out the hand unto them. Over and above what has been already stated, I have deferred to the following book, to adduce the words of the Lord; if, by convincing some among them, through means of the very instruction of Christ, I may succeed in persuading them to abandon such error, and to cease from blaspheming their Creator, who is both God alone, and the Father of our Lord Jesus Christ. Amen.

Elucidation

The editor of this American Series confines himself in general to such occasional and *very* brief annotations as may suggest to students and others the practical views which are requisite to a clear comprehension of authors who wrote for past ages; for a sort and condition of men no longer existing, whose extinction as a class is, indeed, largely due to these writings. But he reserved to himself the privilege of correcting palpable mistakes, especially in points which bear upon questions of our own times.

That our learned translators have unaccountably admitted a very inaccurate translation of the crucial paragraph in book iii. cap. iii. sect. 2, I have shown in the footnote at that place. It is evident, (1) because they themselves are not satisfied with it, and (2) because I have set it side by side with the more literal rendering of a writer who would have preferred their reading if it could have borne the test of criticism.

Now, the authors of the Latin translation[1146] may have designed the ambiguity which gives the Ultramontane party an apparent advantage; but it is an advantage which disappears as soon as it is examined, and hence I am content to take it as it stands. Various conjectures have been made as to the original Greek of Irenæus; but the Latin answers every purpose of the author's argument, and is fatal to the claims of the Papacy. Let me recur to the translation given, *in loco*, from a Roman Catholic, and this will be seen at once.

For he thus renders it:—

1. In this Church, "ever, *by those who are on every side*, has been preserved that tradition which is from apostles." How would such a proposition have sounded to Pius IX. in the Vatican Council? The faith is preserved *by those who come to Rome*, not by the Bishop who presides there. 46

2. "For to this Church, on account of more potent principality,[1147] it is necessary that *every Church* (that is, those who are, on every side, faithful) resort." The greatness of Rome, that is, as the capital of the Empire, imparts to the local Church a superior dignity, even as compared with Lyons, or any other metropolitical Church. Everybody visits Rome: hence you find there faithful witnesses from every side (from all the Churches); and *their united testimony* it is which preserves in Rome the pure apostolic traditions.

The Latin, thus translated by a candid Roman Catholic, reverses the whole system of the Papacy. Pius IX. informed his Bishops, at the late Council, that they were not called to bear their testimony, but to hear his infallible decree; "reducing us," said the Archbishop of Paris, "to a council of sacristans."

[1146] One of the Antiochian Canons probably reflects the current language of an earlier antiquity thus: διὰ τὸ ἐν τῇ μητροπόλει πανταχόθεν συντρέχειν πάντας τοὺς τὰ πράγματα ἔχοντας: and, if so, this συντρέχειν gives the meaning of *convenire*.

[1147] "*Its* more potent," etc., is not a strict rendering: "*the* more potent," rather; which leaves the *principalitas* to the city, not the Church.

Sustaining these views by a few footnotes, I add (1) a literal rendering of my own, and then (2) a metaphrase of the same, bringing out the argument from the crabbed obstructions of the Latin text. This, then, is what Irenæus says: (a) "For it is necessary for every Church (that is to say, the faithful from all parts) to meet in this Church, on account of the superior magistracy; in which Church, by those who are from all places, the tradition of the apostles has been preserved." Or, more freely rendered: (b) "On account of the chief magistracy[1148] [of the empire], the faithful from all parts, representing every Church, are obliged to resort to Rome, and there to come together; so that [it is the distinction of this Church that], in it, the tradition of the apostles has been preserved by Christians gathered together out of all the Churches." Taking the entire argument of our author with the context, then, it amounts to this: "We must ask, not for local, but universal, testimony. Now, in every Church founded by the apostles has been handed down their traditions; but, as it would be a tedious thing to collect them all, let this suffice. Take that Church (nearest at hand, and which is the only Apostolic Church of the West), the great and glorious Church at Rome, which was there founded by the two apostles Peter and Paul. In her have been preserved the traditions *of all the Churches*, because everybody is forced to go to the seat of empire: and therefore, by these representatives of the whole Catholic Church, the apostolic traditions have been all collected in Rome:[1149] and you have a synoptical view of all Churches in what is there preserved." Had the views of the modern Papacy ever entered the head of Irenæus, what an absurdity would be this whole argument. He would have said, "It is no matter what may be gathered elsewhere; for the Bishop of Rome is the infallible oracle of all Catholic truth, and you will always find it by his mouth." It should be noted that Orthodoxy was indeed preserved there, just so long as Rome permitted other Churches to contribute their testimony on the principle of Irenæus, and thus to make her the depository of all Catholic tradition, as witnessed "by *all, everywhere*, and from the beginning." But all this is turned upside down by modern Romanism. No other Church is to be heard or considered; but Rome takes all into her own power, and may dictate to all Churches what they are to believe, however novel, or contrary to the torrent of antiquity in the teachings of their own founders and great doctors in all past time.

[1148] Bishop Wordsworth inclines to the idea that the original Greek was ἱκανωτέραν ἀρχαιότητα, thus conceding that Irenæus was speaking of the *greater antiquity* of Rome as compared with other (Western) Churches. Even so, he shows that the argument of Irenæus is fatal to Roman pretensions, which admit of no such ideas as he advances, and no such freedom as that of his dealings with Rome.

[1149] Nobody has more forcibly stated the argument of Irenæus than the Abbé Guettée, in his exhaustive work on the Papacy. I published a translation of this valuable historical epitome in New York (Carleton), 1867; but it is out of print. The original may be had in Paris (Fischbacher), No. 33 Rue de Seine.

Against Heresies: Book IV

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Preface.

1. By transmitting to thee, my very dear friend, this fourth book of the work which is [entitled] *The Detection and Refutation of False Knowledge*, I shall, as I have promised, add weight, by means of the words of the Lord, to what I have already advanced; so that thou also, as thou hast requested, mayest obtain from me the means of confuting all the heretics everywhere, and not permit them, beaten back at all points, to launch out further into the deep of error, nor to be drowned in the sea of ignorance; but that thou, turning them into the haven of the truth, mayest cause them to attain their salvation.

2. The man, however, who would undertake their conversion, must possess an accurate knowledge of their systems or schemes of doctrine. For it is impossible for any one to heal the sick, if he has no knowledge of the disease of the patients. This was the reason that my predecessors—much superior men to myself, too —were unable, notwithstanding, to refute the Valentinians satisfactorily, because they were ignorant of these men's system;[1150] which I have with all care delivered to thee in the first book in which I have also shown that their doctrine is a recapitulation of all the heretics. For which reason also, in the second, we have had, as in a mirror, a sight of their entire discomfiture. For they who oppose these men (the Valentinians) by the right method, do [thereby] oppose all who are of an evil mind; and they who overthrow them, do in fact overthrow every kind of heresy.

3. For their system is blasphemous above all [others], since they represent that the Maker and Framer, who is one God, as I have shown, was produced from a defect or apostasy. They utter blasphemy, also, against our Lord, by cutting off and dividing Jesus from Christ, and Christ from the Saviour, and again the Saviour from the Word, and the Word from the Only-begotten. And since they allege that the Creator originated from a defect or apostasy, so have they also taught that Christ and the Holy Spirit were emitted on account of this defect, and that the Saviour was a product of those Æons who were produced from a defect; so that there is nothing but blasphemy to be found among them. In the preceding book, then, the ideas of the apostles as to all these points have been set forth, [to the effect] that not only did they, "who from the beginning were eye-witnesses and ministers of the word"[1151] of truth, hold no such opinions, but that they did also preach to us to shun these doctrines,[1152] foreseeing by the Spirit those weak-minded persons who should be led astray.[1153]

[1150] [The reader who marvels at the tedious recitals must note this (1) as proof of the author's practical wisdom, and (2) as evidence of his fidelity in what he exhibits.]

[1151] Luke i. 2.

[1152] 2 Tim. ii. 23.

[1153] [The solemnity of the apostolic testimonies against the crop of tares that was to spring up receives great illustration from Irenæus. 1 John ii. 18.]

4. For as the serpent beguiled Eve, by promising her what he had not himself,[1154] so also do these men, by pretending [to possess] superior knowledge, and [to be acquainted with] ineffable mysteries; and, by promising that admittance which they speak of as taking place within the Pleroma, plunge those that believe them into death, rendering them apostates from Him who made them. And at that time, indeed, the apostate angel, having effected the disobedience of mankind by means of the serpent, imagined that he escaped the notice of the Lord; wherefore God assigned him the form[1155] and name [of a serpent]. But now, since the last times are [come upon us], evil is spread abroad among men, which not only renders them apostates, but by many machinations does [the devil] raise up blasphemers against the Creator, namely, by means of all the heretics already mentioned. For all these, although they issue forth from diverse regions, and promulgate different [opinions], do nevertheless concur in the same blasphemous design, wounding [men] unto death, by teaching blasphemy against God our Maker and Supporter, and derogating from the salvation of man. Now man is a mixed organization of soul and flesh, who was formed after the likeness of God, and moulded by His hands, that is, by the Son and Holy Spirit, to whom also He said, "Let Us make man."[1156] This, then, is the aim of him who envies our life, to render men disbelievers in their own salvation, and blasphemous against God the Creator. For whatsoever all the heretics may have advanced with the utmost solemnity, they come to this at last, that they blaspheme the Creator, and disallow the salvation of God's workmanship, which the flesh truly is; on behalf of which I have proved, in a variety of ways, that the Son of God accomplished the whole dispensation [of mercy], and have shown that there is none other called God by the Scriptures except the Father of all, and the Son, and those who possess the adoption.

[1154] [2 Pet. ii. 19.]

[1155] [Rev. xii. 9. A little essay, *Messias and Anti-Messias*, by the Rev. C. I. Black, London (Masters, 1847), is commended to those who need light on this very mysterious subject.]

[1156] Gen. i. 26.

Chapter I.—The Lord acknowledged but one God and Father.

1. Since, therefore, this is sure and stedfast, that no other God or Lord was announced by the Spirit, except Him who, as God, rules over all, together with His Word, and those who receive the Spirit of adoption,[1157] that is, those who believe in the one and true God, and in Jesus Christ the Son of God; and likewise that the apostles did of themselves term no one else as God, or name [no other] as Lord; and, what is much more important, [since it is true] that our Lord [acted likewise], who did also command us to confess no one as Father, except Him who is in the heavens, who is the one God and the one Father;—those things are clearly shown to be false which these deceivers and most perverse sophists advance, maintaining that the being whom they have themselves invented is by nature both God and Father; but that the Demiurge is naturally neither God nor Father, but is so termed merely by courtesy (*verbo tenus*), because of his ruling the creation, these perverse mythologists state, setting their thoughts against God; and, putting aside the doctrine of Christ, and of themselves divining falsehoods, they dispute against the entire dispensation of God. For they maintain that their Æons, and gods, and fathers, and lords, are also still further termed heavens, together with their Mother, whom they do also call "the Earth," and "Jerusalem," while they also style her many other names.

2. Now to whom is it not clear, that if the Lord had known many fathers and gods, He would not have taught His disciples to know [only] one God,[1158] and to call Him alone Father? But He did the rather distinguish those who by word merely (*verbo tenus*) are termed gods, from Him who is truly God, that they should not err as to His doctrine, nor understand one [in mistake] for another. And if He did indeed teach us to call one Being Father and God, while He does from time to time Himself confess other fathers and gods in the same sense, then He will appear to enjoin a different course upon His disciples from what He follows Himself. Such conduct, however, does not bespeak the good teacher, but a misleading and invidious one. The apostles, too, according to these men's showing, are proved to be transgressors of the commandment, since they confess the Creator as God, and Lord, and Father, as I have shown—if He is not alone God and Father. Jesus, therefore, will be to them the author and teacher of such transgression, inasmuch as He commanded that one Being should be called Father,[1159] thus imposing upon them the necessity of confessing the Creator as their Father, as has been pointed out.

[1157] See iii. 6, 1.

[1158] [St. John xvii. 3.]

[1159] Matt. xxiii. 9.

Chapter II.—Proofs from the plain testimony of Moses, and of the other prophets, whose words are the words of Christ, that there is but one God, the founder of the world, whom Our Lord preached, and whom He called His Father.

1. Moses, therefore, making a recapitulation of the whole law, which he had received from the Creator (Demiurge), thus speaks in Deuteronomy: “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.”[1160] Again, David saying that his help came from the Lord, asserts: “My help is from the Lord, who made heaven and earth.”[1161] And Esaias confesses that words were uttered by God, who made heaven and earth, and governs them. He says: “Hear, O heavens; and give ear, O earth: for the Lord hath spoken.”[1162] And again: “Thus saith the Lord God, who made the heaven, and stretched it out; who established the earth, and the things in it; and who giveth breath to the people upon it, and spirit to them who walk therein.”[1163]

2. Again, our Lord Jesus Christ confesses this same Being as His Father, where He says: “I confess to thee, O Father, Lord of heaven and earth.”[1164] What Father will those men have us to understand [by these words], those who are most perverse sophists of Pandora? Whether shall it be Bythus, whom they have fabled of themselves; or their Mother; or the Only-begotten? Or shall it be he whom the Marcionites or the others have invented as god (whom I indeed have amply demonstrated to be no god at all); or shall it be (what is really the case) the Maker of heaven and earth, whom also the prophets proclaimed,—whom Christ, too, confesses as His Father,— whom also the law announces, saying: “Hear, O Israel; The Lord thy God is one God?”[1165] 464

3. But since the writings (*literæ*) of Moses are the words of Christ, He does Himself declare to the Jews, as John has recorded in the Gospel: “If ye had believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, neither will ye believe My words.”[1166] He thus indicates in the clearest manner that the writings of Moses are His words. If, then, [this be the case with regard] to Moses, so also, beyond a doubt, the words of the other prophets are His [words], as I have pointed out. And again, the Lord Himself exhibits Abraham as having said to the rich man, with reference to all those who were still alive: “If they do not obey Moses and the prophets, neither, if any one were to rise from the dead and go to them, will they believe him.”[1167]

[1160] Deut. xxxii. 1.

[1161] Ps. cxxiv. 8.

[1162] Isa. i. 2.

[1163] Isa. xlii. 5.

[1164] Matt. xi. 25; Luke x. 21.

[1165] Deut. vi. 4.

[1166] John v. 46, 47.

[1167] Luke xvi. 31.

4. Now, He has not merely related to us a story respecting a poor man and a rich one; but He has taught us, in the first place, that no one should lead a luxurious life, nor, living in worldly pleasures and perpetual feastings, should be the slave of his lusts, and forget God. “For there was,” He says, “a rich man, who was clothed in purple and fine linen, and delighted himself with splendid feasts.”[1168]

5. Of such persons, too, the Spirit has spoken by Esaias: “They drink wine with [the accompaniment of] harps, and tablets, and psalteries, and flutes; but they regard not the works of God, neither do they consider the work of His hands.”[1169] Lest, therefore, we should incur the same punishment as these men, the Lord reveals [to us] their end; showing at the same time, that if they obeyed Moses and the prophets, they would believe in Him whom these had preached, the Son of God, who rose from the dead, and bestows life upon us; and He shows that all are from one essence, that is, Abraham, and Moses, and the prophets, and also the Lord Himself, who rose from the dead, in whom many believe who are of the circumcision, who do also hear Moses and the prophets announcing the coming of the Son of God. But those who scoff [at the truth] assert that these men were from another essence, and they do not know the first-begotten from the dead; understanding Christ as a distinct being, who continued as if He were impassible, and Jesus, who suffered, as being altogether separate [from Him].

6. For they do not receive from the Father the knowledge of the Son; neither do they learn who the Father is from the Son, who teaches clearly and without parables Him who truly is God. He says: “Swear not at all; neither by heaven, for it is God’s throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King.”[1170] For these words are evidently spoken with reference to the Creator, as also Esaias says: “Heaven is my throne, the earth is my footstool.”[1171] And besides this Being there is no other God; otherwise He would not be termed by the Lord either “God” or “the great King;” for a Being who can be so described admits neither of any other being compared with nor set above Him. For he who has any superior over him, and is under the power of another, this being never can be called either “God” or “the great King.”

7. But neither will these men be able to maintain that such words were uttered in an ironical manner, since it is proved to them by the words themselves that they were in earnest. For He who uttered them was Truth, and did truly vindicate His own house, by driving out of it the changers of money, who were buying and selling, saying unto them: “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.”[1172] And

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[1168] Luke xvi. 19.

[1169] Isa. v. 12.

[1170] Matt. v. 34.

[1171] Isa. lxvi. 1.

[1172] Matt. xxi. 13.

what reason had He for thus doing and saying, and vindicating His house, if He did preach another God? But [He did so], that He might point out the transgressors of His Father's law; for neither did He bring any accusation against the house, nor did He blame the law, which He had come to fulfil; but He reproved those who were putting His house to an improper use, and those who were transgressing the law. And therefore the scribes and Pharisees, too, who from the times of the law had begun to despise God, did not receive His Word, that is, they did not believe on Christ. Of these Esaias says: "Thy princes are rebellious, companions of thieves, loving gifts, following after rewards, not judging the fatherless, and negligent of the cause of the widows."[1173] And Jeremiah, in like manner: "They," he says, "who rule my people did not know me; they are senseless and imprudent children; they are wise to do evil, but to do well they have no knowledge."[1174]

465 8. But as many as feared God, and were anxious about His law, these ran to Christ, and were all saved. For He said to His disciples: "Go ye to the sheep of the house of Israel,[1175] which have perished." And many more Samaritans, it is said, when the Lord had tarried among them, two days, "believed because of His words, and said to the woman, Now we believe, not because of thy saying, for we ourselves have heard [Him], and know that this man is truly the Saviour of the world."[1176] And Paul likewise declares, "And so all Israel shall be saved;"[1177] but he has also said, that the law was our pedagogue [to bring us] to Christ Jesus.[1178] Let them not therefore ascribe to the law the unbelief of certain [among them]. For the law never hindered them from believing in the Son of God; nay, but it even exhorted them[1179] so to do, saying[1180] that men can be saved in no other way from the old wound of the serpent than by believing in Him who, in the likeness of sinful flesh, is lifted up from the earth upon the tree of martyrdom, and draws all things to Himself,[1181] and vivifies the dead.

[1173] Isa. i. 23.

[1174] Jer. iv. 22.

[1175] Matt. x. 6.

[1176] John iv. 41.

[1177] Rom. xi. 26.

[1178] Gal. iii. 24.

[1179] Num. xxi. 8.

[1180] This passage is quoted by Augustine, in his treatise on original sin, written to oppose Pelagius (lib. i. c. ii.), about 400 A.D.

[1181] John xii. 32, John iii. 14.

Chapter III.—Answer to the cavils of the Gnostics. We are not to suppose that the true God can be changed, or come to an end because the heavens, which are His throne and the earth, His footstool, shall pass away.

1. Again, as to their malignantly asserting that if heaven is indeed the throne of God, and earth His footstool, and if it is declared that the heaven and earth shall pass away, then when these pass away the God who sitteth above must also pass away, and therefore He cannot be the God who is over all; in the first place, they are ignorant what the expression means, that heaven is [His] throne and earth [His] footstool. For they do not know what God is, but they imagine that He sits after the fashion of a man, and is contained within bounds, but does not contain. And they are also unacquainted with [the meaning of] the passing away of the heaven and earth; but Paul was not ignorant of it when he declared, "For the figure of this world passeth away."[1182] In the next place, David explains their question, for he says that when the fashion of this world passes away, not only shall God remain, but His servants also, expressing himself thus in the 101st Psalm: "In the beginning, Thou, O Lord, hast founded the earth, and the heavens are the works of Thy hands. They shall perish, but Thou shalt endure, and all shall wax old as a garment; and as a vesture Thou shalt change them, and they shall be changed: but Thou art the same, and Thy years shall not fail. The children of Thy servants shall continue, and their seed shall be established for ever;"[1183] pointing out plainly what things they are that pass away, and who it is that doth endure for ever—God, together with His servants. And in like manner Esaias says: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heaven has been set together as smoke, and the earth shall wax old like a garment, and they who dwell therein shall die in like manner. But my salvation shall be for ever, and my righteousness shall not pass away."[1184]

[1182] 1 Cor. vii. 31.

[1183] Ps. cii. 25–28. The cause of the difference in the numbering of the Psalms is that the Septuagint embraces in one psalm—the ninth—the two which form the ninth and tenth in the Hebrew text.

[1184] Isa. li. 6.

Chapter IV.—Answer to another objection, showing that the destruction of Jerusalem, which was the city of the great King, diminished nothing from the supreme majesty and power of God, for that this destruction was put in execution by the most wise counsel of the same God.

1. Further, also, concerning Jerusalem and the Lord, they venture to assert that, if it had been “the city of the great King,”[1185] it would not have been deserted.[1186] This is just as if any one should say, that if straw were a creation of God, it would never part company with the wheat; and that the vine twigs, if made by God, never would be lopped away and deprived of the clusters. But as these [vine twigs] have not been originally made for their own sake, but for that of the fruit growing upon them, which being come to maturity and taken away, they are left behind, and those which do not conduce to fructification are lopped off altogether; so also [was it with] Jerusalem, which had in herself borne the yoke of bondage (under which man was reduced, who in former times was not subject to God when death was reigning, and being subdued, became a fit subject for liberty), when the fruit of liberty had come, and reached maturity, and been reaped and stored in the barn, and when those which had the power to produce fruit had been carried away from her [i.e., from Jerusalem], and scattered throughout all the world. Even as Esaias saith, “The children of Jacob shall strike root, and Israel shall flourish, and the whole world shall be filled with his fruit.”[1187] The fruit, therefore, having been sown throughout all the world, she (Jerusalem) was deservedly forsaken, and those things which had formerly brought forth fruit abundantly were 466 taken away; for from these, according to the flesh, were Christ and the apostles enabled to bring forth fruit. But now these are no longer useful for bringing forth fruit. For all things which have a beginning in time must of course have an end in time also.

2. Since, then, the law originated with Moses, it terminated with John as a necessary consequence. Christ had come to fulfil it: wherefore “the law and the prophets were” with them “until John.”[1188] And therefore Jerusalem, taking its commencement from David,[1189] and fulfilling its own times, must have an end of legislation[1190] when the new covenant was revealed. For God does all things by measure and in order; nothing is unmeasured with Him, because nothing is out of order. Well spake he, who said that the unmeasurable Father

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[1185] Matt. v. 35.

[1186] [Jer. vii. 4. One of the most powerful arguments in all Scripture is contained in the first twelve verses of this chapter, and it rebukes an inveterate superstition of the human heart. Comp. Rev. ii. 5, and the message to Rome, Rom. xi. 21.]

[1187] Isa. xxvii. 6.

[1188] Luke xvi. 16.

[1189] 2 Sam. v. 7, where David is described as taking the stronghold of Zion from the Jebusites.

[1190] The text fluctuates between “legis dationem” and “legis dationis.” We have followed the latter.

was Himself subjected to measure in the Son; for the Son is the measure of the Father, since He also comprehends Him. But that the administration of them (the Jews) was temporary, Esaias says: "And the daughter of Zion shall be left as a cottage in a vineyard, and as a lodge in a garden of cucumbers."[1191] And when shall these things be left behind? Is it not when the fruit shall be taken away, and the leaves alone shall be left, which now have no power of producing fruit?

3. But why do we speak of Jerusalem, since, indeed, the fashion of the whole world must also pass away, when the time of its disappearance has come, in order that the fruit indeed may be gathered into the garner, but the chaff, left behind, may be consumed by fire? "For the day of the Lord cometh as a burning furnace, and all sinners shall be stubble, they who do evil things, and the day shall burn them up."[1192] Now, who this Lord is that brings such a day about, John the Baptist points out, when he says of Christ, "He shall baptize you with the Holy Ghost and with fire, having His fan in His hand to cleanse His floor; and He will gather His fruit into the garner, but the chaff He will burn up with unquenchable fire."[1193] For He who makes the chaff and He who makes the wheat are not different persons, but one and the same, who judges them, that is, separates them. But the wheat and the chaff, being inanimate and irrational, have been made such by nature. But man, being endowed with reason, and in this respect like to God, having been made free in his will, and with power over himself, is himself the cause to himself, that sometimes he becomes wheat, and sometimes chaff. Wherefore also he shall be justly condemned, because, having been created a rational being, he lost the true rationality, and living irrationally, opposed the righteousness of God, giving himself over to every earthly spirit, and serving all lusts; as says the prophet, "Man, being in honour, did not understand: he was assimilated to senseless beasts, and made like to them."[1194]

[1191] Isa. i. 8.

[1192] Mal. iv. 1.

[1193] Matt. iii. 11, etc.

[1194] Ps. xlix. 12.

Chapter V.—The author returns to his former argument, and shows that there was but one God announced by the law and prophets, whom Christ confesses as His Father, and who, through His word, one living God with Him, made Himself known to men in both covenants.

1. God, therefore, is one and the same, who rolls up the heaven as a book, and renews the face of the earth; who made the things of time for man, so that coming to maturity in them, he may produce the fruit of immortality; and who, through His kindness, also bestows [upon him] eternal things, "that in the ages to come He may show the exceeding riches of His grace;"[1195] who was announced by the law and the prophets, whom Christ confessed as His Father. Now He is the Creator, and He it is who is God over all, as Esaias says, "I am witness, saith the Lord God, and my servant whom I have chosen, that ye may know, and believe, and understand that I am. Before me there was no other God, neither shall be after me. I am God, and besides me there is no Saviour. I have proclaimed, and I have saved."[1196] And again: "I myself am the first God, and I am above things to come."[1197] For neither in an ambiguous, nor arrogant, nor boastful manner, does He say these things; but since it was impossible, without God, to come to a knowledge of God, He teaches men, through His Word, to know God. To those, therefore, who are ignorant of these matters, and on this account imagine that they have discovered another Father, justly does one say, "Ye do err, not knowing the Scriptures, nor the power of God."[1198]

2. For our Lord and Master, in the answer which He gave to the Sadducees, who say that there is no resurrection, and who do therefore dishonour God, and lower the credit of the law, did both indicate a resurrection, and reveal God, saying to them, "Ye do err, not knowing the Scriptures, nor the power of God." "For, touching the resurrection of the dead," He says, "have ye not read that which was spoken by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob?"[1199] And He added, "He is not the God of the dead, but of the living; for all live to Him." By these arguments He unquestionably made it clear, that He who spake to Moses out of the bush, and declared Himself to be the God of the fathers, He is the God of the living. For who is the God of the living unless He who is God, and above whom there is no other God? Whom also Daniel the prophet, when Cyrus king of the Persians said to him, "Why dost thou not worship Bel?"[1200] did proclaim, saying,

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[1195] Eph. ii. 7.

[1196] Isa. xliii. 10, etc.

[1197] Isa. xii. 4.

[1198] Matt. xxii. 29.

[1199] Matt. xxii. 29, etc.; Ex. iii. 6.

[1200] In the Septuagint and Vulgate versions, this story constitutes the fourteenth chapter of the book of Daniel. It is not extant in Hebrew, and has therefore been removed to the Apocrypha, in the Anglican canon [the Greek and St. Jerome's] of Scripture, under the title of "Bel and the Dragon."

"Because I do not worship idols made with hands, but the living God, who established the heaven and the earth and has dominion over all flesh." Again did he say, "I will adore the Lord my God, because He is the living God." He, then, who was adored by the prophets as the living God, He is the God of the living; and His Word is He who also spake to Moses, who also put the Sadducees to silence, who also bestowed the gift of resurrection, thus revealing [both] truths to those who are blind, that is, the resurrection and God [in His true character]. For if He be not the God of the dead, but of the living, yet was called the God of the fathers who were sleeping, they do indubitably live to God, and have not passed out of existence, since they are children of the resurrection. But our Lord is Himself the resurrection, as He does Himself declare, "I am the resurrection and the life."[1201] But the fathers are His children; for it is said by the prophet: "Instead of thy fathers, thy children have been made to thee."[1202] Christ Himself, therefore, together with the Father, is the God of the living, who spake to Moses, and who was also manifested to the fathers.

3. And teaching this very thing, He said to the Jews: "Your father Abraham rejoiced that he should see my day; and he saw it, and was glad."[1203] What is intended? "Abraham believed God, and it was imputed unto him for righteousness."[1204] In the first place, [he believed] that He was the maker of heaven and earth, the only God; and in the next place, that He would make his seed as the stars of heaven. This is what is meant by Paul, [when he says,] "as lights in the world."[1205] Righteously, therefore, having left his earthly kindred, he followed the Word of God, walking as a pilgrim with the Word, that he might [afterwards] have his abode with the Word.

4. Righteously also the apostles, being of the race of Abraham, left the ship and their father, and followed the Word. Righteously also do we, possessing the same faith as Abraham, and taking up the cross as Isaac did the wood,[1206] follow Him. For in Abraham man had learned beforehand, and had been accustomed to follow the Word of God. For Abraham, according to his faith, followed the command of the Word of God, and with a ready mind delivered up, as a sacrifice to God, his only-begotten and beloved son, in order that God also might be pleased to offer up for all his seed His own beloved and only-begotten Son, as a sacrifice for our redemption.

5. Since, therefore, Abraham was a prophet and saw in the Spirit the day of the Lord's coming, and the dispensation of His suffering, through whom both he himself and all who,

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[1201] John xi. 25.

[1202] Ps. xlv. 16.

[1203] John viii. 56.

[1204] Rom. iv. 3.

[1205] Phil. ii. 15.

[1206] Gen. xxii. 6.

following the example of his faith, trust in God, should be saved, he rejoiced exceedingly. The Lord, therefore, was not unknown to Abraham, whose day he desired to see;[1207] nor, again, was the Lord's Father, for he had learned from the Word of the Lord, and believed Him; wherefore it was accounted to him by the Lord for righteousness. For faith towards God justifies a man; and therefore he said, "I will stretch forth my hand to the most high God, who made the heaven and the earth."[1208] All these truths, however, do those holding perverse opinions endeavour to overthrow, because of one passage, which they certainly do not understand correctly.

[1207] John viii. 56.

[1208] Gen. xiv. 22.

Chapter VI.—Explanation of the words of Christ, “No man knoweth the Father, but the Son,” etc.; which words the heretics misinterpret. Proof that, by the Father revealing the Son, and by the Son being revealed, the Father was never unknown.

1. For the Lord, revealing Himself to His disciples, that He Himself is the Word, who imparts knowledge of the Father, and reproving the Jews, who imagined that they, had [the knowledge of] God, while they nevertheless rejected His Word, through whom God is made known, declared, “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son has willed to reveal [Him].”[1209] Thus hath Matthew set it down, and Luke in like manner, and Mark[1210] the very same; for John omits this passage. They, however, who would be wiser than the apostles, write [the verse] in the following manner: “No man *knew* the Father, but the Son; nor the Son, but the Father, and he to whom the Son has willed to reveal [Him];” and they explain it as if the true God were 468 known to none prior to our Lord’s advent; and that God who was announced by the prophets, they allege not to be the Father of Christ.

2. But if Christ did then [only] begin to have existence when He came [into the world] as man, and [if] the Father did remember [only] in the times of Tiberius Cæsar to provide for [the wants of] men, and His Word was shown to have not always coexisted with His creatures; [it may be remarked that] neither then was it necessary that another God should be proclaimed, but [rather] that the reasons for so great carelessness and neglect on His part should be made the subject of investigation. For it is fitting that no such question should arise, and gather such strength, that it would indeed both change God, and destroy our faith in that Creator who supports us by means of His creation. For as we do direct our faith towards the Son, so also should we possess a firm and immoveable love towards the Father. In his book against Marcion, Justin[1211] does well say: “I would not have believed the Lord Himself, if He had announced any other than He who is our framer, maker, and nourisher. But because the only-begotten Son came to us from the one God, who both made this world and formed us, and contains and administers all things, summing up His own handiwork in Himself, my faith towards Him is stedfast, and my love to the Father immoveable, God bestowing both upon us.”

[1209] Matt. xi. 27; Luke x. 22.

[1210] Not now to be found in Mark’s Gospel.

[1211] Photius, 125, makes mention of Justin Martyr’s work, λόγοι κατὰ Μαρκίωνος. See also Eusebius’s *Ecclesiastical History*, book iv. c. 18, where this passage of Irenæus is quoted. [The vast importance of Justin’s startling remark is that it hinges on the words of Christ Himself, concerning His antecedents and notes as set forth in the Scriptures, St. John v. 30–39.]

3. For no one can know the Father, unless through the Word of God, that is, unless by the Son revealing [Him]; neither can he have knowledge of the Son, unless through the good pleasure of the Father. But the Son performs the good pleasure of the Father; for the Father sends, and the Son is sent, and comes. And His Word knows that His Father is, as far as regards us, invisible and infinite; and since He cannot be declared [by any one else], He does Himself declare Him to us; and, on the other hand, it is the Father alone who knows His own Word. And both these truths has our Lord declared. Wherefore the Son reveals the knowledge of the Father through His own manifestation. For the manifestation of the Son is the knowledge of the Father; for all things are manifested through the Word. In order, therefore, that we might know that the Son who came is He who imparts to those believing on Him a knowledge of the Father, He said to His disciples:[1212] "No man knoweth the Son but the Father, nor the Father but the Son, and those to whomsoever the Son shall reveal Him;" thus setting Himself forth and the Father as He [really] is, that we may not receive any other Father, except Him who is revealed by the Son.

4. But this [Father] is the Maker of heaven and earth, as is shown from His words; and not he, the false father, who has been invented by Marcion, or by Valentinus, or by Basilides, or by Carpocrates, or by Simon, or by the rest of the "Gnostics," falsely so called. For none of these was the Son of God; but Christ Jesus our Lord [was], against whom they set their teaching in opposition, and have the daring to preach an unknown God. But they ought to hear [this] against themselves: How is it that He is unknown, who is known by them? for, whatever is known even by a few, is not unknown. But the Lord did not say that both the Father and the Son could not be known at all (*in totum*), for in that case His advent would have been superfluous. For why did He come hither? Was it that He should say to us, "Never mind seeking after God; for He is unknown, and ye shall not find Him;" as also the disciples of Valentinus falsely declare that Christ said to their Æons? But this is indeed vain. For the Lord taught us that no man is capable of knowing God, unless he be taught of God; that is, that God cannot be known without God: but that this is the express will of the Father, that God should be known. For they shall know[1213] Him to whomsoever the Son has revealed Him.

5. And for this purpose did the Father reveal the Son, that through His instrumentality He might be manifested to all, and might receive those righteous ones who believe in Him into incorruption and everlasting enjoyment (now, to believe in Him is to do His will); but He shall righteously shut out into the darkness which they have chosen for themselves, those who do not believe, and who do consequently avoid His light. The Father therefore has re-

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[1212] [A most emphatic and pregnant text which Irenæus here expounds with great beauty. The reference (St. Matt. xi. 27) seems to have been inadvertently omitted in this place where the repetition is desirable.]

[1213] The ordinary text reads *cognoscunt*, i.e., do know; but Harvey thinks it should be the future—*cognoscent*.

vealed Himself to all, by making His Word visible to all; and, conversely, the Word has declared to all the Father and the Son, since He has become visible to all. And therefore the righteous judgment of God [shall fall] upon all who, like others, have seen, but have not, like others, believed.

6. For by means of the creation itself, the Word reveals God the Creator; and by means of the world [does He declare] the Lord the Maker of the world; and by means of the formation [of man] the Artificer who formed him; and by the Son that Father who begat the Son: and these things do indeed address all men in the same manner, but all do not in the same way believe them. But by the law and the prophets did the Word preach both Himself and the Father alike [to all]; and all the people heard Him alike, but all did not alike believe. And through the Word Himself who had been made visible and palpable, was the Father shown forth, although all did not equally believe in Him; but all saw the Father in the Son: for the Father is the invisible of the Son, but the Son the visible of the Father. And for this reason all spake with Christ when He was present [upon earth], and they named Him God. Yea, even the demons exclaimed, on beholding the Son: “We know Thee who Thou art, the Holy One of God.”[1214] And the devil looking at Him, and tempting Him, said: “If Thou art the Son of God;”[1215]—all thus indeed seeing and speaking of the Son and the Father, but all not believing [in them].

7. For it was fitting that the truth should receive testimony from all, and should become [a means of] judgment for the salvation indeed of those who believe, but for the condemnation of those who believe not; that all should be fairly judged, and that the faith in the Father and Son should be approved by all, that is, that it should be established by all [as the one means of salvation], receiving testimony from all, both from those belonging to it, since they are its friends, and by those having no connection with it, though they are its enemies. For that evidence is true, and cannot be gainsaid, which elicits even from its adversaries striking[1216] testimonies in its behalf; they being convinced with respect to the matter in hand by their own plain contemplation of it, and bearing testimony to it, as well as declaring it.[1217] But after a while they break forth into enmity, and become accusers [of what they had approved], and are desirous that their own testimony should not be [regarded as] true. He, therefore, who was known, was not a different being from Him who declared “No man knoweth the Father,” but one and the same, the Father making all things subject to Him; while He received testimony from all that He was very man, and that He was very God, from the Father, from the Spirit, from angels, from the creation itself, from men, from apostate

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[1214] Mark i. 24.

[1215] Matt. iv. 3; Luke iv. 3.

[1216] *Singula*, which with Massuet we here understand in the sense of *singularia*.

[1217] Some, instead of *significantibus*, read *signantibus*, “stamping it as true.”

spirits and demons, from the enemy, and last of all, from death itself. But the Son, administering all things for the Father, works from the beginning even to the end, and without Him no man can attain the knowledge of God. For the Son is the knowledge of the Father; but the knowledge of the Son is in the Father, and has been revealed through the Son; and this was the reason why the Lord declared: "No man knoweth the Son, but the Father; nor the Father, save the Son, and those to whomsoever the Son shall reveal [Him]."[1218] For "shall reveal" was said not with reference to the future alone, as if then [only] the Word had begun to manifest the Father when He was born of Mary, but it applies indifferently throughout all time. For the Son, being present with His own handiwork from the beginning, reveals the Father to all; to whom He wills, and when He wills, and as the Father wills. Wherefore, then, in all things, and through all things, there is one God, the Father, and one Word, and one Son, and one Spirit, and one salvation to all who believe in Him.

[1218] Matt. xi. 27; Luke x. 22. Harvey observes here, that "it is remarkable that this text, having been correctly quoted a short time previously in accordance with the received Greek text, ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι, the translator now not only uses the single verb *revelaverit*, but says pointedly that it was so written by the venerable author." It is probable, therefore, that the previous passage has been made to harmonize with the received text by a later hand; with which, however, the Syriac form agrees.

Chapter VII.—Recapitulation of the foregoing argument, showing that Abraham, through the revelation of the Word, knew the Father, and the coming of the Son of God. For this cause, he rejoiced to see the day of Christ, when the promises made to him should be fulfilled. The fruit of this rejoicing has flowed to posterity, viz., to those who are partakers in the faith of Abraham, but not to the Jews who reject the Word of God.

1. Therefore Abraham also, knowing the Father through the Word, who made heaven and earth, confessed Him to be God; and having learned, by an announcement [made to him], that the Son of God would be a man among men, by whose advent his seed should be as the stars of heaven, he desired to see that day, so that he might himself also embrace Christ; and, seeing it through the spirit of prophecy, he rejoiced.[1219] Wherefore Simeon also, one of his descendants, carried fully out the rejoicing of the patriarch, and said: “Lord, now lettest Thou Thy servant depart in peace. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light for the revelation of the Gentiles,[1220] and the glory of the people Israel.”[1221] And the angels, in like manner, announced tidings of great joy to the shepherds who were keeping watch by night.[1222] Moreover, Mary said, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my salvation;”[1223]—the 470 rejoicing of Abraham descending upon those who sprang from him,—those, namely, who were watching, and who beheld Christ, and believed in Him; while, on the other hand, there was a reciprocal rejoicing which passed backwards from the children to Abraham, who did also desire to see the day of Christ’s coming. Rightly, then, did our Lord bear witness to him, saying, “Your father Abraham rejoiced to see my day; and he saw it, and was glad.”

2. For not alone upon Abraham’s account did He say these things, but also that He might point out how all who have known God from the beginning, and have foretold the advent of Christ, have received the revelation from the Son Himself; who also in the last times was made visible and passible, and spake with the human race, that He might from the stones raise up children unto Abraham, and fulfil the promise which God had given him, and that He might make his seed as the stars of heaven,[1224] as John the Baptist says: “For God is able from these stones to raise up children unto Abraham.”[1225] Now, this Jesus did by drawing us off from the religion of stones, and bringing us over from hard and

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[1219] Gen. xvii. 17.

[1220] The text has *oculorum*, probably by mistake for *populorum*.

[1221] Luke ii. 29, etc.

[1222] Luke ii. 8.

[1223] Luke i. 46.

[1224] Gen. xv. 5.

[1225] Matt. iii. 9.

fruitless cogitations, and establishing in us a faith like to Abraham. As Paul does also testify, saying that we are children of Abraham because of the similarity of our faith, and the promise of inheritance.[1226]

3. He is therefore one and the same God, who called Abraham and gave him the promise. But He is the Creator, who does also through Christ prepare lights in the world, [namely] those who believe from among the Gentiles. And He says, "Ye are the light of the world;"[1227] that is, as the stars of heaven. Him, therefore, I have rightly shown to be known by no man, unless by the Son, and to whomsoever the Son shall reveal Him. But the Son reveals the Father to all to whom He wills that He should be known; and neither without the goodwill of the Father nor without the agency of the Son, can any man know God. Wherefore did the Lord say to His disciples, "I am the way, the truth, and the life and no man cometh unto the Father but by Me. If ye had known Me, ye would have known My Father also: and from henceforth ye have both known Him, and have seen Him."[1228] From these words it is evident, that He is known by the Son, that is, by the Word.

4. Therefore have the Jews departed from God, in not receiving His Word, but imagining that they could know the Father [apart] by Himself, without the Word, that is, without the Son; they being ignorant of that God who spake in human shape to Abraham,[1229] and again to Moses, saying, "I have surely seen the affliction of My people in Egypt, and I have come down to deliver them."[1230] For the Son, who is the Word of God, arranged these things beforehand from the beginning, the Father being in no want of angels, in order that He might call the creation into being, and form man, for whom also the creation was made; nor, again, standing in need of any instrumentality for the framing of created things, or for the ordering of those things which had reference to man; while, [at the same time,] He has a vast and unspeakable number of servants. For His *offspring* and His *similitude*[1231] do minister to Him in every respect; that is, the Son and the Holy Spirit, the Word and Wisdom; whom all the angels serve, and to whom they are subject. Vain, therefore, are those who, because of that declaration, "No man knoweth the Father, but the Son,"[1232] do introduce another unknown Father.

[1226] Rom. iv. 12; Gal. iv. 28.

[1227] Matt. v. 14.

[1228] John xiv. 6, 7.

[1229] Gen. xviii. 1.

[1230] Ex. iii. 7, 8.

[1231] Massuet here observes, that the fathers called the Holy Spirit the similitude of the Son.

[1232] Matt. xi. 27; Luke x. 22.

Chapter VIII.—Vain attempts of Marcion and his followers, who exclude Abraham from the salvation bestowed by Christ, who liberated not only Abraham, but the seed of Abraham, by fulfilling and not destroying the law when He healed on the Sabbath-day.

1. Vain, too, is [the effort of] Marcion and his followers when they [seek to] exclude Abraham from the inheritance, to whom the Spirit through many men, and now by Paul, bears witness, that “he believed God, and it was imputed unto him for righteousness.”[1233] And the Lord [also bears witness to him,] in the first place, indeed, by raising up children to him from the stones, and making his seed as the stars of heaven, saying, “They shall come from the east and from the west, from the north and from the south, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of heaven;”[1234] and then again by saying to the Jews, “When ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of heaven, but you yourselves cast out.”[1235] This, then, is a clear point, that those who disallow his salvation, and frame the idea of another God besides Him who made the promise to Abraham, are outside the kingdom of God, and are disinherited from [the gift of] incorruption, setting at naught and blaspheming God, who introduces, through Jesus Christ, Abraham to the kingdom of heaven, and his seed, that is, the Church, upon which also is conferred the adoption and the inheritance promised to Abraham.

2. For the Lord vindicated Abraham’s posterity by loosing them from bondage and calling them to salvation, as He did in the case of the woman whom He healed, saying openly to those who had not faith like Abraham, “Ye hypocrites,[1236] doth not each one of you on the Sabbath-days loose his ox or his ass, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound these eighteen years, be loosed from this bond on the Sabbath-days?”[1237] It is clear therefore, that He loosed and vivified those who believe in Him as Abraham did, doing nothing contrary to the law when He healed upon the Sabbath-day. For the law did not prohibit men from being healed upon the Sabbaths; [on the contrary,] it even circumcised them upon that day, and gave command that the offices should be performed by the priests for the people; yea, it did not disallow the healing even of dumb animals. Both at Siloam and on frequent subsequent[1238] occasions, did He perform cures upon the Sabbath; and for this reason many used to resort to Him on the Sabbath-days. For the law commanded them to abstain from every servile work, that is,

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[1233] Rom. iv. 3.

[1234] Matt. viii. 11.

[1235] Luke xiii. 28.

[1236] Harvey prefers the singular— “*hypocrite.*”

[1237] Luke xiii. 15, 16.

[1238] The text here is rather uncertain. Harvey’s conjectural reading of *et jam* for *etiam* has been followed.

from all grasping after wealth which is procured by trading and by other worldly business; but it exhorted them to attend to the exercises of the soul, which consist in reflection, and to addresses of a beneficial kind for their neighbours' benefit. And therefore the Lord reproved those who unjustly blamed Him for having healed upon the Sabbath-days. For He did not make void, but fulfilled the law, by performing the offices of the high priest, propitiating God for men, and cleansing the lepers, healing the sick, and Himself suffering death, that exiled man might go forth from condemnation, and might return without fear to his own inheritance.

3. And again, the law did not forbid those who were hungry on the Sabbath-days to take food lying ready at hand: it did, however, forbid them to reap and to gather into the barn. And therefore did the Lord say to those who were blaming His disciples because they plucked and ate the ears of corn, rubbing them in their hands, "Have ye not read this, what David did, when himself was an hungered; how he went into the house of God, and ate the shewbread, and gave to those who were with him; which it is not lawful to eat, but for the priests alone?"[1239] justifying His disciples by the words of the law, and pointing out that it was lawful for the priests to act freely. For David had been appointed a priest by God, although Saul persecuted him. For all the righteous possess the sacerdotal rank.[1240] And all the apostles of the Lord are priests, who do inherit here neither lands nor houses, but serve God and the altar continually. Of whom Moses also says in Deuteronomy, when blessing Levi, "Who said unto his father and to his mother, I have not known thee; neither did he acknowledge his brethren, and he disinherited his own sons: he kept Thy commandments, and observed Thy covenant."[1241] But who are they that have left father and mother, and have said adieu to all their neighbours, on account of the word of God and His covenant, unless the disciples of the Lord? Of whom again Moses says, "They shall have no inheritance, for the Lord Himself is their inheritance."[1242] And again, "The priests the Levites shall have no part in the whole tribe of Levi, nor substance with Israel; their substance is the offerings (*fructifications*) of the Lord: these shall they eat."[1243] Wherefore also Paul says, "I do not seek after a gift, but I seek after fruit."[1244] To His disciples He said, who had a priesthood of the Lord,[1245]

[1239] Luke vi. 3, 4.

[1240] This clause is differently quoted by Antonius Melissa and John Damascenus, thus: Πᾶς βασιλεὺς δίκαιος ἱερατικὴν ἔχει τάξιν, i.e., *Every righteous king possesses a priestly order*. Comp. 1 Pet. ii. 5, 9. [And with St. Peter's testimony to the priesthood of the laity, compare the same under the law. Ex. xix. 6. The Western Church has recognised the "Episcopate *ab extra*" of sovereigns; while, in the East, it has grown into *Cæsaropapism*.]

[1241] Deut. xxxiii. 9.

[1242] Num. xviii. 20.

[1243] Deut. xviii. 1.

[1244] Phil. iv. 17.

[1245] Literally, "the Lord's Levitical substance"—*Domini Leviticam substantiam*.

to whom it was lawful when hungry to eat the ears of corn,[1246] "For the workman is worthy of his meat."[1247] And the priests in the temple profaned the Sabbath, and were blameless. Wherefore, then, were they blameless? Because when in the temple they were not engaged in secular affairs, but in the service of the Lord, fulfilling the law, but not going beyond it, as that man did, who of his own accord carried dry wood into the camp of God, and was justly stoned to death.[1248] "For every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire;"[1249] and "whosoever shall defile the temple of God, him shall God defile."[1250]

[1246] Literally, "to take food from seeds."

[1247] Matt. x. 10.

[1248] Num. xv. 32, etc.

[1249] Matt. iii. 10.

[1250] 1 Cor. iii. 17.

Chapter IX.—There is but one author, and one end to both covenants.

1. All things therefore are of one and the same substance, that is, from one and the same God; as also the Lord says to the disciples "Therefore every scribe, which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."[1251] He did not teach that he who brought forth the old was one, and he that brought forth the new, another; but that they were one and the same. For the Lord is the good man of the house, who rules the entire house of His Father; and who delivers a law suited both for slaves and those who are as yet undisciplined; and gives fitting precepts to those that are free, and have been justified by faith, as well as throws His own inheritance open to those that are sons. And He called His disciples "scribes" and "teachers of the kingdom of heaven;" of whom also He elsewhere says to the Jews: "Behold, I send unto you wise men, and scribes, and teachers; and some of them ye shall kill, and persecute from city to city."[1252] Now, without contradiction, He means by those things which are brought forth from the treasure new and old, the two covenants; the old, that giving of the law which took place formerly; and He points out as the new, that manner of life required by the Gospel, of which David says, "Sing unto the Lord a new song;"[1253] and Esaias, "Sing unto the Lord a new hymn. His beginning (*initium*), His name is glorified from the height of the earth: they declare His powers in the isles."[1254] And Jeremiah says: "Behold, I will make a new covenant, not as I made with your fathers"[1255] in Mount Horeb. But one and the same householder produced both covenants, the Word of God, our Lord Jesus Christ, who spake with both Abraham and Moses, and who has restored us anew to liberty, and has multiplied that grace which is from Himself.

2. He declares: "For in this place is One greater than the temple."[1256] But [the words] *greater* and *less* are not applied to those things which have nothing in common between themselves, and are of an opposite nature, and mutually repugnant; but are used in the case of those of the same substance, and which possess properties in common, but merely differ in number and size; such as water from water, and light from light, and grace from grace. Greater, therefore, is that legislation which has been given in order to liberty than that given in order to bondage; and therefore it has also been diffused, not throughout one nation [only], but over the whole world. For one and the same Lord, who is greater than the temple, greater than Solomon, and greater than Jonah, confers gifts upon men, that is, His own

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[1251] Matt. xiii. 52.

[1252] Matt. xxiii. 34.

[1253] Ps. xcvi. 1.

[1254] Isa. xlii. 10, quoted from memory.

[1255] Jer. xxxi. 31.

[1256] Matt. xii. 6.

presence, and the resurrection from the dead; but He does not change God, nor proclaim another Father, but that very same one, who always has more to measure out to those of His household. And as their love towards God increases, He bestows more and greater [gifts]; as also the Lord said to His disciples: “Ye shall see greater things than these.”[1257] And Paul declares: “Not that I have already attained, or that I am justified, or already have been made perfect. For we know in part, and we prophesy in part; but when that which is perfect has come, the things which are in part shall be done away.”[1258] As, therefore, when that which is perfect is come, we shall not see another Father, but Him whom we now desire to see (for “blessed are the pure in heart: for they shall see God”[1259]); neither shall we look for another Christ and Son of God, but Him who [was born] of the Virgin Mary, who also suffered, in whom too we trust, and whom we love; as Esaias says: “And they shall say in that day, Behold our Lord God, in whom we have trusted, and we have rejoiced in our salvation;”[1260] and Peter says in his Epistle: “Whom, not seeing, ye love; in whom, though now ye see Him not, ye have believed, ye shall rejoice with joy unspeakable;”[1261] neither do we receive another Holy Spirit, besides Him who is with us, and who cries, “Abba, Father;”[1262] and we shall make increase in the very same things [as now], and shall make progress, so that no longer through a glass, or by means of enigmas, but face to face, we shall enjoy the gifts of God;—so also now, receiving more than the temple, and more than Solomon, that is, the advent of the Son of God, we have not been taught another God besides the Framer and the Maker of all, who has been pointed out to us from the beginning; nor another Christ, the Son of God, besides Him who was foretold by the prophets.

3. For the new covenant having been known and preached by the prophets, He who was to carry it out according to the good pleasure of the Father was also preached, having been revealed to men as God pleased; that they might always make progress through believing in Him, and by means of the [successive] covenants, should gradually attain to perfect salvation.[1263] For there is one salvation and one God; but the precepts which form the man are numerous, and the steps which lead man to God are not a few. It is allowable for an 473

[1257] John i. 50.

[1258] These words of Scripture are quoted by memory from Phil. iii. 12, 1 Cor. iv. 4, and 1 Cor. xiii. 9, 10. It is remarkable that the second is incorporated with the preceding in a similar way, in the ancient Italic version known as the St. Germain copy.

[1259] Matt. v. 8.

[1260] Isa. xxv. 9.

[1261] 1 Pet. i. 8.

[1262] Rom. viii. 15.

[1263] This is in accordance with Harvey’s text— “Maturescere profectum salutis.” Grabe, however, reads, “Maturescere prefectum salutis;” making this equivalent to “ad prefectam salutem.” In most mss. “profectum” earthly and temporal king, though he is [but] a man, to grant to his subjects greater advantages at times: shall not this then be lawful for God, since He is [ever] the same, and is always willing to confer a greater [degree of] grace upon the human race, and to honour continually with many gifts those who please Him? But if this be to make progress, [namely,] to find out another Father besides Him who was preached from the beginning; and again, besides him who is imagined to have been discovered in the second place, to find out a third other, —then the progress of this man will consist in his also proceeding from a third to a fourth; and from this, again, to another and another: and thus he who thinks that he is always making progress of such a kind, will never rest in one God. For, being driven away from Him who truly is [God], and being turned backwards, he shall be for ever seeking, yet shall never find out God;[1264] but shall continually swim in an abyss without limits, unless, being converted by repentance, he return to the place from which he had been cast out, confessing one God, the Father, the Creator, and believing [in Him] who was declared by the law and the prophets, who was borne witness to by Christ, as He did Himself declare to those who were accusing His disciples of not observing the tradition of the elders: "Why do ye make void the law of God by reason of your tradition? For God said, Honour thy father and mother; and, Whosoever curseth father or mother, let him die the death."[1265] And again, He says to them a second time: "And ye have made void the word of God[1266] by reason of your tradition;" Christ confessing in the plainest manner Him to be Father and God, who said in the law, "Honour thy father and mother; that it may be well with thee."[1267] For the true God did confess the commandment of the law as the word of God, and called no one else God besides His own Father.

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and "prefectum" would be written alike. The same word ("profectus") occurs again almost immediately, with an evident reference to and comparison with this clause.

[1264] 2 Tim. iii. 7.

[1265] Matt. xv. 3, 4.

[1266] Another variation from the *textus receptus* borne out by the Codex Bezæ, and some ancient versions.

[1267] Ex. xx. 12, LXX.

Chapter X.—The Old Testament Scriptures, and those written by Moses in particular, do everywhere make mention of the Son of God, and foretell His advent and passion. From this fact it follows that they were inspired by one and the same God.

1. Wherefore also John does appropriately relate that the Lord said to the Jews: "Ye search the Scriptures, in which ye think ye have eternal life; these are they which testify of me. And ye are not willing to come unto Me, that ye may have life."[1268] How therefore did the Scriptures testify of Him, unless they were from one and the same Father, instructing men beforehand as to the advent of His Son, and foretelling the salvation brought in by Him? "For if ye had believed Moses, ye would also have believed Me; for he wrote of Me;"[1269] [saying this,] no doubt, because the Son of God is implanted everywhere throughout his writings: at one time, indeed, speaking with Abraham, when about to eat with him; at another time with Noah, giving to him the dimensions [of the ark]; at another; inquiring after Adam; at another, bringing down judgment upon the Sodomites; and again, when He becomes visible,[1270] and directs Jacob on his journey, and speaks with Moses from the bush.[1271] And it would be endless to recount [the occasions] upon which the Son of God is shown forth by Moses. Of the day of His passion, too, he was not ignorant; but foretold Him, after a figurative manner, by the name given to the passover;[1272] and at that very festival, which had been proclaimed such a long time previously by Moses, did our Lord suffer, thus fulfilling the passover. And he did not describe the day only, but the place also, and the time of day at which the sufferings ceased,[1273] and the sign of the setting of the sun, saying: "Thou mayest not sacrifice the passover within any other of thy cities which the Lord God gives thee; but in the place which the Lord thy God shall choose that His name be called on there, thou shalt sacrifice the passover at even, towards the setting of the sun."[1274]

[1268] John v. 39, 40.

[1269] John v. 46.

[1270] See Gen. xviii. 13 and Gen. xxxi. 11, etc. There is an allusion here to a favourite notion among the Fathers, derived from Philo the Jew, that the name *Israel* was compounded from the three Hebrew words אִישׁ רָאָה אֵל, i.e., "the man seeing God."

[1271] Ex. iii. 4, etc.

[1272] Feuardent infers with great probability from this passage, that Irenæus, like Tertullian and others of the Fathers, connected the word *Pascha* with πάσχειν, *to suffer*. [The LXX. constantly giving colour to early Christian ideas in this manner, they concluded, perhaps, that such coincidences were designed. The LXX. were credited with a sort of inspiration, as we learn from our author.]

[1273] Latin, "et extremitatem temporum."

[1274] Deut. xvi. 5, 6.

2. And already he had also declared His advent, saying, “There shall not fail a chief in Judah, nor a leader from his loins, until He come for whom it is laid up, and He is the hope of the nations; binding His foal to the vine, and His ass’s colt to the creeping ivy. He shall wash His stole in wine, and His upper garment in the blood of the grape; His eyes shall be more joyous than wine,[1275] and His teeth whiter than milk.”[1276] For, let those who have the reputation of investigating everything, inquire at what time a prince and leader failed out of Judah, and who is the hope of the nations, who also is the vine, what was the ass’s colt [referred to as] His, what the clothing, and what the eyes, what the teeth, and what the wine, and thus let them investigate every one of the points mentioned; and they shall find that there was none other announced than our Lord, Christ Jesus. Wherefore Moses, when chiding the ingratitude of the people, said, “Ye infatuated people, and unwise, do ye thus requite the Lord?”[1277] And again, he indicates that He who from the beginning founded and created them, the Word, who also redeems and vivifies us in the last times, is shown as hanging on the tree, and they will not believe on Him. For he says, “And thy life shall be hanging before thine eyes, and thou wilt not believe thy life.”[1278] And again, “Has not this same one thy Father owned thee, and made thee, and created thee?”[1279]

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[1275] The Latin is, “lætifici oculi ejus a vino,” the Hebrew method of indicating comparison being evidently imitated.

[1276] Gen. xlix. 10–12, LXX.

[1277] Deut. xxxii. 6.

[1278] Deut. xxviii. 66. Tertullian, Cyprian, and other early Fathers, agree with Irenæus in his exposition of this text.

[1279] Deut. xxxii. 6. “Owned thee,” i.e., following the meaning of the Hebrew, “owned thee by generation.”

Chapter XI.—The old prophets and righteous men knew beforehand of the advent of Christ, and earnestly desired to see and hear Him, He revealing himself in the Scriptures by the Holy Ghost, and without any change in Himself, enriching men day by day with benefits, but conferring them in greater abundance on later than on former generations.

1. But that it was not only the prophets and many righteous men, who, foreseeing through the Holy Spirit His advent, prayed that they might attain to that period in which they should see their Lord face to face, and hear His words, the Lord has made manifest, when He says to His disciples, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."[1280] In what way, then, did they desire both to hear and to see, unless they had foreknowledge of His future advent? But how could they have foreknown it, unless they had previously received foreknowledge from Himself? And how do the Scriptures testify of Him, unless all things had ever been revealed and shown to believers by one and the same God through the Word; He at one time conferring with His creature, and at another propounding His law; at one time, again, reproving, at another exhorting, and then setting free His servant, and adopting him as a son (*in filium*); and, at the proper time, bestowing an incorruptible inheritance, for the purpose of bringing man to perfection? For He formed him for growth and increase, as the Scripture says: "Increase and multiply."[1281]

2. And in this respect God differs from man, that God indeed makes, but man is made; and truly, He who makes is always the same; but that which is made must receive both beginning, and middle, and addition, and increase. And God does indeed create after a skilful manner, while, [as regards] man, he *is* created skilfully. God also is truly perfect in all things, Himself equal and similar to Himself, as He is all light, and all mind, and all substance, and the fount of all good; but man receives advancement and increase towards God. For as God is always the same, so also man, when found in God, shall always go on towards God. For neither does God at any time cease to confer benefits upon, or to enrich man; nor does man ever cease from receiving the benefits, and being enriched by God. For the receptacle of His goodness, and the instrument of His glorification, is the man who is grateful to Him that made him; and again, the receptacle of His just judgment is the ungrateful man, who both despises his Maker and is not subject to His Word; who has promised that He will give very much to those always bringing forth fruit, and more [and more] to those who have the Lord's money. "Well done," He says, "good and faithful servant: because thou hast been faithful in little, I will appoint thee over many things; enter thou into the joy of thy Lord."[1282] The Lord Himself thus promises very much.

[1280] Matt. xiii. 17.

[1281] Gen. i. 28.

[1282] Matt. xxv. 21, etc.

3. As, therefore, He has promised to give very much to those who do now bring forth fruit, according to the gift of His grace, but not according to the changeableness of "knowledge;" for the Lord remains the same, and the same Father is revealed; thus, therefore, has the one and the same Lord granted, by means of His advent, a greater gift of grace to those of a later period, than what He had granted to those under the Old Testament dispensation. For they indeed used to hear, by means of [His] servants, that the King would come, and they rejoiced to a certain extent, inasmuch as they hoped for His coming; but those who have beheld Him actually present, and have obtained liberty, and been made partakers of His gifts, do possess a greater amount of grace, and a higher degree of exultation, rejoicing because of the King's arrival: as also David says, "My soul shall rejoice in the Lord; it shall be glad in His salvation."[1283] And for this cause, upon His entrance into Jerusalem, all those who were in the way[1284] recognised David their king in His sorrow of soul, and spread their garments for Him, and ornamented the way with green boughs, crying out with great joy and gladness, "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord: hosanna in the highest."[1285] But to the envious wicked stewards, who circumvented those under them, and ruled over those that had no great intelligence,[1286] and for this reason were unwilling that the king should come, and who said to Him, "Hearest thou what these say?" did the Lord reply, "Have ye never read, Out of the mouths of babes and sucklings hast Thou perfected praise?"[1287]—thus pointing out that what had been declared by David concerning the Son of God, was accomplished in His own person; and indicating that they were indeed ignorant of the meaning of the Scripture and the dispensation of God; but declaring that it was Himself who was announced by the prophets as Christ, whose name is praised in all the earth, and who perfects praise to His Father from the mouth of babes and sucklings; wherefore also His glory has been raised above the heavens.

4. If, therefore, the self-same person is present who was announced by the prophets, our Lord Jesus Christ, and if His advent has brought in a fuller [measure of] grace and greater gifts to those who have received Him, it is plain that the Father also is Himself the same who was proclaimed by the prophets, and that the Son, on His coming, did not spread the knowledge of another Father, but of the same who was preached from the beginning; from whom also He has brought down liberty to those who, in a lawful manner, and with

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[1283] Ps. xxxv. 9.

[1284] Or, "all those who were in the *way of David*"—*omnes qui erant in viâ David, in dolore animæ cognoverunt suum regem*.

[1285] Matt. xxi. 8.

[1286] The Latin text is ambiguous: "dominabantur eorum, quibus ratio non constabat." The rendering may be, "and ruled over those things with respect to which it was not right that they should do so."

[1287] Matt. xxi. 16; Ps. viii. 3.

a willing mind, and with all the heart, do Him service; whereas to scoffers, and to those not subject to God, but who follow outward purifications for the praise of men (which observances had been given as a type of future things,—the law typifying, as it were, certain things in a shadow, and delineating eternal things by temporal, celestial by terrestrial), and to those who pretend that they do themselves observe more than what has been prescribed, as if preferring their own zeal to God Himself, while within they are full of hypocrisy, and covetousness, and all wickedness,— [to such] has He assigned everlasting perdition by cutting them off from life.

Chapter XII.—It clearly appears that there was but one author of both the old and the new law, from the fact that Christ condemned traditions and customs repugnant to the former, while He confirmed its most important precepts, and taught that He was Himself the end of the Mosaic law.

1. For the tradition of the elders themselves, which they pretended to observe from the law, was contrary to the law given by Moses. Wherefore also Esaias declares: "Thy dealers mix the wine with water,"[1288] showing that the elders were in the habit of mingling a watered tradition with the simple command of God; that is, they set up a spurious law, and one contrary to the [true] law; as also the Lord made plain, when He said to them, "Why do ye transgress the commandment of God, for the sake of your tradition?"[1289] For not only by actual transgression did they set the law of God at nought, mingling the wine with water; but they also set up their own law in opposition to it, which is termed, even to the present day, the pharisaical. In this [law] they suppress certain things, add others, and interpret others, again, as they think proper, which their teachers use, each one in particular; and desiring to uphold these traditions, they were unwilling to be subject to the law of God, which prepares them for the coming of Christ. But they did even blame the Lord for healing on the Sabbath-days, which, as I have already observed, the law did not prohibit. For they did themselves, in one sense, perform acts of healing upon the Sabbath-day, when they circumcised a man [on that day]; but they did not blame themselves for transgressing the command of God through tradition and the aforesaid pharisaical law, and for not keeping the commandment of the law, which is the love of God.

2. But that this is the first and greatest commandment, and that the next [has respect to love] towards our neighbour, the Lord has taught, when He says that the entire law and the prophets hang upon these two commandments. Moreover, He did not Himself bring down [from heaven] any other commandment greater than this one, but renewed this very same one to His disciples, when He enjoined them to love God with all their heart, and others as themselves. But if He had descended from another Father, He never would have made use of the first and greatest commandment of the law; but He would undoubtedly have endeavoured by all means to bring down a greater one than this from the perfect Father, so as not to make use of that which had been given by the God of the law. And Paul in like manner declares, "Love is the fulfilling of the law:"[1290] and [he declares] that when all other things have been destroyed, there shall remain "faith, hope, and love; but the greatest of all is love;"[1291] and that apart from the love of God, neither knowledge avails anything,[1292] 476

[1288] Isa. i. 22.

[1289] Matt. xv. 3.

[1290] Rom. xiii. 10.

[1291] 1 Cor. xiii. 13.

[1292] 1 Cor. xiii. 2.

nor the understanding of mysteries, nor faith, nor prophecy, but that without love all are hollow and vain; moreover, that love makes man perfect; and that he who loves God is perfect, both in this world and in that which is to come. For we do never cease from loving God; but in proportion as we continue to contemplate Him, so much the more do we love Him.

3. As in the law, therefore, and in the Gospel [likewise], the first and greatest commandment is, to love the Lord God with the whole heart, and then there follows a commandment like to it, to love one's neighbour as one's self; the author of the law and the Gospel is shown to be one and the same. For the precepts of an absolutely perfect life, since they are the same in each Testament, have pointed out [to us] the same God, who certainly has promulgated particular laws adapted for each; but the more prominent and the greatest [commandments], without which salvation cannot [be attained], He has exhorted [us to observe] the same in both.

4. The Lord, too, does not do away with this [God], when He shows that the law was not derived from another God, expressing Himself as follows to those who were being instructed by Him, to the multitude and to His disciples: "The scribes and Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens, and lay them upon men's shoulders; but they themselves will not so much as move them with a finger."[1293] He therefore did not throw blame upon that law which was given by Moses, when He exhorted it to be observed, Jerusalem being as yet in safety; but He *did* throw blame upon those persons, because they repeated indeed the words of the law, yet were without love. And for this reason were they held as being unrighteous as respects God, and as respects their neighbours. As also Isaiah says: "This people honoureth Me with their lips, but their heart is far from Me: howbeit in vain do they worship Me, teaching the doctrines and the commandments of men."[1294] He does not call the law given by Moses commandments of men, but the traditions of the elders themselves which they had invented, and in upholding which they made the law of God of none effect, and were on this account also not subject to His Word. For this is what Paul says concerning these men: "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."[1295] And how is Christ the end of the law, if He be not also the final cause of it? For He who has brought in the end has Himself also wrought the beginning; and it is He who does Himself say to Moses, "I have surely seen the affliction of my people

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[1293] Matt. xxiii. 2–4.

[1294] Isa. xxix. 13.

[1295] Rom. x. 3, 4.

which is in Egypt, and I have come down to deliver them;"[1296] it being customary from the beginning with the Word of God to ascend and descend for the purpose of saving those who were in affliction.

5. Now, that the law did beforehand teach mankind the necessity of following Christ, He does Himself make manifest, when He replied as follows to him who asked Him what he should do that he might inherit eternal life: "If thou wilt enter into life, keep the commandments."[1297] But upon the other asking "Which?" again the Lord replies: "Do not commit adultery, do not kill, do not steal, do not bear false witness, honour father and mother, and thou shalt love thy neighbour as thyself,"—setting as an ascending series (*velut gradus*) before those who wished to follow Him, the precepts of the law, as the entrance into life; and what He then said to one He said to all. But when the former said, "All these have I done" (and most likely he had not kept them, for in that case the Lord would not have said to him, "Keep the commandments"), the Lord, exposing his covetousness, said to him, "If thou wilt be perfect, go, sell all that thou hast, and distribute to the poor; and come, follow me;" promising to those who would act thus, the portion belonging to the apostles (*apostolorum partem*). And He did not preach to His followers another God the Father, besides Him who was proclaimed by the law from the beginning; nor another Son; nor the Mother, the enthymesis of the Æon, who existed in suffering and apostasy; nor the Pleroma of the thirty Æons, which has been proved vain, and incapable of being believed in; nor that fable invented by the other heretics. But He taught that they should obey the commandments which God enjoined from the beginning, and do away with their former covetousness by good works,[1298] and follow after Christ. But that possessions distributed to the poor do annul former covetousness, Zaccheus made evident, when he said, "Behold, the half of my goods I give to the poor; and if I have defrauded any one, I restore fourfold."[1299]

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[1296] Ex. iii. 7, 8.

[1297] Matt. xix. 17, 18, etc.

[1298] Harvey here remarks: "In a theological point of view, it should be observed, that no saving merit is ascribed to almsgiving: it is spoken of here as the negation of the vice of covetousness, which is wholly inconsistent with the state of salvation to which we are called."

[1299] Luke xix. 8.

Chapter XIII.—Christ did not abrogate the natural precepts of the law, but rather fulfilled and extended them. He removed the yoke and bondage of the old law, so that mankind, being now set free, might serve God with that trustful piety which becometh sons.

1. And that the Lord did not abrogate the natural [precepts] of the law, by which man[1300] is justified, which also those who were justified by faith, and who pleased God, did observe previous to the giving of the law, but that He extended and fulfilled them, is shown from His words. "For," He remarks, "it has been said to them of old time, Do not commit adultery. But I say unto you, That every one who hath looked upon a woman to lust after her, hath committed adultery with her already in his heart."[1301] And again: "It has been said, Thou shalt not kill. But I say unto you, Every one who is angry with his brother without a cause, shall be in danger of the judgment."[1302] And, "It hath been said, Thou shalt not forswear thyself. But I say unto you, Swear not at all; but let your conversation be, Yea, yea, and Nay, nay."[1303] And other statements of a like nature. For all these do not contain or imply an opposition to and an overturning of the [precepts] of the past, as Marcion's followers do strenuously maintain; but [they exhibit] a fulfilling and an extension of them, as He does Himself declare: "Unless your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven."[1304] For what meant the excess referred to? In the first place, [we must] believe not only in the Father, but also in His Son now revealed; for He it is who leads man into fellowship and unity with God. In the next place, [we must] not only say, but we must do; for they said, but did not. And [we must] not only abstain from evil deeds, but even from the desires after them. Now He did not teach us these things as being opposed to the law, but as fulfilling the law, and implanting in us the varied righteousness of the law. That would have been contrary to the law, if He had commanded His disciples to do anything which the law had prohibited. But this which He did command—namely, not only to abstain from things forbidden by the law, but even from longing after them—is not contrary to [the law], as I have remarked, neither is it the utterance of one destroying the law, but of one fulfilling, extending, and affording greater scope to it.

2. For the law, since it was laid down for those in bondage, used to instruct the soul by means of those corporeal objects which were of an external nature, drawing it, as by a bond, to obey its commandments, that man might learn to serve God. But the Word set free the soul, and taught that through it the body should be willingly purified. Which having been

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[1300] That is, as Harvey observes, *the natural man*, as described in Rom. ii. 27.

[1301] Matt. v. 27, 28.

[1302] Matt. v. 21, 22.

[1303] Matt. v. 33, etc.

[1304] Matt. v. 20.

accomplished, it followed as of course, that the bonds of slavery should be removed, to which man had now become accustomed, and that he should follow God without fetters: moreover, that the laws of liberty should be extended, and subjection to the king increased, so that no one who is converted should appear unworthy to Him who set him free, but that the piety and obedience due to the Master of the household should be equally rendered both by servants and children; while the children possess greater confidence [than the servants], inasmuch as the working of liberty is greater and more glorious than that obedience which is rendered in [a state of] slavery.

3. And for this reason did the Lord, instead of that [commandment], "Thou shalt not commit adultery," forbid even concupiscence; and instead of that which runs thus, "Thou shalt not kill," He prohibited anger; and instead of the law enjoining the giving of tithes, [He told us] to share[1305] all our possessions with the poor; and not to love our neighbours only, but even our enemies; and not merely to be liberal givers and bestowers, but even that we should present a gratuitous gift to those who take away our goods. For "to him that taketh away thy coat," He says, "give to him thy cloak also; and from him that taketh away thy goods, ask them not again; and as ye would that men should do unto you, do ye unto them:"[1306] so that we may not grieve as those who are unwilling to be defrauded, but may rejoice as those who have given willingly, and as rather conferring a favour upon our neighbours than yielding to necessity. "And if any one," He says, "shall compel thee [to go] a mile, go with him twain;"[1307] so that thou mayest not follow him as a slave, but may as a free man go before him, showing thyself in all things kindly disposed and useful to thy neighbour, not regarding their evil intentions, but performing thy kind offices, assimilating thyself to the Father, "who maketh His sun to rise upon the evil and the good, and sendeth rain upon the just and unjust."[1308] Now all these [precepts], as I have already observed, were not [the injunctions] of one doing away with the law, but of one fulfilling, extending, and widening it among us; just as if one should say, that the more extensive operation of 478 liberty implies that a more complete subjection and affection towards our Liberator had been implanted within us. For He did not set us free for this purpose, that we should depart from Him (no one, indeed, while placed out of reach of the Lord's benefits, has power to procure for himself the means of salvation), but that the more we receive His grace, the more we should love Him. Now the more we have loved Him, the more glory shall we receive from Him, when we are continually in the presence of the Father.

[1305] Matt. xix. 21.

[1306] Luke vi. 29–31.

[1307] Matt. v. 41.

[1308] Matt. v. 45.

4. Inasmuch, then, as all natural precepts are common to us and to them (the Jews), they had in them indeed the beginning and origin; but in us they have received growth and completion. For to yield assent to God, and to follow His Word, and to love Him above all, and one's neighbour as one's self (now man is neighbour to man), and to abstain from every evil deed, and all other things of a like nature which are common to both [covenants], do reveal one and the same God. But this is our Lord, the Word of God, who in the first instance certainly drew slaves to God, but afterwards He set those free who were subject to Him, as He does Himself declare to His disciples: "I will not now call you servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things which I have heard from My Father I have made known."[1309] For in that which He says, "I will not now call you servants," He indicates in the most marked manner that it was Himself who did originally appoint for men that bondage with respect to God through the law, and then afterwards conferred upon them freedom. And in that He says, "For the servant knoweth not what his lord doeth," He points out, by means of His own advent, the ignorance of a people in a servile condition. But when He terms His disciples "the friends of God," He plainly declares Himself to be the Word of God, whom Abraham also followed voluntarily and under no compulsion (*sine vinculis*), because of the noble nature of his faith, and so became "the friend of God."[1310] But the Word of God did not accept of the friendship of Abraham, as though He stood in need of it, for He was perfect from the beginning ("Before Abraham was," He says, "I am"[1311]), but that He in His goodness might bestow eternal life upon Abraham himself, inasmuch as the friendship of God imparts immortality to those who embrace it.

[1309] John xv. 15.

[1310] Jas. ii. 23.

[1311] John viii. 58.

Chapter XIV.—If God demands obedience from man, if He formed man, called him and placed him under laws, it was merely for man's welfare; not that God stood in need of man, but that He graciously conferred upon man His favours in every possible manner.

1. In the beginning, therefore, did God form Adam, not as if He stood in need of man, but that He might have [some one] upon whom to confer His benefits. For not alone antecedently to Adam, but also before all creation, the Word glorified His Father, remaining in Him; and was Himself glorified by the Father, as He did Himself declare, "Father, glorify Thou Me with the glory which I had with Thee before the world was."[1312] Nor did He stand in need of our service when He ordered us to follow Him; but He thus bestowed salvation upon ourselves. For to follow the Saviour is to be a partaker of salvation, and to follow light is to receive light. But those who are in light do not themselves illumine the light, but are illumined and revealed by it: they do certainly contribute nothing to it, but, receiving the benefit, they are illumined by the light. Thus, also, service [rendered] to God does indeed profit God nothing, nor has God need of human obedience; but He grants to those who follow and serve Him life and incorruption and eternal glory, bestowing benefit upon those who serve [Him], because they do serve Him, and on His followers, because they do follow Him; but does not receive any benefit from them: for He is rich, perfect, and in need of nothing. But for this reason does God demand service from men, in order that, since He is good and merciful, He may benefit those who continue in His service. For, as much as God is in want of nothing, so much does man stand in need of fellowship with God. For this is the glory of man, to continue and remain permanently in God's service. Wherefore also did the Lord say to His disciples, "Ye have not chosen Me, but I have chosen you;"[1313] indicating that they did not glorify Him when they followed Him; but that, in following the Son of God, they were glorified by Him. And again, "I will, that where I am, there they also may be, that they may behold My glory;"[1314] not vainly boasting because of this, but desiring that His disciples should share in His glory: of whom Esaias also says, "I will bring thy seed from the east, and will gather thee from the west; and I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; all, as many as have been called in My name: for in My glory I have prepared, and formed, and made him."[1315] 479 Inasmuch as then, "wheresoever the carcase is, there shall also the eagles be gathered together,"[1316] we do participate in the glory of the Lord, who has

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[1312] John xvii. 5.

[1313] John xv. 16.

[1314] John xvii. 24.

[1315] Isa. xliii. 5.

[1316] Matt. xxiv. 28.

both formed us, and prepared us for this, that, when we are with Him, we may partake of His glory.

2. Thus it was, too, that God formed man at the first, because of His munificence; but chose the patriarchs for the sake of their salvation; and prepared a people beforehand, teaching the headstrong to follow God; and raised up prophets upon earth, accustoming man to bear His Spirit [within him], and to hold communion with God: He Himself, indeed, having need of nothing, but granting communion with Himself to those who stood in need of it, and sketching out, like an architect, the plan of salvation to those that pleased Him. And He did Himself furnish guidance to those who beheld Him not in Egypt, while to those who became unruly in the desert He promulgated a law very suitable [to their condition]. Then, on the people who entered into the good land He bestowed a noble inheritance; and He killed the fatted calf for those converted to the Father, and presented them with the finest robe.[1317] Thus, in a variety of ways, He adjusted the human race to an agreement with salvation. On this account also does John declare in the Apocalypse, "And His voice as the sound of many waters."[1318] For the Spirit [of God] is truly [like] many waters, since the Father is both rich and great. And the Word, passing through all those [men], did liberally confer benefits upon His subjects, by drawing up in writing a law adapted and applicable to every class [among them].

3. Thus, too, He imposed upon the [Jewish] people the construction of the tabernacle, the building of the temple, the election of the Levites, sacrifices also, and oblations, legal monitions, and all the other service of the law. He does Himself truly want none of these things, for He is always full of all good, and had in Himself all the odour of kindness, and every perfume of sweet-smelling savours, even before Moses existed. Moreover, He instructed the people, who were prone to turn to idols, instructing them by repeated appeals to persevere and to serve God, calling them to the things of primary importance by means of those which were secondary; that is, to things that are real, by means of those that are typical; and by things temporal, to eternal; and by the carnal to the spiritual; and by the earthly to the heavenly; as was also said to Moses, "Thou shalt make all things after the pattern of those things which thou sawest in the mount."[1319] For during forty days He was learning to keep [in his memory] the words of God, and the celestial patterns, and the spiritual images, and the types of things to come; as also Paul says: "For they drank of the rock which followed them: and the rock was Christ."[1320] And again, having first mentioned what are contained in the law, he goes on to say: "Now all these things happened to them in a figure; but they

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[1317] Luke xv. 22, 23.

[1318] Rev. i. 15.

[1319] Ex. xxv. 40.

[1320] 1 Cor. x. 11.

were written for our admonition, upon whom the end of the ages is come.” For by means of types they learned to fear God, and to continue devoted to His service.

Chapter XV.—At first God deemed it sufficient to inscribe the natural law, or the Decalogue, upon the hearts of men; but afterwards He found it necessary to bridle, with the yoke of the Mosaic law, the desires of the Jews, who were abusing their liberty; and even to add some special commands, because of the hardness of their hearts.

1. They (the Jews) had therefore a law, a course of discipline, and a prophecy of future things. For God at the first, indeed, warning them by means of natural precepts, which from the beginning He had implanted in mankind, that is, by means of the Decalogue (which, if any one does not observe, he has no salvation), did then demand nothing more of them. As Moses says in Deuteronomy, "These are all the words which the Lord spake to the whole assembly of the sons of Israel on the mount, and He added no more; and He wrote them on two tables of stone, and gave them to me."[1321] For this reason [He did so], that they who are willing to follow Him might keep these commandments. But when they turned themselves to make a calf, and had gone back in their minds to Egypt, desiring to be slaves instead of free-men, they were placed for the future in a state of servitude suited to their wish,—[a slavery] which did not indeed cut them off from God, but subjected them to the yoke of bondage; as Ezekiel the prophet, when stating the reasons for the giving of such a law, declares: "And their eyes were after the desire of their heart; and I gave them statutes that were not good, and judgments in which they shall not live."[1322] Luke also has recorded that Stephen, who was the first elected into the diaconate by the apostles,[1323] and who was the first slain for the testimony of Christ, spoke regarding Moses as follows: "This man did indeed receive the commandments of the living God to give to us, whom your fathers would not 480 obey, but thrust [Him from them], and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us; for we do not know what has happened to [this] Moses, who led us from the land of Egypt. And they made a calf in those days, and offered sacrifices to the idol, and were rejoicing in the works of their own hands. But God turned, and gave them up to worship the hosts of heaven; as it is written in the book of the prophets:[1324] O ye house of Israel, have ye offered to Me sacrifices and oblations for forty years in the wilderness? And ye took up the tabernacle of Moloch, and the star of the god Remphan,[1325] figures which ye made to worship them;"[1326] pointing out plainly, that the law being such, was not given to them by another God, but that, adapted to their condition of

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[1321] Deut. v. 22.

[1322] Ezek. xx. 24.

[1323] [Acts vi. 3–7. It is evident that the laity *elected*, and the apostles ordained.]

[1324] Amos v. 25, 26.

[1325] In accordance with the Codex Bezæ.

[1326] Acts vii. 38, etc.

servitude, [it originated] from the very same [God as we worship]. Wherefore also He says to Moses in Exodus: "I will send forth My angel before thee; for I will not go up with thee, because thou art a stiff-necked people."[1327]

2. And not only so, but the Lord also showed that certain precepts were enacted for them by Moses, on account of their hardness [of heart], and because of their unwillingness to be obedient, when, on their saying to Him, "Why then did Moses command to give a writing of divorcement, and to send away a wife?" He said to them, "Because of the hardness of your hearts he permitted these things to you; but from the beginning it was not so;"[1328] thus exculpating Moses as a faithful servant, but acknowledging one God, who from the beginning made male and female, and reproving them as hard-hearted and disobedient. And therefore it was that they received from Moses this law of divorcement, adapted to their hard nature. But why say I these things concerning the Old Testament? For in the New also are the apostles found doing this very thing, on the ground which has been mentioned, Paul plainly declaring, "But these things I say, not the Lord."[1329] And again: "But this I speak by permission, not by commandment."[1330] And again: "Now, as concerning virgins, I have no commandment from the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful."[1331] But further, in another place he says: "That Satan tempt you not for your incontinence."[1332] If, therefore, even in the New Testament, the apostles are found granting certain precepts in consideration of human infirmity, because of the incontinence of some, lest such persons, having grown obdurate, and despairing altogether of their salvation, should become apostates from God,—it ought not to be wondered at, if also in the Old Testament the same God permitted similar indulgences for the benefit of His people, drawing them on by means of the ordinances already mentioned, so that they might obtain the gift of salvation through them, while they obeyed the Decalogue, and being restrained by Him, should not revert to idolatry, nor apostatize from God, but learn to love Him with the whole heart. And if certain persons, because of the disobedient and ruined Israelites, do assert that the giver (*doctor*) of the law was limited in power, they will find in our dispensation, that "many are called, but few chosen;"[1333] and that there are those who inwardly are wolves, yet wear sheep's clothing in the eyes of the world (*foris*); and that God has always preserved freedom, and the power of self-government in man,[1334] while at the

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[1327] Ex. xxxiii. 2, 3.

[1328] Matt. xix. 7, 8.

[1329] 1 Cor. vii. 12.

[1330] 1 Cor. vii. 6.

[1331] 1 Cor. vii. 25.

[1332] 1 Cor. vii. 5.

[1333] Matt. xx. 16.

[1334] [Note this stout assertion of the freedom of human actions.]

same time He issued His own exhortations, in order that those who do not obey Him should be righteously judged (condemned) because they have not obeyed Him; and that those who have obeyed and believed on Him should be honoured with immortality.

Chapter XVI.—Perfect righteousness was conferred neither by circumcision nor by any other legal ceremonies. The Decalogue, however, was not cancelled by Christ, but is always in force: men were never released from its commandments.

1. Moreover, we learn from the Scripture itself, that God gave circumcision, not as the completer of righteousness, but as a sign, that the race of Abraham might continue recognisable. For it declares: “God said unto Abraham, Every male among you shall be circumcised; and ye shall circumcise the flesh of your foreskins, as a token of the covenant between Me and you.”[1335] This same does Ezekiel the prophet say with regard to the Sabbaths: “Also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord, that sanctify them.”[1336] And in Exodus, God says to Moses: “And ye shall observe My Sabbaths; for it shall be a sign between Me and you for your generations.”[1337] These things, then, were given for a sign; but the signs were not unsymbolical, that is, neither unmeaning nor to no purpose, inasmuch as they were given by a wise Artist; but the circumcision after the flesh typified that after the Spirit. For “we,” says the apostle, “have been circumcised with the circumcision made without hands.”[1338] And the prophet declares, “Circumcise the hardness of your heart.”[1339] But the Sabbaths taught that we should continue day by day in God’s service.[1340] “For we have been counted,” says the Apostle Paul, “all the day long as sheep for the slaughter;”[1341] that is, consecrated [to God], and ministering continually to our faith, and persevering in it, and abstaining from all avarice, and not acquiring or possessing treasures upon earth.[1342] Moreover, the Sabbath of God (*requietio Dei*), that is, the kingdom, was, as it were, indicated by created things; in which [kingdom], the man who shall have persevered in serving God (*Deo assistere*) shall, in a state of rest, partake of God’s table.

2. And that man was not justified by these things, but that they were given as a sign to the people, this fact shows,— that Abraham himself, without circumcision and without observance of Sabbaths, “believed God, and it was imputed unto him for righteousness; and he was called the friend of God.”[1343] Then, again, Lot, without circumcision, was brought

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[1335] Gen. xvii. 9–11.

[1336] Ezek. xx. 12.

[1337] Ex. xxi. 13.

[1338] Col. ii. 11.

[1339] Deut. x. 16, LXX. version.

[1340] The Latin text here is: “Sabbata autem perseverantiam totius diei erga Deum deservitionis edocebant;” which might be rendered, “The Sabbaths taught that we should continue the whole day in the service of God;” but Harvey conceives the original Greek to have been, τὴν καθημερινὴν διαμονὴν τῆς περὶ τὸν Θεὸν λατρείας.

[1341] Rom. viii. 36.

[1342] Matt. vi. 19.

[1343] Jas. ii. 23.

out from Sodom, receiving salvation from God. So also did Noah, pleasing God, although he was uncircumcised, receive the dimensions [of the ark], of the world of the second race [of men]. Enoch, too, pleasing God, without circumcision, discharged the office of God's legate to the angels although he was a man, and was translated, and is preserved until now as a witness of the just judgment of God, because the angels when they had transgressed fell to the earth for judgment, but the man who pleased [God] was translated for salvation.[1344] Moreover, all the rest of the multitude of those righteous men who lived before Abraham, and of those patriarchs who preceded Moses, were justified independently of the things above mentioned, and without the law of Moses. As also Moses himself says to the people in Deuteronomy: "The Lord thy God formed a covenant in Horeb. The Lord formed not this covenant with your fathers, but for you."[1345]

3. Why, then, did the Lord not form the covenant for the fathers? Because "the law was not established for righteous men."[1346] But the righteous fathers had the meaning of the Decalogue written in their hearts and souls,[1347] that is, they loved the God who made them, and did no injury to their neighbour. There was therefore no occasion that they should be cautioned by prohibitory mandates (*correptoriis literis*),[1348] because they had the righteousness of the law in themselves. But when this righteousness and love to God had passed into oblivion, and became extinct in Egypt, God did necessarily, because of His great goodwill to men, reveal Himself by a voice, and led the people with power out of Egypt, in order that man might again become the disciple and follower of God; and He afflicted those who were disobedient, that they should not contemn their Creator; and He fed them with manna, that they might receive food for their souls (*uti rationalem acciperent escam*); as also Moses says in Deuteronomy: "And fed thee with manna, which thy fathers did not know, that thou mightest know that man doth not live by bread alone; but by every word of God proceeding out of His mouth doth man live."[1349] And it enjoined love to God, and taught just dealing towards our neighbour, that we should neither be unjust nor unworthy of God, who prepares

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[1344] Massuet remarks here that Irenæus makes a reference to the apocryphal book of Enoch, in which this history is contained. It was the belief of the later Jews, followed by the Christian fathers, that "the sons of God" (Gen. vi. 2) who took wives of the daughters of men, were the apostate angels. The LXX. translation of that passage accords with this view. See the articles "Enoch," "Enoch, Book of," in Smith's *Dictionary of the Bible*. [See Paradise Lost, b. i. 323–431.]

[1345] Deut. v. 2.

[1346] 1 Tim. i. 9.

[1347] [Hearts and souls; i.e., moral and mental natures. For a correct view of the patristic conceptions of the Gentiles before the law, this is valuable.]

[1348] i.e., the *letters* of the Decalogue on the two tables of stone.

[1349] Deut. viii. 3.

man for His friendship through the medium of the Decalogue, and likewise for agreement with his neighbour,—matters which did certainly profit man himself; God, however, standing in no need of anything from man.

4. And therefore does the Scripture say, “These words the Lord spake to all the assembly of the children of Israel in the mount, and He added no more;”[1350] for, as I have already observed, He stood in need of nothing from them. And again Moses says: “And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart, and with all thy soul?”[1351] Now these things did indeed make man glorious, by supplying what was wanting to him, namely, the friendship of God; but they profited God nothing, for God did not at all stand in need of man’s love. For the glory of God was wanting to man, which he could obtain in no other way than by serving God. And therefore Moses says to them again: “Choose life, that thou mayest live, and thy seed, to love the Lord thy God, to hear His voice, to cleave unto Him; for this is thy life, and the length of thy days.”[1352] Preparing man for this life, the Lord Himself did speak in His own person to all alike the words of the Decalogue; and therefore, in like manner, do they remain permanently with us,[1353] receiving by means of His advent in the flesh, extension and increase, but not abrogation. 482

5. The laws of bondage, however, were one by one promulgated to the people by Moses, suited for their instruction or for their punishment, as Moses himself declared: “And the Lord commanded me at that time to teach you statutes and judgments.”[1354] These things, therefore, which were given for bondage, and for a sign to them, He cancelled by the new covenant of liberty. But He has increased and widened those laws which are natural, and noble, and common to all, granting to men largely and without grudging, by means of adoption, to know God the Father, and to love Him with the whole heart, and to follow His word unswervingly, while they abstain not only from evil deeds, but even from the desire after them. But He has also increased the feeling of reverence; for sons should have more veneration than slaves, and greater love for their father. And therefore the Lord says, “As to every idle word that men have spoken, they shall render an account for it in the day of judgment.”[1355] And, “he who has looked upon a woman to lust after her, hath committed adultery with her already in his heart;”[1356] and, “he that is angry with his brother without

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[1350] Deut. v. 22.

[1351] Deut. x. 12.

[1352] Deut. xxx. 19, 20.

[1353] [Most noteworthy among primitive testimonies to the catholic reception of the Decalogue.]

[1354] Deut. iv. 14.

[1355] Matt. xii. 36.

[1356] Matt. v. 28.

a cause, shall be in danger of the judgment."[1357] [All this is declared,] that we may know that we shall give account to God not of deeds only, as slaves, but even of words and thoughts, as those who have truly received the power of liberty, in which [condition] a man is more severely tested, whether he will reverence, and fear, and love the Lord. And for this reason Peter says "that we have not liberty as a cloak of maliciousness,"[1358] but as the means of testing and evidencing faith.

[1357] Matt. v. 22.

[1358] 1 Pet. ii. 16.

Chapter XVII.—Proof that God did not appoint the Levitical dispensation for His own sake, or as requiring such service; for He does, in fact, need nothing from men.

1. Moreover, the prophets indicate in the fullest manner that God stood in no need of their slavish obedience, but that it was upon their own account that He enjoined certain observances in the law. And again, that God needed not their oblation, but [merely demanded it], on account of man himself who offers it, the Lord taught distinctly, as I have pointed out. For when He perceived them neglecting righteousness, and abstaining from the love of God, and imagining that God was to be propitiated by sacrifices and the other typical observances, Samuel did even thus speak to them: “God does not desire whole burnt-offerings and sacrifices, but He will have His voice to be hearkened to. Behold, a ready obedience is better than sacrifice, and to hearken than the fat of rams.”[1359] David also says: “Sacrifice and oblation Thou didst not desire, but mine ears hast Thou perfected;[1360] burnt-offerings also for sin Thou hast not required.”[1361] He thus teaches them that God desires obedience, which renders them secure, rather than sacrifices and holocausts, which avail them nothing towards righteousness; and [by this declaration] he prophesies the new covenant at the same time. Still clearer, too, does he speak of these things in the fiftieth Psalm: “For if Thou hadst desired sacrifice, then would I have given it: Thou wilt not delight in burnt-offerings. The sacrifice of God is a broken spirit; a broken and contrite heart the Lord will not despise.”[1362] Because, therefore, God stands in need of nothing, He declares in the preceding Psalm: “I will take no calves out of thine house, nor he-goats out of thy fold. For Mine are all the beasts of the earth, the herds and the oxen on the mountains: I know all the fowls of heaven, and the various tribes[1363] of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fulness thereof. Shall I eat the flesh of bulls, or drink the blood of goats?”[1364] Then, lest it might be supposed that He refused these things in His anger, He continues, giving him (man) counsel: “Offer unto God the sacrifice of praise, and pay thy vows to the Most High; and call upon Me in the day of thy trouble, and I will deliver thee, and thou shalt glorify Me;”[1365] rejecting, indeed, those things by which sinners imagined

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[1359] 1 Sam. xv. 22.

[1360] Latin, “aures autem perfecisti mihi;” a reading agreeable to neither the Hebrew nor Septuagint version, as quoted by St. Paul in Heb. x. 9. Harvey, however, is of opinion that the text of the old Latin translation was originally “perforasti;” indicating thus an entire concurrence with the Hebrew, as now read in this passage. [Both readings illustrated by their apparent reference to Ex. xxi. 6, compared with Heb. v. 7–9.]

[1361] Ps. xl. 6.

[1362] Ps. li. 17.

[1363] Or, “the beauty,” *species*.

[1364] Ps. l. 9.

[1365] Ps. l. 14, 15.

they could propitiate God, and showing that He does Himself stand in need of nothing; but He exhorts and advises them to those things by which man is justified and draws nigh to God. This same declaration does Esaias make: “To what purpose is the multitude of your sacrifices unto Me? saith the Lord. I am full.”[1366] And when He had repudiated holocausts, and sacrifices, and oblations, as likewise the new moons, and the sabbaths, and the festivals, 483 and all the rest of the services accompanying these, He continues, exhorting them to what pertained to salvation: “Wash you, make you clean, take away wickedness from your hearts from before mine eyes: cease from your evil ways, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow; and come, let us reason together, saith the Lord.”

2. For it was not because He was angry, like a man, as many venture to say, that He rejected their sacrifices; but out of compassion to their blindness, and with the view of suggesting to them the true sacrifice, by offering which they shall appease God, that they may receive life from Him. As He elsewhere declares: “The sacrifice to God is an afflicted heart: a sweet savour to God is a heart glorifying Him who formed it.”[1367] For if, when angry, He had repudiated these sacrifices of theirs, as if they were persons unworthy to obtain His compassion, He would not certainly have urged these same things upon them as those by which they might be saved. But inasmuch as God is merciful, He did not cut them off from good counsel. For after He had said by Jeremiah, “To what purpose bring ye Me incense from Saba, and cinnamon from a far country? Your whole burnt-offerings and sacrifices are not acceptable to Me;”[1368] He proceeds: “Hear the word of the Lord, all Judah. These things saith the Lord, the God of Israel, Make straight your ways and your doings, and I will establish you in this place. Put not your trust in lying words, for they will not at all profit you, saying, The temple of the Lord, The temple of the Lord, it is [here].”[1369]

3. And again, when He points out that it was not for this that He led them out of Egypt, that they might offer sacrifice to Him, but that, forgetting the idolatry of the Egyptians, they should be able to hear the voice of the Lord, which was to them salvation and glory, He declares by this same Jeremiah: “Thus saith the Lord; Collect together your burnt-offerings with your sacrifices and eat flesh. For I spake not unto your fathers nor commanded them in the day that I brought them out of Egypt, concerning burnt-offerings or sacrifices: but

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[1366] Isa. i. 11.

[1367] This passage is not now found in holy Scripture. Harvey conjectures that it may have been taken from the apocryphal Gospel according to the Egyptians. It is remarkable that we find the same words quoted also by Clement of Alexandria. [But he (possibly with this place in view) merely quotes it as a *saying*, in close connection with Ps. li. 19, which is here partially cited. See Clement, *Pædagogue*, b. iii. cap. xii.]

[1368] Jer. vi. 20.

[1369] Jer. vii. 2, 3.

this word I commanded them, saying, Hear My voice, and I will be your God, and ye shall be My people; and walk in all My ways whatsoever I have commanded you, that it may be well with you. But they obeyed not, nor hearkened; but walked in the imaginations of their own evil heart, and went backwards, and not forwards."[1370] And again, when He declares by the same man, "But let him that glorieth, glory in this, to understand and know that I am the Lord, who doth exercise loving-kindness, and righteousness, and judgment in the earth;"[1371] He adds, "For in these things I delight, says the Lord," but not in sacrifices, nor in holocausts, nor in oblations. For the people did not receive these precepts as of primary importance (*principaliter*), but as secondary, and for the reason already alleged, as Isaiah again says: "Thou hast not [brought to] Me the sheep of thy holocaust, nor in thy sacrifices hast thou glorified Me: thou hast not served Me in sacrifices, nor in [the matter of] frankincense hast thou done anything laboriously; neither hast thou bought for Me incense with money, nor have I desired the fat of thy sacrifices; but thou hast stood before Me in thy sins and in thine iniquities."[1372] He says, therefore, "Upon this man will I look, even upon him that is humble, and meek, and who trembles at My words."[1373] "For the fat and the fat flesh shall not take away from thee thine unrighteousness."[1374] "This is the fast which I have chosen, saith the Lord. Loose every band of wickedness, dissolve the connections of violent agreements, give rest to those that are shaken, and cancel every unjust document. Deal thy bread to the hungry willingly, and lead into thy house the roofless stranger. If thou hast seen the naked, cover him, and thou shalt not despise those of thine own flesh and blood (*domesticos seminis tui*). Then shall thy morning light break forth, and thy health shall spring forth more speedily; and righteousness shall go before thee, and the glory of the Lord shall surround thee: and whilst thou art yet speaking, I will say, Behold, here I am."[1375] And Zechariah also, among the twelve prophets, pointing out to the people the will of God, says: "These things does the Lord Omnipotent declare: Execute true judgment, and show mercy and compassion each one to his brother. And oppress not the widow, and the orphan, and the proselyte, and the poor; and let none imagine evil against your brother in his heart."[1376] And again, he says: "These are the words which ye shall utter. Speak ye the truth every man to his neighbour, and execute peaceful judgment in your gates, and let none of you imagine evil in his heart against his brother, and ye shall not love false swearing: for all 484 these things I hate, saith the Lord Almighty."[1377] Moreover, David also says in like manner: "What man is there who desireth life, and would fain see good days? Keep thy tongue from evil, and thy lips that they speak no guile. Shun evil, and do good: seek peace, and pursue it."[1378]

[1370] Jer. vii. 21.

[1371] Jer. ix. 24.

[1372] Isa. xliii. 23, 24.

[1373] Isa. xlvi. 2.

[1374] Jer. xi. 15.

[1375] Isa. lviii. 6, etc.

[1376] Zech. vii. 9, 10.

4. From all these it is evident that God did not seek sacrifices and holocausts from them, but faith, and obedience, and righteousness, because of their salvation. As God, when teaching them His will in Hosea the prophet, said, "I desire mercy rather than sacrifice, and the knowledge of God more than burnt-offerings."[1379] Besides, our Lord also exhorted them to the same effect, when He said, "But if ye had known what [this] meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."[1380] Thus does He bear witness to the prophets, that they preached the truth; but accuses these men (His hearers) of being foolish through their own fault.

5. Again, giving directions to His disciples to offer to God the first-fruits[1381] of His own, created things—not as if He stood in need of them, but that they might be themselves neither unfruitful nor ungrateful—He took that created thing, bread, and gave thanks, and said, "This is My body."[1382] And the cup likewise, which is part of that creation to which we belong, He confessed to be His blood, and taught the new oblation of the new covenant; which the Church receiving from the apostles, offers to God throughout all the world, to Him who gives us as the means of subsistence the first-fruits of His own gifts in the New Testament, concerning which Malachi, among the twelve prophets, thus spoke beforehand: "I have no pleasure in you, saith the Lord Omnipotent, and I will not accept sacrifice at your hands. For from the rising of the sun, unto the going down [of the same], My name is glorified among the Gentiles, and in every place incense is offered to My name, and a pure sacrifice; for great is My name among the Gentiles, saith the Lord Omnipotent;"[1383]—indicating in the plainest manner, by these words, that the former people [the Jews] shall indeed cease to make offerings to God, but that in every place sacrifice shall be offered to Him, and that a pure one; and His name is glorified among the Gentiles.[1384]

[1377] Zech. viii. 16, 17.

[1378] Ps. xxxiv. 13, 14.

[1379] Hos. vi. 6.

[1380] Matt. xii. 7.

[1381] Grabe has a long and important note on this passage and what follows, which may be seen in Harvey, *in loc*. See, on the other side, and in connection with the whole of the following chapter, Massuet's third dissertation on the doctrine of Irenæus, art. vii., reprinted in Migne's edition.

[1382] Matt. xxvi. 26, etc.

[1383] Mal. i. 10, 11.

[1384] [One marvels that there should be any critical difficulty here as to our author's teaching. Creatures of bread and wine are the body and the blood; materially one thing, mystically another. See cap. xviii. 5 below.]

6. But what other name is there which is glorified among the Gentiles than that of our Lord, by whom the Father is glorified, and man also? And because it is [the name] of His own Son, who was made man by Him, He calls it His own. Just as a king, if he himself paints a likeness of his son, is right in calling this likeness his own, for both these reasons, because it is [the likeness] of his son, and because it is his own production; so also does the Father confess the name of Jesus Christ, which is throughout all the world glorified in the Church, to be His own, both because it is that of His Son, and because He who thus describes it gave Him for the salvation of men. Since, therefore, the name of the Son belongs to the Father, and since in the omnipotent God the Church makes offerings through Jesus Christ, He says well on both these grounds, "And in every place incense is offered to My name, and a pure sacrifice." Now John, in the Apocalypse, declares that the "incense" is "the prayers of the saints."[1385]

[1385] Rev. v. 8. [Material incense seems to be always disclaimed by the primitive writers.]

Chapter XVIII.—Concerning sacrifices and oblations, and those who truly offer them.

1. The oblation of the Church, therefore, which the Lord gave instructions to be offered throughout all the world, is accounted with God a pure sacrifice, and is acceptable to Him; not that He stands in need of a sacrifice from us, but that he who offers is himself glorified in what he does offer, if his gift be accepted. For by the gift both honour and affection are shown forth towards the King; and the Lord, wishing us to offer it in all simplicity and innocence, did express Himself thus: "Therefore, when thou offerest thy gift upon the altar, and shalt remember that thy brother hath ought against thee, leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then return and offer thy gift."[1386] We are bound, therefore, to offer to God the first-fruits of His creation, as Moses also says, "Thou shalt not appear in the presence of the Lord thy God empty;"[1387] so that man, being accounted as grateful, by those things in which he has shown his gratitude, may receive that honour which flows from Him.[1388]

2. And the class of oblations in general has not been set aside; for there were both oblations there [among the Jews], and there are oblations here [among the Christians]. Sacrifices there were among the people; sacrifices there are, too, in the Church: but the species alone has been changed, inasmuch as the offering is now made, not by slaves, but by freemen. For the Lord is [ever] one and the same; but the character of a servile oblation is peculiar [to itself], as is also that of freemen, in order that, by the very oblations, the indication of liberty may be set forth. For with Him there is nothing purposeless, nor without signification, nor without design. And for this reason they (the Jews) had indeed the tithes of their goods consecrated to Him, but those who have received liberty set aside all their possessions for the Lord's purposes, bestowing joyfully and freely not the less valuable portions of their property, since they have the hope of better things [hereafter]; as that poor widow acted who cast all her living into the treasury of God.[1389]

3. For at the beginning God had respect to the gifts of Abel, because he offered with single-mindedness and righteousness; but He had no respect unto the offering of Cain, because his heart was divided with envy and malice, which he cherished against his brother, as God says when reproving his hidden [thoughts], "Though thou offerest rightly, yet, if thou dost not divide rightly, hast thou not sinned? Be at rest;"[1390] since God is not appeased

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[1386] Matt. v. 23, 24.

[1387] Deut. xvi. 16.

[1388] The text of this passage is doubtful in some words.

[1389] Luke xxi. 4. [The law of tithes abrogated; the law of Acts ii. 44, 45, morally binding. This seems to be our author's view.]

[1390] Gen. iv. 7, LXX.

by sacrifice. For if any one shall endeavour to offer a sacrifice merely to outward appearance, unexceptionably, in due order, and according to appointment, while in his soul he does not assign to his neighbour that fellowship with him which is right and proper, nor is under the fear of God;— he who thus cherishes secret sin does not deceive God by that sacrifice which is offered correctly as to outward appearance; nor will such an oblation profit him anything, but [only] the giving up of that evil which has been conceived within him, so that sin may not the more, by means of the hypocritical action, render him the destroyer of himself.[1391] Wherefore did the Lord also declare: "Woe unto you, scribes and Pharisees, hypocrites, for ye are like whited sepulchres. For the sepulchre appears beautiful outside, but within it is full of dead men's bones, and all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of wickedness and hypocrisy."[1392] For while they were thought to offer correctly so far as outward appearance went, they had in themselves jealousy like to Cain; therefore they slew the Just One, slighting the counsel of the Word, as did also Cain. For [God] said to him, "Be at rest;" but he did not assent. Now what else is it to "be at rest" than to forego purposed violence? And saying similar things to these men, He declares: "Thou blind Pharisee, cleanse that which is within the cup, that the outside may be clean also."[1393] And they did not listen to Him. For Jeremiah says, "Behold, neither thine eyes nor thy heart are good; but [they are turned] to thy covetousness, and to shed innocent blood, and for injustice, and for man-slaying, that thou mayest do it."[1394] And again Isaiah saith, "Ye have taken counsel, but not of Me; and made covenants, [but] not by My Spirit."[1395] In order, therefore, that their inner wish and thought, being brought to light, may show that God is without blame, and worketh no evil —that God who reveals what is hidden [in the heart], but who worketh not evil—when Cain was by no means at rest, He saith to him: "To thee shall be his desire, and thou shalt rule over him."[1396] Thus did He in like manner speak to Pilate: "Thou shouldest have no power at all against Me, unless it were given thee from above;"[1397] God always giving up the righteous one [in this life to suffering], that he, having been tested by what he suffered and endured, may [at last] be accepted; but that the evildœr, being judged by the actions he has performed, may be rejected. Sacrifices, therefore, do not sanctify a man, for God stands in no need of sacrifice; but it is the conscience of the offerer that sanctifies the sacrifice when it is pure, and thus moves God to accept [the offering] as from a friend. “But the sinner,” says He, “who kills a calf [in sacrifice] to Me, is as if he slew a dog.”[1398]

[1391] The Latin text is: "ne per assimulatam operationem, magis autem peccatum, ipsum sibi homicidam faciat hominem."

[1392] Matt. xxiii. 27, 28.

[1393] Matt. xxiii. 26.

[1394] Jer. xxii. 17.

[1395] Isa. xxx. 1.

[1396] Gen. iv. 7.

[1397] John xix. 11.

4. Inasmuch, then, as the Church offers with single-mindedness, her gift is justly reckoned a pure sacrifice with God. As Paul also says to the Philippians, “I am full, having received from Epaphroditus the things that were sent from you, the odour of a sweet smell, a sacrifice acceptable, pleasing to God.”[1399] For it behoves us to make an oblation to God, and in all things to be found grateful to God our Maker, in a pure mind, and in faith without hypocrisy, in well-grounded hope, in fervent love, offering the first-fruits of His own created things. And the Church alone offers this pure oblation to the Creator, offering to Him, with giving of thanks, [the things taken] from His creation. But the Jews do not offer thus: for their hands are full of blood; for they have not received the Word, through whom it is offered to God.[1400] Nor, again, do any of the conventicles (*synagogæ*) of the heretics [offer this]. For some, by maintaining that the Father is different from the Creator, do, when they offer to Him what belongs to this creation of ours, set Him forth as being covetous of another’s property, and desirous of what is not His own. Those, again, who maintain that the things around us originated from apostasy, ignorance, and passion, do, while offering unto Him the fruits of ignorance, passion, and apostasy, sin against their Father, rather subjecting Him to insult than giving Him thanks. But how can they be consistent with themselves, [when they say] that the bread over which thanks have been given is the body of their Lord,[1401] and the cup His blood, if they do not call Himself the Son of the Creator of the world, that is, His Word, through whom the wood fructifies, and the fountains gush forth, and the earth gives “first the blade, then the ear, then the full corn in the ear.”[1402]

5. Then, again, how can they say that the flesh, which is nourished with the body of the Lord and with His blood, goes to corruption, and does not partake of life? Let them, therefore, either alter their opinion, or cease from offering the things just mentioned.[1403] But our

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[1398] Isa. lxvi. 3.

[1399] Phil. iv. 18.

[1400] The text here fluctuates between *quod offertur Deo*, and *per quod offertur Deo*. Massuet adopts the former, and Harvey the latter. If the first reading be chosen, the translation will be, “the Word who is offered to God,” implying, according to Massuet, that the body of Christ is really offered as a sacrifice in the Eucharist; if the second reading be followed, the translation will be as above. [Massuet’s idea is no more to be found, even in his text, than Luther’s or Calvin’s. The crucial point is, *how* offered? One may answer “figuratively,” “corporally,” “mystically,” or otherwise. Irenæus gives no answer in this place. But see below.]

[1401] Comp. Massuet and Harvey respectively for the meaning to be attached to these words.

[1402] Mark iv. 28.

[1403] “Either let them acknowledge that *the earth is the Lord’s, and the fulness thereof*, or let them cease to offer to God those elements that they deny to be vouchsafed by Him.” —Harvey.

opinion is in accordance with the Eucharist, and the Eucharist in turn establishes our opinion. For we offer to Him His own, announcing consistently the fellowship and union of the flesh and Spirit.[1404] For as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread,[1405] but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity.

6. Now we make offering to Him, not as though He stood in need of it, but rendering thanks for His gift,[1406] and thus sanctifying what has been created. For even as God does not need our possessions, so do we need to offer something to God; as Solomon says: "He that hath pity upon the poor, lendeth unto the Lord."[1407] For God, who stands in need of nothing, takes our good works to Himself for this purpose, that He may grant us a recompense of His own good things, as our Lord says: "Come, ye blessed of My Father, receive the kingdom prepared for you. For I was an hungered, and ye gave Me to eat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came to Me."[1408] As, therefore, He does not stand in need of these [services], yet does desire that we should render them for our own benefit, lest we be unfruitful; so did the Word give to the people that very precept as to the making of oblations, although He stood in no need of them, that they might learn to serve God: thus is it, therefore, also His will that we, too, should offer a gift at the altar, frequently and without intermission. The altar, then, is in heaven[1409] (for towards that place are our prayers and oblations directed); the temple likewise [is there], as John says in the Apocalypse, "And the temple of God was opened:"[1410] the tabernacle also: "For, behold," He says, "the tabernacle of God, in which He will dwell with men."

[1404] That is, according to Harvey, "while we offer to Him His own creatures of bread and wine, we tell forth the fellowship of flesh with spirit; i.e., that the flesh of every child of man is receptive of the Spirit." The words καὶ ὁμολογοῦντες … ἔγερσιν, which here occur in the Greek text, are rejected as an interpolation by Grabe and Harvey, but defended as genuine by Massuet.

[1405] See Harvey's long note on this passage, and what immediately follows. [But, note, we are only asking what Irenæus teaches. Could words be plainer,—"*two* realities,"—(i.) bread, (ii.) spiritual food? Bread— but not "common bread;" matter and grace, flesh and Spirit. In the Eucharist, an earthly and a heavenly part.]

[1406] The text fluctuates between *dominationi* and *donationi*.

[1407] Prov. xix. 17.

[1408] Matt. xxv. 34, etc.

[1409] [The *Sursum Corda* seems here in mind. The object of Eucharistic adoration is the Creator, our "great High Priest, passed into the heavens," and in bodily substance there enthroned, according to our author.]

[1410] Rev. xi. 19.

Chapter XIX.—Earthly things may be the type of heavenly, but the latter cannot be the types of others still superior and unknown; nor can we, without absolute madness, maintain that God is known to us only as the type of a still unknown and superior being.

1. Now the gifts, oblations, and all the sacrifices, did the people receive in a figure, as was shown to Moses in the mount, from one and the same God, whose name is now glorified in the Church among all nations. But it is congruous that those earthly things, indeed, which are spread all around us, should be types of the celestial, being [both], however, created by the same God. For in no other way could He assimilate an image of spiritual things [to suit our comprehension]. But to allege that those things which are super-celestial and spiritual, and, as far as we are concerned, invisible and ineffable, are in their turn the types of celestial things and of another Pleroma, and [to say] that God is the image of another Father, is to play the part both of wanderers from the truth, and of absolutely foolish and stupid persons. For, as I have repeatedly shown, such persons will find it necessary to be continually finding out types of types, and images of images, and will never [be able to] fix their minds on one and the true God. For their imaginations range beyond God, they having in their hearts surpassed the Master Himself, being indeed in idea elated and exalted above [Him], but in reality turning away from the true God. 487

2. To these persons one may with justice say (as Scripture itself suggests), To what distance above God do ye lift up your imaginations, O ye rashly elated men? Ye have heard "that the heavens are meted out in the palm of [His] hand:"[1411] tell me the measure, and recount the endless multitude of cubits, explain to me the fulness, the breadth, the length, the height, the beginning and end of the measurement,—things which the heart of man understands not, neither does it comprehend them. For the heavenly treasuries are indeed great: God cannot be measured in the heart, and incomprehensible is He in the mind; He who holds the earth in the hollow of His hand. Who perceives the measure of His right hand? Who knoweth His finger? Or who doth understand His hand,—that hand which measures immensity; that hand which, by its own measure, spreads out the measure of the heavens, and which comprises in its hollow the earth with the abysses; which contains in itself the breadth, and length, and the deep below, and the height above of the whole creation; which is seen, which is heard and understood, and which is invisible? And for this reason God is "above all principality, and power, and dominion, and every name that is named,"[1412] of all things which have been created and established. He it is who fills the heavens, and views the abysses, who is also present with every one of us. For he says, "Am I a God at hand, and not a God afar off? If any man is hid in secret places, shall I not see him?"[1413] For His

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[1411] Isa. xl. 12.

[1412] Eph. i. 21.

[1413] Jer. xxiii. 23.

hand lays hold of all things, and that it is which illumines the heavens, and lightens also the things which are under the heavens, and trieth the reins and the hearts, is also present in hidden things, and in our secret [thoughts], and does openly nourish and preserve us.

3. But if man comprehends not the fulness and the greatness of His hand, how shall any one be able to understand or know in his heart so great a God? Yet, as if they had now measured and thoroughly investigated Him, and explored Him on every side,[1414] they feign that beyond Him there exists another Pleroma of Æons, and another Father; certainly not looking up to celestial things, but truly descending into a profound abyss (Bythus) of madness; maintaining that their Father extends only to the border of those things which are beyond the Pleroma, but that, on the other hand, the Demiurge does not reach so far as the Pleroma; and thus they represent neither of them as being perfect and comprehending all things. For the former will be defective in regard to the whole world formed outside of the Pleroma, and the latter in respect of that [ideal] world which was formed within the Pleroma; and [therefore] neither of these can be the God of all. But that no one can fully declare the goodness of God from the things made by Him, is a point evident to all. And that His greatness is not defective, but contains all things, and extends even to us, and is with us, every one will confess who entertains worthy conceptions of God.

[1414] The Latin is, "et universum eum decurrerint." Harvey imagines that this last word corresponds to κατατρέχωσι but it is difficult to fit such a meaning into the context.

Chapter XX.—That one God formed all things in the world, by means of the Word and the Holy Spirit: and that although He is to us in this life invisible and incomprehensible, nevertheless He is not unknown; inasmuch as His works do declare Him, and His Word has shown that in many modes He may be seen and known.

1. As regards His greatness, therefore, it is not possible to know God, for it is impossible that the Father can be measured; but as regards His love (for this it is which leads us to God by His Word), when we obey Him, we do always learn that there is so great a God, and that it is He who by Himself has established, and selected, and adorned, and contains all things; and among the all things, both ourselves and this our world. We also then were made, along with those things which are contained by Him. And this is He of whom the Scripture says, "And God formed man, taking clay of the earth, and breathed into his face the breath of life."[1415] It was not angels, therefore, who made us, nor who formed us, neither had angels power to make an image of God, nor any one else, except the Word of the Lord, nor any Power remotely distant from the Father of all things. For God did not stand in need of these [beings], in order to the accomplishing of what He had Himself determined with Himself beforehand should be done, as if He did not possess His own hands. For with Him were always present the Word and Wisdom, the Son and the Spirit, by whom and in whom, freely and spontaneously, He made all things, to whom also He speaks, saying, "Let Us make man after Our image and likeness;"[1416] He taking from Himself the substance of the creatures [formed], and the pattern of things made, and the type of all the adornments in the world. 488

2. Truly, then, the Scripture declared, which says, "First[1417] of all believe that there is one God, who has established all things, and completed them, and having caused that from what had no being, all things should come into existence:" He who contains all things, and is Himself contained by no one. Rightly also has Malachi said among the prophets: "Is it not one God who hath established us? Have we not all one Father?"[1418] In accordance with this, too, does the apostle say, "There is one God, the Father, who is above all, and in us all."[1419] Likewise does the Lord also say: "All things are delivered to Me by My Father;"[1420] manifestly by Him who made all things; for He did not deliver to Him the things of another, but His own. But in *all things* [it is implied that] nothing has been kept back [from Him], and for this reason the same person is the Judge of the living and the dead; "having the key

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[1415] Gen. ii. 7.

[1416] Gen. i. 26.

[1417] This quotation is taken from the *Shepherd of Hermas*, book ii. sim. 1.

[1418] Mal. ii. 10.

[1419] Eph. iv. 6.

[1420] Matt. xi. 27.

of David: He shall open, and no man shall shut: He shall shut, and no man shall open."[1421] For no one was able, either in heaven or in earth, or under the earth, to open the book of the Father, or to behold Him, with the exception of the Lamb who was slain, and who redeemed us with His own blood, receiving power over all things from the same God who made all things by the Word, and adorned them by [His] Wisdom, when "the Word was made flesh;" that even as the Word of God had the sovereignty in the heavens, so also might He have the sovereignty in earth, inasmuch as [He was] a righteous man, "who did no sin, neither was there found guile in His mouth;"[1422] and that He might have the pre-eminence over those things which are under the earth, He Himself being made "the first-begotten of the dead;"[1423] and that all things, as I have already said, might behold their King; and that the paternal light might meet with and rest upon the flesh of our Lord, and come to us from His resplendent flesh, and that thus man might attain to immortality, having been invested with the paternal light.

3. I have also largely demonstrated, that the Word, namely the Son, was always with the Father; and that Wisdom also, which is the Spirit, was present with Him, anterior to all creation, He declares by Solomon: "God by Wisdom founded the earth, and by understanding hath He established the heaven. By His knowledge the depths burst forth, and the clouds dropped down the dew."[1424] And again: "The Lord created me the beginning of His ways in His work: He set me up from everlasting, in the beginning, before He made the earth, before He established the depths, and before the fountains of waters gushed forth; before the mountains were made strong, and before all the hills, He brought me forth."[1425] And again: "When He prepared the heaven, I was with Him, and when He established the fountains of the deep; when He made the foundations of the earth strong, I was with Him preparing [them]. I was He in whom He rejoiced, and throughout all time I was daily glad before His face, when He rejoiced at the completion of the world, and was delighted in the sons of men."[1426]

4. There is therefore one God, who by the Word and Wisdom created and arranged all things; but this is the Creator (Demiurge) who has granted this world to the human race, and who, as regards His greatness, is indeed unknown to all who have been made by Him (for no man has searched out His height, either among the ancients who have gone to their

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[1421] Rev. iii. 7.

[1422] 1 Pet. ii. 23.

[1423] Col. i. 18.

[1424] Prov. iii. 19, 20.

[1425] Prov. viii. 22–25. [This is one of the favourite Messianic quotations of the Fathers, and is considered as the base of the first chapter of St. John's Gospel.]

[1426] Prov. viii. 27–31.

rest, or any of those who are now alive); but as regards His love, He is always known through Him by whose means He ordained all things. Now this is His Word, our Lord Jesus Christ, who in the last times was made a man among men, that He might join the end to the beginning, that is, man to God. Wherefore the prophets, receiving the prophetic gift from the same Word, announced His advent according to the flesh, by which the blending and communion of God and man took place according to the good pleasure of the Father, the Word of God foretelling from the beginning that God should be seen by men, and hold converse with them upon earth, should confer with them, and should be present with His own creation, saving it, and becoming capable of being perceived by it, and freeing us from the hands of all that hate us, that is, from every spirit of wickedness; and causing us to serve Him in holiness and righteousness all our days,[1427] in order that man, having embraced the Spirit of God, might pass into the glory of the Father.

5. These things did the prophets set forth in a prophetical manner; but they did not, as some allege, [proclaim] that He who was seen by the prophets was a different [God], the Father of all being invisible. Yet this is what those [heretics] declare, who are altogether ignorant of the nature of prophecy. For prophecy is a prediction of things future, that is, a setting forth beforehand of those things which shall be afterwards. The prophets, then, indicated beforehand that God should be seen by men; as the Lord also says, “Blessed are the 489 pure in heart, for they shall see God.”[1428] But in respect to His greatness, and His wonderful glory, “no man shall see God and live,”[1429] for the Father is incomprehensible; but in regard to His love, and kindness, and as to His infinite power, even this He grants to those who love Him, that is, to see God, which thing the prophets did also predict. “For those things that are impossible with men, are possible with God.”[1430] For man does not see God by his own powers; but when He pleases He is seen by men, by whom He wills, and when He wills, and as He wills. For God is powerful in all things, having been seen at that time indeed, prophetically through the Spirit, and seen, too, adoptively through the Son; and He shall also be seen paternally in the kingdom of heaven, the Spirit truly preparing man in the Son[1431] of God, and the Son leading him to the Father, while the Father, too, confers [upon him] incorruption for eternal life, which comes to every one from the fact of his seeing God. For as those who see the light are within the light, and partake of its brilliancy; even so, those who see God are in God, and receive of His splendour. But [His] splendour vivifies them; those, therefore, who see God, do receive life. And for this reason, He, [although] beyond

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[1427] Luke i. 71, 75.

[1428] Matt. v. 8.

[1429] Ex. xxxiii. 20.

[1430] Luke xviii. 27.

[1431] Some read “in filium” instead of “in filio,” as above.

comprehension, and boundless and invisible, rendered Himself visible, and comprehensible, and within the capacity of those who believe, that He might vivify those who receive and behold Him through faith.[1432] For as His greatness is past finding out, so also His goodness is beyond expression; by which having been seen, He bestows life upon those who see Him. It is not possible to live apart from life, and the means of life is found in fellowship with God; but fellowship with God is to know God, and to enjoy His goodness.

6. Men therefore shall see God, that they may live, being made immortal by that sight, and attaining even unto God; which, as I have already said, was declared figuratively by the prophets, that God should be seen by men who bear His Spirit [in them], and do always wait patiently for His coming. As also Moses says in Deuteronomy, "We shall see in that day that God will talk to man, and he shall live."[1433] For certain of these men used to see the prophetic Spirit and His active influences poured forth for all kinds of gifts; others, again, [beheld] the advent of the Lord, and that dispensation which obtained from the beginning, by which He accomplished the will of the Father with regard to things both celestial and terrestrial; and others [beheld] paternal glories adapted to the times, and to those who saw and who heard them then, and to all who were subsequently to hear them. Thus, therefore, was God revealed; for God the Father is shown forth through all these [operations], the Spirit indeed working, and the Son ministering, while the Father was approving, and man's salvation being accomplished. As He also declares through Hosea the prophet: "I," He says, "have multiplied visions, and have used similitudes by the ministry (*in manibus*) of the prophets."[1434] But the apostle expounded this very passage, when he said, "Now there are diversities of gifts, but the same Spirit; and there are differences of ministrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."[1435] But as He who worketh all things in all is God, [as to the points] of what nature and how great He is, [God] is invisible and indescribable to all things which have been made by Him, but He is by no means unknown: for all things learn through His Word that there is one God the Father, who contains all things, and who grants existence to all, as is written in the Gospel: "No man hath seen God at any time, except the only-begotten Son, who is in the bosom of the Father; He has declared [Him]."[1436]

7. Therefore the Son of the Father declares [Him] from the beginning, inasmuch as He was with the Father from the beginning, who did also show to the human race prophetic

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[1432] A part of the original Greek text is preserved here, and has been followed, as it makes the better sense.

[1433] Deut. v. 24.

[1434] Hos. xii. 10.

[1435] 1 Cor. xii. 4–7.

[1436] John i. 18.

visions, and diversities of gifts, and His own ministrations, and the glory of the Father, in regular order and connection, at the fitting time for the benefit [of mankind]. For where there is a regular succession, there is also fixedness; and where fixedness, there suitability to the period; and where suitability, there also utility. And for this reason did the Word become the dispenser of the paternal grace for the benefit of men, for whom He made such great dispensations, revealing God indeed to men, but presenting man to God, and preserving at the same time the invisibility of the Father, lest man should at any time become a despiser of God, and that he should always possess something towards which he might advance; but, on the other hand, revealing God to men through many dispensations, lest man, falling away from God altogether, should cease to exist. For the glory of God is a living man; and the life of man consists in beholding God. For if the manifestation of God which is made by means of the creation, affords life to all living in the earth, much more does that revelation of the Father which comes through the Word, give life to those who see God.

8. Inasmuch, then, as the Spirit of God pointed out by the prophets things to come, forming and adapting us beforehand for the purpose of our being made subject to God, but it was still a future thing that man, through the good pleasure of the Holy Spirit, should see [God], it necessarily behoved those through whose instrumentality future things were announced, to see God, whom they intimated as to be seen by men; in order that God, and the Son of God, and the Son, and the Father, should not only be prophetically announced, but that He should also be seen by all His members who are sanctified and instructed in the things of God, that man might be disciplined beforehand and previously exercised for a reception into that glory which shall afterwards be revealed in those who love God. For the prophets used not to prophesy in word alone, but in visions also, and in their mode of life, and in the actions which they performed, according to the suggestions of the Spirit. After this invisible manner, therefore, did they see God, as also Esaias says, “I have seen with mine eyes the King, the Lord of hosts,”[1437] pointing out that man should behold God with his eyes, and hear His voice. In this manner, therefore, did they also see the Son of God as a man conversant with men, while they prophesied what was to happen, saying that He who was not come as yet was present proclaiming also the impassible as subject to suffering, and declaring that He who was then in heaven had descended into the dust of death.[1438] Moreover, [with regard to] the other arrangements concerning the summing up that He should make, some of these they beheld through visions, others they proclaimed by word, while others they indicated typically by means of [outward] action, seeing visibly those things which were to be seen; heralding by word of mouth those which should be heard; and performing by actual operation what should take place by action; but [at the same time]

[1437] Isa. vi. 5.

[1438] Ps. xxii. 15.

announcing all prophetically. Wherefore also Moses declared that God was indeed a consuming fire[1439] (*igneum*) to the people that transgressed the law, and threatened that God would bring upon them a day of fire; but to those who had the fear of God he said, "The Lord God is merciful and gracious, and long-suffering, and of great commiseration, and true, and keeps justice and mercy for thousands, forgiving unrighteousness, and transgressions, and sins."[1440]

9. And the Word spake to Moses, appearing before him, "just as any one might speak to his friend."[1441] But Moses desired to see Him openly who was speaking with him, and was thus addressed: "Stand in the deep place of the rock, and with My hand I will cover thee. But when My splendour shall pass by, then thou shalt see My back parts, but My face thou shalt not see: for no man sees My face, and shall live."[1442] Two facts are thus signified: that it is impossible for man to see God; and that, through the wisdom of God, man shall see Him in the last times, in the depth of a rock, that is, in His coming as a man. And for this reason did He [the Lord] confer with him face to face on the top of a mountain, Elias being also present, as the Gospel relates,[1443] He thus making good in the end the ancient promise.

10. The prophets, therefore, did not openly behold the actual face of God, but [they saw] the dispensations and the mysteries through which man should afterwards see God. As was also said to Elias: "Thou shalt go forth tomorrow, and stand in the presence of the Lord; and, behold, a wind great and strong, which shall rend the mountains, and break the rocks in pieces before the Lord. And the Lord [was] not in the wind; and after the wind an earthquake, but the Lord [was] not in the earthquake; and after the earthquake a fire, but the Lord [was] not in the fire; and after the fire a scarcely audible voice" (*vox auræ tenuis*).[1444] For by such means was the prophet—very indignant, because of the transgression of the people and the slaughter of the prophets—both taught to act in a more gentle manner; and the Lord's advent as a man was pointed out, that it should be subsequent to that law which was given by Moses, mild and tranquil, in which He would neither break the bruised reed, nor quench the smoking flax.[1445] The mild and peaceful repose of His kingdom was indicated likewise. For, after the wind which rends the mountains, and after the earthquake, and after the fire, come the tranquil and peaceful times of His kingdom, in which the spirit of God

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[1439] Deut. iv. 24.

[1440] Ex. xxxiv. 6, 7.

[1441] Num. xii. 8.

[1442] Ex. xxxiii. 20–22.

[1443] Matt. xvii. 3, etc.

[1444] 1 Kings xix. 11, 12.

[1445] Isa. xlii. 3.

does, in the most gentle manner, vivify and increase mankind. This, too, was made still clearer by Ezekiel, that the prophets saw the dispensations of God in part, but not actually God Himself. For when this man had seen the vision[1446] of God, and the cherubim, and their wheels, and when he had recounted the mystery of the whole of that progression, and had beheld the likeness of a throne above them, and upon the throne a likeness as of the 49 figure of a man, and the things which were upon his loins as the figure of amber, and what was below like the sight of fire, and when he set forth all the rest of the vision of the thrones, lest any one might happen to think that in those [visions] he had actually seen God, he added: "This was the appearance of the likeness of the glory of God."[1447]

11. If, then, neither Moses, nor Elias, nor Ezekiel, who had all many celestial visions, did see God; but if what they did see were similitudes of the splendour of the Lord, and prophecies of things to come; it is manifest that the Father is indeed invisible, of whom also the Lord said, "No man hath seen God at any time."[1448] But His Word, as He Himself willed it, and for the benefit of those who beheld, did show the Father's brightness, and explained His purposes (as also the Lord said: "The only-begotten God,[1449] which is in the bosom of the Father, He hath declared [Him];" and He does Himself also interpret the Word of the Father as being rich and great); not in one figure, nor in one character, did He appear to those seeing Him, but according to the reasons and effects aimed at in His dispensations, as it is written in Daniel. For at one time He was seen with those who were around Ananias, Azarias, Mishael, as present with them in the furnace of fire, in the burning, and preserving them from [the effects of] fire: "And the appearance of the fourth," it is said, "was like to the Son of God."[1450] At another time [He is represented as] "a stone cut out of the mountain without hands,"[1451] and as smiting all temporal kingdoms, and as blowing them away (*ventilans ea*), and as Himself filling all the earth. Then, too, is this same individual beheld as the Son of man coming in the clouds of heaven, and drawing near to the Ancient of Days, and receiving from Him all power and glory, and a kingdom. "His dominion," it is said, "is an everlasting dominion, and His kingdom shall not perish."[1452] John also, the Lord's disciple, when beholding the sacerdotal and glorious advent of His kingdom, says in the Apocalypse:

[1446] Ezek. i. 1.

[1447] Ezek. ii. 1.

[1448] John i. 18.

[1449] "This text, as quoted a short time ago, indicated 'the only-begotten Son;' but the agreement of the Syriac version induces the belief that the present reading was that expressed by Irenæus, and that the previous quotation has been corrected to suit the Vulgate. The former reading, however, occurs in book iii. c. xi. 5."— Harvey.

[1450] Dan. iii. 26.

[1451] Dan. vii. 13, 14.

[1452] Dan. vii. 4.

“I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks; and in the midst of the candlesticks One like unto the Son of man, clothed with a garment reaching to the feet, and girt about the paps with a golden girdle; and His head and His hairs were white, as white as wool, and as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if He burned in a furnace. And His voice [was] as the voice of waters; and He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shining in his strength.”[1453] For in these words He sets forth something of the glory [which He has received] from His Father, as [where He makes mention of] the head; something in reference to the priestly office also, as in the case of the long garment reaching to the feet. And this was the reason why Moses vested the high priest after this fashion. Something also alludes to the end [of all things], as [where He speaks of] the fine brass burning in the fire, which denotes the power of faith, and the continuing instant in prayer, because of the consuming fire which is to come at the end of time. But when John could not endure the sight (for he says, “I fell at his feet as dead;”[1454] that what was written might come to pass: “No man sees God, and shall live”[1455]), and the Word reviving him, and reminding him that it was He upon whose bosom he had leaned at supper, when he put the question as to who should betray Him, declared: “I am the first and the last, and He who liveth, and was dead, and behold I am alive for evermore, and have the keys of death and of hell.” And after these things, seeing the same Lord in a second vision, he says: “For I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth.”[1456] And again, he says, speaking of this very same Lamb: “And behold a white horse; and He that sat upon him was called Faithful and True; and in righteousness doth He judge and make war. And His eyes were as a flame of fire, and on His head were many crowns; having a name written, that no man knoweth but Himself: and He was girded around with a vesture sprinkled with blood: and His name is called The Word of God. And the armies of heaven followed Him upon white horses, clothed in pure white linen. And out of His mouth goeth a sharp sword, that with it He may smite the nations; and He shall rule (*pascet*) them with a rod of iron: and He treadeth the wine-press of the fierceness of the wrath of God Almighty. And He hath upon His vesture and upon His thigh a name written, King of Kings and Lord of Lords.”[1457] Thus does the Word of God always preserve 49 the outlines, as it were, of things to come, and points out to men the various forms (*species*), as it were, of the dispensations of the Father, teaching us the things pertaining to God.

[1453] Rev. i. 12.

[1454] Rev. i. 17.

[1455] Ex. xxxiii. 20.

[1456] Rev. v. 6.

[1457] Rev. xix. 11–17.

12. However, it was not by means of visions alone which were seen, and words which were proclaimed, but also in actual works, that He was beheld by the prophets, in order that through them He might prefigure and show forth future events beforehand. For this reason did Hosea the prophet take "a wife of whoredoms," prophesying by means of the action, "that in committing fornication the earth should fornicate from the Lord,"[1458] that is, the men who are upon the earth; and from men of this stamp it will be God's good pleasure to take out[1459] a Church which shall be sanctified by fellowship with His Son, just as that woman was sanctified by intercourse with the prophet. And for this reason, Paul declares that the "unbelieving wife is sanctified by the believing husband."[1460] Then again, the prophet names his children, "Not having obtained mercy," and "Not a people,"[1461] in order that, as says the apostle, "what was not a people may become a people; and she who did not obtain mercy may obtain mercy. And it shall come to pass, that in the place where it was said, This is not a people, there shall they be called the children of the living God."[1462] That which had been done typically through his actions by the prophet, the apostle proves to have been done truly by Christ in the Church. Thus, too, did Moses also take to wife an Ethiopian woman, whom he thus made an Israelitish one, showing by anticipation that the wild olive tree is grafted into the cultivated olive, and made to partake of its fatness. For as He who was born Christ according to the flesh, had indeed to be sought after by the people in order to be slain, but was to be set free in Egypt, that is, among the Gentiles, to sanctify those who were there in a state of infancy, from whom also He perfected His Church in that place (for Egypt was Gentile from the beginning, as was Ethiopia also); for this reason, by means of the marriage of Moses, was shown forth the marriage of the Word;[1463] and by means of the Ethiopian bride, the Church taken from among the Gentiles was made manifest; and those who do detract from, accuse, and deride it, shall not be pure. For they shall be full of leprosy, and expelled from the camp of the righteous. Thus also did Rahab the harlot, while condemning herself, inasmuch as she was a Gentile, guilty of all sins, nevertheless receive the three

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[1458] Hos. i. 2, 3.

[1459] Acts xv. 14.

[1460] 1 Cor. vii. 14. [But Hosea himself says (Hos. xii. 10), "I have used similitudes;" and this history may be fairly referred to prophetic vision. Dr. Pusey, in his *Minor Prophets, in loc.*, argues against this view, however; and his reasons deserve consideration.]

[1461] Hos. i. 6–9.

[1462] Rom. ix. 25, 26.

[1463] The text is here uncertain; and while the general meaning of the sentence is plain, its syntax is confused and obscure.

spies,[1464] who were spying out all the land, and hid them at her home; [which three were] doubtless [a type of] the Father and the Son, together with the Holy Spirit. And when the entire city in which she lived fell to ruins at the sounding of the seven trumpets, Rahab the harlot was preserved, when all was over [*in ultimis*], together with all her house, through faith of the scarlet sign; as the Lord also declared to those who did not receive His advent,—the Pharisees, no doubt, nullify the sign of the scarlet thread, which meant the passover, and the redemption and exodus of the people from Egypt,—when He said, "The publicans and the harlots go into the kingdom of heaven before you."[1465]

[1464] Irenæus seems here to have written "three" for "two" from a lapse of memory.

[1465] Matt. xxi. 31.

Chapter XXI.—Abraham’s faith was identical with ours; this faith was prefigured by the words and actions of the old patriarchs.

1. But that our faith was also prefigured in Abraham, and that he was the patriarch of our faith, and, as it were, the prophet of it, the apostle has very fully taught, when he says in the Epistle to the Galatians: “He therefore that ministereth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted unto him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham. But the Scripture, foreseeing that God would justify the heathen through faith, announced beforehand unto Abraham, that in him all nations should be blessed. So then they which be of faith shall be blessed with faithful Abraham.”[1466] For which [reasons the apostle] declared that this man was not only the prophet of faith, but also the father of those who from among the Gentiles believe in Jesus Christ, because his faith and ours are one and the same: for he believed in things future, as if they were already accomplished, because of the promise of God; and in like manner do we also, because of the promise of God, behold through faith that inheritance [laid up for us] in the [future] kingdom.

2. The history of Isaac, too, is not without a symbolical character. For in the Epistle to the Romans, the apostle declares: “Moreover, when Rebecca had conceived by one, even by our father Isaac,” she received answer[1467] from the Word, “that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, Two nations are in thy womb, and two manner of people are in thy body; and the one people shall overcome the other, and the elder shall serve the younger.”[1468] From which it is evident, that not only [were there] prophecies of the patriarchs, but also that the children brought forth by Rebecca were a prediction of the two nations; and that the one should be indeed the greater, but the other the less; that the one also should be under bondage, but the other free; but [that both should be] of one and the same father. Our God, one and the same, is also their God, who knows hidden things, who knoweth all things before they can come to pass; and for this reason has He said, “Jacob have I loved, but Esau have I hated.”[1469]

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3. If any one, again, will look into Jacob’s actions, he shall find them not destitute of meaning, but full of import with regard to the dispensations. Thus, in the first place, at his birth, since he laid hold on his brother’s heel,[1470] he was called Jacob, that is, *the supplanter*—one who holds, but is not held; binding the feet, but not being bound; striving and

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[1466] Gal. iii. 5–9; Gen. xii. 3.

[1467] Massuet would cancel these words.

[1468] Rom. ix. 10–13; Gen. xxv. 23.

[1469] Rom. ix. 13; Mal. i. 2.

[1470] Gen. xxv. 26.

conquering; grasping in his hand his adversary's heel, that is, victory. For to this end was the Lord born, the type of whose birth he set forth beforehand, of whom also John says in the Apocalypse: "He went forth conquering, that He should conquer."[1471] In the next place, [Jacob] received the rights of the first-born, when his brother looked on them with contempt; even as also the younger nation received Him, Christ, the first-begotten, when the elder nation rejected Him, saying, "We have no king but Cæsar."[1472] But in Christ every blessing [is summed up], and therefore the latter people has snatched away the blessings of the former from the Father, just as Jacob took away the blessing of this Esau. For which cause his brother suffered the plots and persecutions of a brother, just as the Church suffers this self-same thing from the Jews. In a foreign country were the twelve tribes born, the race of Israel, inasmuch as Christ was also, in a strange country, to generate the twelve-pillared foundation of the Church. Various coloured sheep were allotted to this Jacob as his wages; and the wages of Christ are human beings, who from various and diverse nations come together into one cohort of faith, as the Father promised Him, saying, "Ask of Me, and I will give Thee the heathen for Thine inheritance, the uttermost parts of the earth for Thy possession."[1473] And as from the multitude of his sons the prophets of the Lord [afterwards] arose, there was every necessity that Jacob should beget sons from the two sisters, even as Christ did from the two laws of one and the same Father; and in like manner also from the handmaids, indicating that Christ should raise up sons of God, both from freemen and from slaves after the flesh, bestowing upon all, in the same manner, the gift of the Spirit, who vivifies us.[1474] But he (Jacob) did all things for the sake of the younger, she who had the handsome eyes,[1475] Rachel, who prefigured the Church, for which Christ endured patiently; who at that time, indeed, by means of His patriarchs and prophets, was prefiguring and declaring beforehand future things, fulfilling His part by anticipation in the dispensations of God, and accustoming His inheritance to obey God, and to pass through the world as in a state of pilgrimage, to follow His word, and to indicate beforehand things to come. For with God there is nothing without purpose or due signification.

[1471] Rev. vi. 2.

[1472] John xix. 15.

[1473] Ps. ii. 8.

[1474] The text of this sentence is in great confusion, and we can give only a doubtful translation.

[1475] [Leah's eyes were *weak*, according to the LXX.; and Irenæus infers that Rachel's were "beautiful exceedingly." Canticles, i. 15.]

Chapter XXII.—Christ did not come for the sake of the men of one age only, but for all who, living righteously and piously, had believed upon Him; and for those, too, who shall believe.

1. Now in the last days, when the fulness of the time of liberty had arrived, the Word Himself did by Himself "wash away the filth of the daughters of Zion,"[1476] when He washed the disciples' feet with His own hands.[1477] For this is the end of the human race inheriting God; that as in the beginning, by means of our first [parents], we were all brought into bondage, by being made subject to death; so at last, by means of the New Man, all who from the beginning [were His] disciples, having been cleansed and washed from things pertaining to death, should come to the life of God. For He who washed the feet of the disciples sanctified the entire body, and rendered it clean. For this reason, too, He administered food to them in a recumbent posture, indicating that those who were lying in the earth were they to whom He came to impart life. As Jeremiah declares, "The holy Lord remembered His dead Israel, who slept in the land of sepulture; and He descended to them to make known to them His salvation, that they might be saved."[1478] For this reason also were the eyes of the disciples weighed down when Christ's passion was approaching; and when, in the first instance, the Lord found them sleeping, He let it pass,—thus indicating the patience of God in regard to 494 the state of slumber in which men lay; but coming the second time, He aroused them, and made them stand up, in token that His passion is the arousing of His sleeping disciples, on whose account "He also descended into the lower parts of the earth,"[1479] to behold with His eyes the state of those who were resting from their labours,[1480] in reference to whom He did also declare to the disciples: "Many prophets and righteous men have desired to see and hear what ye do see and hear."[1481]

2. For it was not merely for those who believed on Him in the time of Tiberius Cæsar that Christ came, nor did the Father exercise His providence for the men only who are now alive, but for all men altogether, who from the beginning, according to their capacity, in their generation have both feared and loved God, and practised justice and piety towards their neighbours, and have earnestly desired to see Christ, and to hear His voice. Wherefore He shall, at His second coming, first rouse from their sleep all persons of this description, and shall raise them up, as well as the rest who shall be judged, and give them a place in His kingdom. For it is truly "one God who" directed the patriarchs towards His dispensations,

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[1476] Isa. iv. 4.

[1477] John xiii. 5.

[1478] This spurious quotation has been introduced before. See book iii. 20. 4.

[1479] Eph. iv. 9.

[1480] So Harvey understands the obscure Latin text, "id quod erat inoperatum conditionis."

[1481] Matt. xiii. 17.

and "has justified the circumcision by faith, and the uncircumcision through faith."[1482] For as in the first we were prefigured, so, on the other hand, are they represented in us, that is, in the Church, and receive the recompense for those things which they accomplished.

[1482] Rom. iii. 30.

Chapter XXIII.—The patriarchs and prophets by pointing out the advent of Christ, fortified thereby, as it were, the way of posterity to the faith of Christ; and so the labours of the apostles were lessened inasmuch as they gathered in the fruits of the labours of others.

1. For which reason the Lord declared to the disciples: "Behold, I say unto you, Lift up your eyes, and look upon the districts (*regiones*), for they are white [already] to harvest. For the harvest-man receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. For in this is the saying true, that one soweth and another reapeth. For I have sent you forward to reap that whereon ye bestowed no labour; other men have laboured, and ye have entered into their labours."[1483] Who, then, are they that have laboured, and have helped forward the dispensations of God? It is clear that they are the patriarchs and prophets, who even prefigured our faith, and disseminated through the earth the advent of the Son of God, who and what He should be: so that posterity, possessing the fear of God, might easily accept the advent of Christ, having been instructed by the prophets. And for this reason it was, that when Joseph became aware that Mary was with child, and was minded to put her away privily, the angel said to him in sleep: "Fear not to take to thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. For she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins."[1484] And exhorting him [to this], he added: "Now all this has been done, that it might be fulfilled which was spoken from the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and His name shall be called Emmanuel;" thus influencing him by the words of the prophet, and warding off blame from Mary, pointing out that it was she who was the virgin mentioned by Isaiah beforehand, who should give birth to Emmanuel. Wherefore, when Joseph was convinced beyond all doubt, he both did take Mary, and joyfully yielded obedience in regard to all the rest of the education of Christ, undertaking a journey into Egypt and back again, and then a removal to Nazareth. [For this reason,] those who knew not the Scriptures nor the promise of God, nor the dispensation of Christ, at last called him the father of the child. For this reason, too, did the Lord Himself read at Capernaum the prophecies of Isaiah:[1485] "The Spirit of the Lord is upon Me, because He hath anointed Me; to preach the Gospel to the poor hath He sent Me, to heal the broken-hearted, to preach deliverance to the captives, and sight to the blind."[1486] At the same time, showing that it was He Himself who had been foretold by Esaias the prophet, He said to them: "This day is this Scripture fulfilled in your ears."

[1483] John iv. 35, etc.

[1484] Matt. i. 20, etc.

[1485] Luke iv. 18.

[1486] Isa. lxi. 1.

2. For this reason, also, Philip, when he had discovered the eunuch of the Ethiopians' queen reading these words which had been written: "He was led as a sheep to the slaughter; and as a lamb is dumb before the shearer, so He opened not His mouth: in His humiliation His judgment was taken away;"[1487] and all the rest which the prophet proceeded to relate in regard to His passion and His coming in the flesh, and how He was dishonoured by those who did not believe Him; easily persuaded him to believe on Him, that He was Christ Jesus, who was crucified under Pontius Pilate, and suffered whatsoever the prophet had predicted, and that He was the Son of God, who gives eternal life to men. And immediately when 495 [Philip] had baptized him, he departed from him. For nothing else [but baptism] was wanting to him who had been already instructed by the prophets: he was not ignorant of God the Father, nor of the rules as to the [proper] manner of life, but was merely ignorant of the advent of the Son of God, which, when he had become acquainted with, in a short space of time, he went on his way rejoicing, to be the herald in Ethiopia of Christ's advent. Therefore Philip had no great labour to go through with regard to this man, because he was already prepared in the fear of God by the prophets. For this reason, too, did the apostles, collecting the sheep which had perished of the house of Israel, and discoursing to them from the Scriptures, prove that this crucified Jesus was the Christ, the Son of the living God; and they persuaded a great multitude, who, however, [already] possessed the fear of God. And there were, in one day, baptized three, and four, and five thousand men.[1488]

[1487] Acts viii. 27; Isa. liii. 7.

[1488] Acts ii. 41, Acts iv. 4.

Chapter XXIV.—The conversion of the Gentiles was more difficult than that of the Jews; the labours of those apostles, therefore who engaged in the former task, were greater than those who undertook the latter.

1. Wherefore also Paul, since he was the apostle of the Gentiles, says, "I laboured more than they all."[1489] For the instruction of the former, [viz., the Jews,] was an easy task, because they could allege proofs from the Scriptures, and because they, who were in the habit of hearing Moses and the prophets, did also readily receive the First-begotten of the dead, and the Prince of the life of God, —Him who, by the spreading forth of hands, did destroy Amalek, and vivify man from the wound of the serpent, by means of faith which was [exercised] towards Him. As I have pointed out in the preceding book, the apostle did, in the first place, instruct the Gentiles to depart from the superstition of idols, and to worship one God, the Creator of heaven and earth, and the Framer of the whole creation; and that His Son was His Word, by whom He founded all things; and that He, in the last times, was made a man among men; that He reformed the human race, but destroyed and conquered the enemy of man, and gave to His handiwork victory against the adversary. But although they who were of the circumcision still did not obey the words of God, for they were despisers, yet they were previously instructed not to commit adultery, nor fornication, nor theft, nor fraud; and that whatsoever things are done to our neighbours' prejudice, were evil, and detested by God. Wherefore also they did readily agree to abstain from these things, because they had been thus instructed.

2. But they were bound to teach the Gentiles also this very thing, that works of such a nature were wicked, prejudicial, and useless, and destructive to those who engaged in them. Wherefore he who had received the apostolate to the Gentiles,[1490] did labour more than those who preached the Son of God among them of the circumcision. For they were assisted by the Scriptures, which the Lord confirmed and fulfilled, in coming such as He had been announced; but here, [in the case of the Gentiles,] there was a certain foreign erudition, and a new doctrine [to be received, namely], that the gods of the nations not only were no gods at all, but even the idols of demons; and that there is one God, who is "above all principality, and dominion, and power, and every name which is named;"[1491] and that His Word, invisible by nature, was made palpable and visible among men, and did descend "to death, even the death of the cross;"[1492] also, that they who believe in Him shall be incorruptible and not subject to suffering, and shall receive the kingdom of heaven. These things, too, were preached

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[1489] 1 Cor. xv. 10.

[1490] [A clear note of recognition on the part of our author, that St. Paul's mission was world-wide, while St. Peter's was limited.]

[1491] Eph. i. 21.

[1492] Phil. ii. 8.

to the Gentiles by word, without [the aid of] the Scriptures: wherefore, also, they who preached among the Gentiles underwent greater labour. But, on the other hand, the faith of the Gentiles is proved to be of a more noble description, since they followed the word of God without the instruction [derived] from the [sacred] writings (*sine instructione literarum*).

Chapter XXV.—Both covenants were prefigured in Abraham, and in the labour of Tamar; there was, however, but one and the same God to each covenant.

1. For thus it had behoved the sons of Abraham [to be], whom God has raised up to him from the stones,[1493] and caused to take a place beside him who was made the chief and the forerunner of our faith (who did also receive the covenant of circumcision, after that justification by faith which had pertained to him, when he was yet in uncircumcision, so that in him both covenants might be prefigured, that he might be the father of all who follow the Word of God, and who sustain a life of pilgrimage in this world, that is, of those who from among the circumcision and of those from among the uncircumcision are faithful, even as also "Christ[1494] is the chief corner-stone" sustaining all things); and He gathered into the one faith of Abraham those who, from either covenant, are eligible for God's building. But this faith which is in uncircumcision, as connecting the end with the beginning, has been made [both] the first and the last. For, as I have shown, it existed in Abraham antecedently to circumcision, as it also did in the rest of the righteous who pleased God: and in these last times, it again sprang up among mankind through the coming of the Lord. But circumcision and the law of works occupied the intervening period.[1495]

2. This fact is indeed set forth by many other [occurrences], but typically by [the history of] Thamar, Judah's daughter-in-law.[1496] For when she had conceived twins, one of them put forth his hand first; and as the midwife supposed that he was the first-born, she bound a scarlet token on his hand. But after this had been done, and he had drawn back his hand, his brother Phares came forth the first; then, after him, Zara, upon whom was the scarlet line, [was born] the second: the Scripture clearly pointing out that people which possessed the scarlet sign, that is, faith in a state of circumcision, which was shown beforehand, indeed, in the patriarchs first; but after that withdrawn, that his brother might be born; and also, in like manner, him who was the elder, as being born in the second place, [him] who was distinguished by the scarlet token which was [fastened] on him, that is, the passion of the Just One, which was prefigured from the beginning in Abel, and described by the prophets, but perfected in the last times in the Son of God.

[1493] Matt. iii. 9.

[1494] Eph. ii. 20.

[1495] [Note, the Gentile Church was the old religion and was Catholic; in Christ it became Catholic again: the Mosaic system was a parenthetical thing of fifteen hundred years only. Such is the *luminous* and clarifying scheme of Irenæus, expounding St. Paul (Gal. iii. 14–20). Inferences: (1) They who speak as if the Mosaic system covered the whole *Old Testament* darken the divine counsels. (2) The God of Scripture was never the God of the Jews only.]

[1496] Gen. xxxviii. 28, etc.

3. For it was requisite that certain facts should be announced beforehand by the fathers in a paternal manner, and others prefigured by the prophets in a legal one, but others, described after the form of Christ, by those who have received the adoption; while in one God are all things shown forth. For although Abraham was one, he did in himself prefigure the two covenants, in which some indeed have sown, while others have reaped; for it is said, "In this is the saying true, that it is one 'people' who sows, but another who shall reap;"[1497] but it is one God who bestows things suitable upon both—seed to the sower, but bread for the reaper to eat. Just as it is one that planteth, and another who watereth, but one God who giveth the increase.[1498] For the patriarchs and prophets sowed the word [concerning] Christ, but the Church reaped, that is, received the fruit. For this reason, too, do these very men (the prophets) also pray to have a dwelling-place in it, as Jeremiah says, "Who will give me in the desert the last dwelling-place?"[1499] in order that both the sower and the reaper may rejoice together in the kingdom of Christ, who is present with all those who were from the beginning approved by God, who granted them His Word to be present with them.[1500]

[1497] John iv. 37.

[1498] 1 Cor. iii. 7.

[1499] Jer. ix. 2. [A "*remote* dwelling-place" rather (σταθμὸν ἔσχατον according to LXX.) to square with the argument.]

[1500] [The touching words which conclude the former paragraph are illustrated by the noble sentence which begins this paragraph. The childlike spirit of these Fathers recognises Christ everywhere, in the *Old Testament*, prefigured by countless images and tokens in *paternal* and legal (ceremonial) forms.]

Chapter XXVI.—The treasure hid in the Scriptures is Christ; the true exposition of the Scriptures is to be found in the Church alone.

1. If any one, therefore, reads the Scriptures with attention, he will find in them an account of Christ, and a foreshadowing of the new calling (*vocationis*). For Christ is the treasure which was hid in the field,[1501] that is, in this world (for "the field is the world"[1502]); but the treasure hid in the Scriptures is Christ, since He was pointed out by means of types and parables. Hence His human nature could not[1503] be understood, prior to the consummation of those things which had been predicted, that is, the advent of Christ. And therefore it was said to Daniel the prophet: "Shut up the words, and seal the book even to the time of consummation, until many learn, and knowledge be completed. For at that time, when the dispersion shall be accomplished, they shall know all these things."[1504] But Jeremiah also says, "In the last days they shall understand these things."[1505] For every prophecy, before its fulfilment, is to men [full of] enigmas and ambiguities. But when the time has arrived, and the prediction has come to pass, then the prophecies have a clear and certain exposition. And for this reason, indeed, when at this present time the law is read to the Jews, it is like a fable; for they do not possess the explanation of all things pertaining to the advent of the Son of God, which took place in human nature; but when it is read by the Christians, it is a treasure, hid indeed in a field, but brought to light by the cross of Christ, and explained, both enriching the understanding of men, and showing forth the wisdom of God and declaring His dispensations with regard to man, and forming the kingdom of Christ beforehand, and preaching by anticipation the inheritance of the holy Jerusalem, and proclaiming beforehand that the man who loves God shall arrive at such excellency as even to see God, and hear His word, and from the hearing of His discourse be glorified to such an extent, that others cannot behold the glory of his countenance, as was said by Daniel: "Those who do understand, shall shine as the brightness of the firmament, and many of the righteous[1506] as the stars for ever and ever."[1507] Thus, then, I have shown it to be,[1508] if any one read the

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[1501] Matt. xiii. 44.

[1502] Matt. xiii. 38.

[1503] Harvey cancels "non," and reads the sentence interrogatively.

[1504] Dan. xii. 4, 7.

[1505] Jer. xxiii. 20.

[1506] The Latin is "a multis justis," corresponding to the Greek version of the Hebrew text. If the translation be supposed as corresponding to the Hebrew comparative, the English equivalent will be, "and above (more than) many righteous."

[1507] Dan. xii. 3.

[1508] The text and punctuation are here in great uncertainty, and very different views of both are taken by the editors.

Scriptures. For thus it was that the Lord discoursed with the disciples after His resurrection from the dead, proving to them from the Scriptures themselves “that Christ must suffer, and enter into His glory, and that remission of sins should be preached in His name throughout all the world.”[1509] And the disciple will be perfected, and [rendered] like the householder, “who bringeth forth from his treasure things new and old.”[1510]

2. Wherefore it is incumbent to obey the presbyters who are in the Church,—those who, as I have shown, possess the succession from the apostles; those who, together with the succession of the episcopate, have received the certain gift of truth, according to the good pleasure of the Father. But [it is also incumbent] to hold in suspicion others who depart from the primitive succession, and assemble themselves together in any place whatsoever, [looking upon them] either as heretics of perverse minds, or as schismatics puffed up and self-pleasing, or again as hypocrites, acting thus for the sake of lucre and vainglory. For all these have fallen from the truth. And the heretics, indeed, who bring strange fire to the altar of God— namely, strange doctrines—shall be burned up by the fire from heaven, as were Nadab and Abiud.[1511] But such as rise up in opposition to the truth, and exhort others against the Church of God, [shall] remain among those in hell (*apud inferos*), being swallowed up by an earthquake, even as those who were with Chore, Dathan, and Abiron.[1512] But those who cleave asunder, and separate the unity of the Church, [shall] receive from God the same punishment as Jeroboam did.[1513]

3. Those, however, who are believed to be presbyters by many, but serve their own lusts, and, do not place the fear of God supreme in their hearts, but conduct themselves with contempt towards others, and are puffed up with the pride of holding the chief seat, and work evil deeds in secret, saying, “No man sees us,” shall be convicted by the Word, who does not judge after outward appearance (*secundum gloriam*), nor looks upon the countenance, but the heart; and they shall hear those words, to be found in Daniel the prophet: “O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and lust perverted thy heart.[1514] Thou that art waxen old in wicked days, now thy sins which thou hast committed

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[1509] Luke xxiv. 26, 47. [The walk to Emmaus is the fountain-head of Scriptural exposition, and the forty days (Acts i. 3) is the river that came forth like that which went out of Eden. Sirach iv. 31.]

[1510] Matt. xiii. 52. [I must express my delight in the great principle of exposition here unfolded. The Old Scriptures are a night-bound wilderness, till Christ rises and illuminates them, glorying alike hill and dale, and, as this author supposes, every shrub and flower, also, making the smallest leaf with its dewdrops glitter like the rainbow.]

[1511] Lev. x. 1, 2.

[1512] Num. xvi. 33.

[1513] 1 Kings xiv. 10.

[1514] Susanna 56.

aforetime are come to light; for thou hast pronounced false judgments, and hast been accustomed to condemn the innocent, and to let the guilty go free, albeit the Lord saith, The innocent and the righteous shalt thou not slay."[1515] Of whom also did the Lord say: "But if the evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite the man-servants and maidens, and to eat and drink and be drunken; the lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the unbelievers."[1516]

4. From all such persons, therefore, it behoves us to keep aloof, but to adhere to those who, as I have already observed, do hold the doctrine of the apostles, and who, together with the order of priesthood (*presbyterii ordine*), display sound speech and blameless conduct for the confirmation and correction of others.[1517] In this way, Moses, to whom such a leadership was entrusted, relying on a good conscience, cleared himself before God, saying, "I have not in covetousness taken anything belonging to one of these men, nor have I done evil to one of them."[1518] In this way, too, Samuel, who judged the people so many years, and bore rule over Israel without any pride, in the end cleared himself, saying, "I have walked before you from my childhood even unto this day: answer me in the sight of God, and before His anointed (*Christi ejus*); whose ox or whose ass of yours have I taken, or over whom have I tyrannized, or whom have I oppressed? or if I have received from the hand of any a bribe or [so much as] a shoe, speak out against me, and I will restore it to you."[1519] And when the people had said to him, "Thou hast not tyrannized, neither hast thou oppressed us neither hast thou taken ought of any man's hand," he called the Lord to witness, saying, "The Lord is witness, and His Anointed is witness this day, that ye have not found ought in my hand. And they said to him, He is witness." In this strain also the Apostle Paul, inasmuch as he had a good conscience, said to the Corinthians: "For we are not as many, who corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ;"[1520] "We have injured no man, corrupted no man, circumvented no man."[1521]

5. Such presbyters does the Church nourish, of whom also the prophet says: "I will give thy rulers in peace, and thy bishops in righteousness."[1522] Of whom also did the Lord declare,

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[1515] *Ibid.* ver. 52, etc.; Ex. xxiii. 7.

[1516] Matt. xxiv. 48, etc.; Luke xii. 45.

[1517] [Contrast this spirit of a primitive Father, with the state of things which Wiclif rose up to purify, five hundred years ago.]

[1518] Num. xvi. 15.

[1519] 1 Sam. xii. 3.

[1520] 2 Cor. ii. 17.

[1521] 2 Cor. vii. 2.

[1522] Isa. lx. 17.

“Who then shall be a faithful steward (*actor*), good and wise, whom the Lord sets over His household, to give them their meat in due season? Blessed is that servant whom his Lord, when He cometh, shall find so doing.”[1523] Paul then, teaching us where one may find such, says, “God hath placed in the Church, first, apostles; secondly, prophets; thirdly, teachers.”[1524] Where, therefore, the gifts of the Lord have been placed, there it behoves us to learn the truth, [namely,] from those who possess that succession of the Church which is from the apostles,[1525] and among whom exists that which is sound and blameless in conduct, as well as that which is unadulterated and incorrupt in speech. For these also preserve this faith of ours in one God who created all things; and they increase that love [which we have] for the Son of God, who accomplished such marvellous dispensations for our sake: and they expound the Scriptures to us without danger, neither blaspheming God, nor dishonouring the patriarchs, nor despising the prophets.

[1523] Matt. xxiv. 45, 46.

[1524] 1 Cor. xii. 28.

[1525] [Note the limitation; not the succession only, but with it (1) pure morality and holiness and (2) unadulterated testimony. No catholicity apart from these.]

Chapter XXVII—The sins of the men of old time, which incurred the displeasure of God, were, by His providence, committed to writing, that we might derive instruction thereby, and not be filled with pride. We must not, therefore, infer that there was another God than He whom Christ preached; we should rather fear, lest the one and the same God who inflicted punishment on the ancients, should bring down heavier upon us.

1. As I have heard from a certain presbyter,[1526] who had heard it from those who had seen the apostles, and from those who had been their disciples, the punishment [declared] in Scripture was sufficient for the ancients in regard to what they did without the Spirit's guidance. For as God is no respecter of persons, He inflicted a proper punishment on deeds displeasing to Him. As in the case of David,[1527] when he suffered persecution from Saul for righteousness' sake, and fled from King Saul, and would not avenge himself of his enemy, he both sung the advent of Christ, and instructed the nations in wisdom, and did everything after the Spirit's guidance, and pleased God. But when his lust prompted him to take Bathsheba, the wife of Uriah, the Scripture said concerning him, "Now, the thing (*sermo*) which David had done appeared wicked in the eyes of the Lord;"[1528] and Nathan the prophet is sent to him, pointing out to him his crime, in order that he, passing sentence upon and condemning himself, might obtain mercy and forgiveness from Christ: "And [Nathan] said to him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe-lamb, which he possessed, and nourished up; and it had been with him and with his children together: it did eat of his own bread, and drank of his cup, and was to him as a daughter. And there came a guest unto the rich man; and he spared to take of the flock of his own ewe-lambs, and from the herds of his own oxen, to entertain the guest; but he took the ewe-lamb of the poor man, and set it before the man that had come unto him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die (*filius mortis est*): and he shall restore the lamb fourfold, because he hath done this thing, and because he had no pity for the poor man. And Nathan said unto him, Thou art the man who hast done this."[1529] And then he proceeds with the rest [of the narrative], upbraiding him, and recounting God's benefits towards him, and [showing him] how much his conduct had displeased the Lord. For [he

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[1526] Polycarp, Papias, Pothinus, and others, have been suggested as probably here referred to, but the point is involved in utter uncertainty. [Surely this testimony is a precious intimation of the apostle's meaning (Rom. ii. 12–16), and the whole chapter is radiant with the purity of the Gospel.]

[1527] 1 Sam. xviii.

[1528] 2 Sam. xi. 27.

[1529] 2 Sam. xii. 1, etc.

declared] that works of this nature were not pleasing to God, but that great wrath was suspended over his house. David, however, was struck with remorse on hearing this, and exclaimed, "I have sinned against the Lord;" and he sung a penitential psalm, waiting for the coming of the Lord, who washes and makes clean the man who had been fast bound with [the chain of] sin. In like manner it was with regard to Solomon, while he continued to judge uprightly, and to declare the wisdom of God, and built the temple as the type of truth, and set forth the glories of God, and announced the peace about to come upon the nations, and 499 prefigured the kingdom of Christ, and spake three thousand parables about the Lord's advent, and five thousand songs, singing praise to God, and expounded the wisdom of God in creation, [discoursing] as to the nature of every tree, every herb, and of all fowls, quadrupeds, and fishes; and he said, "Will God whom the heavens cannot contain, really dwell with men upon the earth?"[1530] And he pleased God, and was the admiration of all; and all kings of the earth sought an interview with him (*quærebant faciem ejus*) that they might hear the wisdom which God had conferred upon him.[1531] The queen of the south, too, came to him from the ends of the earth, to ascertain the wisdom that was in him:[1532] she whom the Lord also referred to as one who should rise up in the judgment with the nations of those men who do hear His words, and do not believe in Him, and should condemn them, inasmuch as she submitted herself to the wisdom announced by the servant of God, while these men despised that wisdom which proceeded directly from the Son of God. For Solomon was a servant, but Christ is indeed the Son of God, and the Lord of Solomon. While, therefore, he served God without blame, and ministered to His dispensations, then was he glorified: but when he took wives from all nations, and permitted them to set up idols in Israel, the Scripture spake thus concerning him: "And King Solomon was a lover of women, and he took to himself foreign women; and it came to pass, when Solomon was old, his heart was not perfect with the Lord his God. And the foreign women turned away his heart after strange gods. And Solomon did evil in the sight of the Lord: he did not walk after the Lord, as did David his father. And the Lord was angry with Solomon; for his heart was not perfect with the Lord, as was the heart of David his father."[1533] The Scripture has thus sufficiently reproved him, as the presbyter remarked, in order that no flesh may glory in the sight of the Lord.

2. It was for this reason, too, that the Lord descended into the regions beneath the earth, preaching His advent there also, and [declaring] the remission of sins received by those who believe in Him.[1534] Now all those believed in Him who had hope towards Him, that is, those

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[1530] 1 Kings viii. 27.

[1531] 1 Kings iv. 34.

[1532] 1 Kings x. 1.

[1533] 1 Kings xi. 1.

[1534] [1 Pet. iii. 19, 20.]

who proclaimed His advent, and submitted to His dispensations, the righteous men, the prophets, and the patriarchs, to whom He remitted sins in the same way as He did to us, which sins we should not lay to their charge, if we would not despise the grace of God. For as these men did not impute unto us (the Gentiles) our transgressions, which we wrought before Christ was manifested among us, so also it is not right that we should lay blame upon those who sinned before Christ's coming. For "all men come short of the glory of God,"[1535] and are not justified of themselves, but by the advent of the Lord,—they who earnestly direct their eyes towards His light. And it is for our instruction that their actions have been committed to writing, that we might know, in the first place, that our God and theirs is one, and that sins do not please Him although committed by men of renown; and in the second place, that we should keep from wickedness. For if these men of old time, who preceded us in the gifts [bestowed upon them], and for whom the Son of God had not yet suffered, when they committed any sin and served fleshly lusts, were rendered objects of such disgrace, what shall the men of the present day suffer, who have despised the Lord's coming, and become the slaves of their own lusts? And truly the death of the Lord became [the means of] healing and remission of sins to the former, but Christ shall not die again in behalf of those who now commit sin, for death shall no more have dominion over Him; but the Son shall come in the glory of the Father, requiring from His stewards and dispensers the money which He had entrusted to them, with usury; and from those to whom He had given most shall He demand most. We ought not, therefore, as that presbyter remarks, to be puffed up, nor be severe upon those of old time, but ought ourselves to fear, lest perchance, after [we have come to] the knowledge of Christ, if we do things displeasing to God, we obtain no further forgiveness of sins, but be shut out from His kingdom.[1536] And therefore it was that Paul said, "For if [God] spared not the natural branches, [take heed] lest He also spare not thee, who, when thou wert a wild olive tree, wert grafted into the fatness of the olive tree, and wert made a partaker of its fatness."[1537]

3. Thou wilt notice, too, that the transgressions of the common people have been described in like manner, not for the sake of those who did then transgress, but as a means of instruction unto us, and that we should understand that it is one and the same God against

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[1535] Rom. iii. 23. [Another testimony to the mercy of God in the judgment of the unevangelized. There must have been some reason for the secrecy with which "that presbyter's" name is guarded. Irenæus may have scrupled to draw the wrath of the Gnostics upon any name but his own.]

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[1537] Rom. xi. 17, 21.

whom these men sinned, and against whom certain persons do now transgress from among those who profess to have believed in Him. But this also, [as the presbyter states,] has Paul declared most plainly in the Epistle to the Corinthians, when he says, “Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and were all baptized unto Moses in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them; and the rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness. These things were for our example (*in figuram nostri*), to the intent that we should not lust after evil things, as they also lusted; neither be ye idolaters, as were some of them, as it is written:[1538] The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them also did, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them murmured, and were destroyed of the destroyer. But all these things happened to them in a figure, and were written for our admonition, upon whom the end of the world (*sæculorum*) is come. Wherefore let him that thinketh he standeth, take heed lest he fall.”[1539]

4. Since therefore, beyond all doubt and contradiction, the apostle shows that there is one and the same God, who did both enter into judgment with these former things, and who does inquire into those of the present time, and points out why these things have been committed to writing; all these men are found to be unlearned and presumptuous, nay, even destitute of common sense, who, because of the transgressions of them of old time, and because of the disobedience of a vast number of them, do allege that there was indeed one God of these men, and that He was the maker of the world, and existed in a state of degeneracy; but that there was another Father declared by Christ, and that this Being is He who has been conceived by the mind of each of them; not understanding that as, in the former case, God showed Himself not well pleased in many instances towards those who sinned, so also in the latter, “many are called, but few are chosen.”[1540] As then the unrighteous, the idolaters, and fornicators perished, so also is it now: for both the Lord declares, that such persons are sent into eternal fire;[1541] and the apostle says, “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, not effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”[1542] And

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[1538] Ex. xxxii. 6.

[1539] 1 Cor. x. 1, etc.

[1540] Matt. xx. 16.

[1541] Matt. xxv. 41.

[1542] 1 Cor. vi. 9, 10.

as it was not to those who are without that he said these things, but to us, lest we should be cast forth from the kingdom of God, by doing any such thing, he proceeds to say, “And such indeed were ye; but ye are washed, but ye are sanctified in the name of the Lord Jesus Christ, and by the Spirit of our God.” And just as then, those who led vicious lives, and put other people astray, were condemned and cast out, so also even now the offending eye is plucked out, and the foot and the hand, lest the rest of the body perish in like manner.[1543] And we have the precept: “If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one go not to eat.”[1544] And again does the apostle say, “Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the sons of mistrust. Be not ye therefore partakers with them.”[1545] And as then the condemnation of sinners extended to others who approved of them, and joined in their society; so also is it the case at present, that “a little leaven leaveneth the whole lump.”[1546] And as the wrath of God did then descend upon the unrighteous, here also does the apostle likewise say: “For the wrath of God shall be revealed from heaven against all ungodliness and unrighteousness of those men who hold back the truth in unrighteousness.”[1547] And as, in those times, vengeance came from God upon the Egyptians who were subjecting Israel to unjust punishment, so is it now, the Lord truly declaring, “And shall not God avenge His own elect, which cry day and night unto Him? I tell you, that He will avenge them speedily.”[1548] So says the apostle, in like manner, in the Epistle to the Thessalonians: “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, at the revealing of our Lord Jesus Christ from heaven with His mighty angels, and in a flame of fire, to take vengeance upon those who know not God, and upon those that obey not the Gospel of our Lord Jesus Christ: who shall also be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them who have believed in Him.”[1549]

[1543] Matt. xviii. 8, 9.

[1544] 1 Cor. v. 11.

[1545] Eph. v. 6, 7.

[1546] 1 Cor. v. 6.

[1547] Rom. i. 18.

[1548] Luke xviii. 7, 8.

[1549] 2 Thess. i. 6–10.

Chapter XXVIII.—Those persons prove themselves senseless who exaggerate the mercy of Christ, but are silent as to the judgment, and look only at the more abundant grace of the New Testament; but, forgetful of the greater degree of perfection which it demands from us, they endeavour to show that there is another God beyond Him who created the world.

1. Inasmuch, then, as in both Testaments there is the same righteousness of God [displayed] when God takes vengeance, in the one case indeed typically, temporarily, and more moderately; but in the other, really, enduringly, and more rigidly: for the fire is eternal, and the wrath of God which shall be revealed from heaven from the face of our Lord (as David also says, "But the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth"[1550]), entails a heavier punishment on those who incur it,—the elders pointed out that those men are devoid of sense, who, [arguing] from what happened to those who formerly did not obey God, do endeavour to bring in another Father, setting over against [these punishments] what great things the Lord had done at His coming to save those who received Him, taking compassion upon them; while they keep silence with regard to His judgment; and all those things which shall come upon such as have heard His words, but done them not, and that it were better for them if they had not been born,[1551] and that it shall be more tolerable for Sodom and Gomorrah in the judgment than for that city which did not receive the word of His disciples.[1552]

2. For as, in the New Testament, that faith of men [to be placed] in God has been increased, receiving in addition [to what was already revealed] the Son of God, that man too might be a partaker of God; so is also our walk in life required to be more circumspect, when we are directed not merely to abstain from evil actions, but even from evil thoughts, and from idle words, and empty talk, and scurrilous language:[1553] thus also the punishment of those who do not believe the Word of God, and despise His advent, and are turned away backwards, is increased; being not merely temporal, but rendered also eternal. For to whomsoever the Lord shall say, "Depart from me, ye cursed, into everlasting fire,"[1554] these shall be damned for ever; and to whomsoever He shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you for eternity,"[1555] these do receive the kingdom for ever, and make constant advance in it; since there is one and the same God the Father, and

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[1550] Ps. xxxiv. 16.

[1551] Matt. xxvi. 24.

[1552] Matt. x. 15.

[1553] [Eph. v. 4. Even from the εὐτραπελία which might signify a *bon-mot,* literally, and which certainly is not "scurrility," unless the apostle was ironical, reflecting on jokes with heathen considered "good."]

[1554] Matt. xxv. 41.

[1555] Matt. xxv. 34.

His Word, who has been always present with the human race, by means indeed of various dispensations, and has wrought out many things, and saved from the beginning those who are saved, (for these are they who love God, and follow the Word of God according to the class to which they belong,) and has judged those who are judged, that is, those who forget God, and are blasphemous, and transgressors of His word.

3. For the self-same heretics already mentioned by us have fallen away from themselves, by accusing the Lord, in whom they say that they believe. For those points to which they call attention with regard to the God who then awarded temporal punishments to the unbelieving, and smote the Egyptians, while He saved those that were obedient; these same [facts, I say,] shall nevertheless repeat themselves in the Lord, who judges for eternity those whom He doth judge, and lets go free for eternity those whom He does let go free: and He shall [thus] be discovered, according to the language used by these men, as having been the cause of their most heinous sin to those who laid hands upon Him, and pierced Him. For if He had not so come, it follows that these men could not have become the slayers of their Lord; and if He had not sent prophets to them, they certainly could not have killed them, nor the apostles either. To those, therefore, who assail us, and say, If the Egyptians had not been afflicted with plagues, and, when pursuing after Israel, been choked in the sea, God could not have saved His people, this answer may be given;—Unless, then, the Jews had become the slayers of the Lord (which did, indeed, take eternal life away from them), and, by killing the apostles and persecuting the Church, had fallen into an abyss of wrath, we could not have been saved. For as they were saved by means of the blindness of the Egyptians, so are we, too, by that of the Jews; if, indeed, the death of the Lord is the condemnation of those who fastened Him to the cross, and who did not believe His advent, but the salvation of those who believe in Him. For the apostle does also say in the Second [Epistle] to the Corinthians: "For we are unto God a sweet savour of Christ, in them which are saved, and in them which perish: to the one indeed the savour of death unto death, but to the other the savour of life unto life."[1556] To whom, then, is there the savour of death unto death, unless to those who believe not neither are subject to the Word of God? And who are they that did even then give themselves over to death? Those men, doubtless, who do not believe, nor 502 submit themselves to God. And again, who are they that have been saved and received the inheritance? Those, doubtless, who do believe God, and who have continued in His love; as did Caleb [the son] of Jephunneh and Joshua [the son] of Nun,[1557] and innocent children,[1558] who have had no sense of evil. But who are they that are saved now, and receive

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[1556] 2 Cor. ii. 15, 16.

[1557] Num. xiv. 30.

[1558] [Jon. iv. 11. The tenderness of our author constantly asserts itself, as in this reference to children.]

life eternal? Is it not those who love God, and who believe His promises, and who “in malice have become as little children?”[1559]

[1559] 1 Cor. xiv. 20.

Chapter XXIX.—Refutation of the arguments of the Marcionites, who attempted to show that God was the author of sin, because He blinded Pharaoh and his servants.

1. "But," say they, "God hardened the heart of Pharaoh and of his servants."[1560] Those, then, who allege such difficulties, do not read in the Gospel that passage where the Lord replied to the disciples, when they asked Him, "Why speakest Thou unto them in parables?"—"Because it is given unto you to know the mystery of the kingdom of heaven; but to them I speak in parables, that seeing they may not see, and hearing they may not hear, understanding they may not understand; in order that the prophecy of Isaiah regarding them may be fulfilled, saying, Make the heart of this people gross and make their ears dull, and blind their eyes. But blessed are your eyes, which see the things that ye see; and your ears, which hear what ye do hear."[1561] For one and the same God [that blesses others] inflicts blindness upon those who do not believe, but who set Him at naught; just as the sun, which is a creature of His, [acts with regard] to those who, by reason of any weakness of the eyes cannot behold his light; but to those who believe in Him and follow Him, He grants a fuller and greater illumination of mind. In accordance with this word, therefore, does the apostle say, in the Second [Epistle] to the Corinthians: "In whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine [unto them]."[1562] And again, in that to the Romans: "And as they did not think fit to have God in their knowledge, God gave them up to a reprobate mind, to do those things that are not convenient."[1563] Speaking of antichrist, too, he says clearly in the Second to the Thessalonians: "And for this cause God shall send them the working of error, that they should believe a lie; that they all might be judged who believed not the truth, but consented to iniquity."[1564]

2. If, therefore, in the present time also, God, knowing the number of those who will not believe, since He foreknows all things, has given them over to unbelief, and turned away His face from men of this stamp, leaving them in the darkness which they have themselves chosen for themselves, what is there wonderful if He did also at that time give over to their unbelief, Pharaoh, who never would have believed, along with those who were with him? As the Word spake to Moses from the bush: "And I am sure that the king of Egypt will not let you go, unless by a mighty hand."[1565] And for the reason that the Lord spake in parables,

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[1560] Ex. ix. 35.

[1561] Matt. xiii. 11–16; Isa. vi. 10.

[1562] 2 Cor. iv. 4.

[1563] Rom. i. 28.

[1564] 2 Thess. ii. 11.

[1565] Ex. iii. 19.

and brought blindness upon Israel, that seeing they might not see, since He knew the [spirit of] unbelief in them, for the same reason did He harden Pharaoh's heart; in order that, while seeing that it was the finger of God which led forth the people, he might not believe, but be precipitated into a sea of unbelief, resting in the notion that the exit of these [Israelites] was accomplished by magical power, and that it was not by the operation of God that the Red Sea afforded a passage to the people, but that this occurred by merely natural causes (*sed naturaliter sic se habere*).

Chapter XXX.—Refutation of another argument adduced by the Marcionites, that God directed the Hebrews to spoil the Egyptians.

1. Those, again, who cavil and find fault because the people did, by God’s command, upon the eve of their departure, take vessels of all kinds and raiment from the Egyptians,[1566] and so went away, from which [spoils], too, the tabernacle was constructed in the wilderness, prove themselves ignorant of the righteous dealings of God, and of His dispensations; as also the presbyter remarked: For if God had not accorded this in the typical exodus, no one could now be saved in our true exodus; that is, in the faith in which we have been established, and by which we have been brought forth from among the number of the Gentiles. For in some cases there follows us a small, and in others a large amount of property, which we have acquired from the mammon of unrighteousness. For from what source do we derive the houses in which we dwell, the garments in which we are clothed, the vessels which we use, and everything else ministering to our every-day life, unless it be from those things 503 which, when we were Gentiles, we acquired by avarice, or received them from our heathen parents, relations, or friends who unrighteously obtained them?—not to mention that even now we acquire such things when we are in the faith. For who is there that sells, and does not wish to make a profit from him who buys? Or who purchases anything, and does not wish to obtain good value from the seller? Or who is there that carries on a trade, and does not do so that he may obtain a livelihood thereby? And as to those believing ones who are in the royal palace, do they not derive the utensils they employ from the property which belongs to Cæsar; and to those who have not, does not each one of these [Christians] give according to his ability? The Egyptians were debtors to the [Jewish] people, not alone as to property, but as their very lives, because of the kindness of the patriarch Joseph in former times; but in what way are the heathen debtors to us, from whom we receive both gain and profit? Whatsoever they amass with labour, these things do we make use of without labour, although we are in the faith.

2. Up to that time the people served the Egyptians in the most abject slavery, as saith the Scripture: “And the Egyptians exercised their power rigorously upon the children of Israel; and they made life bitter to them by severe labours, in mortar and in brick, and in all manner of service in the field which they did, by all the works in which they oppressed them with rigour.”[1567] And with immense labour they built for them fenced cities, increasing the substance of these men throughout a long course of years, and by means of every species of slavery; while these [masters] were not only ungrateful towards them, but had in contempla-

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[1566] Ex. iii. 22, Ex. xi. 2. [Our English translation “borrow” is a gratuitous injury to the text. As “King of kings” the Lord enjoins a just tax, which any earthly sovereign might have imposed uprightly. Our author argues well.]

[1567] Ex. i. 13, 14.

tion their utter annihilation. In what way, then, did [the Israelites] act unjustly, if out of many things they took a few, they who might have possessed much property had they not served them, and might have gone forth wealthy, while, in fact, by receiving only a very insignificant recompense for their heavy servitude, they went away poor? It is just as if any free man, being forcibly carried away by another, and serving him for many years, and increasing his substance, should be thought, when he ultimately obtains some support, to possess some small portion of his [master's] property, but should in reality depart, having obtained only a little as the result of his own great labours, and out of vast possessions which have been acquired, and this should be made by any one a subject of accusation against him, as if he had not acted properly.[1568] He (the accuser) will rather appear as an unjust judge against him who had been forcibly carried away into slavery. Of this kind, then, are these men also, who charge the people with blame, because they appropriated a few things out of many, but who bring no charge against those who did not render them the recompense due to their fathers' services; nay, but even reducing them to the most irksome slavery, obtained the highest profit from them. And [these objectors] allege that [the Israelites] acted dishonestly, because, forsooth, they took away for the recompense of their labours, as I have observed, unstamped gold and silver in a few vessels; while they say that they themselves (for let truth be spoken, although to some it may seem ridiculous) do act honestly, when they carry away in their girdles from the labours of others, coined gold, and silver, and brass, with Cæsar's inscription and image upon it.

3. If, however, a comparison be instituted between us and them, [I would ask] which party shall seem to have received [their worldly goods] in the fairer manner? Will it be the [Jewish] people, [who took] from the Egyptians, who were at all points their debtors; or we, [who receive property] from the Romans and other nations, who are under no similar obligation to us? Yea, moreover, through their instrumentality the world is at peace, and we walk on the highways without fear, and sail where we will.[1569] Therefore, against men of this kind (namely, the heretics) the word of the Lord applies, which says: "Thou hypocrite, first cast the beam out of thine eye, and then shalt thou see clearly to pull out the mote out of thy brother's eye."[1570] For if he who lays these things to thy charge, and glories in his own wisdom, has been separated from the company of the Gentiles, and possesses nothing [derived from] other people's goods, but is literally naked, and barefoot, and dwells homeless among the mountains, as any of those animals do which feed on grass, he will stand excused [in using such language], as being ignorant of the necessities of our mode of life. But if he

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[1568] This perplexed sentence is pointed by Harvey interrogatively, but we prefer the above.

[1569] [A touching tribute to the imperial law, at a moment when Christians were "dying daily" and "as sheep for the slaughter." So powerfully worked the divine command, Luke vi. 29.]

[1570] Matt. vii. 5.

do partake of what, in the opinion of men, is the property of others, and if [at the same time] he runs down their type,[1571] he proves himself most unjust, turning this kind of accusation against himself. For he will be found carrying about property not belonging to him, and coveting goods which are not his. And therefore has the Lord said: "Judge not, that ye be not judged: for with what judgment ye shall judge, ye shall be judged."[1572] [The meaning is] not certainly that we should not find fault with sinners, nor that we should consent to those who act wickedly; but that we should not pronounce an unfair judgment on the dispensations of God, inasmuch as He has Himself made provision that all things shall turn out for good, in a way consistent with justice. For, because He knew that we would make a good use of our substance which we should possess by receiving it from another, He says, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."[1573] And, "For I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was naked and ye clothed Me."[1574] And, "When thou doest thine alms, let not thy left hand know what thy right hand doeth."[1575] And we are proved to be righteous by whatsoever else we do well, redeeming, as it were, our property from strange hands. But thus do I say, "from strange hands," not as if the world were not God's possession, but that we have gifts of this sort, and receive them from others, in the same way as these men had them from the Egyptians who knew not God; and by means of these same do we erect in ourselves the tabernacle of God: for God dwells in those who act uprightly, as the Lord says: "Make to yourselves friends of the mammon of unrighteousness, that they, when ye shall be put to flight,[1576] may receive you into eternal tabernacles."[1577] For whatsoever we acquired from unrighteousness when we were heathen, we are proved righteous, when we have become believers, by applying it to the Lord's advantage.

4. As a matter of course, therefore, these things were done beforehand in a type, and from them was the tabernacle of God constructed; those persons justly receiving them, as I have shown, while we were pointed out beforehand in them,—[we] who should afterwards serve God by the things of others. For the whole exodus of the people out of Egypt, which took place under divine guidance,[1578] was a type and image of the exodus of the Church

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[1571] This is, if he inveighs against the Israelites for spoiling the Egyptians; the former being a type of the Christian Church in relation to the Gentiles.

[1572] Matt. vii. 1, 2.

[1573] Luke iii. 11.

[1574] Matt. xxv. 35, 36.

[1575] Matt. vi. 3.

[1576] As Harvey remarks, this is "a strange translation for ἐκλίπητε" of the *text. rec.*, and he adds that "possibly the translator read ἐκτράπητε."

[1577] Luke xvi. 9.

[1578] We here follow the punctuation of Massuet in preference to that of Harvey.

which should take place from among the Gentiles;[1579] and for this cause He leads it out at last from this world into His own inheritance, which Moses the servant of God did not [bestow], but which Jesus the Son of God shall give for an inheritance. And if any one will devote a close attention to those things which are stated by the prophets with regard to the [time of the] end, and those which John the disciple of the Lord saw in the Apocalypse,[1580] he will find that the nations [are to] receive the same plagues universally, as Egypt then did particularly.

[1579] [The Fathers regarded the whole Mosaic system, and the history of the faithful under it, as one great allegory. In everything they saw "similitudes," as we do in the *Faery Queen* of Spenser, or the *Pilgrim's Progress*. The ancients may have carried this principle too far, but as a principle it receives countenance from our Lord Himself and His apostles. To us there is often a barren bush, where the Fathers saw a bush that burned with fire.]

[1580] See Rev. xv., Rev. xvi.

Chapter XXXI.—We should not hastily impute as crimes to the men of old time those actions which the Scripture has not condemned, but should rather seek in them types of things to come: an example of this in the incest committed by Lot.

1. When recounting certain matters of this kind respecting them of old time, the presbyter [before mentioned] was in the habit of instructing us, and saying: “With respect to those misdeeds for which the Scriptures themselves blame the patriarchs and prophets, we ought not to inveigh against them, nor become like Ham, who ridiculed the shame of his father, and so fell under a curse; but we should [rather] give thanks to God in their behalf, inasmuch as their sins have been forgiven them through the advent of our Lord; for He said that they gave thanks [for us], and gloried in our salvation.[1581] With respect to those actions, again, on which the Scriptures pass no censure, but which are simply set down [as having occurred], we ought not to become the accusers [of those who committed them], for we are not more exact than God, nor can we be superior to our Master; but we should search for a type [in them]. For not one of those things which have been set down in Scripture without being condemned is without significance.” An example is found in the case of Lot, who led forth his daughters from Sodom, and these then conceived by their own father; and who left behind him within the confines [of the land] his wife, [who remains] a pillar of salt unto this day. For Lot, not acting under the impulse of his own will, nor at the prompting of carnal concupiscence, nor having any knowledge or thought of anything of the kind, did [in fact] work out a type [of future events]. As says the Scripture: “And that night the elder went in and lay with her father; and Lot knew not when she lay down, nor when she arose.”[1582] And the same thing took place in the case of the younger: “And he knew not,” it is said, “when she slept with him, nor when she arose.”[1583] Since, therefore, Lot knew not [what he did], nor was a slave to lust [in his actions], the arrangement [designed by God] was carried out, by which the two daughters (that is, the two churches[1584]), who gave birth to children begotten of one and the same father, were pointed out, apart from [the influence of] the lust of the flesh. For there was no other person, [as they supposed], who could impart to them quickening seed, and the means of their giving birth to children, as it is written: “And the elder said unto the younger, And there is not a man on the earth to enter in unto us after the manner of all the earth: come, let us make our father drunk with wine, and let us lie with him, and raise up seed from our father.”[1585]

[1581] [Thus far we have a most edifying instruction. The reader will be less edified with what follows, but it is a very striking example of what is written: “to the pure all things are pure.” Tit. i. 15.]

[1582] Gen. xix. 33.

[1583] Gen. xix. 35.

[1584] “Id est duæ synagogæ,” referring to the Jews and Gentiles. Some regard the words as a marginal gloss which has crept into the text.

[1585] Gen. xix. 31, 32.

2. Thus, after their simplicity and innocence, did these daughters [of Lot] so speak, imagining that all mankind had perished, even as the Sodomites had done, and that the anger of God had come down upon the whole earth. Wherefore also they are to be held excusable, since they supposed that they only, along with their father, were left for the preservation of the human race; and for this reason it was that they deceived their father. Moreover, by the words they used this fact was pointed out—that there is no other one who can confer upon the elder and younger church the [power of] giving birth to children, besides our Father. Now the father of the human race is the Word of God, as Moses points out when he says, "Is not He thy father who hath obtained thee [by generation], and formed thee, and created thee?"[1586] At what time, then, did He pour out upon the human race the life-giving seed—that is, the Spirit of the remission of sins, through means of whom we are quickened? Was it not then, when He was eating with men, and drinking wine upon the earth? For it is said, "The Son of man came eating and drinking;"[1587] and when He had lain down, He fell asleep, and took repose. As He does Himself say in David, "I slept, and took repose."[1588] And because He used thus to act while He dwelt and lived among us, He says again, "And my sleep became sweet unto me."[1589] Now this whole matter was indicated through Lot, that the seed of the Father of all—that is, of the Spirit of God, by whom all things were made—was commingled and united with flesh— that is, with His own workmanship; by which commixture and unity the two synagogues—that is, the two churches—produced from their own father living sons to the living God.

3. And while these things were taking place, his wife remained in [the territory of] Sodomm, no longer corruptible flesh, but a pillar of salt which endures for ever;[1590] and by those natural processes[1591] which appertain to the human race, indicating that the Church also, which is the salt of the earth,[1592] has been left behind within the confines of the earth, and subject to human sufferings; and while entire members are often taken away from it,

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[1586] Deut. xxxii. 6, LXX. [Let us reflect that this effort to spiritualize this awful passage in the history of Lot is an innocent but unsuccessful attempt to imitate St. Paul's allegory, Gal. iv. 24.]

[1587] Matt. xi. 19.

[1588] Ps. iii. 6.

[1589] Jer. xxxi. 26.

[1590] Comp. Clem. Rom., chap. xi. Josephus (*Antiq.*, i. 11, 4) testifies that he had himself seen this pillar.

[1591] The Latin is "per naturalia," which words, according to Harvey, correspond to δἰ ἐμμηνοῤῥοίας. There is a poem entitled *Sodoma* preserved among the works of Tertullian and Cyprian which contains the following lines:— "Dicitur et vivens, alio jam corpore, sexus Munificos solito dispungere sanguine menses."

[1592] Matt. v. 13.

the pillar of salt still endures,[1593] thus typifying the foundation of the faith which maketh strong, and sends forward, children to their Father.

[1593] The poem just referred to also says in reference to this pillar:— “Ipsaque imago sibi formam sine corpore servans Durat adhuc, et enim nuda statione sub æthram Nec pluviis dilapsa situ, nec diruta ventis. Quin etiam si quis mutilaverit advena formam, Protinus ex sese suggestu vulnera complet.” [That a pillar of salt is still to be seen in this vicinity, is now confirmed by many modern travellers (report of Lieut. Lynch, United States Navy), which accounts for the natural inference of Josephus and others on whom our author relied. The coincidence is noteworthy.]

Chapter XXXII.—That one God was the author of both Testaments, is confirmed by the authority of a presbyter who had been taught by the apostles.

1. After this fashion also did a presbyter,[1594] a disciple of the apostles, reason with respect to the two testaments, proving that both were truly from one and the same God. For [he maintained] that there was no other God besides Him who made and fashioned us, and that the discourse of those men has no foundation who affirm that this world of ours was made either by angels, or by any other power whatsoever, or by another God. For if a man be once moved away from the Creator of all things, and if he grant that this creation to which we belong was formed by any other or through any other [than the one God], he must of necessity fall into much inconsistency, and many contradictions of this sort; to which he will [be able to] furnish no explanations which can be regarded as either probable or true. And, for this reason, those who introduce other doctrines conceal from us the opinion which they themselves hold respecting God, because they are aware of the untenable[1595] and absurd nature of their doctrine, and are afraid lest, should they be vanquished, they should have 506 some difficulty in making good their escape. But if any one believes in [only] one God, who also made all things by the Word, as Moses likewise says, "God said, Let there be light: and there was light;"[1596] and as we read in the Gospel, "All things were made by Him; and without Him was nothing made;"[1597] and the Apostle Paul [says] in like manner, "There is one Lord, one faith, one baptism, one God and Father, who is above all, and through all, and in us all"[1598]—this man will first of all "hold the head, from which the whole body is compacted and bound together, and, through means of every joint according to the measure of the ministration of each several part, maketh increase of the body to the edification of itself in love."[1599] And then shall every word also seem consistent to him,[1600] if he for his part diligently read the Scriptures in company with those who are presbyters in the Church, among whom is the apostolic doctrine, as I have pointed out.

2. For all the apostles taught that there were indeed two testaments among the two peoples; but that it was one and the same God who appointed both for the advantage of those men (for whose[1601] sakes the testaments were given) who were to believe in God, I

[1594] Harvey remarks here, that this can hardly be the same presbyter mentioned before, "who was only a hearer of those who had heard the apostles. Irenæus may here mean the venerable martyr Polycarp, bishop of Smyrna."

[1595] "Quassum et futile." The text varies much in the mss.

[1596] Gen. i. 3.

[1597] John i. 3.

[1598] Eph. iv. 5, 6.

[1599] Eph. iv. 16; Col. ii. 19.

[1600] "Constabit ei."

[1601] We here read "secundum *quos*" with Massuet, instead of usual "secundum *quod*."

have proved in the third book from the very teaching of the apostles; and that the first testament was not given without reason, or to no purpose, or in an accidental sort of manner; but that it subdued[1602] those to whom it was given to the service of God, for their benefit (for God needs no service from men), and exhibited a type of heavenly things, inasmuch as man was not yet able to see the things of God through means of immediate vision;[1603] and foreshadowed the images of those things which [now actually] exist in the Church, in order that our faith might be firmly established;[1604] and contained a prophecy of things to come, in order that man might learn that God has foreknowledge of all things.

[1602] "Concurvans," corresponding to συγκάμπτων, which, says Harvey, "would be expressive of those who were brought under the law, as the neck of the steer is bent to the yoke."

[1603] The Latin is, "per proprium visum."

[1604] [If this and the former chapter seem to us superfluous, we must reflect that such testimony, from the beginning, has established the unity of Holy Scripture, and preserved to us—the Bible.]

Chapter XXXIII.—Whosoever confesses that one God is the author of both Testaments, and diligently reads the Scriptures in company with the presbyters of the Church, is a true spiritual disciple; and he will rightly understand and interpret all that the prophets have declared respecting Christ and the liberty of the New Testament.

1. A spiritual disciple of this sort truly receiving the Spirit of God, who was from the beginning, in all the dispensations of God, present with mankind, and announced things future, revealed things present, and narrated things past—[such a man] does indeed "judge all men, but is himself judged by no man."[1605] For he judges the Gentiles, "who serve the creature more than the Creator,"[1606] and with a reprobate mind spend all their labour on vanity. And he also judges the Jews, who do not accept of the word of liberty, nor are willing to go forth free, although they have a Deliverer present [with them]; but they pretend, at a time unsuitable [for such conduct], to serve, [with observances] beyond [those required by] the law, God who stands in need of nothing, and do not recognise the advent of Christ, which He accomplished for the salvation of men, nor are willing to understand that all the prophets announced His two advents: the one, indeed, in which He became a man subject to stripes, and knowing what it is to bear infirmity,[1607] and sat upon the foal of an ass,[1608] and was a stone rejected by the builders,[1609] and was led as a sheep to the slaughter,[1610] and by the stretching forth of His hands destroyed Amalek;[1611] while He gathered from the ends of the earth into His Father's fold the children who were scattered abroad,[1612] and remembered His own dead ones who had formerly fallen asleep,[1613] and came down to them that He might deliver them: but the second in which He will come on the clouds,[1614] bringing on the day which burns as a furnace,[1615] and smiting the earth with the word of His mouth,[1616] and slaying the impious with the breath of His lips, and having a fan in His

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[1605] 1 Cor. ii. 15. [The argument of this chapter hinges on Ps. xxv. 14, and expounds a difficult text of St. Paul. A man who has the mind of God's Spirit is the only judge of spiritual things. Worldly men are incompetent critics of Scripture and of Christian exposition.

[1606] Rom. i. 21.

[1607] Isa. liii. 3.

[1608] Zech. ix. 9.

[1609] Ps. cxviii. 22.

[1610] Isa. liii. 7.

[1611] Ex. xvii. 11.

[1612] Isa. xi. 12.

[1613] Comp. book iii. 20, 4.

[1614] Dan. vii. 13.

[1615] Mal. iv. 1.

[1616] Isa. xi. 4.

hands, and cleansing His floor, and gathering the wheat indeed into His barn, but burning the chaff with unquenchable fire.[1617]

2. Moreover, he shall also examine the doctrine of Marcion, [inquiring] how he holds that there are two gods, separated from each other by an infinite distance.[1618] Or how can he be good who draws away men that do not belong to him from him who made them, and calls them into his own kingdom? And why is his goodness, which does not save all [thus], 507 defective? Also, why does he, indeed, seem to be good as respects men, but most unjust with regard to him who made men, inasmuch as he deprives him of his possessions? Moreover, how could the Lord, with any justice, if He belonged to another father, have acknowledged the bread to be His body, while He took it from that creation to which we belong, and affirmed the mixed cup to be His blood?[1619] And why did He acknowledge Himself to be the Son of man, if He had not gone through that birth which belongs to a human being? How, too, could He forgive us those sins for which we are answerable to our Maker and God? And how, again, supposing that He was not flesh, but was a man merely in appearance, could He have been crucified, and could blood and water have issued from His pierced side?[1620] What body, moreover, was it that those who buried Him consigned to the tomb? And what was that which rose again from the dead?

3. [This spiritual man] shall also judge all the followers of Valentinus, because they do indeed confess with the tongue one God the Father, and that all things derive their existence from Him, but do at the same time maintain that He who formed all things is the fruit of an apostasy or defect. [He shall judge them, too, because] they do in like manner confess with the tongue one Lord Jesus Christ, the Son of God, but assign in their [system of] doctrine a production of his own to the Only-begotten, one of his own also to the Word, another to Christ, and yet another to the Saviour; so that, according to them, all these beings are indeed said [in Scripture to be], as it were, one; [while they maintain], notwithstanding, that each one of them should be understood [to exist] separately [from the rest], and to have [had] his own special origin, according to his peculiar conjunction. [It appears], then[1621] that their tongues alone, forsooth, have conceded the unity [of God], while their [real] opinion and their understanding (by their habit of investigating profundities) have fallen away from

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[1617] Matt. iii. 12; Luke iii. 17.

[1618] Harvey points this sentence interrogatively.

[1619] "Temperamentum calicis:" on which Harvey remarks that "the mixture of water with the wine in the holy Eucharist was the universal practice of antiquity … the wine signifying the mystical Head of the Church, the water the body." [Whatever the significance, it harmonizes with the Paschal chalice, and with 1 John v. 6, and St. John's gospel John xix. 34, 35.]

[1620] John xix. 34.

[1621] This sentence is very obscure in the Latin text.

[this doctrine of] unity, and taken up the notion of manifold deities,—[this, I say, must appear] when they shall be examined by Christ as to the points [of doctrine] which they have invented. Him, too, they affirm to have been born at a later period than the Pleroma of the Æons, and that His production took place after [the occurrence of] a degeneracy or apostasy; and they maintain that, on account of the passion which was experienced by Sophia, they themselves were brought to the birth. But their own special prophet Homer, listening to whom they have invented such doctrines, shall himself reprove them, when he expresses himself as follows:—

> "Hateful to me that man as Hades' gates,
> Who one thing thinks, while he another states."[1622]

[This spiritual man] shall also judge the vain speeches of the perverse Gnostics, by showing that they are the disciples of Simon Magus.

4. He will judge also the Ebionites; [for] how can they be saved unless it was God who wrought out their salvation upon earth? Or how shall man pass into God, unless God has [first] passed into man? And how shall he (man) escape from the generation subject to death, if not by means[1623] of a new generation, given in a wonderful and unexpected manner (but as a sign of salvation) by God—[I mean] that regeneration which flows from the virgin through faith?[1624] Or how shall they receive adoption from God if they remain in this [kind of] generation, which is naturally possessed by man in this world? And how could He (Christ) have been greater than Solomon,[1625] or greater than Jonah, or have been the Lord of David,[1626] who was of the same substance as they were? How, too, could He have subdued[1627] him who was stronger than men,[1628] who had not only overcome man, but also retained him under his power, and conquered him who had conquered, while he set free mankind who had been conquered, unless He had been greater than man who had thus been vanquished? But who else is superior to, and more eminent than, that man who was formed after the likeness of God, except the Son of God, after whose image man was created? And for this reason He did in these last days[1629] exhibit the similitude; [for] the Son of God was

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[1622] *Iliad*, ix. 312, 313.

[1623] The text is obscure, and the construction doubtful.

[1624] The Latin here is, "quæ est ex virgine per fidem regenerationem." According to Massuet, "virgine" here refers not to Mary, but to the Church. Grabe suspects that some words have been lost.

[1625] Matt. xii. 41, 42.

[1626] Matt. xxii. 43.

[1627] Matt. xxii. 29; Luke xi. 21, 22.

[1628] Literally, "who was strong against men."

[1629] In fine; lit. "in the end."

made man, assuming the ancient production [of His hands] into His own nature,[1630] as I have shown in the immediately preceding book.

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5. He shall also judge those who describe Christ as [having become man] only in [human] opinion. For how can they imagine that they do themselves carry on a real discussion, when their Master was a mere imaginary being? Or how can they receive anything stedfast from Him, if He was a merely imagined being, and not a verity? And how can these men really be partaken of salvation, if He in whom they profess to believe, manifested Himself as a merely imaginary being? Everything, therefore, connected with these men is unreal, and nothing [possessed of the character of] truth; and, in these circumstances, it may be made a question whether (since, perchance, they themselves in like manner are not men, but mere dumb animals) they do not present,[1631] in most cases, simply a shadow of humanity.

6. He shall also judge false prophets, who, without having received the gift of prophecy from God, and not possessed of the fear of God, but either for the sake of vainglory, or with a view to some personal advantage, or acting in some other way under the influence of a wicked spirit, pretend to utter prophecies, while all the time they lie against God.

7. He shall also judge those who give rise to schisms, who are destitute of the love of God, and who look to their own special advantage rather than to the unity of the Church; and who for trifling reasons, or any kind of reason which occurs to them, cut in pieces and divide the great and glorious body of Christ, and so far as in them lies, [positively] destroy it,—men who prate of peace while they give rise to war, and do in truth strain out a gnat, but swallow a camel.[1632] For no reformation of so great importance can be effected by them, as will compensate for the mischief arising from their schism. He shall also judge all those who are beyond the pale of the truth, that is, who are outside the Church; but he himself shall be judged by no one. For to him all things are consistent: he has a full faith in one God Almighty, of whom are all things; and in the Son of God, Jesus Christ our Lord, by whom are all things, and in the dispensations connected with Him, by means of which the Son of God became man; and a firm belief in the Spirit of God, who furnishes us with a knowledge of the truth, and has set forth the dispensations of the Father and the Son, in virtue of which He dwells with every generation of men,[1633] according to the will of the Father.

[1630] In semetipsum: lit. "unto Himself."

[1631] We here follow the reading "proferant:" the passage is difficult and obscure, but the meaning is as above.

[1632] Matt. xxiii. 24.

[1633] The Greek text here is σκηνοβατοῦν (lit. "to tabernacle:" comp. ἐσκήνωσεν, John i. 14) καθ' ἑκάστην γενεὰν ἐν τοῖς ἀνθρώποις: the Latin is, "Secundum quas (dispositiones) aderat generi humano." We have endeavoured to express the meaning of both.

8. True knowledge[1634] is [that which consists in] the doctrine of the apostles, and the ancient constitution[1635] of the Church throughout all the world, and the distinctive manifestation of the body[1636] of Christ according to the successions of the bishops, by which they have handed down that Church which exists in every place, and has come even unto us, being guarded and preserved[1637] without any forging of Scriptures, by a very complete system[1638] of doctrine, and neither receiving addition nor [suffering] curtailment [in the truths which she believes]; and [it consists in] reading [the word of God] without falsification, and a lawful and diligent exposition in harmony with the Scriptures, both without danger and without blasphemy; and [above all, it consists in] the pre-eminent gift of love,[1639] which is more precious than knowledge, more glorious than prophecy, and which excels all the other gifts [of God].

9. Wherefore the Church does in every place, because of that love which she cherishes towards God, send forward, throughout all time, a multitude of martyrs to the Father; while all others[1640] not only have nothing of this kind to point to among themselves, but even maintain that such witness-bearing is not at all necessary, for that their system of doctrines is the true witness [for Christ], with the exception, perhaps, that one or two among them, during the whole time which has elapsed since the Lord appeared on earth, have occasionally, along with our martyrs, borne the reproach of the name (as if he too [the heretic] had obtained mercy), and have been led forth with them [to death], being, as it were, a sort of retinue granted unto them. For the Church alone sustains with purity the reproach of those who suffer persecution for righteousness' sake, and endure all sorts of punishments, and are put to death because of the love which they bear to God, and their confession of His Son; often weakened indeed, yet immediately increasing her members, and becoming whole again, after the same manner as her type,[1641] Lot's wife, who became a pillar of salt. Thus,

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[1634] The following section is an important one, but very difficult to translate with undoubted accuracy. The editors differ considerably both as to the construction and the interpretation. We have done our best to represent the meaning in English, but may not have been altogether successful.

[1635] The Greek is σύστημα: the Latin text has "status."

[1636] The Latin is, "character corporis."

[1637] The text here is, "custodita sine fictione scripturarum;" some prefer joining "scripturarum" to the following words.

[1638] We follow Harvey's text, "tractatione;" others read "tractatio." According to Harvey, the creed of the Church is denoted by "tractatione;" but Massuet renders the clause thus: ["True knowledge consists in] a very complete *tractatio* of the Scriptures, which has come down to us by being preserved ('custoditione' being read instead of 'custodita') without falsification."

[1639] Comp. 2 Cor. viii. 1; 1 Cor. xiii.

[1640] i.e., the heretics.

[1641] Comp. above, xxxi. 2.

too, [she passes through an experience] similar to that of the ancient prophets, as the Lord declares, "For so persecuted they the prophets who were before you;"[1642] inasmuch as she does indeed, in a new fashion, suffer persecution from those who do not receive the word of God, while the self-same spirit rests upon her[1643] [as upon these ancient prophets]. 509

10. And indeed the prophets, along with other things which they predicted, also foretold this, that all those on whom the Spirit of God should rest, and who would obey the word of the Father, and serve Him according to their ability, should suffer persecution, and be stoned and slain. For the prophets prefigured in themselves all these things, because of their love to God, and on account of His word. For since they themselves were members of Christ, each one of them in his place as a member did, in accordance with this, set forth the prophecy [assigned him]; all of them, although many, prefiguring only one, and proclaiming the things which pertain to one. For just as the working of the whole body is exhibited through means of our members, while the figure of a complete man is not displayed by one member, but through means of all taken together, so also did all the prophets prefigure the one [Christ]; while every one of them, in his special place as a member, did, in accordance with this, fill up the [established] dispensation, and shadowed forth beforehand that particular working of Christ which was connected with that member.

11. For some of them, beholding Him in glory, saw His glorious life (*conversationem*) at the Father's right hand;[1644] others beheld Him coming on the clouds as the Son of man;[1645] and those who declared regarding Him, "They shall look on Him whom they have pierced,"[1646] indicated His [second] advent, concerning which He Himself says, "Thinkest thou that when the Son of man cometh, He shall find faith on the earth?"[1647] Paul also refers to this event when he says, "If, however, it is a righteous thing with God to recompense tribulation to them that trouble you, and to you that are troubled rest with us, at the revelation of the Lord Jesus from heaven, with His mighty angels, and in a flame of fire."[1648] Others again, speaking of Him as a judge, and [referring], as if it were a burning furnace, [to] the day of the Lord, who "gathers the wheat into His barn, but will burn up the chaff with unquenchable fire,"[1649] were accustomed to threaten those who were unbelieving, concerning whom also the Lord Himself declares, "Depart from me, ye cursed, into everlasting fire,

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[1642] Matt. v. 12.

[1643] Comp. 1 Pet. iv. 14.

[1644] Isa. vi. 1; Ps. cx. 1.

[1645] Dan. vii. 13.

[1646] Zech. xii. 10.

[1647] Luke xviii. 8. There is nothing to correspond with "putas" in the received text.

[1648] 2 Thess. i. 6–8.

[1649] Matt. iii. 12.

which my Father has prepared for the devil and his angels."[1650] And the apostle in like manner says [of them], "Who shall be punished with everlasting death from the face of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in those who believe in Him."[1651] There are also some [of them] who declare, "Thou art fairer than the children of men;"[1652] and, "God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows;"[1653] and, "Gird Thy sword upon Thy thigh, O Most Mighty, with Thy beauty and Thy fairness, and go forward and proceed prosperously; and rule Thou because of truth, and meekness, and righteousness."[1654] And whatever other things of a like nature are spoken regarding Him, these indicated that beauty and splendour which exist in His kingdom, along with the transcendent and pre-eminent exaltation [belonging] to all who are under His sway, that those who hear might desire to be found there, doing such things as are pleasing to God. Again, there are those who say, "He is a man, and who shall know him?"[1655] and, "I came unto the prophetess, and she bare a son, and His name is called Wonderful, Counsellor, the Mighty God;"[1656] and those [of them] who proclaimed Him as Immanuel, [born] of the Virgin, exhibited the union of the Word of God with His own workmanship, [declaring] that the Word should become flesh, and the Son of God the Son of man (the pure One opening purely that pure womb which regenerates men unto God, and which He Himself made pure); and having become this which we also are, He [nevertheless] is the Mighty God, and possesses a generation which cannot be declared. And there are also some of them who say, "The Lord hath spoken in Zion, and uttered His voice from Jerusalem;"[1657] and, "In Judah is God known;"[1658]— these indicated His advent which took place in Judea. Those, again, who declare that "God comes from the south, and from a mountain thick with foliage,"[1659] announced His advent at Bethlehem, as I have pointed out in the preceding book.[1660] From that place, also, He who rules, and who feeds the people of His Father, has come. Those, again, who declare that at His coming

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[1650] Matt. xxv. 41.

[1651] 2 Thess. i. 9, 10.

[1652] Ps. xlv. 2.

[1653] Ps. xlv. 7.

[1654] Ps. xlv. 3, 4.

[1655] Jer. xvii. 9 (LXX.). Harvey here remarks: "The LXX. read אֱנוֹשׁ instead of אָנוֹשׁ. Thus, from a text that teaches us that *the heart is deceitful above all things*, the Fathers extract a proof of the manhood of Christ."

[1656] Isa. viii. 3, Isa. ix. 6, Isa. vii. 14. [A confusion of texts.]

[1657] Joel iii. 16.

[1658] Ps. lxxvi. 1.

[1659] Hab. iii. 3.

[1660] See III. xx. 4.

"the lame man shall leap as an hart, and the tongue of the dumb shall [speak] plainly, and the eyes of the blind shall be opened, and the ears of the deaf shall hear,"[1661] and that "the hands which hang down, and the feeble knees, shall be strengthened,"[1662] and that "the dead which are in the grave shall arise,"[1663] and that He Himself "shall take [upon Him] our weaknesses, and bear our sorrows,"[1664]— [all these] proclaimed those works of healing which were accomplished by Him.

12. Some of them, moreover—[when they predicted that] as a weak and inglorious man, and as one who knew what it was to bear infirmity,[1665] and sitting upon the foal of an ass,[1666] He should come to Jerusalem; and that He should give His back to stripes,[1667] and His cheeks to palms [which struck Him]; and that He should be led as a sheep to the slaughter;[1668] and that He should have vinegar and gall given Him to drink;[1669] and that He should be forsaken by His friends and those nearest to Him;[1670] and that He should stretch forth His hands the whole day long;[1671] and that He should be mocked and maligned by those who looked upon Him;[1672] and that His garments should be parted, and lots cast upon His raiment;[1673] and that He should be brought down to the dust of death[1674] with all [the other] things of a like nature—prophesied His coming in the character of a man as He entered Jerusalem, in which by His passion and crucifixion He endured all the things which have been mentioned. Others, again, when they said, "The holy Lord remembered His own dead ones who slept in the dust, and came down to them to raise them up, that He might save them,"[1675] furnished us with the reason on account of which He suffered all these things. Those, moreover, who said, "In that day, saith the Lord, the sun shall go down at noon, and there shall be darkness over the earth in the clear day; and I will turn your feast

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[1661] Isa. xxxv. 5, 6.

[1662] Isa. xxxv. 3.

[1663] Isa. xxvi. 19.

[1664] Isa. liii. 4.

[1665] Isa. liii. 3.

[1666] Zech. ix. 9.

[1667] Isa. l. 6.

[1668] Isa. liii. 7.

[1669] Ps. lxix. 21.

[1670] Ps. xxxviii. 11.

[1671] Isa. lxv. 2.

[1672] Ps. xxii. 7.

[1673] Ps. xxii. 18.

[1674] Ps. xxii. 15.

[1675] Comp. book iii. cap. xx. 4 and book iv. cap xxii. 1.

days into mourning, and all your songs into lamentation,"[1676] plainly announced that obscuration of the sun which at the time of His crucifixion took place from the sixth hour onwards, and that after this event, those days which were their festivals according to the law, and their songs, should be changed into grief and lamentation when they were handed over to the Gentiles. Jeremiah, too, makes this point still clearer, when he thus speaks concerning Jerusalem: "She that hath born [seven] languisheth; her soul hath become weary; her sun hath gone down while it was yet noon; she hath been confounded, and suffered reproach: the remainder of them will I give to the sword in the sight of their enemies."[1677]

13. Those of them, again, who spoke of His having slumbered and taken sleep, and of His having risen again because the Lord sustained Him,[1678] and who enjoined the principalities of heaven to set open the everlasting doors, that the King of glory might go in,[1679] proclaimed beforehand His resurrection from the dead through the Father's power, and His reception into heaven. And when they expressed themselves thus, "His going forth is from the height of heaven, and His returning even to the highest heaven; and there is no one who can hide himself from His heat,"[1680] they announced that very truth of His being taken up again to the place from which He came down, and that there is no one who can escape His righteous judgment. And those who said, "The Lord hath reigned; let the people be enraged: [even] He who sitteth upon the cherubim; let the earth be moved,"[1681] were thus predicting partly that wrath from all nations which after His ascension came upon those who believed in Him, with the movement of the whole earth against the Church; and partly the fact that, when He comes from heaven with His mighty angels, the whole earth shall be shaken, as He Himself declares, "There shall be a great earthquake, such as has not been from the beginning."[1682] And again, when one says, "Whosoever is judged, let him stand opposite; and whosoever is justified, let him draw near to the servant[1683] of God;"[1684] and, "Woe unto you, for ye shall wax old as doth a garment, and the moth shall eat you up;" and, "All flesh shall be humbled, and the Lord alone shall be exalted in the highest,"[1685]—it is thus indicated that, after His passion and ascension, God shall cast down under His feet

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[1676] Amos viii. 9, 10.

[1677] Jer. xv. 9.

[1678] Ps. iii. 5.

[1679] Ps. xxiv. 7.

[1680] Ps. xix. 6.

[1681] Ps. xcix. 1.

[1682] Matt. xxiv. 21.

[1683] Or "son."

[1684] Isa. l. 8, 9 (loosely quoted).

[1685] Isa. ii. 17.

all who were opposed to Him, and He shall be exalted above all, and there shall be no one who can be justified or compared to Him.

14. And those of them who declare that God would make a new covenant[1686] with men, not such as that which He made with the fathers at Mount Horeb, and would give to men a new heart and a new spirit;[1687] and again, “And remember ye not the things of old: behold, I make new things which shall now arise, and ye shall know it; and I will make a way in the desert, and rivers in a dry land, to give drink to my chosen people, my people whom I have acquired, that they may show forth my praise,”[1688]—plainly announced that liberty which distinguishes the new covenant, and the new wine which is put into new bottles,[1689] [that is], the faith which is in Christ, by which He has proclaimed the way of righteousness sprung up in the desert, and the streams of the Holy Spirit in a dry land, to give water to the elect people of God, whom He has acquired, that they might show forth His praise, but not that they might blaspheme Him who made these things, that is, God.

15. And all those other points which I have shown the prophets to have uttered by means of so long a series of Scriptures, he who is truly spiritual will interpret by pointing out, in regard to every one of the things which have been spoken, to what special point in the dispensation of the Lord is referred, and [by thus exhibiting] the entire system of the work of the Son of God, knowing always the same God, and always acknowledging the same Word of God, although He has [but] now been manifested to us; acknowledging also at all times the same Spirit of God, although He has been poured out upon us after a new fashion in these last times, [knowing that He descends] even from the creation of the world to its end upon the human race simply as such, from whom those who believe God and follow His word receive that salvation which flows from Him. Those, on the other hand, who depart from Him, and despise His precepts, and by their deeds bring dishonour on Him who made them, and by their opinions blaspheme Him who nourishes them, heap up against themselves most righteous judgment.[1690] He therefore (i.e., the spiritual man) sifts and tries them all, but he himself is tried by no man:[1691] he neither blasphemes his Father, nor sets aside His dispensations, nor inveighs against the fathers, nor dishonours the prophets, by maintaining that they were [sent] from another God [than he worships], or again, that their prophecies were derived from different sources.[1692]

[1686] Jer. xxxi. 31, 32.

[1687] Ezek. xxxvi. 26.

[1688] Isa. xliii. 19–21.

[1689] Matt. ix. 17.

[1690] Rom. ii. 5.

[1691] 1 Cor. ii. 15.

[1692] “Ex alia et alia substantia fuisse prophetias.”

Chapter XXXIV.—Proof against the Marcionites, that the prophets referred in all their predictions to our Christ.

1. Now I shall simply say, in opposition to all the heretics, and principally against the followers of Marcion, and against those who are like to these, in maintaining that the prophets were from another God [than He who is announced in the Gospel], read with earnest care that Gospel which has been conveyed to us by the apostles, and read with earnest care the prophets, and you will find that the whole conduct, and all the doctrine, and all the sufferings of our Lord, were predicted through them. But if a thought of this kind should then suggest itself to you, to say, What then did the Lord bring to us by His advent?—know ye that He brought all [possible] novelty, by bringing Himself who had been announced. For this very thing was proclaimed beforehand, that a novelty should come to renew and quicken mankind. For the advent of the King is previously announced by those servants who are sent [before Him], in order to the preparation and equipment of those men who are to entertain their Lord. But when the King has actually come, and those who are His subjects have been filled with that joy which was proclaimed beforehand, and have attained to that liberty which He bestows, and share in the sight of Him, and have listened to His words, and have enjoyed the gifts which He confers, the question will not then be asked by any that are possessed of sense what new thing the King has brought beyond [that proclaimed by] those who announced His coming. For He has brought Himself, and has bestowed on men those good things which were announced beforehand, which things the angels desired to look into.[1693]

2. But the servants would then have been proved false, and not sent by the Lord, if Christ on His advent, by being found exactly such as He was previously announced, had not fulfilled their words. Wherefore He said, “Think not that I have come to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, Until heaven and earth pass away, one jot or one tittle shall not pass from the law and the prophets till all come to pass.”[1694] For by His advent He Himself fulfilled all things, and does still fulfil in the Church the new covenant foretold by the law, onwards to the consummation [of all things]. To this effect also Paul, His apostle, says in the Epistle to the Romans, “But now,[1695] without the law, has the righteousness of God been manifested, being witnessed by the law and the prophets; for the just shall live by faith.”[1696] But this fact, that the just shall live by faith, had been previously announced[1697] by the prophets.

[1693] 1 Pet. i. 12.

[1694] Rom. iii. 21.

[1695] Matt. v. 17, 18.

[1696] Rom. i. 17.

[1697] Hab. ii. 4.

3. But whence could the prophets have had power to predict the advent of the King, and to preach beforehand that liberty which was bestowed by Him, and previously to announce all things which were done by Christ, His words, His works, and His sufferings, and to predict the new covenant, if they had received prophetical inspiration from another God [than He who is revealed in the Gospel], they being ignorant, as ye allege, of the ineffable 512 Father, of His kingdom, and His dispensations, which the Son of God fulfilled when He came upon earth in these last times? Neither are ye in a position to say that these things came to pass by a certain kind of chance, as if they were spoken by the prophets in regard to some other person, while like events happened to the Lord. For all the prophets prophesied these same things, but they never came to pass in the case of any one of the ancients. For if these things had happened to any man among them of old time, those [prophets] who lived subsequently would certainly not have prophesied that these events should come to pass in the last times. Moreover, there is in fact none among the fathers, nor the prophets, nor the ancient kings, in whose case any one of these things properly and specifically took place. For all indeed prophesied as to the sufferings of Christ, but they themselves were far from enduring sufferings similar to what was predicted. And the points connected with the passion of the Lord, which were foretold, were realized in no other case. For neither did it happen at the death of any man among the ancients that the sun set at mid-day, nor was the veil of the temple rent, nor did the earth quake, nor were the rocks rent, nor did the dead rise up, nor was any one of these men [of old] raised up on the third day, nor received into heaven, nor at his assumption were the heavens opened, nor did the nations believe in the name of any other; nor did any from among them, having been dead and rising again, lay open the new covenant of liberty. Therefore the prophets spake not of any one else but of the Lord, in whom all these aforesaid tokens concurred.

4. If any one, however, advocating the cause of the Jews, do maintain that this new covenant consisted in the rearing of that temple which was built under Zerubbabel after the emigration to Babylon, and in the departure of the people from thence after the lapse of seventy years, let him know that the temple constructed of stones was indeed then rebuilt (for as yet that law was observed which had been made upon tables of stone), yet no new covenant was given, but they used the Mosaic law until the coming of the Lord; but from the Lord's advent, the new covenant which brings back peace, and the law which gives life, has gone forth over the whole earth, as the prophets said: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and He shall rebuke many people; and they shall break down their swords into ploughshares, and their spears into pruning-hooks, and they shall no longer learn to fight."[1698] If therefore another law and word, going forth from Jerusalem, brought in such a [reign of] peace among the Gentiles which received it (the

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[1698] Isa. ii. 3, 4; Mic. iv. 2, 3.

word), and convinced, through them, many a nation of its folly, then [only] it appears that the prophets spake of some other person. But if the law of liberty, that is, the word of God, preached by the apostles (who went forth from Jerusalem) throughout all the earth, caused such a change in the state of things, that these [nations] did form the swords and war-lances into ploughshares, and changed them into pruning-hooks for reaping the corn, [that is], into instruments used for peaceful purposes, and that they are now unaccustomed to fighting, but when smitten, offer also the other cheek,[1699] then the prophets have not spoken these things of any other person, but of Him who effected them. This person is our Lord, and in Him is that declaration borne out; since it is He Himself who has made the plough, and introduced the pruning-hook, that is, the first semination of man, which was the creation exhibited in Adam,[1700] and the gathering in of the produce in the last times by the Word; and, for this reason, since He joined the beginning to the end, and is the Lord of both, He has finally displayed the plough, in that the wood has been joined on to the iron, and has thus cleansed His land; because the Word, having been firmly united to flesh, and in its mechanism fixed with pins,[1701] has reclaimed the savage earth. In the beginning, He figured forth the pruning-hook by means of Abel, pointing out that there should be a gathering in of a righteous race of men. He says, “For behold how the just man perishes, and no man considers it; and righteous men are taken away, and no man layeth it to heart.”[1702] These things were acted beforehand in Abel, were also previously declared by the prophets, but were accomplished in the Lord’s person; and the same [is still true] with regard to us, the body following the example of the Head.

5. Such are the arguments proper[1703] [to be used] in opposition to those who maintain that the prophets [were inspired] by a different God, and that our Lord [came] from another Father, if perchance [these heretics] may at length desist from such extreme folly. This is my earnest object in adducing these Scriptural proofs, that confuting them, as far as in me lies, by these very passages, I may restrain them from such great blasphemy, and from insanely fabricating a multitude of gods. 51

[1699] Matt. v. 39.

[1700] Book i. p. 327, this volume.

[1701] This is following Harvey’s conjectural emendation of the text, viz., “taleis” for “talis.” He considers the *pins* here as symbolical of the *nails* by which our Lord was fastened to the cross. The whole passage is almost hopelessly obscure, though the general meaning may be guessed.

[1702] Isa. lvii. 1.

[1703] [If it be remembered that we know Irenæus here, only through a most obscure Latin rendering, we shall be slow to censure this conclusion.]

Chapter XXXV.—A refutation of those who allege that the prophets uttered some predictions under the inspiration of the highest, others from the Demiurge. Disagreements of the Valentinians among themselves with regard to these same predictions.

1. Then again, in opposition to the Valentinians, and the other Gnostics, falsely so called, who maintain that some parts of Scripture were spoken at one time from the Pleroma (*a summitate*) through means of the seed [derived] from that place, but at another time from the intermediate abode through means of the audacious mother Prunica, but that many are due to the Creator of the world, from whom also the prophets had their mission, we say that it is altogether irrational to bring down the Father of the universe to such straits, as that He should not be possessed of His own proper instruments, by which the things in the Pleroma might be perfectly proclaimed. For of whom was He afraid, so that He should not reveal His will after His own way and independently, freely, and without being involved with that spirit which came into being in a state of degeneracy and ignorance? Was it that He feared that very many would be saved, when more should have listened to the unadulterated truth? Or, on the other hand, was He incapable of preparing for Himself those who should announce the Saviour's advent?

2. But if, when the Saviour came to this earth, He sent His apostles into the world to proclaim with accuracy His advent, and to teach the Father's will, having nothing in common with the doctrine of the Gentiles or of the Jews, much more, while yet existing in the Pleroma, would He have appointed His own heralds to proclaim His future advent into this world, and having nothing in common with those prophecies originating from the Demiurge. But if, when within the Pleroma, He availed Himself of those prophets who were under the law, and declared His own matters through their instrumentality; much more would He, upon His arrival hither, have made use of these same teachers, and have preached the Gospel to us by their means. Therefore let them not any longer assert that Peter and Paul and the other apostles proclaimed the truth, but that it was the scribes and Pharisees, and the others, through whom the law was propounded. But if, at His advent, He sent forth His own apostles in the spirit of truth, and not in that of error, He did the very same also in the case of the prophets; for the Word of God was always the self-same: and if the Spirit from the Pleroma was, according to these men's system, the Spirit of light, the Spirit of truth, the Spirit of perfection, and the Spirit of knowledge, while that from the Demiurge was the spirit of ignorance, degeneracy, and error, and the offspring of obscurity; how can it be, that in one and the same being there exists perfection and defect, knowledge and ignorance, error and truth, light and darkness? But if it was impossible that such should happen in the case of the prophets, for they preached the word of the Lord from one God, and proclaimed the advent of His Son, much more would the Lord Himself never have uttered words, on one occasion from above, but on another from degeneracy below, thus becoming the teacher at

once of knowledge and of ignorance; nor would He have ever glorified as Father at one time the Founder of the world, and at another Him who is above this one, as He does Himself declare: "No man putteth a piece of a new garment upon an old one, nor do they put new wine into old bottles."[1704] Let these men, therefore, either have nothing whatever to do with the prophets, as with those that are ancients, and allege no longer that these men, being sent beforehand by the Demiurge, spake certain things under that new influence which pertains to the Pleroma; or, on the other hand, let them be convinced by our Lord, when He declares that new wine cannot be put into old bottles.

3. But from what source could the offspring of their mother derive his knowledge of the mysteries within the Pleroma, and power to discourse regarding them? Suppose that the mother, while beyond the Pleroma, did bring forth this very offspring; but what is beyond the Pleroma they represent as being beyond the pale of knowledge, that is, ignorance. How, then, could that seed, which was conceived in ignorance, possess the power of declaring knowledge? Or how did the mother herself, a shapeless and undefined being, one cast out of doors as an abortion, obtain knowledge of the mysteries within the Pleroma, she who was organized outside it and given a form there, and prohibited by Horos from entering within, and who remains outside the Pleroma till the consummation [of all things], that is, beyond the pale of knowledge? Then, again, when they say that the Lord's passion is a type of the extension of the Christ above, which he effected through Horos, and so imparted a form to their mother, they are refuted in the other particulars [of the Lord's passion], for they have no semblance of a type to show with regard to them. For when did the Christ above have vinegar and gall given him to drink? Or when was his raiment parted? Or when was he pierced, and blood and water came forth? Or when did he sweat great drops of blood? And [the same may be demanded] as to the other particulars which happened to the Lord, of which the prophets have spoken. From whence, then, did the mother or her offspring divine the things which had not yet taken place, but which should occur afterwards?

4. They affirm that certain things still, besides these, were spoken from the Pleroma, but are confuted by those which are referred to in the Scriptures as bearing on the advent of Christ. But what these are [that are spoken from the Pleroma] they are not agreed, but give different answers regarding them. For if any one, wishing to test them, do question one by one with regard to any passage those who are their leading men, he shall find one of them referring the passage in question to the Propator—that is, to Bythus; another attributing it to Arche—that is, to the Only-begotten; another to the Father of all—that is, to the Word; while another, again, will say that it was spoken of that one Æon who was [formed from the joint contributions] of the Æons in the Pleroma;[1705] others [will regard the passage] as re-

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[1704] Luke v. 36, 37.

[1705] Book i. p. 334, this volume.

ferring to Christ, while another [will refer it] to the Saviour. One, again, more skilled than these,[1706] after a long protracted silence, declares that it was spoken of Horos; another that it signifies the Sophia which is within the Pleroma; another that it announces the mother outside the Pleroma; while another will mention the God who made the world (the Demiurge). Such are the variations existing among them with regard to one [passage], holding discordant opinions as to the same Scriptures; and when the same identical passage is read out, they all begin to purse up their eyebrows, and to shake their heads, and they say that they might indeed utter a discourse transcendently lofty, but that all cannot comprehend the greatness of that thought which is implied in it; and that, therefore, among the wise the chief thing is silence. For that Sige (*silence*) which is above must be typified by that silence which they preserve. Thus do they, as many as they are, all depart [from each other], holding so many opinions as to one thing, and bearing about their clever notions in secret within themselves. When, therefore, they shall have agreed among themselves as to the things predicted in the Scriptures, then also shall they be confuted by us. For, though holding wrong opinions, they do in the meanwhile, however, convict themselves, since they are not of one mind with regard to the same words. But as we follow for our teacher the one and only true God, and possess His words as the rule of truth, we do all speak alike with regard to the same things, knowing but one God, the Creator of this universe, who sent the prophets, who led forth the people from the land of Egypt, who in these last times manifested His own Son, that He might put the unbelievers to confusion, and search out the fruit of righteousness.

[1706] Illorum; following the Greek form of the comparative degree.

Chapter XXXVI.—The prophets were sent from one and the same Father from whom the Son was sent.

1. Which [God] the Lord does not reject, nor does He say that the prophets [spake] from another god than His Father; nor from any other essence, but from one and the same Father; nor that any other being made the things in the world, except His own Father, when He speaks as follows in His teaching: “There was a certain householder, and he planted a vineyard, and hedged it round about, and digged in it a winepress, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants unto the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants: they cut one to pieces, stoned another, and killed another. Again he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his only son, saying, Perchance they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and we shall possess his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When, therefore, the lord of the vineyard shall come, what will he do unto these husbandmen? They say unto him, He will miserably destroy these wicked men, and will let out his vineyard to other husbandmen, who shall render him the fruits in their season.”[1707] Again does the Lord say: “Have ye never read, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes? Therefore I say unto you, that the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”[1708] By these words He clearly points out to His disciples one and the same Householder—that is, one God the Father, who made all things by Himself; while [He shows] that there are various husbandmen, some obstinate, and proud, and worthless, and slayers of the Lord, but others who render Him, with all obedience, the fruits in their seasons; and that it is the same Householder who sends at one time His servants, at another His Son. From that Father, therefore, from whom the Son was sent to those husbandmen who slew Him, from Him also were the servants [sent]. But the Son, as coming from the Father with supreme authority (*principali auctoritate*), used to express Himself thus: “But I say unto you.”[1709] The servants, again, [who came] as from their Lord, spake after the manner of servants, [delivering a message]; and they therefore used to say, “Thus saith the Lord.”

2. Whom these men did therefore preach to the unbelievers as Lord, Him did Christ teach to those who obey Him; and the God who had called those of the former dispensation, is the same as He who has received those of the latter. In other words, He who at first used

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[1707] Matt. xxi. 33–41.

[1708] Matt. xxi. 42–44.

[1709] Matt. v. 22.

that law which entails bondage, is also He who did in after times [call His people] by means of adoption. For God planted the vineyard of the human race when at the first He formed Adam and chose the fathers; then He let it out to husbandmen when He established the Mosaic dispensation: He hedged it round about, that is, He gave particular instructions with regard to their worship: He built a tower, [that is], He chose Jerusalem: He digged a winepress, that is, He prepared a receptacle of the prophetic Spirit. And thus did He send prophets prior to the transmigration to Babylon, and after that event others again in greater number than the former, to seek the fruits, saying thus to them (the Jews): "Thus saith the Lord, Cleanse your ways and your doings, execute just judgment, and look each one with pity and compassion on his brother: oppress not the widow nor the orphan, the proselyte nor the poor, and let none of you treasure up evil against his brother in your hearts, and love not false swearing. Wash you, make you clean, put away evil from your hearts, learn to do well, seek judgment, protect the oppressed, judge the fatherless (*pupillo*), plead for the widow; and come, let us reason together, saith the Lord."[1710] And again: "Keep thy tongue from evil, and thy lips that they speak no guile; depart from evil, and do good; seek peace, and pursue it."[1711] In preaching these things, the prophets sought the fruits of righteousness. But last of all He sent to those unbelievers His own Son, our Lord Jesus Christ, whom the wicked husbandmen cast out of the vineyard when they had slain Him. Wherefore the Lord God did even give it up (no longer hedged around, but thrown open throughout all the world) to other husbandmen, who render the fruits in their seasons,—the beautiful elect tower being also raised everywhere. For the illustrious Church is [now] everywhere, and everywhere is the winepress digged: because those who do receive the Spirit are everywhere. For inasmuch as the former have rejected the Son of God, and cast Him out of the vineyard when they slew Him, God has justly rejected them, and given to the Gentiles outside the vineyard the fruits of its cultivation. This is in accordance with what Jeremiah says, "The Lord hath rejected and cast off the nation which does these things; for the children of Judah have done evil in my sight, saith the Lord."[1712] And again in like manner does Jeremiah speak: "I set watchmen over you; hearken to the sound of the trumpet; and they said, We will not hearken. Therefore have the Gentiles heard, and they who feed the flocks in them."[1713] It is therefore one and the same Father who planted the vineyard, who led forth the people, who sent the prophets, who sent His own Son, and who gave the vineyard to those other husbandmen that render the fruits in their season.

[1710] Jer. vii. 3; Zech. vii. 9, 10, Zech. viii. 17; Isa. i. 17–19.

[1711] Ps. xxxiv. 13, 14.

[1712] Jer. vii. 29, 30.

[1713] Jer. vi. 17, 18.

3. And therefore did the Lord say to His disciples, to make us become good workmen: “Take heed to yourselves, and watch continually upon every occasion, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day shall come upon you unawares; for as a snare shall it come upon all dwelling upon the face of the earth.”[1714] “Let your loins, therefore, be girded about, and your lights burning, and ye like to men who wait for their lord, when he shall return from the wedding.”[1715] “For as it was in the days of Noe, they did eat and drink, they bought and sold, they married and were given in marriage, and they knew not, until Noe entered into the ark, and the flood came and destroyed them all; as also it was in the days of Lot, they did eat and drink, they bought and sold, they planted and builded, until the time that Lot went out of Sodom; it rained fire from heaven, and destroyed them all: so shall it also be at the coming of the Son of man.”[1716] “Watch ye therefore, for ye know not in what day your Lord shall come.”[1717] [In these passages] He declares one and the same Lord, who in the times of Noah brought the deluge because of man’s disobedience, and who also in the days of Lot rained fire from heaven because of the multitude of sinners among the Sodomites, and who, on account of this same disobedience and similar sins, will bring on the day of judgment at the end of time (*in novissimo*); on which day He declares that it shall be more tolerable for Sodom and Gomorrah than for that city and house which shall not receive the word of His apostles. 51 “And thou, Capernaum,” He said, “is it that thou shalt be exalted to heaven?[1718] Thou shalt go down to hell. For if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. Verily I say unto you, that it shall be more tolerable for Sodom in the day of judgment than for you.”[1719]

4. Since the Son of God is always one and the same, He gives to those who believe on Him a well of water[1720] [springing up] to eternal life, but He causes the unfruitful fig-tree immediately to dry up; and in the days of Noah He justly brought on the deluge for the purpose of extinguishing that most infamous race of men then existent, who could not bring forth fruit to God, since the angels that sinned had commingled with them, and [acted as He did] in order that He might put a check upon the sins of these men, but [that at the same

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[1714] Luke xxi. 34, 35.

[1715] Luke xii. 35, 36.

[1716] Luke xvii. 26, etc.

[1717] Matt. xxiv. 42.

[1718] No other of the Greek Fathers quotes this text as above; from which fact Grabe infers that old Latin translator, or his transcribers, altered the words of Irenæus [N.B.—From one example infer the rest] to suit the Latin versions.

[1719] Matt. xi. 23, 24.

[1720] John iv. 14.

time] He might preserve the archetype,[1721] the formation of Adam. And it was He who rained fire and brimstone from heaven, in the days of Lot, upon Sodom and Gomorrah, "an example of the righteous judgment of God,"[1722] that all may know, "that every tree that bringeth not forth good fruit shall be cut down, and cast into the fire."[1723] And it is He who uses [the words], that it will be more tolerable for Sodom in the general judgment than for those who beheld His wonders, and did not believe on Him, nor receive His doctrine.[1724] For as He gave by His advent a greater privilege to those who believed on Him, and who do His will, so also did He point out that those who did not believe on Him should have a more severe punishment in the judgment; thus extending equal justice to all, and being to exact more from those to whom He gives the more; the more, however, not because He reveals the knowledge of another Father, as I have shown so fully and so repeatedly, but because He has, by means of His advent, poured upon the human race the greater gift of paternal grace.

5. If, however, what I have stated be insufficient to convince any one that the prophets were sent from one and the same Father, from whom also our Lord was sent, let such a one, opening the mouth of his heart, and calling upon the Master, Christ Jesus the Lord, listen to Him when He says, "The kingdom of heaven is like unto a king who made a marriage for his son, and he sent forth his servants to call them who were bidden to the marriage." And when they would not obey, He goes on to say, "Again he sent other servants, saying, Tell them that are bidden, Come ye, I have prepared my dinner; my oxen and all the fatlings are killed, and everything is ready; come unto the wedding. But they made light of it, and went their way, some to their farm, and others to their merchandize; but the remnant took his servants, and some they treated despitefully, while others they slew. But when the king heard this, he was wroth, and sent his armies and destroyed these murderers, and burned up their city, and said to his servants, The wedding is indeed ready, but they which were bidden were not worthy. Go out therefore into the highways, and as many as ye shall find, gather in to the marriage. So the servants went out, and collected together as many as they found, bad and good, and the wedding was furnished with guests. But when the king came in to see the guests, he saw there a man not having on a wedding garment; and he said unto him, Friend, how camest thou hither, not having on a wedding garment? But he was

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[1721] This is Massuet's conjectural emendation of the text, viz., *archetypum* for *arcætypum*. Grabe would insert *per* before *arcæ*, and he thinks the passage to have a reference to 1 Pet. iii. 20. Irenæus, in common with the other ancient Fathers, believed that the fallen angels were the "sons of God" who commingled with "the daughters of men," and thus produced a race of spurious men. [Gen. vi. 1, 2, 3, and Josephus.]

[1722] Jude 7. [And note "strange flesh" (Gr. σαρκὸς ἑτέρας) as to the angels. Gen. xix. 4, 5.]

[1723] Matt. iii. 10.

[1724] Matt. xi. 24; Luke x. 12.

speechless. Then said the king to his servants, Take him away, hand and foot, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."[1725] Now, by these words of His, does the Lord clearly show all [these points, viz.,] that there is one King and Lord, the Father of all, of whom He had previously said, "Neither shalt thou swear by Jerusalem, for it is the city of the great King;"[1726] and that He had from the beginning prepared the marriage for His Son, and used, with the utmost kindness, to call, by the instrumentality of His servants, the men of the former dispensation to the wedding feast; and when they would not obey, He still invited them by sending out other servants, yet that even then they did not obey Him, but even stoned and slew those who brought them the message of invitation. He accordingly sent forth His armies and destroyed them, and burned down their city; but He called together from all the highways, that is, from all nations, [guests] to the marriage feast of His Son, as also He says by Jeremiah: "I have sent also unto you my servants the prophets to say, Return ye now, every man, from his very evil way, and amend your doings."[1727] And again He says by the same prophet: "I have also sent unto you my servants the prophets throughout the day and before the light; yet they did not obey me, nor incline their ears unto me. And thou shall speak this word to them: This is a people that obeyeth not the voice of the Lord, nor receiveth correction; 51
faith has perished from their mouth."[1728] The Lord, therefore, who has called us everywhere by the apostles, is He who called those of old by the prophets, as appears by the words of the Lord; and although they preached to various nations, the prophets were not from one God, and the apostles from another; but, [proceeding] from one and the same, some of them announced the Lord, others preached the Father, and others again foretold the advent of the Son of God, while yet others declared Him as already present to those who then were afar off.

6. Still further did He also make it manifest, that we ought, after our calling, to be also adorned with works of righteousness, so that the Spirit of God may rest upon us; for this is the wedding garment, of which also the apostle speaks, "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up by immortality."[1729] But those who have indeed been called to God's supper, yet have not received the Holy Spirit, because of their wicked conduct "shall be," He declares, "cast into outer darkness."[1730] He thus clearly

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[1725] Matt. xxii. 1, etc.

[1726] Matt. v. 35. Instead of placing a period here, as the editors do, it seems to us preferable to carry on the construction.

[1727] Jer. xxxv. 15.

[1728] Jer. vii. 25, etc.

[1729] 2 Cor. v. 4.

[1730] Matt. xxii. 13.

shows that the very same King who gathered from all quarters the faithful to the marriage of His Son, and who grants them the incorruptible banquet, [also] orders that man to be cast into outer darkness who has not on a wedding garment, that is, one who despises it. For as in the former covenant, “with many of them was He not well pleased;”[1731] so also is it the case here, that “many are called, but few chosen.”[1732] It is not, then, one God who judges, and another Father who calls us together to salvation; nor one, forsooth, who confers eternal light, but another who orders those who have not on the wedding garment to be sent into outer darkness. But it is one and the same God, the Father of our Lord, from whom also the prophets had their mission, who does indeed, through His infinite kindness, call the unworthy; but He examines those who are called, [to ascertain] if they have on the garment fit and proper for the marriage of His Son, because nothing unbecoming or evil pleases Him. This is in accordance with what the Lord said to the man who had been healed: “Behold, thou art made whole; sin no more, lest a worse thing come unto thee.”[1733] For he who is good, and righteous, and pure, and spotless, will endure nothing evil, nor unjust, nor detestable in His wedding chamber. This is the Father of our Lord, by whose providence all things consist, and all are administered by His command; and He confers His free gifts upon those who should [receive them]; but the most righteous Retributor metes out [punishment] according to their deserts, most deservedly, to the ungrateful and to those that are insensible of His kindness; and therefore does He say, “He sent His armies, and destroyed those murderers, and burned up their city.”[1734] He says here, “His armies,” because all men are the property of God. For “the earth is the Lord’s, and the fulness thereof; the world, and all that dwell therein.”[1735] Wherefore also the Apostle Paul says in the Epistle to the Romans, “For there is no power but of God; the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive unto themselves condemnation. For rulers are not for a terror to a good work, but to an evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, the avenger for wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God’s ministers, attending continually upon this very thing.”[1736] Both the Lord, then, and the apostles announce as the one only God the Father, Him who gave the law, who sent the prophets, who made all things; and therefore does He say, "He sent His armies," because every man, inasmuch as he is a man, is His workmanship, although he may be ignorant of his God. For He gives existence to all; He, "who maketh His sun to rise upon the evil and the good, and sendeth rain upon the just and unjust."[1737]

[1731] 1 Cor. x. 5.

[1732] Matt. xxii. 14.

[1733] John v. 14.

[1734] Matt. xxii. 7.

[1735] Ps. xxiv. 1.

[1736] Rom. xiii. 1–7.

7. And not alone by what has been stated, but also by the parable of the two sons, the younger of whom consumed his substance by living luxuriously with harlots, did the Lord teach one and the same Father, who did not even allow a kid to his elder son; but for him who had been lost, [namely] his younger son, he ordered the fatted calf to be killed, and he gave him the best robe.[1738] Also by the parable of the workmen who were sent into the vineyard at different periods of the day, one and the same God is declared[1739] as having called some in the beginning, when the world was first created; but others afterwards, and others during the intermediate period, others after a long lapse of time, and others again in 518 the end of time; so that there are many workmen in their generations, but only one householder who calls them together. For there is but one vineyard, since there is also but one righteousness, and one dispensator, for there is one Spirit of God who arranges all things; and in like manner is there one hire, for they all received a penny each man, having [stamped upon it] the royal image and superscription, the knowledge of the Son of God, which is immortality. And therefore He began by giving the hire to those [who were engaged] last, because in the last times, when the Lord was revealed He presented Himself to all [as their reward].

8. Then, in the case of the publican, who excelled the Pharisee in prayer, [we find] that it was not because he worshipped another Father that he received testimony from the Lord that he was justified rather [than the other]; but because with great humility, apart from all boasting and pride, he made confession to the same God.[1740] The parable of the two sons also: those who are sent into the vineyard, of whom one indeed opposed his father, but afterwards repented, when repentance profited him nothing; the other, however, promised to go, at once assuring his father, but he did not go (for "every man is a liar;"[1741] "to will is present with him, but he finds not means to perform"[1742]),—[this parable, I say], points out one and the same Father. Then, again, this truth was clearly shown forth by the parable of the fig-tree, of which the Lord says, "Behold, now these three years I come seeking fruit

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[1737] Matt. v. 45.

[1738] Luke xv. 11.

[1739] Matt. xx. 1, etc.

[1740] Luke xviii. 10.

[1741] Ps. cxvi. 2.

[1742] Rom. vii. 18.

on this fig-tree, but I find none"[1743] (pointing onwards, by the prophets, to His advent, by whom He came from time to time, seeking the fruit of righteousness from them, which he did not find), and also by the circumstance that, for the reason already mentioned, the fig-tree should be hewn down. And, without using a parable, the Lord said to Jerusalem, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest those that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house shall be left unto you desolate."[1744] For that which had been said in the parable, "Behold, for three years I come seeking fruit," and in clear terms, again, [where He says], "How often would I have gathered thy children together," shall be [found] a falsehood, if we do not understand His advent, which is [announced] by the prophets—if, in fact, He came to them but once, and then for the first time. But since He who chose the patriarchs and those [who lived under the first covenant], is the same Word of God who did both visit them through the prophetic Spirit, and us also who have been called together from all quarters by His advent; in addition to what has been already said, He truly declared, "Many shall come from the east and from the west, and shall recline with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall go into outer darkness; there shall be weeping and gnashing of teeth."[1745] If, then, those who do believe in Him through the preaching of His apostles throughout the east and west shall recline with Abraham, Isaac, and Jacob, in the kingdom of heaven, partaking with them of the [heavenly] banquet, one and the same God is set forth as He who did indeed choose the patriarchs, visited also the people, and called the Gentiles.

[1743] Luke xiii. 6.

[1744] Luke xiii. 34; Matt. xxiii. 37.

[1745] Matt. viii. 11, 12.

Chapter XXXVII.—Men are possessed of free will, and endowed with the faculty of making a choice. It is not true, therefore, that some are by nature good, and others bad.

1. This expression [of our Lord], “How often would I have gathered thy children together, and thou wouldest not,”[1746] set forth the ancient law of human liberty, because God made man a free [agent] from the beginning, possessing his own power, even as he does his own soul, to obey the behests (*ad utendum sententia*) of God voluntarily, and not by compulsion of God. For there is no coercion with God, but a good will [towards us] is present with Him continually. And therefore does He give good counsel to all. And in man, as well as in angels, He has placed the power of choice (for angels are rational beings), so that those who had yielded obedience might justly possess what is good, given indeed by God, but preserved by themselves. On the other hand, they who have not obeyed shall, with justice, be not found in possession of the good, and shall receive condign punishment: for God did kindly bestow on them what was good; but they themselves did not diligently keep it, nor deem it something precious, but poured contempt upon His super-eminent goodness. Rejecting therefore the good, and as it were spuing it out, they shall all deservedly incur the just judgment of God, which also the Apostle Paul testifies in his Epistle to the Romans, where he says, “But dost thou despise the riches of His goodness, and patience, and long-suffering, being ignorant that the goodness of God leadeth thee to repentance? But according to thy hardness and impenitent heart, thou treasurest to thyself wrath against the day of wrath, and the revelation of the righteous judgment of God.” “But glory and honour,” he says, “to every one that doeth good.”[1747] God therefore has given that which is good, as the apostle tells us in this Epistle, and they who work it shall receive glory and honour, because they have done that which is good when they had it in their power not to do it; but those who do it not shall receive the just judgment of God, because they did not work good when they had it in their power so to do.

2. But if some had been made by nature bad, and others good, these latter would not be deserving of praise for being good, for such were they created; nor would the former be reprehensible, for thus they were made [originally]. But since all men are of the same nature, able both to hold fast and to do what is good; and, on the other hand, having also the power to cast it from them and not to do it,—some do justly receive praise even among men who are under the control of good laws (and much more from God), and obtain deserved testimony of their choice of good in general, and of persevering therein; but the others are blamed, and receive a just condemnation, because of their rejection of what is fair and good. And therefore the prophets used to exhort men to what was good, to act justly and to work

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[1746] Matt. xxiii. 37.

[1747] Rom. ii. 4, 5, 7.

righteousness, as I have so largely demonstrated, because it is in our power so to do, and because by excessive negligence we might become forgetful, and thus stand in need of that good counsel which the good God has given us to know by means of the prophets.

3. For this reason the Lord also said, "Let your light so shine before men, that they may see your good deeds, and glorify your Father who is in heaven."[1748] And, "Take heed to yourselves, lest perchance your hearts be overcharged with surfeiting, and drunkenness, and worldly cares."[1749] And, "Let your loins be girded about, and your lamps burning, and ye like unto men that wait for their Lord, when He returns from the wedding, that when He cometh and knocketh, they may open to Him. Blessed is that servant whom his Lord, when He cometh, shall find so doing."[1750] And again, "The servant who knows his Lord's will, and does it not, shall be beaten with many stripes."[1751] And, "Why call ye me, Lord, Lord, and do not the things which I say?"[1752] And again, "But if the servant say in his heart, The Lord delayeth, and begin to beat his fellow-servants, and to eat, and drink, and to be drunken, his Lord will come in a day on which he does not expect Him, and shall cut him in sunder, and appoint his portion with the hypocrites."[1753] All such passages demonstrate the independent will[1754] of man, and at the same time the counsel which God conveys to him, by which He exhorts us to submit ourselves to Him, and seeks to turn us away from [the sin of] unbelief against Him, without, however, in any way coercing us.

4. No doubt, if any one is unwilling to follow the Gospel itself, it is in his power [to reject it], but it is not expedient. For it is in man's power to disobey God, and to forfeit what is good; but [such conduct] brings no small amount of injury and mischief. And on this account Paul says, "All things are lawful to me, but all things are not expedient;"[1755] referring both to the liberty of man, in which respect "all things are lawful," God exercising no compulsion in regard to him; and [by the expression] "not expedient" pointing out that we "should not use our liberty as a cloak of maliciousness,"[1756] for this is not expedient. And again he says, "Speak ye every man truth with his neighbour."[1757] And, "Let no corrupt communication proceed out of your mouth, neither filthiness, nor foolish talking, nor scurrility, which are

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[1748] Matt. v. 16.

[1749] Luke xxi. 34.

[1750] Luke xii. 35, 36.

[1751] Luke xii. 47.

[1752] Luke vi. 46.

[1753] Luke xii. 45, 46; Matt. xxiv. 48–51.

[1754] τὸ αὐτεξούσιον.

[1755] 1 Cor. vi. 12.

[1756] 1 Pet. ii. 16.

[1757] Eph. iv. 25.

not convenient, but rather giving of thanks.”[1758] And, “For ye were sometimes darkness, but now are ye light in the Lord; walk honestly as children of the light, not in rioting and drunkenness, not in chambering and wantonness, not in anger and jealousy. And such were some of you; but ye have been washed, but ye have been sanctified in the name of our Lord.”[1759] If then it were not in our power to do or not to do these things, what reason had the apostle, and much more the Lord Himself, to give us counsel to do some things, and to abstain from others? But because man is possessed of free will from the beginning, and God is possessed of free will, in whose likeness man was created, advice is always given to him to keep fast the good, which thing is done by means of obedience to God.

5. And not merely in works, but also in faith, has God preserved the will of man free and under his own control, saying, “According to thy faith be it unto thee;”[1760] thus showing that there is a faith specially belonging to man, since he has an opinion specially his own. And again, “All things are possible to him that believeth;”[1761] and, “Go thy way; and as thou hast believed, so be it done unto thee.”[1762] 520 Now all such expressions demonstrate that man is in his own power with respect to faith. And for this reason, “he that believeth in Him has eternal life while he who believeth not the Son hath not eternal life, but the wrath of God shall remain upon him.”[1763] In the same manner therefore the Lord, both showing His own goodness, and indicating that man is in his own free will and his own power, said to Jerusalem, “How often have I wished to gather thy children together, as a hen [gathereth] her chickens under her wings, and ye would not! Wherefore your house shall be left unto you desolate.”[1764]

6. Those, again, who maintain the opposite to these [conclusions], do themselves present the Lord as destitute of power, as if, forsooth, He were unable to accomplish what He willed; or, on the other hand, as being ignorant that they were by nature “material,” as these men express it, and such as cannot receive His immortality. “But He should not,” say they, “have created angels of such a nature that they were capable of transgression, nor men who immediately proved ungrateful towards Him; for they were made rational beings, endowed with the power of examining and judging, and were not [formed] as things irrational or of a [merely] animal nature, which can do nothing of their own will, but are drawn by necessity and compulsion to what is good, in which things there is one mind and one usage, working

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[1758] Eph. iv. 29.

[1759] 1 Cor. vi. 11.

[1760] Matt. ix. 29.

[1761] Mark ix. 23.

[1762] Matt. viii. 13.

[1763] John iii. 36.

[1764] Matt. xxiii. 37, 38.

mechanically in one groove (*inflexibiles et sine judicio*), who are incapable of being anything else except just what they had been created." But upon this supposition, neither would what is good be grateful to them, nor communion with God be precious, nor would the good be very much to be sought after, which would present itself without their own proper endeavour, care, or study, but would be implanted of its own accord and without their concern. Thus it would come to pass, that their being good would be of no consequence, because they were so by nature rather than by will, and are possessors of good spontaneously, not by choice; and for this reason they would not understand this fact, that good is a comely thing, nor would they take pleasure in it. For how can those who are ignorant of good enjoy it? Or what credit is it to those who have not aimed at it? And what crown is it to those who have not followed in pursuit of it, like those victorious in the contest?

7. On this account, too, did the Lord assert that the kingdom of heaven was the portion of "the violent;" and He says, "The violent take it by force;"[1765] that is, those who by strength and earnest striving are on the watch to snatch it away on the moment. On this account also Paul the Apostle says to the Corinthians, "Know ye not, that they who run in a racecourse, do all indeed run, but one receiveth the prize? So run, that ye may obtain. Every one also who engages in the contest is temperate in all things: now these men [do it] that they may obtain a corruptible crown, but we an incorruptible. But I so run, not as uncertainty; I fight, not as one beating the air; but I make my body livid, and bring it into subjection, lest by any means, when preaching to others, I may myself be rendered a castaway."[1766] This able wrestler, therefore, exhorts us to the struggle for immortality, that we may be crowned, and may deem the crown precious, namely, that which is acquired by our struggle, but which does not encircle us of its own accord (*sed non ultro coalitam*). And the harder we strive, so much is it the more valuable; while so much the more valuable it is, so much the more should we esteem it. And indeed those things are not esteemed so highly which come spontaneously, as those which are reached by much anxious care. Since, then, this power has been conferred upon us, both the Lord has taught and the apostle has enjoined us the more to love God, that we may reach this [prize] for ourselves by striving after it. For otherwise, no doubt, this our good would be [virtually] irrational, because not the result of trial. Moreover, the faculty of seeing would not appear to be so desirable, unless we had known what a loss it were to be devoid of sight; and health, too, is rendered all the more estimable by an acquaintance with disease; light, also, by contrasting it with darkness; and life with death. Just in the same way is the heavenly kingdom honourable to those who have known the earthly one. But in proportion as it is more honourable, so much the more do we prize it; and if we have prized it more, we shall be the more glorious in the presence of God. The

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[1765] Matt. xi. 12.

[1766] 1 Cor. ix. 24–27.

Lord has therefore endured all these things on our behalf, in order that we, having been instructed by means of them all, may be in all respects circumspect for the time to come, and that, having been rationally taught to love God, we may continue in His perfect love: for God has displayed long-suffering in the case of man's apostasy; while man has been instructed by means of it, as also the prophet says, "Thine own apostasy shall heal thee;"[1767] God thus determining all things beforehand for the bringing of man to perfection, for his edification, and for the revelation of His dispensations, that goodness may both be made apparent, and righteousness perfected, and that the Church may be fashioned after the image of His Son, and that man may finally be brought to maturity at some future time, becoming ripe through such privileges to see and comprehend God.[1768]

[1767] Jer. ii. 19.

[1768] [If we but had the original, this would doubtless be found in all respects a noble specimen of primitive theology.]

Chapter XXXVIII.—Why man was not made perfect from the beginning.

1. If, however, any one say, “What then? Could not God have exhibited man as perfect from beginning?” let him know that, inasmuch as God is indeed always the same and unbegotten as respects Himself, all things are possible to Him. But created things must be inferior to Him who created them, from the very fact of their later origin; for it was not possible for things recently created to have been uncreated. But inasmuch as they are not uncreated, for this very reason do they come short of the perfect. Because, as these things are of later date, so are they infantile; so are they unaccustomed to, and unexercised in, perfect discipline. For as it certainly is in the power of a mother to give strong food to her infant, [but she does not do so], as the child is not yet able to receive more substantial nourishment; so also it was possible for God Himself to have made man perfect from the first, but man could not receive this [perfection], being as yet an infant. And for this cause our Lord in these last times, when He had summed up all things into Himself, came to us, not as He might have come, but as we were capable of beholding Him. He might easily have come to us in His immortal glory, but in that case we could never have endured the greatness of the glory; and therefore it was that He, who was the perfect bread of the Father, offered Himself to us as milk, [because we were] as infants. He did this when He appeared as a man, that we, being nourished, as it were, from the breast of His flesh, and having, by such a course of milk nourishment, become accustomed to eat and drink the Word of God, may be able also to contain in ourselves the Bread of immortality, which is the Spirit of the Father.

2. And on this account does Paul declare to the Corinthians, “I have fed you with milk, not with meat, for hitherto ye were not able to bear it.”[1769] That is, ye have indeed learned the advent of our Lord as a man; nevertheless, because of your infirmity, the Spirit of the Father has not as yet rested upon you. “For when envying and strife,” he says, “and dissensions are among you, are ye not carnal, and walk as men?”[1770] That is, that the Spirit of the Father was not yet with them, on account of their imperfection and shortcomings of their walk in life. As, therefore, the apostle had the power to give them strong meat—for those upon whom the apostles laid hands received the Holy Spirit, who is the food of life [eternal] —but they were not capable of receiving it, because they had the sentient faculties of the soul still feeble and undisciplined in the practice of things pertaining to God; so, in like manner, God had power at the beginning to grant perfection to man; but as the latter was only recently created, he could not possibly have received it, or even if he had received it, could he have contained it, or containing it, could he have retained it. It was for this reason that the Son of God, although He was perfect, passed through the state of infancy in common with the rest of mankind, partaking of it thus not for His own benefit, but for that of the

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[1769] 1 Cor. iii. 2.

[1770] 1 Cor. iii. 3.

infantile stage of man's existence, in order that man might be able to receive Him. There was nothing, therefore, impossible to and deficient in God, [implied in the fact] that man was not an uncreated being; but this merely applied to him who was lately created, [namely] man.

3. With God there are simultaneously exhibited power, wisdom, and goodness. His power and goodness [appear] in this, that of His own will He called into being and fashioned things having no previous existence; His wisdom [is shown] in His having made created things parts of one harmonious and consistent whole; and those things which, through His super-eminent kindness, receive growth and a long period of existence, do reflect the glory of the uncreated One, of that God who bestows what is good ungrudgingly. For from the very fact of these things having been created, [it follows] that they are not uncreated; but by their continuing in being throughout a long course of ages, they shall receive a faculty of the Uncreated, through the gratuitous bestowal of eternal existence upon them by God. And thus in all things God has the pre-eminence, who alone is uncreated, the first of all things, and the primary cause of the existence of all, while all other things remain under God's subjection. But being in subjection to God is continuance in immortality, and immortality is the glory of the uncreated One. By this arrangement, therefore, and these harmonies, and a sequence of this nature, man, a created and organized being, is rendered after the image and likeness of the uncreated God,—the Father planning everything well and giving His commands, the Son carrying these into execution and performing the work of creating, and the Spirit nourishing and increasing [what is made], but man making progress day by day, and ascending towards the perfect, that is, approximating to the uncreated One. For the Uncreated is perfect, that is, God. Now it was necessary that man should in the first instance be created; and having been created, should receive growth; and having received growth, should be strengthened; and having been strengthened, should abound; and having abounded, should recover [from the disease of sin]; and having recovered, should be glorified; and being glorified, should see his Lord. For God is He who is yet to be seen, and the beholding of God is productive of immortality, but immortality renders one nigh unto God.

4. Irrational, therefore, in every respect, are they who await not the time of increase, but ascribe to God the infirmity of their nature. Such persons know neither God nor themselves, being insatiable and ungrateful, unwilling to be at the outset what they have also been created—men subject to passions; but go beyond the law of the human race, and before that they become men, they wish to be even now like God their Creator, and they who are more destitute of reason than dumb animals [insist] that there is no distinction between the uncreated God and man, a creature of to-day. For these, [the dumb animals], bring no charge against God for not having made them men; but each one, just as he has been created, gives thanks that he has been created. For we cast blame upon Him, because we have not been made gods from the beginning, but at first merely men, then at length gods; although God

has adopted this course out of His pure benevolence, that no one may impute to Him invidiousness or grudgingness. He declares, “I have said, Ye are gods; and ye are all sons of the Highest.”[1771] But since we could not sustain the power of divinity, He adds, “But ye shall die like men,” setting forth both truths—the kindness of His free gift, and our weakness, and also that we were possessed of power over ourselves. For after His great kindness He graciously conferred good [upon us], and made men like to Himself, [that is] in their own power; while at the same time by His prescience He knew the infirmity of human beings, and the consequences which would flow from it; but through [His] love and [His] power, He shall overcome the substance of created nature.[1772] For it was necessary, at first, that nature should be exhibited; then, after that, that what was mortal should be conquered and swallowed up by immortality, and the corruptible by incorruptibility, and that man should be made after the image and likeness of God, having received the knowledge of good and evil.

[1771] Ps. lxxxii. 6, 7.

[1772] That is, that man’s human nature should not prevent him from becoming a partaker of the divine.

Chapter XXXIX.—Man is endowed with the faculty of distinguishing good and evil; so that, without compulsion, he has the power, by his own will and choice, to perform God's commandments, by doing which he avoids the evils prepared for the rebellious.

1. Man has received the knowledge of good and evil. It is good to obey God, and to believe in Him, and to keep His commandment, and this is the life of man; as not to obey God is evil, and this is his death. Since God, therefore, gave [to man] such mental power (*magnanimitatem*) man knew both the good of obedience and the evil of disobedience, that the eye of the mind, receiving experience of both, may with judgment make choice of the better things; and that he may never become indolent or neglectful of God's command; and learning by experience that it is an evil thing which deprives him of life, that is, disobedience to God, may never attempt it at all, but that, knowing that what preserves his life, namely, obedience to God, is good, he may diligently keep it with all earnestness. Wherefore he has also had a twofold experience, possessing knowledge of both kinds, that with discipline he may make choice of the better things. But how, if he had no knowledge of the contrary, could he have had instruction in that which is good? For there is thus a surer and an undoubted comprehension of matters submitted to us than the mere surmise arising from an opinion regarding them. For just as the tongue receives experience of sweet and bitter by means of tasting, and the eye discriminates between black and white by means of vision, and the ear recognises the distinctions of sounds by hearing; so also does the mind, receiving through the experience of both the knowledge of what is good, become more tenacious of its preservation, by acting in obedience to God: in the first place, casting away, by means of repentance, disobedience, as being something disagreeable and nauseous; and afterwards coming to understand what it really is, that it is contrary to goodness and sweetness, so that the mind may never even attempt to taste disobedience to God. But if any one do shun the knowledge of both these kinds of things, and the twofold perception of knowledge, he unawares divests himself of the character of a human being.

2. How, then, shall he be a God, who has not as yet been made a man? Or how can he be perfect who was but lately created? How, again, can he be immortal, who in his mortal nature did not obey his Maker? For it must be that thou, at the outset, shouldest hold the rank of a man, and then afterwards partake of the glory of God. For thou dost not make God, but God thee. If, then, thou art God's workmanship, await the hand of thy Maker which creates everything in due time; in due time as far as thou art concerned, whose creation 523 is being carried out.[1773] Offer to Him thy heart in a soft and tractable state, and preserve the form in which the Creator has fashioned thee, having moisture in thyself, lest, by becoming hardened, thou lose the impressions of His fingers. But by preserving the framework

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[1773] Efficeris.

thou shalt ascend to that which is perfect, for the moist clay which is in thee is hidden [there] by the workmanship of God. His hand fashioned thy substance; He will cover thee over [too] within and without with pure gold and silver, and He will adorn thee to such a degree, that even "the King Himself shall have pleasure in thy beauty."[1774] But if thou, being obstinately hardened, dost reject the operation of His skill, and show thyself ungrateful towards Him, because thou wert created a [mere] man, by becoming thus ungrateful to God, thou hast at once lost both His workmanship and life. For creation is an attribute of the goodness of God but to be created is that of human nature. If then, thou shalt deliver up to Him what is thine, that is, faith towards Him and subjection, thou shalt receive His handiwork, and shall be a perfect work of God.

3. If, however, thou wilt not believe in Him, and wilt flee from His hands, the cause of imperfection shall be in thee who didst not obey, but not in Him who called [thee]. For He commissioned [messengers] to call people to the marriage, but they who did not obey Him deprived themselves of the royal supper.[1775] The skill of God, therefore, is not defective, for He has power of the stones to raise up children to Abraham;[1776] but the man who does not obtain it is the cause to himself of his own imperfection. Nor, [in like manner], does the light fail because of those who have blinded themselves; but while it remains the same as ever, those who are [thus] blinded are involved in darkness through their own fault. The light does never enslave any one by necessity; nor, again, does God exercise compulsion upon any one unwilling to accept the exercise of His skill. Those persons, therefore, who have apostatized from the light given by the Father, and transgressed the law of liberty, have done so through their own fault, since they have been created free agents, and possessed of power over themselves.

4. But God, foreknowing all things, prepared fit habitations for both, kindly conferring that light which they desire on those who seek after the light of incorruption, and resort to it; but for the despisers and mockers who avoid and turn themselves away from this light, and who do, as it were, blind themselves, He has prepared darkness suitable to persons who oppose the light, and He has inflicted an appropriate punishment upon those who try to avoid being subject to Him. Submission to God is eternal rest, so that they who shun the light have a place worthy of their flight; and those who fly from eternal rest, have a habitation in accordance with their fleeing. Now, since all good things are with God, they who by their own determination fly from God, do defraud themselves of all good things; and having been [thus] defrauded of all good things with respect to God, they shall consequently fall under the just judgment of God. For those persons who shun rest shall justly incur punishment,

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[1774] Ps. xlv. 11.

[1775] Matt. xxii. 3, etc.

[1776] Matt. iii. 9.

and those who avoid the light shall justly dwell in darkness. For as in the case of this temporal light, those who shun it do deliver themselves over to darkness, so that they do themselves become the cause to themselves that they are destitute of light, and do inhabit darkness; and, as I have already observed, the light is not the cause of such an [unhappy] condition of existence to them; so those who fly from the eternal light of God, which contains in itself all good things, are themselves the cause to themselves of their inhabiting eternal darkness, destitute of all good things, having become to themselves the cause of [their consignment to] an abode of that nature.

Chapter XL.—One and the same God the Father inflicts punishment on the reprobate, and bestows rewards on the elect.

1. It is therefore one and the same God the Father who has prepared good things with Himself for those who desire His fellowship, and who remain in subjection to Him; and who has the eternal fire for the ringleader of the apostasy, the devil, and those who revolted with him, into which [fire] the Lord[1777] has declared those men shall be sent who have been set apart by themselves on His left hand. And this is what has been spoken by the prophet, “I am a jealous God, making peace, and creating evil things;”[1778] thus making peace and friendship with those who repent and turn to Him, and bringing [them to] unity, but preparing for the impenitent, those who shun the light, eternal fire and outer darkness, which are evils indeed to those persons who fall into them.

524 2. If, however, it were truly one Father who confers rest, and another God who has prepared the fire, their sons would have been equally different [one from the other]; one, indeed, sending [men] into the Father’s kingdom, but the other into eternal fire. But inasmuch as one and the same Lord has pointed out that the whole human race shall be divided at the judgment, “as a shepherd divideth the sheep from the goats,”[1779] and that to some He will say, “Come, ye blessed of My Father, receive the kingdom which has been prepared for you,”[1780] but to others, “Depart from me, ye cursed, into everlasting fire, which My Father has prepared for the devil and his angels,”[1781] one and the same Father is manifestly declared [in this passage], “making peace and creating evil things,” preparing fit things for both; as also there is one Judge sending both into a fit place, as the Lord sets forth in the parable of the tares and the wheat, where He says, “As therefore the tares are gathered together, and burned in the fire, so shall it be at the end of the world. The Son of man shall send His angels, and they shall gather from His kingdom everything that offendeth, and those who work iniquity, and shall send them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine forth as the sun in the kingdom of their Father.”[1782] The Father, therefore, who has prepared the kingdom for the righteous, into which the Son has received those worthy of it, is He who has also prepared the furnace of fire, into which these angels commissioned by the Son of man shall send those persons who deserve it, according to God’s command.

[1777] Matt. xxv. 41.

[1778] Isa. xlv. 7.

[1779] Matt. xxv. 32.

[1780] Matt. xxv. 34.

[1781] Matt. xxv. 41.

[1782] Matt. xiii. 40–43.

3. The Lord, indeed, sowed good seed in His own field;[1783] and He says, “The field is the world.” But while men slept, the enemy came, and “sowed tares in the midst of the wheat, and went his way.”[1784] Hence we learn that this was the apostate angel and the enemy, because he was envious of God’s workmanship, and took in hand to render this [workmanship] an enmity with God. For this cause also God has banished from His presence him who did of his own accord stealthily sow the tares, that is, him who brought about the transgression;[1785] but He took compassion upon man, who, through want of care no doubt, but still wickedly [on the part of another], became involved in disobedience; and He turned the enmity by which [the devil] had designed to make [man] the enemy of God, against the author of it, by removing His own anger from man, turning it in another direction, and sending it instead upon the serpent. As also the Scripture tells us that God said to the serpent, “And I will place enmity between thee and the woman, and between thy seed and her seed. He[1786] shall bruise thy head, and thou shall bruise his heel.”[1787] And the Lord summed up in Himself this enmity, when He was made man from a woman, and trod upon his [the serpent’s] head, as I have pointed out in the preceding book.

[1783] Matt. xiii. 34. [Applicable to the origin of heresies.]

[1784] Matt. xiii. 28.

[1785] The old Latin translator varies from this (the Greek of which was recovered by Grabe from two ancient *Catenæ Patrum*), making the clause run thus, *that is, the transgression which he had himself introduced*, making the explanatory words to refer to the *tares*, and not, as in the Greek, to the *sower of the tares*.

[1786] Following the reading of the LXX. αὐτός σου τηρήσει κεφαλήν.

[1787] Gen. iii. 15.

Chapter XLI.—Those persons who do not believe in God, but who are disobedient, are angels and sons of the devil, not indeed by nature, but by imitation. Close of this book, and scope of the succeeding one.

1. Inasmuch as the Lord has said that there are certain angels, [viz. those] of the devil, for whom eternal fire is prepared; and as, again, He declares with regard to the tares, "The tares are the children of the wicked one,"[1788] it must be affirmed that He has ascribed all who are of the apostasy to him who is the ringleader of this transgression. But He made neither angels nor men so by nature. For we do not find that the devil created anything whatsoever, since indeed he is himself a creature of God, like the other angels. For God made all things, as also David says with regard to all things of the kind: "For He spake the word, and they were made; He commanded, and they were created."[1789]

2. Since, therefore, all things were made by God, and since the devil has become the cause of apostasy to himself and others, justly does the Scripture always term those who remain in a state of apostasy "sons of the devil" and "angels of the wicked one" (*maligni*). For [the word] "son," as one before me has observed, has a twofold meaning: one [is a son] in the order of nature, because he was born a son; the other, in that he was made so, is reputed a son, although there be a difference between being born so and being made so. For the first is indeed born from the person referred to; but the second is made so by him, whether as respects his creation or by the teaching of his doctrine. For when any person has been taught from the mouth of another, he is termed the son of him who instructs him, and the latter [is called] his father. According to nature, then—that is, according to creation, so to speak—we are all sons of God, because we have all been created by God. But with respect to obedience and doctrine we are not all the sons of God: those only are so who believe in Him and do His will. And those who do not believe, and do not obey His will, are sons and angels of the devil, because they do the works of the devil. And that such is the case He has declared in Isaiah: "I have begotten and brought up children, but they have rebelled against Me."[1790] And again, where He says that these children are aliens: "Strange children have lied unto Me."[1791] According to nature, then, they are [His] children, because they have been so created; but with regard to their works, they are not His children.

3. For as, among men, those sons who disobey their fathers, being disinherited, are still their sons in the course of nature, but by law are disinherited, for they do not become the heirs of their natural parents; so in the same way is it with God,—those who do not obey Him being disinherited by Him, have ceased to be His sons. Wherefore they cannot receive

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[1788] Matt. xiii. 38.

[1789] Ps. cxlix. 5.

[1790] Isa. i. 2.

[1791] Ps. xviii. 45.

His inheritance: as David says, "Sinners are alienated from the womb; their anger is after the likeness of a serpent."[1792] And therefore did the Lord term those whom He knew to be the offspring of men "a generation of vipers;"[1793] because after the manner of these animals they go about in subtilty, and injure others. For He said, "Beware of the leaven of the Pharisees and of the Sadducees."[1794] Speaking of Herod, too, He says, "Go ye and tell that fox,"[1795] aiming at his wicked cunning and deceit. Wherefore the prophet David says, "Man, being placed in honour, is made like unto cattle."[1796] And again Jeremiah says, "They are become like horses, furious about females; each one neighed after his neighbour's wife."[1797] And Isaiah, when preaching in Judea, and reasoning with Israel, termed them "rulers of Sodom" and "people of Gomorrah;"[1798] intimating that they were like the Sodomites in wickedness, and that the same description of sins was rife among them, calling them by the same name, because of the similarity of their conduct. And inasmuch as they were not by nature so created by God, but had power also to act rightly, the same person said to them, giving them good counsel, "Wash ye, make you clean; take away iniquity from your souls before mine eyes; cease from your iniquities."[1799] Thus, no doubt, since they had transgressed and sinned in the same manner, so did they receive the same reproof as did the Sodomites. But when they should be converted and come to repentance, and cease from evil, they should have power to become the sons of God, and to receive the inheritance of immortality which is given by Him. For this reason, therefore, He has termed those "angels of the devil," and "children of the wicked one,"[1800] who give heed to the devil, and do his works. But these are, at the same time, all created by the one and the same God. When, however, they believe and are subject to God, and go on and keep His doctrine, they are the sons of God; but when they have apostatized and fallen into transgression, they are ascribed to their chief, the devil—to him who first became the cause of apostasy to himself, and afterwards to others.

4. Inasmuch as the words of the Lord are numerous, while they all proclaim one and the same Father, the Creator of this world, it was incumbent also upon me, for their own sake, to refute by many [arguments] those who are involved in many errors, if by any means, when they are confuted by many [proofs], they may be converted to the truth and saved.

[1792] Ps. lviii. 3, 4.

[1793] Matt. xxiii. 33.

[1794] Matt. xvi. 6.

[1795] Luke xiii. 32.

[1796] Ps. xlix. 21.

[1797] Jer. v. 8.

[1798] Isa. i. 10.

[1799] Isa. i. 16.

[1800] Matt. xxv. 41, Matt. xiii. 38.

But it is necessary to subjoin to this composition, in what follows, also the doctrine of Paul after the words of the Lord, to examine the opinion of this man, and expound the apostle, and to explain whatsoever [passages] have received other interpretations from the heretics, who have altogether misunderstood what Paul has spoken, and to point out the folly of their mad opinions; and to demonstrate from that same Paul, from whose [writings] they press questions upon us, that they are indeed utterers of falsehood, but that the apostle was a preacher of the truth, and that he taught all things agreeable to the preaching of the truth; [to the effect that] it was one God the Father who spake with Abraham, who gave the law, who sent the prophets beforehand, who in the last times sent His Son, and conferred salvation upon His own handiwork —that is, the substance of flesh. Arranging, then, in another book, the rest of the words of the Lord, which He taught concerning the Father not by parables, but by expressions taken in their obvious meaning (*sed simpliciter ipsis dictionibus*), and the exposition of the Epistles of the blessed apostle, I shall, with God's aid, furnish thee with the complete work of the exposure and refutation of knowledge, falsely so called; thus practising myself and thee in [these] five books for presenting opposition to all heretics.

Against Heresies: Book V

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Preface.

In the four preceding books, my very dear friend, which I put forth to thee, all the heretics have been exposed, and their doctrines brought to light, and these men refuted who have devised irreligious opinions. [I have accomplished this by adducing] something from the doctrine peculiar to each of these men, which they have left in their writings, as well as by using arguments of a more general nature, and applicable to them all.[1801] Then I have pointed out the truth, and shown the preaching of the Church, which the prophets proclaimed (as I have already demonstrated), but which Christ brought to perfection, and the apostles have handed down, from whom the Church, receiving [these truths], and throughout all the world alone preserving them in their integrity (*bene*), has transmitted them to her sons. Then also—having disposed of all questions which the heretics propose to us, and having explained the doctrine of the apostles, and clearly set forth many of those things which were said and done by the Lord in parables—I shall endeavour, in this the fifth book of the entire work which treats of the exposure and refutation of knowledge falsely so called, to exhibit proofs from the rest of the Lord's doctrine and the apostolical epistles: [thus] complying with thy demand, as thou didst request of me (since indeed I have been assigned a place in the ministry of the word); and, labouring by every means in my power to furnish thee with large assistance against the contradictions of the heretics, as also to reclaim the wanderers and convert them to the Church of God, to confirm at the same time the minds of the neophytes, that they may preserve stedfast the faith which they have received, guarded by the Church in its integrity, in order that they be in no way perverted by those who endeavour to teach them false doctrines, and lead them away from the truth. It will be incumbent upon thee, however, and all who may happen to read this writing, to peruse with great attention what I have already said, that thou mayest obtain a knowledge of the subjects against which I am contending. For it is thus that thou wilt both controvert them in a legitimate manner, and wilt be prepared to receive the proofs brought forward against them, casting away their doctrines as filth by means of the celestial faith; but following the only true and stedfast Teacher, the Word of God, our Lord Jesus Christ, who did, through His transcendent love, become what we are, that He might bring us to be even what He is Himself.

[1801] Ex ratione universis ostensionibus procedente. The words are very obscure.

Chapter I.—Christ alone is able to teach divine things, and to redeem us: He, the same, took flesh of the Virgin Mary, not merely in appearance, but actually, by the operation of the Holy Spirit, in order to renovate us. Strictures on the conceits of Valentinus and Ebion.

1. For in no other way could we have learned the things of God, unless our Master, existing as the Word, had become man. For no other being had the power of revealing to us the things of the Father, except His own proper Word. For what other person "knew the mind of the Lord," or who else "has become His counsellor?"[1802] Again, we could have learned in no other way than by seeing our Teacher, and hearing His voice with our own ears, that, having become imitators of His works as well as doers of His words, we may have communion with Him, receiving increase from the perfect One, and from Him who is prior to all creation. We —who were but lately created by the only best and good Being, by Him also who has the gift of immortality, having been formed after His likeness (predestinated, according to the prescience of the Father, that we, who had as yet no existence, might come into being), and made the first-fruits of creation[1803]—have received, in the times known 527 beforehand, [the blessings of salvation] according to the ministration of the Word, who is perfect in all things, as the mighty Word, and very man, who, redeeming us by His own blood in a manner consonant to reason, gave Himself as a redemption for those who had been led into captivity. And since the apostasy tyrannized over us unjustly, and, though we were by nature the property of the omnipotent God, alienated us contrary to nature, rendering us its own disciples, the Word of God, powerful in all things, and not defective with regard to His own justice, did righteously turn against that apostasy, and redeem from it His own property, not by violent means, as the [apostasy] had obtained dominion over us at the beginning, when it insatiably snatched away what was not its own, but by means of persuasion, as became a God of counsel, who does not use violent means to obtain what He desires; so that neither should justice be infringed upon, nor the ancient handiwork of God go to destruction. Since the Lord thus has redeemed us through His own blood, giving His soul for our souls, and His flesh for our flesh,[1804] and has also poured out the Spirit of the Father for the union and communion of God and man, imparting indeed God to men by means of the Spirit, and, on the other hand, attaching man to God by His own incarnation, and bestowing upon us at His coming immortality durably and truly, by means of communion with God,—all the doctrines of the heretics fall to ruin.

2. Vain indeed are those who allege that He appeared in mere seeming. For these things were not done in appearance only, but in actual reality. But if He did appear as a man, when

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[1802] Rom. xi. 34.

[1803] "Initium facturæ," which Grabe thinks should be thus translated with reference to Jas. i. 18.

[1804] [Compare Clement, cap. 49, p. 18, this volume.]

He was not a man, neither could the Holy Spirit have rested upon Him,—an occurrence which did actually take place—as the Spirit is invisible; nor, [in that case], was there any degree of truth in Him, for He was not that which He seemed to be. But I have already remarked that Abraham and the other prophets beheld Him after a prophetical manner, foretelling in vision what should come to pass. If, then, such a being has now appeared in outward semblance different from what he was in reality, there has been a certain prophetical vision made to men; and another advent of His must be looked forward to, in which He shall be such as He has now been seen in a prophetic manner. And I have proved already, that it is the same thing to say that He appeared merely to outward seeming, and [to affirm] that He received nothing from Mary. For He would not have been one truly possessing flesh and blood, by which He redeemed us, unless He had summed up in Himself the ancient formation of Adam. Vain therefore are the disciples of Valentinus who put forth this opinion, in order that they may exclude the flesh from salvation, and cast aside what God has fashioned.

3. Vain also are the Ebionites, who do not receive by faith into their soul the union of God and man, but who remain in the old leaven of [the natural] birth, and who do not choose to understand that the Holy Ghost came upon Mary, and the power of the Most High did overshadow her:[1805] wherefore also what was generated is a holy thing, and the Son of the Most High God the Father of all, who effected the incarnation of this being, and showed forth a new [kind of] generation; that as by the former generation we inherited death, so by this new generation we might inherit life. Therefore do these men reject the commixture of the heavenly wine,[1806] and wish it to be water of the world only, not receiving God so as to have union with Him, but they remain in that Adam who had been conquered and was expelled from Paradise: not considering that as, at the beginning of our formation in Adam, that breath of life which proceeded from God, having been united to what had been fashioned, animated the man, and manifested him as a being endowed with reason; so also, in [the times of] the end, the Word of the Father and the Spirit of God, having become united with the ancient substance of Adam's formation, rendered man living and perfect, receptive of the perfect Father, in order that as in the natural [Adam] we all were dead, so in the spiritual we may all be made alive.[1807] For never at any time did Adam escape the *hands*[1808] of God, to whom the Father speaking, said, "Let Us make man in Our image, after Our likeness." And for this reason in the last times (*fine*), not by the will of the flesh, nor by

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[1805] Luke i. 35.

[1806] In allusion to the mixture of water in the eucharistic cup, as practised in these primitive times. The Ebionites and others used to consecrate the element of water alone.

[1807] 1 Cor. xv. 22.

[1808] Viz., the Son and the Spirit.

the will of man, but by the good pleasure of the Father,[1809] His hands formed a living man, in order that Adam might be created [again] after the image and likeness of God.

[1809] John i. 13.

Chapter II.—When Christ visited us in His grace, He did not come to what did not belong to Him: also, by shedding His true blood for us, and exhibiting to us His true flesh in the Eucharist, He conferred upon our flesh the capacity of salvation.

1. And vain likewise are those who say that God came to those things which did not belong to Him, as if covetous of another's property; in order that He might deliver up that man who had been created by another, to that God who had neither made nor formed anything, but who also was deprived from the beginning of His own proper formation of men. The advent, therefore, of Him whom these men represent as coming to the things of others, was not righteous; nor did He truly redeem us by His own blood, if He did not really become man, restoring to His own handiwork what was said [of it] in the beginning, that man was made after the image and likeness of God; not snatching away by stratagem the property of another, but taking possession of His own in a righteous and gracious manner. As far as concerned the apostasy, indeed, He redeems us righteously from it by His own blood; but as regards us who have been redeemed, [He does this] graciously. For we have given nothing to Him previously, nor does He desire anything from us, as if He stood in need of it; but we do stand in need of fellowship with Him. And for this reason it was that He graciously poured Himself out, that He might gather us into the bosom of the Father.

2. But vain in every respect are they who despise the entire dispensation of God, and disallow the salvation of the flesh, and treat with contempt its regeneration, maintaining that it is not capable of incorruption. But if this indeed do not attain salvation, then neither did the Lord redeem us with His blood, nor is the cup of the Eucharist the communion of His blood, nor the bread which we break the communion of His body.[1810] For blood can only come from veins and flesh, and whatsoever else makes up the substance of man, such as the Word of God was actually made. By His own blood he redeemed us, as also His apostle declares, "In whom we have redemption through His blood, even the remission of sins."[1811] And as we are His members, we are also nourished by means of the creation (and He Himself grants the creation to us, for He causes His sun to rise, and sends rain when He wills[1812]). He has acknowledged the cup (which is a part of the creation) as His own blood, from which He bedews our blood; and the bread (also a part of the creation) He has established as His own body, from which He gives increase to our bodies.[1813]

[1810] 1 Cor. x. 16.

[1811] Col. i. 14.

[1812] Matt. v. 45.

[1813] [Again, the carefully asserts that the *bread* is the *body*, and the *wine* (cup) is the *blood*. The elements are sanctified, not changed materially.]

3. When, therefore, the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made,[1814] from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of God, which is life eternal, which [flesh] is nourished from the body and blood of the Lord, and is a member of Him?—even as the blessed Paul declares in his Epistle to the Ephesians, that "we are members of His body, of His flesh, and of His bones."[1815] He does not speak these words of some spiritual and invisible man, for a spirit has not bones nor flesh;[1816] but [he refers to] that dispensation [by which the Lord became] an actual man, consisting of flesh, and nerves, and bones,—that [flesh] which is nourished by the cup which is His blood, and receives increase from the bread which is His body. And just as a cutting from the vine planted in the ground fructifies in its season, or as a corn of wheat falling into the earth and becoming decomposed, rises with manifold increase by the Spirit of God, who contains all things, and then, through the wisdom of God, serves for the use of men, and having received the Word of God, becomes the Eucharist, which is the body and blood of Christ; so also our bodies, being nourished by it, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time, the Word of God granting them resurrection to the glory of God, even the Father, who freely gives to this mortal immortality, and to this corruptible incorruption,[1817] because the strength of God is made perfect in weakness,[1818] in order that we may never become puffed up, as if we had life from ourselves, and exalted against God, our minds becoming ungrateful; but learning by experience that we possess eternal duration from the excelling power of this Being, not from our own nature, we may neither undervalue that glory which surrounds God as He is, nor be ignorant of our own nature, but that we may know what God can effect, and what benefits man receives, and thus never wander from the true comprehension of things as they are, that is, both with regard to God and with regard to man. And might it not be the case, perhaps, as I have already observed, that for this purpose God permitted our resolution into the common dust of mortality,[1819] that we, being instructed by every mode, may be accurate in all things for the future, being ignorant neither of God nor of ourselves?

[1814] The Greek text, of which a considerable portion remains here, would give, "and the Eucharist becomes the body of Christ."

[1815] Eph. v. 30.

[1816] Luke xxiv. 39.

[1817] 1 Cor. xv. 53.

[1818] 2 Cor. xii. 3.

[1819] This is Harvey's free rendering of the passage, which is in the Greek (as preserved in the Catena of John of Damascus): καὶ διὰ τοῦτο ἠνέσχετο ὁ Θεὸς τὴν εἰς τὴν γῆν ἡμῶν ἀνάλυσιν. In the Latin: Propter hoc passus est Deus fieri in nobis resolutionem. See Book iii. cap. xx. 2.

Chapter III.—The power and glory of God shine forth in the weakness of human flesh, as He will render our body a participator of the resurrection and of immortality, although He has formed it from the dust of the earth; He will also bestow upon it the enjoyment of immortality, just as He grants it this short life in common with the soul.

1. The Apostle Paul has, moreover, in the most lucid manner, pointed out that man has been delivered over to his own infirmity, lest, being uplifted, he might fall away from the truth. Thus he says in the second [Epistle] to the Corinthians: "And lest I should be lifted up by the sublimity of the revelations, there was given unto me a thorn in the flesh, the messenger of Satan to buffet me. And upon this I besought the Lord three times, that it might depart from me. But he said unto me, My grace is sufficient for thee; for strength is made perfect in weakness. Gladly therefore shall I rather glory in infirmities, that the power of Christ may dwell in me."[1820] What, therefore? (as some may exclaim:) did the Lord wish, in that case, that His apostles should thus undergo buffeting, and that he should endure such infirmity? Even so it was; the word says it. For strength is made perfect in weakness, rendering him a better man who by means of his infirmity becomes acquainted with the power of God. For how could a man have learned that he is himself an infirm being, and mortal by nature, but that God is immortal and powerful, unless he had learned by experience what is in both? For there is nothing evil in learning one's infirmities by endurance; yea, rather, it has even the beneficial effect of preventing him from forming an undue opinion of his own nature (*non aberrare in natura sua*). But the being lifted up against God, and taking His glory to one's self, rendering man ungrateful, has brought much evil upon him. [And thus, I say, man must learn both things by experience], that he may not be destitute of truth and love either towards himself or his Creator.[1821] But the experience of both confers upon him the true knowledge as to God and man, and increases his love towards God. Now, where there exists an increase of love, there a greater glory is wrought out by the power of God for those who love Him.

2. Those men, therefore, set aside the power of God, and do not consider what the word declares, when they dwell upon the infirmity of the flesh, but do not take into consideration the power of Him who raises it up from the dead. For if He does not vivify what is mortal, and does not bring back the corruptible to incorruption, He is not a God of power. But that He is powerful in all these respects, we ought to perceive from our origin, inasmuch as God, taking dust from the earth, formed man. And surely it is much more difficult and incredible,

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[1820] 2 Cor. xii. 7–9.

[1821] We have adopted here the explanation of Massuet, who considers the preceding period as merely parenthetical. Both Grabe and Harvey, however, would make conjectural emendations in the text, which seem to us to be inadmissible.

from non-existent bones, and nerves, and veins, and the rest of man’s organization, to bring it about that all this should be, and to make man an animated and rational creature, than to reintegrate again that which had been created and then afterwards decomposed into earth (for the reasons already mentioned), having thus passed into those [elements] from which man, who had no previous existence, was formed. For He who in the beginning caused him to have being who as yet was not, just when He pleased, shall much more reinstate again those who had a former existence, when it is His will [that they should inherit] the life granted by Him. And that flesh shall also be found fit for and capable of receiving the power of God, which at the beginning received the skilful touches of God; so that one part became the eye for seeing; another, the ear for hearing; another, the hand for feeling and working; another, the sinews stretched out everywhere, and holding the limbs together; another, arteries and veins, passages for the blood and the air;[1822] another, the various internal organs; another, the blood, which is the bond of union between soul and body. But why go [on in this strain]? Numbers would fail to express the multiplicity of parts in the human frame, which was made in no other way than by the great wisdom of God. But those things which partake of the skill and wisdom of God, do also partake of His power.

3. The flesh, therefore, is not destitute [of participation] in the constructive wisdom and power of God. But if the power of Him who is the bestower of life is made perfect in weakness —that is, in the flesh—let them inform us, when they maintain the incapacity of flesh to receive the life granted by God, whether they do say these things as being living men at present, and partakers of life, or acknowledge that, having no part in life whatever, they are at the present moment dead men. And if they really are dead men, how is it that they move about, and speak, and perform those other functions which are not the actions of the dead, but of the living? But if they are now alive, and if their whole body partakes of life, how can they venture the assertion that the flesh is not qualified to be a partaker of life, when they do confess that they have life at the present moment? It is just as if anybody were to take up a sponge full of water, or a torch on fire, and to declare that the sponge could not possibly partake of the water, or the torch of the fire. In this very manner do those men, by alleging 530
that they are alive and bear life about in their members, contradict themselves afterwards, when they represent these members as not being capable of [receiving] life. But if the present temporal life, which is of such an inferior nature to eternal life, can nevertheless effect so much as to quicken our mortal members, why should not eternal life, being much more powerful than this, vivify the flesh, which has already held converse with, and been accustomed to sustain, life? For that the flesh can really partake of life, is shown from the fact of its being alive; for it lives on, as long as it is God’s purpose that it should do so. It is manifest,

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[1822] The ancients erroneously supposed that the arteries were *air-vessels*, from the fact that these organs, after death, appear quite empty, from all the blood stagnating in the veins when death supervenes.

too, that God has the power to confer life upon it, inasmuch as He grants life to us who are in existence. And, therefore, since the Lord has power to infuse life into what He has fashioned, and since the flesh is capable of being quickened, what remains to prevent its participating in incorruption, which is a blissful and never-ending life granted by God?

Chapter IV.—Those persons are deceived who feign another God the Father besides the Creator of the world; for he must have been feeble and useless, or else malignant and full of envy, if he be either unable or unwilling to extend external life to our bodies.

1. Those persons who feign the existence of another Father beyond the Creator, and who term him the good God, do deceive themselves; for they introduce him as a feeble, worthless, and negligent being, not to say malign and full of envy, inasmuch as they affirm that our bodies are not quickened by him. For when they say of things which it is manifest to all do remain immortal, such as the spirit and the soul, and such other things, that they are quickened by the Father, but that another thing [viz. the body] which is quickened in no different manner than by God granting [life] to it, is abandoned by life,—[they must either confess] that this proves their Father to be weak and powerless, or else envious and malignant. For since the Creator does even here quicken our mortal bodies, and promises them resurrection by the prophets, as I have pointed out; who [in that case] is shown to be more powerful, stronger, or truly good? Whether is it the Creator who vivifies the whole man, or is it their Father, falsely so called? He feigns to be the quickener of those things which are immortal by nature, to which things life is always present by their very nature; but he does not benevolently quicken those things which required his assistance, that they might live, but leaves them carelessly to fall under the power of death. Whether is it the case, then, that their Father does not bestow life upon them when he has the power of so doing, or is it that he does not possess the power? If, on the one hand, it is because he cannot, he is, upon that supposition, not a powerful being, nor is he more perfect than the Creator; for the Creator grants, as we must perceive, what *He* is unable to afford. But if, on the other hand, [it be that he does not grant this] when he has the power of so doing, then he is proved to be not a good, but an envious and malignant Father.

2. If, again, they refer to any cause on account of which their Father does not impart life to bodies, then that cause must necessarily appear superior to the Father, since it restrains Him from the exercise of His benevolence; and His benevolence will thus be proved weak, on account of that cause which they bring forward. Now every one must perceive that bodies are capable of receiving life. For they live to the extent that God pleases that they should live; and that being so, the [heretics] cannot maintain that [these bodies] are utterly incapable of receiving life. If, therefore, on account of necessity and any other cause, those [bodies] which are capable of participating in life are not vivified, their Father shall be the slave of necessity and that cause, and not therefore a free agent, having His will under His own control.

Chapter V.—The prolonged life of the ancients, the translation of Elijah and of Enoch in their own bodies, as well as the preservation of Jonah, of Shadrach, Meshach, and Abednego, in the midst of extreme peril, are clear demonstrations that God can raise up our bodies to life eternal.

1. [In order to learn] that bodies did continue in existence for a lengthened period, as long as it was God's good pleasure that they should flourish, let [these heretics] read the Scriptures, and they will find that our predecessors advanced beyond seven hundred, eight hundred, and nine hundred years of age; and that their bodies kept pace with the protracted length of their days, and participated in life as long as God willed that they should live. But why do I refer to these men? For Enoch, when he pleased God, was translated in the same body in which he did please Him, thus pointing out by anticipation the translation of the just. Elijah, too, was caught up [when he was yet] in the substance of the [natural] form; thus exhibiting in prophecy the assumption of those who are spiritual, and that nothing stood in the way of their body being translated and caught up. For by means of the very same hands through which they were moulded at the beginning, did they receive this translation and assumption. For in Adam the hands of God had become accustomed to set 53 in order, to rule, and to sustain His own workmanship, and to bring it and place it where they pleased. Where, then, was the first man placed? In paradise certainly, as the Scripture declares "And God planted a garden [*paradisum*] eastward in Eden, and there He placed the man whom He had formed."[1823] And then afterwards when [man] proved disobedient, he was cast out thence into this world. Wherefore also the elders who were disciples of the apostles tell us that those who were translated were transferred to that place (for paradise has been prepared for righteous men, such as have the Spirit; in which place also Paul the apostle, when he was caught up, heard words which are unspeakable as regards us in our present condition[1824]), and that there shall they who have been translated remain until the consummation [of all things], as a prelude to immortality.

2. If, however, any one imagine it impossible that men should survive for such a length of time, and that Elias was not caught up in the flesh, but that his flesh was consumed in the fiery chariot, let him consider that Jonah, when he had been cast into the deep, and swallowed down into the whale's belly, was by the command of God again thrown out safe upon the land.[1825] And then, again, when Ananias, Azarias, and Mishael were cast into the furnace of fire sevenfold heated, they sustained no harm whatever, neither was the smell of fire perceived upon them. As, therefore, the hand of God was present with them, working out marvellous things in their case—[things] impossible [to be accomplished] by man's

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[1823] Gen. ii. 8.

[1824] 2 Cor. xii. 4.

[1825] Jon. ii. 11.

nature—what wonder was it, if also in the case of those who were translated it performed something wonderful, working in obedience to the will of God, even the Father? Now this is the Son of God, as the Scripture represents Nebuchadnezzar the king as having said, "Did not we cast three men bound into the furnace? and, lo, I do see four walking in the midst of the fire, and the fourth is like the Son of God."[1826] Neither the nature of any created thing, therefore, nor the weakness of the flesh, can prevail against the will of God. For God is not subject to created things, but created things to God; and all things yield obedience to His will. Wherefore also the Lord declares, "The things which are impossible with men, are possible with God."[1827] As, therefore, it might seem to the men of the present day, who are ignorant of God's appointment, to be a thing incredible and impossible that any man could live for such a number of years, yet those who were before us did live [to such an age], and those who were translated do live as an earnest of the future length of days; and [as it might also appear impossible] that from the whale's belly and from the fiery furnace men issued forth unhurt, yet they nevertheless did so, led forth as it were by the hand of God, for the purpose of declaring His power: so also now, although some, not knowing the power and promise of God, may oppose their own salvation, deeming it impossible for God, who raises up the dead; to have power to confer upon them eternal duration, yet the scepticism of men of this stamp shall not render the faithfulness of God of none effect.

[1826] Dan. iii. 19–25.

[1827] Luke xviii. 27.

Chapter VI.—God will bestow salvation upon the whole nature of man, consisting of body and soul in close union, since the Word took it upon Him, and adorned with the gifts of the Holy Spirit, of whom our bodies are, and are termed, the temples.

1. Now God shall be glorified in His handiwork, fitting it so as to be conformable to, and modelled after, His own Son. For by the hands of the Father, that is, by the Son and the Holy Spirit, man, and not [merely] a part of man, was made in the likeness of God. Now the soul and the spirit are certainly a *part* of the man, but certainly not *the* man; for the perfect man consists in the commingling and the union of the soul receiving the spirit of the Father, and the admixture of that fleshly nature which was moulded after the image of God. For this reason does the apostle declare, "We speak wisdom among them that are perfect,"[1828] terming those persons "perfect" who have received the Spirit of God, and who through the Spirit of God do speak in all languages, as he used Himself also to speak. In like manner we do also hear[1829] many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God, whom also the apostle terms "spiritual," they being spiritual because they partake of the Spirit, and not because their flesh has been stripped off and taken away, and because they have become purely spiritual. For if any one take away the substance of flesh, that is, of the handiwork [of God], and understand that which is purely spiritual, such then would not be a spiritual man but would be the spirit of a man, or the Spirit of God. But when the spirit here blended with the soul is united to [God's] handiwork, the man is rendered spiritual and perfect because of the outpouring 532 of the Spirit, and this is he who was made in the image and likeness of God. But if the Spirit be wanting to the soul, he who is such is indeed of an animal nature, and being left carnal, shall be an imperfect being, possessing indeed the image [of God] in his formation (*in plasmate*), but not receiving the similitude through the Spirit; and thus is this being imperfect. Thus also, if any one take away the image and set aside the handiwork, he cannot then understand this as being a man, but as either some part of a man, as I have already said, or as something else than a man. For that flesh which has been moulded is not a perfect man in itself, but the body of a man, and part of a man. Neither is the soul itself, considered apart by itself, the man; but it is the soul of a man, and part of a man. Neither is the spirit a man, for it is called the spirit, and not a man; but the commingling and union of all these constitutes the perfect man. And for this cause does the apostle, explaining himself, make it clear that the saved man is a complete man as well as a spiritual man; saying thus in the first Epistle to the Thessalonians, "Now the God of peace sanctify you perfect (*perfectos*);

[1828] 1 Cor. ii. 6.

[1829] The old Latin has "audivimus," *have heard*.

and may your spirit, and soul, and body be preserved whole without complaint to the coming of the Lord Jesus Christ."[1830] Now what was his object in praying that these three—that is, soul, body, and spirit—might be preserved to the coming of the Lord, unless he was aware of the [future] reintegration and union of the three, and [that they should be heirs of] one and the same salvation? For this cause also he declares that those are "the perfect" who present unto the Lord the three [component parts] without offence. Those, then, are the perfect who have had the Spirit of God remaining in them, and have preserved their souls and bodies blameless, holding fast the faith of God, that is, that faith which is [directed] towards God, and maintaining righteous dealings with respect to their neighbours.

2. Whence also he says, that this handiwork is "the temple of God," thus declaring: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man, therefore, will defile the temple of God, him will God destroy: for the temple of God is holy, which [temple] ye are."[1831] Here he manifestly declares the body to be the temple in which the Spirit dwells. As also the Lord speaks in reference to Himself, "Destroy this temple, and in three days I will raise it up. He spake this, however," it is said, "of the temple of His body."[1832] And not only does he (the apostle) acknowledge our bodies to be a temple, but even the temple of Christ, saying thus to the Corinthians, "Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot?"[1833] He speaks these things, not in reference to some other spiritual man; for a being of such a nature could have nothing to do with an harlot: but he declares "our body," that is, the flesh which continues in sanctity and purity, to be "the members of Christ;" but that when it becomes one with an harlot, it becomes the members of an harlot. And for this reason he said, "If any man defile the temple of God, him will God destroy." How then is it not the utmost blasphemy to allege, that the temple of God, in which the Spirit of the Father dwells, and the members of Christ, do not partake of salvation, but are reduced to perdition? Also, that our bodies are raised not from their own substance, but by the power of God, he says to the Corinthians, "Now the body is not for fornication, but for the Lord, and the Lord for the body. But God hath both raised up the Lord, and shall raise us up by His own power."[1834]

[1830] 1 Thess. v. 23. [I have before referred the student to the "Biblical Psychology" of Prof. Delitzsch (translation), T. & T. Clark, Edinburgh, 1868.]

[1831] 1 Cor. iii. 16.

[1832] John ii. 19–21.

[1833] 1 Cor. iii. 17.

[1834] 1 Cor. vi. 13, 14.

Chapter VII.—Inasmuch as Christ did rise in our flesh, it follows that we shall be also raised in the same; since the resurrection promised to us should not be referred to spirits naturally immortal, but to bodies in themselves mortal.

1. In the same manner, therefore, as Christ did rise in the substance of flesh, and pointed out to His disciples the mark of the nails and the opening in His side[1835] (now these are the tokens of that flesh which rose from the dead), so "shall He also," it is said, "raise us up by His own power."[1836] And again to the Romans he says, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies."[1837] What, then, are mortal bodies? Can they be souls? Nay, for souls are incorporeal when put in comparison with mortal bodies; for God "breathed into the face of man the breath of life, and man became a living soul." Now the breath of life is an incorporeal thing. And certainly they cannot maintain that the very breath of life is mortal. Therefore David says, "My soul also shall live to Him,"[1838] just as if its substance were immortal. Neither, on the other hand, can they say that the spirit is the mortal body. What therefore is there left to which we may apply the term "mortal body," unless it be the 533 thing that was moulded, that is, the flesh, of which it is also said that God will vivify it? For this it is which dies and is decomposed, but not the soul or the spirit. For to die is to lose vital power, and to become henceforth breathless, inanimate, and devoid of motion, and to melt away into those [component parts] from which also it derived the commencement of [its] substance. But this event happens neither to the soul, for it is the breath of life; nor to the spirit, for the spirit is simple and not composite, so that it cannot be decomposed, and is itself the life of those who receive it. We must therefore conclude that it is in reference to the flesh that death is mentioned; which [flesh], after the soul's departure, becomes breathless and inanimate, and is decomposed gradually into the earth from which it was taken. This, then, is what is mortal. And it is this of which he also says, "He shall also quicken your mortal bodies." And therefore in reference to it he says, in the first [Epistle] to the Corinthians: "So also is the resurrection of the dead: it is sown in corruption, it rises in incorruption."[1839] For he declares, "That which thou sowest cannot be quickened, unless first it die."[1840]

2. But what is that which, like a grain of wheat, is sown in the earth and decays, unless it be the bodies which are laid in the earth, into which seeds are also cast? And for this

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[1835] John xx. 20, 25–27.

[1836] 1 Cor. vi. 14.

[1837] Rom. viii. 11.

[1838] Ps. xxii. 31, LXX.

[1839] 1 Cor. xv. 42.

[1840] 1 Cor. xv. 36.

reason he said, "It is sown in dishonour, it rises in glory."[1841] For what is more ignoble than dead flesh? Or, on the other hand, what is more glorious than the same when it arises and partakes of incorruption? "It is sown in weakness, it is raised in power:"[1842] in its own weakness certainly, because since it is earth it goes to earth; but [it is quickened] by the power of God, who raises it from the dead. "It is sown an animal body, it rises a spiritual body."[1843] He has taught, beyond all doubt, that such language was not used by him, either with reference to the soul or to the spirit, but to bodies that have become corpses. For these are animal bodies, that is, [bodies] which partake of life, which when they have lost, they succumb to death; then, rising through the Spirit's instrumentality, they become spiritual bodies, so that by the Spirit they possess a perpetual life. "For now," he says, "we know in part, and we prophesy in part, but then face to face."[1844] And this it is which has been said also by Peter: "Whom having not seen, ye love; in whom now also, not seeing, ye believe; and believing, ye shall rejoice with joy unspeakable."[1845] For our face shall see the face of the Lord[1846] and shall rejoice with joy unspeakable,—that is to say, when it shall behold its own Delight.

[1841] 1 Cor. xv. 43.

[1842] 1 Cor. xv. 43.

[1843] 1 Cor. xv. 44.

[1844] 1 Cor. xiii. 9, 12.

[1845] 1 Pet. i. 8.

[1846] Grabe, Massuet, and Stieren prefer to read, "the face of the living God;" while Harvey adopts the above, reading merely "Domini," and not "Dei vivi."

Chapter VIII.—The gifts of the Holy Spirit which we receive prepare us for incorruption, render us spiritual, and separate us from carnal men. These two classes are signified by the clean and unclean animals in the legal dispensation.

1. But we do now receive a certain portion of His Spirit, tending towards perfection, and preparing us for incorruption, being little by little accustomed to receive and bear God; which also the apostle terms "an earnest," that is, a part of the honour which has been promised us by God, where he says in the Epistle to the Ephesians, "In which ye also, having heard the word of truth, the Gospel of your salvation, believing in which we have been sealed with the Holy Spirit of promise, which is the earnest of our inheritance."[1847] This earnest, therefore, thus dwelling in us, renders us spiritual even now, and the mortal is swallowed up by immortality.[1848] "For ye," he declares, "are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."[1849] This, however, does not take place by a casting away of the flesh, but by the impartation of the Spirit. For those to whom he was writing were not without flesh, but they were those who had received the Spirit of God, "by which we cry, Abba, Father."[1850] If therefore, at the present time, having the earnest, we do cry, "Abba, Father," what shall it be when, on rising again, we behold Him face to face; when all the members shall burst out into a continuous hymn of triumph, glorifying Him who raised them from the dead, and gave the gift of eternal life? For if the earnest, gathering man into itself, does even now cause him to cry, "Abba, Father," what shall the complete grace of the Spirit effect, which shall be given to men by God? It will render us like unto Him, and accomplish the will[1851] of the Father; for it shall make man after the image and likeness of God.

2. Those persons, then, who possess the earnest of the Spirit, and who are not enslaved by the lusts of the flesh, but are subject to the Spirit, and who in all things walk according to the light of reason, does the apostle properly term "spiritual," because the Spirit of God dwells in them. Now, spiritual men shall not be incorporeal spirits; but our substance, that is, the union of flesh and spirit, receiving the Spirit of God, makes up the spiritual man. But those who do indeed reject the Spirit's counsel, and are the slaves of fleshly lusts, and lead lives contrary to reason, and who, without restraint, plunge headlong into their own desires, having no longing after the Divine Spirit, do live after the manner of swine and of dogs; these men, [I say], does the apostle very properly term "carnal," because they have no thought of anything else except carnal things. 53

[1847] Eph. i. 13, etc.

[1848] 2 Cor. v. 4.

[1849] Rom. viii. 9.

[1850] Rom. viii. 15.

[1851] This is adopting Harvey's emendation of "voluntatem" for "voluntate."

3. For the same reason, too, do the prophets compare them to irrational animals, on account of the irrationality of their conduct, saying, "They have become as horses raging for the females; each one of them neighing after his neighbour's wife."[1852] And again, "Man, when he was in honour, was made like unto cattle."[1853] This denotes that, for his own fault, he is likened to cattle, by rivalling their irrational life. And we also, as the custom is, do designate men of this stamp as cattle and irrational beasts.

4. Now the law has figuratively predicted all these, delineating man by the [various] animals:[1854] whatsoever of these, says [the Scripture], have a double hoof and ruminate, it proclaims as clean; but whatsoever of them do not possess one or other of these [properties], it sets aside by themselves as unclean. Who then are the clean? Those who make their way by faith steadily towards the Father and the Son; for this is denoted by the steadiness of those which divide the hoof; and they meditate day and night upon the words of God,[1855] that they may be adorned with good works: for this is the meaning of the ruminants. The unclean, however, are those which do neither divide the hoof nor ruminate; that is, those persons who have neither faith in God, nor do meditate on His words: and such is the abomination of the Gentiles. But as to those animals which do indeed chew the cud, but have not the double hoof, and are themselves unclean, we have in them a figurative description of the Jews, who certainly have the words of God in their mouth, but who do not fix their rooted stedfastness in the Father and in the Son; wherefore they are an unstable generation. For those animals which have the hoof all in one piece easily slip; but those which have it divided are more sure-footed, their cleft hoofs succeeding each other as they advance, and the one hoof supporting the other. In like manner, too, those are unclean which have the double hoof but do not ruminate: this is plainly an indication of all heretics, and of those who do not meditate on the words of God, neither are adorned with works of righteousness; to whom also the Lord says, "Why call ye Me Lord, Lord, and do not the things which I say to you?"[1856] For men of this stamp do indeed say that they believe in the Father and the Son, but they never meditate as they should upon the things of God, neither are they adorned with works of righteousness; but, as I have already observed, they have adopted the lives of swine and of dogs, giving themselves over to filthiness, to gluttony, and recklessness of all sorts. Justly, therefore, did the apostle call all such "carnal" and "animal,"[1857] —[all those, namely], who through their own unbelief and luxury do not receive the Divine Spirit, and

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[1852] Jer. v. 3.

[1853] Ps. xlix. 20.

[1854] Lev. xi. 2; Deut. xiv. 3, etc.

[1855] Ps. i. 2.

[1856] Luke vi. 46.

[1857] 1 Cor. ii. 14, 1 Cor. iii. 1, etc.

in their various phases cast out from themselves the life-giving Word, and walk stupidly after their own lusts: the prophets, too, spake of them as beasts of burden and wild beasts; custom likewise has viewed them in the light of cattle and irrational creatures; and the law has pronounced them unclean.

Chapter IX.—Showing how that passage of the apostle which the heretics pervert, should be understood; viz., “Flesh and blood shall not possess the kingdom of God.”

1. Among the other [truths] proclaimed by the apostle, there is also this one, “That flesh and blood cannot inherit the kingdom of God.”[1858] This is [the passage] which is adduced by all the heretics in support of their folly, with an attempt to annoy us, and to point out that the handiwork of God is not saved. They do not take this fact into consideration, that there are three things out of which, as I have shown, the complete man is composed —flesh, soul, and spirit. One of these does indeed preserve and fashion [the man]—this is the spirit; while as to another it is united and formed—that is the flesh; then [comes] that which is between these two—that is the soul, which sometimes indeed, when it follows the spirit, is raised up by it, but sometimes it sympathizes with the flesh, and falls into carnal lusts. Those then, as many as they be, who have not that which saves and forms [us] into life [eternal], shall be, and shall be called, [mere] flesh and blood; for these are they who have not the Spirit of God in themselves. Wherefore men of this stamp are spoken of by the Lord as “dead;” for, says He, “Let the dead bury their dead,”[1859] because they have not the Spirit which quickens man. 535

2. On the other hand, as many as fear God and trust in His Son’s advent, and who through faith do establish the Spirit of God in their hearts,—such men as these shall be properly called both “pure,” and “spiritual,” and “those living to God,” because they possess the Spirit of the Father, who purifies man, and raises him up to the life of God. For as the Lord has testified that “the flesh is weak,” so [does He also say] that “the spirit is willing.”[1860] For this latter is capable of working out its own suggestions. If, therefore, any one admix the ready inclination of the Spirit to be, as it were, a stimulus to the infirmity of the flesh, it inevitably follows that what is strong will prevail over the weak, so that the weakness of the flesh will be absorbed by the strength of the Spirit; and that the man in whom this takes place cannot in that case be carnal, but spiritual, because of the fellowship of the Spirit. Thus it is, therefore, that the martyrs bear their witness, and despise death, not after the infirmity of the flesh, but because of the readiness of the Spirit. For when the infirmity of the flesh is absorbed, it exhibits the Spirit as powerful; and again, when the Spirit absorbs the weakness [of the flesh], it possesses the flesh as an inheritance in itself, and from both of these is formed a living man,—living, indeed, because he partakes of the Spirit, but man, because of the substance of flesh.

[1858] 1 Cor. xv. 50.

[1859] Luke x. 60.

[1860] Matt. xxvi. 41.

3. The flesh, therefore, when destitute of the Spirit of God, is dead, not having life, and cannot possess the kingdom of God: [it is as] irrational blood, like water poured out upon the ground. And therefore he says, “As is the earthy, such are they that are earthy.”[1861] But where the Spirit of the Father is, there is a living man; [there is] the rational blood preserved by God for the avenging [of those that shed it]; [there is] the flesh possessed by the Spirit, forgetful indeed of what belongs to it, and adopting the quality of the Spirit, being made conformable to the Word of God. And on this account he (the apostle) declares, “As we have borne the image of him who is of the earth, we shall also bear the image of Him who is from heaven.”[1862] What, therefore, is the earthly? That which was fashioned. And what is the heavenly? The Spirit. As therefore he says, when we were destitute of the celestial Spirit, we walked in former times in the oldness of the flesh, not obeying God; so now let us, receiving the Spirit, walk in newness of life, obeying God. Inasmuch, therefore, as without the Spirit of God we cannot be saved, the apostle exhorts us through faith and chaste conversation to preserve the Spirit of God, lest, having become non-participators of the Divine Spirit, we lose the kingdom of heaven; and he exclaims, that flesh in itself, and blood, cannot possess the kingdom of God.

4. If, however, we must speak strictly, [we would say that] the flesh *does not* inherit, but *is* inherited; as also the Lord declares, “Blessed are the meek, for they shall possess the earth by inheritance;”[1863] as if in the [future] kingdom, the earth, from whence exists the substance of our flesh, is to be possessed by inheritance. This is the reason for His wishing the temple (i.e., the flesh) to be clean, that the Spirit of God may take delight therein, as a bridegroom with a bride. As, therefore, the bride cannot [be said] to wed, but to be wedded, when the bridegroom comes and takes her, so also the flesh cannot by itself possess the kingdom of God by inheritance; but it can be taken *for* an inheritance into the kingdom of God. For a living person inherits the goods of the deceased; and it is one thing to inherit, another to be inherited. The former rules, and exercises power over, and orders the things inherited at his will; but the latter things are in a state of subjection, are under order, and are ruled over by him who has obtained the inheritance. What, therefore, is it that lives? The Spirit of God, doubtless. What, again, are the possessions of the deceased? The various parts of the man, surely, which rot in the earth. But these are inherited by the Spirit when they are translated into the kingdom of heaven. For this cause, too, did Christ die, that the Gospel covenant being manifested and known to the whole world, might in the first place set free His slaves; and then afterwards, as I have already shown, might constitute them heirs of His property, when the Spirit possesses them by inheritance. For he who lives inherits, but the flesh is in-

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[1861] 1 Cor. xv. 48.

[1862] 1 Cor. xv. 49.

[1863] Matt. v. 5.

herited. In order that we may not lose life by losing that Spirit which possesses us, the apostle, exhorting us to the communion of the Spirit, has said, according to reason, in those words already quoted, “That flesh and blood cannot inherit the kingdom of God.” Just as if he were to say, “Do not err; for unless the Word of God dwell with, and the Spirit of the Father be in you, and if ye shall live frivolously and carelessly as if ye were this only, viz., mere flesh and blood, ye cannot inherit the kingdom of God.”

Chapter X.—By a comparison drawn from the wild olive-tree, whose quality but not whose nature is changed by grafting, he proves more important things; he points out also that man without the Spirit is not capable of bringing forth fruit, or of inheriting the kingdom of God.

1. This truth, therefore, [he declares], in order that we may not reject the engrafting of the Spirit while pampering the flesh. "But thou, being a wild olive-tree," he says, "hast been grafted into the good olive-tree, and been made a partaker of the fatness of the olive-tree."[1864] As, therefore, when the wild olive has been engrafted, if it remain in its former condition, viz., a wild olive, it is "cut off, and cast into the fire;"[1865] but if it takes kindly to the graft, and is changed into the good olive-tree, it becomes a fruit-bearing olive, planted, as it were, in a king's park (*paradiso*): so likewise men, if they do truly progress by faith towards better things, and receive the Spirit of God, and bring forth the fruit thereof, shall be spiritual, as being planted in the paradise of God. But if they cast out the Spirit, and remain in their former condition, desirous of being of the flesh rather than of the Spirit, then it is very justly said with regard to men of this stamp, "That flesh and blood shall not inherit the kingdom of God;"[1866] just as if any one were to say that the wild olive is not received into the paradise of God. Admirably therefore does the apostle exhibit our nature, and God's universal appointment, in his discourse about flesh and blood and the wild olive. For as the good olive, if neglected for a certain time, if left to grow wild and to run to wood, does itself become a wild olive; or again, if the wild olive be carefully tended and grafted, it naturally reverts to its former fruit-bearing condition: so men also, when they become careless, and bring forth for fruit the lusts of the flesh like woody produce, are rendered, by their own fault, unfruitful in righteousness. For when men sleep, the enemy sows the material of tares;[1867] and for this cause did the Lord command His disciples to be on the watch.[1868] And again, those persons who are not bringing forth the fruits of righteousness, and are, as it were, covered over and lost among brambles, if they use diligence, and receive the word of God as a graft,[1869] arrive at the pristine nature of man—that which was created after the image and likeness of God.

2. But as the engrafted wild olive does not certainly lose the substance of its wood, but changes the quality of its fruit, and receives another name, being now not a wild olive, but a fruit-bearing olive, and is called so; so also, when man is grafted in by faith and receives the Spirit of God, he certainly does not lose the substance of flesh, but changes the quality

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[1864] Rom. xi. 17.

[1865] Matt. vii. 19.

[1866] 1 Cor. xv. 50.

[1867] Matt. xiii. 25.

[1868] Matt. xxiv. 42, Matt. xxv. 13; Mark xiii. 33.

[1869] Jas. i. 21.

of the fruit [brought forth, i.e.,] of his works, and receives another name,[1870] showing that he has become changed for the better, being now not [mere] flesh and blood, but a spiritual man, and is called such. Then, again, as the wild olive, if it be not grafted in, remains useless to its lord because of its woody quality, and is cut down as a tree bearing no fruit, and cast into the fire; so also man, if he does not receive through faith the engrafting of the Spirit, remains in his old condition, and being [mere] flesh and blood, he cannot inherit the kingdom of God. Rightly therefore does the apostle declare, "Flesh and blood cannot inherit the kingdom of God;"[1871] and, "Those who are in the flesh cannot please God:"[1872] not repudiating [by these words] the substance of flesh, but showing that into it the Spirit must be infused.[1873] And for this reason, he says, "This mortal must put on immortality, and this corruptible must put on incorruption."[1874] And again he declares, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."[1875] He sets this forth still more plainly, where he says, "The body indeed is dead, because of sin; but the Spirit is life, because of righteousness. But if the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, because of His Spirit dwelling in you."[1876] And again he says, in the Epistle to the Romans, "For if ye live after the flesh, ye shall die."[1877] [Now by these words] he does not prohibit them from living their lives in the flesh, for he was himself in the flesh when he wrote to them; but he cuts away the lusts of the flesh, those which bring death upon a man. And for this reason he says in continuation, "But if ye through the Spirit do mortify the works of the flesh, ye shall live. For whosoever are led by the Spirit of God, these are the sons of God."

[1870] Rev. ii. 17.

[1871] 1 Cor. xv. 50.

[1872] Rom. viii. 8.

[1873] The Latin has, "sed infusionem Spiritus attrahens."

[1874] 1 Cor. xv. 53.

[1875] Rom. viii. 9.

[1876] Rom. viii. 10, etc.

[1877] Rom. viii. 13.

Chapter XI.—Treats upon the actions of carnal and of spiritual persons; also, that the spiritual cleansing is not to be referred to the substance of our bodies, but to the manner of our former life.

1. [The apostle], foreseeing the wicked speeches of unbelievers, has particularized the works which he terms carnal; and he explains himself, lest any room for doubt be left to those who do dishonestly pervert his meaning, thus saying in the Epistle to the Galatians: "Now the works of the flesh are manifest, which are adulteries, fornications, uncleanness, 537 luxuriousness, idolatries, witchcrafts,[1878] hatreds, contentions, jealousies, wraths, emulations, animosities, irritable speeches, dissensions, heresies, envyings, drunkenness, carousings, and such like; of which I warn you, as also I have warned you, that they who do such things shall not inherit the kingdom of God."[1879] Thus does he point out to his hearers in a more explicit manner what it is [he means when he declares], "Flesh and blood shall not inherit the kingdom of God." For they who do these things, since they do indeed walk after the flesh, have not the power of living unto God. And then, again, he proceeds to tell us the spiritual actions which vivify a man, that is, the engrafting of the Spirit; thus saying, "But the fruit of the Spirit is love, joy, peace, long-suffering, goodness, benignity, faith, meekness, continence, chastity: against these there is no law."[1880] As, therefore, he who has gone forward to the better things, and has brought forth the fruit of the Spirit, is saved altogether because of the communion of the Spirit; so also he who has continued in the aforesaid works of the flesh, being truly reckoned as carnal, because he did not receive the Spirit of God, shall not have power to inherit the kingdom of heaven. As, again, the same apostle testifies, saying to the Corinthians, "Know ye not that the unrighteous shall not inherit the kingdom of God? Do not err," he says: "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor revilers, nor rapacious persons, shall inherit the kingdom of God. And these ye indeed have been; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus Christ, and in the Spirit of our God."[1881] He shows in the clearest manner through what things it is that man goes to destruction, if he has continued to live after the flesh; and then, on the other hand, [he points out] through what things he is saved. Now he says that the things which save are the name of our Lord Jesus Christ, and the Spirit of our God.

2. Since, therefore, in that passage he recounts those works of the flesh which are without the Spirit, which bring death [upon their doers], he exclaimed at the end of his Epistle, in accordance with what he had already declared, "And as we have borne the image of him

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[1878] Or, "poisonings."

[1879] Gal. v. 19, etc.

[1880] Gal. v. 22.

[1881] 1 Cor. vi. 9–11.

who is of the earth, we shall also bear the image of Him who is from heaven. For this I say, brethren, that flesh and blood cannot inherit the kingdom of God."[1882] Now this which he says, "as we have borne the image of him who is of the earth," is analogous to what has been declared, "And such indeed ye were; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of our Lord Jesus Christ, and in the Spirit of our God." When, therefore, did we bear the image of him who is of the earth? Doubtless it was when those actions spoken of as "works of the flesh" used to be wrought in us. And then, again, when [do we bear] the image of the heavenly? Doubtless when he says, "Ye have been washed," believing in the name of the Lord, and receiving His Spirit. Now we have washed away, not the substance of our body, nor the image of our [primary] formation, but the former vain conversation. In these members, therefore, in which we were going to destruction by working the works of corruption, in these very members are we made alive by working the works of the Spirit.

[1882] 1 Cor. xv. 49, etc.

Chapter XII.—Of the difference between life and death; of the breath of life and the vivifying Spirit: also how it is that the substance of flesh revives which once was dead.

1. For as the flesh is capable of corruption, so is it also of incorruption; and as it is of death, so is it also of life. These two do mutually give way to each other; and both cannot remain in the same place, but one is driven out by the other, and the presence of the one destroys that of the other. If, then, when death takes possession of a man, it drives life away from him, and proves him to be dead, much more does life, when it has obtained power over the man, drive out death, and restore him as living unto God. For if death brings mortality, why should not life, when it comes, vivify man? Just as Esaias the prophet says, "Death devoured when it had prevailed."[1883] And again, "God has wiped away every tear from every face." Thus that former life is expelled, because it was not given by the Spirit, but by the breath.

2. For the breath of life, which also rendered man an animated being, is one thing, and the vivifying Spirit another, which also caused him to become spiritual. And for this reason Isaiah said, "Thus saith the Lord, who made heaven and established it, who founded the earth and the things therein, and gave breath to the people upon it, and Spirit to those walking upon it;"[1884] thus telling us that breath is indeed given in common to all people upon earth, but that the Spirit is theirs alone who tread down earthly desires. And therefore Isaiah himself, distinguishing the things already mentioned, again exclaims, "For the Spirit shall go forth from Me, and I have made every breath."[1885] Thus does he attribute the Spirit as peculiar to God which in the last times He pours forth upon the human race by the adoption of sons; but [he shows] that breath was common throughout the creation, and points it out as something created. Now what has been made is a different thing from him who makes it. The breath, then, is temporal, but the Spirit eternal. The breath, too, increases [in strength] for a short period, and continues for a certain time; after that it takes its departure, leaving its former abode destitute of breath. But when the Spirit pervades the man within and without, inasmuch as it continues there, it never leaves him. "But that is not first which is spiritual," says the apostle, speaking this as if with reference to us human beings; "but that is first which is animal, afterwards that which is spiritual,"[1886] in accordance with reason. For there had been a necessity that, in the first place, a human being should be fashioned, and that what was fashioned should receive the soul; afterwards that it should thus receive the communion of the Spirit. Wherefore also "the first Adam was made" by

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[1883] Isa. xxv. 8, LXX.

[1884] Isa. xlii. 5.

[1885] Isa. lvii. 16.

[1886] 1 Cor. xv. 46.

the Lord "a living soul, the second Adam a quickening spirit."[1887] As, then, he who was made a living soul forfeited life when he turned aside to what was evil, so, on the other hand, the same individual, when he reverts to what is good, and receives the quickening Spirit, shall find life.

3. For it is not one thing which dies and another which is quickened, as neither is it one thing which is lost and another which is found, but the Lord came seeking for that same sheep which had been lost. What was it, then, which was dead? Undoubtedly it was the substance of the flesh; the same, too, which had lost the breath of life, and had become breathless and dead. This same, therefore, was what the Lord came to quicken, that as in Adam we do all die, as being of an animal nature, in Christ we may all live, as being spiritual, not laying aside God's handiwork, but the lusts of the flesh, and receiving the Holy Spirit; as the apostle says in the Epistle to the Colossians: "Mortify, therefore, your members which are upon the earth." And what these are he himself explains: "Fornication, uncleanness, inordinate affection, evil concupiscence; and covetousness, which is idolatry."[1888] The laying aside of these is what the apostle preaches; and he declares that those who do such things, as being merely flesh and blood, cannot inherit the kingdom of heaven. For their soul, tending towards what is worse, and descending to earthly lusts, has become a partaker in the same designation which belongs to these [lusts, viz., "earthly"], which, when the apostle commands us to lay aside, he says in the same Epistle, "Cast ye off the old man with his deeds."[1889] But when he said this, he does not remove away the ancient formation [of man]; for in that case it would be incumbent on us to rid ourselves of its company by committing suicide.

4. But the apostle himself also, being one who had been formed in a womb, and had issued thence, wrote to us, and confessed in his Epistle to the Philippians that "to live in the flesh was the fruit of [his] work;"[1890] thus expressing himself. Now the final result of the work of the Spirit is the salvation of the flesh.[1891] For what other visible fruit is there of the invisible Spirit, than the rendering of the flesh mature and capable of incorruption? If then [he says], "To live in the flesh, this is the result of labour to me," he did not surely contemn the substance of flesh in that passage where he said, "Put ye off the old man with his works;"[1892] but he points out that we should lay aside our former conversation, that which waxes old and becomes corrupt; and for this reason he goes on to say, "And put ye on the

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[1887] 1 Cor. xv. 45.

[1888] Col. iii. 5.

[1889] Col. iii. 9.

[1890] Phil. i. 22.

[1891] Following Harvey's explanation of a somewhat obscure passage.

[1892] Col. iii. 10.

new man, that which is renewed in knowledge, after the image of Him who created him." In this, therefore, that he says, "which is renewed in knowledge," he demonstrates that he, the selfsame man who was in ignorance in times past, that is, in ignorance of God, is renewed by that knowledge which has respect to Him. For the knowledge of God renews man. And when he says, "after the image of the Creator," he sets forth the recapitulation of the same man, who was at the beginning made after the likeness of God.

5. And that he, the apostle, was the very same person who had been born from the womb, that is, of the ancient substance of flesh, he does himself declare in the Epistle to the Galatians: "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles,"[1893] it was not, as I have already observed, one person who had been born from the womb, and another who preached the Gospel of the Son of God; but that same individual who formerly was ignorant, and used to persecute the Church, when the revelation was made to him from heaven, and the Lord conferred with him, as I have pointed out in the third book,[1894] 539 preached the Gospel of Jesus Christ the Son of God, who was crucified under Pontius Pilate, his former ignorance being driven out by his subsequent knowledge: just as the blind men whom the Lord healed did certainly lose their blindness, but received the substance of their eyes perfect, and obtained the power of vision in the very same eyes with which they formerly did not see; the darkness being merely driven away by the power of vision, while the substance of the eyes was retained, in order that, by means of those eyes through which they had not seen, exercising again the visual power, they might give thanks to Him who had restored them again to sight. And thus, also, he whose withered hand was healed, and all who were healed generally, did not change those parts of their bodies which had at their birth come forth from the womb, but simply obtained these anew in a healthy condition.

6. For the Maker of all things, the Word of God, who did also from the beginning form man, when He found His handiwork impaired by wickedness, performed upon it all kinds of healing. At one time [He did so], as regards each separate member, as it is found in His own handiwork; and at another time He did once for all restore man sound and whole in all points, preparing him perfect for Himself unto the resurrection. For what was His object in healing [different] portions of the flesh, and restoring them to their original condition, if those parts which had been healed by Him were not in a position to obtain salvation? For if it was [merely] a temporary benefit which He conferred, He granted nothing of importance to those who were the subjects of His healing. Or how can they maintain that the flesh is incapable of receiving the life which flows from Him, when it received healing from Him? For life is brought about through healing, and incorruption through life. He, therefore, who

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[1893] Gal. i. 15, 16.

[1894] Vol. i. pp. 306, 321.

confers healing, the same does also confer life; and He [who gives] life, also surrounds His own handiwork with incorruption.

Chapter XIII.—In the dead who were raised by Christ we possess the highest proof of the resurrection; and our hearts are shown to be capable of life eternal, because they can now receive the Spirit of God.

1. Let our opponents—that is, they who speak against their own salvation—inform us [as to this point]: The deceased daughter of the high priest;[1895] the widow's dead son, who was being carried out [to burial] near the gate [of the city];[1896] and Lazarus, who had lain four days in the tomb,[1897]—in what bodies did they rise again? In those same, no doubt, in which they had also died. For if it were not in the very same, then certainly those same individuals who had died did not rise again. For [the Scripture] says, "The Lord took the hand of the dead man, and said to him, Young man, I say unto thee, Arise. And the dead man sat up, and He commanded that something should be given him to eat; and He delivered him to his mother."[1898] Again, He called Lazarus "with a loud voice, saying, Lazarus, come forth; and he that was dead came forth bound with bandages, feet and hands." This was symbolical of that man who had been bound in sins. And therefore the Lord said, "Loose him, and let him depart." As, therefore, those who were healed were made whole in those members which had in times past been afflicted; and the dead rose in the identical bodies, their limbs and bodies receiving health, and that life which was granted by the Lord, who prefigures eternal things by temporal, and shows that it is He who is Himself able to extend both healing and life to His handiwork, that His words concerning its [future] resurrection may also be believed; so also at the end, when the Lord utters His voice "by the last trumpet,"[1899] the dead shall be raised, as He Himself declares: "The hour shall come, in which all the dead which are in the tombs shall hear the voice of the Son of man, and shall come forth; those that have done good to the resurrection of life, and those that have done evil to the resurrection of judgment."[1900]

2. Vain, therefore, and truly miserable, are those who do not choose to see what is so manifest and clear, but shun the light of truth, blinding themselves like the tragic Œdipus. And as those who are not practised in wrestling, when they contend with others, laying hold with a determined grasp of some part of [their opponent's] body, really fall by means of that which they grasp, yet when they fall, imagine that they are gaining the victory, because they

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[1895] Mark v. 22. Irenæus confounds the ruler of the synagogue with the high priest. [Let not those who possess printed Bibles and concordances and commentaries, and all manner of helps to memory, blame the Fathers for such mistakes, until they at least equal them in their marvellous and minute familiarity with the inspired writers.]

[1896] Luke vii. 12.

[1897] John ix. 30.

[1898] The two miracles of raising the widow's son and the rabbi's daughter are here amalgamated.

[1899] 1 Cor. xv. 52.

[1900] John v. 28.

have obstinately kept their hold upon that part which they seized at the outset, and besides falling, become subjects of ridicule; so is it with respect to that [favourite] expression of the heretics: “Flesh and blood cannot inherit the kingdom of God;” while taking two expressions of Paul’s, without having perceived the apostle’s meaning, or examined critically the force of the terms, but keeping fast hold of the mere expressions by themselves, they die in consequence 540 of their influence (περὶ αὐτάς), overturning as far as in them lies the entire dispensation of God.

3. For thus they will allege that this passage refers to the flesh strictly so called, and not to fleshly works, as I have pointed out, so representing the apostle as contradicting himself. For immediately following, in the same Epistle, he says conclusively, speaking thus in reference to the flesh: “For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting? O death, where is thy victory?”[1901] Now these words shall be appropriately said at the time when this mortal and corruptible flesh, which is subject to death, which also is pressed down by a certain dominion of death, rising up into life, shall put on incorruption and immortality. For then, indeed, shall death be truly vanquished, when that flesh which is held down by it shall go forth from under its dominion. And again, to the Philippians he says: “But our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus, who shall transfigure the body of our humiliation conformable to the body of His glory, even as He is able (*ita ut possit*) according to the working of His own power.”[1902] What, then, is this “body of humiliation” which the Lord shall transfigure, [so as to be] conformed to “the body of His glory?” Plainly it is this body composed of flesh, which is indeed humbled when it falls into the earth. Now its transformation [takes place thus], that while it is mortal and corruptible, it becomes immortal and incorruptible, not after its own proper substance, but after the mighty working of the Lord, who is able to invest the mortal with immortality, and the corruptible with incorruption. And therefore he says,[1903] “that mortality may be swallowed up of life. He who has perfected us for this very thing is God, who also has given unto us the earnest of the Spirit.”[1904] He uses these words most manifestly in reference to the flesh; for the soul is not mortal, neither is the spirit. Now, what is mortal shall be swallowed up of life, when the flesh is dead no longer, but remains living and incor-

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[1901] 1 Cor. xv. 53.

[1902] Phil. iii. 29, etc.

[1903] The original Greek text is preserved here, as above; the Latin translator inserts, “in secunda ad Corinthios.” Harvey observes: “The interpretation of the Scriptural reference by the translator suggests the suspicion that the greater number of such references have come in from the margin.”

[1904] 2 Cor. v. 4.

ruptible, hymning the praises of God, who has perfected us for this very thing. In order, therefore, that we may be perfected for this, aptly does he say to the Corinthians, “Glorify God in your body.”[1905] Now God is He who gives rise to immortality.

4. That he uses these words with respect to the body of flesh, and to none other, he declares to the Corinthians manifestly, indubitably, and free from all ambiguity: “Always bearing about in our body the dying of Jesus,[1906] that also the life of Jesus Christ might be manifested in our body. For if we who live are delivered unto death for Jesus’ sake, it is that the life of Jesus may also be manifested in our mortal flesh.”[1907] And that the Spirit lays hold on the flesh, he says in the same Epistle, “That ye are the epistle of Christ, ministered by us, inscribed not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshly tables of the heart.”[1908] If, therefore, in the present time, fleshly hearts are made partakers of the Spirit, what is there astonishing if, in the resurrection, they receive that life which is granted by the Spirit? Of which resurrection the apostle speaks in the Epistle to the Philippians: “Having been made conformable to His death, if by any means I might attain to the resurrection which is from the dead.”[1909] In what other mortal flesh, therefore, can life be understood as being manifested, unless in that substance which is also put to death on account of that confession which is made of God? —as he has himself declared, “If, as a man, I have fought with beasts[1910] at Ephesus, what advantageth it me if the dead rise not? For if the dead rise not, neither has Christ risen. Now, if Christ has not risen, our preaching is vain, and your faith is vain. In that case, too, we are found false witnesses for God, since we have testified that He raised up Christ, whom [upon that supposition] He did not raise up.[1911] For if the dead rise not, neither has Christ risen. But if Christ be not risen, your faith is vain, since ye are yet in your sins. Therefore those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are more miserable than all men. But now Christ has risen from the dead, the first-fruits of those that sleep; for as by man [came] death, by man also [came] the resurrection of the dead.”[1912]

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[1905] 1 Cor. vi. 20.

[1906] Agreeing with the Syriac version in omitting “the Lord” before the word “Jesus,” and in reading ἀεὶ as εἰ, which Harvey considers the true text.

[1907] 2 Cor. iv. 10, etc.

[1908] 2 Cor. iii. 3.

[1909] Phil. iii. 11.

[1910] The Syriac translation seems to take a literal meaning out of this passage: “If, as one of the men, I have been cast forth to the wild beasts at Ephesus.”

[1911] This is in accordance with the Syriac, which omits the clause, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

[1912] 1 Cor. xv. 13, etc.

5. In all these passages, therefore, as I have already said, these men must either allege that the apostle expresses opinions contradicting himself, with respect to that statement, “Flesh and blood cannot inherit the kingdom of God;” or, on the other hand, they will be forced to make perverse and crooked interpretations of all the passages, so as to overturn and alter the sense of the words. For what sensible thing can they say, if they endeavour to interpret otherwise this which he writes: “For this corruptible must put on incorruption, and this mortal put on immortality;”[1913] and, “That the life of Jesus may be made manifest in our mortal flesh;”[1914] and all the other passages in which the apostle does manifestly and clearly declare the resurrection and incorruption of the flesh? And thus shall they be compelled to put a false interpretation upon passages such as these, they who do not choose to understand one correctly.

[1913] 1 Cor. xv. 53.

[1914] 2 Cor. iv. 11.

Chapter XIV.—Unless the flesh were to be saved, the Word would not have taken upon Him flesh of the same substance as ours: from this it would follow that neither should we have been reconciled by Him.

1. And inasmuch as the apostle has not pronounced against the very substance of flesh and blood, that it cannot inherit the kingdom of God, the same apostle has everywhere adopted the term “flesh and blood” with regard to the Lord Jesus Christ, partly indeed to establish His human nature (for He did Himself speak of Himself as the Son of man), and partly that He might confirm the salvation of our flesh. For if the flesh were not in a position to be saved, the Word of God would in no wise have become flesh. And if the blood of the righteous were not to be inquired after, the Lord would certainly not have had blood [in His composition]. But inasmuch as blood cries out (*vocalis est*) from the beginning [of the world], God said to Cain, when he had slain his brother, “The voice of thy brother’s blood crieth to Me.”[1915] And as their blood will be inquired after, He said to those with Noah, “For your blood of your souls will I require, [even] from the hand of all beasts;”[1916] and again, “Whosoever will shed man’s blood,[1917] it shall be shed for his blood.” In like manner, too, did the Lord say to those who should afterwards shed His blood, “All righteous blood shall be required which is shed upon the earth, from the blood of righteous Abel to the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.”[1918] He thus points out the recapitulation that should take place in his own person of the effusion of blood from the beginning, of all the righteous men and of the prophets, and that by means of Himself there should be a requisition of their blood. Now this [blood] could not be required unless it also had the capability of being saved; nor would the Lord have summed up these things in Himself, unless He had Himself been made flesh and blood after the way of the original formation [of man], saving in his own person at the end that which had in the beginning perished in Adam.

2. But if the Lord became incarnate for any other order of things, and took flesh of any other substance, He has not then summed up human nature in His own person, nor in that case can He be termed flesh. For flesh has been truly made [to consist in] a transmission of that thing moulded originally from the dust. But if it had been necessary for Him to draw the material [of His body] from another substance, the Father would at the beginning have moulded the material [of flesh] from a different substance [than from what He actually did]. But now the case stands thus, that the Word has saved that which really was [created, viz.,]

[1915] Gen. iv. 10.

[1916] Gen. ix. 5, 6, LXX.

[1917] One of the mss. reads here: Sanguis pro sanguine ejus effundetur.

[1918] Matt. xxiii. 35, etc.; Luke xi. 50.

humanity which had perished, effecting by means of Himself that communion which should be held with it, and seeking out its salvation. But the thing which had perished possessed flesh and blood. For the Lord, taking dust from the earth, moulded man; and it was upon his behalf that all the dispensation of the Lord's advent took place. He had Himself, therefore, flesh and blood, recapitulating in Himself not a certain other, but that original handiwork of the Father, seeking out that thing which had perished. And for this cause the apostle, in the Epistle to the Colossians, says, "And though ye were formerly alienated, and enemies to His knowledge by evil works, yet now ye have been reconciled in the body of His flesh, through His death, to present yourselves holy and chaste, and without fault in His sight."[1919] He says, "Ye have been reconciled in the body of His flesh," because the righteous flesh has reconciled that flesh which was being kept under bondage in sin, and brought it into friendship with God.

3. If, then, any one allege that in this respect the flesh of the Lord was different from ours, because it indeed did not commit sin, neither was deceit found in His soul, while we, on the other hand, are sinners, he says what is the fact. But if he pretends that the Lord possessed another substance of flesh, the sayings respecting reconciliation will not agree with that man. For that thing is reconciled which had formerly been in enmity. Now, if the 542 Lord had taken flesh from another substance, He would not, by so doing, have reconciled that one to God which had become inimical through transgression. But now, by means of communion with Himself, the Lord has reconciled man to God the Father, in reconciling us to Himself by the body of His own flesh, and redeeming us by His own blood, as the apostle says to the Ephesians, "In whom we have redemption through His blood, the remission of sins;"[1920] and again to the same he says, "Ye who formerly were far off have been brought near in the blood of Christ;"[1921] and again, "Abolishing in His flesh the enmities, [even] the law of commandments [contained] in ordinances."[1922] And in every Epistle the apostle plainly testifies, that through the flesh of our Lord, and through His blood, we have been saved.

4. If, therefore, flesh and blood are the things which procure for us life, it has not been declared of flesh and blood, in the literal meaning (*proprie*) of the terms, that they cannot inherit the kingdom of God; but [these words apply] to those carnal deeds already mentioned, which, perverting man to sin, deprive him of life. And for this reason he says, in the Epistle to the Romans: "Let not sin, therefore, reign in your mortal body, to be under its control: neither yield ye your members instruments of unrighteousness unto sin; but yield yourselves

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[1919] Col. i. 21, etc.

[1920] Eph. i. 7.

[1921] Eph. ii. 13.

[1922] Eph. ii. 15.

to God, as being alive from the dead, and your members as instruments of righteousness unto God."[1923] In these same members, therefore, in which we used to serve sin, and bring forth fruit unto death, does He wish us to [be obedient] unto righteousness, that we may bring forth fruit unto life. Remember, therefore, my beloved friend, that thou hast been redeemed by the flesh of our Lord, re-established[1924] by His blood; and "holding the Head, from which the whole body of the Church, having been fitted together, takes increase"[1925]—that is, acknowledging the advent in the flesh of the Son of God, and [His] divinity (*deum*), and looking forward with constancy to His human nature[1926] (*hominem*), availing thyself also of these proofs drawn from Scripture—thou dost easily overthrow, as I have pointed out, all those notions of the heretics which were concocted afterwards.

[1923] Rom. vi. 12, 13, etc.

[1924] "Et sanguine ejus redhibitus," corresponding to the Greek term ἀποκατασταθείς. "Redhibere" is properly a *forensic* term, meaning to cause any article to be restored to the vendor.

[1925] Col. ii. 19.

[1926] Harvey restores the Greek thus, καὶ τὸν αὐτοῦ ἄνθρωπον βεβαίως ἐκδεχόμενος, which he thinks has a reference to the patient waiting for "Christ's second advent to judge the world." The phrase might also be translated, and "receiving stedfastly His human nature."

Chapter XV.—Proofs of the resurrection from Isaiah and Ezekiel; the same God who created us will also raise us up.

1. Now, that He who at the beginning created man, did promise him a second birth after his dissolution into earth, Esaias thus declares: “The dead shall rise again, and they who are in the tombs shall arise, and they who are in the earth shall rejoice. For the dew which is from Thee is health to them.”[1927] And again: “I will comfort you, and ye shall be comforted in Jerusalem: and ye shall see, and your heart shall rejoice, and your bones shall flourish as the grass; and the hand of the Lord shall be known to those who worship Him.”[1928] And Ezekiel speaks as follows: “And the hand of the Lord came upon me, and the Lord led me forth in the Spirit, and set me down in the midst of the plain, and this place was full of bones. And He caused me to pass by them round about: and, behold, there were many upon the surface of the plain very dry. And He said unto me, Son of man, can these bones live? And I said, Lord, Thou who hast made them dost know. And He said unto me, Prophesy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of the Lord. Thus saith the Lord to these bones, Behold, I will cause the spirit of life to come upon you, and I will lay sinews upon you, and bring up flesh again upon you, and I will stretch skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am the Lord. And I prophesied as the Lord had commanded me. And it came to pass, when I was prophesying, that, behold, an earthquake, and the bones were drawn together, each one to its own articulation: and I beheld, and, lo, the sinews and flesh were produced upon them, and the skins rose upon them round about, but there was no breath in them. And He said unto me, Prophesy to the breath, son of man, and say to the breath, These things saith the Lord, Come from the four winds (*spiritibus*), and breathe upon these dead, that they may live. So I prophesied as the Lord had commanded me, and the breath entered into them; and they did live, and stood upon their feet, an exceeding great gathering.”[1929] And again he says, “Thus saith the Lord, Behold, I will set your graves open, and cause you to come out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord, when I shall open your sepulchres, that I may bring my people again out of the sepulchres: and I will put my Spirit into you, and ye shall live; and I will place you in your land, and ye shall know that I am the Lord. I have said, and I will do, saith the Lord.”[1930] As we at once perceive that the Creator (*Demiurgo*) is in this passage represented as vivifying our 54 dead bodies, and promising resurrection to them, and resuscitation from their sepulchres and tombs, conferring upon them immortality also (He says, “For as the tree of life, so shall

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[1927] Isa. xxvi. 19.

[1928] Isa. lxvi. 13.

[1929] Ezek. xxxvii. 1, etc.

[1930] Ezek. xxxvii. 12, etc.

their days be"[1931]), He is shown to be the only God who accomplishes these things, and as Himself the good Father, benevolently conferring life upon those who have not life from themselves.

2. And for this reason did the Lord most plainly manifest Himself and the Father to His disciples, lest, forsooth, they might seek after another God besides Him who formed man, and who gave him the breath of life; and that men might not rise to such a pitch of madness as to feign another Father above the Creator. And thus also He healed by a word all the others who were in a weakly condition because of sin; to whom also He said, "Behold, thou art made whole, sin no more, lest a worse thing come upon thee:"[1932] pointing out by this, that, because of the sin of disobedience, infirmities have come upon men. To that man, however, who had been blind from his birth, He gave sight, not by means of a word, but by an outward action; doing this not without a purpose, or because it so happened, but that He might show forth the hand of God, that which at the beginning had moulded man. And therefore, when His disciples asked Him for what cause the man had been born blind, whether for his own or his parents' fault, He replied, "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him."[1933] Now the work of God is the fashioning of man. For, as the Scripture says, He made [man] by a kind of process: "And the Lord took clay from the earth, and formed man."[1934] Wherefore also the Lord spat on the ground and made clay, and smeared it upon the eyes, pointing out the original fashioning [of man], how it was effected, and manifesting the hand of God to those who can understand by what [hand] man was formed out of the dust. For that which the artificer, the Word, had omitted to form in the womb, [viz., the blind man's eyes], He then supplied in public, that the works of God might be manifested in him, in order that we might not be seeking out another hand by which man was fashioned, nor another Father; knowing that this hand of God which formed us at the beginning, and which does form us in the womb, has in the last times sought us out who were lost, winning back His own, and taking up the lost sheep upon His shoulders, and with joy restoring it to the fold of life.

3. Now, that the Word of God forms us in the womb, He says to Jeremiah, "Before I formed thee in the womb, I knew thee; and before thou wentest forth from the belly, I sanctified thee, and appointed thee a prophet among the nations."[1935] And Paul, too, says in like manner, "But when it pleased God, who separated me from my mother's womb, that I might declare Him among the nations."[1936] As, therefore, we are by the Word formed in

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[1931] Isa. lxv. 22.

[1932] John v. 14.

[1933] John ix. 3.

[1934] Gen. ii. 7.

[1935] Jer. i. 5.

[1936] Gal. i. 15.

the womb, this very same Word formed the visual power in him who had been blind from his birth; showing openly who it is that fashions us in secret, since the Word Himself had been made manifest to men: and declaring the original formation of Adam, and the manner in which he was created, and by what hand he was fashioned, indicating the whole from a part. For the Lord who formed the visual powers is He who made the whole man, carrying out the will of the Father. And inasmuch as man, with respect to that formation which, was after Adam, having fallen into transgression, needed the laver of regeneration, [the Lord] said to him [upon whom He had conferred sight], after He had smeared his eyes with the clay, "Go to Siloam, and wash;"[1937] thus restoring to him both [his perfect] confirmation, and that regeneration which takes place by means of the laver. And for this reason when he was washed he came seeing, that he might both know Him who had fashioned him, and that man might learn [to know] Him who has conferred upon him life.

4. All the followers of Valentinus, therefore, lose their case, when they say that man was not fashioned out of this earth, but from a fluid and diffused substance. For, from the earth out of which the Lord formed eyes for that man, from the same earth it is evident that man was also fashioned at the beginning. For it were incompatible that the eyes should indeed be formed from one source and the rest of the body from another; as neither would it be compatible that one [being] fashioned the body, and another the eyes. But He, the very same who formed Adam at the beginning, with whom also the Father spake, [saying], "Let Us make man after Our image and likeness,"[1938] revealing Himself in these last times to men, formed visual organs (*visionem*) for him who had been blind [in that body which he had derived] from Adam. Wherefore also the Scripture, pointing out what should come to pass, says, that when Adam had hid himself because of his disobedience, the Lord came to him at eventide, called him forth, and said, "Where art thou?"[1939] That means that in the last times the very same Word of God came to call man, reminding him of his doings, living in which he had been hidden from the Lord. For just as at that time God spake to Adam at eventide, searching him out; so in the last times, by means of the same voice, searching out his posterity, He has visited them.

[1937] John ix. 7.

[1938] Gen. i. 25.

[1939] Gen. iii. 9.

Chapter XVI.—Since our bodies return to the earth, it follows that they have their substance from it; also, by the advent of the Word, the image of God in us appeared in a clearer light.

1. And since Adam was moulded from this earth to which we belong, the Scripture tells us that God said to him, “In the sweat of thy face shall thou eat thy bread, until thou turnest again to the dust from whence thou wert taken.”[1940] If then, after death, our bodies return to any other substance, it follows that from it also they have their substance. But if it be into this very [earth], it is manifest that it was also from it that man’s frame was created; as also the Lord clearly showed, when from this very substance He formed eyes for the man [to whom He gave sight]. And thus was the hand of God plainly shown forth, by which Adam was fashioned, and we too have been formed; and since there is one and the same Father, whose voice from the beginning even to the end is present with His handiwork, and the substance from which we were formed is plainly declared through the Gospel, we should therefore not seek after another Father besides Him, nor [look for] another substance from which we have been formed, besides what was mentioned beforehand, and shown forth by the Lord; nor another hand of God besides that which, from the beginning even to the end, forms us and prepares us for life, and is present with His handiwork, and perfects it after the image and likeness of God.

2. And then, again, this Word was manifested when the Word of God was made man, assimilating Himself to man, and man to Himself, so that by means of his resemblance to the Son, man might become precious to the Father. For in times long past, it was *said* that man was created after the image of God, but it was not [actually] *shown*; for the Word was as yet invisible, after whose image man was created, Wherefore also he did easily lose the similitude. When, however, the Word of God became flesh, He confirmed both these: for He both showed forth the image truly, since He became Himself what was His image; and He re-established the similitude after a sure manner, by assimilating man to the invisible Father through means of the visible Word.

3. And not by the aforesaid things alone has the Lord manifested Himself, but [He has done this] also by means of His passion. For doing away with [the effects of] that disobedience of man which had taken place at the beginning by the occasion of a tree, “He became obedient unto death, even the death of the cross;”[1941] rectifying that disobedience which had occurred by reason of a tree, through that obedience which was [wrought out] upon the tree [of the cross]. Now He would not have come to do away, by means of that same [image], the disobedience which had been incurred towards our Maker if He proclaimed another Father. But inasmuch as it was by these things that we disobeyed God, and did not

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[1940] Gen. iii. 19.

[1941] Phil. ii. 8.

give credit to His word, so was it also by these same that He brought in obedience and consent as respects His Word; by which things He clearly shows forth God Himself, whom indeed we had offended in the first Adam, when he did not perform His commandment. In the second Adam, however, we are reconciled, being made obedient even unto death. For we were debtors to none other but to Him whose commandment we had transgressed at the beginning.

Chapter XVII.—There is but one Lord and one God, the Father and Creator of all things, who has loved us in Christ, given us commandments, and remitted our sins; whose Son and Word Christ proved Himself to be, when He forgave our sins.

1. Now this being is the Creator (*Demiurgus*), who is, in respect of His love, the Father; but in respect of His power, He is Lord; and in respect of His wisdom, our Maker and Fashioner; by transgressing whose commandment we became His enemies. And therefore in the last times the Lord has restored us into friendship through His incarnation, having become "the Mediator between God and men;"[1942] propitiating indeed for us the Father against whom we had sinned, and cancelling (*consolatus*) our disobedience by His own obedience; conferring also upon us the gift of communion with, and subjection to, our Maker. For this reason also He has taught us to say in prayer, "And forgive us our debts;"[1943] since indeed He is our Father, whose debtors we were, having transgressed His commandments. But who is this Being? Is He some unknown one, and a Father who gives no commandment to any one? Or is He the God who is proclaimed in the Scriptures, to whom we were debtors, having transgressed His commandment? Now the commandment was given to man by the Word. For Adam, it is said, "heard the voice of the Lord God."[1944] Rightly then does His Word say to man, "Thy sins are forgiven thee;"[1945] He, the same against 545 whom we had sinned in the beginning, grants forgiveness of sins in the end. But if indeed we had disobeyed the command of any other, while it was a different being who said, "Thy sins are forgiven thee;"[1946] such an one is neither good, nor true, nor just. For how can he be good, who does not give from what belongs to himself? Or how can he be just, who snatches away the goods of another? And in what way can sins be truly remitted, unless that He against whom we have sinned has Himself granted remission "through the bowels of mercy of our God," in which "He has visited us"[1947] through His Son?

2. And therefore, when He had healed the man sick of the palsy, [the evangelist] says, "The people upon seeing it glorified God, who gave such power unto men."[1948] What God, then, did the bystanders glorify? Was it indeed that unknown Father invented by the heretics? And how could they glorify him who was altogether unknown to them? It is evident, therefore, that the Israelites glorified Him who has been proclaimed as God by the law and

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[1942] 1 Tim. ii. 5.

[1943] Matt. vi. 12.

[1944] Gen. iii. 8.

[1945] Matt. ix. 2; Luke v. 20.

[1946] Matt. ix. 2; Luke v. 20.

[1947] Luke i. 78.

[1948] Matt. ix. 8.

the prophets, who is also the Father of our Lord; and therefore He taught men, by the evidence of their senses through those signs which He accomplished, to give glory to God. If, however, He Himself had come from another Father, and men glorified a different Father when they beheld His miracles, He [in that case] rendered them ungrateful to that Father who had sent the gift of healing. But as the only-begotten Son had come for man's salvation from Him who is God, He did both stir up the incredulous by the miracles which He was in the habit of working, to give glory to the Father; and to the Pharisees, who did not admit the advent of His Son, and who consequently did not believe in the remission [of sins] which was conferred by Him, He said, "That ye may know that the Son of man hath power to forgive sins."[1949] And when He had said this, He commanded the paralytic man to take up the pallet upon which he was lying, and go into his house. By this work of His He confounded the unbelievers, and showed that He is Himself the voice of God, by which man received commandments, which he broke, and became a sinner; for the paralysis followed as a consequence of sins.

3. Therefore, by remitting sins, He did indeed heal man, while He also manifested Himself who He was. For if no one can forgive sins but God alone, while the Lord remitted them and healed men, it is plain that He was Himself the Word of God made the Son of man, receiving from the Father the power of remission of sins; since He was man, and since He was God, in order that since as man He suffered for us, so as God He might have compassion on us, and forgive us our debts, in which we were made debtors to God our Creator. And therefore David said beforehand, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord has not imputed sin;"[1950] pointing out thus that remission of sins which follows upon His advent, by which "He has destroyed the handwriting" of our debt, and "fastened it to the cross;"[1951] so that as by means of a tree we were made debtors to God, [so also] by means of a tree we may obtain the remission of our debt.

4. This fact has been strikingly set forth by many others, and especially through means of Elisha the prophet. For when his fellow-prophets were hewing wood for the construction of a tabernacle, and when the iron [head], shaken loose from the axe, had fallen into the Jordan and could not be found by them, upon Elisha's coming to the place, and learning what had happened, he threw some wood into the water. Then, when he had done this, the iron part of the axe floated up, and they took up from the surface of the water what they had previously lost.[1952] By this action the prophet pointed out that the sure word of God,

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[1949] Matt. ix. 6.

[1950] Ps. xxxii. 1, 2.

[1951] Col. ii. 14.

[1952] 2 Kings vi. 6.

which we had negligently lost by means of a tree, and were not in the way of finding again, we should receive anew by the dispensation of a tree, [viz., the cross of Christ]. For that the word of God is likened to an axe, John the Baptist declares [when he says] in reference to it, “But now also is the axe laid to the root of the trees.”[1953] Jeremiah also says to the same purport: “The word of God cleaveth the rock as an axe.”[1954] This word, then, what was hidden from us, did the dispensation of the tree make manifest, as I have already remarked. For as we lost it by means of a tree, by means of a tree again was it made manifest to all, showing the height, the length, the breadth, the depth in itself; and, as a certain man among our predecessors observed, “Through the extension of the hands of a divine person,[1955] gathering together the two peoples to one God.” For these were two hands, because there were two peoples scattered to the ends of the earth; but there was one head in the middle, as there is but one God, who is above all, and through all, and in us all. 54

[1953] Matt. iii. 10.

[1954] Jer. xxiii. 29.

[1955] The Greek is preserved here, and reads, διὰ τῆς θείας ἐκτάσεως τῶν χειρῶν— literally, “through the divine extension of hands.” The old Latin merely reads, “per extensionem manuum.”

Chapter XVIII.—God the Father and His Word have formed all created things (which They use) by Their own power and wisdom, not out of defect or ignorance. The Son of God, who received all power from the Father, would otherwise never have taken flesh upon Him.

1. And such or so important a dispensation He did not bring about by means of the creations of others, but by His own; neither by those things which were created out of ignorance and defect, but by those which had their substance from the wisdom and power of His Father. For He was neither unrighteous, so that He should covet the property of another; nor needy, that He could not by His own means impart life to His own, and make use of His own creation for the salvation of man. For indeed the creation could not have sustained Him [on the cross], if He had sent forth [simply by commission] what was the fruit of ignorance and defect. Now we have repeatedly shown that the incarnate Word of God was suspended upon a tree, and even the very heretics do acknowledge that He was crucified. How, then, could the fruit of ignorance and defect sustain Him who contains the knowledge of all things, and is true and perfect? Or how could that creation which was concealed from the Father, and far removed from Him, have sustained His Word? And if this world were made by the angels (it matters not whether we suppose their ignorance or their cognizance of the Supreme God), when the Lord declared, "For I am in the Father, and the Father in Me,"[1956] how could this workmanship of the angels have borne to be burdened at once with the Father and the Son? How, again, could that creation which is beyond the Pleroma have contained Him who contains the entire Pleroma? Inasmuch, then, as all these things are impossible and incapable of proof, that preaching of the Church is alone true [which proclaims] that His own creation bare Him, which subsists by the power, the skill, and the wisdom of God; which is sustained, indeed, after an invisible manner by the Father, but, on the contrary, after a visible manner it bore His Word: and this is the true [Word].

2. For the Father bears the creation and His own Word simultaneously, and the Word borne by the Father grants the Spirit to all as the Father wills.[1957] To some He gives after the manner of creation what is made;[1958] but to others [He gives] after the manner of adoption, that is, what is from God, namely generation. And thus one God the Father is declared, who is above all, and through all, and in all. The Father is indeed above all, and He is the

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[1956] John xiv. 11.

[1957] From this passage Harvey infers that Irenæus held the procession of the Holy Spirit from the Father and the Son,—a doctrine denied by the Oriental Church in after times. [Here is nothing about the "procession:" only the "mission" of the Spirit is here concerned. And the Easterns object to the double procession itself only in so far as any one means thereby to deny "quod solus Pater est divinarum personarum, Principium et Fons,"—ῥίζα καὶ πηγὴ. See Procopowicz, *De Processione*, Gothæ, 1772].

[1958] Grabe and Harvey insert the words, "quod est conditionis," but on slender authority.

Head of Christ; but the Word is through all things, and is Himself the Head of the Church; while the Spirit is in us all, and He is the living water,[1959] which the Lord grants to those who rightly believe in Him, and love Him, and who know that "there is one Father, who is above all, and through all, and in us all."[1960] And to these things does John also, the disciple of the Lord, bear witness, when he speaks thus in the Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him, and without Him was nothing made."[1961] And then he said of the Word Himself: "He was in the world, and the world was made by Him, and the world knew Him not. To His own things He came, and His own people received Him not. However, as many as did receive Him, to these gave He power to become the sons of God, to those that believe in His name."[1962] And again, showing the dispensation with regard to His human nature, John said: "And the Word was made flesh, and dwelt among us."[1963] And in continuation he says, "And we beheld His glory, the glory as of the Only-begotten by the Father, full of grace and truth." He thus plainly points out to those willing to hear, that is, to those having ears, that there is one God, the Father over all, and one Word of God, who is through all, by whom all things have been made; and that this world belongs to Him, and was made by Him, according to the Father's will, and not by angels; nor by apostasy, defect, and ignorance; nor by any power of Prunicus, whom certain of them also call "the Mother;" nor by any other maker of the world ignorant of the Father.

3. For the Creator of the world is truly the Word of God: and this is our Lord, who in the last times was made man, existing in this world, and who in an invisible manner contains all things created, and is inherent in the entire creation, since the Word of God governs and arranges all things; and therefore He came to His own in a visible[1964] manner, and was made flesh, and hung upon the tree, that He might sum up all things in Himself. "And His own peculiar people did not receive Him," as Moses declared this very thing among the people: "And thy life shall be hanging before thine eyes, and thou wilt not believe thy life."[1965] 547 Those therefore who did not receive Him did not receive life. "But to as many as received Him, to them gave He power to become the sons of God."[1966] For it is He who has power from the Father over all things, since He is the Word of God, and very man, communicating

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[1959] John vii. 39.

[1960] Eph. iv. 6.

[1961] John i. 1, etc.

[1962] John i. 10, etc.

[1963] John i. 14.

[1964] The text reads "invisiblilter," which seems clearly an error.

[1965] Deut. xxviii. 66.

[1966] John i. 12.

with invisible beings after the manner of the intellect, and appointing a law observable to the outward senses, that all things should continue each in its own order; and He reigns manifestly over things visible and pertaining to men; and brings in just judgment and worthy upon all; as David also, clearly pointing to this, says, “Our God shall openly come, and will not keep silence.”[1967] Then he shows also the judgment which is brought in by Him, saying, “A fire shall burn in His sight, and a strong tempest shall rage round about Him. He shall call upon the heaven from above, and the earth, to judge His people.”

[1967] Ps. l. 3, 4.

Chapter XIX.—A comparison is instituted between the disobedient and sinning Eve and the Virgin Mary, her patroness. Various and discordant heresies are mentioned.

1. That the Lord then was manifestly coming to His own things, and was sustaining them by means of that creation which is supported by Himself, and was making a recapitulation of that disobedience which had occurred in connection with a tree, through the obedience which was [exhibited by Himself when He hung] upon a tree, [the effects] also of that deception being done away with, by which that virgin Eve, who was already espoused to a man, was unhappily misled,—was happily announced, through means of the truth [spoken] by the angel to the Virgin Mary, who was [also espoused] to a man.[1968] For just as the former was led astray by the word of an angel, so that she fled from God when she had transgressed His word; so did the latter, by an angelic communication, receive the glad tidings that she should sustain (*portaret*) God, being obedient to His word. And if the former did disobey God, yet the latter was persuaded to be obedient to God, in order that the Virgin Mary might become the patroness[1969] (*advocata*) of the virgin Eve. And thus, as the human race fell into bondage to death by means of a virgin, so is it rescued by a virgin; virginal disobedience having been balanced in the opposite scale by virginal obedience. For in the same way the sin of the first created man (*protoplasti*) receives amendment by the correction of the First-begotten, and the coming of the serpent is conquered by the harmlessness of the dove, those bonds being unloosed by which we had been fast bound to death.

2. The heretics being all unlearned and ignorant of God's arrangements, and not acquainted with that dispensation by which He took upon Him human nature (*inscii ejus quæ est secundum hominem dispensationis*), inasmuch as they blind themselves with regard to the truth, do in fact speak against their own salvation. Some of them introduce another Father besides the Creator; some, again, say that the world and its substance was made by certain angels; certain others [maintain] that it was widely separated by Horos[1970] from him whom they represent as being the Father—that it sprang forth (*floruisse*) of itself, and from itself was born. Then, again, others [of them assert] that it obtained substance in those things which are contained by the Father, from defect and ignorance; others still, despise the advent of the Lord manifest [to the senses], for they do not admit His incarnation; while others, ignoring the arrangement [that He should be born] of a virgin, maintain that He was begotten

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[1968] The text is here most uncertain and obscure.

[1969] [This word *patroness* is ambiguous. The Latin may stand for Gr. ἀντίληψις, —a person called in to help, or to take hold of the other end of a burden. The argument implies that Mary was thus the counterpart or balance of Eve.]

[1970] The text reads "porro," which makes no sense; so that Harvey looks upon it as a corruption of the reading "per Horum."

by Joseph. And still further, some affirm that neither their soul nor their body can receive eternal life, but merely the inner man. Moreover, they will have it that this [inner man] is that which is the understanding (*sensum*) in them, and which they decree as being the only thing to ascend to "the perfect." Others [maintain], as I have said in the first book, that while the soul is saved, their body does not participate in the salvation which comes from God; in which [book] I have also set forward the hypotheses of all these men, and in the second have pointed out their weakness and inconsistency.

Chapter XX.—Those pastors are to be heard to whom the apostles committed the Churches, possessing one and the same doctrine of salvation; the heretics, on the other hand, are to be avoided. We must think soberly with regard to the mysteries of the faith.

1. Now all these [heretics] are of much later date than the bishops to whom the apostles committed the Churches; which fact I have in the third book taken all pains to demonstrate. It follows, then, as a matter of course, that these heretics aforementioned, since they are blind to the truth, and deviate from the [right] way, will walk in various roads; and therefore the footsteps of their doctrine are scattered here and there without agreement or connection. But the path of those belonging to the Church circumscribes the whole world, as possessing the sure tradition from the apostles, and gives unto us to see that the faith of all is one and the same, since all receive one and the same God the Father, and believe in the same dispensation regarding the incarnation of the Son of God, and are cognizant of the same gift of the Spirit, and are conversant with the same commandments, and preserve the same form of ecclesiastical constitution,[1971] and expect the same advent of the Lord, and await the same salvation of the complete man, that is, of the soul and body. And undoubtedly the preaching of the Church is true and stedfast,[1972] in which one and the same way of salvation is shown throughout the whole world. For to her is entrusted the light of God; and therefore the "wisdom" of God, by means of which she saves all men, "is declared in [its] going forth; it uttereth [its voice] faithfully in the streets, is preached on the tops of the walls, and speaks continually in the gates of the city."[1973] For the Church preaches the truth everywhere, and she is the seven-branched candlestick which bears the light of Christ.

2. Those, therefore, who desert the preaching of the Church, call in question the knowledge of the holy presbyters, not taking into consideration of how much greater consequence is a religious man, even in a private station, than a blasphemous and impudent sophist.[1974] Now, such are all the heretics, and those who imagine that they have hit upon something more beyond the truth, so that by following those things already mentioned, proceeding on their way variously, inharmoniously, and foolishly, not keeping always to the same opinions with regard to the same things, as blind men are led by the blind, they shall deservedly fall into the ditch of ignorance lying in their path, ever seeking and never finding out the truth.[1975] It behoves us, therefore, to avoid their doctrines, and to take

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[1971] "Et eandem figuram ejus quæ est erga ecclesiam ordinationis custodientibus." Grabe supposes this refers to the ordained ministry of the Church, but Harvey thinks it refers more probably to its general constitution.

[1972] [He thus outlines the creed, and epitomizes "the faith once delivered to the saints," as all that is requisite to salvation.]

[1973] Prov. i. 20, 21.

[1974] That is, the private Christian as contrasted with the sophist of the schools.

[1975] 2 Tim. iii. 7.

careful heed lest we suffer any injury from them; but to flee to the Church, and be brought up in her bosom, and be nourished with the Lord's Scriptures. For the Church has been planted as a garden (*paradisus*) in this world; therefore says the Spirit of God, "Thou mayest freely eat from every tree of the garden,"[1976] that is, Eat ye from every Scripture of the Lord; but ye shall not eat with an uplifted mind, nor touch any heretical discord. For these men do profess that they have themselves the knowledge of good and evil; and they set their own impious minds above the God who made them. They therefore form opinions on what is beyond the limits of the understanding. For this cause also the apostle says, "Be not wise beyond what it is fitting to be wise, but be wise prudently,"[1977] that we be not cast forth by eating of the "knowledge" of these men (that knowledge which knows more than it should do) from the paradise of life. Into this paradise the Lord has introduced those who obey His call, "summing up in Himself all things which are in heaven, and which are on earth;"[1978] but the things in heaven are spiritual, while those on earth constitute the dispensation in human nature (*secundum hominem est dispositio*). These things, therefore, He recapitulated in Himself: by uniting man to the Spirit, and causing the Spirit to dwell in man, He is Himself made the head of the Spirit, and gives the Spirit to be the head of man: for through Him (the Spirit) we see, and hear, and speak.

[1976] Gen. ii. 16.

[1977] Rom. xii. 3.

[1978] Eph. i. 10.

Chapter XXI.—Christ is the head of all things already mentioned. It was fitting that He should be sent by the Father, the Creator of all things, to assume human nature, and should be tempted by Satan, that He might fulfil the promises, and carry off a glorious and perfect victory.

1. He has therefore, in His work of recapitulation, summed up all things, both waging war against our enemy, and crushing him who had at the beginning led us away captives in Adam, and trampled upon his head, as thou canst perceive in Genesis that God said to the serpent, “And I will put enmity between thee and the woman, and between thy seed and her seed; He shall be on the watch for (*observabit*[1979]) thy head, and thou on the watch for His heel.”[1980] For from that time, He who should be born of a woman, [namely] from the Virgin, after the likeness of Adam, was preached as keeping watch for the head of the serpent. This is the seed of which the apostle says in the Epistle to the Galatians, “that the law of works was established until the seed should come to whom the promise was made.”[1981] This fact is exhibited in a still clearer light in the same Epistle, where he thus speaks: “But when the fulness of time was come, God sent forth His Son, made of a woman.”[1982] For indeed the enemy would not have been fairly vanquished, unless it had been a man [born] of a woman who conquered him. For it was by means of a woman that he got the advantage over man at first, setting himself up as man’s opponent. And therefore does the Lord profess 549 Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned (*ex quo ea quæ secundum mulierem est plasmatio facta est*), in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm [of victory] against us, so again by a man we may receive the palm against death.

2. Now the Lord would not have recapitulated in Himself that ancient and primary enmity against the serpent, fulfilling the promise of the Creator (*Demiurgi*), and performing His command, if He had come from another Father. But as He is one and the same, who formed us at the beginning, and sent His Son at the end, the Lord did perform His command, being made of a woman, by both destroying our adversary, and perfecting man after the image and likeness of God. And for this reason He did not draw the means of confounding him from any other source than from the words of the law, and made use of the Father’s commandment as a help towards the destruction and confusion of the apostate angel. Fasting forty days, like Moses and Elias, He afterwards hungered, first, in order that we may perceive that He was a real and substantial man—for it belongs to a man to suffer hunger

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[1979] τηρήσει and τερέσει have probably been confounded.

[1980] Gen. iii. 15.

[1981] Gal. iii. 19.

[1982] Gal. iv. 4.

when fasting; and secondly, that His opponent might have an opportunity of attacking Him. For as at the beginning it was by means of food that [the enemy] persuaded man, although not suffering hunger, to transgress God's commandments, so in the end he did not succeed in persuading Him that was an hungered to take that food which proceeded from God. For, when tempting Him, he said, "If thou be the Son of God, command that these stones be made bread."[1983] But the Lord repulsed him by the commandment of the law, saying, "It is written, Man doth not live by bread alone."[1984] As to those words [of His enemy,] "If thou be the Son of God," [the Lord] made no remark; but by thus acknowledging His human nature He baffled His adversary, and exhausted the force of his first attack by means of His Father's word. The corruption of man, therefore, which occurred in paradise by both [of our first parents] eating, was done away with by [the Lord's] want of food in this world.[1985] But he, being thus vanquished by the law, endeavoured again to make an assault by himself quoting a commandment of the law. For, bringing Him to the highest pinnacle of the temple, he said to Him, "If thou art the Son of God, cast thyself down. For it is written, That God shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest perchance thou dash thy foot against a stone;"[1986] thus concealing a falsehood under the guise of Scripture, as is done by all the heretics. For that was indeed written, [namely], "That He hath given His angels charge concerning Him;" but "cast thyself down from hence" no Scripture said in reference to Him: this kind of persuasion the devil produced from himself. The Lord therefore confuted him out of the law, when He said, "It is written again, Thou shalt not tempt the Lord thy God;"[1987] pointing out by the word contained in the law that which is the duty of man, that he should not tempt God; and in regard to Himself, since He appeared in human form, [declaring] that He would not tempt the Lord his God.[1988] The pride of reason, therefore, which was in the serpent, was put to nought by the humility found in the man [Christ], and now twice was the devil conquered from Scripture, when he was detected as advising things contrary to God's commandment, and was shown to be the enemy of God by [the expression of] his thoughts. He then, having been thus signally defeated, and then, as it were, concentrating his forces, drawing up in order all his available power for falsehood, in the third place "showed Him all the kingdoms of the world, and the glory of them,"[1989] saying, as Luke relates, "All these will I give thee,—for they are delivered to me; and to whom I will, I give them,—if thou wilt fall down and worship me." The Lord then, exposing him in his true character, says, "Depart, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."[1990] He both revealed him by this name, and showed [at the same time] who He Himself was. For the Hebrew word "Satan" signifies an apostate. And thus, vanquishing him for the third time, He spurned him from Him finally as being conquered out of the law; and there was done away with that infringement of God's commandment which had occurred in Adam, by means of the precept of the law, which the Son of man observed, who did not transgress the commandment of God.

[1983] Matt. iv. 3.

[1984] Deut. viii. 3.

[1985] The Latin of this obscure sentence is: Quæ ergo fuit in Paradiso repletio hominis per duplicem gustationem, dissoluta est per eam, quæ fuit in hoc mundo, indigentiam. Harvey thinks that *repletio* is an error of the translation reading ἀναπλήρωσις for ἀναπήρωσις. This conjecture is adopted above.

[1986] Ps. lxxxix. 11.

[1987] Deut. vi. 16.

[1988] This sentence is one of great obscurity.

3. Who, then, is this Lord God to whom Christ bears witness, whom no man shall tempt, whom all should worship, and serve Him alone? It is, beyond all manner of doubt, that God who also gave the law. For these things had been predicted in the law, and by the words 550 (*sententiam*) of the law the Lord showed that the law does indeed declare the Word of God from the Father; and the apostate angel of God is destroyed by its voice, being exposed in his true colours, and vanquished by the Son of man keeping the commandment of God. For as in the beginning he enticed man to transgress his Maker's law, and thereby got him into his power; yet his power consists in transgression and apostasy, and with these he bound man [to himself]; so again, on the other hand, it was necessary that through man himself he should, when conquered, be bound with the same chains with which he had bound man, in order that man, being set free, might return to his Lord, leaving to him (Satan) those bonds by which he himself had been fettered, that is, sin. For when Satan is bound, man is set free; since "none can enter a strong man's house and spoil his goods, unless he first bind the strong man himself."[1991] The Lord therefore exposes him as speaking contrary to the word of that God who made all things, and subdues him by means of the commandment. Now the law is the commandment of God. The Man proves him to be a fugitive from and a transgressor of the law, an apostate also from God. After [the Man had done this], the Word bound him securely as a fugitive from Himself, and made spoil of his goods,— namely, those men whom he held in bondage, and whom he unjustly used for his own purposes. And justly indeed is he led captive, who had led men unjustly into bondage; while man, who had been led captive in times past, was rescued from the grasp of his possessor, according to the tender mercy of God the Father, who had compassion on His own handiwork, and gave to it salvation, restoring it by means of the Word—that is, by Christ—in order that man might learn by actual proof that he receives incorruptibility not of himself, but by the free gift of God.

[1989] Luke iv. 6, 7.

[1990] Matt. iv. 10.

[1991] Matt. xii. 29 and Mark iii. 27.

Chapter XXII.—The true Lord and the one God is declared by the law, and manifested by Christ His Son in the Gospel; whom alone we should adore, and from Him we must look for all good things, not from Satan.

1. Thus then does the Lord plainly show that it was the true Lord and the one God who had been set forth by the law; for Him whom the law proclaimed as God, the same did Christ point out as the Father, whom also it behoves the disciples of Christ alone to serve. By means of the statements of the law, He put our adversary to utter confusion; and the law directs us to praise God the Creator (*Demiurgum*), and to serve Him alone. Since this is the case, we must not seek for another Father besides Him, or above Him, since there is one God who justifies the circumcision by faith, and the uncircumcision through faith.[1992] For if there were any other perfect Father above Him, He (Christ) would by no means have overthrown Satan by means of His words and commandments. For one ignorance cannot be done away with by means of another ignorance, any more than one defect by another defect. If, therefore, the law is due to ignorance and defect, how could the statements contained therein bring to nought the ignorance of the devil, and conquer the strong man? For a strong man can be conquered neither by an inferior nor by an equal, but by one possessed of greater power. But the Word of God is the superior above all, He who is loudly proclaimed in the law: “Hear, O Israel, the Lord thy God is one God;” and, “Thou shalt love the Lord thy God with all thy heart;” and, “Him shall thou adore, and Him alone shall thou serve.”[1993] Then in the Gospel, casting down the apostasy by means of these expressions, He did both overcome the strong man by His Father’s voice, and He acknowledges the commandment of the law to express His own sentiments, when He says, “Thou shall not tempt the Lord thy God.”[1994] For He did not confound the adversary by the saying of any other, but by that belonging to His own Father, and thus overcame the strong man.

2. He taught by His commandment that we who have been set free should, when hungry, take that food which is given by God; and that, when placed in the exalted position of every grace [that can be received], we should not, either by trusting to works of righteousness, or when adorned with super-eminent [gifts of] ministration, by any means be lifted up with pride, nor should we tempt God, but should feel humility in all things, and have ready to hand [this saying], “Thou shall not tempt the Lord thy God.”[1995] As also the apostle taught, saying, “Minding not high things, but consenting to things of low estate;”[1996] that we should neither be ensnared with riches, nor mundane glory, nor present fancy, but should know

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[1992] Rom. iii. 30.

[1993] Deut. vi. 4, 5, 13.

[1994] Matt. iv. 7.

[1995] Deut. vi. 16.

[1996] Rom. xii. 16.

that we must “worship the Lord thy God, and serve Him alone,” and give no heed to him who falsely promised things not his own, when he said, “All these will I give thee, if, falling down, thou wilt worship me.” For he himself confesses that to adore him, and to do his will, is to fall from the glory of God. And in what thing either pleasant or good can that man who has fallen participate? Or what else can such a person hope for or expect, except death? For death is next neighbour to him who has fallen. Hence also it follows that he will not give what he has promised. For how can he make grants to him who has fallen? Moreover, since God rules over men and him too, and without the will of our Father in heaven not even a sparrow falls to the ground,[1997] it follows that his declaration, “All these things are delivered unto me, and to whomsoever I will I give them,” proceeds from him when puffed up with pride. For the creation is not subjected to his power, since indeed he is himself but one among created things. Nor shall he give away the rule over men to men; but both all other things, and all human affairs, are arranged according to God the Father’s disposal. Besides, the Lord declares that “the devil is a liar from the beginning, and the truth is not in him.”[1998] If then he be a liar and the truth be not in him, he certainly did not speak truth, but a lie, when he said, “For all these things are delivered to me, and to whomsoever I will I give them.”[1999]

[1997] Matt. x. 29.

[1998] John viii. 44.

[1999] Luke iv. 6.

Chapter XXIII.—The devil is well practised in falsehood, by which Adam having been led astray, sinned on the sixth day of the creation, in which day also he has been renewed by Christ.

1. He had indeed been already accustomed to lie against God, for the purpose of leading men astray. For at the beginning, when God had given to man a variety of things for food, while He commanded him not to eat of one tree only, as the Scripture tells us that God said to Adam: "From every tree which is in the garden thou shalt eat food; but from the tree of knowledge of good and evil, from this ye shall not eat: for in the day that ye shall eat of it, ye shall die by death;"[2000] he then, lying against the Lord, tempted man, as the Scripture says that the serpent said to the woman: "Has God indeed said this, Ye shall not eat from every tree of the garden?"[2001] And when she had exposed the falsehood, and simply related the command, as He had said, "From every tree of the garden we shall eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die:"[2002] when he had [thus] learned from the woman the command of God, having brought his cunning into play, he finally deceived her by a falsehood, saying, "Ye shall not die by death; for God knew that in the day ye shall eat of it your eyes shall be opened, and ye shall be as gods, knowing good and evil."[2003] In the first place, then, in the garden of God he disputed about God, as if God was not there, for he was ignorant of the greatness of God; and then, in the next place, after he had learned from the woman that God had said that they should die if they tasted the aforesaid tree, opening his mouth, he uttered the third falsehood, "Ye shall not die by death." But that God was true, and the serpent a liar, was proved by the result, death having passed upon them who had eaten. For along with the fruit they did also fall under the power of death, because they did eat in disobedience; and disobedience to God entails death. Wherefore, as they became forfeit to death, from that [moment] they were handed over to it.

2. Thus, then, in the day that they did eat, in the same did they die, and became death's debtors, since it was one day of the creation. For it is said, "There was made in the evening, and there was made in the morning, one day." Now in this same day that they did eat, in that also did they die. But according to the cycle and progress of the days, after which one is termed first, another second, and another third, if anybody seeks diligently to learn upon what day out of the seven it was that Adam died, he will find it by examining the dispensation of the Lord. For by summing up in Himself the whole human race from the beginning to the end, He has also summed up its death. From this it is clear that the Lord suffered death,

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[2000] Gen. ii. 16, 17.

[2001] Gen. iii. 1.

[2002] Gen. iii. 2, 3.

[2003] Gen. iii. 4.

in obedience to His Father, upon that day on which Adam died while he disobeyed God. Now he died on the same day in which he did eat. For God said, “In that day on which ye shall eat of it, ye shall die by death.” The Lord, therefore, recapitulating in Himself this day, underwent His sufferings upon the day preceding the Sabbath, that is, the sixth day of the creation, on which day man was created; thus granting him a second creation by means of His passion, which is that [creation] out of death. And there are some, again, who relegate the death of Adam to the thousandth year; for since “a day of the Lord is as a thousand years,”[2004] he did not overstep the thousand years, but died within them, thus bearing out the sentence of his sin. Whether, therefore, with respect to disobedience, which is death; whether [we consider] that, on account of that, they were delivered over to death, and made debtors to it; whether with respect to [the fact that on] one and the same day on which they ate they also died (for it is one day of the creation); whether [we regard this point], that, with respect to this cycle of days, they died on the day in which they did also eat, that is, the 552 day of the preparation, which is termed “the pure supper,” that is, the sixth day of the feast, which the Lord also exhibited when He suffered on that day; or whether [we reflect] that he (Adam) did not overstep the thousand years, but died within their limit,—it follows that, in regard to all these significations, God is indeed true. For they died who tasted of the tree; and the serpent is proved a liar and a murderer, as the Lord said of him: “For he is a murderer from the beginning, and the truth is not in him.”[2005]

[2004] 2 Pet. iii. 8.

[2005] John viii. 44.

Chapter XXIV.—Of the constant falsehood of the devil, and of the powers and governments of the world, which we ought to obey, inasmuch as they are appointed of God, not of the devil.

1. As therefore the devil lied at the beginning, so did he also in the end, when he said, "All these are delivered unto me, and to whomsoever I will I give them."[2006] For it is not he who has appointed the kingdoms of this world, but God; for "the heart of the king is in the hand of God."[2007] And the Word also says by Solomon, "By me kings do reign, and princes administer justice. By me chiefs are raised up, and by me kings rule the earth."[2008] Paul the apostle also says upon this same subject: "Be ye subject to all the higher powers; for there is no power but of God: now those which are have been ordained of God."[2009] And again, in reference to them he says, "For he beareth not the sword in vain; for he is the minister of God, the avenger for wrath to him who does evil."[2010] Now, that he spake these words, not in regard to angelical powers, nor of invisible rulers— as some venture to expound the passage—but of those of actual human authorities, [he shows when] he says, "For this cause pay ye tribute also: for they are God's ministers, doing service for this very thing."[2011] This also the Lord confirmed, when He did not do what He was tempted to by the devil; but He gave directions that tribute should be paid to the tax-gatherers for Himself and Peter;[2012] because "they are the ministers of God, serving for this very thing."

2. For since man, by departing from God, reached such a pitch of fury as even to look upon his brother as his enemy, and engaged without fear in every kind of restless conduct, and murder, and avarice; God imposed upon mankind the fear of man, as they did not acknowledge the fear of God, in order that, being subjected to the authority of men, and kept under restraint by their laws, they might attain to some degree of justice, and exercise mutual forbearance through dread of the sword suspended full in their view, as the apostle says: "For he beareth not the sword in vain; for he is the minister of God, the avenger for wrath upon him who does evil." And for this reason too, magistrates themselves, having laws as a clothing of righteousness whenever they act in a just and legitimate manner, shall not be called in question for their conduct, nor be liable to punishment. But whatsoever they do to the subversion of justice, iniquitously, and impiously, and illegally, and tyrannically, in these things shall they also perish; for the just judgment of God comes equally upon all, and

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[2006] Matt. iv. 9; Luke iv. 6.

[2007] Prov. xxi. 1.

[2008] Prov. viii. 15.

[2009] Rom. xiii. 1.

[2010] Rom. xiii. 4.

[2011] Rom. xiii. 6.

[2012] Matt. xvii. 27.

in no case is defective. Earthly rule, therefore, has been appointed by God for the benefit of nations,[2013] and not by the devil, who is never at rest at all, nay, who does not love to see even nations conducting themselves after a quiet manner, so that under the fear of human rule, men may not eat each other up like fishes; but that, by means of the establishment of laws, they may keep down an excess of wickedness among the nations. And considered from this point of view, those who exact tribute from us are "God's ministers, serving for this very purpose."

3. As, then, "the powers that be are ordained of God," it is clear that the devil lied when he said, "These are delivered unto me; and to whomsoever I will, I give them." For by the law of the same Being as calls men into existence are kings also appointed, adapted for those men who are at the time placed under their government. Some of these [rulers] are given for the correction and the benefit of their subjects, and for the preservation of justice; but others, for the purposes of fear and punishment and rebuke: others, as [the subjects] deserve it, are for deception, disgrace, and pride; while the just judgment of God, as I have observed already, passes equally upon all. The devil, however, as he is the apostate angel, can only go to this length, as he did at the beginning, [namely] to deceive and lead astray the mind of man into disobeying the commandments of God, and gradually to darken the hearts of those who would endeavour to serve him, to the forgetting of the true God, but to the adoration of himself as God.

553 4. Just as if any one, being an apostate, and seizing in a hostile manner another man's territory, should harass the inhabitants of it, in order that he might claim for himself the glory of a king among those ignorant of his apostasy and robbery; so likewise also the devil, being one among those angels who are placed over the spirit of the air, as the Apostle Paul has declared in his Epistle to the Ephesians,[2014] becoming envious of man, was rendered an apostate from the divine law: for envy is a thing foreign to God. And as his apostasy was exposed by man, and man became the [means of] searching out his thoughts (*et examinatio sententiæ ejus, homo factus est*), he has set himself to this with greater and greater determination, in opposition to man, envying his life, and wishing to involve him in his own apostate power. The Word of God, however, the Maker of all things, conquering him by means of human nature, and showing him to be an apostate, has, on the contrary, put him under the power of man. For He says, "Behold, I confer upon you the power of treading upon serpents and scorpions, and upon all the power of the enemy,"[2015] in order that, as he obtained

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[2013] [Well says Benjamin Franklin: "He who shall introduce into public affairs the principles of primitive Christianity will change the face of the world." See Bancroft, *Hist. U.S.*, vol. ix. p. 492.]

[2014] Eph. ii. 2.

[2015] Luke x. 19.

dominion over man by apostasy, so again his apostasy might be deprived of power by means of man turning back again to God.

Chapter XXV.—The fraud, pride, and tyrannical kingdom of Antichrist, as described by Daniel and Paul.

1. And not only by the particulars already mentioned, but also by means of the events which shall occur in the time of Antichrist is it shown that he, being an apostate and a robber, is anxious to be adored as God; and that, although a mere slave, he wishes himself to be proclaimed as a king. For he (Antichrist) being endued with all the power of the devil, shall come, not as a righteous king, nor as a legitimate king, [i.e., one] in subjection to God, but an impious, unjust, and lawless one; as an apostate, iniquitous and murderous; as a robber, concentrating in himself [all] satanic apostasy, and setting aside idols to persuade [men] that he himself is God, raising up himself as the only idol, having in himself the multifarious errors of the other idols. This he does, in order that they who do [now] worship the devil by means of many abominations, may serve himself by this one idol, of whom the apostle thus speaks in the second Epistle to the Thessalonians: "Unless there shall come a failing away first, and the man of sin shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself as if he were God." The apostle therefore clearly points out his apostasy, and that he is lifted up above all that is called God, or that is worshipped—that is, above every idol —for these are indeed so called by men, but are not [really] gods; and that he will endeavour in a tyrannical manner to set himself forth as God.

2. Moreover, he (the apostle) has also pointed out this which I have shown in many ways, that the temple in Jerusalem was made by the direction of the true God. For the apostle himself, speaking in his own person, distinctly called it the temple of God. Now I have shown in the third book, that no one is termed God by the apostles when speaking for themselves, except Him who truly is God, the Father of our Lord, by whose directions the temple which is at Jerusalem was constructed for those purposes which I have already mentioned; in which [temple] the enemy shall sit, endeavouring to show himself as Christ, as the Lord also declares: "But when ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let those who are in Judea flee into the mountains; and he who is upon the house-top, let him not come down to take anything out of his house: for there shall then be great hardship, such as has not been from the beginning of the world until now, nor ever shall be."[2016]

3. Daniel too, looking forward to the end of the last kingdom, i.e., the ten last kings, amongst whom the kingdom of those men shall be partitioned, and upon whom the son of perdition shall come, declares that ten horns shall spring from the beast, and that another little horn shall arise in the midst of them, and that three of the former shall be rooted up before his face. He says: "And, behold, eyes were in this horn as the eyes of a man, and a

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[2016] Matt. xxiv. 15, 21.

mouth speaking great things, and his look was more stout than his fellows. I was looking, and this horn made war against the saints, and prevailed against them, until the Ancient of days came and gave judgment to the saints of the most high God, and the time came, and the saints obtained the kingdom.”[2017] Then, further on, in the interpretation of the vision, there was said to him: “The fourth beast shall be the fourth kingdom upon earth, which shall excel all other kingdoms, and devour the whole earth, and tread it down, and cut it in pieces. And its ten horns are ten kings which shall arise; and after them shall arise another, who shall surpass in evil deeds all that were before him, and shall overthrow three kings; and he shall speak words against the most high God, and wear out the saints of the most high God, and shall purpose to change times and laws; and [everything] shall be given into his hand until a time of times and a half time,”[2018] that is, for three years and six months, 554
during which time, when he comes, he shall reign over the earth. Of whom also the Apostle Paul again, speaking in the second [Epistle] to the Thessalonians, and at the same time proclaiming the cause of his advent, thus says: “And then shall the wicked one be revealed, whom the Lord Jesus shall slay with the spirit of His mouth, and destroy by the presence of His coming; whose coming [i.e., the wicked one’s] is after the working of Satan, in all power, and signs, and portents of lies, and with all deceivableness of wickedness for those who perish; because they did not receive the love of the truth, that they might be saved. And therefore God will send them the working of error, that they may believe a lie; that they all may be judged who did not believe the truth, but gave consent to iniquity,”[2019]

4. The Lord also spoke as follows to those who did not believe in Him: “I have come in my Father’s name, and ye have not received Me: when another shall come in his own name, him ye will receive,”[2020] calling Antichrist “the other,” because he is alienated from the Lord. This is also the unjust judge, whom the Lord mentioned as one “who feared not God, neither regarded man,”[2021] to whom the widow fled in her forgetfulness of God,—that is, the earthly Jerusalem,—to be avenged of her adversary. Which also he shall do in the time of his kingdom: he shall remove his kingdom into that [city], and shall sit in the temple of God, leading astray those who worship him, as if he were Christ. To this purpose Daniel says again: “And he shall desolate the holy place; and sin has been given for a sacrifice,[2022]

[2017] Dan. vii. 8, etc.

[2018] Dan. vii. 23, etc.

[2019] 2 Thess. ii. 8.

[2020] John v. 43.

[2021] Luke xviii. 2, etc.

[2022] This may refer to Antiochus Epiphanes, Antichrist’s prototype, who offered swine upon the altar in the temple at Jerusalem. The LXX. version has, ἐδόθη ἐπὶ τὴν θυσίαν ἁμαρτία, i.e., sin has been given against (or, *upon*) the sacrifice.

and righteousness been cast away in the earth, and he has been active (*fecit*), and gone on prosperously."[2023] And the angel Gabriel, when explaining his vision, states with regard to this person: "And towards the end of their kingdom a king of a most fierce countenance shall arise, one understanding [dark] questions, and exceedingly powerful, full of wonders; and he shall corrupt, direct, influence (*faciet*), and put strong men down, the holy people likewise; and his yoke shall be directed as a wreath [round their neck]; deceit shall be in his hand, and he shall be lifted up in his heart: he shall also ruin many by deceit, and lead many to perdition, bruising them in his hand like eggs."[2024] And then he points out the time that his tyranny shall last, during which the saints shall be put to flight, they who offer a pure sacrifice unto God: "And in the midst of the week," he says, "the sacrifice and the libation shall be taken away, and the abomination of desolation [shall be brought] into the temple: even unto the consummation of the time shall the desolation be complete."[2025] Now three years and six months constitute the half-week.

5. From all these passages are revealed to us, not merely the particulars of the apostasy, and [the doings] of him who concentrates in himself every satanic error, but also, that there is one and the same God the Father, who was declared by the prophets, but made manifest by Christ. For if what Daniel prophesied concerning the end has been confirmed by the Lord, when He said, "When ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet"[2026] (and the angel Gabriel gave the interpretation of the visions to Daniel, and he is the archangel of the Creator (*Demiurgi*), who also proclaimed to Mary the visible coming and the incarnation of Christ), then one and the same God is most manifestly pointed out, who sent the prophets, and made promise[2027] of the Son, and called us into His knowledge.

[2023] Dan. viii. 12.

[2024] Dan. viii. 23, etc.

[2025] Dan. ix. 27.

[2026] Matt. xxiv. 15.

[2027] The mss. have "præmisit," but Harvey suggests "promisit," which we have adopted.

Chapter XXVI.—John and Daniel have predicted the dissolution and desolation of the Roman Empire, which shall precede the end of the world and the eternal kingdom of Christ. The Gnostics are refuted, those tools of Satan, who invent another Father different from the Creator.

1. In a still clearer light has John, in the Apocalypse, indicated to the Lord’s disciples what shall happen in the last times, and concerning the ten kings who shall then arise, among whom the empire which now rules [the earth] shall be partitioned. He teaches us what the ten horns shall be which were seen by Daniel, telling us that thus it had been said to him: “And the ten horns which thou sawest are ten kings, who have received no kingdom as yet, but shall receive power as if kings one hour with the beast. These have one mind, and give their strength and power to the beast. These shall make war with the Lamb, and the Lamb shall overcome them, because He is the Lord of lords and the King of kings.”[2028] It is manifest, therefore, that of these [potentates], he who is to come shall slay three, and subject the remainder to his power, and that he shall be himself the eighth among them. And they shall lay Babylon waste, and burn her with fire, and shall give their kingdom to the beast, and put the Church to flight. After that they shall be destroyed by the coming of our Lord. 555 For that the kingdom must be divided, and thus come to ruin, the Lord [declares when He] says: “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand.”[2029] It must be, therefore, that the kingdom, the city, and the house be divided into ten; and for this reason He has already foreshadowed the partition and division [which shall take place]. Daniel also says particularly, that the end of the fourth kingdom consists in the toes of the image seen by Nebuchadnezzar, upon which came the stone cut out without hands; and as he does himself say: “The feet were indeed the one part iron, the other part clay, until the stone was cut out without hands, and struck the image upon the iron and clay feet, and dashed them into pieces, even to the end.”[2030] Then afterwards, when interpreting this, he says: “And as thou sawest the feet and the toes, partly indeed of clay, and partly of iron, the kingdom shall be divided, and there shall be in it a root of iron, as thou sawest iron mixed with baked clay. And the toes were indeed the one part iron, but the other part clay.”[2031] The ten toes, therefore, are these ten kings, among whom the kingdom shall be partitioned, of whom some indeed shall be strong and active, or energetic; others, again, shall be sluggish and useless, and shall not agree; as also Daniel says: “Some part of the kingdom shall be strong, and part shall be broken from it. As thou sawest the iron mixed with the baked clay, there shall be minglings among the human race,

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[2028] Rev. xvii. 12, etc.

[2029] Matt. xii. 25.

[2030] Dan. ii. 33, 34.

[2031] Dan. ii. 41, 42.

but no cohesion one with the other, just as iron cannot be welded on to pottery ware."[2032] And since an end shall take place, he says: "And in the days of these kings shall the God of heaven raise up a kingdom which shall never decay, and His kingdom shall not be left to another people. It shall break in pieces and shatter all kingdoms, and shall itself be exalted for ever. As thou sawest that the stone was cut without hands from the mountain, and brake in pieces the baked clay, the iron, the brass, the silver, and the gold, God has pointed out to the king what shall come to pass after these things; and the dream is true, and the interpretation trustworthy."[2033]

2. If therefore the great God showed future things by Daniel, and confirmed them by His Son; and if Christ is the stone which is cut out without hands, who shall destroy temporal kingdoms, and introduce an eternal one, which is the resurrection of the just; as he declares, "The God of heaven shall raise up a kingdom which shall never be destroyed,"—let those thus confuted come to their senses, who reject the Creator (*Demiurgum*), and do not agree that the prophets were sent beforehand from the same Father from whom also the Lord came, but who assert that prophecies originated from diverse powers. For those things which have been predicted by the Creator alike through all the prophets has Christ fulfilled in the end, ministering to His Father's will, and completing His dispensations with regard to the human race. Let those persons, therefore, who blaspheme the Creator, either by openly expressed words, such as the disciples of Marcion, or by a perversion of the sense [of Scripture], as those of Valentinus and all the Gnostics falsely so called, be recognised as agents of Satan by all those who worship God; through whose agency Satan now, and not before, has been seen to speak against God, even Him who has prepared eternal fire for every kind of apostasy. For he did not venture to blaspheme his Lord openly of himself; as also in the beginning he led man astray through the instrumentality of the serpent, concealing himself as it were from God. Truly has Justin remarked:[2034] That before the Lord's appearance Satan never dared to blaspheme God, inasmuch as he did not yet know his own sentence, because it was contained in parables and allegories; but that after the Lord's appearance, when he had clearly ascertained from the words of Christ and His apostles that eternal fire has been prepared for him as he apostatized from God of his own free-will, and likewise for all who unrepentant continue in the apostasy, he now blasphemes, by means of such men, the Lord who brings judgment [upon him] as being already condemned, and imputes the guilt of his apostasy to his Maker, not to his own voluntary disposition. Just as it is with those who break the laws, when punishment overtakes them: they throw the blame upon those who

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[2032] Dan. ii. 42, 43.

[2033] Dan. ii. 44, 45.

[2034] The Greek text is here preserved by Eusebius, *Hist. Eccl.*, iv. 18; but we are not told from what work of Justin Martyr it is extracted. The work is now lost. An ancient catena continues the Greek for several lines further.

frame the laws, but not upon themselves. In like manner do those men, filled with a satanic spirit, bring innumerable accusations against our Creator, who has both given to us the spirit of life, and established a law adapted for all; and they will not admit that the judgment of God is just. Wherefore also they set about imagining some other Father who neither cares about nor exercises a providence over our affairs, nay, one who even approves of all sins.

Chapter XXVII.—The future judgment by Christ. Communion with and separation from the divine being. The eternal punishment of unbelievers.

1. If the Father, then, does not exercise judgment, [it follows] that judgment does not belong to Him, or that He consents to all those actions which take place; and if He does not judge, all persons will be equal, and accounted in the same condition. The advent of Christ will therefore be without an object, yea, absurd, inasmuch as [in that case] He exercises no judicial power. For "He came to divide a man against his father, and the daughter against the mother, and the daughter-in-law against the mother-in-law;"[2035] and when two are in one bed, to take the one, and to leave the other; and of two women grinding at the mill, to take one and leave the other:[2036] [also] at the time of the end, to order the reapers to collect first the tares together, and bind them in bundles, and burn them with unquenchable fire, but to gather up the wheat into the barn;[2037] and to call the lambs into the kingdom prepared for them, but to send the goats into everlasting fire, which has been prepared by His Father for the devil and his angels.[2038] And why is this? Has the Word come for the ruin and for the resurrection of many? For the ruin, certainly, of those who do not believe Him, to whom also He has threatened a greater damnation in the judgment-day than that of Sodom and Gomorrah;[2039] but for the resurrection of believers, and those who do the will of His Father in heaven. If then the advent of the Son comes indeed alike to all, but is for the purpose of judging, and separating the believing from the unbelieving, since, as those who believe do His will agreeably to their own choice, and as, [also] agreeably to their own choice, the disobedient do not consent to His doctrine; it is manifest that His Father has made all in a like condition, each person having a choice of his own, and a free understanding; and that He has regard to all things, and exercises a providence over all, "making His sun to rise upon the evil and on the good, and sending rain upon the just and unjust."[2040]

2. And to as many as continue in their love towards God, does He grant communion with Him. But communion with God is life and light, and the enjoyment of all the benefits which He has in store. But on as many as, according to their own choice, depart from God, He inflicts that separation from Himself which they have chosen of their own accord. But separation from God is death, and separation from light is darkness; and separation from God consists in the loss of all the benefits which He has in store. Those, therefore, who cast away by apostasy these forementioned things, being in fact destitute of all good, do experience

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[2035] Matt. x. 25.

[2036] Luke xvii. 34.

[2037] Matt. xiii. 30.

[2038] Matt. xxv. 33, etc.

[2039] Luke x. 12.

[2040] Matt. v. 45.

every kind of punishment. God, however, does not punish them immediately of Himself, but that punishment falls upon them because they are destitute of all that is good. Now, good things are eternal and without end with God, and therefore the loss of these is also eternal and never-ending. It is in this matter just as occurs in the case of a flood of light: those who have blinded themselves, or have been blinded by others, are for ever deprived of the enjoyment of light. It is not, [however], that the light has inflicted upon them the penalty of blindness, but it is that the blindness itself has brought calamity upon them: and therefore the Lord declared, “He that believeth in Me is not condemned,”[2041] that is, is not separated from God, for he is united to God through faith. On the other hand, He says, “He that believeth not is condemned already, because he has not believed in the name of the only-begotten Son of God;” that is, he separated himself from God of his own accord. “For this is the condemnation, that light is come into this world, and men have loved darkness rather than light. For every one who doeth evil hateth the light, and cometh not to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that he has wrought them in God.”

[2041] John iii. 18–21.

Chapter XXVIII.—The distinction to be made between the righteous and the wicked. The future apostasy in the time of Antichrist, and the end of the world.

1. Inasmuch, then, as in this world (αἰῶνι) some persons betake themselves to the light, and by faith unite themselves with God, but others shun the light, and separate themselves from God, the Word of God comes preparing a fit habitation for both. For those indeed who are in the light, that they may derive enjoyment from it, and from the good things contained in it; but for those in darkness, that they may partake in its calamities. And on this account He says, that those upon the right hand are called into the kingdom of heaven, but that those on the left He will send into eternal fire for they have deprived themselves of all good.

2. And for this reason the apostle says: "Because they received not the love of God, that they might be saved, therefore God shall also send them the operation of error, that they may believe a lie, that they all may be judged who have not believed the truth, but consented to unrighteousness."[2042] For when he (Antichrist) is come, and of his own accord concentrates in his own person the apostasy, and accomplishes whatever he shall do according to his own will and choice, sitting also in the temple of God, so that his dupes may adore him as the Christ; wherefore also shall he deservedly "be cast into the lake of fire:"[2043] [this will happen according to divine appointment], God by His prescience foreseeing all this, and at the proper time sending such a man, "that they may believe a lie, that they all may be judged who did not believe the truth, but consented to unrighteousness;" whose coming John has thus described in the Apocalypse: "And the beast which I had seen was like unto a leopard, and his feet as of a bear, and his mouth as the mouth of a lion; and the dragon conferred his own power upon him, and his throne, and great might. And one of his heads was as it were slain unto death; and his deadly wound was healed, and all the world wondered after the beast. And they worshipped the dragon because he gave power to the beast; and they worshipped the beast, saying, Who is like unto this beast, and who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemy and power was given to him during forty and two months. And he opened his mouth for blasphemy against God, to blaspheme His name and His tabernacle, and those who dwell in heaven. And power was given him over every tribe, and people, and tongue, and nation. And all who dwell upon the earth worshipped him, [every one] whose name was not written in the book of the Lamb slain from the foundation of the world. If any one have ears, let him hear. If any one shall lead into captivity, he shall go into captivity. If any shall slay with the sword, he must be slain with the sword. Here is the endurance and the faith of the saints."[2044] After this he likewise describes his armour-bearer, whom he also terms a false

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[2042] 2 Thess. ii. 10–12.

[2043] Rev. xix. 20.

[2044] Rev. xiii. 2, etc.

prophet: “He spake as a dragon, and exercised all the power of the first beast in his sight, and caused the earth, and those that dwell therein, to adore the first beast, whose deadly wound was healed. And he shall perform great wonders, so that he can even cause fire to descend from heaven upon the earth in the sight of men, and he shall lead the inhabitants of the earth astray.”[2045] Let no one imagine that he performs these wonders by divine power, but by the working of magic. And we must not be surprised if, since the demons and apostate spirits are at his service, he through their means performs wonders, by which he leads the inhabitants of the earth astray. John says further: “And he shall order an image of the beast to be made, and he shall give breath to the image, so that the image shall speak; and he shall cause those to be slain who will not adore it.” He says also: “And he will cause a mark [to be put] in the forehead and in the right hand, that no one may be able to buy or sell, unless he who has the mark of the name of the beast or the number of his name; and the number is six hundred and sixty-six,”[2046] that is, six times a hundred, six times ten, and six units. [He gives this] as a summing up of the whole of that apostasy which has taken place during six thousand years.

3. For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: “Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.”[2047] This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years;[2048] and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.

4. And therefore throughout all time, man, having been moulded at the beginning by the hands of God, that is, of the Son and of the Spirit, is made after the image and likeness of God: the chaff, indeed, which is the apostasy, being cast away; but the wheat, that is, those who bring forth fruit to God in faith, being gathered into the barn. And for this cause tribulation is necessary for those who are saved, that having been after a manner broken up, and rendered fine, and sprinkled over by the patience of the Word of God, and set on fire [for purification], they may be fitted for the royal banquet. As a certain man of ours said, when he was condemned to the wild beasts because of his testimony with respect to God: “I am the wheat of Christ, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God.”[2049]

[2045] Rev. xiii. 11, etc.

[2046] Rev. xiii. 14, etc.

[2047] Gen. ii. 2.

[2048] 2 Pet. iii. 8.

[2049] This is quoted from the Epistle of Ignatius to the Romans, ch. iv. It is found in the two Greek recensions of his works, and also in the Syriac. See pp. 75 and 103 of this volume. The Latin translation is here followed:

Chapter XXIX.—All things have been created for the service of man. The deceits, wickedness, and apostate power of Antichrist. This was prefigured at the deluge, as afterwards by the persecution of Shadrach, Meshach, and Abednego.

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1. In the previous books I have set forth the causes for which God permitted these things to be made, and have pointed out that all such have been created for the benefit of that human nature which is saved, ripening for immortality that which is [possessed] of its own free will and its own power, and preparing and rendering it more adapted for eternal subjection to God. And therefore the creation is suited to [the wants of] man; for man was not made for its sake, but creation for the sake of man. Those nations, however, who did not of themselves raise up their eyes unto heaven, nor returned thanks to their Maker, nor wished to behold the light of truth, but who were like blind mice concealed in the depths of ignorance, the word justly reckons "as waste water from a sink, and as the turning-weight of a balance—in fact, as nothing;"[2050] so far useful and serviceable to the just, as stubble conduces towards the growth of the wheat, and its straw, by means of combustion, serves for working gold. And therefore, when in the end the Church shall be suddenly caught up from this, it is said, "There shall be tribulation such as has not been since the beginning, neither shall be."[2051] For this is the last contest of the righteous, in which, when they overcome they are crowned with incorruption.

2. And there is therefore in this beast, when he comes, a recapitulation made of all sorts of iniquity and of every deceit, in order that all apostate power, flowing into and being shut up in him, may be sent into the furnace of fire. Fittingly, therefore, shall his name possess the number six hundred and sixty-six, since he sums up in his own person all the commixture of wickedness which took place previous to the deluge, due to the apostasy of the angels. For Noah was six hundred years old when the deluge came upon the earth, sweeping away the rebellious world, for the sake of that most infamous generation which lived in the times of Noah. And [Antichrist] also sums up every error of devised idols since the flood, together with the slaying of the prophets and the cutting off of the just. For that image which was set up by Nebuchadnezzar had indeed a height of sixty cubits, while the breadth was six cubits; on account of which Ananias, Azarias, and Mishaell, when they did not worship it, were cast into a furnace of fire, pointing out prophetically, by what happened to them, the wrath against the righteous which shall arise towards the [time of the] end. For that image, taken as a whole, was a prefiguring of this man's coming, decreeing that he should undoubtedly himself alone be worshipped by all men. Thus, then, the six hundred years of Noah, in whose time the deluge occurred because of the apostasy, and the number of the cubits of the image

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the Greek of Ignatius would give "the wheat of God," and omits "of God" towards the end, as quoted by Eusebius.

[2050] Isa. xl. 15.

[2051] Matt. xxiv. 21.

for which these just men were sent into the fiery furnace, do indicate the number of the name of that man in whom is concentrated the whole apostasy of six thousand years, and unrighteousness, and wickedness, and false prophecy, and deception; for which things' sake a cataclysm of fire shall also come [upon the earth].

Chapter XXX.—Although certain as to the number of the name of Antichrist, yet we should come to no rash conclusions as to the name itself, because this number is capable of being fitted to many names. Reasons for this point being reserved by the Holy Spirit. Antichrist's reign and death.

1. Such, then, being the state of the case, and this number being found in all the most approved and ancient copies[2052] [of the Apocalypse], and those men who saw John face to face bearing their testimony [to it]; while reason also leads us to conclude that the number of the name of the beast, [if reckoned] according to the Greek mode of calculation by the [value of] the letters contained in it, will amount to six hundred and sixty and six; that is, the number of tens shall be equal to that of the hundreds, and the number of hundreds equal to that of the units (for that number which [expresses] the digit six being adhered to throughout, indicates the recapitulations of that apostasy, taken in its full extent, which occurred at the beginning, during the intermediate periods, and which shall take place at the end),—I do not know how it is that some have erred following the ordinary mode of speech, and have vitiated the middle number in the name, deducting the amount of fifty from it, so that instead of six decads they will have it that there is but one. [I am inclined to think that this occurred through the fault of the copyists, as is wont to happen, since numbers also are expressed by letters; so that the Greek letter which expresses the number sixty was easily expanded into the letter Iota of the Greeks.][2053] Others then received this reading without examination; some in their simplicity, and upon their own responsibility, making use of this number expressing one decad; while some, in their inexperience, have ventured to seek out a name which should contain the erroneous and spurious number. Now, as regards 559 those who have done this in simplicity, and without evil intent, we are at liberty to assume that pardon will be granted them by God. But as for those who, for the sake of vainglory, lay it down for certain that names containing the spurious number are to be accepted, and affirm that this name, hit upon by themselves, is that of him who is to come; such persons shall not come forth without loss, because they have led into error both themselves and those who confided in them. Now, in the first place, it is loss to wander from the truth, and to imagine that as being the case which is not; then again, as there shall be no light punishment [inflicted] upon him who either adds or subtracts anything from the Scripture,[2054] under that such a person must necessarily fall. Moreover, another danger, by no means tri-

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[2052] ἐν πᾶσι τοῖς σπουδαίοις καὶ ἀρχαίοις ἀντιγράφοις This passage is interesting, as showing how very soon the autographs of the New Testament must have perished, and various readings crept into the mss. of the canonical books.

[2053] That is, Ξ into EI, according to Harvey, who considers the whole of this clause as an evident interpolation. It does not occur in the Greek here preserved by Eusebius (*Hist. Eccl.*, v. 8).

[2054] Rev. xxii. 19.

fling, shall overtake those who falsely presume that they know the name of Antichrist. For if these men assume one [number], when this [Antichrist] shall come having another, they will be easily led away by him, as supposing him not to be the expected one, who must be guarded against.

2. These men, therefore, ought to learn [what really is the state of the case], and go back to the true number of the name, that they be not reckoned among false prophets. But, knowing the sure number declared by Scripture, that is, six hundred sixty and six, let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advance their kingdom, [let them learn] to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having a name containing the aforesaid number, is truly the abomination of desolation. This, too, the apostle affirms: "When they shall say, Peace and safety, then sudden destruction shall come upon them."[2055] And Jeremiah does not merely point out his sudden coming, but he even indicates the tribe from which he shall come, where he says, "We shall hear the voice of his swift horses from Dan; the whole earth shall be moved by the voice of the neighing of his galloping horses: he shall also come and devour the earth, and the fulness thereof, the city also, and they that dwell therein."[2056] This, too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved.[2057]

3. It is therefore more certain, and less hazardous, to await the fulfilment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question will, after all, remain unsolved. For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the fear of God, and zeal for the truth: for the name *Evanthas* (ΕΥΑΝΘΑΣ) contains the required number, but I make no allegation regarding it. Then also *Lateinos* (ΛΑΤΕΙΝΟΣ) has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule:[2058] I will not, however, make any boast over this [coincidence]. *Teitan* too, (ΤΕΙΤΑΝ, the first syllable being written with the two Greek vowels ε and ι, among all the names which

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[2055] 1 Thess. v. 3.

[2056] Jer. viii. 16.

[2057] Rev. vii. 5–7. [The Danites (though not all) corrupted the Hebrew church and the Levitical priesthood, by image-worship, (Judg. xviii.), and forfeited the blessings of the old covenant.]

[2058] [A very pregnant passage, as has often been noted. But let us imitate the pious reticence with which this section concludes.]

are found among us, is rather worthy of credit. For it has in itself the predicted number, and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient, and removed from ordinary use; for among our kings we find none bearing this name Titan, nor have any of the idols which are worshipped in public among the Greeks and barbarians this appellation. Among many persons, too, this name is accounted divine, so that even the sun is termed "Titan" by those who do now possess [the rule]. This word, too, contains a certain outward appearance of vengeance, and of one inflicting merited punishment because he (Antichrist) pretends that he vindicates the oppressed.[2059] And besides this, it is an ancient name, one worthy of credit, of royal dignity, and still further, a name belonging to a tyrant. Inasmuch, then, as this name "Titan" has so much to recommend it, there is a strong degree of probability, that from among the many [names suggested], we infer, that perchance he who is to come shall be called "Titan." We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign.

4. But he indicates the number of the name now, that when this man comes we may avoid him, being aware who he is: the name, however, is suppressed, because it is not worthy 560 of being proclaimed by the Holy Spirit. For if it had been declared by Him, he (Antichrist) might perhaps continue for a long period. But now as "he was, and is not, and shall ascend out of the abyss, and goes into perdition,"[2060] as one who has no existence; so neither has his name been declared, for the name of that which does not exist is not proclaimed. But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob."[2061]

[2059] Massuet here quotes Cicero and Ovid in proof of the sun being termed *Titan*. The Titans waged war against the gods, to avenge themselves upon Saturn.

[2060] Rev. xvii. 8.

[2061] Matt. viii. 11.

Chapter XXXI.—The preservation of our bodies is confirmed by the resurrection and ascension of Christ: the souls of the saints during the intermediate period are in a state of expectation of that time when they shall receive their perfect and consummated glory.

1. Since, again, some who are reckoned among the orthodox go beyond the pre-arranged plan for the exaltation of the just, and are ignorant of the methods by which they are disciplined beforehand for incorruption, they thus entertain heretical opinions. For the heretics, despising the handiwork of God, and not admitting the salvation of their flesh, while they also treat the promise of God contemptuously, and pass beyond God altogether in the sentiments they form, affirm that immediately upon their death they shall pass above the heavens and the Demiurge, and go to the Mother (Achamoth) or to that Father whom they have feigned. Those persons, therefore, who disallow a resurrection affecting the whole man (*universam reprobant resurrectionem*), and as far as in them lies remove it from the midst [of the Christian scheme], how can they be wondered at, if again they know nothing as to the plan of the resurrection? For they do not choose to understand, that if these things are as they say, the Lord Himself, in whom they profess to believe, did not rise again upon the third day; but immediately upon His expiring on the cross, undoubtedly departed on high, leaving His body to the earth. But the case was, that for three days He dwelt in the place where the dead were, as the prophet says concerning Him: "And the Lord remembered His dead saints who slept formerly in the land of sepulture; and He descended to them, to rescue and save them."[2062] And the Lord Himself says, "As Jonas remained three days and three nights in the whale's belly, so shall the Son of man be in the heart of the earth."[2063] Then also the apostle says, "But when He ascended, what is it but that He also descended into the lower parts of the earth?"[2064] This, too, David says when prophesying of Him, "And thou hast delivered my soul from the nethermost hell;"[2065] and on His rising again the third day, He said to Mary, who was the first to see and to worship Him, "Touch Me not, for I have not yet ascended to the Father; but go to the disciples, and say unto them, I ascend unto My Father, and unto your Father."[2066]

2. If, then, the Lord observed the law of the dead, that He might become the first-begotten from the dead, and tarried until the third day "in the lower parts of the earth;"[2067] then afterwards rising in the flesh, so that He even showed the print of the nails to His disciples,[2068]

[2062] See the note, book iii. xx. 4.

[2063] Matt. xi. 40.

[2064] Eph. iv. 9.

[2065] Ps. lxxxvi. 23.

[2066] John xx. 17.

[2067] Eph. iv. 9.

[2068] John xx. 20, 27.

He thus ascended to the Father;—[if all these things occurred, I say], how must these men not be put to confusion, who allege that "the lower parts" refer to this world of ours, but that their inner man, leaving the body here, ascends into the super-celestial place? For as the Lord "went away in the midst of the shadow of death,"[2069] where the souls of the dead were, yet afterwards arose in the body, and after the resurrection was taken up [into heaven], it is manifest that the souls of His disciples also, upon whose account the Lord underwent these things, shall go away into the invisible place allotted to them by God, and there remain until the resurrection, awaiting that event; then receiving their bodies, and rising in their entirety, that is bodily, just as the Lord arose, they shall come thus into the presence of God. "For no disciple is above the Master, but every one that is perfect shall be as his Master."[2070] As our Master, therefore, did not at once depart, taking flight [to heaven], but awaited the time of His resurrection prescribed by the Father, which had been also shown forth through Jonas, and rising again after three days was taken up [to heaven]; so ought we also to await the time of our resurrection prescribed by God and foretold by the prophets, and so, rising, be taken up, as many as the Lord shall account worthy of this [privilege].[2071]

[2069] Ps. xxiii. 4.

[2070] Luke vi. 40.

[2071] The five following chapters were omitted in the earlier editions, but added by Feuardentius. Most mss., too, did not contain them. It is probable that the scribes of the middle ages rejected them on account of their inculcating millenarian notions, which had been long extinct in the Church. Quotations from these five chapters have been collected by Harvey from Syriac and Armenian mss. lately come to light.

Chapter XXXII.—In that flesh in which the saints have suffered so many afflictions, they shall receive the fruits of their labours; especially since all creation waits for this, and God promises it to Abraham and his seed.

1. Inasmuch, therefore, as the opinions of certain [orthodox persons] are derived from heretical discourses, they are both ignorant of God's dispensations, and of the mystery of the resurrection of the just, and of the [earthly] kingdom which is the commencement of incorruption, by means of which kingdom those who shall be worthy are accustomed gradually to partake of the divine nature (*capere Deum*[2072]); and it is necessary to tell them respecting those things, that it behoves the righteous first to receive the promise of the inheritance which God promised to the fathers, and to reign in it, when they rise again to behold God in this creation which is renovated, and that the judgment should take place afterwards. For it is just that in that very creation in which they toiled or were afflicted, being proved in every way by suffering, they should receive the reward of their suffering; and that in the creation in which they were slain because of their love to God, in that they should be revived again; and that in the creation in which they endured servitude, in that they should reign. For God is rich in all things, and all things are His. It is fitting, therefore, that the creation itself, being restored to its primeval condition, should without restraint be under the dominion of the righteous; and the apostle has made this plain in the Epistle to the Romans, when he thus speaks: "For the expectation of the creature waiteth for the manifestation of the sons of God. For the creature has been subjected to vanity, not willingly, but by reason of him who hath subjected the same in hope; since the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God."[2073]

2. Thus, then, the promise of God, which He gave to Abraham, remains stedfast. For thus He said: "Lift up thine eyes, and look from this place where now thou art, towards the north and south, and east and west. For all the earth which thou seest, I will give to thee and to thy seed, even for ever."[2074] And again He says, "Arise, and go through the length and breadth of the land, since I will give it unto thee;"[2075] and [yet] he did not receive an inheritance in it, not even a footstep, but was always a stranger and a pilgrim therein.[2076] And upon the death of Sarah his wife, when the Hittites were willing to bestow upon him a place where he might bury her, he declined it as a gift, but bought the burying-place (giving for it four hundred talents of silver) from Ephron the son of Zohar the Hittite.[2077] Thus did he

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[2072] Or, "gradually to comprehend God."

[2073] Rom. viii. 19, etc.

[2074] Gen. xiii. 13, 14.

[2075] Gen. xiii. 17.

[2076] Acts vii. 5; Heb. xi. 13.

[2077] Gen. xxiii. 11.

await patiently the promise of God, and was unwilling to appear to receive from men, what God had promised to give him, when He said again to him as follows: "I will give this land to thy seed, from the river of Egypt even unto the great river Euphrates."[2078] If, then, God promised him the inheritance of the land, yet he did not receive it during all the time of his sojourn there, it must be, that together with his seed, that is, those who fear God and believe in Him, he shall receive it at the resurrection of the just. For his seed is the Church, which receives the adoption to God through the Lord, as John the Baptist said: "For God is able from the stones to raise up children to Abraham."[2079] Thus also the apostle says in the Epistle to the Galatians: "But ye, brethren, as Isaac was, are the children of the promise."[2080] And again, in the same Epistle, he plainly declares that they who have believed in Christ do receive Christ, the promise to Abraham thus saying, "The promises were spoken to Abraham, and to his seed. Now He does not say, And of seeds, as if [He spake] of many, but as of one, And to thy seed, which is Christ."[2081] And again, confirming his former words, he says, "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith are the children of Abraham. But the Scripture, foreseeing that God would justify the heathen through faith, declared to Abraham beforehand, That in thee shall all nations be blessed. So then they which are of faith shall be blessed with faithful Abraham."[2082] Thus, then, they who are of faith shall be blessed with faithful Abraham, and these are the children of Abraham. Now God made promise of the earth to Abraham and his seed; yet neither Abraham nor his seed, that is, those who are justified by faith, do now receive any inheritance in it; but they shall receive it at the resurrection of the just. For God is true and faithful; and on this account He said, "Blessed are the meek, for they shall inherit the earth."[2083]

[2078] Gen. xv. 13.

[2079] Luke iii. 8.

[2080] Gal. iv. 28.

[2081] Gal. iii. 16.

[2082] Gal. iii. 6, etc.

[2083] Matt. v. 5.

Chapter XXXIII.—Further proofs of the same proposition, drawn from the promises made by Christ, when He declared that He would drink of the fruit of the vine with His disciples in His Father's kingdom, while at the same time He promised to reward them an hundred-fold, and to make them partake of banquets. The blessing pronounced by Jacob had pointed out this already, as Papias and the elders have interpreted it.

1. For this reason, when about to undergo His sufferings, that He might declare to Abraham and those with him the glad tidings of the inheritance being thrown open, [Christ], after He had given thanks while holding the cup, and had drunk of it, and given it to the disciples, said to them: "Drink ye all of it: this is My blood of the new covenant, which shall be shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of this vine, until that day when I will drink it new with you in my Father's kingdom."[2084] Thus, then, He will Himself renew the inheritance of the earth, and will reorganize the mystery of the glory of [His] sons; as David says, "He who hath renewed the face of the earth."[2085] He promised to drink of the fruit of the vine with His disciples, thus indicating both these points: the inheritance of the earth in which the new fruit of the vine is drunk, and the resurrection of His disciples in the flesh. For the new flesh which rises again is the same which also received the new cup. And He cannot by any means be understood as drinking of the fruit of the vine when settled down with his [disciples] above in a super-celestial place; nor, again, are they who drink it devoid of flesh, for to drink of that which flows from the vine pertains to flesh, and not spirit.

2. And for this reason the Lord declared, "When thou makest a dinner or a supper, do not call thy friends, nor thy neighbours, nor thy kinsfolk, lest they ask thee in return, and so repay thee. But call the lame, the blind, and the poor, and thou shall be blessed, since they cannot recompense thee, but a recompense shall be made thee at the resurrection of the just."[2086] And again He says, "Whosoever shall have left lands, or houses, or parents, or brethren, or children because of Me, he shall receive in this world an hundred-fold, and in that to come he shall inherit eternal life."[2087] For what are the hundred-fold [rewards] in this word, the entertainments given to the poor, and the suppers for which a return is made? These are [to take place] in the times of the kingdom, that is, upon the seventh day, which has been sanctified, in which God rested from all the works which He created, which is the true Sabbath of the righteous, which they shall not be engaged in any earthly occupa-

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[2084] Matt. xxvi. 27.

[2085] Ps. civ. 30.

[2086] Luke xiv. 12, 13.

[2087] Matt. xix. 29; Luke xviii. 29, 30.

tion; but shall have a table at hand prepared for them by God, supplying them with all sorts of dishes.

3. The blessing of Isaac with which he blessed his younger son Jacob has the same meaning, when he says, "Behold, the smell of my son is as the smell of a full field which the Lord has blessed."[2088] But "the field is the world."[2089] And therefore he added, "God give to thee of the dew of heaven, and of the fatness of the earth, plenty of corn and wine. And let the nations serve thee, and kings bow down to thee; and be thou lord over thy brother, and thy father's sons shall bow down to thee: cursed shall be he who shall curse thee, and blessed shall be he who shall bless thee."[2090] If any one, then, does not accept these things as referring to the appointed kingdom, he must fall into much contradiction and contrariety, as is the case with the Jews, who are involved in absolute perplexity. For not only did not the nations in this life serve this Jacob; but even after he had received the blessing, he himself going forth [from his home], served his uncle Laban the Syrian for twenty years;[2091] and not only was he not made lord of his brother, but he did himself bow down before his brother Esau, upon his return from Mesopotamia to his father, and offered many gifts to him.[2092] Moreover, in what way did he inherit much corn and wine here, he who emigrated to Egypt because of the famine which possessed the land in which he was dwelling, and became subject to Pharaoh, who was then ruling over Egypt? The predicted blessing, therefore, belongs unquestionably to the times of the kingdom, when the righteous shall bear rule upon their rising from the dead;[2093] when also the creation, having been renovated and set free, shall fructify with an abundance of all kinds of food, from the dew of heaven, and from the fertility of the earth: as the elders who saw John, the disciple of the Lord, related that they had heard from him how the Lord used to teach in regard to these times, and say: The days will come, in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each true[2094] twig ten thousand shoots, and in each one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, 563 and every grape when pressed will give five and twenty metretes of wine. And when any one of the saints shall lay hold of a cluster,[2095] another shall cry out, "I am a better cluster,

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[2088] Gen. xxvii. 27, etc.

[2089] Matt. xiii. 38.

[2090] Gen. xxvii. 28, 29.

[2091] Gen. xxxi. 41.

[2092] Gen. xxxiii. 3.

[2093] From this to the end of the section there is an Armenian version extant, to be found in the *Spicil. Solesm.* i. p. 1, edited by M. Pitra, Paris 1852, and which was taken by him from an Armenian ms. in the Mechitarist Library at Venice, described as being of the twelfth century.

[2094] This word "true" is not found in the Armenian.

[2095] Or, following Arm. vers., "But if any one shall lay hold of an holy cluster."

take me; bless the Lord through me.” In like manner [the Lord declared] that a grain of wheat would produce ten thousand ears, and that every ear should have ten thousand grains, and every grain would yield ten pounds (*quinque bilibres*) of clear, pure, fine flour; and that all other fruit-bearing trees,[2096] and seeds and grass, would produce in similar proportions (*secundum congruentiam iis consequentem*); and that all animals feeding [only] on the productions of the earth, should [in those days] become peaceful and harmonious among each other, and be in perfect subjection to man.

4. And these things are borne witness to in writing by Papias, the hearer of John, and a companion of Polycarp, in his fourth book; for there were five books compiled (συντεταγμένα) by him.[2097] And he says in addition, “Now these things are credible to believers.” And he says that, “when the traitor Judas did not give credit to them, and put the question, ‘How then can things about to bring forth so abundantly be wrought by the Lord?’ the Lord declared, ‘They who shall come to these [times] shall see.’ ” When prophesying of these times, therefore, Esaias says: “The wolf also shall feed with the lamb, and the leopard shall take his rest with the kid; the calf also, and the bull, and the lion shall eat together; and a little boy shall lead them. The ox and the bear shall feed together, and their young ones shall agree together; and the lion shall eat straw as well as the ox. And the infant boy shall thrust his hand into the asp’s den, into the nest also of the adder’s brood; and they shall do no harm, nor have power to hurt anything in my holy mountain.” And again he says, in recapitulation, “Wolves and lambs shall then browse together, and the lion shall eat straw like the ox, and the serpent earth as if it were bread; and they shall neither hurt nor annoy anything in my holy mountain, saith the Lord.”[2098] I am quite aware that some persons endeavour to refer these words to the case of savage men, both of different nations and various habits, who come to believe, and when they have believed, act in harmony with the righteous. But although this is [true] now with regard to some men coming from various nations to the harmony of the faith, nevertheless in the resurrection of the just [the words shall also apply] to those animals mentioned. For God is rich in all things. And it is right that when the creation is restored, all the animals should obey and be in subjection to man, and revert to the food originally given by God (for they had been originally subjected in obedience to Adam), that is, the productions of the earth. But some other occasion, and not the present, is [to be sought] for showing that the lion shall [then] feed on straw. And this indicates the large size and rich quality of the fruits. For if that animal, the lion, feeds upon straw [at that period], of what a quality must the wheat itself be whose straw shall serve as suitable food for lions?

[2096] The Arm. vers. is here followed; the old Latin reads, “Et reliqua autem poma.”

[2097] [See pp. 151–154, this volume.]

[2098] Isa. xl. 6, etc.

Chapter XXXIV.—He fortifies his opinions with regard to the temporal and earthly kingdom of the saints after their resurrection, by the various testimonies of Isaiah, Ezekiel, Jeremiah, and Daniel; also by the parable of the servants watching, to whom the Lord promised that He would minister.

1. Then, too, Isaiah himself has plainly declared that there shall be joy of this nature at the resurrection of the just, when he says: “The dead shall rise again; those, too, who are in the tombs shall arise, and those who are in the earth shall rejoice. For the dew from Thee is health to them.”[2099] And this again Ezekiel also says: “Behold, I will open your tombs, and will bring you forth out of your graves; when I will draw my people from the sepulchres, and I will put breath in you, and ye shall live; and I will place you on your own land, and ye shall know that I am the Lord.”[2100] And again the same speaks thus: “These things saith the Lord, I will gather Israel from all nations whither they have been driven, and I shall be sanctified in them in the sight of the sons of the nations: and they shall dwell in their own land, which I gave to my servant Jacob. And they shall dwell in it in peace; and they shall build houses, and plant vineyards, and dwell in hope, when I shall cause judgment to fall among all who have dishonoured them, among those who encircle them round about; and they shall know that I am the Lord their God, and the God of their fathers.”[2101] Now I have shown a short time ago that the church is the seed of Abraham; and for this reason, that we may know that He who in the New Testament “raises up from the stones children unto Abraham,”[2102] is He who will gather, according to the Old Testament, those that shall be saved from all the nations, Jeremiah says: “Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who led the children of Israel from the north, and from every region whither they had been driven; He will restore them to their own land which He gave to their fathers.”[2103] 564

2. That the whole creation shall, according to God’s will, obtain a vast increase, that it may bring forth and sustain fruits such [as we have mentioned], Isaiah declares: “And there shall be upon every high mountain, and upon every prominent hill, water running everywhere in that day, when many shall perish, when walls shall fall. And the light of the moon shall be as the light of the sun, seven times that of the day, when He shall heal the anguish of His people, and do away with the pain of His stroke.”[2104] Now “the pain of the stroke” means that inflicted at the beginning upon disobedient man in Adam, that is, death; which [stroke]

[2099] Isa. xxvi. 19.

[2100] Ezek. xxxvii. 12, etc.

[2101] Ezek. xxviii. 25, 26.

[2102] Matt. iii. 9.

[2103] Jer. xxiii. 6, 7.

[2104] Isa. xxx. 25, 26.

the Lord will heal when He raises us from the dead, and restores the inheritance of the fathers, as Isaiah again says: "And thou shall be confident in the Lord, and He will cause thee to pass over the whole earth, and feed thee with the inheritance of Jacob thy father."[2105] This is what the Lord declared: "Happy are those servants whom the Lord when He cometh shall find watching. Verily I say unto you, that He shall gird Himself, and make them to sit down [to meat], and will come forth and serve them. And if He shall come in the evening watch, and find them so, blessed are they, because He shall make them sit down, and minister to them; or if this be in the second, or it be in the third, blessed are they."[2106] Again John also says the very same in the Apocalypse: "Blessed and holy is he who has part in the first resurrection."[2107] Then, too, Isaiah has declared the time when these events shall occur; he says: "And I said, Lord, how long? Until the cities be wasted without inhabitant, and the houses be without men, and the earth be left a desert. And after these things the Lord shall remove us men far away (*longe nos faciet Deus homines*), and those who shall remain shall multiply upon the earth."[2108] Then Daniel also says this very thing: "And the kingdom and dominion, and the greatness of those under the heaven, is given to the saints of the Most High God, whose kingdom is everlasting, and all dominions shall serve and obey Him."[2109] And lest the promise named should be understood as referring to this time, it was declared to the prophet: "And come thou, and stand in thy lot at the consummation of the days."[2110]

3. Now, that the promises were not announced to the prophets and the fathers alone, but to the Churches united to these from the nations, whom also the Spirit terms "the islands" (both because they are established in the midst of turbulence, suffer the storm of blasphemies, exist as a harbour of safety to those in peril, and are the refuge of those who love the height [of heaven], and strive to avoid Bythus, that is, the depth of error), Jeremiah thus declares: "Hear the word of the Lord, ye nations, and declare it to the isles afar off; say ye, that the Lord will scatter Israel, He will gather him, and keep him, as one feeding his flock of sheep. For the Lord hath redeemed Jacob, and rescued him from the hand of one stronger than he. And they shall come and rejoice in Mount Zion, and shall come to what is good, and into a land of wheat, and wine, and fruits, of animals and of sheep; and their soul shall be as a tree bearing fruit, and they shall hunger no more. At that time also shall the virgins rejoice in the company of the young men: the old men, too, shall be glad, and I will turn their sorrow into joy; and I will make them exult, and will magnify them, and satiate the souls of the

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[2105] Isa. lviii. 14.

[2106] Luke xii. 37, 38.

[2107] Rev. xx. 6.

[2108] Isa. vi. 11.

[2109] Dan. vii. 27.

[2110] Dan. xii. 13.

priests the sons of Levi; and my people shall be satiated with my goodness."[2111] Now, in the preceding book[2112] I have shown that all the disciples of the Lord are Levites and priests, they who used in the temple to profane the Sabbath, but are blameless.[2113] Promises of such a nature, therefore, do indicate in the clearest manner the feasting of that creation in the kingdom of the righteous, which God promises that He will Himself serve.

4. Then again, speaking of Jerusalem, and of Him reigning there, Isaiah declares, "Thus saith the Lord, Happy is he who hath seed in Zion, and servants in Jerusalem. Behold, a righteous king shall reign, and princes shall rule with judgment."[2114] And with regard to the foundation on which it shall be rebuilt, he says: "Behold, I will lay in order for thee a carbuncle stone, and sapphire for thy foundations; and I will lay thy ramparts with jasper, and thy gates with crystal, and thy wall with choice stones: and all thy children shall be taught of God, and great shall be the peace of thy children; and in righteousness shalt thou be built up."[2115] And yet again does he say the same thing: "Behold, I make Jerusalem a rejoicing, and my people [a joy]; for the voice of weeping shall be no more heard in her, nor the voice of crying. Also there shall not be there any immature [one], nor an old man who does not fulfil his time: for the youth shall be of a hundred years; and the sinner shall die a 56 hundred years old, yet shall be accursed. And they shall build houses, and inhabit them themselves; and shall plant vineyards, and eat the fruit of them themselves, and shall drink wine. And they shall not build, and others inhabit; neither shall they prepare the vineyard, and others eat. For as the days of the tree of life shall be the days of the people in thee; for the works of their hands shall endure."[2116]

[2111] Jer. xxxi. 10, etc.

[2112] See. iv. 8, 3.

[2113] Matt. xii. 5.

[2114] Isa. xxxi. 9, Isa. xxxii. 1.

[2115] Isa. liv. 11–14.

[2116] Isa. lxv. 18.

Chapter XXXV.—He contends that these testimonies already alleged cannot be understood allegorically of celestial blessings, but that they shall have their fulfilment after the coming of Antichrist, and the resurrection, in the terrestrial Jerusalem. To the former prophecies he subjoins others drawn from Isaiah, Jeremiah, and the Apocalypse of John.

1. If, however, any shall endeavour to allegorize [prophecies] of this kind, they shall not be found consistent with themselves in all points, and shall be confuted by the teaching of the very expressions [in question]. For example: "When the cities" of the Gentiles "shall be desolate, so that they be not inhabited, and the houses so that there shall be no men in them and the land shall be left desolate."[2117] "For, behold," says Isaiah, "the day of the Lord cometh past remedy, full of fury and wrath, to lay waste the city of the earth, and to root sinners out of it."[2118] And again he says, "Let him be taken away, that he behold not the glory of God."[2119] And when these things are done, he says, "God will remove men far away, and those that are left shall multiply in the earth."[2120] "And they shall build houses, and shall inhabit them themselves: and plant vineyards, and eat of them themselves."[2121] For all these and other words were unquestionably spoken in reference to the resurrection of the just, which takes place after the coming of Antichrist, and the destruction of all nations under his rule; in [the times of] which [resurrection] the righteous shall reign in the earth, waxing stronger by the sight of the Lord: and through Him they shall become accustomed to partake in the glory of God the Father, and shall enjoy in the kingdom intercourse and communion with the holy angels, and union with spiritual beings; and [with respect to] those whom the Lord shall find in the flesh, awaiting Him from heaven, and who have suffered tribulation, as well as escaped the hands of the Wicked one. For it is in reference to them that the prophet says: "And those that are left shall multiply upon the earth," And Jeremiah[2122] the prophet has pointed out, that as many believers as God has prepared for this purpose, to multiply those left upon earth, should both be under the rule of the saints to minister to this Jerusalem, and that [His] kingdom shall be in it, saying, "Look around Jerusalem towards the east, and behold the joy which comes to thee from God Himself. Behold, thy sons shall come whom thou hast sent forth: they shall come in a band from the east even unto the west, by the word of that Holy One, rejoicing in that splendour which is from thy God. O

[2117] Isa. vi. 11.

[2118] Isa. xiii. 9.

[2119] Isa. xxvi. 10.

[2120] Isa. vi. 12.

[2121] Isa. lxv. 21.

[2122] The long quotation following is not found in Jeremiah, but in the apocryphal book of Baruch iv. 36, etc., and the whole of Baruch v.

Jerusalem, put off thy robe of mourning and of affliction, and put on that beauty of eternal splendour from thy God. Gird thyself with the double garment of that righteousness proceeding from thy God; place the mitre of eternal glory upon thine head. For God will show thy glory to the whole earth under heaven. For thy name shall for ever be called by God Himself, the peace of righteousness and glory to him that worships God. Arise, Jerusalem, stand on high, and look towards the east, and behold thy sons from the rising of the sun, even to the west, by the Word of that Holy One, rejoicing in the very remembrance of God. For the footmen have gone forth from thee, while they were drawn away by the enemy. God shall bring them in to thee, being borne with glory as the throne of a kingdom. For God has decreed that every high mountain shall be brought low, and the eternal hills, and that the valleys be filled, so that the surface of the earth be rendered smooth, that Israel, the glory of God, may walk in safety. The woods, too, shall make shady places, and every sweet-smelling tree shall be for Israel itself by the command of God. For God shall go before with joy in the light of His splendour, with the pity and righteousness which proceeds from Him."

2. Now all these things being such as they are, cannot be understood in reference to super-celestial matters; "for God," it is said, "will show to the whole earth that is under heaven thy glory." But in the times of the kingdom, the earth has been called again by Christ [to its pristine condition], and Jerusalem rebuilt after the pattern of the Jerusalem above, of which the prophet Isaiah says, "Behold, I have depicted thy walls upon my hands, and thou art always in my sight."[2123] And the apostle, too, writing to the Galatians, says in like manner, "But the Jerusalem which is above is free, which is the mother of us all."[2124] He does not say this with any thought of an erratic Æon, or of any other power which departed from the Pleroma, or of Prunicus, but of the Jerusalem which has been delineated on [God's] hands. And in the Apocalypse John saw this new [Jerusalem] descending upon the new earth.[2125] For after the times of the kingdom, he says, "I saw a great white throne, and Him who sat upon it, from whose face the earth fled away, and the heavens; and there was no more place for them."[2126] And he sets forth, too, the things connected with the general resurrection and the judgment, mentioning "the dead, great and small." "The sea," he says, "gave up the dead which it had in it, and death and hell delivered up the dead that they contained; and the books were opened. Moreover," he says, "the book of life was opened, and the dead were judged out of those things that were written in the books, according to their works; and death and hell were sent into the lake of fire, the second death."[2127] Now

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[2123] Isa. xlix. 16.

[2124] Gal. iv. 26.

[2125] Rev. xxi. 2.

[2126] Rev. xx. 11.

[2127] Rev. xx. 12–14.

this is what is called Gehenna, which the Lord styled eternal fire.[2128] "And if any one," it is said, "was not found written in the book of life, he was sent into the lake of fire."[2129] And after this, he says, "I saw a new heaven and a new earth, for the first heaven and earth have passed away; also there was no more sea. And I saw the holy city, new Jerusalem, coming down from heaven, as a bride adorned for her husband." "And I heard," it is said, "a great voice from the throne, saying, Behold, the tabernacle of God is with men, and He will dwell with them; and they shall be His people, and God Himself shall be with them as their God. And He will wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor crying, neither shall there be any more pain, because the former things have passed away."[2130] Isaiah also declares the very same: "For there shall be a new heaven and a new earth; and there shall be no remembrance of the former, neither shall the heart think about them, but they shall find in it joy and exultation."[2131] Now this is what has been said by the apostle: "For the fashion of this world passeth away."[2132] To the same purpose did the Lord also declare, "Heaven and earth shall pass away."[2133] When these things, therefore, pass away above the earth, John, the Lord's disciple, says that the new Jerusalem above shall [then] descend, as a bride adorned for her husband; and that this is the tabernacle of God, in which God will dwell with men. Of this Jerusalem the former one is an image—that Jerusalem of the former earth in which the righteous are disciplined beforehand for incorruption and prepared for salvation. And of this tabernacle Moses received the pattern in the mount;[2134] and nothing is capable of being allegorized, but all things are stedfast, and true, and substantial, having been made by God for righteous men's enjoyment. For as it is God truly who raises up man, so also does man truly rise from the dead, and not allegorically, as I have shown repeatedly. And as he rises actually, so also shall he be actually disciplined beforehand for incorruption, and shall go forwards and flourish in the times of the kingdom, in order that he may be capable of receiving the glory of the Father. Then, when all things are made new, he shall truly dwell in the city of God. For it is said, "He that sitteth on the throne said, Behold, I make all things new. And the Lord says, Write all this; for these words are faithful and true. And He said to me, They are done."[2135] And this is the truth of the matter.

[2128] Matt. xxv. 41.

[2129] Rev. xx. 15.

[2130] Rev. xxi. 1–4.

[2131] Isa. lxv. 17, 18.

[2132] 1 Cor. vii. 31.

[2133] Matt. xxvi. 35.

[2134] Ex. xxv. 40.

[2135] Rev. xxi. 5, 6.

Chapter XXXVI.—Men shall be actually raised: the world shall not be annihilated; but there shall be various mansions for the saints, according to the rank allotted to each individual. All things shall be subject to God the Father, and so shall He be all in all.

1. For since there are real men, so must there also be a real establishment (*plantationem*), that they vanish not away among non-existent things, but progress among those which have an actual existence. For neither is the substance nor the essence of the creation annihilated (for faithful and true is He who has established it), but “the *fashion* of the world passeth away;”[2136] that is, those things among which transgression has occurred, since man has grown old in them. And therefore this [present] fashion has been formed temporary, God foreknowing all things; as I have pointed out in the preceding book,[2137] and have also shown, as far as was possible, the cause of the creation of this world of temporal things. But when this [present] fashion [of things] passes away, and man has been renewed, and flourishes in an incorruptible state, so as to preclude the possibility of becoming old, [then] there shall be the new heaven and the new earth, in which the new man shall remain [continually], always holding fresh converse with God. And since (*or*, that) these things shall ever continue without end, Isaiah declares, “For as the new heavens and the new earth which I do make, continue in my sight, saith the Lord, so shall your seed and your name remain.”[2138] 567 And as the presbyters say, Then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of paradise, and others shall possess the splendour of the city; for everywhere the Saviour[2139] shall be seen according as they who see Him shall be worthy.

2. [They say, moreover], that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold: for the first will be taken up into the heavens, the second will dwell in paradise, the last will inhabit the city; and that was on this account the Lord declared, “In My Father’s house are many mansions.”[2140] For all things belong to God, who supplies all with a suitable dwelling-place; even as His Word says, that a share is allotted to all by the Father, according as each person is or shall be worthy. And this is the couch on which the guests shall recline, having been invited to the wedding.[2141] The presbyters, the disciples of the apostles, affirm that this is the gradation and arrangement of those who are saved, and

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[2136] 1 Cor. vii. 31.

[2137] Lib. iv. 5, 6.

[2138] Isa. lxvi. 22.

[2139] Thus in a Greek fragment; in the Old Latin, *Deus*.

[2140] John xiv. 2.

[2141] Matt. xxii. 10.

that they advance through steps of this nature; also that they ascend through the Spirit to the Son, and through the Son to the Father, and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, "For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."[2142] For in the times of the kingdom, the righteous man who is upon the earth shall then forget to die. "But when He saith, All things shall be subdued unto Him, it is manifest that He is excepted who did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all."[2143]

3. John, therefore, did distinctly foresee the first "resurrection of the just,"[2144] and the inheritance in the kingdom of the earth; and what the prophets have prophesied concerning it harmonize [with his vision]. For the Lord also taught these things, when He promised that He would have the mixed cup new with His disciples in the kingdom. The apostle, too, has confessed that the creation shall be free from the bondage of corruption, [so as to pass] into the liberty of the sons of God.[2145] And in all these things, and by them all, the same God the Father is manifested, who fashioned man, and gave promise of the inheritance of the earth to the fathers, who brought it (the creature) forth [from bondage] at the resurrection of the just, and fulfils the promises for the kingdom of His Son; subsequently bestowing in a paternal manner those things which neither the eye has seen, nor the ear has heard, nor has [thought concerning them] arisen within the heart of man,[2146] For there is the one Son, who accomplished His Father's will; and one human race also in which the mysteries of God are wrought, "which the angels desire to look into;"[2147] and they are not able to search out the wisdom of God, by means of which His handiwork, confirmed and incorporated with His Son, is brought to perfection; that His offspring, the First-begotten Word, should descend to the creature (*facturam*), that is, to what had been moulded (*plasma*), and that it should be contained by Him; and, on the other hand, the creature should contain the Word, and ascend to Him, passing beyond the angels, and be made after the image and likeness of God.[2148]

[2142] 1 Cor. xv. 25, 26.

[2143] 1 Cor. xv. 27, 28.

[2144] Luke xiv. 14.

[2145] Rom. viii. 21.

[2146] 1 Cor. ii. 9; Isa. lxiv. 4.

[2147] 1 Pet. i. 12.

[2148] Grabe and others suppose that some part of the work has been lost, so that the above was not its original conclusion.

Fragments from the Lost Writings of Irenæus

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I.

I adjure thee, who shalt transcribe this book,[2149] by our Lord Jesus Christ, and by His glorious appearing, when He comes to judge the living and the dead, that thou compare what thou hast transcribed, and be careful to set it right according to this copy from which thou hast transcribed; also, that thou in like manner copy down this adjuration, and insert it in the transcript.

[2149] This fragment is quoted by Eusebius, *Hist. Eccl.*, v. 20. It occurred at the close of the lost treatise of Irenæus entitled *De Ogdoade*.

II.

These[2150] opinions, Florinus, that I may speak in mild terms, are not of sound doctrine; these opinions are not consonant to the Church, and involve their votaries in the utmost impiety; these opinions, even the heretics beyond the Church's pale have never ventured to broach; these opinions, those presbyters who preceded us, and who were conversant with the apostles, did not hand down to thee. For, while I was yet a boy, I saw thee in Lower Asia with Polycarp, distinguishing thyself in the royal court,[2151] and endeavouring to gain his approbation. For I have a more vivid recollection of what occurred at that time than of recent events (inasmuch as the experiences of childhood, keeping pace with the growth of the soul, become incorporated with it); so that I can even describe the place where the blessed Polycarp used to sit and discourse— his going out, too, and his coming in—his general mode of life and personal appearance, together with the discourses which he delivered to the people; also how he would speak of his familiar intercourse with John, and with the rest of those who had seen the Lord; and how he would call their words to remembrance. Whatsoever things he had heard from them respecting the Lord, both with regard to His miracles and His teaching, Polycarp having thus received [information] from the eye-witnesses of the Word of life, would recount them all in harmony with the Scriptures. These things, through, God's mercy which was upon me, I then listened to attentively, and treasured them up not on paper, but in my heart; and I am continually, by God's grace, revolving these things accurately in my mind. And I can bear witness before God, that if that blessed and apostolical presbyter had heard any such thing, he would have cried out, and stopped his ears, exclaiming as he was wont to do: "O good God, for what times hast Thou reserved me, that I should endure these things?" And he would have fled from the very spot where, sitting or standing, he had heard such words. This fact, too, can be made clear, from his Epistles which he despatched, whether to the neighbouring Churches to confirm them, or to certain of the brethren, admonishing and exhorting them.

[2150] This interesting extract we also owe to Eusebius, who (*ut sup.*) took it from the work *De Ogdoade*, written after this former friend of Irenæus had lapsed to Valentinianism. Florinus had previously held that God was the author of evil, which sentiment Irenæus opposed in a treatise, now lost, called περὶ μοναρχίας.

[2151] Comp. p. 32, this volume, and Phil. iv. 22.

III.

For[2152] the controversy is not merely as regards the day, but also as regards the form itself of the fast.[2153] For some consider themselves bound to fast one day, others two days, others still more, while others [do so during] forty: the diurnal and the nocturnal hours they measure out together as their [fasting] day.[2154] And this variety among the observers [of the fasts] had not its origin in our time, but long before in that of our predecessors, some of whom probably, being not very accurate in their observance of it, handed down to posterity the custom as it had, through simplicity or private fancy, been [introduced among them]. And yet nevertheless all these lived in peace one with another, and we also keep peace together. Thus, in fact, the difference [in observing] the fast establishes the harmony of [our common] faith.[2155] And the presbyters preceding Soter in the government of the Church which thou dost now rule—I mean, Anicetus and Pius, Hyginus and Telesphorus, and Sixtus—did neither themselves observe it [after that fashion], nor permit those with them[2156] to do so. Notwithstanding this, those who did not keep [the feast in this way] were peacefully disposed towards those who came to them from other dioceses in which it was [so] observed although such observance was [felt] in more decided contrariety [as presented] to those who did not fall in with it; and none were ever cast out [of the Church] for this matter. On the contrary, those presbyters who preceded thee, and who did not observe [this custom], sent the Eucharist to those of other dioceses who did observe it.[2157] And when the blessed Polycarp was sojourning in Rome in the time of Anicetus, although a slight controversy had arisen among them as to certain other points, they were at once well inclined towards each other [with regard to the matter in hand], not willing that any quarrel should arise between them upon this head. For neither could Anicetus persuade Polycarp to forego the observance

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[2152] See pp. 31 and 312, of this volume. We are indebted again to Eusebius for this valuable fragment from the Epistle of Irenæus to Victor Bishop of Rome (*Hist. Eccl.*, v. 24; copied also by Nicephorus, iv. 39). It appears to have been a synodical epistle to the head of the Roman Church, the historian saying that it was written by Irenæus, "in the name of (ἐκ προσώπου) those brethren over whom he ruled throughout Gaul." Neither are these expressions to be limited to the Church at Lyons, for the same authority records (v. 23) that it was the testimony "of the dioceses throughout Gaul, which Irenæus superintended" (Harvey).

[2153] According to Harvey, the early paschal controversy resolved itself into two particulars: (*a*) as regards the precise day on which our Lord's resurrection should be celebrated; (*b*) as regards the custom of the fast preceding it.

[2154] Both reading and punctuation are here subjects of controversy. We have followed Massuet and Harvey.

[2155] "The observance of *a* day, though not everywhere the same, showed unity, so far as faith in the Lord's resurrection was concerned."—Harvey.

[2156] Following the reading of Rufinus, the ordinary text has μετ' αὐτούς, i.e., after them.

[2157] This practice was afterwards forbidden by the Council of Laodicea [held about a.d. 360].

[in his own way], inasmuch as these things had been always [so] observed by John the disciple of our Lord, and by other apostles with whom he had been conversant; nor, on the other hand, could Polycarp succeed in persuading Anicetus to keep [the observance in his way], for he maintained that he was bound to adhere to the usage of the presbyters who preceded him. And in this state of affairs they held fellowship with each other; and Anicetus conceded to Polycarp in the Church the celebration of the Eucharist, by way of showing him respect; so that they parted in peace one from the other, maintaining peace with the whole Church, both those who did observe [this custom] and those who did not.[2158]

[2158] It was perhaps in reference to this pleasing episode in the annals of the Church, that the Council of Arles, a.d. 314, decreed that the holy Eucharist should be consecrated by any foreign bishop present at its celebration.

IV.

As[2159] long as any one has the means of doing good to his neighbours, and does not do so, he shall be reckoned a stranger to the love of the Lord.[2160]

[2159] Quoted by Maximus Bishop of Turin, a.d. 422, *Serm.* vii. *de Eleemos.*, as from the Epistle to Pope Victor. It is also found in some other ancient writers.

[2160] One of the mss. reads here τοῦ Θεοῦ, of God.

V.

The[2161] will and the energy of God is the effective and foreseeing cause of every time and place and age, and of every nature. The will is the reason (λόγος) of the intellectual soul, which [reason] is within us, inasmuch as it is the faculty belonging to it which is endowed with freedom of action. The will is the mind desiring [some object], and an appetite possessed of intelligence, yearning after that thing which is desired.

[2161] Also quoted by Maximus Turinensis, *Op.* ii. 152, who refers it to Irenæus's *Sermo de Fide*, which work, not being referred to by Eusebius or Jerome, causes Massuet to doubt the authenticity of the fragment. Harvey, however, accepts it.

VI.

Since[2162] God is vast, and the Architect of the world, and omnipotent, He created things that reach to immensity both by the Architect of the world and by an omnipotent will, and with a new effect, potently and efficaciously, in order that the entire fulness of those things which have been produced might come into being, although they had no previous existence—that is, whatever does not fall under [our] observation, and also what lies before our eyes. And so does He contain all things in particular, and leads them on to their own proper result, on account of which they were called into being and produced, in no way changed into anything else than what it (the end) had originally been by nature. For this is the property of the working of God, not merely to proceed to the infinitude of the understanding, or even to overpass [our] powers of mind, reason and speech, time and place, and every age; but also to go beyond substance, and fulness or perfection.

[2162] We owe this fragment also to Maximus, who quoted it from the same work, *de Fide*, written by Irenæus to Demetrius, a deacon of Vienne. This and the last fragment were first printed by Feuardentius, who obtained them from Faber; no reference, however, being given as to the source from whence the Latin version was derived. The Greek of the Fragment vi. is not extant.

VII.

This[2163] [custom], of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under Him. Now this custom took its rise from apostolic times, as the blessed Irenæus, the martyr and bishop of Lyons, declares in his treatise *On Easter*, in which he makes mention of Pentecost also; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord's day, for the reason already alleged concerning it.

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[2163] Taken from a work (*Quæs. et Resp. ad Othod.*) ascribed to Justin Martyr, but certainly written after the Nicene Council. It is evident that this is not an exact quotation from Irenæus, but a summary of his words. The "Sunday" here referred to must be Easter Sunday. Massuet's emendation of the text has been adopted, ἐπ' αὐτοῦ for ἐπ' αὐτῶν.

VIII.

For[2164] as the ark [of the covenant] was gilded within and without with pure gold, so was also the body of Christ pure and resplendent; for it was adorned within by the Word, and shielded without by the Spirit, in order that from both [materials] the splendour of the natures might be clearly shown forth.

[2164] Cited by Leontius of Byzantium, who flourished about the year a.d. 600; but he does not mention the writing of Irenæus from which it is extracted. Massuet conjectures that it is from the *De Ogdoade*, addressed to the apostate Florinus.

IX.

Ever,[2165] indeed, speaking well of the deserving, but never ill of the undeserving, we also shall attain to the glory and kingdom of God.

[2165] This fragment and the next three are from the *Parallela* of John of Damascus. Frag. ix. x. xii. seem to be quotations from the treatise of Irenæus on the resurrection. No. xi. is extracted from his *Miscellaneous Dissertations*, a work mentioned by Eusebius, βιβλίον τι διαλεξέων διαφόρων.

X.

It is indeed proper to God, and befitting His character, to show mercy and pity, and to bring salvation to His creatures, even though they be brought under danger of destruction. "For with Him," says the Scripture, "is propitiation."[2166]

[2166] Ps. cxxx. 7.

XI.

The business of the Christian is nothing else than to be ever preparing for death (μελεπᾷν ἀποθνήσκειν).

XII.

We therefore have formed the belief that [our] bodies also do rise again. For although they go to corruption, yet they do not perish; for the earth, receiving the remains, preserves them, even like fertile seed mixed with more fertile ground. Again, as a bare grain is sown, and, germinating by the command of God its Creator, rises again, clothed upon and glorious, but not before it has died and suffered decomposition, and become mingled with the earth; so [it is seen from this, that] we have not entertained a vain belief in the resurrection of the body. But although it is dissolved at the appointed time, because of the primeval disobedience, it is placed, as it were, in the crucible of the earth, to be recast again; not then as this corruptible [body], but pure, and no longer subject to decay: so that to each body its own soul shall be restored; and when it is clothed upon with this, it shall not experience sorrow, but shall rejoice, continuing permanently in a state of purity, having for its companion a just consort, not an insidious one, possessing in every respect the things pertaining to it, it shall receive these with perfect accuracy;[2167] it shall not receive bodies diverse from what they had been, nor delivered from suffering or disease, nor as [rendered] glorious, but as they departed this life, in sins or in righteous actions: and such as they were, such shall they be clothed with upon resuming life; and such as they were in unbelief, such shall they be faithfully judged.

[2167] This sentence in the original seems incomplete; we have followed the conjectural restoration of Harvey.

XIII.

For[2168] when the Greeks, having arrested the slaves of Christian catechumens, then used force against them, in order to learn from them some secret thing [practised] among Christians, these slaves, having nothing to say that would meet the wishes of their tormentors, except that they had heard from their masters that the divine communion was the body and blood of Christ, and imagining that it was actually flesh and blood, gave their inquisitors answer to that effect. Then these latter, assuming such to be the case with regard to the practices of Christians, gave information regarding it to other Greeks, and sought to compel the martyrs Sanctus and Blandina to confess, under the influence of torture, [that the allegation was correct]. To these men Blandina replied very admirably in these words: "How should those persons endure such [accusations], who, for the sake of the practice [of piety], did not avail themselves even of the flesh that was permitted [them to eat]?"

[2168] "This extract is found in Œcumenius upon 1 Pet. c. iii. p. 198; and the words used by him indicate, as Grabe has justly observed, that he only condensed a longer passage."—Harvey.

XIV.

How[2169] is it possible to say that the serpent, created by God dumb and irrational, was endowed with reason and speech? For if it had the power of itself to speak, to discern, to understand, and to reply to what was spoken by the woman, there would have been nothing to prevent every serpent from doing this also. If, however, they say again that it was according to the divine will and dispensation that this [serpent] spake with a human voice to Eve, they render God the author of sin. Neither was it possible for the evil demon to impart speech to a speechless nature, and thus from that which is not to produce that which is; for if that were the case, he never would have ceased (with the view of leading men astray) from conferring with and deceiving them by means of serpents, and beasts, and birds. From what quarter, too, did it, being a beast, obtain information regarding the injunction of God to the man given to him alone, and in secret, not even the woman herself being aware of it? Why also did it not prefer to make its attack upon the man instead of the woman? And if thou sayest that it attacked her as being the weaker of the two, [I reply that], on the contrary, she was the stronger, since she appears to have been the helper of the man in the transgression of the commandment. For she did by herself alone resist the serpent, and it was after holding out for a while and making opposition that she ate of the tree, being circumvented by craft; whereas Adam, making no fight whatever, nor refusal, partook of the fruit handed to him by the woman, which is an indication of the utmost imbecility and effeminacy of mind. And the woman indeed, having been vanquished in the contest by a demon, is deserving of pardon; but Adam shall deserve none, for he was worsted by a woman,—he who, in his own person, had received the command from God. But the woman, having heard of the command from Adam, treated it with contempt, either because she deemed it unworthy of God to speak by means of it, or because she had her doubts, perhaps even held the opinion that the command was given to her by Adam of his own accord. The serpent found her working alone, so that he was enabled to confer with her apart. Observing her then either eating or not eating from the trees, he put before her the fruit of the [forbidden] tree. And if he saw her eating, it is manifest that she was partaker of a body subject to corruption. "For everything going in at the mouth, is cast out into the draught."[2170] If then corruptible, it is obvious that she was also mortal. But if mortal, then there was certainly no curse; nor was that a [condemnatory] sentence, when the voice of God spake to the man, "For earth thou art, and unto earth shall thou return,"[2171] as the true course of things proceeds [now and always]. Then again, if the serpent observed the woman not eating, how did he induce her to eat who never had eaten?

[2169] From the *Contemplations* of Anastasius Sinaita, who flourished a.d. 685. Harvey doubts as to this fragment being a genuine production of Irenæus; and its whole style of reasoning confirms the suspicion.

[2170] Matt. xv. 17.

[2171] Gen. iii. 19.

And who pointed out to this accursed man-slaying serpent that the sentence of death pronounced against them by God would not take [immediate] effect, when He said, “For in the day that ye eat thereof, ye shall surely die?” And not this merely, but that along with the impunity[2172] [attending their sin] the eyes of those should be opened who had not seen until then? But with the opening [of their eyes] referred to, they made entrance upon the path of death.

[2172] The Greek reads the barbarous word ἀθριξίᾳ, which Massuet thinks is a corruption of ἀθανασίᾳ, immortality. We have, however, followed the conjecture of Harvey, who would substitute ἀπληξίᾳ, which seems to agree better with the context.

XV.

When,[2173] in times of old, Balaam spake these things in parables, he was not acknowledged; and now, when Christ has appeared and fulfilled them, He was not believed. Wherefore [Balaam], foreseeing this, and wondering at it, exclaimed, “Alas! alas! who shall live when God brings these things to pass?”[2174]

[2173] This and the eight following fragments may be referred to the *Miscellaneous Dissertations* of our author; see note on Frag. ix. They are found in three mss. in the Imperial Collection at Paris, on the Pentateuch, Joshua, Judges, and Ruth.

[2174] Num. xxiv. 23.

XVI.

Expounding again the law to that generation which followed those who were slain in the wilderness, he published Deuteronomy; not as giving to them a different law from that which had been appointed for their fathers, but as recapitulating this latter, in order that they, by hearing what had happened to their fathers, might fear God with their whole heart.

XVII.

By these Christ was typified, and acknowledged, and brought into the world; for He was prefigured in Joseph: then from Levi and Judah He was descended according to the flesh, as King and Priest; and He was acknowledged by Simeon in the temple: through Zebulon He was believed in among the Gentiles, as says the prophet, "the land of Zabulon;"[2175] and through Benjamin [that is, Paul] He was glorified, by being preached throughout all the world.[2176]

[2175] Isa. ix. 1.

[2176] Compare the statement of Clemens Romanus (page 6 of this volume), where, speaking of St. Paul, he says: "After preaching both in the east and west … having taught righteousness to the whole world, and come to the extreme limit of the west."

XVIII.

And this was not without meaning; but that by means of the number of the ten men,[2177] he (Gideon) might appear as having Jesus for a helper, as [is indicated] by the compact entered into with them. And when he did not choose to partake with them in their idol-worship, they threw the blame upon him: for “Jerubbaal” signifies the judgment-seat of Baal.

[2177] See Judg. vi. 27. It is not very clear how Irenæus makes out this allegory, but it is thought that he refers to the initial letter in the name Ἰησοῦς, which stands for *ten* in the Greek enumeration. Compare the *Epistle of Barnabas*, cap. ix. p. 143, of this volume.

XIX.

“Take unto thee Joshua (’Ιησοῦν) the son of Nun.”[2178] For it was proper that Moses should lead the people out of Egypt, but that Jesus (*Joshua*) should lead them into the inheritance. Also that Moses, as was the case with the law, should cease to be, but that Joshua (’Ιησοῦν), as the word, and no untrue type of the Word made flesh (ἐνυποστάτου), should be a preacher to the people. Then again, [it was fit] that Moses should give manna as food to the fathers, but Joshua wheat;[2179] as the first-fruits of life, a type of the body of Christ, as also the Scripture declares that the manna of the Lord ceased when the people had eaten wheat from the land.[2180]

[2178] Num. xxvii. 18.

[2179] Harvey conceives the reading here (which is doubtful) to have been τὸν νέον σῖτον, the new wheat; and sees an allusion to the wave-sheaf of the new corn offered in the temple on the morning of our Lord’s resurrection.

[2180] Josh. v. 12.

XX.

"And[2181] he laid his hands upon him."[2182] The countenance of Joshua was also glorified by the imposition of the hands of Moses, but not to the same degree [as that of Moses]. Inasmuch, then, as he had obtained a certain degree of grace, [the Lord] said, "And thou shall confer upon him of thy glory."[2183] For [in this case] the thing given does not cease to belong to the giver.

[2181] Massuet seems to more than doubt the genuineness of this fragment and the next, and would ascribe them to the pen of Apollinaris, bishop of Hierapolis in Phrygia, a contemporary of Irenæus. Harvey passes over these two fragments.

[2182] Num. xxvii. 23.

[2183] Num. xxvii. 20.

XXI.

But he does not give, as Christ did, by means of breathing, because he is not the fount of the Spirit.

XXII.

"Thou shall not go with them, neither shalt thou curse the people."[2184] He does not hint at anything with regard to the people, for they all lay before his view, but [he refers] to the mystery of Christ pointed out beforehand. For as He was to be born of the fathers according to the flesh, the Spirit gives instructions to the man (Balaam) beforehand, lest, going forth in ignorance, he might pronounce a curse upon the people.[2185] Not, indeed, that [his curse] could take any effect contrary to the will of God; but [this was done] as an exhibition of the providence of God which He exercised towards them on account of their forefathers.

[2184] Num. xxii. 12.

[2185] The conjectural emendation of Harvey has been adopted here, but the text is very corrupt and uncertain.

XXIII.

"And he mounted upon his ass."[2186] The ass was the type of the body of Christ, upon whom all men, resting from their labours, are borne as in a chariot. For the Saviour has taken up the burden of our sins.[2187] Now the angel who appeared to Balaam was the Word Himself; and in His hand He held a sword, to indicate the power which He had from above.

[2186] Num. xxii. 22, 23.

[2187] From one of the mss. Stieren would insert ἐν τῷ ἰδίῳ σώματι, in His own body; see 1 Pet. ii. 24.

XXIV.

“God is not as a man.”[2188] He thus shows that all men are indeed guilty of falsehood, inasmuch as they change from one thing to another (μεταφερόμενοι); but such is not the case with God, for He always continues true, perfecting whatever He wishes.

[2188] Num. xxiii. 19.

XXV.

“To inflict vengeance from the Lord on Midian.”[2189] For this man (Balaam), when he speaks no longer in the Spirit of God, but contrary to God’s law, by setting up a different law with regard to fornication,[2190] is certainly not then to be counted as a prophet, but as a soothsayer. For he who did not keep to the commandment of God, received the just recompense of his own evil devices.[2191]

[2189] Num. xxxi. 3.

[2190] Num. xxxi. 16.

[2191] Num. xxxi. 8.

XXVI.

Know[2192] thou that every man is either empty or full. For if he has not the Holy Spirit, he has no knowledge of the Creator; he has not received Jesus Christ the Life; he knows not the Father who is in heaven; if he does not live after the dictates of reason, after the heavenly law, he is not a sober-minded person, nor does he act uprightly: such an one is empty. If, on the other hand, he receives God, who says, “I will dwell with them, and walk in them, and I will be their God,”[2193] such an one is not empty, but full.

[2192] It is not certain from what work of Irenæus this extract is derived; Harvey thinks it to be from his work περὶ ἐπιστήμης, i.e., *concerning Knowledge.*

[2193] Lev. xxvi. 12.

XXVII.

The little boy, therefore, who guided Samson by the hand,[2194] pre-typified John the Baptist, who showed to the people the faith in Christ. And the house in which they were assembled signifies the world, in which dwell the various heathen and unbelieving nations, offering sacrifice to their idols. Moreover, the two pillars are the two covenants. The fact, then, of Samson leaning himself upon the pillars, [indicates] this, that the people, when instructed, recognized the mystery of Christ.

[2194] Judg. xvi. 26.

XXVIII.

“And the man of God said, Where did it fall? And he showed him the place. And he cut down a tree, and cast it in there, and the iron floated.”[2195] This was a sign that souls should be borne aloft (ἀναγωγῆς ψυχῶν) through the instrumentality of wood, upon which He suffered who can lead those souls aloft that follow His ascension. This event was also an indication of the fact, that when the holy soul of Christ descended [to Hades], many souls ascended and were seen in their bodies.[2196] For just as the wood, which is the lighter body, was submerged in the water; but the iron, the heavier one, floated: so, when the Word of God became one with flesh, by a physical and hypostatic union, the heavy and terrestrial 573 [part], having been rendered immortal, was borne up into heaven, by the divine nature, after the resurrection.

[2195] 2 Kings vi. 6. Comp. book v. chap. xvii. 4.

[2196] Matt. xxvii. 52.

XXIX.

The[2197] Gospel according to Matthew was written to the Jews. For they laid particular stress upon the fact that Christ [should be] of the seed of David. Matthew also, who had a still greater desire [to establish this point], took particular pains to afford them convincing proof that Christ is of the seed of David; and therefore he commences with [an account of] His genealogy.

[2197] Edited by P. Possin, in a *Catena Patrum* on St. Matthew. See book iii. chap. xi. 8.

XXX.[2198]

“The axe unto the root,”[2199] he says, urging us to the knowledge of the truth, and purifying us by means of fear, as well as preparing [us] to bring forth fruit in due season.

[2198] From the same *Catena*. Compare book v. chap. xvii. 4.

[2199] Matt. iii. 10.

XXXI.

Observe[2200] that, by means of the grain of mustard seed in the parable, the heavenly doctrine is denoted which is sown like seed in the world, as in a field, [seed] which has an inherent force, fiery and powerful. For the Judge of the whole world is thus proclaimed, who, having been hidden in the heart of the earth in a tomb for three days, and having become a great tree, has stretched forth His branches to the ends of the earth. Sprouting out from Him, the twelve apostles, having become fair and fruitful boughs, were made a shelter for the nations as for the fowls of heaven, under which boughs, all having taken refuge, as birds flocking to a nest, have been made partakers of that wholesome and celestial food which is derived from them.

[2200] First edited in Latin by Corderius, afterwards in Greek by Grabe, and also by Dr. Cramer in his *Catena* on St. Luke.

XXXII.[2201]

Josephus says, that when Moses had been brought up in the royal palaces, he was chosen as general against the Ethiopians; and having proved victorious, obtained in marriage the daughter of that king, since indeed, out of her affection for him, she delivered the city up to him.[2202]

Why was it, that when these two (Aaron and Miriam) had both acted with despite towards him (Moses), the latter alone was adjudged punishment?[2203] First, because the woman was the more culpable, since both nature and the law place the woman in a subordinate condition to the man. Or perhaps it was that Aaron was to a certain degree excusable, in consideration of his being the elder [brother], and adorned with the dignity of high priest. Then again, inasmuch as the leper was accounted by the law unclean, while at the same time the origin and foundation of the priesthood lay in Aaron, [the Lord] did not award a similar punishment to him, lest this stigma should attach itself to the entire [sacerdotal] race; but by means of his sister's [example] He awoke his fears, and taught him the same lesson. For Miriam's punishment affected him to such an extent, that no sooner did she experience it, than he entreated [Moses], who had been injured, that he would by his intercession do away with the affliction. And he did not neglect to do so, but at once poured forth his supplication. Upon this the Lord, who loves mankind, made him understand how He had not chastened her as a judge, but as a father; for He said, "If her father had spit in her face, should she not be ashamed? Let her be shut out from the camp seven days, and after that let her come in again."[2204]

[2201] Massuet's Fragment xxxii. is here passed over; it is found in book iii. chap. xviii. 7.

[2202] See Josephus' *Antiquities*, book ii. chap. x., where we read that this king's daughter was called Tharbis. Immediately upon the surrender of this city (Saba, afterwards called Meroë) Moses married her, and returned to Egypt. Whiston, in the notes to his translation of Josephus, says, "Nor, perhaps, did St. Stephen refer to anything else when he said of Moses, before he was sent by God to the Israelites, that he was not only learned in all the wisdom of the Egyptians, but was also mighty in words and in deeds" (Acts vii. 22).

[2203] Num. xii. 1, etc.

[2204] Num. xii. 14.

XXXIII.

Inasmuch[2205] as certain men, impelled by what considerations I know not, remove from God the half of His creative power, by asserting that He is merely the cause of quality resident in matter, and by maintaining that matter itself is uncreated, come now let us put the question, What is at any time … is immutable. Matter, then, is immutable. But if matter be immutable, and the immutable suffers no change in regard to quality, it does not form the substance of the world. For which reason it seems to them superfluous, that God has annexed qualities to matter, since indeed matter admits of no possible alteration, it being in itself an uncreated thing. But further, if matter be uncreated, it has been made altogether according to a certain quality, and this immutable, so that it cannot be receptive of more qualities, nor can it be the thing of which the world is made. But if the world be not made from it, [this theory] entirely excludes God from exercising power on the creation [of the world].

[2205] Harvey considers this fragment to be a part of the work of Irenæus referred to by Photius under the title *De Universo*, or *de Substantiâ Mundi*. It is to be found in Codex 3011 of the Bodleian Library, Oxford.

XXXIV.

“And[2206] dipped himself,” says [the Scripture], “seven times in Jordan.”[2207] It was not for nothing that Naaman of old, when suffering from leprosy, was purified upon his being baptized, but [it served] as an indication to us. For as we are lepers in sin, we are made clean, by means of the sacred water and the invocation of the Lord, from our old transgressions; being spiritually regenerated as new-born babes, even as the Lord has declared: “Except a man be born again through water and the Spirit, he shall not enter into the kingdom of heaven.”[2208]

[2206] This and the next fragment first appeared in the Benedictine edition reprinted at Venice, 1734. They were taken from a ms. *Catena* on the book of Kings in the Coislin Collection.

[2207] 2 Kings v. 14.

[2208] John iii. 5.

XXXV.

If the corpse of Elisha raised a dead man,[2209] how much more shall God, when He has quickened men's dead bodies, bring them up for judgment?

[2209] 2 Kings xiii. 21.

XXXVI.

True[2210] knowledge, then, consists in the understanding of Christ, which Paul terms the wisdom of God hidden in a mystery, which “the natural man receiveth not,”[2211] the doctrine of the cross; of which if any man “taste,”[2212] he will not accede to the disputations and quibbles of proud and puffed-up men,[2213] who go into matters of which they have no perception.[2214] For the truth is unsophisticated (ἀσχημάτιστος); and “the word is nigh thee, in thy mouth and in thy heart,”[2215] as the same apostle declares, being easy of comprehension to those who are obedient. For it renders us like to Christ, if we experience “the power of his resurrection and the fellowship of His sufferings.”[2216] For this is the affinity[2217] of the apostolical teaching and the most holy “faith delivered unto us,”[2218] which the unlearned receive, and those of slender knowledge have taught, not “giving heed to endless genealogies,”[2219] but studying rather [to observe] a straightforward course of life; lest, having been deprived of the Divine Spirit, they fail to attain to the kingdom of heaven. For truly the first thing is to deny one’s self and to follow Christ; and those who do this are borne onward to perfection, having fulfilled all their Teacher’s will, becoming sons of God by spiritual regeneration, and heirs of the kingdom of heaven; those who seek which first shall not be forsaken.

[2210] This extract and the next three were discovered in the year 1715 by [Christopher Matthew] Pfaff, a learned Lutheran, in the Royal Library at Turin. The mss. from which they were taken were neither catalogued nor classified, and have now disappeared from the collection. It is impossible to say with any degree of probability from what treatises of our author these four fragments have been culled. For a full account of their history, see Stieren’s edition of Irenæus, vol. ii. p. 381. [But, in all candor, let Pfaff himself be heard. His little work is full of learning, and I have long possessed it as a treasure to which I often recur. Pfaff’s *Irenæi Fragmenta* was published at The Hague, 1715.]

[2211] 1 Cor. ii. 14.

[2212] 1 Pet. ii. 3.

[2213] 1 Tim. vi. 4, 5.

[2214] Col. ii. 18.

[2215] Rom. x. 8; Deut. xxx. 14.

[2216] Phil. iii. 10.

[2217] Harvey’s conjectural emendation, ἐπιπλοκὴ for ἐπιλογὴ, has been adopted here.

[2218] Jude 3.

[2219] 1 Tim. i. 4.

XXXVII.

Those who have become acquainted with the secondary (i.e., under Christ) constitutions of the apostles,[2220] are aware that the Lord instituted a new oblation in the new covenant, according to [the declaration of] Malachi the prophet. For, "from the rising of the sun even to the setting my name has been glorified among the Gentiles, and in every place incense is offered to my name, and a pure sacrifice;"[2221] as John also declares in the Apocalypse: "The incense is the prayers of the saints."[2222] Then again, Paul exhorts us "to present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."[2223] And again, "Let us offer the sacrifice of praise, that is, the fruit of the lips."[2224] Now those oblations are not according to the law, the handwriting of which the Lord took away from the midst by cancelling it;[2225] but they are according to the Spirit, for we must worship God "in spirit and in truth."[2226] And therefore the oblation of the Eucharist is not a carnal one, but a spiritual; and in this respect it is pure. For we make an oblation to God of the bread and the cup of blessing, giving Him thanks in that He has commanded the earth to bring forth these fruits for our nourishment. And then, when we have perfected the oblation, we invoke the Holy Spirit, that He may exhibit this sacrifice, both the bread the body of Christ, and the cup the blood of Christ, in order that the receivers of these antitypes[2227] may obtain remission of sins and life eternal. Those persons, then, who perform these oblations in remembrance of the Lord, do not fall in with Jewish views, but, performing the service after a spiritual manner, they shall be called sons of wisdom. 575

[2220] ταῖς δευτέραις τῶν ἀποστόλων διατάξεσι. Harvey thinks that these words imply, "the formal constitution, which the apostles, acting under the impulse of the Spirit, though still in a secondary capacity, gave to the Church."

[2221] Mal. i. 11.

[2222] Rev. v. 8. The same view of the eucharistic oblation, etc., is found in book iv. chap. xvii.: as also in Justin Martyr; see *Trypho*, cap. xli. *supra* in this volume.

[2223] Rom. xii. 1.

[2224] Heb. xiii. 15.

[2225] Col. ii. 14.

[2226] John iv. 24.

[2227] Harvey explains this word ἀντιτύπων as meaning an "exact counterpart." He refers to the word where it occurs in *Contra Hæreses*, lib. i. chap. xxiv. (p. 349, this vol.) as confirmatory of his view.

XXXVIII.

The[2228] apostles ordained, that "we should not judge any one in respect to meat or drink, or in regard to a feast day, or the new moons, or the sabbaths."[2229] Whence then these contentions? whence these schisms? We keep the feast, but in the leaven of malice and wickedness, cutting in pieces the Church of God; and we preserve what belongs to its exterior, that we may cast away these better things, faith and love. We have heard from the prophetic words that these feasts and fasts are displeasing to the Lord.[2230]

[2228] Taken apparently from the *Epistle to Blastus, de Schismate*. Compare a similar passage, lib. iv. chap. xxxiii. 7.

[2229] Col. ii. 16.

[2230] Isa. i. 14.

XXXIX.

Christ,[2231] who was called the Son of God before the ages, was manifested in the fulness of time, in order that He might cleanse us through His blood, who were under the power of sin, presenting us as pure sons to His Father, if we yield ourselves obediently to the chastisement of the Spirit. And in the end of time He shall come to do away with all evil, and to reconcile all things, in order that there may be an end of all impurities.

[2231] "From the same collection at Turin. The passage seems to be of cognate matter with the treatise *De Resurrec.* Pfaff referred it either to the διαλέξεις διάφοροι or to the ἐπίδειξις ἀποστολικοῦ κηρύγματος." —Harvey.

XL.

"And[2232] he found the jaw-bone of an ass."[2233] It is to be observed that, after [Samson had committed] fornication, the holy Scripture no longer speaks of the things happily accomplished by him in connection with the formula, "The Spirit of the Lord came upon him."[2234] For thus, according to the holy apostle, the sin of fornication is perpetrated against the body, as involving also sin against the temple of God.[2235]

[2232] This and the four following fragments are taken from mss. in the Vatican Library at Rome. They are apparently quoted from the homiletical expositions of the historical books already referred to.

[2233] Judg. xv. 15.

[2234] Judg. xiv. 6–19.

[2235] 1 Cor. iii. 16, 17.

XLI.

This[2236] indicates the persecution against the Church set on foot by the nations who still continue in unbelief. But he (Samson) who suffered those things, trusted that there would be a retaliation against those waging this war. But retaliation through what means? First of all, by his betaking himself to the Rock[2237] not cognizable to the senses;[2238] secondly, by the finding of the jaw-bone of an ass. Now the type of the jaw-bone is the body of Christ.

[2236] These words were evidently written during a season of persecution in Gaul; but what that persecution was, it is useless to conjecture.

[2237] Judg. xv. 11.

[2238] That is, when he fled to the rock Etam, he typified the true believer taking refuge in the spiritual Rock, Christ.

XLII.

Speaking always well of the worthy, but never ill of the unworthy, we also shall attain to the glory and kingdom of God.

XLIII.

In[2239] these things there was signified by prophecy that the people, having become transgressors, shall be bound by the chains of their own sins. But the breaking of the bonds of their own accord indicates that, upon repentance, they shall be again loosed from the shackles of sin.

[2239] Most probably from a homily upon the third and fourth chapters of Ezekiel. It is found repeated in Stieren's and Migne's edition as Fragment xlviii. extracted from a *Catena* on the Book of Judges.

XLIV.

It[2240] is not an easy thing for a soul, under the influence of error, to be persuaded of the contrary opinion.

[2240] We give this brief fragment as it appears in the editions of Stieren, Migne, and Harvey, who speculate as to its origin. They seem to have overlooked the fact that it is the Greek original of the old Latin, *non facile est ab errore apprehensam resipiscere animam*,—a sentence found towards the end of book iii. chap. ii.

XLV.

"And[2241] Balaam the son of Beor they slew with the sword."[2242] For, speaking no longer by the Spirit of God, but setting up another law of fornication contrary to the law of God,[2243] this man shall no longer be reckoned as a prophet, but as a soothsayer. For, as he did not continue in the commandment of God, he received the just reward of his evil devices.

[2241] With the exception of the initial text, this fragment is almost identical with No. xxv.

[2242] Num. xxxi. 8.

[2243] Rev. ii. 14.

XLVI.

“The[2244] god of the world;”[2245] that is, Satan, who was designated God to those who believe not.

[2244] From the *Catena* on St. Paul’s Epistles to the Corinthians, edited by Dr. Cramer, and reprinted by Stieren.

[2245] 2 Cor. iv. 4.

XLVII.

The[2246] birth of John [the Baptist] brought the dumbness of Zacharias to an end. For he did not burden his father, when the voice issued forth from silence; but as when not believed it rendered him tongue-tied, so did the voice sounding out clearly set his father free, to whom he had both been announced and born. Now the voice and the burning light[2247] were a precursor of the Word and the Light.

[2246] Extracted from a ms. of Greek theology in the Palatine Library at Vienna. The succeeding fragment in the editions of Harvey, Migne, and Stieren, is omitted, as it is merely a transcript of book iii. ch. x. 4.

[2247] John v. 35.

XLVIII.

As[2248] therefore seventy tongues are indicated by number, and from[2249] dispersion the tongues are gathered into one by means of their interpretation; so is that ark declared a type of the body of Christ, which is both pure and immaculate. For[2250] as that ark was gilded with pure gold both within and without, so also is the body of Christ pure and resplendent, being adorned within by the Word, and shielded on the outside by the Spirit, in order that from both [materials] the splendour of the natures might be exhibited together.

[2248] This fragment commences a series derived from the Nitrian Collection of Syriac mss. in the British Museum.

[2249] The Syriac text is here corrupt and obscure.

[2250] See. No. viii., which is the same as the remainder of this fragment.

XLIX.

Now[2251] therefore, by means of this which has been already brought forth a long time since, the Word has assigned an interpretation. We are convinced that there exist [so to speak] two men in each one of us. The one is confessedly a hidden thing, while the other stands apparent; one is corporeal, the other spiritual; although the generation of both may be compared to that of twins. For both are revealed to the world as but one, for the soul was not anterior to the body in its essence; nor, in regard to its formation, did the body precede the soul: but both these were produced at one time; and their nourishment consists in purity and sweetness.

[2251] The Syriac ms. introduces this quotation as follows: “From the holy Irenæus Bp. of Lyons, from the first section of his interpretation of the Song of Songs.”

L.

For[2252] then there shall in truth be a common joy consummated to all those who believe unto life, and in each individual shall be confirmed the mystery of the Resurrection, and the hope of incorruption, and the commencement of the eternal kingdom, when God shall have destroyed death and the devil. For that human nature and flesh which has risen again from the dead shall die no more; but after it had been changed to incorruption, and made like to spirit, when the heaven was opened, [our Lord] full of glory offered it (the flesh) to the Father.

[2252] This extract is introduced as follows: "For Irenæus Bishop of Lyons, who was a contemporary of the disciple of the apostle, Polycarp Bishop of Smyrna, and martyr, and for this reason is held in just estimation, wrote to an Alexandrian to the effect that it is right, with respect to the feast of the Resurrection, that we should celebrate it upon the first day of the week." This shows us that the extract must have been taken from the work *Against Schism* addressed to Blastus.

LI.

Now,[2253] however, inasmuch as the books of these men may possibly have escaped your observation, but have come under our notice, I call your attention to them, that for the sake of your reputation you may expel these writings from among you, as bringing disgrace upon you, since their author boasts himself as being one of your company. For they constitute a stumbling-block to many, who simply and unreservedly receive, as coming from a presbyter, the blasphemy which they utter against God. Just [consider] the writer of these things, how by means of them he does not injure assistants [in divine service] only, who happen to be prepared in mind for blasphemies against God, but also damages those among us, since by his books he imbues their minds with false doctrines concerning God.

[2253] From the same ms. as the preceding fragment. It is thus introduced: "And Irenæus Bp. of Lyons, to Victor Bp. of Rome, concerning Florinus, a presbyter, who was a partisan of the error of Valentinus, and published an abominable book, thus wrote."

LII.

The[2254] sacred books acknowledge with regard to Christ, that as He is the Son of man, so is the same Being not a [mere] man; and as He is flesh, so is He also spirit, and the Word of God, and God. And as He was born of Mary in the last times, so did He also proceed from God as the First-begotten of every creature; and as He hungered, so did He satisfy [others]; and as He thirsted, so did He of old cause the Jews to drink, for the "Rock was Christ"[2255] Himself: thus does Jesus now give to His believing people power to drink spiritual waters, which spring up to life eternal.[2256] And as He was the son of David, so was He also the Lord of David. And as He was from Abraham, so did He also exist before Abraham.[2257] And as He was the servant of God, so is He the Son of God, and Lord of the universe. And as He was spit upon ignominiously, so also did He breathe the Holy Spirit into His disciples.[2258] And as He was saddened, so also did He give joy to His people. And as He was capable of being handled and touched, so again did He, in a non-apprehensible form, pass through the midst of those who sought to injure Him,[2259] and entered without impediment through closed doors.[2260] And as He slept, so did He also rule the sea, the winds, and the storms. And as He suffered, so also is He alive, and life-giving, and healing all our infirmity. And as He died, so is He also the Resurrection of the dead. He suffered shame on earth, while He is higher than all glory and praise in heaven; who, "though He was crucified through weakness, yet He liveth by divine power;"[2261] who "descended into the lower parts of the earth," and who "ascended up above the heavens;"[2262] for whom a manger sufficed, yet who filled all things; who was dead, yet who liveth for ever and ever. Amen.

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[2254] This extract had already been printed by M. Pitra in his *Spicilegium Solesmense*, p. 6.

[2255] 1 Cor. x. 4.

[2256] John iv. 14.

[2257] John viii. 58.

[2258] John xx. 22.

[2259] John viii. 59.

[2260] John xx. 26.

[2261] 2 Cor. xiii. 4.

[2262] Eph. iv. 9, 10.

LIII.

With[2263] regard to Christ, the law and the prophets and the evangelists have proclaimed that He was born of a virgin, that He suffered upon a beam of wood, and that He appeared from the dead; that He also ascended to the heavens, and was glorified by the Father, and is the Eternal King; that He is the perfect Intelligence, the Word of God, who was begotten before the light; that He was the Founder of the universe, along with it (light), and the Maker of man; that He is All in all: Patriarch among the patriarchs; Law in the laws; Chief Priest among priests; Ruler among kings; the Prophet among prophets; the Angel among angels; the Man among men; Son in the Father; God in God; King to all eternity. For it is He who sailed [in the ark] along with Noah, and who guided Abraham; who was bound along with Isaac, and was a Wanderer with Jacob; the Shepherd of those who are saved, and the Bridegroom of the Church; the Chief also of the cherubim, the Prince of the angelic powers; God of God; Son of the Father; Jesus Christ; King for ever and ever. Amen.

[2263] This extract from the Syriac is a shorter form of the next fragment, which seems to be interpolated in some places. The latter is from an Armenian ms. in the Mechitarist Library at Venice.

LIV.

The[2264] law and the prophets and evangelists have declared that Christ was born of a virgin, and suffered on the cross; was raised also from the dead, and taken up to heaven; that He was glorified, and reigns for ever. He is Himself termed the Perfect Intellect, the Word of God. He is the First-begotten,[2265] after a transcendent manner, the Creator of man; All in all; Patriarch among the patriarchs; Law in the law; the Priest among priests; among kings Prime Leader; the Prophet among the prophets; the Angel among angels; the Man among men; Son in the Father; God in God; King to all eternity. He was sold with Joseph, and He guided Abraham; was bound along with Isaac, and wandered with Jacob; with Moses He was Leader, and, respecting the people, Legislator. He preached in the prophets; was incarnate of a virgin; born in Bethlehem; received by John, and baptized in Jordan; was tempted in the desert, and proved to be the Lord. He gathered the apostles together, and preached the kingdom of heaven; gave light to the blind, and raised the dead; was seen in the temple, but was not held by the people as worthy of credit; was arrested by the priests, conducted before Herod, and condemned in the presence of Pilate; He manifested Himself in the body, was suspended upon a beam of wood, and raised from the dead; shown to the apostles, and, having been carried up to heaven, sitteth on the right hand of the Father, and has been glorified by Him as the Resurrection of the dead. Moreover, He is the Salvation of the lost, the Light to those dwelling in darkness, and Redemption to those who have been born; the Shepherd of the saved, and the Bridegroom of the Church; the Charioteer of the cherubim, the Leader of the angelic host; God of God; Jesus Christ our Saviour.

[2264] This fragment is thus introduced in the Armenian copy: “From St. Irenæus, bishop, follower of the apostles, on the Lord’s resurrection.”

[2265] The Armenian text is confused here; we have adopted the conjectural emendation of Quatremere.

LV.

“Then[2266] drew near unto Him the mother of Zebedee’s children, with her sons, worshipping, and seeking a certain thing from Him.”[2267] These people are certainly not void of understanding, nor are the words set forth in that passage of no signification: being stated beforehand like a preface, they have some agreement with those points formerly expounded.

“Then drew near.” Sometimes virtue excites our admiration, not merely on account of the display which is given of it, but also of the occasion when it was manifested. I may refer, for example, to the premature fruit of the grape, or of the fig, or to any fruit whatsoever, from which, during its process [of growth], no man expects maturity or full development; yet, although any one may perceive that it is still somewhat imperfect, he does not for that reason despise as useless the immature grape when plucked, but he gathers it with pleasure as appearing early in the season; nor does he consider whether the grape is possessed of perfect sweetness; nay, he at once experiences satisfaction from the thought that this one has appeared before the rest. Just in the same way does God also, when He perceives the faithful possessing wisdom though still imperfect, and but a small degree of faith, overlook their defect in this respect, and therefore does not reject them; nay, but on the contrary, He kindly welcomes and accepts them as premature fruits, and honours the mind, whatsoever it may be, which is stamped with virtue, although not yet perfect. He makes allowance for it, as being among the harbingers of the vintage,[2268] and esteems it highly, inasmuch as, being of a readier disposition than the rest, it has forestalled, as it were, the blessing to itself.

Abraham therefore, Isaac, and Jacob, our fathers, are to be esteemed before all, since they did indeed afford us such early examples of virtue. How many martyrs can be compared 578 to Daniel? How many martyrs, I ask, can rival the three youths in Babylon, although the memory of the former has not been brought before us so conspicuously as that of the latter? These were truly first-fruits, and indications of the [succeeding] fructification. Hence God has directed their life to be recorded, as a model for those who should come after.

And that their virtue was thus accepted by God, as the first-fruits of the produce, hear what He has Himself declared: “As a grape,” He says, “I have found Israel in the wilderness, and as first-ripe figs your fathers.”[2269] Call not therefore the faith of Abraham merely blessed because he believed. Do you wish to look upon Abraham with admiration? Then behold how that one man alone professed piety when in the world six hundred had been contaminated with error. Dost thou wish Daniel to carry thee away to amazement? Behold that [city] Babylon, haughty in the flower and pride of impiousness, and its inhabitants completely given over to sin of every description. But he, emerging from the depth, spat out the brine of sins, and rejoiced to plunge into the sweet waters of piety. And now, in like manner, with regard to that mother of Zebedee's children, do not admire merely what she said, but also the time at which she uttered these words. For when was it that she drew near to the Redeemer? Not after the resurrection, nor after the preaching of His name, nor after the establishment of His kingdom; but it was when the Lord said, "Behold, we go up to Jerusalem, and the Son of man shall be delivered to the chief priests and the scribes; and they shall kill Him, and on the third day He shall rise again."[2270]

[2266] From an Armenian ms. in the Library of the Mechitarist Convent at Vienna, edited by M. Pitra, who considers this fragment as of very doubtful authority. It commences with this heading: “From the second series of Homilies of Saint Irenæus, follower of the Apostles; a Homily upon the Sons of Zebedee.”

[2267] Matt. xx. 20.

[2268] That is, the wine which flows from the grapes before they are trodden out.

[2269] Hos. ix. 10.

These things the Saviour told in reference to His sufferings and cross; to these persons He predicted His passion. Nor did He conceal the fact that it should be of a most ignominious kind, at the hands of the chief priests. This woman, however, had attached another meaning to the dispensation of His sufferings. The Saviour was foretelling death; and she asked for the glory of immortality. The Lord was asserting that He must stand arraigned before impious judges; but she, taking no note of that judgment, requested as of the judge: "Grant," she said, "that these my two sons may sit, one on the right hand, and the other on the left, in Thy glory." In the one case the passion is referred to, in the other the kingdom is understood. The Saviour was speaking of the cross, while she had in view the glory which admits no suffering. This woman, therefore, as I have already said, is worthy of our admiration, not merely for what she sought, but also for the occasion of her making the request.

She did indeed suffer, not merely as a pious person, but also as a woman. For, having been instructed by His words, she considered and believed that it would come to pass, that the kingdom of Christ should flourish in glory, and walk in its vastness throughout the world, and be increased by the preaching of piety. She understood, as was [in fact] the case, that He who appeared in a lowly guise had delivered and received every promise. I will inquire upon another occasion, when I come to treat upon this humility, whether the Lord rejected her petition concerning His kingdom. But she thought that the same confidence would not be possessed by her, when, at the appearance of the angels, He should be ministered to by the angels, and receive service from the entire heavenly host. Taking the Saviour, therefore, apart in a retired place, she earnestly desired of Him those things which transcend every human nature.

[2270] Matt. xx. 18, 19.

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Tim Perrine
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Abby Zwart
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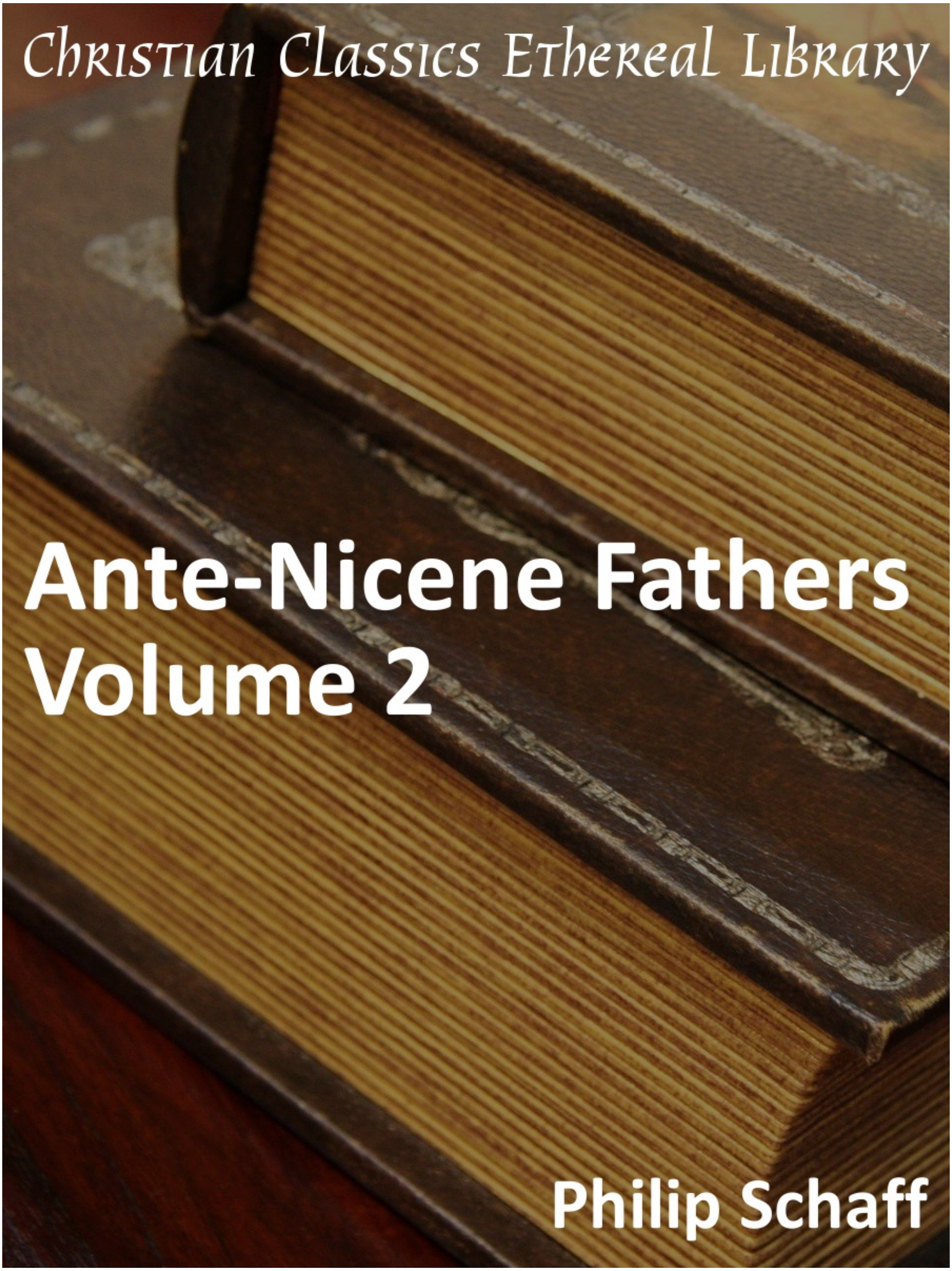

Christian Classics Ethereal Library

Ante-Nicene Fathers
Volume 2

Philip Schaff

ANF02. Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Entire)

Author(s):	Schaff, Philip (1819-1893) (Editor)
Publisher:	Grand Rapids, MI: Christian Classics Ethereal Library
Description:	Originally printed in 1885, the ten-volume set, *Ante-Nicene Fathers*, brings together the work of early Christian thinkers. In particular, it brings together the writings of the early Church fathers prior to the fourth century Nicene Creed. These volumes are noteworthy for their inclusion of entire texts, and not simply fragments or excerpts from these great writings. The translations are fairly literal, providing both readers and scholars with a good approximation of the originals. This particular volume contains works by the pastor of Hermas, Tatian, St. Theophilus, Athenagoras, and St. Clement of Alexandria. These writings were heavily influential on the early Church, and for good reason, as they are inspirational and encouraging. These volumes also come with many useful notes, providing the reader with new levels of understanding. Overall, *Ante-Nicene Fathers*, or any part of it, is a welcome addition to one's reading list. Tim Perrine CCEL Staff Writer
Subjects:	Christianity Early Christian Literature. Fathers of the Church, etc.

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THE

ANTE-NICENE FATHERS

TRANSLATIONS OF

The Writings of the Fathers down to a.d. 325

THE REV. ALEXANDER ROBERTS, D.D.,

AND

JAMES DONALDSON, LL.D.,

EDITORS

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REVISED AND CHRONOLOGICALLY ARRANGED, WITH BRIEF PREFACES AND OCCASIONAL NOTES

BY

A. CLEVELAND COXE, D.D.

VOLUME II

FATHERS OF THE SECOND CENTURY:

HERMAS, TATIAN, ATHENAGORAS, THEOPHILUS, AND CLEMENT OF ALEXANDRIA (ENTIRE)

Τὰ ἀρχαια ἔθη κρατείτω.

The Nicene Council.

THE PASTOR OF HERMAS

1

Introductory Note
TO
THE PASTOR OF HERMAS

[TRANSLATED BY THE REV. F. CROMBIE, M.A.]

[a.d. 160.] The fragment known as the "Muratorian Canon" is the historic ground for the date I give to this author.[1] I desired to prefix *The Shepherd* to the writings of Irenæus, but the limits of the volume would not permit. *The Shepherd* attracted my attention, even in early youth, as a specimen of primitive romance; but of course it disappointed me, and excited repugnance. As to its form, it is even now distasteful. But more and more, as I have studied it, and cleared up the difficulties which surround it, and the questions it has started, it has become to me a most interesting and suggestive relic of the primitive age. Dr. Bunsen[2] calls it "a good but dull novel," and reminds us of a saying of Niebuhr (Bunsen's master), that "he pitied the Athenian[3] Christians for being obliged to hear it read in their assemblies." A very natural, but a truly superficial, thought, as I trust I shall be able to show.

At first sight, Hermas might seem to have little in common with Irenæus; and, on many accounts, it would be preferable to pair him with Barnabas. But I feel sure that chronology forbids, and that the age of Irenæus, and of the martyrs of Lyons and Vienne, is the period which called for this work, and which accounts for its popularity and its diffusion among the churches. Its pacific spirit in dealing with a rising heresy, which at first was a puzzle to the Latins,[4] which Pius was disposed to meet by this gentle antidote, with which Eleutherus, in the spirit of a pacificator, tampered to his own hurt, and by which Victor was temporarily compromised, met precisely what the case seemed to demand in the judgment of Western Christians. They could not foresee the results of Montanism: it was not yet a defined heresy. And even the wise prudence of Irenæus shows anxiety not too hastily to denounce it; "seeing," as Eusebius affirms, "there were many other wonderful powers of divine grace yet exhibited, *even at that time*, in different churches."

Bunsen pronounces magisterially on the Muratorian fragment as an ill-translated excerpt from Hegesippus, written about a.d. 165. This date may be inaccurate, but the evidence is that of a contemporary on which we may rely. "Very recently," he says, "*in our own times*, in the city of Rome, Hermas compiled *The Shepherd;* his brother, Bishop Pius,[5] then sitting in the *cathedra* of the Roman Church." With the period thus assigned, the internal evidence agrees. It accounts for the anti-Montanism of the whole allegory, and not less for the choice of this non-controversial form of antidote. Montanism is not named; but it is opposed by a reminder of better "prophesyings," and by setting the pure spirit of the apostolic age over against the frenzied and pharisaical pretensions of the fanatics. The pacific policy at first adopted by the Roman bishops, dictated, no doubt, this effort of Hermas to produce such a refutation as his brother[6] might commend to the churches. 4

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[1] To be found, with copious annotations, in Routh's *Reliquiæ*, vol. i. pp. 389–434, Oxford, 1846. See also Westcott, *On the Canon of the New Testament*, Cambridge, 1855.

[2] *Hippolytus and His Age*, vol. i. p. 315.

[3] Why "Athenian"? It was read everywhere. But possibly this is a specification based on Acts xvii. 21. They may have welcomed it as *a novel* and a novelty.

[4] More of this in Athenagoras; but see Kaye's *Justin Martyr*, p. 179, note 3, ed. 1853.

Let me present, in outline, the views which seem to me necessary to a good understanding of the work; and as I am so unfortunate as to differ with the Edinburgh editors, who are entitled, *primâ facie*, to be supposed correct, I shall venture to apologize for my own conceptions, by a few notes and elucidations.[7]

As Eusebius informs us, the *charismata* were not extinct in the churches when the Phrygian imitations began to puzzle the faithful. Bunsen considers its first propagators specimens of the *clairvoyant* art, and pointedly cites the manipulations they were said to practice (like persons playing on the harp), in proof of this. We must place ourselves in those times to comprehend the difficulties of early Christians in dealing with the counterfeit. "Try the spirits," said St. John; and St. Paul had said more expressly, "Quench not the Spirit; *despise not* prophesyings; *prove* all things," etc. This very expression suggests that there might often be something *despicable* in the form and manner of uttering what was excellent. To borrow a phrase of our days, "the human element" was painfully predominant at times, even among those who spoke by the Spirit. The smoke of personal infirmity discoloured genuine scintillations from hearts in which still smouldered the fire of Pentecostal gifts. The reticence of Irenæus is therefore not to be marvelled at. He cautioned Eleutherus no doubt, but probably felt, with him, that the rumours from Phrygia needed further examination. The prophetic gifts were said to be lodged in men and women austere as John the Baptist, and professing a mission to rebuke the carnal and self-indulgent degeneracy of a generation that knew not the apostles.

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[5] Roman fabulists know all about Pius, of course, and give us this history: "He was a native of Aquileia, and was elected bishop on the 15th of January, a.d. 158 … He governed the Church nine years, five months, and twenty-seven days." So affirms that favourite of Popes, Artaud de Montor (*Histoire de Pie VIII.*, p. xi. Paris, 1830).

[6] The latest learned authority among Roman Catholics, a Benedictine, gives us the dates a.d. 142–156, respectively, as those of his election and decease. See *Series Episcoporum*, etc. P. B. Gams, Ratisbonæ, 1873.

[7] Relying upon the invaluable aid of Dr. Routh, I had not thought of looking into Westcott, till I had worked out my own conclusions. I am greatly strengthened by his elaborate and very able argument. See his work on the *Canon*, pp. 213–235.

It would not be a very bold conjecture, that Hermas and his brother were elderly grandchildren of the original Hermas, the friend of St. Paul. *The Shepherd*, then, might be based upon personal recollections, and upon the traditions of a family which the spirit of prophecy had reproved, and who were monuments of its power. The book supplies us with evidences of the awakened conscience with which Hermas strove to "bless his household." But, be this as it may, this second Hermas, with his brother's approbation, undertakes to revive the memory of those primal days portrayed in the Epistle to Diognetus, when Christians, though *sorrowful*, were "always rejoicing." He compiles accordingly a non-metrical idyl; reproducing, no doubt, traditional specimens of those "prophesyings," on which St. Paul remarks. Hence we infer, that such outpourings as became the subject of apostolic censure, when they confused the order of the Corinthian Church,[8] were, in their nobler examples, such "visions," "mandates" and "similitudes" as these; more or less human as to form, but, in their moral teachings, an impressive testimony against heathen oracles, and their obscene or blasphemous suggestions.

The permissive wisdom of the Spirit granting, while restraining, such manifestations, is seen in thus counterbalancing Sibylline and other ethnic utterances. (Acts xvi. 16–19.) With this in view, Hermas makes his compilation. He casts it into an innocent fiction, as Cowper wrote in the name of Alexander Selkirk, and introduces Hermas and Clement to identify the times which are idealized in his allegory. Very gently, but forcibly, therefore, he brings back the original Christians as antagonists of the Montanistic opinions; and so exclusively does this idea predominate in the whole work, as Tertullian's scornful comment implies, that one wonders to find Wake, with other very learned men, conceding that the Pauline Hermas was its actual author. Were it so, he must have been a prophet indeed. No doubt those of the ancients who knew nothing of the origin of the work, and accepted it as the production of the first Hermas, were greatly influenced by this idea. It seemed to them a true oracle from God, like those of the Apocalypse, though sadly inferior; preparing the Church for one of its great trials and perils, and fulfilling, as did the Revelation of St. John, that emphatic promise concerning the Spirit, "He shall show you things to come." 5

This view of the subject, moreover, explains historical facts which have been so unaccountable to many critics; such as the general credit it obtained, and that its influence was greater in the East than among Latins. But once commended to the Asiatic churches by Pius, as a useful instruction for the people, and a safeguard against the Phrygian excesses, it would easily become current wherever the Greek language prevailed. Very soon it would be popularly regarded as the work of the Pauline Hermas, and as embodying genuine *prophesyings* of the apostolic age. A qualified inspiration would thus be attributed to them, precisely such as the guarded language of Origen[9] suggested afterwards: hence the deutero-canonical repute of the book, read, like the Apocrypha, for instruction and edification, but not cited to establish any doctrine as of the faith.[10] It must be remembered, that, although the Roman Church was at first a Grecian colony, and largely composed of those Hellenistic Jews to whom St. Paul's arguments in his Epistle to the Romans were personally appropriate, yet in the West, generally, it was not so: hence the greater diffusion of *The Shepherd* written in Greek, through the Greek churches. There, too, the Montanists were a raging pestilence long before the West really felt the contagion through the influence of the brilliant Tertullian. These facts account for the history of the book, its early currency and credit in the Church. Nor must we fail to observe, that the tedious allegorizing of Hermas, though not acceptable to us, was by no means displeasing to Orientals. To this day, the common people, even with us, seem to be greatly taken with story-telling and "similitudes," especially when there is an interpreter to give them point and application.

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[8] 1 Cor. xiv. The value of Hermas in helping us to comprehend this mysterious chapter appears to me very great. Celsus reproached Christians as *Sibyllists*. See Origen, *Against Celsus*, book v. cap. lxi.

After reading Irenæus *Against Heresies*, then, we may not inappropriately turn to this mild protest against the most desolating and lasting delusion of primitive times. Most bitterly this will be felt when we reach the great founder of "Latin Christianity," whose very ashes breathed contagion into the life of such as handled his relics with affection, save only those, who, like Cyprian, were gifted with a character as strong as his own. The genius of Tertullian inspired his very insanity with power, and, to the discipline of the Latin churches, he communicated something of the rigour of Montanism, with the natural re-actionary relaxation of morals in actual life. Of this, we shall learn enough when we come to read the fascinating pages of that splendid but infatuated author. Montanism itself, and the Encratite heresy which we are soon to consider in the melancholy case of Tatian, were re-actions from those abominations of the heathen with which Christians were daily forced to be conversant. These Fathers erred through a temptation in which Satan was "transformed as an angel of light." Let us the more admire the penetrating foresight, and the holy moderation, of Hermas. To our scornful age, indeed, glutted with reading of every sort, and alike over-cultivated and superficial, taking little time for thought, and almost as little for study, *The Shepherd* can furnish nothing attractive. He who brings nothing to it, gets nothing from it. But let the fastidious who desire at the same time to be competent judges, put themselves into the times of the Antonines, and make themselves, for the moment, Christians of that period, and they will awaken to a new world of thought. Let such go into the assemblies of the primitive faithful, in which it was evident that "not many wise men after the flesh, not many mighty, not many noble, were called.” There they were, “as sheep appointed to be slain,” “dying daily,” and, like their blessed Master, “the scorn of men, and outcast of the people,” as they gathered on the day of the Lord to “eat of that bread, and drink of that cup.” After the manner of the synagogue, there came a moment when the “president” said, “Brethren, if ye 6 have any word of exhortation for the people, say on.” But the tongues were ceasing, as the apostle foretold; and they who professed to speak by the Spirit were beginning to be doubted. “Your fathers, where are they? and the prophets, do they live forever?” It was gratifying to the older men, and excited the curiosity of the young, when the reader stood up, and said, “Hear, then, the words of Hermas.” Blessed were the simple folk, those “lambs among wolves,” who hungered and thirsted after righteousness, and who eagerly drank in the pure and searching Scriptural morality of *The Shepherd*, and then went forth to “shine as lights in the world,” in holy contrast with the gross darkness that surrounded them.

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[9] Westcott, p. 219. Ed. 1855, London.

[10] Hieron., tom. 1. p. 988, Benedictine ed.

It has been objected, indeed, that the morals of Hermas have a legalizing tone. The same is said of St. James, and the Sermon on the Mount. Most unjustly and cruelly is this objection made to *The Shepherd*. Granted its language is not formulated after Augustine, as it could not be: its text is St. James, but, like St. James, harmonized always with St. Paul.[11] Faith is always honoured in its primary place; and penitence, in its every evangelical aspect, is thoroughly defined. He exposes the emptiness of formal works, such as mere physical fastings, and the carnal observance of set times and days. That in one instance he favours “works of supererogation” is an entire mistake, made by reading into the words of Hermas a heresy of which he never dreamed. His whole teaching conflicts with such a thought. His orthodoxy in other respects, is sustained by such masters as Pearson and Bull.[12] And then, the positive side of his teaching is a precious testimony to the godly living exacted of believers in the second century. How suitable to all times are the maxims he extracts from the New Law. How searching his exposure of the perils of lax family discipline, and of wealth unsanctified. What heavenly precepts of life he lays down for all estates of men. To the clergy, what rules he prescribes against ambition and detraction and worldly-mindedness. Surely such reproofs glorify the epoch, when they who had cast off, so recently, the lusts and passions of heathenism, were, as the general acceptance of this book must lead us to suppose, eager to be fed with “truth, severe in *rugged* fiction drest.”

But the reader will now be eager to examine the following Introductory Notice of the translator:—

The Pastor of Hermas was one of the most popular books, if not the most popular book, in the Christian Church during the second, third, and fourth centuries. It occupied a position analogous in some respects to that of Bunyan's *Pilgrim's Progress* in modern times; and critics have frequently compared the two works.

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[11] Bull (and Grabe), *Harmonia Apostolica;* Works, vol. iii.

[12] Pearson, *Vindiciæ Ignat.*, i. cap. 4. Bull, *Defens. Fid. Nicæn.*, 1. cap. 2. sec. 3; Works, vol. v. part i. p. 15.

In ancient times two opinions prevailed in regard to the authorship. The most widely spread was, that the Pastor of Hermas was the production of the Hermas mentioned in the Epistle to the Romans. Origen[13] states this opinion distinctly, and it is repeated by Eusebius[14] and Jerome.[15]

Those who believed the apostolic Hermas to be the author, necessarily esteemed the book very highly; and there was much discussion as to whether it was inspired or not. The early writers are of opinion that it was really inspired. Irenæus quotes it as Scripture;[16] Clemens Alexandrinus speaks of it as making its statements "divinely;"[17] and Origen, though a few of his expressions are regarded by some as implying doubt, unquestionably gives it as his opinion that it is "divinely inspired."[18] Eusebius mentions that difference of opinion prevailed in his day as to the inspiration of the book, some opposing its claims, and others maintaining its divine origin, especially because it formed an admirable introduction to the Christian faith. For this latter reason it was read publicly, he tells us, in the churches.

The only voice of antiquity decidedly opposed to the claim is that of Tertullian. He designates it apocryphal,[19] and rejects it with scorn, as favouring anti-Montanistic opinions. 7 Even *his* words, however, show that it was regarded in many churches as Scripture.

The second opinion as to the authorship is found in no writer of any name. It occurs only in two places: a poem falsely ascribed to Tertullian, and a fragment published by Muratori, on the Canon, the authorship of which is unknown, and the original language of which is still a matter of dispute.[20] The fragment says, "The Pastor was written very lately in our times, in the city of Rome, by Hermas, while Bishop Pius, his brother, sat in the chair of the Church of the city of Rome."

A third opinion has had advocates in modern times. The Pastor of Hermas is regarded as a fiction, and the person Hermas, who is the principal character, is, according to this opinion, merely the invention of the fiction-writer.

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[13] Comment. in Rom. xvi. 14, lib. x. 31. [But see Westcott's fuller account of all this, pp. 219, 220.]

[14] *Hist. Eccl.* iii. 3.

[15] *De Viris Illustribus*, c. x.

[16] *Contra Hæres.*, iv. 20, 2.

[17] *Strom.*, i. xxi. p. 426.

[18] *Ut supra.*

[19] *De Pudicitia*, c. xx., also c. x.; *De Oratione*, c. xvi.

[20] [This statement should be compared with Westcott's temperate and very full account of the Muratorian Fragment, pp. 235–245.]

Whatever opinion critics may have in regard to the authorship, there can be but one opinion as to the date. The Pastor of Hermas must have been written at an early period. The fact that it was recognised by Irenæus as Scripture shows that it must have been in circulation long before his time. The most probable date assigned to its composition is the reign of Hadrian, or of Antoninus Pius.

The work is very important in many respects; but especially as reflecting the tone and style of books which interested and instructed the Christians of the second and third centuries.

The Pastor of Hermas was written in Greek. It was well known in the Eastern Churches: it seems to have been but little read in the Western. Yet the work bears traces of having been written in Italy.

For a long time the Pastor of Hermas was known to scholars only in a Latin version, occurring in several mss. with but slight vacations. But within recent times the difficulty of settling the text has been increased by the discovery of various mss. A Latin translation has been edited, widely differing from the common version. Then a Greek ms. was said to have been found in Mount Athos, of which Simonides affirmed that he brought away a portion of the original and a copy of the rest. Then a ms. of the Pastor of Hermas was found at the end of the Sinaitic Codex of Tischendorf. And in addition to all these, there is an Æthiopic translation. The discussion of the value of these discoveries is one of the most difficult that can fall to the lot of critics; for it involves not merely an examination of peculiar forms of words and similar criteria, but an investigation into statements made by Simonides and Tischendorf respecting events in their own lives. But whatever may be the conclusions at which the critic arrives, the general reader does not gain or lose much. In all the Greek and Latin forms the Pastor of Hermas is substantially the same. There are many minute differences; but there are scarcely any of importance,—perhaps we should say none.

In this translation the text of Hilgenfeld, which is based on the Sinaitic Codex, has been followed.

The letters *Vat.* mean the *Vatican* manuscript, the one from which the common or Vulgate version was usually printed.

The letters *Pal.* mean the *Palatine* manuscript edited by Dressel, which contains the Latin version, differing considerably from the common version.

The letters *Lips.* refer to the *Leipzig* manuscript, partly original and partly copied, furnished by Simonides from Athos. The text of Anger and Dindorf (Lips., 1856) has been used, though reference has also been made to the text of Tischendorf in Dressel.

The letters *Sin.* refer to the *Sinaitic* Codex, as given in Dressel and in Hilgenfeld's notes.

The letters *Æth.* refer to the *Æthiopic* version, edited, with a Latin translation, by Antonius D'Abbadie. Leipzig, 1860. 8

No attempt has been made to give even a tithe of the various readings. Only the most important have been noted.

[It is but just to direct the reader's attention to an elaborate article of Dr. Donaldson, in the (London) *Theological Review*, vol. xiv. p. 564; in which he very ingeniously supports his opinions with regard to Hermas, and also touching the Muratorian Canon. In one important particular he favours my own impression; viz., that *The Shepherd* is a compilation, traditional, or reproduced from memory. He supposes its sentiments "must have been expressed in innumerable oral communications delivered in the churches throughout the world."]

THE PASTOR

9

Book First.—Visions.

VISION FIRST.

AGAINST FILTHY AND PROUD THOUGHTS, AND THE CARELESSNESS OF HERMAS IN CHASTISING HIS SONS.

CHAP. I.

He who had brought me up, sold me to one Rhode in Rome.[21] Many years after this I recognised her, and I began to love her as a sister. Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, “I should be a happy man if I could but get a wife as handsome and good as she is.” This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages,[22] and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are,[23] I fell asleep. And the Spirit carried me away, and took me through a pathless place,[24] through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord,[25] and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, “Hail, Hermas!” And looking up to her, I said, “Lady, what dost thou here?” And she answered me, “I have been taken up here to accuse you of your sins before the Lord.” “Lady,” said I, “are you to be the subject of my accusation?”[26] “No,” said she; “but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church,[27] is angry with you for having sinned against me.” I answered her, “Lady, have I sinned against you? How?[28] or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness[29] arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens,[30] and he has the Lord merciful to him in every business. But such as entertain wicked thoughts in their minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world,[31] and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of themselves and their life.[32] But do thou pray to God, and He will heal thy sins, and the sins of thy whole house, and of all the saints."[33]

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[21] The commencement varies. In the Vatican: “He who had brought me up, sold a certain young woman at Rome. Many years after this I saw her and recognized her.” So Lips.; Pal. has the name of the woman, Rada. The name Rhode occurs in Acts xii. 13.

[22] “On my road to the villages.” This seems to mean: as I was taking a walk into the country, or spending my time in travelling amid rural scenes. So the Æthiopic version. “Proceeding with these thoughts in my mind.”—*Vat.* After I had come to the city of Ostia.”—*Pal.* “Proceeding to some village.”—*Lips.* [The Christian religion begetting this enthusiasm for nature, and love for nature’s God, is to be noted. Where in all heathendom do we find spirit or expression like this?]

[23] *Creatures.* Creature or creation.—*Lips., Vat., Æth.*

[24] *Pathless place.* Place on the right hand.—*Vat.* [Rev. xvii. 3, xxi. 10. Dante, *Inferno*, i. 1–5.]

[25] *Lord.* God.—*Sin.* alone.

[26] *Are you to be the subject of my accusation?* Are you to accuse me?—*Vat., Lips., Æth.*

[27] [Eph. iii. 9, 10.]

[28] *How?* In what place?—*Vat., Sin.*

CHAP. II.

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, "If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins,[34] which are of the grossest character? With what words shall I ask the Lord to be merciful to me?" While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool,[35] of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, "Hail, Hermas!" And in sadness and tears[36] I said to her, "Lady, hail!" And she said to me, "Why are you downcast, Hermas? for you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?" I answered her and said, "O Lady, I have been reproached by a very good woman, who says that I sinned against her." And she said, "Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit[37] to desire an evil deed; and especially for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great guilelessness."

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[29] *Wickedness.* The desire of fornication.—*Lips.* [Prov. xxi. 10, xxiv. 9; Matt. v. 28.]

[30] Literally, his glory is made straight in the heavens. As long as his thoughts are righteous and his way of life correct, he will have the Lord in heaven merciful to him.—*Vat.* When he thinks righteously, he corrects himself, and his grace will be in heaven, and he will have the Lord merciful in every business.—*Pal.* His dignity will be straight in the skies.—*Æth.* [Prov. x. 24, xi. 23.]

[31] [Col. iii. 2; Ps. xlix. 6.]

[32] *For many … life.* For the minds of such become empty. Now this is what the doubters do who have no hope in the Lord, and despise and neglect their life.—*Vat.* Their souls not having the hope of life, do not resist these luxuries: for they despair of themselves and their life.—*Pal.* [Eph. ii. 12.]

[33] [Job xlii. 8.]

[34] Literally, perfect. *How … sins.* How shall I entreat the Lord in regard to my very numerous sins?—*Vat.* How can I propitiate the Lord God in these my sins?—*Pal.* How then shall I be saved, and beg pardon of the Lord for these my many sins?—*Æth.* [Mic. vi. 6, 7, 8.]

[35] A chair made of white wool, like snow.—*Vat.* A chair for reclining, and on it a covering of wool, white as hail.—*Æth.*

[36] *And … sorrow.* I leaping in spirit with joy at her salutation.—*Lips.* [The Monatanist austerity glanced at.]

CHAP. III.

"But God is not angry with you on account of this, but that you may convert your house,[38] which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted.[39] On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord[40] has taken pity on you and your house, and will strengthen you, and establish you in his glory.[41] Only be not easy-minded,[42] but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes[43], so shall righteous daily speech overcome all iniquity.[44] Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints."[45] Having ended these words, she said to me, "Do you wish to hear me read?" I say to her, "Lady, I do." "Listen then, and give ear to the glories of God."[46] And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure.[47] The last words, however, I did remember; for they were useful to us, and gentle.[48] "Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence[49] has created His holy[50] Church, which He has blessed, lo! He removes[51] the heavens and the mountains,[52] the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them,[53] with much glory and joy, if only they shall keep the commandments of God which they have received in great faith."

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[37] *For … spirit.* For this hateful thought ought not to be in a servant of God, nor ought a well-tried spirit to desire an evil deed.—*Vat.* [The praise here bestowed on Hermas favours the idea that a second Hermas was the author.]

[38] *But that.* But God is not angry with you on your own account, but on account of your house, which has.—*Vat.*

[39] *Corrupted.* To live riotously.—*Vat.* [1 Sam. iii. 11, 14. Traditions of the Pauline Hermas may be here preserved.]

[40] *Lord.* God.—*Vat.* [The Montanist dogma representing God as the reverse of (Neh. ix. 17) "gentle and easy to be entreated" is rebuked.]

[41] *Will strengthen.* Has preserved you in glory.—*Vat.* Strengthened and established.—*Lips.* Has saved your house.—*Pal.*

[42] *Easy-minded.* Only wander not, but be calm.—*Vat.* Omitted in *Pal.*

[43] *Accomplishes … wishes.* And exhibits it to any one to whom he wishes.—*Vat.*

[44] So shall you also, teaching the truth daily, cut off great sin.—*Vat.*

CHAP. IV.

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me, "Have you been pleased with my reading?" And I say to her, "Lady, the last words please me, but the first are cruel and harsh." Then she said to me, "The last are for the righteous: the first are for heathens and apostates." And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man,[54] Hermas." 11

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[45] *I know … saints*. For the Lord knows that they will repent with all their heart, and He will write you in the Book of Life.—*Vat.* See Phil. iv. 3; Rev. xx. 15. [He contrasts the mild spirit of the Gospel with the severity of the Law in the case of Eli.]

[46] *And give ear to the glories of God*, omitted in *Vat.*

[47] *And then … her.* And unfolding a book, she read gloriously, magnificently, and admirably.—*Vat.* [Dan. x. 9.]

[48] *Gentle*. For they were few and useful to us.—*Vat.*

[49] *By His own wisdom and providence*. By His mighty power.—*Vat., Pal.* [Scripture is here distilled like the dew. Prov. iii. 19. Ps. xxiv. 2, and marginal references.]

[50] *Holy* omitted by Lips.

[51] *Removes*. He will remove.—*Vat.*

[52] See 2 Pet. iii. 5.

[53] [Isa. lxv. 22. See Faber's *Historical Inquiry*, as to the primitive idea of the elect, book ii. 2. New York, 1840.]

[54] Be strong, or be made strong.—*Vat.* [1 Cor. xvi. 13.]

VISION SECOND.

AGAIN, OF HIS NEGLECT IN CHASTISING HIS TALKATIVE WIFE AND HIS LUSTFUL SONS, AND OF HIS CHARACTER.

CHAP. I.

As I was going to the country[55] about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before.[56] On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, "Can you carry a report of these things to the elect of God?" I say to her, "Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it." "Take it," says she, "and you will give it back to me." Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter;[57] but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

CHAP. II.

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: "Your seed, O Hermas, has sinned against God, and they have blasphemed against[58] the Lord, and in their great wickedness they have betrayed their parents. And they passed as traitors of their parents, and by their treachery did they not[59] reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have been filled up. But make known[60] these words to all your children, and to your wife, who is to be your sister. For she does not[61] restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you,[62] then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds.[63] For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits.[64] Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteousness, and doubt not,[65] that your passage[66] may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life.[67] For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming.[68] To those who denied in earlier times, God became[69] gracious, on account of His exceeding tender mercy."

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[55] *Country;* lit. *to the villages*. From Cumæ—*Vat.* While I was journeying in the district of the Cumans.—*Pal.*

[56] [Ezek. i. 1; iii. 23.]

[57] *Going … Letter*. [Ezek. ii. 9; Rev. x. 4.] Now taking the book, I sat down in one place and wrote the whole of it in order.—*Pal.* In the ancient mss. there was nothing to mark out where one word ended and another commenced.

[58] *God … against*. Omitted in *Vat.*

[59] *Not*, omitted in *Vat.*

[60] *Make known*. Rebuke with these words.—*Vat.* [Your sister in Christ, i.e., when converted.]

[61] Let her restrain her tongue.—*Vat.* [Jas. iii. 5–10.]

CHAP. III.

"But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs worketh death.[70] And you, Hermas, have endured great personal[71] tribulations on account of the transgressions of your house, because you did not attend to them, but were careless[72] and engaged in your wicked transactions. But[73] you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practice righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo![74] tribulation cometh on. If it seemeth good to thee, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat,[75] who prophesied to the people in the wilderness." 12

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[62] *For … you.* For she will be instructed, after you have rebuked her with those words which the Lord has commanded to be revealed to you.—*Vat.*

[63] [Against Montanism. Matt. xii. 31. xviii. 22.]

[64] [To show that the Catholic doctrine does not make Christ the minister of sin. Gal. ii. 17.]

[65] *Doubt not.* [Jas. i. 5.] And so act.—*Vat.*

[66] *Passage.* [Luke xvi. 22.] Your journey.—*Pal.*

[67] And whosoever shall not deny his own life.—*Vat.* [Seeking one's life was losing it: hating one's own life was finding it. (Matt. x. 39; Luke xiv. 26.) The great tribuation here referred to, is probably that mystery of St. Paul (2 Thess. ii. 3), which they supposed nigh at hand. Our author probably saw signs of it in Montanus and his followers.]

[68] *Those … coming.* The meaning of this sentence is obscure. The Vat. is evidently corrupt, but seems to mean: "The Lord has sworn by His Son, that whoever will deny Him and His Son, promising themselves life thereby, they [God and His Son] will deny them in the days that are to come." The days that are to come would mean the day of judgment and the future state. See Matt. x. 33. [This they supposed would soon follow the great apostasy and tribulation. The words "earlier times" are against the Pauline date.]

[69] *Became gracious.* Will be gracious.—*Pal.*

CHAP. IV.

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church."[76] And I said to him, "Why then is she an old woman?" "Because," said he, "she was created first of all. On this account is she old. And for her sake was the world made." After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, "You have done well, for I have some words to add. But when

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[70] The Vat. adds: but forgetfulness of them, eternal life. [Lev. xix. 18. See Jeremy Taylor, *Of Forgiveness*, Discourse xi. vol. i. p. 217. London, Bohn, 1844.]

[71] *Personal.* Worldly.—*Vat.*

[72] *You … careless.* You neglected them as if they did not belong to you.—*Vat.* [See cap. iii. *supra*, "easy-minded."]

[73] But you will be saved for not having departed from the living God. And your simplicity and singular self-control will save you, if you remain stedfast.—*Vat.*

[74] Now you will say: Lo! Great tribulation cometh on.—*Vat.* Lo! Exceedingly great tribulation cometh on.—*Lips.* [Maximus seems to have been a lapser, thus warned in a spirit of orthodoxy in contrast with Montanism, but with irony.]

[75] [The sense is: This is the temptation of those who pervert the promises made to the penitent. They may say, "we are threatened with terrible persecution; let us save our lives by momentarily denying Christ: we can *turn again*, and the Lord is nigh to all who thus turn, as Eldad and Medad told the Israelites."] Eldad (or Eldat or Heldat or Heldam) and Modat (Mudat or Modal) are mentioned in Num. xi. 26, 27. The apocryphal book inscribed with their name is now lost. Cotelerius compares, for the passage, Ps. xxxiv. 9.

[76] *The Church.* The Church of God.—*Vat.* [See Grabe's note, Bull's *Defens. Fid. Nicæn.*, 1. cap. 2. sec. 6; Works, vol. v. part. 1. p. 67.]

I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte.[77] And Clemens will send his to foreign countries, for permission has been granted to him to do so.[78] And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church."

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[77] Grapte is supposed to have been a deaconess.

[78] [Here, as in places that follow, is to be noted a development of canon law, that could hardly have existed in the days of the Pauline Hermas. He is supposed to be a lector, who might read for the edification of the elect, if permitted by the presbyters. Grapte, the deaconess, is supposed to have charge of widows and orphans; while Clement, only, has canonical right to authenticate books to foreign churches, as the Eastern bishops were accustomed to authenticate canonical Scriptures to him and others. The second Hermas falls into such anachronisms innocently, but they betray the fiction of his work. Compare the *Apost. Constitutions* with (apocryphal) authentications by Clement.]

VISION THIRD.

CONCERNING THE BUILDING OF THE TRIUMPHANT CHURCH, AND THE VARIOUS CLASSES OF REPROBATE MEN.

CHAP. I.

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth[79] hour I shall appear unto you, and show you all that you ought to see." I asked her, saying "Lady, into what part of the country am I to go?" And she said, "Into any part you wish." Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, "I will come where you wish." Accordingly, I went to the country, and counted the hours, and reached the place where I had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen.[80] Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before.[81] Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, cease praying continually for your sins; pray for righteousness,[82] that you may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, permit my elders[83] to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, "Are you vexed, Hermas? The 13 place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

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[79] *Fifth.* Sixth.—*Vat.* [Here is a probable reference to canonical hours, borrowed from apostolic usage (Acts iii. 1), but not reflected in written constitutions in Clement's day.]

[80] [Compare *Cyprian's Life and Martydom*, by Pontius the deacon (sec. 16). This is doubtless a picture of the bishop's *cathedra* in the days of Pius, but, for the times of the Pauline Hermas, a probable anachronism.]

[81] [Ezek. i. 28.]

[82] [For justification and sanctification.]

[83] *My elders.* Perhaps the translation should be: the presbyters. [No doubt; for here also is a reference to canon law. See *Apost. Constitutions* (so called), book ii. sec. vii. 57.]

CHAP. II.

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts,[84] for God's name's sake. On this account is assigned to them the division of sanctification on the right hand, and to every one who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod,[85] she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square[86] by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived.[87] And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short,[88] and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

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[84] [Heb. xi. 36, 37]

[85] [Rev. xi. 1.]

[86] [Rev. xxi. 16.]

[87] [1 Kings vi. 7; 1 Pet. ii. 4–8. The apostle interprets his own name,—shows Christ to be the Rock, himself a *stone* laid upon the foundation, by which also all believers are made lively *stones*, like the original *Cephas*.]

[88] *Others had been made too short*, not in Vat.

CHAP. III.

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory."[89] And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless.[90] The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have vouchsafed to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God,[91] and doubt not whatsoever you shall see." I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before,[92] and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It is because your life has been, and will be, saved through water. For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."[93] 14

CHAP. IV.

In reply I said to her, "This is magnificent and marvellous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished." "But who are the other persons who are engaged in carrying the stones?" "These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished,[94] and all will rejoice together around the tower, and they will glorify God, because the tower is finished." I asked her, saying, "Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?" In reply she said to me, "Not because you are[95] more deserving than all others that this revelation should be made to you—for there are others before you, and better than you, to whom these visions should have been revealed—but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation."

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[89] *That … glory*. And that they may be made more joyful, and, hearing this, may greatly glorify the Lord.—*Vat.*

[90] [2 Cor. xii. 1–11. The apostle is *ashamed* to glory in revelations, and this seems to be the reference.]

[91] *God*. Lord.—*Vat.*

[92] I said to you before, that you were cunning, diligently inquiring in regard to the Scriptures.—*Vat.* You are cunning in regard to the Scriptures.—*Lips.* In some of the mss. of the common Latin version, "structures" is read instead of "Scriptures."

[93] *The Lord*. God.—*Vat.* [1 Pet. iii. 20; Eph. v. 26. Both these texts seem in the author's mind, but perhaps, also Num. xxiv. 6, 7.]

CHAP. V.

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive.[96] And they have always agreed with each other, and been at peace among themselves,[97] and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those[98] who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practiced His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?"[99] "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected.[100] This privilege, however, will belong only to him who has now been placed near the tower.”

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[94] *The building.* When therefore the building of the tower is finished, all.—*Vat.*

[95] *Not because you are better.* Are you better?—Vat. [See note 90 on 2 Cor. xii. 1-11, preceding chapter.]

[96] [1 Cor. xv. 6, 18.]

[97] [Phil. ii. 2, iii. 16; 1 Thess v. 13.]

[98] *Are those.* They are those who have alreay fallen asleep, and who suffered.—*Vat.*

[99] *Cast away.* Placed near the tower.—*Vat.*

CHAP. VI.

“As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints.[101] On this account are they unfit for use.” “Who are those that have rents?” “These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole.” 15 “But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?” She answered and said, “How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord.”[102] I answered and said to her, “When, then, will they be useful for the building, Lady?” “When the riches that now seduce them have been circumscribed, then will they be of use to God.[103] For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be ye useful to God; for you also will be used as one of these stones.”[104]

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[100] [Heb. vi. 6–8; xii. 17.]

[101] [Heb. x. 25. Barnabas (cap. iv.) reproves the same fault, almost as if directing his words against anchorites, vol. i. p. 139, this series.]

[102] [Matt. xiii. 21.]

[103] *Use … God.* Then will they be of use for the building of the Lord.—*Vat.* [1 Cor. iii. 9–15. But, instead of *circumscribed*, let us read *circumcised* (with the Latin): with reference to the circumcision of wealth (*of trees* under the law, Lev. xix. 23), Luke xi. 41. The Greek of Hermas is ὅταν περικοπῇ αὐτῶν ὁ πλοῦτος.]

[104] *For … stones.* For you yourself were also one of these stones.—*Vat.*

CHAP. VII.

“Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned[105] are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptized in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back,[106] and again walk after their own wicked desires.” She finished her exposition of the tower. But I, shameless as I yet was, asked her, “Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?” “Repentance,” said she, “is yet possible, but in this tower they cannot find a suitable place. But in another[107] and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word.[108] And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts. But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart.”

CHAP. VIII.

When then I ceased asking in regard to all these matters, she said to me, “Do you wish to see anything else?” And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, “Do you see seven women around the tower?” “I do, Lady,” said I. “This tower,” said she, “is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved.[109] Another, who has her garments tucked up[110] and acts with vigour, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life.” “But the others,” said I, “O Lady, who are they?” And she said to me, “They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother,[111] you will be able to live.” “I should like to know,” said I, “O Lady, what power each one of them possesses.” “Hear,” she said, “what power they have. Their powers are regulated[112] by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, 16 and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God.” Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, “Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits. But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all. For[113] after three days—this you will take care to remember—I command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them.”

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[105] [Heb. iii. 12, vi. 8.]

[106] The words “draw back” are represented in Greek by the word elsewhere translated “repent;” μετανοεῖν is thus used for a change of mind, either from evil to good, or good to evil.

[107] [Perhaps the earliest reference to the penitential discipline which was developed after the Nicene Council, and to the separation of the *Flentes* and others from the faithful, in public worship. But compare Irenæus (vol. i. p. 335, this series), who refers to this discipline; also *Apost. Constitutions*, book ii. cap. 39. I prefer in this chapter Wake’s rendering; and see Bingham, book xviii. cap. 1.]

[108] [Greek, ῥῆμα not λόγος. To translate this as if it referred to the Word (St. John i. i) is a great mistake. (Heb. xi. 3). Compare Wake’s rendering. It seems a reference to the *audientes*, seperated from the *faithful*, but admitted to hear the Word. See Bingham, and *Apost. Constit.*, as above.]

CHAP. IX.

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord,[114] who has dropped His righteousness down upon you, that ye may be made righteous and holy[115] from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone,[116] but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgment that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord,[117] and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats,[118] "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison in your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that[119] I also, standing joyful before your Father, may give an account of you all to your Lord."[120]

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[109] [Salvation is ascribed to faith; and works of faith follow after, being faith in action.]

[110] [*Girded* rather, the loins compressed.]

[111] [Their mother is Faith (*ut supra*), and works of faith are here represented as deriving their value from faith only.]

[112] *Regulated.* They have equal powers, but their powers are connected with each other.—*Vat.*

[113] [Appearently for fasting, and to wait for the appearance of the interpreter, in cap. x.]

[114] *The Lord.* God.—*Vat.* [See Hos. x. 12.]

[115] Or, that ye may be justified and sanctified.

CHAP. X.

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me: "With regard to them, you must ask another to reveal their meaning to you." For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: "Every prayer should be accompanied with humility: fast,[121] therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day.

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[116] I have translated the Vat. Reading here. The Greek seems to mean, "Do not partake of God's creatures alone by way of mere relish." The Pal. Has, "Do not partake of God's creatures alone joylessly, in a way calculated to defeat enjoyment of them."

[117] [Jas. v. 1–4.]

[118] *Those that love the first seats*, omitted in Æth. [Greek, τοῖς προηγουμένοις τῆς ἐκκλησίας καὶ τοῖς πρωτοκαθεδρίταις. Hermas seems, purposely, colourless as to technical distinctions in the clergy; giving a more primitive cast to his fiction, by this feature. Matt. xxiii. 6; Mark xii. 39; Luke xi. 43, xx. 46.]

[119] [Rom. ii. 21; 1 Thess. v. 13.]

[120] [Heb. xiii. 17.]

That very night there appeared to me a young man, who said, "Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be content with these revelations. Will you be able to see greater[122] revelations than those which you have seen?" I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless?[123] But your doubts make you senseless, because you have not your hearts turned towards the Lord." But I answered and said to him, "From you, sir, we shall learn these things more accurately." 17

CHAP. XI.

"Hear then," said he, "with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord.[124] Your spirit therefore is broken, and you have grown old in your sorrows." "I should like then to know, sir, why she sat on a chair?" He answered, "Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! you have the form of the first vision."

CHAP. XII.

"Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear," said he, "this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed,[125] and he no longer sits, but acts with vigour. So happened it with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your spirit, and ye laid aside your infirmities. Vigour arose within you, and ye grew strong in faith; and the Lord,[126] seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart."

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[121] *Fast.* Believe.—*Pal.*

[122] Literally, "stronger," and therefore more injurious to the body.

[123] *How long.* Ye are not senseless.—*Vat.* [Matt. xvii. 17; Luke xxiv. 25.]

[124] [1 Pet. v. 7.]

CHAP. XIII.

"Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful.[127] For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so ye also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you.[128] Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you."

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[125] *His spirit … renewed.* He is freed from his former sorrows.—*Vat.*

[126] *The Lord.* God.—*Vat.*

[127] *Shape … beautiful.* Her countenance was serene.—*Vat.*

[128] [As Dupin suggest of *The Shepherd*, generally, one may feel that these "revelations" would be better without the symbolical part.]

VISION FOURTH.

CONCERNING THE TRIAL AND TRIBULATION THAT ARE TO COME UPON MEN.

CHAP. I.

Twenty days after the former vision I saw another vision, brethren[129]—a representation of the tribulation[130] that is to come. I was going to a country house along the Campanian road. Now the house lay about ten furlongs from the public road. The district is one rarely[131] traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me,[132] and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He vouchsafed to show me His marvels.[133] And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, "Doubt not, Hermas;" and I began to think with myself, and to say, "What reason have I to doubt—I who have been established by the Lord, and who have seen such glorious sights?" I advanced a little, brethren, and, lo! I see dust rising even to the heavens. I began to say to myself, "Are cattle approaching and raising the dust?" It was about a furlong's distance from me. And, lo! I see the dust rising more and more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts[134] proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn.[135] I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord[136] and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city.[137] I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed 18 by it. Now the beast had four colours on its head—black, then fiery and bloody, then golden, and lastly white.

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[129] [This address to "brethren" sustains the form of the primitive *prophesyings*, in the congregation.]

[130] [One of the tribulations spoken of in the Apocalypse is probably intended. This Vision is full of the imagery of the Book of Revelation.]

[131] *Rarely*. Easily.—*Lips., Sin.*

[132] *He might strengthen me*, omitted in Vat.

[133] *For … marvels.* This clause is connected with the subsequent sentence in Vat.

[134] [Rev. ix. 3.]

[135] Comp. Rev. xi. 7, xii. 3, 4, xiii. 1, xvii. 8, xxii. 2. [The beast was "like a whale" in size and proportion. It was not a sea-monster. This whole passage is *Dantesque*. See *Inferno*, canto xxxi., and, for the colours, canto xvii. 15.]

[136] God.—*Lips., Vat.*

[137] The Vat. adds: with a stroke.

CHAP. II.

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood.[138] And she had white hair. I knew from my former visions that this was the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered, and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord[139] and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care[140] on God,[141] and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name.[142] On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri,[143] and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord[144] His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, ye who doubt, for He is all-powerful, and can turn His anger away from you, and send scourges[145] on the doubters. Woe to those who hear these words, and despise them:[146] better were it for them not to have been born."[147]

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[138] [Those who remember the Vatican collection and other *antiques*, will recall the exquisite figure and veiling of the *Pudicitia.*]

[139] *The Lord.* God.—*Vat.*

[140] *Care.* Loneliness and anxiety.—*Vat.*

[141] *God.* The Lord.—*Vat.*

[142] [Acts iv. 12.]

[143] [Perhaps compounded from θὴρ and ἀγρεύω.] The name of this angel is variously written, Hegrin [*Query. Quasi* ἐγρηγορεῖν, or corrupted from (*Sept.*) εἲρ καὶ ἅγιος; *Hir* in Daniel's Chaldee], Tegri. Some have supposed the word to be for ἄγριον, *the wild;* some have taken it to mean "the watchful," as in Dan. iv. 10, 23: and some take it to be the name of a fabulous lion. [See, also, Dan. vi. 22.]

[144] *The Lord.* God.—*Vat.*

CHAP. III.

I asked her about the four colours which the beast had on his head. And she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady," said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are you who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue stedfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will ye cast away all sadness and straitness, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If ye wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.[148]

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[145] *Send scourges.* Send you help. But woe to the doubters who.—*Vat.*

[146] [1 Thess. v. 20.]

[147] Matt. xxvi. 24.

[148] [Very much resembling Dante, again, in many passages. *Inferno*, xxi. "Allor mi volsi," etc.]

VISION FIFTH.

CONCERNING THE COMMANDMENTS.[149]

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I 19 said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I. "I," said he, "am that shepherd to whom you have been entrusted." And while he yet spake, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and similitudes, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and similitudes first, that you may read them easily, and be able to keep them."[150] Accordingly I wrote down the commandments and similitudes, exactly as he had ordered me. If then, when you have heard these, ye keep them and walk in them, and practice them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have heard them, ye do not repent, but continue to add to your sins, then shall ye receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.[151]

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[149] [THIS VISION NATURALLY BELONGS TO BOOK II., TO WHICH IT IS A PREFACE.]

[150] *Keep them.* That you may be able to keep them more easily by reading them from time to time.—*Vat.*

[151] ["The Shepherd," then, is the "angel of repentance," here represented as a guardian angel. This gives the work its character, as enforcing primarily the anti-Montanist principle of the value of true repentance in the sight of God.]

THE PASTOR

Book Second.—Commandments.

20

COMMANDMENT FIRST.

ON FAITH IN GOD.

First of all, believe[152] that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained.[153] Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

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[152] [These first words are quoted by Irenæus, vol. i. p. 488, this series. Note that this book begins with the fundamental principle of faith, which is everywhere identified by Hermas (as in Vision ii. cap. 2) with faith in the Son of God. The Holy Spirit is also everywhere exhibited in this work. But the careful student will discover a very deep plan in the treatment of this subject. Repentance and faith are the great themes, and the long-suffering of God, against the Montanists. But he begins by indicating the divine character and the law of God. He treats of sin in its relations to the law and the gospel: little by little, opening the way, he reaches a point, in the Eighth Similitude, where he introduces the New Law, identifying it, indeed, with the old, but magnifying the gospel of the Son of God. Hermas takes for granted the “Son of man;” but everywhere he avoids the names of His humanity, and brings out “the Son of God” with emphasis, in the spirit of St. John’s Gospel (cap. i.) and of the Epistle to the Hebrews (cap. i.), as if he feared the familiarities even of believers in speaking of Jesus or of Christ, without recognising His eternal power and Godhead.]

[153] *Contained.*—Vat. and Pal. add: and who cannot be defined in words, nor conceived by the mind. [Here we have the “Incomprehensible,” so familiar in the liturgic formula improperly called the *Athanasian Creed*. In the Latin *immensus*, in the Greek ἄπειρος; i.e., “non mensurabilis, quiâ *inlocalis*, incircumscriptus, ubique totus, ubique prœsens, ubique potens.” *Not intelligible* is too frequently supposed to be the sense, but this is feeble and ambiguous. See Waterland, Works, iv. p. 320 London, 1823.]

COMMANDMENT SECOND.

ON AVOIDING EVIL-SPEAKING, AND ON GIVING ALMS IN SIMPLICITY.

He said to me, “Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear;[154] for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil[155] and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practise goodness; and from the rewards of your labours, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned,[156] but they who receive on false pretences will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God.[157] Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart[158] may be pure and stainless.”

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[154] *If … brother.* [Jas. iv. 11.] And if you believe the slanderer, you will also be guilty of sin, in that you have belived one who speaks evil of your brother.—*Vat.* For if you give your assent to the detractor, and believe what is said of one in his absence, you also will be like to him, and acting ruinously towards your brother, and you are guilty of the same sin as the person who slanders.—*Pal.*

[155] For slander is ruinous.—*Vat.* For it is wicked to slander any one.—*Pal.*

[156] *For … condemned*, omitted in Vat.

[157] *This service … God.* And he has accomplished this service to God simply and gloriously.—*Vat.* [Rom. xii. 8.]

[158] The Vat. adds: and a blessing may fall on your house.

COMMANDMENT THIRD.

ON AVOIDING FALSEHOOD, AND ON THE REPENTANCE OF HERMAS FOR HIS DISSIMULATION.

Again he said to me, “Love the truth, and let nothing but truth proceed from your mouth,[159] that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwelleth in you,[160] will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood.[161] If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers.” On hearing these words, I wept most violently. When he saw me weeping, he said to me, “Why do you weep?” And I said, “Because, sir, I know not if I can be saved.” “Why?” said he. And I said, “Because, sir, I never spake a true word in my life, but have ever spoken cunningly to all,[162] and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?” And he said to me, “Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit.”[163] And I said to him, “Never, sir, did I listen to these words with so much attention.” And he said to me, “Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth,[164] it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God.”

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[159] [Eph. iv. 25, 29.]

[160] *Dwelleth in you.* Who put the spirit within you.—*Vat.*

[161] [The seven gifts of the Spirit are here referred to, especially the gift of “true godliness,” with a reference to the parable of the talents (Matt. xxv. 15), and also to 1 John ii. 20–27.]

[162] *Cunningly to all.* Have ever lived in dissimulation.—*Vat.* Lived cunningly with all.—*Pal.* [Custom-house oaths and business lies among moderns.]

[163] The Vat. adds: of God. [1 John iii. 19–21, iv. 6, and Eph. iv. 30.]

[164] *For … truth.* For even they can become worthy of credit, if you will speak the truth in future; and if you keep the truth.—*Vat.* [See, under the Tenth Mandate, p. 26, in this book.]

COMMANDMENT FOURTH.

ON PUTTING ONE'S WIFE AWAY FOR ADULTERY.

CHAP. I.

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought[165] enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions."[166] "Say on," said he. And I said to him, "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery."[167] And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband do not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not frequently.[168] For there is but one repentance to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover, adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions.[169] Wherefore if any one[170] persists in such deeds, and repents not, withdraw from him, and cease to live with him, otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not,” said he, “give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure;[171] for it is He, indeed, who has power over all.” 22

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[165] *This thought.* [Matt. v. 28. See, further, Simil. ix. cap. II.] The thought of another man's wife or of fornication.

[166] *Questions.* "I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's marriage (i.e., wife), or of fornication, for this produces a great transgression. But be always mindful of the Lord at all hours, and you will never sin. For if this very wicked thought enter your heart, you commit a great sin, and they who practice such deeds follow the way of death. Take heed, therefore, and refrain from this thought. For where chastity remains in the heart of a righteous man, never ought there to arise any evil thought." I said to him," Sir, permit me to say a few words to you." "Say on," said he.—*Vat.*

[167] Matt. v. 32, xix. 9.

[168] [*Not frequently … one repentance.* True penitence is a habit of life. An apparent safe-guard against the reproaches of Montanism, and a caution not to turn forgiveness into a momentary sponge without avoiding renewed transgression.]

CHAP. II.

I asked him again, and said, “Since the Lord has vouchsafed to dwell always with me, bear with me while I utter a few words;[172] for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing.” And he answered and said unto me, “I am set over repentance, and I give understanding to all who repent. Do you not think,” he said, “that it is great wisdom to repent? for repentance is great wisdom.[173] For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom.” And I said to him, “It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various.” And he said to me, “You shall live if you keep my commandments,[174] and walk in them; and whosoever shall hear and keep these commandments, shall live to God.”

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[169] *Who … actions.* But he who makes an image also commits adultery.—*Vat.*

[170] *Any one.* She.—*Vat.* [2 Thess. iii. 14; 2 John 11.]

[171] *There … cure.* God, who has power to heal, will provide a remedy.—*Vat.* [This whole passage seems to refer to the separation of penitents under canonical discipline. Tertullian, *Pudicit.*, capp. 5, 13, and *De Penitent.*, cap. 9. 2 Thess. iii. 14.]

[172] *Bear … words.* Give me a few words of explanation.—*Vat.*

[173] *Repentance … wisdom.* For he who repents obtains great intelligence. For he feels that he has sinned and acted wickedly.—*Vat.* [“Wisdom and understanding;” spiritual gifts here instanced as requisite to true penitence and spiritual life.]

[174] [Matt. xix. 17. Saint-Pierre, *Harm. de la Nature*, iii. p. 150.]

CHAP. III.

And I said to him, “I should like to continue my questions.” “Speak on,” said he. And I said, “I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water[175] and received remission of our former sins.” He said to me, “That was sound doctrine which you heard; for that is really the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them.[176] The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling in which the Lord has called His people to everlasting life,[177] he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live.”[178] And I said, “Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more.” And he said, “You will be saved, you and all who keep these commandments.”

CHAP. IV.

And again I asked him, saying, “Sir, since you have been so patient in listening to me, will you show me this also?” “Speak,” said he. And I said, “If a wife or husband die, and the widower or widow marry, does he or she commit sin?” “There is no sin in marrying again,” said he; “but if they remain unmarried, they gain greater honour and glory with the Lord;

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[175] [Immersion continues to be the usage, then, even in the West, at this epoch.]

[176] *For … them.* Since God knows the thoughts of all hearts, and the weakness of men, and the manifold wickedness of the devil which he practices in plotting against the servants of God, and in malignant designs against them.—*Vat.*

[177] *In … life.* These words occur only in Pal. [Can the following words be genuine? They reflect the very Montanism here so strictly opposed. Wake has followed a very different text. The Scriptures, it is true, use very awful language of the same kind: Heb. x. 26, 27; xii. 16, 17; 1 John iii. 9.

[178] *With … live.* With difficulty will he live to God.—*Vat.* And *Pal.*

but if they marry, they do not sin.[179] Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

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[179] [1 Cor. vii. 39; Rom. vii. 3. See my note on Simil. ix. cap. 28. Here are touching illustrations of the new spirit as to the sanctity of marriage, to which the Gospel was awakening the heathen mind.]

COMMANDMENT FIFTH.

OF SADNESS OF HEART, AND OF PATIENCE.

CHAP. I.

23

“Be patient,” said he, “and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region,[180] he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself.[181] But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger.[182] The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell.[183] For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted,[184] and its prayer is not then useful to God.” “I should like, sir,” said I, “to know the power of anger, that I may guard myself against it.” And he said, “If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart.[185] For I will be with them, and I will save them all. For all are justified by the most holy angel."[186]

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[180] It will be noticed that space is attributed to the heart or soul, and that joy and goodness expand the heart, and produce width, while sadness and wickedness contract and straiten.

[181] *But … himself.* But rejoicing he will be expanded, and he will feast in the vessel in which he dwells, and he will serve the Lord joyfully in the midst of great peace.—*Vat.* He will serve the Lord in great gladness, having abundance of all things within himself.—*Pal.*

[182] *For … anger*, omitted in Vat.; fuller in Pal.: For the Lord dwells in calmness and greatness of mind, but anger is the devil’s house of entertainment. [Eph. iv. 26, 27.]

[183] [Jas iii. 11.]

[184] *Patience if polluted.* The mind is distressed.—*Vat.*; omitted in Pal.

CHAP. II.

"Hear now," said he, "how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away.[187] For as soon as it sees such men standing stedfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits,[188] he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord.[189] Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong, then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them."[190]

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[185] *I … heart.* I, the angel [or messenger] of righteousness, am with you, and all who depart from anger, and repent with their whole heart, will live to God.—*Vat.*

[186] *Are justified.* Are received into the number of the just by the most holy angel (or messenger).—*Pal.* [i.e., As the *instrument* of justification; but the superlative here used seems to indentify this angel with that of the covenant (Mal. iii. 1); i.e., the meritorious cause, "the Lord."]

[187] *Hear … away.* "Hear now," said he, "how great is the wickedness of anger, and how injurious, and in what way it overthrows the servants of God. For they who are full of faith receive no harm from it, for the power of God is with them; for it is the doubters and those destitute [of faith] that it overturns."—*Vat.* [The philosophic difference between anger and indignation is here in view.]

[188] [Matt. xii. 45; Luke xi. 26.]

[189] *You … Lord.* You will be found by God in the company of purity and chastity.—*Vat.*

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[190] *And put … them.* That you may live to God, and they who keep these commandments will live to God.—*Vat.* [The beauty of this chapter must be felt by all, especially in the eulogy on *patience.* A pious and learned critic remarks on the emphasis and frequent recurrence of scriptural exhortations to *patience*, which he thinks have been to little enlarged upon in Christian literature.]

COMMANDMENT SIXTH.

HOW TO RECOGNISE THE TWO SPIRITS ATTENDANT ON EACH MAN, AND HOW TO DISTINGUISH THE SUGGESTIONS OF THE ONE FROM THOSE OF THE OTHER.

CHAP. I.

"I gave you," he said, "directions in the first commandment to attend to faith, and fear, and self-restraint." "Even so, sir," said I. And he said, "Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road." "I wish to go by this road," said I. "You will go by it," said he; "and whoever turns to the Lord with all his heart will walk in it."

CHAP. II.

"Hear now," said he, "in regard to faith. There are two angels[191] with a man—one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith[192] he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I do not know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions,[193] and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed.[194] For though a man be most faithful,[195] and the thought of this angel ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell[196] to the angel of iniquity."

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[191] [See Tob. iii. 8, 17. The impure spirit, and the healing angel. This apocryphal book greatly influenced the Church's ideas of angels, and may have suggested this early reference to one's good and evil angel. The mediæval ideas on this subject are powerfully illustrated in the German legends preserved by Sir. W. Scott in *The Wild Huntsman* and *The Fire-King*.]

[192] *Forthwith … heart*, omitted in Lips.

[193] *Transactions.* I think the writer means, when a longing is felt to engage with too great devotedness to business and the pursuit of wealth. ["That ye may attend upon the Lord without distraction." 1 Cor. vii. 35.]

"This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God."

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[194] *Trust … deed.* Trust the angel of righteousness, beacause his instruction is good.—*Vat.*

[195] *Faithful.* Most happy.—*Vat.*

[196] *But to bid farewell.* The Vat. ends quite differently from this point: If, then, you follow him, and trust to his works, you will live to God; and they who trust to his works will live to God.—*Vat.*

COMMANDMENT SEVENTH.

ON FEARING GOD, AND NOT FEARING THE DEVIL.

“Fear,” said he, “the Lord, and keep His commandments.[197] For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought on no account to be an object of fear; but He in whom there is glorious power is truly to be feared. For every one that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds:[198] for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God.” “Why,”[199] said I, “sir, did you say in regard to those that keep His commandments, that they will live to God?” “Because,” says he, “all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God;[200] but as to those who keep not His commandments, there is no life in them.” 25

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[197] Eccles. xii. 13.

[198] [Prov. xxviii. 14; 1 John iv. 18. This chapter seems based on Jas. iv. 7.]

[199] *Why … they only who fear the Lord*, omitted in Vat.

[200] *God.* Lord.—*Vat.*

COMMANDMENT EIGHTH.

WE OUGHT TO SHUN THAT WHICH IS EVIL, AND DO THAT WHICH IS GOOD.

"I told you," said he, "that the creatures of God are double,[201] for restraint also is double; for in some cases restraint has to be exercised, in others there is no need of restraint." "Make known to me, sir," say I, "in what cases restraint has to be exercised, and in what cases it has not." "Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin;[202] but if you exercise restraint, so as not to do that which is evil, you are practising great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good." "What, sir," say I, "are the evil deeds from which we must restrain ourselves?" "Hear," says he: "from adultery and fornication, from unlawful revelling,[203] from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these." "Are there, sir," said I, "any other evil deeds?" "There are," says he; "and many of them, too, from which the servant of God must restrain himself—theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these." "Do you not think that these are really wicked?" "Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself."

"But listen," says he, "to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself in regard to that which is good, but do it." "And tell me, sir," say I, "the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved." "Listen," says he, "to the good deeds which you ought to do, and in regard to which there is no self-restraint requisite. First of all[204] there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If any one attend to these, and restrain himself not from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable—for in hospitality good-doing finds a field—never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practising righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these.[205] Do these seem to you good?" says he. "For what, sir," say I, "is better than these?" "Walk then in them," says he, "and restrain not yourself from them, and you will live to God.[206] Keep, therefore, this commandment. If you do good, and restrain not yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them."

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[201] [Command. vi. cap. i. p. 24, *supra*. The idea taken from Ecclus. xxxiii. 15, and Eccles. vii. 14.]

[202] *For … sin*, omitted in Lips.

[203] [Gal. v. 10, 21; 1 Pet. iv. 3.]

[204] [*First of all*, faith, holy fear, love etc. *Then*, works of mercy. Could *evangelical* morality be more beautifully illustrated?]

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[205] [1 Pet. iv. 9. Who does not feel humbled and instructed by these rules of holy living. No wonder Athanasius, while rejecting it from the canon (*Contra Hæresim Arian.*, p. 380) calls this a "most *useful* book." *De Incarnatione*, p. 38. Paris, 1537.]

[206] *From them … all who act thus will live to God*, omitted in Vat., which ends thus: If you keep all these commandments, you will live to God, and all who keep these commandments will live to God.

COMMANDMENT NINTH.

PRAYER MUST BE MADE TO GOD WITHOUT CEASING, AND WITH UNWAVERING CONFIDENCE.

He says to me, “Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, ‘How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him? ‘Do not thus reason with yourself, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfil the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature. Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests.[207] But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repent, will with difficulty be saved.[208] Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request [than you expected], do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they be very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then,” says he, “that, faith is from above—from the Lord[209]—and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things.”

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[207] [Jas. i. 6–8 is here the text of the Shepherd’s comment.]

[208] *With difficulty be saved.* Will with difficulty live to God.—*Vat.*

[209] *Lord.* God.—*Vat.*

COMMANDMENT TENTH.

OF GRIEF, AND NOT GRIEVING THE SPIRIT OF GOD WHICH IS IN US.

CHAP. I.

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? for anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man. Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?" "I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world,[210] do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business,[211] and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things."

CHAP. II.

"Hear, then," says he, "foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has wrought a wicked deed. This grief, 27 then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented.[212] Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit—doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God[213] against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor straitness. Wherefore put on cheerfulness, which always is agreeable and acceptable to God,[214] and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief;[215] but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, grieving the Holy Spirit,[216] he works iniquity, neither entreating the Lord nor confessing[217] to Him. For the entreaty of the sorrowful man has no power to ascend to the altar of God." "Why," say I, "does not the entreaty of the grieved man ascend to the altar?" "Because," says he, "grief sits in his heart. Grief, then, mingled with his entreaty, does not permit the entreaty to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure [as wine alone gives], so grief mixed with the Holy Spirit does not produce the same entreaty [as would be produced by the Holy Spirit alone]. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."[218]

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[210] The Vat. has here a considerable number of sentences, found in the Greek, the Palatine, and the Æthiopic, in Commandment Eleventh. In consequence of this transference, the Eleventh Commandment in the Vatican differs considerably from the others in the position of the sentences, but otherwise it is substantially the same.

[211] *And … business.* This part is omitted in the Leipzig Codex, and is supplied from the Latin and Æthiopic translation. [Luke viii. 14.]

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[212] *This … repented*, omitted in Vat. [2 Cor. vii. 10. Compare this Commandment in Wake's translation and notes.]

[213] *God.* The Lord.—*Vat., Æth.*

[214] *God.* The Lord.—*Vat.*

[215] *Grief.* Injustice.—*Vat.*

[216] [Eph. iv. 30.]

[217] ἐξομολογούμενος one would expect here to mean "giving thanks," a meaning which it has in the New Testament: but as ἐξομολογοῦμαι means to "confess" throughout the *Pastor of Hermas*, it is likely that it means "confessing" here also.

[218] [Matt. vi. 16, 17: Is. lviii. 5; 2 Cor. vi. 10; John xvi. 33; Rom. xii. 8.]

COMMANDMENT ELEVENTH.

THE SPIRIT AND PROPHETS TO BE TRIED BY THEIR WORKS; ALSO OF THE TWO KINDS OF SPIRIT.

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, “Do you see the persons sitting on the seat?” “I do, sir,” said I. “These,” says he, “are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God.[219] It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly,[220] light, and powerless, and it is altogether silent if it is not questioned.” “How then, sir,” say I, “will a man know which of them is the prophet, and which the false prophet?” “I will tell you,” says he, “about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit,[221] who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man[222] who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a corner, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not crushed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit flees from him through fear, and that man is made dumb, and is entirely crushed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky." "How, sir," say I, "can these things take place? for both of them are impossible." "As these things," says he, "are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man's head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone.[223]

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[219] *Is … God.* He who sits in the chair is a terrestrial spirit.—*Vat.* And then follows the dislocation of sentences noticed above.

[220] *The spirit of all men is earthly*, etc. This passage, down to “it is not possible that the prophet of God should do this,” is found in the Vat. and other mss. of the common translation, with the exception of the Lambeth, in Command Twelfth. [Consult Wake upon omissions and transpositions in this and the former Commandment. And note, especially, his valuable caution against confounding what is here said, so confusedly, of the Spirit in man, and of the Spirit of God in his essence (1 Cor. ii. 11, 12).

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[221] *Angel of the prophetic Spirit*. The holy messenger (angel) of Divinity.—*Vat*. [1 Cor. xiv. *passim*.]

[222] [Here is a caution against divers Phrygian *prophesyings*.]

[223] [This proverb is found in many languages. Hermas may have been familiar with Ovid, or with the Greek of the poetaster Chœrilus, from whom Ovid, with other Latin poets, condescended to borrow it.]

You see, then, that the smallest things coming from above have great power when they fall upon the earth.[224] Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other."

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[224] *Earth.* After this the Vatican reads: Join yourself, therefore, to that which has power, and withdraw from that one which is empty. [Hermas seems to apply to the Spirit, in carrying out his figure, those words of the Psalmist, lxxii. 6.]

COMMANDMENT TWELFTH.

ON THE TWOFOLD DESIRE. THE COMMANDMENTS OF GOD CAN BE KEPT, AND BELIEVERS OUGHT NOT TO FEAR THE DEVIL.

CHAP. I.

He says to me, “Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire,[225] and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death.” “What then, sir,” say I, “are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them.” “Listen, then, to the works in which evil desire slays the servants of God.”[226]

CHAP. II.

“Foremost of all is the desire after another’s wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining ye may live to God.[227] But as many as are mastered by them, and do not resist them, will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire see you armed with the fear of God,[228] and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armour. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it

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[225] [Concupiscence is here shown to have the nature of sin.]

[226] [See the Greek of Athanasius, and Grabe’s transposition, in Wake’s version of the Eleventh and Twelfth Commandments.]

[227] *For … God.* This desire, therefore, is wicked and destructive, bringing death on the servants of God. Whoever, therefore, shall abstain from evil desire, shall live to God.—*Vat.*

[228] *God.* The Lord.—*Vat.*

even as it wishes.[229] If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."[230]

CHAP. III.

"I should like to know," say I, "in what way I ought to serve good desire." "Hear," says he: "You will practice righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practising these, you will be a well-pleasing servant of God,[231] and you will live to Him; and every one who shall serve good desire, shall live to God."

He concluded the twelve commandments, and said to me, "You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much.[232] For you will find favour among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you." I say to him, "Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard." He answered and said to me, "If you lay it down as certain that they can be kept,[233] then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man."

CHAP. IV.

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: "O fool, senseless and doubting, do you not perceive how great is the glory of God, and how strong and marvellous, in that He created the world for the sake of man,[234] and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips,[235] but their hearts hardened,[236] and who are far from the Lord, the commandments are hard and difficult. Put, therefore, ye who are empty and fickle in your faith, the Lord in your heart, and ye will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, ye who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength.[237] Fear him not, then, and he will flee from you."

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[229] *Go … wishes*. And you will obtain the victory, and will be crowned on account of it, and you will arrive at good desire, and you will deliver up the victory which you have obtained to God, and you will serve Him by acting even as you yourself wish to act.—*Vat.*

[230] Chapters third, fourth, and a part of fifth, are omitted in the Palatine. [This chapter seems based on Heb. v. 14.]

[231] *God*. The Lord.—*Vat.*

[232] [Here is the commission to be a prophet, and to speak *prophesyings* in the congregation. If the Montanists resisted these teachings, they were self-condemned. Such is the idea here conveyed. 1 Cor. xiv. 32, 37.]

[233] *If … kept*, omitted in Vat.

CHAP. V.

I say to him, "Sir, listen to me for a moment." "Say what you wish," says he. "Man, sir," say I, "is eager to keep the commandments of God, and there is no one who does not ask of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you. As many, therefore," says he, "as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty,[238] then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants."[239] 30

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[234] [Boyle beautifully reconciles "those two current assertions, that (1) God made all things for His own glory, and that (2) He made all things for man." See *Usefulness of Nat. Philos.*, part i., essay 3, or Leighton's Works, vol. iii. p. 235, London, 1870.]

[235] Isa. xxix. 13; Matt. xv. 8.

[236] John xii. 40; 2 Cor. iii. 14.

[237] [Jas. ii. 19, iv. 6, 7.]

[238] *Empty*. Half full.—*Vat*.

[239] [Eph. iv. 27.]

CHAP. VI.

"But I, the angel of repentance, say to you, Fear not the devil; for I was sent," says he, "to be with you who repent with all your heart, and to make you strong in faith. Trust God,[240] then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practice righteousness the rest of your days,[241] and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy,[242] and keep His commandments, and ye will live to God." I say to him, "Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments[243] which you have enjoined upon me, the Lord strengthening me." "You will keep them," says he, "if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God."

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[240] *Trust God*. Believe ye, then, who on account of your sins have forgotten God.—*Vat.*

[241] *Practise … days*, omitted in Vat.

[242] Matt. x. 28; Luke xii. 5.

[243] *Rule over … commandments*. But we shall conquer him completely, if we can keep these commandments.—*Vat.*

THE PASTOR

Book Third.—Similitudes.

31

SIMILITUDE FIRST.[244]

AS IN THIS WORLD WE HAVE NO ABIDING CITY, WE OUGHT TO SEEK ONE TO COME.

He says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one.[245] If, then," he continues, "you know your city in which you are to dwell, why do ye here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Dost thou not understand that all these things belong to another, and are under the power of another? For the Lord of this city will say, 'I do not wish thee to dwell in my city; but depart from this city, because thou obeyest not my laws.' Thou, therefore, although having fields and houses, and many other things, when cast out by him, what wilt thou do with thy land, and house, and other possessions which thou hast gathered to thyself? For the Lord of this country justly says to thee, 'Either obey my laws or depart from my dominion.' What, then, dost thou intend to do, having a law in thine own city, on account of thy lands, and the rest of thy possessions?[246] Thou shalt altogether deny thy law, and walk according to the law of this city. See lest it be to thy hurt to deny thy law;[247] for if thou shalt desire to return to thy city, thou wilt not be received, because thou hast denied the law of thy city, but wilt be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for thyself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast thee out for disobeying his law, to leave his city, and to depart to thine own, and to obey thine own law without being exposed to annoyance, but in great joy. Have a care, then, ye who serve the Lord, and have Him in your heart, that ye work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments be observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit[248] widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which ye received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practice the expenditure of the heathen,[249] for it is injurious to you who are the servants of God; but practice an expenditure of your own, in which ye can rejoice; and do not corrupt[250] nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work thine own work, and thou wilt be saved." 32

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[244] [WE HAVE SEEN IN JUSTIN AND IRENÆUS WHAT SEEM TO US AN OVERSTRAINED ALLEGORIZING, AND MORE WILL BE ENCOUNTERED IN ORIGEN. ON THIS WHOLE SUBJECT, HOWEVER, AS IT STRUCK THE ORIENTAL AND PRIMITIVE INSTINCTS, TAKE THE FOLLOWING VERY ILLUSTRATIVE REMARKS, ATTRIBUTED TO *HARTLEY OF WINWICH:*— "NATURE, IN ITS PROPER ORDER, IS THE BOOK OF GOD, AND EXHIBITS SPIRITUAL THINGS IN MATERIAL FORMS. THE KNOWLEDGE OF *CORRESPONDENCES* BEING SO LITTLE UNDERSTOOD, IS ONE MAIN CAUSE OF THE OBSCURITY OF THE SCRIPTURES OF THE OLD TESTAMENT, *WHICH WERE CHIEFLY WRITTEN BY THE RULES OF THIS SCIENCE:* AND NOT SCRIPTURE ALONE, BUT MAN, ALSO, AS AN IMAGE OF THE SPIRITUAL AND NATURAL WORLDS, CONTAINS IN HIMSELF THE CORRESPONDENCES OF BOTH: OF THE FORMER, IN HIS INTERIOR, AND OF THE LATTER IN HIS EXTERIOR OR BODILY, PART, AND SO IS CALLED THE *MICROCOSM*, OR LITTLE WORLD." SUCH TEXTS AS HEB. IX. 24, 1 COR. II. 13, 14, GO FAR TO EXPLAIN TO US THE CHILDLIKE FAITH OF THE FATHERS. SEE NOTE ON *LEIGHTON'S ST. PETER*, P. 238, VOL. III. ED. OF WILLIAM WEST, B.A. 1870.]

[245] [Heb. xiii. 14 is the text of this very beautiful chapter. But he original Greek of Phil. iii. 20 seems, also, to be in the author's mind. St. Paul addressed it to the church of a Roman "colony," whose *citizenship* was not Macedonian but Roman: hence its beautiful propriety.]

[246] This sentence may be also rendered thus, giving ἕνεκεν the meaning of "as regards," "respecting"—a usual enough signification: "What then do you intend to do, as you have a law in your own city regarding your lands and the rest of your possessions?" The Vatican punctuates the passage so that it runs as follows: "What then will you do, who have a law in your own city? Will you, on account of your land, or any other of your preparations, be able to deny your law?" The Vatican also omits several clauses that are in the Greek, down to "for if thou shalt deny, and shalt desire to return," etc.

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[247] *See … law*, omitted in Lips. [The θρησκεία of Jas. i. 27.]

[248] The Vatican has: "Acquit widows, and do justice to orphans."

[249] The Vatican renders, "Do not covet, therefore, the riches of the heathen." [Here follows, in the Lambeth ms., an allusion to Luke xix. 15, which Wake renders: "Trade with your own riches." See, also, Luke xii. 33.]

[250] The Vatican, rendering παραχαράσσετε, *adulterare*, proceeds as if the reference were to adultery. "Neither touch another man's wife, nor lust after her, but desire your own work, and you will be saved."

SIMILITUDE SECOND.

AS THE VINE IS SUPPORTED BY THE ELM, SO IS THE RICH MAN HELPED BY THE PRAYER OF THE POOR.

As I was walking in the field, and observing an elm and vine, and determining in my own mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine be trained upon the elm, it cannot bear much fruit when extended at length upon the ground;[251] and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because,"[252] he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This similitude,[253] therefore, is for the servants of God—for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes[254] the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God—because the poor man is rich in intercession and confession, and his intercession has great power with God—then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential[255] with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner, unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him.[256] Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine; and the vine, having an unfailing supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches, and who understand that they are from the Lord. [For they who are of that mind will be able to do some good.[257]]"

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[251] The Vatican reads: "Unless this vine be attached to the elm, and rest upon it, it cannot bear much fruit. For, lying upon the ground, it produces bad fruit, because it is not suspended upon the elm."

[252] The Vatican here makes Hermas interrupt the Shepherd, and ask, "How greater than the vine?"

[253] [Based on Jas. i. 9–11, 27, and ii. 1–9: introducing the heathen world to just ideas of human brotherhood, and the mutual relations of the poor and the rich.]

[254] The translation of the text is based on the Palatine. Lips. Reads: "When the rich man fills out upon the poor." Hilgenfeld amends this: "When the rich man recovers breath upon the poor." Neither gives sense. The Æthiopic has: "But if the rich man lean on the poor;" and the Greek of Hilgenfeld might mean: "When the rich man recovers his breath by leaning on the poor." The Vatican is quite different: "When, therefore, the rich man helps the poor in those things which he needs, the poor man prays to the Lord for the rich man, and God bestows all blessings upon the rich man, because the poor man is rich in prayer, and his prayer has great merit with God. Then the rich man accordingly assists the poor man's things, because he feels that he is fully heard (*exaudiri*) by the Lord; and the more willingly and unhesitatingly does he give him every help, and takes care that he wants for nothing. The poor man gives thanks to God for the rich man, because they do their duty in respect to the Lord (*a Domino*)."

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[255] [I note this use of the word "influential," because it was formerly denounced as an Americanism.]

[256] [Luke xii. 42.]

[257] The sentence in brackets is not in Lips. It is taken from Pal.

SIMILITUDE THIRD.

AS IN WINTER GREEN TREES CANNOT BE DISTINGUISHED FROM WITHERED, SO IN THIS WORLD NEITHER CAN THE JUST FROM THE UNJUST.

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, “Do you see those trees?” “I see, sir,” I replied, “that all are alike, and withered.” He answered me, and said, “These trees which you see are those who dwell in this world.” “Why, then, sir,” I said, “are they withered, as it were, and alike?”[258] “Because,” he said, “neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another.”[259] 33

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[258] The Vatican renders this thus: “Why do they resemble those that are, as it were, withered?”

[259] [Matt. xiii. 29.]

SIMILITUDE FOURTH.

AS IN SUMMER LIVING TREES ARE DISTINGUISHED FROM WITHERED BY FRUIT AND LIVING LEAVES, SO IN THE WORLD TO COME THE JUST DIFFER FROM THE UNJUST IN HAPPINESS.

He showed me again many trees, some budding, and others withered. And he said to me, “Do you see these trees?” “I see, sir,” I replied, “some putting forth buds, and others withered.” “Those,” he said, “which are budding are the righteous who are to live in the world to come; for the coming world is the summer[260] of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known.[261] But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and [so] made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord.[262] How, then,” he continued, “can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who serve Him not shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be able to bear fruit for the life to come. And every one who will do these things shall bear fruit.”

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[260] *Summer*. Throne.—*Lips.* [Rom. viii. 22–24.]

[261] The Vatican has, “And all the merry and joyful shall be restored in that age.”

[262] [1 Cor. vii. 30–35; Rom. xii. 11.]

SIMILITUDE FIFTH.

OF TRUE FASTING AND ITS REWARD: ALSO OF PURITY OF BODY.

CHAP. I.

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, “Why have you come hither [so] early in the morning?” “Because, sir,” I answered, “I have a station.”[263] “What is a station?” he asked. “I am fasting, sir,” I replied. “What is this fasting,” he continued, “which you are observing?” “As I have been accustomed, sir,” I reply, “so I fast.” “You do not know,” he says, “how to fast unto the Lord: this useless fasting which you observe to Him is of no value.” “Why, sir,” I answered, “do you say this?” “I say to you,” he continued, “that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen,” he continued: “God does not desire such an empty fasting.[264] For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God.”

CHAP. II.

“Hear the similitude which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard,[265] and selecting a faithful and beloved and much valued slave, he called him to him, and said, ‘Take this vineyard which I have planted, and stake[266] it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.’ And the master of the slave departed to a foreign country. And when he was gone, the slave took and staked the vineyard; and when he had finished the staking of the vines, he 34 saw that the vineyard was full of weeds. He then reflected, saying, ‘I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.’ He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councillors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, 'I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.' With this resolution of the master his son and friends were well pleased, viz., that the slave should be co-heir with the son. After a few days the master made a feast,[267] and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favour with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling together his friends and his son, reported to them the slave's proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son."

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[263] [This anachronism betrays the later origin of “The Pastor.” The Pauline Hermas would not have used this technical term. These fasts were very early fixed by canon for Wednesdays and Fridays. See Canon lxix. of canons called “Apostolical;” also Bingham, book xiii. cap. 9, and this volume, p. 34, note 4.]

[264] [See cap. iii. of this similitude.]

[265] The Vatican adds, “for his successors.”

[266] i.e., attach the vines to stakes.

CHAP. III.

I said to him, "Sir, I do not see the meaning of these similitudes, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. [Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God,[268] you will gain for yourself more abundant glory, and will be more honoured by

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[267] The Vatican adds, "Having called together his friends." [The gospel parables of the vineyard, and of the sower, and of the man travelling into a far country, are here reflected *passim*. I cannot but refer to a parable which greatly resembles this, and is yet more beautiful, occurring in Mrs. Sherwood's *Stories on the Catechism* (*Fijou*), a book for children. It is not unworthy of Bunyan.]

[268] [To read into this passage the idea of "supererogatory merit" is an unpardonable anachronism. (Compare Command. iv. 4.) The writer everywhere denies human merit, extols mercy, and imputes good works to grace. He has in view St. Paul's advice (1 Cor. vii. 25–28), or our blessed Lord's saying (Matt. xix. 12). The *abuse* of such Scriptures propped up a false system (2 Pet. iii. 16) after it had been invented by Pelagians and monastic enthusiasts. But it has no place in the mind of Hermas, nor in the mind of Christ.]

God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you enjoin upon me I will observe, for I know that you are with me." "I will be with you," he replied, "because you have such a desire for doing good; and I will be with all those," he added, "who have such a desire. This fasting," he continued, "is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep.[269] First of all,[270] be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows.[271] Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive." 35

CHAP. IV.

I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the stakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable. And he answered me, and said, "You are exceedingly persistent[272] with your questions. You ought not," he continued, “to ask any questions at all; for if it is needful to explain anything, it will be made known to you.” I said to him, “Sir, whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not unfold them, I shall have heard your words in vain.” And he answered me again, saying, “Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables.[273] But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel,[274] and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?” I said to him, “Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them.”

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[269] [Thus he does not object to the "station," if kept with evangelical acts of devotion and penitence. Isa. lviii. 5–8.]

[270] Pseudo-Athanasius gives this paragraph as follows: "First of all be on your guard to fast from every evil word and evil report, and purify your heart from every defilement and revenge, and base covetousness. And on the day on which you fast, be content with bread, and herbs, and water, giving thanks to God. And having calculated the amount of the cost of the meal which you intended to have eaten on that day, give it to a widow, or an orphan, or to some one in want, so that, having clearly filled his own soul, he shall pray to the Lord on your behalf. If you therefore perform your fasting as I enjoined you, your sacrifice will be acceptable before the Lord, and inscribed in the heavens in the day of the requital of the good things that have been prepared for the righteous."

[271] [Note this detailed account of primitive fasting (2 Cor. vi. 5, ix. 27, xi. 27). Amid all the apostle's sufferings and dying daily, he adds *fastings* to involuntary hunger and thirst.]

[272] Literally, "self-willed." (αὐθάδης).

CHAP. V.

“I said to you a little ago,” he answered, “that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the similitudes of the field, and of all the others that follow, that you may make them known to every one.[275] Hear now,” he said, “and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; [and the son is the Holy Spirit;[276]] and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God’s servants; and the dishes which He sent Him from His table are the commandments which He gave His people through His Son; and the friends and fellow-councillors are the holy angels who were first created; and the Master’s absence from home is the time that remains until His appearing.” I said to him, “Sir, all these are great, and marvellous, and glorious things. Could I, therefore,” I continued, “understand them? No, nor could any other man, even if exceedingly wise. Moreover,” I added, “explain to me what I am about to ask you.” “Say what you wish,” he replied. “Why, sir,” I asked, “is the Son of God in the parable in the form of a slave?”

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[273] [Matt. xiii. 11; Jas. i. 5.]

[274] [Luke. xxii. 43.]

[275] [Part of the commission again.]

[276] This clause occurs only in the Vatican. It does not occur in Lips., Pal., or in the Æth.

CHAP. VI.

"Hear," he answered: "the Son of God is not in the form[277] of a slave, but in great power and might." "How so, sir?" I said; "I do not understand." "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life[278] by giving them the law which He received from His Father. [You see," he said, "that He is the Lord of the people, having received all authority from His Father.[279]] And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose.[280] This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking religiously and chastely, in no respect defiling the Spirit; and accordingly, after living[281] excellently and purely, and after labouring and co-operating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct[282] of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels, in order that this flesh, which had been subject to the body without a fault, might have some place of tabernacle, and that it might not appear that the reward [of its servitude had been lost[283]], for the flesh 36 that has been found without spot or defilement, in which the Holy Spirit dwelt, [will receive a reward[284]]. You have now the explanation[285] of this parable also."

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[277] [Phil. ii. 7. But no longer is He such.]

[278] [Heb. i. 3; Ps. xvi. 11]

[279] The sentence in brackets is omitted in Lips. And Æth., occurs in Vat. And Pal.

[280] This passage varies in each of the forms in which it has come down, and is corrupt in most, if not in all. The Vatican (Lat.) has, "Because the messenger hears the Holy Spirit, which was the first of all that was poured (*infusus*) into a body in which God might dwell. For understanding (intellectus) placed it in a body as seemed proper to Him." The Pal. reads: "For that Holy Spirit which was created pure [first] of all in a body in which it might dwell, God made and appointed a chosen body which pleased Him." The Æth. reads: "The Holy Spirit, who created all things, dwelt in a body in which He wished to dwell." [See Grabe's collation and emendation here, in Wake's translation.]

[281] The Vatican renders this sentence: "This body, therefore, into which the Holy Spirit was led, was subject to that Spirit, walking rightly, modestly, and chastely, and did not at all defile that Spirit. Since, then, that body had always obeyed the Holy Spirit, and had laboured rightly and chastely with it, and had not at any time given way, that wearied body passed its time as a slave; but having strongly approved itself along with the Holy Spirit, it was received unto God." The Palatine is similar. The Æth. reads: "That body served well in righteousness and purity, nor did it ever defile that Spirit, and it became His partner, since that body pleased God."

[282] πορεία. Vatican, *potens cursus*.

[283] The passages within brackets are omitted by Lips. and Æth.

CHAP. VII.

"I rejoice, sir," I said, "to hear this explanation." "Hear," again he replied: "Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live."[286] "And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can such a man be saved who has defiled his flesh?" "Respecting former sins[287] of ignorance," he said, "God alone is able to heal them, for to Him belongs all power. [But be on your guard now, and the all-powerful and compassionate God will heal former transgressions[288]], if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God."

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[284] The passages within brackets are omitted by Lips. and Æth.

[285] [If the reader feels that the explanation itself needs to be explained, let him attribute it to the confused and inaccurate state of the text. Grabe says emphatically, that "the created Spirit of Christ as a man and not the Holy Ghost, the third person of the Trinity," is spoken of in this chapter chiefly. The apparent confusion of words and phrases must be the result of ignorant copying. It is a sufficient answer to certain German critics to cite the providential approval of Athanasius, a fact of the utmost moment. Nobody doubts that Athanasius was sensitive to any discoloration of the Nicene Faith. In the text of Hermas, therefore, as it was in his copy, there could have been nothing heretical, or favouring heresy. That Hermas was an *artist*, and purposely gave his fiction a very primitive air, is evident. He fears to name the Scriptures he quoted, lest any one should doubt their use, in the days of Clement, in the Western churches.]

[286] [1 Cor. iii. 16, 17. Owen, *On the Spirit, passim*. Ambiguities, cap. ii.]

[287] [Acts xvii. 30.]

[288] Omitted in Lips. Æth. has simply, "But be on your guard now."

SIMILITUDE SIXTH.

OF THE TWO CLASSES OF VOLUPTUOUS MEN, AND OF THEIR DEATH, FALLING AWAY, AND THE DURATION OF THEIR PUNISHMENT.

CHAP. I.

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain. You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk,[289] therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me." And after he had uttered these words, he said to me, "Let us go into the fields, and I will show you the shepherds of the flocks." "Let us go, sir," I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.[290]]

CHAP. II.

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel[291] of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others 37 to corruption."[292] I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have torn themselves away from God for ever, and have delivered themselves over to luxuries and deceits[293] [of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death.[294] And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal,[295] but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of thistles and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

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[289] The Vatican has a sentence before this: "For if you sin not afterwards, you will greatly fall away from your former [transgressions]."

[290] Found only in Pseudo-Athanasius. It occurs in none of the translations.

[291] [The use of the word "angel," here, may possibly coincide with that in the Apocalypse, rebuking an unfaithful and luxurious pastor, like the angel of Sardis (Rev. iii. 1–5). The "yellow" raiment may be introduced as a contrast to the words, "thou has a few names even in Sardis which have not defiled their garments, and they shall walk with me *in white*."]

CHAP. III.

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and severe, and so completely devoid of compassion for these sheep?" "This," he replied, "is the angel of punishment;[296] and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments.” “I would know, sir,” I said, “Of what nature are these diverse tortures and punishments?” “Hear,” he said, “the various tortures and punishments. The tortures are such as occur during life.[297] For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disorder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord.[298] When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the faith of the Lord; and[299] for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil.”

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[292] καταφθοράν, translated in Pal. And Vat. by *defectio*, apostasy, as departure from goodness and truth. The Æthiopic has "ruin."

[293] *Of … deceit*, omitted in Lips. Our translation is made from the Vat.

[294] Pseudo-Athanasius has, "of such men the life is death."

[295] Pseudo-Athanasius has, "Corruption, therefore, has a hope of resurrection up to a certain point." [Death here must mean final apostasy (Heb. vi. 4–6, x. 26–31, xii. 15–17). But a certain death-in-life, which is not final, is instanced in Rev. iii. 1; note also 1 John iii. 14, 15, v. 16, 17.]

[296] [The idea is, the *minister of discipline*, as St. Ambrose is represented with a scourge in his hand. The Greek (ἐκ τῶν ἀγγέλων τῶν δικαίων) favours the idea that faithful pastors are here symbolized,—just stewards and righteous men.]

CHAP. IV.

I said to him, “Sir, explain this also to me.” “What is it you ask?” he said. “Whether, sir,” I continued, “they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?” He said to me, “They are tortured in the same manner.”[300] [“They are tormented much less, sir,” I replied;[301]] “for those who are so luxurious and who forget God ought to be tortured seven-fold.” He said to me “You are foolish, and do not understand the power of torment.” “Why, sir,” I said, “if I had understood it, I would not have asked you to show me.” “Hear,” he said, “the power of both. 38

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[297] βιωτικαί. The Vatican and Pal. render this, “the various punishments and tortures which men suffer daily in their lives.” Pseudo-Athanasius has: “For when they revolt from God, thinking to be in rest and in wealth, then they are punished, some meeting with losses,” etc. [1 Tim. i. 20. Remedial discipline is thus spoken of, 1 Cor. v. 5.]

[298] Pseudo-Athanasius has: “And they cannot bear for the rest of their days to turn and serve the Lord with a pure heart. But if they repent and become sober again, then they understand that they were not prosperous on account of their evil deeds; and so they glorify the Lord, because He is a just Judge, and because they suffered justly, and were punished (ἐπαιδεύθησαν) according to their deeds.”

[299] The Vatican inserts the following sentence before this: “And when they begin to repent of their sins, then the works in which they have wickedly exercised themselves arise in their hearts; and then they give honour to God, saying that He is a just Judge, and that they have deservedly suffered everything according to their deeds.” So does Pal. The Æthiopic becomes very condensed in this portion. [Note this class of offenders, having suffered remedial chastisement, are not delivered over the Satan finally, but “delivered unto me (the angel of repentance) for good training.”]

[300] τρόπον. The Vat. and Pal. have, “for the same time” (*per idem tempus*).

[301] Omitted in Lips.

The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short,[302] but that of punishment and torture long."

CHAP. V.

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last[303] his luxury and deceit, and knows that on their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury, sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure:[304] this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

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[302] Pseudo-Athanasius has "nothing" (οὐδέν) instead of ἐλάχιστος.

[303] ποτέ. [The pleasures of sin are "for a season" (Heb. xi. 25), at most: impenitence is the "treasuring up of wrath against the day of wrath" (Rom. ii. 5).]

[304] [Ps. iv. 6, 7, cxix. 14, lxxxiv. 10. Dr. Doddridge's epigram on *Dum Vivimus Vivamus* will be brought to mind.]

SIMILITUDE SEVENTH.

THEY WHO REPENT MUST BRING FORTH FRUITS WORTHY OF REPENTANCE.

After a few days I saw him in the same plain where I had also seen the shepherds; and he said to me, “What do you wish with me?” I said to him, “Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly.” “It is necessary,” he replied, “that you be afflicted; for thus,” he continued, “did the glorious angel command concerning you, as he wishes you to be tried.” “What have I done which is so bad, sir,” I replied, “that I should be delivered over to this angel?” “Listen,” he said: “Your sins are many, but not so great as to require that *you* be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart.” I said to him, “Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?” He replied, “They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction.” “Well, sir,” I said, “they have repented with their whole heart.” “I know, too,” he answered, “that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted?[305] Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing:[306] and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage.”[307] I said to him, “Sir, be thou with me, and I will be able to bear all affliction.” “I will be with 39 you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you.[308] And affliction," he added, "will depart from all who walk in these my commandments."

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[305] The Vat. and Pal. have *protinus*, “immediately.” [Wake adopts this reading, which appears to be required by the context.]

[306] The Lips. has lost here a few words, which are supplied from the Latin translations. [Mal. iii. 3; Isa. i. 22; Ps. xxvi. 2, cxxxix. 23, 24. Is there not much teaching here for our easy living, and light ideas of the sinfulness of sin?]

[307] The Vatican has: “But rather give thanks to the Lord, that He, knowing what is to come to pass, has deemed you worthy to tell you beforehand that affliction is coming upon those who are able to bear it.” [1 Cor. x. 13. But the whole argument turns on Jas. i. 2, as Hermas delights in this practical apostle.]

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[308] [Sam. iii. 31, 32, 33.]

SIMILITUDE EIGHTH.

THE SINS OF THE ELECT AND OF THE PENITENT ARE OF MANY KINDS, BUT ALL WILL BE REWARDED ACCORDING TO THE MEASURE OF THEIR REPENTANCE AND GOOD WORKS.

CHAP. I.

He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marvelled within myself, saying, “How is the tree sound, after so many branches have been cut off?” And the Shepherd said to me, “Do not be surprised if the tree remains sound after so many branches were lopped off; [but wait,[309]] and when you shall have seen everything, then it will be explained to you what it means.” The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.[310]] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. [And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted.[311]] And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were;[312] and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

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[309] Omitted by Lips.

[310] Omitted in Lips. and Vat.

[311] Omitted in Lips.

CHAP. II.

And the angel of the Lord ordered crowns to be brought;[313] and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals.[314] And all who went into the tower had the same clothing—white as snow.[315] And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, "I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with *care*. See that no one escape you," he added; "and if any escape you, I will try them at the altar."[316] Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, "Let us take the branches of all these and plant them, and see if any of them will live." I said to him, "Sir, how can these withered branches live?" He answered, and said, "This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour water[317] upon them; and if any of them live I shall rejoice with them, and if they do not I at least will not be found neglectful." And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches[318] from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live."

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[312] Num. xvii. 8. [Willows are chosen, perhaps, with reference to Isa. xliv. 4; but Ezekiel's willow supplies the thought here (Ezek. xvii. 5, 6).]

[313] 2 Esdras ii. 43.

[314] [Eph. i. 13, iv. 30.]

[315] [Rev. xix. 8.]

[316] [Rev. viii. 3; Num. xvii. 7.]

[317] [Ezek. xxxix. 29.]

[318] [Rom. xi. 16.]

CHAP. III.

I said to him, “Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed.” “Listen,” he said: “This great tree[319] that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God,[320] proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them;[321] for this is he who gave them the law[322] into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law. You see, accordingly, many branches that have been rendered useless, and you will know them all—those who have not kept the law; and you will see the dwelling of each one.” I said to him, “Sir, why did he dismiss some into the tower, and leave others to you?” “All,” he answered, “who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority.” “Who, then,” I continued, “are they who were crowned, and who go to the tower?” “These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied[323] their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered.”

CHAP. IV.

And after a few days we came to the place, and the Shepherd sat down in the angel’s place, and I stood beside him. And he said to me, “Gird yourself with pure, undressed linen made of sackcloth;” and seeing me girded, and ready to minister to him, “Summon,” he said, “the men to whom belong the branches that were planted, according to the order in which each one gave them in.” So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, “Let each one pull out his own branch, and bring it to me.” The first to give in were those who had them withered and cut; and[324] because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked;[325] and many of them gave them in green and without cracks; and some green and with offshoots and fruits upon the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them. 41

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[319] [Matt. xiii. 32.]

[320] “And by this law the Son of God was preached to all the ends of the earth.”—*Vat.* [Hermas again introduces here the name which he made his base in Vision ii. 2.]

[321] [Dan. x. 21, xii 1; Rev. xii. 7. It is not necessary to accept this statement as doctrine, but the idea may be traced to these texts.]

[322] [That is, the New Law, the gospel of the Son of God.]

[323] [Vision ii. 2. Denying the Son.]

CHAP. V.

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks.[326] And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. [Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row.[327]] And they gave them in who had them green, but to a very slight extent withered and cracked.[328] Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

CHAP. VI.

After the Shepherd had examined the branches of them all, he said to me, “I told you that this tree was tenacious of life. You see,” he continued, “how many repented and were saved." "I see, sir," I replied. "That you may behold," he added, "the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance." "Why then, sir," I said, "did not all these repent?" He answered, "To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance,[329] lest they should again profane His name." I said to him, "Sir, show me now, with respect to those who gave in the branches, of what sort they are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits." "Listen," he said: "they whose branches were found withered and moth-eaten are the apostates and traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called.[330] These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed.[331] And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines.[332] These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spake to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then," he said, "that repentance involves life to sinners, but non-repentance death."

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[324] *And … cut*, omitted in Pal.

[325] [Wake reads “cleft.”]

[326] [Clefts.]

[327] Omitted in Lips. Translation is made from Vat.

[328] The versions vary in some of the minute particulars.

CHAP. VII.

"And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half-withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, [railing against the absent,] and never at peace with one another, but always at variance. And yet to these also," he continued, "repentance is possible. You see," he said, "that some of them have repented, and there is still remaining in them," he continued, "a hope of repentance. And as many of them," he added, "as have repented, shall

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[329] [The by-gone quarrels about foreknowledge and predestination are innocently enough anticipated here.]

[330] [Jas. ii. 7.]

[331] [Heb. x. 39.]

[332] [Here is a note of Hermas' time. Not only does it imply the history of heresies as of some progress, but it marks the Montanist refusal to receive penitent lapsers.]

have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame:[333] now 42
all these are foolish, in indulging in such a rivalry. Yet they also, being naturally good,[334] on hearing my commandments, purified themselves, and soon repented. Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be cast out of the tower, and will lose his life.[335] Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death."

CHAP. VIII.

"And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead.[336] Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures;[337] but if they abide in their deeds, these, too, work to themselves death."

CHAP. IX.

"And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them.[338] They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, [departed from God, serving the works and deeds of the heathen.[339]] These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near."

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[333] [He has in view the passages Matt. xx. 23, Luke xxii. 24, and hence is lenient in judgment.]

[334] [Why "naturally"? Latin, "de ipsis tamen qui boni fuerunt." Greek, ἀγαθοὶ ὄντες. Gebhardt and Harnack, Lips. 1877.]

[335] [Jas. iii. 16.]

[336] [Jas. ii. 26.]

[337] [1 Tim. v. 6.]

CHAP. X.

"And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered,[340] but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses.[341] Having accordingly heard of this repentance, they unhesitatingly repented, and practice all virtue and righteousness; and some of them even [suffered, being willingly put to death[342]], knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower."

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[338] [A note of the time of composing *The Shepherd.* This chapter speaks of experiences of life among heathen and of wordly Christians, inconsistent with the times of Clement.]

[339] Omitted in Lips.; supplied from Vat.

[340] "Withered, all but their tops, which alone were green."—*Vat.* and *Pal.*

[341] [Matt. x. 40–42 influences this judgment of Hermas.]

[342] Omitted in Lips., which has, instead, "are afraid."

CHAP. XI.

And after he had finished the explanations of all the branches, he said to me, “Go and tell them to every one, that they may repent, and they shall live unto God.[343] Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved.”[344] I said to him, “Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent.” He answered me, and said, “All who with their whole heart shall purify themselves from their wickedness before enumerated, and shall add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live.” Having shown me these things, and spoken all these words, he said to me, “And the rest I will show you after a few days.” 43

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[343] [A cheering conclusion of his severe judgments, and aimed at the despair created by Montanist prophesyings.]

[344] Literally, “the calling that was made by His Son to be saved.” The Vatican renders this, “He wishes to preserve the invitation made by His Son.” The Pal. has, “wishes to save His Church, which belongs to His Son.” In the text, κλῆσις is taken as = κλητοί.

SIMILITUDE NINTH.

THE GREAT MYSTERIES IN THE BUILDING OF THE MILITANT AND TRIUMPHANT CHURCH.

CHAP. I.

After I had written down the commandments and similitudes of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the Holy Spirit[345] that spake with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see [them] through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill;[346] and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain[347]] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sorts of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

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[345] The Spirit.—*Vat.* [He is called "the Spirit of Christ" by St. Peter (i. 11); and perhaps this is a key to the non-dogmatic language of Hermas, if indeed he is here speaking of the Holy Spirit personally, and not of the Son exclusively. See Simil. v. 6, Isa. v. 1.]

[346] To a fruitful hill.—*Pal.* Omitted in Vat. [Hermas delights in the picturesque, and introduces Arcadia in harmony with his pastoral fiction.]

[347] Omitted in Lips.

CHAP. II.

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains, rectangular in shape, so as to be capable of containing the whole world: and that rock was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate;[348] and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others—they were all, however, distinguished—and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marvelled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me "Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labour about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain."

CHAP. III.

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower[349] above the rock. And great was the noise of those men who came to build the tower, as they ran hither and thither around the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

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[348] [As of Eden. Gen. iii. 24; Rev. xxi. 11. The *Tsohar.*]

[349] [Vision iii. 1, 2.]

CHAP. IV.

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and the others stooped down under the sides of the stones. And in this way they carried all the stones.[350] And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty [five] came up out of the pit, and these were fitted into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, [and there were four rows in the foundation of the tower,[351]] and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various colours, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colours were placed in the building, they all became white alike, and lost their different colours. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to their own place whence they had been taken; [and being removed one by one, they were laid aside; and] they say to the men who brought the stones, “Do not ye bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless,” they said, “they be carried through the gate by the hands of the virgins, they cannot change their colours: do not toil, therefore,” they said, “to no purpose.”

CHAP. V.

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, “What is the reason that the building of the tower was not finished?” “The tower,” he answered, “cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure.” “I would like to know, sir,” I said, “what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me.” “If you are not found to be curious about trifles,” he replied, “you shall know everything. For after a few days [we shall come hither, and you will see the other things that happen to this tower, and will know accurately all the similitudes.” After a few days[352]] we came to the place where we sat down. And he said to me, “Let us go to the tower; for the master of the tower is coming to examine it.” And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come[353] to examine the building. 45

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[350] All carried the gate.—*Pal.*

[351] Omitted in Lips.

CHAP. VI.

And, behold, after a little I see an array of many men coming, and in the midst of them one man[354] of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honourable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having [very many] stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. [And the builders asked him from what mountain he wished them to be brought and put in their place.[355]] And he did not command them to be brought from the mountains, [but he bade them be brought from a certain plain which was near at hand.[356]] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to yield slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.

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[352] Omitted in Lips.

[353] And they replied that he would forthwith come.—*Vat.*

[354] 2 Esdras ii. 43.

[355] Omitted in Lips. The text is from Vat.; slight variations in Pal. And Æth.

CHAP. VII.

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." [Having given these orders to the Shepherd, he departed from the tower[357]], with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the others." "How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly[358] and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

CHAP. VIII.

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And beginning, we first examined the black stones. And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building: and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, and some to have great cracks. And these also he commanded to be laid down along with those which had been rejected. But the remainder, after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

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[356] Also omitted from Lips. The text is in all the translations.

[357] Omitted in Lips. The text is in all the translations.

[358] [Mark xiii. 36; Matt. xxiv. 46–51.]

CHAP. IX.

He next came to examine the white and rounded stones, and said to me, “What are we to do with these stones?” “How do I know, sir?” I replied. “Have you no intentions regarding them?” “Sir,” I answered, “I am not acquainted with this art, neither am I a stone-cutter, nor can I tell.” “Do you not see,” he said, “that they are exceedingly round? and if I wish to make them rectangular, a large portion of them must be cut away; for some of them must of necessity be put into the building.” “If therefore,” I said, “they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?” He selected the larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carried away, and laid down on the plain from which they were brought. They were not, however, rejected, “because,” he said, “there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright.” And twelve women were called, very beautiful in form, clothed in black, and with dishevelled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carried away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

CHAP. X.

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslaked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them. 47

CHAP. XI.

The virgins said to me, "The Shepherd does not come here to-day." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain?" "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me.[359] And I, too, became like a young man, and began to play with them: for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult?" "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you sup?" "I supped, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

CHAP. XII.

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation:[360] for this reason is He old." "And why is the gate new, sir?"

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[359] [This curious chapter, be it remembered, is but a dream and a similitude. In the pure homes of Christians, it is almost unintelligible. Amid the abominations of heathenism, it taught a lesson which afterwards required enforcement by the canons and stern discipline of the whole Chuirch. The lesson is, that what "begins in the spirit" may "end in the flesh." Those who shunning the horrible inpurities of the pagans abused spiritual relationships as "brothers and sisters," were on the verge of a precipice. "To the pure, all things are pure;" but they who presume on this great truth to indulge in kissings and like familiarities are tempting a dangerous downfall. In this vision, Hermas resorted to "watching and praying;" and the virgins rejoiced because he thus saved himself. The behaviour of the maidens was what heathen women constantly practiced, and what Christian women, bred in such habits of life, did, perhaps, without evil thought, relying on their "sun-clad power of chastity." Nothing in this picture is the product of Christianity, except the *self-mastery* inculcated as the only safeguard even amongst good women. But see "Elucidation," at end of this book.]

[360] [Hermas confirms the doctrine of St. John (i. 3); also Col. i. 15, 16. Of this Athanasius would approve.]

I said. "Because," he answered, "He became manifest[361] in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and that those which did not come, were again thrown back to their own place?" "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receive His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious angels, and by them accordingly is the Lord surrounded. 48 And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tall and glorious man in the midst of them, who walked round the tower, and rejected the stones from the building?" "I saw him, sir," I answered. "The glorious man," he said, "is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels," he continued, "will enter in unto God apart from Him. Whosoever does not receive His[362] name, shall not enter into the kingdom of God."

CHAP. XIII.

"And the tower," I asked, "what does it mean?" "This tower," he replied, "is the Church." "And these virgins, who are they?" "They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones," he continued, "which you saw rejected bore His name, but did not put on the clothing of the virgins." "Of what nature is their clothing, sir?" I asked. "Their very names," he said, "are their clothing. Every one who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names[363] of these virgins. As many stones," he continued, "as you saw [come into the building of the tower through the hands[364]] of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord[365] through His Son, and are clothed with these spirits, shall become one spirit, one body, and the colour of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower." "Those stones, sir, that were rejected," I inquired, "on what account were they rejected? for they passed through the gate, and were placed by the hands of the virgins in the building of the tower." "Since you take an interest in everything," he replied, "and examine minutely, hear about the stones that were rejected. These all," he said, "received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair dishevelled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have," he said, "the explanation of those who were rejected."

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[361] [1 Pet. i. 20.]

[362] *His.* God's.—*Lips.*

[363] [Ex. xxviii. 12, 29.]

[364] Omitted in Lips. The text in Vat. and Pal. The Æth different in form, but in meaning the same.

CHAP. XIV.

"What, then, sir," I said, "if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God?" "They shall enter in," he said, "if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life." "Now, sir," I continued, "show me why the tower was not built upon the ground, but upon the rock and upon the gate." "Are you still," he said, "without sense and understanding?" "I must, sir," I said, "ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand." "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole

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[365] *Lord*. God.—*Vat.*

world.[366] If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation[367] to them, and supports them 49
with joy, because they are not ashamed to bear His name."

CHAP. XV.[368]

"Explain to me, sir," I said, "the names of these virgins, and of those women who were clothed in black raiment." "Hear," he said, "the names of the stronger virgins who stood at the corners. The first is Faith,[369] the second Continence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity, Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also," he continued, "the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it." "And the stones, sir," I said, "which were taken out of the pit and fitted into the building: what are they?" "The first," he said, "the ten, viz., that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God."[370] "Why, then, sir," I asked, "did the virgins carry these stones also through the gate, and give them for the building of the tower?" "Because," he answered, "these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower."

CHAP. XVI.

"Explain to me a little further, sir," I said. "What is it that you desire?" he asked. "Why, sir," I said, "did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits?” “They were obliged,” he answered, “to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For,” he continued, “before a man bears the name of the Son of God[371] he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God.” “Why, sir,” I asked, “did the forty stones also ascend with them out of the pit, having already received the seal?” “Because,” he said, “these apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. [But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive.[372]] By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also.”

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[366] [Heb. i. 3. Hermas drips with Scripture like a honeycomb.]

[367] [Isa. xxviii. 16; 1 Cor. iii. 11.]

[368] THIS PORTION OF THE LEIPZIG CODEX IS MUCH EATEN AWAY, AND THEREFORE THE TEXT IS DERIVED TO A CONSIDERABLE EXTENT FROM THE TRANSLATIONS.

[369] [The tenacity with which Hermas everywhere exalts the primary importance of Faith, makes it inexcusable that he should be charged with mere legalizing morality.]

[370] [Eph. ii. 20; Rev xxi. 14.]

CHAP. XVII.

“I understand, sir,” I replied. “Now, sir,” I continued, “explain to me, with respect to the mountains, why their forms are various and diverse.” “Listen,” he said: “these mountains are the twelve tribes, which inhabit the whole world.[373] The Son of God, accordingly, was preached unto them by the apostles.” “But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir.” “Listen,” he answered: “these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one.” “First, sir,” I said, “explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one colour, shining like those also that had ascended out of the pit.” “Because,” he said, “all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God.[374] Having, therefore, received the seal, they had one understanding and one mind; 50

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[371] *The name of the Son of God.* The name of God.—*Lips.* [1 John v. 11, 12.]

[372] All the translations and Clemens Alexandrinus (*Strom.*, vi. 6, 46) have this passage. It is omitted in Lips.

[373] [Rev. vii. 4.]

[374] *Name of the Son of God.* Name of God.—*Lips.* [Rom. x. 17.]

and their faith became one, and their love one, and with the name they bore also the spirits of the virgins.[375] On this account the building of the tower became of one colour, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse."

CHAP. XVIII.

"How, sir," I said, "did they become worse, after having known God?"[376] "He that does not know God," he answered, "and practices evil, receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever.[377] In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out thence, so [they also shall be cast out, and[378]] there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding, of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure."[379] "All these things, sir," I said, "are great and glorious."

"Moreover, sir," I said, "explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvellous, and glorious name." "Hear," he said, "the diversity of the mountains and of the twelve nations."

CHAP. XIX.

"From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former." "Why, sir," I said, "have these repentance, but the former not? for their actions are nearly the same." "On this account," he said, "have these repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors."

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[375] [Rev. xiv. 4.]

[376] *God* in Pal.; *Lord* in Vat. and Æth.; *Christ* in Lips.

[377] [Luke xii. 47, 48.]

[378] Omitted in Vat., Æth., Lips.

[379] [Eph. v. 27.]

CHAP. XX.

"And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not[380]] cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing lest these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.[381] But to all these repentance, and that speedy, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death."

51

CHAP. XXI.

"And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are [neither alive nor[382]] dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord.[383] Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life."

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[380] Omitted in Lips. The text from Vat. Substantially the same in the other two. [Matt. xiii. 5.]

[381] Matt. xix. 23, 24. [Mark x. 23.]

[382] Omitted in Lips.

CHAP. XXII.

"And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them."

CHAP. XXIII.

"And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him?[384] I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death."

CHAP. XXIV.

"And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile, and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labour to every man, without reproach and without hesitation.[385] The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labours of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for ye have received of His Spirit."

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[383] [The imagery of our Lord's parables everywhere apparent. Also, the words of Scripture recur constantly.]

[384] Jas. iv. 12. [Matt. xviii. 33.]

CHAP. XXV.

"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels."[386]

52

CHAP. XXVI.

"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants,[387] who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received.[388] If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if any one is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that any one who has denied may obtain repentance, for it is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed."

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[385] Ecclus. xx. 15, xli. 22; Jas. i. 5.

[386] *Cf.* Donaldson's *Hist. of Christ. Lit.*, vol. i. p. 291. [This beautiful chapter, and its parable of the fountains of living water, may well be read with that passage of Leighton which delighted Coleridge: Com. on 1 Pet. i. 10–12.]

[387] διάκονοι. [*Deacons*, evidently, or *stewards.* Acts vi. 1]

[388] [Ezek. xxxiv. 3.]

CHAP. XXVII.

"And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops[389] given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord for ever. They who do these things are honourable before God, and their place is already with the angels, if they remain to the end serving God."

CHAP. XXVIII.

"And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives." "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest?" "Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God.[390] And why their fruits are of various kinds, and some of them superior, listen. All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully—these are held in greater honour with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion—that a servant should deny his Lord—is evil. Have a care, therefore, ye who are planning such things, lest that suggestion remain in your hearts, and ye perish unto God. And ye who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that ye have done a great thing, if any of you suffer on account of God. The Lord bestows upon you life, and ye do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, ye would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that ye have the Lord, lest, denying Him, ye be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God." 53

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[389] *Bishops*. Bishops, that is, presidents of the churches.—*Vat.* [This textual peculiarity must have originated at the period when the Ignatian use of *episcopus* was becoming naturalized in Rome. It was originally common to all *pastors*, local or regionary.]

[390] [This passage (with Vision iii. 2, and especially Similitude v. 3) has been pressed into the service of those who seek to find "super-erogatory merit" in the Fathers. See 1 Cor. vii. 38. But why not begin with the Scriptures which Hermas doubtless has in mind, such as Rev. iii. 4, 5, "They are worthy"? Does this ascribe to them any

CHAP. XXIX.

"And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children,[391] without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him.[392] Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God."

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merit apart from ("worthy is the Lamb") the only meritorious cause of salvation? So also Rev. vii. 14, xiv. 4, 5. The primitive Fathers accepted such truths like innocent children, and loved them. They believed St. Paul as to degrees of glory (1 Cor. xv. 41), and our Lord Himself as to the awards (Matt. xx. 21–23) of mercy to fruits of grace: and they are no more responsible for forced constructions that have been put upon them by afterthought and subsequent heresy, then our blessed Lord can be charged with all that has overloaded His precious sayings (Matt. xix. 12 or xiv. 18). The principle of deficient works of faith, which is the corresponding idea of the negative side, appears in St. Paul (1 Cor. iii. 13–15), and has been abused to sustain the whole system of creature merit, and the monstrous atfterthought of purgatory. Those, therefore, who read such ideas into "The Ante-Nicene Fathers," to diminish their credit, often, unintentionally (1) help the perverters of truth to claim the Fathers, and (2) give them the like aid in claiming the Scriptures. See p. 34, *supra*, note 3.]

[391] Matt. xviii. 3.

[392] [Mark ix. 36.]

After he had finished the similitudes of the mountains, I said to him, "Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round."

CHAP. XXX.

"Hear," he answered, "about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would remain bright, and not one of them become black.[393] But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good,[394] and could be good, He ordered their riches to be cut down, not to be taken[395] away for ever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

CHAP. XXXI.

"But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race, therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord. I deem you happy, I, who

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393 Here ends Codex Lipsiensis. The rest of the text is from common translation corrected by the Palatine and Æthiopic.

394 [*Born good.* Not in the text of Gebhardt and Harnack (the Greek is wanting); nor do they note any such text, though the Æthiopic favours it. See p. 42, *supra*, note 2.]

395 [Here again the Latin has the reading before noted, on the *circumcision* of wealth, p. 15, note 2, *supra*.]

am the messenger of repentance, whoever of you are innocent as children,[396] because your part is good, and honourable before God. Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks?[397] Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you. 54

CHAP. XXXII.

"Heal yourselves, therefore, while the tower is still building. The Lord dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as ye received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, 'I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?' Would you not say all this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? for its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences.[398] Do not trample His mercy under foot, He says, but rather honour Him, because He is so patient with your sins, and is not as ye are. Repent, for it is useful to you."

CHAP. XXXIII.

"All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God.[399] If therefore ye believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner of that class will live unto God. All these words which I had to say have been spoken unto you."

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[396] Matt. xviii. 3, xix. 14.

[397] [Jer. xiii. 20; Zech. xi. 15–17.]

[398] [Jas. v. 9. Who can fail to feel the searching spirit of the gospel here? Matt. v. 23, 24, vi. 14.]

[399] *Servants of God.* Servant of the Lord.—*Æth.*

The Shepherd said to me, "Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out.[400] For these shapes were their sins, and they were levelled down, that they might not appear."

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[400] [Heb. viii 12, x. 17.]

SIMILITUDE TENTH.

CONCERNING REPENTANCE AND ALMS-GIVING.

CHAP. I.

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his right hand. He then called me, and spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, "from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honour and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

CHAP. II.

I said to him, "Ask himself, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on hearing these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honour with the Lord.[401] But those who do not 55 keep his commandments, flee from his life, and despise him. But he has his own honour with the Lord. All, therefore, who shall despise him,[402] and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood. But I enjoin you, that you obey his commands, and you will have a cure for your former sins."

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[401] *Lord.* God.—*Pal.*

[402] *But he has his own honour … despise him*, omitted in Vat.

CHAP. III.

"Moreover, I sent you these virgins, that they may dwell with you.[403] For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation."[404] When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

CHAP. IV.

The angel[405] then said to me, "Conduct yourself manfully in this service, and make known to every one the great things of God,[406] and you will have favour in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practice good works is useful to them.[407] And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood.[408] Do good works, therefore, ye who have received good from the Lord; lest, while ye delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded."

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[403] [Cap. xiii. p. 48, *supra*.]

[404] [1 Pet. i. 22.]

[405] Angel, *Æth.;* Pastor, *Pal.*; omitted in Vat.

[406] *God*, common version; Lord, *Æth., Pal.;* Lord God, *Vat.*

[407] [Here might follow that beautiful fragment of Irenæus, on God's goodness accepting the feeblest efforts of the soul in drawing near to Him. Vol. i. Frag. lv. p. 577, this series.]

After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.[409]

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[408] [Jas. v. 19, 20. As St. James concludes with this principle, so also Hermas, who evidently delights in this apostle's teaching and has thrown it into this allegorical metaphrase.]

[409] The Vatican has: "Here ends the Book of the Shepherd, the disciple of the blessed apostle Paul. Thanks be to God." The Æthiopic has: "May the name of him who wrote this book be written on a pillar of gold. With thanksgiving to Father, Son, and Holy Spirit, this book of the prophet Hermas has been finished. Amen. Finished are the visions, and commandments, and similitudes of the prophet Hermas, who is Paul, in the year 191 of mercy, 23d night and 22d day of the month," etc. The writer goes on [fruitlessly] to show that Hermas is Paul, appealing to Acts xiv. 12.

Elucidations.

I.

The reader has now had an opportunity of judging for himself whether the internal evidence favours any other view of the authorship of *The Shepherd*, than that which I have adopted. Its apparent design is to meet the rising pestilence of Montanism, and the perils of a secondary stage of Christianity. This it attempts to do by an imaginary voice from the first period. Avoiding controversy, Hermas presents, in the name of his earlier synonyme, a portraiture of the morals and practical godliness which were recognised as “the way of holiness” in the apostolic days. In so doing, he falls into anachronisms, of course, as poets and romancers must. These are sufficiently numerous to reveal the nature of his production, and to prove that the author was not the Hermas of the story. 56

The authorship was a puzzle and a problem during the earlier discussions of the learned. An anonymous poem (falsely ascribed to Tertullian, but very ancient) did, indeed, give a clue to the solution:—

“—deinde Pius, Hermas cui germine frater,
Angelicus Pastor, quia tradita verba locutus.”

To say that there was no evidence to sustain this, is to grant that it doubles the evidence when sufficient support for it is discovered. This was supplied by the fragment found in Milan, by the erudite and indefatigable Muratori, about a hundred and fifty years ago. Its history, with very valuable notes on the fragment itself, which is given entire, may be found in Routh’s *Reliquiæ*.[410] Or the English reader may consult Westcott’s very luminous statement of the case.[411] I am sorry that Dr. Donaldson doubts and objects; but he would not deny that experts, at least his equals,[412] accept the Muratorian Canon, which carries with it the historic testimony needed in the case of Hermas. All difficulties disappear in the light of this evidence. Hermas was brother of Pius, ninth Bishop of Rome (after Hyginus, *circ.* a.d. 157), and wrote his prose idyl under the fiction of his *Pauline* predecessor’s name and age. This accounts (1) for the existence of the work, (2) for its form of allegory and prophesying, (3) for its anachronisms, (4) for its great currency, and (5) for its circulation among the Easterns, which was greater than it enjoyed in the West; and also (6) for their innocent mistake in ascribing it to the elder Hermas.

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[410] Tom. i. pp. 393–434.

[411] *On the Canon*, p. 235. Ed. 1855.

[412] Such as Lightfoot, Westcott, Canon Cook, and others.

1. The Phrygian enthusiasm, like the convulsionism of Paris[413] in the last century, was a phenomenon not to be trifled with; especially when it began to threaten the West. This work was produced to meet so great an emergency.

2. "Fire fights fire," and prophesyings are best met by prophesyings. These were rare among the Orthodox, but Hermas undertook to restore those of the apostolic age; and I think this is what is meant by the *tradita verba* of the old poem, i.e., words "transmitted or bequeathed traditionally" from the times of Clement. Irenæus, the contemporary of this Hermas, had received the traditions of the same age from Polycarp: hence the greater probability of my conjecture that the brother of Pius compiled many traditional prophesyings of the first age.

3. Supposing the work to be in fact what it is represented to be in fiction, we have seen that it abounds with anachronisms. As now explained, we can account for them: the second Hermas forgets himself, like other poets, and mixes up his own period with that which he endeavours to portray.

4 and 5. Written in Greek, its circulation in the West was necessarily limited; but, as the plague of Montanism was raging in the East, its Greek was a godsend, and enabled the Easterns to introduce it everywhere as a *useful* book. Origen values it as such; and, taking it without thought to be the work of the Pauline Hermas, attributes to it, as a fancy of his own,[414] that kind of inspiration which pertained to early "prophesyings." This conjecture once started, "it satisfied curiosity," says Westcott, "and supplied the place of more certain information; but, though it found acceptance, it acquired no new strength."[415] 57

6. Eusebius and Jerome[416] merely repeat the report as an *on dit*, and on this slender authority it travelled down. The Pauline Hermas was credited with it; and the critics, in

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[413] Candidly treated by Guettée, *L'Eglise de France*, vol. xii. p. 15. See also Parton's *Voltaire*, vol. i. pp. 260–270.

[414] Comment., book x. sec. 31, as quoted in Westcott, p. 219.

[415] I subjoin Westcott's references: Clem. Alex., *Stromata*, i. 17, sec. 85; *Ibid.*, i. 29, sec. 29; *Ibid.*, ii. 1, sec. 3. Also *Ibid.*, ii. 12, sec. 55; iv. 9. sec. 76; vi. 6, sec. 46. Also Tertull., *Pudicitia*, capp. 10 and 20. These I have verified in *Ed.* Oehler, pp. 468, 488. I add *De Oratione*, capp. xvi. p. 311. Let me also add Athanasius, *De Incarnatione*, p. 38; *Contra Hæresim Arian.*, p. 369; *Ibid.*, 380. To the testimony of this great Father and defender of the faith I attach the greatest importance; because his approval shows that there was nothing in the book, as he had it in its pure text, to justify the attempts of moderns to disprove its orthodoxy. Athanasius calls is "a most useful book," and quotes it again ("although that book is not in the Canon") with great respect. *Ed.* Paris, 1572. Modern theories of inspiration appear to me untenable, with reference to canonical Scripture; but they precisely illustrate the sort of inspiration with which these *prophesyings* were probably first credited. The human element is largely intermixed with divine suggestions; or you may state the proposition conversely.

[416] Eusebius, iii. 3, and Hieronym., catal. x. See Westcott, p. 220.

their researches, find multiplied traces of the one mistake, as did the traveller whose circuits became a beaten road under the hoofs of his own horse.

If the reader will now turn back to the Introductory Note of the Edinburgh editors, he will find that the three views of which they take any serious notice are harmonized by that we have reached. (1) The work is unquestionably, on its face, the work of the Pauline Hermas. (2) But this is attributable to the fact that it is a fiction, or prose poem. (3) And hence it must be credited to the later Hermas, whose name and authorship are alone supported by external testimony, as well as internal evidence.

II.

(Similitude Ninth, cap. xi. p. 47, note 1.)

Westcott is undoubtedly correct in connecting this strange passage with one of the least defensible experiments of early Christian living. Gibbon finds in this experiment nothing but an opportunity for his scurrility.[417] A true philosopher will regard it very differently; and here, once and for all, we may speak of it somewhat at length. The young believer, a member, perhaps, of a heathen family, daily mixed up with abominable manners, forced to meet everywhere, by day, the lascivious *hetæræ* of the Greeks or those who are painted by Martial among the Latins, had no refuge but in flying to the desert, or practising the most heroic self-restraint if he remained with the relations and companions of his youth. If he went to the bath, it was to see naked women wallowing with vile men: if he slept upon the housetop, it was to throw down his mat or rug in a promiscuous stye of men and women.[418] This alike with rich and poor; but the latter were those among whom the Gospel found its more numerous recruits, and it was just these who were least able to protect themselves from pollutions. Their only resource was in that self-mastery, out of which sprung the Encraty of Tatian and the Montanism of Tertullian. Angelic purity was supposed to be attainable in this life; and the experiment was doubtless attended with some success, among the more resolute in fastings and prayer. Inevitably, however, what was "begun in the spirit," ended "in the flesh," in many instances. To live as brothers and sisters in the family of Christ, was a daring experiment; especially in such a social atmosphere, and amid the domestic habits of the heathen. Scandals ensued. Canonical censures were made stringent by the Church; and, while the vices of men and the peril of persecution multiplied the anchorites of the desert, this mischief was crushed out, and made impossible for Christians. "The sun-clad power of chastity," which Hermas means to depict, was no doubt gloriously exemplified 58 among holy men and women, in those heroic ages. The power of the Holy Ghost demonstrated, in many instances, how true it is, that, "to the pure, all things are pure." But the Gospel proscribes everything like presumption and "leading into temptation." The Church, in dealing with social evils, often encouraged a recourse to monasticism, in its pure form; but this also tended to corruption. To charge Christianity, however, with rash experiments of living which it never tolerated, is neither just nor philosophical. We have in it an example of the struggles of individuals out of heathenism,—by no means an institution of Christianity itself. It was a struggle, which, in its spirit, demands sympathy and respect. The Gospel has taught us to nauseate what even a regenerated heathen conceived to be praiseworthy, until the Christian family had become a developed product of the Church.[419]

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[417] Milman's *Gibbon*, vol. i. p. 550. The editor's notes are not over severe, and might be greatly strengthened as refutations.

[418] Van Lennep, *Bible-lands*, p. 440.

The Gospel arms its enemies against itself, by elevating them infinitely above what they would have been without its influences. Refined by its social atmosphere, but refusing its sanctifying power, they gloat over the failures and falls of those with whom their own emancipation was begun. Let us rather admire those whom she lifted out of an abyss of moral degradation, but whose struggles to reach the high levels of her precepts were not always successful. Yet these very struggles were heroic; for all their original habits, and all their surroundings, were of the sort "which hardens all within, and petrifies the feeling."

The American editor has devoted more than his usual amount of annotation to Hermas, and he affectionately asks the student not to overlook the notes, in which he has condensed rather than amplified exposition. It has been a labour of love to contribute something to a just conception of *The Shepherd*, because the Primitive Age has often been reproached with its good repute in the early churches. So little does one generation comprehend another! When Christians conscientiously rejected the books of the heathen, and had as yet none of their own, save the Sacred Scriptures, or such scanty portions of the New Testament as were the treasures of the churches, is it wonderful that the first effort at Christian allegory was welcomed, especially in a time of need and perilous temptation?

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[419] See Vision iii. cap. 8, for the relation of *encraty* to faith, in the view of Hermas; also (cap. 7 and *passim*) note his uncompromising reproofs of lust, and his beautiful delineations of chastity. The third canon of the Nicene Synod proscribed the *syneisactæ*, and also the nineteenth of Ancyra, adopted at Chalcedon into the Catholic discipline.

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TATIAN’S ADDRESS TO THE GREEKS

[Translated by J. E. Ryland]

Introductory Note

TO

TAITIAN THE ASSYRIAN

61

[TRANSLATED BY J. E. RYLAND.]

[a.d. 110–172.] It was my first intention to make this author a mere appendix to his master, Justin Martyr; for he stands in an equivocal position, as half Father and half heretic. His good seems to have been largely due to Justin's teaching and influence. One may trust that his falling away, in the decline of life, is attributable to infirmity of mind and body; his severe asceticism countenancing this charitable thought. Many instances of human frailty, which the experience of ages has taught Christians to view with compassion rather than censure, are doubtless to be ascribed to mental aberration and decay. Early Christians had not yet been taught this lesson; for, socially, neither Judaism nor Paganism had wholly surrendered their unloving influences upon their minds. Moreover, their high valuation of discipline, as an essential condition of self-preservation amid the fires of surrounding scorn and hatred, led them to practice, perhaps too sternly, upon offenders, what they often heroically performed upon themselves,—the amputation of the scandalous hand, or the plucking out of the evil eye.

In Tatian, another Assyrian follows the Star of Bethlehem, from Euphrates and the Tigris. The scanty facts of his personal history are sufficiently detailed by the translator, in his Introductory Note. We owe to himself the pleasing story of his conversion from heathenism. But I think it important to qualify the impressions the translation may otherwise leave upon the student's mind, by a little more sympathy with the better side of his character, and a more just statement of his great services to the infant Church.

His works, which were very numerous, have perished, in consequence of his lapse from orthodoxy. Give him due credit for his *Diatessaron*, of which the very name is a valuable testimony to the Four Gospels as recognised by the primitive churches. It is lost, with the "infinite number" of other books which St. Jerome attributes to him. All honour to this earliest harmonist for such a work; and let us believe, with Mill and other learned authorities, that, if Eusebius had seen the work he censures, he might have expressed himself more charitably concerning it.

We know something of Tatian, already, from the melancholy pages of Irenæus. Theodoret finds no other fault with his *Diatessaron* than its omission of the genealogies, which he, probably, could not harmonize on any theory of his own. The errors into which he fell in his old age[1] were so absurd, and so contrary to the Church's doctrine and discipline, that he could not be tolerated as one of the faithful, without giving to the heathen new grounds for the malignant slanders with which they were ever assailing the Christians. At the same time, let us reflect, that his fall is to be attributed to extravagant ideas of that encraty which is a precept of the Gospel, and which a pure abhorrence of pagan abominations led many of the orthodox to practice with extreme rigidity. And this is the place to say, once for all, that the figures of Elijah upon Mt. Carmel and of John Baptist in the wilderness, approved by our Lord's teachings, but moderated, as a lesson to others, by his own holy but less austere example, justify the early Church in making room for the two classes of Christians which must always be found in earnest religion, and which seem to have their warrant in the fundamental constitution of human nature. There must be men like St. Paul, living in the world, though not of it; and there must be men like the Baptist, of whom the world will say, "he hath a devil." Marvellously the early Catholics were piloted between the rocks and the whirlpools, in the narrow drift of the Gospel; and always the Holy Spirit of counsel and might was their guardian, amid their terrible trials and temptations. This must suggest, to every reflecting mind, a gratitude the most profound. To preserve evangelical encraty, and to restrain fanatical asceticism, was the spirit of early Christianity, as one sees in the ethics of Hermas. But the awful malaria of Montanism was even now rising like a fog of the marshes, and was destined to leave its lasting impress upon Western Christianity; "forbidding to marry, and commanding to abstain from meats." Our author, alas, laid the egg which Tertullian hatched, and invented terms which that great author raised to their highest power; for he was rather the disciple of Tatian than of the Phrygians, though they kindled his strange fire. After Tertullian, the whole subject of marriage became entangled with sophistries, which have ever since adhered to the Latin churches, and introduced the most corrosive results into the vitals of individuals and of nations. Southey suggests, that, in the Roman Communion, John Wesley would have been accommodated with full scope for his genius, and canonized as a saint, while his Anglican mother had no place for him.[2] But, on the other hand, let us reflect that while Rome had no place for Wiclif and Hus, or Jerome of Prague, she has used and glorified and canonized many fanatics whose errors were far more disgraceful than those of Tatian and Tertullian. In fact, she would have utilized and beatified these very enthusiasts, had they risen in the Middle Ages, to combine their follies with equal extravagance in persecuting the Albigenses, while aggrandizing the papal ascendency. 62

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[1] "Paul the aged" was only *sixty* when he gives himself this title. (Philem. 9). See the additional note, *Speaker's Commentary*, vol. iii. 843.

[2] See (vol. ii. p. 331.) Southey's *Life of Wesley;* an invaluable work, and one which presents this eminent saint in a most interesting light, even to worldly men. Ed. New York, Harpers, 1853.

I have enlarged upon the equivocal character of Tatian with melancholy interest, because I shall make sparing use of notes, in editing his sole surviving work, pronounced by Eusebius his masterpiece. I read it with sympathy, admiration, and instruction. I enjoy his biting satire of heathenism, his Pauline contempt for all philosophy save that of the Gospel, his touching reference to his own experiences, and his brilliant delineation of Christian innocence and of his own emancipation from the seductions of a deceitful and transient world. In short, I feel that Tatian deserves critical editing, in the original, at the hand and heart of some expert who can thoroughly appreciate his merits, and his relations to primitive Christianity.

The following is the original Introductory Notice:—

We learn from several sources that Tatian was an Assyrian, but know nothing very definite either as to the time or place of his birth. Epiphanius (*Hær.*, xlvi.) declares that he was a native of Mesopotamia; and we infer from other ascertained facts regarding him, that he flourished about the middle of the second century. He was at first an eager student of heathen literature, and seems to have been especially devoted to researches in philosophy. But he found no satisfaction in the bewildering mazes of Greek speculation, while he became utterly disgusted with what heathenism presented to him under the name of religion. In these circumstances, he happily met with the sacred books of the Christians, and was powerfully attracted by the purity of morals which these inculcated, and by the means of deliverance from the bondage of sin which they revealed. He seems to have embraced Christianity at Rome, where he became acquainted with Justin Martyr, and enjoyed the instructions of that eminent teacher of the Gospel. After the death of Justin, Tatian unfortunately fell under the influence of the Gnostic heresy, and founded an ascetic sect, which, 63 from the rigid principles it professed, was called that of the Encratites, that is, "*The self-controlled*," or, "*The masters of themselves*." Tatian latterly established himself at Antioch, and acquired a considerable number of disciples, who continued after his death to be distinguished by the practice of those austerities which he had enjoined. The sect of the Encratites is supposed to have been established about a.d. 166, and Tatian appears to have died some few years afterwards.

The only extant work of Tatian is his "Address to the Greeks." It is a most unsparing and direct exposure of the enormities of heathenism. Several other works are said to have been composed by Tatian; and of these, a *Diatessaron*, or *Harmony of the Four Gospels*, is specially mentioned. His Gnostic views led him to exclude from the continuous narrative of our Lord's life, given in this work, all those passages which bear upon the incarnation and true humanity of Christ. Not withstanding this defect, we cannot but regret the loss of this earliest Gospel harmony; but the very title it bore is important, as showing that the Four Gospels, and these only, were deemed authoritative about the middle of the second century.

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ADDRESS OF TATIAN TO THE GREEKS.

65

CHAPTER I.—THE GREEKS CLAIM, WITHOUT REASON, THE INVENTION OF THE ARTS.

Be not, O Greeks, so very hostilely disposed towards the Barbarians, nor look with ill will on their opinions. For which of your institutions has not been derived from the Barbarians? The most eminent of the Telmessians invented the art of divining by dreams; the Carians, that of prognosticating by the stars; the Phrygians and the most ancient Isaurians, augury by the flight of birds; the Cyprians, the art of inspecting victims. To the Babylonians you owe astronomy; to the Persians, magic; to the Egyptians, geometry; to the Phœnicians, instruction by alphabetic writing. Cease, then, to miscall these imitations inventions of your own. Orpheus, again, taught you poetry and song; from him, too, you learned the mysteries. The Tuscans taught you the plastic art; from the annals of the Egyptians you learned to write history; you acquired the art of playing the flute from Marsyas and Olympus,—these two rustic Phrygians constructed the harmony of the shepherd's pipe. The Tyrrhenians invented the trumpet; the Cyclopes, the smith's art; and a woman who was formerly a queen of the Persians, as Hellanicus tells us, the method of joining together epistolary tablets:[3] her name was Atossa. Wherefore lay aside this conceit, and be not ever boasting of your elegance of diction; for, while you applaud yourselves, your own people will of course side with you. But it becomes a man of sense to wait for the testimony of others, and it becomes men to be of one accord also in the pronunciation of their language. But, as matters stand, to you alone it has happened not to speak alike even in common intercourse; for the way of speaking among the Dorians is not the same as that of the inhabitants of Attica, nor do the Æolians speak like the Ionians. And, since such a discrepancy exists where it ought not to be, I am at a loss whom to call a Greek. And, what is strangest of all, you hold in honour expressions not of native growth, and by the intermixture of barbaric words have made your language a medley. On this account we have renounced your wisdom, though I was once a great proficient in it; for, as the comic poet[4] says,—

> These are gleaners' grapes and small talk,—
> Twittering places of swallows, corrupters of art.

Yet those who eagerly pursue it shout lustily, and croak like so many ravens. You have, too, contrived the art of rhetoric to serve injustice and slander, selling the free power of your speech for hire, and often representing the same thing at one time as right, at another time as not good. The poetic art, again, you employ to describe battles, and the amours of the gods, and the corruption of the soul.

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[3] ἐπιστολας συντάττειν , i.e., for transmission by letter-carriers.—Otto.

[4] Aristoph., *Ranæ*, 92, 93.

CHAPTER II.—THE VICES AND ERRORS OF THE PHILOSOPHERS.

What noble thing have you produced by your pursuit of philosophy? Who of your most eminent men has been free from vain boasting? Diogenes, who made such a parade of his independence with his tub, was seized with a bowel complaint through eating a raw polypus, and so lost his life by gluttony. Aristippus, walking about in a purple robe, led a profligate life, in accordance with his professed opinions. Plato, a philosopher, was sold by Dionysius for his gormandizing propensities. And Aristotle, who absurdly placed a limit to Providence and made happiness to consist in the things which give pleasure, quite contrary to his duty as a preceptor flattered Alexander, forgetful that he was but a youth; and he, showing how well he had learned the lessons of his master, because his friend would not worship him shut him up and and carried him about like a bear or a leopard. He in fact obeyed strictly the precepts of his teacher in displaying manliness and courage by feasting, and transfixing with his spear his intimate and most beloved friend, and then, under a semblance of grief, weeping and starving himself, that he might not incur the hatred of his friends. I could laugh at those also who in the present day adhere to his tenets,—people who say that sublunary things are not under the care of Providence; and so, being nearer the earth than the moon, and below its orbit, they themselves look after what is thus left uncared for; and as for those who have neither beauty, nor wealth, nor bodily strength, nor high birth, they have no happiness, according to Aristotle. Let such men philosophize, for me! 66

CHAPTER III.—RIDICULE OF THE PHILOSOPHERS.

I cannot approve of Heraclitus, who, being self-taught and arrogant, said, “I have explored myself.” Nor can I praise him for hiding his poem[5] in the temple of Artemis, in order that it might be published afterwards as a mystery; and those who take an interest in such things say that Euripides the tragic poet came there and read it, and, gradually learning it by heart, carefully handed down to posterity this darkness[6] of Heraclitus. Death, however, demonstrated the stupidity of this man; for, being attacked by dropsy, as he had studied the art of medicine as well as philosophy, he plastered himself with cow-dung, which, as it hardened, contracted the flesh of his whole body, so that he was pulled in pieces, and thus died. Then, one cannot listen to Zeno, who declares that at the conflagration the same man will rise again to perform the same actions as before; for instance, Anytus and Miletus to accuse, Busiris to murder his guests, and Hercules to repeat his labours; and in this doctrine of the conflagration he introduces more wicked than just persons—one Socrates and a Hercules, and a few more of the same class, but not many, for the bad will be found far more numerous than the good. And according to him the Deity will manifestly be the author of evil, dwelling in sewers and worms, and in the perpetrators of impiety. The eruptions of fire in Sicily, moreover, confute the empty boasting of Empedocles, in that, though he was no god, he falsely almost gave himself out for one. I laugh, too, at the old wife’s talk of Pherecydes, and the doctrine inherited from him by Pythagoras, and that of Plato, an imitation of his, though some think otherwise. And who would give his approval to the cynogamy of Crates, and not rather, repudiating the wild and tumid speech of those who resemble him, turn to the investigation of what truly deserves attention? Wherefore be not led away by the solemn assemblies of philosophers who are no philosophers, who dogmatize one against the other, though each one vents but the crude fancies of the moment. They have, moreover, many collisions among themselves; each one hates the other; they indulge in conflicting opinions, and their arrogance makes them eager for the highest places. It would better become them, moreover, not to pay court to kings unbidden, nor to flatter men at the head of affairs, but to wait till the great ones come to them.

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[5] περὶ φύσεως

[6] He was called δ σκοτεινός for his obscurity.

CHAPTER IV.—THE CHRISTIANS WORSHIP GOD ALONE.

For what reason, men of Greece, do you wish to bring the civil powers, as in a pugilistic encounter, into collision with us? And, if I am not disposed to comply with the usages of some of them, why am I to be abhorred as a vile miscreant?[7] Does the sovereign order the payment of tribute, I am ready to render it. Does my master command me to act as a bondsman and to serve, I acknowledge the serfdom. Man is to be honoured as a fellow-man;[8] God alone is to be feared,—He who is not visible to human eyes, nor comes within the compass of human art. Only when I am commanded to deny Him, will I not obey, but will rather die than show myself false and ungrateful. Our God did not begin to be in time:[9] He alone is without beginning, and He Himself is the beginning of all things. God is a Spirit,[10] not pervading matter, but the Maker of material spirits,[11] and of the forms that are in matter; He is invisible, impalpable, being Himself the Father of both sensible and invisible things. Him we know from His creation, and apprehend His invisible power by His works.[12] I refuse to adore that workmanship which He has made for our sakes. The sun and moon were made for us: how, then, can I adore my own servants? How can I speak of stocks and stones as gods? For the Spirit that pervades matter[13] is inferior to the more divine spirit; and this, even when assimilated to the soul, is not to be honoured equally with the perfect God. Nor even ought the ineffable God to be presented with gifts; for He who is in want of nothing is not to be misrepresented by us as though He were indigent. But I will set forth our views more distinctly.

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[7] [Dear Christians of those times; so Justin and all the rest appeal against this odium. Their name an offence, “cast out as evil,” but fragrant with unrequited love. Matt. x. 22–39.]

[8] [1 Pet. ii. 17. This claim for man *as man* is the inspiration of Christianity. Terence breathes it from his wounded soul in slavery; and his immortal line, “Homo sum: humani nihil a me alienum puto” (*Hæuntontimor.*, act. i. sc. 1, verse 25), looks as if it had been written in the second century of illumination.]

[9] [Kaye’s *Justin*, pp. 56, 158.]

[10] John iv. 24.

[11] [Over again Tatian asserts spirits to be *material*, though not *fleshly;* and I think with reference to 1 Cor. xv. 44.]

[12] Rom. i. 20.

[13] [Over again Tatian asserts spirits to be *material*, though not *fleshly;* and I think with reference to 1 Cor. xv. 44.]

CHAPTER V.—THE DOCTRINE OF THE CHRISTIANS AS TO THE CREATION OF THE WORLD.

God was in the beginning; but the beginning, we have been taught, is the power of the Logos. For the Lord of the universe, who is Himself the necessary ground (ὑπόστασις) of all being, inasmuch as no creature was yet in existence, was alone; but inasmuch as He was all power, Himself the necessary ground of things visible and invisible, with Him were all things; with Him, by Logos-power (διὰ λογικῆς δυνάμεως), the Logos Himself also, who was in Him, subsists.[14] And by His simple will the Logos springs forth; and the Logos, not coming forth in vain, becomes the first-begotten work of the Father. Him (the Logos) we know to be the beginning of the world. But He came into being by participation,[15] not by abscission; for what is cut off is separated from the original substance, but that which comes by participation, making its choice of function,[16] does not render him deficient from whom it is taken. For just as from one torch many fires are lighted, but the light of the first torch is not lessened by the kindling of many torches, so the Logos, coming forth from the Logos-power of the Father, has not divested of the Logos-power Him who begat Him. I myself, for instance, talk, and you hear; yet, certainly, I who converse do not become destitute of speech (λόγος) by the transmission of speech, but by the utterance of my voice I endeavour to reduce to order the unarranged matter in your minds. And as the Logos,[17] begotten in the beginning, begat in turn our world, having first created for Himself the necessary matter, so also I, in imitation of the Logos, being begotten again,[18] and having become possessed of the truth, am trying to reduce to order the confused matter which is kindred with myself. For matter is not, like God, without beginning, nor, as having no beginning, is of equal power with God; it is begotten, and not produced by any other being, but brought into existence by the Framer of all things alone.

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[14] [See Kaye's *Justin Martyr*, p. 161, note; and observe his stricture on Bull and Waterland.]

[15] κατὰ μερισμόν. Some translate, "by division," but the above is preferable. The sense, according to Otto, is that the Logos, having received a peculiar nature, shares in the *rational power* of the Father as a lighted torch partakes of the light of the torch from which it is kindled. Comp. Just. Mar., *Dial. c. T.*, chap. lxi.

[16] οἰκονομίας τὴν αἷρεσιν προσλαβόν. The above seems the simplest rendering of this difficult passage, but several others have been proposed. [See note 4, cap. ix., *infra*, p. 69.]

[17] [Matter not eternal. He seems to have understood Gen. i. 1, of the creation of matter; and verse 2, as beginning the history of our planet and the visible universe.]

[18] [Supposed to be a personal reference to his conversion and baptism. As to "*confused* matter," it should be *kindred* matter, and must be set over "*kindred spirit.*" See p. 71, cap. xiii., infra.]

CHAPTER VI.—CHRISTIANS' BELIEF IN THE RESURRECTION.

And on this account we believe that there will be a resurrection of bodies after the consummation of all things; not, as the Stoics affirm, according to the return of certain cycles, the same things being produced and destroyed for no useful purpose, but a resurrection once for all,[19] when our periods of existence are completed, and in consequence solely of the constitution of things under which men alone live, for the purpose of passing judgment upon them. Nor is sentence upon us passed by Minos or Rhadamanthus, before whose decease not a single soul, according to the mythic tales, was judged; but the Creator, God Himself, becomes the arbiter. And, although you regard us as mere triflers and babblers, it troubles us not, since we have faith in this doctrine. For just as, not existing before I was born, I knew not who I was, and only existed in the potentiality (ὑπόστασις) of fleshly matter, but being born, after a former state of nothingness, I have obtained through my birth a certainty of my existence; in the same way, having been born, and through death existing no longer, and seen no longer, I shall exist again, just as before I was not, but was afterwards born. Even though fire destroy all traces of my flesh, the world receives the vaporized matter;[20] and though dispersed through rivers and seas, or torn in pieces by wild beasts, I am laid up in the storehouses of a wealthy Lord. And, although the poor and the godless know not what is stored up, yet God the Sovereign, when He pleases, will restore the substance that is visible to Him alone to its pristine condition.

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[19] [Comp. cap. xvii., *infra*, note 5, p. 72. ἐν ἡμέρα συντελείας.]

[20] [A supposed discovery of modern science. See *Religion and Chemistry*, by Professor Cook of Harvard, pp. 79, 101. *Revised Edition*, Scribners, 1880.]

CHAPTER VII.—CONCERNING THE FALL OF MAN.

For the heavenly Logos, a spirit emanating from the Father and a Logos from the Logos-power, in imitation of the Father who begat Him made man an image of immortality, so that, as incorruption is with God, in like manner, man, sharing in a part of God, might have the immortal principle also. The Logos,[21] too, before the creation of men, was the Framer of angels. And each of these two orders of creatures was made free to act as it pleased, not having the nature of good, which again is with God alone, but is brought to perfection in men through their freedom of choice, in order that the bad man may be justly punished, having become depraved through his own fault, but the just man be deservedly praised for his virtuous deeds, since in the exercise of his free choice he refrained from transgressing the will of God. Such is the constitution of things in reference to angels and men. And the power of the Logos, having in itself a faculty to foresee future events, not as fated, but as taking place by the choice of free agents, foretold from time to time the issues of things to come; it also became a forbidder of wickedness by means of prohibitions, and the encomiast of those who remained good. And, when men attached themselves to one who was more subtle than the rest, having regard to his being the first-born,[22] and declared him to be God, though he was resisting the law of God, then the power of the Logos excluded the beginner of the folly and his adherents from all fellowship with Himself. And so he who was made in the likeness of God, since the more powerful spirit is separated from him, becomes mortal; but that first-begotten one through his transgression and ignorance becomes a demon; and they who imitated him, that is his illusions, are become a host of demons, and through their freedom of choice have been given up to their own infatuation. 68

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[21] [Kaye's rendering of this passage should be compared. See his *Justin*, p. 182.]

[22] Gen. iii. 1 [*First-born.* ἄγγελος πρωτόγονος.]

CHAPTER VIII.—THE DEMONS SIN AMONG MANKIND.

But men form the material (ὑπόθεσις) of their apostasy. For, having shown them a plan of the position of the stars, like dice-players, they introduced Fate, a flagrant injustice. For the judge and the judged are made so by Fate; the murderers and the murdered, the wealthy and the needy, are the offspring of the same Fate; and every nativity is regarded as a theatrical entertainment by those beings of whom Homer says,—

> “Among the gods
> Rose laughter irrepressible.”[23]

But must not those who are spectators of single combats and are partisans on one side or the other, and he who marries and is a pæderast and an adulterer, who laughs and is angry, who flees and is wounded, be regarded as mortals? For, by whatever actions they manifest to men their characters, by these they prompt their hearers to copy their example. And are not the demons themselves, with Zeus at their head, subjected to Fate, being overpowered by the same passions as men? And, besides, how are those beings to be worshipped among whom there exists such a great contrariety of opinions? For Rhea, whom the inhabitants of the Phrygian mountains call Cybele, enacted emasculation on account of Attis, of whom she was enamoured; but Aphrodité is delighted with conjugal embraces. Artemis is a poisoner; Apollo heals diseases. And after the decapitation of the Gorgon, the beloved of Poseidon, whence sprang the horse Pegasus and Chrysaor, Athené and Asclepios divided between them the drops of blood; and, while he saved men’s lives by means of them, she, by the same blood, became a homicide and the instigator of wars. From regard to her reputation, as it appears to me, the Athenians attributed to the earth the son born of her connection with Hephæstos, that Athené might not be thought to be deprived of her virility by Hephæstos, as Atalanta by Meleager. This limping manufacturer of buckles and earrings, as is likely, deceived the motherless child and orphan with these girlish ornaments. Poseidon frequents the seas; Ares delights in wars; Apollo is a player on the cithara; Dionysus is absolute sovereign of the Thebans; Kronos is a tyrannicide; Zeus has intercourse with his own daughter, who becomes pregnant by him. I may instance, too, Eleusis, and the mystic Dragon, and Orpheus, who says,—

> “Close the gates against the profane!”

Aïdoneus carries off Koré, and his deeds have been made into mysteries; Demeter bewails her daughter, and some persons are deceived by the Athenians. In the precincts of the temple of the son of Leto is a spot called Omphalos; but Omphalos is the burial-place of Dionysus.

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[23] *Il.*, i. 599; *Od.*, viii. 326.

You now I laud, O Daphne!—by conquering the incontinence of Apollo, you disproved his power of vaticination; for, not foreseeing what would occur to you,[24] he derived no advantage from his art. Let the far-shooting god tell me how Zephyrus slew Hyacinthus. Zephyrus conquered him; and in accordance with the saying of the tragic poet,—

> "A breeze is the most honourable chariot of the gods,"[25]—

conquered by a slight breeze, Apollo lost his beloved.

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[24] On fleeing from Apollo, she became a bay-tree.

[25] It is uncertain from whom this line is quoted.

CHAPTER IX.—THEY GIVE RISE TO SUPERSTITIONS.

Such are the demons; these are they who laid down the doctrine of Fate. Their fundamental principle was the placing of animals in the heavens. For the creeping things on the earth, and those that swim in the waters, and the quadrupeds on the mountains, with which they lived when expelled from heaven,—these they dignified with celestial honour, in order that they might themselves be thought to remain in heaven, and, by placing the constellations there, might make to appear rational the irrational course of life on earth.[26] Thus the high-spirited and he who is crushed with toil, the temperate and the intemperate, the indigent and the wealthy, are what they are simply from the controllers of their nativity. For the delineation of the zodiacal circle is the work of gods. And, when the light of one of them predominates, as they express it, it deprives all the rest of their honour; and he who now is conquered, at another time gains the predominance. And the seven planets are well pleased with them,[27] as if they were amusing themselves with dice. But we are superior to Fate, and instead of wandering (πλανητῶν) demons, we have learned to know one Lord who wanders not; and, as we do not follow the guidance of Fate, we reject its lawgivers. Tell me, I adjure you,[28] did Triptolemus sow wheat and prove a benefactor to the Athenians after their sorrow? And why was not Demeter, before she lost her daughter, a benefactress to men? The Dog of Erigone is shown in the heavens, and the Scorpion the helper of Artemis, and Chiron the Centaur, and the divided Argo, and the Bear of Callisto. Yet how, before these performed the aforesaid deeds, were the heavens unadorned? And to whom will it not appear ridiculous that the Deltotum[29] should be placed among the stars, according to some, on account of Sicily, or, as others say, on account of the first letter in the name of Zeus (Διός)? For why are not Sardinia and Cyprus honoured in heaven? And why have not the letters of the names of the brothers of Zeus, who shared the kingdom with him, been fixed there too? And how is it that Kronos, who was put in chains and ejected from his kingdom, is constituted a manager[30] of Fate? How, too, can he give kingdoms who no longer reigns himself? Reject, then, these absurdities, and do not become transgressors by hating us unjustly.

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[26] Comp. ch. viii. init.

[27] The signs of the Zodiac (Gesner).

[28] Literally, "Tell me by God," or, "in the name of God."

[29] The Deltotum was a star of the shape of a triangle.—Otto.

[30] [οἰκόνομος. So cap. xii., *infra:* "the constitution of the body is under one *management*," μιᾶς ἐστὶν οἰκονομίας. Also cap. xxi., p. 74, *infra*, note 5.]

CHAPTER X.—RIDICULE OF THE HEATHEN DIVINITIES.

There are legends of the metamorphosis of men: with you the gods also are metamorphosed. Rhea becomes a tree; Zeus a dragon, on account of Persephone; the sisters of Phaëthon are changed into poplars, and Leto into a bird of little value, on whose account what is now Delos was called Ortygia. A god, forsooth, becomes a swan, or takes the form of an eagle, and, making Ganymede his cupbearer, glories in a vile affection. How can I reverence gods who are eager for presents, and angry if they do not receive them? Let them have their Fate! I am not willing to adore wandering stars. What is that hair of Berenicé? Where were her stars before her death? And how was the dead Antinous fixed as a beautiful youth in the moon? Who carried him thither: unless perchance, as men, perjuring themselves for hire, are credited when they say in ridicule of the gods that kings have ascended into heaven, so some one, in like manner, has put this man also among the gods,[31] and been recompensed with honour and reward? Why have you robbed God? Why do you dishonour His workmanship? You sacrifice a sheep, and you adore the same animal. The Bull is in the heavens, and you slaughter its image. The Kneeler[32] crushes a noxious animal; and the eagle that devours the man-maker Prometheus is honoured. The swan is noble, forsooth, because it was an adulterer; and the Dioscuri, living on alternate days, the ravishers of the daughters of Leucippus, are also noble! Better still is Helen, who forsook the flaxen-haired Menelaus, and followed the turbaned and gold-adorned Paris. A just man also is Sophron,[33] who transported this adulteress to the Elysian fields! But even the daughter of Tyndarus is not gifted with immortality, and Euripides has wisely represented this woman as put to death by Orestes.

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[31] [He uses the verb θεολογεῖν as = θεοποιεῖν; but Kaye directs attention to Justin’s use of the same as = *to discourse on divine things*, and again in *calling* Christ *God*.]

[32] Hercules—a sign in the sky. Leaning on his right knee, he tries to crush with his left foot the right side of the dragon’s head.

[33] A writer of mimes.

CHAPTER XI.—THE SIN OF MEN DUE NOT TO FATE, BUT TO FREE-WILL.

How, then, shall I admit this nativity according to Fate, when I see such managers of Fate? I do not wish to be a king; I am not anxious to be rich; I decline military command; I detest fornication; I am not impelled by an insatiable love of gain to go to sea; I do not contend for chaplets; I am free from a mad thirst for fame; I despise death; I am superior to every kind of disease; grief does not consume my soul. Am I a slave, I endure servitude. Am I free, I do not make a vaunt of my good birth. I see that the same sun is for all, and one death for all, whether they live in pleasure or destitution. The rich man sows, and the poor man partakes of the same sowing. The wealthiest die, and beggars have the same limits to their life. The rich lack many things, and are glorious only through the estimation they are held in;[34] but the poor man and he who has very moderate desires, seeking as he does only the things suited to his lot, more easily obtains his purpose. How is it that you are fated to be sleepless through avarice? Why are you fated to grasp at things often, and often to die? Die to the world, repudiating the madness that is in it. Live to God, and by apprehending Him lay aside your old nature.[35] We were not created to die, but we die by our own fault.[36] Our free-will has destroyed us; we who were free have become slaves; we have been sold through sin. Nothing evil has been created by God; we ourselves have manifested wickedness; but we, who have manifested it, are able again to reject it. 70

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[34] Or, reading with Maranus, κἂν … γεν., “even though,” etc.

[35] [Think of a Chaldean heathen, by the power of grace, thus transformed. *Sapiens solus liber*, but the Christian alone is *wise*. This chapter compares favourably with the eloquence of Chrysostom in his letter to Cyriac, which, if spurious, is made up of passages to be found elsewhere in his works. Tom. iii. p. 683. *Ed.* Migne, Paris, 1859.]

[36] [Comp. cap. xv., *infra*, and the note 6, p. 71.]

CHAPTER XII.—THE TWO KINDS OF SPIRITS.

We recognise two varieties of spirit, one of which is called the soul[37] (ψυχή), but the other is greater than the soul, an image and likeness of God: both existed in the first men, that in one sense they might be material (ὑλικοί), and in another superior to matter. The case stands thus: we can see that the whole structure of the world, and the whole creation, has been produced from matter, and the matter itself brought into existence[38] by God; so that on the one hand it may be regarded as rude and unformed before it was separated into parts, and on the other as arranged in beauty and order after the separation was made. Therefore in that separation the heavens were made of matter, and the stars that are in them; and the earth and all that is upon it has a similar constitution: so that there is a common origin of all things. But, while such is the case, there yet are certain differences in the things made of matter, so that one is more beautiful, and another is beautiful but surpassed by something better. For as the constitution of the body is under one management, and is engaged in doing that which is the cause of its having been made,[39] yet though this is the case, there are certain differences of dignity in it, and the eye is one thing, and another the ear, and another the arrangement of the hair and the distribution of the intestines, and the compacting together of the marrow and the bones and the tendons; and though one part differs from another, there is yet all the harmony of a concert of music in their arrangement;—in like manner the world, according to the power of its Maker containing some things of superior splendour, but some unlike these, received by the will of the Creator a material spirit. And these things severally it is possible for him to perceive who does not conceitedly reject those most divine explanations which in the course of time have been consigned to writing, and make those who study them great lovers of God. Therefore the demons,[40] as you call them, having received their structure from matter and obtained the spirit which inheres in it, became intemperate and greedy; some few, indeed, turning to what was purer, but others choosing what was inferior in matter, and conforming their manner of life to it. These beings, produced from matter, but very remote from right conduct, you, O Greeks, worship. For, being turned by their own folly to vaingloriousness, and shaking off the reins [of authority], they have been forward to become robbers of Deity; and the Lord of all has suffered them to besport themselves, till the world, coming to an end, be dissolved, and the Judge appear, and all those men who, while assailed by the demons, strive after the knowledge of the perfect God obtain as the result of their conflicts a more perfect testimony in the day of judgment. There is, then, a spirit in the stars, a spirit in angels, a spirit in plants and the waters, a spirit in men, a spirit in animals; but, though one and the same, it has differences in itself.[41] And while we say these things not from mere hearsay, nor from probable conjectures and sophistical reasoning, but using words of a certain diviner speech, do you who are willing hasten to learn. And you who do not reject with contempt the Scythian Anacharsis, do not disdain to be taught by those who follow a barbaric code of laws. Give at least as favourable a reception to our tenets as you would to the prognostications of the Babylonians. Hearken to us when we speak, if only as you would to an oracular oak. And yet the things just referred to are the trickeries of frenzied demons, while the doctrines we inculcate are far beyond the apprehension of the world.

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[37] [See cap. xv., *infra.*]

[38] Literally, "brought forth" or "forward." The word does not imply that matter was created by God.

[39] Tatian's words are somewhat obscure. We have given substantially the opinion of Worth, as expressed in his translation. The sense is: The body is evidently a unity in its organization and its activity, and the ultimate end which it serves in creation is that with which it is occupied, yet there are differences in respect of the parts. Otto renders: "For as the constitution of the body is of one plan, and in reference to the body the cause of its origin is occupied."

[40] [*Demons.* The Paris editors have a note here, bidding us to read with caution; as our author seems rashly to imagine the demons to be material creatures. p. 151, ed. 1615.]

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[41] [“Which, though one and the same, is thus variously modified.” Kaye’s rendering in his *Justin*, p. 184.]

CHAPTER XIII.—THEORY OF THE SOUL’S IMMORTALITY.

The soul is not in itself immortal, O Greeks, but mortal.[42] Yet it is possible for it not to die. If, indeed, it knows not the truth, it dies, and is dissolved with the body, but rises again at last at the end of the world with the body, receiving death by punishment in immortality. But, again, if it acquires the knowledge of God, it dies not, although for a time it be dissolved. In itself it is darkness, and there is nothing luminous in it. And this is the meaning of the saying, “The darkness comprehendeth not the light.”[43] For the soul does not preserve the spirit, but is preserved by it, and the light comprehends the darkness. The Logos, in truth, is the light of God, but the ignorant soul is darkness. On this account, if it continues solitary, it tends downward towards matter, and dies with the flesh; but, if it enters into union with the Divine Spirit, it is no longer helpless, but ascends to the regions whither the Spirit guides it: for the dwelling-place of the spirit is above, but the origin of the soul is from beneath. Now, in the beginning the spirit was a constant companion of the soul, but the spirit forsook it because it was not willing to follow. Yet, retaining as it were a spark of its power, though 71 unable by reason of the separation to discern the perfect, while seeking for God it fashioned to itself in its wandering many gods, following the sophistries of the demons. But the Spirit of God is not with all, but, taking up its abode with those who live justly, and intimately combining with the soul, by prophecies it announced hidden things to other souls. And the souls that are obedient to wisdom have attracted to themselves the cognate spirit;[44] but the disobedient, rejecting the minister of the suffering God,[45] have shown themselves to be fighters against God, rather than His worshippers.

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[42] [Here Bishop Kaye has a very full note, quoting a beautiful passage textually from Beausobre, with whom, however, he does not entirely coincide. *Justin*, p. 184.]

[43] John. i. 5.

[44] [See cap. v., note, *supra*, p. 67.]

[45] [τοῦ πεπονθότος Θεοῦ. A very noteworthy testimony to the mystery of the Cross, and an early specimen of the *Communicatio idiomatum:* the ἀντὶδοσις or ἀντιμετάστασις of the Greek theologians. Pearson, *On the Creed*, p. 314. London, 1824.]

CHAPTER XIV.—THE DEMONS SHALL BE PUNISHED MORE SEVERELY THAN MEN.

And such are you also, O Greeks,—profuse in words, but with minds strangely warped; and you acknowledge the dominion of many rather than the rule of one, accustoming yourselves to follow demons as if they were mighty. For, as the inhuman robber is wont to overpower those like himself by daring; so the demons, going to great lengths in wickedness, have utterly deceived the souls among you which are left to themselves by ignorance and false appearances. These beings do not indeed die easily, for they do not partake of flesh; but while living they practice the ways of death, and die themselves as often as they teach their followers to sin. Therefore, what is now their chief distinction, that they do not die like men, they will retain when about to suffer punishment: they will not partake of everlasting life, so as to receive this instead of death in a blessed immortality. And as we, to whom it now easily happens to die, afterwards receive the immortal with enjoyment, or the painful with immortality, so the demons, who abuse the present life to purposes of wrong-doing, dying continually even while they live, will have hereafter the same immortality, like that which they had during the time they lived, but in its nature like that of men, who voluntarily performed what the demons prescribed to them during their lifetime. And do not fewer kinds of sin break out among men owing to the brevity of their lives,[46] while on the part of these demons transgression is more abundant owing to their boundless existence?

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[46] [The shortening of human life is a gracious limitation of tarnsgression and of the peril of probation. “Let not our years be multiplied to increase our guilt.”]

CHAPTER XV.—NECESSITY OF A UNION WITH THE HOLY SPIRIT.

But further, it becomes us now to seek for what we once had, but have lost, to unite the soul with the Holy Spirit, and to strive after union with God. The human soul consists of many parts, and is not simple; it is composite, so as to manifest itself through the body; for neither could it ever appear by itself without the body, nor does the flesh rise again without the soul. Man is not, as the croaking philosophers say, merely a rational animal, capable of understanding and knowledge; for, according to them, even irrational creatures appear possessed of understanding and knowledge. But man alone is the image and likeness of God; and I mean by man, not one who performs actions similar to those of animals, but one who has advanced far beyond mere humanity—to God Himself. This question we have discussed more minutely in the treatise concerning animals. But the principal point to be spoken of now is, what is intended by the image and likeness of God. That which cannot be compared is no other than abstract being; but that which is compared is no other than that which is like. The perfect God is without flesh; but man is flesh. The bond of the flesh is the soul;[47] that which encloses the soul is the flesh. Such is the nature of man's constitution; and, if it be like a temple, God is pleased to dwell in it by the spirit, His representative; but, if it be not such a habitation, man excels the wild beasts in articulate language only,—in other respects his manner of life is like theirs, as one who is not a likeness of God. But none of the demons possess flesh; their structure is spiritual, like that of fire or air. And only by those whom the Spirit of God dwells in and fortifies are the bodies of the demons easily seen, not at all by others,—I mean those who possess only soul;[48] for the inferior has not the ability to apprehend the superior. On this account the nature of the demons has no place for repentance; for they are the reflection of matter and of wickedness. But matter desired to exercise lordship over the soul; and according to their free-will these gave laws of death to men; but men, after the loss of immortality, have conquered death by submitting to death in faith;[49] and by repentance a call has been given to them, according to the word which says, "Since they were made a little lower than the angels."[50] And, for every one who has been conquered, it is possible again to conquer, if he rejects the condition which brings death. And what that is, may be easily seen by men who long for immortality. 72

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[47] [δεσμὸς δὲ τοῦ σαρκὸς ψυχὴ.]

[48] Comp. 1 Cor. ii. 14, 15. [The ψυχικοὶ, of whom we are to hear so much in Tertullian. Comp. cap. xii., *supra*, p. 70.]

[49] [But Kaye would translate, "by dying *to the world* through faith."]

[50] Ps. viii. 5.

CHAPTER XVI.—VAIN DISPLAY OF POWER BY THE DEMONS.

But the demons[51] who rule over men are not the souls of men; for how should these be capable of action after death? unless man, who while living was void of understanding and power, should be believed when dead to be endowed with more of active power. But neither could this be the case, as we have shown elsewhere.[52] And it is difficult to conceive that the immortal soul, which is impeded by the members of the body, should become more intelligent when it has migrated from it. For the demons, inspired with frenzy against men by reason of their own wickedness, pervert their minds, which already incline downwards, by various deceptive scenic representations, that they may be disabled from rising to the path that leads to heaven. But from us the things which are in the world are not hidden, and the divine is easily apprehended by us if the power that makes souls immortal visits us. The demons are seen also by the men possessed of soul, when, as sometimes, they exhibit themselves to men, either that they may be thought to be something, or as evil-disposed friends may do harm to them as to enemies, or afford occasions of doing them honour to those who resemble them. For, if it were possible, they would without doubt pull down heaven itself with the rest of creation. But now this they can by no means effect, for they have not the power; but they make war by means of the lower matter against the matter that is like themselves. Should any one wish to conquer them, let him repudiate matter. Being armed with the breastplate[53] of the celestial Spirit, he will be able to preserve all that is encompassed by it. There are, indeed, diseases and disturbances of the matter that is in us; but, when such things happen, the demons ascribe the causes of them to themselves, and approach a man whenever disease lays hold of him. Sometimes they themselves disturb the habit of the body by a tempest of folly; but, being smitten by the word of God, they depart in terror, and the sick man is healed.

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[51] [For a learned and valuable comparison of early patristic *Demonologies*, see Kaye's *Justin Martyr*, pp. 201–210.]

[52] Perhaps in his treatise "On Animals."

[53] Comp. Eph. vi. 13, 14, 17.

CHAPTER XVII.—THEY FALSELY PROMISE HEALTH TO THEIR VOTARIES.

Concerning the sympathies and antipathies of Democritus what can we say but this, that, according to the common saying, the man of Abdera is Abderiloquent? But, as he who gave the name to the city, a friend of Hercules as it is said, was devoured by the horses of Diomedes, so he who boasted of the Magian Ostanes[54] will be delivered up in the day of consummation[55] as fuel for the eternal fire. And you, if you do not cease from your laughter, will gain the same punishment as the jugglers. Wherefore, O Greeks, hearken to me, addressing you as from an eminence, nor in mockery transfer your own want of reason to the herald of the truth. A diseased affection (πάθος) is not destroyed by a counter-affection (ἀντιπάθεια), nor is a maniac cured by hanging little amulets of leather upon him. There are visitations of demons; and he who is sick, and he who says he is in love, and he who hates, and he who wishes to be revenged, accept them as helpers. And this is the method of their operation: just as the forms of alphabetic letters and the lines composed of them cannot of themselves indicate what is meant, but men have invented for themselves signs of their thoughts, knowing by their peculiar combination what the order of the letters was intended to express; so, in like manner, the various kinds of roots and the mutual relation of the sinews and bones can effect nothing of themselves, but are the elemental matter with which the depravity of the demons works, who have determined for what purpose each of them is available. And, when they see that men consent to be served by means of such things, they take them and make them their slaves. But how can it be honourable to minister to adulteries? How can it be noble to stimulate men in hating one another? Or how is it becoming to ascribe to matter the relief of the insane, and not to God? For by their art they turn men aside from the pious acknowledgment of God, leading them to place confidence in herbs and roots.[56] But God, if He had prepared these things to effect just what men wish, would be a Producer of evil things; whereas He Himself produced everything which has good qualities, but the profligacy of the demons has made use of the productions of nature for evil purposes, and the appearance of evil which these wear is from them, and not from the perfect God. For how comes it to pass that when alive I was in no wise evil, but that now I am dead and can do nothing, my remains, which are incapable of motion or even sense, should effect something cognizable by the senses? And how shall he who has died by the most miserable death be able to assist in avenging any one? If this were possible, much more might he defend himself from his own enemy; being able to assist others, much more might he constitute himself his own avenger. 73

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[54] Democritus. [The Paris editors add, *vide Lærtium*. As to *Ostanes*, see that invaluable thesaurus, *Hofmann's Lex. Universale*, vol. ii. p. 6. Leyden, 1698.]

[55] [Comp. cap. vi. note 6, *supra*. p. 67.]

[56] [*Naviget Anticyras*. On hellebore, see otherwise useless learning but illustrative of this place, in Burton, *Anat. Melanchol.*, p. 400. Ed. New York, 1847.]

CHAPTER XVIII.—THEY DECEIVE, INSTEAD OF HEALING.

But medicine and everything included in it is an invention of the same kind. If any one is healed by matter, through trusting to it, much more will he be healed by having recourse to the power of God. As noxious preparations are material compounds, so are curatives of the same nature. If, however, we reject the baser matter, some persons often endeavour to heal by a union of one of these bad things with some other, and will make use of the bad to attain the good. But, just as he who dines with a robber, though he may not be a robber himself, partakes of the punishment on account of his intimacy with him, so he who is not bad but associates with the bad, having dealings with them for some supposed good, will be punished by God the Judge for partnership in the same object. Why is he who trusts in the system of matter[57] not willing to trust in God? For what reason do you not approach the more powerful Lord, but rather seek to cure yourself, like the dog with grass, or the stag with a viper, or the hog with river-crabs, or the lion with apes? Why you deify the objects of nature? And why, when you cure your neighbour, are you called a benefactor? Yield to the power of the Logos! The demons do not cure, but by their art make men their captives. And the most admirable Justin[58] has rightly denounced them as robbers. For, as it is the practice of some to capture persons and then to restore them to their friends for a ransom, so those who are esteemed gods, invading the bodies of certain persons, and producing a sense of their presence by dreams, command them to come forth into public, and in the sight of all, when they have taken their fill of the things of this world, fly away from the sick, and, destroying the disease which they had produced, restore men to their former state.

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[57] [ὕλης οἰκονομία. note Comp. cap. ix., *supra*, note 4; p. 69.]

[58] [The language of an affectionate pupil: ὁ θαυμασιώτατος Ιουστινος.]

CHAPTER XIX.—DEPRAVITY LIES AT THE BOTTOM OF DEMON-WORSHIP.

But do you, who have not the perception of these things, be instructed by us who know them: though you do profess to despise death, and to be sufficient of yourselves for everything. But this is a discipline in which your philosophers are so greatly deficient, that some of them receive from the king of the Romans 600 aurei yearly, for no useful service they perform, but that they may not even wear a long beard without being paid for it! Crescens, who made his nest in the great city, surpassed all men in unnatural love (παιδεραστία), and was strongly addicted to the love of money. Yet this man, who professed to despise death, was so afraid of death, that he endeavoured to inflict on Justin, and indeed on me, the punishment of death, as being an evil, because by proclaiming the truth he convicted the philosophers of being gluttons and cheats. But whom of the philosophers, save you only, was he accustomed to inveigh against? If you say, in agreement with our tenets, that death is not to be dreaded, do not court death from an insane love of fame among men, like Anaxagoras, but become despisers of death by reason of the knowledge of God. The construction of the world is excellent, but the life men live in it is bad; and we may see those greeted with applause as in a solemn assembly who know not God. For what is divination? and why are ye deceived by it? It is a minister to thee of worldly lusts. You wish to make war, and you take Apollo as a counsellor of slaughter. You want to carry off a maiden by force, and you select a divinity to be your accomplice. You are ill by your own fault; and, as Agamemnon[59] wished for ten councillors, so you wish to have gods with you. Some woman by drinking water gets into a frenzy, and loses her senses by the fumes of frankincense, and you say that she has the gift of prophecy. Apollo was a prognosticator and a teacher of soothsayers: in the matter of Daphne he deceived himself. An oak, forsooth, is oracular, and birds utter presages! And so you are inferior to animals and plants! It would surely be a fine thing for you to become a divining rod, or to assume the wings of a bird! He who makes you fond of money also foretells your getting rich; he who excites to seditions and wars also predicts victory in war. If you are superior to the passions, you will despise all worldly things. Do not abhor us who have made this attainment, but, repudiating the demons,[60] follow the one God. "All things[61] were made by Him, and without Him not one thing was made." If there is poison in natural productions, this has supervened through our sinfulness. I am able to show the perfect truth of these things; only do you hearken, and he who believes will understand.

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[59] Comp. Hom. *Il.*, ii. 372.

[60] [The baptismal renunciation.]

[61] John i. 3.

CHAPTER XX.—THANKS ARE EVER DUE TO GOD.

Even if you be healed by drugs (I grant you that point by courtesy), yet it behoves you to give testimony of the cure to God. For the world still draws us down, and through weakness I incline towards matter. For the wings of the soul were the perfect spirit, but, having cast this off through sin, it flutters like a nestling and falls to the ground. Having left the heavenly companionship, it hankers after communion with inferior things. The demons were driven forth to another abode; the first created human beings were expelled from their place: the 74 one, indeed, were cast down from heaven; but the other were driven from earth, yet not out of this earth, but from a more excellent order of things than exists here now. And now it behoves us, yearning after that pristine state, to put aside everything that proves a hindrance. The heavens are not infinite, O man, but finite and bounded; and beyond them are the superior worlds which have not a change of seasons, by which various diseases are produced, but, partaking of every happy temperature, have perpetual day, and light unapproachable by men below.[62] Those who have composed elaborate descriptions of the earth have given an account of its various regions so far as this was possible to man; but, being unable to speak of that which is beyond, because of the impossibility of personal observation, they have assigned as the cause the existence of tides; and that one sea is filled with weed, and another with mud; and that some localities are burnt up with heat, and others cold and frozen. We, however, have learned things which were unknown to us, through the teaching of the prophets, who, being fully persuaded that the heavenly spirit[63] along with the soul will acquire a clothing of mortality, foretold things which other minds were unacquainted with. But it is possible for every one who is naked to obtain this apparel, and to return to its ancient kindred.

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[62] [The flavour of this passage comes out with more sweetness in Kaye's note (p. 198, *Justin M.*), thus: "Above the visible heavens exist the better ages, αἰῶνες οἱ κρείττονες, having no change of seasons from which various diseases take their orgin; but, blest with a uniform goodness of temperature, they enjoy perpetual day, and light inaccessible to men who dwell here below." Here Tatian seems to me to have had in mind a noble passage from Pindar, one of the most exquisite specimens of Greek poetry, which he baptizes and sanctifies.Ἴσον δὲ νύκτεσσιν αἰεὶ;Ἴσα δ᾽ ἐν ἁμέραις ἅλι- ον ἔχοντες, ἀπονέστερον Ἐσθλοὶ νέμονται βίο- τον οὐ χθόνα ταράσσον- τες ἀλκᾷ χερῶν, Οὐδὲ πόντιον ὕδωρ, Κεινὰν παρὰ δίαιταν · κ.τ.λ. Olymp. ii. Truly the Gentiles reflect some light from the window in the ark of their father Noah. How sweet what follows: ἄδακρυν νέμονται αἰῶνα. Comp. Rev. vii. 7, xxi. 4, xxii.]

[63] [Kaye thus renders this passage: "the spirit together with the soul will receive immortality, the heavenly covering of mortality." Justin, p. 288.]

CHAPTER XXI.—DOCTRINES OF THE CHRISTIANS AND GREEKS RESPECTING GOD COMPARED.

We do not act as fools, O Greeks, nor utter idle tales, when we announce that God was born in the form of a man. I call on you who reproach us to compare your mythical accounts with our narrations. Athené, as they say, took the form of Deïphobus for the sake of Hector,[64] and the unshorn Phoœbus for the sake of Admetus fed the trailing-footed oxen, and the spouse us came as an old woman to Semele. But, while you treat seriously such things, how can you deride us? Your Asclepios died, and he who ravished fifty virgins in one night at Thespiæ lost his life by delivering himself to the devouring flame. Prometheus, fastened to Caucasus, suffered punishment for his good deeds to men. According to you, Zeus is envious, and hides the dream[65] from men, wishing their destruction. Wherefore, looking at your own memorials, vouchsafe us your approval, though it were only as dealing in legends similar to your own. We, however, do not deal in folly, but your legends are only idle tales. If you speak of the origin of the gods, you also declare them to be mortal. For what reason is Hera now never pregnant? Has she grown old? or is there no one to give you information? Believe me now, O Greeks, and do not resolve your myths and gods into allegory. If you attempt to do this, the divine nature as held by you is overthrown by your own selves; for, if the demons with you are such as they are said to be, they are worthless as to character; or, if regarded as symbols of the powers of nature, they are not what they are called. But I cannot be persuaded to pay religious homage to the natural elements, nor can I undertake to persuade my neighbour. And Metrodorus of Lampsacus, in his treatise concerning Homer, has argued very foolishly, turning everything into allegory. For he says that neither Hera, nor Athené, nor Zeus are what those persons suppose who consecrate to them sacred enclosures and groves, but parts of nature and certain arrangements of the elements. Hector also, and Achilles, and Agamemnon, and all the Greeks in general, and the Barbarians with Helen and Paris, being of the same nature, you will of course say are introduced merely for the sake of the machinery[66] of the poem, not one of these personages having really existed. But these things we have put forth only for argument's sake; for it is not allowable even to compare our notion of God with those who are wallowing in matter and mud.

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[64] *Il.*, xxii. 227.

[65] *Il.*, ii. init.

[66] [Χάριν οἰκονμίας. Compare divers uses of this word in Kaye's *Justin*, p. 174.]

CHAPTER XXII.—RIDICULE OF THE SOLEMNITIES OF THE GREEKS.

And of what sort are your teachings? Who must not treat with contempt your solemn festivals, which, being held in honour of wicked demons, cover men with infamy? I have often seen a man[67]—and have been amazed to see, and the amazement has ended in contempt, to think how he is one thing internally, but outwardly counterfeits what he is not—giving himself excessive airs of daintiness and indulging in all sorts of effeminacy; sometimes darting his eyes about; sometimes throwing his hands hither and thither, and raving with his face smeared with mud; sometimes personating Aphrodité, sometimes Apollo; a solitary accuser of all the gods, an epitome of superstition, a vituperator of heroic deeds, an actor of murders, a chronicler of adultery, a storehouse of madness, a teacher of cynædi, an instigator of capital sentences;—and yet such a man is praised by all. But I have rejected all his falsehoods, his impiety, his practices,—in short, the man altogether. But you are led captive by such men, while you revile those who do not take a part in your pursuits. I have no mind to stand agape at a number of singers, nor do I desire to be affected in sympathy with a man when he is winking and gesticulating in an unnatural manner. What wonderful or extraordinary thing is performed among you? They utter ribaldry in affected tones, and go through indecent movements; your daughters and your sons behold them giving lessons in adultery on the stage. Admirable places, forsooth, are your lecture-rooms, where every base action perpetrated by night is proclaimed aloud, and the hearers are regaled with the utterance of infamous discourses! Admirable, too, are your mendacious poets, who by their fictions beguile their hearers from the truth! 75

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[67] Tatian here describes an actor. [And in America heathenism has returned upon us in most of the indecencies here exposed. Are we Christians?]

CHAPTER XXIII.—OF THE PUGILISTS AND GLADIATORS.

I have seen men weighed down by bodily exercise, and carrying about the burden of their flesh, before whom rewards and chaplets are set, while the adjudicators cheer them on, not to deeds of virtue, but to rivalry in violence and discord; and he who excels in giving blows is crowned. These are the lesser evils; as for the greater, who would not shrink from telling them? Some, giving themselves up to idleness for the sake of profligacy, sell themselves to be killed; and the indigent barters himself away, while the rich man buys others to kill him. And for these the witnesses take their seats, and the boxers meet in single combat, for no reason whatever, nor does any one come down into the arena to succour. Do such exhibitions as these redound to your credit? He who is chief among you collects a legion of blood-stained murderers, engaging to maintain them; and these ruffians are sent forth by him, and you assemble at the spectacle to be judges, partly of the wickedness of the adjudicator, and partly of that of the men who engage in the combat. And he who misses the murderous exhibition is grieved, because he was not doomed to be a spectator of wicked and impious and abominable deeds. You slaughter animals for the purpose of eating their flesh, and you purchase men to supply a cannibal banquet for the soul, nourishing it by the most impious bloodshedding. The robber commits murder for the sake of plunder, but the rich man purchases gladiators for the sake of their being killed.[68]

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[68] [Here Christianity began to avenge itself on the brutal spectacles of the Coliseum, which stands a gigantic monument of the religious system of which they were a part. See Athenagoras, *Embassy*, cap. xxxv.]

CHAPTER XXIV.—OF THE OTHER PUBLIC AMUSEMENTS.

What advantage should I gain from him who is brought on the stage by Euripides raving mad, and acting the matricide of Alcmæon; who does not even retain his natural behaviour, but with his mouth wide open goes about sword in hand, and, screaming aloud, is burned to death, habited in a robe unfit for man? Away, too, with the mythical tales of Acusilaus, and Menander, a versifier of the same class! And why should I admire the mythic piper? Why should I busy myself about the Theban Antigenides,[69] like Aristoxenus? We leave you to these worthless things; and do you either believe our doctrines, or, like us, give up yours.

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[69] Antigenides was a flute-player, and Aristoxenus a writer on music and musical instruments.

CHAPTER XXV.—BOASTINGS AND QUARRELS OF THE PHILOSOPHERS.

What great and wonderful things have your philosophers effected? They leave uncovered one of their shoulders; they let their hair grow long; they cultivate their beards; their nails are like the claws of wild beasts. Though they say that they want nothing, yet, like Proteus,[70] they need a currier for their wallet, and a weaver for their mantle, and a wood-cutter for their staff, and the rich,[71] and a cook also for their gluttony. O man competing with the dog,[72] you know not God, and so have turned to the imitation of an irrational animal. You cry out in public with an assumption of authority, and take upon you to avenge your own self; and if you receive nothing, you indulge in abuse, and philosophy is with you the art of getting money. You follow the doctrines of Plato, and a disciple of Epicurus lifts up his voice to oppose you. Again, you wish to be a disciple of Aristotle, and a follower of Democritus rails at you. Pythagoras says that he was Euphorbus, and he is the heir of the doctrine of Pherecydes; but Aristotle impugns the immortality of the soul. You who receive from your predecessors doctrines which clash with one another, you the inharmonious, are fighting against the harmonious. One of you asserts that God is body, but I assert that He is without body; that the world is indestructible, but I say that it is to be destroyed; that a conflagration will take place at various times, but I say that it will come to pass once for all; that Minos and Rhadamanthus are judges, but I say that God Himself is Judge; that the soul alone is endowed with immortality, but I say that the flesh also is endowed with it.[73] What injury do we inflict upon you, O Greeks? Why do you hate those who follow the word of God, as if they were the vilest of mankind? It is not we who eat human flesh[74]—they among you who assert such a thing have been suborned as false witnesses; it is among you that Pelops is made a supper for the gods, although beloved by Poseidon, and Kronos devours his children, and Zeus swallows Metis. 76

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[70] The Cynic Peregrinus is meant.

[71] They need the rich to invite them to banquets.

[72] The Cynic.

[73] [The vigor of this passage, and the impact of its truths upon heathen idols, are noble specimens of our author's power.]

[74] [They ate and drank bread and wine hallowed to be the κοινωνία of the flesh and blood of Christ (1 Cor. x. 16); but they knew nothing of the modern doctrine of the Latin churches, which is precisely what Tatian denies.]

CHAPTER XXVI.—RIDICULE OF THE STUDIES OF THE GREEKS.

Cease to make a parade of sayings which you have derived from others, and to deck yourselves like the daw in borrowed plumes. If each state were to take away its contribution to your speech, your fallacies would lose their power. While inquiring what God is, you are ignorant of what is in yourselves; and, while staring all agape at the sky, you stumble into pitfalls. The reading of your books is like walking through a labyrinth, and their readers resemble the cask of the Danaïds. Why do you divide time, saying that one part is past, and another present, and another future? For how can the future be passing when the present exists? As those who are sailing imagine in their ignorance, as the ship is borne along, that the hills are in motion, so you do not know that it is you who are passing along, but that time (ὁ αἰών) remains present as long as the Creator wills it to exist. Why am I called to account for uttering my opinions, and why are you in such haste to put them all down? Were not you born in the same manner as ourselves, and placed under the same government of the world? Why say that wisdom is with you alone, who have not another sun, nor other risings of the stars, nor a more distinguished origin, nor a death preferable to that of other men? The grammarians have been the beginning of this idle talk; and you who parcel out wisdom are cut off from the wisdom that is according to truth, and assign the names of the several parts to particular men; and you know not God, but in your fierce contentions destroy one another. And on this account you are all nothing worth. While you arrogate to yourselves the sole right of discussion, you discourse like the blind man with the deaf. Why do you handle the builder’s tools without knowing how to build? Why do you busy yourselves with words, while you keep aloof from deeds, puffed up with praise, but cast down by misfortunes? Your modes of acting are contrary to reason, for you make a pompous appearance in public, but hide your teaching in corners. Finding you to be such men as these, we have abandoned you, and no longer concern ourselves with your tenets, but follow the word of God. Why, O man, do you set the letters of the alphabet at war with one another? Why do you, as in a boxing match, make their sounds clash together with your mincing Attic way of speaking, whereas you ought to speak more according to nature? For if you adopt the Attic dialect though not an Athenian, pray why do you not speak like the Dorians? How is it that one appears to you more rugged, the other more pleasant for intercourse?

CHAPTER XXVII.—THE CHRISTIANS ARE HATED UNJUSTLY.

And if you adhere to *their* teaching, why do you fight against me for choosing such views of doctrine as I approve? Is it not unreasonable that, while the robber is not to be punished for the name he bears,[75] but only when the truth about him has been clearly ascertained, yet we are to be assailed with abuse on a judgment formed without examination? Diagoras was an Athenian, but you punished him for divulging the Athenian mysteries; yet you who read his Phrygian discourses hate us. You possess the commentaries of Leo, and are displeased with our refutations of them; and having in your hands the opinions of Apion concerning the Egyptian gods, you denounce us as most impious. The tomb of Olympian Zeus is shown among you,[76] though some one says that the Cretans are liars.[77] Your assembly of many gods is nothing. Though their despiser Epicurus acts as a torch-bearer,[78] I do not any the more conceal from the rulers that view of God which I hold in relation to His government of the universe. Why do you advise me to be false to my principles? Why do you who say that you despise death exhort us to use art in order to escape it? I have not the heart of a deer; but your zeal for dialectics resembles the loquacity of Thersites. How can I believe one who tells me that the sun is a red-hot mass and the moon an earth? Such assertions are mere logomachies, and not a sober exposition of truth. How can it be otherwise than foolish to credit the books of Herodotus relating to the history of Hercules, which tell of an upper earth from which the lion came down that was killed by Hercules? 77 And what avails the Attic style, the sorites of philosophers, the plausibilities of syllogisms, the measurements of the earth, the positions of the stars, and the course of the sun? To be occupied in such inquiries is the work of one who imposes opinions on himself as if they were laws.

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[75] [Athenagoras, *Embassy*, cap. ii., *infra*.]

[76] In Crete.

[77] Comp. Tit. i. 12. Callimachus is probably the author referred to, through others express the same opinion respecting the Cretans.

[78] Accommodating himself to the popular opinions, through fear.

CHAPTER XXVIII.—CONDEMNATION OF THE GREEK LEGISLATION.

On this account I reject your legislation also; for there ought to be one common polity for all; but now there are as many different codes as there are states, so that things held disgraceful in some are honourable in others. The Greeks consider intercourse with a mother as unlawful, but this practice is esteemed most becoming by the Persian Magi; pæderasty is condemned by the Barbarians, but by the Romans, who endeavour to collect herds of boys like grazing horses, it is honoured with certain privileges.

CHAPTER XXIX.—ACCOUNT OF TATIAN'S CONVERSION.

Wherefore, having seen these things, and moreover also having been admitted to the mysteries, and having everywhere examined the religious rites performed by the effeminate and the pathic, and having found among the Romans their Latiarian Jupiter delighting in human gore and the blood of slaughtered men, and Artemis not far from the great city[79] sanctioning acts of the same kind, and one demon here and another there instigating to the perpetration of evil,—retiring by myself, I sought how I might be able to discover the truth. And, while I was giving my most earnest attention to the matter, I happened to meet with certain barbaric writings, too old to be compared with the opinions of the Greeks, and too divine to be compared with their errors; and I was led to put faith in these by the unpretending cast of the language, the inartificial character of the writers, the foreknowledge displayed of future events, the excellent quality of the precepts, and the declaration of the government of the universe as centred in one Being.[80] And, my soul being taught of God, I discern that the former class of writings lead to condemnation, but that these put an end to the slavery that is in the world, and rescue us from a multiplicity of rulers and ten thousand tyrants, while they give us, not indeed what we had not before received, but what we had received but were prevented by error from retaining.

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[79] At Aricia, near Rome.

[80] [A memorable tribute to the light-giving power of the Holy Scriptures. "Barbarian books" (*barbaric* means something else) they were; but well says Dr. Watts in a paraphrase of Ps. cxix. 96 (and comp. capp. xl., xli., *infra*),—"Let all the heathen writers join to form one perfect book, Great God if once compared with thine, how mean their writings look!" See his *Hymns*, p. 238. *Ed.* Worcester, 1836.]

CHAPTER XXX.—HOW HE RESOLVED TO RESIST THE DEVIL.

Therefore, being initiated and instructed in these things, I wish to put away my former errors as the follies of childhood. For we know that the nature of wickedness is like that of the smallest seeds; since it has waxed strong from a small beginning, but will again be destroyed if we obey the words of God and do not scatter ourselves. For He has become master of all we have by means of a certain "hidden treasure,"[81] which while we are digging for we are indeed covered with dust, but we secure it as our fixed possession. He who receives the whole of this treasure has obtained command of the most precious wealth. Let these things, then, be said to our friends. But to you Greeks what can I say, except to request you not to rail at those who are better than yourselves, nor if they are called Barbarians to make that an occasion of banter? For, if you are willing, you will be able to find out the cause of men's not being able to understand one another's language; for to those who wish to examine our principles I will give a simple and copious account of them.

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[81] Comp. Matt. xiii. 44. [Cogent reasoning with Greeks.]

CHAPTER XXXI.—THE PHILOSOPHY OF THE CHRISTIANS MORE ANCIENT THAN THAT OF THE GREEKS.

But now it seems proper for me to demonstrate that our philosophy is older than the systems of the Greeks. Moses and Homer shall be our limits, each of them being of great antiquity; the one being the oldest of poets and historians, and the other the founder of all barbarian wisdom. Let us, then, institute a comparison between them; and we shall find that our doctrines are older, not only than those of the Greeks, but than the invention of letters.[82] And I will not bring forward witnesses from among ourselves, but rather have recourse to Greeks. To do the former would be foolish, because it would not be allowed by you; but the other will surprise you, when, by contending against you with your own weapons, I adduce arguments of which you had no suspicion. Now the poetry of Homer, his parentage, and the time in which he flourished have been investigated by the most ancient writers,—by Theagenes of Rhegium, who lived in the time of Cambyses, Stesimbrotus of Thasos and Antimachus of Colophon, Herodotus of Halicarnassus, and Dionysius the Olynthian; after them, by Ephorus of Cumæ, and Philochorus the Athenian, Megaclides and Chamæleon the Peripatetics; afterwards by the grammarians, Zenodotus, Aristophanes, Callimachus, 78 Crates, Eratosthenes, Aristarchus, and Apollodorus. Of these, Crates says that he flourished before the return of the Heraclidæ, and within 80 years after the Trojan war; Eratosthenes says that it was after the 100th year from the taking of Ilium; Aristarchus, that it was about the time of the Ionian migration, which was 140 years after that event; but, according to Philochorus, after the Ionian migration, in the archonship of Archippus at Athens, 180 years after the Trojan war; Apollodorus says it was 100 years after the Ionian migration, which would be 240 years after the Trojan war. Some say that he lived 90 years before the Olympiads, which would be 317 years after the taking of Troy. Others carry it down to a later date, and say that Homer was a contemporary of Archilochus; but Archilochus flourished about the 23d Olympiad, in the time of Gyges the Lydian, 500 years after Troy. Thus, concerning the age of the aforesaid poet, I mean Homer, and the discrepancies of those who have spoken of him, we have said enough in a summary manner for those who are able to investigate with accuracy. For it is possible to show that the opinions held about the facts themselves also are false. For, where the assigned dates do not agree together, it is impossible that the history should be true. For what is the cause of error in writing, but the narrating of things that are not true?

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[82] Comp. Matt. xiii. 44. [Cogent reasoning with Greeks.]

CHAPTER XXXII.—THE DOCTRINE OF THE CHRISTIANS, IS OPPOSED TO DISSENSIONS, AND FITTED FOR ALL.

But with us there is no desire of vainglory, nor do we indulge in a variety of opinions. For having renounced the popular and earthly, and obeying the commands of God, and following the law of the Father of immortality, we reject everything which rests upon human opinion. Not only do the rich among us pursue our philosophy, but the poor enjoy instruction gratuitously;[83] for the things which come from God surpass the requital of worldly gifts. Thus we admit all who desire to hear, even old women and striplings; and, in short, persons of every age are treated by us with respect, but every kind of licentiousness is kept at a distance. And in speaking we do not utter falsehood. It would be an excellent thing if your continuance in unbelief should receive a check; but, however that may be, let our cause remain confirmed by the judgment pronounced by God. Laugh, if you please; but you will have to weep hereafter. Is it not absurd that Nestor,[84] who was slow at cutting his horses' reins owing to his weak and sluggish old age, is, according to you, to be admired for attempting to rival the young men in fighting, while you deride those among us who struggle against old age and occupy themselves with the things pertaining to God? Who would not laugh when you tell us that the Amazons, and Semiramis, and certain other warlike women existed, while you cast reproaches on our maidens? Achilles was a youth, yet is believed to have been very magnanimous; and Neoptolemus was younger, but strong; Philoctetes was weak, but the divinity had need of him against Troy. What sort of man was Thersites? yet he held a command in the army, and, if he had not through doltishness had such an unbridled tongue, he would not have been reproached for being peak-headed and bald. As for those who wish to learn our philosophy, we do not test them by their looks, nor do we judge of those who come to us by their outward appearance; for we argue that there may be strength of mind in all, though they may be weak in body. But your proceedings are full of envy and abundant stupidity.

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[83] [Compare cap. xi. p. 69. And note, thus early, the Christian freeschools, such as Julian closed and then imitated, confessing their power.]

[84] *Il.*, ix.

CHAPTER XXXIII.—VINDICATION OF CHRISTIAN WOMEN.

Therefore I have been desirous to prove from the things which are esteemed honourable among you, that our institutions are marked by sober-mindedness, but that yours are in close affinity with madness.[85] You who say that we talk nonsense among women and boys, among maidens and old women, and scoff at us for not being with you, hear what silliness prevails among the Greeks. For their works of art are devoted to worthless objects, while they are held in higher estimation by you than even your gods; and you behave yourselves unbecomingly in what relates to woman. For Lysippus cast a statue of Praxilla, whose poems contain nothing useful, and Menestratus one of Learchis, and Selanion one of Sappho the courtezan, and Naucydes one of Erinna the Lesbian, and Boiscus one of Myrtis, and Cephisodotus one of Myro of Byzantium, and Gomphus one of Praxigoris, and Amphistratus one of Clito. And what shall I say about Anyta, Telesilla, and Mystis? Of the first Euthycrates and Cephisodotus made a statue, and of the second Niceratus, and of the third Aristodotus; Euthycrates made one of Mnesiarchis the Ephesian, Selanion one of Corinna, and Euthycrates one of Thalarchis the Argive. My object in referring to these women is, that you may not regard as something strange what you find among us, and that, comparing the statues which are before your eyes, you may not treat the women with scorn who among us pursue philosophy. This Sappho is a lewd, love-sick female, and sings her own wantonness;[86] but all our women are chaste, and the maidens at their distaffs sing of divine things[87] more 79 nobly than that damsel of yours. Wherefore be ashamed, you who are professed disciples of women yet scoff at those of the sex who hold our doctrine, as well as at the solemn assemblies they frequent.[88] What a noble infant did Glaucippé present to you, who brought forth a prodigy, as is shown by her statue cast by Niceratus, the son of Euctemon the Athenian! But, if Glaucippé brought forth an elephant, was that a reason why she should enjoy public honours? Praxiteles and Herodotus made for you Phryné the courtezan, and Euthycrates cast a brazen statue of Panteuchis, who was pregnant by a whoremonger; and Dinomenes, because Besantis queen of the Pæonians gave birth to a black infant, took pains to preserve her memory by his art. I condemn Pythagoras too, who made a figure of Europa on the bull; and you also, who honour the accuser of Zeus on account of his artistic skill. And I ridicule the skill of Myron, who made a heifer and upon it a Victory because by carrying off the daughter of Agenor it had borne away the prize for adultery and lewdness. The Olynthian Herodotus made statues of Glycera the courtezan and Argeia the harper. Bryaxis made a statue of Pasiphaë; and, by having a memorial of her lewdness, it seems to have been almost your desire that the women of the present time should be like her.[89] A certain Melanippë was a wise woman, and for that reason Lysistratus made her statue. But, forsooth, you will not believe that among us there are wise women!

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[85] [See note 2, next page.]

[86] [St. Chrysostom speaks of the heathen as ὁι ταῖς σατανικαῖς ᾠδαῖς κατασηπόμενοι. *In Psalmum*, cxvii. tom. v. p. 533. *Ed.* Migne.]

[87] [Such as the *Magnificat* of the Virgin, the Twenty-third Psalm, or the Christian *Hymn for Eventide*, which they learned in the Christian schools (cap. xxxii. p. 78). Cold is the heart of any mother's son that does not warm over such a chapter as this on the enfranchisement of womanhood by Christ. Observe our author's scorn for the heathen "affinity with unreason" (this chapter, *supra*), and then enjoy this glimpse of the contrast afforded by the Gospel in its influence upon women. Intensely should we delight in the pictures of early Christian society, of which the Fathers give us these suggestive outlines. Rejecting the profane and wanton songs they heard around them,— "Satanic minstrelsies," as St. Chryosostom names them,—they beguiled their toils and soothed their sorrows with "Psalms and hymns and spiritual songs." As St. Jerome relates, "You could not go into the field, but you might hear the ploughman's hallelujahs, the mower's hymns, and the vine-dresser's chant of the Psalms of David." See Cave's *Primitive Christianity*, p. 132.]

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[89] [St. Paul’s spirit was stirred within him, beholding the abominable idolatries of the Athenians; and who can wonder at the loathing of Christians, whose wives and children could not escape from these shameful spectacles. The growing asceticism and fanatical views of sexual relations, which were now rising in the Church, were a morbid but virtuous revolt of faith against these impurities.]

CHAPTER XXXIV.—RIDICULE OF THE STATUES ERECTED BY THE GREEKS.

Worthy of very great honour, certainly, was the tyrant Bhalaris, who devoured sucklings, and accordingly is exhibited by the workmanship of Polystratus the Ambraciot, even to this day, as a very wonderful man! The Agrigentines dreaded to look on that countenance of his, because of his cannibalism; but people of culture now make it their boast that they behold him in his statue! Is it not shameful that fratricide is honoured by you who look on the statues of Polynices and Eteocles, and that you have not rather buried them with their maker Pythagoras? Destroy these memorials of iniquity! Why should I contemplate with admiration the figure of the woman who bore thirty children, merely for the sake of the artist Periclymenus? One ought to turn away with disgust from one who bore off the fruits of great incontinence, and whom the Romans compared to a sow, which also on a like account, they say, was deemed worthy of a mystic worship. Ares committed adultery with Aphrodité, and Andron made an image of their offspring Harmonia. Sophron, who committed to writing trifles and absurdities, was more celebrated for his skill in casting metals, of which specimens exist even now. And not only have his tales kept the fabulist Æsop in everlasting remembrance, but also the plastic art of Aristodemus has increased his celebrity. How is it then that you, who have so many poetesses whose productions are mere trash, and innumerable courtezans, and worthless men, are not ashamed to slander the reputation of our women? What care I to know that Euanthé gave birth to an infant in the Peripatus, or to gape with wonder at the art of Callistratus, or to fix my gaze on the Neæra of Calliades? For she was a courtezan. Laïs was a prostitute, and Turnus made her a monument of prostitution. Why are you not ashamed of the fornication of Hephæstion, even though Philo has represented him very artistically? And for what reason do you honour the hermaphrodite Ganymede by Leochares, as if you possessed something admirable? Praxiteles even made a statue of a woman with the stain of impurity upon it. It behoved you, repudiating everything of this kind, to seek what is truly worthy of attention, and not to turn with disgust from our mode of life while receiving with approval the shameful productions of Philænis and Elephantis.

CHAPTER XXXV.—TATIAN SPEAKS AS AN EYE-WITNESS.

The things which I have thus set before you I have not learned at second hand. I have visited many lands; I have followed rhetoric, like yourselves; I have fallen in with many arts and inventions; and finally, when sojourning in the city of the Romans, I inspected the multiplicity of statues brought thither by you: for I do not attempt, as is the custom with many, to strengthen my own views by the opinions of others, but I wish to give you a distinct account of what I myself have seen and felt. So, bidding farewell to the arrogance of Romans and the idle talk of Athenians, and all their ill-connected opinions, I embraced our barbaric philosophy. I began to show how this was more ancient than your institutions,[90] but left my task unfinished, in order to discuss a matter which demanded more immediate attention; but now it is time I should attempt to speak concerning its doctrines. Be not offended with our teaching, nor undertake an elaborate reply filled with trifling and ribaldry, saying, "Tatian, aspiring to be above the Greeks, above the infinite number of philosophic inquirers, has struck out a new path, and embraced the doctrines of Barbarians." For what grievance is it, that men manifestly ignorant should be reasoned with by a man of like nature with themselves? Or how can it be irrational, according to your own sophist,[91] to grow old always learning something? 80

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[90] Chap. xxxi. [With what calm superiority he professes himself a *barbarian!* I honour the eye-witness who tells not only what he had seen, but what he *felt* amid such evidences of man's degradation and impiety.]

[91] Solon. Bergh., *Poetæ Græc. Lyr.*, fr. 18. [The interest and biographical importance of this chapter must be apparent.]

CHAPTER XXXVI.—TESTIMONY OF THE CHALDEANS TO THE ANTIQUITY OF MOSES.

But let Homer be not later than the Trojan war; let it be granted that he was contemporary with it, or even that he was in the army of Agamemnon, and, if any so please, that he lived before the invention of letters. The Moses before mentioned will be shown to have been many years older than the taking of Troy, and far more ancient than the building of Troy, or than Tros and Dardanus. To demonstrate this I will call in as witnesses the Chaldeans, the Phœnicians and the Egyptians. And what more need I say? For it behoves one who professes to persuade his hearers to make his narrative of events very concise. Berosus, a Babylonian, a priest of their god Belus, born in the time of Alexander, composed for Antiochus, the third after him, the history of the Chaldeans in three books; and, narrating the acts of the kings, he mentions one of them, Nabuchodonosor by name, who made war against the Phœnicians and the Jews,—events which we know were announced by our prophets, and which happened much later than the age of Moses, seventy years before the Persian empire. But Berosus is a very trustworthy man, and of this Juba is a witness, who, writing concerning the Assyrians, says that he learned the history from Berosus: there are two books of his concerning the Assyrians.

CHAPTER XXXVII.—TESTIMONY OF THE PHŒNICIANS.

After the Chaldeans, the testimony of the Phœnicians is as follows. There were among them three men, Theodotus, Hypsicrates, and Mochus; Chaitus translated their books into Greek, and also composed with exactness the lives of the philosophers. Now, in the histories of the aforesaid writers it is shown that the abduction of Europa happened under one of the kings, and an account is given of the coming of Menelaus into Phœnicia, and of the matters relating to Chiramus,[92] who gave his daughter in marriage to Solomon the king of the Jews, and supplied wood of all kind of trees for the building of the temple. Menander of Pergamus composed a history concerning the same things. But the age of Chiramus is somewhere about the Trojan war; but Solomon, the contemporary of Chiramus, lived much later than the age of Moses.

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[92] Called Hiram in our authorized translation.

CHAPTER XXXVIII.—THE EGYPTIANS PLACE MOSES IN THE REIGN OF INACHUS.

Of the Egyptians also there are accurate chronicles. Ptolemy, not the king, but a priest of Mendes, is the interpreter of their affairs. This writer, narrating the acts of the kings, says that the departure of the Jews from Egypt to the places whither they went occurred in the time of king Amosis, under the leadership of Moses. He thus speaks: “Amosis lived in the time of king Inachus.” After him, Apion the grammarian, a man most highly esteemed, in the fourth book of his Ægyptiaca (there are five books of his), besides many other things, says that Amosis destroyed Avaris in the time of the Argive Inachus, as the Mendesian Ptolemy wrote in his annals. But the time from Inachus to the taking of Troy occupies twenty generations. The steps of the demonstration are the following:—

CHAPTER XXXIX.—CATALOGUE OF THE ARGIVE KINGS.

The kings of the Argives were these: Inachus, Phoroneus, Apis, Criasis, Triopas, Argeius, Phorbas, Crotopas, Sthenelaus, Danaus, Lynceus, Prœtus, Abas, Acrisius, Perseus, Sthenelaus, Eurystheus, Atreus, Thyestes, and Agamemnon, in the eighteenth year of whose reign Troy was taken. And every intelligent person will most carefully observe that, according to the tradition of the Greeks, they possessed no historical composition; for Cadmus, who taught them letters, came into Bœotia many generations later. But after Inachus, under Phoroneus, a check was with difficulty given to their savage and nomadic life, and they entered upon a new order of things. Wherefore, if Moses is shown to be contemporary with Inachus, he is four hundred years older than the Trojan war. But this is demonstrated from the succession of the Attic, [and of the Macedonian, the Ptolemaic, and the Antiochian][93] kings. Hence, if the most illustrious deeds among the Greeks were recorded and made known after Inachus, it is manifest that this must have been after Moses. In the time of Phoroneus, who was after Inachus, Ogygus is mentioned among the Athenians, in whose time was the first deluge; and in the time of Phorbas was Actæus, from whom Attica was called Actæa; and in the time of Triopas were Prometheus, and Epimetheus, and Atlas, and Cecrops of double nature, and Io; in the time of Crotopas was the burning of Phaëthon and the flood of Deucalion; in the time of Sthenelus was the reign of Amphictyon and the coming of Danaus into Peloponnesus, and the founding of Dardania by Dardanus, and the return of Europa from Phœnicia to Crete; in the time of Lynceus was the abduction of Koré, and the founding of the temple in Eleusis, and the husbandry of Triptolemus, and the coming of Cadmus to Thebes, and the reign of Minos; in the time of Prœtus was the war of Eumolpus against the Athenians; in the time of Acrisius was the coming over of Pelops from Phrygia, and the coming of Ion to Athens, and the second Cecrops, and the deeds of Perseus and Dionysus, and Musæus, the disciple of Orpheus; and in the reign of Agamemnon Troy was taken. 81

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[93] The words within brackets, though they occur in the mss. and in Eusebius, are supposed by some scholars to be a very old interpolation.

CHAPTER XL.—MOSES MORE ANCIENT AND CREDIBLE THAN THE HEATHEN HEROES.

Therefore, from what has been said it is evident that Moses was older than the ancient heroes, wars, and demons. And we ought rather to believe him, who stands before them in point of age, than the Greeks, who, without being aware of it,[94] drew his doctrines [as] from a fountain. For many of the sophists among them, stimulated by curiosity, endeavoured to adulterate whatever they learned from Moses,[95] and from those who have philosophized like him, first that they might be considered as having something of their own, and secondly, that covering up by a certain rhetorical artifice whatever things they did not understand, they might misrepresent the truth as if it were a fable. But what the learned among the Greeks have said concerning our polity and the history of our laws, and how many and what kind of men have written of these things, will be shown in the treatise against those who have discoursed of divine things.[96]

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[94] This expression admits of several meanings: "Without properly understanding them,"—Worth; "not with a proper sense of gratitude."—Maranus.

[95] [There is increasing evidence of the obligations of the Greek sages to that "light shining in a dark place," i.e., amid an idolatrous world.]

[96] [Let it be noted as the moral of our author's review, that there is no self-degradation of which man is not capable when he rejects the true God. Rom. i. 28.]

CHAPTER XLI.

But the matter of principal importance is to endeavour with all accuracy to make it clear that Moses is not only older than Homer, but than all the writers that were before him—older than Linus, Philammon, Thamyris, Amphion, Musæus, Orpheus, Demodocus, Phemius, Sibylla, Epimenides of Crete, who came to Sparta, Aristæus of Proconnesus, who wrote the Arimaspia, Asbolus the Centaur, Isatis, Drymon, Euclus the Cyprian, Horus the Samian, and Pronapis the Athenian. Now, Linus was the teacher of Hercules, but Hercules preceded the Trojan war by one generation; and this is manifest from his son Tlepolemus, who served in the army against Troy. And Orpheus lived at the same time as Hercules; moreover, it is said that all the works attributed to him were composed by Onomacritus the Athenian, who lived during the reign of the Pisistratids, about the fiftieth Olympiad. Musæus was a disciple of Orpheus. Amphion, since he preceded the siege of Troy by two generations, forbids our collecting further particulars about him for those who are desirous of information. Demodocus and Phemius lived at the very time of the Trojan war; for the one resided with the suitors, and the other with the Phœacians. Thamyris and Philammon were not much earlier than these. Thus, concerning their several performances in each kind, and their times and the record of them, we have written very fully, and, as I think, with all exactness. But, that we may complete what is still wanting, I will give my explanation respecting the men who are esteemed wise. Minos, who has been thought to excel in every kind of wisdom, and mental acuteness, and legislative capacity, lived in the time of Lynceus, who reigned after Danaus in the eleventh generation after Inachus. Lycurgus, who was born long after the taking of Troy, gave laws to the Lacedemonians. Draco is found to have lived about the thirty-ninth Olympiad, Solon about the forty-sixth, and Pythagoras about the sixty-second. We have shown that the Olympiads commenced 407 years after the taking of Troy. These facts being demonstrated, we shall briefly remark concerning the age of the seven wise men. The oldest of these, Thales, lived about the fiftieth Olympiad; and I have already spoken briefly of those who came after him.

CHAPTER XLII.—CONCLUDING STATEMENT AS TO THE AUTHOR.

These things, O Greeks, I Tatian, a disciple of the barbarian philosophy,[97] have composed for you. I was born in the land of the Assyrians, having been first instructed in your doctrines, and afterwards in those which I now undertake to proclaim. Henceforward, knowing who God is and what is His work, I present myself to you prepared for an examination[98] concerning my doctrines, while I adhere immoveably to that mode of life which is according to God.[99] 82

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[97] [Comp. cap. xxix. p. 77, *supra*.]

[98] [Compare the boastful Rousseau: “Que la trompette du jugement sonne quand elle voudra, je viendrai *ce livra a la main*, me presenter devant le souverain Juge.” *Confessions*, livre i. p. 2.]

[99] [“Adhere *immoveably*.” Alas! “let him that thinketh he standeth”, etc. But I cannot part with Tatian nor think of Tertullian without recalling David’s threnode: “There the shield of the mighty is vilely cast away … . I am distressed for thee, my brother: … very pleasant hast thou been unto me … How are the mighty fallen, and the weapons of war perished!” Our own sad times have taught us similar lamentations for some who seemed for a time to be “burning and shining lights.” God be merciful to poor frail men.]

Fragments.[100]

I.

In his treatise, *Concerning Perfection according to the Saviour*, he writes, “Consent indeed fits for prayer, but fellowship in corruption weakens supplication. At any rate, by the permission he certainly, though delicately, forbids; for while he permits them to return to the same on account of Satan and incontinence, he exhibits a man who will attempt to serve two masters—God by the ‘consent’ (1 Cor. 7:5), but by want of consent, incontinence, fornication, and the devil.”—Clem. Alex.: *Strom.*, iii. c. 12.

II.

A certain person inveighs against generation, calling it corruptible and destructive; and some one does violence [to Scripture], applying to pro-creation the Saviour’s words, “Lay not up treasure on earth, where moth and rust corrupt;” and he is not ashamed to add to these the words of the prophet: “You all shall grow old as a garment, and the moth shall devour you.”

And, in like manner, they adduce the saying concerning the resurrection of the dead, “The sons of that world neither marry nor are given in marriage.”—Clem. Alex.: iii. c. 12, § 86.

III.

Tatian, who maintaining the imaginary flesh of Christ, pronounces all sexual connection impure, who was also the very violent heresiarch of the Encratites, employs an argument of this sort: “If any one sows to the flesh, of the flesh he shall reap corruption;” but he sows to the flesh who is joined to a woman; therefore he who takes a wife and sows in the flesh, of the flesh he shall reap corruption.—Hieron.: *Com. in Ep. ad Gal.*

IV.

Seceding from the Church, and being elated and puffed up by a conceit of his teacher,[101] as if he were superior to the rest, he formed his own peculiar type of doctrine. Imagining certain invisible Æons like those of Valentinus, and denouncing marriage as defilement and fornication in the same way as Marcion and Saturninus, and denying the salvation of Adam as an opinion of his own.—Irenæus: Adv. Hœr., i. 28.

V.

Tatian attempting from time to time to make use of Paul’s language, that in Adam all die, but ignoring that “where sin abounded, grace has much more abounded.”—Irenæus: *Adv. Heres.*, iii. 37.

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[100] From the lost works of Tatian. Ed. *Otto*.

[101] i.e., Justin Martyr.

VI.

Against Tatian, who says that the words, “Let there be light,” are to be taken as a prayer. If He who uttered it knew a superior God, how is it that He says, “I am God, and there is none beside me”?

He said that there are punishments for blasphemies, foolish talking, and licentious words, which are punished and chastised by the Logos. And he said that women were punished on account of their hair and ornaments by a power placed over those things, which also gave strength to Samson by his hair, and punishes those who by the ornament of their hair are urged on to fornication.—Clem. Alex.: *Frag.*

VII.

But Tatian, not understanding that the expression “Let there be” is not always precative but sometimes imperative, most impiously imagined concerning God, who said “Let there be light,” that He prayed rather than commanded light to be, as if, as he impiously thought, God was in darkness.—Origen: *De Orat.*

VIII.

Tatian separates the old man and the new, but not, as we say, understanding the old man to be the law, and the new man to be the Gospel. We agree with him in saying the same thing, but not in the sense he wishes, abrogating the law as if it belonged to another God.—Clem. Alex.: *Strom.*, iii. 12.

IX.

Tatian condemns and rejects not only marriage, but also meats which God has created for use.—Hieron.: *Adv. Jovin.*, i. 3.

X.

“But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophesy not.” On this, perhaps, Tatian the chief of the Encratites endeavours to build his heresy, asserting that wine is not to be drunk, since it was commanded in the law that the Nazarites were not to drink wine, and now those who give the Nazarites wine are accused by the prophet.—Hieron.: *Com. in Amos.* 83

XI.

Tatian, the patriarch of the Encratites, who himself rejected some of Paul’s Epistles, believed this especially, that is [addressed] to Titus, ought to be declared to be the apostle’s, thinking little of the assertion of Marcion and others, who agree with him on this point.—Hieron.: *Præf. in Com. ad Tit.*

XII.

[Archelaus (a.d. 280), Bishop of Carrha in Mesopotamia, classes his countryman Tatian with “Marcion, Sabellius, and others who have made up for themselves a peculiar science,” i.e., a theology of their own.—Routh: *Reliquiæ*, tom. v. p. 137. But see Edinburgh Series of this work, vol. xx. p. 267.]

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Introductory Note

TO

THEOPHILUS OF ANTIOCH.

[TRANSLATED BY THE REV. MARCUS DODS, A.M.]

[a.d. 115–168–181.] Eusebius praises the pastoral fidelity of the primitive pastors, in their unwearied labours to protect their flocks from the heresies with which Satan contrived to endanger the souls of believers. By exhortations and admonitions, and then again by *oral discussions* and refutations, contending with the heretics themselves, they were prompt to ward off the devouring beasts from the fold of Christ. Such is the praise due to Theophilus, in his opinion; and he cites especially his lost work against Marcion as "of no mean character."[1] He was one of the earliest commentators upon the Gospels, if not the first; and he seems to have been the earliest Christian historian of the Church of the Old Testament. His only remaining work, here presented, seems to have originated in an "oral discussion," such as Eusebius instances. But nobody seems to accord him due praise as the founder of the science of *Biblical Chronology* among Christians, save that his great successor in modern times, Abp. Usher, has not forgotten to pay him this tribute in the *Prolegomena* of his Annals. (*Ed.* Paris, 1673.)

Theophilus occupies an interesting position, after Ignatius, in the succession of faithful men who represented Barnabas and other prophets and teachers of Antioch,[2] in that ancient seat, from which comes our name as Christians. I cannot forbear another reference to those recent authors who have so brilliantly illustrated and depicted the Antioch of the early Christians;[3] because, if we wish to understand Autolycus, we must *feel* the state of society which at once fascinated him, and disgusted Theophilus. The Fathers are dry to those only who lack imagination to reproduce their age, or who fail to study them geographically and chronologically. Besides this, one should bring to the study of their works, that sympathy springing from a burning love to Christ, which borrows its motto, in slightly altered words, from the noble saying of the African poet: "I am a *Christian*, and nothing which concerns *Christianity* do I consider foreign to myself."

Theophilus comes down to us only as an apologist intimately allied in spirit to Justin and Irenæus; and he should have been placed with Tatian between these two, in our series, had not the inexorable laws of our compilation brought them into this volume. I need add no more to what follows from the translator, save only the expression of a hope that others will enjoy this author as I do, rating him very highly, even at the side of Athenagoras. He is severe, yet gentle too, in dealing with his antagonist; and he cannot be charged with a more sublime contempt for heathenism than St. Paul betrays in all his writings, abjuring even Plato and Socrates, and accentuating his maxim, “The world by wisdom knew not God.” For him it was *Christ* to live; and I love Theophilus for this very fault, if it be such. He was of Antioch; and was content to be, simply and altogether, nothing but a Christian.

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[1] Book iv. cap. 24. Thus he with others met the "grievous wolves" foretold by St. Paul "night and day with tears," three years continually (Acts xx. 29–31).

[2] Acts xiii. 1.

[3] Renan, *St. Paul*, cap. 1., Farrar, *Life of St. Paul*, cap. xvi.

The following is the original Introductory Notice—: 88

Little is known of the personal history of Theophilus of Antioch. We gather from the following treatise that he was born a pagan (i. 14), and owed his conversion to Christianity to the careful study of the Holy Scriptures. Eusebius (*Hist. Eccl.*, iv. 20) declares that he was the sixth bishop of Antioch in Syria from the apostles, the names of his supposed predecessors being Eros, Cornelius, Hero, Ignatius, and Euodius. We also learn from the same writer, that Theophilus succeeded to the bishopric of Antioch in the eighth year of the reign of Marcus Aurelius, that is, in a.d. 168. He is related to have died either in a.d. 181, or in a.d. 188; some assigning him an episcopate of thirteen, and others of twenty-one, years.

Theophilus is said by Eusebius, Jerome, and others, to have written several works against the heresies which prevailed in his day. He himself refers in the following treatise (ii. 30) to another of his compositions. Commentaries on the Gospels, arranged in the form of a harmony, and on the Book of Proverbs, are also ascribed to him by Jerome; but the sole remaining specimen of his writings consists of the three books that follow, addressed to his friend Autolycus. The occasion which called these forth is somewhat doubtful. It has been thought that they were written in refutation of a work which Autolycus had published against Christianity; but the more probable opinion is, that they were drawn forth by disparaging remarks made in conversation. The language of the writer (ii. 1) leads to this conclusion.

In handling his subject, Theophilus goes over much the same ground as Justin Martyr and the rest of the early apologists. He is somewhat fond of fanciful interpretations of Scripture; but he evidently had a profound acquaintance with the inspired writings, and he powerfully exhibits their immense superiority in every respect over the heathen poetry and philosophy. The whole treatise was well fitted to lead on an intelligent pagan to the cordial acceptance of Christianity.

[I venture to assign to Theophilus a conjectural date of birth, *circiter* a.d. 115.[4]]

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[4] [Our chronological arrangement must yield in minute accuracy to other considerations; and we may borrow an excuse from our author, who notes the difficulty of microscopic ἀκριβεία in his own chronological labours (book iii. cap. 29). It was impossible to crowd Tatian and Theophilus into vol. i. of this series, without dividing

THEOPHILUS TO AUTOLYCUS.

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Irenæus, and putting part of his works in vol. ii. But, in the case of contemporaries, this dislocation is trifling, and creates no confusion.]

Book I.

CHAPTER I.—AUTOLYCUS AN IDOLATER AND SCORNER OF CHRISTIANS.

A fluent tongue and an elegant style afford pleasure and such praise as vainglory delights in, to wretched men who have been corrupted in mind; the lover of truth does not give heed to ornamented speeches, but examines the real matter of the speech, what it is, and what kind it is. Since, then, my friend, you have assailed me with empty words, boasting of your gods of wood and stone, hammered and cast, carved and graven, which neither see nor hear, for they are idols, and the works of men's hands; and since, besides, you call me a Christian, as if this were a damning name to bear, I, for my part, avow that I am a Christian,[5] and bear this name beloved of God, hoping to be serviceable[6] to God. For it is not the case, as you suppose, that the name of God is hard to bear; but possibly you entertain this opinion of God, because you are yourself yet unserviceable to Him.

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[5] [Acts xi. 26. Note this as from *an Antiochian*, glorying in the name of Christian.]

[6] Εὔχρηστος, punning on the name *Christian*. [Comp cap xii., *infra*. So Justin, p. 164, vol. i., this series. But he also puns on his own name, "beloved of God," in the text φορῶ τὸ Θεοφιλὲς ὄνομα τοῦτό κ.τ.λ.]

CHAPTER II.—THAT THE EYES OF THE SOUL MUST BE PURGED ERE GOD CAN BE SEEN.

But if you say, “Show me thy God,” I would reply, “Show me yourself,[7] and I will show you my God.” Show, then, that the eyes of your soul are capable of seeing, and the ears of your heart able to hear; for as those who look with the eyes of the body perceive earthly objects and what concerns this life, and discriminate at the same time between things that differ, whether light or darkness, white or black, deformed or beautiful, well-proportioned and symmetrical or disproportioned and awkward, or monstrous or mutilated; and as in like manner also, by the sense of hearing, we discriminate either sharp, or deep, or sweet sounds; so the same holds good regarding the eyes of the soul and the ears of the heart, that it is by them we are able to behold God. For God is seen by those who are enabled to see Him when they have the eyes of their soul opened: for all have eyes; but in some they are overspread,[8] and do not see the light of the sun. Yet it does not follow, because the blind do not see, that the light of the sun does not shine; but let the blind blame themselves and their own eyes. So also thou, O man, hast the eyes of thy soul overspread by thy sins and evil deeds. As a burnished mirror, so ought man to have his soul pure. When there is rust on the mirror, it is not possible that a man’s face be seen in the mirror; so also when there is sin in a man, such a man cannot behold God. Do you, therefore, show me yourself, whether you are not an adulterer, or a fornicator, or a thief, or a robber, or a purloiner; whether you do not corrupt boys; whether you are not insolent, or a slanderer, or passionate, or envious, or proud, or supercilious; whether you are not a brawler, or covetous, or disobedient to parents; and whether you do not sell your children; for to those who do these things God is not manifest, unless they have first cleansed themselves from all impurity. All these things, then, involve you in darkness, as when a filmy defluxion on the eyes prevents one from beholding the light of the sun: thus also do iniquities, man, involve you in darkness, so that you cannot see God.

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[7] Literally, “your man;” the invisible soul, as the noblest pat of man, being probably intended.

[8] The techincal word for a disease of the eye, like cataract.

CHAPTER III.—NATURE OF GOD.

You will say, then, to me, “Do you, who see God, explain to me the appearance of God.” Hear, O man. The appearance of God is ineffable and indescribable, and cannot be seen by eyes of flesh. For in glory He is incomprehensible, in greatness unfathomable, in height inconceivable, in power incomparable, in wisdom unrivalled, in goodness inimitable, in kindness unutterable. For if I say He is Light, I name but His own work; if I call Him Word, I name but His sovereignty; if I call Him Mind, I speak but of His wisdom; if I say He is Spirit, I speak of His breath; if I call Him Wisdom, I speak of His offspring; if I call Him Strength, I speak of His sway; if I call Him Power, I am mentioning His activity; if Providence, I but mention His goodness; if I call Him Kingdom, I but mention His glory; if I call Him Lord, I mention His being judge; if I call Him Judge, I speak of Him as being just; if I call Him Father, I speak of all things as being from Him;[9] if I call Him Fire, I but mention His anger. You will say, then, to me, “Is God angry?” Yes; He is angry with those who act wickedly, but He is good, and kind, and merciful, to those who love and fear Him; for He is a chastener[10] of the godly, and father of the righteous; but he is a judge and punisher of the impious. 90

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[9] The translation here follows the Hamburg editor, others read, “If Father, I say everything.”

[10] Maranus observes that Theophilus means to indicate the difference between God’s chastisement of the righteous and His punishment of the wicked.

CHAPTER IV.—ATTRIBUTES OF GOD.

And He is without beginning, because He is unbegotten; and He is unchangeable, because He is immortal. And he is called God [Θεός] on account of His having placed [τεθεικέναι] all things on security afforded by Himself; and on account of [θέειν], for θέειν means running, and moving, and being active, and nourishing, and foreseeing, and governing, and making all things alive. But he is Lord, because He rules over the universe; Father, because he is before all things; Fashioner and Maker, because He is creator and maker of the universe; the Highest, because of His being above all; and Almighty, because He Himself rules and embraces all. For the heights of heaven, and the depths of the abysses, and the ends of the earth, are in His hand, and there is no place of His rest. For the heavens are His work, the earth is His creation, the sea is His handiwork; man is His formation and His image; sun, moon, and stars are His elements, made for signs, and seasons, and days, and years, that they may serve and be slaves to man; and all things God has made out of things that were not[11] into things that are, in order that through His works His greatness may be known and understood.

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[11] [Kaye's *Justin*, p. 173.]

CHAPTER V.—THE INVISIBLE GOD PERCEIVED THROUGH HIS WORKS.

For as the soul in man is not seen, being invisible to men, but is perceived through the motion of the body, so God cannot indeed be seen by human eyes, but is beheld and perceived through His providence and works. For, in like manner, as any person, when he sees a ship on the sea rigged and in sail, and making for the harbour, will no doubt infer that there is a pilot in her who is steering her; so we must perceive that God is the governor [pilot] of the whole universe, though He be not visible to the eyes of the flesh, since He is incomprehensible. For if a man cannot look upon the sun, though it be a very small heavenly body, on account of its exceeding heat and power, how shall not a mortal man be much more unable to face the glory of God, which is unutterable? For as the pomegranate, with the rind containing it, has within it many cells and compartments which are separated by tissues, and has also many seeds dwelling in it, so the whole creation is contained by the spirit[12] of God, and the containing spirit is along with the creation contained by the hand of God. As, therefore, the seed of the pomegranate, dwelling inside, cannot see what is outside the rind, itself being within; so neither can man, who along with the whole creation is enclosed by the hand of God, behold God. Then again, an earthly king is believed to exist, even though he be not seen by all; for he is recognised by his laws and ordinances, and authorities, and forces, and statues; and are you unwilling that God should be recognised by His works and mighty deeds?

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[12] The reference here is not to the Holy Spirit, but to that vital power which is supposed to be diffused throughout the universe. Comp. book ii. 4.

CHAPTER VI.—GOD IS KNOWN BY HIS WORKS.

Consider, O man, His works,—the timely rotation of the seasons, and the changes of temperature; the regular march of the stars; the well-ordered course of days and nights, and months, and years; the various beauty of seeds, and plants, and fruits; and the divers species[13] of quadrupeds, and birds, and reptiles, and fishes, both of the rivers and of the sea; or consider the instinct implanted in these animals to beget and rear offspring, not for their own profit, but for the use of man; and the providence with which God provides nourishment for all flesh, or the subjection in which He has ordained that all things subserve mankind. Consider, too, the flowing of sweet fountains and never-failing rivers, and the seasonable supply of dews, and showers, and rains; the manifold movement of the heavenly bodies, the morning star rising and heralding the approach of the perfect luminary; and the constellation of Pleiades, and Orion, and Arcturus, and the orbit of the other stars that circle through the heavens, all of which the manifold wisdom of God has called by names of their own. He is God alone who made light out of darkness, and brought forth light from His treasures, and formed the chambers of the south wind,[14] and the treasure-houses of the deep, and the bounds of the seas, and the treasuries of snows and hail-storms, collecting the waters in the 91 storehouses of the deep, and the darkness in His treasures, and bringing forth the sweet, and desirable, and pleasant light out of His treasures; "who causeth the vapours to ascend from the ends of the earth: He maketh lightnings for the rain;"[15] who sends forth His thunder to terrify, and foretells by the lightning the peal of the thunder, that no soul may faint with the sudden shock; and who so moderates the violence of the lightning as it flashes out of heaven, that it does not consume the earth; for, if the lightning were allowed all its power, it would burn up the earth; and were the thunder allowed all its power, it would overthrow all the works that are therein.

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[13] Literally, "propagation."

[14] Job ix. 9.

[15] Ps. cxxxv. 7.

CHAPTER VII.—WE SHALL SEE GOD WHEN WE PUT ON IMMORTALITY.

This is my God, the Lord of all, who alone stretched out the heaven, and established the breadth of the earth under it; who stirs the deep recesses of the sea, and makes its waves roar; who rules its power, and stills the tumult of its waves; who founded the earth upon the waters, and gave a spirit to nourish it; whose breath giveth light to the whole, who, if He withdraw His breath, the whole will utterly fail. By Him you speak, O man; His breath you breathe yet Him you know not. And this is your condition, because of the blindness of your soul, and the hardness of your heart. But, if you will, you may be healed. Entrust yourself to the Physician, and He will couch the eyes of your soul and of your heart. Who is the Physician? God, who heals and makes alive through His word and wisdom. God by His own word and wisdom made all things; for "by His word were the heavens made, and all the host of them by the breath of His mouth."[16] Most excellent is His wisdom. By His wisdom God founded the earth; and by knowledge He prepared the heavens; and by understanding were the fountains of the great deep broken up, and the clouds poured out their dews. If thou perceivest these things, O man, living chastely, and holily, and righteously, thou canst see God. But before all let faith and the fear of God have rule in thy heart, and then shalt thou understand these things. When thou shalt have put off the mortal, and put on incorruption, then shall thou see God worthily. For God will raise thy flesh immortal with thy soul; and then, having become immortal, thou shalt see the Immortal, if now you believe on Him; and then you shall know that you have spoken unjustly against Him.

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[16] Ps. xxxiii. 6.

CHAPTER VIII.—FAITH REQUIRED IN ALL MATTERS.

But you do not believe that the dead are raised. When the resurrection shall take place, then you will believe, whether you will or no; and your faith shall be reckoned for unbelief, unless you believe now. And why do you not believe? Do you not know that faith is the leading principle in all matters? For what husbandman can reap, unless he first trust his seed to the earth? Or who can cross the sea, unless he first entrust himself to the boat and the pilot? And what sick person can be healed, unless first he trust himself to the care of the physician? And what art or knowledge can any one learn, unless he first apply and entrust himself to the teacher? If, then, the husbandman trusts the earth, and the sailor the boat, and the sick the physician, will you not place confidence in God, even when you hold so many pledges at His hand? For first He created you out of nothing, and brought you into existence (for if your father was not, nor your mother, much more were you yourself at one time not in being), and formed you out of a small and moist substance, even out of the least drop, which at one time had itself no being; and God introduced you into this life. Moreover, you believe that the images made by men are gods, and do great things; and can you not believe that the God who made you is able also to make you afterwards?[17]

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[17] i.e., in the resurrection.

CHAPTER IX.—IMMORALITIES OF THE GODS.

And, indeed, the names of those whom you say you worship, are the names of dead men. And these, too, who and what kind of men were they? Is not Saturn found to be a cannibal, destroying and devouring his own children? And if you name his son Jupiter, hear also his deeds and conduct—first, how he was suckled by a goat on Mount Ida, and having slain it, according to the myths, and flayed it, he made himself a coat of the hide. And his other deeds,—his incest, and adultery, and lust,—will be better recounted by Homer and the rest of the poets. Why should I further speak of his sons? How Hercules burnt himself; and about the drunk and raging Bacchus; and of Apollo fearing and fleeing from Achilles, and falling in love with Daphne, and being unaware of the fate of Hyacinthus; and of Venus wounded, and of Mars, the pest of mortals; and of the ichor flowing from the so-called gods. And these, indeed, are the milder kinds of legends; since the god who is called Osiris is found to have been torn limb from limb, whose mysteries are celebrated annually, as if he had perished, and were being found, and sought for limb by limb. For neither is it known whether he perished, nor is it shown whether he is found. And why should I speak of Atys mutilated, or of Adonis wandering in the wood, and wounded by a boar while hunting; or of Æsculapius struck by a thunderbolt; or of the fugitive Serapis chased from Sinope to Alexandria; or of the Scythian Diana, herself, too, a fugitive, and a homicide, and a huntress, and a passionate lover of Endymion? Now, it is not we who publish these things, but your own writers and poets. 92

CHAPTER X.—ABSURDITIES OF IDOLATRY.

Why should I further recount the multitude of animals worshipped by the Egyptians, both reptiles, and cattle, and wild beasts, and birds, and river-fishes; and even wash-pots[18] and disgraceful noises?[19] But if you cite the Greeks and the other nations, they worship stones and wood, and other kinds of material substances,—the images, as we have just been saying, of dead men. For Phidias is found in Pisa making for the Eleians the Olympian Jupiter, and at Athens the Minerva of the Acropolis. And I will inquire of you, my friend, how many Jupiters exist. For there is, firstly, Jupiter surnamed Olympian, then Jupiter Latiaris, and Jupiter Cassius, and Jupiter Tonans, and Jupiter Propator, and Jupiter Pannychius, and Jupiter Poliuchus, and Jupiter Capitolinus; and that Jupiter, the son of Saturn, who is king of the Cretans, has a tomb in Crete, but the rest, possibly, were not thought worthy of tombs. And if you speak of the mother of those who are called gods, far be it from me to utter with my lips her deeds, or the deeds of those by whom she is worshipped (for it is unlawful for us so much as to name such things), and what vast taxes and revenues she and her sons furnish to the king. For these are not gods, but idols, as we have already said, the works of men's hands and unclean demons. And such may all those become who make them and put their trust in them!

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[18] [Foot-baths. A reference to Amasis, and his story in Heredotus, ii. 172. See *Rawlinson's Version and Notes*, vol. ii. p. 221, *ed. Appletons*, 1859. See also Athanagoras, *infra, Embassy*, cap. xxvi.]

[19] [The fable of Echo and her shameful gossip may serve for an example.]

CHAPTER XI.—THE KING TO BE HONOURED, GOD TO BE WORSHIPPED.

Wherefore I will rather honour the king [than your gods], not, indeed, worshipping him, but praying for him. But God, the living and true God, I worship, knowing that the king is made by Him. You will say, then, to me, "Why do you not worship the king?" Because he is not made to be worshipped, but to be reverenced with lawful honour, for he is not a god, but a man appointed by God, not to be worshipped, but to judge justly. For in a kind of way his government is committed to him by God: as He will not have those called kings whom He has appointed under Himself; for "king" is his title, and it is not lawful for another to use it; so neither is it lawful for any to be worshipped but God only. Wherefore, O man, you are wholly in error. Accordingly, honour the king, be subject to him, and pray for him with loyal mind; for if you do this, you do the will of God. For the law that is of God, says, "My son, fear thou the Lord and the king, and be not disobedient to them; for suddenly they shall take vengeance on their enemies."[20]

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[20] Prov. xxiv. 21, 22. The Greek of Theophilus has "honour" instead of "fear."

CHAPTER XII.—MEANING OF THE NAME CHRISTIAN.

And about your laughing at me and calling me "Christian," you know not what you are saying. First, because that which is anointed[21] is sweet and serviceable, and far from contemptible. For what ship can be serviceable and seaworthy, unless it be first caulked [anointed]? Or what castle or house is beautiful and serviceable when it has not been anointed? And what man, when he enters into this life or into the gymnasium, is not anointed with oil? And what work has either ornament or beauty unless it be anointed and burnished? Then the air and all that is under heaven is in a certain sort anointed by light and spirit; and are you unwilling to be anointed with the oil of God? Wherefore we are called Christians on this account, because we are anointed with the oil of God.[22]

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[21] "The argumentation of this chapter depends on the literal meaning which Theophilus attaches to *Christos*, the Anointed One; and he plays on this meaning, and also on the similarity of pronunciation between χρηστός, 'useful,' and χριστός , 'anointed.'"—Donaldson.

[22] [Not material oil probably, for it is not mentioned in such Scriptures as Acts viii. 17, xix. 6, Heb. vi. 2; but the anointing (1 John ii. 20) of the Holy Ghost. As a symbol, oil was used at an early period, however; and the Latins are not slow to press this in favour of material oil in the *chrism*, or confirmation.]

CHAPTER XIII.—THE RESURRECTION PROVED BY EXAMPLES.

Then, as to your denying that the dead are raised—for you say,[23] "Show me even one who has been raised from the dead, that seeing I may believe,"—first, what great thing is it if you believe when you have seen the thing done? Then, again, you believe that Hercules, who burned himself, lives; and that Æsculapius, who was struck with lightning, was raised; and do you disbelieve the things that are told you by God? But, suppose I should show you a dead man raised and alive, even this you would disbelieve. God indeed exhibits to you many proofs that you may believe Him. For consider, if you please, the dying of seasons, and days, and nights, how these also die and rise again. And what? Is there not a resurrection going on of seeds and fruits, and this, too, for the use of men? A seed of wheat, for example, or of the other grains, when it is cast into the earth, first dies and rots away, then is raised, and becomes a stalk of corn. And the nature of trees and fruit-trees,—is it not that according to the appointment of God they produce their fruits in their seasons out of what has been unseen and invisible? Moreover, sometimes also a sparrow or some of the other birds, when in drinking it has swallowed a seed of apple or fig, or something else, has come to some rocky hillock or tomb, and has left the seed in its droppings, and the seed, which was once swallowed, and has passed though so great a heat, now striking root, a tree has grown up. And all these things does the wisdom of God effect, in order to manifest even by these things, that God is able to effect the general resurrection of all men. And if you would witness a more wonderful sight, which may prove a resurrection not only of earthly but of heavenly bodies, consider the resurrection of the moon, which occurs monthly; how it wanes, dies, and rises again. Hear further, O man, of the work of resurrection going on in yourself, even though you are unaware of it. For perhaps you have sometimes fallen sick, and lost flesh, and strength, and beauty; but when you received again from God mercy and healing, you picked up again in flesh and appearance, and recovered also your strength. And as you do not know where your flesh went away and disappeared to, so neither do you know whence it grew, Or whence it came again. But you will say, "From meats and drinks changed into blood." Quite so; but this, too, is the work of God, who thus operates, and not of any other. 93

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[23] [This is the famous challenge which affords Gibbon (cap. xv.) a most pleasing opportunity for his cavils. But our author was not asserting that the dead was raised in his day, but only that they should be at the last day.]

CHAPTER XIV.—THEOPHILUS AN EXAMPLE OF CONVERSION.

Therefore, do not be sceptical, but believe; for I myself also used to disbelieve that this would take place, but now, having taken these things into consideration, I believe. At the same time, I met with the sacred Scriptures[24] of the holy prophets, who also by the Spirit of God foretold the things that have already happened, just as they came to pass, and the things now occurring as they are now happening, and things future in the order in which they shall be accomplished. Admitting, therefore, the proof which events happening as predicted afford, I do not disbelieve, but I believe, obedient to God, whom, if you please, do you also submit to, believing Him, lest if now you continue unbelieving, you be convinced hereafter, when you are tormented with eternal punishments; which punishments, when they had been foretold by the prophets, the later-born poets and philosophers stole from the holy Scriptures, to make their doctrines worthy of credit. Yet these also have spoken beforehand of the punishments that are to light upon the profane and unbelieving, in order that none be left without a witness, or be able to say, “We have not heard, neither have we known.” But do you also, if you please, give reverential attention to the prophetic Scriptures,[25] and they will make your way plainer for escaping the eternal punishments, and obtaining the eternal prizes of God. For He who gave the mouth for speech, and formed the ear to hear, and made the eye to see, will examine all things, and will judge righteous judgment, rendering merited awards to each. To those who by patient continuance in well-doing[26] seek immortality, He will give life everlasting, joy, peace, rest, and abundance of good things, which neither hath eye seen, nor ear heard, nor hath it entered into the heart of man to conceive.[27] But to the unbelieving and despisers, who obey not the truth, but are obedient to unrighteousness, when they shall have been filled with adulteries and fornications, and filthiness, and covetousness, and unlawful idolatries, there shall be anger and wrath, tribulation and anguish,[28] and at the last everlasting fire shall possess such men. Since you said, “Show me thy God,” this is my God, and I counsel you to fear Him and to trust Him.

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[24] [Ps. cxix. 130. Note this tribute to the inspired Scriptures and their converting power; I might almost say their sacramental energy, referring to John vi. 63.]

[25] [Rev. xix. 10. I cannot reconcile what Scripture says of itself with the modern *refinements* as to the human and divine element, while fully admitting that there are such elements, intermixed and interpenetrated mutually, beyond all power of dissection by us. I prefer the childlike docility of the Fathers.]

[26] Rom. ii. 7.

[27] 1 Cor. ii. 9.

[28] Rom. ii. 8, 9.

THEOPHILUS TO AUTOLYCUS.

Book II.

94

CHAPTER I.—OCCASION OF WRITING THIS BOOK.

When we had formerly some conversation, my very good friend Autolycus, and when you inquired who was my God, and for a little paid attention to my discourse, I made some explanations to you concerning my religion; and then having bid one another adieu, we went with much mutual friendliness each to his own house, although at first you had borne somewhat hard upon me. For you know and remember that you supposed our doctrine was foolishness. As you then afterwards urged me to do, I am desirous, though not educated to the art of speaking, of more accurately demonstrating, by means of this tractate, the vain labour and empty worship in which you are held; and I wish also, from a few of your own histories which you read, and perhaps do not yet quite understand, to make the truth plain to you.

CHAPTER II.—THE GODS ARE DESPISED WHEN THEY ARE MADE; BUT BECOME VALUABLE WHEN BOUGHT.

And in truth it does seem to me absurd that statuaries and carvers, or painters, or moulders, should both design and paint, and carve, and mould, and prepare gods, who, when they are produced by the artificers, are reckoned of no value; but as soon as they are purchased[29] by some and placed in some so-called temple, or in some house, not only do those who bought them sacrifice to them, but also those who made and sold them come with much devotion, and apparatus of sacrifice, and libations, to worship them; and they reckon them gods, not seeing that they are just such as when they were made by themselves, whether stone, or brass, or wood, or colour, or some other material. And this is your case, too, when you read the histories and genealogies of the so-called gods. For when you read of their births, you think of them as men, but afterwards you call them gods, and worship them, not reflecting nor understanding that, when born, they are exactly such beings as ye read of before.

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[29] The words "by some and placed in" are omitted in some editions, but occur in the best mss.

CHAPTER III.—WHAT HAS BECOME OF THE GODS?

And of the gods of former times, if indeed they were begotten, the generation was sufficiently prolific. But now, where is their generation exhibited? For if of old they begot and were begotten, it is plain that even to the present time there should be gods begotten and born; or at least if it be not so, such a race will be reckoned impotent. For either they have waxed old, and on that account no longer beget, or they have died out and no longer exist. For if the gods were begotten, they ought to be born even until now, as men, too, are born; yea, much more numerous should the gods be than men, as the Sibyl says:—

> "For if the gods beget, and each remains
> Immortal, then the race of gods must be
> More numerous than mortals, and the throng
> So great that mortals find no room to stand."

For if the children begotten of men who are mortal and short-lived make an appearance even until now, and men have not ceased to be born, so that cities and villages are full, and even the country places also are inhabited, how ought not the gods, who, according to your poets, do not die, much rather to beget and be begotten, since you say that the gods were produced by generation? And why was the mount which is called Olympus formerly inhabited by the gods, but now lies deserted? Or why did Jupiter, in days of yore, dwell on Ida, and was known to dwell there, according to Homer and other poets, but now is beyond ken? And why was he found only in one part of the earth, and not everywhere? For either he neglected the other parts, or was not able to be present everywhere and provide for all. For if he were, e.g., in an eastern place, he was not in the western; and if, on the other hand, he were present in the western parts, he was not in the eastern. But this is the attribute of God, the Highest and Almighty, and the living God, not only to be everywhere present, but also to see all things and to hear all, and by no means to be confined in a place; for if He were, then the place containing Him would be greater than He; for that which contains is greater than that which is contained. For God is not contained, but is Himself the place of all. But why has Jupiter left Ida? Was it because he died, or did that mountain no longer please him? And where has he gone? To heaven? No. But you will perhaps say, To Crete? Yes, for there, too, his tomb is shown to this day. Again, you will say, To Pisa, where he reflects glory on the hands of Phidias to this day. Let us, then, proceed to the writings of the philosophers and poets. 95

CHAPTER IV.—ABSURD OPINIONS OF THE PHILOSOPHERS CONCERNING GOD.

Some of the philosophers of the Porch say that there is no God at all; or, if there is, they say that He cares for none but Himself; and these views the folly of Epicurus and Chrysippus has set forth at large. And others say that all things are produced without external agency, and that the world is uncreated, and that nature is eternal;[30] and have dared to give out that there is no providence of God at all, but maintain that God is only each man's conscience. And others again maintain that the spirit which pervades all things is God. But Plato and those of his school acknowledge indeed that God is uncreated, and the Father and Maker of all things; but then they maintain that matter as well as God is uncreated, and aver that it is coeval with God. But if God is uncreated and matter uncreated, God is no longer, according to the Platonists, the Creator of all things, nor, so far as their opinions hold, is the monarchy[31] of God established. And further, as God, because He is uncreated, is also unalterable; so if matter, too, were uncreated, it also would be unalterable, and equal to God; for that which is created is mutable and alterable, but that which is uncreated is immutable and unalterable. And what great thing is it if God made the world out of existent materials?[32] For even a human artist, when he gets material from some one, makes of it what he pleases. But the power of God is manifested in this, that out of things that are not He makes whatever He pleases; just as the bestowal of life and motion is the prerogative of no other than God alone. For even man makes indeed an image, but reason and breath, or feeling, he cannot give to what he has made. But God has this property in excess of what man can do, in that He makes a work, endowed with reason, life, sensation. As, therefore, in all these respects God is more powerful than man, so also in this; that out of things that are not He creates and has created things that are, and whatever He pleases, as He pleases.

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[30] This is according to the Benedictine reading: the reading of Wolf, "nature is left to itself," is also worthy of consideration.

[31] That is, the existence of God as sole first principle.

[32] Literally, "subject-matter."

CHAPTER V.—OPINIONS OF HOMER AND HESIOD CONCERNING THE GODS.

So that the opinion of your philosophers and authors is discordant; for while the former have propounded the foregoing opinions, the poet Homer is found explaining the origin not only of the world, but also of the gods, on quite another hypothesis. For he says somewhere:[33]—

> “Father of Gods, Oceanus, and she
> Who bare the gods, their mother Tethys, too,
> From whom all rivers spring, and every sea.”

In saying which, however, he does not present God to us. For who does not know that the ocean is water? But if water, then not God. God indeed, if He is the creator of all things, as He certainly is, is the creator both of the water and of the seas. And Hesiod himself also declared the origin, not only of the gods, but also of the world itself. And though he said that the world was created, he showed no inclination to tell us by whom it was created. Besides, he said that Saturn, and his sons Jupiter, Neptune, and Pluto, were gods, though we find that they are later born than the world. And he also relates how Saturn was assailed in war by his own son Jupiter; for he says:[34]—

> “His father Saturn he by might o’ercame,
> And ’mong th’ immortals ruled with justice wise,
> And honours fit distributed to each.”

Then he introduces in his poem the daughters of Jupiter, whom he names Muses, and as whose suppliant he appears, desiring to ascertain from them how all things were made; for he says:[35]—

> “Daughters of Jove, all hail! Grant me your aid
> That I in numbers sweet and well-arrayed,
> Of the immortal gods may sing the birth;
> Who of the starry heav’ns were born, and earth;
> Who, springing from the murky night at first,
> Were by the briny ocean reared and nursed.
> Tell, too, who form unto the earth first gave,
> And rivers, and the boundless sea whose wave
> Unwearied sinks, then rears its crest on high;

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[33] *Il.*, xiv. 201.

[34] Hesiod, *Theog.*, 74.

[35] *Theog.*, 104.

And how was spread yon glittering canopy
Of glistening stars that stud the wide-spread heaven.
Whence sprang the gods by whom all good is given?
Tell from their hands what varied gifts there came,
Riches to some, to others wealth, or fame;
How they have dwelt from the remotest time
In many-nooked Olympus' sunny clime.
These things, ye Muses, say, who ever dwell
Among Olympian shades—since ye can tell:
From the beginning there thy feet have strayed;
Then tell us which of all things first was made."

But how could the Muses, who are younger than the world, know these things? Or how could they relate to Hesiod [what was happening], when their father was not yet born? 96

CHAPTER VI.—HESIOD ON THE ORIGIN OF THE WORLD.

And in a certain way he indeed admits matter [as self-existent] and the creation of the world [without a creator], saying:[36]—

“First of all things was chaos made, and next
Broad-bosom’d earth’s foundations firm were fixed,
Where safely the immortals dwell for aye,
Who in the snowy-peak’d Olympus stay.
Afterwards gloomy Tartarus had birth
In the recesses of broad-pathwayed earth,
And Love, ev’n among gods most beauteous still,
Who comes all-conquering, bending mind and will,
Delivering from care, and giving then
Wise counsel in the breasts of gods and men.
From chaos Erebus and night were born,
From night and Erebus sprung air and morn.
Earth in her likeness made the starry heaven,
That unto all things shelter might be given,
And that the blessed gods might there repose.
The lofty mountains by her power arose,
For the wood-nymphs she made the pleasant caves,
Begot the sterile sea with all his waves,
Loveless; but when by heaven her love was sought,
Then the deep-eddying ocean forth she brought.”

And saying this, he has not yet explained by whom all this was made. For if chaos existed in the beginning, and matter of some sort, being uncreated, was previously existing, who was it that effected the change on its condition, and gave it a different order and shape? Did matter itself alter its own form and arrange itself into a world (for Jupiter was born, not only long after matter, but long after the world and many men; and so, too, was his father Saturn), or was there some ruling power which made it; I mean, of course, God, who also fashioned it into a world? Besides, he is found in every way to talk nonsense, and to contradict himself. For when he mentions earth, and sky, and sea, he gives us to understand that from these the gods were produced; and from these again [the gods] he declares that certain very dreadful men were sprung,—the race of the Titans and the Cyclopes, and a crowd of giants, and of the Egyptian gods,—or, rather, vain men, as Apollonides, surnamed Horapius, mentions in the book entitled *Semenouthi*, and in his other histories concerning the worship of the Egyptians and their kings, and the vain labours in which they engaged.[37]

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[36] [*Theog.*, 116–133. S.]

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[37] The Benedictine editor proposes to read these words after the first clause of c. 7. We follow the reading of Wolf and Fell, who understand the pyramids to be referred to.

CHAPTER VII.—FABULOUS HEATHEN GENEALOGIES.

Why need I recount the Greek fables,—of Pluto, king of darkness, of Neptune descending beneath the sea, and embracing Melanippe and begetting a cannibal son,—or the many tales your writers have woven into their tragedies concerning the sons of Jupiter, and whose pedigree they register because they were born men, and not gods? And the comic poet Aristophanes, in the play called "The Birds," having taken upon him to handle the subject of the Creation, said that in the beginning the world was produced from an egg, saying:[38]—

> "A windy egg was laid by black-winged night
> At first."

But Satyrus, also giving a history of the Alexandrine families, beginning from Philopator, who was also named Ptolemy, gives out that Bacchus was his progenitor; wherefore also Ptolemy was the founder of this[39] family. Satyrus then speaks thus: That Dejanira was born of Bacchus and Althea, the daughter of Thestius; and from her and Hercules the son of Jupiter there sprang, as I suppose, Hyllus; and from him Cleodemus, and from him Aristomachus, and from him Temenus, and from him Ceisus, and from him Maron, and from him Thestrus, and from him Acous, and from him Aristomidas, and from him Caranus, and from him Cœnus, and from him Tyrimmas, and from him Perdiccas, and from him Philip, and from him Æropus, and from him Alcetas, and from him Amyntas, and from him Bocrus, and from him Meleager, and from him Arsinoë and from her and Lagus Ptolemy Soter, and from him and Arsinoe Ptolemy Euergetes, and from him and Berenicé, daughter of Maga, king of Cyrene, Ptolemy Philopator. Thus, then, stands the relationship of the Alexandrine kings to Bacchus. And therefore in the Dionysian tribe there are distinct families: the Althean from Althea, who was the wife of Dionysus and daughter of Thestius; the family of Dejanira also, from her who was the daughter of Dionysus and Althea, and wife of Hercules;—whence, too, the families have their names: the family of Ariadne, from Ariadne, daughter of Minos and wife of Dionysus, a dutiful daughter, who had intercourse with Dionysus in another form; the Thestian, from Thestius, the father of Althea; the Thoantian, from Thoas, son of Dionysus; the Staphylian, from Staphylus, son of Dionysus; the Euænian, from Eunous, son of Dionysus; the Maronian, from Maron, son of Ariadne and Dionysus;—for all these are sons of Dionysus. And, indeed, many other names were thus originated, and exist to this day; as the Heraclidæ from Hercules, and the Apollonidæ from Apollo, and the Poseidonii from Poseidon, and from Zeus the Dii and Diogenæ.

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[38] Aristoph., *Av.*, 694. A wind-egg being one produced without impregnation, and coming to nothing.

[39] The Dionysian family taking its name from Dionysus or Bacchus.

CHAPTER VIII.— OPINIONS CONCERNING PROVIDENCE.

And why should I recount further the vast array of such names and genealogies? So that all the authors and poets, and those called philosophers, are wholly deceived; and so, too, are they who give heed to them. For they plentifully composed fables and foolish stories about their gods, and did not exhibit them as gods, but as men, and men, too, of whom some were drunken, and others fornicators and murderers. But also concerning the origin of the world, they uttered contradictory and absurd opinions. First, some of them, as we before explained, maintained that the world is uncreated. And those that said it was uncreated and self-producing contradicted those who propounded that it was created. For by conjecture and human conception they spoke, and not knowing the truth. And others, again, said that there was a providence, and destroyed the positions of the former writers. Aratus, indeed, says:[40]—

"From Jove begin my song; nor ever be
The name unuttered: all are full of thee;
The ways and haunts of men; the heavens and sea:
On thee our being hangs; in thee we move;
All are thy offspring and the seed of Jove.
Benevolent, he warns mankind to good,
Urges to toil and prompts the hope of food.
He tells where cattle best may graze, and where
The soil, deep-furrowed, yellow grain will bear.
What time the husbandman should plant or sow,
'Tis his to tell, 'tis his alone to know."

Who, then, shall we believe: Aratus as here quoted, or Sophocles, when he says:[41]—

"And foresight of the future there is none;
'Tis best to live at random, as one can"?

And Homer, again, does not agree with this, for he says[42] that virtue

"Waxes or wanes in men as Jove decrees."

And Simonides says:—

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[40] The following lines are partly from the translation of Hughes.

[41] *Œdipus Rex*, line 978.

[42] *Il.*, xx. 242.

> “No man nor state has virtue save from God;
> Counsel resides in God; and wretched man
> Has in himself nought but his wretchedness.”

So, too, Euripides:—

> “Apart from God, there’s nothing owned by men.”

And Menander:—

> “Save God alone, there’s none for us provides.”

And Euripides again:—

> “For when God wills to save, all things He’ll bend
> To serve as instruments to work His end.”

And Thestius:—

> “If God design to save you, safe you are,
> Though sailing in mid-ocean on a mat.”[43]

And saying numberless things of a like kind, they contradicted themselves. At least Sophocles, who in another place denied Providence, says:—

> “No mortal can evade the stroke of God.”

Besides, they both introduced a multitude of gods, and yet spoke of a Unity; and against those who affirmed a Providence they maintained in opposition that there was no Providence. Wherefore Euripides says:—

> “We labour much and spend our strength in vain,
> For empty hope, not foresight, is our guide.”

And without meaning to do so, they acknowledge that they know not the truth; but being inspired by demons and puffed up by them, they spoke at their instance whatever they said. For indeed the poets,—Homer, to wit, and Hesiod, being, as they say, inspired by the Muses,—spoke from a deceptive fancy,[44] and not with a pure but an erring spirit. And this, indeed, clearly appears from the fact, that even to this day the possessed are sometimes exorcised in the name of the living and true God; and these spirits of error themselves confess that they are demons who also formerly inspired these writers. But sometimes some of them wakened up in soul, and, that they might be for a witness both to themselves and to all men, spoke things in harmony with the prophets regarding the monarchy of God, and the judgment and such like.

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[43] This verse is by Plutarch hesitatingly attributed to Pindar. The expression, “Though you swim in a wicker basket,” was proverbial.

[44] Literally, “in fancy and error.”

CHAPTER IX.—THE PROPHETS INSPIRED BY THE HOLY GHOST.

But men of God carrying in them a holy spirit[45] and becoming prophets, being inspired and made wise by God, became God-taught, and holy, and righteous. Wherefore they were also deemed worthy of receiving this reward, that they should become instruments of God, and contain the wisdom that is from Him, through which wisdom they uttered both what regarded the creation of the world and all other things. For they predicted also pestilences, and famines, and wars. And there was not one or two, but many, at various times and seasons among the Hebrews; and also among the Greeks there was the Sibyl; and they all have spoken things consistent and harmonious with each other, both what happened before them and what happened in their own time, and what things are now being fulfilled in our own day: wherefore we are persuaded also concerning the future things that they will fall out, as also the first have been accomplished.

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[45] Wolf perfers πνευματόφοροι, carried or borne along by the Spirit. [Kaye’s *Justin M.*, p. 180, comparing this view of the inspiration of prophets, with those of Justin and Athenagoras.]

CHAPTER X.—THE WORLD CREATED BY GOD THROUGH THE WORD.

And first, they taught us with one consent that God made all things out of nothing; for nothing was coeval with God: but He being His own place, and wanting nothing, and existing before the ages, willed to make man by whom He might be known; for him, therefore, He prepared the world. For he that is created is also needy; but he that is uncreated stands in 98 need of nothing. God, then, having His own Word internal[46] within His own bowels, begat Him, emitting[47] Him along with His own wisdom before all things. He had this Word as a helper in the things that were created by Him, and by Him He made all things. He is called “governing principle” [ἀρκή], because He rules, and is Lord of all things fashioned by Him. He, then, being Spirit of God, and governing principle, and wisdom, and power of the highest, came down upon the prophets, and through them spoke of the creation of the world and of all other things. For the prophets were not when the world came into existence, but the wisdom of God which was in Him, and His holy Word which was always present with Him. Wherefore He speaks thus by the prophet Solomon: “When He prepared the heavens I was there, and when He appointed the foundations of the earth I was by Him as one brought up with Him.”[48] And Moses, who lived many years before Solomon, or, rather, the Word of God by him as by an instrument, says, “In the beginning God created the heaven and the earth.” First he named the “beginning,”[49] and “creation,”[50] then he thus introduced God; for not lightly and on slight occasion is it right to name God. For the divine wisdom foreknew that some would trifle and name a multitude of gods that do not exist. In order, therefore, that the living God might be known by His works, and that [it might be known that] by His Word God created the heavens and the earth, and all that is therein, he said, “In the beginning God created the heavens and the earth.” Then having spoken of their creation, he explains to us: “And the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the water.” This, sacred Scripture teaches at the outset, to show that matter, from which God made and fashioned the world, was in some manner created, being produced by God.[51]

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[46] ἐνδιάθετον. [Here the Logos is spoken of in the entire spirit of the Nicene Council. Ps. xlv. 1 is a favourite text against Arius; and (*Advs. Judæos*. b. ii. 3) Cyprian presses it against the Jews, which shows that they accepted the *Hebrew* and the *LXX*. in a mystical sense.]

[47] Literally, belching or vomiting. [The reference is to Ps. xlv. where the LXX. read ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθὸν, and the Latin *eructavit cor meum bonum Verbum*; i.e., “My heart hath breathed forth a glorious Word.” The well-chosen language of the translator (emitted) is degraded by his note.]

[48] Prov. viii. 27. Theophilus reads with the Septuagint, “I was with Him, putting things into order,” instead of “I was by Him as one brought up with Him.” [Here the Logos is the σοφία as with the Fathers generally; e.g. Cyprian, *Advs. Judæos*, book ii. 2. But see cap. xv. p. 101, *infra*.]

[49] That is, the first principle, whom he has just shown to be the Word.

[50] In the Greek version of Gen. i. 1, the word “created” stands before “God.”

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[51] Theophilus, therefore, understands that when in the first verse it is said that God created the earth, it is meant that he created the matter of which the earth is formed.

CHAPTER XI.—THE SIX DAYS' WORK DESCRIBED.

Now, the beginning of the creation is light; since light manifests the things that are created. Wherefore it is said: "And God said, Let light be,[52] and light was; and God saw the light, that it was good," manifestly made good for man. "And God divided the light from the darkness; and God called the light Day, and the darkness He called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters: and it was so. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament Heaven: and God saw that it was good. And the evening and the morning were the second day. And God said, Let the water under the heaven be gathered into one place, and let the dry land appear: and it was so. And the waters were gathered together into their places, and the dry land appeared. And God called the dry land Earth, and the gathering together of the waters He called Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed after his kind and in his likeness, and the fruit-tree yielding fruit after his kind, whose seed is in itself, in his likeness: and it was so. And the earth brought forth grass, the herb yielding seed after his kind, and the fruit-tree yielding fruit, whose seed was in itself, after his kind, on the earth: and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven, to give light on earth, to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years; and let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth the creeping things that have life, and fowl flying over the earth in the firmament of heaven: and it was so. And God created great whales, and every living creature that creepeth, which the waters brought forth after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Increase and multiply, and fill the waters 99 of the sea, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and all the creeping things of the earth. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heaven, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man: in the image of God created He him; male and female created He them. And God blessed them, saying, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the heaven, and over all cattle, and over all the earth, and over all the creeping things that creep upon the earth. And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat, and to all the beasts of the earth, and to all the fowls of heaven, and to every creeping thing that creepeth upon the earth, which has in it the breath of life; every green herb for meat: and it was so. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. And the heaven and the earth were finished, and all the host of them. And on the sixth day God finished His works which He made, and rested on the seventh day from all His works which He made. And God blessed the seventh day, and sanctified it; because in it He rested from all His works which God began to create."

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[52] The words, "and light was; and God saw the light, that it was good," are omitted in the two best mss. and in some editions; but they seem to be necessary, and to have fallen out by the mistake of transcribers.

CHAPTER XII.—THE GLORY OF THE SIX DAYS' WORK.

Of this six days' work no man can give a worthy explanation and description of all its parts, not though he had ten thousand tongues and ten thousand mouths; nay, though he were to live ten thousand years, sojourning in this life, not even so could he utter anything worthy of these things, on account of the exceeding greatness and riches of the wisdom of God which there is in the six days' work above narrated. Many writers indeed have imitated [the narration], and essayed to give an explanation of these things; yet, though they thence derived some suggestions, both concerning the creation of the world and the nature of man, they have emitted no slightest spark of truth. And the utterances of the philosophers, and writers, and poets have an appearance of trustworthiness, on account of the beauty of their diction; but their discourse is proved to be foolish and idle, because the multitude of their nonsensical frivolities is very great; and not a stray morsel of truth is found in them. For even if any truth seems to have been uttered by them, it has a mixture of error. And as a deleterious drug, when mixed with honey or wine, or some other thing, makes the whole [mixture] hurtful and profitless; so also eloquence is in their case found to be labour in vain; yea, rather an injurious thing to those who credit it. Moreover, [they spoke] concerning the seventh day, which all men acknowledge; but the most know not that what among the Hebrews is called the "Sabbath," is translated into Greek the "Seventh" (ἑβδομάς), a name which is adopted by every nation, although they know not the reason of the appellation. And as for what the poet Hesiod says of Erebus being produced from chaos, as well as the earth and love which lords it over *his* [Hesiod's] gods and men, his dictum is shown to be idle and frigid, and quite foreign to the truth. For it is not meet that God be conquered by pleasure; since even men of temperance abstain from all base pleasure and wicked lust.

CHAPTER XIII.—REMARKS ON THE CREATION OF THE WORLD.

Moreover, his [Hesiod's] human, and mean, and very weak conception, so far as regards God, is discovered in his beginning to relate the creation of all things from the earthly things here below. For man, being below, begins to build from the earth, and cannot in order make the roof, unless he has first laid the foundation. But the power of God is shown in this, that, first of all, He creates out of nothing, according to His will, the things that are made. "For the things which are impossible with men are possible with God."[53] Wherefore, also, the prophet mentioned that the creation of the heavens first of all took place, as a kind of roof, saying: "At the first God created the heavens"—that is, that by means of the "first" principle the heavens were made, as we have already shown. And by "earth" he means the ground and foundation, as by "the deep" he means the multitude of waters; and "darkness" he speaks of, on account of the heaven which God made covering the waters and the earth like a lid. And by the Spirit which is borne above the waters, he means that which God gave for animating the creation, as he gave life to man,[54] mixing what is fine with what is fine. For the Spirit is fine, and the water is fine, that the Spirit may nourish the water, and the water penetrating everywhere along with the Spirit, may nourish creation. For the Spirit being one, and holding the place of light,[55] was between the water and the heaven, in order that the darkness might not in any way communicate with the heaven, which was nearer God, before God said, "Let there be light." The heaven, therefore, being like a dome-shaped covering, comprehended matter which was like a clod. And so another prophet, Isaiah by name, spoke in these words: "It is God who made the heavens as a vault, and stretched them as a tent to dwell in."[56] The command, then, of God, that is, His Word, shining as a lamp in an enclosed chamber, lit up all that was under heaven, when He had made light apart from the world.[57] And the light God called Day, and the darkness Night. Since man would not have been able to call the light Day, or the darkness Night, nor, indeed, to have given names to the other things, had not he received the nomenclature from God, who made the things themselves. In the very beginning, therefore, of the history and genesis of the world, the holy Scripture spoke not concerning this firmament [which we see], but concerning another heaven, which is to us invisible, after which this heaven which we see has been called "firmament," and to which half the water was taken up that it might serve for rains, and showers, and dews to mankind. And half the water was left on earth for rivers, and fountains, and seas. The water, then, covering all the earth, and specially its hollow places, God, through His Word, next caused the waters to be collected into one collection, and the dry land to become visible, which formerly had been invisible. The earth thus becoming visible, was yet without form. God therefore formed and adorned it[58] with all kinds of herbs, and seeds and plants.

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[53] Luke xviii. 27.

[54] [See book i. cap. v., *supra*, note 4; also, the important remark of Kaye, *Justin Martyr*, p. 179.]

[55] This follows the Benedicting reading. Other editors, as Humphrey, read [φωτὸς] τὼπον, "resembling light."

[56] Isa. xl. 22.

[57] Following Wolf's rendering.

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[58] Or, suitably arranged and appointed it.

CHAPTER XIV.—THE WORLD COMPARED TO THE SEA.

Consider, further, their variety, and diverse beauty, and multitude, and how through them resurrection is exhibited, for a pattern of the resurrection of all men which is to be. For who that considers it will not marvel that a fig-tree is produced from a fig-seed, or that very huge trees grow from the other very little seeds? And we say that the world resembles the sea. For as the sea, if it had not had the influx and supply of the rivers and fountains to nourish it, would long since have been parched by reason of its saltness; so also the world, if it had not had the law of God and the prophets flowing and welling up sweetness, and compassion, and righteousness, and the doctrine of the holy commandments of God, would long ere now have come to ruin, by reason of the wickedness and sin which abound in it. And as in the sea there are islands, some of them habitable, and well-watered, and fruitful, with havens and harbours in which the storm-tossed may find refuge,—so God has given to the world which is driven and tempest-tossed by sins, assemblies[59]—we mean holy churches[60]—in which survive the doctrines of the truth, as in the island-harbours of good anchorage; and into these run those who desire to be saved, being lovers of the truth, and wishing to escape the wrath and judgment of God. And as, again, there are other islands, rocky and without water, and barren, and infested by wild beasts, and uninhabitable, and serving only to injure navigators and the storm-tossed, on which ships are wrecked, and those driven among them perish,—so there are doctrines of error—I mean heresies[61]—which destroy those who approach them. For they are not guided by the word of truth; but as pirates, when they have filled their vessels,[62] drive them on the fore-mentioned places, that they may spoil them: so also it happens in the case of those who err from the truth, that they are all totally ruined by their error.

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[59] Literally, synagogues.

[60] [The ports and happy havens beautifully contrasted with rocks and shoals and barren or inhospitable isles.]

[61] [The ports and happy havens beautifully contrasted with rocks and shoals and barren or inhospitable isles.]

[62] That is, as the Benedictine edition suggests, when they have filled them with unsuspecting passengers.

CHAPTER XV.—OF THE FOURTH DAY.

On the fourth day the luminaries were made; because God, who possesses foreknowledge, knew the follies of the vain philosophers, that they were going to say, that the things which grow on the earth are produced from the heavenly bodies, so as to exclude God. In order, therefore, that the truth might be obvious, the plants and seeds were produced prior to the heavenly bodies, for what is posterior cannot produce that which is prior. And these contain the pattern and type of a great mystery. For the sun is a type of God, and the moon of man. And as the sun far surpasses the moon in power and glory, so far does God surpass man. And as the sun remains ever full, never becoming less, so does God always abide perfect, being full of all power, and understanding, and wisdom, and immortality, and all good. But the moon wanes monthly, and in a manner dies, being a type of man; then it is born again, and is crescent, for a pattern of the future resurrection. In like manner also the three days which were before the luminaries,[63] are types of the Trinity,[64] of God, and His Word, and His wisdom.[65] And the fourth is the type of man, who needs light, that so there may be God, the Word, wisdom, man. Wherefore also on the fourth day the lights were made. 10 The disposition of the stars, too, contains a type of the arrangement and order of the righteous and pious, and of those who keep the law and commandments of God. For the brilliant and bright stars are an imitation of the prophets, and therefore they remain fixed, not declining, nor passing from place to place. And those which hold the second place in brightness, are types of the people of the righteous. And those, again, which change their position, and flee from place to place, which also are called planets,[66] they too are a type of the men who have wandered from God, abandoning His law and commandments.

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[63] Following Wolf's reading.

[64] Τριάδος. [The earliest use of this word "Trinity." It seems to have been used by this writer in his lost works, also; and, as a learned friends suggests, the use he makes of it is familiar. He does not lug it in as something novel: "types of the Trinity," he says, illustrating an accepted word, not introducing a new one.]

[65] [An eminent authority says, "It is certain, that, according to the notions of Theophilus, God, His Word, and His wisdom constitute a Trinity; and it should seem a Trinity of persons." He notes that the title σοφία, is here assigned to the Holy Spirit, although he himself elsewhere gives this title to the Son (book ii. cap. x., *supra*), as is more usual with the Fathers." Consult Kaye's *Justin Martyr*, p. 157. Ed. 1853.]

[66] i.e., wandering stars.

CHAPTER XVI.—OF THE FIFTH DAY.

On the fifth day the living creatures which proceed from the waters were produced, through which also is revealed the manifold wisdom of God in these things; for who could count their multitude and very various kinds? Moreover, the things proceeding from the waters were blessed by God, that this also might be a sign of men's being destined to receive repentance and remission of sins, through the water and laver of regeneration,—as many as come to the truth, and are born again, and receive blessing from God. But the monsters of the deep and the birds of prey are a similitude of covetous men and transgressors. For as the fish and the fowls are of one nature,—some indeed abide in their natural state, and do no harm to those weaker than themselves, but keep the law of God, and eat of the seeds of the earth; others of them, again, transgress the law of God, and eat flesh, and injure those weaker than themselves: thus, too, the righteous, keeping the law of God, bite and injure none, but live holily and righteously. But robbers, and murderers, and godless persons are like monsters of the deep, and wild beasts, and birds of prey; for they virtually devour those weaker than themselves. The race, then, of fishes and of creeping things, though partaking of God's blessing, received no very distinguishing property.

CHAPTER XVII.—OF THE SIXTH DAY.

And on the sixth day, God having made the quadrupeds, and wild beasts, and the land reptiles, pronounced no blessing upon them, reserving His blessing for man, whom He was about to create on the sixth day. The quadrupeds, too, and wild beasts, were made for a type of some men, who neither know nor worship God, but mind earthly things, and repent not. For those who turn from their iniquities and live righteously, in spirit fly upwards like birds, and mind the things that are above, and are well-pleasing to the will of God. But those who do not know nor worship God, are like birds which have wings, but cannot fly nor soar to the high things of God. Thus, too, though such persons are called men, yet being pressed down with sins, they mind grovelling and earthly things. And the animals are named wild beasts [θηρία], from their being hunted [θηρεύεσθαι], not as if they had been made evil or venomous from the first—for nothing was made evil by God,[67] but all things good, yea, very good,—but the sin in which man was concerned brought evil upon them. For when man transgressed, they also transgressed with him. For as, if the master of the house himself acts rightly, the domestics also of necessity conduct themselves well; but if the master sins, the servants also sin with him; so in like manner it came to pass, that in the case of man's sin, he being master, all that was subject to him sinned with him. When, therefore, man again shall have made his way back to his natural condition, and no longer does evil, those also shall be restored to their original gentleness.

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[67] [Note the solid truth that God is not the author of evil, and the probable suggestion that all nature sympathized with man's transgression. Rom. viii. 22.]

CHAPTER XVIII.—THE CREATION OF MAN.

But as to what relates to the creation of man, his own creation cannot be explained by man, though it is a succinct account of it which holy Scripture gives. For when God said, “Let Us make man in Our image, after Our likeness,” He first intimates the dignity of man. For God having made all things by His Word, and having reckoned them all mere bye-works, reckons the creation of man to be the only work worthy of His own hands. Moreover, God is found, as if needing help, to say, “Let Us make man in Our image, after Our likeness.” But to no one else than to His own Word and wisdom did He say, “Let Us make.” And when He had made and blessed him, that he might increase and replenish the earth, He put all things under his dominion, and at his service; and He appointed from the first that he should find nutriment from the fruits of the earth, and from seeds, and herbs, and acorns, having at the same time appointed that the animals be of habits similar to man’s, that they also might eat of all the seeds of the earth.

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CHAPTER XIX.—MAN IS PLACED IN PARADISE.

God having thus completed the heavens, and the earth, and the sea, and all that are in them, on the sixth day, rested on the seventh day from all His works which He made. Then holy Scripture gives a summary in these words: “This is the book of the generation of the heavens and the earth, when they were created, in the day that the Lord made the heavens and the earth, and every green thing of the field, before it was made, and every herb of the field before it grew. For God had not caused it to rain upon the earth, and there was not a man to till the ground.”[68] By this He signifies to us, that the whole earth was at that time watered by a divine fountain, and had no need that man should till it; but the earth produced all things spontaneously by the command of God, that man might not be wearied by tilling it. But that the creation of man might be made plain, so that there should not seem to be an insoluble problem existing among men, since God had said, “Let Us make man;” and since His creation was not yet plainly related, Scripture teaches us, saying: “And a fountain went up out of the earth, and watered the face of the whole earth; and God made man of the dust of the earth, and breathed into his face the breath of life, and man became a living soul.”[69] Whence also by most persons the soul is called immortal.[70] And after the formation of man, God chose out for him a region among the places of the East, excellent for light, brilliant with a very bright atmosphere, [abundant] in the finest plants; and in this He placed man.

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[68] Gen. ii. 4, 5.

[69] Gen. ii. 7. [The Hebrew must not be overlooked: “the breath of *lives*,” *spiraculum vitarum;* on which see Bartholinus, in Delitzsch, *System of Bib. Psychol.*, p. 27. Also, Luther’s *Trichotomy, ibid.*, p. 460. With another work of similar character I am only slightly acquainted, but, recall with great satisfaction a partial examination of it when it first appeared. I refer to *The Tripartite Nature of Man*, by the Rev J. B. Heard, M.A. 3d ed. Edinburgh, 1871, T. & T. Clark.]

[70] [But compare Tatian (cap. xiii. p. 70), and the note of the Parisian editors in margin (p. 152), where they begin by *distinctions* to make him orthodox, but at last accuse him of downright heresy. *Ed.* Paris, 1615.]

CHAPTER XX.—THE SCRIPTURAL ACCOUNT OF PARADISE.

Scripture thus relates the words of the sacred history: “And God planted Paradise, eastward, in Eden; and there He put the man whom He had formed. And out of the ground made God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of Paradise, and the tree of the knowledge of good and evil. And a river flows out of Eden, to water the garden; thence it is parted into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good, and there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the third river is Tigris: this is it which goeth toward Syria. And the fourth river is Euphrates. And the Lord God took the man whom He had made, and put him in the garden, to till and to keep it. And God commanded Adam, saying, Of every tree that is in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, ye shall not eat of it; for in the day ye eat of it ye shall surely die. And the Lord God said, It is not good that the man should be alone; let Us make him an helpmeet for him. And out of the ground God formed all the beasts of the field, and all the fowls of heaven, and brought them to Adam. And whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowls of the air, and to all the beasts of the field. But for Adam there was not found an helpmeet for him. And God caused an ecstasy to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made He a woman, and brought her unto Adam. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh. And they were both naked, Adam and his wife, and were not ashamed.”

CHAPTER XXI.—OF THE FALL OF MAN.

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And the serpent said to the woman, Why hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We eat of every tree of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; and having taken of the fruit thereof, she did eat, and gave also unto her husband with her: and they did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said unto Him, I heard Thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And He said unto him, Who told thee that thou wast naked, unless thou hast eaten of the tree whereof I commanded thee that thou shouldest not eat? And Adam said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And God said to the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art accursed above all the beasts of the earth; on thy breast and belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.[71] And to the woman He said, I will greatly multiply thy sorrow and thy travail: in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground in[72] thy works: in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat thy bread, till thou return unto the earth; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."[73] Such is the account given by holy Scripture of the history of man and of Paradise.

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[71] Theophilus reads, "It shall watch thy head, and thou shalt watch his heel."

[72] Or, "by thy works."

[73] Gen. ii. 8-iii. 19. [See Justin M., *Dial.*, cap. lvi. p. 223, vol. 1. this series.]

CHAPTER XXII.—WHY GOD IS SAID TO HAVE WALKED.

You will say, then, to me: “You said that God ought not to be contained in a place, and how do you now say that He walked in Paradise?” Hear what I say. The God and Father, indeed, of all cannot be contained, and is not found in a place, for there is no place of His rest; but His Word, through whom He made all things, being His power and His wisdom, assuming the person[74] of the Father and Lord of all, went to the garden in the person of God, and conversed with Adam. For the divine writing itself teaches us that Adam said that he had heard the voice. But what else is this voice but the Word of God, who is also His Son? Not as the poets and writers of myths talk of the sons of gods begotten from intercourse [with women], but as truth expounds, the Word, that always exists, residing within the heart of God. For before anything came into being He had Him as a counsellor, being His own mind and thought. But when God wished to make all that He determined on, He begot this Word, uttered,[75] the first-born of all creation, not Himself being emptied of the Word [Reason], but having begotten Reason, and always conversing with His Reason. And hence the holy writings teach us, and all the spirit-bearing [inspired] men, one of whom, John, says, “In the beginning was the Word, and the Word was with God,”[76] showing that at first God was alone, and the Word in Him. Then he says, “The Word was God; all things came into existence through Him; and apart from Him not one thing came into existence.” The Word, then, being God, and being naturally[77] produced from God, whenever the Father of the universe wills, He sends Him to any place; and He, coming, is both heard and seen, being sent by Him, and is found in a place.

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[74] The annotators here warn us against supposing that “person” is used as it was afterwards employed in discussing the doctrine of the Trinity, and show that the word is used in its original meaning, and with reference to an actor taking up a mask and personating a character.

[75] Προφορικός, the term used of the Logos as manifested; the Word as uttered by the Father, in distinction from the Word immanent in Him. [Theophilus is the first author who distinguishes between the *Logos* ἐνδιάθετος (cap. x, *supra*) and the *Logos* προφορικός; the Word *internal*, and the Word emitted. Kaye’s *Justin*, p. 171.]

[76] John i. 1.

[77] That is, being produced by generation, not by creation.

CHAPTER XXIII.—THE TRUTH OF THE ACCOUNT IN GENESIS.

Man, therefore, God made on the sixth day, and made known this creation after the seventh day, when also He made Paradise, that he might be in a better and distinctly superior place. And that this is true, the fact itself proves. For how can one miss seeing that the pains which women suffer in childbed, and the oblivion of their labours which they afterwards enjoy, are sent in order that the word of God may be fulfilled, and that the race of men may increase and multiply?[78] And do we not see also the judgment of the serpent,—how hatefully he crawls on his belly and eats the dust,—that we may have this, too, for a proof of the things which were said aforetime?

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[78] The Benedictine editor remarks: "Women bring forth with labour and pain as the punishment awarded to sin: they forget the pain, that the propagation of the race may not be hindered."

CHAPTER XXIV.—THE BEAUTY OF PARADISE.

God, then, caused to spring out of the earth every tree that is beautiful in appearance, or good for food. For at first there were only those things which were produced on the third day,—plants, and seeds, and herbs; but the things which were in Paradise were made of a superior loveliness and beauty, since in it the plants were said to have been planted by God. As to the rest of the plants, indeed, the world contained plants like them; but the two trees,—the tree of life and the tree of knowledge,—the rest of the earth possessed not, but 104 only Paradise. And that Paradise is earth, and is planted on the earth, the Scripture states, saying:[79] "And the Lord God planted Paradise in Eden eastwards, and placed man there; and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." By the expressions, therefore, "out of the ground," and "eastwards," the holy writing clearly teaches us that Paradise is under this heaven, under which the east and the earth are. And the Hebrew word Eden signifies "delight." And it was signified that a river flowed out of Eden to water Paradise, and after that divides into four heads; of which the two called Pison and Gihon water the eastern parts, especially Gihon, which encompasses the whole land of Ethiopia, and which, they say, reappears in Egypt under the name of Nile. And the other two rivers are manifestly recognisable by us—those called Tigris and Euphrates—for these border on our own regions. And God having placed man in Paradise, as has been said, to till and keep it, commanded him to eat of all the trees,—manifestly of the tree of life also; but only of the tree of knowledge He commanded him not to taste. And God transferred him from the earth, out of which he had been produced, into Paradise, giving him means of advancement, in order that, maturing and becoming perfect, and being even declared a god, he might thus ascend into heaven in possession of immortality. For man had been made a middle nature, neither wholly mortal, nor altogether immortal, but capable of either; so also the place, Paradise, was made in respect of beauty intermediate between earth and heaven. And by the expression, "till it,"[80] no other kind of labour is implied than the observance of God's command, lest, disobeying, he should destroy himself, as indeed he did destroy himself, by sin.

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[79] Gen. ii. 8.

[80] In the Greek the word is, "work" or "labour," as we also speak of working land.

CHAPTER XXV.—GOD WAS JUSTIFIED IN FORBIDDING MAN TO EAT OF THE TREE OF KNOWLEDGE.

The tree of knowledge itself was good, and its fruit was good. For it was not the tree, as some think, but the disobedience, which had death in it. For there was nothing else in the fruit than only knowledge; but knowledge is good when one uses it discreetly.[81] But Adam, being yet an infant in age, was on this account as yet unable to receive knowledge worthily. For now, also, when a child is born it is not at once able to eat bread, but is nourished first with milk, and then, with the increment of years, it advances to solid food. Thus, too, would it have been with Adam; for not as one who grudged him, as some suppose, did God command him not to eat of knowledge. But He wished also to make proof of him, whether he was submissive to His commandment. And at the same time He wished man, infant as he was,[82] to remain for some time longer simple and sincere. For this is holy, not only with God, but also with men, that in simplicity and guilelessness subjection be yielded to parents. But if it is right that children be subject to parents, how much more to the God and Father of all things? Besides, it is unseemly that children in infancy be wise beyond their years; for as in stature one increases in an orderly progress, so also in wisdom. But as when a law has commanded abstinence from anything, and some one has not obeyed, it is obviously not the law which causes punishment, but the disobedience and transgression;—for a father sometimes enjoins on his own child abstinence from certain things, and when he does not obey the paternal order, he is flogged and punished on account of the disobedience; and in this case the actions themselves are not the [cause of] stripes, but the disobedience procures punishment for him who disobeys;—so also for the first man, disobedience procured his expulsion from Paradise. Not, therefore, as if there were any evil in the tree of knowledge; but from his disobedience did man draw, as from a fountain, labour, pain, grief, and at last fall a prey to death.

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[81] ["Pulchra, si quis ea recte utatur," is the rendering of the Paris translators. A noble motto for a college.]

[82] [No need of a long argument here, to show, as some editors have done, that our author calls Adam an *infant*, only with reference to time, not physical development. He was but a few days old.]

CHAPTER XXVI.—GOD'S GOODNESS IN EXPELLING MAN FROM PARADISE.

And God showed great kindness to man in this, that He did not suffer him to remain in sin for ever; but, as it were, by a kind of banishment, cast him out of Paradise, in order that, having by punishment expiated, within an appointed time, the sin, and having been disciplined, he should afterwards be restored. Wherefore also, when man had been formed in this world, it is mystically written in Genesis, as if he had been twice placed in Paradise; so that the one was fulfilled when he was placed there, and the second will be fulfilled after the resurrection and judgment. For just as a vessel, when on being fashioned it has some flaw, is remoulded or remade, that it may become new and entire; so also it happens to man by death. For somehow or other he is broken up, that he may rise in the resurrection whole; I mean spotless, and righteous, and immortal. And as to God's calling, and saying, Where art thou, Adam? God did this, not as if ignorant of this; but, being long-suffering, He gave him an opportunity of repentance and confession. 105

CHAPTER XXVII.—THE NATURE OF MAN.

But some one will say to us, Was man made by nature mortal? Certainly not. Was he, then, immortal? Neither do we affirm this. But one will say, Was he, then, nothing? Not even this hits the mark. He was by nature neither mortal nor immortal. For if He had made him immortal from the beginning, He would have made him God. Again, if He had made him mortal, God would seem to be the cause of his death. Neither, then, immortal nor yet mortal did He make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandment of God, he should receive as reward from Him immortality, and should become God; but if, on the other hand, he should turn to the things of death, disobeying God, he should himself be the cause of death to himself. For God made man free, and with power over himself.[83] That, then, which man brought upon himself through carelessness and disobedience, this God now vouchsafes to him as a gift through His own philanthropy and pity, when men obey Him.[84] For as man, disobeying, drew death upon himself; so, obeying the will of God, he who desires is able to procure for himself life everlasting. For God has given us a law and holy commandments; and every one who keeps these can be saved, and, obtaining the resurrection, can inherit incorruption.

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[83] [A noble sentence: ἐλεύθερον γὰρ καὶ αὐτεξούσιον ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον.]

[84] Apparently meaning, that God turns death, which man brought on himself by disobedience, into a blessing.

CHAPTER XXVIII.—WHY EVE WAS FORMED OF ADAM’S RIB.

And Adam having been cast out of Paradise, in this condition knew Eve his wife, whom God had formed into a wife for him out of his rib. And this He did, not as if He were unable to make his wife separately, but God foreknew that man would call upon a number of gods. And having this prescience, and knowing that through the serpent error would introduce a number of gods which had no existence,—for there being but one God, even then error was striving to disseminate a multitude of gods, saying, “Ye shall be as gods;”—lest, then, it should be supposed that one God made the man and another the woman, therefore He made them both; and God made the woman together with the man, not only that thus the mystery of God’s sole government might be exhibited, but also that their mutual affection might be greater. Therefore said Adam to Eve, “This is now bone of my bones, and flesh of my flesh.” And besides, he prophesied, saying, “For this cause shall a man leave his father and his mother, and shall cleave unto his wife; and they two shall be one flesh;”[85] which also itself has its fulfilment in ourselves. For who that marries lawfully does not despise mother and father, and his whole family connection, and all his household, cleaving to and becoming one with his own wife, fondly preferring her? So that often, for the sake of their wives, some submit even to death. This Eve, on account of her having been in the beginning deceived by the serpent, and become the author of sin, the wicked demon, who also is called Satan, who then spoke to her through the serpent, and who works even to this day in those men that are possessed by him, invokes as Eve.[86] And he is called “demon” and “dragon,” on account of his [ἀποδεδρακέναι] revolting from God. For at first he was an angel. And concerning his history there is a great deal to be said; wherefore I at present omit the relation of it, for I have also given an account of him in another place.

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[85] Gen. ii. 24. [Kaye justly praises our author’s high estimate of Christian marriage. See his *Justin M.*, p. 128.]

[86] Referring to the bacchanalian orgies in which “Eva” was shouted, and which the Fathers professed to believe was an unintentional invocation of Eve, the authoress of all sin.

CHAPTER XXIX.—CAIN'S CRIME.

When, then, Adam knew Eve his wife, she conceived and bare a son, whose name was Cain; and she said, "I have gotten a man from God." And yet again she bare a second son, whose name was Abel, "who began to be a keeper of sheep, but Cain tilled the ground."[87] Their history receives a very full narration, yea, even a detailed explanation:[88] wherefore the book itself, which is entitled "The Genesis of the World," can more accurately inform those who are anxious to learn their story. When, then, Satan saw Adam and his wife not only still living, but also begetting children—being carried away with spite because he had not succeeded in putting them to death,—when he saw that Abel was well-pleasing to God, he wrought upon the heart of his brother called Cain, and caused him to kill his brother Abel. And thus did death get a beginning in this world, to find its way into every race of man, even to this day. But God, being pitiful, and wishing to afford to Cain, as to Adam, an opportunity of repentance and confession, said, "Where is Abel thy brother?" But Cain answered God contumaciously, saying, "I know not; am I my brother's keeper?" God, being thus made angry with him, said, "What hast thou done? The voice of thy brother's blood crieth to me from the earth, which opened her mouth to receive thy brother's blood from thy hand. Groaning and trembling shalt thou be on the earth." From that time the earth, through fear, no longer receives human blood,[89] no, nor the blood of any animal; by which it appears that it is not the cause [of death], but man, who transgressed.

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[87] Gen. iv. 1, 2.

[88] [He speaks of the æconomy of the narative: τὴν οἰκονομίαν τῆς ἐξηγήσεως. Kaye's *Justin*, p. 175.]

[89] Fell remarks, "Blood shed at once coagulates, and does not easily enter the earth." [On the field of Antietam, after the battle, I observed the blood *flaked* upon the soil, not absorbed by it.]

CHAPTER XXX.—CAIN'S FAMILY AND THEIR INVENTIONS.

Cain also himself had a son, whose name was Enoch; and he built a city, which he called by the name of his son, Enoch. From that time was there made a beginning of the building of cities, and this before the flood; not as Homer falsely says:[90]—

> "Not yet had men a city built."

And to Enoch was born a son, by name Gaidad; who begat a son called Meel; and Meel begat Mathusala; and Mathusala, Lamech. And Lamech took unto him two wives, whose names were Adah and Zillah. At that time there was made a beginning of polygamy, and also of music. For Lamech had three sons: Jabal, Jubal, Tubal. And Jabal became a keeper of cattle, and dwelt in tents; but Jubal is he who made known the psaltery and the harp; and Tubal became a smith, a forger in brass and iron. So far the seed of Cain is registered; and for the rest, the seed of his line has sunk into oblivion, on account of his fratricide of his brother. And, in place of Abel, God granted to Eve to conceive and bear a son, who was called Seth; from whom the remainder of the human race proceeds until now. And to those who desire to be informed regarding all generations, it is easy to give explanations by means of the holy Scriptures. For, as we have already mentioned, this subject, the order of the genealogy of man, has been partly handled by us in another discourse, in the first book of *The History*.[91] And all these things the Holy Spirit teaches us, who speaks through Moses and the rest of the prophets, so that the writings which belong to us godly people are more ancient, yea, and are shown to be more truthful, than all writers and poets. But also, concerning music, some have fabled that Apollo was the inventor, and others say that Orpheus discovered the art of music from the sweet voices of the birds. Their story is shown to be empty and vain, for these inventors lived many years after the flood. And what relates to Noah, who is called by some Deucalion, has been explained by us in the book before mentioned, and which, if you wish it, you are at liberty to read.

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[90] *Il.*, xx. 216. But Homer refers only to Troy.

[91] [Of the founder of Christian chronology this must be noted.]

CHAPTER XXXI.—THE HISTORY AFTER THE FLOOD.

After the flood was there again a beginning of cities and kings, in the following manner:—The first city was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar. And their king was called Nebroth [Nimrod]. From these came Asshur, from whom also the Assyrians receive their name. And Nimrod built the cities Nineveh and Rehoboth, and Calah, and Resen, between Nineveh and Calah; and Nineveh became a very great city. And another son of Shem, the son of Noah, by name Mizraim, begat Ludim, and those called Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, out of whom came Philistin. Of the three sons of Noah, however, and of their death and genealogy, we have given a compendious register in the above-mentioned book. But now we will mention the remaining facts both concerning cities and kings, and the things that happened when there was one speech and one language. Before the dividing of the languages these fore-mentioned cities existed. But when men were about to be dispersed, they took counsel of their own judgment, and not at the instigation of God, to build a city, a tower whose top might reach into heaven, that they might make a glorious name to themselves. Since, therefore, they had dared, contrary to the will of God, to attempt a grand work, God destroyed their city, and overthrew their tower. From that time He confounded the languages of men, giving to each a different dialect. And similarly did the Sibyl speak, when she declared that wrath would come on the world. She says:—

> "When are fulfilled the threats of the great God,
> With which He threatened men, when formerly
> In the Assyrian land they built a tower,
> And all were of one speech, and wished to rise
> Even till they climbed unto the starry heaven,
> Then the Immortal raised a mighty wind
> And laid upon them strong necessity;
> For when the wind threw down the mighty tower,
> Then rose among mankind fierce strife and hate.
> One speech was changed to many dialects,
> And earth was filled with divers tribes and kings."

And so on. These things, then, happened in the land of the Chaldæans. And in the land of Canaan there was a city, by name Haran. And in these days, Pharaoh, who by the Egyptians was also called Nechaoth, was first king of Egypt, and thus the kings followed in succession.[92]

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[92] But the Benedictine editor understands the words to mean, that the succeeding kings were in like manner called Pharaoh.

And in the land of Shinar, among those called Chaldæans, the first king was Arioch, and next after him Ellasar, and after him Chedorlaomer, king of Elam, and after him Tidal, king of the nations called Assyrians. And there were five other cities in the territory of Ham, the son of Noah; the first called Sodom, then Gomorrah, Admah, Zeboiim, and Balah, which was also called Zoar. And the names of their kings are these: Bera, king of Sodom; Birsha, king of Gomorrah; Shinab, king of Admah; Shemeber, king of Zeboiim; Bela, king of Zoar, which is also called Kephalac.[93] These served Chedorlaomer, the king of the Assyrians, for twelve years, and in the thirteenth year they revolted from Chedorlaomer; and thus it came to pass at that time that the four Assyrian kings waged war upon the five kings. This was the first commencement of making war on the earth; and they destroyed the giants Karnaim, and the strong nations that were with them in their city, and the Horites of the mountains called Seir, as far as the plain of Paran, which is by the wilderness. And at that time there was a righteous king called Melchisedek, in the city of Salem, which now is Jerusalem. This was the first priest of all priests[94] of the Most High God; and from him the above-named city Hierosolyma was called Jerusalem.[95] And from his time priests were found in all the earth. And after him reigned Abimelech in Gerar; and after him another Abimelech. Then reigned Ephron, surnamed the Hittite. Such are the names of the kings that were in former times. And the rest of the kings of the Assyrians, during an interval of many years, have been passed over in silence unrecorded, all writers narrating the events of our recent days. There were these kings of Assyria: Tiglath-Pileser, and after him Shalmaneser, then Sennacherib; and Adrammelech the Ethiopian, who also reigned over Egypt, was his triarch;—though these things, in comparison with our books, are quite recent.

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[93] Theophilus spells some of the names differently from what they are given in our text. For Tidal he has Thargal; for Bera, Ballas; for Birsha, Barsas; for Shinab, Senaar; for Shemeber, Hymoor. Kephalac is taken to be a corruption for Balak, which in the previous sentence is inserted by many editors, though it is not in the best mss.

[94] [St. Paul seems to teach us that the whole story of Melchisedek is a "similitude," and that the one Great High Priest of our profession appeared to Abraham in that character, as to Joshua in another, the "Captain of our salvation" (Heb. vii. 1–3; Josh. v. 13–15). We need a carefully digested work on the apparitions of the Word before His incarnation, or the theophanies of the *Old Testament*.]

[95] [Certainly a striking etymon, "Salem of the priest." But we can only accept it as a beautiful play upon words.]

CHAPTER XXXII.—HOW THE HUMAN RACE WAS DISPERSED.

Hence, therefore, may the loves of learning and of antiquity understand the history, and see that those things are recent which are told by us apart from the holy prophets.[96] For though at first there were few men in the land of Arabia and Chaldæa, yet, after their languages were divided, they gradually began to multiply and spread over all the earth; and some of them tended towards the east to dwell there, and others to the parts of the great continent, and others northwards, so as to extend as far as Britain, in the Arctic regions. And others went to the land of Canaan, which is called Judæa, and Phœnicia, and the region of Ethiopia, and Egypt, and Libya, and the country called torrid, and the parts stretching towards the west; and the rest went to places by the sea, and Pamphylia, and Asia, and Greece, and Macedonia, and, besides, to Italy, and the whole country called Gaul, and Spain, and Germany; so that now the whole world is thus filled with inhabitants. Since then the occupation of the world by men was at first in three divisions,—in the east, and south, and west: afterwards, the remaining parts of the earth were inhabited, when men became very numerous. And the writers, not knowing these things, are forward to maintain that the world is shaped like a sphere, and to compare it to a cube. But how can they say what is true regarding these things, when they do not know about the creation of the world and its population? Men gradually increasing in number and multiplying on the earth, as we have already said, the islands also of the sea and the rest of the countries were inhabited.

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[96] Proving the antiquity of Scripture, by showing that no recent occurrences are mentioned in it. Wolf, however, gives another reading, which would be rendered, "understand whether those things are recent which we utter on the authority of the holy prophets."

CHAPTER XXXIII.—PROFANE HISTORY GIVES NO ACCOUNT OF THESE MATTERS.

Who, then, of those called sages, and poets, and historians, could tell us truly of these things, themselves being much later born, and introducing a multitude of gods, who were born so many years after the cities, and are more modern than kings, and nations, and wars? For they should have made mention of all events, even those which happened before the flood; both of the creation of the world and the formation of man, and the whole succession of events. The Egyptian or Chaldæan prophets, and the other writers, should have been able accurately to tell, if at least they spoke by a divine and pure spirit, and spoke truth in all that was uttered by them; and they should have announced not only things past or present, but also those that were to come upon the world. And therefore it is proved that all others have been in error; and that we Christians alone have possessed the truth, inasmuch as we are taught by the Holy Spirit, who spoke in the holy prophets, and foretold all things.

CHAPTER XXXIV.—THE PROPHETS ENJOINED HOLINESS OF LIFE.

And, for the rest, would that in a kindly spirit you would investigate divine things[97]—I mean the things that are spoken by the prophets—in order that, by comparing what is said by us with the utterances of the others, you may be able to discover the truth. We[98] have shown from their own histories, which they have compiled, that the names of those who are called gods, are found to be the names of men who lived among them, as we have shown above. And to this day their images are daily fashioned, idols, "the works of men's hands." And these the mass of foolish men serve, whilst they reject the maker and fashioner of all things and the nourisher of all breath of life, giving credit to vain doctrines through the deceitfulness of the senseless tradition received from their fathers. But God at least, the Father and Creator of the universe, did not abandon mankind, but gave a law, and sent holy prophets to declare and teach the race of men, that each one of us might awake and understand that there is one God. And they also taught us to refrain from unlawful idolatry, and adultery, and murder, fornication, theft, avarice, false swearing, wrath, and every incontinence and uncleanness; and that whatever a man would not wish to be done to himself, he should not do to another; and thus he who acts righteously shall escape the eternal punishments, and be thought worthy of the eternal life from God.

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[97] [Comp. book i. cap. xiv., *supra*, p. 93.]

[98] Benedictine editor proposes " they."

CHAPTER XXXV.—PRECEPTS FROM THE PROPHETIC BOOKS.

The divine law, then, not only forbids the worshipping of idols, but also of the heavenly bodies, the sun, the moon, or the other stars; yea, not heaven, nor earth, nor the sea, nor fountains, nor rivers, must be worshipped, but we must serve in holiness of heart and sincerity of purpose only the living and true God, who also is Maker of the universe. Wherefore saith the holy law: "Thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not desire thy neighbour's wife." So also the prophets. Solomon indeed teaches us that we must not sin with so much as a turn of the eye,[99] saying, "Let thine eyes look right on, and let thy eyelids look straight before thee."[100] And Moses, who himself also was a prophet, says, concerning the sole government of God: "Your God is He who establishes the heaven, and forms the earth, whose hands have brought forth all the host of heaven; and He has not set these things before you that you should go after them."[101] And Isaiah himself also says: "Thus saith the Lord God who established the heavens, and founded the earth and all that is therein, and giveth breath unto the people upon it, and spirit to them that walk therein. This is the Lord your God."[102] And again, through him He says: "I have made the earth, and man upon it. I by my hand have established the heavens."[103] And in another chapter, "This is your God, who created the ends of the earth; He hungereth not, neither is weary, and there is no searching of His understanding."[104] So, too, Jeremiah says: "Who hath made the earth by His power, and established the world by His wisdom, and by His discretion hath stretched out the heavens, and a mass of water in the heavens, and He caused the clouds to ascend from the ends of the earth; He made lightnings with rain, and brought forth winds out of His treasures."[105] One can see how consistently and harmoniously all the prophets spoke, having given utterance through one and the same spirit concerning the unity of God, and the creation of the world, and the formation of man. Moreover, they were in sore travail, bewailing the godless race of men, and they reproached those, who seemed to be wise, for their error and hardness of heart. Jeremiah, indeed, said: "Every man is brutishly gone astray from the knowledge of Him; every founder is confounded by his graven images; in vain the silversmith makes his molten images; there is no breath in them: in the day of their visitation they shall perish."[106] The same, too, says David: "They are corrupt, they have done abominable works; there is none that doeth good, no, not one; they have all gone aside, they have together become profitless."[107] So also Habakkuk: "What profiteth the graven image that he has graven it a lying image? Woe to him that saith to the stone, Awake; and to the wood, Arise."[108] Likewise spoke the other prophets of the truth. And why should I recount the multitude of prophets, who are numerous, and said ten thousand things consistently and harmoniously? For those who desire it, can, by reading what they uttered, accurately understand the truth, and no longer be carried away by opinion and profitless labour. These, then, whom we have already mentioned, were prophets among the Hebrews,—illiterate, and shepherds, and uneducated.

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[99] Literally, "a nod."

[100] Prov. iv. 25.

[101] Cf. Deut. iv. 19.

[102] Isa. xlii. 5.

[103] Isa. xlv. 12.

[104] Isa. xl. 28.

[105] Jer. x. 12, 13.

[106] Jer. li. 17, 18.

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[107] Ps. xiv. 1, 3.

[108] Hab. ii. 18.

CHAPTER XXXVI.—PROPHECIES OF THE SIBYL.

And the Sibyl, who was a prophetess among the Greeks and the other nations, in the beginning of her prophecy, reproaches the race of men, saying:—

“How are ye still so quickly lifted up,
And how so thoughtless of the end of life,
Ye mortal men of flesh, who are but nought?
Do ye not tremble, nor fear God most high?
Your Overseer, the Knower, Seer of all,
Who ever keeps those whom His hand first made,
Puts His sweet Spirit into all His works,
And gives Him for a guide to mortal men.
There is one only uncreated God,
Who reigns alone, all-powerful, very great,
From whom is nothing hid. He sees all things,
Himself unseen by any mortal eye.
Can mortal man see the immortal God,
Or fleshly eyes, which shun the noontide beams,
Look upon Him, who dwells beyond the heavens?
Worship Him then, the self-existent God,
The unbegotten Ruler of the world,
Who only was from everlasting time,
And shall to everlasting still abide.
Of evil counsels ye shall reap the fruit,
Because ye have not honoured the true God,
Nor offered to Him sacred hecatombs.
To those who dwell in Hades ye make gifts,
And unto demons offer sacrifice.
In madness and in pride ye have your walk;
And leaving the right way, ye wander wide,
And lose yourselves in pitfalls and in thorns.
Why do ye wander thus, O foolish men?
Cease your vain wanderings in the black, dark night;
Why follow darkness and perpetual gloom
When, see, there shines for you the blessed light?
Lo, He is clear—in Him there is no spot.
Turn, then, from darkness, and behold the day;
Be wise, and treasure wisdom in your breasts.

There is one God who sends the winds and rains,
The earthquakes, and the lightnings, and the plagues,
The famines, and the snow-storms, and the ice,
And all the woes that visit our sad race.
Nor these alone, but all things else He gives,
Ruling omnipotent in heaven and earth,
And self-existent from eternity."

And regarding those [gods] that are said to have been born, she said:—

"If all things that are born must also die,
"God cannot be produced by mortal man.
But there is only One, the All-Supreme,
Who made the heavens, with all their starry host,
The sun and moon; likewise the fruitful earth,
With all the waves of ocean, and the hills,
The fountains, and the ever flowing streams;
He also made the countless multitude
Of ocean creatures, and He keeps alive
All creeping things, both of the earth and sea;
And all the tuneful choir of birds He made,
Which cleave the air with wings, and with shrill pipe
Trill forth at morn their tender, clear-voiced song.
Within the deep glades of the hills He placed
A savage race of beasts; and unto men
He made all cattle subject, making man
The God-formed image, ruler over all,
And putting in subjection to his sway
Things many and incomprehensible.
For who of mortals can know all these things?
He only knows who made them at the first,
He the Creator, incorruptible,
Who dwells in upper air eternally;
Who proffers to the good most rich rewards,
And against evil and unrighteous men
Rouses revenge, and wrath, and bloody wars,
And pestilence, and many a tearful grief.
O man exalted vainly—say why thus

Hast thou so utterly destroyed thyself?
Have ye no shame worshipping beasts for gods?
And to believe the gods should steal your beasts,
Or that they need your vessels—is it not
Frenzy's most profitless and foolish thought?
Instead of dwelling in the golden heavens,
Ye see your gods become the prey of worms,
And hosts of creatures noisome and unclean.
O fools! ye worship serpents, dogs, and cats,
Birds, and the creeping things of earth and sea,
Images made with hands, statues of stone,
And heaps of rubbish by the wayside placed.
All these, and many more vain things, ye serve,
Worshipping things disgraceful even to name:
These are the gods who lead vain men astray,
From whose mouth streams of deadly poison flow.
But unto Him in whom alone is life,
Life, and undying, everlasting light;
Who pours into man's cup of life a joy
Sweeter than sweetest honey to his taste,—
Unto Him bow the head, to Him alone,
And walk in ways of everlasting peace.
Forsaking Him, ye all have turned aside,
And, in your raving folly, drained the cup
Of justice quite unmixed, pure, mastering, strong;
And ye will not again be sober men,
Ye will not come unto a sober mind,
And know your God and King, who looks on all:
Therefore, upon you burning fire shall come,
And ever ye shall daily burn in flames,
Ashamed for ever of your useless gods.
But those who worship the eternal God,
They shall inherit everlasting life,
Inhabiting the blooming realms of bliss,
And feasting on sweet food from starry heaven."

That these things are true, and useful, and just, and profitable to all men, is obvious. Even the poets have spoken of the punishments of the wicked.

CHAPTER XXXVII.—THE TESTIMONIES OF THE POETS.

And that evil-doers must necessarily be punished in proportion to their deeds, has already been, as it were, oracularly uttered by some of the poets, as a witness both against themselves and against the wicked, declaring that they shall be punished. Æschylus said:—

> “He who has done must also suffer.”

And Pindar himself said:—

> “It is fit that suffering follow doing.”

So, too, Euripides:—

> “The deed rejoiced you—suffering endure;
> The taken enemy must needs be pain’d.”

And again:—

> “The foe’s pain is the hero’s meed.”

And, similarly, Archilochus:—

> “One thing I know, I hold it ever true,
> The evil-doer evil shall endure.”

And that God sees all, and that nothing escapes His notice, but that, being long-suffering, He refrains until the time when He is to judge—concerning this, too, Dionysius said:—

> “The eye of Justice seeing all,
> Yet seemeth not to see.”

And that God’s judgment is to be, and that evils will suddenly overtake the wicked,—this, too, Æschylus declared, saying:—

> “Swift-footed is the approach of fate, 11
> And none can justice violate,
> But feels its stern hand soon or late.
> “’Tis with you, though unheard, unseen;
> You draw night’s curtain in between,
> But even sleep affords no screen.
> “’Tis with you if you sleep or wake;
> And if abroad your way you take,

Its still, stern watch you cannot break.
"'Twill follow you, or cross your path;
And even night no virtue hath
To hide you from th' Avenger's wrath.
"To show the ill the darkness flees;
Then, if sin offers joy or ease,
Oh stop, and think that some one sees!"

And may we not cite Simonides also?—

"To men no evil comes unheralded;
But God with sudden hand transforms all things."

Euripides again:—

"The wicked and proud man's prosperity
Is based on sand: his race abideth not;
And time proclaims the wickedness of men."

Once more Euripides:—

"Not without judgment is the Deity,
But sees when oaths are struck unrighteously,
And when from men unwilling they are wrung."

And Sophocles:—

"If ills you do, ills also you must bear."

That God will make inquiry both concerning false swearing and concerning every other wickedness, they themselves have well-nigh predicted. And concerning the conflagration of the world, they have, willingly or unwillingly, spoken in conformity with the prophets, though they were much more recent, and stole these things from the law and the prophets. The poets corroborate the testimony of the prophets.

CHAPTER XXXVIII.—THE TEACHINGS OF THE GREEK POETS AND PHILOSOPHERS CONFIRMATORY OF THOSE OF THE HEBREW PROPHETS.

But what matters it whether they were before or after them? Certainly they did at all events utter things confirmatory of the prophets. Concerning the burning up of the world, Malachi the prophet foretold: “The day of the Lord cometh as a burning oven, and shall consume all the wicked.”[109] And Isaiah: “For the wrath of God is as a violent hail-storm, and as a rushing mountain torrent.”[110] The Sibyl, then, and the other prophets, yea, and the poets and philosophers, have clearly taught both concerning righteousness, and judgment, and punishment; and also concerning providence, that God cares for us, not only for the living among us, but also for those that are dead: though, indeed, they said this unwillingly, for they were convinced by the truth. And among the prophets indeed, Solomon said of the dead, “There shall be healing to thy flesh, and care taken of thy bones.”[111] And the same says David, “The bones which Thou hast broken shall rejoice.”[112] And in agreement with these sayings was that of Timocles:—

> “The dead are pitied by the loving God.”

And the writers who spoke of a multiplicity of gods came at length to the doctrine of the unity of God, and those who asserted chance spoke also of providence; and the advocates of impunity confessed there would be a judgment, and those who denied that there is a sensation after death acknowledged that there is. Homer, accordingly, though he had said,—

> “Like fleeting vision passed the soul away,”[113]

says in another place:—

> “To Hades went the disembodied soul;”[114]

And again:—

> “That I may quickly pass through Hades’ gates,
> Me bury.”[115]

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[109] Mal. iv. 1.

[110] Isa. xxx. 30.

[111] Prov. iii. 8.

[112] Ps. li. 8.

[113] *Od.*, xi. 222.

[114] *Il.*, xvi. 856.

[115] xxiii. 71.

And as regards the others whom you have read, I think you know with sufficient accuracy how they have expressed themselves. But all these things will every one understand who seeks the wisdom of God, and is well pleasing to Him through faith and righteousness and the doing of good works. For one of the prophets whom we already mentioned, Hosea by name, said, “Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.”[116] He, then, who is desirous of learning, should learn much.[117] Endeavour therefore to meet [with me] more frequently, that, by hearing the living voice, you may accurately ascertain the truth.

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[116] Hos. xiv. 9.

[117] We have adopted the reading of Wolf in the text. The reading of the mss. is, “He who desires to learn should desire to learn.” Perhaps the most satisfactory emendation is that of Heumann, who reads φιλομυθεῖν instead of φιλομαθεῖν: “He who desires to learn should also desire to discuss subjects, and hold conversations on them.” In this case, Theophilus most probably borrows his remark from Aristotle, *Metaphysic.* i. c. 2.

THEOPHILUS TO AUTOLYCUS.

Book III.

111

CHAPTER I.—AUTOLYCUS NOT YET CONVINCED.

Theophilus to Autolycus, greeting: Seeing that writers are fond of composing a multitude of books for vainglory,—some concerning gods, and wars, and chronology, and some, too, concerning useless legends, and other such labour in vain, in which you also have been used to employ yourself until now, and do not grudge to endure that toil; but though you conversed with me, are still of opinion that the word of truth is an idle tale, and suppose that our writings are recent and modern;—on this account I also will not grudge the labour of compendiously setting forth to you, God helping me, the antiquity of our books, reminding you of it in few words, that you may not grudge the labour of reading it, but may recognise the folly of the other authors.

CHAPTER II.—PROFANE AUTHORS HAD NO MEANS OF KNOWING THE TRUTH.

For it was fit that they who wrote should themselves have been eye-witnesses of those things concerning which they made assertions, or should accurately have ascertained them from those who had seen them; for they who write of things unascertained beat the air. For what did it profit Homer to have composed the Trojan war, and to have deceived many; or Hesiod, the register of the theogony of those whom he calls gods; or Orpheus, the three hundred and sixty-five gods, whom in the end of his life he rejects, maintaining in his precepts that there is one God? What profit did the sphærography of the world's circle confer on Aratus, or those who held the same doctrine as he, except glory among men? And not even that did they reap as they deserved. And what truth did they utter? Or what good did their tragedies do to Euripides and Sophocles, or the other tragedians? Or their comedies to Menander and Aristophanes, and the other comedians? Or their histories to Herodotus and Thucydides? Or the shrines[118] and the pillars of Hercules to Pythagoras, or the Cynic philosophy to Diogenes? What good did it do Epicurus to maintain that there is no providence; or Empedocles to teach atheism; or Socrates to swear by the dog, and the goose, and the plane-tree, and Æsculapius struck by lightning, and the demons whom he invoked? And why did he willingly die? What reward, or of what kind, did he expect to receive after death? What did Plato's system of culture profit him? Or what benefit did the *rest* of the philosophers derive from their doctrines, not to enumerate the whole of them, since they are numerous? But these things we say, for the purpose of exhibiting their useless and godless opinions.

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[118] While in Egypt, Pythagoras was admitted to the penetralia of the temples and the arcana of religion.

CHAPTER III.—THEIR CONTRADICTIONS.

For all these, having fallen in love with vain and empty reputation, neither themselves knew the truth, nor guided others to the truth: for the things which they said themselves convict them of speaking inconsistently; and most of them demolished their own doctrines. For not only did they refute one another, but some, too, even stultified their own teachings; so that their reputation has issued in shame and folly, for they are condemned by men of understanding. For either they made assertions concerning the gods, and afterwards taught that there was no god; or if they spoke even of the creation of the world, they finally said that all things were produced spontaneously. Yea, and even speaking of providence, they taught again that the world was not ruled by providence. But what? Did they not, when they essayed to write even of honourable conduct, teach the perpetration of lasciviousness, and fornication, and adultery; and did they not introduce hateful and unutterable wickedness? And they proclaim that their gods took the lead in committing unutterable acts of adultery, and in monstrous banquets. For who does not sing Saturn devouring his own children, and Jove his son gulping down Metis, and preparing for the gods a horrible feast, at which also they say that Vulcan, a lame blacksmith, did the waiting; and how Jove not only married 112 Juno, his own sister, but also with foul mouth did abominable wickedness? And the rest of his deeds, as many as the poets sing, it is likely you are acquainted with. Why need I further recount the deeds of Neptune and Apollo, or Bacchus and Hercules, of the bosom-loving Minerva, and the shameless Venus, since in another place[119] we have given a more accurate account of these?

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[119] Viz., in the first book to Autolycus.

CHAPTER IV.—HOW AUTOLYCUS HAD BEEN MISLED BY FALSE ACCUSATIONS AGAINST THE CHRISTIANS.

Nor indeed was there any necessity for my refuting these, except that I see you still in dubiety about the word of the truth. For though yourself prudent, you endure fools gladly. Otherwise you would not have been moved by senseless men to yield yourself to empty words, and to give credit to the prevalent rumor wherewith godless lips falsely accuse us, who are worshippers of God, and are called Christians, alleging that the wives of us all are held in common and made promiscuous use of; and that we even commit incest with our own sisters, and, what is most impious and barbarous of all, that we eat human flesh.[120] But further, they say that our doctrine has but recently come to light, and that we have nothing to allege in proof of what we receive as truth, nor of our teaching, but that our doctrine is foolishness. I wonder, then, chiefly that you, who in other matters are studious, and a scrutinizer of all things, give but a careless hearing to us. For, if it were possible for you, you would not grudge to spend the night in the libraries.

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[120] [The body of Christ is human flesh. If, then, it had been the primitive doctrine, that the bread and wine cease to exist in the Eucharist, and are changed into natural flesh and blood, our author could not have resented this charge as “most barbarous and impious.”]

CHAPTER V.—PHILOSOPHERS INCULCATE CANNIBALISM.

Since, then, you have read much, what is your opinion of the precepts of Zeno, and Diogenes, and Cleanthes, which their books contain, inculcating the eating of human flesh: that fathers be cooked and eaten by their own children; and that if any one refuse or reject a part of this infamous food, he himself be devoured who will not eat? An utterance even more godless than these is found,—that, namely, of Diogenes, who teaches children to bring their own parents in sacrifice, and devour them. And does not the historian Herodotus narrate that Cambyses,[121] when he had slaughtered the children of Harpagus, cooked them also, and set them as a meal before their father? And, still further, he narrates that among the Indians the parents are eaten by their own children. Oh! the godless teaching of those who recorded, yea, rather, inculcated such things! Oh! their wickedness and godlessness! Oh! the conception of those who thus accurately philosophized, and profess philosophy! For they who taught these doctrines have filled the world with iniquity.

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[121] It was not Cambyses, but Astyages, who did this; see Herod. i. 119.

CHAPTER VI.—OTHER OPINIONS OF THE PHILOSOPHERS.

And regarding lawless conduct, those who have blindly wandered into the choir of philosophy have, almost to a man, spoken with one voice. Certainly Plato, to mention him first who seems to have been the most respectable philosopher among them, expressly, as it were, legislates in his first book,[122] entitled *The Republic*, that the wives of all be common, using the precedent of the son[123] of Jupiter and the lawgiver of the Cretans, in order that under this pretext there might be an abundant offspring from the best persons, and that those who were worn with toil might be comforted by such intercourse.[124] And Epicurus himself, too, as well as teaching atheism, teaches along with it incest with mothers and sisters, and this in transgression of the laws which forbid it; for Solon distinctly legislated regarding this, in order that from a married parent children might lawfully spring, that they might not be born of adultery, so that no one should honour as his father him who was not his father, or dishonour him who was really his father, through ignorance that he was so. And these things the other laws of the Romans and Greeks also prohibit. Why, then, do Epicurus and the Stoics teach incest and sodomy, with which doctrines they have filled libraries, so that from boyhood[125] this lawless intercourse is learned? And why should I further spend time on them, since even of those they call gods they relate similar things?

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[122] Not in the first, but the fifth book of the *Republic*, p. 460.

[123] Minos.

[124] As this sentence cannot be intelligibly rendered without its original in Plato, we subjoin the latter: "As for those youths who excel either in war or other pursuits, they ought both to have other rewards and prizes given them; and specially this, of being allowed the freest intercourse with women, that, at the same time, under this pretext the greatest number of children may spring from such parents."

[125] [This statement reflects light upon some passages of Hermas, and shows with what delicacy he has reproved the gross vices with which Christians could not escape familiarity.]

CHAPTER VII.—VARYING DOCTRINE CONCERNING THE GODS.

For after they had said that these are gods, they again made them of no account. For some said that they were composed of atoms; and others, again, that they eventuate in atoms; and they say that the gods have no more power than men. Plato, too, though he says these are gods, would have them composed of matter. And Pythagoras, after he had made such a toil and moil about the gods, and travelled up and down [for information], at last determines that all things are produced naturally and spontaneously, and that the gods care nothing for men. And how many atheistic opinions Clitomachus the academician introduced, [I need not recount.] And did not Critias and Protagoras of Abdera say, “For whether the gods exist, I am not able to affirm concerning them, nor to explain of what nature they are; for there are many things would prevent me”? And to speak of the opinions of the most atheistical, Euhemerus, is superfluous. For having made many daring assertions concerning the gods, he at last would absolutely deny their existence, and have all things to be governed by self-regulated action.[126] And Plato, who spoke so much of the unity of God and of the soul of man, asserting that the soul is immortal, is not he himself afterwards found, inconsistently with himself, to maintain that some souls pass into other men, and that others take their departure into irrational animals? How can his doctrine fail to seem dreadful and monstrous—to those at least who have any judgment—that he who was once a man shall afterwards be a wolf, or a dog, or an ass, or some other irrational brute? Pythagoras, too, is found venting similar nonsense, besides his demolishing providence. Which of them, then, shall we believe? Philemon, the comic poet, who says,—

> “Good hope have they who praise and serve the gods;”

or those whom we have mentioned—Euhemerus, and Epicurus, and Pythagoras, and the others who deny that the gods are to be worshipped, and who abolish providence? Concerning God and providence, Ariston said:—

> “Be of good courage: God will still preserve
> And greatly help all those who so deserve.
> If no promotion waits on faithful men,
> Say what advantage goodness offers then.
> ’Tis granted—yet I often see the just
> Faring but ill, from ev’ry honour thrust;
> While they whose own advancement is their aim,
> Oft in this present life have all they claim.
> But we must look beyond, and wait the end,

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[126] αύτοματισμῶ.

That consummation to which all things tend.
’Tis not, as vain and wicked men have said,
By an unbridled destiny we’re led:
It is not blinded chance that rules the world,
Nor uncontrolled are all things onward hurled.
The wicked blinds himself with this belief;
But be ye sure, of all rewards, the chief
Is still reserved for those who holy live;
And Providence to wicked men will give
Only the just reward which is their meed,
And fitting punishment for each bad deed.”

And one can see how inconsistent with each other are the things which others, and indeed almost the majority, have said about God and providence. For some have absolutely cancelled God and providence; and others, again, have affirmed God, and have avowed that all things are governed by providence. The intelligent hearer and reader must therefore give minute attention to their expressions; as also Simylus said: “It is the custom of the poets to name by a common designation the surpassingly wicked and the excellent; we therefore must discriminate.” As also Philemon says: “A senseless man who sits and merely hears is a troublesome feature; for he does not blame himself, so foolish is he.” We must then give attention, and consider what is said, critically inquiring into what has been uttered by the philosophers and the poets.

CHAPTER VIII.—WICKEDNESS ATTRIBUTED TO THE GODS BY HEATHEN WRITERS.

For, denying that there are gods, they again acknowledge their existence, and they said they committed grossly wicked deeds. And, first, of Jove the poets euphoniously sing the wicked actions. And Chrysippus, who talked a deal of nonsense, is he not found publishing that Juno had the foulest intercourse with Jupiter? For why should I recount the impurities of the so-called mother of the gods, or of Jupiter Latiaris thirsting for human blood, or the castrated Attis; or of Jupiter, surnamed Tragedian, and how he defiled himself, as they say, and now is worshipped among the Romans as a god? I am silent about the temples of Antinous, and of the others whom you call gods. For when related to sensible persons, they excite laughter. They who elaborated such a philosophy regarding either the non-existence of God, or promiscuous intercourse and beastly concubinage, are themselves condemned by their own teachings. Moreover, we find from the writings they composed that the eating of human flesh was received among them; and they record that those whom they honour as gods were the first to do these things.

CHAPTER IX.—CHRISTIAN DOCTRINE OF GOD AND HIS LAW.

Now we also confess that God exists, but that He is one, the creator, and maker, and fashioner of this universe; and we know that all things are arranged by His providence, but by Him alone. And we have learned a holy law; but we have as lawgiver Him who is really God, who teaches us to act righteously, and to be pious, and to do good. And concerning piety[127] He says, “Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, 114 nor serve them: for I am the Lord thy God.”[128] And of doing good He said: “Honour thy father and thy mother; that it may be well with thee, and that thy days may be long in the land which I the Lord God give thee.” Again, concerning righteousness: “Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour’s wife, thou shalt not covet thy neighbour’s house, nor his land, nor his man-servant, nor his maid-servant, nor his ox, nor his beast of burden, nor any of his cattle, nor anything that is thy neighbour’s. Thou shalt not wrest the judgment of the poor in his cause.[129] From every unjust matter keep thee far. The innocent and righteous thou shalt not slay; thou shalt not justify the wicked; and thou shalt not take a gift, for gifts blind the eyes of them that see and pervert righteous words.” Of this divine law, then, Moses, who also was God’s servant, was made the minister both to all the world, and chiefly to the Hebrews, who were also called Jews, whom an Egyptian king had in ancient days enslaved, and who were the righteous seed of godly and holy men—Abraham, and Isaac, and Jacob. God, being mindful of them, and doing marvellous and strange miracles by the hand of Moses, delivered them, and led them out of Egypt, leading them through what is called the desert; whom He also settled again in the land of Canaan, which afterwards was called judæa, and gave them a law, and taught them these things. Of this great and wonderful law, which tends to all righteousness, the ten heads are such as we have already rehearsed.

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[127] Or, right worship.

[128] Ex. xx. 3.

[129] Ex. xxiii. 6.

CHAPTER X.—OF HUMANITY TO STRANGERS.

Since therefore they were strangers in the land of Egypt, being by birth Hebrews from the land of Chaldæa,—for at that time, there being a famine, they were obliged to migrate to Egypt for the sake of buying food there, where also for a time they sojourned; and these things befell them in accordance with a prediction of God,—having sojourned, then, in Egypt for 430 years, when Moses was about to lead them out into the desert, God taught them by the law, saying, "Ye shall not afflict a stranger; for ye know the heart of a stranger: for yourselves were strangers in the land of Egypt."[130]

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[130] Ex. xxii. 21.

CHAPTER XI.—OF REPENTANCE.

And when the people transgressed the law which had been given to them by God, God being good and pitiful, unwilling to destroy them, in addition to His giving them the law, afterwards sent forth also prophets to them from among their brethren, to teach and remind them of the contents of the law, and to turn them to repentance, that they might sin no more. But if they persisted in their wicked deeds, He forewarned them that they should be delivered into subjection to all the kingdoms of the earth; and that this has already happened them is manifest. Concerning repentance, then, Isaiah the prophet, generally indeed to all, but expressly to the people, says: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord his God, and he will find mercy, for He will abundantly pardon."[131] And another prophet, Ezekiel, says: "If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is right in My sight, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; but in his righteousness that he hath done he shall live: for I desire not the death of the sinner, saith the Lord, but that he turn from his wicked way, and live."[132] Again Isaiah: "Ye who take deep and wicked counsel, turn ye, that ye may be saved."[133] And another prophet, Jeremiah: "Turn to the Lord your God, as a grape-gatherer to his basket, and ye shall find mercy."[134] Many therefore, yea rather, countless are the sayings in the Holy Scriptures regarding repentance, God being always desirous that the race of men turn from all their sins.

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[131] Isa. lv. 6.

[132] Ezek. xviii. 21.

[133] Isa. xxxi. 6.

[134] Jer. vi. 9.

CHAPTER XII.—OF RIGHTEOUSNESS.

Moreover, concerning the righteousness which the law enjoined, confirmatory utterances are found both with the prophets and in the Gospels, because they all spoke inspired by one Spirit of God. Isaiah accordingly spoke thus: "Put away the evil of your doings from your souls; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."[135] And again the same prophet said: "Loose every band of wickedness, dissolve every oppressive contract, let the oppressed go free, and tear up every unrighteous bond. Deal out thy bread to the hungry, and bring the houseless poor to thy home. When thou seest the naked, cover him, and hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee."[136] In like manner also Jeremiah says: "Stand in the ways, and see, and ask which is the good way of the Lord your God, and walk in it and ye shall find rest for 11 your souls. Judge just judgment, for in this is the will of the Lord your God."[137] So also says Hosea: "Keep judgment, and draw near to your God, who established the heavens and created the earth."[138] And another, Joel, spoke in agreement with these: "Gather the people, sanctify the congregation, assemble the elders, gather the children that are in arms; let the bridegroom go forth of his chamber, and the bride out of her closet, and pray to the Lord thy God urgently that he may have mercy upon you, and blot out your sins."[139] In like manner also another, Zachariah: "Thus saith the Lord Almighty, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger; and let none of you imagine evil against his brother in your heart, saith the Lord Almighty."[140]

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[135] Isa. i. 16, 17.

[136] Isa. lviii. 6.

[137] Jer. vi. 16.

[138] Hos. xii. 6.

[139] Joel ii. 16.

[140] Zech. vii. 9, 10.

CHAPTER XIII.—OF CHASTITY.

And concerning chastity, the holy word teaches us not only not to sin in act, but not even in thought, not even in the heart to think of any evil, nor look on another man's wife with our eyes to lust after her. Solomon, accordingly, who was a king and a prophet, said: "Let thine eyes look right on, and let thine eyelids look straight before thee: make straight paths for your feet."[141] And the voice of the Gospel teaches still more urgently concerning chastity, saying: "Whosoever looketh on a woman who is not his own wife, to lust after her, hath committed adultery with her already in his heart."[142] "And he that marrieth," says [the Gospel], "her that is divorced from her husband, committeth adultery; and whosoever putteth away his wife, saving for the cause of fornication, causeth her to commit adultery."[143] Because Solomon says: "Can a man take fire in his bosom, and his clothes not be burned? Or can one walk upon hot coals, and his feet not be burned? So he that goeth in to a married woman shall not be innocent."[144]

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[141] Prov. iv. 25.

[142] Matt. v. 28.

[143] Matt. v. 32.

[144] Prov. vi. 27–29.

CHAPTER XIV.—OF LOVING OUR ENEMIES.

And that we should be kindly disposed, not only towards those of our own stock, as some suppose, Isaiah the prophet said: “Say to those that hate you, and that cast you out, Ye are our brethren, that the name of the Lord may be glorified, and be apparent in their joy.”[145] And the Gospel says: “Love your enemies, and pray for them that despitefully use you. For if ye love them who love you, what reward have ye? This do also the robbers and the publicans.”[146] And those that do good it teaches not to boast, lest they become men-pleasers. For it says: “Let not your left hand know what your right hand doeth.”[147] Moreover, concerning subjection to authorities and powers, and prayer for them, the divine word gives us instructions, in order that “we may lead a quiet and peaceable life.”[148] And it teaches us to render all things to all,[149] “honour to whom honour, fear to whom fear, tribute to whom tribute; to owe no man anything, but to love all.”

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[145] Isa. lxvi. 5.

[146] Matt. v. 44, 46.

[147] Matt. vi. 3.

[148] 1 Tim. ii. 2.

[149] Rom. xiii. 7, 8.

CHAPTER XV.—THE INNOCENCE OF THE CHRISTIANS DEFENDED.

Consider, therefore, whether those who teach such things can possibly live indifferently, and be commingled in unlawful intercourse, or, most impious of all, eat human flesh, especially when we are forbidden so much as to witness shows of gladiators, lest we become partakers and abettors of murders. But neither may we see the other spectacles,[150] lest our eyes and ears be defiled, participating in the utterances there sung. For if one should speak of cannibalism, in these spectacles the children of Thyestes and Tereus are eaten; and as for adultery, both in the case of men and of gods, whom they celebrate in elegant language for honours and prizes, this is made the subject of their dramas. But far be it from Christians to conceive any such deeds; for with them temperance dwells, self-restraint is practiced, monogamy is observed, chastity is guarded, iniquity exterminated, sin extirpated, righteousness exercised, law administered, worship performed, God acknowledged: truth governs, grace guards, peace screens them; the holy word guides, wisdom teaches, life directs, God reigns. Therefore, though we have much to say regarding our manner of life, and the ordinances of God, the maker of all creation, we yet consider that we have for the present reminded you of enough to induce you to study these things, especially since you can now read [our writings] for yourself, that as you have been fond of acquiring information, you may still be studious in this direction also.

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[150] At the theatres. [N.B.—Let the easy Christians of our age be reminded of this warning; frequenting, as they do, plays and operas equally defiling, impure in purport often, even when not gross in language.]

CHAPTER XVI.—UNCERTAIN CONJECTURES OF THE PHILOSOPHERS.

But I wish now to give you a more accurate demonstration, God helping me, of the historical periods, that you may see that our doctrine is not modern nor fabulous, but more ancient and true than all poets and authors who have written in uncertainty. For some, maintaining that the world was uncreated, went into infinity;[151] and others, asserting that it was created, said that already 153,075 years had passed. This is stated by Apollonius the Egyptian. And Plato, who is esteemed to have been the wisest of the Greeks, into what nonsense did he run? For in his book entitled *The Republic*,[152] we find him expressly saying: "For if things had in all time remained in their present arrangement, when ever could any new thing be discovered? For ten thousand times ten thousand years elapsed without record, and one thousand or twice as many years have gone by since some things were discovered by Dædalus, and some by Orpheus, and some by Palamedes." And when he says that these things happened, he implies that ten thousand times ten thousand years elapsed from the flood to Dædalus. And after he has said a great deal about the cities of the world, and the settlements, and the nations, he owns that he has said these things conjecturally. For he says, "If then, my friend, some god should promise us, that if we attempted to make a survey of legislation, the things now said,"[153] etc., which shows that he was speaking by guess; and if by guess, then what he says is not true.

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[151] i.e., tracing back its history through an infinate duration.

[152] The following quotation is not from the *Republic*, but from the third book of the *Laws*, p. 676.

[153] Plato goes on to say, that if he had this pledge of divine assistance, he would go further in his speculation; and therefore Theophilus argues that what he said without this assistance he felt to be unsafe.

CHAPTER XVII.—ACCURATE INFORMATION OF THE CHRISTIANS.

It behoved, therefore, that he should the rather become a scholar of God in this matter of legislation, as he himself confessed that in no other way could he gain accurate information than by God's teaching him through the law. And did not the poets Homer and Hesiod and Orpheus profess that they themselves had been instructed by Divine Providence? Moreover, it is said that among your writers there were prophets and prognosticators, and that those wrote accurately who were informed by them. How much more, then, shall *we* know the truth who are instructed by the holy prophets, who were possessed by[154] the Holy Spirit of God! On this account all the prophets spoke harmoniously and in agreement with one another, and foretold the things that would come to pass in all the world. For the very accomplishment of predicted and already consummated events should demonstrate to those who are fond of information, yea rather, who are lovers of truth, that those things are really true which they declared concerning the epochs and eras before the deluge:[155] to wit, how the years have run on since the world was created until now, so as to manifest the ridiculous mendacity of your authors, and show that their statements are not true.

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[154] Literally, "contained."

[155] [See *supra*, book i. cap. 14, p. 93, the author's account of his own conversion.]

CHAPTER XVIII.—ERRORS OF THE GREEKS ABOUT THE DELUGE.

For Plato, as we said above, when he had demonstrated that a deluge had happened, said that it extended not over the whole earth, but only over the plains, and that those who fled to the highest hills saved themselves. But others say that there existed Deucalion and Pyrrha, and that they were preserved in a chest; and that Deucalion, after he came out of the chest, flung stones behind him, and that men were produced from the stones; from which circumstance they say that men in the mass are named “people.”[156] Others, again, say that Clymenus existed in a second flood. From what has already been said, it is evident that they who wrote such things and philosophized to so little purpose are miserable, and very profane and senseless persons. But Moses, our prophet and the servant of God, in giving an account of the genesis of the world, related in what manner the flood came upon the earth, telling us, besides, how the details of the flood came about, and relating no fable of Pyrrha nor of Deucalion or Clymenus; nor, forsooth, that only the plains were submerged, and that those only who escaped to the mountains were saved.

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[156] λαός, from λᾶας, stone.

CHAPTER XIX.—ACCURATE ACCOUNT OF THE DELUGE.

And neither does he make out that there was a second flood: on the contrary, he said that never again would there be a flood of water on the world; as neither indeed has there been, nor ever shall be. And he says that eight human beings were preserved in the ark, in that which had been prepared by God's direction, not by Deucalion, but by Noah; which Hebrew word means in English[157] "rest," as we have elsewhere shown that Noah, when he announced to the men then alive that there was a flood coming, prophesied to them, saying, Come thither, God calls you to repentance. On this account he was fitly called Deucalion.[158] And this Noah had three sons (as we mentioned in the second book), whose names were Shem, and Ham, and Japhet; and these had three wives, one wife each; each man and his wife. This man some have surnamed Eunuchus. All the eight persons, therefore, who were found in the ark were preserved. And Moses showed that the flood lasted forty days and forty nights, torrents pouring from heaven, and from the fountains of the deep breaking up, so that the water overtopped every high hill 15 cubits. And thus the race of all the men that then were was destroyed, and those only who were protected in the ark were saved; and these, we have already said, were eight. And of the ark, the remains are to this day to be seen in the Arabian mountains. This, then, is in sum the history of the deluge.

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[157] Literally, in Greek, ἀνάπαυσις.

[158] Deucalion, from Δεῦτε, come, and καλέω, I call.

CHAPTER XX.—ANTIQUITY OF MOSES.

And Moses, becoming the leader of the Jews, as we have already stated, was expelled from the land of Egypt by the king, Pharaoh, whose name was Amasis, and who, they say, reigned after the expulsion of the people 25 years and 4 months, as Manetho assumes. And after him [reigned] Chebron, 13 years. And after him Amenophis, 20 years 7 months. And after him his sister Amessa, 21 years 1 month. And after her Mephres, 12 years 9 months. And after him Methramuthosis, 20 years and 10 months. And after him Tythmoses, 9 years 8 months. And after him Damphenophis, 30 years 10 months. And after him Orus, 35 years 5 months. And after him his daughter, 10 years 3 months. After her Mercheres, 12 years 3 months. And after him his son Armais, 30 years 1 month. After him Messes, son of Miammus, 6 years, 2 months. After him Rameses, 1 year 4 months. After him Amenophis, 19 years 6 months. After him his sons Thoessus and Rameses, 10 years, who, it is said, had a large cavalry force and naval equipment. The Hebrews, indeed, after their own separate history, having at that time migrated into the land of Egypt, and been enslaved by the king Tethmosis, as already said, built for him strong cities, Peitho, and Rameses, and On, which is Heliopolis; so that the Hebrews, who also are our ancestors, and from whom we have those sacred books which are older than all authors, as already said, are proved to be more ancient than the cities which were at that time renowned among the Egyptians. And the country was called Egypt from the king Sethos. For the word Sethos, they say, is pronounced "Egypt."[159] And Sethos had a brother, by name Armais. He is called Danaus, the same who passed from Egypt to Argos, whom the other authors mention as being of very ancient date.

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[159] Or, reading ὁ γὰρ Σέθως, "Sethos is also called Egyptus."

CHAPTER XXI.—OF MANETHO'S INACCURACY.

And Manetho, who among the Egyptians gave out a great deal of nonsense, and even impiously charged Moses and the Hebrews who accompanied him with being banished from Egypt on account of leprosy, could give no accurate chronological statement. For when he said they were shepherds, and enemies of the Egyptians, he uttered truth indeed, because he was forced to do so. For our forefathers who sojourned in Egypt were truly shepherds, but not lepers. For when they came into the land called Jerusalem, where also they afterwards abode, it is well known how their priests, in pursuance of the appointment of God, continued in the temple, and there healed every disease, so that they cured lepers and every unsoundness. The temple was built by Solomon the king of Judæa. And from Manetho's own statement his chronological error is manifest. (As it is also in respect of the king who expelled them, Pharaoh by name. For he no longer ruled them. For having pursued the Hebrews, he and his army were engulphed in the Red Sea. And he is in error still further, in saying that the shepherds made war against the Egyptians.) For they went out of Egypt, and thenceforth dwelt in the country now called Judæa, 313[160] years before Danaus came to Argos. And that most people consider him older than any other of the Greeks is manifest. So that Manetho has unwillingly declared to us, by his own writings, two particulars of the truth: first, avowing that they were shepherds; secondly, saying that they went out of the land of Egypt. So that even from these writings Moses and his followers are proved to be 900 or even 1000 years prior to the Trojan war.[161]

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[160] The Benedictine editor shows that this should be 393 years.

[161] The correct date would be about 400 years.

CHAPTER XXII.—ANTIQUITY OF THE TEMPLE.

Then concerning the building of the temple in Judæa, which Solomon the king built 566 years after the exodus of the Jews from Egypt, there is among the Tyrians a record how the temple was built; and in their archives writings have been preserved, in which the temple is proved to have existed 143[162] years 8 months before the Tyrians founded Carthage (and this record was made by Hiram[163] [that is the name of the king of the Tyrians), the son of Abimalus, on account of the hereditary friendship which existed between Hiram and Solomon, and at the same time on account of the surpassing wisdom possessed by Solomon. For they continually engaged with each other in discussing difficult problems. And proof of this exists in their correspondence, which to this day is preserved among the Tyrians, and the writings that passed between them); as Menander the Ephesian, while narrating the history of the Tyrian kingdom, records, speaking thus: “For when Abimalus the king of the Tyrians died, his son Hiram succeeded to the kingdom. He lived 53 years. And Bazorus succeeded him, who lived 43, and reigned 17 years. And after him followed Methuastartus, who lived 54 years, and reigned 12. And after him succeeded his brother Atharymus, who lived 58 years, and reigned 9. He was slain by his brother of the name of Helles, who lived 50 years, and reigned 8 months. He was killed by Juthobalus, priest of Astarte, who lived 40 years, and reigned 12. He was succeeded by his son Bazorus, who lived 45 years, and reigned 7. And to him his son Metten succeeded, who lived 32 years, and reigned 29. Pygmalion, son of Pygmalius succeeded him, who lived 56 years, and reigned 7.[164] And in the 7th year of his reign, his sister, fleeing to Libya, built the city which to this day is called Carthage.” The whole period, therefore, from the reign of Hiram to the founding of Carthage, amounts to 155 years and 8 months. And in the 12th year of the reign of Hiram the temple in Jerusalem was built. So that the entire time from the building of the temple to the founding of Carthage was 143 years and 8 months.

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[162] Others read 134 years.

[163] Literally, Hieromus.

[164] In this register it seems that the number of years during which each person lived does not include the years of his reign.

CHAPTER XXIII.—PROPHETS MORE ANCIENT THAN GREEK WRITERS.

So then let what has been said suffice for the testimony of the Phœnicians and Egyptians, and for the account of our chronology given by the writers Manetho the Egyptian, and Menander the Ephesian, and also Josephus, who wrote the Jewish war, which they waged with the Romans. For from these very old records it is proved that the writings of the rest are more recent than the writings given to us through Moses, yes, and than the subsequent prophets. For the last of the prophets, who was called Zechariah, was contemporary with the reign of Darius. But even the lawgivers themselves are all found to have legislated subsequently to that period. For if one were to mention Solon the Athenian, he lived in the days of the kings Cyrus and Darius, in the time of the prophet Zechariah first mentioned, who was by many years the last of the prophets.[165] Or if you mention the lawgivers Lycurgus, or Draco, or Minos, Josephus tells us in his writings that the sacred books take precedence of them in antiquity, since even before the reign of Jupiter over the Cretans, and before the Trojan war, the writings of the divine law which has been given to us through Moses were in existence. And that we may give a more accurate exhibition of eras and dates, we will, God helping us, now give an account not only of the dates after the deluge, but also of those before it, so as to reckon the whole number of all the years, as far as possible; tracing up to the very beginning of the creation of the world, which Moses the servant of God recorded through the Holy Spirit. For having first spoken of what concerned the creation and genesis of the world, and of the first man, and all that happened after in the order of events, he signified also the years that elapsed before the deluge. And I pray for favour from the only God, that I may accurately speak the whole truth according to His will, that you and every one who reads this work may be guided by His truth and favour. I will then begin first with the recorded genealogies, and I begin my narration with the first man.[166]

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[165] But the meaning here is obscure in the original. Malachi was much later than Zechariah.

[166] [Usher, in his *Annals*, honours our author as the father of Christian chronology, p. 3. Paris, 1673.]

CHAPTER XXIV.—CHRONOLOGY FROM ADAM.

Adam lived till he begat a son,[167] 230 years. And his son Seth, 205. And his son Enos, 190. And his son Cainan, 170. And his son Mahaleel, 165. And his son Jared, 162. And his son Enoch, 165. And his son Methuselah, 167. And his son Lamech, 188. And Lamech's son was Noah, of whom we have spoken above, who begat Shem when 500 years old. During Noah's life, in his 600th year, the flood came. The total number of years, therefore, till the flood, was 2242. And immediately after the flood, Shem, who was 100 years old, begat Arphaxad. And Arphaxad, when 135 years old, begat Salah. And Salah begat a son when 130. And his son Eber, when 134. And from him the Hebrews name their race. And his son Phaleg begat a son when 130. And his son Reu, when 132. And his son Serug, when 130. And his son Nahor, when 75. And his son Terah, when 70. And his son Abraham, our patriarch, begat Isaac when he was 100 years old. Until Abraham, therefore, there are 3278 years. The fore-mentioned Isaac lived until he begat a son, 60 years, and begat Jacob. Jacob, till the migration into Egypt, of which we have spoken above, lived 130 years. And the sojourning of the Hebrews in Egypt lasted 430 years; and after their departure from the land of Egypt they spent 40 years in the wilderness, as it is called. All these years, therefore, amount to 3,938. And at that time, Moses having died, Jesus the sun of Nun succeeded to his rule, and governed them 27 years. And after Jesus, when the people had transgressed the commandments of God, they served the king of Mesopotamia, by name Chusarathon, 8 years. Then, on the repentance of the people, they had judges: Gothonoel, 40 years; Eglon, 18 years; Aoth, 8 years. Then having sinned, they were subdued by strangers for 20 years. Then Deborah judged them 40 years. Then they served the Midianites 7 years. Then Gideon judged them 40 years; Abimelech, 3 years; Thola, 22 years; Jair, 22 years. Then the Philistines and Ammonites ruled them 18 years. After that Jephthah judged them 6 years; Esbon, 7 years; Ailon, 10 years; Abdon, 8 years. Then strangers ruled them 40 years. Then Samson judged them 20 years. Then there was peace among them for 40 years. Then Samera judged them one year; Eli, 20 years; Samuel, 12 years.

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[167] i.e., till he begat Seth. [A fragment of the *Chronicon* of Julius Africanus, a.d. 232, is gievn in Routh's *Reliquiæ*, tom. ii. p. 238, with very rich annotations. pp. 357–509.]

CHAPTER XXV.—FROM SAUL TO THE CAPTIVITY.

And after the judges they had kings, the first named Saul, who reigned 20 years; then David, our forefather, who reigned 40 years. Accordingly, there are to the reign of David [from Isaac] 496 years. And after these kings Solomon reigned, who also, by the will of God, was the first to build the temple in Jerusalem; he reigned 40 years. And after him Rehoboam, 17 years; and after him Abias, 7 years; and after him Asa, 41 years; and after him Jehoshaphat, 25 years; and after him Joram, 8 years; and after him Ahaziah, 1 year; and after him Athaliah, 6 years; and after her Josiah, 40 years; and after him Amaziah, 39 years; and after him Uzziah, 52 years; and after him Jotham, 16 years; and after him Ahaz, 17 years; and after him Hezekiah, 29 years; and after him Manasseh, 55 years; and after him Amon, 2 years; and after him Josiah, 31 years; and after him Jehoahaz, 3 months; and after him Jehoiakim, 11 years. Then another Jehoiakim, 3 months 10 days; and after him Zedekiah, 11 years. And after these kings, the people, continuing in their sins, and not repenting, the king of Babylon, named Nebuchadnezzar, came up into Judæa, according to the prophecy of Jeremiah. He transferred the people of the Jews to Babylon, and destroyed the temple which Solomon had built. And in the Babylonian banishment the people passed 70 years. Until the sojourning in the land of Babylon, there are therefore, in all, 4954 years 6 months and 10 days. And according as God had, by the prophet Jeremiah, foretold that the people should be led captive to Babylon, in like manner He signified beforehand that they should also return into their own land after 70 years. These 70 years then being accomplished, Cyrus becomes king of the Persians, who, according to the prophecy of Jeremiah, issued a decree in the second year of his reign, enjoining by his edict that all Jews who were in his kingdom should return to their own country, and rebuild their temple to God, which the fore-mentioned king of Babylon had demolished. Moreover, Cyrus, in compliance with the instructions of God, gave orders to his own bodyguards, Sabessar and Mithridates, that the vessels which had been taken out of the temple of Judæa by Nebuchadnezzar should be restored, and placed again in the temple. In the second year, therefore, of Darius are fulfilled the 70 years which were foretold by Jeremiah.

CHAPTER XXVI.—CONTRAST BETWEEN HEBREW AND GREEK WRITINGS.

Hence one can see how our sacred writings are shown to be more ancient and true than those of the Greeks and Egyptians, or any other historians. For Herodotus and Thucydides, as also Xenophon, and most other historians, began their relations from about the reign of Cyrus and Darius, not being able to speak with accuracy of prior and ancient times. For what great matters did they disclose if they spoke of Darius and Cyrus, barbarian kings, or of the Greeks Zopyrus and Hippias, or of the wars of the Athenians and Lacedæmonians, or the deeds of Xerxes or of Pausanias, who ran the risk of starving to death in the temple of Minerva, or the history of Themistocles and the Peloponnesian war, or of Alcibiades and Thrasybulus? For my purpose is not to furnish mere matter of much talk, but to throw light upon the number of years from the foundation of the world, and to condemn the empty labour and trifling of these authors, because there have neither been twenty thousand times ten thousand years from the flood to the present time, as Plato said, affirming that there had been so many years; nor yet 15 times 10,375 years, as we have already mentioned Apollonius the Egyptian gave out; nor is the world uncreated, nor is there a spontaneous production of all things, as Pythagoras and the rest dreamed; but, being indeed created, it is also governed by the providence of God, who made all things; and the whole course of time and the years are made plain to those who wish to obey the truth.[168] Lest, then, I seem to have made things plain up to the time of Cyrus, and to neglect the subsequent periods, as if through inability to exhibit them, I will endeavour, by God's help, to give an account, according to my ability, of the course of the subsequent times.

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[168] [Usher notes this as affirmed in general terms only, and qualified afterwards, in cap. xxix, *infra*, note i, p. 121.]

CHAPTER XXVII.—ROMAN CHRONOLOGY TO THE DEATH OF M. AURELIUS.

When Cyrus, then, had reigned twenty-nine years, and had been slain by Tomyris in the country of the Massagetæ, this being in the 62d Olympiad, then the Romans began to increase in power, God strengthening them, Rome having been founded by Romulus, the reputed child of Mars and Ilia, in the 7th Olympiad, on the 21st day of April, the year being then reckoned as consisting of ten months. Cyrus, then, having died, as we have already said, in the 62d Olympiad, this date falls 220 A.U.C., in which year also Tarquinius, surnamed Superbus, reigned over the Romans, who was the first who banished Romans and corrupted the youth, and made eunuchs of the citizens, and, moreover, first defiled virgins, and then gave them in marriage. On this account he was fitly called Superbus in the Roman language, and that is translated “the Proud.” For he first decreed that those who saluted him should have their salute acknowledged by some one else. He reigned twenty-five years. After him yearly consuls were introduced, tribunes also and ediles for 453 years, whose names we consider it long and superfluous to recount. For if any one is anxious to learn them, he will ascertain them from the tables which Chryserus the nomenclator compiled: he was a freedman of Aurelius Verus, who composed a very lucid record of all things, both names and dates, from the rounding of Rome to the death of his own patron, the Emperor Verus. The annual magistrates ruled the Romans, as we say, for 453 years. Afterwards those who are called emperors began in this order: first, Caius Julius, who reigned 3 years 4 months 6 days; then Augustus, 56 years 4 months 1 day; Tiberius, 22 years; then another Caius, 3 years 8 months 7 days; Claudius, 23 years 8 months 24 days; Nero, 13 years 6 months 58 days; Galba, 2 years 7 months 6 days; Otho, 3 months 5 days; Vitellius, 6 months 22 days; Vespasian, 9 years 11 months 22 days; Titus, 2 years 22 days; Domitian, 15 years 5 months 6 days; Nerva, 1 year 4 months 10 days; Trajan, 19 years 6 months 16 days; Adrian, 20 years 10 months 28 days; Antoninus, 22 years 7 months 6 days; Verus, 19 years 10 days. The time therefore of the Cæsars to the death of the Emperor Verus is 237 years 5 days. From the death of Cyrus, therefore, and the reign of Tarquinius Superbus, to the death of the Emperor Verus, the whole time amounts to 744 years.

CHAPTER XXVIII.—LEADING CHRONOLOGICAL EPOCHS.

And from the foundation of the world the whole time is thus traced, so far as its main epochs are concerned. From the creation of the world to the deluge were 2242 years. And from the deluge to the time when Abraham our forefather begat a son, 1036 years. And from Isaac, Abraham's son, to the time when the people dwelt with Moses in the desert, 660 years. And from the death of Moses and the rule of Joshua the son of Nun, to the death of the patriarch David, 498 years. And from the death of David and the reign of Solomon to the sojourning of the people in the land of Babylon, 518 years 6 months 10 days. And from the government of Cyrus to the death of the Emperor Aurelius Verus, 744 years. All the years from the creation of the world amount to a total of 5698 years, and the odd months and days.[169]

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[169] [As Verus died a.d. 169, the computation of our author makes the creation, b.c. 5529. Hales, who says b.c. 5411, inspires us with great respect for Theophilus, by the degree of accuracy he attained, using (the LXX.) the same authority as his base. Slight variations in the copies used in his day might have led, one would think, to greater discrepancies.]

CHAPTER XXIX.—ANTIQUITY OF CHRISTIANITY.

These periods, then, and all the above-mentioned facts, being viewed collectively, one can see the antiquity of the prophetical writings and the divinity of our doctrine, that the doctrine is not recent, nor our tenets mythical and false, as some think; but very ancient and true. For Thallus mentioned Belus, king of the Assyrians, and Saturn, son of Titan, alleging that Belus with the Titans made war against Jupiter and the so-called gods in his alliance; and on this occasion he says that Gyges, being defeated, fled to Tartessus. At that time Gyges ruled over that country, which then was called Acte, but now is named Attica. And whence the other countries and cities derived their names, we think it unnecessary to recount, especially to you who are acquainted with history. That Moses, and not he only, but also most of the prophets who followed him, is proved to be older than all writers, and than Saturn and Belus and the Trojan war, is manifest. For according to the history of Thallus, Belus is found to be 322 years prior to the Trojan war. But we have shown above that Moses lived somewhere about 900 or 1000 years before the sack of Troy. And as Saturn and Belus flourished at the same time, most people do not know which is Saturn and which is Belus. Some worship Saturn, and call him Bel or Bal, especially the inhabitants of the eastern countries, for they do not know who either Saturn or Belus is. And among the Romans he is called Saturn, for neither do they know which of the two is more ancient—Saturn or Bel. So far as regards the commencement of the Olympiads, they say that the observance dates from Iphitus, but according to others from Linus, who is also called Ilius. The order which the whole number of years and Olympiads holds, we have shown above. I think I have now, according to my ability, accurately discoursed both of the godlessness of your practices,[170] and of the whole number of the epochs of history. For if even a chronological error has been committed by us, of, e.g., 50 or 100, or even 200 years, yet not of thousands and tens of thousands, as Plato and Apollonius and other mendacious authors have hitherto written. And perhaps our knowledge of the whole number of the years is not quite accurate, because the odd months and days are not set down in the sacred books.[171] 12 But so far as regards the periods we speak of, we are corroborated by Berosus,[172] the Chaldæan philosopher, who made the Greeks acquainted with the Chaldæan literature, and uttered some things concerning the deluge, and many other points of history, in agreement with Moses; and with the prophets Jeremiah and Daniel also, he spoke in a measure of agreement. For he mentioned what happened to the Jews under the king of the Babylonians, whom he calls Abobassor, and who is called by the Hebrews Nebuchadnezzar. And he also spoke of the temple of Jerusalem; how it was desolated by the king of the Chaldæans, and that the foundations of the temple having been laid the second year of the reign of Cyrus, the temple was completed in the second year of the reign of Darius.

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[170] Another reading gives, "both of the antiquity of our religion."

[171] [Usher quotes this concession as to the ἀκριβεία or minute delicacy he could not attain. *Ut supra*, p. 119, note 1.]

[172] Berosus flourished in the reign of Alexander the Great.

CHAPTER XXX.—WHY THE GREEKS DID NOT MENTION OUR HISTORIES.

But the Greeks make no mention of the histories which give the truth: first, because they themselves only recently became partakers of the knowledge of letters; and they themselves own it, alleging that letters were invented, some say among the Chaldæans, and others with the Egyptians, and others again say that they are derived from the Phœnicians. And secondly, because they sinned, and still sin, in not making mention of God, but of vain and useless matters. For thus they most heartily celebrate Homer and Hesiod, and the rest of the poets, but the glory of the incorruptible and only God they not only omit to mention, but blaspheme; yes, and they persecuted, and do daily persecute, those who worship Him. And not only so, but they even bestow prizes and honours on those who in harmonious language insult God; but of those who are zealous in the pursuit of virtue and practice a holy life, some they stoned, some they put to death, and up to the present time they subject them to savage tortures. Wherefore such men have necessarily lost the wisdom of God, and have not found the truth.

If you please, then, study these things carefully, that you may have a compendium[173] and pledge of the truth.

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[173] Otto prefers σύμβουλον instead of σύμβολον , on the authority of one ms. The sense then is, “that you may have a counsellor and pledge of the truth,”—the counsellor and pledge of the truth being the book written by Theophilus for Autolycus. [This has been supposed to mean, “that you may have a token and pledge (or earnest) of the truth,” i.e., in Christian baptism. Our author uses St. Paul’s word (ἀῤῥαβὼν), “the earnest of the spirit,” as in 2 Cor. i. 22, and Eph. 1.14.]

WRITINGS OF ATHENAGORAS

Introductory Note

TO THE

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WRITINGS OF ATHENAGORAS

[TRANSLATED BY THE REV. B. P. PRATTEN.]

[a.d. 177.] In placing Athenagoras here, somewhat out of the order usually accepted, I commit no appreciable violence against chronology, and I gain a great advantage for the reader. To some extent we must recognise, in collocation, the principles of affinity and historic growth. Closing up the bright succession of the earlier Apologists, this favourite author affords also a fitting introduction to the great founder of the Alexandrian School, who comes next into view. His work opens the way for Clement's elaboration of Justin's claim, that the whole of philosophy is embraced in Christianity. It is charming to find the primal fountains of Christian thought uniting here, to flow on for ever in the widening and deepening channel of Catholic orthodoxy, as it gathers into itself all human culture, and enriches the world with products of regenerated mind, harvested from its overflow into the fields of philosophy and poetry and art and science. More of this when we come to Clement, that man of genius who introduced Christianity to itself, as reflected in the burnished mirror of his intellect. Shackles are falling from the persecuted and imprisoned faculties of the faithful, and soon the Faith is to speak out, no more in tones of apology, but as mistress of the human mind, and its pilot to new worlds of discovery and broad domains of conquest. All hail the freedom with which, henceforth, Christians are to assume the overthrow of heathenism as a foregone conclusion. The distasteful exposure of heresies was the inevitable task after the first victory. It was the chase and following-up of the adversary in his limping and cowardly retreat, "the scattering of the rear of darkness." With Athenagoras, we touch upon tokens of things to come; we see philosophy yoked to the chariot of Messiah; we begin to realize that sibylline surrender of outworn Paganism, and its forecast of an era of light:—

> "Magnus ab integro sæclorum nascitur ordo,
> . . . . quo ferrea primum
> Desinet, ac toto surget gens aurea mundo."

In Athenagoras, whose very name is a retrospect, we discover a remote result of St. Paul's speech on Mars Hill. The apostle had cast his bread upon the waters of Ilissus and Cephisus to find it after many days. "When they heard of the resurrection of the dead, some mocked;" but here comes a philosopher, from the Athenian *agora*, a convert to St. Paul's argument in his Epistle to the Corinthians, confessing "the unknown God," demolishing the marble mob of deities that so “stirred the apostle’s spirit within him,” and teaching alike the Platonist and the Stoic to sit at the feet of Jesus. “Dionysius the Areopagite, and the woman named Damaris,” are no longer to be despised as the scanty first-fruits of Attica. They too have found a voice in this splendid trophy of the Gospel; and, “being dead, they yet speak” through him.

To the meagre facts of his biography, which appear below, there is nothing to be added;[1] and I shall restrain my disposition to be a commentator, within the limits of scanty notations. 126 In the notes to Tatian and Theophilus, I have made the student acquainted with that useful addition to his treatise on *Justin Martyr*, in which the able and judicious Bishop Kaye harmonizes those authors with Justin. The same harmony enfolds the works of Athenagoras,[2] and thus affords a synopsis of Christian teaching under the Antonines; in which precision of theological language is yet unattained, but identity of faith is clearly exhibited. While the Germans are furnishing the scholar with critical editions of the ancients, invaluable for their patient accumulations of fact and illustration, they are so daring in theory and conjecture when they come to exposition, that one enjoys the earnest and wholesome tone of sober comment that distinguishes the English theologian. It has the great merit of being inspired by profound sympathy with primitive writers, and unadulterated faith in the Scriptures. Too often a German critic treats one of these venerable witnesses, who yet live and yet speak, as if they were dead subjects on the dissecting-table. They cut and carve with anatomical display, and use the microscope with scientific skill; but, oh! how frequently they surrender the saints of God as mere corpses, into the hands of those who count them victims of a blind faith in a dead Christ.

It will not be necessary, after my quotations from Kaye in the foregoing sheets, to do more than indicate similar illustrations of Athenagoras to be found in his pages. The dry version often requires lubrications of devoutly fragrant exegesis; and providentially they are at hand in that elaborate but modest work, of which even this generation should not be allowed to lose sight.

The annotations of Conrad Gesner and Henry Stephans would have greatly enriched this edition, had I been permitted to enlarge the work by adding a version of them. They are often curious, and are supplemented by the interesting letter of Stephans to Peter Nannius, “the eminent pillar of Louvain,” on the earliest copies of Athenagoras, from which modern editions have proceeded. The Paris edition of Justin Martyr (1615) contains these notes, as well as the Greek of Tatian, Theophilus, and Athenagoras, with a Latin rendering.

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[1] But Lardner tells the whole story much better. *Credibility*, vol. ii. p. 193.

[2] The dogmatic value of a patristic quotation depends on the support it finds in other Fathers, under the supremacy of Scripture: hence the utility of Kaye’s collocations.

As Bishop Kaye constantly refers to this edition, I have considered myself fortunate in possessing it; using it largely in comparing his learned comments with the Edinburgh Version.

A few words as to the noble treatise of our author, on the Resurrection. As a firm and loving voice to this keynote of Christian faith, it rings like an anthem through all the variations of his thought and argument. Comparing his own blessed hope with the delusions of a world lying in wickedness, and looking stedfastly to the life of the world to come, what a sublime contrast we find in this figure of Christ's witness to the sensual life of the heathen, and even to the groping wisdom of the Attic sages. I think this treatise a sort of growth from the mind of one who had studied in the Academe, pitying yet loving poor Socrates and his disciples. Yet more, it is the outcome of meditation on that sad history in the Acts, which expounds St. Paul's bitter reminiscences, when he says that his gospel was, "to the Greeks, foolishness." They never "heard him again on this matter." He left them under the confused impressions they had expressed in the *agora*, when they said, "he seemeth to be a setter-forth of new gods." St. Luke allows himself a smile only half suppressed when he adds, "because he preached unto them *Jesus and Anastasis*," which in their ears was only a barbarian echo to their own *Phœbus and Artemis;* and what did Athenians want of any more wares of that sort, especially under the introduction of a poor Jew from parts unknown? Did the apostle's prophetic soul foresee Athenagoras, as he "departed from among them"? However that may be, his blessed Master "knew what he would do." He could let none of Paul's words fall to the ground, without taking care that some seeds should bring forth fruit a thousand-fold. Here come the sheaves at last. Athenagoras proves, also, what our Saviour meant, when he said to the Galileans, "Ye are the light of the world."

The following is the original Introductory Notice:—

127 It is one of the most singular facts in early ecclesiastical history, that the name of Athenagoras is scarcely ever mentioned. Only two references to him and his writings have been discovered. One of these occurs in the work of Methodius, *On the Resurrection of the Body*, as preserved by Epiphanius (*Hœr.*, lxiv.) and Photius (*Biblioth.*, ccxxxiv.). The other notice of him is found in the writings[3] of Philip of Side, in Pamphylia, who flourished in the early part of the fifth century. It is very remarkable that Eusebius should have been altogether silent regarding him; and that writings, so elegant and powerful as are those which still exist under his name, should have been allowed in early times to sink into almost entire oblivion.

We know with certainty regarding Athenagoras, that he was an Athenian philosopher who had embraced Christianity, and that his *Apology*, or, as he styles it, "Embassy" (πρεσβεία), was presented to the Emperors Aurelius and Commodus about a.d. 177. He is supposed to have written a considerable number of works, but the only other production of his extant is his treatise on the Resurrection. It is probable that this work was composed somewhat later than the *Apology* (see chap. xxxvi.), though its exact date cannot be determined. Philip of Side also states that he preceded Pantænus as head of the catechetical school at Alexandria; but this is probably incorrect, and is contradicted by Eusebius. A more interesting and perhaps well-rounded statement is made by the same writer respecting Athenagoras, to the effect that he was won over to Christianity while reading the Scriptures in order to controvert them.[4] Both his *Apology* and his treatise on the Resurrection display a practiced pen and a richly cultured mind. He is by far the most elegant, and certainly at the same time one of the ablest, of the early Christian Apologists.

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[3] The fragment in which the notice occurs was extracted from the works of Philip by some unknown writer. It is published as an appendix to Dodwell's *Dissertationes in Irenæum*.

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[4] [Here a picture suggests itself. We go back to the times of Hadrian. A persecution is raging against the "Nazarenes." A boyish, but well-cultured Athenian saunters into the market-place to hear some new thing. They are talking of those enemies of the human race, the Christians. Curiosity leads him to their assemblies. He finds them keeping the feast of the resurrection. Quadratus is preaching. He mocks, but is persuaded to open one of St. Paul's Epistles. "What will this babbler say?" He reads the fifteenth chapter of First Corinthians, and resents it with all the objections still preserved in his pages. One can see him inquiring more about this Paul, and reading the seventeenth chapter of the Acts. What an animated description of his own Athens, and in what a new light it reflects the familiar scenes! He must refute this Paul. But, when he undertakes it, he falls in love when the intrepid assailant of the gods of Greece. Scales fall from his own eyes. How he sees it all at last, we find in the two works here presented, corresponding as they do, first and last, with the two parts of the apostle's speech to the men of Athens.]

A PLEA[5] FOR THE CHRISTIANS

By Athenagoras the Athenian: Philosopher and Christian

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To the Emperors Marcus Aurelius Anoninus and Lucius Aurelius Commodus, conquerors of Armenia and Sarmatia, and more than all, philosophers.

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[5] LITERALLY, “EMBASSY.” [BY THIS NAME BEST KNOWN TO SCHOLARS.]

CHAPTER I.—INJUSTICE SHOWN TOWARDS THE CHRISTIANS.

In your empire, greatest of sovereigns, different nations have different customs and laws; and no one is hindered by law or fear of punishment from following his ancestral usages, however ridiculous these may be. A citizen of Ilium calls Hector a god, and pays divine honours to Helen, taking her for Adrasteia. The Lacedæmonian venerates Agamemnon as Zeus, and Phylonoë the daughter of Tyndarus; and the man of Tenedos worships Tennes.[6] The Athenian sacrifices to Erechtheus as Poseidon. The Athenians also perform religious rites and celebrate mysteries in honour of Agraulus and Pandrosus, women who were deemed guilty of impiety for opening the box. In short, among every nation and people, men offer whatever sacrifices and celebrate whatever mysteries they please. The Egyptians reckon among their gods even cats, and crocodiles, and serpents, and asps, and dogs. And to all these both you and the laws give permission so to act, deeming, on the one hand, that to believe in no god at all is impious and wicked, and on the other, that it is necessary for each man to worship the gods he prefers, in order that through fear of the deity, men may be kept from wrong-doing. But why—for do not, like the multitude, be led astray by hearsay—why is a mere name odious to you?[7] Names are not deserving of hatred: it is the unjust act that calls for penalty and punishment. And accordingly, with admiration of your mildness and gentleness, and your peaceful and benevolent disposition towards every man, individuals live in the possession of equal rights; and the cities, according to their rank, share in equal honour; and the whole empire, under your intelligent sway, enjoys profound peace. But for us who are called Christians[8] you have not in like manner cared; but although we commit no wrong—nay, as will appear in the sequel of this discourse, are of all men most piously and righteously disposed towards the Deity and towards your government—you allow us to be harassed, plundered, and persecuted, the multitude making war upon us for our name alone. We venture, therefore, to lay a statement of our case before you—and you will learn from this discourse that we suffer unjustly, and contrary to all law and reason—and we beseech you to bestow some consideration upon us also, that we may cease at length to be slaughtered at the instigation of false accusers. For the fine imposed by our persecutors does not aim merely at our property, nor their insults at our reputation, nor the damage they do us at any other of our greater interests. These we hold in contempt, though to the generality they appear matters of great importance; for we have learned, not only not to return blow for blow, nor to go to law with those who plunder and rob us, but to those who smite us on one side of the face to offer the other side also, and to those who take away our coat to give likewise our cloak. But, when we have surrendered our property, they plot against our very bodies and souls,[9] pouring upon us wholesale charges of crimes of which we are guiltless even in thought, but which belong to these idle praters themselves, and to the whole tribe of those who are like them. 130

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[6] There are here many varieties of reading: we have followed the text suggested by Gesner.

[7] We here follow the text of Otto; others read ἡμῖν.

[8] [Kaye, 153.]

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[9] [For three centuries the faithful were made witnesses for Jesus and the resurrection, even unto death; with "spoiling of their goods," not only, but dying daily, and "counted as sheep for the slaughter." What can refuse such testimony? They conquered through suffering. The reader will be pleased with this citation from an author, the neglect of whose heavenly writings is a sad token of spiritual decline in the spirit of our religion:— "The Lord is sure of His designed advantages out of the sufferings of His Church and of His saints for His name. He loses nothing, and they lose nothing; but their enemies, when they rage most and prevail most, are ever the greatest losers. His own glory grows, the graces of His people grow; *yea, their very number grows*, and that, sometimes, most by their greatest sufferings. This was evident in the first ages of the Christian Church. Where were *the glory of so much invincible love and patience*, if they had not been so put to it?" Leighton, *Comm. on St. Peter*, Works, vol. iv. p. 478. West's admirable edition, London, Longmans, 1870.]

CHAPTER II.—CLAIM TO BE TREATED AS OTHERS ARE WHEN ACCUSED.

If, indeed, any one can convict us of a crime, be it small or great, we do not ask to be excused from punishment, but are prepared to undergo the sharpest and most merciless inflictions. But if the accusation relates merely to our name—and it is undeniable, that up to the present time the stories told about us rest on nothing better than the common undiscriminating popular talk, nor has any Christian[10] been convicted of crime—it will devolve on you, illustrious and benevolent and most learned sovereigns, to remove by law this despiteful treatment, so that, as throughout the world both individuals and cities partake of your beneficence, we also may feel grateful to you, exulting that we are no longer the victims of false accusation. For it does not comport with your justice, that others when charged with crimes should not be punished till they are convicted, but that in our case the name we bear should have more force than the evidence adduced on the trial, when the judges, instead of inquiring whether the person arraigned have committed any crime, vent their insults on the name, as if that were itself a crime.[11] But no name in and by itself is reckoned either good or bad; names appear bad or good according as the actions underlying them are bad or good. You, however, have yourselves a clear knowledge of this, since you are well instructed in philosophy and all learning. For this reason, too, those who are brought before you for trial, though they may be arraigned on the gravest charges, have no fear, because they know that you will inquire respecting their previous life, and not be influenced by names if they mean nothing, nor by the charges contained in the indictments if they should be false: they accept with equal satisfaction, as regards its fairness, the sentence whether of condemnation or acquittal. What, therefore, is conceded as the common right of all, we claim for ourselves, that we shall not be hated and punished because we are called Christians (for what has the name[12] to do with our being bad men?), but be tried on any charges which may be brought against us, and either be released on our disproving them, or punished if convicted of crime—not for the name (for no Christian is a bad man unless he falsely profess our doctrines), but for the wrong which has been done. It is thus that we see the philosophers judged. None of them before trial is deemed by the judge either good or bad on account of his science or art, but if found guilty of wickedness he is punished, without thereby affixing any stigma on philosophy (for he is a bad man for not cultivating philosophy in a lawful manner, but science is blameless), while if he refutes the false charges he is acquitted. Let this equal justice, then, be done to us. Let the life of the accused persons be investigated, but let the name stand free from all imputation. I must at the outset of my defence entreat you, illustrious emperors, to listen to me impartially: not to be carried away by the common irrational talk and prejudge the case, but to apply your desire of knowledge and love of truth to the examination of our doctrine also. Thus, while you on your part will not err through ignorance, we also, by disproving the charges arising out of the undiscerning rumour of the multitude, shall cease to be assailed.

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[10] [Kaye, 154.]

[11] [Tatian, cap. xxvii., *supra*, p. 76.]

[12] [Tatian, cap. xxvii., *supra*, p. 76.]

CHAPTER III.—CHARGES BROUGHT AGAINST THE CHRISTIANS.

Three things are alleged against us: atheism, Thyestean feasts,[13] Œdipodean intercourse. But if these charges are true, spare no class: proceed at once against our crimes; destroy us root and branch, with our wives and children, if any Christian[14] is found to live like the brutes. And yet even the brutes do not touch the flesh of their own kind; and they pair by a law of nature, and only at the regular season, not from simple wantonness; they also recognise those from whom they receive benefits. If any one, therefore, is more savage than the brutes, what punishment that he can endure shall be deemed adequate to such offences? But, if these things are only idle tales and empty slanders, originating in the fact that virtue is opposed by its very nature to vice, and that contraries war against one another by a divine law (and you are yourselves witnesses that no such iniquities are committed by us, for you forbid informations to be laid against us), it remains for you to make inquiry concerning our life, our opinions, our loyalty and obedience to you and your house and government, and thus at length to grant to us the same rights (we ask nothing more) as to those who persecute us. For we shall then conquer them, unhesitatingly surrendering, as we now do, our very lives for the truth’s sake.

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[13] [See cap. xxxi. Our Lord was “perfect man,” yet our author resents the idea of eating the flesh of one’s own kind as worse than brutal. As to the Eucharist the inference is plain.]

[14] Thus Otto; others read, “if any one of men.”

CHAPTER IV.—THE CHRISTIANS ARE NOT ATHEISTS, BUT ACKNOWLEDGE ONE ONLY GOD.

As regards, first of all, the allegation that we are atheists—for I will meet the charges one by one, that we may not be ridiculed for having no answer to give to those who make them—with reason did the Athenians adjudge Diagoras guilty of atheism, in that he not only divulged the Orphic doctrine, and published the mysteries of Eleusis and of the Cabiri, and chopped up the wooden statue of Hercules to boil his turnips, but openly declared that there was no God at all. But to us, who distinguish God from matter,[15] and teach that matter is one thing and God another, and that they are separated by a wide interval (for that the Deity is uncreated and eternal, to be beheld by the understanding and reason alone, while matter is created and perishable), is it not absurd to apply the name of atheism? If our sentiments were like those of Diagoras, while we have such incentives to piety—in the established order, the universal harmony, the magnitude, the colour, the form, the arrangement of the world—with reason might our reputation for impiety, as well as the cause of our being thus harassed, be charged on ourselves. But, since our doctrine acknowledges one God, the Maker of this universe, who is Himself uncreated (for that which is does not come to be, but that which is not) but has made all things by the Logos which is from Him, we are treated unreasonably in both respects, in that we are both defamed and persecuted. 13

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[15] [Kaye, p. 7.]

CHAPTER V.—TESTIMONY OF THE POETS TO THE UNITY OF GOD.[16]

Poets and philosophers have not been voted atheists for inquiring concerning God. Euripides, speaking of those who, according to popular preconception, are ignorantly called gods, says doubtingly:—

> “If Zeus indeed does reign in heaven above,
> He ought not on the righteous ills to send.”[17]

But speaking of Him who is apprehended by the understanding as matter of certain knowledge, he gives his opinion decidedly, and with intelligence, thus:—

> “Seest thou on high him who, with humid arms,
> Clasps both the boundless ether and the earth?
> Him reckon Zeus, and him regard as God.”[18]

For, as to these so-called gods, he neither saw any real existences, to which a name is usually assigned, underlying them (“Zeus,” for instance: “who Zeus is I know not, but by report”), nor that any names were given to realities which actually do exist (for of what use are names to those who have no real existences underlying them?); but Him he did see by means of His works, considering with an eye to things unseen the things which are manifest in air, in ether, on earth. Him therefore, from whom proceed all created things, and by whose Spirit they are governed, he concluded to be God; and Sophocles agrees with him, when he says:—

> “There is one God, in truth there is but one,
> Who made the heavens, and the broad earth beneath.”[19]

[Euripides is speaking] of the nature of God, which fills His works with beauty, and teaching both where God must be, and that He must be One.

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[16] [DE MAISTRE, WHO TALKS NOTHING BUT SOPHISTRY WHEN HE RIDES HIS HOBBY, AND WHO SHOCKED THE POPE HIMSELF BY HIS FANATICAL EFFORT TO DEMONSTRATE THE PAPAL SYSTEM, IS, NEVERTHELESS, VERY SUGGESTIVE AND INTERESTING WHEN HE CONDESCENDS TO TALK SIMPLY AS A CHRISTIAN. SEE HIS CITATIONS SHOWING THE HEATHEN CONSCIOUSNESS OF ONE SUPREME BEING. *SOIRÉES DE ST. PÉTERSBOURG*, VOL. I. PP. 225, 280; VOL. II. PP. 379, 380.]

[17] From an unknown play.

[18] From an unknown play; the original is ambiguous; comp. Cic. *De Nat Deorum*, ii. c. 25, where the words are translated—“Seest thou this boundless ether on high which embraces the earth in its moist arms? Reckon this Zeus.” Athenagoras cannot so have understood Euripides.

[19] Not found in his extant works.

CHAPTER VI.—OPINIONS OF THE PHILOSOPHERS AS TO THE ONE GOD.

Philolaus, too, when he says that all things are included in God as in a stronghold, teaches that He is one, and that He is superior to matter. Lysis and Opsimus[20] thus define God: the one says that He is an ineffable number, the other that He is the excess of the greatest number beyond that which comes nearest to it. So that since ten is the greatest number according to the Pythagoreans, being the Tetractys,[21] and containing all the arithmetic and harmonic principles, and the Nine stands next to it, God is a unit—that is, one. For the greatest number exceeds the next least by one. Then there are Plato and Aristotle—not that I am about to go through all that the philosophers have said about God, as if I wished to exhibit a complete summary of their opinions; for I know that, as you excel all men in intelligence and in the power of your rule, in the same proportion do you surpass them all in an accurate acquaintance with all learning, cultivating as you do each several branch with more success than even those who have devoted themselves exclusively to any one. But, inasmuch as it is impossible to demonstrate without the citation of names that we are not alone in confining the notion of God to unity, I have ventured on an enumeration of opinions. Plato, then, says, "To find out the Maker and Father of this universe is difficult; and, when found, it is impossible to declare Him to all,"[22] conceiving of one uncreated and eternal God. And if he recognises others as well, such as the sun, moon, and stars, yet he recognises them as created: "gods, offspring of gods, of whom I am the Maker, and the Father of works which are indissoluble apart from my will; but whatever is compounded can be dissolved."[23] If, therefore, Plato is not an atheist for conceiving of one uncreated God, the Framer of the universe, neither are we atheists who acknowledge and firmly hold that He is God who has framed all things by the Logos, and holds them in being by His Spirit. Aristotle, again, and his followers, recognising the existence of one whom they regard as a sort of compound living creature (ζῶον), speak of God as consisting of soul and body, thinking His body to be the etherial space and the planetary stars and the sphere of the fixed stars, moving in circles; but His soul, the reason which presides over the motion of the body, itself not subject to motion, but becoming the cause of motion to the other. The Stoics also, although by the appellations they employ to suit the changes of matter, which they say is permeated by the Spirit of God, they multiply the Deity in name, yet in reality they consider God to be one.[24]

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[20] Common text has ὄψει; we follow the text of Otto. [Gesner notes this corruption, and conjectures that it should be the name of some philosopher.]

[21] One, two, three, and four together forming *ten*.

[22] *Timæus*, p. 28, C.

[23] *Timæus*, p. 41, A.

[24] [We must not wonder at the scant praise accorded by the Apologists to the truths embedded everywhere in Plato and other heathen writers. They felt intensely, that "the world, by wisdom, knew not God; and that it was their own mission to lead men to the only source of true philosophy.]

For, if God is an artistic fire advancing methodically to the production of the several things in the world, embracing in Himself all the seminal principles by which each thing is produced in accordance with fate, and if His Spirit pervades the whole world, then God is one according to them, being named Zeus in respect of the fervid part (τὄ ζέον) of matter, and Hera in respect of the air (ὁ ἀήρ), and called by other names in respect of that particular part of matter which He pervades.

CHAPTER VII.—SUPERIORITY OF THE CHRISTIAN DOCTRINE RESPECTING GOD.

Since, therefore, the unity of the Deity is confessed by almost all, even against their will, when they come to treat of the first principles of the universe, and we in our turn likewise assert that He who arranged this universe is God,—why is it that they can say and write with impunity what they please concerning the Deity, but that against us a law lies in force, though we are able to demonstrate what we apprehend and justly believe, namely that there is one God, with proofs and reason accordant with truth? For poets and philosophers, as to other subjects so also to this, have applied themselves in the way of conjecture, moved, by reason of their affinity with the afflatus from God,[25] each one by his own soul, to try whether he could find out and apprehend the truth; but they have not been found competent fully to apprehend it, because they thought fit to learn, not from God concerning God, but each one from himself; hence they came each to his own conclusion respecting God, and matter, and forms, and the world. But we have for witnesses of the things we apprehend and believe, prophets, men who have pronounced concerning God and the things of God, guided by the Spirit of God. And you too will admit, excelling all others as you do in intelligence and in piety towards the true God (τὸ ὄντως θεῖον), that it would be irrational for us to cease to believe in the Spirit from God, who moved the mouths of the prophets like musical instruments, and to give heed to mere human opinions.

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[25] [See cap. xxx., *infra*. Important, as showing the degree of value attributed by the Fathers to the Sibylline and Orphic sayings. Comp. Kaye, p. 177.]

CHAPTER VIII.—ABSURDITIES OF POLYTHEISM.

As regards, then, the doctrine that there was from the beginning one God, the Maker of this universe, consider it in this wise, that you may be acquainted with the argumentative grounds also of our faith. If there were from the beginning two or more gods, they were either in one and the same place, or each of them separately in his own. In one and the same place they could not be. For, if they are gods, they are not alike; but because they are uncreated they are unlike: for created things are like their patterns; but the uncreated are unlike, being neither produced from any one, nor formed after the pattern of any one. Hand and eye and foot are parts of one body, making up together one man: is God in this sense one?[26] And indeed Socrates was compounded and divided into parts, just because he was created and perishable; but God is uncreated, and, impassible, and indivisible—does not, therefore, consist of parts. But if, on the contrary, each of them exists separately, since He that made the world is above the things created, and about the things He has made and set in order, where can the other or the rest be? For if the world, being made spherical, is confined within the circles of heaven, and the Creator of the world is above the things created, managing that[27] by His providential care of these, what place is there for the second god, or for the other gods? For he is not in the world, because it belongs to the other; nor about the world, for God the Maker of the world is above it. But if he is neither in the world nor about the world (for all that surrounds it is occupied by this one[28]), where is he? Is he above the world and [the first] God? In another world, or about another? But if he is in another or about another, then he is not about us, for he does not govern the world; nor is his power great, for he exists in a circumscribed space. But if he is neither in another world (for all 133 things are filled by the other), nor about another (for all things are occupied by the other), he clearly does not exist at all, for there is no place in which he can be. Or what does he do, seeing there is another to whom the world belongs, and he is above the Maker of the world, and yet is neither in the world nor about the world? Is there, then, some other place where he can stand? But God, and what belongs to God, are above him. And what, too, shall be the place, seeing that the other fills the regions which are above the world? Perhaps he exerts a providential care? [By no means.] And yet, unless he does so, he has done nothing. If, then, he neither does anything nor exercises providential care, and if there is not another place in which he is, then this Being of whom we speak is the one God from the beginning, and the sole Maker of the world.

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[26] i.e., Do several gods make up one God?—Otto. Others read affirmatively, "God is one."

[27] i.e., the world.

[28] i.e., the Creator, or first God.

CHAPTER IX.—THE TESTIMONY OF THE PROPHETS.

If we satisfied ourselves with advancing such considerations as these, our doctrines might by some be looked upon as human. But, since the voices of the prophets confirm our arguments—for I think that you also, with your great zeal for knowledge, and your great attainments in learning, cannot be ignorant of the writings either of Moses or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player[29] breathes into a flute;—what, then, do these men say? "The Lord is our God; no other can be compared with Him."[30] And again: "I am God, the first and the last, and besides Me there is no God."[31] In like manner: "Before Me there was no other God, and after Me there shall be none; I am God, and there is none besides Me."[32] And as to His greatness: "Heaven is My throne, and the earth is the footstool of My feet: what house will ye build for Me, or what is the place of My rest?"[33] But I leave it to you, when you meet with the books themselves, to examine carefully the prophecies contained in them, that you may on fitting grounds defend us from the abuse cast upon us.

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[29] [Kaye, 179. An important comment; comp. cap. vii., *supra*.]

[30] Isa. xli. 4; Ex. xx. 2, 3 (as to sense).

[31] Isa. xliv. 6.

[32] Isa. xliii. 10, 11.

[33] Isa. lxvi. 1.

CHAPTER X.—THE CHRISTIANS WORSHIP THE FATHER, SON, AND HOLY GHOST.

That we are not atheists, therefore, seeing that we acknowledge one God, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, by whom the universe has been created through His Logos, and set in order, and is kept in being—I have sufficiently demonstrated. [I say "His Logos"], for we acknowledge also a Son of God. Nor let any one think it ridiculous that God should have a Son. For though the poets, in their fictions, represent the gods as no better than men, our mode of thinking is not the same as theirs, concerning either God the Father or the Son. But the Son of God is the Logos of the Father, in idea and in operation; for after the pattern of Him and by Him[34] were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son, in oneness and power of spirit, the understanding and reason (νοῦς καὶ λόγος) of the Father is the Son of God. But if, in your surpassing intelligence,[35] it occurs to you to inquire what is meant by the Son, I will state briefly that He is the first product of the Father, not as having been brought into existence (for from the beginning, God, who is the eternal mind [νοῦς], had the Logos in Himself, being from eternity instinct with Logos [λογικός]); but inasmuch as He came forth to be the idea and energizing power of all material things, which lay like a nature without attributes, and an inactive earth, the grosser particles being mixed up with the lighter. The prophetic Spirit also agrees with our statements. "The Lord," it says, "made me, the beginning of His ways to His works."[36] The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit,[37] and who declare both their power in union and their distinction in order, called atheists? Nor is our teaching in what relates to the divine nature confined to these points; but we recognise also a multitude of angels and ministers,[38] whom God the Maker and Framer of the world distributed and appointed to their several posts by His Logos, to occupy themselves about the elements, and the heavens, and the world, and the things in it, and the goodly ordering of them all. 134

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[34] "Or, by Him and through Him." [Kaye, pp. 155, 175.]

[35] [Kaye, p. 166.]

[36] Prov. viii. 22.

[37] [Compare Theophilus, *supra*, p. 101, and Kaye's note, p. 156.]

[38] [Heb. i. 14, the express doctrine of St. Paul. They are *ministers* to men, not objects of any sort of worship. "Let no man beguile you," etc. Col. ii. 4, 18.]

CHAPTER XI.—THE MORAL TEACHING OF THE CHRISTIANS REPELS THE CHARGE BROUGHT AGAINST THEM.

If I go minutely into the particulars of our doctrine, let it not surprise you. It is that you may not be carried away by the popular and irrational opinion, but may have the truth clearly before you. For presenting the opinions themselves to which we adhere, as being not human but uttered and taught by God, we shall be able to persuade you not to think of us as atheists. What, then, are those teachings in which we are brought up? "I say unto you, Love your enemies; bless them that curse you; pray for them that persecute you; that ye may be the sons of your Father who is in heaven, who causes His sun to rise on the evil and the good, and sends rain on the just and the unjust."[39] Allow me here to lift up my voice boldly in loud and audible outcry, pleading as I do before philosophic princes. For who of those that reduce syllogisms, and clear up ambiguities, and explain etymologies,[40] or of those who teach homonyms and synonyms, and predicaments and axioms, and what is the subject and what the predicate, and who promise their disciples by these and such like instructions to make them happy: who of them have so purged their souls as, instead of hating their enemies, to love them; and, instead of speaking ill of those who have reviled them (to abstain from which is of itself an evidence of no mean forbearance), to bless them; and to pray for those who plot against their lives? On the contrary, they never cease with evil intent to search out skilfully the secrets of their art,[41] and are ever bent on working some ill, making the art of words and not the exhibition of deeds their business and profession. But among us you will find uneducated persons, and artisans, and old women, who, if they are unable in words to prove the benefit of our doctrine, yet by their deeds exhibit the benefit arising from their persuasion of its truth: they do not rehearse speeches, but exhibit good works; when struck, they do not strike again; when robbed, they do not go to law; they give to those that ask of them, and love their neighbours as themselves.

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[39] Luke vi. 27, 28; Matt. v. 44, 45.

[40] [Kaye, pp. 212–217.]

[41] The meaning is here doubtful; but the probably reference is to the practices of the Sophists.

CHAPTER XII.—CONSEQUENT ABSURDITY OF THE CHARGE OF ATHEISM.

Should we, then, unless we believed that a God presides over the human race, thus purge ourselves from evil? Most certainly not. But, because we are persuaded that we shall give an account of everything in the present life to God, who made us and the world, we adopt a temperate and benevolent and generally despised method of life, believing that we shall suffer no such great evil here, even should our lives be taken from us, compared with what we shall there receive for our meek and benevolent and moderate life from the great Judge. Plato indeed has said that Minos and Rhadamanthus will judge and punish the wicked; but we say that, even if a man be Minos or Rhadamanthus himself, or their father, even he will not escape the judgment of God. Are, then, those who consider life to be comprised in this, "Let us eat and drink, for to-morrow we die," and who regard death as a deep sleep and forgetfulness ("sleep and death, twin brothers"[42]), to be accounted pious; while men who reckon the present life of very small worth indeed, and who are conducted to the future life by this one thing alone, that they know God and His Logos, what is the oneness of the Son with the Father, what the communion of the Father with the Son, what is the Spirit, what is the unity of these three, the Spirit, the Son, the Father, and their distinction in unity; and who know that the life for which we look is far better than can be described in words, provided we arrive at it pure from all wrong-doing; who, moreover, carry our benevolence to such an extent, that we not only love our friends ("for if ye love them," He says, "that love you, and lend to them that lend to you, what reward will ye have?"[43]),—shall we, I say, when such is our character, and when we live such a life as this, that we may escape condemnation at last, not be accounted pious? These, however, are only small matters taken from great, and a few things from many, that we may not further trespass on your patience; for those who test honey and whey, judge by a small quantity whether the whole is good.

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[42] Hom., *Il.*, xvi. 672.

[43] Luke vi. 32, 34; Matt. v. 46.

CHAPTER XIII.—WHY THE CHRISTIANS DO NOT OFFER SACRIFICES.

But, as most of those who charge us with atheism, and that because they have not even the dreamiest conception of what God is, and are doltish and utterly unacquainted with natural and divine things, and such as measure piety by the rule of sacrifices, charges us with not acknowledging the same gods as the cities, be pleased to attend to the following considerations, O emperors, on both points. And first, as to our not sacrificing: the Framer and Father of this universe does not need blood, nor the odour of burnt-offerings, nor the fragrance of flowers and incense,[44] forasmuch as He is Himself perfect fragrance, needing nothing either within or without; but the noblest sacrifice[45] to Him is for us to know who stretched out and vaulted the heavens, and fixed the earth in its place like a centre, who gathered the water into seas and divided the light from the darkness, who adorned the sky with stars and made the earth to bring forth seed of every kind, who made animals and fashioned man. When, holding God to be this Framer of all things, who preserves them in being and superintends them all by knowledge and administrative skill, we "lift up holy hands" to Him, what need has He further of a hecatomb?

"For they, when mortals have transgress'd or fail'd
To do aright, by sacrifice and pray'r,
Libations and burnt-offerings, may be soothed."[46]

And what have I to do with holocausts, which God does not stand in need of?—though indeed it does behove us to offer a bloodless sacrifice and "the service of our reason."[47]

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[44] [Harmless as flowers and incense may be, the Fathers disown them in this way continually.]

[45] [This brilliant condensation of the *Benedicite* (*Song of the Three Children*) affords Kaye occasion to observe that our author is silent as to the sacraments. p. 195.]

[46] Hom., *Il.*, ix. 499 sq., Lord Derby's translation, which version the translator has for the most part used.

[47] Comp. Rom. xii. 1. [Mal. i.11. "A pure *Mincha*" (Lev. ii. 1) was the unbloody sacrifice of the Jews. This was to be the Christian oblation: hence to offering of Christ's natural blood, as the Latins now teach, was unknown to Athenagoras.]

CHAPTER XIV.—INCONSISTENCY OF THOSE WHO ACCUSE THE CHRISTIANS.

Then, as to the other complaint, that we do not pray to and believe in the same gods as the cities, it is an exceedingly silly one. Why, the very men who charge us with atheism for not admitting the same gods as they acknowledge, are not agreed among themselves concerning the gods. The Athenians have set up as gods Celeus and Metanira: the Lacedæmonians Menelaus; and they offer sacrifices and hold festivals to him, while the men of Ilium cannot endure the very sound of his name, and pay their adoration to Hector. The Ceans worship Aristæus, considering him to be the same as Zeus and Apollo; the Thasians Theagenes, a man who committed murder at the Olympic games; the Samians Lysander, notwithstanding all the slaughters and all the crimes perpetrated by him; Alcman and Hesiod Medea, and the Cilicians Niobe; the Sicilians Philip the son of Butacides; the Amathusians Onesilus; the Carthaginians Hamilcar. Time would fail me to enumerate the whole. When, therefore, they differ among themselves concerning their gods, why do they bring the charge against us of not agreeing with them? Then look at the practices prevailing among the Egyptians: are they not perfectly ridiculous? For in the temples at their solemn festivals they beat their breasts as for the dead, and sacrifice to the same beings as gods; and no wonder, when they look upon the brutes as gods, and shave themselves when they die, and bury them in temples, and make public lamentation. If, then, we are guilty of impiety because we do not practice a piety corresponding with theirs, then all cities and all nations are guilty of impiety, for they do not all acknowledge the same gods.

CHAPTER XV.—THE CHRISTIANS DISTINGUISH GOD FROM MATTER.

But grant that they acknowledge the same. What then? Because the multitude, who cannot distinguish between matter and God, or see how great is the interval which lies between them, pray to idols made of matter, are we therefore, who do distinguish and separate the uncreated and the created, that which is and that which is not, that which is apprehended by the understanding and that which is perceived by the senses, and who give the fitting name to each of them,—are we to come and worship images? If, indeed, matter and God are the same, two names for one thing, then certainly, in not regarding stocks and stones, gold and silver, as gods, we are guilty of impiety. But if they are at the greatest possible remove from one another—as far asunder as the artist and the materials of his art—why are we called to account? For as is the potter and the clay (matter being the clay, and the artist the potter), so is God, the Framer of the world, and matter, which is subservient to Him for the purposes of His art.[48] But as the clay cannot become vessels of itself without art, so neither did matter, which is capable of taking all forms, receive, apart from God the Framer, distinction and shape and order. And as we do not hold the pottery of more worth than him who made it, nor the vessels of glass and gold than him who wrought them; but if there is anything about them elegant in art we praise the artificer, and it is he who reaps the glory of the vessels: even so with matter and God—the glory and honour of the orderly arrangement of the world belongs of right not to matter, but to God, the Framer of matter. So that, if we were to regard the various forms of matter as gods, we should seem to be without any sense of the true God, because we should be putting the things which are dissoluble and perishable on a level with that which is eternal.

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[48] [Kaye, p. 172.]

CHAPTER XVI.—THE CHRISTIANS DO NOT WORSHIP THE UNIVERSE.

Beautiful without doubt is the world, excelling,[49] as well in its magnitude as in the arrangement of its parts, both those in the oblique circle and those about the north, and also in its spherical form.[50] Yet it is not this, but its Artificer, that we must worship. For when any of your subjects come to you, they do not neglect to pay their homage to you, their rulers and lords, from whom they will obtain whatever they need, and address themselves to the magnificence of your palace; but, if they chance to come upon the royal residence, they bestow a passing glance of admiration on its beautiful structure: but it is to you yourselves that they show honour, as being "all in all." You sovereigns, indeed, rear and adorn your palaces for yourselves; but the world was not created because God needed it; for God is Himself everything to Himself,—light unapproachable, a perfect world, spirit, power, reason. If, therefore, the world is an instrument in tune, and moving in well-measured time, I adore the Being who gave its harmony, and strikes its notes, and sings the accordant strain, and not the instrument. For at the musical contests the adjudicators do not pass by the lute-players and crown the lutes. Whether, then, as Plato says, the world be a product of divine art, I admire its beauty, and adore the Artificer; or whether it be His essence and body, as the Peripatetics affirm, we do not neglect to adore God, who is the cause of the motion of the body, and descend "to the poor and weak elements," adoring in the impassible[51] air (as they term it), passible matter; or, if any one apprehends the several parts of the world to be powers of God, we do not approach and do homage to the powers, but their Maker and Lord. I do not ask of matter what it has not to give, nor passing God by do I pay homage to the elements, which can do nothing more than what they were bidden; for, although they are beautiful to look upon, by reason of the art of their Framer, yet they still have the nature of matter. And to this view Plato also bears testimony; "for," says he, "that which is called heaven and earth has received many blessings from the Father, but yet partakes of body; hence it cannot possibly be free from change."[52] If, therefore, while I admire the heavens and the elements in respect of their art, I do not worship them as gods, knowing that the law of dissolution is upon them, how can I call those objects gods of which I know the makers to be men? Attend, I beg, to a few words on this subject.

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[49] Thus Otto; others render "comprising."

[50] [The Ptolemaic universe is conceived of as a sort of hollow ball, or bubble, within which are the spheres moving about the earth. Milton adopts from Homer the idea of such a globe, or bubble, hanging by a chain from heaven (*Paradise Lost*, ii. 10, 51). The oblique circle is the zodiac. The *Septentriones* are referred to also. See *Paradise Lost*, viii. 65–168.]

[51] Some refer this to the human spirit.

[52] *Polit.*, p. 269, D.

CHAPTER XVII.—THE NAMES OF THE GODS AND THEIR IMAGES ARE BUT OF RECENT DATE.

An apologist must adduce more precise arguments than I have yet given, both concering the names of the gods, to show that they are of recent origin, and concerning their images, to show that they are, so to say, but of yesterday. You yourselves, however, are thoroughly acquainted with these matters, since you are versed in all departments of knowledge, and are beyond all other men familiar with the ancients. I assert, then, that it was Orpheus, and Homer, and Hesiod who[53] gave both genealogies and names to those whom they call gods. Such, too, is the testimony of Herodotus.[54] “My opinion,” he says, “is that Hesiod and Homer preceded me by four hundred years, and no more; and it was they who framed a theogony for the Greeks, and gave the gods their names, and assigned them their several honours and functions, and described their forms.” Representations of the gods, again, were not in use at all, so long as statuary, and painting, and sculpture were unknown; nor did they become common until Saurias the Samian, and Crato the Sicyonian, and Cleanthes the Corinthian, and the Corinthian damsel[55] appeared, when drawing in outline was invented by Saurias, who sketched a horse in the sun, and painting by Crato, who painted in oil on a whitened tablet the outlines of a man and woman; and the art of making figures in relief (κοροπλαθική) was invented by the damsel,[56] who, being in love with a person, traced his shadow on a wall as he lay asleep, and her father, being delighted with the exactness of the resemblance (he was a potter), carved out the sketch and filled it up with clay: this figure is still preserved at Corinth. After these, Dædalus and Theodorus the Milesian further invented sculpture and statuary. You perceive, then, that the time since representations of form and the making of images began is so short, that we can name the artist of each particular god. The image of Artemis at Ephesus, for example, and that of Athenâ (or rather of Athelâ, for so is she named by those who speak more in the style of the mysteries; for thus was the ancient image made of the olive-tree called), and the sitting figure of the same goddess, were made by Endœus, a pupil of Dædalus; the Pythian god was the work of Theodorus and Telecles; and the Delian god and Artemis are due to the art of Tectæus and Angelio; Hera in Samos and in Argos came from the hands of Smilis, and the other statues[57] were by Phidias; Aphrodité the courtezan in Cnidus is the production of Praxiteles; Asclepius in Epidaurus is the work of Phidias. In a word, of not one of these statues can it be said that it was not made by 137 man. If, then, these are gods, why did they not exist from the beginning? Why, in sooth, are they younger than those who made them? Why, in sooth, in order to their coming into existence, did they need the aid of men and art? They are nothing but earth, and stones, and matter, and curious art.[58]

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[53] We here follow the text of Otto; others place the clause in the following sentence.

[54] ii. 53.

[55] Or, Koré. It is doubtful whether or not this should be regarded as a proper name.

[56] Or, Koré. It is doubtful whether or not this should be regarded as a proper name.

[57] The reading is here doubtful.

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[58] [There were no images or pictures, therefore, in the earliest Christian places of prayer.]

CHAPTER XVIII.—THE GODS THEMSELVES HAVE BEEN CREATED, AS THE POETS CONFESS.

But, since it is affirmed by some that, although these are only images, yet there exist gods in honour of whom they are made; and that the supplications and sacrifices presented to the images are to be referred to the gods, and are in fact made to the gods;[59] and that there is not any other way of coming to them, for

"'Tis hard for man
To meet in presence visible a God;"[60]

and whereas, in proof that such is the fact, they adduce the energies possessed by certain images, let us examine into the power attached to their names. And I would beseech you, greatest of emperors, before I enter on this discussion, to be indulgent to me while I bring forward true considerations; for it is not my design to show the fallacy of idols, but, by disproving the calumnies vented against us, to offer a reason for the course of life we follow. May you, by considering yourselves, be able to discover the heavenly kingdom also! For as all things are subservient to you, father and son,[61] who have received the kingdom from above (for "the king's soul is in the hand of God,"[62] saith the prophetic Spirit), so to the one God and the Logos proceeding from Him, the Son, apprehended by us as inseparable from Him, all things are in like manner subjected. This then especially I beg you carefully to consider. The gods, as they affirm, were not from the beginning, but every one of them has come into existence just like ourselves. And in this opinion they all agree. Homer speaks of

"Old Oceanus,
The sire of gods, and Tethys;"[63]

and Orpheus (who, moreover, was the first to invent their names, and recounted their births, and narrated the exploits of each, and is believed by them to treat with greater truth than others of divine things, whom Homer himself follows in most matters, especially in reference to the gods)—he, too, has fixed their first origin to be from water:—

"Oceanus, the origin of all."

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[59] [This was a heathen justification of image-worship, and entirely foreign to the Christian mind. Leighton, *Works*, vol. v. p. 323.]

[60] Hom., *Il.*, xx. 131.

[61] [See Kaye's very important note, refuting Gibbon's cavil, and illustrating the purpose of Bishop Bull, in his quotation. On the περιχώρησις, see Bull, *Fid. Nicænæ*, iv. cap. 4.]

[62] Prov. xxi. 1.

[63] Hom., *Il.*, xiv. 201, 302.

For, according to him, water was the beginning of all things, and from water mud was formed, and from both was produced an animal, a dragon with the head of a lion growing to it, and between the two heads there was the face of a god, named Heracles and Kronos. This Heracles generated an egg of enormous size, which, on becoming full, was, by the powerful friction of its generator, burst into two, the part at the top receiving the form of heaven (οὐρανός), and the lower part that of earth (γῆ). The goddess Gê moreover, came forth with a body; and Ouranos, by his union with Gê, begat females, Clotho, Lachesis, and Atropos; and males, the hundred-handed Cottys, Gyges, Briareus, and the Cyclopes Brontes, and Steropes, and Argos, whom also he bound and hurled down to Tartarus, having learnt that he was to be ejected from his government by his children; whereupon Gê, being enraged, brought forth the Titans.[64]

> "The godlike Gaia bore to Ouranos
> Sons who are by the name of Titans known,
> Because they vengeance[65] took on Ouranos,
> Majestic, glitt'ring with his starry crown."[66]

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[64] Hom., *Il.*, xiv. 246.

[65] τισάσθην.

[66] Orpheus, *Fragments.*

CHAPTER XIX.—THE PHILOSOPHERS AGREE WITH THE POETS RESPECTING THE GODS.

Such was the beginning of the existence both of their gods and of the universe. Now what are we to make of this? For each of those things to which divinity is ascribed is conceived of as having existed from the first. For, if they have come into being, having previously had no existence, as those say who treat of the gods, they do not exist. For, a thing is either uncreated and eternal, or created and perishable. Nor do I think one thing and the philosophers another. "What is that which always is, and has no origin; or what is that which has been originated, yet never is?"[67] Discoursing of the intelligible and the sensible, Plato teaches that that which always is, the intelligible, is unoriginated, but that which is not, the sensible, is originated, beginning to be and ceasing to exist. In like manner, the Stoics also say that all things will be burnt up and will again exist, the world receiving another beginning. But if, although there is, according to them, a twofold cause, one active and governing, namely 13 providence, the other passive and changeable, namely matter, it is nevertheless impossible for the world, even though under the care of Providence, to remain in the same state, because it is created—how can the constitution of these gods remain, who are not self-existent,[68] but have been originated? And in what are the gods superior to matter, since they derive their constitution from water? But not even water, according to them, is the beginning of all things. From simple and homogeneous elements what could be constituted? Moreover, matter requires an artificer, and the artificer requires matter. For how could figures be made without matter or an artificer? Neither, again, is it reasonable that matter should be older than God; for the efficient cause must of necessity exist before the things that are made.

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[67] Plat., *Tim.*, p. 27, D.

[68] Literally, "by nature."

CHAPTER XX.—ABSURD REPRESENTATIONS OF THE GODS.

If the absurdity of their theology were confined to saying that the gods were created, and owed their constitution to water, since I have demonstrated that nothing is made which is not also liable to dissolution, I might proceed to the remaining charges. But, on the one hand, they have described their bodily forms: speaking of Hercules, for instance, as a god in the shape of a dragon coiled up; of others as hundred-handed; of the daughter of Zeus, whom he begat of his mother Rhea; or of Demeter, as having two eyes in the natural order, and two in her forehead, and the face of an animal on the back part of her neck, and as having also horns, so that Rhea, frightened at her monster of a child, fled from her, and did not give her the breast (θηλή), whence mystically she is called Athêlâ, but commonly Phersephoné and Koré, though she is not the same as Athênâ,[69] who is called Koré from the pupil of the eye;—and, on the other hand, they have described their admirable[70] achievements, as they deem them: how Kronos, for instance, mutilated his father, and hurled him down from his chariot, and how he murdered his children, and swallowed the males of them; and how Zeus bound his father, and cast him down to Tartarus, as did Ouranos also to his sons, and fought with the Titans for the government; and how he persecuted his mother Rhea when she refused to wed him, and, she becoming a she-dragon, and he himself being changed into a dragon, bound her with what is called the Herculean knot, and accomplished his purpose, of which fact the rod of Hermes is a symbol; and again, how he violated his daughter Phersephoné, in this case also assuming the form of a dragon, and became the father of Dionysus. In face of narrations like these, I must say at least this much, What that is becoming or useful is there in such a history, that we must believe Kronos, Zeus, Koré, and the rest, to be gods? Is it the descriptions of their bodies? Why, what man of judgment and reflection will believe that a viper was begotten by a god (thus Orpheus:—

> “But from the sacred womb Phanes begat
> Another offspring, horrible and fierce,
> In sight a frightful viper, on whose head
> Were hairs: its face was comely; but the rest,
> From the neck downwards, bore the aspect dire
> Of a dread dragon”[71]);

or who will admit that Phanes himself, being a first-born god (for he it was that was produced from the egg), has the body or shape of a dragon, or was swallowed by Zeus, that Zeus might be too large to be contained? For if they differ in no respect from the lowest brutes (since it is evident that the Deity must differ from the things of earth and those that are derived from matter), they are not gods. How, then, I ask, can we approach them as suppliants, when their origin resembles that of cattle, and they themselves have the form of brutes, and are ugly to behold?

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[69] i.e., Minerva.

[70] Or, “have accurately described.”

[71] *Fragments.*

CHAPTER XXI.—IMPURE LOVES ASCRIBED TO THE GODS.

But should it be said that they only had fleshly forms, and possess blood and seed, and the affections of anger and sexual desire, even then we must regard such assertions as nonsensical and ridiculous; for there is neither anger, nor desire and appetite, nor procreative seed, in gods. Let them, then, have fleshly forms, but let them be superior to wrath and anger, that Athênâ may not be seen

> "Burning with rage and inly wroth with Jove;"[72]

nor Hera appear thus:—

> "Juno's breast
> Could not contain her rage."[73]

And let them be superior to grief:—

> "A woful sight mine eyes behold: a man
> I love in flight around the walls! My heart 139
> For Hector grieves."[74]

For I call even men rude and stupid who give way to anger and grief. But when the "father of men and gods" mourns for his son,—

> "Woe, woe! that fate decrees my best belov'd
> Sarpedon, by Patroclus' hand to fall;"[75]

and is not able while he mourns to rescue him from his peril:—

> "The son of Jove, yet Jove preserv'd him not;"[76]

who would not blame the folly of those who, with tales like these, are lovers of the gods, or rather, live without any god? Let them have fleshly forms, but let not Aphrodité be wounded by Diomedes in her body:—

> "The haughty son of Tydeus, Diomed,

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[72] Hom., *Il.*, iv. 23.

[73] *Ibid.*, iv. 24.

[74] *Ibid.*, xxii. 168 sq.

[75] *Ibid.*, xvi. 433 sq.

[76] *Ibid.*, xvi. 522.

Hath wounded me;”[77]

or by Arês in her soul:—

“Me, awkward me, she scorns; and yields her charms
To that fair lecher, the strong god of arms.”[78]
“The weapon pierced the flesh.”[79]

He who was terrible in battle, the ally of Zeus against the Titans, is shown to be weaker than Diomedes:—

“He raged, as Mars, when brandishing his spear.”[80]

Hush! Homer, a god never rages. But you describe the god to me as blood-stained, and the bane of mortals:—

“Mars, Mars, the bane of mortals, stained with blood;”[81]

and you tell of his adultery and his bonds:—

“Then, nothing loth, th’ enamour’d fair he led,
And sunk transported on the conscious bed.
Down rushed the toils.”[82]

Do they not pour forth impious stuff of this sort in abundance concerning the gods? Ouranos is mutilated; Kronos is bound, and thrust down to Tartarus; the Titans revolt; Styx dies in battle: yea, they even represent them as mortal; they are in love with one another; they are in love with human beings:—

“Æneas, amid Ida’s jutting peaks,
Immortal Venus to Anchises bore.”[83]

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[77] *Ibid.*, v. 376.

[78] Hom., *Od.*, viii. 308 sq., Pope’s transl.

[79] Hom., *Il.*, v. 858.

[80] Hom., *Il.*, xv. 605.

[81] Hom., *Il.*, v. 31, 455.

[82] Hom., *Od.*, viii. 296–298, Pope’s transl.

[83] Hom., *Il.*, ii. 820.

Are they not in love? Do they not suffer? Nay, verily, they are gods, and desire cannot touch them! Even though a god assume flesh in pursuance of a divine purpose,[84] he is therefore the slave of desire.

> “For never yet did such a flood of love,
> For goddess or for mortal, fill my soul;
> Not for Ixion’s beauteous wife, who bore
> Pirithöus, sage in council as the gods;
> Nor the neat-footed maiden Danäe,
> A crisius’ daughter, her who Perséus bore,
> Th’ observ’d of all; nor noble Phœnix’ child;
> . . . . . . nor for Semele;
> Nor for Alcmena fair; . . .
> No, nor for Ceres, golden-tressèd queen;
> Nor for Latona bright; nor for thyself.”[85]

He is created, he is perishable, with no trace of a god in him. Nay, they are even the hired servants of men:—

> “Admetus’ halls, in which I have endured
> To praise the menial table, though a god.”[86]

And they tend cattle:—

> “And coming to this land, I cattle fed,
> For him that was my host, and kept this house.”[87]

Admetus, therefore, was superior to the god. Prophet and wise one, and who canst foresee for others the things that shall be, thou didst not divine the slaughter of thy beloved, but didst even kill him with thine own hand, dear as he was:—

> “And I believed Apollo’s mouth divine
> Was full of truth, as well as prophet’s art.”

(Æschylus is reproaching Apollo for being a false prophet:)—

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[84] [οἰκονομίαν. Kaye, p. 174. And see Paris *ed.*, 1615.]

[85] Hom., *Il.*, xiv. 315 sqq.

[86] Eurip., *Alcest.*, 1 sq.

[87] *Ibid.*, 8 sq.

> “The very one who sings while at the feast,
> The one who said these things, alas! is he
> Who slew my son.”[88]

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[88] From an unknown play of Æschylus.

CHAPTER XXII.—PRETENDED SYMBOLICAL EXPLANATIONS.

But perhaps these things are poetic vagary, and there is some natural explanation of them, such as this by Empedocles:—

> “Let Jove be fire, and Juno source of life,
> With Pluto and Nêstis, who bathes with tears
> The human founts.”

If, then, Zeus is fire, and Hera the earth, and Aïdoneus the air, and Nêstis water, and these are elements—fire, water, air—none of them is a god, neither Zeus, nor Hera, nor Aïdoneus; for from matter separated into parts by God is their constitution and origin:—

> “Fire, water, earth, and the air’s gentle height,
> And harmony with these.”

Here are things which without harmony cannot abide; which would be brought to ruin by strife: how then can any one say that they are gods? Friendship, according to Empedocles, has an aptitude to govern, things that are compounded are governed, and that which is apt to govern has the dominion; so that if we make the power of the governed and the governing one and the same, we shall be, unawares to ourselves, putting perishable and fluctuating and changeable matter on an equality with the uncreated, and eternal, and ever self-accordant God. Zeus is, according to the Stoics, the fervid part of nature; Hera is the air (ἀήρ)—the very name, if it be joined to itself, signifying this;[89] Poseidon is what is drunk (water, πόσις). But these things are by different persons explained of natural objects in different ways. Some call Zeus twofold masculine-feminine air; others the season which brings about mild weather, on which account it was that he alone escaped from Kronos. But to the Stoics it may be said, If you acknowledge one God, the supreme and uncreated and eternal One, and as many compound bodies as there are changes of matter, and say that the Spirit of God, which pervades matter, obtains according to its variations a diversity of names, the forms of matter will become the body of God; but when the elements are destroyed in the conflagration, the names will necessarily perish along with the forms, the Spirit of God alone remaining. Who, then, can believe that those bodies, of which the variation according to matter is allied to corruption, are gods? But to those who say that Kronos is time, and Rhea the earth, and that she becomes pregnant by Kronos, and brings forth, whence she is regarded as the mother of all; and that he begets and devours his offspring; and that the mutilation is the intercourse of the male with the female, which cuts off the seed and casts it into the womb, and generates a human being, who has in himself the sexual desire, which is Aphrodité; and that the madness of Kronos is the turn of season, which destroys animate and inanimate things; and that the bonds and Tartarus are time, which is changed by seasons and disappears;—to such persons we say, If Kronos is time, he changes; if a season, he turns about; if darkness, or frost, or the moist part of nature, none of these is abiding; but the Deity is immortal, and immoveable, and unalterable: so that neither is Kronos nor his image God. As regards Zeus again: If he is air, born of Kronos, of which the male part is called Zeus and the female Hera (whence both sister and wife), he is subject to change; if a season, he turns about: but the Deity neither changes nor shifts about. But why should I trespass on your patience by saying more, when you know so well what has been said by each of those who have resolved these things into nature, or what various writers have thought concerning nature, or what they say concerning Athênâ, whom they affirm to be the wisdom (φρόνησις) pervading all things; and concerning Isis, whom they call the birth of all time (φύσις αἰῶνος), from whom all have sprung, and by whom all exist; or concerning Osiris, on whose murder by Typhon his brother Isis with her son Orus sought after his limbs, and finding them honoured them with a sepulchre, which sepulchre is to this day called the tomb of Osiris? For whilst they wander up and down about the forms of matter, they miss to find the God who can only be beheld by the reason, while they deify the elements and their several parts, applying different names to them at different times: calling the sowing of the corn, for instance, Osiris (hence they say, that in the mysteries, on the finding of the members of his body, or the fruits, Isis is thus addressed: We have found, we wish thee joy), the fruit of the vine Dionysus, the vine itself Semelé, the heat of the sun the thunderbolt. And yet, in fact, they who refer the fables to actual gods, do anything rather than add to their divine character; for they do not perceive, that by the very defence they make for the gods, they confirm the things which are alleged concerning them. What have Europa, and the bull, and the swan, and Leda, to do with the earth and air, that the abominable intercourse of Zeus with them should be taken for the intercourse of the earth and air? But missing to discover the greatness of God, and not being able to rise on high with their reason (for they have no affinity for the heavenly place), they pine away among the forms of matter, and rooted to the earth, deify the changes of the elements: just as if any one should put the ship he sailed in the place of the steersman. But as the ship, although equipped with everything, is of no use if it have not a steersman, so neither are the elements, though arranged in perfect order, of any service apart from the providence of God. For the ship will not sail of itself; and the elements without their Framer will not move.

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[89] Perhaps ἡρ (αηρ) α.

CHAPTER XXIII.—OPINIONS OF THALES AND PLATO.

You may say, however, since you excel all men in understanding, How comes it to pass, then, that some of the idols manifest power, if those to whom we erect the statues are not gods? For it is not likely that images destitute of life and motion can of themselves do anything without a mover. That in various places, cities, and nations, certain effects are brought about in the name of idols, we are far from denying. None the more, however, if some have received benefit, and others, on the contrary, suffered harm, shall we deem those to be gods who have produced the effects in either case. But I have made careful inquiry, both why it is that you think the idols to have this power, and who they are that, usurping their names, produce the effects. It is necessary for me, however, in attempting to show who they are that produce the effects ascribed to the idols, and that they are not gods, to have recourse to some witnesses 141 from among the philosophers. First Thales, as those who have accurately examined his opinions report, divides [superior beings] into God, demons, and heroes. God he recognises as the Intelligence (νοῦς) of the world; by demons he understands beings possessed of soul (ψυχικαί); and by heroes the separated souls of men, the good being the good souls, and the bad the worthless. Plato again, while withholding his assent on other points, also divides [superior beings] into the uncreated God and those produced by the uncreated One for the adornment of heaven, the planets, and the fixed stars, and into demons; concerning which demons, while he does not think fit to speak himself, he thinks that those ought to be listened to who have spoken about them. "To speak concerning the other demons, and to know their origin, is beyond our powers; but we ought to believe those who have before spoken, the descendants of gods, as they say—and surely they must be well acquainted with their own ancestors: it is impossible, therefore, to disbelieve the sons of gods, even though they speak without probable or convincing proofs; but as they profess to tell of their own family affairs, we are bound, in pursuance of custom, to believe them. In this way, then, let us hold and speak as they do concerning the origin of the gods themselves. Of Gê and Ouranos were born Oceanus and Tethys; and of these Phorcus, Kronos, and Rhea, and the rest; and of Kronos and Rhea, Zeus, Hera, and all the others, who, we know, are all called their brothers; besides other descendants again of these."[90] Did, then, he who had contemplated the eternal Intelligence and God who is apprehended by reason, and declared His attributes—His real existence, the simplicity of His nature, the good that flows forth from Him that is truth, and discoursed of primal power, and how "all things are about the King of all, and all things exist for His sake, and He is the cause of all;" and about two and three, that He is "the second moving about the seconds, and the third about the thirds;"[91]—did this man think, that to learn the truth concerning those who are said to have been produced from sensible things, namely earth and heaven, was a task transcending his powers? It is not to be believed for a moment. But because he thought it impossible to believe that gods beget and are brought forth, since everything that begins to be is followed by an end, and (for this is much more difficult) to change the views of the multitude, who receive the fables without examination, on this account it was that he declared it to be beyond his powers to know and to speak concerning the origin of the other demons, since he was unable either to admit or teach that gods were begotten. And as regards that saying of his, "The great sovereign in heaven, Zeus, driving a winged car, advances first, ordering and managing all things, and there follow him a host of gods and demons,"[92] this does not refer to the Zeus who is said to have sprung from Kronos; for here the name is given to the Maker of the universe. This is shown by Plato himself: not being able to designate Him by another title that should be suitable, he availed himself of the popular name, not as peculiar to God, but for distinctness, because it is not possible to discourse of God to all men as fully as one might; and he adds at the same time the epithet "Great," so as to distinguish the heavenly from the earthly, the uncreated from the created, who is younger than heaven and earth, and younger than the Cretans, who stole him away, that he might not be killed by his father.

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[90] *Tim.*, p. 40, D.E.

[91] Pseudo-Plat., *Epist.*, ii. p. 312, D.E. The meaning is very obscure.

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[92] Plat., *Phœdr.*, p. 246, E.

CHAPTER XXIV.—CONCERNING THE ANGELS AND GIANTS.

What need is there, in speaking to you who have searched into every department of knowledge, to mention the poets, or to examine opinions of another kind? Let it suffice to say thus much. If the poets and philosophers did not acknowledge that there is one God, and concerning these gods were not of opinion, some that they are demons, others that they are matter, and others that they once were men,—there might be some show of reason for our being harassed as we are, since we employ language which makes a distinction between God and matter, and the natures of the two. For, as we acknowledge a God, and a Son his Logos, and a Holy Spirit, united in essence,—the Father, the Son, the Spirit, because the Son is the Intelligence, Reason, Wisdom of the Father, and the Spirit an effluence, as light from fire; so also do we apprehend the existence of other powers, which exercise dominion about matter, and by means of it, and one in particular, which is hostile to God: not that anything is really opposed to God, like strife to friendship, according to Empedocles, and night to day, according to the appearing and disappearing of the stars (for even if anything *had* placed itself in opposition to God, it would have ceased to exist, its structure being destroyed by the power and might of God), but that to the good that is in God, which belongs of necessity to Him, and co-exists with Him, as colour with body, without which it has no existence (not as being part of it, but as an attendant property co-existing with it, united and blended, 142 just as it is natural for fire to be yellow and the ether dark blue),—to the good that is in God, I say, the spirit which is about matter,[93] who was created by God, just as the other angels were created by Him, and entrusted with the control of matter and the forms of matter, is opposed. For this is the office of the angels,—to exercise providence for God over the things created and ordered by Him; so that God may have the universal and general providence of the whole, while the particular parts are provided for by the angels appointed over them.[94] Just as with men, who have freedom of choice as to both virtue and vice (for you would not either honour the good or punish the bad, unless vice and virtue were in their own power; and some are diligent in the matters entrusted to them by you, and others faithless), so is it among the angels. Some, free agents, you will observe, such as they were created by God, continued in those things for which God had made and over which He had ordained them; but some outraged both the constitution of their nature and the government entrusted to them: namely, this ruler of matter and its various forms, and others of those who were placed about this first firmament (you know that we say nothing without witnesses, but state the things which have been declared by the prophets); these fell into impure love of virgins, and were subjugated by the flesh, and he became negligent and wicked in the management of the things entrusted to him. Of these lovers of virgins, therefore, were begotten those who are called giants.[95] And if something has been said by the poets, too, about the giants, be not surprised at this: worldly wisdom and divine differ as much from each other as truth and plausibility: the one is of heaven and the other of earth; and indeed, according to the prince of matter,—

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[93] [Comp. cap. xxvii., *infra*.]

[94] [Kaye, 192. And see cap. x., *supra*, p. 133. Divine Providence does not exclude the ministry of angels by divine appointment. *Resurrection*, cap. xviii., *infra*.]

> "We know we oft speak lies that look like truths."[96]

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[95] [The Paris editors caution us against yielding to this interpretation of Gen. vi. 1–4. It was the Rabbinical interpretation. See Josephus, book i. cap. 3.]

[96] Hesiod, *Theog.*, 27. [Traces of the *Nephilim* are found in all mythologies.]

CHAPTER XXV.—THE POETS AND PHILOSOPHERS HAVE DENIED A DIVINE PROVIDENCE.

These angels, then, who have fallen from heaven, and haunt the air and the earth, and are no longer able to rise to heavenly things, and the souls of the giants, which are the demons who wander about the world, perform actions similar, the one (that is, the demons) to the natures they have received, the other (that is, the angels) to the appetites they have indulged. But the prince of matter, as may be seen merely from what transpires, exercises a control and management contrary to the good that is in God:—

> "Ofttimes this anxious thought has crossed my mind,
> Whether 'tis chance or deity that rules
> The small affairs of men; and, spite of hope
> As well as justice, drives to exile some
> Stripped of all means of life, while others still
> Continue to enjoy prosperity."[97]

Prosperity and adversity, contrary to hope and justice, made it impossible for Euripides to say to whom belongs the administration of earthly affairs, which is of such a kind that one might say of it:—

> "How then, while seeing these things, can we say
> There is a race of gods, or yield to laws?"[98]

The same thing led Aristotle to say that the things below the heaven are not under the care of Providence, although the eternal providence of God concerns itself equally with us below,—

> "The earth, let willingness move her or not,
> Must herbs produce, and thus sustain my flocks,"[99]—

and addresses itself to the deserving individually, according to truth and not according to opinion; and all other things, according to the general constitution of nature, are provided for by the law of reason. But because the demoniac movements and operations proceeding from the adverse spirit produce these disorderly sallies, and moreover move men, some in one way and some in another, as individuals and as nations, separately and in common, in accordance with the tendency of matter on the one hand, and of the affinity for divine things on the other, from within and from without,—some who are of no mean reputation have therefore thought that this universe is constituted without any definite order, and is driven hither and thither by an irrational chance. But they do not understand, that of those things which belong to the constitution of the whole world there is nothing out of order or neglected, but that each one of them has been produced by reason, and that, therefore, they do not transgress the order prescribed to them; and that man himself, too, so far as He that made him is concerned, is well ordered, both by his original nature, which has one common character for all, and by the constitution of his body, which does not transgress the law imposed upon it, and by the termination of his life, which remains equal and common to all alike;[100] but that, according to the character peculiar to himself and the operation of the ruling prince and of the demons his followers, he is impelled and moved in this direction or in that, notwithstanding that all possess in common the same original constitution of mind.[101] 143

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[97] Eurip.; from an unknown play.

[98] *Ibid.*

[99] Eurip., *Cycl.*, 332 sq.

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[100] [Kaye, p. 190.]

[101] Or, “powers of reasoning” (λογισμός).

CHAPTER XXVI.—THE DEMONS ALLURE MEN TO THE WORSHIP OF IMAGES.

They who draw men to idols, then, are the aforesaid demons, who are eager for the blood of the sacrifices, and lick them; but the gods that please the multitude, and whose names are given to the images, were men, as may be learned from their history. And that it is the demons who act under their names, is proved by the nature of their operations. For some castrate, as Rhea; others wound and slaughter, as Artemis; the Tauric goddess puts all strangers to death. I pass over those who lacerate with knives and scourges of bones, and shall not attempt to describe all the kinds of demons; for it is not the part of a god to incite to things against nature.

> "But when the demon plots against a man,
> He first inflicts some hurt upon his mind."[102]

But God, being perfectly good, is eternally doing good. That, moreover, those who exert the power are not the same as those to whom the statues are erected, very strong evidence is afforded by Troas and Parium. The one has statues of Neryllinus, a man of our own times; and Parium of Alexander and Proteus: both the sepulchre and the statue of Alexander are still in the forum. The other statues of Neryllinus, then, are a public ornament, if indeed a city can be adorned by such objects as these; but one of them is supposed to utter oracles and to heal the sick, and on this account the people of the Troad offer sacrifices to this statue, and overlay it with gold, and hang chaplets upon it. But of the statues of Alexander and Proteus (the latter, you are aware, threw himself into the fire near Olympia), that of Proteus is likewise said to utter oracles; and to that of Alexander—

> "Wretched Paris, though in form so fair,
> Thou slave of woman"[103]—

sacrifices are offered and festivals are held at the public cost, as to a god who can hear. Is it, then, Neryllinus, and Proteus, and Alexander who exert these energies in connection with the statues, or is it the nature of the matter itself? But the matter is brass. And what can brass do of itself, which may be made again into a different form, as Amasis treated the footpan,[104] as told by Herodotus? And Neryllinus, and Proteus, and Alexander, what good are they to the sick? For what the image is said now to effect, it effected when Neryllinus was alive and sick.

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[102] From an unknown tragedian. [A passage which I cannot but apply to the lapse of Tatian.]

[103] Hom., *Il.*, iii. 39.

[104] [see note to Theophilus, cap. x., *supra*, p. 92.]

CHAPTER XXVII.—ARTIFICES OF THE DEMONS.

What then? In the first place, the irrational and fantastic movements of the soul about opinions produce a diversity of images (εἴδωλα) from time to time: some they derive from matter, and some they fashion and bring forth for themselves; and this happens to a soul especially when it partakes of the material spirit[105] and becomes mingled with it, looking not at heavenly things and their Maker, but downwards to earthly things, wholly at the earth, as being now mere flesh and blood, and no longer pure spirit.[106] These irrational and fantastic movements of the soul, then, give birth to empty visions in the mind, by which it becomes madly set on idols. When, too, a tender and susceptible soul, which has no knowledge or experience of sounder doctrines, and is unaccustomed to contemplate truth, and to consider thoughtfully the Father and Maker of all things, gets impressed with false opinions respecting itself, then the demons who hover about matter, greedy of sacrificial odours and the blood of victims, and ever ready to lead men into error, avail themselves of these delusive movements of the souls of the multitude; and, taking possession of their thoughts, cause to flow into the mind empty visions as if coming from the idols and the statues; and when, too, a soul of itself, as being immortal,[107] moves comformably to reason, either predicting the future or healing the present, the demons claim the glory for themselves.

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[105] [Kaye, p. 191; and comp. cap. xxiv., *supra*, p. 142.]

[106] [Comp. *On the Resurrection*, cap. xiii., *infra*., p. 439 of *ed*. Edinburgh. Also Kaye, p. 199.]

[107] [Kaye, p. 190.]

CHAPTER XXVIII.—THE HEATHEN GODS WERE SIMPLY MEN.

But it is perhaps necessary, in accordance with what has already been adduced, to say a little about their names. Herodotus, then, and Alexander the son of Philip, in his letter to his mother (and each of them is said to have conversed with the priests at Heliopolis, and Memphis, and Thebes), affirm that they learnt from them that the gods had been men. Herodotus speaks thus: "Of such a nature were, they said, the beings represented by these images, they were very far indeed from being gods. However, in the times anterior to them it was otherwise; then Egypt had gods for its rulers, who dwelt upon the earth with men, one being always supreme above the rest. The last of these was Horus the son of Osiris, called by the Greeks Apollo. He deposed Typhon, and ruled over Egypt as its last god-king. Osiris is named Dionysus (Bacchus) by the Greeks."[108] "Almost all the names of the gods came into Greece from Egypt."[109] Apollo was the son of Dionysus and Isis, as Herodotus likewise affirms: "According to the Egyptians, Apollo and Diana are the children of Bacchus and Isis; while Latona is their nurse and their preserver."[110] These beings of heavenly origin they had for their first kings: partly from ignorance of the true worship of the Deity, partly from gratitude for their government, they esteemed them as gods together with their wives. "The male kine, if clean, and the male calves, are used for sacrifice by the Egyptians universally; but the females, they are not allowed to sacrifice, since they are sacred to Isis. The statue of this goddess has the form of a woman but with horns like a cow, resembling those of the Greek representations of Io."[111] And who can be more deserving of credit in making these statements, than those who in family succession son from father, received not only the priesthood, but also the history? For it is not likely that the priests, who make it their business to commend the idols to men's reverence, would assert falsely that they were men. If Herodotus alone had said that the Egyptians spoke in their histories of the gods as of men, when he says, "What they told me concerning their religion it is not my intention to repeat, except only the names of their deities, things of very trifling importance,"[112] it would behove us not to credit even Herodotus as being a fabulist. But as Alexander and Hermes surnamed Trismegistus, who shares with them in the attribute of eternity, and innumerable others, not to name them individually, [declare the same], no room is left even for doubt that they, being kings, were esteemed gods. That they were men, the most learned of the Egyptians also testify, who, while saying that ether, earth, sun, moon, are gods, regard the rest as mortal men, and the temples as their sepulchres. Apollodorus, too, asserts the same thing in his treatise concerning the gods. But Herodotus calls even their sufferings mysteries. “The ceremonies at the feast of Isis in the city of Busiris have been already spoken of. It is there that the whole multitude, both of men and women, many thousands in number, beat themselves at the close of the sacrifice in honour of a god whose name a religious scruple forbids me to mention.”[113] If they are gods, they are also immortal; but if people are beaten for them, and their sufferings are mysteries, they are men, as Herodotus himself says: “Here, too, in this same precinct of Minerva at Saïs, is the burial-place of one whom I think it not right to mention in such a connection. It stands behind the temple against the back wall, which it entirely covers. There are also some large stone obelisks in the enclosure, and there is a lake near them, adorned with an edging of stone. In form it is circular, and in size, as it seemed to me, about equal to the lake at Delos called the Hoop. On this lake it is that the Egyptians represent by night his sufferings whose name I refrain from mentioning, and this representation they call their mysteries.”[114] And not only is the sepulchre of Osiris shown, but also his embalming: “When a body is brought to them, they show the bearer various models of corpses made in wood, and painted so as to resemble nature. The most perfect is said to be after the manner of him whom I do not think it religious to name in connection with such a matter.”[115]

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[108] ii. 144. Mr. Rawlinson's translation is used in the extracts from Herodotus.

[109] ii. 50.

[110] ii. 156.

[111] ii. 41.

[112] ii. 3. The text is here uncertain, and differs from that of Herodotus. [Herodotus, initiated in Egyptian mysteries, was doubtless sworn to maintain certain secrets of the priests of Osiris.]

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[113] ii. 61. [The name of Osiris.]

[114] ii. 170.

[115] ii. 86.

CHAPTER XXIX.—PROOF OF THE SAME FROM THE POETS.

But among the Greeks, also, those who are eminent in poetry and history say the same thing. Thus of Heracles:—

> “That lawless wretch, that man of brutal strength,
> Deaf to Heaven’s voice, the social rite transgressed.”[116]

Such being his nature, deservedly did he go mad, and deservedly did he light the funeral pile and burn himself to death. Of Asklepius, Hesiod says:—

> “The mighty father both of gods and men
> Was filled with wrath, and from Olympus’ top
> With flaming thunderbolt cast down and slew
> Latona’s well-lov’d son—such was his ire.”[117]

And Pindar:—

> “But even wisdom is ensnared by gain.
> The brilliant bribe of gold seen in the hand
> Ev’n him[118] perverted: therefore Kronos’ son
> With both hands quickly stopp’d his vital breath,
> And by a bolt of fire ensured his doom.”[119]

Either, therefore, they were gods and did not hanker after gold—

> “O gold, the fairest prize to mortal men,
> Which neither mother equals in delight,
> Nor children dear”[120]—

for the Deity is in want of nought, and is superior to carnal desire, nor did they die; or, having been born men, they were wicked by reason of ignorance, and overcome by love of 145 money. What more need I say, or refer to Castor, or Pollux, or Amphiaraus, who, having been born, so to speak, only the other day, men of men, are looked upon as gods, when they imagine even Ino after her madness and its consequent sufferings to have become a goddess?

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[116] Hom., *Od.*, xxi. 28. sq.

[117] Hesiod, *Frag.*

[118] i.e., Æsculapius.

[119] *Pyth.*, iii. 96 sq.

[120] Ascribed by Seneca to the *Bellerophon* of Eurip.

> “Sea-rovers will her name Leucothea.”[121]

And her son:—

> “August Palæmon, sailors will invoke.”

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[121] From the *Ino*, a lost play of Eurip.

CHAPTER XXX.—REASONS WHY DIVINITY HAS BEEN ASCRIBED TO MEN.

For if detestable and god-hated men had the reputation of being gods, and the daughter of Derceto, Semiramis, a lascivious and blood-stained woman, was esteemed a Syria goddess; and if, on account of Derceto, the Syrians worship doves and Semiramis (for, a thing impossible, a woman was changed into a dove: the story is in Ctesias), what wonder if some should be called gods by their people on the ground of their rule and sovereignty (the Sibyl, of whom Plato also makes mention, says:—

> "It was the generation then the tenth,
> Of men endow'd with speech, since forth the flood
> Had burst upon the men of former times,
> And Kronos, Japetus, and Titan reigned,
> Whom men, of Ouranos and Gaïa
> Proclaimed the noblest sons, and named them so,[122]
> Because of men endowed with gift of speech
> They were the first");[123]

and others for their strength, as Heracles and Perseus; and others for their art, as Asclepius? Those, therefore, to whom either the subjects gave honour or the rulers themselves [assumed it], obtained the name, some from fear, others from revenge. Thus Antinous, through the benevolence of your ancestors towards their subjects, came to be regarded as a god. But those who came after adopted the worship without examination.

> "The Cretans always lie; for they, O king,
> Have built a tomb to thee who art not dead."[124]

Though you believe, O Callimachus, in the nativity of Zeus, you do not believe in his sepulchre; and whilst you think to obscure the truth, you in fact proclaim him dead, even to those who are ignorant; and if you see the cave, you call to mind the childbirth of Rhea; but when you see the coffin, you throw a shadow over his death, not considering that the unbegotten God alone is eternal. For either the tales told by the multitude and the poets about the gods are unworthy of credit, and the reverence shown them is superfluous (for those do not exist, the tales concerning whom are untrue); or if the births, the amours, the murders, the thefts, the castrations, the thunderbolts, are true, they no longer exist, having ceased to be since they were born, having previously had no being. And on what principle must we believe some things and disbelieve others, when the poets have written their stories in order to gain greater veneration for them? For surely those through whom they have got to be considered gods, and who have striven to represent their deeds as worthy of reverence, cannot have invented their sufferings. That, therefore, we are not atheists, acknowledging as we do God the Maker of this universe and His Logos, has been proved according to my ability, if not according to the importance of the subject.

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[122] i.e., after Gaïa and Ouranos, *Earth* and *Heaven*.

[123] Oracc., *Sibyll.*, iii. 108–113. [Kaye, p. 220, and compare cap. vii., *supra*. The inspiration of Balaam, and likewise that of the ass, must, in my opinion, illustrate that of the Sibyls.]

[124] Callim., *Hym. Jov.*, 8 sq. [Tit. i. 12. But St. Paul's quotation is from Epimenides.]

CHAPTER XXXI.—CONFUTATION OF THE OTHER CHARGES BROUGHT AGAINST THE CHRISTIANS.

But they have further also made up stories against us of impious feasts[125] and forbidden intercourse between the sexes, both that they may appear to themselves to have rational grounds of hatred, and because they think either by fear to lead us away from our way of life, or to render the rulers harsh and inexorable by the magnitude of the charges they bring. But they lose their labour with those who know that from of old it has been the custom, and not in our time only, for vice to make war on virtue. Thus Pythagoras, with three hundred others, was burnt to death; Heraclitus and Democritus were banished, the one from the city of the Ephesians, the other from Abdera, because he was charged with being mad; and the Athenians condemned Socrates to death. But as they were none the worse in respect of virtue because of the opinion of the multitude, so neither does the undiscriminating calumny of some persons cast any shade upon us as regards rectitude of life, for with God we stand in good repute. Nevertheless, I will meet these charges also, although I am well assured that by what has been already said I have cleared myself to you. For as you excel all men in intelligence, you know that those whose life is directed towards God as its rule, so that each one among us may be blameless and irreproachable before Him, will not entertain even the thought of the slightest sin. For if we believed that we should live only the present life, then we might be suspected of sinning, through being enslaved to flesh and blood, or overmastered by gain or carnal desire; but since we know that God is witness to what we think and what we say both by night and by day, and that He, being Himself light, sees all things in our heart, we are persuaded that when we are removed from the present life we shall live another life, better than the present one, and heavenly, not earthly (since we shall abide near God, and with God, free from all change or suffering in the soul, not as flesh, even though we shall have flesh,[126] but as heavenly spirit), or, falling with the rest, a worse one and in fire; for God has not made us as sheep or beasts of burden, a mere by-work, and that we should perish and be annihilated. On these grounds it is not likely that we should wish to do evil, or deliver ourselves over to the great Judge to be punished.

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[125] [“Thyestian feasts” (p. 130, *supra*); a charge which the Christian Fathers perpetually repel. Of course the sacrament of the Lord’s Supper lent colour to this charge; but it could not have been repelled, had they believed the material body and blood of the “man Christ Jesus,” present in this sacrament. See cap. iii., note.]

[126] [1 Cor. xv. 44. A very clear representation of the apostle’s doctrine. See Kaye, 199; and compare *On the Resurrection*, cap. xiii.]

CHAPTER XXXII.—ELEVATED MORALITY OF THE CHRISTIANS.

It is, however, nothing wonderful that they should get up tales about us such as they tell of their own gods, of the incidents of whose lives they make mysteries. But it behoved them, if they meant to condemn shameless and promiscuous intercourse, to hate either Zeus, who begat children of his mother Rhea and his daughter Koré, and took his own sister to wife, or Orpheus, the inventor of these tales, which made Zeus more unholy and detestable than Thyestes himself; for the latter defiled his daughter in pursuance of an oracle, and when he wanted to obtain the kingdom and avenge himself. But we are so far from practising promiscuous intercourse, that it is not lawful among us to indulge even a lustful look. "For," saith He, "he that looketh on a woman to lust after her, hath committed adultery already in his heart."[127] Those, then, who are forbidden to look at anything more than that for which God formed the eyes, which were intended to be a light to us, and to whom a wanton look is adultery, the eyes being made for other purposes, and who are to be called to account for their very thoughts, how can any one doubt that such persons practice self-control? For our account lies not with human laws, which a bad man can evade (at the outset I proved to you, sovereign lords, that our doctrine is from the teaching of God), but we have a law which makes the measure of rectitude to consist in dealing with our neighbour as ourselves.[128] On this account, too, according to age, we recognise some as sons and daughters, others we regard as brothers and sisters,[129] and to the more advanced in life we give the honour due to fathers and mothers. On behalf of those, then, to whom we apply the names of brothers and sisters, and other designations of relationship, we exercise the greatest care that their bodies should remain undefiled and uncorrupted; for the Logos[130] again says to us, "If any one kiss a second time because it has given him pleasure, [he sins];" adding, "Therefore the kiss, or rather the salutation, should be given with the greatest care, since, if there be mixed with it the least defilement of thought, it excludes us from eternal life."[131]

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[127] Matt. v. 28.

[128] Otto translates: "which has made us and our neighbours attain the highest degree of rectitude." The text is obscure, but the above seems the probably meaning; comp. Matt. xxii. 39, etc.

[129] [Hermas, p. 47, note, and p. 57, this volume; Elucidation, ii.]

[130] [The Logos never said, "it excludes *us* from eternal life:" that is sure; and the passage, though ambiguous, is not so interpreted in the Latin of Gesner. Jones remarks that Athenagoras never introduces a saying of our Lord in this way. Compare Clem. Alexandrin. (*Pædagogue*, b. iii. cap. v. p. 297, Edinburgh Series), where he quotes Matt. v. 28, with variation. Lardner (cap. xviii. sec. 20) gives a probable explanation. Jones on *The Canon* (vol. i. p. 436) is noteworthy. Kaye (p. 221) does not solve the puzzle.]

[131] Probably from some apocryphal writing. [Come from what source it may, it suggests a caution of the utmost importance to Americans. In the newer parts of the country, the practice, here corrected, as cropped out among "brothers and sisters" of divers religious names, and consequent scandals have arisen. To all Christians comes, the apostolic appeal, "Let it not be once named among you."]

CHAPTER XXXIII.—CHASTITY OF THE CHRISTIANS WITH RESPECT TO MARRIAGE.

Therefore, having the hope of eternal life, we despise the things of this life, even to the pleasures of the soul, each of us reckoning her his wife whom he has married according to the laws laid down by us, and that only for the purpose of having children. For as the husbandman throwing the seed into the ground awaits the harvest, not sowing more upon it, so to us the procreation of children is the measure of our indulgence in appetite. Nay, you would find many among us, both men and women, growing old unmarried, in hope of living in closer communion with God.[132] But if the remaining in virginity and in the state of an eunuch brings nearer to God, while the indulgence of carnal thought and desire leads away from Him, in those cases in which we shun the thoughts, much more do we reject the deeds. For we bestow our attention, not on the study of words, but on the exhibition and teaching of actions,—that a person should either remain as he was born, or be content with one marriage; for a second marriage is only a specious adultery.[133] "For whosoever puts away his wife," says He, "and marries another, commits adultery;"[134] not permitting a man to send her away whose virginity he has brought to an end, nor to marry again. For he who deprives himself of his first wife, even though she be dead, is a cloaked adulterer,[135] resisting the hand of God, because in the beginning God made one man and one woman, and dissolving the strictest union of flesh with flesh, formed for the intercourse of the race. 147

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[132] [This our Lord commends (Matt. xix. 12) as a voluntary act of private self-devotion.]

[133] [There is perhaps a touch of the rising Phrygian influence in this passage; yet the language of St. Paul (1 Tim. v. 9) favoured this view, no doubt, in primitive opinion. See *Speaker's Comm.* on 1 Tim. iii. 2. *Ed.* Scribners, New York.]

[134] Matt. xix. 9.

[135] [But Callistus, heretical Bishop of Rome (a.d. 218.), authorized even third marriages in the clergy. Hippolytus, vol. vi. p. 343, *Ante-Nicene Fathers*, Edinburgh Series.]

CHAPTER XXXIV.—THE VAST DIFFERENCE IN MORALS BETWEEN THE CHRISTIANS AND THEIR ACCUSERS.

But though such is our character (Oh! why should I speak of things unfit to be uttered?), the things said of us are an example of the proverb, “The harlot reproves the chaste.” For those who have set up a market for fornication and established infamous resorts for the young for every kind of vile pleasure,—who do not abstain even from males, males with males committing shocking abominations, outraging all the noblest and comeliest bodies in all sorts of ways, so dishonouring the fair workmanship of God (for beauty on earth is not self-made, but sent hither by the hand and will of God),—these men, I say, revile us for the very things which they are conscious of themselves, and ascribe to their own gods, boasting of them as noble deeds, and worthy of the gods. These adulterers and pæderasts defame the eunuchs and the once-married (while they themselves live like fishes;[136] for these gulp down whatever falls in their way, and the stronger chases the weaker: and, in fact, this is to feed upon human flesh, to do violence in contravention of the very laws which you and your ancestors, with due care for all that is fair and right, have enacted), so that not even the governors of the provinces sent by you suffice for the hearing of the complaints against those, to whom it even is not lawful, when they are struck, not to offer themselves for more blows, nor when defamed not to bless: for it is not enough to be just (and justice is to return like for like), but it is incumbent on us to be good and patient of evil.

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[136] [An allusion to the fable of the *Sargus;* and see Burton’s *Anat. Mel.*, p. 445.]

CHAPTER XXXV.—THE CHRISTIANS CONDEMN AND DETEST ALL CRUELTY.

What man of sound mind, therefore, will affirm, while such is our character, that we are murderers? For we cannot eat human flesh till we have killed some one. The former charge, therefore, being false, if any one should ask them in regard to the second, whether they have seen what they assert, not one of them would be so barefaced as to say that he had. And yet we have slaves, some more and some fewer, by whom we could not help being seen; but even of these, not one has been found to invent even such things against us. For when they know that we cannot endure even to see a man put to death, though justly; who of them can accuse us of murder or cannibalism? Who does not reckon among the things of greatest interest the contests of gladiators and wild beasts, especially those which are given by you? But we, deeming that to see a man put to death is much the same as killing him, have abjured such spectacles.[137] How, then, when we do not even look on, lest we should contract guilt and pollution, can we put people to death? And when we say that those women who use drugs to bring on abortion commit murder, and will have to give an account to God[138] for the abortion, on what principle should we commit murder? For it does not belong to the same person to regard the very fœtus in the womb as a created being, and therefore an object of God's care, and when it has passed into life, to kill it; and not to expose an infant, because those who expose them are chargeable with child-murder, and on the other hand, when it has been reared to destroy it. But we are in all things always alike and the same, submitting ourselves to reason, and not ruling over it.

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[137] [See Tatian, cap xxiii., *supra*, p. 75. But here the language of Gibbon is worthy to be quoted: though the icy-hearted infidel failed to understand that just such philosophers as he enjoyed these spectacles, till Christianity taught even such to profess a refined abhorrence of what the Gospel abolished, with no help from them. He says, "the first Christian emperor may claim the honour of the first edict which condemned the art and *amusement* of shedding human blood; but this benevolent law expressed the wishes of the prince, without reforming an inveterate abuse which degraded a civilized (?) nation *below the condition of savage cannibals*. Several hundred, *perhaps several thousand*, victims were annually slaughtered in the great cities of the empire." He tells the story of the heroic Telemachus, without eulogy; how his death, while struggling to separate the combatants abolished forever the inhuman sports and sacrifices of the amphitheatre. This happened under Honorius. Milman's *Gibbon*, iii. 210.]

[138] [Let Americans read this, and ask whether a relapse into heathenism is not threatening our civilization, in this respect. May I venture to refer to *Moral Reforms* (ed. 1869, Lippincotts, Philadelphia), a little book of my own, rebuking this inquity, and tracing the earliest violation of this law of Christian morals, and of nature itself, to an unhappy Bishop of Rome, rebuked by Hippolytus. See vol. vi. p. 345, Edinburgh Series of *Ante-Nicene Fathers.*]

CHAPTER XXXVI.—BEARING OF THE DOCTRINE OF THE RESURRECTION ON THE PRACTICES OF THE CHRISTIANS.

Who, then, that believes in a resurrection, would make himself into a tomb for bodies that will rise again? For it is not the part of the same persons to believe that our bodies will rise again, and to eat them as if they would not; and to think that the earth will give back the bodies held by it, but that those which a man has entombed in himself will not be demanded back. On the contrary, it is reasonable to suppose, that those who think they shall have no account to give of the present life, ill or well spent, and that there is no resurrection, but calculate on the soul perishing with the body, and being as it were quenched in it, will refrain from no deed of daring; but as for those who are persuaded that nothing will escape the scrutiny of God, but that even the body which has ministered to the irrational impulses 148 of the soul, and to its desires, will be punished along with it, it is not likely that they will commit even the smallest sin. But if to any one it appears sheer nonsense that the body which has mouldered away, and been dissolved, and reduced to nothing, should be reconstructed, we certainly cannot with any reason be accused of wickedness with reference to those that believe not, but only of folly; for with the opinions by which we deceive ourselves we injure no one else. But that it is not our belief alone that bodies will rise again, but that many philosophers also hold the same view, it is out of place to show just now, lest we should be thought to introduce topics irrelevant to the matter in hand, either by speaking of the intelligible and the sensible, and the nature of these respectively, or by contending that the incorporeal is older than the corporeal, and that the intelligible precedes the sensible, although we become acquainted with the latter earliest, since the corporeal is formed from the incorporeal, by the combination with it of the intelligible, and that the sensible is formed from the intelligible; for nothing hinders, according to Pythagoras and Plato, that when the dissolution of bodies takes place, they should, from the very same elements of which they were constructed at first, be constructed again.[139] But let us defer the discourse concerning the resurrection.[140]

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[139] [Comp. cap. xxxi., *supra*, p. 146. The science of their times lent itself to the notions of the Fathers necessarily; but neither Holy Scripture nor theology binds us to any theory of the *how*, in this great mystery; hence Plato and Pythagoras are only useful, as showing that even they saw nothing impossible in the resurrection of the dead. As to "the same elements," identity does not consist in the same particles of material, but in the continuity of material, by which every seed reproduces "its own body." 1 Cor. xv. 38.]

[140] [It is a fair inference that *The Discourse* was written after the *Embassy*. "In it," says Kaye, "may be found nearly all the arguments which human reason has been able to advance in support of the resurrection." p. 200.]

CHAPTER XXXVII.—ENTREATY TO BE FAIRLY JUDGED.

And now do you, who are entirely in everything, by nature and by education, upright, and moderate, and benevolent, and worthy of your rule, now that I have disposed of the several accusations, and proved that we are pious, and gentle, and temperate in spirit, bend your royal head in approval. For who are more deserving to obtain the things they ask, than those who, like us, pray for your government, that you may, as is most equitable, receive the kingdom, son from father, and that your empire may receive increase and addition, all men becoming subject to your sway? And this is also for our advantage, that we may lead a peaceable and quiet life, and may ourselves readily perform all that is commanded us.[141]

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[141] [1 Tim. ii. 1, 2. Kaye, p. 154. They refused worship, however, to imperial images; and for this they suffered. "Bend your royal head" is an amusing reference to the *nod* of the Thunderer.]

THE TREATISE OF ATHENAGORAS

The Athenian, Philosopher and Christian, on the Resurrection of the Dead. 149

CHAPTER I.—DEFENCE OF THE TRUTH SHOULD PRECEDE DISCUSSIONS REGARDING IT.[142]

By the side of every opinion and doctrine which agrees with the truth of things, there springs up some falsehood; and it does so, not because it takes its rise naturally from some fundamental principle, or from some cause peculiar to the matter in hand, but because it is invented on purpose by men who set a value on the spurious seed, for its tendency to corrupt the truth. This is apparent, in the first place, from those who in former times addicted themselves to such inquiries, and their want of agreement with their predecessors and contemporaries, and then, not least, from the very confusion which marks the discussions that are now going on. For such men have left no truth free from their calumnious attacks—not the being of God, not His knowledge, not His operations, not those books which follow by a regular and strict sequence from these, and delineate for us the doctrines of piety. On the contrary, some of them utterly, and once for all, give up in despair the truth concerning these things, and some distort it to suit their own views, and some of set purpose doubt even of things which are palpably evident. Hence I think that those who bestow attention on such subjects should adopt two lines of argument, one in defence of the truth, another concerning the truth: that in defence of the truth, for disbelievers and doubters; that concerning the truth, for such as are candid and receive the truth with readiness. Accordingly it behoves those who wish to investigate these matters, to keep in view that which the necessity of the case in each instance requires, and to regulate their discussion by this; to accommodate the order of their treatment of these subjects to what is suitable to the occasion, and not for the sake of appearing always to preserve the same method, to disregard fitness and the place which properly belongs to each topic. For, so far as proof and the natural order are concerned, dissertations concerning the truth always take precedence of those in defence of it; but, for the purpose of greater utility, the order must be reversed, and arguments in defence of it precede those concerning it. For the farmer could not properly cast the seed into the ground, unless he first extirpated the wild wood, and whatever would be hurtful to the good seed; nor the physician introduce any wholesome medicines into the body that needed his care, if he did not previously remove the disease within, or stay that which was approaching. Neither surely can he who wishes to teach the truth persuade any one by speaking about it, so long as there is a false opinion lurking in the mind of his hearers, and barring the entrance of his arguments. And, therefore, from regard to greater utility, I myself sometimes place arguments in defence of the truth before those concerning the truth; and on the present occasion it appears to me, looking at the requirements of the case, not without advantage to follow the same method in treating of the resurrection. For in regard to this subject also we find some utterly disbelieving, and some others doubting, and even among those who have accepted the first principles some who are as much at a loss what to believe as those who doubt; the most unaccountable thing of all being, that they are in this state of mind without having any ground whatsoever in the matters themselves for their disbelief, or finding it possible to assign any reasonable cause why they disbelieve or experience any perplexity.

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[142] [THIS ARGUMENT WAS ADAPTED TO THE TIMES, AND TO THOSE TO WHOM IT WAS ADDRESSED, WITH GREAT RHETORICAL ART AND CONCEALMENT OF ART. ITS FAULTS ARISE FROM THE DEFECTIVE SCIENCE OF THE AGE, AND FROM THE HABITS OF THOUGHT AND OF PUBLIC INSTRUCTION THEN IN FASHION. HE DOES NOT ADDRESS HIMSELF TO BELIEVERS, BUT TO SCEPTICS, AND MEETS THEM ON THEIR HIGHEST LEVELS OF SPEECH AND OF REASON.]

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CHAPTER II.—A RESURRECTION IS NOT IMPOSSIBLE.

Let us, then, consider the subject in the way I have indicated. If all disbelief does not arise from levity and inconsideration, but if it springs up in some minds on strong grounds and accompanied by the certainty which belongs to truth [well and good]; for it then maintains the appearance of being just, when the thing itself to which their disbelief relates appears to them unworthy of belief; but to disbelieve things which are not deserving of disbelief, is the act of men who do not employ a sound judgment about the truth. It behoves, therefore, those who disbelieve or doubt concerning the resurrection, to form their opinion on the subject, not from any view they have hastily adopted, and from what is acceptable to profligate men, but either to assign the origin of men to no cause (a notion which is very easily refuted), or, ascribing the cause of all things to God, to keep steadily in view the principle involved in this article of belief, and from this to demonstrate that the resurrection is utterly unworthy of credit. This they will succeed in, if they are able to show that it is either impossible for God, or contrary to His will, to unite and gather together again bodies that are dead, or even entirely dissolved into their elements, so as to constitute the same persons. If they cannot do this, let them cease from this godless disbelief, and from this blasphemy against sacred things: for, that they do not speak the truth when they say that it is impossible, or not in accordance with the divine will, will clearly appear from what I am about to say. A thing is in strictness of language considered impossible to a person, when it is of such a kind that he either does not know what is to be done, or has not sufficient power for the proper doing of the thing known. For he who is ignorant of anything that requires to be done, is utterly unable either to attempt or to do what he is ignorant of; and he, too, who knows ever so well what has to be done, and by what means, and how, but either has no power at all to do the thing known, or not power sufficient, will not even make the attempt, if he be wise and consider his powers; and if he did attempt it without due consideration, he would not accomplish his purpose. But it is not possible for God to be ignorant, either of the nature of the bodies that are to be raised, as regards both the members entire and the particles of which they consist, or whither each of the dissolved particles passes, and what part of the elements has received that which is dissolved and has passed into that with which it has affinity, although to men it may appear quite impossible that what has again combined according to its nature with the universe should be separable from it again. For He from whom, antecedently to the peculiar formation of each, was not concealed either the nature of the elements of which the bodies of men were to consist, or the parts of these from which He was about to take what seemed to Him suitable for the formation of the human body, will manifestly, after the dissolution of the whole, not be ignorant whither each of the particles has passed which He took for the construction of each. For, viewed relatively to the order of things now obtaining among us, and the judgment we form concerning other matters, it is a greater thing to know beforehand that which has not yet come to pass; but, viewed relatively to the majesty and wisdom of God, both are according to nature, and it is equally easy to know beforehand things that have not yet come into existence, and to know things which have been dissolved.

CHAPTER III.—HE WHO COULD CREATE, CAN ALSO RAISE UP THE DEAD.

Moreover also, that His power is sufficient for the raising of dead bodies, is shown by the creation of these same bodies. For if, when they did not exist, He made at their first formation the bodies of men, and their original elements, He will, when they are dissolved, in whatever manner that may take place, raise them again with equal ease: for this, too, is equally possible to Him. And it is no damage to the argument, if some suppose the first beginnings to be from matter, or the bodies of men at least to be derived from the elements as the first materials, or from seed. For that power which could give shape to what is regarded by them as shapeless matter, and adorn it, when destitute of form and order, with many and diverse forms, and gather into one the several portions of the elements, and divide the seed which was one and simple into many, and organize that which was unorganized, and give life to that which had no life,—that same power can reunite what is dissolved, and raise up what is prostrate, and restore the dead to life again, and put the corruptible into a state of incorruption. And to the same Being it will belong, and to the same power and skill, to separate that which has been broken up and distributed among a multitude of animals of all kinds which are wont to have recourse to such bodies, and glut their appetite upon them,—to separate this, I say, and unite it again with the proper members and parts of members, whether it has passed into some one of those animals, or into many, or thence into others, or, after being dissolved along with these, has been carried back again to the original elements, resolved into these according to a natural law—a matter this which seems to have exceedingly confounded some, even of those admired for wisdom, who, I cannot tell why, think those doubts worthy of serious attention which are brought forward by the many. 15

CHAPTER IV.—OBJECTION FROM THE FACT THAT SOME HUMAN BODIES HAVE BECOME PART OF OTHERS.

These persons, to wit, say that many bodies of those who have come to an unhappy death in shipwrecks and rivers have become food for fishes, and many of those who perish in war, or who from some other sad cause or state of things are deprived of burial, lie exposed to become the food of any animals which may chance to light upon them. Since, then, bodies are thus consumed, and the members and parts composing them are broken up and distributed among a great multitude of animals, and by means of nutrition become incorporated with the bodies of those that are nourished by them,—in the first place, they say, their separation from these is impossible; and besides this, in the second place, they adduce another circumstance more difficult still. When animals of the kind suitable for human food, which have fed on the bodies of men, pass through their stomach, and become incorporated with the bodies of those who have partaken of them, it is an absolute necessity, they say, that the parts of the bodies of men which have served as nourishment to the animals which have partaken of them should pass into other bodies of men, since the animals which meanwhile have been nourished by them convey the nutriment derived from those by whom they were nourished into those men of whom they become the nutriment. Then to this they tragically add the devouring of offspring perpetrated by people in famine and madness, and the children eaten by their own parents through the contrivance of enemies, and the celebrated Median feast, and the tragic banquet of Thyestes; and they add, moreover, other such like unheard-of occurrences which have taken place among Greeks and barbarians: and from these things they establish, as they suppose, the impossibility of the resurrection, on the ground that the same parts cannot rise again with one set of bodies, and with another as well; for that either the bodies of the former possessors cannot be reconstituted, the parts which composed them having passed into others, or that, these having been restored to the former, the bodies of the last possessors will come short.

CHAPTER V.—REFERENCE TO THE PROCESSES OF DIGESTION AND NUTRITION.

But it appears to me that such persons, in the first place, are ignorant of the power and skill of Him that fashioned and regulates this universe, who has adapted to the nature and kind of each animal the nourishment suitable and correspondent to it, and has neither ordained that everything in nature shall enter into union and combination with every kind of body, nor is at any loss to separate what has been so united, but grants to the nature of each several created being or thing to do or to suffer what is naturally suited to it, and sometimes also hinders and allows or forbids whatever He wishes, and for the purpose He wishes; and, moreover, that they have not considered the power and nature of each of the creatures that nourish or are nourished. Otherwise they would have known that not everything which is taken for food under the pressure of outward necessity turns out to be suitable nourishment for the animal, but that some things no sooner come into contact with the plicatures of the stomach than they are wont to be corrupted, and are vomited or voided, or disposed of in some other way, so that not even for a little time do they undergo the first and natural digestion, much less become incorporated with that which is to be nourished; as also, that not even everything which has been digested in the stomach and received the first change actually arrives at the parts to be nourished, since some of it loses its nutritive power even in the stomach, and some during the second change, and the digestion that takes place in the liver is separated and passes into something else which is destitute of the power to nourish; nay, that the change which takes place in the liver does not all issue in nourishment to men, but the matter changed is separated as refuse according to its natural purpose; and that the nourishment which is left in the members and parts themselves that have to be nourished sometimes changes to something else, according as that predominates which is present in greater or less[143] abundance, and is apt to corrupt or to turn into itself that which comes near it.

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[143] The common reading is “excessive.”

CHAPTER VI.—EVERYTHING THAT IS USELESS OR HURTFUL IS REJECTED.

Since, therefore, great difference of nature obtains in all animals, and the very nourishment which is accordant with nature is varied to suit each kind of animal, and the body which is nourished; and as in the nourishment of every animal there is a threefold cleansing and separation, it follows that whatever is alien from the nourishment of the animal must be wholly destroyed and carried off to its natural place, or change into something else, since it cannot coalesce with it; that the power of the nourishing body must be suitable to the nature of the animal to be nourished, and accordant with its powers; and that this, when it has passed through the strainers appointed for the purpose, and been thoroughly purified by the natural means of purification, must become a most genuine addition to the substance,—the only thing, in fact, which any one calling things by their right names would 152 call nourishment at all; because it rejects everything that is foreign and hurtful to the constitution of the animal nourished and that mass of superfluous food introduced merely for filling the stomach and gratifying the appetite. This nourishment, no one can doubt, becomes incorporated with the body that is nourished, interwoven and blended with all the members and parts of members; but that which is different and contrary to nature is speedily corrupted if brought into contact with a stronger power, but easily destroys that which is overcome by it, and is converted into hurtful humours and poisonous qualities, because producing nothing akin or friendly to the body which is to be nourished. And it is a very clear proof of this, that in many of the animals nourished, pain, or disease, or death follows from these things, if, owing to a too keen appetite, they take in mingled with their food something poisonous and contrary to nature; which, of course, would tend to the utter destruction of the body to be nourished, since that which is nourished is nourished by substances akin to it and which accord with its nature, but is destroyed by those of a contrary kind. If, therefore, according to the different nature of animals, different kinds of food have been provided suitable to their nature, and none of that which the animal may have taken, not even an accidental part of it, admits of being blended with the body which is nourished, but only that part which has been purified by an entire digestion, and undergone a complete change for union with a particular body, and adapted to the parts which are to receive nourishment,—it is very plain that none of the things contrary to nature can be united with those bodies for which it is not a suitable and correspondent nourishment, but either passes off by the bowels before it produces some other humour, crude and corrupted; or, if it continue for a longer time, produces suffering or disease hard to cure, destroying at the same time the natural nourishment, or even the flesh itself which needs nourishment. But even though it be expelled at length, overcome by certain medicines, or by better food, or by the natural forces, it is not got rid of without doing much harm, since it bears no peaceful aspect towards what is natural, because it cannot coalesce with nature.

CHAPTER VII.—THE RESURRECTION-BODY DIFFERENT FROM THE PRESENT.

Nay, suppose we were to grant that the nourishment coming from these things (let it be so called, as more accordant with the common way of speaking), although against nature, is yet separated and changed into some one of the moist or dry, or warm or cold, matters which the body contains, our opponents would gain nothing by the concession: for the bodies that rise again are reconstituted from the parts which properly belong to them, whereas no one of the things mentioned is such a part, nor has it the form or place of a part; nay, it does not remain always with the parts of the body which are nourished, or rise again with the parts that rise, since no longer does blood, or phlegm, or bile, or breath, contribute anything to the life. Neither, again, will the bodies nourished then require the things they once required, seeing that, along with the want and corruption of the bodies nourished, the need also of those things by which they were nourished is taken away. To this must be added, that if we were to suppose the change arising from such nourishment to reach as far as flesh, in that case too there would be no necessity that the flesh recently changed by food of that kind, if it became united to the body of some other man, should again as a part contribute to the formation of that body, since neither the flesh which takes it up always retains what it takes, nor does the flesh so incorporated abide and remain with that to which it was added, but is subject to a great variety of changes,—at one time being dispersed by toil or care, at another time being wasted by grief or trouble or disease, and by the distempers arising from being heated or chilled, the humours which are changed with the flesh and fat not receiving the nourishment so as to remain what they are. But while such are the changes to which the flesh is subject, we should find that flesh, nourished by food unsuited to it, suffers them in a much greater degree; now swelling out and growing fat by what it has received, and then again rejecting it in some way or other, and decreasing in bulk, from one or more of the causes already mentioned; and that that alone remains in the parts which is adapted to bind together, or cover, or warm the flesh that has been chosen by nature, and adheres to those parts by which it sustains the life which is according to nature, and fulfils the labours of that life. So that whether the investigation in which we have just been engaged be fairly judged of, or the objections urged against our position be conceded, in neither case can it be shown that what is said by our opponents is true, nor can the bodies of men ever combine with those of the same nature, whether at any time, through ignorance and being cheated of their perception by some one else, men have partaken of such a body, or of their own accord, impelled by want or madness, they have defiled themselves with the body of one of like form; for we are very well aware that some brutes have human forms, or have a nature compounded of men and brutes, such as the more daring of the poets are accustomed to represent. 15

CHAPTER VIII.—HUMAN FLESH NOT THE PROPER OR NATURAL FOOD OF MEN.

But what need is there to speak of bodies not allotted to be the food of any animal, and destined only for a burial in the earth in honour of nature, since the Maker of the world has not alloted any animal whatsoever as food to those of the same kind, although some others of a different kind serve for food according to nature? If, indeed, they are able to show that the flesh of men was alloted to men for food, there will be nothing to hinder its being according to nature that they should eat one another, just like anything else that is allowed by nature, and nothing to prohibit those who dare to say such things from regaling themselves with the bodies of their dearest friends as delicacies, as being especially suited to them, and to entertain their living friends with the same fare. But if it be unlawful even to speak of this, and if for men to partake of the flesh of men is a thing most hateful and abominable, and more detestable than any other unlawful and unnatural food or act; and if what is against nature can never pass into nourishment for the limbs and parts requiring it, and what does not pass into nourishment can never become united with that which it is not adapted to nourish,—then can the bodies of men never combine with bodies like themselves, to which this nourishment would be against nature, even though it were to pass many times through their stomach, owing to some most bitter mischance; but, removed from the influence of the nourishing power, and scattered to those parts of the universe again from which they obtained their first origin, they are united with these for as long a period of time as may be the lot of each; and, separated thence again by the skill and power of Him who has fixed the nature of every animal, and furnished it with its peculiar powers, they are united suitably, each to each, whether they have been burnt up by fire, or rotted by water, or consumed by wild beasts, or by any other animals, or separated from the entire body and dissolved before the other parts; and, being again united with one another, they occupy the same place for the exact construction and formation of the same body, and for the resurrection and life of that which was dead, or even entirely dissolved. To expatiate further, however, on these topics, is not suitable; for all men are agreed in their decision respecting them,—those at least who are not half brutes.

CHAPTER IX.—ABSURDITY OF ARGUING FROM MAN’S IMPOTENCY.

As there are many things of more importance to the inquiry before us, I beg to be excused from replying for the present to those who take refuge in the works of men, and even the constructors of them, who are unable to make anew such of their works as are broken in pieces, or worn out by time, or otherwise destroyed, and then from the analogy of potters and carpenters attempt to show that God neither can will, nor if He willed would be able, to raise again a body that is dead, or has been dissolved,—not considering that by such reasoning they offer the grossest insult to God, putting, as they do, on the same level the capabilities of things which are altogether different, or rather the natures of those who use them, and comparing the works of art with those of nature. To bestow any serious attention on such arguments would be not undeserving of censure, for it is really foolish to reply to superficial and trifling objections. It is surely far more probable, yea, most absolutely true, to say that what is impossible with men is possible with God. And if by this statement of itself as probable, and by the whole investigation in which we have just been engaged reason shows it to be possible, it is quite clear that it is not impossible. No, nor is it such a thing as God could not will.

CHAPTER X.—IT CANNOT BE SHOWN THAT GOD DOES NOT WILL A RESURRECTION.

For that which is not accordant with His will is so either as being unjust or as unworthy of Him. And again, the injustice regards either him who is to rise again, or some other than he. But it is evident that no one of the beings exterior to him, and that are reckoned among the things that have existence, is injured. Spiritual natures (νοηταὶ φύσεις) cannot be injured by the resurrection of men, for the resurrection of men is no hindrance to their existing, nor is any loss or violence inflicted on them by it; nor, again, would the nature of irrational or inanimate beings sustain wrong, for they will have no existence after the resurrection, and no wrong can be done to that which is not. But even if any one should suppose them to exist for ever, they would not suffer wrong by the renewal of human bodies: for if now, in being subservient to the nature of men and their necessities while they require them, and subjected to the yoke and every kind of drudgery, they suffer no wrong, much more, when men have become immortal and free from want, and no longer need their service, and when they are themselves liberated from bondage, will they suffer no wrong. For if they had the gift of speech, they would not bring against the Creator the charge of making them, contrary to justice, inferior to men because they did not share in the same resurrection. For to creatures whose nature is not alike the Just Being does not assign a like end. And, besides, with creatures that have no notion of justice there can be no complaint of injustice. Nor can it be said either that there is any injustice done as regards the man to be raised, for he consists of soul and body, and he suffers no wrong as to either soul or body. No person in his senses will affirm that his soul suffers wrong, because, in speaking so, he would at the same time be unawares reflecting on the present life also; for if now, while dwelling in a body subject to corruption and suffering, it has had no wrong done to it, much less will it suffer wrong when living in conjunction with a body which is free from corruption and suffering. The body, again, suffers no wrong; for if no wrong is done to it now while united a corruptible thing with an incorruptible, manifestly will it not be wronged when united an incorruptible with an incorruptible. No; nor can any one say that it is a work unworthy of God to raise up and bring together again a body which has been dissolved: for if the worse was not unworthy of Him, namely, to make the body which is subject to corruption and suffering, much more is the better not unworthy, to make one not liable to corruption or suffering.

CHAPTER XI.—RECAPITULATION.

If, then, by means of that which is by nature first and that which follows from it, each of the points investigated has been proved, it is very evident that the resurrection of dissolved bodies is a work which the Creator can perform, and can will, and such as is worthy of Him: for by these considerations the falsehood of the contrary opinion has been shown, and the absurdity of the position taken by disbelievers. For why should I speak of their correspondence each with each, and of their connection with one another? If indeed we ought to use the word connection, as though they were separated by some difference of nature; and not rather say, that what God can do He can also will, and that what God can will it is perfectly possible for Him to do, and that it is accordant with the dignity of Him who wills it. That to discourse concerning the truth is one thing, and to discourse in defence of it is another, has been sufficiently explained in the remarks already made, as also in what respects they differ from each other, and when and in dealing with whom they are severally useful; but perhaps there is no reason why, with a view to the general certainty, and because of the connection of what has been said with what remains, we should not make a fresh beginning from these same points and those which are allied to them. To the one kind of argument it naturally pertains to hold the foremost place, to the other to attend upon the first, and clear the way, and to remove whatever is obstructive or hostile. The discourse concerning the truth, as being necessary to all men for certainty and safety, holds the first place, whether in nature, or order, or usefulness: in nature, as furnishing the knowledge of the subject; in order, as being in those things and along with those things which it informs us of; in usefulness, as being a guarantee of certainty and safety to those who become acquainted with it. The discourse in defence of the truth is inferior in nature and force, for the refutation of falsehood is less important than the establishment of truth; and second in order, for it employs its strength against those who hold false opinions, and false opinions are an aftergrowth from another sowing and from degeneration. But, notwithstanding all this, it is often placed first, and sometimes is found more useful, because it removes and clears away beforehand the disbelief which disquiets some minds, and the doubt or false opinion of such as have but recently come over. And yet each of them is referrible to the same end, for the refutation of falsehood and the establishment of truth both have piety for their object: not, indeed, that they are absolutely one and the same, but the one is necessary, as I have said, to all who believe, and to those who are concerned about the truth and their own salvation; but the other proves to be more useful on some occasions, and to some persons, and in dealing with some. Thus much by way of recapitulation, to recall what has been already said. We must now pass on to what we proposed, and show the truth of the doctrine concerning the resurrection, both from the cause itself, according to which, and on account of which, the first man and his posterity were created, although they were not brought into existence in the same manner, and from the common nature of all men as men; and further, from the judgment of their Maker upon them according to the time each has lived, and according to the rules by which each has regulated his behaviour,—a judgment which no one can doubt will be just.

CHAPTER XII.—ARGUMENT FOR THE RESURRECTION FROM THE PURPOSE CONTEMPLATED IN MAN'S CREATION.

The argument from the cause will appear, if we consider whether man was made at random and in vain, or for some purpose; and if for some purpose, whether simply that he might live and continue in the natural condition in which he was created, or for the use of another; and if with a view to use, whether for that of the Creator Himself, or of some one of the beings who belong to Him, and are by Him deemed worthy of greater care. Now, if we consider this in the most general way, we find that a person of sound mind, and who is moved by a rational judgment to do anything, does nothing in vain which he does intentionally, 155 but either for his own use, or for the use of some other person for whom he cares, or for the sake of the work itself, being moved by some natural inclination and affection towards its production. For instance (to make use of an illustration, that our meaning may be clear), a man makes a house for his own use, but for cattle and camels and other animals of which he has need he makes the shelter suitable for each of them; not for his own use, if we regard the appearance only, though for that, if we look at the end he has in view, but as regards the immediate object, from concern for those for whom he cares. He has children, too, not for his own use, nor for the sake of anything else belonging to him, but that those who spring from him may exist and continue as long as possible, thus by the succession of children and grandchildren comforting himself respecting the close of his own life, and hoping in this way to immortalize the mortal. Such is the procedure of men. But God can neither have made man in vain, for He is wise, and no work of wisdom is in vain; nor for His own use, for He is in want of nothing. But to a Being absolutely in need of nothing, no one of His works can contribute anything to His own use. Neither, again, did He make man for the sake of any of the other works which He has made. For nothing that is endowed with reason and judgment has been created, or is created, for the use of another, whether greater or less than itself, but for the sake of the life and continuance of the being itself so created. For reason cannot discover any use which might be deemed a cause for the creation of men, since immortals are free from want, and in need of no help from men in order to their existence; and irrational beings are by nature in a state of subjection, and perform those services for men for which each of them was intended, but are not intended in their turn to make use of men: for it neither was nor is right to lower that which rules and takes the lead to the use of the inferior, or to subject the rational to the irrational, which is not suited to rule. Therefore, if man has been created neither without cause and in vain (for none of God's works is in vain, so far at least as the purpose of their Maker is concerned), nor for the use of the Maker Himself, or of any of the works which have proceeded from Him, it is quite clear that although, according to the first and more general view of the subject, God made man for Himself, and in pursuance of the goodness and wisdom which are conspicuous throughout the creation, yet, according to the view which more nearly touches the beings created, He made him for the sake of the life of those created, which is not kindled for a little while and then extinguished. For to creeping things, I suppose, and birds, and fishes, or, to speak more generally, all irrational creatures, God has assigned such a life as that; but to those who bear upon them the image of the Creator Himself, and are endowed with understanding, and blessed with a rational judgment, the Creator has assigned perpetual duration, in order that, recognising their own Maker, and His power and skill, and obeying law and justice, they may pass their whole existence free from suffering, in the possession of those qualities with which they have bravely borne their preceding life, although they lived in corruptible and earthly bodies. For whatever has been created for the sake of something else, when that has ceased to be for the sake of which it was created, will itself also fitly cease to be, and will not continue to exist in vain, since, among the works of God, that which is useless can have no place; but that which was created for the very purpose of existing and living a life naturally suited to it, since the cause itself is bound up with its nature, and is recognised only in connection with existence itself, can never admit of any cause which shall utterly annihilate its existence. But since this cause is seen to lie in perpetual existence, the being so created must be preserved for ever, doing and experiencing what is suitable to its nature, each of the two parts of which it consists contributing what belongs to it, so that the soul may exist and remain without change in the nature in which it was made, and discharge its appropriate functions (such as presiding over the impulses of the body, and judging of and measuring that which occurs from time to time by the proper standards and measures), and the body be moved according to its nature towards its appropriate objects, and undergo the changes allotted to it, and, among the rest (relating to age, or appearance, or size), the resurrection. For the resurrection is a species of change, and the last of all, and a change for the better of what still remains in existence at that time.

CHAPTER XIII.—CONTINUATION OF THE ARGUMENT.

[144] Confident of these things, no less than of those which have already come to pass, and reflecting on our own nature, we are content with a life associated with neediness and corruption, as suited to our present state of existence, and we stedfastly hope for a continuance of being in immortality; and this we do not take without foundation from the inventions of men, feeding ourselves on false hopes, but our belief rests on a most infallible guarantee—the purpose of Him who fashioned us, according to which He made man of an immortal 150
soul[145] and a body, and furnished him with understanding and an innate law for the preservation and safeguard of the things given by Him as suitable to an intelligent existence and a rational life: for we know well that He would not have fashioned such a being, and furnished him with everything belonging to perpetuity, had He not intended that what was so created should continue in perpetuity. If, therefore, the Maker of this universe made man with a view to his partaking of an intelligent life, and that, having become a spectator of His grandeur, and of the wisdom which is manifest in all things, he might continue always in the contemplation of these; then, according to the purpose of his Author, and the nature which he has received, the cause of his creation is a pledge of his continuance for ever, and this continuance is a pledge of the resurrection, without which man could not continue. So that, from what has been said, it is quite clear that the resurrection is plainly proved by the cause of man's creation, and the purpose of Him who made him. Such being the nature of the cause for which man has been brought into this world, the next thing will be to consider that which immediately follows, naturally or in the order proposed; and in our investigation the cause of their creation is followed by the nature of the men so created, and the nature of those created by the just judgment of their Maker upon them, and all these by the end of their existence. Having investigated therefore the point placed first in order, we must now go on to consider the nature of men.

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[144] [The calm sublimity of this paragraph excels all that ever came from an Athenian before. In the Phœdon we have conjectures: here is certain hope and patient submission as our reasonable service.]

[145] [Kaye, p. 199. Compare *Embassy*, cap. xxvii., *supra*, p. 143.]

CHAPTER XIV.—THE RESURRECTION DOES NOT REST SOLELY ON THE FACT OF A FUTURE JUDGMENT.

The proof[146] of the several doctrines of which the truth consists, or of any matter whatsoever proposed for examination, if it is to produce an unwavering confidence in what is said, must begin, not from anything without, nor from what certain persons think or have thought,[147] but from the common and natural notion[148] of the matter, or from the connection of secondary truths with primary ones. For the question relates either to primary beliefs, and then all that is necessary is reminiscence, so as to stir up the natural notion; or to things which naturally follow from the first and to their natural sequence. And in these things we must observe order, showing what strictly follows from the first truths, or from those which are placed first, so as neither to be unmindful of the truth, or of our certainty respecting it, nor to confound the things arranged by nature and distinguished from each other, or break up the natural order. Hence I think it behoves those who desire to handle the subject with fairness, and who wish to form an intelligent judgment whether there is a resurrection or not, first to consider attentively the force of the arguments contributing to the proof of this, and what place each of them holds—which is first, which second, which third, and which last. And in the arrangement of these they should place first the cause of the creation of men,—namely, the purpose of the Creator in making man; and then connect with this, as is suitable, the nature of the men so created; not as being second in order, but because we are unable to pass our judgment on both at the same time, although they have the closest natural connection with each other, and are of equal force in reference to the subject before us. But while from these proofs as the primary ones, and as being derived from the work of creation, the resurrection is clearly demonstrated, none the less can we gain conviction respecting it from the arguments taken from providence,—I mean from the reward or punishment due to each man in accordance with just judgment, and from the end of human existence. For many, in discussing the subject of the resurrection, have rested the whole cause on the third argument alone, deeming that the cause of the resurrection is the judgment. But the fallacy of this is very clearly shown, from the fact that, although all human beings who die rise again, yet not all who rise again are to be judged: for if only a just judgment were the cause of the resurrection, it would of course follow that those who had done neither evil nor good—namely, very young children[149]—would not rise again; but seeing that all are to rise again, those who have died in infancy as well as others, they too justify our conclusion that the resurrection takes place not for the sake of the judgment as the primary reason, but in consequence of the purpose of God in forming men, and the nature of the beings so formed.

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[146] [This chapter of itself establishes the fact that Christians have a right to demand the evidence for what they are required to believe. It refutes the idea that what any single bishop or saint has said or thought is doctrine, for that reason only; but it leaves the fact that concurrent testimony is evidence, on certain conditions, in all its force.]

[147] [Not strong enough for the force of the original: ουδ’ ἐκ τῶν τισί δοκούντων ἢ δεδογμένων.]

[148] [From the natural common sense of the thing.]

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[149] [A beautiful and cogent argument for his proposition, and a precious testimony to the innocence of babes falling asleep in Christ. See Kaye, 190.]

CHAPTER XV.—ARGUMENT FOR THE RESURRECTION FROM THE NATURE OF MAN.

But while the cause discoverable in the creation of men is of itself sufficient to prove that the resurrection follows by natural sequence on the dissolution of bodies, yet it is perhaps right not to shrink from adducing either of the proposed arguments, but, agreeably to what has been said, to point out to those who are not able of themselves to discern them, the arguments from each of the truths evolved from the primary; and first and foremost, the 157 nature of the men created, which conducts us to the same notion, and has the same force as evidence of the resurrection. For if the whole nature of men in general is composed of an immortal soul and a body which was fitted to it in the creation, and if neither to the nature of the soul by itself, nor to the nature of the body separately, has God assigned such a creation or such a life and entire course of existence as this, but to men compounded of the two, in order that they may, when they have passed through their present existence, arrive at one common end, with the same elements of which they are composed at their birth and during life, it unavoidably follows, since one living-being is formed from the two, experiencing whatever the soul experiences and whatever the body experiences, doing and performing whatever requires the judgment of the senses or of the reason, that the whole series of these things must be referred to some one end, in order that they all, and by means of all,—namely, man’s creation, man’s nature, man’s life, man’s doings and sufferings, his course of existence, and the end suitable to his nature,—may concur in one harmony and the same common experience. But if there is some one harmony and community of experience belonging to the whole being, whether of the things which spring from the soul or of those which are accomplished by means of the body, the end for all these must also be one. And the end will be in strictness one, if the being whose end that end is remains the same in its constitution; and the being will be exactly the same, if all those things of which the being consists as parts are the same. And they will be the same in respect of their peculiar union, if the parts dissolved are again united for the constitution of the being. And the constitution of the same men of necessity proves that a resurrection will follow of the dead and dissolved bodies; for without this, neither could the same parts be united according to nature with one another, nor could the nature of the same men be reconstituted. And if both understanding and reason have been given to men for the discernment of things which are perceived by the understanding, and not of existences only, but also of the goodness and wisdom and rectitude of their Giver, it necessarily follows that, since those things continue for the sake of which the rational judgment is given, the judgment given for these things should also continue. But it is impossible for this to continue, unless the nature which has received it, and in which it adheres, continues. But that which has received both understanding and reason is man, not the soul by itself. Man, therefore, who consists of the two parts, must continue for ever. But it is impossible for him to continue unless he rise again. For if no resurrection were to take place, the nature of men as men would not continue. And if the nature of men does not continue, in vain has the soul been fitted to the need of the body and to its experiences; in vain has the body been fettered so that it cannot obtain what it longs for, obedient to the reins of the soul, and guided by it as with a bridle; in vain is the understanding, in vain is wisdom, and the observance of rectitude, or even the practice of every virtue, and the enactment and enforcement of laws,—to say all in a word, whatever is noble in men or for men's sake, or rather the very creation and nature of men. But if vanity is utterly excluded from all the works of God, and from all the gifts bestowed by Him, the conclusion is unavoidable, that, along with the interminable duration of the soul, there will be a perpetual continuance of the body according to its proper nature.

CHAPTER XVI—ANALOGY OF DEATH AND SLEEP, AND CONSEQUENT ARGUMENT FOR THE RESURRECTION.

And let no one think it strange that we call by the name of life a continuance of being which is interrupted by death and corruption; but let him consider rather that this word has not one meaning only, nor is there only one measure of continuance, because the nature also of the things that continue is not one. For if each of the things that continue has its continuance according to its peculiar nature, neither in the case of those who are wholly incorruptible and immortal shall we find the continuance like ours, because the natures of superior beings do not take the level of such as are inferior; nor in men is it proper to look for a continuance invariable and unchangeable; inasmuch as the former are from the first created immortal, and continue to exist without end by the simple will of their Maker, and men, in respect of the soul, have from their first origin an unchangeable continuance, but in respect of the body obtain immortality by means of change. This is what is meant by the doctrine of the resurrection; and, looking to this, we both await the dissolution of the body, as the sequel to a life of want and corruption, and after this we hope for a continuance with immortality,[150] not putting either our death on a level with the death of the irrational animals, or the continuance of man with the continuance of immortals, lest we should unawares in this way put human nature and life on a level with things with which it is not proper to compare them. It ought not, therefore, to excite dissatisfaction, if some inequality appears to exist in regard to the duration of men; nor, because the separation of the soul from the members of the body and the dissolution of its parts interrupts the continuity of life, must we therefore despair of the resurrection. For although the relaxation of the senses and of the physical powers, which naturally takes place in sleep, seems to interrupt the sensational life when men sleep at equal intervals of time, and, as it were, come back to life again, yet we do not refuse to call it life; and for this reason, I suppose, some call sleep the brother of death,[151] not as deriving their origin from the same ancestors and fathers, but because those who are dead and those who sleep are subject to similar states, as regards at least the stillness and the absence of all sense of the present or the past, or rather of existence itself and their own life. If, therefore, we do not refuse to call by the name of life the life of men full of such inequality from birth to dissolution, and interrupted by all those things which we have before mentioned, neither ought we to despair of the life succeeding to dissolution, such as involves the resurrection, although for a time it is interrupted by the separation of the soul from the body.

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[150] [Job xix. 25. On which see St. Jerome, *Ad Paulinum*, cap. 10, tom. iv. 569, ed. Bened. And, on the text itself, see Pusey on *Daniel*, p. 504, London, 1864. A fine passage in Calvin, *ad locum:* “En igitur qualis debate esse nostra Fides,” etc. *Opp.*, tom. ii. p. 260, ed. Amsterdam, 1676.]

[151] [Homer, *Iliad*, b. xiv. 231, and Virgil, *Æn.*, vi. 278.]

CHAPTER XVII.—THE SERIES OF CHANGES WE CAN NOW TRACE IN MAN RENDERS A RESURRECTION PROBABLE.

For this nature of men, which has inequality allotted to it from the first, and according to the purpose of its Maker, has an unequal life and continuance, interrupted sometimes by sleep, at another time by death, and by the changes incident to each period of life, whilst those which follow the first are not clearly seen beforehand. Would any one have believed, unless taught by experience, that in the soft seed alike in all its parts there was deposited such a variety and number of great powers, or of masses, which in this way arise and become consolidated—I mean of bones, and nerves, and cartilages, of muscles too, and flesh, and intestines, and the other parts of the body? For neither in the yet moist seed is anything of this kind to be seen, nor even in infants do any of those things make their appearance which pertain to adults, or in the adult period what belongs to those who are past their prime, or in these what belongs to such as have grown old. But although some of the things I have said exhibit not at all, and others but faintly, the natural sequence and the changes that come upon the nature of men, yet all who are not blinded in their judgment of these matters by vice or sloth, know that there must be first the depositing of the seed, and that when this is completely organized in respect of every member and part and the progeny comes forth to the light, there comes the growth belonging to the first period of life, and the maturity which attends growth, and after the maturity the slackening of the physical powers till old age, and then, when the body is worn out, its dissolution. As, therefore, in this matter, though neither the seed has inscribed upon it the life or form of men, nor the life the dissolution into the primary elements; the succession of natural occurrences makes things credible which have no credibility from the phenomena themselves, much more does reason, tracing out the truth from the natural sequence, afford ground for believing in the resurrection, since it is safer and stronger than experience for establishing the truth.

CHAPTER XVIII.—JUDGMENT MUST HAVE REFERENCE BOTH TO SOUL AND BODY: THERE WILL THEREFORE BE A RESURRECTION.

The arguments I just now proposed for examination, as establishing the truth of the resurrection, are all of the same kind, since they all start from the same point; for their starting-point is the origin of the first men by creation. But while some of them derive their strength from the starting-point itself from which they take their rise, others, consequent upon the nature and the life of men, acquire their credibility from the superintendence of God over us; for the cause according to which, and on account of which, men have come into being, being closely connected with the nature of men, derives its force from creation; but the argument from rectitude, which represents God as judging men according as they have lived well or ill, derives its force from the end of their existence: they come into being on the former ground, but their state depends more on God's superintendence. And now that the matters which come first have been demonstrated by me to the best of my ability, it will be well to prove our proposition by those also which come after—I mean by the reward or punishment due to each man in accordance with righteous judgment, and by the final cause of human existence; and of these I put foremost that which takes the lead by nature, and inquire first into the argument relating to the judgment: premising only one thing, from concern for the principle which appertains to the matters before us, and for order—namely, that it is incumbent on those who admit God to be the Maker of this universe, to ascribe to His wisdom and rectitude the preservation and care of all that has been created, if they wish to keep to their own principles; and with such views to hold that nothing either in earth or in heaven is without guardianship or providence, but that, on the contrary, to everything, 159 invisible and visible alike, small and great, the attention of the Creator reaches; for all created things require the attention of the Creator,[152] and each one in particular, according to its nature and the end for which it was made: though I think it would be a useless expenditure of trouble to go through the list now, or distinguish between the several cases, or mention in detail what is suitable to each nature. Man, at all events, of whom it is now our business to speak, as being in want, requires food; as being mortal, posterity; as being rational, a process of judgment. But if each of these things belongs to man by nature, and he requires food for his life, and requires posterity for the continuance of the race, and requires a judgment in order that food and posterity may be according to law, it of course follows, since food and posterity refer to both together, that the judgment must be referred to them too (by both together I mean man, consisting of soul and body), and that such man becomes accountable for all his actions, and receives for them either reward or punishment. Now, if the righteous judgment awards to both together its retribution for the deeds wrought; and if it is not proper that either the soul alone should receive the wages of the deeds wrought in union with the body (for this of itself has no inclination to the faults which are committed in connection with the pleasure or food and culture of the body), or that the body alone should (for this of itself is incapable of distinguishing law and justice), but man, composed of these, is subjected to trial for each of the deeds wrought by him; and if reason does not find this happening either in this life (for the award according to merit finds no place in the present existence, since many atheists and persons who practice every iniquity and wickedness live on to the last, unvisited by calamity, whilst, on the contrary, those who have manifestly lived an exemplary life in respect of every virtue, live in pain, in insult, in calumny and outrage, and suffering of all kinds) or after death (for both together no longer exist, the soul being separated from the body, and the body itself being resolved again into the materials out of which it was composed, and no longer retaining anything of its former structure or form, much less the remembrance of its actions): the result of all this is very plain to every one,—namely, that, in the language of the apostle, "this corruptible (and dissoluble) must put on incorruption,"[153] in order that those who were dead, having been made alive by the resurrection, and the parts that were separated and entirely dissolved having been again united, each one may, in accordance with justice, receive what he has done by the body, whether it be good or bad.

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[152] [Noble testimony to a minute and particular Providence. Kaye, p. 191.]

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[153] 1 Cor. xv. 54.

CHAPTER XIX.—MAN WOULD BE MORE UNFAVOURABLY SITUATED THAN THE BEASTS IF THERE WERE NO RESURRECTION.

In replying, then, to those who acknowledge a divine superintendence, and admit the same principles as we do, yet somehow depart from their own admissions, one may use such arguments as those which have been adduced, and many more than these, should he be disposed to amplify what has been said only concisely and in a cursory manner. But in dealing with those who differ from us concerning primary truths, it will perhaps be well to lay down another principle antecedent to these, joining with them in doubting of the things to which their opinions relate, and examining the matter along with them in this manner—whether the life of men, and their entire course of existence, is overlooked, and a sort of dense darkness is poured down upon the earth, hiding in ignorance and silence both the men themselves and their actions; or whether it is much safer to be of opinion that the Maker presides over the things which He Himself has made, inspecting all things whatsoever which exist, or come into existence, Judge of both deeds and purposes. For if no judgment whatever were to be passed on the actions of men, men would have no advantage over the irrational creatures, but rather would fare worse than these do, inasmuch as they keep in subjection their passions, and concern themselves about piety, and righteousness, and the other virtues; and a life after the manner of brutes would be the best, virtue would be absurd, the threat of judgment a matter for broad laughter, indulgence in every kind of pleasure the highest good, and the common resolve of all these and their one law would be that maxim, so dear to the intemperate and lewd, “Let us eat and drink, for to-morrow we die.” For the termination of such a life is not even pleasure, as some suppose, but utter insensibility. But if the Maker of men takes any concern about His own works, and the distinction is anywhere to be found between those who have lived well and ill, it must be either in the present life, while men are still living who have conducted themselves virtuously or viciously, or after death, when men are in a state of separation and dissolution. But according to neither of these suppositions can we find a just judgment taking place; for neither do the good in the present life obtain the rewards of virtue, nor yet do the bad receive the wages of vice. I pass over the fact, that so long as the nature we at present possess is preserved, the moral nature is not able to bear a punishment commensurate with the more numerous or more serious faults. For the robber, or ruler, or tyrant, who has unjustly put to death myriads on myriads, could not by one death make restitution for these deeds; and the man who holds no true opinion concerning God, but lives in all outrage and blasphemy, despises divine things, breaks the laws, commits outrage against boys and women alike, razes cities unjustly, burns houses with their inhabitants, and devastates a country, and at the same time destroys inhabitants of cities and peoples, and even an entire nation—how in a mortal body could he endure a penalty adequate to these crimes, since death prevents the deserved punishment, and the mortal nature does not suffice for any single one of his deeds? It is proved, therefore, that neither in the present life is there a judgment according to men’s deserts, nor after death.

CHAPTER XX.—MAN MUST BE POSSESSED BOTH OF A BODY AND SOUL HEREAFTER, THAT THE JUDGMENT PASSED UPON HIM MAY BE JUST.

For either death is the entire extinction of life, the soul being dissolved and corrupted along with the body, or the soul remains by itself, incapable of dissolution, of dispersion, of corruption, whilst the body is corrupted and dissolved, retaining no longer any remembrance of past actions, nor sense of what it experienced in connection with the soul. If the life of men is to be utterly extinguished, it is manifest there will be no care for men who are not living, no judgment respecting those who have lived in virtue or in vice; but there will rush in again upon us whatever belongs to a lawless life, and the swarm of absurdities which follow from it, and that which is the summit of this lawlessness—atheism. But if the body were to be corrupted, and each of the dissolved particles to pass to its kindred element, yet the soul to remain by itself as immortal, neither on this supposition would any judgment on the soul take place, since there would be an absence of equity: for it is unlawful to suspect that any judgment can proceed out of God and from God which is wanting in equity. Yet equity *is* wanting to the judgment, if the being is not preserved in existence who practiced righteousness or lawlessness: for that which practiced each of the things in life on which the judgment is passed was man, not soul by itself. To sum up all in a word, this view will in no case consist with equity.

CHAPTER XXI.—CONTINUATION OF THE ARGUMENT.

For if good deeds are rewarded, the body will clearly be wronged, inasmuch as it has shared with the soul in the toils connected with well-doing, but does not share in the reward of the good deeds, and because, though the soul is often excused for certain faults on the ground of the body's neediness and want, the body itself is deprived of all share in the good deeds done, the toils on behalf of which it helped to bear during life. Nor, again, if faults are judged, is the soul dealt fairly with, supposing it alone to pay the penalty for the faults it committed through being solicited by the body and drawn away by it to its own appetites and motions, at one time being seized upon and carried off, at another attracted in some very violent manner, and sometimes concurring with it by way of kindness and attention to its preservation. How can it possibly be other than unjust for the soul to be judged by itself in respect of things towards which in its own nature it feels no appetite, no motion, no impulse, such as licentiousness, violence, covetousness, injustice, and the unjust acts arising out of these? For if the majority of such evils come from men's not having the mastery of the passions which solicit them, and they are solicited by the neediness and want of the body, and the care and attention required by it (for these are the motives for every acquisition of property, and especially for the using of it, and moreover for marriage and all the actions of life, in which things, and in connection with which, is seen what is faulty and what is not so), how can it be just for the soul alone to be judged in respect of those things which the body is the first to be sensible of, and in which it draws the soul away to sympathy and participation in actions with a view to things which it wants; and that the appetites and pleasures, and moreover the fears and sorrows, in which whatever exceeds the proper bounds is amenable to judgment, should be set in motion by the body, and yet that the sins arising from these, and the punishments for the sins committed, should fall upon the soul alone, which neither needs anything of this sort, nor desires nor fears or suffers of itself any such thing as man is wont to suffer? But even if we hold that these affections do not pertain to the body alone, but to man, in saying which we should speak correctly, because the life of man is one, though composed of the two, yet surely we shall not assert that these things belong to the soul, if we only look simply at its peculiar nature. For if it is absolutely without need of food, it can never desire those things which it does not in the least require for its subsistence; nor can it feel any impulse towards any of those things which it is not at all fitted to use; nor, again, can it be grieved at the want of money or other property, since these are not suited to it. And if, too, it is superior to corruption, it fears nothing whatever as destructive 161 of itself: it has no dread of famine, or disease, or mutilation, or blemish, or fire, or sword, since it cannot suffer from any of these any hurt or pain, because neither bodies nor bodily powers touch it at all. But if it is absurd to attach the passions to the soul as belonging specially to it, it is in the highest degree unjust and unworthy of the judgment of God to lay upon the soul alone the sins which spring from them, and the consequent punishments.

CHAPTER XXII.—CONTINUATION OF THE ARGUMENT.

In addition to what has been said, is it not absurd that, while we cannot even have the notion of virtue and vice as existing separately in the soul (for we recognise the virtues as man's virtues, even as in like manner vice, their opposite, as not belonging to the soul in separation from the body, and existing by itself), yet that the reward or punishment for these should be assigned to the soul alone? How can any one have even the notion of courage or fortitude as existing in the soul alone, when it has no fear of death, or wounds, or maiming, or loss, or maltreatment, or of the pain connected with these, or the suffering resulting from them? And what shall we say of self-control and temperance, when there is no desire drawing it to food or sexual intercourse, or other pleasures and enjoyments, nor any other thing soliciting it from within or exciting it from without? And what of practical wisdom, when things are not proposed to it which may or may not be done, nor things to be chosen or avoided, or rather when there is in it no motion at all or natural impulse towards the doing of anything? And how in any sense can equity be an attribute of souls, either in reference to one another or to anything else, whether of the same or of a different kind, when they are not able from any source, or by any means, or in any way, to bestow that which is equal according to merit or according to analogy, with the exception of the honour rendered to God, and, moreover, have no impulse or motion towards the use of their own things, or abstinence from those of others, since the use of those things which are according to nature, or the abstinence from them, is considered in reference to those who are so constituted as to use them, whereas the soul neither wants anything, nor is so constituted as to use any things or any single thing, and therefore what is called the independent action of the parts cannot be found in the soul so constituted?

CHAPTER XXIII.—CONTINUATION OF THE ARGUMENT.

But the most irrational thing of all is this: to impose properly sanctioned laws on men, and then to assign to their souls alone the recompense of their lawful or unlawful deeds. For if he who receives the laws would also justly receive the recompense of the transgression of the laws, and if it was man that received the laws, and not the soul by itself, man must also bear the recompense for the sins committed, and not the soul by itself, since God has not enjoined on souls to abstain from things which have no relation to them, such as adultery, murder, theft, rapine, dishonour to parents, and every desire in general that tends to the injury and loss of our neighbours. For neither the command, "Honour thy father and thy mother," is adapted to souls alone, since such names are not applicable to them, for souls do not produce souls, so as to appropriate the appellation of father or mother, but men produce men; nor could the command, "Thou shalt not commit adultery," ever be properly addressed to souls, or even thought of in such a connection, since the difference of male and female does not exist in them, nor any aptitude for sexual intercourse, nor appetite for it; and where there is no appetite, there can be no intercourse; and where there is no intercourse at all, there can be no legitimate intercourse, namely marriage; and where there is no lawful intercourse, neither can there be unlawful desire of, or intercourse with, another man's wife, namely adultery. Nor, again, is the prohibition of theft, or of the desire of having more, applicable to souls, for they do not need those things, through the need of which, by reason of natural indigence or want, men are accustomed to steal or to rob, such as gold, or silver, or an animal, or something else adapted for food, or shelter, or use; for to an immortal nature everything which is desired by the needy as useful is useless. But let the fuller discussion of these matters be left to those who wish to investigate each point more exactly, or to contend more earnestly with opponents. But, since what has just been said, and that which concurs with this to guarantee the resurrection, suffices for us, it would not be seasonable to dwell any longer upon them; for we have not made it our aim to omit nothing that might be said, but to point out in a summary manner to those who have assembled what ought to be thought concerning the resurrection, and to adapt to the capacity of those present the arguments bearing on this question.

CHAPTER XXIV.—ARGUMENT FOR THE RESURRECTION FROM THE CHIEF END OF MAN.

The points proposed for consideration having been to some extent investigated, it remains to examine the argument from the end or final cause, which indeed has already emerged in what has been said, and only requires just so much attention and further discussion as may enable us to avoid the appearance of leaving unmentioned any of the matters briefly referred to by us, and thus indirectly damaging the subject or the division of topics 162 made at the outset. For the sake of those present, therefore, and of others who may pay attention to this subject, it may be well just to signify that each of those things which are constituted by nature, and of those which are made by art, must have an end peculiar to itself, as indeed is taught us by the common sense of all men, and testified by the things that pass before our eyes. For do we not see that husbandmen have one end, and physicians another; and again, the things which spring out of the earth another, and the animals nourished upon it, and produced according to a certain natural series, another? If this is evident, and natural and artificial powers, and the actions arising from these, must by all means be accompanied by an end in accordance with nature, it is absolutely necessary that the end of men, since it is that of a peculiar nature, should be separated from community with the rest; for it is not lawful to suppose the same end for beings destitute of rational judgment, and of those whose actions are regulated by the innate law and reason, and who live an intelligent life and observe justice. Freedom from pain, therefore, cannot be the proper end for the latter, for this they would have in common with beings utterly devoid of sensibility: nor can it consist in the enjoyment of things which nourish or delight the body, or in an abundance of pleasures; else a life like that of the brutes must hold the first place, while that regulated by virtue is without a final cause. For such an end as this, I suppose, belongs to beasts and cattle, not to men possessed of an immortal soul and rational judgment.

CHAPTER XXV.—ARGUMENT CONTINUED AND CONCLUDED.

Nor again is it the happiness of soul separated from body: for we are not inquiring about the life or final cause of either of the parts of which man consists, but of the being who is composed of both; for such is every man who has a share in this present existence, and there must be some appropriate end proposed for this life. But if it is the end of both parts together, and this can be discovered neither while they are still living in the present state of existence through the numerous causes already mentioned, nor yet when the soul is in a state of separation, because the man cannot be said to exist when the body is dissolved, and indeed entirely scattered abroad, even though the soul continue by itself—it is absolutely necessary that the end of a man's being should appear in some reconstitution of the two together, and of the same living being. And as this follows of necessity, there must by all means be a resurrection of the bodies which are dead, or even entirely dissolved, and the same men must be formed anew, since the law of nature ordains the end not absolutely, nor as the end of any men whatsoever, but of the same men who passed through the previous life; but it is impossible for the same men to be reconstituted unless the same bodies are restored to the same souls. But that the same soul should obtain the same body is impossible in any other way, and possible only by the resurrection; for if this takes place, an end befitting the nature of men follows also. And we shall make no mistake in saying, that the final cause of an intelligent life and rational judgment, is to be occupied uninterruptedly with those objects to which the natural reason is chiefly and primarily adapted, and to delight unceasingly in the contemplation of *Him who is*, and of His decrees, notwithstanding that the majority of men, because they are affected too passionately and too violently by things below, pass through life without attaining this object. For the large number of those who fail of the end that belongs to them does not make void the common lot, since the examination relates to individuals, and the reward or punishment of lives ill or well spent is proportioned to the merit of each.

[This concluding chapter is of itself a masterpiece, and comforts my own soul unspeakably, as proving that this life is very precious, if only directed to the end from which we are created. Blest be Athenagoras for completing what St. Paul began on the Areopagus, and for giving us "beauty for ashes" out of the gardens of Plato. Now we find what power there was in the apostle's word, when he preached to the Athenians, "Jesus and the resurrection."]

CLEMENT OF ALEXANDRIA

Introductory Note

TO

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CLEMENT OF ALEXANDRIA

[a.d. 153–193–217.] The second century of illumination is drawing to a close, as the great name of this Father comes into view, and introduces us to a new stage of the Church's progress. From Britain to the Ganges it had already made its mark. In all its Oriental identity, we have found it vigorous in Gaul and penetrating to other regions of the West. From its primitive base on the Orontes, it has extended itself to the deltas of the Nile; and the Alexandria of Apollos and of St. Mark has become the earliest seat of Christian learning. There, already, have the catechetical schools gathered the finest intellectual trophies of the Cross; and under the aliment of its library springs up something like a Christian university. Pantænus, "the Sicilian bee" from the flowery fields of Enna, comes to frame it by his industry, and store it with the sweets of his eloquence and wisdom. Clement, who had followed Tatian to the East, tracks Pantænus to Egypt, and comes with his Attic scholarship to be his pupil in the school of Christ. After Justin and Irenæus, he is to be reckoned the founder of Christian literature; and it is noteworthy how sublimely he begins to treat Paganism as a creed outworn, to be dismissed with contempt, rather than seriously wrestled with any longer.

His merciless exposure of the entire system of "lords many and gods many," seems to us, indeed, unnecessarily offensive. Why not spare us such details? But let us reflect, that, if such are our Christian instincts of delicacy, we owe it to this great reformer in no small proportion. For not content to show the Pagans that the very atmosphere was polluted by their mythologies, so that Christians, turn which way they would, must encounter pestilence, he becomes the ethical philosopher of Christians; and while he proceeds to dictate, even in minute details, the transformations to which the faithful must subject themselves in order "to escape the pollutions of the world," he sketches in outline the reformations which the Gospel imposes on society, and which nothing but the Gospel has ever enabled mankind to realize. "For with a celerity unsurpassable, and a benevolence to which we have ready access," says Clement, "the Divine Power hath filled the universe with the seed of salvation." Socrates and Plato had talked sublimely four hundred years before; but Lust and Murder were yet the gods of Greece, and men and women were like what they worshipped. Clement had been their disciple; but now, as the disciple of Christ, he was to exert a power over men and manners, of which they never dreamed.

Alexandria becomes the brain of Christendom: its heart was yet beating at Antioch, but the West was still receptive only, its hands and arms stretched forth towards the sunrise for further enlightenment. From the East it had obtained the Scriptures and their authentication, and from the same source was deriving the canons, the liturgies, and the creed of Christendom. The universal language of Christians is Greek. To a pagan emperor who had outgrown the ideas of Nero's time, it was no longer Judaism; but it was not less an Oriental superstition, essentially Greek in its features and its dress. "All the churches of the West,"[1] says the historian of Latin Christianity, "were Greek religious colonies. Their language was Greek, their organization Greek, their writers Greek, their Scriptures and their ritual were Greek. Through Greek, the communications of the churches of the West were constantly kept up with the East. . . . Thus the Church at Rome was but one of a confederation of Greek religious republics founded by Christianity." Now this confederation was the Holy Catholic Church.

Every Christian must recognise the career of Alexander, and the history of his empire, as an immediate precursor of the Gospel. The patronage of letters by the Ptolemies at Alexandria, the translation of the Hebrew Scriptures into the dialect of the Hellenes, the creation of a new terminology in the language of the Greeks, by which ideas of faith and of truth might find access to the mind of a heathen world,—these were preliminaries to the preaching of the Gospel to mankind, and to the composition of the New Testament of our Lord and Saviour. He Himself had prophetically visited Egypt, and the idols were now to be removed before his presence. There a powerful Christian school was to make itself felt for ever in the definitions of orthodoxy; and in a new sense was that prophecy to be understood, "Out of Egypt have I called my Son."

The genius of Apollos was revived in his native city. A succession of doctors was there to arise, like him, "eloquent men, and mighty in the Scriptures." Clement tells us of his masters in Christ, and how, coming to Pantænus, his soul was filled with a deathless element of divine knowledge.[2] He speaks of the apostolic tradition as received through his teachers hardly at second-hand. He met in that school, no doubt, some, at least, who recalled Ignatius and Polycarp; some, perhaps, who as children had heard St. John when he could only exhort his congregations to "love one another." He could afterwards speak of himself as in the next succession after the apostles.

He became the successor of Pantænus in the catechetical school, and had Origen for his pupil, with other eminent men. He was also ordained a presbyter. He seems to have compiled his *Stromata* in the reigns of Commodus and Severus. If, at this time, he was about forty years of age, as seems likely, we must conceive of his birth at Athens, while Antoninus Pius was emperor, while Polycarp was yet living, and while Justin and Irenæus were in their prime.

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[1] Milman, vol. i. pp. 28, 29, condensed. He fails, however, to observe the immense importance of the facts he chronicles.

[2] I have felt that Pantænus and his school require a few words in my elucidations.

Alexander, bishop of Jerusalem, speaks of Clement, in turn, as his master: "for we acknowledge as fathers those blessed saints who are gone before us, and *to whom we shall go after a little time* the truly blest Pantænus, I mean, and the holy Clemens, my teacher, who was to me so greatly useful and helpful." St. Cyril of Alexandria calls him "a man admirably learned and skilful, and one that searched to the depths all the learning of the Greeks, with an exactness rarely attained before." So Theodoret says, "He surpassed all others, and *was a holy man*." St. Jerome pronounces him the most learned of all the ancients; while Eusebius testifies to his theological attainments, and applauds him as an "incomparable master of Christian philosophy." But the rest shall be narrated by our translator, Mr. Wilson.

The following is the original Introductory Notice:—

Titus Flavius Clemens, the illustrious head of the Catechetical School at Alexandria at the close of the second century, was originally a pagan philosopher. The date of his birth is unknown. It is also uncertain whether Alexandria or Athens was his birthplace.[3]

On embracing Christianity, he eagerly sought the instructions of its most eminent teachers; for this purpose travelling extensively over Greece, Italy, Egypt, Palestine, and other regions of the East.

Only one of these teachers (who, from a reference in the *Stromata*, all appear to have been alive when he wrote[4]) can be with certainty identified, viz., Pantænus, of whom he speaks in terms of profound reverence, and whom he describes as the greatest of them all. Returning to Alexandria, he succeeded his master Pantænus in the catechetical school, probably on the latter departing on his missionary tour to the East, somewhere about a.d. 16
189.[5] He was also made a presbyter of the Church, either then or somewhat later.[6] He continued to teach with great distinction till a.d. 202, when the persecution under Severus compelled him to retire from Alexandria. In the beginning of the reign of Caracalla we find him at Jerusalem, even then a great resort of Christian, and especially clerical, pilgrims. We also hear of him travelling to Antioch, furnished with a letter of recommendation by Alexander, bishop of Jerusalem.[7] The close of his career is covered with obscurity. He is supposed to have died about a.d. 220.

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[3] Epiph., *Hær.*, xxxii. 6.

[4] *Strom.*, lib. i. c. v.

[5] Eusebius, *Hist. Eccl.*, vi. 6.

[6] Hieron., *Lib. de Viris Illustribus*, c. 38; Ph., *Bibl.*, 111.

[7] [The reader is already acquainted (Hermas, p. 12, note 9) with permissive canons, by which bishops might commend to their brethren, books fit to be read, which they sent, authenticated, not only by hand and seal, but by a clerical messenger whose duty it was (in the language of Bingham) "to go on the bishop's embassies, with his letters or messages to foreign churches; for in those days, by reason of the persecutions, a bishop did not so much as send a letter to a foreign church, but by the hands of one of his clergy. Whence Cyprian calls them literæclericæ." *Antiquities*, book iii. cap. ii. 3.]

Among his pupils were his distinguished successor in the Alexandrian school, Origen, Alexander bishop of Jerusalem, and, according to Baronius, Combefisius, and Bull, also Hippolytus.

The above is positively the sum of what we know of Clement's history.

His three great works, *The Exhortation to the Heathen* (λόγος ὁ προτρεπτικὸς πρὸς Ἕλληνας), *The Instructor, or Pædagogus* (παιδαγωγός), *The Miscellanies*, or *Stromata* (Στρωματεῖς), are among the most valuable remains of Christian antiquity, and the largest that belong to that early period.

The Exhortation, the object of which is to win pagans to the Christian faith, contains a complete and withering exposure of the abominable licentiousness, the gross imposture and sordidness of paganism. With clearness and cogency of argument, great earnestness and eloquence, Clement sets forth in contrast the truth as taught in the inspired Scriptures, the true God, and especially the personal Christ, the living Word of God, the Saviour of men. It is an elaborate and masterly work, rich in felicitous classical allusion and quotation, breathing throughout the spirit of philosophy and of the Gospel, and abounding in passages of power and beauty.

The *Pædagogus, or Instructor*, is addressed to those who have been rescued from the darkness and pollutions of heathenism, and is an exhibition of Christian morals and manners,—a guide for the formation and development of Christian character, and for living a Christian life. It consists of three books. It is the grand aim of the whole work to set before the converts Christ as the only Instructor, and to expound and enforce His precepts. In the first book Clement exhibits the person, the function, the means, methods, and ends of the Instructor, who is the Word and Son of God; and lovingly dwells on His benignity and philanthropy, His wisdom, faithfulness, and righteousness.

The second and third books lay down rules for the regulation of the Christian, in all the relations, circumstances, and actions of life, entering most minutely into the details of dress, eating, drinking, bathing, sleeping, etc. The delineation of a life in all respects agreeable to the Word, a truly Christian life, attempted here, may, now that the Gospel has transformed social and private life to the extent it has, appear unnecessary, or a proof of the influence of ascetic tendencies. But a code of Christian morals and manners (a sort of "whole duty of man" and manual of good breeding combined) was eminently needed by those whose habits and characters had been moulded under the debasing and polluting influences of heathenism; and who were bound, and were aiming, to shape their lives according to the principles of the Gospel, in the midst of the all but incredible licentiousness and luxury by which society around was incurably tainted. The disclosures which Clement, with solemn sternness, and often with caustic wit, makes of the prevalent voluptuousness and vice, form a very valuable contribution to our knowledge of that period.

The full title of the *Stromata*, according to Eusebius and Photius, was Τίτου Φλαυίου Κλήμεντος τῶν κατὰ τὴν ἀληθῆ φιλοσοφίαν γνωστικῶν ὑπομνημάτων 168 στρωματεῖς[8]—“Titus Flavius Clement’s miscellaneous collections of speculative (gnostic) notes bearing upon the true philosophy.” The aim of the work, in accordance with this title, is, in opposition to Gnosticism, to furnish the materials for the construction of a true gnosis, a Christian philosophy, on the basis of faith, and to lead on to this higher knowledge those who, by the discipline of the Pædagogus, had been trained for it. The work consisted originally of eight books. The eighth book is lost; that which appears under this name has plainly no connection with the rest of the *Stromata*. Various accounts have been given of the meaning of the distinctive word in the title (Στρωματεύς); but all agree in regarding it as indicating the miscellaneous character of its contents. And they are very miscellaneous. They consist of the speculations of Greek philosophers, of heretics, and of those who cultivated the true Christian gnosis, and of quotations from sacred Scripture. The latter he affirms to be the source from which the higher Christian knowledge is to be drawn; as it was that from which the germs of truth in Plato and the Hellenic philosophy were derived. He describes philosophy as a divinely ordered preparation of the Greeks for faith in Christ, as the law was for the Hebrews; and shows the necessity and value of literature and philosophic culture for the attainment of true Christian knowledge, in opposition to the numerous body among Christians who regarded learning as useless and dangerous. He proclaims himself an eclectic, believing in the existence of fragments of truth in all systems, which may be separated from error; but declaring that the truth can be found in unity and completeness only in Christ, as it was from Him that all its scattered germs originally proceeded. The *Stromata* are written carelessly, and even confusedly; but the work is one of prodigious learning, and supplies materials of the greatest value for understanding the various conflicting systems which Christianity had to combat.

It was regarded so much as the author’s great work, that, on the testimony of Theodoret, Cassiodorus, and others, we learn that Clement received the appellation of Στρωματεύς (the Stromatist). In all probability, the first part of it was given to the world about a.d. 194. The latest date to which he brings down his chronology in the first book is the death of Commodus, which happened in a.d. 192; from which Eusebius[9] concludes that he wrote this work during the reign of Severus, who ascended the imperial throne in a.d. 193, and reigned till a.d. 211. It is likely that the whole was composed ere Clement quitted Alexandria in a.d. 202. The publication of the *Pædagogus* preceded by a short time that of the *Stromata;* and the *Cohortatio* was written a short time before the *Pædagogus*, as is clear from statements made by Clement himself.

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[8] Eusebius, *Hist. Eccl.*, vi. 13; Phot. *Bibl.*, 111.

[9] *Hist. Eccl.*, vi. 6.

So multifarious is the erudition, so multitudinous are the quotations and the references to authors in all departments, and of all countries, the most of whose works have perished, that the works in question could only have been composed near an extensive library—hardly anywhere but in the vicinity of the famous library of Alexandria. They are a storehouse of curious ancient lore,—a museum of the fossil remains of the beauties and monstrosities of the world of pagan antiquity, during all the epochs and phases of its history. The three compositions are really parts of one whole. The central connecting idea is that of the Logos—the Word—the Son of God; whom in the first work he exhibits drawing men from the superstitions and corruptions of heathenism to faith; in the second, as training them by precepts and discipline; and in the last, as conducting them to that higher knowledge of the things of God, to which those only who devote themselves assiduously to spiritual, moral, and intellectual culture can attain. Ever before his eye is the grand form of the living personal Christ,—the Word, who "was with God, and who was God, but who became man, and dwelt among us."

Of course there is throughout plenty of false science, and frivolous and fanciful speculation. 169

Who is the rich man that shall be saved? (τίς ὁ σωζόμενος πλούσιος;) is the title of a practical treatise, in which Clement shows, in opposition to those who interpreted our Lord's words to the young ruler as requiring the renunciation of worldly goods, that the disposition of the soul is the great essential. Of other numerous works of Clement, of which only a few stray fragments have been preserved, the chief are the eight books of *The Hypotyposes*, which consisted of expositions of all the books of Scripture. Of these we have a few undoubted fragments. *The Adumbrations*, or *Commentaries on some of the Catholic Epistles*, and *The Selections from the Prophetic Scriptures*, are compositions of the same character, as far as we can judge, as *The Hypotyposes*, and are supposed by some to have formed part of that work.

Other lost works of Clement are:—

The Treatise of Clement, the Stromatist, on the Prophet Amos.
On Providence.
Treatise on Easter.
On Evil-speaking.
Discussion on Fasting.
Exhortation to Patience; or, To the newly baptized.
Ecclesiastical Canon; or, Against the Judaizers.
Different Terms.

The following are the names of treatises which Clement refers to as written or about to be written by him, but of which otherwise we have no trace or mention:—*On First Principles; On Prophecy; On the Allegorical Interpretation of Members and Affections when ascribed to God; On Angels; On the Devil; On the Origin of the Universe; On the Unity and Excellence of the Church; On the Offices of Bishops, Presbyters, Deacons, and Widows; On the Soul; On the Resurrection; On Marriage; On Continence; Against Heresies.*

Preserved among Clement's works is a fragment called *Epitomes of the Writings of Theodotus, and of the Eastern Doctrine*, most likely abridged extracts made by Clement for his own use, and giving considerable insight into Gnosticism.

Clement's quotations from Scripture are made from the Septuagint version, often inaccurately from memory, sometimes from a different text from what we possess, often with verbal adaptations; and not rarely different texts are blended together.[10]

The works of Clement present considerable difficulties to the translator; and one of the chief is the state of the text, which greatly needs to be expurgated and amended. For this there are abundant materials, in the copious annotations and disquisitions, by various hands, collected together in Migne's edition; where, however, corruptions the most obvious have been allowed to remain in the text.

The publishers are indebted to Dr. W. L. Alexander for the poetical translations of the Hymns of Clement.

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[10] [I am glad that our learned translator makes nothing of the statement of Photius, that one of the works of Clement (now lost) contained many things unworthy of his orthodoxy and piety; but it may be well to say here, that Photius himself suggests that heretics had corrupted some of his writings, and that his genuine works testify against these very corruptions. Dupin thinks that if Clement ever wrote such things they much have crept into his works from fragments of his earlier writings, while he was a mere Platonist, at most an inquirer into Christianity. But his great repute in the Catholic Church after his decease, is sufficient to place his character far above all suspicions of his having ever swerved from the "faith of the Church."]

EXHORTATION TO THE HEATHEN

17

CHAPTER I.—EXHORTATION TO ABANDON THE IMPIOUS MYSTERIES OF IDOLATRY FOR THE ADORATION OF THE DIVINE WORD AND GOD THE FATHER.

Amphion of Thebes and Arion of Methymna were both minstrels, and both were renowned in story. They are celebrated in song to this day in the chorus of the Greeks; the one for having allured the fishes, and the other for having surrounded Thebes with walls by the power of music. Another, a Thracian, a cunning master of his art (he also is the subject of a Hellenic legend), tamed the wild beasts by the mere might of song; and transplanted trees—oaks—by music. I might tell you also the story of another, a brother to these—the subject of a myth, and a minstrel—Eunomos the Locrian and the Pythic grasshopper. A solemn Hellenic assembly had met at Pytho, to celebrate the death of the Pythic serpent, when Eunomos sang the reptile's epitaph. Whether his ode was a hymn in praise of the serpent, or a dirge, I am not able to say. But there was a contest, and Eunomos was playing the lyre in the summer time: it was when the grasshoppers, warmed by the sun, were chirping beneath the leaves along the hills; but they were singing not to that dead dragon, but to God All-wise,—a lay unfettered by rule, better than the numbers of Eunomos. The Locrian breaks a string. The grasshopper sprang on the neck of the instrument, and sang on it as on a branch; and the minstrel, adapting his strain to the grasshopper's song, made up for the want of the missing string. The grasshopper then was attracted by the song of Eunomos, as the fable represents, according to which also a brazen statue of Eunomos with his lyre, and the Locrian's ally in the contest, was erected at Pytho. But of its own accord it flew to the lyre, and of its own accord sang, and was regarded by the Greeks as a musical performer.

How, let me ask, have you believed vain fables and supposed animals to be charmed by music; while Truth's shining face alone, as would seem, appears to you disguised, and is looked on with incredulous eyes? And so Cithæron, and Helicon, and the mountains of the Odrysi, and the initiatory rites of the Thracians, mysteries of deceit, are hallowed and celebrated in hymns. For me, I am pained at such calamities as form the subjects of tragedy, though but myths; but by you the records of miseries are turned into dramatic compositions.

But the dramas and the raving poets, now quite intoxicated, let us crown with ivy; and distracted outright as they are, in Bacchic fashion, with the satyrs, and the frenzied rabble, and the rest of the demon crew, let us confine to Cithæron and Helicon, now antiquated.

But let us bring from above out of heaven, Truth, with Wisdom in all its brightness, and the sacred prophetic choir, down to the holy mount of God; and let Truth, darting her light to the most distant points, cast her rays all around on those that are involved in darkness, and deliver men from delusion, stretching out her very strong[11] right hand, which is wisdom, for their salvation. And raising their eyes, and looking above, let them abandon Helicon and Cithæron, and take up their abode in Sion. “For out of Sion shall go forth the law, and the word of the Lord from Jerusalem,”[12]—the celestial Word, the true athlete crowned in the theatre of the whole universe. What my Eunomos sings is not the measure of Terpander, nor that of Capito, nor the Phrygian, nor Lydian, nor Dorian, but the immortal measure of the new harmony which bears God’s name—the new, the Levitical song.[13]

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[11] The Greek is ὑπερτάτην, lit. highest. Potter appeals to the use of ὑέρτερος in Sophocles, *Electr*. 455, in the sense of *stronger*, as giving a clue to the meaning here. The scholiast in Klotz takes the words to mean that the hand is held over them.

> “Soother of pain, calmer of wrath, producing forgetfulness of all ills.”[14]

Sweet and true is the charm of persuasion which blends with this strain.

To me, therefore, that Thracian Orpheus, that Theban, and that Methymnæan,—men, and yet unworthy of the name,—seem to have been deceivers, who, under the pretence of poetry corrupting human life, possessed by a spirit of artful sorcery for purposes of destruction, celebrating crimes in their orgies, and making human woes the materials of religious worship, were the first to entice men to idols; nay, to build up the stupidity of the nations with blocks of wood and stone,—that is, statues and images,—subjecting to the yoke of extremest bondage the truly noble freedom of those who lived as free citizens under heaven by their songs and incantations. But not such is my song, which has come to loose, and that speedily, the bitter bondage of tyrannizing demons; and leading us back to the mild and loving yoke of piety, recalls to heaven those that had been cast prostrate to the earth. It alone has tamed men, the most intractable of animals; the frivolous among them answering to the fowls of the air, deceivers to reptiles, the irascible to lions, the voluptuous to swine, the rapacious to wolves. The silly are stocks and stones, and still more senseless than stones is a man who is steeped in ignorance. As our witness, let us adduce the voice of prophecy accordant with truth, and bewailing those who are crushed in ignorance and folly: “For God is able of these stones to raise up children to Abraham;”[15] and He, commiserating their great ignorance and hardness of heart who are petrified against the truth, has raised up a seed of piety, sensitive to virtue, of those stones—of the nations, that is, who trusted in stones. Again, therefore, some venomous and false hypocrites, who plotted against righteousness, He once called “a brood of vipers.”[16] But if one of those serpents even is willing to repent, and follows the Word, he becomes a man of God.

Others he figuratively calls wolves, clothed in sheep-skins, meaning thereby monsters of rapacity in human form. And so all such most savage beasts, and all such blocks of stone, the celestial song has transformed into tractable men. “For even we ourselves were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.” Thus speaks the apostolic Scripture: “But after that the kindness and love of God our saviour to man appeared, not by works of righteousness which we have done, but according to His mercy, He saved us.”[17] Behold the might of the new song! It has made men out of stones, men out of beasts. Those, moreover, that were as dead, not being partakers of the true life, have come to life again, simply by becoming listeners to this song. It also composed the universe into melodious order, and tuned the discord of the elements to harmonious arrangement, so that the whole world might become harmony. It let loose the fluid ocean, and yet has prevented it from encroaching on the land. The earth, again, which had been in a state of commotion, it has established, and fixed the sea as its boundary. The violence of fire it has softened by the atmosphere, as the Dorian is blended with the Lydian strain; and the harsh cold of the air it has moderated by the embrace of fire, harmoniously arranging these the extreme tones of the universe. And this deathless strain,—the support of the whole and the harmony of all,—reaching from the centre to the circumference, and from the extremities to the central part, has harmonized this universal frame of things, not according to the Thracian music, which is like that invented by Jubal, but according to the paternal counsel of God, which fired the zeal of David. And He who is of David, and yet before him, the Word of God, despising the lyre and harp, which are but lifeless instruments, and having tuned by the Holy Spirit the universe, and especially man,—who, composed of body and soul, is a universe in miniature,—makes melody to God on this instrument of many tones; and to this instrument—I mean man—he sings accordant: “For thou art my harp, and pipe, and temple.”[18]—a harp for harmony—a pipe by reason of the Spirit—a temple by reason of the word; so that the first may sound, the second breathe, the third contain the Lord. And David the king, the harper whom we mentioned a little above, who exhorted to the truth and dissuaded from idols, was so far from celebrating demons in song, that in reality they were driven away by his music. Thus, when Saul was plagued with a demon, he cured him by merely playing. A beautiful breathing instrument of music the Lord made man, after His own image. And He Himself also, surely, who is the supramundane Wisdom, the celestial Word, is the all-harmonious, melodious, holy instrument of God. What, then, does this instrument—the Word of God, the Lord, the New Song—desire? To open the eyes of the blind, and unstop the ears of the deaf, and to lead the lame or the erring to righteousness, to exhibit God to the foolish, to put a stop to corruption, to conquer death, to reconcile disobedient children to their father. The instrument of God loves mankind. The Lord pities, instructs, exhorts, admonishes, saves, shields, and of His bounty promises us the kingdom of heaven as a reward for learning; and the only advantage He reaps is, that we are saved. For wickedness feeds on men's destruction; but truth, like the bee, harming nothing, delights only in the salvation of men.

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[12] Isa. ii. 3.

[13] Ps. xcvi. 1, xcviii. 1.

[14] *Odyssey*, iv. 220.

[15] Matt. iii. 9; Luke iii. 8.

[16] Matt. iii. 7; Luke iii. 7.

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[17] Tit. iii. 3–5.

[18] Probably a quotation from a hymn.

You have, then, God's promise; you have His love: become partaker of His grace. And do not suppose the song of salvation to be new, as a vessel or a house is new. For "before the morning star it was;"[19] and "in the beginning was the Word, and the Word was with God, and the Word was God."[20] Error seems old, but truth seems a new thing.

Whether, then, the Phrygians are shown to be the most ancient people by the goats of the fable; or, on the other hand, the Arcadians by the poets, who describe them as older than the moon; or, finally, the Egyptians by those who dream that this land first gave birth to gods and men: yet none of these at least existed before the world. But before the foundation of the world were we, who, because destined to be in Him, pre-existed in the eye of God before,—we the rational creatures of the Word of God, on whose account we date from the beginning; for "in the beginning was the Word." Well, inasmuch as the Word was from the first, He was and is the divine source of all things; but inasmuch as He has now assumed the name Christ, consecrated of old, and worthy of power, he has been called by me the New Song. This Word, then, the Christ, the cause of both our being at first (for He was in God) and of our well-being, this very Word has now appeared as man, He alone being both, both God and man—the Author of all blessings to us; by whom we, being taught to live well, are sent on our way to life eternal. For, according to that inspired apostle of the Lord, "the grace of God which bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope, and appearing of the glory of the great God and our Saviour Jesus Christ."[21]

This is the New Song,[22] the manifestation of the Word that was in the beginning, and before the beginning. The Saviour, who existed before, has in recent days appeared. He, who is in Him that truly is, has appeared; for the Word, who "was with God," and by whom all things were created, has appeared as our Teacher. The Word, who in the beginning bestowed on us life as Creator when He formed us, taught us to live well when He appeared as our Teacher; that as God He might afterwards conduct us to the life which never ends. He did not now for the first time pity us for our error; but He pitied us from the first, from the beginning. But now, at His appearance, lost as we already were, He accomplished our salvation. For that wicked reptile monster, by his enchantments, enslaves and plagues men even till now; inflicting, as seems to me, such barbarous vengeance on them as those who are said to bind the captives to corpses till they rot together. This wicked tyrant and serpent, accordingly, binding fast with the miserable chain of superstition whomsoever he can draw to his side from their birth, to stones, and stocks, and images, and such like idols, may with truth be said to have taken and buried living men with those dead idols, till both suffer corruption together.

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[19] Ps. cx. 3. Septuagint has, "before the morning star."

[20] John i. 1.

[21] Tit. ii. 11–13.

[22] [Isa. xlii. 10. Note that in all the Psalms where this expression is used, there is a foretaste of the New Covenant and of the manifestation of the Word.]

Therefore (for the seducer is one and the same) he that at the beginning brought Eve down to death, now brings thither the rest of mankind. Our ally and helper, too, is one and the same—the Lord, who from the beginning gave revelations by prophecy, but now plainly calls to salvation. In obedience to the apostolic injunction, therefore, let us flee from "the prince of the power of the air, the spirit that now worketh in the children of disobedience,"[23] and let us run to the Lord the saviour, who now exhorts to salvation, as He has ever done, as He did by signs and wonders in Egypt and the desert, both by the bush and the cloud, which, through the favour of divine love, attended the Hebrews like a handmaid. By the fear which these inspired He addressed the hard-hearted; while by Moses, learned in all wisdom, and Isaiah, lover of truth, and the whole prophetic choir, in a way appealing more to reason, He turns to the Word those who have ears to hear. Sometimes He upbraids, and sometimes He threatens. Some men He mourns over, others He addresses with the voice of song, just as a good physician treats some of his patients with cataplasms, some with rubbing, some with fomentations; in one case cuts open with the lancet, in another cauterizes, in another amputates, in order if possible to cure the patient's diseased part or member. The Saviour has many tones of voice, and many methods for the salvation of men; by threatening He admonishes, by upbraiding He converts, by bewailing He pities, by the voice of song He cheers. He spake by the burning bush, for the men of that day needed signs and wonders.

He awed men by the fire when He made flame to burst from the pillar of cloud—a token at once of grace and fear: if you obey, there is the light; if you disobey, there is the fire; but since humanity is nobler than the pillar or the bush, after them the prophets uttered their voice,—the Lord Himself speaking in Isaiah, in Elias,—speaking Himself by the mouth of the prophets. But if thou dost not believe the prophets, but supposest both the men and the fire a myth, the Lord Himself shall speak to thee, "who, being in the form of God, thought it not robbery to be equal with God, but humbled Himself,"[24]—He, the merciful God, exerting Himself to save man. And now the Word Himself clearly speaks to thee, shaming thy unbelief; yea, I say, the Word of God became man, that thou mayest learn from man how man may become God. Is it not then monstrous, my friends, that while God is ceaselessly exhorting us to virtue, we should spurn His kindness and reject salvation?

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[23] Eph. ii. 2.

[24] Phil. ii. 6, 7.

Does not John also invite to salvation, and is he not entirely a voice of exhortation? Let us then ask him, "Who of men art thou, and whence?" He will not say Elias. He will deny that he is Christ, but will profess himself to be "a voice crying in the wilderness." Who, then, is John?[25] In a word, we may say, "The beseeching voice of the Word crying in the wilderness." What criest thou, O voice? Tell us also. "Make straight the paths of the Lord."[26] John is the forerunner, and that voice the precursor of the Word; an inviting voice, preparing for salvation,—a voice urging men on to the inheritance of the heavens, and through which the barren and the desolate is childless no more. This fecundity the angel's voice foretold; and this voice was also the precursor of the Lord preaching glad tidings to the barren woman, as John did to the wilderness. By reason of this voice of the Word, therefore, the barren woman bears children, and the desert becomes fruitful. The two voices which heralded the Lord's—that of the angel and that of John—intimate, as I think, the salvation in store for us to be, that on the appearance of this Word we should reap, as the fruit of this productiveness, eternal life. The Scripture makes this all clear, by referring both the voices to the same thing: "Let her hear who has not brought forth, and let her who has not had the pangs of childbirth utter her voice: for more are the children of the desolate, than of her who hath an husband."[27]

The angel announced to us the glad tidings of a husband. John entreated us to recognise the husbandman, to seek the husband. For this husband of the barren woman, and this husbandman of the desert—who filled with divine power the barren woman and the desert—is one and the same. For because many were the children of the mother of noble rule, yet the Hebrew woman, once blessed with many children, was made childless because of unbelief: the barren woman receives the husband, and the desert the husbandman; then both become mothers through the word, the one of fruits, the other of believers. But to the unbelieving the barren and the desert are still reserved. For this reason John, the herald of the Word, besought men to make themselves ready against the coming of the Christ of God.[28] And it was this which was signified by the dumbness of Zacharias, which waited for fruit in the person of the harbinger of Christ, that the Word, the light of truth, by becoming the Gospel, might break the mystic silence of the prophetic enigmas. But if thou desirest truly to see God, take to thyself means of purification worthy of Him, not leaves of laurel fillets interwoven with wool and purple; but wreathing thy brows with righteousness, and encircling them with the leaves of temperance, set thyself earnestly to find Christ. “For I am,” He says, “the door,”[29] which we who desire to understand God must discover, that He may throw heaven’s gates wide open to us. For the gates of the Word being intellectual, are opened by the key of faith. No one knows God but the Son, and he to whom the Son shall reveal Him.[30] And I know well that He who has opened the door hitherto shut, will afterwards reveal what is within; and will show what we could not have known before, had we not entered in by Christ, through whom alone God is beheld.

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[25] John i. 23.

[26] Isa. xl. 3.

[27] Isa. liv. 1.

[28] This may be translated, "of God the Christ."

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[29] John x. 9.

[30] Matt. xi. 27.

CHAPTER II.—THE ABSURDITY AND IMPIETY OF THE HEATHEN MYSTERIES AND FABLES ABOUT THE BIRTH AND DEATH OF THEIR GODS.

Explore not then too curiously the shrines of impiety, or the mouths of caverns full of monstrosity, or the Thesprotian caldron, or the Cirrhæan tripod, or the Dodonian copper. The Gerandryon,[31] once regarded sacred in the midst of desert sands, and the oracle there gone to decay with the oak itself, consigned to the region of antiquated fables. The fountain of Castalia is silent, and the other fountain of Colophon; and, in like manner, all the rest of the springs of divination are dead, and stripped of their vainglory, although at a late date, are shown with their fabulous legends to have run dry. Recount to us also the useless[32] oracles of that other kind of divination, or rather madness, the Clarian, the Pythian, the Didymæan, that of Amphiaraus, of Apollo, of Amphilochus; and if you will, couple[33] with them the expounders of prodigies, the augurs, and the interpreters of dreams. And bring and place beside the Pythian those that divine by flour, and those that divine by barley, and the ventriloquists still held in honour by many. Let the secret shrines of the Egyptians and the necromancies of the Etruscans be consigned to darkness. Insane devices truly are they all of unbelieving men. Goats, too, have been confederates in this art of soothsaying, trained to divination; and crows taught by men to give oracular responses to men. 175

And what if I go over the mysteries? I will not divulge them in mockery, as they say Alcibiades did, but I will expose right well by the word of truth the sorcery hidden in them; and those so-called gods of yours, whose are the mystic rites, I shall display, as it were, on the stage of life, to the spectators of truth. The bacchanals hold their orgies in honour of the frenzied Dionysus, celebrating their sacred frenzy by the eating of raw flesh, and go through the distribution of the parts of butchered victims, crowned with snakes, shrieking out the name of that Eva by whom error came into the world. The symbol of the Bacchic orgies is a consecrated serpent. Moreover, according to the strict interpretation of the Hebrew term, the name Hevia, aspirated, signifies a female serpent.

Demeter and Proserpine have become the heroines of a mystic drama; and their wanderings, and seizure, and grief, Eleusis celebrates by torchlight processions. I think that the derivation of orgies and mysteries ought to be traced, the former to the wrath (ὀργή) of Demeter against Zeus, the latter to the nefarious wickedness (μύσος) relating to Dionysus; but if from Myus of Attica, who Pollodorus says was killed in hunting—no matter, I don't grudge your mysteries the glory of funeral honours. You may understand mysteria in another way, as mytheria (hunting fables), the letters of the two words being interchanged; for certainly fables of this sort hunt after the most barbarous of the Thracians, the most senseless of the Phrygians, and the superstitious among the Greeks.

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[31] What this is, is not known; but it is likely that the word is a corruption of ιερὰν δρῦν, the sacred oak.

[32] ἄχρηστα χρηστήια.

[33] The text has ἀνιέρου, the imperative of ἀνιερόω, which in classical Greek means "to hallow;" but the verb here must be derived from the adjective ἀνίερος, and be taken in the sense "deprive of their holiness," "no longer count holy." Eusebius reads ἀνιέρους: "unholy interpreters."

Perish, then, the man who was the author of this imposture among men, be he Dardanus, who taught the mysteries of the mother of the gods, or Eetion, who instituted the orgies and mysteries of the Samothracians, or that Phrygian Midas who, having learned the cunning imposture from Odrysus, communicated it to his subjects. For I will never be persuaded by that Cyprian Islander Cinyras, who dared to bring forth from night to the light of day the lewd orgies of Aphrodité in his eagerness to deify a strumpet of his own country. Others say that Melampus the son of Amythaon imported the festivals of Ceres from Egypt into Greece, celebrating her grief in song.

These I would instance as the prime authors of evil, the parents of impious fables and of deadly superstition, who sowed in human life that seed of evil and ruin—the mysteries.

And now, for it is time, I will prove their orgies to be full of imposture and quackery. And if you have been initiated, you will laugh all the more at these fables of yours which have been held in honour. I publish without reserve what has been involved in secrecy, not ashamed to tell what you are not ashamed to worship.

There is then the foam-born and Cyprus-born, the darling of Cinyras,—I mean Aphrodité, lover of the virilia, because sprung from them, even from those of Uranus, that were cut off,—those lustful members, that, after being cut off, offered violence to the waves. Of members so lewd a worthy fruit—Aphrodité—is born. In the rites which celebrate this enjoyment of the sea, as a symbol of her birth a lump of salt and the phallus are handed to those who are initiated into the art of uncleanness. And those initiated bring a piece of money to her, as a courtesan's paramours do to her.

Then there are the mysteries of Demeter, and Zeus's wanton embraces of his mother, and the wrath of Demeter; I know not what for the future I shall call her, mother or wife, on which account it is that she is called Brimo, as is said; also the entreaties of Zeus, and the drink of gall, the plucking out of the hearts of sacrifices, and deeds that we dare not name. Such rites the Phrygians perform in honour of Attis and Cybele and the Corybantes. And the story goes, that Zeus, having torn away the orchites of a ram, brought them out and cast them at the breasts of Demeter, paying thus a fraudulent penalty for his violent embrace, pretending to have cut out his own. The symbols of initiation into these rites, when set before you in a vacant hour, I know will excite your laughter, although on account of the exposure by no means inclined to laugh. "I have eaten out of the drum, I have drunk out of the cymbal, I have carried the Cernos,[34] I have slipped into the bedroom." Are not these tokens a disgrace? Are not the mysteries absurdity?

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[34] The cernos some take to be a vessel containing poppy, etc., carried in sacrificial processions. The scholiast says that it is a fan. [I have marked this as a quotation. See below: Eleusinian rites.]

What if I add the rest? Demeter becomes a mother, Core[35] is reared up to womanhood. And, in course of time, he who begot her,—this same Zeus has intercourse with his own daughter Pherephatta,—after Ceres, the mother,—forgetting his former abominable wickedness. Zeus is both the father and the seducer of Core, and shamefully courts her in the shape of a dragon; his identity, however, was discovered. The token of the Sabazian mysteries to the initiated is "the deity gliding over the breast,"—the deity being this serpent crawling over the breasts of the initiated. Proof surely this of the unbridled lust of Zeus. 17 Pherephatta has a child, though, to be sure, in the form of a bull, as an idolatrous poet says,—

"The bull
The dragon's father, and the father of the bull the dragon,
On a hill the herdsman's hidden ox-goad,"—

alluding, as I believe, under the name of the herdsman's ox-goad, to the reed wielded by bacchanals. Do you wish me to go into the story of Persephatta's gathering of flowers, her basket, and her seizure by Pluto (Aidoneus), and the rent in the earth, and the swine of Eubouleus that were swallowed up with the two goddesses; for which reason, in the Thesmophoria, speaking the Megaric tongue, they thrust out swine? This mythological story the women celebrate variously in different cities in the festivals called Thesmophoria and Scirophoria; dramatizing in many forms the rape of Pherephatta or Persephatta (Proserpine).

The mysteries of Dionysus are wholly inhuman; for while still a child, and the Curetes danced around [his cradle] clashing their weapons, and the Titans having come upon them by stealth, and having beguiled him with childish toys, these very Titans tore him limb from limb when but a child, as the bard of this mystery, the Thracian Orpheus, says:—

"Cone, and spinning-top, and limb-moving rattles,
And fair golden apples from the clear-toned Hesperides."

And the useless symbols of this mystic rite it will not be useless to exhibit for condemnation. These are dice, ball, hoop, apples, top,[36] looking-glass, tuft of wool.

Athené (Minerva), to resume our account, having abstracted the heart of Dionysus, was called Pallas, from the vibrating of the heart; and the Titans who had torn him limb from limb, setting a caldron on a tripod, and throwing into it the members of Dionysus, first boiled them down, and then fixing them on spits, "held them over the fire." But Zeus having appeared, since he was a god, having speedily perceived the savour of the pieces of flesh that were being cooked,—that savour which your gods agree to have assigned to them as their perquisite,—assails the Titans with his thunderbolt, and consigns the members of Dionysus to his son Apollo to be interred. And he—for he did not disobey Zeus—bore the dismembered corpse to Parnassus, and there deposited it.

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[35] Proserpine or Pherephatta.

[36] The scholiast takes the ῥίμβος to mean a piece of wood attached to a cord, and swung round so as to cause a whistling noise.

If you wish to inspect the orgies of the Corybantes, then know that, having killed their third brother, they covered the head of the dead body with a purple cloth, crowned it, and carrying it on the point of a spear, buried it under the roots of Olympus. These mysteries are, in short, murders and funerals. And the priests of these rites, who are called kings of the sacred rites by those whose business it is to name them, give additional strangeness to the tragic occurrence, by forbidding parsley with the roots from being placed on the table, for they think that parsley grew from the Corybantic blood that flowed forth; just as the women, in celebrating the Thesmophoria, abstain from eating the seeds of the pomegranate which have fallen on the ground, from the idea that pomegranates sprang from the drops of the blood of Dionysus. Those Corybantes also they call Cabiric; and the ceremony itself they announce as the Cabiric mystery.

For those two identical fratricides, having abstracted the box in which the phallus of Bacchus was deposited, took it to Etruria—dealers in honourable wares truly. They lived there as exiles, employing themselves in communicating the precious teaching of their superstition, and presenting phallic symbols and the box for the Tyrrhenians to worship. And some will have it, not improbably, that for this reason Dionysus was called Attis, because he was mutilated. And what is surprising at the Tyrrhenians, who were barbarians, being thus initiated into these foul indignities, when among the Athenians, and in the whole of Greece—I blush to say it—the shameful legend about Demeter holds its ground? For Demeter, wandering in quest of her daughter Core, broke down with fatigue near Eleusis, a place in Attica, and sat down on a well overwhelmed with grief. This is even now prohibited to those who are initiated, lest they should appear to mimic the weeping goddess. The indigenous inhabitants then occupied Eleusis: their names were Baubo, and Dusaules, and Triptolemus; and besides, Eumolpus and Eubouleus. Triptolemus was a herdsman, Eumolpus a shepherd, and Eubouleus a swineherd; from whom came the race of the Eumolpidæ and that of the Heralds—a race of Hierophants—who flourished at Athens.

Well, then (for I shall not refrain from the recital), Baubo having received Demeter hospitably, reaches to her a refreshing draught; and on her refusing it, not having any inclination to drink (for she was very sad), and Baubo having become annoyed, thinking herself slighted, uncovered her shame, and exhibited her nudity to the goddess. Demeter is delighted at the sight, and takes, though with difficulty, the draught—pleased, I repeat, at the spectacle. These are the secret mysteries of the Athenians; these Orpheus records. I shall produce the very words of Orpheus, that you may have the great authority on the mysteries himself, as evidence for this piece of turpitude:— 17

> “Having thus spoken, she drew aside her garments,
> And showed all that shape of the body which it is improper to name,
> And with her own hand Baubo stripped herself under the breasts.
> Blandly then the goddess laughed and laughed in her mind,
> And received the glancing cup in which was the draught.”

And the following is the token of the Eleusinian mysteries: *I have fasted, I have drunk the cup; I have received from the box; having done, I put it into the basket, and out of the basket into the chest.*[37] Fine sights truly, and becoming a goddess; mysteries worthy of the night, and flame, and the magnanimous or rather silly people of the Erechthidæ and the other Greeks besides, “whom a fate they hope not for awaits after death.” And in truth against these Heraclitus the Ephesian prophesies, as “the night-walkers, the magi, the bacchanals, the Lenæn revellers, the initiated.” These he threatens with what will follow death, and predicts for them fire. For what are regarded among men as mysteries, they celebrate sacrilegiously. Law, then, and opinion, are nugatory. And the mysteries of the dragon are an imposture, which celebrates religiously mysteries that are no mysteries at all, and observes with a spurious piety profane rites. What are these mystic chests?—for I must expose their sacred things, and divulge things not fit for speech. Are they not sesame cakes, and pyramidal cakes, and globular and flat cakes, embossed all over, and lumps of salt, and a serpent the symbol of Dionysus Bassareus? And besides these, are they not pomegranates, and branches, and rods, and ivy leaves? and besides, round cakes and poppy seeds? And further, there are the unmentionable symbols of Themis, marjoram, a lamp, a sword, a woman’s comb, which is a euphemism and mystic expression for the *muliebria*.

O unblushing shamelessness! Once on a time night was silent, a veil for the pleasure of temperate men; but now for the initiated, the holy night is the tell-tale of the rites of licentiousness; and the glare of torches reveals vicious indulgences. Quench the flame, O Hierophant; reverence, O Torch-bearer, the torches. That light exposes Iacchus; let thy mysteries be honoured, and command the orgies to be hidden in night and darkness.[38]

The fire dissembles not; it exposes and punishes what it is bidden.

Such are the mysteries of the Atheists.[39] And with reason I call those Atheists who know not the true God, and pay shameless worship to a boy torn in pieces by the Titans, and a woman in distress, and to parts of the body that in truth cannot be mentioned for shame, held fast as they are in the double impiety, first in that they know not God, not acknowledging as God Him who truly is; the other and second is the error of regarding those who exist not, as existing and calling those gods that have no real existence, or rather no existence at all, who have nothing but a name. Wherefore the apostle reproves us, saying, “And ye were strangers to the covenants of promise, having no hope, and without God in the world.”[40]

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[37] [See *supra*, p. 175, where I have affixed quotation-marks, and adopted the word “tokens” (instead of “signs”) to harmonize these two places]

[38] This sentence is read variously in various editions.

[39] [A scathing retort upon those who called Christians *atheists*, and accused them of shameful rites.]

All honour to that king of the Scythians, whoever Anacharsis was, who shot with an arrow one of his subjects who imitated among the Scythians the mystery of the Mother of the gods, as practiced by the inhabitants of Cyzicus, beating a drum and sounding a cymbal strung from his neck like a priest of Cybele, condemning him as having become effeminate among the Greeks, and a teacher of the disease of effeminacy to the rest of the Cythians.

Wherefore (for I must by no means conceal it) I cannot help wondering how Euhemerus of Agrigentum, and Nicanor of Cyprus, and Diagoras, and Hippo of Melos, and besides these, that Cyrenian of the name of Theodorus, and numbers of others, who lived a sober life, and had a clearer insight than the rest of the world into the prevailing error respecting those gods, were called Atheists; for if they did not arrive at the knowledge of the truth, they certainly suspected the error of the common opinion; which suspicion is no insignificant seed, and becomes the germ of true wisdom. One of these charges the Egyptians thus: “If you believe them to be gods, do not mourn or bewail them; and if you mourn and bewail them, do not any more regard them as gods.” And another, taking an image of Hercules made of wood (for he happened most likely to be cooking something at home), said, “Come now, Hercules; now is the time to undergo for us this thirteenth labour, as you did the twelve for Eurystheus, and make this ready for Diagoras,” and so cast it into the fire as a log of wood. For the extremes of ignorance are atheism and superstition, from which we must endeavour to keep. And do you not see Moses, the hierophant of the truth, enjoining that no eunuch, or emasculated man, or son of a harlot, should enter the congregation? By the two first he alludes to the impious custom by which men were deprived both of divine energy and of their virility; and by the third, to him who, in place of the only real God, assumes many gods falsely so called,—as the son of a harlot, in ignorance of his true father, may claim many putative fathers.

There was an innate original communion between men and heaven, obscured through ignorance, but which now at length has leapt forth instantaneously from the darkness, and shines resplendent; as has been expressed by one[41] in the following lines:—

> “See’st thou this lofty, this boundless ether,
> Holding the earth in the embrace of its humid arms.”

And in these:—

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[40] Eph. ii. 12.

[41] Euripides.

> "O Thou, who makest the earth Thy chariot, and in the earth hast Thy seat,
> Whoever Thou be, baffling our efforts to behold Thee."

And whatever else the sons of the poets sing.

But sentiments erroneous, and deviating from what is right, and certainly pernicious, have turned man, a creature of heavenly origin, away from the heavenly life, and stretched him on the earth, by inducing him to cleave to earthly objects. For some, beguiled by the contemplation of the heavens, and trusting to their sight alone, while they looked on the motions of the stars, straightway were seized with admiration, and deified them, calling the stars gods from their motion (θεός from θεῖν); and worshipped the sun,—as, for example, the Indians; and the moon, as the Phrygians. Others, plucking the benignant fruits of earth-born plants, called grain Demeter, as the Athenians, and the vine Dionysus, as the Thebans. Others, considering the penalties of wickedness, deified them, worshipping various forms of retribution and calamity. Hence the Erinnyes, and the Eumenides, and the piacular deities, and the judges and avengers of crime, are the creations of the tragic poets.

And some even of the philosophers, after the poets, make idols of forms of the affections in your breasts,—such as fear, and love, and joy, and hope; as, to be sure, Epimenides of old, who raised at Athens the altars of Insult and Impudence. Other objects deified by men take their rise from events, and are fashioned in bodily shape, such as a Dike, a Clotho, and Lachesis, and Atropos, and Heimarmene, and Auxo, and Thallo, which are Attic goddesses. There is a sixth mode of introducing error and of manufacturing gods, according to which they number the twelve gods, whose birth is the theme of which Hesiod sings in his Theogony, and of whom Homer speaks in all that he says of the gods. The last mode remains (for there are seven in all)—that which takes its rise from the divine beneficence towards men. For, not understanding that it is God that does us good, they have invented saviours in the persons of the Dioscuri, and Hercules the averter of evil, and Asclepius the healer. These are the slippery and hurtful deviations from the truth which draw man down from heaven, and cast him into the abyss. I wish to show thoroughly what like these gods of yours are, that now at length you may abandon your delusion, and speed your flight back to heaven. "For we also were once children of wrath, even as others; but God, being rich in mercy, for the great love wherewith He loved us, when we were now dead in trespasses, quickened us together with Christ."[42] For the Word is living, and having been buried with Christ, is exalted with God. But those who are still unbelieving are called children of wrath, reared for wrath. We who have been rescued from error, and restored to the truth, are no longer the nurslings of wrath. Thus, therefore, we who were once the children of lawlessness, have through the philanthropy of the Word now become the sons of God.

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[42] Eph. ii. 3–5.

But to you a poet of your own, Empedocles of Agrigentum, comes and says:—

> “Wherefore, distracted with grievous evils,
> You will never ease your soul of its miserable woes.”

The most of what is told of your gods is fabled and invented; and those things which are supposed to have taken place, are recorded of vile men who lived licentious lives:—

> “You walk in pride and madness,
> And leaving the right and straight path, you have gone away
> Through thorns and briars. Why do ye wander?
> Cease, foolish men, from mortals;
> Leave the darkness of night, and lay hold on the light.”

These counsels the Sibyl, who is at once prophetic and poetic, enjoins on us; and truth enjoins them on us too, stripping the crowd of deities of those terrifying and threatening masks of theirs, disproving the rash opinions formed of them by showing the similarity of names. For there are those who reckon three Jupiters: him of Æther in Arcadia, and the other two sons of Kronos; and of these, one in Crete, and the others again in Arcadia. And there are those that reckon five Athenes: the Athenian, the daughter of Hephæstus; the second, the Egyptian, the daughter of Nilus; the third the inventor of war, the daughter of Kronos; the fourth, the daughter of Zeus, whom the Messenians have named Coryphasia, from her mother; above all, the daughter of Pallas and Titanis, the daughter of Oceanus, who, having wickedly killed her father, adorned herself with her father’s skin, as if it had been the fleece of a sheep. Further, Aristotle calls the first Apollo, the son of Hephæstus and Athene (consequently Athene is no more a virgin); the second, that in Crete, the son of Corybas; the third, the son Zeus; the fourth, the Arcadian, the son of Silenus (this one is 179 called by the Arcadians Nomius); and in addition to these, he specifies the Libyan Apollo, the son of Ammon; and to these Didymus the grammarian adds a sixth, the son of Magnes. And now how many Apollos are there? They are numberless, mortal men, all helpers of their fellow-men who similarly with those already mentioned have been so called. And what were I to mention the many Asclepiuses, or all the Mercuries that are reckoned up, or the Vulcans of fable? Shall I not appear extravagant, deluging your ears with these numerous names?

At any rate, the native countries of your gods, and their arts and lives, and besides especially their sepulchres, demonstrate them to have been men. Mars, accordingly, who by the poets is held in the highest possible honour:—

> “Mars, Mars, bane of men, blood-stained stormer of walls,”[43]—

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[43] *Iliad*, v. 31.

this deity, always changing sides, and implacable, as Epicharmus says, was a Spartan; Sophocles knew him for a Thracian; others say he was an Arcadian. This god, Homer says, was bound thirteen months:—

> "Mars had his suffering; by Alöeus' sons,
> Otus and Ephialtes, strongly bound,
> He thirteen months in brazen fetters lay."[44]

Good luck attend the Carians, who sacrifice dogs to him! And may the Scythians never leave off sacrificing asses, as Apollodorus and Callimachus relate:—

> "Phœbus rises propitious to the Hyperboreans,
> Then they offer sacrifices of asses to him."

And the same in another place:—

> "Fat sacrifices of asses' flesh delight Phœbus."

Hephæstus, whom Jupiter cast from Olympus, from its divine threshold, having fallen on Lemnos, practiced the art of working in brass, maimed in his feet:—

> "His tottering knees were bowed beneath his weight."[45]

You have also a doctor, and not only a brass-worker among the gods. And the doctor was greedy of gold; Asclepius was his name. I shall produce as a witness your own poet, the Bœotian Pindar:—

> "Him even the gold glittering in his hands,
> Amounting to a splendid fee, persuaded
> To rescue a man, already death's capture, from his grasp;
> But Saturnian Jove, having shot his bolt through both,
> Quickly took the breath from their breasts,
> And his flaming thunderbolt sealed their doom."

And Euripides:—

> "For Zeus was guilty of the murder of my son
> Asclepius, by casting the lightning flame at his breast."

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[44] *Iliad*, v. 385.

[45] *Iliad*, xviii. 411.

He therefore lies struck with lightning in the regions of Cynosuris. Philochorus also says, that Poseidon was worshipped as a physician in Tenos; and that Kronos settled in Sicily, and there was buried. Patroclus the Thurian, and Sophocles the younger, in three tragedies, have told the story of the Dioscuri; and these Dioscuri were only two mortals, if Homer is worthy of of credit:—

> “ . . . . . . but they beneath the teeming earth,
> In Lacedæmon lay, their native land.”[46]

And, in addition, he who wrote the Cyprian poems says Castor was mortal, and death was decreed to him by fate; but Pollux was immortal, being the progeny of Mars. This he has poetically fabled. But Homer is more worthy of credit, who spoke as above of both the Dioscuri; and, besides, proved Herucles to be a mere phantom:—

> “The man Hercules, expert in mighty deeds.”

Hercules, therefore, was known by Homer himself as only a mortal man. And Hieronymus the philosopher describes the make of his body, as tall,[47] bristling-haired, robust; and Dicærchus says that he was square-built, muscular, dark, hook-nosed, with greyish eyes and long hair. This Hercules, accordingly, after living fifty-two years, came to his end, and was burned in a funeral pyre in Œta.

As for the Muses, whom Alcander calls the daughters of Zeus and Mnemosyne, and the rest of the poets and authors deify and worship,—those Muses, in honour of whom whole states have already erected museums, being handmaids, were hired by Megaclo, the daughter of Macar. This Macar reigned over the Lesbians, and was always quarrelling with his wife; and Megaclo was vexed for her mother’s sake. What would she not do on her account? Accordingly she hires those handmaids, being so many in number, and calls them Mysæ, according to the dialect of the Æolians. These she taught to sing deeds of the olden time, and play melodiously on the lyre. And they, by assiduously playing the lyre, and singing sweetly to it, soothed Macar, and put a stop to his ill-temper. Wherefore Megaclo, as a token of gratitude to them, on her mother’s account erected brazen pillars, and ordered them to be held in honour in all the temples. Such, then, are the Muses. This account is in Myrsilus of Lesbos.

And now, then, hear the loves of your gods, and the incredible tales of their licentiousness, and their wounds, and their bonds, and their laughings, and their fights, their servitudes 180
too, and their banquets; and furthermore, their embraces, and tears, and sufferings, and

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[46] *Iliad*, iii. 243. Lord Derby’s translation is used in extracts from the *Iliad*.

[47] The mss. read “*small*,” but the true reading is doubtless “*tall*.”

lewd delights. Call me Poseidon, and the troop of damsels deflowered by him, Amphitrite, Amymone, Alope, Melanippe, Alcyone, Hippothoe, Chione, and myriads of others; with whom, though so many, the passions of your Poseidon were not satiated.

Call me Apollo; this is Phœbus, both a holy prophet and a good adviser. But Sterope will not say that, nor Æthousa, nor Arsinoe, nor Zeuxippe, nor Prothoe, nor Marpissa, nor Hypsipyle. For Daphne alone escaped the prophet and seduction.

And, above all, let the father of gods and men, according to you, himself come, who was so given to sexual pleasure, as to lust after all, and indulge his lust on all, like the goats of the Thmuitæ. And thy poems, O Homer, fill me with admiration!

> "He said, and nodded with his shadowy brows;
> Waved on the immortal head the ambrosial locks,
> And all Olympus trembled at his nod."[48]

Thou makest Zeus venerable, O Homer; and the nod which thou dost ascribe to him is most reverend. But show him only a woman's girdle, and Zeus is exposed, and his locks are dishonoured. To what a pitch of licentiousness did that Zeus of yours proceed, who spent so many nights in voluptuousness with Alcmene? For not even these nine nights were long to this insatiable monster. But, on the contrary, a whole lifetime were short enough for his lust; that he might beget for us the evil-averting god.

Hercules, the son of Zeus—a true son of Zeus—was the offspring of that long night, who with hard toil accomplished the twelve labours in a long time, but in one night deflowered the fifty daughters of Thestius, and thus was at once the debaucher and the bridegroom of so many virgins. It is not, then, without reason that the poets call him a cruel wretch and a nefarious scoundrel. It were tedious to recount his adulteries of all sorts, and debauching of boys. For your gods did not even abstain from boys, one having loved Hylas, another Hyacinthus, another Pelops, another Chrysippus, and another Ganymede. Let such gods as these be worshipped by your wives, and let them pray that their husbands be such as these—so temperate; that, emulating them in the same practices, they may be like the gods. Such gods let your boys be trained to worship, that they may grow up to be men with the accursed likeness of fornication on them received from the gods.

But it is only the male deities, perhaps, that are impetuous in sexual indulgence.

"The female deities stayed each in the house, for shame,"[49] says Homer; the goddesses blushing, for modesty's sake, to look on Aphrodité when she had been guilty of adultery. But these are more passionately licentious, bound in the chains of adultery; Eos having disgraced herself with Tithonus, Selene with Endymion, Nereis with Æacus, Thetis with Peleus,

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[48] *Iliad*, i. 528

[49] *Odyss.*, viii. 324.

Demeter with Jason, Persephatta with Adonis. And Aphrodité having disgraced herself with Ares, crossed over to Cinyra and married Anchises, and laid snares for Phaëthon, and loved Adonis. She contended with the ox-eyed Juno; and the goddesses un-robed for the sake of the apple, and presented themselves naked before the shepherd, that he might decide which was the fairest.

But come, let us briefly go the round of the games, and do away with those solemn assemblages at tombs, the Isthmian, Nemean, and Pythian, and finally the Olympian. At Pytho the Pythian dragon is worshipped, and the festival-assemblage of the serpent is called by the name Pythia. At the Isthmus the sea spit out a piece of miserable refuse; and the Isthmian games bewail Melicerta.

At Nemea another—a little boy, Archemorus—was buried; and the funeral games of the child are called Nemea. Pisa is the grave of the Phrygian charioteer, O Hellenes of all tribes; and the Olympian games, which are nothing else than the funeral sacrifices of Pelops, the Zeus of Phidias claims for himself. The mysteries were then, as is probable, games held in honour of the dead; so also were the oracles, and both became public. But the mysteries at Sagra[50] and in Alimus of Attica were confined to Athens. But those contests and *phalloi* consecrated to Dionysus were a world's shame, pervading life with their deadly influence. For Dionysus, eagerly desiring to descend to Hades, did not know the way; a man, by name Prosymnus, offers to tell him, not without reward. The reward was a disgraceful one, though not so in the opinion of Dionysus: it was an Aphrodisian favour that was asked of Dionysus as a reward. The god was not reluctant to grant the request made to him, and promises to fulfil it should he return, and confirms his promise with an oath. Having learned the way, he departed and again returned: he did not find Prosymnus, for he had died. In order to acquit himself of his promise to his lover, he rushes to his tomb, and burns with unnatural lust. Cutting a fig-branch that came to his hand, he shaped the phallus, and so performed his promise to the dead man. As a mystic memorial of this incident, *phalloi* are raised aloft in honour of Dionysus through the various cities. "For did they not make a procession in honour of Dionysus, and sing most shameless songs in honour of the pudenda, all would go wrong," says Heraclitus. This is that Pluto and Dionysus in whose honour they give 18 themselves up to frenzy, and play the bacchanal,—not so much, in my opinion, for the sake of intoxication, as for the sake of the shameless ceremonial practiced. With reason, therefore, such as have become slaves of their passions are your gods!

Furthermore, like the Helots among the Lacedemonians, Apollo came under the yoke of slavery to Admetus in Pheræ, Hercules to Omphale in Sardis. Poseidon was a drudge to Laomedon; and so was Apollo, who, like a good-for-nothing servant, was unable to obtain his freedom from his former master; and at that time the walls of Troy were built by them for the Phrygian. And Homer is not ashamed to speak of Athene as appearing to Ulysses with a golden lamp in her hand. And we read of Aphrodite, like a wanton serving-wench, taking and setting a seat for Helen opposite the adulterer, in order to entice him.

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[50] Meursius proposed to read, "at Agra."

Panyasis, too, tells us of gods in plenty besides those who acted as servants, writing thus:—

> “Demeter underwent servitude, and so did the famous lame god;
> Poseidon underwent it, and Apollo too, of the silver bow,
> With a mortal man for a year. And fierce Mars
> Underwent it at the compulsion of his father.”

And so on.

Agreeably to this, it remains for me to bring before you those amatory and sensuous deities of yours, as in every respect having human feelings.

> “For theirs was a mortal body.”

This Homer most distinctly shows, by introducing Aphrodite uttering loud and shrill cries on account of her wound; and describing the most warlike Ares himself as wounded in the stomach by Diomede. Polemo, too, says that Athene was wounded by Ornytus; nay, Homer says that Pluto even was struck with an arrow by Hercules; and Panyasis relates that the beams of Sol were struck by the arrows of Hercules;[51] and the same Panyasis relates, that by the same Hercules Hera the goddess of marriage was wounded in sandy Pylos. Sosibius, too, relates that Hercules was wounded in the hand by the sons of Hippocoon. And if there are wounds, there is blood. For the *ichor* of the poets is more repulsive than blood; for the putrefaction of blood is called *ichor*. Wherefore cures and means of sustenance of which they stand in need must be furnished. Accordingly mention is made of tables, and potations, and laughter, and intercourse; for men would not devote themselves to love, or beget children, or sleep, if they were immortal, and had no wants, and never grew old. Jupiter himself, when the guest of Lycaon the Arcadian, partook of a human table among the Ethiopians—a table rather inhuman and forbidden. For he satiated himself with human flesh unwittingly; for the god did not know that Lycaon the Arcadian, his entertainer, had slain his son (his name was Nyctimus), and served him up cooked before Zeus.

This is Jupiter the good, the prophetic, the patron of hospitality, the protector of suppliants, the benign, the author of omens, the avenger of wrongs; rather the unjust, the violater of right and of law, the impious, the inhuman, the violent, the seducer, the adulterer, the amatory. But perhaps when he was such he was a man; but now these fables seem to have grown old on our hands. Zeus is no longer a serpent, a swan, nor an eagle, nor a licentious man; the god no longer flies, nor loves boys, nor kisses, nor offers violence, although there are still many beautiful women, more comely than Leda, more blooming than Semele, and boys of better looks and manners than the Phrygian herdsman. Where is now that eagle? where now that swan? where now is Zeus himself? He has grown old with his feathers; for as yet he does not repent of his amatory exploits, nor is he taught continence. The fable is exposed before you: Leda is dead, the swan is dead. Seek your Jupiter. Ransack not heaven, but earth. The Cretan, in whose country he was buried, will show him to you,—I mean Callimachus, in his hymns:—

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[51] *The beams of Sol or the Sun* is an emendation of Potter’s. The mss. read “*the Elean Augeas*.”

> "For thy tomb, O king,
> The Cretans fashioned!"

For Zeus is dead, be not distressed, as Leda is dead, and the swan, and the eagle, and the libertine, and the serpent. And now even the superstitious seem, although reluctantly, yet truly, to have come to understand their error respecting the Gods.

> "For not from an ancient oak, nor from a rock,
> But from men, is thy descent."[52]

But shortly after this, they will be found to be but oaks and stones. One Agamemnon is said by Staphylus to be worshipped as a Jupiter in Sparta; and Phanocles, in his book of the *Brave and Fair*, relates that Agamemnon king of the Hellenes erected the temple of Argennian Aphrodite, in honour of Argennus his friend. An Artemis, named the Strangled, is worshipped by the Arcadians, as Callimachus says in his *Book of Causes;* and at Methymna another Artemis had divine honours paid her, viz., Artemis Condylitis. There is also the temple of another Artemis—Artemis Podagra (or, the gout)—in Laconica, as Sosibius says. Polemo tells of an image of a yawning Apollo; and again of another image, reverenced in Elis, of the 182 guzzling Apollo. Then the Eleans sacrifice to Zeus, the averter of flies; and the Romans sacrifice to Hercules, the averter of flies; and to Fever, and to Terror, whom also they reckon among the attendants of Hercules. (I pass over the Argives, who worshipped Aphrodite, opener of graves.) The Argives and Spartans reverence Artemis Chelytis, or the cougher, from κελύττειν, which in their speech signifies to cough.

Do you imagine from what source these details have been quoted? Only such as are furnished by yourselves are here adduced; and you do not seem to recognise your own writers, whom I call as witnesses against your unbelief. Poor wretches that ye are, who have filled with unholy jesting the whole compass of your life—a life in reality devoid of life!

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[52] *Odyss.*, xix. 163.

Is not Zeus the Baldhead worshipped in Argos; and another Zeus, the avenger, in Cyprus? Do not the Argives sacrifice to Aphrodite Peribaso (the protectress),[53] and the Athenians to Aphrodite Hetæra (the courtesan), and the Syracusans to Aphrodite Kallipygos, whom Nicander has somewhere called Kalliglutos (with beautiful rump). I pass over in silence just now Dionysus Choiropsales.[54] The Sicyonians reverence this deity, whom they have constituted the god of the muliebria—the patron of filthiness—and religiously honour as the author of licentiousness. Such, then, are their gods; such are they also who make mockery of the gods, or rather mock and insult themselves. How much better are the Egyptians, who in their towns and villages pay divine honours to the irrational creatures, than the Greeks, who worship such gods as these?

For if they are beasts, they are not adulterous or libidinous, and seek pleasure in nothing that is contrary to nature. And of what sort these deities are, what need is there further to say, as they have been already sufficiently exposed? Furthermore, the Egyptians whom I have now mentioned are divided in their objects of worship. The Syenites worship the braize-fish; and the maiotes—this is another fish—is worshipped by those who inhabit Elephantine: the Oxyrinchites likewise worship a fish which takes its name from their country. Again, the Heraclitopolites worship the ichneumon, the inhabitants of Sais and of Thebes a sheep, the Leucopolites a wolf, the Cynopolites a dog, the Memphites Apis, the Mendesians a goat. And you, who are altogether better than the Egyptians (I shrink from saying worse), who never cease laughing every day of your lives at the Egyptians, what are some of you, too, with regard to brute beasts? For of your number the Thessalians pay divine homage to storks, in accordance with ancient custom; and the Thebans to weasels, for their assistance at the birth of Hercules. And again, are not the Thessalians reported to worship ants, since they have learned that Zeus in the likeness of an ant had intercourse with Eurymedusa, the daughter of Cletor, and begot Myrmidon? Polemo, too, relates that the people who inhabit the Troad worship the mice of the country, which they call Sminthoi, because they gnawed the strings of their enemies' bows; and from those mice Apollo has received his epithet of Sminthian. Heraclides, in his work, *Regarding the Building of Temples in Acarnania*, says that, at the place where the promontory of Actium is, and the temple of Apollo of Actium, they offer to the flies the sacrifice of an ox.

Nor shall I forget the Samians: the Samians, as Euphorion says, reverence the sheep. Nor shall I forget the Syrians, who inhabit Phœnicia, of whom some revere doves, and others fishes, with as excessive veneration as the Eleans do Zeus. Well, then, since those you worship are not gods, it seems to me requisite to ascertain if those are really demons who are ranked, as you say, in this second order [next to the gods]. For if the lickerish and impure are demons, indigenous demons who have obtained sacred honours may be discovered in crowds throughout your cities: Menedemus among the Cythnians; among the Tenians, Callistagoras; among the Delians, Anius; among the Laconians, Astrabacus; at Phalerus, a hero affixed to the prow of ships is worshipped; and the Pythian priestess enjoined the Platæans to sacrifice to Androcrates and Democrates, and Cyclæus and Leuco while the Median war was at its height. Other demons in plenty may be brought to light by any one who can look about him a little.

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[53] So Liddell and Scott. Commentators are generally agreed that the epithet is an obscene one, though what its precise meaning is they can only conjecture.

[54] An obscene epithet, derived from χοῖρος, a sow, and θλίβω, to press.

> “For thrice ten thousand are there in the all-nourishing earth
> Of demons immortal, the guardians of articulate-speaking men.”[55]

Who these guardians are, do not grudge, O Bœotian, to tell. Is it not clear that they are those we have mentioned, and those of more renown, the great demons, Apollo, Artemis, Leto, Demeter, Core, Pluto, Hercules, and Zeus himself?

But it is from running away that they guard us, O Ascræan, or perhaps it is from sinning, as forsooth they have never tried their hand at sin themselves! In that case verily the proverb may fitly be uttered:—

> “The father who took no admonition admonishes his son.”

If these are our guardians, it is not because they have any ardour of kindly feeling towards us, but intent on your ruin, after the manner of flatterers, they prey on your substance, enticed by the smoke. These demons themselves indeed confess their own gluttony, saying:—

> “For with drink-offerings due, and fat of lambs,
> My altar still hath at their hands been fed;
> Such honour hath to us been ever paid.”[56]

What other speech would they utter, if indeed the gods of the Egyptians, such as cats and weasels, should receive the faculty of speech, than that Homeric and poetic one which proclaims their liking for savoury odours and cookery? Such are your demons and gods, and demigods, if there are any so called, as there are demi-asses (mules); for you have no want of terms to make up compound names of impiety.

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[55] Hesiod, *Works and Days*, I. i. 250.

[56] *Iliad*, iv. 48.

CHAPTER III.—THE CRUELTY OF THE SACRIFICES TO THE GODS.

Well, now, let us say in addition, what inhuman demons, and hostile to the human race, your gods were, not only delighting in the insanity of men, but gloating over human slaughter,—now in the armed contests for superiority in the stadia, and now in the numberless contests for renown in the wars providing for themselves the means of pleasure, that they might be able abundantly to satiate themselves with the murder of human beings.

And now, like plagues invading cities and nations, they demanded cruel oblations. Thus, Aristomenes the Messenian slew three hundred human beings in honour of Ithometan Zeus, thinking that hecatombs of such a number and quality would give good omens; among whom was Theopompos, king of the Lacedemonians, a noble victim.

The Taurians, the people who inhabit the Tauric Chersonese, sacrifice to the Tauric Artemis forthwith whatever strangers they lay hands on on their coasts who have been cast adrift on the sea. These sacrifices Euripides represents in tragedies on the stage. Monimus relates, in his treatise on marvels, that at Pella, in Thessaly, a man of Achaia was slain in sacrifice to Peleus and Chiron. That the Lyctii, who are a Cretan race, slew men in sacrifice to Zeus, Anticlides shows in his *Homeward Journeys;* and that the Lesbians offered the like sacrifice to Dionysus, is said by Dosidas. The Phocæans also (for I will not pass over such as they are), Pythocles informs us in his third book, *On Concord*, offer a man as a burnt-sacrifice to the Taurian Artemis.

Erechtheus of Attica and Marius the Roman[57] sacrificed their daughters,—the former to Pherephatta, as Demaratus mentions in his first book on *Tragic Subjects;* the latter to the evil-averting deities, as Dorotheus relates in his first book of *Italian Affairs*. Philanthropic, assuredly, the demons appear, from these examples; and how shall those who revere the demons not be correspondingly pious? The former are called by the fair name of saviours; and the latter ask for safety from those who plot against their safety, imagining that they sacrifice with good omens to them, and forget that they themselves are slaying men. For a murder does not become a sacrifice by being committed in a particular spot. You are not to call it a sacred sacrifice, if one slays a man either at the altar or on the highway to Artemis or Zeus, any more than if he slew him for anger or covetousness,—other demons very like the former; but a sacrifice of this kind is murder and human butchery. Then why is it, O men, wisest of all creatures, that you avoid wild beasts, and get out of the way of the savage animals, if you fall in with a bear or lion?

> “. . . . . As when some traveller spies,
> Coiled in his path upon the mountain side,
> A deadly snake, back he recoils in haste,—

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[57] Plutarch, xx.

> His limbs all trembling, and his cheek all pale,”[58]

But though you perceive and understand demons to be deadly and wicked, plotters, haters of the human race, and destroyers, why do you not turn out of their way, or turn them out of yours? What truth can the wicked tell, or what good can they do any one?

I can then readily demonstrate that man is better than these gods of yours, who are but demons; and can show, for instance, that Cyrus and Solon were superior to oracular Apollo. Your Phœbus was a lover of gifts, but not a lover of men. He betrayed his friend Crœsus, and forgetting the reward he had got (so careful was he of his fame), led him across the Halys to the stake. The demons love men in such a way as to bring them to the fire [unquenchable].

But O man, who lovest the human race better, and art truer than Apollo, pity him that is bound on the pyre. Do thou, O Solon, declare truth; and thou, O Cyrus, command the fire to be extinguished. Be wise, then, at last, O Crœsus, taught by suffering. He whom you worship is an ingrate; he accepts your reward, and after taking the gold plays false. “Look again to the end, O Solon.” It is not the demon, but the man that tells you this. It is not ambiguous oracles that Solon utters. You shall easily take him up. Nothing but true, O Barbarian, shall you find by proof this oracle to be, when you are placed on the pyre. Whence I cannot help wondering, by what plausible reasons those who first went astray were impelled to preach superstition to men, when they exhorted them to worship wicked demons, 184 whether it was Phoroneus or Merops, or whoever else that raised temples and altars to them; and besides, as is fabled, were the first to offer sacrifices to them. But, unquestionably, in succeeding ages men invented for themselves gods to worship. It is beyond doubt that this Eros, who is said to be among the oldest of the gods, was worshipped by no one till Charmus took a little boy and raised an altar to him in Academia,—a thing more seemly[59] than the lust he had gratified; and the lewdness of vice men called by the name of Eros, deifying thus unbridled lust. The Athenians, again, knew not who Pan was till Philippides told them.

Superstition, then, as was to be expected, having taken its rise thus, became the fountain of insensate wickedness; and not being subsequently checked, but having gone on augmenting and rushing along in full flood, it became the originator of many demons, and was displayed in sacrificing hecatombs, appointing solemn assemblies, setting up images, and building temples, which were in reality tombs: for I will not pass these over in silence, but make a thorough exposure of them, though called by the august name of temples; that is, the tombs which got the name of temples. But do ye now at length quite give up your superstition, feeling ashamed to regard sepulchres with religious veneration. In the temple of Athene in Larissa, on the Acropolis, is the grave of Acrisius; and at Athens, on the Acropolis, is that of Cecrops, as Antiochus says in the ninth book of his *Histories*. What of Erichthonius? was he not buried in the temple of Polias? And Immarus, the son of Eumolpus and Daira, were they not buried in the precincts of the Elusinium, which is under the Acropolis; and the daughters of Celeus, were they not interred in Eleusis? Why should I enumerate to you the wives of the Hyperboreans? They were called Hyperoche and Laodice; they were buried in the Artemisium in Delos, which is in the temple of the Delian Apollo. Leandrius says that Clearchus was buried in Miletus, in the Didymæum. Following the Myndian Zeno, it were unsuitable in this connection to pass over the sepulchre of Leucophryne, who was buried in the temple of Artemis in Magnesia; or the altar of Apollo in Telmessus, which is reported to be the tomb of Telmisseus the seer. Further, Ptolemy the son of Agesarchus, in his first book about Philopator, says that Cinyras and the descendants of Cinyras were interred in the temple of Aphrodite in Paphos. But all time would not be sufficient for me, were I to go over the tombs which are held sacred by you. And if no shame for these audacious impieties steals over you, it comes to this, that you are completely dead, putting, as really you do, your trust in the dead.

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[58] *Iliad*, iii. 33.

[59] If we read χαριέστερον, this is the only sense that can be put on the words. But if we read χαριστήριον, we may translate “a memorial of gratified lust.”

> “Poor wretches, what misery is this you suffer?
> Your heads are enveloped in the darkness of night.”[60]

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[60] *Odyss.*, xx. 351.

CHAPTER IV.—THE ABSURDITY AND SHAMEFULNESS OF THE IMAGES BY WHICH THE GODS ARE WORSHIPPED.

If, in addition, I take and set before you for inspection these very images, you will, as you go over them, find how truly silly is the custom in which you have been reared, of worshipping the senseless works of men's hands.

Anciently, then, the Scythians worshipped their sabres, the Arabs stones, the Persians rivers. And some, belonging to other races still more ancient, set up blocks of wood in conspicuous situations, and erected pillars of stone, which were called Xoana, from the carving of the material of which they were made. The image of Artemis in Icarus was doubtless unwrought wood, and that of the Cithæronian Here was a felled tree-trunk; and that of the Samian Here, as Æthlius says, was at first a plank, and was afterwards during the government of Proclus carved into human shape. And when the Xoana began to be made in the likeness of men, they got the name of Brete,—a term derived from Brotos (man). In Rome, the historian Varro says that in ancient times the Xoaron of Mars—the idol by which he was worshipped—was a spear, artists not having yet applied themselves to this specious pernicious art; but when art flourished, error increased. That of stones and stocks—and, to speak briefly, of dead matter—you have made images of human form, by which you have produced a counterfeit of piety, and slandered the truth, is now as clear as can be; but such proof as the point may demand must not be declined.

That the statue of Zeus at Olympia, and that of Polias at Athens, were executed of gold and ivory by Phidias, is known by everybody; and that the image of Here in Samos was formed by the chisel of Euclides, Olympichus relates in his *Samiaca*. Do not, then, entertain any doubt, that of the gods called at Athens venerable, Scopas made two of the stone called Lychnis, and Calos the one which they are reported to have had placed between them, as Polemon shows in the fourth of his books addressed to Timæus. Nor need you doubt respecting the images of Zeus and Apollo at Patara, in Lycia, which Phidias executed, as well as the lions that recline with them; and if, as some say, they were the work of Bryxis, I do not dispute,—you have in him another maker of images. Whichever of these you like, write 185 down. Furthermore, the statues nine cubits in height of Poseidon and Amphitrite, worshipped in Tenos, are the work of Telesius the Athenian, as we are told by Philochorus. Demetrius, in the second book of his *Argolics*, writes of the image of Here in Tiryns, both that the material was pear-tree and the artist was Argus.

Many, perhaps, may be surprised to learn that the Palladium which is called the Diopetes—that is, fallen from heaven—which Diomede and Ulysses are related to have carried off from Troy and deposited at Demophoon, was made of the bones of Pelops, as the Olympian Jove of other bones—those of the Indian wild beast. I adduce as my authority Dionysius, who relates this in the fifth part of his *Cycle*. And Apellas, in the *Delphics*, says that there were two Palladia, and that both were fashioned by men. But that one may suppose that I have passed over them through ignorance, I shall add that the image of Dionysus Morychus at Athens was made of the stones called Phellata, and was the work of Simon the son of Eupalamus, as Polemo says in a letter. There were also two other sculptors of Crete, as I think: they were called Scyles and Dipoenus; and these executed the statues of the Dioscuri in Argos, and the image of Hercules in Tiryns, and the effigy of the Munychian Artemis in Sicyon. Why should I linger over these, when I can point out to you the great deity himself, and show you who he was,—whom indeed, conspicuously above all, we hear to have been considered worthy of veneration? Him they have dared to speak of as made without hands—I mean the Egyptian Serapis. For some relate that he was sent as a present by the people of Sinope to Ptolemy Philadelphus, king of the Egyptians, who won their favour by sending them corn from Egypt when they were perishing with famine; and that this idol was an image of Pluto; and Ptolemy, having received the statue, placed it on the promontory which is now called Racotis; where the temple of Serapis was held in honour, and the sacred enclosure borders on the spot; and that Blistichis the courtesan having died in Canopus, Ptolemy had her conveyed there, and buried beneath the forementioned shrine.

Others say that the Serapis was a Pontic idol, and was transported with solemn pomp to Alexandria. Isidore alone says that it was brought from the Seleucians, near Antioch, who also had been visited with a dearth of corn, and had been fed by Ptolemy. But Athenodorns the son of Sandon, while wishing to make out the Serapis to be ancient, has somehow slipped into the mistake of proving it to be an image fashioned by human hands. He says that Sesostris the Egyptian king, having subjugated the most of the Hellenic races, on his return to Egypt brought a number of craftsmen with him. Accordingly he ordered a statue of Osiris, his ancestor, to be executed in sumptuous style; and the work was done by the artist Bryaxis, not the Athenian, but another of the same name, who employed in its execution a mixture of various materials. For he had filings of gold, and silver, and lead, and in addition, tin; and of Egyptian stones not one was wanting, and there were fragments of sapphire, and hematite, and emerald, and topaz. Having ground down and mixed together all these ingredients, he gave to the composition a blue colour, whence the darkish hue of the image; and having mixed the whole with the colouring matter that was left over from the funeral of Osiris and Apis, moulded the Serapis, the name of which points to its connection with sepulture and its construction from funeral materials, compounded as it is of Osiris and Apis, which together make Osirapis.

Another new deity was added to the number with great religious pomp in Egypt, and was near being so in Greece by the king of the Romans, who deified Antinous, whom he loved as Zeus loved Ganymede, and whose beauty was of a very rare order: for lust is not easily restrained, destitute as it is of fear; and men now observe the sacred nights of Antinous, the shameful character of which the lover who spent them with him knew well. Why reckon him among the gods, who is honoured on account of uncleanness? And why do you command him to be lamented as a son? And why should you enlarge on his beauty? Beauty blighted by vice is loathsome. Do not play the tyrant, O man, over beauty, nor offer foul insult to youth in its bloom. Keep beauty pure, that it may be truly fair. Be king over beauty, not its tyrant. Remain free, and then I shall acknowledge thy beauty, because thou hast kept its image pure: then will I worship that true beauty which is the archetype of all who are beautiful. Now the grave of the debauched boy is the temple and town of Antinous. For just as temples are held in reverence, so also are sepulchres, and pyramids, and mausoleums, and labyrinths, which are temples of the dead, as the others are sepulchres of the gods. As teacher on this point, I shall produce to you the Sibyl prophetess:—

> "Not the oracular lie of Phœbus,
> Whom silly men called God, and falsely termed Prophet;
> But the oracles of the great God, who was not made by men's hands,
> Like dumb idols of Sculptured stone."[61]

She also predicts the ruin of the temple, foretelling that that of the Ephesian Artemis would be engulphed by earthquakes and rents in the ground, as follows:— 18

> "Prostrate on the ground Ephesus shall wail, weeping by the shore,
> And seeking a temple that has no longer an inhabitant."

She says also that the temple of Isis and Serapis would be demolished and burned:—

> "Isis, thrice-wretched goddess, thou shalt linger by the streams of the Nile;
> Solitary, frenzied, silent, on the sands of Acheron."

Then she proceeds:—

> "And thou, Serapis, covered with a heap of white stones,
> Shalt lie a huge ruin in thrice-wretched Egypt."

But if you attend not to the prophetess, hear at least your own philosopher, the Ephesian Heraclitus, upbraiding images with their senselessness: "And to these images they pray, with the same result as if one were to talk to the walls of his house." For are they not to be wondered at who worship stones, and place them before the doors, as if capable of activity? They worship Hermes as a god, and place Aguieus as a doorkeeper. For if people upbraid them with being devoid of sensation, why worship them as gods? And if they are thought to be endowed with sensation, why place them before the door? The Romans, who ascribed their greatest successes to Fortune, and regarded her as a very great deity, took her statue to the privy, and erected it there, assigning to the goddess as a fitting temple—the necessary. But senseless wood and stone, and rich gold, care not a whit for either savoury odour, or blood, or smoke, by which, being at once honoured and fumigated, they are blackened; no more do they for honour or insult. And these images are more worthless than any animal. I am at a loss to conceive how objects devoid of sense were deified, and feel compelled to pity as miserable wretches those that wander in the mazes of this folly: for if some living creatures have not all the senses, as worms and caterpillars, and such as even from the first appear imperfect, as moles and the shrew-mouse, which Nicander says is blind and uncouth; yet are they superior to those utterly senseless idols and images. For they have some one sense,—say, for example, hearing, or touching, or something analogous to smell or taste; while images do not possess even one sense. There are many creatures that have neither sight, nor hearing, nor speech, such as the genus of oysters, which yet live and grow, and are affected by the changes of the moon. But images, being motionless, inert, and senseless, are bound, nailed, glued,—are melted, filed, sawed, polished, carved. The senseless earth is dishonoured by the makers of images, who change it by their art from its proper nature, and induce men to worship it; and the makers of gods worship not gods and demons, but in my view earth and art, which go to make up images. For, in sooth, the image is only dead matter shaped by the craftsman's hand. But *we* have no sensible image of sensible matter, but an image that is perceived by the mind alone,—God, who alone is truly God.[62]

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[61] Vulg., *Sibyllini*, p. 253.

And again, when involved in calamities, the superstitious worshippers of stones, though they have learned by the event that senseless matter is not to be worshipped, yet, yielding to the pressure of misfortune, become the victims of their superstition; and though despising the images, yet not wishing to appear wholly to neglect them, are found fault with by those gods by whose names the images are called.

For Dionysius the tyrant, the younger, having stripped off the golden mantle from the statue of Jupiter in Sicily, ordered him to be clothed in a woollen one, remarking facetiously that the latter was better than the golden one, being lighter in summer and warmer in winter. And Antiochus of Cyzicus, being in difficulties for money, ordered the golden statue of Zeus, fifteen cubits in height, to be melted; and one like it, of less valuable material, plated with gold, to be erected in place of it. And the swallows and most birds fly to these statues, and void their excrement on them, paying no respect either to Olympian Zeus, or Epidaurian Asclepius, or even to Athene Polias, or the Egyptian Serapis; but not even from them have you learned the senselessness of images.[63] But it has happened that miscreants or enemies have assailed and set fire to temples, and plundered them of their votive gifts, and melted even the images themselves, from base greed of gain. And if a Cambyses or a Darius, or any other madman, has made such attempts, and if one has killed the Egyptian Apis, I laugh at him killing their god, while pained at the outrage being perpetrated for the sake of gain. I will therefore willingly forget such villany, looking on acts like these more as deeds of covetousness, than as a proof of the impotence of idols. But fire and earthquakes are shrewd enough not to feel shy or frightened at either demons or idols, any more than at pebbles heaped by the waves on the shore.

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[62] [The Trent Creed makes the saints and *their images* objects of worship. It is evident that Clement never imagined the existence of an image among Christians. See p. 188, *infra*.]

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I know fire to be capable of exposing and curing superstition. If thou art willing to abandon this folly, the element of fire shall light thy way. This same fire burned the temple in Argos, with Chrysis the priestess; and that of Artemis in Ephesus the second time after the Amazons. And the Capitol in Rome was often wrapped in flames; nor did the fire spare the temple of Serapis, in the city of the Alexandrians. At Athens it demolished the temple of the Eleutherian Dionysus; and as to the temple of Apollo at Delphi, first a storm assailed it, and then the discerning fire utterly destroyed it. This is told as the preface of what the 187 fire promises. And the makers of images, do they not shame those of you who are wise into despising matter? The Athenian Phidias inscribed on the finger of the Olympian Jove, Pantarkes[64] is beautiful. It was not Zeus that was beautiful in his eyes, but the man he loved. And Praxiteles, as Posidippus relates in his book about Cnidus, when he fashioned the statue of Aphrodite of Cnidus, made it like the form of Cratine, of whom he was enamoured, that the miserable people might have the paramour of Praxiteles to worship. And when Phryne the courtesan, the Thespian, was in her bloom, all the painters made their pictures of Aphrodite copies of the beauty of Phryne; as, again, the sculptors at Athens made their Mercuries like Alcibiades. It remains for you to judge whether you ought to worship courtesans. Moved, as I believe, by such facts, and despising such fables, the ancient kings unblushingly proclaimed themselves gods, as this involved no danger from men, and thus taught that on account of their glory they were made immortal. Ceux, the son of Eolus, was styled Zeus by his wife Alcyone; Alcyone, again, being by her husband styled Hera. Ptolemy the Fourth was called Dionysus; and Mithridates of Pontus was also called Dionysus; and Alexander wished to be considered the son of Ammon, and to have his statue made horned by the sculptors—eager to disgrace the beauty of the human form by the addition of a horn. And not kings only, but private persons dignified themselves with the names of deities, as Menecrates the physician, who took the name of Zeus. What need is there for me to instance Alexarchus? He, having been by profession a grammarian, assumed the character of the sun-god, as Aristus of Salamis relates. And why mention Nicagorus? He was a native of Zela

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[64] Pantarkes is said to have been the name of a boy loved by Phidias: but as the word signifies “all-assisting,” “all-powerful,” it might also be made to apply to Zeus.

[in Pontus], and lived in the days of Alexander. Nicagorus was styled Hermes, and used the dress of Hermes, as he himself testifies. And whilst whole nations, and cities with all their inhabitants, sinking into self-flattery, treat the myths about the gods with contempt, at the same time men themselves, assuming the air of equality with the gods, and being puffed up with vainglory, vote themselves extravagant honours. There is the case of the Macedonian Philip of Pella, the son of Amyntor, to whom they decreed divine worship in Cynosargus, although his collar-bone was broken, and he had a lame leg, and had one of his eyes knocked out. And again that of Demetrius, who was raised to the rank of the gods; and where he alighted from his horse on his entrance into Athens is the temple of Demetrius *the Alighter;* and altars were raised to him everywhere, and nuptials with Athene assigned to him by the Athenians. But he disdained the goddess, as he could not marry the statue; and taking the courtesan Lamia, he ascended the Acropolis, and lay with her on the couch of Athene, showing to the old virgin the postures of the young courtesan.

There is no cause for indignation, then, at Hippo, who immortalized his own death. For this Hippo ordered the following elegy to be inscribed on his tomb:—

> "This is the sepulchre of Hippo, whom Destiny
> Made, through death, equal to the immortal gods."

Well done, Hippo! thou showest to us the delusion of men. If they did not believe thee speaking, now that thou art dead, let them become thy disciples. This is the oracle of Hippo; let us consider it. The objects of your worship were once men, and in process of time died; and fable and time have raised them to honour. For somehow, what is present is wont to be despised through familiarity; but what is past, being separated through the obscurity of time from the temporary censure that attached to it, is invested with honour by fiction, so that the present is viewed with distrust, the past with admiration. Exactly in this way is it, then, that the dead men of antiquity, being reverenced through the long prevalence of delusion respecting them, are regarded as gods by posterity. As grounds of your belief in these, there are your mysteries, your solemn assemblies, bonds and wounds, and weeping deities.

> "Woe, woe! that fate decrees my best-belov'd,
> Sarpedon, by Patroclus' hand to fall."[65]

The will of Zeus was overruled; and Zeus being worsted, laments for Sarpedon. With reason, therefore, have you yourselves called them shades and demons, since Homer, paying Athene and the other divinities sinister honour, has styled them demons:—

> "She her heavenward course pursued

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[65] *Iliad*, xvi. 433.

> To join the immortals in the abode of Jove."[66]

How, then, can shades and demons be still reckoned gods, being in reality unclean and impure spirits, acknowledged by all to be of an earthly and watery nature, sinking downwards by their own weight, and flitting about graves and tombs, about which they appear dimly, being but shadowy phantasms? Such things are your gods—shades and shadows; and to these add those maimed, wrinkled, squinting divinities the Litæ, daughters of Thersites rather than of Zeus. So that Bion—wittily, as I think—says, How in reason could men pray Zeus for a beautiful progeny,—a thing he could not obtain for himself? 188

The incorruptible being, as far as in you lies, you sink in the earth; and that pure and holy essence you have buried in the grave, robbing the divine of its true nature.

Why, I pray you, have you assigned the prerogatives of God to what are no gods? Why, let me ask, have you forsaken heaven to pay divine honour to earth? What else is gold, or silver, or steel, or iron, or brass, or ivory, or precious stones? Are they not earth, and of the earth?

Are not all these things which you look on the progeny of one mother—the earth?

Why, then, foolish and silly men (for I will repeat it), have you, defaming the supercelestial region, dragged religion to the ground, by fashioning to yourselves gods of earth, and by going after those created objects, instead of the uncreated Deity, have sunk into deepest darkness?

The Parian stone is beautiful, but it is not yet Poseidon. The ivory is beautiful, but it is not yet the Olympian Zeus. Matter always needs art to fashion it, but the deity needs nothing. Art has come forward to do its work, and the matter is clothed with its shape; and while the preciousness of the material makes it capable of being turned to profitable account, it is only on account of its form that it comes to be deemed worthy of veneration. Thy image, if considered as to its origin, is gold, it is wood, it is stone, it is earth, which has received shape from the artist's hand. But I have been in the habit of walking on the earth, not of worshipping it. For I hold it wrong to entrust my spirit's hopes to things destitute of the breath of life. We must therefore approach as close as possible to the images. How peculiarly inherent deceit is in them, is manifest from their very look. For the forms of the images are plainly stamped with the characteristic nature of demons. If one go round and inspect the pictures and images, he will at a glance recognise your gods from their shameful forms: Dionysus from his robe; Hephæstus from his art; Demeter from her calamity; Ino from her head-dress; Poseidon from his trident; Zeus from the swan; the pyre indicates Heracles; and if one sees a statue of a naked woman without an inscription, he understands it to be the golden Aphrodite. Thus that Cyprian Pygmalion became enamoured of an image of ivory: the image was Aphrodite, and it was nude. The Cyprian is made a conquest of by the mere shape, and embraces the image. This is related by Philostephanus. A different Aphrodite in Cnidus was of stone, and beautiful. Another person became enamoured of it, and shamefully embraced the stone. Posidippus relates this. The former of these authors, in his book on Cyprus, and the latter in his book on Cnidus. So powerful is art to delude, by seducing amorous men into the pit. Art is powerful, but it cannot deceive reason, nor those who live agreeably to reason. The doves on the picture were represented so to the life by the painter's art, that the pigeons flew to them; and horses have neighed to well-executed pictures of mares. They say that a girl became enamoured of an image, and a comely youth of the statue at Cnidus. But it was the eyes of the spectators that were deceived by art; for no one in his senses ever would have embraced a goddess, or entombed himself with a lifeless paramour, or become enamoured of a demon and a stone. But it is with a different kind of spell that art deludes you, if it leads you not to the indulgence of amorous affections: it leads you to pay religious honour and worship to images and pictures.

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[66] *Iliad*, i. 221; μετὰ δαίμονας αλλους.

The picture is like. Well and good! Let art receive its meed of praise, but let it not deceive man by passing itself off for truth. The horse stands quiet; the dove flutters not, its wing is motionless. But the cow of Dædalus, made of wood, allured the savage bull; and art having deceived him, compelled him to meet a woman full of licentious passion. Such frenzy have mischief-working arts created in the minds of the insensate. On the other hand, apes are admired by those who feed and care for them, because nothing in the shape of images and girls' ornaments of wax or clay deceives them. You then will show yourselves inferior to apes by cleaving to stone, and wood, and gold, and ivory images, and to pictures. Your makers of such mischievous toys—the sculptors and makers of images, the painters and workers in metal, and the poets—have introduced a motley crowd of divinities: in the fields, Satyrs and Pans; in the woods, Nymphs, and Oreads, and Hamadryads; and besides, in the waters, the rivers, and fountains, the Naiads; and in the sea the Nereids. And now the Magi boast that the demons are the ministers of their impiety, reckoning them among the number of their domestics, and by their charms compelling them to be their slaves. Besides, the nuptials of the deities, their begetting and bringing forth of children that are recounted, their adulteries celebrated in song, their carousals represented in comedy, and bursts of laughter over their cups, which your authors introduce, urge me to cry out, though I would fain be silent. Oh the godlessness! You have turned heaven into a stage; the Divine has become a drama; and what is sacred you have acted in comedies under the masks of demons, travestying true religion by your demon-worship [superstition]. 189

> "But he, striking the lyre, began to sing beautifully."[67]

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[67] *Odyss.*, viii. 266.

Sing to us, Homer, that beautiful song

> “About the amours of Ares and Venus with the beautiful crown:
> How first they slept together in the palace of Hephæstus
> Secretly; and he gave many gifts, and dishonoured the bed and chamber of king Hephæstus.”

Stop, O Homer, the song! It is not beautiful; it teaches adultery, and we are prohibited from polluting our ears with hearing about adultery for we are they who bear about with us, in this living and moving image of our human nature, the likeness of God,—a likeness which dwells with us, takes counsel with us, associates with us, is a guest with us, feels with us, feels for us. We have become a consecrated offering to God for Christ’s sake: we are the chosen generation, the royal priesthood, the holy nation, the peculiar people, who once were not a people, but are now the people of God; who, according to John, are not of those who are beneath, but have learned all from Him who came from above; who have come to understand the dispensation of God; who have learned to walk in newness of life. But these are not the sentiments of the many; but, casting off shame and fear, they depict in their houses the unnatural passions of the demons. Accordingly, wedded to impurity, they adorn their bed-chambers with painted tablets[68] hung up in them, regarding licentiousness as religion; and lying in bed, in the midst of their embraces, they look on that Aphrodite locked in the embrace of her paramour. And in the hoops of their rings they cut a representation of the amorous bird that fluttered round Leda,—having a strong predilection for representations of effeminacy,—and use a seal stamped with an impression of the licentiousness of Zeus. Such are examples of your voluptuousness, such are the theologies of vice, such are the instructions of your gods, who commit fornication along with you; for what one wishes, that he thinks, according to the Athenian orator. And of what kind, on the other hand, are your other images? Diminutive Pans, and naked girls, and drunken Satyrs, and phallic tokens, painted naked in pictures disgraceful for filthiness. And more than this: you are not ashamed in the eyes of all to look at representations of all forms of licentiousness which are portrayed in public places, but set them up and guard them with scrupulous care, consecrating these pillars of shamelessness at home, as if, forsooth, they were the images of your gods, depicting on them equally the postures of Philænis and the labours of Heracles. Not only the use of these, but the sight of them, and the very hearing of them, we denounce as deserving the doom of oblivion. Your ears are debauched, your eyes commit fornication, your looks commit adultery before you embrace. O ye that have done violence to man, and have devoted to shame what is divine in this handiwork of God, you disbelieve everything that you may indulge your passions, and that ye may believe in idols, because you have a craving after their licentiousness, but disbelieve God, because you cannot bear a life of self-restraint. You have hated what was better, and valued what was worse, having been spectators indeed of virtue, but actors of vice. Happy, therefore, so to say, alone are all those with one accord,—

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[68] [Is not this a rebuke to many of the figures and pictures which vulgarize abodes of wealth in America?]

> “Who shall refuse to look on any temples
> And altars, worthless seats of dumb stones,
> And idols of stone, and images made by hands,
> Stained with the life’s-blood, and with sacrifices
> Of quadrupeds, and bipeds, and fowls, and butcheries of wild beasts.”[69]

For we are expressly prohibited from exercising a deceptive art: “For thou shalt not make,” says the prophet, “the likeness of anything which is in heaven above or in the earth beneath.”[70]

For can we possibly any longer suppose the Demeter, and the Core, and the mystic Iacchus of Praxiteles, to be gods, and not rather regard the art of Leucippus, or the hands of Apelles, which clothed the material with the form of the divine glory, as having a better title to the honour? But while you bestow the greatest pains that the image may be fashioned with the most exquisite beauty possible, you exercise no care to guard against your becoming like images for stupidity. Accordingly, with the utmost clearness and brevity, the prophetic word condemns this practice: “For all the gods of the nations are the images of demons; but God made the heavens, and what is in heaven.”[71] Some, however, who have fallen into error, I know not how, worship God’s work instead of God Himself,—the sun and the moon, and the rest of the starry choir,—absurdly imagining these, which are but instruments for measuring time, to be gods; “for by His word they were established, and all their host by the breath of His mouth.”[72]

Human art, moreover, produces houses, and ships, and cities, and pictures. But how shall I tell what God makes? Behold the whole universe; it is His work: and the heaven, and the sun, and angels, and men, are the works of His fingers.[73] How great is the power of God! His bare volition was the creation of the universe. For God alone made it, because He alone is truly God. By the bare exercise of volition He creates; His mere willing was followed by 19 the springing into being of what He willed. Consequently the choir of philosophers are in error, who indeed most nobly confess that man was made for the contemplation of the heavens, but who worship the objects that appear in the heavens and are apprehended by sight. For if the heavenly bodies are not the works of men, they were certainly created for man. Let none of you worship the sun, but set his desires on the Maker of the sun; nor deify the universe, but seek after the Creator of the universe. The only refuge, then, which remains for him who would reach the portals of salvation is divine wisdom. From this, as from a sacred asylum, the man who presses after salvation, can be dragged by no demon.

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[69] Sibyl. Justin Martyr, *Cohort. ad Græcos*, p. 81. See p. 280, vol. i of this series.

[70] Ex. xx. 4. [Clement even regards the art of painters and sculptors as unlawful for Christians.]

[71] Ps. xcvi. 5.

[72] Ps. xxxiii. 6.

[73] Ps. viii. 3.

CHAPTER V.—THE OPINIONS OF THE PHILOSOPHERS RESPECTING GOD.

Let us then run over, if you choose, the opinions of the philosophers, to which they give boastful utterance, respecting the gods; that we may discover philosophy itself, through its conceit making an idol of matter; although we are able to show, as we proceed, that even while deifying certain demons, it has a dream of the truth. The elements were designated as the first principles of all things by some of them: by Thales of Miletus, who celebrated water, and Anaximenes, also of Miletus, who celebrated air as the first principle of all things, and was followed afterwards by Diogenes of Apollonia. Parmenides of Elia introduced fire and earth as gods; one of which, namely fire, Hippasus of Metapontum and Heraclitus of Ephesus supposed a divinity. Empedocles of Agrigentum fell in with a multitude, and, in addition to those four elements, enumerates disagreement and agreement. Atheists surely these are to be reckoned, who through an unwise wisdom worshipped matter, who did not indeed pay religious honour to stocks and stones, but deified earth, the mother of these,—who did not make an image of Poseidon, but revered water itself. For what else, according to the original signification, is Poseidon, but a moist substance? the name being derived from *posis* (drink); as, beyond doubt, the warlike Ares is so called, from *arsis* (rising up) and *anæresis* (destroying). For this reason mainly, I think, many fix a sword into the ground, and sacrifice to it as to Ares. The Scythians have a practice of this nature, as Eudoxus tells us in the second book of his *Travels*. The Sauromatæ, too, a tribe of the Scythians, worship a sabre, as Ikesius says in his work on *Mysteries*.

This was also the case with Heraclitus and his followers, who worshipped fire as the first cause; for this fire others named Hephæstus. The Persian Magi, too, and many of the inhabitants of Asia, worshipped fire; and besides them, the Macedonians, as Diogenes relates in the first book of his *Persica*. Why specify the Sauromatæ, who are said by Nymphodorus, in his *Barbaric Customs*, to pay sacred honours to fire? or the Persians, or the Medes, or the Magi? These, Dino tells us, sacrifice beneath the open sky, regarding fire and water as the only images of the gods.

Nor have I failed to reveal their ignorance; for, however much they think to keep clear of error in one form, they slide into it in another.

They have not supposed stocks and stones to be images of the gods, like the Greeks; nor ibises and ichneumons, like the Egyptians; but fire and water, as philosophers. Berosus, in the third book of his *Chaldaics*, shows that it was after many successive periods of years that men worshipped images of human shape, this practice being introduced by Artaxerxes, the son of Darius, and father of Ochus, who first set up the image of Aphrodite Anaitis at Babylon and Susa; and Ecbatana set the example of worshipping it to the Persians; the Bactrians, to Damascus and Sardis.

Let the philosophers, then, own as their teachers the Persians, or the Sauromatæ, or the Magi, from whom they have learned the impious doctrine of regarding as divine certain first principles, being ignorant of the great First Cause, the Maker of all things, and Creator of those very first principles, the unbeginning God, but reverencing "these weak and beggarly elements,"[74] as the apostle says, which were made for the service of man. And of the rest of the philosophers who, passing over the elements, have eagerly sought after something higher and nobler, some have discanted on the Infinite, of whom were Anaximander of Miletus, Anaxagoras of Clazomenæ, and the Athenian Archelaus, both of whom set Mind (νοῦς) above Infinity; while the Milesian Leucippus and the Chian Metrodorus apparently inculcated two first principles—fulness and vacuity. Democritus of Abdera, while accepting these two, added to them images ει ̓́δωλα; while Alcmæon of Crotona supposed the stars to be gods, and endowed with life (I will not keep silence as to their effrontery). Xenocrates of Chalcedon indicates that the planets are seven gods, and that the universe, composed of all these, is an eighth. Nor will I pass over those of the Porch, who say that the Divinity pervades all matter, even the vilest, and thus clumsily disgrace philosophy. Nor do I think will it be taken ill, having reached this point, to advert to the Peripatetics. The father of this 19 sect, not knowing the Father of all things, thinks that He who is called the Highest is the soul of the universe; that is, he supposes the soul of the world to be God, and so is pierced by his own sword. For by first limiting the sphere of Providence to the orbit of the moon, and then by supposing the universe to be God, he confutes himself, inasmuch as he teaches that that which is without God is God. And that Eresian Theophrastus, the pupil of Aristotle, conjectures at one time heaven, and at another spirit, to be God. Epicurus alone I shall gladly forget, who carries impiety to its full length, and thinks that God takes no charge of the world. What, moreover, of Heraclides of Pontus? He is dragged everywhere to the images—the εἴδωλα—of Democritus.

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[74] Gal. iv. 9.

CHAPTER VI.—BY DIVINE INSPIRATION PHILOSOPHERS SOMETIMES HIT ON THE TRUTH.

A great crowd of this description rushes on my mind, introducing, as it were, a terrifying apparition of strange demons, speaking of fabulous and monstrous shapes, in old wives' talk. Far from enjoining men to listen to such tales are we, who avoid the practice of soothing our crying children, as the saying is, by telling them fabulous stories, being afraid of fostering in their minds the impiety professed by those who, though wise in their own conceit, have no more knowledge of the truth than infants. For why (in the name of truth!) do you make those who believe you subject to ruin and corruption, dire and irretrievable? Why, I beseech you, fill up life with idolatrous images, by feigning the winds, or the air, or fire, or earth, or stones, or stocks, or steel, or this universe, to be gods; and, prating loftily of the heavenly bodies in this much vaunted science of astrology, not astronomy, to those men who have truly wandered, talk of the wandering stars as gods? It is the Lord of the spirits, the Lord of the fire, the Maker of the universe, Him who lighted up the sun, that I long for. I seek after God, not the works of God. Whom shall I take as a helper in my inquiry? We do not, if you have no objection, wholly disown Plato. How, then, is God to be searched out, O Plato? "For both to find the Father and Maker of this universe is a work of difficulty; and having found Him, to declare Him fully, is impossible."[75]

Why so? by Himself, I beseech you! For He can by no means be expressed. Well done, Plato! Thou hast touched on the truth. But do not flag. Undertake with me the inquiry respecting the Good. For into all men whatever, especially those who are occupied with intellectual pursuits, a certain divine effluence has been instilled; wherefore, though reluctantly, they confess that God is one, indestructible, unbegotten, and that somewhere above in the tracts of heaven, in His own peculiar appropriate eminence, whence He surveys all things, He has an existence true and eternal.

> "Tell me what I am to conceive God to be,
> Who sees all things, and is Himself unseen,"

Euripides says. Accordingly, Menander seems to me to have fallen into error when he said:—

> "O sun! for thou, first of gods, ought to be worshipped,
> By whom it is that we are able to see the other gods."

For the sun never could show me the true God; but that healthful Word, that is the Sun of the soul, by whom alone, when He arises in the depths of the soul, the eye of the soul itself is irradiated. Whence accordingly, Democritus, not without reason, says, "that a few of the men of intellect, raising their hands upwards to what we Greeks now call the air (ἀήρ), called the whole expanse Zeus, or God: He, too, knows all things, gives and takes away, and He is King of all."

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[75] *Timæus.*

Of the same sentiments is Plato, who somewhere alludes to God thus: "Around the King of all are all things, and He is the cause of all good things." Who, then, is the King of all? God, who is the measure of the truth of all existence. As, then, the things that are to be measured are contained in the measure, so also the knowledge of God measures and comprehends truth. And the truly holy Moses says: "There shall not be in thy bag a balance and a balance, great or small, but a true and just balance shall be to thee,"[76] deeming the balance and measure and number of the whole to be God. For the unjust and unrighteous idols are hid at home in the bag, and, so to speak, in the polluted soul. But the only just measure is the only true God, always just, continuing the self-same; who measures all things, and weighs them by righteousness as in a balance, grasping and sustaining universal nature in equilibrium. "God, therefore, as the old saying has it, occupying the beginning, the middle, and the end of all that is in being, keeps the straight course, while He makes the circuit of nature; and justice always follows Him, avenging those who violate the divine law."

Whence, O Plato, is that hint of the truth which thou givest? Whence this rich copiousness of diction, which proclaims piety with oracular utterance? The tribes of the barbarians, he says, are wiser than these; I know thy teachers, even if thou wouldst conceal them. You have learned geometry from the Egyptians, astronomy from the Babylonians; the charms of healing you have got from the Thracians; the Assyrians also have taught you many things; but for the laws that are consistent with truth, and your sentiments respecting God, you are indebted to the Hebrews,[77]

"Who do not worship through vain deceits
The works of men, of gold, and brass, and silver, and ivory,
And images of dead men, of wood and stone,
Which other men, led by their foolish inclinations, worship;
But raise to heaven pure arms:
When they rise from bed, purifying themselves with water,
And worship alone the Eternal, who reigns for ever more."

And let it not be this one man alone—Plato; but, O philosophy, hasten to produce many others also, who declare the only true God to be God, through His inspiration, if in any measure they have grasped the truth. For Antisthenes did not think out this doctrine of the Cynics; but it is in virtue of his being a disciple of Socrates that he says, "that God is not like to any; wherefore no one can know Him from an image.” And Xenophon the Athenian would have in his own person committed freely to writing somewhat of the truth, and given the same testimony as Socrates, had he not been afraid of the cup of poison, which Socrates had to drink. But he hints nothing less; he says: “How great and powerful He is who moves all things, and is Himself at rest, is manifest; but what He is in form is not revealed. The sun himself, intended to be the source of light to all around, does not deem it fitting to allow himself to be looked at; but if any one audaciously gazes on him, he is deprived of sight.” Whence, then, does the son of Gryllus learn his wisdom? Is it not manifestly from the prophetess of the Hebrews[78] who prophesies in the following style?—

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[76] Deut. xxv. 13, 15.

[77] [This great truth comes forcibly from an Attic scholar. Let me refer to a very fine passage in another Christian scholar, William Cowper (*Task*, book ii.): "All truth is from the sempiternal source," etc.]

> “What flesh can see with the eye the celestial,
> The true, the immortal God, who inhabits the vault of heaven?
> Nay, men born mortal cannot even stand
> Before the rays of the sun.”

Cleanthes Pisadeus,[79] the Stoic philosopher, who exhibits not a poetic theogony, but a true theology, has not concealed what sentiments he entertained respecting God:—

> “If you ask me what is the nature of the good, listen:
> That which is regular, just, holy, pious.
> Self-governing, useful, fair, fitting,
> Grave, independent, always beneficial;
> That feels no fear or grief; profitable, painless,
> Helpful, pleasant, safe, friendly;
> Held in esteem, agreeing with itself, honourable;
> Humble, careful, meek, zealous,
> Perennial, blameless, ever-during:
> Mean is every one who looks to opinion
> With the view of obtaining some advantage from it.”

Here, as I think, he clearly teaches of what nature God is; and that the common opinion and religious customs enslave those that follow them, but seek not after God.

We must not either keep the Pythagoreans in the background, who say: “God is one; and He is not, as some suppose, outside of this frame of things, but within it; but, in all the entireness of His being, is in the whole circle of existence, surveying all nature, and blending in harmonious union the whole,—the author of all His own forces and works, the giver of light in heaven, and Father of all,—the mind and vital power of the whole world,—the mover of all things.” For the knowledge of God, these utterances, written by those we have mentioned through the inspiration of God, and selected by us, may suffice even for the man that has but small power to examine into truth.

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[78] The *Sibyl*.

[79] Or Asseus, native of Asso.

CHAPTER VII.—THE POETS ALSO BEAR TESTIMONY TO THE TRUTH.

Let poetry also approach to us (for philosophy alone will not suffice): poetry which is wholly occupied with falsehood—which scarcely will make confession of the truth, but will rather own to God its deviations into fable. Let whoever of those poets chooses advance first. Aratus considers that the power of God pervades all things:—

“That all may be secure,
Him ever they propitiate first and last,
Hail, Father I great marvel, great gain to man.”

Thus also the Ascræan Hesiod dimly speaks of God:—

“For He is the King of all, and monarch
Of the immortals; and there is none that may vie
with Him in power.”

Also on the stage they reveal the truth:—

“Look on the ether and heaven, and regard that as God,”

says Euripides. And Sophocles, the son of Sophilus, says:—

“One, in truth, one is God,
Who made both heaven and the far-stretching earth,
And ocean’s blue wave, and the mighty winds;
But many of us mortals, deceived in heart,
Have set up for ourselves, as a consolation in our afflictions,
Images of the gods of stone, or wood, or brass,
Or gold, or ivory;
And, appointing to those sacrifices and vain festal assemblages,
Are accustomed thus to practice religion.”

In this venturous manner has he on the stage brought truth before the spectators. But the Thracian Orpheus, the son of Œagrus, hierophant and poet at once, after his exposition of the orgies, and his theology of idols, introduces a palinode of truth with true solemnity, though tardily singing the strain:— 193

“I shall utter to whom it is lawful; but let the doors be closed,
Nevertheless, against all the profane. But do thou hear,
O Musæus, offspring of the light-bringing moon,
For I will declare what is true. And let not these things

> Which once appeared in your breast rob you of dear life;
> But looking to the divine word, apply yourself to it,
> Keeping right *the seat of intellect and feeling;* and walk well
> In the straight path, and to the immortal King of the universe alone
> Direct your gaze."

Then proceeding, he clearly adds:—

> "He is one, self-proceeding; and from Him alone all things proceed,
> And in them He Himself exerts his activity: no mortal
> Beholds Him, but He beholds all."

Thus far Orpheus at last understood that he had been in error:—

> "But linger no longer, O man, endued with varied wisdom;
> But turn and retrace your steps, and propitiate God."

For if, at the most, the Greeks, having received certain scintillations of the divine word, have given forth some utterances of truth, they bear indeed witness that the force of truth is not hidden, and at the same time expose their own weakness in not having arrived at the end. For I think it has now become evident to all, that those who do or speak aught without the word of truth are like people compelled to walk without feet. Let the strictures on your gods, which the poets, impelled by the force of truth, introduce in their comedies, shame you into salvation. Menander, for instance, the comic poet, in his drama of the *Charioteer,* says:—

> "No God pleases me that goes about
> With an old woman, and enters houses
> Carrying a trencher."

For such are the begging priests of Cybele. Hence Antisthenes replies appropriately to their request for alms:—

> "I do not maintain the mother of the gods,
> For the gods maintain her."

Again, the same writer of comedy, expressing his dissatisfaction with the common usages, tries to expose the impious arrogance of the prevailing error in the drama of the *Priestess,* sagely declaring:—

> "If a man drags the Deity
> Whither he will by the sound of cymbals,

He that does this is greater than the Deity;
But these are the instruments of audacity and means of living
Invented by men."

And not only Menander, but Homer also, and Euripides, and other poets in great numbers, expose your gods, and are wont to rate them, and that soundly too. For instance, they call Aphrodite dog-fly, and Hephæstus a cripple. Helen says to Aphrodite:—

"Thy godship abdicate!
Renounce Olympus!"[80]

And of Dionysus, Homer writes without reserve:—

"He, mid their frantic orgies, in the groves
Of lovely Nyssa, put to shameful rout
The youthful Bacchus' nurses; they in fear,
Dropped each her thyrsus, scattered by the hand
Of fierce Lycurgus, with an ox-goad armed."[81]

Worthy truly of the Socratic school is Euripides, who fixes his eye on truth, and despises the spectators of his plays. On one occasion, Apollo,

"Who inhabits the sanctuary that is in the middle of the earth,
Dispensing most certain oracles to mortals,"

is thus exposed:—

"It was in obedience to him that I killed her who brought me forth;
Him do you regard as stained with guilt—put him to death;
It was he that sinned, not I, uninstructed as I was
In right and justice."[82]

He introduces Heracles, at one time mad, at another drunk and gluttonous. How should he not so represent the god who, when entertained as a guest, ate green figs to flesh, uttering discordant howls, that even his barbarian host remarked it? In his drama of *Ion,* too, he barefacedly brings the gods on the stage:—

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[80] *Il.*, iii. 406.

[81] *Il.*, vi. 132.

[82] *Orestes*, 590.

“How, then, is it right for you, who have given laws to mortals,
To be yourselves guilty of wrong?
And if—what will never take place, yet I will state the supposition—
You will give satisfaction to men for your adulteries,
You, Poseidon, and you, Zeus, the ruler of heaven,—
You will, in order to make recompense for your misdeeds,
Have to empty your temples.”[83]

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[83] *Ion*, 442.

CHAPTER VIII.—THE TRUE DOCTRINE IS TO BE SOUGHT IN THE PROPHETS.

It is now time, as we have despatched in order the other points, to go to the prophetic Scriptures; for the oracles present us with the appliances necessary for the attainment of piety, and so establish the truth. The divine Scriptures and institutions of wisdom form the short road to salvation. Devoid of embellishment, of outward beauty of diction, of wordiness and seductiveness, they raise up humanity strangled by wickedness, teaching men to despise the casualties of life; and with one and the same voice remedying many evils, they at once 194 dissuade us from pernicious deceit, and clearly exhort us to the attainment of the salvation set before us. Let the Sibyl[84] prophetess, then, be the first to sing to us the song of salvation:—

> “So He is all sure and unerring:
> Come, follow no longer darkness and gloom;
> See, the sun’s sweet-glancing light shines gloriously.
> Know, and lay up wisdom in your hearts:
> There is one God, who sends rains, and winds, and earthquakes,
> Thunderbolts, famines, plagues, and dismal sorrows,
> And snows and ice. But why detail particulars?
> He reigns over heaven, He rules earth,
> He truly is;”—

where, in remarkable accordance with inspiration[85] she compares delusion to darkness, and the knowledge of God to the sun and light, and subjecting both to comparison, shows the choice we ought to make. For falsehood is not dissipated by the bare presentation of the truth, but by the practical improvement of the truth it is ejected and put to flight.

Jeremiah the prophet, gifted with consummate wisdom,[86] or rather the Holy Spirit in Jeremiah, exhibits God. “Am I a God at hand,” he says, “and not a God afar off? Shall a man do ought in secret, and I not see him? Do I not fill heaven and earth? Saith the Lord.”[87]

And again by Isaiah, “Who shall measure heaven with a span, and the whole earth with his hand?”[88] Behold God’s greatness, and be filled with amazement. Let us worship Him of whom the prophet says, “Before Thy face the hills shall melt, as wax melteth before the fire!"[89] This, says he, is the God "whose throne is heaven, and His footstool the earth; and if He open heaven, quaking will seize thee."[90] Will you hear, too, what this prophet says of idols? "And they shall be made a spectacle of in the face of the sun, and their carcases shall be meat for the fowls of heaven and the wild beasts of the earth; and they shall putrefy before the sun and the moon, which they have loved and served; and their city shall be burned down."[91] He says, too, that the elements and the world shall be destroyed. "The earth," he says, "shall grow old, and the heaven shall pass away; but the word of the Lord endureth for ever." What, then, when again God wishes to show Himself by Moses: "Behold ye, behold ye, that I Am, and there is no other God beside Me. I will kill, and I will make to live; I will strike, and I will heal; and there is none who shall deliver out of My hands."[92] But do you wish to hear another seer? You have the whole prophetic choir, the associates of Moses. What the Holy Spirit says by Hosea, I will not shrink from quoting: "Lo, I am He that appointeth the thunder, and createth spirit; and His hands have established the host of heaven."[93] And once more by Isaiah. And this utterance I will repeat: "I am," he says, "I am the Lord; I who speak righteousness, announce truth. Gather yourselves together, and come. Take counsel together, ye that are saved from the nations. They have not known, they who set up the block of wood, their carved work, and pray to gods who will not save them."[94] Then proceeding: "I am God, and there is not beside Me a just God, and a Saviour: there is none except Me. Turn to Me, and ye will be saved, ye that are from the end of the earth. I am God, and there is no other; by Myself I swear."[95] But against the worshippers of idols he is exasperated, saying, "To whom will ye liken the Lord, or to what likeness will ye compare Him? Has not the artificer made the image, or the goldsmith melted the gold and plated it with gold?"[96]—and so on. Be not therefore idolaters, but even now beware of the threatenings; "for the graven images and the works of men's hands shall wail, or rather they that trust in them,"[97] for matter is devoid of sensation. Once more he says, "The Lord will shake the cities that are inhabited, and grasp the world in His hand like a nest."[98] Why repeat to you the mysteries of wisdom, and sayings from the writings of the son of the Hebrews, the master of wisdom? “The Lord created me the beginning of His ways, in order to His works.”[99] And, “The Lord giveth wisdom, and from His face proceed knowledge and understanding.”[100] “How long wilt thou lie in bed, O sluggard; and when wilt thou be aroused from sleep?”[101] “but if thou show thyself no sluggard, as a fountain thy harvest shall come,”[102] the “Word of the Father, the benign light, the Lord that bringeth light, faith to all, and salvation.”[103] For “the Lord who created the earth by His power,” as Jeremiah says, “has raised up the world by His wisdom;”[104] for wisdom, which is His word, raises us up to the truth, who have fallen prostrate before idols, and is itself the first resurrection from our fall. Whence Moses, the man of God, dissuading from all idolatry, beautifully exclaims, “Hear, O Israel, the Lord thy God is one Lord; and thou shall worship the Lord thy God, and Him only shall thou serve.”[105] “Now therefore be wise, O men,” according to that blessed psalmist David; “lay hold on instruction, lest the Lord be angry, and ye perish from the way of righteousness, when His wrath has quickly kindled. Blessed are all they who put their trust in Him.”[106] But already the Lord, in His surpassing pity, has inspired the song of salvation, sounding like a battle march, “Sons of men, how long will ye be slow of heart? Why do you love vanity, and seek after a lie?”[107] What, then, is the vanity, and what the lie? The holy apostle of the Lord, reprehending the Greeks, will show thee: “Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and changed the glory of God into the likeness of corruptible man, and worshipped and served the creature more than the Creator.”[108] And verily this is the God who “in the beginning made the heaven and the earth.”[109] But you do not know God, and worship the heaven, and how shall you escape the guilt of impiety? Hear again the prophet speaking: “The sun, shall suffer eclipse, and the heaven be darkened; but the Almighty shall shine for ever: while the powers of the heavens shall be shaken, and the heavens stretched out and drawn together shall be rolled as a parchment-skin (for these are the prophetic expressions), and the earth shall flee away from before the face of the Lord.”[110]

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[84] [Note her remarkable *accord* with inspiration, clearly distinguishing between such and the oracles of God. But see, *supra*, p. 132 and p. 145.]

[85] [Having shown what truth there is to be found in heathen poets, he ascends to the Sibyl, and thus comes to the prophets; showing them how to climb upward in this way, and cleverly inducing them to make the best use of their own prophets and poets, by following them to the sources of their noblest ideas.]

[86] [How sublimely he now introduces the oracles of truth.]

[87] Jer. xxiii. 23.

[88] Isa. xl. 12.

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[89] Isa. lxiv. 1, 2.

[90] Isa. lxvi. 1.

[91] Jer. viii. 2, xxx. 20, iv. 6.

[92] Deut. xxxii. 39.

[93] Amos iv. 13.

[94] Isa. xlv. 19, 20.

[95] Isa. xlv. 21–23.

[96] Isa. xl. 18, 19.

[97] Isa. x. 10, 11.

[98] Isa. x. 14.

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[99] Prov. viii. 22.

[100] Prov. ii. 6.

[101] Prov. vi. 9.

[102] Prov. vi. 11.

[103] Prov. vi. 23.

[104] Jer. x. 12.

[105] Deut. vi. 4, 13, x. 20.

[106] Ps. ii. 10, 12.

[107] Ps. iv. 2.

[108] Rom. i. 21, 23, 25.

[109] Gen. i. 1.

[110] This is made up of several passages, as Isa. xiii. 10, Ezek. xxxii. 7, Joel ii. 10, 31, iii. 15.

CHAPTER IX.—"THAT THOSE GRIEVOUSLY SIN WHO DESPISE OR NEGLECT GOD'S GRACIOUS CALLING."

I could adduce ten thousand Scriptures of which not "one tittle shall pass away,"[111] without being fulfilled; for the mouth of the Lord the Holy Spirit hath spoken these things. "Do not any longer," he says, "my son, despise the chastening of the Lord, nor faint when thou art rebuked of Him."[112] O surpassing love for man! Not as a teacher speaking to his pupils, not as a master to his domestics, nor as God to men, but as a father, does the Lord gently admonish his children. Thus Moses confesses that "he was filled with quaking and terror"[113] while he listened to God speaking concerning the Word. And art not thou afraid as thou hearest the voice of the Divine Word? Art not thou distressed? Do you not fear, and hasten to learn of Him,—that is, to salvation,—dreading wrath, loving grace, eagerly striving after the hope set before us, that you may shun the judgment threatened? Come, come, O my young people! For if you become not again as little children, and be born again, as saith the Scripture, you shall not receive the truly existent Father, nor shall you ever enter into the kingdom of heaven. For in what way is a stranger permitted to enter? Well, as I take it, then, when he is enrolled and made a citizen, and receives one to stand to him in the relation of father, then will he be occupied with the Father's concerns, then shall he be deemed worthy to be made His heir, then will he share the kingdom of the Father with His own dear Son. For this is the first-born Church, composed of many good children; these are "the first-born enrolled in heaven, who hold high festival with so many myriads of angels." We, too, are first-born sons, who are reared by God, who are the genuine friends of the First-born, who first of all other men attained to the knowledge of God, who first were wrenched away from our sins, first severed from the devil. And now the more benevolent God is, the more impious men are; for He desires us from slaves to become sons, while they scorn to become sons. O the prodigious folly of being ashamed of the Lord! He offers freedom, you flee into bondage; He bestows salvation, you sink down into destruction; He confers everlasting life, you wait for punishment, and prefer the fire which the Lord "has prepared for the devil and his angels."[114] Wherefore the blessed apostle says: "I testify in the Lord, that ye walk no longer as the Gentiles walk, in the vanity of their mind; having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their heart: who, being past feeling, have given themselves over to lasciviousness, to work all uncleanness and concupiscence."[115] After the accusation of such a witness, and his invocation of God, what else remains for the unbelieving than judgment and condemnation? And the Lord, with ceaseless assiduity, exhorts, terrifies, urges, rouses, admonishes; He awakes from the sleep of darkness, and raises up those who have wandered in error. “Awake,” He says, “thou that sleepest, and arise from the dead, and Christ shall give thee light,”[116]—Christ, the Sun of the Resurrection, He “who was born before the morning star,”[117] and with His beams bestows life. Let no one then despise the Word, lest he unwittingly despise himself. For the Scripture somewhere says, “To-day, if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers proved Me by trial.”[118] And what was the trial? If you wish to learn, the Holy Spirit will show you: “And saw my works,” He says, “forty years. Wherefore I was grieved with that generation, and said, They do always err in heart, and have not known My ways. So I sware in my wrath, they shall not enter into My rest.”[119] Look to the threatening! Look to the exhortation! Look to the punishment! Why, then, should we any longer change grace into wrath, and not receive the word with open ears, and entertain God as a guest in pure spirits? For great is the grace of His promise, “if to-day we hear His voice.”[120] And that to-day is lengthened out day by day, while it is called to-day. And to the end the to-day and the instruction continue; and then the true to-day, the never-ending day of God, extends over eternity. Let us then ever obey the voice of the divine word. For the to-day signifies eternity. And day is the symbol of light; and the light of men is the Word, by whom we behold God. Rightly, then, to those that have believed and obey, grace will superabound; while with those that have been unbelieving, and err in heart, and have not known the Lord’s ways, which John commanded to make straight and to prepare, God is incensed, and those He threatens.

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[111] Matt. v. 18.

[112] Prov. iii. 11.

[113] Heb. xii. 21.

[114] Matt. xxv. 41, 46.

[115] Eph. iv. 17–19.

And, indeed, the old Hebrew wanderers in the desert received typically the end of the threatening; for they are said not to have entered into the rest, because of unbelief, till, having followed the successor of Moses, they learned by experience, though late, that they could not be saved otherwise than by believing on Jesus. But the Lord, in His love to man, invites all men to the knowledge of the truth, and for this end sends the Paraclete. What, then, is this knowledge? Godliness; and “godliness,” according to Paul, “is profitable for all things, having the promise of the life that now is, and of that which is to come.”[121] If eternal salvation were to be sold, for how much, O men, would you propose to purchase it?

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[116] Eph. v. 14.

[117] Ps. cx. 3.

[118] Ps. xcv. 8, 9.

[119] Ps. xcv. 9–11

[120] Ps. xcv. 7.

[121] 1 Tim. iv. 8.

Were one to estimate the value of the whole of Pactolus, the fabulous river of gold, he would not have reckoned up a price equivalent to salvation.

Do not, however, faint. You may, if you choose, purchase salvation, though of inestimable value, with your own resources, love and living faith, which will be reckoned a suitable price. This recompense God cheerfully accepts; “for we trust in the living God, who is the Saviour of all men, especially of those who believe.”[122]

But the rest, round whom the world’s growths have fastened, as the rocks on the sea-shore are covered over with sea-weed, make light of immortality, like the old man of Ithaca, eagerly longing to see, not the truth, not the fatherland in heaven, not the true light, but smoke. But godliness, that makes man as far as can be like God, designates God as our suitable teacher, who alone can worthily assimilate man to God. This teaching the apostle knows as truly divine. “Thou, O Timothy,” he says, “from a child hast known the holy letters, which are able to make thee wise unto salvation, through faith that is in Christ Jesus.”[123] For truly holy are those letters that sanctify and deify; and the writings or volumes that consist of those holy letters and syllables, the same apostle consequently calls “inspired of God, being profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work.”[124] No one will be so impressed by the exhortations of any of the saints, as he is by the words of the Lord Himself, the lover of man. For this, and nothing but this, is His only work—the salvation of man. Therefore He Himself, urging them on to salvation, cries, “The kingdom of heaven is at hand.”[125] Those men that draw near through fear, He converts. Thus also the apostle of the Lord, beseeching the Macedonians, becomes the interpreter of the divine voice, when he says, “The Lord is at hand; take care that ye be not apprehended empty.”[126] But are ye so devoid of fear, or rather of faith, as not to believe the Lord Himself, or Paul, who in Christ’s stead thus entreats: “Taste and see that Christ is God?”[127] Faith will lead you in; experience will teach you; Scripture will train you, for it says, “Come hither, O children; listen to me, and I will teach you the fear of the Lord.” Then, as to those who already believe, it briefly adds, “What man is he that desireth life, that loveth to see good days?”[128] It is we, we shall say—we who are the devotees of good, we who eagerly desire good things. Hear, then, ye who are far off, hear ye who are near: the word has not been hidden from any; light is common, it shines “on all men.” No one is a Cimmerian in respect to the word. Let us haste to salvation, to regeneration; let us who are many haste that we may be brought together 197 into one love, according to the union of the essential unity; and let us, by being made good, conformably follow after union, seeking after the good Monad.

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[122] 1 Tim. iv. 10.

[123] 2 Tim. iii. 15.

[124] 2 Tim. iii. 16, 17. [Here note the testimony of Clement to the universal diffusion and study of the Scriptures.]

[125] Matt. iv. 17.

[126] Phil. iv. 5.

[127] Ps. xxxiv. 8, where Clem. has read Χριστός for χρηστός.

[128] Ps. xxxiv. 11.

The union of many in one, issuing in the production of divine harmony out of a medley of sounds and division, becomes one symphony following one choir-leader and teacher,[129] the Word, reaching and resting in the same truth, and crying Abba, Father. This, the true utterance of His children, God accepts with gracious welcome—the first-fruits He receives from them.

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[129] [Here seems to be a running allusion to the privileges of the Christian Church in its unity, and to the “Psalms and hymns and spiritual songs,” which were so charming a feature of Christian worship. Bunsen, *Hippolytus*, etc., vol. ii. p. 157.]

CHAPTER X.—ANSWER TO THE OBJECTION OF THE HEATHEN, THAT IT WAS NOT RIGHT TO ABANDON THE CUSTOMS OF THEIR FATHERS.

But you say it is not creditable to subvert the customs handed down to us from our fathers. And why, then, do we not still use our first nourishment, milk, to which our nurses accustomed us from the time of our birth? Why do we increase or diminish our patrimony, and not keep it exactly the same as we got it? Why do we not still vomit on our parents' breasts, or still do the things for which, when infants, and nursed by our mothers, we were laughed at, but have corrected ourselves, even if we did not fall in with good instructors? Then, if excesses in the indulgence of the passions, though pernicious and dangerous, yet are accompanied with pleasure, why do we not in the conduct of life abandon that usage which is evil, and provocative of passion, and godless, even should our fathers feel hurt, and betake ourselves to the truth, and seek Him who is truly our Father, rejecting custom as a deleterious drug? For of all that I have undertaken to do, the task I now attempt is the noblest, viz., to demonstrate to you how inimical this insane and most wretched custom is to godliness. For a boon so great, the greatest ever given by God to the human race, would never have been hated and rejected, had not you been carried away by custom, and then shut your ears against us; and just as unmanageable horses throw off the reins, and take the bit between their teeth, you rush away from the arguments addressed to you, in your eager desire to shake yourselves clear of us, who seek to guide the chariot of your life, and, impelled by your folly, dash towards the precipices of destruction, and regard the holy word of God as an accursed thing. The reward of your choice, therefore, as described by Sophocles, follows:—

> "The mind a blank, useless ears, vain thoughts."

And you know not that, of all truths, this is the truest, that the good and godly shall obtain the good reward, inasmuch as they held goodness in high esteem; while, on the other hand, the wicked shall receive meet punishment. For the author of evil, torment has been prepared; and so the prophet Zecharias threatens him: "He that hath chosen Jerusalem rebuke thee; lo, is not this a brand plucked from the fire?"[130] What an infatuated desire, then, for voluntary death is this, rooted in men's minds! Why do they flee to this fatal brand, with which they shall be burned, when it is within their power to live nobly according to God, and not according to custom? For God bestows life freely; but evil custom, after our departure from this world, brings on the sinner unavailing remorse with punishment. *By sad experience, even a child knows* how superstition destroys and piety saves. Let any of you look at those who minister before the idols, their hair matted, their persons disgraced with filthy and tattered clothes; who never come near a bath, and let their nails grow to an extraordinary length, like wild beasts; many of them castrated, who show the idol's temples to be in reality graves or prisons. These appear to me to bewail the gods, not to worship them, and their sufferings to be worthy of pity rather than piety. And seeing these things, do you still continue blind, and will you not look up to the Ruler of all, the Lord of the universe? And will you not escape from those dungeons, and flee to the mercy that comes down from heaven? For God, of His great love to man, comes to the help of man, as the mother-bird flies to one of her young that has fallen out of the nest; and if a serpent open its mouth to swallow the little bird, "the mother flutters round, uttering cries of grief over her dear progeny;"[131] and God the Father seeks His creature, and heals his transgression, and pursues the serpent, and recovers the young one, and incites it to fly up to the nest.

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[130] Zech. iii. 2.

Thus dogs that have strayed, track out their master by the scent; and horses that have thrown their riders, come to their master's call if he but whistle. "The ox," it is said, "knoweth his owner, and the ass his master's crib; but Israel hath not known Me."[132] What, then, of the Lord? He remembers not our ill desert; He still pities, He still urges us to repentance.

And I would ask you, if it does not appear to you monstrous, that you men who are God's handiwork, who have received your souls from Him, and belong wholly to God, 198 should be subject to another master, and, what is more, serve the tyrant instead of the rightful King—the evil one instead of the good? For, in the name of truth, what man in his senses turns his back on good, and attaches himself to evil? What, then, is he who flees from God to consort with demons? Who, that may become a son of God, prefers to be in bondage? Or who is he that pursues his way to Erebus, when it is in his power to be a citizen of heaven, and to cultivate Paradise, and walk about in heaven and partake of the tree of life and immortality, and, cleaving his way through the sky in the track of the luminous cloud, behold, like Elias, the rain of salvation? Some there are, who, like worms wallowing in marshes and mud in the streams of pleasure, feed on foolish and useless delights—swinish men. For swine, it is said, like mud better than pure water; and, according to Democritus, "doat upon dirt."

Let us not then be enslaved or become swinish; but, as true children of the light, let us raise our eyes and look on the light, lest the Lord discover us to be spurious, as the sun does the eagles. Let us therefore repent, and pass from ignorance to knowledge, from foolishness to wisdom, from licentiousness to self-restraint, from unrighteousness to righteousness, from godlessness to God. It is an enterprise of noble daring to take our way to God; and the enjoyment of many other good things is within the reach of the lovers of righteousness, who pursue eternal life, specially those things to which God Himself alludes, speaking by Isaiah: "There is an inheritance for those who serve the Lord."[133] Noble and desirable is this inheritance: not gold, not silver, not raiment, which the moth assails, and things of earth which are assailed by the robber, whose eye is dazzled by worldly wealth; but it is that treasure of salvation to which we must hasten, by becoming lovers of the Word. Thence praise-worthy works descend to us, and fly with us on the wing of truth. This is the inheritance with which the eternal covenant of God invests us, conveying the everlasting gift of grace; and thus our loving Father—the true Father—ceases not to exhort, admonish, train, love us. For He ceases not to save, and advises the best course: "Become righteous," says the Lord.[134] Ye that thirst, come to the water; and ye that have no money, come, and buy and drink without money.[135] He invites to the laver, to salvation, to illumination, all but crying out and saying, The land I give thee, and the sea, my child, and heaven too; and all the living creatures in them I freely bestow upon thee. Only, O child, thirst for thy Father; God shall be revealed to thee without price; the truth is not made merchandise of. He gives thee all creatures that fly and swim, and those on the land. These the Father has created for thy thankful enjoyment. What the bastard, who is a son of perdition, foredoomed to be the slave of mammon, has to buy for money, He assigns to thee as thine own, even to His own son who loves the Father; for whose sake He still works, and to whom alone He promises, saying, "The land shall not be sold in perpetuity," for it is not destined to corruption. "For the whole land is mine;" and it is thine too, if thou receive God. Wherefore the Scripture, as might have been expected, proclaims good news to those who have believed. "The saints of the Lord shall inherit the glory of God and His power." What glory, tell me, O blessed One, which "eye hath not seen, nor ear heard, nor hath it entered into the heart of man;"[136] and "they shall be glad in the kingdom of their Lord for ever and ever! Amen." You have, O men, the divine promise of grace; you have heard, on the other hand, the threatening of punishment: by these the Lord saves, teaching men by fear and grace. Why do we delay? Why do we not shun the punishment? Why do we not receive the free gift? Why, in fine, do we not choose the better part, God instead of the evil one, and prefer wisdom to idolatry, and take life in exchange for death? "Behold," He says, "I have set before your face death and life."[137] The Lord tries you, that "you may choose life." He counsels you as a father to obey God. "For if ye hear Me," He says, "and be willing, ye shall eat the good things of the land:"[138] this is the grace attached to obedience. "But if ye obey Me not, and are unwilling, the sword and fire shall devour you:"[139] this is the penalty of disobedience. For the mouth of the Lord—the law of truth, the word of the

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[131] *Iliad*, ii. 315.

[132] Isa. i. 3.

[133] Isa. liv. 17.

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[134] Isa. liv. 17, where Sept. reads, "ye shall be righteous."

[135] Isa. lv. 1.

[136] 1 Cor. ii. 9.

[137] Deut. xxx. 15.

[138] Isa. i. 19.

[139] Isa. i. 20, xxxiii. 11.

Lord—hath spoken these things. Are you willing that I should be your good counsellor? Well, do you hear. I, if possible, will explain. You ought, O men, when reflecting on the Good, to have brought forward a witness inborn and competent, viz., faith, which of itself, and from its own resources, chooses at once what is best, instead of occupying yourselves in painfully inquiring whether what is best ought to be followed. For, allow me to tell you, you ought to doubt whether you should get drunk, but you get drunk before reflecting on the matter; and whether you ought to do an injury, but you do injury with the utmost readiness. The only thing you make the subject of question is, whether God should be worshipped, and whether this wise God and Christ should be followed: and this you think requires deliberation and doubt, and know not what is worthy of God. Have faith in us, as you have in drunkenness, that you may be wise; have faith in us, as you have in injury, that you may live. But if, acknowledging the conspicuous trustworthiness of the virtues, you wish to trust them, come and I will set before you in abundance, materials of persuasion respecting the Word. But do you—for your ancestral customs, by which your minds are preoccupied, divert you from the truth,—do you now hear what is the real state of the case as follows.

And let not any shame of this name preoccupy you, which does great harm to men, and seduces them from salvation. Let us then openly strip for the contest, and nobly strive in the arena of truth, the holy Word being the judge, and the Lord of the universe prescribing the contest. For ’tis no insignificant prize, the guerdon of immortality which is set before us. Pay no more regard, then, if you are rated by some of the low rabble who lead the dance of impiety, and are driven on to the same pit by their folly and insanity, makers of idols and worshippers of stones. For these have dared to deify men,—Alexander of Macedon, for example, whom they canonized as the thirteenth god, whose pretensions Babylon confuted, which showed him dead. I admire, therefore, the divine sophist. Theocritus was his name. After Alexander’s death, Theocritus, holding up the vain opinions entertained by men respecting the gods, to ridicule before his fellow-citizens, said: “Men, keep up your hearts as long as you see the gods dying sooner than men.” And, truly, he who worships gods that are visible, and the promiscuous rabble of creatures begotten and born, and attaches himself to them, is a far more wretched object than the very demons. For God is by no manner of means unrighteous, as the demons are, but in the very highest degree righteous; and nothing more resembles God than one of us when he becomes righteous in the highest possible degree:—

> “Go into the way, the whole tribe of you handicrafts-men,
> Who worship Jove’s fierce-eyed daughter,[140] the working goddess,
> With fans duly placed, fools that ye are”—

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[140] Minerva.

fashioners of stones, and worshippers of them. Let your Phidias, and Polycletus, and your Praxiteles and Apelles too, come, and all that are engaged in mechanical arts, who, being themselves of the earth, are workers of the earth. “For then,” says a certain prophecy, “the affairs here turn out unfortunately, when men put their trust in images.” Let the meaner artists, too—for I will not stop calling—come. None of these ever made a breathing image, or out of earth moulded soft flesh. Who liquefied the marrow? or who solidified the bones? Who stretched the nerves? who distended the veins? Who poured the blood into them? Or who spread the skin? Who ever could have made eyes capable of seeing? Who breathed spirit into the lifeless form? Who bestowed righteousness? Who promised immortality? The Maker of the universe alone; the Great Artist and Father has formed us, such a living image as man is. But your Olympian Jove, the image of an image, greatly out of harmony with truth, is the senseless work of Attic hands. For the image of God is His Word, the genuine Son of Mind, the Divine Word, the archetypal light of light; and the image of the Word is the true man, the mind which is in man, who is therefore said to have been made “in the image and likeness of God,”[141] assimilated to the Divine Word in the affections of the soul, and therefore rational; but effigies sculptured in human form, the earthly image of that part of man which is visible and earth-born, are but a perishable impress of humanity, manifestly wide of the truth. That life, then, which is occupied with so much earnestness about matter, seems to me to be nothing else than full of insanity. And custom, which has made you taste bondage and unreasonable care, is fostered by vain opinion; and ignorance, which has proved to the human race the cause of unlawful rites and delusive shows, and also of deadly plagues and hateful images, has, by devising many shapes of demons, stamped on all that follow it the mark of long-continued death. Receive, then, the water of the word; wash, ye polluted ones; purify yourselves from custom, by sprinkling yourselves with the drops of truth.[142] The pure must ascend to heaven. Thou art a man, if we look to that which is most common to thee and others—seek Him who created thee; thou art a son, if we look to that which is thy peculiar prerogative—acknowledge thy Father. But do you still continue in your sins, engrossed with pleasures? To whom shall the Lord say, “Yours is the kingdom of heaven?” Yours, whose choice is set on God, if you will; yours, if you will only believe, and comply with the brief terms of the announcement; which the Ninevites having obeyed, instead of the destruction they looked for, obtained a signal deliverance. How, then, may I ascend to heaven, is it said? The Lord is the way; a strait way, but leading from heaven, strait in truth, but leading back to heaven, strait, despised on earth; broad, adored in heaven. 200

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[141] Gen. i. 26.

[142] [Immersion was surely the form of primitive baptism, but these words, if not a reference to that sacrament, must recall Isa. lii. 15.]

Then, he that is uninstructed in the word, has ignorance as the excuse of his error; but as for him into whose ears instruction has been poured, and who deliberately maintains his incredulity in his soul, the wiser he appears to be, the more harm will his understanding do him; for he has his own sense as his accuser for not having chosen the best part. For man has been otherwise constituted by nature, so as to have fellowship with God. As, then, we do not compel the horse to plough, or the bull to hunt, but set each animal to that for which it is by nature fitted; so, placing our finger on what is man's peculiar and distinguishing characteristic above other creatures, we invite him—born, as he is, for the contemplation of heaven, and being, as he is, a truly heavenly plant—to the knowledge of God, counselling him to furnish himself with what is his sufficient provision for eternity, namely piety. Practise husbandry, we say, if you are a husbandman; but while you till your fields, know God. Sail the sea, you who are devoted to navigation, yet call the whilst on the heavenly Pilot.[143] Has knowledge taken hold of you while engaged in military service? Listen to the commander, who orders what is right. As those, then, who have been overpowered with sleep and drunkenness, do ye awake; and using your eyes a little, consider what mean those stones which you worship, and the expenditure you frivolously lavish on matter. Your means and substance you squander on ignorance, even as you throw away your lives to death, having found no other end of your vain hope than this. Not only unable to pity yourselves, you are incapable even of yielding to the persuasions of those who commiserate you; enslaved as you are to evil custom, and, clinging to it voluntarily till your last breath, you are hurried to destruction: "because light is come into the world, and men have loved the darkness rather than the light,"[144] while they could sweep away those hindrances to salvation, pride, and wealth, and fear, repeating this poetic utterance:—

> "Whither do I bear these abundant riches? and whither
> Do I myself wander?"[145]

If you wish, then, to cast aside these vain phantasies, and bid adieu to evil custom, say to vain opinion:—

> "Lying dreams, farewell; you were then nothing."

For what, think you, O men, is the Hermes of Typho, and that of Andocides, and that of Amyetus? Is it not evident to all that they are stones, as is the veritable Hermes himself? As the Halo is not a god, and as the Iris is not a god, but are states of the atmosphere and of the clouds; and as, likewise, a day is not a god, nor a year, nor time, which is made up of these, so neither is sun nor moon, by which each of those mentioned above is determined. Who, then, in his right senses, can imagine Correction, and Punishment, and Justice, and Retribution to be gods? For neither the Furies, nor the Fates, nor Destiny are gods, since neither Government, nor Glory, nor Wealth are gods, which last [as Plutus] painters represent as blind. But if you deify Modesty, and Love, and Venus, let these be followed by Infamy, and Passion, and Beauty, and Intercourse. Therefore Sleep and Death cannot reasonably any more be regarded as twin deities, being merely changes which take place naturally in living creatures; no more will you with propriety call Fortune, or Destiny, or the Fates goddesses. And if Strife and Battle be not gods, no more are Ares and Enyo. Still further, if the lightnings, and thunderbolts, and rains are not gods, how can fire and water be gods? how can shooting stars and comets, which are produced by atmospheric changes? He who calls Fortune a god, let him also so call Action. If, then, none of these, nor of the images formed by human hands, and destitute of feeling, is held to be a God, while a providence exercised about us is evidently the result of a divine power,[146] it remains only to acknowledge this, that He alone who is truly God, only truly is and subsists. But those who are insensible to this are like men who have drunk mandrake or some other drug. May God grant that you may at length awake from this slumber, and know God; and that neither Gold, nor Stone, nor Tree, nor Action, nor Suffering, nor Disease, nor Fear, may appear in your eyes as a god. For there are, in sooth, "on the fruitful earth thrice ten thousand" demons, not immortal, nor indeed mortal; for they are not endowed with sensation, so as to render them capable of death, but only things of wood and stone, that hold despotic sway over men insulting and violating life through the force of custom. "The earth is the Lord's," it is said, "and the fulness thereof."[147] Then why darest thou, while luxuriating in the bounties of the Lord, to ignore the Sovereign Ruler? "Leave my earth," the Lord will say to thee. "Touch not the water which I bestow. Partake not of the fruits of the earth produced by my husbandry." Give to God recompense for your sustenance; acknowledge thy Master. Thou art God's creature. What belongs to Him, how can it with justice be alienated? For that which is alienated, being deprived of the properties that belonged to it, is also deprived of truth. For, after the fashion of Niobe, or, to express myself more mystically, like the Hebrew woman called by the ancients Lot's wife, are ye not turned into a state of insensibility? This woman, we 201 have heard, was turned into stone for her love of Sodom. And those who are godless, addicted to impiety, hard-hearted and foolish, are Sodomites. Believe that these utterances are addressed to you from God. For think not that stones, and stocks, and birds, and serpents are sacred things, and men are not; but, on the contrary, regard men as truly sacred,[148] and take beasts and stones for what they are. For there are miserable wretches of human kind, who consider that God utters His voice by the raven and the jackdaw, but says nothing by man; and honour the raven as a messenger of God. But the man of God, who croaks not, nor chatters, but speaks rationally and instructs lovingly, alas, they persecute; and while he is inviting them to cultivate righteousness, they try inhumanly to slay him, neither welcoming the grace which comes from above, nor fearing the penalty. For they believe not God, nor understand His power, whose love to man is ineffable; and His hatred of evil is inconceivable. His anger augments punishment against sin; His love bestows blessings on repentance. It is the height of wretchedness to be deprived of the help which comes from God. Hence this blindness of eyes and dulness of hearing are more grievous than other inflictions of the evil one; for the one deprives them of heavenly vision, the other robs them of divine instruction. But ye, thus maimed as respects the truth, blind in mind, deaf in understanding, are not grieved, are not pained, have had no desire to see heaven and the Maker of heaven, nor, by fixing your choice on salvation, have sought to hear the Creator of the universe, and to learn of Him; for no hindrance stands in the way of him who is bent on the knowledge of God. Neither childlessness, nor poverty, nor obscurity, nor want, can hinder him who eagerly strives after the knowledge of God; nor does any one who has conquered[149] by brass or iron the true wisdom for himself choose to exchange it, for it is vastly preferred to everything else. Christ is able to save in every place. For he that is fired with ardour and admiration for righteousness, being the lover of One who needs nothing, needs himself but little, having treasured up his bliss in nothing but himself and God, where is neither moth,[150] robber, nor pirate, but the eternal Giver of good. With justice, then, have you been compared to those serpents who shut their ears against the charmers. For "their mind," says the Scripture, "is like the serpent, like the deaf adder, which stoppeth her ear, and will not hear the voice of the charmers."[151] But allow yourselves to feel the influence of the charming strains of sanctity, and receive that mild word of ours, and reject the deadly poison, that it may be granted to you to divest yourselves as much as possible of destruction, as they[152] have been divested of old age. Hear me, and do not stop your ears; do not block up the avenues of hearing, but lay to heart what is said. Excellent is the medicine of immortality! Stop at length your grovelling reptile motions.[153] "For the enemies of the Lord," says Scripture, "shall lick the dust."[154] Raise your eyes from earth to the skies, look up to heaven, admire the sight, cease watching with outstretched head the heel of the righteous, and hindering the way of truth. Be wise and harmless. Perchance the Lord will endow you with the wing of simplicity (for He has resolved to give wings to those that are earth-born), that you may leave your holes and dwell in heaven. Only let us with our whole heart repent, that we may be able with our whole heart to contain God. "Trust in Him, all ye assembled people; pour out all your hearts before Him."[155] He says to those that have newly abandoned wickedness, "He pities them, and fills them with righteousness." Believe Him who is man and God; believe, O man. Believe, O man, the living God, who suffered and is adored. Believe, ye slaves,[156] Him who died; believe, all ye of human kind, Him who alone is God of all men. Believe, and receive salvation as your reward. Seek God, and your soul shall live. He who seeks God is busying himself about his own salvation. Hast thou found God?—then thou hast life. Let us then seek, in order that we may live. The reward of seeking is life with God. "Let all who seek Thee be glad and rejoice in Thee; and let them say continually, God be magnified."[157] A noble hymn of God is an immortal man, established in righteousness, in whom the oracles of truth are engraved. For where but in a soul that is wise can you write truth? where love? where reverence? where meekness? Those who have had these divine characters impressed on them, ought, I think, to regard wisdom as a fair port whence to embark, to whatever lot in life they turn; and likewise to deem it the calm haven of salvation: wisdom, by which those who have betaken themselves to the Father, have proved good fathers to their children; and good parents to their sons, those who have known the Son; and good husbands to their wives, those who remember the Bridegroom; and good masters to their servants,[158] those who have been redeemed from utter slavery. Oh, happier far the beasts than men involved in error! who live in ignorance as you, but do not counterfeit the truth. There are no tribes of flatterers among them. Fishes have no superstition: the birds worship not a single image;

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[143] [This fine passage will be recalled by what Clement afterward, in the *Stromata*, says of prayer. Book vii. vol. ii. p. 432. *Edin.*]

[144] John iii. 19.

[145] *Odyss.*, xiii. 203.

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[146] A translation in accordance with the Latin version would run thus: "While a certain previous conception of divine power is nevertheless discovered within us." But adopting that in the text the argument is: there is unquestionably a providence implying the exertion of divine power. That power is not exercised by idols or heathen gods. The only other alternative is, that it is exercised by the one self-existent God.

[147] Ps. xxiv. 1; 1 Cor. x. 26, 28.

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[148] [1 Pet. ii. 17. This appeal in behalf of the sanctity of man as man, shows the workings of the apostolic precept.]

[149] The expression "conquered by brass or iron" is borrowed from Homer (*Il.*, viii. 534). Brass, or copper, and iron were the metals of which arms were made.

[150] Matt. vi. 20, 21.

[151] Ps. lviii. 4, 5. [It was supposed that adders deafened themselves by laying one ear on the earth, and closing the other with the tail.]

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[152] "They" seems to refer to sanctity and the word.

[153] Ps. lviii. 4, 5. [It was supposed that adders deafened themselves by laying one ear on the earth, and closing the other with the tail.]

[154] Ps. lxxii. 9.

[155] Ps. lxii. 8.

[156] [The impact of the Gospel on the slavery and *helotism* of the Pagans.]

[157] Ps. lxx. 4.

[158] [See above, p. 201, and below, the command "thou shalt love thy neighbor."]

only they look with admiration on heaven, since, deprived as they are of reason, they are unable to know God. So are you not ashamed for living through so many periods of life in impiety, making yourselves more irrational than irrational creatures? You were boys, then striplings, then youths, then men, but never as yet were you good. If you have respect for old age, be wise, now that you have reached life's sunset; and albeit at the close of life, acquire the knowledge of God, that the end of life may to you prove the beginning of salvation. You have become old in superstition; as young, enter on the practice of piety. God regards you as innocent children. Let, then, the Athenian follow the laws of Solon, and the Argive those of Phoroneus, and the Spartan those of Lycurgus: but if thou enrol thyself as one of God's people, heaven is thy country, God thy lawgiver. And what are the laws? "Thou shalt not kill; thou shalt not commit adultery; thou shalt not seduce boys; thou shalt not steal; thou shalt not bear false witness; thou shalt love the Lord thy God."[159] And the complements of these are those laws of reason and words of sanctity which are inscribed on men's hearts: "Thou shalt love thy neighbour as thyself; to him who strikes thee on the cheek, present also the other;"[160] "thou shalt not lust, for by lust alone thou hast committed adultery."[161] How much better, therefore, is it for men from the beginning not to wish to desire things forbidden, than to obtain their desires! But ye are not able to endure the austerity of salvation; but as we delight in sweet things, and prize them higher for the agreeableness of the pleasure they yield, while, on the other hand, those bitter things which are distasteful to the palate are curative and healing, and the harshness of medicines strengthens people of weak stomach, thus custom pleases and tickles; but custom pushes into the abyss, while truth conducts to heaven. Harsh it is at first, but a good nurse of youth; and it is at once the decorous place where the household maids and matrons dwell together, and the sage council-chamber. Nor is it difficult to approach, or impossible to attain, but is very near us in our very homes; as Moses, endowed with all wisdom, says, while referring to it, it has its abode in three departments of our constitution—in the hands, the mouth, and the heart: a meet emblem this of truth, which is embraced by these three things in all—will, action, speech. And be not afraid lest the multitude of pleasing objects which rise before you withdraw you from wisdom. You yourself will spontaneously surmount the frivolousness of custom, as boys when they have become men throw aside their toys. For with a celerity unsurpassable, and a benevolence to which we have ready access, the divine power, casting its radiance on the earth, hath filled the universe with the seed of salvation. For it was not without divine care that so great a work was accomplished in so brief a space by the Lord, who, though despised as to appearance, was in reality adored, the expiator of sin, the Saviour, the clement, the Divine Word,

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[159] Ex. xx. 13–16; Deut. vi. 5.

[160] Luke vi. 29.

[161] Matt. v. 28.

He that is truly most manifest Deity, He that is made equal to the Lord of the universe; because He was His Son, and the Word was in God, not disbelieved in by all when He was first preached, nor altogether unknown when, assuming the character of man, and fashioning Himself in flesh, He enacted the drama of human salvation: for He was a true champion and a fellow-champion with the creature. And being communicated most speedily to men, having dawned from His Father's counsel quicker than the sun, with the most perfect ease He made God shine on us. Whence He was and what He was, He showed by what He taught and exhibited, manifesting Himself as the Herald of the Covenant, the Reconciler, our Saviour, the Word, the Fount of life, the Giver of peace, diffused over the whole face of the earth; by whom, so to speak, the universe has already become an ocean of blessings.[162]

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[162] [*Good will to men* made emphatic. Slavery already modified, free-schools established, and homes created. As soon as persecution ceased, we find the Christian hospital. Forster ascribes the first foundation of this kind to Ephraim Syrus. A friend refers me to his *Mohammedanism Unveiled*, vol. i. p. 283.]

CHAPTER XI.—HOW GREAT ARE THE BENEFITS CONFERRED ON MAN THROUGH THE ADVENT OF CHRIST.

Contemplate a little, if agreeable to you, the divine beneficence. The first man, when in Paradise, sported free, because he was the child of God; but when he succumbed to pleasure (for the serpent allegorically signifies pleasure crawling on its belly, earthly wickedness nourished for fuel to the flames), was as a child seduced by lusts, and grew old in disobedience; and by disobeying his Father, dishonoured God. Such was the influence of pleasure. Man, that had been free by reason of simplicity, was found fettered to sins. The Lord then 203 wished to release him from his bonds, and clothing Himself with flesh—O divine mystery!—vanquished the serpent, and enslaved the tyrant death; and, most marvellous of all, man that had been deceived by pleasure, and bound fast by corruption, had his hands unloosed, and was set free. O mystic wonder! The Lord was laid low, and man rose up; and he that fell from Paradise receives as the reward of obedience something greater [than Paradise]—namely, heaven itself. Wherefore, since the Word Himself has come to us from heaven, we need not, I reckon, go any more in search of human learning to Athens and the rest of Greece, and to Ionia. For if we have as our teacher Him that filled the universe with His holy energies in creation, salvation, beneficence, legislation, prophecy, teaching, we have the Teacher from whom all instruction comes; and the whole world, with Athens and Greece, has already become the domain of the Word.[163] For you, who believed the poetical fable which designated Minos the Cretan as the bosom friend of Zeus, will not refuse to believe that we who have become the disciples of God have received the only true wisdom; and that which the chiefs of philosophy only guessed at, the disciples of Christ have both apprehended and proclaimed. And the one whole Christ is not divided: "There is neither barbarian, nor Jew, nor Greek, neither male nor female, but a new man,"[164] transformed by God's Holy Spirit. Further, the other counsels and precepts are unimportant, and respect particular things,—as, for example, if one may marry, take part in public affairs, beget children; but the only command that is universal, and over the whole course of existence, at all times and in all circumstances, tends to the highest end, viz., life, is piety,[165]—all that is necessary, in order that we may live for ever, being that we live in accordance with it. Philosophy, however, as the ancients say, is "a long-lived exhortation, wooing the eternal love of wisdom;" while the commandment of the Lord is far-shining, "enlightening the eyes." Receive Christ, receive sight, receive thy light,

> "In order that you may know well both God and man."[166]

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[163] [The Catholic instinct is here; and an all-embracing benevolence is its characteristic, not worldly empire.]

[164] Gal. iii. 28, vi. 15.

[165] [He seems to be thinking of 1 Tim. vi. 6, and 1 Tim. iv. 8.]

[166] *Iliad*, v. 128.

"Sweet is the Word that gives us light, precious above gold and gems; it is to be desired above honey and the honey-comb."[167] For how can it be other than desirable, since it has filled with light the mind which had been buried in darkness, and given keenness to the "light-bringing eyes" of the soul? For just as, had the sun not been in existence, night would have brooded over the universe notwithstanding the other luminaries of heaven; so, had we nor known the Word, and been illuminated by Him; we should have been nowise different from fowls that are being fed, fattened in darkness, and nourished for death. Let us then admit the light, that we may admit God; let us admit the light, and become disciples to the Lord. This, too, He has been promised to the Father: "I will declare Thy name to my brethren; in the midst of the Church will I praise Thee."[168] Praise and declare to me Thy Father God; Thy utterances save; Thy hymn teaches[169] that hitherto I have wandered in error, seeking God. But since Thou leadest me to the light, O Lord, and I find God through Thee, and receive the Father from Thee, I become "Thy fellow-heir,"[170] since Thou "wert not ashamed of me as Thy brother."[171] Let us put away, then, let us put away oblivion of the truth, viz., ignorance; and removing the darkness which obstructs, as dimness of sight, let us contemplate the only true God, first raising our voice in this hymn of praise:[172] Hail, O light! For in us, buried in darkness, shut up in the shadow of death, light has shone forth from heaven, purer than the sun, sweeter than life here below. That light is eternal life; and whatever partakes of it lives. But night fears the light, and hiding itself in terror, gives place to the day of the Lord. Sleepless light is now over all, and the west has given credence to the east. For this was the end of the new creation. For "the Sun of Righteousness," who drives His chariot over all, pervades equally all humanity, like "His Father, who makes His sun to rise on all men," and distils on them the dew of the truth. He hath changed sunset into sunrise, and through the cross brought death to life; and having wrenched man from destruction, He hath raised him to the skies, transplanting mortality into immortality, and translating earth to heaven—He, the husbandman of God,

> "Pointing out the favourable signs and rousing the nations
> To good works, putting them in mind of the true sustenance;"[173]

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[167] Ps. xix. 10.

[168] Ps. xxii. 22.

[169] [Eph. v. 14, is probably from a hymn of the Church, which is here referred to as His, as it is adopted into Scripture.]

[170] Rom. viii. 17.

[171] Heb. ii. 11.

[172] [A quotation from another hymn, in all probability.]

[173] Aratus.

having bestowed on us the truly great, divine, and inalienable inheritance of the Father, deifying man by heavenly teaching, putting His laws into our minds, and writing them on our hearts. What laws does He inscribe? "That all shall know God, from small to great;" and, "I will be merciful to them," says God, "and will not remember their sins."[174] Let us receive the laws of life, let us comply with God's expostulations; let us become acquainted with Him, that He may be gracious. And though God needs nothing let us render to Him the grateful recompense of a thankful heart and of piety, as a kind of house-rent for our dwelling here below.

"Gold for brass,
A hundred oxen's worth for that of nine;"[175]

that is, for your little faith He gives you the earth of so great extent to till, water to drink and also to sail on, air to breathe, fire to do your work, a world to dwell in; and He has permitted you to conduct a colony from here to heaven: with these important works of His hand, and benefits in such numbers, He has rewarded your little faith. Then, those who have put faith in necromancers, receive from them amulets and charms, to ward off evil forsooth; and will you not allow the heavenly Word, the Saviour, to be bound on to you as an amulet, and, by trusting in God's own charm, be delivered from passions which are the diseases of the mind, and rescued from sin?—for sin is eternal death. Surely utterly dull and blind, and, like moles, doing nothing but eat, you spend your lives in darkness, surrounded with corruption. But it is truth which cries, "The light shall shine forth from the darkness." Let the light then shine in the hidden part of man, that is, the heart; and let the beams of knowledge arise to reveal and irradiate the hidden inner man, the disciple of the Light, the familiar friend and fellow-heir of Christ; especially now that we have come to know the most precious and venerable name of the good Father, who to a pious and good child gives gentle counsels, and commands what is salutary for His child. He who obeys Him has the advantage in all things, follows God, obeys the Father, knows Him through wandering, loves God, loves his neighbour, fulfils the commandment, seeks the prize, claims the promise. But it has been God's fixed and constant purpose to save the flock of men: for this end the good God sent the good Shepherd. And the Word, having unfolded the truth, showed to men the height of salvation, that either repenting they might be saved, or refusing to obey, they might be judged. This is the proclamation of righteousness: to those that obey, glad tidings; to those that disobey, judgment. The loud trumpet, when sounded, collects the soldiers, and proclaims war. And shall not Christ, breathing a strain of peace to the ends of the earth, gather together His own soldiers, the soldiers of peace? Well, by His blood, and by the word, He has gathered the bloodless host of peace, and assigned to them the kingdom of heaven. The trumpet of Christ is His Gospel. He hath blown it, and we have heard. "Let us array ourselves in the armour of peace, putting on the breastplate of righteousness, and taking the shield of faith, and binding our brows with the helmet of salvation; and the sword of the Spirit, which is the word of God,"[176] let us sharpen. So the apostle in the spirit of peace commands. These are our invulnerable weapons: armed with these, let us face the evil one; "the fiery darts of the evil one" let us quench with the sword-points dipped in water, that, have been baptized by the Word, returning grateful thanks for the benefits we have received, and honouring God through the Divine Word. "For while thou art yet speaking," it is said, "He will say, Behold, I am beside thee."[177] O this holy and blessed power, by which God has fellowship with men! Better far, then, is it to become at once the imitator and the servant of the best of all beings; for only by holy service will any one be able to imitate God, and to serve and worship Him only by imitating Him. The heavenly and truly divine love comes to men thus, when in the soul itself the spark of true goodness, kindled in the soul by the Divine Word, is able to burst forth into flame; and, what is of the highest importance, salvation runs parallel with sincere willingness—choice and life being, so to speak, yoked together. Wherefore this exhortation of the truth alone, like the most faithful of our friends, abides with us till our last breath, and is to the whole and perfect spirit of the soul the kind attendant on our ascent to heaven. What, then, is the exhortation I give you? I urge you to be saved. This Christ desires. In one word, He freely bestows life on you. And who is He? Briefly learn. The Word of truth, the Word of incorruption, that regenerates man by bringing him back to the truth—the goad that urges to salvation—He who expels destruction and pursues death—He who builds up the temple of God in men, that He may cause God to take up His abode in men. Cleanse the temple; and pleasures and amusements abandon to the winds and the fire, as a fading flower; but wisely cultivate the fruits of self-command, and present thyself to God as an offering of first-fruits, that there may be not the work alone, but also the grace of God; and both are requisite, that the friend of Christ may be rendered worthy of the kingdom, and be counted worthy of the kingdom.

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[174] Heb. viii. 10–12; Jer. xxxi. 33, 34.

[175] *Il.*, vi. 236. [The exchange of Glaucus.]

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[176] Eph. vi. 14–17.

[177] Isa. lviii. 9.

CHAPTER XII.—EXHORTATION TO ABANDON THEIR OLD ERRORS AND LISTEN TO THE INSTRUCTIONS OF CHRIST.

Let us then avoid custom as we would a dangerous headland, or the threatening Charybdis, or the mythic sirens. It chokes man, turns him away from truth, leads him away from life: custom is a snare, a gulf, a pit, a mischievous winnowing fan.

> “Urge the ship beyond that smoke and billow.”[178]

Let us shun, fellow-mariners, let us shun this billow; it vomits forth fire: it is a wicked island, heaped with bones and corpses, and in it sings a fair courtesan, Pleasure, delighting with music for the common ear.

> “Hie thee hither, far-famed Ulysses, great glory of the Achæans;
> Moor the ship, that thou mayest hear diviner voice.”[179]

She praises thee, O mariner, and calls the illustrious; and the courtesan tries to win to herself the glory of the Greeks. Leave her to prey on the dead; a heavenly spirit comes to thy help: pass by Pleasure, she beguiles.

> “Let not a woman with flowing train cheat you of your senses,
> With her flattering prattle seeking your hurt.”

Sail past the song; it works death. Exert your will only, and you have overcome ruin; bound to the wood of the cross, thou shalt be freed from destruction: the word of God will be thy pilot, and the Holy Spirit will bring thee to anchor in the haven of heaven. Then shalt thou see my God, and be initiated into the sacred mysteries, and come to the fruition of those things which are laid up in heaven reserved for me, which “ear hath not heard, nor have they entered into the heart of any.”[180]

> “And in sooth methinks I see two suns,
> And a double Thebes,”[181]

said one frenzy-stricken in the worship of idols, intoxicated with mere ignorance. I would pity him in his frantic intoxication, and thus frantic I would invite him to the sobriety of salvation; for the Lord welcomes a sinner’s repentance, and not his death.

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[178] *Odyss.*, xii. 219.

[179] *Odyss.*, xii. 184.

[180] 1 Cor. ii. 9.

[181] Eurip., *Bacch.*, 918.

Come, O madman, not leaning on the thyrsus, not crowned with ivy; throw away the mitre, throw away the fawn-skin; come to thy senses. I will show thee the Word, and the mysteries of the Word, expounding them after thine own fashion. This is the mountain beloved of God, not the subject of tragedies like Cithæron, but consecrated to dramas of the truth,—a mount of sobriety, shaded with forests of purity; and there revel on it not the Mænades, the sisters of Semele, who was struck by the thunderbolt, practising in their initiatory rites unholy division of flesh, but the daughters of God, the fair lambs, who celebrate the holy rites of the Word, raising a sober choral dance. The righteous are the chorus; the music is a hymn of the King of the universe. The maidens strike the lyre, the angels praise, the prophets speak; the sound of music issues forth, they run and pursue the jubilant band; those that are called make haste, eagerly desiring to receive the Father.

Come thou also, O aged man, leaving Thebes, and casting away from thee both divination and Bacchic frenzy, allow thyself to be led to the truth. I give thee the staff [of the cross] on which to lean. Haste, Tiresias; believe, and thou wilt see. Christ, by whom the eyes of the blind recover sight, will shed on thee a light brighter than the sun; night will flee from thee, fire will fear, death will be gone; thou, old man, who saw not Thebes, shalt see the heavens. O truly sacred mysteries! O stainless light! My way is lighted with torches, and I survey the heavens and God; I become holy whilst I am initiated. The Lord is the hierophant, and seals while illuminating him who is initiated, and presents to the Father him who believes, to be kept safe for ever. Such are the reveries of my mysteries. If it is thy wish, be thou also initiated; and thou shall join the choir along with angels around the unbegotten and indestructible and the only true God, the Word of God, raising the hymn with us.[182] This Jesus, who is eternal, the one great High Priest of the one God, and of His Father, prays for and exhorts men.

“Hear, ye myriad tribes, rather whoever among men are endowed with reason, both barbarians and Greeks. I call on the whole race of men, whose Creator I am, by the will of the Father. Come to Me, that you may be put in your due rank under the one God and the one Word of God; and do not only have the advantage of the irrational creatures in the possession of reason; for to you of all mortals I grant the enjoyment of immortality. For I want, I want to impart to you this grace, bestowing on you the perfect boon of immortality; and I confer on you both the Word and the knowledge of God, My complete self. This am I, this God wills, this is symphony, this the harmony of the Father, this is the Son, this is Christ, this the Word of God, the arm of the Lord, the power of the universe, the will of the Father; of which things there were images of old, but not all adequate. I desire to restore you according to the original model, that ye may become also like Me. I anoint you with the ungent of faith, by which you throw off corruption, and show you the naked form of righteousness by which you ascend to God. Come to Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls. For My yoke is easy, and My burden 20 light."[183]

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[182] [Here are references to baptism and the Eucharist, and to the *Trisagion*, “Therefore with angels and archangels,” which was universally diffused in the Christian Church. Bunsen, *Hippol.*, iii. 63.]

Let us haste, let us run, my fellow-men—us, who are God-loving and God-like images of the Word. Let us haste, let us run, let us take His yoke, let us receive, to conduct us to immortality, the good charioteer of men. Let us love Christ. He led the colt with its parent; and having yoked the team of humanity to God, directs His chariot to immortality, hastening clearly to fulfil, by driving now into heaven, what He shadowed forth before by riding into Jerusalem. A spectacle most beautiful to the Father is the eternal Son crowned with victory.[184] Let us aspire, then, after what is good; let us become God-loving men, and obtain the greatest of all things which are incapable of being harmed—God and life. Our helper is the Word; let us put confidence in Him; and never let us be visited with such a craving for silver and gold, and glory, as for the Word of truth Himself. For it will not, it will not be pleasing to God Himself if we value least those things which are worth most, and hold in the highest estimation the manifest enormities and the utter impiety of folly, and ignorance, and thoughtlessness, and idolatry. For not improperly the sons of the philosophers consider that the foolish are guilty of profanity and impiety in whatever they do; and describing ignorance itself as a species of madness, allege that the multitude are nothing but madmen. There is therefore no room to doubt, the Word will say, whether it is better to be sane or insane; but holding on to truth with our teeth, we must with all our might follow God, and in the exercise of wisdom regard all things to be, as they are, His; and besides, having learned that we are the most excellent of His possessions, let us commit ourselves to God, loving the Lord God, and regarding this as our business all our life long. And if what belongs to friends be reckoned common property, and man be the friend of God—for through the mediation of the Word has he been made the friend of God—then accordingly all things become man's, because all things are God's, and the common property of both the friends, God and man.

It is time, then, for us to say that the pious Christian alone is rich and wise, and of noble birth, and thus call and believe him to be God's image, and also His likeness,[185] having become righteous and holy and wise by Jesus Christ, and so far already like God. Accordingly this grace is indicated by the prophet, when he says, "I said that ye are gods, and all sons of the Highest."[186] For us, yea us, He has adopted, and wishes to be called the Father of us alone, not of the unbelieving. Such is then our position who are the attendants of Christ.

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[183] Matt. xi. 28, 29, 30.

[184] ["Who is this that cometh from Edom," seems to be in mind. Isa. lxiii. 1.]

[185] Clement here draws a distinction, frequently made by early Christian writers, between the image and the likeness of God. Man never loses the image of God; but as the likeness consists in moral resemblance, he may lose it, and he recovers it only when he becomes righteous, holy, and wise.

> "As are men's wishes, so are their words;
> As are their words, so are their deeds;
> And as their works, such is their life."

Good is the whole life of those who have known Christ.

Enough, methinks, of words, though, impelled by love to man, I might have gone on to pour out what I had from God, that I might exhort to what is the greatest of blessings—salvation.[187] For discourses concerning the life which has no end, are not readily brought to the end of their disclosures. To you still remains this conclusion, to choose which will profit you most—judgment or grace. For I do not think there is even room for doubt which of these is the better; nor is it allowable to compare life with destruction.

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[186] Ps. lxxxii. 6.

[187] [Let me quote from an excellent author: "We ought to give the Fathers credit for knowing what arguments were best calculated to affect the minds of those whom they were addressing. It was unnecessary for them to establish, by a long train of reasoning, the *probability* that a revelation may be made from heaven to man, or to prove the credibility of miracles . . . The majority, both of the learned and unlearned, were fixed in the belief that the Deity exercised an immediate control over the human race, and consequently felt no predisposition to reject that which purported to be a communication of His will. . . . Accustomed as they were, however, to regard the various systems proposed by philosophers as matters of curious speculation, designed to exercise the understanding, *not to influence* the conduct, the chief difficulty of the advocate of Christianity was to prevent them from treating it *with the same levity*, and to induce them to view it in its true light as a revelation declaring truths of the highest practical importance." This remark of Bishop Kaye is a hint of vast importance in our study of the early Apologists. It is taken from that author's *Account of the Writings of Clement of Alexandria* (London, 1835), to which I would refer the student, as the best introduction to these works that I know of. It is full of valuable comment and exposition. I make only sparing reference to it, however, in these pages, as otherwise I should hardly know what to omit, or to include.]

THE INSTRUCTOR.

[Pædagogus.]

Book I

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CHAPTER I. THE OFFICE OF THE INSTRUCTOR.

As there are these three things in the case of man, habits, actions, and passions; habits are the department appropriated by *hortatory* discourse the guide to piety, which, like the ship's keel, is laid beneath for the building up of faith; in which, rejoicing exceedingly, and abjuring our old opinions, through salvation we renew our youth, singing with the hymning prophecy, "How good is God to Israel, to such as are upright in heart!"[188] All actions, again, are the province of *preceptive* discourse; while *persuasive* discourse applies itself to heal the passions. It is, however, one and the self-same word which rescues man from the custom of this world in which he has been reared, and trains him up in the one salvation of faith in God.

When, then, the heavenly guide, the Word, was inviting[189] men to salvation, the appellation of *hortatory* was properly applied to Him: his same word was called rousing (the whole from a part). For the whole of piety is hortatory, engendering in the kindred faculty of reason a yearning after true life now and to come. But now, being at once curative and preceptive, following in His own steps, He makes what had been prescribed the subject of persuasion, promising the cure of the passions within us. Let us then designate this Word appropriately by the one name *Tutor* (or *Pædagogue*, or *Instructor*).

The Instructor being practical, not theoretical, His aim is thus to improve the soul, not to teach, and to train it up to a virtuous, not to an intellectual life. Although this same word is didactic, but not in the present instance. For the word which, in matters of doctrine, explains and reveals, is that whose province it is to teach. But our Educator[190] being practical, first exhorts to the attainment of right dispositions and character, and then persuades us to the energetic practice of our duties, enjoining on us pure commandments, and exhibiting to such as come after representations of those who formerly wandered in error. Both are of the highest utility,—that which assumes the form of counselling to obedience, and that which is presented in the form of example; which latter is of two kinds, corresponding to the former duality,—the one having for its purpose that we should choose and imitate the good, and the other that we should reject and turn away from the opposite.

Hence accordingly ensues the healing of our passions, in consequence of the assuagements of those examples; the Pædagogue strengthening our souls, and by His benign commands, as by gentle medicines, guiding the sick to the perfect knowledge of the truth.

There is a wide difference between health and knowledge; for the latter is produced by learning, the former by healing. One, who is ill, will not therefore learn any branch of instruction till he is quite well. For neither to learners nor to the sick is each injunction invariably expressed similarly; but to the former in such a way as to lead to knowledge, and to the latter to health. As, then, for those of us who are diseased in body a physician is required, so also those who are diseased in soul require a pædagogue to cure our maladies; and then a teacher, to train and guide the soul to all requisite knowledge when it is made able to admit the revelation of the Word. Eagerly desiring, then, to perfect us by a gradation conducive to salvation, suited for efficacious discipline, a beautiful arrangement is observed by the all-benignant Word, who first exhorts, then trains, and finally teaches.

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[188] Ps. lxxiii. 1.

[189] [See *Exhortation to the Heathen*, cap. xi. p. 203, *supra*.]

[190] The pædagogus. [This word seems to be used by Clement, with frequent alusion, at least, to its original idea, of one who leads the child to his instructor; which is the true idea, I suppose, in Gal. iii. 24.]

CHAPTER II.—OUR INSTRUCTOR'S TREATMENT OF OUR SINS.

Now, O you, my children, our Instructor is like His Father God, whose son He is, sinless, blameless, and with a soul devoid of passion; God in the form of man, stainless, the minister of His Father's will, the Word who is God, who is in the Father, who is at the Father's right hand, and with the form of God is God. He is to us a spotless image; to Him we are to try with all our might to assimilate our souls. He is wholly free from human passions; wherefore also He alone is judge, because He alone is sinless. As far, however, as we can, let us try to sin as little as possible. For nothing is so urgent in the first place as deliverance from passions and disorders, and then the checking of our liability to fall into sins that have become habitual. It is best, therefore, not to sin at all in any way, which we assert to be the prerogative of God alone; next to keep clear of voluntary transgressions, which is characteristic of the wise man; thirdly, not to fall into many involuntary offences, which is peculiar to those who have been excellently trained. Not to continue long in sins, let that be ranked last. But this also is salutary to those who are called back to repentance, to renew the contest.

And the Instructor, as I think, very beautifully says, through Moses: "If any one die suddenly by him, straightway the head of his consecration shall be polluted, and shall be shaved,"[191] designating involuntary sin as sudden death. And He says that it pollutes by defiling the soul: wherefore He prescribes the cure with all speed, advising the head to be instantly shaven; that is, counselling the locks of ignorance which shade the reason to be shorn clean off, that reason (whose seat is in the brain), being left bare of the dense stuff of vice, may speed its way to repentance. Then after a few remarks He adds, "The days before are not reckoned irrational,"[192] by which manifestly sins are meant which are contrary to reason. The involuntary act He calls "*sudden,*" the sin He calls "irrational." Wherefore the Word, the Instructor, has taken the charge of us, in order to the prevention of sin, which is contrary to reason.

Hence consider the expression of Scripture, "Therefore these things saith the Lord;" the sin that had been committed before is held up to reprobation by the succeeding expression "therefore," according to which the righteous judgment follows. This is shown conspicuously by the prophets, when they said, "Hadst thou not sinned, He would not have uttered these threatenings." "Therefore thus saith the Lord;" "Because thou hast not heard these words, therefore these things the Lord;" and, "Therefore, behold, the Lord saith." For prophecy is given by reason both of obedience and disobedience: for obedience, that we may be saved; for disobedience, that we may be corrected.

Our Instructor, the Word, therefore cures the unnatural passions of the soul by means of exhortations. For with the highest propriety the help of bodily diseases is called the healing art—an art acquired by human skill. But the paternal Word is the only Pæonian physician of human infirmities, and the holy charmer of the sick soul. "Save," it is said, "Thy servant, O my God, who trusteth in Thee. Pity me, O Lord; for I will cry to Thee all the day."[193] For a while the "physician's art," according to Democritus, "heals the diseases of the body; wisdom frees the soul from passion." But the good Instructor, the Wisdom, the Word of the Father, who made man, cares for the whole nature of His creature; the all-sufficient Physician of humanity, the Saviour, heals both body and soul. "Rise up," He said to the paralytic; "take the bed on which thou liest, and go away home;"[194] and straightway the infirm man received strength. And to the dead He said, "Lazarus, go forth;"[195] and the dead man issued from his coffin such as he was ere he died, having undergone resurrection. Further, He heals the soul itself by precepts and gifts—by precepts indeed, in course of time, but being liberal in His gifts, He says to us sinners, "Thy sins be forgiven thee."[196]

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[191] Num. vi. 9.

[192] Num. vi. 12.

We, however, as soon as He conceived the thought, became His children, having had assigned us the best and most secure rank by His orderly arrangement, which first circles about the world, the heavens, and the sun's circuits, and occupies itself with the motions of the rest of the stars for man's behoof, and then busies itself with man himself, on whom all its care is concentrated; and regarding him as its greatest work, regulated his soul by wisdom and temperance, and tempered the body with beauty and proportion. And whatever in human actions is right and regular, is the result of the inspiration of its rectitude and order.

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[193] Ps. lxxxvi. 2, 3.

[194] Mark ii. 11.

[195] John xi. 43.

[196] Matt. ix. 2.

CHAPTER III.—THE PHILANTHROPY OF THE INSTRUCTOR.

The Lord ministers all good and all help, both as man and as God: as God, forgiving our sins; and as man, training us not to sin. Man is therefore justly dear to God, since he is His workmanship. The other works of creation He made by the word of command alone, but man He framed by Himself, by His own hand, and breathed into him what was peculiar to Himself. What, then, was fashioned by Him, and after He likeness, either was created by God Himself as being desirable on its own account, or was formed as being desirable on account of something else. If, then, man is an object desirable for itself, then He who is good loved what is good, and the love-charm is within even in man, and is that very thing which is called the inspiration [or breath] of God; but if man was a desirable object on account of something else, God had no other reason for creating him, than that unless he came into being, it was not possible for God to be a good Creator, or for man to arrive at the knowledge of God. For God would not have accomplished that on account of which man was created otherwise than by the creation of man; and what hidden power in willing God possessed, He carried fully out by the forth-putting of His might externally in the act of creating, receiving from man what He made man;[197] and whom He had He saw, and what He wished that came to pass; and there is nothing which God cannot do. Man, then, whom God made, is desirable for himself, and that which is desirable on his account is allied to him to whom it is desirable on his account; and this, too, is acceptable and liked.

But what is loveable, and is not also loved by Him? And man has been proved to be loveable; consequently man is loved by God. For how shall he not be loved for whose sake the only-begotten Son is sent from the Father's bosom, the Word of faith, the faith which is superabundant; the Lord Himself distinctly confessing and saying, "For the Father Himself loveth you, because ye have loved Me;"[198] and again, "And hast loved them as Thou hast loved Me?"[199] What, then, the Master desires and declares, and how He is disposed in deed and word, how He commands what is to be done, and forbids the opposite, has already been shown.

Plainly, then, the other kind of discourse, the didactic, is powerful and spiritual, observing precision, occupied in the contemplation of mysteries. But let it stand over for the present.

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[197] Bishop Kaye (*Some Account of the Writings and Opinions of Clement of Alexandria*, p. 48) translates, "receiving from man that which made man (that on account of which man was made)." But it seems more likely that Clement refers to the ideal man in the divine mind, whom he indentifies elsewhere with the Logos, the ἄνθρωπος ἀπαθής, of whom man was the image. The reader will notice that Clement speaks of man as existing in the divine mind before his creation, and creation is represented by God's *seeing* what He had previously within Him merely as a hidden power.

[198] John xvi. 27.

[199] John xvii. 23.

Now, it is incumbent on us to return His love, who lovingly guides us to that life which is best; and to live in accordance with the injunctions of His will, not only fulfilling what is commanded, or guarding against what is forbidden, but turning away from some examples, and imitating others as much as we can, and thus to perform the works of the Master according to His similitude, and so fulfil what Scripture says as to our being made in His image and likeness. For, wandering in life as in deep darkness, we need a guide that cannot stumble or stray; and our guide is the best, not blind, as the Scripture says, "leading the blind into pits."[200] But the Word is keen-sighted, and scans the recesses of the heart. As, then, that is not light which enlightens not, nor motion that moves not, nor loving which loves not, so neither is that good which profits not, nor guides to salvation. Let us then aim at the fulfilment of the commandments by the works of the Lord; for the Word Himself also, having openly become flesh,[201] exhibited the same virtue, both practical and contemplative. Wherefore let us regard the Word as law, and His commands and counsels as the short and straight paths to immortality; for His precepts are full of persuasion, not of fear.

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[200] Matt. xv. 14.

[201] John i. 14.

CHAPTER IV.—MEN AND WOMEN ALIKE UNDER THE INSTRUCTOR'S CHARGE.

Let us, then, embracing more and more this good obedience, give ourselves to the Lord; clinging to what is surest, the cable of faith in Him, and understanding that the virtue of man and woman is the same. For if the God of both is one, the master of both is also one; one church, one temperance, one modesty; their food is common, marriage an equal yoke; respiration, sight, hearing, knowledge, hope, obedience, love all alike. And those whose life is common, have common graces and a common salvation; common to them are love and training. "For in this world," he says, "they marry, and are given in marriage,"[202] in which alone the female is distinguished from the male; "but in that world it is so no more." There the rewards of this social and holy life, which is based on conjugal union, are laid up, not for male and female, but for man, the sexual desire which divides humanity being removed. Common therefore, too, to men and women, is the name of man. For this reason I think the Attics called, not boys only, but girls, παιδάριον, using it as a word of common gender; if Menander the comic poet, in *Rhapizomena,* appears to any one a sufficient authority, who thus speaks:—

> "My little daughter; for by nature
> The child (παιδάριον) is most loving.

Ἄρνες, too, the word for lambs, is a common name of simplicity for the male and female animal.

Now the Lord Himself will feed us as His flock forever. Amen. But without a sheperd, neither can sheep nor any other animal live, nor children without a tutor, nor domestics without a master."

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[202] Luke xx. 34.

CHAPTER V.—ALL WHO WALK ACCORDING TO TRUTH ARE CHILDREN OF GOD.

That, then, Pædagogy is the training of children (παίδων ἀγωγή), is clear from the word itself. It remains for us to consider the children whom Scripture points to; then to give the pædagogue charge of them. We are the children. In many ways Scripture celebrates us, and describes us in manifold figures of speech, giving variety to the simplicity of the faith by diverse names. Accordingly, in the Gospel, "the Lord, standing on the shore, says to the disciples"—they happened to be fishing—"and called aloud, Children, have ye any meat?"[203]—addressing those that were already in the position of disciples as children. "And they brought to Him," it is said, "children, that He might put His hands on them and bless them; and when His disciples hindered them, Jesus said, Suffer the children, and forbid them not to come to Me, for of such is the kingdom of heaven."[204] What the expression means the Lord Himself shall declare, saying, "Except ye be converted, and become as little chidren, ye shall not enter into the kingdom of heaven;"[205] not in that place speaking figuratively of regeneration, but setting before us, for our imitation, the simplicity that is in children.[206]

The prophetic spirit also distinguishes us as children. "Plucking," it is said, "branches of olives or palms, the children went forth to meet the Lord, and cried, saying, Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord;"[207] light, and glory, and praise, with supplication to the Lord: for this is the meaning of the expression Hosanna when rendered in Greek. And the Scripture appears to me, in allusion to the prophecy just mentioned, reproachfully to upbraid the thoughtless: "Have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?"[208] In this way the Lord in the Gospels spurs on His disciples, urging them to attend to Him, hastening as He was to the Father; rendering His hearers more eager by the intimation that after a little He was to depart, and showing them that it was requisite that they should take more unsparing advantage of the truth than ever before, as the Word was to ascend to heaven. Again, therefore, He calls them children; for He says, "Children, a little while I am with you."[209] And, again, He likens the kingdom of heaven to children sitting in the market-places and saying, "We have piped unto you, and ye have not danced; we have mourned, and ye have not lamented;”[210] and whatever else He added agreeably thereto. And it is not alone the Gospel that holds these sentiments. Prophecy also agrees with it. David accordingly says, “*Praise, O children, the* Lord; *praise the name of the* Lord.”[211] It says also by Esaias, “*Here am I, and the children that God hath given me.*”[212] Are you amazed, then, to hear that men who belong to the nations are sons in the Lord’s sight? You do not in that case appear to give ear to the Attic dialect, from which you may learn that beautiful, comely, and freeborn young maidens are still called παιδίσκαι, and servant-girls παιδισκάρια; and that those last also are, on account of the bloom of youth, called by the flattering name of young maidens.

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[203] John xxi. 4, 5.

[204] Matt. xix. 14.

[205] Matt. xviii. 3.

[206] [The dignity ascribed to Christian childhood in this chapter is something noteworthy. The Gospel glorifying children, sanctifies marriage, and creates the home.]

[207] Matt. xxi. 9.

[208] Matt. xxi. 16; Ps. viii. 2.

[209] John xiii. 33.

And when He says, “Let my lambs stand on my right,”[213] He alludes to the simple children, as if they were sheep and lambs in nature, not men; and the lambs He counts worthy of preference, from the superior regard He has to that tenderness and simplicity of disposition in men which constitutes innocence. Again, when He says, “as suckling calves,” He again alludes figuratively to us; and “as an innocent and gentle dove,”[214] the reference is again to us. Again, by Moses, He commands “two young pigeons or a pair of turtles to be offered for sin;”[215] thus saying, that the harmlessness and innocence and placable nature of these tender young birds are acceptable to God, and explaining that like is an expiation for like. Further, the timorousness of the turtle-doves typifies fear in reference to sin.

And that He calls us chickens the Scripture testifies: “As a hen gathereth her chickens under her wings.”[216] Thus are we the Lord’s chickens; the Word thus marvellously and mystically describing the simplicity of childhood. For sometimes He calls us children, sometimes chickens, sometimes infants, and at other times sons, and “a new people,” and “a recent people.” “And my servants shall be called by a new name”[217] (a new name, He says, fresh and eternal, pure and simple, and childlike and true), which shall be blessed on the earth. And again, He figuratively calls us colts unyoked to vice, not broken in by wickedness; but simple, and bounding joyously to the Father alone; not such horses “as neigh after their neighbours’ wives, that are under the yoke, and are female-mad;”[218] but free and new-born, jubilant by means of faith, ready to run to the truth, swift to speed to salvation, that tread and stamp under foot the things of the world.

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[210] Matt. xi. 16, 17. [In the Peshitoi-Syraic version, where are probably found the very words our Saviour thus quotes from children in Nazareth, this saying is seen to be metrical and alliterative.]

[211] Ps. cxiii. 1.

[212] Isa. viii. 18.

[213] Matt. xxv. 33.

[214] Matt. x. 16.

[215] Lev. xv. 29, xii. 8; Luke ii. 24.

[216] Matt. xxiii. 37.

[217] Isa. lxv. 15, 16.

213 “Rejoice greatly, O daughter of Sion; tell aloud, O daughter of Jerusalem: behold, thy King cometh, just, meek, and bringing salvation; meek truly is He, and riding on a beast of burden, and a young colt.”[219] It was not enough to have said colt alone, but He added to it also *young,* to show the youth of humanity in Christ, and the eternity of simplicity, which shall know no old age. And we who are little ones being such colts, are reared up by our divine colt-tamer. But if the new man in Scripture is represented by the ass, this ass is also a colt. “And he bound,” it is said, “the colt to the vine,” having bound this simple and childlike people to the word, whom He figuratively represents as a vine. For the vine produces wine, as the Word produces blood, and both drink for health to men—wine for the body, blood for the spirit.

And that He also calls us lambs, the Spirit by the mouth of Isaiah is an unimpeachable witness: “He will feed His flock like a shepherd, He will gather the lambs with His arm,”[220]—using the figurative appellation of lambs, which are still more tender than sheep, to express simplicity. And we also in truth, honouring the fairest and most perfect objects in life with an appellation derived from the word child, have named training παιδεία, and discipline παιδαγωγία. Discipline (παιδαγωγία) we declare to be right guiding from childhood to virtue. Accordingly, our Lord revealed more distinctly to us what is signified by the appellation of children. On the question arising among the apostles, “which of them should be the greater,” Jesus placed a little child in the midst, saying, “Whosoever, shall humble himself as this little child, the same shall be the greater in the kingdom of heaven.”[221] He does not then use the appellation of children on account of their very limited amount of understanding from their age, as some have thought. Nor, if He says, “Except ye become as these children, ye shall not enter into the kingdom of God,” are His words to be understood as meaning “without learning.” We, then, who are infants, no longer roll on the ground, nor creep on the earth like serpents as before, crawling with the whole body about senseless lusts; but, stretching upwards in soul, loosed from the world and our sins, touching the earth on tiptoe so as to appear to be in the world, we pursue holy wisdom, although this seems folly to those whose wits are whetted for wickedness. Rightly, then, are those called children who know Him who is God alone as their Father, who are simple, and infants, and guileless, who are lovers of the horns of the unicorns.[222]

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[218] Jer. v. 8.

[219] Zech. ix. 9; Gen. xlix. 11.

[220] Isa. xl. 11.

[221] Matt. xviii. 4.

To those, therefore, that have made progress in the word, He has proclaimed this utterance, bidding them dismiss anxious care of the things of this world, and exhorting them to adhere to the Father alone, in imitation of children. Wherefore also in what follows He says: "Take no anxious thought for the morrow; sufficient unto the day is the evil thereof."[223] Thus He enjoins them to lay aside the cares of this life, and depend on the Father alone. And he who fulfils this commandment is in reality a child and a son to God and to the world,—to the one as deceived, to the other as beloved. And if we have one Master in heaven, as the Scripture says, then by common consent those on the earth will be rightly called disciples. For so is the truth, that perfection is with the Lord, who is always teaching, and infancy and childishness with us, who are always learning. Thus prophecy hath honoured *perfection*, by applying to it the appellation *man*. For instance, by David, He says of the devil: "The Lord abhors the man of blood;"[224] he calls him man, as perfect in wickedness. And the Lord is called man, because He is perfect in righteousness. Directly in point is the instance of the apostle, who says, writing the Corinthians: "For I have espoused you to one man, that I may present you as a chaste virgin to Christ,"[225] whether as children or saints, but to the Lord alone. And writing to the Ephesians, he has unfolded in the clearest manner the point in question, speaking to the following effect: "Till we all attain to the unity of the faith, and of the knowledge of God, to a perfect man, to the measure of the stature of the fulness of Christ: that we be no longer children, tossed to and fro by every wind of doctrine, by the craft of men, by their cunning in stratagems of deceit; but, speaking the truth in love, may grow up to Him in all things,"[226]—saying these things in order to the edification of the body of Christ, who is the head and man, the only one perfect in righteousness; and we who are children guarding against the blasts of heresies, which blow to our inflation; and not putting our trust in fathers who teach us otherwise, are then made perfect when we are the church, having received Christ the head. Then it is right to notice, with respect to the appellation of infant (νήπιος), that τὸ νήπιον is not predicated of the silly: for the silly man is called νηπύτιος: and νήπιος is νεήπιος (since he that is tender-hearted is called ἤπιος), as being one that has newly become gentle and meek in conduct. This the blessed Paul most clearly pointed out when he said, “When we might have been burdensome as the apostles 214 of Christ, we were gentle (ἤπιοι) among you, as a nurse cherisheth her children.”[227] The child (νήπιος) is therefore gentle (ἤπιος), and therefore more tender, delicate, and simple, guileless, and destitute of hypocrisy, straightforward and upright in mind, which is the basis of simplicity and truth. For He says, “Upon whom shall I look, but upon him who is gentle and quiet?”[228] For such is the virgin speech, tender, and free of fraud; whence also a virgin is wont to be called “a tender bride,” and a child “tender-hearted.” And we are tender who are pliant to the power of persuasion, and are easily drawn to goodness, and are mild, and free of the stain of malice and perverseness, for the ancient race was perverse and hard-hearted; but the band of infants, the new people which we are, is delicate as a child. On account of the hearts of the innocent, the apostle, in the Epistle to the Romans, owns that he rejoices, and furnishes a kind of definition of children, so to speak, when he says, “I would have you wise toward good, but simple towards evil.”[229] For the name of child, νήπιος, is not understood by us privatively, though the sons of the grammarians make the νη a privative particle. For if they call us who follow after childhood foolish, see how they utter blasphemy against the Lord, in regarding those as foolish who have betaken themselves to God. But if, which is rather the true sense, they themselves understand the designation children of simple ones, we glory in the name. For the new minds, which have newly become wise, which have sprung into being according to the new covenant, are infantile in the old folly. Of late, then, God was known by the coming of Christ: “For no man knoweth God but the Son, and he to whom the Son shall reveal Him.”[230]

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[222] Theodoret explains this to mean that, as the animal referred to has only one horn, so those brought up in the practice of piety worship only one God. [It might mean lovers of those promises which are introduced by these words in the marvellous twenty-second Psalm.]

[223] Matt. vi. 34.

[224] Ps. v. 6.

[225] 2 Cor. xi. 2.

[226] Eph. iv. 13–15.

In contradistinction, therefore, to the older people, the new people are called young, having learned the new blessings; and we have the exuberance of life’s morning prime in this youth which knows no old age, in which we are always growing to maturity in intelligence, are always young, always mild, always new: for those must necessarily be new, who have become partakers of the new Word. And that which participates in eternity is wont to be assimilated to the incorruptible: so that to us appertains the designation of the age of childhood, a lifelong spring-time, because the truth that is in us, and our habits saturated with the truth, cannot be touched by old age; but Wisdom is ever blooming, ever remains consistent and the same, and never changes. “Their children,” it is said, “shall be borne upon their shoulders, and fondled on their knees; as one whom his mother comforteth, so also shall I comfort you.”[231] The mother draws the children to herself; and we seek our mother the Church. Whatever is feeble and tender, as needing help on account of its feebleness, is kindly looked on, and is sweet and pleasant, anger changing into help in the case of such: for thus horses’ colts, and the little calves of cows, and the lion’s whelp, and the stag’s fawn, and the child of man, are looked upon with pleasure by their fathers and mothers. Thus also the Father of the universe cherishes affection towards those who have fled to Him; and having begotten them again by His Spirit to the adoption of children, knows them as gentle, and loves those alone, and aids and fights for them; and therefore He bestows on them the name of child. The word Isaac I also connect with child. Isaac means laughter. He was seen sporting with his wife and helpmeet Rebecca by the prying king.[232] The king, whose name was Abimelech, appears to me to represent a supramundane wisdom contemplating the mystery of sport. They interpret Rebecca to mean endurance. O wise sport, laughter also assisted by endurance, and the king as spectator! The spirit of those that are children in Christ, whose lives are ordered in endurance, rejoice. And this is the divine sport. “Such a sport, of his own, Jove sports,” says Heraclitus. For what other employment is seemly for a wise and perfect man, than to sport and be glad in the endurance of what is good—and, in the administration of what is good, holding festival with God? That which is signified by the prophet may be interpreted differently,—namely, of our rejoicing for salvation, as Isaac. He also, delivered from death, laughed, sporting and rejoicing with his spouse, who was the type of the Helper of our salvation, the Church, to whom the stable name of endurance is given; for this cause surely, because she alone remains to all generations, rejoicing ever, subsisting as she does by the endurance of us believers, who are the members of Christ. And the witness of those that have endured to the end, and the rejoicing on their account, is the mystic sport, and the salvation accompanied with decorous solace which brings us aid.

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[227] 1 Thess. ii. 6, 7.

[228] Isa. lxvi. 2.

[229] Rom. xvi. 19.

[230] Matt. xi. 27; Luke x. 22.

The King, then, who is Christ, beholds from above our laughter, and looking through the window, as the Scripture says, views the thanksgiving, and the blessing, and the rejoicing, 21
and the gladness, and furthermore the endurance which works together with them and their embrace: views His Church, showing only His face, which was wanting to the Church, which is made perfect by her royal Head. And where, then, was the door by which the Lord showed Himself? The flesh by which He was manifested. He is Isaac (for the narrative may be interpreted otherwise), who is a type of the Lord, a child as a son; for he was the son of Abraham, as Christ the Son of God, and a sacrifice as the Lord, but he was not immolated as the Lord. Isaac only bore the wood of the sacrifice, as the Lord the wood of the cross. And he laughed mystically, prophesying that the Lord should fill us with joy, who have been redeemed from

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[231] Isa. lxvi. 12, 13.

[232] Gen. xxvi. 8.

corruption by the blood of the Lord. Isaac did everything but suffer, as was right, yielding the precedence in suffering to the Word. Furthermore, there is an intimation of the divinity of the Lord in His not being slain. For Jesus rose again after His burial, having suffered no harm, like Isaac released from sacrifice. And in defence of the point to be established, I shall adduce another consideration of the greatest weight. The Spirit calls the Lord Himself a child, thus prophesying by Esaias: "Lo, to us a child has been born, to us a son has been given, on whose own shoulder the government shall be; and His name has been called the Angel of great Counsel." Who, then, is this infant child? He according to whose image we are made little children. By the same prophet is declared His greatness: "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace; that He might fulfil His discipline: and of His peace there shall be no end."[233] O the great God! O the perfect child! The Son in the Father, and the Father in the Son. And how shall not the discipline of this child be perfect, which extends to all, leading as a schoolmaster us as children who are His little ones? He has stretched forth to us those hands of His that are conspicuously worthy of trust. To this child additional testimony is borne by John, "the greatest prophet among those born of women:"[234] Behold the Lamb of God!"[235] For since Scripture calls the infant children lambs, it has also called Him—God the Word—who became man for our sakes, and who wished in all points to be made like to us—"the Lamb of God"—Him, namely, that is the Son of God, the child of the Father.

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[233] Isa. ix. 6.

[234] Luke vii. 28.

[235] John i. 29, 36.

CHAPTER VI.—THE NAME CHILDREN DOES NOT IMPLY INSTRUCTION IN ELEMENTARY PRINCIPLES.

We have ample means of encountering those who are given to carping. For we are not termed children and infants with reference to the childish and contemptible character of our education, as those who are inflated on account of knowledge have calumniously alleged. Straightway, on our regeneration, we attained that perfection after which we aspired. For we were illuminated, which is to know God. He is not then imperfect who knows what is perfect. And do not reprehend me when I profess to know God; for so it was deemed right to speak to the Word, and He is free.[236] For at the moment of the Lord's baptism there sounded a voice from heaven, as a testimony to the Beloved, "Thou art My beloved Son, to-day have I begotten Thee." Let us then ask the wise, Is Christ, begotten to-day, already perfect, or—what were most monstrous—imperfect? If the latter, there is some addition He requires yet to make. But for Him to make any addition to His knowledge is absurd, since He is God. For none can be superior to the Word, or the teacher of the only Teacher. Will they not then own, though reluctant, that the perfect Word born of the perfect Father was begotten in perfection, according to œconomic fore-ordination? And if He was perfect, why was He, the perfect one, baptized? It was necessary, they say, to fulfil the profession that pertained to humanity. Most excellent. Well, I assert, simultaneously with His baptism by John, He becomes perfect? Manifestly. He did not then learn anything more from him? Certainly not. But He is perfected by the washing—of baptism—alone, and is sanctified by the descent of the Spirit? Such is the case. The same also takes place in our case, whose exemplar Christ became. Being baptized, we are illuminated; illuminated, we become sons; being made sons, we are made perfect; being made perfect, we are made immortal. "I," says He, "have said that ye are gods, and all sons of the Highest."[237] This work is variously called grace,[238] and illumination, and perfection, and washing: washing, by which we cleanse away our sins; grace, by which the penalties accruing to transgressions are remitted; and illumination, by which that holy light of salvation is beheld, that is, by which we see God clearly. Now we call that perfect which wants nothing. For what is yet wanting to him who knows God? For it were truly monstrous that that which is not complete should be called a gift (or act) of God's grace. Being perfect, He consequently bestows perfect gifts. As at His command all things were made, so on His bare wishing to bestow grace, ensues the perfecting of His grace. For the future of time is anticipated by the power of His volition.

Further release from evils is the beginning of salvation. We then alone, who first have touched the confines of life, are already perfect; and we already live who are separated from death. Salvation, accordingly, is the following of Christ: "For that which is in Him is life.[239]

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[236] In allusion apparently to John viii. 35, 36.

[237] Ps. lxxxii. 6.

[238] χάρισμα

[239] John i. 4.

"Verily, verily, I say unto you, He that heareth My words, and believeth on Him that sent Me, hath eternal life, and cometh not into condemnation, but hath passed from death to life."[240] Thus believing alone, and regeneration, is perfection in life; for God is never weak. For as His will is work, and this[241] is named the world; so also His counsel is the salvation of men, and this has been called the church. He knows, therefore, whom He has called, and whom He has saved; and at one and the same time He called and saved them. "For ye are," says the apostle, "taught of God."[242] It is not then allowable to think of what is taught by Him as imperfect; and what is learned from Him is the eternal salvation of the eternal Saviour, to whom be thanks for ever and ever. Amen. And he who is only regenerated—as the name necessarily indicates—and is enlightened, is delivered forthwith from darkness, and on the instant receives the light.

As, then, those who have shaken off sleep forthwith become all awake within; or rather, as those who try to remove a film that is over the eyes, do not supply to them from without the light which they do not possess, but removing the obstacle from the eyes, leave the pupil free; thus also we who are baptized, having wiped off the sins which obscure the light of the Divine Spirit, have the eye of the spirit free, unimpeded, and full of light, by which alone we contemplate the Divine, the Holy Spirit flowing down to us from above. This is the eternal adjustment of the vision, which is able to see the eternal light, since like loves like; and that which is holy, loves that from which holiness proceeds, which has appropriately been termed light. "Once ye were darkness, now are ye light in the Lord."[243] Hence I am of opinion man was called by the ancients φώς.[244] But he has not yet received, say they, the perfect gift. I also assent to this; but he is in the light, and the darkness comprehendeth him not. There is nothing intermediate between light and darkness. But the end is reserved till the resurrection of those who believe; and it is not the reception of some other thing, but the obtaining of the promise previously made. For we do not say that both take place together at the same time—both the arrival at the end, and the anticipation of that arrival. For eternity and time are not the same, neither is the attempt and the final result; but both have reference to the same thing, and one and the same person is concerned in both. Faith, so to speak, is the attempt generated in time; the final result is the attainment of the promise, secured for eternity. Now the Lord Himself has most clearly revealed the equality of salvation, when He said: "For this is the will of my Father, that every one that seeth the Son, and believeth on Him, should have everlasting life; and I will raise him up in the last day."[245] As far as possible in this world, which is what he means by the last day, and which is preserved till the time that it shall end, we believe that we are made perfect. Wherefore He says, "He that believeth on the Son hath everlasting life."[246] If, then, those who have believed have life, what remains beyond the possession of eternal life? Nothing is wanting to faith, as it is perfect and complete in itself. If aught is wanting to it, it is not wholly perfect. But faith is not lame in any respect; nor after our departure from this world does it make us who have believed, and received without distinction the earnest of future good, wait; but having in anticipation grasped by faith that which is future, after the resurrection we receive it as present, in order that that may be fulfilled which was spoken, "Be it according to thy faith."[247] And where faith is, there is the promise; and the consummation of the promise is rest. So that in illumination what we receive is knowledge, and the end of knowledge is rest—the last thing conceived as the object of aspiration. As, then, inexperience comes to an end by experience, and perplexity by finding a clear outlet, so by illumination must darkness disappear. The darkness is ignorance, through which we fall into sins, purblind as to the truth. Knowledge, then, is the illumination we receive, which makes ignorance disappear, and endows us with clear vision. Further, the abandonment of what is bad is the adopting[248] of what is better. For what ignorance has bound ill, is by knowledge loosed well; those bonds are with all speed slackened by human faith and divine grace, our transgressions being taken away by one Pœonian[249] medicine, the baptism of the Word. We are washed from all our sins, and are no longer entangled in evil. This is the one grace of illumination, that our characters are not the same as before our washing. And since knowledge springs up with illumination, shedding its beams around the mind, the moment we hear, we who were untaught become disciples. 21 Does this, I ask, take place on the advent of this instruction? You cannot tell the time. For instruction leads to faith, and faith with baptism is trained by the Holy Spirit. For that faith is the one universal salvation of humanity, and that there is the same equality before the righteous and loving God, and the same fellowship between Him and all, the apostle most clearly showed, speaking to the following effect: "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed, so that the law became our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster."[250] Do you not hear that we are no longer under that law which was accompanied with fear, but under the Word, the master of free choice? Then he subjoined the utterance, clear of all partiality: "For ye are all the children of God through faith in Christ Jesus. For as many as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."[251] There are not, then, in the same Word some "illuminated (gnostics); and some animal (or natural) men;" but all who have abandoned the desires of the flesh are equal and spiritual before the Lord. And again he writes in another place: "For by one spirit are we all baptized into one body, whether Jews or Greeks, whether bond or free, and we have all drunk of one cup."[252] Nor were it absurd to employ the expressions of those who call the reminiscence of better things the filtration of the spirit, understanding by filtration the separation of what is baser, that results from the reminiscence of what is better. There follows of necessity, in him who has come to the recollection of what is better, repentance for what is worse. Accordingly, they confess that the spirit in repentance retraces its steps. In the same way, therefore, we also, repenting of our sins, renouncing our iniquities, purified by baptism, speed back to the eternal light, children to the Father. Jesus therefore, rejoicing in the spirit, said: "I thank Thee, O Father, God of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them to babes;"[253] the Master and Teacher applying the name babes to us, who are readier to embrace salvation than the wise in the world, who, thinking themselves wise, are inflated with pride. And He exclaims in exultation and exceeding joy, as if lisping with the children, "Even so, Father; for so it seemed good in Thy sight."[254] Wherefore those things which have been concealed from the wise and prudent of this present world have been revealed to babes. Truly, then, are we the children of God, who have put aside the old man, and stripped off the garment of wickedness, and put on the immortality of Christ; that we may become a new, holy people by regeneration, and may keep the man undefiled. And a babe, as God's little one,[255] is cleansed from fornication and wickedness. With the greatest clearness the blessed Paul has solved for us this question in his First Epistle to the Corinthians, writing thus: "Brethren, be not children in understanding; howbeit in malice be children, but in understanding be men."[256] And the expression, "When I was a child, I thought as a child, I spake as a child,"[257] points out his mode of life according to the law, according to which, thinking childish things, he persecuted, and speaking childish things he blasphemed the Word, not as having yet attained to the simplicity of childhood, but as being in its folly; for the word νήπιον has two meanings.[258] "When I became a man," again Paul says, "I put away childish things."[259] It is not incomplete size of stature, nor a definite measure of time, nor additional secret teachings in things that are manly and more perfect, that the apostle, who himself professes to be a preacher of childishness, alludes to when he sends it, as it were, into banishment; but he applies the name "children" to those who are under the law, who are terrified by fear as children are by bugbears; and "men" to us who are obedient to the Word and masters of ourselves, who have believed, and are saved by voluntary choice, and are rationally, not irrationally, frightened by terror. Of this the apostle himself shall testify, calling as he does the Jews heirs according to the first covenant, and us heirs according to promise: "*Now I say, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all; but is under tutors and governors, till the time appointed by the father. So also we, when we were children, were in bondage under the rudiments of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons*"[260] by Him. See how He has admitted those to be children who are under fear and sins; but has conferred manhood on those who are under faith, by calling them sons, in contradistinction from the children that are under the law: "For thou 218 art no more a servant," he says, "but a son; and if a son, then an heir through God."[261] What, then, is lacking to the son after inheritance? Wherefore the expression, "When I was a child," may be elegantly expounded thus: that is, when I was a Jew (for he was a Hebrew by extraction) I thought as a child, when I followed the law; but after becoming a man, I no longer entertain the sentiments of a child, that is, of the law, but of a man, that is, of Christ, whom alone the Scripture calls man, as we have said before. "I put away childish things." But the childhood which is in Christ is maturity, as compared with the law. Having reached this point, we must defend our childhood. And we have still to explain what is said by the apostle: "I have fed you with milk (as children in Christ), not with meat; for ye were not able, neither yet are ye now able."[262] For it does not appear to me that the expression is to be taken in a Jewish sense; for I shall oppose to it also that Scripture, "I will bring you into that good land which flows with milk and honey."[263] A very great difficulty arises in reference to the

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[240] John v. 24.

[241] viz., the result of His will.

[242] 1 Thess. iv. 9.

[243] Eph. v. 8.

[244] φως, light; φώς, a man.

[245] John vi. 40.

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[246] John iii. 36.

[247] Matt. ix. 29.

[248] Migne's text has ἀποκάλυψις. The emendation ἀπόληψις is preferable.

[249] [*Iliad*, v. 401.]

[250] Gal. iii. 23–25. [Here the *schoolmaster* should be the *child-guide;* for the law leads us to the Master, says Clement, and we are no longer under the disciplinary guide, but "under the Word, the master of our free choice." The schoolmaster then is the Word, and the law merely led us to his school.]

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[251] Gal. iii. 26–28.

[252] 1 Cor. xii. 13.

[253] Luke x. 21.

[254] Luke x. 21.

[255] [Clement here considers all believers as babes, in the sense he explains; but the tenderness towards children of the allusions running through this chapter are not the less striking.]

[256] 1 Cor. xiv. 20.

[257] 1 Cor. xiii. 11. [A text much misused by the heretical gnostics whom Clement confutes.]

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[258] viz., simple or innocent as a child, and *foolish* as a child.

[259] 1 Cor. xiii. 11.

[260] Gal. iv. 1–5.

[261] Gal. iv. 7.

[262] 1 Cor. iii. 2.

[263] Ex. iii. 8.

comparison of these Scriptures, when we consider. For if the infancy which is characterized by the milk is the beginning of faith in Christ, then it is disparaged as childish and imperfect. How is the rest that comes after the meat, the rest of the man who is perfect and endowed with knowledge, again distinguished by infant milk? Does not this, as explaining a parable, mean something like this, and is not the expression to be read somewhat to the following effect: "*I have fed you with milk in Christ;*" and after a slight stop, let us add, "as children," that by separating the words in reading we may make out some such sense as this: I have instructed you in Christ with simple, true, and natural nourishment,—namely, that which is spiritual: for such is the nourishing substance of milk swelling out from breasts of love. So that the whole matter may be conceived thus: As nurses nourish new-born children on milk, so do I also by the Word, the milk of Christ, instilling into you spiritual nutriment.

Thus, then, the milk which is perfect is perfect nourishment, and brings to that consummation which cannot cease. Wherefore also the same milk and honey were promised in the rest. Rightly, therefore, the Lord again promises milk to the righteous, that the Word may be clearly shown to be both, "the Alpha and Omega, beginning and end;"[264] the Word being figuratively represented as milk. Something like this Homer oracularly declares against his will, when he calls righteous men milk-fed (γαλακτοφάγοι).[265] So also may we take the Scripture: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ;"[266] so that the carnal may be understood as those recently instructed, and still babes in Christ. For he called those who had already believed on the Holy Spirit spiritual, and those newly instructed and not yet purified carnal; whom with justice he calls still carnal, as minding equally with the heathen the things of the flesh: "For whereas there is among you envy and strife, are ye not carnal, and walk as men?"[267] "Wherefore also I have given you milk to drink," he says; meaning, I have instilled into you the knowledge which, from instruction, nourishes up to life eternal. But the expression, "I have given you to drink" (ἐπότισα), is the symbol of perfect appropriation. For those who are full-grown are said to drink, babes to suck. "For my blood," says the Lord, "is true drink."[268] In saying, therefore, "I have given you milk to drink," has he not indicated the knowledge of the truth, the perfect gladness in the Word, who is the milk? And what follows next, "not meat, for ye were not able," may indicate the clear revelation in the future world, like food, face to face. "For now we see as through a glass," the same apostle says, "but then face to face."[269] Wherefore also he has added, "neither yet are ye now able, for ye are still carnal," minding the things of the flesh,—desiring, loving, feeling jealousy, wrath, envy. "For we are no more in the flesh,"[270] as some suppose. For with it [they say], having the face which is like an angel's, we shall see the promise face to face. How then, if that is truly the promise after our departure hence, say they that they know "what eye hath not known, nor hath entered into the mind of man," who have not perceived by the Spirit, but received from instruction "what ear hath not heard,"[271] or that ear alone which "was rapt up into the third heaven?"[272] But it even then was commanded to preserve it unspoken.

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[264] Rev. i. 8.

[265] [*Iliad*, xiii. 6. S.]

[266] 1 Cor. iii. 1.

[267] 1 Cor. iii. 3.

[268] John vi. 55.

[269] 1 Cor. xiii. 12.

But if human wisdom, as it remains to understand, is the glorying in knowledge, hear the law of Scripture: "Let not the wise man glory in his wisdom, and let not the mighty man glory in his might; but let him that glorieth glory in the Lord."[273] But we are God-taught, and glory in the name of Christ. How then are we not to regard the apostle as attaching this sense to the milk of the babes? And if we who preside over the Churches are shepherds after the image of the good Shepherd, and you the sheep, are we not to regard the Lord as preserving consistency in the use of figurative speech, when He speaks also of the milk of the flock? And to this meaning we may secondly accommodate the expression, "I have given you milk to drink, and not given you food, for ye are not yet able," regarding the meat not as something different from the milk, but the same in substance. For the very same Word is fluid and mild as milk, or solid and compact as meat. And entertaining this view, we may regard the proclamation of the Gospel, which is universally diffused, as milk; and as meat, faith, which from instruction is compacted into a foundation, which, being more substantial than hearing, is likened to meat, and assimilates to the soul itself nourishment of this kind. Elsewhere the Lord, in the Gospel according to John, brought this out by symbols, when He said: "Eat ye my flesh, and drink my blood;"[274] describing distinctly by metaphor the drinkable properties of faith and the promise, by means of which the Church, like a human being consisting of many members, is refreshed and grows, is welded together and compacted of both,—of faith, which is the body, and of hope, which is the soul; as also the Lord of flesh and blood. For in reality the blood of faith is hope, in which faith is held as by a vital principle. And when hope expires, it is as if blood flowed forth; and the vitality of faith is destroyed. If, then, some would oppose, saying that by milk is meant the first lessons—as it were, the first food—and that by meat is meant those spiritual cognitions to which they attain by raising themselves to knowledge, let them understand that, in saying that meat is solid food, and the flesh and blood of Jesus, they are brought by their own vainglorious wisdom to the true simplicity. For the blood is found to be an original product in man, and some have consequently ventured to call it the substance of the soul. And this blood, transmuted by a natural process of assimilation in the pregnancy of the mother, through the sympathy of parental affection, effloresces and grows old, in order that there may be no fear for the child. Blood, too, is the moister part of flesh, being a kind of liquid flesh; and milk is the sweeter and finer part of blood. For whether it be the blood supplied to the fœtus, and sent through the navel of the mother, or whether it be the menses themselves shut out from their proper passage, and by a natural diffusion, bidden by the all-nourishing and creating God, proceed to the already swelling breasts, and by the heat of the spirits transmuted, [whether it be the one or the other] that is formed into food desirable for the babe, that which is changed is the blood. For of all the members, the breasts have the most sympathy with the womb. When there is parturition, the vessel by which blood was conveyed to the fœtus is cut off: there is an obstruction of the flow, and the blood receives an impulse towards the breasts; and on a considerable rush taking place, they are distended, and change the blood to milk in a manner analogous to the change of blood into pus in ulceration. Or if, on the other hand, the blood from the veins in the vicinity of the breasts, which have been opened in pregnancy, is poured into the natural hollows of the breasts; and the spirit discharged from the neighbouring arteries being mixed with it, the substance of the blood, still remaining pure, it becomes white by being agitated like a wave; and by an interruption such as this is changed by frothing it, like what takes place with the sea, which at the assaults of the winds, the poets say, “spits forth briny foam.” Yet still the essence is supplied by the blood.

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[270] Rom. viii. 9.

[271] 1 Cor. ii. 9.

[272] 2 Cor. xii. 2–4.

[273] Jer. ix. 23; 1 Cor. i. 31; 2 Cor. x. 17.

[274] John vi. 34.

In this way also the rivers, borne on with rushing motion, and fretted by contact with the surrounding air, murmur forth foam. The moisture in our mouth, too, is whitened by the breath. What an absurdity[275] is it, then, not to acknowledge that the blood is converted into that very bright and white substance by the breath! The change it suffers is in quality, not in essence. You will certainly find nothing else more nourishing, or sweeter, or whiter than milk. In every respect, accordingly, it is like spiritual nourishment, which is sweet through grace, nourishing as life, bright as the day of Christ.

The blood of the Word has been also exhibited as milk. Milk being thus provided in parturition, is supplied to the infant; and the breasts, which till then looked straight towards the husband, now bend down towards the child, being taught to furnish the substance elaborated by nature in a way easily received for salutary nourishment. For the breasts are not like fountains full of milk, flowing in ready prepared; but, by effecting a change in the nutriment, form the milk in themselves, and discharge it. And the nutriment suitable and wholesome for the new-formed and new-born babe is elaborated by God, the nourisher and the Father of all that are generated and regenerated,—as manna, the celestial food of angels, flowed down from heaven on the ancient Hebrews. Even now, in fact, nurses call the first-poured drink of milk by the same name as that food—manna. Further, pregnant women, on becoming mothers, discharge milk. But the Lord Christ, the fruit of the Virgin, did not 220 pronounce the breasts of women blessed, nor selected them to give nourishment; but when the kind and loving Father had rained down the Word, Himself became spiritual nourishment to the good. O mystic marvel! The universal Father is one, and one the universal Word; and the Holy Spirit is one and the same everywhere, and one is the only virgin mother. I love to call her the Church. This mother, when alone, had not milk, because alone she was not a woman. But she is once virgin and mother—pure as a virgin, loving as a mother. And calling her children to her, she nurses them with holy milk, viz., with the Word for childhood. Therefore she had not milk; for the milk was this child fair and comely, the body of Christ, which nourishes by the Word the young brood, which the Lord Himself brought forth in throes of the flesh, which the Lord Himself swathed in His precious blood. O amazing birth! O holy swaddling bands! The Word is all to the child, both father and mother and tutor and nurse. “Eat ye my flesh,” He says, “and drink my blood.”[276] Such is the suitable food which the Lord ministers, and He offers His flesh and pours forth His blood, and nothing is wanting for the children’s growth. O amazing mystery! We are enjoined to cast off the old and carnal corruption, as also the old nutriment, receiving in exchange another new regimen, that of Christ, receiving Him if we can, to hide Him within; and that, enshrining the Saviour in our souls, we may correct the affections of our flesh.

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[275] The emendation ἀπολήρησις is adopted instead of the reading in the text.

But you are not inclined to understand it thus, but perchance more generally. Hear it also in the following way. The flesh figuratively represents to us the Holy Spirit; for the flesh was created by Him. The blood points out to us the Word, for as rich blood the Word has been infused into life; and the union of both is the Lord, the food of the babes—the Lord who is Spirit and Word. The food—that is, the Lord Jesus—that is, the Word of God, the Spirit made flesh, the heavenly flesh sanctified. The nutriment is the milk of the Father, by which alone we infants are nourished. The Word Himself, then, the beloved One, and our nourisher, hath shed His own blood for us, to save humanity; and by Him, we, believing on God, flee to the Word, “the care-soothing breast” of the Father. And He alone, as is befitting, supplies us children with the milk of love, and those only are truly blessed who suck this breast. Wherefore also Peter says: “Laying therefore aside all malice, and all guile, and hypocrisy, and envy, and evil speaking, as new-born babes, desire the milk of the word, that ye may grow by it to salvation; if ye have tasted that the Lord is Christ.”[277] And were one to concede to them that the meat was something different from the milk, then how shall they avoid being transfixed on their own spit, through want of consideration of nature?[278] For in winter, when the air is condensed, and prevents the escape of the heat enclosed within, the food, transmuted and digested and changed into blood, passes into the veins, and these, in the absence of exhalation, are greatly distended, and exhibit strong pulsations; consequently also nurses are then fullest of milk. And we have shown a little above, that on pregnancy blood passes into milk by a change which does not affect its substance, just as in old people yellow hair changes to grey. But again in summer, the body, having its pores more open, affords greater facility for diaphoretic action in the case of the food, and the milk is least abundant, since neither is the blood full, nor is the whole nutriment retained. If, then, the digestion of the food results in the production of blood, and the blood becomes milk, then blood is a preparation for milk, as blood is for a human beings, and the grape for the vine. With milk, then, the Lord's nutriment, we are nursed directly we are born; and as soon as we are regenerated, we are honoured by receiving the good news of the hope of rest, even the Jerusalem above, in which it is written that milk and honey fall in showers, receiving through what is material the pledge of the sacred food. "For meats are done away with,"[279] as the apostle himself says; but this nourishment on milk leads to the heavens, rearing up citizens of heaven, and members of the angelic choirs. And since the Word is the gushing fountain of life, and has been called a river of olive oil, Paul, using appropriate figurative language, and calling Him milk, adds: "I have given you to drink;"[280] for we drink in the word, the nutriment of the truth. In truth, also liquid food is called drink; and the same thing may somehow be both meat and drink, according to the different aspects in which it is considered, just as cheese is the solidification of milk or milk solidified; for I am not concerned here to make a nice selection of an expression, only to say that one substance supplies both articles of food. Besides, for children at the breast, milk alone suffices; it serves both for meat and drink. "I," says the Lord, "have meat to eat that ye know not of. My meat is to do the will of Him that sent Me."[281] You see another kind of food which, similarly with milk, represents figuratively the will of God. Besides, also, the completion of His own passion He called catachrestically "a cup,"[282] when He alone had to drink and drain it. Thus to Christ the fulfilling of His Father's will was food; and to us infants, who drink the milk of the word of the heavens, Christ Himself is food. Hence seeking is called sucking; for to those babes that seek the Word, the Father's breasts of love supply milk. 22

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[276] John vi. 53, 54.

[277] 1 Pet. ii. 1–3. Clement here reads Χριστός, *Christ*, for χρηστός, *gracious*, in Text. Rec.

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[278] [Clement here argues from what was scientific in his day, introducing a curious, but to us not very pertinent, episode.]

[279] 1 Cor. vi. 13.

[280] 1 Cor. iii. 2.

[281] John iv. 32–34.

[282] Matt. xx. 22, etc.

Further, the Word declares Himself to be the bread of heaven. "For Moses," He says, "gave you not that bread from heaven, but My Father giveth you the true bread from heaven. For the bread of God is He that cometh down from heaven, and giveth life to the world. And the bread which I will give is My flesh, which I will give for the life of the world."[283] Here is to be noted the mystery of the bread, inasmuch as He speaks of it as flesh, and as flesh, consequently, that has risen through fire, as the wheat springs up from decay and germination; and, in truth, it has risen through fire for the joy of the Church, as bread baked. But this will be shown by and by more clearly in the chapter on the resurrection. But since He said, "And the bread which I will give is My flesh," and since flesh is moistened with blood, and blood is figuratively termed wine, we are bidden to know that, as bread, crumbled into a mixture of wine and water, seizes on the wine and leaves the watery portion, so also the flesh of Christ, the bread of heaven absorbs the blood; that is, those among men who are heavenly, nourishing them up to immortality, and leaving only to destruction the lusts of the flesh.

Thus in many ways the Word is figuratively described, as meat, and flesh, and food, and bread, and blood, and milk. The Lord is all these, to give enjoyment to us who have believed on Him. Let no one then think it strange, when we say that the Lord's blood is figuratively represented as milk. For is it not figuratively represented as wine? "Who washes," it is said, "His garment in wine, His robe in the blood of the grape."[284] In His own Spirit He says He will deck the body of the Word; as certainly by His own Spirit He will nourish those who hunger for the Word.

And that the blood is the Word, is testified by the blood of Abel,[285] the righteous interceding with God. For the blood would never have uttered a voice, had it not been regarded as the Word: for the righteous man of old is the type of the new righteous one; and the blood of old that interceded, intercedes in the place of the new blood. And the blood that is the Word cries to God, since it intimated that the Word was to suffer.

Further, this flesh, and the blood in it, are by a mutual sympathy moistened and increased by the milk. And the process of formation of the seed in conception ensues when it has mingled with the pure residue of the menses, which remains. For the force that is in the seed coagulating the substances of the blood, as the rennet curdles milk, effects the essential part of the formative process. For a suitable blending conduces to fruitfulness; but extremes are adverse, and tend to sterility. For when the earth itself is flooded by excessive rain, the seed is swept away, while in consequence of scarcity it is dried up; but when the sap is viscous, it retains the seed, and makes it germinate. Some also hold the hypothesis, that the seed of an animal is in substance the foam of the blood, which being by the natural heat of the male agitated and shaken out is turned into foam, and deposited in the seminal veins. For Diogenes Apollionates will have it, that hence is derived the word *aphrodisia.*[286]

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[283] John vi. 32, 33, 51.

[284] Gen. xlix. 11.

[285] [Matt. xxiii. 35. S.]

From all this it is therefore evident, that the essential principle of the human body is blood. The contents of the stomach, too, at first are milky, a coagulation of fluid; then the same coagulated substance is changed into blood; but when it is formed into a compact consistency in the womb, by the natural and warm spirit by which the embryo is fashioned, it becomes a living creature. Further also, the child after birth is nourished by the same blood. For the flow of milk is the product of the blood; and the source of nourishment is the milk; by which a woman is shown to have brought forth a child, and to be truly a mother, by which also she receives a potent charm of affection. Wherefore the Holy Spirit in the apostle, using the voice of the Lord, says mystically, "I have given you milk to drink."[287] For if we have been regenerated unto Christ, He who has regenerated us nourishes us with His own milk, the Word; for it is proper that what has procreated should forthwith supply nourishment to that which has been procreated. And as the regeneration was conformably spiritual, so also was the nutriment of man spiritual. In all respects, therefore, and in all things, we are brought into union with Christ, into relationship through His blood, by which we are redeemed; and into sympathy, in consequence of the nourishment which flows from the Word; and into immortality, through His guidance:—

"Among men the bringing up of children 22
Often produces stronger impulses to love than the procreating of them."

The same blood and milk of the Lord is therefore the symbol of the Lord's passion and teaching. Wherefore each of us babes is permitted to make our boast in the Lord, while we proclaim:—

"Yet of a noble sire and noble blood I boast me sprung."[288]

And that milk is produced from blood by a change, is already clear; yet we may learn it from the flocks and herds. For these animals, in the time of the year which we call spring, when the air has more humidity, and the grass and meadows are juicy and moist, are first filled with blood, as is shown by the distension of the veins of the swollen vessels; and from the blood the milk flows more copiously. But in summer again, the blood being burnt and dried up by the heat, prevents the change, and so they have less milk.

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[286] [i.e., Not from the ἀφρὸς, of the sea, but of the blood.]

[287] 1 Cor. iii. 2.

[288] *Il.*, xiv. 113.

Further, milk has a most natural affinity for water, as assuredly the spiritual washing has for the spiritual nutriment. Those, therefore, that swallow a little cold water, in addition to the above-mentioned milk, straightway feel benefit; for the milk is prevented from souring by its combination with water, not in consequence of any antipathy between them, but in consequence of the water taking kindly to the milk while it is undergoing digestion.

And such as is the union of the Word with baptism, is the agreement of milk with water; for it receives it alone of all liquids, and admits of mixture with water, for the purpose of cleansing, as baptism for the remission of sins. And it is mixed naturally with honey also, and this for cleansing along with sweet nutriment. For the Word blended with love at once cures our passions and cleanses our sins; and the saying,

> "Sweeter than honey flowed the stream of speech,"[289]

seems to me to have been spoken of the Word, who is honey. And prophecy oft extols Him "above honey and the honeycomb."[290]

Furthermore, milk is mixed with sweet wine; and the mixture is beneficial, as when suffering is mixed in the cup in order to immortality. For the milk is curdled by the wine, and separated, and whatever adulteration is in it is drained off. And in the same way, the spiritual communion of faith with suffering man, drawing off as serous matter the lusts of the flesh, commits man to eternity, along with those who are divine, immortalizing him.

Further, many also use the fat of milk, called butter, for the lamp, plainly indicating by this enigma the abundant unction of the Word, since He alone it is who nourishes the infants, makes them grow, and enlightens them. Wherefore also the Scripture says respecting the Lord, "He fed them with the produce of the fields; they sucked honey from the rock, and oil from the solid rock, butter of kine, and milk of sheep, with fat of lambs;"[291] and what follows He gave them. But he that prophesies the birth of the child says: "Butter and honey shall He eat."[292] And it occurs to me to wonder how some dare call themselves perfect and gnostics, with ideas of themselves above the apostle, inflated and boastful, when Paul even owned respecting himself, "Not that I have already attained, or am already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting the things which are behind, and stretching forth to those that are before, I press toward the mark, for the prize of the high calling in Christ Jesus."[293] And yet he reckons himself perfect, because he has been emancipated from his former life, and strives after the better life, not as perfect in knowledge, but as aspiring after perfection. Wherefore also he adds, “As many of us as are perfect, are thus minded,”[294] manifestly describing perfection as the renunciation of sin, and regeneration into the faith of the only perfect One, and forgetting our former sins.

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[289] *Il.*, i. 248.

[290] Ps. xix. 10.

[291] Deut. xxxii. 13, 14.

[292] Isa. vii. 15.

[293] Phil. iii. 12–14.

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[294] Phil. iii. 15.

CHAPTER VII.—WHO THE INSTRUCTOR IS, AND RESPECTING HIS INSTRUCTION.

Since, then, we have shown that all of us are by Scripture called children; and not only so, but that we who have followed Christ are figuratively called babes; and that the Father of all alone is perfect, for the Son is in Him, and the Father is in the Son; it is time for us in due course to say who our Instructor is.

He is called Jesus. Sometimes He calls Himself a shepherd, and says, "I am the good Shepherd."[295] According to a metaphor drawn from shepherds, who lead the sheep, is hereby understood the Instructor, who leads the children—the Shepherd who tends the babes. For the babes are simple, being figuratively described as sheep. "And they shall all," it is said, "be one flock, and one shepherd."[296] The Word, then, who leads the children to salvation, is appropriately called *the Instructor*[297] (Pædagogue).

With the greatest clearness, accordingly, the Word has spoken respecting Himself by Hosea: "I am your Instructor."[298] Now piety is instruction, being the learning of the service of God, and training in the knowledge of the truth, and right guidance which leads to heaven. And the word "instruction"[299] is employed variously. For there is the instruction of him who is led and learns, and that of him who leads and teaches; and there is, thirdly, the guidance itself; and fourthly, what is taught, as the commandments enjoined.

Now the instruction which is of God is the right direction of truth to the contemplation of God, and the exhibition of holy deeds in everlasting perseverance.

As therefore the general directs the phalanx, consulting the safety of his soldiers, and the pilot steers the vessel, desiring to save the passengers; so also the Instructor guides the children to a saving course of conduct, through solicitude for us; and, in general, whatever we ask in accordance with reason from God to be done for us, will happen to those who believe in the Instructor. And just as the helmsman does not always yield to the winds, but sometimes, turning the prow towards them, opposes the whole force of the hurricanes; so the Instructor never yields to the blasts that blow in this world, nor commits the child to them like a vessel to make shipwreck on a wild and licentious course of life; but, wafted on by the favouring breeze of the Spirit of truth, stoutly holds on to the child's helm,—his ears, I mean,—until He bring him safe to anchor in the haven of heaven.

What is called by men an ancestral custom passes away in a moment, but the divine guidance is a possession which abides for ever.

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[295] John x. 11.

[296] John x. 16.

[297] παιδαγωγός.

[298] παιδευτής; Hos. v. 2.

[299] παιδαγωγία.

They say that Phœnix was the instructor of Achilles, and Adrastus of the children of Crœsus; and Leonides of Alexander, and Nausithous of Philip. But Phœnix was women-mad, Adrastus was a fugitive. Leonides did not curtail the pride of Alexander, nor Nausithous reform the drunken Pellæan. No more was the Thracian Zopyrus able to check the fornication of Alcibiades; but Zopyrus was a bought slave, and Sicinnus, the tutor of the children of Themistocles, was a lazy domestic. They say also that he invented the Sicinnian dance. Those have not escaped our attention who are called royal instructors among the Persians; whom, in number four, the kings of the Persians select with the greatest care from all the Persians and set over their sons. But the children only learn the use of the bow, and on reaching maturity have sexual intercourse with sisters, and mothers, and women, wives and courtesans innumerable, practiced in intercourse like the wild boars.

But our Instructor is the holy God Jesus, the Word, who is the guide of all humanity. The loving God Himself is our Instructor. Somewhere in song the Holy Spirit says with regard to Him, "He provided sufficiently for the people in the wilderness. He led him about in the thirst of summer heat in a dry land, and instructed him, and kept him as the apple of His eye, as an eagle protects her nest, and shows her fond solicitude for her young, spreads abroad her wings, takes them, and bears them on her back. The Lord alone led them, and there was no strange god with them."[300] Clearly, I trow, has the Scripture exhibited the Instructor in the account it gives of His guidance.

Again, when He speaks in His own person, He confesses Himself to be the Instructor: "I am the Lord thy God, who brought thee out of the land of Egypt."[301] Who, then, has the power of leading in and out? Is it not the Instructor? This was He who appeared to Abraham, and said to him, "I am thy God, be accepted before Me;"[302] and in a way most befitting an instructor, forms him into a faithful child, saying, "And be blameless; and I will make My covenant between Me and thee, and thy seed." There is the communication of the Instructor's friendship. And He most manifestly appears as Jacob's instructor. He says accordingly to him, "Lo, I am with thee, to keep thee in all the way in which thou shalt go; and I will bring thee back into this land: for I will not leave thee till I do what I have told thee."[303] He is said, too, to have wrestled with Him. "And Jacob was left alone, and there wrestled with him a man (the Instructor) till the morning."[304] This was the man who led, and brought, and wrestled with, and anointed the athlete Jacob against evil.[305] Now that the Word was at once Jacob's trainer and the Instructor of humanity [appears from this]—"He asked," it is said, "His name, and said to him, Tell me what is Thy name." And he said, "Why is it that thou askest My name?" For He reserved the new name for the new people—the babe; and was as yet unnamed, the Lord God not having yet become man. Yet Jacob called the name of the place, "Face of God." "For I have seen," he says, "God face to face; and my life is preserved."[306] The face of God is the Word by whom God is manifested and made known. Then also was he named Israel, because he saw God the Lord. It was God, the Word, the Instructor, who said to him again afterwards, "Fear not to go down into Egypt."[307] See how the Instructor follows the righteous man, and how He anoints the athlete, teaching him to 224 trip up his antagonist.

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[300] Deut. xxxii. 10–12.

[301] Ex. xx. 2.

[302] Gen. xvii. 1, 2.

[303] Gen. xxviii. 15.

[304] Gen. xxxii. 24.

[305] Or, "against the evil one."

It is He also who teaches Moses to act as instructor. For the Lord says, "If any one sin before Me, him will I blot out of My book; but now, go and lead this people into the place which I told thee."[308] Here He is the teacher of the art of instruction. For it was really the Lord that was the instructor of the ancient people by Moses; but He is the instructor of the new people by Himself, face to face. "For behold," He says to Moses, "My angel shall go before thee," representing the evangelical and commanding power of the Word, but guarding the Lord's prerogative. "In the day on which I will visit them,"[309] He says, "I will bring their sins on them; that is, on the day on which I will sit as judge I will render the recompense of their sins." For the same who is Instructor is judge, and judges those who disobey Him; and the loving Word will not pass over their transgression in silence. He reproves, that they may repent. For "the Lord willeth the repentance of the sinner rather than his death."[310] And let us as babes, hearing of the sins of others, keep from similar transgressions, through dread of the threatening, that we may not have to undergo like sufferings. What, then, was the sin which they committed? "For in their wrath they slew men, and in their impetuosity they hamstrung bulls. Cursed be their anger."[311] Who, then, would train us more lovingly than He? Formerly the older people had an old covenant, and the law disciplined the people with fear, and the Word was an angel; but to the fresh and new people has also been given a new covenant, and the Word has appeared, and fear is turned to love, and that mystic angel is born—Jesus. For this same Instructor said then, "Thou shalt fear the Lord God;"[312] but to us He has addressed the exhortation, "Thou shalt love the Lord thy

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[306] Gen. xxxii. 30.

[307] Gen. xlvi. 3.

[308] Ex. xxxii. 33, 34.

[309] Ex. xxxii. 33, 34.

[310] Ezek. xviii. 23, 32.

[311] Gen. xlix. 6.

[312] Deut. vi. 2.

God."[313] Wherefore also this is enjoined on us: "Cease from your own works, from your old sins;" "Learn to do well;" "Depart from evil, and do good;" "Thou hast loved righteousness, and hated iniquity." This is my new covenant written in the old letter. The newness of the word must not, then, be made ground of reproach. But the Lord hath also said in Jeremiah: "Say not that I am a youth: before I formed thee in the belly I knew thee, and before I brought thee out of the womb I sanctified thee."[314] Such allusions prophecy can make to us, destined in the eye of God to faith before the foundation of the world; but now babes, through the recent fulfilment of the will of God, according to which we are born now to calling and salvation. Wherefore also He adds, "I have set thee for a prophet to the nations,"[315] saying that he must prophesy, so that the appellation of "youth" should not become a reproach to those who are called babes.

Now the law is ancient grace given through Moses by the Word. Wherefore also the Scripture says, "The law was given through Moses,"[316] not by Moses, but by the Word, and through Moses His servant. Wherefore it was only temporary; but eternal grace and truth were by Jesus Christ. Mark the expressions of Scripture: of the law only is it said "was given;" but truth being the grace of the Father, is the eternal work of the Word; and it is not said to *be given*, but *to be* by Jesus, *without whom nothing was*.[317] Presently, therefore, Moses prophetically, giving place to the perfect Instructor the Word, predicts both the name and the office of Instructor, and committing to the people the commands of obedience, sets before them the Instructor. "A prophet," says he, "like Me shall God raise up to you of your brethren," pointing out Jesus the Son of God, by an allusion to Jesus the son of Nun; for the name of Jesus predicted in the law was a shadow of Christ. He adds, therefore, consulting the advantage of the people, "Him shall ye hear;"[318] and, "The man who will not hear that Prophet,"[319] him He threatens. Such a name, then, he predicts as that of the Instructor, who is the author of salvation. Wherefore prophecy invests Him with a rod, a rod of discipline, of rule, of authority; that those whom the persuasive word heals not, the threatening may heal; and whom the threatening heals not, the rod may heal; and whom the rod heals not, the fire may devour. "There shall come forth," it is said, "a rod out of the root of Jesse."[320]

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[313] Matt. xxii. 37.

[314] Jer. i. 7.

[315] Jer. i. 5.

[316] John i. 17.

[317] John i. 3.

[318] Deut. xviii. 15.

[319] Deut. xviii. 19.

[320] Isa. xi. 1, 3, 4.

See the care, and wisdom, and power of the Instructor: “He shall not judge according to opinion, nor according to report; but He shall dispense judgment to the humble, and reprove the sinners of the earth.” And by David: “The Lord instructing, hath instructed me, and not given me over to death.”[321] For to be chastised of the Lord, and instructed, is deliverance from death. And by the same prophet He says: “Thou shalt rule them with a rod of iron.”[322] Thus also the apostle, in the Epistle to the Corinthians, being moved, says, “What will ye? Shall I come unto you with a rod, or in love, in the spirit of meekness?”[323] Also, “The Lord shall send the rod of strength out of Sion,”[324] He says by another prophet. And this same rod of instruction, “Thy rod and staff have comforted me,”[325] said some one else. Such is the power of the Instructor—sacred, soothing, saving. 225

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[321] Ps. cxviii. 18.

[322] Ps. ii. 9.

[323] 1 Cor. iv. 21.

[324] Ps. cx. 2.

[325] Ps. xxiii. 4.

CHAPTER VIII.—AGAINST THOSE WHO THINK THAT WHAT IS JUST IS NOT GOOD.

At this stage some rise up, saying that the Lord, by reason of the rod, and threatening, and fear, is not good; misapprehending, as appears, the Scripture which says, “And he that feareth the Lord will turn to his heart;”[326] and most of all, oblivious of His love, in that for us He became man. For more suitably to Him, the prophet prays in these words: “Remember us, for we are dust;”[327] that is, Sympathize with us; for Thou knowest from personal experience of suffering the weakness of the flesh. In this respect, therefore, the Lord the Instructor is most good and unimpeachable, sympathizing as He does from the exceeding greatness of His love with the nature of each man. “For there is nothing which the Lord hates.”[328] For assuredly He does not hate anything, and yet wish that which He hates to exist. Nor does He wish anything not to exist, and yet become the cause of existence to that which He wishes not to exist. Nor does He wish anything not to exist which yet exists. If, then, the Word hates anything, He does not wish it to exist. But nothing exists, the cause of whose existence is not supplied by God. Nothing, then, is hated by God, nor yet by the Word. For both are one—that is, God. For He has said, “In the beginning the Word was in God, and the Word was God.”[329] If then He hates none of the things which He has made, it follows that He loves them. Much more than the rest, and with reason, will He love man, the noblest of all objects created by Him, and a God-loving being. Therefore God is loving; consequently the Word is loving.

But he who loves anything wishes to do it good. And that which does good must be every way better than that which does not good. But nothing is better than the Good. The Good, then, does good. And God is admitted to be good. God therefore does good. And the Good, in virtue of its being good, does nothing else than do good. Consequently God does all good. And He does no good to man without caring for him, and He does not care *for* him without taking care *of* him. For that which does good purposely, is better than what does not good purposely. But nothing is better than God. And to do good purposely, is nothing else than to take care of man. God therefore cares for man, and takes care of him. And He shows this practically, in instructing him by the Word, who is the true coadjutor of God’s love to man. But the good is not said to be good, on account of its being possessed of virtue; as also righteousness is not said to be good on account of its possessing virtue—for it is itself virtue—but on account of its being in itself and by itself good.

In another way the useful is called good, not on account of its pleasing, but of its doing good. All which, therefore, is righteousness, being a good thing, both as virtue and as desirable for its own sake, and not as giving pleasure; for it does not judge in order to win favour, but dispenses to each according to his merits. And the beneficial follows the useful. Righteousness, therefore, has characteristics corresponding to all the aspects in which goodness is examined, both possessing equal properties equally. And things which are characterized by equal properties are equal and similar to each other. Righteousness is therefore a good thing.

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[326] Ecclus. xxi. 6.

[327] Ps. ciii. 14.

[328] Wisd. xi. 24.

[329] John i. 1.

"How then," say they, "if the Lord loves man, and is good, is He angry and punishes?" We must therefore treat of this point with all possible brevity; for this mode of treatment is advantageous to the right training of the children, occupying the place of a necessary help. For many of the passions are cured by punishment, and by the inculcation of the sterner precepts, as also by instruction in certain principles. For reproof is, as it were, the surgery of the passions of the soul; and the passions are, as it were, an abscess of the truth,[330] which must be cut open by an incision of the lancet of reproof.

Reproach is like the application of medicines, dissolving the callosities of the passions, and purging the impurities of the lewdness of the life; and in addition, reducing the excrescences of pride, restoring the patient to the healthy and true state of humanity.

Admonition is, as it were, the regimen of the diseased soul, prescribing what it must take, and forbidding what it must not. And all these tend to salvation and eternal health.

Furthermore, the general of an army, by inflicting fines and corporeal punishments with chains and the extremest disgrace on offenders, and sometimes even by punishing individuals with death, aims at good, doing so for the admonition of the officers under him.

226 Thus also He who is our great General, the Word, the Commander-in-chief of the universe, by admonishing those who throw off the restraints of His law, that He may effect their release from the slavery, error, and captivity of the adversary, brings them peacefully to the sacred concord of citizenship.

As, therefore in addition to persuasive discourse, there is the hortatory and the consolatory form; so also, in addition to the laudatory, there is the inculpatory and reproachful. And this latter constitutes the art of censure. Now censure is a mark of good-will, not of ill-will. For both he who is a friend and he who is not, reproach; but the enemy does so in scorn, the friend in kindness. It is not, then, from hatred that the Lord chides men; for He Himself suffered for us, whom He might have destroyed for our faults. For the Instructor also, in virtue of His being good, with consummate art glides into censure by rebuke; rousing the sluggishness of the mind by His sharp words as by a scourge. Again in turn He endeavours to exhort the same persons. For those who are not induced by praise are spurred on by censure; and those whom censure calls not forth to salvation being as dead, are by denunciation roused to the truth. "For the stripes and correction of wisdom are in all time." "For teaching a fool is gluing a potsherd; and sharpening to sense a hopeless blockhead is bringing earth to sensation."[331] Wherefore He adds plainly, "rousing the sleeper from deep sleep," which of all things else is likest death.

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[330] For ἀληθείας, there are the readings ἀπαθείας and ἀτιμίας.

Further, the Lord shows very clearly of Himself, when, describing figuratively His manifold and in many ways serviceable culture,—He says, "I am the true vine, and my Father is the husbandman." Then He adds, "Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He pruneth, that it may bring forth more fruit."[332] For the vine that is not pruned grows to wood. So also man. The Word—the knife—clears away the wanton shoots; compelling the impulses of the soul to fructify, not to indulge in lust. Now, reproof addressed to sinners has their salvation for its aim, the word being harmoniously adjusted to each one's conduct; now with tightened, now with relaxed cords. Accordingly it was very plainly said by Moses, "Be of good courage: God has drawn near to try you, that His fear may be among you, that ye sin not."[333] And Plato, who had learned from this source, says beautifully: "For all who suffer punishment are in reality treated well, for they are benefited; since the spirit of those who are justly punished is improved." And if those who are corrected receive good at the hands of justice, and, according to Plato, what is just is acknowledged to be good, fear itself does good, and has been found to be for men's good. "For the soul that feareth the Lord shall live, for their hope is in Him who saveth them."[334] And this same Word who inflicts punishment is judge; regarding whom Esaias also says, "The Lord has assigned Him to our sins,"[335] plainly as a corrector and reformer of sins. Wherefore He alone is able to forgive our iniquities, who has been appointed by the Father, Instructor of us all; He alone it is who is able to distinguish between disobedience and obedience. And while He threatens, He manifestly is unwilling to inflict evil to execute His threatenings; but by inspiring men with fear, He cuts off the approach to sin, and shows His love to man, still delaying, and declaring what they shall suffer if they continue sinners, and is not as a serpent, which the moment it fastens on its prey devours it.

God, then, is good. And the Lord speaks many a time and oft before He proceeds to act. "For my arrows," He says, "will make an end of them; they shall be consumed with hunger, and be eaten by birds; and there shall be incurable tetanic incurvature. I will send the teeth of wild beasts upon them, with the rage of serpents creeping on the earth. Without, the sword shall make them childless; and out of their chambers shall be fear."[336] For the Divine

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[331] Ecclus. xxii. 6–8.

[332] John xv. 1, 2.

[333] Ex. xx. 20.

[334] Ecclus. xxxiv. 14, 15.

[335] Isa. liii. 6.

[336] Deut. xxxii. 23–25.

Being is not angry in the way that some think; but often restrains, and always exhorts humanity, and shows what ought to be done. And this is a good device, to terrify lest we sin. "For the fear of the Lord drives away sins, and he that is without fear cannot be justified,"[337] says the Scripture. And God does not inflict punishment from wrath, but for the ends of justice; since it is not expedient that justice should be neglected on our account. Each one of us, who sins, with his own free-will chooses punishment, and the blame lies with him who chooses.[338] God is without blame. "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, who taketh vengeance? God forbid."[339] He says, therefore, threatening, "I will sharpen my sword, and my hand shall lay hold on judgment; and I will render justice to mine enemies, and requite those who hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh from the blood of the wounded."[340] It is clear, then, that those who are not at enmity with the truth, and do not hate the Word, will not hate their own salvation, but will escape the punishment of enmity. "The crown of wisdom," then, as the book of Wisdom says, "is the fear of the Lord."[341] Very clearly, therefore, by the prophet Amos has the Lord unfolded His method of dealing, saying, "I have overthrown you, as God overthrew Sodom and Gomorrah; and ye shall be as a brand plucked from the fire: and yet ye have not returned unto me, saith the Lord."[342]

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See how God, through His love of goodness, seeks repentance; and by means of the plan He pursues of threatening silently, shows His own love for man. "I will avert," He says, "My face from them, and show what shall happen to them."[343] For where the face of the Lord looks, there is peace and rejoicing; but where it is averted, there is the introduction of evil. The Lord, accordingly, does not wish to look on evil things; for He is good. But on His looking away, evil arises spontaneously through human unbelief. "Behold, therefore," says Paul, "the goodness and severity of God: on them that fell, severity; but upon thee, goodness, if thou continue in His goodness,"[344] that is, in faith in Christ.

Now hatred of evil attends the good man, in virtue of His being in nature good. Wherefore I will grant that He punishes the disobedient (for punishment is for the good and advantage of him who is punished, for it is the correction of a refractory subject); but

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[337] Ecclus. i. 21, 22.

[338] Plato, *Rep.*, x. 617 E.

[339] Rom. iii. 5, 6.

[340] Deut. xxxii. 41, 42.

[341] Ecclus. i. 18.

[342] Amos iv. 11.

[343] Deut. xxxii. 20.

[344] Rom. xi. 22.

I will not grant that He wishes to take vengeance. Revenge is retribution for evil, imposed for the advantage of him who takes the revenge. He will not desire us to take revenge, who teaches us "to pray for those that despitefully use us."[345] But that God is good, all willingly admit; and that the same God is just, I require not many more words to prove, after adducing the evangelical utterance of the Lord; He speaks of Him as one, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world also may believe that Thou hast sent Me. And the glory which Thou hast given Me I have given them; that they may be one, as We are one: I in them, and Thou in Me, that they may be made perfect in one."[346] God is one, and beyond the one and above the Monad itself. Wherefore also the particle "Thou," having a demonstrative emphasis, points out God, who alone truly is, "who was, and is, and is to come," in which three divisions of time the one name (ὁ ὤν); "who is,"[347] has its place. And that He who alone is God is also alone and truly righteous, our Lord in the Gospel itself shall testify, saying "Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory, which Thou hast given Me: For Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared to them Thy name, and will declare it."[348] This is He "that visits the iniquities of the fathers upon the children, to them that hate Him, and shows mercy to those that love Him."[349] For He who placed some "on the right hand, and others on the left,"[350] conceived as Father, being good, is called that which alone He is—"good;"[351] but as He is the Son in the Father, being his Word, from their mutual relation, the name of power being measured by equality of love, He is called righteous. "He will judge," He says, "a man according to his works,"[352]—a good balance, even God having made known to us the face of righteousness in the person of Jesus, by whom also, as by even scales, we know God. Of this also the book of Wisdom plainly says, "For mercy and wrath are with Him, for He alone is Lord of both," Lord of propitiations, and pouring forth wrath according to the abundance of His mercy. "So also is His reproof."[353] For the aim of mercy and of reproof is the salvation of those who are reproved.

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[345] Matt. v. 44.

[346] John. xvii. 21–23.

[347] Ex. iii. 14.

[348] John xvii. 24–26.

[349] Ex. xx. 5, 6.

[350] Matt. xx. 21, xxv. 33.

[351] Matt. xix. 17.

[352] Ecclus. xvi. 12.

[353] Ecclus. xvi. 12.

Now, that the God and Father of our Lord Jesus is good, the Word Himself will again avouch: "For He is kind to the unthankful and the evil;" and further, when He says, "Be merciful, as your Father is merciful."[354] Still further also He plainly says, "None is good, but My Father, who is in heaven."[355] In addition to these, again He says, "My Father makes His sun to shine on all."[356] Here it is to be noted that He proclaims His Father to be good, and to be the Creator. And that the Creator is just, is not disputed. And again he says, "My Father sends rain on the just, and on the unjust." In respect of His sending rain, He is the Creator of the waters, and of the clouds. And in respect of His doing so on all, He holds an even balance justly and rightly. And as being good, He does so on just and unjust alike.

Very clearly, then, we conclude Him to be one and the same God, thus. For the Holy Spirit has sung, "I will look to the heavens, the works of Thy hands;"[357] and, "He who created the heavens dwells in the heavens;" and, "Heaven is Thy throne."[358] And the Lord says in His prayer, "Our Father, who art in heaven."[359] And the heavens belong to Him, who created the world. It is indisputable, then, that the Lord is the Son of the Creator. And if, the Creator 228 above all is confessed to be just, and the Lord to be the Son of the Creator; then the Lord is the Son of Him who is just. Wherefore also Paul says, "But now the righteousness of God without the law is manifested;"[360] and again, that you may better conceive of God, "even the righteousness of God by the faith of Jesus Christ upon all that believe; for there is no difference."[361] And, witnessing further to the truth, he adds after a little, "through the forbearance of God, in order to show that He is just, and that Jesus is the justifier of him who is of faith." And that he knows that what is just is good, appears by his saying, "So that the law is holy, and the commandment holy, and just, and good,"[362] using both names to denote the same power. But "no one is good," except His Father. It is this same Father of His, then, who being one is manifested by many powers. And this was the import of the utterance, "No man knew the Father,"[363] who was Himself everything before the coming of the Son. So that it is veritably clear that the God of all is only one good, just Creator, and the Son in the Father, to whom be glory for ever and ever, Amen. But it is not inconsistent with the saving Word, to administer rebuke dictated by solicitude. For this is the medicine of the divine love to man, by which the blush of modesty breaks forth, and shame at sin supervenes. For if one must censure, it is necessary also to rebuke; when it is the time to wound the apathetic soul not mortally, but salutarily, securing exemption from everlasting death by a little pain.

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[354] Luke vi. 35, 36.

[355] Matt. xix. 17.

[356] Matt. v. 45.

[357] Ps. viii. 4.

[358] Ps. ii. 4, xi. 5, ciii. 19.

[359] Matt. vi. 9

[360] Rom. iii. 21, 22.

[361] Rom, iii. 26.

[362] Rom. vii. 12.

[363] Luke x. 22; John xvii. 25.

Great is the wisdom displayed in His instruction, and manifold the modes of His dealing in order to salvation. For the Instructor testifies to the good, and summons forth to better things those that are called; dissuades those that are hastening to do wrong from the attempt, and exhorts them to turn to a better life. For the one is not without testimony, when the other has been testified to; and the grace which proceeds from the testimony is very great. Besides, the feeling of anger (if it is proper to call His admonition anger) is full of love to man, God condescending to emotion on man's account; for whose sake also the Word of God became man.

CHAPTER IX.—THAT IT IS THE PREROGATIVE OF THE SAME POWER TO BE BENEFICENT AND TO PUNISH JUSTLY. ALSO THE MANNER OF THE INSTRUCTION OF THE LOGOS.

With all His power, therefore, the Instructor of humanity, the Divine Word, using all the resources of wisdom, devotes Himself to the saving of the children, admonishing, upbraiding, blaming, chiding, reproving, threatening, healing, promising, favouring; and as it were, by many reins, curbing the irrational impulses of humanity. To speak briefly, therefore, the Lord acts towards us as we do towards our children. “Hast thou children? correct them,” is the exhortation of the book of Wisdom, “and bend them from their youth. Hast thou daughters? attend to their body, and let not thy face brighten towards them,”[364]—although we love our children exceedingly, both sons and daughters, above aught else whatever. For those who speak with a man merely to please him, have little love for him, seeing they do not pain him; while those that speak for his good, though they inflict pain for the time, do him good for ever after. It is not immediate pleasure, but future enjoyment, that the Lord has in view.

Let us now proceed to consider the mode of His loving discipline, with the aid of the prophetic testimony.

Admonition, then, is the censure of loving care, and produces understanding. Such is the Instructor in His admonitions, as when He says in the Gospel, “How often would I have gathered thy children, as a bird gathers her young ones under her wings, and ye would not!”[365] And again, the Scripture admonishes, saying, “And they committed adultery with stock and stone, and burnt incense to Baal.”[366] For it is a very great proof of His love, that, though knowing well the shamelessness of the people that had kicked and bounded away, He notwithstanding exhorts them to repentance, and says by Ezekiel, “Son of man, thou dwellest in the midst of scorpions; nevertheless, speak to them, if peradventure they will hear.”[367] Further, to Moses He says, “Go and tell Pharaoh to send My people forth; but I know that he will not send them forth.”[368] For He shows both things: both His divinity in His foreknowledge of what would take place, and His love in affording an opportunity for repentance to the self-determination of the soul. He admonishes also by Esaias, in His care for the people, when He says, “This people honour Me with their lips, but their heart is far from Me.” What follows is reproving censure: “In vain do they worship Me, teaching for

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[364] Ecclus. vii. 23, 24.

[365] Matt. xxiii. 37.

[366] Jer. iii. 9, vii. 9, xi. 13, xxxii. 29.

[367] Ezek. ii. 6, 7.

[368] Ex. iii. 18, 19.

doctrines the commandments of men."[369] Here His loving care, having shown their sin, shows salvation side by side.

Upbraiding is censure on account of what is base, conciliating to what is noble. This is shown by Jeremiah: "They were female-mad horses; each one neighed after his neighbour's wife. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"[370] He everywhere interweaves fear, because "the fear of the Lord is the beginning of sense."[371] And again, by Hosea, He says, "Shall I not visit them? for they themselves were mingled with harlots, and sacrificed with the initiated; and the people that understood embraced a harlot."[372] He shows their offence to be clearer, by declaring that they understood, and thus sinned wilfully. Understanding is the eye of the soul; wherefore also Israel means, "he that sees God"—that is, he that understands God.

Complaint is censure of those who are regarded as despising or neglecting. He employs this form when He says by Esaias: "Hear, O heaven; and give ear, O earth: for the Lord hath spoken, I have begotten and brought up children, but they have disregarded Me. The ox knoweth his owner, and the ass his master's crib: but Israel hath not known Me."[373] For how shall we not regard it fearful, if he that knows God, shall not recognise the Lord; but while the ox and the ass, stupid and foolish animals, will know him who feeds them, Israel is found to be more irrational than these? And having, by Jeremiah, complained against the people on many grounds, He adds: "And they have forsaken Me, saith the Lord."[374]

Invective[375] is a reproachful upbraiding, or chiding censure. This mode of treatment the Instructor employs in Isaiah, when He says, "Woe to you, children revolters. Thus saith the Lord, Ye have taken counsel, but not by Me; and made compacts, but not by My Spirit."[376] He uses the very bitter mordant of fear in each case repressing[377] the people, and at the same time turning them to salvation; as also wool that is undergoing the process of dyeing is wont to be previously treated with mordants, in order to prepare it for taking on a fast colour.

Reproof is the bringing forward of sin, laying it before one. This form of instruction He employs as in the highest degree necessary, by reason of the feebleness of the faith of many.

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[369] Isa. xxix. 13.

[370] Jer. v. 8, 9.

[371] Prov. i. 7.

[372] Hos. iv. 14: "understood not" in the A.V.

[373] Isa. i. 2, 3.

[374] Jer i. 16, ii. 13, 29.

[375] Or, rebuke.

[376] Isa. xxx. 1.

[377] Lowth conjectures ἐπιστομῶν or ἐπιστομίζων, instead of ἀναστομῶν.

For He says by Esaias, “Ye have forsaken the Lord, and have provoked the Holy One of Israel to anger.”[378] And He says also by Jeremiah: “Heaven was astonished at this, and the earth shuddered exceedingly. For My people have committed two evils; they have forsaken Me, the fountain of living waters, and have hewn out to themselves broken cisterns, which will not be able to hold water.”[379] And again, by the same: “Jerusalem hath sinned a sin; therefore it became commotion. All that glorified her dishonoured her, when they saw her baseness.”[380] And He uses the bitter and biting[381] language of reproof in His consolations by Solomon, tacitly alluding to the love for children that characterizes His instruction: “My son, despise not thou the chastening of the Lord; nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth;”[382] “For a man who is a sinner escapes reproof.”[383] Consequently, therefore, the Scripture says, “Let the righteous reprove and correct me; but let not the oil of the sinner anoint my head.”[384]

Bringing one to his senses (φρένωσις) is censure, which makes a man think. Neither from this form of instruction does he abstain, but says by Jeremiah, “How long shall I cry, and you not hear? So your ears are uncircumcised.”[385] O blessed forbearance! And again, by the same: “All the heathen are uncircumcised, but this people is uncircumcised in heart:”[386] “for the people are disobedient; children,” says He, “in whom is not faith.”[387]

Visitation is severe rebuke. He uses this species in the Gospel: “O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee!” The reduplication of the name gives strength to the rebuke. For he that knows God, how does he persecute God’s servants? Wherefore He says, “Your house is left desolate; for I say unto you, Henceforth ye shall not see Me, till ye shall say, Blessed is He that cometh in the name of the Lord.”[388] For if you do not receive His love, ye shall know His power.

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[378] Isa. i. 4.

[379] Jer. ii. 12, 13.

[380] Lam. i. 8.

[381] H. reads δηκτικόν, for which the text has ἐπιδεικτικόν.

[382] Prov. iii. 11, 12.

[383] Ecclus. xxxii. 21.

[384] Ps. cxli. 5.

[385] Jer. vi. 10.

[386] Jer. ix. 26.

[387] Isa. xxx. 9.

[388] Matt. xxiii. 37–39.

Denunciation is vehement speech. And He employs denunciation as medicine, by Isaiah, saying, “Ah, sinful nation, lawless sons, people full of sins, wicked seed!”[389] And in the Gospel by John He says, “Serpents, brood of vipers.”[390]

Accusation is censure of wrong-doers. This mode of instruction He employs by David, when He says: “The people whom I knew not served me, and at the hearing of the ear obeyed 230 me. Sons of strangers lied to me, and halted from their ways.”[391] And by Jeremiah: “And I gave her a writing of divorcement, and covenant-breaking Judah feared not.”[392] And again: “And the house of Israel disregarded Me; and the house of Judah lied to the Lord.”[393]

Bewailing one’s fate is latent censure, and by artful aid ministers salvation as under a veil. He made use of this by Jeremiah: “How did the city sit solitary that was full of people! She that ruled over territories became as a widow; she came under tribute; weeping, she wept in the night.”[394]

Objurgation is objurgatory censure. Of this help the Divine Instructor made use by Jeremiah, saying, “Thou hadst a whore’s forehead; thou wast shameless towards all; and didst not call me to the house, who am thy father, and lord of thy virginity.”[395] “And a fair and graceful harlot skilled in enchanted potions.”[396] With consummate art, after applying to the virgin the opprobrious name of whoredom, He thereupon calls her back to an honourable life by filling her with shame.

Indignation is a rightful upbraiding; or upbraiding on account of ways exalted above what is right. In this way He instructed by Moses, when He said, “Faulty children, a generation crooked and perverse, do ye thus requite the Lord? This people is foolish, and not wise. Is not this thy father who acquired thee?”[397] He says also by Isaiah, “Thy princes are disobedient, companions of thieves, loving gifts, following after rewards, not judging the orphans.”[398]

In fine, the system He pursues to inspire fear is the source of salvation. And it is the prerogative of goodness to save: “The mercy of the Lord is on all flesh, while He reproves, corrects, and teaches as a shepherd His flock. He pities those who receive His instruction, and those who eagerly seek union with Him."[399] And with such guidance He guarded the six hundred thousand footmen that were brought together in the hardness of heart in which they were found; scourging, pitying, striking, healing, in compassion and discipline: "For according to the greatness of His mercy, so is His rebuke."[400] For it is indeed noble not to sin; but it is good also for the sinner to repent; just as it is best to be always in good health, but well to recover from disease. So He commands by Solomon: "Strike thou thy son with the rod, that thou mayest deliver his soul from death."[401] And again: "Abstain not from chastising thy son, but correct him with the rod; for he will not die."[402]

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[389] Isa. i. 4.

[390] Nothing similar to this is found in the fourth Gospel; the reference may be to the words of the Baptist, Matt. iii. 7, Luke iii. 7.

[391] Ps. xviii. 43–45.

[392] Jer. iii. 8.

[393] Jer. v. 11, 12.

[394] Lam. i. 1, 2.

[395] Jer. iii. 3, 4.

[396] Nahum iii. 4.

[397] Deut. xxxii. 5, 6.

[398] Isa. i. 23.

For reproof and rebuke, as also the original term implies, are the stripes of the soul, chastizing sins, preventing death, and leading to self-control those carried away to licentiousness. Thus also Plato, knowing reproof to be the greatest power for reformation, and the most sovereign purification, in accordance with what has been said, observes, "that he who is in the highest degree impure is uninstructed and base, by reason of his being unreproved in those respects in which he who is destined to be truly happy ought to be purest and best."

For if rulers are not a terror to a good work, how shall God, who is by nature good, be a terror to him who sins not? "If thou doest evil, be afraid,"[403] says the apostle. Wherefore the apostle himself also in every case uses stringent language to the Churches, after the Lord's example; and conscious of his own boldness, and of the weakness of his hearers, he says to the Galatians: "Am I your enemy, because I tell you the truth?"[404] Thus also people in health do not require a physician, do not require him as long as they are strong; but those who are ill need his skill. Thus also we who in our lives are ill of shameful lusts and reprehensible excesses, and other inflammatory effects of the passions, need the Saviour. And He administers not only mild, but also stringent medicines. The bitter roots of fear then arrest the eating sores of our sins. Wherefore also fear is salutary, if bitter. Sick, we truly stand in need of the Saviour; having wandered, of one to guide us; blind, of one to lead us to the light; thirsty, "of the fountain of life, of which whosoever partakes, shall no longer thirst;"[405] dead, we need life; sheep, we need a shepherd; we who are children need a tutor, while universal humanity stands in need of Jesus; so that we may not continue intractable and sinners to the end, and thus fall into condemnation, but may be separated from the chaff, and stored up in the paternal garner. “For the fan is in the Lord’s hand, by which the chaff due to the fire is separated from the wheat.”[406] You may learn, if you will, the crowning wisdom of the all-holy Shepherd and Instructor, of the omnipotent and paternal Word, when He figuratively represents Himself as the Shepherd of the sheep. And He is the Tutor of the children. He says therefore by Ezekiel, directing His discourse to the elders, and setting before them a salutary description of His wise solicitude: “And that which is lame I will bind up, and that which is sick I will heal, and that which has wandered I will turn back; and I will feed them on my holy mountain.”[407] Such are the promises of the good Shepherd. 23

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[399] Ecclus. xviii. 13, 14.

[400] Ecclus. xvi. 12.

[401] Prov. xxiii. 14.

[402] Prov. xxiii. 13.

[403] Rom. xiii. 3, 4.

[404] Gal. iv. 16.

[405] John iv. 13, 14.

Feed us, the children, as sheep. Yea, Master, fill us with righteousness, Thine own pasture; yea, O Instructor, feed us on Thy holy mountain the Church, which towers aloft, which is above the clouds, which touches heaven. “And I will be,” He says, “their Shepherd,”[408] and will be near them, as the garment to their skin. He wishes to save my flesh by enveloping it in the robe of immortality, and He hath anointed my body. “They shall call Me,” He says, “and I will say, Here am I.”[409] Thou didst hear sooner than I expected, Master. “And if they pass over, they shall not slip,”[410] saith the Lord. For we who are passing over to immortality shall not fall into corruption, for He shall sustain us. For so He has said, and so He has willed. Such is our Instructor, righteously good. “I came not,” He says, “to be ministered unto, but to minister.”[411] Wherefore He is introduced in the Gospel “wearied,”[412] because toiling for us, and promising “to give His life a ransom for many.”[413] For him alone who does so He owns to be the good shepherd. Generous, therefore, is He who gives for us the greatest of all gifts, His own life; and beneficent exceedingly, and loving to men, in that, when He might have been Lord, He wished to be a brother man; and so good was He that He died for us.

Further, His righteousness cried, “If ye come straight to me, I also will come straight to you but if ye walk crooked, I also will walk crooked, saith the Lord of hosts;”[414] meaning by the crooked ways the chastisements of sinners. For the straight and natural way which is indicated by the *Iota* of the name of Jesus is His goodness, which is firm and sure towards those who have believed at hearing: “When I called, ye obeyed not, saith the Lord; but set at nought my counsels, and heeded not my reproofs."[415] Thus the Lord's reproof is most beneficial. David also says of them, "A perverse and provoking race; a race which set not their heart aright, and whose spirit was not faithful with God: they kept not the covenant of God, and would not walk in His law."[416]

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[406] Matt. iii. 12; Luke iii. 17.

[407] Ezek. xxxiv. 14, 15, 16.

[408] Ezek. xxxiv. 14–16.

[409] Isa. lviii. 9.

[410] Isa. xliii. 2.

[411] Matt. xx. 28; Mark x. 45.

[412] John iv. 6.

[413] Matt. xx. 28.

[414] Here Clement gives the sense of various passages, e.g., Jer. vi., Lev. xxvi.

Such are the causes of provocation for which the Judge comes to inflict punishment on those that would not choose a life of goodness. Wherefore also afterwards He assailed them more roughly; in order, if possible, to drag them back from their impetuous rush towards death. He therefore tells by David the most manifest cause of the threatening: "They believed not in His wonderful works. When He slew them, they sought after Him, and turned and inquired early after God; and remembered that God was their Helper, and God the Most High their Redeemer."[417] Thus He knew that they turned for fear, while they despised His love: for, for the most part, that goodness which is always mild is despised; but He who admonishes by the loving fear of righteousness is reverenced.

There is a twofold species of fear, the one of which is accompanied with reverence, such as citizens show towards good rulers, and we towards God, as also right-minded children towards their fathers. "For an unbroken horse turns out unmanageable, and a son who is let take his own way turns out reckless."[418] The other species of fear is accompanied with hatred, which slaves feel towards hard masters, and the Hebrews felt, who made God a master, not a father. And as far as piety is concerned, that which is voluntary and spontaneous differs much, nay entirely, from what is forced. "For He," it is said, "is merciful; He will heal their sins, and not destroy them, and fully turn away His anger, and not kindle all His wrath."[419] See how the justice of the Instructor, which deals in rebukes, is shown; and the goodness of God, which deals in compassions. Wherefore David—that is, the Spirit by him—embracing them both, sings of God Himself, "Justice and judgment are the preparation of His throne: mercy and truth shall go before Thy face."[420] He declares that it belongs to the same power both to judge and to do good. For there is power over both together, and judgment separates that which is just from its opposite. And He who is truly God is just and good; who is Himself all, and all is He; for He is God, the only God.

For as the mirror is not evil to an ugly man because it shows him what like he is; and as the physician is not evil to the sick man because he tells him of his fever,—for the physician is not the cause of the fever, but only points out the fever;—so neither is He, that reproves, ill-disposed towards him who is diseased in soul. For He does not put the transgressions on him, but only shows the sins which are there; in order to turn him away from similar practices. So God is good on His own account, and just also on ours, and He is just because He is good. And His justice is shown to us by His own Word from there from above, whence the Father was. For before He became Creator He was God; He was good. And therefore He wished to be Creator and Father. And the nature of all that love was the source of righteousness—the cause, too, of His lighting up His sun, and sending down His own Son. And He first announced the good righteousness that is from heaven, when He said, “No man knoweth the Son, but the Father; nor the Father, but the Son.”[421] This mutual and reciprocal knowledge is the symbol of primeval justice. Then justice came down to men both in the letter and in the body, in the Word and in the law, constraining humanity to saving repentance; for it was good. But do you not obey God? Then blame yourself, who drag to yourself the judge.

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[415] Prov. i. 24, 25.

[416] Ps. lxxviii. 8, 10.

[417] Ps. lxxviii. 32–35.

[418] Ecclus. xxx. 8.

[419] Ps. lxxviii. 38.

[420] Ps. lxxxix. 14.

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[421] Luke x. 22.

CHAPTER X.—THAT THE SAME GOD, BY THE SAME WORD, RESTRAINS FROM SIN BY THREATENING, AND SAVES HUMANITY BY EXHORTING.

If, then, we have shown that the plan of dealing stringently with humanity is good and salutary, and necessarily adopted by the Word, and conducive to repentance and the prevention of sins; we shall have now to look in order at the mildness of the Word. For He has been demonstrated to be just. He sets before us His own inclinations which invite to salvation; by which, in accordance with the Father's will, He wishes to make known to us the good and the useful. Consider these. The good (τὸ καλὸν) belongs to the panegyrical form of speech, the useful to the persuasive. For the hortatory and the dehortatory are a form of the persuasive, and the laudatory and inculpatory of the panegyrical.

For the persuasive style of sentence in one form becomes hortatory, and in another dehortatory. So also the panegyrical in one form becomes inculpatory, and in another laudatory. And in these exercises the Instructor, the Just One, who has proposed our advantage as His aim, is chiefly occupied. But the inculpatory and dehortatory forms of speech have been already shown us; and we must now handle the persuasive and the laudatory, and, as on a beam, balance the equal scales of justice. The exhortation to what is useful, the Instructor employs by Solomon, to the following effect: "I exhort you, O men; and I utter my voice to the sons of men. Hear me; for I will speak of excellent things;"[422] and so on. And He counsels what is salutary: for counsel has for its end, choosing or refusing a certain course; as He does by David, when He says, "Blessed is the man who walketh not in the counsels of the ungodly, and standeth not in the way of sinners, and sitteth not in the chair of pestilences; but his will is in the law of the Lord."[423] And there are three departments of counsel: That which takes examples from past times; as what the Hebrews suffered when they worshipped the golden calf, and what they suffered when they committed fornication, and the like. The second, whose meaning is understood from the present times, as being apprehended by perception; as it was said to those who asked the Lord, "If He was the Christ, or shall we wait for another? Go and tell John, the blind receive their sight, the deaf hear, the lepers are cleansed, the dead are raised up; and blessed is he who shall not be offended in Me."[424] Such was that which David said when he prophesied, "As we have heard, so have we seen."[425] And the third department of counsel consists of what is future, by which we are bidden guard against what is to happen; as also that was said, "They that fall into sins shall be cast into outer darkness, where there shall be wailing and gnashing of teeth,"[426] and the like. So that from these things it is clear that the Lord, going the round of all the methods of curative treatment, calls humanity to salvation.

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[422] Prov. viii. 4, 6.

[423] Ps. i. 1, 2.

[424] Matt. xi. 3–6; Luke vii. 19, 22, 23.

[425] Ps. xlviii. 8.

[426] Matt. xxii. 13, xxv. 30.

By encouragement He assuages sins, reducing lust, and at the same time inspiring hope for salvation. For He says by Ezekiel, “If ye return with your whole heart, and say, Father, I will hear you, as a holy people.”[427] And again He says, “Come all to Me, who labour, and are heavy laden, and I will give you rest;”[428] and that which is added the Lord speaks in His own person. And very clearly He calls to goodness by Solomon, when He says, “Blessed is the man who hath found wisdom, and the mortal who hath found understanding.”[429] “For the good is found by him who seeks it, and is wont to be seen by him who has found it.”[430] By Jeremiah, too, He sets forth prudence, when he says, “Blessed are we, Israel; for what is pleasing to God is known by us;[431]—and it is known by the Word, by whom we are blessed and wise. For wisdom and knowledge are mentioned by the same prophet, when he says, “Hear, O Israel, the commandments of life, and give ear to know understanding.”[432] By Moses, too, by reason of the love He has to man, He promises a gift to those who hasten to salvation. For He says, “And I will bring you into the good land, which the Lord sware to your fathers.”[433] And further, “And I will bring you into the holy mountain, and make you glad,”[434] He says by Isaiah. And still another form of instruction is benediction. 23 “And blessed is he,” He saith by David, “who has not sinned; and he shall be as the tree planted near the channels of the waters, which will yield its fruit in its season, and his leaf shall not wither”[435] (by this He made an allusion to the resurrection); “and whatsoever he shall do shall prosper with him.” Such He wishes us to be, that we may be blessed. Again, showing the opposite scale of the balance of justice, He says, “But not so the ungodly—not so; but as the dust which the wind sweeps away from the face of the earth.”[436] By showing the punishment of sinners, and their easy dispersion, and carrying off by the wind, the Instructor dissuades from crime by means of punishment; and by holding up the merited penalty, shows the benignity of His beneficence in the most skilful way, in order that we may possess and enjoy its blessings. He invites us to knowledge also, when He says by Jeremiah, “Hadst thou walked in the way of God, thou wouldst have dwelt for ever in peace;"[437] for, exhibiting there the reward of knowledge, He calls the wise to the love of it. And, granting pardon to him who has erred, He says, "Turn, turn, as a grape-gatherer to his basket."[438] Do you see the goodness of justice, in that it counsels to repentance? And still further, by Jeremiah, He enlightens in the truth those who have erred. "Thus saith the Lord, Stand in the ways, and look, and ask for the eternal paths of the Lord, what is the good path, and walk in it, and ye shall find purification for your souls."[439] And in order to promote our salvation, He leads us to repentance. Wherefore He says, "If thou repent, the Lord will purify thy heart, and the heart of thy seed."[440] We might have adduced, as supporters on this question, the philosophers who say that only the perfect man is worthy of praise, and the bad man of blame. But since some slander beatitude, as neither itself taking any trouble, nor giving any to any one else, thus not understanding its love to man; on their account, and on account of those who do not associate justice with goodness, the following remarks are added. For it were a legitimate inference to say, that rebuke and censure are suitable to men, since they say that all men are bad; but God alone is wise, from whom cometh wisdom, and alone perfect, and therefore alone worthy of praise. But I do not employ such language. I say, then, that praise or blame, or whatever resembles praise or blame, are medicines most essential of all to men. Some are ill to cure, and, like iron, are wrought into shape with fire, and hammer, and anvil, that is, with threatening, and reproof, and chastisement; while others, cleaving to faith itself, as self-taught, and as acting of their own free-will, grow by praise:—

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[427] Ezek. xviii., xxxiii.

[428] Matt. xi. 28.

[429] Prov. iii. 13.

[430] In Prov. ii. 4, 5, iii. 15, Jer. ii. 24, we have the sense of these verses.

[431] Baruch iv. 4.

[432] Baruch iii. 9.

[433] Deut xxxi. 20.

[434] Isa. lvi. 7.

[435] Ps. i. 1–3.

[436] Ps. i. 4.

> "For virtue that is praised
> Grows like a tree."

And comprehending this, as it seems to me, the Samian Pythagoras gives the injunction:—

> "When you have done base things, rebuke *yourself;*
> But when you have done good things, be glad."

Chiding is also called admonishing; and the etymology of admonishing (νουθέτησις) is (νοῦ ἐνθεματισμός) putting of understanding into one; so that rebuking is bringing one to one's senses.

But there are myriads of injunctions to be found, whose aim is the attainment of what is good, and the avoidance of what is evil. "For there is no peace to the wicked, saith the

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[437] Baruch iii. 13.

[438] Jer. vi. 9.

[439] Jer. vi. 16.

[440] Deut. xxx. 6.

Lord."[441] Wherefore by Solomon He commands the children to beware: "My son, let not sinners deceive thee, and go not after their ways; and go not, if they entice thee, saying, Come with us, share with us in innocent blood, and let us hide unjustly the righteous man in the earth; let us put him out of sight, all alive as he is into Hades."[442] This is accordingly likewise a prediction concerning the Lord's passion. And by Ezekiel, the life supplies commandments: "The soul that sinneth shall die; but he that doeth righteousness shall be righteous. He eateth not upon the mountains, and hath not set his eyes on the devices of the house of Israel, and will not defile his neighbour's wife, and will not approach to a woman in her separation, and will not oppress a man, and will restore the debtor's pledge, and will not take plunder: he will give his bread to the hungry, and clothe the naked. His money he will not give on usury, and will not take interest; and he will turn away his hand from wrong, and will execute righteous judgment between a man and his neighbour. He has walked in my statutes, and kept my judgments to do them. This is a righteous man. He shall surely live, saith the Lord."[443] These words contain a description of the conduct of Christians, a notable exhortation to the blessed life, which is the reward of a life of goodness—everlasting life.

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[441] Isa. lvii. 21, xlviii. 22.

[442] Prov. i. 10–12.

[443] Ezek. xviii. 4–9.

CHAPTER XI.—THAT THE WORD INSTRUCTED BY THE LAW AND THE PROPHETS.

The mode of His love and His instruction we have shown as we could. Wherefore He Himself, declaring Himself very beautifully, likened Himself to a grain of mustard-seed;[444] and pointed out the spirituality of the word that is sown, and the productiveness of its nature, and the magnificence and conspicuousness of the power of the word; and besides, intimated that the pungency and the purifying virtue of punishment are profitable on account of its sharpness. By the little grain, as it is figuratively called, He bestows salvation on all humanity abundantly. Honey, being very sweet, generates bile, as goodness begets contempt, which is the cause of sinning. But mustard lessens bile, that is, anger, and stops inflammation, that is, pride. From which Word springs the true health of the soul, and its eternal happy temperament (εὐκρασία).

Accordingly, of old He instructed by Moses, and then by the prophets. Moses, too, was a prophet. For the law is the training of refractory children. "Having feasted to the full," accordingly, it is said, "they rose up to play;"[445] senseless repletion with victuals being called χόρτασμα (fodder), not βρῶμα (food). And when, having senselessly filled themselves, they senselessly played; on that account the law was given them, and terror ensued for the prevention of transgressions and for the promotion of right actions, securing attention, and so winning to obedience to the true Instructor, being one and the same Word, and reducing to conformity with the urgent demands of the law. For Paul says that it was given to be a "schoolmaster to bring us to Christ."[446] So that from this it is clear, that one alone, true, good, just, in the image and likeness of the Father, His Son Jesus, the Word of God, is our Instructor; to whom God hath entrusted us, as an affectionate father commits his children to a worthy tutor, expressly charging us, "This is my beloved Son: hear Him."[447] The divine Instructor is trustworthy, adorned as He is with three of the fairest ornament"—knowledge, benevolence, and authority of utterance;—with knowledge, for He is the paternal wisdom: "All Wisdom is from the Lord, and with Him for evermore;"—with authority of utterance, for He is God and Creator: "For all things were made by Him, and without Him was not anything made;"[448]—and with benevolence, for He alone gave Himself a sacrifice for us: "For the good Shepherd giveth His life for the sheep;"[449] and He has so given it. Now, benevolence is nothing but wishing to do good to one's neighbour for his sake.

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[444] Matt. xiii. 31; Luke xiii. 19.

[445] Ex. xxxii. 6; 1 Cor. x. 7.

[446] Gal. iii. 24.

[447] Matt. xvii. 5.

[448] John i. 3.

[449] John x. 11.

CHAPTER XII.—THE INSTRUCTOR CHARACTERIZED BY THE SEVERITY AND BENIGNITY OF PATERNAL AFFECTION.

Having now accomplished those things, it were a fitting sequel that our instructor Jesus should draw for us the model of the true life, and train humanity in Christ.

Nor is the cast and character of the life He enjoins very formidable; nor is it made altogether easy by reason of His benignity. He enjoins His commands, and at the same time gives them such a character that they may be accomplished.

The view I take is, that He Himself formed man of the dust, and regenerated him by water; and made him grow by his Spirit; and trained him by His word to adoption and salvation, directing him by sacred precepts; in order that, transforming earth-born man into a holy and heavenly being by His advent, He might fulfil to the utmost that divine utterance, “Let Us make man in Our own image and likeness.”[450] And, in truth, Christ became the perfect realization of what God spake; and the rest of humanity is conceived as being created merely in His image.

But let us, O children of the good Father—nurslings of the good Instructor—fulfil the Father’s will, listen to the Word, and take on the impress of the truly saving life of our Saviour; and meditating on the heavenly mode of life according to which we have been deified, let us anoint ourselves with the perennial immortal bloom of gladness—that ointment of sweet fragrance—having a clear example of immortality in the walk and conversation of the Lord; and following the footsteps of God, to whom alone it belongs to consider, and whose care it is to see to, the way and manner in which the life of men may be made more healthy. Besides, He makes preparation for a self-sufficing mode of life, for simplicity, and for girding up our loins, and for free and unimpeded readiness of our journey; in order to the attainment of an eternity of beatitude, teaching each one of us to be his own storehouse. For He says, “Take no anxious thought for to-morrow,”[451] meaning that the man who has devoted himself to Christ ought to be sufficient to himself, and servant to himself, and moreover lead a life which provides for each day by itself. For it is not in war, but in peace, that we are trained. War needs great preparation, and luxury craves profusion; but peace and love, simple and quiet sisters, require no arms nor excessive preparation. The Word is their sustenance. 235

Our superintendence in instruction and discipline is the office of the Word, from whom we learn frugality and humility, and all that pertains to love of truth, love of man, and love of excellence. And so, in a word, being assimilated to God by a participation in moral excellence, we must not retrograde into carelessness and sloth. But labour, and faint not. Thou shalt be what thou dost not hope, and canst not conjecture. And as there is one mode of training for philosophers, another for orators, and another for athletes; so is there a generous disposition, suitable to the choice that is set upon moral loveliness, resulting from the training of Christ. And in the case of those who have been trained according to this influence, their gait in walking, their sitting at table, their food, their sleep, their going to bed, their regimen, and the rest of their mode of life, acquire a superior dignity.[452] For such a training as is pursued by the Word is not overstrained, but is of the right tension. Thus, therefore, the Word has been called also the Saviour, seeing He has found out for men those rational medicines which produce vigour of the senses and salvation; and devotes Himself to watching for the favourable moment, reproving evil, exposing the causes of evil affections, and striking at the roots of irrational lusts, pointing out what we ought to abstain from, and supplying all the antidotes of salvation to those who are diseased. For the greatest and most regal work of God is the salvation of humanity. The sick are vexed at a physician, who gives no advice bearing on their restoration to health. But how shall we not acknowledge the highest gratitude to the divine Instructor, who is not silent, who omits not those threatenings that point towards destruction, but discloses them, and cuts off the impulses that tend to them; and who indoctrinates in those counsels which result in the true way of living? We must confess, therefore, the deepest obligations to Him. For what else do we say is incumbent on the rational creature—I mean man—than the contemplation of the Divine? I say, too, that it is requisite to contemplate human nature, and to live as the truth directs, and to admire the Instructor and His injunctions, as suitable and harmonious to each other. According to which image also we ought, conforming ourselves to the Instructor, and making the word and our deeds agree, to live a real life.

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[450] Gen. i. 26.

[451] Matt. vi. 34.

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[452] [The secondary, civilizing, and socializing power of the Gospel, must have already produced all this change from heathen manners, under Clement's own observation.]

CHAPTER XIII.—VIRTUE RATIONAL, SIN IRRATIONAL.

Everything that is contrary to right reason is sin. Accordingly, therefore, the philosophers think fit to define the most generic passions thus: lust, as desire disobedient to reason; fear, as weakness disobedient to reason; pleasure, as an elation of the spirit disobedient to reason. If, then, disobedience in reference to reason is the generating cause of sin, how shall we escape the conclusion, that obedience to reason—the Word—which we call faith, will of necessity be the efficacious cause of duty? For virtue itself is a state of the soul rendered harmonious by reason in respect to the whole life. Nay, to crown all, philosophy itself is pronounced to be the cultivation of right reason; so that, necessarily, whatever is done through error of reason is transgression, and is rightly called, (ἁμάρτημα) sin. Since, then, the first man sinned and disobeyed God, it is said, "And man became like to the beasts:"[453] being rightly regarded as irrational, he is likened to the beasts. Whence Wisdom says: "The horse for covering; the libidinous and the adulterer is become like to an irrational beast."[454] Wherefore also it is added: "He neighs, whoever may be sitting on him." The man, it is meant, no longer speaks; for he who transgresses against reason is no longer rational, but an irrational animal, given up to lusts by which he is ridden (as a horse by his rider).

But that which is done right, in obedience to reason, the followers of the Stoics call προσῆκον and καθῆκον, that is, incumbent and fitting. What is fitting is incumbent. And obedience is founded on commands. And these being, as they are, the same as counsel—having truth for their aim, train up to the ultimate goal of aspiration, which is conceived of as the *end* (τέλος). And the end of piety is eternal rest in God. And the beginning of eternity is our end. The right operation of piety perfects duty by works; whence, according to just reasoning, duties consist in actions, not in sayings. And Christian conduct is the operation of the rational soul in accordance with a correct judgment and aspiration after the truth, which attains its destined end through the body, the soul's consort and ally.[455] Virtue is a will in conformity to God and Christ in life, rightly adjusted to life everlasting. For the life of Christians, in which we are now trained, is a system of reasonable actions—that is, of those things taught by the Word—an unfailing energy which we have called faith. The system is the commandments of the Lord, which, being divine statutes and spiritual counsels, have been written for ourselves, being adapted for ourselves and our neighbours. Moreover, they turn back on us, as the ball rebounds on him that throws it by the repercussion. Whence also duties are essential for divine discipline, as being enjoined by God, and furnished for our salvation. And since, of those things which are necessary, some relate only to life here, 23
and others, which relate to the blessed life yonder, wing us for flight hence; so, in an analogous

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[453] Ps. xlix. 12, 20.

[454] Ecclus. xxxiii. 6.

[455] [Note this definition in Christian ethics.]

manner, of duties, some are ordained with reference to life, others for the blessed life. The commandments issued with respect to natural life are published to the multitude; but those that are suited for living well, and from which eternal life springs, we have to consider, as in a sketch, as we read them out of the Scriptures.

THE INSTRUCTOR

Book II.

23

CHAP. I.—ON EATING.

Keeping, then, to our aim, and selecting the Scriptures which bear on the usefulness of training for life, we must now compendiously describe what the man who is called a Christian ought to be during the whole of his life. We must accordingly begin with ourselves, and how we ought to regulate ourselves. We have therefore, preserving a due regard to the symmetry of this work, to say how each of us ought to conduct himself in respect to his body, or rather how to regulate the body itself. For whenever any one, who has been brought away by the Word from external things, and from attention to the body itself to the mind, acquires a clear view of what happens according to nature in man, he will know that he is not to be earnestly occupied about external things, but about what is proper and peculiar to man—to purge the eye of the soul, and to sanctify also his flesh. For he that is clean rid of those things which constitute him still dust, what else has he more serviceable than himself for walking in the way which leads to the comprehension of God.

Some men, in truth, live that they may eat, as the irrational creatures, "whose life is their belly, and nothing else." But the Instructor enjoins us to eat that we may live. For neither is food our business, nor is pleasure our aim; but both are on account of our life here, which the Word is training up to immortality. Wherefore also there is discrimination to be employed in reference to food. And it is to be simple, truly plain, suiting precisely simple and artless children—as ministering to life, not to luxury. And the life to which it conduces consists of two things—health and strength; to which plainness of fare is most suitable, being conducive both to digestion and lightness of body, from which come growth, and health, and right strength, not strength that is wrong or dangerous and wretched, as is that of athletes produced by compulsory feeding.

We must therefore reject different varieties, which engender various mischiefs, such as a depraved habit of body and disorders of the stomach, the taste being vitiated by an unhappy art—that of cookery, and the useless art of making pastry. For people dare to call by the name of food their dabbling in luxuries, which glides into mischievous pleasures. Antiphanes, the Delian physician, said that this variety of viands was the one cause of disease; there being people who dislike the truth, and through various absurd notions abjure moderation of diet, and put themselves to a world of trouble to procure dainties from beyond seas.

For my part, I am sorry for this disease, while they are not ashamed to sing the praises of their delicacies, giving themselves great trouble to get lampreys in the Straits of Sicily, the eels of the Mæander, and the kids found in Melos, and the mullets in Sciathus, and the mussels of Pelorus, the oysters of Abydos, not omitting the sprats found in Lipara, and the Mantinican turnip; and furthermore, the beetroot that grows among the Ascræans: they seek out the cockles of Methymna, the turbots of Attica, and the thrushes of Daphnis, and the reddish-brown dried figs, on account of which the ill-starred Persian marched into Greece with five hundred thousand men. Besides these, they purchase birds from Phasis, the Egyptian snipes, and the Median peafowl. Altering these by means of condiments, the gluttons gape for the sauces. “Whatever earth and the depths of the sea, and the unmeasured space of the air produce,” they cater for their gluttony. In their greed and solicitude, the gluttons seem absolutely to sweep the world with a drag-net to gratify their luxurious tastes. These gluttons, surrounded with the sound of hissing frying-pans, and wearing their whole life away at the pestle and mortar, cling to matter like fire. More than that, they emasculate plain food, namely bread, by straining off the nourishing part of the grain, so that the necessary part of food becomes matter of reproach to luxury. There is no limit to epicurism among men. For it has driven them to sweetmeats, and honey-cakes, and sugar-plums; inventing a multitude of desserts, hunting after all manner of dishes. A man like this seems to me to 238 be all jaw, and nothing else. “Desire not,” says the Scripture, “rich men’s dainties;”[456] for they belong to a false and base life. They partake of luxurious dishes, which a little after go to the dunghill. But we who seek the heavenly bread must rule the belly, which is beneath heaven, and much more the things which are agreeable to it, which “God shall destroy,”[457] says the apostle, justly execrating gluttonous desires. For “meats are for the belly,”[458] for on them depends this truly carnal and destructive life; whence[459] some, speaking with unbridled tongue, dare to apply the name *agape*,[460] to pitiful suppers, redolent of savour and sauces. Dishonouring the good and saving work of the Word, the consecrated *agape*, with pots and pouring of sauce; and by drink and delicacies and smoke desecrating that name, they are deceived in their idea, having expected that the promise of God might be bought with suppers. Gatherings for the sake of mirth, and such entertainments as are called by ourselves, we name rightly suppers, dinners, and banquets, after the example of the Lord. But such entertainments the Lord has not called *agapæ*. He says accordingly somewhere, “When thou art called to a wedding, recline not on the highest couch; but when thou art called, fall into the lowest place;”[461] and elsewhere, “When thou makest a dinner or a supper;” and again, “But when thou makest an entertainment, call the poor,”[462] for whose sake chiefly a supper ought to be made. And further, “A certain man made a great supper, and called many.”[463] But I perceive whence the specious appellation of suppers flowed: “from the gullets and furious love for suppers"—according to the comic poet. For, in truth, "to many, many things are on account of the supper." For they have not yet learned that God has provided for His creature (man I mean) food and drink, for sustenance, not for pleasure; since the body derives no advantage from extravagance in viands. For, quite the contrary, those who use the most frugal fare are the strongest and the healthiest, and the noblest; as domestics are healthier and stronger than their masters, and husbandmen than the proprietors; and not only more robust, but wiser, as philosophers are wiser than rich men. For they have not buried the mind beneath food, nor deceived it with pleasures. But love (*agape*) is in truth celestial food, the banquet of reason. "It beareth all things, endureth all things, hopeth all things. Love never faileth."[464] "Blessed is he who shall eat bread in the kingdom of God."[465] But the hardest of all cases is for charity, which faileth not, to be cast from heaven above to the ground into the midst of sauces. And do you imagine that I am thinking of a supper that is to be done away with? "For if," it is said, "I bestow all my goods, and have not love, I am nothing."[466] On this love alone depend the law and the Word; and if "thou shalt love the Lord thy God and thy neighbour," this is the celestial festival in the heavens. But the earthly is called a supper, as has been shown from Scripture. For the supper is made for love, but the supper is not love (*agape*); only a proof of mutual and reciprocal kindly feeling. "Let not, then, your good be evil spoken of; for the kingdom of God is not meat and drink," says the apostle, in order that the meal spoken of may not be conceived as ephemeral, "but righteousness, and peace, and joy in the Holy Ghost."[467] He who eats of this meal, the best of all, shall possess the kingdom of God, fixing his regards here on the holy assembly of love, the heavenly Church. Love, then, is something pure and worthy of God, and its work is communication. "And the care of discipline is love," as Wisdom says; "and love is the keeping of the law."[468] And these joys have an inspiration of love from the public nutriment, which accustoms to everlasting dainties. Love (*agape*), then, is not a supper. But let the entertainment depend on love. For it is said, "Let the children whom Thou hast loved, O Lord, learn that it is not the products of fruits that nourish man; but it is Thy word which preserves those who believe on Thee."[469] "For the righteous shall not live by bread."[470] But let our diet be light and digestible, and suitable for keeping awake, unmixed with diverse varieties. Nor is this a point which is beyond the sphere of discipline. For love is a good nurse for communication; having as its rich provision sufficiency, which, presiding over diet measured in due quantity, and treating the body in a healthful way, distributes something from its resources to those near us. But the diet which exceeds sufficiency injures a man, deteriorates his spirit, and renders his body prone to disease. Besides, those dainty tastes, which trouble themselves about rich dishes, drive to practices of ill-repute, daintiness, gluttony, greed, voracity, insatiability. Appropriate designations of such people as so indulge are flies, weasels, flatterers, gladiators, and the monstrous tribes of parasites—the one class surrendering 239 reason, the other friendship, and the other life, for the gratification of the belly; crawling on their bellies, beasts in human shape after the image of their father, the voracious beast. People first called the abandoned ἀσώτους, and so appear to me to indicate their end, understanding them as those who are (ἀσώστους) unsaved, excluding the σ. For those that are absorbed in pots, and exquisitely prepared niceties of condiments, are they not plainly abject, earth-born, leading an ephemeral kind of life, as if they were not to live [hereafter]? Those the Holy Spirit, by Isaiah, denounces as wretched, depriving them tacitly of the name of love (*agape*), since their feasting was not in accordance with the word. “But they made mirth, killing calves, and sacrificing sheep, saying, Let us eat and drink, for to-morrow we die.” And that He reckons such luxury to be sin, is shown by what He adds, “And your sin shall not be forgiven you till you die,”[471]—not conveying the idea that death, which deprives of sensation, is the forgiveness of sin, but meaning that death of salvation which is the recompense of sin. “Take no pleasure in abominable delicacies, says Wisdom.[472] At this point, too, we have to advert to what are called things sacrificed to idols, in order to show how we are enjoined to abstain from them. Polluted and abominable those things seem to me, to the blood of which, fly

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[456] Prov. xxiii. 3.

[457] 1 Cor. vi. 13.

[458] 1 Cor. vi. 13.

[459] ὅθεν, an emendation for ὅν.

[460] Love, or love-feast, a name applied by the ancients to public entertainments. [But surely he is here rebuking, with St. Jude (v. 12), abuses of the Christian *agapæ* by heretics and others.]

[461] Luke xiv. 8, 10.

[462] Luke xiv. 12, 13.

[463] Luke xiv. 16.

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[464] 1 Cor. xiii. 7, 8.

[465] Luke xiv. 15.

[466] 1 Cor. xiii. 3.

[467] Rom. xiv. 16, 17.

[468] Wisd. vi. 17, 18.

[469] Wisd. xvi. 26.

[470] Deut. viii. 3; Matt. iv. 4.

> “Souls from Erebus of inanimate corpses.”[473]

“For I would not that ye should have fellowship with demons,”[474] says the apostle; since the food of those who are saved and those who perish is separate. We must therefore abstain from these viands not for fear (because there is no power in them); but on account of our conscience, which is holy, and out of detestation of the demons to which they are dedicated, are we to loathe them; and further, on account of the instability of those who regard many things in a way that makes them prone to fall, “whose conscience, being weak, is defiled: for meat commendeth us not to God.”[475] “For it is not that which entereth in that defileth a man, but that which goeth out of his mouth."[476] The natural use of food is then indifferent. "For neither if we eat are we the better," it is said, "nor if we eat not are we the worse."[477] But it is inconsistent with reason, for those that have been made worthy to share divine and spiritual food, to partake of the tables of demons. "Have we not power to eat and to drink," says the apostle, "and to lead about wives?" But by keeping pleasures under command we prevent lusts. See, then, that this power of yours never "become a stumbling-block to the weak."

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[471] Isa. xxii. 13, 14.

[472] Ecclus. xviii. 32.

[473] *Odyss.*, xi. 37.

[474] 1 Cor. x. 20.

[475] 1 Cor. viii. 7, 8.

For it were not seemly that we, after the fashion of the rich man's son in the Gospel,[478] should, as prodigals, abuse the Father's gifts; but we should use them, without undue attachment to them, as having command over ourselves. For we are enjoined to reign and rule over meats, not to be slaves to them. It is an admirable thing, therefore, to raise our eyes aloft to what is true, to depend on that divine food above, and to satiate ourselves with the exhaustless contemplation of that which truly exists, and so taste of the only sure and pure delight. For such is the *agape*, which, the food that comes from Christ shows that we ought to partake of. But totally irrational, futile, and not human is it for those that are of the earth, fattening themselves like cattle, to feed themselves up for death; looking downwards on the earth, and bending ever over tables; leading a life of gluttony; burying all the good of existence here in a life that by and by will end; courting voracity alone, in respect to which cooks are held in higher esteem than husbandmen. For we do not abolish social intercourse, but look with suspicion on the snares of custom, and regard them as a calamity. Wherefore daintiness is to be shunned, and we are to partake of few and necessary things. "And if one of the unbelievers call us to a feast, and we determine to go" (for it is a good thing not to mix with the dissolute), the apostle bids us "eat what is set before us, asking no questions for conscience sake."[479] Similarly he has enjoined to purchase "what is sold in the shambles," without curious questioning.[480]

We are not, then, to abstain wholly from various kinds of food, but only are not to be taken up about them. We are to partake of what is set before us, as becomes a Christian, out of respect to him who has invited us, by a harmless and moderate participation in the social meeting; regarding the sumptuousness of what is put on the table as a matter of indifference, despising the dainties, as after a little destined to perish. "Let him who eateth, not despise him who eateth not; and let him who eateth not, not judge him who eateth."[481] And a little way on he explains the reason of the command, when he says, “He that eateth, eateth to the Lord, and giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.”[482] So that the right food is thanksgiving. And he who gives thanks does not occupy his time in pleasures. And if we would persuade any of our fellow-guests to virtue, we are all the more on this account to abstain from those dainty dishes; and so exhibit ourselves as a bright pattern of virtue, such as we ourselves have in Christ. “For if any of such meats make a brother to stumble, I shall not eat it as long as the world lasts,” says he, “that I may not make my brother stumble.”[483] I gain the man by a little self-restraint. “Have we not power to eat and to drink?”[484] And “we know”—he says the truth—“that an idol is nothing in the world; but we have only one true God, of whom are all things, and one Lord Jesus. But,” he says, “through thy knowledge thy weak brother perishes, for whom Christ died; and they that wound the conscience of the weak brethren sin against Christ.”[485] Thus the apostle, in his solicitude for us, discriminates in the case of entertainments, saying, that “if any one called a brother be found a fornicator, or an adulterer, or an idolater, with such an one not to eat;”[486] neither in discourse or food are we to join, looking with suspicion on the pollution thence proceeding, as on the tables of the demons. “It is good, then, neither to eat flesh nor to drink wine,”[487] as both he and the Pythagoreans acknowledge. For this is rather characteristic of a beast; and the fumes arising from them being dense, darken the soul. If one partakes of them, he does not sin. Only let him partake temperately, not dependent on them, nor gaping after fine fare. For a voice will whisper to him, saying, “Destroy not the work of God for the sake of food.”[488] For it is the mark of a silly mind to be amazed and stupefied at what is presented at vulgar banquets, after the rich fare which is in the Word; and much sillier to make one’s eyes the slaves of the delicacies, so that one’s greed is, so to speak, carried round by the servants. And how foolish for people to raise themselves on the couches, all but pitching their faces into the dishes, stretching out from the couch as from a nest, according to the common saying, “that they may catch the wandering steam by breathing it in!” And how senseless, to besmear their hands with the condiments, and to be constantly reaching to the sauce, cramming themselves immoderately and shamelessly, not like people tasting, but ravenously seizing! For you may see such people, liker swine or dogs for gluttony than men, in such a hurry to feed themselves full, that both jaws are stuffed out at once, the veins about the face raised, and besides, the perspiration running all over, as they are tightened with their insatiable greed, and panting with their excess; the food pushed with unsocial eagerness into their stomach, as if they were stowing away their victuals for provision for a journey, not for digestion. Excess, which in all things is an evil, is very highly reprehensible in the matter of food. Gluttony, called ὀψοφαγία, is nothing but excess in the use of relishes (ὄψον); and λαιμαργία is insanity with respect to the gullet; and γαστριμαργία is excess with respect to food—insanity in reference to the belly, as the name implies; for μάργος is a madman. The apostle, checking those that transgress in their conduct at entertainments,[489] says: "For every one taketh beforehand in eating his own supper; and one is hungry, and another drunken. Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame those who have not?"[490] And among those who have, they, who eat shamelessly and are insatiable, shame themselves. And both act badly; the one by paining those who have not, the other by exposing their own greed in the presence of those who have. Necessarily, therefore, against those who have cast off shame and unsparingly abuse meals, the insatiable to whom nothing is sufficient, the apostle, in continuation, again breaks forth in a voice of displeasure: "So that, my brethren, when ye come together to eat, wait for one another. And if any one is hungry, let him eat at home, that ye come not together to condemnation."[491]

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[476] Matt. xv. 11.

[477] 1 Cor. viii. 8.

[478] Luke xv. 11.

[479] 1 Cor. x. 27.

[480] 1 Cor. x. 25.

[481] Rom. xiv. 3.

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[482] Rom. xiv. 6.

[483] 1 Cor. viii. 13.

[484] 1 Cor. ix. 14.

[485] 1 Cor. viii. 6, 11, 12.

[486] 1 Cor. v. 11.

[487] Rom. xiv. 21.

[488] Rom. xiv. 20.

From all slavish habits[492] and excess we must abstain, and touch what is set before us in a decorous way; keeping the hand and couch and chin free of stains; preserving the grace of the countenance undisturbed, and committing no indecorum in the act of swallowing; but stretching out the hand at intervals in an orderly manner. We must guard against speaking anything while eating: for the voice becomes disagreeable and inarticulate when it is confined by full jaws; and the tongue, pressed by the food and impeded in its natural energy, gives forth a compressed utterance. Nor is it suitable to eat and to drink simultaneously. For it is the very extreme of intemperance to confound the times whose uses are discordant. And "whether ye eat or drink, do all to the glory of God,"[493] aiming after true frugality, which the Lord also seems to me to have hinted at when He blessed the loaves and the cooked fishes with which He feasted the disciples, introducing a beautiful example of simple food. That fish then which, at the command of the Lord, Peter caught, points to digestible and God-given and moderate food. And by those who rise from the water to the bait of righteousness, He admonishes us to take away luxury and avarice, as the coin from the fish; in order that He might displace vainglory; and by giving the stater to the tax-gatherers, and "rendering to Cæsar the things which are Cæsar's," might preserve "to God the things which are God's."[494] The stater is capable of other explanations not unknown to us, but the present is not a suitable occasion for their treatment. Let the mention we make for our present purpose suffice, as it is not unsuitable to the flowers of the Word; and we have often done this, drawing to the urgent point of the question the most beneficial fountain, in order to water those who have been planted by the Word. "For if it is lawful for me to partake of all things, yet all things are not expedient."[495] For those that do all that is lawful, quickly fall into doing what is unlawful. And just as righteousness is not attained by avarice, nor temperance by excess; so neither is the regimen of a Christian formed by indulgence; for the table of truth is far from lascivious dainties. For though it was chiefly for men's sake that all things were made, yet it is not good to use all things, nor at all times. For the occasion, and the time, and the mode, and the intention, materially turn the balance with reference to what is useful, in the view of one who is rightly instructed; and this is suitable, and has influence in putting a stop to a life of gluttony, which wealth is prone to choose, not that wealth which sees clearly, but that abundance which makes a man blind with reference to gluttony. No one is poor as regards necessaries, and a man is never overlooked. For there is one God who feeds the fowls and the fishes, and, in a word, the irrational creatures; and not one thing whatever is wanting to them, though "they take no thought for their food."[496] And we are better than they, being their lords, and more closely allied to God, as being wiser; and we were made, not that we might eat and drink, but that we might devote ourselves to the knowledge of God. "For the just man who eats is satisfied in his soul, but the belly of the wicked shall want,"[497] filled with the appetites of insatiable gluttony. Now lavish expense is adapted not for enjoyment alone, but also for social communication. Wherefore we must guard against those articles of food which persuade us to eat when we are not hungry, bewitching the appetite. For is there not within a temperate simplicity a wholesome variety of eatables? Bulbs,[498] olives, certain herbs, milk, cheese, fruits, all kinds of cooked food without sauces; and if flesh is wanted, let roast rather than boiled be set down. Have you anything to eat here? said the Lord[499] to the disciples after the resurrection; and they, as taught by Him to practice frugality, "gave Him a piece of broiled fish;" and having eaten before them,

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[489] [Clement seems to think this abuse was connected with the *agapæ* not—one might trust—with the Lord's supper.]

[490] 1 Cor. xi. 21, 22.

[491] 1 Cor. xi. 33, 34.

[492] Literally, "slave-manners," the conduct to be expected from slaves.

[493] 1 Cor. x. 31.

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[494] Matt. xxii. 21.

[495] 1 Cor. x. 23.

[496] 1 Cor. x. 23.

[497] Prov. xiii. 5.

[498] A bulbous root, much prized in Greece, which grew wild.

[499] Luke xxiv. 41–44.

says Luke, He spoke to them what He spoke. And in addition to these, it is not to be overlooked that those who feed according to the Word are not debarred from dainties in the shape of honey-combs. For of articles of food, those are the most suitable which are fit for immediate use without fire, since they are readiest; and second to these are those which are simplest, as we said before. But those who bend around inflammatory tables, nourishing their own diseases, are ruled by a most lickerish demon, whom I shall not blush to call the Belly-demon, and the worst and most abandoned of demons. He is therefore exactly like the one who is called the Ventriloquist-demon. It is far better to be happy[500] than to have a demon dwelling with us. And happiness is found in the practice of virtue. Accordingly, the apostle Matthew partook of seeds, and nuts,[501] and vegetables, without flesh. And John, who carried temperance to the extreme, “ate locusts and wild honey.” Peter abstained from swine; “but a trance fell on him,” as is written in the Acts of the Apostles, “and he saw heaven opened, and a vessel let down on the earth by the four corners, and all the four-looted beasts and creeping things of the earth and the fowls of heaven in it; and there came a voice to him, Rise, and slay, and eat. And Peter said, Not so, Lord, for I have never eaten what is common or unclean. And the voice came again to him the second time, What God hath cleansed, call not thou common.”[502] The use of them is accordingly indifferent to us. “For not what entereth into the mouth defileth the man,”[503] but the vain opinion respecting uncleanness. For God, when He created man, said, “All things shall be to you for meat.”[504] “And herbs, with love, are better than a calf with fraud.”[505] This well reminds us of what was said above, that herbs are not love, but that our meals are to be taken with love;[506] and in these the medium state is good. In all things, indeed, this is the case, and not least in the preparation made for feasting, since the extremes are dangerous, and middle courses good. And to be in no want of necessaries is the medium. For the desires which are in accordance with nature are bounded by sufficiency. The Jews had frugality enjoined on them by the law 242
in the most systematic manner. For the Instructor, by Moses, deprived them of the use of innumerable things, adding reasons—the spiritual ones hidden; the carnal ones apparent, to which indeed they have trusted; in the case of some animals, because they did not part the hoof, and others because they did not ruminate their food, and others because alone of aquatic animals they were devoid of scales; so that altogether but a few were left appropriate

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[500] A play here on the words εὐδαίμων and δαίμων.

[501] ἀκρόδρυα, hard-shelled fruits.

[502] Acts x. 10–15.

[503] Matt. xv. 11.

[504] Gen. ix. 2, 3.

[505] Prov. xv. 17.

[506] In allusion to the *agapæ*, or love-feasts.

for their food. And of those that he permitted them to touch, he prohibited such as had died, or were offered to idols, or had been strangled; for to touch these was unlawful. For since it is impossible for those who use dainties to abstain from partaking of them, he appointed the opposite mode of life, till he should break down the propensity to indulgence arising from habit. Pleasure has often produced in men harm and pain; and full feeding begets in the soul uneasiness, and forgetfulness, and foolishness. And they say that the bodies of children, when shooting up to their height, are made to grow right by deficiency in nourishment. For then the spirit, which pervades the body in order to its growth, is not checked by abundance of food obstructing the freedom of its course. Whence that truth-seeking philosopher Plato, fanning the spark of the Hebrew philosophy when condemning a life of luxury, says: “On my coming hither, the life which is here called happy, full of Italian and Syracusan tables, pleased me not by any means, [consisting as it did] in being filled twice a day, and never sleeping by night alone, and whatever other accessories attend the mode of life. For not one man under heaven, if brought up from his youth in such practices, will ever turn out a wise man, with however admirable a natural genius he may be endowed.” For Plato was not unacquainted with David, who “placed the sacred ark in his city in the midst of the tabernacle;” and bidding all his subjects rejoice “before the Lord, divided to the whole host of Israel, man and woman, to each a loaf of bread, and baked bread, and a cake from the frying-pan.”[507]

This was the sufficient sustenance of the Israelites. But that of the Gentiles was over-abundant. No one who uses it will ever study to become temperate, burying as he does his mind in his belly, very like the fish called ass,[508] which, Aristotle says, alone of all creatures has its heart in its stomach. This fish Epicharmus the comic poet calls “monster-paunch.”

Such are the men who believe in their belly, “whose God is their belly, whose glory is in their shame, who mind earthly things.” To them the apostle predicted no good when he said, “whose end is destruction.”[509]

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[507] 2 Kings vi. 17–19, Septuagint: 2 Sam. vi. 17–19. A.V.

[508] ὄνος, perhaps the hake or cod.

[509] Phil. iii. 19.

CHAPTER II.—ON DRINKING.

"Use a little wine," says the apostle to Timothy, who drank water, "for thy stomach's sake;"[510] most properly applying its aid as a strengthening tonic suitable to a sickly body enfeebled with watery humours; and specifying "a little," lest the remedy should, on account of its quantity, unobserved, create the necessity of other treatment.

The natural, temperate, and necessary beverage, therefore, for the thirsty is water.[511] This was the simple drink of sobriety, which, flowing from the smitten rock, was supplied by the Lord to the ancient Hebrews.[512] It was most requisite that in their wanderings they should be temperate.[513]

Afterwards the sacred vine produced the prophetic cluster. This was a sign to them, when trained from wandering to their rest; representing the great cluster the Word, bruised for us. For the blood of the grape—that is, the Word—desired to be mixed with water, as His blood is mingled with salvation.

And the blood of the Lord is twofold. For there is the blood of His flesh, by which we are redeemed from corruption; and the spiritual, that by which we are anointed. And to drink the blood of Jesus, is to become partaker of the Lord's immortality; the Spirit being the energetic principle of the Word, as blood is of flesh.[514]

Accordingly, as wine is blended with water,[515] so is the Spirit with man. And the one, the mixture of wine and water, nourishes to faith; while the other, the Spirit, conducts to immortality.

And the mixture of both—of the water and of the Word—is called Eucharist, renowned and glorious grace; and they who by faith partake of it are sanctified both in body and soul. For the divine mixture, man, the Father's will has mystically compounded by the Spirit and the Word. For, in truth, the spirit is joined to the soul, which is inspired by it; and the flesh, by reason of which the Word became flesh, to the Word.

243 I therefore admire those who have adopted an austere life, and who are fond of water, the medicine of temperance, and flee as far as possible from wine, shunning it as they would

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[510] 1 Tim. v. 23.

[511] [This remarkable chapter seems to begin with the author's recollections of Pindar (ἄριστον μὲν ὕδωρ), but to lay down very justly the Scriptural ideas of temperance and abstinence.]

[512] Ex. xvii.; Num. xx.

[513] [Clement reckons only two classes as living faithfully with respect to drink, the *abstinent* and the *totally abstinent.*]

[514] [This seems Clement's exposition of St. John (vi. 63), and a clear statement as to the Eucharist, which he pronounces spiritual food.]

[515] [A plain reference to the use of the mixed cup in the Lord's supper.]

the danger of fire.[516] It is proper, therefore, that boys and girls should keep as much as possible away from this medicine. For it is not right to pour into the burning season of life the hottest of all liquids—wine—adding, as it were, fire to fire.[517] For hence wild impulses and burning lusts and fiery habits are kindled; and young men inflamed from within become prone to the indulgence of vicious propensities; so that signs of injury appear in their body, the members of lust coming to maturity sooner than they ought. The breasts and organs of generation, inflamed with wine, expand and swell in a shameful way, already exhibiting beforehand the image of fornication; and the body compels the wound of the soul to inflame, and shameless pulsations follow abundance, inciting the man of correct behaviour to transgression; and hence the voluptuousness of youth overpasses the bounds of modesty. And we must, as far as possible, try to quench the impulses of youth by removing the Bacchic fuel of the threatened danger; and by pouring the antidote to the inflammation, so keep down the burning soul, and keep in the swelling members, and allay the agitation of lust when it is already in commotion. And in the case of grown-up people, let those with whom it agrees sometimes partake of dinner, tasting bread only, and let them abstain wholly from drink; in order that their superfluous moisture may be absorbed and drunk up by the eating of dry food. For constant spitting and wiping off perspiration, and hastening to evacuations, is the sign of excess, from the immoderate use of liquids supplied in excessive quantity to the body. And if thirst come on, let the appetite be satisfied with a little water. For it is not proper that water should be supplied in too great profusion; in order that the food may not be drowned, but ground down in order to digestion; and this takes place when the victuals are collected into a mass, and only a small portion is evacuated.

And, besides, it suits divine studies not to be heavy with wine. “For unmixed wine is far from compelling a man to be wise, much less temperate,” according to the comic poet. But towards evening, about supper-time, wine may be used, when we are no longer engaged in more serious readings. Then also the air becomes colder than it is during the day; so that the failing natural warmth requires to be nourished by the introduction of heat. But even then it must only be a little wine that is to be used; for we must not go on to intemperate potations. Those who are already advanced in life may partake more cheerfully of the draught, to warm by the harmless medicine of the vine the chill of age, which the decay of time has produced. For old men’s passions are not, for the most part, stirred to such agitation as to drive them to the shipwreck of drunkenness. For being moored by reason and time, as by anchors, they stand with greater ease the storm of passions which rushes down from intemperance. They also may be permitted to indulge in pleasantry at feasts. But to them also let the limit of their potations be the point up to which they keep their reason unwavering, their memory active, and their body unmoved and unshaken by wine. People in such a state are called by those who are skilful in these matters, *acrothorakes*.[518] It is well, therefore, to leave off betimes, for fear of tripping.

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[516] [If the *temperate* do well, he thinks, the *abstinent* do better; but nobody is temperate who does not often and habitually abstain.]

[517] [A very important principle; for, if wine be “the milk of age,” the use of it in youth deprives age of any benefit from its sober use].

One Artorius, in his book *On Long Life* (for so I remember), thinks that drink should be taken only till the food be moistened, that we may attain to a longer life. It is fitting, then, that some apply wine by way of physic, for the sake of health alone, and others for purposes of relaxation and enjoyment. For first wine makes the man who has drunk it more benignant than before, more agreeable to his boon companions, kinder to his domestics, and more pleasant to his friends. But when intoxicated, he becomes violent instead. For wine being warm, and having sweet juices when duly mixed, dissolves the foul excrementitious matters by its warmth, and mixes the acrid and base humours with the agreeable scents.

It has therefore been well said, "A joy of the soul and heart was wine created from the beginning, when drunk in moderate sufficiency."[519] And it is best to mix the wine with as much water as possible, and not to have recourse to it as to water, and so get enervated to drunkenness, and not pour it in as water from love of wine. For both are works of God; and so the mixture of both, of water and of wine, conduces together to health, because life consists of what is necessary and of what is useful. With water, then, which is the necessary of life, and to be used in abundance, there is also to be mixed the useful.

By an immoderate quantity of wine the tongue is impeded; the lips are relaxed; the eyes roll wildly, the sight, as it were, swimming through the quantity of moisture; and compelled to deceive, they think that everything is revolving round them, and cannot count distant objects as single. "And, in truth, methinks I see two suns,"[520] said the Theban old man in his cups. For the sight, being disturbed by the heat of the wine, frequently fancies the substance of one object to be manifold. And there is no difference between moving the eye or the object seen. For both have the same effect on the sight, which, on account of the fluctuation, cannot accurately obtain a perception of the object. And the feet are carried from beneath the man as by a flood, and hiccuping and vomiting and maudlin nonsense follow; "for every intoxicated man," according to the tragedy,[521]—

> "Is conquered by anger, and empty of sense,
> And likes to pour forth much silly speech;

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[518] The exact derivation of *acrothorakes* is matter of doubt. But we have the authority of Aristotle and Erotian for believing that is was applied to those who were slightly drunk. Some regard the clause here as an interpolation.

[519] Ecclus. xxxi. 27.

[520] Pentheus in Euripides, *Bacch.*, 918.

[521] Attributed to Sophocles.

> And is wont to hear unwillingly,
> What evil words he with his will hath said."

And before tragedy, Wisdom cried, "Much wine drunk abounds in irritation and all manner of mistakes."[522] Wherefore most people say that you ought to relax over your cups, and postpone serious business till morning. I however think that then especially ought reason to be introduced to mix in the feast, to act the part of director (pædagogue) to wine-drinking, lest conviviality imperceptibly degenerate to drunkenness. For as no sensible man ever thinks it requisite to shut his eyes before going to sleep, so neither can any one rightly wish reason to be absent from the festive board, or can well study to lull it asleep till business is begun. But the Word can never quit those who belong to Him, not even if we are asleep; for He ought to be invited even to our sleep.[523] For perfect wisdom, which is knowledge of things divine and human, which comprehends all that relates to the oversight of the flock of men, becomes, in reference to life, art; and so, while we live, is constantly, with us, always accomplishing its own proper work, the product of which is a good life.

But the miserable wretches who expel temperance from conviviality, think excess in drinking to be the happiest life; and their life is nothing but revel, debauchery, baths, excess, urinals, idleness, drink. You may see some of them, half-drunk, staggering, with crowns round their necks like wine jars, vomiting drink on one another in the name of good fellowship; and others, full of the effects of their debauch, dirty, pale in the face, livid, and still above yesterday's bout pouring another bout to last till next morning. It is well, my friends, it is well to make our acquaintance with this picture at the greatest possible distance from it, and to frame ourselves to what is better, dreading lest we also become a like spectacle and laughing-stock to others.

It has been appropriately said, "As the furnace proveth the steel blade in the process of dipping, so wine proveth the heart of the haughty."[524] A debauch is the immoderate use of wine, intoxication the disorder that results from such use; crapulousness (κραιπάλη) is the discomfort and nausea that follow a debauch; so called from the head shaking (κάρα πάλλειν).

Such a life as this (if life it must be called, which is spent in idleness, in agitation about voluptuous indulgences, and in the hallucinations of debauchery) the divine Wisdom looks on with contempt, and commands her children, "Be not a wine-bibber, nor spend your money in the purchase of flesh; for every drunkard and fornicator shall come to beggary, and every sluggard shall be clothed in tatters and rags."[525] For every one that is not awake to wisdom, but is steeped in wine, is a sluggard. “And the drunkard,” he says, “shall be clothed in rags, and be ashamed of his drunkenness in the presence of onlookers.”[526] For the wounds of the sinner are the rents of the garment of the flesh, the holes made by lusts, through which the shame of the soul within is seen—namely sin, by reason of which it will not be easy to save the garment, that has been torn away all round, that has rotted away in many lusts, and has been rent asunder from salvation.

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[522] Ecclus. xxxi. 29.

[523] [A beautiful maxim, and proving the habit of early Christians to use completory prayers. This the drunkard is in no state to do.]

[524] Ecclus. xxxi. 26.

[525] Prov. xxiii. 20.

So he adds these most monitory words. “Who has woes, who has clamour, who has contentions, who has disgusting babblings, who has unavailing remorse?”[527] You see, in all his raggedness, the lover of wine, who despises the Word Himself, and has abandoned and given himself to drunkenness. You see what threatening Scripture has pronounced against him. And to its threatening it adds again: “Whose are red eyes? Those, is it not, who tarry long at their wine, and hunt out the places where drinking goes on?” Here he shows the lover of drink to be already dead to the Word, by the mention of the bloodshot eyes,—a mark which appears on corpses, announcing to him death in the Lord. For forgetfulness of the things which tend to true life turns the scale towards destruction. With reason therefore, the Instructor, in His solicitude for our salvation, forbids us, “Drink not wine to drunkenness.” Wherefore? you will ask. Because, says He, “thy mouth will then speak perverse things, and thou liest down as in the heart of the sea, and as the steersman of a ship in the midst of huge billows.” Hence, too, poetry comes to our help, and says:—

> “Let wine which has strength equal to fire come to men. 245
> Then will it agitate them, as the north or south wind agitates the Libyan waves.”

And further:—

> “Wine wandering in speech shows all secrets.
> Soul-deceiving wine is the ruin of those who drink it.”

And so on.

You see the danger of shipwreck. The heart is drowned in much drink. The excess of drunkenness is compared to the danger of the sea, in which when the body has once been sunken like a ship, it descends to the depths of turpitude, overwhelmed in the mighty billows of wine; and the helmsman, the human mind, is tossed about on the surge of drunkenness, which swells aloft; and buried in the trough of the sea, is blinded by the darkness of the tempest, having drifted away from the haven of truth, till, dashing on the rocks beneath the sea, it perishes, driven by itself into voluptuous indulgences.

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[526] Prov. xxiii. 21.

[527] Prov. xxiii. 29, 30.

With reason, therefore, the apostle enjoins, “Be not drunk with wine, in which there is much excess;” by the term excess (ἀσωτία) intimating the inconsistence of drunkenness with salvation (τὸ ἄσωστον). For if He made water wine at the marriage, He did not give permission to get drunk. He gave life to the watery element of the meaning of the law, filling with His blood the doer of it who is of Adam, that is, the whole world; supplying piety with drink from the vine of truth, the mixture of the old law and of the new word, in order to the fulfilment of the predestined time. The Scripture, accordingly, has named wine the symbol of the sacred blood;[528] but reproving the base tippling with the dregs of wine, it says: “Intemperate is wine, and insolent is drunkenness.”[529] It is agreeable, therefore, to right reason, to drink on account of the cold of winter, till the numbness is dispelled from those who are subject to feel it; and on other occasions as a medicine for the intestines. For, as we are to use food to satisfy hunger, so also are we to use drink to satisfy thirst, taking the most careful precautions against a slip: “for the introduction of wine is perilous.” And thus shall our soul be pure, and dry, and luminous; and the soul itself is wisest and best when dry. And thus, too, is it fit for contemplation, and is not humid with the exhalations, that rise from wine, forming a mass like a cloud. We must not therefore trouble ourselves to procure Chian wine if it is absent, or Ariousian when it is not at hand. For thirst is a sensation of want, and craves means suitable for supplying the want, and not sumptuous liquor. Importations of wines from beyond seas are for an appetite enfeebled by excess, where the soul even before drunkenness is insane in its desires. For there are the fragrant Thasian wine, and the pleasant-breathing Lesbian, and a sweet Cretan wine, and sweet Syracusan wine, and Mendusian, an Egyptian wine, and the insular Naxian, the “highly perfumed and flavoured,”[530] another wine of the land of Italy. These are many names. For the temperate drinker, one wine suffices, the product of the cultivation of the one God. For why should not the wine of their own country satisfy men’s desires, unless they were to import water also, like the foolish Persian kings? The Choaspes, a river of India so called, was that from which the best water for drinking—the Choaspian—was got. As wine, when taken, makes people lovers of it, so does water too. The Holy Spirit, uttering His voice by Amos, pronounces the rich to be wretched on account of their luxury:[531] “Those that drink strained wine, and recline on an ivory couch,” he says; and what else similar he adds by way of reproach.

Especial regard is to be paid to decency[532] (as the myth represents Athene, whoever she was, out of regard to it, giving up the pleasure of the flute because of the unseemliness of the sight): so that we are to drink without contortions of the face, not greedily grasping the cup, nor before drinking making the eyes roll with unseemly motion; nor from intemperance are we to drain the cup at a draught; nor besprinkle the chin, nor splash the garments while gulping down all the liquor at once,—our face all but filling the bowl, and drowned in it. For the gurgling occasioned by the drink rushing with violence, and by its being drawn in with a great deal of breath, as if it were being poured into an earthenware vessel, while the throat makes a noise through the rapidity of ingurgitation, is a shameful and unseemly spectacle of intemperance. In addition to this, eagerness in drinking is a practice injurious to the partaker. Do not haste to mischief, my friend. Your drink is not being taken from you. It is given you, and waits you. Be not eager to burst, by draining it down with gaping throat. Your thirst is satiated, even if you drink slower, observing decorum, by taking the beverage in small portions, in an orderly way. For that which intemperance greedily seizes, is not taken away by taking time.

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[528] [A passage not to be overlooked. *Greek*, μυστικὸν σύμβολον.]

[529] Prov. xx. 1.

[530] ἀνθοσμίας. Some suppose the word to be derived from the name of a town: “The Anthosmian.”

[531] Amos vi. 4, 6.

[532] [Here Clement satirizes heathen manners, and quote *Athene*, to shame Christians who imitate them.]

"Be not mighty," he says, "at wine; for wine has overcome many."[533] The Scythians, the Celts, the Iberians, and the Thracians, all of them warlike races, are greatly addicted to intoxication, and think that it is an honourable, happy pursuit to engage in. But we, the people of peace, feasting for lawful enjoyment, not to wantonness, drink sober cups of friendship, that our friendships may be shown in a way truly appropriate to the name. 24

In what manner do you think the Lord drank when He became man for our sakes? As shamelessly as we? Was it not with decorum and propriety? Was it not deliberately? For rest assured, He Himself also partook of wine; for He, too, was man. And He blessed the wine, saying, "Take, drink: this is my blood"—the blood of the vine.[534] He figuratively calls the Word "shed for many, for the remission of sins"—the holy stream of gladness. And that he who drinks ought to observe moderation, He clearly showed by what He taught at feasts. For He did not teach affected by wine. And that it was wine which was the thing blessed, He showed again, when He said to His disciples, "I will not drink of the fruit of this vine, till I drink it with you in the kingdom of my Father."[535] But that it was wine which was drunk by the Lord, He tells us again, when He spake concerning Himself, reproaching the Jews for their hardness of heart: "For the Son of man," He says, "came, and they say, Behold a glutton and a wine-bibber, a friend of publicans."[536] Let this be held fast by us against those that are called Encratites.

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[533] Ecclus. xxxi. 25.

[534] [The blood of the vine is Christ's blood. According to Clement, then, it remains in the Eucharist unchanged.]

[535] Mark xvi. 25; Matt. xxvi. 29. [This also is a noteworthy use of the text.]

[536] Matt. xi. 19.

But women, making a profession, forsooth, of aiming at the graceful, that their lips may not be rent apart by stretching them on broad drinking cups, and so widening the mouth, drinking in an unseemly way out of alabastra quite too narrow: in the mouth, throw back their heads and bare their necks indecently, as I think; and distending the throat in swallowing, gulp down the liquor as if to make bare all they can to their boon companions; and drawing hiccups like men, or rather like slaves, revel in luxurious riot. For nothing disgraceful is proper for man, who is endowed with reason; much less for woman to whom it brings modesty even to reflect of what nature she is.

"An intoxicated woman is great wrath," it is said, as if a drunken woman were the wrath of God. Why? "Because she will not conceal her shame."[537] For a woman is quickly drawn down to licentiousness, if she only set her choice on pleasures. And we have not prohibited drinking from alabastra; but we forbid studying to drink from them alone, as arrogant; counselling women to use with indifference what comes in the way, and cutting up by the roots the dangerous appetites that are in them. Let the rush of air, then, which regurgitates so as to produce hiccup, be emitted silently.

But by no manner of means are women to be allotted to uncover and exhibit any part of their person, lest both fall,—the men by being excited to look, they by drawing on themselves the eyes of the men.

But always must we conduct ourselves as in the Lord's presence, lest He say to us, as the apostle in indignation said to the Corinthians, "When ye come together, this is not to eat the Lord's supper."[538]

To me, the star called by the mathematicians Acephalus (headless), which is numbered before the wandering star, his head resting on his breast, seems to be a type of the gluttonous, the voluptuous, and those that are prone to drunkenness. For in such[539] the faculty of reasoning is not situated in the head, but among the intestinal appetites, enslaved to lust and anger. For just as Elpenor broke his neck through intoxication,[540] so the brain, dizzied by drunkenness, falls down from above, with a great fall to the liver and the heart, that is, to voluptuousness and anger: as the sons of the poets say Hephæstus was hurled by Zeus from heaven to earth.[541] "The trouble of sleeplessness, and bile, and cholic, are with an insatiable man," it is said.[542]

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[537] Ecclus. xxvi. 8.

[538] 1 Cor. xi. 20. [Clement has already hinted his opinion, that this referred to a shameful custom of the Corinthians to let an *agape* precede the Eucharist; an abuse growing out of our Lord's eating of the Passover before he instituted the Eucharist.]

[539] τουτοις, an emendation for τούτῳ.

[540] *Odyss.*, xi. 65.

[541] *Iliad*, i. 591.

[542] Ecclus. xxxi. 20.

Wherefore also Noah's intoxication was recorded in writing, that, with the clear and written description of his transgression before us, we might guard with all our might against drunkenness. For which cause they who covered the shame[543] of his drunkenness are blessed by the Lord. The Scripture accordingly, giving a most comprehensive compend, has expressed all in one word: "To an instructed man sufficiency is wine, and he will rest in his bed."[544]

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[543] Shem and Japheth.

[544] see Ecclus. xxxi. 19, where, however, we have a different reading.

CHAPTER III.—ON COSTLY VESSELS.

And so the use of cups made of silver and gold, and of others inlaid with precious stones, is out of place, being only a deception of the vision. For if you pour any warm liquid into them, the vessels becoming hot, to touch them is painful. On the other hand, if you pour in what is cold, the material changes its quality, injuring the mixture, and the rich potion is hurtful. Away, then, with Thericleian cups and Antigonides, and Canthari, and goblets, and Lepastæ,[545] and the endless shapes of drinking vessels, and wine-coolers, and wine-pourers also. For, on the whole, gold and silver, both publicly and privately, are an invidious possession when they exceed what is necessary, seldom to be acquired, difficult to keep, and not 247 adapted for use. The elaborate vanity, too, of vessels in glass chased, more apt to break on account of the art, teaching us to fear while we drink, is to be banished from our well-ordered constitution. And silver couches, and pans and vinegar-saucers, and trenchers and bowls; and besides these, vessels of silver and gold, some for serving food, and others for other uses which I am ashamed to name, of easily cleft cedar and thyine wood, and ebony, and tripods fashioned of ivory, and couches with silver feet and inlaid with ivory, and folding-doors of beds studded with gold and variegated with tortoise-shell, and bed-clothes of purple and other colours difficult to produce, proofs of tasteless luxury, cunning devices of envy and effeminacy,—are all to be relinquished, as having nothing whatever worth our pains. "For the time is short," as says the apostle. This then remains that we do not make a ridiculous figure, as some are seen in the public spectacles outwardly anointed strikingly for imposing effect, but wretched within. Explaining this more clearly, he adds, "It remains that they that have wives be as though they had none, and they that buy as though they possessed not."[546] And if he speaks thus of marriage, in reference to which God says, "Multiply," how do you not think that senseless display is by the Lord's authority to be banished? Wherefore also the Lord says, "Sell what thou hast, and give to the poor; and come, follow me."[547]

Follow God, stripped of arrogance, stripped of fading display, possessed of that which is thine, which is good, what alone cannot be taken away—faith towards God, confession towards Him who suffered, beneficence towards men, which is the most precious of possessions. For my part, I approve of Plato, who plainly lays it down as a law, that a man is not to labour for wealth of gold or silver, nor to possess a useless vessel which is not for some necessary purpose, and moderate; so that the same thing may serve for many purposes, and the possession of a variety of things may be done away with. Excellently, therefore, the Divine Scripture, addressing boasters and lovers of their own selves, says, "Where are the rulers of the nations, and the lords of the wild beasts of the earth, who sport among the birds of heaven, who treasured up silver and gold, in whom men trusted, and there was no end of their substance, who fashioned silver and gold, and were full of care? There is no finding of their works. They have vanished, and gone down to Hades."[548] Such is the reward of display. For though such of us as cultivate the soil need a mattock and plough, none of us will make a pickaxe of silver or a sickle of gold, but we employ the material which is serviceable for agriculture, not what is costly. What prevents those who are capable of considering what is similar from entertaining the same sentiments with respect to household utensils, of which let use, not expense, be the measure? For tell me, does the table-knife not cut unless it be studded with silver, and have its handle made of ivory? Or must we forge Indian steel in order to divide meat, as when we call for a weapon for the fight? What if the basin be of earthenware? will it not receive the dirt of the hands? or the footpan the dirt of the foot? Will the table that is fashioned with ivory feet be indignant at bearing a three-halfpenny loaf? Will the lamp not dispense light because it is the work of the potter, not of the goldsmith? I affirm that truckle-beds afford no worse repose than the ivory couch; and the goatskin coverlet being amply sufficient to spread on the bed, there is no need of purple or scarlet coverings. Yet to condemn, notwithstanding, frugality, through the stupidity of luxury, the author of mischief, what a prodigious error, what senseless conceit! See. The Lord ate from a common bowl, and made the disciples recline on the grass on the ground, and washed their feet, girded with a linen towel—He, the lowly-minded God, and Lord of the universe. He did not bring down a silver foot-bath from heaven. He asked to drink of the Samaritan woman, who drew the water from the well in an earthenware vessel, not seeking regal gold, but teaching us how to quench thirst easily. For He made use, not extravagance His aim. And He ate and drank at feasts, not digging metals from the earth, nor using vessels of gold and silver, that is, vessels exhaling the odour of rust—such fumes as the rust of smoking[549] metal gives off.

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[545] Limpet-shaped cups. [On this chapter consult Kaye, p. 74.]

[546] 1 Cor. vii. 29, 30.

[547] Matt. xix. 21.

For in fine, in food, and clothes, and vessels, and everything else belonging to the house, I say comprehensively, that one must follow the institutions of the Christian[550] man, as is serviceable and suitable to one's person, age, pursuits, time of life. For it becomes those that are servants of one God, that their possessions and furniture should exhibit the tokens of one beautiful[551] life; and that each individually should be seen in faith, which shows no difference, practising all other things which are conformable to this uniform mode of life, and harmonious with this one scheme.

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[548] Baruch iii. 16–19.

[549] Or, proud.

[550] [See Elucidation I. ἐνστάσεσιν τοῦ Χριστιανοῦ.]

[551] καλοῦ.

What we acquire without difficulty, and use with ease, we praise, keep easily, and communicate freely. The things which are useful are preferable, and consequently cheap things are better than dear. In fine, wealth, when not properly governed, is a stronghold of evil, about which many casting their eyes, they will never reach the kingdom of heaven, sick for the things of the world, and living proudly through luxury. But those who are in earnest about salvation must settle this beforehand in their mind, "that all that we possess is given to us for use, and use for sufficiency, which one may attain to by a few things." For silly are they who, from greed, take delight in what they have hoarded up. "He that gathereth wages," it is said, "gathereth into a bag with holes."[552] Such is he who gathers corn and shuts it up; and he who giveth to no one, becomes poorer.

It is a farce, and a thing to make one laugh outright, for men to bring in silver urinals and crystal *vases de nuit*, as they usher in their counsellors, and for silly rich women to get gold receptacles for excrements made; so that being rich, they cannot even ease themselves except in superb way. I would that in their whole life they deemed gold fit for dung.

But now love of money is found to be the stronghold of evil, which the apostle says "is the root of all evils, which, while some coveted, they have erred from the faith, and pierced themselves through with many sorrows."[553]

But the best riches is poverty of desires; and the true magnanimity is not to be proud of wealth, but to despise it. Boasting about one's plate is utterly base. For it is plainly wrong to care much about what any one who likes may buy from the market. But wisdom is not bought with coin of earth, nor is it sold in the market-place, but in heaven. And it is sold for true coin, the immortal Word, the regal gold.

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[552] Hag. i. 6.

[553] 1 Tim. vi. 10.

CHAPTER IV.—HOW TO CONDUCT OURSELVES AT FEASTS.

Let revelry keep away from our rational entertainments, and foolish vigils, too, that revel in intemperance. For revelry is an inebriating pipe, the chain[554] of an amatory bridge, that is, of sorrow. And let love, and intoxication, and senseless passions, be removed from our choir. Burlesque singing is the boon companion of drunkenness. A night spent over drink invites drunkenness, rouses lust, and is audacious in deeds of shame. For if people occupy their time with pipes, and psalteries, and choirs, and dances, and Egyptian clapping of hands, and such disorderly frivolities, they become quite immodest and intractable, beat on cymbals and drums, and make a noise on instruments of delusion; for plainly such a banquet, as seems to me, is a theatre of drunkenness. For the apostle decrees that, "putting off the works of darkness, we should put on the armour of light, walking honestly as in the day, not spending our time in rioting and drunkenness, in chambering and wantonness."[555] Let the pipe be resigned to the shepherds, and the flute to the superstitious who are engrossed in idolatry. For, in truth, such instruments are to be banished from the temperate banquet, being more suitable to beasts than men, and the more irrational portion of mankind. For we have heard of stags being charmed by the pipe, and seduced by music into the toils, when hunted by the huntsmen. And when mares are being covered, a tune is played on the flute—a nuptial song, as it were. And every improper sight and sound, to speak in a word, and every shameful sensation of licentiousnes—which, in truth, is privation of sensation—must by all means be excluded; and we must be on our guard against whatever pleasure titillates eye and ear, and effeminates. For the various spells of the broken strains and plaintive numbers of the Carian muse corrupt men's morals, drawing to perturbation of mind, by the licentious and mischievous art of music.[556]

The Spirit, distinguishing from such revelry the divine service, sings, "Praise Him with the sound of trumpet;" for with sound of trumpet He shall raise the dead. "Praise Him on the psaltery;" for the tongue is the psaltery of the Lord. "And praise Him on the lyre."[557] By the lyre is meant the mouth struck by the Spirit, as it were by a plectrum. "Praise with the timbrel and the dance," refers to the Church meditating on the resurrection of the dead in the resounding skin. "Praise Him on the chords and organ." Our body He calls an organ, and its nerves are the strings, by which it has received harmonious tension, and when struck by the Spirit, it gives forth human voices. "Praise Him on the clashing cymbals." He calls the tongue the cymbal of the mouth, which resounds with the pulsation of the lips. Therefore

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[554] The reading ἅλυσις is here adopted. The passage is obscure.

[555] Rom. xiii. 12, 13.

[556] [He distinguishes between the lewd music of *Satanic odes* (Tatian, cap. xxxiii. p. 79, *supra*), and another art of music of which he will soon speak.]

[557] Ps. cl. 3, 5.

He cried to humanity, "Let every breath praise the Lord," because He cares for every breathing thing which He hath made. For man is truly a pacific instrument; while other instruments, if you investigate, you will find to be warlike, inflaming to lusts, or kindling up amours, or rousing wrath.

In their wars, therefore, the Etruscans use the trumpet, the Arcadians the pipe, the Sicilians the pectides, the Cretans the lyre, the Lacedæmonians the flute, the Thracians the horn, the Egyptians the drum, and the Arabians the cymbal. The one instrument of peace, the Word alone by which we honour God, is what we employ. 249 We no longer employ the ancient psaltery, and trumpet, and timbrel, and flute, which those expert in war and contemners of the fear of God were wont to make use of also in the choruses at their festive assemblies; that by such strains they might raise their dejected minds. But let our genial feeling in drinking be twofold, in accordance with the law. For "if thou shalt love the Lord thy God," and then "thy neighbour," let its first manifestation be towards God in thanksgiving and psalmody, and the second toward our neighbour in decorous fellowship. For says the apostle, "Let the Word of the Lord dwell in you richly."[558] And this Word suits and conforms Himself to seasons, to persons, to places.

In the present instance He is a guest with us. For the apostle adds again, "Teaching and admonishing one another in all wisdom, in psalms, and hymns, and spiritual songs, singing with grace in your heart to God." And again, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and His Father." This is our thankful revelry. And even if you wish to sing and play to the harp or lyre, there is no blame.[559] Thou shalt imitate the righteous Hebrew king in his thanksgiving to God. "Rejoice in the Lord, ye righteous; praise is comely to the upright,"[560] says the prophecy. "Confess to the Lord on the harp; play to Him on the psaltery of ten strings. Sing to Him a new song." And does not the ten-stringed psaltery indicate the Word Jesus, who is manifested by the element of the decad? And as it is befitting, before partaking of food, that we should bless the Creator of all; so also in drinking it is suitable to praise Him on partaking of His creatures.[561] For the psalm is a melodious and sober blessing. The apostle calls the psalm "a spiritual song."[562]

Finally, before partaking of sleep, it is a sacred duty to give thanks to God, having enjoyed His grace and love, and so go straight to sleep.[563] "And confess to Him in songs of the lips," he says, "because in His command all His good pleasure is done, and there is no deficiency in His salvation."[564]

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[558] Col. iii. 16.

[559] [Here instrumental music is allowed, though he turns everything into a type.]

[560] Ps. xxxiii. 1–3.

[561] [Even the heathen had such forms. The Christian grace before and after meat is here recognised as a matter of course. 1 Tim. iv. 3, 4.]

[562] Eph. v. 19; Col. iii. 16.

[563] [Besides the hymn on *lighting the lamps*, he notes *completory* prayer at bedtime.]

Further, among the ancient Greeks, in their banquets over the brimming cups, a song was sung called a skolion, after the manner of the Hebrew psalms, all together raising the pæan with the voice, and sometimes also taking turns in the song while they drank healths round; while those that were more musical than the rest sang to the lyre. But let amatory songs be banished far away, and let our songs be hymns to God. "Let them praise," it is said, "His name in the dance, and let them play to Him on the timbrel and psaltery."[565] And what is the choir which plays? The Spirit will show thee: "Let His praise be in the congregation (church) of the saints; let them be joyful in their King."[566] And again he adds, "The Lord will take pleasure in His people."[567] For temperate harmonies[568] are to be admitted; but we are to banish as far as possible from our robust mind those liquid harmonies, which, through pernicious arts in the modulations of tones, train to effeminacy and scurrility. But grave and modest strains say farewell to the turbulence of drunkenness.[569] Chromatic harmonies are therefore to be abandoned to immodest revels, and to florid and meretricious music.

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[564] Wisd. Sirach (Ecclus.) xxxix. 15, 16.

[565] Ps. cxlix. 3.

[566] Ps. cxlix. 1, 2.

[567] Ps. clxix. 4.

[568] [Observe the contrast between the modest harmonies he praises, and the *operatic* strains he censures. Yet modern Christians delight in these florid and meretricious compositions, and they have intruded into the solemnities of worship. In Europe, dramatic composers of a sensual school have taken possession of the Latin ceremonial.]

[569] [On gluttony and drinking, our author borrows much from Plato. Kaye, p. 74.]

CHAPTER V.—ON LAUGHTER.

People who are imitators of ludicrous sensations, or rather of such as deserve derision, are to be driven from our polity.[570]

For since all forms of speech flow from mind and manners, ludicrous expressions could not be uttered, did they not proceed from ludicrous practices. For the saying, "It is not a good tree which produces corrupt fruit, nor a corrupt tree which produces good fruit,"[571] is to be applied in this case. For speech is the fruit of the mind. If, then, wags are to be ejected from our society, we ourselves must by no manner of means be allowed to stir up laughter. For it were absurd to be found imitators of things of which we are prohibited to be listeners; and still more absurd for a man to set about making himself a laughing-stock, that is, the butt of insult and derision. For if we could not endure to make a ridiculous figure, such as we see some do in processions, how could we with any propriety bear to have the inner man made a ridiculous figure of, and that to one's face? Wherefore we ought never of our own accord to assume a ludicrous character. And how, then, can we devote ourselves to being and appearing ridiculous in our conversation, thereby travestying speech, which is the most precious of all human endowments? It is therefore disgraceful to set one's self to do this; since the conversation of wags of this description is not fit for our ears, inasmuch as by the very expressions used it familiarizes us with shameful actions.[572] 250

Pleasantry is allowable, not waggery. Besides, even laughter must be kept in check; for when given vent to in the right manner it indicates orderliness, but when it issues differently it shows a want of restraint.

For, in a word, whatever things are natural to men we must not eradicate from them, but rather impose on them limits and suitable times. For man is not to laugh on all occasions because he is a laughing animal, any more than the horse neighs on all occasions because he is a neighing animal. But as rational beings, we are to regulate ourselves suitably, harmoniously relaxing the austerity and over-tension of our serious pursuits, not inharmoniously breaking them up altogether.

For the seemly relaxation of the countenance in a harmonious manner—as of a musical instrument—is called a smile. So also is laughter on the face of well-regulated men termed. But the discordant relaxation of countenance in the case of women is called a giggle, and is meretricious laughter; in the case of men, a guffaw, and is savage and insulting laughter. "A fool raises his voice in laughter,"[573] says the Scripture; but a clever man smiles almost imperceptibly. The clever man in this case he calls wise, inasmuch as he is differently affected from the fool. But, on the other hand, one needs not be gloomy, only grave. For I certainly prefer a man to smile who has a stern countenance than the reverse; for so his laughter will be less apt to become the object of ridicule.

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[570] Or, society.

[571] Matt. vii. 18; Luke vi. 43.

[572] [Our author is a terrible satirist; but it is instructive to see Christianity thus prescribing the minor morals, and banishing pagan brutality with holy scorn.]

[573] Ecclus. xxi. 20.

Smiling even requires to be made the subject of discipline. If it is at what is disgraceful, we ought to blush rather than smile, lest we seem to take pleasure in it by sympathy; if at what is painful, it is fitting to look sad rather than to seem pleased. For to do the former is a sign of rational human thought; the other infers suspicion of cruelty.

We are not to laugh perpetually, for that is going beyond bounds; nor in the presence of elderly persons, or others worthy of respect, unless they indulge in pleasantry for our amusement. Nor are we to laugh before all and sundry, nor in every place, nor to every one, nor about everything. For to children and women especially laughter is the cause of slipping into scandal. And even to appear stern serves to keep those about us at their distance. For gravity can ward off the approaches of licentiousness by a mere look. All senseless people, to speak in a word, wine

> "Commands both to laugh luxuriously and to dance,"

changing effeminate manners to softness. We must consider, too, how consequently freedom of speech leads impropriety on to filthy speaking.

> "And he uttered a word which had been better unsaid."[574]

Especially, therefore, in liquor crafty men's characters are wont to be seen through, stripped as they are of their mask through the caitiff licence of intoxication, through which reason, weighed down in the soul itself by drunkenness, is lulled to sleep, and unruly passions are roused, which overmaster the feebleness of the mind.

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[574] *Odyss.*, xiv. 463–466.

CHAPTER VI.—ON FILTHY SPEAKING.

From filthy speaking we ourselves must entirely abstain, and stop the mouths of those who practice it by stern looks and averting the face, and by what we call making a mock of one: often also by a harsher mode of speech. “For what proceedeth out of the mouth,” He says, “defileth a man,”[575]—shows him to be unclean, and heathenish, and untrained, and licentious, and not select, and proper, and honourable, and temperate.[576]

And as a similar rule holds with regard to hearing and seeing in the case of what is obscene, the divine Instructor, following the same course with both, arrays those children who are engaged in the struggle in words of modesty, as ear-guards, so that the pulsation of fornication may not penetrate to the bruising of the soul; and He directs the eyes to the sight of what is honourable, saying that it is better to make a slip with the feet than with the eyes. This filthy speaking the apostle beats off, saying, “Let no corrupt communication proceed out of your mouth, but what is good.”[577] And again, “As becometh saints, let not filthiness be named among you, nor foolish talking, nor jesting, which things are not seemly, but rather giving of thanks.”[578] And if “he that calls his brother a fool be in danger of the judgment,” what shall we pronounce regarding him who speaks what is foolish? Is it not written respecting such: “Whosoever shall speak an idle word, shall give an account to the Lord in the day of judgment?”[579] And again, “By thy speech thou shalt be justified,” He says, “and by thy speech thou shalt be condemned.”[580] What, then, are the salutary ear-guards, and what the regulations for slippery eyes? Conversations with the righteous, preoccupying and forearming the ears against those that would lead away from the truth. 25

> “Evil communications corrupt good manners,”

says Poetry. More nobly the apostle says, “Be haters of the evil; cleave to the good.”[581] For he who associates with the saints shall be sanctified. From shameful things addressed to the ears, and words and sights, we must entirely abstain.[582] And much more must we keep pure from shameful deeds: on the one hand, from exhibiting and exposing parts of the body which we ought not; and on the other, from beholding what is forbidden. For the modest son could not bear to look on the shameful exposure of the righteous man; and modesty covered what intoxication exposed—the spectacle of the transgression of ignorance.[583] No less ought we to keep pure from calumnious reports, to which the ears of those who have believed in Christ ought to be inaccessible.

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[575] Matt. xv. 18.

[576] [May the young Christian who reads this passage learn to abhor all freedom of speech of this kind. This is a very precious chapter.]

[577] Eph. iv. 29.

[578] Eph. v. 3, 4.

[579] Matt. v. 22, xii. 36.

[580] Matt. xii. 37.

[581] Rom. xii. 9.

[582] [How then can Christians frequent theatrical shows, and listen to lewd and profane plays?]

It is on this account, as appears to me, that the Instructor does not permit us to give utterance to aught unseemly, fortifying us at an early stage against licentiousness. For He is admirable always at cutting out the roots of sins, such as, "Thou shalt not commit adultery," by "Thou shalt not lust."[584] For adultery is the fruit of lust, which is the evil root. And so likewise also in this instance the Instructor censures licence in names, and thus cuts off the licentious intercourse of excess. For licence in names produces the desire of being indecorous in conduct; and the observance of modesty in names is a training in resistance to lasciviousness. We have shown in a more exhaustive treatise, that neither in the names nor in the members to which appellations not in common use are applied, is there the designation of what is really obscene.

For neither are knee and leg, and such other members, nor are the names applied to them, and the activity put forth by them, obscene. And even the *pudenda* are to be regarded as objects suggestive of modesty, not shame. It is their unlawful activity that is shameful, and deserving ignominy, and reproach, and punishment. For the only thing that is in reality shameful is wickedness, and what is done through it. In accordance with these remarks, conversation about deeds of wickedness is appropriately termed filthy [shameful] speaking, as talk about adultery and pæderasty and the like. Frivolous prating, too, is to be put to silence.[585] "For," it is said, "in much speaking thou shalt not escape sin."[586] "Sins of the tongue, therefore, shall be punished." "There is he who is silent, and is found wise; and there is he that is hated for much speech."[587] But still more, the prater makes himself the object of disgust. "For he that multiplieth speech abominates his own soul."[588]

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[583] Gen. ix. 23.

[584] Ex. xx. 14, 17.

[585] [An example may not be out of place, as teaching how we may put such things to silence. "Since the ladies have withdrawn," said one, "I will tell a little anecdote." "But," interposed a dignified person, "let me ask you to count me as representing the ladies; for I am the husband of one of them, and should be sorry to hear what would degrade me in her estimation."]

[586] Prov. x. 19.

[587] Ecclus. xx. 5.

[588] Ecclus. xx. 8.

CHAPTER VII.—DIRECTIONS FOR THOSE WHO LIVE TOGETHER.

Let us keep away from us jibing, the originator of insult, from which strifes and contentions and enmities burst forth. Insult, we have said, is the servant of drunkenness. A man is judged, not from his deeds alone, but from his words. “In a banquet,” it is said, “reprove not thy neighbour, nor say to him a word of reproach.”[589] For if we are enjoined especially to associate with saints, it is a sin to jibe at a saint: “For from the mouth of the foolish,” says the Scripture, “is a staff of insult,”[590]—meaning by staff the prop of insult, on which insult leans and rests. Whence I admire the apostle, who, in reference to this, exhorts us not to utter “scurrilous nor unsuitable words.”[591] For if the assemblies at festivals take place on account of affection, and the end of a banquet is friendliness towards those who meet, and meat and drink accompany affection, how should not conversation be conducted in a rational manner, and puzzling people with questions be avoided from affection? For if we meet together for the purpose of increasing our good-will to each other, why should we stir up enmity by jibing? It is better to be silent than to contradict, and thereby add sin to ignorance. “Blessed,” in truth, “is the man who has not made a slip with his mouth, and has not been pierced by the pain of sin;”[592] or has repented of what he has said amiss, or has spoken so as to wound no one. On the whole, let young men and young women altogether keep away from such festivals, that they may not make a slip in respect to what is unsuitable. For things to which their ears are unaccustomed, and unseemly sights, inflame the mind, while faith within them is still wavering; and the instability of their age conspires to make them easily carried away by lust. Sometimes also they are the cause of others stumbling, by displaying the dangerous charms of their time of life. For Wisdom appears to enjoin well: “Sit not at all with a married woman, and recline not on the elbow with her;”[593] that is, do not sup nor eat with her frequently. Wherefore he adds, “And do not join company with her in 252 wine, lest thy heart incline to her, and by thy blood slide to ruin.”[594] For the licence of intoxication is dangerous, and prone to deflower. And he names “a married woman,” because the danger is greater to him who attempts to break the connubial bond.

But if any necessity arises, commanding the presence of married women, let them be well clothed—without by raiment, within by modesty. But as for such as are unmarried, it is the extremest scandal for them to be present at a banquet of men, especially men under the influence of wine. And let the men, fixing their eyes on the couch, and leaning without moving on their elbows, be present with their ears alone; and if they sit, let them not have their feet crossed, nor place one thigh on another, nor apply the hand to the chin. For it is vulgar not to bear one's self without support, and consequently a fault in a young man. And perpetually moving and changing one's position is a sign of frivolousness. It is the part of a temperate man also, in eating and drinking, to take a small portion, and deliberately, not eagerly, both at the beginning and during the courses, and to leave off betimes, and so show his indifference. "Eat," it is said, "like a man what is set before you. Be the first to stop for the sake of regimen; and, if seated in the midst of several people, do not stretch out your hand before them."[595] You must never rush forward under the influence of gluttony; nor must you, though desirous, reach out your hand till some time, inasmuch as by greed one shows an uncontrolled appetite. Nor are you, in the midst of the repast, to exhibit yourselves hugging your food like wild beasts; nor helping yourselves to too much sauce, for man is not by nature a sauce-consumer, but a bread-eater. A temperate man, too, must rise before the general company, and retire quietly from the banquet. "For at the time for rising," it is said, "be not the last; haste home."[596] The twelve, having called together the multitude of the disciples, said, "It is not meet for us to leave the word of God and serve tables."[597] If they avoided this, much more did they shun gluttony. And the apostles themselves, writing to the brethren at Antioch, and in Syria and Cilicia, said: "It seemed good to the Holy Ghost, and to us, to lay upon you no other burden than these necessary things, to abstain from things offered to idols, and from blood, and from things strangled, and from fornication, from which, if you keep yourselves, ye shall do well."[598] But we must guard against drunkenness as against hemlock; for both drag down to death. We must also check excessive laughter and immoderate tears. For often people under the influence of wine, after laughing immoderately, then are, I know not how, by some impulse of intoxication moved to tears; for both effiminacy and violence are discordant with the word. And elderly people, looking on the young as children, may, though but very rarely, be playful with them, joking with them to train them in good behaviour. For example, before a bashful and silent youth, one might by way of pleasantry speak thus: "This son of mine (I mean one who is silent) is perpetually talking." For a joke such as this enhances the youth's modesty, by showing the good qualities that belong to him playfully, by censure of the bad quantities, which do not. For this device is instructive, confirming as it does what is present by what is not present. Such, certainly, is the intention of him who says that a water-drinker and a sober man gets intoxicated and drunk. But if there are those who like to jest at people, we must be silent, and dispense with superfluous words like full cups. For such sport is dangerous. “The mouth of the impetuous approaches to contrition.”[599] “Thou shalt not receive a foolish report, nor shalt thou agree with an unjust person to be an unjust witness,”[600] neither in calumnies nor in injurious speeches, much less evil practices. I also should think it right to impose a limit on the speech of rightly regulated persons, who are impelled to speak to one who maintains a conversation with them. “For silence is the excellence of women, and the safe prize of the young; but good speech is characteristic of experienced, mature age. Speak, old man, at a banquet, for it is becoming to you. But speak without embarrassment, and with accuracy of knowledge. Youth, Wisdom also commands thee. Speak, if you must, with hesitation, on being twice asked; sum up your discourse in a few words.”[601] But let both speakers regulate their discourse according to just proportion. For loudness of utterance is most insane; while an inaudible utterance is characteristic of a senseless man, for people will not hear: the one is the mark of pusillanimity, the other of arrogance. Let contentiousness in words, for the sake of a useless triumph, be banished; for our aim is to be free from perturbation. Such is the meaning of the phrase,[602] “Peace to thee.” Answer not a word before you hear. An enervated voice is the sign of effeminacy. But modulation in the voice is characteristic of a wise man, who keeps his utterance from loudness, from drawling, from rapidity, from prolixity. 253 For we ought not to speak long or much, nor ought we to speak frivolously. Nor must we converse rapidly and rashly. For the voice itself, so to speak, ought to receive its just dues; and those who are vociferous and clamorous ought to be silenced. For this reason, the wise Ulysses chastised Thersites with stripes:—

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[589] Ecclus. xxxi. 31.

[590] Prov. xiv. 3.

[591] Eph. v. 4.

[592] Ecclus. xiv. 1.

[593] Ecclus. ix. 9. [i.e., reclining at the table.]

[594] Ecclus. ix. 9.

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[595] Ecclus. xxxi. 16–18.

[596] Ecclus. xxxii. 11.

[597] Acts. vi. 2.

[598] Acts xv. 23, 28, 29.

> “Only Thersites, with unmeasured words,
> Of which he had good store, to rate the chiefs,
> Not over-seemly, but wherewith he thought
> To move the crowd to laughter, brawled aloud.”[603]

“For dreadful in his destruction is a loquacious man.”[604] And it is with triflers as with old shoes: all the rest is worn away by evil; the tongue only is left for destruction. Wherefore Wisdom gives these most useful exhortations: “Do not talk trifles in the multitude of the elders.” Further, eradicating frivolousness, beginning with God, it lays down the law for our regulation somewhat thus: “Do not repeat your words in your prayer.”[605] Chirruping and whistling, and sounds made through the fingers, by which domestics are called, being irrational signs, are to be given up by rational men. Frequent spitting, too, and violent clearing of the throat, and wiping one’s nose at an entertainment, are to be shunned. For respect is assuredly to be had to the guests, lest they turn in disgust from such filthiness, which argues want of restraint. For we are not to copy oxen and asses, whose manger and dunghill are together. For many wipe their noses and spit even whilst supping.

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[599] Prov. x. 14.

[600] Prov. xxiv. 28; Ex. xxiii. 1.

[601] Ecclus. xxxii. 3, 4, 8.

[602] [A primitive form of Christian salutation, borrowed from the great Example. John xx. 19.]

[603] *Iliad*, ii. 213.

[604] Ecclus. ix. 18.

If any one is attacked with sneezing, just as in the case of hiccup, he must not startle those near him with the explosion, and so give proof of his bad breeding; but the hiccup is to be quietly transmitted with the expiration of the breath, the mouth being composed becomingly, and not gaping and yawning like the tragic masks. So the disturbance of hiccup may be avoided by making the respirations gently; for thus the threatening symptoms of the ball of wind will be dissipated in the most seemly way, by managing its egress so as also to conceal anything which the air forcibly expelled may bring up with it. To wish to add to the noises, instead of diminishing them, is the sign of arrogance and disorderliness. Those, too, who scrape their teeth, bleeding the wounds, are disagreeable to themselves and detestable to their neighbours. Scratching the ears and the irritation of sneezing are swinish itchings, and attend unbridled fornication. Both shameful sights and shameful conversation about them are to be shunned. Let the look be steady, and the turning and movement of the neck, and the motions of the hands in conversation, be decorous. In a word, the Christian is characterized by composure, tranquillity, calmness, and peace.[606]

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[605] Ecclus. ix. 15.

[606] [“Against such there is no law.” *Emollit Mores*, etc.]

CHAPTER VIII.—ON THE USE OF OINTMENTS AND CROWNS.

The use of crowns and ointments is not necessary for us; for it impels to pleasures and indulgences, especially on the approach of night. I know that the woman brought to the sacred supper "an alabaster box of ointment,"[607] and anointed the feet of the Lord, and refreshed Him; and I know that the ancient kings of the Hebrews were crowned with gold and precious stones. But the woman not having yet received the Word (for she was still a sinner), honoured the Lord with what she thought the most precious thing in her possession—the ointment; and with the ornament of her person, with her hair, she wiped off the superfluous ointment, while she expended on the Lord tears of repentance: "wherefore her sins are forgiven."[608]

This may be a symbol of the Lord's teaching, and of His suffering. For the feet anointed with fragrant ointment mean divine instruction travelling with renown to the ends of the earth. "For their sound hath gone forth to the ends of the earth."[609] And if I seem not to insist too much, the feet of the Lord which were anointed are the apostles, having, according to prophecy, received the fragrant unction of the Holy Ghost. Those, therefore, who travelled over the world and preached the Gospel, are figuratively called the feet of the Lord, of whom also the Holy Spirit foretells in the psalm, "Let us adore at the place where His feet stood,"[610] that is, where the apostles, His feet, arrived; since, preached by them, He came to the ends of the earth. And tears are repentance; and the loosened hair proclaimed deliverance from the love of finery, and the affliction in patience which, on account of the Lord, attends preaching, the old vainglory being done away with by reason of the new faith.[611]

Besides, it shows the Lord's passion, if you understand it mystically thus: the oil (ἔλαιον) is the Lord Himself, from whom comes the mercy (ἔλεος) which reaches us. But the ointment, which is adulterated oil, is the traitor Judas, by whom the Lord was anointed on the feet, being released from His sojourn in the world. For the dead are anointed. And the tears are we repentant sinners, who have believed in Him, and to whom He has forgiven our sins. And the dishevelled hair is mourning Jerusalem, the deserted, for whom the prophetic lamentations were uttered. The Lord Himself shall teach us that Judas the deceitful is meant: "He that dippeth with Me in the dish, the same shall betray Me."[612] You see the treacherous guest, and this same Judas betrayed the Master with a kiss. For he was a hypocrite, giving a treacherous kiss, in imitation of another hypocrite of old. And He reproves that people respecting whom it was said, “This people honour Me with their lips; but their heart is far from Me.”[613] It is not improbable, therefore, that by the oil He means that disciple to whom was shown mercy, and by the tainted and poisoned oil the traitor.

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[607] Matt. xxvi. 7, etc.

[608] Luke vii. 47.

[609] Ps. xix. 4; Rom. x. 18.

[610] Ps. cxxxii.

[611] [We need not refuse this efflorescence as poetry, nor accept it as exposition.]

[612] Matt. xxvi. 23.

This was, then, what the anointed feet prophesied—the treason of Judas, when the Lord went to His passion. And the Saviour Himself washing the feet of the disciples,[614] and despatching them to do good deeds, pointed out their pilgrimage for the benefit of the nations, making them beforehand fair and pure by His power. Then the ointment breathed on them its fragrance, and the work of sweet savour reaching to all was proclaimed; for the passion of the Lord has filled us with sweet fragrance, and the Hebrews with guilt. This the apostle most clearly showed, when he said, “thanks be to God, who always makes us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are to God a sweet savour of the Lord, in them that are saved, and them that are lost; to one a savour of death unto death, to the other a savour of life unto life.”[615] And the kings of the Jews using gold and precious stones and a variegated crown, the anointed ones wearing Christ symbolically on the head, were unconsciously adorned with the head of the Lord. The precious stone, or pearl, or emerald, points out the Word Himself. The gold, again, is the incorruptible Word, who admits not the poison of corruption. The Magi, accordingly, brought to Him on His birth, gold, the symbol of royalty. And this crown, after the image of the Lord, fades not as a flower.

I know, too, the words of Aristippus the Cyrenian. Aristippus was a luxurious man. He asked an answer to a sophistical proposition in the following terms: “A horse anointed with ointment is not injured in his excellence as a horse, nor is a dog which has been anointed, in his excellence as a dog; no more is a man,” he added, and so finished. But the dog and horse take no account of the ointment, whilst in the case of those whose perceptions are more rational, applying girlish scents to their persons, its use is more censurable. Of these ointments there are endless varieties, such as the Brenthian, the Metallian, and the royal; the Plangonian and the Psagdian of Egypt. Simonides is not ashamed in Iambic lines to say,—

> “I was anointed with ointments and perfumes,
> And with nard.”

For a merchant was present. They use, too, the unguent made from lilies, and that from the cypress. Nard is in high estimation with them, and the ointment prepared from roses and the others which women use besides, both moist and dry, scents for rubbing and for fumigating; for day by day their thoughts are directed to the gratification of insatiable desire, to the exhaustless variety of fragrance. Wherefore also they are redolent of an excessive luxuriousness. And they fumigate and sprinkle their clothes, their bed-clothes, and their houses. Luxury all but compels vessels for the meanest uses to smell of perfume.

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[613] Isa. xxix. 13.

[614] John xiii. 5.

[615] 2 Cor. ii. 14–16.

There are some who, annoyed at the attention bestowed on this, appear to me to be rightly so averse to perfumes on account of their rendering manhood effeminate, as to banish their compounders and vendors from well-regulated states, and banish, too, the dyers of flower-coloured wools. For it is not right that ensnaring garments and unguents should be admitted into the city of truth; but it is highly requisite for the men who belong to us to give forth the odour not of ointments, but of nobleness and goodness. And let woman breathe the odour of the true royal ointment, that of Christ, not of unguents and scented powders; and let her always be anointed with the ambrosial chrism of modesty, and find delight in the holy unguent, the Spirit. This ointment of pleasant fragrance Christ prepares for His disciples, compounding the ointment of celestial aromatic ingredients.

Wherefore also the Lord Himself is anointed with an ointment, as is mentioned by David: "Wherefore God, thy God, hath anointed thee with the oil of gladness above thy fellows; myrrh, and stacte, and cassia from thy garments."[616] But let us not unconsciously abominate unguents, like vultures or like beetles (for these, they say, when smeared with ointment, die); and let a few unguents be selected by women, such as will not be overpowering to a husband. For excessive anointings with unguents savour of a funeral and not of connubial life. Yet oil itself is inimical to bees and insects; and some men it benefits, and some it summons to the fight; and those who were formerly friends, when anointed with it, it turns out to deadly combat. 255

Ointment being smooth oil, do you not think that it is calculated to render noble manners effeminate? Certainly. And as we have abandoned luxury in taste, so certainly do we renounce voluptuousness in sights and odours; lest through the senses, as through unwatched doors, we unconsciously give access into the soul to that excess which we have driven away. If, then, we say that the Lord the great High Priest offers to God the incense of sweet fragrance, let us not imagine that this is a sacrifice and sweet fragrance of incense;[617] but let us understand it to mean, that the Lord lays the acceptable offering of love, the spiritual fragrance, on the altar.

To resume: oil itself suffices to lubricate the skin, and relax the nerves, and remove any heavy smell from the body, if we require oil for this purpose. But attention to sweet scents is a bait which draws us in to sensual lust. For the licentious man is led on every hand, both by his food, his bed, his conversation, by his eyes, his ears, his jaws, and by his nostrils too. As oxen are pulled by rings and ropes, so is the voluptuary by fumigations and unguents, and the sweet scents of crowns. But since we assign no place to pleasure which is linked to no use serviceable to life, come let us also distinguish here too, selecting what is useful. For there are sweet scents which neither make the head heavy nor provoke love, and are not redolent of embraces and licentious companionship, but, along with moderation, are salutary, nourishing the brain when labouring under indisposition, and strengthening the stomach. One must not therefore refrigerate himself with flowers when he wishes to supple his nerves. For their use is not wholly to be laid aside, but ointment is to be employed as a medicine and help in order to bring up the strength when enfeebled, and against catarrhs, and colds, and ennui, as the comic poet says:—

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[616] Ps. xlv. 7, 8.

[617] [Considering the use of incense in Hebrew worship, and the imagery of the Apocalypse, the emphasis with which the Fathers reject material incense, is to be noted.]

“The nostrils are anointed; it being
A most essential thing for health to fill the brain with good odours.”

The rubbing of the feet also with the fatness of warming or cooling unguents is practiced on account of its beneficial effects; so consequently, in the case of those who are thus saturated, an attraction and flow take place from the head to the inferior members. But pleasure to which no utility attaches, induces the suspicion of meretricious habits, and is a drug provocative of the passions. Rubbing one’s self with ointment is entirely different from anointing one’s self with ointment. The former is effeminate, while anointing with ointment is in some cases beneficial. Aristippus the philosopher, accordingly, when anointed with ointment, said “that the wretched Cinœdi deserved to perish miserably for bringing the utility of ointment into bad repute.” “Honour the physician for his usefulness,” says the Scripture, “for the Most High made him; and the art of healing is of the Lord.” Then he adds, “And the compounder of unguents will make the mixture,”[618] since unguents have been given manifestly for use, not for voluptuousness. For we are by no means to care for the exciting properties of unguents, but to choose what is useful in them, since God hath permitted the production of oil for the mitigation of men’s pains.

And silly women, who dye their grey hair and anoint their locks, grow speedily greyer by the perfumes they use, which are of a drying nature. Wherefore also those that anoint themselves become drier, and the dryness makes them greyer. For if greyness is an exsiccation of the hair, or defect of heat, the dryness drinking up the moisture which is the natural nutriment of the hair, and making it grey, how can we any longer retain a liking for unguents, through which ladies, in trying to escape grey hair, become grey? And as dogs with fine sense of smell track the wild beasts by the scent, so also the temperate scent the licentious by the superfluous perfume of unguents.

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[618] Ecclus. xxxviii. 1, 2, 8.

Such a use of crowns, also, has degenerated to scenes of revelry and intoxication. Do not encircle my head with a crown, for in the springtime it is delightful to while away the time on the dewy meads, while soft and many-coloured flowers are in bloom, and, like the bees, enjoy a natural and pure fragrance.[619] But to adorn one's self with "a crown woven from the fresh mead," and wear it at home, were unfit for a man of temperance. For it is not suitable to fill the wanton hair with rose-leaves, or violets, or lilies, or other such flowers, stripping the sward of its flowers. For a crown encircling the head cools the hair, both on account of its moisture and its coolness. Accordingly, physicians, determining by physiology that the brain is cold, approve of anointing the breast and the points of the nostrils, so that the warm exhalation passing gently through, may salutarily warm the chill. A man ought not therefore to cool himself with flowers. Besides, those who crown themselves destroy the pleasure there is in flowers: for they enjoy neither the sight of them, since they wear the crown above their eyes; nor their fragrance, since they put the flowers away above the organs of respiration. For the fragrance ascending and exhaling naturally, the organ of respiration is left destitute of enjoyment, the fragrance being carried away. As beauty, so also the flower delights when looked at; and it is meet to glorify the Creator by the enjoyment of the sight 256 of beautiful objects.[620] The use of them is injurious, and passes swiftly away, avenged by remorse. Very soon their evanescence is proved; for both fade, both the flower and beauty. Further, whoever touches them is cooled by the former, inflamed by the latter. In one word, the enjoyment of them except by sight is a crime, and not luxury. It becomes us who truly follow the Scripture to enjoy ourselves temperately, as in Paradise. We must regard the woman's crown to be her husband, and the husband's crown to be marriage; and the flowers of marriage the children of both, which the divine husbandman plucks from meadows of flesh. "Children's children are the crown of old men."[621] And the glory of children is their fathers, it is said; and our glory is the Father of all; and the crown of the whole church is Christ. As roots and plants, so also have flowers their individual properties, some beneficial, some injurious, some also dangerous. The ivy is cooling; nux emits a stupefying effluvium, as the etymology shows. The narcissus is a flower with a heavy odour; the name evinces this, and it induces a torpor (νάρκην) in the nerves. And the effluvia of roses and violets being mildly cool, relieve and prevent headaches. But we who are not only not permitted to drink with others to intoxication, but not even to indulge in much wine,[622] do not need the crocus or the flower of the cypress to lead us to an easy sleep. Many of them also, by their odours, warm the brain, which is naturally cold, volatilizing the effusions of the head. The rose is hence said to have received its name (ῥόδον) because it emits a copious stream (ῥεῦμα) of odour (ὀδωδή). Wherefore also it quickly fades.

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[619] [An idyllic passage illustrative of our author's delight in rural scenes and pleasures.]

[620] [Christianity delights in natural beauty, and always associates its enjoyment with praise to its Author. Ecclus. xliii. 11.]

[621] Prov. xvii. 6.

[622] [This was a marked characteristic of Christian manners at war with heathenism.]

But the use of crowns did not exist at all among the ancient Greeks; for neither the suitors nor the luxurious Phæacians used them. But at the games there was at first the gift to the athletes; second, the rising up to applaud; third, the strewing with leaves; lastly, the crown, Greece after the Median war having given herself up to luxury.

Those, then, who are trained by the Word are restrained from the use of crowns; and do not think that this Word, which has its seat in the brain, ought to be bound about, not because the crown is the symbol of the recklessness of revelry, but because it has been dedicated to idols. Sophocles accordingly called the narcissus "the ancient coronet of the great gods," speaking of the earth-born divinities; and Sappho crowns the Muses with the rose:—

> "For thou dost not share in roses from Pieria."

They say, too, that Here delights in the lily, and Artemis in the myrtle. For if the flowers were made especially for man, and senseless people have taken them not for their own proper and grateful use, but have abused them to the thankless service of demons, we must keep from them for conscience sake. The crown is the symbol of untroubled tranquillity. For this reason they crown the dead, and idols, too, on the same account, by this fact giving testimony to their being dead. For revellers do not without crowns celebrate their orgies; and when once they are encircled with flowers, at last they are inflamed excessively. We must have no communion with demons. Nor must we crown the living image of God after the manner of dead idols. For the fair crown of amaranth is laid up for those who have lived well. This flower the earth is not able to bear; heaven alone is competent to produce it.[623] Further, it were irrational in us, who have heard that the Lord was crowned with thorns,[624] to crown ourselves with flowers, insulting thus the sacred passion of the Lord. For the Lord's crown prophetically pointed to us, who once were barren, but are placed around Him through the Church of which He is the Head. But it is also a type of faith, of life in respect of the substance of the wood, of joy in respect of the appellation of crown, of danger in respect of the thorn, for there is no approaching to the Word without blood. But this platted crown fades, and the plait of perversity is untied, and the flower withers. For the glory of those who have not believed on the Lord fades. And they crowned Jesus raised aloft, testifying to their own ignorance. For being hard of heart, they understood not that this very thing, which they called the disgrace of the Lord, was a prophecy wisely uttered: "The Lord was not known by the people"[625] which erred, which was not circumcised in understanding, whose darkness was not enlightened, which knew not God, denied the Lord, forfeited the place of the true Israel, persecuted God, hoped to reduce the Word to disgrace; and Him whom they crucified as a malefactor they crowned as a king. Wherefore the Man on whom they believed not, they shall know to be the loving God the Lord, the Just. Whom they provoked to show Himself to be the Lord, to Him when lifted up they bore witness, by encircling Him, who is exalted above every name, with the diadem of righteousness by the ever-blooming thorn. This diadem, being hostile to those who plot against Him, coerces them; and friendly to those who form the Church, defends them. This crown is the flower of those who have believed on the glorified One, but covers with blood and chastises those who have not believed. It is a symbol, too, of the Lord's successful work, He having borne on His head, the princely part of His body, all our iniquities by which we were pierced. For He by His own passion rescued us from offences, and sins, and such like thorns; and having destroyed the devil, deservedly said in triumph, "O Death, where is thy sting?"[626] And we eat grapes from thorns, and figs from thistles; while those to whom He stretched forth His hands—the disobedient and unfruitful people—He lacerates into wounds. I can also show you another mystic meaning in it.[627] For when the Almighty Lord of the universe began to legislate by the Word, and wished His power to be manifested to Moses, a godlike vision of light that had assumed a shape was shown him in the burning bush (the bush is a thorny plant); but when the Word ended the giving of the law and His stay with men, the Lord was again mystically crowned with thorn. On His departure from this world to the place whence He came, He repeated the beginning of His old descent, in order that the Word beheld at first in the bush, and afterwards taken up crowned by the thorn, might show the whole to be the work of one power, He Himself being one, the Son of the Father, who is truly one, the beginning and the end of time.

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[623] ["Immortal amaranth, a flower which once In Paradise fast by the tree of life Began to bloom." *Paradise Lost*, iii. 352.]

[624] Matt. xxvii. 29.

But I have made a digression from the pædagogic style of speech, and introduced the didactic.[628] I return accordingly to my subject.

To resume, then: we have showed that in the department of medicine, for healing, and sometimes also for moderate recreation, the delight derived from flowers, and the benefit derived from unguents and perfumes, are not to be overlooked. And if some say, What pleasure, then, is there in flowers to those that do not use them? let them know, then, that unguents are prepared from them, and are most useful. The Susinian ointment is made from various kinds of lilies; and it is warming, aperient, drawing, moistening, abstergent, subtle, antibilious, emollient. The Narcissinian is made from the narcissus, and is equally beneficial with the Susinian. The Myrsinian, made of myrtle and myrtle berries, is a styptic, stopping effusions from the body; and that from roses is refrigerating. For, in a word, these also were created for our use. "Hear me," it is said, "and grow as a rose planted by the streams of waters, and give forth a sweet fragrance like frankincense, and bless the Lord for His works."[629] We should have much to say respecting them, were we to speak of flowers and odours as made for necessary purposes, and not for the excesses of luxury. And if a concession must be made, it is enough for people to enjoy the fragrance of flowers; but let them not crown themselves with them. For the Father takes great care of man, and gives to him alone His own art. The Scripture therefore says, "Water, and fire, and iron, and milk, and fine flour of wheat, and honey, the blood of the grape, and oil, and clothing,—all these things are for the good of the godly."[630]

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[625] Isa. i. 3.

[626] 1 Cor. xv. 55.

[627] [See note 10, p. 253. The beauty of this mysticism need not be pointed out, but it need not be pressed as exposition.]

[628] [This illustrates, in part, the difference between the *esoteric*, or mystic, and the more popular teaching of our author.]

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[629] Ecclus. xxxix. 13, 14.

[630] Ecclus. xxxix. 26, 27.

CHAP. IX.—ON SLEEP.

How, in due course, we are to go to sleep, in remembrance of the precepts of temperance, we must now say. For after the repast, having given thanks to God for our participation in our enjoyments, and for the [happy] passing of the day,[631] our talk must be turned to sleep. Magnificence of bed-clothes, gold-embroidered carpets, and smooth carpets worked with gold, and long fine robes of purple, and costly fleecy cloaks, and manufactured rugs of purple, and mantles of thick pile, and couches softer than sleep, are to be banished.

For, besides the reproach of voluptuousness, sleeping on downy feathers is injurious, when our bodies fall down as into a yawning hollow, on account of the softness of the bedding.

For they are not convenient for sleepers turning in them, on account of the bed rising into a hill on either side of the body. Nor are they suitable for the digestion of the food, but rather for burning it up, and so destroying the nutriment. But stretching one's self on even couches, affording a kind of natural gymnasium for sleep, contributes to the digestion of the food. And those that can roll on other beds, having this, as it were, for a natural gymnasium for sleep, digest food more easily, and render themselves fitter for emergencies. Moreover, silver-footed couches argue great ostentation; and the ivory on beds, the body having left the soul,[632] is not permissible for holy men, being a lazy contrivance for rest.

We must not occupy our thoughts about these things, for the use of them is not forbidden to those who possess them; but solicitude about them is prohibited, for happiness is not to be found in them. On the other hand, it savours of cynic vanity for a man to act as Diomede,—

> "And he stretched himself under a wild bull's hide,"[633]—

unless circumstances compel.

Ulysses rectified the unevenness of the nuptial couch with a stone. Such frugality and self-help was practiced not by private individuals alone, but by the chiefs of the ancient Greeks. But why speak of these? Jacob slept on the ground, and a stone served him for a pillow; and then was he counted worthy to behold the vision—that was above man. And in conformity with reason, the bed which we use must be simple and frugal, and so constructed that, by avoiding the extremes [of too much indulgence and too much endurance], it may be comfortable: if it is warm, to protect us; if cold, to warm us. But let not the couch be elaborate, and let it have smooth feet; for elaborate turnings form occasionally paths for creeping things which twine themselves about the incisions of the work, and do not slip off.

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[631] [Family prayers, apparently.]

[632] See p. 258, *infra*. Sleep, he supposes, frees the soul as really, not so absolutely, as death:— "Th' immortal mind that hath forsook Her mansion in this fleshly nook." *Penseroso*, line 91.]

[633] *Iliad*, x. 155. [Note the Scriptural moderation with which he censures, recognising what is allowable, and rejecting the "pride that apes humility."]

Especially is a moderate softness in the bed suitable for manhood; for sleep ought not to be for the total enervation of the body, but for its relaxation. Wherefore I say that it ought not to be allowed to come on us for the sake of indulgence, but in order to rest from action. We must therefore sleep so as to be easily awaked. For it is said, "Let your loins be girt about, and your lamps burning; and ye yourselves like to men that watch for their lord, that when he returns from the marriage, and comes and knocks, they may straightway open to him. Blessed are those servants whom the Lord, when He cometh, shall find watching."[634] For there is no use of a sleeping man, as there is not of a dead man. Wherefore we ought often to rise by night and bless God.[635] For blessed are they who watch for Him, and so make themselves like the angels, whom we call "watchers." But a man asleep is worth nothing, any more than if he were not alive.

But he who has the light watches, "and darkness seizes not on him,"[636] nor sleep, since darkness does not. He that is illuminated is therefore awake towards God; and such an one lives. "For what was made in Him was life."[637] "Blessed is the man," says Wisdom, "who shall hear me, and the man who shall keep my ways, watching at my doors, daily observing the posts of my entrances."[638] "Let us not then sleep, as do others, but let us watch," says the Scripture, "and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night," that is, in the darkness of ignorance. "But let us who are of the day be sober. For ye are all children of the light, and children of the day; we are not of the night, nor of the darkness."[639] But whoever of us is most solicitous for living the true life, and for entertaining noble sentiments, will keep awake for as long time as possible, reserving to himself only what in this respect is conducive to his own health; and that is not very usual.

But devotion to activity begets an everlasting vigil after toils. Let not food weigh us down, but lighten us; that we may be injured as little as possible by sleep, as those that swim with weights hanging to them are weighed down. But, on the other hand, let temperance raise us as from the abyss beneath to the enterprises of wakefulness. For the oppression of sleep is like death, which forces us into insensibility, cutting off the light by the closing of the eyelids. Let not us, then, who are sons of the true light, close the door against this light; but turning in on ourselves, illumining the eyes of the hidden man, and gazing on the truth itself, and receiving its streams, let us clearly and intelligibly reveal such dreams as are true.

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[634] Luke xii. 35–37. [Concerning "sleep," see p. 259, *infra*.]

[635] [Holy men, on waking in the night, have always used ejaculations, even when unable to rise. Ps. cxix. 62; Acts xvi. 25.]

[636] John i. 5.

[637] John i. 3, 4.

[638] Prov. viii. 34.

[639] 1 Thess. v. 5–8.

But the hiccuping of those who are loaded with wine, and the snortings of those who are stuffed with food, and the snoring rolled in the bed-clothes, and the rumblings of pained stomachs, cover over the clear-seeing eye of the soul, by filling the mind with ten thousand phantasies. And the cause is too much food, which drags the rational part of man down to a condition of stupidity. For much sleep brings advantage neither to our bodies nor our souls; nor is it suitable at all to those processes which have truth for their object, although agreeable to nature.

Now, just Lot (for I pass over at present the account of the economy of regeneration[640]) would not have been drawn into that unhallowed intercourse, had he not been intoxicated by his daughters, and overpowered by sleep. If, therefore, we cut off the causes of great tendency to sleep, we shall sleep the more soberly. For those who have the sleepless Word dwelling in them, ought not to sleep the livelong night; but they ought to rise by night, especially when the days are coming to an end, and one devote himself to literature, another begin his art, the women handle the distaff, and all of us should, so to speak, fight against sleep, accustoming ourselves to this gently and gradually, so that through wakefulness we 259
may partake of life for a longer period.

We, then, who assign the best part of the night to wakefulness, must by no manner of means sleep by day; and fits of uselessness, and napping and stretching one's self, and yawning, are manifestations of frivolous uneasiness of soul. And in addition to all, we must know this, that the need of sleep is not in the soul. For it is ceaselessly active. But the body is relieved by being resigned to rest, the soul whilst not acting through the body, but exercising intelligence within itself.[641] Thus also, such dreams as are true, in the view of him who reflects rightly, are the thoughts of a sober soul, undistracted for the time by the affections of the body, and counselling with itself in the best manner. For the soul to cease from activity within itself, were destruction to it. Wherefore always contemplating God, and by perpetual converse with Him inoculating the body with wakefulness, it raises man to equality with angelic grace, and from the practice of wakefulness it grasps the eternity of life.[642]

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[640] [Does our author here use the term "regeneration" with reference to the restitution of all things? (Matt. xix. 20; Acts iii. 21.) He touched upon the subject above, speaking of one that is *illuminated:* then he begins upon the true life, and to this he may refer. But it strikes me, that naming Lot, his place in the dispensations of grace strikes him as needing some comment, and so he apologizes for passing on.]

[641] [See note 7 *supra*, p. 257. Here the immaterial soul is recognised as wholly independent of bodily organs, and sleep is expounded as the image of death freeing the mind.]

[642] [The psychology of Clement is noteworthy, but his ethical reflections are pure gold.]

CHAPTER X.[643]*—QUÆNAM DE PROCREATIONE LIBERORUM TRACTANDA SINT.*[644]

Tempus autem opportunum conjunctionis solis iis relinquitur considerandum, qui juncti sunt matrimonio; qui autem matrimonio juncti sunt, iis scopus est et institutum, liberorum susceptio: finis autem, ut boni sint liberi: quemadmodum agricolæ seminis quidem dejectionis causa est, quod nutrimenti habendi curam gerat; agriculturæ autem finis est, fructuum perceptio. Multo autem melior est agricola, qui terram colit animatam: ille enim ed tempus alimentum expetens, hic vero ut universum permanent, curam gerens, agricolæofficio fungitur: et ille quidem propter se, hic vero propter Deum plantat ac seminat. Dixit enim: “Multiplicemini;”[645] ubi hoc subaudiendum est: “Et ea ratione fit homo Dei imago, quatenus homo co-operatur ad generationem hominis.” Non est quælibet terra apta ad suscipienda semina: quod si etiam sit quælibet, non tamen eidem agricolæ. Neque vero seminandum est supra petram, neque semen est contumlia afficiendum, quod quidem dux est et princeps generationis, estque substantia, quæ simul habet insitas naturæ rationes. Quæ sunt autem secundum naturam rationes, absque ratione præternaturalibus mandando meatibus, ignominia afficere, valde est impium. Videte itaque quomodo sapientissimus Moyses infrugiferam aliquando sationem symbolice repulerit: “Non comedes, inquiens, leporem, nec hyænam.”[646] Non vult homines esse qualitatis eorum participes, neque eis æqualem gustare libidinem: hæc enim animalia ad explendum coitum venereum feruntur insano quodam furore. Ac leporem quidem dicunt quotannis multiplicare anum, pro numero annorum, quos vixit, habentem foramina: et ea ratione dum leporis esum prohibet, significat se dehortari puerorum amorem. Hyænam autem vicissim singulis annis masculinum sexum mutare in femininum: significare autem non esse illi ad adulteria prorumpendum, qui ab hyæna abstinet.[647]

Well, I also agree that the consummately wise Moses confessedly indicates by the prohibition before us, that we must not resemble these animals; but I do not assent to the explanation of what has been symbolically spoken. For nature never can be forced to change. What once has been impressed on it, may not be transformed into the opposite by passion. For passion is not nature, and passion is wont to deface the form, not to cast it into a new shape. Though many birds are said to change with the seasons, both in colour and voice, as

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[643] FOR OBVIOUS REASONS, WE HAVE GIVEN THE GREATER PART OF THIS CHAPTER IN THE LATIN VERSION. [MUCH OF THIS CHAPTER REQUIRES THIS SACRIFICE TO A PROPER *VERECUNDIA;* BUT THE LEARNED TRANSLATORS HAVE POSSIBLY BEEN TOO CAUTIOUS, ERRING, HOWEVER, ON THE RIGHT SIDE OF THE QUESTION.]

[644] [FOR THE SUBSTANCE OF THIS CHAPTER, SEE KAYE, P. 84.]

[645] Gen. i. 27, 28.

[646] Deut. xiv. 7.

[647] [He lays down the law, that marriage was instituted for the one result of replenishing the earth; and he thinks certain unclean animals of the Mosaic system to be types of the sensuality which is not less forbidden to the married than to others.]

the blackbird (κόσσυφος), which becomes yellow from black, and a chatterer from a singing-bird. Similarly also the nightingale changes by turns both its colour and note. But they do not alter their nature itself, so as in the transformation to become female from male. But the new crop of feathers, like new clothes, produces a kind of colouring of the feathers, and a little after it evaporates in the rigour of winter, as a flower when its colour fades. And in like manner the voice itself, injured by the cold, is enfeebled. For, in consequence of the outer skin being thickened by the surrounding air, the arteries about the neck being compressed and filled, press hard on the breath; which being very much confined, emits a stifled sound. When, again, the breath is assimilated to the surrounding air and relaxed in spring, it is freed from its confined condition, and is carried through the dilated, though till then obstructed arteries, it warbles no longer a dying melody, but now gives forth a shrill note; and the yoice flows wide, and spring now becomes the song of the voice of birds.

Nequaquam ergo credendum est, hyænam unquam mutare naturam: idem enim animal non habet simul ambo pudenda maris et feminæ, sicut nonnulli existimarunt, qui prodigiose hermaphroditos finxerunt, et inter marem et feminam, hanc masculo-feminam naturam 260 innovarunt. Valde autem falluntur, ut qui non animadverterint, quam sit filiorum amans omnium mater et genetrix Natura: quoniam enim hoc animal, hyæna inquam, est salacissimum, sub cauda ante excrementi meatum, adnatum est ei quoddam carneum tuberculum, feminino pudendo figura persimile. Nullum autem meatum habet hæc figura carnis, qui in utilem aliquam desinat partem, vel in matricem inquam, vel in rectum intestinum: tantum habet magnam concavitatem, quæ inanem excipiat libidinem, quando aversi fuerint meatus, qui in concipiendo fetu occupati sunt. Hoc ipsum autem et masculo et feminæ hyænæ adnatum est, quod sit insigniter pathica: masculus enim vicissim et agit, et patitur: unde etiam rarissime inveniri potest hyæna femina: non enim frequenter concipit hoc animal, cum in eis largiter redundet ea, quæ præter naturam est, satio. Hac etiam ratione mihi videtur Plato in *Phœdro,* amorem puerorum repellens, eum appellate bestiam, quod frenum mordentes, qui se voluptatibus dedunt, libidinosi, quadrupedum cœunt more, et filios seminare conantur. Impios "autem tradidit Deus," ut air Apostolus,[648] "in perturbationes ignominiæ: nam et feminæeorum mutaverunt naturalem usum in eum, qui est procter naturam: similiter autem et masculi eorum, relicto usu naturali, exarserunt in desiderio sui inter se invicem, masculi in masculos turpitudinem operantes, et mercedem, quam oportuit, erroris sui in se recipientes." At vero ne libidinosissimis quidem animantibus concessit natura in excrementi meatum semen immittere: urina enim in vesicam excernitur, humefactum alimentum in ventrum, lacryma vero in oculum, sanguis in venas, sordes in aures, mucus in hares defertur: fini autem recti intestini, sedes cohæret, per quam excrementa exponuntur. Sola ergo varia in hyænis natura, superfluo coitui superfluam hanc partem excogitavit, et ideo est etiam

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[648] Rom. i. 26, 27.

aliquantisper concavum, ut prurientibus partibus inserviat, exinde autem excæcatur concavitas: non fuit emm res fabricata ad generationem. Hinc nobis manifestum atque adeo in confesso est, vitandos esse cum masculis concubitus, et infrugiferas sationes, et Venerem præposteram, et quæ natura coalescere non possunt, androgynorum conjunctiones, ipsam naturam sequentibus, quæ id per partium prohibet constitutionem, ut quæ masculum non ad semen suscipiendum, sed ad id effundendum fecerit. Jeremias autem, hoc est, per ipsum loquens Spiritus, quando dicit: “Spelunca hyænæ facta est domus mea,”[649] id quod ex mortuis constabat corporibus detestans alimentum, sapienti allegoria reprehendit cultum simulacrorum: vere enim oportet ab idolis esse puram domum Dei viventis. Rursus Moyses lepore quoque vesci prohibet. Omni enim tempore coit lepus, et salit, assidente femina, earn a tergo aggrediens: est enim ex iis, quæ retro insiliunt. Concipit autem singulis mensibus, et superfetat; init autem, et parit; postquam autem peperit, statim a quovis initur lepore (neque enim uno contenta est matrimonio) et rursus concipit, adhuc lactans: habet enim matricem, cui sunt duo sinus, et non unus solus matricis vacuus sinus, est ei sufficiens sedes ad receptaculure coitus (quidquid enim est vacuum, desiderat repleri); verum accidit, ut cure uterum gerunt, altera pars matricis desiderio teneatur et libidine furiat; quocirca fiunt eis superfetationes. A vehementibus ergo appetitionibus, mutuisque congressionibus, et cure prægnantibus feminis conjunctionibus, alternisque initibus, puerorumque stupris, adulteriis et libidine abstinere, hujus nos ænigmatis adhortata est prohibitio. Idcirco aperte, et non per renigmata Moyses prohibuit, “Non fornicaberis; non mœchaberis; pueris stuprum non inferes,”[650] inquiens. Logi itaque præscriptum totis viribus observandum, neque quidquam contra leges ullo modo faciendum est, neque mandata sunt infirmanda. Malæenim. cupiditati nomen est ὕβρις, “petulantia;” et equum cupiditatis, “petulantem” vocavit Plato, cure legissit, “Facti estis mihi equi furentes in feminas.”[651] Libidines autem supplicium notum nobis facient illi, qui Sodomam accesserunt, angeli. Li eos, qui probro illos afficere voluerunt, una cum ipsa civitate combusserunt, evidenti hoc indicio ignem, qui est fructus libidinis, describentes. Quæenim veteribus acciderunt, sicut ante diximus, ad nos admonendos scripta sunt, ne eisdem teneamur vitiis, et caveamus, ne in pœnas similes incidamus. Oportet autem filios existimare, pueros; uxores autem alienas intueri tanquam proprias filias: voluptates quippe continere, ventrique et iis quæ sunt infra ventrem, dominari, est maximi imperii. Si enim ne digitum quidem temere movere permittit sapienti ratio, ut confitentur Stoici, quomodo non multo magis iis, qui sapientiam persequuntur, in eam, qua coitur, particulam dominatus est obtinendus? Atque hac quidem de causa videtur esse nominatum pudendum, quod hac corporis parte magis, quam qualibet alia, cum pudore utendum sit; natura enim sicut alimentis, ita etiam legitimis nuptiis, quantum convenit, utile est, et decet, nobis uti permisit: permisit autem appetere liberorum procreationem. Quicumque autem, quod modum excedit, persequuntur, labuntur in eo quod est secundum naturam, per congressus, qui sunt præter leges, seipsos lædentes. Ante omnia enim recte habet, ut nunquam cure adolescentibus perinde ac cum feminis, Veneris utamur consuetudine. Et ideo “non esse in petris et lapidibus seminandum” dicit, qui a Moyse factus est philosophus, “quoniam nunquam actis radicibus genitalem sit semen naturam suscepturum.” Logos itaque per Moysen appertissime præcepit: “Et cure masculo non dormies feminino concubitu: est enim abominatio.”[652] Accedit his, quod “ab omni quoque arvo feminino esse abstinendum” præterquam a proprio, ex divinis Scripturis colligens præclarus Plato consuluit lege illinc accepta: “Et uxori proximi tui non dabis concubitum seminis, ut polluaris apud ipsam.[653] Irrita autem sunt et adulterina concubinarum semina. Ne semina, ubi non vis tibi nasci quod seminatum est. Neque ullam omnino tange mulierem, præterquam tuam ipsius uxorem,” ex qua sola tibi licet carnis voluptates percipere ad suscipiendam legitimam successionem. Hæc enim Logo sola sunt legitima. Eis quidem certe, qui divini muneris in producendo opificio sunt participes, semen non est abjiciendum, neque injuria afficiendum, neque tanquam si cornibus semen mandes seminandum est. Hic ipse ergo Moyses cum ipsis quoque prohibet uxoribus congredi, si forte eas detineant purgationes menstruæ. Non enim purgamento corporis genitale semen, et quod mox homo futurum est, polluere est æquum, nec sordido materiæ profluvio, et, quæ expurgantur, inquinamentis inundare ac obruere; semen autem generationis degenerat, ineptumque redditur, simatricis sulcis privetur. Neque vero ullum unquam induxit veterum Hebræorum cœuntem cum sua uxore prægnante. Sola enim voluptas, si quis ea etiam utatur in conjugio, est præter leges, et injusta, eta ratione aliena. Rursus autem Moyses abducit viros a prægnantibus, quousque pepererint. Revera enim matrix sub vesica quidem collocata, super intestinum autem, quod rectum appellatur, posita, extendit collum inter humeros in vesica; et os colli, in quod venit semen, impletum occluditur, illa autem rursus inanis redditur, cum partu purgata fuerit: fructu autem deposito, deinde semen suscipit. Neque vero nobis turpe est ad auditorum utilitatem nominare partes, in quibus fit fetus conceptio, quæ quidem Deum fabricari non puduit. Matrix itaque sitiens filiorum procreationem, semen suscipit, probrosumque et vituperandum negat coitum, post sationem ore clauso omnino jam libidinem excludens. Ejus autem appetitiones, quæ prius in amicis versabantur complexibus, intro conversæ, in procreatione sobolis occupatæ, operantur una cum Opifice. Nefas est ergo operantem jam naturam adhuc molestia afficere, superflue ad petulantem prorumpendo libidinem. Petulantia autem, quæ multa quidem habet nomina, et multas species, cure ad hanc veneream intemperantiam deflexerit, λαγνεία, id est “lascivia,” dicitur; quo nomine significatur libidinosa, publica, et incesta in coitum propensio: quæ cum aucta fuerit, magna simul morborum convenit multitudo, obsoniorum desiderium, vinolentia et amor in mulieres; luxus quoque, et simul universarum voluptatum studium; in quæ omnia tyrannidem obtinet cupidity. His autem cognatæ innumerabiles augentur affectiones, ex quibus mores intemperantes ad summum provehuntur. Dicit autem Scriptura: “Parantur intemperantibus flagella, et supplicia humeris insipientium:”[654] vires intemperantiæ, ejusque constantem tolerantiam, vocans “humeros insipientium.” Quocirca, “Amove a servis tuis spes inanes, et indecoras,” inquit, “cupiditates averte a me. Ventris appetitio et coitus ne me apprehendant.”[655]

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[649] Jer. xii. 9. [The empirical science of the day is here enlarged upon, by Clement, for he cannot forbear to make lust detestable by a natural parable of the foul hyæna.]

[650] Ex. xx. 14.

[651] Jer. v. 8.

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[652] Lev. xviii. 22.

[653] Lev. xviii. 20.

Longe ergo sunt arcenda multifaria insidiatorum maleficia; non ad solam enim Cratetis Peram, sed etiam ad nostram civitatem non navigat stultus parasitus, nec scortator libidinosus, qui posteriori delectatur parte: non dolosa meretrix, nec ulla ejusmodi alia voluptatis bellua. Multa ergo nobis per totam vitam seminetur, quæ bona sit et honesta, occupatio. In summa ergo, vel jungi matrimonio, vel omnino a matrimonio purum esse oportet; in quæstione enim id versatur, et hoc nobis declaratum est in libro *De continentia*. Quod si hoc ipsum, an ducenda sit uxor. veniat in considerationem: quomodo libere permittetur, quemadmodum nutrimento, ita etiam coitu semper uti, tanquam re necessaria? Ex eo ergo videri possunt nervi tanquam stamina distrahi, et in vehementi congressus intensione disrumpi. Jam vero offundit etiam caliginem sensibus, et vires enervat. Patet hoc et in animantibus rationis expertibus, et in iis, quæ in exercitatione versantur, corporibus; quorum hi quidem, qui abstinent, in certaminibus superant adversarios; illa vero a coitu abducta circumaguntur, et tantum non trahuntur, omnibus viribus et omni impetu tandem quasi enervata. “Parvam epilepsiam” dicebat “coitum” sophista Abderites morbum immedicabilem existimans. Annon enim consequuntur resolutiones, quæ exinanitionis ejusque, quod abscedit, magnitudini ascribuntur? “homo enim ex homine nascitur et evellitur.” Vide damni magnitudinem: totus homo per exinanitionem coitus abstrahitur. Dicit enim: Hoc nunc os ex ossibus meis, et caro ex came mea.”[656] Homo ergo tantum exinanitur semine, quantus videtur corpore; est enim generationis initium id, quod recedit: quin etiam conturbat ebullitio materiæ et compagem corporis labefactat et commovet. Lepide ergo ille, qui interroganti, “Quomodo adhuc se haberet ad res venereas,” respondit: “Bona verba, quæ so: ego vero lubentissime isthinc, tanquam ab agresti et insano domino, profugi.” Verum concedatur quidem et admittatur matrimonium: vult enim Dominus humanum genus repleri; seal non dicit, Estote libidinosi: nec vos, tanquam ad coitum natos, voluit esse deditos voluptati. Pudore autem nos afficiat Pædagogus, clamans per Ezechielem: "Circumcidamini fornicationem vestram." Aliquod tempus ad seminandum opportunum habent quoque rationis expertia animantia. Aliter autem coire, quam ad liberorum procreationem, est facere injuriam naturæ;[657] qua quidem oportetmagistra, quas prudenter introducit temporis commoditates, diligenter observare, senectutem, inquam, et puerilem ætatem. His enim nondum concessit, illos autem non vult amplius uxores ducere. Seal non vult homines semper dare operam matrimonio. Matrimonium autem est filiorum procreationis appetitio, non inordinata seminis excretio, quæ est et præter leges eta ratione aliena. Secundum naturam autem nobis vita universa processerit,[658] si et ab initio cupiditates contineamus, et hominum genus, quod ex divina providentia nascitur, improbis et malitiosis non tollamus artibus: eæenim, ut fornicatiohem celent, exitialia medicamenta adhibentes, quæ prorsus in perniciem ducunt, simul cum fetu omnem humanitatem perdunt. Cæterum, quibus uxores ducere concessum est, iis Pædagogo opus fuerit, ut non interdiu mystica naturæ celebrentur orgia, nec ut aliquis ex ecclesia, verbi gratia, aut ex foro mane rediens, galli more cœat, quando orationis, et lectionis, et eorum quæ interdiu facere convenit, operum tempus est. Vespere autem oportet post convivium quiescere, et post gratiarum actionem, quæ fit Deo pro bonis quæ percepimus. Non semper autem concedit tempus natura, ut peragatur congressus matrimonii; est enim eo desiderabilior conjunctio, quo diuturnior. Neque vero noctu, tanquam in tenebris, immodeste sese ac imtemperanter gerere oportet, sed verecundia, ut quæ sit lux rationis, in animo est includenda. Nihil enim a Penelope telam texente differemus, si interdiu quidem texamus dogmata temperantiæ; noctu autem ea resolvamus, cum in cubile venerimus. Si enim honestatem exercere oportet, multo magis tuæ uxori honestas est ostendenda, inhonestas vitando conjunctiones: et quod caste cum proximis verseris, fide dignum e domo adsit testimonium. Non enim potest aliquid honestum ab ea existimari, apud quam honestas in acribus illis non probatur certo quasi testimonio voluptatibus. Benevolentia autem quæ præceps fertur ad congressionem, exiguo tempore floret, et cum corpore consenescit; nonnunquam autem etiam præ senescit, flaccescente jam libidine, quando matrimonialem temperantiam meretriciæ vitiaverint libidines. Amantium enim corda sunt volucria, amorisque irritamenta exstinguuntur sæpe pœnitentia; amorque sæpe vertitur in odium, quando reprehensionera senserit satietas. Impudicorum vero verborum, et turpium figurarum, meretriciorumque osculomm, et hujusmodi lasciviarum nomina ne sunt quidem memoranda, beatum sequentibus Apostolum, qui aperte dicit: "Fornicatio autem et omnis immunditia, vel plura habendi cupiditas, ne nominetur quidem in vobis, sicut decet saneros.”[659] Recte ergo videtur dixisse quispiam: “Nulli quidem profuit coitus, recte autem cum eo agitur, quem non læserit.” Nam et qui legitimus, est periculosus, nisi quatenus in liberorum procreatione versatur. De eo autem, qui est præter leges, dicit Scriptura: “Mulier meretrix apro similis reputabitur. Quæautem viro subjecta est, turris est mortis iis, qui ea utuntur.” Capro, vel apro, meretricis comparavit affectionem. “Mortem” autem dixit “quæ sitam,” adulterium, quod committitur in meretrice, quæ custoditur. “Domum” autem, et “urbem,” in qua suam exercent intemperantiam. Quin etiam quæ est apud vos pœtica, quodammodo ea exprobrans, scribit:—

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[654] Prov. xix. 29.

[655] Ecclus. xxiii. 4, 5, 6.

[656] Gen. ii. 23.

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[657] [Tamen possunt senes et steriles matrimonium sanctum contrahere, et de re conjugali aliter docet Lanctantius de naturâ singulari mulierum argute disserens: q. v. in libro ejus *de vero cultu*, vi. cap. 23, p. 280, ed. Basiliæ 1521.]

[658] [Naturâ duce, sub lege Logi, omnia fidelibus licent non omnia tamen expediunt. Conf Paulum, I., *Ad Corinth*, vi. 12.]

> Tecum et adulterium est, tecum coitusque nefandus,
> Fœdus, femineusque, urbs pessima, plane impura.

Econtra autem pudicos admiratur:—

> Quos desiderium tenuit nec turpe cubilis
> Alterius, nec tetra invisaque stupra tulerunt
> Ulla unquam maribus.

[660] For many think such things to be pleasures only which are against nature, such as these sins of theirs. And those who are better than they, know them to be sins, but are overcome by pleasures, and darkness is the veil of their vicious practices. For he violates his marriage adulterously who uses it in a meretricious way, and hears not the voice of the Instructor, crying, “The man who ascends his bed, who says in his soul, Who seeth me? darkness is around me, and the walls are my covering, and no one sees my sins. Why do I fear lest the Highest will remember?”[661] Most wretched is such a man, dreading men’s eyes alone, and thinking that he will escape the observation of God. “For he knoweth not,” says the Scripture, “that brighter ten thousand times than the sun are the eyes of the Most High, which look on all the ways of men, and cast their glance into hidden parts.” 263 Thus again the Instructor threatens them, speaking by Isaiah: “Woe be to those who take counsel in secret, and say, Who seeth us?”[662] For one may escape the light of sense, but that of the mind it is impossible to escape. For how, says Heraclitus, can one escape the notice of that which

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[659] Eph. v. 3.

[660] [He has argued powerfully on the delicacy and refinement which should be observed in Christian marriage, to which Lactantius in the next age will be found attributing the *glory of chastity*, as really as to a pure celibacy. He now continues the argument in a form which our translators do not scruple to English.]

[661] Ecclus. xxiii. 18, 19.

[662] Isa. xxix. 15.

never sets? Let us by no means, then, veil our selves with the darkness; for the light dwells in us. "For the darkness," it is said, "comprehendeth it not."[663] And the very night itself is illuminated by temperate reason. The thoughts of good men Scripture has named "sleepless lamps;"[664] although for one to attempt even to practice concealment, with reference to what he does, is confessedly to sin. And every one who sins, directly wrongs not so much his neighbour if he commits adultery, as himself, because he has committed adultery, besides making himself worse and less thought of. For he who sins, in the degree in which he sins, becomes worse and is of less estimation than before; and he who has been overcome by base pleasures, has now licentiousness wholly attached to him. Wherefore he who commits fornication is wholly dead to God, and is abandoned by the Word as a dead body by the spirit. For what is holy, as is right, abhors to be polluted. But it is always lawful for the pure to touch the pure. Do not, I pray, put off modesty at the same time that you put off your clothes; because it is never right for the just man to divest himself of continence. For, lo, this mortal shall put on immortality; when the insatiableness of desire, which rushes into licentiousness, being trained to self-restraint, and made free from the love of corruption, shall consign the man to everlasting chastity. "For in this world they marry and and are given in marriage."[665] But having done with the works of the flesh, and having been clothed with immortality, the flesh itself being pure, we pursue after that which is according to the measure of the angels.

Thus in the *Philebus*, Plato, who had been the disciple of the barbarian[666] philosophy, mystically called those Atheists who destroy and pollute, as far as in them lies, the Deity dwelling in them—that is, the Logos—by association with their vices. Those, therefore, who are consecrated to God must never live mortally (θνητῶς). "Nor," as Paul says, "is it meet to make the members of Christ the members of an harlot; nor must the temple of God be made the temple of base affections."[667] Remember the four and twenty thousand that were rejected for fornication.[668] But the experiences of those who have committed fornication, as I have already said, are types which correct our lusts. Moreover, the Pædagogue warns us most distinctly: "Go not after thy lusts, and abstain from thine appetites;[669] for wine and women will remove the wise; and he that cleaves to harlots will become more daring. Corruption and the worm shall inherit him, and he shall be held up as public example to greater shame."[670] And again—for he wearies not of doing good—"He who averts his eyes from pleasure crowns his life."

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[663] John i. 5.

[664] Wisd. vii. 10 is probably referred to.

[665] Matt xxii. 30.

[666] That is, the Jewish.

[667] 1 Cor. vi. 15.

[668] [1 Cor. x. 8; Num. xxv. 1–9. Clement says twenty-four thousand, with the Old Testament, but St. Paul says twenty-three thousand; on which, *ad locum*, see *Speaker's Commentary*.]

[669] Ecclus. xviii. 30.

Non est ergo justum vinci a rebus venereis, nec libidinibus stolide inhiare, nec a ratione alienis appetitionibus moveri, nec desiderare pollui. Ei autem soli, qui uxorem duxit, ut qui tunc sit agricola, serere permissum est; quando tempus sementem admittit. Adversus aliam autem intemperantiam, optimum quidem est medicamentum, ratio.[671] Fert etiam auxilium penuria satietatis, per quam accensæ libidines prosiliunt ad voluptates.

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[670] Ecclus. xix. 2, 3, 5.

[671] [Right reason is the best remedy against all excesses, argues our author, but always subject to the express law of the Gospel.]

CHAPTER XI.[672]—ON CLOTHES.

Wherefore neither are we to provide for ourselves costly clothing any more than variety of food. The Lord Himself, therefore, dividing His precepts into what relates to the body, the soul, and thirdly, external things, counsels us to provide external things on account of the body; and manages the body by the soul (ψυκή), and disciplines the soul, saying, “Take no thought for your life (ψυκῆ) what ye shall eat; nor yet for your body, what ye shall put on; for the life is more than meat, and the body more than raiment.”[673] And He adds a plain example of instruction: “Consider the ravens: for they neither sow nor reap, which have neither storehouse nor barn; and God feedeth them.”[674] “Are ye not better than the fowls?”[675] Thus far as to food. Similarly He enjoins with respect to clothing, which belongs to the third division, that of things external, saying, “Consider the lilies, how they spin not, nor weave. But I say unto you, that not even Solomon was arrayed as one of these.””[676] And Solomon the king plumed himself exceedingly on his riches.

What, I ask, more graceful, more gay-coloured, than flowers? What, I say, more delightful than lilies or roses? “And if God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith!”[677] 264 Here the particle *what* (τί) banishes variety in food. For this is shown from the Scripture, “Take no thought what things ye shall eat, or what things ye shall drink.” For to take thought of these things argues greed and luxury. Now eating, considered merely by itself, is the sign of necessity; repletion, as we have said, of want. Whatever is beyond that, is the sign of superfluity. And what is superfluous, Scripture declares to be of the devil. The subjoined expression makes the meaning plain. For having said, “Seek not what ye shall eat, or what ye shall drink,” He added, “Neither be ye of doubtful (or lofty)[678] mind.” Now pride and luxury make men waverers (or raise them aloft) from the truth; and the voluptuousness, which indulges in superfluities, leads away from the truth. Wherefore He says very beautifully, “And all these things do the nations of the world seek after.”[679] The nations are the dissolute and the foolish. And what are these things which He specifies? Luxury, voluptuousness, rich cooking, dainty feeding, gluttony. These are the “What?” And of bare sustenance, dry and moist, as being necessaries, He says, “Your Father knoweth that ye need these.” And if, in a word, we are naturally given to seeking, let us not destroy the faculty of seeking by directing it to luxury, but let us excite it to the discovery of truth. For He says, "Seek ye the kingdom of God, and the materials of sustenance shall be added to you."

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[672] CHAP. XI. IS NOT A SEPARATE CHAPTER IN THE GREEK, BUT APPEARS AS PART OF CHAP. X.

[673] Luke xii. 22, 23.

[674] Luke xii. 24.

[675] Luke xii. 24.

[676] Luke xii. 27.

[677] Luke xii. 28.

[678] μετέωρος

[679] Matt. vi. 32.

If, then, He takes away anxious care for clothes and food, and superfluities in general, as unnecessary; what are we to imagine ought to be said of love of ornament, and dyeing of wool, and variety of colours, and fastidiousness about gems, and exquisite working of gold, and still more, of artificial hair and wreathed curls; and furthermore, of staining the eyes, and plucking out hairs, and painting with rouge and white lead, and dyeing of the hair, and the wicked arts that are employed in such deceptions? May we not very well suspect, that what was quoted a little above respecting the grass, has been said of those unornamental lovers of ornaments? For the field is the world, and we who are bedewed by the grace of God are the grass; and though cut down, we spring up again, as will be shown at greater length in the book *On the Resurrection.* But hay figuratively designates the vulgar rabble, attached to ephemeral pleasure, flourishing for a little, loving ornament, loving praise, and being everything but truth-loving, good for nothing but to be burned with fire. "There was a certain man," said the Lord, narrating, "very rich, who was clothed in purple and scarlet, enjoying himself splendidly every day." This was the hay. "And a certain poor man named Lazarus was laid at the rich man's gate, full of sores, desiring to be filled with the crumbs which fell from the rich man's table." This is the grass. Well, the rich man was punished in Hades, being made partaker of the fire; while the other flourished again in the Father's bosom. I admire that ancient city of the Lacedæmonians which permitted harlots alone to wear flowered clothes, and ornaments of gold, interdicting respectable women from love of ornament, and allowing courtesans alone to deck themselves. On the other hand, the archons of the Athenians, who affected a polished mode of life, forgetting their manhood, wore tunics reaching to the feet, and had on the crobulus—a kind of knot of the hair—adorned with a fastening of gold grasshoppers, to show their origin from the soil, forsooth, in the ostentation of licentiousness. Now rivalry of these archons extended also to the other Ionians, whom Homer, to show their effeminancy, calls "Long-robed." Those, therefore, who are devoted to the image of the beautiful, that is, love of finery, not the beautiful itself, and who under a fair name again practice idolatry, are to be banished far from the truth, as those who by opinion,[680] not knowledge, dream of the nature of the beautiful; and so life here is to them only a deep sleep of ignorance; from which it becomes us to rouse ourselves and haste to that which is truly beautiful and comely, and desire to grasp this alone, leaving the ornaments of earth to the world, and bidding them farewell before we fall quite asleep. I say, then, that man requires clothes for nothing else than the covering of the body, for defence against excess of cold and intensity of heat, lest the inclemency of the air injure us. And if this is the object of clothing, see that one kind be not assigned to men and another to women. For it is common to both to be covered, as it is to eat and drink. The necessity, then, being common, we judge that the provision ought to be similar. For as it is common to both to require things to cover them, so also their coverings ought to be similar; although such a covering ought to be assumed as is requisite for covering the eyes of women. For if the female sex, on account of their weakness, desire more, we ought to blame the habit of that evil training, by which often men reared up in bad habits become more effeminate than women. But this must not be yielded to. And if some accommodation is to be made, they 265 may be permitted to use softer clothes, provided they put out of the way fabrics foolishly thin, and of curious texture in weaving; bidding farewell to embroidery of gold and Indian silks and elaborate Bombyces (silks), which is at first a worm, then from it is produced a hairy caterpillar; after which the creature suffers a new transformation into a third form which they call larva, from which a long filament is produced, as the spider's thread from the spider. For these superfluous and diaphanous materials are the proof of a weak mind, covering as they do the shame of the body with a slender veil. For luxurious clothing, which cannot conceal the shape of the body, is no more a covering. For such clothing, falling close to the body, takes its form more easily, and adhering as it were to the flesh, receives its shape, and marks out the woman's figure, so that the whole make of the body is visible to spectators, though not seeing the body itself.[681]

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[680] Clement uses here Platonic language, δόξα meaning opinion established on no scientific basis, which may be true or may be false, and ἐπιστήμη knowledge sure and certain, because based on the reasons of things.

Dyeing of clothes is also to be rejected. For it is remote both from necessity and truth, in addition to the fact that reproach in manners spring from it.[682] For the use of colours is not beneficial, for they are of no service against cold; nor has it anything for covering more than other clothing, except the opprobrium alone. And the agreeableness of the colour afflicts greedy eyes, inflaming them to senseless blindness. But for those who are white and unstained within, it is most suitable to use white and simple garments. Clearly and plainly, therefore, Daniel the prophet says, "Thrones were set, and upon them sat one like the Ancient of days, and His vesture was white as snow."[683] The Apocalypse says also that the Lord Himself appeared wearing such a robe. It says also, "I saw the souls of those that had witnessed, beneath the altar, and there was given to each a white robe."[684] And if it were necessary to seek for any other colour, the natural colour of truth should suffice.[685] But garments which are like flowers are to be abandoned to Bacchic fooleries, and to those of the rites of initiation, along with purple and silver plate, as the comic poet says:—

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[681] [Martial, *Epigrams*, *passim*.]

[682] [The reproach and opprobrium of foppery.]

[683] Dan. vii. 9.

[684] Rev. vi. 9, 11.

[685] [This refers to the natural tint of unbleached linen, or to wool not whitened by the art of the fuller. Hermas speaks of "*pure* undressed linen." Book iii. 4, p. 40, *supra*.]

> "Useful for tragedians, not for life."

And our life ought to be anything rather than a pageant. Therefore the dye of Sardis, and another of olive, and another green, a rose-coloured, and scarlet, and ten thousand other dyes, have been invented with much trouble for mischievous voluptuousness. Such clothing is for looking at, not for covering. Garments, too, variegated with gold, and those that are purple, and that piece of luxury which has its name from beasts (figured on it), and that saffron-coloured ointment-dipped robe, and those costly and many-coloured garments of flaring membranes, we are to bid farewell to, with the art itself. "For what prudent thing can these women have done," says the comedy, "who sit covered with flowers, wearing a saffron-coloured dress,[686] painted?"

The Instructor expressly admonishes, "Boast not of the clothing of your garment, and be not elated on account of any glory, as it is unlawful."[687]

Accordingly, deriding those who are clothed in luxurious garments, He says in the Gospel: "Lo, they who live in gorgeous apparel and luxury are in earthly palaces."[688] He says in perishable palaces, where are love of display, love of popularity, and flattery and deceit. But those that wait at the court of heaven around the King of all, are sanctified in the immortal vesture of the Spirit, that is, the flesh, and so put on incorruptibility.

As therefore she who is unmarried devotes herself to God alone, and her care is not divided, but the chaste married woman divides her life between God and her husband, while she who is otherwise disposed is devoted entirely to marriage, that is, to passion: in the same way I think the chaste wife, when she devotes herself to her husband, sincerely serves God; but when she becomes fond of finery, she falls away from God and from chaste wedlock, exchanging her husband for the world, after the fashion of that Argive courtesan, I mean Eriphyle,—

> "Who received gold prized above her dear husband."

Wherefore I admire the Ceian sophist,[689] who delineated like and suitable images of Virtue and Vice, representing the former of these, viz. Virtue, standing simply, white-robed and pure, adorned with modesty alone (for such ought to be the true wife, dowered with modesty). But the other, viz. Vice, on the contrary, he introduces dressed in superfluous attire, brightened up with colour not her own; and her gait and mien are depicted as studiously framed to give pleasure, forming a sketch of wanton women.

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[686] [The colour (probably, for mss. differ) reprehended as the dress of the false shepherd in Hermas. See note 10, book iii. Simil. 6. cap. ii. p. 36, this volume.]

[687] Ecclus. xi. 4.

[688] Luke vii. 25.

[689] Prodicus, of the island Ceus.

But he who follows the Word will not addict himself to any base pleasure; wherefore also what is useful in the article of dress is to be preferred. And if the Word, speaking of the Lord by David, sings, “The daughters of kings made Thee glad by honour; the queen stood at Thy right hand, clad in cloth of gold, girt with golden fringes,” it is not luxurious raiment that he indicates; but he shows the immortal adornment, woven of faith, of those that have found mercy, that is, the Church; in which the guileless Jesus shines conspicuous as gold, and the elect are the golden tassels. And if such must be woven[690] for the women, let us weave apparel pleasant and soft to the touch, not flowered, like pictures, to delight the eye. For the picture fades in course of time, and the washing and steeping in the medicated juices of the dye wear away the wool, and render the fabrics of the garments weak; and this is not favourable to economy. It is the height of foolish ostentation to be in a flutter about peploi, and xystides, and ephaptides,[691] and “cloaks,” and tunics, and “what covers shame,” says Homer. For, in truth, I am ashamed when I see so much wealth lavished on the covering of the nakedness. For primeval man in Paradise provided a covering for his shame of branches and leaves; and now, since sheep have been created for us, let us not be as silly as sheep, but trained by the Word, let us condemn sumptuousness of clothing, saying, “Ye are sheep’s wool.” Though Miletus boast, and Italy be praised, and the wool, about which many rave, be protected beneath skins,[692] yet are we not to set our hearts on it.

The blessed John, despising the locks of sheep as savouring of luxury, chose “camel’s hair,” and was clad in it, making himself an example of frugality and simplicity of life. For he also “ate locusts and wild honey,”[693] sweet and spiritual fare; preparing, as he was, the lowly and chaste ways of the Lord. For how possibly could he have worn a purple robe, who turned away from the pomp of cities, and retired to the solitude of the desert, to live in calmness with God, far from all frivolous pursuits—from all false show of good—from all meanness? Elias used a sheepskin mantle, and fastened the sheepskin with a girdle made of hair.[694] And Esaias, another prophet, was naked and barefooted,[695] and often was clad in sackcloth, the garb of humility. And if you call Jeremiah, he had only "a linen girdle."[696]

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[690] Or by a conjectural emendation of the text, “If in this we must relax somewhat in the case of women.”

[691] Various kinds of robes. [The *peplus*, or shawl of fine wool, seems to be specified in condemning the boast below, which asserts real wool and no imitation.]

[692] Alluding to the practice of covering the fleeces of sheep with skins, when the wool was very fine, to prevent it being soiled by exposure.

[693] Mark i. 6.

For as well-nurtured bodies, when stripped, show their vigour more manifestly, so also beauty of character shows its magnanimity, when not involved in ostentatious fooleries. But to drag one's clothes, letting them down to the soles of his feet, is a piece of consummate foppery, impeding activity in walking, the garment sweeping the surface dirt of the ground like a broom; since even those emasculated creatures the dancers, who transfer their dumb shameless profligacy to the stage, do not despise the dress which flows away to such indignity; whose curious vestments, and appendages of fringes, and elaborate motions of figures, show the trailing of sordid effeminacy.[697]

If one should adduce the garment of the Lord reaching down to the foot, that many-flowered coat[698] shows the flowers of wisdom, the varied and unfading Scriptures, the oracles of the Lord, resplendent with the rays of truth. In such another robe the Spirit arrayed the Lord through David, when he sang thus: "Thou wert clothed with confession and comeliness, putting on light as a garment."[699]

As, then, in the fashioning of our clothes, we must keep clear of all strangeness, so in the use of them we must beware of extravagance. For neither is it seemly for the clothes to be above the knee, as they say was the case with the Lacedæmonian virgins;[700] nor is it becoming for any part of a woman to be exposed. Though you may with great propriety use the language addressed to him who said, "Your arm is beautiful; yes, but it is not for the public gaze. Your thighs are beautiful; but, was the reply, for my husband alone. And your face is comely. Yes; but only for him who has married me." But I do not wish chaste women to afford cause for such praises to those who, by praises, hunt after grounds of censure; and not only because it is prohibited to expose the ankle, but because it has also been enjoined that the head should be veiled and the face covered; for it is a wicked thing for beauty to be a snare to men. Nor is it seemly for a woman to wish to make herself conspicuous, by using a purple veil. Would it were possible to abolish purple in dress, so as not to turn the eyes of spectators on the face of those that wear it! But the women, in the manufacture of all the rest of their dress, have made everything of purple, thus inflaming the lusts. And, in truth, those women who are crazy about these stupid and luxurious purples, "purple (dark) death has seized,"[701] according to the poetic saying. On account of this purple, then, Tyre and Sidon, and the vicinity of the Lacedæmonian Sea, are very much desired; and their dyers and purple-fishers, and the purple fishes themselves, because their blood produces purple, are held in high esteem. But crafty women and effeminate men, who blend these deceptive dyes with dainty fabrics, carry their insane desires beyond all bounds, and export their fine linens no longer from Egypt, but some other kinds from the land of the Hebrews and the Cilicians. I say nothing of the linens made of Amorgos[702] and Byssus. Luxury has outstripped nomenclature.

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[694] 2 Kings i. 8.

[695] Isa. xx. 2.

[696] Jer. xiii. 1.

[697] [The bearing of this chapter on ecclesiastical vestments must be evident. It is wholly inconsistent with aught but very simple attire in public worship; and rebukes even the fashionable costumes of women and much of our mediæval æstheticism, with primitive severity. On the whole subject, see the *Vestiarium Christianum* of the Rev. Wharton B. Marriott. London, *Rivingtons*, 1868.]

[698] [Based upon the idea that Joseph's coat of many colours, which was afterwards dipped in blood, was a symbol of our Lord's raiment, on which lots were cast.]

[699] Ps. civ. 2.

[700] [Women's tunics tucked up to give freedom to the knee, are familiar objects in ancient art.]

The covering ought, in my judgment, to show that which is covered to be better than itself, as the image is superior to the temple, the soul to the body, and the body to the clothes.[703] But now, quite the contrary, the body of these ladies, if sold, would never fetch a thousand Attic drachms. Buying, as they do, a single dress at the price of ten thousand talents, they prove themselves to be of less use and less value than cloth. Why in the world do you seek after what is rare and costly, in preference to what is at hand and cheap? It is because you know not what is really beautiful, what is really good, and seek with eagerness shows instead of realities from fools who, like people out of their wits, imagine black to be white.

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[701] *Iliad*, v. 83.

[702] Flax grown in the island of Amorgos.

[703] [Matt. vi. 25.]

CHAP. XII.—ON SHOES.

Women fond of display act in the same manner with regard to shoes, showing also in this matter great luxuriousness. Base, in truth, are those sandals on which golden ornaments are fastened; but they are thought worth having nails driven into the soles in winding rows. Many, too, carve on them[704] amorous embraces, as if they would by their walk communicate to the earth harmonious movement, and impress on it the wantonness of their spirit. Farewell, therefore, must be bidden to gold-plated and jewelled mischievous devices of sandals, and Attic and Sicyonian half-boots, and Persian and Tyrrhenian buskins; and setting before us the right aim, as is the habit with our truth, we are bound to select what is in accordance with nature.

For the use of shoes is partly for covering, partly for defence in case of stumbling against objects, and for saving the sole of the foot from the roughness of hilly paths.

Women are to be allowed a white shoe, except when on a journey, and then a greased shoe must be used. When on a journey, they require nailed shoes. Further, they ought for the most part to wear shoes; for it is not suitable for the foot to be shown naked: besides, woman is a tender thing, easily hurt. But for a man bare feet are quite in keeping, except when he is on military service. "For being shod is near neighbour to being bound."[705]

To go with bare feet is most suitable for exercise, and best adapted for health and ease, unless where necessity prevents. But if we are not on a journey, and cannot endure bare feet, we may use slippers or white shoes; dusty-foots[706] the Attics called them, on account of their bringing the feet near the dust, as I think. As a witness for simplicity in shoes let John suffice, who avowed that "he was not worthy to unloose the latchet of the Lord's shoes."[707] For he who exhibited to the Hebrews the type of the true philosophy wore no elaborate shoes. What else this may imply, will be shown elsewhere.

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[704] [It was such designs which early Christian art endeavoured to supplant, by the devices on lamps, XP, AΩ., etc.]

[705] υποδεδεσθαι τῷ δεδέσθαι. "Wearing boots is near neighbour to wearing bonds."

[706] κονιποδες.

[707] Mark. i. 7; Luke iii. 16. [It was reserved for Chrysostom to give a more terrible counterblast against costly *chaussure*, in commenting upon Matt. xvi. 13, *et seq. Opera*, tom. vii. p. 502, ed. Migne.]

CHAPTER XIII—AGAINST EXCESSIVE FONDNESS FOR JEWELS AND GOLD ORNAMENTS.

It is childish to admire excessively dark or green stones, and things cast out by the sea on foreign shores, particles of the earth.[708] For to rush after stones that are pellucid and of peculiar colours, and stained glass, is only characteristic of silly people, who are attracted by things that have a striking show. Thus children, on seeing the fire, rush to it, attracted by its brightness; not understanding through senselessness the danger of touching it. Such is the case with the stones which silly women wear fastened to chains and set in necklaces, amethysts, ceraunites, jaspers, topaz, and the Milesian

> "Emerald, most precious ware."

And the highly prized pearl has invaded the woman's apartments to an extravagant extent. This is produced in a kind of oyster like mussels, and is about the bigness of a fish's eye of large size. And the wretched creatures are not ashamed at having bestowed the greatest pains about this little oyster, when they might adorn themselves with the sacred jewel, the Word of God, whom the Scripture has somewhere called a pearl, the pure and pellucid Jesus, the eye that watches in the flesh,—the transparent Word, by whom the flesh, regenerated by water, becomes precious. For that oyster that is in the water covers the flesh all round, and out of it is produced the pearl.

We have heard, too, that the Jerusalem above is walled with sacred stones; and we allow that the twelve gates of the celestial city, by being made like precious stones, indicate the transcendent grace of the apostolic voice. For the colours are laid on in precious stones, and these colours are precious; while the other parts remain of earthy material. With these symbolically, as is meet, the city of the saints, which is spiritually built, is walled. By that brilliancy of stones, therefore, is meant the inimitable brilliancy of the spirit, the immortality and sanctity of being. But these women, who comprehend not the symbolism of Scripture, gape all they can for jewels, adducing the astounding apology, "Why may I not use what God hath exhibited?" and, "I have it by me, why may I not enjoy it?" and, "For whom were these things made, then, if not for us?" Such are the utterances of those who are totally ignorant of the will of God. For first necessaries, such as water and air, He supplies free to all; and what is not necessary He has hid in the earth and water. Wherefore ants dig, and griffins guard gold, and the sea hides the pearl-stone. But ye busy yourselves about what you need not. Behold, the whole heaven is lighted up, and ye seek not God; but gold which is hidden, and jewels, are dug up by those among us who are condemned to death.

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[708] [Amber is referred to, and the extravagant values attributed to it. The mysterious enclosure of bees and other insects in amber, gave it superstitious importance. Clement may have fancied these to be remnants of a pre-adamite earth.]

But you also oppose Scripture, seeing it expressly cries "Seek first the kingdom of heaven, and all these things shall be added unto you."[709] But if all things have been conferred on you, and all things allowed you, and "if all things are lawful, yet all things are not expedient,"[710] says the apostle. God brought our race into communion by first imparting what was His own, when He gave His own Word, common to all, and made all things for all. All things therefore are common, and not for the rich to appropriate an undue share. That expression, therefore, "I possess, and possess in abundance: why then should I not enjoy?" is suitable neither to the man, nor to society. But more worthy of love is that: "I have: why should I not give to those who need?" For such an one—one who fulfils the command, "Thou shalt love thy neighbour as thyself"—is perfect. For this is the true luxury—the treasured wealth. But that which is squandered on foolish lusts is to be reckoned waste, not expenditure. For God has given to us, I know well, the liberty of use, but only so far as necessary; and He has determined that the use should be common. And it is monstrous for one to live in luxury, while many are in want. How much more glorious is it to do good to many, than to live sumptuously! How much wiser to spend money on human being,[711] than on jewels and gold! How much more useful to acquire decorous friends, than lifeless ornaments! Whom have lands ever benefited so much as conferring favours has? It remains for us, therefore, to do away with this allegation: Who, then, will have the more sumptuous things, if all select the simpler? Men, I would say, if they make use of them impartially and indifferently. But if it be impossible for all to exercise self-restraint, yet, with a view to the use of what is necessary, we must seek after what can be most readily procured, bidding a long farewell to these superfluities.

In fine, they must accordingly utterly cast off ornaments as girls' gewgaws, rejecting adornment itself entirely. For they ought to be adorned within, and show the inner woman beautiful. For in the soul alone are beauty and deformity shown. Wherefore also only the virtuous man is really beautiful and good. And it is laid down as a dogma, that only the beautiful is good. And excellence alone appears through the beautiful body, and blossoms out in the flesh, exhibiting the amiable comeliness of self-control, whenever the character like a beam of light gleams in the form. For the beauty of each plant and animal consists in its individual excellence. And the excellence of man is righteousness, and temperance, and manliness, and godliness. The beautiful man is, then, he who is just, temperate, and in a word, good, not he who is rich. But now even the soldiers wish to be decked with gold, not having read that poetical saying:—

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[709] Matt. vi. 33.

[710] 1 Cor. x. 23.

[711] [Chrysostom enlarges on this Christian thought most eloquently, in several of his homilies: e.g., on the First Epistle to the Corinthians. Hom. xxi. tom. x. p. 178. *Opp.*, ed. Migne.]

> "With childish folly to the war he came,
> Laden with store of gold."[712]

But the love of ornament, which is far from caring for virtue, but claims the body for itself, when the love of the beautiful has changed to empty show, is to be utterly expelled. For applying things unsuitable to the body, as if they were suitable, begets a practice of lying and a habit of falsehood; and shows not what is decorous, simple, and truly childlike, but what is pompous, luxurious, and effeminate. But these women obscure true beauty, shading it with gold. And they know not how great is their transgression, in fastening around themselves ten thousand rich chains; as they say that among the barbarians malefactors are bound with gold. The women seem to me to emulate these rich prisoners. For is not the golden necklace a collar, and do not the necklets which they call catheters[713] occupy the place of chains? and indeed among the Attics they are called by this very name. The ungraceful things round the feet of women, Philemon in the *Synephebus* called ankle-fetters:—

> "Conspicuous garments, and a kind of a golden fetter." 269

What else, then, is this coveted adorning of yourselves, O ladies, but the exhibiting of yourselves fettered? For if the material does away with the reproach, the endurance [of your fetters] is a thing indifferent. To me, then, those who voluntarily put themselves into bonds seem to glory in rich calamities.

Perchance also it is such chains that the poetic fable says were thrown around Aphrodite when committing adultery, referring to ornaments as nothing but the badge of adultery. For Homer called those, too, golden chains. But new women are not ashamed to wear the most manifest badges of the evil one. For as the serpent deceived Eve, so also has ornament of gold maddened other women to vicious practices, using as a bait the form of the serpent, and by fashioning lampreys and serpents for decoration. Accordingly the comic poet Nicostratus says, "Chains, collars, rings, bracelets, serpents, anklets, earrings."[714]

In terms of strongest censure, therefore, Aristophanes in the *Thesmophoriazousæ* exhibits the whole array of female ornament in a catalogue:—

> "Snoods, fillets, natron, and steel;
> Pumice-stone, band, back-band,
> Back-veil, paint, necklaces,

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[712] *Iliad*, ii. 872.

[713] [The necklace called κάθεμα or κάθημα seems to be referred to. Ezek. xvi. 11, and Isa. iii. 19, *Sept.*]

[714] Ἑλλόβιον by conjecture, as more suitable to the connection than Ἑλλέβορον or Ἑλέβορον. Hellebore of the ms., though Hellebore may be intended as a comic ending.

Paints for the eyes, soft garment, hair-net,
Girdle, shawl, fine purple border,
Long robe, tunic, Barathrum, round tunic."

But I have not yet mentioned the principal of them. Then what?

"Ear-pendants, jewelry, ear-rings;
Mallow-coloured cluster-shaped anklets;
Buckles, clasps, necklets,
Fetters, seals, chains, rings, powders,
Bosses, bands, olisbi, Sardian stones,
Fans, helicters."

I am weary and vexed at enumerating the multitude of ornaments;[715] and I am compelled to wonder how those who bear such a burden are not worried to death. O foolish trouble! O silly craze for display! They squander meretriciously wealth on what is disgraceful; and in their love for ostentation disfigure God's gifts, emulating the art of the evil one. The rich man hoarding up in his barns, and saying to himself, "Thou hast much goods laid up for many years; eat, drink, be merry," the Lord in the Gospel plainly called "fool." "For this night they shall take of thee thy soul; whose then shall those things which thou hast prepared be?"[716]

Apelles, the painter, seeing one of his pupils painting a figure loaded with gold colour to represent Helen, said to him, "Boy, being incapable of painting her beautiful, you have made her rich."

Such Helens are the ladies of the present day, not truly beautiful, but richly got up. To these the Spirit prophesies by Zephaniah: "And their silver and their gold shall not be able to deliver them in the day of the Lord's anger."[717]

But for those women who have been trained under Christ, it is suitable to adorn themselves not with gold, but with the Word, through whom alone the gold comes to light.[718]

Happy, then, would have been the ancient Hebrews, had they cast away their women's ornaments, or only melted them; but having cast their gold into the form of an ox, and paid it idolatrous worship, they consequently reap no advantage either from their art or their attempt. But they taught our women most expressively to keep clear of ornaments. The lust which commits fornication with gold becomes an idol, and is tested by fire; for which alone luxury is reserved, as being an idol, not a reality.[719] Hence the Word, upbraiding the Hebrews by the prophet, says, “They made to Baal things of silver and gold,” that is, ornaments. And most distinctly threatening, He says, “I will punish her for the days of Baalim, in which they offered sacrifice for her, and she put on her earrings and her necklaces.”[720] And He subjoined the cause of the adornment, when He said, “And she went after her lovers, but forgot Me, saith the Lord.[721]

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[715] [The Greek satirist seems to have borrowed Isaiah's catalogue. cap. iii. 18–23.]

[716] Luke. xii. 19, 20.

[717] Zeph. i. 18.

[718] Logos is identified with reason; and it is by reason, or the ingenuity of man, that gold is discovered and brought to light. [But here he seems to have in view the comparisons between gold and wisdom, in Job xxviii.]

Resigning, therefore, these baubles to the wicked master of cunning himself, let us not take part in this meretricious adornment, nor commit idolatry through a specious pretext. Most admirably, therefore, the blessed Peter[722] says, “In like manner also, that women adorn themselves not with braids, or gold, or costly array, but (which becometh women professing godliness) with good works.” For it is with reason that he bids decking of themselves to be kept far from them. For, granting that they are beautiful, nature suffices. Let not art contend against nature; that is, let not falsehood strive with truth. And if they are by nature ugly, they are convicted, by the things they apply to themselves, of what they do not possess [i.e., of the want of beauty]. It is suitable, therefore, for women who serve Christ to adopt simplicity. For in reality simplicity provides for sanctity, by reducing redundancies to equality, and by furnishing from whatever is at hand the enjoyment sought from superfluities. For simplicity, as the name shows, is not conspicuous, is not inflated or puffed up in aught, but 270 is altogether even, and gentle, and equal, and free of excess, and so is sufficient. And sufficiency is a condition which reaches its proper end without excess or defect. The mother of these is Justice, and their nurse “Independence;” and this is a condition which is satisfied with what is necessary, and by itself furnishes what contributes to the blessed life.

Let there, then, be in the fruits of thy hands, sacred order, liberal communication, and acts of economy. “For he that giveth to the poor, lendeth to God.”[723] “And the hands of the manly shall be enriched.”[724] Manly He calls those who despise wealth, and are free in bestowing it. And on your feet[725] let active readiness to well-doing appear, and a journeying to righteousness. Modesty and chastity are collars and necklaces; such are the chains which God forges. “Happy is the man who hath found wisdom, and the mortal who knows understanding," says the Spirit by Solomon: "for it is better to buy her than treasures of gold and silver; and she is more valuable than precious stones."[726] For she is the true decoration.

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[719] εἴδωλον, an appearance, an image.

[720] Hos. ii. 8.

[721] Hos. ii. 13.

[722] By mistake for Paul. Clement quotes here, as often, from memory (1 Tim. ii. 9, 10).

[723] Prov. xix. 17.

[724] Prov. x. 4.

[725] [Eph. vi. 15.]

And let not their ears be pierced, contrary to nature, in order to attach to them ear-rings and ear-drops. For it is not right to force nature against her wishes. Nor could there be any better ornament for the ears than true instruction, which finds its way naturally into the passages of hearing. And eyes anointed by the Word, and ears pierced for perception, make a man a hearer and contemplator of divine and sacred things, the Word truly exhibiting the true beauty "which eye hath not seen nor ear heard before."[727]

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[726] Prov. iii. 13–15.

[727] 1 Cor. ii. 9.

THE INSTRUCTOR.

Book III.

27

CHAPTER I.—ON THE TRUE BEAUTY.

It is then, as appears, the greatest of all lessons to know one's self. For if one knows himself, he will know God; and knowing God, he will be made like God, not by wearing gold or long robes, but by well-doing, and by requiring as few things as possible.[728]

Now, God alone is in need of nothing, and rejoices most when He sees us bright with the ornament of intelligence; and then, too, rejoices in him who is arrayed in chastity, the sacred stole of the body. Since then the soul consists of three divisions;[729] the intellect, which is called the reasoning faculty, is the inner man, which is the ruler of this man that is seen. And that one, in another respect, God guides. But the irascible part, being brutal, dwells near to insanity. And appetite, which is the third department, is many-shaped above Proteus, the varying sea-god, who changed himself now into one shape, now into another; and it allures to adulteries, to licentiousness, to seductions.

> "At first he was a lion with ample beard."[730]

While he yet retained the ornament, the hair of the chin showed him to be a man.

> "But after that a serpent, a pard, or a big sow."

Love of ornament has degenerated to wantonness. A man no longer appears like a strong wild beast,

> "But he became moist water, and a tree of lofty branches."

Passions break out, pleasures overflow; beauty fades, and falls quicker than the leaf on the ground, when the amorous storms of lust blow on it before the coming of autumn, and is withered by destruction. For lust becomes and fabricates all things, and wishes to cheat, so as to conceal the man. But that man with whom the Word dwells does not alter himself, does not get himself up: he has the form which is of the Word; he is made like to God; he is beautiful; he does not ornament himself: his is beauty, the true beauty, for it is God; and that man becomes God, since God so wills. Heraclitus, then, rightly said, "Men are gods, and gods are men." For the Word Himself is the manifest mystery: God in man, and man God. And the Mediator executes the Father's will; for the Mediator is the Word, who is common to both—the Son of God, the Saviour of men; His Servant, our Teacher. And the flesh being a slave, as Paul testifies, how can one with any reason adorn the handmaid like a pimp? For that which is of flesh has the form of a servant. Paul says, speaking of the Lord, "Because He emptied Himself, taking the form of a servant,"[731] calling the outward man servant, previous to the Lord becoming a servant and wearing flesh. But the compassionate God Himself set the flesh free, and releasing it from destruction, and from bitter and deadly bondage, endowed it with incorruptibility, arraying the flesh in this, the holy embellishment of eternity—immortality.

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[728] [On this book, Kaye's comments extend from p. 91 to p. 111 of his analysis.]

[729] [Note this psychological dissection. Compare Aristotle, *Nicomachean Ethics*, book vi. cap. 2, ἄισθησις, νοῦς, ὄρεξις, sense, intellect, appetition. Also, book i. cap. 11, or 13 in some editions.]

[730] *Odyss.*, iv. 456–458.

There is, too, another beauty of men—love. "And love," according to the apostle, "suffers long, and is kind; envieth not; vaunteth not itself, is not puffed up."[732] For the decking of one's self out—carrying, as it does, the look of superfluity and uselessness—is vaunting one's self. Wherefore he adds, "doth not behave itself unseemly:" for a figure which is not one's own, and is against nature, is unseemly; but what is artificial is not one's own, as is clearly explained: "seeketh not," it is said, "what is not her own." For truth calls that its own which belongs to it; but the love of finery seeks what is not its own, being apart from God, and the Word, from love.

And that the Lord Himself was uncomely in aspect, the Spirit testifies by Esaias: "And we saw Him, and He had no form nor comeliness but His form was mean, inferior to men."[733] Yet who was more admirable than the Lord? But it was not the beauty of the flesh visible to the eye, but the true beauty of both soul and body, which He exhibited, which in the former is beneficence; in the latter—that is, the flesh—immortality. 27

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[731] Phil. ii. 7.

[732] 1 Cor. xiii. 4.

[733] Isa. liii. 2, 3. [But see also Ps. xlv. 2, which was often cited by the ancients to prove the reverse. Both may be reconciled; he was a fair and comely child like his father David; but, as "the man of sorrows," he became old in looks, and his countence was marred. For David's beauty, see 1 Sam. xvi. 12. For our Lord's at twelve years of age, when the virgin was seeking her child, Canticles, v. 7–16. For his appearance at three and thirty, when the Jews only ventured to credit him with less than fifty years, John viii. 57. See also Irenæus, *Against Heresies*, cap. xxii. note 12, p. 391, this series.]

CHAPTER II.—AGAINST EMBELLISHING THE BODY.

It is not, then, the aspect of the outward man, but the soul that is to be decorated with the ornament of goodness; we may say also the flesh with the adornment of temperance. But those women who beautify the outside, are unawares all waste in the inner depths, as is the case with the ornaments of the Egyptians; among whom temples with their porticos and vestibules are carefully constructed, and groves and sacred fields adjoining; the halls are surrounded with many pillars; and the walls gleam with foreign stones, and there is no want of artistic painting; and the temples gleam with gold, and silver, and amber, and glitter with parti-coloured gems from India and Ethiopia; and the shrines are veiled with gold-embroidered hangings.

But if you enter the penetralia of the enclosure, and, in haste to behold something better, seek the image that is the inhabitant of the temple, and if any priest of those that offer sacrifice there, looking grave, and singing a pæan in the Egyptian tongue, remove a little of the veil to show the god, he will give you a hearty laugh at the object of worship. For the deity that is sought, to whom you have rushed, will not be found within, but a cat, or a crocodile, or a serpent of the country, or some such beast unworthy of the temple, but quite worthy of a den, a hole, or the dirt. The god of the Egyptians appears a beast rolling on a purple couch.

So those women who wear gold, occupying themselves in curling at their locks, and engaged in anointing their cheeks, painting their eyes, and dyeing their hair, and practising the other pernicious arts of luxury, decking the covering of flesh,—in truth, imitate the Egyptians, in order to attract their infatuated lovers.

But if one withdraw the veil of the temple, I mean the head-dress, the dye, the clothes, the gold, the paint, the cosmetics,—that is, the web consisting of them, the veil, with the view of finding within the true beauty, he will be disgusted, I know well. For he will not find the image of God dwelling within, as is meet; but instead of it a fornicator and adulteress has occupied the shrine of the soul. And the true beast will thus be detected—an ape smeared with white paint. And that deceitful serpent, devouring the understanding part of man through vanity, has the soul as its hole, filling all with deadly poisons; and injecting his own venom of deception, this pander of a dragon has changed women into harlots. For love of display is not for a lady, but a courtesan. Such women care little for keeping at home with their husbands; but loosing their husbands' purse-strings, they spend its supplies on their lusts, that they may have many witnesses of their seemingly fair appearance; and, devoting the whole day to their toilet, they spend their time with their bought slaves. Accordingly they season the flesh like a pernicious sauce; and the day they bestow on the toilet shut up in their rooms, so as not to be caught decking themselves. But in the evening this spurious beauty creeps out to candle-light as out of a hole; for drunkenness and the dimness of the light aid what they have put on. The woman who dyes her hair yellow, Menander the comic poet expels from the house:—

> “Now get out of this house, for no chaste
> Woman ought to make her hair yellow,”

nor, I would add, stain her cheeks, nor paint her eyes. Unawares the poor wretches destroy their own beauty, by the introduction of what is spurious. At the dawn of day, mangling, racking, and plastering themselves over with certain compositions, they chill the skin, furrow the flesh with poisons, and with curiously prepared washes, thus blighting their own beauty. Wherefore they are seen to be yellow from the use of cosmetics, and susceptible to disease, their flesh, which has been shaded with poisons, being now in a melting state. So they dishonour the Creator of men, as if the beauty given by Him were nothing worth. As you might expect, they become lazy in housekeeping, sitting like painted things to be looked at, not as if made for domestic economy. Wherefore in the comic poet the sensible woman says, “What can we women do wise or brilliant, who sit with hair dyed yellow, outraging the character of gentlewomen; causing the overthrow of houses, the ruin of nuptials, and accusations on the part of children?”[734] In the same way, Antiphanes the comic poet, in *Malthaca,* ridicules the meretriciousness of women in words that apply to them all, and are framed against the rubbing of themselves with cosmetics, saying:—

> “She comes,
> She goes back, she approaches, she goes back. 273
> She has come, she is here, she washes herself, she advances,
> She is soaped, she is combed, she goes out, is rubbed,
> She washes herself, looks in the glass, robes herself,
> Anoints herself, decks herself, besmears herself;
> And if aught is wrong, chokes [with vexation].”

Thrice, I say, not once, do they deserve to perish, who use crocodiles’ excrement, and anoint themselves with the froth of putrid humours, and stain their eyebrows with soot, and rub their cheeks with white lead.

These, then, who are disgusting even to the heathen poets for their fashions, how shall they not be rejected by the truth?[735] Accordingly another comic poet, Alexis, reproves them. For I shall adduce his words, which with extravagance of statement shame the obstinacy of their impudence. For he was not very far beyond the mark. And I cannot for shame come to the assistance of women held up to such ridicule in comedy.

Then she ruins her husband.

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[734] Aristophanes, *Lysistrata*.

[735] [John xvii. 17. “Thy word is truth,” is here in mind; and, soon after, he speaks of the Scriptures and the Word (*Logos*) in the same way.]

“For first, in comparison with gain and the spoiling of neighbours,
All else is in their eyes superfluous.”
“Is one of them little? She stitches cork into her shoe-sole.
Is one tall? She wears a thin sole,
And goes out keeping her head down on her shoulder:
This takes away from her height. Has one no flanks?
She has something sewed on to her, so that the spectators
May exclaim on her fine shape behind. Has she a prominent stomach?
By making additions, to render it straight, such as the nurses we see in the comic poets,
She draws back, as it were, by these poles, the protuberance of the stomach in front.
Has one yellow eyebrows? She stains them with soot.
Do they happen to be black? She smears them with ceruse.
Is one very white-skinned? She rouges.
Has one any part of the body beautiful? She shows it bare.
Has she beautiful teeth? She must needs laugh,
That those present may see what a pretty mouth she has;
But if not in the humour for laughing, she passes the day within,
With a slender sprig of myrtle between her lips,
Like what cooks have always at hand when they have goats’ heads to sell,
So that she must keep them apart the whilst, whether she will or not.”

I set these quotations from the comic poets[736] before you, since the Word most strenuously wishes to save us. And by and by I will fortify them with the divine Scriptures. For he who does not escape notice is wont to abstain from sins, on account of the shame of reproof. Just as the plastered hand and the anointed eye exhibit from their very look the suspicion of a person in illness, so also cosmetics and dyes indicate that the soul is deeply diseased.

The divine Instructor enjoins us not to approach to another’s river, meaning by the figurative expression “another’s river,” “another’s wife;” the wanton that flows to all, and out of licentiousness gives herself up to meretricious enjoyment with all. “Abstain from water that is another’s,” He says, “and drink not of another’s well,” admonishing us to shun the stream of “voluptuousness,” that we may live long, and that years of life may be added to us;[737] both by not hunting after pleasure that belongs to another, and by diverting our inclinations.

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[736] [He rebukes heathen women out of their own poets; while he warns Christian women also to resist the contagion of their example, fortified by the Scriptures.]

Love of dainties and love of wine, though great vices, are not of such magnitude as fondness for finery.[738] "A full table and repeated cups" are enough to satisfy greed. But to those who are fond of gold, and purple, and jewels, neither the gold that is above the earth and below it is sufficient, nor the Tyrian Sea, nor the freight that comes from India and Ethiopia, nor yet Pactolus flowing with gold; not even were a man to become a Midas would he be satisfied, but would be still poor, craving other wealth. Such people are ready to die with their gold.

And if Plutus[739] is blind, are not those women that are crazy about him, and have a fellow-feeling with him, blind too? Having, then, no limit to their lust, they push on to shamelessness. For the theatre, and pageants, and many spectators, and strolling in the temples, and loitering in the streets, that they may be seen conspicuously by all, are necessary to them. For those that glory in their looks, not in heart,[740] dress to please others. For as the brand shows the slave, so do gaudy colours the adulteress. "For though thou clothe thyself in scarlet, and deck thyself with ornaments of gold, and anoint thine eyes with stibium, in vain is thy beauty,"[741] says the Word by Jeremiah. Is it not monstrous, that while horses, birds, and the rest of the animals, spring and bound from the grass and meadows, rejoicing in ornament that is their own, in mane, and natural colour, and varied plumage; woman, as if inferior to the brute creation, should think herself so unlovely as to need foreign, and bought, and painted beauty?

Head-dresses and varieties of head-dresses, and elaborate braidings, and infinite modes of dressing the hair, and costly specimens of mirrors, in which they arrange their costume,—hunting after those that, like silly children, are crazy about their figures,—are characteristic of women who have lost all sense of shame. If any one were to call these courtesans, he would make no mistake, for they turn their faces into masks. But us the Word enjoins "to look not on the things that are seen, but the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal."[742] 27

But what passes beyond the bounds of absurdity, is that they have invented mirrors for this artificial shape of theirs, as if it were some excellent work or masterpiece. The deception rather requires a veil thrown over it. For as the Greek fable has it, it was not a fortunate thing for the beautiful Narcissus to have been the beholder of his own image. And if Moses commanded men to make not an image to represent God by art, how can these women be right, who by their own reflection produce an imitation of their own likeness, in order to the falsifying of their faces? Likewise also, when Samuel the prophet was sent to anoint one of the sons of Jesse for king, and on seeing the eldest of his sons to be fair and tall, produced the anointing oil, being delighted with him, the Lord said to him, "Look not to his appearance, nor the height of his stature: for I have rejected him. For man looketh on the eyes, but the Lord into the heart."[743]

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[737] Prov. ix. 11.

[738] [This is worth noting. Worse than love of wine, because he regards a love for finery as tending to loss of chastity.]

[739] Wealth.

[740] 1 Thess. ii. 17.

[741] Jer. iv. 30.

[742] 2 Cor. iv. 18.

And he anointed not him that was comely in person, but him that was comely in soul. If, then, the Lord counts the natural beauty of the body inferior to that of the soul, what thinks He of spurious beauty, rejecting utterly as He does all falsehood? "For we walk by faith, not by sight."[744] Very clearly the Lord accordingly teaches by Abraham, that he who follows God must despise country, and relations, and possessions, and all wealth, by making him a stranger. And therefore also He called him His friend who had despised the substance which he had possessed at home. For he was of good parentage, and very opulent; and so with three hundred and eighteen servants of his own he subdued the four kings who had taken Lot captive.

Esther alone we find justly adorned. The spouse adorned herself mystically for her royal husband; but her beauty turns out the redemption price of a people that were about to be massacred. And that decoration makes women courtesans, and men effeminate and adulterers, the tragic poet is a witness; thus discoursing:—

> "He that judged the goddesses,
> As the myth of the Argives has it, having come from Phrygia
> To Lacedæmon, arrayed in flowery vestments,
> Glittering with gold and barbaric luxury,
> Loving, departed, carrying away her he loved,
> Helen, to the folds of Ida, having found that
> Menelaus was away from home."[745]

O adulterous beauty! Barbarian finery and effeminate luxury overthrew Greece; Lacedæmonian chastity was corrupted by clothes, and luxury, and graceful beauty; barbaric display proved Jove's daughter a courtesan.

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[743] 1 Sam. xvi. 7.

[744] 2 Cor. v. 7.

[745] *Iphigenia in Aulis*, 71–77.

They had no instructor[746] to restrain their lusts, nor one to say, “Do not commit adultery;” nor, “Lust not;” or, “Travel not by lust into adultery;” or further, “Influence not thy passions by desire of adornment.”

What an end was it that ensued to them, and what woes they endured, who would not restrain their self-will! Two continents were convulsed by unrestrained pleasures, and all was thrown into confusion by a barbarian boy. The whole of Hellas puts to sea; the ocean is burdened with the weight of continents; a protracted war breaks out, and fierce battles are waged, and the plains are crowded with dead: the barbarian assails the fleet with outrage; wickedness prevails, and the eye of that poetic Jove looks on the Thracians:—

> “The barbarian plains drink noble blood,
> And the streams of the rivers are choked with dead bodies.”

Breasts are beaten in lamentations, and grief desolates the land; and all the feet, and the summits of many-fountained Ida, and the cities of the Trojans, and the ships of the Achæans, shake.

Where, O Homer, shall we flee and stand? Show us a spot of ground that is not shaken!—

> “Touch not the reins, inexperienced boy,
> Nor mount the seat, not having learned to drive.”[747]

Heaven delights in two charioteers, by whom alone the chariot of fire is guided. For the mind is carried away by pleasure; and the unsullied principle of reason, when not instructed by the Word, slides down into licentiousness, and gets a fall as the due reward of its transgression. An example of this are the angels, who renounced the beauty of God for a beauty which fades, and so fell from heaven to earth.[748]

The Shechemites, too, were punished by an overthrow for dishonouring the holy virgin. The grave was their punishment, and the monument of their ignominy leads to salvation.

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[746] [The law was the pædagogue of the Jews (Gal. iii. 24); and therefore, as to Gentiles, they were a law unto themselves (Rom. ii. 14, 15), with some truth in their philosophy to guide them.]

[747] *Phaethon* of Euripides.

[748] Gen. vi. 1, 2. [It is surprising with what tenacity this interpretation clings to the ancient mind of the Church. The *Nephilim* and *Gibborim* need a special investigation. The Oriental tales of the genii are probably connected with their fabulous history.]

CHAPTER III.—AGAINST MEN WHO EMBELLISH THEMSELVES.

To such an extent, then, has luxury advanced, that not only are the female sex deranged about this frivolous pursuit, but men also are infected with the disease.[749] For not being free of the love of finery, they are not in health; but inclining to voluptuousness, they become effeminate, cutting their hair in an ungentlemanlike and meretricious way, clothed in fine and transparent garments, chewing mastich,[750] smelling of perfume.[751] What can one say on seeing them? Like one who judges people by their foreheads, he will divine them to be adulterers and effeminate, addicted to both kinds of venery, haters of hair, destitute of hair, detesting the bloom of manliness, and adorning their locks like women. "Living for unholy acts of audacity, these fickle wretches do reckless and nefarious deeds," says the Sibyl. For their service the towns are full of those who take out hair by pitch-plasters, shave, and pluck out hairs from these womanish creatures. And shops are erected and opened everywhere; and adepts at this meretricious fornication make a deal of money openly by those who plaster themselves, and give their hair to be pulled out in all ways by those who make it their trade, feeling no shame before the onlookers or those who approach, nor before themselves, being men. Such are those addicted to base passions, whose whole body is made smooth by the violent tuggings of pitch-plasters. It is utterly impossible to get beyond such effrontery. If nothing is left undone by them, neither shall anything be left unspoken by me. Diogenes, when he was being sold, chiding like a teacher one of these degenerate creatures, said very manfully, "Come, youngster, buy for yourself a man," chastising his meretriciousness by an ambiguous speech. But for those who are men to shave and smooth themselves, how ignoble! As for dyeing of hair, and anointing of grey locks, and dyeing them yellow, these are practices of abandoned effeminates; and their feminine combing of themselves is a thing to be let alone. For they think, that like serpents they divest themselves of the old age of their head by painting and renovating themselves. But though they do doctor the hair cleverly, they will not escape wrinkles, nor will they elude death by tricking time. For it is not dreadful, it is not dreadful to appear old, when you are not able to shut your eyes to the fact that you are so.

The more, then, a man hastes to the end, the more truly venerable is he, having God alone as his senior, since He is the eternal aged One, He who is older than all things. Prophecy has called him the "Ancient of days; and the hair of His head was as pure wool," says the prophet.[752] "And none other," says the Lord, "can make the hair white or black."[753] How, then, do these godless ones work in rivalry with God, or rather violently oppose Him, when they transmute the hair made white by Him? "The crown of old men is great experience,"[754] says Scripture; and the hoary hair of their countenance is the blossom of large experience. But these dishonour the reverence of age, the head covered with grey hairs. It is not, it is not possible for him to show the head true who has a fraudulent head. "But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man (not the hoary man, but him that is) corrupt according to deceitful lusts; and be renewed (not by dyeings and ornaments), but in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness."[755]

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[749] [Heathen manners are here depicted as a warning to Christians. We cannot suppose Christians, as yet, to any extent, corrupted in their manners by fashion and frivolity; for to be a Christian excluded one from temptations of this kind.]

[750] [Query, *De re Nicotiana?*]

[751] [Smelling of Nicotine?]

But for one who is a man to comb himself and shave himself with a razor, for the sake of fine effect, to arrange his hair at the looking-glass, to shave his cheeks, pluck hairs out of them, and smooth them, how womanly! And, in truth, unless you saw them naked, you would suppose them to be women. For although not allowed to wear gold, yet out of effeminate desire they enwreath their latches and fringes with leaves of gold; or, getting certain spherical figures of the same metal made, they fasten them to their ankles, and hang them from their necks. This is a device of enervated men, who are dragged to the women's apartments, amphibious and lecherous beasts. For this is a meretricious and impious form of snare. For God wished women to be smooth, and rejoice in their locks alone growing spontaneously, as a horse in his mane; but has adorned man, like the lions, with a beard, and endowed him, as an attribute of manhood, with shaggy breasts,—a sign this of strength and rule. So also cocks, which fight in defence of the hens, he has decked with combs, as it were helmets; and so high a value does God set on these locks, that He orders them to make their appearance on men simultaneously with discretion, and delighted with a venerable look, has honoured gravity of countenance with grey hairs. But wisdom, and discriminating judgments that are hoary with wisdom, attain maturity with time, and by the vigour of long experience give strength to old age, producing grey hairs, the admirable flower of venerable wisdom, conciliating confidence. This, then, the mark of the man, the beard, by which he is seen to be a man, is older than Eve, and is the token of the superior nature. 27 In this God deemed it right that he should excel, and dispersed hair over man's whole body. Whatever smoothness and softness was in him He abstracted from his side when He formed the woman Eve, physically receptive, his partner in parentage, his help in household management, while he (for he had parted with all smoothness) remained a man, and shows himself man. And to him has been assigned action, as to her suffering; for what is shaggy is drier and warmer than what is smooth. Wherefore males have both more hair and more heat than females, animals that are entire than the emasculated, perfect than imperfect. It is therefore impious to desecrate the symbol of manhood, hairiness.[756] But the embellishment of smoothing (for I am warned by the Word), if it is to attract men, is the act of an effeminate person,—if to attract women, is the act of an adulterer; and both must be driven as far as possible from our society. "But the very hairs of your head are all numbered," says the Lord;[757] those on the chin, too, are numbered, and those on the whole body. There must be therefore no plucking out, contrary to God's appointment, which has counted[758] them in according to His will. "Know ye not yourselves," says the apostle, "that Christ Jesus is in you?"[759] Whom, had we known as dwelling in us, I know not how we could have dared to dishonour. But the using of pitch to pluck out hair (I shrink from even mentioning the shamelessness connected with this process), and in the act of bending back and bending down, the violence done to nature's modesty by stepping out and bending backwards in shameful postures, yet the doers not ashamed of themselves, but conducting themselves without shame in the midst of the youth, and in the gymnasium, where the prowess of man is tried; the following of this unnatural practice, is it not the extreme of licentiousness? For those who engage in such practices in public will scarcely behave with modesty to any at home. Their want of shame in public attests their unbridled licentiousness in private.[760] For he who in the light of day denies his manhood, will prove himself manifestly a woman by night. "There shall not be," said the Word by Moses, "a harlot of the daughters of Israel; there shall not be a fornicator of the sons of Israel."[761]

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[752] Dan. vii. 9. [A truly eloquent passage.]

[753] Matt. v. 36.

[754] Ecclus. xxv. 6.

[755] Eph. iv. 20–24.

But the pitch does good, it is said. Nay, it defames, say I. No one who entertains right sentiments would wish to appear a fornicator, were he not the victim of that vice, and study to defame the beauty of his form. No one would, I say, voluntarily choose to do this. "For if God foreknew those who are called, according to His purpose, to be conformed to the image of His Son," for whose sake, according to the blessed apostle, He has appointed "Him to be the first-born among many brethren,"[762] are they not godless who treat with indignity the body which is of like form with the Lord?

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[756] [On the other hand, this was Esau's symbol; and the sensual "satyrs" (Isa. xiii. 2) are "hairy goats," in the original. So also the originals of "devils" in Lev. xvii. 7, and 2 Chron. xi. 15. See the learned note of Mr. West, in his edition of Leighton, vol. v. p. 161.]

[757] Matt. x. 30.

[758] ἐγκαταριθμένην seems to be here used in a middle, not a passive sense, as καταριθμημένος is sometimes.

[759] 2 Cor. xiii. 5.

[760] [Such were the manners with which the Gospel was forced everywhere to contend. That they were against nature is sufficiently clear from the remains of decency in some heathen. Herodotus (book i. cap. 8) tells us that the Lydians counted it disgraceful even for a man to be seen naked.]

[761] Deut. xxiii. 17.

The man, who would be beautiful, must adorn that which is the most beautiful thing in man, his mind, which every day he ought to exhibit in greater comeliness; and should pluck out not hairs, but lusts. I pity the boys possessed by the slave-dealers, that are decked for dishonour. But they are not treated with ignominy by themselves, but by command the wretches are adorned for base gain. But how disgusting are those who willingly practice the things to which, if compelled, they would, if they were men, die rather than do?

But life has reached this pitch of licentiousness through the wantonness of wickedness, and lasciviousness is diffused over the cities, having become law. Beside them women stand in the stews, offering their own flesh for hire for lewd pleasure, and boys, taught to deny their sex, act the part of women.

Luxury has deranged all things; it has disgraced man. A luxurious niceness seeks everything, attempts everything, forces everything, coerces nature. Men play the part of women, and women that of men, contrary to nature; women are at once wives and husbands: no passage is closed against libidinousness; and their promiscuous lechery is a public institution, and luxury is domesticated. O miserable spectacle! horrible conduct! Such are the trophies of your social licentiousness which are exhibited: the evidence of these deeds are the prostitutes. Alas for such wickedness! Besides, the wretches know not how many tragedies the uncertainty of intercourse produces. For fathers, unmindful of children of theirs that have been exposed, often without their knowledge, have intercourse with a son that has debauched himself, and daughters that are prostitutes; and licence in lust shows them to be the men that have begotten them. These things your wise laws allow: people may sin legally; and the execrable indulgence in pleasure they call a thing indifferent. They who commit adultery against nature think themselves free from adultery. Avenging justice follows their audacious deeds, and, dragging on themselves inevitable calamity, they purchase death for a small sum of money. The miserable dealers in these wares sail, bringing a cargo of fornication, like wine or oil; and others, far more wretched, traffic in pleasures as they do in bread and sauce, not heeding the words of Moses, "Do not prostitute thy daughter, to cause her to be a whore, lest the land fall to whoredom, and the land become full of wickedness."[763] 27

Such was predicted of old, and the result is notorious: the whole earth has now become full of fornication and wickedness. I admire the ancient legislators of the Romans: these detested effeminacy of conduct; and the giving of the body to feminine purposes, contrary to the law of nature, they judged worthy of the extremest penalty, according to the righteousness of the law.

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[762] Rom. viii. 28, 29.

[763] Lev. xix. 29.

For it is not lawful to pluck out the beard,[764] man's natural and noble ornament.

> "A youth with his first beard: for with this, youth is most graceful."

By and by he is anointed, delighting in the beard "on which descended" the prophetic "ointment"[765] with which Aaron was honoured.

And it becomes him who is rightly trained, on whom peace has pitched its tent, to preserve peace also with his hair.

What, then, will not women with strong propensities to lust practice, when they look on men perpetrating such enormities? Rather we ought not to call such as these men, but lewd wretches (βατάλοι), and effeminate (γύνιδες), whose voices are feeble, and whose clothes are womanish both in feel and dye. And such creatures are manifestly shown to be what they are from their external appearance, their clothes, shoes, form, walk, cut of their hair, look. "For from his look shall a man be known," says the Scripture, "from meeting a man the man is known: the dress of a man, the step of his foot, the laugh of his teeth, tell tales of him."[766]

For these, for the most part, plucking out the rest of their hair, only dress that on the head, all but binding their locks with fillets like women. Lions glory in their shaggy hair, but are armed by their hair in the fight; and boars even are made imposing by their mane; the hunters are afraid of them when they see them bristling their hair.

> "The fleecy sheep are loaded with their wool."[767]

And their wool the loving Father has made abundant for thy use, O man, having taught thee to sheer their fleeces. Of the nations, the Celts and Scythians wear their hair long, but do not deck themselves. The bushy hair of the barbarian has something fearful in it; and its auburn (ξανθόν) colour threatens war, the hue being somewhat akin to blood. Both these barbarian races hate luxury. As clear witnesses will be produced by the German, the Rhine;[768] and by the Scythian, the waggon. Sometimes the Scythian despises even the waggon: its size seems sumptuousness to the barbarian; and leaving its luxurious ease, the Scythian man leads a frugal life. For a house sufficient, and less encumbered than the waggon, he takes his horse, and mounting it, is borne where he wishes. And when faint with hunger, he asks his horse for sustenance; and he offers his veins, and supplies his master with all he possesses—his blood. To the nomad the horse is at once conveyance and sustenance; and the warlike youth of the Arabians (these are other nomads) are mounted on camels. They sit on breeding camels; and these feed and run at the same time, carrying their masters the whilst, and bear the house with them. And if drink fail the barbarians, they milk them; and after that their food is spent, they do not spare even their blood, as is reported of furious wolves. And these, gentler than the barbarians, when injured, bear no remembrance of the wrong, but sweep bravely over the desert, carrying and nourishing their masters at the same time.

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[764] [When the loss of the beard was a token of foppery and often of something worse, shaving would be frivolity; but here he treats of extirpation.]

[765] Ps. cxxxiii. 2.

[766] Ecclus. xix. 29, 30.

[767] Hesiod, *Works and Days*, i. 232.

[768] Of which they drink.

Perish, then, the savage beasts whose food is blood! For it is unlawful for men, whose body is nothing but flesh elaborated of blood, to touch blood. For human blood has become a partaker of the Word:[769] it is a participant of grace by the Spirit; and if any one injure him, he will not escape unnoticed. Man may, though naked in body, address the Lord. But I approve the simplicity of the barbarians: loving an unencumbered life, the barbarians have abandoned luxury. Such the Lord calls us to be—naked of finery, naked of vanity, wrenched from our sins, bearing only the wood of life, aiming only at salvation.

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[769] [He took upon him our nature, flesh and blood. Heb. ii. 14–16.]

CHAPTER IV.—WITH WHOM WE ARE TO ASSOCIATE.

But really I have unwittingly deviated in spirit from the order, to which I must now revert, and must find fault with having large numbers of domestics. For, avoiding working with their own hands and serving themselves, men have recourse to servants, purchasing a great crowd of fine cooks, and of people to lay out the table, and of others to divide the meat skilfully into pieces. And the staff of servants is separated into many divisions; some labour for their gluttony, carvers and seasoners, and the compounders and makers of sweetmeats, 278 and honey-cakes, and custards; others are occupied with their too numerous clothes; others guard the gold, like griffins; others keep the silver, and wipe the cups, and make ready what is needed to furnish the festive table; others rub down the horses; and a crowd of cup-bearers exert themselves in their service, and herds of beautiful boys, like cattle, from whom they milk away their beauty. And male and female assistants at the toilet are employed about the ladies—some for the mirrors, some for the head-dresses, others for the combs. Many are eunuchs; and these panders serve without suspicion those that wish to be free to enjoy their pleasures, because of the belief that they are unable to indulge in lust. But a true eunuch is not one who is unable, but one who is unwilling, to indulge in pleasure. The Word, testifying by the prophet Samuel to the Jews, who had transgressed when the people asked for a king, promised not a loving lord, but threatened to give them a self-willed and voluptuous tyrant, "who shall," He says, "take your daughters to be perfumers, and cooks, and bakers,"[770] ruling by the law of war, not desiring a peaceful administration. And there are many Celts, who bear aloft on their shoulders women's litters. But workers in wool, and spinners, and weavers, and female work and housekeeping, are nowhere.

But those who impose on the women, spend the day with them, telling them silly amatory stories, and wearing out body and soul with their false acts and words. "Thou shalt not be with many," it is said, "for evil, nor give thyself to a multitude;"[771] for wisdom shows itself among few, but disorder in a multitude. But it is not for grounds of propriety, on account of not wishing to be seen, that they purchase bearers, for it were commendable if out of such feelings they put themselves under a covering; but it is out of luxuriousness that they are carried on their domestics' shoulders, and desire to make a show.

So, opening the curtain, and looking keenly round on all that direct their eyes towards them, they show their manners; and often bending forth from within, disgrace this superficial propriety by their dangerous restlessness. "Look not round," it is said, "in the streets of the city, and wander not in its lonely places."[772] For that is, in truth, a lonely place, though there be a crowd of the licentious in it, where no wise man is present.

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[770] 1 Sam. viii. 13.

[771] Ex. xxiii. 2.

[772] Ecclus. ix. 7.

And these women are carried about over the temples, sacrificing and practising divination day by day, spending their time with fortune-tellers, and begging priests, and disreputable old women; and they keep up old wives' whisperings over their cups, learning charms and incantations from soothsayers, to the ruin of the nuptial bonds. And some men they keep; by others they are kept; and others are promised them by the diviners. They know not that they are cheating themselves, and giving up themselves as a vessel of pleasure to those that wish to indulge in wantonness; and exchanging their purity for the foulest outrage, they think what is the most shameful ruin a great stroke of business. And there are many ministers to this meretricious licentiousness, insinuating themselves, one from one quarter, another from another. For the licentious rush readily into uncleanness, like swine rushing to that part of the hold of the ship which is depressed. Whence the Scripture most strenuously exhorts, "Introduce not every one into thy house, for the snares of the crafty are many."[773] And in another place, "Let just men be thy guests, and in the fear of the Lord let thy boast remain."[774] Away with fornication. "For know this well," says the apostle, "that no fornicator, or unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."[775]

But these women delight in intercourse with the effeminate. And crowds of abominable creatures (κιναίδες) flow in, of unbridled tongue, filthy in body, filthy in language; men enough for lewd offices, ministers of adultery, giggling and whispering, and shamelessly making through their noses sounds of lewdness and fornication to provoke lust, endeavouring to please by lewd words and attitudes, inciting to laughter, the precursor of fornication. And sometimes, when inflamed by any provocation, either these fornicators, or those that follow the rabble of abominable creatures to destruction, make a sound in their nose like a frog, as if they had got anger dwelling in their nostrils. But those who are more refined than these keep Indian birds and Median pea-fowls, and recline with peak-headed[776] creatures; playing with satyrs, delighting in monsters. They laugh when they hear Thersites; and these women, purchasing Thersiteses highly valued, pride themselves not in their husbands, but in those wretches which are a burden on the earth, and overlook the chaste widow, who is of far higher value than a Melitæan pup, and look askance at a just old man, who is lovelier in my estimation than a monster purchased for money. And though maintaining parrots and

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[773] Ecclus. xi. 29.

[774] Ecclus. ix. 16.

[775] Eph. v. 5.

[776] φοξός, in allusion to Thersites, to which Homer applies this epithet.

curlews, they do not receive the orphan child;[777] but they expose children that are born at home, and take up the young of birds, and prefer irrational to rational creatures; although they ought to undertake the maintenance of old people with a character for sobriety, who are fairer in my mind than apes, and capable of uttering something better than nightingales; and to set before them that saying, “He that pitieth the poor lendeth to the Lord;”[778] and this, “Inasmuch as ye have done it unto the least of these My brethren, ye have done it to Me.”[779] But these, on the other hand, prefer ignorance to wisdom, turning their wealth into stone, that is, into pearls and Indian emeralds. And they squander and throw away their wealth on fading dyes, and bought slaves; like crammed fowls scraping the dung of life. “Poverty,” it is said, “humbles a man.”[780] By poverty is meant that niggardliness by which the rich are poor, having nothing to give away.

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[777] [The wasting on pet dogs, pups, and other animals, expense and pains which might help an orphan child, is a sin not yet uprooted. Here Clement’s plea for widows, orphans, and aged men, prepares the way for Christian institutions in behalf of these classes. The same arguments should prevail with Christians in America.]

[778] Prov. xix. 17.

[779] Matt. xxv. 40.

[780] Prov. x. 4.

CHAPTER V.—BEHAVIOUR IN THE BATHS.

And of what sort are their baths? Houses skilfully constructed, compact, portable, transparent, covered with fine linen. And gold-plated chairs, and silver ones, too, and ten thousand vessels of gold and silver, some for drinking, some for eating, some for bathing, are carried about with them. Besides these, there are even braziers of coals; for they have arrived at such a pitch of self-indulgence, that they sup and get drunk while bathing. And articles of silver with which they make a show, they ostentatiously set out in the baths, and thus display perchance their wealth out of excessive pride, but chiefly the capricious ignorance, through which they brand effeminate men, who have been vanquished by women; proving at least that they themselves cannot meet and cannot sweat without a multitude of vessels, although poor women who have no display equally enjoy their baths. The dirt of wealth, then, has an abundant covering of censure. With this, as with a bait, they hook the miserable creatures that gape at the glitter of gold. For dazzling thus those fond of display, they artfully try to win the admiration of their lovers, who after a little insult them naked. They will scarce strip before their own husbands affecting a plausible pretence of modesty; but any others who wish, may see them at home shut up naked in their baths. For there they are not ashamed to strip before spectators, as if exposing their persons for sale. But Hesiod advises

> “Not to wash the skin in the women’s bath.”[781]

The baths are opened promiscuously to men and women; and there they strip for licentious indulgence (for from looking, men get to loving), as if their modesty had been washed away in the bath.[782] Those who have not become utterly destitute of modesty shut out strangers; but bathe with their own servants, and strip naked before their slaves, and are rubbed by them; giving to the crouching menial liberty to lust, by permitting fearless handling. For those who are introduced before their naked mistresses while in the bath, study to strip themselves in order to audacity in lust, casting off fear in consequence of the wicked custom. The ancient athletes,[783] ashamed to exhibit a man naked, preserved their modesty by going through the contest in drawers; but these women, divesting themselves of their modesty along with their tunic, wish to appear beautiful, but contrary to their wish are simply proved to be wicked.[784] For through the body itself the wantonness of lust shines clearly; as in the case of dropsical people, the water covered by the skin. Disease in both is known from the look. Men, therefore, affording to women a noble example of truth, ought to be ashamed at their stripping before them, and guard against these dangerous sights; "for he who has looked curiously," it is said, "hath sinned already."[785] At home, therefore, they ought to regard with modesty parents and domestics; in the ways, those they meet; in the baths, women; in solitude, themselves; and everywhere the Word, who is everywhere, "and without Him was not anything."[786] For so only shall one remain without falling, if he regard God as ever present with him.

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[781] Hesiod, *Works and Days*, ii. 371.

[782] [Such were women before the Gospel came. See note to Hermas, cap. xi. note 1, p. 47, this volume, and Elucidation (p. 57) of the same.]

[783] [The barbarians were more decent than the Greeks, being nearer to the state of nature, which is a better guide than pagan civilization. But see the interesting note of Rawlinson (*Herod.*, vol. i. p. 125, ed. New York), who quotes Thucydides (i. 6) to prove the recent invasion of immodest exposure even among athletes. Our author has this same quotation in mind, for he almost translates it here.]

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[784] [Attic girls raced in the games quite naked. Spartan girls wore only the linen *chiton*, even in the company of men; and this was esteemed *nudity*, not unjustly. David's "uncovering himself" (2 Sam. vi. 20) was *nudity* of the same sort. Married women assumed to *peplus*.]

[785] Matt. v. 28.

[786] John i. 3.

CHAPTER VI.—THE CHRISTIAN ALONE RICH.

Riches are then to be partaken of rationally, bestowed lovingly, not sordidly, or pompously; nor is the love of the beautiful to be turned into self-love and ostentation; lest perchance some one say to us, “His horse, or land, or domestic, or gold, is worth fifteen talents; but the man himself is dear at three coppers.”

Take away, then, directly the ornaments from women, and domestics from masters, and you will find masters in no respect different from bought slaves in step, or look, or voice, so like are they to their slaves. But they differ in that they are feebler than their slaves, and have a more sickly upbringing.

This best of maxims, then, ought to be perpetually repeated, “That the good man, being temperate and just,” treasures up his wealth in heaven. He who has sold his worldly goods, and given them to the poor, finds the imperishable treasure, “where is neither moth nor robber.” Blessed truly is he, “though he be insignificant, and feeble, and obscure;” and he is truly rich with the greatest of all riches. “Though a man, then, be richer than Cinyras and Midas, and is wicked,” and haughty as he who was luxuriously clothed in purple and fine linen, and despised Lazarus, “he is miserable, and lives in trouble,” and shall not live. Wealth seems to me to be like a serpent, which will twist round the hand and bite; unless one knows how to lay hold of it without danger by the point of the tail. And riches, wriggling either in an experienced or inexperienced grasp, are dexterous at adhering and biting; unless one, despising them, use them skilfully, so as to crush the creature by the charm of the Word, and himself escape unscathed.

But, as is reasonable, he alone, who possesses what is worth most, turns out truly rich, though not recognised as such. And it is not jewels, or gold, or clothing, or beauty of person, that are of high value, but virtue; which is the Word given by the Instructor to be put in practice. This is the Word, who abjures luxury, but calls self-help as a servant, and praises frugality, the progeny of temperance. “Receive,” he says, “instruction, and not silver, and knowledge rather than tested gold; for Wisdom is better than precious stones, nor is anything that is valuable equal in worth to her.”[787] And again: “Acquire me rather than gold, and precious stones, and silver; for my produce is better than choice silver.”[788]

But if we must distinguish, let it be granted that he is rich who has many possessions, loaded with gold like a dirty purse; but the righteous alone is graceful, because grace is order, observing a due and decorous measure in managing and distributing. “For there are those who sow and reap more,”[789] of whom it is written, “He hath dispersed, he hath given to the poor; his righteousness endureth for ever.”[790] So that it is not he who has and keeps, but he who gives away, that is rich; and it is giving away, not possession, which renders a man happy; and the fruit of the Spirit is generosity. It is in the soul, then, that riches are. Let it, then, be granted that good things are the property only of good men; and Christians are good. Now, a fool or a libertine can neither have any perception of what is good, nor obtain possession of it. Accordingly, good things are possessed by Christians alone. And nothing is richer than these good things; therefore these alone are rich. For righteousness is true riches; and the Word is more valuable than all treasure, not accruing from cattle and fields, but given by God—riches which cannot be taken away. The soul alone is its treasure. It is the best possession to its possessor, rendering man truly blessed. For he whose it is to desire nothing that is not in our power, and to obtain by asking from God what he piously desires, does he not possess much, nay all, having God as his everlasting treasure? "To him that asks," it is said, "shall be given, and to him that knocketh it shall be opened."[791] If God denies nothing, all things belong to the godly.

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[787] Prov. viii. 10, 11.

[788] Prov. viii. 19.

[789] Prov. xi. 24.

[790] Ps. cxii. 9.

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[791] Matt. vii. 7, 8.

CHAPTER VII.—FRUGALITY A GOOD PROVISION FOR THE CHRISTIAN.

Delicacies spent on pleasures become a dangerous shipwreck to men; for this voluptuous and ignoble life of the many is alien to true love for the beautiful and to refined pleasures. For man is by nature an erect and majestic being, aspiring after the good as becomes the creature of the One. But the life which crawls on its belly is destitute of dignity, is scandalous, hateful, ridiculous. And to the divine nature voluptuousness is a thing most alien; for this is for a man to be like sparrows in feeding, and swine and goats in lechery. For to regard pleasure as a good thing, is the sign of utter ignorance of what is excellent. Love of wealth displaces a man from the right mode of life, and induces him to cease from feeling shame at what is shameful; if only, like a beast, he has power to eat all sorts of things, and to drink in like manner, and to satiate in every way his lewd desires. And so very rarely does he inherit the kingdom of God. For what end, then, are such dainty dishes prepared, but to fill one belly? The filthiness of gluttony is proved by the sewers into which our bellies discharge the refuse of our food. For what end do they collect so many cupbearers, when they might satisfy themselves with one cup? For what the chests of clothes? and the gold ornaments for what? Those things are prepared for clothes-stealers, and scoundrels, and for greedy eyes. “But let alms and faith not fail thee,”[792] says the Scripture.

Look, for instance, to Elias the Thesbite, in whom we have a beautiful example of frugality, when he sat down beneath the thorn, and the angel brought him food. “It was a cake of barley and a jar of water.”[793] Such the Lord sent as best for him. We, then, on our journey to the truth, must be unencumbered. “Carry not,” said the Lord, “purse, nor scrip, nor shoes;”[794] that is, possess not wealth, which is only treasured up in a purse; fill not your own stores, as if laying up produce in a bag, but communicate to those who have need. Do not trouble yourselves about horses and servants, who, as bearing burdens when the rich are travelling, are allegorically called shoes.

We must, then, cast away the multitude of vessels, silver and gold drinking cups, and the crowd of domestics, receiving as we have done from the Instructor the fair and grave attendants, Self-help and Simplicity. And we must walk suitably to the Word; and if there be a wife and children, the house is not a burden, having learned to change its place along with the sound-minded traveller. The wife who loves her husband must be furnished for travel similarly to her husband. A fair provision for the journey to heaven is theirs who bear frugality with chaste gravity. And as the foot is the measure of the shoe, so also is the body of what each individual possesses. But that which is superfluous, what they call ornaments and the furniture of the rich, is a burden, not an ornament to the body. He who climbs to the heavens by force, must carry with him the fair staff of beneficence, and attain to the true rest by communicating to those who are in distress. For the Scripture avouches, “that the true riches of the soul are a man’s ransom,”[795] that is, if he is rich, he will be saved by distributing it. For as gushing wells, when pumped out, rise again to their former measure,[796] so giving away, being the benignant spring of love, by communicating of its drink to the thirsty, again increases and is replenished, just as the milk is wont to flow into the breasts that are sucked or milked. For he who has the almighty God, the Word, is in want of nothing, and never is in straits for what he needs. For the Word is a possession that wants nothing, and is the cause of all abundance. If one say that he has often seen the righteous man in need of food, this is rare, and happens only where there is not another righteous man.[797] Notwithstanding let him read what follows: “For the righteous man shall not live by bread alone, but by the word of the Lord,”[798] who is the true bread, the bread of the heavens. The good man, then, can never be in difficulties so long as he keeps intact his confession towards God. For it appertains to him to ask and to receive whatever he requires from the Father of all; and to enjoy what is his own, if he keep the Son. And this also appertains to him, to feel no want.

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[792] Prov. iii. 5.

[793] 1 Kings xix. 4, 6.

[794] Luke x. 4.

This Word, who trains us, confers on us the true riches. Nor is the growing rich an object of envy to those who possess through Him the privilege of wanting nothing. He that has this wealth shall inherit the kingdom of God.

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[795] Prov. xiii. 8.

[796] [Kaye, p. 97.]

[797] [A beautiful apophthegm, and admirably interpretative of Ps. xxxvii. 25.]

[798] Deut. viii. 3; Matt. iv. 4.

CHAPTER VIII.—SIMILITUDES AND EXAMPLES A MOST IMPORTANT PART OF RIGHT INSTRUCTION.

And if any one of you shall entirely avoid luxury, he will, by a frugal upbringing, train himself to the endurance of involuntary labours, by employing constantly voluntary afflictions as training exercises for persecutions; so that when he comes to compulsory labours, and fears, and griefs, he will not be unpracticed in endurance.

Wherefore we have no country on earth, that we may despise earthly possessions. And frugality[799] is in the highest degree rich, being equal to unfailing expenditure, bestowed on what is requisite, and to the degree requisite. For τέλε has the meaning of expenses.

How a husband is to live with his wife, and respecting self-help, and housekeeping, and the employment of domestics; and further, with respect to the time of marriage, and what is suitable for wives, we have treated in the discourse concerning marriage. What pertains to discipline alone is reserved now for description, as we delineate the life of Christians. The most indeed has been already said, and laid down in the form of disciplinary rules. What still remains we shall subjoin; for examples are of no small moment in determining to salvation.[800]

See, says the tragedy,

> "The consort of Ulysses was not killed
> By Telemachus; for she did not take a husband in addition to a husband,
> But in the house the marriage-bed remains unpolluted."[801]

Reproaching foul adultery, he showed the fair image of chastity in affection to her husband.

The Lacedæmonians compelling the Helots, their servants (Helots is the name of their servants), to get drunk, exhibited their drunken pranks before themselves, who were temperate, for cure and correction.

Observing, accordingly, their unseemly behaviour, in order that they themselves might not fall into like censurable conduct, they trained themselves, turning the reproach of the drunkards to the advantage of keeping themselves free from fault.

For some men being instructed are saved; and others, self-taught, either aspire after or seek virtue. 282

> "He truly is the best of all who himself perceives all things."[802]

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[799] The word used by Clement here for frugality is εὐτέλεια, and he supposes the word to mean originally "spending well." A proper way of spending money is as good as unfailing riches, since it always has enough for all that is necessary.

[800] [This plea for *similitudes* illustrates the principle of Hermas, and the ground of the currency of his *Pastor*.]

[801] Euripides, *Orestes*, 588–590.

[802] Hesiod, *Works and Days*, i. 291.

Such is Abraham, who sought God.

> "And good, again, is he who obeys him who advises well."[803]

Such are those disciples who obeyed the Word. Wherefore the former was called "friend," the latter "apostles;" the one diligently seeking, and the other preaching one and the same God. And both are peoples, and both these have hearers, the one who is profited through seeking, the other who is saved through finding.

> "But whoever neither himself perceives, nor, hearing another,
> Lays to heart—he is a worthless man."[804]

The other people is the Gentile—useless; this is the people that followeth not Christ. Nevertheless the Instructor, lover of man, helping in many ways, partly exhorts, partly upbraids. Others having sinned, He shows us their baseness, and exhibits the punishment consequent upon it, alluring while admonishing, planning to dissuade us in love from evil, by the exhibition of those who have suffered from it before. By which examples He very manifestly checked those who had been evil-disposed, and hindered those who were daring like deeds; and others He brought to a foundation of patience; others He stopped from wickedness; and others He cured by the contemplation of what is like, bringing them over to what is better.

For who, when following one in the way, and then on the former falling into a pit, would not guard against incurring equal danger, by taking care not to follow him in his slip? What athlete, again, who has learned the way to glory, and has seen the combatant who had preceded him receiving the prize, does not exert himself for the crown, imitating the elder one?

Such images of divine wisdom are many; but I shall mention one instance, and expound it in a few words. The fate of the Sodomites was judgment to those who had done wrong, instruction to those who hear. The Sodomites having, through much luxury, fallen into uncleanness, practising adultery shamelessly, and burning with insane love for boys; the All-seeing Word, whose notice those who commit impieties cannot escape, cast His eye on them. Nor did the sleepless guard of humanity observe their licentiousness in silence; but dissuading us from the imitation of them, and training us up to His own temperance, and falling on some sinners, lest lust being unavenged, should break loose from all the restraints of fear, ordered Sodom to be burned, pouring forth a little of the sagacious fire on licentiousness; lest lust, through want of punishment, should throw wide the gates to those that were rushing into voluptuousness. Accordingly, the just punishment of the Sodomites became to men an image of the salvation which is well calculated for men. For those who have not committed like sins with those who are punished, will never receive a like punishment. By guarding against sinning, we guard against suffering. “For I would have you know,” says Jude, “that God, having once saved His people from the land of Egypt, afterwards destroyed them that believed not; and the angels which kept not their first estate, but left their own habitation, He hath reserved to the judgment of the great day, in everlasting chains under darkness of the savage angels.”[805] And a little after he sets forth, in a most instructive manner, representations of those that are judged: “Woe unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam, and perished in the gainsaying of Core.” For those, who cannot attain the privilege of adoption, fear keeps from growing insolent. For punishments and threats are for this end, that fearing the penalty we may abstain from sinning. I might relate to you punishments for ostentation, and punishments for vainglory, not only for licentiousness; and adduce the censures pronounced on those whose hearts are bad through wealth,[806] in which censures the Word through fear restrains from evil acts. But sparing prolixity in my treatise, I shall bring forward the following precepts of the Instructor, that you may guard against His threatenings.

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[803] *Ibid.*

[804] *Ibid.*

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[805] Jude 5, 6.

[806] Following Lowth’s conjecture of κακοφρόνων insteasd of that of the text, κακόφρονας.

CHAPTER IX.—WHY WE ARE TO USE THE BATH.

There are, then, four reasons for the bath (for from that point I digressed in my oration), for which we frequent it: for cleanliness, or heat, or health, or lastly, for pleasure. Bathing for pleasure is to be omitted. For unblushing pleasure must be cut out by the roots; and the bath is to be taken by women for cleanliness and health, by men for health alone.[807] To bathe for the sake of heat is a superfluity, since one may restore what is frozen by the cold in other ways. Constant use of the bath, too, impairs strength and relaxes the physical energies, and often induces debility and fainting. For in a way the body drinks, like trees, not only by the mouth, but also over the whole body in bathing, by what they call the pores. In proof of this often people, when thirsty, by going afterwards into the water, have assuaged their thirst. Unless, then, the bath is for some use, we ought not to indulge in it. The ancients 283 called them places for fulling[808] men, since they wrinkle men's bodies sooner than they ought, and by cooking them, as it were, compel them to become prematurely old. The flesh, like iron, being softened by the heat, hence we require cold, as it were, to temper and give an edge. Nor must we bathe always; but if one is a little exhausted, or, on the other hand, filled to repletion, the bath is to be forbidden, regard being had to the age of the body and the season of the year. For the bath is not beneficial to all, or always, as those who are skilled in these things own. But due proportion, which on all occasions we call as our helper in life, suffices for us. For we must not so use the bath as to require an assistant, nor are we to bathe constantly and often in the day as we frequent the market-place. But to have the water poured over us by several people is an outrage on our neighbours, through fondness for luxuriousness, and is done by those who will not understand that the bath is common to all the bathers equally.

But most of all is it necessary to wash the soul in the cleansing Word (sometimes the body too, on account of the dirt which gathers and grows to it, sometimes also to relieve fatigue). "Woe unto you, scribes and Pharisees, hypocrites!" saith the Lord, "for ye are like to whited sepulchres. Without, the sepulchre appears beautiful, but within it is full of dead men's bones and all uncleanness."[809] And again He says to the same people, "Woe unto you! for ye cleanse the outside of the cup and platter, but within are full of uncleanness. Cleanse first the inside of the cup, that the outside may be clean also."[810] The best bath, then, is what rubs off the pollution of the soul, and is spiritual. Of which prophecy speaks expressly: "The Lord will wash away the filth of the sons and daughters of Israel, and will purge the blood from the midst of them"[811]—the blood of crime and the murders of the prophets. And the mode of cleansing, the Word subjoined, saying, "by the spirit of judgment and the spirit of burning." The bathing which is carnal, that is to say, of the body, is accomplished by water alone, as often in the country where there is not a bath.[812]

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[807] [The morals of Clement as to decency in bathing need to be enforced among modern Christians, at seaside places of resort.]

[808] ἀνθρωπογναφεῖα.

[809] Matt. xxiii. 27.

[810] Matt. xxiii. 25, 26.

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[811] Isa. iv. 4.

[812] Isa. iv. 4.

CHAPTER X.—THE EXERCISES SUITED TO A GOOD LIFE.

The gymnasium is sufficient for boys, even if a bath is within reach. And even for men to prefer gymnastic exercises by far to the baths, is perchance not bad, since they are in some respects conducive to the health of young men, and produce exertion—emulation to aim at not only a healthy habit of body, but courageousness of soul. When this is done without dragging a man away from better employments, it is pleasant, and not unprofitable. Nor are women to be deprived of bodily exercise. But they are not to be encouraged to engage in wrestling or running, but are to exercise themselves in spinning, and weaving, and superintending the cooking if necessary. And they are, with their own hand, to fetch from the store what we require. And it is no disgrace for them to apply themselves to the mill. Nor is it a reproach to a wife—housekeeper and helpmeet—to occupy herself in cooking, so that it may be palatable to her husband. And if she shake up the couch, reach drink to her husband when thirsty, set food on the table as neatly as possible, and so give herself exercise tending to sound health, the Instructor will approve of a woman like this, who "stretches forth her arms to useful tasks, rests her hands on the distaff, opens her hand to the poor, and extends her wrist to the beggar."[813]

She who emulates Sarah is not ashamed of that highest of ministries, helping wayfarers. For Abraham said to her, "Haste, and knead three measures of meal, and make cakes."[814] "And Rachel, the daughter of Laban, came," it is said, "with her father's sheep."[815] Nor was this enough; but to teach humility it is added, "for she fed her father's sheep."[816] And innumerable such examples of frugality and self-help, and also of exercises, are furnished by the Scriptures. In the case of men, let some strip and engage in wrestling; let some play at the small ball, especially the game they call Pheninda,[817] in the sun. To others who walk into the country, or go down into the town, the walk is sufficient exercise. And were they to handle the hoe, this stroke of economy in agricultural labour would not be ungentleman like.

I had almost forgot to say that the well-known Pittacus, king of Miletus, practiced the laborious exercise of turning the mill.[818] It is respectable for a man to draw water for himself, and to cut billets of wood which he is to use himself. Jacob fed the sheep of Laban that were left in his charge, having as a royal badge “a rod of storax,”[819] which aimed by its wood to change and improve nature. And reading aloud is often an exercise to many. But let not such athletic contests, as we have allowed, be undertaken for the sake of vainglory, but for the exuding of manly sweat. Nor are we to straggle with cunning and showiness, but in a stand-up wrestling bout, by disentangling of neck, hands, and sides. For such a struggle with graceful strength is more becoming and manly, being undertaken for the sake of serviceable and profitable health. But let those others, who profess the practice of illiberal postures in gymnastics, be dismissed. We must always aim at moderation. For as it is best that labour should precede food, so to labour above measure is both very bad, very exhausting, and apt to make us ill. Neither, then, should we be idle altogether, nor completely fatigued. For similarly to what we have laid down with respect to food, are we to do everywhere and with everything. Our mode of life is not to accustom us to voluptuousness and licentiousness, nor to the opposite extreme, but to the medium between these, that which is harmonious and temperate, and free of either evil, luxury and parsimony. And now, as we have also previously remarked, attending to one’s own wants is an exercise free of pride,—as, for example, putting on one’s own shoes, washing one’s own feet, and also rubbing one’s self when anointed with oil. To render one who has rubbed you the same service in return, is an exercise of reciprocal justice; and to sleep beside a sick friend, help the infirm, and supply him who is in want, are proper exercises. “And Abraham,” it is said, “served up for three, dinner under a tree, and waited on them as they ate.”[820] The same with fishing,[821] as in the case of Peter, if we have leisure from necessary instructions in the Word. But that is the better enjoyment which the Lord assigned to the disciple, when He taught him to “catch men” as fishes in the water.

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[813] Prov. xxxi. 19, 20, Septuagint.

[814] Gen. xviii. 6.

[815] Gen. xxix. 9.

[816] *Ibid.*

[817] φενίνδα or φεννίς.

[818] The text has ἦλθεν. The true reading, doubtless, is ᾖληθεν. That Pittacus exercised himself thus, is stated by Isidore of Pelusium, Diogenes, Laertius, Plutarch.

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[819] Gen. xxx. 37. Not “poplar,” as in A.V. [See Abp. Leighton on “Laban’s lambs,” *Comm. on St. Peter*, part i. p. 360, and questionable note of an admirable editor, same page.]

[820] Gen. xviii. 8.

[821] [The old canons allowed to clergymen the recreation of fishing, but not the chase, or fowling. Of this, the godly Izaak Walton fails not to remind us. *Complete Angler*, p. 38, learned note, and preface by the late Dr. Bethune. New York, 1847.]

CHAPTER XI.—A COMPENDIOUS VIEW OF THE CHRISTIAN LIFE.

Wherefore the wearing of gold and the use of softer clothing is not to be entirely prohibited. But irrational impulses must be curbed, lest, carrying us away through excessive relaxation, they impel us to voluptuousness. For luxury, that has dashed on to surfeit, is prone to kick up its heels and toss its mane, and shake off the charioteer, the Instructor; who, pulling back the reins from far, leads and drives to salvation the human horse—that is, the irrational part of the soul—which is wildly bent on pleasures, and vicious appetites, and precious stones, and gold, and variety of dress, and other luxuries.

Above all, we are to keep in mind what was spoken sacredly: "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may, by the good works which they behold, glorify God."[822]

Clothes.

The Instructor permits us, then, to use simple clothing, and of a white colour, as we said before. So that, accommodating ourselves not to variegated art, but to nature as it is produced, and pushing away whatever is deceptive and belies the truth, we may embrace the uniformity and simplicity of the truth.[823]

Sophocles, reproaching a youth, says:—

> "Decked in women's clothes."

For, as in the case of the soldier, the sailor, and the ruler, so also the proper dress of the temperate man is what is plain, becoming, and clean. Whence also in the law, the law enacted by Moses about leprousy rejects what has many colours and spots, like the various scales of the snake. He therefore wishes man, no longer decking himself gaudily in a variety of colours, but white all over from the crown of the head to the sole of the foot, to be clean; so that, by a transition from the body, we may lay aside the varied and versatile passions of the man, and love the unvaried, and unambiguous, and simple colour of truth. And he who also in this emulates Moses—Plato best of all—approves of that texture on which not more than a chaste woman's work has been employed. And white colours well become gravity. And elsewhere he says, "Nor apply dyes or weaving, except for warlike decorations."[824]

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[822] 1 Pet. ii. 12.

[823] [Surely the costly and gorgeous ecclesiastical raiment of the Middle Ages is condemned by Clement's primitive maxims.]

[824] Plato's words are: "The web is not to be more than a woman's work for a month. White colour is peculiarly becoming for the gods in other things, but especially in cloth. Dyes are not to be applied, except for warlike decorations."—Plato: *De Legibus*, xii. 992.

To men of peace and of light, therefore, white is appropriate.[825] As, then, signs, which are very closely allied to causes, by their presence indicate, or rather demonstrate, the existence of the result; as smoke is the sign of fire, and a good complexion and a regular pulse of health; so also clothing of this description shows the character of our habits. Temperance is pure and simple; since purity is a habit which ensures pure conduct unmixed with what is base. Simplicity is a habit which does away with superfluities.

Substantial clothing also, and chiefly what is unfulled, protects the heat which is in the body; not that the clothing has heat in itself, but that it turns back the heat issuing from the body, and refuses it a passage. And whatever heat falls upon it, it absorbs and retains, and being warmed by it, warms in turn the body. And for this reason it is chiefly to be worn in winter.

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It also (temperance) is contented. And contentment is a habit which dispenses with superfluities, and, that there may be no failure, is receptive of what suffices for the healthful and blessed life according to the Word.[826]

Let the women wear a plain and becoming dress, but softer than what is suitable for a man, yet not quite immodest or entirely gone in luxury. And let the garments be suited to age, person, figure, nature, pursuits. For the divine apostle most beautifully counsels us "to put on Jesus Christ, and make no provision for the lusts of the flesh."[827]

Ear-rings.

The Word prohibits us from doing violence to nature[828] by boring the lobes of the ears. For why not the nose too?—so that, what was spoken, may be fulfilled: "As an ear-ring in a swine's nose, so is beauty to a woman without discretion."[829] For, in a word, if one thinks himself made beautiful by gold, he is inferior to gold; and he that is inferior to gold is not lord of it. But to confess one's self less ornamental than the Lydian ore, how monstrous! As, then, the gold is polluted by the dirtiness of the sow, which stirs up the mire with her snout, so those women that are luxurious to excess in their wantonness, elated by wealth, dishonour by the stains of amatory indulgences what is the true beauty.

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[825] [Another law against colours in clerical attire.]

[826] Καρὰ Λόγον. The reading in the text is κατάλογον.

[827] Rom. xiii. 14.

[828] [Natural instinct is St. Paul's argument (1 Cor. xi. 14, 15); and that it rules for modesty in man as well as women, is finely illustrated by an instructive story in Herodotus (book i. 8–12). The wife of Gyges could be guilty of a heathenish revenge, but nature taught her to abhor exposure. "A woman who puts off her raiment, puts off her modesty," said Candaules to her foolish husband.]

[829] Prov. xi. 22.

Finger-rings.

The Word, then, permits them a finger-ring of gold.[830] Nor is this for ornament, but for sealing things which are worth keeping safe in the house in the exercise of their charge of housekeeping.

For if all were well trained, there would be no need of seals, if servants and masters were equally honest. But since want of training produces an inclination to dishonesty, we require seals.

But there are circumstances in which this strictness may relaxed. For allowance must sometimes be made in favour of those women who have not been fortunate[831] in falling in with chaste husbands, and adorn themselves in order to please their husbands. But let desire for the admiration of their husbands alone be proposed as their aim. I would not have them to devote themselves to personal display, but to attract their husbands by chaste love for them—a powerful and legitimate charm. But since they wish their wives to be unhappy in mind, let the latter, if they would be chaste, make it their aim to allay by degrees the irrational impulses and passions of their husbands. And they are to be gently drawn to simplicity, by gradually accustoming them to sobriety. For decency is not produced by the imposition of what is burdensome, but by the abstraction of excess. For women's articles of luxury are to be prohibited, as things of swift wing producing unstable follies and empty delights; by which, elated and furnished with wings, they often fly away from the marriage bonds. Wherefore also women ought to dress neatly, and bind themselves around with the band of chaste modesty, lest through giddiness they slip away from the truth. It is right, then, for men to repose confidence in their wives, and commit the charge of the household to them, as they are given to be their helpers in this.

And if it is necessary for us, while engaged in public business, or discharging other avocations in the country, and often away from our wives, to seal anything for the sake of safety, He (the Word) allows us a signet for this purpose only. Other finger-rings are to be cast off, since, according to the Scripture, "instruction is a golden ornament for a wise man."[832]

But women who wear gold seem to me to be afraid, lest, if one strip them of their jewellery, they should be taken for servants, without their ornaments. But the nobility of truth, discovered in the native beauty which has its seat in the soul, judges the slave not by buying and selling, but by a servile disposition. And it is incumbent on us not to seem, but to be free, trained by God, adopted by God.

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[830] [Possibly used thus early as a distinction of matrons.]

[831] Εὐτυχούσαις, for which the text has ἐντοχούσαις.

[832] Ecclus. xxi. 21.

Wherefore we must adopt a mode of standing and motion, and a step, and dress, and in a word, a mode of life, in all respects as worthy as possible of freemen. But men are not to wear the ring on the joint; for this is feminine; but to place it on the little finger at its root. For so the hand will be freest for work, in whatever we need it; and the signet will not very easily fall off, being guarded by the large knot of the joint.

And let our seals be either a dove, or a fish, or a ship scudding before the wind, or a musical lyre, which Polycrates used, or a ship's anchor, which Seleucus got engraved as a device; and if there be one fishing, he will remember the apostle, and the children drawn out of the water. For we are not to delineate the faces of idols,[833] we who are prohibited to cleave to them; nor a sword, nor a bow, following as we do, peace; nor drinking-cups, being temperate. 28

Many of the licentious have their lovers[834] engraved,[835] or their mistresses, as if they wished to make it impossible ever to forget their amatory indulgences, by being perpetually put in mind of their licentiousness.

The Hair.

About the hair, the following seems right. Let the head of men be shaven, unless it has curly hair. But let the chin have the hair. But let not twisted locks hang far down from the head, gliding into womanish ringlets. For an ample beard suffices for men. And if one, too, shave a part of his beard, it must not be made entirely bare, for this is a disgraceful sight. The shaving of the chin to the skin is reprehensible, approaching to plucking out the hair and smoothing. For instance, thus the Psalmist, delighted with the hair of the beard, says, "As the ointment that descends on the beard, the beard of Aaron."[836]

Having celebrated the beauty of the beard by a repetition, he made the face to shine with the ointment of the Lord.

Since cropping is to be adopted not for the sake of elegance, but on account of the necessity of the case; the hair of the head, that it may not grow so long as to come down and interfere with the eyes, and that of the moustache similarly, which is dirtied in eating, is to be cut round, not by the razor, for that were not well-bred, but by a pair of cropping scissors.

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[833] [How this was followed, is proved by the early Christian devices of the catacombs, contrasted with the engraved gems from Pompeii, in the *Museo Borbonico* at Naples.]

[834] Masculine.

[835] γεγλυμμένους, written on the margin of Codex clxv. for γεγυμνωμένους (naked) of the text. [Royal Library, Naples.]

[836] Ps. cxxxiii. 2.

But the hair on the chin is not to be disturbed, as it gives no trouble, and lends to the face dignity and paternal terror.[837]

Moreover, the shape instructs many not to sin, because it renders detection easy. To those who do [not][838] wish to sin openly, a habit that will escape observation and is not conspicuous is most agreeable, which, when assumed, will allow them to transgress without detection; so that, being undistinguishable from others, they may fearlessly go their length in sinning.[839] A cropped head not only shows a man to be grave, but renders the cranium less liable to injury, by accustoming it to the presence of both cold and heat; and it averts the mischiefs arising from these, which the hair absorbs into itself like a sponge, and so inflicts on the brain constant mischief from the moisture.

It is enough for women to protect[840] their locks, and bind up their hair simply along the neck with a plain hair-pin, nourishing chaste locks with simple care to true beauty. For meretricious plaiting of the hair, and putting it up in tresses, contribute to make them look ugly, cutting the hair and plucking off it those treacherous braidings; on account of which they do not touch their head, being afraid of disordering their hair. Sleep, too, comes on, not without fear lest they pull down without knowing the shape of the braid.

But additions of other people's hair are entirely to be rejected, and it is a most sacrilegious thing for spurious hair to shade the head, covering the skull with dead locks. For on whom does the presbyter lay his hand?[841] Whom does he bless? Not the woman decked out, but another's hair, and through them another head. And if "the man is head of the woman, and God of the man,"[842] how is it not impious that they should fall into double sins? For they deceive the men by the excessive quantity of their hair; and shame the Lord as far as in them lies, by adorning themselves meretriciously, in order to dissemble the truth. And they defame the head, which is truly beautiful.

Consequently neither is the hair to be dyed, nor grey hair to have its colour changed. For neither are we allowed to diversify our dress. And above all, old age, which conciliates trust, is not to be concealed. But God's mark of honour is to be shown in the light of day, to win the reverence of the young. For sometimes, when they have been behaving shamefully, the appearance of hoary hairs, arriving like an instructor, has changed them to sobriety, and paralyzed juvenile lust with the splendour of the sight.

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[837] [Here Clement's rules are arbitrary, and based on their existing ideas of propriety. If it be not improper to shave the head, much less to shave the face, which he allows in part.]

[838] "Not" does not occur in the mss.

[839] For δεδοικότες, the conjectural emendation δεδυκότες, has been adopted.

[840] φυλάσσειν, Sylburg and Bod. Reg., agree better than μαλάσσειν with the context.

[841] [The *chrism* (confirmation) was thus administered then, not with material oil, and was called *anointing*, with reference to 1 John ii. 27. Consult *Bunsen*, however, who attributes great antiquity to his canons (collected in vol. iii. *Hippolytus*), p. 22, *Church and House Book*.]

[842] 1 Cor. xi. 3. Nov. reads "Christ," as in St. Paul, instead of "God."

Painting the Face.

Nor are the women to smear their faces with the ensnaring devices of wily cunning. But let us show to them the decoration of sobriety. For, in the first place, the best beauty is that which is spiritual, as we have often pointed out. For when the soul is adorned by the Holy Spirit, and inspired with the radiant charms which proceed from Him,—righteousness, wisdom, fortitude, temperance, love of the good, modesty, than which no more blooming colour was ever seen,—then let corporeal beauty be cultivated too, symmetry of limbs and members, with a fair complexion. The adornment of health is here in place, through which the transition of the artificial image to the truth, in accordance with the form which has been given by God, is effected. But temperance in drinks, and moderation in articles of food, are effectual in producing beauty according to nature; for not only does the body maintain its health from these, but they also make beauty to appear. For from what is fiery arises a gleam and sparkle; and from moisture, brightness and grace; and from dryness, strength and firmness; and from what is aërial, free-breathing and equipoise; from which this well-proportioned and beautiful image of the Word is adorned. Beauty is the free flower of health; for the latter is produced within the body; while the former, blossoming out from the body, exhibits manifest beauty of complexion. Accordingly, these most decorous and healthful practices, by exercising the body, produce true and lasting beauty, the heat attracting to itself all the moisture and cold spirit. Heat, when agitated by moving causes, is a thing which attracts to itself; and when it does attract, it gently exhales through the flesh itself, when warmed, the abundance of food, with some moisture, but with excess of heat. Wherefore also the first food is carried off. But when the body is not moved, the food consumed does not adhere, but falls away, as the loaf from a cold oven, either entire, or leaving only the lower part. Accordingly, the *fœces* are in excess in the case of those who do not throw off the excrementitious matters by the rubbings necessitated by exercise. And other superfluous matters abound in their case too, and also perspiration, as the food is not assimilated by the body, but is flowing out to waste. Thence also lusts are excited, the redundance flowing to the *pudenda* by commensurate motions. Wherefore this redundance ought to be liquefied and dispersed for digestion, by which beauty acquires its ruddy hue. But it is monstrous for those who are made in "the image and likeness of God," to dishonour the archetype by assuming a foreign ornament, preferring the mischievous contrivance of man to the divine creation. 287

The Instructor orders them to go forth "in becoming apparel, and adorn themselves with shamefacedness and sobriety,"[843] "subject to their own husbands; that, if any obey not the word, they may without the word be won by the conversation of the wives; while they behold," he says, "your chaste conversation. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."[844]

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[843] 1 Tim. ii. 9.

For the labour of their own hands, above all, adds genuine beauty to women, exercising their bodies and adorning themselves by their own exertions; not bringing unornamental ornament wrought by others, which is vulgar and meretricious, but that of every good woman, supplied and woven by her own hands whenever she most requires. For it is never suitable for women whose lives are framed according to God, to appear arrayed in things bought from the market, but in their own home-made work. For a most beautiful thing is a thrifty wife, who clothes both herself and her husband with fair array of her own working;[845] in which all are glad—the children on account of their mother, the husband on account of his wife, she on their account, and all in God.

In brief, "A store of excellence is a woman of worth, who eateth not the bread of idleness; and the laws of mercy are on her tongue; who openeth her mouth wisely and rightly; whose children rise up and call her blessed," as the sacred Word says by Solomon: "Her husband also, and he praiseth her. For a pious woman is blessed; and let her praise the fear of the Lord."[846]

And again, "A virtuous woman is a crown to her husband."[847] They must, as far as possible, correct their gestures, looks, steps, and speech. For they must not do as some, who, imitating the acting of comedy, and practising the mincing motions of dancers, conduct themselves in society as if on the stage, with voluptuous movements, and gliding steps, and affected voices, casting languishing glances round, tricked out with the bait of pleasure. "For honey drops from the lips of a woman who is an harlot; who, speaking to please, lubricates thy throat. But at last thou wilt find it bitterer than bile, and sharper than a two-edged sword. For the feet of folly lead those who practice it to hell after death."[848]

The noble Samson was overcome by the harlot, and by another woman was shorn of his manhood. But Joseph was not thus beguiled by another woman. The Egyptian harlot was conquered. And chastity,[849] assuming to itself bonds, appears superior to dissolute licence. Most excellent is what has been said:—

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[844] 1 Pet. iii. 1–4.

[845] In reference to Prov. xxxi. 22.

[846] Prov. xxxi. 26, 27, 28, 30, quoted from memory, and with variety of reading.

[847] Prov. xii. 4.

[848] Prov. v. 3–5, Septuagint.

[849] We have read from the New College ms. σωφροσύνη for σωφροσύνης.

“In fine, I know not how
To whisper, nor effeminately, 288
To walk about with my neck awry,
As I see others—lechers there
In numbers in the city, with hair plucked out.”[850]

But feminine motions, dissoluteness, and luxury, are to be entirely prohibited. For voluptuousness of motion in walking, “and a mincing gait,” as Anacreon says, are altogether meretricious.

“As seems to me,” says the comedy, “it is time[851] to abandon meretricious steps and luxury.” And the steps of harlotry lean not to the truth; for they approach not the paths of life. Her tracks are dangerous, and not easily known.[852] The eyes especially are to be sparingly used, since it is better to slip with the feet than with the eyes.[853] Accordingly, the Lord very summarily cures this malady: “If thine eye offend thee, cut it out,”[854] He says, dragging lust up from the foundation. But languishing looks, and ogling, which is to wink with the eyes, is nothing else than to commit adultery with the eyes, lust skirmishing through them. For of the whole body, the eyes are first destroyed. “The eye contemplating beautiful objects (καλά), gladdens the heart;” that is, the eye which has learned rightly (καλῶς) to see, gladdens. “Winking with the eye, with guile, heaps woes on men.”[855] Such they introduce the effeminate Sardanapalus, king of the Assyrians, sitting on a couch with his legs up, fumbling at his purple robe, and casting up the whites of his eyes. Women that follow such practices, by their looks offer themselves for prostitution. “For the light of the body is the eye,” says the Scripture, by which the interior illuminated by the shining light appears. Fornication in a woman is in the raising of the eyes.[856]

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, and concupiscence, and covetousness, which is idolatry: for which things’ sake cometh the wrath of God upon the children of disobedience,”[857] cries the apostle.

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[850] From some comic poet.

[851] Some read ᾥραν ἀπολείπει . [New College ms.] In the translation the conjecture ᾥρα ἀπολείπειν is adopted.

[852] An adaptation of Prov. v. 5, 6.

[853] An imitation of Zeno’s saying, “It is better to slip with the feet than the tongue.”

[854] Quoting from memory, he has substituted ἔκκοψον for ἔξελε (Matt. v. 29).

[855] Prov. x. 10.

[856] Ecclus. xxvi. 9.

[857] Col. iii. 5, 6.

But we enkindle the passions, and are not ashamed.

Some of these women eating mastich,[858] going about, show their teeth to those that come near. And others, as if they had not fingers, give themselves airs, scratching their heads with pins; and these made either of tortoise or ivory, or some other dead creature they procure at much pains. And others, as if they had certain efflorescences, in order to appear comely in the eyes of spectators, stain their faces by adorning them with gay-coloured unguents. Such a one is called by Solomon "a foolish and bold woman," who "knows not shame. She sits at the door of her house, conspicuously in a seat, calling to all that pass by the way, who go right on their ways;" by her style and whole life manifestly saying, "Who among you is very silly? let him turn to me." And those devoid of wisdom she exhorts, saying, "Touch sweetly secret bread, and sweet stolen water;" meaning by this, clandestine love (from this point the Bœotian Pindar, coming to our help, says, "The clandestine pursuit of love is something sweet"). But the miserable man "knoweth not that the sons of earth perish beside her, and that she tends to the level of hell." But says the Instructor: "Hie away, and tarry not in the place; nor fix thine eye on her: for thus shalt thou pass over a strange water, and cross to Acheron."[859] Wherefore thus saith the Lord by Isaiah, "Because the daughters of Sion walk with lofty neck, and with winkings of the eyes, and sweeping their garments as they walk, and playing with their feet; the Lord shall humble the daughters of Sion, and will uncover their form"[860]—their deformed form. I, deem it wrong that servant girls, who follow women of high rank, should either speak or act unbecomingly to them. But I think it right that they should be corrected by their mistresses. With very sharp censure, accordingly, the comic poet Philemon says: "You may follow at the back of a pretty servant girl, seen behind a gentlewoman; and any one from the Platæicum may follow close, and ogle her." For the wantonness of the servant recoils on the mistress; allowing those who attempt to take lesser liberties not to be afraid to advance to greater; since the mistress, by allowing improprieties, shows that she does not disapprove of them. And not to be angry at those who act wantonly, is a clear proof of a disposition inclining to the like. "For like mistress like wench,"[861] as they say in the proverb.

Walking.

Also we must abandon a furious mode of walking, and choose a grave and leisurely, but not a lingering step.

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[858] [A similar practice, very gross and unbecoming, prevails among the lower class of girls brought together in our common schools.]

[859] Prov. ix. 13–18.

[860] τὸ ἄσχημον σχῆμα (Isa. iii. 16, 17), Sept.

[861] ἁ κύων, catella. The literal English rendering is coarser and more opprobrious than the original, which Helen applies to herself (*Iliad*, vi. 344, 356).

Nor is one to swagger in the ways, nor throw back his head to look at those he meets, if they look at him, as if he were strutting on the stage, and pointed at with the finger. Nor, when pushing up hill, are they to be shoved up by their domestics, as we see those that are more luxurious, who appear strong, but are enfeebled by effeminacy of soul.

289 A true gentleman must have no mark of effeminacy visible on his face, or any other part of his body. Let no blot on his manliness, then, be ever found either in his movements or habits. Nor is a man in health to use his servants as horses to bear him. For as it is enjoined on them, “to be subject to their masters with all fear, not only to the good and gentle, but also to the froward,”[862] as Peter says; so fairness, and forbearance, and kindness, are what well becomes the masters. For he says: “Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be humble,” and so forth, “that ye may inherit a blessing,”[863] excellent and desirable.

The Model Maiden.

Zeno the Cittiæan thought fit to represent the image of a young maid, and executed the statue thus: “Let her face be clean, her eyebrows not let down, nor her eyelids open nor turned back. Let her neck not be stretched back, nor the members of her body be loose. But let the parts that hang from the body look as if they were well strung; let there be the keenness of a well-regulated mind[864] for discourse, and retention of what has been rightly spoken; and let her attitudes and movements give no ground of hope to the licentious; but let there be the bloom of modesty, and an expression of firmness. But far from her be the wearisome trouble that comes from the shops of perfumers, and goldsmiths, and dealers in wool, and that which comes from the other shops where women, meretriciously dressed, pass whole days as if sitting in the stews.”

Amusements and Associates.

And let not men, therefore, spend their time in barbers’ shops and taverns, babbling nonsense; and let them give up hunting for the women who sit near,[865] and ceaselessly talking slander against many to raise a laugh.

The game of dice[866] is to be prohibited, and the pursuit of gain, especially by dicing,[867] which many keenly follow. Such things the prodigality of luxury invents for the idle. For the cause is idleness, and a love[868] for frivolities apart from the truth. For it is not possible otherwise to obtain enjoyment without injury; and each man's preference of a mode of life is a counterpart of his disposition.

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[862] 1 Pet. ii. 18.

[863] 1 Pet. iii. 8. Clement has substituted ταπεινόφρονες for φιλόφρονες (courteous).

[864] This passage has been variously amended and translated. The reading of the text has been adhered to, but ὀρθόνου has been coupled with what follows.

[865] Sylburg suggests παριούας (passing by) instead of παριζούσας.

[866] κῦβος, a die marked on all the six sides. [This prohibition would include cards in modern ethics.]

[867] διὰ῀ων ἀστραγάλων. The ἀστραγάλοι were dice marked on four sides only. Clemens seems to use the terms here indifferently.

But, as appears, only intercourse with good men benefits; on the other hand, the all-wise Instructor, by the mouth of Moses, recognising companionship with bad men as swinish, forbade the ancient people to partake of swine; to point out that those who call on God ought not to mingle with unclean men, who, like swine, delight in corporeal pleasures, in impure food, and in itching with filthy pruriency after the mischievous delights of lewdness.

Further, He says: "Thou art not to eat a kite or swift-winged ravenous bird, or an eagle,"[869] meaning: Thou shalt not come near men who gain their living by rapine. And other things also are exhibited figuratively.

With whom, then, are we to associate? With the righteous, He says again, speaking figuratively; for everything "which parts the hoof and chews the cud is clean." For the parting of the hoof indicates the equilibrium of righteousness, and ruminating points to the proper food of righteousness, the word, which enters from without, like food, by instruction, but is recalled from the mind, as from the stomach, to rational recollection. And the spiritual man, having the word in his mouth, ruminates the spiritual food; and righteousness parts the hoof rightly, because it sanctifies us in this life, and sends us on our way to the world to come.

Public Spectacles.

The Instructor will not then bring us to public spectacles; nor inappropriately might one call the racecourse and the theatre "the seat of plagues;"[870] for there is evil counsel as against the Just One,[871] and therefore the assembly against Him is execrated. These assemblies, indeed, are full of confusion[872] and iniquity; and these pretexts for assembling are the cause of disorder—men and women assembling promiscuously if for the sight of one another. In this respect the assembly has already shown itself bad: for when the eye is lascivious,[873] the desires grow warm; and the eyes that are accustomed to look impudently at one's neighbours during the leisure granted to them, inflame the amatory desires. Let spectacles, therefore, and plays that are full of scurrility and of abundant gossip, be forbidden.[874] For what base action is it that is not exhibited in the theatres? And what shameless saying is it that is not brought forward by the buffoons? And those who enjoy the evil that is in them, stamp the clear images of it at home. And, on the other hand, those that are proof against these things, and unimpressible, will never make a stumble in regard to luxurious pleasures. 290

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[868] Lowth's conjecture of ἔρως instead of ἐρᾷ has been adopted.

[869] Lev. xi. 13, 14; Deut. xiv. 12.

[870] Ps. i. 1, Septuagint.

[871] Acts iii. 14.

[872] ἀναμιξιας adopted instead of the reading ἀμιξίας, which is plainly wrong.

[873] λιχνευούσης on the authority of the Pal. ms. Nov. Reg. Bod.

For if people shall say that they betake themselves to the spectacles as a pastime for recreation, I should say that the cities which make a serious business of pastime are not wise; for cruel contests for glory which have been so fatal are not sport. No more is senseless expenditure of money, nor are the riots that are occasioned by them sport. And ease of mind is not to be purchased by zealous pursuit of frivolities, for no one who has his senses will ever prefer what is pleasant to what is good.

Religion in Ordinary Life.

But it is said we do not all philosophize. Do we not all, then, follow after life? What sayest thou? How hast thou believed? How, pray, dost thou love God and thy neighbour, if thou dost not philosophize? And how dost thou love thyself, if thou dost not love life? It is said, I have not learned letters; but if thou hast not learned to read, thou canst not excuse thyself in the case of hearing, for it is not taught. And faith is the possession not of the wise according to the world, but of those according to God; and it is taught without letters; and its handbook, at once rude and divine, is called love—a spiritual book. It is in your power to listen to divine wisdom, ay, and to frame your life in accordance with it. Nay, you are not prohibited from conducting affairs in the world decorously according to God. Let not him who sells or buys aught name two prices for what he buys or sells; but stating the net price, and studying to speak the truth, if he get not his price, he gets the truth, and is rich in the possession of rectitude. But, above all, let an oath on account of what is sold be far from you; and let swearing, too, on account of other things be banished.

And in this way those who frequent the market-place and the shop philosophize. “For thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.”[875]

But those who act contrary to these things—the avaricious, the liars, the hypocrites, those who make merchandise of the truth—the Lord cast out of His Father’s court,[876] not willing that the holy house of God should be the house of unrighteous traffic either in words or in material things.

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[874] [Jeremy Collier’s *Short View of the Immorality and Profaneness of the English Stage* (London, 1698) and the discussions that followed belong to literature, and ought to be republished with historic notes.]

[875] Ex. xx. 7.

[876] In allusion to the cleansing of the temple (John ii. 13–17; Matt. xxi. 12, 13; Luke xix. 45, 46).

Going to Church.

Woman and man are to go to church[877] decently attired, with natural step, embracing silence, possessing unfeigned love, pure in body, pure in heart, fit to pray to God. Let the woman observe this, further. Let her be entirely covered, unless she happen to be at home. For that style of dress is grave, and protects from being gazed at. And she will never fall, who puts before her eyes modesty, and her shawl; nor will she invite another to fall into sin by uncovering her face. For this is the wish of the Word, since it is becoming for her to pray veiled.[878]

They say that the wife of Æneas, through excess of propriety, did not, even in her terror at the capture of Troy, uncover herself; but, though fleeing from the conflagration, remained veiled.

Out of Church.

Such ought those who are consecrated to Christ appear, and frame themselves in their whole life, as they fashion themselves in the church[879] for the sake of gravity; and to be, not to seem such—so meek, so pious, so loving. But now I know not how people change their fashions and manners with the place. As they say that polypi, assimilated to the rocks to which they adhere, are in colour such as they; so, laying aside the inspiration of the assembly, after their departure from it, they become like others with whom they associate. Nay, in laying aside the artificial mask of solemnity, they are proved to be what they secretly were. After having paid reverence to the discourse about God, they leave within [the church] what they have heard. And outside they foolishly amuse themselves with impious playing, and amatory quavering, occupied with flute-playing, and dancing, and intoxication, and all kinds of trash. They who sing thus, and sing in response, are those who before hymned immortality,—found at last wicked and wickedly singing this most pernicious palinode, "Let us eat and drink, for to-morrow we die." But not to-morrow in truth, but already, are these dead to God; burying their dead,[880] that is, sinking themselves down to death. The apostle very firmly assails them. "Be not deceived; neither adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor railers," and whatever else he adds to these, "shall inherit the kingdom of God."[881]

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[877] [This early use of the word "church" for the place or house of worship, is to be noted. See Elucidation ii.]

[878] 1 Cor. xi. 5. [This helps to the due rendering of ἐξουσίαν ἐπὶ τῆς κεφαλῆς in 1 Cor. xi. 10.]

[879] [1 Cor. xi. 22. But I cannot say that the word ἐκκλησία is used for the place of Christian worship, even in this text, where it seems to be in antithesis with the dwelling-house.]

[880] Matt. viii. 22.

[881] 1 Cor. vi. 9, 10.

Love and the Kiss of Charity.

And if we are called to the kingdom of God, let us walk worthy of the kingdom, loving God and our neighbour. But love is not proved by a kiss, but by kindly feeling. But there are those, that do nothing but make the churches resound with a kiss,[882] not having love itself within. For this very thing, the shameless use of a kiss, which ought to be mystic, occasions foul suspicions and evil reports. The apostle calls the kiss holy.[883]

When the kingdom is worthily tested, we dispense the affection of the soul by a chaste and closed mouth, by which chiefly gentle manners are expressed.

But there is another unholy kiss, full of poison, counterfeiting sanctity. Do you not know that spiders, merely by touching the mouth, afflict men with pain? And often kisses inject the poison of licentiousness. It is then very manifest to us, that a kiss is not love. For the love meant is the love of God. “And this is the love of God,” says John, “that we keep His commandments;”[884] not that we stroke each other on the mouth. “And His commandments are not grievous.” But salutations of beloved ones in the ways, full as they are of foolish boldness, are characteristic of those who wish to be conspicuous to those without, and have not the least particle of grace. For if it is proper mystically “in the closet” to pray to God, it will follow that we are also to greet mystically our neighbour, whom we are commanded to love second similarly to God, within doors, “redeeming the time.” “For we are the salt of the earth.”[885] “Whosoever shall bless his friend early in the morning with a loud voice, shall be regarded not to differ from cursing.”[886]

The Government of the Eyes.

But, above all, it seems right that we turn away from the sight of women. For it is sin not only to touch, but to look; and he who is rightly trained must especially avoid them. “Let thine eyes look straight, and thine eyelids wink right.”[887] For while it is possible for one who looks to remain stedfast; yet care must be taken against falling. For it is possible for one who looks to slip; but it is impossible for one, who looks not, to lust. For it is not enough for the chaste to be pure; but they must give all diligence, to be beyond the range of censure, shutting out all ground of suspicion, in order to the consummation of chastity; so that we may not only be faithful, but appear worthy of trust. For this is also consequently to be guarded against, as the apostle says, “that no man should blame us; providing things honourable, not only in the sight of the Lord, but also in the sight of men.”[888] “But turn away thine eyes from a graceful woman, and contemplate not another’s beauty,” says the Scripture.[889] And if you require the reason, it will further tell you, “For by the beauty of woman many have gone astray, and at it affection blazes up like fire;”[890] the affection which arises from the fire which we call love, leading to the fire which will never cease in consequence of sin.

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[882] [The sexes sat apart in the primitive churches, and the kiss of peace was given by women only to women (Bunsen, *Hippol.*, iii. p. 15). Does the author, here, imply that *unholy* kissing had crept in? Among the Germans, even in our days, nothing is more common than to see men, not at all related, salute one another in this way. It was therefore all one with shaking hands, in the apostolic ordinance. For some very fine reflections on the *baiser de paix*, see De Masitre, *Soirèes*, ii. p. 199, ed. Paris, 1850.]

[883] Rom. xvi. 16.

[884] 1 John v. 3.

[885] Matt. v. 13.

[886] Prov. xxvii. 14.

[887] Prov. iv. 25.

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[888] 2 Cor. viii. 20, 21.

[889] Ecclus. ix. 8.

[890] Ecclus. ix. 8.

CHAPTER XII.—CONTINUATION: WITH TEXTS FROM SCRIPTURE.

I would counsel the married never to kiss their wives in the presence of their domestics. For Aristotle does not allow people to laugh to their slaves. And by no means must a wife be seen saluted in their presence. It is moreover better that, beginning at home with marriage, we should exhibit propriety in it. For it is the greatest bond of chastity, breathing forth pure pleasure. Very admirably the tragedy says:—

> "Well! well! ladies, how is it, then, that among men,
> Not gold, not empire, or luxury of wealth,
> Conferred to such an extent signal delights,
> As the right and virtuous disposition
> Of a man of worth and a dutiful wife?"

Such injunctions of righteousness uttered by those who are conversant with worldly wisdom are not to be refused. Knowing, then, the duty of each, "pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, such as silver or gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."[891] "For," says Peter, "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."[892] We have as a limit the cross of the Lord, by which we are fenced and hedged about from our former sins. Therefore, being regenerated, let us fix ourselves to it in truth, and return to sobriety, and sanctify ourselves; "for the eyes of the Lord are on the righteous, and His ears are open to their prayer; but the face of the Lord is against them that do evil."[893] And who is he that will harm us, if we be followers of that which is good?"[894]—"us" for "you." But the best training is good order, which is perfect decorum, and stable and orderly power, which in action maintains consistence in what it does. If these things have been adduced by me with too great asperity, in order to effect the salvation which follows from your correction; they have been spoken also, says the Instructor, by me: "Since he who reproves with boldness is a peacemaker."[895] And if ye hear me, ye shall be saved. And if ye attend not to what is spoken, it is not my concern. And yet it is my concern thus: "For he desires the repentance rather than the death of a sinner."[896] "If ye shall hear me, ye shall eat the good of the land," the Instructor again says, calling by the appellation "the good of the land," beauty, wealth, health, strength, sustenance. For those things which are really good, are what "neither ear hath heard, not hath ever entered into the heart"[897] respecting Him who is really King, and the realities truly good which await us. For He is the giver and the guard of good things. And with respect to their participation, He applies the same names of things in this world, the Word thus training in God the feebleness of men from sensible things to understanding.

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[891] 1 Pet. i. 17–19.

[892] 1 Pet. iv. 3.

[893] Ps. xxxiv. 15, 16.

[894] 1 Pet. iii. 13.

[895] Prov. x. 10, Sept.

[896] Ezek. xviii. 23.

What has to be observed at home, and how our life is to be regulated, the Instructor has abundantly declared. And the things which He is wont to say to children by the way,[898] while He conducts them to the Master, these He suggests, and adduces the Scriptures themselves in a compendious form, setting forth bare injunctions, accommodating them to the period of guidance, and assigning the interpretation of them to the Master.[899] For the intention of His law is to dissipate fear, emancipating free-will in order to faith. "Hear," He says, "O child," who art rightly instructed, the principal points of salvation. For I will disclose my ways, and lay before thee good commandments; by which thou wilt reach salvation. And I lead thee by the way of salvation. Depart from the paths of deceit.

"For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish."[900] "Follow, therefore, O son, the good way which I shall describe, lending to me attentive ears." "And I will give to thee the treasures of darkness, hidden and unseen"[901] by the nations, but seen by us. And the treasures of wisdom are unfailing, in admiration of which the apostle says, "O the depth of the riches and the wisdom!"[902] And by one God are many treasures dispensed; some disclosed by the law, others by the prophets; some to the divine mouth, and others to the heptad of the spirit singing accordant. And the Lord being one, is the same Instructor by all these. Here is then a comprehensive precept, and an exhortation of life, all-embracing: "As ye would that men should do unto you, do ye likewise to, them."[903] We may comprehend the commandments in two, as the Lord says, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength; and thy neighbour as thyself." Then from these He infers, "on this hang the law and the prophets."[904] Further, to him that asked, "What good thing shall I do, that I may inherit eternal life?" He answered,

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[897] 1 Cor. ii. 9.

[898] [Here the *pædagogue* is the child-guide, leading to the Teacher.]

[899] [Important foot-note, Kaye, p. 105.]

[900] Ps. i. 6.

[901] Isa. xlv. 3.

[902] Rom. xi. 33.

[903] Luke vi. 31.

[904] Matt. xxii. 37, 39, 40.

“Thou knowest the commandments?” And on him replying Yea, He said, “This do, and thou shalt be saved.” Especially conspicuous is the love of the Instructor set forth in various salutary commandments, in order that the discovery may be readier, from the abundance and arrangement of the Scriptures. We have the Decalogue[905] given by Moses, which, indicating by an elementary principle, simple and of one kind, defines the designation of sins in a way conducive to salvation: “Thou shall not commit adultery. Thou shall not worship idols. Thou shalt not corrupt boys. Thou shalt not steal. Thou shall not bear false witness. Honour thy father and thy mother.”[906] And so forth. These things are to be observed, and whatever else is commanded in reading the Bible. And He enjoins on us by Isaiah: “Wash you, and make you clean. Put away iniquities from your souls before mine eyes. Learn to do well. Seek judgment. Deliver the wronged. Judge for the orphan, and justify the widow. And come, and let us reason together, saith the Lord.”[907] And we shall find many examples also in other places,—as, for instance, respecting prayer: “Good works are an acceptable prayer to the Lord,” says the Scripture.[908] And the manner of prayer is described. “If thou seest,” it is said, “the naked, cover him; and thou shalt not overlook those who belong to thy seed. Then shall thy light spring forth early, and thy healing shall spring up quickly; and thy righteousness shall go before thee, and the glory of God shall encompass thee.” What, then, is the fruit of such prayer? “Then shall thou call, and God will hear thee; whilst thou art yet speaking, He will say, I am here.”[909]

In regard to fasting it is said, “Wherefore do ye fast to me? saith the Lord. Is it such a fast that I have chosen, even a day for a man to humble his soul? Thou shall not bend thy neck like a circle, and spread sackcloth and ashes under thee. Not thus shall ye call it an acceptable fast.” 293

What means a fast, then? “Lo, this is the fast which I have chosen, saith the Lord. Loose every band of wickedness. Dissolve the knots of oppressive contracts. Let the oppressed go free, and tear every unjust bond. Break thy bread to the hungry; and lead the houseless poor into thy house. If thou see the naked cover him.”[910] About sacrifices too: “To what purpose is the multitude of your sacrifices to me? saith the Lord. I am full of burnt-offerings and of rams; and the fat of lambs, and the blood of bulls and kids I do not wish; nor that ye should come to appear before me. Who hath required this at your hands? You shall no more tread my court. If ye bring fine flour, the vain oblation is an abomination to me. Your new moons and your sabbaths I cannot away with."[911] How, then, shall I sacrifice to the Lord? "The sacrifice of the Lord is," He says, "a broken heart."[912] How, then, shall I crown myself, or anoint with ointment, or offer incense to the Lord? "An odour of a sweet fragrance," it is said,[913] "is the heart that glorifies Him who made it." These are the crowns and sacrifices, aromatic odours, and flowers of God.

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[905] [See Irenæus, vol. i. p. 482, this series. *Stromata*, vi. 360.]

[906] Ex. xx.; Deut. v.

[907] Isa. i. 16, 17, 18.

[908] Where, no one knows.

[909] Isa. lviii. 7, 8, 9.

[910] Isa. lvii. 6, 7.

Further, in respect to forbearance. "If thy brother," it is said, "sin against thee, rebuke him; and if he repent, forgive him. If he sin against thee seven times in a day, and turn to thee the seventh time, and say, I repent, forgive him."[914] Also to the soldiers, by John, He commands, "to be content with their wages only;" and to the publicans, "to exact no more than is appointed." To the judges He says, "Thou shalt not show partiality in judgment. For gifts blind the eyes of those who see, and corrupt just words. Rescue the wronged."

And to householders: "A possession which is acquired with iniquity becomes less."[915]

Also of "love." "Love," He says, "covers a multitude of sins."[916]

And of civil government: "Render to Cæsar the things which are Cæsar's; and unto God the things which are God's."[917]

Of swearing and the remembrance of injuries: "Did I command your fathers, when they went out of Egypt, to offer burnt-offerings and sacrifices? But I commanded them, Let none of you bear malice in his heart against his neighbour, or love a false oath."[918]

The liars and the proud, too, He threatens; the former thus: "Woe to them that call bitter sweet, and sweet bitter;" and the latter: "Woe unto them that are wise in their own eyes, and prudent in their own sight."[919] "For he that humbleth himself shall be exalted, and he that exalteth himself shall be humbled."[920]

And "the merciful" He blesses, "for they shall obtain mercy."

Wisdom pronounces anger a wretched thing, because "it will destroy the wise."[921] And now He bids us "love our enemies, bless them that curse us, and pray for them that despitefully use us.” And He says: “If any one strike thee on the one cheek, turn to him the other also; and if any one take away thy coat, hinder him not from taking thy cloak also.”[922]

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[911] Isa. i. 11–14.

[912] Ps. li. 17.

[913] Not in Scripture. [Irenæus, iv. 17, vol. i. 444, this series.]

[914] Luke xvii. 3, 4.

[915] Prov. xiii. 11.

[916] 1 Pet. iv. 8.

[917] Matt. xxii. 21; Mark xii. 17; Luke xx. 25.

[918] In Jer. vii. 22, 23, and Zech. viii. we find the substance of what Clement gives here.

[919] Isa. v. 20, 21.

[920] Luke xiv. 11, xviii. 14.

[921] Prov. xvi. Sept.

Of faith He says: “Whatsoever ye shall ask in prayer, believing, ye shall receive.”[923] “To the unbelieving nothing is trustworthy,” according to Pindar.

Domestics, too, are to be treated like ourselves; for they are human beings, as we are. For God is the same to free and bond, if you consider.

Such of our brethren as transgress, we must not punish, but rebuke. “For he that spareth the rod hateth his son.”[924]

Further, He banishes utterly love of glory, saying, “Woe to you, Pharisees! for ye love the chief seat in the synagogues, and greetings in the markets.”[925] But He welcomes the repentance of the sinner—loving repentance—which follows sins. For this Word of whom we speak alone is sinless. For to sin is natural and common to all. But to return [to God] after sinning is characteristic not of any man, but only of a man of worth.

Respecting liberality He said: “Come to me, ye blessed, inherit the kingdom prepared for you from the foundation of the world: for I was an hungry, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came unto Me.” And when have we done any of these things to the Lord?

The Instructor Himself will say again, loving to refer to Himself the kindness of the brethren, “Inasmuch as ye have done it to these least, ye have done it to Me. And these shall go away into everlasting life.”[926]

Such are the laws of the Word, the consolatory words not on tables of stone which were written by the finger of the Lord, but inscribed on men’s hearts, on which alone they can remain imperishable. Wherefore the tablets of those who had hearts of stone are broken, that the faith of the children may be impressed on softened hearts. 294

However, both the laws served the Word for the instruction of humanity, both that given by Moses and that by the apostles. What, therefore, is the nature of the training by the apostles, appears to me to require to be treated of. Under this head, I, or rather the Instructor by me,[927] will recount; and I shall again set before you the precepts themselves, as it were in the germ.

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[922] Matt. v. 40; Luke vi. 27–29.

[923] Matt. xxi. 22.

[924] Prov. xiii. 24.

[925] Luke xi. 43.

[926] Matt. xxv. 34–36, 40, 46.

[927] δἰ ἐμαυτοῦ. The reading here adopted is found in Bod. and Reg.

"Putting away lying, speak every man truth with his neighbour: for we are members one of another. Let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, as God in Christ hath forgiven you. Be therefore wise,[928] followers of God, as dear children; and walk in love, as Christ also hath loved us. Let wives be subject to their own husbands, as to the Lord. And let husbands love their wives as Christ also hath loved the Church." Let those who are yoked together love one another "as their own bodies." "Children, be obedient to your parents. Parents, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to those that are your masters according to the flesh, with fear and trembling, in the singleness of your hearts, as unto Christ; with good-will from the soul doing service. ye masters, treat your servants well, forbearing threatening: knowing that both their and your Lord is in heaven; and there is no respect of persons with Him."[929]

"If we live in the Spirit, let us walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Bear ye one another's burdens, and so fulfil the law of Christ. Be not deceived; God is not mocked. Let us not be weary in well-doing: for in due time we shall reap, if we faint not."[930]

"Be at peace among yourselves. Now we admonish you, brethren, warn them who are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil to any man. Quench not the Spirit. Despise not prophesyings. Prove all things: hold fast that which is good. Abstain from every form of evil."[931]

"Continue in prayer, watching thereunto with thanksgiving. Walk in wisdom towards them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."[932]

"Nourish yourselves up in the words of faith. Exercise yourselves unto godliness: for bodily exercise profiteth little; but godliness is profitable for all things, having the promise of the life which now is, and that which is to come."[933]

"Let those who have faithful masters not despise them, because they are brethren; but rather do them service, because they are faithful."[934]

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[928] ιφρόνιμοι, not found in Eph. v. 1.

[929] Eph. iv. 25–29, v. 1, 2, 22, 25, vi. 1, 4–9.

[930] Gal. v. 25, 26, vi. 2, 7, 9.

[931] 1 Thess. v. 13–15, 19–22.

[932] Col. iv. 2, 5, 9.

[933] 1 Tim. iv. 6–8.

[934] 1 Tim. vi. 2.

"He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another. Not slothful in business; fervent in spirit, serving the Lord. Rejoicing in hope; patient in tribulation; continuing instant in prayer. Given to hospitality; communicating to the necessities of the saints."[935]

Such are a few injunctions out of many, for the sake of example, which the Instructor, running over the divine Scriptures, sets before His children; by which, so to speak, vice is cut up by the roots, and iniquity is circumscribed.

Innumerable commands such as these are written in the holy Bible appertaining to chosen persons, some to presbyters, some to bishops, some to deacons, others to widows,[936] of whom we shall have another opportunity of speaking. Many things spoken in enigmas, many in parables, may benefit such as fall in with them. But it is not my province, says the Instructor, to teach these any longer. But we need a Teacher of the exposition of those sacred words, to whom we must direct our steps.

And now, in truth, it is time for me to cease from my instruction, and for you to listen to the Teacher.[937] And He, receiving you who have been trained up in excellent discipline, will teach you the oracles. To noble purpose has the Church sung, and the Bridegroom also, the only Teacher, the good Counsel, of the good Father, the true Wisdom, the Sanctuary of knowledge. "And He is the propitiation for our sins," as John says; Jesus, who heals both our body and soul—which are the proper man. "And not for our sins only, but also for the whole world. And by this we know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar; and the truth is not in Him. But whoso keepeth His word, in him verily is the love of God perfected. Hereby know we that we are in Him. He that saith he abideth in Him, ought himself to walk even as He also walked."[938] O nurslings of His blessed training! let us complete the fair face of the church; and let us run as children to our good mother. And if we become listeners to the Word, let us glorify the blessed dispensation by which man is trained and sanctified as a child of God, and has his conversation in heaven, being trained from earth, and there receives the Father, whom he learns to know on earth. The Word both does and teaches all things, and trains in all things.

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[935] Rom. xii. 8–13.

[936] [Consult Bunsen's *Handbook*, book iv. pp. 75–82. Thus did primitive Christianity labour to uproot the social estate of heathenism.]

[937] That is, he who undertakes the instruction of those that are full-grown, as Clemens does in the *Stromata*. [Where see his *esoteric* doctrine.]

[938] 1 John ii. 2–6.

A horse is guided by a bit, and a bull is guided by a yoke, and a wild beast is caught in a noose. But man is transformed by the Word, by whom wild beasts are tamed, and fishes caught, and birds drawn down. He it is, in truth, who fashions the bit for the horse, the yoke for the bull, the noose for the wild beast, the rod for the fish, the snare for the bird. He both manages the state and tills the ground; commands, and helps, and creates the universe.

> "There were figured earth, and sky, and sea,
> The ever-circling sun, and full-orbed moon,
> And all the signs that crown the vault of heaven."[939]

O divine works! O divine commands! "Let this water undulate within itself; let this fire restrain its wrath; let this air wander into ether; and this earth be consolidated, and acquire motion! When I want to form man, I want matter, and have matter in the elements. I dwell with what I have formed. If you know me, the fire will be your slave."

Such is the Word, such is the Instructor, the Creator of the world and of man: and of Himself, now the world's Instructor, by whose command we and the universe subsist, and await judgment. "For it is not he who brings a stealthy vocal word to men," as Bacchylidis says, "who shall be the Word of Wisdom;" but "the blameless, the pure, and faultless sons of God," according to Paul, "in the midst of a crooked and perverse generation, to shine as lights in the world."[940]

All that remains therefore now, in such a celebration of the Word as this, is that we address to the Word our prayer.

PRAYER TO THE PÆDAGOGUS.

Be gracious, O Instructor, to us Thy children, Father, Charioteer of Israel, Son and Father, both in One, O Lord. Grant to us who obey Thy precepts, that we may perfect the likeness of the image, and with all our power know Him who is the good God and not a harsh judge. And do Thou Thyself cause that all of us who have our conversation in Thy peace, who have been translated into Thy commonwealth, having sailed tranquilly over the billows of sin, may be wafted in calm by Thy Holy Spirit, by the ineffable wisdom, by night and day to the perfect day; and giving thanks may praise, and praising thank the Alone Father and Son, Son and Father, the Son, Instructor and Teacher, with the Holy Spirit, all in One, in whom is all, for whom all is One, for whom is eternity, whose members we all are, whose glory the æons[941] are; for the All-good, All-lovely, All-wise, All-just One. To whom be glory both now and for ever. Amen.

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[939] *Iliad*, xviii. 483–485; spoken of Vulcan making the shield of Archilles.

[940] Phil. ii 15.

[941] Αἰῶνες, "celestial spirits and angels."—Grabe, in a note on Bull's *Defence of the Nicene Creed.* [I wish a more definite reference had been furnished by the learned translator. Even Kaye's reference is not precise.

And since the Instructor, by translating us into His Church, has united us to Himself, the teaching and all-surveying Word, it were right that, having got to this point, we should offer to the Lord the reward of due thanksgiving—praise suitable to His fair instruction.

A HYMN TO CHRIST THE SAVIOUR.

COMPOSED BY ST. CLEMENT.[942]

I.

Bridle of colts untamed,
  Over our wills presiding;
Wing of unwandering birds,
  Our flight securely guiding.
Rudder of youth unbending,
  Firm against adverse shock;
Shepherd, with wisdom tending
  Lambs of the royal flock:
Thy simple children bring
In one, that they may sing
In solemn lays
Their hymns of praise
With guileless lips to Christ their King.

II.

29

King of saints, almighty Word
Of the Father highest Lord;
Wisdom's head and chief;

Consulting Grabe's annotations in vain, I was then obliged to go through the foot-notes, where, at last (vol. v. part i. p. 246.), I found in comparative obscurity Grabe's language. It may be rendered: "These words I think should be thus construed—*cujus gloria sunt sœcula*—whose glory are the *heavenly spirits* or angels. Concerning which signification of τῶν αἰώνων, note what I have said among divers annotations on Irenæus, p. 32. ed. Benedict."]

[942] [ELUCIDATION III.] THE TRANSLATOR HAS DONE WHAT HE COULD TO RENDER THIS HYMN LITERALLY. HE HAS BEEN OBLIGED, HOWEVER, TO ADD SOMEWHAT TO IT IN THE WAY OF EXPANSION, FOR OTHERWISE IT WOULD HAVE BEEN IMPOSSIBLE TO SECURE ANYTHING APPROACHING THE FLOW OF ENGLISH VERSIFICATION. THE ORIGINAL IS IN MANY PARTS A MERE STRING OF EPITHETS, WHICH NO INGENUITY COULD RENDER IN RHYMED VERSE WITHOUT SOME ADDITIONS.

Assuagement of all grief;
Lord of all time and space,
Jesus, Saviour of our race;
Shepherd, who dost us keep;
Husbandman, who tillest,
Bit to restrain us, Rudder
To guide us as Thou willest;
Of the all-holy flock celestial wing;
Fisher of men, whom Thou to life dost bring;
From evil sea of sin,
And from the billowy strife,
Gathering pure fishes in,
Caught with sweet bait of life:
Lead us, Shepherd of the sheep,
Reason-gifted, holy One;
King of youths, whom Thou dost keep,
So that they pollution shun:
Steps of Christ, celestial Way;
Word eternal, Age unending;
Life that never can decay;
Fount of mercy, virtue-sending;
Life august of those who raise
Unto God their hymn of praise,
Jesus Christ!

III.

Nourished by the milk of heaven,
To our tender palates given;
Milk of wisdom from the breast
Of that bride of grace exprest;
By a dewy spirit filled
From fair Reason's breast distilled;
Let us sucklings join to raise
With pure lips our hymns of praise
As our grateful offering,
Clean and pure, to Christ our King.
Let us, with hearts undefiled,

Celebrate the mighty Child.
We, Christ-born, the choir of peace;
We, the people of His love,
Let us sing, nor ever cease,
To the God of peace above.

We subjoin the following literal translation of the foregoing hymn:—

Bridle of untamed colts, Wing of unwandering birds, sure Helm of babes,[943] Shepherd of royal lambs, assemble Thy simple children to praise holily, to hymn guilelessly with innocent mouths, Christ the guide of children. O King of saints, all-subduing Word of the most high Father, Ruler of wisdom, Support of sorrows, that rejoicest in the ages,[944] Jesus, Saviour of the human race, Shepherd, Husbandman, Helm, Bridle, Heavenly Wing of the all-holy flock, Fisher of men who are saved, catching the chaste fishes with sweet life from the hateful wave of a sea of vices,—Guide [us], Shepherd of rational sheep; guide unharmed children, O holy King,[945] O footsteps of Christ, O heavenly way, perennial Word, immeasurable Age, Eternal Light, Fount of mercy, performer of virtue; noble [is the] life of those who hymn God, O Christ Jesus, heavenly milk of the sweet breasts of the graces of the Bride, pressed out of Thy wisdom. Babes nourished with tender mouths, filled with the dewy spirit of the rational pap, let us sing together simple praises, true hymns to Christ [our] King, holy fee for the teaching of life; let us sing in simplicity the powerful Child. O choir of peace, the Christ-begotten, O chaste people, let us sing together[946] the God of peace.[947]

TO THE PÆDAGOGUS.

Teacher, to Thee a chaplet I present,
Woven of words culled from the spotless mead,
Where Thou dost feed Thy flocks; like to the bee,
That skilful worker, which from many a flower
Gathers its treasures, that she may convey

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[943] Or, "ships:" νηῶν, instead of νηπίων, has been suggested as better sense and better metre.

[944] Or, "rejoicing in eternity."

[945] By altering the punctuation, we can translate thus: "Guide, O holy King, Thy children safely along the footsteps of Christ."

[946] The word used here is ψάλωμεν, originally signifying, "Let us celebrate on a stringed instrument." Whether it is so used here or not, may be matter of dispute.

[947] [The holy virgin of Nazareth is the author of the first Christian hymn, *The Magnificat*. It is a sequel to the psalms of her father David, and interprets them. To Clement of Alexandria belongs the praise of leading the choir of uninspired Christian poets, whom he thus might seem to invoke to carry on the strain through all time.]

A luscious offering to the master's hand.
Though but the least, I am Thy servant still,
(Seemly is praise to Thee for Thy behests).
O King, great Giver of good gifts to men,
Lord of the good, Father, of all the Maker,
Who heaven and heaven's adornment, by Thy word
Divine fitly disposed, alone didst make;
Who broughtest forth the sunshine and the day;
Who didst appoint their courses to the stars,
And how the earth and sea their place should keep;
And when the seasons, in their circling course,
Winter and summer, spring and autumn, each[948]
Should come, according to well-ordered plan;
Out of a confused heap who didst create
This ordered sphere, and from the shapeless mass
Of matter didst the universe adorn;—
Grant to me life, and be that life well spent,
Thy grace enjoying; let me act and speak
In all things as Thy Holy Scriptures teach;[949]
Thee and Thy co-eternal Word, All-wise,
From Thee proceeding, ever may I praise;
Give me nor poverty nor wealth, but what is meet,
Father, in life, and then life's happy close.[950]

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[948] [The hymn suffixed to Thomson's *Seasons* might seem to have been suggested by this ancient example of praise to the Maker. But, to *feel* this hymn, we must reflect upon its superiority, in a moral point of view, to all the Attic Muse had ever produced before.]

[949] [The Scriptures are the rule of faith.]

[950] [Kaye's careful criticism of M. Barbeyrac's captious complains against Clement, are specially instructive. p. 109.]

Elucidations.

I

(Pædagogue, book II. chap. 3, p. 247.) 29

This fine paragraph is in many ways interesting. The tourist who has visited the catacombs, is familiar, among tokens of the first rude art of Christians, with relics of various articles, realizing this idea of Clement's, that even our furniture should be distinctively Christian. In Pompeii, one finds lamps and other vessels marked by heathenish devices, some of them gross and revolting. On the contrary, these Christian utensils bear the sacred monograms ΧΡ, ΑΩ, or the figure of the fish, conveying to the user, by the letters of the Greek word for a fish (ΙΧΘΥΣ), the initials of the words "Jesus Christ, Son of God, The Saviour." Often we have the anchor, the palm-branch, or the cross itself. But I never looked at one of those Christian lamps without imagining its owner, singing, as it was lighted, the eventide hymn (of which see Elucidation III.), and reciting probably, therewith, the text, "Let your loins be girded, and your lamps burning," etc. For a valuable elucidation of subjects illustrated by Christian art, see *Testimony of the Catacombs,* by the late Wharton B. Marriott (London, Hatchards, 1870).

II.

(Book iii. Going to Church. p. 290, *supra.*)

Frequent references become necessary, at this point, to the ecclesiastical usages of the early Christians. These have been largely treated of by the great Anglican divines, whose works are recognised as part of the standard literature of Christendom; but the nature of this publication seems to impose on me the duty of choosing from external sources, rather than from authors who have been more or less associated with the controversies of our great "Anglo-Saxon" family. Happily the writings of the late Dr. Bunsen supply us with all that is requisite of this sort. In that very curious and characteristic medley, *Hippolytus and His Age,* he has gathered into a convenient form nearly every point which requires antiquarian elucidation, under the title of *The Church and Home Book of the Ancient Christians.* Its contents he professes to have rescued "from the rubbish in which they were enveloped for centuries, and disencumbered of the fraud and misunderstanding by which they are defaced." Now, while by no means satisfied with this work myself, it affords an interesting specimen of the conclusions to which an earnest and scholarly mind has been brought, in the course of original and industrious research. It is the more interesting, as illustrating a conviction, which he expresses elsewhere, that, in shaping "the Church of the future," all Christians must revert to these records of primitive antiquity, as of practical interest for our own times. The proverbial faults of its author are indeed conspicuous in this work, which, though the product of a mere inquirer, is presented to us with entire self-reliance, as if he were competent to pronounce upon all questions with something like pontifical infallibility. It is also greatly mixed up with his personal theories, which are always interesting, but rarely satisfactory to his readers. In spite of all this, he has brought together, in a condensed form, what is undoubtedly the result of patient investigation. It is the rather useful, because it is the work of a genuine disciple of Niebuhr, who doubts and questions at every step, and who always suspects a fraud. He is committed, by his religious persuasions, to no system whatever, with respect to such matters, and he professes to have produced a manual of Christian antiquity, entirely scientific; that is to say, wholly impartial, indifferent as to consequences, and following only the lead of truth and evidence. In my references to Bunsen, therefore, let it be understood, that, without accepting him as my own master, I yet wish to respect his opinion and to commend his performance to the candid investigation of others. 298

III.

The one ancient hymn, not strictly liturgical, which probably was not new even to Clement, and to which we have already made reference once or twice, is the following, which we give from Bunsen. He calls it "The Evening Hymn of the Greek Christians," but it was not confined to the Greeks any more than was the Greek of the Gospels and the Creeds. Its proper name is "The Eventide Hymn," or "The Hymn for the Lighting of the Lamps," and was doubtless uttered in the family at "candlelight," as we say a grace before meat. It is thus rendered:—

HYMN.

Serene light of the Holy Glory
  Of the Father Everlasting,
    Jesus Christ:
Having come to the setting of the sun,
And seeing the evening light,
  We praise the Father and the Son,
  And the Holy Spirit of God.
It behooveth to praise Thee,
At all times with holy songs,
  Son of God, who hast given life;
  Therefore the world glorifieth Thee.

The modern Italians, at sunset, recite the *Ave Maria*, which has been imposed upon them by mediæval Rome. Nothing but the coincidence of the hour reminds us of the ancient hymn which it has superseded; and a healthy mind, one would think, would note the contrast. This pure "hymn to Christ as God," and to the Godhead in unity, gives place to an act of worship addressed to the creature, more than to the Creator. One might indeed call this *Ave Maria* the eventide hymn of modern Italy; but the scatter-brain processes of Dr. Bunsen come out in the strange reversal of thought, by which he would throw back the utterly incongruous title of its Italian substitute upon a primitive hymn to the Trinity,—"the Ave-Maria hymn, *as we might call it* from the present Italian custom," etc. The strange confusion of ideas which constantly characterizes this author, whenever some association, however remote, strikes his fancy, is well illustrated by this instance. Let it serve as a caution in following his lead. See *Hippolytus* (vol. iii. pp. 68, 138, etc.) and also Routh (*Reliquiæ,* vol. iii. pp. 515–520). Concerning the morning hymn, *Gloria in Excelsis*, which Dr. Bunsen gives from the Alexandrian ms., and to which reference is made in his *Analecta Ante-Nicæna* (iii. 86), see Warren's *Celtic Liturgy* (p. 197, and index references. *Ed*. Oxford, 1881).

THE STROMATA, OR MISCELLANIES

299

Book I

CHAPTER I.—PREFACE—THE AUTHOR’S OBJECT—THE UTILITY OF WRITTEN COMPOSITIONS.[951]

[*Wants the beginning*] . . . . that you may read them under your hand, and may be able to preserve them. Whether written compositions are not to be left behind at all; or if they are, by whom? And if the former, what need there is for written compositions? and if the latter, is the composition of them to be assigned to earnest men, or the opposite? It were certainly ridiculous for one to disapprove of the writing of earnest men, and approve of those, who are not such, engaging in the work of composition. Theopompus and Timæus, who composed fables and slanders, and Epicurus the leader of atheism, and Hipponax and Archilochus, are to be allowed to write in their own shameful manner. But he who proclaims the truth is to be prevented from leaving behind him what is to benefit posterity. It is a good thing, I reckon, to leave to posterity good children. This is the case with children of our bodies. But words are the progeny of the soul. Hence we call those who have instructed us, fathers. Wisdom is a communicative and philanthropic thing. Accordingly, Solomon says, “My son, if thou receive the saying of my commandment, and hide it with thee, thine ear shall hear wisdom.”[952] He points out that the word that is sown is hidden in the soul of the learner, as in the earth, and this is spiritual planting. Wherefore also he adds, “And thou shalt apply thine heart to understanding, and apply it for the admonition of thy son.” For soul, methinks, joined with soul, and spirit with spirit, in the sowing of the word, will make that which is sown grow and germinate. And every one who is instructed, is in respect of subjection the son of his instructor. “Son,” says he, “forget not my laws.”[953]

And if knowledge belong not to all (set an ass to the lyre, as the proverb goes), yet written compositions are for the many. “Swine, for instance, delight in dirt more than in clean water.” “Wherefore,” says the Lord, “I speak to them in parables: because seeing, they see not; and hearing, they hear not, and do not understand;”[954] not as if the Lord caused the ignorance: for it were impious to think so. But He prophetically exposed this ignorance, that existed in them, and intimated that they would not understand the things spoken. And now the Saviour shows Himself, out of His abundance, dispensing goods to His servants according to the ability of the recipient, that they may augment them by exercising activity, and then returning to reckon with them; when, approving of those that had increased His money, those faithful in little, and commanding them to have the charge over many things, He bade them enter into the joy of the Lord. But to him who had hid the money, entrusted to him to be given out at interest, and had given it back as he had received it, without increase, He said, "Thou wicked and slothful servant, thou oughtest to have given my money to the bankers, and at my coming I should have received mine own." Wherefore the useless servant "shall be cast into outer darkness."[955] "Thou, therefore, be strong," says Paul, "in the grace that is in Christ Jesus. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."[956] And again: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

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[951] [IT IS IMPOSSIBLE TO ILLUSTRATE THE *STROMATA* BY NEEDED NOTES, ON THE PLAN OF THIS PUBLICATION. IT WOULD DOUBLE THE SIZE OF THE WORK, AND REQUIRE TIME AND SUCH SCHOLORSHIP AS BELONGS TO EXPERTS. IMPORTANT MATTERS ARE BRIEFLY DISCUSSED AT THE END OF EACH BOOK. ELUCIDATION I.]

[952] Prov. ii. 1, 2.

[953] Prov. iii. 1.

[954] Matt. xiii. 13.

If, then, both proclaim the Word—the one by writing, the other by speech—are not both then to be approved, making, as they do, faith active by love? It is by one's own fault that he does not choose what is best; God is free of blame. As to the point in hand, it is the business of some to lay out the word at interest, and of others to test it, and either choose 300 it or not. And the judgment is determined within themselves. But there is that species of knowledge which is characteristic of the herald, and that which is, as it were, characteristic of a messenger, and it is serviceable in whatever way it operates, both by the hand and tongue. "For he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well-doing."[957] On him who by Divine Providence meets in with it, it confers the very highest advantages,—the beginning of faith, readiness for adopting a right mode of life, the impulse towards the truth, a movement of inquiry, a trace of knowledge; in a word, it gives the means of salvation. And those who have been rightly reared in the words of truth, and received provision for eternal life, wing their way to heaven. Most admirably, therefore, the apostle says, "In everything approving ourselves as the servants of God; as poor, and yet making many rich; as having nothing, yet possessing all things. Our mouth is opened to you."[958] "I charge thee," he says, writing to Timothy, "before God, and Christ Jesus, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality."[959]

Both must therefore test themselves: the one, if he is qualified to speak and leave behind him written records; the other, if he is in a right state to hear and read: as also some in the dispensation of the Eucharist, according to[960] custom enjoin that each one of the people individually should take his part. One's own conscience is best for choosing accurately or shunning. And its firm foundation is a right life, with suitable instruction. But the imitation of those who have already been proved, and who have led correct lives, is most excellent for the understanding and practice of the commandments. "So that whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup."[961] It therefore follows, that every one of those who undertake to promote the good of their neighbours, ought to consider whether he has betaken himself to teaching rashly and out of rivalry to any; if his communication of the word is out of vainglory; if the the only reward he reaps is the salvation of those who hear, and if he speaks not in order to win favour: if so, he who speaks by writings escapes the reproach of mercenary motives. "For neither at any time used we flattering words, as ye know," says the apostle, "nor a cloak of covetousness. God is witness. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children."[962]

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[955] Matt. xviii. 32; Luke xix. 22; Matt. xxv. 30.

[956] 2 Tim. ii. 1, 2.

[957] Gal. vi. 8, 9.

[958] 2 Cor. vi. 4, 10, 11.

[959] 1 Tim. v. 21.

[960] [To be noted as apparently allowed, yet exceptionally so.]

In the same way, therefore, those who take part in the divine words, ought to guard against betaking themselves to this, as they would to the building of cities, to examine them out of curiosity; that they do not come to the task for the sake of receiving worldly things, having ascertained that they who are consecrated to Christ are given to communicate the necessaries of life. But let such be dismissed as hypocrites. But if any one wishes not to seem, but to be righteous, to him it belongs to know the things which are best. If, then, "the harvest is plenteous, but the labourers few," it is incumbent on us "to pray" that there may be as great abundance of labourers as possible.[963]

But the husbandry is twofold,—the one unwritten, and the other written. And in whatever way the Lord's labourer sow the good wheat, and grow and reap the ears, he shall appear a truly divine husbandman. "Labour," says the Lord, "not for the meat which perisheth, but for that which endureth to everlasting life."[964] And nutriment is received both by bread and by words. And truly "blessed are the peace-makers,"[965] who instructing those who are at war in their life and errors here, lead them back to the peace which is in the Word, and nourish for the life which is according to God, by the distribution of the bread, those "that hunger after righteousness." For each soul has its own proper nutriment; some growing by knowledge and science, and others feeding on the Hellenic philosophy, the whole of which, like nuts, is not eatable. "And he that planteth and he that watereth," "being ministers" of Him "that gives the increase, are one" in the ministry. "But every one shall receive his own

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[961] 1 Cor. xi. 27, 28.

[962] 1 Thess. ii. 5, 6, 7.

[963] Matt. ix. 37, 38; Luke x. 2.

[964] John vi. 27.

[965] Matt. v. 9.

reward, according to his own work. For we are God's husbandmen, God's husbandry. Ye are God's building,"[966] according to the apostle. Wherefore the hearers are not permitted to apply the test of comparison. Nor is the word, given for investigation, to be committed to those who have been reared in the arts of all kinds of words, and in the power of inflated attempts at proof; whose minds are already pre-occupied, and have not been previously emptied. But whoever chooses to banquet on faith, is stedfast for the reception of the divine words, having acquired already faith as a power of judging, according to reason. Hence ensues to him persuasion in abundance. And this was the meaning of that saying of prophecy, "If 30
ye believe not, neither shall ye understand."[967] "As, then, we have opportunity, let us do good to all, especially to the household of faith."[968] And let each of these, according to the blessed David, sing, giving thanks. "Thou shalt sprinkle me with hyssop, and I shall be cleansed. Thou shalt wash me, and I shall be whiter than the snow. Thou shalt make me to hear gladness and joy, and the bones which have been humbled shall rejoice. Turn Thy face from my sins. Blot out mine iniquities. Create in me a clean heart, O God, and renew a right spirit in my inward parts. Cast me not away from Thy face, and take not Thy Holy Spirit from me. Restore to me the joy of Thy salvation, and establish me with Thy princely spirit."[969]

He who addresses those who are present before him, both tests them by time, and judges by his judgment, and from the others distinguishes him who can hear; watching the words, the manners, the habits, the life, the motions, the attitudes, the look, the voice; the road, the rock, the beaten path, the fruitful land, the wooded region, the fertile and fair and cultivated spot, that is able to multiply the seed. But he that speaks through books, consecrates himself before God, crying in writing thus: Not for gain, not for vainglory, not to be vanquished by partiality, nor enslaved by fear nor elated by pleasure; but only to reap the salvation of those who read, which he does, not at present participate in, but awaiting in expectation the recompense which will certainly be rendered by Him, who has promised to bestow on the labourers the reward that is meet. But he who is enrolled in the number of men[970] ought not to desire recompense. For he that vaunts his good services, receives glory as his reward. And he who does any duty for the sake of recompense, is he not held fast in the custom of the world, either as one who has done well, hastening to receive a reward, or as an evil-doer avoiding retribution? We must, as far as we can, imitate the Lord. And he will do so, who complies with the will of God, receiving freely, giving freely, and receiving as a worthy reward the citizenship itself. "The hire of an harlot shall not come into the sanctuary," it is said:

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[966] 1 Cor. iii. 8, 9.

[967] Isa. vii. 9.

[968] Gal. vi. 10.

[969] Ps. li. 7–12.

[970] i.e., perfect men.

accordingly it was forbidden to bring to the altar the price of a dog. And in whomsoever the eye of the soul has been blinded by ill-nurture and teaching, let him advance to the true light, to the truth, which shows by writing the things that are unwritten. "Ye that thirst, go to the waters,"[971] says Esaias. And "drink water from thine own vessels,"[972] Solomon exhorts. Accordingly in "The Laws," the philosopher who learned from the Hebrews, Plato, commands husbandmen not to irrigate or take water from others, until they have first dug down in their own ground to what is called the virgin soil, and found it dry. For it is right to supply want, but it is not well to support laziness. For Pythagoras said that, "although it be agreeable to reason to take a share of a burden, it is not a duty to take it away."

Now the Scripture kindles the living spark of the soul, and directs the eye suitably for contemplation; perchance inserting something, as the husbandman when he ingrafts, but, according to the opinion of the divine apostle, exciting what is in the soul. "For there are certainly among us many weak and sickly, and many sleep. But if we judge ourselves, we shall not be judged."[973] Now this work of mine in writing is not artfully constructed for display; but my memoranda are stored up against old age, as a remedy against forgetfulness, truly an image and outline of those vigorous and animated discourses which I was privileged to hear, and of blessed and truly remarkable men.

Of these the one, in Greece, an Ionic;[974] the other in Magna Græcia: the first of these from Cœle-Syria, the second from Egypt, and others in the East. The one was born in the land of Assyria, and the other a Hebrew in Palestine.

When I came upon the last[975] (he was the first in power), having tracked him out concealed in Egypt, I found rest. He, the true, the Sicilian bee, gathering the spoil of the flowers of the prophetic and apostolic meadow, engendered in the souls of his hearers a deathless element of knowledge.

Well, they preserving the tradition of the blessed doctrine derived directly from the holy apostles, Peter, James, John, and Paul, the sons receiving it from the father (but few were like the fathers), came by God's will to us also to deposit those ancestral and apostolic seeds. And well I know that they will exult; I do not mean delighted with this tribute, but solely on account of the preservation of the truth, according as they delivered it. For such a sketch as this, will, I think, be agreeable to a soul desirous of preserving from escape the blessed tradition.[976] “In a man who loves wisdom the father will be glad.”[977] Wells, when pumped out, yield purer water; and that of which no one partakes, turns to putrefaction. Use keeps steel brighter, but disuse produces rust in it. For, in a word, exercise produces a healthy condition both in souls and bodies. “No one lighteth a candle, and putteth it under a bushel, but upon a candlestick, that it may give light to those who are regarded worthy of the feast.”[978] For what is the use of wisdom, if it makes not him who can hear it wise? For still the Saviour saves, “and always works, as He sees the Father.”[979] For by teaching, one learns more; and in speaking, one is often a hearer along with his audience. For the teacher of him who speaks and of him who hears is one—who waters both the mind and the word. Thus the Lord did not hinder from doing good while keeping the Sabbath;[980] but allowed us to communicate of those divine mysteries, and of that holy light, to those who are able to receive them. He did not certainly disclose to the many what did not belong to the many; but to the few to whom He knew that they belonged, who were capable of receiving and being moulded according to them. But secret things are entrusted to speech, not to writing, as is the case with God.[981]

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[971] Isa. lv. 1.

[972] Prov. v. 15.

[973] 1 Cor. xi. 31, 32. "You" is the reading of New Testament.

[974] The first probably Tatian, the second Theodotus.

[975] Most likely Pantænus, master of the catechetical school in Alexandria, and the teacher of Clement. [Elucidation II.]

And if one say that it is written, “There is nothing secret which shall not be revealed, nor hidden which shall not be disclosed,”[982] let him also hear from us, that to him who hears secretly, even what is secret shall be manifested. This is what was predicted by this oracle. And to him who is able secretly to observe what is delivered to him, that which is veiled shall be disclosed as truth; and what is hidden to the many, shall appear manifest to the few. For why do not all know the truth? why is not righteousness loved, if righteousness belongs to all? But the mysteries are delivered mystically, that what is spoken may be in the mouth of the speaker; rather not in his voice, but in his understanding. “God gave to the Church, some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”[983]

The writing of these memoranda of mine, I well know, is weak when compared with that spirit, full of grace, which I was privileged to hear.[984] But it will be an image to recall the archetype to him who was struck with the thyrsus. For “speak,” it is said, “to a wise man, and he will grow wiser; and to him that hath, and there shall be added to him.” And we profess not to explain secret things sufficiently—far from it—but only to recall them to memory, whether we have forgot aught, or whether for the purpose of not forgetting. Many things, I well know, have escaped us, through length of time, that have dropped away unwritten. Whence, to aid the weakness of my memory, and provide for myself a salutary help to my recollection in a systematic arrangement of chapters, I necessarily make use of this form. There are then some things of which we have no recollection; for the power that was in the blessed men was great.[985] There are also some things which remained unnoted long, which have now escaped; and others which are effaced, having faded away in the mind itself, since such a task is not easy to those not experienced; these I revive in my commentaries. Some things I purposely omit, in the exercise of a wise selection, afraid to write what I guarded against speaking: not grudging—for that were wrong—but fearing for my readers, lest they should stumble by taking them in a wrong sense; and, as the proverb says, we should be found “reaching a sword to a child.” For it is impossible that what has been written should not escape, although remaining unpublished by me. But being always revolved, using the one only voice, that of writing, they answer nothing to him that makes inquiries beyond what is written; for they require of necessity the aid of some one, either of him who wrote, or of some one else who has walked in his footsteps. Some things my treatise will hint; on some it will linger; some it will merely mention. It will try to speak imperceptibly, to exhibit secretly, and to demonstrate silently. The dogmas taught by remarkable sects will be adduced; and to these will be opposed all that ought to be premised in accordance with the profoundest contemplation of the knowledge, which, as we proceed to the renowned and venerable canon of tradition, from the creation of the world,[986] will advance to our view; setting before us what according to natural contemplation necessarily has to be treated of beforehand, and clearing off what stands in the way of this arrangement. So that we may have our ears ready for the reception of the tradition of true knowledge; the soil being previously cleared of the thorns and of every weed by the husbandman, in order to the planting of the vine. For there is a contest, and the prelude to the contest; and there are some mysteries before other mysteries.

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[976] [See Elucidation III., *infra*.]

[977] Prov. xxix. 3.

[978] Matt. v. 15; Mark. iv. 21.

[979] John. v. 17, 19.

[980] [This reference to the Jewish Sabbath to be noted in connection with what Clement says elsewhere.]

[981] [See Elucidation IV., *infra*.]

[982] Luke viii. 17, xii. 2.

[983] Eph. iv. 11, 12.

[984] [An affectionate reference to Pantænus and his other masters.]

Our book will not shrink from making use of what is best in philosophy and other preparatory instruction. “For not only for the Hebrews and those that are under the law,” according to the apostle, “is it right to become a Jew, but also a Greek for the sake of the Greeks, that we may gain all.”[987] Also in the Epistle to the Colossians he writes, “Admonishing every 303 man, and teaching every man in all wisdom, that we may present every man perfect in Christ."[988] The nicety of speculation, too, suits the sketch presented in my commentaries. In this respect the resources of learning are like a relish mixed with the food of an athlete, who is not indulging in luxury, but entertains a noble desire for distinction.

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[985] [An affectionate reference to Pantænus and his other masters.]

[986] [See Elucidation V., *infra*.]

[987] 1 Cor. ix. 20, 21.

By music we harmoniously relax the excessive tension of gravity. And as those who wish to address the people, do so often by the herald, that what is said may be better heard; so also in this case. For we have the word, that was spoken to many, before the common tradition. Wherefore we must set forth the opinions and utterances which cried individually to them, by which those who hear shall more readily turn.

And, in truth, to speak briefly: Among many small pearls there is the one; and in a great take of fish there is the beauty-fish; and by time and toil truth will gleam forth, if a good helper is at hand. For most benefits are supplied, from God, through men. All of us who make use of our eyes see what is presented before them. But some look at objects for one reason, others for another. For instance, the cook and the shepherd do not survey the sheep similarly: for the one examines it if it be fat; the other watches to see if it be of good breed. Let a man milk the sheep's milk if he need sustenance: let him shear the wool if he need clothing. And in this way let me produce the fruit of the Greek erudition.[989]

For I do not imagine that any composition can be so fortunate as that no one will speak against it. But that is to be regarded as in accordance with reason, which nobody speaks against, with reason. And that course of action and choice is to be approved, not which is faultless, but which no one rationally finds fault with. For it does not follow, that if a man accomplishes anything not purposely, he does it through force of circumstances. But he will do it, managing it by wisdom divinely given, and in accommodation to circumstances. For it is not he who has virtue that needs the way to virtue, any more than he, that is strong, needs recovery. For, like farmers who irrigate the land beforehand, so we also water with the liquid stream of Greek learning what in it is earthy; so that it may receive the spiritual seed cast into it, and may be capable of easily nourishing it. The *Stromata* will contain the truth mixed up in the dogmas of philosophy, or rather covered over and hidden, as the edible part of the nut in the shell. For, in my opinion, it is fitting that the seeds of truth be kept for the husbandmen of faith, and no others. I am not oblivious of what is babbled by some, who in their ignorance are frightened at every noise, and say that we ought to occupy ourselves with what is most necessary, and which contains the faith; and that we should pass over what is beyond and superfluous, which wears out and detains us to no purpose, in things which conduce nothing to the great end. Others think that philosophy was introduced into life by an evil influence, for the ruin of men, by an evil inventor. But I shall show, throughout the whole of these *Stromata*, that evil has an evil nature, and can never turn out the producer of aught that is good; indicating that philosophy is in a sense a work of Divine Providence.[990]

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[988] Col. i. 28.

[989] [Every reference of our author to his use of Greek learning and (eclectic) philosophy, is important in questions about his orthodoxy.]

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[990] [Every reference of our author to his use of Greek learning and (eclectic) philosophy, is important in questions about his orthodoxy.]

CHAPTER II.—OBJECTION TO THE NUMBER OF EXTRACTS FROM PHILOSOPHICAL WRITINGS IN THESE BOOKS ANTICIPATED AND ANSWERED.

In reference to these commentaries, which contain as the exigencies of the case demand, the Hellenic opinions, I say thus much to those who are fond of finding fault. First, even if philosophy were useless, if the demonstration of its uselessness does good, it is yet useful. Then those cannot condemn the Greeks, who have only a mere hearsay knowledge of their opinions, and have not entered into a minute investigation in each department, in order to acquaintance with them. For the refutation, which is based on experience, is entirely trustworthy. For the knowledge of what is condemned is found the most complete demonstration. Many things, then, though not contributing to the final result, equip the artist. And otherwise erudition commends him, who sets forth the most essential doctrines so as to produce persuasion in his hearers, engendering admiration in those who are taught, and leads them to the truth. And such persuasion is convincing, by which those that love learning admit the truth; so that philosophy does not ruin life by being the originator of false practices and base deeds, although some have calumniated it, though it be the clear image of truth, a divine gift to the Greeks;[991] nor does it drag us away from the faith, as if we were bewitched by some delusive art, but rather, so to speak, by the use of an ampler circuit, obtains a common exercise demonstrative of the faith. Further, the juxtaposition of doctrines, by comparison, saves the truth, from which follows knowledge.

Philosophy came into existence, not on its own account, but for the advantages reaped by us from knowledge, we receiving a firm persuasion of true perception, through the knowledge of things comprehended by the mind. For I do not mention that the *Stromata*, forming a body of varied erudition, wish artfully to conceal the seeds of knowledge. As, then, he who is fond of hunting captures the game after seeking, tracking, scenting, hunting it down with dogs; so truth, when sought and got with toil, appears a delicious[992] thing. Why, then, you will ask, did you think it fit that such an arrangement should be adopted in your memoranda? Because there is great danger in divulging the secret of the true philosophy to those, whose delight it is unsparingly to speak against everything, not justly; and who shout forth all kinds of names and words indecorously, deceiving themselves and beguiling those who adhere to them. “For the Hebrews seek signs,” as the apostle says, “and the Greeks seek after wisdom.”[993]

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[991] [Noteworthy with his *caveat* about *comparison*. He deals with Greek philosophers as surgeons do with comparative anatomy.]

[992] Adopting the emendation γλυκύ τι instead of γλυκύτητι.

[993] 1 Cor. i. 22.

CHAPTER III.—AGAINST THE SOPHISTS.

There is a great crowd of this description: some of them, enslaved to pleasures and willing to disbelieve, laugh at the truth which is worthy of all reverence, making sport of its barbarousness. Some others, exalting themselves, endeavour to discover calumnious objections to our words, furnishing captious questions, hunters out of paltry sayings, practicers of miserable artifices, wranglers, dealers in knotty points, as that Abderite says:—

> "For mortals' tongues are glib, and on them are many speeches;
> And a wide range for words of all sorts in this place and that."

And—

> "Of whatever sort the word you have spoken, of the same sort you must hear."

Inflated with this art of theirs, the wretched Sophists, babbling away in their own jargon; toiling their whole life about the division of names and the nature of the composition and conjunction of sentences, show themselves greater chatterers than turtle-doves; scratching and tickling, not in a manly way, in my opinion, the ears of those who wish to be tickled.

> "A river of silly words—not a dropping;"

just as in old shoes, when all the rest is worn and is falling to pieces, and the tongue alone remains. The Athenian Solon most excellently enlarges, and writes:—

> "Look to the tongue, and to the words of the glozing man,
> But you look on no work that has been done;
> But each one of you walks in the steps of a fox,
> And in all of you is an empty mind."

This, I think, is signified by the utterance of the Saviour, "The foxes have holes, but the Son of man hath not where to lay His head."[994] For on the believer alone, who is separated entirely from the rest, who by the Scripture are called wild beasts, rests the head of the universe, the kind and gentle Word, "who taketh the wise in their own craftiness. For the Lord knoweth the thoughts of the wise, that they are vain;"[995] the Scripture calling those the wise (σοφούς) who are skilled in words and arts, sophists (σοφιστάς). Whence the Greeks also applied the denominative appellation of wise and sophists (σοφοί, σοφισταί) to those who were versed in anything Cratinus accordingly, having in the *Archilochii* enumerated the poets, said:—

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[994] Matt. viii. 20; Luke ix. 58.

[995] Job v. 13; 1 Cor. iii. 19, 20; Ps. xciv. 11.

> "Such a hive of sophists have ye examined."

And similarly Iophon, the comic poet, in *Flute-playing Satyrs*, says:—

> "For there entered
> A band of sophists, all equipped."

Of these and the like, who devote their attention to empty words, the divine Scripture most excellently says, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."[996]

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[996] Isa. xxix. 14; 1 Cor. i. 19.

CHAPTER IV.—HUMAN ARTS AS WELL AS DIVINE KNOWLEDGE PROCEED FROM GOD.

Homer calls an artificer wise; and of Margites, if that is his work, he thus writes:—

> “Him, then, the Gods made neither a delver nor a ploughman,
> Nor in any other respect wise; but he missed every art.”

Hesiod further said the musician Linus was “skilled in all manner of wisdom;” and does not hesitate to call a mariner wise, seeing he writes:—

> “Having no wisdom in navigation.”

And Daniel the prophet says, “The mystery which the king asks, it is not in the power of the wise, the Magi, the diviners, the Gazarenes, to tell the king; but it is God in heaven who revealeth it.”[997]

Here he terms the Babylonians wise. And that Scripture calls every secular science or art by the one name wisdom (there are other arts and sciences invented over and above by human reason), and that artistic and skilful invention is from God, will be clear if we adduce the following statement: “And the Lord spake to Moses, See, I have called Bezaleel, the son of Uri, the son of Or, of the tribe of Judah; and I have filled him with the divine spirit of wisdom, and understanding, and knowledge, to devise and to execute in all manner of work, to work gold, and silver, and brass, and blue, and purple, and scarlet, and in working stone 305 work, and in the art of working wood,” and even to “all works.”[998] And then He adds the general reason, “And to every understanding heart I have given understanding;”[999] that is, to every one capable of acquiring it by pains and exercise. And again, it is written expressly in the name of the Lord: “And speak thou to all that are wise in mind, whom I have filled with the spirit of perception.”[1000]

Those who are wise in mind have a certain attribute of nature peculiar to themselves; and they who have shown themselves capable, receive from the Supreme Wisdom a spirit of perception in double measure. For those who practice the common arts, are in what pertains to the senses highly gifted: in hearing, he who is commonly called a musician; in touch, he who moulds clay; in voice the singer, in smell the perfumer, in sight the engraver of devices on seals. Those also that are occupied in instruction, train the sensibility according to which the poets are susceptible to the influence of measure; the sophists apprehend expression; the dialecticians, syllogisms; and the philosophers are capable of the contemplation of which themselves are the objects. For sensibility finds and invents; since it persuasively exhorts to application. And practice will increase the application which has knowledge for its end. With reason, therefore, the apostle has called the wisdom of God "manifold," and which has manifested its power "in many departments and in many modes"[1001]—by art, by knowledge, by faith, by prophecy—for our benefit. "For all wisdom is from the Lord, and is with Him for ever," as says the wisdom of Jesus.[1002]

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[997] Dan. ii. 27, 28.

[998] Ex. xxxi. 2–5.

[999] Ex. xxxi. 6.

[1000] Ex. xxviii. 3.

"For if thou call on wisdom and knowledge with a loud voice, and seek it as treasures of silver, and eagerly track it out, thou shalt understand godliness and find divine knowledge."[1003] The prophet says this in contradiction to the knowledge according to philosophy, which teaches us to investigate in a magnanimous and noble manner, for our progress in piety. He opposes, therefore, to it the knowledge which is occupied with piety, when referring to knowledge, when he speaks as follows: "For God gives wisdom out of His own mouth, and knowledge along with understanding, and treasures up help for the righteous." For to those who have been justified[1004] by philosophy, the knowledge which leads to piety is laid up as a help.

[1001] Eph. iii. 10; Heb. i. 1.

[1002] Ecclus. i. 1.

[1003] Prov. ii. 3–5.

[1004] [A passage much reflected upon, in questions of Clement's Catholic orthodoxy. See Elucidation VI., *infra*.]

CHAPTER V.—PHILOSOPHY THE HANDMAID OF THEOLOGY.

Accordingly, before the advent of the Lord, philosophy was necessary to the Greeks for righteousness.[1005] And now it becomes conducive to piety; being a kind of preparatory training to those who attain to faith through demonstration. “For thy foot,” it is said, “will not stumble, if thou refer what is good, whether belonging to the Greeks or to us, to Providence.”[1006] For God is the cause of all good things; but of some primarily, as of the Old and the New Testament; and of others by consequence, as philosophy. Perchance, too, philosophy was given to the Greeks directly and primarily, till the Lord should call the Greeks. For this was a schoolmaster to bring “the Hellenic mind,” as the law, the Hebrews, “to Christ.”[1007] Philosophy, therefore, was a preparation, paving the way for him who is perfected in Christ.[1008]

“Now,” says Solomon, “defend wisdom, and it will exalt thee, and it will shield thee with a crown of pleasure.”[1009] For when thou hast strengthened wisdom with a cope by philosophy, and with right expenditure, thou wilt preserve it unassailable by sophists. The way of truth is therefore one. But into it, as into a perennial river, streams flow from all sides. It has been therefore said by inspiration: “Hear, my son, and receive my words; that thine may be the many ways of life. For I teach thee the ways of wisdom; that the fountains fail thee not,”[1010] which gush forth from the earth itself. Not only did He enumerate several ways of salvation for any one righteous man, but He added many other ways of many righteous, speaking thus: “The paths of the righteous shine like the light.”[1011] The commandments and the modes of preparatory training are to be regarded as the ways and appliances of life.

“Jerusalem, Jerusalem, how often would I have gathered thy children, as a hen her chickens!”[1012] And Jerusalem is, when interpreted, “a vision of peace.” He therefore shows prophetically, that those who peacefully contemplate sacred things are in manifold ways trained to their calling. What then? He “would,” and could not. How often, and where? Twice; by the prophets, and by the advent. The expression, then, “How often,” shows wisdom to be manifold; every mode of quantity and quality, it by all means saves some, both in time and in eternity. “For the Spirit of the Lord fills the earth.”[1013] And if any should violently 30 say that the reference is to the Hellenic culture, when it is said, “Give not heed to an evil woman; for honey drops from the lips of a harlot,” let him hear what follows: “who lubricates thy throat for the time.” But philosophy does not flatter. Who, then, does He allude to as having committed fornication? He adds expressly, “For the feet of folly lead those who use her, after death, to Hades. But her steps are not supported.” Therefore remove thy way far from silly pleasure. “Stand not at the doors of her house, that thou yield not thy life to others.” And He testifies, “Then shall thou repent in old age, when the flesh of thy body is consumed.” For this is the end of foolish pleasure. Such, indeed, is the case. And when He says, “Be not much with a strange woman,”[1014] He admonishes us to use indeed, but not to linger and spend time with, secular culture. For what was bestowed on each generation advantageously, and at seasonable times, is a preliminary training for the word of the Lord. “For already some men, ensnared by the charms of handmaidens, have despised their consort philosophy, and have grown old, some of them in music, some in geometry, others in grammar, the most in rhetoric.”[1015] “But as the encyclical branches of study contribute to philosophy, which is their mistress; so also philosophy itself co-operates for the acquisition of wisdom. For philosophy is the study of wisdom, and wisdom is the knowledge of things divine and human; and their causes.” Wisdom is therefore queen of philosophy, as philosophy is of preparatory culture. For if philosophy “professes control of the tongue, and the belly, and the parts below the belly, it is to be chosen on its own account. But it appears more worthy of respect and pre-eminence, if cultivated for the honour and knowledge of God.”[1016] And Scripture will afford a testimony to what has been said in what follows. Sarah was at one time barren, being Abraham’s wife. Sarah having no child, assigned her maid, by name Hagar, the Egyptian, to Abraham, in order to get children. Wisdom, therefore, who dwells with the man of faith (and Abraham was reckoned faithful and righteous), was still barren and without child in that generation, not having brought forth to Abraham aught allied to virtue. And she, as was proper, thought that he, being now in the time of progress, should have intercourse with secular culture first (by Egyptian the world is designated figuratively); and afterwards should approach to her according to divine providence, and beget Isaac.”[1017]

[1005] [In connection with note 3, p. 303, *supra*, see Elucidation VII.]

[1006] Prov. iii. 23.

[1007] Gal. iii. 24.

[1008] [In connection with note 3, p. 303, *supra*, see Elucidation VII.]

[1009] Prov. iv. 8, 9.

[1010] Prov. iv. 10, 11, 21.

[1011] Prov. iv. 18.

[1012] Matt. xxiii. 37; Luke xiii. 34.

[1013] [A favourite expression of the Fathers, expressing hope for the heathen. See Elucidations VIII., *infra*.]

And Philo interprets Hagar to mean “sojourning.”[1018] For it is said in connection with this, “Be not much with a strange woman.”[1019] Sarah he interprets to mean “my princedom.” He, then, who has received previous training is at liberty to approach to wisdom, which is supreme, from which grows up the race of Israel. These things show that that wisdom can be acquired through instruction, to which Abraham attained, passing from the contemplation of heavenly things to the faith and righteousness which are according to God. And Isaac is shown to mean "self-taught;" wherefore also he is discovered to be a type of Christ. He was the husband of one wife Rebecca, which they translate "Patience." And Jacob is said to have consorted with several, his name being interpreted "Exerciser." And exercises are engaged in by means of many and various dogmas. Whence, also, he who is really "endowed with the power of seeing" is called Israel,[1020] having much experience, and being fit for exercise.

[1014] Prov. v. 2, 3, 5, 8, 9, 11, 20.

[1015] Philo Judæus, *On seeking Instruction*, 435. See Bohn’s translation, ii. 173.

[1016] Quoted from Philo with some alterations. See Bohn’s translation, vol. ii. p. 173.

[1017] See Philo, *Meeting to seek Instruction*, Bohn’s translation, vol. ii. 160.

[1018] Bohn’s trans., vol. ii. 161.

[1019] Prov. v. 20. Philo, *On meeting to seek Knowledge*, near beginning.

Something else may also have been shown by the three patriarchs, namely, that the sure seal of knowledge is composed of nature, of education, and exercise.

You may have also another image of what has been said, in Thamar sitting by the way, and presenting the appearance of a harlot, on whom the studious Judas (whose name is interpreted "powerful"), who left nothing unexamined and uninvestigated, looked; and turned aside to her, preserving his profession towards God. Wherefore also, when Sarah was jealous at Hagar being preferred to her, Abraham, as choosing only what was profitable in secular philosophy, said, "Behold, thy maid is in thine hands: deal with her as it pleases thee;"[1021] manifestly meaning, "I embrace secular culture as youthful, and a handmaid; but thy knowledge I honour and reverence as true wife." And Sarah afflicted her; which is equivalent to corrected and admonished her. It has therefore been well said, "My son, despise not thou the correction of God; nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."[1022] And the foresaid Scriptures, when examined in other places, will be seen to exhibit other mysteries. We merely therefore assert here, that philosophy is characterized by investigation into truth and the nature of things (this is the truth of which the Lord Himself said, "I am the truth"[1023]); and that, again, the preparatory training for rest in Christ exercises the mind, rouses the intelligence, and begets an inquiring shrewdness, by means of the true philosophy, which the initiated possess, having found it, or rather received it, from the truth itself. 307

[1020] Philo, in the book above cited, interprets "Israel," "seeing God." From this book all the instances and etymologies occuring here are taken.

[1021] Gen. xvi. 6.

[1022] Prov. iii. 11, 12; Heb. xii. 5, 6.

[1023] John xiv. 6.

CHAPTER VI.—THE BENEFIT OF CULTURE.

The readiness acquired by previous training conduces much to the perception of such things as are requisite; but those things which can be perceived only by mind are the special exercise for the mind. And their nature is triple according as we consider their quantity, their magnitude, and what can be predicated of them. For the discourse which consists of demonstrations, implants in the spirit of him who follows it, clear faith; so that he cannot conceive of that which is demonstrated being different; and so it does not allow us to succumb to those who assail us by fraud. In such studies, therefore, the soul is purged from sensible things, and is excited, so as to be able to see truth distinctly. For nutriment, and the training which is maintained gentle, make noble natures; and noble natures, when they have received such training, become still better than before both in other respects, but especially in productiveness, as is the case with the other creatures. Wherefore it is said, "Go to the ant, thou sluggard, and become wiser than it, which provideth much and, varied food in the harvest against the inclemency of winter."[1024] Or go to the bee, and learn how laborious she is; for she, feeding on the whole meadow, produces one honey-comb. And if "thou prayest in the closet," as the Lord taught, "to worship in spirit,"[1025] thy management will no longer be solely occupied about the house, but also about the soul, what must be bestowed on it, and how, and how much; and what must be laid aside and treasured up in it; and when it ought to be produced, and to whom. For it is not by nature, but by learning, that people become noble and good, as people also become physicians and pilots. We all in common, for example, see the vine and the horse. But the husbandman will know if the vine be good or bad at fruit-bearing; and the horseman will easily distinguish between the spiritless and the swift animal. But that some are naturally predisposed to virtue above others, certain pursuits of those, who are so naturally predisposed above others, show. But that perfection in virtue is not the exclusive property of those, whose natures are better, is proved, since also those who by nature are ill-disposed towards virtue, in obtaining suitable training, for the most part attain to excellence; and, on the other hand, those whose natural dispositions are apt, become evil through neglect.

Again, God has created us naturally social and just; whence justice must not be said to take its rise from implantation alone. But the good imparted by creation is to be conceived of as excited by the commandment; the soul being trained to be willing to select what is noblest.

But as we say that a man can be a believer without learning,[1026] so also we assert that it is impossible for a man without learning to comprehend the things which are declared in the faith. But to adopt what is well said, and not to adopt the reverse, is caused not simply by faith, but by faith combined with knowledge. But if ignorance is want of training and of instruction, then teaching produces knowledge of divine and human things. But just as it is possible to live rightly in penury of this world's good things, so also in abundance. And we avow, that at once with more ease and more speed will one attain to virtue through previous training. But it is not such as to be unattainable without it; but it is attainable only when they have learned, and have had their senses exercised.[1027] "For hatred," says Solomon, "raises strife, but instruction guardeth the ways of life;"[1028] in such a way that we are not deceived nor deluded by those who are practiced in base arts for the injury of those who hear. "But instruction wanders reproachless,"[1029] it is said. We must be conversant with the art of reasoning, for the purpose of confuting the deceitful opinions of the sophists. Well and felicitously, therefore, does Anaxarchus write in his book respecting "kingly rule:" "Erudition benefits greatly and hurts greatly him who possesses it; it helps him who is worthy, and injures him who utters readily every word, and before the whole people. It is necessary to know the measure of time. For this is the end of wisdom. And those who sing at the doors, even if they sing skilfully, are not reckoned wise, but have the reputation of folly." And Hesiod:—

[1024] Prov. vi. 6, 8. [The bee is not instanced in Scripture.]

[1025] Matt. vi. 6; John iv. 23.

[1026] [Illustrative of the esoteric principle of Clement. See Elucidation IX., *infra*.]

> "Of the Muses, who make a man loquacious, divine, vocal."

For him who is fluent in words he calls loquacious; and him who is clever, vocal; and "divine," him who is skilled, a philosopher, and acquainted with the truth. 308

[1027] Heb. v. 14.

[1028] Prov. x. 12, 17.

[1029] Prov. x. 19.

CHAPTER VII.—THE ECLECTIC PHILOSOPHY PAVES THE WAY FOR DIVINE VIRTUE.

The Greek preparatory culture, therefore, with philosophy itself, is shown to have come down from God to men, not with a definite direction but in the way in which showers fall down on the good land, and on the dunghill, and on the houses. And similarly both the grass and the wheat sprout; and the figs and any other reckless trees grow on sepulchres. And things that grow, appear as a type of truths. For they enjoy the same influence of the rain. But they have not the same grace as those which spring up in rich soil, inasmuch as they are withered or plucked up. And here we are aided by the parable of the sower, which the Lord interpreted. For the husbandman of the soil which is among men is one; He who from the beginning, from the foundation of the world, sowed nutritious seeds; He who in each age rained down the Lord, the Word. But the times and places which received [such gifts], created the differences which exist. Further, the husbandman sows not only wheat (of which there are many varieties), but also other seeds—barley, and beans, and peas, and vetches, and vegetable and flower seeds. And to the same husbandry belongs both planting and the operations necessary in the nurseries, and gardens, and orchards, and the planning and rearing of all sorts of trees.

In like manner, not only the care of sheep, but the care of herds, and breeding of horses, and dogs, and bee-craft, all arts, and to speak comprehensively, the care of flocks and the rearing of animals, differ from each other more or less, but are all useful for life. And philosophy—I do not mean the Stoic, or the Platonic, or the Epicurean, or the Aristotelian, but whatever has been well said by each of those sects, which teach righteousness along with a science pervaded by piety,—this eclectic whole I call philosophy.[1030] But such conclusions of human reasonings, as men have cut away and falsified, I would never call divine.

And now we must look also at this, that if ever those who know not how to do well, live well;[1031] for they have lighted on well-doing. Some, too, have aimed well at the word of truth through understanding. "But Abraham was not justified by works, but by faith."[1032] It is therefore of no advantage to them after the end of life, even if they do good works now, if they have not faith. Wherefore also the Scriptures[1033] were translated into the language of the Greeks, in order that they might never be able to allege the excuse of ignorance, inasmuch as they are able to hear also what we have in our hands, if they only wish. One speaks in one way of the truth, in another way the truth interprets itself. The guessing at truth is one thing, and truth itself is another. Resemblance is one thing, the thing itself is another. And the one results from learning and practice, the other from power and faith.

[1030] [Most important as defining Clement's system, and his use of this word, "philosophy."]

[1031] Something seems wanting to complete the sense.

[1032] Rom. iv.

[1033] [Stillingfleet, *Origines Sacræ*, vol. i. p.55. Important reference.]

For the teaching of piety is a gift, but faith is grace. “For by doing the will of God we know the will of God.”[1034] “Open, then,” says the Scripture, “the gates of righteousness; and I will enter in, and confess to the Lord.”[1035] But the paths to righteousness (since God saves in many ways, for He is good) are many and various, and lead to the Lord’s way and gate. And if you ask the royal and true entrance, you will hear, “This is the gate of the Lord, the righteous shall enter in by it.”[1036] While there are many gates open, that in righteousness is in Christ, by which all the blessed enter, and direct their steps in the sanctity of knowledge. Now Clemens, in his Epistle to the Corinthians, while expounding the differences of those who are approved according to the Church, says expressly, “One may be a believer; one may be powerful in uttering knowledge; one may be wise in discriminating between words; one may be terrible in deeds.”[1037]

[1034] John vii. 17.

[1035] Ps. cxviii. 19.

[1036] Ps. cxviii. 20.

[1037] [See vol. i. p. 18, First Epistle of Clement, chap. xlviii. S.]

CHAPTER VIII.—THE SOPHISTICAL ARTS USELESS.

But the art of sophistry, which the Greeks cultivated, is a fantastic power, which makes false opinions like true by means of words. For it produces rhetoric in order to persuasion, and disputation for wrangling. These arts, therefore, if not conjoined with philosophy, will be injurious to every one. For Plato openly called sophistry "an evil art." And Aristotle, following him, demonstrates it to be a dishonest art, which abstracts in a specious manner the whole business of wisdom, and professes a wisdom which it has not studied. To speak briefly, as the beginning of rhetoric is the probable, and an attempted proof[1038] the process, and the end persuasion, so the beginning of disputation is what is matter of opinion, and the process a contest, and the end victory. For in the same manner, also, the beginning of sophistry is the apparent, and the process twofold; one of rhetoric, continuous and exhaustive; and the other of logic, and is interrogatory. And its end is admiration. The dialectic in vogue in the schools, on the other hand, is the exercise of a philosopher in matters of opinion, for the sake of the faculty of disputation. But truth is not in these at all. With reason, therefore, the noble apostle, depreciating these superfluous arts occupied about words, says, "If any man do not give heed to wholesome words, but is puffed up by a kind of teaching, knowing nothing, but doting (νοσῶν) about questions and strifes of words, whereof cometh contention, envy, railings, evil surmisings, perverse disputings of men of corrupt minds, destitute of the truth."[1039]

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You see how he is moved against them, calling their art of logic—on which, those to whom this garrulous mischievous art is dear, whether Greeks or barbarians, plume themselves—a disease (νοσος). Very beautifully, therefore, the tragic poet Euripides says in the *Phœnissæ*,—

> "But a wrongful speech
> Is diseased in itself, and needs skilful medicines."[1040]

For the saving Word[1041] is called "wholesome," He being the truth; and what is wholesome (healthful) remains ever deathless. But separation from what is healthful and divine is impiety, and a deadly malady. These are rapacious wolves hid in sheep-skins, men-stealers, and glozing soul-seducers, secretly, but proved to be robbers; striving by fraud and force to catch us who are unsophisticated and have less power of speech.

[1038] ἐπιχειρημα.

[1039] 1 Tim. vi. 3–5. [He treats the sophists with Platonic scorn, but adopts St. Paul's enlarged idea of sophistry.]

[1040] *Phœnissæ*, 471, 472.

[1041] [He has no idea of salvation by any other name, though he regards Gentile illumination as coming through philosophy.]

“Often a man, impeded through want of words, carries less weight
In expressing what is right, than the man of eloquence.
But now in fluent mouths the weightiest truths
They disguise, so that they do not seem what they ought to seem,”

says the tragedy. Such are these wranglers, whether they follow the sects, or practice miserable dialectic arts. These are they that “stretch the warp and weave nothing,” says the Scripture;[1042] prosecuting a bootless task, which the apostle has called “cunning craftiness of men whereby they lie in wait to deceive.”[1043] “For there are,” he says, “many unruly and vain talkers and deceivers.”[1044] Wherefore it was not said to all, “Ye are the salt of the earth.”[1045] For there are some even of the hearers of the word who are like the fishes of the sea, which, reared from their birth in brine, yet need salt to dress them for food. Accordingly I wholly approve of the tragedy, when it says:—

“O son, false words can be well spoken,
And truth may be vanquished by beauty of words.
But this is not what is most correct, but nature and what is right;
He who practices eloquence is indeed wise,
But I consider deeds always better than words.”

We must not, then, aspire to please the multitude. For we do not practice what will please them, but what we know is remote from their disposition. “Let us not be desirous of vainglory,” says the apostle, “provoking one another, envying one another.”[1046]

Thus the truth-loving Plato says, as if divinely inspired, “Since I am such as to obey nothing but the word, which, after reflection, appears to me the best.”[1047]

Accordingly he charges those who credit opinions without intelligence and knowledge, with abandoning right and sound reason unwarrantably, and believing him who is a partner in falsehood. For to cheat one’s self of the truth is bad; but to speak the truth, and to hold as our opinions positive realities, is good.

Men are deprived of what is good unwillingly. Nevertheless they are deprived either by being deceived or beguiled, or by being compelled and not believing. He who believes not, has already made himself a willing captive; and he who changes his persuasion is cozened, while he forgets that time imperceptibly takes away some things, and reason others. And after an opinion has been entertained, pain and anguish, and on the other hand contentiousness and anger, compel. Above all, men are beguiled who are either bewitched by pleasure or terrified by fear. And all these are voluntary changes, but by none of these will knowledge ever be attained.

[1042] Where, nobody knows.

[1043] Eph. iv. 14.

[1044] Tit. i. 10.

[1045] Matt. v. 13.

[1046] Gal. v. 26.

[1047] Plato, *Crito*, vi. p. 46.

CHAPTER IX.—HUMAN KNOWLEDGE NECESSARY FOR THE UNDERSTANDING OF THE SCRIPTURES.

Some, who think themselves naturally gifted, do not wish to touch either philosophy or logic; nay more, they do not wish to learn natural science. They demand bare faith alone, as if they wished, without bestowing any care on the vine, straightway to gather clusters from the first. Now the Lord is figuratively described as the vine, from which, with pains and the art of husbandry, according to the word, the fruit is to be gathered.

We must lop, dig, bind, and perform the other operations. The pruning-knife, I should think, and the pick-axe, and the other agricultural implements, are necessary for the culture of the vine, so that it may produce eatable fruit. And as in husbandry, so also in medicine: he has learned to purpose, who has practiced the various lessons, so as to be able to cultivate and to heal. So also here, I call him truly learned who brings everything to bear on the truth; so that, from geometry, and music, and grammar, and philosophy itself, culling what is useful, he guards the faith against assault. Now, as was said, the athlete is despised who is not furnished for the contest. For instance, too, we praise the experienced helmsman who "has seen the cities of many men," and the physician who has had large experience; thus 310 also some describe the empiric.[1048] And he who brings everything to bear on a right life, procuring examples from the Greeks and barbarians, this man is an experienced searcher after truth, and in reality a man of much counsel, like the touch-stone (that is, the Lydian), which is believed to possess the power of distinguishing the spurious from the genuine gold. And our much-knowing gnostic can distinguish sophistry from philosophy, the art of decoration from gymnastics, cookery from physic, and rhetoric from dialectics, and the other sects which are according to the barbarian philosophy, from the truth itself. And how necessary is it for him who desires to be partaker of the power of God, to treat of intellectual subjects by philosophising! And how serviceable is it to distinguish expressions which are ambiguous, and which in the Testaments are used synonymously! For the Lord, at the time of His temptation, skilfully matched the devil by an ambiguous expression. And I do not yet, in this connection, see how in the world the inventor of philosophy and dialectics, as some suppose, is seduced through being deceived by the form of speech which consists in ambiguity. And if the prophets and apostles knew not the arts by which the exercises of philosophy are exhibited, yet the mind of the prophetic and instructive spirit, uttered secretly, because all have not an intelligent ear, demands skilful modes of teaching in order to clear exposition. For the prophets and disciples of the Spirit knew infallibly their mind. For they knew it by faith, in a way which others could not easily, as the Spirit has said. But it is not possible for those who have not learned to receive it thus. "Write," it is said, "the commandments doubly, in counsel and knowledge, that thou mayest answer the words of truth to them who send unto thee."[1049] What, then, is the knowledge of answering? or what that of asking? It is dialectics. What then? Is not speaking our business, and does not action proceed from the Word? For if we act not for the Word, we shall act against reason. But a rational work is accomplished through God. "And nothing," it is said, "was made without Him"—the Word of God.[1050]

[1048] The empirics were a class of physicians who held practice to be the one thing essential.

[1049] Prov. xxii. 20, 21. The Septuagint and Hebrew both differ from the reading here.

And did not the Lord make all things by the Word? Even the beasts work, driven by compelling fear. And do not those who are called orthodox apply themselves to good works, knowing not what they do?

[1050] John. i. 3.

CHAPTER X.—TO ACT WELL OF GREATER CONSEQUENCE THAN TO SPEAK WELL.

Wherefore the Saviour, taking the bread, first spake and blessed. Then breaking the bread,[1051] He presented it, that we might eat it, according to reason, and that knowing the Scriptures[1052] we might walk obediently. And as those whose speech is evil are no better than those whose practice is evil (for calumny is the servant of the sword, and evil-speaking inflicts pain; and from these proceed disasters in life, such being the effects of evil speech); so also those who are given to good speech are near neighbours to those who accomplish good deeds. Accordingly discourse refreshes the soul and entices it to nobleness; and happy is he who has the use of both his hands. Neither, therefore, is he who can act well to be vilified by him who is able to speak well; nor is he who is able to speak well to be disparaged by him who is capable of acting well. But let each do that for which he is naturally fitted. What the one exhibits as actually done, the other speaks, preparing, as it were, the way for well-doing, and leading the hearers to the practice of good. For there is a saving word, as there is a saving work. Righteousness, accordingly,[1053] is not constituted without discourse. And as the receiving of good is abolished if we abolish the doing of good; so obedience and faith are abolished when neither the command, nor one to expound the command, is taken along with us.[1054] But now we are benefited mutually and reciprocally by words and deeds; but we must repudiate entirely the art of wrangling and sophistry, since these sentences of the sophists not only bewitch and beguile the many, but sometimes by violence win a Cadmean victory.[1055] For true above all is that Psalm, "The just shall live to the end, for he shall not see corruption, when he beholds the wise dying."[1056] And whom does he call wise? Hear from the Wisdom of Jesus: "Wisdom is not the knowledge of evil."[1057] Such he calls what the arts of speaking and of discussing have invented. "Thou shalt therefore seek wisdom among the wicked, and shalt not find it."[1058] And if you inquire again of what sort this is, you are told, "The mouth of the righteous man will distil wisdom."[1059] And similarly with truth, the art of sophistry is called wisdom.

[1051] ["Eat it *according to reason*." Spiritual food does not stultify reason, nor conflict with the evidence of the senses.]

[1052] [This constant appeal to the Scriptures, noteworthy.]

[1053] [Matt. xii. 37.]

[1054] [Acts viii. 30.]

[1055] A victory disastrous to the victor and the vanquished.

[1056] Ps. xlviii. 10, 11, Sept.

[1057] Ecclus. xix. 22.

[1058] Prov. xiv. 6.

[1059] Prov. x. 31.

But it is my purpose, as I reckon, and not without reason, to live according to the Word, and to understand what is revealed;[1060] but never affecting eloquence, to be content merely with indicating my meaning. And by what term that which I wish to present is shown, I care not. For I well know that to be saved, and to aid those who desire to be saved, is the best thing, and not to compose paltry sentences like gewgaws. "And if," says the Pythagorean in the *Politicus* of Plato, "you guard against solicitude about terms, you will be richer in wisdom against old age."[1061] And in the *Theætetus* you will find again, "And carelessness about names, and expressions, and the want of nice scrutiny, is not vulgar and illiberal for the most part, but rather the reverse of this, and is sometimes necessary."[1062] This the Scripture[1063] has expressed with the greatest possible brevity, when it said, "Be not occupied much about words." For expression is like the dress on the body. The matter is the flesh and sinews. We must not therefore care more for the dress than the safety of the body. For not only a simple mode of life, but also a style of speech devoid of superfluity and nicety, must be cultivated by him who has adopted the true life, if we are to abandon luxury as treacherous and profligate, as the ancient Lacedæmonians adjured ointment and purple, deeming and calling them rightly treacherous garments and treacherous unguents; since neither is that mode of preparing food right where there is more of seasoning than of nutriment; nor is that style of speech elegant which can please rather than benefit the hearers. Pythagoras exhorts us to consider the Muses more pleasant than the Sirens, teaching us to cultivate wisdom apart from pleasure, and exposing the other mode of attracting the soul as deceptive. For sailing past the Sirens one man has sufficient strength, and for answering the Sphinx another one, or, if you please, not even one.[1064] We ought never, then, out of desire for vainglory, to make broad the phylacteries. It suffices the gnostic[1065] if only one hearer is found for him.[1066] You may hear therefore Pindar the Bœotian,[1067] who writes, "Divulge not before all the ancient speech. The way of silence is sometimes the surest. And the mightiest word is a spur to the fight." Accordingly, the blessed apostle very appropriately and urgently exhorts us “not to strive about words to no profit, but to the subverting of the hearers, but to shun profane and vain babblings, for they increase unto more ungodliness, and their word will eat as doth a canker.”[1068]

[1060] [Revelation is complete, and nothing new to be expected. Gal. i. 8, 9.]

[1061] Plato's *Politicus*, p. 261 E.

[1062] Plato's *Theætetus*, p. 184 C.

[1063] [2 Tim. ii. 14.]

[1064] The story of Œdipus being a myth.

[1065] The possessor of true divine knowledge

[1066] "[Fit audience find though few." Paradise Lost, book. vii. 31. Dante has the same thought. Pindar's φωνᾶντα συνετοῖσν, *Olymp.*, ii. 35.]

[1067] [Here I am sorry I cannot supply the proper reference. Clement shows his Attic prejudice in adding the epithet, here and elsewhere (Bœotian), which Pindar felt so keenly, and resents more than once. *Olymp.*, vi. vol. i. p. 75. *Ed.* Heyne, London, 1823.]

[1068] 2 Tim. ii. 14, 16, 17.

CHAPTER XI.—WHAT IS THE PHILOSOPHY WHICH THE APOSTLE BIDS US SHUN?

This, then, "the wisdom of the world is foolishness with God," and of those who are "the wise the Lord knoweth their thoughts that they are vain."[1069] Let no man therefore glory on account of pre-eminence in human thought. For it is written well in Jeremiah, "Let not the wise man glory in his wisdom, and let not the mighty man glory in his might, and let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth that I am the Lord, that executeth mercy and judgment and righteousness upon the earth: for in these things is my delight, saith the Lord."[1070] "That we should trust not in ourselves, but in God who raiseth the dead," says the apostle, "who delivered us from so great a death, that our faith should not stand in the wisdom of men, but in the power of God." "For the spiritual man judgeth all things, but he himself is judged of no man."[1071] I hear also those words of his, "And these things I say, lest any man should beguile you with enticing words, or one should enter in to spoil you."[1072] And again, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;"[1073] branding not all philosophy, but the Epicurean, which Paul mentions in the Acts of the Apostles,[1074] which abolishes providence and deifies pleasure, and whatever other philosophy honours the elements, but places not over them the efficient cause, nor apprehends the Creator.[1075]

The Stoics also, whom he mentions too, say not well that the Deity, being a body, pervades the vilest matter. He calls the jugglery of logic "the tradition of men." Wherefore also he adds, "Avoid juvenile[1076] questions. For such contentions are puerile." "But virtue is no lover of boys," says the philosopher Plato. And our struggle, according to Gorgias Leontinus, requires two virtues—boldness and wisdom,—boldness to undergo danger, and wisdom to understand the enigma. For the Word, like the Olympian proclamation, calls him who is willing, and crowns him who is able to continue unmoved as far as the truth is concerned. And, in truth, the Word does not wish him who has believed to be idle. For He says, "Seek, and ye shall find."[1077] But seeking ends in finding, driving out the empty trifling, and approving of the contemplation which confirms our faith. "And this I say, lest any man beguile 31 you with enticing words,"[1078] says the apostle, evidently as having learned to distinguish what was said by him, and as being taught to meet objections. "As ye have therefore received Christ Jesus the Lord, so walk in Him, rooted and built up in Him, and stablished in the faith."[1079] Now persuasion is [the means of] being established in the faith. "Beware lest any man spoil you of faith in Christ by philosophy and vain deceit," which does away with providence, "after the tradition of men;" for the philosophy which is in accordance with divine tradition establishes and confirms providence, which, being done away with, the economy of the Saviour appears a myth, while we are influenced "after the elements of the world, and not after Christ."[1080] For the teaching which is agreeable to Christ deifies the Creator, and traces providence in particular events,[1081] and knows the nature of the elements to be capable of change and production, and teaches that we ought to aim at rising up to the power which assimilates to God, and to prefer the dispensation[1082] as holding the first rank and superior to all training.

[1069] 1 Cor. iii. 19, 20.

[1070] Jer. ix. 23, 24.

[1071] 2 Cor. i. 9, 10; 1 Cor. ii. 5, 15.

[1072] Col. ii. 4, 8.

[1073] Col. ii. 8.

[1074] Acts xvii. 18.

[1075] [Revived by some "scientists" of our days.]

[1076] The apostle says "foolish," 2 Tim. ii. 23.

[1077] Matt. vii. 7.

The elements are worshipped,—the air by Diogenes, the water by Thales, the fire by Hippasus; and by those who suppose atoms to be the first principles of things, arrogating the name of philosophers, being wretched creatures devoted to pleasure.[1083] "Wherefore I pray," says the apostle, "that your love may abound yet more and more, in knowledge and in all judgment, that ye may approve things that are excellent."[1084] "Since, when we were children," says the same apostle, "we were kept in bondage under the rudiments of the world. And the child, though heir, differeth nothing from a servant, till the time appointed of the father."[1085] Philosophers, then, are children, unless they have been made men by Christ. "For if the son of the bond woman shall not be heir with the son of the free,"[1086] at least he is the seed of Abraham, though not of promise, receiving what belongs to him by free gift. "But strong meat belongeth to those that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."[1087] "For every one that useth milk is unskilful in the word of righteousness; for he is a babe,"[1088] and not yet acquainted with the word, according to which he has believed and works, and not able to give a reason in himself. “Prove all things,” the apostle says, “and hold fast that which is good,”[1089] speaking to spiritual men, who judge what is said according to truth, whether it seems or truly holds by the truth. “He who is not corrected by discipline errs, and stripes and reproofs give the discipline of wisdom,” the reproofs manifestly that are with love. “For the right heart seeketh knowledge.”[1090] “For he that seeketh the Lord shall find knowledge with righteousness; and they who have sought it rightly have found peace.”[1091] “And I will know,” it is said, “not the speech of those which are puffed up, but the power.” In rebuke of those who are wise in appearance, and think themselves wise, but are not in reality wise, he writes: “For the kingdom of God is not in word.”[1092] It is not in that which is not true, but which is only probable according to opinion; but he said “in power,” for the truth alone is powerful. And again: “If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know.” For truth is never mere opinion. But the “supposition of knowledge inflates,” and fills with pride; “but charity edifieth,” which deals not in supposition, but in truth. Whence it is said, “If any man loves, he is known.”[1093]

[1078] Col. ii. 4.

[1079] Col. ii. 6, 7.

[1080] Col. ii. 8.

[1081] [A special Providence notably recognised as a Christian truth.]

[1082] i.e., of the Gospel.

[1083] [The Epicureans whom he censures just before.]

[1084] Phil. i. 9, 10.

[1085] Gal. iv. 1, 2, 3.

[1086] Gen. xxi. 10; Gal. iv. 30.

[1087] Heb. v. 14.

[1088] Heb. v. 13.

[1089] 1 Thess. v. 21.

[1090] Prov. xv. 14.

[1091] The substance of these remarks is found in Prov. ii.

[1092] 1 Cor. iv. 19, 20.

[1093] 1 Cor. viii. 1, 2, 3.

CHAPTER XII.—THE MYSTERIES OF THE FAITH NOT TO BE DIVULGED TO ALL.

But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to hide in a mystery the wisdom spoken, which the Son of God taught. Now, therefore, Isaiah the prophet has his tongue purified by fire, so that he may be able to tell the vision. And we must purify not the tongue alone, but also the ears, if we attempt to be partakers of the truth.

Such were the impediments in the way of my writing. And even now I fear, as it is said, "to cast the pearls before swine, lest they tread them under foot, and turn and rend us."[1094] For it is difficult to exhibit the really pure and transparent words respecting the true light, to swinish and untrained hearers. For scarcely could anything which they could hear be more ludicrous than these to the multitude; nor any subjects on the other hand more admirable or more inspiring to those of noble nature. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness to him."[1095] But the wise do not utter with their mouth what they reason in council. "But what ye hear in the ear," says the Lord, "proclaim upon the houses;"[1096] bidding them receive the secret traditions[1097] of the true knowledge, and expound them aloft and conspicuously; and as we have heard in the ear, so to deliver them to whom it is requisite; but not enjoining us to communicate to all without distinction, what is said to them in parables. But there is only a delineation in the memoranda, which have the truth sowed sparse[1098] and broadcast, that it may escape the notice of those who pick up seeds like jackdaws; but when they find a good husbandman, each one of them will germinate and produce corn.

[1094] Matt. vii. 6.

[1095] 1 Cor. ii. 14.

[1096] Matt. x. 27.

[1097] [See Elucidation X., *infra*.]

[1098] [A word (sparse) hitherto branded as an "Americanism."]

CHAPTER XIII.—ALL SECTS OF PHILOSOPHY CONTAIN A GERM OF TRUTH.

Since, therefore, truth is one (for falsehood has ten thousand by-paths); just as the Bacchantes tore asunder the limbs of Pentheus, so the sects both of barbarian and Hellenic philosophy have done with truth, and each vaunts as the whole truth the portion which has fallen to its lot. But all, in my opinion,[1099] are illuminated by the dawn of Light.[1100] Let all, therefore, both Greeks and barbarians, who have aspired after the truth,—both those who possess not a little, and those who have any portion,—produce whatever they have of the word of truth.

Eternity, for instance, presents in an instant the future and the present, also the past of time. But truth, much more powerful than limitless duration, can collect its proper germs, though they have fallen on foreign soil. For we shall find that very many of the dogmas that are held by such sects as have not become utterly senseless, and are not cut out from the order of nature (by cutting off Christ, as the women of the fable dismembered the man),[1101] though appearing unlike one another, correspond in their origin and with the truth as a whole. For they coincide in one, either as a part, or a species, or a genus. For instance, though the highest note is different from the lowest note, yet both compose one harmony. And in numbers an even number differs from an odd number; but both suit in arithmetic; as also is the case with figure, the circle, and the triangle, and the square, and whatever figures differ from one another. Also, in the whole universe, all the parts, though differing one from another, preserve their relation to the whole. So, then, the barbarian and Hellenic philosophy has torn off a fragment of eternal truth not from the mythology of Dionysus, but from the theology of the ever-living Word. And He who brings again together the separate fragments, and makes them one, will without peril, be assured, contemplate the perfect Word, the truth. Therefore it is written in Ecclesiastes: “And I added wisdom above all who were before me in Jerusalem; and my heart saw many things; and besides, I knew wisdom and knowledge, parables and understanding. And this also is the choice of the spirit, because in abundance of wisdom is abundance of knowledge.”[1102] He who is conversant with all kinds of wisdom, will be pre-eminently a gnostic.[1103] Now it is written, “Abundance of the knowledge of wisdom will give life to him who is of it."[1104] And again, what is said is confirmed more clearly by this saying, "All things are in the sight of those who understand"—all things, both Hellenic and barbarian; but the one or the other is not all. "They are right to those who wish to receive understanding. Choose instruction, and not silver, and knowledge above tested gold," and prefer also sense to pure gold; "for wisdom is better than precious stones, and no precious thing is worth it."[1105]

[1099] [Here he expresses merely as an opinion, his “gnostic” ideas as to philosophy, and the salvability of the heathen.]

[1100] Namely Jesus: John viii. 12.

[1101] We have adopted the translation of Potter, who supposes a reference to the fate of Pentheus. Perhaps the translation should be: “excluding Christ, as the apartments destined for women exclude the man;” i.e., all males.

[1102] Eccles. i. 16, 17, 18.

[1103] [His grudging of the term “gnostic” to unworthy pretenders, illustrates the spirit in which we must refuse to recognise the modern (Trent) theology of the Latins, as in any sense Catholic.]

[1104] Eccles. vii. 13, according to Sept.

[1105] Prov. viii. 9, 10, 11.

CHAPTER XIV.—SUCCESSION OF PHILOSOPHERS IN GREECE.

The Greeks say, that after Orpheus and Linus, and the most ancient of the poets that appeared among them, the seven, called wise, were the first that were admired for their wisdom. Of whom four were of Asia—Thales of Miletus, and Bias of Priene, Pittacus of Mitylene, and Cleobulus of Lindos; and two of Europe, Solon the Athenian, and Chilon the Lacedæmonian; and the seventh, some say, was Periander of Corinth; others, Anacharsis the Scythian; others, Epimenides the Cretan, whom Paul knew as a Greek prophet, whom he mentions in the Epistle to Titus, where he speaks thus: "One of themselves, a prophet of their own, said, *The Cretans are always liars, evil beasts, slow bellies.* And this witness is true."[1106] You see how even to the prophets of the Greeks he attributes something of the truth, and is not ashamed,[1107] when discoursing for the edification of some and the shaming of others, to make use of Greek poems. Accordingly to the Corinthians (for this is not the only instance), while discoursing on the resurrection of the dead, he makes use of a tragic Iambic line, when he said, "What advantageth it me if the dead are not raised? Let us eat 314 and drink, for to-morrow we die. Be not deceived; evil communications corrupt good manners."[1108] Others have enumerated Acusilaus the Argive among the seven wise men; and others, Pherecydes of Syros. And Plato substitutes Myso the Chenian for Periander, whom he deemed unworthy of wisdom, on account of his having reigned as a tyrant. That the wise men among the Greeks flourished after the age of Moses, will, a little after, be shown. But the style of philosophy among them, as Hebraic and enigmatical, is now to be considered. They adopted brevity, as suited for exhortation, and most useful. Even Plato says, that of old this mode was purposely in vogue among all the Greeks, especially the Lacedæmonians and Cretans, who enjoyed the best laws.

The expression, "Know thyself," some supposed to be Chilon's. But Chamæleon, in his book *About the Gods*, ascribes it to Thales; Aristotle to the Pythian. It may be an injunction to the pursuit of knowledge. For it is not possible to know the parts without the essence of the whole; and one must study the genesis of the universe, that thereby we may be able to learn the nature of man. Again, to Chilon the Lacedæmonian they attribute, "Let nothing be too much."[1109] Strato, in his book *Of Inventions*, ascribes the apophthegm to Stratodemus of Tegea. Didymus assigns it to Solon; as also to Cleobulus the saying, "A middle course is best.” And the expression, “Come under a pledge, and mischief is at hand,” Cleomenes says, in his book *Concerning Hesiod*, was uttered before by Homer in the lines:—

[1106] Tit. i. 12, 13.

[1107] [Though Canon Farrar minimizes the Greek scholarship of St. Paul, as is now the fashion, I think Clement credits him with Greek learning. The apostle's example seems to have inspired the philosophical arguments of Clement, as well as his exuberance of poetical and mythological quotation.]

[1108] 1 Cor. xv. 32, 33.

[1109] "Nequid Nimis." Μηδὲν ἄγαν.

> “Wretched pledges, for the wretched, to be pledged.”[1110]

The Aristotelians judge it to be Chilon’s; but Didymus says the advice was that of Thales. Then, next in order, the saying, “All men are bad,” or, “The most of men are bad” (for the same apophthegm is expressed in two ways), Sotades the Byzantian says that it was Bias’s. And the aphorism, “Practice conquers everything,”[1111] they will have it to be Periander’s; and likewise the advice, “Know the opportunity,” to have been a saying of Pittacus. Solon made laws for the Athenians, Pittacus for the Mitylenians. And at a late date, Pythagoras, the pupil of Pherecydes, first called himself a philosopher. Accordingly, after the forementioned three men, there were three schools of philosophy, named after the places where they lived: the Italic from Pythagoras, the Ionic from Thales, the Eleatic from Xenophanes. Pythagoras was a Samian, the son of Mnesarchus, as Hippobotus says: according to Aristoxenus, in his life of Pythagoras and Aristarchus and Theopompus, he was a Tuscan; and according to Neanthes, a Syrian or a Tyrian. So that Pythagoras was, according to the most, of barbarian extraction. Thales, too, as Leander and Herodotus relate, was a Phœnician; as some suppose, a Milesian. He alone seems to have met the prophets of the Egyptians. But no one is described as his teacher, nor is any one mentioned as the teacher of Pherecydes of Syros, who had Pythagoras as his pupil. But the Italic philosophy, that of Pythagoras, grew old in Metapontum in Italy. Anaximander of Miletus, the son of Praxiades, succeeded Thales; and was himself succeeded by Anaximenes of Miletus, the son of Eurustratus; after whom came Anaxagoras of Clazomenæ, the son of Hegesibulus.[1112] He transferred his school from Ionia to Athens. He was succeeded by Archelaus, whose pupil Socrates was.

> “From these turned aside, the stone-mason;
> Talker about laws; the enchanter of the Greeks,”

says Timon in his *Satirical Poems*, on account of his quitting physics for ethics. Antisthenes, after being a pupil of Socrates, introduced the Cynic philosophy; and Plato withdrew to the Academy. Aristotle, after studying philosophy under Plato, withdrew to the Lyceum, and founded the Peripatetic sect. He was succeeded by Theophrastus, who was succeeded by Strato, and he by Lycon, then Critolaus, and then Diodorus. Speusippus was the successor of Plato; his successor was Xenocrates; and the successor of the latter, Polemo. And the disciples of Polemo were Crates and Crantor, in whom the old Academy founded by Plato ceased. Arcesilaus was the associate of Crantor; from whom, down to Hegesilaus, the Middle Academy flourished. Then Carneades succeeded Hegesilaus, and others came in succession. The disciple of Crates was Zeno of Citium, the founder of the Stoic sect. He was succeeded by Cleanthes; and the latter by Chrysippus, and others after him. Xenophanes of Colophon was the founder of the Eleatic school, who, Timæus says, lived in the time of Hiero, lord of Sicily, and Epicharmus the poet; and Apollodorus says that he was born in the fortieth Olympiad, and reached to the times of Darius and Cyrus. Parmenides, accordingly, was the disciple of Xenophanes, and Zeno of him; then came Leucippus, and then Democritus. Disciples of Democritus were Protagoras of Abdera, and Metrodorus of Chios, whose pupil was Diogenes of Smyrna; and his again Anaxarchus, and his Pyrrho, and his Nausiphanes. Some say that Epicurus was a scholar of his. 315

[1110] *Odyss.*, viii. 351.

[1111] Μελέτη πάντα καθαιρεῖ.

[1112] Or Eubulus.

Such, in an epitome, is the succession of the philosophers among the Greeks. The periods of the originators of their philosophy are now to be specified successively, in order that, by comparison, we may show that the Hebrew philosophy was older by many generations.[1113]

It has been said of Xenophanes that he was the founder of the Eleatic philosophy. And Eudemus, in the *Astrological Histories*, says that Thales foretold the eclipse of the sun, which took place at the time that the Medians and the Lydians fought, in the reign of Cyaxares the father of Astyages over the Medes, and of Alyattus the son of Crœsus over the Lydians. Herodotus in his first book agrees with him. The date is about the fiftieth Olympiad. Pythagoras is ascertained to have lived in the days of Polycrates the tyrant, about the sixty-second Olympiad. Mnesiphilus is described as a follower of Solon, and was a contemporary of Themistocles. Solon therefore flourished about the forty-sixth Olympiad. For Heraclitus, the son of Bauso, persuaded Melancomas the tyrant to abdicate his sovereignty. He despised the invitation of king Darius to visit the Persians.

[1113] [Clement’s Attic scholarship never seduces him from this fidelity to the Scriptures. The argument from superior antiquity was one which the Greeks were sure to feel when demonstrated.]

CHAPTER XV.—THE GREEK PHILOSOPHY IN GREAT PART DERIVED FROM THE BARBARIANS.

These are the times of the oldest wise men and philosophers among the Greeks. And that the most of them were barbarians by extraction, and were trained among barbarians, what need is there to say? Pythagoras is shown to have been either a Tuscan or a Tyrian. And Antisthenes was a Phrygian. And Orpheus was an Odrysian or a Thracian. The most, too, show Homer to have been an Egyptian. Thales was a Phœnician by birth, and was said to have consorted with the prophets of the Egyptians; as also Pythagoras did with the same persons, by whom he was circumcised, that he might enter the adytum and learn from the Egyptians the mystic philosophy. He held converse with the chief of the Chaldeans and the Magi; and he gave a hint of the church, now so called, in the common hall[1114] which he maintained.

And Plato does not deny that he procured all that is most excellent in philosophy from the barbarians; and he admits that he came into Egypt. Whence, writing in the Phœdo that the philosopher can receive aid from all sides, he said: “Great indeed is Greece, O Cebes, in which everywhere there are good men, and many are the races of the barbarians.”[1115] Thus Plato thinks that some of the barbarians, too, are philosophers. But Epicurus, on the other hand, supposes that only Greeks can philosophise. And in the *Symposium*, Plato, lauding the barbarians as practising philosophy with conspicuous excellence,[1116] truly says: “And in many other instances both among Greeks and barbarians, whose temples reared for such sons are already numerous.” And it is clear that the barbarians signally honoured their lawgivers and teachers, designating them gods. For, according to Plato, “they think that good souls, on quitting the super-celestial region, submit to come to this Tartarus; and assuming a body, share in all the ills which are involved in birth, from their solicitude for the race of men;” and these make laws and publish philosophy, “than which no greater boon ever came from the gods to the race of men, or will come.”[1117]

And as appears to me, it was in consequence of perceiving the great benefit which is conferred through wise men, that the men themselves were honoured and philosophy cultivated publicly by all the Brahmins, and the Odrysi, and the Getæ. And such were strictly deified by the race of the Egyptians, by the Chaldeans and the Arabians, called the Happy, and those that inhabited Palestine, by not the least portion of the Persian race, and by innumerable other races besides these. And it is well known that Plato is found perpetually celebrating the barbarians, remembering that both himself and Pythagoras learned the most and the noblest of their dogmas among the barbarians. Wherefore he also called the races of the barbarians, "races of barbarian philosophers," recognising, in the Phœdrus, the Egyptian king, and shows him to us wiser than Theut, whom he knew to be Hermes. But in the Charmides, it is manifest that he knew certain Thracians who were said to make the soul immortal. And Pythagoras is reported to have been a disciple of Sonches the Egyptian arch-prophet; and Plato, of Sechnuphis of Heliopolis; and Eudoxus, of Cnidius of Konuphis, who was also an Egyptian. And in his book, *On the Soul,*[1118] Plato again manifestly recognises prophecy, when he introduces a prophet announcing the word of Lachesis, uttering predictions to the souls whose destiny is becoming fixed. And in the *Timæus* he introduces Solon, the very wise, learning from the barbarian. The substance of the declaration is to the following effect: "O Solon, Solon, you Greeks are always children. And no Greek is an old man. For 31 you have no learning that is hoary with age."[1119]

[1114] ὁμακοεῖον.

[1115] Greece is ample, O Cebes, in which everywhere there are good men; and many are the races of the barbarians, over all of whom you must search, seeking such a physician, sparing neither money nor pains.—*Phædo*, p. 78 A.

[1116] This sense is obtained by the omission of μόνους from the text, which may have crept in in consequence of occuring in the previous text, to make it agree with what Plato says, which is, “And both among Greeks and barbarians, there are many who have shown many and illustrious deeds, generating virtue of every kind, to whom many temples on account of such sons are raised.”—*Symp.*, p. 209 E.

[1117] Plato, *Timæus*, p. 47 A.

Democritus appropriated the Babylonian ethic discourses, for he is said to have combined with his own compositions a translation of the column of Acicarus.[1120] And you may find the distinction notified by him when he writes, "Thus says Democritus." About himself, too, where, pluming himself on his erudition, he says, "I have roamed over the most ground of any man of my time, investigating the most remote parts. I have seen the most skies and lands, and I have heard of learned men in very great numbers. And in composition no one has surpassed me; in demonstration, not even those among the Egyptians who are called Arpenodaptæ, with all of whom I lived in exile up to eighty years." For he went to Babylon, and Persis, and Egypt, to learn from the Magi and the priests.

Zoroaster the Magus, Pythagoras showed to be a Persian. Of the secret books of this man, those who follow the heresy of Prodicus boast to be in possession. Alexander, in his book *On the Pythagorean Symbols*, relates that Pythagoras was a pupil of Nazaratus the Assyrian[1121] (some think that he is Ezekiel; but he is not, as will afterwards be shown), and will have it that, in addition to these, Pythagoras was a hearer of the Galatæ and the Brahmins. Clearchus the Peripatetic says that he knew a Jew who associated with Aristotle.[1122] Heraclitus says that, not humanly, but rather by God's aid, the Sibyl spoke.[1123] They say, accordingly, that at Delphi a stone was shown beside the oracle, on which, it is said, sat the first Sibyl, who came from Helicon, and had been reared by the Muses. But some say that she came from Milea, being the daughter of Lamia of Sidon.[1124] And Serapion, in his epic verses, says that the Sibyl, even when dead, ceased not from divination. And he writes that, what proceeded from her into the air after her death, was what gave oracular utterances in voices and omens; and on her body being changed into earth, and the grass as natural growing out of it, whatever beasts happening to be in that place fed on it exhibited to men an accurate knowledge of futurity by their entrails. He thinks also, that the face seen in the moon is her soul. So much for the Sibyl.

[1118] A mistake of Clement for *The Republic*.

[1119] *Timæus*, p. 22 B.

[1120] About which the learned have tortured themselves greatly. The reference is doubtless here to some pillar inscribed with what was deemed a writing of importance. But as to Acicarus nothing is known.

[1121] Otherwise Zaratus, or Zabratus, or Zaras, who, Huet says, was Zoroaster.

[1122] [Direct testimony, establishing one important fact in the history of philosophy.]

Numa the king of the Romans was a Pythagorean, and aided by the precepts of Moses, prohibited from making an image of God in human form, and of the shape of a living creature. Accordingly, during the first hundred and seventy years, though building temples, they made no cast or graven image. For Numa secretly showed them that the Best of Beings could not be apprehended except by the mind alone. Thus philosophy, a thing of the highest utility, flourished in antiquity among the barbarians, shedding its light over the nations. And afterwards it came to Greece. First in its ranks were the prophets of the Egyptians; and the Chaldeans among the Assyrians; and the Druids among the Gauls; and the Samanæans among the Bactrians; and the philosophers of the Celts; and the Magi of the Persians, who foretold the Saviour's birth, and came into the land of Judæa guided by a star. The Indian gymnosophists are also in the number, and the other barbarian philosophers. And of these there are two classes, some of them called Sarmanæ,[1125] and others Brahmins. And those of the Sarmanæ who are called Hylobii[1126] neither inhabit cities, nor have roofs over them, but are clothed in the bark of trees, feed on nuts, and drink water in their hands. Like those called Encratites in the present day, they know not marriage nor begetting of children.

Some, too, of the Indians obey the precepts of Buddha;[1127] whom, on account of his extraordinary sanctity, they have raised to divine honours.

Anacharsis was a Scythian, and is recorded to have excelled many philosophers among the Greeks. And the Hyperboreans, Hellanicus relates, dwelt beyond the Riphæan mountains, and inculcated justice, not eating flesh, but using nuts. Those who are sixty years old they take without the gates, and do away with. There are also among the Germans those called sacred women, who, by inspecting the whirlpools of rivers and the eddies, and observing the noises of streams, presage and predict future events.[1128] These did not allow the men to fight against Cæsar till the new moon shone.

[1123] Adopting Lowth's emendation, Σιβύλλην φάναι.

[1124] Or, according to the reading in Pausanias, and the statement of Plutarch, "who was the daughter of Poseidon."

[1125] Or Samanæi.

[1126] Altered for Ἀλλόβιοι in accordance with the note of Montacutius, who cites Strabo as an authority for the existence of a sect of Indian sages called Hylobii, ὑλόβιοι—Silvicolæ.

[1127] Βούττα

Of all these, by far the oldest is the Jewish race; and that their philosophy committed to writing has the precedence of philosophy among the Greeks, the Pythagorean Philo[1129] shows at large; and, besides him, Aristobulus the Peripatetic, and several others, not to waste time, in going over them by name. Very clearly the author Megasthenes, the contemporary of Seleucus Nicanor, writes as follows in the third of his books, *On Indian Affairs:* “All that was said about nature by the ancients is said also by those who philosophise beyond Greece: some things by the Brahmins among the Indians, and others by those called Jews in Syria.” 31 Some more fabulously say that certain of those called the Idæan Dactyli were the first wise men; to whom are attributed the invention of what are called the “Ephesian letters,” and of numbers in music. For which reason dactyls in music received their name. And the Idæan Dactyli were Phrygians and barbarians. Herodotus relates that Hercules, having grown a sage and a student of physics, received from the barbarian Atlas, the Phrygian, the columns of the universe; the fable meaning that he received by instruction the knowledge of the heavenly bodies. And Hermippus of Berytus calls Charon the Centaur wise; about whom, he that wrote *The Battle of the Titans* says, “that he first led the race of mortals to righteousness, by teaching them the solemnity of the oath, and propitiatory sacrifices and the figures of Olympus.” By him Achilles, who fought at Troy, was taught. And Hippo, the daughter of the Centaur, who dwelt with Æolus, taught him her father’s science, the knowledge of physics. Euripides also testifies of Hippo as follows:—

> “Who first, by oracles, presaged,
> And by the rising stars, events divine.”

By this Æolus, Ulysses was received as a guest after the taking of Troy. Mark the epochs by comparison with the age of Moses, and with the high antiquity of the philosophy promulgated by him.

[1128] Cæsar, *Gallic War*, book i. chap. 50.

[1129] Sozomen also calls Philo a Pythagorean.

CHAPTER XVI.—THAT THE INVENTORS OF OTHER ARTS WERE MOSTLY BARBARIANS.

And barbarians were inventors not only of philosophy, but almost of every art. The Egyptians were the first to introduce astrology among men. Similarly also the Chaldeans. The Egyptians first showed how to burn lamps, and divided the year into twelve months, prohibited intercourse with women in the temples, and enacted that no one should enter the temples[1130] from a woman without bathing. Again, they were the inventors of geometry. There are some who say that the Carians invented prognostication by the stars. The Phrygians were the first who attended to the flight of birds. And the Tuscans, neighbours of Italy, were adepts at the art of the Haruspex. The Isaurians and the Arabians invented augury, as the Telmesians divination by dreams. The Etruscans invented the trumpet, and the Phrygians the flute. For Olympus and Marsyas were Phrygians. And Cadmus, the inventor of letters among the Greeks, as Euphorus says, was a Phœnician; whence also Herodotus writes that they were called Phœnician letters. And they say that the Phœnicians and the Syrians first invented letters; and that Apis, an aboriginal inhabitant of Egypt, invented the healing art before Io came into Egypt. But afterwards they say that Asclepius improved the art. Atlas the Libyan was the first who built a ship and navigated the sea. Kelmis and Damnaneus, Idæan Dactyli, first discovered iron in Cyprus. Another Idæan discovered the tempering of brass; according to Hesiod, a Scythian. The Thracians first invented what is called a scimitar (ἅρπη),—it is a curved sword,—and were the first to use shields on horseback. Similarly also the Illyrians invented the shield (πέλτη). Besides, they say that the Tuscans invented the art of moulding clay; and that Itanus (he was a Samnite) first fashioned the oblong shield (θυρέος). Cadmus the Phœnician invented stonecutting, and discovered the gold mines on the Pangæan mountain. Further, another nation, the Cappadocians, first invented the instrument called the nabla,[1131] and the Assyrians in the same way the dichord. The Carthaginians were the first that constructed a trireme; and it was built by Bosporus, an aboriginal.[1132] Medea, the daughter of Æetas, a Colchian, first invented the dyeing of hair. Besides, the Noropes (they are a Pæonian race, and are now called the Norici) worked copper, and were the first that purified iron. Amycus the king of the Bebryci was the first inventor of boxing-gloves.[1133] In music, Olympus the Mysian practiced the Lydian harmony; and the people called Troglodytes invented the sambuca,[1134] a musical instrument. It is said that the crooked pipe was invented by Satyrus the Phrygian; likewise also diatonic harmony by Hyagnis, a Phrygian too; and notes by Olympus, a Phrygian; as also the Phrygian harmony, and the half-Phrygian and the half-Lydian, by Marsyas, who belonged to the same region as those mentioned above. And the Doric was invented by Thamyris the Thracian. We have heard that the Persians were the first who fashioned the chariot, and bed, and footstool; and the Sidonians the first to construct a trireme. The Sicilians, close to Italy, were the first inventors of the phorminx, which is not much inferior to the lyre. And they invented castanets. In the time of Semiramis queen of the Assyrians,[1135] they relate that linen garments were invented. And Hellanicus says that Atossa queen of the Persians was the first who composed a letter. These things are reported by Scamo of Mitylene, Theophrastus of Ephesus, Cydippus of Mantinea, also Antiphanes, Aristodemus, and Aristotle; and besides these, Philostephanus, 318 and also Strato the Peripatetic, in his books *Concerning Inventions.* I have added a few details from them, in order to confirm the inventive and practically useful genius of the barbarians, by whom the Greeks profited in their studies. And if any one objects to the barbarous language, Anacharsis says, “All the Greeks speak Scythian to me.” It was he who was held in admiration by the Greeks, who said, “My covering is a cloak; my supper, milk and cheese.” You see that the barbarian philosophy professes deeds, not words. The apostle thus speaks: “So likewise ye, except ye utter by the tongue a word easy to be understood, how shall ye know what is spoken? for ye shall speak into the air. There are, it may be, so many kind of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.” And, “Let him that speaketh in an unknown tongue pray that he may interpret.”[1136]

[1130] [Elucidation XI. *infra;* also p. 428, *infra.*]

[1131] νάβλα and ναυλα, Lat. *nablium;* doubtless the Hebrew נֵבֶל (psaltery, A. V.), described by Josephus as a lyre or harp of twelve strings (in Ps. xxxiii. it is said ten), and played with the fingers. Jerome says it was triangular in shape.

[1132] ἀυτὸχθων, Eusebius. The text has αὐτοσχέδιον, off-hand.

[1133] Literally, fist-straps, the cæstus of the boxers.

[1134] σαμβύκη, a triangular lyre with four strings.

Nay more, it was late before the teaching and writing of discourses reached Greece. Alcmæon, the son of Perithus, of Crotona, first composed a treatise on nature. And it is related that Anaxagoras of Clazomenæ, the son of Hegesibulus, first published a book in writing. The first to adapt music to poetical compositions was Terpander of Antissa; and he set the laws of the Lacedæmonians to music. Lasus of Hermione invented the dithyramb; Stesichorus of Himera, the hymn; Alcman the Spartan, the choral song; Anacreon of Teos, love songs; Pindar the Theban, the dance accompanied with song. Timotheus of Miletus was the first to execute those musical compositions called νόμοι on the lyre, with dancing. Moreover, the iambus was invented by Archilochus of Paros, and the choliambus by Hipponax of Ephesus. Tragedy owed its origin to Thespis the Athenian, and comedy to Susarion of Icaria. Their dates are handed down by the grammarians. But it were tedious to specify them accurately: presently, however, Dionysus, on whose account the Dionysian spectacles are celebrated, will be shown to be later than Moses. They say that Antiphon of Rhamnusium, the son of Sophilus, first invented scholastic discourses and rhetorical figures, and was the first who pled causes for a fee, and wrote a forensic speech for delivery,[1137] as Diodorus says. And Apollodorus of Cuma first assumed the name of critic, and was called a grammarian. Some say it was Eratosthenes of Cyrene who was first so called, since he published two books which he entitled *Grammatica.*The first who was called a grammarian, as we now use the term, was Praxiphanes, the son of Disnysophenes of Mitylene. Zeleucus the Locrian was reported to have been the first to have framed laws (in writing). Others say that it was Menos the son of Zeus, in the time of Lynceus. He comes after Danaus, in the eleventh generation from Inachus and Moses; as we shall show a little further on. And Lycurgus, who lived many years after the taking of Troy, legislated for the Lacedæmonians a hundred and fifty years before the Olympiads. We have spoken before of the age of Solon. Draco (he was a legislator too) is discovered to have lived about the three hundred and ninth Olympiad. Antilochus, again, who wrote of the learned men from the age of Pythagoras to the death of Epicurus, which took place in the tenth day of the month Gamelion, makes up altogether three hundred and twelve years. Moreover, some say that Phanothea, the wife of Icarius, invented the heroic hexameter; others Themis, one of the Titanides. Didymus, however, in his work *On the Pythagorean Philosophy*, relates that Theano of Crotona was the first woman who cultivated philosophy and composed poems. The Hellenic philosophy then, according to some, apprehended the truth accidentally, dimly, partially; as others will have it, was set a-going by the devil. Several suppose that certain powers, descending from heaven, inspired the whole of philosophy. But if the Hellenic philosophy comprehends not the whole extent of the truth, and besides is destitute of strength to perform the commandments of the Lord, yet it prepares the way for the truly royal teaching; training in some way or other, and moulding the character, and fitting him who believes in Providence for the reception of the truth.[1138]

[1135] “King of the Egyptians” in the mss. of Clement. The correction is made from Eusebius, who extracts the passage.

[1136] 1 Cor. xiv. 9, 10, 11, 13.

[1137] By one or other of the parties in the case, it being a practice of advocates in ancient times to compose speeches which the litigants delivered.

[1138] [Elucidation XII., *infra.*]

CHAPTER XVII.—ON THE SAYING OF THE SAVIOUR, “ALL THAT CAME BEFORE ME WERE THIEVES AND ROBBERS.”[1139]

But, say they, it is written, “All who were before the Lord’s advent are thieves and robbers.” All, then, who are in the Word (for it is these that were previous to the incarnation of the Word) are understood generally. But the prophets, being sent and inspired by the Lord, were not thieves, but servants. The Scripture accordingly says, “Wisdom sent her servants, inviting with loud proclamation to a goblet of wine.”[1140]

But philosophy, it is said, was not sent by the Lord, but came stolen, or given by a thief. 319 It was then some power or angel that had learned something of the truth, but abode not in it, that inspired and taught these things, not without the Lord’s knowledge, who knew before the constitution of each essence the issues of futurity, but without His prohibition.

For the theft which reached men then, had some advantage; not that he who perpetrated the theft had utility in his eye, but Providence directed the issue of the audacious deed to utility. I know that many are perpetually assailing us with the allegation, that not to prevent a thing happening, is to be the cause of it happening. For they say, that the man who does not take precaution against a theft, or does not prevent it, is the cause of it: as he is the cause of the conflagration who has not quenched it at the beginning; and the master of the vessel who does not reef the sail, is the cause of the shipwreck. Certainly those who are the causes of such events are punished by the law. For to him who had power to prevent, attaches the blame of what happens. We say to them, that causation is seen in doing, working, acting; but the not preventing is in this respect inoperative. Further, causation attaches to activity; as in the case of the shipbuilder in relation to the origin of the vessel, and the builder in relation to the construction of the house. But that which does not prevent is separated from what takes place. Wherefore the effect will be accomplished; because that which could have prevented neither acts nor prevents. For what activity does that which prevents not exert? Now their assertion is reduced to absurdity, if they shall say that the cause of the wound is not the dart, but the shield, which did not prevent the dart from passing through; and if they blame not the thief, but the man who did not prevent the theft. Let them then say, that it was not Hector that burned the ships of the Greeks, but Achilles; because, having the power to prevent Hector, he did not prevent him; but out of anger (and it depended on himself to be angry or not) did not keep back the fire, and was a concurring cause. Now the devil, being possessed of free-will, was able both to repent and to steal; and it was he who was the author of the theft, not the Lord, who did not prevent him. But neither was the gift hurtful, so as to require that prevention should intervene.

But if strict accuracy must be employed in dealing with them, let them know, that that which does not prevent what we assert to have taken place in the theft, is not a cause at all;

[1139] JOHN X. 8.

[1140] Prov. ix. 3.

but that what prevents is involved in the accusation of being a cause. For he that protects with a shield is the cause of him whom he protects not being wounded; preventing him, as he does, from being wounded. For the demon of Socrates was a cause, not by not preventing, but by exhorting, even if (strictly speaking) he did not exhort. And neither praises nor censures, neither rewards nor punishments, are right, when the soul has not the power of inclination and disinclination, but evil is involuntary. Whence he who prevents is a cause; while he who prevents not judges justly the soul’s choice. So in no respect is God the author of evil. But since free choice and inclination originate sins, and a mistaken judgment sometimes prevails, from which, since it is ignorance and stupidity, we do not take pains to recede, punishments are rightly inflicted. For to take fever is involuntary; but when one takes fever through his own fault, from excess, we blame him. Inasmuch, then, as evil is involuntary,—for no one prefers evil as evil; but induced by the pleasure that is in it, and imagining it good, considers it desirable;—such being the case, to free ourselves from ignorance, and from evil and voluptuous choice, and above all, to withhold our assent from those delusive phantasies, depends on ourselves. The devil is called “thief and robber;” having mixed false prophets with the prophets, as tares with the wheat. “All, then, that came before the Lord, were thieves and robbers;” not absolutely all men, but all the false prophets, and all who were not properly sent by Him. For the false prophets possessed the prophetic name dishonestly, being prophets, but prophets of the liar. For the Lord says, “Ye are of your father the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.”[1141]

But among the lies, the false prophets also told some true things. And in reality they prophesied “in an ecstasy,” as[1142] the servants of the apostate. And the Shepherd, the angel of repentance, says to Hermas, of the false prophet: “For he speaks some truths. For the devil fills him with his own spirit, if perchance he may be able to cast down any one from what is right.” All things, therefore, are dispensed from heaven for good, “that by the Church may be made known the manifold wisdom of God, according to the eternal foreknowledge,[1143] which He purposed in Christ.”[1144] Nothing withstands God: nothing opposes Him: seeing He is Lord and omnipotent. Further, the counsels and activities of those who have rebelled, being partial, proceed from a bad disposition, as bodily diseases from a bad 320 constitution, but are guided by universal Providence to a salutary issue, even though the cause be productive of disease. It is accordingly the greatest achievement of divine Providence, not to allow the evil, which has sprung from voluntary apostasy, to remain useless, and for no good, and not to become in all respects injurious. For it is the work of the divine wisdom, and excellence, and power, not alone to do good (for this is, so to speak, the nature of God, as it is of fire to warm and of light to illumine), but especially to ensure that what happens through the evils hatched by any, may come to a good and useful issue, and to use to advantage those things which appear to be evils, as also the testimony which accrues from temptation.

[1141] John viii. 44.

[1142] [The devil can quote Scripture. Hermas, p. 27, this volume. See, on this important chapter, Elucidation XIII., *infra*.]

[1143] Clement reads πρόγνωσιν for πρόθεσιν.

[1144] Eph. iii. 10, 11.

There is then in philosophy, though stolen as the fire by Prometheus, a slender spark, capable of being fanned into flame, a trace of wisdom and an impulse from God. Well, be it so that “the thieves and robbers” are the philosophers among the Greeks, who from the Hebrew prophets before the coming of the Lord received fragments of the truth, not with full knowledge, and claimed these as their own teachings, disguising some points, treating others sophistically by their ingenuity, and discovering other things, for perchance they had “the spirit of perception.”[1145] Aristotle, too, assented to Scripture, and declared sophistry to have stolen wisdom, as we intimated before. And the apostle says, “Which things we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.”[1146] For of the prophets it is said, “We have all received of His fulness,”[1147] that is, of Christ’s. So that the prophets are not thieves. “And my doctrine is not Mine,” saith the Lord, “but the Father’s which sent me.” And of those who steal He says: “But he that speaketh of himself, seeketh his own glory.”[1148] Such are the Greeks, “lovers of their own selves, and boasters.”[1149] Scripture, when it speaks of these as wise, does not brand those who are really wise, but those who are wise in appearance.

[1145] Ex. xxviii. 3.

[1146] 1 Cor. ii. 13.

[1147] John i. 16.

[1148] John vii. 16, 18.

[1149] 2 Tim. iii. 2.

CHAPTER XVIII.—HE ILLUSTRATES THE APOSTLE'S SAYING, "I WILL DESTROY THE WISDOM OF THE WISE."

And of such it is said, "I will destroy the wisdom of the wise: I will bring to nothing the understanding of the prudent." The apostle accordingly adds, "Where is the wise? Where is the scribe? Where is the disputer of this world?" setting in contradistinction to the scribes, the disputers[1150] of this world, the philosophers of the Gentiles. "Hath not God made foolish the wisdom of the world?"[1151] which is equivalent to, showed it to be foolish, and not true, as they thought. And if you ask the cause of their seeming wisdom, he will say, "because of the blindness of their heart;" since "in the wisdom of God," that is, as proclaimed by the prophets, "the world knew not," in the wisdom "which spake by the prophets," "Him,"[1152] that is, God,—"it pleased God by the foolishness of preaching"—what seemed to the Greeks foolishness—"to save them that believe. For the Jews require signs," in order to faith; "and the Greeks seek after wisdom," plainly those reasonings styled "irresistible," and those others, namely, syllogisms. "But we preach Jesus Christ crucified; to the Jews a stumbling-block," because, though knowing prophecy, they did not believe the event: "to the Greeks, foolishness;" for those who in their own estimation are wise, consider it fabulous that the Son of God should speak by man and that God should have a Son, and especially that that Son should have suffered. Whence their preconceived idea inclines them to disbelieve. For the advent of the Saviour did not make people foolish, and hard of heart, and unbelieving, but made them understanding, amenable to persuasion, and believing. But those that would not believe, by separating themselves from the voluntary adherence of those who obeyed, were proved to be without understanding, unbelievers and fools. "But to them who are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God." Should we not understand (as is better) the words rendered, "Hath not God made foolish the wisdom of the world?" negatively: "God hath not made foolish the wisdom of the world?"—so that the cause of their hardness of heart may not appear to have proceeded from God, "making foolish the wisdom of the world." For on all accounts, being wise, they incur greater blame in not believing the proclamation. For the preference and choice of truth is voluntary. But that declaration, "I will destroy the wisdom of the wise," declares Him to have sent forth light, by bringing forth in opposition the despised and contemned barbarian philosophy; as the lamp, when shone upon by the sun, is said to be extinguished, on account of its not then exerting the same power. All having been therefore called, those who are willing to obey have been named[1153] "called." For there is no unrighteousness with God. Those of either race who have believed, are "a peculiar people."[1154] And in the Acts of the Apostles you will find this, word for word, "Those then who received his word were baptized;"[1155] but those who would not obey kept themselves aloof. To these prophecy says, "If ye be willing and hear me, ye shall eat the good things of the land;"[1156] proving that choice or refusal depends on ourselves. The apostle designates the doctrine which is according to the Lord, "the wisdom of God," in order to show that the true philosophy has been communicated by the Son. Further, he, who has a show of wisdom, has certain exhortations enjoined on him by the apostle: "That ye put on the new man, which after God is renewed in righteousness and true holiness. Wherefore, putting away lying, speak every man truth. Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working that which is good" (and to work is to labour in seeking the truth; for it is accompanied with rational well-doing), "that ye may have to give to him that has need,"[1157] both of worldly wealth and of divine wisdom. For he wishes both that the word be taught, and that the money be put into the bank, accurately tested, to accumulate interest. Whence he adds, "Let no corrupt communication proceed out of your mouth,"—that is "corrupt communication" which proceeds out of conceit,—"but that which is good for the use of edifying, that it may minister grace to the hearers." And the word of the good God must needs be good. And how is it possible that he who saves shall not be good?

[1150] Or, "inquirers."

[1151] 1 Cor. i. 19, 20.

[1152] 1 Cor. i. 21–24; where the reading is Θεόν not Αὐτόν.

[1153] [He thus expounds the *Ecclesia*.]

[1154] Tit. ii. 14.

[1155] Acts ii. 41.

[1156] Isa. i. 19.

[1157] Eph. iv. 24, 25, 27–29.

CHAPTER XIX.—THAT THE PHILOSOPHERS HAVE ATTAINED TO SOME PORTION OF TRUTH.

Since, then, the Greeks are testified to have laid down some true opinions, we may from this point take a glance at the testimonies. Paul, in the Acts of the Apostles, is recorded to have said to the Areopagites, "I perceive that ye are more than ordinarily religious. For as I passed by, and beheld your devotions, I found an altar with the inscription, To The Unknown God. Whom therefore ye ignorantly worship, Him declare I unto you. God, that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, and find Him; though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we also are His offspring."[1158] Whence it is evident that the apostle, by availing himself of poetical examples from the *Phenomena* of Aratus, approves of what had been well spoken by the Greeks; and intimates that, by the unknown God, God the Creator was in a roundabout way worshipped by the Greeks; but that it was necessary by positive knowledge to apprehend and learn Him by the Son. "Wherefore, then, I send thee to the Gentiles," it is said, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith which is in Me."[1159] Such, then, are the eyes of the blind which are opened. The knowledge of the Father by the Son is the comprehension of the "Greek circumlocution;"[1160] and to turn from the power of Satan is to change from sin, through which bondage was produced. We do not, indeed, receive absolutely all philosophy, but that of which Socrates[1161] speaks in Plato. "For there are (as they say) in the mysteries many bearers of the thyrsus, but few bacchanals;" meaning, "that many are called, but few chosen." He accordingly plainly adds: "These, in my opinion, are none else than those who have philosophized right; to belong to whose number, I myself have left nothing undone in life, as far as I could, but have endeavoured in every way. Whether we have endeavoured rightly and achieved aught, we shall know when we have gone there, if God will, a little afterwards.” Does he not then seem to declare from the Hebrew Scriptures the righteous man’s hope, through faith, after death? And in *Demodocus*[1162] (if that is really the work of Plato): “And do not imagine that I call it philosophizing to spend life pottering about the arts, or learning many things, but something different; since I, at least, would consider this a disgrace.” For he knew, I reckon, “that the knowledge of many things does not educate the mind,”[1163] according to Heraclitus. And in the fifth book of the *Republic,*[1164] he says, “‘Shall we then call all these, and the others 322 which study such things, and those who apply themselves to the meaner arts, philosophers?’ ‘By no means,’ I said, ‘but like philosophers.’ ‘And whom,’ said he, ‘do you call true?’ ‘Those,’ said I, ‘who delight in the contemplation of truth. For philosophy is not in geometry, with its postulates and hypotheses; nor in music, which is conjectural; nor in astronomy, crammed full of physical, fluid, and probable causes. But the knowledge of the good and truth itself are requisite,—what is good being one thing, and the ways to the good another.’”[1165] So that he does not allow that the curriculum of training suffices for the good, but co-operates in rousing and training the soul to intellectual objects. Whether, then, they say that the Greeks gave forth some utterances of the true philosophy by accident, it is the accident of a divine administration (for no one will, for the sake of the present argument with us, deify chance); or by good fortune, good fortune is not unforeseen. Or were one, on the other hand, to say that the Greeks possessed a natural conception of these things, we know the one Creator of nature; just as we also call righteousness natural; or that they had a common intellect, let us reflect who is its father, and what righteousness is in the mental economy. For were one to name “prediction,”[1166] and assign as its cause “combined utterance,”[1167] he specifies forms of prophecy. Further, others will have it that some truths were uttered by the philosophers, in appearance.

[1158] Acts xvii. 22–28.

[1159] Acts xxvi. 17, 18.

[1160] Viz., "The Unknown God." [Hereafter to be noted.]

[1161] [Not in the original with Socrates, but a common adage:— Multi thyrsigeri, pauci Bacchi. The original Greek hexameter is given by Erasmus, in his *Adagia* (p. 650), with numerous equivalents, among which take this: *Non omnes episcopi qui mitram gerunt bicornem*. He reminds us that Plato borrows it in the *Phœdo*, and he quotes the parallel sayin of Herodes Atticus, "I see a beard and a cloak, but as yet do not discover the philosopher."]

The divine apostle writes accordingly respecting us: “For now we see as through a glass;”[1168] knowing ourselves in it by reflection, and simultaneously contemplating, as we can, the efficient cause, from that, which, in us, is divine. For it is said, "Having seen thy brother, thou hast seen thy God:" methinks that now the Saviour God is declared to us. But after the laying aside of the flesh, "face to face,"—then definitely and comprehensively, when the heart becomes pure. And by reflection and direct vision, those among the Greeks who have philosophized accurately, see God. For such, through our weakness, are our true views, as images are seen in the water, and as we see things through pellucid and transparent bodies. Excellently therefore Solomon says: "He who soweth righteousness, worketh faith."[1169] "And there are those who, sewing their own, make increase."[1170] And again: "Take care of the verdure on the plain, and thou shalt cut grass and gather ripe hay, that thou mayest have sheep for clothing."[1171] You see how care must be taken for external clothing and for keeping. "And thou shalt intelligently know the souls of thy flock."[1172] "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; uncircumcision observing the precepts of the law,"[1173] according to the apostle, both before the law and before the advent. As if making comparison of those addicted to philosophy with those called heretics,[1174] the Word most clearly says: "Better is a friend that is near, than a brother that dwelleth afar off."[1175] "And he who relies on falsehoods, feeds on the winds, and pursues winged birds."[1176] I do not think that philosophy directly declares the Word, although in many instances philosophy attempts and persuasively teaches us probable arguments; but it assails the sects. Accordingly it is added: "For he hath forsaken the ways of his own vineyard, and wandered in the tracks of his own husbandry." Such are the sects which deserted the primitive Church.[1177] Now he who has fallen into heresy passes through an arid wilderness, abandoning the only true God, destitute of God, seeking waterless water, reaching an uninhabited and thirsty land, collecting sterility with his hands. And those destitute of prudence, that is, those involved in heresies, "I enjoin," remarks Wisdom, saying, "Touch sweetly stolen bread and the sweet water of theft;"[1178] the Scripture manifestly applying the terms bread and water to nothing else but to those heresies, which employ bread and water in the oblation, not according to the canon of the Church. For there are those who celebrate the Eucharist with mere water. “But begone, stay not in her place:” *place* is the synagogue, not the Church. He calls it by the equivocal name, *place*. Then He subjoins: “For so shalt thou pass through the water of another;” reckoning heretical baptism not proper and true water. “And thou shalt pass over another’s river,” that rushes along and sweeps down to the sea; into which he is cast who, having diverged from the stability which is according to truth, rushes back into the heathenish and tumultous waves of life.

[1162] There is no such utterance in the *Demodocus*. But in the *Amatores*, Basle Edition, p. 237, Plato says: “But it is not so, my friend: nor is it philosophizing to occupy oneself in the arts, nor lead a life of bustling, meddling activity, nor to learn many things; but it is something else. Since I, at least, would reckon this a reproach; and that those who devote themselves to the arts ought to be called mechanics.”

[1163] According to the emendations of Menagius: “ώς ἄρα ὴ πολυμά θεια γοον οὐχὶ διδάσκει.”

[1164] [Sect. xix. xx. p. 475.]

[1165] Adopting the emendations, δεῖ ἐπιστήμης instead of δὶ ἐπιστήμης, and τἀγαθῶν for τάγαθοῦ, omitting ὡσπερ.

[1166] προαναφώνησις.

[1167] συνεκφώνησις.

[1168] 1 Cor. xii. 12.

[1169] Prov. xi. 21.

[1170] Prov. xi. 24.

[1171] Prov. xxvii. 25, 26.

[1172] Prov. xxvii. 23.

[1173] Rom. ii. 14, 15.

[1174] [His ideas of the conditions of the Gnostics, Montanists, and other heretical sects who divided the primitive unity, is important as illustrating Irenæus. Note his words, *the primitive*, etc.]

[1175] Prov. xxvii. 10.

[1176] Prov. ix. 12.

[1177] [His ideas of the conditions of the Gnostics, Montanists, and other heretical sects who divided the primitive unity, is important as illustrating Irenæus. Note his words, *the primitive*, etc.]

[1178] Prov. ix. 17.

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CHAPTER XX.—IN WHAT RESPECT PHILOSOPHY CONTRIBUTES TO THE COMPREHENSION OF DIVINE TRUTH.

As many men drawing down the ship, cannot be called many causes, but one cause consisting of many;—for each individual by himself is not the cause of the ship being drawn, but along with the rest;—so also philosophy, being the search for truth, contributes to the comprehension of truth; not as being the cause of comprehension, but a cause along with other things, and co-operator; perhaps also a joint cause. And as the several virtues are causes of the happiness of one individual; and as both the sun, and the fire, and the bath, and clothing are of one getting warm: so while truth is one, many things contribute to its investigation. But its discovery is by the Son. If then we consider, virtue is, in power, one. But it is the case, that when exhibited in some things, it is called prudence, in others temperance, and in others manliness or righteousness. By the same analogy, while truth is one, in geometry there is the truth of geometry; in music, that of music; and in the right philosophy, there will be Hellenic truth. But that is the only authentic truth, unassailable, in which we are instructed by the Son of God. In the same way we say, that the drachma being one and the same, when given to the shipmaster, is called the fare; to the tax-gatherer, tax; to the landlord, rent; to the teacher, fees; to the seller, an earnest. And each, whether it be virtue or truth, called by the same name, is the cause of its own peculiar effect alone; and from the blending of them arises a happy life. For we are not made happy by names alone, when we say that a good life is happiness, and that the man who is adorned in his soul with virtue is happy. But if philosophy contributes remotely to the discovery of truth, by reaching, by diverse essays, after the knowledge which touches close on the truth, the knowledge possessed by us, it aids him who aims at grasping it, in accordance with the Word, to apprehend knowledge. But the Hellenic truth is distinct from that held by us (although it has got the same name), both in respect of extent of knowledge, certainly of demonstration, divine power, and the like. For we are taught of God, being instructed in the truly "sacred letters"[1179] by the Son of God. Whence those, to whom we refer, influence souls not in the way we do, but by different teaching. And if, for the sake of those who are fond of fault-finding, we must draw a distinction, by saying that philosophy is a concurrent and cooperating cause of true apprehension, being the search for truth, then we shall avow it to be a preparatory training for the enlightened man (τοῦ γνωστικοῦ); not assigning as the cause that which is but the joint-cause; nor as the upholding cause, what is merely co-operative; nor giving to philosophy the place of a *sine quâ non*. Since almost all of us, without training in arts and sciences, and the Hellenic philosophy, and some even without learning at all, through the influence of a philosophy divine and barbarous, and by power, have through faith received the word concerning God, trained by self-operating wisdom. But that which acts in conjunction with something else, being of itself incapable of operating by itself, we describe as co-operating and concausing, and say that it becomes a cause only in virtue of its being a joint-cause, and receives the name of cause only in respect of its concurring with something else, but that it cannot by itself produce the right effect.

[1179] ἱερὰ γράυυατα (2 Tim. iii. 15), translated in A. V. "sacred Scriptures:" also in contradistinction to the so-called sacred letters of the Egyptians, Chaldeans, etc.

Although at one time philosophy justified the Greeks,[1180] not conducting them to that entire righteousness to which it is ascertained to cooperate, as the first and second flight of steps help you in your ascent to the upper room, and the grammarian helps the philosopher. Not as if by its abstraction, the perfect Word would be rendered incomplete, or truth perish; since also sight, and hearing, and the voice contribute to truth, but it is the mind which is the appropriate faculty for knowing it. But of those things which co-operate, some contribute a greater amount of power; some, a less. Perspicuity accordingly aids in the communication of truth, and logic in preventing us from falling under the heresies by which we are assailed. But the teaching, which is according to the Saviour, is complete in itself and without defect, being "the power and wisdom of God;"[1181] and the Hellenic philosophy does not, by its approach, make the truth more powerful; but rendering powerless the assault of sophistry against it, and frustrating the treacherous plots laid against the truth, is said to be the proper "fence and wall of the vineyard." And the truth which is according to faith is as necessary for life as bread; while the preparatory discipline is like sauce and sweetmeats. "At the end of the dinner, the dessert is pleasant," according to the Theban Pindar. And the Scripture has expressly said, "The innocent will become wiser by understanding, and the wise will receive knowledge."[1182] "And he that speaketh of himself," saith the Lord, "seeketh his own glory; but He that seeketh His glory that sent Him is true, and there is no unrighteousness in Him."[1183] On the other hand, therefore, he who appropriates what belongs to the barbarians, and vaunts it is his own, does wrong, increasing his own glory, and falsifying the truth. It is such an one that is by Scripture called a "thief." It is therefore said, "Son, be not a liar; for falsehood leads to theft." Nevertheless the thief possesses really, what he has possessed himself of dishonestly,[1184] whether it be gold, or silver, or speech, or dogma. The 324 ideas, then, which they have stolen, and which are partially true, they know by conjecture and necessary logical deduction: on becoming disciples, therefore, they will know them with intelligent apprehension.

[1180] [Kaye, p. 426. A most valuable exposition of these passages on justification. See Elucidation XIV., *infra*.]

[1181] 1 Cor. i. 24.

[1182] Prov. xxi. 11.

[1183] John vii. 18.

[1184] [This ingenious statement explains the author's constant assertion that truth, and to some extent saving truth, was to be found in Greek philosophy.]

CHAPTER XXI.—THE JEWISH INSTITUTIONS AND LAWS OF FAR HIGHER ANTIQUITY THAN THE PHILOSOPHY OF THE GREEKS.

On the plagiarizing of the dogmas of the philosophers from the Hebrews, we shall treat a little afterwards. But first, as due order demands, we must now speak of the epoch of Moses, by which the philosophy of the Hebrews will be demonstrated beyond all contradiction to be the most ancient of all wisdom. This has been discussed with accuracy by Tatian in his book *To the Greeks*, and by Cassian in the first book of his *Exegetics*. Nevertheless our commentary demands that we too should run over what has been said on the point. Apion, then, the grammarian, surnamed Pleistonices, in the fourth book of *The Egyptian Histories*, although of so hostile a disposition towards the Hebrews, being by race an Egyptian, as to compose a work against the Jews, when referring to Amosis king of the Egyptians, and his exploits, adduces, as a witness, Ptolemy of Mendes. And his remarks are to the following effect: Amosis, who lived in the time of the Argive Inachus, overthrew Athyria, as Ptolemy of Mendes relates in his *Chronology*. Now this Ptolemy was a priest; and setting forth the deeds of the Egyptian kings in three entire books, he says, that the exodus of the Jews from Egypt, under the conduct of Moses, took place while Amosis was king of Egypt. Whence it is seen that Moses flourished in the time of Inachus. And of the Hellenic states, the most ancient is the Argolic, I mean that which took its rise from Inachus, as Dionysius of Halicarnassus teaches in his *Times*. And younger by forty generations than it was Attica, founded by Cecrops, who was an aboriginal of double race, as Tatian expressly says; and Arcadia, founded by Pelasgus, younger too by nine generations; and he, too, is said to have been an aboriginal. And more recent than this last by fifty-two generations, was Pthiotis, founded by Deucalion. And from the time of Inachus to the Trojan war twenty generations or more are reckoned; let us say, four hundred years and more. And if Ctesias says that the Assyrian power is many years older than the Greek, the exodus of Moses from Egypt will appear to have taken place in the forty-second year of the Assyrian empire,[1185] in the thirty-second year of the reign of Belochus, in the time of Amosis the Egyptian, and of Inachus the Argive. And in Greece, in the time of Phoroneus, who succeeded Inachus, the flood of Ogyges occurred; and monarchy subsisted in Sicyon first in the person of Ægialeus, then of Europs, then of Telches; in Crete, in the person of Cres. For Acusilaus says that Phoroneus was the first man. Whence, too, the author of *Phoronis* said that he was “the father of mortal men.” Thence Plato in the *Timœus*, following Acusilaus, writes: “And wishing to draw them out into a discussion respecting antiquities, he[1186] said that he ventured to speak of the most remote antiquities of this city[1187] respecting Phoroneus, called the first man, and Niobe, and what happened after the deluge.” And in the time of Phorbus lived Actæus, from whom is derived Actaia, Attica; and in the time of Triopas lived Prometheus, and Atlas, and Epimetheus, and Cecrops of double race, and Ino. And in the time of Crotopus occurred the burning of Phaëthon, and the deluge[1188] of Deucalion; and in the time of Sthenelus, the reign of Amphictyon, and the arrival of Danaus in the Peloponnesus; and trader Dardanus happened the building of Dardania, whom, says Homer,

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[1185] The deficiencies of the text in this place have been supplied from Eusebius’s *Chronicles*.

[1186] i.e., Solon, in his conversation with the Egyptian priests.

[1187] πόλει, “city,” is not in Plato.

> "First cloud-compelling Zeus begat,"—

and the transmigration from Crete into Phœnicia. And in the time of Lynceus took place the abduction of Proserpine, and the dedication of the sacred enclosure in Eleusis, and the husbandry of Triptolemus, and the arrival of Cadmus in Thebes, and the reign of Minos. And in the time of Prœtus the war of Eumolpus with the Athenians took place; and in the time of Acrisius, the removal of Pelops from Phrygia, the arrival of Ion at Athens; and the second Cecrops appeared, and the exploits of Perseus and Dionysus took place, and Orpheus and Musæus lived. And in the eighteenth year of the reign of Agamemnon, Troy was taken, in the first year of the reign of Demophon the son of Theseus at Athens, on the twelfth day of the month Thargelion, as Dionysius the Argive says; but Ægias and Dercylus, in the third book, say that it was on the eighth day of the last division of the month Panemus; Hellanicus says that it was on the twelfth of the month Thargelion; and some of the authors of the *Attica* say that it was on the eighth of the last division of the month in the last year of Menestheus, at full moon. 325

> "It was midnight,"

says the author of the *Little Iliad*,

> "And the moon shone clear."

Others say, it took place on the same day of Scirophorion. But Theseus, the rival of Hercules, is older by a generation than the Trojan war. Accordingly Tlepolemus, a son of Hercules, is mentioned by Homer, as having served at Troy.

Moses, then, is shown to have preceded the deification of Dionysus six hundred and four years, if he was deified in the thirty-second year of the reign of Perseus, as Apollodorus says in his *Chronology*. From Bacchus to Hercules and the chiefs that sailed with Jason in the ship Argo, are comprised sixty-three years. Æsculapius and the Dioscuri sailed with them, as Apollonius Rhodius testifies in his *Argonautics*. And from the reign of Hercules, in Argos, to the deification of Hercules and of Æsculapius, are comprised thirty-eight years, according to Apollodorus the chronologist; from this to the deification of Castor and Pollux, fifty-three years. And at this time Troy was taken. And if we may believe the poet Hesiod, let us hear him:—

[1188] ἐπομβρία.

> “Then to Jove, Maia, Atlas’ daughter, bore renowned Hermes,
> Herald of the immortals, having ascended the sacred couch.
> And Semele, the daughter of Cadmus, too, bore an illustrious son,
> Dionysus, the joy-inspiring, when she mingled with him in love.”[1189]

Cadmus, the father of Semele, came to Thebes in the time of Lynceus, and was the inventor of the Greek letters. Triopas was a contemporary of Isis, in the seventh generation from Inachus. And Isis, who is the same as Io, is so called, it is said, from her going (ἰέναι) roaming over the whole earth. Her, Istrus, in his work on the migration of the Egyptians, calls the daughter of Prometheus. Prometheus lived in the time of Triopas, in the seventh generation after Moses. So that Moses appears to have flourished even before the birth of men, according to the chronology of the Greeks. Leon, who treated of the Egyptian divinities, says that Isis by the Greeks was called Ceres, who lived in the time of Lynceus, in the eleventh generation after Moses. And Apis the king of Argos built Memphis, as Aristippus says in the first book of the *Arcadica*. And Aristeas the Argive says that he was named Serapis, and that it is he that the Egyptians worship. And Nymphodorus of Amphipolis, in the third book of the *Institutions of Asia*, says that the bull Apis, dead and laid in a coffin (σορός), was deposited in the temple of the god (δαίμονος) there worshipped, and thence was called Soroapis, and afterwards Serapis by the custom of the natives. And Apis is third after Inachus. Further, Latona lived in the time of Tityus. “For he dragged Latona, the radiant consort of Zeus.” Now Tityus was contemporary with Tantalus. Rightly, therefore, the Bœotian Pindar writes, “And in time was Apollo born;” and no wonder when he is found along with Hercules, serving Admetus “for a long year.” Zethus and Amphion, the inventors of music, lived about the age of Cadmus. And should one assert that Phemonoe was the first who sang oracles in verse to Acrisius, let him know that twenty-seven years after Phemonoe, lived Orpheus, and Musæus, and Linus the teacher of Hercules. And Homer and Hesiod are much more recent than the Trojan war; and after them the legislators among the Greeks are far more recent, Lycurgus and Solon, and the seven wise men, and Pherecydes of Syros, and Pythagoras the great, who lived later, about the Olympiads, as we have shown. We have also demonstrated Moses to be more ancient, not only than those called poets and wise men among the Greeks, but than the most of their deities. Nor he alone, but the Sibyl also is more ancient than Orpheus. For it is said, that respecting her appellation and her oracular utterances there are several accounts; that being a Phrygian, she was called Artemis; and that on her arrival at Delphi, she sang—

[1189] [*Theog.*, 938.]

> “O Delphians, ministers of far-darting Apollo,
> I come to declare the mind of Ægis-bearing Zeus,
> Enraged as I am at my own brother Apollo.”

There is another also, an Erythræan, called Herophile. These are mentioned by Heraclides of Pontus in his work *On Oracles*. I pass over the Egyptian Sibyl, and the Italian, who inhabited the Carmentale in Rome, whose son was Evander, who built the temple of Pan in Rome, called the Lupercal.

It is worth our while, having reached this point, to examine the dates of the other prophets among the Hebrews who succeeded Moses. After the close of Moses’s life, Joshua succeeded to the leadership of the people, and he, after warring for sixty-five years, rested in the good land other five-and-twenty. As the book of Joshua relates, the above mentioned man was the successor of Moses twenty-seven years. Then the Hebrews having sinned, were delivered to Chusachar[1190] king of Mesopotamia for eight years, as the book of Judges mentions. But having afterwards besought the Lord, they receive for leader Gothoniel,[1191] the younger brother of Caleb, of the tribe of Judah, who, having slain the king of Mesopotamia, ruled over the people forty years in succession. And having again sinned, they were delivered into the hands of Æglom[1192] king of the Moabites for eighteen years. But on their 326 repentance, Aod,[1193] a man who had equal use of both hands, of the tribe of Ephraim, was their leader for eighty years. It was he that despatched Æglom. On the death of Aod, and on their sinning again, they were delivered into the hand of Jabim[1194] king of Canaan twenty years. After him Deborah the wife of Lapidoth, of the tribe of Ephraim, prophesied; and Ozias the son of Rhiesu was high priest. At her instance Barak the son of Bener,[1195] of the tribe of Naphtali, commanding the army, having joined battle with Sisera, Jabim’s commander-in-chief, conquered him. And after that Deborah ruled, judging the people forty years. On her death, the people having again sinned, were delivered into the hands of the Midianites seven years. After these events, Gideon, of the tribe of Manasseh, the son of Joas, having fought with his three hundred men, and killed a hundred and twenty thousand, ruled forty years; after whom the son of Ahimelech, three years. He was succeeded by Boleas, the son of Bedan, the son of Charran,[1196] of the tribe of Ephraim, who ruled twenty-three years.

[1190] Chushan-rishathaim; Judg. iii. 8.

[1191] Othniel.

[1192] Eglon.

[1193] Ehud.

[1194] Jabin.

[1195] Abinoam; Judg. iv. 6.

[1196] *Sic.* Θωλεᾶς may be the right reading instead of Βωλεᾶς. But Judg. x. 1 says Tola, the son of Puah, the son of Dodo.

After whom, the people having sinned again, were delivered to the Ammonites eighteen years; and on their repentance were commanded by Jephtha the Gileadite, of the tribe of Manasseh; and he ruled six years. After whom, Abatthan[1197] of Bethlehem, of the tribe of Juda, ruled seven years. Then Ebron[1198] the Zebulonite, eight years. Then Eglom of Ephraim, eight years. Some add to the seven years of Abatthan the eight of Ebrom.[1199] And after him, the people having again transgressed, came under the power of the foreigners, the Philistines, for forty years. But on their returning [to God], they were led by Samson, of the tribe of Dan, who conquered the foreigners in battle. He ruled twenty years. And after him, there being no governor, Eli the priest judged the people for forty years. He was succeeded by Samuel the prophet; contemporaneously with whom Saul reigned, who held sway for twenty-seven years. He anointed David. Samuel died two years before Saul, while Abimelech was high priest. He anointed Saul as king, who was the first that bore regal sway over Israel after the judges; the whole duration of whom, down to Saul, was four hundred and sixty-three years and seven months.

Then in the first book of Kings there are twenty years of Saul, during which he reigned after he was renovated. And after the death of Saul, David the son of Jesse, of the tribe of Judah, reigned next in Hebron, forty years, as is contained in the second book of Kings. And Abiathar the son of Abimelech, of the kindred of Eli, was high priest. In his time Gad and Nathan prophesied. From Joshua the son of Nun, then, till David received the kingdom, there intervene, according to some, four hundred and fifty years. But, as the chronology set forth shows, five hundred and twenty-three years and seven months are comprehended till the death of David.

And after this Solomon the son of David reigned forty years. Under him Nathan continued to prophesy, who also exhorted him respecting the building of the temple. Achias of Shilo also prophesied. And both the kings, David and Solomon, were prophets. And Sadoc the high priest was the first who ministered in the temple which Solomon built, being the eighth from Aaron, the first high priest. From Moses, then, to the age of Solomon, as some say, are five hundred and ninety-five years, and as others, five hundred and seventy-six.

And if you count, along with the four hundred and fifty years from Joshua to David, the forty years of the rule of Moses, and the other eighty years of Moses's life previous to the exodus of the Hebrews from Egypt, you will make up the sum in all of six hundred and ten years. But our chronology will run more correctly, if to the five hundred and twenty-three years and seven months till the death of David, you add the hundred and twenty years of Moses and the forty years of Solomon. For you will make up in all, down to the death of Solomon, six hundred and eighty-three years and seven months.

[1197] Ibzan, A. V., Judg. xii. 8; Ἀβαισσάν, *Septuagant*. According to Judg. xii. 11, Elon the Zebulonite succeeded Ibzan.

[1198] Not mentioned in Scripture.

[1199] *Sic.*

Hiram gave his daughter to Solomon about the time of the arrival of Menelaus in Phœnicia, after the capture of Troy, as is said by Menander of Pergamus, and Lætus in *The Phœnicia*. And after Solomon, Roboam his son reigned for seventeen years; and Abimelech the son of Sadoc was high priest. In his reign, the kingdom being divided, Jeroboam, of the tribe of Ephraim, the servant of Solomon, reigned in Samaria; and Achias the Shilonite continued to prophesy; also Samæas the son of Amame, and he who came from Judah to Jeroboam,[1200] and prophesied against the altar. After him his son Abijam, twenty-three years; and likewise his son Asaman.[1201] The last, in his old age, was diseased in his feet; and in his reign prophesied Jehu the son of Ananias.

327 After him Jehosaphat his son reigned twenty-five years.[1202] In his reign prophesied Elias the Thesbite, and Michæas the son of Jebla, and Abdias the son of Ananias. And in the time of Michæas there was also the false prophet Zedekias, the son of Chonaan. These were followed by the reign of Joram the son of Jehosaphat, for eight years; during whose time prophesied Elias; and after Elias, Elisæus the son of Saphat. In his reign the people in Samaria ate doves' dung and their own children. The period of Jehosaphat extends from the close of the third book of Kings to the fourth. And in the reign of Joram, Elias was translated, and Elisæus the son of Saphat commenced prophesying, and prophesied for six years, being forty years old.

Then Ochozias reigned a year. In his time Elisæus continued to prophesy, and along with him Adadonæus.[1203] After him the mother of Ozias,[1204] Gotholia,[1205] reigned eight[1206] years, having slain the children of her brother.[1207] For she was of the family of Ahab. But the sister of Ozias, Josabæa, stole Joas the son of Ozias, and invested him afterwards with the kingdom. And in the time of this Gotholia, Elisæus was still prophesying. And after her reigned, as I said before, Joash, rescued by Josabæa the wife of Jodæ the high priest, and lived in all forty years.

[1200] See 1 Kings xiii. 1, 2. The text has ἐπι Ῥοβοάμ, which, if retained, must be translated "in the reign of Roboam." But Jeroboam was probably the original reading.

[1201] Asa.

[1202] So Lowth corrects the text, which has five.

[1203] Supposed to be "son of Oded" or "Adad," i.e., Azarias.

[1204] i.e., of Ochozias.

[1205] Athalia.

[1206] She was slain in the seventh year of her reign.

[1207] Not of her brother, but of her son Ahaziah, all of whom she slew except Joash.

There are comprised, then, from Solomon to the death of Elisæus the prophet, as some say, one hundred and five years; according to others, one hundred and two; and, as the chronology before us shows, from the reign of Solomon an hundred and eighty-one.

Now from the Trojan war to the birth of Homer, according to Philochorus, a hundred and eighty years elapsed; and he was posterior to the Ionic migration. But Aristarchus, in the *Archilochian Memoirs*, says that he lived during the Ionic migration, which took place a hundred and twenty years after the siege of Troy. But Apollodorus alleges it was an hundred and twenty years after the Ionic migration, while Agesilaus son of Doryssæus was king of the Lacedæmonians: so that he brings Lycurgus the legislator, while still a young man, near him. Euthymenes, in the *Chronicles*, says that he flourished contemporaneously with Hesiod, in the time of Acastus, and was born in Chios about the four hundredth year after the capture of Troy. And Archimachus, in the third book of his *Eubœan History*, is of this opinion. So that both he and Hesiod were later than Elisæus, the prophet. And if you choose to follow the grammarian Crates, and say that Homer was born about the time of the expedition of the Heraclidæ, eighty years after the taking of Troy, he will be found to be later again than Solomon, in whose days occurred the arrival of Menelaus in Phœnicia, as was said above. Eratosthenes says that Homer's age was two hundred years after the capture of Troy. Further, Theopompus, in the forty-third book of the *Philippics*, relates that Homer was born five hundred years after the war at Troy. And Euphorion, in his book about the *Aleuades*, maintains that he was born in the time of Gyges, who began to reign in the eighteenth Olympiad, who, also he says, was the first that was called tyrant (τύραννος). Sosibius Lacon, again, in his *Record of Dates*, brings Homer down to the eighth year of the reign of Charillus the son of Polydectus. Charillus reigned for sixty-four years, after whom the son of Nicander reigned thirty-nine years. In his thirty-fourth year it is said that the first Olympiad was instituted; so that Homer was ninety years before the introduction of the Olympic games.

After Joas, Amasias his son reigned as his successor thirty-nine years. He in like manner was succeeded by his son Ozias, who reigned for fifty-two years, and died a leper. And in his time prophesied Amos, and Isaiah his son,[1208] and Hosea the son of Beeri, and Jonas the son of Amathi, who was of Geth-chober, who preached to the Ninevites, and passed through the whale's belly.

Then Jonathan the son of Ozias reigned for sixteen years. In his time Esaias still prophesied, and Hosea, and Michæas the Morasthite, and Joel the son of Bethuel.

Next in succession was his son Ahaz, who reigned for sixteen years. In his time, in the fifteenth year, Israel was carried away to Babylon. And Salmanasar the king of the Assyrians carried away the people of Samaria into the country of the Medes and to Babylon.

[1208] Clement is wrong in asserting that Amos the prophet was the father of Isaiah. The names are written differently in Hebrew, though the same in Greek.

Again Ahaz was succeeded by Osee,[1209] who reigned for eight years. Then followed Hezekiah, for twenty-nine years. For his sanctity, when he had approached his end, God, by Isaiah, allowed him to live for other fifteen years, giving as a sign the going back of the sun. Up to his times Esaias, Hosea, and Micah continued prophesying.

And these are said to have lived after the age of Lycurgus, the legislator of the Lacedæmonians. For Dieuchidas, in the fourth book of the *Megarics*, places the era of Lycurgus about the two hundred and ninetieth year after the capture of Troy.

328 After Hezekiah, his son Manasses reigned for fifty-five years. Then his son Amos for two years. After him reigned his son Josias, distinguished for his observance of the law, for thirty-one years. He “laid the carcases of men upon the carcases of the idols,” as is written in the book of Leviticus.[1210] In his reign, in the eighteenth year, the passover was celebrated, not having been kept from the days of Samuel in the intervening period.[1211] Then Chelkias the priest, the father of the prophet Jeremiah, having fallen in with the book of the law, that had been laid up in the temple, read it and died.[1212] And in his days Olda[1213] prohesied, and Sophonias,[1214] and Jeremiah. And in the days of Jeremiah was Ananias the son of Azor,[1215] the false prophet. He[1216] having disobeyed Jeremiah the prophet, was slain by Pharaoh Necho king of Egypt at the river Euphrates, having encountered the latter, who was marching on the Assyrians.

Josiah was succeeded by Jechoniah, called also Joachas,[1217] his son, who reigned three months and ten days. Necho king of Egypt bound him and led him to Egypt, after making his brother Joachim king in his stead, who continued his tributary for eleven years. After him his namesake[1218] Joakim reigned for three months. Then Zedekiah reigned for eleven years; and up to his time Jeremiah continued to prophesy. Along with him Ezekiel[1219] the son of Buzi, and Urias[1220] the son of Samæus, and Ambacum[1221] prophesied. Here end the Hebrew kings.

[1209] By a strange mistake Hosea king of Israel is reckoned among the kings of Judah.

[1210] Lev. xxvi. 30.

[1211] 2 Kings xxiii. 22.

[1212] 2 Kings xxii. 8.

[1213] Huldah.

[1214] Zephaniah.

[1215] ὀ ’Ιωσίου, the reading of the text, is probably corrupt.

[1216] Josias.

[1217] ὀ καὶ ’Ιωάχας, instead of which the text has καὶ ’Ιωάχας.

[1218] The names, however, were not the same. The name of the latter was Jehoiachin. The former in Hebrew was written יהויקים, the latter יהויכין. By copyists they were often confounded, as here by Clement.

[1219] Lowth suplies ’Ιεζεκιήλ, which is wanting in the text.

There are then from the birth of Moses till this captivity nine hundred and seventy-two years; but according to strict chronological accuracy, one thousand and eighty-five, six months, ten days. From the reign of David to the captivity by the Chaldeans, four hundred and fifty-two years and six months; but as the accuracy we have observed in reference to dates makes out, four hundred and eighty-two and six months ten days.

And in the twelfth year of the reign of Zedekiah, forty years before the supremacy of the Persians, Nebuchodonosor made war against the Phœnicians and the Jews, as Berosus asserts in his *Chaldæan Histories*. And Joabas,[1222] writing about the Assyrians, acknowledges that he had received the history from Berosus, and testifies to his accuracy. Nebuchodonosor, therefore, having put out the eyes of Zedekiah, took him away to Babylon, and transported the whole people (the captivity lasted seventy years), with the exception of a few who fled to Egypt.

Jeremiah and Ambacum were still prophesying in the time of Zedekiah. In the fifth year of his reign Ezekiel prophesied at Babylon; after him Nahum, then Daniel. After him, again, Haggai and Zechariah prophesied in the time of Darius the First for two years; and then the angel among the twelve.[1223] After Haggai and Zechariah, Nehemiah, the chief cup-bearer of Artaxerxes, the son of Acheli the Israelite, built the city of Jerusalem and restored the temple. During the captivity lived Esther and Mordecai, whose book is still extant, as also that of the Maccabees. During this captivity Mishael, Ananias, and Azarias, refusing to worship the image, and being thrown into a furnace of fire, were saved by the appearance of an angel. At that time, on account of the serpent,[1224] Daniel was thrown into the den of lions; but being preserved through the providence of God by Ambacub, he is restored on the seventh day. At this period, too, occurred the sign of Jona; and Tobias, through the assistance of the angel Raphael, married Sarah, the demon having killed her seven first suitors; and after the marriage of Tobias, his father Tobit recovered his sight. At that time Zorobabel, having by his wisdom overcome his opponents, and obtained leave from Darius for the rebuilding of Jerusalem, returned with Esdras to his native land; and by him the redemption of the people and the revisal and restoration of the inspired oracles were effected; and the passover of deliverance celebrated, and marriage with aliens dissolved.

[1220] He was a contemporary of Jeremiah, but was killed before the time of Zedekiah by Joachin. Jer. xxvi. 20.

[1221] Habakkuk.

[1222] Juba.

[1223] Malachi, my angel or messenger. [Again, p. 331, *infra*.]

[1224] On account of killing the serpent, as is related in the apocryphal book, "Bel and the Dragon, or Serpent."

Cyrus had, by proclamation, previously enjoined the restoration of the Hebrews. And his promise being accomplished in the time of Darius, the feast of the dedication was held, as also the feast of tabernacles.

There were in all, taking in the duration of the captivity down to the restoration of the people, from the birth of Moses, one thousand one hundred and fifty-five years, six months, and ten days; and from the reign of David, according to some, four hundred and fifty-two; more correctly, five hundred and seventy-two years, six months, and ten days.

From the captivity at Babylon, which took place in the time of Jeremiah the prophet, 329 was fulfilled what was spoken by Daniel the prophet as follows: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to seal sins, and to wipe out and make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Holy of Holies. Know therefore, and understand, that from the going forth of the word commanding an answer to be given, and Jerusalem to be built, to Christ the Prince, are seven weeks and sixty-two weeks; and the street shall be again built, and the wall; and the times shall be expended. And after the sixty-two weeks the anointing shall be overthrown, and judgment shall not be in him; and he shall destroy the city and the sanctuary along with the coming Prince. And they shall be destroyed in a flood, and to the end of the war shall be cut off by desolations. And he shall confirm the covenant with many for one week; and in the middle of the week the sacrifice and oblation shall be taken away; and in the holy place shall be the abomination of desolations, and until the consummation of time shall the consummation be assigned for desolation. And in the midst of the week shall he make the incense of sacrifice cease, and of the wing of destruction, even till the consummation, like the destruction of the oblation."[1225] That the temple accordingly was built in seven weeks, is evident; for it is written in Esdras. And thus Christ became King of the Jews, reigning in Jerusalem in the fulfilment of the seven weeks. And in the sixty and two weeks the whole of Judæa was quiet, and without wars. And Christ our Lord, "the Holy of Holies," having come and fulfilled the vision and the prophecy, was anointed in His flesh by the Holy Spirit of His Father. In those "sixty and two weeks," as the prophet said, and "in the one week," was He Lord. The half of the week Nero held sway, and in the holy city Jerusalem placed the abomination; and in the half of the week he was taken away, and Otho, and Galba, and Vitellius. And Vespasian rose to the supreme power, and destroyed Jerusalem, and desolated the holy place. And that such are the facts of the case, is clear to him that is able to understand, as the prophet said.

On the completion, then, of the eleventh year, in the beginning of the following, in the reign of Joachim, occurred the carrying away captive to Babylon by Nabuchodonosor the king, in the seventh year of his reign over the Assyrians, in the second year of the reign of

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[1225] Dan. ix. 24–27. [Speaker's Commentary, *Excursus, ad locum.*]

Vaphres over the Egyptians, in the archonship of Philip at Athens, in the first year of the forty-eighth Olympiad. The captivity lasted for seventy years, and ended in the second year of Darius Hystaspes, who had become king of the Persians, Assyrians, and Egyptians; in whose reign, as I said above, Haggai and Zechariah and the angel of the twelve prophesied. And the high priest was Joshua the son of Josedec. And in the second year of the reign of Darius, who, Herodotus says, destroyed the power of the Magi, Zorobabel the son of Salathiel was despatched to raise and adorn the temple at Jerusalem.

The times of the Persians are accordingly summed up thus: Cyrus reigned thirty years; Cambyses, nineteen; Darius, forty-six; Xerxes, twenty-six; Artaxerxes, forty-one; Darius, eight; Artaxerxes, forty-two; Ochus or Arses, three. The sum total of the years of the Persian monarchy is two hundred and thirty-five years.

Alexander of Macedon, having despatched this Darius, during this period, began to reign. Similarly, therefore, the times of the Macedonian kings are thus computed: Alexander, eighteen years; Ptolemy the son of Lagus, forty years; Ptolemy Philadelphus, twenty-seven years; then Euergetes, five-and-twenty years; then Philopator, seventeen years; then Epiphanes, four-and-twenty years; he was succeeded by Philometer, who reigned five-and-thirty years; after him Physcon, twenty-nine years; then Lathurus, thirty-six years; then he that was surnamed Dionysus, twenty-nine years; and last Cleopatra reigned twenty-two years. And after her was the reign of the Cappadocians for eighteen days.

Accordingly the period embraced by the Macedonian kings is, in all, three hundred and twelve years and eighteen days.

Therefore those who prophesied in the time of Darius Hystaspes, about the second year of his reign,—Haggai, and Zechariah, and the angel of the twelve, who prophesied about the first year of the forty-eighth Olympiad,—are demonstrated to be older than Pythagoras, who is said to have lived in the sixty-second Olympiad, and than Thales, the oldest of the wise men of the Greeks, who lived about the fiftieth Olympiad. Those wise men that are classed with Thales were then contemporaneous, as Andron says in the *Tripos*. For Heraclitus being posterior to Pythagoras, mentions him in his book. Whence indisputably the first Olympiad, which was demonstrated to be four hundred and seven years later than the Trojan war, is found to be prior to the age of the above-mentioned prophets, together with those called the seven wise men. Accordingly it is easy to perceive that Solomon, who lived in the time of Menelaus (who was during the Trojan war), was earlier by many years than the wise men among the Greeks. And how many years Moses preceded him we showed, in what we said above. And Alexander, surnamed Polyhistor, in his work on the Jews, has transcribed some letters of Solomon to Vaphres king of Egypt, and to the king of the 330 Phœnicians at Tyre, and theirs to Solomon; in which it is shown that Vaphres sent eighty thousand Egyptian men to him for the building of the temple, and the other as many, along with a Tyrian artificer, the son of a Jewish mother, of the tribe of Dan,[1226] as is there written, of the name of Hyperon.[1227] Further, Onomacritus the Athenian, who is said to have been the author of the poems ascribed to Orpheus, is ascertained to have lived in the reign of the Pisistratidæ, about the fiftieth Olympiad. And Orpheus, who sailed with Hercules, was the pupil of Musæus. Amphion precedes the Trojan war by two generations. And Demodocus and Phemius were posterior to the capture of Troy; for they were famed for playing on the lyre, the former among the Phæacians, and the latter among the suitors. And the *Oracles* ascribed to Musæus are said to be the production of Onomacritus, and the *Crateres* of Orpheus the production of Zopyrus of Heraclea, and *The Descent to Hades* that of Prodicus of Samos. Ion of Chios relates in the *Triagmi,*[1228] that Pythagoras ascribed certain works [of his own] to Orpheus. Epigenes, in his book respecting *The Poetry attributed to Orpheus,* says that *The Descent to Hades* and the *Sacred Discourse* were the production of Cecrops the Pythagorean; and the *Peplus* and the *Physics* of Brontinus. Some also make Terpander out ancient. Hellanicus, accordingly, relates that he lived in the time of Midas: but Phanias, who places Lesches the Lesbian before Terpander, makes Terpander younger than Archilochus, and relates that Lesches contended with Arctinus, and gained the victory. Xanthus the Lydian says that he lived about the eighteenth Olympiad; as also Dionysius says that Thasus was built about the fifteenth Olympiad: so that it is clear that Archilochus[1229] was already known after the twentieth Olympiad. He accordingly relates the destruction of Magnetes as having recently taken place. Simonides is assigned to the time of Archilochus. Callinus is not much older; for Archilochus refers to Magnetes as destroyed, while the latter refers to it as flourishing. Eumelus of Corinth being older, is said to have met Archias, who founded Syracuse.

We were induced to mention these things, because the poets of the epic cycle are placed amongst those of most remote antiquity. Already, too, among the Greeks, many diviners are said to have made their appearance, as the Bacides, one a Bœotian, the other an Arcadian, who uttered many predictions to many. By the counsel of Amphiletus the Athenian,[1230] who showed the time for the onset, Pisistratus, too, strengthened his government. For we may pass over in silence Cometes of Crete, Cinyras of Cyprus, Admetus the Thessalian,

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[1226] The text has David.

[1227] Hiram or Huram was his name (1 Kings vii. 13, 40). Clement seems to have mistaken the words ὑπὲρ ὧν occuring in the epistle referred to for a proper name.

[1228] Such, according to Harpocration, was the title of this work. In the text it is called Τριγράμμοι. Suidas calls it Τριασμοί.

[1229] The passage seems incomplete. The bearing of the date of the building of Thasos on the determination of the age of Archilochus, may be, that it was built by Telesiclus his son.

[1230] Called so because he sojourned at Athens. His birthplace was Acarnania.

Aristæas the Cyrenian, Amphiaraus the Athenian, Timoxeus[1231] the Corcyræan, Demænetus the Phocian, Epigenes the Thespian, Nicias the Carystian, Aristo the Thessalian, Dionysius the Carthaginian, Cleophon the Corinthian, Hippo the daughter of Chiro, and Bœo, and Manto, and the host of Sibyls, the Samian, the Colophonian, the Cumæan, the Erythræan, the Pythian,[1232] the Taraxandrian, the Macetian, the Thessalian, and the Thesprotian. And Calchas again, and Mopsus, who lived during the Trojan war. Mopsus, however, was older, having sailed along with the Argonants. And it is said that Battus the Cyrenian composed what is called *the Divination* of Mopsus. Dorotheus in the first *Pandect* relates that Mopsus was the disciple of Alcyon and Corone. And Pythagoras the Great always applied his mind to prognostication, and Abaris the Hyperborean, and Aristæas the Proconnesian, and Epimenides the Cretan, who came to Sparta, and Zoroaster the Mede, and Empedocles of Agrigentum, and Phormion the Lacedæmonian; Polyaratus, too, of Thasus, and Empedotimus of Syracuse; and in addition to these, Socrates the Athenian in particular. "For," he says in the *Theages*, "I am attended by a supernatural intimation, which has been assigned me from a child by divine appointment. This is a voice which, when it comes, prevents what I am about to do, but exhorts never."[1233] And Execestus, the tyrant of the Phocians, wore two enchanted rings, and by the sound which they uttered one against the other determined the proper times for actions. But he died, nevertheless, treacherously murdered, although warned beforehand by the sound, as Aristotle says in the *Polity of the Phocians*.

Of those, too, who at one time lived as men among the Egyptians, but were constituted gods by human opinion, were Hermes the Theban, and Asclepius of Memphis; Tireseus and Manto, again, at Thebes, as Euripides says. Helenus, too, and Laocoön, and Œnone, and Crenus in Ilium. For Crenus, one of the Heraclidæ, is said to have been a noted prophet. Another was Jamus in Elis, from whom came the Jamidæ; and Polyidus at Argos and Megara, who is mentioned by the tragedy. Why enumerate Telemus, who, being a prophet of the Cyclops, predicted to Polyphemus the events of Ulysses' wandering; or 33 Onomacritus at Athens; or Amphiaraus, who campaigned with the seven at Thebes, and is reported to be a generation older than the capture of Troy; or Theoclymenus in Cephalonia, or Telmisus in Caria, or Galeus in Sicily?

There are others, too, besides these: Idmon, who was with the Argonauts, Phemonoe of Delphi, Mopsus the son of Apollo and Manto in Pamphylia, and Amphilochus the son of Amphiaraus in Cilicia, Alcmæon among the Acarnanians, Anias in Delos, Aristander of Telmessus, who was along with Alexander. Philochorus also relates in the first book of the work, *On Divination,* that Orpheus was a seer. And Theopompus, and Ephorus, and Timæus, write of a seer called Orthagoras; as the Samian Pythocles in the fourth book of *The Italics* writes of Caius Julius Nepos.

[1231] Another reading is Τιμόθεος; Sylburgius conjectures Τιμόξενος.

[1232] The text has Φυτώ, which Sylburgius conjectures has been changed from Πυθώ.

[1233] Plato's *Theages*, xi. p. 128.

But some of these "thieves and robbers," as the Scripture says, predicted for the most part from observation and probabilities, as physicians and soothsayers judge from natural signs; and others were excited by demons, or were disturbed by waters, and fumigations, and air of a peculiar kind. But among the Hebrews the prophets were moved by the power and inspiration of God. Before the law, Adam spoke prophetically in respect to the woman, and the naming of the creatures; Noah preached repentance;[1234] Abraham, Isaac, and Jacob gave many clear utterances respecting future and present things. Contemporaneous with the law, Moses and Aaron; and after these prophesied Jesus the son of Nave, Samuel, Gad, Nathan, Achias, Samæas, Jehu, Elias, Michæas, Abdiu, Elisæus, Abbadonai, Amos, Esaias, Osee, Jonas, Joel, Jeremias, Sophonias the son of Buzi, Ezekiel, Urias, Ambacum, Naum, Daniel, Misael, who wrote the syllogisms, Aggai, Zacharias, and the angel among the twelve. These are, in all, five-and-thirty prophets. And of women (for these too prophesied), Sara, and Rebecca, and Mariam, and Debbora, and Olda, i.e., Huldah.

Then within the same period John prophesied till the baptism of salvation;[1235] and after the birth of Christ, Anna and Simeon.[1236] For Zacaharias, John's father, is said in the Gospels to have prophesied before his son. Let us then draw up the chronology of the Greeks from Moses.

From the birth of Moses to the exodus of the Jews from Egypt, eighty years; and the period down to his death, other forty years. The exodus took place in the time of Inachus, before the wandering of Sothis,[1237] Moses having gone forth from Egypt three hundred and forty-five years before. From the rule of Moses, and from Inachus to the flood of Deucalion, I mean the second inundation, and to the conflagration of Phaethon, which events happened in the time of Crotopus, forty generations are enumerated (three generations being reckoned for a century). From the flood to the conflagration of Ida, and the discovery of iron, and the Idæan Dactyls, are seventy-three years, according to Thrasyllus; and from the conflagration of Ida to the rape of Ganymede, sixty-five years. From this to the expedition of Perseus, when Glaucus established the Isthmian games in honour of Melicerta, fifteen years; and from the expedition of Perseus to the building of Troy, thirty-four years. From this to the voyage of the Argo, sixty-four years. From this to Theseus and the Minotaur, thirty-two years; then to the seven at Thebes, ten years. And to the Olympic contest, which Hercules instituted in honour of Pelops, three years; and to the expedition of the Amazons against Athens, and the rape of Helen by Theseus, nine years. From this to the deification of Hercules, eleven years; then to the rape of Helen by Alexander, four years. From the taking of Troy to the descent of Æneas and the founding of Lavinium, ten years; and to the government of Ascanius, eight years; and to the descent of the Heraclidæ, sixty-one years; and to the Olympiad of Iphitus, three hundred and thirty-eight years. Eratosthenes thus sets down the dates: “From the capture of Troy to the descent of the Heraclidæ, eighty years. From this to the founding of Ionia, sixty years; and the period following to the protectorate of Lycurgus, a hundred and fifty-nine years; and to the first year of the first Olympiad, a hundred and eight years. From which Olympiad to the invasion of Xerxes, two hundred and ninety-seven years; from which to the beginning of the Peloponnesian war, forty-eight years; and to its close, and the defeat of the Athenians, twenty-seven years; and to the battle at Leuctra, thirty-four years; after which to the death of Philip, thirty-five years. And after this to the decease of Alexander, twelve years.”

[1234] [Not to be lightly passed over. This whole paragraph is of value. Noah is the eighth *preacher* (2 Pet. ii. 5) of righteousness.]

[1235] [The baptism of Jesus as distinguished from the baptism of repetance. John is clearly recognised, here, as of the old dispensation. John iv. 1.]

[1236] [It is extraordinary that he fails to mention the blessed virgin and her *Magnificat*, the earliest Christian hymn; i.e., the first after the incarnation.]

[1237] i.e., of Io, the daughter of Inachus.

Again, from the first Olympiad, some say, to the building of Rome, are comprehended twenty-four years; and after this to the expulsion of the kings,[1238] when consuls were created, about two hundred and forty-three years. And from the taking of Babylon to the death of Alexander, a hundred and eighty-six years. From this to the victory of Augustus, when 332 Antony killed himself at Alexandria, two hundred and ninety-four years, when Augustus was made consul for the fourth time. And from this time to the games which Domitian instituted at Rome, are a hundred and fourteen years; and from the first games to the death of Commodus, a hundred and eleven years.

There are some that from Cecrops to Alexander of Macedon reckon a thousand eight hundred and twenty-eight years; and from Demophon, a thousand two hundred and fifty; and from the taking of Troy to the expedition of the Heraclidæ, a hundred and twenty or a hundred and eighty years. From this to the archonship of Evænetus at Athens, in whose time Alexander is said to have marched into Asia, according to Phanias, are seven hundred and fifty years; according to Ephorus, seven hundred and thirty-five; according to Timæus and Clitarchus, eight hundred and twenty; according to Eratosthenes, seven hundred and seventy-four. As also Duris, from the taking of Troy to the march of Alexander into Asia, a thousand years; and from that to the archonship of Hegesias, in whose time Alexander died eleven years. From this date to the reign of Germanicus Claudius Cæsar, three hundred and sixty-five years. From which time the years summed up to the death of Commodus are manifest.

[1238] For Βαβυλῶνος, Βασιλέων has been substituted. In an old chronologist, as quoted by Clement elsewhere, the latter occurs; and the date of the expulsion of the kings harmonizes with the number of years here given, which that of the destruction of Babylon does not.

After the Grecian period, and in accordance with the dates, as computed by the barbarians, very large intervals are to be assigned.

From Adam to the deluge are comprised two thousand one hundred and forty-eight years, four days. From Shem to Abraham, a thousand two hundred and fifty years. From Isaac to the division of the land, six hundred and sixteen years. Then from the judges to Samuel, four hundred and sixty-three years, seven months. And after the judges there were five hundred and seventy-two years, six months, ten days of kings.

After which periods, there were two hundred and thirty-five years of the Persian monarchy. Then of the Macedonian, till the death of Antony, three hundred and twelve years and eighteen days. After which time, the empire of the Romans, till the death of Commodus, lasted for two hundred and twenty-two years.

Then, from the seventy years' captivity, and the restoration of the people into their own land to the captivity in the time of Vespasian, are comprised four hundred and ten years. Finally, from Vespasian to the death of Commodus, there are ascertained to be one hundred and twenty-one years, six months, and twenty-four days.

Demetrius, in his book, *On the Kings in Judæa,* says that the tribes of Juda, Benjamin, and Levi were not taken captive by Sennacherim; but that there were from this captivity to the last, which Nabuchodonosor made out of Jerusalem, a hundred and twenty-eight years and six months; and from the time that the ten tribes were carried captive from Samaria till Ptolemy the Fourth, were five hundred and seventy-three years, nine months; and from the time that the captivity from Jerusalem took place, three hundred and thirty-eight years and three months.

Philo himself set down the kings differently from Demetrius.

Besides, Eupolemus, in a similar work, says that all the years from Adam to the fifth year of Ptolemy Demetrius, who reigned twelve years in Egypt, when added, amount to five thousand a hundred and forty-nine; and from the time that Moses brought out the Jews from Egypt to the above-mentioned date, there are, in all, two thousand five hundred and eighty years. And from this time till the consulship in Rome of Caius Domitian and Casian, a hundred and twenty years are computed.

Euphorus and many other historians say that there are seventy-five nations and tongues, in consequence of hearing the statement made by Moses: "All the souls that sprang from Jacob, which went down into Egypt, were seventy-five."[1239] According to the true reckoning, there appear to be seventy-two generic dialects, as our Scriptures hand down. The rest of the vulgar tongues are formed by the blending of two, or three, or more dialects. A dialect is a mode of speech which exhibits a character peculiar to a locality, or a mode of speech which exhibits a character peculiar or common to a race. The Greeks say, that among them are five dialects—the Attic, Ionic, Doric, Æolic, and the fifth the Common; and that the languages of the barbarians, which are innumerable, are not called dialects, but tongues.

[1239] Gen. xlvi. 27, Sept.

Plato attributes a dialect also to the gods, forming this conjecture mainly from dreams and oracles, and especially from demoniacs, who do not speak their own language or dialect, but that of the demons who have taken possession of them. He thinks also that the irrational creatures have dialects, which those that belong to the same genus understand.[1240] Accordingly, when an elephant falls into the mud and bellows out any other one that is at hand, on seeing what has happened, shortly turns, and brings with him a herd of elephants, and saves the one that has fallen in. It is said also in Libya, that a scorpion, if it does not succeed 333 in stinging a man, goes away and returns with several more; and that, hanging on one to the other like a chain they make in this way the attempt to succeed in their cunning design.

The irrational creatures do not make use of an obscure intimation, or hint their meaning by assuming a particular attitude, but, as I think, by a dialect of their own.[1241] And some others say, that if a fish which has been taken escape by breaking the line, no fish of the same kind will be caught in the same place that day. But the first and generic barbarous dialects have terms by nature, since also men confess that prayers uttered in a barbarian tongue are more powerful. And Plato, in the *Cratylus*, when wishing to interpret πῦρ (*fire*), says that it is a barbaric term. He testifies, accordingly, that the Phrygians use this term with a slight deviation.

And nothing, in my opinion, after these details, need stand in the way of stating the periods of the Roman emperors, in order to the demonstration of the Saviour's birth. Augustus, forty-three years; Tiberius, twenty-two years; Caius, four years; Claudius, fourteen years; Nero, fourteen years; Galba, one year; Vespasian, ten years; Titus, three years; Domitian, fifteen years; Nerva, one year; Trajan, nineteen years; Adrian, twenty-one years; Antoninus, twenty-one years; likewise again, Antoninus and Commodus, thirty-two. In all, from Augustus to Commodus, are two hundred and twenty-two years; and from Adam to the death of Commodus, five thousand seven hundred and eighty-four years, two months, twelve days.

Some set down the dates of the Roman emperors thus:—

Caius Julius Cæsar, three years, four months, five days; after him Augustus reigned forty-six years, four months, one day. Then Tiberius, twenty-six years, six months, nineteen days. He was succeeded by Caius Cæsar, who reigned three years, ten months, eight days; and he by Claudius for thirteen years, eight months, twenty-eight days. Nero reigned thirteen years, eight months, twenty-eight days; Galba, seven months and six days; Otho, five months, one day; Vitellius, seven months, one day; Vespasian, eleven years, eleven months, twenty-two days; Titus, two years, two months; Domitian, fifteen years, eight months, five days; Nerva, one year, four months, ten days; Trajan, nineteen years, seven months, ten days; Adrian, twenty years, ten months, twenty-eight days. Antoninus, twenty-two years, three months, and seven days; Marcus Aurelius Antoninus, nineteen years, eleven days; Commodus, twelve years, nine months, fourteen days.

[1240] [This assent to Plato's whim, on the part of our author, is suggestive.]

[1241] [This assent to Plato's whim, on the part of our author, is suggestive.]

From Julius Cæsar, therefore, to the death of Commodus, are two hundred and thirty-six years, six months. And the whole from Romulus, who founded Rome, till the death of Commodus, amounts to nine hundred and fifty-three years, six months. And our Lord was born in the twenty-eighth year, when first the census was ordered to be taken in the reign of Augustus. And to prove that this is true, it is written in the Gospel by Luke as follows: “And in the fifteenth year, in the reign of Tiberius Cæsar, the word of the Lord came to John, the son of Zacharias.” And again in the same book: “And Jesus was coming to His baptism, being about thirty years old,”[1242] and so on. And that it was necessary for Him to preach only a year, this also is written:[1243] “He hath sent Me to proclaim the acceptable year of the Lord.” This both the prophet spake, and the Gospel. Accordingly, in fifteen years of Tiberius and fifteen years of Augustus; so were completed the thirty years till the time He suffered. And from the time that He suffered till the destruction of Jerusalem are forty-two years and three months; and from the destruction of Jerusalem to the death of Commodus, a hundred and twenty-eight years, ten months, and three days. From the birth of Christ, therefore, to the death of Commodus are, in all, a hundred and ninety-four years, one month, thirteen days. And there are those who have determined not only the year of our Lord’s birth, but also the day; and they say that it took place in the twenty-eighth year of Augustus, and in the twenty-fifth day of Pachon. And the followers of Basilides hold the day of his baptism as a festival, spending the night before in readings.

And they say that it was the fifteenth year of Tiberius Cæsar, the fifteenth day of the month Tubi; and some that it was the eleventh of the same month. And treating of His passion, with very great accuracy, some say that it took place in the sixteenth year of Tiberius, on the twenty-fifth of Phamenoth; and others the twenty-fifth of Pharmuthi and others say that on the nineteenth of Pharmuthi the Saviour suffered. Further, others say that He was born on the twenty-fourth or twenty-fifth of Pharmuthi.[1244]

[1242] Luke iii. 1, 2, 23.

[1243] [A fair parallel to the amazing traditional statement of Irenæus, and his objection to this very idea, vol. i. p. 391, this series. Isa. lxi. 1, 2.]

[1244] [Mosheim, *Christ. of First Three Cent.*, i. 432; and Josephus, *Antiquities*, ii. 14.]

We have still to add to our chronology the following,—I mean the days which Daniel indicates from the desolation of Jerusalem, the seven years and seven months of the reign of Vespasian. For the two years are added to the seventeen months and eighteen days of Otho, and Galba, and Vitellius; and the result is three years and six months, which is “the half of the week,” as Daniel the prophet said. For he said that there were two thousand three hundred days from the time that the abomination of Nero stood in the holy city, till its destruction. For thus the declaration, which is subjoined, shows: “How long shall be the vision, the sacrifice taken away, the abomination of desolation, which is given, and the power and the holy place shall be trodden under foot? And he said to him, Till the evening and morning, two thousand three hundred days, and the holy place shall be taken away.”[1245] 334

These two thousand three hundred days, then, make six years four months, during the half of which Nero held sway, and it was half a week; and for a half, Vespasian with Otho, Galba, and Vitellius reigned. And on this account Daniel says, “Blessed is he that cometh to the thousand three hundred and thirty-five days.”[1246] For up to these days was war, and after them it ceased. And this number is demonstrated from a subsequent chapter, which is as follows: “And from the time of the change of continuation, and of the giving of the abomination of desolation, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days.”[1247]

Flavius Josephus the Jew, who composed the history of the Jews, computing the periods, says that from Moses to David were five hundred and eighty-five years; from David to the second year of Vespasian, a thousand one hundred and seventy-nine; then from that to the tenth year of Antoninus, seventy-seven. So that from Moses to the tenth year of Antoninus there are, in all, two thousand one hundred and thirty-three years.

Of others, counting from Inachus and Moses to the death of Commodus, some say there were three thousand one hundred and forty-two years; and others, two thousand eight hundred and thirty-one years.

And in the Gospel according to Matthew, the genealogy which begins with Abraham is continued down to Mary the mother of the Lord. “For,” it is said,[1248] “from Abraham to David are fourteen generations; and from David to the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon till Christ are likewise other fourteen generations,”—three mystic intervals completed in six weeks.[1249]

[1245] Dan. viii. 13, 14.

[1246] Dan. xii. 12.

[1247] Dan. xii. 11, 12.

[1248] Matt. i. 17.

[1249] [As to our author’s chronology, see Elucidation XV., *infra*.]

CHAPTER XXII.—ON THE GREEK TRANSLATION OF THE OLD TESTAMENT.

So much for the details respecting dates, as stated variously by many, and as set down by us.

It is said that the Scriptures both of the law and of the prophets were translated from the dialect of the Hebrews into the Greek language in the reign of Ptolemy the son of Lagos, or, according to others, of Ptolemy surnamed Philadelphus; Demetrius Phalereus bringing to this task the greatest earnestness, and employing painstaking accuracy on the materials for the translation. For the Macedonians being still in possession of Asia, and the king being ambitious of adorning the library he had at Alexandria with all writings, desired the people of Jerusalem to translate the prophecies they possessed into the Greek dialect. And they being the subjects of the Macedonians, selected from those of highest character among them seventy elders, versed in the Scriptures, and skilled in the Greek dialect, and sent them to him with the divine books. And each having severally translated each prophetic book, and all the translations being compared together, they agreed both in meaning and expression. For it was the counsel of God carried out for the benefit of Grecian ears. It was not alien to the inspiration of God, who gave the prophecy, also to produce the translation, and make it as it were Greek prophecy. Since the Scriptures having perished in the captivity of Nabuchodonosor, Esdras[1250] the Levite, the priest, in the time of Artaxerxes king of the Persians, having become inspired in the exercise of prophecy restored again the whole of the ancient Scriptures. And Aristobulus, in his first book addressed to Philometor, writes in these words: "And Plato followed the laws given to us, and had manifestly studied all that is said in them." And before Demetrius there had been translated by another, previous to the dominion of Alexander and of the Persians, the account of the departure of our countrymen the Hebrews from Egypt, and the fame of all that happened to them, and their taking possession of the land, and the account of the whole code of laws; so that it is perfectly clear that the above-mentioned philosopher derived a great deal from this source, for he was very learned, as also Pythagoras, who transferred many things from our books to his own system of doctrines. And Numenius, the Pythagorean philosopher, expressly writes: "For what is Plato, but Moses speaking in Attic Greek?" This Moses was a theologian and prophet, and as some say, an interpreter of sacred laws. His family, his deeds, and life, are related by the Scriptures themselves, which are worthy of all credit; but have nevertheless to be stated by us also as well as we can.[1251] 335

[1250] [The work of Ezra, as Clement testifies concerning it, adds immensely to the common ideas of his place in the history of the canon.]

[1251] [Concerning the LXX., see cap. vii. p. 308, note 4, *supra*.]

CHAPTER XXIII.—THE AGE, BIRTH, AND LIFE OF MOSES.

Moses, originally of a Chaldean[1252] family, was born in Egypt, his ancestors having migrated from Babylon into Egypt on account of a protracted famine. Born in the seventh generation,[1253] and having received a royal education, the following are the circumstances of his history. The Hebrews having increased in Egypt to a great multitude, and the king of the country being afraid of insurrection in consequence of their numbers, he ordered all the female children born to the Hebrews to be reared (woman being unfit for war), but the male to be destroyed, being suspicious of stalwart youth. But the child being goodly, his parents nursed him secretly three months, natural affection being too strong for the monarch's cruelty. But at last, dreading lest they should be destroyed along with the child, they made a basket of the papyrus that grew there, put the child in it, and laid it on the banks of the marshy river. The child's sister stood at a distance, and watched what would happen. In this emergency, the king's daughter, who for a long time had not been pregnant, and who longed for a child, came that day to the river to bathe and wash herself; and hearing the child cry, she ordered it to be brought to her; and touched with pity, sought a nurse. At that moment the child's sister ran up, and said that, if she wished, she could procure for her as nurse one of the Hebrew women who had recently had a child. And on her consenting and desiring her to do so, she brought the child's mother to be nurse for a stipulated fee, as if she had been some other person. Thereupon the queen gave the babe the name of Moses, with etymological propriety, from his being drawn out of "the water,"[1254]—for the Egyptians call water "mou,"—in which he had been exposed to die. For they call Moses one who "who breathed [on being taken] from the water." It is clear that previously the parents gave a name to the child on his circumcision; and he was called Joachim. And he had a third name in heaven, after his ascension,[1255] as the mystics say—Melchi. Having reached the proper age, he was taught arithmetic, geometry, poetry, harmony, and besides, medicine and music, by those that excelled in these arts among the Egyptians; and besides, the philosophy which is conveyed by symbols, which they point out in the hieroglyphical inscriptions. The rest of the usual course of instruction, Greeks taught him in Egypt as a royal child, as Philo says in his life of Moses. He learned, besides, the literature of the Egyptians, and the knowledge of the heavenly bodies from the Chaldeans and the Egyptians; whence in the Acts[1256] he is said “to have been instructed in all the wisdom of the Egyptians.” And Eupolemus, in his book *On the Kings in Judea*, says that “Moses was the first wise man, and the first that imparted grammar to the Jews, that the Phœnicians received it from the Jews, and the Greeks from the Phœnicians.” And betaking himself to their philosophy,[1257] he increased his wisdom, being ardently attached to the training received from his kindred and ancestors, till he struck and slew the Egyptian who wrongfully attacked the Hebrew. And the mystics say that he slew the Egyptian by a word only; as, certainly, Peter in the Acts is related to have slain by speech those who appropriated part of the price of the field, and lied.[1258] And so Artapanus, in his work *On the Jews*, relates “that Moses, being shut up in custody by Chenephres, king of the Egyptians, on account of the people demanding to be let go from Egypt, the prison being opened by night, by the interposition of God, went forth, and reaching the palace, stood before the king as he slept, and aroused him; and that the latter, struck with what had taken place, bade Moses tell him the name of the God who had sent him; and that he, bending forward, told him in his ear; and that the king on hearing it fell speechless, but being supported by Moses, revived again.” And respecting the education of Moses, we shall find a harmonious account in Ezekiel,[1259] the composer of Jewish tragedies in the drama entitled *The Exodus*. He thus writes in the person of Moses:—

[1252] This is the account given by Philo, of whose book on the life of Moses this chapter is an epitome, for the most part in Philo's words.

[1253] "He was the seventh in descent from the first, who, being a foreigner, was the founder of the whole Jewish race."—Philo.

[1254] [See Ex. ii. 10.]

[1255] [Concerning this, see Deut. xxxiii. 5. And as to "mystics," with caution, may be read advantageously, the article "Mysteries," *Encyclop. Britann.*, vol. xxiii. p. 124.]

[1256] Acts vii. 22.

“For, seeing our race abundantly increase,
His treacherous snares King Pharaoh ’gainst us laid,
And cruelly in brick-kilns some of us,
And some, in toilsome works of building, plagued.
And towns and towers by toil of ill-starred men
He raised. Then to the Hebrew race proclaimed,
That each male child should in deep-flowing Nile
Be drowned. My mother bore and hid me then
Three months (so afterwards she told). Then took,
And me adorned with fair array, and placed
On the deep sedgy marsh by Nilus bank,
While Miriam, my sister, watched afar.
Then, with her maids, the daughter of the king,
To bathe her beauty in the cleansing stream,
Came near, straight saw, and took and raised me up;
And knew me for a Hebrew. Miriam 336
My sister to the princess ran, and said,

[1257] Adopting the reading φιλοσοφίαν ἀΐξας instead of φύσιν ἄξας.

[1258] Acts v. 1.

[1259] [Eusebius, *Præp Evang.*, ix. 4.]

‘Is it thy pleasure, that I haste and find
A nurse for thee to rear this child
Among the Hebrew women?’ The princess
Gave assent. The maiden to her mother sped,
And told, who quick appeared. My own
Dear mother took me in her arms. Then said
The daughter of the king: ‘Nurse me this child,
And I will give thee wages.’ And my name
Moses she called, because she drew and saved
Me from the waters on the river’s bank.
And when the days of childhood had flown by,
My mother brought me to the palace where
The princess dwelt, after disclosing all
About my ancestry, and God’s great gifts.
In boyhood’s years I royal nurture had,
And in all princely exercise was trained,
As if the princess’s very son. But when
The circling days had run their course,
I left the royal palace.”

Then, after relating the combat between the Hebrew and the Egyptian, and the burying of the Egyptian in the sand, he says of the other contest:—

“Why strike one feebler than thyself?
And he rejoined: Who made thee judge o’er us,
Or ruler? Wilt thou slay me, as thou didst
Him yesterday? And I in terror said,
How is this known?”

Then he fled from Egypt and fed sheep, being thus trained beforehand for pastoral rule. For the shepherd’s life is a preparation for sovereignty in the case of him who is destined to rule over the peaceful flock of men, as the chase for those who are by nature warlike. Thence God brought him to lead the Hebrews. Then the Egyptians, oft admonished, continued unwise; and the Hebrews were spectators of the calamities that others suffered, learning in safety the power of God. And when the Egyptians gave no heed to the effects of that power, through their foolish infatuation disbelieving, then, as is said, “the children knew” what was done; and the Hebrews afterwards going forth, departed carrying much spoil from the Egyptians, not for avarice, as the cavillers say, for God did not persuade them to covet what belonged to others. But, in the first place, they took wages for the services they had rendered the Egyptians all the time; and then in a way recompensed the Egyptians, by afflicting them in requital as avaricious, by the abstraction of the booty, as they had done the Hebrews by enslaving them. Whether, then, as may be alleged is done in war, they thought it proper, in the exercise of the rights of conquerors, to take away the property of their enemies, as those who have gained the day do from those who are worsted (and there was just cause of hostilities. The Hebrews came as suppliants to the Egyptians on account of famine; and they, reducing their guests to slavery, compelled them to serve them after the manner of captives, giving them no recompense); or as in peace, took the spoil as wages against the will of those who for a long period had given them no recompense, but rather had robbed them, [it is all one.]

CHAPTER XXIV.—HOW MOSES DISCHARGED THE PART OF A MILITARY LEADER.

Our Moses then is a prophet, a legislator, skilled in military tactics and strategy, a politician, a philosopher. And in what sense he was a prophet, shall be by and by told, when we come to treat of prophecy. Tactics belong to military command, and the ability to command an army is among the attributes of kingly rule. Legislation, again, is also one of the functions of the kingly office, as also judicial authority.

Of the kingly office one kind is divine,—that which is according to God and His holy Son, by whom both the good things which are of the earth, and external and perfect felicity too, are supplied. "For," it is said, "seek what is great, and the little things shall be added."[1260] And there is a second kind of royalty, inferior to that administration which is purely rational and divine, which brings to the task of government merely the high mettle of the soul; after which fashion Hercules ruled the Argives, and Alexander the Macedonians. The third kind is what aims after one thing—merely to conquer and overturn; but to turn conquest either to a good or a bad purpose, belongs not to such rule. Such was the aim of the Persians in their campaign against Greece. For, on the one hand, fondness for strife is solely the result of passion, and acquires power solely for the sake of domination; while, on the other, the love of good is characteristic of a soul which uses its high spirit for noble ends. The fourth, the worst of all, is the sovereignty which acts according to the promptings of the passions, as that of Sardanapalus, and those who propose to themselves as their end the gratification of the passions to the utmost. But the instrument of regal sway—the instrument at once of that which overcomes by virtue, and that which does so by force—is the power of managing (or tact). And it varies according to the nature and the material. In the case of arms and of fighting animals the ordering power is the soul and mind, by means animate and inanimate; and in the case of the passions of the soul, which we master by virtue, reason is the ordering power, by affixing the seal of continence and self-restraint, along with holiness, and sound knowledge with truth, making the result of the whole to terminate in piety towards God. For it is wisdom which regulates in the case of those who so practice virtue; and divine things are ordered by wisdom, and human affairs by politics—all things by the kingly faculty. He is a king, then, who governs according to the laws, and possesses the skill to sway willing subjects. Such is the Lord, who receives all who believe on Him and by Him. 337 For the Father has delivered and subjected all to Christ our King, "that at the name of Jesus every knee may bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."[1261]

Now, generalship involves three ideas: caution, enterprise, and the union of the two. And each of these consists of three things, acting as they do either by word, or by deeds, or by both together. And all this can be accomplished either by persuasion, or by compulsion, or by inflicting harm in the way of taking vengeance on those who ought to be punished; and this either by doing what is right, or by telling what is untrue, or by telling what is true, or by adopting any of these means conjointly at the same time.

[1260] Not in Scripture. The reference may be to Matt. vi. 33.

[1261] Phil. ii. 10, 11.

Now, the Greeks had the advantage of receiving from Moses all these, and the knowledge of how to make use of each of them. And, for the sake of example, I shall cite one or two instances of leadership. Moses, on leading the people forth, suspecting that the Egyptians would pursue, left the short and direct route, and turned to the desert, and marched mostly by night. For it was another kind of arrangement by which the Hebrews were trained in the great wilderness, and for a protracted time, to belief in the existence of one God alone, being inured by the wise discipline of endurance to which they were subjected. The strategy of Moses, therefore, shows the necessity of discerning what will be of service before the approach of dangers, and so to encounter them. It turned out precisely as he suspected, for the Egyptians pursued with horses and chariots, but were quickly destroyed by the sea breaking on them and overwhelming them with their horses and chariots, so that not a remnant of them was left. Afterwards the pillar of fire, which accompanied them (for it went before them as a guide), conducted the Hebrews by night through an untrodden region, training and bracing them, by toils and hardships, to manliness and endurance, that after their experience of what appeared formidable difficulties, the benefits of the land, to which from the trackless desert he was conducting them, might become apparent. Furthermore, he put to flight and slew the hostile occupants of the land, falling upon them from a desert and rugged line of march (such was the excellence of his generalship). For the taking of the land of those hostile tribes was a work of skill and strategy.

Perceiving this, Miltiades, the Athenian general, who conquered the Persians in battle at Marathon, imitated it in the following fashion. Marching over a trackless desert, he led on the Athenians by night, and eluded the barbarians that were set to watch him. For Hippias, who had deserted from the Athenians, conducted the barbarians into Attica, and seized and held the points of vantage, in consequence of having a knowledge of the ground. The task was then to elude Hippias. Whence rightly Miltiades, traversing the desert and attacking by night the Persians commanded by Dates, led his soldiers to victory.

But further, when Thrasybulus was bringing back the exiles from Phyla, and wished to elude observation, a pillar became his guide as he marched over a trackless region. To Thrasybulus by night, the sky being moonless and stormy, a fire appeared leading the way, which, having conducted them safely, left them near Munychia, where is now the altar of the light-bringer (Phosphorus).

From such an instance, therefore, let our accounts become credible to the Greeks, namely, that it was possible for the omnipotent God to make the pillar of fire, which was their guide on their march, go before the Hebrews by night. It is said also in a certain oracle,—

"A pillar to the Thebans is joy-inspiring Bacchus,"

from the history of the Hebrews. Also Euripides says, in *Antiope*,—

"In the chambers within, the herdsman,
With chaplet of ivy, pillar of the Evœan god."

The pillar indicates that God cannot be portrayed. The pillar of light, too, in addition to its pointing out that God cannot be represented, shows also the stability and the permanent duration of the Deity, and His unchangeable and inexpressible light. Before, then, the invention of the forms of images, the ancients erected pillars, and reverenced them as statues of the Deity. Accordingly, he who composed the *Phoronis* writes,—

"Callithoe, key-bearer of the Olympian queen:
Argive Hera, who first with fillets and with fringes
The queen's tall column all around adorned."

Further, the author of *Europia* relates that the statue of Apollo at Delphi was a pillar in these words:—

"That to the god first-fruits and tithes we may
On sacred pillars and on lofty column hang."

Apollo, interpreted mystically by "privation of many,"[1262] means the one God. Well, then, that fire like a pillar, and the fire in the desert, is the symbol of the holy light which passed through from earth and returned again to heaven, by the wood [of the cross], by which also the gift of intellectual vision was bestowed on us. 338

[1262] ἀ privative, and πολλοί, many.

CHAPTER XXV.—PLATO AN IMITATOR OF MOSES IN FRAMING LAWS.

Plato the philosopher, aided in legislation by the books of Moses, censured the polity of Minos, and that of Lycurgus, as having bravery alone as their aim; while he praised as more seemly the polity which expresses some one thing, and directs according to one precept. For he says that it becomes us to philosophize with strength, and dignity, and wisdom,—holding unalterably the same opinions about the same things, with reference to the dignity of heaven. Accordingly, therefore, he interprets what is in the law, enjoining us to look to one God and to do justly. Of politics, he says there are two kinds,—the department of law, and that of politics, strictly so called.

And he refers to the Creator, as the Statesman (ὁ πολιτικός) by way of eminence, in his book of this name (ὁ πολιτικός); and those who lead an active and just life, combined with contemplation, he calls statesmen (πολιτικοί). That department of politics which is called "Law," he divides into administrative magnanimity and private good order, which he calls orderliness; and harmony, and sobriety, which are seen when rulers suit their subjects, and subjects are obedient to their rulers; a result which the system of Moses sedulously aims at effecting. Further, that the department of law is founded on generation, that of politics on friendship and consent, Plato, with the aid he received, affirms; and so, coupled with the laws the philosopher in the *Epinomis*, who knew the course of all generation, which takes place by the instrumentality of the planets; and the other philosopher, *Timæus*, who was an astronomer and student of the motions of the stars, and of their sympathy and association with one another, he consequently joined to the "polity" (or "republic"). Then, in my opinion, the end both of the statesman, and of him who lives according to the law, is contemplation. It is necessary, therefore, that public affairs should be rightly managed. But to philosophize is best. For he who is wise will live concentrating all his energies on knowledge, directing his life by good deeds, despising the opposite, and following the pursuits which contribute to truth. And the law is not what is decided by law (for what is seen is not vision), nor every opinion (not certainly what is evil). But law is the opinion which is good, and what is good is that which is true, and what is true is that which finds "true being," and attains to it. "He who is,"[1263] says Moses, "sent me." In accordance with which, namely, good opinion, some have called law, right reason, which enjoins what is to be done and forbids what is not to be done.

[1263] "I AM," A.V.: Ex. iii. 14.

CHAPTER XXVI.—MOSES RIGHTLY CALLED A DIVINE LEGISLATOR, AND, THOUGH INFERIOR TO CHRIST, FAR SUPERIOR TO THE GREAT LEGISLATORS OF THE GREEKS, MINOS AND LYCURGUS.

Whence the law was rightly said to have been given by Moses, being a rule of right and wrong; and we may call it with accuracy the divine ordinance (θεσμός[1264]), inasmuch as it was given by God through Moses. It accordingly conducts to the divine. Paul says: "The law was instituted because of transgressions, till the seed should come, to whom the promise was made." Then, as if in explanation of his meaning, he adds: "But before faith came, we were kept under the law, shut up," manifestly through fear, in consequence of sins, "unto the faith which should afterwards be revealed; so that the law was a schoolmaster to bring us to Christ, that we should be justified by faith."[1265] The true legislator is he who assigns to each department of the soul what is suitable to it and to its operations. Now Moses, to speak comprehensively, was a living law, governed by the benign Word. Accordingly, he furnished a good polity, which is the right discipline of men in social life. He also handled the administration of justice, which is that branch of knowledge which deals with the correction of transgressors in the interests of justice. Co-ordinate with it is the faculty of dealing with punishments, which is a knowledge of the due measure to be observed in punishments. And punishment, in virtue of its being so, is the correction of the soul. In a word, the whole system of Moses is suited for the training of such as are capable of becoming good and noble men, and for hunting out men like them; and this is the art of command. And that wisdom, which is capable of treating rightly those who have been caught by the Word, is legislative wisdom. For it is the property of this wisdom, being most kingly, to possess and use,

It is the wise man, therefore, alone whom the philosophers proclaim king, legislator, general, just, holy, God-beloved. And if we discover these qualities in Moses, as shown from the Scriptures themselves, we may, with the most assured persuasion, pronounce Moses to be truly wise. As then we say that it belongs to the shepherd's art to care for the sheep; for so "the good shepherd giveth his life for the sheep;"[1266] so also we shall say that legislation, inasmuch as it presides over and cares for the flock of men, establishes the virtue of men, by fanning into flame, as far as it can, what good there is in humanity. 339

And if the flock figuratively spoken of as belonging to the Lord is nothing but a flock of men, then He Himself is the good Shepherd and Lawgiver of the one flock, "of the sheep who hear Him," the one who cares for them, "seeking," and finding by the law and the word, "that which was lost;" since, in truth, the law is spiritual and leads to felicity. For that which has arisen through the Holy Spirit is spiritual. And he is truly a legislator, who not only announces what is good and noble, but understands it. The law of this man who possesses knowledge is the saving precept; or rather, the law is the precept of knowledge. For the Word is "the power and the wisdom of God."[1267] Again, the expounder of the laws is the same one by whom the law was given; the first expounder of the divine commands, who unveiled the bosom of the Father, the only-begotten Son.

[1264] From the ancient derivation of this word from θεος.

[1265] Gal. iii. 19, 23, 24.

[1266] John x. 11.

Then those who obey the law, since they have some knowledge of Him, cannot disbelieve or be ignorant of the truth. But those who disbelieve, and have shown a repugnance to engage in the works of the law, whoever else may, certainly confess their ignorance of the truth.

What, then, is the unbelief of the Greeks? Is it not their unwillingness to believe the truth which declares that the law was divinely given by Moses, whilst they honour Moses in their own writers? They relate that Minos received the laws from Zeus in nine years, by frequenting the cave of Zeus; and Plato, and Aristotle, and Ephorus write that Lycurgus was trained in legislation by going constantly to Apollo at Delphi. Chamæleo of Heraclea, in his book *On Drunkenness*, and Aristotle in *The Polity of Locrians*, mention that Zaleucus the Locrian received the laws from Athene.

But those who exalt the credit of Greek legislation as far as in them lies, by referring it to a divine source, after the model of Mosaic prophecy, are senseless in not owning the truth, and the archetype of what is related among them.

[1267] 1 Cor. i. 24.

CHAPTER XXVII.—THE LAW, EVEN IN CORRECTING AND PUNISHING, AIMS AT THE GOOD OF MEN.

Let no, one then, run down law, as if, on account of the penalty, it were not beautiful and good. For shall he who drives away bodily disease appear a benefactor; and shall not he who attempts to deliver the soul from iniquity, as much more appear a friend, as the soul is a more precious thing than the body? Besides, for the sake of bodily health we submit to incisions, and cauterizations, and medicinal draughts; and he who administers them is called saviour and healer,[1268] even though amputating parts, not from grudge or ill-will towards the patient, but as the principles of the art prescribe, so that the sound parts may not perish along with them, and no one accuses the physician's art of wickedness; and shall we not similarly submit, for the soul's sake, to either banishment, or punishment, or bonds, provided only from unrighteousness we shall attain to righteousness?

For the law, in its solicitude for those who obey, trains up to piety, and prescribes what is to be done, and restrains each one from sins, imposing penalties even on lesser sins.

But when it sees any one in such a condition as to appear incurable, posting to the last stage of wickedness, then in its solicitude for the rest, that they may not be destroyed by it (just as if amputating a part from the whole body), it condemns such an one to death, as the course most conducive to health. "Being judged by the Lord," says the apostle, "we are chastened, that we may not be condemned with the world."[1269] For the prophet had said before, "Chastening, the Lord hath chastised me, but hath not given me over unto death."[1270] "For in order to teach thee His righteousness," it is said, "He chastised thee and tried thee, and made thee to hunger and thirst in the desert land; that all His statutes and His judgments may be known in thy heart, as I command thee this day; and that thou mayest know in thine heart, that just as if a man were chastising his son, so the Lord our God shall chastise thee."[1271]

And to prove that example corrects, he says directly to the purpose: "A clever man, when he seeth the wicked punished, will himself be severely chastised, for the fear of the Lord is the source of wisdom."[1272]

But it is the highest and most perfect good, when one is able to lead back any one from the practice of evil to virtue and well-doing, which is the very function of the law. So that, when one fails into any incurable evil,—when taken possession of, for example, by wrong or covetousness,—it will be for his good if he is put to death. For the law is beneficent, being able to make some righteous from unrighteous, if they will only give ear to it, and by releasing others from present evils; for those who have chosen to live temperately and justly, it conducts to immortality. To know the law is characteristic of a good disposition. And again: "Wicked men do not understand the law; but they who seek the Lord shall have understanding in all that is good."[1273]

[1268] [So, the Good Physician. Jer. viii. 22.]

[1269] 1 Cor. xi. 32.

[1270] Ps. cxviii. 18.

[1271] Deut. viii. 2, 3, 5.

[1272] Prov. xxii. 3, 4.

It is essential, certainly, that the providence which manages all, be both supreme and good. For it is the power of both that dispenses salvation—the one correcting by punishment, as supreme, the other showing kindness in the exercise of beneficence, as a benefactor. It is in your power not to be a son of disobedience, but to pass from darkness to life, and lending your ear to wisdom, to be the legal slave of God, in the first instance, and then to become a faithful servant, fearing the Lord God. And if one ascend higher, he is enrolled among the sons.

But when "charity covers the multitude of sins,"[1274] by the consummation of the blessed hope, then may we welcome him as one who has been enriched in love, and received into the elect adoption, which is called the beloved of God, while he chants the prayer, saying, "Let the Lord be my God."

The beneficent action of the law, the apostle showed in the passage relating to the Jews, writing thus: "Behold, thou art called a Jew and restest in the law, and makest thy boast in God, and knowest the will of God, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them who are in darkness, an instructor of the foolish, a teacher of babes, who hast the form of knowledge and of truth in the law."[1275] For it is admitted that such is the power of the law, although those whose conduct is not according to the law, make a false pretence, as if they lived in the law. "Blessed is the man that hath found wisdom, and the mortal who has seen understanding; for out of its mouth," manifestly Wisdom's, "proceeds righteousness, and it bears law and mercy on its tongue."[1276] For both the law and the Gospel are the energy of one Lord, who is "the power and wisdom of God;" and the terror which the law begets is merciful and in order to salvation. "Let not alms, and faith, and truth fail thee, but hang them around thy neck."[1277] In the same way as Paul, prophecy upbraids the people with not understanding the law. "Destruction and misery are in their ways, and the way of peace have they not known."[1278] "There is no fear of God before their eyes."[1279] "Professing themselves wise, they became fools."[1280] "And we know that the law is good, if a man use it lawfully."[1281] "Desiring to be teachers of the law, they understand," says the apostle, "neither what they say, nor whereof they affirm."[1282] "Now the end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned."[1283]

[1273] Prov. xxviii. 5.

[1274] 1 Pet. iv. 8.

[1275] Rom. ii. 17–20.

[1276] Prov. iii. 13, 16.

[1277] Prov. iii. 3.

[1278] Isa. lix. 7, 8; Rom. iii. 16, 17.

[1279] Ps. xxxvi. 1; Rom. iii. 18.

[1280] Rom. i. 22.

[1281] 1 Tim. i. 8.

[1282] 1 Tim. i. 7.

[1283] 1 Tim. i. 5.

CHAPTER XXVIII.—THE FOURFOLD DIVISION OF THE MOSAIC LAW.

The Mosaic philosophy is accordingly divided into four parts,—into the historic, and that which is specially called the legislative, which two properly belong to an ethical treatise; and the third, that which relates to sacrifice, which belongs to physical science; and the fourth, above all, the department of theology, "vision,"[1284] which Plato predicates of the truly great mysteries. And this species Aristotle calls metaphysics. Dialectics, according to Plato, is, as he says in *The Statesman*, a science devoted to the discovery of the explanation of things. And it is to be acquired by the wise man, not for the sake of saying or doing aught of what we find among men (as the dialecticians, who occupy themselves in sophistry, do), but to be able to say and do, as far as possible, what is pleasing to God. But the true dialectic, being philosophy mixed with truth, by examining things, and testing forces and powers, gradually ascends in relation to the most excellent essence of all, and essays to go beyond to the God of the universe, professing not the knowledge of mortal affairs, but the science of things divine and heavenly; in accordance with which follows a suitable course of practice with respect to words and deeds, even in human affairs. Rightly, therefore, the Scripture, in its desire to make us such dialecticians, exhorts us: "Be ye skilful money-changers"[1285] rejecting some things, but retaining what is good. For this true dialectic is the science which analyses the objects of thought, and shows abstractly and by itself the individual substratum of existences, or the power of dividing things into genera, which descends to their most special properties, and presents each individual object to be contemplated simply such as it is.

Wherefore it alone conducts to the true wisdom, which is the divine power which deals with the knowledge of entities as entities, which grasps what is perfect, and is freed from all passion; not without the Saviour, who withdraws, by the divine word, the gloom of ignorance arising from evil training, which had overspread the eye of the soul, and bestows the best of gifts,—

> "That we might well know or God or man."[1286] 341

It is He who truly shows how we are to know ourselves. It is He who reveals the Father of the universe to whom He wills, and as far as human nature can comprehend. "For no man knoweth the Son but the Father, nor the Father but the Son, and he to whom the Son shall reveal Him."[1287] Rightly, then, the apostle says that it was by revelation that he knew the mystery: "As I wrote afore in few words, according as ye are able to understand my knowledge in the mystery of Christ."[1288] "According as ye are able," he said, since he knew that some had received milk only, and had not yet received meat, nor even milk simply. The sense of the law is to be taken in three ways,[1289]—either as exhibiting a symbol, or laying down a precept for right conduct, or as uttering a prophecy. But I well know that it belongs to men [of full age] to distinguish and declare these things. For the whole Scripture is not in its meaning a single Myconos, as the proverbial expression has it; but those who hunt after the connection of the divine teaching, must approach it with the utmost perfection of the logical faculty.

[1284] ἐποπτεία, the third and highest grade of initation into the mysteries.

[1285] A saying not in Scripture; but by several of the ancient Fathers attributed to Christ or an apostle. [Jones, *Canon*, i. 438.]

[1286] "That thou may'st well know whether he be a god or a man."—Homer.

[1287] Matt. xi. 27.

[1288] Eph. iii. 3, 4.

[1289] The text has τετραχῶς, which is either a mistake for τριχῶς, or belongs to a clause which is wanting. The author asserts the triple sense of Scripture,—the mystic, the moral, and the prophetic. [And thus lays the egg which his pupil Origen was to hatch, and to nurse into a brood of mysticism.]

CHAPTER XXIX.—THE GREEKS BUT CHILDREN COMPARED WITH THE HEBREWS.

Whence most beautifully the Egyptian priest in Plato said, “O Solon, Solon, you Greeks are always children, not having in your souls a single ancient opinion received through tradition from antiquity. And not one of the Greeks is an old man;”[1290] meaning by old, I suppose, those who know what belongs to the more remote antiquity, that is, our literature; and by young, those who treat of what is more recent and made the subject of study by the Greeks,—things of yesterday and of recent date as if they were old and ancient. Wherefore he added, “and no study hoary with time;” for we, in a kind of barbarous way, deal in homely and rugged metaphor. Those, therefore, whose minds are rightly constituted approach the interpretation utterly destitute of artifice. And of the Greeks, he says that their opinions ”differ but little from myths.” For neither puerile fables nor stories current among children are fit for listening to. And he called the myths themselves “children,” as if the progeny of those, wise in their own conceits among the Greeks, who had but little insight; meaning by the “hoary studies” the truth which was possessed by the barbarians, dating from the highest antiquity. To which expression he opposed the phrase “child fable,” censuring the mythical character of the attempts of the moderns, as, like children, having nothing of age in them, and affirming both in common—their fables and their speeches—to be puerile.

Divinely, therefore, the power which spoke to Hermas by revelation said, “The visions and revelations are for those who are of double mind, who doubt in their hearts if these things are or are not.”[1291]

Similarly, also, demonstrations from the resources of erudition, strengthen, confirm, and establish demonstrative reasonings, in so far as men’s minds are in a wavering state like young people’s. “The good commandment,” then, according to the Scripture, “is a lamp, and the law is a light to the path; for instruction corrects the ways of life.”[1292] “Law is monarch of all, both of mortals and of immortals,” says Pindar. I understand, however, by these words, Him who enacted law. And I regard, as spoken of the God of all, the following utterance of Hesiod, though spoken by the poet at random and not with comprehension:—

> “For the Saturnian framed for men this law:
> Fishes, and beasts, and winged birds may eat
> Each other, since no rule of right is theirs;
> But Right (by far the best) to men he gave.”

Whether, then, it be the law which is connate and natural, or that given afterwards, which is meant, it is certainly of God; and both the law of nature and that of instruction are one.

[1290] [*Timæus*, p. 22, B.—S.]

[1291] [See *Shepherd of Hermas*, i. p. 14, *ante*. S.]

[1292] Prov. vi. 23.

Thus also Plato, in *The Statesman,* says that the lawgiver is one; and in *The Laws*, that he who shall understand music is one; teaching by these words that the Word is one, and God is one. And Moses manifestly calls the Lord a covenant: "Behold I am my Covenant with thee,"[1293] having previously told him not to seek the covenant in writing.[1294] For it is a covenant which God, the Author of all, makes. For God is called Θεός, from θέσις (placing), and order or arrangement. And in the *Preaching*[1295] of Peter you will find the Lord called Law and Word. But at this point, let our first Miscellany[1296] of gnostic notes, according to the true philosophy, come to a close.

[1293] Gen. xvii. 4. "As for me, behold, My convenant is with thee."—A.V.

[1294] The allusion here is obscure. The suggestion has been made that it is to ver. 2 of the same chapter, which is thus taken to intimate that the covenant would be verbal, not written.

[1295] Referring to an apocryphal book so called. [This book is not cited as Scripture, but (*valeat quantum*) as containing a saying attributed to St. Peter. Clement quotes it not infrequently. A very full and valuable account of it may be found in Lardner, vol. ii. p. 252, *et seqq.* Not less valuable is the account given by Jones, *On the Canon*, vol. i. p. 355. See all Clement's citations, same volume, p. 345, *et seqq.*]

[1296] Στρωματεύς

Elucidations.

I.

(Purpose of the *Stromata*[1297])

The Alexandrian Gnostics were the pestilent outgrowth of *pseudo-Platonism;* and nobody could comprehend their root-errors, and their branching thorns and thistles, better than Clement. His superiority in philosophy and classical culture was exhibited, therefore, in his writings, as a necessary preliminary. Like a good nautical combatant, his effort was to "get to windward," and so bear down upon the enemy (to use an anachronism) with heavy-shotted broadsides. And we must not blame Clement for his plan of "taking the wind out of their sails," by showing that an eclectic philosophy might be made to harmonize with the Gospel. His plan was that of melting the gold out of divers ores, and throwing the dross away. Pure gold, he argues, is gold wherever it may be found, and even in the purse of "thieves and robbers." So, then, he "takes from them the armour in which they trusted, and divides the spoils." He will not concede to them the name of "Gnostics," but wrests it from them, just as we reclaim the name of "Catholics" from the Tridentine innovators, who have imposed a modern creed (and are constantly adding to it) upon the Latin churches. Here, then, let me quote the *Account* of Bishop Kaye. He says, "The object of Clement, in composing the *Stromata*, was to describe the true 'Gnostic,' or perfect Christian, in order to furnish the believer with a model for his imitation, and to prevent him from being led astray by the representations of the Valentinians and other gnostic sects." … "Before we proceed to consider his description of the Gnostic, however, it will be necessary briefly to review his opinions respecting the nature and condition of man."

Here follows a luminous analysis (occupying pp. 229–238 of Kaye's work), after which he says,—

"The foregoing brief notice of Clement's opinions respecting man, his soul, and his fallen state, appeared necessary as an introduction to the description of the *true Gnostic*. By γνῶσις, Clement understood the perfect knowledge of all that relates to God, His nature, and dispensations. He speaks of a twofold knowledge,—one, common to all men, and born of sense; the other, the genuine γνῶσις, bred from the intellect, the mind, and its reason. This latter is not born with men, but must be gained and by practice formed into a habit. *The initiated* find its perfection in a loving mysticism, which this never-failing love makes lasting."

So, further, this learned analyst, not blindly, but always with scientific conscience and judicial impartiality, expounds his author; and, without some such guide, I despair of securing the real interest of the youthful student. Butler's *Analogy* and Aristotle's *Ethics* are always analyzed for learners, by editors of their works; and hence I have ventured to direct attention to this "guide, philosopher, and friend" of my own inquiries.[1298]

[1297] Book i. cap. i. p. 299, note 1.

II.

(Pantænus and His School.[1299])

The catechetical school at Alexandria was already ancient; for Eusebius describes it as ἐξ ἀρχαίου ἔθουςand St. Jerome dates its origin from the first planting of Christianity. Many things conspired to make this city the very head of Catholic Christendom, at this time; for the whole East centred here, and the East was Christendom while the West was yet a missionary field almost entirely. Demetrius, then bishop, at the times with which we are now concerned, sent Pantænus to convert the Hindoos, and, whatever his success or failure there, he brought back reports that Christians were there before him, the offspring of St. Bartholomew's preaching; and, in proof thereof, he brought with him a copy of St. Matthew's Gospel in the Hebrew tongue[1300] which became one of the treasures of the church on the Nile.

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But it deserves note, that, because of the learning concentrated in this place, the bishops of Alexandria were, from the beginning, the great authorities as to the Easter cycle and the annual computation of Easter, which new created the science of astronomy as one result. The Council of Nice, in settling the laws for the observance of the Feast of the Resurrection, extended the function of the Alexandrian See in this respect; for it was charged with the duty of giving notice of the day when Easter should fall every year, to all the churches. And easily might an ambitious primate of Egypt have imagined himself superior to all other bishops at that time; for, as Bingham observes,[1301] he was the greatest in the world, "for the absoluteness of his power, and the extent of his jurisdiction." And this greatness of Alexandria was *ancient,* we must remember, at the Nicene epoch; for their celebrated canon (VI.) reads, "*Let ancient customs prevail;* so that in Egypt, Lybia, and Pentapolis, the Bishop of Alexandria shall have power over all these." Similar powers and privileges, over their own regions, were recognised in Rome and Antioch.

III.

(Tradition.[1302])

The apostles distinguish between vain traditions of the Jews, and their own Christian παραδόσειςthe *tradita apostolica* (2 Tim. i. 13, 14; 2 Tim. ii. 2; 1 Cor. xi. 2; 2 Thess. iii. 6; 1

[1298] *Ed.* Rivingtons, London, 1835.

[1299] Book i. cap. i. p. 301, note 9.

[1300] See Jones, *On the Canon*, vol. iii. p. 44

[1301] *Antiquities*, vol. i. p. 66, ed. Bohn.

[1302] Book i. cap. i. p. 301, note 10.

Cor. v. 8; 1 Cor. xvi. 2). Among these were (1) the authentication of their own Scriptures; (2) certain "forms of sound words," afterwards digested into liturgies; (3) the rules for celebrating the Lord's Supper, and of administering baptism; (4) the Christian Passover and the weekly Lord's Day; (5) the Jewish Sabbath and ordinances, how far to be respected while the temple yet stood; (6) the kiss of charity, and other observances of public worship; (7) the *agapæ*, the rules about widows, etc.

In some degree these were the secret of the Church, with which "strangers intermeddled not" lawfully. The Lord's Supper was celebrated after the catechumens and mere hearers had withdrawn, and nobody was suffered to be present without receiving the sacrament. But, after the conversion of the empire, the canons and constitutions universally dispersed made public all these *tradita;* and the liturgies also were everywhere made known. It is idle, therefore, to shelter under theories of the *Disciplina Arcani*, those Middle-Age inventions, of which antiquity shows no trace but in many ways contradicts emphatically; e.g., the Eucharist, celebrated after the withdrawal of the non-communicants, and received, in both kinds, by all present, cannot be pleaded as the "secret" which justifies a ceremony in an unknown tongue and otherwise utterly different; in which the priest alone partakes, in which the cup is denied to the laity and which is exhibited with great pomp before all comers with no general participation.

IV.

(Esoteric Doctrine.[1303])

Early Christians, according to Clement, taught to all alike, (1) all things necessary to salvation, (2) all the whole Scriptures, and (3) all the apostolic traditions. This is evident from passages noted here and hereafter. But, in the presence of the heathen, they remembered our Lord's words, and were careful not "to cast pearls before swine." Like St. Paul before Felix, they "reasoned of righteousness, temperance, and judgment to come," when dealing with men who knew not God, preaching Christ to them in a practical way. In their instructions to the churches, they were able to say with the same apostle, "I am pure from the blood of all men, for I have not shunned to declare unto you *all the counsel of God.*" Yet, even in the Church, they fed babes with milk, and the more intelligent with the meat of God's word. What that meat was, we discover in the *Stromata*, when our author defines the true Gnostic, who follows whithersoever God leads him in *the divinely inspired Scriptures*. He recognises many who merely taste the Scriptures as *believers;* but the true Gnostic is a *gnomon* of truth, an index to others of the whole knowledge of Christ.

What we teach children in the Sunday school, and what we teach young men in the theological seminary, must illustrate the two ideas; the same truths to babes in element, but to men in all their bearings and relations.

[1303] Book i. cap. i. p. 302, note 5.

The defenders of the modern creed of Pius the Fourth (a.d. 1564), finding no authority in Holy Scripture for most of its peculiarities, which are all imposed as requisite to salvation as if it were the Apostles' Creed itself, endeavour to support them, by asserting that they belonged to the secret teaching of the early Church, of which they claim Clement as a witness. But the fallacy is obvious. Either they were thus *secreted*, or they were not. If not, as is most evident (because they contradict what was openly professed), then no ground for the pretence. But suppose they were, what follows? Such secrets were no part of the faith, and could not become so at a later period. If they were kept secret by the new theologians, and taught to "Gnostics" only, they would still be without primitive example, but might be less objectionable. But, no! they are imposed upon all, as if part of the ancient creeds; imposed, as if articles of the Catholic faith, on the most illiterate peasant, whose mere *doubt* as to any of them excludes him from the Church here, and from salvation hereafter. Such, then, is a fatal departure from Catholic orthodoxy and the traditions of the ancients. The whole system is a novelty, and the product of the most barren and corrupt period of Occidental history.

The Church, as Clement shows, never made any *secret* of any article of the Christian faith; and, as soon as she was free from persecution, the whole testimony of the Ante-Nicene Fathers was summed up in the Nicæno-Constantinopolitan Confession. This only is the Catholic faith, and the council forbade any additions thereto, in the way of a symbol. See Professor Shedd's *Christian Doctrine*, vol. ii. p. 438. Ed. 1864, New York.

V.

(p. 302, note 9, Elucidation III., continued.)

This is a valuable passage for the illustration of our author's views of the nature of tradition, (κατὰ τὸν σεμνὸν τῆς παραδόσεως κανόνα as a canon "from the creation of the world;" a tradition preluding the tradition of true knowledge; a divine mystery preparing for the knowledge of mysteries,—clearing the ground from thorns and weeds, beforehand, so that the seed of the Word may not be choked. Now, in this tradition, he includes a true idea of Gentilism as well as of the Hebrew Church and its covenant relations; in short, whatever a Christian scholar is obliged to learn from "Antiquities" and "Introductions" and "Bible Dictionaries," authenticated by universal and orthodox approbation. These are the providential provisions of the Divine Œconomy, for the communication of truth. Dr. Watts has a sermon on the *Inward Witness to Christianity*, which I find quoted by Vicesimus Knox (Works, vol. vii. p. 73, *et seqq.*) in a choice passage that forcibly expands and expounds some of Clement's suggestions, though without referring to our author.

VI.

(Justification, p. 305 note 7.) 345

Without reference to my own views on this great subject, and desiring merely to illustrate our author, it shall suffice to remark, here, that to suppose that Clement uses the word *technically*, as we now use the language of the schools and of post-Reformation theologians, would hopelessly confuse the argument of our author. It is clear that he has no idea of any justification apart from the merits of Christ: but he uses the term loosely to express his idea, that as the Law led the Hebrews to the great Healer, who rose from the dead for our justification, in that sense, and in no other, *the truth* that was to be found in Greek Philosophy, although a *minimum*, did the same for heathen who loved truth, and followed it so far as they knew. Whether his views even in this were correct, it would not become me, here, to express any opinion. (See below, Elucidation XIV.)

VII.

(Philosophy, p. 305, note 8.)

It is so important to grasp just what our author understands by this "philosophy," that I had designed to introduce, here, a long passage from Bishop Kaye's lucid exposition. Finding, however, that these elucidations are already, perhaps, over multiplied, I content myself with a reference to his *Account*, etc. (pp. 118–121).

VIII.

(Overflow of the Spirit, p. 306, note 1.)

Here, again, I wished to introduce textual citations from several eminent authors: I content myself with a very short one from Kaye, to illustrate the intricacy, not to say the contradictory character, of some of Clement's positions as to the extent of grace bestowed on the heathen. "Clement says that an act, to be right, must be done through the love of God. He says that every action of the heathen is sinful, since it is not sufficient that an action is right: *its object or aim must also be right*" (*Account,* etc., p. 426). For a most interesting, but I venture to think overdrawn, statement of St. Paul's position as to heathen "wisdom," etc., see Farrar's *Life of St. Paul* (p. 20, *et seqq.*, ed. New York). Without relying on this popular author, I cannot but refer the reader to his *Hulsean Lecture* (1870, p. 135, *et seqq.*).

IX.

(Faith without Learning, p. 307, note 5.)

The compassion of Christ for poverty, misery, for childhood, and for ignorance, is everywhere illustrated in Holy Scripture; and *faith*, even "as a grain of mustard seed," is magnified, accordingly, in the infinite love of his teaching. Again I am willing to refer to Farrar (though I read him always with something between the lines, before I can adopt his sweeping generalizations) for a fine passage, I should quote entire, did space permit (*The Witness of History to Christ*, p. 172, ed. London, 1872). See also the noble sermon of Jeremy Taylor on John vii. 17 (*Works*, vol. ii. p. 53, ed. Bohn, 1844).

X.

(The Open Secret, p. 313, note 3.)

The esoteric system of Clement is here expounded in few words: there is nothing in it which may not be proclaimed from the house-tops, for all who have ears to hear. It is the mere swine (with seed-pickers and jack-daws, the σπερμόλογοι of the Athenians) who must be denied the pearls of gnostic truth. And this, on the same merciful principle on which the Master was silent before Pilate, and turned away from cities where they were not prepared to receive his message.

XI.

(Bodily Purity, p. 317, note 1.)

From a familiar quotation, I have often argued that the fine instinct of a woman, even among heathen, enforces a true idea: “If from her husband’s bed, as soon as she has bathed: if from adulterous commerce, not at all.” This is afterwards noted by our author;[1304] but it is extraordinary to find the mind of the great missionary to our Saxon forefathers, troubled about such questions, even in the seventh century. I have less admiration for the elaborate answers of the great Patriarch of Rome (Gregory), to the scrupulous inquiries of Augustine, than for the instinctive and aphoristic wisdom of poor Theano, in all the darkness of her heathenism. (See Ven. Bede, *Eccles. Hist.*, book i. cap. 27, p. 131. Works, ed. London, 1843.)

XII.

(Clement’s View of Philosophy, p. 318, note 4.)

I note the concluding words of this chapter (xvi.), as epitomizing the whole of what Clement means to say on this great subject; and, for more, see the Elucidation *infra*, on Justification.

XIII.

(The Ecstacy of Sibyl, etc., p. 319, note 3.)

No need to quote Virgil’s description (*Æneid,* vi. 46, with Heyne’s references in Excursus V.); but I would compare with his picture of Sibylline inspiration, that of Balaam (Numbers 24:3, 4, 15, 16), and leave with the student an inquiry, how far we may credit to a divine motion, the oracles of the heathen, i.e., some of them. I wish to refer the student, also, as to a valuable bit of introductory learning, to the essay of Isaac Casaubon (*Exercitationes ad Baronii Prolegom.*, pp. 65–85, ed. Genevæ, 1663).

XIV.

(Justification, p. 323, note 2.)

Casaubon, in the work just quoted above (*Exercitat.*, i.) examines this passage of our author, and others, comparing them with passages from St. Chrysostom and St. Augustine, and with Justin Martyr (see vol. i. p. 178, this series, cap. 46). Bishop Kaye (p. 428) justly remarks: “The apparent incorrectness of Clement’s language arises from not making that clear distinction which the controversies at the time of the Reformation introduced.” The word “incorrectness,” though for myself I do not object to it, might be said “to beg the question;” and hence I should prefer to leave it open to the divers views of readers, by speaking, rather, of his lack of *precision* in the use of a term not then defined with theological delicacy of statement.

[1304] p. 428, *infra*.

XV.

(Chronology, p. 334, note 5.)

Here an invaluable work for comparison and reference must be consulted by the student; viz., the *Chronicon* of Julius Africanus, in Routh’s *Reliquiæ* (tom ii. p. 220, *et seqq.*), with learned annotations, in which (e.g., p. 491) Clement’s work is cited. Africanus took up chronological science in the imperfect state where it was left by Clement, with whom he was partially contemporary; for he was Bishop of Emmaus in Palestine (called also Nicopolis), and composed his fine books of chronological history, under Marcus Aurelius.[1305] On the Alexandrian era consult a paragraph in *Encyc. Britannica* (vol. v. p. 714). It was adopted for Christian computation, after Africanus. See Eusebius (book vi. cap. 31), and compare (this volume, p. 85) what is said of Theophilus of Antioch, by Abp. Usher.[1306]

[1305] See also *Fragments*, p. 164, vol. ix. this series, Edin. Edition.

[1306] For matters further pertaining to Clement, consult Routh, i. 140, i. 148, i. 127, i. 169, ii. 59 (Eusebius, vi. 13), ii. 165, 167, 168, 171–172, 179, 307, 416, 491.

THE STROMATA, OR MISCELLANIES.

Book II.

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CHAPTER I.—INTRODUCTORY.[1307]

As Scripture has called the Greeks pilferers of the Barbarian[1308] philosophy, it will next have to be considered how this may be briefly demonstrated. For we shall not only show that they have imitated and copied the marvels recorded in our books; but we shall prove, besides, that they have plagiarized and falsified (our writings being, as we have shown, older) the chief dogmas they hold, both on faith and knowledge and science, and hope and love, and also on repentance and temperance and the fear of God,—a whole swarm, verily, of the virtues of truth.

Whatever the explication necessary on the point in hand shall demand, shall be embraced, and especially what is occult in the barbarian philosophy, the department of symbol and enigma; which those who have subjected the teaching of the ancients to systematic philosophic study have affected, as being in the highest degree serviceable, nay, absolutely necessary to the knowledge of truth. In addition, it will in my opinion form an appropriate sequel to defend those tenets, on account of which the Greeks assail us, making use of a few Scriptures, if perchance the Jew also may listen[1309] and be able quietly to turn from what he has believed to Him on whom he has not believed. The ingenuous among the philosophers will then with propriety be taken up in a friendly exposure both of their life and of the discovery of new dogmas, not in the way of our avenging ourselves on our detractors (for that is far from being the case with those who have learned to bless those who curse, even though they needlessly discharge on us words of blasphemy), but with a view to their conversion; if by any means these adepts in wisdom may feel ashamed, being brought to their senses by barbarian demonstration; so as to be able, although late, to see clearly of what sort are the intellectual acquisitions for which they make pilgrimages over the seas. Those they have stolen are to be pointed out, that we may thereby pull down their conceit; and of those on the discovery of which through investigation they plume themselves, the refutation will be furnished. By consequence, also we must treat of what is called the curriculum of study—how far it is serviceable;[1310] and of astrology, and mathematics, and magic, and sorcery. For all the

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[1307] [“THE EPISTLES OF THE NEW TESTAMENT HAVE ALL A PARTICULAR REFERENCE *TO THE CONDITION AND USAGES OF THE CHRISTIAN WORLD AT THE TIME THEY WERE WRITTEN.* THEREFORE AS THEY CANNOT BE THOROUGHLY UNDERSTOOD, UNLESS THAT CONDITION AND THOSE USAGES ARE KNOWN AND ATTENDED TO, SO FUTHER, THOUGH THEY BE KNOWN, YET IF THEY BE DISCONTINUED OR CHANGED … REFERENCES TO SUCH CIRCUMSTANCES, NOW CEASED OR ALTERED, CANNOT, AT THIS TIME, BE URGED IN THAT MANNER AND WITH THAT FORCE WHICH THEY WERE TO THE PRIMITIVE CHRISTIANS.” THIS QUOTATION FROM ONE OF BISHOP BUTLER’S *ETHICAL SERMONS* HAS MANY BEARINGS ON THE STUDY OF OUR AUTHOR; BUT THE SERMON ITSELF, WITH ITS SEQUEL, *ON HUMAN NATURE*, MAY WELL BE READ IN CONNECTION WITH THE *STROMATA*. SEE BUTLER, *ETHICAL DISCOURSES*, P. 77. PHILADELPHIA, 1855.]

[1308] Referring in particular to the Jews.

[1309] [Col. iv. 6.]

[1310] The text reads ἄχρηστος: Sylburg prefers the reading εὔχρηστος.

Greeks boast of these as the highest sciences. “He who reproves boldly is a peacemaker.”[1311] We have often said already that we have neither practiced nor do we study the expressing ourselves in pure Greek; for this suits those who seduce the multitude from the truth. But true philosophic demonstration will contribute to the profit not of the listeners’ tongues, but of their minds. And, in my opinion, he who is solicitous about truth ought not to frame his language with artfulness and care, but only to try to express his meaning as he best can. For those who are particular about words, and devote their time to them, miss the things.[1312] It is a feat fit for the gardener to pluck without injury the rose that is growing among the thorns; and for the craftsman to find out the pearl buried in the oyster’s flesh. And they say that fowls have flesh of the most agreeable quality, when, through not being supplied with abundance of food, they pick their sustenance with difficulty, scraping with their feet. If any one, then, speculating on what is similar, wants to arrive[1313] at the truth [that is] in the numerous Greek plausibilities, like the real face beneath masks, he will hunt it out with much pains. For the power that appeared in the vision to Hermas said, “Whatever may be revealed to you, shall be revealed.”[1314] 348

[1311] Prov. x. 10, Septuagint.

[1312] [διαδιδράσκει τὰ πράγματα. A truly Platonic thrust at sophistical rhetoricians.]

[1313] δειληλυθέναι, suggested by Sylb. As more suitable than the διαλεληθέναι of the text.

[1314] Hermas—close of third vision, [cap. 13. p. 17, *supra*.]

CHAPTER II.—THE KNOWLEDGE OF GOD CAN BE ATTAINED ONLY THROUGH FAITH.

"Be not elated on account of thy wisdom," say the Proverbs. "In all thy ways acknowledge her, that she may direct thy ways, and that thy foot may not stumble." By these remarks he means to show that our deeds ought to be conformable to reason, and to manifest further that we ought to select and possess what is useful out of all culture. Now the ways of wisdom are various that lead right to the way of truth. Faith is the way. "Thy foot shall not stumble" is said with reference to some who seem to oppose the one divine administration of Providence. Whence it is added, "Be not wise in thine own eyes," according to the impious ideas which revolt against the administration of God. "But fear God," who alone is powerful. Whence it follows as a consequence that we are not to oppose God. The sequel especially teaches clearly, that "the fear of God is departure from evil;" for it is said, "and depart from all evil." Such is the discipline of wisdom ("for whom the Lord loveth He chastens"[1315]), causing pain in order to produce understanding, and restoring to peace and immortality. Accordingly, the Barbarian philosophy, which we follow, is in reality perfect and true. And so it is said in the book of Wisdom: "For He hath given me the unerring knowledge of things that exist, to know the constitution of the word," and so forth, down to "and the virtues of roots." Among all these he comprehends natural science, which treats of all the phenomena in the world of sense. And in continuation, he alludes also to intellectual objects in what he subjoins: "And what is hidden or manifest I know; for Wisdom, the artificer of all things, taught me."[1316] You have, in brief, the professed aim of our philosophy; and the learning of these branches, when pursued with right course of conduct, leads through Wisdom, the artificer of all things, to the Ruler of all,—a Being difficult to grasp and apprehend, ever receding and withdrawing from him who pursues. But He who is far off has—oh ineffable marvel!—come very near. "I am a God that draws near," says the Lord. He is in essence remote; "for how is it that what is begotten can have approached the Unbegotten?" But He is very near in virtue of that power which holds all things in its embrace. "Shall one do aught in secret, and I see him not?"[1317] For the power of God is always present, in contact with us, in the exercise of inspection, of beneficence, of instruction. Whence Moses, persuaded that God is not to be known by human wisdom, said, "Show me Thy glory;"[1318] and into the thick darkness where God's voice was, pressed to enter—that is, into the inaccessible and invisible ideas respecting Existence. For God is not in darkness or in place, but above both space and time, and qualities of objects. Wherefore neither is He at any time in a part, either as containing or as contained, either by limitation or by section. "For what house will ye build to Me?" saith the Lord.[1319] Nay, He has not even built one for Himself, since He cannot be contained. And though heaven be called His throne, not even thus is He contained, but He rests delighted in the creation.

[1315] Prov. iii. 5, 6, 7, 12, 23.

[1316] Wisd. vii. 17, 20, 21, 22.

[1317] Jer. xxiii. 23, 24.

[1318] Ex. xxxiii. 18.

It is clear, then, that the truth has been hidden from us; and if that has been already shown by one example, we shall establish it a little after by several more. How entirely worthy of approbation are they who are both willing to learn, and able, according to Solomon, "to know wisdom and instruction, and to perceive the words of wisdom, to receive knotty words, and to perceive true righteousness," there being another [righteousness as well], not according to the truth, taught by the Greek laws, and by the rest of the philosophers. "And to direct judgments," it is said—not those of the bench, but he means that we must preserve sound and free of error the judicial faculty which is within us—"That I may give subtlety to the simple, to the young man sense and understanding."[1320] "For the wise man," who has been persuaded to obey the commandments, "having heard these things, will become wiser" by knowledge; and "the intelligent man will acquire rule, and will understand a parable and a dark word, the sayings and enigmas of the wise."[1321] For it is not spurious words which those inspired by God and those who are gained over by them adduce, nor is it snares in which the most of the sophists entangle the young, spending their time on nought true. But those who possess the Holy Spirit "search the deep things of God,"[1322]—that is, grasp the secret that is in the prophecies. "To impart of holy things to the dogs" is forbidden, so long as they remain beasts. For never ought those who are envious and perturbed, and still infidel in conduct, shameless in barking at investigation, to dip in the divine and clear stream of the living water. "Let not the waters of thy fountain overflow, and let thy waters spread over thine own streets."[1323] For it is not many who understand such things as they fall in with; or know them even after learning them, though they think they do, according to the worthy Heraclitus. Does not even he seem to thee to censure those who believe not? "Now my just one shall live by faith,"[1324] the prophet said. And another prophet also says, "Except ye believe, neither shall ye understand."[1325] For how ever could the soul admit the transcendental contemplation of such themes, while unbelief respecting what was to be learned struggled within? But faith, which the Greeks disparage, deeming it futile and barbarous, is a voluntary preconception,[1326] the assent of piety—"the subject of things hoped for, the evidence of things not seen," according to the divine apostle. "For hereby," pre-eminently, "the elders obtained a good report. But without faith it is impossible to please God."[1327] Others have defined faith to be a uniting assent to an unseen object, as certainly the proof of an unknown thing is an evident assent. If then it be choice, being desirous of something, the desire is in this instance intellectual. And since choice is the beginning of action, faith is discovered to be the beginning of action, being the foundation of rational choice in the case of any one who exhibits to himself the previous demonstration through faith. Voluntarily to follow what is useful, is the first principle of understanding. Unswerving choice, then, gives considerable momentum in the direction of knowledge. The exercise of faith directly becomes knowledge, reposing on a sure foundation. Knowledge, accordingly, is defined by the sons of the philosophers as a habit, which cannot be overthrown by reason. Is there any other true condition such as this, except piety, of which alone the Word is teacher?[1328] I think not. Theophrastus says that sensation is the root of faith. For from it the rudimentary principles extend to the reason that is in us, and the understanding. He who believeth then the divine Scriptures with sure judgment, receives in the voice of God, who bestowed the Scripture, a demonstration that cannot be impugned. Faith, then, is not established by demonstration. "Blessed therefore those who, not having seen, yet have believed."[1329] The Siren's songs, exhibiting a power above human, fascinated those that came near, conciliating them, almost against their will, to the reception of what was said.

[1319] Isa. lxvi. 1.

[1320] ἔννοιαν, not εὔνοιαν, as in the text.

[1321] Prov. i. 2–6.

[1322] 1 Cor. ii. 10.

[1323] Prov. v. 16.

[1324] Hab. ii. 4.

[1325] Isa. vii. 9.

[1326] Or anticipation, πρόληψις.

[1327] Heb. xi. 1, 2, 6.

[1328] Adopting Lowth's conjecture of supplying πλήν before θεοσεβείας.

[1329] John xx. 29. [Note this definition of true knowledge, followed by an appeal to the Scriptures as infallible teaching. No need to say that no other infallibility is ever hinted, or dreamed of, by Clement.]

CHAPTER III.—FAITH NOT A PRODUCT OF NATURE.

Now the followers of Basilides regard faith as natural, as they also refer it to choice, [representing it] as finding ideas by intellectual comprehension without demonstration; while the followers of Valentinus assign faith to us, the simple, but will have it that knowledge springs up in their own selves (who are saved by nature) through the advantage of a germ of superior excellence, saying that it is as far removed from faith as[1330] the spiritual is from the animal. Further, the followers of Basilides say that faith as well as choice is proper according to every interval; and that in consequence of the supramundane selection mundane faith accompanies all nature, and that the free gift of faith is comformable to the hope of each. Faith, then, is no longer the direct result of free choice, if it is a natural advantage.

Nor will he who has not believed, not being the author [of his unbelief], meet with a due recompense; and he that has believed is not the cause [of his belief]. And the entire peculiarity and difference of belief and unbelief will not fall under either praise or censure, if we reflect rightly, since there attaches to it the antecedent natural necessity proceeding from the Almighty. And if we are pulled like inanimate things by the puppet-strings of natural powers, willingness[1331] and unwillingness, and impulse, which is the antecedent of both, are mere redundancies. And for my part, I am utterly incapable of conceiving such an animal as has its appetencies, which are moved by external causes, under the dominion of necessity. And what place is there any longer for the repentance of him who was once an unbeliever, through which comes forgiveness of sins? So that neither is baptism rational, nor the blessed seal,[1332] nor the Son, nor the Father. But God, as I think, turns out to be the distribution to men of natural powers, which has not as the foundation of salvation voluntary faith.

[1330] The text reads ἤ: but Sylb. suggests ᾕ, which we have adopted.

[1331] καὶ τὸ ἑκούσιον is supplied as required by the sense. The text has ἀκούσιον only, for which Lowth proposes to read ἑκούσιον.

[1332] Either baptism or the imposition of hands after baptism. [For an almost pontifical decision as to this whole matter, with a very just eulogy of the German (Lutheran) confirmation-office, see Bunsen, *Hippol.*, iii. pp. 214, 369.]

CHAPTER IV.—FAITH THE FOUNDATION OF ALL KNOWLEDGE.

But we, who have heard by the Scriptures that self-determining choice and refusal have been given by the Lord to men, rest in the infallible criterion of faith, manifesting a willing spirit, since we have chosen life and believe God through His voice. And he who has believed the Word knows the matter to be true; for the Word is truth. But he who has disbelieved Him that speaks, has disbelieved God.

"By faith we understand that the worlds were framed by the word of God, so that what is seen was not made of things which appear," says the apostle. "By faith Abel offered to 350 God a fuller sacrifice than Cain, by which he received testimony that he was righteous, God giving testimony to him respecting his gifts; and by it he, being dead, yet speaketh," and so forth, down to "than enjoy the pleasures of sin for a season."[1333] Faith having, therefore, justified these before the law, made them heirs of the divine promise. Why then should I review and adduce any further testimonies of faith from the history in our hands? "For the time would fail me were I to tell of Gideon, Barak, Samson, Jephtha, David, and Samuel, and the prophets," and what follows.[1334] Now, inasmuch as there are four things in which the truth resides—Sensation, Understanding, Knowledge, Opinion,—intellectual apprehension is first in the order of nature; but in our case, and in relation to ourselves, Sensation is first, and of Sensation and Understanding the essence of Knowledge is formed; and evidence is common to Understanding and Sensation. Well, Sensation is the ladder to Knowledge; while Faith, advancing over the pathway of the objects of sense, leaves Opinion behind, and speeds to things free of deception, and reposes in the truth.

Should one say that Knowledge is founded on demonstration by a process of reasoning, let him hear that first principles are incapable of demonstration; for they are known neither by art nor sagacity. For the latter is conversant about objects that are susceptible of change, while the former is practical solely, and not theoretical.[1335] Hence it is thought that the first cause of the universe can be apprehended by faith alone. For all knowledge is capable of being taught; and what is capable of being taught is founded on what is known before. But the first cause of the universe was not previously known to the Greeks; neither, accordingly, to Thales, who came to the conclusion that water was the first cause; nor to the other natural philosophers who succeeded him, since it was Anaxagoras who was the first who assigned to Mind the supremacy over material things. But not even he preserved the dignity suited to the efficient cause, describing as he did certain silly vortices, together with the inertia and even foolishness of Mind. Wherefore also the Word says, "Call no man master on earth."[1336]

[1333] Heb. xi. 3, 4, 25.

[1334] Heb. xi. 32.

[1335] Instead of μονονουχί, Petavius and Lowth read μόνον οὐχί, as above.

[1336] Matt. xxiii. 9.

For knowledge is a state of mind that results from demonstration; but faith is a grace which from what is indemonstrable conducts to what is universal and simple, what is neither with matter, nor matter, nor under matter. But those who believe not, as to be expected, drag all down from heaven, and the region of the invisible, to earth, "absolutely grasping with their hands rocks and oaks," according to Plato. For, clinging to all such things, they asseverate that that alone exists which can be touched and handled, defining body and essence to be identical: disputing against themselves, they very piously defend the existence of certain intellectual and bodiless forms descending somewhere from above from the invisible world, vehemently maintaining that there is a true essence. "Lo, I make new things," saith the Word, "which eye hath not seen, nor ear heard, nor hath it entered into the heart of man."[1337] With a new eye, a new ear, a new heart, whatever can be seen and heard is to be apprehended, by the faith and understanding of the disciples of the Lord, who speak, hear, and act spiritually. For there is genuine coin, and other that is spurious; which no less deceives unprofessionals, that it does not the money-changers; who know through having learned how to separate and distinguish what has a false stamp from what is genuine. So the money-changer only says to the unprofessional man that the coin is counterfeit. But the reason why, only the banker's apprentice, and he that is trained to this department, learns.

Now Aristotle says that the judgment which follows knowledge is in truth faith. Accordingly, faith is something superior to knowledge, and is its criterion. Conjecture, which is only a feeble supposition, counterfeits faith; as the flatterer counterfeits a friend, and the wolf the dog. And as the workman sees that by learning certain things he becomes an artificer, and the helmsman by being instructed in the art will be able to steer; he does not regard the mere wishing to become excellent and good enough, but he must learn it by the exercise of obedience. But to obey the Word, whom we call Instructor, is to believe Him, going against Him in nothing. For how can we take up a position of hostility to God? Knowledge, accordingly, is characterized by faith; and faith, by a kind of divine mutual and reciprocal correspondence, becomes characterized by knowledge.

Epicurus, too, who very greatly preferred pleasure to truth, supposes faith to be a preconception of the mind; and defines preconception to be a grasping at something evident, and at the clear understanding of the thing; and asserts that, without preconception, no one can either inquire, or doubt, or judge, or even argue. How can one, without a preconceived idea of what he is aiming after, learn about that which is the subject of his investigation? He, again, who has learned has already turned his preconception[1338] into comprehension. And if he who learns, learns not without a preconceived idea which takes in what is expressed, 35 that man has ears to hear the truth. And happy is the man that speaks to the ears of those who hear; as happy certainly also is he who is a child of obedience. Now to hear is to understand. If, then, faith is nothing else than a preconception of the mind in regard to what is the subject of discourse, and obedience is so called, and understanding and persuasion; no one shall learn aught without faith, since no one [learns aught] without preconception. Consequently there is a more ample demonstration of the complete truth of what was spoken by the prophet, "Unless ye believe, neither will ye understand." Paraphrasing this oracle, Heraclitus of Ephesus says, "If a man hope not, he will not find that which is not hoped for, seeing it is inscrutable and inaccessible." Plato the philosopher, also, in *The Laws*, says, "that he who would be blessed and happy, must be straight from the beginning a partaker of the truth, so as to live true for as long a period as possible; for he is a man of faith. But the unbeliever is one to whom voluntary falsehood is agreeable; and the man to whom involuntary falsehood is agreeable is senseless;[1339] neither of which is desirable. For he who is devoid of friendliness, is faithless and ignorant." And does he not enigmatically say in *Euthydemus*, that this is "the regal wisdom"? In *The Statesman* he says expressly, "So that the knowledge of the true king is kingly; and he who possesses it, whether a prince or private person, shall by all means, in consequence of this act, be rightly styled royal." Now those who have believed in Christ both are and are called *Chrestoi* (good),[1340] as those who are cared for by the true king are kingly. For as the wise are wise by their wisdom, and those observant of law are so by the law; so also those who belong to Christ the King are kings, and those that are Christ's Christians. Then, in continuation, he adds clearly, "What is right will turn out to be lawful, law being in its nature right reason, and not found in writings or elsewhere." And the stranger of Elea pronounces the kingly and statesmanlike man "*a living law.*" Such is he who fulfils the law, "doing the will of the Father,"[1341] inscribed on a lofty pillar, and set as an example of divine virtue to all who possess the power of seeing. The Greeks are acquainted with the staves of the Ephori at Lacedæmon, inscribed with the law on wood. But my law, as was said above, is both royal and living; and it is right reason. "Law, which is king of all—of mortals and immortals," as the Bœotian Pindar sings. For Speusippus,[1342] in the first book against Cleophon, seems to write like Plato on this wise: "For if royalty be a good thing, and the wise man the only king and ruler, the law, which is right reason, is good;"[1343] which is the case. The Stoics teach what is in conformity with this, assigning kinghood, priesthood, prophecy, legislation, riches, true beauty, noble birth, freedom, to the wise man alone. But that he is exceedingly difficult to find, is confessed even by them.

[1337] Isa. lxiv. 4; 1 Cor. ii. 9.

[1338] κατάληψιν ποιεῖ τῆν πρόληψιν.

[1339] οὐ ζῶον is here interpolated into the text, not being found in Plato.

[1340] Χριστός and χρηστός are very frequently compared in the patristic authors.

[1341] Matt. xxi. 31.

[1342] Plato's sister's son and successor.

[1343] σπουδαῖος.

CHAPTER V.—HE PROVES BY SEVERAL EXAMPLES THAT THE GREEKS DREW FROM THE SACRED WRITERS.

Accordingly all those above-mentioned dogmas appear to have been transmitted from Moses the great to the Greeks. That all things belong to the wise man, is taught in these words: “And because God hath showed me mercy, I have all things.”[1344] And that he is beloved of God, God intimates when He says, “The God of Abraham, the God of Isaac, the God of Jacob.”[1345] For the first is found to have been expressly called “friend;”[1346] and the second is shown to have received a new name, signifying “he that sees God;”[1347] while Isaac, God in a figure selected for Himself as a consecrated sacrifice, to be a type to us of the economy of salvation.

Now among the Greeks, Minos the king of nine years’ reign, and familiar friend of Zeus, is celebrated in song; they having heard how once God conversed with Moses, “as one speaking with his friend.”[1348] Moses, then, was a sage, king, legislator. But our Saviour surpasses all human nature.[1349] He is so lovely, as to be alone loved by us, whose hearts are set on the true beauty, for “He was the true light.”[1350] He is shown to be a King, as such hailed by unsophisticated children and by the unbelieving and ignorant Jews, and heralded by the prophets. So rich is He, that He despised the whole earth, and the gold above and beneath it, with all glory, when given to Him by the adversary. What need is there to say that He is the only High Priest, who alone possesses the knowledge of the worship of God?[1351] He is Melchizedek, “King of peace,”[1352] the most fit of all to head the race of men. A legislator too, inasmuch as He gave the law by the mouth of the prophets, enjoining and teaching most distinctly what things are to be done, and what not. Who of nobler lineage than He 352 whose only Father is God? Come, then, let us produce Plato assenting to those very dogmas. The wise man he calls rich in the *Phœdrus*, when he says, “O dear Pan, and whatever other gods are here, grant me to become fair within; and whatever external things I have, let them be agreeable to what is within. I would reckon the wise man rich.”[1353] And the Athenian stranger,[1354] finding fault with those who think that those who have many possessions are rich, speaks thus: "For the very rich to be also good is impossible—those, I mean, whom the multitude count rich. Those they call rich, who, among a few men, are owners of the possessions worth most money; which any bad man may possess." "The whole world of wealth belongs to the believer,"[1355] Solomon says, "but not a penny to the unbeliever." Much more, then, is the Scripture to be believed which says, "It is easier for a camel to go through the eye of a needle, than for a rich man"[1356] to lead a philosophic life. But, on the other hand, it blesses "the poor;"[1357] as Plato understood when he said, "It is not the diminishing of one's resources, but the augmenting of insatiableness, that is to be considered poverty; for it is not slender means that ever constitutes poverty, but insatiableness, from which the good man being free, will also be rich." And in *Alcibiades* he calls vice a servile thing, and virtue the attribute of freemen. "Take away from you the heavy yoke, and take up the easy one,"[1358] says the Scripture; as also the poets call [vice] a slavish yoke. And the expression, "Ye have sold yourselves to your sins," agrees with what is said above: "Every one, then, who committeth sin is a slave; and the slave abideth not in the house for ever. But if the Son shall make you free, then shall ye be free, and the truth shall make you free."[1359]

[1344] The words of Jacob to Esau slightly changed from the Septuagint: “For God hath shown mercy to me, and I have all things”—οτι ἠλέησέ με ὁ Θεὸς καὶ ἔστι μοι πάντα (Gen. xxxiii. 11).

[1345] Ex. iii. 16.

[1346] Jas. ii. 23.

[1347] So the name Israel is explained, *Stromata*, i. p. 334, Potter; [see p. 300, *supra*.]

[1348] Ex. xxxiii. 11.

[1349] [This passage, down to the reference to Plato, is unspeakably sublime. One loves Clement for this exclusive loyalty to the Saviour.]

[1350] John i. 9.

[1351] The Stoics defined piety as “ the knowledge of the worship of God.”

[1352] Heb. vii. 2.

[1353] Socrates in the *Phœdrus*, near the end, [p. 279.]

And again, that the wise man is beautiful, the Athenian stranger asserts, in the same way as if one were to affirm that certain persons were just, even should they happen to be ugly in their persons. And in speaking thus with respect to eminent rectitude of character, no one who should assert them to be on this account beautiful would be thought to speak extravagantly. And "His appearance was inferior to all the Sons of men,"[1360] prophecy predicted.

Plato, moreover, has called the wise man a king, in *The Statesman*. The remark is quoted above.

These points being demonstrated, let us recur again to our discourse on faith. Well, with the fullest demonstration, Plato proves, that there is need of faith everywhere, celebrating peace at the same time: "For no man will ever be trusty and sound in seditions without entire virtue. There are numbers of mercenaries full of fight, and willing to die in war; but, with a very few exceptions, the most of them are desperadoes and villains, insolent and senseless." If these observations are right, "every legislator who is even of slight use, will, in making his laws, have an eye to the greatest virtue. Such is fidelity,"[1361] which we need at all times, both in peace and in war, and in all the rest of our life, for it appears to embrace the other virtues. "But the best thing is neither war nor sedition, for the necessity of these is to be deprecated. But peace with one another and kindly feeling are what is best." From these remarks the greatest prayer evidently is to have peace, according to Plato. And faith is the greatest mother of the virtues. Accordingly it is rightly said in Solomon, "Wisdom is in the mouth of the faithful."[1362] Since also Xenocrates, in his book on "Intelligence," says "that wisdom is the knowledge of first causes and of intellectual essence." He considers intelligence as twofold, practical and theoretical, which latter is human wisdom. Consequently wisdom is intelligence, but all intelligence is not wisdom. And it has been shown, that the knowledge of the first cause of the universe is of faith, but is not demonstration. For it were strange that the followers of the Samian Pythagoras, rejecting demonstrations of subjects of question, should regard the bare *ipse dixit*[1363] as ground of belief; and that this expression alone sufficed for the confirmation of what they heard, while those devoted to the contemplation of the truth, presuming to disbelieve the trustworthy Teacher, God the only Saviour, should demand of Him tests of His utterances. But He says, "He that hath ears to hear, let him hear." And who is he? Let Epicharmus say:—

[1354] Introduced by Plato in *The Laws*, conversing with Socrates.

[1355] Taken likely from some apocryphal writing.

[1356] Matt. xix. 24.

[1357] Matt. v. 3.

[1358] Matt. xi. 28–30.

[1359] John viii. 32–36.

[1360] Isa. liii. 3. [That is after he became the Man of Sorrows; not originally.]

> "Mind sees, mind hears; all besides is deaf and blind."[1364]

Rating some as unbelievers, Heraclitus says, "Not knowing how to hear or to speak;" aided doubtless by Solomon, who says, "If thou lovest to hear, thou shalt comprehend; and if thou incline thine ear, thou shalt be wise."[1365]

[1361] πιστότης.

[1362] Ecclus. xv. 10.

[1363] Laertius, in opposition to the general account, ascribes the celebrated αὐτὸς εφα to Pythagoras Zacynthus. Suidas, who with the most ascribes it to the Samian Pythagoras, says that it meant "God has said," as he professed to have received his doctrines from God.

[1364] This famous line of Epicharmus the comic poet is quoted by Tertullian (*de Anima*), by Plutarch, by Jamblichus, and Porphyry.

[1365] Ecclus. vi. 33.

CHAPTER VI.—THE EXCELLENCE AND UTILITY OF FAITH.

"Lord, who hath believed our report?"[1366] Isaiah says. For "faith cometh by hearing, and hearing by the word of God," saith the apostle. "How then shall they call on Him in whom they have not believed? And how shall they believe on Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of those that publish glad tidings of good things."[1367] You see how he brings faith by hearing, and the preaching of the apostles, up to the word of the Lord, and to the Son of God. We do not yet understand the word of the Lord to be demonstration.

As, then, playing at ball not only depends on one throwing the ball skilfully, but it requires besides one to catch it dexterously, that the game may be gone through according to the rules for ball; so also is it the case that teaching is reliable when faith on the part of those who hear, being, so to speak, a sort of natural art, contributes to the process of learning. So also the earth co-operates, through its productive power, being fit for the sowing of the seed. For there is no good of the very best instruction without the exercise of the receptive faculty on the part of the learner, not even of prophecy, when there is the absence of docility on the part of those who hear. For dry twigs, being ready to receive the power of fire, are kindled with great ease; and the far-famed stone[1368] attracts steel through affinity, as the amber tear-drop drags to itself twigs, and the lump sets chaff in motion. And the substances attracted obey them, influenced by a subtle spirit, not as a cause, but as a concurring cause.

There being then a twofold species of vice—that characterized by craft and stealth, and that which leads and drives with violence—the divine Word cries, calling all together; knowing perfectly well those that will not obey; notwithstanding then since to obey or not is in our own power, provided we have not the excuse of ignorance to adduce. He makes a just call, and demands of each according to his strength. For some are able as well as willing, having reached this point through practice and being purified; while others, if they are not yet able, already have the will. Now to will is the act of the soul, but to do is not without the body. Nor are actions estimated by their issue alone; but they are judged also according to the element of free choice in each,—if he chose easily, if he repented of his sins, if he reflected on his failures and repented (μετέγνω), which is (μετὰ ταῦτα ἔγνω) "afterwards knew." For repentance is a tardy knowledge, and primitive innocence is knowledge. Repentance, then, is an effect of faith. For unless a man believe that to which he was addicted to be sin, he will not abandon it; and if he do not believe punishment to be impending over the transgressor, and salvation to be the portion of him who lives according to the commandments, he will not reform.

[1366] Isa. liii. 1.

[1367] Rom. x. 17, 14, 15.

[1368] Loadstone. [Philosophy of the second century. See note in Migne.]

Hope, too, is based on faith. Accordingly the followers of Basilides define faith to be, the assent of the soul to any of those things, that do not affect the senses through not being present. And hope is the expectation of the possession of good. Necessarily, then, is expectation founded on faith. Now he is faithful who keeps inviolably what is entrusted to him; and we are entrusted with the utterances respecting God and the divine words, the commands along with the execution of the injunctions. This is the faithful servant, who is praised by the Lord. And when it is said, "God is faithful," it is intimated that He is worthy to be believed when declaring aught. Now His Word declares; and "God" Himself is "faithful."[1369] How, then, if to believe is to suppose, do the philosophers think that what proceeds from themselves is sure? For the voluntary assent to a preceding demonstration is not supposition, but it is assent to something sure. Who is more powerful than God? Now unbelief is the feeble negative supposition of one opposed to Him: as incredulity is a condition which admits faith with difficulty. Faith is the voluntary supposition and anticipation of pre-comprehension. Expectation is an opinion about the future, and expectation about other things is opinion about uncertainty. Confidence is a strong judgment about a thing. Wherefore we believe Him in whom we have confidence unto divine glory and salvation. And we confide in Him, who is God alone, whom we know, that those things nobly promised to us, and for this end benevolently created and bestowed by Him on us, will not fail.

Benevolence is the wishing of good things to another for his sake. For He needs nothing; and the beneficence and benignity which flow from the Lord terminate in us, being divine benevolence, and benevolence resulting in beneficence. And if to Abraham on his believing it was counted for righteousness; and if we are the seed of Abraham, then we must also believe through hearing. For we are Israelites, who are convinced not by signs, but by hearing. Wherefore it is said, "Rejoice, O barren, that barest not; break forth and cry, thou that didst not travail with child: for more are the children of the desolate than of her who hath an 354 husband."[1370] "Thou hast lived for the fence of the people, thy children were blessed in the tents of their fathers."[1371] And if the same mansions are promised by prophecy to us and to the patriarchs, the God of both the covenants is shown to be one. Accordingly it is added more clearly, "Thou hast inherited the covenant of Israel,"[1372] speaking to those called from among the nations, that were once barren, being formerly destitute of this husband, who is the Word,—desolate formerly,—of the bridegroom. "Now the just shall live by faith,"[1373] which is according to the covenant and the commandments; since these, which are two in name and time, given in accordance with the [divine] economy—being in power one—the old and the new, are dispensed through the Son by one God. As the apostle also says in the Epistle to the Romans, "For therein is the righteousness of God revealed from faith to faith," teaching the one salvation which from prophecy to the Gospel is perfected by one and the same Lord. "This charge," he says, "I commit to thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war the good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck,"[1374] because they defiled by unbelief the conscience that comes from God. Accordingly, faith may not, any more, with reason, be disparaged in an offhand way, as simple and vulgar, appertaining to anybody. For, if it were a mere human habit, as the Greeks supposed, it would have been extinguished. But if it grow, and there be no place where it is not; then I affirm, that faith, whether founded in love, or in fear, as its disparagers assert, is something divine; which is neither rent asunder by other mundane friendship, nor dissolved by the presence of fear. For love, on account of its friendly alliance with faith, makes men believers; and faith, which is the foundation of love, in its turn introduces the doing of good; since also fear, the pædagogue of the law, is believed to be fear by those, by whom it is believed. For, if its existence is shown in its working, it is yet believed when about to do and threatening, and when not working and present; and being believed to exist, it does not itself generate faith, but is by faith tested and proved trustworthy. Such a change, then, from unbelief to faith—and to trust in hope and fear, is divine. And, in truth, faith is discovered, by us, to be the first movement towards salvation; after which fear, and hope, and repentance, advancing in company with temperance and patience, lead us to love and knowledge. Rightly, therefore, the Apostle Barnabas says, "From the portion I have received I have done my diligence to send by little and little to you; that along with your faith you may also have perfect knowledge.[1375] Fear and patience are then helpers of your faith; and our allies are long-suffering and temperance. These, then," he says, "in what respects the Lord, continuing in purity, there rejoice along with them, wisdom, understanding, intelligence, knowledge." The fore-mentioned virtues being, then, the elements of knowledge; the result is that faith is more elementary, being as necessary to the Gnostic,[1376] as respiration to him that lives in this world is to life. And as without the four elements it is not possible to live, so neither can knowledge be attained without faith. It is then the support of truth.

[1369] 1 Cor. i. 9, x. 13.

[1370] Isa. liv. 1.

[1371] Not in Script.

[1372] Where?

[1373] Rom. i. 17, etc.

[1374] 1 Tim. i. 18, 19.

[1375] [Clement accepts the Epistle of Barnabus as an apostolic writing. For this quotation, see vol. i. p. 137, this series.]

[1376] The man of perfect knowledge.

CHAPTER VII.—THE UTILITY OF FEAR. OBJECTIONS ANSWERED.

Those, who denounce fear, assail the law; and if the law, plainly also God, who gave the law. For these three elements are of necessity presented in the subject on hand: the ruler, his administration, and the ruled. If, then, according to hypothesis, they abolish the law; then, by necessary consequence, each one who is led by lust, courting pleasure, must neglect what is right and despise the Deity, and fearlessly indulge in impiety and injustice together, having dashed away from the truth.

Yea, say they, fear is an irrational aberration,[1377] and perturbation of mind. What sayest thou? And how can this definition be any longer maintained, seeing the commandment is given me by the Word? But the commandment forbids, hanging fear over the head of those who have incurred[1378] admonition for their discipline.

Fear is not then irrational. It is therefore rational. How could it be otherwise, exhorting as it does, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Than shalt not bear false witness?* But if they will quibble about the names, let the philosophers term the fear of the law, cautious fear, (εὐλάβεια) which is a shunning (ἔκκλισις) agreeable to reason. Such Critolaus of Phasela not inaptly called fighters about names (ὀνοματομάκοι). The commandment, then, has already appeared fair and lovely even in the highest degree, 35 when conceived under a change of name. Cautious fear (εὐλάβεια) is therefore shown to be reasonable, being the shunning of what hurts; from which arises repentance for previous sins. "For the fear of the Lord is the beginning of wisdom; good understanding is to all that do it."[1379] He calls wisdom a doing, which is the fear of the Lord paving the way for wisdom. But if the law produces fear, the knowledge of the law is the beginning of wisdom; and a man is not wise without law. Therefore those who reject the law are unwise; and in consequence they are reckoned godless (ἄθεοι). Now instruction is the beginning of wisdom. "But the ungodly despise wisdom and instruction,"[1380] saith the Scripture.

Let us see what terrors the law announces. If it is the things which hold an intermediate place between virtue and vice, such as poverty, disease, obscurity, and humble birth, and the like, these things civil laws hold forth, and are praised for so doing. And those of the Peripatetic school, who introduce three kinds of good things, and think that their opposites are evil, this opinion suits. But the law given to us enjoins us to shun what are in reality bad things—adultery, uncleanness, pæderasty, ignorance, wickedness, soul-disease, death (not that which severs the soul from the body, but that which severs the soul from truth). For these are vices in reality, and the workings that proceed from them are dreadful and terrible. "For not unjustly," say the divine oracles, "are the nets spread for birds; for they who are accomplices in blood treasure up evils to themselves."[1381] How, then, is the law still said to be not good by certain heresies that clamorously appeal to the apostle, who says, "For by the law is the knowledge of sin?"[1382] To whom we say, The law did not cause, but showed sin. For, enjoining what is to be done, it reprehended what ought not to be done. And it is the part of the good to teach what is salutary, and to point out what is deleterious; and to counsel the practice of the one, and to command to shun the other. Now the apostle, whom they do not comprehend, said that by the law the knowledge of sin was manifested, not that from it it derived its existence. And how can the law be not good, which trains, which is given as the instructor (παιδαγωγός) to Christ,[1383] that being corrected by fear, in the way of discipline, in order to the attainment of the perfection which is by Christ? "I will not," it is said, "the death of the sinner, as his repentance."[1384] Now the commandment works repentance; inasmuch as it deters[1385] from what ought not to be done, and enjoins good deeds. By ignorance he means, in my opinion, death. "And he that is near the Lord is full of stripes."[1386] Plainly, he, that draws near to knowledge, has the benefit of perils, fears, troubles, afflictions, by reason of his desire for the truth. "For the son who is instructed turns out wise, and an intelligent son is saved from burning. And an intelligent son will receive the commandments."[1387] And Barnabas the apostle having said, "Woe to those who are wise in their own conceits, clever in their own eyes,"[1388] added, "Let us become spiritual, a perfect temple to God; let us, as far as in us lies, practice the fear of God, and strive to keep His commands, that we may rejoice in His judgments."[1389] Whence "the fear of God" is divinely said to be the beginning of wisdom.[1390]

[1377] Instead of ἔκκλισις, it has been proposed to read ἔκλυσις, a term applied by the Stoics to fear; but we have ἔκκλισις immediately after.

[1378] According to the correction and translation of Lowth, who reads τῶν οὕτῶ ἐπιδεχομένων instead of τὸν οὕτως, etc., of the text.

[1379] Ps. cxi. 10.

[1380] Prov. i. 7.

[1381] Prov. i. 17, 18, "Surely in vain the net is spread in the sight of any bird, and they lay wait for their own blood."

[1382] Rom. iii. 20.

[1383] Gal. iii. 24.

[1384] Ezek. xxxiii. 11, xviii. 23, 32.

[1385] Adopting the conjecture which, by a change from the accusative to the nominative, refers "deters," and "enjoins," to the commandment instead of to repentance, according to the teaching of the text.

[1386] Judith viii. 27.

[1387] Prov. x. 4, 5, 8.

[1388] Isa. v. 21.

[1389] [See vol. i. p. 139. S.]

[1390] Prov. i. 7.

CHAPTER VIII.—THE VAGARIES OF BASILIDES AND VALENTINUS AS TO FEAR BEING THE CAUSE OF THINGS.

Here the followers of Basilides, interpreting this expression, say, “that the Prince,[1391] having heard the speech of the Spirit, who was being ministered to, was struck with amazement both with the voice and the vision, having had glad tidings beyond his hopes announced to him; and that his amazement was called fear, which became the origin of wisdom, which distinguishes classes, and discriminates, and perfects, and restores. For not the world alone, but also the election, He that is over all has set apart and sent forth.”

And Valentinus appears also in an epistle to have adopted such views. For he writes in these very words: “And as[1392] terror fell on the angels at this creature, because he uttered things greater than proceeded from his formation, by reason of the being in him who had invisibly communicated a germ of the supernal essence, and who spoke with free utterance; so also among the tribes of men in the world, the works of men became terrors to those who made them,—as, for example, images and statues. And the hands of all fashion things to bear the name of God: for Adam formed into the name of man inspired the dread attaching to the pre-existent man, as having his being in him; and they were terror-stricken, and speedily marred the work.”

356 But there being but one First Cause, as will be shown afterwards, these men will be shown to be inventors of chatterings and chirpings. But since God deemed it advantageous, that from the law and the prophets, men should receive a preparatory discipline by the Lord, the fear of the Lord was called the beginning of wisdom, being given by the Lord, through Moses, to the disobedient and hard of heart. For those whom reason convinces not, fear tames; which also the Instructing Word, foreseeing from the first, and purifying by each of these methods, adapted the instrument suitably for piety. Consternation is, then, fear at a strange apparition, or at an unlooked-for representation—such as, for example, a message; while fear is an excessive wonderment on account of something which arises or is. They do not then perceive that they represent by means of amazement the God who is highest and is extolled by them, as subject to perturbation and antecedent to amazement as having been in ignorance. If indeed ignorance preceded amazement; and if this amazement and fear, which is the beginning of wisdom, is the fear of God, then in all likelihood ignorance as cause preceded both the wisdom of God and all creative work, and not only these, but restoration and even election itself. Whether, then, was it ignorance of what was good or what was evil?

Well, if of good, why does it cease through amazement? And minister and preaching and baptism are [in that case] superfluous to them. And if of evil, how can what is bad be the cause of what is best? For had not ignorance preceded, the minister would not have come down, nor would have amazement seized on “the Prince,” as they say; nor would he have attained to a beginning of wisdom from fear, in order to discrimination between the elect and those that are mundane. And if the fear of the pre-existent man made the angels conspire against their own handiwork, under the idea that an invisible germ of the supernal essence was lodged within that creation, or through unfounded suspicion excited envy, which is incredible, the angels became murderers of the creature which had been entrusted to them, as a child might be, they being thus convicted of the grossest ignorance. Or suppose they were influenced by being involved in foreknowledge. But they would not have conspired against what they foreknew in the assault they made; nor would they have been terror-struck at their own work, in consequence of foreknowledge, on their perceiving the supernal germ. Or, finally, suppose, trusting to their knowledge, they dared (but this also were impossible for them), on learning the excellence that is in the Pleroma, to conspire against man. Furthermore also they laid hands on that which was according to the image, in which also is the archetype, and which, along with the knowledge that remains, is indestructible.

[1391] Viz., of the angels, who according to them was Jehovah, the God of the Jews.

[1392] Instead of ὡς περίφοβος of the text, we read with Grabe ὡσπερεὶ φόβος.

To these, then, and certain others, especially the Marcionites, the Scripture cries, though they listen not, “He that heareth Me shall rest with confidence in peace, and shall be tranquil, fearless of all evil.”[1393]

What, then, will they have the law to be? They will not call it evil, but just; distinguishing what is good from what is just. But the Lord, when He enjoins us to dread evil, does not exchange one evil for another, but abolishes what is opposite by its opposite. Now evil is the opposite of good, as what is just is of what is unjust. If, then, that absence of fear, which the fear of the Lord produces, is called the beginning of what is good,[1394] fear is a good thing. And the fear which proceeds from the law is not only just, but good, as it takes away evil. But introducing absence of fear by means of fear, it does not produce apathy by means of mental perturbation, but moderation of feeling by discipline. When, then, we hear, “Honour the Lord, and be strong: but fear not another besides Him,”[1395] we understand it to be meant fearing to sin, and following the commandments given by God, which is the honour that cometh from God. For the fear of God is Δέος [in Greek]. But if fear is perturbation of mind, as some will have it that fear is perturbation of mind, yet all fear is not perturbation. Superstition is indeed perturbation of mind; being the fear of demons, that produce and are subject to the excitement of passion. On the other hand, consequently, the fear of God, who is not subject to perturbation, is free of perturbation. For it is not God, but falling away from God, that the man is terrified for. And he who fears this—that is, falling into evils—fears and dreads those evils. And he who fears a fall, wishes himself to be free of corruption and perturbation. “The wise man, fearing, avoids evil: but the foolish, trusting, mixes himself with it,” says the Scripture; and again it says, “In the fear of the Lord is the hope of strength.”[1396]

[1393] Prov. i. 33.

[1394] The text reads κακῶν. Lowth conjectures the change, which we have adopted, καλῶν.

[1395] Prov. vii. 2.

[1396] Prov. xiv. 16, 26.

CHAPTER IX.—THE CONNECTION OF THE CHRISTIAN VIRTUES.

Such a fear, accordingly, leads to repentance and hope. Now hope is the expectation of good things, or an expectation sanguine of absent good; and favourable circumstances are assumed in order to good hope, which we have learned leads on to love. Now love turns out to be consent in what pertains to reason, life, and manners, or in brief, fellowship in life, or it is the intensity of friendship and of affection, with right reason, in the enjoyment of associates. 357 And an associate (ἑταῖρος) is another self;[1397] just as we call those, brethren, who are regenerated by the same word. And akin to love is hospitality, being a congenial art devoted to the treatment of strangers. And those are strangers, to whom the things of the world are strange. For we regard as worldly those, who hope in the earth and carnal lusts. “Be not conformed,” says the apostle, “to this world: but be ye transformed in the renewal of the mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”[1398]

Hospitality, therefore, is occupied in what is useful for strangers; and guests (ἐπίξενοι) are strangers (ξένοι); and friends are guests; and brethren are friends. “Dear brother,”[1399] says Homer.

Philanthropy, in order to which also, is natural affection, being a loving treatment of men, and natural affection, which is a congenial habit exercised in the love of friends or domestics, follow in the train of love. And if the real man within us is the spiritual, philanthropy is brotherly love to those who participate, in the same spirit. Natural affection, on the other hand, is the preservation of good-will, or of affection; and affection is its perfect demonstration;[1400] and to be beloved is to please in behaviour, by drawing and attracting. And persons are brought to sameness by consent, which is the knowledge of the good things that are enjoyed in common. For community of sentiment (ὁμογνωμοσύνη) is harmony of opinions (συμφωνία γνωμῶν). “Let your love be without dissimulation,” it is said; “and abhorring what is evil, let us become attached to what is good, to brotherly love,” and so on, down to “If it be possible, as much as lieth in you, living peaceably with all men.” Then “be not overcome of evil,” it is said, “but overcome evil with good.”[1401] And the same apostle owns that he bears witness to the Jews, “that they have a zeal of God, but not according to knowledge. For, being ignorant of God’s righteousness, and seeking to establish their own, they have not submitted themselves to the righteousness of God.”[1402] For they did not know and do the will of the law; but what they supposed, that they thought the law wished. And they did not believe the law as prophesying, but the bare word; and they followed through fear, not through disposition and faith. "For Christ is the end of the law for righteousness,"[1403] who was prophesied by the law to every one that believeth. Whence it was said to them by Moses, "I will provoke you to jealousy by them that are not a people; and I will anger you by a foolish nation, that is, by one that has become disposed to obedience."[1404] And by Isaiah it is said, "I was found of them that sought Me not; I was made manifest to them that inquired not after Me,"[1405]—manifestly previous to the coming of the Lord; after which to Israel, the things prophesied, are now appropriately spoken: "I have stretched out My hands all the day long to a disobedient and gainsaying people." Do you see the cause of the calling from among the nations, clearly declared, by the prophet, to be the disobedience and gainsaying of the people? Then the goodness of God is shown also in their case. For the apostle says, "But through their transgression salvation is come to the Gentiles, to provoke them to jealousy"[1406] and to willingness to repent. And the Shepherd, speaking plainly of those who had fallen asleep, recognises certain righteous among Gentiles and Jews, not only before the appearance of Christ, but before the law, in virtue of acceptance before God,—as Abel, as Noah, as any other righteous man. He says accordingly, "that the apostles and teachers, who had preached the name of the Son of God, and had fallen asleep, in power and by faith, preached to those that had fallen asleep before." Then he subjoins: "And they gave them the seal of preaching. They descended, therefore, with them into the water, and again ascended. But these descended alive, and again ascended alive. But those, who had fallen asleep before, descended dead, but ascended alive. By these, therefore, they were made alive, and knew the name of the Son of God. Wherefore also they ascended with them, and fitted into the structure of the tower, and unhewn were built up together; they fell asleep in righteousness and in great purity, but wanted only this seal."[1407] "For when the Gentiles, which have not the law, do by nature the things of the law, these, having not the law, are a law unto themselves,"[1408] according to the apostle.

[1397] ἕτερος ἐγώ, *alter ego*, deriving ἑταῖρος from ἕτερος.

[1398] Rom. xii. 2.

[1399] φέλε κασὶγνητε, *Iliad*, v. 359.

[1400] ἀπόδεξις has been conjectured in place of ἀπόδειξις.

[1401] Rom. xii. 9, 10, 18, 21.

[1402] Rom. x. 2, 3.

As, then, the virtues follow one another, why need I say what has been demonstrated already, that faith hopes through repentance, and fear through faith; and patience and practice in these along with learning terminate in love, which is perfected by knowledge? But that is necessarily to be noticed, that the Divine alone is to be regarded as naturally wise. Therefore also wisdom, which has taught the truth, is the power of God; and in it the perfection of knowledge is embraced. The philosopher loves and likes the truth, being now considered 35 as a friend, on account of his love, from his being a true servant. The beginning of knowledge is wondering at objects, as Plato says is in his *Theætetus;* and Matthew exhorting in the *Traditions*, says, "Wonder at what is before you;" laying this down first as the foundation of further knowledge. So also in the Gospel to the Hebrews it is written, "He that wonders shall reign, and he that has reigned shall rest. It is impossible, therefore, for an ignorant man, while he remains ignorant, to philosophize, not having apprehended the idea of wisdom; since philosophy is an effort to grasp that which truly is, and the studies that conduce thereto. And it is not the rendering of one[1409] accomplished in good habits of conduct, but the knowing how we are to use and act and labour, according as one is assimilated to God. I mean God the Saviour, by serving the God of the universe through the High Priest, the Word, by whom what is in truth good and right is beheld. Piety is conduct suitable and corresponding to God.

[1403] Rom. x. 4.

[1404] Rom. x. 19; Deut. xxxii. 21.

[1405] Isa. xlv. 2; Rom. x. 20, 21.

[1406] Rom. xi. 11.

[1407] Hermas, [Similitudes, p. 49, supra.]

[1408] Rom. ii. 14.

[1409] This clause is hopelessly corrupt; the text is utterly unintelligible, and the emendation of Sylburgius is adopted in the translation.

CHAPTER X.—TO WHAT THE PHILOSOPHER APPLIES HIMSELF.

These three things, therefore, our philosopher attaches himself to: first, speculation; second, the performance of the precepts; third, the forming of good men;—which, concurring, form the Gnostic. Whichever of these is wanting, the elements of knowledge limp. Whence the Scripture divinely says, "And the Lord spake to Moses, saying, Speak to the children of Israel, and thou shalt say to them, I am the Lord your God. According to the customs of the land of Egypt, in which ye have dwelt, ye shall not do; and according to the customs of Canaan, into which I bring you, ye shall not do; and in their usages ye shall not walk. Ye shall perform My judgments, and keep My precepts, and walk in them: I am the Lord your God. And ye shall keep all My commandments, and do them. He that doeth them shall live in them. I am the Lord your God."[1410] Whether, then, Egypt and the land of Canaan be the symbol of the world and of deceit, or of sufferings and afflictions; the oracle shows us what must be abstained from, and what, being divine and not worldly, must be observed. And when it is said, "The man that doeth them shall live in them,"[1411] it declares both the correction of the Hebrews themselves, and the training and advancement of us who are nigh:[1412] it declares at once their life and ours. For "those who were dead in sins are quickened together with Christ,"[1413] by our covenant. For Scripture, by the frequent reiteration of the expression, "I am the Lord your God," shames in such a way as most powerfully to dissuade, by teaching us to follow God who gave the commandments, and gently admonishes us to seek God and endeavour to know Him as far as possible; which is the highest speculation, that which scans the greatest mysteries, the real knowledge, that which becomes irrefragable by reason. This alone is the knowledge of wisdom, from which rectitude of conduct is never disjoined.

[1410] Lev. xviii. 1–5.

[1411] Gal. iii. 12.

[1412] "Them that are far off, and them that are nigh" (Eph. ii. 13).

[1413] Eph. ii. 5.

CHAPTER XI.—THE KNOWLEDGE WHICH COMES THROUGH FAITH THE SUREST OF ALL.

But the knowledge of those who think themselves wise, whether the barbarian sects or the philosophers among the Greeks, according to the apostle, “puffeth up.”[1414] But that knowledge, which is the scientific demonstration of what is delivered according to the true philosophy, is founded on faith. Now, we may say that it is that process of reason which, from what is admitted, procures faith in what is disputed. Now, faith being twofold—the faith of knowledge and that of opinion—nothing prevents us from calling demonstration twofold, the one resting on knowledge, the other on opinion; since also knowledge and foreknowledge are designated as twofold, that which is essentially accurate, that which is defective. And is not the demonstration, which we possess, that alone which is true, as being supplied out of the divine Scriptures, the sacred writings, and out of the “God-taught wisdom,” according to the apostle? Learning, then, is also obedience to the commandments, which is faith in God. And faith is a power of God, being the strength of the truth. For example, it is said, “If ye have faith as a grain of mustard, ye shall remove the mountain.”[1415] And again, “According to thy faith let it be to thee.”[1416] And one is cured, receiving healing by faith; and the dead is raised up in consequence of the power of one believing that he would be raised. The demonstration, however, which rests on opinion is human, and is the result of rhetorical arguments or dialectic syllogisms. For the highest demonstration, to which we have alluded, produces intelligent faith by the adducing and opening up of the Scriptures to the souls of those who desire to learn; the result of which is knowledge (*gnosis*). For if what is adduced in order to prove the point at issue is assumed to be true, as being divine and prophetic, manifestly the conclusion arrived at by inference from it will consequently be inferred truly; and the legitimate result of the demonstration will be knowledge. 359 When, then, the memorial of the celestial and divine food was commanded to be consecrated in the golden pot, it was said, “The omer was the tenth of the three measures.”[1417] For in ourselves, by the three measures are indicated three criteria; sensation of objects of sense, speech,—of spoken names and words, and the mind,—of intellectual objects. The Gnostic, therefore, will abstain from errors in speech, and thought, and sensation, and action, having heard “that he that looks so as to lust hath committed adultery;”[1418] and reflecting that “blessed are the pure in heart, for they shall see God;”[1419] and knowing this, “that not what enters into the mouth defileth, but that it is what cometh forth by the mouth that defileth the man. For out of the heart proceed thoughts."[1420] This, as I think, is the true and just measure according to God, by which things capable of measurement are measured, the decad which is comprehensive of man; which summarily the three above-mentioned measures pointed out. There are body and soul, the five senses, speech, the power of reproduction—the intellectual or the spiritual faculty, or whatever you choose to call it. And we must, in a word, ascending above all the others, stop at the mind; as also certainly in the universe overleaping the nine divisions, the first consisting of the four elements put in one place for equal interchange: and then the seven wandering stars and the one that wanders not, the ninth, to the perfect number, which is above the nine,[1421] and the tenth division, we must reach to the knowledge of God, to speak briefly, desiring the Maker after the creation. Wherefore the tithes both of the ephah and of the sacrifices were presented to God; and the paschal feast began with the tenth day, being the transition from all trouble, and from all objects of sense.

[1414] 1 Cor. viii. 1.

[1415] Matt. xvii. 20.

[1416] Matt. ix. 29.

[1417] Ex. xvi. 36, Septuagint; “the tenth part of an ephah,” A.V.

[1418] Matt. v. 28.

[1419] Matt. xv. 11, 19.

The Gnostic is therefore fixed by faith; but the man who thinks himself wise touches not what pertains to the truth, moved as he is by unstable and wavering impulses. It is therefore reasonably written, "Cain went forth from the face of God, and dwelt in the land of Naid, over against Eden." Now Naid is interpreted *commotion*, and Eden *delight;* and Faith, and Knowledge, and Peace are delight, from which he that has disobeyed is cast out. But he that is wise in his own eyes will not so much as listen to the beginning of the divine commandments; but, as if his own teacher, throwing off the reins, plunges voluntarily into a billowy commotion, sinking down to mortal and created things from the uncreated knowledge, holding various opinions at various times. "Those who have no guidance fall like leaves."[1422]

Reason, the governing principle, remaining unmoved and guiding the soul, is called its pilot. For access to the Immutable is obtained by a truly immutable means. Thus Abraham was stationed before the Lord, and approaching spoke.[1423] And to Moses it is said, "But do thou stand there with Me."[1424] And the followers of Simon wish be assimilated in manners to the standing form which they adore. Faith, therefore, and the knowledge of the truth, render the soul, which makes them its choice, always uniform and equable. For congenial to the man of falsehood is shifting, and change, and turning away, as to the Gnostic are calmness, and rest, and peace. As, then, philosophy has been brought into evil repute by pride and self-conceit, so also gnosis by false gnosis called by the same name; of which the apostle writing says, “O Timothy, keep that which is committed to thy trust, avoiding the profane and vain babblings and oppositions of science (gnosis) falsely so called; which some professing, have erred concerning the faith.”[1425]

[1420] Matt. v. 8.

[1421] The text here reads θεῶν, arising in all probability from the transcriber mistaking the numeral θ for the above.

[1422] Prov. xi. 14, Septuagint; "Where no counsel is, the people fall," A.V.

[1423] Gen. xviii. 22, 23.

[1424] Ex. xxxiv. 2.

Convicted by this utterance, the heretics reject the Epistles to Timothy.[1426] Well, then, if the Lord is the truth, and wisdom, and power of God, as in truth He is, it is shown that the real Gnostic is he that knows Him, and His Father by Him. For his sentiments are the same with him who said, “The lips of the righteous know high things.”[1427]

[1425] 1 Tim. vi. 20, 21.

[1426] [See Elucidation III. at the end of this second book.]

[1427] Prov. x. 21, Septuagint; “feed many,” A.V.

CHAPTER XII.—TWOFOLD FAITH.

Faith as also Time being double, we shall find virtues in pairs both dwelling together. For memory is related to past time, hope to future. We believe that what is past did, and that what is future will take place. And, on the other hand, we love, persuaded by faith that the past was as it was, and by hope expecting the future. For in everything love attends the Gnostic, who knows one God. "And, behold, all things which He created were very good."[1428] He both knows and admires. Godliness adds length of life; and the fear of the Lord adds days. As, then, the days are a portion of life in its progress, so also fear is the beginning of love, becoming by development faith, then love. But it is not as I fear and hate a wild beast (since fear is twofold) that I fear the father, whom I fear and love at once. Again, fearing lest 360 I be punished, I love myself in assuming fear. He who fears to offend his father, loves himself. Blessed then is he who is found possessed of faith, being, as he is, composed of love and fear. And faith is power in order to salvation, and strength to eternal life. Again, prophecy is foreknowledge; and knowledge the understanding of prophecy; being the knowledge of those things known before by the Lord who reveals all things.

The knowledge, then, of those things which have been predicted shows a threefold result—either one that has happened long ago, or exists now, or about to be. Then the extremes[1429] either of what is accomplished or of what is hoped for fall under faith; and the present action furnishes persuasive arguments of the confirmation of both the extremes. For if, prophecy being one, one part is accomplishing and another is fulfilled; hence the truth, both what is hoped for and what is passed is confirmed. For it was first present; then it became past to us; so that the belief of what is past is the apprehension of a past event, and a hope which is future the apprehension of a future event.

And not only the Platonists, but the Stoics, say that assent is in our own power. All opinion then, and judgment, and supposition, and knowledge, by which we live and have perpetual intercourse with the human race, is an assent; which is nothing else than faith. And unbelief being defection from faith, shows both assent and faith to be possessed of power; for non-existence cannot be called privation. And if you consider the truth, you will find man naturally misled so as to give assent to what is false, though possessing the resources necessary for belief in the truth. "The virtue, then, that encloses the Church in its grasp," as the Shepherd says,[1430] "is Faith, by which the elect of God are saved; and that which acts the man is Self-restraint. And these are followed by Simplicity, Knowledge, Innocence, Decorum, Love," and all these are the daughters of Faith. And again, "Faith leads the way, fear upbuilds, and love perfects." Accordingly he[1431] says, the Lord is to be feared in order to edification, but not the devil to destruction. And again, the works of the Lord—that is, His commandments—are to be loved and done; but the works of the devil are to be dreaded and not done. For the fear of God trains and restores to love; but the fear of the works of the devil has hatred dwelling along with it. The same also says "that repentance is high intelligence. For he that repents of what he did, no longer does or says as he did. But by torturing himself for his sins, he benefits his soul. Forgiveness of sins is therefore different from repentance; but both show what is in our power."

[1428] Gen. i. 31.

[1429] i.e., Past and Future, between which lies the Present.

[1430] *Pastor of Hermas*, book i. vision iii. chap. viii. vol. i. p. 15.

[1431] See *Pastor of Hermas*, book ii. commandt. iv. ch. ii. [vol. i. p. 22], for the sense of this passage.

CHAPTER XIII.—ON FIRST AND SECOND REPENTANCE.

He, then, who has received the forgiveness of sins ought to sin no more. For, in addition to the first and only repentance from sins (this is from the previous sins in the first and heathen life—I mean that in ignorance), there is forthwith proposed to those who have been called, the repentance which cleanses the seat of the soul from transgressions, that faith may be established. And the Lord, knowing the heart, and foreknowing the future, foresaw both the fickleness of man and the craft and subtlety of the devil from the first, from the beginning; how that, envying man for the forgiveness of sins, he would present to the servants of God certain causes of sins; skilfully working mischief, that they might fall together with himself. Accordingly, being very merciful, He has vouch-safed, in the case of those who, though in faith, fall into any transgression, a second repentance; so that should any one be tempted after his calling, overcome by force and fraud, he may receive still a repentance not to be repented of. “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”[1432] But continual and successive repentings for sins differ nothing from the case of those who have not believed at all, except only in their consciousness that they do sin. And I know not which of the two is worst, whether the case of a man who sins knowingly, or of one who, after having repented of his sins, transgresses again. For in the process of proof sin appears on each side,—the sin which in its commission is condemned by the worker of the iniquity, and that of the man who, foreseeing what is about to be done, yet puts his hand to it as a wickedness. And he who perchance gratifies himself in anger and pleasure, gratifies himself in he knows what; and he who, repenting of that in which he gratified himself, by rushing again into pleasure, is near neighbour to him who has sinned wilfully at first. For one, who does again that of which he has repented, and condemning what he does, performs it willingly.

He, then, who from among the Gentiles and from that old life has betaken himself to faith, has obtained forgiveness of sins once. But he who has sinned after this, on his repentance, though he obtain pardon, ought to fear, as one no longer washed to the forgiveness 36 of sins. For not only must the idols which he formerly held as gods, but the works also of his former life, be abandoned by him who has been “born again, not of blood, nor of the will of the flesh,”[1433] but in the Spirit; which consists in repenting by not giving way to the same fault. For frequent repentance and readiness to change easily from want of training, is the practice of sin again.[1434] The frequent asking of forgiveness, then, for those things in which we often transgress, is the semblance of repentance, not repentance itself. “But the righteousness of the blameless cuts straight paths,”[1435] says the Scripture. And again, “The righteousness of the innocent will make his way right.”[1436] Nay, “as a father pitieth his children, so the Lord pitieth them that fear Him.”[1437] David writes, “They who sow,” then, “in tears, shall reap in joy;”[1438] those, namely, who confess in penitence. “For blessed are all those that fear the Lord.”[1439] You see the corresponding blessing in the Gospel. “Fear not,” it is said, “when a man is enriched, and when the glory of his house is increased: because when he dieth he shall leave all, and his glory shall not descend after him.”[1440] “But I in Thy I mercy will enter into Thy house. I will worship toward Thy holy temple, in Thy fear: Lord, lead me in Thy righteousness.”[1441] Appetite is then the movement of the mind to or from something.[1442] Passion is an excessive appetite exceeding the measures of reason, or appetite unbridled and disobedient to the word. Passions, then, are a perturbation of the soul contrary to nature, in disobedience to reason. But revolt and distraction and disobedience are in our own power, as obedience is in our power. Wherefore voluntary actions are judged. But should one examine each one of the passions, he will find them irrational impulses.

[1432] Heb. x. 26, 27.

[1433] John i. 13.

[1434] [The penitential system of the early Church was no mere sponge like that of the later Latins, which turns Christ into “the minister of sin.”]

[1435] Prov. xi. 5.

[1436] Prov. xiii. 6.

[1437] Ps. ciii. 13.

[1438] Ps. cxxvi. 5.

[1439] Ps. cxxviii. 1.

[1440] Ps. xlix. 16, 17.

[1441] Ps. v. 7, 8.

[1442] Adopting the emendation, ὁρμὴ μὲν οὖν φορά.

CHAPTER XIV.—HOW A THING MAY BE INVOLUNTARY.

What is involuntary is not matter for judgment. But this is twofold,—what is done in ignorance, and what is done through necessity. For how will you judge concerning those who are said to sin in involuntary modes? For either one knew not himself, as Cleomenes and Athamas, who were mad; or the thing which he does, as Æschylus, who divulged the mysteries on the stage, who, being tried in the Areopagus, was absolved on his showing that he had not been initiated. Or one knows not what is done, as he who has let off his antagonist, and slain his domestic instead of his enemy; or that by which it is done, as he who, in exercising with spears having buttons on them, has killed some one in consequence of the spear throwing off the button; or knows not the manner how, as he who has killed his antagonist in the stadium, for it was not for his death but for victory that he contended; or knows not the reason why it is done, as the physician gave a salutary antidote and killed, for it was not for this purpose that he gave it, but to save. The law at that time punished him who had killed involuntarily, as e.g., him who was subject involuntarily to gonorrhœa, but not equally with him who did so voluntarily. Although he also shall be punished as for a voluntary action, if one transfer the affection to the truth. For, in reality, he that cannot contain the generative word is to be punished; for this is an irrational passion of the soul approaching garrulity. “The faithful man chooses to conceal things in his spirit.”[1443] Things, then, that depend on choice are subjects for judgment. “For the Lord searcheth the hearts and reins.”[1444] “And he that looketh so as to lust”[1445] is judged. Wherefore it is said, “Thou shalt not lust.”[1446] And “this people honoureth Me with their lips,” it is said, “but their heart is far from Me.”[1447] For God has respect to the very thought, since Lot’s wife, who had merely voluntarily turned towards worldly wickedness, He left a senseless mass, rendering her a pillar of salt, and fixed her so that she advanced no further, not as a stupid and useless image, but to season and salt him who has the power of spiritual perception.

[1443] Prov. xi. 13.

[1444] Ps. vii. 9.

[1445] Matt. v. 28.

[1446] Ex. xx. 17.

[1447] Isa. xxix. 13; Matt. xv. 8; Mark vii. 6.

CHAPTER XV.—ON THE DIFFERENT KINDS OF VOLUNTARY ACTIONS, AND THE SINS THENCE PROCEEDING.

What is voluntary is either what is by desire, or what is by choice, or what is of intention. Closely allied to each other are these things—sin, mistake, crime. It is sin, for example, to live luxuriously and licentiously; a misfortune, to wound one's friend in ignorance, taking him for an enemy; and crime, to violate graves or commit sacrilege. Sinning arises from being unable to determine what ought to be done, or being unable to do it; as doubtless one falls into a ditch either through not knowing, or through inability to leap across through feebleness of body. But application to the training of ourselves, and subjection to the commandments, 36 is in our own power; with which if we will have nothing to do, by abandoning ourselves wholly to lust, we shall sin, nay rather, wrong our own soul. For the noted Laius says in the tragedy:—

> "None of these things of which you admonish me have escaped me;
> But notwithstanding that I am in my senses, Nature compels me;"

i.e., his abandoning himself to passion. Medea, too, herself cries on the stage:—

> "And I am aware what evils I am to perpetrate,
> But passion is stronger than my resolutions."[1448]

Further, not even Ajax is silent; but, when about to kill himself, cries:—

> "No pain gnaws the soul of a free man like dishonour.
> Thus do I suffer; and the deep stain of calamity
> Ever stirs me from the depths, agitated
> By the bitter stings of rage."[1449]

Anger made these the subjects of tragedy, and lust made ten thousand others—Phædra, Anthia, Eriphyle,—

> "Who took the precious gold for her dear husband."

For another play represents Thrasonides of the comic drama as saying:—

> "A worthless wench made me her slave."

[1448] Eurip., *Medea*, 1078.

[1449] These lines, which are not found in the Ajax of Sophocles, have been amended by various hands. Instead of συμφοροὺσα, we have ventured to read συμφορᾶς—κηλὶς συμφορᾶς being a Sophoclean phrase, and συμφοροῦσα being unsuitable.

Mistake is a sin contrary to calculation; and voluntary sin is crime (ἀδικία); and crime is voluntary wickedness. Sin, then, is on my part voluntary. Wherefore says the apostle, "Sin shall not have dominion over you; for ye are not under the law, but under grace."[1450] Addressing those who have believed, he says, "For by His stripes we were healed."[1451] Mistake is the involuntary action of another towards me, while a crime (ἀδικία) alone is voluntary, whether my act or another's. These differences of sins are alluded to by the Psalmist, when he calls those blessed whose iniquities (ἀνομίας) God hath blotted out, and whose sins (ἁμαρτίας) He hath covered. Others He does not impute, and the rest He forgives. For it is written, "Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute sin, and in whose mouth there is no fraud."[1452] This blessedness came on those who had been chosen by God through Jesus Christ our Lord. For "love hides the multitude of sins."[1453] And they are blotted out by Him "who desireth the repentance rather than the death of a sinner."[1454] And those are not reckoned that are not the effect of choice; "for he who has lusted has already committed adultery,"[1455] it is said. And the illuminating Word forgives sins: "And in that time, saith the Lord, they shall seek for the iniquity of Israel, and it shall not exist; and the sins of Judah, and they shall not be found."[1456] "For who is like Me? and who shall stand before My face?[1457] You see the one God declared good, rendering according to desert, and forgiving sins. John, too, manifestly teaches the differences of sins, in his larger Epistle, in these words: "If any man see his brother sin a sin that is not unto death, he shall ask, and he shall give him life: for these that sin not unto death," he says. For "there is a sin unto death: I do not say that one is to pray for it. All unrighteousness is sin; and there is a sin not unto death."[1458]

David, too, and Moses before David, show the knowledge of the three precepts in the following words: "Blessed is the man who walks not in the counsel of the ungodly;" as the fishes go down to the depths in darkness; for those which have not scales, which Moses prohibits touching, feed at the bottom of the sea. "Nor standeth in the way of sinners," as those who, while appearing to fear the Lord, commit sin, like the sow, for when hungry it cries, and when full knows not its owner. "Nor sitteth in the chair of pestilences," as birds ready for prey. And Moses enjoined not to eat the sow, nor the eagle, nor the hawk, nor the raven, nor any fish without scales. So far Barnabas.[1459] And I heard one skilled in such matters say that "the counsel of the ungodly" was the heathen, and "the way of sinners" the Jewish persuasion, and explain "the chair of pestilence" of heresies. And another said, with more propriety, that the first blessing was assigned to those who had not followed wicked sentiments which revolt from God; the second to those who do not remain in the wide and broad road, whether they be those who have been brought up in the law, or Gentiles who have repented. And "the chair of pestilences" will be the theatres and tribunals, or rather the compliance with wicked and deadly powers, and complicity with their deeds. "But his delight is in the law of the Lord."[1460] Peter in his *Preaching* called the Lord, Law and Logos. The legislator seems to teach differently the interpretation of the three forms of sin—understanding by the mute fishes sins of word, for there are times in which *silence is better than speech, for silence has a safe recompense;* sins of deed, by the rapacious and carnivorous 363 birds. The sow delights in dirt and dung; and we ought not to have "a conscience" that is "defiled."[1461]

[1450] Rom. iv. 7, 8.

[1451] 1 Pet. ii. 24.

[1452] Ps. xxxii. 1, 2; Rom. iv. 7, 8.

[1453] 1 Pet. iv. 8.

[1454] Ezek. xxxiii. 11.

[1455] Matt. v. 28.

[1456] Jer. i. 20.

[1457] Jer. xlix. 19.

[1458] 1 John v. 16, 17.

Justly, therefore, the prophet says, "The ungodly are not so: but as the chaff which the wind driveth away from the face of the earth. Wherefore the ungodly shall not stand in the judgment"[1462] (being already condemned, for "he that believeth not is condemned already"[1463]), "nor sinners in the counsel of the righteous," inasmuch as they are already condemned, so as not to be united to those that have lived without stumbling. "For the Lord knoweth the way of the righteous; and the way of the ungodly shall perish."[1464]

Again, the Lord clearly shows sins and transgressions to be in our own power, by prescribing modes of cure corresponding to the maladies; showing His wish that we should be corrected by the shepherds, in Ezekiel; blaming, I am of opinion, some of them for not keeping the commandments. "That which was enfeebled ye have not strengthened," and so forth, down to, "and there was none to search out or turn away."[1465]

For "great is the joy before the Father when one sinner is saved,"[1466] saith the Lord. So Abraham was much to be praised, because "he walked as the Lord spake to him." Drawing from this instance, one of the wise men among the Greeks uttered the maxim, "Follow

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[1459] Ps. i. 1 (quoted from Barnabas, with some additions and omissions). [See vol. i. p. 143, this series.]

[1460] Ps. i. 2.

[1461] 1 Cor. viii. 7.

[1462] Ps. i. 4, 5.

[1463] John iii. 18.

[1464] Ps. i. 5, 6.

[1465] Ezek. xxxiv. 4–6.

[1466] These words are not in Scripture, but the substance of them is contained in Luke xv. 7, 10.

God."[1467] "The godly," says Esaias, "framed wise counsels."[1468] Now counsel is seeking for the right way of acting in present circumstances, and good counsel is wisdom in our counsels. And what? Does not God, after the pardon bestowed on Cain, suitably not long after introduce Enoch, who had repented?[1469] showing that it is the nature of repentance to produce pardon; but pardon does not consist in remission, but in remedy. An instance of the same is the making of the calf by the people before Aaron. Thence one of the wise men among the Greeks uttered the maxim, "Pardon is better than punishment;" as also, "Become surety, and mischief is at hand," is derived from the utterance of Solomon which says, "My son, if thou become surety for thy friend, thou wilt give thine hand to thy enemy; for a man's own lips are a strong snare to him, and he is taken in the words of his own mouth."[1470] And the saying, "Know thyself," has been taken rather more mystically from this, "Thou hast seen thy brother, thou hast seen thy God."[1471] Thus also, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself;" for it is said, "On these commandments the law and the prophets hang and are suspended."[1472] With these also agree the following: "These things have I spoken to you, that My joy might be fulfilled: and this is My commandment, That ye love one another, as I have loved you."[1473] "For the Lord is merciful and pitiful; and gracious[1474] is the Lord to all."[1475] "Know thyself" is more clearly and often expressed by Moses, when he enjoins, "Take heed to thyself."[1476] "By alms then, and acts of faith, sins are purged."[1477] "And by the fear of the Lord each one departs from evil."[1478] "And the fear of the Lord is instruction and wisdom."[1479]

[1467] One of the precepts of the seven wise men.

[1468] Isa. xxxii. 8, Sept.

[1469] Philo explains Enoch's translation allegorically, as denoting reformation or repentance.

[1470] Prov. vi. 1, 2.

[1471] Quoted as if in Scripture, but not found there. The allusion may be, as is conjectured, to what God said to Moses respecting him and Aaron, to whom he was to be as God; or to Jacob saying to Esau, "I have seen thy face as it were the face of God."

[1472] Luke x. 27, etc.

[1473] John. xv. 11, 12.

[1474] χρηστός instread of χριστός which is in the text.

[1475] Ps. cviii. 8, cxi. 4.

[1476] Ex. x. 28, xxxiv. 12; Deut. iv. 9.

[1477] Prob. Ecclus. iii. 29.

[1478] Prov. iii. 7.

[1479] Ecclus. i. 27.

CHAPTER XVI.—HOW WE ARE TO EXPLAIN THE PASSAGES OF SCRIPTURE WHICH ASCRIBE TO GOD HUMAN AFFECTIONS.

Here again arise the cavillers, who say that joy and pain are passions of the soul: for they define joy as a rational elevation and exultation, as rejoicing on account of what is good; and pity as pain for one who suffers undeservedly; and that such affections are moods and passions of the soul. But we, as would appear, do not cease in such matters to understand the Scriptures carnally; and starting from our own affections, interpret the will of the impassible Deity similarly to our perturbations; and as we are capable of hearing; so, supposing the same to be the case with the Omnipotent, err impiously. For the Divine Being cannot be declared as it exists: but as we who are fettered in the flesh were able to listen, so the prophets spake to us; the Lord savingly accommodating Himself to the weakness of men.[1480] Since, then, it is the will of God that he, who is obedient to the commands and repents of his sins should be saved, and we rejoice on account of our salvation, the Lord, speaking by the prophets, appropriated our joy to Himself; as speaking lovingly in the Gospel He says, "I was hungry, and ye gave Me to eat: I was thirsty, and ye gave Me to drink. For inasmuch as ye did it to one of the least of these, ye did it to Me."[1481] As, then, He is nourished, though not personally, by the nourishing of one whom He wishes nourished; so He rejoices, without 364 suffering change, by reason of him who has repented being in joy, as He wished. And since God pities richly, being good, and giving commands by the law and the prophets, and more nearly still by the appearance of his Son, saving and pitying, as was said, those who have found mercy; and properly the greater pities the less; and a man cannot be greater than man, being by nature man; but God in everything is greater than man; if, then, the greater pities the less, it is God alone that will pity us. For a man is made to communicate by righteousness, and bestows what he received from God, in consequence of his natural benevolence and relation, and the commands which he obeys. But God has no natural relation to us, as the authors of the heresies will have it; neither on the supposition of His having made us of nothing, nor on that of having formed us from matter; since the former did not exist at all, and the latter is totally distinct from God unless we shall dare to say that we are a part of Him, and of the same essence as God. And I know not how one, who knows God, can bear to hear this when he looks to our life, and sees in what evils we are involved. For thus it would turn out, which it were impiety to utter, that God sinned in [certain] portions, if the portions are parts of the whole and complementary of the whole; and if not complementary, neither can they be parts. But God being by nature rich in pity, in consequence of His own goodness, cares for us, though neither portions of Himself, nor by nature His children. And this is the greatest proof of the goodness of God: that such being our relation to Him, and being by nature wholly estranged, He nevertheless cares for us. For the affection in animals to their progeny is natural, and the friendship of kindred minds is the result of intimacy. But the mercy of God is rich toward us, who are in no respect related to Him; I say either in our essence or nature, or in the peculiar energy of our essence, but only in our being the work of His will. And him who willingly, with discipline and teaching, accepts the knowledge of the truth, He calls to adoption, which is the greatest advancement of all. “Transgressions catch a man; and in the cords of his own sins each one is bound.”[1482] And God is without blame. And in reality, “blessed is the man who feareth alway through piety.”[1483]

[1480] [This *anthropopathy* is a figure by which God is interpreted to us after the intelligible forms of humanity. Language framed by human usage makes this figure necessary to revelation.]

[1481] Matt. xxv. 35, 40.

[1482] Prov. v. 22.

[1483] Prov. xxviii. 14.

CHAPTER XVII.—ON THE VARIOUS KINDS OF KNOWLEDGE.

As, then, Knowledge (ἐπιστήμη) is an intellectual state, from which results the act of knowing, and becomes apprehension irrefragable by reason; so also ignorance is a receding impression, which can be dislodged by reason. And that which is overthrown as well as that which is elaborated by reason, is in our power. Akin to Knowledge is *experience*, cognition (εἴδησις), Comprehension (σύνεσις), perception, and Science. Cognition (εἴδησις) is the knowledge of universals by species; and Experience is comprehensive knowledge, which investigates the nature of each thing. Perception (νόησις) is the knowledge of intellectual objects; and Comprehension (σύνεσις) is the knowledge of what is compared, or a comparison that cannot be annulled, or the faculty of comparing the objects with which Judgment and Knowledge are occupied, both of one and each and all that goes to make up one reason. And Science (γνῶσις) is the knowledge of the thing in itself, or the knowledge which harmonizes with what takes place. Truth is the knowledge of the true; and the mental habit of truth is the knowledge of the things which are true. Now knowledge is constituted by the reason, and cannot be overthrown by another reason.[1484] What we do not, we do not either from not being able, or not being willing—or both. Accordingly we don't fly, since we neither can nor wish; we do not swim at present, for example, since we can indeed, but do not choose; and we are not as the Lord, since we wish, but cannot be: "for no disciple is above his master, and it is sufficient if we be as the master:"[1485] not in essence (for it is impossible for that, which is by adoption, to be equal in substance to that, which is by nature); but [we are as Him] only in our[1486] having been made immortal, and our being conversant with the contemplation of realities, and beholding the Father through what belongs to Him.

Therefore volition takes the precedence of all; for the intellectual powers are ministers of the Will. "Will," it is said, "and thou shalt be able."[1487] And in the Gnostic, Will, Judgment, and Exertion are identical. For if the determinations are the same, the opinions and judgments will be the same too; so that both his words, and life, and conduct, are conformable to rule. "And a right heart seeketh knowledge, and heareth it." "God taught me wisdom, and I knew the knowledge of the holy."[1488] 365

[1484] ἐνταῦθα τὴν γνῶσιν πολυπραγμονεῖ appears in the text, which, with great probability, is supposed to be a marginal note which got into the text, the indicative being substituted for the imperative.

[1485] Matt. x. 24, 25; Luke vi. 40.

[1486] Adopting Sylburgius' conjecture of τῷ δέ for τὸ δέ.

[1487] Perhaps in allusion to the leper's words to Christ, "If Thou wilt, Thou canst make me clean" (Mark i. 40).

[1488] Prov. xxx. 3.

CHAPTER XVIII.—THE MOSAIC LAW THE FOUNTAIN OF ALL ETHICS, AND THE SOURCE FROM WHICH THE GREEKS DREW THEIRS.[1489]

It is then clear also that all the other virtues, delineated in Moses, supplied the Greeks with the rudiments of the whole department of morals. I mean valour, and temperance, and wisdom, and justice, and endurance, and patience, and decorum, and self-restraint; and in addition to these, piety.

But it is clear to every one that piety, which teaches to worship and honour, is the highest and oldest cause; and the law itself exhibits justice, and teaches wisdom, by abstinence from sensible images, and by inviting to the Maker and Father of the universe. And from this sentiment, as from a fountain, all intelligence increases. "For the sacrifices of the wicked are abomination to the Lord; but the prayers of the upright are acceptable before Him,"[1490] since "righteousness is more acceptable before God than sacrifice." Such also as the following we find in Isaiah: "To what purpose to me is the multitude of your sacrifices? saith the Lord;" and the whole section.[1491] "Break every bond of wickedness; for this is the sacrifice that is acceptable to the Lord, a contrite heart that seeks its Maker."[1492] "Deceitful balances are abomination before God; but a just balance is acceptable to Him."[1493] Thence Pythagoras exhorts "not to step over the balance;" and the profession of heresies is called deceitful righteousness; and "the tongue of the unjust shall be destroyed, but the mouth of the righteous droppeth wisdom."[1494] "For they call the wise and prudent worthless."[1495] But it were tedious to adduce testimonies respecting these virtues, since the whole Scripture celebrates them. Since, then, they define manliness to be knowledge[1496] of things formidable, and not formidable, and what is intermediate; and temperance to be a state of mind which by choosing and avoiding preserves the judgments of wisdom; and conjoined with manliness is patience, which is called endurance, the knowledge of what is bearable and what is unbearable; and magnanimity is the knowledge which rises superior to circumstances. With temperance also is conjoined caution, which is avoidance in accordance with reason. And observance of the commandments, which is the innoxious keeping of them, is the attainment of a secure life. And there is no endurance without manliness, nor the exercise of self-restraint without temperance. And these virtues follow one another; and with whom are the sequences of the virtues, with him is also salvation, which is the keeping of the state of well-being. Rightly, therefore, in treating of these virtues, we shall inquire into them all; for he that has one virtue gnostically, by reason of their accompanying each other, has them all. Self-restraint is that quality which does not overstep what appears in accordance with right reason. He exercises self-restraint, who curbs the impulses that are contrary to right reason, or curbs himself so as not to indulge in desires contrary to right reason. Temperance, too, is not without manliness; since from the commandments spring both wisdom, which follows God who enjoins, and that which imitates the divine character, namely righteousness; in virtue of which, in the exercise of self-restraint, we address ourselves in purity to piety and the course of conduct thence resulting, in conformity with God; being assimilated to the Lord as far as is possible for us beings mortal in nature. And this is being just and holy with wisdom; for the Divinity needs nothing and suffers nothing; whence it is not, strictly speaking, capable of self-restraint, for it is never subjected to perturbation, over which to exercise control; while our nature, being capable of perturbation, needs self-constraint, by which disciplining itself to the need of little, it endeavours to approximate in character to the divine nature. For the good man, standing as the boundary between an immortal and a mortal nature, has few needs; having wants in consequence of his body, and his birth itself, but taught by rational self-control to want few things.

[1489] [SEE P. 192, *SUPRA*, AND THE NOTE.]

[1490] Prov. xv. 8.

[1491] Isa. i. 11, etc.

[1492] Isa. lviii. 6.

[1493] Prov. xi. 1.

[1494] Prov. x. 31.

[1495] Prov. xvi. 21, misquoted, or the text is corrupt; "The wise in heart shall be called prudent," A.V.

[1496] For the use of knowledge in this connection, Philo, Sextus Empiricus, and Zeno are quoted.

What reason is there in the law's prohibiting a man from "wearing woman's clothing "?[1497] Is it not that it would have us to be manly, and not to be effeminate neither in person and actions, nor in thought and word? For it would have the man, that devotes himself to the truth, to be masculine both in acts of endurance and patience, in life, conduct, word, and discipline by night and by day; even if the necessity were to occur, of witnessing by the shedding of his blood. Again, it is said, "If any one who has newly built a house, and has not previously inhabited it; or cultivated a newly-planted vine, and not yet partaken of the fruit; or betrothed a virgin, and not yet married her;"[1498]—such the humane law orders to be relieved from military service: from military reasons in the first place, lest, bent on their desires, they turn out sluggish in war; for it is those who are untrammelled by passion that boldly encounter perils; and from motives of humanity, since, in view of the uncertainties of war, the law reckoned it not right that one should not enjoy his own labours, and another 36
should without bestowing pains, receive what belonged to those who had laboured. The law seems also to point out manliness of soul, by enacting that he who had planted should reap the fruit, and he that built should inhabit, and he that had betrothed should marry: for it is not vain hopes which it provides for those who labour; according to the gnostic word: "For the hope of a good man dead or living does not perish,"[1499] says Wisdom; "I love them that

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[1497] Deut. xxii. 5.

[1498] "These words are more like Philo Judæus, i. 740, than those of Moses, Deut. xx. 5–7."—Potter.

[1499] Prov. x. 7, xi. 7.

love me; and they who seek me shall find peace,”[1500] and so forth. What then? Did not the women of the Midianites, by their beauty, seduce from wisdom into impiety, through licentiousness, the Hebrews when making war against them? For, having seduced them from a grave mode of life, and by their beauty ensnared them in wanton delights, they made them insane upon idol sacrifices and strange women; and overcome by women and by pleasure at once, they revolted from God, and revolted from the law. And the whole people was within a little of falling under the power of the enemy through female stratagem, until, when they were in peril, fear by its admonitions pulled them back. Then the survivors, valiantly undertaking the struggle for piety, got the upper hand of their foes. “The beginning, then, of wisdom is piety, and the knowledge of holy things is understanding; and to know the law is the characteristic of a good understanding.”[1501] Those, then, who suppose the law to be productive of agitating fear, are neither good at understanding the law, nor have they in reality comprehended it; for “the fear of the Lord causes life, but he who errs shall be afflicted with pangs which knowledge views not.”[1502] Accordingly, Barnabas says mystically, “May God who rules the universe vouchsafe also to you wisdom, and understanding, and science, and knowledge of His statutes, and patience. Be therefore God-taught, seeking what the Lord seeks from you, that He may find you in the day of judgment lying in wait for these things.” “Children of love and peace,” he called them gnostically.[1503]

Respecting imparting and communicating, though much might be said, let it suffice to remark that the law prohibits a brother from taking usury: designating as a brother not only him who is born of the same parents, but also one of the same race and sentiments, and a participator in the same word; deeming it right not to take usury for money, but with open hands and heart to bestow on those who need. For God, the author and the dispenser of such grace, takes as suitable usury the most precious things to be found among men—mildness, gentleness, magnanimity, reputation, renown. Do you not regard this command as marked by philanthropy? As also the following, “To pay the wages of the poor daily,” teaches to discharge without delay the wages due for service; for, as I think, the alacrity of the poor with reference to the future is paralyzed when he has suffered want. Further, it is said, “Let not the creditor enter the debtor’s house to take the pledge with violence.” But let the former ask it to be brought out, and let not the latter, if he have it, hesitate.[1504] And in the harvest the owners are prohibited from appropriating what falls from the handfuls; as also in reaping [the law] enjoins a part to be left unreaped; signally thereby

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[1500] Prov. viii. 17.

[1501] Prov. ix. 10.

[1502] Prov. xix. 23.

[1503] [See *Epistle of Barnabas*, vol. p. i. 149, S.]

[1504] Deut. xxiv. 10, 11.

training those who possess to sharing and to large-heartedness, by foregoing of their own to those who are in want, and thus providing means of subsistence for the poor.[1505] You see how the law proclaims at once the righteousness and goodness of God, who dispenses food to all ungrudgingly. And in the vintage it prohibited the grape-gatherers from going back again on what had been left, and from gathering the fallen grapes; and the same injunctions are given to the olive-gatherers.[1506] Besides, the tithes of the fruits and of the flocks taught both piety towards the Deity, and not covetously to grasp everything, but to communicate gifts of kindness to one's neighbours. For it was from these, I reckon, and from the first-fruits that the priests were maintained. We now therefore understand that we are instructed in piety, and in liberality, and in justice, and in humanity by the law. For does it not command the land to be left fallow in the seventh year, and bids the poor fearlessly use the fruits that grow by divine agency, nature cultivating the ground for behoof of all and sundry?[1507] How, then, can it be maintained that the law is not humane, and the teacher of righteousness? Again, in the fiftieth year, it ordered the same things to be performed as in the seventh; besides restoring to each one his own land, if from any circumstance he had parted with it in the meantime; setting bounds to the desires of those who covet possession, by measuring the period of enjoyment, and choosing that those who have paid the penalty of protracted penury should not suffer a life-long punishment. "But alms and acts of faith are royal guards, and blessing is on the head of him who bestows; and he who pities the poor shall be blessed."[1508] For he shows love to one like himself, because of his love to the Creator of the human race. The above-mentioned particulars have other explanations more natural, both respecting rest and the recovery of the inheritance; but they are not discussed 367
at present.

Now love is conceived in many ways, in the form of meekness, of mildness, of patience, of liberality, of freedom from envy, of absence of hatred, of forgetfulness of injuries. In all it is incapable of being divided or distinguished: its nature is to communicate. Again, it is said, "If you see the beast of your relatives, or friends, or, in general, of anybody you know, wandering in the wilderness, take it back and restore it;[1509] and if the owner be far away, keep it among your own till he return, and restore it." It teaches a natural communication, that what is found is to be regarded as a deposit, and that we are not to bear malice to an enemy. "The command of the Lord being a fountain of life" truly, "causeth to turn away from the snare of death."[1510] And what? Does it not command us "to love strangers not only as friends and relatives, but as ourselves, both in body and soul?"[1511] Nay more, it honoured the nations, and bears no grudge[1512] against those who have done ill. Accordingly it is expressly said, "Thou shalt not abhor an Egyptian, for thou wast a sojourner in Egypt;"[1513] designating by the term Egyptian either one of that race, or any one in the world. And enemies, although drawn up before the walls attempting to take the city, are not to be regarded as enemies till they are by the voice of the herald summoned to peace.[1514]

[1505] Lev. xix. 9, xxiii. 22; Deut. xxiv. 19.

[1506] Lev. xix. 10; Deut. xxiv. 20, 21.

[1507] Ex. xxxiii. 10, 11; Lev. xxv. 2–7.

[1508] Prov. xx. 28, xi. 26, xiv. 21.

[1509] Quoted from Philo, with slight alterations, giving the sense of Ex. xxiii. 4, Deut. xxii. 12, 3.

[1510] Prov. xiv. 27.

Further, it forbids intercourse with a female captive so as to dishonour her. "But allow her," it says, "thirty days to mourn according to her wish, and changing her clothes, associate with her as your lawful wife."[1515] For it regards it not right that this should take place either in wantonness or for hire like harlots, but only for the birth of children. Do you see humanity combined with continence? The master who has fallen in love with his captive maid it does not allow to gratify his pleasure, but puts a check on his lust by specifying an interval of time; and further, it cuts off the captive's hair, in order to shame disgraceful love: for if it is reason that induces him to marry, he will cleave to her even after she has become disfigured. Then if one, after his lust, does not care to consort any longer with the captive, it ordains that it shall not be lawful to sell her, or to have her any longer as a servant, but desires her to be freed and released from service, lest on the introduction of another wife she bear any of the intolerable miseries caused through jealousy.

What more? The Lord enjoins to ease and raise up the beasts of enemies when labouring beneath their burdens; remotely teaching us not to indulge in joy at our neighbour's ills, or exult over our enemies; in order to teach those who are trained in these things to pray for their enemies. For He does not allow us either to grieve at our neighbour's good, or to reap joy at our neighbour's ill. And if you find any enemy's beast straying, you are to pass over the incentives of difference, and take it back and restore it. For oblivion of injuries is followed by goodness, and the latter by dissolution of enmity. From this we are fitted for agreement, and this conducts to felicity. And should you suppose one habitually hostile, and discover him to be unreasonably mistaken either through lust or anger, turn him to goodness. Does the law then which conducts to Christ appear humane and mild? And does not the same God, good, while characterized by righteousness from the beginning to the end, employ each kind suitably in order to salvation? "Be merciful," says the Lord, "that you may receive mercy; forgive, that you may be forgiven. As ye do, so shall it be done to you; as ye give, so shall it be given to you; as ye judge, so shall ye be judged; as ye show kindness, so shall kindness be shown to you: with what measure ye mete, it shall be measured to you again.”[1516] Furthermore, [the law] prohibits those, who are in servitude for their subsistence, to be branded with disgrace; and to those, who have been reduced to slavery through money borrowed, it gives a complete release in the seventh year. Further, it prohibits suppliants from being given up to punishment. True above all, then, is that oracle. “As gold and silver are tried in the furnace, so the Lord chooseth men’s hearts. The merciful man is long-suffering; and in every one who shows solicitude there is wisdom. For on a wise man solicitude will fall; and exercising thought, he will seek life; and he who seeketh God shall find knowledge with righteousness. And they who have sought Him rightly have found peace.”[1517] And Pythagoras seems to me, to have derived his mildness towards irrational creatures from the law. For instance, he interdicted the immediate use of the young in the flocks of sheep, and goats, and herds of cattle, on the instant of their birth; not even on the pretext of sacrifice allowing it, both on account of the young ones and of the mothers; training man to gentleness by what is beneath him, by means of the irrational creatures. “Resign accordingly,” he says, “the young one to its dam for even the first seven days.” For if nothing takes place without 368 a cause, and milk comes in a shower to animals in parturition for the sustenance of the progeny, he that tears that, which has been brought forth, away from the supply of the milk, dishonours nature. Let the Greeks, then, feel ashamed, and whoever else inveighs against the law; since it shows mildness in the case of the irrational creatures, while they expose the offspring of men; though long ago and prophetically, the law, in the above-mentioned commandment, threw a check in the way of their cruelty. For if it prohibits the progeny of the irrational creatures to be separated from the dam before sucking, much more in the case of men does it provide beforehand a cure for cruelty and savageness of disposition; so that even if they despise nature, they may not despise teaching. For they are permitted to satiate themselves with kids and lambs, and perhaps there might be some excuse for separating the progeny from its dam. But what cause is there for the exposure of a child? For the man who did not desire to beget children had no right to marry at first; certainly not to have become, through licentious indulgence, the murderer of his children. Again, the humane law forbids slaying the offspring and the dam together on the same day. Thence also the Romans, in the case of a pregnant woman being condemned to death, do not allow her to undergo punishment till she is delivered. The law too, expressly prohibits the slaying of such animals as are pregnant till they have brought forth, remotely restraining the proneness of man to do wrong to man. Thus also it has extended its clemency to the irrational creatures; that from the exercise of humanity in the case of creatures of different species, we might practice among those of the same species a large abundance of it. Those, too, that kick the bellies of certain animals before parturition, in order to feast on flesh mixed with milk, make the womb created for the birth of the *fœtus* its grave, though the law expressly commands, "But neither shalt thou seethe a lamb in its mother's milk."[1518] For the nourishment of the living animal, it is meant, may not become sauce for that which has been deprived of life; and that, which is the cause of life, may not co-operate in the consumption of the body. And the same law commands "not to muzzle the ox which treadeth out the corn: for the labourer must be reckoned worthy of his food."[1519]

[1511] Lev. xix. 33, 34; Deut. x. 19, xxiii. 7.

[1512] μνησιπονηρεῖ (equivalent to μνησικακεῖ in the passage of Philo from which Clement is quoting) has been substituted by Sylb. for μισοπονηρεῖ.

[1513] Deut. xxiii. 7.

[1514] Deut. xx. 10.

[1515] Deut. xxi. 10–13.

[1516] Matt. v. vi. vii.; Luke vi.

[1517] Prov. xix. 11, xiv. 23, xvii. 12.

And it prohibits an ox and ass to be yoked in the plough together;[1520] pointing perhaps to the want of agreement in the case of the animals; and at the same time teaching not to wrong any one belonging to another race, and bring him under the yoke, when there is no other cause to allege than difference of race, which is no cause at all, being neither wickedness nor the effect of wickedness. To me the allegory also seems to signify that the husbandry of the Word is not to be assigned equally to the clean and the unclean, the believer and the unbeliever; for the ox is clean, but the ass has been reckoned among the unclean animals. But the benignant Word, abounding in humanity, teaches that neither is it right to cut down cultivated trees, or to cut down the grain before the harvest, for mischiefs sake; nor that cultivated fruit is to be destroyed at all—either the fruit of the soil or that of the soul: for it does not permit the enemy's country to be laid waste.

Further, husbandmen derived advantage from the law in such things. For it orders newly planted trees to be nourished three years in succession, and the superfluous growths to be cut off, to prevent them being loaded and pressed down; and to prevent their strength being exhausted from want, by the nutriment being frittered away, enjoins tilling and digging round them, so that [the tree] may not, by sending out suckers, hinder its growth. And it does not allow imperfect fruit to be plucked from immature trees, but after three years, in the fourth year; dedicating the first-fruits to God after the tree has attained maturity.

This type of husbandry may serve as a mode of instruction, teaching that we must cut the growths of sins, and the useless weeds of the mind that spring up round the vital fruit, till the shoot of faith is perfected and becomes strong.[1521] For in the fourth year, since there is need of time to him that is being solidly catechized, the four virtues are consecrated to God, the third alone being already joined to the fourth,[1522] the person of the Lord. And a sacrifice of praise is above holocausts: “for He,” it is said, “giveth strength to get power.”[1523] And if your affairs are in the sunshine of prosperity, get and keep strength, and acquire power in knowledge. For by these instances it is shown that both good things and gifts are supplied by God; and that we, becoming ministers of the divine grace, ought to sow the benefits of God, and make those who approach us noble and good; so that, as far as possible, the temperate man may make others continent, he that is manly may make them noble, he that is wise may make them intelligent, and the just may make them just.

[1518] Deut. xiv. 21;

[1519] Deut. xxv. 4; 1 Tim. v. 18.

[1520] Deut. xxii. 10.

[1521] [See Hermas, *Visions*, note 2, p. 15, this volume.]

[1522] So Clement seems to designate the human nature of Christ,—as being a *quartum quid* in addition to the three persons of the Godhead. [A strange note: borrowed from ed. Migne. The incarnation of the second

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person is a *quartum quid*, of course; but not, in our author’s view, “an addition to the three persons of the Godhead.”]

[1523] Deut. viii. 18.

CHAPTER XIX.—THE TRUE GNOSTIC IS AN IMITATOR OF GOD, ESPECIALLY IN BENEFICENCE.

He is the Gnostic, who is after the image and likeness of God, who imitates God as far as possible, deficient in none of the things which contribute to the likeness as far as compatible, practising self-restraint and endurance, living righteously, reigning over the passions, bestowing of what he has as far as possible, and doing good both by word and deed. “He is the greatest,” it is said, “in the kingdom who shall do and teach;”[1524] imitating God in conferring like benefits. For God’s gifts are for the common good. “Whoever shall attempt to do aught with presumption, provokes God,”[1525] it is said. For haughtiness is a vice of the soul, of which, as of other sins, He commands us to repent; by adjusting our lives from their state of derangement to the change for the better in these three things—mouth, heart, hands. These are signs—the hands of action, the heart of volition, the mouth of speech. Beautifully, therefore, has this oracle been spoken with respect to penitents: “Thou hast chosen God this day to be thy God; and God hath chosen thee this day to be His people.”[1526] For him who hastes to serve the self-existent One, being a suppliant,[1527] God adopts to Himself; and though he be only one in number, he is honoured equally with the people. For being a part of the people, he becomes complementary of it, being restored from what he was; and the whole is named from a part.

But nobility is itself exhibited in choosing and practising what is best. For what benefit to Adam was such a nobility as he had? No mortal was his father; for he himself was father of men that are born. What is base he readily chose, following his wife, and neglected what is true and good; on which account he exchanged his immortal life for a mortal life, but not for ever. And Noah, whose origin was not the same as Adam’s, was saved by divine care. For he took and consecrated himself to God. And Abraham, who had children by three wives, not for the indulgence of pleasure, but in the hope, as I think, of multiplying the race at the first, was succeeded by one alone, who was heir of his father’s blessings, while the rest were separated from the family; and of the twins who sprang from him, the younger having won his father’s favour and received his prayers, became heir, and the elder served him. For it is the greatest boon to a bad man not to be master of himself.[1528]

And this arrangement was prophetical and typical. And that all things belong to the wise, Scripture clearly indicates when it is said, “Because God hath had mercy on me, I have all things.”[1529] For it teaches that we are to desire one thing, by which are all things, and what is promised is assigned to the worthy. Accordingly, the good man who has become heir of the kingdom, it registers also as fellow-citizen, through divine wisdom, with the righteous of the olden time, who under the law and before the law lived according to law, whose deeds have become laws to us; and again, teaching that the wise man is king, introduces people of a different race, saying to him, “Thou art a king before God among us;”[1530] those who were governed obeying the good man of their own accord, from admiration of his virtue.

[1524] Matt. v. 19.

[1525] Num. xv. 30.

[1526] Deut. xxvi. 17, 18.

[1527] ἱκέτην has been adopted from Philo, instead of οἰκέτην of the text.

[1528] [A noteworthy aphorism.]

[1529] Gen. xxxiii. 11.

Now Plato the philosopher, defining the end of happiness, says that it is likeness to God as far as possible; whether concurring with the precept of the law (for great natures that are free of passions somehow hit the mark respecting the truth, as the Pythagorean Philo says in relating the history of Moses), or whether instructed by certain oracles of the time, thirsting as he always was for instruction. For the law says, “Walk after the Lord your God, and keep my commandments.”[1531] For the law calls assimilation following; and such a following to the utmost of its power assimilates. “Be,” says the Lord, “merciful and pitiful, as your heavenly Father is pitiful.”[1532] Thence also the Stoics have laid down the doctrine, that living agreeably to nature is the end, fitly altering the name of God into nature; since also nature extends to plants, to seeds, to trees, and to stones. It is therefore plainly said, “Bad men do not understand the law; but they who love the law fortify themselves with a wall.”[1533] “For the wisdom of the clever knows its ways; but the folly of the foolish is in error.”[1534] “For on whom will I look, but on him who is mild and gentle, and trembleth at my words?” says the prophecy.

We are taught that there are three kinds of friendship: and that of these the first and the best is that which results from virtue, for the love that is founded on reason is firm; that the second and intermediate is by way of recompense, and is social, liberal, and useful for life; for the friendship which is the result of favour is mutual. And the third and last *we* assert to be that which is founded on intimacy; others, again, that it is that variable and changeable form which rests on pleasure. And Hippodamus the Pythagorean seems to me to describe friendships most admirably: “That founded on knowledge of the gods, that founded on the gifts of men, and that on the pleasures of animals.” There is the friendship of a philosopher,—that of a man and that of an animal. For the image of God is really the man who does good, in which also he gets good: as the pilot at once saves, and is saved. Wherefore, when one obtains his request, he does not say to the giver, Thou hast given well, but, Thou hast received well. So he receives who gives, and he gives who receives. “But the righteous pity and show mercy."[1535] "But the mild shall be inhabitants of the earth, and the innocent shall be left in it. But the transgressors shall be extirpated from it."[1536] And Homer seems to me to have said prophetically of the faithful, "Give to thy friend." And an enemy must be aided, that he may not continue an enemy. For by help good feeling is compacted, and enmity dissolved. "But if there be present readiness of mind, according to what a man hath it is acceptable, and not according to what he hath not: for it is not that there be ease to others, but tribulation to you, but of equality at the present time," and so forth.[1537] "He hath dispersed, he hath given to the poor; his righteousness endureth for ever," the Scripture says.[1538] For conformity with the image and likeness is not meant of the body (for it were wrong for what is mortal to be made like what is immortal), but in mind and reason, on which fitly the Lord impresses the seal of likeness, both in respect of doing good and of exercising rule. For governments are directed not by corporeal qualities, but by judgments of the mind. For by the counsels of holy men states are managed well, and the household also.

[1530] Gen. xxiii. 6.

[1531] Deut. xiii. 4.

[1532] Luke vi. 36.

[1533] Prov. xxviii. 4, 5.

[1534] Prov. xiv. 8.

[1535] Prov. xxi. 26.

[1536] Prov. ii. 21, 22.

[1537] 2 Cor. viii. 12, 13, 14.

[1538] Ps. cxii. 9.

CHAPTER XX.—THE TRUE GNOSTIC EXERCISES PATIENCE AND SELF-RESTRAINT.

Endurance also itself forces its way to the divine likeness, reaping as its fruit impassibility through patience, if what is related of Ananias be kept in mind; who belonged to a number, of whom Daniel the prophet, filled with divine faith, was one. Daniel dwelt at Babylon, as Lot at Sodom, and Abraham, who a little after became the friend of God, in the land of Chaldea. The king of the Babylonians let Daniel down into a pit full of wild beasts; the King of all, the faithful Lord, took him up unharmed. Such patience will the Gnostic, as a Gnostic, possess. He will bless when under trial, like the noble Job; like Jonas, when swallowed up by the whale, he will pray, and faith will restore him to prophesy to the Ninevites; and though shut up with lions, he will tame the wild beasts; though cast into the fire, he will be besprinkled with dew, but not consumed. He will give his testimony by night; he will testify by day; by word, by life, by conduct, he will testify. Dwelling with the Lord[1539] he will continue his familiar friend, sharing the same hearth according to the Spirit; pure in the flesh, pure in heart, sanctified in word. “The world,” it is said, “is crucified to him, and he to the world.”[1540] He, bearing about the cross of the Saviour, will follow the Lord’s footsteps, as God, having become holy of holies.

The divine law, then, while keeping in mind all virtue, trains man especially to self-restraint, laying this as the foundation of the virtues; and disciplines us beforehand to the attainment of self-restraint by forbidding us to partake of such things as are by nature fat, as the breed of swine, which is full-fleshed. For such a use is assigned to epicures. It is accordingly said that one of the philosophers, giving the etymology of ὗς (sow), said that it was θύς, as being fit only for slaughter (θύσιν) and killing; for life was given to this animal for no other purpose than that it might swell in flesh. Similarly, repressing our desires, it forbade partaking of fishes which have neither fins nor scales; for these surpass other fishes in fleshiness and fatness. From this it was, in my opinion, that the mysteries not only prohibited touching certain animals, but also withdrew certain parts of those slain in sacrifice, for reasons which are known to the initiated. If, then, we are to exercise control over the belly, and what is below the belly, it is clear that we have of old heard from the Lord that we are to check lust by the law.

And this will be completely effected, if we unfeignedly condemn what is the fuel of lust: I mean pleasure. Now they say that the idea of it is a gentle and bland excitement, accompanied with some sensation. Enthralled by this, Menelaus, they say, after the capture of Troy, having rushed to put Helen to death, as having been the cause of such calamities, was nevertheless not able to effect it, being subdued by her beauty, which made him think of pleasure. Whence the tragedians, jeering, exclaimed insultingly against him:—

[1539] Substituting ὢν for ἐν τῷ Κυρίῳ after σύνοικος.

[1540] [Gal vi. 14. S.]

> “But thou, when on her breast thou lookedst, thy sword
> Didst cast away, and with a kiss the traitress,
> Ever-beauteous wretch,[1541] thou didst embrace.”

And again:—

> “Was the sword then by beauty blunted?”

And I agree with Antisthenes when he says, “Could I catch Aphrodite, I would shoot her; for she has destroyed many of our beautiful and good women.” And he says that “Love[1542] is a vice of nature, and the wretches who fall under its power call the disease a deity.” For in these words it is shown that stupid people are overcome from ignorance of pleasure, to which we ought to give no admittance, even though it be called a god, that is, though it be given by God for the necessity of procreation. And Xenophon, expressly calling pleasure a vice, says: “Wretch, what good dost thou know, or what honourable aim hast thou? which does not even wait for the appetite for sweet things, eating before being hungry, drinking before being thirsty; and that thou mayest eat pleasantly, seeking out fine cooks; and that thou mayest drink pleasantly, procuring costly wines; and in summer runnest about seeking snow; and that thou mayest sleep pleasantly, not only providest soft beds, but also supports[1543] to the couches.” Whence, as Aristo said, “against the whole tetrachord of pleasure, pain, fear, and lust, there is need of much exercise and struggle.”

> “For it is these, it is these that go through our bowels,
> And throw into disorder men’s hearts.”

“For the minds of those even who are deemed grave, pleasure makes waxen,” according to Plato; since “each pleasure and pain nails to the body the soul” of the man, that does not sever and crucify himself from the passions. “He that loses his life,” says the Lord, “shall save it;” either giving it up by exposing it to danger for the Lord’s sake, as He did for us, or loosing it from fellowship with its habitual life. For if you would loose, and withdraw, and separate (for this is what the cross means) your soul from the delight and pleasure that is in this life, you will possess it, found and resting in the looked-for hope. And this would be the exercise of death, if we would be content with those desires which are measured according to nature alone, which do not pass the limit of those which are in accordance with nature—by going to excess, or going against nature—in which the possibility of sinning arises. “We must therefore put on the panoply of God, that we may be able to stand against the wiles of the devil; since the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down reasonings, and every lofty thing which exalteth itself against the knowledge of God, and bringing every thought into captivity unto the obedience of Christ,"[1544] says the divine apostle. There is need of a man who shall use in a praiseworthy and discriminating manner the things from which passions take their rise, as riches and poverty, honour and dishonour, health and sickness, life and death, toil and pleasure. For, in order that we may treat things, that are different, indifferently, there is need of a great difference in us, as having been previously afflicted with much feebleness, and in the distortion of a bad training and nurture ignorantly indulged ourselves. The simple word, then, of our philosophy declares the passions to be impressions on the soul that is soft and yielding, and, as it were, the signatures of the spiritual powers with whom we have to struggle. For it is the business, in my opinion, of the malificent powers to endeavour to produce somewhat of their own constitution in everything, so as to overcome and make their own those who have renounced them. And it follows, as might be expected, that some are worsted; but in the case of those who engage in the contest with more athletic energy, the powers mentioned above, after carrying on the conflict in all forms, and advancing even as far as the crown wading in gore, decline the battle, and admire the victors.

[1541] κύνα, Eurip., *Andromache*, 629.

[1542] Ἔρως, Cupid.

[1543] Or, “carpets.” Xenoph., *Memorabilia*, II. i. 30; The Words of Virtue to Vice.

For of objects that are moved, some are moved by impulse and appearance, as animals; and some by transposition, as inanimate objects. And of things without life, plants, they say, are moved by transposition in order to growth, if we will concede to them that plants are without life. To stones, then, belongs a permanent state. Plants have a nature; and the irrational animals possess impulse and perception, and likewise the two characteristics already specified.[1545] But the reasoning faculty, being peculiar to the human soul, ought not to be impelled similarly with the irrational animals, but ought to discriminate appearances, and not to be carried away by them. The powers, then, of which we have spoken hold out beautiful sights, and honours, and adulteries, and pleasures, and such like alluring phantasies before facile spirits;[1546] as those who drive away cattle hold out branches to them. Then, having beguiled those incapable of distinguishing the true from the false pleasure, and the fading and meretricious from the holy beauty, they lead them into slavery. And each deceit, by pressing constantly on the spirit, impresses its image on it; and the soul unwittingly carries about the image of the passion, which takes its rise from the bait and our consent.

[1544] Eph. vi. 11.

[1545] i.e., Permanent state and nature.

[1546] [See Epiphan., *Opp.*, ii. 391, ed. Oehler.]

The adherents of Basilides are in the habit of calling the passions appendages: saying that these are in essence certain spirits attached to the rational soul, through some original perturbation and confusion; and that, again, other bastard and heterogeneous natures of spirits grow on to them, like that of the wolf, the ape, the lion, the goat, whose properties 372 showing themselves around the soul, they say, assimilate the lusts of the soul to the likeness of the animals. For they imitate the actions of those whose properties they bear. And not only are they associated with the impulses and perceptions of the irrational animals, but they affect[1547] the motions and the beauties of plants, on account of their bearing also the properties of plants attached to them. They have also the properties of a particular state, as the hardness of steel. But against this dogma we shall argue subsequently, when we treat of the soul. At present this only needs to be pointed out, that man, according to Basilides, preserves the appearance of a wooden horse, according to the poetic myth, embracing as he does in one body a host of such different spirits. Accordingly, Basilides' son himself, Isidorus, in his book, *About the Soul attached to us*, while agreeing in the dogma, as if condemning himself, writes in these words: "For if I persuade any one that the soul is undivided, and that the passions of the wicked are occasioned by the violence of the appendages, the worthless among men will have no slight pretence for saying, 'I was compelled, I was carried away, I did it against my will, I acted unwillingly;' though he himself led the desire of evil things, and did not fight against the assaults of the appendages. But we must, by acquiring superiority in the rational part, show ourselves masters of the inferior creation in us." For he too lays down the hypothesis of two souls in us, like the Pythagoreans, at whom we shall glance afterwards.

Valentinus too, in a letter to certain people, writes in these very words respecting the appendages: "There is one good, by whose presence[1548] is the manifestation, which is by the Son, and by Him alone can the heart become pure, by the expulsion of every evil spirit from the heart: for the multitude of spirits dwelling in it do not suffer it to be pure; but each of them performs his own deeds, insulting it oft with unseemly lusts. And the heart seems to be treated somewhat like a caravanserai. For the latter has holes and ruts made in it, and is often filled with dung; men living filthily in it, and taking no care for the place as belonging to others. So fares it with the heart as long as there is no thought taken for it, being unclean, and the abode of many demons. But when the only good Father visits it, it is sanctified, and gleams with light. And he who possesses such a heart is so blessed, that "he shall see God."[1549]

What, then, let them tell us, is the cause of such a soul not being cared for from the beginning? Either that it is not worthy (and somehow a care for it comes to it as from repentance), or it is a saved nature, as he would have it; and this, of necessity, from the beginning, being cared for by reason of its affinity, afforded no entrance to the impure spirits, unless by being forced and found feeble. For were he to grant that on repentance it preferred what was better, he will say this unwillingly, being what the truth we hold teaches; namely, that salvation is from a change due to obedience, but not from nature. For as the exhalations which arise from the earth, and from marshes, gather into mists and cloudy masses; so the vapours of fleshly lusts bring on the soul an evil condition, scattering about the idols of pleasure before the soul. Accordingly they spread darkness over the light of intelligence, the spirit attracting the exhalations that arise from lust, and thickening the masses of the passions by persistency in pleasures. Gold is not taken from the earth in the lump, but is purified by smelting; then, when made pure, it is called gold, the earth being purified. For "Ask, and it shall be given you,"[1550] it is said to those who are able of themselves to choose what is best. And how we say that the powers of the devil, and the unclean spirits, sow into the sinner's soul, requires no more words from me, on adducing as a witness the apostolic Barnabas (and he was one of the seventy,[1551] and a fellow-worker of Paul), who speaks in these words: "Before we believed in God, the dwelling-place of our heart was unstable, truly a temple built with hands. For it was full of idolatry, and was a house of demons, through doing what was opposed to God."[1552]

[1547] Or, vie with.

[1548] παρουσιᾳ substituted by Grabe for παῤῥησίᾳ.

[1549] Matt. v. 8. [On the Beatitudes, see book iv. cap. 6, *infra*.]

He says, then, that sinners exercise activities appropriate to demons; but he does not say that the spirits themselves dwell in the soul of the unbeliever. Wherefore he also adds, "See that the temple of the Lord be gloriously built. Learn, having received remission of sins; and having set our hope on the Name, let us become new, created again from the beginning." For what he says is not that demons are driven out of us, but that the sins which like them we commit before believing are remitted. Rightly thus he puts in opposition what follows: "Wherefore God truly dwells in our home. He dwells in us. How? The word of His faith, the calling of His promise, the wisdom of His statutes, the commandments of His communication, [dwell in us]."

"I know that I have come upon a heresy; and its chief was wont to say that he fought with pleasure by pleasure, this worthy Gnostic advancing on pleasure in feigned combat, 373 for he said he was a Gnostic; since he said it was no great thing for a man that had not tried pleasure to abstain from it, but for one who had mixed in it not to be overcome [was something]; and that therefore by means of it he trained himself in it. The wretched man knew not that he was deceiving himself by the artfulness of voluptuousness. To this opinion, then, manifestly Aristippus the Cyrenian adhered—that of the sophist who boasted of the truth. Accordingly, when reproached for continually cohabiting with the Corinthian courtezan, he said, “I possess Lais, and am not possessed by her.”

[1550] Matt. vii. 7.

[1551] [See note, book ii. cap. 7, p. 352, *supra*.]

[1552] Barnabas, *Epist.*, cap. xvi. vol. i. p. 147.

Such also are those (who say that they follow Nicolaus, quoting an adage of the man, which they pervert,[1553] “that the flesh must be abused.” But the worthy man showed that it was necessary to check pleasures and lusts, and by such training to waste away the impulses and propensities of the flesh. But they, abandoning themselves to pleasure like goats, as if insulting the body, lead a life of self-indulgence; not knowing that the body is wasted, being by nature subject to dissolution; while their soul is buried in the mire of vice; following as they do the teaching of pleasure itself, not of the apostolic man. For in what do they differ from Sardanapalus, whose life is shown in the epigram:—

> “I have what I ate—what I enjoyed wantonly;
> And the pleasures I felt in love. But those
> Many objects of happiness are left,
> For I too am dust, who ruled great Ninus.”

For the feeling of pleasure is not at all a necessity, but the accompaniment of certain natural needs—hunger, thirst, cold, marriage. If, then, it were possible to drink without it, or take food, or beget children, no other need of it could be shown. For pleasure is neither a function, nor a state, nor any part of us; but has been introduced into life as an auxiliary, as they say salt was to season food. But when it casts off restraint and rules the house, it generates first concupiscence, which is an irrational propension and impulse towards that which gratifies it; and it induced Epicurus to lay down pleasure as the aim of the philosopher. Accordingly he deifies a sound condition of body, and the certain hope respecting it. For what else is luxury than the voluptuous gluttony and the superfluous abundance of those who are abandoned to self-indulgence? Diogenes writes significantly in a tragedy:—

> “Who to the pleasures of effeminate
> And filthy luxury attached in heart,
> Wish not to undergo the slightest toil.”

And what follows, expressed indeed in foul language, but in a manner worthy of the voluptuaries.

Wherefore the divine law appears to me necessarily to menace with fear, that, by caution and attention, the philosopher may acquire and retain absence of anxiety, continuing without fall and without sin in all things. For peace and freedom are not otherwise won, than by ceaseless and unyielding struggles with our lusts. For these stout and Olympic antagonists are keener than wasps, so to speak; and Pleasure especially, not by day only, but by night, is in dreams with witchcraft ensnaringly plotting and biting. How, then, can the Greeks any more be right in running down the law, when they themselves teach that Pleasure is the slave of fear? Socrates accordingly bids "people guard against enticements to eat when they are not hungry, and to drink when not thirsty, and the glances and kisses of the fair, as fitted to inject a deadlier poison than that of scorpions and spiders." And Antisthenes chose rather "*to be demented than delighted.*" And the Theban Crates says:—

[1553] [Clement does not credit the apostasy of the deacon Nicolas (Acts vi. 5), though others of the Fathers surrender him to the Nicolaitans. See book iii. cap. iv. *infra*.]

> "Master these, exulting in the disposition of the soul,
> Vanquished neither by gold nor by languishing love,
> Nor are they any longer attendants to the wanton."

And at length infers:—

> "Those, unenslaved and unbended by servile Pleasure,
> Love the immortal kingdom and freedom."

He writes expressly, in other words, "that the stop[1554] to the unbridled propensity to amorousness is hunger or a halter."

And the comic poets attest, while they depreciate the teaching of Zeno the Stoic, to be to the following effect:—

> "For he philosophizes a vain philosophy:
> He teaches to want food, and gets pupils
> One loaf, and for seasoning a dry fig, and to drink water."

All these, then, are not ashamed clearly to confess the advantage which accrues from caution. And the wisdom which is true and not contrary to reason, trusting not in mere words and oracular utterances, but in invulnerable armour of defence and energetic mysteries, and devoting itself to divine commands, and exercise, and practice, receives a divine power according to its inspiration from the Word.

Already, then, the ægis of the poetic Jove is described as 374

> "Dreadful, crowned all around by Terror,
> And on it Strife and Prowess, and chilling Rout;
> On it, too, the Gorgon's head, dread monster,
> Terrible, dire, the sign of Ægis-bearing Jove."[1555]

[1554] κατάπαυσμα (in Theodoret), for which the text reads κατάπλασμα.

[1555] *Iliad*, v. 739.

But to those, who are able rightly to understand salvation, I know not what will appear dearer than the gravity of the Law, and Reverence, which is its daughter. For when one is said to pitch too high, as also the Lord says, with reference to certain; so that some of those whose desires are towards Him may not sing out of pitch and tune, I do not understand it as pitching too high in reality, but only as spoken with reference to such as will not take up the divine yoke. For to those, who are unstrung and feeble, what is medium seems too high; and to those, who are unrighteous, what befalls them seems severe justice. For those, who, on account of the favour they entertain for sins, are prone to pardon, suppose truth to be harshness, and severity to be savageness, and him who does not sin with them, and is not dragged with them, to be pitiless. Tragedy writes therefore well of Pluto:—

> "And to what sort of a deity wilt thou come,[1556] dost thou ask,
> Who knows neither clemency nor favour,
> But loves bare justice alone."

For although you are not yet able to do the things enjoined by the Law, yet, considering that the noblest examples are set before us in it, we are able to nourish and increase the love of liberty; and so we shall profit more eagerly as far as we can, inviting some things, imitating some things, and fearing others. For thus the righteous of the olden time, who lived according to the law, "were not from a storied oak, or from a rock;" because they wish to philosophize truly, took and devoted themselves entirely to God, and were classified under faith. Zeno said well of the Indians, that he would rather have seen one Indian roasted, than have learned the whole of the arguments about bearing pain. But we have exhibited before our eyes every day abundant sources of martyrs that are burnt, impaled, beheaded. All these the fear inspired by the law,—leading as a pædagogue to Christ, trained so as to manifest their piety by their blood. "God stood in the congregation of the gods; He judgeth in the midst of the gods."[1557] Who are they? Those that are superior to Pleasure, who rise above the passions, who know what they do—the Gnostics, who are greater than the world. "I said, Ye are Gods; and all sons of the Highest."[1558] To whom speaks the Lord? To those who reject as far as possible all that is of man. And the apostle says, "For ye are not any longer in the flesh, but in the Spirit."[1559] And again he says, "Though in the flesh, we do not war after the flesh."[1560] "For flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."[1561] "Lo, ye shall die like men," the Spirit has said, confuting us.

[1556] After this comes ὡς ἔρωτα, which yields no meaning, and has been variously amended, but not satisfactorily. Most likely some words have dropped out of the text. [The note in ed. Migne, nevertheless, is worth consultation.]

[1557] Ps. lxxxii. 1.

[1558] Ps. lxxxii. 6.

[1559] Rom. viii. 9.

[1560] 2 Cor. x. 3.

We must then exercise ourselves in taking care about those things which fall under the power of the passions, fleeing like those who are truly philosophers such articles of food as excite lust, and dissolute licentiousness in chambering and luxury; and the sensations that tend to luxury, which are a solid reward to others, must no longer be so to us. For God's greatest gift is self-restraint. For He Himself has said, "I will neyer leave thee, nor forsake thee,"[1562] as having judged thee worthy according to the true election. Thus, then, while we attempt piously to advance, we shall have put on us the mild yoke of the Lord from faith to faith, one charioteer driving each of us onward to salvation, that the meet fruit of beatitude may be won. "*Exercise is*" according to Hippocrates of Cos, "*not only the health of the body, but of the soul—fearlessness of labours—a ravenous appetite for food.*"

[1561] 1 Cor. xv. 50.

[1562] Heb. xiii. 5.

CHAPTER XXI.—OPINIONS OF VARIOUS PHILOSOPHERS ON THE CHIEF GOOD.

Epicurus, in placing happiness in not being hungry, or thirsty, or cold, uttered that godlike word, saying impiously that he would fight in these points even with Father Jove; teaching, as if it were the case of pigs that live in filth and not that of rational philosophers, that happiness was victory. For of those that are ruled by pleasure are the Cyrenaics and Epicurus; for these expressly said that to live pleasantly was the chief end, and that pleasure was the only perfect good. Epicurus also says that the removal of pain is pleasure; and says that that is to be preferred, which first attracts from itself to itself, being, that is, wholly in motion. Dinomachus and Callipho said that the chief end was for one to do what he could for the attainment and enjoyment of pleasure; and Hieronymus the Peripatetic said the great end was to live unmolested, and that the only final good was happiness; and Diodorus likewise, who belonged to the same sect, pronounces the end to be to live undisturbed and well. Epicurus indeed, and the Cyrenaics, say that pleasure is the first duty; for it is for the sake of pleasure, they say, that virtue was introduced, and produced pleasure. According to the followers of Calliphon, virtue was introduced for the sake of pleasure, but that subsequently, on seeing its own beauty, it made itself equally prized with the first principle, that is, pleasure.

375 But the Aristotelians lay it down, that to live in accordance with virtue is the end, but that neither happiness nor the end is reached by every one who has virtue. For the wise man, vexed and involved in involuntary mischances, and wishing gladly on these accounts to flee from life, is neither fortunate nor happy. For virtue needs time; for that is not acquired in one day which exists [only] in the perfect man since, as they say, a child is never happy. But human life is a perfect time, and therefore happiness is completed by the three kinds of good things. Neither, then, the poor, nor the mean nor even the diseased, nor the slave, can be one of them.

Again, on the other hand, Zeno the Stoic thinks the end to be living according to virtue; and, Cleanthes, living agreeably to nature in the right exercise of reason, which he held to consist of the selection of things according to nature. And Antipatrus, his friend, supposes the end to consist in choosing continually and unswervingly the things which are according to nature, and rejecting those contrary to nature. Archedamus, on the other hand, explained the end to be such, that in selecting the greatest and chief things according to nature, it was impossible to overstep it. In addition to these, Panætius pronounced the end to be, to live according to the means given to us by nature. And finally, Posidonius said that it was to live engaged in contemplating the truth and order of the universe, and forming himself as he best can, in nothing influenced by the irrational part of his soul. And some of the later Stoics defined the great end to consist in living agreeably to the constitution of man. Why should I mention Aristo? He said that the end was indifference; but what is indifferent simply abandons the indifferent. Shall I bring forward the opinions of Herillus? Herillus states the end to be to live according to science. For some think that the more recent disciples of the

Academy define the end to be, the steady abstraction of the mind to its own impressions. Further, Lycus the Peripatetic used to say that the final end was the true joy of the soul; as Leucimus, that it was the joy it had in what was good. Critolaus, also a Peripatetic, said that it was the perfection of a life flowing rightly according to nature, referring to the perfection accomplished by the three kinds according to tradition.

We must, however, not rest satisfied with these, but endeavour as we best can to adduce the doctrines laid down on the point by the naturalist; for they say that Anaxagoras of Clazomenæ affirmed contemplation and the freedom flowing from it to be the end of life; Heraclitus the Ephesian, complacency. The Pontic Heraclides relates, that Pythagoras taught that the knowledge of the perfection of the numbers[1563] was happiness of the soul. The Abderites also teach the existence of an end. Democritus, in his work *On the Chief End*, said it was cheerfulness, which he also called well-being, and often exclaims, "For delight and its absence are the boundary of those who have reached full age;" Hecatæus, that it was sufficiency to one's self; Apollodotus of Cyzicum, that it was delectation; as Nausiphanes, that it was undauntedness,[1564] for he said that it was this that was called by Democritus imperturbability. In addition to these still, Diotimus declared the end to be perfection of what is good, which he said was termed well-being. Again, Antisthenes, that it was humility. And those called Annicereans, of the Cyrenaic succession, laid down no definite end for the whole of life; but said that to each action belonged, as its proper end, the pleasure accruing from the action. These Cyrenaics reject Epicurus' definition of pleasure, that is the removal of pain, calling that the condition of a dead man; because we rejoice not only on account of pleasures, but companionships and distinctions; while Epicurus thinks that all joy of the soul arises from previous sensations of the flesh. Metrodorus, in his book *On the Source of Happiness in Ourselves being greater than that which arises from Objects*, says: What else is the good of the soul but the sound state of the flesh, and the sure hope of its continuance?

[1563] The text has ἀρετῶν, virtues, for which, in accordance with Pythagoras' well-known opinion, ἀριθμῶν has been substituted from Theodoret.

[1564] For κατάπληξιν of the text, Heinsius reads ἀκατάπληξιν, which corresponds to the other term ascribed to Democritus—ἀθαμβίην.

CHAPTER XXII.—PLATO’S OPINION, THAT THE CHIEF GOOD CONSISTS IN ASSIMILATION TO GOD, AND ITS AGREEMENT WITH SCRIPTURE.

Further, Plato the philosopher says that the end is twofold: that which is communicable, and exists first in the ideal forms themselves, which he also calls “the good;” and that which partakes of it, and receives its likeness from it, as is the case in the men who appropriate virtue and true philosophy. Wherefore also Cleanthes, in the second book, *On Pleasure*, says that Socrates everywhere teaches that the just man and the happy are one and the same, and execrated the first man who separated the just from the useful, as having done an impious thing. For those are in truth impious who separate the useful from that which is right according to the law. Plato himself says that happiness (εὐδαιμονία) is to possess rightly the dæmon, and that the ruling faculty of the soul is called the dæmon; and he terms happiness (εὐδαιμονία) the most perfect and complete good. Sometimes he calls it a consistent and harmonious life, sometimes the highest perfection in accordance with virtue; and this he 376 places in the knowledge of the Good, and in likeness to God, demonstrating likeness to be justice and holiness with wisdom. For is it not thus that some of our writers have understood that man straightway on his creation received what is “according to the image,” but that what is according “to the likeness” he will receive afterwards on his perfection? Now Plato, teaching that the virtuous man shall have this likeness accompanied with humility, explains the following: “He that humbleth himself shall be exalted.”[1565] He says, accordingly, in *The Laws:* “God indeed, as the ancient saying has it, occupying the beginning, the middle, and the end of all things, goes straight through while He goes round the circumference. And He is always attended by Justice, the avenger of those who revolt from the divine law.” You see how he connects fear with the divine law. He adds, therefore: “To which he, who would be happy, cleaving, will follow lowly and beautified.” Then, connecting what follows these words, and admonishing by fear, he adds: “What conduct, then, is dear and conformable to God? That which is characterized by one word of old date: *Like will be dear to like*, as to what is in proportion; but things out of proportion are neither dear to one another, nor to those which are in proportion. And that therefore he that would be dear to God, must, to the best of his power, become such as He is. And in virtue of the same reason, our self-controlling man is dear to God. But he that has no self-control is unlike and diverse.” In saying that it was an ancient dogma, he indicates the teaching which had come to him from the law. And having in the *Theatœtus* admitted that evils make the circuit of mortal nature and of this spot, he adds: “Wherefore we must try to flee hence as soon as possible. For flight is likeness to God as far as possible. And likeness is to become holy and just with wisdom.” Speusippus, the nephew of Plato, says that happiness is a perfect state in those who conduct themselves in accordance with nature, or the state of the good: for which condition all men have a desire, but the good only attained to quietude; consequently the virtues are the authors of happiness. And Xenocrates the Chalcedonian defines happiness to be the possession of virtue, strictly so called, and of the power subservient to it. Then he clearly says, that the seat in which it resides is the soul; that by which it is effected, the virtues; and that of these as parts are formed praiseworthy actions, good habits and dispositions, and motions, and relations; and that corporeal and external objects are not without these. For Polemo, the disciple of Xenocrates, seems of the opinion that happiness is sufficiency of all good things, or of the most and greatest. He lays down the doctrine, then, that happiness never exists without virtue; and that virtue, apart from corporeal and external objects, is sufficient for happiness. Let these things be so. The contradictions to the opinions specified shall be adduced in due time. But on us it is incumbent to reach the unaccomplished end, obeying the commands—that is, God—and living according to them, irreproachably and intelligently, through knowledge of the divine will; and assimilation as far as possible in accordance with right reason is the end, and restoration to perfect adoption by the Son, which ever glorifies the Father by the great High Priest who has deigned to call us brethren and fellow-heirs. And the apostle, succinctly describing the end, writes in the Epistle to the Romans: “But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”[1566] And viewing the hope as twofold—that which is expected, and that which has been received—he now teaches the end to be the restitution of the hope. “For patience,” he says, “worketh experience, and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit that is given to us.”[1567] On account of which love and the restoration to hope, he says, in another place, “*which rest* is laid up for us.”[1568] You will find in Ezekiel the like, as follows: “The soul that sinneth, it shall die. And the man who shall be righteous, and shall do judgment and justice, who has not eaten on the mountains, nor lifted his eyes to the idols of the house of Israel, and hath not defiled his neighbour’s wife, and hath not approached to a woman in the time of her uncleanness (for he does not wish the seed of man to be dishonoured), and will not injure a man; will restore the debtor’s pledge, and will not take usury; will turn away his hand from wrong; will do true judgment between a man and his neighbour; will walk in my ordinances, and keep my commandments, so as to do the truth; he is righteous, he shall surely live, saith Adonai the Lord.”[1569] Isaiah too, in exhorting him that hath not believed to gravity of life, and the Gnostic to attention, proving that man’s virtue and God’s are not the same, speaks thus: "Seek the Lord, and on finding Him call on Him. And when He shall draw near to you, let the wicked forsake his ways, and the unrighteous man his ways; and let him return to the Lord, and he shall obtain mercy," down to "and your thoughts from my thoughts."[1570] "We," then, according to the noble apostle, "wait for the hope of righteousness by faith. For in Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love."[1571] And we desire that every one of you show the same diligence to the full assurance of hope," down to "made an high priest for ever, after the order of Melchizedek."[1572] Similarly with Paul "the All-virtuous Wisdom" says, "He that heareth me shall dwell trusting in hope."[1573] For the restoration of hope is called by the same term "hope." To the expression "will dwell" it has most beautifully added "trusting," showing that such an one has obtained rest, having received the hope for which he hoped. Wherefore also it is added, "and shall be quiet, without fear of any evil." And openly and expressly the apostle, in the first Epistle to the Corinthians says, "Be ye followers of me, as also I am of Christ,"[1574] in order that that may take place. If ye are of me, and I am of Christ, then ye are imitators of Christ, and Christ of God. *Assimilation to God, then, so that as far as possible a man becomes righteous and holy with wisdom* he lays down as the aim of faith, and the end to be that restitution of the promise which is effected by faith. From these doctrines gush the fountains, which we specified above, of those who have dogmatized about "the end." But of these enough.

[1565] Luke xiv. 11.

[1566] Rom. vi. 22.

[1567] Rom. v. 4, 5.

[1568] Probably Heb. iv. 8, 9.

[1569] Ezek. xviii. 4–9.

[1570] Isa. lv. 6, 7, 9.

[1571] Gal. v. 5, 6.

[1572] Heb. vi. 11–20.

[1573] Prov. i. 33.

[1574] 1 Cor. xi. 1.

CHAPTER XXIII.—ON MARRIAGE.

Since pleasure and lust seem to fall under marriage, it must also be treated of. Marriage is the first conjunction of man and woman for the procreation of legitimate children.[1575] Accordingly Menander the comic poet says:—

> "For the begetting of legitimate children,
> I give thee my daughter."

We ask if we ought to marry; which is one of the points, which are said to be relative. For some must marry, and a man must be in some condition, and he must marry some one in some condition. For every one is not to marry, nor always. But there is a time in which it is suitable, and a person for whom it is suitable, and an age up to which it is suitable. Neither ought every one to take a wife, nor is it every woman one is to take, nor always, nor in every way, nor inconsiderately. But only he who is in certain circumstances, and such an one and at such time as is requisite, and for the sake of children, and one who is in every respect similar, and who does not by force or compulsion love the husband who loves her. Hence Abraham, regarding his wife as a sister, says, "She is my sister by my father, but not by my mother; and she became my wife,"[1576] teaching us that children of the same mothers ought not to enter into matrimony. Let us briefly follow the history. Plato ranks marriage among outward good things, providing for the perpetuity of our race, and handing down as a torch a certain perpetuity to children's children. Democritus repudiates marriage and the procreation of children, on account of the many annoyances thence arising, and abstractions from more necessary things. Epicurus agrees, and those who place good in pleasure, and in the absence of trouble and pain. According to the opinion of the Stoics, marriage and the rearing of children are a thing indifferent; and according to the Peripatetics, a good. In a word, these, following out their dogmas in words, became enslaved to pleasures; some using concubines, some mistresses, and the most youths. And that wise quaternion in the garden with a mistress, honoured pleasure by their acts. Those, then, will not escape the curse of yoking an ass with an ox, who, judging certain things not to suit them, command others to do them, or the reverse. This Scripture has briefly showed, when it says, "What thou hatest, thou shalt not do to another."[1577]

But they who approve of marriage say, Nature has adapted us for marriage, as is evident from the structure of our bodies, which are male and female. And they constantly proclaim that command, “Increase and replenish.”[1578] And though this is the case, yet it seems to them shameful that man, created by God, should be more licentious than the irrational creatures, which do not mix with many licentiously, but with one of the same species, such as pigeons and ringdoves,[1579] and creatures like them. Furthermore, they say, “The childless man fails in the perfection which is according to nature, not having substituted his proper successor in his place. For he is perfect that has produced from himself his like, or rather, when he sees that he has produced the same; that is, when that which is begotten attains to the same nature with him who begat.” Therefore we must by all means marry, both for our country’s sake, for the succession of children, and as far as we are concerned, the perfection of the world; since the poets also pity a marriage half-perfect and childless, but pronounce the fruitful one happy. But it is the diseases of the body that principally show marriage to be necessary. For a wife’s care and the assiduity of her constancy appear to exceed the 378 endurance of all other relations and friends, as much as to excel them in sympathy; and most of all, she takes kindly to patient watching. And in truth, according to Scripture, she is a needful help.[1580] The comic poet then, Menander, while running down marriage, and yet alleging on the other side its advantages, replies to one who had said:—

[1575] [He places the essence of marriage in the chaste consummation itself, the first after lawful nuptials. Such is the force of this definition, which the note in ed. Migne misrepresents, as if it were a denial that *second* nuptials are marriage.]

[1576] Gen. xx. 12.

[1577] Tob. iv. 15.

> “I am averse to the thing,
> For you take it awkwardly.”

Then he adds:—

> “You see the hardships and the things which annoy you in it.
> But you do not look on the advantages.”

And so forth.

Now marriage is a help in the case of those advanced in years, by furnishing a spouse to take care of one, and by rearing children of her to nourish one’s old age.

> “For to a man after death his children bring renown,
> Just as corks bear the net,
> Saving the fishing-line from the deep.”[1581]

[1578] Gen. i. 28.

[1579] [The offering of the purification has a beautiful regard to the example of the turtle-dove; and the marriage-ring may have been suggested by the ringdove, a symbol of constancy in nature.]

[1580] Gen. ii. 18. [A beautiful tribute to the true wife.]

[1581] The corrections of Stanley on these lines have been adopted. They occur in the *Choephoræ* of Æschylus, 503, but may have been found in Sophocles, as the tragic poets borrowed from one another.

according to the tragic poet Sophocles.

Legislators, moreover, do not allow those who are unmarried to discharge the highest magisterial offices. For instance, the legislator of the Spartans imposed a fine not on bachelorhood only, but on monogamy,[1582] and late marriage, and single life. And the renowned Plato orders the man who has not married to pay a wife's maintenance into the public treasury, and to give to the magistrates a suitable sum of money as expenses. For if they shall not beget children, not having married, they produce, as far as in them lies, a scarcity of men, and dissolve states and the world that is composed of them, impiously doing away with divine generation. It is also unmanly and weak to shun living with a wife and children. For of that of which the loss is an evil, the possession is by all means a good; and this is the case with the rest of things. But the loss of children is, they say, among the chiefest evils: the possession of children is consequently a good thing; and if it be so, so also is marriage. It is said:—

> "Without a father there never could be a child,
> And without a mother conception of a child could not be.
> Marriage makes a father, as a husband a mother."[1583]

Accordingly Homer makes a thing to be earnestly prayed for:—

> "A husband and a house;"

yet not simply, but along with good agreement. For the marriage of other people is an agreement for indulgence; but that of philosophers leads to that agreement which is in accordance with reason, bidding wives adorn themselves not in outward appearance, but in character; and enjoining husbands not to treat their wedded wives as mistresses, making corporeal wantonness their aim; but to take advantage of marriage for help in the whole of life, and for the best self-restraint.

Far more excellent, in my opinion, than the seeds of wheat and barley that are sown at appropriate seasons, is man that is sown, for whom all things grow; and those seeds temperate husbandmen ever sow. Every foul and polluting practice must therefore be purged away from marriage; that the intercourse of the irrational animals may not be cast in our teeth, as more accordant with nature than human conjunction in procreation. Some of these, it must be granted, desist at the time in which they are directed, leaving creation to the working of Providence.

[1582] i.e., not entering into a second marriage after a wife's death. But instead of μονογαμίου some read κακογαμίου—bad marriage.

[1583] [To be a *mother*, indeed, one must be first a *wife;* the woman who has a child out of wedlock is not entitled to this holy name.]

By the tragedians, Polyxena, though being murdered, is described nevertheless as having, when dying, taken great care to fall decently,—

> “Concealing what ought to be hid from the eyes of men.”

Marriage to her was a calamity. To be subjected, then, to the passions, and to yield to them, is the extremest slavery; as to keep them in subjection is the only liberty. The divine Scripture accordingly says, that those who have transgressed the commandments are sold to strangers, that is, to sins alien to nature, till they return and repent. Marriage, then, as a sacred image, must be kept pure from those things which defile it.[1584] We are to rise from our slumbers with the Lord, and retire to sleep with thanksgiving and prayer,—

> “Both when you sleep, and when the holy light comes,”

confessing the Lord in our whole life; possessing piety in the soul, and extending self-control to the body. For it is pleasing to God to lead decorum from the tongue to our actions. Filthy speech is the way to effrontery; and the end of both is filthy conduct.

Now that the Scripture counsels marriage, and allows no release from the union, is expressly contained in the law, “Thou shalt not put away thy wife, except for the cause of fornication;” 379 and it regards as fornication, the marriage of those separated while the other is alive. Not to deck and adorn herself beyond what is becoming, renders a wife free of calumnious suspicion, while she devotes herself assiduously to prayers and supplications; avoiding frequent departures from the house, and shutting herself up as far as possible from the view of all not related to her, and deeming housekeeping of more consequence than impertinent trifling. “He that taketh a woman that has been put away,” it is said, “committeth adultery; and if one puts away his wife, he makes her an adulteress,”[1585] that is, compels her to commit adultery. And not only is he who puts her away guilty of this, but he who takes her, by giving to the woman the opportunity of sinning; for did he not take her, she would return to her husband. What, then, is the law?[1586] In order to check the impetuosity of the passions, it commands the adulteress to be put to death, on being convicted of this; and if of priestly family, to be committed to the flames.[1587] And the adulterer also is stoned to death, but not in the same place, that not even their death may be in common. And the law is not at variance with the Gospel, but agrees with it. How should it be otherwise, one Lord being the author of both? She who has committed fornication liveth in sin, and is dead to the commandments; but she who has repented, being as it were born again by the change in her life, has a regeneration of life; the old harlot being dead, and she who has been regenerated by repentance having come back again to life. The Spirit testifies to what has been said by Ezekiel, declaring, "I desire not the death of the sinner, but that he should turn."[1588] Now they are stoned to death; as through hardness of heart dead to the law which they believed not. But in the case of a priestess the punishment is increased, because "to whom much is given, from him shall more be required."[1589]

[1584] [A holy marriage, as here so beautifully defined, was something wholly unknown to Roman and Greek civilization. Here we find the Christian family established.]

[1585] Matt. v. 32; xix. 9.

[1586] Lev. xx. 10; Deut. xxii. 22.

[1587] Lev. xxi. 9.

Let us conclude this second book of the *Stromata* at this point, on account of the length and number of the chapters.

[1588] Ezek. xxxiii. 11.

[1589] Luke. xii. 48.

Elucidations.

I.

(On the Greeks, cap. i. note 3, p. 347.)

The admirable comments of Stier on the Greeks, who said to Philip, "*We would see Jesus*,"[1590] seem to me vindicated by the history of the Gospel, and by the part which the Greeks were called to take in its propagation. Clement seems to me the man of Providence, who gives rich significance to "the corn of wheat," and its multiplication in Gentile discipleship. And in this I am a convert to Stier's view, against my preconceptions. That the Greeks who were at Jerusalem at the Passover were other than Hellenistic Jews, or Greek proselytes, always seemed to me improbable; but, more and more, I discover a design in this narrative, which seems to me thoroughly sustained by the history of the Gentile churches, which were Greek everywhere originally, and for the use of which the Septuagint had been prepared in the providence of God. To say nothing of the New-Testament Scriptures, the whole symbolic and liturgic system of the early Christians and all the Catholic councils which were Greek in their topography, language, and legislation, confirm the sublime thought which Stier has elucidated. "The Pharisees said, *The world is gone after him;* and there were certain Greeks," etc. So the story is introduced. Jesus is told of their desire to see him; and he answers, "The hour is come that the Son of man should be glorified;" and he goes on to speak of his death as giving life to the world. I feel grateful to Stier for his bold originality in treating the subject; and I trust others will find that it invests the study of the ante-Nicene Fathers with a fresh interest, and throws back from their writings a peculiar reflex light on the New-Testament Scriptures themselves. 38

II.

(See p. 352, note 9.)

Μόνος ὁ σοφὸς ἐλέυφερος. Stier, in his comments[1591] on St. John (viii. 32–36), may well be compared with this chapter of Clement's. The eighteenth chapter of this book must also be kept in view if we would do full justice to the true position of Clement, who recognises nothing in heathen philosophy as true wisdom, save as it flows from God, in Moses, and through the Hebrew Church. That Greek philosophy, so viewed, did lead to Christ, and that this great principle is recognised in the apostolic teachings, seems to me indisputable. This illustrates what has been noted above in Elucidation I.

III.

(See p. 359.)

[1590] *Reden Jesu.* St. John xii. 23–26.

[1591] "Words of Jesus." Translation (vol. v. p. 354, ed. Edinburgh, 1856).

Clement notes that the false Gnostics rejected the Epistles to Timothy,[1592] chiefly because of 1 Tim. vi. 20. Beausobre (*Histoire du Manichéisme*, tom. ii. p. v.) doubts as to Basilides, whether he is open to this charge; but Jerome accuses him expressly of rejecting the pastoral epistles, and that to the Hebrews. For this, and Neander's qualifying comment, see Kaye, p. 263. Clement is far from charging Basilides, personally, with an immoral life, or from lending his sanction to impurity; but a study of the Gnostic sects, with whom our Alexandrian doctor was forced to contend, will show that they were introducing, under the pretence of Christianity, such abominations as made their defeat and absolute overthrow a matter of life and death for the Church. To let *such teachers* be confounded with Christians, was to neutralize the very purpose for which the Church existed. Now, it was in the deadly grapple with such loathsome errorists, that the idea of "Catholic orthodoxy" became so precious to the primitive faithful. They were forced to make even the heathen comprehend the existence of that word-wide confederation of churches already explained,[1593] and to exhibit their Scriptural creed and purity of discipline, in the strongest contrast with these pestilent "armies of the aliens," who were neither Gnostics nor Christians indeed, much less Catholic or Orthodox teachers and believers.

Now, if in dealing with counterfeits Clement was obliged to meet them on their own grounds, and defeat them on a plan, at once intelligible to the heathen, and enabling all believers to "fight the good fight of faith" successfully, we must concede that he knew better than we can, what was suited to the Alexandrian schools, their intellect, and their false mysticism. His works were a great safeguard to those who came after him; though they led to the false system of exposition by which Origen so greatly impaired his services to the Church, and perhaps to other evils, which, in the issue, shook the great patriarchate of Alexandria to its foundations. It is curious to trace the influence of Clement, through Tertullian and St. Augustine, upon the systems of the schoolmen, and again, through them, on the Teutonic reformers. The mysticism of Fénelon as well, may be traced, more than is generally credited, to the old Alexandrian school, which was itself the product of some of the most subtle elements of our nature, sanctified, but not wholly controlled, by the wisdom that is from above. Compare the interminable controversies of the period, in the writings of Fénelon and Bossuet; and, for a succinct history, see *L'Histoire de l'église de France*, par l'Abbe Guettée, tom. xi. p. 156 *et seqq.*

[1592] *Stromata*, book ii. cap. xi. p. 358, *supra*.

[1593] Quotation from Milman, p. 166, this volume.

THE STROMATA, OR MISCELLANIES.

Book III.[1594]

CAPUT I.—BASILIDIS SENTENTIAM DE CONTINENTIA ET NUPTIIS REFUTAT.

Ac Valentiniani quidem, qui desuper ex divinis emissionibus deduxere conjugationes, acceptum habent matrimonium: Basilidis autem sectatores, “Cum interrogassent, inquiunt, apostoli, nun sit melius uxorem non ducere, dicunt respondisse Dominum: ‘Non omnes capiunt verbum hoc. Sunt enim eunuchi alii a nativitate, alii vero a necessitate.’”[1595] Hoc dictum autem sic interpretantur: “Quidam ex quo nati sunt, naturaliter feminam aversantur, qui quidem hoc naturali utentes temperamento, recte faciunt, si uxorem non ducant. Hi, inquiunt, eunuchi sunt ex nativitate. Qui autem sunt a necessitate, ii sunt theatrici exercitatores, qui, gloriæ studio retracti, se continent. Quinetiam qui casu aliquo excisi sunt, eunuchi facti sunt per necessitatem. Qui itaque eunuchi fiunt per necessitatem, non fiunt eunuchi secundum logon, seu rationem. Qui autem regni sempiterni gratia seipsos castrarunt, id ad declinandas, inquiunt, conjugii molestias fecerunt, quod procurandæ rei familiaris onus ac sollicitudinem timerent. Et illud: ‘Melius est nubere quam uri,’[1596] dicentem Apostolum aiunt velle: Ne animam tuam in ignem injicias, noctu et interdiu resistens, et timens ne a continentia excidas. Nam cum in resistendo occupata fuerit anima, a spe est divisa”—Patienter igitur sustine,” inquit his verbis Isidoms in *Moralibus*, “contentiosam mulierem, ne a Dei gratia avellaris; et cum ignem in semine excreveris, cum bona ores conscientia. Quando autem, inquit, tua gratiarum actio delapsa fuerit in petitionem, et deinceps’ steteris, ut tamen labi ac timbare non desinas, duc uxorem. Sin est aliquis juvenis, vel pauper, vel infirmus, et non ei libel logo, seu rationi, convenienter uxorem ducere, is a fratre ne discedat; dicat: Ingressus sum in sancta, nihil possum pati. Quod si eum suspicio aliqua subeat, dicat: Frater, impone mihi manure, ne peccem; et confestim turn in mente, turn in corpore opem experietur. Velit modo quod bonum est perficere, et assequetur. Nonnunquam autem ore tenus dicimus: Nolumus peccare; animus autem noster propendet in pectatum. Qui est ejusmodi, propier meturn, quod vult, non facit, ne ei constituatur supplicium. At hominum generi quædam necessaria sunt ac naturalia duntaxat. Quod indumentis egeat, necessarium simul est et naturale: est autem venerea voluptas naturalis, sed non necessaria.” Has voces adduxi ad reprehendendos Basilidianos, qui non recte vivunt, ut qui vel peccandi potestatem habeant propier perfectionera, vel omnino quidera natura salvi futuri sint, etsi nunc peccent, quod naturæ dignitate sunt electi. Neque vero primi dogmaturn architecti eorumdem perpetrandorum potestatem illis faciunt. Ne ergo Christi nomen suspicientes, et iis, qui sunt in gentibus intemperantissimi, incontinentius viventes, nomini maledictum inurant. “Qui enim sunt ejusmodi, pseudapostoli, operarii dolosi,” usque ad illud: “Quorum finis erit secundum opera eorum.”[1597] Est ergo continentia, corporis despicientia secundum confessionem in Deum; non solum enim in rebus venereis, sed etiam in aliis, quæ anima perperam concupiscit, non contenta necessariis, versatur continentia. Est autem et in lingua, et in acquirendo, et in utendo, et in concupiscendo continentia. Non docet autem ea solummodo esse temperantes, siquidem præbet nobis temperantiam, ut quæ sit divina potestas et gratia. Dicendum est ergo, quidnam nostris videatur de eo, quod est propositum. Nos quidem castitatem, et eos, quibus hoc a Deo datum est, beatos decimus: monogamiam autem, et quæ consistit in uno solum matrimonio, honestatem admira tour; dicerites tamen oportere aliorum misereri, et “alterum alterius onera portare,”[1598] ne “quis, cure” recte “stare videatur,”[1599] ipse quoque 382 “cadat.” De secundis autum nuptiis: “Si uraris,” inquit Apostolus, “jungere matrimonio.”[1600]

[1594] After much consideration, the Editors have deemed it best to give the whole of this book in Latin. [In the former Book, Clement has shown, not without a decided leaning to chaste celibacy, that marriage is a holy estate, and consistent with the perfect man in Christ. He now enters upon the refutation of the false-Gnostics and their licentious tenets. Professing a stricter rule to begin with, and despising the ordinances of the Creator, their result was the grossest immorality in practice. The melancholy consequences of an enforced celibacy are, here, all foreseen and foreshown; and this Book, though necessarily offensive to our Christian tastes, is most useful as a commentary upon the history of monasticism, and the celibacy of priests, in the Western churches. The resolution of the Edinburgh editors to give this Book to scholars *only*, in the Latin, is probably wise. I subjoin a succint analysis, in the elucidations.]

[1595] Matt. xix. 11, 12.

[1596] Matt. xix. 11, 12.

CAPUT II.—CARPOCRATIS ET EPIPHANIS SENTENTIAM DE FEMINARUM COMMUNITATE REFUTAT.

Qui autem a Carpocrate descendunt et Epiphane, censent oportere uxores esse communes; a quibus contra nomen Christi maximum emanavit probruin. Hic autem Epiphanes, cujus etiam scripta feruntur, filius erat Carpocratis, et matris Alexandriæ nomine, ex patre quidera Alexandrinus, ex matre vero Cephalleneus. Vixit autem solum septemdecim annos, et Same, quæ est urbs Cephalleniæ, ut deus est honore affectus. Quo in loco templum ex ingentibus lapidibus, altaria, delubra, museum, ædificatum est et consecratum; et cure est nova luna, convenientes Cephallenei, diem natalem, quo in deos relatus est Epiphanes, sacrificant, libantque, et convivantur, et hymnos canunt. A patre autem didicit et orbem disciplinarum et Platonis philosophiam. Fuit autem princeps monadicæ[1601] cognitionis. A quo etiam profluxit hæresis eorum, qui nunc sunt, Carpocratianorum. Is ergo dicit in libro *De justitia*, “Justitiam Dei esse quamdam cure æqualitate communionem. Æquale quidera certe cœlum undequaque extensum totam terrain cingit. Et nox ex æquo stellas omnes ostendit; et diei auctorem et lucis patrem, solem, Deus ex alto æqualem effudit omnibus, qui possunt videre (illi autem omnes communiter respiciunt), quoniam non discernit divitem vel pauperem vel populi principem, insipientes et sapientes, femmas et masculos, liberos, servos. Sed neque secus facit in brutis. Cure autem omnibus animantibus æque ipsum communem effuderit. bonis et malis justitiam suam confirmat, cure nemo possit plus habere, neque auferre a proximo, ut ipse illius lucem habeat duplicatam. Sol facit omnibus animantibus communia exorm nutrimenta, communi justitia ex æquo data omnibus: et ad ea, quæ sunt hujusmodi, similiter se habet genus boum, ut bores; et suum, at sues, et ovium, ut oves; et reliqua omnia. Justitia enim in iis apparel esse communitas. Deinde per communitatem omnia similiter secundum sua genera seminantur, et commune nutrimentum editur humi pascentibus jumentis omnibus, et omnibus ex æquo; ut quod nulla liege circumscriptum sit, sed ejus, qui donat, jubentis suppeditatione, convenienter justeque adsit omnibus. Sed neque generationi posita est lex, esset enim jamdiu abolita: ex æquo autem seminant et generant, habentia innatam a justitia communionera: ex æquo communiter omnibus oculum ad videndum, creator et pater omnium, sua justitia legera ferens, præbuit, non discernens feminam a masculor non id quod est rationis particeps, ab experte rationis, el, ut semel dicam, nullum a nullo; sed æqualitate et communitate visum similiter dividens, uno jussu omnibus est largitus. Leges autem, inquit, hominum, cum ignorationem castigare non possent, contra leges facere docuerunt: legum enim proprietas dissecuit divinæ legis communionem et arrodit; non intelligens dictum Apostoli dicentis: ‘Per legem peccatum cognovi.’ Et meum et tuum dicit subiisse per leges, ut quæ non amplius communiter fruantur (sunt enim communia), neque terra, neque possessionibus, sed neque matrimonio. Fecit enim rites communiter omnibus, quæ neque passerem, neque furem abnegant; et frumentum similiter, et alios fructus. Violata autem communio et æqualitas, genuit furem pecorum et fructuum. Cum ergo Deus communiter omnia fecisset homini, et feminam cure masculo communiter conjunxisset, et omnia similiter animantia conglutinasset, pronuntiavit justitiam, communionem cum æqualilate. Qui autem sic nati sunt, communionera, quæeorum conciliat generationem, abnegaverunt. Et dicit, si unam ducens habeat, cure omnium possint esse participes, sicut reliqua recit animantia.” Hæc cum his verbis dixisset, subjungit rursus his verbis: “Intensam enim et vehementiorem ingeneravit masculis cupiditatem ad generum perpetuitatem, quam nec lex, nec mos, nec aliquid aliud potest abolere: est enim Dei decretum.” Et quomodo amplius hic in nostra examinetur oratione, cum legem et Evangelium perhæc aperte destruat? Ilia enim dicit: “Non mœchaberis.”[1602] Hoc autem dicit: “Quicunque respicit ad concupiscentiam, jam mœchatus est.”[1603] Illud enim: “Non concupisces,”[1604] quod a lege dicitur, ostendit unum esse Deum, qui præ dicatur per legem et prophetas et Evangelium. Dicit enim: “Non concupisces uxorem proximi tui.” Proximus autem non est Judæus Judæo: frater enim est et eumdem habet Spiritum; restat ergo, ut propinquum dicat eum qui est alterius gentis. Quomodo autem non propinquus, qui aptus est esse Spiritus particeps? Non solum enim Hebræorum, sed etiam gentium pater est Abraham. Si autem quæ est adulterata, et qui in eam fornicatus est, capite punitur:[1605] clarum est utique præceptum, quod dicit: “Non concupisces uxorem propinqui tui,” loqui de gentibus: ut cure quis secundum legera et ab uxore proximi eta sorore abstinuefit, aperte audiat a Domino: “Ego autem dico, non concupisces.” Additio autem hujus particulæ “ego,” majorem præcepti vim ostendit. Quod autem cure Deo bellum gerat Carpocrates, et Epiphanes etiam in eo, qui vulgo jactatur, libro *De justilia,* patet ex eo quod subjungit his verbis: “Hinc ut qui ridiculum dixerit, legislatoris hoc verbum audiendum est: ‘Non concupisces:’ usque ad id, quod magis ridicule dicit: ‘Res proximi tui.’ Ipse enim, qui dedit cupiditatem, ut quæ contineret generationem, jubet eam auferre, cum a nullo earn auferat animali. Illud autem: ‘Uxorein proximi mi,’ quo communionera cogit ad proprietatem, dixit adhuc magis ridicule.” Ethæc quidera dogmata constituunt egregii Carpocratiani. Hos dicunt et aliquos alios similium malorum æmulatores, ad cœnas convenientes (neque enim dixerim “agapen” eorum congressionem)[1606] viros simul et mulieres, postquam cibis venerem excitantibus se expleverint, lumine amoto, quod eorum fornicatoriam hanc justitiam pudore afficiebat, aversa lucema, coire quomodo velint, et cure quibus velint: meditatos autem inejusmodi “agape” communionem, interdiu jam, a quibus velint mulieribus exigere Carpocrateæ (divinæ enim nefas est discere) legis obedientiam. Has leges, ut sentio, ferre opportuit Carpocratem canum et suum et hircorum libidinibus. Mihi autem videtur, Platonem quoque mate intellexisse, in *Republica* dicentem, oportere esse communes omnium uxores: ut qui diceret eas quidem, quæ nondum nupserant, esse communes eorum, qui essent petituri, quemadmodum theatram quoque est commune spectatorum; esse autem unamquamque uniuscujusque qui præoccupasset, et non amplius communem esse earn quæ nupsisset. Xanthus autem in iis, quæ scribuntur *Magica:* “Cœunt autem,” inquit, “magi cum matribus et filiabus: et fas esse aiunt coire cure sororibus, et communes esse uxores, non vi et clam, sed utrisque consentientibus, cure velit alter ducere uxorem alterius.” De his et similibus hæresibus existimo Judam prophetice dixisse in epistola: “Similiter quidera hi quoque somniantes” (non enim vigilantes ad veritatem se applicant), usque ad illud: “Et os eorum loquitur superba.”[1607]

[1597] 2 Cor. ix. 13, 15.

[1598] Gal. vi. 2.

[1599] 2 Cor. x. 12.

[1600] 1 Cor. vii. 9.

[1601] *Vid.* Irenæum, lib. i. c. 2, p. 51.

[1602] Ex. xx. 13.

[1603] Matt. v. 28.

[1604] Ex. xx. 17.

[1605] Deut. xxii. 22.

[1606] [Elucidation II.]

[1607] Jude 8–17.

CAPUT III.—QUATENUS PLATO ALIIQUE E VETERIBUS PRÆIVERINT MARCIONITIS ALIISQUE HÆRETICIS, QUI A NUPTIIS IDEO ABSTINENT QUIA CREATURAM MALAM EXISTIMANT ET NASCI HOMINES IN PŒNAM OPINANTUR.

Jam vero si et ipse Plato et Pythagorei, sicut etiam postea Marcionitæ, malam existimarunt esse generationem, longe abfuit, ut communes ipse poneret uxores. Sed Marcionitæ[1608] quidem dicunt malam esse naturam, ex mala materia, et a justo factam opifice ac Creatore. Qua quidera ratione nolentes implere mundum, qui factus est a Creatore, volunt abstinere a nuptiis, resistentes suo Creatori, et contendentes ad bonum, qui vocavit: sed non ad eum, qui, ut dicunt, Deus est diversis moribus præditus. Unde cum nihil hic velint relinquere proprium, non sunt ex destinato animi proposito continentes, sed propter odium conceptum adversum eum, qui creavit, nolentes iis uti, quæ ab ipso sunt creata. Sed hi quidem, qui propter impium, quod cum Deo gerunt, bellum, emoti sunt ab iis cogitationibus, quæ sunt secundum naturam, Dei longanimitatem contemnentes et benignitatem, etsi nolunt uxorem ducere, cibis tamen utuntur creatis, et ærem respirant Creatoris, ut quiet ejus sint opera, et in iis, quæ sunt ejus, permaneant, et inauditam ac novam quamdam, ut aiunt, annuntiatam audiunt cognitionem, etiamsi hoc quoque nomine mundi Domino deberent agere gratias, quod hic acceperint Evangelium. Sed adversus eos quidera, cure de principiis tractabimus, accuratissime disseremus. Philosophi autem, quorum mentionera fecimus, a quibus cure malam esse generationem irapie didicissent Marcionitæ, tanquam suo dogmate gloriantur, non eam volunt esse natura malam, sed anima, quæ veritatem divulgavit. Artimam enim, quam esse divinam fatentur, in hunc mundum deducunt, tanquam in locum supplicii. Oportet autem animas in corpus immissas expiari ex eorum sententia. Non convenit autem plius hoc dogma Marcionistis, sed iis, qui censent in corpora intrudi, et iis alligari, et quasi ex vase in vas aliud transfundi animas. Adversus quos fuerit aliud dicendi tempus, quando de anima tractabimus. Videtur itaque Heraclitus maledictis insequi generationem: “Quoniam autem,” inquit, “nati volunt vivere, et mortes habere, vel potius quiescere; filios quoque relinquunt, ut mortes fiant.” Clarum est autem cum eo conyenire Empedoclem quoque dicentem:—

> Deflevi et luxi, insolitum cernens miser orbem.

Et amplius:—

> Mortua nam ex vivis fecit, species commutans.

Et rursus:—

> Hei mihi! quam infelix horninure genus atque misellum

[1608] [Elucidation III.]

Litibus ex quantis prognati et planctibus estis?

Dicit autem Sibylla quoque:—

Mortales homines, caro qui tantum, et nihil estis;

Similiter atque pœta, qui scribit:—

Haud homine infelix tellus mage quldquam alit alma.

Quin etiam Theognis malam ostendit esse generationera, dicens hoc modo:—

Optima non nasci res est mortalibus ægris, 384
Nec nitidi soils luce micante frui,
Extemplo aut natum portas invadere Ditis.

His autem consequenria scribit quoque Euripides, pœta tragicus:—

Nam nos decebat convenire publice, et
Deflere natum, quod tot ingreditur mala:
Ast mortuum, cuique jam quies data est,
Efferre lætis gratulationibus.

Et rursus similia sic dicit:—

Quis novit, an vivere quidera siet mori,
Siet mori autem vivere?

Idem quod hi, videtur Herodotus quoque inducere dicentem Solonera: “O Crœse, quivis homo nihil est aliud quam calamitas.” Jam vero ejus de Cleobide et Bitone fabula plane nihil aliud vult, quam vituperare generationera, laudare autern morterm.

Et qualis folii, est heminum generatia talis, ait Homerus. Plato autem in *Cratylo*, Orpheo tribuit eum sermonem, quo anima puniri in corpore dicitur: “Nempe corpus hoc animæ σῆμα,” *monumentum*, “quidam esse tradunt: quasi ipsa præsenti in tempore sit sepulta; atque etiam quia anima per corpus σημαίνει,“ *significat*, “quæcunclue significare potest: iedo σῆμα jure vocari. Videatur mihi præterea Orpheus nomen hoc ob id potissimum imposuisse, quod anima in corpore hoc delictorum luat pœnas.” Operæ pretium est autem meminisse etiam eorum, quæ dicit Philolaus. Sic enim dicit hic Pythagoreus: “Testantur autem veteres quoque theologi et vates, ad luenda supplicia animam conjunctam esse corpori, et in eo tanquam in *monumento* esse sepultam.” Quin etiam Pindarus de iis, quæ sunt in Eleusine, mysteriis loquens, infert: “Beatus, qui cum ilia sub terra videtit communia, novit quidem vitæ finem, novit autem datum Jovis imperium.” Et Plato similiter in Pædonene non veretur hoc modo scribere: “Porto autem hi, qui nobishæc constituerunt mysteria, non aliquid aliud,” usque ad: “Et cure diis habitatlone.” Quid vero, cum dieit: “Quandiu corpus habuefimus, et anima nostra cum ejusmodi malo admista fuerit, illud, quod desideramus, nunquam satis assequemur?” annon significat generationem esse causam maximorum malorum? Jam vero in *Phædone* quoque testatur: “Evenit enim, ut qui recte philosophantur, non animadvertantur ab aliis in nullam rem aliam suum studium conferre, quam ut emoriantur, et sint mortui.” Et runus: “Ergo hic quoque philosophi anima corpus maxime vilipendit, et ab eo fugit, ipsa autem secum seorsim esse quærit.” Nunquid autem consentit cum divino Apostolo, qui dicit: “Infelix ego homo, quis me liberabit a corpore mortis hujus?”[1609] nisi forte eorum consensionem, qui trahuntur in vitium, “corpus morris” dicit tropice. Atque coitum quoque, qui est principium generationis, vel ante Marcionem vietur Plato aversari in primo *De republica:* ubi cum laudasset senectutem, subjungit: “Velim scias, quod quo magis me deficiunt alise,” nempe corporis, “voluptates, eo magis confabulandi cupiditas, et voluptas, quam ex ea re capio, augetur.” rei veneree injecta esset menrio: “Bona verba quæso,” inquit: “ego vero lubenter isthinc, tanquam ad insano aliquo et agresti domino, effugi?’ Rursus in *Phædone,* vituperans generationem, dicit: “Quæ ergo de his in arcanis dicitur, hæc est oratio, quod nos homines sumus in custodia allqua.” Et rursus: “Qui autem pie præcæ teris vixisse inveniuntur, hi sunt, qui ex his terrenis locis, tanquam e carcere, soluti atque liberati, ad puram in altioribus locis habitationem transcendunt.” Sed tamen quamvis ita se habeat, recte a Deo mundum administrari existimat; unde dicit: “Non oportet autem seipsum solvere, nec effugere.” Et ut paucis dicam, non dedit Marcioni occasionem, ut malam existimaret materiam, cum ipse pie de mundohæc dixerit: “Ab eœnim, qui ipsum construxit, habet omnia bona: a priori autem deformirate incommoda et injusta omnia, quæ intra cœlum nascuntur, mundus ipse sustinet, et animantibus inserit.” Adhuc autem subjungit manifestius: “Cujus quidem defectus est coporea temperatura, priscæ naturge comes; ham quiddam valde deforme erat, et ordinis expert, priusquampræsenti ornatu decoraretur.” Nihilominus autem in *Legibus* quoque deflet humanum genus, sic dicens: “Dii autem hominum genus laboribus naturæ pressum miserati, remissiones ipsis statuerunt laborum, solemnium videlicit festorum vicissitudines.” Et in *Epinomide* persequitur etiam causas, cur sint horninure miserti, et sic dicit: “Ab initio ipsum esse genitum, est grave cuilibet animanti: primum quidem, quod eorum constitutionis sint participes, quæ in utero gestantur; deinde ipsum nasci, et præterea nutriri et erudiri, per irmumerabiles labores universa fiunt, ut omnes dicimus.” Quid vero? annon Heraclitus generationera quoque dicit esse mortem? Pythagoras autem similiter atque Socrates in *Gorgia,* cum dicit: “Mors est, quæ unque experrecti videmus: quæ cunque autem dormientes, somnus.” Sed de his quidem satis. Quando autem tractabimus de principiis, tune et has repugnantias, quas et innuunt philosophi, et suis dogmatibus decernunt Marcionistæ, considerabimus. Cæterum satis dilucide ostensas esse existimo, externorum alienorumque dogmaturn occasiones Marcionem ingrate et indocte accepisse a Platone. Nobis autem procedar sermo de continentia. Dicebamus autem” Græcos adversus liberorum generationem multa dixisse, incommoda, quæ comitari eam solent, respicientes: quæ cum impie excepissent Marcionitæ, impie fuisse ingratos in Creatorem. Dicit enim tragœdia:— 385

[1609] Rom. vii. 24.

Non nascier præstat homines, quam nastier.
Dein filios acerbis cum coloribus
Enitor, ast enixa, si stolidi scient,
Afflictor, intuendo quod servo malos,
Bonosque perdo. Si bonos servo, tamen

Mihi miscellum cor timore liquitur.
Quid hic boni ergo est? unicam annon sufficit
Effundere animam, nisi crucieris amplius?

Et adhuc similiter:—

Vetus stat mihi persuasio,
Plantare filios nunquam hominem oportuit,
Dum cernit ad quot gignimus natos mala.

In his autem, quæ deinceps sequuntur, malorum quoque causam evidenter reducit ad principia, sic dicens:—

O! miser natus, malisque obnoxius
Editus, homo, es, vitæ tuæque miserriam
Hinc inchoasti: cœpit æther omnibus
Spiramen unde alens tradere mortalibus;
Mortalis ægre ne feras mortalia.

Rursus autem his similia tradit:—

Mortalium omnium beatus non fuit
Quisquam, molestia et nemo carens fuit.

Et deinde rursus:—

Heu! quanta, quotque hominibus eveniunt mala, Quam vana, quorum terminus nullus datur.

Et adhuc similiter:—

Nemo beatus semper est mortalium.

Hac itaque ratione dicunt etiam Pythagoreos abstinere a rebus venereis. Mihi autem contra videntur uxores quidem ducere, ut liberos suscipiant, velle autem a venerea voluptate se continere post susceptos liberos. Proinde mystice uti fabis prohibent, non quod sit legumen flatum excitens, et concoctu difficile, et somnia efficiat turbulenta; neque quod hominis capiti sit sireills ut vult ille versiculus:—

Idem est namque fabam atque caput corrodere patris;

sed potius quod fabæ, si comedantur, steriles efficiant mulieres. Theophrastus quidem certe in quinto libro *De causis plantarum,* fabarum siliquas, si ponantur ad radices arborum quæ nuper sunt plantatæ, refert plantas exsiccare. Quinetiam gallinæ domesticæ, quæ eas assidue comedunt, efficiuntur steriles.

CAPUT IV.—QUIBUS PRÆTEXTIBUS UTANTUR HÆRETICI AD OMNIS GENETIS LICENTIAM ET LIBIDINEM EXERCENDAM.

Ex iis autem, qui ab hæresi ducuntur, Marciohis quidem Pontici fecimus mentionem, qui propter certamen, quod adversus Creatorem suscepit, mundanarum rerum usum recusat. Ei autem continentiæ causa est, si modo est ea dicenda continentia, ipse Creator, cui se adversari existimans gigas iste cum Deo pugnans, est invitus continens, dum in creationem et Dei opus invehitur. Quod si usurpent vocem Domini, qui dicit Philippo: “Sine mortuos sepelire mortuos suos, tu autem sequere me:”[1610] at illud considerent, quod similem cam is formationem fert quoque Philippus, non habens cadaver pollutum. Quomodo ergo cum carhem haberet, non habuit cadaver? Quoniam surrexit ex monumento, Domino ejus vitia morte afficiente, vixit autem Christo. Meminimus autem nefariæ quoque ex Carpocratis sententia mulierum communionis. Cum autem de dicto Nicolai loqueremur, illud præ termisimus: Cum formosam, aiunt, haberet uxorem, et post Servatoris assumptionem ei fuisset ab apostolis exprobrata zelotypia, in medium adducta muliere, permisit cui vellet eam nubere. Aiunt enim hanc actionem illi voci consentaneam, quæ dicit, quod “carne abuti oporteat.” Proinde ejus factum et dictum absolute et inconsiderate sequentes, qui ejus hæresim persequuntur, impudenter effuseque fornicantur. Ego autem audio Nicolaum quidem nulla unquam alia, quam ea, quæ ei nupserat, uxore usum esse; et ex illius liberis, filias quidem consenuisse virgines, filium autem permansisse incorruptum. Quæ cum ita se habeant, vitii erat depulsio atque expurgatio, in medium apostolorum circumactio uxoris, cujus dicebatur laborare zelotypia: et continentia a voluptatibus, quæ magno studio parari solent, docebat illud, “abuti carne,” hoc est, exercere carnem. Neque enim, ut existimo, volebant, convenienter Domini præcepto, “duobus dominis servire,”[1611] voluptati et Deo. Dicunt itaque Matthiam[1612] quoque sic docuisse: “Cum carne quidem pugnare, et ea uti, nihil ei impudicum largiendo ad voluptatem; augere autem animam per fidem et cognitionem.” Sunt autem, qui etiam publicam venerem pronuntiant mysticam communionem; et sic ipsum nomen contumelia afficiunt. Sicut enim operari eum dicimus, tum qui malum aliquod facit, tum etiam qui bonum, idem nomen utrique tribuentes; haud aliter “communio” usurpari solet; nam bona quidem est in communicatione tum peeuniæ, tum nutrimenti et yestitus: illi autem quamlibet veneream conjunctionem impie vocaverunt “communionem.” Dicunt itaque ex iis quemdam, cum ad hostram virginem vultu formosam accessisset, dixisse: Scriptum est: “Da omni te petenti:”[1613] illam autem honeste admodum respondisse, ut quse non intelligeret hominis petulantiam: At tu matrem conveni de matrimonio. O impietatem! etiam voces Domini ementiuntur isti intemperantiæ communicatores, fratresque libidinis, non solum probrum philosophiæ, sed etiam totius vitæ; qui veritatem, quantum in eis situm est, adulterant ac corrumpunt, vel potius defodiunt; homines infelicissimi carnalem concubitus communionem consecrant, et hanc ipsos putant ad regnum Dei perducere. 38 Ad lupanaria ergo deducithæc communio, et cure eis communicaverint sues et hirci, maximaque apud illos in spe fuerint meretrices, quæ in prostibulis præsto sunt, et volentes omnes admittunt. “Vos autem non sic Christum didicistis, siquidem ipsum audiistis, et in eo docti estis, quemadmodum est veritas in Christo Jesu, ut deponatis quæ sunt secundum veterem conversationem, veterem hominem, qui corrumpitur secundum desideria deceptionis. Renovamini autem spiritu mentis vestræ, et induatis novum hominem, qui creatus est secundum Deum in justitia et sanctitate veritatis,”[1614] ad Dei similitudinem. “Efficimini ergo Dei imitatores, ut filii dilecti, et ambulate in dilectione, sicut Christus quoque dilexit nos, et tradidit seipsum pro nobis oblationem et hostiam Deo in odorem suavitatis. Fornicatio autem, et omnis immunditia, vel avaritia, ne nominetur quidem in vobis, sicut decet sanctos, et turpitudo, et stultiloquium.”[1615] Etenim docens Apostolus meditari vel ipsa voce esse castos, scribit: “Hoc enim scitote, quod omnis fornicator,” et cætera, usque ad illud: “Magis autem arguite.”[1616] Effluxit autem eis dogma ex quodam apocrypho libro. Atque adeo afferam dictionem, quæ mater eorum intemperantiæ et origo est: et sive ipsi hujus libri scriptores se fateantur, en eorum recordiam, licet Deo eum falso ascribant libidinis intemperantia ducti: sive ab aliis, eos perverse audientes, hoc præclarum dogma acceperint, sic porto se habent ejus verba: “Unum erant omnia: postquam autem ejus unitati visum est non esse solam, exiit ab eo inspiratio, et cum ea iniit communionem, et fecit dilectum. Exhinc autem egressa est ab ipso inspiratio, cum qua cure communionem iniisset, fecit porestates, quæ nec possunt videri nec audiri,” usque ad illud, “unamquamque in nomine proprio.” Si enim hi quoque, sicut Valentiniani, spiritales posuissent communiones, suscepisset forte aliquis eorum opinionem: carnalis autem libidinis communionem ad sanctam inducere prophetiam, est ejus qui desperat salutem. Talia etiam statuunt Prodici quoque asseclæ, qui seipsos falso nomine vocant Gnosticos: seipsos quidem dicentes esse natura filios primi Dei; ea vero nobilitate et libertate abutentes, vivunt ut volunt; volunt autem libidinose; se nulla re teneri arbitrati, ut “domini sabbati,” et qui sint quovis genere superiores, filii regales. Regi autem, inquiunt, lex scripta non est. Primum quidem, quod non faciant omnia quæ volunt: multa enim cos prohibebunt, etsi cupiant et conentur. Quinetiam quæ faciunt, non faciunt ut reges, sed ut mastigiæ: clanculum enim commitrunt adulteria, timerites ne deprehendantur, et vitantes ne condemntur, et metuentes ne supplicio afficiantur. Quomodo etiam res est libera, intemperantia et turpis sermo? “Omnis enim, qui peccat, est servus,” inquit Apostolus.[1617] Sed quomodo vitiam ex Deo instituit, qui seipsum præ buit dedititium cuivis concupiscentiæ? cum dixerit Dominus: “Ego autem dico: Ne concupiscas.” Vultne autem aliquis sua sponte peccare, et decernere adulteria esse committenda, voluptatibusque et deliciis se explendum, et aliorum violanda matrimonia, cum aliorum etiam, qui inviti peccant, misereamur? Quod si in externum mundum venerint, qui in alieno non fuerint fideles, verum non babebunt. Afficit autem hospes aliquis elves contumelia, et eis injuriam facit; et non potius ut peregrinus, utens necessariis, vivit, cives non offendens? Quomodo autem, cum eadem faciant, ac ii, quos gentes odio habent, quod legibus obtemperare nolint, nempe iniqui, et incontinentes, et avari, et adulteri, dicunt se solos Deum nosse? Oporteret enim eos, cum in alienis adsunt, recte vivere, ut revera regiam indolem ostenderent. Jam vero et humanos legislatores, et divinam legera habent sibi infensam, cum inique et præter leges vivere instituerint. Is certe, qui scortatorein “confodit,” a Deo plus esse ostenditur in Numeris. “Et si dixerimus,” inquit Joannes in epistola, “quod societatem habemus cum eo,” nempe Deo, “et in tenebris ambulamus, mentitour, et veritatem non facimus. Si autem in luce ambulamus, sicut et ipse est in luce, societatem habemus cum ipso, et sanguis Jesu filii ejus emundat nos a peccato.”[1618] Quomodo ergo sunt hi hujus mundi hominibus meliores, qui hæc faciunt, et vel pessimis hujus mundi sunt similes? sunt enim, ut arbitror, similes natura, qui sunt factis similes. Quibus autem se esse censent nobilitate superiores, eos debent etiam superare moribus, ut vitent ne includantur in carcere. Revera enim, ut dixit Dominus: “Nisi abundavetit justitia vestra plus quam scribarum et Pharisæorum, non intrabitis in regnum Dei.”[1619] De abstinentia autem a cibis ostenditur a Daniele.[1620] Ut semel autem dicam, de obedientia dicit psallens David: “In quo diriget junior viam suam?”[1621] Et statim audit: “In custodiendo sermones tuos in toto corde.” Et dicit Jeremias: “Hæc autem dicit Dominus: Per vias gentium ne ambulaveritis.”[1622] Hinc moti aliqui alii, pusilli et nullius pretii, dicunt formatum fuisse hominem a diversis potestatibus: et quæ sunt quidem usque ad umbilicum esse artis divinioris; quæ autem subter, minoris; qua de causa coitum quoque appetere. Non animadvertunt autem, quod superiores quoque partes nutrimentum appetunt, et quibusdam 387 libidinantur. Adversantur autem Christo quoque, qui dixit Pharisæis, eundem Deum et “internum” nostrum et “externum” fecisse hominem.[1623] Quinetiam appetitio non est corporis, etsi fiat per corpus. Quidam alii, quos etiam vocamus Antitactas, hoc est “adversarios” et repugnantes, dicunt quod Deus quidera universorum noster est natura pater, et omnia quæ cunque fecit, bona sunt; unus autem quispiam ex iis, qui ab ipso facti sunt, seminatis zizaniis, malorum naturam generavit: quibus etiam nos omnes implicavit, ut nos efficeret Patri adversarios. Quare nos etiam ipsi huic adversamur ad Patrem ulciscendum, contra secundi voluntatem facientes. Quoniam ergo hic dixit: “Non mœchaberis:” nos, inquiunt, mœchamur, ut ejus mandatum dissolvamus. Quibus responderimus quoque, quod pseudoprophetas, et eos qui veritatem simulant, ex operibus cognosci accepimus: si male audiunt autem vestra opera, quomodo adhuc dicetis vos veritatem tenere? Aut enim nullum est malum, et non est utique dignus reprehensione is, quem vos insimulatis, ut qui Deo sit adversatus, neque fuit alicujus mali effector; una enim cum malo arbor quoque interimitur: aut si est malum ac consistit, dicant nobis, quid dicunt esse ea, quæ data sunt, præcepta, *de justitia*, de continentia, de tolerantia, de patientia, et iis, quæ sunt hujusmodi, bona an mala? et si fuerit quidera malum præceptum, quod plurima prohibet facere turpia, adversus seipsum legem feret vitium, ut seipsum dissolvat, quod quidem non potest fieri; sin autem bonum, cure bonis adversentur præceptis, se bono adversari, et mala facere confitentur. Jam vero ipse quoque Servator, cui soil censent esse parendum, odio bere, et maledictis insequi prohibuit et, “Cum adversario,” inquit, “vadens, ejus amicus conare discedere.”[1624] Aut ergo Christi quoque negabunt suasionem, adversantes adversario: aut, si sint amici, contra eum

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[1610] Matt. viii. 22; Luke ix. 60.

[1611] Matt. vi. 24; Luke xvi. 13.

[1612] [Elucidation IV.]

[1613] Matt. v. 24; Luke vi. 30.

[1614] Eph. iv. 20–24.

[1615] Eph. v. 1–4.

[1616] Eph. v. 5–11.

[1617] Rom. vi. 16.

[1618] Num. xxv. 8; 1 John i. 6, 7.

[1619] Matt. v. 20.

[1620] Dan. i. 1.

[1621] Ps. cxviii. 9.

[1622] Jer. x. 2.

[1623] Luke xi. 40.

[1624] Matt. v. 25.; Luke xii. 58.

certamen suscipere nolunt. Quid vero? an nescitis, viri egregii (loquor enim tanquam præsentibus), quod cure præceptis, quæ se recte habent, pugnantes, propriæ saluti resistis? Non enim ea, quæ sunt utiliter edicta, sed vos ipsos evertitis. Et Dominus: “Luceant” quidera, inquit, “bona vestra opera:”[1625] vos autem libidines et intemperantias vestras manifestas redditis. Et alioqui si vultis legislatoris præcepta dissolvere, quanam de causa, illud quidem: “Non mœchaberis;” et hoc: “Stuprom puero non inferes,” et quæ cunque ad continentiam conferunt, dissolvere conamini, propter vestram intemperantiam non dissolvitis autem, quæ ab ipso fit, hiemem, ut media adhuc hieme æstatem faciatis: neque terram navigabilem, mare autem pedibus pervium, facitis, ut qui historias composuerunt, barbarum Xerxem dicunt voluisse facere? Cur vero non omnibus præceptis repugnatis? Nam cum ille dicat; “Crescite et multiplicamini,”[1626] oporteret vos, qui adversamini, nullo modo uti coitu. Et cure dixit: “Dedi vobis omnia ad vescendum”[1627] et fruendum, vos nullo frui oportuit. Quinetiam eo dicente: “Oculum pro oculo,”[1628] oportuit vos decertationem contraria non rependere decertatione. Et cure furem jusserit reddere “quadruplum,”[1629] oportuit vos furl aliquid etiam adhere. Rursus vero similiter, cum præcepto: “Diliges Deum tuum ex toto corde tuo,”[1630] repugnetis, oportuit nec universomm quidem Deum diligere. Et rursus, cum dixent: “Non facies sculptile neque fusile,”[1631] consequens erat ut etiam sculptilia adoraretis. Quomodo ergo non impie facitis, qui Creatori quidem, ut dicitis, resistiris; quæ sunt autem meretricibus et adulteris similia, sectamini? Quomodo autem non sentiris vos eum majorem facere, quem pro imbecillo habetis; si quidera id fit, quod hic vult; non autem illud, quod voluit bonus? contra enim ostenditur quodam modo a vobis ipsis, imbecillum esse, quem vestrum patrem dicitis. Recensent etiam ex quibusdam locis propheticis decerptas dictiones, et male consarcinatas, quæ allegorice dicta sunt tanquam recto ductu et citra figuram dicta sumentes. Dicunt enim scriptum esse: “Deo restiterunt, et salvi facti sunt:”[1632] illi autem “Deo impudenti” addunt; et hoc eloquium tanquam consilium præceptum accipiunt: et hoc ad salutem conferre existimant, quod Creatori resistant. At “impudenti” quidem “Deo,” non est scriptum. Si autem sic quoque habeat, eum, qui vocatus est diabolus, inteligite impudentem: vel quod hominem calumniis impetat, vel quod accuset peccatores, vel quod sit apostata. Populus ergo, de quo hoc dictum est, cum castigaretur propter sua peocata, ægre ferentes et gementes, his verbis, quædicta sunt, murmurabant, quod aliæ quidem gentes cum inique se gerant non puniantur, ipsi autem in singulis vexentur; adeo ut Jeremias quoque dixerit: “Cur via impiorum prosperatur?”[1633] quod simile est ie, quod prius allatum est ex Malachia: “Deo restiterunt, et salvi facti sunt.” Nam prophetæ divinitus inspirati, non solum quæ a Deo audierint, se loqui profitentur; sed et ipsi etiam solent ea, quæ vulgo jactantur a populo, exceptionis modo, edicere, et tanquam quæ stiones ab hominibus motas referre: cujusmodi est illud dictum, cujus mentio jam facta est. Nunquid autem ad hos verba 388 sua dirigens, scribit Apostolus in Epistola ad Romanos: “Et non sicut blasphemamur, et sicut dicunt aliqui nos dicere: Faciamus mala, ut eveniant bona, quorum justa est damnatio?”[1634] Ii sunt, qui inter legendum tono vocis pervertunt Scripturas ad proprias voluptates, et quorumdam accentuum et punctorum transpositione, quæ prudenter et utiliter præcepta sunt, as suas trahunt delicias. “Qui irritatis Deum sermonibus vestris,” inquit Malachias, “et dicitis, in quonam eum irritavimus; Dum vos dicitis: Quicunque facit malum, bonus est coram Domino, et ipse in eis complacuit; et ubi est Deus justitiæ?”[1635]

[1625] Matt. v. 16.

[1626] Gen. i. 28, ix. 1.

[1627] Gen. i. 29; ix. 2, 3.

[1628] Ex. xxi. 24.

[1629] Ex. xxii. 1.

[1630] Deut. vi. 5.

[1631] Deut. xxvii. 15.

[1632] Mal. iii. 15.

CAPUT V.—DUO GENERA HÆRETICORUM NOTAT: PRIUS ILLORUM QUI OMNIA OMNIBUS LICERE PRONUNTIANT, QUOS REFUTAT.

Ne ergo hunc locum ungue amplius fodicantes plurium absurdalum hæresium meminerimus; nec rursus dum in singulis adversus unamquamque dicere necesse habemus, propterea pudore afficiamur, et nimis prolixos hos faciamus commenratios, age in duo dividentes omnes hæreses, eis respondeamus.[1636] Aut enim docent indiscrete vivere: aut modum excedentes, per inpietatem et odium profitentur continentiam. Prius autem tractandum est de prima parte. Quod si quodlibet vitæ genus licet eligere, tum earn scilicet etiam licet, quæ est continens: et si electus tute poterit quodlibet vitæ genus sectari, manifestum est eam, quæ temperanter et secundum virtutem agitur, longe tutissimam esse. Nam cum “domino sabbati,” etiamsi intemperanter vivat, nulla ratio reddenda sit, multo magis qui vitam moderate et temperate instituit, nulli erit rationi reddendæ obnoxius. “Omnia enim licent, sed non omnia expediunt,”[1637] ait Apostolus. Quod si omnia licent, videlicet moderatum quoque esse et temperantem. Quemadmodum ergo is est laudandus, qui libertate sua usus est ad vivendum ex virtute: ita multo magis qui dedit nobis liberam nostri potestatem, et concessit vivere ut vellemus, est venerandus et adorandus, quod non permiserit, ut nostra electio et vitatio cuiquam necessario serviret. Si est autem uterque æque securus, et qui incontinentiam, et qui continentiam elegerit, non est tamen ex æquo honestum et decorum.

[1633] Jer. xii. 1.

[1634] Rom. iii. 8.

[1635] Mal. ii. 17.

[1636] [Elucidation V.]

[1637] 1 Cor. vi. 13, x. 23.

Qui enim impegit in voluptates, gratificatur corpori: temperans autem animam corporis dominam liberat a perturbationibus. Et si dicant nos "vocatos fuisse in libertatem, solummodo ne præbeamus libertatem, in occasionem carni,"[1638] ex sententia Apostoli. Si autem cupiditati est obsequendum, et quæ probrosa estet turpis vita tanquam indifferens est eligenda, ut ipsi dicunt; aut cupiditatibus est omnino parendum, et si hoc ita est, facienda sunt quævis impudicissima et maxime nefaria, eos sequendo, qui nobis persuadent: ant sunt aliquæ declinandæ cupiclitates, et non est amplius vivendum indifferenter, neque est impudenter serviendum vilissimis et abjectissimis nostris partibus, ventri et pudendis, dum cupidate ducti nostro blandimur cadaveri. Nutritur enim et vivificatur cupiditas, dum ei voluptates ministrantur: quemadmodum rursus si impediatur et interturbetur, flaccescit. Quomodo autem fieri potest, ut qui victus est a voluptatibus corporis, Domino assimiletur, ant Dei habeat cognitionem? Omnis enim voluptatis principium est cupiditas: cupiditas autem est molestia et sollicitudo, quæ propter egestatem aliquid appetit. Quare nihil aliud mihi videntur, qui hanc vitæ ratiohem suscipiunt, quam quod dicitur,

Ultra ignominiam sentire dolores;

ut qui malum a se accersitum, nunc et in posterum eligant. Si ergo "omnia licerent," nec timendum esset ne a spe excideremus propter malas actiones, esset fortasse eis aliquis præ textus, cur male viverent et miserabiliter. Quoniam autem vita beata nobis ostensa est per præcepta, quam oportet omnes sequentes, nec aliquid eorum, quæ dicta sunt, perperam intelligentes, nec eorum, quæ convenit, aliquid, etsi sit vel minimum, contemnentes, sequi quo Iogos ducit; quiâ, si ab eo aberraverimus, in malum immortale incidamus necesse est; si divinam autem Scripturam secuti fuerimus, per quam ingrediuntur, qui crediderunt, ut Domino, quoad fieri potest, assimilentur, non est vivendum indifferenter, sed pro viribus mundos esse oportet a voluptatibus et cupiditatibus, curaque est gerenda animæ, qua apud solum Deum perseverandum est. Mens enim, quæ est munda et ab omni vitio libera, est quodammodo apta ad potestatem Dei suscipiendam, cum divina in ea assurgat imago: "Et quicunque habet hanc spem in Domino, seipsum," inquit, "mundum castumque facit, quatenus ille est castus."[1639] Ut ii autem accipiant Dei cognitionem, qui adhuc ducuntur ab affectibus, minime potest fieri: ergo nec ut finem assequantur, cum nullam habeant Dei cognitionem. Et eum quidem, qui hunc finem non assequitur, accusare videtur Dei ignoratio; ut Deus autem ignoretur, efficit vitæ institutio. Omnino enim fieri non potest, ut quis simul sit et scientia præditus, et blandiri corpori non erubescat. Neque enim potest unquam convenire, quod voluptas sit bonum, cure eo, quod bonum sit solum pulchrum et honesturn: vel etiam cure eo, quod solus sit pulcher Dominus, et solus bonus Dens, et solus amabilis. 389

[1638] Gal. v. 13.

[1639] John iii. 3.

"In Christo autem circumcisi estis, circumcisione non manu facta, in exspoliatione corporis carnis, in circumcisione Christi.[1640] Si ergo cum Christo consurrexistis, quæ sursum sunt quærite, quæ sursum sunt sapite, non quæ sunt super terram. Mortui enim estis, et vita vestra absconsa est cum Christo in Deo;" non autem ea, quam exercent, fornicatio. "Mortificate ergo membra, quæ sunt super terram, fornicationem, immunditiam, passionem, desiderium, propter quæ venit ira Dei. Deportant ergo ipsi quoque iram, indignationem, vitium, maledictum, turpem sermonem ex ore suo, exuentes veterem hominem cum concupiscentiis, et induentes novum, qui renovatur in agnitionem, ad imaginem ejus, qui creavit ipsum."[1641] Vitæ enim institutio aperte eos arguit, qui mandata novere: qualis enim sermo, tails est vita. Arbor autem cognoscitur ex fructibus, non ex floribus et foliis ac ramis. Cognitio ergo est ex fructu et vitæ institutione, non ex sermone et flore. Non enim nudum sermonera dicimus esse cognitionem, sed quamdam divinam scientiam, et lucem illam, quæ innata animæ ex præceptorum obedientia, omnia, quæ per generationem oriuntur, manifesta facit, et hominem instruit, ut seipsum cognoscat, et qua ratione compos fieri possit, edocet. Quod enim oculus est in corpore, hoc est in mente cognitio. Neque dicant libertatem, qua quis voluptati servit, sicut ii, qui bilem dicunt dulcem. Nos enim didicimus libertatem, qua Dominus noster nos liberat a voluptatibus, eta cupiditatibus, et aliis perturbationibus solvens. "Qui dicit: Novi Dominum, et mandata ejus non setvat, mendax est, et in eo veritas non est,"[1642] ait Joannes.

CAPUT VI.—SECUNDUM GENUS HÆRETICORUM AGGREDITUR, ILLORUM SCILICET QUI EX IMPIA DE DEO OMNIUM CONDITORE SENTENTIA, CONTINENTIAM EXERCENT.

Adversus autem alterurn genus hæreticorum,[1643] qui speciose per continentiam impie se gerunt, tum in creaturam, tum in sanctum Opificem, qui est solus Deus omnipotens; et dicunt non esse admittendum matrimonium et liberorum procreationem, nec in mundum esse inducendos alios infelices futuros, nec suppeditandum morti nutrimenturn, hæc sunt opponenda: primum quidem illud Joannis: "Et nunc antichristi multifacti sunt, unde scimus quod novissima hora est. Ex nobis exierunt, sed non erant ex nobis. Nam si fuissent ex nobis, permansissent utique nobiscum."[1644] Deinde sunt etiam evertendi, et dissolvenda, quæ ab eis afferuntur, hoc modo: "Salomæ interroganti, quousque vigebit mors," non quasi vita esset mala, et mala creatura, "Dominus, Quoadusque, inquit, vos mulieres paritis," sed quasi naturalem docens consequentiam: ortum enim omnino sequitur interitus. Vult ergo lex quidem nos a deliciis omnique probro et dedecore educere. Et hic est ejus finis, ut nos ab injustitia ad justitiam deducamur, honesta eligendo matrimonia, et liberorum procreationem, bonamque vitæ institutionem. Dominus autem “Non venit ad solvendam legem, sed ad implendam:”[1645] ad implendam autem, non ut cui aliquid deesset, sed quod legis prophetiæ per ejus adventum completæ fuerint. Nam recta vitæ institutio, iis etiam, qui juste vixerunt ante legem, per Logon præ dicabatur. Vulgus ergo hominum, quod non novit continentiam, corpore vitam degit, sed non spiritu: sine spiritu autem corpus nihil aliud est quam terra et cinis. lam adulterium judicat Dominus ex cogitatione. Quid enim? annon licet etiam continenter uti matrimonio, et non conari dissolvere, quod “conjunxit Deus?”[1646] Talia enim docent conjugii divisores, propter quod nomen probris ac maledictis appetitur inter gentes. Sceleratum autem dicentes isti esse coitum, qui ipsi quoque suam essentiam ex coitu accepere, quomodo non fuerint scelerati? Eorum autem, qui sunt sanctificati, sanctum quoque, ut puto, semen est. Ac nobis quidera debet esse sanctificatus, non solum spiritus, sed et mores, et vita, et corpus. Nam quaham ratione dicit Paulus apostolus esse “sanctificatam mulierem a viro,” aut “virum a muliere?”[1647] Quid est autem, quod Dominus quoque dixit iis, qui interrogabant de divortio: “An liceat uxorem dimittere, cum Moyses id permiserit?” “Ad duritiam cordis vestri, inquit, Moyseshæc scripsit. Vos autem non legistis, quod protoplasto Deus dixit: ‘Eritis duo in carne una? Quare qui dimittit uxorem, præterquam fornicationis causa, facit eam mœchari.[1648] Sed post resurrectionem, inquit, nec uxorem ducunt, nec hubnut.’”[1649] Etenim de ventre et cibis dictum est: “Escæ ventri, et venter escis; Deus antem et illum et has destruet;”[1650] hos impetens, qui instar caprorum et hircorum sibi vivendum esse censent, ne secure ac sine terrore comessent et coirent.

[1640] Col. ii. 11.

[1641] Col. iii. 4, 10.

[1642] 1 John. ii. 4.

[1643] [Elucidation VI.]

[1644] 1 John ii. 18, 19.

Si resurrectionem itaque receperint, ut ipsi dienut, et ideo matrimonium infirmant et abrogant; nec comedant, nec bibant: “destrui” enim “ventrem et cibos,” dicit Apostolus in resurrectione. Quomodo ergo esuriunt, et sitiunt, et camis patiuntur affectiones, et alia, quæ non patietur, qui per Christum accepit perfectam, quæ speratur, resurrectionem? Quin etiam ii, qui colunt idola, a cibis et venere abstinent. “Non est” autem, inquit, “regnum Dei 390 cibus est potus.”[1651] Certe magis quoque curæ est, qui angelos colunt et dæmones, simul a vino et animatis et rebus abstinere venereis. Quemadmodum autem humilitas est mansuetudo, non autem afflictio corporis: ita etiam continentia est animæ virtus, quæ non est in manifesto, sed in occulto. Sunt autem etiam, qui matrimonium aperte dicunt fornicationem, et decernunt id traditum esse a diabolo. Dicunt autem gloriosi isti jactatores se imitari

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[1645] Matt. v. 17.

[1646] Matt. xix. 6; Mark. x. 9.

[1647] 1 Cor. vii. 14.

[1648] Matt. xix. 3; Mark x. 2.

[1649] Matt. xxii. 30; Mark xii. 23; Luke xx. 35.

[1650] 1 Cor. vi. 13.

[1651] Rom. xiv. 17.

Dominum, qui neque uxorem duxit, neque in mundo aliquid possedit; se magis quam alii Evangelium intellexisse gloriantes. Eis autem dicit Scriptura: “Deus superbis resistit, humilibus autem dat gratiam.”[1652] Deinde nesciunt causam cur Dominas uxorem non duxerit. Primum quidem, propriam sponsam habuit Ecclesiam: deinde vero, nec homo erat communis, ut opus haberet etiam adjutore aliquo secundum carnem; neque erat ei necesse procreare filios, qui manet in æternum, et natus est solus Dei Filius. Hic ipse autem Dominus dicit: “Quod Deus conjunxit, homo ne separet.”[1653] Et rursus: “Sicut autem erat in diebus Nœ, erant nubentes, et nuptui dantes, ædificantes, et plantantes; et sicut erat in diebus Lot, ita erit adventus Filii hominis.”[1654] Et quod hoc non dicit ad genies, ostendit, cum subjungit: “Num cum venerit Filius hominis, inveniet fidem in terra?”[1655] Et rursus: “Væ prægnantibus et lactantibus in illis diebus.”[1656] Quanquamhæc quoque dicuntur allegorice. Propterea nec “tempora” præ finiit, “quge Pater posuit in sua potestate,”[1657] ut permaneret mundus per generationes. Illud autem: “Non omnes capiunt verbum hoc: sunt enim eunuchi, qui sic nati sunt; et sunt eunuchi, qui castrati sunt ab hominibus; et sunt eunuchi, qui seipsos castrarunt propier regnum cœlorum. Qui potest capere, capiat;”[1658] nesciunt quod, postquam de divortio esset locutus, cum quidam rogassent: “Si sic sit causa uxoris, non expedit homini uxorem ducere;” tunc dixit Dominus: “Non omnes capiunt vetbum hoc, sed quibus datum est.”[1659] Hoc enim qui rogabant, volebant ex eo scire, an uxore damnata et ejecta propter fornicationem, concedar aliam ducere. Aiunt autem athletas quoque non paucos abstinere a venere, propier exercitationem corporis continentes: quemadmodum Crotoniatem Astylum, et Crisonem Himeræum. Quinetiam Amœbeus citharœdus, cum recenter matrimonio junctus esset, a sponsa abstinuit: et Cyrenæus Aristoteles amantem Laidem solus despexit. Cum meretrici itaque jurasset, se eam esse in patriam abducturum, si sibi adversus decertantes advesarios in aliquibus opem tulisset, postquam id perfecisset, lepide a se dictum jusjurandum exsequens, cum curasset imaginem ejus quam simillimam depingi, eam Cyrenæ statuit, ut scribit Ister in libro *De proprietate certaminum*. Quare nec castitas est bonum, nisi fiat propter delectionem Dei. Jam de iis, qui matrimonium abhorrent, dicit beatus Paulus: “In novissimis diebus deficient quidam a fide, attendentes spiritibus erroris, et doctrinis dæmoniorum, prohibentium nubere, abstinere a cibis.”[1660]

[1652] Jas. iv. 6; 1 Pet. v. 5.

[1653] Matt. xix. 6; Mark x. 9.

[1654] Matt. xxiv. 37; Luke xvii. 28.

[1655] Luke xviii. 8.

[1656] Matt. xxiv. 19; Mark xiii. 17; Luke xxi. 23.

[1657] Acts i. 7.

[1658] Matt. xix. 11, 12.

[1659] Matt. xix. 10, 11.

[1660] 1 Tim. iv. 1, 3.

Et rursus dicit: “Nemo vos seducat in voluntaria humilitatis religione, et parcimonia corporis.”[1661] Idem autem ilia quoque scribit: “Alligatus es uxori? ne quæras solutionem. Solutus es ab uxore? ne quæras uxorem.”[1662] Et rursus: “Unusquisque autem suam uxorem habeat, ne tenter vos Satanas.”[1663] Quid vero? non etiam justi veteres creaturam cum gratiarum actione participabant? Aliqui autem etiam liberos susceperunt, continenter versati in matrimonio. Et Eliæ quidem corvi alimentum afferebant, panes et carnes. Quinetiam Samuel propheta armum, quem ex iis, quæ comedisset, reliquerat, allatum, dedit edenalum Sauli. Hi autem, qui se cos dicunt vitæ institutis excellere, cum illorum actionibus ne poterunt quidem conferri. “Qui” itaque “non comedit, comedentem ne spernat. Qui autem comedit, eum qui non comedit non judicet: Deus enim ipsum accepit.”[1664] Quin etiam Dominus de seipso dicens: “Venit,” inquit, “Joannes, nec comedens, nec bibens, et dicunt: dæmonium habet; venit Filius hominis comedarts et bibens, et dicunt: Ecce homo vorax et vini potor, amicus publicanorum, et peccator.”[1665] An etiam reprobant apostolos? Petrus enim et Philippu”[1666] filios procrearunt: Philippus autem filias quoque suas viris locavit. Et Paulus quidem certe non veretur in quadam epistola suam appellare “conjugem,” quam non circumferebat, quod non magno ei esset opus ministerio. Dicit itaque in quadam epistola: “Non habemus potestatem sororem uxorem circumducendi, sicut et reliqui apostoli?”[1667] Sed hi quidem, ut erat consentaneum, ministerio, quod divelli non poterat, prædicationi scilicet, attendentes, non ut uxores, sed ut sorores circumducebant mulieres, quæ una ministraturæ essent apud mulieres quæ domos custodiebant: per quas etiam in gynæceum, absque ulla reprehensione malave suspicione, ingredi posset doctrina Domini. Scimus enim quæ cunque de feminis diaconis in altera ad Timotheum præstantissimus[1668] docet Paulus. 39
Atqui hic ipse exclamavit: “Non est regnum Dei esca et potus:” neque vero abstinentia a vino et carnibus; “sed justitia, et pax, et gaudium in Spiritu sancto.”[1669] Quis eorum, ovilla pelle indutus, zona pellicea accinctus, circuit ut Elias? Quis cilicium induit, cætera nudus, et discalceatus, ut Isaias? vel subligaculum tantum habet lineum, ut Jeremias? Joannis autem vitæ institutum gnosticum quis imitabitur? Sed sic quoque viventes, gratias Creatori agebant beati prophetic. Carpocratis autem justitia, et eorum, qui æque atque ipse impudicam

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[1661] Col. ii. 18, 23.

[1662] 1 Cor. vii. 27.

[1663] 1 Cor. vii. 2, 5.

[1664] Rom. xiv. 3.

[1665] Matt. xi. 18, 19.

[1666] [Elucidation VII.]

[1667] 1 Cor. ix. 5.

[1668] [De disconissa primitiva, confer *Bunsenium*, apud *Hippol.*, vol. iii. p. 41.]

[1669] Rom. xiv. 17.

prosequuntur communionem, hoc modo dissolvitur; simul enim ac dixerit: "Te petenti des;" subjungit: "Et eum, qui velit mutuo accipere, ne averseris;"[1670] hanc docens communionem, non autem illam incestam et impudicam.

Quomodo autem fuerit is qui petit et accipit, et is qui mutuatur, si nullus sit qui habeat etdet mutuo? Quid vero? quando dicit Dominus: "Esurivi, et me pavistis; sitii, et potum mihi dedistis; hospes cram, et me collegistis; nudus, et me vestiistis;"[1671] deinde subjungit: "Quatenus fecistis uni horum minimorum, mihi fecistis."[1672] Nunquid easdem quoque tulit leges in Veteri Testamento? "Qui dat mendico, fœneratur Deo."[1673] Et: "Ne abstinueris a benefaciendo egeno,"[1674] inquit. Et rursus: "Eleemosynæ et fides ne te deficiant,"[1675] inquit. "Paupertas" autem "virum humiliat, ditant autem manus virorum."[1676] Subjungit autem: "Qui pecuniam suam non dedit ad usuram, fit acceptus." Et: "Pretium redemptionis anima, propriæ judicantur divitiæ."[1677] Annon aperte indicat, quod sicut mundus componitur ex contrariis, nempe ex calido et frigido, humido et sicco, ita etiam ex iis qui dant, et ex iis qui accipiunt? Et rursus cum dixit: "Si vis perfectus esse, vende quæ habes, et da pauperibus," refellit eum qui gloriabatur quod "omnia a juventute præcepta servaverat;" non enim impleverat illud: "Diliges proximum tuum sicut teipsum:"[1678] tunc autem cum a Domino perficeretur, docebatur communicare et impertiri per charitatem. Honeste ergo non prohibuit esse divitem, sed esse divitem injuste et inexplebiliter. "Possessio (enim,) quæ cure iniquitate acceleratur, minor redditur."[1679] "Sunt (enim,) qui seminantes multiplicant, et qui colligentes minus habent."[1680] De quibus scripture est: "Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi."[1681] Qui enim "seminal et plura colligit," is est, qui per terrenam et temporalem communicationem ac distributionem, cœlestia acquirit et æterna. Est autem alius, qui nemini impertit, let incassum "thesauros in terra colligit, ubi ærugo et tinea destruunt."[1682] De quo scriptum est: "Qui colligit mercedes, colligit in saccum perforatum."[1683] Hujus "agrum" Dominus in Evangelio dicet "fuisse fertilem:"[1684] deinde cum vellet fructus reponere, et esset "majora horrea ædificaturus," sibi dixisse per prosopopœiam: "Habes bona multa reposita tibi in multos annos, ede, bibe, lætare:" "Stulte ergo, inquit, hac nocte animam tuam ate repetunt; quæ ergo parasti, cujus erunt?"

[1670] Matt. v. 42.

[1671] Matt. xxv. 35, 36.

[1672] Matt. xxv. 40.

[1673] Prov. xix. 17.

[1674] Prov. iii. 27.

[1675] Prov. iii. 3.

[1676] Prov. x. 4.

[1677] Prov. xiii. 8.

[1678] Matt. xix. 16; Mark x. 17; Luke xviii. 18.

[1679] Prov. xiii. 11.

[1680] Prov. xi. 23.

[1681] Ps. cxi. 9.

[1682] Matt. vi. 19.

CAPUT VII.—QUA IN RE CHRISTIANORUM CONTINENTIA EAM QUAM SIBI VINDICANT PHILOSOPHI ANTECELLAT.

Humana ergo continentia,[1685] ea, inquam, quæ est ex sententia philosophorum Græcorum, profitetur pugnare cum cupiditate, et in factis ei non inservire; quæ est autem ex nostra sententia continentia, non concupiscere; non ut quis concupiscens se fortiter gerat, sed ut etiam a concupiscendo se contineat. Non potest autem ea aliter comparari continentia, nisi gratia Dei. Et ideo dixit: "Petite, et dabitur vobis."[1686] Hanc gratiam Moyses quoque accepit, qui indigo corpore erat indutus, ut quadraginta diebus neque esuriret, neque sitiret. Quemadmodum autem melius est sanum esse, quam ægrotantem disserere de sanitate: ita lucem esse, quam loqui de luce; et quæ est ex veritate continentia, ea quæ docetur a philosophis. Non enim ubi est lux, illic tenebræ: ubi autem sola insidet cupiditas, etiamsi quiescat a corporea operatione, at memoria cure eo, quod non est præsens, congreditur. Generatim autem nobis procedar oratio de matrimonio, nutrimento, et aliis, ut nihil faciamus ex cupiditate, velimus autem ea sola, quæ sunt necessaria. Non sumus enim filii cupiditatis, sed voluntatis; et eum, qui uxorem duxit propter liberorum procreationem, exercere oportet continentiam, ut ne suam quidem concupiscat uxorem, quam debet diligere, honesta et moderata voluntate operam dans liberis. Non enim "carnis curam gerere ad concupiscentias" didicimus; "honeste autem tanquam in die," Christo, et Dominica lucida vitæ institutione, "ambulantes, non in comessationibus et ebrietatibus, non in cubilibus et impudicitiis, non in litibus et contentionibus."[1687] Verumenimvero non oportet considerare continentiam in uno solum genere, nempe in rebus venereis, sed etiam in quibuscunque aliis, qua: luxuriosa 392 concupiscit anima, non contenta necessariis, sed sollicita de deliciis. Continentia est pecuniam despicere; voluptatem, possessionem, spectaculum magno et excelso animo contemnere; os continere, ratione qua: sunt mala vincere. Jam vero angeli quoque quidam, cum fuissent incontinentes, victi cupiditate, huc e cœlo deciderunt. Valentinus autem in Epistola ad Agathopodem: "Cum omnia, inquit, sustinuisset, erat continens, divinitatem sibi comparavit Jesus; edebat et bibebat peculiari modo, non reddens cibos; tanta ei inerat vis continentiæ, ut etiam nutrimentum in eo non interierit, quoniam ipse non habuit interitum." Nos ergo propter dilectionem in Dominum, et propter ipsum honestum, amplectimur continentiam, templum Spiritus sanctificantes. Honestum enim est, “propter regnum cœlorum seipsum castrare”[1688] ab omni cupidirate, et “emundare conscientiam a mortuis operibus, ad serviendum Deo viventi.”[1689] Qui autem propier odium adversus carnem susceptum a conjugali conjunctione, et eorum qui conveniunt ciborum participatione, liberari desiderant, indocti sunt et impii, et absque ratione continentes, sicut aliæ genres plurimæ. Brachmanes quidem certe neque animatum comedunt, neque vinum bibunt; sed aliqui quidera ex iis quotidie sicut nos cibum capiunt; nonnulli autem ex iis tertio quoque die, ut ait Alexander Polyhistor in *Indicis;* mortem autem contemnunt, et vivere nihili faciunt; credunt enim esse regenerationem: aliqui autem colunt Herculem et Pana. Qui autem ex Indis vocantur Σεμνοί, hoc est, *venerandi*, nudi totam vitam transigunt: ii veritatem exercent, et futura prædicunt, et colunt quamdam pyramidera, sub qua existimant alicujus dei ossa reposita. Neque vero Gymnosophistæ, nec qui dicuntur Σεμνοί, utuntur mulieribus, hoc enim præter naturam et iniquum esse existimant; qua de causa seipsos castos conservant. Virgines autem sunt etiam mulieres, qua: dicuntur Σεμναί, hoc est, *venerandæ*. Videntur autem observare cœlestia, et per eorum significationem quæ dam futura prædicere.

[1683] Hagg. i. 6.

[1684] Luke xii. 16–20.

[1685] [Elucidation VIII.]

[1686] Matt. vii. 7.

[1687] Rom. xiii. 12, 13, 14.

CAPUT VIII.—LOCA S. SCRIPTURÆ AB HÆRETICIS IN VITUPERIUM MATRIMONII ADDUCTA EXPLICAT; ET PRIMO VERBA APOSTOLI ROMANS 6:14, AB HÆRETICORUM PERVERSA INTERPRETATIONE VINDICAT.[1690]

Quoniam autem qui introducunt indifferentiam, paucas quasdam Scripturas detorquentes, titillanti suæ voluptati eas suffragari existimant; rum præcipue illam quoque: “Peccatum enim vestri non dominabitur; non estis enim sub lege, sed sub gratia;”[1691] et aliquas alias hujusmodi, quarum posthæc non est rationi consentaneum ut faciam mentionem (non enim nayera instruo piraticam), age paucis eorum argumentum perfringamus. Ipse enim egregius Apostolus in verbis, quæ prædictæ dictioni subjungit, intentati criminis afferet solutionem: “Quid ergo? peccabimus, quiâ non sumus sub lege, sed sub gratia? Absit.”[1692] Adeo divine et prophetice e vestigio dissolvit artem voluptatis sophisticam. Non intelligunt ergo, ut videtur, quod “omnes nos oportet manifestari ante tribunal Christi, ut referat unusquisque per corpus ea quæ fecit, sire bonum, sive malum:”[1693] ut quæ per corpus fecit aliquis, recipiat. “Quare si quis est in Christo, nova creatura est,” nec amplius peccatis dedita: “Vetera præterierunt,” vitam antiquam exuimus: “Ecce enim nova facta sunt,”[1694] castitas ex fornicatione, et continentia ex incontinentia, justitia ex injustitia. “Quæ est enim participatio justitiæ et injustitiæ? aut quæ luci cure tenebris societas? quæ est autem conventio Christo cum Belial? quæ pars est fideli cum infideli? quæ est autem consensio templo Dei cum idolis?[1695] Has ergo habentes promissiones, mundemus nos ipsos ab omni inquinamento carnis et spiritus, perficientes sanctitatem in timore Dei.”[1696]

[1688] Matt. xix. 12.

[1689] Heb. ix. 14.

[1690] [ELUCIDATION IX.]

[1691] Rom. vi. 14.

[1692] Rom. vi. 15.

[1693] 2 Cor. v. 10.

[1694] 2 Cor. v. 16, 17.

CAPUT IX.—DICTUM CHRISTI AD SALOMEN EXPONIT, QUOD TANQUAM IN VITUPERIUM NUPTIARUM PROLATUM HÆRETICI ALLEGABANT.

Qui autem Dei creaturæ resistunt per speciosam illam continentiam, illa quoque dicunt, quæ ad Salomen dicta sunt, quorum prius meminimus: habentur autem, ut existimo, in Evangelio secundum Ægyptios.[1697] Aiunt enim ipsum dixisse Servatorem: “Veni ad dissolvendum opera feminæ;” feminæ quidem, cupiditatis; opera autem generationem et interitum. Quid ergo dixerint? Desiithæc administratio? Non dixerint: manet enim mundus in eadem ceconomia. Sed non falsum dixit Dominus; revera enim opera dissolvit cupiditatis, avaritiam, contentionem, gloriæ cupiditatem, mulierum insanum amorem, pædicatum, ingluviem, luxum et profusionem, et quæ sunt his similia. Horum autem ortus, est animæ interitus: siquidem “delictis mortui” efficimur.[1698] Ea vero femina est intemperantia. Ortum autem et interitum creaturarum propter ipsorum naturas fieri necesse est, usque ad perfectam distinctionem et restitutionem electionis, per quam, quæ etiam sunt mundo permistæ et confusæ substantiæ, proprietati suæ restituuntur. Unde merito cum de consummatione Logos locutus fuerat, ait Salome: “Quousque morientur homines?” Hominem autem vocat 393 Scriptura dupliciter: et eum, qui apparet, et animam; et eum rursus, qui servatur, et eum qui non. Mors autem animæ dicitur peccatum. Quare caute et considerate respondet Dominus: “Quoadusque pepererint mulieres,” hoc est quandiu operabuntur cupiditates. “Et ideo quemadmodum per unum hominem peccatum ingressum est in mundum, per peccaturn quoque mors ad omnes homines pervasit, quatenus omnes peccaverunt; et regnavit mors ab Adam usque ad Moysen,”[1699] inquit Apostolus: naturali autem divinæ ceconomiæ necessitate mors sequitur generationem: et corporis et animæ conjunctionem consequitur eorum dissolutio. Si est autem propter doctrinam et agnitionem generatio, restitutionis causa erit dissolutio. Quomodo autem existimatur mulier causa morris, propterea quod pariat: ita etiam dicetur dux vitæ propter eamdem causam. Proinde qua, prior inchoavit transgressionem, *Vita* est appellata,[1700] propter causam successionis: et eorum, qui generantur, et qui peccant, tam justorum quam injustorum, mater est, unoquoque nostrum, seipsum justificante, vel contra inobedientem constituente. Unde non ego quidem arbitror Apostolum abhorrere vitam, quæ est in came, cum dicit: "Sed in omni fiducia, ut semper, nunc quoque Christus magnificabitur in corpore meo, sire per vitam, sire per mortera. Mihi enim vivere Christus et mori lucrum. Si autem vivere in carne, et hoc quoque mihi fructus operis, quid eligam nescio, et coarctor ex duobus, cupiens resolvi, et esse cum Christo: multo enim melius: manere autem in carne, est magis necessarium propter vos."[1701] Per hæc enim, ut puto, aperte ostendit, exitus quidem e corpore perfectionem, esse in Dei dilectionem: ejus autem præ sentiæ in carne, ex grato animo profectam tolerantiam, propter eos, qui salute indigent. Quid vero? non etiam ea, quæ deinceps sequuntur, ex ils, quæ dicta sunt ad Salomen, subjungunt ii, qui quidvis potius quam quæ est ex veritate, evangelicam regulam sunt secuti? Cum ea enim dixisset: "Recteergo feci, quæ non peperi:" scilicet, quod generatio non esset ut oportet assumpta; excipit Dominus, dicens: "Omni herba vescere, ea autem, quæ habet amaritudinem, ne yescaris." Perhæc enim significat, esse in nostra potestate, et non esse necessarium ex prohibitione præcepti, vel continentiam, vel etiam matrimonium; et quod matrimonium creationi aliquid affert auxilii, præterea explicans. Ne quis ergo eum deliquisse existlimet, qui secundum Logon matrimonium inierit, nisi existimet amaram esse filiorum educationem: contra tamen, permultis videtur esse molestissimum liberis carere. Neque amara cuiquam videatur liberorum procreatio, eo quod negotiis implicatos a divinis abstrahat. Est enim, qui vitam solitariam facile ferre non valens, expetit matrimonium: quandoquidem res grata, qua quis temperanter fruitur, et innoxia: et unusquisque nostrum eatenus sui dominus est, ut eligat, an velit liberos procreate. Intelligo autem, quod aliqui quidem, qui prætextu matrimonii difficultatum ab eo abstinuerunt, non convenienter sanctæ cognitioni ad inhumanitatem et odium hominum defluxerunt; et petit apud ipsos charitas; alii autem matrimonio ligati, et luxui ac voluptatibus dediti, lege quodammodo eos comitante, fuerunt, ut ait Propheta, "assimilati jumentis."[1702]

[1695] 2 Cor. vi. 14, 15, 16.

[1696] 2 Cor. vii. 1.

[1697] [Elucidation X.]

[1698] Eph. ii. 5.

[1699] Rom. v. 12–14.

[1700] Gen. iii. 20.

CAPUT X.—VERBA CHRISTI MATT. XVIII. 20, MYSTICE EXPONIT.[1703]

Quinam sunt autem illi "duo et tres, qui congregantur in nomine Domini, in" quorum "medio" est Dominus?[1704] annon virum et mulierem et filium tres dicit, quoniam mulier cum viro per Deum conjungitur? Quod si accinctus quis esse velit et expeditus, non volens procreate liberos, propter eam, quæ est in procreandis liberis, molestiam et occupationem, "maneat," inquit Apostolus, absque uxore "ut ego."[1705] Quiam vero effatum Domini exponunt, ac si dixisset, cure pluribus quidera esse Creatorem ac præ sidem generationis Deum; cum uno autem, nempe electo, Servatorem, qui alterius, boni scilicet, Dei Filius sit. Hoc autem non ira habet: sed est quidem etiam cure iis, qui honeste ac moderate in matrimonio versati sunt, et Iiberos susceperunt, Deus per Filium: est autem etiam cure eo, qui secundum Logon, seu rationem, fuit continens, idem Dens. Fuerint autem aliter quoque tres quidera, ira, cupiditas, et ratio: caro antera at anima et spiritus, alia ratione. Forte antera et vocationem et electionem secundam, et tertium genus, quod in primo honore collocatur, innuit trias prius dicta: cum quibus est, quæ omnia considerat, Dei potestas, absque divisione cadens in divisionem. Qui ergo animæ naturalibus, ita ut oportet, utitur operationibus, desiderat quidem ea, quæ sunt convenientia, odio autem habet ea, quæ lædunt, sicut jubent mandata: “Benedices” enim, inquit, “benedicenti, et maledices maledicenti.” Quando autem his, ira scilicet et cupidirate, superior factus, et creaturæ amore vere affectus propter eum, qui est Deus et effector omnium, gnostice vitam instituerit, et Salvatori similis evadens, facilem temperantiæ habitum acquisiverit, et cognitionem, fidem, ac dilectionem conjunxerit, simplici hac in parte judicio utens, et vere spiritalis factus, nec earum quæ ex ira et cupiditate procedunt, cogitationum omnino capax, ad Domini imaginem ab ipso artifice efficitur homo perfectus, is sane dignus jam est, qui frater a Domino nominetur, is simul est amicus et filius. Sic ergo “duo et tres” in eodem “congregantur,” nempe in homine gnosrico. Poterit etiam multorum quoque concordia ex tribus æstimata, cum quibus est Dominus, significare unam Ecclesiam, unum hominem, genus unum. Annon cum uno quidem Judæo erat Dominus, cum legera tulit: at prophetans, et Jeremiam mittens Babylonem, quinetiam cos qui erant ex gentibus vocans per prophetiam, congregavit duos populos: tertius autem est unus, qui ex duobus “creatur in riorum hominem, quo inambulat et inhabitat” in ipsa Ecclesia? Et lex simul et prophetæ, una cum Evangelio, in nomine Christi congregantur in unam cognitionem. Qui ergo propter odium uxorem non ducunt, vel propter concupiscentiam carne indifferenter abutuntur, non sunt in numero illorum qui servantur, cum quibus est Dominus.

[1701] Phil. i. 20-24.

[1702] Ps. xlviii. 21.

[1703] [ELUCIDATION XI.]

[1704] Matt. xviii. 20.

[1705] 1 Cor. vii. 7.

CAPUT XI.—LEGIS ET CHRISTI MANDATUM DE NON CONCUPISCENDO EXPONIT.[1706]

His sic ostensis, age Scripturas, quæ adversantur sophistis hæreticis, jam adducamus, et regulam continentiæ secundum logon seu rationem observandam declaremus. Qui vero intelligit, quæ Scriptura cuique hæresi contraria sit, cam tempestive adhibendo refutabit eos, qui dogmata mandatis contraria fingunt. Atque ut ab alto rem repetamus, lex quidem, sicut prius diximus, illud, “Non concupisces uxorem proximi tui,”[1707] prius exclamavit ante conjunctam Domini in Novo Testamento vocem, quæ dicit ex sua ipsius persona: “Audivistis legem præcipientem: Non mœchaberis. Ego autem dico: Non concupisces.”[1708] Quod enim vellet lex viros uti moderate uxoribus, et propter solam liberorum susceptionem, ex eo clarum est, quod prohibet quidem eum, qui non habet uxorem, statim cum" captiva" habere consuetudinem.[1709] Quod si semel desideraverit, ei, cum tonsa fuerit capillos, permittere ut lugeat triginta diebus. Si autem ne sic quidem emarcescat cupiditas, tunc liberis operam dare, cum quæ dominatur impulsio, probata sit præ finito tempore consentanea rationi appetitio. Unde nullum ex veteribus ex Scripturn ostenderis, qui cum prægnante rem habuerit: sed postquam gestavit uterum, et postquam editum fetum a lacte depulit, rursus a viris cognitas fuisse uxores. Jam hunc scopum et institutum invenies servantera Moysis patrem, cure triennium post Aaronem editum intermisisset, genuisse Moysem. Et rursus Levitica tribus, servans hanc naturæ legem a Deo traditam, aliis numero minor ingressa est in terram promissam. Non enim facile multiplicatur genus, cum viii quidera seminant, legitimo juncti matrimonio; exspectant autem non solum uteri gestationem, sed etiam a lacte depulsionem. Unde merito Moyses, quoque Judæos paulatim proveheris ad continentiam, cure "tribus diebus"[1710] deinceps consequentibus a venerea voluptate abstinuissent, jussit audire verba Dei. "Nosergo Dei templa sumus, sicut dixit propheta: Inhabitabo in eis, et inambulabo, et ero eorum Deus, et ipsi erunt meus populus," si ex præceptis vitam instituamus, sive singuli nostrum, sire tota simul Ecclesia. "Quareegredimini e medio ipsorum, et separamini, dicit Dominus, et immundum ne tangatis; et ego vos suscipiam, et ero vobis in patrem, et vos eritis mihi in filios et filias, dicit Dominus omnipotens."[1711] Non ab iis, qui uxores duxerunt, ut aiunt, sed a gentibus, quæ adhuc vivebant in fornicatione, præterea autem a prius quoque dictis hæresibus, ut immundis et impiis, prophetice nos jubet separari. Unde etiam Panlus quoque verba dirigens ad eos, qu ierant iis, qui dicti sunt, similes: "Has ergo promissiones habete, inquit, dilecti: mundemus corda nostra ab omni inquinamento carnis et spiritus, perficientes sanctitatem in timore Dei.[1712] Zelo enim vos zelo Dei; despondi enim vos uni viro, virginem castam exhibere Christo."[1713] Et Ecclesia quidem alii non jungitur matrimonio, cum sponsum hubeat: sed unusquisque nostrum habet potestatem ducendi, quamcunque velit, legitimam uxorem, in prim is, inquam, nuptiis. "Vereor autem, ne sicut serpens seduxit Evam in astutia, corrumpantur sensus vestri a simplicitate, quæ in Christo est,"[1714] pie admodum et doctoris instar dixit Apostolus. Quocirca admirabilis quoque Petrus: "Charissimi, inquit, obsecro vos tanquam advernas et peregrinos, abstinete vos a carnalibus desideriis, quæ militant adversus animam, conversationem vestram inter gentes habentes bonam: quoniam sic est voluntas Dei, ut bene facientes obmutescere faciatis imprudentium hominum ignorantiam; quasi liberi, et non quasi velamen habentes malitiæ libertatem, sed ut servi Dei."[1715] Similiter etiam scribit Paulus in Epistola ad Romanos: "Quimortui sumus peccato, quomodo adhuc riveruns in ipso? Quoniam veins homo nosier simul est crucifixus, ut destruatur corpus peccati,"[1716] usque ad illud: "Neque exhibete membra vestra, arma injustitiæ peccato."[1717] Atque adeo cure in hunc locum devenerim, videor mihi non esse prætermissurus, quirt notem, quod eumdem Deum per legem et prophetas et Evangelium prædicet Apostolus. Illud enim: "Non concupisces," quod scriptum est in Evangelio, legi attribuit in Epistola ad Romanos, sciens esse unum eum, qui prædicavit per legem et prophetas, Patrem, et qui per ipsum est annuntiatus. Dicit enim: "Quid dicemus? Lex estne peccatum? Absit. Sed peccatum non cognovi, nisi per legem. Concupiscentiam enim non cognovissem, nisi lex diceret: Non concupisces."[1718] Quod si ii, qui sunt diversæ sententiæ, repugnantes, existiment Paulum verba sua dirigentem adversus Creatorem, dixisse ea, quæ deinceps sequuntur: "Novi enim, quod non habitat in me, hoc est, in came mea, bonum;"[1719] legant æ, quæ prius dicta sunt; et ea, quæ consequuntur. Prius enim dixit: "Sed inhabitarts in me peccatum;" propter quod consentaneum erat dicere illud: "Non habitat in came mea bonum."[1720] Consequenter subjunxit: "Si autem quod nolo, hoc ego facio, non utique ego id operor, sed quod inhabitat in me peccatum:" quod "repugnans," inquit, "legi" Dei et "mentis meæ, captivat me in lege peccati, quæ est in membris meis. Miser ego homo, quis me liberabit de corpore morris hujus?"[1721] Et rursus (nunquam enim quovis modo juvando defatigatur) non veretur veluti concludere: "Lex enim spiritus liberavit me a lege peccati et morris:" quoniam "per Filium Dens condemnavit peccaturn in carne, ut justificatio legis impleatur in nobis, qui non secundum carnem ambulamus, seal secundum spiritum."[1722] Præterhæc adhuc declarans ea, qum prius dicta sunt, exclamat: "Corpus quidem mortunto propter peccatum:" significans id non esse templum, sed sepulcum animæ. Quando enim sanctificatum fuerit Deo, "Spiritus ejus," infert, "qui suscitavit Jesum a mortuis, habitat in vobis: qui vivificabit etiam mortalia vestra corpora, per ejus Spiritum, qui habitat in vobis."[1723] Rursus itaque voluptaxios increpans, illa adjicit: "Prudentia enim carnis, mors;

[1706] [ELUCIDATION XII.]

[1707] Ex. xx. 17.

[1708] Matt. v. 27, 28.

[1709] Deut. xxi. 11, 12, 13.

[1710] Ex. xix. 20.

[1711] 2 Cor. vi. 16, 17, 18.

[1712] 2 Cor. vii. 1.

[1713] 2 Cor. xi. 2.

[1714] 2 Cor. xi. 3.

[1715] 1 Pet. ii. 11, 12, 15, 16.

[1716] Rom. vi. 2, 6.

[1717] Rom. vi. 13.

[1718] Rom. vii. 7.

[1719] Rom. vii. 18.

[1720] Rom. vii. 17.

[1721] Rom. vii. 20, 23, 24.

[1722] Rom. viii. 2, 3, 4.

[1723] Rom. viii. 10, 11.

quoniam qui ex came vivunt, ea, quæ sunt carnis, cogitant; et prudentia carnis est cum Deo gerere inimicitias; legi enim Dei non subjicitur. Qui autem sunt in carne," non ut quidam decemunt, "Deo placere non possunt," sed ut prius diximus. Deinde ut eos distinguat, dicit Ecclesiæ: "Vos autem non estis in carne sed in spiritu, si quidem spiritus Dei habitat in vobis. Si quis autem spiritum Christi non habet, is non est ejus. Si autem Christus in vobis, corpus quidem est mortuum per peccatum, spiritus autem vivus per justitiam. Debitores itaque sumus, fratres, non carni, ut secundum carnem vivamus. Si enim secundum camera vivitis, estis morituri: si vero spiritu facta carnis mortificaveritis, vivetis. Quicunque enim spiritu Dei aguntur, ii sunt filii Dei." Et adversus nobilitatem et adversus libertatem, qum exsecrabiliter ab iis, qui sunt diversæ sententiæ, introducitur, qui de libidine gloriantur, subjungit dicens: "Non enim accepistis spiritum servitutis rursus in timorein, sed accepistis spiritum adoptionis filiorum, in quo clamamus, Abba Pater;"[1724] hoc est, ad hoc accepimus, ut cognoscamus eum, quem oramus, qui est vere Pater, qui rerum omnium solus est Pater, qui ad salutem erudit et castigat at pater, et timorem minatur.

CAPUT XII.—VERBA APOSTOLI 1 COR. VII. 5, 39, 40, ALIAQUE S. SCRIPTURÆ LOCA EODEM SPECTANTIA EXPLICAT.

Quod autem "ex consensu ad tempus orationi vacat" conjugium, doctrina est continentiæ. Adjecit enim illud quidem, "ex consensu," ne quis dissolveret matrimonium; "ad tempus autem,"[1725] ne, dum ex necessitate exercet continentiam is, qui uxorem duxerit, labatur in peccatum, et dum suo conjugio parcit, alienum concupiscat. Qua ratione eum, qui se indecore getere existimat, quod virginem alat, recte cam dicit esse nuptum damrum. Verum unusquisque, tam is qui castitatem, delegit, quam is qui propter liberorum procreationem seipsum conjunxit matrimonio, in suo proposito firmiter debet perseverare, nec in deterius deflectere. Si enim vitæ suæ instimtum augere ac intendere porefit, majorem sibi apud Deum acquirit dignitatem, propter puram et ex ratione profectam continentiam. Si autem eam, quam elegit, regulam superaverit, in majorem deinde ad spem gloriam recidet. Habet enim sicut castitas, ira etiam matrimonium propria munera et ministeria, quæ ad Dominum pertinent, filiorum, inquam, curam gerere et uxoris. Quod enim honeste causatur is, qui est in matrimonio perfectus, est conjugii necessitudo, ut qui omnium curam ac providentiam in domo communi ostenderit. Ac proinde "episcopos," inquit, oportet constitui, qui ex domo propria toti quoque Ecclesiæ præ esse sint meditati. "Unusquisque" ergo, "in quo vocatus est"[1726] opere ministerium peragat, ut liber in Christo fiat, et debitam ministerio suo mercedem accipiat. Et rursus de lege disserens, utens allegoria: “Nam quæ sub viro est mulier,” inquit, “viventi viro alligata est lege,”[1727] et quæ sequuntur. Et rursus: “Mulletest alligata, quandiu vivit vir ejus; sin autem mortuus fuerit, libera est ut nubat, modo in Domino. Beata est autem si sic permanserit, mea quidem sententia.”[1728] Sed in priore quidem particula, “mortificati estis,” inquit, “legi,” non matrimonio, “ut efficiamini vos alteri, qui excitatus est ex mortuis,”[1729] sponsa et Ecclesia; quam castam esse oportet, et ab iis quæ strut intus, cogitationibus, quæ sunt contrariæ veritati; et ab iis, qui tentant extrinsecus, hoc est ab iis, qui sectantur hæreses, et persuadent vobis fornicari ab uno viro, nempe omnipotenti Deo: “Ne sicut setpens decepit Evam,”[1730] quæ “vita” dicitur, nos quoque inducti callidis hæresium illecebris, transgrediamur mandata. Secunda autem particula statuit monogamiam: non enim, ut quidam existimarunt, mulieris cum viro alligationem, carnis cum corruptela connexionem, significari putandum est; impiorum enim hominum, qui matrimonii inventionem diabolo aperte tribuunt, opinionera reprehendit, unde in periculum venit legislator ne incessatur maledictis. Tatianum arbitror Syrum talia audere dogmata tradere.[1731] His verbis quidem certe scribit in libro *De perfectione secundum Servatorem:* Consensum quidem conjungit orationi: communio autem corruptelæ, interitus solvit interpellationem. Admodum certe circumspecte arcet per concessionem. Nam cum rursus permisit “simul convernire propter Satanam et intemperantiam,”[1732] pronuntiavit eum, qui est obtemperaturus, “serviturum duobus dominis:”[1733] per consensure quidem, Deo; per dissensionem autem, intemperantiæ et fornicationi et diabolo. Hæc autem dicit, Apostolum exponens. Sophistice autem eludit veritatem, per verum, falsum confirmans: intemperantiam enim et fornicationem, diabolica vitia et affectiones nos quoque confitemur; intercedit autem moderati matrimonii consensio, quæ tum ad precationem continenter deducit, tum ad procreandos liberos cum honestate conciliat. “Cognitio” quidem certe a Scriptura dictum est tempus liberorum procreationis, cum dixit: “Cognovit autem Adam Evam uxorem suam; et concepit, et peperit filium, et nominavit nomen ejus Seth: Suscitavit enim mihi Deus aliud semen pro Abel.”[1734] Vides, quemnam maledictis incessant, qui honestam ac moderatam incessunt seminationem, et diabolo attribuunt generationem. Non enim simpliciter Deum dixit, qui articuli præ missione, nempe ὁ Θεός dicens, significavit eum, qui est omnipotens.

[1724] Rom. viii. 5, 6, 7, 8, 9, 10, 12, 13, 14, 15.

[1725] 1 Cor. vii. 5.

[1726] 1 Cor. vii. 24.

[1727] Rom. viii. 2.

[1728] 1 Cor. vii. 39, 40.

[1729] Rom. vii. 4.

[1730] 2 Cor. xi. 3.

[1731] [Elucidation XIII.]

[1732] 1 Cor. vii. 5.

[1733] Matt. vi. 24.

[1734] Gen. iv. 25.

Quod ab Apostolo autem subjungitur: “Etrursus simul convenite propter Satanam,”[1735] in eum finera dicitur, ut occasionem tollat ad alias declinandi cupiditates. Non enim penitus repellit naturæ appetitiones, qui fit ad tempus, consensus: per quem rursus inducit Apostolus conjugationera matrimonii, non ad intemperantiam et fornicationem et opus diaboli, sed ne subjugetur intemperantiæ, fornicationi, et diabolo. Distinguit autem veterem quoque hominem et novum Tatianus, sed non ut dicimus, “Veterem” quidem “virum,” legem; “novum” autem, Evangelium. Assentimur ei nos quoque, sed non eo modo, quo vult ille, dissolvens legem ut alterius Dei: sed idem vir et Dominus, dum vetera renovat, non amplius concedit polygamiam (nam hanc quidem expetebat Deus, quando oportebat homines augeri et multiplicari), sed monogamiam introducit prompter liberorum procreationem et domus curam, ad quam data est mulier adjutrix: et si cui Apostolus propter intemperantiam et ustionem, veniam secundi concedit matrimonii; nam hic quoque non peccat quidem ex Testamento (non est enim a lege prohibitus), non implet autem summam illam vitæ perfectionem, quæ agitur ex Evangelio. Gloriam autem sibi acquirit cœlestem, qui apud se manserit, earn, quæ est morte dissoluta, impollutam servans conjunctionem, et grato ac lubente animo paret ceconomiæ, per quam effectum est, ut divelli non possit a Domini ministerio. Sed nec eum, qui ex conjugali surgit cubili, similiter ut olim, tingi nunc quoque jubet divina per Dominum providentia: non enim necessario a liberorum abducit procreatione, qui credentes per unum baptismum ad consuetudinem omni ex parte perfectam abluit, Dominus, qui etiam multa Moysis baptismata per unum comprehendit baptismum. Proinde lex, ut per carnalem generationem nostram præ diceret regenerationera, genitali seminis facultati baptismum olim adhibuit, non vero quod ab hominis generatione abhorreret. Quod enim apparet homo generatus, hoc valet seminis dejectio. Non sunt ergo multi coitus genitales, sed matricis susceptio fatetur generationem, cum in naturæ officina semen formatur in fetum. Quomodo autem vetus quidera est solum matrimonium et legis inventum, alienum autem est, quod est ex Domino, matrimonium, cum idem Deus servetur a nobis? “Non” enim “quod Deus conjunxit, homo” jure “dissolverit;”[1736] multo autem magis quæ jussit Pater, servabit quoque Filius. Si autem idem simul est et legislator et evangelista, nunquam ipse secum pugnat. Vivit enim lex, cum sit spiritalis, et gnostice intelligatur: nos autem “mortui” sumus “legi per corpus Christi, ut gigneremur alteri, qui resurrrexit ex mortuis,” qui prædictus fuit a lege, “ut Deo fructificaremus.”[1737] Quare “lex quidera est sancta, et mandatum sanctum, et justurn, et bonum.”[1738] Mortui ergo sumus legi, hoc est, 39 peccato, quod a lege significatur, quod ostendit, non autem generat lex, per jussionem eorum quæ sunt facienda, et prohibitionera eorum quæ non facienda; reprehendens subjectum peccatum, “ut appareat peccatum.” Si autem peccatum est matrimonium, quod secundum legera initur, nescio quomodo quis dicet se Deum nosse, dicens Dei jussum esse peccatum. Quod si “lex saneta” est, sanctum est matrimonium. Mysterium ergo hoc ad Christum et Ecclesiam ducit Apostolus: quemadmodum “quod ex carne generatur, caro est; ita quod ex spiritu, spiritus,”[1739] non solum in pariendo, sed etiam in discendo. Jam “sancti sunt filii,”[1740] Deo gratæ oblectationes verborum Dominicorum, quæ desponderunt animam. Sunt ergo separata fornicatio et matrimonium, quoniam a Deo longe abest diabolus. “Et vos ergo mortui estis legi per corpus Christi, ut vos gigneremini alteri, qui surrexit a mortuis.”[1741] Simul autem proxime exauditur, si fueritis obedientes quamdoquidem etiam ex veritate legis eidem Domino obedimus, qui præcipit eminus. Nunquid autem de ejusmodi hominibus merito aperte “dicit Spiritus, quod in posterioribus temporibus deficient quidam a fide, attendentes spiritibus erroris, et doctrinis dæmoniorum, in hypocrisi falsiloquorum, cauteriatam habentium conscientiam, et prohibentium nubere, abstinere a cibis quos Deus creavit ad participationem cum gratiarum actione fidelibus, et qui agnoverunt veritatem, quod omnis creatura Dei bona est, et nihil est rejiciendum quod sumitur cure gratiarum actione. Sanctificatur enim per verburn Dei et orationem?”[1742] Omnino igitur non est prohibendum jungi matrimonio, neque carnibus vesci, aut vinum bibere. Scriptum est enim: “Bonum est carnero non coinedere, nec vinum bibere, si quis comedat per offendiculum.”[1743] Et: “Bonum est manere sicut ego.”[1744] Sed et qui utitur, “cum gratiarum actione,”[1745] et qui rursus non utitur, ipse quoque “cure gratiarum actione,” et cure moderata ac temperanti vivat perceptione, logo seu rationi convenienter. Et, ut in summa dicam, omnes Apostoli epistolæ, quæ moderationem docent et continentiam, cum et de matrimonio, et de liberorum procreatione, et de domus administratione innumerabilia præcepta contineant, nusquam honesrum moderatumque matrimonium prohibuerunt aut abrogarunt: sed legis cum Evangelio servantes convenientiam, utrumque admittunt: et eum, qui deo agendo gratias, moderate utitur matrimonio; et eum, qui, ut vult Dominus, vivit in castitate, quemadmodum “vocatus est unusquisque” inoffense et perfecte eligens. “Et erat tetra Jacob laudam supra omnem terram,”[1746] inquit propheta, ipse vas spiritus gloria afficiens. Insectatur autem aliquis generationera, in earn dicens interitum cadere, eamque perire: et detorquet aliquis ad filiorum procreationem illud dictum Servatoris: “Non oportere in terra thesauros recondere, ubi tinea et ærugo demolitur;”[1747] nec erubescit his addere ea, quæ dicit propheta: “Omnes vos sicut vestimentum veterascetis, et tinea vos exedet.”[1748] Sed neque nos contradicimus Scripturæ, neque in nostra corpora cadere interitum, eaque esse fluxa, negamus. Fortasse autem iis, quos ibi alloquitur propheta, ut peccatoribus, pnedicit interitum. Servator autem de liberorum procreatione nil dixit, sed ad impertiendum ac communicandum cos hortatur, qui solum opibus abundare, egentibus autem nolebant opem ferre. Quamobrem dicit: “Operamini non cibum, qui petit; sed eum, qui manet in vitam ætenam.”[1749] Similiter autem afferunt etiam illud dictum de resurrectione mortuorum: “Filiillius sæculi nec nubunt, nec nubuntur.”[1750] Sed hanc interrogationera et cos qui interrogant, si quis consideraverit, inveniet Dominum non reprobare matrimonium, sed remedium afferre exspectationi carnalis cupiditatis in resurrectione. Illud autem, “filiis hujus sæculi,”[1751] non dixit ad distinctionera alicujus alius sacculi, sed perinde ac si diceret: Qui in hoc nati sunt sæculo, cum per generationera sint filii, et gighunt et gignuntur; quoniam non absque generatione hanc quis vitam prætergreditur: sedhæc generario, quæ similem suscipit interitum, non amplius competit ei qui ab hac vita est separatus. “Unus est ergo Pater noster, qui est in cœlis:”[1752] sed is ipse quoque Pater est omnium per creationera. “Ne vocaveritis ergo, inquit, vobis patrein super terrain.”[1753] Quasi diceret: Ne existimetis eum, qui carnali vos sevit satu, auctorem et causam vestræ essential, sed adjuvantem causam generationis, vel ministrum potius. Sic ergo nos rursus conversos vult effici ut pueros, eum, qui vere Pater est, agnoscentes, regeneratos per aquam, cure hæc sit alia satio in creatione. At, inquit, “Qui est cælebs, curat quæ sunt Domini; qui autem duxit uxorem, quomodo placebit uxori.” Quid vero? annon licet etiam eis, qui secundum Deum placent uxori, Deo gratias agere? Annon permittitur etiam el, qui uxorem duxit, una cam conjugio etiam esse sollicitum de iis quæ sunt Domini? Sed quemadmodum “quæ non nupsit, sollicita est de iis, quæ sunt Domini, ut sit sancta corpore et spiritu:”[1754] ita etiam quæ nupsit, et de iis, quæ sunt mariti, et de iis, quæ sunt Domini, est in Domino sollicita, ut sit sancta et corpore et spiritu. Ambæ enim sant sanctæ in Domino: hæc quidem ut uxor, ilia vero ut virgo. Ad eos autem pudore afficiendos et reprimendos, qui sunt proclives ad secundas nuptias, apte Apostolus alto quodam tono eloquitur; inquit enim: "Ecce, omne peccatum est extra corpus; qui autem fornicatur, in proprium corpus peccat."[1755] Si quis autem matrimonium audet dicere fornicationem, rursus, legem et Dominum insectans, maledictis impetit. Quemadmodum enim avaritia et plura habendi cupiditas dicitur fornicatio, ut quæ adversetur sufficientiæ: et ut idololatria est ab uno in multos Dei distributio, ita fornicatio est ab uno matrimonio ad plura prolapsio. Tribus enim modis, ut diximus, fornicatio et adulterium sumifur apud Apostolum. De his dicit propheta: "Peccatis vestris venundati estis." Et rursus: "Pollutus es in terra aliena:"[1756] conjunctionera sceleratam existimans, quæ cum alieno corpore facta est, et non cure eo, quod datur in conjugio, ad liberorum procreationem. Unde etiam Apostolus: "Volo, inquit, juniores nubere, filios procreare, domui præ esse, nullam dare occasionem adversario maledicti gratia. Jam enim quæ dam diverterunt post Satanam."[1757] Quin et unius quoque uxoris virum utique admittit; seu sit presbyter, seu diaconus, seu laicus, utens matrimonio citra reprehensionem: "Servabitur autem per filiorum procreationem."[1758] Et rursus Servatot dicens Judæos "generationem pravam et adulteram," docet cos legem non cognovisse, ut lex vult: "sed seniorum traditionem, et hominum præcepta sequentes," adulterate legem, perinde ac si non esset data vir et dominus eorum virginitatis. Fortasse autem eos quoque innuit esse alienis mancipatos cupiditatibus, propter quas assidue quoque servientes peccatis, vendebantur alienigenis. Nam apud Judæos non erant admissæ communes mulieres: verum prohibitum erat adulterinm. Qui autem dicit: "Uxorem duxi, non possum venire,"[1759] ad divinam cœnam, est quidera exemplum ab eos arguendos, qui propter voluptates abscedunt a divino mandato: alioquin nec qui justi fuere ante adventum, nec qui post adventum uxores duxerunt, servabuntur, etiamsi sint apostoli. Quod si illud attulerint, quod propheta quoque dicit: "Inveteravi inter omnes inimicos meos,"[1760] per inimicos peccata intelligant. Unum quoddam autem est peccatum, non matrimonium, sed fornicatio: alioqui generationem quoque dicunt peccaturn, et creatorera generationis.

[1735] 1 Cor. vii. 5.

[1736] Matt. xix. 6.

[1737] Rom. vii. 4.

[1738] Rom. vii. 12.

[1739] John iii. 6.

[1740] 1 Cor. vii. 14.

[1741] Rom. vii. 4.

[1742] 1 Tim. iv. 1, 2, 3, 4, 5.

[1743] Rom. xiv. 21.

[1744] 1 Cor. vii. 8.

[1745] Rom. xiv. 19.

[1746] Sophon. iii. 19.

[1747] Matt. vi. 19.

[1748] Isa. l. 9.

[1749] John vi. 27.

[1750] Luke xx. 35.

[1751] Luke xx. 34.

[1752] Matt. xxiii. 9.

[1753] Matt. xxiii. 9.

[1754] 1 Cor. vii. 32, 33, 34.

CAPUT XIII.—JULII CASSIANI HÆRETICI VERBIS RESPONDET; ITEM LOCO QUEM EX EVANGELIO APOCRYPHO IDEM ADDUXERAT.

Talibus argumentis utitur quoque Julius Cassianus,[1761] qui fixit princeps sectæ Docetarum. Inopere ceete *De continentia,* vel *De castitate,* his verbis dicit: "Nec dicat aliquis, quod quoniam talia habemus membra, ut aliter figurata sit femina, aliter vero masculus: illa quidera ad suscipiendum, hic vero ad seminandum, concessam esse a Deo consuetudinem. Si enim a Deo, ad quem tendimus, essethæc constitutio, non beatos dixisset esse eunuchos; neque propheta dixisset, eos ‘non esse arborem infrugiferam;[1762] transferens ab arbore ad hominem, qui sua sponte et ex instituto se castrat tall cogitatione.” Et pro impia opinione adhuc decertans, subjungit: “Quomodo autem non jure quis reprehenderit Servatorem, si nos transformavit, et ab errore liberavit, eta conjunctione membrorum, et additamentorum, et pudendomm?” in hoc eadem decernens cure Tatiano: hic autem prodiit ex schola Valentini. Propterea dicit Cassianus: “Cure interrogaret Salome, quando cognoscentur, ea, de quibus interrogabat, ait Dominus: Quando pudoris indumentum conculcaveritis, et quando duo facta fuerint unum, et masculum cure femina, nec masculum nec femineum.” Primum quidera, in nobis traditis quatuor Evangeliis non habemus hoc dictum, sed in eo, quod est secundum Ægyptios. Deinde mihi videtur ignorare, iram quidera, masculam appetitionem; feminam vero, significare cupiditatem: quorum operationera pœnitentia et pudor consequuntur. Cure quis ergo neque iræneque cupiditati obsequens, quæ quidera et consuetudine et mala educatione auctæ, obumbrant et contegunt rationem, sed quæ ex iis proficiscitur exuens caliginem, et pudore affectus ex pœnitentia, spiritum animam unierit in obedientia Logi seu rationis; tunc, ut ait Paulus, “non inest in nobis nec masculus, nec femina.” Recedens enim anima ab ea figura, qua discernitur masculus et femina, traducitur ad unionem, cum ea nutrum sit. Existimat autem hic vir præ clarus plus, quam par sit, Platonice, animain, cure sit ab initio divina, cupidirate effeminatam, huc venire ad generationem et interitum.

[1755] 1 Cor. vi. 18.

[1756] Isa. l. 1.

[1757] 1 Tim. v. 14, 15.

[1758] 1 Tim. iii. 15.

[1759] Luke xix. 20.

[1760] Ps. vi. 8.

[1761] [Elucidation XIV.]

CAPUT XIV.—2 COR. XI. 3, ET EPH. IV. 24, EXPONIT.

399 Jam vero vel invitum cogit Paulam generationem ex deceptione deducere, cure dicit: “Vereor autem, ne sicut serpens Evam decepit, corrupti sint sensus vestri a simplicitate, quæ est in Christo.”[1763] Seal certum est, Dominum quoque “venisse” ad ea, “quæ aberraverant.”[1764] Aberraverunt autem, non ab alto repetita origine in eam, quæ hic est, generationem (est enim generatio creatura Omnipotentis, qui nunquam ex melioribus ad deteriora deduxerit animam); sed ad eos, qui sensibus seu cogitationibus aberraverant, ad nos, inquam, venit Servator: qui quidem ex nostra in præceptis inobedientia corrupti sunt, dum nimis avide voluptatem persequeremur; cum utique protoplastus noster ternpus prævenisset, et ante debitum tempus matrimonii gratiam appetiisset et aberrasset: quoniam “quicunque aspicit mulierem ad concupiscendum eam, jam mœchatus est eam”[1765] ut qui voluntatis tempus non exspectaverit. Is ipse ergo erat Dominus, qui tunc quoque damnabat cupiditatem,

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[1762] Isa. lvi. 3.

[1763] 2 Cor. xi. 3.

[1764] Matt. xviii. 11, 12.

[1765] Matt. v. 28.

quæ prævenit matrimonium. Cum ergo dicit Apostolus: “Induite novum hominem, qui secundum Deum creatur,”[1766] nobis dicit, qui ab Omnipotentis voluntate effecti sumus, sicut sumus effecti. “Veterem” autem dixit, non rescipiens ad generationem et regenerationem, sed ad vitam inobedientiæ et obedienti regeneraæ. “Pelliceas” autem “tunicas”[1767] existimat Cassianus esse corpora: in quo postea et eum, et qui idem cum eo sentiunt, aberrasse ostendemus, cure de ortu hominis, iis consequenter, quæ prius dicenda sunt, aggrediemur expositionem. “Quoniam, inquit, qui a terrenis reguntur, et generant, et generantur: *Nostra autem conversatio est in cœlo, ex quo etiam Salvatorem exspectamus.*”[1768] Recte ergo nos hæ quoque dicta esse scimus, quoniam ut hospites et advencta essæ peregrinantes debemus vitam instituere; qui uxorem habent, ut non habentes; qui possident, ut non possidentes; qui liberos procreant, ut mortales gignentes, ut relicturi possessiones, ut etiam sine uxore victuri, si opus sit; non cum immodico actione, et animo excelso.

CAPUT XV.—1 COR. VII. 1; LUC. XIV. 26; ISA. LVI. 2, 3, EXPLICAT.

Et rursus cure dicit: “Bonum est homini uxorem non tangere, sed propter fornicationes unusquisque suam uxorem habeat;”[1769] id veluti exponens, rursus dicit: “Ne vos tentet Satanas.”[1770] Non enim iis, qui continenter utuntur matrimonio propter solam liberorum procreationem, dicit, “propter intemperantiam;” sed iis, qui finem liberorum procreationis cupiunt transilire: ne, cure nimium annuerit noster adversarius, excitet appetitionem ad alienas voluptates. Fortasse autem quoniam iis, qui juste vivunt, resistit propter æmulationem, et adversus eos contendit, volens eos ad suos ordines traducere, per laboriosam continentiam eis vult præbere occasionera. Merito ergo dicit: “Melius est matrimonio jungi quam uri,”[1771] ut “vir reddat debiturn uxori, et uxor viro, et ne frustrentur invicem”[1772] hoc divino ad generationera dato auxilio. “Qui autem, inquiunt, non oderit patrem, vel matrem, vel uxorem, vel filios, non potest meus esse discipulus.”[1773] Non jubet odisse proprium genus: “Honora” enim, inquit, “patrein et matrein, ut tibi bene sit:”[1774] sed ne abducaris, inquit, per appetitiones a ratione alienas, sed neque civilibus moribus conformis fias. Domus enim constat ex genere, civitates autem ex domibus; quemadmodum Paulus quoque eos, qui occupantur in matrimonio, “mundo dixit placere.”[1775] Rursus dicit Dominus: “Qui uxorem duxit, ne expellat; et qui non duxit, ne ducat;”[1776] qui ex proposito castitatis professus est uxorem non ducere maneat cælebs. Utrisque ergo idem Dominus per prophetam Isaiam convenientes dat promissiones sic dicens: “Ne dicat eunuchus: Sum lignum aridum;” hæc enim dicit Dominus eunuchis: “Si custodieritis sabbata mea, et feceritis quæ cunque pruodæcipio, dabo vobis locum meliorem filiis et filiabus.”[1777] Non sola enim justificat castitas, sed nec sabbatum eunuchi, nisi fecerit mandata. Infert autem iis, qui uxoremduxerunt, et dicit: “Electi mei non laborabunt in vanum, neque procreabunt filios in exsecrationem, quiâ semen est benedictum a Domino.”[1778] Ei enim, qui secundum Logon filios procreavit et educavit, et erudivit in Domino, sicut etiam ei, qui genuit per veram catechesim et institutionem, merces quædam est proposita, sicut etiam electo semini. Alii autem “exsecrationem” accipiunt esse ipsam liberorum procreationem, et non intelligunt adversus illos ipsos ea dicere Scripturam. Qui enim sunt revera electi Domini, non dogmata decernunt, nec filios progignunt, qui sunt ad exsecrationem, et hæreses. Eunuchus ergo, non qui per vim excisas habet partes, sed nec qui cælebs est, dictus est, sed qui non gignit veritatem. Lignum hic prius erat aridum; si autem Logo obedierit, et sabbata custodieri, per abstinentiam a peccatis, et fecerit mandata erit honorabilior iis, qui absque recta vitæ institutione solo sermone erudiuntur. “Filioli, modicum” adhuc sum vobiscum,”[1779] inquit Magister. Quare Paulus quoque scribens ad Galatas, dicit: “Filioli mei, quos iterum parturio, donec formetur in vobis Christus.”[1780] Rursus ad Corinthios scribens: “Si enim decies mille pædagogos,” inquit, “habeatis in Christo, sed non multos patres. In Christo enim per Evangelium ego vosgenui.”[1781] Propterea “non ingrediatur eunuchus in Ecclesiam Dei,”[1782] qui est sterilis, et non fert fructum, nec vitro institutione, nec sermone. Sed “qui se” quidem “castrarunt” ab omni peccato “propter regnum cœlorum,”[1783] ii sunt beati, qui a mundo jejunant.

[1766] Eph. iv. 24.

[1767] Gen. iii. 21.

[1768] Phil. iii. 20.

[1769] 1 Cor. vii. 1, 2.

[1770] 1 Cor. vii. 5.

[1771] 1 Cor. vii. 9.

[1772] 1 Cor. vii. 3, 5.

[1773] Luke xiv. 26.

[1774] Ex. xx. 12.

CAPUT XVI.—JER. XX. 14; JOB XIV. 3; PS. L. 5; 1 COR. IX. 27, EXPONIT.

“Exsecranda” autem “dies in qua natus sum, et ut non sit optanda,”[1784] inquit Jeremias: non absolute exsecrandam dicens generationem, sed populi peccata ægre ferens et inobedientiam. Subjungit itaque: “Cur enim natus sum ut viderem labores et dolores, et in perpetuo probro fuerunt dies mei?”[1785] Quin etiam omnes, qui prædicabant veritatem, propier eorum, qui audiebant, inobedientiam, quæ rebantur ad pœnam, et veniebant in periculum. “Cur enim non fuit uterus matris meæ sepulcrum, ne viderem affiictionem Jacob et laborera generis Isræl?”[1786] ait Esdras propheta. “Nullus est a sorde mundus,” ait Job, “nee si sit quidera una dies vita ejus.”[1787] Dicant ergo nobis, ubi fornicatus est infans natus? vel quomodo sub Adæcecidit exsecrationem, qui nihil est operatus? Restat ergo eis, ut videtur, consequenter, ut dicant malam esse generationem, non solum corporis, sed etiam animæ, per quam exsistit corpus. Et quando dixit David: “In peccatis conceptus sum, et in iniquitatibus concepit me mater mea:”[1788] dicit prophetice quidem matrem Evam; sed Eva quidem fuit “mater viventium;” et si is “in peccatis fuit conceptus,” at non ipse in peccato, neque vero ipse peccatum. Utrum vero quicunque etiam a peccato ad fidem convertitur, a peccandi consuetudine tanquam a “matre” converti dicatur ad “vitam,” feret mihi testimonium unus ex duodecim prophetis, qui dixit: “Si dedero primogenita pro impietate fructum yeniris mei, pro peccatis animæ meæ.”[1789] Non accusat eum, qui dixit: “Crescite et multiplicamini:”[1790] sed primos post generationera motus, quorum tempore Deum non cognoscimus, dicit “impietates.” Si quis autem ea ratione dicit malam generationem, idem eam dicat bonam, quatenus in ipso veritatem cognoscimus. “Abluamini juste, et ne peccetis. Ignorationem enim Dei quidam habent,”[1791] videlicet qui peccant. “Quoniam nobis est colluctatio non adversus camem et sanguinere, sed adversus spiritalia.”[1792] Potentes autem sunt ad tentandum “principes tenebrarum hujus mundi,” et ideo datur venia. Et ideo Paulus quoque: “Corpus meum,” inquit, “castigo, et in servitutem redigo; quoniam qui certat, omnia continet,” hoc est, in omnibus continet, non ab omnibus abstinens, sed continenter utens iis, quæ utenda judicavit, “illi quidera ut corruptibilem coronam accipiant; nos autem ut incorruptibilem,”[1793] in lucta vincentes, non autem sine pulvere coronam accipientes. Jam nonnulli quoque præferunt viduam virgini, ut qua, quam experta est, voluptatem magno animo contempserit.

[1775] 1 Cor. vii. 33.

[1776] 1 Cor. vii. 10, 11.

[1777] Isa. lvi. 3, 4, 5.

[1778] Isa. lxv. 23.

[1779] John xiii. 33.

[1780] Gal. iv. 19.

[1781] 1 Cor. iv. 15.

[1782] Deut. xxiii. 1.

[1783] Matt. xix. 12.

[1784] Jer. xx. 14.

[1785] Jer. xx. 18.

[1786] 4 Esdr. v. 35.

[1787] Job xiv. 4, 5.

[1788] Ps. l. 7.

[1789] Mic. vi. 7.

[1790] Gen. i. 28.

[1791] 1 Cor. xv. 34. Clement reads here ἐκνιψατε, “wash,” instead of ἐκνήψατε, “awake.”

[1792] Eph. vi. 12.

[1793] 1 Cor. ix. 27, 25.

CAPUT XVII.—QUI NUPTIAS ET GENERATIONEM MALAS ASSERUNT, II ET DEI CREATIONEM ET IPSAM EVANGELII DISPENSATIONEM VITUPERANT.

Sin autem malum est generatio, in malo blasphemi dicant fuisse Dominum qui fuit particeps generationis, in malo Virginera quæ genuit. Hei mihi! quot et quanta mala! Dei voluntatera maledictis incessunt, et mysterium creationis, dum invehuntur in generationera. Et hinc “Docesin” fingit Cassianus; hinc etiam Marcioni, et Valentino quoque est corpus animale; quoniam homo, inquiunt, operam dans veneri, “assimilatus est jumentis.”[1794] Atqui profecto, cum libidine vere insaniens, aliena inire voluerit, tunc revera, qui talis est, efferatur: “Equi in feminas furentes facti sunt, unusquisque hinniebat ad uxorem proximi sui.”[1795] Quod si dicat serpentera, a brutis animantibus accepta consilii sui ratione, Adamo persuasisse ut cum Eva coire consentiret, tanquam alioqui, ut quidam existimant, protoplasti hac natura usuri non fuissent: rursus vituperatur creatio, ut quæ rationis expertium animantium natura homines fecerit imbecilliores, quorum exempla consecuti sunt, qui a Deo primi formati fuere. Sin autem natura quidem eos sicut bruta deduxit ad filiorum procreationem; moti autem sunt citius quam oportuit, fraude inducti, cura adhuc essent juvenes; justum quidera est Dei judicium in eos qui non exspectarunt ejus voluntatera: sancta est autem generatio, per quam mundus consistit, per quam essentiæ, per quara naturæ, per quam angeli, per quam potestates, per quam animæ, per quam præcepta, per quam lex, per quam Evangelium, per quam Dei cognitio. “Et omnis caro fenum, et omnis gloria ejus quasi flos feni; et fenum quidem exsiccatur, flos autem decidit, sed verbum Domini manet,”[1796] quod unxit artimam et uniit spiritui. Quomodo autem, qure est in Ecclesia nostra,[1797] œconomia ad finem perduci potuisset absque corpore, cum etiam ipse, qui est caput Ecclesire, in came quidem informis et specie carens vitam transiit, ut doceret nos respicere ad naturam divinæ causespicere ad naturam divinnsiit, æinformem et incorpoream? “Arbor enim vitæ,” inquit prophem, “est in bono desiderio,”[1798] docens bona et munda desideria, quæ sunt in Domino vivente. Jam vero volunt viri cure uxore in matrimonio consuetudinem, quæ dicta est “cognitio,” esse peccatum: eam quippe indicari ex esu “ligni boni et mali,”[1799] per significationem hujus vocabuli “cognovit,”[1800] quæ mandati tmnsgressionem notat. Si autem hoc im est, veritatis quoque cognitio, est esus ligni vitre. Potest ergo honestum ac moderatum matrimonium illius quoque ligni esse particeps. Nobis autem prius dictum est, quod licet bene et male uti matrimonio; et hoc est lignum “cognitionis,” si non transgrediamur leges matrimonii. Quid vero? annon Servator noster, sicut animam, ita etiam corpus cumvit ab affectionibus? Neque vero si esset caro inimica animæ, inimicam per sanitatis restitutionem advenus ipsam muniisset. “Hoc autem dico, fratres, quod caro et sangnis regnum Dei non possunt possidere, neque corruptio possidet incorruptionem.”[1801] Peccatun enim, cure sit “corruptio,” non potest babere societatem cure incorruptione,” quæ est justitia. “Adeo stulti,” inquit, “estis? cure spiritu cœperitis, nunc came consummamini.”[1802]

[1794] Ps. xlviii. 13, 21.

[1795] Jer. v. 8.

[1796] Isa. xl. 6, 7, 8.

[1797] [Elucidation XV.]

[1798] Prov. xiii. 12.

[1799] Gen. iii. 5.

[1800] Gen. iv. 1.

CAPUT XVIII.—DUAS EXTREMAS OPINIONES ESSE VITANDAS: PRIMAM ILLORUM QUI CREATORIS ODIO A NUPTIIS ABSTINENT; ALTERAM ILLORUM QUI HINC OCCASIONEM ARRIPIUNT NEFARIIS LIBIDINIBUS INDULGENDI.

Justitiam ergo et salutis harmoniam, quæ est veneranda firmaque, alii quidem, ut ostendimus, nimium intenderunt, blaspheme ac maledice cure quavis impietate suscipientes continentiam; cure pie liceret castitatem, qu secundum sanam regulam instituitur, eligere; gratias quidem agendo propter datam ipsis gratiam, non habendo antem odio creatumm, neque eos aspernando, qui juncti sunt matrimonio; est enim creatus mundus, cream est etiam castitas; ambo autem agant gratias in iis, in quibus sunt collocati, si modo ea quoque norunt, in quibus sunt collocati. Alii autem effrenati se petulanter et insolenter gesserunt, revem “effecti equi in feminas insanientes, et ad proximorum suorum uxores hinnientes;”[1803] ut quiet ipsi contineri non possint, et proximis suis persuadeant ut dent operam voluptati;” infeliciter illas audientes Scriptums: “Quæ tibi obtigit, partem pone nobiscum, crumenam autem unam possideamus communem, et unum fiat nobis marsupium.”[1804] Propter eos idem propheta dicit, nobis consulens: “Ne ambulaveris in via cum ipsis, declixia pedem tuum a semitis eorum. Non enim injuste tenduntur retia pennatis. Ipsi enim, cure sint sanguinum participes, thesauros malorum sibi recondunt;”[1805] hoc est, sibi affectantes immunditiam, et proximos similia docentes, bellatores, percussores caudis suis,[1806] ait propheta, quas quidem Græci κέρκους appellant. Fuerint autem ii, quos significat prophetia, libidinosi intemperantes, qui sunt caudis suis pugnaces, tenebrarum “irreque filii,”[1807] erede polluti, manus sibi afferentes, et homicidæ propinquorum. “Expurgate ergo vetus fermentum, ut sitis novo conspersio,”[1808] nobis exclamat Apostolus. Et rursus, propter quosdam ejusmodi homines indignans, præcipit, “Ne conversari quidem, si quis frater nominetur vel fornicator, vel avarus, vel idololatra, vel maledicus, vel ebriosus, vel raptor; cum eo, qui est talis, ne una quidem comedere. Ego enim per legem legi mortuus sum,” inquit; “ut Deo vivare, cum Christo sum crucifixus; vivo autem non amplius ego,” ut vivebam per cupiditates; “vivit autem in me Christus,” caste et beate per obedientiam præceptorum. Quare tune quidem in came vivebam camaliter: “quod autem nunc vivo in carne, in fide vivo Filii Dei.”[1809]—“In viam gentium ne abieritis, et ne ingrediamini in urbem Samaritanorum,”[1810] a contraria vitæ institutione nos dehortans dicit Dominus; quoniam “Iniquorum virorum mala est conversatio; et hæ sunt vitæ omnium, qui ea, quæ sunt iniqua, efficiunt.”[1811]—“Væ homini illi,” inquit Dominus; “bonum esset el, si non natus esset, quam ut unum ex electis meis scandalizaret.[1812] Melius esset, ut ei mola circumponeretur, et in mari demergeretur, quam ut unum ex meis perverteret.[1813] Nomen enim Dei blasphematur propter ipsos.”[1814] Unde præ clare Apostolus: “Scripsi,” inquit, “vobis in epistola, non conversari cure fornicatoribus,”[1815] usque ad illud: “Corpus autem non fornicationi, sed Domino, et Dominus corpori.”[1816] Et quod matrimonium non dicat fomicationem, ostendit eo, quod subiungit: “An nescitis, quod qui adhæret meretrici, unum est corpus?”[1817] An meretricem quis dicet virginem, priusquam nubat? “Et ne fraudetis,” inquit, “vos invicem, nisi ex consensu ad 402 tempus:”[1818] per dictionem, “fraudetis,” ostendens matrimonii debitum esse liberorum procreationem: quod quidem in iis, quæ præcedunt, ostendit, dicens: “Mulieri vir debitum reddat; similiter autem mulier quoque viro;”[1819] post quam exsolutionem, in domo custodienda, et in ea quæ est in Christo fide, adjutrix est. Et adhuc apertius, dicens: “Iis, qui sunt juncti matrimonio, præcipio, inquit, non ego, sed Dominus, uxorem a viro non sepamri; sin autem separata fuerit, maneat innupta, vel viro reconcilietur; et virum uxorem non dimittere. Reliquis autem dico ego, non Dominus: Si quis frater,”[1820] usque ad illud: “Nunc autem sancta est.”[1821] Quid autem adhæc dicunt, qui in legem invehuntur, et in matrimonium, quasi sit solum a lege concessum, non autem etiam in Novo Testamento? Quid ad has leges latas possunt dicere, qui sationem abhorrent et generationem? cure "episcopum" quoque, "qui domui recte præsit,"[1822] Ecclesiquoæ ducem constituat; domum autem Dominicam "imius mulieris" constituat conjugium.[1823] "Omnia" ergo dicit esse "munda mundis; pollutis autem et infidelibus nihil est mundum, sed polluta est eorum et mens, et conscientia."[1824] De ea autem voluptate, quæ est præter regulam: "Ne erretis," inquit; "nec fornicatores, nec idololatræ, nec adulteri, nec molles, nec masculorum concubitores, neque avari, neque fures, neque ebnosi, neque maledici, nec raptores, regnum Dei possidebunt; et nos quidem abluti sum us,"[1825] qui in his eramus; qui autem in hanc tingunt intemperantiam, ex temperantia in fornicationem baptizant, voluptatibus et affectibus esse indulgendum decernentes, incontinentes ex moderatis fieri docentes, et in spe sua membrorum suorum impudentiæ affixi; ut a regno Dei abdicentur, non autem ut inscribantur, qui ad eos ventitant, efficientes; sub falso nominatæ cognitionis titulo, eam, qu, efficiæ ad exteriores ducit tenebras, viam ingredientes. "Quod reliquum est, fratres, quæcuque vera, quæcunque honesta, quæcunque justa, quatres, quam æcunque casta, quæcunque amabilia, ques, æcunque bonbilia, ques, quam ingreæ famue bonbilia, ques, quam ingredientæ; si qua virtus, et si qua laus, ea considerate; quæ et didicistis; quæ etiam accepistis et audiistis et vidistis in me, ea facite; et Deus pacis erit vobiscum."[1826] Et Petrus similia dicit in Epistola: "Ut fides vestra et spes sit in Deum, cure animas vestras castas effeceritis in obedientia veritatis;"[1827] quasi filii obedientiæ, non configurati prioribus desideriis, quæ fuerunt in ignorantia; sed secundum eum, qui vocavit vos, sanctum, et ipsi sancti sitis in omni conversatione. Quoniam scriptum est: "Sancti eritis, quoniam ego sanctus sum."[1828] Verumtamen quæ adversus eos, qui cognitionem falso nomine simulant, necessario suscepta est a nobis disputatio; nos longius, quam par sit, abduxit, et omtionem effecit prolixiorem. Unde tertius quoque liber Stromateus eorum, quæ sunt de vera philosophia, commentariorum, hunc finem habeat.

[1801] 1 Cor. xv. 50.

[1802] Gal. iii. 3.

[1803] Jer. v. 8.

[1804] Prov. i. 14.

[1805] Prov. i. 15, 16, 17.

[1806] Apoc. ix. 10.

[1807] Eph. ii. 3.

[1808] 1 Cor. v. 7.

[1809] Gal. ii. 19, 20.

[1810] Matt. x. 5.

[1811] Prov. i. 18, 19.

[1812] Matt. xxvi. 24.

[1813] Matt. xviii. 6 seqq.

[1814] Rom. ii. 24.

[1815] 1 Cor. v. 11.

[1816] 1 Cor. vi. 13.

[1817] 1 Cor. vi. 16.

[1818] 1 Cor. vii. 5.

[1819] 1 Cor. vii. 3.

[1820] 1 Cor. vii. 10, 11, 12.

[1821] 1 Cor. vii. 14.

[1822] 1 Tim. iii. 2, 4; Tit. i. 6.

[1823] [Elucidation XVI.]

[1824] Tit. i. 15.

[1825] 1 Cor. vi. 9, 10, 11.

[1826] Phil. iv. 8, 9.

[1827] 1 Pet. i. 21, 22.

[1828] 1 Pet. i. 14, 15, 16.

Elucidations.

I.

(See p. 381, cap. i.)

In his third book, Clement exposes the Basilidians and others who perverted the rule of our Lord, which permissively, but not as of obligation, called some to the self-regimen of a single life, on condition of their possessing the singular gift requisite to the same. True continence, he argues, implies the command of the tongue, and all manner of concupiscence, such as greed of wealth, or luxury in using it. If, by a divine faculty and gift of grace, it enables us to practice temperance, very well; but more is necessary. As to marriage, he states what seems to him to be the truth. We honour celibate chastity, and esteem them blest to whom this is God's gift. We also admire a single marriage, and the dignity which pertains to one marriage only; admitting, nevertheless, that we ought to compassionate others, and to bear one another's burdens, lest any one, when he thinks he stands, should himself also fall. The apostle enjoins, with respect to a second marriage, "If thou art tempted by concupiscence, resort to a lawful wedlock." 403

Our author then proceeds to a castigation of Carpocrates, and his son Epiphanes, an Alexandrian on his father's side, who, though he lived but seventeen years, his mother being a Cephallenian, received divine honours at Sama, where a magnificent temple, with altars and shrines, was erected to him; the Cephallenians celebrating his apotheosis, by a new-moon festival, with sacrifices, libations and hymns, and convivialities. This youth acquired, from his father, a knowledge of Plato's philosophy and of the circle of the sciences. He was the author of the jargon about monads,[1829] of which see Irenæus; and from him comes the heresy of those subsequently known as Carpocratians. He left a book, *De Justitia,* in which he contends for what he represents as Plato's idea of a community of women in sexual relations. Justly does our author reckon him a destroyer alike of law and Gospel, unworthy even of being classed with decent heretics; and he attributes to his followers all those abominations which had been charged upon the Christians. This illustrates the terrible necessity, which then existed, of drawing a flaming line of demarcation between the Church, and the wolves in sheeps' clothing, who thus dishonoured the name of Christ, by associating such works of the devil with the adoption of a nominal discipleship. It should be mentioned that Mosheim questions the story of Epiphanes. (See his *Hist. of the First Three Centuries,* vol. i. p. 448.)

II.

(See p. 383, cap. ii. note 1.)

The early disappearance of the Christian *agapæ* may probably be attributed to the terrible abuse of the word here referred to, by the licentious Carpocratians. The genuine *agapæ* were of apostolic origin (2 Pet. ii. 13; Jude 12), but were often abused by hypocrites, even under the apostolic eye (1 Corinthians 11:21). In the Gallican Church, a survival or relic of these feasts of charity is seen in the *pain béni;* and, in the Greek churches. in the ἀντίδωρον or *eulogiæ* distributed to non-communicants at the close of the Eucharist, from the loaf out of which the bread of oblation is supposed to have been cut.

[1829] See vol. i. p. 332, note 4, this series.

III.

(See p. 383, note 3.)

Next, he treats of the Marcionites, who rejected marriage on the ground that the material creation is in itself evil. Promising elsewhere to deal with this general false principle, he refutes Marcion, and with him the Greeks who have condemned the generative law of nature, specifying Heraclitus, Empedocles, the Sibyl, Homer, and others; but he defends Plato against Marcion, who represents him as teaching the depravity of matter. He proceeds to what the dramatists have exhibited of human misery. He shows the error of those who represent the Pythagoreans as on that account denying themselves the intimacies of conjugal society; for he says they practiced this restraint, only after having given themselves a family. He explains the prohibition of the bean, by Pythagoras, on the very ground, that it occasioned sterility in women according to Theophrastus. Clement expounds the true meaning of Christ's words, perverted by those who abstained from marriage not in honour of encraty, but as an insane impeachment of the divine wisdom in the material creation.

IV.

(See p. 385, note 3.) 40

He refutes the Carpocratians, also, in their slanders against the deacon Nicolas, showing that the Nicolaitans had abused his name and words. Likewise, concerning Matthias, he exposes a similar abuse. He castigates one who seduced a maiden into impurity by an absurd perversion of Scripture, and thoroughly exposes this blasphemous abuse of the apostolic text. He subjoins another refutation of one of those heretics, and allows that some might adopt the opinion of his dupes, if, as the Valentinians would profess, only spiritual communion were concerned.

Seeing, however, that these heretics, and the followers of Prodicus, who wrongfully call themselves *gnostics,* claimed a practical indulgence in all manner of disgusting profligacies, he convicts them by arguments derived from right reason and from the Scriptures, and by human laws as well. Further, he exposes the folly of those who pretended that the less honourable parts of man are not the work of the Creator, and overwhelms their presumption by abundant argument, exploding, at the same time, their corruptions of the sacred text of the Scriptures.

V.

(See p. 388, note 3.)

To relieve himself of a more particular struggle with each individual heresy, he proceeds to reduce them under two heads: (1) Those who teach a reckless mode of life (ἀδιαφόρως ζῆν), and (2) those who impiously affect continence. To the first, he opposes the plain propriety and duty of a decorous way of living continently; showing, that as it cannot be denied that there are certain abominable and filthy lusts, which, as such, must be shunned, therefore there is no such thing as living "indifferently" with respect to them. He who lives to the flesh, moreover, is condemned; nor can the likeness and image of God be regained, or eternal life be ensured, save by a strict observance of divine precepts. Further, our author shows that true Christian liberty consists, not, as they vociferate, in self-indulgence, but, on the contrary, is founded in an entire freedom from perturbations of mind and passion, and from all filthy lusts.

VI.

(See p. 389, note 4.)

As to the second class of heretics, he reproves the contemners of God's ordinance, who boast of a false continence, and scorn holy matrimony and the creation of a family. He contends with them by the authority of St. John, and first answers objections of theirs, based on certain apocryphal sayings of Christ to Salome; next, somewhat obscurely, he answers their notions of laws about marriage imposed in the Old Law, and, as they pretend, abrogated in the New; thirdly, he rebukes their perpetual clatter about the uncleanness of conjugal relations; and, fourth, he pulverizes their arguments derived from the fact, that the children of the resurrection "neither marry, nor are given in marriage."

Then he gives his attention to another class of heretics boasting that they followed the example of Christ, and presuming to teach that marriage is of the devil. He expounds the exceptional celibacy of the Messiah, by the two natures of the Godman, which need nothing but a reverent statement to expose the fallacy of arguing from His example in this particular, seeing He, alone, of all the sons of men, is thus supreme over all considerations of human nature, pure and simple, as it exists in the sons of Adam. Moreover, He espoused the Church, which is His wife. Clement expounds very wisely those sayings of our Lord which put honour upon voluntary celibacy, where the gift has been imparted, for His better service.

And here let it be noted, how continually the heresies of these times seem to turn on this matter of the sexes. It is impossible to cleanse a dirty house, without raising a dust and 405 a bad smell; and heathenism, which had made lust into a religion, and the worship of its gods a school of gross vice, penetrating all classes of society, could not be exorcised, and give place to faith, hope and charity, without this process of conflict, in which Clement distinguishes himself. At the same time, the wisdom of our Lord's precepts and counsels are manifest, in this history. Alike He taught the sanctity and blessedness of marriage and maternity, and the exceptional blessedness of the celibate when received as a gift of God, for a peculiar ministry. Thus heathen morals were rebuked and castigated, womanhood was lifted to a sphere of unwonted honour, and the home was created and sanctified in the purity and chastity of the Christian wife; while yet a celibate chastity was recognised as having a high place in the Christian system. The Lord prescribes to all, whether married or unmarried, a law of discipline and evangelical encraty. The Christian homes of England and America may be pointed out, thank God, as illustrating the divine wisdom; while the degraded monasteries of Italy and Spain and South America, with the horrible history of enforced celibacy in the Latin priesthood, are proofs of the unwisdom of those who imported into the Western churches the very heresies and abortive argumentations which Clement disdains, while he pulverizes them and blows them away, thoroughly purging his floor, and burning up this chaff.

VII.

(See p. 390, note 16.)

Here it is specially important to observe what Clement demonstrates, not only from the teachings of the apostles, of Elijah and Samuel and the Master Himself, but, finally and irrefragably, from the apostolic example. He names St. Peter here as elsewhere, and notes his memorable history as a married man.[1830] He supposes St. Paul himself to have been married; and he instances St. Philip the deacon, and his married daughters, besides giving the right exposition of a passage which Carpocrates had shamefully distorted from its plain significance.

VIII.

(See p. 391, note 18.)

He passes to a demonstration of the superiority of Christian continence over the sort of self-constraint lauded by Stoics and other philosophers. God only can enable man to practice a genuine continence, not merely contending with depraved lusts, but eradicating them. Here follow some interesting examples drawn from the brahmins and fakirs of India; interesting tokens, by the way, of the assaults the Gospel had already made upon their strongholds about the Ganges.

IX.

(See, p. 392, note 4.)

[1830] See the touching story of St. Peter’s words to his wife as she was led to martyrdom (*Stromata*, book vii. p. 451, Edinburgh Edition).

Briefly he explains another text, “Sin shall not have dominion over you,” which the heretics wrested from the purpose and intent of St. Paul. He also returns to a passage from the apocryphal Gospel of the Hebrews, and to the pretended conversation of Christ with Salome, treating it, perhaps, with more consideration than it merits.

X.

(See p. 392, note 11.)

But this Gospel of the Hebrews, and another apocryphal Gospel, that of the Egyptians, may be worthy of a few words just here. Jones (*On the Canon*, vol. i. p. 206) very learnedly maintains that Clement “never saw it,” nor used it for any quotation of his own. And, as for a Gospel written in the Hebrew tongue, Clement could not read Hebrew; the single citation he makes out of it, being, probably, at second hand. Greatly to the point is the argument of Lardner,[1831] therefore, who says, as settling the question of the value of these books, “If Clement, who lived at Alexandria, and was so well acquainted with almost all sorts of books, had (but a slight, or) no knowledge at all of them, how obscure must they have been; how little regarded by Catholic Christians.”

XI.

(See p. 393, note 5; also Elucidation xvii. p. 408, *infra*.)

Ingenious is Clement’s exposition of that saying of our Lord, “Where two or three are met together in my name,” etc. He explodes a monstrous exposition of the text, and ingeniously applies it to the Christian family. The husband and the wife living in chaste matrimony, and the child which God bestows, are three in sweet society, who may claim and enjoy the promise. This reflects great light upon the Christian home, as it rose, like a flower, out of the “Church in the house.” Family prayers, the graces before and after meat, the hymn “On lighting the lamps at eventide,” and the *complines*, or prayers at bedtime, are all the products of the divine contract to be with the “two or three” who are met in His name to claim that inconceivably precious promise. Other texts from St. Matthew are explained, in their Catholic verity, by our venerable author.

XII.

(See p. 394, note 1.)

He further expounds the Catholic idea of marriage, and rescues, from heretical adulteration, the precept of Moses (Ex. xix. 15); introducing a lucid parallel, with the Apostolic command,[1832] “Come out from among them, and be separate,” etc. He turns the tables on his foul antagonists; showing them that this very law obliges the Catholic Christian to separate himself alike from the abominations of the heathen, and from the depraved heretics who abuse the word of God, and "wrest the Scriptures to their own destruction." This eleventh chapter of the third book abounds in Scriptural citations and expositions, and is to be specially praised for asserting the purity of married life, in connection with the inspired law concerning fasting and abstinence (1 Cor. vii. 3–5), laid down by the reasonably ascetic St. Paul.

[1831] Works, ii. 252. See, also, the apocryphal collection in this series, hereafter.

[1832] 2 Cor. vi. 17. Compare Ex. xxix. 45, and Lev. xxvi. 12.

XIII.

(See p. 396, note 5.)

The melancholy example of Tatian is next instanced, in his departures from orthodox encraty. Against poor Tatian's garrulity, he proves the sanctity of marriage, alike in the New and the Old Testaments. A curious argument he adduces against the *ceremonial* washing prescribed by the law (Lev. xv. 18), but not against the same as a dictate of natural instinct. He considers that particular ceremonial law a protest against the polygamy which God tolerated, but never authorized, under Moses; and its abrogation (i.e., by the Synod of Jerusalem), is a testimony that there is no uncleanness, whatever, in the chaste society of the married pair, in Christ. He rescues other texts from the profane uses of the heretics, proving that our duty to abstain from laying up treasures here, merely layouts the care of the poor and needy; and that the saying, that "the children of the kingdom neither marry nor are given in marriage," respects only their estate after the resurrection. So the command about "caring for the things of God," is harmonized with married life. But our author dwells on the apostle's emphatic counsels against second marriages. It is noteworthy how deeply Clement's orthodoxy has rooted itself in the Greek churches, where the clergy must be once married, but are not permitted to marry a second time. 407

A curious objection is met and dismissed. The man who excused himself "because he had married a wife," was a great card for heretical manipulations; but no need of saying that Clement knows how to turn this, also, upon their own hands.

XIV.

(See p. 398, note 8.)

Julius Cassianus (assigned by Lardner to a.d. 190) was an Alexandrian Encratite, of whom, whatever his faults, Clement speaks not without respect. He is quoted with credit in the *Stromata* (book i. cap. xxi. p. 324), but comes into notice here, as having led off the school of Docetism. But Clement does not treat him as he does the vulgar and licentious errorist. He reproves him for his use of the Gospel according to the Egyptians, incidentally testifying to the Catholic recognition of only four Gospels. He refutes a Platonic idea of Cassian, as to the pre-existence of the soul. Also, he promises a full explanation, elsewhere, of "the coats of skins" (which Cassian seems to have thought the flesh itself), wherewith Adam and Eve were clothed. Lardner refers us to Beausobre for a curious discussion of this matter. Clement refutes a false argument from Christ's hyperbole of hatred to wife and children and family ties, and also gives lucid explanations of passages from Isaiah, Jeremiah, and Ezra, which had been wrested to heretical abuse. In a similar manner, he overthrows what errorists had built upon Job’s saying, “who can bring a clean thing out of the unclean;” as also their false teachings on the texts, “In sin hath my mother conceived me,” “the fruit of my body for the sin of my soul,” and the apostolic instance of the athlete who is “temperate in all things.”

XV.

(See p. 400, cap. xvii. and 401, note 2.)

He proclaims the purity of physical generation, because of the parturition of the Blessed Virgin; castigating the docetism of Cassian, who had presumed to speak of the body of Jesus as a phantasm, and the grosser blasphemies of Marcion and Valentinus, equally destructive to the Christ of the Gospel.[1833] He overturns the whims of these latter deceivers, about Adam’s society with his wife, and concludes that our Lord’s assumption of the flesh of His mother, was a sufficient corroboration of that divine law by which the generations of mankind are continued.

XVI.

(See p, 402, note 8.)

From all which Clement concludes that his two classes of heretics are alike wanderers from Catholic orthodoxy; whether, on the one hand, under divers pretexts glorifying an unreal continence against honourable marriage, or, on the other, persuading themselves as speciously to an unlimited indulgence of their sinful lusts and passions. Once more he quotes the Old Testament and the New, which denounce uncleanness, but not the conjugal relations. He argues with indignation upon those who degrade the estate to which a bishop is called as “the husband of one wife, ruling his own house and children well.” Then he reverts to his idea of “the two or three,” maintaining that a holy marriage makes the bishop’s home “a house of the Lord” (see note 75, p. 1211, *ed.* Migne). And he concludes the book by repeating his remonstrance against the claim of these heretics to be veritable *Gnostics*,—a name he will by no means surrender to the enemies of truth.

XVII.

(On Matt. xviii. 20, p. 393; and, see Elucidation XI, *supra*.)

To the interpretation I have thought preferable, and which I ventured to enlarge, it should be added that our author subjoins others, founded on flesh, soul, and spirit; on vocation, election, and the Gnostic accepting both; and on the Jew and the Gentile, and the Church gathered from each race.

[1833] In using the phrase *ecclesia nostra* (ἡ κατὰ τὴν Ἐκκλησιαν καθ’ ἡμας), which I take to refer to the church militant, we encounter a formula which we use differently in our day.

Over and over again Clement asserts that a life of chaste wedlock is not to be accounted imperfect.

On the celibate in practice, see *Le Célibat des Prêtres*, par l'abbé Chavard, Genèva, 1874.

XVIII.

The *Commentaria* of Le Nourry have been my guide to the brief analysis of these Elucidations, though I have not always allowed the learned Benedictine to dictate an opinion, or to control my sense of our author's argument.

THE STROMATA, OR MISCELLANIES.

Book IV.

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CHAPTER I.—ORDER OF CONTENTS.

It will follow, I think, that I should treat of martyrdom, and of who the perfect man is. With these points shall be included what follows in accordance with the demands of the points to be spoken about, and how both bond and free must equally philosophize, whether male or female in sex. And in the sequel, after finishing what is to be said on faith and inquiry, we shall set forth the department of symbols; so that, on cursorily concluding the discourse on ethics, we shall exhibit the advantage which has accrued to the Greeks from the barbarian philosophy. After which sketch, the brief explanation of the Scriptures both against the Greeks and against the Jews will be presented, and whatever points we were unable to embrace in the previous *Miscellanies* (through having respect necessarily to the multitude of matters), in accordance with the commencement of the poem, purposing to finish them in one commentary. In addition to these points, afterwards on completing the sketch, as far as we can in accordance with what we propose, we must give an account of the physical doctrines of the Greeks and of the barbarians, respecting elementary principles, as far as their opinions have reached us, and argue against the principal views excogitated by the philosophers.

It will naturally fall after these, after a cursory view of theology, to discuss the opinions handed down respecting prophecy; so that, having demonstrated that the Scriptures which we believe are valid from their omnipotent authority, we shall be able to go over them consecutively, and to show thence to all the heresies one God and Omnipotent Lord to be truly preached by the law and the prophets, and besides by the blessed Gospel. Many contradictions against the heterodox await us while we attempt, in writing, to do away with the force of the allegations made by them, and to persuade them against their will, proving by the Scriptures themselves.

On completing, then, the whole of what we propose in the commentaries, on which, if the Spirit will, we ministering to the urgent need, (for it is exceedingly necessary, before coming to the truth, to embrace what ought to be said by way of preface), shall address ourselves to the true gnostic science of nature, receiving initiation into the minor mysteries before the greater; so that nothing may be in the way of the truly divine declaration of sacred things, the subjects requiring preliminary detail and statement being cleared away, and sketched beforehand. The science of nature, then, or rather observation, as contained in the gnostic tradition according to the rule of the truth, depends on the discussion concerning cosmogony, ascending thence to the department of theology. Whence, then, we shall begin our account of what is handed down, with the creation as related by the prophets, introducing also the tenets of the heterodox, and endeavouring as far as we can to confute them. But it shall be written if God will, and as He inspires; and now we must proceed to what we proposed, and complete the discourse on ethics.

CHAPTER II.—THE MEANING OF THE NAME STROMATA OR MISCELLANIES.

Let these notes of ours, as we have often said for the sake of those that consult them carelessly and unskilfully, be of varied character—and as the name itself indicates, patched together—passing constantly from one thing to another, and in the series of discussions hinting at one thing and demonstrating another. “For those who seek for gold,” says Heraclitus, “dig much earth and find little gold.” But those who are of the truly golden race, in mining for what is allied to them, will find the much in little. For the word will find one to understand it. The Miscellanies of notes contribute, then, to the recollection and expression of truth in the case of him who is able to investigate with reason. And you must prosecute, in addition to these, other labours and researches; since, in the case of people who are setting out on a road with which they are unacquainted, it is sufficient merely to point out the direction. After this they must walk and find out the rest for themselves. As, they say, when a 41
certain slave once asked at the oracle what he should do to please his master, the Pythian priestess replied, “You will find if you seek.” It is truly a difficult matter, then, as turns out, to find out latent good; since

“Before virtue is placed exertion,
And long and steep is the way to it,
And rough at first; but when the summit is reached,
Then is it easy, though difficult [before].”

“For narrow,” in truth, “and strait is the way” of the Lord. And it is to the “violent that the kingdom of God belongs.”[1834]

Whence, “Seek, and ye shall find,” holding on by the truly royal road, and not deviating. As we might expect, then, the generative power of the seeds of the doctrines comprehended in this treatise is great in small space, as the “universal herbage of the field,”[1835] as Scripture saith. Thus the Miscellanies of notes have their proper title, wonderfully like that ancient oblation culled from all sorts of things of which Sophocles writes:—

“For there was a sheep’s fleece, and there was a vine,
And a libation, and grapes well stored;
And there was mixed with it fruit of all kinds,
And the fat of the olive, and the most curious
Wax-formed work of the yellow bee.”

[1834] Matt. vii. 14, xi. 12, vii. 7.

[1835] Job v. 25.

Just so our *Stromata*, according to the husbandman of the comic poet Timocles, produce "figs, olives, dried figs, honey, as from an all-fruitful field;" on account of which exuberance he adds:—

"Thou speakest of a harvest-wreath not of husbandry."

For the Athenians were wont to cry:—

"The harvest-wreath bears figs and fat loaves,
And honey in a cup, and olive oil to anoint you."

We must then often, as in winnowing sieves, shake and toss up this the great mixture of seeds, in order to separate the wheat.

CHAPTER III.—THE TRUE EXCELLENCE OF MAN.

The most of men have a disposition unstable and heedless, like the nature of storms. "Want of faith has done many good things, and faith evil things." And Epicharmus says, "Don't forget to exercise incredulity; for it is the sinews of the soul." Now, to disbelieve truth brings death, as to believe, life; and again, to believe the lie and to disbelieve the truth hurries to destruction. The same is the case with self-restraint and licentiousness. To restrain one's self from doing good is the work of vice; but to keep from wrong is the beginning of salvation. So the Sabbath, by abstinence from evils, seems to indicate self-restraint. And what, I ask, is it in which man differs from beasts, and the angels of God, on the other hand, are wiser than he? "Thou madest him a little lower than the angels."[1836] For some do not interpret this Scripture of the Lord, although He also bore flesh, but of the perfect man and the gnostic, inferior in comparison with the angels in time, and by reason of the vesture [of the body]. I call then wisdom nothing but science, since life differs not from life. For to live is common to the mortal nature, that is to man, with that to which has been vouchsafed immortality; as also the faculty of contemplation and of self-restraint, one of the two being more excellent. On this ground Pythagoras seems to me to have said that God alone is wise, since also the apostle writes in the Epistle to the Romans, "For the obedience of the faith among all nations, being made known to the only wise God through Jesus Christ;"[1837] and that he himself was a philosopher, on account of his friendship with God. Accordingly it is said, "God talked with Moses as a friend with a friend."[1838] That, then, which is true being clear to God, forthwith generates truth. And the gnostic loves the truth. "Go," it is said, "to the ant, thou sluggard, and be the disciple of the bee;" thus speaks Solomon.[1839] For if there is one function belonging to the peculiar nature of each creature, alike of the ox, and horse, and dog, what shall we say is the peculiar function of man? He is like, it appears to me, the Centaur, a Thessalian figment, compounded of a rational and irrational part, of soul and body. Well, the body tills the ground, and hastes to it; but the soul is raised to God: trained in the true philosophy, it speeds to its kindred above, turning away from the lusts of the body, and besides these, from toil and fear, although we have shown that patience and fear belong to the good man. For if "by the law is the knowledge of sin,"[1840] as those allege who disparage the law, and "till the law sin was in the world;"[1841] yet "without the law sin was dead,"[1842] we oppose them. For when you take away the cause of fear, sin, you have taken away fear; and much more, punishment, when you have taken away that which gives rise to lust. “For the law is not made for the just man,”[1843] says the Scripture. Well, then, says Heraclitus, “They would not have known the name of Justice if these things had not been.” And Socrates says, “that the law was not made for the sake of the good.” But the cavillers did not know even this, as the apostle says, “that he who loveth his brother worketh not evil;” for this, “Thou 41 shalt not kill, thou shalt not commit adultery, thou shalt not steal; and if there be any other commandment, it is comprehended in the word, Thou shall love thy neighbour as thyself.”[1844] So also is it said, “Thou shall love the Lord thy God with all thy heart, and thou shalt love thy neighbour as thyself.”[1845] And “if he that loveth his neighbour worketh no evil,” and if “every commandment is comprehended in this, the loving our neighbour,” the commandments, by menacing with fear, work love, not hatred. Wherefore the law is productive of the emotion of fear. “So that the law is holy,” and in truth “spiritual,”[1846] according to the apostle. We must, then, as is fit, in investigating the nature of the body and the essence of the soul, apprehend the end of each, and not regard death as an evil. “For when ye were the servants of sin,” says the apostle, “ye were free from righteousness. What fruit had ye then in those things in which ye are now ashamed? For the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.”[1847] The assertion, then, may be hazarded, that it has been shown that death is the fellowship of the soul in a state of sin with the body; and life the separation from sin. And many are the stakes and ditches of lust which impede us, and the pits of wrath and anger which must be overleaped, and all the machinations we must avoid of those who plot against us,—who would no longer see the knowledge of God “through a glass.”

[1836] Ps. viii. 5.

[1837] Rom. xvi. 26, 27.

[1838] Ex. xxxiii. 11.

[1839] Prov. vi. 6, 8.

[1840] Rom. iii. 20.

[1841] Rom. v. 13.

[1842] Rom. vii. 6.

> “The half of virtue the far-seeing Zeus takes
> From man, when he reduces him to a state of slavery.”

As slaves the Scripture views those “under sin” and “sold to sin,” the lovers of pleasure and of the body; and beasts rather than men, “those who have become like to cattle, horses, neighing after their neighbours’ wives.”[1848] The licentious is “the lustful ass,” the covetous is the "savage wolf," and the deceiver is "a serpent." The severance, therefore, of the soul from the body, made a life-long study, produces in the philosopher gnostic alacrity, so that he is easily able to bear natural death, which is the dissolution of the chains which bind the soul to the body. "For the world is crucified to me, and I to the world," the [apostle] says; "and now I live, though in the flesh, as having my conversation in heaven."[1849]

[1843] 1 Tim. i. 9.

[1844] Rom. xiii. 8–10.

[1845] Luke x. 27.

[1846] Rom. vii. 12, 14.

[1847] Rom. vi. 20–23.

[1848] Jer. v. 8, etc.

[1849] Gal. vi. 14; Phil. iii. 20.

CHAPTER IV.—THE PRAISES OF MARTYRDOM.

Whence, as is reasonable, the gnostic, when galled, obeys easily, and gives up his body to him who asks; and, previously divesting himself of the affections of this carcase, not insulting the tempter, but rather, in my opinion, training him and convincing him,—

> "From what honour and what extent of wealth fallen,"

as says Empedocles, here for the future he walks with mortals. He, in truth, bears witness to himself that he is faithful and loyal towards God; and to the tempter, that he in vain envied him who is faithful through love; and to the Lord, of the inspired persuasion in reference to His doctrine, from which he will not depart through fear of death; further, he confirms also the truth of preaching by his deed, showing that God to whom he hastes is powerful. You will wonder at his love, which he conspicuously shows with thankfulness, in being united to what is allied to him, and besides by his precious blood, shaming the unbelievers. He then avoids denying Christ through fear by reason of the command; nor does he sell his faith in the hope of the gifts prepared, but in love to the Lord he will most gladly depart from this life; perhaps giving thanks both to him who afforded the cause of his departure hence, and to him who laid the plot against him, for receiving an honourable reason which he himself furnished not, for showing what he is, to him by his patience, and to the Lord in love, by which even before his birth he was manifested to the Lord, who knew the martyr's choice. With good courage, then, he goes to the Lord, his friend, for whom he voluntarily gave his body, and, as his judges hoped, his soul, hearing from our Saviour the words of poetry, "Dear brother," by reason of the similarity of his life. We call martyrdom perfection, not because the man comes to the end of his life as others, but because he has exhibited the perfect work of love. And the ancients laud the death of those among the Greeks who died in war, not that they advised people to die a violent death, but because he who ends his life in war is released without the dread of dying, severed from the body without experiencing previous suffering or being enfeebled in his soul, as the people that suffer in diseases. For they depart in a state of effeminacy and desiring to live; and therefore they do not yield up the soul pure, but bearing with it their lusts like weights of lead; all but those who have been conspicuous in virtue. Some die in battle with their lusts, these being in no respect different from what they would have been if they had wasted away by disease. 412

If the confession to God is martyrdom, each soul which has lived purely in the knowledge of God, which has obeyed the commandments, is a witness both by life and word, in whatever way it may be released from the body,—shedding faith as blood along its whole life till its departure. For instance, the Lord says in the Gospel, "Whosoever shall leave father, or mother, or brethren," and so forth, "for the sake of the Gospel and my name,"[1850] he is blessed; not indicating simple martyrdom, but the gnostic martyrdom, as of the man who has conducted himself according to the rule of the Gospel, in love to the Lord (for the knowledge of the Name and the understanding of the Gospel point out the gnosis, but not the bare appellation), so as to leave his worldly kindred, and wealth, and every possession, in order to lead a life free from passion. "Mother" figuratively means country and sustenance; "fathers" are the laws of civil polity: which must be contemned thankfully by the high-souled just man; for the sake of being the friend of God, and of obtaining the right hand in the holy place, as the Apostles have done.

[1850] Matt. xix. 29.

Then Heraclitus says, "Gods and men honour those slain in battle;" and Plato in the fifth book of the *Republic* writes, "Of those who die in military service, whoever dies after winning renown, shall we not say that he is chief of the golden race? Most assuredly." But the golden race is with the gods, who are in heaven, in the fixed sphere, who chiefly hold command in the providence exercised towards men. Now some of the heretics who have misunderstood the Lord, have at once an impious and cowardly love of life; saying that the true martyrdom is the knowledge of the only true God (which we also admit), and that the man is a self-murderer and a suicide who makes confession by death; and adducing other similar sophisms of cowardice. To these we shall reply at the proper time; for they differ with us in regard to first principles. Now we, too, say that those who have rushed on death (for there are some, not belonging to us, but sharing the name merely, who are in haste to give themselves up, the poor wretches dying through hatred to the Creator[1851])—these, we say, banish themselves without being martyrs, even though they are punished publicly. For they do not preserve the characteristic mark of believing martyrdom, inasmuch as they have not known the only true God, but give themselves up to a vain death, as the Gymnosophists of the Indians to useless fire.

But since these falsely named[1852] calumniate the body, let them learn that the harmonious mechanism of the body contributes to the understanding which leads to goodness of nature. Wherefore in the third book of the *Republic,* Plato, whom they appeal to loudly as an authority that disparages generation, says, "that for the sake of harmony of soul, care must be taken for the body," by which, he who announces the proclamation of the truth, finds it possible to live, and to live well. For it is by the path of life and health that we learn gnosis. But is he who cannot advance to the height without being occupied with necessary things, and through them doing what tends to knowledge, not to choose to live well? In living, then, living well is secured. And he who in the body has devoted himself to a good life, is being sent on to the state of immortality.

[1851] Demiurgus.

[1852] [οἱ ψευδώνυμοι, i.e., the gnostic heretics. Clement does not approve of the surrender of a good name to false pretenders.]

CHAPTER V.—ON CONTEMPT FOR PAIN, POVERTY, AND OTHER EXTERNAL THINGS.

Fit objects for admiration are the Stoics, who say that the soul is not affected by the body, either to vice by disease, or to virtue by health; but both these things, they say, are indifferent. And indeed Job, through exceeding continence, and excellence of faith, when from rich he became poor, from being held in honour dishonoured, from being comely unsightly, and sick from being healthy, is depicted as a good example, putting the Tempter to shame, blessing his Creator; bearing what came second, as the first, and most clearly teaching that it is possible for the gnostic to make an excellent use of all circumstances. And that ancient achievements are proposed as images for our correction, the apostle shows, when he says, "So that my bonds in Christ are become manifest in all the palace, and to all the rest; and several of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word of God without fear,"[1853]—since martyrs' testimonies are examples of conversion gloriously sanctified. "For what things the Scripture speaks were written for our instruction, that we, through patience and the consolation of the Scriptures, might have the hope of consolation."[1854] When pain is present, the soul appears to decline from it, and to deem release from present pain a precious thing. At that moment it slackens from studies, when the other virtues also are neglected. And yet we do not say that it is virtue itself which suffers, for virtue is not affected by disease. But he who is partaker of both, of virtue and the disease, is afflicted by the pressure of the latter; and if he who has not yet attained the habit of self-command be not a high-souled man, he is distraught; and the inability 413 to endure it is found equivalent to fleeing from it.

The same holds good also in the case of poverty. For it compels the soul to desist from necessary things, I mean contemplation and from pure sinlessness, forcing him, who has not wholly dedicated himself to God in love, to occupy himself about provisions; as, again, health and abundance of necessaries keep the soul free and unimpeded, and capable of making a good use of what is at hand. "For," says the apostle, "such shall have trouble in the flesh. But I spare you. For I would have you without anxiety, in order to decorum and assiduity for the Lord, without distraction."[1855]

These things, then, are to be abstained from, not for their own sakes, but for the sake of the body; and care for the body is exercised for the sake of the soul, to which it has reference. For on this account it is necessary for the man who lives as a gnostic to know what is suitable. Since the fact that pleasure is not a good thing is admitted from the fact that certain pleasures are evil, by this reason good appears evil, and evil good. And then, if we choose some pleasures and shun others, it is not every pleasure that is a good thing.

[1853] Phil. i. 13, 14.

[1854] Rom. xv. 4.

[1855] 1 Cor. vii. 28, 32, 35.

Similarly, also, the same rule holds with pains, some of which we endure, and others we shun. But choice and avoidance are exercised according to knowledge; so that it is not pleasure that is the good thing, but knowledge by which we shall choose a pleasure at a certain time, and of a certain kind. Now the martyr chooses the pleasure that exists in prospect through the present pain. If pain is conceived as existing in thirst, and pleasure in drinking, the pain that has preceded becomes the efficient cause of pleasure. But evil cannot be the efficient cause of good. Neither, then, is the one thing nor the other evil. Simonides accordingly (as also Aristotle) writes, "that to be in good health is the best thing, and the second best thing is to be handsome, and the third best thing is to be rich without cheating."

And Theognis of Megara says:—

"You must, to escape poverty, throw
Yourself, O Cyrnus, down from
The steep rocks into the deep sea."

On the other hand, Antiphanes, the comic poet, says, "Plutus (Wealth), when it has taken hold of those who see better than others, makes them blind." Now by the poets he is proclaimed as blind from his birth:—

"And brought him forth blind who saw not the sun."

Says the Chalcidian Euphorion:—

"Riches, then, and extravagant luxuries,
Were for men the worst training for manliness."

Wrote Euripides in *Alexander*:—

"And it is said,
Penury has attained wisdom through misfortune;
But much wealth will capture not
Sparta alone, but every city."

"It is not then the only coin that mortals have, that which is white silver or golden, but virtue too," as Sophocles says.

CHAPTER VI.—SOME POINTS IN THE BEATITUDES.

Our holy Saviour applied poverty and riches, and the like, both to spiritual things and objects of sense. For when He said, "Blessed are they that are persecuted for righteousness' sake,"[1856] He clearly taught us in every circumstance to seek for the martyr who, if poor for righteousness' sake, witnesses that the righteousness which he loves is a good thing; and if he "hunger and thirst for righteousness' sake," testifies that righteousness is the best thing. Likewise he, that weeps and mourns for righteousness' sake, testifies to the best law that it is beautiful. As, then, "those that are persecuted," so also "those that hunger and thirst" for righteousness' sake, are called "blessed" by Him who approves of the true desire, which not even famine can put a stop to. And if "they hunger after righteousness itself," they are blessed. "And blessed are the poor," whether "in spirit" or in circumstance"—that is, if for righteousness' sake. It is not the poor simply, but those that have wished to become poor for righteousness' sake, that He pronounces blessed—those who have despised the honours of this world in order to attain "the good;" likewise also those who, through chastity, have become comely in person and character, and those who are of noble birth, and honourable, having through righteousness attained to adoption, and therefore "have received power to become the sons of God,"[1857] and "to tread on serpents and scorpions," and to rule over demons and "the host of the adversary."[1858] And, in fine, the Lord's discipline[1859] draws the soul away gladly from the body, even if it wrench itself away in its removal. "For he that loveth his life shall lose it, and he that loseth his life shall find it,"[1860] if we only join that which is mortal of us with the immortality of God. It is the will of God [that we should attain] the knowledge of God, which is the communication of immortality. He therefore, who, in accordance with the word of repentance, knows his life to be sinful will lose it—losing it from sin, from which it is wrenched; but losing it, will find it, according to the obedience which 414 lives again to faith, but dies to sin. This, then, is what it is "to find one's life," "to know one's self."

[1856] Matt. v. 10.

The conversion, however, which leads to divine things, the Stoics say, is affected by a change, the soul being changed to wisdom. And Plato: "On the soul taking a turn to what is better, and a change from a kind of nocturnal day." Now the philosophers also allow the good man an exit from life in accordance with reason, in the case of one depriving him of active exertion, so that the hope of action is no longer left him. And the judge who compels us to deny Him whom we love, I regard as showing who is and who is not the friend of God. In that case there is not left ground for even examining what one prefers—the menaces of man or the love of God. And abstinence from vicious acts is found, somehow, [to result in] the diminution and extinction of vicious propensities, their energy being destroyed by inaction. And this is the import of "Sell what thou hast, and give to the poor, and come, follow Me"[1861]—that is, follow what is said by the Lord. Some say that by what "thou hast" He designated the things in the soul, of a nature not akin to it, though how these are bestowed on the poor they are not able to say. For God dispenses to all according to desert, His distribution being righteous. Despising, therefore, the possessions which God apportions to thee in thy magnificence, comply with what is spoken by me; haste to the ascent of the Spirit, being not only justified by abstinence from what is evil, but in addition also perfected, by Christlike beneficence.[1862] In this instance He convicted the man, who boasted that he had fulfilled the injunctions of the law, of not loving his neighbour; and it is by beneficence that the love which, according to the gnostic ascending scale, is Lord of the Sabbath, proclaims itself.[1863] We must then, according to my view, have recourse to the word of salvation neither from fear of punishment nor promise of a gift, but on account of the good itself. Such, as do so, stand on the right hand of the sanctuary; but those who think that by the gift of what is perishable they shall receive in exchange what belongs to immortality are in the parable of the two brothers called "hirelings." And is there not some light thrown here on the expression "in the likeness and image," in the fact that some live according to the likeness of Christ, while those who stand on the left hand live according to their image? There are then two things proceeding from the truth, one root lying beneath both,—the choice being, however, not equal, or rather the difference that is in the choice not being equal. To choose by way of imitation differs, as appears to me, from the choice of him who chooses according to knowledge, as that which is set on fire differs from that which is illuminated. Israel, then, is the light of the likeness which is according to the Scripture. But the image is another thing. What means the parable of Lazarus, by showing the image of the rich and poor? And what the saying, "No man can serve two masters, God and Mammon?"—the Lord so terming the love of money. For instance, the covetous, who were invited, responded not to the invitation to the supper, not because of their possessing property, but of their inordinate affection to what they possessed. "The foxes," then, have holes. He called those evil and earthly men who are occupied about the wealth which is mined and dug from the ground, foxes. Thus also, in reference to Herod: "Go, tell that fox, Behold, I cast out devils, and perform cures to-day and to-morrow, and the third day I shall be perfected."[1864] For He applied the name "fowls of the air" to those who were distinct from the other birds—those really pure, those that have the power of flying to the knowledge of the heavenly Word. For not riches only, but also honour, and marriage, and poverty, have ten thousand cares for him who is unfit for them.[1865] And those cares He indicated in the parable of the fourfold seed, when He said that "the seed of the word which fell unto the thorns" and hedges was choked by them, and could not bring forth fruit. It is therefore necessary to learn how to make use of every occurrence, so as by a good life, according to knowledge, to be trained for the state of eternal life. For it said, "I saw the wicked exalted and towering as the cedars of Lebanon; and I passed," says the Scripture, "and, lo, he was not; and I sought him, and his place was not found. Keep innocence, and look on uprightness: for there is a remnant to the man of peace."[1866] Such will he be who believes unfeignedly with his whole heart, and is tranquil in his whole soul. "For the different people honour me with their lips, but their heart is far from the Lord."[1867] "They bless with their mouth, but they curse in their heart."[1868] "They loved Him with their mouth, and lied to Him with their tongue; but their heart was not right with Him, and they were not faithful to His covenant." Wherefore "let the false lips become speechless, and let the Lord destroy the boastful tongue: those who say, We shall 415 magnify our tongue, and our lips are our own; who is Lord over us? For the affliction of the poor and the groaning of the needy now will I arise, saith the Lord; I will set him in safety; I will speak out in his case."[1869] For it is to the humble that Christ belongs, who do not exalt themselves against His flock. "Lay not up for yourselves, therefore, treasures on the earth, where moth and rust destroy, and thieves break through and steal,"[1870] says the Lord, in reproach perchance of the covetous, and perchance also of those who are simply anxious and full of cares, and those too who indulge their bodies. For amours, and diseases, and evil thoughts "break through" the mind and the whole man. But our true "treasure" is where what is allied to our mind is, since it bestows the communicative power of righteousness, showing that we must assign to the habit of our old conversation what we have acquired by it, and have recourse to God, beseeching mercy. He is, in truth, "the bag that waxeth not old," the provisions of eternal life, "the treasure that faileth not in heaven."[1871] "For I will have mercy on whom I will have mercy,"[1872] saith the Lord. And they say those things to those who wish to be poor for righteousness' sake. For they have heard in the commandment that "the broad and wide way leadeth to destruction, and many there are who go in by it."[1873] It is not of anything else that the assertion is made, but of profligacy, and love of women, and love of glory, and ambition, and similar passions. For so He says, "Fool, this night shall thy soul be required of thee; and whose shall those things be which thou hast prepared?"[1874] And the commandment is expressed in these very words, "Take heed, therefore, of covetousness. For a man's life does not consist in the abundance of those things which he possesses. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"[1875] "Wherefore I say, Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on. For your life is more than meat, and your body than raiment."[1876] And again, "For your Father knoweth that ye have need of all these things." "But seek first the kingdom of heaven, and its righteousness," for these are the great things, and the things which are small and appertain to this life "shall be added to you."[1877] Does He not plainly then exhort us to follow the gnostic life, and enjoin us to seek the truth in word and deed? Therefore Christ, who trains the soul, reckons one rich, not by his gifts, but by his choice. It is said, therefore, that Zaccheus, or, according to some, Matthew, the chief of the publicans, on hearing that the Lord had deigned to come to him, said, "Lord, and if I have taken anything by false accusation, I restore him fourfold;" on which the Saviour said, "The Son of man, on coming to-day, has found that which was lost."[1878] Again, on seeing the rich cast into the treasury according to their wealth, and the widow two mites, He said "that the widow had cast in more than they all," for "they had contributed of their abundance, but she of her destitution." And because He brought all things to bear on the discipline of the soul, He said, "Blessed are the meek: for they shall inherit the earth."[1879] And the meek are those who have quelled the battle of unbelief in the soul, the battle of wrath, and lust, and the other forms that are subject to them. And He praises those meek by choice, not by necessity. For there are with the Lord both rewards and "many mansions," corresponding to men's lives. "Whosoever shall receive," says He, "a prophet in the name of a prophet, shall receive a prophet's reward; and whosoever shall receive a righteous man in the name of a righteous man, shall receive a righteous man's reward; and whoso shall receive one of the least of these my disciples, shall not lose his reward."[1880] And again, the differences of virtue according to merit, and the noble rewards, He indicated by the hours unequal in number; and in addition, by the equal reward given to each of the labourers—that is, salvation, which is meant by the penny—He indicated the equality of justice; and the difference of those called He intimated, by those who worked

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[1857] John. i. 12.

[1858] Luke x. 19.

[1859] [Canons Apostolical (so called), li. liii. But see Elucidation I.]

[1860] [Matt. x. 39; John xii. 25. S.]

[1861] Matt. xix. 21.

[1862] κυριακῆ εὐποιΐᾳ

[1863] [If love, exerting itself in doing good, overruled the letter of the Sabbatic law, rise to this supremacy of love, which is, of itself, "the fulfilling of the law."]

[1864] Luke xiii. 32.

[1865] [He regards the estate of marriage and the estate of poverty, as gifts redounding to the benefit of those who accept them as such, and adapt themselves to the same, as stewards.]

[1866] Ps. xxxvii. 35–37.

[1867] Isa. xxix. 13 (ὁ ἕτερος inserted).

[1868] Ps. lxii. 4.

[1869] Ps. xii. 3–5.

[1870] Matt. vi. 19.

[1871] Luke xii. 33.

[1872] Rom. ix. 15.

[1873] Matt. vii. 13.

[1874] Luke xii. 20.

[1875] Matt. xvi. 26.

[1876] Matt. vi. 31; Luke xii. 22, 23.

[1877] Matt. vi. 32, 33; Luke xii. 30, 31.

[1878] Luke xix. 8, 9, 10.

[1879] Matt. v. 5.

[1880] Matt. x. 41, 42.

for unequal portions of time. They shall work, therefore, in accordance with the appropriate mansions of which they have been deemed worthy as rewards, being fellow-workers in the ineffable administration and service.[1881] "Those, then," says Plato, "who seem called to a holy life, are those who, freed and released from those earthly localities as from prisons, have reached the pure dwelling-place on high." In clearer terms again he expresses the same thing: "Those who by philosophy have been sufficiently purged from those things, live without bodies entirely for all time. Although they are enveloped in certain shapes; in the case of some, of air, and others, of fire." He adds further: "And they reach abodes fairer than 41 those, which it is not easy, nor is there sufficient time now to describe." Whence with reason, "blessed are they that mourn: for they shall be comforted;"[1882] for they who have repented of their former evil life shall attain to "the calling" (κλῆσιν), for this is the meaning of being comforted (παρακληθῆναι). And there are two styles of penitents.[1883] That which is more common is fear on account of what is done; but the other which is more special, the shame which the spirit feels in itself arising from conscience. Whether then, here or elsewhere (for no place is devoid of the beneficence of God), He again says, "Blessed are the merciful: for they shall obtain mercy." And mercy is not, as some of the philosophers have imagined, pain on account of others' calamities, but rather something good, as the prophets say. For it is said, "I will have mercy, and not sacrifice."[1884] And He[1885] means by the merciful, not only those who do acts of mercy, but those who wish to do them, though they be not able; who do as far as purpose is concerned. For sometimes we wish by the gift of money or by personal effort to do mercy, as to assist one in want, or help one who is sick, or stand by one who is in any emergency; and are not able either from poverty, or disease, or old age (for this also is natural disease), to carry out our purpose, in reference to the things to which we are impelled, being unable to conduct them to the end we wished. Those, who have entertained the wish whose purpose is equal, share in the same honour with those who have the ability, although others have the advantage in point of resources.[1886] And since there are two paths of reaching the perfection of salvation, works and knowledge, He called the "pure in heart blessed, for they shall see God."[1887] And if we really look to the truth of the matter, knowledge is the purification of the leading faculty of the soul, and is a good activity.

[1881] Translated as completed, and amended by Heinsius. In the text it is plainly mutilated and corrupt.

[1882] Matt. v. 4.

[1883] [Clement describes the *attrition* of the schoolmen (which they say suffices) with the *contrition* exacted by the Gospel. He knows nothing but the latter, as having promise of the Comforter.]

[1884] Hos. vi. 6; Matt. ix. 13, xii. 7.

[1885] [Matt. v. 7. S.]

[1886] [A cheering comment on the widow's mites, and the apostolic principle of 2 Cor. viii. 12.]

[1887] [Matt. v. 8. S.]

Some things accordingly are good in themselves, and others by participation in what is good, as we say good actions are good. But without things intermediate which hold the place of material, neither good nor bad actions are constituted, such I mean as life, and health, and other necessary things or circumstantials. Pure then as respects corporeal lusts, and pure in respect of holy thoughts, he means those are, who attain to the knowledge of God, when the chief faculty of the soul has nothing spurious to stand in the way of its power. When, therefore, he who partakes gnostically of this holy quality devotes himself to contemplation, communing in purity with the divine, he enters more nearly into the state of impassible identity, so as no longer to have science and possess knowledge, but to be science and knowledge.

"Blessed, then, are the peacemakers,"[1888] who have subdued and tamed the law which wars against the disposition of the mind, the menaces of anger, and the baits of lust, and the other passions which war against the reason; who, having lived in the knowledge both of good works and true reason, shall be reinstated in adoption, which is dearer. It follows that the perfect peacemaking is that which keeps unchanged in all circumstances what is peaceful; calls Providence holy and good; and has its being in the knowledge of divine and human affairs, by which it deems the opposites that are in the world to be the fairest harmony of creation. They also are peacemakers, who teach those who war against the stratagems of sin to have recourse to faith and peace. And it is the sum of all virtue, in my opinion, when the Lord teaches us that for love to God we must gnostically despise death. "Blessed are they," says He, "who are persecuted for righteousness' sake, for they shall be called the sons of God;"[1889] or, as some of those who transpose the Gospels[1890] say, "Blessed are they who are persecuted by righteousness, for they shall be perfect." And, "Blessed are they who are persecuted for my sake; for they shall have a place where they shall not be persecuted." And, "Blessed are ye when men shall hate you, when they shall separate you, when they shall cast out your name as evil, for the Son of man's sake;"[1891] if we do not detest our persecutors, and undergo punishments at their hands, not hating them under the idea that we have been put to trial more tardily than we looked for; but knowing this also, that every instance of trial is an occasion for testifying.

[1888] [Matt. v. 9. S].

[1889] Matt. v. 10.

[1890] [Note that thus in the second century there were those (scholiasts) who interlined and transposed the Gospels, in mss.]

[1891] Luke vi. 22.

CHAPTER VII.—THE BLESSEDNESS OF THE MARTYR.

Then he who has lied and shown himself unfaithful, and revolted to the devil's army, in what evil do we think him to be? He belies, therefore, the Lord, or rather he is cheated of his own hope who believes not God; and he believes not who does not what He has commanded.

And what? Does not he, who denies the Lord, deny himself? For does he not rob his Master of His authority, who deprives himself of his relation to Him? He, then, who denies the Saviour, denies life; for "the light was life."[1892] He does not term those men of little faith, but faithless and hypocrites,[1893] who have the name inscribed on them, but deny that they are really believers. But the faithful is called both servant and friend. So that if one loves himself, he loves the Lord, and confesses to salvation that he may save his soul. Though you die for your neighbour out of love, and regard the Saviour as our neighbour (for God who saves is said to be nigh in respect to what is saved); you do so, choosing death on account of life, and suffering for your own sake rather than his. And is it not for this that he is called brother? he who, suffering out of love to God, suffered for his own salvation; while he, on the other hand, who dies for his own salvation, endures for love to the Lord. For he being life, in what he suffered wished to suffer that we might live by his suffering.

"Why call ye me Lord, Lord," He says, "and do not the things which I say?"[1894] For "the people that loveth with their lips, but have their heart far away from the Lord,"[1895] is another people, and trust in another, and have willingly sold themselves to another; but those who perform the commandments of the Lord, in every action "testify," by doing what He wishes, and consistently naming the Lord's name; and "testifying" by deed to Him in whom they trust, that they are those "who have crucified the flesh, with the affections and lusts." "If we live in the Spirit, let us also walk in the Spirit."[1896] "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."[1897]

But to those miserable men, witness to the Lord by blood seems a most violent death, not knowing that such a gate of death is the beginning of the true life; and they will understand neither the honours after death, which belong to those who have lived holily, nor the punishments of those who have lived unrighteously and impurely.[1898] I do not say only from our Scriptures (for almost all the commandments indicate them); but they will not even hear their own discourses. For the Pythagorean Theano writes, "Life were indeed a feast to the wicked, who, having done evil, then die; were not the soul immortal, death would be a godsend." And Plato in the *Phædo,* "For if death were release from everything," and so forth. We are not then to think according to the *Telephus* of Æschylus, "that a single path leads to Hades." The ways are many, and the sins that lead thither. Such deeply erring ones as the unfaithful are, Aristophanes properly makes the subjects of comedy. "Come," he says, "ye men of obscure life, ye that are like the race of leaves, feeble, wax figures, shadowy tribes, evanescent, fleeting, ephemeral." And Epicharmus, "This nature of men is inflated skins." And the Saviour has said to us, "The spirit is willing, but the flesh is weak."[1899] "Because the carnal mind is enmity against God," explains the apostle: "for it is not subject to the law of God, neither indeed, can be. And they that are in the flesh cannot please God." And in further explanation continues, that no one may, like Marcion[1900] regard the creature as evil. "But if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." And again: "For if ye live after the flesh, ye shall die. For I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us. If we suffer with Him, that we also may be glorified together as joint-heirs of Christ. And we know that all things work together for good to them that love God, to them that are called according to the purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. And whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."[1901]

[1892] John i. 4.

[1893] Matt. vi. 30.

[1894] Luke vi. 46.

[1895] Isa. xxix. 15.

[1896] Gal. v. 24, 25.

[1897] Gal. vi. 8.

[1898] [This is important testimony as to the primitive understanding of the awards of a future life.]

You see that martyrdom for love's sake is taught. And should you wish to be a martyr for the recompense of advantages, you shall hear again. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."[1902] "But if we also suffer for righteousness' sake," says Peter, "blessed are we. Be not afraid of their fear, neither be troubled. But sanctify the Lord God in your hearts: and be ready always to give an answer to him that asks a reason of the hope that is in you, but with meekness and fear, having a good conscience; so that in reference to that for which you are spoken against, they may be ashamed who calumniate your good conversation in Christ. For it is better to suffer for well-doing, if the

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[1899] Matt. xxvi. 41.

[1900] [See book iii., cap iii., *supra.*]

[1901] Rom. viii. 7, 8, 10, 13, 17, 18, 28, 29, 30.

[1902] Rom. vii. 24, 25.

will of God, than for evil-doing.” But if one should captiously say, And how is it possible
for feeble flesh to resist the energies and spirits of the Powers?[1903] well, let him know this,
that, confiding in the Almighty and the Lord, we war against the principalities of darkness,
and against death. “Whilst thou art yet speaking,” He says, “Lo, here am I.” See the invincible 418
Helper who shields us. “Think it not strange, therefore, concerning the burning sent for
your trial, as though some strange thing happened to you; But, as you are partaken in the
sufferings of Christ, rejoice; that at the revelation of His glory ye may rejoice exultant. If ye
be reproached in the name of Christ, happy are ye; for the Spirit of glory and of God resteth
on you.”[1904] As it is written, “Because for Thy sake we are killed all the day long; we are
accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors,
through Him that loved us.”[1905]

“What you wish to ascertain from my mind,
You shall not ascertain, not were you to apply
Horrid saws from the crown of my head to the soles of my feet,
Not were you to load me with chains,”

says a woman acting manfully in the tragedy. And Antigone, contemning the proclamation of Creon, says boldly:—

“It was not Zeus who uttered this proclamation.”

But it is God that makes proclamation to us, and He must be believed. “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Wherefore the Scripture saith, “Whosoever believeth on Him shall not be put to shame.”[1906] Accordingly Simonides justly writes, “It is said that virtue dwells among all but inaccessible rocks, but that she speedily traverses a pure place. Nor is she visible to the eyes of all mortals. He who is not penetrated by heart-vexing sweat will not scale the summit of manliness.” And Pindar says:—

“But the anxious thoughts of youths, revolving with toils,
Will find glory: and in time their deeds
Will in resplendent ether splendid shine.”

Æschylus, too, having grasped this thought, says:—

[1903] In allusion to Eph. vi. 12.

[1904] 1 Pet. iv. 12, 13, 14.

[1905] Rom. viii. 36, 37.

[1906] Rom. x. 10, 11.

> "To him who toils is due,
> As product of his toil, glory from the gods."

"For great Fates attain great destinies," according to Heraclitus:—

> "And what slave is there, who is careless of death?"

"For God hath not given us the spirit of bondage again to fear; but of power, and love, and of a sound mind. Be not therefore ashamed of the testimony of our Lord, or of me his prisoner," he writes to Timothy.[1907] Such shall he be "who cleaves to that which is good," according to the apostle,[1908] "who hates evil, having love unfeigned; for he that loveth another fulfilleth the law."[1909] If, then, this God, to whom we bear witness, be as He is, the God of hope, we acknowledge our hope, speeding on to hope, "saturated with goodness, filled with all knowledge."[1910]

The Indian sages say to Alexander of Macedon: "You transport men's bodies from place to place. But you shall not force our souls to do what we do not wish. Fire is to men the greatest torture, this we despise." Hence Heraclitus preferred one thing, glory, to all else; and professes "that he allows the crowd to stuff themselves to satiety like cattle."

> "For on account of the body are many toils,
> For it we have invented a roofed house,
> And discovered how to dig up silver, and sow the land,
> And all the rest which we know by names."

To the multitude, then, this vain labour is desirable. But to us the apostle says, "Now we know this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."[1911] Does not the apostle then plainly add the following, to show the contempt for faith in the case of the multitude? "For I think that God hath set forth us the apostles last, as appointed to death: we are made a spectacle to the world, and to angels, and to men. Up to this present hour we both hunger, and thirst, and are naked, and are beaten, and are feeble, and labour, working with our hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat; we are become as it were the offscourings of the world."[1912] Such also are the words of Plato in the *Republic:*[1913] "The just man, though stretched on the rack, though his eyes are dug out, will be happy." The Gnostic will never then have the chief end placed in life, but in being always happy and blessed, and a kingly friend of God. Although visited with ignominy and exile, and confiscation, and above all, death, he will never be wrenched from his freedom, and signal love to God. "The charity which bears all things, endures all things,"[1914] is assured that Divine Providence orders all things well. "I exhort you," therefore it is said, "Be followers of me." The first step to salvation[1915] is the instruction accompanied with fear, in consequence of which we abstain from what is wrong; and the second is hope, by reason of which we desire the best things; but love, as is fitting, perfects, by training now according to knowledge. For the Greeks, I know not how, attributing events to unreasoning necessity, own that they yield to them unwillingly. Accordingly Euripides says:— 419

[1907] 2 Tim. i. 7, 8; Rom. viii. 15.

[1908] Rom. xii. 9.

[1909] Rom. xiii. 8.

[1910] Instead of μέγιστοι, read from Rom. xv. 13, 14, μεστοί.

[1911] Rom. vi. 6.

> "What I declare, receive from me, madam:
> No mortal exists who has not toil;
> He buries children, and begets others,
> And he himself dies. And thus mortals are afflicted."

Then he adds:—

> "We must bear those things which are inevitable according to nature, and go through them:
> Not one of the things which are necessary is formidable for mortals."

And for those who are aiming at perfection there is proposed the rational gnosis, the foundation of which is "the sacred Triad." "Faith, hope, love; but the greatest of these is love."[1916] Truly, "all things are lawful, but all things are not expedient," says the apostle: "all things are lawful for me, but all things edify not."[1917] And, "Let no one seek his own advantage, but also that of his neighbour,"[1918] so as to be able at once to do and to teach, building and building up. For that "the earth is the Lord's, and the fulness thereof," is admitted; but the conscience of the weak is supported. "Conscience, I say, not his own, but that of the other; for why is my liberty judged of by another conscience? For if I by grace am partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."[1919] "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the demolition of fortifications, demolishing thoughts, and every high thing which exalteth itself against the knowledge of Christ."[1920] Equipped with these weapons, the Gnostic says: O Lord, give opportunity, and receive demonstration; let this dread event pass; I contemn dangers for the love I bear to Thee.

[1912] 1 Cor. iv. 9, 11, 12, 13.

[1913] [ii. 5. Compare Cicero's *Rep.*, iii. 17.]

[1914] 1 Cor. xiii. 7.

[1915] For σώματος read ωτηρίας.

[1916] 1 Cor. xiii. 13. [Not without allusion to the grand Triad, however. p. 101, this volume.]

[1917] 1 Cor. x. 23.

[1918] 1 Cor. x. 24.

"Because alone of human things
Virtue receives not a recompense from without,
But has itself as the reward of its toils."

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness, meekness, long-suffering. And above all these, love, which is the bond of perfection. And let the peace of God reign in your hearts, to which also ye are called in one body; and be thankful,"[1921] ye who, while still in the body, like the just men of old, enjoy impassibility and tranquillity of soul.

[1919] 1 Cor. x. 26, 28, 29, 30, 31.

[1920] 2 Cor. x. 3, 4, 5.

[1921] Col. iii. 12, 14, 15.

CHAPTER VIII.—WOMEN AS WELL AS MEN, SLAVES AS WELL AS FREEMEN, CANDIDATES FOR THE MARTYR'S CROWN.

Since, then, not only the Æsopians, and Macedonians, and the Lacedæmonians endured when subjected to torture, as Eratosthenes says in his work, *On Things Good and Evil;* but also Zeno of Elea, when subjected to compulsion to divulge a secret, held out against the tortures, and confessed nothing; who, when expiring, bit out his tongue and spat it at the tyrant, whom some term Nearchus, and some Demulus. Theodotus the Pythagorean acted also similarly, and Paulus the friend of Lacydes, as Timotheus of Pergamus says in his work on *The Fortitude of Philosophers*, and Achaicus in *The Ethics*. Posthumus also, the Roman, when captured by Peucetion, did not divulge a single secret; but putting his hand on the fire, held it to it as if to a piece of brass, without moving a muscle of his face. I omit the case of Anaxarchus, who exclaimed, "Pound away at the sack which holds Anaxarchus, for it is not Anaxarchus you are pounding," when by the tyrant's orders he was being pounded with iron pestles. Neither, then, the hope of happiness nor the love of God takes what befalls ill, but remains free, although thrown among the wildest beasts or into the all-devouring fire; though racked with a tyrant's tortures. Depending as it does on the divine favour, it ascends aloft unenslaved, surrendering the body to those who can touch it alone. A barbarous nation, not cumbered with philosophy, select, it is said, annually an ambassador to the hero Zamolxis. Zamolxis was one of the disciples of Pythagoras. The one, then, who is judged of the most sterling worth is put to death, to the distress of those who have practiced philosophy, but have not been selected, at being reckoned unworthy of a happy service.

So the Church is full of those, as well chaste women as men, who all their life have contemplated the death which rouses up to Christ.[1922] For the individual whose life is framed as ours is, may philosophize without Learning, whether barbarian, whether Greek, whether slave—whether an old man, or a boy, or a woman.[1923] For self-control is common to all human beings who have made choice of it. And we admit that the same nature exists in every race, and the same virtue. As far as respects human nature, the woman does not possess one nature, and the man exhibit another, but the same: so also with virtue. If, consequently, a self-restraint and righteousness, and whatever qualities are regarded as following them, is the virtue of the male, it belongs to the male alone to be virtuous, and to the woman to be licentious and unjust. But it is offensive even to say this. Accordingly woman is to practice self-restraint and righteousness, and every other virtue, as well as man, both bond and free; 420

[1922] [The Edin. Translator says "*courted* the death;" but surely (μελετησάντων) the original merely states the condition of Christians in the second century, "dying daily," and accepting in daily contemplation the very probable death "by which they should glorify God."]

[1923] [Note the Catholic democracy of Christianity, which levels up and not downward.]

since it is a fit consequence that the same nature possesses one and the same virtue.[1924] We do not say that woman's nature is the same as man's, as she is woman. For undoubtedly it stands to reason that some difference should exist between each of them, in virtue of which one is male and the other female. Pregnancy and parturition, accordingly, we say belong to woman, as she is woman, and not as she is a human being. But if there were no difference between man and woman, both would do and suffer the same things. As then there is sameness, as far as respects the soul, she will attain to the same virtue; but as there is difference as respects the peculiar construction of the body, she is destined for child-bearing and housekeeping. "For I would have you know," says the apostle, "that the head of every man is Christ; and the head of the woman is the man: for the man is not of the woman, but the woman of the man. For neither is the woman without the man, nor the man without the woman, in the Lord."[1925] For as we say that the man ought to be continent, and superior to pleasures; so also we reckon that the woman should be continent and practiced in fighting against pleasures. "But I say, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," counsels the apostolic command; "for the flesh lusteth against the spirit, and the spirit against the flesh. These, then, are contrary" (not as good to evil, but as fighting advantageously), he adds therefore, so that ye cannot do the things that ye would. Now the works of the flesh are manifest, which are, fornication uncleanness, profligacy, idolatry, witchcrafts, enmities, strifes, jealousies, wrath, contentions, dissensions, heresies, envyings, drunkenness, revellings, and such like; of which I tell you before, as I have also said before, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, temperance, goodness, faith, meekness."[1926] He calls sinners, as I think, "flesh," and the righteous "spirit." Further, manliness is to be assumed in order to produce confidence and forbearance, so as "to him that strikes on the one cheek, to give to him the other; and to him that takes away the cloak, to yield to him the coat also," strongly, restraining anger. For we do not train our women like Amazons to manliness in war; since we wish the men even to be peaceable. I hear that the Sarmatian women practice war no less than the men; and the women of the Sacæ besides, who shoot backwards, feigning flight as well as the men. I am aware, too, that the women near Iberia practice manly work and toil, not refraining from their tasks even though near their delivery; but even in the very struggle of her pains, the woman, on being delivered, taking up the infant, carries it home. Further, the females no less than the males manage the house, and hunt, and keep the flocks:—

[1924] [This vindication of the equality of the sexes is a comment on what the Gospel found woman's estate, and on what it created for her among Christians.]

[1925] 1 Cor. xi. 3, 8, 11.

[1926] [Gal. v. 16, 17, 19–23. S.]

> “Cressa the hound ran keenly in the stag’s track.”

Women are therefore to philosophize equally with men, though the males are preferable at everything, unless they have become effeminate.[1927] To the whole human race, then, discipline and virtue are a necessity, if they would pursue after happiness. And how recklessly Euripides writes sometimes this and sometimes that! On one occasion, “For every wife is inferior to her husband, though the most excellent one marry her that is of fair fame.” And on another:—

> “For the chaste is her husband’s slave,
> While she that is unchaste in her folly despises her consort.
> . . . . For nothing is better and more excellent,
> Than when as husband and wife ye keep house,
> Harmonious in your sentiments.”

The ruling power is therefore the head. And if “the Lord is head of the man, and the man is head of the woman,” the man, “being the image and glory of God, is lord of the woman.”[1928] Wherefore also in the Epistle to the Ephesians it is written, “Subjecting yourselves one to another in the fear of God. Wives, submit yourselves to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is the head of the Church; and He is the Saviour of the body. Husbands, love your wives, as also Christ loved the Church. So also ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh.”[1929] And in that to the Colossians it is said, “Wives, submit yourselves to your own husbands, as is fit in the Lord.[1930] Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing to the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, be obedient in all things to those who are your masters according to the flesh; not with eye-service, as men-pleasers; but with singleness of heart, fearing the Lord. And whatsoever ye do, do it heartily, as serving the Lord and not men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. For the wrongdoer shall receive the wrong, which he hath done; and there is no respect of persons. 421

[1927] [The Edin. Trans. has “best at everything,” but I have corrected it in closer accord with the comparative degree in the Greek.]

[1928] 1 Cor. xi. 3, 7.

[1929] Eph. v. 21–29.

[1930] [It is a sad token of our times that some women resent this law of the Christian family. In every society there must be presidency even among equals; and even Christ, though “equal to the Father,” in the Catholic theology, is yet subordinate. See Bull, *Defens. Fid., Nicæn. Works*, vol. v. p. 685.]

Masters, render to your servants justice and equity; knowing that ye also have a Master in heaven, where there is neither Greek nor Jew, circumcision and uncircumcision, barbarian, Scythian, bond, free: but Christ is all, and in all."[1931] And the earthly Church is the image of the heavenly, as we pray also "that the will of God may be done upon the earth as in heaven."[1932] "Putting on, therefore, bowels of mercy, gentleness, humbleness, meekness, long-suffering; forbearing one another, and forgiving one another, if one have a quarrel against any man; as also Christ hath forgiven us, so also let us. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which ye are called in one body; and be thankful."[1933] For there is no obstacle to adducing frequently the same Scripture in order to put Marcion[1934] to the blush, if perchance he be persuaded and converted; by learning that the faithful ought to be grateful to God the Creator, who hath called us, and who preached the Gospel in the body. From these considerations the unity of the faith is clear, and it is shown who is the perfect man; so that though some are reluctant, and offer as much resistance as they can, though menaced with punishments at the hand of husband or master, both the domestic and the wife will philosophize. Moreover, the free, though threatened with death at a tyrant's hands, and brought before the tribunals, and all his substances imperilled, will by no means abandon piety; nor will the wife who dwells with a wicked husband, or the son if he has a bad father, or the domestic if he has a bad master, ever fail in holding nobly to virtue. But as it is noble for a man to die for virtue, and for liberty, and for himself, so also is it for a woman. For this is not peculiar to the nature of males, but to the nature of the good. Accordingly, both the old man, the young, and the servant will live faithfully, and if need be die; which will be to be made alive by death. So we know that both children, and women, and servants have often, against their fathers', and masters', and husbands' will, reached the highest degree of excellence. Wherefore those who are determined to live piously ought none the less to exhibit alacrity, when some seem to exercise compulsion on them; but much more, I think, does it become them to show eagerness, and to strive with uncommon vigour, lest, being overcome, they abandon the best and most indispensable counsels. For it does not, I think, admit of comparison, whether it be better to be a follower of the Almighty than to choose the darkness of demons. For the things which are done by us on account of others we are to do always, endeavouring to have respect to those for whose sake it is proper that they be done, regarding the gratification rendered in their case, as what is to be our rule; but the things which are done for our own sake rather than that of others, are to be done with equal earnestness, whether they are like to please certain people or not. If some indifferent things have obtained such honour as to appear worthy of adoption, though against the will of some; much more is virtue to be regarded by us as worth contending for, looking the while to nothing but what can be rightly done, whether it seem good to others or not. Well then, Epicurus, writing to Menœceus, says, “Let not him who is young delay philosophizing, and let not the old man grow weary of philosophizing; for no one is either not of age or past age for attending to the health of his soul. And he who says that the time for philosophizing is not come or is past, is like the man who says that the time for happiness is not come or has gone. So that young[1935] as well as old ought to philosophize: the one, in order that, while growing old, he may grow young in good things out of favour accruing from what is past; and the other, that he may be at once young and old, from want of fear for the future.”

[1931] Col. iii. 18–25, iv. 1, iii. 11.

[1932] Matt. vi. 10.

[1933] Col. iii. 12–15. [Again let us note this Catholic democracy of the Christian brotherhood (see p. 416, *supra*), for which indeed we should be thankful as Christ's freemen.]

[1934] [Book iii. cap. iii., *supra*.]

[1935] [He who studies the Sapiential books of the Bible and Apocrypha and the Sermon on the Mount, is a philosopher of the sort here commended.]

CHAPTER IX.—CHRIST'S SAYINGS RESPECTING MARTYRDOM.

On martyrdom the Lord hath spoken explicitly, and what is written in different places we bring together. "But I say unto you, Whosoever shall confess in Me before men, the Son of man also shall confess before the angels of God; but whosoever shall deny Me before men, him will I deny before the angels."[1936] "Whosoever shall be ashamed of Me or of My words in this adulterous and sinful generation, of him shall the Son of man also be ashamed when He cometh in the glory of His Father with His angels. Whosoever therefore shall confess in Me before men, him will I also confess before my Father in heaven.[1937] "And when they bring you before synagogues, and rulers, and powers, think not beforehand how ye shall make your defence, or what ye shall say. For the Holy Spirit shall teach you in the same hour 422 what ye must say."[1938] In explanation of this passage, Heracleon, the most distinguished of the school of Valentinians, says expressly, "that there is a confession by faith and conduct, and one with the voice. The confession that is made with the voice, and before the authorities, is what the most reckon the only confession. Not soundly: and hypocrites also can confess with this confession. But neither will this utterance be found to be spoken universally; for all the saved have confessed with the confession made by the voice, and departed.[1939] Of whom are Matthew, Philip, Thomas, Levi, and many others. And confession by the lip is not universal, but partial. But that which He specifies now is universal, that which is by deeds and actions corresponding to faith in Him. This confession is followed by that which is partial, that before the authorities, if necessary, and reason dictate. For he will confess rightly with his voice who has first confessed by his disposition.[1940] And he has well used, with regard to those who confess, the expression 'in Me,' and applied to those who deny the expression 'Me.' For those, though they confess Him with the voice, yet deny Him, not confessing Him in their conduct. But those alone confess 'in Him,' who live in the confession and conduct according to Him, in which He also confesses, who is contained in them and held by them. Wherefore 'He never can deny Himself.' And those deny Him who are not in Him. For He said not, 'Whosoever shall deny' in Me, but 'Me.' For no one who is in Him will ever deny Him. And the expression 'before men' applies both to the saved and the heathen similarly by conduct before the one, and by voice before the other. Wherefore they never can deny Him. But those deny Him who are not in Him." So far Heracleon. And in other things he seems to be of the same sentiments with us in this section; but he has not adverted to this, that if some have not by conduct and in their life "confessed Christ before men," they are manifested to have believed with the heart; by confessing Him with the mouth at the tribunals, and not denying Him when tortured to the death. And the disposition being confessed, and especially not being changed by death at any time, cuts away all passions which were engendered by corporeal desire. For there is, so to speak, at the close of life a sudden repentance in action, and a true confession toward Christ, in the testimony of the voice. But if the Spirit of the Father testifies in us, how can we be any more hypocrites, who are said to bear testimony with the voice alone? But it will be given to some, if expedient, to make a defence, that by their witness and confession all may be benefited—those in the Church being confirmed, and those of the heathen who have devoted themselves to the search after salvation wondering and being led to the faith; and the rest seized with amazement. So that confession is by all means necessary.[1941] For it is in our power. But to make a defence for our faith is not universally necessary. For that does not depend on us. "But he that endureth to the end shall be saved." For who of those who are wise would not choose to reign in God, and even to serve? So some "confess that they know God," according to the apostle; "but in works they deny Him, being abominable and disobedient, and to every good work reprobate."[1942] And these, though they confess nothing but this, will have done at the end one good work. Their witness, then, appears to be the cleansing away of sins with glory. For instance, the Shepherd[1943] says: "You will escape the energy of the wild beast, if your heart become pure and blameless." Also the Lord Himself says: "Satan hath desired to sift you; but I have prayed."[1944] Alone, therefore, the Lord, for the purification of the men who plotted against Him and disbelieved Him, "drank the cup;" in imitation of whom the apostles, that they might be in reality Gnostics, and perfect, suffered for the Churches which they founded. So, then, also the Gnostics who tread in the footsteps of the apostles ought to be sinless, and, out of love to the Lord, to love also their brother; so that, if occasion call, enduring without stumbling, afflictions for the Church, "they may drink the cup." Those who witness in their life by deed, and at the tribunal by word, whether entertaining hope or surmising fear, are better than those who confess salvation by their mouth alone. But if one ascend also to love, he is a really blessed and true martyr, having confessed perfectly both to the commandments and to God, by the Lord; whom having loved, he acknowledged a brother, giving himself up wholly for God, resigning pleasantly and lovingly the man when asked, like a deposit.[1945]

[1936] Luke xii. 8.

[1937] Matt. x. 32.

[1938] Luke xii. 11, 12.

[1939] [Rom. x. 10. The indifference of our times is based on an abuse of the principle that God sees *the heart*, and needs no public (sacramental) profession of faith. Had this been Christ's teaching, there would have been no martyrs and no visible Church to hand down the faith.]

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[1941] [Absolutely necessary (i.e., open profession of Chirst) to the conversion of others, and the perpetuation of the Christian Church.]

[1942] Tit. i. 16.

[1943] [See p. 18, this volume.]

[1944] Luke xxii. 31, 32.

[1945] [As a reflection of the condition and fidelity of Christians, still "sheep for the slaughter." At such a period the tone and argument of this touching chapter are suggestive.]

CHAPTER X.—THOSE WHO OFFERED THEMSELVES FOR MARTYRDOM REPROVED.

When, again, He says, “When they persecute you in this city, flee ye to the other,”[1946] He does not advise flight, as if persecution were an evil thing; nor does He enjoin them by flight to avoid death, as if in dread of it, but wishes us neither to be the authors nor abettors of any evil to any one, either to ourselves or the persecutor and murderer. For He, in a way, bids us take care of ourselves. But he who disobeys is rash and foolhardy. If he who kills a man of God sins against God, he also who presents himself before the judgment-seat becomes guilty of his death. And such is also the case with him who does not avoid persecution, but out of daring presents himself for capture. Such a one, as far as in him lies, becomes an accomplice in the crime of the persecutor. And if he also uses provocation, he is wholly guilty, challenging the wild beast. And similarly, if he afford any cause for conflict or punishment, or retribution or enmity, he gives occasion for persecution. Wherefore, then, we are enjoined not to cling to anything that belongs to this life; but “to him that takes our cloak to give our coat,” not only that we may continue destitute of inordinate affection, but that we may not by retaliating make our persecutors savage against ourselves, and stir them up to blaspheme the name.[1947]

[1946] Matt. x. 23.

[1947] [An excellent rendering, which the Latin translator misses (see ed. Migne, *ad loc.*), the reference being to Jas. ii. 7.]

CHAPTER XI.—THE OBJECTION, WHY DO YOU SUFFER IF GOD CARES FOR YOU, ANSWERED.

But, say they, if God cares for you, why are you persecuted and put to death? Has He delivered you to this? No, we do not suppose that the Lord wishes us to be involved in calamities, but that He foretold prophetically what would happen—that we should be persecuted for His name's sake, slaughtered, and impaled. So that it was not that He wished us to be persecuted, but He intimated beforehand what we shall suffer by the prediction of what would take place, training us to endurance, to which He promised the inheritance, although we are punished not alone, but along with many. But those, it is said, being malefactors, are righteously punished. Accordingly, they unwillingly bear testimony to our righteousness, we being unjustly punished for righteousness' sake. But the injustice of the judge does not affect the providence of God. For the judge must be master of his own opinion—not pulled by strings, like inanimate machines, set in motion only by external causes. Accordingly he is judged in respect to his judgment, as we also, in accordance with our choice of things desirable, and our endurance. Although we do not wrong, yet the judge looks on us as doing wrong, for he neither knows nor wishes to know about us, but is influenced by unwarranted prejudice; wherefore also he is judged.[1948] Accordingly they persecute us, not from the supposition that we are wrong-doers, but imagining that by the very fact of our being Christians we sin against life in so conducting ourselves, and exhorting others to adopt the like life.

But why are you not helped when persecuted? say they. What wrong is done us, as far as we are concerned, in being released by death to go to the Lord, and so undergoing a change of life, as if a change from one time of life to another? Did we think rightly, we should feel obliged to those who have afforded the means for speedy departure, if it is for love that we bear witness; and if not, we should appear to the multitude to be base men. Had they also known the truth, all would have bounded on to the way, and there would have been no choice. But our faith, being the light of the world, reproves unbelief. "Should Anytus and Melitus kill me, they will not hurt me in the least; for I do not think it right for the better to be hurt by the worse," [says Socrates]. So that each one of us may with confidence say, "The Lord is my helper; I will not fear: what shall man do to me?"[1949] "For the souls of the righteous are in the hand of the Lord, and no plague shall touch them."[1950]

[1948] [Self-condemned. A pathetic description of the indifference of the Roman law to the rights of the people. Pilates all were these judges of Christ's followers or Gallios at best.]

[1949] Ps. cxviii. 6.

[1950] Wisd. iii. 1. [This is pronounced canonical Scripture by the Trent theology, and yet the same theology asserts a purgatory to which none but the faithful are committed.]

CHAPTER XII.—BASILIDES’ IDEA OF MARTYRDOM REFUTED.

Basilides, in the twenty-third book of the *Exegetics*, respecting those that are punished by martyrdom, expresses himself in the following language: “For I say this, Whosoever fall under the afflictions mentioned, in consequence of unconsciously transgressing in other matters, are brought to this good end by the kindness of Him who brings them, but accused on other grounds; so that they may not suffer as condemned for what are owned to be iniquities, nor reproached as the adulterer or the murderer, but because they are Christians; which will console them, so that they do not appear to suffer. And if one who has not sinned at all incur suffering—a rare case—yet even he will not suffer aught through the machinations of power, but will suffer as the child which seems not to have sinned would suffer.” Then further on he adds: “As, then, the child which has not sinned before, or committed actual sin in itself, but has that which committed sin, when subjected to suffering, gets good, reaping the advantage of many difficulties; so also, although a perfect man may not have sinned in act, while he endures afflictions, he suffers similarly with the child. Having within him the sinful principle, but not embracing the opportunity of committing sin, he does not 424 sin; so that he is not to be reckoned as not having sinned. For as he who wishes to commit adultery is an adulterer, although he does not succeed in committing adultery; and he that wishes to commit murder is a murderer, although he is unable to kill; so also, if I see the man without sin, whom I specify, suffering, though he have done nothing bad, I should call him bad, on account of his wishing to sin. For I will affirm anything rather than call Providence evil.” Then, in continuation, he says expressly concerning the Lord, as concerning man: “If then, passing from all these observations, you were to proceed to put me to shame by saying, perchance impersonating certain parties, This man has then sinned; for this man has suffered;—if you permit, I will say, He has not sinned; but was like a child suffering. If you were to insist more urgently, I would say, That the man you name is man, but that God is righteous: “For no one is pure,” as one said, ‘from pollution.’”[1951] But the hypothesis of Basilides[1952] says that the soul, having sinned before in another life, endures punishment in this—the elect soul with honour by martyrdom, the other purged by appropriate punishment. How can this be true, when the confessing and suffering punishment or not depends on ourselves? For in the case of the man who shall deny, Providence, as held by Basilides, is done away with. I will ask him, then, in the case of a confessor who has been arrested, whether he will confess and be punished in virtue of Providence or not? For in the case of denying he will not be punished. But if, for the sake of escaping and evading the necessity of punishing such an one, he shall say that the destruction of those who shall deny is of Providence, he will be a martyr against his will. And how any more is it the case, that there is laid up in heaven the very glorious recompense to him who has witnessed, for his witnessing? If Providence did not permit the sinner to get the length of sinning, it is unjust in both cases; both in not rescuing the man who is dragged to punishment for righteousness' sake, and in having rescued him who wished to do wrong, he having done it as far as volition was concerned, but [Providence] having prevented the deed, and unjustly favoured the sinner. And how impious, in deifying the devil, and in daring to call the Lord a sinful man! For the devil tempting us, knowing what we are, but not knowing if we will hold out, but wishing to dislodge us from the faith, attempts also to bring us into subjection to himself. Which is all that is allowed to him, partly from the necessity of saving us, who have taken occasion from the commandment, from ourselves; partly for the confusion of him who has tempted and failed; for the confirmation of the members of the Church, and the conscience of those who admire the constancy [displayed]. But if martyrdom be retribution by way of punishment, then also faith and doctrine, on account of which martyrdom comes, are co-operators in punishment—than which, what other absurdity could be greater? But with reference to these dogmas, whether the soul is changed to another body, also of the devil, at the proper time mention will be made. But at present, to what has been already said, let us add the following: Where any more is faith in the retribution of sins committed before martyrdom takes place? And where is love to God, which is persecuted and endures for the truth? And where is the praise of him who has confessed, or the censure of him who has denied? And for what use is right conduct, the mortification of the lusts, and the hating of no creature? But if, as Basilides himself says, we suppose one part of the declared will of God to be the loving of all things because all things bear a relation to the whole, and another "not to lust after anything," and a third "not to hate anything," by the will of God these also will be punishments, which it were impious to think. For neither did the Lord suffer by the will of the Father, nor are those who are persecuted persecuted by the will of God; since either of two things is the case: either persecution in consequence of the will of God is a good thing, or those who decree and afflict are guiltless. But nothing is without the will of the Lord of the universe. It remains to say that such things happen without the prevention of God; for this alone saves both the providence and the goodness of God. We must not therefore think that He actively produces afflictions (far be it that we should think this!); but we must be persuaded that He does not prevent those that cause them, but overrules for good the crimes of His enemies: "I will therefore," He says, "destroy the wall, and it shall be for treading under foot."[1953] Providence being a disciplinary art;[1954] in the case of others for each individual's sins, and in the case of the Lord and His apostles for ours. To this point says the divine apostle: "For this is the will of God, even your sanctification, that ye abstain from fornication: that each one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, as the Gentiles who know not the Lord: that 425 none of you should overreach or take advantage of his brother in any matter; because the Lord is the avenger in respect of all such, as we also told you before, and testified. For God hath not called us unto uncleanness, but to holiness. Wherefore he that despiseth, despiseth not man, but God, who hath also given His Holy Spirit to you."[1955] Wherefore the Lord was not prohibited from this sanctification of ours. If, then, one of them were to say, in reply, that the martyr is punished for sins committed before this embodying, and that he will again reap the fruit of his conduct in this life, for that such are the arrangements of the [divine administration], we shall ask him if the retribution takes place by Providence. For if it be not of the divine administration, the economy of expiations is gone, and their hypothesis falls to the ground; but if expiations are by Providence, punishments are by Providence too. But Providence, although it begins, so to speak, to move with the Ruler, yet is implanted in substances along with their origin by the God of the universe. Such being the case, they must confess either that punishment is not just, and those who condemn and persecute the martyrs do right, or that persecutions even are wrought by the will of God. Labour and fear are not, then, as they say, incident to affairs as rust to iron, but come upon the soul through its own will. And on these points there is much to say, which will be reserved for future consideration, taking them up in due course.

[1951] Job. xiv. 4.

[1952] [This exposition of Basilides is noteworthy. It is very doubtful, whether, even in poetry, the Platonic idea of pre-existence should be encouraged by Christians, as, e.g., in that sublimest of moderns lyrics, Wordsworth’s ode on *Immortality and Childhood*.]

[1953] Isa. v. 5.

[1954] The text has παιδευτικῆς τέχνης τῆς τοιάδε, for which Sylburgius suggests τοιᾶσδε, as translated above.

[1955] 1 Thess. iv. 3–8.

CHAPTER XIII.—VALENTINIAN'S VAGARIES ABOUT THE ABOLITION OF DEATH REFUTED.

Valentinian, in a homily, writes in these words: "Ye are originally immortal, and children of eternal life, and ye would have death distributed to you, that ye may spend and lavish it, and that death may die in you and by you; for when we dissolve the world, and are not yourselves dissolved, ye have dominion over creation and all corruption." For he also, similarly with Basilides, supposes a class saved by nature, and that this different race has come hither to us from above for the abolition of death, and that the origin of death is the work of the Creator of the world. Wherefore also he so expounds that Scripture, "No man shall see the face of God, and live," as if He were the cause of death. Respecting this God, he makes those allusions when writing in these expressions: "As much as the image is inferior to the living face, so much is the world inferior to the living Æon. What is, then, the cause of the image? The majesty of the face, which exhibits the figure to the painter, to be honoured by his name; for the form is not found exactly to the life, but the name supplies what is wanting in the effigy. The invisibility of God co-operates also in order to the faith of that which has been fashioned." For the Creator, called God and Father, he designated as "Painter," and "Wisdom," whose image that which is formed is, to the glory of the invisible One; since the things which proceed from a pair are complements, and those which proceed from one are images. But since what is seen is no part of Him, the soul comes from what is intermediate, which is different; and this is the inspiration of the different spirit, and generally what is breathed into the soul, which is the image of the spirit. And in general, what is said of the Creator, who was made according to the image, they say was foretold by a sensible image in the book of Genesis respecting the origin of man; and the likeness they transfer to themselves, teaching that the addition of the different spirit was made; unknown to the Creator. When, then, we treat of the unity of the God who is proclaimed in the law, the prophets, and the Gospel, we shall also discuss this; for the topic is supreme.[1956] But we must advance to that which is urgent. If for the purpose of doing away with death the peculiar race has come, it is not Christ who has abolished death, unless He also is said to be of the same essence with them. And if He abolished it to this end, that it might not touch the peculiar race, it is not these, the rivals of the Creator, who breathe into the image of their intermediate spirit the life from above—in accordance with the principle of their dogma—that abolish death. But should they say that this takes place by His mother,[1957] or should they say that they, along with Christ, war against death, let them own their secret dogma that they have the hardihood to assail the divine power of the Creator, by setting to rights His creation, as if they were superior, endeavouring to save the vital image which He was not able to rescue from corruption. Then the Lord would be superior to God the Creator; for the son would never contend with the father, especially among the gods. But the point that the Creator of all things, the omnipotent Lord, is the Father of the Son, we have deferred till the discussion of these points, in which we have undertaken to dispute against the heresies, showing that He alone is the God proclaimed by Him.

[1956] [Kaye, p. 322.]

[1957] [See the Valentinian jargon about the Demiurge (rival of the true Creator), in Irenæus, vol. i. p. 322, this series.]

42 But the apostle, writing to us with reference to the endurance of afflictions, says, “And this is of God, that it is given to you on behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me. If there is therefore any consolation in Christ, if any comfort of love, if any communion of spirit, if any bowels and mercies, fulfil ye my joy, that ye may be of the same mind, having the same love, unanimous, thinking one thing. And if he is offered on the sacrifice and service of faith, joying and rejoicing”[1958] with the Philippians, to whom the apostle speaks, calling them “fellow-partakers of joy,”[1959] how does he say that they are of one soul, and having a soul? Likewise, also, writing respecting Timothy and himself, he says, “For I have no one like-souled, who will nobly care for your state. For all seek their own, not the things which are Jesus Christ’s.”[1960]

Let not the above-mentioned people, then, call us, by way of reproach, “natural men” (ψυκικοί), nor the Phrygians[1961] either; for these now call those who do not apply themselves to the new prophecy “natural men” (ψυκικοί), with whom we shall discuss in our remarks on “Prophecy.”[1962] The perfect man ought therefore to practice love, and thence to haste to the divine friendship, fulfilling the commandments from love. And loving one’s enemies does not mean loving wickedness, or impiety, or adultery, or theft; but the thief, the impious, the adulterer, not as far as he sins, and in respect of the actions by which he stains the name of man, but as he is a man, and the work of God. Assuredly sin is an activity, not an existence: and therefore it is not a work of God. Now sinners are called enemies of God—enemies, that is, of the commands which they do not obey, as those who obey become friends, the one named so from their fellowship, the others from their estrangement, which is the result of free choice; for there is neither enmity nor sin without the enemy and the sinner. And the command “to covet nothing,” not as if the things to be desired did not belong to us, does not teach us not to entertain desire, as those suppose who teach that the Creator is different from the first God, not as if creation was loathsome and bad (for such opinions are impious). But we say that the things of the world are *not our own*, not as if they were monstrous, not as if they did not belong to God, the Lord of the universe, but because we do not continue among them for ever; being, in respect of possession, not ours, and passing from one to another in succession; but belonging to us, for whom they were made in respect of use, so long as it is necessary to continue with them. In accordance, therefore, with natural appetite, things disallowed are to be used rightly, avoiding all excess and inordinate affection.

[1958] Phil. i. 29, 30; ii. 1, 2, 17.

[1959] Phil. i. 7.

[1960] Phil. ii. 20, 21.

[1961] [Kaye, p. 405.]

[1962] [The valuable note of Routh, on a fragment of Melito, should be consulted. *Reliquiæ*, vol i. p. 140.]

CHAPTER XIV.—THE LOVE OF ALL, EVEN OF OUR ENEMIES.

How great also is benignity! “Love your enemies,” it is said, “bless them who curse you, and pray for them who despitefully use you,”[1963] and the like; to which it is added, “that ye may be the children of your Father who is in heaven,” in allusion to resemblance to God. Again, it is said, “Agree with thine adversary quickly, whilst thou art in the way with him.”[1964] The adversary is not the body, as some would have it, but the devil, and those assimilated to him, who walks along with us in the person of men, who emulate his deeds in this earthly life. It is inevitable, then, that those who confess themselves to belong to Christ, but find themselves in the midst of the devil’s works, suffer the most hostile treatment. For it is written, “Lest he deliver thee to the judge, and the judge deliver thee to the officers of Satan’s kingdom.” “For I am persuaded that neither death,” through the assault of persecutors, “nor life” in this world, “nor angels,” the apostate ones, “nor powers” (and Satan’s power is the life which he chose, for such are the powers and principalities of darkness belonging to him), “nor things present,” amid which we exist during the time of life, as the hope entertained by the soldier, and the merchant’s gain, “nor height, nor depth, nor any other creature,” in consequence of the energy proper to a man,—opposes the faith of him who acts according to free choice. “Creature” is synonymous with activity, being our work, and such activity “shall not be able to separate us from the love of God, which is in Christ Jesus our Lord.”[1965] You have got a compendious account of the gnostic martyr.

[1963] Matt. v. 44, 45.

[1964] Matt. v. 25.

[1965] Rom. viii. 38, 39.

CHAPTER XV.—ON AVOIDING OFFENCE.

“We know that we all have knowledge”—common knowledge in common things, and the knowledge that there is one God. For he was writing to believers; whence he adds, “But knowledge (*gnosis*) is not in all,” being communicated to few. And there are those who say that the knowledge about things sacrificed to idols is not promulgated among all, “lest our liberty prove a stumbling-block to the weak. For by thy knowledge he that is weak is destroyed.”[1966] Should they say, “Whatsoever is sold in the shambles, ought that to be bought?” adding, by way of interrogation, “asking no questions,”[1967] as if equivalent to “asking questions,” they give a ridiculous interpretation. For the apostle says, “All other things buy out of the shambles, asking no questions,” with the exception of the things mentioned in the Catholic epistle of all the apostles,[1968] “with the consent of the Holy Ghost,” which is written in the Acts of the Apostles, and conveyed to the faithful by the hands of Paul himself. For they intimated “that they must of necessity abstain from things offered to idols, and from blood, and from things strangled, and from fornication, from which keeping themselves, they should do well.” It is a different matter, then, which is expressed by the apostle: “Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as the rest of the apostles, as the brethren of the Lord and Cephas? But we have not used this power,” he says, “but bear all things, lest we should occasion hindrance to the Gospel of Christ;” namely, by bearing about burdens, when it was necessary to be untrammelled for all things; or to become an example to those who wish to exercise temperance, not encouraging each other to eat greedily of what is set before us, and not to consort inconsiderately with woman. And especially is it incumbent on those entrusted with such a dispensation to exhibit to disciples a pure example. “For though I be free from all men, I have made myself servant to all,” it is said, “that I might gain all. And every one that striveth for mastery is temperate in all things.”[1969] “But the earth is the Lord’s, and the fulness thereof.”[1970] For conscience’ sake, then, we are to abstain from what we ought to abstain. “Conscience, I say, not his own,” for it is endued with knowledge, “but that of the other,” lest he be trained badly, and by imitating in ignorance what he knows not, he become a despiser instead of a strong-minded man. “For why is my liberty judged of by another conscience? For if I by grace am a partaker, why am I evil spoken of for that for which I give thanks? Whatever ye do, do all to the glory of God”[1971]—what you are commanded to do by the rule of faith.

[1966] 1 Cor. viii. 1, 7, 9, 11.

[1967] 1 Cor. x. 25.

[1968] Acts xv. 24, etc.

[1969] 1 Cor. ix. 19–25.

[1970] 1 Cor. x. 26.

[1971] 1 Cor. x. 28–31.

CHAPTER XVI.—PASSAGES OF SCRIPTURE RESPECTING THE CONSTANCY, PATIENCE, AND LOVE OF THE MARTYRS.

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Wherefore the Scripture saith, Whosoever believeth on Him shall not be ashamed; that is, the word of faith which we preach: for if thou confess the word with thy mouth that Jesus is Lord, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved."[1972] There is clearly described the perfect righteousness, fulfilled both in practice and contemplation. Wherefore we are "to bless those who persecute us. Bless, and curse not."[1973] "For our rejoicing is this, the testimony of a good conscience, that in holiness and sincerity we know God" by this inconsiderable instance exhibiting the work of love, that "not in fleshly wisdom, but by the grace of God, we have had our conversation in the world."[1974] So far the apostle respecting knowledge; and in the second Epistle to the Corinthians he calls the common "teaching of faith" the savour of knowledge. "For unto this day the same veil remains on many in the reading of the Old Testament,"[1975] not being uncovered by turning to the Lord. Wherefore also to those capable of perceiving he showed resurrection, that of the life still in the flesh, creeping on its belly. Whence also he applied the name "brood of vipers" to the voluptuous, who serve the belly and the pudenda, and cut off one another's heads for the sake of worldly pleasures. "Little children, let us not love in word, or in tongue," says John, teaching them to be perfect, "but in deed and in truth; hereby shall we know that we are of the truth."[1976] And if "God be love," piety also is love: "there is no fear in love; but perfect love casteth out fear."[1977] "This is the love of God, that we keep His commandments."[1978] And again, to him who desires to become a Gnostic, it is written, "But be thou an example of the believers, in word, in conversation, in love, in faith, in purity."[1979] For perfection in faith differs, I think, from ordinary faith. And the divine apostle furnishes the rule for the Gnostic in these words, writing as follows: "For I have learned, in whatsoever state I am, to be content. I know both how to be abased, and I know how to abound. Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to lack. I can do all things through Him who strengtheneth me."[1980] And also when discussing with others in order to put them, to shame, he does not shrink from saying, "But call to mind the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took with joy the spoiling of your goods, knowing that you have a better and enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after doing the will of God, ye may obtain the promise. For yet a little while, and He that cometh will come, and will not tarry. Now the just shall live by faith: and if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul."[1981] He then brings forward a swarm of divine examples. For was it not "by faith," he says, this endurance, that they acted nobly who "had trial of mockeries and scourgings, and, moreover, of bonds and imprisonments? They were stoned, they were tempted, were slain with the sword. They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts, in mountains, in dens, and caves of the earth. And all having received a good report, through faith, received not the promise of God" (what is expressed by a parasiopesis is left to be understood, viz., "alone"). He adds accordingly, "God having provided some better thing for us (for He was good), that they should not without us be made perfect. Wherefore also, having encompassing us such a cloud," holy and transparent, "of witnesses, laying aside every weight, and the sin which doth so easily beset us, let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith."[1982] Since, then, he specifies one salvation in Christ of the righteous,[1983] and of us he has expressed the former unambiguously, and saying nothing less respecting Moses, adds, "Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect to the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing Him who is invisible."[1984] The divine Wisdom says of the martyrs, "They seemed in the eyes of the foolish to die, and their departure was reckoned a calamity, and their migration from us an affliction. But they are in peace. For though in the sight of men they were punished, their hope was full of immortality."[1985] He then adds, teaching martyrdom to be a glorious purification, "And being chastened a little, they shall be benefited much; because God proved them," that is, suffered them to be tried, to put them to the proof, and to put to shame the author of their trial, "and found them worthy of Himself," plainly to be called sons. "As gold in the furnace He proved them, and as a whole burned-offering of sacrifice He accepted them. And in the time of their visitation they will shine forth, even as sparks run along the stubble. They shall judge the nations, and rule over the peoples, and the Lord shall reign over them forever."[1986]

[1972] Rom. x. 10, 11, 8, 9.

[1973] Rom. xii. 14.

[1974] 2 Cor. i. 12.

[1975] 2 Cor. iii. 14.

[1976] 1 John iii. 18, 19.

[1977] 1 John iv. 16, 18.

[1978] 1 John v. 3.

[1979] 1 Tim. iv. 12.

[1980] Phil. iv. 11–13.

[1981] Heb. x. 32–39.

[1982] Heb. xi. 36–40, xii. 1, 2.

[1983] Who lived before Christ. [Moses was a Christian.]

[1984] Heb. xi. 26, 27. [Moses suffered "the reproach of Christ."]

[1985] Wisd. iii. 2, 3, 4.

[1986] Wisd. iii. 5, 6, 7, 8.

CHAPTER XVII.—PASSAGES FROM CLEMENT'S EPISTLE TO THE CORINTHIANS ON MARTYRDOM.

Moreover, in the Epistle to the Corinthians, the Apostle[1987] Clement also, drawing a picture of the Gnostic, says:[1988] "For who that has sojourned among you has not proved your perfect and firm faith? and has not admired your sound and gentle piety? and has not celebrated the munificent style of your hospitality? and has not felicitated your complete and sure knowledge? For ye did all things impartially, and walked in the ordinances of God;" and so forth.

Then more clearly: "Let us fix our eyes on those who have yielded perfect service to His magnificent glory. Let us take Enoch, who, being by his obedience found righteous, was translated; and Noah, who, having believed, was saved; and Abraham, who for his faith and hospitality was called the friend of God, and was the father of Isaac." "For hospitality and piety, Lot was saved from Sodom." "For faith and hospitality, Rahab the harlot was saved." "From patience and faith they walked about in goat-skins, and sheep-skins, and folds of camels' hair, proclaiming the kingdom of Christ. We name His prophets Elias, and Eliseus, and Ezekiel, and John."

"For Abraham, who for his free faith was called 'the friend of God,' was not elated by glory, but modestly said, 'I am dust and ashes.'[1989] And of Job it is thus written: 'Job was just and blameless, true and pious, abstaining from all evil.'"[1990] He it was who overcame the tempter by patience, and at once testified and was testified to by God; who keeps hold of humility, and says, "No one is pure from defilement, not even if his life were but for one day."[1991] "Moses, 'the servant who was faithful in all his house,' said to Him who uttered the oracles from the bush, 'Who am I, that Thou sendest me? I am slow of speech, and of a stammering tongue,' to minister the voice of God in human speech. And again: 'I am smoke from a pot.'" "For God resisteth the proud, but giveth grace to the humble."[1992]

"David too, of whom the Lord, testifying, says, 'I found a man after my own heart, David the son of Jesse. With my holy oil I anointed him.'[1993] But he also says to God, 'Pity me, O God, according to Thy mercy; and according to the multitude of Thy tender mercies, 429 blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know my transgression, and my sin is ever before me.'"[1994] Then, alluding to sin which is not subject to the law, in the exercise of the moderation of true knowledge, he adds, “Against Thee only have I sinned, and done evil in Thy sight.”[1995] For the Scripture somewhere says, “The Spirit of the Lord is a lamp, searching the recesses of the belly.”[1996] And the more of a Gnostic a man becomes by doing right, the nearer is the illuminating Spirit to him. “Thus the Lord draws near to the righteous, and none of the thoughts and reasonings of which we are the authors escape Him—I mean the Lord Jesus,” the scrutinizer by His omnipotent will of our heart, “whose blood was consecrated[1997] for us. Let us therefore respect those who are over us, and reverence the elders; let us honour the young, and let us teach the discipline of God.” For blessed is he who shall do and teach the Lord’s commands worthily; and he is of a magnanimous mind, and of a mind contemplative of truth. “Let us direct our wives to what is good; let them exhibit,” says he, “the lovable disposition of chastity; let them show the guileless will of their meekness; let them manifest the gentleness of their tongue by silence; let them give their love not according to their inclinations, but equal love in sanctity to all that fear God. Let our children share in the discipline that is in Christ; let them learn what humility avails before God; what is the power of holy love before God, how lovely and great is the fear of the Lord, saving all that walk in it holily; with a pure heart: for He is the Searcher of the thoughts and sentiments, whose breath is in us, and when He wills He will take it away.”

[1987] [The use of this title is noticeable here, on many accounts, as historic.]

[1988] [See vol. i. p. 5–11, *et seqq*. S.]

[1989] Gen. xviii. 27.

[1990] Job i. 1.

[1991] Job xvi. 4, 5, Sept.

[1992] Jas. iv. 6; 1 Pet. v. 5.

[1993] Ps. lxxxix. 21.

[1994] Ps. li. 1–4.

“Now all those things are confirmed by the faith that is in Christ.‘Come, ye children,’ says the Lord, ‘hearken to me, and I will teach you the fear of the Lord. Who is the man that desireth life, that loveth to see good days? ’[1998] Then He subjoins the gnostic mystery of the numbers seven and eight.‘Stop thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good. Seek peace, and pursue it.’[1999] For in these words He alludes to knowledge (*gnosis*), with abstinence from evil and the doing of what is good, teaching that it is to be perfected by word and deed. ‘The eyes of the Lord are on the righteous, and His ears are to their prayer. But the face of God is against those that do evil, to root out their memory from the earth. The righteous cried, and the Lord heard, and delivered him out of all his distresses.’[2000] ‘Many are the stripes of sinners; but those who hope in the Lord, mercy shall compass about.’”[2001] “A multitude of mercy,” he nobly says, “surrounds him that trusts in the Lord.”

[1995] Ps. li. 6.

[1996] Prov. xx. 27.

[1997] ἡγιάσθη. Clemens Romanus has ἐδόθη. [Vol. i. p. 11, this series.]

[1998] Ps. xxxiv. 12.

[1999] Ps. xxxiv. 13, 14.

[2000] Ps. xxxiv. 15–17.

[2001] Ps. xxxii. 10.

For it is written in the Epistle to the Corinthians, "Through Jesus Christ our foolish and darkened mind springs up to the light. By Him the Sovereign Lord wished us to taste the knowledge that is immortal." And, showing more expressly the peculiar nature of knowledge, he added: "These things, then, being clear to us, looking into the depths of divine knowledge, we ought to do all things in order which the Sovereign Lord commanded us to perform at the appointed seasons. Let the wise man, then, show his wisdom not in words only, but in good deeds. Let the humble not testify to himself, but allow testimony to be borne to him by another. Let not him who is pure in the flesh boast, knowing that it is another who furnishes him with continence. Ye see, brethren, that the more we are subjected to peril, the more knowledge are we counted worthy of."

CHAPTER XVIII.—ON LOVE, AND THE REPRESSING OF OUR DESIRES.

"The decorous tendency of our philanthropy, therefore," according to Clement, "seeks the common good;" whether by suffering martyrdom, or by teaching by deed and word,—the latter being twofold, unwritten and written. This is love, to love God and our neighbour. "This conducts to the height which is unutterable.[2002] 'Love covers a multitude of sins.[2003] Love beareth all things, suffereth all things.'[2004] Love joins us to God, does all things in concord. In love, all the chosen of God were perfected. Apart from love, nothing is well pleasing to God." "Of its perfection there is no unfolding," it is said. "Who is fit to be found in it, except those whom God counts worthy?" To the point the Apostle Paul speaks, "If I give my body, and have not love, I am sounding brass, and a tinkling cymbal."[2005] If it is not from a disposition determined by gnostic love that I shall testify, he means; but if through fear and expected reward, moving my lips in order to testify to the Lord that I shall confess the Lord, I am a common man, sounding the Lord's name, not knowing Him. "For there is the people that loveth with the lips; and there is another which gives the body to be burned." "And if I give all my goods in alms," he says, not according to the principle of loving communication, but on account of recompense, either from him who has received the benefit, or the Lord who has promised; "and if I have all faith so as to remove mountains," and cast away obscuring passions, and be not faithful to the Lord from love, "I am nothing," as in comparison of him who testifies as a Gnostic, and the crowd, and being reckoned nothing better.

"Now all the generations from Adam to this day are gone. But they who have been perfected in love, through the grace of God, hold the place of the godly, who shall be manifested at the visitation of the kingdom of Christ." Love permits not to sin; but if it fall into any such case, by reason of the interference of the adversary, in imitation of David, it will sing: "I will confess unto the Lord, and it will please Him above a young bullock that has horns and hoofs. Let the poor see it, and be glad." For he says, "Sacrifice to God a sacrifice of praise, and pay to the Lord thy vows; and call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."[2006] "For the sacrifice of God is a broken spirit."[2007]

"God," then, being good, "is love," it is said.[2008] Whose "love worketh no ill to his neighbour,"[2009] neither injuring nor revenging ever, but, in a word, doing good to all according to the image of God. "Love is," then, "the fulfilling of the law;"[2010] like as Christ, that is the presence of the Lord who loves us; and our loving teaching of, and discipline according to Christ. By love, then, the commands not to commit adultery, and not to covet one's neighbour's wife, are fulfilled, [these sins being] formerly prohibited by fear.

[2002] [See vol. i. p. 18. S.]

[2003] Jas. v. 20; 1 Pet. iv. 8.

[2004] 1 Cor. xiii. 7.

[2005] 1 Cor. xiii. 1, 3.

[2006] Ps. l. 14, 15.

[2007] Ps. li. 17.

[2008] 1 John iv. 8, 16.

[2009] Rom. xiii. 10.

The same work, then, presents a difference, according as it is done by fear, or accomplished by love, and is wrought by faith or by knowledge. Rightly, therefore, their rewards are different. To the Gnostic "are prepared what eye hath not seen, nor ear heard, nor hath entered into the heart of man;" but to him who has exercised simple faith He testifies a hundredfold in return for what he has left,—a promise which has turned out to fall within human comprehension.

Come to this point, I recollect one who called himself a Gnostic. For, expounding the words, "But I say unto you, he that looketh on a woman to lust after, hath committed adultery,"[2011] he thought that it was not bare desire that was condemned; but if through the desire the act that results from it proceeding beyond the desire is accomplished in it. For dream employs phantasy and the body. Accordingly, the historians relate the following decision of Bocchoris the just.[2012] A youth, falling in love with a courtezan, persuades the girl, for a stipulated reward, to come to him next day. But his desire being unexpectedly satiated, by laying hold of the girl in a dream, by anticipation, when the object of his love came according to stipulation, he prohibited her from coming in. But she, on learning what had taken place, demanded the reward, saying that in this way she had sated the lover's desire. They came accordingly to the judge. He, ordering the youth to hold out the purse containing the reward in the sun, bade the courtezan take hold of the shadow; facetiously bidding him pay the image of a reward for the image of an embrace.

Accordingly one dreams, the soul assenting to the vision. But he dreams waking, who looks so as to lust; not only, as that Gnostic said, if along with the sight of the woman he imagine in his mind intercourse, for this is already the act of lust, as lust; but if one looks on beauty of person (the Word says), and the flesh seem to him in the way of lust to be fair, looking on carnally and sinfully, he is judged because he admired. For, on the other hand, he who in chaste love looks on beauty, thinks not that the flesh is beautiful, but the spirit, admiring, as I judge, the body as an image, by whose beauty he transports himself to the Artist, and to the true beauty; exhibiting the sacred symbol, the bright impress of righteousness to the angels that wait on the ascension;[2013] I mean the unction of acceptance, the quality of disposition which resides in the soul that is gladdened by the communication of the Holy Spirit. This glory, which shone forth on the face of Moses, the people could not look on. Wherefore he took a veil for the glory, to those who looked carnally. For those, who demand toll, detain those who bring in any worldly things, who are burdened with their own passions. But him that is free of all things which are subject to duty, and is full of knowledge, and of the righteousness of works, they pass on with their good wishes, blessing the man with his work. "And his life shall not fall away"—the leaf of the living tree that is nourished "by the water-courses."[2014] Now the righteous is likened to fruit-bearing trees, and not only to such as are of the nature[2015] of tall-growing ones. And in the sacrificial oblations, according to the law, there were those who looked for blemishes in the sacrifices. 43 They who are skilled in such matters distinguish propension[2016] (ὄρεξις) from lust (ἐπιθυμία); and assign the latter, as being irrational, to pleasures and licentiousness; and propension, as being a rational movement, they assign to the necessities of nature.

[2010] Rom. xiii. 10.

[2011] Matt. v. 28.

[2012] [Or, "the Wise." See Rawlinson, *Herodotus*, ii. p. 317.]

[2013] i.e., of blessed souls.

[2014] Ps. i. 3.

[2015] The text here has θυσίαν, for which φύσιν has been suggested as probably the true reading.

[2016] ὄρεξις the Stoics define to be a desire agreeable to reason; ἐπιθυμία, a desire contrary to reason.

CHAP. XIX.—WOMEN AS WELL AS MEN CAPABLE OF PERFECTION.

In this perfection it is possible for man and woman equally to share. It is not only Moses, then, that heard from God, "I have spoken to thee once, and twice, saying, I have seen this people, and lo, it is stiff-necked. Suffer me to exterminate them, and blot out their name from under heaven; and I will make thee into a great and wonderful nation much greater than this;" who answers not regarding himself, but the common salvation: "By no means, O Lord; forgive this people their sin, or blot me out of the book of the living."[2017] How great was his perfection, in wishing to die together with the people, rather than be saved alone!

But Judith too, who became perfect among women, in the siege of the city, at the entreaty of the elders went forth into the strangers' camp, despising all danger for her country's sake, giving herself into the enemy's hand in faith in God; and straightway she obtained the reward of her faith,—though a woman, prevailing over the enemy of her faith, and gaining possession of the head of Holofernes. And again, Esther perfect by faith, who rescued Israel from the power of the king and the satrap's cruelty: a woman alone, afflicted with fastings,[2018] held back ten thousand armed[2019] hands, annulling by her faith the tyrant's decree; him indeed she appeased, Haman she restrained, and Israel she preserved scathless by her perfect prayer to God. I pass over in silence Susanna and the sister of Moses, since the latter was the prophet's associate in commanding the host, being superior to all the women among the Hebrews who were in repute for their wisdom; and the former in her surpassing modesty, going even to death condemned by licentious admirers, remained the unwavering martyr of chastity.

Dion, too, the philosopher, tells that a certain woman Lysidica, through excess of modesty, bathed in her clothes; and that Philotera, when she was to enter the bath, gradually drew back her tunic as the water covered the naked parts; and then rising by degrees, put it on. And did not Leæna of Attica manfully bear the torture? She being privy to the conspiracy of Harmodius and Aristogeiton against Hipparchus, uttered not a word, though severely tortured. And they say that the Argolic women, under the guidance of Telesilla the poetess, turned to flight the doughty Spartans by merely showing themselves; and that she produced in them fearlessness of death. Similarly speaks he who composed the Danais respecting the daughters of Danaus:—

> "And then the daughters of Danaus swiftly armed themselves,
> Before the fair-flowing river, majestic Nile[2020],"

[2017] Ex. xxxii. 9, 10, 32.

[2018] So rendered by the Latin translator, as if the reading were τεθλιμμένη.

[2019] Sylburguis' conjecture of ὡπλισμένας instead of ὁπλισαμένας is here adopted.

[2020] Sylburguis' conjecture of ὡπλισμένας instead of ὁπλισαμένας is here adopted.

and so forth.

And the rest of the poets sing of Atalanta's swiftness in the chase, of Anticlea's love for children, of Alcestis's love for her husband, of the courage of Makæria and of the Hyacinthides. What shall I say? Did not Theano the Pythagorean make such progress in philosophy, that to him who looked intently at her, and said, "Your arm is beautiful," she answered "Yes, but it is not public." Characterized by the same propriety, there is also reported the following reply.[2021] When asked when a woman after being with her husband attends the Thesmophoria, said, "From her own husband at once, from a stranger never." Themisto too, of Lampsacus, the daughter of Zoilus, the wife of Leontes of Lampsacus, studied the Epicurean philosophy, as Myia the daughter of Theano the Pythagorean, and Arignote, who wrote the history of Dionysius.

And the daughters of Diodorus, who was called Kronus, all became dialecticians, as Philo the dialectician says in the *Menexenus*, whose names are mentioned as follows—Menexene, Argia, Theognis, Artemesia, Pantaclea. I also recollect a female Cynic,—she was called Hipparchia, a Maronite, the wife of Crates,—in whose case the so-called dog-wedding was celebrated in the Pœcile. Arete of Cyrene, too, the daughter of Aristippus, educated her son Aristippus, who was surnamed Mother-taught. Lastheneia of Arcis, and Axiothea of Phlius, studied philosophy with Plato. Besides, Aspasia of Miletus, of whom the writers of comedy write much, was trained by Socrates in philosophy, by Pericles in rhetoric. I omit, on account of the length of the discourse, the rest; enumerating neither the poetesses Corinna, Telesilla, Myia, and Sappho; nor the painters, as Irene the daughter of Cratinus, and Anaxandra the daughter of Nealces, according to the account of Didymus in the Symposiaci. The daughter of Cleobulus, the sage and monarch of the Lindii, was not ashamed to wash the feet of her father's guests. Also the wife of Abraham, the blessed Sarah, in her own person prepared the cakes baked in the ashes for the angels; and princely maidens among the 432 Hebrews fed sheep. Whence also the Nausicaä of Homer went to the washing-tubs.

The wise woman, then, will first choose to persuade her husband to be her associate in what is conducive to happiness. And should that be found impracticable, let her by herself earnestly aim at virtue, gaining her husband's consent in everything, so as never to do anything against his will, with exception of what is reckoned as contributing to virtue and salvation. But if one keeps from such a mode of life either wife or maid-servant, whose heart is set on it; what such a person in that case plainly does is nothing else than determine to drive her away from righteousness and sobriety, and to choose to make his own house wicked and licentious.

It is not then possible that man or woman can be conversant with anything whatever, without the advantage of education, and application, and training; and virtue, we have said, depends not on others, but on ourselves above all. Other things one can repress, by waging war against them; but with what depends on one's self, this is entirely out of the question, even with the most strenuous persistence. For the gift is one conferred by God, and not in the power of any other. Whence licentiousness should be regarded as the evil of no other one than of him who is guilty of licentiousness; and temperance, on the other hand, as the good of him who is able to practice it.

[2021] [Theano. See, also, p. 417. Elucidation II.]

CHAPTER XX.—A GOOD WIFE.

The woman who, with propriety, loves her husband, Euripides describes, while admonishing,—

> “That when her husband says aught,
> She ought to regard him as speaking well if she say nothing;
> And if she will say anything, to do her endeavour to gratify her husband.”

And again he subjoins the like:—

> “And that the wife should sweetly look sad with her husband,
> Should aught evil befall him,
> And have in common a share of sorrow and joy.”

Then, describing her as gentle and kind even in misfortunes, he adds:—

> “And I, when you are ill, will, sharing your sickness bear it;
> And I will bear my share in your misfortunes.”

And:—

> “Nothing is bitter to me,
> For with friends one ought to be happy,
> For what else is friendship but this?”

The marriage, then, that is consummated according to the word, is sanctified, if the union be under subjection to God, and be conducted “with a true heart, in full assurance of faith, having hearts sprinkled from an evil conscience, and the body washed with pure water, and holding the confession of hope; for He is faithful that promised.” And the happiness of marriage ought never to be estimated either by wealth or beauty, but by virtue.

“Beauty,” says the tragedy,—

> “Helps no wife with her husband;
> But virtue has helped many; for every good wife
> Who is attached to her husband knows how to practice sobriety.”

Then, as giving admonitions, he says:—

> “First, then, this is incumbent on her who is endowed with mind,
> That even if her husband be ugly, he must appear good-looking;
> For it is for the mind, not the eye, to judge.”

And so forth.

For with perfect propriety Scripture has said that woman is given by God as “an help” to man. It is evident, then, in my opinion, that she will charge herself with remedying, by good sense and persuasion, each of the annoyances that originate with her husband in domestic economy. And if he do not yield, then she will endeavour, as far as possible for human nature, to lead a sinless life; whether it be necessary to die, in accordance with reason, or to live; considering that God is her helper and associate in such a course of conduct, her true defender and Saviour both for the present and for the future; making Him the leader and guide of all her actions, reckoning sobriety and righteousness her work, and making the favour of God her end. Gracefully, therefore, the apostle says in the Epistle to Titus, “that the elder women should be of godly behaviour, should not be slanderers, not enslaved to much wine; that they should counsel the young women to be lovers of their husbands, lovers of their children, discreet, chaste, housekeepers, good, subject to their own husbands; that the word of God be not blasphemed.”[2022] But rather, he says, “Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest there be any fornicator or profane person, as Esau, who for one morsel surrendered his birth-right; and lest any root of bitterness springing up trouble you, and thereby many be defiled.”[2023] And then, as putting the finishing stroke to the question about marriage, he adds: “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”[2024] And one aim and one end, as far as regards perfection, being demonstrated to belong to the man and the woman, Peter in his Epistle says, “Though now for a season, if need be, ye are in heaviness through manifold temptations; 433 that the trial of your faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the revelation of Jesus Christ; whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory, receiving the end of your faith, the salvation of your souls.”[2025] Wherefore also Paul rejoices for Christ’s sake that he was “in labours, more abundantly, in stripes above measure, in deaths oft.”[2026]

[2022] Tit. ii. 3–5.

[2023] Heb. xiii. 14–16.

[2024] Heb. xiii. 4.

[2025] 1 Pet. i. 6–9.

[2026] 2 Cor. xi. 23.

CHAPTER XXI.—DESCRIPTION OF THE PERFECT MAN, OR GNOSTIC.

Here I find perfection apprehended variously in relation to Him who excels in every virtue. Accordingly one is perfected as pious, and as patient, and as continent, and as a worker, and as a martyr, and as a Gnostic. But I know no one of men perfect in all things at once, while still human, though according to the mere letter of the law, except Him alone who for us clothed Himself with humanity. Who then is perfect? He who professes abstinence from what is bad. Well, this is the way to the Gospel and to well-doing. But gnostic perfection in the case of the legal man is the acceptance of the Gospel, that he that is after the law may be perfect. For so he, who was after the law, Moses, foretold that it was necessary to hear in order that we might, according to the apostle, receive Christ, the fulness of the law.[2027] But now in the Gospel the Gnostic attains proficiency not only by making use of the law as a step, but by understanding and comprehending it, as the Lord who gave the Covenants delivered it to the apostles. And if he conduct himself rightly (as assuredly it is impossible to attain knowledge (*gnosis*) by bad conduct); and if, further, having made an eminently right confession, he become a martyr out of love, obtaining considerable renown as among men; not even thus will he be called perfect in the flesh beforehand; since it is the close of life which claims this appellation, when the gnostic martyr has first shown the perfect work, and rightly exhibited it, and having thankfully shed his blood, has yielded up the ghost: blessed then will he be, and truly proclaimed perfect, "that the excellency of the power may be of God, and not of us," as the apostle says. Only let us preserve free-will and love: "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."[2028] For those who strive after perfection, according to the same apostle, must "give no offence in anything, but in everything approve themselves not to men, but to God." And, as a consequence, also they ought to yield to men; for it is reasonable, on account of abusive calumnies. Here is the specification: "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God,"[2029] that we may be the temples of God, purified "from all filthiness of the flesh and of the spirit." "And I," He says, "will receive you; and I will be to you for a Father, and ye shall be to Me for sons and daughters, saith the Lord Almighty."[2030] "Let us then," he says, "perfect holiness in the fear of God." For though fear beget pain, "I rejoice," he says, "not that ye were made sorry, but that ye showed susceptibility to repentance. For ye sorrowed after a godly sort, that ye might receive damage by us in nothing. For godly sorrow worketh repentance unto salvation not to be regretted; but the sorrow of the world worketh death. For this same thing that ye sorrowed after a godly sort, what earnestness it wrought in you; yea, what clearing of yourselves; yea, what compunction; yea, what fear; yea, what desire; yea, what zeal; yea, revenge! In all things ye have showed yourselves clear in the matter."[2031] Such are the preparatory exercises of gnostic discipline. And since the omnipotent God Himself "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ;"[2032] we are then to strive to reach manhood as befits the Gnostic, and to be as perfect as we can while still abiding in the flesh, making it our study with perfect concord here to concur with the will of God, to the restoration of what is the truly perfect nobleness and relationship, to the fulness of Christ, that which perfectly depends on our perfection.

[2027] Deut. xviii. 15; Rom. x. 4.

[2028] 2 Cor. iv. 8, 9.

[2029] 2 Cor. vi. 3–7.

[2030] 2 Cor. vii. 1, vi. 16, 17, 18.

And now we perceive where, and how, and when the divine apostle mentions the perfect man, and how he shows the differences of the perfect. And again, on the other hand: "The manifestation of the Spirit is given for our profit. For to one is given the word of wisdom by the Spirit; to another the word of knowledge according to the same Spirit; to another faith through the same Spirit; to another the gifts of healing through the same Spirit; 434 to another the working of miracles; to another prophecy; to another discernment of spirits; to another diversities of tongues; to another the interpretation of tongues: and all these worketh the one and the same Spirit, distributing to each one according as He wills."[2033] Such being the case, the prophets are perfect in prophecy, the righteous in righteousness, and the martyrs in confession, and others in preaching, not that they are not sharers in the common virtues, but are proficient in those to which they are appointed. For what man in his senses would say that a prophet was not righteous? For what? did not righteous men like Abraham prophesy?

> "For to one God has given warlike deeds,
> To another the accomplishment of the dance,
> To another the lyre and song,"[2034]

[2031] 2 Cor. vii. 1–11.

[2032] Eph. iv. 11, 12, 13.

[2033] 1 Cor. xii. 7–11.

[2034] *Iliad*, xiii. 730.

says Homer. “But each has his own proper gift of God”[2035]—one in one way, another in another. But the apostles were perfected in all. You will find, then, if you choose, in their acts and writings, knowledge, life, preaching, righteousness, purity, prophecy. We must know, then, that if Paul is young in respect to time[2036]—having flourished immediately after the Lord’s ascension—yet his writings depend on the Old Testament, breathing and speaking of them. For faith in Christ and the knowledge of the Gospel are the explanation and fulfilment of the law; and therefore it was said to the Hebrews, “If ye believe not, neither shall you understand;”[2037] that is, unless you believe what is prophesied in the law, and oracularly delivered by the law, you will not understand the Old Testament, which He by His coming expounded.

CHAPTER XXII.—THE TRUE GNOSTIC DOES GOOD, NOT FROM FEAR OF PUNISHMENT OR HOPE OF REWARD, BUT ONLY FOR THE SAKE OF GOOD ITSELF.

The man of understanding and perspicacity is, then, a Gnostic. And his business is not abstinence from what is evil (for this is a step to the highest perfection), or the doing of good out of fear. For it is written, “Whither shall I flee, and where shall I hide myself from Thy presence? If I ascend into heaven, Thou art there; if I go away to the uttermost parts of the sea, there is Thy right hand; if I go down into the depths, there is Thy Spirit.”[2038] Nor any more is he to do so from hope of promised recompense. For it is said, “Behold the Lord, and His reward is before His face, to give to every one according to his works; what eye hath not seen, and ear hath not heard, and hath not entered into the heart of man what God hath prepared for them that love Him.”[2039] But only the doing of good out of love, and for the sake of its own excellence, is to be the Gnostic’s choice. Now, in the person of God it is said to the Lord, “Ask of Me, and I will give the heathen for Thine inheritance;”[2040] teaching Him to ask a truly regal request—that is, the salvation of men without price, that we may inherit and possess the Lord. For, on the contrary, to desire knowledge about God for any practical purpose, that this may be done, or that may not be done, is not proper to the Gnostic; but the knowledge itself suffices as the reason for contemplation. For I will dare aver that it is not because he wishes to be saved that he, who devotes himself to knowledge for the sake of the divine science itself, chooses knowledge. For the exertion of the intellect by exercise is prolonged to a perpetual exertion. And the perpetual exertion of the intellect is the essence of an intelligent being, which results from an uninterrupted process of admixture, and remains eternal contemplation, a living substance. Could we, then, suppose any one proposing to the Gnostic whether he would choose the knowledge of God or everlasting salvation; and if these, which are entirely identical, were separable, he would without the least hesitation choose the knowledge of God, deeming that property of faith, which from love ascends to knowledge, desirable, for its own sake. This, then, is the perfect man's first form of doing good, when it is done not for any advantage in what pertains to him, but because he judges it right to do good; and the energy being vigorously exerted in all things, in the very act becomes good; not, good in some things, and not good in others; but consisting in the habit of doing good, neither for glory, nor, as the philosophers say, for reputation, nor from reward either from men or God; but so as to pass life after the image and likeness of the Lord.

[2035] 1 Cor. vii. 7.

[2036] [Elucidation III.]

[2037] Isa. vii. 9.

[2038] Ps. cxxxix. 7–10.

[2039] Isa. xl. 10; lxii. 11; Ps. lxii. 12; Rev. xxii. 12; Rom. ii. 6.

[2040] Ps. ii. 8.

And if, in doing good, he be met with anything adverse, he will let the recompense pass without resentment as if it were good, he being just and good "to the just and the unjust." To such the Lord says, "Be ye, as your Father is perfect."

To him the flesh is dead; but he himself lives alone, having consecrated the sepulchre into a holy temple to the Lord, having turned towards God the old sinful soul.

Such an one is no longer continent, but has reached a state of passionlessness, waiting to put on the divine image. "If thou doest alms," it is said, "let no one know it; and if thou fastest, anoint thyself, that God alone may know,"[2041] and not a single human being. Not even he himself who shows mercy ought to know that he does show mercy; for in this way 435 he will be sometimes merciful, sometimes not. And when he shall do good by habit, he will imitate the nature of good, and his disposition will be his nature and his practice. There is no necessity for removing those who are raised on high, but there is necessity for those who are walking to reach the requisite goal, by passing over the whole of the narrow way. For this is to be drawn by the Father, to become worthy to receive the power of grace from God, so as to run without hindrance. And if some hate the elect, such an one knows their ignorance, and pities their minds for its folly.

As is right, then, knowledge itself loves and teaches the ignorant, and instructs the whole creation to honour God Almighty. And if such an one teaches to love God, he will not hold virtue as a thing to be lost in any case, either awake or in a dream, or in any vision; since the habit never goes out of itself by falling from being a habit. Whether, then, knowledge be said to be habit or disposition; on account of diverse sentiments never obtaining access, the guiding faculty, remaining unaltered, admits no alteration of appearances by framing in dreams visionary conceptions out of its movements by day. Wherefore also the Lord enjoins "to watch," so that our soul may never be perturbed with passion, even in dreams; but also to keep the life of the night pure and stainless, as if spent in the day. For assimilation to God, as far as we can, is preserving the mind in its relation to the same things. And this is the relation of mind as mind.

[2041] Matt. vi. 2, etc.

But the variety of disposition arises from inordinate affection to material things. And for this reason, as they appear to me, to have called night Euphrone; since then the soul, released from the perceptions of sense, turns in on itself, and has a truer hold of intelligence (φρόνησις).[2042] Wherefore the mysteries are for the most part celebrated by night, indicating the withdrawal of the soul from the body, which takes place by night. "Let us not then sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that are drunken, are drunken in the night. But let us who are of the day be sober, putting on the breastplate of faith and love, and as an helmet the hope of salvation."[2043] And as to what, again, they say of sleep, the very same things are to be understood of death. For each exhibits the departure of the soul, the one more, the other less; as we may also get this in Heraclitus: "Man touches night in himself, when dead and his light quenched; and alive, when he sleeps he touches the dead; and awake, when he shuts his eyes, he touches the sleeper."[2044] "For blessed are those that have seen the Lord,"[2045] according to the apostle; "for it is high time to awake out of sleep. For now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light."[2046] By day and light he designates figuratively the Son, and by the armour of light metaphorically the promises.

So it is said that we ought to go washed to sacrifices and prayers, clean and bright; and that this external adornment and purification are practiced for a sign. Now purity is to think holy thoughts. Further, there is the image of baptism, which also was handed down to the poets from Moses as follows:—

"And she having drawn water, and wearing on her body clean clothes."[2047]

It is Penelope that is going to prayer:—

"And Telemachus,
Having washed his hands in the hoary sea, prayed to Athene."[2048]

[2042] Euphrone is plainly "kindly, cheerful."

[2043] 1 Thess. v. 6–8.

[2044] As it stands in the text the passage is unintelligable, and has been variously amended successfully.

[2045] Clement seems to have read Κύριον for καιρόν in Rom. xiii. 11.

[2046] Rom. xiii. 11, 12.

[2047] Homer, *Odyss.*, iv. 750, 760; xvii. 48, 58.

[2048] *Odyss.*, ii. 261.

It was a custom of the Jews to wash frequently after being in bed. It was then well said,—

> “Be pure, not by washing of water, but in the mind.”

For sanctity, as I conceive it, is perfect pureness of mind, and deeds, and thoughts, and words too, and in its last degree sinlessness in dreams.

And sufficient purification to a man, I reckon, is thorough and sure repentance. If, condemning ourselves for our former actions, we go forward, after these things taking thought,[2049] and divesting our mind both of the things which please us through the senses, and of our former transgressions.

If, then, we are to give the etymology of ἐπιστήμη, knowledge, its signification is to be derived from στάσις, placing; for our soul, which was formerly borne, now in one way, now in another, it settles in objects. Similarly faith is to be explained etymologically, as the settling (στάσις) of our soul respecting that which is.

But we desire to learn about the man who is always and in all things righteous; who, neither dreading the penalty proceeding from the law, nor fearing to entertain hatred of evil in the case of those who live with him and who prosecute the injured, nor dreading danger at the hands of those who do wrong, remains righteous. For he who, on account of these considerations, abstains from anything wrong, is not voluntarily kind, but is good from fear. 43 Even Epicurus says, that the man who in his estimation was wise, “would not do wrong to any one for the sake of gain; for he could not persuade himself that he would escape detection.” So that, if he knew he would not be detected, he would, according to him, do evil. And such are the doctrines of darkness. If, too, one shall abstain from doing wrong from hope of the recompense given by God on account of righteous deeds, he is not on this supposition spontaneously good. For as fear makes that man just, so reward makes this one; or rather, makes him appear to be just. But with the hope after death—a good hope to the good, to the bad the reverse—not only they who follow after Barbarian wisdom, but also the Pythagoreans, are acquainted. For the latter also proposed hope as an end to those who philosophize. Whereas Socrates[2050] also, in the *Phædo*, says “that good souls depart hence with a good hope;” and again, denouncing the wicked, he sets against this the assertion, “For they live with an evil hope.” With him Heraclitus manifestly agrees in his dissertations concerning men: “There awaits man after death what they neither hope nor think.” Divinely, therefore, Paul writes expressly, “Tribulation worketh, patience, and patience experience, and experience hope; and hope maketh not ashamed.”[2051] For the patience is on account of the hope in the future. Now hope is synonymous with the recompense and restitution of hope; which maketh not ashamed, not being any more vilified.

[2049] Explaining μετανοέω etymologically.

[2050] [Elucidation IV.]

[2051] Rom. v. 3–5.

But he who obeys the mere call, as he is called, neither for fear, nor for enjoyments, is on his way to knowledge (γνῶσις). For he does not consider whether any extrinsic lucrative gain or enjoyment follows to him; but drawn by the love of Him who is the true object of love, and led to what is requisite, practices piety. So that not even were we to suppose him to receive from God leave to do things forbidden with impunity; not even if he were to get the promise that he would receive as a reward the good things of the blessed; but besides, not even if he could persuade himself that God would be hoodwinked with reference to what he does (which is impossible), would he ever wish to do aught contrary to right reason, having once made choice of what is truly good and worthy of choice on its own account, and therefore to be loved. For it is not in the food of the belly, that we have heard good to be situated. But he has heard that "meat will not commend us,"[2052] nor marriage, nor abstinence from marriage in ignorance; but virtuous gnostic conduct. For the dog, which is an irrational animal, may be said to be continent, dreading as it does the uplifted stick, and therefore keeping away from the meat. But let the predicted promise be taken away, and the threatened dread cancelled, and the impending danger removed, and the disposition of such people will be revealed.

[2052] 1 Cor. viii. 8.

CHAPTER XXIII.—THE SAME SUBJECT CONTINUED.

For it is not suitable to the nature of the thing itself, that they should apprehend in the truly gnostic manner the truth, that all things which were created for our use are good; as, for example, marriage and procreation, when used in moderation; and that it is better than good to become free of passion, and virtuous by assimilation to the divine. But in the case of external things, agreeable or disagreeable, from some they abstain, from others not. But in those things from which they abstain from disgust, they plainly find fault with the creature and the Creator; and though in appearance they walk faithfully, the opinion they maintain is impious. That command, "Thou shall not lust," needs neither the necessity arising from fear, which compels to keep from things that are pleasant; nor the reward, which by promise persuades to restrain the impulses of passion.

And those who obey God through the promise, caught by the bait of pleasure, choose obedience not for the sake of the commandment, but for the sake of the promise. Nor will turning away from objects of sense, as a matter of necessary consequence, produce attachment to intellectual objects. On the contrary, the attachment to intellectual objects naturally becomes to the Gnostic an influence which draws away from the objects of sense; inasmuch as he, in virtue of the selection of what is good, has chosen what is good according to knowledge (γνωστικῶς), admiring generation, and by sanctifying the Creator sanctifying assimilation to the divine. But I shall free myself from lust, let him say, O Lord, for the sake of alliance with Thee. For the economy of creation is good, and all things are well administered: nothing happens without a cause. I must be in what is Thine, O Omnipotent One. And if I am there, I am near Thee. And I would be free of fear that I may be able to draw near to Thee, and to be satisfied with little, practising Thy just choice between things good and things like.

Right mystically and sacredly the apostle, teaching us the choice which is truly gracious, not in the way of rejection of other things as bad, but so as to do things better than what is good, has spoken, saying, "So he that giveth his virgin in marriage doeth well; and he that giveth her not doeth better; as far as respects seemliness and undistracted attendance on the Lord."[2053] 437

Now we know that things which are difficult are not essential; but that things which are essential have been graciously made easy of attainment by God. Wherefore Democritus well says, that "nature and instruction" are like each other. And we have briefly assigned the cause. For instruction harmonizes man, and by harmonizing makes him natural; and it is no matter whether one was made such as he is by nature, or transformed by time and education. The Lord has furnished both; that which is by creation, and that which is by creating again and renewal through the covenant. And that is preferable which is advantageous to what is superior; but what is superior to everything is mind. So, then, what is really good is seen to be most pleasant, and of itself produces the fruit which is desired—tranquillity of soul. “And he who hears Me,” it is said, “shall rest in peace, confident, and shall be calm without fear of any evil.”[2054] “Rely with all thy heart and thy mind on God.”[2055]

[2053] 1 Cor. vii. 38, 35.

On this wise it is possible for the Gnostic already to have become God. “I said, Ye are gods, and[2056] sons of the highest.” And Empedocles says that the souls of the wise become gods, writing as follows:—

> “At last prophets, minstrels, and physicians,
> And the foremost among mortal men, approach;
> Whence spring gods supreme in honours.”

Man, then, genetically considered, is formed in accordance with the idea of the connate spirit. For he is not created formless and shapeless in the workshop of nature, where mystically the production of man is accomplished, both art and essence being common. But the individual man is stamped according to the impression produced in the soul by the objects of his choice. Thus we say that Adam was perfect, as far as respects his formation; for none of the distinctive characteristics of the idea and form of man were wanting to him; but in the act of coming into being he received perfection. And he was justified by obedience; this was reaching manhood, as far as depended on him. And the cause lay in his choosing, and especially in his choosing what was forbidden. God was not the cause.

For production is twofold—of things procreated, and of things that grow. And manliness in man, who is subject to perturbation, as they say, makes him who partakes of it essentially fearless and invincible; and anger is the mind’s satellite in patience, and endurance, and the like; and self-constraint and salutary sense are set over desire. But God is impassible, free of anger, destitute of desire. And He is not free of fear, in the sense of avoiding what is terrible; or temperate, in the sense of having command of desires. For neither can the nature of God fall in with anything terrible, nor does God flee fear; just as He will not feel desire, so as to rule over desires. Accordingly that Pythagorean saying was mystically uttered respecting us, “that man ought to become one;” for the high priest himself is one, God being one in the immutable state of the perpetual flow[2057] of good things. Now the Saviour has taken away wrath in and with lust, wrath being lust of vengeance. For universally liability to feeling belongs to every kind of desire; and man, when deified purely into a passionless state, becomes a unit. As, then, those, who at sea are held by an anchor, pull at the anchor, but do not drag it to them, but drag themselves to the anchor; so those who, according to the gnostic life, draw God towards them, imperceptibly bring themselves to God: for he who reverences God, reverences himself. In the contemplative life, then, one in worshipping God attends to himself, and through his own spotless purification beholds the holy God holily; for self-control, being present, surveying and contemplating itself uninterruptedly, is as far as possible assimilated to God.

[2054] Prov. i. 33.

[2055] Prov. iii. 5.

[2056] Ps. lxxxii. 6.

[2057] θεῖν … Οεός.

CHAPTER XXIV.—THE REASON AND END OF DIVINE PUNISHMENTS.

Now that is in our power, of which equally with its opposite we are masters,—as, say to philosophize or not, to believe or disbelieve. In consequence, then, of our being equally masters of each of the opposites, what depends on us is found possible. Now the commandments may be done or not done by us, who, as is reasonable, are liable to praise and blame. And those, again, who are punished on account of sins committed by them, are punished for them alone; for what is done is past, and what is done can never be undone. The sins committed before faith are accordingly forgiven by the Lord, not that they may be undone, but as if they had not been done. "But not all," says Basilides,[2058] "but only sins involuntary and in ignorance, are forgiven;" as would be the case were it a man, and not God, that conferred such a boon. To such an one Scripture says, "Thou thoughtest that I would be like thee."[2059] But if we are punished for voluntary sins, we are punished not that the sins which are done may be undone, but because they were done. But punishment does not avail to him who has sinned, to undo his sin, but that he may sin no more, and that no one else fall into the like. Therefore the good God corrects for these three causes: First, that he who is corrected may become better than his former self; then that those who are capable of being saved by examples may be driven back, being admonished; and thirdly, that he who is injured may not be readily despised, and be apt to receive injury. And there are two methods of correction—the instructive and the punitive, which we have called the disciplinary. It ought to be known, then, that those who fall into sin after baptism[2060] are those who are subjected to discipline; for the deeds done before are remitted, and those done after are purged. It is in reference to the unbelieving that it is said, "that they are reckoned as the chaff which the wind drives from the face of the earth, and the drop which falls from a vessel."[2061]

CHAPTER XXV.—TRUE PERFECTION CONSISTS IN THE KNOWLEDGE AND LOVE OF GOD.

"Happy he who possesses the culture of knowledge, and is not moved to the injury of the citizens or to wrong actions, but contemplates the undecaying order of immortal nature, how and in what way and manner it subsists. To such the practice of base deeds attaches not,” Rightly, then, Plato says, “that the man who devotes himself to the contemplation of ideas will live as a god among men; now the mind is the place of ideas, and God is mind.” He says that he who contemplates the unseen God lives as a god among men. And in the *Sophist*, Socrates calls the stranger of Elea, who was a dialectician, “god:” “Such are the gods who, like stranger guests, frequent cities. For when the soul, rising above the sphere of generation, is by itself apart, and dwells amidst ideas,” like the Coryphæus in Theætetus, now become as an angel, it will be with Christ, being rapt in contemplation, ever keeping in view the will of God; in reality

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[2058] [Elucidation V.]

[2059] Ps. l. 21.

[2060] λουτρόν. [See Elucidation VI.]

[2061] Ps. i. 4: Isa. xl. 15.

> “Alone wise, while these flit like shadows.”[2062]

“For the dead bury their dead.” Whence Jeremiah says: “I will fill it with the earth-born dead whom mine anger has smitten.”[2063]

God, then, being not a subject for demonstration, cannot be the object of science. But the Son is wisdom, and knowledge, and truth, and all else that has affinity thereto. He is also susceptible of demonstration and of description. And all the powers of the Spirit, becoming collectively one thing, terminate in the same point—that is, in the Son. But He is incapable of being declared, in respect of the idea of each one of His powers. And the Son is neither simply one thing as one thing, nor many things as parts, but one thing as all things; whence also He is all things. For He is the circle of all powers rolled and united into one unity. Wherefore the Word is called the Alpha and the Omega, of whom alone the end becomes beginning, and ends again at the original beginning without any break. Wherefore also to believe in Him, and by Him, is to become a unit, being indissolubly united in Him; and to disbelieve is to be separated, disjoined, divided.

“Wherefore thus saith the Lord, Every alien son is uncircumcised in heart, and uncircumcised in flesh” (that is, unclean in body and soul): “there shall not enter one of the strangers into the midst of the house of Israel, but the Levites.”[2064] He calls those that would not believe, but would disbelieve, strangers. Only those who live purely being true priests of God. Wherefore, of all the circumcised tribes, those anointed to be high priests, and kings, and prophets, were reckoned more holy. Whence He commands them not to touch dead bodies, or approach the dead; not that the body was polluted, but that sin and disobedience were incarnate, and embodied, and dead, and therefore abominable. It was only, then, when a father and mother, a son and daughter died, that the priest was allowed to enter, because these were related only by flesh and seed, to whom the priest was indebted for the immediate cause of his entrance into life. And they purify themselves seven days, the period in which Creation was consummated. For on the seventh day the rest is celebrated; and on the eighth he brings a propitiation, as is written in Ezekiel, according to which propitiation the promise is to be received.[2065] And the perfect propitiation, I take it, is that propitious faith in the Gospel which is by the law and the prophets, and the purity which shows itself in universal obedience, with the abandonment of the things of the world; in order to that grateful surrender of the tabernacle, which results from the enjoyment of the soul. Whether, then, the time be that which through the seven periods enumerated returns to the chiefest rest,[2066] or the seven heavens, which some reckon one above the other; or whether also the fixed sphere which borders on the intellectual world be called the eighth, the expression denotes that the Gnostic ought to rise out of the sphere of creation and of sin. After these seven days, sacrifices are offered for sins. For there is still fear of change, and it touches the seventh circle. The righteous Job says: "Naked came I out of my mother's womb, and naked shall I return there;"[2067] not naked of possessions, for that were a trivial and common thing; but, as a just man, he departs naked of evil and sin, and of the unsightly shape which follows those who have led bad lives. For this was what was said, "Unless ye be converted, and become as children,"[2068] pure in flesh, holy in soul by abstinence from evil deeds; showing that He would have us to be such as also He generated us from our mother—the water.[2069] For the intent of one generation succeeding another is to immortalize by progress. "But the lamp of the wicked shall be put out."[2070] That purity in body and soul which the Gnostic partakes of, the all-wise Moses indicated, by employing repetition in describing the incorruptibility of body and of soul in the person of Rebecca, thus: "Now the virgin was fair, and man had not known her."[2071] And Rebecca, interpreted, means "glory of God;" and the glory of God is immortality.[2072] This is in reality righteousness, not to desire other things, but to be entirely the consecrated temple of the Lord. Righteousness is peace of life and a well-conditioned state, to which the Lord dismissed her when He said, "Depart into peace."[2073] For Salem is, by interpretation, peace; of which our Saviour is enrolled King, as Moses says, Melchizedek king of Salem, priest of the most high God, who gave bread and wine, furnishing consecrated food for a type of the Eucharist. And Melchizedek is interpreted “righteous king;” and the name is a synonym for righteousness and peace. Basilides, however, supposes that Righteousness and her daughter Peace dwell stationed in the eighth sphere.

[2062] Hom., *Odyss.*, x. 495.

[2063] Jer. xxxiii. 5.

[2064] Ezek. xliv. 9, 10.

[2065] Ezek. xliv. 27.

[2066] The jubilee. [Elucidation VII.]

[2067] Job i. 21.

[2068] Matt. xviii. 3.

[2069] i.e., Baptism.

[2070] Job [xviii. 5.; Prov. xiii. 9.]

[2071] Gen. xxiv. 16.

[2072] [On Clement's Hebrew, see Elucidation VIII.]

[2073] Mark v. 34.

But we must pass from physics to ethics, which are clearer; for the discourse concerning these will follow after the treatise in hand. The Saviour Himself, then, plainly initiates us into the mysteries, according to the words of the tragedy:[2074]—

> “Seeing those who see, he also gives the orgies.”

And if you ask,

> “These orgies, what is their nature?”

You will hear again:—

> “It is forbidden to mortals uninitiated in the Bacchic rites to know.”

And if any one will inquire curiously what they are, let him hear:—

> “It is not lawful for thee to hear, but they are worth knowing;
> The rites of the God detest him who practices impiety.”

Now God, who is without beginning, is the perfect beginning of the universe, and the producer of the beginning. As, then, He is being, He is the first principle of the department of action, as He is good, of morals; as He is mind, on the other hand, He is the first principle of reasoning and of judgment. Whence also He alone is Teacher, who is the only Son of the Most High Father, the Instructor of men.

CHAPTER XXVI.—HOW THE PERFECT MAN TREATS THE BODY AND THE THINGS OF THE WORLD.

Those, then, who run down created existence and vilify the body are wrong; not considering that the frame of man was formed erect for the contemplation of heaven, and that the organization of the senses tends to knowledge; and that the members and parts are arranged for good, not for pleasure. Whence this abode becomes receptive of the soul which is most precious to God; and is dignified with the Holy Spirit through the sanctification of soul and body, perfected with the perfection of the Saviour. And the succession of the three virtues is found in the Gnostic, who morally, physically, and logically occupies himself with God. For wisdom is the knowledge of things divine and human; and righteousness is the concord of the parts of the soul; and holiness is the service of God. But if one were to say that he disparaged the flesh, and generation on account of it, by quoting Isaiah, who says, “All flesh is grass, and all the glory of man as the flower of grass: the grass is withered, and the flower has fallen; but the word of the Lord endureth for ever;"[2075] let him hear the Spirit interpreting the matter in question by Jeremiah, "And I scattered them like dry sticks, that are made to fly by the wind into the desert. This is the lot and portion of your disobedience, saith the Lord. As thou hast forgotten Me, and hast trusted in lies, so will I discover thy hinder parts to thy face; and thy disgrace shall be seen, thy adultery, and thy neighing," and so on.[2076] For "the flower of grass," and "walking after the flesh," and "being carnal," according to the apostle, are those who are in their sins. The soul of man is confessedly the better part of man, and the body the inferior. But neither is the soul good by nature, nor, on the other hand, is the body bad by nature. Nor is that which is not good straightway bad. For there are things which occupy a middle place, and among them are things to be preferred, and things to be rejected. The constitution of man, then, which has its place among things of sense, was necessarily composed of things diverse, but not opposite—body and soul.

[2074] Eurip., *Bacchæ*, 465, etc.

Always therefore the good actions, as better, attach to the better and ruling spirit; and voluptuous and sinful actions are attributed to the worse, the sinful one.

Now the soul of the wise man and Gnostic, as sojourning in the body, conducts itself towards it gravely and respectfully, not with inordinate affections, as about to leave the tabernacle if the time of departure summon. "I am a stranger in the earth, and a sojourner with you," it is said.[2077] And hence Basilides says, that he apprehends that the election are strangers to the world, being supramundane by nature. But this is not the case. For all things are of one God. And no one is a stranger to the world by nature, their essence being one, and God one. But the elect man dwells as a sojourner, knowing all things to be possessed and disposed of; and he makes use of the things which the Pythagoreans make out to be the threefold good things. The body, too, as one sent on a distant pilgrimage, uses inns and dwellings by the way, having care of the things of the world, of the places where he halts; but leaving his dwelling-place and property without excessive emotion; readily following him that leads him away from life; by no means and on no occasion turning back; giving thanks for his sojourn, and blessing [God] for his departure, embracing the mansion that is in heaven. "For we know, that, if the earthly house of our tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For we that are in this tabernacle do groan, desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we walk by faith, not by sight,"[2078] as the apostle says; "and we are willing rather to be absent from the body, and present with God.” The rather is in comparison. And comparison obtains in the case of things that fall under resemblance; as the more valiant man is more valiant among the valiant, and most valiant among cowards. Whence he adds, “Wherefore we strive, whether present or absent, to be accepted with Him,”[2079] that is, God, whose work and creation are all things, both the world and things supramundane. I admire Epicharmus, who clearly says:—

[2075] Isa. xl. 6–8.

[2076] Jer. xiii. 24–27.

[2077] Gen. xxiii. 4; Ps. xxxix. 12.

[2078] 2 Cor. v. 1, 2, 3, 7.

“Endowed with pious mind, you will not, in dying,
Suffer aught evil. The spirit will dwell in heaven above;”

and the minstrel[2080] who sings:—

“The souls of the wicked flit about below the skies on earth,
In murderous pains beneath inevitable yokes of evils;
But those of the pious dwell in the heavens,
Hymning in songs the Great, the Blessed One.”

The soul is not then sent down from heaven to what is worse. For God works all things up to what is better. But the soul which has chosen the best life—the life that is from God and righteousness—exchanges earth for heaven. With reason therefore, Job, who had attained to knowledge, said, “Now I know that thou canst do all things; and nothing is impossible to Thee. For who tells me of what I know not, great and wonderful things with which I was unacquainted? And I felt myself vile, considering myself to be earth and ashes.”[2081] For he who, being in a state of ignorance, is sinful, “is earth and ashes;” while he who is in a state of knowledge, being assimilated as far as possible to God, is already spiritual, and so elect. And that Scripture calls the senseless and disobedient “earth,” will be made clear by Jeremiah the prophet, saying, in reference to Joachim and his brethren “Earth, earth, hear the word of the Lord; Write this man, as man excommunicated.”[2082] And another prophet says again, “Hear, O heaven; and give ear, O earth,”[2083] calling understanding “ear,” and the soul of the Gnostic, that of the man who has applied himself to the contemplation of heaven and divine things, and in this way has become an Israelite, “heaven.” For again he calls him who has made ignorance and hardness of heart his choice, “earth.” And the expression “give ear” he derives from the “organs of hearing,” “the ears,” attributing carnal things to those who cleave to the things of sense. Such are they of whom Micah the prophet says, “Hear the word of the Lord, ye peoples who dwell with pangs.”[2084] And Abraham said, “By no means. The Lord is He who judgeth the earth;”[2085] “since he that believeth not, is,” according to the utterance of the Saviour, “condemned already.”[2086] And there is written in the Kings[2087] the judgment and sentence of the Lord, which stands thus: “The Lord hears the righteous, but the wicked He saveth not, because they do not desire to know God.” For the Almighty will not accomplish what is absurd. What do the heresies say to this utterance, seeing Scripture proclaims the Almighty God to be good, and not the author of evil and wrong, if indeed ignorance arises from one not knowing? But God does nothing absurd. “For this God,” it is said, “is our God, and there is none to save besides Him.”[2088] “For there is no unrighteousness with God,”[2089] according to the apostle. And clearly yet the prophet teaches the will of God, and the gnostic proficiency, in these words: “And now, Israel, what doth the Lord God require of thee, but to fear the Lord thy God, and walk in all His ways, and love Him, and serve Him alone?”[2090] He asks of thee, who hast the power of choosing salvation. What is it, then, that the Pythagoreans mean when they bid us “pray with the voice”? As seems to me, not that they thought the Divinity could not hear those who speak silently, but because they wished prayers to be right, which no one would be ashamed to make in the knowledge of many. We shall, however, treat of prayer in due course by and by. But we ought to have works that cry aloud, as becoming “those who walk in the day.”[2091] “Let thy works shine,”[2092] and behold a man and his works before his face. “For behold God and His works.”[2093] For the gnostic must, as far as is possible, imitate God. And the poets call the elect in their pages godlike and gods, and equal to the gods, and equal in sagacity to Zeus, and having counsels like the gods, and resembling the gods,—nibbling, as seems to me, at the expression, “in the image and likeness.”[2094] 441

[2079] 2 Cor. v. 9.

[2080] Pindar, according to Theodoret.

[2081] Job xlii. 2, 3, 6.

[2082] Jer. xxii. 29, 30.

[2083] Isa. i. 2.

[2084] Mic. i. 2, where, however, the concluding words are not found.

[2085] Gen. xviii. 25.

[2086] John iii. 18.

[2087] Where?

[2088] Isa. xlv. 21.

[2089] Rom. ix. 14.

[2090] Deut. x. 12

[2091] Rom. xiii. 13.

[2092] Matt. v. 16.

[2093] Isa. lxii. 11.

[2094] Gen. i. 26.

Euripides accordingly says, "Golden wings are round my back, and I am shod with the winged sandals of the Sirens; and I shall go aloft into the wide ether, to hold convene with Zeus."

But I shall pray the Spirit of Christ to wing me to my Jerusalem. For the Stoics say that heaven is properly a city, but places here on earth are not cities; for they are called so, but are not. For a city is an important thing, and the people a decorous body, and a multitude of men regulated by law as the church by the word—a city on earth impregnable—free from tyranny; a product of the divine will on earth as in heaven. Images of this city the poets create with their pen. For the Hyperboreans, and the Arimaspian cities, and the Elysian plains, are commonwealths of just men. And we know Plato's city placed as a pattern in heaven.[2095]

[2095] [Elucidation IX.]

Elucidations.

I.

(The Lord’s Discipline, book iv. cap. vi. p. 413.)

ἡ κυριακὴ ἄσκησις. Casaubon explains this as *Dominica exercitatio* (the *religion* which the Lord taught), and quotes the apostolic canons (li. and lii.), which, using this word (ἄσκησις), ordain certain fasts *on account of pious exercise*. Baronius, *more suo*, grasps at this word ἄσκησις, as a peg to hang the system of monkery upon. Casaubon answers: “If so, then all the early Christians were monks and nuns; as this word is always used by the Fathers for the Christian discipline, or Christianity itself.” Such are the original *ascetics*, nothing more. The Christian Fathers transferred the word from heathen use to that of the Church, to signify the training to which *all the faithful* should subject themselves, in obedience to St. Paul (1 Cor. ix. 24–27). See Isaaci Casauboni, *De Annalibus Baronianis Exercitationes*, p. 171.

II.

(Theano, cap. xix. p. 431.)

The translator has not been happy in this rendering, but I retain it as in the Edinburgh Edition, which leaves one in doubt whether this second saying was Theano’s; for, possibly, the translator meant to leave it so. But the Migne note is very good: “Jamblichus mentions two Theanos, one the wife of Brontinus, or Brotinus, and the other of Pythagoras. Both alike were devoted to the Pythagorean philosophy; and it is not certain, therefore, to which of them these *dicta* belong.” Theodoret quotes both, but decides not this doubt. Hoffman says, “There were many of the name;” and he mentions five different ones. Suidas makes mention of Theano of Crotona as the wife of Pythagoras, “the first woman who philosophized and wrote poetry;” and Hoffman doubts not this lady is the one quoted by Clement. She seems 442 to have presided over the school of her husband after his death. Of the beauty and morality of the second *dictum*, I have spoken already (p. 348, Elucidation XI.); and I think it worth whole volumes of casuistry on a subject which (naturâ duce, sub lege Logi) the Gospel modestly leaves to natural decency and enlightened conscience. (See Clement’s fine remarks, on p. 435.

III.

(St. Paul, note 4, p. 434.)

Better rendered, “Paul is more recent (or later) in respect of time.” This seems a strangely apologetic way to speak of this glorious apostle; though the reference may be to his own words (1 Cor. xv. 8), “as of one born out of due time.” And it suggests to me, that, among the Alexandrian Christians, there were many Jewish converts who said, “I am of Apollos,” and with whom the name of the great apostle of the Gentiles was still unsavoury. This goes to confirm the Pauline origin of the Epistle to the Hebrews, so far as it accounts for (what is testified by Eusebius, vi. 14) his omission of his own name from his treatise, lest it should prejudice his argument with his Hebrew kinsmen. Apollos may have sent it to Alexandria.

IV.

(Socrates, cap. xxii. p. 436.)

Who can read the *Phædo*, and think of Plato and Socrates, without hope that the mystery of redemption applies to them in some effectual way, under St. Paul's maxims (Rom. ii. 26)? It would torture me in reading such sayings as are quoted here, were I not able reverently to indulge such hope, and then *to desist from speculation*. Cannot we be silent where Scripture is silent, and leave all to Him who loved the Gentiles, and died for them on the cross? I suspect the itch of our times, on this and like subjects, to be presumption (2 Cor. x. 5) "against the obedience of Christ." As if our own concern for the heathen were greater than His who died for the unjust, praying for His murderers! Why not leave the ransomed world to the world's Redeemer? The cross bore the inscription in Greek, and Latin also; for the Jews scorned it in Hebrew: and who can doubt that those outstretched arms embraced all mankind?

V.

(Basilides answered, cap. xxiv. p. 437.)

Note the pith and point of this chapter, and the beauty of Clement's *dictum*, "So it would be, were it a man and not God that justifies! As it is written, Thou thoughtest that I was altogether such an one as thyself." (Compare Matt. xx. 14.) But let us not overlook his exposition of the ends and purposes of chastisement. The great principle which he lays down destroys the whole Trent theology about penance, and annihilates the logical base of its figment about "Purgatory." "Punishment does not avail to him who has sinned, to undo his sin." The precious blood of Christ "speaketh better things."

VI.

(Sin after Baptism, cap. xxiv. p. 438.)

Not to broach any opinion of my own, it is enough to remark, that this reference to primitive discipline shows that a defined penitential system in the early Church was aimed at by the Montanists, and inspired their deadly animosity, not merely as a theory, but as a system. Although differing on many points with Dr. Bunsen (he is both Baron and Doctor, and I give him the more honourable title of the two), I feel it due to my contract with the reader of this series to refer him to what he says of the baptismal vow, etc. (*Hippol.*, iii. p. 187), as furnishing a valuable commentary on the text, and on the whole plan of Alexandrian teaching and discipline.

VII.

(Jubilee, cap. xxv. p. 438.)

Here the reader may feel that an Elucidation is requisite to any intelligent idea of what Clement means to say. “We wish he would explain his explanation” of Ezekiel. Let me give a brief rendering of the annotations in Migne, as all that can here be furnished. (1) The *tabernacle* is the body, as St. Paul uses the word (2 Cor. v. 1–4), and St. Peter (2 Ep. i. 13, 14). (2) The *seven periods* are the Sabbatical weeks of years leading up to the year of Jubilee. (3) The ἀπλανὴς χώρα refers to the old system of astronomy, and its division of the heavens into an octave of *spheres,* of which the seven inner spheres are those of the seven planets; the fixt stars being in the eighth, which “borders on the intellectual world,”—the abode of spirits, according to Clement.

The Miltonic student will recall the perplexity with which, perhaps, in early years, he first read:—

> “They pass the planets seven, and pass the fixt,
> And that crystalline sphere whose balance weighs
> The trepidation talked, and that first moved.

Paradise Lost, book iii. 481.

The Copernican system was, even in Milton’s time, not generally accepted; but, for one who had personally conversed with Galileo, this seems incorrigibly bad. The true system would have given greater dignity, and in fact a better topography, to his great poem.

VIII.

(Rebecca, p. 439.)

Le Nourry, as well as Barbeyrac (see Kaye, pp. 109 and 473), regards Clement as ignorant of the Hebrew language. Kaye, though he shows that some of the attempts to demonstrate this are fanciful, inclines to the same opinion; remarking that he borrows his interpretations from Philo. On the passage here under consideration, he observes, that, “having said repeatedly[2096] that Rebekah in Hebrew is equivalent to ὑπομονὴ in Greek, he now makes it equivalent to Θεοῦ δόξα. He elsewhere refers our Saviour’s exclamation, Eli, Eli, etc., to the Greek word ἥλιος, and the name Jesus to ἰᾶσθαι.”

IX.

(Plato’s City, cap. xxvi. p. 441.)

[2096] e.g., this vol., p. 309.

This is worth quoting from the *Republic* (book ix. p. 423, Jowett): “In heaven there is laid up a pattern of such a city; and he who desires may behold this, and, beholding, govern himself accordingly; He will act according to the laws of that city, and of no other.” Sublime old Gentile! Did not the apostle of the Gentiles think of Socrates, when he wrote Heb. xii. 28, and xiii. 14? On this noble passage, of which Clement has evidently thought very seriously, Schleiermacher’s remarks seem to me cold and unsatisfactory. (See his *Introductions*, translated by Dobson; ed. Cambridge, 1836.)

THE STROMATA, OR MISCELLANIES.

Book V.

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CHAP. I.—ON FAITH.

Of the Gnostic so much has been cursorily, as it were, written. We proceed now to the sequel, and must again contemplate faith; for there are some that draw the distinction, that faith has reference to the Son, and knowledge to the Spirit. But it has escaped their notice that, in order to believe truly in the Son, we must believe that He is the Son, and that He came, and how, and for what, and respecting His passion; and we must know who is the Son of God. Now neither is knowledge without faith, nor faith without knowledge. Nor is the Father without the Son; for the Son is with the Father. And the Son is the true teacher respecting the Father; and that we may believe in the Son, we must know the Father, with whom also is the Son. Again, in order that we may know the Father, we must believe in the Son, that it is the Son of God who teaches; for from faith to knowledge by the Son is the Father. And the knowledge of the Son and Father, which is according to the gnostic rule—that which in reality is gnostic—is the attainment and comprehension of the truth by the truth.

We, then, are those who are believers in what is not believed, and who are Gnostics as to what is unknown; that is, Gnostics as to what is unknown and disbelieved by all, but believed and known by a few; and Gnostics, not describing actions by speech, but Gnostics in the exercise of contemplation. Happy is he who speaks in the ears of the hearing. Now faith is the ear of the soul. And such the Lord intimates faith to be, when He says, “He that hath ears to hear, let him hear;”[2097] so that by believing he may comprehend what He says, as He says it. Homer, too, the oldest of the poets, using the word “hear” instead of “perceive”—the specific for the generic term—writes:—

> “Him most they heard.”[2098]

For, in fine, the agreement and harmony of the faith of both[2099] contribute to one end—salvation. We have in the apostle an unerring witness: “For I desire to see you, that I may impart unto you some spiritual gift, in order that ye may be strengthened; that is, that I may be comforted in you, by the mutual faith of you and me.”[2100] And further on again he adds, “The righteousness of God is revealed from faith to faith.”[2101] The apostle, then, manifestly announces a twofold faith, or rather one which admits of growth and perfection; for the common faith lies beneath as a foundation.[2102] To those, therefore, who desire to be healed, and are moved by faith, He added, “Thy faith hath saved thee.”[2103] But that which is excellently built upon is consummated in the believer, and is again perfected by the faith which results from instruction and the word, in order to the performance of the commandments. Such were the apostles, in whose case it is said that “faith removed mountains and transplanted trees.”[2104] Whence, perceiving the greatness of its power, they asked “that faith might be added to them;”[2105] a faith which salutarily bites the soil “like a grain of mustard,” and grows magnificently in it, to such a degree that the reasons of things sublime rest on it. For if one by nature knows God, as Basilides thinks, who calls intelligence of a superior order at once faith and kingship, and a creation worthy of the essence of the Creator; and explains that near Him exists not power, but essence and nature and substance; and says that faith is not the rational assent of the soul exercising free-will, but an undefined beauty, belonging immediately to the creature;—the precepts both of the Old and of the New Testament are, then, superfluous, if one is saved by nature, as Valentinus would have it, and is a believer and an elect man by nature, as Basilides thinks; and nature would have been able, one time or other, to have shone forth, apart from the Saviour’s appearance. But were they to say that the visit of the Saviour was necessary, then the properties of nature are gone from them, the elect being saved by instruction, and purification, and the doing of good works. Abraham, accordingly, who through hearing believed the voice, which promised under the oak in Mamre, “I will give this land to thee, and to thy seed,” was either elect or not. But if he was not, how did he straightway believe, as it were naturally? And if he was elect, their hypothesis is done away with, inasmuch as even previous to the coming of the Lord an election was found, and that saved: “For it was reckoned to him for righteousness.”[2106] For if any one, following Marcion, should dare to say that the Creator (Δημιουργόν) saved the man that believed on him, even before the advent of the Lord, (the election being saved with their own proper salvation); the power of the good Being will be eclipsed; inasmuch as late only, and subsequent to the Creator spoken of by them in words of good omen, it made the attempt to save, and by instruction, and in imitation of him. But if, being such, the good Being save, according to them; neither is it his own that he saves, nor is it with the consent of him who formed the creation that he essays salvation, but by force or fraud. And how can he any more be good, acting thus, and being posterior? But if the locality is different, and the dwelling-place of the Omnipotent is remote from the dwelling-place of the good God; yet the will of him who saves, having been the first to begin, is not inferior to that of the good God. From what has been previously proved, those who believe not are proved senseless:

[2097] Matt. xi. 15.

[2098] *Odyss.*, vi. 185.

[2099] Teacher and scholar.

[2100] Rom. i. 11, 12.

[2101] Rom. i. 17.

[2102] [“The common faith” (ἡ κοινὴ πίστις) is no “secret,” then, and cannot be in its nature.]

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[2103] Matt. ix. 22.

[2104] Matt. xvii. 20; Luke xvii. 6; 1 Cor. xiii. 2.

[2105] Luke xvii. 5.

[2106] Gen. xv. 6; Rom. iv. 3.

“For their paths are perverted, and they know not peace,” saith the prophet.[2107] “But foolish and unlearned questions” the divine Paul exhorted to “avoid, because they gender strifes.”[2108] And Æschylus exclaims:—

> “In what profits not, labour not in vain.”

For that investigation, which accords with faith, which builds, on the foundation of faith,[2109] the august knowledge of the truth, we know to be the best. Now we know that neither things which are clear are made subjects of investigation, such as if it is day, while it is day; nor things unknown, and never destined to become clear, as whether the stars are even or odd in number; nor things convertible; and those are so which can be said equally by those who take the opposite side, as if what is in the womb is a living creature or not. A fourth mode is, when, from either side of those, there is advanced an unanswerable and irrefragable argument. If, then, the ground of inquiry, according to all of these modes, is removed, faith is established. For we advance to them the unanswerable consideration, that it is God who speaks and comes to our help in writing, respecting each one of the points regarding which I investigate. Who, then, is so impious as to disbelieve God, and to demand proofs from God as from men? Again, some questions demand the evidence of the senses,[2110] as if one were to ask whether the fire be warm, or the snow white; and some admonition and rebuke, as the question if you ought to honour your parents. And there are those that deserve punishment, as to ask proofs of the existence of Providence. There being then a Providence, it were impious to think that the whole of prophecy and the economy in reference to a Saviour did not take place in accordance with Providence. And perchance one should not even attempt to demonstrate such points, the divine Providence being evident from the sight of all its skilful and wise works which are seen, some of which take place in order, and some appear in order. And He who communicated to us being and life, has communicated to us also reason, wishing us to live rationally and rightly. For the Word of the Father of the universe is not the uttered word (λόγος προφορικός), but the wisdom and most manifest kindness of God, and His power too, which is almighty and truly divine, and not incapable of being conceived by those who do not confess—the all-potent will. But since some are unbelieving, and some are disputatious, all do not attain to the perfection of the good. For neither is it possible to attain it without the exercise of free choice; nor does the whole depend on our own purpose; as, for example, what is defined to happen. “For by grace we are saved:” not, indeed, without good works; but we must, by being formed for what is good, acquire an inclination for it. And we must possess the healthy mind which is fixed on the pursuit of the good; in order to which we have the greatest need of divine grace, and of right teaching, and of holy susceptibility, and of the drawing of the Father to Him. For, bound in this earthly body, we apprehend the objects of sense by means of the body; but we grasp intellectual objects by means of the logical faculty itself. But if one expect to apprehend all things by the senses, he has fallen far from the truth. Spiritually, therefore, the apostle writes respecting the knowledge of God, "For now we see as through a glass, but then face to face."[2111] For the vision of the truth is given but to few. Accordingly, Plato says in the *Epinomis*, "I do not say that it is possible for all to be blessed and happy; only a few. Whilst we live, I pronounce this to be the case. But there is a good hope that after death I shall attain all." 446 To the same effect is what we find in Moses: "No man shall see My face, and live."[2112] For it is evident that no one during the period of life has been able to apprehend God clearly. But "the pure in heart shall see God,"[2113] when they arrive at the final perfection. For since the soul became too enfeebled for the apprehension of realities, we needed a divine teacher. The Saviour is sent down—a teacher and leader in the acquisition of the good—the secret and sacred token of the great Providence. "Where, then, is the scribe? where is the searcher of this world? Hath not God made foolish the wisdom of this world?"[2114] it is said. And again, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent,"[2115] plainly of those wise in their own eyes, and disputatious. Excellently therefore Jeremiah says, "Thus saith the Lord, Stand in the ways, and ask for the eternal paths, what is the good way, and walk in it, and ye shall find expiation for your souls."[2116] Ask, he says, and inquire of those who know, without contention and dispute. And on learning the way of truth, let us walk on the right way, without turning till we attain to what we desire. It was therefore with reason that the king of the Romans (his name was Numa), being a Pythagorean, first of all men, erected a temple to Faith and Peace. "And to Abraham, on believing, righteousness was reckoned."[2117] He, prosecuting the lofty philosophy of aerial phenomena, and the sublime philosophy of the movements in the heavens, was called Abram, which is interpreted "sublime father."[2118] But afterwards, on looking up to heaven, whether it was that he saw the Son in the spirit, as some explain, or a glorious angel, or in any other way recognised

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[2107] Isa. lix. 8.

[2108] 2 Tim. ii. 23.

[2109] [All such expressions noteworthy for manifold uses among divines.]

[2110] [Fatal to not a little of the scholastic theology, and the Trent dogmas.]

[2111] 1 Cor. xiii. 12.

[2112] Ex. xxxiii. 20.

[2113] Matt. v. 8.

[2114] 1 Cor. i. 20.

[2115] 1 Cor. i. 19.

[2116] Jer. vi. 16.

[2117] Rom. iv. 3, 5, 9, 22.

[2118] Philo Judæus, *De Abrahame*, p. 413, vol. ii. Bohn. [But see Elucidation I.]

God to be superior to the creation, and all the order in it, he receives in addition the Alpha, the knowledge of the one and only God, and is called Abraam, having, instead of a natural philosopher, become wise, and a lover of God. For it is interpreted, "elect father of sound." For by sound is the uttered word: the mind is its father; and the mind of the good man is elect. I cannot forbear praising exceedingly the poet of Agrigentum, who celebrates faith as follows:—

"Friends, I know, then, that there is truth in the myths
Which I will relate. But very difficult to men,
And irksome to the mind, is the attempt of faith."[2119]

Wherefore also the apostle exhorts, "that your faith should not be in the wisdom of men," who profess to persuade, "but in the power of God,"[2120] which alone without proofs, by mere faith, is able to save. "For the most approved of those that are reputable knows how to keep watch. And justice will apprehend the forgers and witnesses of lies," says the Ephesian.[2121] For he, having derived his knowledge from the barbarian philosophy, is acquainted with the purification by fire of those who have led bad lives, which the Stoics afterwards called the Conflagration (ἐκπύρωσις), in which also they teach that each will arise exactly as he was, so treating of the resurrection; while Plato says as follows, that the earth at certain periods is purified by fire and water: "There have been many destructions of men in many ways; and there shall be very great ones by fire and water; and others briefer by innumerable causes." And after a little he adds: "And, in truth, there is a change of the objects which revolve about earth and heaven; and in the course of long periods there is the destruction of the objects on earth by a great conflagration." Then he subjoins respecting the deluge: "But when, again, the gods deluge the earth to purify it with water, those on the mountains, herdsmen and shepherds, are saved; those in your cities are carried down by the rivers into the sea." And we showed in the first Miscellany[2122] that the philosophers of the Greeks are called thieves, inasmuch as they have taken without acknowledgment their principal dogmas from Moses and the prophets. To which also we shall add, that the angels who had obtained the superior rank, having sunk into pleasures, told to the women[2123] the secrets which had come to their knowledge; while the rest of the angels concealed them, or rather, kept them against the coming of the Lord. Thence emanated the doctrine of providence, and the revelation of high things; and prophecy having already been imparted to the philosophers of the

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[2119] Empedocles.

[2120] 1 Cor. ii. 5.

[2121] Heraclitus.

[2122] [See p. 318, *supra.*]

[2123] [See vol. i. p. 190, this series.]

Greeks, the treatment of dogma arose among the philosophers, sometimes true when they hit the mark, and sometimes erroneous, when they comprehended not the secret of the prophetic allegory. And this it is proposed briefly to indicate in running over the points requiring mention. Faith, then, we say, we are to show must not be inert and alone, but accompanied with investigation. For I do not say that we are not to inquire at all. For “Search, and thou shalt find,”[2124] it is said.

“What is sought may be captured,
But what is neglected escapes,”

according to Sophocles.

The like also says Menander the comic poet:—

“All things sought,
The wisest say, need anxious thought.

But we ought to direct the visual faculty of the soul aright to discovery, and to clear away obstacles; and to cast clean away contention, and envy, and strife, destined to perish miserably from among men.

For very beautifully does Timon of Phlius write:—

“And Strife, the Plague of Mortals, stalks vainly shrieking,
The sister of Murderous Quarrel and Discord,
Which rolls blindly over all things. But then
It sets its head towards men, and casts them on hope.”

Then a little below he adds:—

“For who hath set these to fight in deadly strife?
A rabble keeping pace with Echo; for, enraged at those silent,
It raised an evil disease against men, and many perished;”

of the speech which denies what is false, and of the dilemma, of that which is concealed, of the Sorites, and of the Crocodilean, of that which is open, and of ambiguities and sophisms. To inquire, then, respecting God, if it tend not to strife, but to discovery, is salutary. For it is written in David, “The poor eat, and shall be filled; and they shall praise the Lord that seek Him. Your heart shall live for ever.”[2125] For they who seek Him after the true search, praising the Lord, shall be filled with the gift that comes from God, that is, knowledge. And their soul shall live; for the soul is figuratively termed the heart, which ministers life: for by the Son is the Father known.

[2124] Matt. vii. 7.

[2125] Ps. xxii. 26.

We ought not to surrender our ears to all who speak and write rashly. For cups also, which are taken hold of by many by the ears, are dirtied, and lose the ears; and besides, when they fall they are broken. In the same way also, those, who have polluted the pure hearing of faith by many trifles, at last becoming deaf to the truth, become useless and fall to the earth. It is not, then, without reason that we commanded boys to kiss their relations, holding them by the ears; indicating this, that the feeling of love is engendered by hearing. And "God," who is known to those who love, "is love,"[2126] as "God," who by instruction is communicated to the faithful, "is faithful;"[2127] and we must be allied to Him by divine love: so that by like we may see like, hearing the word of truth guilelessly and purely, as children who obey us. And this was what he, whoever he was, indicated who wrote on the entrance to the temple at Epidaurus the inscription:—

"Pure he must be who goes within
The incense-perfumed fane."

And purity is "to think holy thoughts." "Except ye become as these little children, ye shall not enter," it is said, "into the kingdom of heaven."[2128] For there the temple of God is seen established on three foundations—faith, hope, and love.

[2126] 1 John iv. 16.

[2127] 1 Cor. i. 9, x. 13.

[2128] Matt. xviii. 3. [Again this tender love of children.]

CHAP. II.—ON HOPE.

Respecting faith we have adduced sufficient testimonies of writings among the Greeks. But in order not to exceed bounds, through eagerness to collect a very great many also respecting hope and love, suffice it merely to say that in the *Crito* Socrates, who prefers a good life and death to life itself, thinks that we have hope of another life after death.

Also in the *Phœdrus* he says, “That only when in a separate state can the soul become partaker of the wisdom which is true, and surpasses human power; and when, having reached the end of hope by philosophic love, desire shall waft it to heaven, then,” says he, “does it receive the commencement of another, an immortal life.” And in the *Symposium* he says, “That there is instilled into all the natural love of generating what is like, and in men of generating men alone, and in the good man of the generation of the counterpart of himself. But it is impossible for the good man to do this without possessing the perfect virtues, in which he will train the youth who have recourse to him.” And as he says in the *Theœtetus,*“He will beget and finish men. For some procreate by the body, others by the soul;” since also with the barbarian philosophers to teach and enlighten is called to regenerate; and “I have begotten you in Jesus Christ,”[2129] says the good apostle somewhere.

Empedocles, too, enumerates friendship among the elements, conceiving it as a combining love:—

> “Which do you look at with your mind; and don’t sit gaping with your eyes.”

Parmenides, too, in his poem, alluding to hope, speaks thus:—

> “Yet look with the mind certainly on what is absent as present,
> For it will not sever that which is from the grasp it has of that which is
> Not, even if scattered in every direction over the world or combined.”

[2129] 1 Cor. iv. 15.

CHAPTER III.—THE OBJECTS OF FAITH AND HOPE PERCEIVED BY THE MIND ALONE.

For he who hopes, as he who believes, sees intellectual objects and future things with the mind. If, then, we affirm that aught is just, and affirm it to be good, and we also say that truth is something, yet we have never seen any of such objects with our eyes, but with our mind alone. Now the Word of God says, "I am the truth."[2130] The Word is then to be contemplated by the mind. "Do you aver," it was said,[2131] "that there are any true philosophers?" "Yes," said I, "those who love to contemplate the truth." In the *Phœdrus* also, Plato, speaking of the truth, shows it as an idea. Now an idea is a conception of God; and this the barbarians have termed the Word of God. The words are as follow: "For one must then dare to speak the truth, especially in speaking of the truth. For the essence of the soul, being colourless, formless, and intangible, is visible only to God,[2132] its guide." Now the Word issuing forth was the cause of creation; then also he generated himself, "when the Word had become flesh,"[2133] that He might be seen. The righteous man will seek the discovery that flows from love, to which if he hastes he prospers. For it is said, "To him that knocketh, it shall be opened: ask, and it shall be given to you."[2134] "For the violent that storm the kingdom"[2135] are not so in disputatious speeches; but by continuance in a right life and unceasing prayers, are said "to take it by force," wiping away the blots left by their previous sins.

"You may obtain wickedness, even in great abundance.[2136]
And him who toils God helps;
For the gifts of the Muses, hard to win,
Lie not before you, for any one to bear away."

The knowledge of ignorance is, then, the first lesson in walking according to the Word. An ignorant man has sought, and having sought, he finds the teacher; and finding has believed, and believing has hoped; and henceforward having loved, is assimilated to what was loved—endeavouring to be what he first loved. Such is the method Socrates shows Alcibiades, who thus questions: "Do you not think that I shall know about what is right otherwise?" "Yes, if you have found out." "But you don't think I have found out?" "Certainly, if you have sought."

[2130] John xiv. 6.

[2131] By Plato.

[2132] In Plato we have νῷ instead of Θεῷ.

[2133] John i. 14.

[2134] Matt. vii. 7.

[2135] Matt. xi. 12.

[2136] Hesiod, first line, *Works and Days*, 285. The other three are variously ascribed to different authors.

"Then you don't think that I have sought?" "Yes, if you think you do not know."[2137] So with the lamps of the wise virgins, lighted at night in the great darkness of ignorance, which the Scripture signified by "night." Wise souls, pure as virgins, understanding themselves to be situated amidst the ignorance of the world, kindle the light, and rouse the mind, and illumine the darkness, and dispel ignorance, and seek truth, and await the appearance of the Teacher.

> "The mob, then," said I, "cannot become philosopher."[2138]

"Many rod-bearers there are, but few Bacchi," according to Plato. "For many are called, but few chosen."[2139] "Knowledge is not in all,"[2140] says the apostle. "And pray that we may be delivered from unreasonable and wicked men: for all men have not faith."[2141] And the *Poetics* of Cleanthes, the Stoic, writes to the following effect:—

> "Look not to glory, wishing to be suddenly wise,
> And fear not the undiscerning and rash opinion of the many;
> For the multitude has not an intelligent, or wise, or right judgment,
> And it is in few men that you will find this."[2142]

And more sententiously the comic poet briefly says:—

> "It is a shame to judge of what is right by much noise."

For they heard, I think, that excellent wisdom, which says to us, "Watch your opportunity in the midst of the foolish, and in the midst of the intelligent continue."[2143] And again, "The wise will conceal sense."[2144] For the many demand demonstration as a pledge of truth, not satisfied with the bare salvation by faith.

> "But it is strongly incumbent to disbelieve the dominant wicked,
> And as is enjoined by the assurance of our muse,
> Know by dissecting the utterance within your breast."

[2137] Plato, *Alcibiades*, book i.

[2138] Plato, *Republic*, vi. p. 678.

[2139] Matt. xx. 16.

[2140] 1 Cor. viii. 7.

[2141] 2 Thess. iii. 1, 2.

[2142] Quoted by Socrates in the *Phædo*, p. 52.

[2143] Ecclus. xxvii. 12.

[2144] Prov. x. 14.

"For this is habitual to the wicked," says Empedocles, "to wish to overbear what is true by disbelieving it." And that our tenets are probable and worthy of belief, the Greeks shall know, the point being more thoroughly investigated in what follows. For we are taught what is like by what is like. For says Solomon, "Answer a fool according to his folly."[2145] Wherefore also, to those that ask the wisdom that is with us, we are to hold out things suitable, that with the greatest possible ease they may, through their own ideas, be likely to arrive at faith in the truth. For "I became all things to all men, that I might gain all men."[2146] Since also "the rain" of the divine grace is sent down "on the just and the unjust."[2147] "Is He the God of the Jews only, and not also of the Gentiles? Yes, also of the Gentiles: if indeed He is one God,"[2148] exclaims the noble apostle. 449

[2145] Prov. xxvi. 5.

[2146] 1 Cor. ix. 22.

[2147] Matt. v. 45.

[2148] Rom. iii. 29, 30.

CHAPTER IV.—DIVINE THINGS WRAPPED UP IN FIGURES BOTH IN THE SACRED AND IN HEATHEN WRITERS.

But since they will believe neither in what is good justly nor in knowledge unto salvation, we ourselves reckoning what they claim as belonging to us, because all things are God's; and especially since what is good proceeded from us to the Greeks, let us handle those things as they are capable of hearing. For intelligence or rectitude this great crowd estimates not by truth, but by what they are delighted with. And they will be pleased not more with other things than with what is like themselves. For he who is still blind and dumb, not having understanding, or the undazzled and keen vision of the contemplative soul, which the Saviour confers, like the uninitiated at the mysteries, or the unmusical at dances, not being yet pure and worthy of the pure truth, but still discordant and disordered and material, must stand outside of the divine choir. "For we compare spiritual things with spiritual."[2149] Wherefore, in accordance with the method of concealment, the truly sacred Word, truly divine and most necessary for us, deposited in the shrine of truth, was by the Egyptians indicated by what were called among them *adyta,* and by the Hebrews by the veil. Only the consecrated—that is, those devoted to God, circumcised in the desire of the passions for the sake of love to that which is alone divine—were allowed access to them. For Plato also thought it not lawful for "the impure to touch the pure."

Thence the prophecies and oracles are spoken in enigmas, and the mysteries are not exhibited incontinently to all and sundry, but only after certain purifications and previous instructions.

> "For the Muse was not then
> Greedy of gain or mercenary;
> Nor were Terpsichore's sweet,
> Honey-toned, silvery soft-voiced
> Strains made merchandise of."

Now those instructed among the Egyptians learned first of all that style of the Egyptian letters which is called Epistolographic; and second, the Hieratic, which the sacred scribes practice; and finally, and last of all, the Hieroglyphic, of which one kind which is by the first elements is literal (Kyriologic), and the other Symbolic. Of the Symbolic, one kind speaks literally by imitation, and another writes as it were figuratively; and another is quite allegorical, using certain enigmas.

Wishing to express Sun in writing, they makea circle; and Moon, a figure like the Moon, like its proper shape. But in using the figurative style, by transposing and transferring, by changing and by transforming in many ways as suits them, they draw characters. In relating the praises of the kings in theological myths, they write in anaglyphs.[2150] Let the following stand as a specimen of the third species—the Enigmatic. For the rest of the stars, on account of their oblique course, they have figured like the bodies of serpents; but the sun, like that of a beetle, because it makes a round figure of ox-dung,[2151] and rolls it before its face. And they say that this creature lives six months under ground, and the other division of the year above ground, and emits its seed into the ball, and brings forth; and that there is not a female beetle. All then, in a word, who have spoken of divine things, both Barbarians and Greeks, have veiled the first principles of things, and delivered the truth in enigmas, and symbols, and allegories, and metaphors, and such like tropes.[2152] Such also are the oracles among the Greeks. And the Pythian Apollo is called Loxias. Also the maxims of those among the Greeks called wise men, in a few sayings indicate the unfolding of matter of considerable importance. Such certainly is that maxim, "Spare Time:" either because life is short, and we ought not to expend this time in vain; or, on the other hand, it bids you spare your personal expenses; so that, though you live many years, necessaries may not fail you. Similarly also the maxim "*Know thyself*" shows many things; both that thou art mortal, and that thou wast born a human being; and also that, in comparison with the other excellences of life, thou art of no account, because thou sayest that thou art rich or renowned; or, on the other hand, that, being rich or renowned, you are not honoured on account of your advantages alone. And it says, Know for what thou wert born, and whose image thou art; and what is thy essence, and what thy creation, and what thy relation to God, and the like. And the Spirit says by Isaiah the prophet, "I will give thee treasures, hidden, dark."[2153] Now wisdom, hard to hunt, is the treasures of God and unfailing riches. But those, taught in theology by those prophets, the poets, philosophize much by way of a hidden sense. I mean Orpheus, Linus, Musæus, Homer, and Hesiod, and those in this fashion wise. The persuasive style of poetry is for them a veil for the many. Dreams and signs are all more or less obscure to men, not from jealousy (for it were wrong to conceive of God as subject to passions), but in order that research, introducing to the understanding of enigmas, may haste to the discovery of 450 truth. Thus Sophocles the tragic poet somewhere says:—

[2149] 1 Cor. ii. 13.

> "And God I know to be such an one,
> Ever the revealer of enigmas to the wise,
> But to the perverse bad, although a teacher in few words,"—

[2150] Bas relief.

[2151] [Elucidation II.]

[2152] [Prov. i. 6.]

[2153] Isa. xlv. 3.

putting bad instead of simple. Expressly then respecting all our Scripture, as if spoken in a parable, it is written in the Psalms, "Hear, O My people, My law: incline your ear to the words of My mouth. I will open My mouth in parables, I will utter My problems from the beginning."[2154] Similarly speaks the noble apostle to the following effect: "Howbeit we speak wisdom among those that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God hidden in a mystery; which none of the princes of this world knew. For had they known it, they would not have crucified the Lord of glory."[2155]

The philosophers did not exert themselves in contemning the appearance of the Lord. It therefore follows that it is the opinion of the wise among the Jews which the apostle inveighs against. Wherefore he adds, "But we preach, as it is written, what eye hath not seen, and ear hath not heard, and hath not entered into the heart of man, what God hath prepared for them that love Him. For God hath revealed it to us by the Spirit. For the Spirit searcheth all things, even the deep things of God."[2156] For he recognises the spiritual man and the Gnostic as the disciple of the Holy Spirit dispensed by God, which is the mind of Christ. "But the natural man receiveth not the things of the Spirit, for they are foolishness to him."[2157] Now the apostle, in contradistinction to gnostic perfection, calls the common faith[2158] *the foundation,* and sometimes *milk,* writing on this wise: "Brethren, I could not speak to you as to spiritual, but as to carnal, to babes in Christ. I have fed you with milk, not with meat: for ye were not able. Neither yet are ye now able. For ye are yet carnal: for whereas there is among you envy and strife, are ye not carnal, and walk as men?"[2159] Which things are the choice of those men who are sinners. But those who abstain from these things give their thoughts to divine things, and partake of gnostic food. "According to the grace," it is said, "given to me as a wise master builder, I have laid the foundation. And another buildeth on it gold and silver, precious stones."[2160] Such is the gnostic superstructure on the foundation of faith in Christ Jesus. But "the stubble, and the wood, and the hay," are the additions of heresies. "But the fire shall try every man's work, of what sort it is." In allusion to the gnostic edifice also in the Epistle to the Romans, he says, "For I desire to see you, that I may impart unto you a spiritual gift, that ye may be established."[2161] It was impossible that gifts of this sort could be written without disguise.

[2154] Ps. lxxviii. 1, 2.

[2155] 1 Cor. ii. 6–8.

[2156] 1 Cor. ii. 9, 10.

[2157] 1 Cor. ii. 14.

[2158] [See cap. i. p. 444, note 6, *supra*.]

[2159] 1 Cor. iii. 1–3.

[2160] 1 Cor. iii. 10–13.

[2161] Rom. i. 11.

CHAPTER V.—ON THE SYMBOLS OF PYTHAGORAS.

Now the Pythagorean symbols were connected with the Barbarian philosophy in the most recondite way. For instance, the Samian counsels "not to have a swallow in the house;" that is, not to receive a loquacious, whispering, garrulous man, who cannot contain what has been communicated to him. "For the swallow, and the turtle, and the sparrows of the field, know the times of their entrance,"[2162] says the Scripture; and one ought never to dwell with trifles. And the turtle-dove murmuring shows the thankless slander of fault-finding, and is rightly expelled the house.

> "Don't mutter against me, sitting by one in one place, another in another."[2163]

The swallow too, which suggests the fable of Pandion, seeing it is right to detest the incidents reported of it, some of which we hear Tereus suffered, and some of which he inflicted. It pursues also the musical grasshoppers, whence he who is a persecutor of the word ought to be driven away.

> "By sceptre-bearing Here, whose eye surveys Olympus,
> I have a rusty closet for tongues,"

says Poetry. Æschylus also says:—

> "But, I, too, have a key as a guard on my tongue."

Again Pythagoras commanded, "When the pot is lifted off the fire, not to leave its mark in the ashes, but to scatter them;" and "people on getting up from bed, to shake the bed-clothes." For he intimated that it was necessary not only to efface the mark, but not to leave even a trace of anger; and that on its ceasing to boil, it was to be composed, and all memory of injury to be wiped out. "And let not the sun," says the Scripture, "go down upon your wrath."[2164] And he that said, "Thou shall not desire,"[2165] took away all memory of wrong; for wrath is found to be the impulse of concupiscence in a mild soul, especially seeking irrational revenge. In the same way "the bed is ordered to be shaken up," so that there may be no recollection of effusion in sleep,[2166] or sleep in the day-time; nor, besides, of pleasure during the night. And he intimated that the vision of the dark ought to be dissipated speedily by the light of 451 truth. “Be angry, and sin not,” says David, teaching us that we ought not to assent to the impression, and not to follow it up by action, and so confirm wrath.

[2162] Jer. viii. 6.

[2163] *Iliad*, ix. 311.

[2164] Eph. iv. 26.

[2165] Ex. xx. 17.

[2166] [Jude 23.]

Again, “Don’t sail on land” is a Pythagorean saw, and shows that taxes and similar contracts, being troublesome and fluctuating, ought to be declined. Wherefore also the Word says that the tax-gatherers shall be saved with difficulty.[2167]

And again, “Don’t wear a ring, nor engrave on it the images of the gods,” enjoins Pythagoras; as Moses ages before enacted expressly, that neither a graven, nor molten, nor moulded, nor painted likeness should be made; so that we may not cleave to things of sense, but pass to intellectual objects: for familiarity with the sight disparages the reverence of what is divine; and to worship that which is immaterial by matter, is to dishonour it by sense.[2168] Wherefore the wisest of the Egyptian priests decided that the temple of Athene should be hypæthral, just as the Hebrews constructed the temple without an image. And some, in worshipping God, make a representation of heaven containing the stars; and so worship, although Scripture says, “Let Us make man in Our image and likeness.”[2169] I think it worth while also to adduce the utterance of Eurysus the Pythagorean, which is as follows, who in his book *On Fortune*, having said that the “Creator, on making man, took Himself as an exemplar,” added, “And the body is like the other things, as being made of the same material, and fashioned by the best workman, who wrought it, taking Himself as the archetype.” And, in fine, Pythagoras and his followers, with Plato also, and most of the other philosophers, were best acquainted with the Lawgiver, as may be concluded from their doctrine. And by a happy utterance of divination, not without divine help, concurring in certain prophetic declarations, and, seizing the truth in portions and aspects, in terms not obscure, and not going beyond the explanation of the things, they honoured it on as certaining the appearance of relation with the truth. Whence the Hellenic philosophy is like the torch of wick which men kindle, artificially stealing the light from the sun. But on the proclamation of the Word all that holy light shone forth. Then in houses by night the stolen light is useful; but by day the fire blazes, and all the night is illuminated by such a sun of intellectual light.

Now Pythagoras made an epitome of the statements on righteousness in Moses, when he said, “Do not step over the balance;” that is, do not transgress equality in distribution, honouring justice so.

> “Which friends to friends for ever, binds,
> To cities, cities—to allies, allies,
> For equality is what is right for men;
> But less to greater ever hostile grows,

[2167] It is so said of the rich; Matt. xix. 23; Mark x. 23; Luke xviii. 24.

[2168] [Against images. But see *Catechism of the Council of Trent*, part iii. cap. 2, quæst. xxiv.]

[2169] Gen. i. 26.

And days of hate begin,"

as is said with poetic grace.

Wherefore the Lord says, "Take My yoke, for it is gentle and light."[2170] And on the disciples, striving for the pre-eminence, He enjoins equality with simplicity, saying "that they must become as little children."[2171] Likewise also the apostle writes, that "no one in Christ is bond or free, or Greek or Jew. For the creation in Christ Jesus is new, is equality, free of strife—not grasping—just." For envy, and jealousy, and bitterness, stand without the divine choir.

Thus also those skilled in the mysteries forbid "to eat the heart;" teaching that we ought not to gnaw and consume the soul by idleness and by vexation, on account of things which happen against one's wishes. Wretched, accordingly, was the man whom Homer also says, wandering alone, "ate his own heart." But again, seeing the Gospel supposes two ways—the apostles, too, similarly with all the prophets—and seeing they call that one "narrow and confined" which is circumscribed according to the commandments and prohibitions, and the opposite one, which leads to perdition, "broad and roomy," open to pleasures and wrath, and say, "Blessed is the man who walketh not in the counsel of the ungodly, and standeth not in the way of sinners."[2172] Hence also comes the fable of Prodicus of Ceus about Virtue and Vice.[2173] And Pythagoras shrinks not from prohibiting to walk on the public thoroughfares, enjoining the necessity of not following the sentiments of the many, which are crude and inconsistent. And Aristocritus, in the first book of his *Positions against Heracliodorus*, mentions a letter to this effect: "Atœeas king of the Scythians to the people of Byzantium: Do not impair my revenues in case my mares drink your water;" for the Barbarian indicated symbolically that he would make war on them. Likewise also the poet Euphorion introduces Nestor saying,—

"We have not yet wet the Achæan steeds in Simois."

Therefore also the Egyptians place Sphinxes[2174] before their temples, to signify that the doctrine respecting God is enigmatical and obscure; perhaps also that we ought both to love and fear the Divine Being: to love Him as gentle and benign to the pious; to fear Him as inexorably just to the impious; for the sphinx shows the image of a wild beast and of a man together. 452

[2170] Matt. xi. 29, 30.

[2171] Matt. xviii. 3.

[2172] Ps. i. 1.

[2173] [See *Pædogogue*, ii. 11, p. 265, *supra*.]

[2174] [Rawlinson, *Herod.*, ii. 223.]

CHAPTER VI.—THE MYSTIC MEANING OF THE TABERNACLE AND ITS FURNITURE.

It were tedious to go over all the Prophets and the Law, specifying what is spoken in enigmas; for almost the whole Scripture gives its utterances in this way. It may suffice, I think, for any one possessed of intelligence, for the proof of the point in hand, to select a few examples.

Now concealment is evinced in the reference of the seven circuits around the temple, which are made mention of among the Hebrews; and the equipment on the robe, indicating by the various symbols, which had reference to visible objects, the agreement which from heaven reaches down to earth. And the covering and the veil were variegated with blue, and purple, and scarlet, and linen. And so it was suggested that the nature of the elements contained the revelation of God. For purple is from water, linen from the earth; blue, being dark, is like the air, as scarlet is like fire.

In the midst of the covering and veil, where the priests were allowed to enter, was situated the altar of incense, the symbol of the earth placed in the middle of this universe; and from it came the fumes of incense. And that place intermediate between the inner veil, where the high priest alone, on prescribed days, was permitted to enter, and the external court which surrounded it—free to all the Hebrews—was, they say, the middlemost point of heaven and earth. But others say it was the symbol of the intellectual world, and that of sense. The covering, then, the barrier of popular unbelief, was stretched in front of the five pillars, keeping back those in the surrounding space.

So very mystically the five loaves are broken by the Saviour, and fill the crowd of the listeners. For great is the crowd that keep to the things of sense, as if they were the only things in existence. “Cast your eyes round, and see,” says Plato, “that none of the uninitiated listen.” Such are they who think that nothing else exists, but what they can hold tight with their hands; but do not admit as in the department of existence, actions and processes of generation, and the whole of the unseen. For such are those who keep by the five senses. But the knowledge of God is a thing inaccessible to the ears and like organs of this kind of people. Hence the Son is said to be the Father’s face, being the revealer of the Father’s character to the five senses by clothing Himself with flesh. “But if we live in the Spirit, let us also walk in the Spirit.”[2175] “For we walk by faith, not by sight,”[2176] the noble apostle says. Within the veil, then, is concealed the sacerdotal service; and it keeps those engaged in it far from those without.

Again, there is the veil of the entrance into the holy of holies. Four pillars there are, the sign of the sacred tetrad of the ancient covenants.[2177] Further, the mystic name of four letters which was affixed to those alone to whom the adytum was accessible, is called Jave, which is interpreted, “Who is and shall be.” The name of God, too, among the Greeks contains four letters.

[2175] Gal. v. 25.

[2176] 2 Cor. v. 7.

[2177] [Elucidation III.]

Now the Lord, having come alone into the intellectual world, enters by His sufferings, introduced into the knowledge of the Ineffable, ascending above every name which is known by sound. The lamp, too, was placed to the south of the altar of incense; and by it were shown the motions of the seven planets, that perform their revolutions towards the south. For three branches rose on either side of the lamp, and lights on them; since also the sun, like the lamp, set in the midst of all the planets, dispenses with a kind of divine music the light to those above and to those below.

The golden lamp conveys another enigma as a symbol of Christ, not in respect of form alone, but in his casting light, “at sundry times and divers manners,”[2178] on those who believe on Him and hope, and who see by means of the ministry of the First-born. And they say that the seven eyes of the Lord “are the seven spirits resting on the rod that springs from the root of Jesse.”[2179]

North of the altar of incense was placed a table, on which there was “the exhibition of the loaves;” for the most nourishing of the winds are those of the north. And thus are signified certain seats of churches conspiring so as to form one body and one assemblage.[2180]

And the things recorded of the sacred ark signify the properties of the world of thought, which is hidden and closed to the many.

And those golden figures, each of them with six wings, signify either the two bears, as some will have it, or rather the two hemispheres. And the name cherubim meant “much knowledge.” But both together have twelve wings, and by the zodiac and time, which moves on it, point out the world of sense. It is of them, I think, that Tragedy, discoursing of Nature, says:—

> “Unwearied Time circles full in perennial flow, 45
> Producing itself. And the twin-bears
> On the swift wandering motions of their wings,
> Keep the Atlantean pole.”

And Atlas,[2181] the unsuffering pole, may mean the fixed sphere, or better perhaps, motionless eternity. But I think it better to regard the ark, so called from the Hebrew word *Thebotha*,[2182] as signifying something else. It is interpreted, *one instead of one in all places*. Whether, then, it is the eighth region and the world of thought, or God, all-embracing, and without shape, and invisible, that is indicated, we may for the present defer saying. But it signifies the repose which dwells with the adoring spirits, which are meant by the cherubim.

[2178] Heb. i. 1.

[2179] Rev. v. 6; Isa. xi. 10. [Elucidation IV.]

[2180] [“The communion of saints.”]

[2181] Ἄ—τλας, unsuffering.

[2182] The Chaldaic תּיבוּתָא. The Hebrew is תּ□בָה, Sept. κιβωτός, Vulg. *arca*.

For He who prohibited the making of a graven image, would never Himself have made an image in the likeness of holy things.[2183] Nor is there at all any composite thing, and creature endowed with sensation, of the sort in heaven. But the face is a symbol of the rational soul, and the wings are the lofty ministers and energies of powers right and left; and the voice is delightsome glory in ceaseless contemplation. Let it suffice that the mystic interpretation has advanced so far.

Now the high priest's robe is the symbol of the world of sense. The seven planets are represented by the five stones and the two carbuncles, for Saturn and the Moon. The former is southern, and moist, and earthy, and heavy; the latter aerial, whence she is called by some Artemis, as if Ærotomos (cutting the air); and the air is cloudy. And cooperating as they did in the production of things here below, those that by Divine Providence are set over the planets are rightly represented as placed on the breast and shoulders; and by them was the work of creation, the first week. And the breast is the seat of the heart and soul.

Differently, the stones might be the various phases of salvation; some occupying the upper, some the lower parts of the entire body saved. The three hundred and sixty bells, suspended from the robe, is the space of a year, "the acceptable year of the Lord," proclaiming and resounding the stupendous manifestation of the Saviour. Further, the broad gold mitre indicates the regal power of the Lord, "since the Head of the Church" is the Saviour.[2184] The mitre that is on it [i.e., the head] is, then, a sign of most princely rule; and otherwise we have heard it said, "The Head of Christ is the God and Father of our Lord Jesus Christ."[2185] Moreover, there was the breastplate, comprising the ephod, which is the symbol of work, and the oracle (λογίον); and this indicated the Word (λόγος) by which it was framed, and is the symbol of heaven, made by the Word,[2186] and subjected to Christ, the Head of all things, inasmuch as it moves in the same way, and in a like manner. The luminous emerald stones, therefore, in the ephod, signify the sun and moon, the helpers of nature. The shoulder, I take it, is the commencement of the hand.

[2183] [Elucidation V.]

[2184] Eph. v. 23.

[2185] 1 Cor. xi. 3; 2 Cor. xi. 31.

[2186] And the whole place is very correctly called the Logeum (λογεῖον), since everything in heaven has been created and arranged in accordance with right reason (λόγοις) and proportion (Philo, vol. iii. p. 195, Bohn's translation).

The twelve stones, set in four rows on the breast, describe for us the circle of the zodiac, in the four changes of the year. It was otherwise requisite that the law and the prophets should be placed beneath the Lord's head, because in both Testaments mention is made of the righteous. For were we to say that the apostles were at once prophets and righteous, we should say well, "since one and the self-same Holy Spirit works in all."[2187] And as the Lord is above the whole world, yea, above the world of thought, so the name engraven on the plate has been regarded to signify, above all rule and authority; and it was inscribed with reference both to the written commandments and the manifestation to sense. And it is the name of God that is expressed; since, as the Son sees the goodness of the Father, God the Saviour works, being called the first principle of all things, which was imaged forth from the invisible God first, and before the ages, and which fashioned all things which came into being after itself. Nay more, the oracle[2188] exhibits the prophecy which by the Word cries and preaches, and the judgment that is to come; since it is the same Word which prophesies, and judges, and discriminates all things.

And they say that the robe prophesied the ministry in the flesh, by which He was seen in closer relation to the world. So the high priest, putting off his consecrated robe (the universe, and the creation in the universe, were consecrated by Him assenting that, what was made, was good), washes himself, and puts on the other tunic—a holy-of-holies one, so to speak—which is to accompany him into the adytum; exhibiting, as seems to me, the Levite and Gnostic, as the chief of other priests (those bathed in water, and clothed in faith alone, and expecting their own individual abode), himself distinguishing the objects of the intellect from the things of sense, rising above other priests, hasting to the entrance to the world of ideas, to wash himself from the things here below, not in water, as formerly one was cleansed on being enrolled in the tribe of Levi. But purified already by the gnostic Word in his whole heart, and thoroughly regulated, and having improved that mode of life received from the 454 priest to the highest pitch, being quite sanctified both in word and life, and having put on the bright array of glory, and received the ineffable inheritance of that spiritual and perfect man, "which eye hath not seen and ear hath not heard, and it hath not entered into the heart of man;" and having become son and friend, he is now replenished with insatiable contemplation face to face. For there is nothing like hearing the Word Himself, who by means of the Scripture inspires fuller intelligence. For so it is said, "And he shall put off the linen robe, which he had put on when he entered into the holy place; and shall lay it aside there, and wash his body in water in the holy place, and put on his robe."[2189] But in one way, as I think, the Lord puts off and puts on by descending into the region of sense; and in another, he

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2187 1 Cor. xii. 11.

2188 i.e., the oracular breastplate.

2189 Lev. xvi. 23, 24.

who through Him has believed puts off and puts on, as the apostle intimated, the consecrated stole. Thence, after the image of the Lord the worthiest were chosen from the sacred tribes to be high priests, and those elected to the kingly office and to prophecy were anointed.

CHAPTER VII.—THE EGYPTIAN SYMBOLS AND ENIGMAS OF SACRED THINGS.

Whence also the Egyptians did not entrust the mysteries they possessed to all and sundry, and did not divulge the knowledge of divine things to the profane; but only to those destined to ascend the throne, and those of the priests that were judged the worthiest, from their nurture, culture, and birth. Similar, then, to the Hebrew enigmas in respect to concealment, are those of the Egyptians also. Of the Egyptians, some show the sun on a ship, others on a crocodile. And they signify hereby, that the sun, making a passage through the delicious and moist air, generates time; which is symbolized by the crocodile in some other sacerdotal account. Further, at Diospolis in Egypt, on the temple called Pylon, there was figured a boy as the symbol of production, and an old man as that of decay. A hawk, on the other hand, was the symbol of God, as a fish of hate; and, according to a different symbolism, the crocodile of impudence. The whole symbol, then, when put together, appears to teach this: "Oh ye who are born and die, God hates impudence."

And there are those who fashion ears and eyes of costly material, and consecrate them, dedicating them in the temples to the gods—by this plainly indicating that God sees and hears all things. Besides, the lion is with them the symbol of strength and prowess, as the ox clearly is of the earth itself, and husbandry and food, and the horse of fortitude and confidence; while, on the other hand, the sphinx, of strength combined with intelligence—as it had a body entirely that of a lion, and the face of a man. Similarly to these, to indicate intelligence, and memory, and power, and art, a man is sculptured in the temples. And in what is called among them the Komasiæ of the gods, they carry about golden images—two dogs, one hawk, and one ibis; and the four figures of the images they call four letters. For the dogs are symbols of the two hemispheres, which, as it were, go round and keep watch; the hawk, of the sun, for it is fiery and destructive (so they attribute pestilential diseases to the sun); the ibis, of the moon, likening the shady parts to that which is dark in plumage, and the luminous to the light. And some will have it that by the dogs are meant the tropics, which guard and watch the sun's passage to the south and north. The hawk signifies the equinoctial line, which is high and parched with heat, as the ibis the ecliptic. For the ibis seems, above other animals, to have furnished to the Egyptians the first rudiments of the invention of number and measure, as the oblique line did of circles.

CHAPTER VIII.—THE USE OF THE SYMBOLIC STYLE BY POETS AND PHILOSOPHERS.

But it was not only the most highly intellectual of the Egyptians, but also such of other barbarians as prosecuted philosophy, that affected the symbolical style. They say, then, that Idanthuris king of the Scythians, as Pherecydes of Syros relates, sent to Darius, on his passing the Ister in threat of war, a symbol, instead of a letter, consisting of a mouse, a frog, a bird, a javelin, a plough. And there being a doubt in reference to them, as was to be expected, Orontopagas the Chiliarch said that they were to resign the kingdom; taking dwellings to be meant by the mouse, waters by the frog, air by the bird, land by the plough, arms by the javelin. But Xiphodres interpreted the contrary; for he said, "If we do not take our flight like birds, or like mice get below the earth, or like frogs beneath the water, we shall not escape their arrows; for we are not lords of the territory."

It is said that Anacharsis the Scythian, while asleep, covered the pudenda with his left hand, and his mouth with his right, to intimate that both ought to be mastered, but that it was a greater thing to master the tongue than voluptuousness.

And why should I linger over the barbarians, when I can adduce the Greeks as exceedingly addicted to the use of the method of concealment? Androcydes the Pythagorean says 455 the far-famed so-called Ephesian letters were of the class of symbols. For he said that ἄσκιον (shadowless) meant darkness, for it has no shadow; and κατάσκιον (shadowy) light, since it casts with its rays the shadow; and λίξ if is the earth, according to an ancient appellation; and τετράς is the year, in reference to the seasons; and δαμναμενεύς is the sun, which overpowers (δαμάζων); and τὰ αἴσια is the true voice. And then the symbol intimates that divine things have been arranged in harmonious order—darkness to light, the sun to the year, and the earth to nature's processes of production of every sort. Also Dionysius Thrax, the grammarian, in his book, *Respecting the Exposition of the Symbolical Signification in Circles*, says expressly, "Some signified actions not by words only, but also by symbols: by words, as is the case of what are called the Delphic maxims, 'Nothing in excess,' 'Know thyself,' and the like; and by symbols, as the wheel that is turned in the temples of the gods, derived from the Egyptians, and the branches that are given to the worshippers. For the Thracian Orpheus says:—

> "Whatever works of branches are a care to men on earth,
> Not one has one fate in the mind, but all things
> Revolve around; and it is not lawful to stand at one point,
> But each one keeps an equal part of the race as they began."

The branches either stand as the symbol of the first food, or they are that the multitude may know that fruits spring and grow universally, remaining a very long time; but that the duration of life allotted to themselves is brief. And it is on this account that they will have it that the branches are given; and perhaps also that they may know, that as these, on the other hand, are burned, so also they themselves speedily leave this life, and will become fuel for fire.

Very useful, then, is the mode of symbolic interpretation for many purposes; and it is helpful to the right theology, and to piety, and to the display of intelligence, and the practice of brevity, and the exhibition of wisdom. "For the use of symbolical speech is characteristic of the wise man," appositely remarks the grammarian Didymus, "and the explanation of what is signified by it." And indeed the most elementary instruction of children embraces the interpretation of the four elements; for it is said that the Phrygians call water Bedu, as also Orpheus says:[2190]—

"And bright water is poured down, the Bedu of the nymphs."

Dion Thytes also seems to write similarly:—

And taking Bedu, pour it on your hands, and turn to divination."

On the other hand, the comic poet, Philydeus, understands by Bedu the air, as being (Biodoros) life-giver, in the following lines:—

"I pray that I may inhale the salutary Bedu,
Which is the most essential part of health;
Inhale the pure, the unsullied air."

In the same opinion also concurs Neanthes of Cyzicum, who writes that the Macedonian priests invoke Bedu, which they interpret to mean *the air,* to be propitious to them and to their children. And Zaps some have ignorantly taken for fire (from ζέσιν, *boiling*); for so the sea is called, as Euphorion, in his reply to Theoridas:—

"And Zaps, destroyer of ships, wrecked it on the rocks."

And Dionysius Iambus similarly:—

"Briny Zaps moans about the maddened deep."

Similarly Cratinus the younger, the comic poet:—

"Zaps casts forth shrimps and little fishes."

And Simmias of Rhodes:—

[2190] [Kaye, p. 181.]

> “Parent of the Ignetes and the Telchines briny Zaps was born.”[2191]

And χθών is the earth (κεχυμένη) spread forth to bigness. And Plectron, according to some, is the sky (πόλος), according to others, it is the air, which strikes (πλήσσοντα) and moves to nature and increase, and which fills all things. But these have not read Cleanthes the philosopher, who expressly calls Plectron the sun; for darting his beams in the east, as if striking the world, he leads the light to its harmonious course. And from the sun it signifies also the rest of the stars.

And the Sphinx is not the comprehension[2192] of the universe, and the revolution of the world, according to the poet Aratus; but perhaps it is the spiritual tone which pervades and holds together the universe. But it is better to regard it as the ether, which holds together and presses all things; as also Empedocles says:—

> “But come now, first will I speak of the Sun, the first principle of all things,
> From which all, that we look upon, has sprung,
> Both earth, and billowy deep, and humid air;
> Titan and Ether too, which binds all things around.”

And Apollodorus of Corcyra says that these lines were recited by Branchus the seer, when purifying the Milesians from plague; for he, sprinkling the multitude with branches of laurel, led off the hymn somehow as follows:—

> “Sing Boys Hecaergus and Hecaerga.” 456

And the people accompanied him, saying, “Bedu,[2193] Zaps, Chthon, Plectron, Sphinx, Cnaxzbi, Chthyptes, Phlegmos, Drops.” Callimachus relates the story in iambics. Cnaxzbi is, by derivation, the plague, from its gnawing (κναίειν) and destroying (διαφθείρειν), and θῦψαι is to consume with a thunderbolt. Thespis the tragic poet says that something else was signified by these, writing thus: “Lo, I offer to thee a libation of white Cnaxzbi, having pressed it from the yellow nurses. Lo, to thee, O two-horned Pan, mixing Chthyptes cheese with red honey, I place it on thy sacred altars. Lo, to thee I pour as a libation the sparkling gleam of Bromius.” He signifies, as I think, the soul’s first milk-like nutriment of the four-and-twenty elements, after which solidified milk comes as food. And last, he teaches of the blood of the vine of the Word, the sparkling wine, the perfecting gladness of instruction. And Drops is the operating Word, which, beginning with elementary training, and advancing to the growth of the man, inflames and illumines man up to the measure of maturity.

[2191] This line has given commentators considerable trouble. Diodorus says that the Telchimes—fabled sons of Ocean—were the first inhabitants of Rhodes.

[2192] σύνεσις. Sylburgius, with much probability, conjectures σύνδεσις, binding together.

[2193] Βέδυ, Ζάψ, Χθών, Πλῆκτρον, Σφίγξ, Κναξζβί, Χθύπτης, Φλεγμός, Δρώψ. On the interpretation of which, much learning and ingenuity have been expended.

The third is said to be a writing copy for children—μάρπτες, σφίγξ, κλώψ, ζυνχθηδόν. And it signifies, in my opinion, that by the arrangement of the elements and of the world, we must advance to the knowledge of what is more perfect, since eternal salvation is attained by force and toil; for μάρψαι is to grasp. And the harmony of the world is meant by the Sphinx; and ζυνχθηδόν means difficulty; and κλώψς means at once the secret knowledge of the Lord and day. Well! does not Epigenes, in his book on the *Poetry of Orpheus*, in exhibiting the peculiarities found in Orpheus,[2194] say that by "the curved rods" (κεραίσι) is meant "ploughs;" and by the warp (στήμοσι), the furrows; and the woof (μίτος) is a figurative expression for the seed; and that the tears of Zeus signify a shower; and that the "parts" (μοῖραι) are, again, the phases of the moon, the thirtieth day, and the fifteenth, and the new moon, and that Orpheus accordingly calls them "white-robed," as being parts of the light? Again, that the Spring is called "flowery," from its nature; and Night "still," on account of rest; and the Moon "Gorgonian," on account of the face in it; and that the time in which it is necessary to sow is called Aphrodite by the "Theologian."[2195] In the same way, too, the Pythagoreans figuratively called the planets the "dogs of Persephone;" and to the sea they applied the metaphorical appellation of "the tears of Kronus." Myriads on myriads of enigmatical utterances by both poets and philosophers are to be found; and there are also whole books which present the mind of the writer veiled, as that of Heraclitus *On Nature*, who on this very account is called "Obscure." Similar to this book is the *Theology* of Pherecydes of Syrus; for Euphorion the poet, and the *Causes* of Callimachus, and the *Alexandra* of Lycophron, and the like, are proposed as an exercise in exposition to all the grammarians.

It is, then, proper that the Barbarian philosophy, on which it is our business to speak, should prophesy also obscurely and by symbols, as was evinced. Such are the injunctions of Moses: "These common things, the sow, the hawk, the eagle, and the raven, are not to be eaten."[2196] For the sow is the emblem of voluptuous and unclean lust of food, and lecherous and filthy licentiousness in venery, always prurient, and material, and lying in the mire, and fattening for slaughter and destruction.

Again, he commands to eat that which parts the hoof and ruminates; "intimating," says Barnabas, "that we ought to cleave to those who fear the Lord, and meditate in their heart on that portion of the word which they have received, to those who speak and keep the

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[2194] [See valuable references and note on the Sibylline and Orphic sayings. Leighton, *Works*, vol. vi. pp. 131, 178.]

[2195] Orpheus.

[2196] Lev. xi; Deut. xiv.

Lord’s statutes, to those to whom meditation is a work of gladness, and who ruminate on the word of the Lord. And what is the parted hoof? That the righteous walks in this world, and expects the holy eternity to come.” Then he adds, “See how well Moses enacted. But whence could they understand or comprehend these things? We who have rightly understood speak the commandments as the Lord wished; wherefore He circumcised our ears and hearts, that we may comprehend these things. And when he says, ‘Thou shalt not eat the eagle, the hawk, the kite, and the crow;’ he says, ‘Thou shalt not adhere to or become like those men who know not how to procure for themselves subsistence by toil and sweat, but live by plunder, and lawlessly.’ For the eagle indicates robbery, the hawk injustice, and the raven greed. It is also written, ‘With the innocent man thou wilt be innocent, and with the chosen choice, and with the perverse thou shall pervert.’[2197] It is incumbent on us to cleave to the saints, because they that cleave to them shall be sanctified.”[2198]

Thence Theognis writes:—

> “For from the good you will learn good things;
> But if you mix with the bad, you will destroy any mind you may have.”

And when, again, it is said in the ode, “For He hath triumphed gloriously: the horse and his rider hath He cast into the sea;”[2199] the many-limbed and brutal affection, lust, with the rider mounted, who gives the reins to pleasures, “He has cast into the sea,” throwing them away into the disorders of the world. Thus also Plato, in his book *On the Soul*, says that the charioteer and the horse that ran off—the irrational part, which is divided in two, into anger and concupiscence—fall down; and so the myth intimates that it was through the licentiousness of the steeds that Phaëthon was thrown out. Also in the case of Joseph: the brothers having envied this young man, who by his knowledge was possessed of uncommon foresight, stripped off the coat of many colours, and took and threw him into a pit (the pit was empty, it had no water), rejecting the good man’s varied knowledge, springing from his love of instruction; or, in the exercise of the bare faith, which is according to the law, they threw him into the pit empty of water, selling him into Egypt, which was destitute of the divine word. And the pit was destitute of knowledge; into which being thrown and stript of his knowledge, he that had become unconsciously wise, stript of knowledge, seemed like his brethren. Otherwise interpreted, the coat of many colours is lust, which takes its way into a yawning pit. “And if one open up or hew out a pit,” it is said, “and do not cover it, and there fall in there a calf or ass, the owner of the pit shall pay the price in money, and give it to his neighbour; and the dead body shall be his.[2200] Here add that prophecy: “The ox knoweth

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[2197] Ps. xviii. 25, 26.

[2198] [*Epistle of Barnabas*, vol. i, p. 143, 144. S.]

[2199] Ex. xv. 1.

[2200] Ex. xxi. 33, 36.

his owner, and the ass his master's crib: but Israel hath not understood Me."[2201] In order, then, that none of those, who have fallen in with the knowledge taught by thee, may become incapable of holding the truth, and disobey and fall away, it is said, Be thou sure in the treatment of the word, and shut up the living spring in the depth from those who approach irrationally, but reach drink to those that thirst for truth. Conceal it, then, from those who are unfit to receive the depth of knowledge, and so cover the pit. The owner of the pit, then, the Gnostic, shall himself be punished, incurring the blame of the others stumbling, and of being overwhelmed by the greatness of the word, he himself being of small capacity; or transferring the worker into the region of speculation, and on that account dislodging him from off-hand faith. "And will pay money," rendering a reckoning, and submitting his accounts to the "omnipotent Will."

This, then, is the type of "the law and the prophets which were until John;"[2202] while he, though speaking more perspicuously as no longer prophesying, but pointing out as now present, Him, who was proclaimed symbolically from the beginning, nevertheless said, "I am not worthy to loose the latchet of the Lord's shoe."[2203] For he confesses that he is not worthy to baptize so great a Power; for it behooves those, who purify others, to free the soul from the body and its sins, as the foot from the thong. Perhaps also this signified the final exertion of the Saviour's power toward us—the immediate, I mean—that by His presence, concealed in the enigma of prophecy, inasmuch as he, by pointing out to sight Him that had been prophesied of, and indicating the Presence which had come, walking forth into the light, loosed the latchet of the oracles of the [old] economy, by unveiling the meaning of the symbols.

And the observances practiced by the Romans in the case of wills have a place here; those balances and small coins to denote justice, and freeing of slaves, and rubbing of the ears. For these observances are, that things may be transacted with justice; and those for the dispensing of honour; and the last, that he who happens to be near, as if a burden were imposed on him, should stand and hear and take the post of mediator.

[2201] Isa. i. 3.

[2202] Matt. xi. 13; Luke xvi. 16.

[2203] Mark i. 7; Luke iii. 16; John i. 27.

CHAPTER IX.—REASONS FOR VEILING THE TRUTH IN SYMBOLS.

But, as appears, I have, in my eagerness to establish my point, insensibly gone beyond what is requisite. For life would fail me to adduce the multitude of those who philosophize in a symbolical manner. For the sake, then, of memory and brevity, and of attracting to the truth, such are the Scriptures of the Barbarian philosophy.

For only to those who often approach them, and have given them a trial by faith and in their whole life, will they supply the real philosophy and the true theology. They also wish us to require an interpreter and guide. For so they considered, that, receiving truth at the hands of those who knew it well, we would be more earnest and less liable to deception, and those worthy of them would profit. Besides, all things that shine through a veil show the truth grander and more imposing; as fruits shining through water, and figures through veils, which give added reflections to them. For, in addition to the fact that things unconcealed are perceived in one way, the rays of light shining round reveal defects. Since, then, we may draw several meanings, as we do from what is expressed in veiled form, such being the case, the ignorant and unlearned man fails. But the Gnostior apprehends. Now, then, it is not wished that all things should be exposed indiscriminately to all and sundry, or the benefits of wisdom communicated to those who have not even in a dream been purified in soul, (for 458 it is not allowed to hand to every chance comer what has been procured with such laborious efforts); nor are the mysteries of the word to be expounded to the profane.

They say, then, that Hipparchus the Pythagorean, being guilty of writing the tenets of Pythagoras in plain language, was expelled from the school, and a pillar raised for him as if he had been dead. Wherefore also in the Barbarian philosophy they call those dead who have fallen away from the dogmas, and have placed the mind in subjection to carnal passions. “For what fellowship hath righteousness and iniquity?” according to the divine apostle. “Or what communion hath light with darkness? or what concord hath Christ with Belial? or what portion hath the believer with the unbeliever?”[2204] For the honours of the Olympians and of mortals lie apart. “Wherefore also go forth from the midst of them, and be separated, saith the Lord, and touch not the unclean thing; and I will receive you, and will be to you for a Father, and ye shall be my sons and daughters.”[2205]

It was not only the Pythagoreans and Plato then, that concealed many things; but the Epicureans too say that they have things that may not be uttered, and do not allow all to peruse those writings. The Stoics also say that by the first Zeno things were written which they do not readily allow disciples to read, without their first giving proof whether or not they are genuine philosophers. And the disciples of Aristotle say that some of their treatises are esoteric, and others common and exoteric. Further, those who instituted the mysteries, being philosophers, buried their doctrines in myths, so as not to be obvious to all. Did they then, by veiling human opinions, prevent the ignorant from handling them; and was it not more beneficial for the holy and blessed contemplation of realities to be concealed? But it was not only the tenets of the Barbarian philosophy, or the Pythagorean myths. But even those myths in Plato (in the *Republic*, that of Hero the Armenian; and in the *Gorgias*, that of Æacus and Rhadamanthus; and in the *Phædo*, that of Tartarus; and in the *Protagoras*, that of Prometheus and Epimetheus; and besides these, that of the war between the Atlantini and the Athenians in the Atlanticum) are to be expounded allegorically, not absolutely in all their expressions, but in those which express the general sense. And these we shall find indicated by symbols under the veil of allegory. Also the association of Pythagoras, and the twofold intercourse with the associates which designates the majority, hearers (ἀκουσματικοί), and the others that have a genuine attachment to philosophy, disciples (μαθηματικοί), yet signified that something was spoken to the multitude, and something concealed from them. Perchance, too, the twofold species of the Peripatetic teaching—that called probable, and that called knowable—came very near the distinction between opinion on the one hand, and glory and truth on the other.

[2204] 2 Cor. vi. 14, 15.

[2205] 2 Cor. vi. 17, 18.

> “To win the flowers of fair renown from men,
> Be not induced to speak aught more than right.”

The Ionic muses accordingly expressly say, “That the majority of people, wise in their own estimation, follow minstrels and make use of laws, knowing that many are bad, few good; but that the best pursue glory: for the best make choice of the everlasting glory of men above all. But the multitude cram themselves like brutes, measuring happiness by the belly and the pudenda, and the basest things in us.” And the great Parmenides of Elea is introduced describing thus the teaching of the two ways:—

> “The one is the dauntless heart of convincing truth;
> The other is in the opinions of men, in whom is no true faith.”

CHAPTER X.—THE OPINION OF THE APOSTLES ON VEILING THE MYSTERIES OF THE FAITH.

Rightly, therefore, the divine apostle says, "By revelation the mystery was made known to me (as I wrote before in brief, in accordance with which, when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it is now revealed to His holy apostles and prophets."[2206] For there is an instruction of the perfect, of which, writing to the Colossians, he says, "We cease not to pray for you, and beseech that ye may be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye may walk worthy of the Lord to all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the glory of His power."[2207] And again he says, "According to the disposition of the grace of God which is given me, that ye may fulfil the word of God; the mystery which has been hid from ages and generations, which now is manifested to His saints: to whom God wished to make known what is the riches of the glory of this mystery among the nations."[2208] So that, on the one hand, then, are the mysteries which were hid till the time of the apostles, and were delivered by them as they received from the Lord, and, concealed in the Old Testament, were manifested to the saints. And, on the other hand, there is "the riches of the glory of the mystery in the Gentiles," which is faith and hope in Christ; which 459 in another place he has called the "foundation."[2209] And again, as if in eagerness to divulge this knowledge, he thus writes: "Warning every man in all wisdom, that we may present every man (the whole man) perfect in Christ;" not every man simply, since no one would be unbelieving. Nor does he call every man who believes in Christ perfect; but he[2210] says all the man, as if he said the whole man, as if purified in body and soul. For that the knowledge does not appertain to all, he expressly adds: "Being knit together in love, and unto all the riches of the full assurance of knowledge, to the acknowledgment of the mystery of God in Christ, in whom are hid all the treasures of wisdom and of knowledge."[2211] "Continue in prayer, watching therein with thanksgiving."[2212] And thanksgiving has place not for the soul and spiritual blessings alone, but also for the body, and for the good things of the body. And he still more clearly reveals that knowledge belongs not to all, by adding: "Praying at the same time for you, that God would open to us a door to speak the mystery of Christ, for which I am bound; that I may make it known as I ought to speak."[2213] For there were certainly, among the Hebrews, some things delivered unwritten. "For when ye ought to be teachers for the time," it is said, as if they had grown old in the Old Testament, "ye have again need that one teach you which be the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is unskilful in the word of righteousness; for he is a babe, being instructed with the first lessons. But solid food belongs to those who are of full age, who by reason of use have their senses exercised so as to distinguish between good and evil. Wherefore, leaving the first principles of the doctrine of Christ, let us go on to perfection."[2214]

[2206] Eph. iii. 3–5.

[2207] Col. i. 9–11.

[2208] Col. i. 25–27.

[2209] Col. i. 27.

[2210] [Elucidation VI.]

[2211] Col. ii. 2, 3.

[2212] Col. iv. 2.

[2213] Col. iv. 3, 4.

Barnabas, too, who in person preached the word along with the apostle in the ministry of the Gentiles, says, "I write to you most simply, that ye may understand." Then below, exhibiting already a clearer trace of gnostic tradition, he says, "What says the other prophet Moses to them? Lo, thus saith the Lord God, Enter ye into the good land which the Lord God sware, the God of Abraham, and Isaac, and Jacob; and ye received for an inheritance that land, flowing with milk and honey."[2215] What says knowledge? Learn, hope, it says, in Jesus, who is to be manifested to you in the flesh. For man is the suffering land; for from the face of the ground was the formation of Adam. What, then, does it say in reference to the good land, flowing with milk and honey? Blessed be our Lord, brethren, who has put into our hearts wisdom, and the understanding of His secrets. For the prophet says, "Who shall understand the Lord's parable but the wise and understanding, and he that loves his Lord?" It is but for few to comprehend these things. For it is not in the way of envy that the Lord announced in a Gospel, "My mystery is to me, and to the sons of my house;" placing the election in safety, and beyond anxiety; so that the things pertaining to what it has chosen and taken may be above the reach of envy. For he who has not the knowledge of good is wicked: for there is one good, the Father; and to be ignorant of the Father is death, as to know Him is eternal life, through participation in the power of the incorrupt One. And to be incorruptible is to participate in divinity; but revolt from the knowledge of God brings corruption. Again the prophet says: "And I will give thee treasures, concealed, dark, unseen; that they may know that I am the Lord."[2216] Similarly David sings: "For, lo, Thou hast loved truth; the obscure and hidden things of wisdom hast Thou showed me."[2217] "Day utters speech to day"[2218] (what is clearly written), "and night to night proclaims knowledge" (which is hidden in a mystic veil); "and there are no words or utterances whose voices shall not be heard" by God, who said, "Shall one do what is secret, and I shall not see him?"

[2214] Heb. v. 12, 13, 14; vi. 1.

[2215] [Ex. xxxiii. 1; Lev. xx. 24. S.]

[2216] Isa. xlv. 3.

[2217] Ps. li. 6, Sept.

[2218] Ps. xix. 2, 3.

Wherefore instruction, which reveals hidden things, is called illumination, as it is the teacher only who uncovers the lid of the ark, contrary to what the poets say, that "Zeus stops up the jar of good things, but opens that of evil." "For I know," says the apostle, "that when I come to you, I shall come in the fulness of the blessing of Christ;"[2219] designating the spiritual gift, and the gnostic communication, which being present he desires to impart to them present as "the fulness of Christ, according to the revelation of the mystery sealed in the ages of eternity, but now manifested by the prophetic Scriptures, according to the command of the eternal God, made known to all the nations, in order to the obedience of faith," that is, those of the nations who believe that it is. But only to a few of them is shown what those things are which are contained in the mystery.

Rightly then, Plato, in the Epistles, treating of God, says: "We must speak in enigmas; that should the tablet come by any mischance on its leaves either by sea or land, he who 460 reads may remain ignorant." For the God of the universe, who is above all speech, all conception, all thought, can never be committed to writing, being inexpressible even by His own power. And this too Plato showed, by saying: "Considering, then, these things, take care lest some time or other you repent on account of the present things, departing in a manner unworthy. The greatest safeguard is not to write, but learn; for it is utterly impossible that what is written will not vanish."

Akin to this is what the holy Apostle Paul says, preserving the prophetic and truly ancient secret from which the teachings that were good were derived by the Greeks: "Howbeit we speak wisdom among them who are perfect; but not the wisdom of this world, or of the princes of this world, that come to nought; but we speak the wisdom of God hidden in a mystery."[2220] Then proceeding, he thus inculcates the caution against the divulging of his words to the multitude in the following terms: "And I, brethren, could not speak to you as to spiritual, but as to carnal, even to babes in Christ. I have fed you with milk, not with meat: for ye were not yet able; neither are ye now able. For ye are yet carnal."[2221]

If, then, "the milk" is said by the apostle to belong to the babes, and "meat" to be the food of the full-grown, milk will be understood to be catechetical instruction—the first food, as it were, of the soul. And meat is the mystic contemplation; for this is the flesh and the blood of the Word, that is, the comprehension of the divine power and essence. "Taste and see that the Lord is Christ,"[2222] it is said. For so He imparts of Himself to those who partake of such food in a more spiritual manner; when now the soul nourishes itself, according to the truth-loving Plato. For the knowledge of the divine essence is the meat and drink of the divine Word. Wherefore also Plato says, in the second book of the *Republic*, “It is those that sacrifice not a sow, but some great and difficult sacrifice,” who ought to inquire respecting God. And the apostle writes, “Christ our passover was sacrificed for us;”[2223]—a sacrifice hard to procure, in truth, the Son of God consecrated for us.

[2219] Rom. xv. 29.

[2220] 1 Cor. ii. 6, 7.

[2221] 1 Cor. iii. 1–3.

[2222] Ps. xxxiv. 8; according to the reading Χριστός for χρηστός.

[2223] 1 Cor. v. 7.

CHAPTER XI.—ABSTRACTION FROM MATERIAL THINGS NECESSARY IN ORDER TO ATTAIN TO THE TRUE KNOWLEDGE OF GOD.

Now the sacrifice which is acceptable to God is unswerving abstraction from the body and its passions. This is the really true piety. And is not, on this account, philosophy rightly called by Socrates the practice of Death? For he who neither employs his eyes in the exercise of thought, nor draws aught from his other senses, but with pure mind itself applies to objects, practices the true philosophy. This is, then, the import of the silence of five years prescribed by Pythagoras, which he enjoined on his disciples; that, abstracting themselves from the objects of sense, they might with the mind alone contemplate the Deity. It was from Moses that the chief of the Greeks drew these philosophical tenets.[2224] For he commands holocausts to be skinned and divided into parts. For the gnostic soul must be consecrated to the light, stript of the integuments of matter, devoid of the frivolousness of the body and of all the passions, which are acquired through vain and lying opinions, and divested of the lusts of the flesh. But the most of men, clothed with what is perishable, like cockles, and rolled all round in a ball in their excesses, like hedgehogs, entertain the same ideas of the blessed and incorruptible God as of themselves. But it has escaped their notice, though they be near us, that God has bestowed on us ten thousand things in which He does not share: birth, being Himself unborn; food, He wanting nothing; and growth, He being always equal; and long life and immortality, He being immortal and incapable of growing old. Wherefore let no one imagine that hands, and feet, and mouth, and eyes, and going in and coming out, and resentments and threats, are said by the Hebrews to be attributes of God. By no means; but that certain of these appellations are used more sacredly in an allegorical sense, which, as the discourse proceeds, we shall explain at the proper time.

"Wisdom of all medicines is the Panacea,"[2225] writes Callimachus in the *Epigrams*. "And one becomes wise from another, both in past times and at present," says Bacchylides in the *Pœans;* "for it is not very easy to find the portals of unutterable words." Beautifully, therefore, Isocrates writes in the *Panathenaic*, having put the question, "Who, then, are well trained?" adds, "First, those who manage well the things which occur each day, whose opinion jumps with opportunity, and is able for the most part to hit on what is beneficial; then those who behave becomingly and rightly to those who approach them, who take lightly and easily annoyances and molestations offered by others, but conduct themselves as far as possible, to those with whom they have intercourse, with consummate care and moderation; further, those who have the command of their pleasures, and are not too much overcome by misfortunes, but conduct themselves in the midst of them with manliness, and in a way worthy of the nature which we share; fourth—and this is the greatest—those who are not corrupted by prosperity, and are not put beside themselves, or made haughty, but continue in the class of sensible people.” Then he puts on the top-stone of the discourse: “Those who have the disposition of their soul well suited not to one only of these things, but to them all—those I assert to be wise and perfect men, and to possess all the virtues.”

[2224] [See p. 316, note 4, *supra.*]

[2225] [Analogies in Bunsen, *Hippol.*, iii. 75, and notes, p. 123.]

Do you see how the Greeks deify the gnostic life (though not knowing how to become acquainted with it)? And what knowledge it is, they know not even in a dream. If, then, it is agreed among us that knowledge is the food of reason, “blessed truly are they,” according to the Scripture, “who hunger and thirst after truth: for they shall be filled” with everlasting food. In the most wonderful harmony with these words, Euripides, the philosopher of the drama, is found in the following words,—making allusion, I know not how, at once to the Father and the Son:—

> “To thee, the Lord of all, I bring
> Cakes and libations too, O Zeus,
> Or Hades would’st thou choose be called;
> Do thou accept my offering of all fruits,
> Rare, full, poured forth.”

For a whole burnt-offering and rare sacrifice for us is Christ. And that unwittingly he mentions the Saviour, he will make plain, as he adds:—

> “For thou who, ’midst the heavenly gods,
> Jove’s sceptre sway’st, dost also share
> The rule of those on earth.”

Then he says expressly:—

> “Send light to human souls that fain would know
> Whence conflicts spring, and what the root of ills,
> And of the blessed gods to whom due rites
> Of sacrifice we needs must pay, that so
> We may from troubles find repose.”

It is not then without reason that in the mysteries that obtain among the Greeks, lustrations hold the first place; as also the laver among the Barbarians. After these are the minor[2226] mysteries, which have some foundation of instruction and of preliminary preparation for what is to come after; and the great mysteries, in which nothing remains to be learned of the universe, but only to contemplate and comprehend nature and things.

[2226] [Analogies in Bunsen, *Hippol.*, iii. 75, and notes, p. 123.]

We shall understand the mode of purification by confession, and that of contemplation by analysis, advancing by analysis to the first notion, beginning with the properties underlying it; abstracting from the body its physical properties, taking away the dimension of depth, then that of breadth, and then that of length. For the point which remains is a unit, so to speak, having position; from which if we abstract position, there is the conception of unity.

If, then, abstracting all that belongs to bodies and things called incorporeal, we cast ourselves into the greatness of Christ, and thence advance into immensity by holiness, we may reach somehow to the conception of the Almighty, knowing not what He is, but what He is not. And form and motion, or standing, or a throne, or place, or right hand or left, are not at all to be conceived as belonging to the Father of the universe, although it is so written. But what each of these means will be shown in its proper place. The First Cause is not then in space, but above both space, and time, and name, and conception.

Wherefore also Moses says, "Show Thyself to me,"[2227]—intimating most clearly that God is not capable of being taught by man, or expressed in speech, but to be known only by His own power. For inquiry was obscure and dim; but the grace of knowledge is from Him by the Son. Most clearly Solomon shall testify to us, speaking thus: "The prudence of man is not in me: but God giveth me wisdom, and I know holy things."[2228] Now Moses, describing allegorically the divine prudence, called it the tree of life planted in Paradise; which Paradise may be the world in which all things proceeding from creation grow. In it also the Word blossomed and bore fruit, being "made flesh," and gave life to those "who had tasted of His graciousness;" since it was not without the wood of the tree that He came to our knowledge. For our life was hung on it, in order that we might believe. And Solomon again says: "She is a tree of immortality to those who take hold of her."[2229] "Behold, I set before thy face life and death, to love the Lord thy God, and to walk in His ways, and hear His voice, and trust in life. But if ye transgress the statutes and the judgments which I have given you, ye shall be destroyed with destruction. For this is life, and the length of thy days, to love the Lord thy God."[2230]

Again: "Abraham, when he came to the place which God told him of on the third day, looking up, saw the place afar off."[2231] For the first day is that which is constituted by the sight of good things; and the second is the soul's[2232] best desire; on the third, the mind perceives spiritual things, the eyes of the understanding being opened by the Teacher who rose on the third day. The three days may be the mystery of the seal,[2233] in which God is really believed. It is consequently afar off that he sees the place. For the region of God is hard to attain; which Plato called the region of ideas, having learned from Moses that it was a place which contained all things universally. But it is seen by Abraham afar off, rightly, because of his being in the realms of generation, and he is forthwith initiated by the angel. Thence says the apostle: "Now we see as through a glass, but then face to face," by those sole pure and incorporeal applications of the intellect. In reasoning, it is possible to divine respecting God, if one attempt without any of the senses, by reason, to reach what is individual; and do not quit the sphere of existences, till, rising up to the things which transcend it, he apprehends by the intellect itself that which is good, moving in the very confines of the world of thought, according to Plato.

[2227] Ex. xxxiii. 18.

[2228] Prov. xxx. 2.

[2229] Prov. iii. 18.

[2230] Deut. xxx. 15, 16, etc.

[2231] Gen. xxii. 3, 4.

Again, Moses, not allowing altars and temples to be constructed in many places, but raising one temple of God, announced that the world was only-begotten, as Basilides says, and that God is one, as does not as yet appear to Basilides. And since the gnostic Moses does not circumscribe within space Him that cannot be circumscribed, he set up no image in the temple to be worshipped; showing that God was invisible, and incapable of being circumscribed; and somehow leading the Hebrews to the conception of God by the honour for His name in the temple. Further, the Word, prohibiting the constructing of temples and all sacrifices, intimates that the Almighty is not contained in anything, by what He says: "What house will ye build to Me? saith the Lord. Heaven is my throne,"[2234] and so on. Similarly respecting sacrifices: "I do not desire the blood of bulls and the fat of lambs,"[2235] and what the Holy Spirit by the prophet in the sequel forbids.

Most excellently, therefore, Euripides accords with these, when he writes:—

> "What house constructed by the workmen's hands,
> With folds of walls, can clothe the shape divine?"

And of sacrifices he thus speaks:—

> "For God needs nought, if He is truly God.
> These of the minstrels are the wretched myths."

[2232] Or, "the desire of a very good soul," according to the text which reads Ἡ ψυχῆς ἀρίστης. The other reading is ἀρίστη.

[2233] Baptism. [Into the Triad.]

[2234] Isa. lxvi. 1.

[2235] Ps. l. 13.

"For it was not from need that God made the world; that He might reap honours from men and the other gods and demons, winning a kind of revenue from creation, and from us, fumes, and from the gods and demons, their proper ministries," says Plato. Most instructively, therefore, says Paul in the Acts of the Apostles: "The God that made the world, and all things in it, being the Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped by men's hands, as if He needed anything; seeing that it is He Himself that giveth to all breath, and life, and all things."[2236] And Zeno, the founder of the Stoic sect, says in this book of the *Republic*, "that we ought to make neither temples nor images; for that no work is worthy of the gods." And he was not afraid to write in these very words: "There will be no need to build temples. For a temple is not worth much, and ought not to be regarded as holy. For nothing is worth much, and holy, which is the work of builders and mechanics." Rightly, therefore, Plato too, recognising the world as God's temple, pointed out to the citizens a spot in the city where their idols were to be laid up. "Let not, then, any one again," he says, "consecrate temples to the gods. For gold and silver in other states, in the case of private individuals and in the temples, is an invidious possession; and ivory, a body which has abandoned the life, is not a sacred votive offering; and steel and brass are the instruments of wars; but whatever one wishes to dedicate, let it be wood of one tree, as also stone for common temples." Rightly, then, in the great Epistle he says: "For it is not capable of expression, like other branches of study. But as the result of great intimacy with this subject, and living with it, a sudden light, like that kindled by a coruscating fire, arising in the soul, feeds itself." Are not these statements like those of Zephaniah the prophet? "And the Spirit of the Lord took me, and brought me up to the fifth heaven, and I beheld angels called Lords; and their diadem was set on in the Holy Spirit; and each of them had a throne sevenfold brighter than the light of the rising sun; and they dwelt in temples of salvation, and hymned the ineffable, Most High God."[2237]

[2236] Acts xvii. 24, 25.

[2237] From some apocryphal writing.

CHAPTER XII.—GOD CANNOT BE EMBRACED IN WORDS OR BY THE MIND.

“For both is it a difficult task to discover the Father and Maker of this universe; and having found Him, it is impossible to declare Him to all. For this is by no means capable of expression, like the other subjects of instruction,” says the truth-loving Plato. For he that had heard right well that the all-wise Moses, ascending the mount for holy contemplation, to the summit of intellectual objects, necessarily commands that the whole people do not accompany him. And when the Scripture says, “Moses entered into the thick darkness where God was,” this shows to those capable of understanding, that God is invisible and beyond expression by words. And “the darkness”—which is, in truth, the unbelief and ignorance 463 of the multitude—obstructs the gleam of truth. And again Orpheus, the theologian, aided from this quarter, says:—

> “One is perfect in himself, and all things are made the progeny of one,”

or, “are born;” for so also is it written. He adds:—

> “Him
> No one of mortals has seen, but He sees all.”

And he adds more clearly:—

> “Him see I not, for round about, a cloud
> Has settled; for in mortal eyes are small,
> And mortal pupils—only flesh and bones grow there.”

To these statements the apostle will testify: “I know a man in Christ, caught up into the third heaven, and thence into Paradise, who heard unutterable words which it is not lawful for a man to speak,”—intimating thus the impossibility of expressing God, and indicating that what is divine is unutterable by human[2238] power; if, indeed, he begins to speak above the third heaven, as it is lawful to initiate the elect souls in the mysteries there. For I know what is in Plato (for the examples from the barbarian philosophy, which are many, are suggested now by the composition which, in accordance with promises previously given, waits the suitable time). For doubting, in *Timæus*, whether we ought to regard several worlds as to be understood by many heavens, or this one, he makes no distinction in the names, calling the world and heaven by the same name. But the words of the statement are as follows: “Whether, then, have we rightly spoken of one heaven, or of many and infinite? It were more correct to say one, if indeed it was created according to the model.” Further, in the

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[2238] ἁγίᾳ is the reading of the text. This is with great probability supposed to be changed from ἀνῃ, a usual contraction for ανθρωπίνη.

Epistle of the Romans to the Corinthians[2239] it is written, "An ocean illimitable by men and the worlds after it." Consequently, therefore, the noble apostle exclaims, "Oh the depth of the riches both of the wisdom and the knowledge of God!"[2240]

And was it not this which the prophet meant, when he ordered unleavened cakes[2241] to be made, intimating that the truly sacred mystic word, respecting the unbegotten and His powers, ought to be concealed? In confirmation of these things, in the Epistle to the Corinthians the apostle plainly says: "Howbeit we speak wisdom among those who are perfect, but not the wisdom of this world, or of the princes of this world, that come to nought. But we speak the wisdom of God hidden in a mystery."[2242] And again in another place he says: "To the acknowledgment of the mystery of God in Christ, in whom are hid all the treasures of wisdom and knowledge."[2243] These things the Saviour Himself seals when He says: "To you it is given to know the mysteries of the kingdom of heaven."[2244] And again the Gospel says that the Saviour spake to the apostles the word in a mystery. For prophecy says of Him: "He will open His mouth in parables, and will utter things kept secret from the foundation of the world."[2245] And now, by the parable of the leaven, the Lord shows concealment; for He says, "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."[2246] For the tripartite soul is saved by obedience, through the spiritual power hidden in it by faith; or because the power of the word which is given to us, being strong[2247] and powerful, draws to itself secretly and invisibly every one who receives it, and keeps it within himself, and brings his whole system into unity.

Accordingly Solon has written most wisely respecting God thus:—

> "It is most difficult to apprehend the mind's invisible measure
> Which alone holds the boundaries of all things."

For "the divine," says the poet of Agrigenturn,[2248]—

[2239] [i.e., as written by St. Clement of Rome. See vol. i, p. 10. S.]

[2240] Rom. xi. 33.

[2241] Alluding to Gen. xviii. 6; the word used is ἐγκρυφίαι, which Clement, following Philo, from its derivation, takes to signify occult mysteries.

[2242] 1 Cor. ii. 6, 7.

[2243] Col. ii. 2, 3.

[2244] Matt. xiii. 11; Mark iv. 11; Luke viii. 10.

[2245] Ps. lxxviii. 2.

[2246] Matt. xiii. 33.

[2247] According to the conjecture of Sylburgius, σύντονος is adopted for σύντομος.

[2248] Empedocles.

> “Is not capable of being approached with our eyes,
> Or grasped with our hands; but the highway
> Of persuasion, highest of all, leads to men’s minds.”

And John the apostle says: “No man hath seen God at any time. The only-begotten God, who is in the bosom of the Father, He hath declared Him,”[2249]—calling invisibility and ineffableness the bosom of God. Hence some have called it the Depth, as containing and embosoming all things, inaccessible and boundless.

This discourse respecting God is most difficult to handle. For since the first principle of everything is difficult to find out, the absolutely first and oldest principle, which is the cause of all other things being and having been, is difficult to exhibit. For how can that be expressed which is neither genus, nor difference, nor species, nor individual, nor number; nay more, is neither an event, nor that to which an event happens? No one can rightly express Him wholly. For on account of His greatness He is ranked as the All, and is the Father of the universe. Nor are any parts to be predicated of Him. For the One is indivisible; wherefore also it is infinite, not considered with reference to inscrutability, but with reference to its being without dimensions, and not having a limit. And therefore it is without form and name. And if we name it, we do not do so properly, terming it either the One, or the Good, or Mind, or Absolute Being, or Father, or God, or Creator, or Lord. We speak not as supplying His name; but for want, we use good names, in order that the mind may have these as points of support, so as not to err in other respects. For each one by itself does not express God; but all together are indicative of the power of the Omnipotent. For predicates are expressed either from what belongs to things themselves, or from their mutual relation. But none of these are admissible in reference to God. Nor any more is He apprehended by the science of demonstration. For it depends on primary and better known principles. But there is nothing antecedent to the Unbegotten.

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It remains that we understand, then, the Unknown, by divine grace, and by the word alone that proceeds from Him; as Luke in the Acts of the Apostles relates that Paul said, “Men of Athens, I perceive that in all things ye are too superstitious.[2250] For in walking about, and beholding the objects of your worship, I found an altar on which was inscribed, To the Unknown God. Whom therefore ye ignorantly worship, Him declare I unto you.”[2251]

[2249] John. i. 18.

[2250] [Elucidation VII.]

[2251] Acts xvii. 22, 23.

CHAPTER XIII.—THE KNOWLEDGE OF GOD A DIVINE GIFT, ACCORDING TO THE PHILOSOPHERS.

Everything, then, which falls under a name, is originated, whether they will or not. Whether, then, the Father Himself draws to Himself everyone who has led a pure life, and has reached the conception of the blessed and incorruptible nature; or whether the free-will which is in us, by reaching the knowledge of the good, leaps and bounds over the barriers, as the gymnasts say; yet it is not without eminent grace that the soul is winged, and soars, and is raised above the higher spheres, laying aside all that is heavy, and surrendering itself to its kindred element.

Plato, too, in *Meno*, says that virtue is God-given, as the following expressions show: "From this argument then, O Meno, virtue is shown to come to those, in whom it is found, by divine providence." Does it not then appear that "the gnostic disposition" which has come to all is enigmatically called "divine providence?" And he adds more explicitly: "If, then, in this whole treatise we have investigated well, it results that virtue is neither by nature, nor is it taught, but is produced by divine providence, not without intelligence, in those in whom it is found." Wisdom which is God-given, as being the power of the Father, rouses indeed our free-will, and admits faith, and repays the application of the elect with its crowning fellowship.

And now I will adduce Plato himself, who clearly deems it fit to believe the children of God. For, discoursing on gods that are visible and born, in *Timæus,* he says: "But to speak of the other demons, and to know their birth, is too much for us. But we must credit those who have formerly spoken, they being the offspring of the gods, as they said, and knowing well their progenitors, although they speak without probable and necessary proofs." I do not think it possible that clearer testimony could be borne by the Greeks, that our Saviour, and those anointed to prophesy (the latter being called the sons of God, and the Lord being His own Son), are the true witnesses respecting divine things. Wherefore also they ought to be believed, being inspired, he added. And were one to say in a more tragic vein, that we ought not to believe,

> "For it was not Zeus that told me these things,"

yet let him know that it was God Himself that promulgated the Scriptures by His Son. And he, who announces what is his own, is to be believed. "No one," says the Lord, "hath known the Father but the Son, and he to whom the Son shall reveal Him."[2252] This, then, is to be believed, according to Plato, though it is announced and spoken "without probable and necessary proofs," but in the Old and New Testament. "For except ye believe," says the Lord,

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[2252] Matt. xi. 27; Luke x. 22.

“ye shall die in your sins.”[2253] And again: “He that believeth hath everlasting life.”[2254] “Blessed are all they that put their trust in Him.”[2255] For trusting is more than faith. For when one has believed[2256] that the Son of God is our teacher, he trusts[2257] that his teaching is true. And as “instruction,” according to Empedocles, “makes the mind grow,” so trust in the Lord makes faith grow.

We say, then, that it is characteristic of the same persons to vilify philosophy, and run down faith, and to praise iniquity and felicitate a libidinous life. But now faith, if it is the voluntary assent of the soul, is still the doer of good things, the foundation of right conduct; and if Aristotle defines strictly when he teaches that ποιεῖν is applied to the irrational creatures and to inanimate things, while πράττειν is applicable to men only, let him correct those who say that God is the maker (ποιητής) of the universe. And what is done (πρακτόν), he says, is as good or as necessary. To do wrong, then, is not good, for no one does wrong except for some other thing; and nothing that is necessary is voluntary. To do wrong, then, is voluntary, so that it is not necessary. But the good differ especially from the bad in inclinations and good desires. For all depravity of soul is accompanied with want of restraint; and he who acts from passion, acts from want of restraint and from depravity.

I cannot help admiring in every particular that divine utterance: “Verily, verily, I say unto you, He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth.” Then the Lord says in explanation, “I am the door of the sheep.”[2258] Men must then be saved by learning the truth through Christ, even if they attain philosophy. For now that is clearly shown “which was not made known to other ages, which is now revealed to the sons of men.”[2259] For there was always a natural manifestation of the one Almighty God, among all right-thinking men; and the most, who had not quite divested themselves of shame with respect to the truth, apprehended the eternal beneficence in divine providence. In fine, then, Xenocrates the Chalcedonian was not quite without hope that the notion of the Divinity existed even in the irrational creatures. And Democritus, though against his will, will make this avowal by the consequences of his dogmas; for he represents the same images as issuing, from the divine essence, on men and on the irrational animals.[2260] Far from destitute of a divine idea is man, who, it is written in Genesis, partook of inspiration, being endowed with a purer essence than the other animate creatures. Hence the Pythagoreans say that mind comes to man by divine providence, as Plato and Aristotle avow; but we assert that the Holy Spirit inspires him who has believed. The Platonists hold that mind is an effluence of divine dispensation in the soul, and they place the soul in the body. For it is expressly said by Joel, one of the twelve prophets, "And it shall come to pass after these things, I will pour out of My Spirit on all flesh, and your sons and your daughters shall prophesy."[2261] But it is not as a portion of God that the Spirit is in each of us. But how this dispensation takes place, and what the Holy Spirit is, shall be shown by us in the books on prophecy, and in those on the soul. But "incredulity is good at concealing the depths of knowledge," according to Heraclitus; "for incredulity escapes from ignorance."

[2253] John viii. 24.

[2254] John iii. 15, 16, 36, v. 24.

[2255] Ps. ii. 12.

[2256] The text ἐπίστηται, but the sense seems to require ἐπίστευσε.

[2257] πέποιθεν, has confidence.

[2258] John x. 1–3, 7.

[2259] Eph. iii. 5.

[2260] [Elucidation VIII.]

[2261] Joel ii. 28.

CHAPTER XIV.—GREEK PLAGIARISM FROM THE HEBREWS.

Let us add in completion what follows, and exhibit now with greater clearness the plagiarism of the Greeks from the Barbarian philosophy.

Now the Stoics say that God, like the soul, is essentially body and spirit. You will find all this explicitly in their writings. Do not consider at present their allegories as the gnostic truth presents them; whether they show one thing and mean another, like the dexterous athletes. Well, they say that God pervades all being; while we call Him solely Maker, and Maker by the Word. They were misled by what is said in the book of Wisdom: "He pervades and passes through all by reason of His purity;"[2262] since they did not understand that this was said of Wisdom, which was the first of the creation of God.

So be it, they say. But the philosophers, the Stoics, and Plato, and Pythagoras, nay more, Aristotle the Peripatetic, suppose the existence of matter among the first principles; and not one first principle. Let them then know that what is called matter by them, is said by them to be without quality, and without form, and more daringly said by Plato to be non-existence. And does he not say very mystically, knowing that the true and real first cause is one, in these very words: "Now, then, let our opinion be so. As to the first principle or principles of the universe, or what opinion we ought to entertain about all these points, we are not now to speak, for no other cause than on account of its being difficult to explain our sentiments in accordance with the present form of discourse." But undoubtedly that prophetic expression, "Now the earth was invisible and formless," supplied them with the ground of material essence.

And the introduction of "chance" was hence suggested to Epicurus, who misapprehended the statement, "Vanity of vanities, and all is vanity." And it occurred to Aristotle to extend Providence as far as the moon from this psalm: "Lord, Thy mercy is in the heavens; and Thy truth reacheth to the clouds."[2263] For the explanation of the prophetic mysteries had not yet been revealed previous to the advent of the Lord.

Punishments after death, on the other hand, and penal retribution by fire, were pilfered from the Barbarian philosophy both by all the poetic Muses and by the Hellenic philosophy. Plato, accordingly, in the last book of the *Republic,* says in these express terms: "Then these men fierce and fiery to look on, standing by, and hearing the sound, seized and took some aside; and binding Aridæus and the rest hand, foot, and head, and throwing them down, and flaying them, dragged them along the way, tearing their flesh with thorns." For the fiery men are meant to signify the angels, who seize and punish the wicked. "Who maketh," it is said, "His angels spirits; His ministers flaming fire."[2264] It follows from this that the soul is immortal. For what is tortured or corrected being in a state of sensation lives, though said to suffer. Well! Did not Plato know of the rivers of fire and the depth of the earth, and Tartarus, called by the Barbarians Gehenna, naming, as he does prophetically,[2265] Cocytus, and Acheron, and Pyriphlegethon, and introducing such corrective tortures for discipline?

[2262] Wisd. vii. 24.

[2263] Ps. xxxvi. 5.

[2264] Ps. civ. 4.

But indicating "the angels" as the Scripture says, "of the little ones, and of the least, which see God," and also the oversight reaching to us exercised by the tutelary angels,[2266] he shrinks not from writing, "That when all the souls have selected their several lives, according as it has fallen to their lot, they advance in order to Lachesis; and she sends along with each one, as his guide in life, and the joint accomplisher of his purposes, the demon which he has chosen." Perhaps also the demon of Socrates suggested to him something similar.

Nay, the philosophers. having so heard from Moses, taught that the world was created.[2267] And so Plato expressly said, "Whether was it that the world had no beginning of its existence, or derived its beginning from some beginning? For being visible, it is tangible; and being tangible, it has a body." Again, when he says, "It is a difficult task to find the Maker and Father of this universe," he not only showed that the universe was created, but points out that it was generated by him as a son, and that he is called its father, as deriving its being from him alone, and springing from non-existence. The Stoics, too, hold the tenet that the world was created.

And that the devil so spoken of by the Barbarian philosophy, the prince of the demons, is a wicked spirit, Plato asserts in the tenth book of the *Laws,* in these words: "Must we not say that spirit which pervades the things that are moved on all sides, pervades also heaven? Well, what? One or more? Several, say I, in reply for you. Let us not suppose fewer than two—that which is beneficent, and that which is able to accomplish the opposite." Similarly in the *Phœdrus* he writes as follows: "Now there are other evils. But some demon has mingled pleasure with the most things at present." Further, in the tenth book of the *Laws,* he expressly emits that apostolic sentiment,[2268] "Our contest is not with flesh and blood, but principalities, with powers, with the spiritual things of those which are in heaven;" writing thus: "For since we are agreed that heaven is full of many good beings; but it is also full of the opposite of these, and more of these; and as we assert such a contest is deathless, and requiring marvellous watchfulness."

Again the Barbarian philosophy knows the world of thought and the world of sense—the former archetypal, and the latter the image of that which is called the model; and assigns the former to the Monad, as being perceived by the mind, and the world of sense to the number six. For six is called by the Pythagoreans marriage, as being the genital number; and he places in the Monad the invisible heaven and the holy earth, and intellectual light. For "in the beginning," it is said, "God made the heaven and the earth; and the earth was invisible." And it is added, "And God said, Let there be light; and there was light."[2269] And in the material cosmogony He creates a solid heaven (and what is solid is capable of being perceived by sense), and a visible earth, and a light that is seen. Does not Plato hence appear to have left the ideas of living creatures in the intellectual world, and to make intellectual objects into sensible species according to their genera? Rightly then Moses says, that the body which Plato calls "the earthly tabernacle" was formed of the ground, but that the rational soul was breathed by God into man's face. For there, they say, the ruling faculty is situated; interpreting the access by the senses into the first man as the addition of the soul.

[2265] Eusebius reads ποιητικῶς.

[2266] [Guardian angels. Matt. xviii. 10.]

[2267] γενητόν.

[2268] [Compare Tayler Lewis, *Plato against the Atheists*, p. 342.]

Wherefore also man is said "to have been made in [God's] image and likeness." For the image of God is the divine and royal Word, the impassible man; and the image of the image is the human mind. And if you wish to apprehend the likeness by another name, you will find it named in Moses, a divine correspondence. For he says, "Walk after the Lord your God, and keep His commandments."[2270] And I reckon all the virtuous, servants and followers of God. Hence the Stoics say that the end of philosophy is to live agreeable to nature; and Plato, likeness to God, as we have shown in the second Miscellany. And Zeno the Stoic, borrowing from Plato, and he from the Barbarian philosophy, says that all the good are friends of one another. For Socrates says in the *Phœdrus*, "that it has not been ordained that the bad should be a friend to the bad, nor the good be not a friend to the good;" as also he showed sufficiently in the *Lysis*, that friendship is never preserved in wickedness and vice. And the Athenian stranger similarly says, "that there is conduct pleasing and conformable to God, based on one ancient ground-principle, That like loves like, provided it be within 467
measure. But things beyond measure are congenial neither to what is within nor what is beyond measure. Now it is the case that God is the measure to us of all things." Then proceeding, Plato[2271] adds: "For every good man is like every other good man; and so being like to God, he is liked by every good man and by God." At this point I have just recollected the following. In the end of the *Timæus* he says: "You must necessarily assimilate that which perceives to that which is perceived, according to its original nature; and it is by so assimilating it that you attain to the end of the highest life proposed by the gods to men,[2272] for the present or the future time." For those have equal power with these. He, who seeks, will not stop till he find; and having found, he will wonder; and wondering, he will reign; and

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[2269] Gen. i. 1–3.

[2270] Deut. xiii. 4.

[2271] The text has πάλιν: Eusebius reads Πλάτων.

[2272] The text has ἀνθρώτῳ: Plato and Eusebius, ἀνθρώποις.

reigning, he will rest. And what? Were not also those expressions of Thales derived from these? The fact that God is glorified for ever, and that He is expressly called by us the Searcher of hearts, he interprets. For Thales being asked, What is the divinity? said, What has neither beginning nor end. And on another asking, "If a man could elude the knowledge of the Divine Being while doing aught?" said, "How could he who cannot do so while thinking?"

Further, the Barbarian philosophy recognises good as alone excellent, and virtue as sufficient for happiness, when it says, "Behold, I have set before your eyes good and evil, life and death, that ye may choose life."[2273] For it calls good, "life," and the choice of it excellent, and the choice of the opposite "evil." And the end of good and of life is to become a lover of God: "For this is thy life and length of days," to love that which tends to the truth. And these points are yet clearer. For the Saviour, in enjoining to love God and our neighbour, says, "that on these two commandments hang the whole law and the prophets." Such are the tenets promulgated by the Stoics; and before these, by Socrates, in the *Phœdrus*, who prays, "O Pan, and ye other gods, give me to be beautiful within." And in the *Theœtetus* he says expressly, "For he that speaks well (καλῶς) is both beautiful and good." And in the *Protagoras* he avers to the companions of Protagoras that he has met with one more beautiful than Alcibiades, if indeed that which is wisest is most beautiful. For he said that virtue was the soul's beauty, and, on the contrary, that vice was the soul's deformity. Accordingly, Antipatrus the Stoic, who composed three books on the point, "That, according to Plato, only the beautiful is good," shows that, according to him, virtue is sufficient for happiness; and adduces several other dogmas agreeing with the Stoics. And by Aristobulus, who lived in the time of Ptolemy Philadelphus, who is mentioned by the composer of the epitome of the books of the Maccabees, there were abundant books to show that the Peripatetic philosophy was derived from the law of Moses and from the other prophets. Let such be the case.

Plato plainly calls us brethren, as being of one God and one teacher, in the following words: "For ye who are in the state are entirely brethren (as we shall say to them, continuing our story). But the God who formed you, mixed gold in the composition of those of you who are fit to rule, at your birth, wherefore you are most highly honoured; and silver in the case of those who are helpers; and steel and brass in the case of farmers and other workers." Whence, of necessity, some embrace and love those things to which knowledge pertains; and others matters of opinion. Perchance he prophesies of that elect nature which is bent on knowledge; if by the supposition he makes of three natures he does not describe three politics, as some supposed: that of the Jews, the silver; that of the Greeks, the third; and that of the Christians, with whom has been mingled the regal gold, the Holy Spirit, the golden.[2274]

[2273] Deut. xxx. 15, 19, 20.

[2274] τὴν χρυσῆν is supplied, according to a very probably conjecture.

And exhibiting the Christian life, he writes in the *Theætetus* in these words: “Let us now speak of the highest principles. For why should we speak of those who make an abuse of philosophy? These know neither the way to the forum, nor know they the court or the senate-house, or any other public assembly of the state. As for laws and decrees spoken or[2275] written, they neither see nor hear them. But party feelings of political associations and public meetings, and revels with musicians [occupy them]; but they never even dream of taking part in affairs. Has any one conducted himself either well or ill in the state, or has aught evil descended to a man from his forefathers?—it escapes their attention as much as do the sands of the sea. And the man does not even know that he does not know all these things; but in reality his body alone is situated and dwells in the state,[2276] while the man himself flies, according to Pindar, beneath the earth and above the sky, astronomizing, and exploring all nature on all sides.

Again, with the Lord’s saying, “Let your yea be yea, and your nay nay,” may be compared the following: “But to admit a falsehood, and destroy a truth, is in nowise lawful.” With the prohibition, also, against swearing agrees the saying in the tenth book of the *Laws:* “Let praise and an oath in everything be absent.” 468

And in general, Pythagoras, and Socrates, and Plato say that they hear God’s voice while closely contemplating the fabric of the universe, made and preserved unceasingly by God. For they heard Moses say, “He said, and it was done,” describing the word of God as an act.

And founding on the formation of man from the dust, the philosophers constantly term the body earthy. Homer, too, does not hesitate to put the following as an imprecation:—

> “But may you all become earth and water.”

As Esaias says, “And trample them down as clay.” And Callimachus clearly writes:—

> “That was the year in which
> Birds, fishes, quadrupeds,
> Spoke like Prometheus’ clay.”

And the same again:—

> “If thee Prometheus formed,
> And thou art not of other clay.”

Hesiod says of Pandora:—

[2275] “Spoken or” supplied from Plato and Eusebius.

[2276] μόνον ἐν τῇ πόλει is here supplied from Plato. [Note in Migne.]

“And bade Hephæstus, famed, with all his speed,
Knead earth with water, and man’s voice and mind
Infuse.”

The Stoics, accordingly, define nature to be artificial fire, advancing systematically to generation. And God and His Word are by Scripture figuratively termed fire and light. But how? Does not Homer himself, is not Homer himself, paraphrasing the retreat of the water from the land, and the clear uncovering of the dry land, when he says of Tethys and Oceanus:—

“For now for a long time they abstain from
Each other’s bed and love?”[2277]

Again, power in all things is by the most intellectual among the Greeks ascribed to God; Epicharmus—he was a Pythagorean—saying:—

“Nothing escapes the divine. This it behoves thee to know.
He is our observer. To God nought is impossible.”

And the lyric poet:—

“And God from gloomy night
Can raise unstained light,
And can in darksome gloom obscure
The day’s refulgence pure.”

He alone who is able to make night during the period of day is God.

In the *Phœnomena* Aratus writes thus:—

“With Zeus let us begin; whom let us ne’er,
Being men, leave unexpressed. All full of Zeus,
The streets, and throngs of men, and full the sea,
And shores, and everywhere we Zeus enjoy.”

He adds:—

“For we also are
His offspring; . . . . ”

[2277] *Iliad*, xiv. 206.

that is, by creation.

> "Who, bland to men,
> Propitious signs displays, and to their tasks
> Arouses. For these signs in heaven He fixed,
> The constellations spread, and crowned the year
> With stars; to show to men the seasons' tasks,
> That all things may proceed in order sure.
> Him ever first, Him last too, they adore:
> Hail Father, marvel great—great boon to men."

And before him, Homer, framing the world in accordance with Moses on the Vulcan-wrought shield, says:—

> "On it he fashioned earth, and sky, and sea,
> And all the signs with which the heaven is crowned."[2278]

For the Zeus celebrated in poems and prose compositions leads the mind up to God. And already, so to speak, Democritus writes, "that a few men are in the light, who stretch out their hands to that place which we Greeks now call the air. Zeus speaks all, and he hears all, and distributes and takes away, and he is king of all." And more mystically the Bœotian Pindar, being a Pythagorean, says:—

> "One is the race of gods and men,
> And of one mother both have breath;"

that is, of matter: and names the one creator of these things, whom he calls Father, chief artificer, who furnishes the means of advancement on to divinity, according to merit.

For I pass over Plato; he plainly, in the Epistle to Erastus and Coriscus, is seen to exhibit the Father and Son somehow or other from the Hebrew Scriptures, exhorting in these words: "In invoking by oath, with not illiterate gravity, and with culture, the sister of gravity, God the author of all, and invoking Him by oath as the Lord, the Father of the Leader, and author; whom if ye study with a truly philosophical spirit, ye shall know." And the address in the *Timœus* calls the creator, Father, speaking thus: "Ye gods of gods, of whom I am Father; and the Creator of your works." So that when he says, "Around the king of all, all things are, and because of Him are all things; and he [or that] is the cause of all good things; and around the second are the things second in order; and around the third, the third," I understand nothing else than the Holy Trinity to be meant; for the third is the Holy Spirit, and the Son is the second, by whom all things were made according to the will of the Father.[2279]

[2278] *Iliad*, xviii, 483.

And the same, in the tenth book of the *Republic,* mentions Eros the son of Armenius, who is Zoroaster. Zoroaster, then, writes: “These were composed by Zoroaster, the son of Armenius, a Pamphylian by birth: having died in battle, and been in Hades, I learned them of the gods.” This Zoroaster, Plato says, having been placed on the funeral pyre, rose again to life in twelve days. He alludes perchance to the resurrection, or perchance to the fact that the path for souls to ascension lies through the twelve signs of the zodiac; and he himself says, that the descending pathway to birth is the same. In the same way we are to understand the twelve labours of Hercules, after which the soul obtains release from this entire world.

I do not pass over Empedocles, who speaks thus physically of the renewal of all things, as consisting in a transmutation into the essence of fire, which is to take place. And most plainly of the same opinion is Heraclitus of Ephesus, who considered that there was a world everlasting, and recognised one perishable—that is, in its arrangement, not being different from the former, viewed in a certain aspect. But that he knew the imperishable world which consists of the universal essence to be everlastingly of a certain nature, he makes clear by speaking thus: “The same world of all things, neither any of the gods, nor any one of men, made. But there was, and is, and will be ever-living fire, kindled according to measure,[2280] and quenched according to measure.” And that he taught it to be generated and perishable, is shown by what follows: “There are transmutations of fire,—first, the sea; and of the sea the half is land, the half fiery vapour.” For he says that these are the effects of power. For fire is by the Word of God, which governs all things, changed by the air into moisture, which is, as it were, the germ of cosmical change; and this he calls sea. And out of it again is produced earth, and sky, and all that they contain. How, again, they are restored and ignited, he shows clearly in these words: “The sea is diffused and measured according to the same rule which subsisted before it became earth.” Similarly also respecting the other elements, the same is to be understood. The most renowned of the Stoics teach similar doctrines with him, in treating of the conflagration and the government of the world, and both the world and man properly so called, and of the continuance of our souls.

Plato, again, in the seventh book of the *Republic,* has called “the day here nocturnal,” as I suppose, on account of “the world-rulers of this darkness;”[2281] and the descent of the soul into the body, sleep and death, similarly with Heraclitus. And was not this announced, oracularly, of the Saviour, by the Spirit, saying by David, “I slept, and slumbered; I awoke: for the Lord will sustain me;“[2282] For He not only figuratively calls the resurrection of Christ rising from sleep; but to the descent of the Lord into the flesh he also applies the figurative term sleep. The Saviour Himself enjoins, "Watch;"[2283] as much as to say, "Study how to live, and endeavour to separate the soul from the body."

[2279] [On the Faith, see p. 444, note 6, *supra*.]

[2280] Μέτρα is the reading of the text, but is plainly an error for μέτρῳ, which is the reading of Eusebius.

[2281] Eph. vi. 12.

[2282] Ps. iii. 5.

And the Lord's day Plato prophetically speaks of in the tenth book of the *Republic,* in these words: "And when seven days have passed to each of them in the meadow, on the eighth they are to set out and arrive in four days."[2284] By the meadow is to be understood the fixed sphere, as being a mild and genial spot, and the locality of the pious; and by the seven days each motion of the seven planets, and the whole practical art which speeds to the end of rest. But after the wandering orbs the journey leads to heaven, that is, to the eighth motion and day. And he says that souls are gone on the fourth day, pointing out the passage through the four elements. But the seventh day is recognised as sacred, not by the Hebrews only, but also by the Greeks; according to which the whole world of all animals and plants revolve. Hesiod says of it:—

> "The first, and fourth, and seventh day were held sacred."

And again:—

> "And on the seventh the sun's resplendent orb."

And Homer:—

> "And on the seventh then came the sacred day."

And:—

> "The seventh was sacred."

And again:—

> "It was the seventh day, and all things were accomplished."

And again:—

> "And on the seventh morn we leave the stream of Acheron."

Callimachus the poet also writes:—

[2283] Matt. xxiv. 42, etc.

[2284] [The bearing of this passage on questions of Sabbatical and Dominical observances, needs only to be indicated.]

> “It was the seventh morn, and they had all things done.”

And again:—

> “Among good days is the seventh day, and the seventh race.”

And:—

> “The seventh is among the prime, and the seventh is perfect.”

And:—

> “Now all the seven were made in starry heaven, 470
> In circles shining as the years appear.”

The Elegies of Solon, too, intensely deify the seventh day.

And how? Is it not similar to Scripture when it says, “Let us remove the righteous man from us, because he is troublesome to us?”[2285] when Plato, all but predicting the economy of salvation, says in the second book of the *Republic* as follows: “Thus he who is constituted just shall be scourged, shall be stretched on the rack, shall be bound, have his eyes put out; and at last, having suffered all evils, shall be crucified.”[2286]

And the Socratic Antisthenes, paraphrasing that prophetic utterance, “To whom have ye likened me? saith the Lord,”[2287] says that “God is like no one; wherefore no one can come to the knowledge of Him from an image.”

Xenophon too, the Athenian, utters these similar sentiments in the following words: “He who shakes all things, and is Himself immoveable, is manifestly one great and powerful. But what He is in form, appears not. No more does the sun, who wishes to shine in all directions, deem it right to permit any one to look on himself. But if one gaze on him audaciously, he loses his eyesight.”

> “What flesh can see with eyes the Heavenly, True,
> Immortal God, whose dwelling is the poles?
> Not even before the bright beams of the sun
> Are men, as being mortal, fit to stand,”—

[2285] Wisd. ii. 12.

[2286] [See Leighton, *Works*, vol. v. p. 62, the very rich and copious note of the editor, William West, of Nairn, Scotland. Elucidation IX.]

[2287] Isa. xl. 18, 25.

the Sibyl had said before. Rightly, then, Xenophanes of Colophon, teaching that God is one and incorporeal, adds:—

> “One God there is ’midst gods and men supreme;
> In form, in mind, unlike to mortal men.”

And again:—

> “But men have the idea that gods are born,
> And wear their clothes, and have both voice and shape.”

And again:—

> “But had the oxen or the lions hands,
> Or could with hands depict a work like men,
> Were beasts to draw the semblance of the gods,
> The horses would them like to horses sketch,
> To oxen, oxen, and their bodies make
> Of such a shape as to themselves belongs.”

Let us hear, then, the lyric poet Bacchylides speaking of the divine:—

> “Who to diseases dire[2288] never succumb,
> And blameless are; in nought resembling men.”

And also Cleanthes, the Stoic, who writes thus in a poem on the Deity:[2289]—

> “If you ask what is the nature of the good, listen—
> That which is regular, just, holy, pious,
> Self-governing, useful, fair, fitting,
> Grave, independent, always beneficial,
> That feels no fear or grief, profitable, painless,
> Helpful, pleasant, safe, friendly,
> Held in esteem, agreeing with itself: honourable,
> Humble, careful, meek, zealous,
> Perennial, blameless, ever-during.”

And the same, tacitly vilifying the idolatry of the multitude, adds:—

[2288] H. Stephanus, in his *Fragments* of Bacchylides, reads αἰκελείων (foul) instead of ἀει καὶ λίαν of the text.

[2289] Quoted in *Exhortation to the Heathen*, p. 192, *ante*, and is here corrected from the text there.

> "Base is every one who looks to opinion,
> With the view of deriving any good from it."

We are not, then, to think of God according to the opinion of the multitude.

> "For I do not think that secretly,
> Imitating the guise of a scoundrel,
> He would go to thy bed as a man,"

says Amphion to Antiope. And Sophocles plainly writes:—

> "His mother Zeus espoused,
> Not in the likeness of gold, nor covered
> With swan's plumage, as the Pleuronian girl
> He impregnated; but an out and out man."

He further proceeds, and adds:—

> "And quick the adulterer stood on the bridal steps."

Then he details still more plainly the licentiousness of the fabled Zeus:—

> "But he nor food nor cleansing water touched,
> But heart-stung went to bed, and that whole night
> Wantoned."

But let these be resigned to the follies of the theatre.

Heraclius plainly says: "But of the word which is eternal men are not able to understand, both before they have heard it, and on first hearing it." And the lyrist Melanippides says in song:—

> "Hear me, O Father, Wonder of men,
> Ruler of the ever-living soul."

And Parmenides the great, as Plato says in the *Sophist*, writes of God thus:—

> "Very much, since unborn and indestructible He is,
> Whole, only-begotten, and immoveable, and unoriginated."

Hesiod also says:—

> "For He of the immortals all is King and Lord.

With God[2290] none else in might may strive.”

Nay more, Tragedy, drawing away from idols, teaches to look up to heaven. Sophocles, as Hecatæus, who composed the histories in the work about Abraham and the Egyptians, says, exclaims plainly on the stage:—

“One in very truth, God is One,
Who made the heaven and the far-stretching earth,
The Deep’s blue billow, and the might of winds.
But of us mortals, many erring far 471
In heart, as solace for our woes, have raised
Images of gods—of stone, or else of brass,
Or figures wrought of gold or ivory;
And sacrifices and vain festivals
To these appointing, deem ourselves devout.”

And Euripides on the stage, in tragedy, says:—

“Dost thou this lofty, boundless Ether see,
Which holds the earth around in the embrace
Of humid arms? This reckon Zeus,
And this regard as God.”

And in the drama of Pirithous, the same writes those lines in tragic vein:—

“Thee, self-sprung, who on Ether’s wheel
Hast universal nature spun,
Around whom Light and dusky spangled Night,
The countless host of stars, too, ceaseless dance.”

For there he says that the creative mind is self-sprung. What follows applies to the universe, in which are the opposites of light and darkness.

Æschylus also, the son of Euphorion, says with very great solemnity of God:—

“Ether is Zeus, Zeus earth, and Zeus the heaven;
The universe is Zeus, and all above.”

[2290] This is quoted in *Exhortation to the Heathen*, p. 192, ch. vii. The reading varies, and it has been variously amended. Θεῷ is substituted above for σἐο. Perhaps the simplest of the emendations proposed on this passage is the change of σέο into σοί, *with Thee.*

I am aware that Plato assents to Heraclitus, who writes: “The one thing that is wise alone will not be expressed, and means the name of Zeus.” And again, “Law is to obey the will of one.” And if you wish to adduce that saying, “He that hath ears to hear, let him hear,” you will find it expressed by the Ephesian[2291] to the following effect: “Those that hear without understanding are like the deaf. The proverb witnesses against them, that when present they are absent.”

But do you want to hear from the Greeks expressly of one first principle? Timæus the Locrian, in the work on Nature, shall testify in the following words: “There is one first principle of all things unoriginated. For were it originated, it would be no longer the first principle; but the first principle would be that from which it originated.” For this true opinion was derived from what follows: “Hear,” it is said, “O Israel; the Lord thy God is one, and Him only shalt thou serve.”[2292]

> “Lo[2293] He all sure and all unerring is,”

says the Sibyl.

Homer also manifestly mentions the Father and the Son by a happy hit of divination in the following words:—

> “If Outis,[2294] alone as thou art, offers thee violence,
> And there is no escaping disease sent by Zeus,—
> For the Cyclopes heed not Ægis-bearing Zeus.”[2295]

And before him Orpheus said, speaking of the point in hand:—

> “Son of great Zeus, Father of Ægis-bearing Zeus.”

And Xenocrates the Chalcedonian, who mentions the supreme Zeus and the inferior Zeus, leaves an indication of the Father and the Son. Homer, while representing the gods as subject to human passions, appears to know the Divine Being, whom Epicurus does not so revere. He says accordingly:—

> “Why, son of Peleus, mortal as thou art,

[2291] Heraclitus

[2292] Deut vi. 4.

[2293] See *Exhortation*, p. 194, where for “So” read “Lo.”

[2294] “Οὔτις, Noman, Nobody: a fallacious name assumed by Ulysses (with a primary allusion to μς, τις, μῆτις, *Odyss.*, xx. 20), to deceive Polyphemus.”—Liddell and Scott. The third line is 274 of same book.

[2295] *Odyss.*, ix. 410.

With swift feet me pursuest, a god
Immortal? Hast thou not yet known
That I am a god?”[2296]

For he shows that the Divinity cannot be captured by a mortal, or apprehended either with feet, or hands, or eyes, or by the body at all. “To whom have ye likened the Lord? or to what likeness have ye likened Him?” says the Scripture.[2297] Has not the artificer made the image? or the goldsmith, melting the gold, has gilded it, and what follows.

The comic poet Epicharmus speaks in the *Republic* clearly of the Word in the following terms:—

“The life of men needs calculation and number alone,
And we live by number and calculation, for these save mortals.”[2298]

He then adds expressly:—

“Reason governs mortals, and alone preserves manners.”

Then:—

“There is in man reasoning; and there is a divine Reason.[2299]
Reason is implanted in man to provide for life and sustenance,
But divine Reason attends the arts in the case of all,
Teaching them always what it is advantageous to do.
For it was not man that discovered art, but God brought it;
And the Reason of man derives its origin from the divine Reason.”

The Spirit also cries by Isaiah: “Wherefore the multitude of sacrifices? saith the Lord. I am full of holocausts of rams, and the fat of lambs and the blood of bulls I wish not;” and a little after adds: “Wash you, and be clean. Put away wickedness from your souls,”[2300] and so forth.

Menander, the comic poet, writes in these very words:—

“If one by offering sacrifice, a crowd

[2296] *Iliad.* xxii. 8.

[2297] Isa. xl. 18, 25.

[2298] All these lines from Epicharmus: they have been rendered as amended by Grotius.

[2299] λόγος [or Word].

[2300] Isa. i. 11, 16.

Of bulls or kids, O Pamphilus, by Zeus.
Or such like things; by making works of art,
Garments of gold or purple, images
Of ivory or emerald, deems by these
God can be made propitious, he does err,
And has an empty mind. For the man must prove
A man of worth, who neither maids deflowers,
Nor an adulterer is, nor steals, nor kills
For love of worldly wealth, O Pamphilus.
Nay, covet not a needle's thread. For God
Thee sees, being near beside thee." . . . [2301]

"I am a God at hand," it is said by Jeremiah,[2302] "and not a God afar off. Shall a man do aught in secret places, and I shall not see him?"

And again Menander, paraphrasing that Scripture, "Sacrifice a sacrifice of righteousness, and trust in the Lord,"[2303] thus writes:—

"And not a needle even that is
Another's ever covet, dearest friend;
For God in righteous works delights, and so
Permits him to increase his worldly wealth,
Who toils, and ploughs the land both night and day.
But sacrifice to God, and righteous be,
Shining not in bright robes, but in thy heart;
And when thou hear'st the thunder, do not flee,
Being conscious to thyself of nought amiss,
Good sir, for thee God ever present sees."[2304]

"Whilst thou art yet speaking," says the Scripture, "I will say, Lo, here I am."[2305]

Again Diphilus, the comic poet, discourses as, follows on the judgment:—

[2301] This passage, with four more lines, is quoted by Justin Martyr [*De Monarchia*, vol. i. p. 291, this series], and ascribed by him to Philemon.

[2302] Jer. xxiii. 23, 24.

[2303] Ps. iv. 5.

[2304] In Justin Martyr, in the place above quoted, these lines are joined to the preceding. They are also quoted by Eusebius, but differently arranged. The translation adopts the arrangement of Grotius.

[2305] Isa. lxv. 24.

“Think’st thou, O Niceratus, that the dead,
Who in all kinds of luxury in life have shared,
Escape the Deity, as if forgot?
There is an eye of justice, which sees all.
For two ways, as we deem, to Hades lead—
One for the good, the other for the bad.
But if the earth hides both for ever, then
Go plunder, steal, rob, and be turbulent.
But err not. For in Hades judgment is,
Which God the Lord of all will execute,
Whose name too dreadful is for me to name,
Who gives to sinners length of earthly life.
If any mortal thinks, that day by day,
While doing ill, he eludes the gods’ keen sight,
His thoughts are evil; and when justice has
The leisure, he shall then detected be
So thinking. Look, whoe’er you be that say
That there is not a God. There is, there is.
If one, by nature evil, evil does,
Let him redeem the time; for such as he
Shall by and by due punishment receive.”[2306]

And with this agrees the tragedy[2307] in the following lines:—

“For there shall come, shall come[2308] that point of time,
When Ether, golden-eyed, shall ope its store
Of treasured fire; and the devouring flame,
Raging, shall burn all things on earth below,
And all above.” …

And after a little he adds:—

“And when the whole world fades,
And vanished all the abyss of ocean’s waves,

[2306] These lines are quoted by Justin (*De Monarchia* [vol. i. p. 291, this series]), but ascribed by him part to Philemon, part to Euripides.

[2307] Ascribed by Justin to Sophocles.

[2308] Adopting the reading κεῖνος instead of καινός in the text.

And earth of trees is bare; and wrapt in flames,
The air no more begets the winged tribes;
Then He who all destroyed, shall all restore."

We shall find expressions similar to these also in the Orphic hymns, written as follows:—

"For having hidden all, brought them again
To gladsome light, forth from his sacred heart,
Solicitous."

And if we live throughout holily and righteously, we are happy here, and shall be happier after our departure hence; not possessing happiness for a time, but enabled to rest in eternity.

"At the same hearth and table as the rest
Of the immortal gods, we sit all free
Of human ills, unharmed,"

says the philosophic poetry of Empedocles. And so, according to the Greeks, none is so great as to be above judgment, none so insignificant as to escape its notice.

And the same Orpheus speaks thus:—

"But to the word divine, looking, attend,
Keeping aright the heart's receptacle
Of intellect, and tread the straight path well,
And only to the world's immortal King
Direct thy gaze."[2309]

And again, respecting God, saying that He was invisible, and that He was known to but one, a Chaldean by race—meaning either by this Abraham or his son—he speaks as follows:—

"But one a scion of Chaldean race;
For he the sun's path knew right well,
And how the motion of the sphere about
The earth proceeds, in circle moving
Equally around its axis, how the winds
Their chariot guide o'er air and sea."

[2309] Quoted in *Exhortation*, p. 193.

Then, as if paraphrasing the expression, “Heaven is my throne, and earth is my footstool,”[2310] he adds:—

“But in great heaven, He is seated firm
Upon a throne of gold, and ’neath His feet
The earth. His right hand round the ocean’s bound
He stretches; and the hills’ foundations shake
To the centre at His wrath, nor can endure
His mighty strength. He all celestial is,
And all things finishes upon the earth.
He the Beginning, Middle is, and End.
But Thee I dare not speak. In limbs
And mind I tremble. He rules from on high.”

And so forth. For in these he indicates these prophetic utterances: “If Thou openest the heaven, trembling shall seize the mountains from Thy presence; and they shall melt, as wax melteth before the fire;”[2311] and in Isaiah, “Who hath measured the heaven with a span, and the whole earth with His fist?[2312] Again, when it is said:—

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“Ruler of Ether, Hades, Sea, and Land,
Who with Thy bolts Olympus’ strong-built home
Dost shake. Whom demons dread, and whom the throng
Of gods do fear. Whom, too, the Fates obey,
Relentless though they be. O deathless One,
Our mother’s Sire! whose wrath makes all things reel;
Who mov’st the winds, and shroud’st in clouds the world,
Broad Ether cleaving with Thy lightning gleams,—
Thine is the order ’mongst the stars, which run
As Thine unchangeable behests direct.
Before Thy burning throne the angels wait,
Much-working, charged to do all things, for men.
Thy young Spring shines, all prank’d with purple flowers;
Thy Winter with its chilling clouds assails;
Thine Autumn noisy Bacchus distributes.”

[2310] Isa. lxvi. 1.

[2311] Isa. lxiv. 1, 2; xl. 12.

[2312] [On the *Orphica*, see Lewis’ *Plato cont. Ath.*, p. 99.]

Then he adds, naming expressly the Almighty God:—

> “Deathless Immortal, capable of being
> To the immortals only uttered! Come,
> Greatest of gods, with strong Necessity.
> Dread, invincible, great, deathless One,
> Whom Ether crowns.” …

By the expression “Sire of our Mother” (μητροπάτωρ) he not only intimates creation out of nothing, but gives occasion to those who introduce emissions of imagining a consort of the Deity. And he paraphrases those prophetic Scripture—that in Isaiah, “I am He that fixes the thunder, and creates the wind; whose hands have founded the host of heaven;”[2313] and that in Moses, “Behold, behold that I am He, and there is no god beside me: I will kill, and I will make to live; I will smite, and I will heal: and there is none that shall deliver out of my hands.”[2314]

> “And He, from good, to mortals planteth ill,
> And cruel war, and tearful woes,”

according to Orpheus.

Such also are the words of the Parian Archilochus.

> “O Zeus, thine is the power of heaven, and thou
> Inflict’st on men things violent and wrong.”[2315]

Again let the Thracian Orpheus sing to us:—

> “His right hand all around to ocean’s bound
> He stretches; and beneath His feet is earth.”

These are plainly derived from the following: “The Lord will save the inhabited cities, and grasp the whole land in His hand like a nest;”[2316] “It is the Lord that made the earth by His power,” as saith Jeremiah, “and set up the earth by His wisdom.”[2317] Further, in addition to these, Phocylides, who calls the angels demons, explains in the following words that some of them are good, and others bad (for we also have learned that some are apostate):—

[2313] Amos iv. 13.

[2314] Deut. xxxii. 39.

[2315] For οὐρανοὺς ὸρᾶς we read ἀνθρώπους (which is the reading of Eusebius); and δρῇς (Sylburgius’s conjecture), also from Eusebius, instead of ἃ θέμις ἀθέμιστα.

[2316] Isa. x. 14.

[2317] Jer. x. 12.

> “Demons there are—some here, some there—set over men;
> Some, on man’s entrance [into life], to ward off ill.”

Rightly, then, also Philemon, the comic poet demolishes idolatry in these words:—

> “Fortune is no divinity to us:
> There’s no such god. But what befalls by chance
> And of itself to each, is Fortune called.”

And Sophocles the tragedian says:—

> “Not even the gods have all things as they choose,
> Excepting Zeus; for he beginning is and end.”

And Orpheus:—

> “One Might, the great, the flaming heaven, was
> One Deity. All things one Being were; in whom
> All these revolve fire, water, and the earth.”

And so forth.

Pindar, the lyric poet, as if in Bacchic frenzy, plainly says:—

> “What is God? The All.”

And again:—

> “God, who makes all mortals.”

And when he says,—

> “How little, being a man, dost thou expect
> Wisdom for man? ’Tis hard for mortal mind
> The counsels of the gods to scan; and thou
> Wast of a mortal mother born,”

he drew the thought from the following: “Who hath known the mind of the Lord, or who was His counsellor?”[2318] Hesiod, too, agrees with what is said above, in what he writes:—

[2318] Isa. xl. 13.

“No prophet, sprung of men that dwell on earth,
Can know the mind of Ægis-bearing Zeus.”

Similarly, then, Solon the Athenian, in the *Elegies*, following Hesiod, writes:—

“The immortal’s mind to men is quite unknown.”

Again Moses, having prophesied that the woman would bring forth in trouble and pain, on account of transgression, a poet not undistinguished writes:—

“Never by day
From toil and woe shall they have rest, nor yet
By night from groans. Sad cares the gods to men
Shall give.”

Further, when Homer says,—

“The Sire himself the golden balance held,”[2319]

he intimates that God is just.

And Menander, the comic poet, in exhibiting God, says:—

“To each man, on his birth, there is assigned
A tutelary Demon, as his life’s good guide.
For that the Demon evil is, and harms
A good life, is not to be thought.”

Then he adds:—

“῞Απαντα δ’ ἀγαθὸν εἰναι τὸν Θεόν,”

meaning either “that every one good is God,” or, what is preferable, “that God in all things is good.” 474

Again, Æschylus the tragedian, setting forth the power of God, does not shrink from calling Him the Highest, in these words:—

“Place God apart from mortals; and think not
That He is, like thyself, corporeal.
Thou know’st Him not. Now He appears as fire,

[2319] *Iliad*, viii. 69.

Dread force; as water now; and now as gloom;
And in the beasts is dimly shadowed forth,
In wind, and cloud, in lightning, thunder, rain;
And minister to Him the seas and rocks,
Each fountain and the water's floods and streams.
The mountains tremble, and the earth, the vast
Abyss of sea, and towering height of hills,
When on them looks the Sovereign's awful eye:
Almighty is the glory of the Most High God."[2320]

Does he not seem to you to paraphrase that text, "At the presence of the Lord the earth trembles?"[2321] In addition to these, the most prophetic Apollo is compelled—thus testifying to the glory of God—to say of Athene, when the Medes made war against Greece, that she besought and supplicated Zeus for Attica. The oracle is as follows:—

"Pallas cannot Olympian Zeus propitiate,
Although with many words and sage advice she prays;
But he will give to the devouring fire many temples of the immortals,
Who now stand shaking with terror, and bathed in sweat;"[2322]

and so forth.

Thearidas, in his book *On Nature*, writes: "There was then one really true beginning [first principle] of all that exist"—one. For that Being in the beginning is one and alone."

"Nor is there any other except the Great King,"

says Orpheus. In accordance with whom, the comic poet Diphilus says very sententiously,[2323] the

"Father of all,
To Him alone incessant reverence pay,

[2320] These lines of Æschylus are also quoted by Justyn Martyr (*De Monarchia*, vol. i. p. 290). Dread force, ἄπλατος ὁρμή: Eusebius reads ὁρμῇ, dative. J. Langus has suggested (ἄπλαστος) uncreated; ἄπληστος (insatiate) has also been suggested. The epithet of the text, which means primarily unapproachable, then dread or terrible, is applied by Pindar to fire.

[2321] Ps. lxviii. 8. [Comp. Coleridge's *Hymn in Chamounix*.]

[2322] This Pythian oracle is given by Herodotus, and is quoted also by Eusebius and Theodoret.

[2323] γνωμικώτατα. Eusebius reads γενιικώτατον, agreeing with πατὲρα.

> The inventor and the author of such blessings.”

Rightly therefore Plato “accustoms the best natures to attain to that study which formerly we said was the highest, both to see the good and to accomplish that ascent. And this, as appears, is not the throwing of the potsherds;[2324] but the turning round of the soul from a nocturnal day to that which is a true return to that which really is, which we shall assert to be the true philosophy.” Such as are partakers of this he judges[2325] to belong to the golden race, when he says: “Ye are all brethren; and those who are of the golden race are most capable of judging most accurately in every respect.”[2326]

The Father, then, and Maker of all things is apprehended by all things, agreeably to all, by innate power and without teaching,—things inanimate, sympathizing with the animate creation; and of living beings some are already immoral, working in the light of day. But of those that are still mortal, some are in fear, and carried still in their mother’s womb; and others regulate themselves by their own independent reason. And of men all are Greeks and Barbarians. But no race anywhere of tillers of the soil, or nomads, and not even of dwellers in cities, can live, without being imbued with the faith of a superior being.[2327] Wherefore every eastern nation, and every nation touching the western shore; or the north, and each one towards the south,[2328]—all have one and the same preconception respecting Him who hath appointed government; since the most universal of His operations equally pervade all. Much more did the philosophers among the Greeks, devoted to investigation, starting from the Barbarian philosophy, attribute providence[2329] to the “Invisible, and sole, and most powerful, and most skilful and supreme cause of all things most beautiful;”—not knowing the inferences from these truths, unless instructed by us, and not even how God is to be known naturally; but only, as we have already often said, by a true periphrasis.[2330] Rightly therefore the apostle says, “Is He the God of the Jews only, and not also of the Greeks?”—not only saying prophetically that of the Greeks believing Greeks would know God;[2331] but also intimating that in power the Lord is the God of all, and truly Universal King. For they know neither what He is, nor how He is Lord, and Father, and Maker, nor the rest of the system of the truth, without being taught by it. Thus also the prophetic utterances have the same force as the apostolic word. For Isaiah says, “If ye say, We trust in the Lord our God: now make an alliance with my Lord the king of the Assyrians.” And he adds: “And now, was it without the Lord that we came up to this land to make war against it?”[2332] And Jonah, himself a prophet, intimates the same thing in what he says: “And the shipmaster came to him, and said to him, Why dost thou snore? Rise, call on thy God, that He may save us, and that we may not perish.”[2333] For the expression “thy God” he makes as if to one who knew Him by way of knowledge; and the expression, “that God may save us,” revealed the consciousness in the minds of heathens who had applied their mind to the Ruler of all, but had 475 not yet believed. And again the same: “And he said to them, I am the servant of the Lord; and I fear the Lord, the God of heaven.” And again the same: “And he said, Let us by no means perish for the life of this man.” And Malachi the prophet plainly exhibits God saying, “I will not accept sacrifice at your hands. For from the rising of the sun to its going down, My name is glorified among the Gentiles; and in every place sacrifice is offered to Me.”[2334] And again: “Because I am a great King, saith the Lord omnipotent; and My name is manifest among the nations.” What name? The Son declaring the Father among the Greeks who have believed.

[2324] A game in which a potsherd with a black and white side was cast on a line; and as the black or white turned up, one of the players fled and the other pursued.

[2325] Eusebius has κρίνει, which we have adopted, for κρίνειν of the text.

[2326] Plato, *Rep.*, book vii.

[2327] [Pearson, *On the Creed*, p. 47.]

[2328] According to the reading in Eusebius, πᾶν ἔθνος ἑῷον πᾶν δὲ ἑσπερίων ἠόνων, βόρειόν τε καὶ τό, κ.τ.λ.

[2329] Instead of πρόνοιαν, Eusebius has προνομίαν (privilege).

[2330] Clement seems to mean that they knew God only in a roundabout and inaccurate way. The text has περίφασιν; but περίφρασιν, which is in Eusebius, is preferable.

[2331] [See p. 379, Elucidation I., *supra*.]

Plato in what follows gives an exhibition of free-will: “Virtue owns not a master; and in proportion as each one honours or dishonours it, in that proportion he will be a partaker of it. The blame lies in the exercise of free choice.” But God is blameless. For He is never the author of evil.

“O warlike Trojans,” says the lyric poet,[2335]—

“High ruling Zeus, who beholds all things,
Is not the cause of great woes to mortals;
But it is in the power of all men to find
Justice, holy, pure,
Companion of order,
And of wise Themis
The sons of the blessed are ye
In finding her as your associate.”

[2332] Isa xxxvi. 7, 8, 10.

[2333] Jonah i. 6, 9, 14.

[2334] Mal. i. 10, 11, 14. [The prophetic present-future.]

[2335] Perhaps Bacchylides.

And Pindar expressly introduces also Zeus Soter, the consort of Themis, proclaiming him King, Saviour, Just, in the following lines:—

> “First, prudent Themis, of celestial birth,
> On golden steeds, by Ocean’s rock,
> The Fates brought to the stair sublime,
> The shining entrance of Olympus,
> Of Saviour Zeus for aye[2336] to be the spouse,
> And she, the Hours, gold-diademed, fair-fruited, good, brought forth.”[2337]

He, then, who is not obedient to the truth, and is puffed up with human teaching, is wretched and miserable, according to Euripides:—

> “Who these things seeing, yet apprehends not God,
> But mouthing lofty themes, casts far
> Perverse deceits; stubborn in which, the tongue
> Its shafts discharges, about things unseen,
> Devoid of sense.”

Let him who wishes, then, approaching to the true instruction, learn from Parmenides the Eleatic, who promises:—

> “Ethereal nature, then, and all the signs
> In Ether thou shall know, and the effects,
> All viewless, of the sacred Sun’s clear torch
> And whence produced. The round-eyed Moon’s
> Revolving influences and nature thou
> Shall learn; and the ensphering heaven shall know;
> Whence sprung; and how Necessity took it
> And chained so as to keep the starry bounds.”

And Metrodorus, though an Epicurean, spoke thus, divinely inspired: “Remember, O Menestratus, that, being a mortal endowed with a circumscribed life, thou hast in thy soul ascended, till thou hast seen endless time, and the infinity of things; and what is to be, and what has been;” when with the blessed choir, according to Plato, we shall gaze on the blessed sight and vision; we following with Zeus, and others with other deities, if we may be permitted so to say, to receive initiation into the most blessed mystery: which we shall celebrate, ourselves being perfect and untroubled by the ills which awaited us at the end of our time; and introduced to the knowledge of perfect and tranquil visions, and contemplating them in pure sunlight; we ourselves pure, and now no longer distinguished by that, which, when carrying it about, we call the body, being bound to it like an oyster to its shell.

[2336] ἀρχαίαν.

[2337] The reading of H. Stephanus, ἀγαθὰς Ὥρας, is adopted in the translation. The text has ἀγαθὰ σωτῆρας. Some supply Ὦρας, and at the same time retain σωτῆρας.

The Pythagoreans call heaven the Antichthon [the opposite Earth]. And in this land, it is said by Jeremiah, "I will place thee among the children, and give thee the chosen land as inheritance of God Omnipotent;"[2338] and they who inherit it shall reign over the earth. Myriads on myriads of examples[2339] rush on my mind which might adduce. But for the sake of symmetry the discourse must now stop, in order that we may not exemplify the saying of Agatho the tragedian:—

"Treating our by-work as work,
And doing our work as by-work."

It having been, then, as I think, clearly shown in what way it is to be understood that the Greeks were called thieves by the Lord, I willingly leave the dogmas of the philosophers. For were we to go over their sayings, we should gather together directly such a quantity of notes, in showing that the whole of the Hellenic wisdom was derived from the Barbarian philosophy. But this speculation, we shall, nevertheless, again touch on, as necessity requires, when we collect the opinions current among the Greeks respecting first principles.

But from what has been said, it tacitly devolves on us to consider in what way the Hellenic books are to be perused by the man who is able to pass through the billows in them. Therefore

"Happy is he who possesses the wealth of the divine mind,"

as appears according to Empedocles,

"But wretched he, who cares for dark opinion about the Gods."

He divinely showed knowledge and ignorance to be the boundaries of happiness and misery. "For it behoves philosophers to be acquainted with very many things," according to Heraclitus; and truly must

"He, who seeks to be good, err in many things."

[2338] Jer. iii. 19.

[2339] [This strong testimony of Clement is worthy of special note.]

It is then now clear to us, from what has been said, that the beneficence of God is eternal, and that, from an unbeginning principle, equal natural righteousness reached all, according to the worth of each several race,—never having had a beginning. For God did not make a beginning of being Lord and Good, being always what He is. Nor will He ever cease to do good, although He bring all things to an end. And each one of us is a partaker of His beneficence, as far as He wills. For the difference of the elect is made by the intervention of a choice worthy of the soul, and by exercise.

Thus, then, let our fifth Miscellany of gnostic notes in accordance with the true philosophy be brought to a close.

Elucidations.

I.

(Clement’s Hebrew, p. 446, note 8.)

On this matter having spoken in a former Elucidation (see Elucidation VIII. p. 443), I must here translate a few words from Philo Judæus. He says, “Before Abram was called, such was his name; but afterward he was named *Abraam*, by the simple duplication of one letter, which nevertheless enfolds a great significance. For Abram is expounded to mean *sublime father*, but *Abraam* means *elect father of sound*.” Philo goes on to give his personal fancies in explication of this whim. But, with Clement, Philo was an *expert*, to whom all knowledge was to be credited in his specialty. This passage, however, confirms the opinion of those who pronounce Clement destitute of Hebrew, even in its elements. No need to say that *Abram* means something like what Philo gives us, but *Abraham* is expounded in the Bible itself (Genesis 17:3). The text of the LXX, seems to have been dubious to our author’s mind, and hence he fails back on Philo. But this of itself appears decisive as to Clement’s Hebrew scholarship.

II.

(The Beetle, cap. iv. p. 449, note 6.)

Cicero notes the *scarabæus* on the tongue, as identifying Apis,[2340] the calf-god of the Egyptians. Now, this passage of our author seems to me to clear up the Scriptural word *gillulim* in Deut. xxix. 17, where the English margin reads, literally enough, *dungy-gods*. The word means, *things rolled about* (Lev. xxvi. 30; Hab. ii. 18, 19; 1 Kings xv. 12); on which compare Leighton (*St. Peter*, pp. 239, 746, and note). Scripture seems to prove that this story of Clement’s about the beetle of the Egyptians, was known to the ancient Hebrews, and was the point in their references to the *gillulim* (see *Herod.*, book iii. cap. 28., or Rawlinson’s *Trans.*, vol. ii. 353). The note in Migne *ad loc.* is also well-worthy to be consulted.

III.

(The Tetrad, cap. vi. p. 452, note 4.)

It is important to observe that “the patriarchal dispensation,” as we too carelessly speak, is pluralized by Clement. He clearly distinguishes the *three* patriarchal dispensations, as given in Adam, Noah, and Abraham; and then comes the Mosaic. The editor begs to be pardoned for referring to his venerated and gifted father’s division (sustained by Clement’s authority), which he used to insist should be further enlarged so as to subdivide the first and the last, making *seven* complete, and thus honouring the system of sevens which runs through all Scripture. Thus *Adam* embraces *Paradise*, and the *first covenant* after the fall; and the *Christian covenant* embraces a *millennial period*. So that we have (1) *Paradise*, (2) Adam, (3) Noah (4) Abraham, (5) Moses, (6) Christ (7) *a millennial period*, preluding the Judgment and the Everlasting Kingdom. My venerated and most erudite instructor in theology, the late Dr. Jarvis, in his *Church of the Redeemed*, expounds a dispensation as identified by (1) a covenant, original or renewed, (2) a sign or sacrament, and (3) a closing judgment. (See pp. 4, 5, and elsewhere in the great work I have named.) Thus (1) the Tree of Life, (2) the institution of sacrifice, (3) the rainbow, (4) circumcision, (5) the ark, (6) the baptismal and eucharistic sacraments, and (7) the same renewed and glorified by the conversion of nations are the symbols. The covenants and the judgments are easily identified, ending with the universal Judgment.

[2340] *De Nat. Deor.*, ed. Delphin., vol. xiv. p. 852.

Dr. Jarvis died, leaving his work unfinished; but the *Church of the Redeemed* is a book complete in itself, embodying the results of a vast erudition, and of a devout familiarity with Scripture. It begins with Adam, and ends with the downfall of Jerusalem (the typical judgment), which closed the Mosaic dispensation. It is written in a pellucid style, and with a fastidious use of the English language; and it is the noblest introduction to the understanding of the New Testament, with which I am acquainted. That such a work should be almost unknown in American literature, of which it should be a conspicuous ornament, is a sad commentary upon the taste of the period when it was given to the public.[2341]

IV.

(The Golden Candlestick, cap. vi. p. 452, note 6.)

The seven gifts of the Spirit seem to be prefigured in this symbol, corresponding to the seven (spirits) lamps before the throne in the vision of St. John (see Rev. i. 4, iii. 1, iv. 5, and v. 6; also Isa. xi. 1, 2, and Zech. iii. 9, and iv. 10). The prediction of Isaiah intimates the anointing of Jesus at his baptism, and the outpouring of these gifts upon the Christian Church.

V.

(Symbols, cap. vi. p. 453, note 3.)

Clement regards the symbols of the divine law as *symbols* merely, and not *images* in the sense of the Decalogue. Whatever we may think of this distinction, his argument destroys the fallacy of the *Trent Catechism*, which pleads the Levitical symbols in favour of *images* in “the likeness of holy things,” and which virtually abrogates the second commandment. Images of God the Father (crowned with the Papal tiara) are everywhere to be seen in the Latin churches, and countless images of all heavenly things are everywhere *worshipped* under the fallacy which Clement rejects. Pascal exposes the distinctions without a difference, by which God’s laws are evacuated of all force in Jesuit theology; but the hairsplitting distinctions, about “bowing down to images and *worshipping* them,” which infect the Trent theology, are equal to the worst of Pascal’s instances.[2342] It is with profound regret that I insert this testimony; but it seems necessary, because garblings of patristic authorities, which begin to appear in America, make an accurate and intelligent study of the *Ante-Nicene Fathers* a necessity for the American theologian.

[2341] Boston, 1850.

VI.

(Perfection, cap. x. p. 459, note 2.) 478

The τέλειοι of the ancient canons were rather the *complete* than the *perfect,* as understood by the ancients. Clement’s *Gnostic* is “complete,” and goes on to moral perfection. Now, does not St. Paul make a similar distinction between babes in Christ, and those “*complete* in Him?”(Col. ii. 10.) The πεπληρωμένοι of this passage, referring to the “thoroughly furnished” Christian (fully equipped for his work and warfare), has thrown light on many passages of the fathers and of the old canons, in my experience; and I merely make the suggestion for what it may be worth. See Bunsen’s *Church and Home Book* (*Hippol.*, iii. 82, 83, *et seqq.*) for the rules (1) governing all Christians, and (2) those called “the faithful,” by way of eminence. So, in our days, not all *believers* are *communicants.*

VII.

(The Unknown God, cap. xii. p. 464, note 1.)

Must we retain “too superstitious,” even in the Revised Version? (Which see *ad loc.*) Bunsen’s rendering of δεισιδαιμονία, by *demon-fear,*[2343] is not English; but it suggests the common view of scholars, upon the passage, and leads me to suppose that the learned and venerable company of revisers could not agree on any English that would answer. That St. Paul paid the Athenians a compliment, as *devout in their way*, i.e., God fearing towards their divinities, will not be denied. Clement seems to have so understood it, and hence his constant effort to show that we must recognise, in dealing with Gentiles, whatever of elementary good God has permitted to exist among them. May we not admit this principle, at least so far as to believe that Divine Providence led the Athenians to set up the very inscription which was to prompt Christ’s apostle to an ingenious interpretation, and to an equally ingenious use of it, so avoiding a direct conflict with their laws? This they had charged on him (Acts xvii. 18), as before on Socrates.

VIII.

(Xenocrates and Democritus, cap. xiii. p. 465, note 3.)

[2342] In the *Provincial Letters, passim.*

[2343] *Hippol.*, vol. iii. p. 200.

My grave and studious reader will forgive me, here, for a reference to *Stromata* of a widely different sort. *Dulce est desipere*, etc. One sometimes finds instruction and relief amid the intense nonsense of "agnostic" and other "philosophies" of our days, in turning to a healthful intellect which "answers fools according to their folly." I confess myself an occasional reader of the vastly entertaining and suggestive *Noctes* of Christopher North, which may be excused by the famous example of a Father of the Church, who delighted in Aristophanes.[2344] To illustrate this passage of Clement, then, let me refer to Professor Wilson's intense sympathy with animals. See the real eloquence of his reference to the dogs of Homer and of Sir Walter Scott.[2345] "The Ettrick Shepherd" somewhere wondered, whether some dogs are not gifted with souls; and, in the passage referred to, it is asked, whether the dog of Ulysses could have been destitute of an immortal spirit. On another occasion, Christopher breaks out with something like this: "Let me prefer the man who thinks so, to the miserable atheist whose creed is dust." He looks upon his dog "Fro," and continues (while the noble animal seems listening), "Yes, better a thousand times, O Fro, to believe that 'my faithful dog shall bear me company,' than that the soul of a Newton perishes at death," etc. How often have I regaled myself with the wholesome tonic of such dog loving sport, after turning with disgust from some God hating and mandestroying argument of "modern science," falsely so called.

IX.

(Plato's Prophecy, cap. xiv. p. 470, note 2.)

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My references at this point are worthy of being enlarged upon. I subjoin the following as additional. On this sublime passage, Jones of Nayland remarks,[2346] "The greatest moral philosopher of the Greeks declared, with a kind of prescience, that, if a man *perfectly just* were to come upon earth, he would be impoverished and scourged, and bound as a criminal; and, when he had suffered all manner of indignities, would be put to the shameful death of (suspension or) crucifixion." "Several of the Fathers," he adds, "have taken notice of this extraordinary passage in Plato, looking upon it as a prediction of the sufferings of the Just One, Jesus Christ." He refers us to Grotius (*De Veritate*, iv. sec. 12) and to Meric Casaubon (*On Credulity*, p. 135). The passage from Plato (*Rep*., ii. 5) impressed the mind of Cicero. (See his *Rep*., iii. 17.)

[2344] Chrysostom.

[2345] Vol. iv. pp. 104-107.

[2346] Works, vol. iv. p. 205.

THE STROMATA, OR MISCELLANIES

Book VI.

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CHAPTER I.—PLAN.[2347]

The sixth and also the seventh Miscellany of gnostic notes, in accordance with the true philosophy, having delineated as well as possible the ethical argument conveyed in them, and having exhibited what the Gnostic is in his life, proceed to show the philosophers that he is by no means impious, as they suppose, but that he alone is truly pious, by a compendious exhibition of the Gnostic's form of religion, as far as it is possible, without danger, to commit it to writing in a book of reference. For the Lord enjoined "to labour for the meat which endureth to eternity."[2348] And the prophet says, "Blessed is he that soweth into all waters, whose ox and ass tread,"[2349] [that is,] the people, from the Law and from the Gentiles, gathered into one faith.

"Now the weak eateth herbs," according to the noble apostle.[2350] *The Instructor*, divided by us into three books, has already exhibited the training and nurture up from the state of childhood, that is, the course of life which from elementary instruction grows by faith; and in the case of those enrolled in the number of men, prepares beforehand the soul, endued with virtue, for the reception of gnostic knowledge. The Greeks, then, clearly learning, from what shall be said by us in these pages, that in profanely persecuting the God-loving man, they themselves act impiously; then, as the notes advance, in accordance with the style of the *Miscellanies*, we must solve the difficulties raised both by Greeks and Barbarians with respect to the coming of the Lord.

In a meadow the flowers blooming variously, and in a park the plantations of fruit trees, are not separated according to their species from those of other kinds. If some, culling varieties, have composed learned collections, Meadows, and Helicons, and Honeycombs, and Robes; then, with the things which come to recollection by haphazard, and are expurgated neither in order nor expression, but purposely scattered, the form of the *Miscellanies* is promiscuously variegated like a meadow. And such being the case, my notes shall serve as kindling sparks; and in the case of him, who is fit for knowledge, if he chance to fall in with them, research made with exertion will turn out to his benefit and advantage. For it is right that labour should precede not only food but also, much more knowledge, in the case of those that are advancing to the eternal and blessed salvation by the "strait and narrow way," which is truly the Lord's.

Our knowledge, and our spiritual garden, is the Saviour Himself; into whom we are planted, being transferred and transplanted, from our old life, into the good land. And transplanting contributes to fruitfulness. The Lord, then, into whom we have been transplanted, is the Light and the true Knowledge.

[2347] [ON CLEMENT'S *PLAN*, SEE ELUCIDATION I. P. 342, *SUPRA*.]

[2348] John vi. 27.

[2349] Isa. xxxii. 20.

[2350] Rom. xiv. 2.

Now knowledge is otherwise spoken of in a twofold sense: that, commonly so called, which appears in all men (similarly also comprehension and apprehension), universally, in the knowledge of individual objects; in which not only the rational powers, but equally the irrational, share, which I would never term knowledge, inasmuch as the apprehension of things through the senses comes naturally. But that which *par excellence* is termed knowledge, bears the impress of judgment and reason, in the exercise of which there will be rational cognitions alone, applying purely to objects of thought, and resulting from the bare energy of the soul. “He is a good man,” says David,[2351] “who pities” (those ruined through error), “and lends” (from the communication of the word of truth) not at haphazard, for “he will dispense his words in judgment:” with profound calculation, “he hath dispersed, he hath given to the poor.”

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[2351] Ps. cxii. 5, 9.

CHAPTER II.—THE SUBJECT OF PLAGIARISMS RESUMED. THE GREEKS PLAGIARIZED FROM ONE ANOTHER.

Before handling the point proposed, we must, by way of preface, add to the close of the fifth book what is wanting. For since we have shown that the symbolical style was ancient, and was employed not only by our prophets, but also by the majority of the ancient Greeks, and by not a few of the rest of the Gentile Barbarians, it was requisite to proceed to the mysteries of the initiated. I postpone the elucidation of these till we advance to the confutation of what is said by the Greeks on first principles; for we shall show that the mysteries belong to the same branch of speculation. And having proved that the declaration of Hellenic thought is illuminated all round by the truth, bestowed on us in the Scriptures, taking it according to the sense, we have proved, not to say what is invidious, that the theft of the truth passed to them.

Come, and let us adduce the Greeks as witnesses against themselves to the theft. For, inasmuch as they pilfer from one another, they establish the fact that they are thieves; and although against their will, they are detected, clandestinely appropriating to those of their own race the truth which belongs to us. For if they do not keep their hands from each other, they will hardly do it from our authors. I shall say nothing of philosophic dogmas, since the very persons who are the authors of the divisions into sects, confess in writing, so as not to be convicted of ingratitude, that they have received from Socrates the most important of their dogmas. But after availing myself of a few testimonies of men most talked of, and of repute among the Greeks, and exposing their plagiarizing style, and selecting them from various periods, I shall turn to what follows.

Orpheus, then, having composed the line:—

> "Since nothing else is more shameless and wretched than woman,"

Homer plainly says:—

> "Since nothing else is more dreadful and shameless than a woman."[2352]

And Musæus having written:—

> "Since art is greatly superior to strength,"—

Homer says:—

> "By art rather than strength is the woodcutter greatly superior."[2353]

[2352] *Odyss.*, xi. 427.

[2353] Homer, *Iliad*, xxiii. 315: μέγ᾽ ἀμείνων is found in the *Iliad* as in Musæus. In the text occurs instead περιγίνεται, which is taken from line 318. "By art rather than strength is the woodcutter greatly superior; By art

Again, Musæus having composed the lines:—

> "And as the fruitful field produceth leaves,
> And on the ash trees some fade, others grow,
> So whirls the race of man its leaf,"[2354]—

Homer transcribes:—

> "Some of the leaves the wind strews on the ground.
> The budding wood bears some; in time of spring,
> They come. So springs one race of men, and one departs."[2355]

Again, Homer having said:—

> "It is unholy to exult over dead men,"[2356]

Archilochus and Cratinus write, the former:—

> "It is not noble at dead men to sneer;"

and Cratinus in the *Lacones:—*

> "For men 'tis dreadful to exult
> Much o'er the stalwart dead."

Again, Archilochus, transferring that Homeric line:—

> "I erred, nor say I nay: instead of many"[2357]—

writes thus:—

> "I erred, and this mischief hath somehow seized another."

As certainly also that line:—

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the helmsman on the dark sea Guides the swift ship when driven by winds; By art one charioteer excels (περιγίνεται) another. *Iliad*, xxiii. 315–318.

[2354] φύλλον, for which Sylburg, suggests φῦλον.

[2355] *Iliad*, vi. 147–149.

[2356] *Odyss.*, xxii. 412.

[2357] *Iliad*, ix. 116.

"Even-handed[2358] war the slayer slays."[2359]

He also, altering, has given forth thus:—

"I will do it.
For Mars to men in truth is evenhanded."[2360]

Also, translating the following:—

"The issues of victory among men depend on the gods,"[2361]

he openly encourages youth, in the following iambic:—

"Victory's issues on the gods depend."

Again, Homer having said:—

"With feet unwashed sleeping on the ground,"[2362]

Euripides writes in *Erechtheus:—*

"Upon the plain spread with no couch they sleep,
Nor in the streams of water lave their feet."

Archilochus having likewise said:—

"But one with this and one with that
His heart delights,"—

in correspondence with the Homeric line:—

"For one in these deeds, one in those delights,"[2363]—

Euripides says in *Œneus:—*

[2358] Ξυνός. So Livy, "communis Mars;" and Cicero, "cum omnis belli Mars comunis."

[2359] *Iliad*, xviii. 309.

[2360] Ξυνός. So Livy, "communis Mars;" and Cicero, "cum omnis belli Mars comunis."

[2361] The text has: Νίκης ἀνθρώποισι θεῶν ἐκ πείρατα κεῖται. In *Iliad*, vii. 101, 102, we read: αὐτὰρ ὕϋερθεν Νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.

[2362] *Iliad*, xvi. 235.

[2363] *Odyss.*, xiv. 228.

> “But one in these ways, one in those, has more delight.” 482

And I have heard Æschylus saying:—

> “He who is happy ought to stay at home;
> There should he also stay, who speeds not well.”

And Euripides, too, shouting the like on the stage:—

> “Happy the man who, prosperous, stays at home.”

Menander, too, on comedy, saying:—

> “He ought at home to stay, and free remain,
> Or be no longer rightly happy.”

Again, Theognis having said:—

> “The exile has no comrade dear and true,”—

Euripides has written:—

> “Far from the poor flies every friend.”

And Epicharmus, saying:—

> “Daughter, woe worth the day!
> Thee who art old I marry to a youth;”[2364]

and adding:—

> “For the young husband takes some other girl,
> And for another husband longs the wife,”—

Euripides[2365] writes:—

> “’Tis bad to yoke an old wife to a youth;
> For he desires to share another’s bed,
> And she, by him deserted, mischief plots.”

[2364] The text is corrupt and unintelligible. It has been restored as above.

[2365] In some lost tragedy.

Euripides having, besides, said in the *Medea:—*

> "For no good do a bad man's gifts,"—

Sophocles in *Ajax Flagellifer* utters this iambic:—

> "For foes' gifts are no gifts, nor any boon."[2366]

Solon having written:—

> "For surfeit insolence begets,
> When store of wealth attends."

Theognis writes in the same way:—

> "For surfeit insolence begets,
> When store of wealth attends the bad."

Whence also Thucydides, in the *Histories*, says: "Many men, to whom in a great degree, and in a short time, unlooked-for prosperity comes, are wont to turn to insolence." And Philistus[2367] likewise imitates the same sentiment, expressing himself thus: "And the many things which turn out prosperously to men, in accordance with reason, have an incredibly dangerous[2368] tendency to misfortune. For those who meet with unlooked success beyond their expectations, are for the most part wont to turn to insolence." Again, Euripides having written:—

> "For children sprung of parents who have led
> A hard and toilsome life, superior are;"

Critias writes: "For I begin with a man's origin: how far the best and strongest in body will he be, if his father exercises himself, and eats in a hardy way, and subjects his body to toilsome labour; and if the mother of the future child be strong in body, and give herself exercise."

Again, Homer having said of the Hephæstus-made shield:—

> "Upon it earth and heaven and sea he made,
> And Ocean's rivers' mighty strength portrayed,"

[2366] Said by Ajax of the sword received from Hector, with which he killed himself.

[2367] The imitator of Thucydides, said to be weaker but clearer than his model. He is not specially clear here.

[2368] The text has, ἀσφαλέστερα παρὰ δόξαν καὶ κακοπραγίαν: for which Lowth reads, ἐπισφαλέστερα πρὸς κακοπραγίαν, as translated above.

Pherecydes of Syros says:—“Zas makes a cloak large and beautiful, and works on it earth and Ogenus, and the palace of Ogenus.”

And Homer having said:—

> “Shame, which greatly hurts a man or helps,”[2369]—

Euripides writes in *Erechtheus:—*

> “Of shame I find it hard to judge;
> ’Tis needed. ’Tis at times a great mischief.”

Take, by way of parallel, such plagiarisms as the following, from those who flourished together, and were rivals of each other. From the *Orestes* of Euripides:—

> “Dear charm of sleep, aid in disease.”

From the *Eriphyle* of Sophocles:—

> “Hie thee to sleep, healer of that disease.”

And from the *Antigone* of Sophocles:—

> “Bastardy is opprobrious in name; but the nature is equal;”[2370]

And from the *Aleuades* of Sophocles:—

> “Each good thing has its nature equal.”

Again, in the *Ctimenus*[2371] of Euripides:—

> “For him who toils, God helps;”

And in the *Minos* of Sophocles;

> “To those who act not, fortune is no ally;”

[2369] *Iliad*, xxiv. 44, 45. Clement’s quotation differs somewhat from the passage as it stands in Homer.

[2370] The text has δοίῃ, which Stobæus has changed into δ’ ἴ́σῃ, as above. Stobæus gives this quotation as follows:— “The bastard has equal strength with the legitimate; Each good thing has its nature legitimate.”

[2371] As no play bearing this name is mentioned by any one else, various conjectures have been made as to the true reading; among which are Clymene Temenos or Temenides.

And from the *Alexander* of Euripides:—

> “But time will show; and learning, by that test,
> I shall know whether thou art good or bad;”

And from the *Hipponos* of Sophocles:—

> “Besides, conceal thou nought; since Time,
> That sees all, hears all, all things will unfold.”

But let us similarly run over the following; for Eumelus having composed the line,

> “Of Memory and Olympian Zeus the daughters nine,”

Solon thus begins the elegy:—

> “Of Memory and Olympian Zeus the children bright.”

Again, Euripides, paraphrasing the Homeric line:—

> “What, whence art thou? Thy city and thy parents, where?”[2372] 483

employs the following iambics in *Ægeus:—*

> “What country shall we say that thou hast left
> To roam in exile, what thy land—the bound
> Of thine own native soil? Who thee begat?
> And of what father dost thou call thyself the son?”

And what? Theognis[2373] having said:—

> “Wine largely drunk is bad; but if one use
> It with discretion, ’tis not bad, but good,”—

does not Panyasis write?

> “Above the gods’ best gift to men ranks wine,

[2372] *Odyss.*, xiv. 187.

[2373] [See, *supra*, book ii. cap. ii. p. 242.] In Theognis the quotation stands thus:— Οἴνον τοι πίνειν πουλὸν κακόν ἢν δέ τις αὐτὸν Πίνη ἐπισταμένως, οὐ κακὸς ἀλλ’ ἀγαθός. “To drink much wine is bad; but if one drink It with discretion, ’tis not bad, but good.”

In measure drunk; but in excess the worst."

Hesiod, too, saying:—

"But for the fire to thee I'll give a plague,[2374]
For all men to delight themselves withal,"—

Euripides writes:—

"And for the fire
Another fire greater and unconquerable,
Sprung up in the shape of women"[2375]

And in addition, Homer, saying:—

"There is no satiating the greedy paunch,
Baneful, which many plagues has caused to men."[2376]

Euripides says:—

"Dire need and baneful paunch me overcome;
From which all evils come."

Besides, Callias the comic poet having written:—

"With madmen, all men must be mad, they say,"—

Menander, in the *Poloumenoi*, expresses himself similarly, saying:—

"The presence of wisdom is not always suitable:
One sometimes must with others play[2377] the fool."

And Antimachus of Teos having said:—

[2374] From Jupiter's address (referring to Pandora) to Prometheus, after stealing fire from heaven. The passage in Hesiod runs thus:— "You rejoice at stealing fire and outwitting my mind: But I will give you, and to future men, a great plague. And for the fire will give to them a bane in which All will delight their heart, embracing their own bane."

[2375] Translated as arranged by Grotius.

[2376] *Odyss.*, xvii. 286.

[2377] συμμανῆναι is doubtless here the true reading, for which the text has συμβῆναι.

> “From gifts, to mortals many ills arise,”—

Augias composed the line:—

> “For gifts men’s mind and acts deceive.”

And Hesiod having said:—

> “Than a good wife, no man a better thing
> Ere gained; than a bad wife, a worse,”—

Simonides said:—

> “A better prize than a good wife no man
> Ere gained, than a bad one nought worse.”

Again, Epicharmas having said:—

> “As destined long to live, and yet not long,
> Think of thyself.”—

Euripides writes:—

> “Why? seeing the wealth we have uncertain is,
> Why don’t we live as free from care, as pleasant
> As we may?”

Similarly also, the comic poet Diphilus having said:—

> “The life of men is prone to change,”—

Posidippus says:—

> “No man of mortal mould his life has passed
> From suffering free. Nor to the end again
> Has continued prosperous.”

Similarly[2378] speaks to thee Plato, writing of man as a creature subject to change. Again, Euripides having said:—

[2378] The text has κατ’ ἄλλα. And although Sylburgius very properly remarks, that the conjecture κατάλληλα instead is uncertain, it is so suitable to the sense here, that we have no hesitation in adopting it.

> “Oh life to mortal men of trouble full,
> How slippery in everything art thou!
> Now grow’st thou, and thou now decay’st away.
> And there is set no limit, no, not one,
> For mortals of their course to make an end,
> Except when Death’s remorseless final end
> Comes, sent from Zeus,”—

Diphilus writes:—

> “There is no life which has not its own ills,
> Pains, cares, thefts, and anxieties, disease;
> And Death, as a physician, coming, gives
> Rest to their victims in his quiet sleep.”[2379]

Furthermore, Euripides having said:—

> “Many are fortune’s shapes,
> And many things contrary to expectation the gods perform,”—

The tragic poet Theodectes similarly writes:—

> “The instability of mortals’ fates.”

And Bacchylides having said:—

> “To few[2380] alone of mortals is it given
> To reach hoary age, being prosperous all the while,
> And not meet with calamities,”—

Moschion, the comic poet, writes:—

> “But he of all men is most blest,
> Who leads throughout an equal life.”

And you will find that, Theognis having said:—

[2379] The above is translated as amended by Grotius.

[2380] παύροισι, “few,” instead of παῤῥοῖσι and πράσσοντας instead of πράσσοντα, and δύαις, “calamities,” instead of δύᾳ, are adopted from *Lyric Fragments*.

“For no advantage to a man grown old
A young wife is, who will not, as a ship
The helm, obey,”—

Aristophanes, the comic poet, writes:—

“An old man to a young wife suits but ill.”

For Anacreon, having written:—

“Luxurious love I sing,
With flowery garlands graced, 484
He is of gods the king,
He mortal men subdues,—

Euripides writes:—

“For love not only men attacks,
And women; but disturbs
The souls of gods above, and to the sea
Descends.”

But not to protract the discourse further, in our anxiety to show the propensity of the Greeks to plagiarism in expressions and dogmas, allow us to adduce the express testimony of Hippias, the sophist of Elea, who discourses on the point in hand, and speaks thus: “Of these things some perchance are said by Orpheus, some briefly by Musæus; some in one place, others in other places; some by Hesiod, some by Homer, some by the rest of the poets; and some in prose compositions, some by Greeks, some by Barbarians. And I from all these, placing together the things of most importance and of kindred character, will make the present discourse new and varied.”

And in order that we may see that philosophy and history, and even rhetoric, are not free of a like reproach, it is right to adduce a few instances from them. For Alcmæon of Crotona having said, “It is easier to guard against a man who is an enemy than a friend,” Sophocles wrote in the *Antigone:*—

“For what sore more grievous than a bad friend?”

And Xenophon said: “No man can injure enemies in any way other than by appearing to be a friend.”

And Euripides having said in *Telephus:*—

“Shall we Greeks be slaves to Barbarians?”—

Thrasymachus, in the oration for the Larissæans, says: “Shall we be slaves to Archelaus—Greeks to a Barbarian?”

And Orpheus having said:—

“Water is the change for soul, and death for water;
From water is earth, and what comes from earth is again water,
And from that, soul, which changes the whole ether;”

and Heraclitus, putting together the expressions from these lines, writes thus:—

“It is death for souls to become water, and death for
water to become earth; and from earth comes water,
and from water soul.”

And Athamas the Pythagorean having said, “Thus was produced the beginning of the universe; and there are four roots—fire, water, air, earth: for from these is the origination of what is produced,”—Empedocles of Agrigentum wrote:—

“The four roots of all things first do thou hear—
Fire, water, earth, and ether’s boundless height:
For of these all that was, is, shall be, comes.”

And Plato having said, “Wherefore also the gods, knowing men, release sooner from life those they value most,” Menander wrote:—

“Whom the gods love, dies young.”

And Euripides having written in the *Œnomaus:*—

“We judge of things obscure from what we see;”

and in the *Phœnix:*—

“By signs the obscure is fairly grasped,”—

Hyperides says, “But we must investigate things unseen by learning from signs and probabilities.” And Isocrates having said, “We must conjecture the future by the past,” Andocides does not shrink from saying, “For we must make use of what has happened previously as signs in reference to what is to be.” Besides, Theognis having said:—

> “The evil of counterfeit silver and gold is not intolerable,
> O Cyrnus, and to a wise man is not difficult of detection;
> But if the mind of a friend is hidden in his breast,
> If he is false,[2381] and has a treacherous heart within,
> This is the basest thing for mortals, caused by God,
> And of all things the hardest to detect,”—

Euripides writes:—

> “Oh Zeus, why hast thou given to men clear tests
> Of spurious gold, while on the body grows
> No mark sufficing to discover clear
> The wicked man?”

Hyperides himself also says, “There is no feature of the mind impressed on the countenance of men.”

Again, Stasinus having composed the line:—

> “Fool, who, having slain the father, leaves the children,”—

Xenophon[2382] says, “For I seem to myself to have acted in like manner, as if one who killed the father should spare his children.” And Sophocles having written in the *Antigone:*—

> “Mother and father being in Hades now,
> No brother ever can to me spring forth,”—

Herodotus says, “Mother and father being no more, I shall not have another brother.” In addition to these, Theopompus having written:—

> “Twice children are old men in very truth;”

And before him Sophocles in *Peleus:*—

> “Peleus, the son of Æacus, I, sole housekeeper,
> Guide, old as he is now, and train again,
> For the aged man is once again a child,”—

[2381] ψυδνός = ψυδρός—which, however, occurs nowhere but here—is adopted as preferable to ψεδνός (bald), which yields no sense, or ψυχρός. Sylburgius ms. Paris; Ruhnk reads ψυδρός.

[2382] A mistake for Herodotus.

Antipho the orator says, “For the nursing of the old is like the nursing of children.” Also the philosopher Plato says, “The old man then, as seems, will be twice a child.” Further, Thucydides having said, “We alone bore the brunt at Marathon,”[2383]—Demosthenes said, “By those who bore the brunt at Marathon.” Nor will I omit the following. Cratinus having said in the *Pytine:*[2384]—

> “The preparation perchance you know,”

Andocides the orator says, “The preparation, gentlemen of the jury, and the eagerness of our enemies, almost all of you know.” Similarly also Nicias, in the speech on the deposit, against Lysias, says, “The preparation and the eagerness of the adversaries, ye see, O gentlemen of the jury.” After him Æschines says, “You see the preparation, O men of Athens, and the line of battle.” Again, Demosthenes having said, “What zeal and what canvassing, O men of Athens, have been employed in this contest, I think almost all of you are aware;” and Philinus similarly, “What zeal, what forming of the line of battle, gentlemen of the jury, have taken place in this contest, I think not one of you is ignorant.” Isocrates, again, having said, “As if she were related to his wealth, not him,” Lysias says in the *Orphics*, “And he was plainly related not to the persons, but to the money.” Since Homer also having written:—

> “O friend, if in this war, by taking flight,
> We should from age and death exemption win,
> I would not fight among the first myself,
> Nor would I send thee to the glorious fray;
> But now—for myriad fates of death attend
> In any case, which man may not escape
> Or shun—come on. To some one we shall bring
> Renown, or some one shall to us,”[2385]—

Theopompus writes, “For if, by avoiding the present danger, we were to pass the rest of our time in security, to show love of life would not be wonderful. But now, so many fatalities are incident to life, that death in battle seems preferable.” And what? Child the sophist having uttered the apophthegm, “Become surety, and mischief is at hand,” did not Epicharmus utter the same sentiment in other terms, when he said, “Suretyship is the daughter of mischief, and loss that of suretyship?”[2386] Further, Hippocrates the physician having written, “You must look to time, and locality, and age, and disease,” Euripides says in *Hexameters:*[2387]—

[2383] Instead of Μαραθωνίται, as in the text, we read from Thucydides Μαραθῶνί τε.

[2384] Πυτίνη (not, as in the text, Ποιτίνη), a flask covered with plaited osiers. The name of a comedy by Cratinus (Liddell and Scott’s *Lexicon*). [Elucidation I.]

[2385] *Iliad*, xii. 322, Sarpedon to Glaucus.

[2386] Grotius’s correction has been adopted, ἐγγύας δὲ ζαμία, instead of ἐγγύα δὲ ζαμίας.

> “Those who the healing art would practice well,
> Must study people’s modes of life, and note
> The soil, and the diseases so consider.”

Homer again, having written:—

> “I say no mortal man can doom escape,”—

Archinus says, “All men are bound to die either sooner or later;” and Demosthenes, “To all men death is the end of life, though one should keep himself shut up in a coop.”

And Herodotus, again, having said, in his discourse about Glaucus the Spartan, that the Pythian said, “In the case of the Deity, to say and to do are equivalent,” Aristophanes said:—

> “For to think and to do are equivalent.”

And before him, Parmenides of Elea said:—

> “For thinking and being are the same.”

And Plato having said, “And we shall show, not absurdly perhaps, that the beginning of love is sight; and hope diminishes the passion, memory nourishes it, and intercourse preserves it;” does not Philemon the comic poet write:—

> “First all see, then admire;
> Then gaze, then come to hope;
> And thus arises love?”

Further, Demosthenes having said, “For to all of us death is a debt,” and so forth, Phanocles writes in *Loves*, or *The Beautiful:*—

> “But from the Fates’ unbroken thread escape
> Is none for those that feed on earth.”

You will also find that Plato having said, “For the first sprout of each plant, having got a fair start, according to the virtue of its own nature, is most powerful in inducing the appropriate end;" the historian writes, "Further, it is not natural for one of the wild plants to become cultivated, after they have passed the earlier period of growth;" and the following of Empedocles:—

[2387] In the text before *In Hexameters* we have τηρήσει, which has occasioned much trouble to the critics. Although not entirely satisfactory, yet the most probable is the correction θέλουσι, as above.

"For I already have been boy and girl,
And bush, and bird, and mute fish in the sea,"—

Euripides transcribes in *Chrysippus:*—

"But nothing dies
Of things that are; but being dissolved,
One from the other,
Shows another form."

And Plato having said, in the *Republic*, that women were common, Euripides writes in the *Protesilaus:*—

"For common, then, is woman's bed."

Further, Euripides having written:—

"For to the temperate enough sufficient is"—

Epicurus expressly says, "Sufficiency is the greatest riches of all."

Again, Aristophanes having written:—

"Life thou securely shalt enjoy, being just
And free from turmoil, and from fear live well,"—

Epicurus says, "The greatest fruit of righteousness is tranquillity."

Let these species, then, of Greek plagiarism of sentiments, being such, stand as sufficient for a clear specimen to him who is capable of perceiving. 48

And not only have they been detected pirating and paraphrasing thoughts and expressions, as will be shown; but they will also be convicted of the possession of what is entirely stolen. For stealing entirely what is the production of others, they have published it as their own; as Eugamon of Cyrene did the entire book on the Thesprotians from Musæus, and Pisander of Camirus the Heraclea of Pisinus of Lindus, and Panyasis of Halicarnassus, the capture of Œchalia from Cleophilus of Samos.

You will also find that Homer, the great poet, took from Orpheus, from the *Disappearance* of Dionysus, those words and what follows verbatim:—

> “As a man trains a luxuriant shoot of olive.”[2388]

And in the *Theogony*, it is said by Orpheus of Kronos:—

> “He lay, his thick neck bent aside; and him
> All-conquering Sleep had seized.”

These Homer transferrred to the Cyclops.[2389] And Hesiod writes of Melampous:—

> “Gladly to hear, what the immortals have assigned
> To men, the brave from cowards clearly marks;”

and so forth, taking it word for word from the poet Musæus.

And Aristophanes the comic poet has, in the first of the *Thesmophoriazusæ*, transferred the words from the *Empiprameni* of Cratinus. And Plato the comic poet, and Aristophanes in *Dædalus*, steal from one another. *Cocalus*, composed by Araros,[2390] the son of Aristophanes, was by the comic poet Philemon altered, and made into the comedy called *Hypobolimœns*.

Eumelus and Acusilaus the historiographers changed the contents of Hesiod into prose, and published them as their own. Gorgias of Leontium and Eudemus of Naxus, the historians, stole from Melesagoras. And, besides, there is Bion of Proconnesus, who epitomized and transcribed the writings of the ancient Cadmus, and Archilochus, and Aristotle, and Leandrus, and Hellanicus, and Hecatæus, and Androtion, and Philochorus. Dieuchidas of Megara transferred the beginning of his treatise from the *Deucalion* of Hellanicus. I pass over in silence Heraclitus of Ephesus, who took a very great deal from Orpheus.

From Pythagoras Plato derived the immortality of the soul; and he from the Egyptians. And many of the Platonists composed books, in which they show that the Stoics, as we said in the beginning, and Aristotle, took the most and principal of their dogmas from Plato. Epicurus also pilfered his leading dogmas from Democritus. Let these things then be so. For life would fail me, were I to undertake to go over the subject in detail, to expose the selfish plagiarism of the Greeks, and how they claim the discovery of the best of their doctrines, which they have received from us.

[2388] *Iliad*, xvii. 53.

[2389] i.e., Polyphemus, *Odyss.*, ix. 372.

[2390] According to the correction of Casaubon, who, instead of ἀραρότως of the text, reads Ἀραρώς. Others ascribed the comedy to Aristophanes himself.

CHAPTER III.—PLAGIARISM BY THE GREEKS OF THE MIRACLES RELATED IN THE SACRED BOOKS OF THE HEBREWS.

And now they are convicted not only of borrowing doctrines from the Barbarians, but also of relating as prodigies of Hellenic mythology the marvels found in our records, wrought through divine power from above, by those who led holy lives, while devoting attention to us. And we shall ask at them whether those things which they relate are true or false. But they will not say that they are false; for they will not with their will condemn themselves of the very great silliness of composing falsehoods, but of necessity admit them to be true. And how will the prodigies enacted by Moses and the other prophets any longer appear to them incredible? For the Almighty God, in His care for all men, turns some to salvation by commands, some by threats, some by miraculous signs, some by gentle promises.

Well, the Greeks, when once a drought had wasted Greece for a protracted period, and a dearth of the fruits of the earth ensued, it is said, those that survived of them, having, because of the famine, come as suppliants to Delphi, asked the Pythian priestess how they should be released from the calamity. She announced that the only help in their distress was, that they should avail themselves of the prayers of Æacus. Prevailed on by them, Æacus, ascending the Hellenic hill, and stretching out pure[2391] hands to heaven, and invoking the common[2392] God, besought him to pity wasted Greece. And as he prayed, thunder sounded, out of the usual course of things, and the whole surrounding atmosphere was covered with clouds. And impetuous and continued rains, bursting down, filled the whole region. The result was a copious and rich fertility wrought by the husbandry of the prayers of Æacus.

“And Samuel called on the Lord,” it is said, “and the Lord gave forth His voice, and rain in the day of harvest.”[2393] Do you see that “He who sendeth His rain on the just and on the unjust”[2394] by the subject powers is the one God? And the whole of our Scripture is full of instances of God, in reference to the prayers of the just, hearing and performing each one of their petitions. 487

Again, the Greeks relate, that in the case of a failure once of the Etesian winds, Aristæus once sacrificed in Ceus to Isthmian Zeus. For there was great devastation, everything being burnt up with the heat in consequence of the winds which had been wont to refresh the productions of the earth, not blowing, and he easily called them back.

And at Delphi, on the expedition of Xerxes against Greece, the Pythian priestess having made answer:—

> “O Delphians, pray the winds, and it will be better,”—

[2391] i.e., washed.

[2392] Eusebius reads, “invoking the common Father, God,” viz., Πανελλήνιος Ζεύς, as Pausanias relates.

[2393] 1 Sam. xi. 18.

[2394] Matt. v. 45.

they having erected an altar and performed sacrifice to the winds, had them as their helpers. For, blowing violently around Cape Sepias, they shivered the whole preparations of the Persian expedition. Empedocles of Agrigentum was called "Checker of Winds." Accordingly it is said, that when, on a time, a wind blew from the mountain of Agrigentum, heavy and pestiferous for the inhabitants, and the cause also of barrenness to their wives, he made the wind to cease. Wherefore he himself writes in the lines:—

> "Thou shalt the might of the unwearied winds make still,
> Which rushing to the earth spoil mortals' crops,
> And at thy will bring back the avenging blasts."

And they say that he was followed by some that used divinations, and some that had been long vexed by sore diseases.[2395] They plainly, then, believed in the performance of cures, and signs and wonders, from our Scriptures. For if certain powers move the winds and dispense showers, let them hear the psalmist: "How amiable are thy tabernacles, O Lord of hosts!"[2396] This is the Lord of powers, and principalities, and authorities, of whom Moses speaks; so that we may be with Him. "And ye shall circumcise your hard heart, and shall not harden your neck any more. For He is Lord of lords and God of gods, the great God and strong,"[2397] and so forth. And Isaiah says, "Lift your eyes to the height, and see who hath produced all these things."[2398]

And some say that plagues, and hail-storms, and tempests, and the like, are wont to take place, not alone in consequence of material disturbance, but also through anger of demons and bad angels. For instance, they say that the Magi at Cleone, watching the phenomena of the skies, when the clouds are about to discharge hail, avert the threatening of wrath by incantations and sacrifices. And if at any time there is the want of an animal, they are satisfied with bleeding their own finger for a sacrifice. The prophetess Diotima, by the Athenians offering sacrifice previous to the pestilence, effected a delay of the plague for ten years. The sacrifices, too, of Epimenides of Crete, put off the Persian war for an equal period. And it is considered to be all the same whether we call these spirits gods or angels. And those skilled in the matter of consecrating statues, in many of the temples have erected tombs of the dead, calling the souls of these Dæmons, and teaching them to be worshipped by men; as having, in consequence of the purity of their life, by the divine foreknowledge, received the power of wandering about the space around the earth in order to minister to men. For they knew that some souls were by nature kept in the body. But of these, as the work proceeds, in the treatise on the angels, we shall discourse.

[2395] Instead of νοῦσον σιδηρόν, the sense requires that we should, with Sylburgius, read νούσοισι δηρόν.

[2396] Ps. lxxxiv. 1.

[2397] Deut. x. 16, 17.

[2398] Isa. xl. 26.

Democritus, who predicted many things from observation of celestial phenomena, was called “Wisdom” (Σοφία). On his meeting a cordial reception from his brother Damasus, he predicted that there would be much rain, judging from certain stars. Some, accordingly, convinced by him, gathered their crops; for being in summer-time, they were still on the threshing-floor. But others lost all, unexpected and heavy showers having burst down.

How then shall the Greeks any longer disbelieve the divine appearance on Mount Sinai, when the fire burned, consuming none of the things that grew on the mount; and the sound of trumpets issued forth, breathed without instruments? For that which is called the descent on the mount of God is the advent of divine power, pervading the whole world, and proclaiming “the light that is inaccessible.”[2399]

For such is the allegory, according to the Scripture. But the fire was seen, as Aristobulus[2400] says, while the whole multitude, amounting to not less than a million, besides those under age, were congregated around the mountain, the circuit of the mount not being less than five days’ journey. Over the whole place of the vision the burning fire was seen by them all encamped as it were around; so that the descent was not local. For God is everywhere.

Now the compilers of narratives say that in the island of Britain[2401] there is a cave situated under a mountain, and a chasm on its summit; and that, accordingly, when the wind falls into the cave, and rushes into the bosom of the cleft, a sound is heard like cymbals clashing musically. And often in the woods, when the leaves are moved by a sudden gust of wind, a sound is emitted like the song of birds. 488

Those also who composed the *Persics* relate that in the uplands, in the country of the Magi, three mountains are situated on an extended plain, and that those who travel through the locality, on coming to the first mountain, hear a confused sound as of several myriads shouting, as if in battle array; and on reaching the middle one, they hear a clamour louder and more distinct; and at the end hear people singing a pæan, as if victorious. And the cause, in my opinion, of the whole sound, is the smoothness and cavernous character of the localities; and the air, entering in, being sent back and going to the same point, sounds with considerable force. Let these things be so. But it is possible for God Almighty,[2402] even without a medium, to produce a voice and vision through the ear, showing that His greatness has a natural order beyond what is customary, in order to the conversion of the hitherto unbelieving soul, and the reception of the commandment given. But there being a cloud and a lofty mountain, how is it not possible to hear a different sound, the wind moving by the active cause? Wherefore also the prophet says, "Ye heard the voice of words, and saw no similitude."[2403] You see how the Lord's voice, the Word, without shape, the power of the Word, the luminous word of the Lord, the truth from heaven, from above, coming to the assembly of the Church, wrought by the luminous immediate ministry.

[2399] 1 Tim. vi. 16.

[2400] [Of this Aristobulus, see 2 Maccab. i. 10, and Euseb., *Hist.*, book vii. cap. 32. Elucidation II.]

[2401] [See the unsatisfactory note in ed. Migne, *ad locum*.]

[2402] [See interesting remarks of Professor Cook, *Religion and Chemistry* (first edition), p. 44. This whole passage of our author, on the *sounds* of Sinai and the angelic trumpets, touches a curious matter, which must be referred, as here, to the unlimited power of God.]

[2403] Deut. iv. 12.

CHAPTER IV.—THE GREEKS DREW MANY OF THEIR PHILOSOPHICAL TENETS FROM THE EGYPTIAN AND INDIAN GYMNOSOPHISTS.

We shall find another testimony in confirmation, in the fact that the best of the philosophers, having appropriated their most excellent dogmas from us, boast, as it were, of certain of the tenets which pertain to each sect being culled from other Barbarians, chiefly from the Egyptians—both other tenets, and that especially of the transmigration of the soul. For the Egyptians pursue a philosophy of their own. This is principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer,[2404] with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the places consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophatic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called "Hieratic;" and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the structure of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about women.[2405] Such are the customs of the Egyptians, to speak briefly.

[2404] Ὡροσκόοπος. [Elucidation III.]

[2405] [Elucidation IV.]

The philosophy of the Indians, too, has been celebrated. Alexander of Macedon, having taken ten of the Indian Gymnosophists, that seemed the best and most sententious, proposed to them problems, threatening to put to death him that did not answer to the purpose; ordering one, who was the eldest of them, to decide.

The first, then, being asked whether he thought that the living were more in number than the dead, said, The living; for that the dead were not. The second, on being asked whether the sea or the land maintained larger beasts, said, The land; for the sea was part of it. And the third being asked which was the most cunning of animals? The one, which has not hitherto been known, man. And the fourth being interrogated, For what reason they had made Sabba, who was their prince, revolt, answered, Because they wished him to live well rather than die ill. And the fifth being asked, Whether he thought that day or night was first, said, One day. For puzzling questions must have puzzling answers. And the sixth being posed with the query, How shall one be loved most? By being most powerful; in order that he may not be timid. And the seventh being asked, How any one of men could become God? said, If he do what it is impossible for man to do. And the eighth being asked, Which is the stronger, life or death? said, Life, which bears such ills. And the ninth being interrogated, Up to what point it is good for a man to live? said, Till he does not think that to die is better than to live. And on Alexander ordering the tenth to say something, for he was judge, he said, "One spake worse than another." And on Alexander saying, Shall you not, then, die first, having given such a judgment? he said, And how, O king, wilt thou prove true, after saying that thou wouldest kill first the first man that answered very badly? 48

And that the Greeks are called pilferers of all manner of writing, is, as I think, sufficiently demonstrated by abundant proofs.[2406]

[2406] [Instructive remarks on the confusions, etc., in Greek authors, may be seen in Schliemann, *Mycenæ*, p. 36, ed. New York, 1878.]

CHAPTER V.—THE GREEKS HAD SOME KNOWLEDGE OF THE TRUE GOD.

And that the men of highest repute among the Greeks knew God, not by positive knowledge, but by indirect expression,[2407] Peter says in the *Preaching*: "Know then that there is one God, who made the beginning of all things, and holds the power of the end; and is the Invisible, who sees all things; incapable of being contained, who contains all things; needing nothing, whom all things need, and by whom they are; incomprehensible, everlasting, unmade, who made all things by the 'Word of His power,' that is, according to the gnostic scripture, His Son."[2408]

Then he adds: "Worship this God not as the Greeks,"—signifying plainly, that the excellent among the Greeks worshipped the same God as we, but that they had not learned by perfect knowledge that which was delivered by the Son. "Do not then worship," he did not say, the God whom the Greeks worship, but "as the Greeks,"—changing the manner of the worship of God, not announcing another God. What, then, the expression "not as the Greeks" means, Peter himself shall explain, as he adds: "Since they are carried away by ignorance, and know not God" (as we do, according to the perfect knowledge); "but giving shape to the things[2409] of which He gave them the power for use—stocks and stones, brass and iron, gold and silver—matter;—and setting up the things which are slaves for use and possession, worship them.[2410] And what God hath given to them for food—the fowls of the air, and the fish of the sea, and the creeping things of the earth, and the wild beasts with the four-footed cattle of the field, weasels and mice, cats and dogs and apes, and their own proper food—they sacrifice as sacrifices to mortals; and offering dead things to the dead, as to gods, are unthankful to God, denying His existence by these things." And that it is said, that we and the Greeks know the same God, though not in the same way, he will infer thus: "Neither worship as the Jews; for they, thinking that they only know God, do not know Him, adoring as they do angels and archangels, the month and the moon. And if the moon be not visible, they do not hold the Sabbath, which is called the first;[2411] nor do they hold the new moon, nor the feast of unleavened bread, nor the feast, nor the great day."[2412] Then he gives the finishing stroke to the question: "So that do ye also, learning holily and righteously what we deliver to you; keep them, worshipping God in a new way, by Christ." For we find in the Scriptures, as the Lord says: "Behold, I make with you a new covenant, not as I made with your fathers in Mount Horeb."[2413] He made a new covenant with us; for what belonged to the Greeks and Jews is old. But we, who worship Him in a new way, in the third form, are Christians. For clearly, as I think, he showed that the one and only God was known by the Greeks in a Gentile way, by the Jews Judaically, and in a new and spiritual way by us.

[2407] We have the same statement made, *Stromata*, i. 19, p. 322, *ante*, Potter p. 372; also v. 14, p. 465, *ante*, Potter p. 730,—in all of which Lowth adopts περίφρασιν as the true reading, instead of περίφασιν. In the first of these passages, Clement instances as one of the circumlocutions or roundabout expressions by which God was known to the Greek poets and philosophers, "*The Unknown God*." Joannes Clericus proposes to read παράφασιν (*palpitatio*), touching, feeling after. [See *Strom*., p. 321, and p. 464, note 1.]

[2408] i.e., "The Word of God's power is His Son."

[2409] Instead of ἥν … ἐξουσίας , as in the text, we read ὧν εξουσίαν .

[2410] None of the attempts to amend this passage are entirely successful. The translation adopts the best suggestions made.

[2411] [A strange passage; but its "darkness visible" seems to lend some help to the understanding of the puzzle about the *second-first* Sabbath of Luke vi. 1.]

And further, that the same God that furnished both the Covenants was the giver of Greek philosophy to the Greeks, by which the Almighty is glorified among the Greeks, he shows. And it is clear from this. Accordingly, then, from the Hellenic training, and also from that of the law are gathered into the one race of the saved people those who accept faith: not that the three peoples are separated by time, so that one might suppose three natures, but trained in different Covenants of the one Lord, by the word of the one Lord. 490 For that, as God wished to save the Jews by giving to them prophets, so also by raising up prophets of their own in their own tongue, as they were able to receive God's beneficence, He distinguished the most excellent of the Greeks from the common herd, in addition to "*Peter's Preaching*," the Apostle Paul will show, saying: "Take also the Hellenic books, read the Sibyl, how it is shown that God is one, and how the future is indicated. And taking Hystaspes, read, and you will find much more luminously and distinctly the Son of God described, and how many kings shall draw up their forces against Christ, hating Him and those that bear His name, and His faithful ones, and His patience, and His coming." Then in one word he asks us, "Whose is the world, and all that is in the world? Are they not God's?"[2414] Wherefore Peter says, that the Lord said to the apostles: "If any one of Israel then, wishes to repent, and by my name to believe in God, his sins shall be forgiven him, after twelve years. Go forth into the world, that no one may say, We have not heard."

[2412] i.e., of atonement.

[2413] Jer. xxxi. 31, 32; Heb. viii. 8–10.

[2414] Most likely taken from some apocryphal book bearing the name of Paul.

CHAPTER VI.—THE GOSPEL WAS PREACHED TO JEWS AND GENTILES IN HADES.[2415]

But as the proclamation [of the Gospel] has come now at the fit time, so also at the fit time were the Law and the Prophets given to the Barbarians, and Philosophy to the Greeks, to fit their ears for the Gospel. "Therefore," says the Lord who delivered Israel, "in an acceptable time have I heard thee, and in a day of salvation have I helped thee. And I have given thee for a Covenant to the nations; that thou mightest inhabit the earth, and receive the inheritance of the wilderness; saying to those that are in bonds, Come forth; and to those that are in darkness, Show yourselves." For if the "prisoners" are the Jews, of whom the Lord said, "Come forth, ye that will, from your bonds,"—meaning the voluntary bound, and who have taken on them "*the burdens grievous to be borne*"[2416] by human injunction—it is plain that "those in darkness" are they who have the ruling faculty of the soul buried in idolatry.

For to those who were righteous according to the law, faith was wanting. Wherefore also the Lord, in healing them, said, "Thy faith hath saved thee."[2417] But to those that were righteous according to philosophy, not only faith in the Lord, but also the abandonment of idolatry, were necessary. Straightway, on the revelation of the truth, they also repented of their previous conduct.

Wherefore the Lord preached the Gospel to those in Hades. Accordingly the Scripture says, "Hades says to Destruction, We have not seen His form, but we have heard His voice."[2418] It is not plainly the place, which, the words above say, heard the voice, but those who have been put in Hades, and have abandoned themselves to destruction, as persons who have thrown themselves voluntarily from a ship into the sea. They, then, are those that hear the divine power and voice. For who in his senses can suppose the souls of the righteous and those of sinners in the same condemnation, charging Providence with injustice?

But how? Do not [the Scriptures] show that the Lord preached[2419] the Gospel to those that perished in the flood, or rather had been chained, and to those kept "in ward and guard"?[2420] And it has been shown also,[2421] in the second book of the *Stromata*, that the apostles, following the Lord, preached the Gospel to those in Hades. For it was requisite, in my opinion, that as here, so also there, the best of the disciples should be imitators of the

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[2415] [THE IDEAS ON WHICH OUR AUTHOR BASES HIS VIEWS OF CHRIST'S DESCENT INTO THE INVISIBLE WORLD, ARE WELL EXPOUNDED BY KAYE, P. 189.]

[2416] Matt. xxiii. 4; Luke xi. 46.

[2417] Matt. ix. 22, etc.

[2418] The passage which seems to be alluded to here is Job xxviii. 22, "Destruction and Death say, We have heard the fame thereof with our ears."

[2419] εὐηγγελίσθαι used actively for εὐαγγελίσαι, as also immediately after εὐηγγελισμένοι for εὐαγγελισάμενοι.

[2420] 1 Pet. iii. 19, 20.

[2421] Potter, p. 452. [See ii. p. 357, *supra*.]

Master; so that He should bring to repentance those belonging to the Hebrews, and they the Gentiles; that is, those who had lived in righteousness according to the Law and Philosophy, who had ended life not perfectly, but sinfully. For it was suitable to the divine administration, that those possessed of greater worth in righteousness, and whose life had been pre-eminent, on repenting of their transgressions, though found in another place, yet being confessedly of the number of the people of God Almighty, should be saved, each one according to his individual knowledge.

And, as I think, the Saviour also exerts His might because it is His work to save; which accordingly He also did by drawing to salvation those who became willing, by the preaching [of the Gospel], to believe on Him, wherever they were. If, then, the Lord descended to Hades for no other end but to preach the Gospel, as He did descend; it was either to preach the Gospel to all or to the Hebrews only. If, accordingly, to all, then all who believe shall be saved, although they may be of the Gentiles, on making their profession there; since God's punishments are saving and disciplinary, leading to conversion, and choosing rather the repentance them the death of a sinner;[2422] and especially since souls, although darkened by passions, when released from their bodies, are able to perceive more clearly, because of their being no longer obstructed by the paltry flesh. 49

If, then, He preached only to the Jews, who wanted the knowledge and faith of the Saviour, it is plain that, since God is no respecter of persons, the apostles also, as here, so there preached the Gospel to those of the heathen who were ready for conversion. And it is well said by the Shepherd, "They went down with them therefore into the water, and again ascended. But these descended alive, and again ascended alive. But those who had fallen asleep, descended dead, but ascended alive."[2423] Further the Gospel[2424] says, "that many bodies of those that slept arose,"—plainly as having been translated to a better state.[2425] There took place, then, a universal movement and translation through the economy of the Saviour.[2426]

One righteous man, then, differs not, as righteous, from another righteous man, whether he be of the Law or a Greek. For God is not only Lord of the Jews, but of all men, and more nearly the Father of those who know Him. For if to live well and according to the law is to live, also to live rationally according to the law is to live; and those who lived rightly before the Law were classed under faith,[2427] and judged to be righteous,—it is evident that those, too, who were outside of the Law, having lived rightly, in consequence of the peculiar nature of the voice,[2428] though they are in Hades and in ward,[2429] on hearing the voice of the Lord, whether that of His own person or that acting through His apostles, with all speed turned and believed. For we remember that the Lord is "the power of God,"[2430] and power can never be weak.

[2422] Ezek. xviii. 23, 32; xxxiii. 11, etc.

[2423] Hermas, book iii. chap. xvi. p. 49. Quoted also in *Stromata*, ii. p. 357, *ante*, from which the text here is corrected; Potter, 452.

[2424] Matt. xxvii. 52.

[2425] τάξιν.

[2426] [In connection with John v. 25, we may suppose that the opening of the graves, at the passion and resurrection, is an intimation of some sublime mystery, perhaps such as here intimated.]

[2427] Rom. iii. 29, x. 12, etc.

So I think it is demonstrated that the God being good, and the Lord powerful, they save with a righteousness and equality which extend to all that turn to Him, whether here or elsewhere. For it is not here alone that the active power of God is beforehand, but it is everywhere and is always at work. Accordingly, in the *Preaching of Peter*, the Lord says to the disciples after the resurrection, "I have chosen you twelve disciples, judging you worthy of me," whom the Lord wished to be apostles, having judged them faithful, sending them into the world to the men on the earth, that they may know that there is one God, showing clearly what would take place by the faith of Christ; that they who heard and believed should be saved; and that those who believed not, after having heard, should bear witness, not having the excuse to allege, We have not heard.

What then? Did not the same dispensation obtain in Hades, so that even there, all the souls, on hearing the proclamation, might either exhibit repentance, or confess that their punishment was just, because they believed not? And it were the exercise of no ordinary arbitrariness, for those who had departed before the advent of the Lord (not having the Gospel preached to them, and having afforded no ground from themselves, in consequence of believing or not) to obtain either salvation or punishment. For it is not right that these should be condemned without trial, and that those alone who lived after the advent should have the advantage of the divine righteousness. But to all rational souls it was said from above, "Whatever one of you has done in ignorance, without clearly knowing God, if, on becoming conscious, he repent, all his sins will be forgiven him."[2431] "For, behold," it is said, "I have set before your face death and life, that ye may choose life."[2432] God says that He set, not that He made both, in order to the comparison of choice. And in another Scripture He says, "If ye hear Me, and be willing, ye shall eat the good of the land. But if ye hear Me not, and are not willing, the sword shall devour you: for the mouth of the Lord hath spoken these things."[2433]

[2428] Apparently God's voice to them. Sylburgius proposes to read φύσεως instead of φωνῆς here.

[2429] 1 Pet. iii. 19.

[2430] 1 Cor. i. 24.

[2431] Alluding apparently to such passages as Acts iii. 17, 19, and xvii. 30.

[2432] Deut. xxx. 15, 19.

[2433] Isa. i. 19, 20.

Again, David expressly (or rather the Lord in the person of the saint, and the same from the foundation of the world is each one who at different periods is saved, and shall be saved by faith) says, "My heart was glad, and my tongue rejoiced, and my flesh shall still rest in hope. For Thou shalt not leave my soul in hell, nor wilt Thou give Thine holy one to see corruption. Thou hast made known to me the paths of life, Thou wilt make me full of joy in Thy presence."[2434] As, then, the people was precious to the Lord, so also is the entire holy people; he also who is converted from the Gentiles, who was prophesied under the name of proselyte, along with the Jew. For rightly the Scripture says, that "the ox and the bear shall come together."[2435] For the Jew is designated by the ox, from the animal under the yoke being reckoned clean, according to the law; for the ox both parts the hoof and chews the cud. And the Gentile is designated by the bear, which is an unclean and wild beast. And this animal brings forth a shapeless lump of flesh, which it shapes into the likeness of a beast solely by its tongue. For he who is convened from among the Gentiles is formed from a beastlike life to gentleness by the word; and, when once tamed, is made clean, just as the ox. For example, the prophet says, "The sirens, and the daughters of the sparrows, and all the beasts of the field, shall bless me."[2436] Of the number of unclean animals, the wild beasts of the field are known to be, that is, of the world; since those who are wild in respect of faith, and polluted in life, and not purified by the righteousness which is according to the law, are called wild beasts. But changed from wild beasts by the faith of the Lord, they become men of God, advancing from the wish to change to the fact. For some the Lord exhorts, and to those who have already made the attempt he stretches forth His hand, and draws them up. "For the Lord dreads not the face of any one, nor will He regard greatness; for He hath made small and great, and cares alike for all."[2437] And David says, "For the heathen are fixed in the destruction they have caused; their foot is taken in the snare which they hid."[2438] "But the Lord was a refuge to the poor, a help in season also in affliction."[2439] Those, then, that were in affliction had the Gospel seasonably proclaimed. And therefore it said, "Declare among the heathen his pursuits,"[2440] that they may not be judged unjustly.

If, then, He preached the Gospel to those in the flesh that they might not be condemned unjustly, how is it conceivable that He did not for the same cause preach the Gospel to those who had departed this life before His advent? "For the righteous Lord loveth righteousness:

[2434] Ps. xvi. 9–11; Acts ii. 26–28.

[2435] Isa. xi. 7.

[2436] Isa. xliii. 20.

[2437] Wisd. vi. 7.

[2438] Ps. ix. 15.

[2439] Ps. ix. 9.

[2440] Ps. ix. 11.

His countenance beholdeth uprightness."[2441] "But he that loveth wickedness hateth his own soul."[2442]

If, then, in the deluge all sinful flesh perished, punishment having been inflicted on them for correction, we must first believe that the will of God, which is disciplinary and beneficent,[2443] saves those who turn to Him. Then, too, the more subtle substance, the soul, could never receive any injury from the grosser element of water, its subtle and simple nature rendering it impalpable, called as it is incorporeal. But whatever is gross, made so in consequence of sin, this is cast away along with the carnal spirit which lusts against the soul.[2444]

Now also Valentinus, the Coryphæus of those who herald community, in his book on *The Intercourse of Friends*, writes in these words: "Many of the things that are written, though in common books, are found written in the church of God. For those sayings which proceed from the heart are vain. For the law written in the heart is the People[2445] of the Beloved—loved and loving Him." For whether it be the Jewish writings or those of the philosophers that he calls "the Common Books," he makes the truth common. And Isidore,[2446] at once son and disciple to Basilides, in the first book of the *Expositions of the Prophet Parchor*, writes also in these words: "The Attics say that certain things were intimated to Socrates, in consequence of a dæmon attending on him. And Aristotle says that all men are provided with dæmons, that attend on them during the time they are in the body,—having taken this piece of prophetic instruction and transferred it to his own books, without acknowledging whence he had abstracted this statement." And again, in the second book of his work, he thus writes: "And let no one think that what we say is peculiar to the elect, was said before by any philosophers. For it is not a discovery of theirs. For having appropriated it from our prophets, they attributed it to him who is wise according to them." Again, in the same: "For to me it appears that those who profess to philosophize, do so that they may learn what is the winged oak,[2447] and the variegated robe on it, all of which Pherecydes has employed as theological allegories, having taken them from the prophecy of Cham."

[2441] Ps. xi. 7.

[2442] Ps. xi. 6, Septuagint version.

[2443] Sylburgius' conjecture, εὐεργετικόν, seems greatly preferable to the reading of the text, ἐνεργητικόν.

[2444] [Kaye, p. 189.]

[2445] Grabe reads λόγος for λαός, "Word of the Beloved," etc.

[2446] [See Epiphan, *Opp*., ii. 391, ed. Oehler, Berlin, 1859: also Mosheim, *First Three Centuries*, vol. i. p. 434.]

[2447] Grabe suggests, instead of δρῦς here, δρύοψ, a kind of woodpecker, mentioned by Aristophanes.

CHAPTER VII.—WHAT TRUE PHILOSOPHY IS, AND WHENCE SO CALLED.

As we have long ago pointed out, what we propose as our subject is not the discipline which obtains in each sect, but that which is really philosophy, strictly systematic Wisdom, which furnishes acquaintance with the things which pertain to life. And we define Wisdom to be certain knowledge, being a sure and irrefragable apprehension of things divine and human, comprehending the present, past, and future, which the Lord hath taught us, both by His advent and by the prophets. And it is irrefragable by reason, inasmuch as it has been communicated. And so it is wholly true according to [God's] intention, as being known through means of the Son. And in one aspect it is eternal, and in another it becomes useful in time. Partly it is one and the same, partly many and indifferent—partly without any movement of passion, partly with passionate desire—partly perfect, partly incomplete.

This wisdom, then—rectitude of soul and of reason, and purity of life—is the object of the desire of philosophy, which is kindly and lovingly disposed towards wisdom, and does everything to attain it. 493

Now those are called philosophers, among us, who love Wisdom, the Creator and Teacher of all things, that is, the knowledge of the Son of God; and among the Greeks, those who undertake arguments on virtue. Philosophy, then, consists of such dogmas found in each sect (I mean those of philosophy) as cannot be impugned, with a corresponding life, collected into one selection; and these, stolen from the Barbarian God-given grace, have been adorned by Greek speech. For some they have borrowed, and others they have misunderstood. And in the case of others, what they have spoken, in consequence of being moved, they have not yet perfectly worked out; and others by human conjecture and reasoning, in which also they stumble. And they think that they have hit the truth perfectly; but as we understand them, only partially. They know, then, nothing more than this world. And it is just like geometry, which treats of measures and magnitudes and forms, by delineation on plane-surfaces; and just as painting appears to take in the whole field of view in the scenes represented. But it gives a false description of the view, according to the rules of the art, employing the signs that result from the incidents of the lines of vision. By this means, the higher and lower points in the view, and those between, are preserved; and some objects seem to appear in the foreground, and others in the background, and others to appear in some other way, on the smooth and level surface. So also the philosophers copy the truth, after the manner of painting. And always in the case of each one of them, their self-love is the cause of all their mistakes. Wherefore one ought not, in the desire for the glory that terminates in men, to be animated by self-love; but loving God, to become really holy with wisdom. If, then, one treats what is particular as universal, and regards that, which serves, as the Lord, he misses the truth, not understanding what was spoken by David by way of confession: “I have eaten earth [ashes] like bread.”[2448] Now, self-love and self-conceit are, in his view, earth and error. But if so, science and knowledge are derived from instruction. And if there is instruction, you must seek for the master. Cleanthes claims Zeno, and Metrodorus Epicurus, and Theophrastus Aristotle, and Plato Socrates. But if I come to Pythagoras, and Pherecydes, and Thales, and the first wise men, I come to a stand in my search for their teacher. Should you say the Egyptians, the Indians, the Babylonians, and the Magi themselves, I will not stop from asking their teacher. And I lead you up to the first generation of men; and from that point I begin to investigate Who is their teacher. No one of men; for they had not yet learned. Nor yet any of the angels: for in the way that angels, in virtue of being angels, speak, men do not hear; nor, as we have ears, have they a tongue to correspond; nor would any one attribute to the angels organs of speech, lips I mean, and the parts contiguous, throat, and windpipe, and chest, breath and air to vibrate. And God is far from calling aloud in the unapproachable sanctity, separated as He is from even the archangels.

And we also have already heard that angels learned the truth, and their rulers over them;[2449] for they had a beginning. It remains, then, for us, ascending to seek their teacher. And since the unoriginated Being is one, the Omnipotent God; one, too, is the First-begotten, “by whom all things were made, and without whom not one thing ever was made.”[2450] “For one, in truth, is God, who formed the beginning of all things;” pointing out “the first-begotten Son,” Peter writes, accurately comprehending the statement, “In the beginning God made the heaven and the earth.”[2451] And He is called Wisdom by all the prophets. This is He who is the Teacher of all created beings, the Fellow-counsellor of God, who foreknew all things; and He from above, from the first foundation of the world, “in many ways and many times,”[2452] trains and perfects; whence it is rightly said, “Call no man your teacher on earth.”[2453]

You see whence the true philosophy has its handles; though the Law be the image and shadow of the truth: for the Law is the shadow of the truth. But the self-love of the Greeks proclaims certain men as their teachers. As, then, the whole family runs back to God the Creator;[2454] so also all the teaching of good things, which justifies, does to the Lord, and leads and contributes to this.

[2448] Ps. cii. 9. The text reads, γῆν σποδόν. Clement seems to have read in Ps. cii. 9, γῆν and σποδόν. The reading of the Septuagint may have crept into the text from the margin. [Elucidation V.]

[2449] [See the interesting passage in Justin Martyr (and note), vol. i. p. 164, this series.]

[2450] John i. 3.

[2451] Gen. i. 1.

[2452] Heb. i. 1.

[2453] Matt. xxiii. 8–10.

[2454] Eph. iii. 14, 15.

But if from any creature they received in any way whatever the seeds of the Truth, they did not nourish them; but committing them to a barren and rainless soil, they choked them with weeds, as the Pharisees revolted from the Law, by introducing human teachings,—the cause of these being not the Teacher, but those who choose to disobey. But those of them who believed the Lord's advent and the plain teaching of the Scriptures, attain to the knowledge of the law; as also those addicted to philosophy, by the teaching of the Lord, are introduced into the knowledge of the true philosophy: "For the oracles of the Lord are pure oracles, melted in the fire, tried in the earth,[2455] purified seven times."[2456] Just as silver often purified, so is the just man brought to the test, becoming the Lord's coin and receiving the royal image. Or, since Solomon also calls the "tongue of the righteous man gold that has been subjected to fire,"[2457] intimating that the doctrine which has been proved, and is wise, is to be praised and received, whenever it is amply tried by the earth: that is, when the gnostic soul is in manifold ways sanctified, through withdrawal from earthy fires. And the body in which it dwells is purified, being appropriated to the pureness of a holy temple. But the first purification which takes place in the body, the soul being first, is abstinence from evil things, which some consider perfection, and is, in truth, the perfection of the common believer—Jew and Greek. But in the case of the Gnostic, after that which is reckoned perfection in others, his righteousness advances to activity in well-doing. And in whomsoever the increased force[2458] of righteousness advances to the doing of good, in his case perfection abides in the fixed habit of well-doing after the likeness of God. For those who are the seed of Abraham, and besides servants of God, are "the called;" and the sons of Jacob are the elect—they who have tripped up the energy of wickedness.

If; then, we assert that Christ Himself is Wisdom, and that it was His working which showed itself in the prophets, by which the gnostic tradition may be learned, as He Himself taught the apostles during His presence; then it follows that the *gnosis,* which is the knowledge and apprehension of things present, future, and past, which is sure and reliable, as being imparted and revealed by the Son of God, is wisdom.

And if, too, the end of the wise man is contemplation, that of those who are still philosophers aims at it, but never attains it, unless by the process of learning it receives the prophetic utterance which has been made known, by which it grasps both the present, the future, and the past—how they are, were, and shall be.

[2455] "Tried in a furnace of earth;" Jerome, "tried in the fire, separated from earth."

[2456] Ps. xii. 6.

[2457] Prov. x. 20.

[2458] The Latin translator appears to have read what seems the true reading, ἐπίτασις, and not, as in the text, ἐπίστασις.

And the *gnosis* itself is that which has descended by transmission to a few, having been imparted unwritten by the apostles. Hence, then, knowledge or wisdom ought to be exercised up to the eternal and unchangeable habit of contemplation.

CHAPTER VIII.—PHILOSOPHY IS KNOWLEDGE GIVEN BY GOD.

For Paul too, in the Epistles, plainly does not disparage philosophy; but deems it unworthy of the man who has attained to the elevation of the Gnostic, any more to go back to the Hellenic "philosophy," figuratively calling it "the rudiments of this world,"[2459] as being most rudimentary, and a preparatory training for the truth. Wherefore also, writing to the Hebrews, who were declining again from faith to the law, he says, "Have ye not need again of one to teach you which are the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat?"[2460] So also to the Colossians, who were Greek converts, "Beware lest any man spoil you by philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ,"[2461]—enticing them again to return to philosophy, the elementary doctrine.

And should one say that it was through human understanding that philosophy was discovered by the Greeks, still I find the Scriptures saying that understanding is sent by God. The psalmist, accordingly, considers understanding as the greatest free gift, and beseeches, saying, "I am Thy servant; give me understanding."[2462] And does not David, while asking the abundant experience of knowledge, write, "Teach me gentleness, and discipline, and knowledge: for I have believed in Thy commandments?"[2463] He confessed the covenants to be of the highest authority, and that they were given to the more excellent. Accordingly the psalm again says of God, "He hath not done thus to any nation; and He hath not shown His judgments to them."[2464] The expression "He hath not done so" shows that *He hath done*, but not "thus." The "thus," then, is put comparatively, with reference to pre-eminence, which obtains in our case. The prophet might have said simply, "He hath not done," without the "thus."

Further, Peter in the Acts says, "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted by Him."[2465]

The absence of respect of persons in God is not then in time, but from eternity. Nor had His beneficence a beginning; nor any more is it limited to places or persons. For His beneficence is not confined to parts. "Open ye the gates of righteousness," it is said; "entering into them, I will confess to the Lord. This is the gate of the Lord. The righteous shall enter by it."[2466] Explaining the prophet's saying, Barnabas adds, "There being many gates open,

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[2459] Col. ii. 8. [This is an interesting comment on the apostles' system, and very noteworthy.]

[2460] Heb. v. 12.

[2461] Col. ii. 8.

[2462] Ps. cxix. 125.

[2463] Ps. cxix. 66.

[2464] Ps. cxlvii. 20.

[2465] Acts x. 34, 35.

[2466] Ps. cxviii. 19, 20.

that which is in righteousness is the gate which is in Christ, by which all who enter are blessed." Bordering on the same meaning is also the following prophetic utterance: "The Lord is on many waters;"[2467] not the different covenants alone, but the modes of teaching, those among the Greek and those among the Barbarians, conducing to righteousness. And already clearly David, bearing testimony to the truth, sings, "Let sinners be turned into Hades, and all the nations that forget God."[2468] They forget, plainly, Him whom they formerly remembered, and dismiss Him whom they knew previous to forgetting Him. There was then a dim knowledge of God also among the nations. So much for those points.

Now the Gnostic must be erudite. And since the Greeks say that Protagoras having led the way, the opposing of one argument by another was invented, it is fitting that something be said with reference to arguments of this sort. For Scripture says, "He that says much, shall also hear in his turn."[2469] And who shall understand a parable of the Lord, but the wise, the intelligent, and he that loves his Lord? Let such a man be faithful; let him be capable of uttering his knowledge; let him be wise in the discrimination of words; let him be dexterous in action; let him be pure. "The greater he seems to be, the more humble should he be," says Clement in the Epistle to the Corinthians,—"such an one as is capable of complying with the precept, 'And some pluck from the fire, and on others have compassion, making a difference,'"[2470]

The pruning-hook is made, certainly, principally for pruning; but with it we separate twigs that have got intertwined, cut the thorns which grow along with the vines, which it is not very easy to reach. And all these things have a reference to pruning. Again, man is made principally for the knowledge of God; but he also measures land, practices agriculture, and philosophizes; of which pursuits, one conduces to life, another to living well, a third to the study of the things which are capable of demonstration. Further, let those who say that philosophy took its rise from the devil know this, that the Scripture says that "the devil is transformed into an angel of light."[2471] When about to do what? Plainly, when about to prophesy. But if he prophesies as an angel of light, he will speak what is true. And if he prophesies what is angelical, and of the light, then he prophesies what is beneficial when he is transformed according to the likeness of the operation, though he be different with respect to the matter of apostasy. For how could he deceive any one, without drawing the lover of knowledge into fellowship, and so drawing him afterwards into falsehood? Especially he will be found to know the truth, if not so as to comprehend it, yet so as not to be unacquainted with it.

[2467] Ps. xxix. 3.

[2468] Ps. ix. 17.

[2469] Job xi. 2.

[2470] Jude 22, 23.

[2471] 2 Cor. xi. 14.

Philosophy is not then false, though the thief and the liar speak truth, through a transformation of operation. Nor is sentence of condemnation to be pronounced ignorantly against what is said, on account of him who says it (which also is to be kept in view, in the case of those who are now alleged to prophesy); but what is said must be looked at, to see if it keep by the truth.

And in general terms, we shall not err in alleging that all things necessary and profitable for life came to us from God, and that philosophy more especially was given to the Greeks, as a covenant peculiar to them—being, as it is, a stepping-stone to the philosophy which is according to Christ—although those who applied themselves to the philosophy of the Greeks shut their ears voluntarily to the truth, despising the voice of Barbarians, or also dreading the danger suspended over the believer, by the laws of the state.

And as in the Barbarian philosophy, so also in the Hellenic, “tares were sown” by the proper husbandman of the tares; whence also heresies grew up among us along with the productive wheat; and those who in the Hellenic philosophy preach the impiety and voluptuousness of Epicurus, and whatever other tenets are disseminated contrary to right reason, exist among the Greeks as spurious fruits of the divinely bestowed husbandry. This voluptuous and selfish philosophy the apostle calls “the wisdom of this world;” in consequence of its teaching the things of this world and about it alone, and its consequent subjection, as far as respects ascendancy, to those who rule here. Wherefore also this fragmentary philosophy is very elementary, while truly perfect science deals with intellectual objects, which are beyond the sphere of the world, and with the objects still more spiritual than those which “eye saw not, and ear heard not, nor did it enter into the heart of men,” till the Teacher told the account of them to us; unveiling the holy of holies; and in ascending order, things still holier than these, to those who are truly and not spuriously heirs of the Lord’s adoption. For we now dare aver (for here is the faith that is characterized by knowledge[2472]) that such an one knows all things, and comprehends all things in the exercise of sure apprehension, 490 respecting matters difficult for us, and really pertaining to the true gnosis[2473] such as were James, Peter, John, Paul, and the rest of the apostles. For prophecy is full of knowledge (*gnosis*), inasmuch as it was given by the Lord, and again explained by the Lord to the apostles. And is not knowledge (*gnosis*) an attribute of the rational soul, which trains itself for this, that by knowledge it may become entitled to immortality? For both are powers of the soul, both knowledge and impulse. And impulse is found to be a movement after an assent. For he who has an impulse towards an action, first receives the knowledge of the action, and secondly the impulse. Let us further devote our attention to this. For since learning is older than action; (for naturally, he who does what he wishes to do learns it first; and knowledge comes from learning, and impulse follows knowledge; after which comes action;) knowledge turns out the beginning and author of all rational action. So that rightly the peculiar nature of the rational soul is characterized by this alone; for in reality impulse, like knowledge, is excited by existing objects. And knowledge (*gnosis*) is essentially a contemplation of existences on the part of the soul, either of a certain thing or of certain things, and when perfected, of all together. Although some say that the wise man is persuaded that there are some things incomprehensible, in such wise as to have respecting them a kind of comprehension, inasmuch as he comprehends that things incomprehensible are incomprehensible; which is common, and pertains to those who are capable of perceiving little. For such a man affirms that there are some things incomprehensible.

[2472] γνωστική.

[2473] γνωστικῶν, for which Hervetus, reading γνωστικόν, has translated, “qui vere est cognitione prædituts.” This is suitable and easier, but doubtful.

But that Gnostic of whom I speak, himself comprehends what seems to be incomprehensible to others; believing that nothing is incomprehensible to the Son of God, whence nothing incapable of being taught. For He who suffered out of His love for us, would have suppressed no element of knowledge requisite for our instruction. Accordingly this faith becomes sure demonstration; since truth follows what has been delivered by God. But if one desires extensive knowledge, "he knows things ancient, and conjectures things future; he understands knotty sayings, and the solutions of enigmas. The disciple of wisdom foreknows signs and omens, and the issues of seasons and of times."[2474]

[2474] Wisd. vii. 17, 18.

CHAPTER IX.—THE GNOSTIC FREE OF ALL PERTURBATIONS OF THE SOUL.

The Gnostic is such, that he is subject only to the affections that exist for the maintenance of the body, such as hunger, thirst, and the like. But in the case of the Saviour, it were ludicrous [to suppose] that the body, as a body, demanded the necessary aids in order to its duration. For He ate, not for the sake of the body, which was kept together by a holy energy, but in order that it might not enter into the minds of those who were with Him to entertain a different opinion of Him; in like manner as certainly some afterwards supposed that He appeared in a phantasmal shape (δοκήσει). But He was entirely impassible (ἀπαθής); inaccessible to any movement of feeling—either pleasure or pain. While the apostles, having most gnostically mastered, through the Lord's teaching, anger and fear, and lust, were not liable even to such of the movements of feeling, as seem good, courage, zeal, joy, desire, through a steady condition of mind, not changing a whit; but ever continuing unvarying in a state of training after the resurrection of the Lord.

And should it be granted that the affections specified above, when produced rationally, are good, yet they are nevertheless inadmissible in the case of the perfect man, who is incapable of exercising courage: for neither does he meet what inspires fear, as he regards none of the things that occur in life as to be dreaded; nor can aught dislodge him from this—the love he has towards God. Nor does he need cheerfulness of mind; for he does not fall into pain, being persuaded that all things happen well. Nor is he angry; for there is nothing to move him to anger, seeing he ever loves God, and is entirely turned towards Him alone, and therefore hates none of God's creatures. No more does he envy; for nothing is wanting to him, that is requisite to assimilation, in order that he may be excellent and good. Nor does he consequently love any one with this common affection, but loves the Creator in the creatures. Nor, consequently, does he fall into any desire and eagerness; nor does he want, as far as respects his soul, aught appertaining to others, now that he associates through love with the Beloved One, to whom he is allied by free choice, and by the habit which results from training, approaches closer to Him, and is blessed through the abundance of good things.

So that on these accounts he is compelled to become like his Teacher in impassibility. For the Word of God is intellectual, according as the image of mind is seen[2475] in man alone. Thus also the good man is godlike in form and semblance as respects his soul. And, on the other hand, God is like man. For the distinctive form of each one is the mind by 497 which we are characterized. Consequently, also, those who sin against man are unholy and impious. For it were ridiculous to say that the gnostic and perfect man must not eradicate anger and courage, inasmuch as without these he will not struggle against circumstances, or abide what is terrible. But if we take from him desire, he will be quite overwhelmed by troubles, and therefore depart from this life very basely. Unless possessed of it, as some suppose, he will not conceive a desire for what is like the excellent and the good. If, then, all alliance with what is good is accompanied with desire, how, it is said, does he remain impassible who desires what is excellent?

[2475] Adopting the various reading καθ' ὅ, and the conjecture ὁρᾶται, instead of καθ' ὅν and ὁράσει in the text, as suggested by Sylburgius.

But these people know not, as appears, the divinity of love. For love is not desire on the part of him who loves; but is a relation of affection, restoring the Gnostic to the unity of the faith,—independent of time and place. But he who by love is already in the midst of that in which he is destined to be, and has anticipated hope by knowledge, does not desire anything, having, as far as possible, the very thing desired. Accordingly, as to be expected, he continues in the exercise of gnostic love, in the one unvarying state.

Nor will he, therefore, eagerly desire to be assimilated to what is beautiful, possessing, as he does, beauty by love. What more need of courage and of desire to him, who has obtained the affinity to the impassible God which arises from love, and by love has enrolled himself among the friends of God?

We must therefore rescue the gnostic and perfect man from all passion of the soul. For knowledge (*gnosis*) produces practice, and practice habit or disposition; and such a state as this produces impassibility, not moderation of passion. And the complete eradication of desire reaps as its fruit impassibility. But the Gnostic does not share either in those affections that are commonly celebrated as good, that is, the good things of the affections which are allied to the passions: such, I mean, as gladness, which is allied to pleasure; and dejection, for this is conjoined with pain; and caution, for it is subject to fear. Nor yet does he share in high spirit, for it takes its place alongside of wrath; although some say that these are no longer evil, but already good. For it is impossible that he who has been once made perfect by love, and feasts eternally and insatiably on the boundless joy of contemplation, should delight in small and grovelling things. For what rational cause remains any more to the man who has gained "the light inaccessible,"[2476] for revering to the good things of the world? Although not yet true as to time and place, yet by that gnostic love through which the inheritance and perfect restitution follow, the giver of the reward makes good by deeds what the Gnostic, by gnostic choice, had grasped by anticipation through love.

For by going away to the Lord, for the love he bears Him, though his tabernacle be visible on earth, he does not withdraw himself from life. For that is not permitted to him. But he has withdrawn his soul from the passions. For that is granted to him. And on the other hand he lives, having put to death his lusts, and no longer makes use of the body, but allows it the use of necessaries, that he may not give cause for dissolution.

[2476] 1 Tim. vi. 16.

How, then, has he any more need of fortitude, who is not in the midst of dangers, being not present, but already wholly with the object of love? And what necessity for self-restraint to him who has not need of it? For to have such desires, as require self-restraint in order to their control, is characteristic of one who is not yet pure, but subject to passion. Now, fortitude is assumed by reason of fear and cowardice. For it were no longer seemly that the friend of God, whom "God hath fore-ordained before the foundation of the world"[2477] to be enrolled in the highest "adoption," should fall into pleasures or fears, and be occupied in the repression of the passions. For I venture to assert, that as he is predestinated through what he shall do, and what he shall obtain, so also has he predestinated himself by reason of what he knew and whom he loved; not having the future indistinct, as the multitude live, conjecturing it, but having grasped by gnostic faith what is hidden from others. And through love, the future is for him already present. For he has believed, through prophecy and the advent, on God who lies not. And what he believes he possesses, and keeps hold of the promise. And He who hath promised is truth. And through the trustworthiness of Him who has promised, he has firmly laid hold of the end of the promise by knowledge. And he, who knows the sure comprehension of the future which there is in the circumstances, in which he is placed, by love goes to meet the future. So he, that is persuaded that he will obtain the things that are really good, will not pray to obtain what is here, but that he may always cling to the faith which hits the mark and succeeds. And besides, he will pray that as many as possible may become like him, to the glory of God, which is perfected through knowledge. For he who is made like the Saviour is also devoted to saving; performing unerringly the commandments as far as the human nature may admit of the image. And this is to worship God by deeds and knowledge of the true righteousness. The Lord will not wait for the voice 498 of this man in prayer. "Ask," He says, "and I will do it; think, and I will give."[2478]

For, in fine, it is impossible that the immutable should assume firmness and consistency in the mutable. But the ruling faculty being in perpetual change, and therefore unstable, the force of habit is not maintained. For how can he who is perpetually changed by external occurrences and accidents, ever possess habit and disposition, and in a word, grasp of scientific knowledge (ἐπιστήμη)? Further, also, the philosophers regard the virtues as habits, dispositions, and sciences. And as knowledge (*gnosis*) is not born with men, but is acquired,[2479] and the acquiring of it in its elements demands application, and training, and progress; and then from incessant practice it passes into a habit; so, when perfected in the mystic habit, it abides, being infallible through love. For not only has he apprehended the first Cause, and the Cause produced by it, and is sure about them, possessing firmly firm and irrefragable and immoveable reasons; but also respecting what is good and what is evil, and respecting all production, and to speak comprehensively, respecting all about which the Lord has spoken, he has learned, from the truth itself, the most exact truth from the foundation of the world to the end. Not preferring to the truth itself what appears plausible, or, according to Hellenic reasoning, necessary; but what has been spoken by the Lord he accepts as clear and evident, though concealed from others; and he has already received the knowledge of all things. And the oracles we possess give their utterances respecting what exists, as it is; and respecting what is future, as it shall be; and respecting what is past, as it was.

[2477] Eph. i. 4, 5.

[2478] Quoted afterwards, chap. xii., and book vii. chap. ii.

[2479] The text has ἐπίμικτος, which on account of its harshness has been rejected by the authorities for ἐπίκτητος.

In scientific matters, as being alone possessed of scientific knowledge, he will hold the preeminence, and will discourse on the discussion respecting the good, ever intent on intellectual objects, tracing out his procedure in human affairs from the archetypes above; as navigators direct the ship according to the star; prepared to hold himself in readiness for every suitable action; accustomed to despise all difficulties and dangers when it is necessary to undergo them; never doing anything precipitate or incongruous either to himself or the common weal; foreseeing; and inflexible by pleasures both of waking hours and of dreams. For, accustomed to spare living and frugality, he is moderate, active, and grave; requiring few necessaries for life; occupying himself with nothing superfluous. But desiring not even these things as chief, but by reason of fellowship in life, as necessary for his sojourn in life, as far as necessary.

CHAPTER X.—THE GNOSTIC AVAILS HIMSELF OF THE HELP OF ALL HUMAN KNOWLEDGE.

For to him knowledge (*gnosis*) is the principal thing. Consequently, therefore, he applies to the subjects that are a training for knowledge, taking from each branch of study its contribution to the truth. Prosecuting, then, the proportion of harmonies in music; and in arithmetic noting the increasing and decreasing of numbers, and their relations to one another, and how the most of things fall under some proportion of numbers; studying geometry, which is abstract essence, he perceives a continuous distance, and an immutable essence which is different from these bodies. And by astronomy, again, raised from the earth in his mind, he is elevated along with heaven, and will revolve with its revolution; studying ever divine things, and their harmony with each other; from which Abraham starting, ascended to the knowledge of Him who created them. Further, the Gnostic will avail himself of dialectics, fixing on the distinction of genera into species, and will master[2480] the distinction of existences, till he come to what are primary and simple.

But the multitude are frightened at the Hellenic philosophy, as children are at masks, being afraid lest it lead them astray. But if the faith (for I cannot call it knowledge) which they possess be such as to be dissolved by plausible speech, let it be by all means dissolved,[2481] and let them confess that they will not retain the truth. For truth is immoveable; but false opinion dissolves. We choose, for instance, one purple by comparison with another purple. So that, if one confesses that he has not a heart that has been made right, he has not the table of the money-changers or the test of words.[2482] And how can he be any longer a money-changer, who is not able to prove and distinguish spurious coin, even offhand?

Now David cried, “The righteous shall not be shaken for ever;”[2483] neither, consequently, by deceptive speech nor by erring pleasure. Whence he shall never be shaken from his own heritage. “He shall not be afraid of evil tidings;”[2484] consequently neither of unfounded calumny, nor of the false opinion around him. No more will he dread cunning words, who is capable of distinguishing them, or of answering rightly to questions asked. Such a bulwark 499 are dialectics, that truth cannot be trampled under foot by the Sophists. “For it behoves those who praise in the holy name of the Lord,” according to the prophet, “to rejoice in heart, seeking the Lord. Seek then Him, and be strong. Seek His face continually in every way."[2485] "For, having spoken at sundry times and in divers manners,"[2486] it is not in one way only that He is known.

[2480] Our choice lies between the reading of the text, προσίσεται; that of Hervetus, προσοίσεται; the conjecture of Sylburgius, προσείσεται, or προσήσεται, used a little after in the phrase προσήσεται τὴν ἀλήθειαν.

[2481] There is some difficulty in the sentence as it stands. Hervetus omits in his translation the words rendered here, “let it be by all means dissolved.” We have omitted διὰ τούτους, which follows immediately after, but which is generally retained and translated “by these,” i.e., philosophers.

[2482] τῶν λόγων, Sylburgius; τὸν λόγον is the reading of the text.

[2483] Ps. cxii. 6.

[2484] Ps. cxii. 7.

It is, then, not by availing himself of these as virtues that our Gnostic will be deeply learned. But by using them as helps in distinguishing what is common and what is peculiar, he will admit the truth. For the cause of all error and false opinion, is inability to distinguish in what respect things are common, and in what respects they differ. For unless, in things that are distinct, one closely watch speech, he will inadvertently confound what is common and what is peculiar. And where this takes place, he must of necessity fall into pathless tracts and error.

The distinction of names and things also in the Scriptures themselves produces great light in men's souls. For it is necessary to understand expressions which signify several things, and several expressions when they signify one thing. The result of which is accurate answering. But it is necessary to avoid the great futility which occupies itself in irrelevant matters; since the Gnostic avails himself of branches of learning as auxiliary preparatory exercises, in order to the accurate communication of the truth, as far as attainable and with as little distraction as possible, and for defence against reasonings that plot for the extinction of the truth. He will not then be deficient in what contributes to proficiency in the curriculum of studies and the Hellenic philosophy; but not principally, but necessarily, secondarily, and on account of circumstances. For what those labouring in heresies use wickedly, the Gnostic will use rightly.

Therefore the truth that appears in the Hellenic philosophy, being partial, the real truth, like the sun glancing on the colours both white and black, shows what like each of them is. So also it exposes all sophistical plausibility. Rightly, then, was it proclaimed also by the Greeks:—"Truth the queen is the beginning of great virtue."[2487]

[2485] Ps. cv. 3, 4.

[2486] Heb. i. 1.

[2487] Pindar.

CHAPTER XI.—THE MYSTICAL MEANINGS IN THE PROPORTIONS OF NUMBERS, GEOMETRICAL RATIOS, AND MUSIC.

As then in astronomy we have Abraham as an instance, so also in arithmetic we have the same Abraham. “For, hearing that Lot was taken captive, and having numbered his own servants, born in his house, 318 (τιὴ[2488])," he defeats a very great number of the enemy.

They say, then, that the character representing 300 is, as to shape, the type of the Lord’s sign,[2489] and that the *Iota* and the *Eta* indicate the Saviour’s name; that it was indicated, accordingly, that Abraham’s domestics were in salvation, who having fled to the Sign and the Name became lords of the captives, and of the very many unbelieving nations that followed them.

Now the number 300 is, 3 by 100. Ten is allowed to be the perfect number. And 8 is the first cube, which is equality in all the dimensions—length, breadth, depth. “The days of men shall be,” it is said, “120 (ρκ′) years.”[2490] And the sum is made up of the numbers from 1 to 15 added together.[2491] And the moon at 15 days is full.

On another principle, 120 is a triangular[2492] number, and consists of the equality[2493] of the number 64, [which consists of eight of the odd numbers beginning with unity],[2494] the addition of which (1, 3, 5, 7, 9, 11, 13, 15) in succession generate squares;[2495] and of the inequality of the number 56, consisting of seven of the even numbers beginning with 2 (2, 4, 6, 8, 10, 12, 14), which produce the numbers that are not squares.[2496]

Again, according to another way of indicating, the number 120 consists of four numbers—of one triangle, 15; of another, a square, 25; of a third, a pentagon, 35; and of a fourth, a hexagon, 45. The 5 is taken according to the same ratio in each mode. For in triangular numbers, from the unity 5 comes 15; and in squares, 25; and of those in succession, proportionally. Now 25, which is the number 5 from unity, is said to be the symbol of the Levitical tribe. And the number 35 depends also on the arithmetic, geometric, and harmonic scale of doubles—6, 8, 9, 12; the addition of which makes 35. In these days, the Jews say that seven months' children are formed. And the number 45 depends on the scale of triples—6, 9, 12, 18—the addition of which makes 45; and similarly, in these days they say that nine months' children are formed. 500

[2488] Gen. xiv. 14. In Greek numerals.

[2489] The Lord’s sign is the cross, whose form is represented by T; Ιη (the other two letters of τιή, 318) are the first two letters of the name ’Ιησοῦς (Jesus).

[2490] Gen. vi. 3.

[2491] The sum of the numbers from 1 to 15 inclusive is 120.

[2492] “Triangular numbers are those which can be disposed in a triangle, as 3 ⊠, 6, etc, being represented by the formula $(x^2 + x)/2$” (Liddell and Scott’s *Lexicon*). Each side of the triangle of courses contains an equal number of units, the sum of which amounts to the number. [Elucidation VI.]

[2493] This number is called equality, because it is composed of eight numbers, an even number; as fifty-six is called inequality, because it is composed of seven numbers, an odd number.

[2494] The clause within brackets has been suggested by Hervetus to complete the sense.

[2495] That is, 1+3+5+7+11+13+15=120; and 1+3=4+5=9+7=16+9=25+11=36+13=49+15=64, giving us the numbers 4, 9, 16, 25, 36, 49, 64, the squares of 2, 3, 4, 5, 6, 7, 8.

[2496] ἑτερομήκεις, the product of two unequal factors, i.e., 2+4+6+8+10+12+14=56; and 2+4=6=3 x 2, 6+4=10=5 x 2, and so on.

Such, then, is the style of the example in arithmetic. And let the testimony of geometry be the tabernacle that was constructed, and the ark that was fashioned,—constructed in most regular proportions, and through divine ideas, by the gift of understanding, which leads us from things of sense to intellectual objects, or rather from these to holy things, and to the holy of holies. For the squares of wood indicate that the square form, producing right angles, pervades all, and points out security. And the length of the structure was three hundred cubits, and the breadth fifty, and the height thirty; and above, the ark ends in a cubit, narrowing to a cubit from the broad base like a pyramid, the symbol of those who are purified and tested by fire. And this geometrical proportion has a place, for the transport of those holy abodes, whose differences are indicated by the differences of the numbers set down below.

And the numbers introduced are sixfold, as three hundred is six times fifty; and tenfold, as three hundred is ten times thirty; and containing one and two-thirds (επιδίμοιροι), for fifty is one and two-thirds of thirty.

Now there are some who say that three hundred cubits are the symbol of the Lord's sign;[2497] and fifty, of hope and of the remission given at Pentecost; and thirty, or as in some, twelve, they say points out the preaching [of the Gospel]; because the Lord preached in His thirtieth year; and the apostles were twelve. And the structure's terminating in a cubit is the symbol of the advancement of the righteous to oneness and to "the unity of the faith."[2498]

And the table which was in the temple was six cubits;[2499] and its four feet were about a cubit and a half.

They add, then, the twelve cubits, agreeably to the revolution of the twelve months, in the annual circle, during which the earth produces and matures all things; adapting itself to the four seasons. And the table, in my opinion, exhibits the image of the earth, supported as it is on four feet, summer, autumn, spring, winter, by which the year travels. Wherefore also it is said that the table has “wavy chains;”[2500] either because the universe revolves in the circuits of the times, or perhaps it indicated the earth surrounded with ocean’s tide.

[2497] The cross.

[2498] Eph. iv.13.

[2499] Ex. xxv. 23. The table is said to be two cubits in length, a cubit in breadth, and a cubit and a half in height; therefore it was six cubits round.

Further, as an example of music, let us adduce David, playing at once and prophesying, melodiously praising God. Now the Enarmonic[2501] suits best the Dorian harmony, and the Diatonic the Phrygian, as Aristoxenus says. The harmony, therefore, of the Barbarian psaltery, which exhibited gravity of strain, being the most ancient, most certainly became a model for Terpander, for the Dorian harmony, who sings the praise of Zeus thus:—

> “O Zeus, of all things the Beginning, Ruler of all;
> O Zeus, I send thee this beginning of hymns.”

The lyre, according to its primary signification, may by the psalmist be used figuratively for the Lord; according to its secondary, for those who continually strike the chords of their souls under the direction of the Choir-master, the Lord. And if the people saved be called the lyre, it will be understood to be in consequence of their giving glory musically, through the inspiration of the Word and the knowledge of God, being struck by the Word so as to produce faith. You may take music in another way, as the ecclesiastical symphony at once of the law and the prophets, and the apostles along with the Gospel, and the harmony which obtained in each prophet, in the transitions of the persons.

But, as seems, the most of those who are inscribed with the Name,[2502] like the companions of Ulysses, handle the word unskilfully, passing by not the Sirens, but the rhythm and the melody, stopping their ears with ignorance; since they know that, after lending their ears to Hellenic studies, they will never subsequently be able to retrace their steps.

But he who culls what is useful for the advantage of the catechumens, and especially when they are Greeks (and the earth is the Lord’s, and the fulness thereof[2503]), must not abstain from erudition, like irrational animals; but he must collect as many aids as possible for his hearers. But he must by no means linger over these studies, except solely for the advantage accruing from them; so that, on grasping and obtaining this, he may be able to take his departure home to the true philosophy, which is a strong cable for the soul, providing security from everything.

Music is then to be handled for the sake of the embellishment and composure of manners. For instance, at a banquet we pledge each other while the music is playing;[2504] soothing by song the eagerness of our desires, and glorifying God for the copious gift of human enjoyments, for His perpetual supply of the food necessary for the growth of the body and of the soul. But we must reject superfluous music, which enervates men's souls, and leads to variety,—now mournful, and then licentious and voluptuous, and then frenzied and frantic. 50

[2500] Ex. xxv. 24.

[2501] The three styles of Greek music were the ἐναρμονικόν, διάτονον, and χρωματικόν.

[2502] i.e., of Christ.

[2503] 1 Cor. x. 26, etc.

[2504] ψάλλοντες is substituted by Lowth for ψάλλειν of the text; ἐν τῷ ψάλλειν has also been proposed.

The same holds also of astronomy. For treating of the description of the celestial objects, about the form of the universe, and the revolution of the heavens, and the motion of the stars, leading the soul nearer to the creative power, it teaches to quickness in perceiving the seasons of the year, the changes of the air, and the appearance of the stars; since also navigation and husbandry derive from this much benefit, as architecture and building from geometry. This branch of learning, too, makes the soul in the highest degree observant, capable of perceiving the true and detecting the false, of discovering correspondences and proportions, so as to hunt out for similarity in things dissimilar; and conducts us to the discovery of length without breadth, and superficial extent without thickness, and an indivisible point, and transports to intellectual objects from those of sense.

The studies of philosophy, therefore, and philosophy itself, are aids in treating of the truth. For instance, the cloak was once a fleece; then it was shorn, and became warp and woof; and then it was woven. Accordingly the soul must be prepared and variously exercised, if it would become in the highest degree good. For there is the scientific and the practical element in truth; and the latter flows from the speculative; and there is need of great practice, and exercise, and experience.

But in speculation, one element relates to one's neighbours and another to one's self. Wherefore also training ought to be so moulded as to be adapted to both. He, then, who has acquired a competent acquaintance with the subjects which embrace the principles which conduce to scientific knowledge (*gnosis*), may stop and remain for the future in quiet, directing his actions in conformity with his theory.

But for the benefit of one's neighbours, in the case of those who have proclivities for writing, and those who set themselves to deliver the word, both is other culture beneficial, and the reading of the Scriptures of the Lord is necessary, in order to the demonstration of what is said, and especially if those who hear are accessions from Hellenic culture.

Such David describes the Church: "The queen stood on thy right hand, enveloped in a golden robe, variegated;"[2505] and with Hellenic and superabundant accomplishments, "clothed variegated with gold-fringed garments."[2506] And the Truth says by the Lord, "For who had known Thy counsel, hadst Thou not given wisdom, and sent Thy Holy Spirit from the Highest; and so the ways of those on earth were corrected, and men learned Thy decrees, and were saved by wisdom?" For the Gnostic knows things ancient by the Scripture, and conjectures things future: he understands the involutions of words and the solutions of enigmas. He knows beforehand signs and wonders, and the issues of seasons and periods, as we have said already. Seest thou the fountain of instructions that takes its rise from wisdom? But to those who object, What use is there in knowing the causes of the manner of the sun's motion, for example, and the rest of the heavenly bodies, or in having studied the theorems of geometry or logic, and each of the other branches of study?—for these are of no service in the discharge of duties, and the Hellenic philosophy is human wisdom, for it is incapable of teaching[2507] the truth—the following remarks are to be made. First, that they stumble in reference to the highest of things—namely, the mind's free choice. "For they," it is said, "who keep holy holy things, shall be made holy; and those who have been taught will find an answer."[2508] For the Gnostic alone will do holily, in accordance with reason all that has to be done, as he hath learned through the Lord's teaching, received through men.

[2505] Ps. xlv. 9.

[2506] Ps. xlv. 14. [Elucidation VII.]

Again, on the other hand, we may hear: "For in His hand, that is, in His power and wisdom, are both we and our words, and all wisdom and skill in works; for God loves nothing but the man that dwells with wisdom."[2509] And again, they have not read what is said by Solomon; for, treating of the construction of the temple, he says expressly, "And it was Wisdom as artificer that framed it; and Thy providence, O Father, governs throughout."[2510] And how irrational, to regard philosophy as inferior to architecture and shipbuilding! And the Lord fed the multitude of those that reclined on the grass opposite to Tiberias with the two fishes and the five barley loaves, indicating the preparatory training of the Greeks and Jews previous to the divine grain, which is the food cultivated by the law. For barley is sooner ripe for the harvest than wheat; and the fishes signified the Hellenic philosophy that was produced and moved in the midst of the Gentile billow, given, as they were, for copious food to those lying on the ground, increasing no more, like the fragments of the loaves, but having partaken of the Lord's blessing, and breathed into them the resurrection of Godhead[2511] through the power of the Word. But if you are curious, understand one of the fishes to mean the curriculum of study, and the other the philosophy which supervenes. 502 The gatherings[2512] point out the word of the Lord.

[2507] διδακτικήν, proposed by Sylburgius, seems greatly preferable to the reading of the text, διδακτήν, and has been adopted above.

[2508] Wisd. vi. 10.

[2509] Wisd. vii. 16.

[2510] Wisd. xiv. 2, 3.

[2511] That is, resurrection effected by divine power.

[2512] Such seems the only sense possible of this clause,—obtained, however, by substituting for συνάλογοι λόγοὺ κ.τ.λ., σύλλογοι λόγον κ.τ.λ.

> "And the choir of mute fishes rushed to it,"

says the Tragic Muse somewhere.

"I must decrease," said the prophet John,[2513] and the Word of the Lord alone, in which the law terminates, "increase." Understand now for me the mystery of the truth, granting pardon if I shrink from advancing further in the treatment of it, by announcing this alone: "All things were made by Him, and without Him was not even one thing."[2514] Certainly He is called "the chief corner stone; in whom the whole building, fitly joined together, groweth into an holy temple of God,"[2515] according to the divine apostle.

I pass over in silence at present the parable which says in the Gospel: "The kingdom of heaven is like a man who cast a net into the sea and out of the multitude of the fishes caught, makes a selection of the better ones."[2516]

And now the wisdom which we possess announces the four virtues[2517] in such a way as to show that the sources of them were communicated by the Hebrews to the Greeks. This may be learned from the following: "And if one loves justice, its toils are virtues. For temperance and prudence teach justice and fortitude; and than these there is nothing more useful in life to men."

Above all, this ought to be known, that by nature we are adapted for virtue; not so as to be possessed of it from our birth, but so as to be adapted for acquiring it.

[2513] John iii. 30.

[2514] John i. 3.

[2515] Eph. ii. 20, 21.

[2516] Matt. xiii. 47, 48.

[2517] Prudence, fortitude, justice, temperance. [Known as the philosophical virtues.]

CHAPTER XII.—HUMAN NATURE POSSESSES AN ADAPTATION FOR PERFECTION; THE GNOSTIC ALONE ATTAINS IT.

By which consideration[2518] is solved the question propounded to us by the heretics, Whether Adam was created perfect or imperfect? Well, if imperfect, how could the work of a perfect God—above all, that work being man—be imperfect? And if perfect, how did he transgress the commandments? For they shall hear from us that he was not perfect in his creation, but adapted to the reception of virtue. For it is of great importance in regard to virtue to be made fit for its attainment. And it is intended that we should be saved by ourselves. This, then, is the nature of the soul, to move of itself. Then, as we are rational, and philosophy being rational, we have some affinity with it. Now an aptitude is a movement towards virtue, not virtue itself. All, then, as I said, are naturally constituted for the acquisition of virtue.

But one man applies less, one more, to learning and training. Wherefore also some have been competent to attain to perfect virtue, and others have attained to a kind of it. And some, on the other hand, through negligence, although in other respects of good dispositions, have turned to the opposite. Now much more is that knowledge which excels all branches of culture in greatness and in truth, most difficult to acquire, and is attained with much toil. "But, as seems, they know not the mysteries of God. For God created man for immortality, and made him an image of His own nature;"[2519] according to which nature of Him who knows all, he who is a Gnostic, and righteous, and holy with prudence, hastes to reach the measure of perfect manhood. For not only are actions and thoughts, but words also, pure in the case of the Gnostic: "Thou hast proved mine heart; Thou hast visited me by night," it is said; "Thou hast subjected me to the fire, and unrighteousness was not found in me: so that my mouth shall not speak the works of men."[2520]

And why do I say the works of men? He recognises sin itself, which is not brought forward in order to repentance (for this is common to all believers); but what sin is. Nor does he condemn this or that sin, but simply all sin; nor is it what one has done ill that he brings up, but what ought not to be done. Whence also repentance is twofold: that which is common, on account of having transgressed; and that which, from learning the nature of sin, persuades, in the first instance, to keep from sinning, the result of which is not sinning.

Let them not then say, that he who does wrong and sins transgresses through the agency of demons; for then he would be guiltless. But by choosing the same things as demons, by sinning; being unstable, and light, and fickle in his desires, like a demon, he becomes a demoniac man. Now he who is bad, having become, through evil, sinful by nature, becomes depraved, having what he has chosen; and being sinful, sins also in his actions. And again, the good man does right. Wherefore we call not only the virtues, but also right actions, good. And of things that are good we know that some are desirable for themselves, as knowledge; for we hunt for nothing from it when we have it, but only [seek] that it be with us, and that we be in uninterrupted contemplation, and strive to reach it for its own sake. But other things are desirable for other considerations, such as faith, for escape from punishment, 50 and the advantage arising from reward, which accrue from it. For, in the case of many, fear is the cause of their not sinning; and the promise is the means of pursuing obedience, by which comes salvation. Knowledge, then, desirable as it is for its own sake, is the most perfect good; and consequently the things which follow by means of it are good. And punishment is the cause of correction to him who is punished; and to those who are able to see before them he becomes an example, to prevent them falling into the like.

[2518] i.e., that mentioned in the last sentence of chap xi., which would more appropriately be transferred to chap. xii.

[2519] Wisd. ii. 22, 25.

[2520] Ps. xvii. 3, 4.

Let us then receive knowledge, not desiring its results, but embracing itself for the sake of knowing. For the first advantage is the habit of knowledge (γνωστική), which furnishes harmless pleasures and exultation both for the present and the future. And exultation is said to be gladness, being a reflection of the virtue which is according to truth, through a kind of exhilaration and relaxation of soul. And the acts which partake of knowledge are good and fair actions. For abundance in the actions that are according to virtue, is the true riches, and destitution in decorous[2521] desires is poverty. For the use and enjoyment of necessaries are not injurious in quality, but in quantity, when in excess. Wherefore the Gnostic circumscribes his desires in reference both to possession and to enjoyment, not exceeding the limit of necessity. Therefore, regarding life in this world as necessary for the increase of science (ἐπιστήμη) and the acquisition of knowledge (γνῶσις), he will value highest, not living, but living well. He will therefore prefer neither children, nor marriage, nor parents, to love for God, and righteousness in life. To such an one, his wife, after conception, is as a sister, and is judged as if of the same father; then only recollecting her husband, when she looks on the children; as being destined to become a sister in reality after putting off the flesh, which separates and limits the knowledge of those who are spiritual by the peculiar characteristics of the sexes. For souls, themselves by themselves, are equal. Souls are neither male nor female, when they no longer marry nor are given in marriage. And is not woman translated into man, when she is become equally unfeminine, and manly, and perfect? Such, then, was the laughter of Sarah[2522] when she received the good news of the birth of a son; not, in my opinion, that she disbelieved the angel, but that she felt ashamed of the intercourse by means of which she was destined to become the mother of a son.

[2521] Sylburgius proposes κοσμικάς, worldly, instead of κοσμίας, decorous; in which case the sentence would read: "and [true] poverty, destitution in worldly desires."

[2522] Gen. xviii. 12.

And did not Abraham, when he was in danger on account of Sarah's beauty, with the king of Egypt, properly call her sister, being of the same father, but not of the same mother?[2523]

To those, then, who have repented and not firmly believed, God grants their requests through their supplications. But to those who live sinlessly and gnostically, He gives, when they have but merely entertained the thought. For example, to Anna, on her merely conceiving the thought, conception was vouchsafed of the child Samuel.[2524] "Ask," says the Scripture, "and I will do. Think, and I will give." For we have heard that God knows the heart, not judging[2525] the soul from [external] movement, as we men; nor yet from the event. For it is ridiculous to think so. Nor was it as the architect praises the work when accomplished that God, on making the light and then seeing it, called it good. But He, knowing before He made it what it would be, praised that which was made, He having potentially made good, from the first by His purpose that had no beginning, what was destined to be good actually. Now that which has future He already said beforehand was good, the phrase concealing the truth by hyperbaton. Therefore the Gnostic prays in thought during every hour, being by love allied to God. And first he will ask forgiveness of sins; and after, that he may sin no more; and further, the power of well-doing and of comprehending the whole creation and administration by the Lord, that, becoming pure in heart through the knowledge, which is by the Son of God, he may be initiated into the beatific vision face to face, having heard the Scripture which says, "Fasting with prayer is a good thing."[2526]

Now fastings signify abstinence from all evils whatsoever, both in action and in word, and in thought itself. As appears, then, righteousness is quadrangular;[2527] on all sides equal and like in word, in deed, in abstinence from evils, in beneficence, in gnostic perfection; nowhere, and in no respect halting, so that he does not appear unjust and unequal. As one, then, is righteous, so certainly is he a believer. But as he is a believer, he is not yet also righteous—I mean according to the righteousness of progress and perfection, according to which the Gnostic is called righteous.

[2523] The reading of the text has, "not of the same mother, much less of the same father," which contradicts Gen. xx. 12, and has been therefore amended as above.

[2524] 1 Sam. i. 13.

[2525] Or, "judging from the motion of the soul;" the text reading here οὐ κινήματος ψυχῆς, for which, as above, is proposed, οὐκ ἐκ κινήματος ψυχῆν.

[2526] Tob. xii. 8.

[2527] Metaphorical expression for perfect. The phrase "a quadrangular man" is found in Plato and Aristotle. [The proverbial τετράγονος ἄνευ ψόγου, of the *Nicomach. Ethics*, i. 10, and of Plato in the *Protagoras*, p. 154. *Ed*. Bipont, 1782.]

504 For instance, on Abraham becoming a believer, it was reckoned to him for righteousness, he having advanced to the greater and more perfect degree of faith. For he who merely abstains from evil conduct is not just, unless he also attain besides beneficence and knowledge; and for this reason some things are to be abstained from, others are to be done. “By the armour of righteousness on the right hand and on the left,”[2528] the apostle says, the righteous man is sent on to the inheritance above,—by some [arms] defended, by others putting forth his might. For the defence of his panoply alone, and abstinence from sins, are not sufficient for perfection, unless he assume in addition the work of righteousness—activity in doing good.

Then our dexterous man and Gnostic is revealed in righteousness already even here, as Moses, glorified in the face of the soul,[2529] as we have formerly said, the body bears the stamp of the righteous soul. For as the mordant of the dyeing process, remaining in the wool, produces in it a certain quality and diversity from other wool; so also in the soul the pain is gone, but the good remains; and the sweet is left, but the base is wiped away. For these are two qualities characteristic of each soul, by which is known that which is glorified, and that which is condemned.

And as in the case of Moses, from his righteous conduct, and from his uninterrupted intercourse with God, who spoke to him, a kind of glorified hue settled on his face; so also a divine power of goodness clinging to the righteous soul in contemplation and in prophecy, and in the exercise of the function of governing, impresses on it something, as it were, of intellectual radiance, like the solar ray, as a visible sign of righteousness, uniting the soul with light, through unbroken love, which is God-bearing and God-borne. Thence assimilation to God the Saviour arises to the Gnostic, as far as permitted to human nature, he being made perfect “as the Father who is in heaven.”[2530]

It is He Himself who says, “Little children, a little while I am still with you.”[2531] Since also God Himself remains blessed and immortal, neither molested nor molesting another;[2532] not in consequence of being by nature good, but in consequence of doing good in a manner peculiar to Himself. God being essentially, and proving Himself actually, both Father and good, continues immutably in the self-same goodness. For what is the use of good that does not act and do good?

[2528] 2 Cor. vi. 7.

[2529] Ex. xxxiv. 29.

[2530] Matt. v. 48.

[2531] John xiii. 33.

[2532] This is cited by Diogenes Laertius as the first dictum of Epicurus. It is also referred to as such by Cicero, *De Natura Deorum*, and by others.

CHAPTER XIII.—DEGREES OF GLORY IN HEAVEN CORRESPONDING WITH THE DIGNITIES OF THE CHURCH BELOW.

He, then, who has first moderated his passions and trained himself for impassibility, and developed to the beneficence of gnostic perfection, is here equal to the angels. Luminous already, and like the sun shining in the exercise of beneficence, he speeds by righteous knowledge through the love of God to the sacred abode, like as the apostles. Not that they became apostles through being chosen for some distinguished peculiarity[2533] of nature, since also Judas was chosen along with them. But they were capable of becoming apostles on being chosen by Him who foresees even ultimate issues. Matthias, accordingly, who was not chosen along with them, on showing himself worthy of becoming an apostle, is substituted for Judas.

Those, then, also now, who have exercised themselves in the Lord's commandments, and lived perfectly and gnostically according to the Gospel, may be enrolled in the chosen body of the apostles. Such an one is in reality a presbyter of the Church, and a true minister (deacon) of the will of God, if he do and teach what is the Lord's; not as being ordained[2534] by men, nor regarded righteous because a presbyter, but enrolled in the presbyterate[2535] because righteous. And although here upon earth he be not honoured with the chief seat,[2536] he will sit down on the four-and-twenty thrones,[2537] judging the people, as John says in the Apocalypse.

For, in truth, the covenant of salvation, reaching down to us from the foundation of the world, through different generations and times, is one, though conceived as different in respect of gift. For it follows that there is one unchangeable gift of salvation given by one God, through one Lord, benefiting in many ways. For which cause the middle wall[2538] which separated the Greek from the Jew is taken away, in order that there might be a peculiar people. And so both meet in the one unity of faith; and the selection out of both is one. And the chosen of the chosen are those who by reason of perfect knowledge are called [as the best] from the Church itself, and honoured with the most august glory—the judges and rulers—four-and-twenty (the grace being doubled) equally from Jews and Greeks. Since, according to my opinion, the grades[2539] here in the Church, of bishops, presbyters, deacons, are imitations of the angelic glory, and of that economy which, the Scriptures say, awaits those who, following the footsteps of the apostles, have lived in perfection of righteousness according to the Gospel. For these taken up in the clouds, the apostle[2540] writes, will first minister [as deacons], then be classed in the presbyterate, by promotion in glory (for glory differs[2541] from glory) till they grow into "a perfect man."[2542]

[2533] In opposition to the heretical opinion, that those who are saved have an innate original excellence, on account of which they are saved. [Elucidation VIII.]

[2534] Or, "elected"—χειροτονούμενος. Acts xiv. 23, "And when they had ordained (χειροτονήσαντες) them elders in every church." A different verb (καθίστημι) is used in Tit. i. 5.

[2535] Presbytery or eldership.

[2536] πσωτοκαθεδρία, Mark xii. 39, Luke xx. 46.

[2537] Rev. iv. 4, xi. 16.

[2538] Eph ii. 14, 15, 16, iv. 13.

[2539] προκοπαί. [Book vii. cap. i, *infra*.]

[2540] 1 Thess. iv. 17.

[2541] 1 Cor. xv. 41.

[2542] Eph. iv. 13.

CHAPTER XIV.—DEGREES OF GLORY IN HEAVEN.

Such, according to David, “rest in the holy hill of God,”[2543] in the Church far on high, in which are gathered the philosophers of God, “who are Israelites indeed, who are pure in heart, in whom there is no guile;”[2544] who do not remain in the seventh seat, the place of rest, but are promoted, through the active beneficence of the divine likeness, to the heritage of beneficence which is the eighth grade; devoting themselves to the pure vision[2545] of insatiable contemplation.

“And other sheep there are also,” saith the Lord, “which are not of this fold”[2546]—deemed worthy of another fold and mansion, in proportion to their faith. “But My sheep hear My voice,”[2547] understanding gnostically the commandments. And this is to be taken in a magnanimous and worthy acceptation, along with also the recompense and accompaniment of works. So that when we hear, “Thy faith hath saved thee,”[2548] we do not understand Him to say absolutely that those who have believed in any way whatever shall be saved, unless also works follow. But it was to the Jews alone that He spoke this utterance, who kept the law and lived blamelessly, who wanted only faith in the Lord. No one, then, can be a believer and at the same time be licentious; but though he quit the flesh, he must put off the passions, so as to be capable of reaching his own mansion.

Now to know is more than to believe, as to be dignified with the highest honour after being saved is a greater thing than being saved. Accordingly the believer, through great discipline, divesting himself of the passions, passes to the mansion which is better than the former one, viz., to the greatest torment, taking with him the characteristic of repentance from the sins he has committed after baptism. He is tortured then still more—not yet or not quite attaining what he sees others to have acquired. Besides, he is also ashamed of his transgressions. The greatest torments, indeed, are assigned to the believer. For God’s righteousness is good, and His goodness is righteous. And though the punishments cease in the course of the completion of the expiation and purification of each one, yet those have very great and permanent grief who[2549] are found worthy of the other fold, on account of not being along with those that have been glorified through righteousness.

[2543] Ps. xv. i.

[2544] John i. 47; Matt v. 8.

[2545] ἐποπτεία, the third and highest grade of initiation of the Eleusinian mysteries (Liddell and Scott’s *Lexicon*).

[2546] John x. 16.

[2547] John x. 27.

[2548] Mark v. 34, etc.

[2549] The text here has ὅτι, for which has been substituted (Potter and Sylb.) οἵ, as above; τῆν after αὐλῆς (fold) requires to be omitted also in rendering the sentence as we have done.

For instance, Solomon, calling the Gnostic, wise, speaks thus of those who admire the dignity of his mansion: “For they shall see the end of the wise, and to what a degree the Lord has established him.”[2550] And of his glory they will say, “This was he whom we once held up to derision, and made a byword of reproach; fools that we were! We thought his life madness, and his end dishonourable. How is he reckoned among the sons of God, and his inheritance among the saints?”[2551]

Not only then the believer, but even the heathen, is judged most righteously. For since God knew in virtue of His prescience that he would not believe, He nevertheless, in order that he might receive his own perfection gave him philosophy, but gave it him previous to faith. And He gave the sun, and the moon, and the stars to be worshipped; “which God,” the Law says,[2552] made for the nations, that they might not become altogether atheistical, and so utterly perish. But they, also in the instance of this commandment, having become devoid of sense, and addicting themselves to graven images, are judged unless they repent; some of them because, though able, they would not believe God; and others because, though willing, they did not take the necessary pains to become believers. There were also, however, those who, from the worship of the heavenly bodies, did not return to the Maker of them. For this was the sway given to the nations to rise up to God, by means of the worship of the heavenly bodies. But those who would not abide by those heavenly bodies assigned to them, but fell away from them to stocks and stones, “were counted,” it is said, “as chaff-dust and as a drop from a jar,”[2553] beyond salvation, cast away from the body.

As, then, to be simply saved is the result of medium[2554] actions, but to be saved rightly and becomingly[2555] is right action, so also all action of the Gnostic may be called right action; that of the simple believer, intermediate action, not yet perfected according to reason, not yet made right according to knowledge; but that of every heathen again is sinful. For it is not simply doing well, but doing actions with a certain aim, and acting according to reason, that the Scriptures exhibit as requisite.[2556]

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[2550] Wisd. iv. 17.

[2551] Wisd. v. 3–5.

[2552] Deut. iv. 19.

[2553] Isa. xl. 15.

[2554] The author reckons three kinds of actions, the first of which is κατόρθωμα, right or perfect action, which is characteristic of the perfect man and Gnostic alone, and raises him (εἰς τὴν ἀνωτάτω δόξαν) to the height of glory. The second is the class of τῶν μέσων, medium, or intermediate actions, which are done by less perfect believers, and procure a lower grade of glory. In the third place he reckons sinful actions (ἁμαρτητικάς), which are done by those who fall away from salvation (Potter).

[2555] [2 Pet. i. 11.]

[2556] To produce this sense, καθῆκεν of the text is by Potter changed into καθῆκειν.

As, then, lyres ought not to be touched by those who are destitute of skill in playing the lyre, nor flutes by those who are unskilled in flute-playing, neither are those to put their hand to affairs who have not knowledge, and know not how to use them in the whole[2557] of life.

The struggle for freedom, then, is waged not alone by the athletes of battles in wars, but also in banquets, and in bed, and in the tribunals, by those who are anointed by the word, who are ashamed to become the captives of pleasures.

"I would never part with virtue for unrighteous gain." But plainly, unrighteous gain is pleasure and pain, toil and fear; and, to speak comprehensively, the passions of the soul, the present of which is delightful, the future vexatious. "For what is the profit," it is said, "if you gain the world and lose the soul?"[2558] It is clear, then, that those who do not perform good actions, do not know what is for their own advantage. And if so, neither are they capable of praying aright, so as to receive from God good things; nor, should they receive them, will they be sensible of the boon; nor, should they enjoy them, will they enjoy worthily what they know not; both from their want of knowledge how to use the good things given them, and from their excessive stupidity, being ignorant of the way to avail themselves of the divine gifts.

Now stupidity is the cause of ignorance. And it appears to me that it is the vaunt of a boastful soul, though of one with a good conscience, to exclaim against what happens through circumstances:—

> "Therefore let them do what they may;[2559]
> For it shall be well with me; and Right
> Shall be my ally, and I shall not be caught doing evil."

But such a good conscience preserves sanctity towards God and justice towards men; keeping the soul pure with grave thoughts, and pure words, and just deeds. By thus receiving the Lord's power, the soul studies to be God; regarding nothing bad but ignorance, and action contrary to right reason. And giving thanks always for all things to God, by righteous hearing and divine reading, by true investigation, by holy oblation, by blessed prayer; lauding, hymning, blessing, praising, such a soul is never at any time separated from God.[2560] Rightly then is it said, “And they who trust in Him shall understand the truth, and those faithful in love shall abide by Him.”[2561] You see what statements Wisdom makes about the Gnostics.

[2557] On the authority of one of the ms., Sylburgius reads ὅλον instead of λόγον in the text.

[2558] Matt. viii. 26; Mark viii. 36; Luke ix. 25.

[2559] From the *Acharneis* of Aristophanes, quoted also by Cicero; with various readings in each. Heinsius substitutes παλαμάσθων for παλαμᾶσθαι of the text.

[2560] [Bunsen, *Hippol.*, iii. p. 141.]

Conformably, therefore, there are various abodes, according to the worth of those who have believed.[2562] To the point Solomon says, “For there shall be given to him the choice grace of faith, and a more pleasant lot in the temple of the Lord.”[2563] For the comparative shows that there are lower parts in the temple of God, which is the whole Church. And the superlative remains to be conceived, where the Lord is. These chosen abodes, which are three, are indicated by the numbers in the Gospel—the thirty, the sixty, the hundred.[2564] And the perfect inheritance belongs to those who attain to “a perfect man,” according to the image of the Lord. And the likeness is not, as some imagine, that of the human form; for this consideration is impious. Nor is the likeness to the first cause that which consists in virtue. For this utterance is also impious, being that of those who have imagined that virtue in man and in the sovereign God is the same. “Thou hast supposed iniquity,” He says, “[in imagining] that I will be like to thee.”[2565] But “it is enough for the disciple to become as the Master,”[2566] saith the Master. To the likeness of God, then, he that is introduced into adoption and the friendship of God, to the just inheritance of the lords and gods is brought; if he be perfected, according to the Gospel, as the Lord Himself taught.

[2561] Wisd. iii. 9.

[2562] [1 Cor. xv. 41.]

[2563] Wisd. iii. 14.

[2564] Matt. xiii. 8.

[2565] Ps. l. 21.

[2566] Matt. xxv. 10.

CHAPTER XV.—DIFFERENT DEGREES OF KNOWLEDGE.

The Gnostic, then, is impressed with the closest likeness, that is, with the mind of the Master; which He being possessed of, commanded and recommended to His disciples and to the prudent. Comprehending this, as He who taught wished, and receiving it in its grand sense, he teaches worthily "on the housetops"[2567] those capable of being built to a lofty height; and begins the doing of what is spoken, in accordance with the example of life. For He enjoined what is possible. And, in truth, the kingly man and Christian ought to be ruler and leader. For we are commanded to be lords over not only the wild beasts without us, but also over the wild passions within ourselves. 507

Through the knowledge, then, as appears, of a bad and good life is the Gnostic saved, understanding and executing "more than the scribes and Pharisees."[2568] "Exert thyself, and prosper, and reign" writes David, "because of truth, and meekness, and righteousness; and thy right hand shall guide thee marvellously,"[2569] that is, the Lord. "Who then is the wise? and he shall understand these things. Prudent? and he shall know them. For the ways of the Lord are right,"[2570] says the prophet, showing that the Gnostic alone is able to understand and explain the things spoken by the Spirit obscurely. "And he who understands in that time shall hold his peace,"[2571] says the Scripture, plainly in the way of declaring them to the unworthy. For the Lord says, "He that hath ears to hear, let him hear,"[2572] declaring that hearing and understanding belong not to all. To the point David writes: "Dark water is in the clouds of the skies. At the gleam before Him the clouds passed, hail and coals of fire;"[2573] showing that the holy words are hidden. He intimates that transparent and resplendent to the Gnostics, like the innocuous hail, they are sent down from God; but that they are dark to the multitude, like extinguished coals out of the fire, which, unless kindled and set on fire, will not give forth fire or light. "The Lord, therefore," it is said, "gives me the tongue of instruction, so as to know in season when it is requisite to speak a word;"[2574] not in the way of testimony alone, but also in the way of question and answer. "And the instruction of the Lord opens my mouth."[2575] It is the prerogative of the Gnostic, then, to know how to make use of speech, and when, and how, and to whom. And already the apostle, by saying, "After the rudiments of the world, and not after Christ,"[2576] makes the asseveration that the Hellenic teaching is elementary, and that of Christ perfect, as we have already intimated before.

[2567] Matt. x. 27; Luke xii. 3.

[2568] Matt. v. 20.

[2569] Ps. xlv. 4.

[2570] Hos. xiv. 9.

[2571] Amos. v. 13.

[2572] Matt. xi. 15.

[2573] Ps. xviii. 11, 12.

[2574] Isa. l. 4.

[2575] Isa. l. 5.

"Now the wild olive is inserted into the fatness of the olive,"[2577] and is indeed of the same species as the cultivated olives. For the graft uses as soil the tree in which it is engrafted. Now all the plants sprouted forth simultaneously in consequence of the divine order. Wherefore also, though the wild olive be wild, it crowns the Olympic victors. And the elm teaches the vine to be fruitful, by leading it up to a height. Now we see that wild trees attract more nutriment, because they cannot ripen. The wild trees, therefore, have less power of secretion than those that are cultivated. And the cause of their wildness is the want of the power of secretion. The engrafted olive accordingly receives more nutriment from its growing in the wild one; and it gets accustomed, as it were, to secrete the nutriment, becoming thus assimilated[2578] to the fatness of the cultivated tree.

So also the philosopher, resembling the wild olive, in having much that is undigested, on account of his devotion to the search, his propensity to follow, and his eagerness to seize the fatness of the truth; if he get besides the divine power, through faith, by being transplanted into the good and mild knowledge, like the wild olive, engrafted in the truly fair and merciful Word, he both assimilates the nutriment that is supplied, and becomes a fair and good olive tree. For engrafting makes worthless shoots noble, and compels the barren to be fruitful by the art of culture and by gnostic skill.

Different modes of engrafting illustrative of different kinds of conversion.

They say that engrafting is effected in four modes: one, that in which the graft must be fitted in between the wood and the bark; resembling the way in which we instruct plain people belonging to the Gentiles, who receive the word superficially. Another is, when the wood is cleft, and there is inserted in it the cultivated branch. And this applies to the case of those who have studied philosophy; for on cutting through their dogmas, the acknowledgment of the truth is produced in them. So also in the case of the Jews, by opening up the Old Testament, the new and noble plant of the olive is inserted. The third mode of engrafting applies to rustics and heretics, who are brought by force to the truth. For after smoothing off both suckers with a sharp pruning-hook, till the pith is laid bare, but not wounded, they are bound together. And the fourth is that form of engrafting called budding. For a bud (eye) is cut out of a trunk of a good sort, a circle being drawn round in the bark along with it, of the size of the palm. Then the trunk is stripped, to suit the eye, over an equal circumference. And so the graft is inserted, tied round, and daubed with clay, the bud being kept uninjured and unstained. This is the style of gnostic teaching, which is capable of looking into things themselves. This mode is, in truth, of most service in the case of cultivated trees. And "the engrafting into the good olive" mentioned by the apostle, may be [engrafting into] Christ Himself; the uncultivated and unbelieving nature being transplanted into Christ—that is, in the case of those who believe in Christ. But it is better [to understand it] of the engrafting[2579] of each one's faith in the soul itself. For also the Holy Spirit is thus somehow transplanted by distribution, according to the circumscribed capacity of each one, but without being circumscribed.

[2576] Col. ii. 8.

[2577] Rom. xii. 17.

[2578] i.e., the graft is assimilated; so the Latin translator. But in the text we have συνεξομοιουμένη, dative, agreeing with fatness, which seems to be a mistake.

Knowledge and love.

Now, discoursing on knowledge, Solomon speaks thus: "For wisdom is resplendent and fadeless, and is easily beheld by those who love her. She is beforehand in making herself known to those who desire her. He that rises early for her shall not toil wearily. For to think about her is the perfection of good sense. And he that keeps vigils for her shall quickly be relieved of anxiety. For she goes about, herself seeking those worthy of her (for knowledge belongs not to all); and in all ways she benignly shows herself to them."[2580] Now the paths are the conduct of life, and the variety that exists in the covenants. Presently he adds: "And in every thought she meets them,"[2581] being variously contemplated, that is, by all discipline. Then he subjoins, adducing love, which perfects by syllogistic reasoning and true propositions, drawing thus a most convincing and true inference, "For the beginning of her is the truest desire of instruction," that is, of knowledge; "prudence is the love of instruction, and love is the keeping of its laws; and attention to its laws is the confirmation of immortality; and immortality causes nearness to God. The desire of wisdom leads, then, to the kingdom."[2582]

For he teaches, as I think, that true instruction is desire for knowledge; and the practical exercise of instruction produces love of knowledge. And love is the keeping of the commandments which lead to knowledge. And the keeping of them is the establishment of the commandments, from which immortality results. "And immortality brings us near to God."

True knowledge found in the teaching of Christ alone.

If, then, the love of knowledge produces immortality, and leads the kingly man near to God the King, knowledge ought to be sought till it is found. Now seeking is an effort at grasping, and finds the subject by means of certain signs. And discovery is the end and cessation of inquiry, which has now its object in its grasp. And this is knowledge. And this discovery, properly so called, is knowledge, which is the apprehension of the object of search. And they say that a proof is either the antecedent, or the coincident, or the consequent. The discovery, then, of what is sought respecting God, is the teaching through the Son; and the proof of our Saviour being the very Son of God is the prophecies which preceded His coming, announcing Him; and the testimonies regarding Him which attended His birth in the world; in addition, His powers proclaimed and openly shown after His ascension.

[2579] Or inoculation (ἐνοφθαλμισμός).

[2580] Wisd. vi. 12–15.

[2581] Wisd. ii. 16.

[2582] Wisd. vi. 17–20.

The proof of the truth being with us, is the fact of the Son of God Himself having taught us. For if in every inquiry these universals are found, a person and a subject, that which is truly the truth is shown to be in our hands alone. For the Son of God is the person of the truth which is exhibited; and the subject is the power of faith, which prevails over the opposition of every one whatever, and the assault of the whole world.

But since this is confessedly established by eternal facts and reasons, and each one who thinks that there is no Providence has already been seen to deserve punishment and not contradiction, and is truly an atheist, it is our aim to discover what doing, and in what manner living, we shall reach the knowledge of the sovereign God, and how, honouring the Divinity, we may become authors of our own salvation. Knowing and learning, not from the Sophists, but from God Himself, what is well-pleasing to Him, we endeavour to do what is just and holy. Now it is well-pleasing to Him that we should be saved; and salvation is effected through both well-doing and knowledge, of both of which the Lord is the teacher.

If, then, according to Plato, it is only possible to learn the truth either from God or from the progeny of God, with reason we, selecting testimonies from the divine oracles, boast of learning the truth by the Son of God, prophesied at first, and then explained.

Philosophy and heresies, aids in discovering the truth.

But the things which co-operate in the discovery of truth are not to be rejected. Philosophy, accordingly, which proclaims a Providence, and the recompense of a life of felicity, and the punishment, on the other hand, of a life of misery, teaches theology comprehensively; but it does not preserve accuracy and particular points; for neither respecting the Son of God, nor respecting the economy of Providence, does it treat similarly with us; for it did not know the worship of God.

Wherefore also the heresies of the Barbarian philosophy, although they speak of one God, though they sing the praises of Christ, speak without accuracy, not in accordance with 509
truth; for they discover another God, and receive Christ not as the prophecies deliver. But their false dogmas, while they oppose the conduct that is according to the truth, are against us. For instance, Paul circumcised Timothy because of the Jews who believed, in order that those who had received their training from the law might not revolt from the faith through his breaking such points of the law as were understood more carnally, knowing right well that circumcision does not justify; for he professed that “all things were for all” by conformity,

preserving those of the dogmas that were essential, "that he might gain all."[2583] And Daniel, under the king of the Persians, wore "the chain,"[2584] though he despised not the afflictions of the people.

The liars, then, in reality are not those who for the sake of the scheme of salvation conform, nor those who err in minute points, but those who are wrong in essentials, and reject the Lord, and as far as in them lies deprive the Lord of the true teaching; who do not quote or deliver the Scriptures in a manner worthy of God and of the Lord;[2585] for the deposit rendered to God, according to the teaching of the Lord by His apostles, is the understanding and the practice of the godly tradition. "And what ye hear in the ear"—that is, in a hidden manner, and in a mystery (for such things are figuratively said to be spoken in the ear)—"proclaim," He says, "on the housetops," understanding them sublimely, and delivering them in a lofty strain, and according to the canon of the truth explaining the Scriptures; for neither prophecy nor the Saviour Himself announced the divine mysteries simply so as to be easily apprehended by all and sundry, but express them in parables. The apostles accordingly say of the Lord, that "He spake all things in parables, and without a parable spake He nothing unto them;"[2586] and if "all things were made by Him, and without Him was not anything made that was made,"[2587] consequently also prophecy and the law were by Him, and were spoken by Him in parables. "But all things are right," says the Scripture,[2588] "before those who understand," that is, those who receive and observe, according to the ecclesiastical rule, the exposition of the Scriptures explained by Him; and the ecclesiastical rule is the concord and harmony of the law and the prophets in the covenant delivered at the coming of the Lord. Knowledge is then followed by practical wisdom, and practical wisdom by self-control: for it may be said that practical wisdom is divine knowledge, and exists in those who are deified; but that self-control is mortal, and subsists in those who philosophize, and are not yet wise. But if virtue is divine, so is also the knowledge of it; while self-control is a sort of imperfect wisdom which aspires after wisdom, and exerts itself laboriously, and is not contemplative. As certainly righteousness, being human, is, as being a common thing, subordinate to holiness, which subsists through the divine righteousness;[2589] for the righteousness of the perfect man does not rest on civil contracts, or on the prohibition of law, but flows from his own spontaneous action and his love to God.

[2583] 1 Cor. ix. 19. [Note τὰ κύρια τῶν δογμάτων.]

[2584] Dan. v. 7, 29. [Note τὰ κύρια τῶν δογμάτων.]

[2585] [The Scriptures the authority; the canon of interpretation is the harmony of law and Gospel as first opened by Christ Himself in the walk to Emmaus. Luke xxiv. 31.]

[2586] Matt. xiii. 34.

[2587] John i. 3.

[2588] Prov. viii. 9.

[2589] Heinsius, in a note, remarks that Plato regarded ὁσιότης and δικαιοσύνη as identical, while others ascribe the former to the immortals (as also θέμις); ὁσιότης, as the greater, comprehends δικαιοσύνη. He also amends

Reasons for the meaning of Scripture being veiled.

For many reasons, then, the Scriptures hide the sense. First, that we may become inquisitive, and be ever on the watch for the discovery of the words of salvation. Then it was not suitable for all to understand, so that they might not receive harm in consequence of taking in another sense the things declared for salvation by the Holy Spirit. Wherefore the holy mysteries of the prophecies are veiled in the parables—preserved for chosen men, selected to knowledge in consequence of their faith; for the style of the Scriptures is parabolic. Wherefore also the Lord, who was not of the world, came as one who was of the world to men. For He was clothed with all virtue; and it was His aim to lead man, the foster-child of the world, up to the objects of intellect, and to the most essential truths by knowledge, from one world to another.

Wherefore also He employed metaphorical description; for such is the parable,—a narration based on some subject which is not the principal subject, but similar to the principal subject, and leading him who understands to what is the true and principal thing; or, as some say, a mode of speech presenting with vigour, by means of other circumstances, what is the principal subject.

And now also the whole economy which prophesied of the Lord appears indeed a parable to those who know not the truth, when one speaks and the rest hear that the Son of God—of Him who made the universe—assumed flesh, and was conceived in the virgin’s womb (as His material body was produced), and subsequently, as was the case, suffered and rose again, being “to the Jews a stumbling-block, and to the Greeks foolishness,” as the apostle says.

But on the Scriptures being opened up, and declaring the truth to those who have ears,
they proclaim the very suffering endured by the flesh, which the Lord assumed, to be “the 51
power and wisdom of God.” And finally, the parabolic style of Scripture being of the greatest antiquity, as we have shown, abounded most, as was to be expected, in the prophets, in order that the Holy Spirit might show that the philosophers among the Greeks, and the wise men among the Barbarians besides, were ignorant of the future coming of the Lord, and of the mystic teaching that was to be delivered by Him. Rightly then, prophecy, in proclaiming the Lord, in order not to seem to some to blaspheme while speaking what was beyond the ideas of the multitude, embodied its declarations in expressions capable of leading to other conceptions. Now all the prophets who foretold the Lord’s coming, and the holy mysteries accompanying it, were persecuted and killed. As also the Lord Himself, in explaining the Scriptures to them, and His disciples who preached the word like Him, and subsequently

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the text. Instead of κοινόν he reads ὡς κοινόν τι, supplies κατά before θείαν δικαιοσύνην, and changes ὑπάρχουσαν into ὑπαρχούσῃ.

to His life, used parables.[2590] Whence also Peter, in his Preaching, speaking of the apostles, says: "But we, unrolling the books of the prophets which we possess, who name Jesus Christ, partly in parables, partly in enigmas, partly expressly and in so many words, find His coming and death, and cross, and all the rest of the tortures which the Jews inflicted on Him, and His resurrection and assumption to heaven previous to the capture[2591] of Jerusalem. As it is written, *These things are all that He behoves to suffer, and what should be after Him.* Recognising them, therefore, we have believed in God in consequence of what is written respecting Him."

And after a little again he draws the inference that the Scriptures owed their origin to the divine providence, asserting as follows: "For we know that God enjoined these things, and we say nothing apart from the Scriptures."

Now the Hebrew dialect, like all the rest, has certain properties, consisting in a mode of speech which exhibits the national character. Dialect is accordingly defined as a style of speech produced by the national character. But prophecy is not marked by those dialects. For in the Hellenic writings, what are called changes of figures purposely produce obscurations, deduced after the style of our prophecies. But this is effected through the voluntary departure from direct speech which takes place in metrical or offhand diction. A figure, then, is a form of speech transferred from what is literal to what is not literal, for the sake of the composition, and on account of a diction useful in speech.

But prophecy does not employ figurative forms in the expressions for the sake of beauty of diction. But from the fact that truth appertains not to all, it is veiled in manifold ways, causing the light to arise only on those who are initiated into knowledge, who seek the truth through love. The proverb, according to the Barbarian philosophy, is called a mode of prophecy, and the parable is so called, and the enigma in addition. Further also, they are called "wisdom;" and again, as something different from it, "instruction and words of prudence," and "turnings of words," and "true righteousness;" and again, "teaching to direct judgment," and "subtlety to the simple," which is the result of training, "and perception and thought," with which the young catechumen is imbued.[2592] "He who hears these prophets, being wise, will be wiser. And the intelligent man will acquire rule, and will understand a parable and a dark saying, the words and enigmas of the wise."[2593]

[2590] μετ᾽ αὐτὸν τὸ ζῇν παρεβάλοντο. The translation of Hervetus, which we have followed, supposes the reading αὐτου instead of αὐτόν. Others, retaining the latter, translated τὸ ζῇν παρεβάλοντο (sacrificed life). But the former is most to the author's purpose.

[2591] If we retain the reading of the text, we must translate "founding," and understand the reference to be to the descent of the new Jerusalem. But it seems better to change the reading as above.

[2592] Prov. i. 1–4.

[2593] Prov. i. 5, 6. [Elucidation IX.]

And if it was the case that the Hellenic dialects received their appellation from Hellen, the son of Zeus, surnamed Deucalion, from the chronology which we have already exhibited, it is comparatively easy to perceive by how many generations the dialects that obtained among the Greeks are posterior to the language of the Hebrews.

But as the work advances, we shall in each section, noting the figures of speech mentioned above by the prophet,[2594] exhibit the gnostic mode of life, showing it systematically according to the rule of the truth.

Did not the Power also, that appeared to Hermas in the Vision, in the form of the Church, give for transcription the book which she wished to be made known to the elect? And this, he says, he transcribed to the letter, without finding how to complete the syllables.[2595] And this signified that the Scripture is clear to all, when taken according to the bare reading; and that this is the faith which occupies the place of the rudiments. Wherefore also the figurative expression is employed, "reading according to the letter;" while we understand that the gnostic unfolding of the Scriptures, when faith has already reached an advanced state, is likened to reading according to the syllables.

Further, Esaias the prophet is ordered to take "a new book, and write in it"[2596] certain things: the Spirit prophesying that through the exposition of the Scriptures there would come afterwards the sacred knowledge, which at that period was still unwritten, because not yet known. For it was spoken from the beginning to those only who understand. Now that the Saviour has taught the apostles, the unwritten rendering[2597] of the written [Scripture] has been handed down also to us, inscribed by the power of God on hearts new, according to the renovation of the book. Thus those of highest repute among the Greeks, dedicate the fruit of the pomegranate to Hermes, who they say is speech, on account of its interpretation. For speech conceals much. Rightly, therefore, Jesus the son of Nave saw Moses, when taken up [to heaven], double,—one Moses with the angels, and one on the mountains, honoured with burial in their ravines. And Jesus saw this spectacle below, being elevated by the Spirit, along also with Caleb. But both do not see similarly. But the one descended with greater speed, as if the weight he carried was great; while the other, on descending after him, subsequently related the glory which he beheld, being able to perceive more than the other as having grown purer; the narrative, in my opinion, showing that knowledge is not the privilege of all. Since some look at the body of the Scriptures, the expressions and the names as to the body of Moses; while others see through to the thoughts and what it is signified by the names, seeking the Moses that is with the angels.

[2594] i.e., Solomon.

[2595] [This volume, p. 11, *supra*.]

[2596] Isa. viii. 1.

[2597] [In the walk to Emmaus, and by the Spirit bringing all things to remembrance. John xiv. 26.]

Many also of those who called to the Lord said, "Son of David, have mercy on me."[2598] A few, too, knew Him as the Son of God; as Peter, whom also He pronounced blessed, "for flesh and blood revealed not the truth to him, but His Father in heaven,"[2599]—showing that the Gnostic recognises the Son of the Omnipotent, not by His flesh conceived in the womb, but by the Father's own power. That it is therefore not only to those who read simply that the acquisition of the truth is so difficult, but that not even to those whose prerogative the knowledge of the truth is, is the contemplation of it vouch-safed all at once, the history of Moses teaches, until, accustomed to gaze, at the Hebrews on the glory of Moses, and the prophets of Israel on the visions of angels, so we also become able to look the splendours of truth in the face.

[2598] Mark x. 48, etc.

[2599] Matt. xvi. 17.

CHAPTER XVI.—GNOSTIC EXPOSITION OF THE DECALOGUE.

Let the Decalogue be set forth cursorily by us as a specimen for gnostic exposition.

The number "Ten."

That ten is a sacred number, it is superfluous to say now. And if the tables that were written were the work of God, they will be found to exhibit physical creation. For by the "finger of God" is understood the power of God, by which the creation of heaven and earth is accomplished; of both of which the tables will be understood to be symbols. For the writing and handiwork of God put on the table is the creation of the world.

And the Decalogue, viewed as an image of heaven, embraces sun and moon, stars, clouds, light, wind, water, air, darkness, fire. This is the physical Decalogue of the heaven.

And the representation of the earth contains men, cattle, reptiles, wild beasts; and of the inhabitants of the water, fishes and whales; and again, of the winged tribes, those that are carnivorous, and those that use mild food; and of plants likewise, both fruit-bearing and barren. This is the physical Decalogue of the earth.

And the ark which held them[2600] will then be the knowledge of divine and human things and wisdom.[2601]

And perhaps the two tables themselves may be the prophecy of the two covenants. They were accordingly mystically renewed, as ignorance along with sin abounded. The commandments are written, then, doubly, as appears, for twofold spirits, the ruling and the subject. "For the flesh lusteth against the Spirit, and the Spirit against the flesh."[2602]

And there is a ten in man himself: the five senses, and the power of speech, and that of reproduction; and the eighth is the spiritual principle communicated at his creation; and the ninth the ruling faculty of the soul; and tenth, there is the distinctive characteristic of the Holy Spirit, which comes to him through faith.

Besides, in addition to these ten human parts, the law appear to give its injunctions[2603] to sight, and hearing, and smell, and touch, and taste, and to the organs subservient to these, which are double—the hands and the feet. For such is the formation of man. And the soul is introduced, and previous to it the ruling faculty, by which we reason, not produced in procreation; so that without it there is made up the number ten, of the faculties by which all the activity of man is carried out. For in order, straightway on man's entering existence, his life begins with sensations. We accordingly assert that rational and ruling power is the cause of the constitution of the living creature; also that this, the irrational part, is animated, and is a part of it. Now the vital force, in which is comprehended the power of nutrition and growth, and generally of motion, is assigned to the carnal spirit, which has great susceptibility of motion, and passes in all directions through the senses and the rest of the body, and through the body is the primary subject of sensations. But the power of choice, in which investigation, and study, and knowledge, reside, belongs to the ruling faculty. But all the faculties are placed in relation to one—the ruling faculty: it is through that man lives, and lives in a certain way.

[2600] i.e., the Commandments.

[2601] For perfect wisdom, which is knowledge of things divine and human, which comprehends all that relates to the oversight of the flock of men, becomes, in reference to life, art (*Instructor*, book ii. chap. ii. p. 244, *supra*).

[2602] Gal. v. 17.

[2603] The text reads ἐντολαῖς, which, however, Hervetus, Heinsius, and Sylburgius, all concur in changing to the accusative, as above.

Through the corporeal spirit, then, man perceives, desires, rejoices, is angry, is nourished, grows. It is by it, too, that thoughts and conceptions advance to actions. And when it masters the desires, the ruling faculty reigns.

The commandment, then, "Thou shalt not lust," says, thou shalt not serve the carnal spirit, but shall rule over it; "For the flesh lusteth against the Spirit,"[2604] and excites to disorderly conduct against nature; "and the Spirit against the flesh" exercises sway, in order that the conduct of the man may be according to nature.

Is not man, then, rightly said "to have been made in the image of God?"—not in the form of his [corporeal] structure; but inasmuch as God creates all things by the Word (λόγῳ), and the man who has become a Gnostic performs good actions by the faculty of reason (τῷ λογικῷ), properly therefore the two tables are also said to mean the commandments that were given to the twofold spirits,—those communicated before the law to that which was created, and to the ruling faculty; and the movements of the senses are both copied in the mind, and manifested in the activity which proceeds from the body. For apprehension results from both combined. Again, as sensation is related to the world of sense, so is thought to that of intellect. And actions are twofold—those of thought, those of act.

The First Commandment.

The first commandment of the Decalogue shows that there is one only Sovereign God;[2605] who led the people from the land of Egypt through the desert to their fatherland; that they might apprehend His power, as they were able, by means of the divine works, and withdraw from the idolatry of created things, putting all their hope in the true God.

The Second Commandment.

The second word[2606] intimated that men ought not to take and confer the august power of God (which is the name, for this alone were many even yet capable of learning), and transfer His title to things created and vain, which human artificers have made, among which “He that is” is not ranked. For in His uncreated identity, “He that is” is absolutely alone.

[2604] Gal. v. 17.

[2605] Ex. xx. 2, 3.

[2606] i.e., commandment. The Decalogue is in Hebrew called "the ten words."

The Fourth Commandment.

And the fourth[2607] word is that which intimates that the world was created by God, and that He gave us the seventh day as a rest, on account of the trouble that there is in life. For God is incapable of weariness, and suffering, and want. But we who bear flesh need rest. The seventh day, therefore, is proclaimed a rest—abstraction from ills—preparing for the Primal Day,[2608] our true rest; which, in truth, is the first creation of light, in which all things are viewed and possessed. From this day the first wisdom and knowledge illuminate us. For the light of truth—a light true, casting no shadow, is the Spirit of God indivisibly divided to all, who are sanctified by faith, holding the place of a luminary, in order to the knowledge of real existences. By following Him, therefore, through our whole life, we become impassible; and this is to rest.[2609]

Wherefore Solomon also says, that before heaven, and earth, and all existences, Wisdom had arisen in the Almighty; the participation of which—that which is by power, I mean, not that by essence—teaches a man to know by apprehension things divine and human. Having reached this point, we must mention these things by the way; since the discourse has turned on the seventh and the eighth. For the eighth may possibly turn out to be properly the seventh, and the seventh manifestly the sixth, and the latter properly the Sabbath, and the seventh a day of work. For the creation of the world was concluded in six days. For the motion of the sun from solstice to solstice is completed in six months—in the course of which, at one time the leaves fall, and at another plants bud and seeds come to maturity. And they say that the embryo is perfected exactly in the sixth month, that is, in one hundred and eighty days in addition to the two and a half, as Polybus the physician relates in his book *On the Eighth Month*, and Aristotle the philosopher in his book *On Nature*. Hence the Pythagoreans, as I think, reckon six the perfect number, from the creation of the world, according to the prophet, and call it Meseuthys[2610] and Marriage, from its being the middle of the even numbers, that is, of ten and two. For it is manifestly at an equal distance from both.

And as marriage generates from male and female, so six is generated from the odd number three, which is called the masculine number, and the even number two, which is considered the feminine. For twice three are six.

[2607] The text has τρίτος, but Sylburgius reads τέταρτος, the third being either omitted, or embraced in what is said of the second. The next mentioned is the fifth.

[2608] i.e., Christ. [And the first day, or the Christian Sabbath.]

[2609] [Barnabas, vol. i. chap. xv. p. 146, this series.]

[2610] μεσευθύς, μέσος and εὐθύς, between the even ones, applied by the Pythagoreans to 6, a half-way between 2 and 10, the first and the last even numbers of the dinary scale.

Such, again, is the number of the most general motions, according to which all origination takes place—up, down, to the right, to the left, forward, backward. Rightly, then, they reckon the number seven motherless and childless, interpreting the Sabbath, and figuratively expressing the nature of the rest, in which "they neither marry nor are given in marriage any more."[2611] For neither by taking from one number and adding to another of those within ten is seven produced; nor when added to any number within the ten does it make up any of them.

And they called eight a cube, counting the fixed sphere along with the seven revolving ones, by which is produced "the great year," as a kind of period of recompense of what has been promised.

Thus the Lord, who ascended the mountain, the fourth,[2612] becomes the sixth, and is illuminated all round with spiritual light, by laying bare the power proceeding from Him, as far as those selected to see were able to behold it, by the Seventh, the Voice, proclaimed to be the Son of God; in order that they, persuaded respecting Him, might have rest; while He by His birth, which was indicated by the sixth conspicuously marked, becoming the eighth, might appear to be God in a body of flesh, by displaying His power, being numbered indeed as a man, but being concealed as to who He was. For six is reckoned in the order of numbers, but the succession of the letters acknowledges the character which is not written. In this case, in the numbers themselves, each unit is preserved in its order up to seven and eight. But in the number of the characters, *Zeta* becomes six and *Eta* seven.

And the character[2613] having somehow slipped into writing, should we follow it out thus, the seven became six, and the eight seven.

Wherefore also man is said to have been made on the sixth day, who became faithful to Him who is the sign (τῷ ἐπισήμῳ[2614]), so as straightway to receive the rest of the Lord's inheritance. Some such thing also is indicated by the sixth hour in the scheme of salvation, in which man was perfected. Further, of the eight, the intermediates are seven; and of the seven, the intervals are shown to be six. For that is another ground, in which seven glorifies eight, and "the heavens declare to the heavens the glory of God."[2615]

The sensible types of these, then, are the sounds we pronounce. Thus the Lord Himself is called "Alpha and Omega, the beginning and the end,"[2616] "by whom all things were made, and without whom not even one thing was made."[2617] God's resting is not, then, as some conceive, that God ceased from doing. For, being good, if He should ever cease from doing good, then would He cease from being God, which it is sacrilege even to say. The resting is, therefore, the ordering that the order of created things should be preserved inviolate, and that each of the creatures should cease from the ancient disorder. For the creations on the different days followed in a most important succession; so that all things brought into existence might have honour from priority, created together in thought, but not being of equal worth. Nor was the creation of each signified by the voice, inasmuch as the creative work is said to have made them at once. For something must needs have been named first. Wherefore those things were announced first, from which came those that were second, all things being originated together from one essence by one power. For the will of God was one, in one identity. And how could creation take place in time, seeing time was born along with things which exist.

[2611] Luke xx. 35.

[2612] i.e., with the three disciples.

[2613] The numeral ´ = 6. This is said to be the *Digamma* in its original place in the alphabet, and afterwards used in mss. and old editions as a short form of στ (Liddell and Scott's *Lexicon*).

[2614] That is, Christ, who answers to the numeral six.

[2615] Ps. xix. 1.

[2616] Rev. xxi. 6.

And now the whole world of creatures born alive, and things that grow, revolves in sevens. The first-born princes of the angels, who have the greatest power, are seven.[2618] The mathematicians also say that the planets, which perform their course around the earth, are seven; by which the Chaldeans think that all which concerns mortal life is effected through sympathy, in consequence of which they also undertake to tell things respecting the future.

And of the fixed stars, the Pleiades are seven. And the Bears, by the help of which agriculture and navigation are carried through, consist of seven stars. And in periods of seven days the moon undergoes its changes. In the first week she becomes half moon; in the second, full moon; and in the third, in her wane, again half moon; and in the fourth she disappears. Further, as Seleucus the mathematician lays down, she has seven phases. First, from being invisible she becomes crescent-shaped, then half moon, then gibbous and full; and in her wane again gibbous, and in like manner half moon and crescent-shaped.

"On a seven-stringed lyre we shall sing new hymns,"

writes a poet of note, teaching us that the ancient lyre was seven-toned. The organs of the senses situated on our face are also seven—two eyes, two passages of hearing, two nostrils, and the seventh the mouth.

And that the changes in the periods of life take place by sevens, the *Elegies of Solon* teach thus:—

"The child, while still an infant, in seven years,
Produces and puts forth its fence of teeth;

[2617] John i. 3.

[2618] [By Rabbinical tradition. But see Calmet, *Dict. Bib.*, p. 78.]

And when God seven years more completes,
He shows of puberty’s approach the signs;
And in the third, the beard on growing cheek
With down o’erspreads the bloom of changing skin;
And in the fourth septenniad, at his best
In strength, of manliness he shows the signs;
And in the fifth, of marriage, now mature,
And of posterity, the man bethinks;
Nor does he yet desire vain works to see.
The seventh and eighth septenniads see him now
In mind and speech mature, till fifty years;
And in the ninth he still has vigour left,
But strength and body are for virtue great
Less than of yore; when, seven years more, God brings
To end, then not too soon may he submit to die.”

Again, in diseases the seventh day is that of the crisis; and the fourteenth, in which nature struggles against the causes of the diseases. And a myriad such instances are adduced by Hermippus of Berytus, in his book *On the Number Seven*, regarding it as holy.[2619] And the blessed David delivers clearly to those who know the mystic account of seven and eight, praising thus: “Our years were exercised like a spider. The days of our years in them are seventy years; but if in strength, eighty years. And that will be to reign.”[2620] That, then, we may be taught that the world was originated, and not suppose that God made it in time, prophecy adds: “This is the book of the generation: also of the things in them, when they were created in the day that God made heaven and earth.”[2621] For the expression “when they were created” intimates an indefinite and dateless production. But the expression “in the day that God made,” that is, in and by which God made “all things,” and “without which not even one thing was made,” points out the activity exerted by the Son. As David says, “This is the day which the Lord hath made; let us be glad and rejoice in it;”[2622] that is, in consequence of the knowledge[2623] imparted by Him, let us celebrate the divine festival; for the Word that throws light on things hidden, and by whom each created thing came into life and being, is called day.

[2619] [The honour put upon this number in the Holy Scriptures is obvious to all, and it seems to be wrought into nature by the author of Scripture. But see Dan. viii. 13, the original, and (*Palmoni*) Eng. margin.]

[2620] Ps. xc. 9, 10.

[2621] Gen. ii. 4.

[2622] Ps. cxviii. 24.

[2623] [1 Cor. v. 7.]

And, in fine, the Decalogue, by the letter *Iota,*[2624] signifies the blessed name, presenting Jesus, who is the Word.

The Fifth Commandment.

Now the fifth in order is the command on the honour of father and mother. And it clearly announces God as Father and Lord. Wherefore also it calls those who know Him sons and gods. The Creator of the universe is their Lord and Father; and the mother is not, as some say, the essence from which we sprang, nor, as others teach, the Church, but the divine knowledge and wisdom, as Solomon says, when he terms wisdom "the mother of the just," and says that it is desirable for its own sake. And the knowledge of all, again, that is lovely and venerable, proceeds from God through the Son.

The Sixth Commandment.

Then follows the command about murder. Now murder is a sure destruction. He, then, that wishes to extirpate the true doctrine of God and of immortality, in order to introduce falsehood, alleging either that the universe is not under Providence, or that the world is uncreated, or affirming anything against true doctrine, is most pernicious.

The Seventh Commandment.

This is followed by the command respecting adultery. Now it is adultery, if one, abandoning the ecclesiastical and true knowledge, and the persuasion respecting God, accedes to false and incongruous opinion, either by deifying any created object, or by making an idol of anything that exists not, so as to overstep, or rather step from, knowledge. And to the Gnostic false opinion is foreign, as the true belongs to him, and is allied with him. Wherefore the noble apostle calls one of the kinds of fornication, idolatry,[2625] in following the prophet, who says: "[My people] hath committed fornication with stock and stone. They have said to the stock, Thou art my father; and to the stone, Thou hast begotten me."[2626]

The Eighth Commandment.

And after this is the command respecting theft. As, then, he that steals what is another's, doing great wrong, rightly incurs ills suitable to his deserts; so also does he, who arrogates to himself divine works by the art of the statuary or the painter, and pronounces himself to be the maker of animals and plants. Likewise those, too, who mimic the true philosophy are thieves. Whether one be a husbandman or the father of a child, he is an agent in depositing 51 seeds. But it is God who, ministering the growth and perfection of all things, brings the things produced to what is in accordance with their nature. But the most, in common also with the philosophers, attribute growth and changes to the stars as the primary cause, robbing the Father of the universe, as far as in them lies, of His tireless might.

[2624] The first letter of the name of Jesus, and used as the sign of ten.

[2625] In close conjunction with idolatry, fornication is mentioned, Col. iii. 5, Gal. v. 20, 1 Pet. iv. 3.

[2626] Jer. ii. 27, iii. 9.

The elements, however, and the stars—that is, the administrative powers—are ordained for the accomplishment of what is essential to the administration, and are influenced and moved by what is commanded to them, in the way in which the Word of the Lord leads, since it is the nature of the divine power to work all things secretly. He, accordingly, who alleges that he has conceived or made anything which pertains to creation, will suffer the punishment of his impious audacity.

The Tenth Commandment.[2627]

And the tenth is the command respecting all lusts. As, then, he who entertains unbecoming desires is called to account; in the same way he is not allowed to desire things false, or to suppose that, of created objects, those that are animate have power of themselves, and that inanimate things can at all save or hurt. And should one say that an antidote cannot heal or hemlock kill, he is unwittingly deceived. For none of these operates except one makes use of the plant and the drug; just as the axe does not without one to cut with it, or a saw without one sawing with it. And as they do not work by themselves, but have certain physical qualities which accomplish their proper work by the exertion of the artisan; so also, by the universal providence of God, through the medium of secondary causes, the operative power is propagated in succession to individual objects.

[2627] [The ninth is not altogether omitted, but is supposed to be included in the eighth. False testimony is theft of another's credit, or of another's truth. Migne, *Strom.*, vi. 361. Elucidation X.]

CHAPTER XVII.—PHILOSOPHY CONVEYS ONLY AN IMPERFECT KNOWLEDGE OF GOD.

But, as appears, the philosophers of the Greeks, while naming God, do not know Him. But their philosophical speculations, according to Empedocles, "as passing over the tongue of the multitude, are poured out of mouths that know little of the whole." For as art changes the light of the sun into fire by passing it through a glass vessel full of water, so also philosophy, catching a spark from the divine Scripture, is visible in a few. Also, as all animals breathe the same air, some in one way, others in another, and to a different purpose; so also a considerable number of people occupy themselves with the truth, or rather with discourse concerning the truth. For they do not say aught respecting God, but expound Him by attributing their own affections to God. For they spend life in seeking the probable, not the true. But truth is not taught by imitation, but by instruction. For it is not that we may seem good[2628] that we believe in Christ, as it is not alone for the purpose of being seen, while in the sun, that we pass into the sun. But in the one case for the purpose of being warmed; and in the other, we are compelled to be Christians in order to be excellent and good. For the kingdom belongs pre-eminently to the violent,[2629] who, from investigation, and study, and discipline, reap this fruit, that they become kings.

He, then, who imitates opinion shows also preconception. When then one, having got an inkling of the subject, kindles it within in his soul by desire and study, he sets everything in motion afterwards in order to know it. For that which one does not apprehend, neither does he desire it, nor does he embrace the advantage flowing from it. Subsequently, therefore, the Gnostic at last imitates the Lord, as far as allowed to men, having received a sort of quality akin to the Lord Himself, in order to assimilation to God. But those who are not proficient in knowledge cannot judge the truth by rule. It is not therefore possible to share in the gnostic contemplations, unless we empty ourselves of our previous notions. For the truth in regard to every object of intellect and of sense is thus simply universally declared. For instance, we may distinguish the truth of painting from that which is vulgar, and decorous music from licentious. There is, then, also a truth of philosophy as distinct from the other philosophies, and a true beauty as distinct from the spurious. It is not then the partial truths, of which truth is predicated, but the truth itself, that we are to investigate, not seeking to learn names. For what is to be investigated respecting God is not one thing, but ten thousand. There is a difference between declaring God, and declaring things about God. And to speak generally, in everything the accidents are to be distinguished from the essence.

Suffice it for me to say, that the Lord of all is God; and I say the Lord of all absolutely, nothing being left by way of exception.

[2628] ἀγαθοὶ εἰς are supplied here to complete.

[2629] [Matt. xi. 4.]

Since, then, the forms of truth are two—the names and the things—some discourse of names, occupying themselves with the beauties of words: such are the philosophers among the Greeks. But we who are Barbarians have the things. Now it was not in vain that the Lord chose to make use of a mean form of body; so that no one praising the grace and admiring the beauty might turn his back on what was said, and attending to what ought to be abandoned, might be cut off from what is intellectual. We must therefore occupy ourselves not with the expression, but the meaning.

To those, then, who are not gifted[2630] with the power of apprehension, and are not inclined to knowledge, the word is not entrusted; since also the ravens imitate human voices, having no understanding of the thing which they say. And intellectual apprehension depends on faith. Thus also Homer said:—

> “Father of men and gods,”[2631]—

knowing not who the Father is, or how He is Father.

And as to him who has hands it is natural to grasp, and to him who has sound eyes to see the light; so it is the natural prerogative of him who has received faith to apprehend knowledge, if he desires, on “the foundation” laid, to work, and build up “gold, silver, precious stones.”[2632]

Accordingly he does not profess to wish to participate, but begins to do so. Nor does it belong to him to *intend*, but to *be* regal, and illuminated, and gnostic. Nor does it appertain to him to wish to grasp things in name, but in fact.

For God, being good, on account of the principal part of the whole creation, seeing He wishes to save it, was induced to make the rest also; conferring on them at the beginning this first boon, that of existence. For that to be is far better than not to be, will be admitted by every one. Then, according to the capabilities of their nature, each one was and is made, advancing to that which is better.

So there is no absurdity in philosophy having been given by Divine Providence as a preparatory discipline for the perfection which is by Christ; unless philosophy is ashamed at learning from Barbarian knowledge how to advance to truth.[2633] But if “the very hairs are numbered, and the most insignificant motions,” how shall not philosophy be taken into account? For to Samson power was given in his hair, in order that he might perceive that the worthless arts that refer to the things in this life, which lie and remain on the ground after the departure of the soul, were not given without divine power.

[2630] οὐκ ἀντιληπτικοῖς is substituted here for οὖν ἀντιληπτοῖς of the text.

[2631] *Iliad*, i. 544.

[2632] 1 Cor. iii. 12.

[2633] [See p. 303, *supra*, this volume.]

But it is said Providence, from above, from what is of prime importance, as from the head, reaches to all, "as the ointment," it is said, "which descends to Aaron's beard, and to the skirt of his garment"[2634] (that is, of the great High Priest, "by whom all things were made, and without whom not even one thing was made"[2635]); not to the ornament of the body; for Philosophy is outside of the People, like raiment.[2636] The philosophers, therefore, who, trained to their own peculiar power of perception by the spirit of perception, when they investigate, not a part of philosophy, but philosophy absolutely, testify to the truth in a truth-loving and humble spirit; if in the case of good things said by those even who are of different sentiments they advance to understanding, through the divine administration, and the ineffable Goodness, which always, as far as possible, leads the nature of existences to that which is better. Then, by cultivating the acquaintance not of Greeks alone, but also of Barbarians, from the exercise common to their proper intelligence, they are conducted to Faith. And when they have embraced the foundation of truth, they receive in addition the power of advancing further to investigation. And thence they love to be learners, and aspiring after knowledge, haste to salvation.

Thus Scripture says, that "the spirit of perception" was given to the artificers from God.[2637] And this is nothing else than Understanding, a faculty of the soul, capable of studying existences,—of distinguishing and comparing what succeeds as like and unlike,—of enjoining and forbidding, and of conjecturing the future. And it extends not to the arts alone, but even to philosophy itself.

Why, then, is the serpent called wise? Because even in its wiles there may be found a connection, and distinction, and combination, and conjecturing of the future. And so very many crimes are concealed; because the wicked arrange for themselves so as by all means to escape punishment.

And Wisdom being manifold, pervading the whole world, and all human affairs, varies its appellation in each case. When it applies itself to first causes, it is called Understanding (νόησις). When, however, it confirms this by demonstrative reasoning, it is termed Knowledge, and Wisdom, and Science. When it is occupied in what pertains to piety, and receives without speculation the primal Word[2638] in consequence of the maintenance of the operation in it, it is called Faith. In the sphere of things of sense, establishing that which appears as being truest, it is Right Opinion. In operations, again, performed by skill of hand, it is Art. But when, on the other hand, without the study of primary causes, by the observation of similarities, and by transposition, it makes any attempt or combination, it is called Experiment. But belonging to it, and supreme and essential, is the Holy Spirit, which above all he who, in consequence of [divine] guidance, has believed, receives after strong faith. Philosophy, then, partaking of a more exquisite perception, as has been shown from the above statements, participates in Wisdom.

[2634] Ps. cxxxiii. 2.

[2635] John i. 3.

[2636] i.e., the body is the Jewish people, and philosophy is something external to it, like the garment.

[2637] Ex. xxviii. 3.

[2638] Christ.

Logical discussion, then, of intellectual subjects, with selection and assent, is called Dialectics; which establishes, by demonstration, allegations respecting truth, and demolishes the doubts brought forward.

Those, then, who assert that philosophy did not come hither from God, all but say that God does not know each particular thing, and that He is not the cause of all good things; if, indeed, each of these belongs to the class of individual things. But nothing that exists could have subsisted at all, had God not willed. And if He willed, then philosophy is from God, He having willed it to be such as it is, for the sake of those who not otherwise than by its means would abstain from what is evil. For God knows all things—not those only which exist, but those also which shall be—and how each thing shall be. And foreseeing the particular movements, “He surveys all things, and hears all things,” seeing the soul naked within; and possesses from eternity the idea of each thing individually. And what applies to theatres, and to the parts of each object, in looking at, looking round, and taking in the whole in one view, applies also to God. For in one glance He views all things together, and each thing by itself; but not all things, by way of primary intent.

Now, then, many things in life take their rise in some exercise of human reason, having received the kindling spark from God. For instance, health by medicine, and soundness of body through gymnastics, and wealth by trade, have their origin and existence in consequence of Divine Providence indeed, but in consequence, too, of human co-operation. Understanding also is from God.

But God’s will is especially obeyed by the free-will of good men. Since many advantages are common to good and bad men: yet they are nevertheless advantageous only to men of goodness and probity, for whose sake God created them. For it was for the use of good men that the influence which is in God’s gifts was originated. Besides, the thoughts of virtuous men are produced through the inspiration[2639] of God; the soul being disposed in the way it is, and the divine will being conveyed to human souls, particular divine ministers contributing to such services. For regiments of angels are distributed over the nations and cities.[2640] And, perchance, some are assigned to individuals.[2641]

[2639] Christ.

The Shepherd, then, cares for each of his sheep; and his closest inspection is given to those who are excellent in their natures, and are capable of being most useful. Such are those fit to lead and teach, in whom the action of Providence is conspicuously seen; whenever either by instruction, or government, or administration, God wishes to benefit. But He wishes at all times. Wherefore He moves those who are adapted to useful exertion in the things which pertain to virtue, and peace, and beneficence. But all that is characterized by virtue proceeds from virtue, and leads back to virtue. And it is given either in order that men may become good, or that those who are so may make use of their natural advantages. For it co-operates both in what is general and what is particular. How absurd, then, is it, to those who attribute disorder and wickedness to the devil, to make him the bestower of philosophy, a virtuous thing! For he is thus all but made more benignant to the Greeks, in respect of making men good, than the divine providence and mind.

Again, I reckon it is the part of law and of right reason to assign to each one what is appropriate to him, and belongs to him, and falls to him. For as the lyre is only for the harper, and the flute for the flute-player; so good things are the possessions of good men. As the nature of the beneficent is to do good, as it is of the fire to warm, and the light to give light, and a good man will not do evil, or light produce darkness, or fire cold; so, again, vice cannot do aught virtuous. For its activity is to do evil, as that of darkness to dim the eyes.

Philosophy is not, then, the product of vice, since it makes men virtuous; it follows, then, that it is the work of God, whose work it is solely to do good. And all things given by God are given and received well.

Further, if the practice of philosophy does not belong to the wicked, but was accorded to the best of the Greeks, it is clear also from what source it was bestowed—manifestly from Providence, which assigns to each what is befitting in accordance with his deserts."[2642]

Rightly, then, to the Jews belonged the Law, and to the Greeks Philosophy, until the Advent; and after that came the universal calling to be a peculiar people of righteousness, through the teaching which flows from faith, brought together by one Lord, the only God of both Greeks and Barbarians, or rather of the whole race of men. 518 We have often called by the name philosophy that portion of truth attained through philosophy, although but partial.[2643]

[2640] Christ.

[2641] Lowth proposes to read κατὰ τοὺς ἐπὶ μέρους instead of καὶ τῶν, etc.; and Montfaucon, instead of ἐνίοις ἄνοις for ἀνθρώποις. But the sense is, in any case, as given above.

[2642] [Here I venture to commend, as worthy of note, the speculations of Edward King, on Matt. xxv. 32. *Morsels of Criticism*, vol. i. p. 333. *Ed.* London, 1788.]

[2643] [Cap. xviii., *infra*.]

Now, too what is good in the arts as arts,[2644] have their beginning from God. For as the doing of anything artistically is embraced in the rules of art, so also acting sagaciously is classed under the head of sagacity (φρόνησις). Now sagacity is virtue, and it is its function to know other things, but much more especially what belongs to itself. And Wisdom (Σοφία) being power, is nothing but the knowledge of good things, divine and human.

But "the earth is God's, and the fulness thereof,"[2645] says the Scripture, teaching that good things come from God to men; it being through divine power and might that the distribution of them comes to the help of man.

Now the modes of all help and communication from one to another are three. One is, by attending to another, as the master of gymnastics, in training the boy. The second is, by assimilation, as in the case of one who exhorts another to benevolence by practising it before. The one co-operates with the learner, and the other benefits him who receives. The third mode is that by command, when the gymnastic master, no longer training the learner, nor showing in his own person the exercise for the boy to imitate, prescribes the exercise by name to him, as already proficient in it.

The Gnostic, accordingly, having received from God the power to be of service, benefits some by disciplining them, by bestowing attention on them; others, by exhorting them, by assimilation; and others, by training and teaching them, by command. And certainly he himself is equally benefited by the Lord. Thus, then, the benefit that comes from God to men becomes known—angels at the same time lending encouragement.[2646] For by angels, whether seen or not, the divine power bestows good things. Such was the mode adopted in the advent of the Lord. And sometimes also the power "breathes" in men's thoughts and reasonings, and "puts in" their hearts "strength" and a keener perception, and furnishes "prowess" and "boldness of alacrity"[2647] both for researches and deeds.

But exposed for imitation and assimilation are truly admirable and holy examples of virtue in the actions put on record. Further, the department of action is most conspicuous both in the testaments of the Lord, and in the laws in force among the Greeks, and also in the precepts of philosophy.

And to speak comprehensively, all benefit appertaining to life, in its highest reason, proceeding from the Sovereign God, the Father who is over all, is consummated by the Son, who also on this account "is the Saviour of all men," says the apostle, "but especially of those who believe."[2648] But in respect of its immediate reason, it is from those next to each, in accordance with the command and injunction of Him who is nearest the First Cause, that is, the Lord.

[2644] For ὡς ἐν τέχναις it is proposed to read ὡς ἄν αἱ τέχναι.

[2645] Ps. xxiv. 1; 1 Cor. x. 26.

[2646] [See *supra*, this chapter; and, *infra*, book vii. cap. i.]

[2647] "Blue-eyed Athene inspired him with prowess."—*Iliad*, x. 482. "And put excessive boldness in his breast."—*Iliad*, xvii. 570. "To Diomeded son of Tydeus Pallas Athene gave strength and boldness."—*Iliad*, v. 1, 2.

[2648] 1 Tim. iv. 10.

CHAPTER XVIII.—THE USE OF PHILOSOPHY TO THE GNOSTIC.

Greek philosophy the recreation of the Gnostic.

Now our Gnostic always occupies himself with the things of highest importance. But if at any time he has leisure and time for relaxation from what is of prime consequence, he applies himself to Hellenic philosophy in preference to other recreation, feasting on it as a kind of dessert at supper.[2649] Not that he neglects what is superior; but that he takes this in addition, as long as proper, for the reasons I mentioned above. But those who give their mind to the unnecessary and superfluous points of philosophy, and addict themselves to wrangling sophisms alone, abandon what is necessary and most essential, pursuing plainly the shadows of words.

It is well indeed to know all. But the man whose soul is destitute of the ability to reach to acquaintance with many subjects of study, will select the principal and better subjects alone. For real science (ἐπιστήμη, which we affirm the Gnostic alone possesses) is a sure comprehension (κατάληψις), leading up through true and sure reasons to the knowledge (γνῶσις) of the cause. And he, who is acquainted with what is true respecting any one subject, becomes of course acquainted with what is false respecting it.

Philosophy necessary.

For truly it appears to me to be a proper point for discussion, Whether we ought to philosophize: for its terms are consistent.

But if we are not to philosophize, what then? (For no one can condemn a thing without first knowing it): the consequence, even in that case, is that we must philosophize.[2650]

First of all, idols are to be rejected.

Such, then, being the case, the Greeks ought by the Law and the Prophets to learn to worship one God only, the only Sovereign; then to be taught by the apostle, "but to us an idol is nothing in the world,"[2651] since nothing among created things can be a likeness of God; and further, to be taught that none of those images which they worship can be similitudes: for the race of souls is not in form such as the Greeks fashion their idols. For souls are invisible; not only those that are rational, but those also of the other animals. And their bodies never become parts of the souls themselves, but organs—partly as seats, partly as vehicles—and in other cases possessions in various ways. But it is not possible to copy accurately even the likenesses of the organs; since, were it so, one might model the sun, as it is seen, and take the likeness of the rainbow in colours.

[2649] [The proportion to be observed between the study of what is secular and that of the Scriptures, according to Clement.]

[2650] The author's meaning is, that it is only by a process of philosophical reasoning that you can decide whether philosophy is possible, valid, or useful. You must philosophize in order to decide whether you ought or ought not to philosophize.

[2651] 1 Cor. viii. 4.

After abandoning idols, then, they will hear the Scripture, "Unless your righteousness exceed the righteousness of the scribes and Pharisees"[2652] (who justified themselves in the way of abstinence from what was evil),—so as, along with such perfection as they evinced, and "the loving of your neighbour," to be able also to do good, you shall not "be kingly."[2653]

For intensification of the righteousness which is according to the law shows the Gnostic. So one who is placed in the head, which is that which rules its own body—and who advances to the summit of faith, which is the knowledge (*gnosis*) itself, for which all the organs of perception exist—will likewise obtain the highest inheritance.

The primacy of knowledge the apostle shows to those capable of reflection, in writing to those Greeks of Corinth, in the following terms: "But having hope, when your faith is increased, that we shall be magnified in you according to our rule abundantly, to preach the Gospel beyond you."[2654] He does not mean the extension of his preaching locally: for he says also that in Achaia faith abounded; and it is related also in the Acts of the Apostles that he preached the word in Athens.[2655] But he teaches that knowledge (*gnosis*), which is the perfection of faith, goes beyond catechetical instruction, in accordance with the magnitude of the Lord's teaching and the rule of the Church.[2656] Wherefore also he proceeds to add, "And if I am rude in speech, yet I am not in knowledge."[2657]

Whence is the knowledge of truth?

But let those who vaunt on account of having apprehended the truth tell us from whom they boast of having heard it. They will not say from God, but will admit that it was from men. And if so, it is either from themselves that they have learned it lately, as some of them arrogantly boast, or from others like them. But human teachers, speaking of God, are not reliable, as men. For he that is man cannot speak worthily the truth concerning God: the feeble and mortal [cannot speak worthily] of the Unoriginated and Incorruptible—the work, of the Workman. Then he who is incapable of speaking what is true respecting himself, is he not much less reliable in what concerns God? For just as far as man is inferior to God in power, so much feebler is man’s speech than Him; although he do not declare God, but only speak about God and the divine word. For human speech is by nature feeble, and incapable of uttering God. I do not say His name. For to name it is common, not to philosophers only, but also to poets. Nor [do I say] His essence; for this is impossible, but the power and the works of God.

[2652] Matt. v. 20; Jas. ii. 8.

[2653] βασιλικοί, Jas. ii. 8 (royal law).

[2654] 2 Cor. x. 15, 16.

[2655] Acts xvii.

[2656] [Canon-law referred to as already recognised. And see 2 Cor. x. 13–15 (Greek), as to a certain ecclesiastical rule or canon observed by the apostles. It may refer, primarily, to (Gal. ii. 9) limitations of apostolic work and jurisdiction. See Bunsen, iii. 217.]

[2657] 2 Cor. xi. 6.

Those even who claim God as their teacher, with difficulty attain to a conception of God, grace aiding them to the attainment of their modicum of knowledge; accustomed as they are to contemplate the will [of God] by the will, and the Holy Spirit by the Holy Spirit. “For the Spirit searches the deep things of God. But the natural man receiveth not the things of the Spirit.”[2658]

The only wisdom, therefore, is the God-taught wisdom we possess; on which depend all the sources of wisdom, which make conjectures at the truth.

Intimations of the Teacher’s advent

Assuredly of the coming of the Lord, who has taught us, to men, there were a myriad indicators, heralds, preparers, precursors, from the beginning, from the foundation of the world, intimating beforehand by deeds and words, prophesying that He would come, and where, and how, what should be the signs. From afar certainly Law and Prophecy kept Him in view beforehand. And then the precursor pointed Him out as present. After whom the heralds point out by their teaching the virtue of His manifestation.

Universal diffusion of the Gospel a contrast to philosophy.

The philosophers, however, chose to [teach philosophy] to the Greeks alone,[2659] and not even to all of them; but Socrates to Plato, and Plato to Xenocrates, Aristotle to Theophrastus, and Zeno to Cleanthes, who persuaded their own followers alone.

But the word of our Teacher remained not in Judea alone, as philosophy did in Greece; but was diffused over the whole world, over every nation, and village, and town, bringing already over to the truth whole houses, and each individual of those who heard it by him himself, and not a few of the philosophers themselves.

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And if any one ruler whatever prohibit the Greek philosophy, it vanishes forthwith.[2660] But our doctrine on its very first proclamation was prohibited by kings and tyrants together, as well as particular rulers and governors, with all their mercenaries, and in addition by innumerable men, warring against us, and endeavouring as far as they could to exterminate it. But it flourishes the more. For it dies not, as human doctrine dies, nor fades as a fragile gift. For no gift of God is fragile. But it remains unchecked, though prophesied as destined to be persecuted to the end. Thus Plato writes of poetry: “A poet is a light and a sacred thing, and cannot write poetry till he be inspired and lose his senses.” And Democritus similarly: “Whatever things a poet writes with divine afflatus, and with a sacred spirit, are very beautiful.” And we know what sort of things poets say. And shall no one be amazed at the prophets of God Almighty becoming the organs of the divine voice?

[2658] 1 Cor. ii. 10, 14.

[2659] Following Hervetus, the Latin translator, who interpolates into the text here, as seems necessary, οἱ φιλόσοφοι τοῖς Ἕλλησι.

[2660] [The imperishable nature of the Gospel, forcibly contrasted with the evanescence of philosophy.]

Having then moulded, as it were, a statue of the Gnostic, we have now shown who he is; indicating in outline, as it were, both the greatness and beauty of his character. What he is as to the study of physical phenomena shall be shown afterwards, when we begin to treat of the creation of the world.

Elucidations.

I.

(Gentlemen of the Jury, cap. ii. p. 485.)

This strange rendering of ὦ ἄνδρες δικασταὶ (which we were taught to translate *O judices*, in our school-days) occurs three times on this page, and I felt bound to retain it. But why import such an anachronism into the author's work, and the forensic eloquence of the Athenians? Better do violence to idiom, like our English Bible ("men and brethren"), and say, *O men and judges*. Why not *judges*? See Sharon Turner (*Anglo-Saxons,* i. p. 476) and Freeman (*Norman Conquest*, v. p. 451).

II.

(Aristobulus, cap. iii. p. 487, note 7.)

In addition to the note *in loc.*, it may be well to mention the *Stromata* (book i. cap. xv. p. 316), as another place where this name occurs. The learned Calmet (Works, tom. ix. p. 121), in his *Dict. Critic.*, has a valuable statement as to the difficulties connected with this name and the probability that there were two so called, who have been confused in the citations and references of authors.

III.

(Egyptians, cap. iv. p. 488.)

The paradoxical genius of Warburton ought not to dissuade us from enjoying the amusement and instruction to be found in his *Divine Legation*. In many respects he reminds me of this great Alexandrian Father, and they are worthy of being studied together. Let me instance, in connection with this subject, the second book, e. g. p. 151, on *Metempsychosis* (Hurd's Edition, vol. ii. 1811).

IV.

(Egyptian Women, book vi. cap. iv. p. 488.)

"*Last*, about women," says our author; and one would infer *least.* But Rawlinson (*Herod.*, vol. ii. p. 47, ed. New York) has a long and learned note on this subject. "Queens made offerings with the kings, and the monuments show that an order of women were employed in the service of the gods." … Then he says, "A sort of monastic institution seems to have originated in Egypt at an early time, and to have been imitated afterwards, when *the real conventual system* was set on foot by the Christians, in the same country." This may be worthy of being borne in mind, when we come to the cœnobitic life of the Thebaid, which lies, indeed, beyond the limits of our ante-Nicene researches. But persecution had already driven Christians to the desert; and the ascetic type of piety, with which the age and its necessities imprinted the souls of many devout women, may have led them at a very early period to the "imitation" of which Rawlinson speaks. The "widows" recognised by the ante-Nicene canons, would naturally become the founders of "widows' houses," such as are to be seen among the pious Moravians in our times. (See Bunsen, *Hippol.*, iii. p. 81.)

V.

(Philosophy, cap. vii. p. 493.)

In justice to Clement's eulogies of philosophy, we must constantly bear in mind his reiterated definitions. We have here a very important outline of his *Christian Eclecticism*, which, so far from clashing with St. Paul's scornful references to Gentile wisdom, seems to me in absolute correspondence with his reference to "science *falsely so called*" (1 Tim. vi. 20). So, when the apostle identifies philosophy with "the rudiments of the world," he adds, "and not after Christ." Now, Clement's eclectic system yokes all true philosophy to the chariot-wheels of the Messiah, as in this instance; making all true science hinge upon "the knowledge of the Son of God." How these chapters shine in contrast even with Plato.

VI.

(Numbers, cap. xi. p. 499.)

The marvellous system of numbers which runs through all revelation, and which gives us the name *Palmoni* (English margin) in a remarkable passage of Dan. viii. 13, has lately excited fresh interest among the learned in England and America. Doubtless the language of St. John (Rev. xiii. 18), "Here is wisdom," etc., influenced the early Church in what seems to us purely fanciful conjectures and combinations like these. Two unpretending little books have lately struck me as quite in the spirit of the Ante-Nicene Fathers: *The Number Counted*, and the *Name Counted*, by J. A. Upjohn (Appleton, Wis., 1883).

VII.

(The Gnostic, cap. xi. p. 501.)

The Gnostic "conjectures things future," i.e., by the Scriptures. "He shall show you things to come," said the Divine Master, speaking of the Blessed Comforter. To what extent did these ancients, in their esoteric conjectures, anticipate the conversion of the empire, and the evils that were to follow? This they could not publish; but the inquiry deserves thought, and there are dues for inquirers.

VIII.

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(Ultimate Issues, cap. xiii. p. 504.)

With reference to the choice of Judas to be an apostle, and like mysteries, this seems to me a bit of calm philosophy, worthy of the childlike faith of the early Christians. I confess great obligations to a neglected American author, with reference to such discussions (see Bledsoe, *Theodicy*, New York, 1854).

IX.

(Enigmas, cap. xv. p. 510.)

We are often troubled by this Oriental tendency to teach by myth and mysteries; but the text here quoted from the Proverbs, goes far to show that it is rooted in human nature, and that God himself has condescended to adopt it. Like every gift of God, it is subject to almost inevitable corruption and abuse.

X.

(Omissions, cap. xvi. p. 515.)

The omissions in Clement's Decalogue are worthy of remark, and I can only account for them by supposing a defective text. Kaye might have said more on the subject; but he suggests this as the solution of the difficulty, when he says (p. 201), "*As the text now stands*, Clement interprets only eight out of the ten."

P.S.—I have foreborne to say anything on "the descent into hell," in my annotations (on cap. vi.), for obvious reasons of propriety; but, for an entire system of references to the whole subject, I name Ezra Abbot's *Catalogue*, appended to Alger's *History*, etc. (Philadelphia, 1864.)

THE STROMATA, OR MISCELLANIES.

BOOK VII.

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CHAPTER I.—THE GNOSTIC A TRUE WORSHIPPER OF GOD, AND UNJUSTLY CALUMNIATED BY UNBELIEVERS AS AN ATHEIST.

It is now time to show the Greeks that the Gnostic alone is truly pious; so that the philosophers, learning of what description the true Christian is, may condemn their own stupidity in rashly and inconsiderately persecuting the [Christian] name, and without reason calling those impious who know the true God. And clearer arguments must be employed, I reckon, with the philosophers, so that they may be able, from the exercise they have already had through their own training, to understand, although they have not yet shown themselves worthy to partake of the power of believing.

The prophetic sayings we shall not at present advert to, as we are to avail ourselves of the Scriptures subsequently at the proper places. But we shall point out summarily the points indicated by them, in our delineation of Christianity, so that by taking the Scriptures at once (especially as they do not yet comprehend their utterances), we may not interrupt the continuity of the discourse. But after pointing out the things indicated, proofs shall be shown in abundance to those who have believed.

But if the assertions made by us appear to certain of the multitude to be different from the Scriptures of the Lord, let it be known that it is from that source that they have breath and life; and taking their rise from them, they profess to adduce the sense only, not the words. For further treatment, not being seasonable, will rightly appear superfluous. Thus, not to look at what is urgent would be excessively indolent and defective; and "blessed, in truth, are they who, investigating the testimonies of the Lord, shall seek Him with their whole heart."[2661] And the law and the prophets witness of the Lord.

It is, then, our purpose to prove that the Gnostic alone is holy and pious, and worships the true God in a manner worthy of Him; and that worship meet for God is followed by loving and being loved by God. He accordingly judges all excellence to be honourable according to its worth; and judges that among the objects perceived by our senses, we are to esteem rulers, and parents, and every one advanced in years; and among subjects of instruction, the most ancient philosophy and primeval prophecy; and among intellectual ideas, what is oldest in origin, the timeless and unoriginated First Principle, and Beginning of existences—the Son—from whom we are to learn the remoter Cause, the Father, of the universe, the most ancient and the most beneficent of all; not capable of expression by the voice, but to be reverenced with reverence, and silence, and holy wonder, and supremely venerated; declared by the Lord, as far as those who learned were capable of comprehending, and understood by those chosen by the Lord to acknowledge; "whose senses," says the apostle, "were exercised."[2662]

[2661] Ps. cxix. 2.

[2662] Heb. v. 14.

The service of God, then, in the case of the Gnostic, is his soul's continual study[2663] and occupation, bestowed on the Deity in ceaseless love. For of the service bestowed on men, one kind is that whose aim is improvement, the other ministerial. The improvement of the body is the object of the medical art, of the soul of philosophy. Ministerial service is rendered to parents by children, to rulers by subjects.

Similarly, also, in the Church, the elders attend to the department which has improvement for its object; and the deacons to the ministerial. In both these ministries the angels[2664] serve God, in the management of earthly affairs; and the Gnostic himself ministers to God, and exhibits to men the scheme of improvement, in the way in which he has been appointed to discipline men for their amendment. For he is alone pious that serves God rightly and unblameably in human affairs. For as that treatment of plants is best through which their fruits are produced and gathered in, through knowledge and skill in husbandry, affording 524
men the benefit accruing from them; so the piety of the Gnostic, taking to itself the fruits of the men who by his means have believed, when not a few attain to knowledge and are saved by it, achieves by his skill the best harvest. And as Godliness (θεοπρέπεια) is the habit which preserves what is becoming to God, the godly man is the only lover of God, and such will he be who knows what is becoming, both in respect of knowledge and of the life which must be lived by him, who is destined to be divine (θεῷ), and is already being assimilated to God. So then he is in the first place a lover of God. For as he who honours his father is a lover of his father, so he who honours God is a lover of God.

Thus also it appears to me that there are three effects of gnostic power: the knowledge of things; second, the performance of whatever the Word suggests; and the third, the capability of delivering, in a way suitable to God, the secrets veiled in the truth.

He, then, who is persuaded that God is omnipotent, and has learned the divine mysteries from His only-begotten Son, how can he be an atheist (ἄθπεος)? For he is an atheist who thinks that God does not exist. And he is superstitious who dreads the demons; who deifies all things, both wood and stone; and reduces to bondage spirit, and man who possesses the life of reason.[2665]

[2663] Or, as rendered by the Latin translator, "continual care for his soul and occupation, bestowed on the Deity," etc.

[2664] [Book vi. cap. 13, *supra*.]

[2665] Potter's text has καταδεδουλωμένον—which Lowth changes into καταδεδουλωμένος, nominative; and this has been adopted in the translation. The thought is the same as in *Exhortation to the Heathen* [cap. ii. p. 177, *supra*.]

CHAPTER II.—THE SON THE RULER AND SAVIOUR OF ALL.

To know[2666] God is, then, the first step of faith; then, through confidence in the teaching of the Saviour, to consider the doing of wrong in any way as not suitable to the knowledge of God.

So the best thing on earth is the most pious man; and the best thing in heaven, the nearer in place and purer, is an angel, the partaker of the eternal and blessed life. But the nature of the Son, which is nearest to Him who is alone the Almighty One, is the most perfect, and most holy, and most potent, and most princely, and most kingly, and most beneficent. This is the highest excellence, which orders all things in accordance with the Father's will, and holds the helm of the universe in the best way, with unwearied and tireless power, working all things in which it operates, keeping in view its hidden designs. For from His own point of view the Son of God is never displaced; not being divided, not severed, not passing from place to place; being always everywhere, and being contained nowhere; complete mind, the complete paternal light; all eyes, seeing all things, hearing all things, knowing all things, by His power scrutinizing the powers. To Him is placed in subjection all the host of angels and gods; He, the paternal Word, exhibiting[2667] a the holy administration for Him who put [all] in subjection to Him.

Wherefore also all men are His; some through knowledge, and others not yet so; and some as friends, some as faithful servants, some as servants merely. This is the Teacher, who trains the Gnostic by mysteries, and the believer by good hopes, and the hard of heart by corrective discipline through sensible operation. Thence His providence is in private, in public, and everywhere.

And that He whom we call Saviour and Lord is the Son of God, the prophetic Scriptures explicitly prove. So the Lord of all, of Greeks and of Barbarians, persuades those who are willing. For He does not compel him[2668] who (through choosing and fulfilling, from Him, what pertains to laying hold of it the hope) is able to receive salvation from Him.

It is He who also gave philosophy to the Greeks by means of the inferior angels. For by an ancient and divine order the angels are distributed among the nations.[2669] But the glory of those who believe is "the Lord's portion." For either the Lord does not care for all men; and this is the case either because He is unable (which is not to be thought, for it would be a proof of weakness), or because He is unwilling, which is not the attribute of a good being. And He who for our sakes assumed flesh capable of suffering, is far from being luxuriously indolent. Or He does care for all, which is befitting for Him who has become Lord of all. For He is Saviour; not [the Saviour] of some, and of others not. But in proportion to the adaptation possessed by each, He has dispensed His beneficence both to Greeks and Barbarians, even to those of them that were predestinated, and in due time called, the faithful and elect. Nor can He who called all equally, and assigned special honours to those who have believed in a specially excellent way, ever envy any. Nor can He who is the Lord of all, and serves above all the will of the good and almighty Father, ever be hindered by another. But neither does envy touch the Lord, who without beginning was impassible; nor are the things of men such as to be envied by the Lord. But it is another, he whom passion hath touched, who envies. And it cannot be said that it is from ignorance that the Lord is not willing to save humanity, because He knows not how each one is to be cared for. For ignorance applies not to the God who, before the foundation of the world, was the counsellor of the Father. For He was the Wisdom "in which" the Sovereign God "delighted."[2670] For the Son is the power of God, as being the Father's most ancient Word before the production of all things, and His Wisdom. He is then properly called the Teacher of the beings formed by Him. Nor does He ever abandon care for men, by being drawn aside from pleasure, who, having assumed flesh, which by nature is susceptible of suffering, trained it to the condition of impassibility.

[2666] The sentence has been thus rendered by Sylburgius and by Bp. Kaye. Lowth, however, suggests the supplying of ἐνεργεῖ, or something similar, to govern πεποιθησιν, confidence.

[2667] Αναδεδειγμένῳ. Instead of this, ἀναδεδεγμένῳ, " having received," has been suggested by Sylburgius.

[2668] By omitting "him" (τόν), as Sylburgius does, the translation would run this: "for He compels no one to receive salvation from Him, because he is able to choose and fulfil from himself what pertains to the laying hold of the hope."

[2669] Deut. xxxii. 8, 9, Septuagint, quoted already more than once.

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And how is He Saviour and Lord, if not the Saviour and Lord of all? But He is the Saviour of those who have believed, because of their wishing to know; and the Lord of those who have not believed, till, being enabled to confess him, they obtain the peculiar and appropriate boon which comes by Him.

Now the energy of the Lord has a reference to the Almighty; and the Son is, so to speak, an energy of the Father. Therefore, a hater of man, the Saviour can never be; who, for His exceeding love to human flesh, despising not its susceptibility to suffering, but investing Himself with it, came for the common salvation of men; for the faith of those who have chosen it, is common. Nay more, He will never neglect His own work, because man alone of all the other living creatures was in his creation endowed with a conception of God. Nor can there be any other better and more suitable government for men than that which is appointed by God.

It is then always proper for the one who is superior by nature to be over the inferior, and for him who is capable of managing aught well to have the management of it assigned to him. Now that which truly rules and presides is the Divine Word and His providence, which inspects all things, and despises the care of nothing belonging to it.

[2670] Prov. viii. 30.

Those, then, who choose to belong to Him, are those who are perfected through faith. He, the Son, is, by the will of the Almighty Father, the cause of all good things, being the first efficient cause of motion—a power incapable of being apprehended by sensation. For what He was, was not seen by those who, through the weakness of the flesh, were incapable of taking in [the reality]. But, having assumed sensitive flesh, He came to show man what was possible through obedience to the commandments. Being, then, the Father's power, He easily prevails in what He wishes, leaving not even the minutest point of His administration unattended to. For otherwise the whole would not have been well executed by Him.

But, as I think, characteristic of the highest power is the accurate scrutiny of all the parts, reaching even to the minutest, terminating in the first Administrator of the universe, who by the will of the Father directs the salvation of all; some overlooking, who are set under others, who are set over them, till you come to the great High Priest. For on one original first Principle, which acts according to the [Father's] will, the first and the second and the third depend. Then at the highest extremity of the visible world is the blessed band of angels;[2671] and down to ourselves there are ranged, some under others, those who, from One and by One, both are saved and save.

As, then, the minutest particle of steel is moved by the spirit of the Heraclean stone,[2672] when diffused[2673] over many steel rings; so also, attracted by the Holy Spirit, the virtuous are added by affinity to the first abode, and the others in succession down to the last. But those who are bad from infirmity, having fallen from vicious insatiableness into a depraved state, neither controlling nor controlled, rush round and round, whirled about by the passions, and fall down to the ground.

For this was the law from the first, that virtue should be the object of voluntary choice. Wherefore also the commandments, according to the Law, and before the Law, not given to the upright (for the law is not appointed for a righteous man[2674]), ordained that he should receive eternal life and the blessed prize, who chose them.

But, on the other hand, they allowed him who had been delighted with vice to consort with the objects of his choice; and, on the other hand, that the soul, which is ever improving in the acquisition[2675] of virtue and the increase of righteousness, should obtain a better place in the universe, as tending in each step of advancement towards the habit of impassibility, till "it come to a perfect man,"[2676] to the excellence at once of knowledge and of inheritance.

[2671] [So called from *Heraclea* in Lydia.]

[2672] The magnet. [So called from the Lydian Magnesia.]

[2673] Lowth here reads ἐκτεινομένῳ, agreeing with πνεύματι, instead of ἐκτεινομένη, as in the Oxford text.

[2674] 1 Tim. i. 9.

[2675] Instead of ἐπίγησιν, the corrupt reading of the text, ἐπίκτησιν (as above), ἐπίδοσιν, and ἐπ' ἐξήγησιν have been proposed.

These salutary revolutions, in accordance with the order of change, are distinguished both by times, and places, and honours, and cognitions, and heritages, and ministries, according to the particular order of each change, up to the transcendent and continual contemplation of the Lord in eternity.

Now that which is lovable leads, to the contemplation of itself, each one who, from love of knowledge, applies himself entirely to contemplation. Wherefore also the Lord, drawing the commandments, both the first which He gave, and the second, from one fountain, neither allowed those who were before the law to be without law, nor permitted those who were unacquainted with the principles of the Barbarian philosophy to be without restraint. For, having furnished the one with the commandments, and the other with philosophy, He shut up unbelief to the Advent. Whence[2677] every one who believes not is without excuse. For by a different process of advancement, both Greek and Barbarian, He leads to the perfection which is by faith.[2678]

And if any one of the Greeks, passing over the preliminary training of the Hellenic philosophy, proceeds directly to the true teaching, he distances others, though an unlettered man, by choosing[2679] the compendious process of salvation by faith to perfection.

Everything, then, which did not hinder a man's choice from being free, He made and rendered auxiliary to virtue, in order that there might be revealed somehow or other, even to those capable of seeing but dimly, the one only almighty, good God—from eternity to eternity saving by His Son.

And, on the other hand, He is in no respect whatever the cause of evil. For all things are arranged with a view to the salvation of the universe by the Lord of the universe, both generally and particularly. It is then the function of the righteousness of salvation to improve everything as far as practicable. For even minor matters are arranged with a view to the salvation of that which is better, and for an abode suitable for people's character. Now everything that is virtuous changes for the better; having as the proper[2680] cause of change the free choice of knowledge, which the soul has in its own power. But necessary corrections, through the goodness of the great overseeing Judge, both by the attendant angels, and by various acts of anticipative judgment, and by the perfect judgment, compel egregious sinners to repent.

[2676] Eph. iv. 13.

[2677] The text has ὅτε but the sense seems to require, as Sylburgius suggests, ὅθεν or ὥστε.

[2678] [The salvability of the heathen through Christ, is everywhere conspicuous in our author's system; but there is a solemn dignity in the concluding paragraphs of this chapter, which deserves reflection. It would not be becoming for me to express my own views upon the subject here, but it is one assuming fresh importance in our day.]

[2679] Instead of ἑλόμενος, Sylburgius proposes ἁλάμενος, making a leap by faith to perfection.

[2680] The reading varies here. For οἰκήσεις of the text, Heinsius and the Latin translator adopt οἰκείαν, which, on the whole, seems preferable to οἴκησιν or ἠκούσης.

CHAPTER III.—THE GNOSTIC AIMS AT THE NEAREST LIKENESS POSSIBLE TO GOD AND HIS SON.

Now I pass over other things in silence, glorifying the Lord. But I affirm that gnostic souls, that surpass in the grandeur of contemplation the mode of life of each of the holy ranks, among whom the blessed abodes of the gods are allotted by distribution, reckoned holy among the holy, transferred entire from among the entire, reaching places better than the better places, embracing the divine vision not in mirrors or by means of mirrors, but in the transcendently clear and absolutely pure insatiable vision which is the privilege of intensely loving souls, holding festival through endless ages, remain honoured with the indentity of all excellence. Such is the vision attainable by "the pure in heart."[2681] This is the function of the Gnostic, who has been perfected, to have converse with God through the great High Priest, being made like the Lord, up to the measure of his capacity, in the whole service of God, which tends to the salvation of men, through care of the beneficence which has us for its object; and on the other side through worship, through teaching and through beneficence in deeds. The Gnostic even forms and creates himself; and besides also, he, like to God, adorns those who hear him; assimilating as far as possible the moderation which, arising from practice, tends to impassibility, to Him who by nature possesses impassibility; and especially having uninterrupted converse and fellowship with the Lord. Mildness, I think, and philanthropy, and eminent piety, are the rules of gnostic assimilation. I affirm that these virtues "are a sacrifice acceptable in the sight of God;"[2682] Scripture alleging that "the humble heart with right knowledge is the holocaust of God;"[2683] each man who is admitted to holiness being illuminated in order to indissoluble union.

For "to bring themselves into captivity," and to slay themselves, putting to death "the old man, who is through lusts corrupt," and raising the new man from death, "from the old conversation," by abandoning the passions, and becoming free of sin, both the Gospel and the apostle enjoin.[2684]

It was this, consequently, which the Law intimated, by ordering the sinner to be cut off, and translated from death to life, to the impassibility that is the result of faith; which the teachers of the Law, not comprehending, inasmuch as they regarded the law as contentious, they have given a handle to those who attempt idly to calumniate the Law. And for this reason we rightly do not sacrifice to God, who, needing nothing, supplies all men with all things; but we glorify Him who gave Himself in sacrifice for us, we also sacrificing ourselves; from that which needs nothing to that which needs nothing, and to that which is impassible from that which is impassible. For in our salvation alone God delights. We do not therefore, 527 and with reason too, offer sacrifice to Him who is not overcome by pleasures, inasmuch as the fumes of the smoke stop far beneath, and do not even reach the thickest clouds; but those they reach are far from them. The Deity neither is, then, in want of aught, nor loves pleasure, or gain, or money, being full, and supplying all things to everything that has received being and has wants. And neither by sacrifices nor offerings, nor on the other hand by glory and honour, is the Deity won over; nor is He influenced by any such things; but He appears only to excellent and good men, who will never betray justice for threatened fear, nor by the promise of considerable gifts.

[2681] Matt. v. 8.

[2682] Phil. iv. 18.

[2683] Ps. li. 17, 19.

[2684] Rom. vi. 6, 7; 2 Cor. x. 5; Eph. iv. 22–24; Col. iii. 8, 9, etc.

But those who have not seen the self-determination of the human soul, and its incapability of being treated as a slave in what respects the choice of life, being disgusted at what is done through rude injustice, do not think that there is a God. On a par with these in opinion, are they who, falling into licentiousness in pleasures, and grievous pains, and unlooked-for accidents, and bidding defiance to events, say that there is no God, or that, though existing, He does not oversee all things. And others there are, who are persuaded that those they reckon gods are capable of being prevailed upon by sacrifices and gifts, favouring, so to speak, their profligacies; and will not believe that He is the only true God, who exists in the invariableness of righteous goodness.

The Gnostic, then, is pious, who cares first for himself, then for his neighbours, that they may become very good. For the son gratifies a good father, by showing himself good and like his father; and in like manner the subject, the governor. For believing and obeying are in our own power.

But should any one suppose the cause of evils to be the weakness of matter, and the involuntary impulses of ignorance, and (in his stupidity) irrational necessities; he who has become a Gnostic has through instruction superiority over these, as if they were wild beasts; and in imitation of the divine plan, he does good to such as are willing, as far as he can. And if ever placed in authority, like Moses, he will rule for the salvation of the governed; and will tame wildness and faithlessness, by recording honour for the most excellent, and punishment for the wicked, in accordance with reason for the sake of discipline.

For pre-eminently a divine image, resembling God, is the soul of a righteous man; in which, through obedience to the commands, as in a consecrated spot, is enclosed and enshrined the Leader of mortals and of immortals, King and Parent of what is good, who is truly law, and right, and eternal Word, being the one Saviour individually to each, and in common to all.

He is the true Only-begotten, the express image of the glory of the universal King and Almighty Father, who impresses on the Gnostic the seal of the perfect contemplation, according to His own image; so that there is now a third divine image, made as far as possible like the Second Cause, the Essential Life, through which we live the true life; the Gnostic, as we regard him, being described as moving amid things sure and wholly immutable.

Ruling, then, over himself and what belongs to him, and possessing a sure grasp, of divine science, he makes a genuine approach to the truth. For the knowledge and apprehension of intellectual objects must necessarily be called certain scientific knowledge, whose function in reference to divine things is to consider what is the First Cause, and what that "by whom all things were made, and without whom nothing was made;"[2685] and what things, on the other hand, are as pervasive, and what is comprehensive; what conjoined, what disjoined; and what is the position which each one of them holds, and what power and what service each contributes. And again, among human things, what man himself is, and what he has naturally or preternaturally; and how, again, it becomes him to do or to suffer; and what are his virtues and what his vices; and about things good, bad, and indifferent; also about fortitude, and prudence, and self-restraint, and the virtue which is in all respects complete, namely, righteousness.

Further, he employs prudence and righteousness in the acquisition of wisdom, and fortitude, not only in the endurance of circumstances, but also in restraining[2686] pleasure and desire, grief and anger; and, in general, to withstand[2687] everything which either by any force or fraud entices us. For it is not necessary to endure vices and virtues, but it is to be persuaded to bear things that inspire fear.

Accordingly, pain is found beneficial in the healing art, and in discipline, and in punishment; and by it men's manners are corrected to their advantage. Forms of fortitude are endurance, magnanimity, high spirit, liberality, and grandeur. And for this reason he neither meets with the blame or the bad opinion of the multitude; nor is he subjected to opinions or flatteries. But in the indurance of toils and at the same time[2688] in the discharge of any duty, and in his manly superiority to all circumstances, he appears truly a man (ἀνήρ) among the rest of human beings. And, on the other hand, maintaining prudence, he exercises moderation in the calmness of his soul; receptive of what is commanded, as of what belongs 528 to him, entertaining aversion to what is base, as alien to him; become decorous and supramundane,[2689] he does everything with decorum and in order, and transgresses in no respect, and in nothing. Rich he is in the highest degree in desiring nothing, as having few wants; and being in the midst of abundance of all good through the knowledge of the good. For it is the first effect of his righteousness, to love to spend his time and associate with those of his own race both in earth and heaven. So also he is liberal of what he possesses. And being a lover of men, he is a hater of the wicked, entertaining a perfect aversion to all villany. He must consequently learn to be faithful both to himself and his neighbours, and obedient to the commandments. For he is the true servant of God who spontaneously subjects himself to His commands. And he who already, not through the commandments, but through knowledge itself, is pure in heart, is the friend of God. For neither are we born by nature possessing virtue, nor after we are born does it grow naturally, as certain parts of the body; since then it would neither be voluntary nor praiseworthy. Nor is virtue, like speech, perfected by the practice that results from everyday occurrences (for this is very much the way in which vice originates). For it is not by any art, either those of acquisition, or those which relate to the care of the body, that knowledge is attained. No more is it from the curriculum of instruction. For that is satisfied if it can only prepare and sharpen the soul. For the laws of the state are perchance able to restrain bad actions; but persuasive words, which but touch the surface, cannot produce a scientific permanence of the truth.

[2685] John i. 3.

[2686] κρατεῖν is hear supplied to complete the sense.

[2687] ἀντιτάσσεσθαι is suggested instead of ἀντιτάσσεται of the text.

[2688] ἅμα is here, on the authority of a ms., and with the approval of Sylburguis, to be substituted for ἅλμα.

[2689] κόσμιος, καὶ ὑπερκόσμιος. The author plays on the double meaning of κόσμος, world or order.

Now the Greek philosophy, as it were, purges the soul, and prepares it beforehand for the reception of faith, on which the Truth builds up the edifice of knowledge.

This is the true athlete—he who in the great stadium, the fair world, is crowned for the true victory over all the passions. For He who prescribes the contest is the Almighty God, and He who awards the prize is the only-begotten Son of God. Angels and gods are spectators; and the contest, embracing all the varied exercises, is "not against flesh and blood,"[2690] but against the spiritual powers of inordinate passions that work through the flesh. He who obtains the mastery in these struggles, and overthrows the tempter, menacing, as it were, with certain contests, wins immortality. For the sentence of God in most righteous judgment is infallible. The spectators[2691] are summoned to the contest, and the athletes contend in the stadium; the one, who has obeyed the directions of the trainer, wins the day. For to all, all rewards proposed by God are equal; and He Himself is unimpeachable. And he who has power receives mercy, and he that has exercised will is mighty.

So also we have received mind, that we may know what we do. And the maxim "Know thyself" means here to know for what we are born. And we are born to obey the commandments, if we choose to be willing to be saved. Such is the Nemesis,[2692] through which there is no escaping from God. Man's duty, then, is obedience to God, who has proclaimed salvation manifold by the commandments. And confession is thanksgiving. For the beneficent first begins to do good. And he who on fitting considerations readily receives and keeps the commandments, is faithful (πιστός); and he who by love requites benefits as far as he is able, is already a friend. One recompense on the part of men is of paramount importance—the doing of what is pleasing to God. As being His own production, and a result akin to Himself, the Teacher and Saviour receives acts of assistance and of improvement on the part of men as a personal favour and honour; as also He regards the injuries inflicted on those who believe on Him as ingratitude and dishonour to Himself. For what other dishonour can touch God? Wherefore it is impossible to render a recompense at all equivalent to the boon received from the Lord.

[2690] Eph. vi. 12.

[2691] τὸ θέατρον used for the place, the spectacle, and the spectators.

[2692] Ἀδράστεια, a name given to Nemesis, said to be from an altar erected to her by Adrastus; but as used here, and when employed as an adjective qualifying Nemesis, it has reference to διδράσκω.

And as those who maltreat property insult the owners, and those who maltreat soldiers insult the commander, so also the ill-usage of His consecrated ones is contempt for the Lord.

For, just as the sun not only illumines heaven and the whole world, shining over land and sea, but also through windows and small chinks sends his beams into the innermost recesses of houses, so the Word diffused everywhere casts His eye-glance on the minutest circumstances of the actions of life.

CHAPTER IV.—THE HEATHENS MADE GODS LIKE THEMSELVES, WHENCE SPRINGS ALL SUPERSTITION.

Now, as the Greeks represent the gods as possessing human forms, so also do they as possessing human passions. And as each of them depict their forms similar to themselves, as Xenophanes says, “Ethiopians as black and apes, the Thracians ruddy and tawny;” so also they assimilate their souls to those who form them: the Barbarians, for instance, who make them savage and wild; and the Greeks, who make them more civilized, yet subject to passion. 529

Wherefore it stands to reason, that the ideas entertained of God by wicked men must be bad, and those by good men most excellent. And therefore he who is in soul truly kingly and gnostic, being likewise pious and free from superstition, is persuaded that He who alone is God is honourable, venerable, august, beneficent, the doer of good, the author of all good things, but not the cause of evil. And respecting the Hellenic superstition we have, as I think, shown enough in the book entitled by us *The Exhortation,* availing ourselves abundantly of the history bearing on the point. There is no need, then, again to make a long story of what has already been clearly stated. But in as far as necessity requires to be pointed out on coming to the topic, suffice it to adduce a few out of many considerations in proof of the impiety of those who make the Divinity resemble the worst men. For either those Gods of theirs are injured by men, and are shown to be inferior to men on being injured by us; or, if not so, how is it that they are incensed at those by whom they are not injured, like a testy old wife roused to wrath?

As they say that Artemis was enraged at the Ætolians on account of Œneus.[2693] For how, being a goddess, did she not consider that he had neglected to sacrifice, not through contempt, but out of inadvertence, or under the idea that he had sacrificed?

And Latona,[2694] arguing her case with Athene, on account of the latter being incensed at her for having brought forth in the temple, says:—

“Man-slaying spoils
Torn from the dead you love to see. And these
To you are not unclean. But you regard
My parturition here a horrid thing,
Though other creatures in the temple do
No harm by bringing forth their young.”

It is natural, then, that having a superstitious dread of those irascible [gods], they imagine that all events are signs and causes of evils. If a mouse bore through an altar built of clay, and for want of something else gnaw through an oil flask; if a cock that is being fattened crow in the evening, they determine this to be a sign of something.

[2693] *Iliad*, ix. 533, etc.

[2694] The text has Ἡ αὐτή, which is plainly unsuitable; hence the suggestion ἡ Λητώ.

Of such a one Menander gives a comic description in *The Superstitious Man:*—

> “*A.* Good luck be mine, ye honoured gods!
> Tying my right shoe’s string,
> I broke it.”
> “*B.* Most likely, silly fool,
> For it was rotten, and you, niggard, you
> Would not buy new ones.”[2695]

It was a clever remark of Antiphon, who (when one regarded it as an ill omen that the sow had eaten her pigs), on seeing her emaciated through the niggardliness of the person that kept her, said, Congratulate yourself on the omen that, being so hungry, she did not eat your own children.

“And what wonder is it,” says Bion, “if the mouse, finding nothing to eat, gnaws the bag?” For it were wonderful if (as Arcesilaus argued in fun) “the bag had eaten the mouse.”

Diogenes accordingly remarked well to one who wondered at finding a serpent coiled round a pestle: “Don’t wonder; for it would have been more surprising if you had seen the pestle coiled round the serpent, and the serpent straight.”

For the irrational creatures must run, and scamper, and fight, and breed, and die; and these things being natural to them, can never be unnatural to us.

> “And many birds beneath the sunbeams walk.”

And the comic poet Philemon treats such points in comedy:—

> “When I see one who watches who has sneezed,
> Or who has spoke; or looking, who goes on,
> I straightway in the market sell him off.
> Each one of us walks, talks, and sneezes too,
> For his own self, not for the citizens:
> According to their nature things turn out.”

Then by the practice of temperance men seek health: and by cramming themselves, and wallowing in potations at feasts, they attract diseases.

[2695] These lines are quoted by Theodoret, and have been amended and arranged by Sylburgius and Grotius. The text has Ἀγαθόν τι; Theodoret and Grotius omit τί as above.

There are many, too, that dread inscriptions set up. Very cleverly Diogenes, on finding in the house of a bad man the inscription, "Hercules, for victory famed, dwells here; let nothing bad enter," remarked, "And how shall the master of the house go in?"

The same people, who worship every stick and greasy stone, as the saying is, dreads tufts of tawny wool, and lumps of salt, and torches, and squills, and sulphur, bewitched by sorcerers, in certain impure rites of expiation. But God, the true God, recognises as holy only the character of the righteous man,—as unholy, wrong and wickedness.

You may see the eggs,[2696] taken from those who have been purified, hatched if subjected to the necessary warmth. But this could not take place if they had had transferred to them the sins of the man that had undergone purification. Accordingly the comic poet Diphilus facetiously writes, in comedy, of sorcerers, in the following words:— 530

"Purifying Prœtus' daughters, and their father
Prœtus Abantades, and fifth, an old wife to boot,
So many people's persons with one torch, one squill,
With sulphur and asphalt of the loud-sounding sea,
From the placid-flowing, deep-flowing ocean.
But blest air through the clouds send Anticyra
That I may make this bug into a drone."

For well Menander remarks:[2697]—

"Had you, O Phidias, any real ill,
You needs must seek for it a real cure;
Now 'tis not so. And for the unreal ill
I've found an unreal cure. Believe that it
Will do thee good. Let women in a ring
Wipe thee, and from three fountains water bring.
Add salt and lentils; sprinkle then thyself.
Each one is pure, who's conscious of no sin."

For instance, the tragedy says:—

Menelaus. "What disease, Orestes, is destroying thee?"
Orestes. "Conscience. For horrid deeds I know I've done."[2698]

[2696] Which were used in lustrations, ὦτα. The text has ᾠά.

[2697] Translated as arranged and amended by Grotius.

[2698] Euripides, *Orestes*, 395, 396.

For in reality there is no other purity but abstinence from sins. Excellently then Epicharmus says:—

> “If a pure mind thou hast,
> In thy whole body thou art pure.”

Now also we say that it is requisite to purify the soul from corrupt and bad doctrines by right reason; and so thereafter to the recollection of the principal heads of doctrine. Since also before the communication of the mysteries they think it right to apply certain purifications to those who are to be initiated; so it is requisite for men to abandon impious opinion, and thus turn to the true tradition.

CHAPTER V.—THE HOLY SOUL A MORE EXCELLENT TEMPLE THAN ANY EDIFICE BUILT BY MAN.

For is it not the case that rightly and truly we do not circumscribe in any place that which cannot be circumscribed; nor do we shut up in temples made with hands that which contains all things? What work of builders, and stonecutters, and mechanical art can be holy? Superior to these are not they who think that the air, and the enclosing space, or rather the whole world and the universe, are meet for the excellency of God?

It were indeed ridiculous, as the philosophers themselves say, for man, the plaything[2699] of God, to make God, and for God to be the plaything[2700] of art; since what is made is similar and the same to that of which it is made, as that which is made of ivory is ivory, and that which is made of gold golden. Now the images and temples constructed by mechanics are made of inert matter; so that they too are inert, and material, and profane; and if you perfect the art, they partake of mechanical coarseness. Works of art cannot then be sacred and divine.

And what can be localized, there being nothing that is not localized? Since all things are in a place. And that which is localized having been formerly not localized, is localized by something. If, then, God is localized by men, He was once not localized, and did not exist at all. For the non-existent is what is not localized; since whatever does not exist is not localized. And what exists cannot be localized by what does not exist; nor by another entity. For it is also an entity. It follows that it must be by itself. And how shall anything generate itself? Or how shall that which exists place itself as to being? Whether, being formerly not localized, has it localized itself? But it was not in existence; since what exists not is not localized. And its localization being supposed, how can it afterwards make itself what it previously was?

But how can He, to whom the things that are belong, need anything? But were God possessed of a human form, He would need, equally with man, food, and shelter, and house, and the attendant incidents. Those who are like in form and affections will require similar sustenance. And if sacred (το ἱερόν) has a twofold application, designating both God Himself and the structure raised to His honour,[2701] how shall we not with propriety call the Church holy, through knowledge, made for the honour of God, sacred (ἱερόν) to God, of great value, and not constructed by mechanical art, nor embellished by the hand of an impostor, but by the will of God fashioned into a temple? For it is not now the place, but the assemblage of the elect,[2702] that I call the Church. This temple is better for the reception of the greatness of the dignity of God. For the living creature which is of high value, is made sacred by that which is worth all, or rather which has no equivalent, in virtue of the exceeding sanctity of the latter. Now this is the Gnostic, who is of great value, who is honoured by God, in whom God is enshrined, that is, the knowledge respecting God is consecrated. Here, too, we shall find the divine likeness and the holy image in the righteous soul, when it is blessed in being purified and performing blessed deeds. Here also we shall find that which is localized, and that which is being localized,—the former in the case of those who are already Gnostics, and the latter in the case of those capable of becoming so, although not yet worthy of receiving the knowledge of God. For every being destined to believe is already faithful in the sight of God, and set up for His honour, an image, endowed with virtue, dedicated to God. 53

[2699] A Platonic phrase: παίγνιον Θεοῦ.

[2700] So Sylburgius, who, instead of παιδιᾶς τέχνης of the text, reads παιδιὰν τέχνης.

[2701] God Himself is ὶερός, and everything dedicated to Him.

[2702] Montacutius suggests ἐκκλήτων, from its connection with Εκκλησία, instead of ἐκλεκτῶν. [Notes 3 and 5, p. 290, *supra*.]

CHAPTER VI.—PRAYERS AND PRAISE FROM A PURE MIND, CEASELESSLY OFFERED, FAR BETTER THAN SACRIFICES.

As, then, God is not circumscribed by place, neither is ever represented by the form of a living creature; so neither has He similar passions, nor has He wants like the creatures, so as to desire sacrifice, from hunger, by way of food. Those creatures which are affected by passion are all mortal. And it is useless to bring food to one who is not nourished.

And that comic poet Pherecrates, in *The Fugitives*, facetiously represents the gods themselves as finding fault with men on the score of their sacred rites:—

“When to the gods you sacrifice,
Selecting what our portion is,
’Tis shame to tell, do ye not take,
And both the thighs, clean to the groins,
The loins quite bare, the backbone, too,
Clean scrape as with a file,
Them swallow, and the remnant give
To us as if to dogs? And then,
As if of one another ’shamed,
With heaps of salted barley hide.”[2703]

And Eubulus, also a comic poet, thus writes respecting sacrifices:—

“But to the gods the tail alone
And thigh, as if to pæderasts you sacrifice.”

And introducing Dionysus in Semele, he represents him disputing:—

“First if they offer aught to me, there are
Who offer blood, the bladder, not the heart
Or caul. For I no flesh do ever eat
That’s sweeter than the thigh.”[2704]

And Menander writes:—

“The end of the loin,
The bile, the bones uneatable, they set
Before the gods; the rest themselves consume.”

[2703] Translated as arranged by Grotius.

[2704] These lines are translated as arranged by Grotius, who differs in some parts from the text.

For is not the savour of the holocausts avoided by the beasts? And if in reality the savour is the guerdon of the gods of the Greeks, should they not first deify the cooks, who are dignified with equal happiness, and worship the chimney itself, which is closer still to the much-prized savour?

And Hesiod says that Zeus, cheated in a division of flesh by Prometheus, received the white bones of an ox, concealed with cunning art, in shining fat:—

> “Whence to the immortal gods the tribes of men
> The victim’s white bones on the altars burn.”

But they will by no means say that the Deity, enfeebled through the desire that springs from want, is nourished. Accordingly, they will represent Him as nourished without desire like a plant, and like beasts that burrow. They say that these grow innoxiously, nourished either by the density in the air, or from the exhalations proceeding from their own body. Though if the Deity, though needing nothing, is according to them nourished, what necessity has He for food, wanting nothing? But if, by nature needing nothing, He delights to be honoured, it is not without reason that we honour God in prayer; and thus the best and holiest sacrifice with righteousness we bring, presenting it as an offering to the most righteous Word, by whom we receive knowledge, giving glory by Him for what[2705] we have learned.

The altar, then, that is with us here, the terrestrial one, is the congregation of those who devote themselves to prayers, having as it were one common voice and one mind.

Now, if nourishing substances taken in by the nostrils are diviner than those taken in by the mouth, yet they infer respiration. What, then, do they say of God? Whether does He exhale like the tribe of oaks?[2706] Or does He only inhale, like the aquatic animals, by the dilatation of their gills? Or does He breathe all round, like the insects, by the compression of the section by means of their wings? But no one, if he is in his senses, will liken God to any of these.

And the creatures that breathe by the expansion of the lung towards the thorax draw in the air. Then if they assign to God viscera, and arteries, and veins, and nerves, and parts, they will make Him in nothing different from man.

Now breathing together (σύμπνοια)[2707] is properly said of the Church. For the sacrifice of the Church is the word breathing as incense[2708] from holy souls, the sacrifice and the whole mind being at the same time unveiled to God. Now the very ancient altar in Delos they celebrated as holy; which alone, being undefiled by slaughter and death, they say Pythagoras approached. And will they not believe us when we say that the righteous soul is the truly sacred altar, and that incense arising from it is holy prayer? But I believe sacrifices were invented by men to be a pretext for eating flesh.[2709] But without such idolatry he who wished might have partaken of flesh.

[2705] ἐφ’ οἷς, is substituted by Lowth for ἅ in the text.

[2706] δρυῶν, a probable conjecture of Gataker for the reading of the text, δαιμόνων.

[2707] ἀνθρώπου supplied by Lowth.

[2708] [Again the spiritualizing of incense.]

For the sacrifices of the Law express figuratively the piety which we practice, as the turtle-dove and the pigeon offered for sins point out that the cleansing of the irrational part of the soul is acceptable to God. But if any one of the righteous does not burden his soul by 532 the eating of flesh, he has the advantage of a rational reason, not as Pythagoras and his followers dream of the transmigration of the soul.

Now Xenocrates, treating by himself of "the food derived from animals," and Polemon in his work *On Life according to Nature*, seem clearly to say that animal food is unwholesome, inasmuch as it has already been elaborated and assimilated to the souls of the irrational creatures.

So also, in particular, the Jews abstain from swine's flesh on the ground of this animal being unclean; since more than the other animals it roots up, and destroys the productions of the ground. But if they say that the animals were assigned to men—and we agree with them—yet it was not entirely for food. Nor was it all animals, but such as do not work. Wherefore the comic poet Plato says not badly in the drama of *The Feasts:* —

> "For of the quadrupeds we should not slay
> In future aught but swine. For these have flesh
> Most toothsome; and about the pig is nought
> For us, excepting bristles, mud, and noise."

Whence Æsop said not badly, that "swine squeaked out very loudly, because, when they were dragged, they knew that they were good for nothing but for sacrifice."

Wherefore also Cleanthes says, "that they have soul[2710] instead of salt," that their flesh may not putrefy. Some, then, eat them as useless, others as destructive of fruits. And others do not eat them, because the animal has a strong sensual propensity.

So, then, the law sacrifices not the goat, except in the sole case of the banishment of sins;[2711] since pleasure is the metropolis of vice. It is to the point also that it is said that the eating of goat's flesh contributes to epilepsy. And they say that the greatest increase is produced by swine's flesh. Wherefore it is beneficial to those who exercise the body; but to those who devote themselves to the development of the soul it is not so, on account of the hebetude that results from the eating of flesh. Perchance also some Gnostic will abstain from the eating of flesh for the sake of training, and in order that the flesh may not grow wanton in amorousness. “For wine,” says Androcydes, “and gluttonous feeds of flesh make the body strong, but the soul more sluggish.” Accordingly such food, in order to clear understanding, is to be rejected.

[2709] [This is extraordinary language in Clement, whose views of Gentilism are so charitable. Possibly it is mere pleasantry, though he speaks of idolatry only. He recognises the divine institution of sacrifice, elsewhere.]

[2710] ψυχή, animal life.

[2711] i.e., in the institution of the scape-goat.

Wherefore also the Egyptians, in the purifications practiced among them, do not allow the priests to feed on flesh; but they use chickens, as lightest; and they do not touch fish, on account of certain fables, but especially on account of such food making the flesh flabby. But now terrestrial animals and birds breathe the same air as our vital spirits, being possessed of a vital principle cognate with the air. But it is said that fishes do not breathe this air, but that which was mixed with the water at the instant of its first creation, as well as with the rest of the elements, which is also a sign of the permanence of matter.[2712]

Wherefore we ought to offer to God sacrifices not costly, but such as He loves. And that compounded incense which is mentioned in the Law, is that which consists of many tongues and voices in prayer,[2713] or rather of different nations and natures, prepared by the gift vouchsafed in the dispensation for “the unity of the faith,” and brought together in praises, with a pure mind, and just and right conduct, from holy works and righteous prayer. For in the elegant language of poetry,—

> “Who is so great a fool, and among men
> So very easy of belief, as thinks
> The gods, with fraud of fleshless bones and bile
> All burnt, not fit for hungry dogs to eat,
> Delighted are, and take this as their prize,
> And favour show to those who treat them thus,”

though they happen to be tyrants and robbers?

But we say that the fire sanctifies[2714] not flesh, but sinful souls; meaning not the all-devouring vulgar fire[2715] but that of wisdom, which pervades the soul passing through the fire.

[2712] Or, of water. For instead of ὑλικῆς in the text, it is proposed to read ὑδατικῆς.

[2713] [Again, for the Gospel-day, he *spiritualizes* the incense of the Law.]

[2714] Consult Matt. iii. 11; Luke iii. 16; Heb. iv. 12. [See what is said of the philosophic ἐκπύρωσις (book v. cap. i. p. 446, *supra*, this volume) by our author. These passages bear on another theological matter, of which see Kaye, p. 466.]

[2715] [See useful note of Kaye, p. 309.]

CHAPTER VII.—WHAT SORT OF PRAYER THE GNOSTIC EMPLOYS, AND HOW IT IS HEARD BY GOD.

Now we are commanded to reverence and to honour the same one, being persuaded that He is Word, Saviour, and Leader, and by Him, the Father, not on special days, as some others, but doing this continually in our whole life, and in every way. Certainly the elect race justified by the precept says, “Seven times a day have I praised Thee.”[2716] Whence not in a specified place,[2717] or selected temple, or at certain festivals and on appointed days, but during his whole life, the Gnostic in every place, even if he be alone by himself, and wherever he has any of those who have exercised the like faith, honours God, that is, acknowledges his gratitude for the knowledge of the way to live.

And if the presence of a good man, through the respect and reverence which he inspires, always improves him with whom he associates, with much more reason does not he who 53 always holds uninterrupted converse with God by knowledge, life, and thanksgiving, grow at every step superior to himself in all respects—in conduct, in words, in disposition? Such an one is persuaded that God is ever beside him, and does not suppose that He is confined in certain limited places; so that under the idea that at times he is without Him, he may indulge in excesses night and day.

Holding festival, then, in our whole life, persuaded that God is altogether on every side present, we cultivate our fields, praising; we sail the sea, hymning; in all the rest of our conversation we conduct ourselves according to rule.[2718] The Gnostic, then, is very closely allied to God, being at once grave and cheerful in all things,—grave on account of the bent of his soul towards the Divinity, and cheerful on account of his consideration of the blessings of humanity which God hath given us.

Now the excellence of knowledge is evidently presented by the prophet when he says, “Benignity, and instruction, and knowledge teach me,”[2719] magnifying the supremacy of perfection by a climax.

He is, then, the truly kingly man; he is the sacred high priest of God. And this is even now observed among the most sagacious of the Barbarians, in advancing the sacerdotal caste to the royal power. He, therefore, never surrenders himself to the rabble that rules supreme over the theatres, and gives no admittance even in a dream to the things which are spoken, done, and seen for the sake of alluring pleasures; neither, therefore, to the pleasures of sight, nor the various pleasures which are found in other enjoyments, as costly incense and odours, which bewitch the nostrils, or preparations of meats, and indulgences in different wines, which ensnare the palate, or fragrant bouquets of many flowers, which through the senses effeminate the soul. But always tracing up to God the grave enjoyment of all things, he offers the first-fruits of food, and drink, and unguents to the Giver of all, acknowledging his thanks in the gift and in the use of them by the Word given to him. He rarely goes to convivial banquets of all and sundry, unless the announcement to him of the friendly and harmonious character of the entertainment induce him to go. For he is convinced that God knows and perceives all things—not the words only, but also the thought; since even our sense of hearing, which acts through the passages of the body, has the apprehension [belonging to it] not through corporeal power, but through a psychical perception, and the intelligence which distinguishes significant sounds. God is not, then, possessed of human form, so as to hear; nor needs He senses, as the Stoics have decided, "especially hearing and sight; for He could never otherwise apprehend." But the susceptibility of the air, and the intensely keen perception of the angels,[2720] and the power which reaches the soul's consciousness, by ineffable power and without sensible hearing, know all things at the moment of thought. And should any one say that the voice does not reach God, but is rolled downwards in the air, yet the thoughts of the saints cleave not the air only, but the whole world. And the divine power, with the speed of light, sees through the whole soul. Well! Do not also volitions speak to God, uttering their voice? And are they not conveyed by conscience? And what voice shall He wait for, who, according to His purpose, knows the elect already, even before his birth, knows what is to be as already existent? Does not the light of power shine down to the very bottom of the whole soul; "the lamp of knowledge," as the Scripture says, searching "the recesses"? God is all ear and all eye, if we may be permitted to use these expressions.

[2716] Ps. cxix. 164.

[2717] [It is hardly needful to say that our author means “*not merely* in a specified place,” etc. See p. 290, *supra*, as to time and place.]

[2718] [See p. 200, this volume; also, *infra*, this chapter, p. 537.]

[2719] Ps. cxix. 66.

In general, then, an unworthy opinion of God preserves no piety, either in hymns, or discourses, or writings, or dogmas, but diverts to grovelling and unseemly ideas and notions. Whence the commendation of the multitude differs nothing from censure, in consequence of their ignorance of the truth. The objects, then, of desires and aspirations, and, in a word, of the mind's impulses, are the subjects of prayers. Wherefore, no man desires a draught, but to drink what is drinkable; and no man desires an inheritance, but to inherit. And in like manner no man desires knowledge, but to know; or a right government, but to take part in the government. The subjects of our prayers, then, are the subjects of our requests, and the subjects of requests are the objects of desires. Prayer, then, and desire, follow in order, with the view of possessing the blessings and advantages offered.

The Gnostic, then, who is such by possession, makes his prayer and request for the truly good things which appertain to the soul, and prays, he himself also contributing his efforts to attain to the habit of goodness, so as no longer to have the things that are good as certain lessons belonging to him, but to be good.

[2720] [Pious men have been strict in their conduct when quite alone, from a devout conviction of the presence of angelic guardians.]

Wherefore also it is most incumbent on such to pray, knowing as they do the Divinity rightly, and having the moral excellence suitable to him; who know what things are really good, and what are to be asked, and when and how in each individual case. It is the extremest stupidity to ask of them who are no gods, as if they were gods; or to ask those things which 534
are not beneficial, begging evils for themselves under the appearance of good things.

Whence, as is right, there being only one good God, that some good things be given from Him alone, and that some remain, we and the angels pray. But not similarly. For it is not the same thing to pray that the gift remain, and to endeavour to obtain it for the first time.

The averting of evils is a species of prayer; but such prayer is never to be used for the injury of men, except that the Gnostic, in devoting attention to righteousness, may make use of this petition in the case of those who are past feeling.

Prayer is, then, to speak more boldly, converse with God. Though whispering, consequently, and not opening the lips, we speak in silence, yet we cry inwardly.[2721] For God hears continually all the inward converse. So also we raise the head and lift the hands to heaven, and set the feet in motion[2722] at the closing utterance of the prayer, following the eagerness of the spirit directed towards the intellectual essence; and endeavouring to abstract the body from the earth, along with the discourse, raising the soul aloft, winged with longing for better things, we compel it to advance to the region of holiness, magnanimously despising the chain of the flesh. For we know right well, that the Gnostic willingly passes over the whole world, as the Jews certainly did over Egypt, showing clearly, above all, that he will be as near as possible to God.

Now, if some assign definite hours for prayer—as, for example, the third, and sixth, and ninth—yet the Gnostic prays throughout his whole life, endeavouring by prayer to have fellowship with God.[2723] And, briefly, having reached to this, he leaves behind him all that is of no service, as having now received the perfection of the man that acts by love. But the distribution of the hours into a threefold division, honoured with as many prayers, those are acquainted with, who know the blessed triad of the holy abodes.[2724]

[2721] [1 Sam. i. 13. See this same chapter, *infra*, p. 535.]

[2722] [This is variously explained. It seems to refer to some change of position in Christian assemblies, at the close of worship or in ascriptions of praise.]

[2723] [See, *supra*, cap. vii. note 8, p. 532.]

[2724] [The *third*, *sixth*, and *ninth* hours were deemed sacred to the three persons of the Trinity, respectively. Also they were honoured as the hours of the beginning, middle, and close of our Lord's passion.]

Having got to this point, I recollect the doctrines about there being no necessity to pray, introduced by certain of the heterodox, that is, the followers of the heresy of Prodicus. That they may not then be inflated with conceit about this godless wisdom of theirs, as if it were strange, let them learn that it was embraced before by the philosophers called Cyrenaics.[2725] Nevertheless, the unholy knowledge (*gnosis*) of those falsely called [Gnostics] shall meet with confutation at a fitting time; so that the assault on them, by no means brief, may not, by being introduced into the commentary, break the discourse in hand, in which we are showing that the only really holy and pious man is he who is truly a Gnostic according to the rule of the Church, to whom alone the petition made in accordance with the will of God is granted,[2726] on asking and on thinking. For as God can do all that He wishes, so the Gnostic receives all that he asks. For, universally, God knows those who are and those who are not worthy of good things; whence He gives to each what is suitable. Wherefore to those that are unworthy, though they ask often, He will not give; but He will give to those who are worthy.

Nor is petition superfluous, though good things are given without claim.

Now thanksgiving and request for the conversion of our neighbours is the function of the Gnostic; as also the Lord prayed, giving thanks for the accomplishment of His ministry, praying that as many as possible might attain to knowledge; that in the saved, by salvation, through knowledge, God might be glorified, and He who is alone good and alone Saviour might be acknowledged through the Son from age to age. But also faith, that one will receive, is a species of prayer gnostically laid up in store.

But if any occasion of converse with God becomes prayer, no opportunity of access to God ought to be omitted. Without doubt, the holiness of the Gnostic, in union with [God's] blessed Providence, exhibits in voluntary confession the perfect beneficence of God. For the holiness of the Gnostic, and the reciprocal benevolence of the friend of God, are a kind of corresponding movement of providence. For neither is God involuntarily good, as the fire is warming; but in Him the imparting of good things is voluntary, even if He receive the request previously. Nor shall he who is saved be saved against his will, for he is not inanimate; but he will above all voluntarily and of free choice speed to salvation. Wherefore also man received the commandments in order that he might be self-impelled, to whatever he wished of things to be chosen and to be avoided. Wherefore God does not do good by necessity, but from His free choice benefits those who spontaneously turn. For the Providence which extends to us from God is not ministerial, as that service which proceeds from inferiors to superiors. But in pity for our weakness, the continual dispensations of Providence work, as the care of shepherds towards the sheep, and of a king towards his subjects; we ourselves 535 also conducting ourselves obediently towards our superiors, who take the management of us, as appointed, in accordance with the commission from God with which they are invested.

[2725] [Of these, see ed. Migne, *ad locum*.]

[2726] According to Heinsius' reading, who substitutes ἀπονενεμημέῃ for ἀπονενεμημένῳ.

Consequently those who render the most free and kingly service, which is the result of a pious mind and of knowledge, are servants and attendants of the Divinity. Each place, then, and time, in which we entertain the idea of God, is in reality sacred.

When, then, the man who chooses what is right, and is at the same time of thankful heart, makes his request in prayer, he contributes to the obtaining of it, gladly taking hold in prayer of the thing desired. For when the Giver of good things perceives the susceptibility on our part, all good things follow at once the conception of them. Certainly in prayer the character is sifted, how it stands with respect to duty.

But if voice and expression are given us, for the sake of understanding, how can God not hear the soul itself, and the mind, since assuredly soul hears soul, and mind, mind? Whence God does not wait for loquacious tongues, as interpreters among men, but knows absolutely the thoughts of all; and what the voice intimates to us, that our thought, which even before the creation He knew would come into our mind, speaks to God. Prayer, then, may be uttered without the voice, by concentrating the whole spiritual nature within on expression by the mind, in un-distracted turning towards God.

And since the dawn is an image of the day of birth, and from that point the light which has shone forth at first from the darkness increases, there has also dawned on those involved in darkness a day of the knowledge of truth. In correspondence with the manner of the sun's rising, prayers are made looking towards the sunrise in the east. Whence also the most ancient temples looked towards the west, that people might be taught to turn to the east when facing the images.[2727] "Let my prayer be directed before Thee as incense, the uplifting of my hands as the evening sacrifice,"[2728] say the Psalms.

In the case of wicked men, therefore, prayer is most injurious, not to others alone, but to themselves also. If, then, they should ask and receive what they call pieces of good fortune, these injure them after they receive them, being ignorant how to use them. For they pray to possess what they have not, and they ask things which seem, but are not, good things.[2729] But the Gnostic will ask the permanence of the things he possesses, adaptation for what is to take place, and the eternity of those things which he shall receive. And the things which are really good, the things which concern the soul, he prays that they may belong to him, and remain with him. And so he desires not anything that is absent, being content with what is present. For he is not deficient in the good things which are proper to him; being already sufficient for himself, through divine grace and knowledge. But having become sufficient in himself, he stands in no want of other things. But knowing the sovereign will, and possessing as soon as he prays, being brought into close contact with the almighty power, and earnestly desiring to be spiritual, through boundless love, he is united to the Spirit.

[2727] [Christians adopted this habit at an early period, on various grounds, as will hereafter appear in this series.]

[2728] Ps. cxli. 2.

[2729] [Jas. iv. 3.]

Thus he, being magnanimous, possessing, through knowledge, what is the most precious of all, the best of all, being quick in applying himself to contemplation, retains in his soul the permanent energy of the objects of his contemplation, that is the perspicacious keenness of knowledge. And this power he strives to his utmost to acquire, by obtaining command of all the influences which war against the mind; and by applying himself without intermission to speculation, by exercising himself in the training of abstinence from pleasures, and of right conduct in what he does; and besides, furnished with great experience both in study and in life, he has freedom of speech, not the power of a babbling tongue, but a power which employs plain language, and which neither for favour nor fear conceals aught of the things which may be worthily said at the fitting time, in which it is highly necessary to say them. He, then, having received the things respecting God from the mystic choir of the truth itself, employs language which urges the magnitude of virtue in accordance with its worth; and shows its results with an inspired elevation of prayer, being associated gnostically, as far as possible, with intellectual and spiritual objects.

Whence he is always mild and meek, accessible, affable, long-suffering, grateful, endued with a good conscience. Such a man is rigid, not alone so as not to be corrupted, but so as not to be tempted. For he never exposes his soul to submission, or capture at the hands of Pleasure and Pain. If the Word, who is Judge, call; he, having grown inflexible, and not indulging a whit the passions, walks unswervingly where justice advises him to go; being very well persuaded that all things are managed consummately well, and that progress to what is better goes on in the case of souls that have chosen virtue, till they come to the Good itself, to the Father's vestibule, so to speak, close to the great High Priest. Such is our Gnostic, faithful, persuaded that the affairs of the universe are managed in the best way. Particularly, 43 he is well pleased with all that happens. In accordance with reason, then, he asks for none of those things in life required for necessary use; being persuaded that God, who knows all things, supplies the good with whatever is for their benefit, even though they do not ask.

For my view is, that as all things are supplied to the man of art according to the rules of art, and to the Gentile in a Gentile way, so also to the Gnostic all things are supplied gnostically. And the man who turns from among the Gentiles will ask for faith, while he that ascends to knowledge will ask for the perfection of love. And the Gnostic, who has reached the summit, will pray that contemplation may grow and abide, as the common man will for continual good health.

Nay, he will pray that he may never fall from virtue; giving his most strenuous co-operation in order that he may become infallible. For he knows that some of the angels, through carelessness, were hurled to the earth, not having yet quite reached that state of oneness, by extricating themselves from the propensity to that of duality.

But him, who from this has trained himself to the summit of knowledge and the elevated height of the perfect man, all things relating to time and place help on, now that he has made it his choice to live infallibly, and subjects himself to training in order to the attainment of the stability of knowledge on each side. But in the case of those in whom there is still a heavy corner, leaning downwards, even that part which has been elevated by faith is dragged down. In him, then, who by gnostic training has acquired virtue which cannot be lost, habit becomes nature. And just as weight in a stone, so the knowledge of such an one is incapable of being lost. Not without, but through the exercise of will, and by the force of reason, and knowledge, and Providence, is it brought to become incapable of being lost. Through care it becomes incapable of being lost. He will employ caution so as to avoid sinning, and consideration to prevent the loss of virtue.

Now knowledge appears to produce consideration, by teaching to perceive the things that are capable of contributing to the permanence of virtue. The highest thing is, then, the knowledge of God; wherefore also by it virtue is so preserved as to be incapable of being lost. And he who knows God is holy and pious. The Gnostic has consequently been demonstrated by us to be the only pious man.

He rejoices in good things present, and is glad on account of those promised, as if they were already present. For they do not elude his notice, as if they were still absent, because he knows by anticipation what sort they are. Being then persuaded by knowledge how each future thing shall be, he possesses it. For want and defect are measured with reference to what appertains to one. If, then, he possesses wisdom, and wisdom is a divine thing, he who partakes of what has no want will himself have no want. For the imparting of wisdom does not take place by activity and receptivity moving and stopping each other, or by aught being abstracted or becoming defective. Activity is therefore shown to be undiminished in the act of communication. So, then, our Gnostic possesses all good things, as far as possible; but not likewise in number; since otherwise he would be incapable of changing his place through the due inspired stages of advancement and acts of administration.

Him God helps, by honouring him with closer oversight. For were not all things made for the sake of good men, for their possession and advantage, or rather salvation? He will not then deprive, of the things which exist for the sake of virtue, those for whose sake they were created. For, evidently in honour of their excellent nature and their holy choice, he inspires those who have made choice of a good life with strength for the rest of their salvation; exhorting some, and helping others, who of themselves have become worthy. For all good is capable of being produced in the Gnostic; if indeed it is his aim to know and do everything intelligently. And as the physician ministers health to those who co-operate with him in order to health, so also God ministers eternal salvation to those who co-operate for the attainment of knowledge and good conduct; and since what the commandments enjoin are in our own power, along with the performance of them, the promise is accomplished.

And what follows seems to me to be excellently said by the Greeks. An athlete of no mean reputation among those of old, having for a long time subjected his body to thorough training in order to the attainment of manly strength, on going up to the Olympic games, cast his eye on the statue of the Pisæan Zeus, and said: "O Zeus, if all the requisite preparations for the contest have been made by me, come, give me the victory, as is right." For so, in the case of the Gnostic, who has unblameably and with a good conscience fulfilled all that depends on him, in the direction of learning, and training, and well-doing, and pleasing God, the whole contributes to carry salvation on to perfection. From us, then, are demanded the things which are in our own power, and of the things which pertain to us, both present and absent, the choice, and desire, and possession, and use, and permanence.

Wherefore also he who holds converse with God must have his soul immaculate and stainlessly pure, it being essential to have made himself perfectly good. 53

But also it becomes him to make all his prayers gently with the good. For it is a dangerous thing to take part in others' sins. Accordingly the Gnostic will pray along with those who have more recently believed, for those things in respect of which it is their duty to act together. And his whole life is a holy festival.[2730] His sacrifices are prayers, and praises, and readings in the Scriptures before meals, and psalms and hymns during meals and before bed, and prayers also again during night. By these he unites himself to the divine choir, from continual recollection, engaged in contemplation which has everlasting remembrance.

And what? Does he not also know the other kind of sacrifice, which consists in the giving both of doctrines and of money to those who need? Assuredly. But he does not use wordy prayer by his mouth; having learned to ask of the Lord what is requisite. In every place, therefore, but not ostensibly and visibly to the multitude, he will pray. But while engaged in walking, in conversation, while in silence, while engaged in reading and in works according to reason, he in every mood prays.[2731] If he but form the thought in the secret chamber of his soul, and call on the Father "with unspoken groanings,"[2732] He is near, and is at his side, while yet speaking. Inasmuch as there are but three ends of all action, he does everything for its excellence and utility; but doing aught for the sake of pleasure,[2733] he leaves to those who pursue the common life.

[2730] [See, *supra*, this chapter, p. 533, note 1.]

[2731] [*Supra*, p. 535, also note 1 p. 534.]

[2732] Rom. viii. 26.

[2733] τὸ δὲ ἐπιτελεῖν διὰ τὸν δύσοιστον κοινὸν βίον is the reading of the text; which Potter amends, so as to bring out what is plainly the idea of the author, the reference to pleasure as the third end of actions, and the end pursued by ordinary men, by changing διά into ἡδέα, which is simple, and leaves δύσοιστον (intolerable) to stand. Sylburgius notes that the Latin translator renders as if he read διὰ τὴν ἡδονήν, which is adopted above.

CHAPTER VIII.—THE GNOSTIC SO ADDICTED TO TRUTH AS NOT TO NEED TO USE AN OATH.

The man of proved character in such piety is far from being apt to lie and to swear. For an oath is a decisive affirmation, with the taking of the divine name. For how can he, that is once faithful, show himself unfaithful, so as to require an oath; and so that his life may not be a sure and decisive oath? He lives, and walks, and shows the trustworthiness of his affirmation in an unwavering and sure life and speech. And if the wrong lies in the judgment of one who does and says [something], and not in the suffering of one who has been wronged,[2734] he will neither lie nor commit perjury so as to wrong the Deity, knowing that it by nature is incapable of being harmed. Nor yet will he lie or commit any transgression, for the sake of the neighbour whom he has learned to love, though he be not on terms of intimacy. Much more, consequently, will he not lie or perjure himself on his own account, since he never with his will can be found doing wrong to himself.

But he does not even swear, preferring to make averment, in affirmation by "yea," and in denial by "nay." For it is an oath to swear, or to produce[2735] anything from the mind in the way of confirmation in the shape of an oath. It suffices, then, with him, to add to an affirmation or denial the expression "I say truly," for confirmation to those who do not perceive the certainty of his answer. For he ought, I think, to maintain a life calculated to inspire confidence towards those without, so that an oath may not even be asked; and towards himself and those with whom he associates[2736] good feeling, which is voluntary righteousness.

The Gnostic swears truly, but is not apt to swear, having rarely recourse to an oath, just as we have said. And his speaking truth on oath arises from his accord with the truth. This speaking truth on oath, then, is found to be the result of correctness in duties. Where, then, is the necessity for an oath to him who lives in accordance with the extreme of truth?[2737] He, then, that does not even swear will be far from perjuring himself. And he who does not transgress in what is ratified by compacts, will never swear; since the ratification of the violation and of the fulfilment is by actions; as certainly lying and perjury in affirming and swearing are contrary to duty. But he who lives justly, transgressing in none of his duties, when the judgment of truth is scrutinized, swears truth by his acts. Accordingly, testimony by the tongue is in his case superfluous.

Therefore, persuaded always that God is everywhere, and fearing not to speak the truth, and knowing that it is unworthy of him to lie, he is satisfied with the divine consciousness and his own alone[2738] And so he lies not, nor does aught contrary to his compacts. And so he swears not even when asked for his oath; nor does he ever deny, so as to speak falsehood, though he should die by tortures. 538

[2734] Or, "persecuted;" for ἀδικουμένου (Lowth) and διωκομένου (Potter and Latin translator) have been both suggested instead of the reading of the text, διακονουμένου.

[2735] προσφέρεσθαι and προφέρεσθαι are both found here.

[2736] συνιέντας, and (Sylburgius) συνιόντας.

[2737] [Our Lord answered when adjured by the magistrate; but Christians objected to all extra-judicial oaths, their whole life being sworn to truth.]

[2738] [This must be noted, because our author seems to tolerate a departure from strict truth in the next chapter.]

CHAPTER IX.—THOSE WHO TEACH OTHERS, OUGHT TO EXCEL IN VIRTUES.

The gnostic dignity is augmented and increased by him who has undertaken the first place in the teaching of others, and received the dispensation by word and deed of the greatest good on earth, by which he mediates contact and fellowship with the Divinity. And as those who worship terrestrial things pray to them as if they heard, confirming compacts before them; so, in men who are living images, the true majesty of the Word is received by the trustworthy teacher; and the beneficence exerted towards them is carried up to the Lord, after whose image he who is a true man by instruction creates and harmonizes, renewing to salvation the man who receives instruction. For as the Greeks called steel *Ares*, and wine *Dionysus,* on account of a certain relation; so the Gnostic considering the benefit of his neighbours as his own salvation, may be called a living image of the Lord, not as respects the peculiarity of form, but the symbol of power and similarity of preaching.

Whatever, therefore, he has in his mind, he bears on his tongue, to those who are worthy to hear, speaking as well as living from assent and inclination. For he both thinks and speaks the truth; unless at any time, medicinally, as a physician for the safety of the sick, he may deceive or tell an untruth, according to the Sophists.[2739]

To illustrate: the noble apostle circumcised Timothy, though loudly declaring and writing that circumcision made with hands profits nothing.[2740] But that he might not, by dragging all at once away from the law to the circumcision of the heart through faith those of the Hebrews who were reluctant listeners, compel them to break away from the synagogue, he, "accommodating himself to the Jews, became a Jew that he might gain all."[2741] He, then, who submits to accommodate himself merely for the benefit of his neighbours, for the salvation of those for whose sake he accommodates himself, not partaking in any dissimulation through the peril impending over the just from those who envy them, such an one by no means acts with compulsion.[2742] But for the benefit of his neighbours alone, he will do things which would not have been done by him primarily, if he did not do them on their account. Such an one gives himself for the Church, for the disciples whom he has begotten in faith; for an example to those who are capable of receiving the supreme economy of the philanthropic and God-loving Instructor, for confirmation of the truth of his words, for the exercise of love to the Lord. Such an one is unenslaved by fear, true in word, enduring in labour, never willing to lie by uttered word, and in it always securing sinlessness; since falsehood, being spoken with a certain deceit, is not an inert word, but operates to mischief.

[2739] [Philo is here quoted by editors, and a passage from Plato. "Sophists," indeed! With insane persons, and in like cases, looser moralists have argued thus, but Clement justly credits it to *Sophistry*. Elucidation I.]

[2740] Rom. ii. 25; Eph. ii. 11. [Plainly, he introduces this example of an *apparent* inconsistency, because only so far he supposes the Gnostic may allow himself, without playing false, to temporize.]

[2741] 1 Cor. ix. 19, etc.

[2742] This sentence is obscure, and has been construed and amended variously.

On every hand, then, the Gnostic alone testifies to the truth in deed and word. For he always does rightly in all things, both in word and action, and in thought itself.

Such, then, to speak cursorily, is the piety of the Christian. If, then, he does these things according to duty and right reason, he does them piously and justly. And if such be the case, the Gnostic alone is really both pious, and just, and God-fearing.

The Christian is not impious. For this was the point incumbent on us to demonstrate to the philosophers; so that he will never in any way do aught bad or base (which is unjust). Consequently, therefore, he is not impious; but he alone fears God, holily and dutifully worshipping the true God, the universal Ruler, and King, and Sovereign, with the true piety.

CHAPTER X.—STEPS TO PERFECTION.

For knowledge (*gnosis*), to speak generally, a perfecting of man as man, is consummated by acquaintance with divine things, in character, life, and word, accordant and conformable to itself and to the divine Word. For by it faith is perfected, inasmuch as it is solely by it that the believer becomes perfect. Faith is an internal good, and without searching for God, confesses His existence, and glorifies Him as existent. Whence by starting from this faith, and being developed by it, through the grace of God, the knowledge respecting Him is to be acquired as far as possible.

Now we assert that knowledge (*gnosis*) differs from the wisdom (σοφία), which is the result of teaching. For as far as anything is knowledge, so far is it certainly wisdom; but in as far as aught is wisdom, it is not certainly knowledge. For the term wisdom appears only in the knowledge of the uttered word.

But it is not doubting in reference to God, but believing, that is the foundation of knowledge. But Christ is both the foundation and the superstructure, by whom are both the beginning and the ends. And the extreme points, the beginning and the end—I mean faith and love—are not taught. But knowledge, conveyed from communication through the grace of God as a deposit, is entrusted to those who show themselves worthy of it; and from it the worth of love beams forth from light to light. For it is said, "To him that hath shall be given:"[2743] to faith, knowledge; and to knowledge, love; and to love, the inheritance. 539

And this takes place, whenever one hangs on the Lord by faith, by knowledge, by love, and ascends along with Him to where the God and guard of our faith and love is. Whence at last (on account of the necessity for very great preparation and previous training in order both to hear what is said, and for the composure of life, and for advancing intelligently to a point beyond the righteousness of the law) it is that knowledge is committed to those fit and selected for it. It leads us to the endless and perfect end, teaching us beforehand the future life that we shall lead, according to God, and with gods; after we are freed from all punishment and penalty which we undergo, in consequence of our sins, for salutary discipline. After which redemption the reward and the honours are assigned to those who have become perfect; when they have got done with purification, and ceased from all service, though it be holy service, and among saints. Then become pure in heart, and near to the Lord, there awaits them restoration to everlasting contemplation; and they are called by the appellation of gods, being destined to sit on thrones with the other gods that have been first put in their places by the Saviour.

Knowledge is therefore quick in purifying, and fit for that acceptable transformation to the better. Whence also with ease it removes [the soul] to what is akin to the soul, divine and holy, and by its own light conveys man through the mystic stages of advancement; till it restores the pure in heart to the crowning place of rest; teaching to gaze on God, face to face, with knowledge and comprehension. For in this consists the perfection of the gnostic soul, in its being with the Lord, where it is in immediate subjection to Him, after rising above all purification and service.

[2743] Luke xix. 26.

Faith is then, so to speak, a comprehensive knowledge of the essentials;[2744] and knowledge is the strong and sure demonstration of what is received by faith, built upon faith by the Lord's teaching, conveying [the soul] on to infallibility, science, and comprehension. And, in my view, the first saving change is that from heathenism to faith, as I said before; and the second, that from faith to knowledge. And the latter terminating in love, thereafter gives the loving to the loved, that which knows to that which is known. And, perchance, such an one has already attained the condition of "being equal to the angels."[2745] Accordingly, after the highest excellence in the flesh, changing always duly to the better, he urges his flight to the ancestral hall, through the holy septenniad [of heavenly abodes] to the Lord's own mansion; to be a light, steady, and continuing eternally, entirely and in every part immutable.

The first mode of the Lord's operation mentioned by us is an exhibition of the recompense resulting from piety. Of the very great number of testimonies that there are, I shall adduce one, thus summarily expressed by the prophet David: "Who shall ascend to the hill of the Lord, or who shall stand in His holy place? He who is guiltless in his hands, and pure in his heart; who hath not lifted up his soul to vanity, or sworn deceitfully to his neighbour. He shall receive blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek the Lord, that seek the face of the God of Jacob."[2746] The prophet has, in my opinion, concisely indicated the Gnostic. David, as appears, has cursorily demonstrated the Saviour to be God, by calling Him "the face of the God of Jacob," who preached and taught concerning the Spirit. Wherefore also the apostle designates as "the express image (χαρακτῆρα) of the glory of the Father"[2747] the Son, who taught the truth respecting God, and expressed the fact that the Almighty is the one and only God and Father, "whom no man knoweth but the Son, and he to whom the Son shall reveal Him."[2748] That God is one is intimated by those "who seek the face of the God of Jacob;" whom being the only God, our Saviour and God characterizes as the Good Father. And "the generation of those that seek Him" is the elect race, devoted to inquiry after knowledge. Wherefore also the apostle says, “I shall profit you nothing, unless I speak to you, either by revelation, or by knowledge, or by prophecy, or by doctrine.”[2749]

[2744] [Τῶν κατεπειγόντων γνῶσις. This definition must be borne in mind. It destroys all pretences that anything belonging to the faith, i.e., dogma, might belong to an esoteric system.]

[2745] Luke xx. 36.

[2746] Ps. xxiv. 3–6.

[2747] Heb. i. 3.

[2748] Matt. xi. 27.

Although even by those who are not Gnostics some things are done rightly, yet not according to reason; as in the case of fortitude. For some who are naturally high-spirited, and have afterwards without reason fostered this disposition, rush to many things, and act like brave men, so as sometimes to succeed in achieving the same things; just as endurance is easy for mechanics. But it is not from the same cause, or with the same object; not were they to give their whole body. “For they have not love,” according to the apostle.[2750]

All the action, then, of a man possessed of knowledge is right action; and that done by a man not possessed of knowledge is wrong action, though he observe a plan; since it is not 540 from reflection that he acts bravely, nor does he direct his action in those things which proceed from virtue to virtue, to any useful purpose.

The same holds also with the other virtues. So too the analogy is preserved in religion. Our Gnostic, then, not only is such in reference to holiness; but corresponding to the piety of knowledge are the commands respecting the rest of the conduct of life. For it is our purpose at present to describe the life of the Gnostic,[2751] not to present the system of dogmas, which we shall afterwards explain at the fitting time, preserving the order of topics.

[2749] 1 Cor. xiv. 6.

[2750] 1 Cor. xiii. 3.

[2751] [Here, also, the morality of the true Gnostic is distinguished from the system of dogmas, την τῶν δογμάτων θεωρίαν. Elucidation II.]

CHAPTER XI.—DESCRIPTION OF THE GNOSTIC'S LIFE.

Respecting the universe, he conceives truly and grandly in virtue of his reception of divine teaching. Beginning, then, with admiration of the Creation, and affording of himself a proof of his capability for receiving knowledge, he becomes a ready pupil of the Lord. Directly on hearing of God and Providence, he believed in consequence of the admiration he entertained. Through the power of impulse thence derived he devotes his energies in every way to learning, doing all those things by means of which he shall be able to acquire the knowledge of what he desires. And desire blended with inquiry arises as faith advances. And this is to become worthy of speculation, of such a character, and such importance. So shall the Gnostic taste of the will of God. For it is not his ears, but his soul, that he yields up to the things signified by what is spoken. Accordingly, apprehending essences and things through the words, he brings his soul, as is fit, to what is essential; apprehending (e.g.) in the peculiar way in which they are spoken to the Gnostic, the commands, "Do not commit adultery," "Do not kill;" and not as they are understood by other people.[2752] Training himself, then, in scientific speculation, he proceeds to exercise himself in larger generalizations and grander propositions; knowing right well that "He that teacheth man knowledge," according to the prophet, is the Lord, the Lord acting by man's mouth. So also He assumed flesh.

As is right, then, he never prefers the pleasant to the useful; not even if a beautiful woman were to entice him, when overtaken by circumstances, by wantonly urging him: since Joseph's master's wife was not able to seduce him from his stedfastness; but as she violently held his coat, divested himself of it,—becoming bare of sin, but clothed with seemliness of character. For if the eyes of the master—the Egyptian, I mean—saw not Joseph, yet those of the Almighty looked on. For we hear the voice, and see the bodily forms; but God scrutinizes the thing itself, from which the speaking and the looking proceed.

Consequently, therefore, though disease, and accident, and what is most terrible of all, death, come upon the Gnostic, he remains inflexible in soul,—knowing that all such things are a necessity of creation, and that, also by the power of God, they become the medicine of salvation, benefiting by discipline those who are difficult to reform; allotted according to desert, by Providence, which is truly good.

Using the creatures, then, when the Word prescribes, and to the extent it prescribes, in the exercise of thankfulness to the Creator, he becomes master of the enjoyment of them.

He never cherishes resentment or harbours a grudge against any one, though deserving of hatred for his conduct. For he worships the Maker, and loves him, who shares life, pitying and praying for him on account of his ignorance. He indeed partakes of the affections of the body, to which, susceptible as it is of suffering by nature, he is bound. But in sensation he is not the primary subject of it.

[2752] [Others see the letter only, but the true Gnostic penetrates to the spirit, of the law.]

Accordingly, then, in involuntary circumstances, by withdrawing himself from troubles to the things which really belong to him, he is not carried away with what is foreign to him. And it is only to things that are necessary for him that he accommodates himself, in so far as the soul is preserved unharmed. For it is not in supposition or seeming that he wishes to be faithful; but in knowledge and truth, that is, in sure deed and effectual word.[2753] Wherefore he not only praises what is noble, but endeavours himself to be noble; changing by love from a good and faithful servant into a friend, through the perfection of habit, which he has acquired in purity from true instruction and great discipline.

Striving, then, to attain to the summit of knowledge (*gnosis*); decorous in character; composed in mien; possessing all those advantages which belong to the true Gnostic; fixing his eye on fair models, on the many patriarchs who have lived rightly, and on very many prophets and angels reckoned without number, and above all, on the Lord, who taught and showed it to be possible for him to attain that highest life of all,—he therefore loves not all the good things of the world, which are within his grasp, that he may not remain on the ground, but the things hoped for, or rather already known, being hoped for so as to be apprehended.

So then he undergoes toils, and trials, and afflictions, not as those among the philosophers 54 who are endowed with manliness, in the hope of present troubles ceasing, and of sharing again in what is pleasant; but knowledge has inspired him with the firmest persuasion of receiving the hopes of the future. Wherefore he contemns not alone the pains of this world, but all its pleasures.

They say, accordingly, that the blessed Peter, on seeing his wife led to death, rejoiced on account of her call and conveyance home, and called very encouragingly and comfortingly, addressing her by name, "Remember thou the Lord." Such was the marriage of the blessed and their perfect disposition towards those dearest to them.[2754]

Thus also the apostle says, "that he who marries should be as though he married not,"[2755] and deem his marriage free of inordinate affection, and inseparable from love to the Lord; to which the true husband exhorted his wife to cling on her departure out of this life to the Lord.

Was not then faith in the hope after death conspicuous in the case of those who gave thanks to God even in the very extremities of their punishments? For firm, in my opinion, was the faith they possessed, which was followed by works of faith.

[2753] [Here is no toleration of untruth. See p. 538, *supra*.]

[2754] [The bearing of this beautiful anecdote upon clerical wedlock and the sanctity of the married life must be obvious.]

[2755] [1 Cor. vii. 29. S.]

In all circumstances, then, is the soul of the Gnostic strong, in a condition of extreme health and strength, like the body of an athlete.

For he is prudent in human affairs, in judging what ought to be done by the just man; having obtained the principles from God from above, and having acquired, in order to the divine resemblance, moderation in bodily pains and pleasures. And he struggles against fears boldly, trusting in God. Certainly, then, the gnostic soul, adorned with perfect virtue, is the earthly image of the divine power; its development being the joint result of nature, of training, of reason, all together. This beauty of the soul becomes a temple of the Holy Spirit, when it acquires a disposition in the whole of life corresponding to the Gospel. Such an one consequently withstands all fear of everything terrible, not only of death, but also poverty and disease, and ignominy, and things akin to these; being unconquered by pleasure, and lord over irrational desires. For he well knows what is and what is not to be done; being perfectly aware what things are really to be dreaded, and what not. Whence he bears intelligently what the Word intimates to him to be requisite and necessary; intelligently discriminating what is really safe (that is, good), from what appears so; and things to be dreaded from what seems so, such as death, disease, and poverty; which are rather so in opinion than in truth.

This is the really good man, who is without passions; having, through the habit or disposition of the soul endued with virtue, transcended the whole life of passion. He has everything dependent on himself for the attainment of the end. For those accidents which are called terrible are not formidable to the good man, because they are not evil. And those which are really to be dreaded are foreign to the gnostic Christian, being diametrically opposed to what is good, because evil; and it is impossible for contraries to meet in the same person at the same time. He, then, who faultlessly acts the drama of life which God has given him to play, knows both what is to be done and what is to be endured.

Is it not then from ignorance of what is and what is not to be dreaded that cowardice arises? Consequently the only man of courage is the Gnostic, who knows both present and future good things; along with these, knowing, as I have said, also the things which are in reality not to be dreaded. Because, knowing vice alone to be hateful, and destructive of what contributes to knowledge, protected by the armour of the Lord, he makes war against it.

For if anything is caused through folly, and the operation or rather co-operation of the devil, this thing is not straightway the devil or folly. For no action is wisdom. For wisdom is a habit. And no action is a habit. The action, then, that arises from ignorance, is not already ignorance, but an evil through ignorance, but not ignorance. For neither perturbations of mind nor sins are vices, though proceeding from vice.

No one, then, who is irrationally brave is a Gnostic;[2756] since one might call children brave, who, through ignorance of what is to be dreaded, undergo things that are frightful. So they touch fire even. And the wild beasts that rush close on the points of spears, having a brute courage, might be called valiant. And such people might perhaps call jugglers valiant, who tumble on swords with a certain dexterity, practising a mischievous art for sorry gain. But he who is truly brave, with the peril arising from the bad feeling of the multitude before his eyes, courageously awaits whatever comes. In this way he is distinguished from others that are called martyrs, inasmuch as some furnish occasions for themselves, and rush into the heart of dangers, I know not how (for it is right to use mild language); while they, in accordance with right reason, protect themselves; then, on God really calling them, promptly surrender themselves, and confirm the call, from being conscious of no precipitancy, and present the man to be proved in the exercise of true rational fortitude. Neither, then, enduring lesser dangers from fear of greater, like other people, nor dreading censure at the hands of their equals, and those of like sentiments, do they continue in the confession of their calling; but from love to God they willingly obey the call, with no other aim in view than pleasing God, and not for the sake of the reward of their toils.

For some suffer from love of glory, and others from fear of some other sharper punishment, and others for the sake of pleasures and delights after death, being children in faith; blessed indeed, but not yet become men in love to God, as the Gnostic is. For there are, as in the gymnastic contests, so also in the Church, crowns for men and for children. But love is to be chosen for itself, and for nothing else. Therefore in the Gnostic, along with knowledge, the perfection of fortitude is developed from the discipline of life, he having always studied to acquire mastery over the passions.

Accordingly, love makes its own athlete fearless and dauntless, and confident in the Lord, anointing and training him; as righteousness secures for him truthfulness in his whole life.[2757] For it was a compendium of righteousness to say, "Let your yea be yea; and your nay, nay."[2758]

And the same holds with self-control. For it is neither for love of honour, as the athletes for the sake of crowns and fame; nor on the other hand, for love of money, as some pretend to exercise self-control, pursuing what is good with terrible suffering. Nor is it from love of the body for the sake of health. Nor any more is any man who is temperate from rusticity, who has not tasted pleasures, truly a man of self-control. Certainly those who have led a laborious life, on tasting pleasures, forthwith break down the inflexibility of temperance into pleasures. Such are they who are restrained by law and fear. For on finding a favourable opportunity they defraud the law, by giving what is good the slip. But self-control, desirable for its own sake, perfected through knowledge, abiding ever, makes the man lord and master of himself; so that the Gnostic is temperate and passionless, incapable of being dissolved by pleasures and pains, as they say adamant is by fire.

[2756] [Brute bravery is here finely contrasted with real courage: a distinction rarely recognised by the multitude. Thus the man who trembles, yet goes into peril in view of duty, is the real hero. Yet the insensible brute, who does not appreciate the danger, often passes for his superior, with the majority of men.]

[2757] [Again note our author's fidelity to the law of intrepid truthfulness, and compare pp. 538, 540.]

[2758] [Jas. v. 12. S.]

The cause of these, then, is love, of all science the most sacred and most sovereign.

For by the service of what is best and most exalted, which is characterized by unity, it renders the Gnostic at once friend and son, having in truth grown "a perfect man, up to the measure of full stature."[2759]

Further, agreement in the same thing is consent. But what is the same is one. And friendship is consummated in likeness; the community lying in oneness. The Gnostic, consequently, in virtue of being a lover of the one true God, is the really perfect man and friend of God, and is placed in the rank of son. For these are names of nobility and knowledge, and perfection in the contemplation of God; which crowning step of advancement the gnostic soul receives, when it has become quite pure, reckoned worthy to behold everlastingly God Almighty, "face," it is said, "to face." For having become wholly spiritual, and having in the spiritual Church gone to what is of kindred nature, it abides in the rest of God.

[2759] Eph. iv. 13.

CHAPTER XII.—THE TRUE GNOSTIC IS BENEFICENT, CONTINENT, AND DESPISES WORLDLY THINGS.

Let these things, then, be so. And such being the attitude of the Gnostic towards the body and the soul—towards his neighbours, whether it be a domestic, or a lawful enemy, or whosoever—he is found equal and like. For he does not “despise his brother,” who, according to the divine law, is of the same father and mother. Certainly he relieves the afflicted, helping him with consolations, encouragements, and the necessaries of life; giving to all that need, though not similarly, but justly, according to desert; furthermore, to him who persecutes and hates, even if he need it; caring little for those who say to him that he has given out of fear, if it is not out of fear that he does so, but to give help. For how much more are those, who towards their enemies are devoid of love of money, and are haters of evil, animated with love to those who belong to them?

Such an one from this proceeds to the accurate knowledge of whom he ought chiefly to give to, and how much, and when, and how.

And who could with any reason become the enemy of a man who gives no cause for enmity in any way? And is it not just as in the case of God? We say that God is the adversary of no one, and the enemy of no one (for He is the Creator of all, and nothing that exists is what He wills it not to be; but we assert that the disobedient, and those who walk not according to His commandments, are enemies to Him, as being those who are hostile to His covenant). We shall find the very same to be the case with the Gnostic, for he can never in any way become an enemy to any one; but those may be regarded enemies to him who turn to the contrary path.

543 In particular, the habit of liberality[2760] which prevails among us is called “righteousness;” but the power of discriminating according to desert, as to greater and less, with reference to those who am proper subjects of it, is a form of the very highest righteousness.

There are things practiced in a vulgar style by some people, such as control over pleasures. For as, among the heathen, there are those who, from the impossibility of obtaining what one sees,[2761] and from fear of men, and also for the sake of greater pleasures, abstain from the delights that are before them; so also, in the case of faith, some practice self-restraint, either out of regard to the promise or from fear of God. Well, such self-restraint is the basis of knowledge, and an approach to something better, and an effort after perfection. For “the fear of the Lord,” it is said, “is the beginning of wisdom.”[2762] But the perfect man, out of love, “beareth all things, endureth all things,”[2763] “as not pleasing man, but God.”[2764] Although praise follows him as a consequence, it is not for his own advantage, but for the imitation and benefit of those who praise him.

[2760] [The habit of beneficence is a form of virtue, which the Gospel alone has bred among mankind.]

[2761] ὁρᾷ: or, desires, ἐρᾷ, as Sylburgius suggests.

[2762] Prov. i. 7.

[2763] 1 Cor. xiii. 7.

[2764] 1 Thess. ii. 4.

According to another view, it is not he who merely controls his passions that is called a continent man, but he who has also achieved the mastery over good things, and has acquired surely the great accomplishments of science, from which he produces as fruits the activities of virtue. Thus the Gnostic is never, on the occurrence of an emergency, dislodged from the habit peculiar to him. For the scientific possession of what is good is firm and unchangeable, being the knowledge of things divine and human. Knowledge, then, never becomes ignorance nor does good change into evil. Wherefore also he eats, and drinks, and marries, not as principal ends of existence, but as necessary. I name marriage even, if the Word prescribe, and as is suitable. For having become perfect, he[2765] has the apostles for examples; and one is not really shown to be a man in the choice of single life; but he surpasses men, who, disciplined by marriage, procreation of children, and care for the house, without pleasure or pain, in his solicitude for the house has been inseparable from God's love, and withstood all temptation arising through children, and wife, and domestics, and possessions. But he that has no family is in a great degree free of temptation. Caring, then, for himself alone, he is surpassed by him who is inferior, as far as his own personal salvation is concerned, but who is superior in the conduct of life, preserving certainly, in his care for the truth, a minute image.

But we must as much as possible subject the soul to varied preparatory exercise, that it may become susceptible to the reception of knowledge. Do you not see how wax is softened and copper purified, in order to receive the stamp applied to it? Just as death is the separation of the soul from the body, so is knowledge as it were the rational death urging the spirit away, and separating it from the passions, and leading it on to the life of well-doing, that it may then say with confidence to God, "I live as Thou wishest." For he who makes it his purpose to please men cannot please God, since the multitude choose not what is profitable, but what is pleasant. But in pleasing God, one as a consequence gets the favour of the good among men. How, then, can what relates to meat, and drink, and amorous pleasure, be agreeable to such an one? since he views with suspicion even a word that produces pleasure, and a pleasant movement and act of the mind. "For no one can serve two masters, God and Mammon,"[2766] it is said; meaning not simply money, but the resources arising from money bestowed on various pleasures. In reality, it is not possible for him who magnanimously and truly knows God, to serve antagonistic pleasures.

[2765] [This striking tribute to chaste marriage as consistent with Christian perfection exemplified by apostles, and in many things superior to the selfishness of celibacy, is of the highest importance in the support of a true Catholicity, against the false. p. 541, note 1.]

[2766] Matt. vi. 24; Luke xvi. 13.

There is one alone, then, who from the beginning was free of concupiscence—the philanthropic Lord, who for us became man. And whosoever endeavour to be assimilated to the impress given by Him, strive, from exercise, to become free of concupiscence. For he who has exercised concupiscence and then restrained himself, is like a widow who becomes again a virgin by continence. Such is the reward of knowledge, rendered to the Saviour and Teacher, which He Himself asked for,—abstinence from what is evil, activity in doing good, by which salvation is acquired.

As, then, those who have learned the arts procure their living by what they have been taught, so also is the Gnostic saved, procuring life by what he knows. For he who has not formed the wish to extirpate the passion of the soul, kills himself. But, as seems, ignorance is the starvation of the soul, and knowledge its sustenance.

Such are the gnostic souls, which the Gospel likened to the consecrated virgins who wait for the Lord. For they are virgins, in respect of their abstaining from what is evil. And in respect of their waiting out of love for the Lord and kindling their light for the contemplation of things, they are wise souls, saying, "Lord, for long we have desired to receive Thee; 544 we have lived according to what Thou hast enjoined, transgressing none of Thy commandments. Wherefore also we claim the promises. And we pray for what is beneficial, since it is not requisite to ask of Thee what is most excellent. And we shall take everything for good; even though the exercises that meet us, which Thine arrangement brings to us for the discipline of our stedfastness, appear to be evil."

The Gnostic, then, from his exceeding holiness, is better prepared to fail when he asks, than to get when he does not ask.

His whole life is prayer and converse with God.[2767] And if he be pure from sins, he will by all means obtain what he wishes. For God says to the righteous man, "Ask, and I will give thee; think, and I will do." If beneficial, he will receive it at once; and if injurious, he will never ask it, and therefore he will not receive it. So it shall be as he wishes.

But if one say to us, that some sinners even obtain according to their requests, [we should say] that this rarely takes place, by reason of the righteous goodness of God. And it is granted to those who are capable of doing others good. Whence the gift is not made for the sake of him that asked it; but the divine dispensation, foreseeing that one would be saved by his means, renders the boon again righteous. And to those who are worthy, things which are really good are given, even without their asking.

Whenever, then, one is righteous, not from necessity or out of fear or hope, but from free choice, this is called the royal road, which the royal race travel. But the byways are slippery and precipitous. If, then, one take away fear and honour, I do not know if the illustrious among the philosophers, who use such freedom of speech, will any longer endure afflictions.

[2767] ["Rapt into still communion that transcends The imperfect offices of prayer and praise." Wordsworth: *Excursion*, book i. 208.]

Now lusts and other sins are called “briars and thorns.” Accordingly the Gnostic labours in the Lord’s vineyard, planting, pruning, watering; being the divine husbandman of what is planted in faith. Those, then, who have not done evil, think it right to receive the wages of ease. But he who has done good out of free choice, demands the recompense as a good workman. He certainly shall receive double wages—both for what he has not done, and for what good he has done.

Such a Gnostic is tempted by no one except with God’s permission, and that for the benefit of those who are with him; and he strengthens them for faith, encouraging them by manly endurance. And assuredly it was for this end, for the establishment and confirmation of the Churches, that the blessed apostles were brought into trial and to martyrdom.

The Gnostic, then, hearing a voice ringing in his ear, which says, “Whom I shall strike, do thou pity,” beseeches that those who hate him may repent. For the punishment of malefactors, to be consummated in the highways, is for children to behold;[2768] for there is no possibility of the Gnostic, who has from choice trained himself to be excellent and good, ever being instructed or delighted with such spectacles.[2769] And so, having become incapable of being softened by pleasures, and never falling into sins, he is not corrected by the examples of other men’s sufferings. And far from being pleased with earthly pleasures and spectacles is he who has shown a noble contempt for the prospects held out in this world, although they are divine.

“Not every one,” therefore, “that says Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of God.”[2770] Such is the gnostic labourer, who has the mastery of worldly desires even while still in the flesh; and who, in regard to things future and still invisible, which he knows, has a sure persuasion, so that he regards them as more present than the things within reach. This able workman rejoices in what he knows, but is cramped on account of his being involved in the necessities of life; not yet deemed worthy of the active participation in what he knows. So he uses this life as if it belonged to another,—so far, that is, as is necessary.

He knows also the enigmas of the fasting of those days[2771]—I mean the Fourth and the Preparation. For the one has its name from Hermes, and the other from Aphrodite. He fasts in his life, in respect of covetousness and voluptuousness, from which all the vices grow. For we have already often above shown the three varieties of fornication, according to the apostle—love of pleasure, love of money, idolatry. He fasts, then, according to the Law, abstaining from bad deeds, and, according to the perfection of the Gospel, from evil thoughts. Temptations are applied to him, not for his purification, but, as we have said, for the good of his neighbours, if, making trial of toils and pains, he has despised and passed them by.

[2768] According to the text, instead of “to behold,” as above, it would be “not to behold.” Lowth suggests the omission of “not,” (μή). Retaining it, and translating “is not even for children to behold,” the clause yields a suitable sense.

[2769] ὑπὸ τοιούτων is here substituted by Heinsius for ὑπὸ τῶν αὐτῶν.

[2770] Matt. vii. 21.

[2771] [The stationary days, Wednesday and Friday. See constitutions *called* Apostolical, v. 19, and vii. 24; also Hermas, *Shepherd*, p. 33, this volume, and my note.]

The same holds of pleasure. For it is the highest achievement for one who has had trial of it, afterwards to abstain. For what great thing is it, if a man restrains himself in what he knows not? He, in fulfilment of the precept, according to the Gospel, keeps the Lord's 545 day,[2772] when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself. Further, also, when he has received the comprehension of scientific speculation, he deems that he sees the Lord, directing his eyes towards things invisible, although he seems to look on what he does not wish to look on; chastising the faculty of vision, when he perceives himself pleasurably affected by the application of his eyes; since he wishes to see and hear that alone which concerns him.

In the act of contemplating the souls of the brethren, he beholds the beauty of the flesh also, with the soul itself, which has become habituated to look solely upon that which is good, without carnal pleasure. And they are really brethren; inasmuch as, by reason of their elect creation, and their oneness of character, and the nature of their deeds, they do, and think, and speak the same holy and good works, in accordance with the sentiments with which the Lord wished them as elect to be inspired.

For faith shows itself in their making choice of the same things; and knowledge, in learning and thinking the same things; and hope, in desiring[2773] the same things.

And if, through the necessity of life, he spend a small portion of time about his sustenance, he thinks himself defrauded, being diverted by business.[2774] Thus not even in dreams does he look on aught that is unsuitable to an elect man. For thoroughly[2775] a stranger and sojourner in the whole of life is every such one, who, inhabiting the city, despises the things in the city which are admired by others, and lives in the city as in a desert, so that the place may not compel him, but his mode of life show him to be just.

[2772] [Rom. vi. 5. The original of Clement's argument seems to me to imply that he is here speaking of the Paschal festival, and the true keeping of it by a moral resurrection (1 Cor. v. 7, 8). But the weekly Lord's day enforces the same principle as the great dominical anniversary.]

[2773] ποθεῖν suggested by Lowth instead of ποιεῖν.

[2774] [The peril of wealth and "business," thus enforced in the martyr-age, is too little insisted upon in our day; if, indeed, it is not wholly overlooked.]

[2775] ἀτεχνῶς adopted instead of ἀτέχνως of the text, and transferred to the beginning of this sentence from the close of the preceding, where it appears in the text.

This Gnostic, to speak compendiously, makes up for the absence of the apostles, by the rectitude of his life, the accuracy of his knowledge, by benefiting his relations, by “removing the mountains” of his neighbours, and putting away the irregularities of their soul. Although each of us is his[2776] own vineyard and labourer.

He, too, while doing the most excellent things, wishes to elude the notice of men, persuading the Lord along with himself that he is living in accordance with the[2777] commandments, preferring these things from believing them to exist. “For where any one’s mind is, there also is his treasure.”[2778]

He impoverishes himself, in order that he may never overlook a brother who has been brought into affliction, through the perfection that is in love, especially if he know that he will bear want himself easier than his brother. He considers, accordingly, the other’s pain his own grief; and if, by contributing from his own indigence in order to do good, he suffer any hardship, he does not fret at this, but augments his beneficence still more. For he possesses in its sincerity the faith which is exercised in reference to the affairs of life, and praises the Gospel in practice and contemplation. And, in truth, he wins his praise “not from men, but from God,”[2779] by the performance of what the Lord has taught.

He, attracted by his own hope, tastes not the good things that are in the world, entertaining a noble contempt for all things here; pitying those that are chastised after death, who through punishment unwillingly make confession; having a clear conscience with reference to his departure, and being always ready, as “a stranger and pilgrim,” with regard to the inheritances here; mindful only of those that are his own, and regarding all things here as not his own; not only admiring the Lord’s commandments, but, so to speak, being by knowledge itself partaker of the divine will; a truly chosen intimate of the Lord and His commands in virtue of being righteous; and princely and kingly as being a Gnostic; despising all the gold on earth and under the earth, and dominion from shore to shore of ocean, so that he may cling to the sole service of the Lord. Wherefore also, in eating, and drinking, and marrying (if the Word enjoin), and even in seeing dreams,[2780] he does and thinks what is holy.

[2776] See Matt. xx. 21. Mark xi. 23; 1 Cor. xiii. 2, etc.

[2777] Or His, i.e., the Lord’s.

[2778] Referring to Matt. vi. 21.

[2779] Rom. ii. 29.

[2780] [Again the sanctity of chaste marriage. The Fathers attach responsibility to the conscience for impure dreams. See *supra*, this page.]

So is he always pure for prayer. He also prays in the society of angels, as being already of angelic rank, and he is never out of their holy keeping; and though he pray alone, he has the choir of the saints[2781] standing with him.

He recognises a twofold [element in faith], both the activity of him who believes, and the excellence of that which is believed according to its worth; since also righteousness is twofold, that which is out of love, and that from fear. Accordingly it is said, "The fear of the Lord is pure, remaining for ever and ever."[2782] For those that from fear turn to faith and righteousness, remain for ever. Now fear works abstinence from what is evil; but love exhorts to the doing of good, by building up to the point of spontaneousness; that one may hear from the Lord, "I call you no longer servants, but friends," and may now with confidence apply himself to prayer.

And the form of his prayer is thanksgiving for the past, for the present, and for the future as already through faith present. This is preceded by the reception of knowledge. And he asks to live the allotted life in the flesh as a Gnostic, as free from the flesh, and to attain to the best things, and flee from the worse. He asks, too, relief in those things in which we have sinned, and conversion to the acknowledgment of them.[2783]

He follows, on his departure, Him who calls, as quickly, so to speak, as He who goes before calls, hasting by reason of a good conscience to give thanks; and having got there with Christ shows himself worthy, through his purity, to possess, by a process of blending, the power of God communicated by Christ. For he does not wish to be warm by participation in heat, or luminous by participation in flame, but to be wholly light.

He knows accurately the declaration, "Unless ye hate father and mother, and besides your own life, and unless ye bear the sign [of the cross]."[2784] For he hates the inordinate affections of the flesh, which possess the powerful spell of pleasure; and entertains a noble contempt for all that belongs to the creation and nutriment of the flesh. He also withstands the corporeal[2785] soul, putting a bridle-bit on the restive irrational spirit: "For the flesh lusteth against the Spirit."[2786] And "to bear the sign of [the cross]" is to bear about death, by taking farewell of all things while still alive; since there is not equal love in "having sown the flesh,"[2787] and in having formed the soul for knowledge.

[2781] ἁγίων, as in the best authorities: or ἀγγέλων, as in recent editions. ["Where two or three are gathered," etc. This principle is insisted upon by the Fathers, as the great idea of public worship. And see the *Trisgion*, Bunsen's *Hippolytus*, vol. ii. p. 63.]

[2782] Ps. xix. 9.

[2783] Luke xviii. 18.

[2784] Luke xiv. 26, 27.

[2785] i.e., The sentient soul, which he calls the irrational spirit, in contrast with the rational soul.

[2786] Gal. v. 17.

[2787] In allusion to Gal. vi. 8, where, however, the apostle speaks of sowing to the flesh.

He having acquired the habit of doing good, exercises beneficence well, quicker than speaking; praying that he may get a share in the sins of his brethren, in order to confession and conversion on the part of his kindred; and eager to give a share to those dearest to him of his own good things. And so these are to him, friends. Promoting, then, the growth of the seeds deposited in him, according to the husbandry enjoined by the Lord, he continues free of sin, and becomes continent, and lives in spirit with those who are like him, among the choirs of the saints, though still detained on earth.

He, all day and night, speaking and doing the Lord's commands, rejoices exceedingly, not only on rising in the morning and at noon, but also when walking about, when asleep, when dressing and undressing;[2788] and he teaches his son, if he has a son. He is inseparable from the commandment and from hope, and is ever giving thanks to God, like the living creatures figuratively spoken of by Esaias, and submissive in every trial, he says, "The Lord gave, and the Lord hath taken away."[2789] For such also was Job; who after the spoiling of his effects, along with the health of his body, resigned all through love to the Lord. For "he was," it is said, "just, holy, and kept apart from all wickedness."[2790] Now the word "holy" points out all duties toward God, and the entire course of life. Knowing which, he was a Gnostic. For we must neither cling too much to such things, even if they are good, seeing they are human, nor on the other hand detest them, if they are bad; but we must be above both [good and bad], trampling the latter under foot, and passing on the former to those who need them. But the Gnostic is cautious in accommodation, lest he be not perceived, or lest the accommodation become disposition.

[2788] [See, *supra*, cap. vii. p. 533.]

[2789] Job. i. 21.

[2790] Job i. 1.

CHAPTER XIII.—DESCRIPTION OF THE GNOSTIC CONTINUED.

He never remembers those who have sinned against him, but forgives them. Wherefore also he righteously prays, saying, "Forgive us; for we also forgive."[2791] For this also is one of the things which God wishes, to covet nothing, to hate no one. For all men are the work of one will. And is it not the Saviour, who wishes the Gnostic to be perfect as "the heavenly Father,"[2792] that is, Himself, who says, "Come, ye children, hear from me the fear of the Lord?"[2793] He wishes him no longer to stand in need of help by angels, but to receive it from Himself, having become worthy, and to have protection from Himself by obedience.

Such an one demands from the Lord, and does not merely ask. And in the case of his brethren in want, the Gnostic will not ask himself for abundance of wealth to bestow, but will pray that the supply of what they need may be furnished to them. For so the Gnostic gives his prayer to those who are in need, and by his prayer they are supplied, without his knowledge, and without vanity.

Penury and disease, and such trials, are often sent for admonition, for the correction of the past, and for care for the future. Such an one prays for relief from them, in virtue of possessing the prerogative of knowledge, not out of vainglory; but from the very fact of his being a Gnostic, he works beneficence, having become the instrument of the goodness of God. 547

They say in the traditions[2794] that Matthew the apostle constantly said, that "if the neighbour of an elect man sin, the elect man has sinned. For had he conducted himself as the Word prescribes, his neighbour also would have been filled with such reverence for the life he led as not to sin."

What, then, shall we say of the Gnostic himself? "Know ye not," says the apostle, "that ye are the temple of God?"[2795] The Gnostic is consequently divine, and already holy, God-bearing, and God-borne. Now the Scripture, showing that sinning is foreign to him, sells those who have fallen away to strangers, saying, "Look not on a strange woman, to lust,"[2796] plainly pronounces sin foreign and contrary to the nature of the temple of God. Now the temple is great, as the Church, and it is small, as the man who preserves the seed of Abraham. He, therefore, who has God resting in him will not desire aught else. At once leaving all hindrances, and despising all matter which distracts him, he cleaves the heaven by knowledge.

[2791] Matt. vi. 12; Luke xi. 4.

[2792] Matt. v. 48.

[2793] Ps. xxxiv. 11.

[2794] [See book ii. p. 358, also book vii. cap. 17, *infra*.]

[2795] 1 Cor. iii. 16.

[2796] These words are not found in Scripture. Solomon often warns against strange women, and there are the Lord's words in Matt. v. 28.

And passing through the spiritual Essences, and all rule and authority, he touches the highest thrones, hasting to that alone for the sake of which alone he knew.

Mixing, then, “the serpent with the dove,”[2797] he lives at once perfectly and with a good conscience, mingling faith with hope, in order to the expectation of the future. For he is conscious of the boon he has received, having become worthy of obtaining it; and is translated from slavery to adoption, as the consequence of knowledge; knowing God, or rather known of Him, for the end, he puts forth energies corresponding to the worth of grace. For works follow knowledge, as the shadow the body.

Rightly, then, he is not disturbed by anything which happens; nor does he suspect those things, which, through divine arrangement, take place for good. Nor is he ashamed to die, having a good conscience, and being fit to be seen by the Powers. Cleansed, so to speak, from all the stains of the soul, he knows right well that it will be better with him after his departure.

Whence he never prefers pleasure and profit to the divine arrangement, since he trains himself by the commands, that in all things he may be well pleasing to the Lord, and praiseworthy in the sight of the world, since all things depend on the one Sovereign God. The Son of God, it is said, came to His own, and His own received Him not. Wherefore also in the use of the things of the world he not only gives thanks and praises the creation, but also, while using them as is right, is praised; since the end he has in view terminates in contemplation by gnostic activity in accordance with the commandments.

Thence now, by knowledge collecting materials to be the food of contemplation, having embraced nobly the magnitude of knowledge, he advances to the holy recompense of translation hence. For he has heard the Psalm which says: “Encircle Zion, and encompass it, tell upon its towers.”[2798] For it intimates, I think, those who have sublimely embraced the Word, so as to become lofty towers, and to stand firmly in faith and knowledge.

Let these statements concerning the Gnostic, containing the germs of the matter in as brief terms as possible, be made to the Greeks. But let it be known that if the [mere] believer do rightly one or a second of these things, yet he will not do so in all nor with the highest knowledge, like the Gnostic.

[2797] Matt. x. 16.

[2798] Ps. xlviii. 12.

CHAPTER XIV.—DESCRIPTION OF THE GNOSTIC FURNISHED BY AN EXPOSITION OF 1 COR. VI. 1, ETC.

Now, of what I may call the passionlessness which we attribute to the Gnostic (in which the perfection of the believer, “advancing by love, comes to a perfect man, to the measure of full stature,”[2799] by being assimilated to God, and by becoming truly angelic), many other testimonies from the Scripture, occur to me to adduce. But I think it better, on account of the length of the discourse, that such an honour should be devolved on those who wish to take pains, and leave it to them to elaborate the dogmas by the selection of Scriptures.

One passage, accordingly, I shall in the briefest terms advert to, so as not to leave the topic unexplained.

For in the first Epistle to the Corinthians the divine apostle says: “Dare any of you, having a matter against the other, go to law before the unrighteous, and not before the saints? Know ye not that the saints shall judge the world?”[2800] and so on.

The section being very long, we shall exhibit the meaning of the apostle’s utterance by employing such of the apostolic expressions as are most pertinent, and in the briefest language, and in a sort of cursory way, interpreting the discourse in which he describes the perfection of the Gnostic. For he does not merely instance the Gnostic as characterized by suffering wrong rather than do wrong; but he teaches that he is not mindful of injuries, and does not allow him even to pray against the man who has done him wrong. For he knows that the Lord expressly enjoined “to pray for enemies.”[2801] 548

To say, then, that the man who has been injured goes to law before the unrighteous, is nothing else than to say that he shows a wish to retaliate, and a desire to injure the second in return, which is also to do wrong likewise himself.

And his saying, that he wishes “some to go to law before the saints,” points out those who ask by prayer that those who have done wrong should suffer retaliation for their injustice, and intimates that the second are better than the former; but they are not yet obedient,[2802] if they do not, having become entirely free of resentment, pray even for their enemies.

It is well, then, for them to receive right dispositions from repentance, which results in faith. For if the truth seems to get enemies who entertain bad feeling, yet it is not hostile to any one. “For God makes His sun to shine on the just and on the unjust,”[2803] and sent the Lord Himself to the just and the unjust. And he that earnestly strives to be assimilated to

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[2799] Eph. iv. 13.

[2800] 1 Cor. vi. 1, 2.

[2801] Matt. v. 44.

[2802] εὐπειθεῖς here substituted by Sylburgius for ἀπειθοῖς. May not the true reading be ἀπαθεῖς, as the topic is ἀπαθεια?

[2803] Matt. v. 45.

God, in the exercise of great absence of resentment, forgives seventy times seven times, as it were all his life through, and in all his course in this world (that being indicated by the enumeration of sevens) shows clemency to each and any one; if any during the whole time of his life in the flesh do the Gnostic wrong. For he not only deems it right that the good man should resign his property alone to others, being of the number of those who have done him wrong; but also wishes that the righteous man should ask of those judges forgiveness for the offences of those who have done him wrong. And with reason, if indeed it is only in that which is external and concerns the body, though it go to the extent of death even, that those who attempt to wrong him take advantage of him; none of which truly belong to the Gnostic.

And how shall one "judge" the apostate "angels," who has become himself an apostate from that forgetfulness of injuries, which is according to the Gospel? "Why do ye not rather suffer wrong?" he says; "why are ye not rather defrauded? Yea, ye do wrong and defraud,"[2804] manifestly by praying against those who transgress in ignorance, and deprive of the philanthropy and goodness of God, as far as in you lies, those against whom you pray, "and these your brethren,"—not meaning those in the faith only, but also the proselytes. For whether he who now is hostile shall afterwards believe, we know not as yet. From which the conclusion follows clearly, if all are not yet brethren to us, they ought to be regarded in that light. And now it is only the man of knowledge who recognises all men to be the work of one God, and invested with one image in one nature, although some may be more turbid than others; and in the creatures he recognises the operation, by which again he adores the will of God.

"Know ye not that the unrighteous shall not inherit the kingdom of God?"[2805] He acts unrighteously who retaliates, whether by deed or word, or by the conception of a wish, which, after the training of the Law, the Gospel rejects.

"And such were some of you"—such manifestly as those still are whom you do not forgive; "but ye are washed,"[2806] not simply as the rest, but with knowledge; ye have cast off the passions of the soul, in order to become assimilated, as far as possible, to the goodness of God's providence by long-suffering, and by forgiveness "towards the just and the unjust," casting on them the gleam of benignity in word and deeds, as the sun.

The Gnostic will achieve this either by greatness of mind, or by imitation of what is better. And that is a third cause. "Forgive, and it shall be forgiven you;" the commandment, as it were, compelling to salvation through superabundance of goodness.

[2804] 1 Cor. vi. 7, 8.

[2805] 1 Cor. vi. 9.

[2806] 1 Cor. vi. 11.

“But ye are sanctified.” For he who has come to this state is in a condition to be holy, falling into none of the passions in any way, but as it were already disembodied and already grown holy without[2807] this earth.

“Wherefore,” he says, “ye are justified in the name of the Lord.” Ye are made, so to speak, by Him to be righteous as He is, and are blended as far as possible with the Holy Spirit. For “are not all things lawful to me? yet I will not be brought under the power of any,”[2808] so as to do, or think, or speak aught contrary to the Gospel. “Meats for the belly, and the belly for meats, which God shall destroy,”[2809]—that is, such as think and live as if they were made for eating, and do not eat that they may live as a consequence, and apply to knowledge as the primary end. And does he not say that these are, as it were, the fleshy parts of the holy body? As a body, the Church of the Lord, the spiritual and holy choir, is symbolized.[2810] Whence those, who are merely called, but do not live in accordance with the word, are the fleshy parts. “Now” this spiritual “body,” the holy Church, “is not for fornication.” Nor are those things which belong to heathen life to be adopted by apostasy from the Gospel. For he who conducts himself heathenishly in the Church, whether in deed, or word, or even in thought, commits fornication with reference to the Church and his own body. He who in this way “is joined to the harlot,” that is, to conduct contrary to the Covenant becomes another “body,” not holy, “and one flesh,” and has a heathenish life and another hope. “But he that is joined to the Lord in spirit” becomes a spiritual body by a different kind of conjunction.

Such an one is wholly a son, an holy man, passionless, gnostic, perfect, formed by the teaching of the Lord; in order that in deed, in word, and in spirit itself, being brought close to the Lord, he may receive the mansion that is due to him who has reached manhood thus.

Let the specimen suffice to those who have ears. For it is not required to unfold the mystery, but only to indicate what is sufficient for those who are partakers in knowledge to bring it to mind; who also will comprehend how it was said by the Lord, “Be ye perfect as your father, perfectly,”[2811] by forgiving sins, and forgetting injuries, and living in the habit of passionlessness. For as we call a physician perfect, and a philosopher perfect, so also, in my view, do we call a Gnostic perfect. But not one of those points, although of the greatest importance, is assumed in order to the likeness of God. For we do not say, as the Stoics do most impiously, that virtue in man and God is the same. Ought we not then to be perfect, as the Father wills? For it is utterly impossible for any one to become perfect as God is. Now the Father wishes us to be perfect by living blamelessly, according to the obedience of the Gospel.

[2807] ἄνευ: or above, ἄνω.

[2808] 1 Cor. vi. 12.

[2809] 1 Cor. vi. 13.

[2810] [Ps. lxxiii. 1. The “Israelite indeed” is thus recognised as the wheat, although tares grow with it in the Militant Church. See cap xv., *infra*.]

[2811] Matt. v.; *sic.* τέλειοι, τελείως.

If, then, the statement being elliptical, we understand what is wanting, in order to complete the section for those who are incapable of understanding what is left out, we shall both know the will of God, and shall walk at once piously and magnanimously, as befits the dignity of the commandment.

CHAPTER XV.—THE OBJECTION TO JOIN THE CHURCH ON ACCOUNT OF THE DIVERSITY OF HERESIES ANSWERED.

Since it comes next to reply to the objections alleged against us by Greeks and Jews; and since, in some of the questions previously discussed, the sects also who adhere to other teaching give their help, it will be well first to clear away the obstacles before us, and then, prepared thus for the solution of the difficulties, to advance to the succeeding Miscellany.

First, then, they make this objection to us, saying, that they ought not to believe on account of the discord of the sects. For the truth is warped when some teach one set of dogmas, others another.

To whom we say, that among you who are Jews, and among the most famous of the philosophers among the Greeks, very many sects have sprung up. And yet you do not say that one ought to hesitate to philosophize or Judaize, because of the want of agreement of the sects among you between themselves. And then, that heresies should be sown among the truth, as "tares among the wheat," was foretold by the Lord; and what was predicted to take place could not but happen.[2812] And the cause of this is, that everything that is fair is followed by a foul blot. If one, then, violate his engagements, and go aside from the confession which he makes before us, are we not to stick to the truth because he has belied his profession? But as the good man must not prove false or fail to ratify what he has promised, although others violate their engagements; so also are we bound in no way to transgress the canon of the Church.[2813] And especially do we keep our profession in the most important points, while they traverse it.

Those, then, are to be believed, who hold firmly to the truth. And we may broadly make use of this reply, and say to them, that physicians holding opposite opinions according to their own schools, yet equally in point of fact treat patients. Does one, then, who is ill in body and needing treatment, not have recourse to a physician, on account of the different schools in medicine? No more, then, may he who in soul is sick and full of idols, make a pretext of the heresies, in reference to the recovery of health and conversion to God.

Further, it is said that it is on account of "those that are approved that heresies exist."[2814] [The apostle] calls "approved," either those who in reaching faith apply to the teaching of the Lord with some discrimination (as those are called skilful[2815] money-changers, who distinguish the spurious coin from the genuine by the false stamp), or those who have already become approved both in life and knowledge.

[2812] [Matt. xiii. 28. But for our Lord's foreshowing, the existence of so much evil in the Church would be the greatest stumbling-block of the faithful.]

[2813] The "eccleisastical canon" here recognised, marks the existence, at this period, of canon-law. See Bunsen, *Hippol.*, book iii. p. 105.]

[2814] 1 Cor. xi. 19.

[2815] δοκίμους, same word as above translated "approved."

550 For this reason, then, we require greater attention and consideration in order to investigate how precisely we ought to live, and what is the true piety. For it is plain that, from the very reason that truth is difficult and arduous of attainment, questions arise from which spring the heresies, savouring of self-love and vanity, of those who have not learned or apprehended truly, but only caught up a mere conceit of knowledge. With the greater care, therefore, are we to examine the real truth, which alone has for its object the true God. And the toil is followed by sweet discovery and reminiscence.

On account of the heresies, therefore, the toil of discovery must be undertaken; but we must not at all abandon [the truth]. For, on fruit being set before us, some real and ripe, and some made of wax, as like the real as possible, we are not to abstain from both on account of the resemblance. But by the exercise of the apprehension of contemplation, and by reasoning of the most decisive character, we must distinguish the true from the seeming.

And as, while there is one royal highway, there are many others, some leading to a precipice, some to a rushing river or to a deep sea, no one will shrink from travelling by reason of the diversity, but will make use of the safe, and royal, and frequented way; so, though some say this, some that, concerning the truth, we must not abandon it; but must seek out the most accurate knowledge respecting it. Since also among garden-grown vegetables weeds also spring up, are the husbandmen, then, to desist from gardening?

Having then from nature abundant means for examining the statements made, we ought to discover the sequence of the truth. Wherefore also we are rightly condemned, if we do not assent to what we ought to obey, and do not distinguish what is hostile, and unseemly, and unnatural, and false, from what is true, consistent, and seemly, and according to nature. And these means must be employed in order to attain to the knowledge of the real truth.

This pretext is then, in the case of the Greeks, futile; for those who are willing may find the truth. But in the case of those who adduce unreasonable excuses, their condemnation is unanswerable. For whether do they deny or admit that there is such a thing as demonstration? I am of opinion that all will make the admission, except those who take away the senses. There being demonstration, then, it is necessary to condescend to questions, and to ascertain by way of demonstration by the Scriptures themselves how the heresies failed, and how in the truth alone and in the ancient Church is both the exactest knowledge, and the truly best set of principles (αἵρεσις).[2816]

[2816] [A most important testimony to the primitive rule of faith. Negatively it demonstrates the impossibility of any primitive conception of the modern Trent doctrine, that the holder of a particular see is the arbiter of truth and the end of controversy.]

Now, of those who diverge from the truth, some attempt to deceive themselves alone, and some also their neighbours. Those, then, who are called (δοξόσοφοι) wise in their own opinions, who think that they have found the truth, but have no true demonstration, deceive themselves in thinking that they have reached a resting place. And of whom there is no inconsiderable multitude, who avoid investigations for fear of refutations, and shun instructions for fear of condemnation. But those who deceive those who seek access to them are very astute; who, aware that they know nothing, yet darken the truth with plausible arguments.

But, in my opinion, the nature of plausible arguments is of one character, and that of true arguments of another. And we know that it is necessary that the appellation of the heresies should be expressed in contradistinction to the truth; from which the Sophists, drawing certain things for the destruction of men, and burying them in human arts invented by themselves, glory rather in being at the head of a School than presiding over the Church.[2817]

[2817] [A just comment on the late Vatican Council, and its shipwreck of the faith. See Janus, *Pope and Council*, p. 182.]

CHAPTER XVI.—SCRIPTURE THE CRITERION BY WHICH TRUTH AND HERESY ARE DISTINGUISHED.[2818]

But those who are ready to toil in the most excellent pursuits, will not desist from the search after truth, till they get the demonstration from the Scriptures themselves.

There are certain criteria common to men, as the senses; and others that belong to those who have employed their wills and energies in what is true,—the methods which are pursued by the mind and reason, to distinguish between true and false propositions.

Now, it is a very great thing to abandon opinion, by taking one's stand between accurate knowledge and the rash wisdom of opinion, and to know that he who hopes for everlasting rest knows also that the entrance to it is toilsome "and strait." And let him who has once received the Gospel, even in the very hour in which he has come to the knowledge of salvation, "not turn back, like Lot's wife," as is said; and let him not go back either to his former life, which adheres to the things of sense, or to heresies. For they form the character, not knowing the true God. "For he that loveth father or mother more than Me," the Father and Teacher of the truth, who regenerates and creates anew, and nourishes the elect soul, "is not worthy of Me"—He means, to be a son of God and a disciple of God, and at the same time also to be a friend, and of kindred nature. "For no man who looks back, and puts his hand to the plough, is fit for the kingdom of God."[2819]

But, as appears, many even down to our own time regard Mary, on account of the birth of her child, as having been in the puerperal state, although she was not. For some say that, after she brought forth, she was found, when examined, to be a virgin.[2820]

Now such to us are the Scriptures of the Lord, which gave birth to the truth and continue virgin, in the concealment of the mysteries of the truth. "And she brought forth, and yet brought not forth,"[2821] says the Scripture; as having conceived of herself, and not from conjunction. Wherefore the Scriptures have conceived to Gnostics; but the heresies, not having learned them, dismissed them as not having conceived.

Now all men, having the same judgment, some, following the Word speaking, frame for themselves proofs; while others, giving themselves up to pleasures, wrest Scripture, in accordance with their lusts.[2822] And the lover of truth, as I think, needs force of soul. For those who make the greatest attempts must fail in things of the highest importance; unless, receiving from the truth itself the rule of the truth, they cleave to the truth. But such people, in consequence of falling away from the right path, err in most individual points; as you might expect from not having the faculty for judging of what is true and false, strictly trained to select what is essential. For if they had, they would have obeyed the Scriptures.[2823]

[2818] [ONE OF THE MOST IMPORTANT TESTIMONIES OF PRIMITIVE ANTIQUITY. ELUCIDATION III.]

[2819] Luke ix. 62.

[2820] [A reference to the sickening and profane history of an apocryphal book, hereafter to be noted. But this language is most noteworthy as an absolute refutation of modern Mariolatry.]

[2821] Tertullian, who treats of the above-mentioned topic, attributes these words to Ezekiel: but they are sought for in vain in Ezekiel, or in any other part of Scripture. [The *words* are not found in Ezekiel, but such was his understanding of Ezek. xliv. 2.]

[2822] [2 Pet. iii. 16.]

As, then, if a man should, similarly to those drugged by Circe, become a beast; so he, who has spurned the ecclesiastical tradition, and darted off to the opinions of heretical men, has ceased to be a man of God and to remain faithful to the Lord. But he who has returned from this deception, on hearing the Scriptures, and turned his life to the truth, is, as it were, from being a man made a god.

For we have, as the source of teaching, the Lord, both by the prophets, the Gospel, and the blessed apostles, "in divers manners and at sundry times,"[2824] leading from the beginning of knowledge to the end. But if one should suppose that another origin[2825] was required, then no longer truly could an origin be preserved.

He, then, who of himself believes the Scripture and voice of the Lord, which by the Lord acts to the benefiting of men, is rightly [regarded] faithful. Certainly we use it as a criterion in the discovery of things.[2826] What is subjected to criticism is not believed till it is so subjected; so that what needs criticism cannot be a first principle. Therefore, as is reasonable, grasping by faith the indemonstrable first principle, and receiving in abundance, from the first principle itself, demonstrations in reference to the first principle, we are by the voice of the Lord trained up to the knowledge of the truth.

For we may not give our adhesion to men on a bare statement by them, who might equally state the opposite. But if it is not enough merely to state the opinion, but if what is stated must be confirmed, we do not wait for the testimony of men, but we establish the matter that is in question by the voice of the Lord, which is the surest of all demonstrations, or rather is the only demonstration; in which knowledge those who have merely tasted the Scriptures are believers; while those who, having advanced further, and become correct expounders of the truth, are Gnostics. Since also, in what pertains to life, craftsmen are superior to ordinary people, and model what is beyond common notions; so, consequently, we also, giving a complete exhibition of the Scriptures from the Scriptures themselves, from faith persuade by demonstration.[2827]

[2823] [Nothing is Catholic dogma, according to our author, that is not proved by the Scriptures.]

[2824] Heb. i. 1.

[2825] [Absolutely exclusive of any other source of dogma, than "the faith once delivered to the saints." Jude 3; Gal. i. 6–9.]

[2826] [τῇ κυριακῇ γραφῇ … αὐτῇ χρώμεθα κριτηρίῳ. Can anything be more decisive, save what follows?]

[2827] [An absolute demonstration of the rule of Catholic faith against the Trent dogmas.]

And if those also who follow heresies venture to avail themselves of the prophetic Scriptures; in the first place they will not make use of all the Scriptures, and then they will not quote them entire, nor as the body and texture of prophecy prescribe. But, selecting ambiguous expressions, they wrest them to their own opinions, gathering a few expressions here and there; not looking to the sense, but making use of the mere words. For in almost all the quotations they make, you will find that they attend to the names alone, while they alter the meanings; neither knowing, as they affirm, nor using the quotations they adduce, according to their true nature.

But the truth is not found by changing the meanings (for so people subvert all true teaching), but in the consideration of what perfectly belongs to and becomes the Sovereign God, and in establishing each one of the points demonstrated in the Scriptures again from similar Scriptures. Neither, then, do they want to turn to the truth, being ashamed to abandon the claims of self-love; nor are they able to manage their opinions, by doing violence to the Scriptures. But having first promulgated false dogmas to men; plainly fighting against almost the whole Scriptures, and constantly confuted by us who contradict them; for the rest, even 552 now partly they hold out against admitting the prophetic Scriptures, and partly disparage us as of a different nature, and incapable of understanding what is peculiar to them. And sometimes even they deny their own dogmas, when these are confuted, being ashamed openly to own what in private they glory in teaching. For this may be seen in all the heresies, when you examine the iniquities of their dogmas. For when they are overturned by our clearly showing that they are opposed to the Scriptures,[2828] one of two things may be seen to have been done by those who defend the dogma. For they either despise the consistency of their own dogmas, or despise the prophecy itself, or rather their own hope. And they invariably prefer what seems to them to be more evident to what has been spoken by the Lord through the prophets and by the Gospel, and, besides, attested and confirmed by the apostles.

Seeing, therefore, the danger that they are in (not in respect of one dogma, but in reference to the maintenance of the heresies) of not discovering the truth; for while reading the books we have ready at hand, they despise them as useless, but in their eagerness to surpass common faith, they have diverged from the truth. For, in consequence of not learning the mysteries of ecclesiastical knowledge, and not having capacity for the grandeur of the truth, too indolent to descend to the bottom of things, reading superficially, they have dismissed the Scriptures.[2829] Elated, then, by vain opinion, they are incessantly wrangling, and plainly care more to *seem* than to *be* philosophers. Not laying as foundations the necessary first principles of things; and influenced by human opinions, then making the end to suit them, by compulsion; on account of being confuted, they spar with those who are engaged in the prosecution of the true philosophy, and undergo everything, and, as they say, ply every oar, even going the length of impiety, by disbelieving the Scriptures,[2830] rather than be removed from the honours of the heresy and the boasted first seat in their churches; on account of which also they eagerly embrace that convivial couch of honour in the Agape, falsely so called.

[2828] [Opposition to the Scriptures is the self-refutation of false dogma.]

[2829] [See, e.g., *Epochs of the Papacy*, p. 469. New York, 1883.]

The knowledge of the truth among us from what is already believed, produces faith in what is not yet believed; which [faith] is, so to speak, the essence of demonstration. But, as appears, no heresy has at all ears to hear what is useful, but opened only to what leads to pleasure. Since also, if one of them would only obey the truth, he would be healed.

Now the cure of self-conceit (as of every ailment) is threefold: the ascertaining of the cause, and the mode of its removal; and thirdly, the training of the soul, and the accustoming it to assume a right attitude to the judgments come to. For, just like a disordered eye, so also the soul that has been darkened by unnatural dogmas cannot perceive distinctly the light of truth, but even overlooks what is before it.

They say, then, that in muddy water eels are caught by being blinded. And just as knavish boys bar out the teacher, so do these shut out the prophecies from their Church, regarding them with suspicion by reason of rebuke and admonition. In fact, they stitch together a multitude of lies and figments, that they may appear acting in accordance with reason in not admitting the Scriptures. So, then, they are not pious, inasmuch as they are not pleased with the divine commands, that is, with the Holy Spirit. And as those almonds are called empty in which the contents are worthless, not those in which there is nothing; so also we call those heretics empty, who are destitute of the counsels of God and the traditions of Christ; bitter, in truth, like the wild almond, their dogmas originating with themselves, with the exception of such truths as they could not, by reason of their evidence, discard and conceal.

As, then, in war the soldier must not leave the post which the commander has assigned him, so neither must we desert the post assigned by the Word, whom we have received as the guide of knowledge and of life. But the most have not even inquired, if there is one that we ought to follow, and who this is, and how he is to be followed. For as is the Word, such also must the believer's life be, so as to be able to follow God, who brings all things to end from the beginning by the right course.

But when one has transgressed against the Word, and thereby against God; if it is through becoming powerless in consequence of some impression being suddenly made, he ought to see to have the impressions of reasons at hand. And if it is that he has become "common," as the Scripture[2831] says, in consequence of being overcome the habits which formerly had sway by over him, the habits must be entirely put a stop to, and the soul trained to oppose them. And if it appears that conflicting dogmas draw some away, these must be taken out of the way, and recourse is to be had to those who reconcile dogmas, and subdue by the charm of the Scriptures such of the untutored as are timid, by explaining the truth by the connection of the Testaments.[2832]

[2830] [See, e.g., *Epochs of the Papacy*, p. 469. New York, 1883.]

[2831] An apocryphal Scripture probably.

But, as appears, we incline to ideas founded on opinion, though they be contrary, rather than to the truth. For it is austere and grave. Now, since there are three states of the soul—ignorance, opinion, knowledge—those who are in ignorance are the Gentiles, those in knowledge, the true Church, and those in opinion, the Heretics. Nothing, then, can be more clearly seen than those, who know, making affirmations about what they know, and the others respecting what they hold on the strength of opinion, as far as respects affirmation without proof.

They accordingly despise and laugh at one another. And it happens that the same thought is held in the highest estimation by some, and by others condemned for insanity. And, indeed, we have learned that voluptuousness, which is to be attributed to the Gentiles, is one thing; and wrangling, which is preferred among the heretical sects, is another; and joy, which is to be appropriated to the Church, another; and delight, which is to be assigned to the true Gnostic, another. And as, if one devote himself to Ischomachus, he will make him a farmer; and to Lampis, a mariner; and to Charidemus, a military commander; and to Simon, an equestrian; and to Perdices, a trader; and to Crobylus, a cook; and to Archelaus, a dancer; and to Homer, a poet; and to Pyrrho, a wrangler; and to Demosthenes, an orator; and to Chrysippus, a dialectician; and to Aristotle, a naturalist; and to Plato, a philosopher: so he who listens to the Lord, and follows the prophecy given by Him, will be formed perfectly in the likeness of the teacher—made a god going about in flesh.[2833]

Accordingly, those fall from this eminence who follow not God whither He leads. And He leads us in the inspired Scriptures.

Though men's actions are ten thousand in number, the sources of all sin are but two, ignorance and inability. And both depend on ourselves; inasmuch as we will not learn, nor, on the other hand, restrain lust. And of these, the one is that, in consequence of which people do not judge well, and the other that, in consequence of which they cannot comply with right judgments. For neither will one who is deluded in his mind be able to act rightly, though perfectly able to do what he knows; nor, though capable of judging what is requisite, will he keep himself free of blame, if destitute of power in action. Consequently, then, there are assigned two kinds of correction applicable to both kinds of sin: for the one, knowledge and clear demonstration from the testimony of the Scriptures; and for the other, the training according to the Word, which is regulated by the discipline of faith and fear. And both develop into perfect love. For the end of the Gnostic here is, in my judgment, twofold,—partly scientific contemplation, partly action.

[2832] [At every point in this chapter, the student may recognise the primitive rule of faith clearly established.]

[2833] [Strong as this language is, it is based on 2 Pet. i. 4.]

Would, then, that these heretics would learn and be set right by these notes, and turn to the sovereign God! But if, like the deaf serpents, they listen not to the song called new, though very old, may they be chastised by God, and undergo paternal admonitions previous to the Judgment, till they become ashamed and repent, but not rush through headlong unbelief, and precipitate themselves into judgment.

For there are partial corrections, which are called chastisements, which many of us who have been in transgression incur, by falling away from the Lord’s people. But as children are chastised by their teacher, or their father, so are we by Providence. But God does not punish, for punishment is retaliation for evil. He chastises, however, for good to those who are chastised, collectively and individually.

I have adduced these things from a wish to avert those, who are eager to learn, from the liability to fall into heresies, and out of a desire to stop them from superficial ignorance, or stupidity, or bad disposition, or whatever it should be called. And in the attempt to persuade and lead to the truth those who are not entirely incurable, I have made use of these words. For there are some who cannot bear at all to listen to those who exhort them to turn to the truth; and they attempt to trifle, pouring out blasphemies against the truth, claiming for themselves the knowledge of the greatest things in the universe, without having learned, or inquired, or laboured, or discovered the consecutive train of ideas,—whom one should pity rather than hate for such perversity.

But if one is curable, able to bear (like fire or steel) the outspokenness of the truth, which cuts away and burns their false opinions, let him lend the ears of the soul. And this will be the case, unless, through the propensity to sloth, they push truth away, or through the desire of fame, endeavour to invent novelties. For those are slothful who, having it in their power to provide themselves with proper proofs for the divine Scriptures from the Scriptures themselves, select only what contributes to their own pleasures. And those have a craving for glory who voluntarily evade, by arguments of a diverse sort, the things delivered by the blessed apostles and teachers, which are wedded to inspired words; opposing the divine tradition by human teachings, in order to establish the heresy.[2834] For, in truth, what remained to be said—in ecclesiastical knowledge I mean—by such men, Marcion, for example, or Prodicus, and such like, who did not walk in the right way? For they could not have surpassed their predecessors in wisdom, so as to discover anything in addition to what had been uttered by them; for they would have been satisfied had they been able to learn the things laid down before. 554

[2834] [The divine tradition is here identified with “things delivered by the blessed apostles.”]

Our Gnostic then alone, having grown old in the Scriptures, and maintaining apostolic and ecclesiastic orthodoxy in doctrines, lives most correctly in accordance with the Gospel, and discovers the proofs, for which he may have made search (sent forth as he is by the Lord), from the law and the prophets. For the life of the Gnostic, in my view, is nothing but deeds and words corresponding to the tradition of the Lord. But "all have not knowledge. For I would not have you to be ignorant, brethren," says the apostle, "that all were under the cloud, and partook of spiritual meat and drink;"[2835] clearly affirming that all who heard the word did not take in the magnitude of knowledge in deed and word. Wherefore also he added: "But with all of them He was not well pleased." Who is this? He who said, "Why do you call Me Lord, and do not the will of My Father?"[2836] That is the Saviour's teaching, which to us is spiritual food, and drink that knows no thirst, the water of gnostic life. Further it is said, knowledge is said "to puff up." To whom we say: Perchance seeming knowledge is said to puff up, if one[2837] suppose the expression means "to be swollen up." But if, as is rather the case, the expression of the apostle means, "to entertain great and true sentiments," the difficulty is solved. Following, then, the Scriptures, let us establish what has been said: "Wisdom," says Solomon, "has inflated her children." For the Lord did not work conceit by the particulars of His teaching; but He produces trust in the truth and expansion of mind, in the knowledge that is communicated by the Scriptures, and contempt for the things which drag into sin, which is the meaning of the expression "inflated." It teaches the magnificence of the wisdom implanted in her children by instruction. Now the apostle says, "I will know not the speech of those that are puffed up, but the power;"[2838] if ye understand the Scriptures magnanimously (which means truly; for nothing is greater than truth). For in that lies the power of the children of wisdom who are puffed up. He says, as it were, I shall know if ye rightly entertain great thoughts respecting knowledge. "For God," according to David, "is known in Judea," that is, those that are Israelites according to knowledge. For Judea is interpreted "Confession." It is, then, rightly said by the apostle, "This *Thou, shall not commit adultery, Thou shall not steal, Thou shalt not covet;* and if there be any other commandment, it is comprehended in this word, *Thou shalt love thy neighbour as thyself.*"[2839]

For we must never, as do those who follow the heresies, adulterate the truth, or steal the canon of the Church, by gratifying our own lusts and vanity, by defrauding our neighbours; whom above all it is our duty, in the exercise of love to them, to teach to adhere to the truth. It is accordingly expressly said, "Declare among the heathen His statutes," that

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2835 1 Cor. x. 1, 3, 4.

2836 Luke vi. 46, combined with Matt. vii. 21.

2837 εἔ τις instead of ἥτις.

2838 1 Cor. iv. 19.

2839 Rom. xiii. 9.

they may not be judged, but that those who have previously given ear may be converted. But those who speak treacherously with their tongues have the penalties that are on record.[2840]

[2840] [When we reach *The Commonitory* of Vincent of Lerins (a.d. 450), we shall find a strict adherence to what is taught by Clement.]

CHAPTER XVII.—THE TRADITION OF THE CHURCH PRIOR TO THAT OF THE HERESIES.

Those, then, that adhere to impious words, and dictate them to others, inasmuch as they do not make a right but a perverse use of the divine words, neither themselves enter into the kingdom of heaven, nor permit those whom they have deluded to attain the truth. But not having the key of entrance, but a false (and as the common phrase expresses it), a counterfeit key (ἀντικλεῖς), by which they do not enter in as we enter in, through the tradition of the Lord, by drawing aside the curtain; but bursting through the side-door, and digging clandestinely through the wall of the Church, and stepping over the truth, they constitute themselves the Mystagogues[2841] of the soul of the impious.

For that the human assemblies which they held were posterior to the Catholic Church[2842] requires not many words to show.

For the teaching of our Lord at His advent, beginning with Augustus and Tiberius, was completed in the middle of the times of Tiberius.[2843]

And that of the apostles, embracing the ministry of Paul, ends with Nero. It was later, in the times of Adrian the king, that those who invented the heresies arose; and they extended to the age of Antoninus the elder, as, for instance, Basilides, though he claims (as they boast) for his master, Glaucias, the interpreter of Peter.

Likewise they allege that Valentinus was a hearer of Theudas.[2844] And he was the pupil of Paul. For Marcion, who arose in the same age with them, lived as an old man with the younger[2845] [heretics]. And after him Simon heard for a little the preaching of Peter.

[2841] Those who initiate into the mysteries.

[2842] [See the quotation from Milman, p. 166, *supra*.]

[2843] Ἡ μὲν γὰρ τοῦ Κυρίου κατὰ τὴν παρουσίαν διδασκαλία, ἀπὸ Αὐγούστου καὶ Τιβερίου Καίσαρος, ἀρξαμένη, μεσούντων τῶν Αὐγούστου χρόνων τελειοῦται. In the translation, the change recommended, on high authority, of Αὐγούστου into Τιβερίου in the last clause, is adopted, as on the whole the best way of solving the unquestionable difficulty here. If we retain Αὐγούστου, the clause must then be made parenthetical, and the sense would be: “For the teaching of the Lord on His advent, beginning with Augustus and Tiberius (in the middle of the times of Augustus), was completed.” The objection to this (not by any means conclusive) is, that it does not specify the end of the period. The first 15 years of the life of our Lord were the last 15 of the reign of Augustus; and in the 15th year of the reign of his successor Tiberius our Lord was baptized. Clement elsewhere broaches the singular opinion, that our Lord’s ministry lasted only a year, and, consequently that He died in the year in which He was baptized. As Augustus reigned, according to one of the chronologies of Clement, 43, and according to the other 46 years 4 months 1 day, and Tiberius 22 or 26 years 6 months 19 days, the period of the teacing of the Gospel specified above began during the reign of Augustus, and ended during the reign of Tiberius.

[2844] Θεοδάδι ἀκηκοέναι is the reading, which eminent authorities (Bentley, Grabe, etc.) have changed into Θεοδᾶ (or Θευδᾶ) διακηκοέναι.

[2845] Much learning and ingenuity have been expended on this sentence, which, read as it stands in the text, appears to state that Marcion was an old man while Baslides and Valentinus were young men; and that Simon

Such being the case, it is evident, from the high antiquity and perfect truth of the Church, that these later heresies, and those yet subsequent to them in time, were new inventions falsified [from the truth].

From what has been said, then, it is my opinion that the true Church, that which is really ancient, is one, and that in it those who according to God's purpose are just, are enrolled.[2846] For from the very reason that God is one, and the Lord one, that which is in the highest degree honourable is lauded in consequence of its singleness, being an imitation of the one first principle. In the nature of the One, then, is associated in a joint heritage the one Church, which they strive to cut asunder into many sects.

Therefore in substance and idea, in origin, in pre-eminence, we say that the ancient and Catholic[2847] Church is alone, collecting as it does into the unity of the one faith—which results from the peculiar Testaments, or rather the one Testament in different times by the will of the one God, through one Lord—those already ordained, whom God predestinated, knowing before the foundation of the world that they would be righteous.

But the pre-eminence of the Church, as the principle of union, is, in its oneness, in this surpassing all things else, and having nothing like or equal to itself. But of this afterwards.

Of the heresies, some receive their appellation from a [person's] name, as that which is called after Valentinus, and that after Marcion, and that after Basilides, although they boast of adducing the opinion of Matthew [without truth]; for as the teaching, so also the tradition of the apostles was one. Some take their designation from a place, as the Peratici; some from a nation, as the [heresy] of the Phrygians; some from an action, as that of the Encratites; and some from peculiar dogmas, as that of the Docetæ, and that of the Hærmatites; and some from suppositions, and from individuals they have honoured, as those called Cainists, and the Ophians; and some from nefarious practices and enormities, as those of the Simonians called Entychites.

(Magus) was posterior to them in time. Marcion was certainly not an old man when Valentinus and Basilides were young men, as they flourished in the first half of the second century, and he was born about the beginning of it. The difficulty in regard to Simon is really best got over by supposing the Clement, speaking of these heresiarchs in ascending order, describes Marcion as further back in time; which sense μεθ' ὅν of course will bear, although it does seem somewhat harsh, as "after" thus means "before."

[2846] [This chapter illustrates what the Nicene Fathers understood by their language about the "One Holy Catholic and Apostolic Church."]

[2847] [I restore this important word of the Greek text, enfeebled by the translator, who renders it by the word "universal", which, though not wrong, disguises the force of the argument.]

CHAPTER XVIII—THE DISTINCTION BETWEEN CLEAN AND UNCLEAN ANIMALS IN THE LAW SYMBOLICAL OF THE DISTINCTION BETWEEN THE CHURCH, AND JEWS, AND HERETICS.

After showing a little peep-hole to those who love to contemplate the Church from the law of sacrifices respecting clean and unclean animals (inasmuch as thus the common Jews and the heretics are distinguished mystically from the divine Church), let us bring the discourse to a close.

For such of the sacrifices as part the hoof, and ruminate, the Scripture represents as clean and acceptable to God; since the just obtain access to the Father and to the Son by faith. For this is the stability of those who part the hoof, those who study the oracles of God night and day, and ruminate them in the soul's receptacle for instructions; which gnostic exercise the Law expresses under the figure of the rumination of the clean animal. But such as have neither the one nor the other of those qualities it separates as unclean.

Now those that ruminate, but do not part the hoof, indicate the majority of the Jews, who have indeed the oracles of God, but have not faith, and the step which, resting on the truth, conveys to the Father by the Son. Whence also this kind of cattle are apt to slip, not having a division in the foot, and not resting on the twofold support of faith. For "no man," it is said, "knoweth the Father, but he to whom the Son shall reveal Him."[2848]

And again, those also are likewise unclean that part the hoof, but do not ruminate.[2849] For these point out the heretics, who indeed go upon the name of the Father and the Son, but are incapable of triturating and grinding down the clear declaration of the oracles, and who, besides, perform the works of righteousness coarsely and not with precision, if they perform them at all. To such the Lord says, "Why will ye call me Lord, Lord, and do not the things which I say?"[2850] 55

And those that neither part the hoof nor chew the cud are entirely unclean.

> "But ye Megareans," says Theognis, "are neither third, nor fourth,
> Nor twelfth, neither in reckoning nor in number,"

"but as chaff which the wind drives away from the face of the earth,"[2851] and as a drop from a vessel."[2852]

These points, then, having been formerly thoroughly treated, and the department of ethics having been sketched summarily in a fragmentary way, as we promised; and having here and there interspersed the dogmas which are the germs[2853] of true knowledge, so that the discovery of the sacred traditions may not be easy to any one of the uninitiated, let us proceed to what we promised.

[2848] Luke x. 22.

[2849] [The swine, e.g., has the parted hoof, but does not ruminate; hence he is the hypocrite,—an outward sign with no inward quality to correspond, the foulest of the unclean.]

[2850] Luke vi. 46.

[2851] Ps. i. 4.

[2852] Isa. xl. 15.

Now the Miscellanies are not like parts laid out, planted in regular order for the delight of the eye, but rather like an umbrageous and shaggy hill, planted with laurel, and ivy, and apples, and olives, and figs; the planting being purposely a mixture of fruit-bearing and fruitless trees, since the composition aims at concealment, on account of those that have the daring to pilfer and steal the ripe fruits; from which, however, the husbandmen, transplanting shoots and plants, will adorn a beautiful park and a delightful grove.

The Miscellanies, then, study neither arrangement nor diction; since there are even cases in which the Greeks on purpose wish that ornate diction should be absent, and imperceptibly cast in the seed of dogmas, not according to the truth, rendering such as may read laborious and quick at discovery. For many and various are the baits for the various kinds of fishes.

And now, after this seventh Miscellany of ours, we shall give the account of what follows in order from another commencement.[2854]

[2853] [Clement regards dogma as framing practical morals. The comment is found in the history of nations, nominally Christian.]

[2854] [The residue is lost, for the eighth book has little conection with the Gnostic as hitherto developed.]

Elucidations

I.

(Deception, cap. ix. p. 538.)

More and more, the casuistry exposed by Pascal in the *Provincial Letters*[2855] becomes an important subject for the investigation of Americans. Nobody who has any pretensions to scholarship can afford to be ignorant of these letters; for they belong to literature, and not merely to theology. But they belong in a sense to the past; not that "the Society of Jesus" has ceased to maintain all that Pascal has exposed, and to practice even worse, but that the Latin churches have, since the days of Pascal, been formally subjected to a system of casuistry, in some respects superficially reformed, but in all other respects radically bad, and corrosive to society. In Pascal's day this casuistry could only be charged upon individuals, and upon societies and communities: the Roman Church everywhere adopted it, but was not formally committed to it. But in the system of Liguori this corrupt morality has been made authoritative and *dogmatic;* so that in all the Latin churches it becomes the base of the confessional. For moral purposes, it is the Bible of the millions who resort to their confessors and "directors." These remarks, however, are here introduced merely with reference to the morals of Clement with regard to truth.[2856]

I have briefly indicated, in the footnotes, the points which are to be noted in forming an opinion of our author's conceptions of this vital principle. They seem to me conformed to the Gospel; to the teachings of Him who allows no hair-splittings, but says, "Let your yea be yea, and your nay, nay." But, as the text stood in the Edinburgh translation, it did injustice to Clement in one passage, which I have modified. It reads, "He (the Gnostic) both thinks and speaks the truth, unless, at any time, medicinally, as a physician for the safety of the sick, he may *lie,* or tell an untruth." To this, Clement adds significantly, "according to the Sophists." That is to say, our author tolerates the Christian who has not got beyond the *Sophists* with respect to benevolent deceptions. As *killing* is not always *murder,* so some, even among stern moralists, have maintained that *deception* by word of mouth is not always *lying.* This is the extent to which Clement tolerates sophistry, and he goes on to demand the practice of *truth* in Gospel terms. Now, thank God, the English word "lie" is always infamous; and there is nothing like it, in this respect, in other languages. The Sophists themselves did not so understand the Greek word (ψεῦδος), when they apply it to the benevolent deception of a physician, or to the untruths used benevolently with the insane. Nothing infamous attaches to the French word *mensonge* when used for what are deemed "innocent deceptions." With this whole system of sophistry I have no patience at all; but, in justice to the Sophists, let us not make them worse than they were. They did not understand that such

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[2855] A good translation of the letters was published in New York, in 1864, by Hurd & Houghton.

[2856] For a good article on St. Alphonsus de'Liguori, see the *Encyc. Britannica.*

deceptions were *lies.* Hence, for "lie," I have used the word *deceive,* correcting a needless rendering of the text, and one to which Clement should not be made to extend even a contemptuous toleration.

In this respect, the holy Jeremy Taylor and Dr. Johnson go further than Clement, and seem to allow that benevolent deceptions may be innocent. Sanderson sustains a sterner morality, and is more generally accepted. Liguori's system is *verbally* as strong as the Gospel itself: lying is a mortal sin, and never justifiable. But, when he comes to the definition of a lie, it is made so feeble, that the worst liar that ever lived need never resort to it. He may practice all manner of subterfuge, and even perjury, without telling a lie. As, e.g., if he points up his sleeve, while he swears that he did not see the criminal *there,* he tells no lie: it is the business of the judge and jury to watch his fingers, etc.

II.

(True Gnostic, cap. x. p. 540, note 1.)

This unfortunate word *Gnostic* hides the force of Clement's teaching, throughout this work. Here he virtually expounds it, and we see that it refers even more to the heart than to the head. It carries with it *the conduct of life* by knowledge; i.e., by "the true Light which lighteneth every man that cometh into the world." (See p. 607, footnote.)

III.

(The Scriptures, cap. xvi. p. 550, note 3.)

The Primitive Fathers never dream of anything as *dogma* which cannot be proved by the Scriptures, save only that the apostolic traditions, *clearly proved to be such,* must be referred to in proving what is Holy Scripture. It is not possible to graft on this principle the slightest argument for any tradition not indisputably apostolic, so far as the *de fide* is concerned. *Quod semper* is the touchstone, in their conceptions, of all orthodoxy. No matter who may teach this or that, *now* or in any post-apostolic age, their test is Holy Scripture, and the inquiry, Was it *always* so taught and understood?

THE STROMATA, OR MISCELLANIES.

BOOK VIII.

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CHAPTER I.—THE OBJECT OF PHILOSOPHICAL AND THEOLOGICAL INQUIRY—THE DISCOVERY OF TRUTH.[2857]

But the most ancient of the philosophers were not carried away to disputing and doubting, much less are we, who are attached to the really true philosophy, on whom the Scripture enjoins examination and investigation. For it is the more recent of the Hellenic philosophers who, by empty and futile love of fame, are led into useless babbling in refuting and wrangling. But, on the contrary, the Barbarian philosophy, expelling all contention, said, "Seek, and ye shall find; knock, and it shall be opened unto you; ask, and it shall be given you."[2858]

Accordingly, by investigation, the point proposed for inquiry and answer knocks at the door of truth, according to what appears. And on an opening being made through the obstacle in the process of investigation, there results scientific contemplation. To those who thus knock, according to my view, the subject under investigation is opened.

And to those who thus ask questions, in the Scriptures, there is given from God (that at which they aim) the gift of the God-given knowledge, by way of comprehension, through the true illumination of logical investigation. For it is impossible to find, without having sought; or to have sought, without having examined; or to have examined, without having unfolded and opened up the question by interrogation, to produce distinctness; or again, to have gone through the whole investigation, without thereafter receiving as the prize the knowledge of the point in question.

But it belongs to him who has sought, to find; and to him to seek, who thinks previously that he does not know. Hence drawn by desire to the discovery of what is good, he seeks thoughtfully, without love of strife or glory, asking, answering, and besides considering the statements made. For it is incumbent, in applying ourselves not only to the divine Scriptures, but also to common notions, to institute investigations, the discovery ceasing at some useful end.

For another place and crowd await turbulent people, and forensic sophistries. But it is suitable for him, who is at once a lover and disciple of the truth, to be pacific even in investigations, advancing by scientific demonstration, without love of self, but with love of truth, to comprehensive knowledge.

[2857] [THIS BOOK IS A MERE FRAGMENT, AN IMPERFECT EXPOSITION OF LOGIC, AND NOT PROPERLY PART OF THE *STROMATA*. KAYE, 22.]

[2858] Matt. vii. 7.; Luke xi. 9. [Elucidation I.]

CHAPTER II.—THE NECESSITY OF PERSPICUOUS DEFINITION.

What better or clearer method, for the commencement of instruction of this nature, can there be than discussion of the term advanced, so distinctly, that all who use the same language may follow it? Is the term for demonstration of such a kind as the word *Blityri*, which is a mere sound, signifying nothing? But how is it that neither does the philosopher, nor the orator,—no more does the judge,—adduce demonstration as a term that means nothing; nor is any of the contending parties ignorant of the fact, that the meaning does not exist?

Philosophers, in fact, present demonstration as having a substantial existence, one in one way, another in another. Therefore, if one would treat aright of each question, he cannot carry back the discourse to another more generally admitted fundamental principle than what is admitted to be signified by the term by all of the same nation and language.

Then, starting from this point, it is necessary to inquire if the proposition has this signification or not. And next, if it is demonstrated to have, it is necessary to investigate its nature accurately, of what kind it is, and whether it ever passes over the class assigned. And if it suffices not to say, absolutely, only that which one thinks (for one's opponent may equally allege, on the other side, what he likes); then what is stated must be confirmed. If the decision of it be carried back to what is likewise matter of dispute, and the decision of that likewise to another disputed point, it will go on *ad infinitum*, and will be incapable of demonstration. 559
But if the belief of a point that is not admitted be carried back to one admitted by all, that is to be made the commencement of instruction. Every term, therefore, advanced for discussion is to be converted into an expression that is admitted by those that are parties in the discussion, to form the starting point for instruction, to lead the way to the discovery of the points under investigation. For example, let it be the term "sun" that is in question. Now the Stoics say that it is "an intellectual fire kindled from the waters of the sea." Is not the definition, consequently, obscurer than the term, requiring another demonstration to prove if it be true? It is therefore better to say, in the common and distinct form of speech, "that the brightest of the heavenly bodies is named the sun." For this expression is more credible and clearer, and is likewise admitted by all.

CHAPTER III.—DEMONSTRATION DEFINED.

Similarly, also, all men will admit that demonstration is discourse,[2859] agreeable to reason, producing belief in points disputed, from points admitted.

Now, not only demonstration and belief and knowledge, but foreknowledge also, are used in a twofold manner. There is that which is scientific and certain, and that which is merely based on hope.

In strict propriety, then, that is called demonstration which produces in the souls of learners scientific belief. The other kind is that which merely leads to opinion. As also, both he that is really a man, possessing common judgment, and he that is savage and brutal,—each is a man. Thus also the Comic poet said that "man is graceful, so long as he is man." The same holds with ox, horse, and dog, according to the goodness or badness of the animal. For by looking to the perfection of the genus, we come to those meanings that are strictly proper. For instance, we conceive of a physician who is deficient in no element of the power of healing, and a Gnostic who is defective in no element of scientific knowledge.

Now demonstration differs from syllogism; inasmuch as the point demonstrated is indicative of one thing, being one and identical; as we say that to be with child is the proof of being no longer a virgin. But what is apprehended by syllogism, though one thing, follows from several; as, for example, not one but several proofs are adduced of Pytho having betrayed the Byzantines, if such was the fact. And to draw a conclusion from what is admitted is to *syllogize;* while to draw a conclusion from what is true is to *demonstrate.*

So that there is a compound advantage of demonstration: from its assuming, for the proof of points in question, true premisses, and from its drawing the conclusion that follows from them. If the first have no existence, but the second follow from the first, one has not demonstrated, but syllogized. For, to draw the proper conclusion from the premisses, is merely to syllogize. But to have also each of the premisses true, is not merely to have syllogized, but also to have demonstrated.

And to conclude, as is evident from the word, is to bring to the conclusion. And in every train of reasoning, the point sought to be determined is the end, which is also called the conclusion. But no simple and primary statement is termed a syllogism, although true; but it is compounded of three such, at the least,—of two as premisses, and one as conclusion.

Now, either all things require demonstration, or some of them are self-evident. But if the first, by demanding the demonstration of each demonstration we shall go on *ad infinitum;* and so demonstration is subverted. But if the second, those things which are self-evident will become the starting points [and fundamental grounds] of demonstration.

[2859] It is necessary to read λόγον here, though not in the text, on account of ἐκπορίζοντα which follows; and as εὔλογον εἶναι λόγον occurs afterwards, it seems better to retain δὔλογον than to substitute λόγον for it.

In point of fact, the philosophers admit that the first principles of all things are indemonstrable. So that if there is demonstration at all, there is an absolute necessity that there be something that is self-evident, which is called primary and indemonstrable.

Consequently all demonstration is traced up to indemonstrable faith.[2860]

It will also turn out that there are other starting points for demonstrations, after the source which takes its rise in faith,—the things which appear clearly to sensation and understanding. For the phenomena of sensation are simple, and incapable of being decompounded; but those of understanding are simple, rational, and primary. But those produced from them are compound, but no less clear and reliable, and having more to do with the reasoning faculty than the first. For therefore the peculiar native power of reason, which we all have by nature, deals with agreement and disagreement. If, then, any argument be found to be of such a kind, as from points already believed to be capable of producing belief in what is not yet believed, we shall aver that this is the very essence of demonstration.

Now it is affirmed that the nature of demonstration, as that of belief, is twofold: that which produces in the souls of the hearers persuasion merely, and that which produces 560 knowledge.

If, then, one begins with the things which are evident to sensation and understanding, and then draw the proper conclusion, he truly demonstrates. But if [he begin] with things which are only probable and not primary, that is evident neither to sense nor understanding, and if he draw the right conclusion, he will syllogize indeed, but not produce a scientific demonstration; but if [he draw] not the right conclusion, he will not syllogize at all.

Now demonstration differs from analysis. For each one of the points demonstrated, is demonstrated by means of points that are demonstrated; those having been previously demonstrated by others; till we get back to those which are self-evident, or to those evident to sense and to understanding; which is called Analysis. But demonstration is, when the point in question reaches us through all the intermediate steps. The man, then, who practices demonstration, ought to give great attention to the truth, while he disregards the terms of the premisses, whether you call them axioms, or premisses, or assumptions. Similarly, also, special attention must be paid to what suppositions a conclusion is based on; while he may be quite careless as to whether one choose to term it a conclusive or syllogistic proposition.

For I assert that these two things must be attended to by the man who would demonstrate—to assume true premisses, and to draw from them the legitimate conclusion, which some also call "the inference," as being what is inferred from the premisses.

Now in each proposition respecting a question there must be different premisses, related, however, to the proposition laid down; and what is advanced must be reduced to definition.

[2860] [We begin, that is, with axioms: and he ingeniously identifies faith with axiomatic truth. Hence the faith not esoteric.]

And this definition must be admitted by all. But when premisses irrelevant to the proposition to be established are assumed, it is impossible to arrive at any right result; the entire proposition—which is also called the question of its nature—being ignored.

In all questions, then, there is something which is previously known,—that which being self-evident is believed without demonstration; which must be made the starting point in their investigation, and the criterion of apparent results.

CHAPTER IV.—TO PREVENT AMBIGUITY, WE MUST BEGIN WITH CLEAR DEFINITION.

For every question is solved from pre-existing knowledge. And the knowledge pre-existing of each object of investigation is sometimes merely of the essence, while its functions are unknown (as of stones, and plants, and animals, of whose operations we are ignorant), or [the knowledge] of the properties, or powers, or (so to speak) of the qualities inherent in the objects. And sometimes we may know some one or more of those powers or properties,—as, for example, the desires and affections of the soul,—and be ignorant of the essence, and make it the object of investigation. But in many instances, our understanding having assumed all these, the question is, in which of the essences do they thus inhere; for it is after forming conceptions of both—that is, both of essence and operation—in our mind, that we proceed to the question. And there are also some objects, whose operations, along with their essences, we know, but are ignorant of their modifications.

Such, then, is the method of the discovery [of truth]. For we must begin with the knowledge of the questions to be discussed. For often the form of the expression deceives and confuses and disturbs the mind, so that it is not easy to discover to what class the thing is to be referred; as, for example, whether the fœtus be an animal. For, having a conception of an animal and a fœtus, we inquire if it be the case that the fœtus is an animal; that is, if the substance which is in the fœtal state possesses the power of motion, and of sensation besides. So that the inquiry is regarding functions and sensations in a substance previously known. Consequently the man who proposes the question is to be first asked, what he calls an animal. Especially is this to be done whenever we find the same term applied to various purposes; and we must examine whether what is signified by the term is disputed, or admitted by all. For were one to say that he calls whatever grows and is fed an animal, we shall have again to ask further, whether he considered plants to be animals; and then, after declaring himself to this effect, he must show what it is which is in the fœtal state, and is nourished.

For Plato calls plants animals, as partaking of the third species of life alone, that of appetency.[2861] But Aristotle, while he thinks that plants are possessed of a life of vegetation and nutrition, does not consider it proper to call them animals; for that alone, which possesses the other life—that of sensation—he considers warrantable to be called an animal. The Stoics do not call the power of vegetation, life.

Now, on the man who proposes the question denying that plants are animals, we shall show that he affirms what contradicts himself. For, having defined the animal by the fact of its nourishment and growth, but having asserted that a plant is not an animal, it appears that he says nothing else than that what is nourished and grows is both an animal and not an animal.

[2861] Ἐπιθυμητικοῦ, which accords with what Plato says in the *Timæus*, p. 1078. Lowth, however, reads φυτικοῦ.

Let him, then, say what he wants to learn. Is it whether what is in the womb grows and is nourished, or is it whether it possesses any sensation or movement by impulse? For, according to Plato, the plant is animate, and an animal; but, according to Aristotle, not an animal, for it wants sensation, but is animate. Therefore, according to him, an animal is an animate sentient being. But according to the Stoics, a plant is neither animate nor an animal; for an animal is an animate being. If, then, an animal is animate, and life is sentient nature, it is plain that what is animate is sentient. If, then, he who has put the question, being again interrogated if he still calls the animal in the fœtal state an animal on account of its being nourished and growing, he has got his answer.

But were he to say that the question he asks is, whether the fœtus is already sentient, or capable of moving itself in consequence of any impulse, the investigation of the matter becomes clear, the fallacy in the name no longer remaining. But if he do not reply to the interrogation, and will not say what he means, or in respect of what consideration it is that he applies the term "animal" in propounding the question, but bids us define it ourselves, let him be noted as disputatious.

But as there are two methods, one by question and answer, and the other the method of exposition, if he decline the former, let him listen to us, while we expound all that bears on the problem. Then when we have done, he may treat of each point in turn. But if he attempt to interrupt the investigation by putting questions, he plainly does not want to hear.

But if he choose to reply, let him first be asked, To what thing he applies the name, animal. And when he has answered this, let him be again asked, what, in his view, the fœtus means, whether that which is in the womb, or things already formed and living; and again, if the fœtus means the seed deposited, or if it is only when members and a shape are formed that the name of embryos is to be applied. And on his replying to this, it is proper that the point in hand be reasoned out to a conclusion, in due order, and taught.

But if he wishes us to speak without him answering, let him hear. Since you will not say in what sense you allege what you have propounded (for I would not have thus engaged in a discussion about meanings, but I would now have looked at the things themselves), know that you have done just as if you had propounded the question, Whether a dog were an animal? For I might have rightly said, Of what dog do you speak? For I shall speak of the land dog and the sea dog, and the constellation in heaven, and of Diogenes too, and all the other dogs in order. For I could not divine whether you inquire about all or about some one. What you shall do subsequently is to learn now, and say distinctly what it is that your question is about. Now if you are shuffling about names, it is plain to everybody that the name *fœtus* is neither an animal nor a plant, but a name, and a sound, and a body, and a being, and anything and everything rather than an animal. And if it is this that you have propounded, you are answered.

But neither is that which is denoted by the name *fœtus* an animal. But that is incorporeal, and may be called a thing and a notion, and everything rather than an animal. The nature of an animal is different. For it was clearly shown respecting the very point in question, I mean the nature of the embryo, of what sort it is. The question respecting the meanings expressed by the name animal is different.

I say, then, if you affirm that an animal is what has the power of sensation and of moving itself from appetency, that an animal is not simply what moves through appetency and is possessed of sensation. For it is also capable of sleeping, or, when the objects of sensation are not present, of not exercising the power of sensation. But the natural power of appetency or of sensation is the mark of an animal. For something of this nature is indicated by these things. First, if the fœtus is not capable of sensation or motion from appetency; which is the point proposed for consideration. Another point is; if the fœtus is capable of ever exercising the power of sensation or moving through appetency. In which sense no one makes it a question, since it is evident.

But the question was, whether the embryo is already an animal, or still a plant. And then the name animal was reduced to definition, for the sake of perspicuity. But having discovered that it is distinguished from what is not an animal by sensation and motion from appetency; we again separated this from its adjuncts; asserting that it was one thing for that to be such *potentially,* which is not yet possessed of the power of sensation and motion, but will some time be so, and another thing to be already so *actually;* and in the case of such, it is one thing to exert its powers, another to be able to exert them, but to be at rest or asleep. And this is the question.

For the embryo is not to be called an animal from the fact that it is nourished; which is the allegation of those who turn aside from the essence of the question, and apply their minds to what happens otherwise. But in the case of all conclusions alleged to be found out, demonstration is applied in common, which is discourse (λόγος), establishing one thing from others. But the grounds from which the point in question is to be established, must be admitted and known by the learner. And the foundation of all these is what is evident to sense and to intellect.

Accordingly the primary demonstration is composed of all these. But the demonstration which, from points already demonstrated thereby, concludes some other point, is no less reliable than the former. It cannot be termed primary, because the conclusion is not drawn from primary principles as premisses.

The first species, then, of the different kinds of questions, which are three, has been exhibited—I mean that, in which the essence being known, some one of its powers or properties is unknown. The second variety of propositions was that in which we all know the powers and properties, but do not know the essence; as, for example, in what part of the body is the principal faculty of the soul.

CHAPTER V.—APPLICATION OF DEMONSTRATION TO SCEPTICAL SUSPENSE OF JUDGMENT.

Now the same treatment which applies to demonstration applies also to the following question.

Some, for instance, say that there cannot be several originating causes for one animal. It is impossible that there can be several homogeneous originating causes of an animal; but that there should be several heterogeneous, is not absurd.

Suppose the Pyrrhonian suspense of judgment, as they say, [the idea] that nothing is certain: it is plain that, beginning with itself, it first invalidates itself. It either grants that something is true, that you are not to suspend your judgment on all things; or it persists in saying that there is nothing true. And it is evident, that first it will not be true. For it either affirms what is true or it does not affirm what is true. But if it affirms what is true, it concedes, though unwillingly, that something is true. And if it does not affirm what is true, it leaves true what it wished to do away with. For, in so far as the scepticism which demolishes is proved false, in so far the positions which are being demolished, are proved true; like the dream which says that all dreams are false. For in confuting itself, it is confirmatory of the others.

And, in fine, if it is true, it will make a beginning with itself, and not be scepticism of anything else but of itself first. Then if [such a man] apprehends that he is a man, or that he is sceptical, it is evident that he is not sceptical.[2862] And how shall he reply to the interrogation? For he is evidently no sceptic in respect to this. Nay, he affirms even that he does doubt.

And if we must be persuaded to suspend our judgment in regard to everything, we shall first suspend our judgment in regard to our suspense of judgment itself, whether we are to credit it or not.

And if this position is true, that we do not know what is true, then absolutely nothing is allowed to be true by it. But if he will say that even this is questionable, whether we know what is true; by this very statement he grants that truth is knowable, in the very act of appearing to establish the doubt respecting it.

But if a philosophical sect is a leaning toward dogmas, or, according to some, a leaning to a number of dogmas which have consistency with one another and with phenomena, tending to a right life; and dogma is a logical conception, and conception is a state and assent of the mind: not merely sceptics, but every one who dogmatizes is accustomed in certain things to suspend his judgment, either through want of strength of mind, or want of clearness in the things, or equal force in the reasons.

[2862] [The young student must be on his guard as to the philosophical *scepticism* here treated, which is not the habit of *unbelief* commonly so called.]

CHAPTER VI.—DEFINITIONS, GENERA, AND SPECIES.

The introductions and sources of questions are about these points and in them.

But before definitions, and demonstrations, and divisions, it must be propounded in what ways the question is stated; and equivocal terms are to be treated; and synomyms stated accurately according to their significations.

Then it is to be inquired whether the proposition belongs to those points, which are considered in relation to others, or is taken by itself. Further, If it is, what it is, what happens to it; or thus, also, if it is, what it is, why it is. And to the consideration of these points, the knowledge of Particulars and Universals, and the Antecedents and the Differences, and their divisions, contribute.

Now, Induction aims at generalization and definition; and the divisions are the species, and what a thing is, and the individual. The contemplation of the How adduces the assumption of what is peculiar; and doubts bring the particular differences and the demonstrations, and otherwise augment the speculation and its consequences; and the result of the whole is scientific knowledge and truth.

Again, the summation resulting from Division becomes Definition. For Definition is adopted before division and after: before, when it is admitted or stated; after, when it is demonstrated. And by Sensation the Universal is summed up from the Particular. For the starting point of Induction is Sensation; and the end is the Universal.

Induction, accordingly, shows not *what* a thing is, but *that* it is, or is not. Division shows what it is; and Definition similarly with Division teaches the essence and what a thing is, 563 but not if it is; while Demonstration explains the three points, *if* it is, *what* it is, and *why* it is.

There are also Definitions which contain the Cause. And since it may be known when we see, when we see the Cause; and Causes are four—the matter, the moving power, the species, the end; Definition will be fourfold.

Accordingly we must first take the genus, in which are the points that are nearest those above; and after this the next difference. And the succession of differences, when cut and divided, completes the "What it is." There is no necessity for expressing all the differences of each thing, but those which form the species.

Geometrical analysis and synthesis are similar to logical division and definition; and by division we get back to what is simple and more elementary. We divide, therefore, the genus of what is proposed for consideration into the species contained in it; as, in the case of man, we divide animal, which is the genus, into the species that appear in it, the mortal, and the immortal. And thus, by continually dividing those genera that seem to be compound into the simpler species, we arrive at the point which is the subject of investigation, and which is incapable of further division.

For, after dividing “the animal” into mortal and immortal, then into terrestrial and aquatic; and the terrestrial again into those who fly and those who walk; and so dividing the species which is nearest to what is sought, which also contains what is sought, we arrive by division at the simplest species, which contains nothing else, but what is sought alone.

For again we divide that which walks into rational and irrational; and then selecting from the species, apprehended by division, those next to man, and combining them into one formula, we state the definition of a man, who is an animal, mortal, terrestrial, walking, rational.

Whence Division furnishes the class of matter, seeking for the definition the simplicity of the name; and the definition of the artisan and maker, by composition and construction, presents the knowledge of the thing as it is; not of those things of which we have general notions. To these notions we say that explanatory expressions belong. For to these notions, also, divisions are applicable.

Now one Division divides that which is divided into species, as a genus; and another into parts, as a whole; and another into accidents.

The division, then, of a whole into the parts, is, for the most part, conceived with reference to magnitude; that into the accidents can never be entirely explicated, if, necessarily, essence is inherent in each of the existences.

Whence both these divisions are to be rejected, and only the division of the genus into species is approved, by which both the identity that is in the genus is characterized, and the diversity which subsists in the specific differences.

The species is always contemplated in a part. On the other hand, however, if a thing is part of another, it will not be also a species. For the hand is a part of a man, but it is not a species. And the genus exists in the species. For [the genus] is both in man and the ox. But the whole is not in the parts. For the man is not in his feet. Wherefore also the species is more important than the part; and whatever things are predicated of the genus will be all predicated of the species.

It is best, then, to divide the genus into two, if not into three species. The species then being divided more generically, are characterized by sameness and difference. And then being divided, they are characterized by the points generically indicated.

For each of the species is either an essence; as when we say, Some substances are corporeal and some incorporeal; or how much, or what relation, or where, or when, or doing, or suffering.

One, therefore, will give the definition of whatever he possesses the knowledge of; as one can by no means be acquainted with that which he cannot embrace and define in speech. And in consequence of ignorance of the definition, the result is, that many disputes and deceptions arise. For if he that knows the thing has the knowledge of it in his mind, and can explain by words what he conceives; and if the explanation of the thought is definition; then he that knows the thing must of necessity be able also to give the definition.

Now in definitions, difference is assumed, which, in the definition, occupies the place of sign. The faculty of laughing, accordingly, being added to the definition of man, makes the whole—a rational, mortal, terrestrial, walking, laughing animal. For the things added by way of difference to the definition are the signs of the properties of things; but do not show the nature of the things themselves. Now they say that the difference is the assigning of what is peculiar; and as that which has the difference differs from all the rest, that which belongs to it alone, and is predicated conversely of the thing, must in definitions be assumed by the first genus as principal and fundamental.

Accordingly, in the larger definitions the number of the species that are discovered are in the ten Categories; and in the least, the principal points of the nearest species being taken, mark the essence and nature of the thing. But the least consists of three, the genus and two essentially necessary species. And this is done for the sake of brevity.

We say, then, Man is the laughing animal. And we must assume that which pre-eminently happens to what is defined, or its peculiar virtue, or its peculiar function, and the like. 564

Accordingly, while the definition is explanatory of the essence of the thing, it is incapable of accurately comprehending its nature. By means of the principal species, the definition makes an exposition of the essence, and almost has the essence in the quality.

CHAPTER VII.—ON THE CAUSES OF DOUBT OR ASSENT.

The causes productive of scepticism are two things principally. One is the changefulness and instability of the human mind, whose nature it is to generate dissent, either that of one with another, or that of people with themselves. And the second is the discrepancy which is in things; which, as to be expected, is calculated to be productive of scepticism.

For, being unable either to believe in all views, on account of their conflicting nature; or to disbelieve all, because that which says that all are untrustworthy is included in the number of those that are so; or to believe some and disbelieve others on account of the equipoise, we are led to scepticism.

But among the principal causes of scepticism is the instability of the mind, which is productive of dissent. And dissent is the proximate cause of doubt. Whence life is full of tribunals and councils; and, in fine, of selection in what is said to be good and bad; which are the signs of a mind in doubt, and halting through feebleness on account of conflicting matters. And there are libraries full of books,[2863] and compilations and treatises of those who differ in dogmas, and are confident that they themselves know the truth that there is in things.

[2863] [The Alexandrians must have recognised this as an *ad hominem* remark. But see Eccles. xii. 12.]

CHAPTER VIII.—THE METHOD OF CLASSIFYING THINGS AND NAMES.

In language there are three things:—Names, which are primarily the symbols of conceptions, and by consequence also of subjects. Second, there are Conceptions, which are the likenesses and impressions of the subjects. Whence in all, the conceptions are the same; in consequence of the same impression being produced by the subjects in all. But the names are not so, on account of the difference of languages. And thirdly, the Subject-matters by which the Conceptions are impressed in us.

The names are reduced by grammar into the twenty-four general elements; for the elements must be determined. For of Particulars there is no scientific knowledge, seeing they are infinite. But it is the property of science to rest on general and defined principles. Whence also Particulars are resolved into Universals. And philosophic research is occupied with Conceptions and Real subjects. But since of these the Particulars are infinite, some elements have been found, under which every subject of investigation is brought; and if it be shown to enter into any one or more of the elements, we prove it to exist; but if it escape them all, that it does not exist.

Of things stated, some are stated without connection; as, for example, “man” and “runs,” and whatever does not complete a sentence, which is either true or false. And of things stated in connection, some point out “essence,” some “quality,” some “quantity,” some “relation,” some “where,” some “when,” some “position,” some “possession,” some “action,” some “suffering,” which we call the elements of material things after the first principles. For these are capable of being contemplated by reason.

But immaterial things are capable of being apprehended by the mind alone, by primary application.

And of those things that are classed under the ten Categories, some are predicated by themselves (as the nine Categories), and others in relation to something.

And, again, of the things contained under these ten Categories, some are *Univocal,* as ox and man, as far as each is an animal. For those are Univocal terms, to both of which belongs the common name, animal; and the same principle, that is definition, that is animate essence. And Heteronyms are those which relate to the same subject under different names, as ascent or descent; for the way is the same whether upwards or downwards. And the other species of Heteronyms, as horse and black, are those which have a different name and definition from each other, and do not possess the same subject. But they are to be called different, not Heteronyms. And Polyonyms are those which have the same definition, but a different name, as, hanger, sword, scimitar. And Paronyms are those which are named from something different, as “manly” from “manliness.”

Equivocal terms have the same name, but not the same definition, as man—both the animal and the picture. Of Equivocal terms, some receive their Equivocal name fortuitously, as Ajax, the Locrian, and the Salaminian; and some from intention; and of these, some from resemblance, as man both the living and the painted; and some from analogy, as the foot of Mount Ida, and our foot, because they are beneath; some from action, as the foot of a vessel, by which the vessel sails, and our foot, by which we move. Equivocal terms are designated from the same and to the same; as the book and scalpel are called surgical, both from the surgeon who uses them and with reference to the surgical matter itself. 565

CHAPTER IX.—ON THE DIFFERENT KINDS OF CAUSE.

Of Causes, some are Procatarctic and some Synectic, some Co-operating, some Causes *sine quâ non.*

Those that afford the occasion of the origin of anything first, are Procatarctic; as beauty is the cause of love to the licentious; for when seen by them, it alone produces the amorous inclination, but not necessarily.

Causes are Synectic (which are also univocally perfect of themselves) whenever a cause is capable of producing the effect of itself, independently.

Now all the causes may be shown in order in the case of the learner. The father is the Procatarctic cause of learning, the teacher the Synectic, and the nature of the learner the cooperating cause, and time holds the relation of the Cause *sine quâ non.*

Now that is properly called a cause which is capable of effecting anything actively; since we say that steel is capable of cutting, not merely while cutting, but also while not cutting. Thus, then, the capability of causing (τὸ παρεκτικόν) signifies both; both that which is now acting, and that which is not yet acting, but which possesses the power of acting.

Some, then, say that causes are properties of bodies; and others of incorporeal substances; others say that the body is properly speaking cause, and that what is incorporeal is so only catachrestically, and a quasi-cause. Others, again, reverse matters, saying that corporeal substances are properly causes, and bodies are so improperly; as, for example, that cutting, which is an action, is incorporeal, and is the cause of cutting which is an action and incorporeal, and, in the case of bodies, of being cut,—as in the case of the sword and what is cut [by it].

The cause of things is predicated in a threefold manner. One, What the cause is, as the statuary; a second, Of what it is the cause of becoming, a statue; and a third, To what it is the cause, as, for example, the material: for he is the cause to the brass of becoming a statue. The being produced, and the being cut, which are causes to what they belong, being actions, are incorporeal.

According to which principle, causes belong to the class of predicates (κατηγορημάτων), or, as others say, of *dicta* (λεκτῶν) (for Cleanthes and Archedemus call predicates *dicta*); or rather, some causes will be assigned to the class of predicates, as that which is cut, whose case is to be cut; and some to that of axioms,—as, for example, that of a ship being made, whose case again is, that a ship is constructing. Now Aristotle denominates the name of such things as a house, a ship, burning, cutting, an appellative. But the case is allowed to be incorporeal. Therefore that sophism is solved thus: What you say passes through your mouth. Which is true. You name a house. Therefore a house passes through your mouth. Which is false. For we do not speak the house, which is a body, but the case, in which the house is, which is incorporeal.

And we say that the house-builder builds the house, in reference to that which is to be produced. So we say that the cloak is woven; for that which makes is the indication of the operation. That which makes is not the attribute of one, and the cause that of another, but of the same, both in the case of the cloak and of the house. For, in as far as one is the cause of anything being produced, in so far is he also the maker of it. Consequently, the cause, and that which makes, and that through which (δἰ ὅ), are the same. Now, if anything is "a cause" and "that which effects," it is certainly also "that through which." But if a thing is "that through which," it does not by any means follow that it is also "the cause." Many things, for instance, concur in one result, through which the end is reached; but all are not causes. For Medea would not have killed her children, had she not been enraged. Nor would she have been enraged, had she not been jealous. Nor would she have been this, if she had not loved. Nor would she have loved, had not Jason sailed to Colchi. Nor would this have taken place, had the Argo not been built. Nor would this have taken place, had not the timbers been cut from Pelion. For though in all these things there is the case of "that through which," they are not all "causes" of the murder of the children, but only Medea was the cause. Wherefore, that which does not hinder does not act. Wherefore, that which does not hinder is not a cause, but that which hinders is. For it is in acting and doing something that the cause is conceived.

Besides, what does not hinder is separated from what takes place; but the cause is related to the event. That, therefore, which does not hinder cannot be a cause. Wherefore, then, it is accomplished, because that which can hinder is not present. Causation is then predicated in four ways: The efficient cause, as the statuary; and the material, as the brass; and the form, as the character; and the end, as the honour of the Gymnasiarch.

The relation of the cause *sine quâ non* is held by the brass in reference to the production of the statue; and likewise it is a [true] cause. For everything without which the effect is incapable of being produced, is of necessity a cause; but a cause not absolutely. For the cause *sine quâ non* is not Synectic, but Co-operative. And everything that acts produces the effect, in conjunction with the aptitude of that which is acted on. For the cause disposes. But each 566 thing is affected according to its natural constitution; the aptitude being causative, and occupying the place of causes *sine quâ non*. Accordingly, the cause is inefficacious without the aptitude; and is not a cause, but a co-efficient. For all causation is conceived in action. Now the earth could not make itself, so that it could not be the cause of itself. And it were ridiculous to say that the fire was not the cause of the burning, but the logs,—or the sword of the cutting, but the flesh,—or the strength of the antagonist the cause of the athlete being vanquished, but his own weakness.

The Synectic cause does not require time. For the cautery produces pain at the instant of its application to the flesh. Of Procatarctic causes, some require time till the effect be produced, and others do not require it, as the case of fracture.

Are not these called independent of time, not by way of privation, but of diminution, as that which is sudden, not that which has taken place without time?

Every cause, apprehended by the mind as a cause, is occupied with something, and is conceived in relation to something; that is, some effect, as the sword for cutting; and to some object, as possessing an aptitude, as the fire to the wood. For it will not burn steel. The cause belongs to the things which have relation to something. For it is conceived in its relation to another thing. So that we apply our minds to the two, that we may conceive the cause as a cause.

The same relation holds with the creator, and maker, and father. A thing is not the cause of itself. Nor is one his own father. For so the first would become the second. Now the cause acts and affects. That which is produced by the cause is acted on and is affected. But the same thing taken by itself cannot both act and be affected, nor can one be son and father. And otherwise the cause precedes in being what is done by it, as the sword, the cutting. And the same thing cannot precede at the same instant as to matter, as it is a cause, and at the same time, also, be after and posterior as the effect of a cause.

Now *being* differs from *becoming*, as the cause from the effect, the father from the son. For the same thing cannot both *be* and *become* at the same instant; and consequently it is not the cause of itself. Things are not causes of one another, but causes to each other. For the splenetic affection preceding is not the cause of fever, but of the occurrence of fever; and the fever which precedes is not the cause of spleen, but of the affection increasing.

Thus also the virtues are causes to each other, because on account of their mutual correspondence they cannot be separated. And the stones in the arch are causes of its continuing in this category, but are not the causes of one another. And the teacher and the learner are to one another causes of progressing as respects the predicate.

And mutual and reciprocal causes are predicated, some of the same things, as the merchant and the retailer are causes of gain; and sometimes one of one thing and others of another, as the sword and the flesh; for the one is the cause to the flesh of being cut, and the flesh to the sword of cutting. [It is well said,] “An eye for an eye, life for life.” For he who has wounded another mortally, is the cause to him of death, or of the occurrence of death. But on being mortally wounded by him in turn, he has had him as a cause in turn, not in respect of being a cause to him, but in another respect. For he becomes the cause of death to him, not that it was death returned the mortal stroke, but the wounded man himself. So that he was the cause of one thing, and had another cause. And he who has done wrong becomes the cause to another, to him who has been wronged. But the law which enjoins punishment to be inflicted is the cause not of injury, but to the one of retribution, to the other of discipline. So that the things which are causes, are not causes to each other as causes.

It is still asked, if many things in conjunction become many causes of one thing. For the men who pull together are the causes of the ship being drawn down; but along with others, unless what is a joint cause be a cause.

Others say, if there are many causes, each by itself becomes the cause of one thing. For instance, the virtues, which are many, are causes of happiness, which is one; and of warmth and pain, similarly, the causes are many. Are not, then, the many virtues one in power, and the sources of warmth and of pain so, also? and does not the multitude of the virtues, being one in kind, become the cause of the one result, happiness?

But, in truth, Procatarctic causes are more than one both generically and specifically; as, for example, cold, weakness, fatigue, dyspepsia, drunkenness, generically, of any disease; and specifically, of fever. But Synectic causes are so, generically alone, and not also specifically.

For of pleasant odour, which is one thing genetically, there are many specific causes, as frankincense, rose, crocus, styrax, myrrh, ointment. For the rose has not the same kind of sweet fragrance as myrrh.

And the same thing becomes the cause of contrary effects; sometimes through the magnitude of the cause and its power, and sometimes in consequence of the susceptibility of that on which it acts. According to the nature of the force, the same string, according to its tension or relaxation, gives a shrill or deep sound. And honey is sweet to those who are well, and bitter to those who are in fever, according to the state of susceptibility of those who are affected. And one and the same wine inclines some to rage, and others to merriment. And the same sun melts wax and hardens clay. 567

Further, of causes, some are apparent; others are grasped by a process of reasoning; others are occult; others are inferred analogically.

And of causes that are occult, some are occult temporarily, being hidden at one time, and at another again seen clearly; and some are occult by nature, and capable of becoming at no time visible. And of those who are so by nature, some are capable of being apprehended; and these some would not call occult, being apprehended by analogy, through the medium of signs, as, for example, the symmetry of the passages of the senses, which are contemplated by reason. And some are not capable of being apprehended; which cannot in any mode fall under apprehension; which are by their very definition occult.

Now some are Procatarctic, some Synectic, some Joint-causes, some Co-operating causes. And there are some according to nature, some beyond nature. And there are some of disease and by accident, some of sensations, some of the greatness of these, some of times and of seasons.

Procatarctic causes being removed, the effect remains. But a Synectic cause is that, which being present, the effect remains, and being removed, the effect is removed.

The Synectic is also called by the synonymous expression “perfect in itself.” Since it is of itself sufficient to produce the effect.

And if the cause manifests an operation sufficient in itself, the co-operating cause indicates assistance and service along with the other. If, accordingly, it effects nothing, it will not be called even a co-operating cause; and if it does effect something, it is wholly the cause of this, that is, of what is produced by it. That is, then, a co-operating cause, which being present, the effect was produced—the visible visibly, and the occult invisibly.

The Joint-cause belongs also to the genus of causes, as a fellow-soldier is a soldier, and as a fellow-youth is a youth.

The Co-operating cause further aids the Synectic, in the way of intensifying what is produced by it. But the Joint-cause does not fall under the same notion. For a thing may be a Joint-cause, though it be not a Synectic cause. For the Joint-cause is conceived in conjunction with another, which is not capable of producing the effect by itself, being a cause along with a cause. And the Co-operating cause differs from the Joint-cause in this particular, that the Joint-cause produces the effect in that which by itself does not act. But the Co-operating cause, while effecting nothing by itself, yet by its accession to that which acts by itself, co-operates with it, in order to the production of the effect in the intensest degree. But especially is that which becomes co-operating from being Procatarctic, effective in intensifying the force of the cause.[2864]

[2864] [The book reaches no conclusion, and is evidently a fragment, merely. See Elucidation II.; also Kaye, p. 224.]

Elucidations.

I.

(Scripture, cap. i. p. 558.)

On the 18th of July, 1870, Pius the Ninth, by the bull *Pastor Æternus* proclaiming himself *infallible,* and defining that every Roman bishop from the times of the apostles were equally so, placed himself in conflict, not merely with Holy Scripture (which repeatedly proves the fallibility of St. Peter himself, when speaking apart from his fellow-apostles), but with the torrent of all antiquity. Yes, and with the great divines of his own communion, such as Bossuet; including divers pontiffs, and the Gallicans generally. But note, here, what St. Clement says of the Holy Scripture, and of the search after truth. Is it conceivable, that he knew of any living infallible oracle, when he wrote this book, never once hinting the existence of any such source of absolute gnostic perfection? A like ignorance of such an oracle characterizes Vincent of Lerins, the great expounder of the rule of faith as understood by the four great councils of antiquity.

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Clearly, Clement had never seen in Irenæus the meaning read into his words by the modern flatterers of the Roman See.[2865] The discovery of 1870 comes just eighteen centuries too late for practical purposes.

II.

(Of Book the Eighth, note 1, p. 567.)

In the place of this book, according to some mss., Photius found the tract τίς ὁ σωζόμενος πλούσιος; in other mss., a book beginning as this does. He accused the *Stromata* of unsound opinions; but, this censure not being supported by anything we possess, some imagine that the eighth book is lost, and that it is no great loss after all. A rash judgment as to its value; but possibly this, which is *called* the eighth book, is from the lost *Hypotyposes*. Kaye's suggestion is, that, as the seventh book closed with a promise of something quite fresh, we may discover it in this contribution towards forming his Gnostic, to further knowledge.

It should be regarded as of great importance, that Christianity appears as the friend of all knowledge, and of human culture, from the very start. To our author's versatile genius, much credit is due for the elements out of which Christian universities took their rise.

[2865] Vol. i. p. 415, and Elucidation I. p. 460, this series.

FRAGMENTS OF CLEMENS ALEXANDRINUS.

[TRANSLATED BY REV. WILLIAM WILSON, M.A.]

I.—FROM THE LATIN TRANSLATION OF CASSIODORUS.[2866]

I.—COMMENTS[2867] *ON THE FIRST EPISTLE OF PETER.*

Chap. i. 3. "Blessed be the God and Father of our Lord Jesus Christ, who by His great mercy hath regenerated us." For if God generated us of matter, He afterwards, by progress in life, regenerated us.

"The Father of our Lord, by the resurrection of Jesus Christ:" who, according to your faith, rises again in us; as, on the other hand, He dies in us, through the operation of our unbelief. For He said again, that the soul never returns a second time to the body in this life; and that which has become angelic does not become unrighteous or evil, so as not to have the opportunity of again sinning by the assumption of flesh; but that in the resurrection the soul[2868] returns to the body, and both are joined to one another according to their peculiar nature, adapting themselves, through the composition of each, by a kind of congruity like[2869] a building of stones.

[2866] [M. AURELIUS CASSIODORUS (WHOSE NAME IS ALSO SENATOR) WAS AN AUTHOR AND PUBLIC MAN OF THE SIXTH CENTURY, AND A VERY VOLUMINOUS WRITER. HE WOULD SHINE WITH A GREATER LUSTRE WERE HE NOT SO NEARLY LOST IN THE BRIGHTER LIGHT OF BOËTHIUS, HIS ILLUSTRIOUS CONTEMPORARY. AFTER THE DEATH OF HIS PATRON, THEODORIC, HE CONTINUED FOR A TIME IN THE PUBLIC SERVICE, AND IN HIGH POSITIONS, BUT, AT SEVENTY YEARS OF AGE, BEGAN ANOTHER CAREER, AND FOR TWENTY YEARS DEVOTED HIMSELF TO LETTERS AND THE PRACTICE OF PIETY IN A MONASTERY WHICH HE ESTABLISHED IN THE NEOPOLITAN KINGDOM, NEAR HIS NATIVE SQUILLACE. DIED ABOUT A.D. 560.]

[2867] COMMENTS, I.E., *ADUMBRATIONES.* CASSIODORUS SAYS THAT HE HAD IN HIS TRANSLATION CORRECTED WHAT HE CONSIDERED ERRONEOUS IN THE ORIGINAL. SO FELL STATES: AND HE IS ALSO INCLINED TO BELIEVE THAT THESE FRAGMENTS ARE FROM CLEMENT'S LOST WORK, THE ʽΥΠΟΤΥΠΏΣΕΙΣ, OF WHICH HE BELIEVES *THE ADUMBRATIONES* OF CASSIODORUS TO BE A TRANSLATION.

[2868] "Utramque" is the reading, which is plainly corrupt. We have conjectured "animam." The rest of the sentence is so ungrammatical and impracticable as it stands, that it is only by taking considerable liberties with it that it is translateable at all.

[2869] The text here has *like a drag-net or (sicut sagena vel)*, which we have omitted, being utterly incapable of divining any conceivable resemblance or analogy which a drag-net can afford for the re-union of the soul and body. "Sagena" is either a blunder for something else which we cannot conjecture, or the sentence is here, as elsewhere, mutilated. But it is possible that it may have been the union of the blessed to each other, and their conjunction with one another according to their affinities, which was the point handled in the original sentences, Besides, Peter says,[2870] "Ye also, as living stones, are built up a spiritual house;" meaning the place of the angelic abode, guarded in heaven[2871]. "For you," he says, "who are kept by the power of God, by faith and contemplation, to receive the end of your faith, the salvation of your souls."

Hence it appears that the soul is not naturally immortal; but is made immortal by the grace of God, through faith and righteousness, and by knowledge. "Of which salvation," he says,[2872] "the prophets have inquired and searched diligently," and what follows. It is declared by this that the prophets spake with wisdom, and that the Spirit of Christ was in them, according to the possession of Christ, and in subjection to Christ. For God works through archangels and kindred angels, who are called spirits of Christ.

"Which are now," he says,[2873] "reported unto you by them that have preached the Gospel unto you." The old things which were done by the prophets and escape the observation of most, are now revealed to you by the evangelists. "For to you," he says,[2874] "they are manifested by the Holy Ghost, who was sent;" that is the Paraclete, of whom the Lord said, "If I go not away, He will not come."[2875] "Unto whom,"[2876] it is said, "the angels desire to look;" not the apostate angels, as most suspect, but, what is a divine truth, angels who desire to obtain the advantage of that perfection.

"By precious blood," he says,[2877] "as of a lamb without blemish and without spot." Here he touches on the ancient Levitical and sacerdotal celebrations; but means a soul pure through righteousness which is offered to God.

"Verily foreknown before the foundation of the world."[2878] Inasmuch as He was foreknown before every creature, because He was Christ. "But manifested in the last times" by

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of which we have only these obscure and confusing remains. [A very good conjecture, on the strength of which the text might have been let as it stood.]

[2870] Chap. ii. 5.

[2871] "Cœli," plainly a mistake for "cœlo" or "cœlis." There is apparently a *hiatus* here. "The angelic abode, guarded in heaven," most probably is the explanation of "an inheritance incorruptible and undefiled, reserved in heaven."

[2872] Ver. 10.

[2873] Ver. 12.

[2874] *Ibid.*

[2875] John xvi. 7.

[2876] *Ibid.*

[2877] Ver. 19.

[2878] Ver. 20.

the generation of a body. “Being born again, not of corruptible seed.”[2879] The soul, then, which is produced along with the body is corruptible, as some think.

“But the word of the Lord,” he says,[2880] “endureth for ever:” as well prophecy as divine doctrine.

“But ye are a chosen generation, a royal priesthood.”[2881] That we are a chosen race by the election of God is abundantly clear. He says royal, because we are called to sovereignty and belong to Christ; and priesthood on account of the oblation which is made by prayers and instructions, by which are gained the souls which are offered to God.

“Who, when He was reviled,” he says,[2882] “reviled not; when He suffered, threatened not.” The Lord acted so in His goodness and patience. “But committed Himself to him that judged Him unrighteously:”[2883] whether Himself, so that, regarding Himself in this way, there is a transposition.[2884] He indeed gave Himself up to those who judged according to an unjust law; because He was unserviceable to them, inasmuch as He was righteous: or, He committed to God those who judged unrighteously, and without cause insisted on His death, so that they might be instructed by suffering punishment.

“For he that will love life, and see good days;”[2885] that is, who wishes to become eternal and immortal. And He calls the Lord life, and the days good, that is holy.

“For the eyes of the Lord,” he says, “are upon the righteous, and His ears on their prayers:” he means the manifold inspection of the Holy Spirit. “The face of the Lord is on them that do evil;”[2886] that is, whether judgment, or vengeance, or manifestation.

“But sanctify the Lord Christ,” he says, “in your hearts.”[2887] For so you have in the Lord’s prayer, “Hallowed be Thy name.”[2888]

“For Christ,” he says,[2889] “hath once suffered for our sins, the just for the unjust, that he might present[2890] us to God; being put to death in the flesh, but quickened in the spirit.” He says these things, reducing them to their faith. That is, He became alive in our spirits.

[2879] Ver. 23.

[2880] Ver. 25.

[2881] Chap. ii. 9.

[2882] Ver. 23.

[2883] Sic.

[2884] Hyperbation.

[2885] Chap. iii. 10.

[2886] Ver. 12.

[2887] Ver. 15.

[2888] Matt. vi. 9.

[2889] Ver. 18.

[2890] *Offerret.*

"Coming," he says,[2891] "He preached to those who were once unbelieving." They saw not His form, but they heard His voice.

"When the long-suffering of God"[2892] holds out. God is so good, as to work the result by the teaching of salvation.

"By the resurrection," it is said,[2893] "of Jesus Christ:" that, namely, which is effected in us by faith.

"Angels being subjected to Him,"[2894] which are the first order; and "principalities" being subject, who are of the second order; and "powers" being also subject, which are said to belong to the third order.

"Who shall give account," he says,[2895] "to Him who is ready to judge the quick and the dead."

These are trained through previous judgments.[2896] Therefore he adds, "For this cause was the Gospel preached also to the dead"—to us, namely, who were at one time unbelievers. "That they might be judged according to men," he says,[2897] "in the flesh, but live according to God in the spirit." Because, that is, they have fallen away from faith; whilst they are still in the flesh they are judged according to preceding judgments, that they might repent. Accordingly, he also adds, saying, "That they might live according to God in the spirit." So Paul also; for he, too, states something of this nature when he says, "Whom I have delivered to Satan, that he might live in the spirit;"[2898] that is, "as good stewards of the manifold grace of God." Similarly also Paul says, "Variously, and in many ways, God of old spake to our fathers."[2899]

"Rejoice," it is said,[2900] "that ye are partakers in the sufferings of Christ:" that is, if ye are righteous, ye suffer for righteousness' sake, as Christ suffered for righteousness. "Happy are ye, for the Spirit of God, who is the Spirit of His glory and virtue, resteth on you." This possessive "His" signifies also an an angelic spirit: inasmuch as the glory of God those are, through whom, according to faith and righteousness, He is glorified, to honourable glory, according to the advancement of the saints who are brought in. "The Spirit of God on us," may be thus understood; that is, who through faith comes on the soul, like a gracefulness of mind and beauty of soul.

[2891] Ver. 20.

[2892] *Ibid.*

[2893] Ver. 21.

[2894] Ver. 22.

[2895] Chap. iv. 5.

[2896] Ver. 6.

[2897] *Ibid.*

[2898] 1 Cor. v. 5.

[2899] Heb. i. 1.

[2900] Ver. 13.

“Since,” it is said,[2901] “it is time for judgment beginning at the house of God.” For judgment will overtake these in the appointed persecutions.

“But the God of all grace,” he says.[2902] “Of all grace,” he says, because He is good, and the giver of all good things.

“Marcus, my son, saluteth you.”[2903] Mark, the follower of Peter, while Peter publicly preached the Gospel at Rome before some of Cæsar’s equites, and adduced many testimonies to Christ, in order that thereby they might be able to commit to memory what was spoken, of what was spoken by Peter, wrote entirely what is called the Gospel according to Mark. As Luke also may be recognised[2904] by the style, both to have composed the Acts of the Apostles, and to have translated Paul’s Epistle to the Hebrews.

II.—COMMENTS ON THE EPISTLE OF JUDE.

Jude, who wrote the Catholic Epistle, the brother of the sons of Joseph, and very religious, whilst knowing the near relationship of the Lord, yet did not say that he himself was His brother. But what said he?[2905] “Jude, a servant of Jesus Christ,”—of Him as Lord; but “the brother of James.” For this is true; he was His brother, (the son)[2906] of Joseph. “For[2907] certain men have entered unawares, ungodly men, who had been of old ordained and predestined to the judgment of our God;” not that they might become impious, but that, being now impious, they were ordained to judgment. “For the Lord God,” he says,[2908] “who once delivered a people out of Egypt, afterward destroyed them that believed not;” that is, that He might train them through punishment. For they were indeed punished, and they perished on account of those that are saved, until they turn to the Lord. “But the angels,” he says,[2909] “that kept not their own pre-eminence,” that, namely, which they received through advancement, “but left their own habitation,” meaning, that is, the heaven and the stars, became, and are called apostates. “He hath reserved these to the judgment of the great day, in chains, under darkness.” He means the place near the earth,[2910] that is, the dark air. Now he called

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[2901] Ver. 17.

[2902] Chap. v. 10.

[2903] Ver. 13.

[2904] The reading is “agnosceret.” To yield any sense it must have been “agnoscatur” or “agnosceretur.”

[2905] Ver. 1.

[2906] “Son” supplied.

[2907] Ver. 4.

[2908] Ver. 5.

[2909] Ver. 6.

[2910] Terris.

"chains" the loss of the honour in which they had stood, and the lust of feeble things; since, bound by their own lust, they cannot be converted. "As Sodom and Gomorrha," he says.[2911] … By which the Lord signifies that pardon had been granted;[2912] and that on being disciplined they had repented. "Similarly[2913] to the same," he says,[2914] "also those dreamers,"—that is, who dream in their imagination lusts and wicked desires, regarding as good not that which is truly good, and superior to all good,—"defile the flesh, despise dominion, and speak evil of majesty," that is, the only Lord,[2915] who is truly our Lord, Jesus Christ, and alone worthy of praise. They "speak evil of majesty," that is, of the angels.

"When Michael, the archangel,[2916] disputing with the devil, debated about the body of Moses." Here he confirms the assumption of Moses. He is here called Michael, who through an angel near to us debated with the devil.

"But these," he says,[2917] "speak evil of those things which they know not; but what they know naturally, as brute beasts, in these things they corrupt themselves." He means that they eat, and drink, and indulge in uncleanness, and says that they do other things that are common to them with animals, devoid of reason.

"Woe unto them!" he says,[2918] "for they have gone in the way of Cain." For so also we lie under Adam's sin through similarity of sin. "Clouds," he says,[2919] "without water; who do not possess in themselves the divine and fruitful word." Wherefore, he says, "men of this kind are carried about both by winds and violent blasts."[2920] "Trees," he says, "of autumn, without fruit,"—unbelievers, that is, who bear no fruit of fidelity. "Twice dead," he says: once, namely, when they sinned by transgressing, and a second time when delivered up to punishment, according to the predestined judgments of God; inasmuch as it is to be reckoned death, even when each one does not forthwith deserve the inheritance. "Waves," he says,[2921] "of a raging sea." By these words he signifies the life of the Gentiles, whose end is abominable ambition.[2922] "Wandering stars,"—that is, he means those who err and are apostates are of that kind of stars which fell from the seats of the angels—"to whom," for their apostasy, "the blackness of darkness is reserved for ever. Enoch also, the seventh from Adam," he says,[2923] "prophesied of these." In these words he verities the prophecy.

[2911] Ver. 7.

[2912] "Quibus significat Dominus remissius esse," the reading here, defies translation and emendation. We suppose a hiatus here, and change "remissius" into "remissum" to get the above sense. The statement cannot apply to Sodom and Gomorrha.

[2913] Similiter iisdem.

[2914] Ver. 8.

[2915] Dominus—Dominium, referring to the clause "despise dominion." [Jude 8.]

[2916] Ver. 9.

[2917] Ver. 10

[2918] Ver. 11.

[2919] Ver. 12.

[2920] Spiritibus.

[2921] Ver. 13.

"Those," he says,[2924] "separating" the faithful from the unfaithful, be convicted according to their own unbelief. And again those separating from the flesh.[2925] He says, "Animal[2926] not having the spirit;" that is, the spirit which is by faith, which supervenes through the practice of righteousness.

"But ye, beloved," he says,[2927] "building up yourselves on your most holy faith, in the Holy Spirit." "But some," he says,[2928] "save, plucking them from the fire;"[2929] "but of some have compassion in fear," that is, teach those who fall into the fire to free themselves. "Hating," he says,[2930] "that spotted garment, which is carnal:" that of the soul, namely; the spotted garment is a spirit polluternal lusts.[2931]

"Now to Him," he says,[2932] "who is able to keep you without stumbling, and present you faultless before the presence of His glory in joy." In the presence of His glory: he means in the presence of the angels, to be presented faultless, having become angels.[2933] When Daniel speaks of the people and comes into the presence of the Lord, he does not say this, because he saw God: for it is impossible that any one whose heart is not pure should see God; but he says this, that everything that the people did was in the sight of God, and was manifest to Him; that is, that nothing is hid from the Lord.

Now, in the Gospel according to Mark, the Lord being interrogated by the chief of the priests if He was the Christ, the Son of the blessed God, answering, said, "I am;[2934] and ye shall see the Son of man sitting at the right hand of power."[2935] But powers[2936] mean the holy angels. Further, when He says "at the right hand of God," He means the self-same [beings], by reason of the equality and likeness of the angelic and holy powers, which are called by the name of God. He says, therefore, that He sits at the right hand; that is, that He rests in pre-eminent honour. In the other Gospels, however, He is said not to have replied to the high priest, on his asking if He was the Son of God. But what said He? "You say."[2937] Answering sufficiently well. For had He said, It is as you understand, he would have said what was not true, not confessing Himself to be the Son of God; [for] they did not entertain this opinion of Him; but by saying "You say,"[2938] He spake truly. For what they had no knowledge of, but expressed in words, that he confessed to be true.

[2922] The reading is "agnosceret." To yield any sense it myst have been "agnoscatur" or "agnosceretur."

[2923] Ver. 14.

[2924] Ver. 19.

[2925] "Discernentes a carnibus,"—a sentence which has got either displaced or corrupted, or both.

[2926] Animales.

[2927] Ver. 20

[2928] Ver. 22.

[2929] Ver. 23.

[2930] Ver. 23.

[2931] By a slight change of punctuation, and by substituting "maculata" for "macula," we get the sense as above. Animæ videlicet tunica macula est" is the reading of the text.

[2932] Ver. 24.

[2933] We have here with some hesitation altered the punctuation. In the text, "To be presented" begins a new sentence.

[2934] Mark xiv. 62. There is blundering here as to the differences between the evangelists' accounts, as a comparison of them shows.

III.—COMMENTS ON THE FIRST EPISTLE OF JOHN.

Chap. i. 1. "That which was from the beginning; which we have seen with our eyes; which we have heard."

Following the Gospel according to John, and in accordance with it, this Epistle also contains the spiritual principle.

What therefore he says, "from the beginning," the Presbyter explained to this effect, that the beginning of generation is not separated from the beginning of the Creator. For when he says, "That which was from the beginning," he touches upon the generation without beginning of the Son, who is co-existent with the Father. There was; then, a Word importing an unbeginning eternity; as also the Word itself, that is, the Son of God, who being, by equality of substance, one with the Father, is eternal and uncreate. That He was always the Word, is signified by saying, "In the beginning was the Word." But by the expression, "we have seen with our eyes," he signifies the Lord's presence in the flesh, "and our hands have handled," he says, "of the Word of life." He means not only His flesh, but the virtues of the Son, like the sunbeam which penetrates to the lowest places,—this sunbeam coming in the flesh became palpable to the disciples. It is accordingly related in traditions, that John, touching the outward body itself, sent his hand deep down into it, and that the solidity of the flesh offered no obstacle, but gave way to the hand of the disciple.

"And our hands have handled of the Word of life;" that is, He who came in the flesh became capable of being touched. As also,

Ver. 2. "The life was manifested." For in the Gospel he thus speaks: "And what was made, in Him was life, and the life was the light of men."[2939]

[2935] Virtutis.

[2936] Virtutes.

[2937] Matt. xxvi. 64: "Thou has said: nevertheless, I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

[2938] i.e., It is as you say.

[2939] John i. 3, 4.

"And we show unto you that eternal life, which was with the Father, and was manifested unto you."

He signifies by the appellation of Father, that the Son also existed always, without beginning.

Ver. 5. "For God," he says, "is light."

He does not express the divine essence, but wishing to declare the majesty of God, he has applied to the Divinity what is best and most excellent in the view of men. Thus also Paul, when he speaks of "light inaccessible."[2940] But John himself also in this same Epistle says, "God is love:"[2941] pointing out the excellences of God, that He is kind and merciful; and because He is light, makes men righteous, according to the advancement of the soul, through charity. God, then, who is ineffable in respect of His substance, is light.

"And in Him is no darkness at all,"—that is, no passion, no keeping up of evil respecting any one, [He] destroys no one, but gives salvation to all. Light moreover signifies, either the precepts of the Law, or faith, or doctrine. Darkness is the opposite of these things. Not as if there were another way; since there is only one way according to the divine precepts. For the work of God is unity. Duality and all else that exists, except unity, arises from perversity of life.

Ver. 7. "And the blood of Jesus Christ His Son," he says, "cleanses us." For the doctrine of the Lord, which is very powerful, is called His blood.

Ver. 10. "If we say that we have not sinned, we make Him a liar, and His word is not in us." His doctrine, that is, or word is truth.

Chap. ii. 1. "And if any man sin," he says, "we have an advocate[2942] with the Father, Jesus Christ." For so the Lord is an advocate with the Father for us. So also is there, an advocate, whom, after His assumption, He vouchsafed to send. For these primitive and first-created virtues are unchangeable as to substance, and along with subordinate angels and archangels, whose names they share, effect divine operations. Thus also Moses names the virtue of the angel Michael, by an angel near to himself and of lowest grade. The like also we find in the holy prophets; but to Moses an angel appeared near and at hand. Moses heard him and spoke to him manifestly, face to face. On the other prophets, through the agency of angels, an impression was made, as of beings hearing and seeing.

On this account also, they alone heard, and they alone saw; as also is seen in the case of Samuel.[2943] Elisæus also alone heard the voice by which he was called.[2944] If the voice had been open and common, it would have been heard by all. In this instance it was heard by him alone in whom the impression made by the angel worked.

[2940] 1 Tim. vi. 16.

[2941] 1 John iv. 16.

[2942] Consolatorem.

[2943] 1 Sam. iii. 3, 4.

[2944] 1 Kings xix.

Ver. 2. "And not only for our sins,"—that is for those of the faithful,—is the Lord the propitiator, does he say, "but also for the whole world." He, indeed, saves all; but some [He saves], converting them by punishments; others, however, who follow voluntarily [He saves] with dignity of honour; so "that every knee should bow to Him, of things in heaven, and things on earth, and things under the earth;"[2945] that is, angels, men, and souls that before His advent have departed from this temporal life.

Ver. 3. "And by this we know that we know Him, if we keep His commandments." For the Gnostic[2946] [he who knows] also does the Works which pertain to the province of virtue. But he who performs the works is not necessarily also a Gnostic. For a man may be a doer of right works, and yet not a knower of the mysteries of science. Finally, knowing that some works are performed from fear of punishment, and some on account of the promise of reward, he shows the perfection of the man gifted with knowledge, who fulfils his works by love. Further, he adds, and says:—

Ver. 5. "But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him,"—by faith and love.

Ver. 7. "I write no new commandment unto you, but an old commandment, which ye had from the beginning,"—through the Law, that is, and the prophets; where it is said, God is one. Accordingly, also, he infers, "For the old commandment is the word which ye have heard."

Again, however, he says:—

Ver. 8. "This is the commandment; for the darkness" of perversion, that is, "has passed away, and, lo, the true light hath already shone,"—that is, through faith, through knowledge, through the Covenant working in men, through prepared judgments.

Ver. 9. "He that saith he is in the light,"—in the light, he means in the truth,—"and hateth," he says, "his brother." By his brother, he means not only his neighbour, but also the Lord. For unbelievers hate Him and do not keep His commandments. Therefore also he infers:—

Ver. 10. "He that loveth his brother abideth in the light; and there is none occasion of stumbling in him."

Vers. 12–14. He then indicates the stages of advancement and progress of souls that are still located in the flesh; and calls those whose sins have been forgiven, for the Lord's name's sake, "little children," for many believe on account of the name only. He styles "fathers" the perfect, "who have known what was from the beginning," and received with understanding,—the Son, that is, of whom he said above, "that which was from the beginning."

[2945] Phil. ii. 10.

[2946] "Intellector" in Latin translation. [See p. 607, footnote.]

"I write," says he, "to you, young men, because ye have overcome the wicked one." Young man strong in despising pleasures. "The wicked one" points out the eminence of the devil. "The children," moreover, know the Father; having fled from idols and gathered together to the one God.

Ver. 15. "For the world," he says, "is in the wicked one." Is not the world, and all that is in the world, called God's creation and very good? Yes. But,

Ver. 16. "The lust of the flesh, the lust of the eyes, and the ambition of the world," which arise from the perversion of life, "are not of the Father, but of the world," and of you.

Ver. 17. "Therefore also the world shall pass away, and the lust thereof; but he that doeth the will of God" and His commandments "abideth for ever."

Ver. 19. "They went out from us; but they were not of us"—neither the apostate angels, nor men falling away;—"but that they may be manifested that they are not of us." With sufficient clearness he distinguishes the class of the elect and that of the lost, and that which remaining in faith "has an unction from the Holy One," which comes through faith. He that abideth not in faith.

Ver. 22. "A liar" and "an antichrist, who denieth that Jesus is the Christ." For Jesus, Saviour and Redeemer, is also Christ the King.

Ver. 23. "He who denies the Son," by ignoring Him, "has not the Father, nor does he know Him." But he who knoweth the Son and the Father, knows according to knowledge, and when the Lord shall be manifested at His second advent, shall have confidence and not be confounded. Which confusion is heavy punishment.

Ver. 29. "Every one," he says, "who doeth righteousness is born of God;" being regenerated, that is, according to faith.

Chap. iii. 1. "For the world knoweth us not, as it knew Him not." He means by the world those who live a worldly life in pleasures.

Ver. 2. "Beloved," says he, "now are we the sons of God," not by natural affection, but because we have God as our Father. For it is the greater love that, seeing we have no relationship to God, He nevertheless loves us and calls us His sons. "And it hath not yet appeared what we shall be;" that is, to what kind of glory we shall attain. "For if He shall be manifested,"—that is, if we are made perfect,—"we shall be like Him," as reposing and justified, pure in virtue, "so that we may see Him" (His countenance) "as He is," by comprehension.

Ver. 8. "He that doeth unrighteousness is of the devil," that is, of the devil as his father, following and choosing the same things. "The devil sinneth from the beginning," he says. From the beginning from which he began to sin, incorrigibly persevering in sinning.

Ver. 9. He says, "Whosoever is born of God does not commit sin, for His seed remaineth in him;" that is, His word in him who is born again through faith.

Ver. 10. “Thus we know the children of God, as likewise the children of the devil,” who choose things like the devil; for so also they are said to be of the wicked one.

Ver. 15. “Every one who hateth his brother is a murderer.” For in him through unbelief Christ dies. Rightly, therefore, he continues, “And ye know that no murderer and unbeliever hath eternal life abiding in him.” For the living Christ[2947] abides in the believing soul.

Ver. 16. “For He Himself laid down His life for us;” that is, for those who believe; that is, for the apostles. If then He laid down His life for the apostles, he means His apostles themselves: us if he said, We, I say, the apostles, for whom He laid down His life, “ought to lay down our lives for the brethren;” for the salvation of their neighbours was the glory of the apostles.

Ver. 20. He says, “For God is greater than our heart;” that is, the virtue of God [is greater] than conscience, which will follow the soul. Wherefore he continues, and says, “and knoweth all things.”

Ver. 21. “Beloved, if our heart condemn us not, it will have confidence before God.”

Ver. 24. “And hereby we know that He dwelleth in us by His Spirit, which He hath given us;” that is, by superintendence and foresight of future events.

Chap. iv. 18. He says, “Perfect love casteth out fear.” For the perfection of a believing man is love.

Chap. v. 6. He says, “This is He who came by water and blood;” and again,—

Ver. 8. “For there are three that bear witness, the spirit,” which is life, “and the water,” which is regeneration and faith, “and the blood,” which is knowledge; “and these three are one.” For in the Saviour are those saving virtues, and life itself exists in His own Son.

Ver. 14. “And this is the confidence which we have towards Him, that if we ask anything according to His will, He will hear us.” He does not say absolutely what we shall ask, but what we ought to ask.

Ver. 19. “And the whole word lieth in the wicked one;” not the creation, but worldly men, and those who live according to their lusts.

Ver. 20. “And the Son of God hath come and given us understanding,” which comes to us, that is, by faith, and is also called the Holy Spirit.

IV.—COMMENTS ON THE SECOND EPISTLE OF JOHN.

The second Epistle of John, which is written to Virgins, is very simple. It was written to a Babylonian lady, by name Electa, and indicates the election of the holy Church. He establishes in this Epistle that the following out of the faith is not without charity, and so that no one divide Jesus Christ; but only to believe that Jesus Christ has come in the flesh. For he who has the Son by apprehension in his intellect knows also the Father, and grasps with his mind intelligibly the greatness of His power working without beginning of time. 57

[2947] The text reads “Christi,” which yields no suitable sense, and or which we have substituted “Christus.”

Ver. 10. He says, “If any come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.” He forbids us to salute such, and to receive them to our hospitality. For this is not harsh in the case of a man of this sort. But he admonishes them neither to confer nor dispute with such as are not able to handle divine things with intelligence, lest through them they be seduced from the doctrine of truth, influenced by plausible reasons. Now, I think that we are not even to pray with such, because in the prayer which is made at home, after rising from prayer, the salutation of joy is also the token of peace.

II.—NICETAS[2948] BISHOP OF HERACLEA.

FROM HIS CATENA.

I.—JOB I. 21.

But Job’s words may be more elegantly understood of evil and sin thus: “Naked” was formed from the earth at the beginning, as if from a “mother’s womb: naked to the earth shall I also depart;” naked,[2949] not of possessions, for that were a trivial and common thing, but of evil and sin, and of the unsightly shape which follows those who have led bad lives. Obviously, all of us human beings are born naked, and again are buried naked, swathed only in grave-clothes. For God hath provided for us another life, and made the present life the way for the course which leads to it; appointing the supplies derived from what we possess merely as provisions for the way; and on our quitting this way, the wealth, consisting of the things which we possessed, journeys no farther with us. For not a single thing that we possess is properly our own: of one possession alone, that is godliness, are we properly owners. Of this, death, when it overtakes us, will not rob us; but from all else it will eject us, though against our will. For it is for the support of life that we all have received what we possess; and after enjoying merely the use of it, each one departs, obtaining from life a brief remembrance. For this is the end of all prosperity; this is the conclusion of the good things of this life. Well, then, does the infant, on opening its eyes, after issuing from the womb, immediately begin with crying, not with laughter. For it weeps, as if bewailing life, at whose hands from the outset it tastes of deadly gifts. For immediately on being born its hands and feet are swaddled; and swathed in bonds it takes the breast. O introduction to life, precursor of death! The child has but just entered on life, and straightway there is put upon it the raiment of the dead: for nature reminds those that are born of their end. Wherefore also the child, on being born, wails, as if crying plaintively to its mother. Why, O mother, didst thou bring me forth to this life, in which prolongation of life is progress to death? Why hast thou brought me into this troubled world, in which, on being born, swaddling bands are my first experience? Why hast thou delivered me to such a life as this, in which both a pitiable youth wastes away before old age, and old age is shunned as under the doom of death? Dreadful, O mother, is the course of life, which has death as the goal of the runner. Bitter is the road of life we travel, with the grave as the wayfarer's inn. Perilous the sea of life we sail; for it has Hades as a pirate to attack us. Man alone is born in all respects naked, without a weapon or clothing born with him; not as being inferior to the other animals, but that nakedness and your bringing nothing with you may produce thought; and that thought may bring out dexterity, expel sloth, introduce the arts for the supply of our needs, and beget variety of contrivances. For, naked, man is full of contrivances, being pricked on by his necessity, as by a goad, how to escape rains, how to elude cold, how to fence off blows, how to till the earth, how to terrify wild beasts, how to subdue the more powerful of them. Wetted with rain, he contrived a roof; having suffered from cold, he invented clothing; being struck, he constructed a breastplate; bleeding his hands with the thorns in tilling the ground, he availed himself of the help of tools; in his naked state liable to become a prey to wild beasts, he discovered from his fear an art which frightened what frightened him. Nakedness begat one accomplishment after another; so that even his nakedness was a gift and a master-favour. Accordingly, Job also being made naked of wealth, possessions, of the blessing of children, of a numerous offspring, and having lost everything in a short time, uttered this grateful exclamation: "Naked came I out of the womb, naked also shall I depart thither;"—to God, that is, and to that blessed lot and rest.

[2948] [HIS *CATENA* ON JOB WAS EDITED BY PATRICK YOUNG, LONDON, 1637.]

[2949] This down to “lives” is quoted in *Strom.*, book iv. ch. xxv. p. 439, *supra*.

II.—FROM THE SAME.

Job v. 7. Calmness is a thing which, of all other things, is most to be prized. As an example of this, the word proposes to us the blessed Job. For it is said of him, "What man is like Job, who drinketh up scorning like water?" For truly enviable, and, in my judgment, worthy of all admiration, a man is, if he has attained to such a degree of long-suffering as to be able with ease to grapple with the pain, truly keen, and not easily conquered by everybody, which arises from being wronged. 578

III.—FROM NICETAS' CATENA ON MATTHEW.

Matt. v. 42. Alms are to be given, but with judgment, and to the deserving, that we may obtain a recompense from the Most High. But woe to those who have and who take under false pretences, or who are able to help themselves and want to take from others. For he who has, and, to carry out false pretences or out of laziness, takes, shall be condemned.

IV.—FROM THE SAME.

Matt. xiii. 31. The word which proclaims the kingdom of heaven is sharp and pungent as mustard, and represses bile, that is, anger, and checks inflammation, that is, pride; and from this word the soul's true health and eternal soundness[2950] flow. To such increased size did the growth of the word come, that the tree which sprang from it (that is the Church of Christ established over the whole earth) filled the world, so that the fowls of the air—that is, divine angels and lofty souls—dwelt in its branches.

[2950] εὐκρασία

V.—FROM THE SAME.

Matt. xiii. 46. A pearl, and that pellucid and of purest ray, is Jesus, whom of the lightning flash of Divinity the Virgin bore. For as the pearl, produced in flesh and the oyster-shell and moisture, appears to be a body moist and transparent, full of light and spirit; so also God the Word, incarnate, is intellectual light,[2951] sending His rays, through a body luminous and moist.

III.—FROM THE CATENA ON LUKE, EDITED BY CORDERIUS.

Luke iii. 22. God here assumed the "likeness" not of a man, but "of a dove," because He wished, by a new apparition of the Spirit in the likeness of a dove, to declare His simplicity and majesty.

Luke xvi. 17. Perhaps by the iota and tittle His righteousness cries, "If ye come right unto Me, I will also come right to you; but if crooked, I also will come crooked, saith the Lord of hosts;" intimating that the ways of sinners are intricate and crooked. For the way right and agreeable to nature which is intimated by the iota of Jesus, is His goodness, which constantly directs those who believe from hearing. "There shall not, therefore, pass from the law one iota or one tittle," neither from the right and good the mutual promises, nor from the crooked and unjust the punishment assigned to them. "For the Lord doeth good to the good, but those who turn aside into crooked ways God will lead with the workers of iniquity."[2952]

IV.—FROM THE BOOKS OF THE HYPOTYPOSES.

ŒCUMENIUS FROM BOOK III. ON 1 COR. XI. 10.

"Because of the angels." By the angels he means righteous and virtuous men. Let her be veiled then, that she may not lead them to stumble into fornication. For the real angels in heaven see her though veiled.

THE SAME, BOOK IV. ON 2 COR. V. 16.

"And if we have known Christ after the flesh." As "after the flesh" in our case is being in the midst of sins, and being out of them is "not after the flesh;" so also "after the flesh" in the case of Christ was His subjection to natural affections, and His not being subject to them is to be "not after the flesh." But, he says, as He was released, so also are we.

[2951] Φωτός here has probably taken the place of φωτεινοῦ. [This passage is in the *Stromata;* and also a similar figure, p. 347, this series.]

[2952] Ps. cxxv. 4, 5.

THE SAME, BOOK IV. ON 2 COR. VI. 11.

"Our heart is enlarged," to teach you all things. But ye are straitened in your own bowels, that is, in love to God, in which ye ought to love me.

THE SAME, BOOK V. ON GAL. V. 24.

"And they that are Christ's [have crucified] the flesh." And why mention one aspect of virtue after another? For there are some who have crucified themselves as far as the passions are concerned, and the passions as far as respects themselves. According to this interpretation the "and" is not superfluous. "And they that are Christ's"—that is, striving after Him—"have crucified their own flesh."

MOSCHUS: SPIRITUAL MEADOW, BOOK V. CHAP. 176.

Yes, truly, the apostles were baptised, as Clement the Stromatist relates in the fifth book of the Hypotyposes. For, in explaining the apostolic statement, "I thank God that I baptised none of you," he says, Christ is said to have baptised Peter alone, and Peter Andrew, and Andrew John, and they James and the rest.[2953]

EUSEBIUS: ECCLESIASTICAL HISTORY, BOOK VI. II. 1.

Now Clement, writing in the sixth book of the Hypotyposes, makes this statement. For he says that Peter and James and John, after the Saviour's ascension, though pre-eminently honoured by the Lord, did not contend for glory, but made James the Just, bishop of Jerusalem.

EUSEBIUS: ECCLESIASTICAL HISTORY, II. 15.

So, then, through the visit of the divine word to them, the power of Simon was extinguished, and immediately was destroyed along with the man himself. And such a ray of godliness shone forth on the minds of Peter's hearers, that they were not satisfied with the once hearing or with the unwritten teaching of the divine proclamation, but with all manner of entreaties importuned Mark, to whom the Gospel is ascribed, he being the companion of Peter, that he would leave in writing a record of the teaching which had been delivered to them verbally; and did not let the man alone till they prevailed upon him; and so to them we owe the Scripture called the "Gospel by Mark." On learning what had been done, through the revelation of the Spirit, it is said that the apostle was delighted with the enthusiasm of the men, and sanctioned the composition for reading in the Churches. Clemens gives the narrative in the sixth book of the Hypotyposes.

EUSEBIUS: IBID.

Then, also, as the divine Scripture says, Herod, on the execution of James, seeing that what was done pleased the Jews, laid hands also on Peter; and having put him in chains, would have presently put him to death, had not an angel in a divine vision appeared to him by night, and wondrously releasing him from his bonds, sent him away to the ministry of preaching.

[2953] [See Kaye, p. 442, and the eleventh chapter entire.]

EUSEBIUS: ECCLESIASTICAL HISTORY, VI. 14.

And in the Hypotyposes, in a word, he has made abbreviated narratives of the whole testamentary Scripture; and has not passed over the disputed books,—I mean Jude and the rest of the Catholic Epistles and Barnabas, and what is called the Revelation of Peter. And he says that the Epistle to the Hebrews is Paul's, and was written to the Hebrews in the Hebrew language; but that Luke, having carefully translated it, gave it to the Greeks, and hence the same colouring in the expression is discoverable in this Epistle and the Acts; and that the name "Paul an Apostle" was very properly not prefixed, for, he says, that writing to the Hebrews, who were prejudiced against him and suspected, he with great wisdom did not repel them in the beginning by putting down his name.

EUSEBIUS: BOOK VII.

1 Tim. ii. 6. "In his times;" that is, when men were in a condition of fitness for faith.

1 Tim. iii. 16. "Was seen of angels." O mystery! The angels saw Christ while He was with us, not having seen Him before. Not as by men.

1 Tim. v. 8. "And especially those of his own house." He provides for his own and those of his own house, who not only provides for his relatives, but also for himself, by extirpating the passions.

1 Tim. v. 10. "If she have washed the feet of saints;" that is, if she has performed without shame the meanest offices for the saints.

1 Tim. v. 21. "Without prejudice;"[2954] that is, without falling under the doom and punishment of disobedience through making any false step.

1 Tim. vi. 13. "Who witnessed before Pontius Pilate." For He testified by what he did that He was Christ the Son of God.

2 Tim. ii. 2. "By many witnesses;"[2955] that is, the law and the prophets. For these the apostle made witnesses of his own preaching.

EUSEBIUS: ECCLESIASTICAL HISTORY, BOOK. VII. II. 1.

To James the Just, and John and Peter, the Lord after His resurrection imparted knowledge (τὴν γνῶσιν.) These imparted it to the rest of the apostles, and the rest of the apostles to the Seventy, of whom Barnabas was one.

[2954] προκρίματος, "without preferring one before another."—A.V.

[2955] διά. A.V. "before."

EUSEBIUS: THE SAME, II. 2.

And of this James, Clement also relates an anecdote worthy of remembrance in the seventh book of the Hypotyposes, from a tradition of his predecessors. He says that the man who brought him to trial, on seeing him bear his testimony, was moved, and confessed that he was a Christian himself. Accordingly, he says, they were both led away together, and on the way the other asked James to forgive him. And he, considering a little, said, “Peace be to thee” and kissed him. And so both were beheaded together.

EUSEBIUS: THE SAME, VI. 14.

And now, as the blessed Presbyter used to say, since the Lord, as the Apostle of the Almighty, was sent to the Hebrews, Paul, as having been sent to the Gentiles, did not subscribe himself apostle of the Hebrews, out of modesty and reverence for the Lord, and because, being the herald and apostle of the Gentiles, his writing to the Hebrews was something over and above [his assigned function.]

EUSEBIUS: THE SAME.

Again, in the same books Clement has set down a tradition which he had received from 580 the elders before him, in regard to the order of the Gospels, to the following effect. He says that the Gospels containing the genealogies were written first, and that the Gospel according to Mark was composed in the following circumstances:—

Peter having preached the word publicly at Rome, and by the Spirit proclaimed the Gospel, those who were present, who were numerous, entreated Mark, inasmuch as he had attended him from an early period, and remembered what had been said, to write down what had been spoken. On his composing the Gospel, he handed it to those who had made the request to him; which coming to Peter’s knowledge, he neither hindered nor encouraged. But John, the last of all, seeing that what was corporeal was set forth in the Gospels, on the entreaty of his intimate friends, and inspired by the Spirit, composed a spiritual Gospel.

V.—FROM THE BOOK ON PROVIDENCE.

S. MAXIMUS, VOL. II. 114.

Being is in God. God is divine being, eternal and without beginning, incorporeal and illimitable, and the cause of what exists. Being is that which wholly subsists. Nature is the truth of things, or the inner reality of them. According to others, it is the production of what has come to existence; and according to others, again, it is the providence of God, causing the being, and the manner of being, in the things which are produced.

S. MAXIMUS: IN THE SAME, P. 152.

Willing is a natural power, which desires what is in accordance with nature. Willing is a natural appetency, corresponding with the nature of the rational creature. Willing is a natural spontaneous movement of the self-determining mind, or the mind voluntarily moved about anything. Spontaneity is the mind moved naturally, or an intellectual self-determining movement of the soul.

VI.—FROM THE BOOK ON THE SOUL.

MAXIMUS AND ANTONIUS MELISSA.[2956]

Souls that breathe free of all things, possess life, and though separated from the body, and found possessed of a longing for it, are borne immortal to the bosom of God: as in the winter season the vapours of the earth attracted by the sun's rays rise to him.

THE BAROCC. MS.[2957]

All souls are immortal, even those of the wicked, for whom it were better that they were not deathless. For, punished with the endless vengeance of quenchless fire, and not dying, it is impossible for them to have a period put to their misery.

VII.—FRAGMENT FROM THE BOOK ON SLANDER.

ANTONIUS MELISSA, BOOK. II. SERMON 69.[2958]

Never be afraid of the slanderer who addresses you. But rather say, Stop, brother; I daily commit more grievous errors, and how can I judge him? For you will gain two things, healing with one plaster both yourself and your neighbour. He shows what is really evil. Whence, by these arguments, God has contrived to make each one's disposition manifest.

ANTONIUS MELISSA, BOOK I. SERMON 64, AND BOOK II. SERMON 87. ALSO MAXIMUS, SERMON 59, P. 669; JOHN OF DAMASCUS, BOOK II.

It is not abstaining from deeds that justifies the believer, but purity and sincerity of thoughts.

VIII.—OTHER FRAGMENTS FROM ANTONIUS MELISSA.

I.—BOOK I. SERMON 17, ON CONFESSION.

Repentance then becomes capable of wiping out every sin, when on the occurrence of the soul's fault it admits no delay, and does not let the impulse pass on to a long space of time. For it is in this way that evil will be unable to leave a trace in us, being plucked away at the moment of its assault like a newly planted plant.

As the creatures called crabs are easy to catch, from their going sometimes forward and sometimes backward; so also the soul, which at one time is laughing, at another weeping, and at another giving way to luxury, can do no good.

[2956] SERMON 53. *ON THE SOUL*, P. 156. [ANTON. MELISSA, A GREEK MONK OF THE TWELFTH CENTURY, HAS LEFT WORKS NOT INFREQUENTLY REFERRED TO BY MODERN AUTHORS. FLOURISHED A.D. 1140.]

[2957] 143, FOL. 181, P. 1, CHAPTER *ON CARE FOR THE SOUL*.

[2958] ON *SLANDERERS AND INSULT*. THE EVIDENCE ON WHICH THIS IS ASCRIBED TO CLEMENT IS VERY SLENDER.

He who is sometimes grieving, and is sometimes enjoying himself and laughing, is like a man pelting the dog of voluptuousness with bread, who chases it in appearance, but in fact invites it to remain near him.

2. BOOK I. SERMON 51, ON PRAISE.

Some flatterers were congratulating a wise man. He said to them, If you stop praising me, I think myself something great after your departure; but if you do not stop praising me, I guess my own impurity.

Feigned praise is worth less than true censure.

3. BOOK II. SERMON 46, ON THE LAZY AND INDOLENT.

To the weak and infirm, what is moderate appears excessive. 581

4. BOOK II. SERMON 55, ON YOUR NEIGHBOUR—THAT YOU ARE TO BEAR HIS BURDENS, ETC.

The reproof that is given with knowledge is very faithful. Sometimes also the knowledge of those who are condemned is found to be the most perfect demonstration.

5. BOOK II. SERMON 74, ON THE PROUD, AND THOSE DESIROUS OF VAINGLORY.

To the man who exalts and magnifies himself is attached the quick transition and the fall to low estate, as the divine word teaches.

6. BOOK II. SERMON 87.

Pure speech and a spotless life are the throne and true temple of God.

IX.—FRAGMENT OF THE TREATISE ON MARRIAGE.

MAXIMUS, SERMON III. P. 538, ON MODESTY AND CHASTITY. ALSO, JOHN OF DAMASCUS, BOOK III.—PARALLEL CHAP. 27.

It is not only fornication, but also the giving in marriage prematurely, that is called fornication; when, so to speak, one not of ripe age is given to a husband, either of her own accord or by her parents.

X.—FRAGMENTS OF OTHER LOST BOOKS.

MAXIMUS, SERMON 2.—JOHN OF DAMASCUS, II. CHAP. 70.—ANTONIUS MELISSA, BOOK I. SERMON 52.

Flattery is the bane of friendship. Most men are accustomed to pay court to the good fortune of princes, rather than to the princes themselves.

MAXIMUS, SERMON 13, P. 574.—ANTONIUS MELISSA, SERMON 32, P. 45, AND SERMON 33, P. 57.

The lovers of frugality shun luxury as the bane of soul and body. The possession and use of necessaries has nothing injurious in quality, but it has in quantity above measure. Scarcity of food is a necessary benefit.

MAXIMUS, SERMON 52, P. 654.—ANTONIUS MELISSA, BOOK I. SERMON 54.

The vivid remembrance of death is a check upon diet; and when the diet is lessened, the passions are diminished along with it.

MAXIMUS, SERMON 55, P. 661.

Above all, Christians are not allowed to correct with violence the delinquencies of sins. For it is not those that abstain from wickedness from compulsion, but those that abstain from choice, that God crowns. It is impossible for a man to be steadily good except by his own choice. For he that is made good by compulsion of another is not good; for he is not what he is by his own choice. For it is the freedom of each one that makes true goodness and reveals real wickedness. Whence through these dispositions God contrived to make His own disposition manifest.

XI.—FRAGMENTS FOUND IN GREEK ONLY IN THE OXFORD EDITION.

FROM THE LAST WORK ON THE PASSOVER. (QUOTED IN THE PASCHAL CHRONICLE.)

Accordingly, in the years gone by, Jesus went to eat the passover sacrificed by the Jews, keeping the feast. But when he had preached He who was the Passover, the Lamb of God, led as a sheep to the slaughter, presently taught His disciples the mystery of the type on the thirteenth day, on which also they inquired, “Where wilt Thou that we prepare for Thee to eat the passover?”[2959] It was on this day, then, that both the consecration of the unleavened bread and the preparation for the feast took place. Whence John naturally describes the disciples as already previously prepared to have their feet washed by the Lord. And on the following day our Saviour suffered, He who was the Passover, propitiously sacrificed by the Jews.

THE SAME.

Suitably, therefore, to the fourteenth day, on which He also suffered, in the morning, the chief priests and the scribes, who brought Him to Pilate, did not enter the Prætorium, that they might not be defiled, but might freely eat the passover in the evening. With this precise determination of the days both the whole Scriptures agree, and the Gospels harmonize. The resurrection also attests it. He certainly rose on the third day, which fell on the first day of the weeks of harvest, on which the law prescribed that the priest should offer up the sheaf.

MACARIUS CHRYSOCEPHALUS: PARABLE OF THE PRODIGAL SON, LUKE XV., ORATION ON LUKE XV., TOWARDS THE CLOSE.

1. What choral dance and high festival is held in heaven, if there is one that has become an exile and a fugitive from the life led under the Father, knowing not that those who put

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[2959] Matt. xxvi. 17.

themselves far from Him shall perish; if he has squandered the gift, and substance, and inheritance of the Father; if there is one whose faith has failed, and whose hope is spent, by rushing along with the Gentiles into the same profligacy of debauchery; and then, famished and destitute, and not even filled with what the swine eat, has arisen and come to his Father! 582

But the kind Father waits not till the son comes to Him. For perchance he would never be able or venture to approach, did he not find Him gracious. Wherefore, when he merely wishing, when he straightway made a beginning, when he took the first step, while he was yet a great way off, He [the Father] was moved with compassion, and ran, and fell upon his neck and kissed him. And then the son, taking courage, confessed what he had done.

Wherefore the Father bestows on him the glory and honour that was due and meet, putting on him the best robe, the robe of immortality; and a ring, a royal signet and divine seal,—impress of consecration, signature of glory, pledge of testimony (for it is said, "He hath set to his seal that God is true,")[2960] and shoes, not those perishable ones which he hath set his foot on holy ground is bidden take off, nor such as he who is sent to preach the kingdom of heaven is forbidden to put on, but such as wear not, and are suited for the journey to heaven, becoming and adorning the heavenly path, such as unwashed feet never put on, but those which are washed by our Teacher and Lord.

Many, truly, are the shoes of the sinful soul, by which it is bound and cramped. For each man is cramped by the cords of his own sins. Accordingly, Abraham swears to the king of Sodom, "I will not take of all that is thine, from a thread to a shoe-latchet."[2961] On account of these being defiled and polluted on the earth, every kind of wrong and selfishness engrosses life. As the Lord reproves Israel by Amos, saying, "For three iniquities of Israel, yea, for four, I will not turn him back; because they have given away the righteous for silver, and the needy for a pair of shoes, which tread upon the dust of the ground."[2962]

2. Now the shoes which the Father bids the servant give to the repentant son who has betaken himself to Him, do not impede or drag to the earth (for the earthly tabernacle weighs down the anxious mind); but they are buoyant, and ascending, and waft to heaven, and serve as such a ladder and chariot as he requires who has turned his mind towards the Father. For, beautiful after being first beautifully adorned with all these things without, he enters into the gladness within. For "Bring out" was said by Him who had first said, "While he was yet a great way off, he ran and fell upon his neck." For it is here[2963] that all the preparation for entrance to the marriage to which we are invited must be accomplished. He,

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[2960] John iii. 33.

[2961] Gen. xiv. 23.

[2962] Amos. ii. 6.

[2963] We have ventured to substitute ἐνταῦθα instead of ἐντεὺθεν. He is showing that the preparation must be made before we go in.

then, who has been made ready to enter will say, “This my joy is fulfilled.”[2964] But the unlovely and unsightly man will hear, “Friend, how camest thou in here, without having a wedding garment?”[2965] And the fat and unctuous food,—the delicacies abundant and sufficing of the blessed,—the fatted calf is killed; which is also again spoken of as a lamb (not literally); that no one may suppose it small; but it is the great and greatest. For not small is “the Lamb of God who taketh away the sin of the world,”[2966] who “was led as a sheep to the slaughter,” the sacrifice full of marrow, all whose fat, according to the sacred law, was the Lord’s. For He was wholly devoted and consecrated to the Lord; so well grown, and to such excessive size, as to reach and extend over all, and to fill those who eat Him and feed upon Him. For He is both flesh and bread, and has given Himself as both to us to be eaten.

To the sons, then, who come to Him, the Father gives the calf, and it is slain and eaten. But those who do not come to Him He pursues and disinherits, and is found to be a most powerful bull. Here, by reason of His size and prowess, it is said of Him, “His glory is as that of an unicorn.”[2967] And the prophet Habakkuk sees Him bearing horns, and celebrates His defensive attitude—“horns in His hands.”[2968] Wherefore the sign shows His power and authority,—horns that pierce on both sides, or rather, on all sides, and through everything. And those who eat are so strengthened, and retain such strength from the life-giving food in them, that they themselves are stronger than their enemies, and are all but armed with the horns of a bull; as it is said, “In thee shall we butt our enemies.”[2969]

3. Gladness there is, and music, and dances; although the elder son, who had ever been with and ever obedient to the Father, takes it ill, when he who never had himself been dissipated or profligate sees the guilty one made happy.

Accordingly the Father calls him, saying, “Son, thou art ever with me.” And what greater joy and feast and festivity can be than being continually with God, standing by His side and serving Him? “And all that is mine is thine.” And blessed is the heir of God, for whom the Father holds possession,—the faithful, to whom the whole world of possessions belongs.

“It was meet that we should be glad, and rejoice; for thy brother was dead, and is alive again.” 583 Kind Father, who givest all things life, and raisest the dead. “And was lost, and is found.” And “blessed is the man whom Thou hast chosen and accepted,”[2970] and whom having sought, Thou dost find. “Blessed are those whose iniquities are forgiven, whose sins are covered.”[2971] It is for man to repent of sins; but let this be accompanied with a change that will not be checked. For he who does not act so shall be put to shame, because he has acted not with his whole heart, but in haste.

[2964] John iii. 29.

[2965] Matt. xxii. 12.

[2966] John i. 29.

[2967] Numb. xxiii. 22.

[2968] Hab. iii. 4.

[2969] Ps. xliv. 5.

[2970] Ps. lxv. 4.

And it is ours to flee to God. And let us endeavour after this ceaselessly and energetically. For He says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”[2972] And prayer and confession with humility are voluntary acts. Wherefore it is enjoined, “First tell thy sins, that thou mayest be justified.”[2973] What afterwards we shall obtain, and what we shall be, it is not for us to judge.

4. Such is the strict meaning of the parable.[2974] The repentant son came to the pitying Father, never hoping for these things,—the best robe, and the ring, and the shoes,—or to taste the fatted calf, or to share in gladness, or enjoy music and dances; but he would have been contented with obtaining what in his own estimation he deemed himself worth. “Make me,” he had made up his mind to say, “as one of thy hired servants.” But when he saw the Father’s welcome meeting him, he did not say this, but said what he had in his mind to say first, “Father, I have sinned against Heaven, and before thee.” And so both his humility and his accusation became the cause of justification and glory. For the righteous man condemns himself in his first words. So also the publican departed justified rather than the Pharisee. The son, then, knew not either what he was to obtain, or how to take or use or put on himself the things given him; since he did not take the robe himself, and put it on. But it is said, “Put it on him.” He did not himself put the ring on his finger, but those who were bidden “Put a ring on his hand.” Nor did he put the shoes on himself, but it was they who heard, “and shoes on his feet.”

And these things were perhaps incredible to him and to others, and unexpected before they took place; but gladly received and praised were the gifts with which he was presented.

5. The parable exhibits this thought, that the exercise of the faculty of reason has been accorded to each man. Wherefore the prodigal is introduced, demanding from his father his portion, that is, of the state of mind, endowed by reason. For the possession of reason is granted to all, in order to the pursuit of what is good, and the avoidance of what is bad. But many who are furnished by God with this make a bad use of the knowledge that has been given them, and land in the profligacy of evil practices, and wickedly waste the substance of reason,—the eye on disgraceful sights, the tongue on blasphemous words, the smell on

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[2971] Ps. xxxii. 1.

[2972] Matt. xi. 28.

[2973] Isa. xliii. 26.

[2974] Here Grabe notes that what follows is a new exposition of the parable, and is by another and a later hand, as is shown by the refutation of Novatus towards the end.

fœtid licentious excesses of pleasures, the mouth on swinish gluttony, the hands on thefts, the feet on running into plots, the thoughts on impious counsels, the inclinations on indulgence on the love of ease, the mind on brutish pastime. They preserve nothing of the substance of reason unsquandered. Such an one, therefore, Christ represents in the parable,—as a rational creature, with his reason darkened, and asking from the Divine Being what is suitable to reason; then as obtaining from God, and making a wicked use of what had been given, and especially of the benefits of baptism, which had been vouchsafed to him; whence also He calls him a prodigal; and then, after the dissipation of what had been given him, and again his restoration by repentance, [He represents] the love of God shown to him.

6. For He says, "Bring hither the fatted calf, kill it, and let us eat and be merry; for this my son"—a name of nearest relationship, and significative of what is given to the faithful—"was dead and lost,"—an expression of extremest alienation; for what is more alien to the living than the lost and dead? For neither can be possessed any more. But having from the nearest relationship fallen to extremest alienation, again by repentance he returned to near relationship. For it is said, "Put on him the best robe," which was his the moment he obtained baptism. I mean the glory of baptism, the remission of sins, and the communication of the other blessings, which he obtained immediately he had touched the font.

"And put a ring on his hand." Here is the mystery of the Trinity; which is the seal impressed on those who believe.

"And put shoes on his feet," for "the preparation of the Gospel of peace,"[2975] and the whole course that leads to good actions.

7. But whom Christ finds lost, after sin committed since baptism, those Novatus, enemy of God, resigns to destruction. Do not let us then reckon any fault if we repent; guarding against falling, let us, if we have fallen, retrace our steps. And while dreading to offend, let us, after offending, avoid despair, and be eager to be confirmed; and on sinking, let us haste to rise up again. Let us obey the Lord, who calls to us, "Come unto Me, all ye that labour, and I will give you rest."[2976] Let us employ the gift of reason for actions of prudence. Let us learn now abstinence from what is wicked, that we may not be forced to learn in the future. 584 Let us employ life as a training school for what is good; and let us be roused to the hatred of sin. Let us bear about a deep love for the Creator; let us cleave to Him with our whole heart; let us not wickedly waste the substance of reason, like the prodigal. Let us obtain the joy laid up, in which Paul exulting, exclaimed, "Who shall separate us from the love of Christ?"[2977] To Him belongs glory and honour, with the Father and the Holy Spirit, world without end. Amen.

[2975] Eph. vi. 15.

[2976] Matt. xi. 28.

[2977] Rom. viii. 35.

MACARIUS CHRYSOCEPHALUS: ORATION VIII. ON MATT. VIII., AND BOOK VII. ON LUKE XIII.

Therefore God does not here take the semblance of man, but of a dove, because He wished to show the simplicity and gentleness of the new manifestation of the Spirit by the likeness of the dove. For the law was stern, and punished with the sword; but grace is joyous, and trains by the word of meekness. Hence the Lord also says to the apostles, who said that He should punish with fire those who would not receive Him, after the manner of Elias: "Ye know not what manner of spirit ye are of."[2978]

FROM THE SAME.—BOOK XIII. CHAP. IX.

Possibly by the "iota and the tittle" His righteousness exclaims, "If ye come right to me, I also will come right to you; if ye walk crooked, I also will walk crooked, saith the Lord of hosts,"[2979] alluding to the offences of sinners under the name of crooked ways. For the straight way, and that according to nature, which is pointed out by the iota of Jesus, is His goodness, which is immoveable towards those who have obediently believed. There shall not then pass away from the law neither the iota nor the tittle; that is, neither the promise that applies to the straight in the way, nor the punishment threatened against those that diverge. For the Lord is good to the straight in the way; but "those that turn aside after their crooked ways He shall lead forth with those that work iniquity."[2980] "And with the innocent He is innocent, and with the froward He is froward;"[2981] and to the crooked He sends crooked ways.

His own luminous image God impressed as with a seal, even the greatest,—on man made in His likeness, that he might be ruler and lord over all things, and that all things might serve him. Wherefore God judges man to be wholly His, and His own image. He is invisible; but His image, man, is visible. Whatever one, then, does to man, whether good or bad, is referred to Himself. Wherefore from Him judgment shall proceed, appointing to all according to desert; for He will avenge His own image.

XII.—FRAGMENTS NOT GIVEN IN THE OXFORD EDITION.

1. IN ANASTASIUS SINAITA, QUEST. 96.

As it is possible even now for man to form men, according to the original formation of Adam, He no longer now creates, on account of His having granted once for all to man the power of generating men, saying to our nature, "Increase, and multiply, and replenish the earth."[2982] So also, by His omnipotent and omniscient power, He arranged that the dissolution and death of our bodies should be effected by a natural sequence and order, through the change of their elements, in accordance with His divine knowledge and comprehension.

[2978] Luke ix. 55.

[2979] Lev. xxvi. 24.

[2980] Ps. cxxv. 5.

[2981] Ps. xviii. 26.

[2982] Gen. i. 28.

2. JOANNES VECCUS, PATRIARCH OF CONSTANTINOPLE, ON THE PROCESSION OF THE SPIRIT. IN LEO ALLATIUS, VOL. I. P. 248.

Further, Clement the Stromatist, in the various definitions which he framed, that they might guide the man desirous of studying theology in every dogma of religion, defining what spirit is, and how it is called spirit, says: “Spirit is a substance, subtle, immaterial, and which issues forth without form.”

3. FROM THE UNPUBLISHED DISPUTATION AGAINST ICONOCLASTS, OF NICEPHORUS OF CONSTANTINOPLE; EDITED IN GREEK AND LATIN BY LE NOURRY IN HIS APPARATUS TO THE LIBRARY OF THE FATHERS, VOL. I. P. 1334 A.B. FROM CLEMENT THE PRESBYTER OF ALEXANDRIA’S BOOK AGAINST JUDAIZERS.

Solomon the son of David, in the books styled “The Reigns of the Kings,” comprehending not only that the structure of the true temple was celestial and spiritual, but had also a reference to the flesh, which He who was both the son and Lord of David was to build up, both for His own presence, where, as a living image, He resolved to make His shrine, and for the church that was to rise up through the union of faith, says expressly, “Will God in very deed dwell with men on the earth?”[2983]

He dwells on the earth clothed in flesh, and His abode with men is effected by the conjunction and harmony which obtains among the righteous, and which build and rear a new 585 temple. For the righteous are the earth, being still encompassed with the earth; and earth, too, in comparison with the greatness of the Lord. Thus also the blessed Peter hesitates not to say, “Ye also, as living stones, are built up, a spiritual house, a holy temple, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”[2984]

And with reference to the body, which by circumscription He consecrated as a hallowed place for Himself upon earth, He said, “Destroy this temple, and in three days I will raise it up again. The Jews therefore said, In forty-six years was this temple built, and wilt thou raise it up in three days? But He spake of the temple of His body.”[2985]

4. FROM MS. MARKED 2431 IN THE LIBRARY OF THE MOST CHRISTIAN KING.—IBID. P. 1336 A. FROM THE VERY HOLY AND BLESSED CLEMENT, PRESBYTER OF ALEXANDRIA, THE STROMATIST’S BOOK ON PROVIDENCE.

What is God? “God,” as the Lord saith, “is a Spirit.” Now spirit is properly substance, incorporeal, and uncircumscribed. And that is incorporeal which does not consist of a body, or whose existence is not according to breadth, length, and depth. And that is uncircumscribed[2986] which has no place, which is wholly in all, and in each entire, and the same in itself.

[2983] 1 Kings viii. 27.

[2984] 1 Pet. ii. 5.

[2985] John ii. 19–21.

5. FROM THE SAME MS.—IBID. 1335 D.

Φύσις (nature) is so called from τὸ πεφυκέναι (to be born). The first substance is everything which subsists by itself, as a stone is called a substance. The second is a substance capable of increase, as a plant grows and decays. The third is animated and sentient substance, as animal, horse. The fourth is animate, sentient, rational substance, as man. Wherefore each one of us is made as consisting of all, having an immaterial soul and a mind, which is the image of God.

6. IN JOHN OF DAMASCUS—PARALLEL—VOL. II. P. 307.

The fear of God, who is impassible, is free of perturbation. For it is not God that one dreads, but the falling away from God. He who dreads this, dreads falling into what is evil, and dreads what is evil. And he that fears a fall wishes himself to be immortal and passionless.

7. THE SAME, P. 341.

Let there be a law against those who dare to look at things sacred and divine irreverently, and in a way unworthy of God, to inflict on them the punishment of blindness.

8. THE SAME, P. 657.

Universally, the Christian is friendly to solitude, and quiet, and tranquillity, and peace.

9. FROM THE CATENA ON THE PENTATEUCH, PUBLISHED IN LATIN BY FRANCIS ZEPHYRUS, P. 146.

That mystic name which is called the Tetragrammaton, by which alone they who had access to the Holy of Holies were protected, is pronounced Jehovah, which means, "Who is, and who shall be." The candlestick which stood at the south of the altar signified the seven planets, which seem to us to revolve around the meridian,[2987] on either side of which rise three branches; since the sun also like the lamp, balanced in the midst of the planets by divine wisdom, illumines by its light those above and below. On the other side of the altar was situated the table on which the loaves were displayed, because from that quarter of the heaven vital and nourishing breezes blow.

10. FROM J. A. CRAMER'S CATENÆ GRÆCORUM PATRUM IN NOV. TEST. OXFORD 1840 VOL. III.

On Acts vii. 24. The mystics say that it was by his word alone that Moses slew the Egyptian; as certainly afterwards it is related in the Acts that [Peter] slew with his word those who kept back part of the price of the land, and lied.

[2986] With an exclamation of surprise at the Latin translator giving a translation which is utterly unintelligible, Capperonn amends the text, substituting οὖ τόπος οὐδεὶς τῷ, etc., for ο"Ωι τόπος ο"Ωιδεὶς τόπος τό, etc., and translates accordingly. The emendation is adopted, with the exception of the τῷ, instead of which τό is retained.

[2987] See *Stromata*, book v. chap. vi. p. 452, which is plainly the source from which this extract is taken.

II. THE SAME, VOL. IV. P. 291.

On Rom. viii. 38. “Or life, that of our present existence,” and “death,”—that caused by the assault of persecutors, and “angels, and principalities, and powers,” apostate spirits.

12. P. 369, CHAP. X. 3.

And having neither known nor done the requirement of the law, what they conceived, that they also thought that the law required. And they did not believe the law, as prophesying, but the bare word; and followed it from fear, but not with their disposition and in faith.

13. VOL. VI. P. 385.

On 2 Cor. v. 16. “And if we have known Christ after the flesh.”

And so far, he says, no one any longer lives after the flesh. For that is not life, but death. For Christ also, that He might show this,[2988] ceased to live after the flesh. How? Not by putting off the body! Far be it! For with it as His own He shall come, the Judge of all. But by divesting Himself of physical affections, such as hunger, and thirst, and sleep, and weariness. For now He has a body incapable of suffering and of injury.

As “after the flesh” in our case is being in the midst of sins, and being out of them is to be “not after the flesh;” so also after the flesh, in the case of Christ, was His subjection to natural affections, and not to be subject to them was not to be “after the flesh.” “But,” he says, “as He was released, so also are we.”[2989] Let there be no longer, he says, subjection to the influences of the flesh. Thus Clement, the fourth book of the *Hypotyposes.*

14. FROM THE SAME, P. 391.

On 2 Cor. vi. 11. “Our heart is enlarged.”

For as heat is wont to expand, so also love. For love is a thing of warmth. As if he would say, I love you not only with mouth, but with heart, and have you all within. Wherefore he says: “ye are not straitened in us, since desire itself expands the soul.” “Our heart is enlarged” to teach you all things; “but ye are straitened in your own bowels,” that is, in love to God, in which you ought to love me.

Thus Clement, in the fourth book of the *Hypotyposes.*

15. FROM VOL. III. V. 286.

Heb. i. 1. “At sundry times and divers manners.”

Since the Lord, being the Apostle of the Almighty, was sent to the Hebrews, it was out of modesty that Paul did not subscribe himself apostle of the Hebrews, from reverence for the Lord, and because he was the herald and apostle of the Gentiles, and wrote the Epistle to the Hebrews in addition [to his proper work].[2990]

[2988] We omit ὅτι, which the text has after δείξῃ, which seems to indicate the omission of a clause, but as it stands is superfluous. The Latin translator retains it; and according to the rendering, the translation would be, “showed that He ceased.”

[2989] This extract, down to “are we,” has already been given among the extracts from the *Hypotyposes*, p. 578.

16. FROM THE SAME.

The same work contains a passage from *The Instructor,* book i. chap. vi.[2991] The passage is that beginning, "For the blood is found to be," down to "potent charms of affection." Portions, however, are omitted. There are a good many various readings; but although the passage in question, as found in Cramer's work, is printed in full in Migne's edition, on the alleged ground of the considerable variation from the text of Clement, the variation is not such as to make a translation of the passage as found in Cramer of any special interest or value.

We have noted the following readings:—

γινεται, where, the verb being omitted, we have inserted *is*: There is an obstruction, etc.

σύριγγας, tubes, instead of σήραγγας (hollows), hollows of the breasts.

γειτνιαζουσῶν, for γειτνιουσῶν, neighbouring (arteries).

ἐπιλήψει, for ἐμπεριλήψει, interruption (such as this).

ἀποκλήρωσις occurs as in the text, for which the emendation ἀπολήρησις, as specified in the note, has been adopted.

ἥτις ἐστί, omitted here, which is "sweet through grace," is supplied.

P. 142.

γάλα, milk, instead of μάννα, manna, (that food) manna.

P. 149.

χρὴ δὲ κατανοῆσαι τὴν φύσιν (but it is necessary to consider nature), for οὐ κατανενοηκότες, τ. φ., through want of consideration of nature.

κατακλειομένῳ, agreeing with food, for κατακλειομένω, agreeing with heat (enclosed within).

γίνεται for γὰρ (which is untranslated), (the blood) is (a preparation) for milk.

P. 144.

τοίνυν τὸν λόγον is supplied, and εἰκότως omitted in the clause, Paul using appropriate figurative language.

P. 145.

πλὴ ν is supplied before ἀλλὰ τὸ έν αὐτῇ, and the blood in it, etc., is omitted.

[2990] This extract, almost verbatim, has been already given from Eusebius, among the extracts from the *Hypotyposes*, p. 579.

[2991] See p. 219, and the argument following, *supra*.

P. 146.

“For Diogenes Apolloniates will have it” is omitted.

πάντη, rendered “in all respects,” is connected with the preceding sentence.

P. 147.

ὅτι τοίνυν, for Ὡς δ’. And that (milk is produced).

τηνικαῦτα for τηνικάδε in the clause, “and the grass and meadows are juicy and moist,” not translated.

προειρημένῳ, above mentioned (milk), omitted.

τρυφῆς for τροφῆς, (sweet) nutriment.

τῷ omitted before γλυκεῖ, sweet (wine), and καθάπερ, “as, when suffering.”

τὸ λιπαρόν for τῷ λιπαρῷ, and ἀριδήλως for ἀριδήλου, in the sentence: “Further, many use the fat of milk, called butter, for the lamp, plainly,” etc.

N. B.

[Le Nourry decides that the *Adumbrations* were not translated from the *Hypotyposes*, but Kaye (p. 473) thinks on insufficient grounds. See, also (p. 5), Kaye’s learned note.]

Clemens Alexandrinus

ON THE

SALVATION OF THE RICH MAN.

[TRANSLATED BY REV. WILLIAM WILSON, M.A.]

WHO IS THE RICH MAN THAT SHALL BE SAVED?

I. Those who bestow laudatory addresses on the rich[2992] appear to me to be rightly judged not only flatterers and base, in vehemently pretending that things which are disagreeable give them pleasure, but also godless and treacherous; godless, because neglecting to praise and glorify God, who is alone perfect and good, "of whom are all things, and by whom are all things, and for whom are all things,"[2993] they invest[2994] with divine honours men wallowing in an execrable and abominable life, and, what is the principal thing, liable on this account to the judgment of God; and treacherous, because, although wealth is of itself sufficient to puff up and corrupt the souls of its possessors, and to turn them from the path by which salvation is to be attained, they stupefy them still more, by inflating the minds of the rich with the pleasures of extravagant praises, and by making them utterly despise all things except wealth, on account of which they are admired; bringing, as the saying is, fire to fire, pouring pride on pride, and adding conceit to wealth, a heavier burden to that which by nature is a weight, from which somewhat ought rather to be removed and taken away as being a dangerous and deadly disease. For to him who exalts and magnifies himself, the change and downfall to a low condition succeeds in turn, as the divine word teaches. For it appears to me to be far kinder, than basely to flatter the rich and praise them for what is bad, to aid them in working out their salvation in every possible way; asking this of God, who surely and sweetly bestows such things on His own children; and thus by the grace of the Saviour healing their souls, enlightening them and leading them to the attainment of the truth; and whosoever obtains this and distinguishes himself in good works shall gain the prize of everlasting life. Now prayer that runs its course till the last day of life needs a strong and tranquil soul; and the conduct of life needs a good and righteous disposition, reaching out towards all the commandments of the Saviour.

[2992] [The solemn words of our Lord about the perils of wealth and "the deceitfulness of riches" are much insisted on by Hermas, especially in the beautiful opening of the *Similitudes* (book iii.); and it seems remarkable, that, even in the age of martyrs and confessors, such warnings should have seemed needful. Clement is deeply impressed with the duty of enforcing such doctrine; and perhaps the germ of this very interesting essay is to be found in that eloquent passage in his *Stromata* (book ii. cap. 5, pp. 351, 352), to which the reader may do well to recur, using it as a preface to the following pages. Elucidation I.]

[2993] Rom. xi. 36.

[2994] This clause is defective in the ms. and is translated as supplemented by Fell from conjecture.

II. Perhaps the reason of salvation appearing more difficult to the rich than to poor men, is not single but manifold. For some, merely hearing, and that in an off-hand way, the utterance of the Saviour, "that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven,"[2995] despair of themselves as not destined to live, surrender all to the world, cling to the present life as if it alone was left to them, and so diverge more from the way to the life to come, no longer inquiring either whom the Lord and Master calls rich, or how that which is impossible to man becomes possible to God. But others rightly and adequately comprehend this, but attaching slight importance to the works which tend to salvation, do not make the requisite preparation for attaining to the objects of their hope. And I affirm both of these things of the rich who have learned both the Saviour's power and His glorious salvation. With those who are ignorant of the truth I have little concern.

III. Those then who are actuated by a love of the truth and love of their brethren, and neither are rudely insolent towards such rich as are called, nor, on the other hand, cringe to them for their own avaricious ends, must first by the word relieve them of their groundless despair, and show with the requisite explanation of the oracles of the Lord that the inheritance of the kingdom of heaven is not quite cut off from them if they obey the commandments; then admonish them that they entertain a causeless fear, and that the Lord gladly receives them, provided they are willing; and then, in addition, exhibit and teach how and by what deeds and dispositions they shall win the objects of hope, inasmuch as it is neither out of their reach, nor, on the other hand, attained without effort; but, as is the case with athletes—to compare things small and perishing with things great and immortal—let the man who is endowed with worldly wealth reckon that this depends on himself. For among those, one 592 man, because he despaired of being able to conquer and gain crowns, did not give in his name for the contest; while another, whose mind was inspired with this hope, and yet did not submit to the appropriate labours, and diet, and exercises, remained uncrowned, and was balked in his expectations. So also let not the man that has been invested with worldly wealth proclaim himself excluded at the outset from the Saviour's lists, provided he is a believer and one who contemplates the greatness of God's philanthropy; nor let him, on the other hand, expect to grasp the crowns of immortality without struggle and effort, continuing untrained, and without contest. But let him go and put himself under the Word as his trainer, and Christ the President of the contest; and for his prescribed food and drink let him have the New Testament of the Lord; and for exercises, the commandments; and for elegance and ornament, the fair dispositions, love, faith, hope, knowledge of the truth, gentleness, meekness, pity, gravity: so that, when by the last trumpet the signal shall be given for the race and departure hence, as from the stadium of life, he may with a good conscience present himself victorious before the Judge who confers the rewards, confessedly worthy of the Fatherland on high, to which he returns with crowns and the acclamations of angels.

[2995] Matt. xix. 24.

IV. May the Saviour then grant to us that, having begun the subject from this point, we may contribute to the brethren what is true, and suitable, and saving, first touching the hope itself, and, second, touching the access to the hope. He indeed grants to those who beg, and teaches those who ask, and dissipates ignorance and dispels despair, by introducing again the same words about the rich, which become their own interpreters and infallible expounders. For there is nothing like listening again to the very same statements, which till now in the Gospels were distressing you, hearing them as you did without examination, and erroneously through puerility: "And going forth into the way, one approached and kneeled, saying, Good Master, what good thing shall I do that I may inherit everlasting life? And Jesus saith, Why callest thou Me good? There is none good but one, *that is*, God. Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and thy mother. And he answering saith to Him, All these have I observed. And Jesus, looking upon him, loved him, and said, One thing thou lackest. If thou wouldest be perfect, sell what thou hast and give to the poor, and thou shall have treasure in heaven: and come, follow Me. And he was sad at that saying, and went away grieved: for he was rich, having great possessions. And Jesus looked round about, and saith to His disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! More easily shall a camel enter through the eye of a needle than a rich man into the kingdom of God. And they were astonished out of measure, and said, Who then can be saved? And He, looking upon them, said, What is impossible with men is possible with God. For with God all things are possible. Peter began to say to Him, Lo, we have left all and followed Thee. And Jesus answered and said, Verily I say unto you, Whosoever shall leave what is his own, parents, and brethren, and possessions, for My sake and the Gospel's, shall receive an hundred-fold now in this world, lands, and possessions, and house, and brethren, with persecutions; and in the world to come is life everlasting. But many that are first shall be last, and the last first."[2996]

[2996] Mark x. 17–31. Clement does not give always Mark's *ipsissima verba*.

V. These things are written in the Gospel according to Mark; and in all the rest correspondingly; although perchance the expressions vary slightly in each, yet all show identical agreement in meaning.

But well knowing that the Saviour teaches nothing in a merely human way, but teaches all things to His own with divine and mystic wisdom, we must not listen to His utterances carnally; but with due investigation and intelligence must search out and learn the meaning hidden in them. For even those things which seem to have been simplified to the disciples by the Lord Himself are found to require not less, even more, attention than what is expressed enigmatically, from the surpassing superabundance of wisdom in them. And whereas the things which are thought to have been explained by Him to those within—those called by Him the children of the kingdom—require still more consideration than the things which seemed to have been expressed simply, and respecting which therefore no questions were asked by those who heard them, but which, pertaining to the entire design of salvation, and to be contemplated with admirable and supercelestial depth of mind, we must not receive superficially with our ears, but with application of the mind to the very spirit of the Saviour, and the unuttered meaning of the declaration.

VI. For our Lord and Saviour was asked pleasantly a question most appropriate for Him,—the Life respecting life, the Saviour respecting salvation, the Teacher respecting the 593 chief doctrines taught, the Truth respecting the true immortality, the Word respecting the word of the Father, the Perfect respecting the perfect rest, the Immortal respecting the sure immortality. He was asked respecting those things on account of which He descended, which He inculcates, which He teaches, which He offers, in order to show the essence of the Gospel, that it is the gift of eternal life. For He foresaw as God, both what He would be asked, and what each one would answer Him. For who should do this more than the Prophet of prophets, and the Lord of every prophetic spirit? And having been called "good," and taking the starting note from this first expression, He commences His teaching with this, turning the pupil to God, the good, and first and only dispenser of eternal life, which the Son, who received it of Him, gives to us.

VII. Wherefore the greatest and chiefest point of the instructions which relate to life must be implanted in the soul from the beginning,—to know the eternal God, the giver of what is eternal, and by knowledge and comprehension to possess God, who is first, and highest, and one, and good. For this is the immutable and immoveable source and support of life, the knowledge of God, who really is, and who bestows the things which really are, that is, those which are eternal, from whom both being and the continuance[2997] of it are derived to other beings. For ignorance of Him is death; but the knowledge and appropriation of Him, and love and likeness to Him, are the only life.

[2997] Instead of μεῖναι Fell here suggests μὴ εἴναι, non-being.

VIII. He then who would live the true life is enjoined first to know Him "whom no one knows, except the Son reveal (Him)."[2998] Next is to be learned the greatness of the Saviour after Him, and the newness of grace; for, according to the apostle, "the law was given by Moses, grace and truth came by Jesus Christ;"[2999] and the gifts granted through a faithful servant are not equal to those bestowed by the true Son. If then the law of Moses had been sufficient to confer eternal life, it were to no purpose for the Saviour Himself to come and suffer for us, accomplishing the course of human life from His birth to His cross; and to no purpose for him who had done all the commandments of the law from his youth to fall on his knees and beg from another immortality. For he had not only fulfilled the law, but had begun to do so from his very earliest youth. For what is there great or pre-eminently illustrious in an old age which is unproductive of faults? But if one in juvenile frolicsomeness and the fire of youth shows a mature judgment older than his years, this is a champion admirable and distinguished, and hoary pre-eminently in mind.

But, nevertheless, this man being such, is perfectly persuaded that nothing is wanting to him as far as respects righteousness, but that he is entirely destitute of life. Wherefore he asks it from Him who alone is able to give it. And with reference to the law, he carries confidence; but the Son of God he addresses in supplication. He is transferred from faith to faith. As perilously tossing and occupying a dangerous anchorage in the law, he makes for the Saviour to find a haven.

IX. Jesus, accordingly, does not charge him with not having fulfilled all things out of the law, but loves him, and fondly welcomes his obedience in what he had learned; but says that he is not perfect as respects eternal life, inasmuch as he had not fulfilled what is perfect, and that he is a doer indeed of the law, but idle at the true life. Those things, indeed, are good. Who denies it? For "the commandment is holy,"[3000] as far as a sort of training with fear and preparatory discipline goes, leading as it did to the culmination of legislation and to grace.[3001] But Christ is the fulfilment "of the law for righteousness to every one that believeth;" and not as a slave making slaves, but sons, and brethren, and fellow-heirs, who perform the Father's will.

X. "If thou wilt be perfect."[3002] Consequently he was not yet perfect. For nothing is more perfect than what is perfect. And divinely the expression "if thou wilt" showed the self-determination of the soul holding converse with Him. For choice depended on the man as being free; but the gift on God as the Lord. And He gives to those who are willing and are exceedingly earnest, and ask, that so their salvation may become their own. For God compels not (for compulsion is repugnant to God), but supplies to those who seek, and bestows on those who ask, and opens to those who knock. If thou wilt, then, if thou really willest, and art not deceiving thyself, acquire what thou lackest. One thing is lacking thee,—the one thing which abides, the good, that which is now above the law, which the law gives not, which the law contains not, which is the prerogative of those who live. He forsooth who had fulfilled all the demands of the law from his youth, and had gloried in what was magnificent, was not able to complete the whole[3003] with this one thing which was specially required by the Saviour, so as to receive the eternal life which he desired. But he departed displeased, vexed at the commandment of the life, on account of which he supplicated. For he did not truly wish life, as he averred, but aimed at the mere reputation of the good choice. And he was capable of busying himself about many things; but the one thing, the work of life, he was powerless, and disinclined, and unable to accomplish. Such also was what the Lord said to Martha, who was occupied with many things, and distracted and troubled with serving; while she blamed her sister, because, leaving serving, she set herself at His feet, devoting her time to learning: "Thou art troubled about many things, but Mary hath chosen the good part, which shall not be taken away from her."[3004] So also He bade him leave his busy life, and cleave to One and adhere to the grace of Him who offered everlasting life.

[2998] Matt. xi. 27.

[2999] John i. 17.

[3000] Rom. vii. 12.

[3001] Gal. iii. 24.

[3002] Matt. xix. 21.

XI. What then was it which persuaded him to flight, and made him depart from the Master, from the entreaty, the hope, the life, previously pursued with ardour?—"Sell thy possessions." And what is this? He does not, as some conceive off-hand, bid him throw away the substance he possessed, and abandon his property; but bids him banish from his soul his notions about wealth, his excitement and morbid feeling about it, the anxieties, which are the thorns of existence, which choke the seed of life. For it is no great thing or desirable to be destitute of wealth, if without a special object,—not except on account of life. For thus those who have nothing at all, but are destitute, and beggars for their daily bread, the poor dispersed on the streets, who know not God and God's righteousness, simply on account of their extreme want and destitution of subsistence, and lack even of the smallest things, were most blessed and most dear to God, and sole possessors of everlasting life.

Nor was the renunciation of wealth and the bestowment of it on the poor or needy a new thing; for many did so before the Saviour's advent,—some because of the leisure (thereby obtained) for learning, and on account of a dead wisdom; and others for empty fame and vainglory, as the Anaxagorases, the Democriti, and the Crateses.

[3003] The reading of the ms. is πραθῆναι, which is corrupt. We have changed it into περιθεῖναι. Various other emendations have been proposed. Perhaps it should be προσθεῖναι, "to add."

[3004] Luke x. 41, 42.

XII. Why then command as new, as divine, as alone life-giving, what did not save those of former days? And what peculiar thing is it that the new creature[3005] the Son of God intimates and teaches? It is not the outward act which others have done, but something else indicated by it, greater, more godlike, more perfect, the stripping off of the passions from the soul itself and from the disposition, and the cutting up by the roots and casting out of what is alien to the mind. For this is the lesson peculiar to the believer, and the instruction worthy of the Saviour. For those who formerly despised external things relinquished and squandered their property, but the passions of the soul, I believe, they intensified. For they indulged in arrogance, pretension, and vainglory, and in contempt of the rest of mankind, as if they had done something superhuman. How then would the Saviour have enjoined on those destined to live for ever what was injurious and hurtful with reference to the life which He promised? For although such is the case, one, after ridding himself of the burden of wealth, may none the less have still the lust and desire for money innate and living; and may have abandoned the use of it, but being at once destitute of and desiring what he spent, may doubly grieve both on account of the absence of attendance, and the presence of regret. For it is impossible and inconceivable that those in want of the necessaries of life should not be harassed in mind, and hindered from better things in the endeavour to provide them somehow, and from some source.

XIII. And how much more beneficial the opposite case, for a man, through possessing a competency, both not himself to be in straits about money, and also to give assistance to those to whom it is requisite so to do! For if no one had anything, what room would be left among men for giving? And how can this dogma fail to be found plainly opposed to and conflicting with many other excellent teachings of the Lord? "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into the everlasting habitations."[3006] "Acquire treasures in heaven, where neither moth nor rust destroys, nor thieves break through."[3007] How could one give food to the hungry, and drink to the thirsty, clothe the naked, and shelter the houseless, for not doing which He threatens with fire and the outer darkness, if each man first divested himself of all these things? Nay, He bids Zaccheus and Matthew, the rich tax-gathers, entertain Him hospitably. And He does not bid them part with their property, but, applying the just and removing the unjust judgment, He subjoins, “To-day salvation has come to this house, forasmuch as he also is a son of Abraham.”[3008] He so praises the use of property as to enjoin, along with this addition, the giving a share of it, to give drink to the thirsty, bread to the hungry, to take the houseless in, and clothe the naked. But if it is not possible to supply those needs without substance, and He bids people abandon their substance, what else would the Lord be doing than exhorting to give and not to give the same things, to feed and not to feed, to take in and to shut out, to share and not to share? which were the most irrational of all things.

[3005] The application of the words ἡ καινὴ κτισις to Christ has been much discussed. Segaar has a long note on it, the purport of which he thus sums up: ἡ καινὴ κτίσις is a creature to whom nothing has ever existed on earth equal or like, man but also God, through whom is true light and everlasting life. [The translator has largely availed himself of the valuable edition and notes of Charles Segaar (*ed.* Utrecht, 1816), concerning whom see Elucidation II.]

[3006] Luke xvi. 9.

[3007] Matt. vi. 19.

XIV. Riches, then, which benefit also our neighbours, are not to be thrown away. For they are possessions, inasmuch as they are possessed, and goods, inasmuch as they are useful and provided by God for the use of men; and they lie to our hand, and are put under our power, as material and instruments which are for good use to those who know the instrument. If you use it skilfully, it is skilful; if you are deficient in skill, it is affected by your want of skill, being itself destitute of blame. Such an instrument is wealth. Are you able to make a right use of it? It is subservient to righteousness. Does one make a wrong use of it? It is, on the other hand, a minister of wrong. For its nature is to be subservient, not to rule. That then which of itself has neither good nor evil, being blameless, ought not to be blamed; but that which has the power of using it well and ill, by reason of its possessing voluntary choice. And this is the mind and judgment of man, which has freedom in itself and self-determination in the treatment of what is assigned to it. So let no man destroy wealth, rather than the passions of the soul, which are incompatible with the better use of wealth. So that, becoming virtuous and good, he may be able to make a good use of these riches. The renunciation, then, and selling of all possessions, is to be understood as spoken of the passions of the soul.

XV. I would then say this. Since some things are within and some without the soul, and if the soul make a good use of them, they also are reputed good, but if a bad, bad;—whether does He who commands us to alienate our possessions repudiate those things, after the removal of which the passions still remain, or those rather, on the removal of which wealth even becomes beneficial? If therefore he who casts away worldly wealth can still be rich in the passions, even though the material [for their gratification] is absent,—for the disposition produces its own effects, and strangles the reason, and presses it down and inflames it with its inbred lusts,—it is then of no advantage to him to be poor in purse while he is rich in passions. For it is not what ought to be cast away that he has cast away, but what is indifferent; and he has deprived himself of what is serviceable, but set on fire the innate fuel of evil through want of the external means [of gratification]. We must therefore renounce those possessions that are injurious, not those that are capable of being serviceable, if one knows the right use of them. And what is managed with wisdom, and sobriety, and piety, is profitable; and what is hurtful must be cast away. But things external hurt not. So then the Lord introduces the use of external things, bidding us put away not the means of subsistence, but what uses them badly. And these are the infirmities and passions of the soul.

[3008] Luke v. 29; xix. 9.

XVI. The presence of wealth in these is deadly to all, the loss of it salutary. Of which, making the soul pure,—that is, poor and bare,—we must hear the Saviour speaking thus, “Come, follow Me.” For to the pure in heart He now becomes the way. But into the impure soul the grace of God finds no entrance. And that (soul) is unclean which is rich in lusts, and is in the throes of many worldly affections. For he who holds possessions, and gold, and silver, and houses, as the gifts of God; and ministers from them to the God who gives them for the salvation of men; and knows that he possesses them more for the sake of the brethren than his own; and is superior to the possession of them, not the slave of the things he possesses; and does not carry them about in his soul, nor bind and circumscribe his life within them, but is ever labouring at some good and divine work, even should he be necessarily some time or other deprived of them, is able with cheerful mind to bear their removal equally with their abundance. This is he who is blessed by the Lord, and called poor in spirit, a meet heir of the kingdom of heaven, not one who could not live rich.

XVII. But he who carries his riches in his soul, and instead of God’s Spirit bears in his heart gold or land, and is always acquiring possessions without end, and is perpetually on the outlook for more, bending downwards and fettered in the toils of the world, being earth and destined to depart to earth,—whence can he be able to desire and to mind the kingdom of heaven,—a man who carries not a heart, but land or metal, who must perforce be found in the midst of the objects he has chosen? For where the mind of man is, there is also his treasure. The Lord acknowledges a twofold treasure,—the good: “For the good man, out of the good treasure of his heart, bringeth forth good;” and the evil: for “the evil man, out of the evil treasure, bringeth forth evil: for out of the abundance of the heart the mouth speaketh.”[3009] As then treasure is not one with Him, as also it is with us, that which gives the unexpected great gain in the finding, but also a second, which is profitless and undesirable, 59 an evil acquisition, hurtful; so also there is a richness in good things, and a richness in bad things, since we know that riches and treasure are not by nature separated from each other. And the one sort of riches is to be possessed and acquired, and the other not to be possessed, but to be cast away.

In the same way spiritual poverty is blessed. Wherefore also Matthew added, “Blessed are the poor.”[3010] How? “In spirit.” And again, “Blessed are they that hunger and thirst after the righteousness of God.”[3011] Wherefore wretched are the contrary kind of poor, who have no part in God, and still less in human property, and have not tasted of the righteousness of God.

[3009] Matt. xii. 34, 35.

[3010] Matt. v. 3.

[3011] Matt. v. 6.

XVIII. So that (the expression) rich men that shall with difficulty enter into the kingdom, is to be apprehended in a scholarly[3012] way, not awkwardly, or rustically, or carnally. For if the expression is used thus, salvation does not depend on external things, whether they be many or few, small or great, or illustrious or obscure, or esteemed or disesteemed; but on the virtue of the soul, on faith, and hope, and love, and brotherliness, and knowledge, and meekness, and humility, and truth, the reward of which is salvation. For it is not on account of comeliness of body that any one shall live, or, on the other hand, perish. But he who uses the body given to him chastely and according to God, shall live; and he that destroys the temple of God shall be destroyed. An ugly man can be profligate, and a good-looking man temperate. Neither strength and great size of body makes alive, nor does any of the members destroy. But the soul which uses them provides the cause for each. Bear then, it is said, when struck on the face;[3013] which a man strong and in good health can obey. And again, a man who is feeble may transgress from refractoriness of temper. So also a poor and destitute man may be found intoxicated with lusts; and a man rich in worldly goods temperate, poor in indulgences, trustworthy, intelligent, pure, chastened.

If then it is the soul which, first and especially, is that which is to live, and if virtue springing up around it saves, and vice kills; then it is clearly manifest that by being poor in those things, by riches of which one destroys it, it is saved, and by being rich in those things, riches of which ruin it, it is killed. And let us no longer seek the cause of the issue elsewhere than in the state and disposition of the soul in respect of obedience to God and purity, and in respect of transgression of the commandments and accumulation of wickedness.

XIX. He then is truly and rightly rich who is rich in virtue, and is capable of making a holy and faithful use of any fortune; while he is spuriously rich who is rich, according to the flesh, and turns life into outward possession, which is transitory and perishing, and now belongs to one, now to another, and in the end to nobody at all. Again, in the same way there is a genuine poor man, and another counterfeit and falsely so called. He that is poor in spirit, and that is the right thing, and he that is poor in a worldly sense, which is a different thing. To him who is poor in worldly goods, but rich in vices, who is not poor in spirit[3014] and rich toward God, it is said, Abandon the alien possessions that are in thy soul, that, becoming pure in heart, thou mayest see God; which is another way of saying, Enter into the kingdom of heaven. And how may you abandon them? By selling them. What then? Are you to take money for effects, by effecting an exchange of riches, by turning your visible substance into money? Not at all. But by introducing, instead of what was formerly inherent in your soul, which you desire to save, other riches which deify and which minister everlasting life, dispositions in accordance with the command of God; for which there shall accrue to you endless reward and honour, and salvation, and everlasting immortality. It is thus that thou dost rightly sell the possessions, many are superfluous, which shut the heavens against thee by exchanging them for those which are able to save. Let the former be possessed by the carnal poor, who are destitute of the latter. But thou, by receiving instead spiritual wealth, shalt have now treasure in the heavens.

[3012] μαθηματικῶς. Fell sugests instead of this reading of the text, πνευματικῶς or μεμελημένως.

[3013] Matt. v. 39.

[3014] ὁ κατὰ πνεῦμα οὐ πτωχὸς … φησί. Segaar omits οὐ, and so makes ὁ κατὰ πνεῦμά κ.τ.λ. the nominative to φησί. It seems better, with the Latin translator, to render as above, which supposes the change of ὁ into ὅς.

XX. The wealthy and legally correct man, not understanding these things figuratively, nor how the same man can be both poor and rich, and have wealth and not have it, and use the world and not use it, went away sad and downcast, leaving the state of life, which he was able merely to desire but not to attain, making for himself the difficult impossible. For it was difficult for the soul not to be seduced and ruined by the luxuries and flowery enchantments that beset remarkable wealth; but it was not impossible, even surrounded with it, for one to lay hold of salvation, provided he withdrew himself from material wealth,—to that which is grasped by the mind and taught by God, and learned to use things indifferent rightly and properly, and so as to strive after eternal life. And the disciples even themselves were at first alarmed and amazed. Why were they so on hearing this? Was it that they 597 themselves possessed much wealth? Nay, they had long ago left their very nets, and hooks, and rowing boats, which were their sole possessions. Why then do they say in consternation, "Who can be saved?" They had heard well and like disciples what was spoken in parable and obscurely by the Lord, and perceived the depth of the words. For they were sanguine of salvation on the ground of their want of wealth. But when they became conscious of not having yet wholly renounced the passions (for they were neophytes and recently selected by the Saviour), they were excessively astonished, and despaired of themselves no less than that rich man who clung so terribly to the wealth which he preferred to eternal life. It was therefore a fit subject for all fear on the disciples' part; if both he that possesses wealth and he that is teeming with passions were the rich, and these alike shall be expelled from the heavens. For salvation is the privilege of pure and passionless souls.

XXI. But the Lord replies, "Because what is impossible with men is possible with God." This again is full of great wisdom. For a man by himself working and toiling at freedom from passion achieves nothing. But if he plainly shows himself very desirous and earnest about this, he attains it by the addition of the power of God. For God conspires with willing souls. But if they abandon their eagerness, the spirit which is bestowed by God is also restrained. For to save the unwilling is the part of one exercising compulsion; but to save the willing, that of one showing grace. Nor does the kingdom of heaven belong to sleepers and sluggards, "but the violent take it by force."[3015] For this alone is commendable violence, to force God, and take life from God by force. And He, knowing those who persevere firmly, or rather violently, yields and grants. For God delights in being vanquished in such things.

Therefore on hearing those words, the blessed Peter, the chosen, the pre-eminent, the first of the disciples, for whom alone and Himself the Saviour paid tribute,[3016] quickly seized and comprehended the saying. And what does he say? "Lo, we have left all and followed Thee." Now if by all he means his own property, he boasts of leaving four oboli perhaps in all,[3017] and forgets to show the kingdom of heaven to be their recompense. But if, casting away what we were now speaking of, the old mental possessions and soul diseases, they follow in the Master's footsteps, this now joins them to those who are to be enrolled in the heavens. For it is thus that one truly follows the Saviour, by aiming at sinlessness and at His perfection, and adorning and composing the soul before it as a mirror, and arranging everything in all respects similarly.

XXII. "And Jesus answering said, Verily I say unto you, Whosoever shall leave what is his own, parents, and children, and wealth, for My sake and the Gospel's, shall receive an hundredfold."[3018] But let neither this trouble you, nor the still harder saying delivered in another place in the words, "Whoso hateth not father, and mother, and children, and his own life besides, cannot be My disciple."[3019] For the God of peace, who also exhorts to love enemies, does not introduce hatred and dissolution from those that are dearest. But if we are to love our enemies, it is in accordance with right reason that, ascending from them, we should love also those nearest in kindred. Or if we are to hate our blood-relations, deduction teaches us that much more are we to spurn from us our enemies. So that the reasonings would be shown to destroy one another. But they do not destroy each other, nor are they near doing so. For from the same feeling and disposition, and on the ground of the same rule, one loving his enemy may hate his father, inasmuch as he neither takes vengeance on an enemy, nor reverences a father more than Christ. For by the one word he extirpates hatred and injury, and by the other shamefacedness towards one's relations, if it is detrimental to salvation. If then one's father, or son, or brother, be godless, and become a hindrance to faith and an impediment to the higher life, let him not be friends or agree with him, but on account of the spiritual enmity, let him dissolve the fleshly relationship.

[3015] Matt. xi. 12. [Elucidation III.]

[3016] Matt. xvii. 27.

[3017] The text is the reading on the margin of the first edition. The reading of the ms., τοῦ λόγου, is ammended by Segaar into τὸ τοῦ λὀγου, "as the saying is."

[3018] Mark x. 29, 30, [quoted inexactly. S.]

[3019] Luke xiv. 26.

XXIII. Suppose the matter to be a law-suit. Let your father be imagined to present himself to you and say, “I begot and reared thee. Follow me, and join with me in wickedness, and obey not the law of Christ;” and whatever a man who is a blasphemer and dead by nature would say.

But on the other side hear the Saviour: “I regenerated thee, who wert ill born by the world to death. I emancipated, healed, ransomed thee. I will show thee the face of the good Father God. Call no man thy father on earth. Let the dead bury the dead; but follow thou Me. For I will bring thee to a rest[3020] of ineffable and unutterable blessings, which eye hath not seen, nor ear heard, nor have entered into the heart of men; into which angels desire to look, and see what good things God hath prepared for the saints and the children who love Him.”[3021] I am He who feeds thee, giving Myself as bread, of which he who has tasted experiences death no more, and supplying day by day the drink of immortality. I am teacher 598 of supercelestial lessons. For thee I contended with Death, and paid thy death, which thou owedst for thy former sins and thy unbelief towards God.”

Having heard these considerations on both sides, decide for thyself and give thy vote for thine own salvation. Should a brother say the like, should a child, should a wife, should any one whosoever, in preference to all let Christ in thee be conqueror. For He contends in thy behalf.

XXIV. You may even go against wealth. Say, “Certainly Christ does not debar me from property. The Lord does not envy.” But do you see yourself overcome and overthrown by it? Leave it, throw it away, hate, renounce, flee. “Even if thy right eye offend thee,” quickly “cut it out.”[3022] Better is the kingdom of God to a man with one eye, than the fire to one who is unmutilated. Whether hand, or foot, or soul, hate it. For if it is destroyed here for Christ’s sake, it will be restored to life yonder.

XXV. And to this effect similarly is what follows. “Now at this present time not to have lands, and money, and houses, and brethren, with persecutions.” For it is neither penniless, nor homeless, nor brotherless people that the Lord calls to life, since He has also called rich people; but, as we have said above, also brothers, as Peter with Andrew, and James with John the sons of Zebedee, but of one mind with each other and Christ. And the expression “with persecutions” rejects the possessing of each of those things. There is a persecution which arises from without, from men assailing the faithful, either out of hatred, or envy, or avarice, or through diabolic agency. But the most painful is internal persecution, which proceeds from each man’s own soul being vexed by impious lusts, and diverse pleasures, and base hopes, and destructive dreams; when, always grasping at more, and maddened by brutish loves, and inflamed by the passions which beset it like goads and stings, it is covered with blood, (to drive it on) to insane pursuits, and to despair of life, and to contempt of God.

[3020] Segaar emends ἀνάπαυσιν to ἀπόλαυσιν “enjoyment.”

[3021] 1 Cor. ii. 9; 1 Pet. i. 12.

[3022] Matt. v. 9.

More grievous and painful is this persecution, which arises from within, which is ever with a man, and which the persecuted cannot escape; for he carries the enemy about everywhere in himself. Thus also burning which attacks from without works trial, but that from within produces death. War also made on one is easily put an end to, but that which is in the soul continues till death.

With such persecution, if you have worldly wealth, if you have brothers allied by blood and other pledges, abandon the whole wealth of these which leads to evil; procure peace for yourself, free yourself from protracted persecutions; turn from them to the Gospel; choose before all the Saviour and Advocate and Paraclete of your soul, the Prince of life. “For the things which are seen are temporary; but the things which are not seen are eternal.”[3023] And in the present time are things evanescent and insecure, but in that to come is eternal life.

XXVI. “The first shall be last, and the last first.”[3024] This is fruitful in meaning and exposition,[3025] but does not demand investigation at present; for it refers not only to the wealthy alone, but plainly to all men, who have once surrendered themselves to faith. So let this stand aside for the present. But I think that our proposition has been demonstrated in no way inferior to what we promised, that the Saviour by no means has excluded the rich on account of wealth itself, and the possession of property, nor fenced off salvation against them; if they are able and willing to submit their life to God’s commandments, and prefer them to transitory objects, and if they would look to the Lord with steady eye, as those who look for the nod of a good helmsman, what he wishes, what he orders, what he indicates, what signal he gives his mariners, where and whence he directs the ship’s course. For what harm does one do, who, previous to faith, by applying his mind and by saving has collected a competency? Or what is much less reprehensible than this, if at once by God, who gave him his life, he has had his home given him in the house of such men, among wealthy people, powerful in substance, and pre-eminent in opulence? For if, in consequence of his involuntary birth in wealth, a man is banished from life, rather is he wronged by God, who created him, in having vouchsafed to him temporary enjoyment, and in being deprived of eternal life. And why should wealth have ever sprung from the earth at all, if it is the author and patron of death?

[3023] 2 Cor. iv. 18.

[3024] Mark x. 31.

[3025] σαφηνισμόν, here adopted insted of the reading σοφισμόν, which yields no suitable sense.

But if one is able in the midst of wealth to turn from its power, and to entertain moderate sentiments, and to exercise self-command, and to seek God alone, and to breathe God and walk with God, such a poor man submits to the commandments, being free, unsubdued, free of disease, unwounded by wealth. But if not, "sooner shall a camel enter through a needle's eye, than such a rich man reach the kingdom of God."[3026]

Let then the camel, going through a narrow and strait way before the rich man, signify something loftier; which mystery of the Saviour is to be learned in the "Exposition of first 599
Principles and of Theology."[3027]

XXVII. Well, first let the point of the parable, which is evident, and the reason why it is spoken, be presented. Let it teach the prosperous that they are not to neglect their own salvation, as if they had been already fore-doomed, nor, on the other hand, to cast wealth into the sea, or condemn it as a traitor and an enemy to life, but learn in what way and how to use wealth and obtain life. For since neither does one perish by any means by fearing because he is rich, nor is by any means saved by trusting and believing that he shall be saved, come let them look what hope the Saviour assigns them, and how what is unexpected may become ratified, and what is hoped for may come into possession.

The Master accordingly, when asked, "Which is the greatest of the commandments?" says, "Thou shalt love the Lord thy God with all thy soul, and with all thy strength;"[3028] that no commandment is greater than this (He says), and with exceeding good reason; for it gives command respecting the First and the Greatest, God Himself, our Father, by whom all things were brought into being, and exist, and to whom what is saved returns again. By Him, then, being loved beforehand, and having received existence, it is impious for us to regard aught else older or more excellent; rendering only this small tribute of gratitude for the greatest benefits; and being unable to imagine anything else whatever by way of recompense to God, who needs nothing and is perfect; and gaining immortality by the very exercise of loving the Father to the extent of one's might and power. For the more one loves God, the more he enters within God.

XXVIII. The second in order, and not any less than this, He says, is, "Thou shalt love thy neighbour as thyself,"[3029] consequently God above thyself. And on His interlocutor inquiring, "Who is my neighbour?"[3030] He did not, in the same way with the Jews, specify the blood-relation, or the fellow-citizen, or the proselyte, or him that had been similarly circumcised, or the man who uses one and the same law. But He introduces one on his way down from the upland region from Jerusalem to Jericho, and represents him stabbed by robbers, cast half-dead on the way, passed by the priest, looked sideways at by the Levite, but pitied by the vilified and excommunicated Samaritan; who did not, like those, pass casually, but came provided with such things as the man in danger required, such as oil, bandages, a beast of burden, money for the inn-keeper, part given now, and part promised. “Which,” said He, “of them was neighbour to him that suffered these things?” and on his answering, “He that showed mercy to him,” (replied),[3031] Go thou also, therefore, and do likewise, since love buds into well-doing.

[3026] Mark x. 25.

[3027] A work mentioned elsewhere.

[3028] Matt. xxii. 36–38.

[3029] Matt. xxii. 39.

[3030] Luke x. 29.

XXIX. In both the commandments, then, He introduces love; but in order distinguishes it. And in the one He assigns to God the first part of love, and allots the second to our neighbour. Who else can it be but the Saviour Himself? or who more than He has pitied us, who by the rulers of darkness were all but put to death with many wounds, fears, lusts, passions, pains, deceits, pleasures? Of these wounds the only physician is Jesus, who cuts out the passions thoroughly by the root,—not as the law does the bare effects, the fruits of evil plants, but applies His axe to the roots of wickedness. He it is that poured wine on our wounded souls (the blood of David’s vine), that brought the oil which flows from the compassions of the Father,[3032] and bestowed it copiously. He it is that produced the ligatures of health and of salvation that cannot be undone,—Love, Faith, Hope. He it is that subjected angels, and principalities, and powers, for a great reward to serve us. For they also shall be delivered from the vanity of the world through the revelation of the glory of the sons of God. We are therefore to love Him equally with God. And he loves Christ Jesus who does His will and keeps His commandments. “For not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father.”[3033] And “Why call ye Me Lord, Lord, and do not the things which I say?”[3034] “And blessed are ye who see and hear what neither righteous men nor prophets” (have seen or heard),[3035] if ye do what I say.

XXX. He then is first who loves Christ; and second, he who loves and cares for those who have believed on Him. For whatever is done to a disciple, the Lord accepts as done to Himself, and reckons the whole as His. “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave Me to eat: I was thirsty, and ye gave Me to drink: and I was a stranger, and ye took Me in: I was naked and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came to Me. Then shall the righteous answer, saying, Lord, when saw we Thee hungry, and fed Thee? or thirsty, and gave Thee drink? And when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, and visited Thee? or in prison, and came to 600 Thee? And the King answering, shall say to them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

[3031] Luke x. 36, 37.

[3032] Combefisius reads “Spirit.”

[3033] Matt. vii. 21.

[3034] Luke vi. 46.

[3035] Matt. xiii. 16, 17.

Again, on the opposite side, to those who have not performed these things, "Verily I say unto you, inasmuch as ye have not done it unto one of the least of these, ye have not done it to Me."[3036] And in another place, "He that receiveth you; receiveth Me; and he that receiveth not you, rejecteth Me."[3037]

XXXI. Such He names children, and sons, and little children, and friends, and little ones here, in reference to their future greatness above. "Despise not," He says, "one of these little ones; for their angels always behold the face of My Father in heaven."[3038] And in another place, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom of heaven."[3039] Similarly also He says that "the least in the kingdom of heaven" that is His own disciple "is greater than John, the greatest among those born of women."[3040] And again, "He that receiveth a righteous man or a prophet in the name of a righteous man or a prophet, shall receive their reward; and he that giveth to a disciple in the name of a disciple a cup of cold water to drink, shall not lose his reward."[3041] Wherefore this is the only reward that is not lost. And again, "Make to you friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations;"[3042] showing that by nature all property which a man possesses in his own power is not his own. And from this unrighteousness it is permitted to work a righteous and saving thing, to refresh some one of those who have an everlasting habitation with the Father.

See then, first, that He has not commanded you to be solicited or to wait to be importuned, but yourself to seek those who are to be benefited and are worthy disciples of the Saviour. Excellent, accordingly, also is the apostle's saying, "For the Lord loveth a cheerful giver;"[3043] who delights in giving, and spares not, sowing so that he may also thus reap, without murmuring, and disputing, and regret, and communicating, which is pure[3044] beneficence. But better than this is the saying spoken by the Lord in another place, “Give to every one that asketh thee.”[3045] For truly such is God’s delight in giving. And this saying is above all divinity,[3046]—not to wait to be asked, but to inquire oneself who deserves to receive kindness.

[3036] Matt. xxv. 34, etc.

[3037] Matt. x. 40; Luke x. 16.

[3038] Matt. xviii. 10.

[3039] Luke xii. 32.

[3040] Matt. xi. 11.

[3041] Matt. x. 41.

[3042] Luke xvi. 9.

[3043] 2 Cor. ix. 7.

[3044] καθαρά, Segaar, for καθά of the ms.

XXXII. Then to appoint such a reward for liberality,—an everlasting habitation! O excellent trading! O divine merchandise! One purchases immortality for money; and, by giving the perishing things of the world, receives in exchange for these an eternal mansion in the heavens! Sail to this mart, if you are wise, O rich man! If need be, sail round the whole world.[3047] Spare not perils and toils, that you may purchase here the heavenly kingdom. Why do transparent stones and emeralds delight thee so much, and a house that is fuel for fire, or a plaything of time, or the sport of the earthquake, or an occasion for a tyrant’s outrage? Aspire to dwell in the heavens, and to reign with God. This kingdom a man imitating God will give thee. By receiving a little here, there through all ages He will make thee a dweller with Him. Ask that you may receive; haste; strive; fear lest He disgrace thee. For He is not commanded to receive, but thou to give. The Lord did not say, Give, or bring, or do good, or help, but make a friend. But a friend proves himself such not by one gift, but by long intimacy. For it is neither the faith, nor the love, nor the hope, nor the endurance of one day, but “he that endureth to the end shall be saved.”[3048]

XXXIII. How then does man give these things? For I will give not only to friends, but to the friends of friends. And who is it that is the friend of God? Do not you judge who is worthy or who is unworthy. For it is possible you may be mistaken in your opinion. As in the uncertainty of ignorance it is better to do good to the undeserving for the sake of the deserving, than by guarding against those that are less good to fail to meet in with the good. For though sparing, and aiming at testing, who will receive meritoriously or not, it is possible for you to neglect some[3049] that are loved by God; the penalty for which is the punishment of eternal fire. But by offering to all in turn that need, you must of necessity by all means find some one of those who have power with God to save. “Judge not, then, that ye be not judged. With what measure ye mete, it shall be measured to you again;[3050] good measure, pressed and shaken, and running over, shall be given to you." Open thy compassion to all who are enrolled the disciples of God; not looking contemptuously to personal appearance, nor carelessly disposed to any period of life. Nor if one appears penniless, or ragged, or ugly, or feeble, do thou fret in soul at this and turn away. This form is cast around us from without, 60 the occasion of our entrance into this world, that we may be able to enter into this common school. But within dwells the hidden Father, and His Son,[3051] who died for us and rose with us.

[3045] Luke vi. 30.

[3046] This, the reading of the ms., has been altered by several editors, but is justly defended by Segaar.

[3047] γῆν ὀλην, for which Fell reads τὴν ὅλην.

[3048] Matt. x. 22.

[3049] τινῶν, for which the text has τιμῶν.

[3050] Matt. vii. 1, 2; Luke vi. 37, 38.

XXXIV. This visible appearance cheats death and the devil; for the wealth within, the beauty, is unseen by them. And they rave about the carcase, which they despise as weak, being blind to the wealth within; knowing not what a "treasure in an earthen vessel"[3052] we bear, protected as it is by the power of God the Father, and the blood of God the Son,[3053] and the dew of the Holy Spirit. But be not deceived, thou who hast tasted of the truth, and been reckoned worthy of the great redemption. But contrary to what is the case with the rest of men, collect for thyself an unarmed, an unwarlike, a bloodless, a passionless, a stainless host, pious old men, orphans dear to God, widows armed with meekness, men, adorned with love. Obtain with thy money such guards, for body and for soul, for whose sake a sinking ship is made buoyant, when steered by the prayers of the saints alone; and disease at its height is subdued, put to flight by the laying on of hands; and the attack of robbers is disarmed, spoiled by pious prayers; and the might of demons is crushed, put to shame in its operations by strenuous commands.

XXXV. All these warriors and guards are trusty. No one is idle, no one is useless. One can obtain your pardon from God, another comfort you when sick, another weep and groan in sympathy for you to the Lord of all, another teach some of the things useful for salvation, another admonish with confidence, another counsel with kindness. And all can love truly, without guile, without fear, without hypocrisy, without flattery, without pretence. O sweet service of loving [souls]! O blessed thoughts of confident [hearts]! O sincere faith of those who fear God alone! O truth of words with those who cannot lie! O beauty of deeds with those who have been commissioned to serve God, to persuade God, to please God, not to touch thy flesh! to speak, but[3054] to the King of eternity dwelling in thee.

XXXVI. All the faithful, then, are good and godlike, and worthy of the name by which they are encircled as with a diadem. There are, besides, some, the elect of the elect, and so much more or less distinguished by drawing themselves, like ships to the strand, out of the surge of the world and bringing themselves to safety; not wishing to seem holy, and ashamed if one call them so; hiding in the depth of their mind the ineffable mysteries, and disdaining to let their nobleness be seen in the world; whom the Word calls “the light of the world, and the salt of the earth.”[3055] This is the seed, the image and likeness of God, and His true son and heir, sent here as it were on a sojourn, by the high administration and suitable arrangement of the Father, by whom the visible and invisible things of the world were created; some for their service, some for their discipline, some for their instruction; and all things are held together so long as the seed remains here; and when it is gathered, these things shall be very quickly dissolved.

[3051] παῖς.

[3052] 2 Cor. iv. 7.

[3053] παιδός.

[3054] Perhaps ἀλλά has got transposed, and we should read, "but to speak to the king," etc.

XXXVII. For what further need has God of the mysteries of love?[3056] And then thou shalt look into the bosom of the Father, whom God the only-begotten Son alone hath declared. And God Himself is love; and out of love to us became feminine.[3057] In His ineffable essence He is Father; in His compassion to us He became Mother. The Father by loving became feminine: and the great proof of this is He whom He begot of Himself; and the fruit brought forth by love is love.

For this also He came down. For this He clothed Himself with man. For this He voluntarily subjected Himself to the experiences of men, that by bringing Himself to the measure of our weakness whom He loved, He might correspondingly bring us to the measure of His own strength. And about to be offered up and giving Himself a ransom, He left for us a new Covenant-testament: My love I give unto you. And what and how great is it? For each of us He gave His life,—the equivalent for all. This He demands from us in return for one another. And if we owe our lives to the brethren, and have made such a mutual compact with the Saviour, why should we any more hoard and shut up worldly goods, which are beggarly, foreign to us and transitory? Shall we shut up from each other what after a little shall be the property of the fire? Divinely and weightily John says, “He that loveth not his brother is a murderer,”[3058] the seed of Cain, a nursling of the devil. He has not God’s compassion. He has no hope of better things. He is sterile; he is barren; he is not a branch of the ever-living supercelestial vine. He is cut off; he waits the perpetual fire.

XXXVIII. But learn thou the more excellent way, which Paul shows for salvation. “Love seeketh not her own,”[3059] but is diffused on the brother. About him she is fluttered, about him she is soberly insane. “Love covers a multitude of sins.”[3060] “Perfect love casteth out

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[3055] Matt. v. 13, 14.

[3056] Segaar reads: For what more should I say? Behold the mysteries of love.

[3057] ’Εθηλύνθη, which occurs immediately after this, has been suggested as the right reading here. The text has ἐθηράθη.

[3058] 1 John iii. 14, 15.

[3059] 1 Cor. xiii. 5.

[3060] 1 Pet. iv. 8.

fear."[3061] "Vaunteth not itself, is not puffed up; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. Prophecies are done away, tongues cease, gifts of healing fail on the earth. But these three abide, Faith, Hope, Love. But the greatest of these is Love."[3062] And rightly. For Faith departs when we are convinced by vision, by seeing God. And Hope vanishes when the things hoped for come. But Love comes to completion, and grows more when that which is perfect has been bestowed. If one introduces it into his soul, although he be born in sins, and has done many forbidden things, he is able, by increasing love, and adopting a pure repentance, to retrieve his mistakes. For let not this be left to despondency and despair by you, if you learn who the rich man is that has not a place in heaven, and what way he uses his property.

XXXIX. If one should escape the superfluity of riches, and the difficulty they interpose in the way of life, and be able to enjoy the eternal good things; but should happen, either from ignorance or involuntary circumstances, after the seal[3063] and redemption, to fall into sins or transgressions so as to be quite carried away; such a man is entirely rejected by God. For to every one who has turned to God in truth, and with his whole heart, the doors are open, and the thrice-glad Father receives His truly repentant son. And true repentance is to be no longer bound in the same sins for which He denounced death against Himself, but to eradicate them completely from the soul. For on their extirpation God takes up His abode again in thee. For it is said there is great and exceeding joy and festival in the heavens with the Father and the angels when one sinner turns and repents.[3064] Wherefore also He cries, "I will have mercy, and not sacrifice."[3065] "I desire not the death, but the repentance of the sinner."[3066] "Though your sins be as scarlet wool, I will make them white as snow; though they be blacker than darkness, I will wash and make them like white wool."[3067] For it is in the power of God alone to grant the forgiveness of sins, and not to impute transgressions; since also the Lord commands us each day to forgive the repenting brethren.[3068] "And if we, being evil, know to give good gifts,"[3069] much more is it the nature of the Father of mercies, the good Father of all consolation, much pitying, very merciful, to be long-suffering, to wait for those who have turned. And to turn is really to cease from our sins, and to look no longer behind.

[3061] 1 John iv. 18.

[3062] 1 Cor. xiii. 4–8, 13.

[3063] i.e., of baptism.

[3064] Luke xv. 10.

[3065] Hos. vi. 6; Matt. ix. 13.

[3066] Ezek. xviii. 23.

[3067] Isa. i. 18.

[3068] Matt. vi. 14.

[3069] Luke xi. 13.

XL. Forgiveness of past sins, then, God gives; but of future, each one gives to himself. And this is to repent, to condemn the past deeds, and beg oblivion of them from the Father, who only of all is able to undo what is done, by mercy proceeding from Him, and to blot out former sins by the dew of the Spirit. "For by the state in which I find you will I judge,"[3070] also, is what in each case the end of all cries aloud. So that even in the case of one who has done the greatest good deeds in his life, but at the end has run headlong into wickedness, all his former pains are profitless[3071] to him, since at the catastrophe of the drama he has given up his part; while it is possible for the man who formerly led a bad and dissolute life, on afterwards repenting, to overcome in the time after repentance the evil conduct of a long time. But it needs great carefulness, just as bodies that have suffered by protracted disease need regimen and special attention. Thief, dost thou wish to get forgiveness? steal no more. Adulterer, burn no more. Fornicator, live for the future chastely. Thou who hast robbed, give back, and give back more than [thou tookest]. False witness, practice truth. Perjurer, swear no more, and extirpate the rest of the passions, wrath, lust, grief, fear; that thou mayest be found at the end to have previously in this world been reconciled to the adversary. It is then probably impossible all at once to eradicate inbred passions; but by God's power and human intercession, and the help of brethren, and sincere repentance, and constant care, they are corrected.

XLI. Wherefore it is by all means necessary for thee, who art pompous, and powerful, and rich, to set over thyself some man of God as a trainer and governor. Reverence, though it be but one man; fear, though it be but one man. Give yourself to hearing, though it be but one speaking freely, using harshness, and at the same time healing. For it is good for the eyes not to continue always wanton, but to weep and smart sometimes, for greater health. So also nothing is more pernicious to the soul than uninterrupted pleasure. For it is blinded by melting away, if it remain unmoved by bold speech. Fear this man when angry; be pained at his groaning; and reverence him when making his anger to cease; and anticipate him when he is deprecating punishment. Let him pass many sleepless nights for thee, interceding 603 for thee with God, influencing the Father with the magic of familiar litanies. For He does not hold out against His children when they beg His pity. And for you he will pray purely, held in high honour as an angel of God, and grieved not by you, but for you. This is sincere repentance. "God is not mocked,"[3072] nor does He give heed to vain words. For He alone searches the marrow and reins of the heart, and hears those that are in the fire, and listens to those who supplicate in the whale's belly; and is near to all who believe, and far from the ungodly if they repent not.

[3070] Quoted with a slight variation by Justin Martyr, *Dialogue with Trypho*, ch. xlvii., vol. i. p. 219, and supposed by Grabe to be a quotation from the Apocryphal Gospel to the Hebrews.

[3071] Ἀνόνητοι, for which the text has ἀνόητοι.

[3072] Gal. vi. 7.

XLII. And that you may be still more confident, that repenting thus truly there remains for you a sure hope of salvation, listen to a tale,[3073] which is not a tale but a narrative,[3074] handed down and committed to the custody of memory, about the Apostle John. For when, on the tyrant's death, he returned to Ephesus from the isle of Patmos, he went away, being invited, to the contiguous territories of the nations, here to appoint bishops, there to set in order whole Churches, there to ordain such as were marked out by the Spirit.

Having come to one of the cities not far off (the name of which some give[3075]), and having put the brethren to rest in other matters, at last, looking to the bishop appointed, and seeing a youth, powerful in body, comely in appearance, and ardent, said, "This (youth) I commit to you in all earnestness, in the presence of the Church, and with Christ as witness." And on his accepting and promising all, he gave the same injunction and testimony. And he set out for Ephesus. And the presbyter taking home the youth committed to him, reared, kept, cherished, and finally baptized him. After this he relaxed his stricter care and guardianship, under the idea that the seal of the Lord he had set on him was a complete protection to him. But on his obtaining premature freedom, some youths of his age, idle, dissolute, and adepts in evil courses, corrupt him. First they entice him by many costly entertainments; then afterwards by night issuing forth for highway robbery, they take him along with them. Then they dared to execute together something greater. And he by degrees got accustomed; and from greatness of nature, when he had gone aside from the right path, and like a hard-mouthed and powerful horse, had taken the bit between his teeth, rushed with all the more force down into the depths. And having entirely despaired of salvation in God, he no longer meditated what was insignificant, but having perpetrated some great exploit, now that he was once lost, he made up his mind to a like fate with the rest. Taking them and forming a band of robbers, he was the prompt captain of the bandits, the fiercest, the bloodiest, the cruelest.

Time passed, and some necessity having emerged, they send again for John. He, when he had settled the other matters on account of which he came, said, "Come now, O bishop, restore to us the deposit which I and the Saviour committed to thee in the face of the Church over which you preside, as witness." The other was at first confounded, thinking that it was a false charge about money which he did not get; and he could neither believe the allegation regarding what he had not, nor disbelieve John. But when he said "I demand the young man, and the soul of the brother," the old man, groaning deeply, and bursting into tears, said, "He is dead." "How and what kind of death?" "He is dead," he said, "to God. For he turned wicked and abandoned, and at last a robber; and now he has taken possession of the mountain in front of the church, along with a band like him." Rending, therefore, his clothes, and striking his head with great lamentation, the apostle said, "It was a fine guard of a brother's soul I left! But let a horse be brought me, and let some one be my guide on the way." He rode away, just as he was, straight from the church. On coming to the place, he is arrested by the robbers' outpost; neither fleeing nor entreating, but crying, "It was for this I came. Lead me to your captain;" who meanwhile was waiting, all armed as he was. But when he recognized John as he advanced, he turned, ashamed, to flight. The other followed with all his might, forgetting his age, crying, "Why, my son, dost thou flee from me, thy father, unarmed, old? Son, pity me. Fear not; thou hast still hope of life. I will give account to Christ for thee. If need be, I will willingly endure thy death, as the Lord did death for us. For thee I will surrender my life. Stand, believe; Christ hath sent me."

[3073] μῦθος.

[3074] λόγος.

[3075] Said to be Smyrna.

And he, when he heard, first stood, looking down; then threw down his arms, then trembled and wept bitterly. And on the old man approaching, he embraced him, speaking for himself with lamentations as he could, and baptized a second time with tears, concealing only his right hand. The other pledging, and assuring him on oath that he would find forgiveness for himself from the Saviour, beseeching and falling on his knees, and kissing his right hand itself, as now purified by repentance, led him back to the church. Then by supplicating with copious prayers, and striving along with him in continual fastings, and subduing his mind by various utterances[3076] of words, did not depart, as they say, till he restored him to the Church, presenting in him a great example of true repentance and a great token 604
of regeneration, a trophy of the resurrection for which we hope; when at the end of the world, the angels, radiant with joy, hymning and opening the heavens, shall receive into the celestial abodes those who truly repent; and before all, the Saviour Himself goes to meet them, welcoming them; holding forth the shadowless, ceaseless light; conducting them, to the Father's bosom, to eternal life, to the kingdom of heaven.

Let one believe these things, and the disciples of God, and God, who is surety, the Prophecies, the Gospels, the Apostolic words; living in accordance with them, and lending his ears, and practising the deeds, he shall at his decease see the end and demonstration of the truths taught. For he who in this world welcomes the angel of penitence will not repent at the time that he leaves the body, nor be ashamed when he sees the Saviour approaching in His glory and with His army. He fears not the fire.

But if one chooses to continue and to sin perpetually in pleasures, and values indulgence here above eternal life, and turns away from the Saviour, who gives forgiveness; let him no more blame either God, or riches, or his having fallen, but his own soul, which voluntarily perishes. But to him who directs his eye to salvation and desires it, and asks with boldness and vehemence for its bestowal, the good Father who is in heaven will give the true purification and the changeless life. To whom, by His Son Jesus Christ, the Lord of the living and dead, and by the Holy Spirit, be glory, honour, power, eternal majesty, both now and ever, from generation to generation, and from eternity to eternity. Amen.

[3076] ῥήσεσι λόγων, for which Cod. Reg. Gall. reads σειρῆσι λόγων.

Elucidations

I.

(Note 1, p. 591.)

The kingdom of Christ was set up in great weakness, that nothing might be wanting to the glory of His working by the Spirit, in its triumph over the darkness of the world. “Not many wise men after the flesh, not many mighty, not many noble,” were called.[3077] And so it continued for a long time. Under Commodus, however (a.d. 180–192), a temporary respite was conceded; partly because his favourite Marcia took their part for some reason, and partly because his cruelty gratified itself in another direction. “Our circumstances,” says Eusebius, “were changed to a milder aspect; as there was peace prevailing, by the grace of God, throughout the world in the churches. Then, also, the saving-doctrine brought the minds of men to a devout veneration of the Supreme God, from every race on earth, so that, now, many of those *eminent at Rome for their wealth and kindred, with their whole house and family*, yielded themselves to salvation.” What happened near the court of a fickle tyrant was far more likely to be common in Antioch and Alexandria. Men’s consciences had no doubt been with the Christians, as Pilate’s was with their Master; and now, when it became less perilous, they began to laugh at idols, and even to enroll themselves with Christians. Some, no doubt, like Joseph and Nicodemus, gave themselves to the Lord; but others, “with a form of godliness, denied the power thereof.” Clement detected the great evil that began to threaten, and this beautiful tract is the product of his watchful observation. For he was gifted, also, with that great characteristic of noble mind, a faculty of foreseeing “whereunto such things must grow.” His love and solicitude for the Church, lest its simplicity should pass away with its poverty, dictated this solemn and most timely warning.

And it is worthy of grateful remark, how admirably sustained was this primitive spirit among all the early witnesses for truth. They were not of this world, and they dreaded its influence. How richly the Word dwelt in them, is manifest from their amazing familiarity with the Scriptures. That they sometimes misquote or confuse quotations, or mix a Scriptural saying with some current proverb or an apocryphal gloss, is surely not surprising, when copies of the Scriptures were few and costly, when no concordances and books of reference were at hand, and when their whole apparatus for Biblical study was so extremely incomplete. 605

To the genius of this great Alexandrian Father, we are all debtors to this day. Had he not, unfortunately, allied much of his wisdom with the hateful name of the *Gnostic*,[3078]which he failed to wrest from the pseudo-Gnostics, with whom it is irrevocably associated, we may be sure his expositions of Christian philosophy would be more useful in our times.

[3077] 1 Cor. i. 26, 27.

[3078] For Gnostic, *Intellector* is used, p. 577. Why not use the Latin word *Perfector*? The idea is not simply *perfectus:* Clement’s *Gnostic* is a *gnomon*, actively indexing the mind of Christ.

II.

(Segaar, note 3, p. 594.)

Charles Segaar, S.T.D., born in 1724, was Greek professor at Utrecht, from 1766 to 1803, after filling several important and laborious positions as a pastor and preacher. He died Dec. 22, 1803. He has left a great reputation as "the most theological of philologists, and the most philological of theologians." Had he gone over the entire text of Clement, and edited all his works, with the care and ability displayed in his critical edition of the Τίς ὁ σωζόμενος πλούσιος, the world would have been greatly enriched by his influence on the cultivation of patristic literature. In his eloquent preface to this tract, he bewails the neglect into which that fundamental department of Christian learning had fallen; praising the labours of Anglican scholars, who, in the former century, had devoted themselves to the production of valuable editions of the Fathers. He speaks of himself as from early years inflamed with a singular love of such studies and especially of the Greek Fathers, and adds an expression of the extreme gratification with which he had read and pondered the *Quis dives Salvandus*, among the admirable works of Clement of Alexandria. He corrects Ghisler's error in crediting it to Origen (edition of 1623), and reminds us that there is but a single ms. from which it is derived, viz., that of the Vatican.

Apart from the value of Segaar's annotations, his work is very useful to Greek scholars, for its varied erudition, much wealth of his learning being expended upon single words and their idiomatic uses. The sort of work devoted to this tract is precisely what I covet for my countrymen; and I look forward with hope to the day as not remote, when from regions now unnamed, in this vast domain of our republican America, critical editions of all of the *Ante-Nicene Fathers* shall be given to the republic of letters, with a beauty of typography hitherto unknown. The valuable *Patrologia* of Migne might well be made the base of a Phœnix-like edition of the same series. It was only fit for such a base; for its print and paper are disgraceful, and the inaccuracy and carelessness of its references and editorial work are only pardonable when one reflects on the small cost at which it was afforded. The plates have perished in flames; but the restoration of the whole work is worthy of the ambition of American scholars, and of the patronage of wealth now sordid but capable of being ennobled by being made useful to mankind.

III.

(Willing Souls, cap. xxi. p. 597.)

On the subject of free-will, so profusely illustrated by Clement, I have foreborne to add any comments. But Segaar's *Excursus* (iv. p. 410) is worthy of being consulted. On Clement's ideas of *Hades* and the *intermediate state*, I have made no comment; but Segaar's endeavour to state judicially the view of our author (*Excursus*, x. p. 421), though in some particulars it seems to me unsatisfactory, is also worthy of examination.

If a number of other important points have been apparently overlooked in my Elucidations, it is because I fear I have already gone beyond the conditions and limitations of my work.

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HERMAS.

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TATIAN.

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Tim Perrine

CCEL Staff Writer

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Church in Rome in the First Century by George Edmundson

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Kathleen O'Bannon

CCEL Staff

Formats available: PDF, Web, ePub, and others. See http://www.ccel.org/ccel/edmundson/church.html.

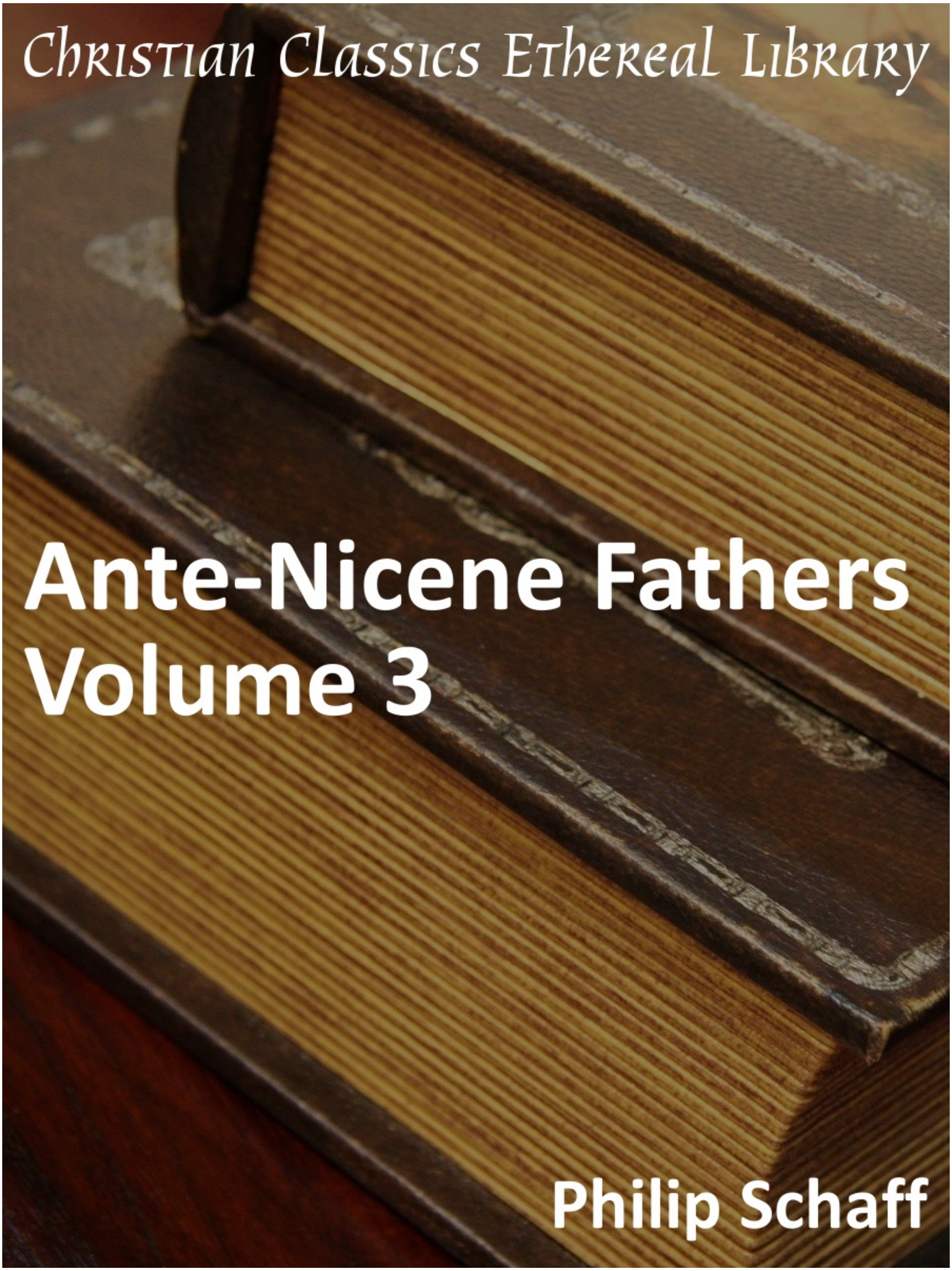

Christian Classics Ethereal Library

Ante-Nicene Fathers Volume 3

Philip Schaff

ANF03. Latin Christianity: Its Founder, Tertullian

Author(s):	Tertullian (c. 160-c. 230) Schaff, Philip (1819-1893) (Editor) Menzies, Allan (1845-1916) (Editor)
Publisher:	Grand Rapids, MI: Christian Classics Ethereal Library
Description:	Originally printed in 1885, the ten-volume set, *Ante-Nicene Fathers*, brings together the work of early Christian thinkers. In particular, it brings together the writings of the early Church fathers prior to the fourth century Nicene Creed. These volumes are noteworthy for their inclusion of entire texts, and not simply fragments or excerpts from these great writings. The translations are fairly literal, providing both readers and scholars with a good approximation of the originals. This particular volume focuses on the work of Tertullian, who is often called the "father of Latin Christianity." It brings together three of his most important works. These writings were heavily influential on the early Church, and for good reason, as they are inspirational and encouraging. These volumes also come with many useful notes, providing the reader with new levels of understanding. Overall, *Ante-Nicene Fathers*, or any part of it, is a welcome addition to one's reading list. Tim Perrine CCEL Staff Writer
Subjects:	Christianity Early Christian Literature. Fathers of the Church, etc.

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The Writings of the Fathers Down to A.D. 325

i

ANTE-NICENE FATHERS

VOLUME 3.

Latin Christianity: Its Founder, Tertullian

I. Apologetic; II. Anti-Marcion; III. Ethical

Edited by

Allan Menzies, D.D.

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iii

ITS FOUNDER, TERTULLIAN

THREE PARTS: I. APOLOGETIC; II. ANTI-MARCION; III. ETHICAL.

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AMERICAN EDITION.

Τὰ ἀρχαῖα ἔθη κρατείτω.
The Nicene Council

Preface.

v We present a volume widely differing, in its contents, from those which have gone before; it contains the works of the great founder of Latin Christianity, the versatile and brilliant Tertullian. Not all his works, indeed, for they could not be contained in one of our books. This book, however, considerably overruns the promised number of pages, and gives three complete parts of Tertullian's writings, according to the classification of our Editor-in-chief. The Fourth volume will begin with the fourth class of his works, those which exhibit our author's ascetic ideas and the minor morals of the Primitive Christians, that collection being closed by the four treatises which were written in support of a defined and schismatical Montanism.

The Editor-in-chief has been in active correspondence with representative men of divers theological schools, hoping to secure their co-operation in editorial work. As yet, however, the result has not enabled us to announce more than one additional collaborator: the rapidity with which the successive volumes must be furnished proving an almost insurmountable obstacle in the way of securing as co-workers, divines actively engaged in professional duties and literary tasks. The sympathy and encouragement which have been expressed by all with whom a correspondence has been opened, have been most cheering. To the Rev. Dr. Riddle, of Hartford, well known as one of the most learned of the AmericaHærn Revisers of the New Testament, we are indebted for his consent to edit one of the concluding volumes of the Series, accompanying it with a Bibliographical Review of the entire Literature of the *Patrologia* of the Ante-Nicene period: supplying therein a compendious view of all the writers upon this period and of the latest critical editions of the Ante-Nicene authors themselves. The editor-in-chief will continue his annotations and the usual prefaces, in Professor Riddle's volume, but will be relieved, in some degree, of the laborious and minute attention to details which earlier volumes have necessarily exacted.

It is needful to remind the reader that he possesses in this volume what has long been a *desideratum* among divines. The crabbed Latin of the great Tertullian has been thought to defy translation: and the variety and uncertain dates of his works have rendered classification and arrangement almost an equal difficulty. But here is the work achieved by competent hands, and now, for the first time, reduced to orderly and methodical plan. We have little doubt that the student on comparing our edition with that of the Edinburgh Series, will congratulate himself on the great gain of the arrangement; and we trust the original matter with which it is illustrated may be found not less acceptable.

TERTULLIAN.

———————————— 1

PART FIRST.

Introductory Note.

[a.d. 145–220.] When our Lord repulsed the woman of Canaan (Matt. xv. 22) with apparent harshness, he applied to her people the epithet *dogs*, with which the children of Israel had thought it piety to reproach them. When He accepted her faith and caused it to be recorded for our learning, He did something more: He reversed the curse of the Canaanite and showed that the Church was designed "for all people;" Catholic alike for all time and for all sorts and conditions of men.

Thus the North-African Church was loved before it was born: the Good Shepherd was gently leading those "that were with young." Here was the charter of those Christians to be a Church, who then were Canaanites in the land of their father Ham. It is remarkable indeed that among these pilgrims and strangers to the West the first elements of Latin Christianity come into view. Even at the close of the Second Century the Church in Rome is an inconsiderable, though prominent, member of the great confederation of Christian Churches which has its chief seats in Alexandria and Antioch, and of which the entire Literature is Greek. It is an African presbyter who takes from Latin Christendom the reproach of theological and literary barrenness and begins the great work in which, upon his foundations, Cyprian and Augustine built up, with incomparable genius, that Carthaginian School of Christian thought by which Latin Theology was dominated for centuries. It is important to note (1.) that providentially not one of these illustrious doctors died in Communion with the Roman See, pure though it was and venerable at that time; and (2.) that to the works of Augustine the Reformation in Germany and Continental Europe was largely due; while (3.) the *specialties* of the Anglican Reformation were, in like proportion, due to the writings of Tertullian and Cyprian. The hinges of great and controlling destinies for Western Europe and our own America are to be found in the period we are now approaching.

The merest school-boy knows much of the history of Carthage, and how the North Africans became Roman citizens. How they became Christians is not so clear. A melancholy destiny has enveloped Carthage from the outset, and its glory and greatness as a Christian See were transient indeed. It blazed out all at once in Tertullian, after about a century of missionary labours had been exerted upon its creation: and having given a Minucius Felix, an Arnobius and a Lactantius to adorn the earliest period of Western Ecclesiastical learning, in addition to its nobler luminaries, it rapidly declined. At the beginning of the Third Century, at a council presided over by Agrippinus, Bishop of Carthage, there were present not less than seventy bishops of the Province. A period of cruel persecutions followed, and the African Church received a baptism of blood.

Tertullian was born a heathen, and seems to have been educated at Rome, where he probably practiced as a jurisconsult. We may, perhaps, adopt most of the ideas of Allix, as conjecturally probable, and assign his birth to a.d. 145. He became a Christian about 185, and a presbyter about 190. The period of his strict orthodoxy very nearly expires with the century. He lived to an extreme old age, and some suppose even till a.d. 240. More probably we must adopt the date preferred by recent writers, a.d. 220. 4

It seems to be the fashion to treat of Tertullian as a Montanist, and only incidentally to celebrate his services to the Catholic Orthodoxy of Western Christendom. Were I his biographer I should reverse this course, as a mere act of justice, to say nothing of gratitude to a man of splendid intellect, to whom the filial spirit of Cyprian accorded the loving tribute of a disciple, and whose genius stamped itself upon the very words of Latin theology, and prepared the language for the labours of a Jerome. In creating the Vulgate, and so lifting the Western Churches into a position of intellectual equality with the East, the latter as well as St. Augustine himself were debtors to Tertullian in a degree not to be estimated by any other than the Providential Mind that inspired his brilliant career as a Christian.

In speaking of Tatian I laid the base for what I wished to say of Tertullian. Let God only be their judge; let us gratefully recognize the debt we owe to them. Let us read them, as we read the works of King Solomon. We must, indeed, approve of the discipline of the Primitive Age, which allowed of no compromises. The Church was struggling for existence, and could not permit any man to become her master. The more brilliant the intellect, the more dangerous to the poor Church were its perversions of her Testimony. Before the heathen tribunals, and in the market-places, it would not answer to let Christianity appear double-tongued. The orthodoxy of the Church, not less than her children, was undergoing an ordeal of fire. It seems a miracle that her Testimony preserved its unity, and that heresy was branded as such by the instinct of the Faithful. Poor Tertullian was cut off by his own act. The weeping Church might bewail him as David mourned for Absalom, but like David, she could not give the Ark of God into other hands than those of the loyal and the true. I have set the writings of Tertullian in a natural and logical order[1], so as to aid the student, and to relieve him from the distractions of such an arrangement as one finds in Oehler's edition. Valuable as it is, the practical use of it is irritating and confusing. The reader of that edition may turn to the slightly differing schemes of Neander and Kaye, for a theoretical order of the works; but here he will find a classification which will aid his inquiries. He will find, first, those works which connect with the Apologists of the former volumes of this series: which illustrate the Church's position toward the outside world, the Jews as well as the Gentiles. Next come those works which contend with internal differences and heresies. And then, those which reflect the morals and manners of Christians. These are classed with some reference to their degrees of freedom from the Montanistic taint, and are followed, last of all, by the few tracts which belong to the melancholy period of his lapse, and are directed against the Church's orthodoxy.

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[1] Elucidation I.

Let it be borne in mind, that if this sad close of Tertullian's career cannot be extenuated, the later history of Latin Christianity forbids us to condemn him, in the tones which proceeded from the Virgin Church with authority, and which the law of her testimony and the instinct of self-preservation forced her to utter. Let us reflect that St. Bernard and after him the Schoolmen, whom we so deservedly honour, separated themselves far more absolutely than ever Tertullian did from the orthodoxy of Primitive Christendom. The schism which withdrew the West from Communion with the original seats of Christendom, and from Nicene Catholicity, was formidable beyond all expression, in comparison with Tertullian's entanglements with a delusion which the See of Rome itself had momentarily patronized. Since the Council of Trent, not a theologian of the Latins has been free from organic heresies, compared with which the fanaticism of our author was a trifling aberration. Since the late Council of the Vatican, essential Montanism has become organized in the Latin Churches: for what are the new revelations and oracles of the pontiff but the *deliria* of another claimant to the voice and inspiration of the Paraclete? Poor Tertullian! The sad influences of his decline and folly have been fatally felt in all the subsequent history of the West, but, surely subscribers 5 to the Modern Creed of the Vatican have reason to "speak gently of *their father's* fall." To Döllinger, with the "Old Catholic" remnant only, is left the right to name the Montanists heretics, or to upbraid Tertullian as a lapser from Catholicity.[2]

From Dr. Holmes, I append the following Introductory Notice:[3]

(I.) Quintus Septimius Florens Tertullianus, as our author is called in the mss. of his works, is thus noticed by Jerome in his *Catalogus Scriptorum Ecclesiasticorum:*[4] "Tertullian, a presbyter, the first Latin writer after Victor and Apollonius, was a native of the province

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[2] The notes of Dr. Holmes were bracketted, and I have been forced to remove this feature, as brackets are tokens in this edition of the contributions of American editors. The perpetual recurrence of brackets in his translations has led me to improve the page by parenthetical marks instead, which answer as well and rarely can be mistaken for the author's *parentheses*, while these disfigure the printer's work much less. I have sometimes substituted italics for brackets, where an inconsiderable word, like *and* or *for*, was bracketted by the translator. In every case that I have noted, an intelligent reader will readily perceive such instances; but a critic who may wish to praise, or condemn, should carefully compare the Edinburgh pages with our own. I found them so painful to the eye and so needlessly annoying to the reader, that I have taken the responsibility of making what seems to me a very great typographical improvement.

[3] (I.) Concerning Tertullian; (II.) Concerning his Work against Marcion, its date, etc.; (III.) Concerning Marcion; (IV.) Concerning Tertullian's Bible; (V.) Influence of his Montanism on his writings.

[4] We quote Bishop Kaye's translation of Jerome's article; see his *Account of the Writings of Tertullian*, pp. 5–8.

of Africa and city of Carthage, the son of a proconsular centurion: he was a man of a sharp and vehement temper, flourished under Severus and Antoninus Caracalla, and wrote numerous works, which (as they are generally known) I think it unnecessary to particularize. I saw at Concordia, in Italy, an old man named Paulus. He said that when young he had met at Rome with an aged amanuensis of the blessed Cyprian, who told him that Cyprian never passed a day without reading some portion of Tertullian's works, and used frequently to say, *Give me my master*, meaning Tertullian. After remaining a presbyter of the church until he had attained the middle age of life, Tertullian was, by the envy and contumelious treatment of the Roman clergy, driven to embrace the opinions of Montanus, which he has mentioned in several of his works under the title of the New Prophecy.…He is reported to have lived to a very advanced age, and to have composed many other works which are not extant." We add Bishop Kaye's notes on this extract, in an abridged shape: "The correctness of some parts of this account has been questioned. Doubts have been entertained whether Tertullian was a presbyter, although these have solely arisen from Roman Catholic objections to a married priesthood; for it is certain that he was married, there being among his works two treatises addressed to his wife.…Another question has been raised respecting the place where Tertullian officiated as a presbyter—whether at Carthage or at Rome. That he at one time resided at Carthage may be inferred from Jerome's statement, and is rendered certain by several passages of his own writings. Allix supposes that the notion of his having been a presbyter of the Roman Church owed its rise to what Jerome said of the envy and abuse of the Roman clergy impelling him to espouse the party of Montanus. Optatus,[5] and the author of the work *de Hæresibus*, which Sirmond edited under the title of Prædestinatus, expressly call him a Carthaginian presbyter. Semler, however, in a dissertation inserted in his edition of Tertullian's works,[6] contends that he was a presbyter of the Roman Church. Eusebius[7] tells us that he was accurately acquainted with the Roman laws, and on other accounts a distinguished person at Rome.[8] Tertullian displays, moreover, a knowledge of the proceedings of the Roman Church with respect to Marcion and Valentinus, who were once members of it, which could scarcely have been obtained by one who had not himself been numbered amongst its presbyters.[9] Semler admits that, after Tertullian seceded from the church, he 6
left and returned to Carthage. Jerome does not inform us whether Tertullian was born of

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[5] *Adv. Parmenianum*, i.

[6] Chap. ii.

[7] *Eccl. Hist.*, ii. 2.

[8] Valesius, however, supposes the historian's words τῶν μάλιστα ἐπὶ Ῥώμης λαμπρῶν to mean, that Tertullian had obtained distinction among Latin writers.

[9] See *De Præscript. Hæretic.* xxx.

Christian parents, or was converted to Christianity. There are passages in his writings[10] which seem to imply that he had been a Gentile; yet he may perhaps mean to describe, not his own condition, but that of Gentiles in general, before their conversion. Allix and the majority of commentators understand them literally, as well as some other passages in which he speaks of his own infirmities and sinfulness. His writings show that he flourished at the period specified by Jerome—that is, during the reigns of Severus and Antoninus Caracalla, or between the years a.d. 193 and 216; but they supply no precise information respecting the date of his birth, or any of the principal occurrences of his life. Allix places his birth about 145 or 150; his conversion to Christianity about a.d. 185; his marriage about 186; his admission to the priesthood[11] about 192; his adoption of the opinions of Montanus about 199; and his death about a.d. 220. But these dates, it must be understood, rest entirely on conjecture."[12]

(II.) Tertullian's work against Marcion, as it happens, is, *as to its date*, the best authenticated—perhaps the only well authenticated—particular connected with the author's life. He himself[13] mentions the fifteenth year of the reign of Severus as the time when he was writing the work: "Ad xv. jam Severi imperatoris." This agrees with Jerome's Chronicle, where occurs this note: "Anno 2223 Severi xv° Tertullianus…celebratur."[14] This year is assigned to the year of our Lord 207;[15] but notwithstanding the certainty of this date, it is far from clear that it describes more than the time of the publication of *the first book*. On the contrary, it is nearly certain that the other books, although connected manifestly enough in the author's argument and purpose (compare the initial and the final chapters of the several books), were yet issued at separate times. Noesselt[16] shows that between the Book i. and Books ii.–iv. Tertullian issued his *De Præscript. Hæret.*, and previous to Book v. he published his tracts, *De Carne Christi* and *De Resurrectione Carnis*. After giving the incontestable date of the xv. of Severus for the first book, he says it is a mistake to suppose that the other books were published with it. He adds: "Although we cannot undertake to determine whether Tertullian issued his Books ii., iii., iv., against Marcion, together or separately, or in what year, we yet venture to affirm that Book v. appeared apart from the rest. For the tract *De Resurr. Carnis* appears from its second chapter to have been published after the tract *De Carne Christi*, in which latter work (chap. vii.) he quotes a passage from the fourth book against Marcion. But in his Book v. against Marcion (chap. x.), he refers to his work *De Resurr. Carnis*; which circumstance makes it evident that Tertullian published his Book v. at a different time from his Book iv. In his Book i. he announces his intention (chap. i.) of some time or other completing his tract *De Præscript. Hæret.*, but in his book *De Carne Christi* (chap. ii.), he mentions how he had completed it,—a conclusive proof that his Book i. against Marcion preceded the other books."

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[10] *De Pœnitentia*, i. Hoc genus hominum, quod et ipsi retro fuimus, cæci, sine Domini lumine, naturâ tenus norunt; *De Fuga in Persecutione*, vi. Nobis autem et via nationum patet, in quâ et inventi sumus; *Adv. Marcionem*, iii. 21. Et nationes, quod sumus nos; *Apolog.* xviii. Hæc et nos risimus aliquando; de vestris fuimus; also *De Spectac.* xix.

[11] [Kaye, p. 9. A fair view of this point.]

[12] These notes of Bishop Kaye may be found, in their fuller form, in his work on Tertullian, pp. 8–12.

[13] Book i., chap. xv.

[14] Jerome probably took this date as the central period, when Tertullian "flourished," because of its being the only clearly authenticated one, and because also (it may be) of the importance and fame of the Treatise against Marcion.

[15] So Clinton, *Fasti Romani*, i. 204; or 208, Pamelius, *Vita Tertull.*

[16] In his treatise, *De vera ætate ac doctrina script. Tertulliani*, sections 28, 45.

(III.) Respecting Marcion himself, the most formidable heretic who had as yet opposed revealed truth, enough will turn up in this treatise, with the notes which we have added in 7 explanation, to satisfy the reader. It will, however, be convenient to give here a few introductory particulars of him. Tertullian[17] mentions Marcion as being, with Valentinus, in communion with the Church at Rome, "under the episcopate of the blessed Eleutherus." He goes on to charge them with "ever-restless curiosity, with which they infected even the brethren;" and informs us that they were more than once put out of communion—"Marcion, indeed, with the 200 sesterces which he brought into the church."[18] He goes on to say, that "being at last condemned to the banishment of a perpetual separation, they sowed abroad the poisons of their doctrines. Afterwards, when Marcion, having professed penitence, agreed to the terms offered to him, that he should receive reconciliation on condition that he brought back to the church the rest also, whom he had trained up for perdition, he was prevented by death." He was a native of Sinope in Pontus, of which city, according to an account preserved by Epiphanius,[19] which, however, is somewhat doubtful, his father was bishop, and of high character both for his orthodoxy and exemplary practice. He came to Rome soon after the death of Hyginus, probably about a.d. 141 or 142; and soon after his arrival he adopted the heresy of Cerdon.[20]

(IV.) It is an interesting question as to what edition of the Holy Scriptures Tertullian used in his very copious quotations. It may at once be asserted that he did not cite from the Hebrew, although some writers have claimed for him, among his varied learning, a knowledge of the sacred language. Bp. Kaye observes, page 61, n. 1, that "he sometimes speaks as if he was acquainted with Hebrew," and refers to the *Anti-Marcion* iv. 39, the *Adv. Praxeam* v., and the *Adv. Judæos* ix. Be this as it may, it is manifest that Tertullian’s Scripture passages never resemble the Hebrew, but in nearly every instance the Septuagint, whenever, as is most frequently the case, that version differs from the original. In the New Testament there is, as might be expected, a tolerably close conformity to the Greek. There is, however, it must be allowed, a sufficiently frequent variation from the letter of both the Greek Testaments to justify Semler’s suspicion that Tertullian always quoted from the old Latin version,[21] whatever that might have been, which was current in the African church in the second and third centuries. The most valuable part of Semler’s *Dissertatio de varia et incerta indole Librorum Q. S. F. Tertulliani* is his investigation of this very point. In section iv. he endeavours to prove this proposition: “Hic scriptor[22] non in manibus habuit Græcos libros sacros;” and he states his conclusion thus: “Certissimum est nec Tertullianum nec Cyprianum nec ullum scriptorem e Latinis illis ecclesiasticis provocare unquam ad Græcorum librorum auctoritatem si vel maxime obscura aut contraria lectio occurreret;” and again: “Ex his satis certum est, Latinos satis diu secutos fuisse auctoritatem suorum librorum adversus Græcos, nec concessisse nisi serius, cum Augustini et Hieronymi nova auctoritas juvare videretur.” It is not ignorance of Greek which is imputed to Tertullian, for he is said to have well understood that language, and even to have composed in it. He probably followed the Latin, as writers now usually quote the authorized English, as being current and best known among their readers. Independent feeling, also, would have weight with such a temper as Tertullian’s, to say nothing of the suspicion which largely prevailed in the African branch of the Latin church, that the Greek copies of the Scriptures were much corrupted by the heretics, who were chiefly, if not wholly, Greeks or Greek-speaking persons.

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[17] *De Præscript. Hæret.* xxx.

[18] Comp. *Adv. Marcionem*, iv. 4.

[19] I., *Adv. Hæret.* xlii. 1.

[20] Dr. Burton's *Lectures on Eccl. Hist. of First Three Centuries*, ii. 105–109.

(V.) Whatever perverting effect Tertullian’s secession to the sect of Montanus[23] may have had on his judgment in his latest writings, it did not vitiate the work against Marcion. With a few trivial exceptions, this treatise may be read by the strictest Catholic without any feeling of annoyance. His lapse to Montanism is set down conjecturally as having taken 8 place a.d. 199. Jerome, we have seen, attributed the event to his quarrel with the Roman clergy, but this is at least doubtful; nor must it be forgotten that Tertullian's mind seems to have been peculiarly suited by nature[24] to adopt the mystical notions and ascetic principles of Montanus. It is satisfactory to find that, on the whole, "the authority of Tertullian," as the learned Dr. Burton says, "upon great points of doctrine is considered to be little, if at all, affected by his becoming a Montanist." (*Lectures on Eccl. Hist.* vol. ii. p. 234.) Besides the different works which are expressly mentioned in the notes of this volume, recourse has been had by the translator to Dupin's *Hist. Eccl. Writers* (trans.), vol. i. pp. 69–86; Tillemont's *Mèmoires Hist. Eccl.* iii. 85–103; Dr. Smith's *Greek and Roman Biography*, articles "Marcion" and "Tertullian;" Schaff's article, in Herzog's *Cyclopædia*, on "Tertullian;" Munter's *Primordia Eccl. Africanæ*, pp. 118–150; Robertson's *Church Hist.* vol. i. pp. 70–77; Dr. P. Schaff's *Hist. of Christian Church* (New York, 1859, pp. 511–519), and Archdeacon Evans' *Biography of the Early Church*, vol. i. (Lives of "Marcion," pp. 93–122, and "Tertullian," pp. 325–363). This last work, though of a popular cast, shows a good deal of research and learning, expressed in the pleasant style of the once popular author of *The Rectory of Vale Head*. The translator has mentioned these works, because they are all quite accessible to the general reader, and will give him adequate information concerning the subject treated in the present volume.

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[21] Or versions.

[22] Tertullianus.

[23] Vincentius Lirinensis, in his celebrated *Commonitorium*, expresses the opinion of Catholic churchmen concerning Tertullian thus: “Tertullian, among the Latins, without controversy, is the chief of all our writers. For who was more learned than he? Who in divinity or humanity more practised? For, by a certain wonderful capacity of mind, he attained to and understood all philosophy, all the sects of philosophers, all their founders and supporters, all their systems, all sorts of histories and studies. And for his wit, was he not so excellent, so grave, so forcible, that he scarce ever undertook the overthrow of any position, but either by quickness of wit he undermined, or by weight of reason he crushed it? Further, who is able to express the praises which his style of speech deserves, which is fraught (I know none like it) with that cogency of reason, that such as it cannot persuade, it compels to assent; whose so many words almost are so many sentences; whose so many senses, so

To this introduction of Dr. Holmes must be added that of Mr. Thelwall, the translator of the Third volume in the Edinburgh Series, as follows:

To arrange chronologically the works (especially if numerous) of an author whose own date is known with tolerable precision, is not always or necessarily easy: witness the controversies as to the succession of St. Paul's epistles. To do this in the case of an author whose own date is itself a matter of controversy may therefore be reasonably expected to be still less so; and such is the predicament of him who attempts to perform this task for Tertullian. I propose to give a specimen or two of the difficulties with which the task is beset; and then to lay before the reader briefly a summary of the results at which eminent scholars, who

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many victories? This know Marcion and Apelles, Praxeas and Hermogenes, Jews, Gentiles, Gnostics, and divers others, whose blasphemous opinions he hath overthrown with his many and great volumes, as it had been thunderbolts. And yet this man after all, this Tertullian, not retaining the Catholic doctrine—that is, the old faith—hath discredited with his later error his worthy writings," etc.—Chap. xxiv. (Oxford trans. chap. xviii.)

[24] Neander's introduction to his *Antignostikus* should be read in connection with this topic. He powerfully delineates the disposition of Tertullian and the character of Montanism, and attributes his secession to that sect not to outward causes, but to "his internal congeniality of mind." But, inasmuch as a man's subjective development is very much guided by circumstances, it is not necessary, in agreeing with Neander, to disbelieve some such account as Jerome has given us of Tertullian (Neander's *Antignostikus*, etc. Bohn's trans., vol. ii. pp. 200–207).

have devoted much time and thought to the subject, have arrived. Such a course, I think, will at once afford him means of judging of the absolute impossibility of arriving at definite certainty in the matter; and induce him to excuse me if I prefer furnishing him with materials from which to deduce his own conclusions, rather than venturing on an *ex cathedra* decision on so doubtful a subject.

I. The book, as Dr. Holmes has reminded us,[25] of the date of which we seem to have the surest evidence, is *Adv. Marc.* i. This book was in course of writing, as its author himself (c. 15) tells us, “in the fifteenth year of the empire of Severus.” Now this date would be clear if there were no doubt as to which year of our era corresponds to Tertullian’s fifteenth of Severus. Pamelius, however, says Dr. Holmes, makes it a.d. 208; Clinton, (whose authority is more recent and better,) 207.

2. Another book which promises to give some clue to its date is the *de Pallio.*[26] The writer uses these phrases: “præsentis imperii *triplex virtus*;” “Deo *tot Augustis in unum* favente;” which show that there were at the time three persons unitedly bearing the title *Augusti*—not *Cæsares* only, but the still higher *Augusti*;—while the remainder of that context, as well as the opening of c. 1, indicates a time of peace of some considerable duration; a time of plenty; and a time during and previous to which great changes had taken place in the general aspect of the Roman Empire, and some particular traitor had been discovered and frustrated. Such a combination of circumstances might seem to fix the date with some degree of assurance. But unhappily, as Kaye reminds us,[27] commentators cannot agree as to who the three Augusti are. Some say Severus, Caracalla, and *Albinus*; some say Severus, Caracalla, and *Geta*. Hence we have a difference of some twelve years or thereabouts in the computations. For Albinus was defeated by Severus in person, and fell by his own hand, in a.d. 197; and Geta, Severus’ second son, brother of Caracalla, was not associated by his father with himself and his other son as *Augustus* until a.d. 208, though he had received the title of *Cæsar* ten years before, in the same year in which *Caracalla* had received that of Augustus.[28] For my own part, I may perhaps be allowed to say that I should incline to agree, like Salmasius, with those who assign the later date. The limits of the present Introduction forbid my entering at large into my reasons for so doing. I am, however, supported in it by the authority of Neander.[29] In one point, though, I should hesitate to agree with Oehler, who appears to follow Salmasius and others herein,—namely, in understanding the expression “et cacto et rubo subdolæ familiaritatis convulso” of *Albinus*. It seems to me the words might with more

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[25] Introductory Notice to the *Anti-Marcion*, pp. xiii., xiv.

[26] In the end of Chapter Second.

[27] *Eccl. Hist. illust. from Tertullian’s Writings*, p. 36 sqq. (ed. 3, Lond. 1845).

[28] See Kaye, as above.

[29] *Antignostikus*, p. 424 (Bohn’s tr., ed. 1851).

propriety be applied to *Plautianus*; and that in the word “familiaritatis” we may see (after Tertullian’s fashion) a play upon the meaning, with a reference not only to the long-standing but mischievous *intimacy* which existed between Severus and his countryman (perhaps fellow-townsman) Plautianus, who for his harshness and cruelty is fitly compared to the prickly *cactus*. He alludes likewise to the alliance which this ambitious prætorian præfect had contrived to contract with the *family* of the emperor, by the marriage of his daughter Plautilla to Caracalla,—an event which, as it turned out, led to his own death. Thus in the “*rubo*” there may be a reference to the ambitious and conceited “bramble” of Jotham’s parable,[30] and perhaps, too, to the “thistle” of Jehoash’s.[31] If this be so, the date would be at least approximately fixed, as Plautianus did not marry his daughter to Caracalla till a.d. 203, and was himself put to death in the following year, 204, while Geta, as we have seen, was made Augustus in 208.

3. The date of the *Apology*, however, is perhaps at once the most contested, and the most strikingly illustrative of the difficulties to which allusion has been made. It is not surprising that its date *should* have been more disputed than that of other pieces, inasmuch as it is the best known, and (for some reasons) the most interesting and famous, of all our author’s productions. In fact, the dates assigned to it by different authorities vary from Mosheim’s 198 to that suggested by the very learned Allix, who assigns it to 217.[32]

4. Once more. In the tract *de Monogamia* (c. 3) the author says that since the date of St. Paul’s first Epistle to the Corinthians “about 160 years had elapsed.” Here, again, did we only know with certainty the precise date of that epistle, we could ascertain “about” the date of the tract. But (a) the date of the epistle is itself variously given, Burton giving it as early as a.d. 52, Michaelis and Mill as late as 57; and (b) Tertullian only says, “Armis *circiter* clx. exinde productis;” while the way in which, in the *ad Natt.*, within the short space of three chapters, he states first[33] that 250, and then (in c. 9) that 300, years had not elapsed since the rise of the Christian name, leads us to think that here again[34] he only desires to speak in round numbers, meaning perhaps *more* than 150, but *less* than 170. 10

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[30] See Judg. ix. 2 sqq.

[31] See 2 Kings (4 Kings in LXX. and Vulg.) xiv. 9.

[32] Here, again, our limits forbid a discussion; but the allusion to the Rhone having “scarcely yet lost the stain of blood” which we find in the *ad. Natt.* i. 17, compared with *Apol.* 35, seems to favour the idea of those who date the *ad. Natt.* earlier than the *Apology*, and consider the latter as a kind of new edition of the former: while it would fix the date of the *ad. Natt.* as not certainly earlier than 197, in which year (as we have seen) Albinus died. The fatal battle took place on the banks of the Rhone.

[33] In c. 7.

[34] Viz. in the *de Monog.*

These specimens must suffice, though it might be easy to add to them. There is, however, another classification of our author's writings which has been attempted. Finding the haplessness of strict chronological accuracy, commentators have seized on the idea that peradventure there might be found at all events some internal marks by which to determine which of them were written before, which after, the writer's secession to Montanism. It may be confessed that this attempt has been somewhat more successful than the other. Yet even here there are two formidable obstacles standing in our way. The first and greatest is, that the natural temper of Tertullian was from the first so akin to the spirit of Montanism, that, unless there occur distinct allusions to the "New Prophecy," or expressions specially connected with Montanistic phraseology, the *general tone* of any treatise is not a very safe guide. The second is, that the subject-matter of some of the treatises is not such as to afford much scope for the introduction of the peculiarities of a sect which professed to differ in discipline only, not doctrine, from the church at large.

Still the result of this classification seems to show one important feature of agreement between commentators, however they may differ upon details; and that is, that considerably the larger part of our author's rather voluminous productions[35] must have been subsequent to his lamented secession. I think the best way to give the reader means for forming his own judgment will be, as I have said, to lay before him in parallel columns a tabular view of the disposition of the books by Dr. Neander and Bishop Kaye. These two modern writers, having given particular care to the subject, bringing to bear upon it all the advantages derived from wide reading, eminent abilities, and a diligent study of the works of preceding writers on the same questions,[36] have a special right to be heard upon the matter in hand; and I think, if I may be allowed to say so, that, for calm judgment, and minute acquaintance with his author, I shall not be accused of undue partiality if I express my opinion that, as far as my own observation goes, the palm must be awarded to the Bishop. In this view I am supported by the fact that the accomplished Professor Ramsay,[37] follows Dr. Kaye's arrangement. I premise that Dr. Neander adopts a threefold division, into:

1. Writings which were occasioned by the relation of the Christians to the heathen, and refer to their vindication of Christianity against the heathen; attacks on heathenism; the sufferings and conduct of Christians under persecution; and the intercourse of Christians with heathens:
2. Writings which relate to Christian and church life, and to ecclesiastical discipline:
3. The dogmatic and dogmatico-controversial treatises.

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[35] It looks strange to see Tertullian's works referred to as consisting of "about thirty short treatises" in Murdock's note on Moshiem. See the ed. of the *Eccl. Hist.* by Dr. J. Seaton Reid, p. 65, n. 2, Lond. and Bel. 1852.

[36] This last qualification is very specially observable in Dr. Kaye.

[37] In his article on Tertullian in *Smith's Dict. of Biog. and Myth.*

And under each head he subdivides into:

a. Pre-Montanist writings; b. Post-Montanist writings:

thus leaving no room for what Kaye calls “works respecting which nothing certain can be pronounced.” For the sake of clearness, this order has not been followed in the table. On 11 the other side, it will be seen that Dr. Kaye, while not assuming to speak with more than a reasonable probability, is careful so to arrange the treatises under each head as to show the order, so far as it is discoverable, in which the books under that head were published; i.e., if one book is quoted in another book, the book so quoted, if distinctly referred to as already before the world, is plainly anterior to that in which it is quoted. Thus, then, have:

Neander.
I. *Pre-Montanist.*
1. De Pœnitentia.
2. De Oratione.
3. De Baptismo.
4. Ad Uxorem i.
5. Ad Uxorem ii.
6. Ad Martyres.
7. De Patientia.
8. De Spectaculis.
9. De Idololatria.
10. 11. Ad Nationes i. ii.
12. Apologeticus.
13. De Testimonio Animæ.
14. De Præscr. Hæreticorum.
15. De Cult. Fem. i.
16. De Cult. Fem. ii.
II. *Montanist.*
17–21. Adv. Marc. i. ii. iii. iv. v.
22. De Anima.
23. De Carne Christi.
24. De Res. Carn.
25. De Cor. Mil.
26. De Virg. Vel.
27. De Ex. Cast.
28. De Monog.
29. De Jejuniis.
30. De Pudicitia.
31. De Pallio.

32. Scorpiace.
33. Ad Scapulam.
34. Adv. Valentinianos.
35. Adv. Hermogenem.
36. Adv. Praxeam.
37. Adv. Judæos.
38. De Fuga in Persecutione.

Kaye.
I. *Pre-Montanist* (probably).
1. De Pœnitentia.[38]
2. De Oratione.
3. De Baptismo.
4. Ad Uxorem i.
5. Ad Uxorem ii.
6. Ad Martyres.
7. De Patientia.
8. Adv. Judæos.
9. De Præscr. Hæreticorum.[39]
II. *Montanist* (certainly).
10. Adv. Marc. i.
11. Adv. Marc. ii.[40]
12. De Anima.[41]
13. Adv. Marc. iii.
14. Adv. Marc. iv.[42]
15. De Carne Christi.[43]

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[38] Referred to apparently in *de Pudic. ad init.*–Tr.

[39] The *de Præscr.* is ref. to in *adv. Marc.* i.; *adv Prax.* 2; *de Carne Christi*, 2; *adv. Hermog.* 1.

[40] Ref. to in *de Res. Carn.* 2, 14; *Scorp.* 5; *de Anima*, 21. The only mark, as the learned Bishop's remarks imply, for fixing the date of publication as Montanistic, is the fact that Tertullian alludes, in the opening sentences, to B. i. Hence B. ii. could not, in its present form, have appeared till after B. i. Now B. i. contains evident marks of Montanism: see the last chapter, for instance. But the writer speaks (in the same passage) of B. ii. as being *the* treatise, the ill fate of which *in its unfinished condition* he there relates—at least such seems the legitimate sense of his words—*now remodelled*. Hence, *when originally written*, it may not have been Montanistic.—Tr.

[41] Ref. to in *de Res. Carn.* 2, 17, 45; comp. cc. 18, 21.

[42] Ref. to in *de Carn. Chr.* 7.

[43] Ref. to in *de Res. Carn.* 2.

16. De Resurrectione Carnis.[44]
17. Adv. Marc. v.
18. Adv. Praxeam.
19. Scorpiace.[45]
20. De Corona Militis.
21. De Virginibus Velandis.
22. De Exhortatione Castitatis.
23. De Fuga in Persecutione.
24. De Monogamia.[46]
25. De Jejuniis.
26. De Pudicitia.
III. *Montanist* (probably).
27. Adv. Valentinianos.
28. Ad Scapulam.
29. De Spectaculis.[47]
30. De Idololatria.
31. De Cultu Feminarum i.
32. De Cultu Feminarum ii.
IV. *Works respecting which nothing certain can be pronounced.*
33. The Apology.[48]

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[44] See the beginning and end of the *de Carne Christi.*—Tr. Ref. to in *adv. Marc.* v. 10.

[45] In c. 4 Tertullian speaks as if he had already refuted all the heretics.

[46] Ref. to in *de Jej.* c. 1.

[47] Ref. to in *de Idolol.* 13; in *de Cult. Fem.* i. 8. In the *de Cor.* 6 is a reference to the Greek tract *de Spectaculis* by our author.

[48] Archdeacon Evans, in his *Biography of the Early Church* (in the Theological Library), suggests that the success which the *Apology* met with, or at least the fame it brought its author, may have been the occasion of Tertullian's visit to Rome. He rejects entirely the supposition that Tertullian was a presbyter of the Roman church; nor does he think Eusebius' words, καὶ τῶν μάλιστα ἐπὶ Ῥώμης λαμπρῶν (*Eccl. Hist.* ii. 2. 47 *ad fin.*, 48 *ad init.*), sufficiently plain to be relied on. One thing does seem pretty plain, that the rendering of them which Rufinus gives, and Valesius follows, "inter nostros" (*sc.* Latinos) "Scriptores admodum clarus," cannot be correct. That we find a famous Roman lawyer Tertullianus, or Tertyllianus, among the writers fragments of whom are preserved in the Pandects, Neander reminds us; but (as he says) it by no means follows, even if it could be proved that the date of the said lawyer corresponded with the supposed date of our Tertullian, that they were identical. Still it is worth bearing in mind, especially as a similarity of language exists, or has been thought to exist, between the jurist and the Christian author. And the juridical language and tone of our author do seem to point to his having—though Mr. Evans regards that as doubtful—been a trained lawyer.—Tr.

34. Ad Nationes i.
35. Ad Nationes ii.
36. De Testimonio Animæ.
37. De Pallio.
38. Adv. Hermogenem.

A comparison of these two lists will show that the difference between the two great authorities is, as Kaye remarks, “not great; and with respect to some of the tracts on which we differ, the learned author expresses himself with great diffidence.”[49] The main difference, in fact, is that which affects two tracts upon kindred subjects, the *de Spectaculis*, and *Idololatria*, the *de Cultu Feminarum* (a subject akin to the other two), and the *adv. Judæos*. With reference to all these, except the last, to which I believe the Archdeacon does not once refer, the Bishop’s opinion appears to have the support of Archdeacon Evans, whose learned and interesting essay, referred to in the note, appears in a volume published in 1837. Dr. Kaye’s Lectures, on which his book is founded, were delivered in 1825. Of the date of his first edition I am not aware. Dr. Neander’s *Antignostikus* also first appeared in 1825. The preface to his second edition bears date July 1, 1849[50]. As to the *adv. Judæos*, I confess I agree with Neander in thinking that, at all events from the beginning of c. 9, it is spurious. If it be urged that Jerome expressly quotes it as Tertullian’s, I reply, Jerome so quotes it, I believe, when he is expounding *Daniel*. Now all that the *adv. Jud.* has to say about *Daniel* ends with the end of c. 8. It is therefore quite compatible with the fact thus stated to recognize the earlier half of the book as genuine, and to reject the rest, beginning, as it happens, just after the eighth chapter, as spurious. Perhaps Dr. Neander’s Jewish birth and training peculiarly fit him to be heard on this question. Nor do I think Professor Ramsay (in the article above alluded to) has quite seen the force of Kaye’s own remarks on Neander.[51] What he does say is equally creditable to his candour and his accuracy; namely: “The instances alleged by Dr. Neander, in proof of this position, are undoubtedly very remarkable; but if the concluding chapters of the tract are spurious, no ground seems to be left for asserting that the genuine portion was posterior to the third Book against Marcion,[52]—and none, consequently, for asserting that it was written by a Montanist.” With which remark I must draw these observations on the genuine extant works of Tertullian to a close. 12

The next point to which a brief reference must be made is the *lost works* of Tertullian, lists of these are given both by Oehler and by Kaye, viz.:

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[49] Kaye, as above. Pref. to 2d ed. pp. xxi. xxii. incorporated in the 3d ed., which I always quote.

[50] i.e., four years *after* Kaye’s *third*.

[51] See Pref. 2d ed. p. xix. n. 9.

[52] It being from that book that the quotations are taken which make up the remainder of the tract, as Semler, worthless as his theories are, has well shown.

1. A Book on Aaron's Robes: mentioned by Jerome, Epist. 128, *ad Fabiolam de Veste Sacerdotali* (tom. ii. p. 586, Opp. ed. Bened.).

2. A Book on the Superstition of the Age.[53]

3. A Book on the Submission of the Soul.

4. A Book on the Flesh and the Soul.

Nos. 2, 3, and 4 are known only by their titles, which are found in the Index to Tertullian's works given in the *Codex Agobardi*; but the tracts themselves are not extant in the ms., which appears to have once contained—

5. A Book on Paradise, named in the Index, and referred to in *de Anima* 55, *adv. Marc.* iii. 12; and

6. A Book on the Hope of the Faithful: also named in the Index, and referred to *adv. Marc*. iii. 24; and by Jerome in his account of Papias,[54] and on Ezek. xxxvi.;[55] and by Gennadius of Marseilles.[56]

7. Six Books on Ecstasy, with a seventh in reply to Apollonius:[57] see Jerome.[58] See, too, J. A. Fabricius on the words of the unknown author whom the Jesuit Sirmond edited under the name *Prædestinatus*; who gathers thence that "Soter, pope of the City,[59] and Apollonius, bishop[60] of the Ephesians, wrote a book against the Montanists; *in reply to whom* Tertullian, a Carthaginian presbyter, wrote." J. Pamelius thinks these seven books were originally published *in Greek*.

8. A Book in reply to the Apellesites (i.e. the followers of Apelles[61]): referred to in *de Carne Christi*, c. 8.

9. A Book on the Origin[62] of the Soul, in reply to Hermogenes: referred to in *de Anima*, cc. 1, 3, 22, 24.

10. A Book on Fate: referred to by Fulgentius Planciades, p. 562, Merc.; also referred to as either written, or intended to be written, by Tertullian himself, *de Anima*, c. 20. Jerome[63]

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[53] "Sæculi" or "of the world," or perhaps "of heathenism."

[54] *Catal. Scrippt. Eccles*. c. 18.

[55] P. 952, tom. iii. Opp. ed. Bened.

[56] *De Ecclesiæ dogmatibus*, c. 55.

[57] Referred to in *Adv. Marc*. iv. 22. So Kaye thinks; but perhaps the reference is doubtful. See, however, the passage in Dr. Holmes' translation in the present series, with his note thereon.

[58] *De Scriptt. Eccles*. 53, 24, 40.

[59] i.e., Rome.

[60] Antistes.

[61] A Marcionite at one time: he subsequently set up a sect of his own. He is mentioned in the *adv. omn. Hær*. c. 6.

[62] Censu.

[63] *Catal. Scrippt. Eccles*. c. 58.

states that there was extant, or had been extant, a book on Fate under the name of Minucius Felix, written indeed by a perspicuous author, but not in the style of Minucius Felix. This, Pamelius judged, should perhaps be rather ascribed to Tertullian.

11. A Book on the Trinity. Jerome[64] says: “Novatian wrote.…a large volume on the Trinity, *as if making an epitome of a work of Tertullian’s, which most men not knowing regard it as Cyprian’s*.” Novatian’s book stood in Tertullian’s name in the mss. of J. Gangneius, who was the first to edit it; in a Malmesbury ms. which Sig. Gelenius used; and in others.

12. A Book addressed to a Philosophic Friend on the Straits of Matrimony. Both Kaye and Oehler[65] are in doubt whether Jerome’s words,[66] by which some have been led to conclude that Tertullian wrote some book or books on this and kindred subjects, really imply as much, or whether they may not refer merely to those tracts and passages in his extant writings which touch upon such matters. Kaye hesitates to think that the “Book to a Philosophic Friend” is the same as the *de Exhortatione Castitatis*, because Jerome says Tertullian wrote on the subject of celibacy “*in his youth*;” but as Cave takes what Jerome elsewhere says of Tertullian’s leaving the Church “*about the middle of his age*” to mean his *spiritual age*, the same sense might attach to his words here too, and thus obviate the Bishop’s difficulty.

There are some other works which have been attributed to Tertullian—on Circumcision; on Animals Clean and Unclean; on the truth that God is a Judge—which Oehler likewise rejects, believing that the expressions of Jerome refer only to passages in the *Anti-Marcion* and other extant works. To Novatian Jerome does ascribe a distinct work on Circumcision,[67] and this may (comp. 11, just above) have given rise to the view that Tertullian had written one also.

There were, moreover, three treatises at least written by Tertullian *in Greek*. They are:

1. A Book on Public Shows. See *de Cor*. c. 6.
2. A Book on Baptism. See *de Bapt*. c. 15.
3. A Book on the Veiling of Virgins. See de *V. V*. c. 1.

Oehler adds that J. Pamelius, in his epistle dedicatory to Philip II. of Spain, makes mention of a *Greek copy* of Tertullian in the library of that king. This report, however, since nothing has ever been seen or heard of the said copy from that time, Oehler judges to be erroneous.[68] 14

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[64] *Catal. Scrippt. Eccles*. c. 70.

[65] Oehler speaks more decidedly than Kaye.

[66] *Epist. ad Eustochium de Custodia Virginitatis*, p. 37, tom. iv. Opp. ed. Bened.; *adv. Jovin*. i. p. 157, tom. iv. Opp. ed. Bened.

[67] In the *Catal. Scrippt. Eccles*.

[68] “Mendacem” is his word. I know not whether he intends to charge Pamelius with wilful fraud.

It remains briefly to notice the confessedly spurious works which the editions of Tertullian generally have appended to them. With these Kaye does not deal. The fragment, *adv. omnes Hæreses*, Oehler attributes to Victorinus Petavionensis, i.e., Victorinus bishop of Pettaw, on the Drave, in Austrian Styria. It was once thought he ought to be called *Pictaviensis*, i.e. of *Poictiers*; but John Launoy[69] has shown this to be an error. Victorinus is said by Jerome to have "understood Greek better than Latin; hence his works are excellent for the sense, but mean as to the style."[70] Cave believes him to have been a Greek by birth. Cassiodorus[71] states him to have been once a professor of rhetoric. Jerome's statement agrees with the style of the tract in question; and Jerome distinctly says Victorinus did write *adversus omnes Hæreses*. Allix leaves the question of its authorship quite uncertain. If Victorinus be the author, the book falls clearly within the Ante-Nicene period; for Victorinus fell a martyr in the Diocletian persecution, probably about a.d. 303.

The next fragment—"Of the Execrable Gods of the Heathens"—is of quite uncertain authorship. Oehler would attribute it "to some declaimer not quite ignorant of Tertullian's writings," but certainly not to Tertullian himself.

Lastly we come to the metrical fragments. Concerning these, it is perhaps impossible to assign them to their rightful owners. Oehler has not troubled himself much about them; but he seems to regard the *Jonah* as worthy of more regard than the rest, for he seems to have intended giving more labour to its editing at some future time. Whether he has ever done so, or given us his German version of Tertullian's own works, which, "si Deus adjuverit," he distinctly promises in his preface, I do not know. Perhaps the best thing to be done under the circumstances is to give the judgment of the learned Peter Allix. It may be premised that by the celebrated George Fabricius[72]—who published his great work, *Poetarum Veterum Ecclesiasticorum Opera Christiana*, etc., in 1564—the *Five Books in Reply to Marcion*, and the *Judgment of the Lord*, are ascribed to Tertullian, the *Genesis* and *Sodom* to Cyprian. Pamelius likewise seems to have ascribed the *Five Books*, the *Jonah*, and the *Sodom*[73] to Tertullian; and according to Lardner, Bishop Bull likewise attributed the *Five Books* to him.[74] They have been generally ascribed to the Victorinus above mentioned. Tillemont, among others, thinks they may well enough be his.[75] Rigaltius is content to demonstrate that they are not Tertullian's, but leaves the real authorship without attempting to decide it. Of the others the same eminent critic says, "They seem to have been written at Carthage, at an age not far removed from Tertullian's."[76] Allix, after observing that Pamelius is inconsistent with himself in attributing the *Genesis* and *Sodom* at one time to Tertullian, at another to Cyprian, rejects both views equally, and assigns the Genesis with some confidence to Salvian, a presbyter of Marseilles, whose "floruit" Cave gives *cir*. 440, a contemporary of Gennadius, and a copious author. To this it is, Allix thinks, that Gennadius alludes in his *Catalogue of Illustrious Men*, c. 77.

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[69] Doctor of the Sorbonne, said by Bossuet to have proved himself "a semi-Pelagian and Jansenist!" born in 1603, in Normandy, died in 1678.

[70] Jer. *de Vir. Illust.* c. 74.

[71] B. 470, d. 560.

[72] He must not be confounded with the still more famous John Albert Fabricius of the next century, referred to in p. xv. above.

[73] Whole of these metrical fragments.

[74] Lardner, *Credibility*, vol. iii. p. 169, under "Victorinus of Pettaw," ed. Kippis, Lond. 1838.

[75] See Lardner, as above.

The *Judgment of the Lord* Allix ascribes to one Verecundus, an African bishop, whose date he finds it difficult to decide exactly. He refers to two of the name: one Bishop of Tunis, whom Victor of Tunis in his chronicle mentions as having died in exile at Chalcedon a.d. 552; the other Bishop of Noba, who visited Carthage with many others a.d. 482, at the summons of King Huneric, to answer there for their faith;—and would ascribe the poem to the former, thinking that he finds an allusion to it in the article upon that Verecundus in the *de Viris Illustribus* of Isidore of Seville. Oehler agrees with him. The *Five Books* Allix seems to hint may be attributed to some imitator of the Victorinus of Pettaw named above. Oehler attributes them rather to one Victorinus, or Victor, of Marseilles, a rhetorician, who died a.d. 450. He appears in G. Fabricius as Claudius Marius Victorinus, writer of a *Commentary on Genesis*, and an epistle *ad Salomonem Abbata*, both in verse, and of some considerable length. 15

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[76] See Migne, who prefixes this judgment of Rig. to the *de Judicio Domini*.

I.

Apology.

[Translated by the Rev. S. Thelwall, Late Scholar of Christ's College, Cantab.]

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THE APOLOGY.[77]

Chapter I.

Rulers of the Roman Empire, if, seated for the administration of justice on your lofty tribunal, under the gaze of every eye, and occupying there all but the highest position in the state, you may not openly inquire into and sift before the world the real truth in regard to the charges made against the Christians; if in this case alone you are afraid or ashamed to exercise your authority in making public inquiry with the carefulness which becomes justice; if, finally, the extreme severities inflicted on our people in recently private judgments, stand in the way of our being permitted to defend ourselves before you, you cannot surely forbid the Truth to reach your ears by the secret pathway of a noiseless book.[78] She has no appeals to make to you in regard of her condition, for that does not excite her wonder. She knows that she is but a sojourner on the earth, and that among strangers she naturally finds foes; and more than this, that her origin, her dwelling-place, her hope, her recompense, her honours, are above. One thing, meanwhile, she anxiously desires of earthly rulers—not to be condemned unknown. What harm can it do to the laws, supreme in their domain, to give her a hearing? Nay, for that part of it, will not their absolute supremacy be more conspicuous in their condemning her, even after she has made her plea? But if, unheard, sentence is pronounced against her, besides the odium of an unjust deed, you will incur the merited suspicion of doing it with some idea that it is unjust, as not wishing to hear what you may not be able to hear and condemn. We lay this before you as the first ground on which we urge that your hatred to the name of Christian is unjust. And the very reason which seems to excuse this injustice (I mean ignorance) at once aggravates and convicts it. For what is there more unfair than to hate a thing of which you know nothing, even though it deserve to be hated? Hatred is only merited when it is *known* to be merited. But without that knowledge, whence is its justice to be vindicated? for that is to be proved, not from the mere fact that an aversion exists, but from acquaintance with the subject. When men, then, give way to a dislike simply because they are entirely ignorant of the nature of the thing disliked, why may it not be precisely the very sort of thing they should not dislike? So we maintain that they are both ignorant while they hate us, and hate us unrighteously while they continue in ignorance, the one thing being the result of the other either way of it. The proof of their ignorance, at once condemning and excusing their injustice, is this, that those who once hated Christianity because they knew nothing about it, no sooner come to know it than they all lay down at once their enmity. From being its haters they become its disciples. By simply getting acquainted with it, they begin now to hate what they had formerly been, and to profess what they had formerly hated; and their numbers are as great as are laid to our charge. The outcry is that the State is filled with Christians—that they are in the fields, in the citadels, in the islands: they make lamentation, as for some calamity, that both sexes, every age and condition, even high rank, are passing over to the profession of the Christian faith; and yet for all, their minds are not awakened to the thought of some good they have failed to notice in it. They must not allow any truer suspicions to cross their minds; they have no desire to make closer trial. Here alone the curiosity of human nature slumbers. They like to be ignorant, though to others the knowledge has been bliss. Anacharsis reproved the rude venturing to criticise the cultured; how much more this judging of those who know, by men who are entirely ignorant, might he have denounced! Because they already dislike, 18 they want to know no more. Thus they prejudge that of which they are ignorant to be such, that, if they came to know it, it could no longer be the object of their aversion; since, if inquiry finds nothing worthy of dislike, it is certainly proper to cease from an unjust dislike, while if its bad character comes plainly out, instead of the detestation entertained for it being thus diminished, a stronger reason for perseverance in that detestation is obtained, even under the authority of justice itself. But, says one, a thing is not good merely because multitudes go over to it; for how many have the bent of their nature towards whatever is bad! how many go astray into ways of error! It is undoubted. Yet a thing that is thoroughly evil, not even those whom it carries away venture to defend as good. Nature throws a veil either of fear or shame over all evil. For instance, you find that criminals are eager to conceal themselves, avoid appearing in public, are in trepidation when they are caught, deny their guilt, when they are accused; even when they are put to the rack, they do not easily or always confess; when there is no doubt about their condemnation, they grieve for what they have done. In their self-communings they admit their being impelled by sinful dispositions, but they lay the blame either on fate or on the stars. They are unwilling to acknowledge that the thing is theirs, because they own that it is wicked. But what is there like this in the Christian's case? The only shame or regret he feels, is at not having been a Christian earlier. If he is pointed out, he glories in it; if he is accused, he offers no defence; interrogated, he makes voluntary confession; condemned he renders thanks. What sort of evil thing is this, which wants all the ordinary peculiarities of evil—fear, shame, subterfuge, penitence, lamenting? What! is that a crime in which the criminal rejoices? to be accused of which is his ardent wish, to be punished for which is his felicity? You cannot call it madness, you who stand convicted of knowing nothing of the matter.

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[77] [GREAT DIVERSITY EXISTS AMONG THE CRITICS AS TO THE DATE OF THIS APOLOGY; SEE KAYE, PP. XVI. 48, 65. MOSHEIM SAYS, A.D. 198, KAYE A.D. 204.]

[78] Elucidation II.

Chapter II.

If, again, it is certain that we are the most wicked of men, why do you treat us so differently from our fellows, that is, from other criminals, it being only fair that the same crime should get the same treatment? When the charges made against us are made against others, they are permitted to make use both of their own lips and of hired pleaders to show their innocence. They have full opportunity of answer and debate; in fact, it is against the law to condemn anybody undefended and unheard. Christians alone are forbidden to say anything in exculpation of themselves, in defence of the truth, to help the judge to a righteous decision; all that is cared about is having what the public hatred demands—the confession of the name, not examination of the charge: while in your ordinary judicial investigations, on a man's confession of the crime of murder, or sacrilege, or incest, or treason, to take the points of which we are accused, you are not content to proceed at once to sentence,—you do not take that step till you thoroughly examine the circumstances of the confession—what is the real character of the deed, how often, where, in what way, when he has done it, who were privy to it, and who actually took part with him in it. Nothing like this is done in our case, though the falsehoods disseminated about us ought to have the same sifting, that it might be found how many murdered children each of us had tasted; how many incests each of us had shrouded in darkness; what cooks, what dogs had been witness of our deeds. Oh, how great the glory of the ruler who should bring to light some Christian who had devoured a hundred infants! But, instead of that, we find that even inquiry in regard to our case is forbidden. For the younger Pliny, when he was ruler of a province, having condemned some Christians to death, and driven some from their stedfastness, being still annoyed by their great numbers, at last sought the advice of Trajan,[79] the reigning emperor, as to what he was to do with the rest, explaining to his master that, except an obstinate disinclination to offer sacrifices, he found in the religious services nothing but meetings at early morning for singing hymns to Christ and[80] God, and sealing home their way of life by a united pledge to be faithful to their religion, forbidding murder, adultery, dishonesty, and other crimes. Upon this Trajan wrote back that Christians were by no means to be sought after; but if they were brought before him, they should be punished. O miserable deliverance,—under the necessities of the case, a self-contradiction! It forbids them to be sought after as innocent, and it commands them to be punished as guilty. It is at once merciful and cruel; it passes by, and it punishes. Why dost thou play a game of evasion upon thyself, O Judgment? If thou condemnest, why dost thou not also inquire. If thou does not inquire, why dost thou not also absolve? Military stations are distributed through all the provinces for tracking 19 robbers. Against traitors and public foes every man is a soldier; search is made even for their confederates and accessories. The Christian alone must not be sought, though he may be brought and accused before the judge; as if a search had any other end than that in view! And so you condemn the man for whom nobody wished a search to be made when he is presented to you, and who even now does not deserve punishment, I suppose, because of his guilt, but because, though forbidden to be sought, he was found. And then, too, you do not in that case deal with us in the ordinary way of judicial proceedings against offenders; for, in the case of others denying, you apply the torture to make them confess—Christians alone you torture, to make them deny; whereas, if we were guilty of any crime, we should be sure to deny it, and you with your tortures would force us to confession. Nor indeed should you hold that our crimes require no such investigation merely on the ground that you are convinced by our confession of the name that the deeds were done,—*you* who are daily wont, though you know well enough what murder is, none the less to extract from the confessed murderer a full account of how the crime was perpetrated. So that with all the greater perversity you act, when, holding our crimes proved by our confession of the name of Christ, you drive us by torture to fall from our confession, that, repudiating the name, we may in like manner repudiate also the crimes with which, from that same confession, you had assumed that we were chargeable. I suppose, though you believe us to be the worst of mankind, you do not wish us to perish. For thus, no doubt, you are in the habit of bidding the murderer deny, and of ordering the man guilty of sacrilege to the rack if he persevere in his acknowledgment! Is that the way of it? But if thus you do not deal with us as criminals, you declare us thereby innocent, when as innocent you are anxious that we do not persevere in a confession which you know will bring on us a condemnation of necessity, not of justice, at your hands. "I am a Christian," the man cries out. He tells you what he is; you wish to hear from him what he is not. Occupying your place of authority to extort the truth, you do your utmost to get lies from us. "I am," he says, "that which you ask me if I am. Why do you torture me to sin? I confess, and you put me to the rack. What would you do if I denied? Certainly you give no ready credence to others when they deny. When we deny, you believe at once. Let this perversity of yours lead you to suspect that there is some hidden power in the case under whose influence you act against the forms, against the nature of public justice, even against the very laws themselves. For, unless I am greatly mistaken, the laws enjoin offenders to be searched out, and not to be hidden away. They lay it down that persons who own a crime are to be condemned, not acquitted. The decrees of the senate, the commands of your chiefs, lay this clearly down. The power of which you are servants is a civil, not a tyrannical domination. Among tyrants, indeed, torments used to be inflicted even as punishments: with you they are mitigated to a means of questioning alone. Keep to your law in these as necessary till confession is obtained; and if the torture is anticipated by confession, there will be no occasion for it: sentence should be passed; the criminal should be given over to the penalty which is his due, not released. Accordingly, no one is eager for the acquittal of the guilty; it is not right to desire that, and so no one is ever compelled to deny. Well, you think the Christian a man of every crime, an enemy of the gods, of the emperor, of the laws, of good morals, of all nature; yet you compel him to deny, that you may acquit him, which without him denial you could not do. You play fast and loose with the laws. You wish him to deny his guilt, that you may, even against his will, bring him out blameless and free from all guilt in reference to the past! Whence is this strange perversity on your part? How is it you do not reflect that a spontaneous confession is greatly more worthy of credit than a compelled denial; or consider whether, when compelled to deny, a man's denial may not be in good faith, and whether acquitted, he may not, then and there, as soon as the trial is over, laugh at your hostility, a Christian as much as ever? Seeing, then, that in everything you deal differently with us than with other criminals, bent upon the one object of taking from us our name (indeed, it is ours no more if we do what Christians never do), it is made perfectly clear that there is no crime of any kind in the case, but merely a name which a certain system, ever working against the truth, pursues with its enmity, doing this chiefly with the object of securing that men may have no desire to know for certain what they know for certain they are entirely ignorant of. Hence, too, it is that they believe about us things of which they have no proof, and they are disinclined to have them looked into, lest the 20 charges, they would rather take on trust, are all proved to have no foundation, that the name so hostile to that rival power—its crimes presumed, not proved—may be condemned simply on its own confession. So we are put to the torture if we confess, and we are punished if we persevere, and if we deny we are acquitted, because all the contention is about a name. Finally, why do you read out of your tablet-lists that such a man is a Christian? Why not also that he is a murderer? And if a Christian is a murderer, why not guilty, too, of incest, or any other vile thing you believe of us? In our case alone you are either ashamed or unwilling to mention the very names of our crimes—If to be called a "Christian" does not imply any crime, the name is surely very hateful, when that of itself is made a crime.

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[79] [For chronological dates in our author's age, see Elucidation III. Tertullian places an interval of 115 years, 6 months, and 15 days between Tiberius and Antoninus Pius. See *Answer to the Jews*, cap. vii. *infra.*]

[80] Another reading is "ut Deo," *as God.*

Chapter III.

What are we to think of it, that most people so blindly knock their heads against the hatred of the Christian name; that when they bear favourable testimony to any one, they mingle with it abuse of the name he bears? "A good man," says one, "is Gaius Seius, only that he is a Christian." So another, "I am astonished that a wise man like Lucius should have suddenly become a Christian." Nobody thinks it needful to consider whether Gaius is not good and Lucius wise, on this very account that he is a Christian; or a Christian, for the reason that he is wise and good. They praise what they know, they abuse what they are ignorant of, and they inspire their knowledge with their ignorance; though in fairness you should rather judge of what is unknown from what is known, than what is known from what is unknown. Others, in the case of persons whom, before they took the name of Christian, they had known as loose, and vile, and wicked, put on them a brand from the very thing which they praise. In the blindness of their hatred, they fall foul of their own approving judgment! "What a woman she was! how wanton! how gay! What a youth he was! how profligate! how libidinous!—they have become Christians!" So the hated name is given to a reformation of character. Some even barter away their comforts for that hatred, content to bear injury, if they are kept free at home from the object of their bitter enmity. The wife, now chaste, the husband, now no longer jealous, casts out of his house; the son, now obedient, the father, who used to be so patient, disinherits; the servant, now faithful, the master, once so mild, commands away from his presence; it is a high offence for any one to be reformed by the detested name. Goodness is of less value than hatred of Christians. Well now, if there is this dislike of the name, what blame can you attach to names? What accusation can you bring against mere designations, save that something in the word sounds either barbarous, or unlucky, or scurrilous, or unchaste? But Christian, so far as the meaning of the word is concerned, is derived from anointing. Yes, and even when it is wrongly pronounced by you "Chrestianus" (for you do not even know accurately the name you hate), it comes from sweetness and benignity. You hate, therefore, in the guiltless, even a guiltless name. But the special ground of dislike to the sect is, that it bears the name of its Founder. Is there anything new in a religious sect getting for its followers a designation from its master? Are not the philosophers called from the founders of *their* systems—Platonists, Epicureans, Pythagoreans? Are not the Stoics and Academics so called also from the places in which they assembled and stationed themselves? and are not physicians named from Erasistratus, grammarians from Aristarchus, cooks even from Apicius? And yet the bearing of the name, transmitted from the original institutor with whatever he has instituted, offends no one. No doubt, if it is proved that the sect is a bad one, and so its founder bad as well, that will prove that the name is bad and deserves our aversion, in respect of the character both of the sect and its author. Before, therefore, taking up a dislike to the name, it behoved you to consider the sect in the author, or the author in the sect. But now, without any sifting and knowledge of either, the mere name is made matter of accusation, the mere name is assailed, and a sound alone brings condemnation on a sect and its author both, while of both you are ignorant, because they have such and such a designation, not because they are convicted of anything wrong.

Chapter IV.

And so, having made these remarks as it were by way of preface, that I might show in its true colours the injustice of the public hatred against us, I shall now take my stand on the plea of our blamelessness; and I shall not only refute the things which are objected to us, but I shall also retort them on the objectors, that in this way all may know that Christians are free from the very crimes they are so well aware prevail among themselves, that they may at the same time be put to the blush for their accusations against us,—accusations I shall not say of the worst of men against the best, but now, as they will have it, against those who are only their fellows in sin. We shall reply to the accusation of all the various crimes we are said to be guilty of in secret, such as we find them committing in the light of day, and as being guilty of which we are held to be wicked, senseless, worthy of punishment, deserving of ridicule. But since, when our truth meets you successfully at all points, the authority of the laws as a last resort is set up against it, so that it is either said that their determinations are absolutely conclusive, or the necessity of obedience is, however unwillingly, preferred to the truth, I shall first, in this matter of the laws grapple with you as with their chosen protectors. Now first, when you sternly lay it down in your sentences, "It is not lawful for you to exist," and with unhesitating rigour you enjoin this to be carried out, you exhibit the violence and unjust domination of mere tyranny, if you deny the thing to be lawful, simply on the ground that you wish it to be unlawful, not because it ought to be. But if you would have it unlawful because it *ought* not to be lawful, without doubt that should have no permission of law which does harm; and on this ground, in fact, it is already determined that whatever is beneficial is legitimate. Well, if I have found what your law prohibits to be good, as one who has arrived at such a previous opinion, has it not lost its power to debar me from it, though that very thing, if it were evil, it would justly forbid to me? If your law has gone wrong, it is of human origin, I think; it has not fallen from heaven. Is it wonderful that man should err in making a law, or come to his senses in rejecting it? Did not the Lacedæmonians amend the laws of Lycurgus himself, thereby inflicting such pain on their author that he shut himself up, and doomed himself to death by starvation? Are you not yourselves every day, in your efforts to illumine the darkness of antiquity, cutting and hewing with the new axes of imperial rescripts and edicts, that whole ancient and rugged forest of your laws? Has not Severus, that most resolute of rulers, but yesterday repealed the ridiculous Papian laws[81] which compelled people to have children before the Julian laws allow matrimony to be contracted, and that though they have the authority of age upon their side? There were laws, too, in old times, that parties against whom a decision had been given might be cut in pieces by their creditors; however, by common consent that cruelty 21 was afterwards erased from the statutes, and the capital penalty turned into a brand of shame. By adopting the plan of confiscating a debtor's goods, it was sought rather to pour the blood in blushes over his face than to pour it out. How many laws lie hidden out of sight which still require to be reformed! For it is neither the number of their years nor the dignity of their maker that commends them, but simply that they are just; and therefore, when their injustice is recognized, they are deservedly condemned, even though they condemn. Why speak we of them as unjust? nay, if they punish mere names, we may well call them irrational. But if they punish acts, why in our case do they punish acts solely on the ground of a name, while in others they must have them proved not from the name, but from the wrong done? I am a practiser of incest (so they say); why do they not inquire into it? I am an infant-killer; why do they not apply the torture to get from me the truth? I am guilty of crimes against the gods, against the Cæsars; why am I, who am able to clear myself, not allowed to be heard on my own behalf? No law forbids the sifting of the crimes which it prohibits, for a judge never inflicts a righteous vengeance if he is not well assured that a crime has been committed; nor does a citizen render a true subjection to the law, if he does not know the nature of the thing on which the punishment is inflicted. It is not enough that a law is just, nor that the judge should be convinced of its justice; those from whom obedience is expected should have that conviction too. Nay, a law lies under strong suspicions which does not care to have itself tried and approved: it is a positively wicked law, if, unproved, it tyrannizes over men.

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[81] [A reference in which Kaye sees no reason to doubt that the Apology was written during the reign under the emperor. See Kaye's *Tertullian*, p. 49.]

Chapter V.

To say a word about the origin of laws of the kind to which we now refer, there was an old decree that no god should be consecrated by the emperor till first approved by the senate. Marcus Æmilius had experience of this in reference to his god Alburnus. And this, too, makes for our case, that among you divinity is allotted at the judgment of human beings. Unless gods give satisfaction to men, there will be no deification for them: the god will have to propitiate the man. Tiberius[82] accordingly, in whose days the Christian name made its entry into the world, having himself received intelligence from Palestine of events which had clearly shown the truth of Christ's divinity, brought the matter before the senate, with his own decision in favour of Christ. The senate, because it had not given the approval itself, 22 rejected his proposal. Cæsar held to his opinion, threatening wrath against all accusers of the Christians. Consult your histories; you will there find that Nero was the first who assailed with the imperial sword the Christian sect, making progress then especially at Rome. But we glory in having our condemnation hallowed by the hostility of such a wretch. For any one who knows him, can understand that not except as being of singular excellence did anything bring on it Nero's condemnation. Domitian, too, a man of Nero's type in cruelty, tried his hand at persecution; but as he had something of the human in him, he soon put an end to what he had begun, even restoring again those whom he had banished. Such as these have always been our persecutors,—men unjust, impious, base, of whom even you yourselves have no good to say, the sufferers under whose sentences you have been wont to restore. But among so many princes from that time to the present day, with anything of divine and human wisdom in them, point out a single persecutor of the Christian name. So far from that, we, on the contrary, bring before you one who was their protector, as you will see by examining the letters of Marcus Aurelius, that most grave of emperors, in which he bears his testimony that that Germanic drought was removed by the rains obtained through the prayers of the Christians who chanced to be fighting under him. And as he did not by public law remove from Christians their legal disabilities, yet in another way he put them openly aside, even adding a sentence of condemnation, and that of greater severity, against their accusers. What sort of laws are these which the impious alone execute against us—and the unjust, the vile, the bloody, the senseless, the insane? which Trajan to some extent made naught by forbidding Christians to be sought after; which neither a Hadrian, though fond of searching into all things strange and new, nor a Vespasian, though the subjugator of the Jews, nor a Pius, nor a Verus, ever enforced? It should surely be judged more natural for bad men to be eradicated by good princes as being their natural enemies, than by those of a spirit kindred with their own.

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[82] [Elucidation IV.]

Chapter VI.

I would now have these most religious protectors and vindicators of the laws and institutions of their fathers, tell me, in regard to their own fidelity and the honour, and submission they themselves show to ancestral institutions, if they have departed from nothing—if they have in nothing gone out of the old paths—if they have not put aside whatsoever is most useful and necessary as rules of a virtuous life. What has become of the laws repressing expensive and ostentatious ways of living? which forbade more than a hundred *asses* to be expended on a supper, and more than one fowl to be set on the table at a time, and that not a fatted one; which expelled a patrician from the senate on the serious ground, as it was counted, of aspiring to be too great, because he had acquired ten pounds of silver; which put down the theatres as quickly as they arose to debauch the manners of the people; which did not permit the insignia of official dignities or of noble birth to be rashly or with impunity usurped? For I see the Centenarian suppers must now bear the name, not from the hundred asses, but from the hundred sestertia[83] expended on them; and that mines of silver are made into dishes (it were little if this applied only to senators, and not to freedmen or even mere whip-spoilers[84]). I see, too, that neither is a single theatre enough, nor are theatres unsheltered: no doubt it was that immodest pleasure might not be torpid in the wintertime, the Lacedæmonians invented their woollen cloaks for the plays. I see now no difference between the dress of matrons and prostitutes. In regard to women, indeed, those laws of your fathers, which used to be such an encouragement to modesty and sobriety, have also fallen into desuetude, when a woman had yet known no gold upon her save on the finger, which, with the bridal ring, her husband had sacredly pledged to himself; when the abstinence of women from wine was carried so far, that a matron, for opening the compartments of a wine cellar, was starved to death by her friends,—while in the times of Romulus, for merely tasting wine, Mecenius killed his wife, and suffered nothing for the deed. With reference to this also, it was the custom of women to kiss their relatives, that they might be detected by their breath. Where is that happiness of married life, ever so desirable, which distinguished our earlier manners, and as the result of which for about 600 years there was not among us a single divorce? Now, women have every member of the body heavy laden with gold; wine-bibbing is so common among them, that the kiss is never offered with their will; and as for divorce, they long for it as though it were the natural consequence of marriage. The laws, too, your fathers in their wisdom had enacted concerning the very gods themselves, you their most loyal children have rescinded. The consuls, by the authority of the senate, banished Father Bacchus and his mysteries not merely from the city, but from the whole of Italy. The consuls Piso and Gabinius, no Christians surely, forbade Serapis, and Isis, and Arpocrates, 23 with their dogheaded friend,[85] admission into the Capitol—in the act casting them out from the assembly of the gods—overthrow their altars, and expelled them from the country, being anxious to prevent the vices of their base and lascivious religion from spreading. These, you have restored, and conferred highest honours on them. What has come to your religion—of the veneration due by you to your ancestors? In your dress, in your food, in your style of life, in your opinions, and last of all in your very speech, you have renounced your progenitors. You are always praising antiquity, and yet every day you have novelties in your way of living. From your having failed to maintain what you should, you make it clear, that, while you abandon the good ways of your fathers, you retain and guard the things you ought not. Yet the very tradition of your fathers, which you still seem so faithfully to defend, and in which you find your principal matter of accusation against the Christians—I mean zeal in the worship of the gods, the point in which antiquity has mainly erred—although you have rebuilt the altars of Serapis, now a Roman deity, and to Bacchus, now become a god of Italy, you offer up your orgies,—I shall in its proper place show that you despise, neglect, and overthrow, casting entirely aside the authority of the men of old. I go on meantime to reply to that infamous charge of secret crimes, clearing my way to things of open day.

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[83] As = 2-1/8 farthings. Sestertium = £7, 16s. 3d.

[84] Slaves still bearing the marks of the scourge.

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[85] Anubis.

Chapter VII.

Monsters of wickedness, we are accused of observing a holy rite in which we kill a little child and then eat it; in which, after the feast, we practise incest, the dogs—our pimps, forsooth, overturning the lights and getting us the shamelessness of darkness for our impious lusts. This is what is constantly laid to our charge, and yet you take no pains to elicit the truth of what we have been so long accused. Either bring, then, the matter to the light of day if you believe it, or give it no credit as having never inquired into it. On the ground of your double dealing, we are entitled to lay it down to you that there is no reality in the thing which you dare not expiscate. You impose on the executioner, in the case of Christians, a duty the very opposite of expiscation: he is not to make them confess what they do, but to make them deny what they are. We date the origin of our religion, as we have mentioned before, from the reign of Tiberius. Truth and the hatred of truth come into our world together. As soon as truth appears, it is regarded as an enemy. It has as many foes as there are strangers to it: the Jews, as was to be looked for, from a spirit of rivalry; the soldiers, out of a desire to extort money; our very domestics, by their nature. We are daily beset by foes, we are daily betrayed; we are oftentimes surprised in our meetings and congregations. Whoever happened withal upon an infant wailing, according to the common story? Whoever kept for the judge, just as he had found them, the gory mouths of Cyclops and Sirens? Whoever found any traces of uncleanness in their wives? Where is the man who, when he had discovered such atrocities, concealed them; or, in the act of dragging the culprits before the judge, was bribed into silence? If we always keep our secrets, when were our proceedings made known to the world? Nay, by whom could they be made known? Not, surely, by the guilty parties themselves; even from the very idea of the thing, the fealty of silence being ever due to mysteries. The Samothracian and Eleusinian make no disclosures—how much more will silence be kept in regard to such as are sure, in their unveiling, to call forth punishment from man at once, while wrath divine is kept in store for the future? If, then, Christians are not themselves the publishers of their crime, it follows of course it must be strangers. And whence have they their knowledge, when it is also a universal custom in religious initiations to keep the profane aloof, and to beware of witnesses, unless it be that those who are so wicked have less fear than their neighbors? Every one knows what sort of thing rumour is. It is one of your own sayings, that “among all evils, none flies so fast as rumour.” Why is rumour such an evil thing? Is it because it is fleet? Is it because it carries information? Or is it because it is in the highest degree mendacious?—a thing, not even when it brings some truth to us, without a taint of falsehood, either detracting, or adding, or changing from the simple fact? Nay more, it is the very law of its being to continue only while it lies, and to live but so long as there is no proof; for when the proof is given, it ceases to exist; and, as having done its work of merely spreading a report, it delivers up a fact, and is henceforth held to be a fact, and called a fact. And then no one says, for instance, “They 24 say that it took place at Rome," or, "There is a rumour that he has obtained a province," but, "He has got a province," and, "It took place at Rome." Rumour, the very designation of uncertainty, has no place when a thing is certain. Does any but a fool put his trust in it? For a wise man never believes the dubious. Everybody knows, however zealously it is spread abroad, on whatever strength of asseveration it rests, that some time or other from some one fountain it has its origin. Thence it must creep into propagating tongues and ears; and a small seminal blemish so darkens all the rest of the story, that no one can determine whether the lips, from which it first came forth, planted the seed of falsehood, as often happens, from a spirit of opposition, or from a suspicious judgment, or from a confirmed, nay, in the case of some, an inborn, delight in lying. It is well that time brings all to light, as your proverbs and sayings testify, by a provision of Nature, which has so appointed things that nothing long is hidden, even though rumour has not disseminated it. It is just then as it should be, that fame for so long a period has been alone aware of the crimes of Christians. This is the witness you bring against us—one that has never been able to prove the accusation it some time or other sent abroad, and at last by mere continuance made into a settled opinion in the world; so that I confidently appeal to Nature herself, ever true, against those who groundlessly hold that such things are to be credited.

Chapter VIII.

See now, we set before you the reward of these enormities. They give promise of eternal life. Hold it meanwhile as your own belief. I ask you, then, whether, so believing, you think it worth attaining with a conscience such as you will have. Come, plunge your knife into the babe, enemy of none, accused of none, child of all; or if that is another's work, simply take your place beside a human being dying before he has really lived, await the departure of the lately given soul, receive the fresh young blood, saturate your bread with it, freely partake. The while as you recline at table, take note of the places which your mother and your sister occupy; mark them well, so that when the dog-made darkness has fallen on you, you may make no mistake, for you will be guilty of a crime—unless you perpetrate a deed of incest. Initiated and sealed into things like these, you have life everlasting. Tell me, I pray you, is eternity worth it? If it is not, then these things are not to be credited. Even although you had the belief, I deny the will; and even if you had the will, I deny the possibility. Why then can others do it, if you cannot? why cannot you, if others can? I suppose we are of a different nature—are we Cynopæ or Sciapodes?[86] You are a man yourself as well as the Christian: if you cannot do it, you ought not to believe it of others, for a Christian is a man as well as you. But the ignorant, forsooth, are deceived and imposed on. They were quite unaware of anything of the kind being imputed to Christians, or they would certainly have looked into it for themselves, and searched the matter out. Instead of that, it is the custom for persons wishing initiation into sacred rites, I think, to go first of all to the master of them, that he may explain what preparations are to be made. Then, in this case, no doubt he would say, "You must have a child still of tender age, that knows not what it is to die, and can smile under thy knife; bread, too, to collect the gushing blood; in addition to these, candlesticks, and lamps, and dogs—with tid-bits to draw them on to the extinguishing of the lights: above all things, you will require to bring your mother and your sister with you." But what if mother and sister are unwilling? or if there be neither the one nor the other? What if there are Christians with no Christian relatives? He will not be counted, I suppose, a true follower of Christ, who has not a brother or a son. And what now, if these things are all in store for them without their knowledge? At least afterwards they come to know them; and they bear with them, and pardon them. They fear, it may be said, lest they have to pay for it if they let the secret out: nay, but they will rather in that case have every claim to protection; they will even prefer, one might think, dying by their own hand, to living under the burden of such a dreadful knowledge. Admit that they have this fear; yet why do they still persevere? For it is plain enough that you will have no desire to continue what you would never have been, if you had had previous knowledge of it.

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[86] Fabulous monsters.

Chapter IX.

That I may refute more thoroughly these charges, I will show that in part openly, in part secretly, practices prevail among you which have led you perhaps to credit similar things about us. Children were openly sacrificed in Africa to Saturn as lately as the proconsulship of Tiberius, who exposed to public gaze the priests suspended on the sacred trees overshadowing 25 their temple—so many crosses on which the punishment which justice craved overtook their crimes, as the soldiers of our country still can testify who did that very work for that proconsul. And even now that sacred crime still continues to be done in secret. It is not only Christians, you see, who despise you; for all that you do there is neither any crime thoroughly and abidingly eradicated, nor does any of your gods reform his ways. When Saturn did not spare his own children, he was not likely to spare the children of others; whom indeed the very parents themselves were in the habit of offering, gladly responding to the call which was made on them, and keeping the little ones pleased on the occasion, that they might not die in tears. At the same time, there is a vast difference between homicide and parricide. A more advanced age was sacrificed to Mercury in Gaul. I hand over the Tauric fables to their own theatres. Why, even in that most religious city of the pious descendants of Æneas, there is a certain Jupiter whom in their games they lave with human blood. It is the blood of a beast-fighter, you say. Is it less, because of that, the blood of a man?[87] Or is it viler blood because it is from the veins of a wicked man? At any rate it is shed in murder. O Jove, thyself a Christian, and in truth only son of thy father in his cruelty! But in regard to child murder, as it does not matter whether it is committed for a sacred object, or merely at one's own self-impulse—although there is a great difference, as we have said, between parricide and homicide—I shall turn to the people generally. How many, think you, of those crowding around and gaping for Christian blood,—how many even of your rulers, notable for their justice to you and for their severe measures against us, may I charge in their own consciences with the sin of putting their offspring to death? As to any difference in the kind of murder, it is certainly the more cruel way to kill by drowning, or by exposure to cold and hunger and dogs. A maturer age has always preferred death by the sword. In our case, murder being once for all forbidden, we may not destroy even the fœtus in the womb, while as yet the human being derives blood from other parts of the body for its sustenance. To hinder a birth is merely a speedier man-killing; nor does it matter whether you take away a life that is born, or destroy one that is coming to the birth. That is a man which is going to be one; you have the fruit already in its seed. As to meals of blood and such tragic dishes, read—I am not sure where it is told (it is in Herodotus, I think)—how blood taken from the arms, and tasted by both parties, has been the treaty bond among some nations. I am not sure what it was that was tasted in the time of Catiline. They say, too, that among some Scythian

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[87] [Another example of what Christianity was doing for *man* as man.]

tribes the dead are eaten by their friends. But I am going far from home. At this day, among ourselves, blood consecrated to Bellona, blood drawn from a punctured thigh and then partaken of, seals initiation into the rites of that goddess. Those, too, who at the gladiator shows, for the cure of epilepsy, quaff with greedy thirst the blood of criminals slain in the arena, as it flows fresh from the wound, and then rush off—to whom do they belong? those, also, who make meals on the flesh of wild beasts at the place of combat—who have keen appetites for bear and stag? That bear in the struggle was bedewed with the blood of the man whom it lacerated: that stag rolled itself in the gladiator's gore. The entrails of the very bears, loaded with as yet undigested human viscera, are in great request. And you have men rifting up man-fed flesh? If you partake of food like this, how do your repasts differ from those you accuse us Christians of? And do those, who, with savage lust, seize on human bodies, do less because they devour the living? Have they less the pollution of human blood on them because they only lick up what is to turn into blood? They make meals, it is plain, not so much of infants, as of grown-up men. Blush for your vile ways before the Christians, who have not even the blood of animals at their meals of simple and natural food; who abstain from things strangled and that die a natural death, for no other reason than that they may not contract pollution, so much as from blood secreted in the viscera. To clench the matter with a single example, you tempt Christians with sausages of blood, just because you are perfectly aware that the thing by which you thus try to get them to transgress they hold unlawful.[88] And how unreasonable it is to believe that those, of whom you are convinced that they regard with horror the idea of tasting the blood of oxen, are eager after blood of men; unless, mayhap, you have tried it, and found it sweeter to the taste! Nay, in fact, there is here a test you should apply to discover Christians, as well as the fire-pan and the censer. They should be proved by their appetite for human blood, as well as by their refusal to offer sacrifice; just as otherwise they should be affirmed to be free of Christianity by their refusal 26
to taste of blood, as by their sacrificing; and there would be no want of blood of men, amply supplied as that would be in the trial and condemnation of prisoners. Then who are more given to the crime of incest than those who have enjoyed the instruction of Jupiter himself? Ctesias tells us that the Persians have illicit intercourse with their mothers. The Macedonians, too, are suspected on this point; for on first hearing the tragedy of Œdipus they made mirth of the incest-doer's grief, exclaiming, ῾ἤλαυνε εἰς τὴν μητέρα. Even now reflect what opportunity there is for mistakes leading to incestuous comminglings—your promiscuous looseness supplying the materials. You first of all expose your children, that they may be taken up by any compassionate passer-by, to whom they are quite unknown; or you give them away, to be adopted by those who will do better to them the part of parents. Well, some time or other, all memory of the alienated progeny must be lost; and when once a mistake has been

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[88] [See Elucidation VII., p. 58, *infra* in connection with usages in cap. xxxix.]

made, the transmission of incest thence will still go on—the race and the crime creeping on together. Then, further, wherever you are—at home, abroad, over the seas—your lust is an attendant, whose general indulgence, or even its indulgence in the most limited scale, may easily and unwittingly anywhere beget children, so that in this way a progeny scattered about in the commerce of life may have intercourse with those who are their own kin, and have no notion that there is any incest in the case. A persevering and stedfast chastity has protected us from anything like this: keeping as we do from adulteries and all post-matrimonial unfaithfulness, we are not exposed to incestuous mishaps. Some of us, making matters still more secure, beat away from them entirely the power of sensual sin, by a virgin continence, still boys in this respect when they are old. If you would but take notice that such sins as I have mentioned prevail among you, that would lead you to see that they have no existence among Christians. The same eyes would tell you of both facts. But the two blindnesses are apt to go together; so that those who do not see what is, think they see what is not. I shall show it to be so in everything. But now let me speak of matters which are more clear.

Chapter X.

"You do not worship the gods," you say; "and you do not offer sacrifices for the emperors." Well, we do not offer sacrifice for others, for the same reason that we do not for ourselves,—namely, that your gods are not at all the objects of our worship. So we are accused of sacrilege and treason. This is the chief ground of charge against us—nay, it is the sum-total of our offending; and it is worthy then of being inquired into, if neither prejudice nor injustice be the judge, the one of which has no idea of discovering the truth, and the other simply and at once rejects it. We do not worship your gods, because we know that there are no such beings. This, therefore, is what you should do: you should call on us to demonstrate their non-existence, and thereby prove that they have no claim to adoration; for only if your gods were truly so, would there be any obligation to render divine homage to them. And punishment even were due to Christians, if it were made plain that those to whom they refused all worship were indeed divine. But you say, They are gods. We protest and appeal from yourselves to your knowledge; let that judge us; let that condemn us, if it can deny that all these gods of yours were but men. If even it venture to deny that, it will be confuted by its own books of antiquities, from which it has got its information about them, bearing witness to this day, as they plainly do, both of the cities in which they were born, and the countries in which they have left traces of their exploits, as well as where also they are proved to have been buried. Shall I now, therefore, go over them one by one, so numerous and so various, new and old, barbarian, Grecian, Roman, foreign, captive and adopted, private and common, male and female, rural and urban, naval and military? It were useless even to hunt out all their names: so I may content myself with a compend; and this not for your information, but that you may have what you know brought to your recollection, for undoubtedly you act as if you had forgotten all about them. No one of your gods is earlier than Saturn: from him you trace all your deities, even those of higher rank and better known. What, then, can be proved of the first, will apply to those that follow. So far, then, as books give us information, neither the Greek Diodorus or Thallus, neither Cassius Severus or Cornelius Nepos, nor any writer upon sacred antiquities, have ventured to say that Saturn was any but a man: so far as the question depends on facts, I find none more trustworthy than those —that in Italy itself we have the country in which, after many expeditions, and after having partaken of Attic hospitalities, Saturn settled, obtaining cordial welcome from Janus, or, as the Salii will have it, Janis. The mountain on which he dwelt was called Saturnius; the city 27 he founded is called Saturnia to this day; last of all, the whole of Italy, after having borne the name of Oenotria, was called Saturnia from him. He first gave you the art of writing, and a stamped coinage, and thence it is he presides over the public treasury. But if Saturn were a man, he had undoubtedly a human origin; and having a human origin, he was not the offspring of heaven and earth. As his parents were unknown, it was not unnatural that he should be spoken of as the son of those elements from which we might all seem to spring.

For who does not speak of heaven and earth as father and mother, in a sort of way of veneration and honour? or from the custom which prevails among us of saying that persons of whom we have no knowledge, or who make a sudden appearance, have fallen from the skies? In this way it came about that Saturn, everywhere a sudden and unlooked-for guest, got everywhere the name of the Heaven-born. For even the common folk call persons whose stock is unknown, sons of earth. I say nothing of how men in these rude times were wont to act, when they were impressed by the look of any stranger happening to appear among them, as though it were divine, since even at this day men of culture make gods of those whom, a day or two before, they acknowledged to be dead men by their public mourning for them. Let these notices of Saturn, brief as they are, suffice. It will thus also be proved that Jupiter is as certainly a man, as from a man he sprung; and that one after another the whole swarm is mortal like the primal stock.

Chapter XI.

And since, as you dare not deny that these deities of yours once were men, you have taken it on you to assert that they were made gods after their decease, let us consider what necessity there was for this. In the first place, you must concede the existence of one higher God—a certain wholesale dealer in divinity, who has made gods of men. For they could neither have assumed a divinity which was not theirs, nor could any but one himself possessing it have conferred it on them. If there was no one to make gods, it is vain to dream of gods being made when thus you have no god-maker. Most certainly, if they could have deified themselves, with a higher state at their command, they never would have been men. If, then, there be one who is able to make gods, I turn back to an examination of any reason there may be for making gods at all; and I find no other reason than this, that the great God has need of their ministrations and aids in performing the offices of Deity. But first it is an unworthy idea that He should need the help of a man, and in fact a dead man, when, if He was to be in want of this assistance from the dead, He might more fittingly have created some one a god at the beginning. Nor do I see any place for his action. For this entire world-mass—whether self-existent and uncreated, as Pythagoras maintains, or brought into being by a creator's hands, as Plato holds—was manifestly, once for all in its original construction, disposed, and furnished, and ordered, and supplied with a government of perfect wisdom. That cannot be imperfect which has made all perfect. There was nothing waiting on for Saturn and his race to do. Men will make fools of themselves if they refuse to believe that from the very first rain poured down from the sky, and stars gleamed, and light shone, and thunders roared, and Jove himself dreaded the lightnings you put in his hands; that in like manner before Bacchus, and Ceres, and Minerva, nay before the first man, whoever that was, every kind of fruit burst forth plentifully from the bosom of the earth, for nothing provided for the support and sustenance of man could be introduced after his entrance on the stage of being. Accordingly, these necessaries of life are said to have been discovered, not created. But the thing you discover existed before; and that which had a pre-existence must be regarded as belonging not to him who discovered it, but to him who made it, for of course it had a being before it could be found. But if, on account of his being the discoverer of the vine, Bacchus is raised to godship, Lucullus, who first introduced the cherry from Pontus into Italy, has not been fairly dealt with; for as the discoverer of a new fruit, he has not, as though he were its creator, been awarded divine honours. Wherefore, if the universe existed from the beginning, thoroughly furnished with its system working under certain laws for the performance of its functions, there is, in this respect, an entire absence of all reason for electing humanity to divinity; for the positions and powers which you have assigned to your deities have been from the beginning precisely what they would have been, although you had never deified them. But you turn to another reason, telling us that the conferring of deity was a way of rewarding worth. And hence you grant, I conclude, that the god-making God is of transcendent righteousness,—one who will neither rashly, improperly, nor needlessly bestow a reward so great. I would have you then consider whether the merits of your deities are of a kind to have raised them to the heavens, and not rather to have sunk them down into lowest depths of Tartarus,—the place which you regard, with many, as the prison-house of infernal punishments. For into this dread place are wont to be cast all who offend against filial piety, and such as are guilty of incest with sisters, and seducers of wives, and ravishers of virgins, and boy-polluters, and men of furious tempers, and murderers, and thieves, and deceivers; all, in short, who tread in the footsteps of your gods, not one of whom you can prove free from crime or vice, save by denying that they had ever a human existence. But as you cannot deny that, you have those foul blots also as an added reason for not believing that they were made gods afterwards. For if you rule for the very purpose of punishing such deeds; if every virtuous man among you rejects all correspondence, converse, and intimacy with the wicked and base, while, on the other hand, the high God has taken up their mates to a share of His majesty, on what ground is it that you thus condemn those whose fellow-actors you adore? Your goodness is an affront in the heavens. Deify your vilest criminals, if you would please your gods. You honour them by giving divine honours to their fellows. But to say no more about a way of acting so unworthy, there have been men virtuous, and pure, and good. Yet how many of these nobler men you have left in the regions of doom! as Socrates, so renowned for his wisdom, Aristides for his justice, Themistocles for his warlike genius, Alexander for his sublimity of soul, Polycrates for his good fortune, Crœsus for his wealth, Demosthenes for his eloquence. Which of these gods of yours is more remarkable for gravity and wisdom than Cato, more just and warlike than Scipio? which of them more magnanimous than Pompey, more prosperous than Sylla, of greater wealth than Crassus, more eloquent than Tullius? How much better it would have been for the God Supreme to have waited that He might have taken such men as these to be His heavenly associates, prescient as He must have surely been of their worthier character! He was in a hurry, I suppose, and straightway shut heaven's gates; and now He must surely feel ashamed at these worthies murmuring over their lot in the regions below.

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Chapter XII.

But I pass from these remarks, for I know and I am going to show what your gods are not, by showing what they are. In reference, then, to these, I see only names of dead men of ancient times; I hear fabulous stories; I recognize sacred rites founded on mere myths. As to the actual images, I regard them as simply pieces of matter akin to the vessels and utensils in common use among us, or even undergoing in their consecration a hapless change from these useful articles at the hands of reckless art, which in the transforming process treats them with utter contempt, nay, in the very act commits sacrilege; so that it might be no slight solace to us in all our punishments, suffering as we do because of these same gods, that in their making they suffer as we do themselves. You put Christians on crosses and stakes:[89] what image is not formed from the clay in the first instance, set on cross and stake? The body of your god is first consecrated on the gibbet. You tear the sides of Christians with your claws; but in the case of your own gods, axes, and planes, and rasps are put to work more vigorously on every member of the body. We lay our heads upon the block; before the lead, and the glue, and the nails are put in requisition, your deities are headless. We are cast to the wild beasts, while you attach them to Bacchus, and Cybele, and Cælestis. We are burned in the flames; so, too, are they in their original lump. We are condemned to the mines; from these your gods originate. We are banished to islands; in islands it is a common thing for your gods to have their birth or die. If it is in this way a deity is made, it will follow that as many as are punished are deified, and tortures will have to be declared divinities. But plain it is these objects of your worship have no sense of the injuries and disgraces of their consecrating, as they are equally unconscious of the honours paid to them. O impious words! O blasphemous reproaches! Gnash your teeth upon us—foam with maddened rage against us—ye are the persons, no doubt, who censured a certain Seneca speaking of your superstition at much greater length and far more sharply! In a word, if we refuse our homage to statues and frigid images, the very counterpart of their dead originals, with which hawks, and mice, and spiders are so well acquainted, does it not merit praise instead of penalty, that we have rejected what we have come to see is error? We cannot surely be made out to injure those who we are certain are nonentities. What does not exist, is in its nonexistence secure from suffering. 29

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[89] [Inconsistent this with Gibbon's *minimizing* theory of the number of the Christian martyrs.] Elucidation VIII.

Chapter XIII.

“But they are gods to us,” you say. And how is it, then, that in utter inconsistency with this, you are convicted of impious, sacrilegious, and irreligious conduct to them, neglecting those you imagine to exist, destroying those who are the objects of your fear, making mock of those whose honour you avenge? See now if I go beyond the truth. First, indeed, seeing you worship, some one god, and some another, of course you give offence to those you do not worship. You cannot continue to give preference to one without slighting another, for selection implies rejection. You despise, therefore, those whom you thus reject; for in your rejection of them, it is plain you have no dread of giving them offence. For, as we have already shown, every god depended on the decision of the senate for his godhead. No god was he whom man in his own counsels did not wish to be so, and thereby condemned. The family deities you call Lares, you exercise a domestic authority over, pledging them, selling them, changing them—making sometimes a cooking-pot of a Saturn, a firepan of a Minerva, as one or other happens to be worn down, or broken in its long sacred use, or as the family head feels the pressure of some more sacred home necessity. In like manner, by public law you disgrace your state gods, putting them in the auction-catalogue, and making them a source of revenue. Men seek to get the Capitol, as they seek to get the herb market, under the voice of the crier, under the auction spear, under the registration of the quæstor. Deity is struck off and farmed out to the highest bidder. But indeed lands burdened with tribute are of less value; men under the assessment of a poll-tax are less noble; for these things are the marks of servitude. In the case of the gods, on the other hand, the sacredness is great in proportion to the tribute which they yield; nay, the more sacred is a god, the larger is the tax he pays. Majesty is made a source of gain. Religion goes about the taverns begging. You demand a price for the privilege of standing on temple ground, for access to the sacred services; there is no gratuitous knowledge of your divinities permitted—you must buy their favours with a price. What honours in any way do you render to them that you do not render to the dead? You have temples in the one case just as in the other; you have altars in the one case as in the other. Their statues have the same dress, the same insignia. As the dead man had his age, his art, his occupation, so it is with the deity. In what respect does the funeral feast differ from the feast of Jupiter? or the bowl of the gods from the ladle of the manes? or the undertaker from the soothsayer, as in fact this latter personage also attends upon the dead? With perfect propriety you give divine honours to your departed emperors, as you worship them in life. The gods will count themselves indebted to you; nay, it will be matter of high rejoicing among them that their masters are made their equals. But when you adore Larentina, a public prostitute—I could have wished that it might at least have been Lais or Phryne—among your Junos, and Cereses, and Dianas; when you instal in your Pantheon

Simon Magus,[90] giving him a statue and the title of Holy God; when you make an infamous court page a god of the sacred synod, although your ancient deities are in reality no better, they will still think themselves affronted by you, that the privilege antiquity conferred on them alone, has been allowed to others.

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[90] [Confirming the statement of Justin Martyr. See Vol. I., p. 187, note 1, and p. 193, this Series.]

Chapter XIV.

I wish now to review your sacred rites; and I pass no censure on your sacrificing, when you offer the worn-out, the scabbed, the corrupting; when you cut off from the fat and the sound the useless parts, such as the head and the hoofs, which in your house you would have assigned to the slaves or the dogs; when of the tithe of Hercules you do not lay a third upon his altar (I am disposed rather to praise your wisdom in rescuing something from being lost); but turning to your books, from which you get your training in wisdom and the nobler duties of life, what utterly ridiculous things I find!—that for Trojans and Greeks the gods fought among themselves like pairs of gladiators; that Venus was wounded by a man, because she would rescue her son Æneas when he was in peril of his life from the same Diomede; that Mars was almost wasted away by a thirteen months' imprisonment; that Jupiter was saved by a monster's aid from suffering the same violence at the hands of the other gods; that he now laments the fate of Sarpedon, now foully makes love to his own sister, recounting (to her) former mistresses, now for a long time past not so dear as she. After this, what poet is not found copying the example of his chief, to be a disgracer of the gods? One gives Apollo to king Admetus to tend his sheep; another hires out the building labours of Neptune to Laomedon. A well-known lyric poet, too—Pindar, I mean—sings of Æsculapius deservedly stricken with lightning for his greed in practising wrongfully his art. A wicked deed it was of Jupiter—if he hurled the bolt—unnatural to his grandson, and exhibiting envious feeling to the Physician. Things like these should not be made public if they are true; and if false, they should not be fabricated among people professing a great respect for religion. Nor indeed do either tragic or comic writers shrink from setting forth the gods as the origin of all family calamities and sins. I do not dwell on the philosophers, contenting myself with a reference to Socrates, who, in contempt of the gods, was in the habit of swearing by an oak, and a goat, and a dog. In fact, for this very thing Socrates was condemned to death, that he overthrew the worship of the gods. Plainly, at one time as well as another, that is, always truth is disliked. However, when rueing their judgment, the Athenians inflicted punishment on his accusers, and set up a golden image of him in a temple, the condemnation was in the very act rescinded, and his witness was restored to its former value. Diogenes, too, makes utter mock of Hercules and the Roman cynic Varro brings forward three hundred Joves, or Jupiters they should be called, all headless. 30

Chapter XV.

Others of your writers, in their wantonness, even minister to your pleasures by vilifying the gods. Examine those charming farces of your Lentuli and Hostilii, whether in the jokes and tricks it is the buffoons or the deities which afford you merriment; such farces I mean as Anubis the Adulterer, and Luna of the masculine gender, and Diana under the lash, and the reading the will of Jupiter deceased, and the three famishing Herculeses held up to ridicule. Your dramatic literature, too, depicts all the vileness of your gods. The Sun mourns his offspring[91] cast down from heaven, and you are full of glee; Cybele sighs after the scornful swain,[92] and you do not blush; you brook the stage recital of Jupiter's misdeeds, and the shepherd[93] judging Juno, Venus, and Minerva. Then, again, when the likeness of a god is put on the head of an ignominious and infamous wretch, when one impure and trained up for the art in all effeminacy, represents a Minerva or a Hercules, is not the majesty of your gods insulted, and their deity dishonored? Yet you not merely look on, but applaud. You are, I suppose, more devout in the arena, where after the same fashion your deities dance on human blood, on the pollutions caused by inflicted punishments, as they act their themes and stories, doing their turn for the wretched criminals, except that these, too, often put on divinity and actually play the very gods. We have seen in our day a representation of the mutilation of Attis, that famous god of Pessinus, and a man burnt alive as Hercules. We have made merry amid the ludicrous cruelties of the noonday exhibition, at Mercury examining the bodies of the dead with his hot iron; we have witnessed Jove's brother,[94] mallet in hand, dragging out the corpses of the gladiators. But who can go into everything of this sort? If by such things as these the honour of deity is assailed, if they go to blot out every trace of its majesty, we must explain them by the contempt in which the gods are held, alike by those who actually do them, and by those for whose enjoyment they are done. This it will be said, however, is all in sport. But if I add—it is what all know and will admit as readily to be the fact—that in the temples adulteries are arranged, that at the altars pimping is practised, that often in the houses of the temple-keepers and priests, under the sacrificial fillets, and the sacred hats,[95] and the purple robes, amid the fumes of incense, deeds of licentiousness are done, I am not sure but your gods have more reason to complain of you than of Christians. It is certainly among the votaries of your religion that the perpetrators of sacrilege are always found, for Christians do not enter your temples even in the day-time.

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[91] Phaethon.

[92] Atys or Attis.

[93] Paris.

[94] Pluto.

[95] ["Sacred hats and purple robes and incense fumes" have been associated with the same crimes, alas! in widely different relations.]

Perhaps they too would be spoilers of them, if they worshipped in them. What then do they worship, since their objects of worship are different from yours? Already indeed it is implied, as the corollary from their rejection of the lie, that they render homage to the truth; nor continue longer in an error which they have given up in the very fact of recognizing it to be an error. Take this in first of all, and when we have offered a preliminary refutation of some false opinions, go on to derive from it our entire religious system.

Chapter XVI.

For, like some others, you are under the delusion that our god is an ass's head.[96] Cornelius Tacitus first put this notion into people's minds. In the fifth book of his histories, beginning the (narrative of the) Jewish war with an account of the origin of the nation; and theorizing at his pleasure about the origin, as well as the name and the religion of the Jews, 31 he states that having been delivered, or rather, in his opinion, expelled from Egypt, in crossing the vast plains of Arabia, where water is so scanty, they were in extremity from thirst; but taking the guidance of the wild asses, which it was thought might be seeking water after feeding, they discovered a fountain, and thereupon in their gratitude they consecrated a head of this species of animal. And as Christianity is nearly allied to Judaism, from this, I suppose, it was taken for granted that we too are devoted to the worship of the same image. But the said Cornelius Tacitus (the very opposite of *tacit* in telling lies) informs us in the work already mentioned, that when Cneius Pompeius captured Jerusalem, he entered the temple to see the arcana of the Jewish religion, but found no image there. Yet surely if worship was rendered to any visible object, the very place for its exhibition would be the shrine; and that all the more that the worship, however unreasonable, had no need there to fear outside beholders. For entrance to the holy place was permitted to the priests alone, while all vision was forbidden to others by an outspread curtain. You will not, however, deny that all beasts of burden, and not parts of them, but the animals entire, are with their goddess Epona objects of worship with you. It is this, perhaps, which displeases you in us, that while your worship here is universal, we do homage only to the ass. Then, if any of you think we render superstitious adoration to the cross, in that adoration he is sharer with us. If you offer homage to a piece of wood at all, it matters little what it is like when the substance is the same: it is of no consequence the form, if you have the very body of the god. And yet how far does the Athenian Pallas differ from the stock of the cross, or the Pharian Ceres as she is put up uncarved to sale, a mere rough stake and piece of shapeless wood? Every stake fixed in an upright position is a portion of the cross; we render our adoration, if you will have it so, to a god entire and complete. We have shown before that your deities are derived from shapes modelled from the cross. But you also worship victories, for in your trophies the cross is the heart of the trophy.[97] The camp religion of the Romans is all through a worship of the standards, a setting the standards above all gods. Well, as those images decking out the standards are ornaments of crosses. All those hangings of your standards and banners are robes of crosses. I praise your zeal: you would not consecrate crosses unclothed and unadorned. Others, again, certainly with more information and greater verisimilitude, believe that the sun is our god. We shall be counted Persians perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disk. The idea no doubt has originated from our being known to turn to the east in prayer.[98] But you, many of you, also under pretence sometimes of worshipping the heavenly bodies, move your lips in the direction of the sunrise. In the same way, if we devote Sun-day to rejoicing, from a far different reason than Sun-worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they too go far away from Jewish ways, of which indeed they are ignorant. But lately a new edition of our god has been given to the world in that great city: it originated with a certain vile man who was wont to hire himself out to cheat the wild beasts, and who exhibited a picture with this inscription: The God of the Christians, born of an ass.[99] He had the ears of an ass, was hoofed in one foot, carried a book,[100] and wore a toga. Both the name and the figure gave us amusement. But our opponents ought straightway to have done homage to this biformed divinity, for they have acknowledged gods dog-headed and lion-headed, with horn of buck and ram, with goat-like loins, with serpent legs, with wings sprouting from back or foot. These things we have discussed *ex abundanti*, that we might not seem willingly to pass by any rumor against us unrefuted. Having thoroughly cleared ourselves, we turn now to an exhibition of what our religion really is.

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[96] [Caricatures of the Crucifixion are extant which show how greedily the heathen had accepted this profane idea.]

[97] [A premonition of the Labarum.]

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[98] [As noted by Clement of Alexandria. See p. 535, Vol. II., and note.]

[99] Onocoites. If with Oehler, Onochoietes, the meaning is “asinarius sacerdos” (Oehler).

[100] Referring evidently to the Scriptures; and showing what the Bible was to the early Christians.

Chapter XVII.

The object of our worship is the One God,[101] He who by His commanding word, His arranging wisdom, His mighty power, brought forth from nothing this entire mass of our world, with all its array of elements, bodies, spirits, for the glory of His majesty; whence also the Greeks have bestowed on it the name of Κόσμος. The eye cannot see Him, though He is (spiritually) visible. He is incomprehensible, though in grace He is manifested. He is beyond our utmost thought, though our human faculties conceive of Him. He is therefore equally real and great. But that which, in the ordinary sense, can be seen and handled and conceived, is inferior to the eyes by which it is taken in, and the hands by which it is tainted, and the faculties by which it is discovered; but that which is infinite is known only to itself. This it is which gives some notion of God, while yet beyond all our conceptions—our very incapacity of fully grasping Him affords us the idea of what He really is. He is presented to our minds in His transcendent greatness, as at once known and unknown. And this is the crowning guilt of men, that they will not recognize One, of whom they cannot possibly be ignorant. Would you have the proof from the works of His hands, so numerous and so great, which both contain you and sustain you, which minister at once to your enjoyment, and strike you with awe; or would you rather have it from the testimony of the soul itself? Though under the oppressive bondage of the body, though led astray by depraving customs, though enervated by lusts and passions, though in slavery to false gods; yet, whenever the soul comes to itself, as out of a surfeit, or a sleep, or a sickness, and attains something of its natural soundness, it speaks of God; using no other word, because this is the peculiar name of the true God. "God is great and good"—"Which may God give," are the words on every lip. It bears witness, too, that God is judge, exclaiming, "God sees," and, "I commend myself to God," and, "God will repay me." O noble testimony of the soul by nature[102] Christian! Then, too, in using such words as these, it looks not to the Capitol, but to the heavens. It knows that there is the throne of the living God, as from Him and from thence itself came down.

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[101] [Kaye, p. 168. Remarks on natural religion.]

[102] [Though we are not by nature good, in our present estate; this is elsewhere demonstrated by Tertullian, as see cap. xviii.]

Chapter XVIII.

But, that we might attain an ampler and more authoritative knowledge at once of Himself, and of His counsels and will, God has added a written revelation for the behoof of every one whose heart is set on seeking Him, that seeking he may find, and finding believe, and believing obey. For from the first He sent messengers into the world,—men whose stainless righteousness made them worthy to know the Most High, and to reveal Him,—men abundantly endowed with the Holy Spirit, that they might proclaim that there is one God only who made all things, who formed man from the dust of the ground (for He is the true Prometheus who gave order to the world by arranging the seasons and their course),—these have further set before us the proofs He has given of His majesty in His judgments by floods and fires, the rules appointed by Him for securing His favour, as well as the retribution in store for the ignoring, forsaking and keeping them, as being about at the end of all to adjudge His worshippers to everlasting life, and the wicked to the doom of fire at once without ending and without break, raising up again all the dead from the beginning, reforming and renewing them with the object of awarding either recompense. Once these things were with us, too, the theme of ridicule. We are of your stock and nature: men are made, not born, Christians. The preachers of whom we have spoken are called prophets, from the office which belongs to them of predicting the future. Their words, as well as the miracles which they performed, that men might have faith in their divine authority, we have still in the literary treasures they have left, and which are open to all. Ptolemy, surnamed Philadelphus, the most learned of his race, a man of vast acquaintance with all literature, emulating, I imagine, the book enthusiasm of Pisistratus, among other remains of the past which either their antiquity or something of peculiar interest made famous, at the suggestion of Demetrius Phalereus, who was renowned above all grammarians of his time, and to whom he had committed the management of these things, applied to the Jews for their writings—I mean the writings peculiar to them and in their tongue, which they alone possessed, for from themselves, as a people dear to God for their fathers' sake, their prophets had ever sprung, and to them they had ever spoken. Now in ancient times the people we call Jews bare the name of Hebrews, and so both their writings and their speech were Hebrew. But that the understanding of their books might not be wanting, this also the Jews supplied to Ptolemy; for they gave him seventy-two interpreters—men whom the philosopher Menedemus, the well-known asserter of a Providence, regarded with respect as sharing in his views. The same account is given by Aristæus. So the king left these works unlocked to all, in the Greek language.[103] To this day, at the temple of Serapis, the libraries of Ptolemy are to be seen, with the identical Hebrew originals in them. The Jews, too, read them publicly. Under a tribute-liberty, they are in the habit of going to hear them every Sabbath. Whoever gives ear will find God in them; whoever takes pains to understand, will be compelled to believe. 33

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[103] [Kaye, p. 291. See Elucidation I. Also Vol. II., p. 334.]

Chapter XIX.

Their high antiquity, first of all, claims authority for these writings. With you, too, it is a kind of religion to demand belief on this very ground. Well, all the substances, all the materials, the origins, classes, contents of your most ancient writings, even most nations and cities illustrious in the records of the past and noted for their antiquity in books of annals,—the very forms of your letters, those revealers and custodiers of events, nay (I think I speak still within the mark), your very gods themselves, your very temples and oracles, and sacred rites, are less ancient than the work of a single prophet, in whom you have the *thesaurus* of the entire Jewish religion, and therefore too of ours. If you happen to have heard of a certain Moses, I speak first of him: he is as far back as the Argive Inachus; by nearly four hundred years—only seven less—he precedes Danaus, your most ancient name; while he antedates by a millennium the death of Priam. I might affirm, too, that he is five hundred years earlier than Homer, and have supporters of that view. The other prophets also, though of later date, are, even the most recent of them, as far back as the first of your philosophers, and legislators, and historians. It is not so much the difficulty of the subject, as its vastness, that stands in the way of a statement of the grounds on which these statements rest; the matter is not so arduous as it would be tedious. It would require the anxious study of many books, and the fingers busy reckoning. The histories of the most ancient nations, such as the Egyptians, the Chaldeans, the Phœnicians, would need to be ransacked; the men of these various nations who have information to give, would have to be called in as witnesses. Manetho the Egyptian, and Berosus the Chaldean, and Hieromus the Phœnician king of Tyre; their successors too, Ptolemy the Mendesian, and Demetrius Phalereus, and King Juba, and Apion, and Thallus, and their critic the Jew Josephus, the native vindicator of the ancient history of his people, who either authenticates or refutes the others. Also the Greek censors' lists must be compared, and the dates of events ascertained, that the chronological connections may be opened up, and thus the reckonings of the various annals be made to give forth light. We must go abroad into the histories and literature of all nations. And, in fact, we have already brought the proof in part before you, in giving those hints as to how it is to be effected. But it seems better to delay the full discussion of this, lest in our haste we do not sufficiently carry it out, or lest in its thorough handling we make too lengthened a digression.

Chapter XX.

To make up for our delay in this, we bring under your notice something of even greater importance; we point to the majesty of our Scriptures, if not to their antiquity. If you doubt that they are as ancient as we say, we offer proof that they are divine. And you may convince yourselves of this at once, and without going very far. Your instructors, the world, and the age, and the event, are all before you. All that is taking place around you was fore-announced; all that you now see with your eye was previously heard by the ear. The swallowing up of cities by the earth; the theft of islands by the sea; wars, bringing external and internal convulsions; the collision of kingdoms with kingdoms; famines and pestilences, and local massacres, and widespread desolating mortalities; the exaltation of the lowly, and the humbling of the proud; the decay of righteousness, the growth of sin, the slackening interest in all good ways; the very seasons and elements going out of their ordinary course, monsters and portents taking the place of nature's forms—it was all foreseen and predicted before it came to pass. While we suffer the calamities, we read of them in the Scriptures; as we examine, they are proved. Well, the truth of a prophecy, I think, is the demonstration of its being from above. Hence there is among us an assured faith in regard to coming events as things already proved to us, for they were predicted along with what we have day by day fulfilled. They are uttered by the same voices, they are written in the same books—the same Spirit inspires them. All time is one to prophecy foretelling the future. Among men, it may be, a distinction of times is made while the fulfilment is going on: from being future we think of it as present, and then from being present we count it as belonging to the past. How are we to blame, I pray you, that we believe in things to come as though they already were, with the grounds we have for our faith in these two steps?

Chapter XXI.

But having asserted that our religion is supported by the writings of the Jews, the oldest which exist, though it is generally known, and we fully admit that it dates from a comparatively recent period—no further back indeed than the reign of Tiberius—a question may perhaps be raised on this ground about its standing, as if it were hiding something of its presumption under shadow of an illustrious religion, one which has at any rate undoubted allowance of the law, or because, apart from the question of age, we neither accord with the Jews in their peculiarities in regard to food, nor in their sacred days, nor even in their well-known bodily sign, nor in the possession of a common name, which surely behoved to be the case if we did homage to the same God as they. Then, too, the common people have now some knowledge of Christ, and think of Him as but a man, one indeed such as the Jews condemned, so that some may naturally enough have taken up the idea that we are worshippers of a mere human being. But we are neither ashamed of Christ—for we rejoice to be counted His disciples, and in His name to suffer—nor do we differ from the Jews concerning God. We must make, therefore, a remark or two as to Christ's divinity. In former times the Jews enjoyed much of God's favour, when the fathers of their race were noted for their righteousness and faith. So it was that as a people they flourished greatly, and their kingdom attained to a lofty eminence; and so highly blessed were they, that for their instruction God spake to them in special revelations, pointing out to them beforehand how they should merit His favor and avoid His displeasure. But how deeply they have sinned, puffed up to their fall with a false trust in their noble ancestors, turning from God's way into a way of sheer impiety, though they themselves should refuse to admit it, their present national ruin would afford sufficient proof. Scattered abroad, a race of wanderers, exiles from their own land and clime, they roam over the whole world without either a human or a heavenly king, not possessing even the stranger's right to set so much as a simple footstep in their native country. The sacred writers withal, in giving previous warning of these things, all with equal clearness ever declared that, in the last days of the world, God would, out of every nation, and people, and country, choose for Himself more faithful worshippers, upon whom He would bestow His grace, and that indeed in ampler measure, in keeping with the enlarged capacities of a nobler dispensation. Accordingly, He appeared among us, whose coming to renovate and illuminate man's nature was pre-announced by God—I mean Christ, that Son of God. And so the supreme Head and Master of this grace and discipline, the Enlightener and Trainer of the human race, God's own Son, was announced among us, born—but not so born as to make Him ashamed of the name of Son or of His paternal origin. It was not His lot to have as His father, by incest with a sister, or by violation of a daughter or another's wife, a god in the shape of serpent, or ox, or bird, or lover, for his vile ends transmuting himself into the gold of Danaus. They are your divinities upon whom these base deeds of Jupiter were done. But the Son of God has no mother in any sense which involves impurity;

she, whom men suppose to be His mother in the ordinary way, had never entered into the marriage bond.[104] But, first, I shall discuss His essential nature, and so the nature of His birth will be understood. We have already asserted that God made the world, and all which it contains, by His Word, and Reason, and Power. It is abundantly plain that your philosophers, too, regard the Logos—that is, the Word and Reason—as the Creator of the universe. For Zeno lays it down that he is the creator, having made all things according to a determinate plan; that his name is Fate, and God, and the soul of Jupiter, and the necessity of all things. Cleanthes ascribes all this to spirit, which he maintains pervades the universe. And we, in like manner, hold that the Word, and Reason, and Power, by which we have said God made all, have spirit as their proper and essential *substratum*, in which the Word has in being to give forth utterances, and reason abides to dispose and arrange, and power is over all to execute. We have been taught that He proceeds forth from God, and in that procession He is generated; so that He is the Son of God, and is called God from unity of substance with God. For God, too, is a Spirit. Even when the ray is shot from the sun, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun—there is no division of substance, but merely an extension. Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled.[105] The material matrix remains entire and unimpaired, though you derive from it any number of shoots possessed of its qualities; so, too, that which has come forth out of God is at once God and the Son of God, and the two are one. In this way also, as He is Spirit of Spirit and God of God, He is made a second in manner of existence—in position, not in nature; and He did not withdraw from the original source, but went forth. This ray of God, then, as it was always foretold in ancient times, descending into a certain virgin, and made flesh in her womb, is in His birth God and man united. The flesh formed by the Spirit is nourished, grows up to manhood, speaks, teaches, works, and is the Christ. Receive meanwhile this fable, if you choose to call it so—it is like some of your own—while we go on to show how Christ's claims are proved, and who the parties are with you by whom such fables have been set a going to overthrow the truth, which they resemble. 35 The Jews, too, were well aware that Christ was coming, as those to whom the prophets spake. Nay, even now His advent is expected by them; nor is there any other contention between them and us, than that they believe the advent has not yet occurred. For two comings of Christ having been revealed to us: a first, which has been fulfilled in the lowliness of a human lot; a second, which impends over the world, now near its close, in all the majesty of Deity unveiled; and, by misunderstanding the first, they have concluded that the second—which, as matter of more manifest prediction, they set their hopes on—is the only one. It was the merited punishment of their sin not to understand the Lord's first advent: for if they had, they would have believed; and if they had believed, they would have obtained salvation. They themselves read how it is written of them that they are deprived of wisdom and understanding—of the use of eyes and ears.[106] As, then, under the force of their pre-judgment, they had convinced themselves from His lowly guise that Christ was no more than man, it followed from that, as a necessary consequence, that they should hold Him a magician from the powers which He displayed,—expelling devils from men by a word, restoring vision to the blind, cleansing the leprous, reinvigorating the paralytic, summoning the dead to life again, making the very elements of nature obey Him, stilling the storms and walking on the sea; proving that He was the Logos of God, that primordial first-begotten Word, accompanied by power and reason, and based on Spirit,—that He who was now doing all things by His word, and He who had done that of old, were one and the same. But the Jews were so exasperated by His teaching, by which their rulers and chiefs were convicted of the truth, chiefly because so many turned aside to Him, that at last they brought Him before Pontius Pilate, at that time Roman governor of Syria; and, by the violence of their outcries against Him, extorted a sentence giving Him up to them to be crucified. He Himself had predicted this; which, however, would have signified little had not the prophets of old done it as well. And yet, nailed upon the cross, He exhibited many notable signs, by which His death was distinguished from all others. At His own free-will, He with a word dismissed from Him His spirit, anticipating the executioner's work. In the same hour, too, the light of day was withdrawn, when the sun at the very time was in his meridian blaze. Those who were not aware that this had been predicted about Christ, no doubt thought it an eclipse. You yourselves have the account of the world-portent still in your archives.[107] Then, when His body was taken down from the cross and placed in a sepulchre, the Jews in their eager watchfulness surrounded it with a large military guard, lest, as He had predicted His resurrection from the dead on the third day, His disciples might remove by stealth His body, and deceive even the incredulous. But, lo, on the third day there a was a sudden shock of earthquake, and the stone which sealed the sepulchre was rolled away, and the guard fled off in terror: without a single disciple near, the grave was found empty of all but the clothes of the buried One. But nevertheless, the leaders of the Jews, whom it nearly concerned both to spread abroad a lie, and keep back a people tributary and submissive to them from the faith, gave it out that the body of Christ had been stolen by His followers. For the Lord, you see, did not go forth into the public gaze, lest the wicked should be delivered from their error; that faith also, destined to a great reward, might hold its ground in difficulty. But He spent forty days with some of His disciples down in Galilee, a region of Judea, instructing them in the doctrines they were to teach to others. Thereafter, having given them commission to preach the gospel through the world, He was encompassed with a cloud and taken up to heaven,—a fact more certain far than the assertions of your Proculi concerning Romulus.[108] All these things Pilate did to Christ; and now in fact a Christian in his own convictions, he sent word of Him to the reigning Cæsar, who was at the time Tiberius. Yes, and the Cæsars too would have believed on Christ, if either the Cæsars had not been necessary for the world, or if Christians could have been Cæsars. His disciples also, spreading over the world, did as their Divine Master bade them; and after suffering greatly themselves from the persecutions of the Jews, and with no unwilling heart, as having faith undoubting in the truth, at last by Nero's cruel sword sowed the seed of Christian blood at Rome.[109] Yes, and we shall prove that even your own gods are effective witnesses for Christ. It is a great matter if, to give you faith in Christians, I can bring forward the authority of the very beings on account of whom you refuse them credit. Thus far we have carried out the plan we laid down. We have set forth this origin of our sect and name, with this account of the Founder of Christianity. Let no one henceforth charge us with infamous wickedness; let no one think that it is otherwise than we have represented, for none may give a false account of his religion. For in the very fact that he says he worships another god than he really does, he is guilty of denying the object of his worship, and transferring his worship and homage to another; and, in the transference, he ceases to worship the god he has repudiated. We say, and before all men we say, and torn and bleeding under your tortures, we cry out, "We worship God through Christ." Count Christ a man, if you please; by Him and in Him God would be known and be adored. If the Jews object, we answer that Moses, who was but a man, taught them their religion; against the Greeks we urge that Orpheus at Pieria, Musæus at Athens, Melampus at Argos, Trophonius in Bœotia, imposed religious rites; turning to yourselves, who exercise sway over the nations, it was the man Numa Pompilius who laid on the Romans a heavy load of costly superstitions. Surely Christ, then, had a right to reveal Deity, which was in fact His own essential possession, not with the object of bringing boors and savages by the dread of multitudinous gods, whose favour must be won into some civilization, as was the case with Numa; but as one who aimed to enlighten men already civilized, and under illusions from their very culture, that they might come to the knowledge of the truth. Search, then, and see if that divinity of Christ be true. If it be of such a nature that the acceptance of it transforms a man, and makes him truly good, there is implied in that the duty of renouncing what is opposed to it as false; especially and on every ground that which, hiding itself under the names and images of dead, the labours to convince men of its divinity by certain signs, and miracles, and oracles. 36

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[104] [That is, by the consummation of her marriage with Joseph.]

[105] [Language common among Christians, and adopted afterwards into the Creed.]

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[106] Isa. vi. 10.

[107] Elucidation V.

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[108] Proculus was a Roman senator who affirmed that Romulus had appeared to him after his death.

[109] [Chapter l. at close. "The blood of Christians is the seed of the Church."]

Chapter XXII.

And we affirm indeed the existence of certain spiritual essences; nor is their name unfamiliar. The philosophers acknowledge there are demons; Socrates himself waiting on a demon's will. Why not? since it is said an evil spirit attached itself specially to him even from his childhood—turning his mind no doubt from what was good. The poets are all acquainted with demons too; even the ignorant common people make frequent use of them in cursing. In fact, they call upon Satan, the demon-chief, in their execrations, as though from some instinctive soul-knowledge of him. Plato also admits the existence of angels. The dealers in magic, no less, come forward as witnesses to the existence of both kinds of spirits. We are instructed, moreover, by our sacred books how from certain angels, who fell of their own free-will, there sprang a more wicked demon-brood, condemned of God along with the authors of their race, and that chief we have referred to. It will for the present be enough, however, that some account is given of their work. Their great business is the ruin of mankind. So, from the very first, spiritual wickedness sought our destruction. They inflict, accordingly, upon our bodies diseases and other grievous calamities, while by violent assaults they hurry the soul into sudden and extraordinary excesses. Their marvellous subtleness and tenuity give them access to both parts of our nature. As spiritual, they can do no harm; for, invisible and intangible, we are not cognizant of their action save by its effects, as when some inexplicable, unseen poison in the breeze blights the apples and the grain while in the flower, or kills them in the bud, or destroys them when they have reached maturity; as though by the tainted atmosphere in some unknown way spreading abroad its pestilential exhalations. So, too, by an influence equally obscure, demons and angels breathe into the soul, and rouse up its corruptions with furious passions and vile excesses; or with cruel lusts accompanied by various errors, of which the worst is that by which these deities are commended to the favour of deceived and deluded human beings, that they may get their proper food of flesh-fumes and blood when that is offered up to idol-images. What is daintier food to the spirit of evil, than turning men's minds away from the true God by the illusions of a false divination? And here I explain how these illusions are managed. Every spirit is possessed of wings. This is a common property of both angels and demons. So they are everywhere in a single moment; the whole world is as one place to them; all that is done over the whole extent of it, it is as easy for them to know as to report. Their swiftness of motion is taken for divinity, because their nature is unknown. Thus they would have themselves thought sometimes the authors of the things which they announce; and sometimes, no doubt, the bad things are their doing, never the good. The purposes of God, too, they took up of old from the lips of the prophets, even as they spoke them; and they gather them still from their works, when they hear them read aloud. Thus getting, too, from this 37 source some intimations of the future, they set themselves up as rivals of the true God, while they steal His divinations. But the skill with which their responses are shaped to meet events, your Crœsi and Pyrrhi know too well. On the other hand, it was in that way we have explained, the Pythian was able to declare that they were cooking a tortoise[110] with the flesh of a lamb; in a moment he had been to Lydia. From dwelling in the air, and their nearness to the stars, and their commerce with the clouds, they have means of knowing the preparatory processes going on in these upper regions, and thus can give promise of the rains which they already feel. Very kind too, no doubt, they are in regard to the healing of diseases. For, first of all, they make you ill; then, to get a miracle out of it, they command the application of remedies either altogether new, or contrary to those in use, and straightway withdrawing hurtful influence, they are supposed to have wrought a cure. What need, then, to speak of their other artifices, or yet further of the deceptive power which they have as spirits: of these Castor apparitions,[111] of water carried by a sieve, and a ship drawn along by a girdle, and a beard reddened by a touch, all done with the one object of showing that men should believe in the deity of stones, and not seek after the only true God?

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[110] Herodotus, I. 47. [See Wilberforce's *Five Empires*, p. 67.]

[111] [Castor and Pollux. Imitated in saint worship.]

Chapter XXIII.

Moreover, if sorcerers call forth ghosts, and even make what seem the souls of the dead to appear; if they put boys to death, in order to get a response from the oracle; if, with their juggling illusions, they make a pretence of doing various miracles; if they put dreams into people's minds by the power of the angels and demons whose aid they have invited, by whose influence, too, goats and tables are made to divine,—how much more likely is this power of evil to be zealous in doing with all its might, of its own inclination, and for its own objects, what it does to serve the ends of others! Or if both angels and demons do just what your gods do, where in that case is the pre-eminence of deity, which we must surely think to be above all in might? Will it not then be more reasonable to hold that these spirits make themselves gods, giving as they do the very proofs which raise your gods to godhead, than that the gods are the equals of angels and demons? You make a distinction of places, I suppose, regarding as gods in their temple those whose divinity you do not recognize elsewhere; counting the madness which leads one man to leap from the sacred houses, to be something different from that which leads another to leap from an adjoining house; looking on one who cuts his arms and secret parts as under a different furor from another who cuts his throat. The result of the frenzy is the same, and the manner of instigation is one. But thus far we have been dealing only in words: we now proceed to a proof of facts, in which we shall show that under different names you have real identity. Let a person be brought before your tribunals, who is plainly under demoniacal possession. The wicked spirit, bidden to speak by a follower of Christ,[112] will as readily make the truthful confession that he is a demon, as elsewhere he has falsely asserted that he is a god. Or, if you will, let there be produced one of the god-possessed, as they are supposed, who, inhaling at the altar, conceive divinity from the fumes, who are delivered of it by retching, who vent it forth in agonies of gasping. Let that same Virgin Cælestis herself the rain-promiser, let Æsculapius discoverer of medicines, ready to prolong the life of Socordius, and Tenatius, and Asclepiodotus, now in the last extremity, if they would not confess, in their fear of lying to a Christian, that they were demons, then and there shed the blood of that most impudent follower of Christ. What clearer than a work like that? what more trustworthy than such a proof? The simplicity of truth is thus set forth; its own worth sustains it; no ground remains for the least suspicion. Do you say that it is done by magic, or some trick of that sort? You will not say anything of the sort, if you have been allowed the use of your ears and eyes. For what argument can you bring against a thing that is exhibited to the eye in its naked reality? If, on the one hand, they are really gods, why do they pretend to be demons? Is it from fear of us? In that case your divinity is put in subjection to Christians; and you surely can never ascribe deity to that which is under authority of man, nay (if it adds aught to the disgrace) of its very enemies.

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[112] [This testimony must be noted as something of which Tertullian confidently challenges denial.]

If, on the other hand, they are demons or angels, why, inconsistently with this, do they presume to set themselves forth as acting the part of gods? For as beings who put themselves out as gods would never willingly call themselves demons, if they were gods indeed, that they might not thereby in fact abdicate their dignity; so those whom you know to be no more than demons, would not dare to act as gods, if those whose names they take and use were really divine. For they would not dare to treat with disrespect the higher majesty of beings, whose displeasure they would feel was to be dreaded. So this divinity of yours is no divinity; for if it were, it would not be pretended to by demons, and it would not be denied by gods. But since on both sides there is a concurrent acknowledgment that they are not gods, gather from this that there is but a single race—I mean the race of demons, the real race in both cases. Let your search, then, now be after gods; for those whom you had imagined to be so you find to be spirits of evil. The truth is, as we have thus not only shown from our own gods that neither themselves nor any others have claims to deity, you may see at once who is really God, and whether that is He and He alone whom we Christians own; as also whether you are to believe in Him, and worship Him, after the manner of our Christian faith and discipline. But at once they will say, Who is this Christ with his fables? is he an ordinary man? is he a sorcerer? was his body stolen by his disciples from its tomb? is he now in the realms below? or is he not rather up in the heavens, thence about to come again, making the whole world shake, filling the earth with dread alarms, making all but Christians wail—as the Power of God, and the Spirit of God, as the Word, the Reason, the Wisdom, and the Son of God? Mock as you like, but get the demons if you can to join you in your mocking; let *them* deny that Christ is coming to judge every human soul which has existed from the world's beginning, clothing it again with the body it laid aside at death; let *them* declare it, say, before your tribunal, that this work has been allotted to Minos and Rhadamanthus, as Plato and the poets agree; let them put away from them at least the mark of ignominy and condemnation. They disclaim being unclean spirits, which yet we must hold as indubitably proved by their relish for the blood and fumes and fœtid carcasses of sacrificial animals, and even by the vile language of their ministers. Let them deny that, for their wickedness condemned already, they are kept for that very judgment-day, with all their worshippers and their works. Why, all the authority and power we have over them is from our naming the name of Christ, and recalling to their memory the woes with which God threatens them at the hands of Christ as Judge, and which they expect one day to overtake them. Fearing Christ in God, and God in Christ, they become subject to the servants of God and Christ. So at our touch and breathing, overwhelmed by the thought and realization of those judgment fires, they leave at our command the bodies they have entered, unwilling, and distressed, and before your very eyes put to an open shame. You believe them when they lie; give credit to them, then, when they speak the truth about themselves. No one plays the liar to bring disgrace upon his own head, but for the sake of honour rather.

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You give a readier confidence to people making confessions against themselves, than denials in their own behalf. It has not been an unusual thing, accordingly, for those testimonies of your deities to convert men to Christianity; for in giving full belief to them, we are led to believe in Christ. Yes, your very gods kindle up faith in our Scriptures, they build up the confidence of our hope. You do homage, as I know, to them also with the blood of Christians. On no account, then, would they lose those who are so useful and dutiful to them, anxious even to hold you fast, lest some day or other as Christians you might put them to the rout,—if under the power of a follower of Christ, who desires to prove to you the Truth, it were at all possible for them to lie.

Chapter XXIV.

This whole confession of these beings, in which they declare that they are not gods, and in which they tell you that there is no God but one, the God whom we adore, is quite sufficient to clear us from the crime of treason, chiefly against the Roman religion. For if it is certain the gods have no existence, there is no religion in the case. If there is no religion, because there are no gods, we are assuredly not guilty of any offence against religion. Instead of that, the charge recoils on your own head: worshipping a lie, you are really guilty of the crime you charge on us, not merely by refusing the true religion of the true God, but by going the further length of persecuting it. But now, granting that these objects of your worship are really gods, is it not generally held that there is one higher and more potent, as it were the world's chief ruler, endowed with absolute power and majesty? For the common way is to apportion deity, giving an imperial and supreme domination to one, while its offices are put into the hands of many, as Plato describes great Jupiter in the heavens, surrounded by an array at once of deities and demons. It behooves us, therefore, to show equal respect to the procurators, prefects, and governors of the divine empire. And yet how great a crime does he commit, who, with the object of gaining higher favour with the Cæsar, transfers his endeavours and his hopes to another, and does not confess that the appellation of God as of Emperor belongs only to the Supreme Head, when it is held a capital offence among us to call, or hear called, by the highest title any other than Cæsar himself! Let one man worship God, another Jupiter; let one lift suppliant hands to the heavens, another to the altar of Fides; let one—if you choose to take this view of it—count in prayer the clouds, and another the ceiling panels; let one consecrate his own life to his God, and another that of a goat. For see that you do not give a further ground for the charge of irreligion, by taking away religious liberty,[113] and forbidding free choice of deity, so that I may no longer worship according to my inclination, but am compelled to worship against it. Not even a human being would care to have unwilling homage rendered him; and so the very Egyptians have been permitted the legal use of their ridiculous superstition, liberty to make gods of birds and beasts, nay, to condemn to death any one who kills a god of their sort. Every province even, and every city, has its god. Syria has Astarte, Arabia has Dusares, the Norici have Belenus, Africa has its Cælestis, Mauritania has its own princes. I have spoken, I think, of Roman provinces, and yet I have not said their gods are Roman; for they are not worshipped at Rome any more than others who are ranked as deities over Italy itself by municipal consecration, such as Delventinus of Casinum, Visidianus of Narnia, Ancharia of Asculum, Nortia of Volsinii, Valentia of Ocriculum, Hostia of Satrium, Father Curis of Falisci, in honour of whom, too, Juno got her surname. In, fact, we alone are prevented having a religion of our own. We 39 give offence to the Romans, we are excluded from the rights and privileges of Romans, because we do not worship the gods of Rome. It is well that there is a God of all, whose we all are, whether we will or no. But with you liberty is given to worship any god but the true God, as though He were not rather the God all should worship, to whom all belong.

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[113] [Observe our author's assertion that in its own nature, worship must be a voluntary act, and note this expression *libertatem religionis.*]

Chapter XXV.

I think I have offered sufficient proof upon the question of false and true divinity, having shown that the proof rests not merely on debate and argument, but on the witness of the very beings whom you believe are gods, so that the point needs no further handling. However, having been led thus naturally to speak of the Romans, I shall not avoid the controversy which is invited by the groundless assertion of those who maintain that, as a reward of their singular homage to religion, the Romans have been raised to such heights of power as to have become masters of the world; and that so certainly divine are the beings they worship, that those prosper beyond all others, who beyond all others honour them.[114] This, forsooth, is the wages the gods have paid the Romans for their devotion. The progress of the empire is to be ascribed to Sterculus, the Mutunus, and Larentina! For I can hardly think that foreign gods would have been disposed to show more favour to an alien race than to their own, and given their own fatherland, in which they had their birth, grew up to manhood, became illustrious, and at last were buried, over to invaders from another shore! As for Cybele, if she set her affections on the city of Rome as sprung of the Trojan stock saved from the arms of Greece, she herself forsooth being of the same race,—if she foresaw her transference[115] to the avenging people by whom Greece the conqueror of Phrygia was to be subdued, let her look to it (in regard of her native country's conquest by Greece). Why, too, even in these days the *Mater Magna* has given a notable proof of her greatness which she has conferred as a boon upon the city; when, after the loss to the State of Marcus Aurelius at Sirmium, on the sixteenth before the Kalends of April, that most sacred high priest of hers was offering, a week after, impure libations of blood drawn from his own arms, and issuing his commands that the ordinary prayers should be made for the safety of the emperor already dead. O tardy messengers! O sleepy despatches! through whose fault Cybele had not an earlier knowledge of the imperial decease, that the Christians might have no occasion to ridicule a goddess so unworthy. Jupiter, again, would surely never have permitted his own Crete to fall at once before the Roman Fasces, forgetful of that Idean cave and the Corybantian cymbals, and the sweet odour of her who nursed him there. Would he not have exalted his own tomb above the entire Capitol, that the land which covered the ashes of Jove might rather be the mistress of the world? Would Juno have desired the destruction of the Punic city, beloved even to the neglect of Samos, and that by a nation of Æneadæ? As to that I know, "Here were her arms, here was her chariot, this kingdom, if the Fates permit, the goddess tends and cherishes to be mistress of the nations."[116] Jove's hapless wife and sister had no power to prevail against the Fates! "Jupiter himself is sustained by fate." And yet the Romans have 40 never done such homage to the Fates, which gave them Carthage against the purpose and the will of Juno, as to the abandoned harlot Larentina. It is undoubted that not a few of your gods have reigned on earth as kings. If, then, they now possess the power of bestowing empire, when they were kings themselves, from whence had they received their kingly honours? Whom did Jupiter and Saturn worship? A Sterculus, I suppose. But did the Romans, along with the native-born inhabitants, afterwards adore also some who were never kings? In that case, however, they were under the reign of others, who did not yet bow down to them, as not yet raised to godhead. It belongs to others, then, to make gift of kingdoms, since there were kings before these gods had their names on the roll of divinities. But how utterly foolish it is to attribute the greatness of the Roman name to religious merits, since it was after Rome became an empire, or call it still a kingdom, that the religion she professes made its chief progress! Is it the case now? Has its religion been the source of the prosperity of Rome? Though Numa set agoing an eagerness after superstitious observances, yet religion among the Romans was not yet a matter of images or temples. It was frugal in its ways, its rites were simple, and there were no capitols struggling to the heavens; but the altars were offhand ones of turf, and the sacred vessels were yet of Samian earthen-ware, and from these the odours rose, and no likeness of God was to be seen. For at that time the skill of the Greeks and Tuscans in image-making had not yet overrun the city with the products of their art. The Romans, therefore, were not distinguished for their devotion to the gods before they attained to greatness; and so their greatness was not the result of their religion. Indeed, how could religion make a people great who have owed their greatness to their irreligion? For, if I am not mistaken, kingdoms and empires are acquired by wars, and are extended by victories. More than that, you cannot have wars and victories without the taking, and often the destruction, of cities. That is a thing in which the gods have their share of calamity. Houses and temples suffer alike; there is indiscriminate slaughter of priests and citizens; the hand of rapine is laid equally upon sacred and on common treasure. Thus the sacrileges of the Romans are as numerous as their trophies. They boast as many triumphs over the gods as over the nations; as many spoils of battle they have still, as there remain images of captive deities. And the poor gods submit to be adored by their enemies, and they ordain illimitable empire to those whose injuries rather than their simulated homage should have had retribution at their hands. But divinities unconscious are with impunity dishonoured, just as in vain they are adored. You certainly never can believe that devotion to religion has evidently advanced to greatness a people who, as we have put it, have either grown by injuring religion, or have injured religion by their growth. Those, too, whose kingdoms have become part of the one great whole of the Roman empire, were not without religion when their kingdoms were taken from them.

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[114] [See Augustine's *City of God*, III. xvii. p. 95, *Ed.* Migne.]

[115] Her image was taken from Pessinus to Rome.

[116] [Familiar reference to Virgil, Æneid, I. 15.]

Chapter XXVI.

Examine then, and see if *He* be not the dispenser of kingdoms, who is Lord at once of the world which is ruled, and of man himself who rules; if He have not ordained the changes of dynasties, with their appointed seasons, who was before all time, and made the world a body of times; if the rise and the fall of states are not the work of Him, under whose sovereignty the human race once existed without states at all. How do you allow yourselves to fall into such error? Why, the Rome of rural simplicity is older than some of her gods; she reigned before her proud, vast Capitol was built. The Babylonians exercised dominion, too, before the days of the Pontiffs; and the Medes before the Quindecemvirs; and the Egyptians before the Salii; and the Assyrians before the Luperci; and the Amazons before the Vestal Virgins. And to add another point: if the religions of Rome give empire, ancient Judea would never have been a kingdom, despising as it did one and all these idol deities; Judea, whose God you Romans once honoured with victims, and its temple with gifts, and its people with treaties; and which would never have been beneath your sceptre but for that last and crowning offence against God, in rejecting and crucifying Christ.

Chapter XXVII.

Enough has been said in these remarks to confute the charge of treason against your religion: for we cannot be held to do harm to that which has no existence. When we are called therefore to sacrifice, we resolutely refuse, relying on the knowledge we possess, by which we are well assured of the real objects to whom these services are offered, under profaning 41 of images and the deification of human names. Some, indeed, think it a piece of insanity that, when it is in our power to offer sacrifice at once, and go away unharmed, holding as ever our convictions, we prefer an obstinate persistence in our confession to our safety. You advise us, forsooth, to take unjust advantage of you; but we know whence such suggestions come, who is at the bottom of it all, and how every effort is made, now by cunning suasion, and now by merciless persecution, to overthrow our constancy. No other than that spirit, half devil and half angel, who, hating us because of his own separation from God, and stirred with envy for the favour God has shown us, turns your minds against us by an occult influence, moulding and instigating them to all that perversity in judgment, and that unrighteous cruelty, which we have mentioned at the beginning of our work, when entering on this discussion. For, though the whole power of demons and kindred spirits is subject to us, yet still, as ill-disposed slaves sometimes conjoin contumacy with fear, and delight to injure those of whom they at the same time stand in awe, so is it here. For fear also inspires hatred. Besides, in their desperate condition, as already under condemnation, it gives them some comfort, while punishment delays, to have the usufruct of their malignant dispositions. And yet, when hands are laid on them, they are subdued at once, and submit to their lot; and those whom at a distance they oppose, in close quarters they supplicate for mercy. So when, like insurrectionary workhouses, or prisons, or mines, or any such penal slaveries, they break forth against us their masters, they know all the while that they are not a match for us, and just on that account, indeed, rush the more recklessly to destruction. We resist them, unwillingly, as though they were equals, and contend against them by persevering in that which they assail; and our triumph over them is never more complete than when we are condemned for resolute adherence to our faith.

Chapter XXVIII.

But as it was easily seen to be unjust to compel freemen against their will to offer sacrifice (for even in other acts of religious service a willing mind is required), it should be counted quite absurd for one man to compel another to do honour to the gods, when he ought ever voluntarily, and in the sense of his own need, to seek their favour, lest in the liberty which is his right he should be ready to say, “I want none of Jupiter’s favours; pray who art thou? Let Janus meet me with angry looks, with whichever of his faces he likes; what have you to do with me?” You have been led, no doubt, by these same evil spirits to compel us to offer sacrifice for the well-being of the emperor; and you are under a necessity of using force, just as we are under an obligation to face the dangers of it. This brings us, then, to the second ground of accusation, that we are guilty of treason against a majesty more august; for you do homage with a greater dread and an intenser reverence to Cæsar, than Olympian Jove himself. And if you knew it, upon sufficient grounds. For is not any living man better than a dead one, whoever he be? But this is not done by you on any other ground than regard to a power whose presence you vividly realize; so that also in this you are convicted of impiety to your gods, inasmuch as you show a greater reverence to a human sovereignty than you do to them. Then, too, among you, people far more readily swear a false oath in the name of all the gods, than in the name of the single genius of Cæsar.

Chapter XXIX.

Let it be made clear, then, first of all, if those to whom sacrifice is offered are really able to protect either emperor or anybody else, and so adjudge us guilty of treason, if angels and demons, spirits of most wicked nature, do any good, if the lost save, if the condemned give liberty, if the dead (I refer to what you know well enough) defend the living. For surely the first thing they would look to would be the protection of their statues, and images, and temples, which rather owe their safety, I think, to the watch kept by Cæsar's guards. Nay, I think the very materials of which these are made come from Cæsar's mines, and there is not a temple but depends on Cæsar's will. Yes, and many gods have felt the displeasure of the Cæsar. It makes for my argument if they are also partakers of his favour, when he bestows on them some gift or privilege. How shall they who are thus in Cæsar's power, who belong entirely to him, have Cæsar's protection in their hands, so that you can imagine them able to give to Cæsar what they more readily get from him? This, then, is the ground on which we are charged with treason against the imperial majesty, to wit, that we do not put the emperors under their own possessions; that we do not offer a mere mock service on their behalf, as not believing their safety rests in leaden hands. But you are impious in a high degree who look for it where it is not, who seek it from those who have it not to give, passing by Him who has it entirely in His power. Besides this, you persecute those who know where to seek for it, and who, knowing where to seek for it, are able as well to secure it. 42

Chapter XXX.

For we offer prayer for the safety of our princes to the eternal, the true, the living God, whose favour, beyond all others, they must themselves desire. They know from whom they have obtained their power; they know, as they are men, from whom they have received life itself; they are convinced that He is God alone, on whose power alone they are entirely dependent, to whom they are second, after whom they occupy the highest places, before and above all the gods. Why not, since they are above all living men, and the living, as living, are superior to the dead? They reflect upon the extent of their power, and so they come to understand the highest; they acknowledge that they have all their might from Him against whom their might is nought. Let the emperor make war on heaven; let him lead heaven captive in his triumph; let him put guards on heaven; let him impose taxes on heaven! He cannot. Just because he is less than heaven, he is great. For he himself is His to whom heaven and every creature appertains. He gets his sceptre where he first got his humanity; his power where he got the breath of life. Thither we lift our eyes, with hands outstretched, because free from sin; with head uncovered, for we have nothing whereof to be ashamed; finally, without a monitor, because it is from the heart we supplicate. Without ceasing, for all our emperors we offer prayer. We pray for life prolonged; for security to the empire; for protection to the imperial house; for brave armies, a faithful senate, a virtuous people, the world at rest, whatever, as man or Cæsar, an emperor would wish. These things I cannot ask from any but the God from whom I know I shall obtain them, both because He alone bestows them and because I have claims upon Him for their gift, as being a servant of His, rendering homage to Him alone, persecuted for His doctrine, offering to Him, at His own requirement, that costly and noble sacrifice of prayer[117] despatched from the chaste body, an unstained soul, a sanctified spirit, not the few grains of incense a farthing buys[118]—tears of an Arabian tree,—not a few drops of wine,—not the blood of some worthless ox to which death is a relief, and, in addition to other offensive things, a polluted conscience, so that one wonders, when your victims are examined by these vile priests, why the examination is not rather of the sacrificers than the sacrifices. With our hands thus stretched out and up to God, rend us with your iron claws, hang us up on crosses, wrap us in flames, take our heads from us with the sword, let loose the wild beasts on us,—the very attitude of a Christian praying is one of preparation for all punishment.[119] Let this, good rulers, be your work:

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[117] Heb. x. 22. [See cap. xlii. *infra*. p. 49.]

[118] [Once more this reflection on the use of material incense, which is common to early Christians, as in former volumes noted.]

[119] [A reference to kneeling, which see the *de Corona* cap. 3, *infra*. Christians are represented as standing at prayer, in the delineations of the Catacombs. But, see Nicene Canon, xx.]

wring from us the soul, beseeching God on the emperor's behalf. Upon the truth of God, and devotion to His name, put the brand of crime.

Chapter XXXI.

But we merely, you say, flatter the emperor, and feign these prayers of ours to escape persecution. Thank you for your mistake, for you give us the opportunity of proving our allegations. Do you, then, who think that we care nothing for the welfare of Cæsar, look into God's revelations, examine our sacred books, which we do not keep in hiding, and which many accidents put into the hands of those who are not of us. Learn from them that a large benevolence is enjoined upon us, even so far as to supplicate God for our enemies, and to beseech blessings on our persecutors.[120] Who, then, are greater enemies and persecutors of Christians, than the very parties with treason against whom we are charged? Nay, even in terms, and most clearly, the Scripture says, "Pray for kings, and rulers, and powers, that all may be peace with you."[121] For when there is disturbance in the empire, if the commotion is felt by its other members, surely we too, though we are not thought to be given to disorder, are to be found in some place or other which the calamity affects.

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[120] Matt. v. 44.

[121] 1 Tim. ii. 2.

Chapter XXXII.

There is also another and a greater necessity for our offering prayer in behalf of the emperors, nay, for the complete stability of the empire, and for Roman interests in general. For we know that a mighty shock impending over the whole earth—in fact, the very end of all things threatening dreadful woes—is only retarded by the continued existence of the Roman empire.[122] We have no desire, then, to be overtaken by these dire events; and in praying that their coming may be delayed, we are lending our aid to Rome's duration. More than this, though we decline to swear by the genii of the Cæsars, we swear by their safety, which is worth far more than all your genii. Are you ignorant that these genii are called "Dæmones," and thence the diminutive name "Dæmonia" is applied to them? We respect in the emperors the ordinance of God, who has set them over the nations. We know that there is that in them which God has willed; and to what God has willed we desire all safety, and we count an oath by it a great oath. But as for demons, that is, your genii, we have been in the habit of exorcising them, not of swearing by them, and thereby conferring on them divine honour. 43

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[122] [Cap. xxxix. *infra*. And see Kaye, pp. 20, 348. A subject of which more hereafter.]

Chapter XXXIII.

But why dwell longer on the reverence and sacred respect of Christians to the emperor, whom we cannot but look up to as called by our Lord to his office? So that on valid grounds I might say Cæsar is more ours than yours, for our God has appointed him. Therefore, as having this propriety in him, I do more than you for his welfare, not merely because I ask it of Him who can give it, or because I ask it as one who deserves to get it, but also because, in keeping the majesty of Cæsar within due limits, and putting it under the Most High, and making it less than divine, I commend him the more to the favour of Deity, to whom I make him alone inferior. But I place him in subjection to one I regard as more glorious than himself. Never will I call the emperor God, and that either because it is not in me to be guilty of falsehood; or that I dare not turn him into ridicule; or that not even himself will desire to have that high name applied to him. If he is but a man, it is his interest as man to give God His higher place. Let him think it enough to bear the name of emperor. That, too, is a great name of God's giving. To call him God, is to rob him of his title. If he is not a man, emperor he cannot be. Even when, amid the honours of a triumph, he sits on that lofty chariot, he is reminded that he is only human. A voice at his back keeps whispering in his ear, "Look behind thee; remember thou art but a man." And it only adds to his exultation, that he shines with a glory so surpassing as to require an admonitory reference to his condition.[123] It adds to his greatness that he needs such a reminiscence, lest he should think himself divine.

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[123] [A familiar story of Alexander is alluded to.]

Chapter XXXIV.

Augustus, the founder of the empire, would not even have the title Lord; for that, too, is a name of Deity. For my part, I am willing to give the emperor this designation, but in the common acceptation of the word, and when I am not forced to call him Lord as in God's place. But my relation to him is one of freedom; for I have but one true Lord, the God omnipotent and eternal, who is Lord of the emperor as well. How can he, who is truly father of his country, be its lord? The name of piety is more grateful than the name of power; so the heads of families are called fathers rather than lords. Far less should the emperor have the name of God. We can only profess our belief that he is that by the most unworthy, nay, a fatal flattery; it is just as if, having an emperor, you call another by the name, in which case will you not give great and unappeasable offence to him who actually reigns?—an offence he, too, needs to fear on whom you have bestowed the title. Give all reverence to God, if you wish Him to be propitious to the emperor. Give up all worship of, and belief in, any other being as divine. Cease also to give the sacred name to him who has need of God himself. If such adulation is not ashamed of its lie, in addressing a man as divine, let it have some dread at least of the evil omen which it bears. It is the invocation of a curse, to give Cæsar the name of god before his apotheosis.

Chapter XXXV.

This is the reason, then, why Christians are counted public enemies: that they pay no vain, nor false, nor foolish honours to the emperor; that, as men believing in the true religion, they prefer to celebrate their festal days with a good conscience, instead of with the common wantonness. It is, forsooth, a notable homage to bring fires and couches out before the public, to have feasting from street to street, to turn the city into one great tavern, to make mud with wine, to run in troops to acts of violence, to deeds of shamelessness to lust allurements! What! is public joy manifested by public disgrace? Do things unseemly at other times beseem the festal days of princes? Do they who observe the rules of virtue out of reverence for Cæsar, for his sake turn aside from them? Shall piety be a license to immoral deeds, and shall religion be regarded as affording the occasion for all riotous extravagance? Poor we, worthy of all condemnation! For why do we keep the votive days and high rejoicings in honour of the Cæsars with chastity, sobriety, and virtue? Why, on the day of gladness, do we neither cover our door-posts with laurels, nor intrude upon the day with lamps? It is a proper thing, at the call of a public festivity, to dress your house up like some new brothel.[124] However, in the matter of this homage to a lesser majesty, in reference to which we are accused of a lower sacrilege, because we do not celebrate along with you the holidays of the Cæsars in a manner forbidden alike by modesty, decency, and purity,—in truth they have been established rather as affording opportunities for licentiousness than from any worthy motive;—in this matter I am anxious to point out how faithful and true *you* are, lest perchance here also those who will not have us counted Romans, but enemies of Rome's chief rulers, be found themselves worse than we wicked Christians! I appeal to the inhabitants of Rome themselves, to the native population of the seven hills: does that Roman vernacular of theirs ever spare a Cæsar? The Tiber and the wild beasts' schools bear witness. Say now if nature had covered our hearts with a transparent substance through which the light could pass, whose hearts, all graven over, would not betray the scene of another and another Cæsar presiding at the distribution of a largess? And this at the very time they are shouting, "May Jupiter take years from us, and with them lengthen like to you,"—words as foreign to the lips of a Christian as it is out of keeping with his character to desire a change of emperor. But this is the rabble, you say; yet, as the rabble, they still are Romans, and none more frequently than they demand the death of Christians.[125] Of course, then, the other classes, as befits their higher rank, are religiously faithful. No breath of treason is there ever in the senate, in the equestrian order, in the camp, in the palace. Whence, then, came a Cassius, a Niger, an Albinus? Whence they who beset the Cæsar[126] between the two laurel groves? 44

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[124] [Note this reference to a shameless custom of the heathen in Rome and elsewhere.]

[125] [See cap. l. and Note on cap. xl. *infra*.]

[126] Commodus.

Whence they who practised wrestling, that they might acquire skill to strangle him? Whence they who in full armour broke into the palace,[127] more audacious than all your Tigerii and Parthenii.[128] If I mistake not, they were Romans; that is, they were not Christians. Yet all of them, on the very eve of their traitorous outbreak, offered sacrifices for the safety of the emperor, and swore by his genius, one thing in profession, and another in the heart; and no doubt they were in the habit of calling Christians enemies of the state. Yes, and persons who are now daily brought to light as confederates or approvers of these crimes and treasons, the still remnant gleanings after a vintage of traitors, with what verdant and branching laurels they clad their door-posts, with what lofty and brilliant lamps they smoked their porches, with what most exquisite and gaudy couches they divided the Forum among themselves; not that they might celebrate public rejoicings, but that they might get a foretaste of their own votive seasons in partaking of the festivities of another, and inaugurate the model and image of their hope, changing in their minds the emperor's name. The same homage is paid, dutifully too, by those who consult astrologers, and soothsayers, and augurs, and magicians, about the life of the Cæsars,—arts which, as made known by the angels who sinned, and forbidden by God, Christians do not even make use of in their own affairs. But who has any occasion to inquire about the life of the emperor, if he have not some wish or thought against it, or some hopes and expectations after it? For consultations of this sort have not the same motive in the case of friends as in the case of sovereigns. The anxiety of a kinsman is something very different from that of a subject.

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[127] To murder Pertinax.

[128] Tigerius and Parthenius were among the murderers of Commodus.

Chapter XXXVI.

If it is the fact that men bearing the name of Romans are found to be enemies of Rome, why are we, on the ground that we are regarded as enemies, denied the name of Romans? *We* may be at once Romans and foes of Rome, when men passing for Romans are discovered to be enemies of their country. So the affection, and fealty, and reverence, due to the emperors do not consist in such tokens of homage as these, which even hostility may be zealous in performing, chiefly as a cloak to its purposes; but in those ways which Deity as certainly enjoins on us, as they are held to be necessary in the case of all men as well as emperors. Deeds of true heart-goodness are not due by us to emperors alone. We never do good with respect of persons; for in our own interest we conduct ourselves as those who take no payment either of praise or premium from man, but from God, who both requires and remunerates an impartial benevolence.[129] We are the same to emperors as to our ordinary neighbors. For we are equally forbidden to wish ill, to do ill, to speak ill, to think ill of all men. The thing we must not do to an emperor, we must not do to any one else: what we would not do to anybody, a *fortiori*, perhaps we should not do to him whom God has been pleased so highly to exalt. 45

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[129] [Cap. ix. p. 25, note 1 *supra*. Again, Christian democracy, "honouring all men."]

Chapter XXXVII.

If we are enjoined, then, to love our enemies, as I have remarked above, whom have we to hate? If injured, we are forbidden to retaliate, lest we become as bad ourselves: who can suffer injury at our hands? In regard to this, recall your own experiences. How often you inflict gross cruelties on Christians, partly because it is your own inclination, and partly in obedience to the laws! How often, too, the hostile mob, paying no regard to you, takes the law into its own hand, and assails us with stones and flames! With the very frenzy of the Bacchanals, they do not even spare the Christian dead, but tear them, now sadly changed, no longer entire, from the rest of the tomb, from the asylum we might say of death, cutting them in pieces, rending them asunder. Yet, banded together as we are, ever so ready to sacrifice our lives, what single case of revenge for injury are you able to point to, though, if it were held right among us to repay evil by evil, a single night with a torch or two could achieve an ample vengeance? But away with the idea of a sect divine avenging itself by human fires, or shrinking from the sufferings in which it is tried. If we desired, indeed, to act the part of open enemies, not merely of secret avengers, would there be any lacking in strength, whether of numbers or resources? The Moors, the Marcomanni, the Parthians themselves, or any single people, however great, inhabiting a distinct territory, and confined within its own boundaries, surpasses, forsooth, in numbers, one spread over all the world! We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, palace, senate, forum,—we have left nothing to you but the temples of your gods. For what wars should we not be fit, not eager, even with unequal forces, we who so willingly yield ourselves to the sword, if in our religion it were not counted better to be slain than to slay? Without arms even, and raising no insurrectionary banner, but simply in enmity to you, we could carry on the contest with you by an ill-willed severance alone. For if such multitudes of men were to break away from you, and betake themselves to some remote corner of the world, why, the very loss of so many citizens, whatever sort they were, would cover the empire with shame; nay, in the very forsaking, vengeance would be inflicted. Why, you would be horror-struck at the solitude in which you would find yourselves, at such an all-prevailing silence, and that stupor as of a dead world. You would have to seek subjects to govern. You would have more enemies than citizens remaining. For now it is the immense number of Christians which makes your enemies so few,—almost all the inhabitants of your various cities being followers of Christ.[130] Yet you choose to call us enemies of the human race, rather than of human error. Nay, who would deliver you from those secret foes, ever busy both destroying your souls and ruining your health? Who would save you, I mean, from the attacks of those spirits of evil, which without reward or hire we exorcise? This alone would be revenge enough for us, that you were henceforth left free to the possession of unclean spirits. But instead of taking into account what is due to us for the important protection we afford you, and though we are not merely no trouble to you, but in fact necessary to your well-being, you prefer to hold us enemies, as indeed we are, yet not of man, but rather of his error.

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[130] [Elucidation VI.]

Chapter XXXVIII.

Ought not Christians, therefore, to receive not merely a somewhat milder treatment, but to have a place among the law-tolerated societies, seeing they are not chargeable with any such crimes as are commonly dreaded from societies of the illicit class? For, unless I mistake the matter, the prevention of such associations is based on a prudential regard to public order, that the state may not be divided into parties, which would naturally lead to disturbance in the electoral assemblies, the councils, the curiæ, the special conventions, even in the public shows by the hostile collisions of rival parties; especially when now, in pursuit of gain, men have begun to consider their violence an article to be bought and sold. But as those in whom all ardour in the pursuit of glory and honour is dead, we have no pressing inducement to take part in your public meetings; nor is there aught more entirely foreign to us than affairs of state. We acknowledge one all-embracing commonwealth—the world. We renounce all your spectacles, as strongly as we renounce the matters originating them, which we know were conceived of superstition, when we give up the very things which are the basis of their representations. Among us nothing is ever said, or seen, or heard, which 46 has anything in common with the madness of the circus, the immodesty of the theatre, the atrocities of the arena, the useless exercises of the wrestling-ground. Why do you take offence at us because we differ from you in regard to your pleasures? If we will not partake of your enjoyments, the loss is ours, if there be loss in the case, not yours. We reject what pleases you. You, on the other hand, have no taste for what is our delight. The Epicureans were allowed by you to decide for themselves one true source of pleasure—I mean equanimity; the Christian, on his part, has many such enjoyments—what harm in that?

Chapter XXXIX.

I shall at once go on, then, to exhibit the peculiarities of the Christian society, that, as I have refuted the evil charged against it, I may point out its positive good.[131] We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of a common hope. We meet together as an assembly and congregation, that, offering up prayer to God as with united force, we may wrestle with Him in our supplications. This violence God delights in. We pray, too, for the emperors, for their ministers and for all in authority, for the welfare of the world, for the prevalence of peace, for the delay of the final consummation.[132] We assemble to read our sacred writings, if any peculiarity of the times makes either forewarning or reminiscence needful.[133] However it be in that respect, with the sacred words we nourish our faith, we animate our hope, we make our confidence more stedfast; and no less by inculcations of God's precepts we confirm good habits. In the same place also exhortations are made, rebukes and sacred censures are administered. For with a great gravity is the work of judging carried on among us, as befits those who feel assured that they are in the sight of God; and you have the most notable example of judgment to come when any one has sinned so grievously as to require his severance from us in prayer, in the congregation and in all sacred intercourse. The tried men of our elders preside over us, obtaining that honour not by purchase, but by established character. There is no buying and selling of any sort in the things of God. Though we have our treasure-chest, it is not made up of purchase-money, as of a religion that has its price. On the monthly day,[134] if he likes, each puts in a small donation; but only if it be his pleasure, and only if he be able: for there is no compulsion; all is voluntary. These gifts are, as it were, piety's deposit fund. For they are not taken thence and spent on feasts, and drinking-bouts, and eating-houses, but to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined now to the house; such, too, as have suffered shipwreck; and if there happen to be any in the mines, or banished to the islands, or shut up in the prisons, for nothing but their fidelity to the cause of God's Church, they become the nurslings of their confession. But it is mainly the deeds of a love so noble that lead many to put a brand upon us. *See*, they say, *how they love one*[135] *another*, for themselves are animated by mutual hatred; how they are ready even to die for one another, for they themselves will sooner put to death. And they are wroth with us, too, because we call each other brethren;

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[131] [Elucidation VII.]

[132] [Chap. xxxii. *supra* p. 43.]

[133] [An argument for Days of Public Thanksgiving, Fasting and the like.]

[134] [On ordinary Sundays, "they laid by in store," apparently: once a month they offered.]

[135] [A precious testimony, though the caviller asserts that afterwards the heathen used this expression derisively.]

for no other reason, as I think, than because among themselves names of consanguinity are assumed in mere pretence of affection. But we are your brethren as well, by the law of our common mother nature, though you are hardly men, because brothers so unkind. At the same time, how much more fittingly they are called and counted brothers who have been led to the knowledge of God as their common Father, who have drunk in one spirit of holiness, who from the same womb of a common ignorance have agonized into the same light of truth! But on this very account, perhaps, we are regarded as having less claim to be held true brothers, that no tragedy makes a noise about our brotherhood, or that the family possessions, which generally destroy brotherhood among you, create fraternal bonds among us. One in mind and soul, we do not hesitate to share our earthly goods with one another. All things are common among us but our wives. We give up our community where it is practised alone by others, who not only take possession of the wives of their friends, but most tolerantly also accommodate their friends with theirs, following the example, I believe, of those wise men of ancient times, the Greek Socrates and the Roman Cato, who shared with their friends the wives whom they had married, it seems for the sake of progeny both to themselves and to others; whether in this acting against their partners' wishes, I am not able to say. 47 Why should they have any care over their chastity, when their husbands so readily bestowed it away? O noble example of Attic wisdom, of Roman gravity—the philosopher and the censor playing pimps! What wonder if that great love of Christians towards one another is desecrated by you! For you abuse also our humble feasts, on the ground that they are extravagant as well as infamously wicked. To us, it seems, applies the saying of Diogenes: "The people of Megara feast as though they were going to die on the morrow; they build as though they were never to die!" But one sees more readily the mote in another's eye than the beam in his own. Why, the very air is soured with the eructations of so many tribes, and *curiæ*, and *decuriæ*. The Salii cannot have their feast without going into debt; you must get the accountants to tell you what the tenths of Hercules and the sacrificial banquets cost; the choicest cook is appointed for the Apaturia, the Dionysia, the Attic mysteries; the smoke from the banquet of Serapis will call out the firemen. Yet about the modest supper-room of the Christians alone a great ado is made. Our feast explains itself by its name. The Greeks call it *agapè*, i.e., affection. Whatever it costs, our outlay in the name of piety is gain, since with the good things of the feast we benefit the needy; not as it is with you, do parasites aspire to the glory of satisfying their licentious propensities, selling themselves for a belly-feast to all disgraceful treatment,—but as it is with God himself, a peculiar respect is shown to the lowly. If the object of our feast be good, in the light of that consider its further regulations. As it is an act of religious service, it permits no vileness or immodesty. The participants, before reclining, taste first of prayer to God. As much is eaten as satisfies the cravings of hunger; as much is drunk as befits the chaste. They say it is enough, as those who remember that even during the night they have to worship God; they talk as those who know that the Lord is one of their auditors. After manual ablution, and the bringing in of lights, each[136] is asked to stand forth and sing, as he can, a hymn to God, either one from the holy Scriptures or one of his own composing,—a proof of the measure of our drinking. As the feast commenced with prayer, so with prayer it is closed. We go from it, not like troops of mischief-doers, nor bands of vagabonds, nor to break out into licentious acts, but to have as much care of our modesty and chastity as if we had been at a school of virtue rather than a banquet. Give the congregation of the Christians its due, and hold it unlawful, if it is like assemblies of the illicit sort: by all means let it be condemned, if any complaint can be validly laid against it, such as lies against secret factions. But who has ever suffered harm from our assemblies? We are in our congregations just what we are when separated from each other; we are as a community what we are individuals; we injure nobody, we trouble nobody. When the upright, when the virtuous meet together, when the pious, when the pure assemble in congregation, you ought not to call that a faction, but a *curia*—[i.e., the court of God.]

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[136] [Or, perhaps—“One is prompted to stand forth and bring to God, as every one can, whether from the Holy Scriptures, or of his own mind”—i.e. according to his taste.]

Chapter XL.

On the contrary, *they* deserve the name of faction who conspire to bring odium on good men and virtuous, who cry out against innocent blood, offering as the justification of their enmity the baseless plea, that they think the Christians the cause of every public disaster, of every affliction with which the people are visited. If the Tiber rises as high as the city walls, if the Nile does not send its waters up over the fields, if the heavens give no rain, if there is an earthquake, if there is famine or pestilence, straightway the cry[137] is, "Away with the Christians to the lion!" What! shall you give such multitudes to a single beast? Pray, tell me how many calamities befell the world and particular cities before Tiberius reigned—before the coming, that is, of Christ? We read of the islands of Hiera, and Anaphe, and Delos, and Rhodes, and Cos, with many thousands of human beings, having been swallowed up. Plato informs us that a region larger than Asia or Africa was seized by the Atlantic Ocean. An earthquake, too, drank up the Corinthian sea; and the force of the waves cut off a part of Lucania, whence it obtained the name of Sicily. These things surely could not have taken place without the inhabitants suffering by them. But where—I do not say were Christians, those despisers of your gods—but where were your gods themselves in those days, when the flood poured its destroying waters over all the world, or, as Plato thought, merely the level portion of it? For that they are of later date than that calamity, the very cities in which they were born and died, nay, which they founded, bear ample testimony; for the cities could have no existence at this day unless as belonging to postdiluvian times. Palestine had not yet received from Egypt its Jewish swarm (of emigrants), nor had the race from which Christians sprung yet settled down there, when its neighbors Sodom and Gomorrah were consumed by fire from heaven. The country yet smells of that conflagration; and if there are apples there upon the trees, it is only a promise to the eye they give—you but touch them, and they turn to ashes. Nor had Tuscia and Campania to complain of Christians in the days when fire from heaven overwhelmed Vulsinii, and Pompeii was destroyed by fire from its own mountain. No one yet worshipped the true God at Rome, when Hannibal at Cannæ counted the Roman slain by the pecks of Roman rings. Your gods were all objects of adoration, universally acknowledged, when the Senones closely besieged the very Capitol. And it is in keeping with all this, that if adversity has at any time befallen cities, the temples and the walls have equally shared in the disaster, so that it is clear to demonstration the thing was not the doing of the gods, seeing it also overtook themselves. The truth is, the human race has always deserved ill at God's hand. First of all, as undutiful to Him, because when it knew Him in part, it not only did not seek after Him, but even invented other gods of its own to worship; and further, because, as the result of their willing ignorance of the Teacher of righteousness, the Judge and Avenger of sin, all vices and crimes grew and

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[137] [*Christianos ad leonem*. From what class, chiefly, see cap. xxxv. *supra*. Elucidation VIII.]

flourished. But had men sought, they would have come to know the glorious object of their seeking; and knowledge would have produced obedience, and obedience would have found a gracious instead of an angry God. They ought then to see that the very same God is angry with them now as in ancient times, before Christians were so much as spoken of. It was *His* blessings they enjoyed—created before they made any of their deities: and why can they not take it in, that their evils come from the Being whose goodness they have failed to recognize? They suffer at the hands of Him to whom they have been ungrateful. And, for all that is said, if we compare the calamities of former times, they fall on us more lightly now, since God gave Christians to the world; for from that time virtue put some restraint on the world's wickedness, and men began to pray for the averting of God's wrath. In a word, when the summer clouds give no rain, and the season is matter of anxiety, you indeed—full of feasting day by day, and ever eager for the banquet, baths and taverns and brothels always busy—offer up to Jupiter your rain-sacrifices; you enjoin on the people barefoot processions; you seek heaven at the Capitol; you look up to the temple-ceilings for the longed-for clouds—God and heaven not in all your thoughts. We, dried up with fastings, and our passions bound tightly up, holding back as long as possible from all the ordinary enjoyments of life, rolling in sackcloth and ashes, assail heaven with our importunities—touch God's heart—and when we have extorted divine compassion, why, Jupiter gets all the honour!

Chapter XLI.

You, therefore, are the sources of trouble in human affairs; on you lies the blame of public adversities, since you are ever attracting them—you by whom God is despised and images are worshipped. It should surely seem the more natural thing to believe that it is the neglected One who is angry, and not they to whom all homage is paid; or most unjustly they act, if, on account of the Christians, they send trouble on their own devotees, whom they are bound to keep clear of the punishments of Christians. But this, you say, hits your God as well, since He permits His worshippers to suffer on account of those who dishonour Him. But admit first of all His providential arrangings, and you will not make this retort. For He who once for all appointed an eternal judgment at the world's close, does not precipitate the separation, which is essential to judgment, before the end. Meanwhile He deals with all sorts of men alike, so that all together share His favours and reproofs. His will is, that outcasts and elect should have adversities and prosperities in common, that we should have all the same experience of His goodness and severity. Having learned these things from His own lips, we love His goodness, we fear His wrath, while both by you are treated with contempt; and hence the sufferings of life, so far as it is our lot to be overtaken by them, are in our case gracious admonitions, while in yours they are divine punishments. We indeed are not the least put about: for, first, only one thing in this life greatly concerns us, and that is, to get quickly out of it; and next, if any adversity befalls us, it is laid to the door of your transgressions. Nay, though we are likewise involved in troubles because of our close connection with you, we are rather glad of it, because we recognize in it divine foretellings, which, in fact, go to confirm the confidence and faith of our hope. But if all the evils you endure are inflicted on you by the gods you worship out of spite to us, why do you continue to pay homage to beings so ungrateful, and unjust; who, instead of being angry with you, should rather have been aiding and abetting you by persecuting Christians—keeping *you* clear of 49 their sufferings?

Chapter XLII.

But we are called to account as harm-doers on another[138] ground, and are accused of being useless in the affairs of life. How in all the world can that be the case with people who are living among you, eating the same food, wearing the same attire, having the same habits, under the same necessities of existence? We are not Indian Brahmins or Gymnosophists, who dwell in woods and exile themselves from ordinary human life. We do not forget the debt of gratitude we owe to God, our Lord and Creator; we reject no creature of His hands, though certainly we exercise restraint upon ourselves, lest of any gift of His we make an immoderate or sinful use. So we sojourn with you in the world, abjuring neither forum, nor shambles, nor bath, nor booth, nor workshop, nor inn, nor weekly market, nor any other places of commerce. We sail with you, and fight with you,[139] and till the ground with you; and in like manner we unite with you in your traffickings—even in the various arts we make public property of our works for your benefit. How it is we seem useless in your ordinary business, living with you and by you as we do, I am not able to understand. But if I do not frequent your religious ceremonies, I am still on the sacred day a man. I do not at the Saturnalia bathe myself at dawn, that I may not lose both day and night; yet I bathe at a decent and healthful hour, which preserves me both in heat and blood. I can be rigid and pallid like you after ablution when I am dead. I do not recline in public at the feast of Bacchus, after the manner of the beast-fighters at their final banquet. Yet of your resources I partake, *wherever* I may chance to eat. I do not buy a crown for my head. What matters it to you how I use them, if nevertheless the flowers are purchased? I think it more agreeable to have them free and loose, waving all about. Even if they are woven into a crown, we smell the crown with our nostrils: let those look to it who scent the perfume with their hair. We do not go to your spectacles; yet the articles that are sold there, if I need them, I will obtain more readily at their proper places. We certainly buy no frankincense. If the Arabias complain of this, let the Sabæans be well assured that their more precious and costly merchandise is expended as largely in the burying of Christians[140] as in the fumigating of the gods. At any rate, you say, the temple revenues are every day falling off:[141] how few now throw in a contribution! In truth, we are not able to give alms both to your human and your heavenly mendicants; nor do we think that we are required to give any but to those who ask for it. Let Jupiter then hold out his hand and get, for our compassion spends more in the streets than yours does in the temples. But your other taxes will acknowledge a debt of gratitude to Christians; for in the faithfulness which keeps us from fraud upon a brother, we make conscience of paying all their dues: so that, by ascertaining how much is lost by fraud and falsehood in the census declarations—the calculation may easily be made—it would be seen that the ground of complaint in one department of revenue is compensated by the advantage which others derive.

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[138] [Elucidation IX. See Kaye, p. 361.]

[139] [The occupation of a soldier was regarded as lawful therefore. But see, afterwards, the *De Corona* cap. xi.]

[140] [An interesting fact as to the burial-rites of Early Christians. As to incense, see cap. xxx. *supra*. p. 42.]

[141] An index of the growth of Christianity.

Chapter XLIII.

I will confess, however, without hesitation, that there are some who in a sense may complain of Christians that they are a sterile race: as, for instance, pimps, and panders, and bath-suppliers; assassins, and poisoners, and sorcerers; soothsayers, too, diviners, and astrologers. But it is a noble fruit of Christians, that they have no fruits for such as these. And yet, whatever loss your interests suffer from the religion we profess, the protection you have from us makes amply up for it. What value do you set on persons, I do not here urge who deliver you from demons, I do not urge who for your sakes present prayers before the throne of the true God, for perhaps you have no belief in that—but from whom you can have nothing to fear?

Chapter XLIV.

Yes, and no one considers what the loss is to the common weal,—a loss as great as it is real, no one estimates the injury entailed upon the state, when, men of virtue as we are, we are put to death in such numbers; when so many of the truly good suffer the last penalty. And here we call your own acts to witness, you who are daily presiding at the trials of prisoners, and passing sentence upon crimes. Well, in your long lists of those accused of many and various atrocities, has any assassin, any cutpurse, any man guilty of sacrilege, or seduction, or stealing bathers' clothes, his name entered as being a Christian too? Or when Christians are brought before you on the mere ground of their name, is there ever found among them an ill-doer of the sort? It is always with your folk the prison is steaming, the mines are sighing, the wild beasts are fed: it is from you the exhibitors of gladiatorial shows always get their herds of criminals to feed up for the occasion. You find no Christian there, except simply as being such; or if one is there as something else, a Christian he is no longer.[142] 50

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[142] [An appeal so defiant that its very boldness confirms this tribute to the character of our Christian fathers, p. 42.]

Chapter XLV.

We, then, alone are without crime. Is there ought wonderful in that, if it be a very necessity with us? For a necessity indeed it is. Taught of God himself what goodness is, we have both a perfect knowledge of it as revealed to us by a perfect Master; and faithfully we do His will, as enjoined on us by a Judge we dare not despise. But your ideas of virtue you have got from mere human opinion; on human authority, too, its obligation rests: hence your system of practical morality is deficient, both in the fulness and authority requisite to produce a life of real virtue. Man's wisdom to point out what is good, is no greater than his authority to exact the keeping of it; the one is as easily deceived as the other is despised. And so, which is the ampler rule, to say, "Thou shalt not kill," or to teach, "Be not even angry?" Which is more perfect, to forbid adultery, or to restrain from even a single lustful look? Which indicates the higher intelligence, interdicting evil-doing, or evil-speaking? Which is more thorough, not allowing an injury, or not even suffering an injury done to you to be repaid? Though withal you know that these very laws also of yours, which seem to lead to virtue, have been borrowed from the law of God as the ancient model. Of the age of Moses we have already spoken. But what is the real authority of human laws, when it is in man's power both to evade them, by generally managing to hide himself out of sight in his crimes, and to despise them sometimes, if inclination or necessity leads him to offend? Think of these things, too, in the light of the brevity of any punishment you can inflict—never to last longer than till death. On this ground Epicurus makes light of all suffering and pain, maintaining that if it is small, it is contemptible; and if it is great, it is not long-continued. No doubt about it, we, who receive our awards under the judgment of an all-seeing God, and who look forward to eternal punishment from Him for sin,—we alone make real effort to attain a blameless life, under the influence of our ampler knowledge, the impossibility of concealment, and the greatness of the threatened torment, not merely long-enduring but everlasting, fearing Him, whom he too should fear who the fearing judges,—even God, I mean, and not the proconsul.

Chapter XLVI.

We have sufficiently met, as I think, the accusation of the various crimes on the ground of which these fierce demands are made for Christian blood. We have made a full exhibition of our case; and we have shown you how we are able to prove that our statement is correct, from the trustworthiness, I mean, and antiquity of our sacred writings, and from the confession likewise of the powers of spiritual wickedness themselves. Who will venture to undertake our refutation; not with skill of words, but, as we have managed our demonstration, on the basis of reality? But while the truth we hold is made clear to all, unbelief meanwhile, at the very time it is convinced of the worth of Christianity, which has now become well known for its benefits as well as from the intercourse of life, takes up the notion that it is not really a thing divine, but rather a kind of philosophy. These are the very things, it says, the philosophers counsel and profess—innocence, justice, patience, sobriety, chastity. Why, then, are we not permitted an equal liberty and impunity for our doctrines as they have, with whom, in respect of what we teach, we are compared? or why are not they, as so like us, not pressed to the same offices, for declining which our lives are imperilled? For who compels a philosopher to sacrifice or take an oath, or put out useless lamps at midday? Nay, they openly overthrow your gods, and in their writings they attack your superstitions; and you applaud them for it. Many of them even, with your countenance, bark out against your rulers, and are rewarded with statues and salaries, instead of being given to the wild beasts. And very right it should be so. For they are called philosophers, not Christians. This name of philosopher has no power to put demons to the rout. Why are they not able to do that too? since philosophers count demons inferior to gods. Socrates used to say, “If the demon grant permission.” Yet he, too, though in denying the existence of your divinities he had a glimpse of the truth, at his dying ordered a cock to be sacrificed to Æsculapius, I believe in honour of his father,[143] for Apollo pronounced Socrates the wisest of men. Thoughtless Apollo! testifying to the wisdom of the man who denied the existence of his race. In proportion to the enmity the truth awakens, you give offence by faithfully standing by it; but the man who corrupts and makes a mere pretence of it precisely on this ground gains favour with its persecutors. The truth which philosophers, these mockers and corrupters of it, with hostile ends merely affect to hold, and in doing so deprave, caring for nought but glory, Christians both intensely and intimately long for and maintain in its integrity, as those who have a real concern about their salvation. So that we are like each other neither in our knowledge nor our ways, as you imagine. For what certain information did Thales, the first of natural philosophers, give in reply to the inquiry of Crœsus regarding Deity, the delay for further thought so often proving in vain? There is not a Christian workman but finds 51 out God, and manifests Him, and hence assigns to Him all those attributes which go to constitute a divine being, though Plato affirms that it is far from easy to discover the Maker of the universe; and when He is found, it is difficult to make Him known to all. But if we challenge you to comparison in the virtue of chastity, I turn to a part of the sentence passed by the Athenians against Socrates, who was pronounced a corrupter of youth. The Christian confines himself to the female sex. I have read also how the harlot Phryne kindled in Diogenes the fires of lust, and how a certain Speusippus, of Plato's school, perished in the adulterous act. The Christian husband has nothing to do with any but his own wife. Democritus, in putting out his eyes, because he could not look on women without lusting after them, and was pained if his passion was not satisfied, owns plainly, by the punishment he inflicts, his incontinence. But a Christian with grace-healed eyes is sightless in this matter; he is mentally blind against the assaults of passion. If I maintain our superior modesty of behaviour, there at once occurs to me Diogenes with filth-covered feet trampling on the proud couches of Plato, under the influence of another pride: the Christian does not even play the proud man to the pauper. If sobriety of spirit be the virtue in debate, why, there are Pythagoras at Thurii, and Zeno at Priene, ambitious of the supreme power: the Christian does not aspire to the ædileship. If equanimity be the contention, you have Lycurgus choosing death by self-starvation, because the Lacons had made some emendation of his laws: the Christian, even when he is condemned, gives thanks.[144] If the comparison be made in regard to trustworthiness, Anaxagoras denied the deposit of his enemies: the Christian is noted for his fidelity even among those who are not of his religion. If the matter of sincerity is to be brought to trial, Aristotle basely thrust his friend Hermias from his place: the Christian does no harm even to his foe. With equal baseness does Aristotle play the sycophant to Alexander, instead of exercising to keep him in the right way, and Plato allows himself to be bought by Dionysius for his belly's sake. Aristippus in the purple, with all his great show of gravity, gives way to extravagance; and Hippias is put to death laying plots against the state: no Christian ever attempted such a thing in behalf of his brethren, even when persecution was scattering them abroad with every atrocity. But it will be said that some of us, too, depart from the rules of our discipline. In that case, however, we count them no longer Christians; but the philosophers who do such things retain still the name and the honour of wisdom. So, then, where is there any likeness between the Christian and the philosopher? between the disciple of Greece and of heaven? between the man whose object is fame, and whose object is life? between the talker and the doer? between the man who builds up and the man who pulls down? between the friend and the foe of error? between one who corrupts the truth, and one who restores and teaches it? between its chief and its custodier?

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[143] [Tertullian’s exposition of this enigmatical fact (see the *Phædo*) is better than divers other ingenious theories.]

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[144] [John xxi. 19. A pious habit which long survived among Christians, when learning that death was at hand: as in Shakespeare's *Henry IV*., "Laud be to God, ev'n there my life must end." See 1 Thess. v. 18.]

Chapter XLVII.

Unless I am utterly mistaken, there is nothing so old as the truth; and the already proved antiquity of the divine writings is so far of use to me, that it leads men more easily to take it in that they are the treasure-source whence all later wisdom has been taken. And were it not necessary to keep my work to a moderate size, I might launch forth also into the proof of this. What poet or sophist has not drunk at the fountain of the prophets? Thence, accordingly, the philosophers watered their arid minds, so that it is the things they have from us which bring us into comparison with them. For this reason, I imagine, philosophy was banished by certain states—I mean by the Thebans, by the Spartans also, and the Argives—its disciples sought to imitate our doctrines; and ambitious, as I have said, of glory and eloquence alone, if they fell upon anything in the collection of sacred Scriptures which displeased them, in their own peculiar style of research, they perverted it to serve their purpose: for they had no adequate faith in their divinity to keep them from changing them, nor had they any sufficient understanding of them, either, as being still at the time under veil—even obscure to the Jews themselves, whose peculiar possession they seemed to be. For so, too, if the truth was distinguished by its simplicity, the more on that account the fastidiousness of man, too proud to believe, set to altering it; so that even what they found certain they made uncertain by their admixtures. Finding a simple revelation of God, they proceeded to dispute about Him, not as He had revealed to them, but turned aside to debate about His properties, His nature, His abode. Some assert Him to be incorporeal; others maintain He has a body,—the Platonists teaching the one doctrine, and the Stoics the other. Some think that He is composed of atoms, others of numbers: such are the different views of Epicurus and Pythagoras. One thinks He is made of fire; so it appeared to Heraclitus. The Platonists, again, hold that He administers the affairs of the world; the Epicureans, on the contrary, that He is idle and inactive, and, so to speak, a nobody in human things. Then the Stoics represent Him as placed outside the world, and whirling round this huge mass from without like a potter; while the Platonists place Him within the world, as a pilot is in the ship he steers. So, in like manner, they differ in their views about the world itself, whether it is created or uncreated, whether it is destined to pass away or to remain for ever. So again it is debated concerning the nature of the soul, which some contend is divine and eternal, while others hold that it is dissoluble. According to each one's fancy, He has introduced either something new, or refashioned the old. Nor need we wonder if the speculations of philosophers have perverted the older Scriptures. Some of their brood, with their opinions, have even adulterated our new-given Christian revelation, and corrupted it into a system of philosophic doctrines, and from the one path have struck off many and inexplicable by-roads.[145] And I have alluded to this, lest any one becoming acquainted with the variety of parties among us, this might

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[145] [See Irenæus, vol. i. p. 377 this Series.]

seem to him to put us on a level with the philosophers, and he might condemn the truth from the different ways in which it is defended. But we at once put in a plea in bar against these tainters of our purity, asserting that this is the rule of truth which comes down from Christ by transmission through His companions, to whom we shall prove that those devisers of different doctrines are all posterior. Everything opposed to the truth has been got up from the truth itself, the spirits of error carrying on this system of opposition. By them all corruptions of wholesome discipline have been secretly instigated; by them, too, certain fables have been introduced, that, by their resemblance to the truth, they might impair its credibility, or vindicate their own higher claims to faith; so that people might think Christians unworthy of credit because the poets or philosophers are so, or might regard the poets and philosophers as worthier of confidence from their not being followers of Christ. Accordingly, we get ourselves laughed at for proclaiming that God will one day judge the world. For, like us, the poets and philosophers set up a judgment-seat in the realms below. And if we threaten Gehenna, which is a reservoir of secret fire under the earth for purposes of punishment, we have in the same way derision heaped on us. For so, too, they have their Pyriphlegethon, a river of flame in the regions of the dead. And if we speak of Paradise,[146] the place of heavenly bliss appointed to receive the spirits of the saints, severed from the knowledge of this world by that fiery zone as by a sort of enclosure, the Elysian plains have taken possession of their faith. Whence is it, I pray you have all this, so like us, in the poets and philosophers? The reason simply is, that they have been taken from our religion. But if they are taken from our sacred things, as being of earlier date, then ours are the truer, and have higher claims upon belief, since even their imitations find faith among you. If they maintain their sacred mysteries to have sprung from their own minds, in that case ours will be reflections of what are later than themselves, which by the nature of things is impossible, for never does the shadow precede the body which casts it, or the image the reality.[147]

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[146] [Elucidation X.]

[147] True, in the sense that a shadow cannot be projected by a body not yet existent.

Chapter XLVIII.

Come now, if some philosopher affirms, as Laberius holds, following an opinion of Pythagoras, that a man may have his origin from a mule, a serpent from a woman, and with skill of speech twists every argument to prove his view, will he not gain acceptance for and work in some the conviction that, on account of this, they should even abstain from eating animal food? May any one have the persuasion that he should so abstain, lest by chance in his beef he eats of some ancestor of his? But if a Christian promises the return of a man from a man, and the very actual Gaius from Gaius,[148] the cry of the people will be to have him stoned; they will not even so much as grant him a hearing. If there is any ground for the moving to and fro of human souls into different bodies, why may they not return into the very substance they have left, seeing this is to be restored, to be that which had been? They are no longer the very things they had been; for they could not be what they were not, without first ceasing to be what they had been. If we were inclined to give all rein upon this point, discussing into what various beasts one and another might probably be changed, we would need at our leisure to take up many points. But this we would do chiefly in our own defence, as setting forth what is greatly worthier of belief, that a man will come back from a man—any given person from any given person, still retaining his humanity; so that the soul, with its qualities unchanged, may be restored to the same condition, thought not to the same outward framework. Assuredly, as the reason why restoration takes place at all is the appointed judgment, every man must needs come forth the very same who had once existed, that he may receive at God's hands a judgment, whether of good desert or the opposite. And therefore the body too will appear; for the soul is not capable of suffering without the solid substance (that is, the flesh; and for this reason, also) that it is not right that souls should have all the wrath of God to bear: they did not sin without the body, within which all was done by them. But how, you say, can a substance which has been dissolved be made to reappear again? Consider thyself, O man, and thou wilt believe in it! Reflect on what you were before you came into existence. Nothing. For if you had been anything, you would have remembered it. You, then, who were nothing before you existed, reduced to nothing also when you cease to be, why may you not come into being again out of nothing, at the will of the same Creator whose will created you out of nothing at the first? Will it be anything new in your case? You who were not, *were* made; when you cease to be again, you *shall* be made. Explain, if you can, your original creation, and then demand to know how you shall be re-created. Indeed, it will be still easier surely to make you what you were once, when the very same creative power made you without difficulty what you never were before. There will be doubts, perhaps, as to the power of God, of Him who hung in its place this huge body of our world, made out of what had never existed, as from a death of emptiness and 53 inanity, animated by the Spirit who quickens all living things, its very self the unmistakable type of the resurrection, that it might be to you a witness—nay, the exact image of the resurrection. Light, every day extinguished, shines out again; and, with like alternation, darkness succeeds light's outgoing. The defunct stars re-live; the seasons, as soon as they are finished, renew their course; the fruits are brought to maturity, and then are reproduced. The seeds do not spring up with abundant produce, save as they rot and dissolve away;—all things are preserved by perishing, all things are refashioned out of death. Thou, man of nature so exalted, if thou understandest thyself, taught even by the Pythian[149] words, lord of all these things that die and rise,—shalt thou die to perish evermore? Wherever your dissolution shall have taken place, whatever material agent has destroyed you, or swallowed you up, or swept you away, or reduced you to nothingness, it shall again restore you. Even nothingness is His who is Lord of *all*. You ask, Shall we then be always dying, and rising up from death? If so the Lord of all things had appointed, you would have to submit, though unwillingly, to the law of your creation. But, in fact, He has no other purpose than that of which He has informed us. The Reason which made the universe out of diverse elements, so that all things might be composed of opposite substances in unity—of void and solid, of animate and inanimate, of comprehensible and incomprehensible, of light and darkness, of life itself and death—has also disposed time into order, by fixing and distinguishing its mode, according to which this first portion of it, which we inhabit from the beginning of the world, flows down by a temporal course to a close; but the portion which succeeds, and to which we look forward continues forever. When, therefore, the boundary and limit, that millennial interspace, has been passed, when even the outward fashion of the world itself—which has been spread like a veil over the eternal economy, equally a thing of time—passes away, then the whole human race shall be raised again, to have its dues meted out according as it has merited in the period of good or evil, and thereafter to have these paid out through the immeasurable ages of eternity. Therefore after this there is neither death nor repeated resurrections, but we shall be the same that we are now, and still unchanged—the servants of God, ever with God, clothed upon with the proper substance of eternity; but the profane, and all who are not true worshippers of God, in like manner shall be consigned to the punishment of everlasting fire—that fire which, from its very nature indeed, directly ministers to their incorruptibility. The philosophers are familiar as well as we with the distinction between a common and a secret fire. Thus that which is in common use is far different from that which we see in divine judgments, whether striking as thunderbolts from heaven, or bursting up out of the earth through mountain-tops; for it does not consume what it scorches, but while it burns it repairs. So the mountains continue ever burning; and a person struck by lighting 54 is even now kept safe from any destroying flame. A notable proof this of the fire eternal! a notable example of the endless judgment which still supplies punishment with fuel! The mountains burn, and last. How will it be with the wicked and the enemies of God?[150]

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[148] [*i.e.*, Caius, used (like *John Doe* with us) in Roman Law.]

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[149] Know thyself. [Juvenal, xi. 27, on which see great wealth of reference in J.E.B. Mayor's *Juvenal* (xiii. Satires), and note especially, Bernard, *Serm. De Divers* xl. 3. *In Cant. Cantic.* xxxvi. 5–7.]

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[150] [Our author’s philosophy may be at fault, but his testimony is not to be mistaken.]

Chapter XLIX.

These are what are called presumptuous speculations in our case alone; in the philosophers and poets they are regarded as sublime speculations and illustrious discoveries. They are men of wisdom, we are fools. They are worthy of all honour, we are folk to have the finger pointed at; nay, besides that, we are even to have punishments inflicted on us. But let things which are the defence of virtue, if you will, have no foundation, and give them duly the name of fancies, yet still they are necessary; let them be absurd if you will, yet they are of use: they make all who believe them better men and women, under the fear of never-ending punishment and the hope of never-ending bliss. It is not, then, wise to brand as false, nor to regard as absurd, things the truth of which it is expedient to presume. On no ground is it right positively to condemn as bad what beyond all doubt is profitable. Thus, in fact, you are guilty of the very presumption of which you accuse us, in condemning what is useful. It is equally out of the question to regard them as nonsensical; at any rate, if they are false and foolish, they hurt nobody. For they are just (in that case) like many other things on which you inflict no penalties—foolish and fabulous things, I mean, which, as quite innocuous, are never charged as crimes or punished. But in a thing of the kind, if this be so indeed, we should be adjudged to ridicule, not to swords, and flames, and crosses, and wild beasts, in which iniquitous cruelty not only the blinded populace exults and insults over us, but in which some of you too glory, not scrupling to gain the popular favour by your injustice. As though all you can do to us did not depend upon our pleasure. It is assuredly a matter of my own inclination, being a Christian. Your condemnation, then, will only reach me in that case, if I wish to be condemned; but when all you can do to me, you can do only at my will, all you can do is dependent on my will, and is not in your power. The joy of the people in our trouble is therefore utterly reasonless. For it is our joy they appropriate to themselves, since we would far rather be condemned than apostatize from God; on the contrary, our haters should be sorry rather than rejoice, as we have obtained the very thing of our own choice.

Chapter L.

In that case, you say, why do you complain of our persecutions? You ought rather to be grateful to us for giving you the sufferings you want. Well, it is quite true that it is our desire to suffer, but it is in the way that the soldier longs for war. No one indeed suffers willingly, since suffering necessarily implies fear and danger. Yet the man who objected to the conflict, both fights with all his strength, and when victorious, he rejoices in the battle, because he reaps from it glory and spoil. It is our battle to be summoned to your tribunals that there, under fear of execution, we may battle for the truth. But the day is won when the object of the struggle is gained. This victory of ours gives us the glory of pleasing God, and the spoil of life eternal. But we are overcome. Yes, when we have obtained our wishes. Therefore we conquer in dying;[151] we go forth victorious at the very time we are subdued. Call us, if you like, *Sarmenticii* and *Semaxii*, because, bound to a half-axle stake, we are burned in a circle-heap of fagots. This is the attitude in which we conquer, it is our victory-robe, it is for us a sort of triumphal car. Naturally enough, therefore, we do not please the vanquished; on account of this, indeed, we are counted a desperate, reckless race. But the 55 very desperation and recklessness you object to in us, among yourselves lift high the standard of virtue in the cause of glory and of fame. Mucius of his own will left his right hand on the altar: what sublimity of mind! Empedocles gave his whole body at Catana to the fires of Ætna: what mental resolution! A certain foundress of Carthage gave herself away in second marriage to the funeral pile: what a noble witness of her chastity! Regulus, not wishing that his one life should count for the lives of many enemies, endured these crosses over all his frame: how brave a man—even in captivity a conqueror! Anaxarchus, when he was being beaten to death by a barley-pounder, cried out, “Beat on, beat on at the case of Anaxarchus; no stroke falls on Anaxarchus himself.” O magnanimity of the philosopher, who even in such an end had jokes upon his lips! I omit all reference to those who with their own sword, or with any other milder form of death, have bargained for glory. Nay, see how even torture contests are crowned by you. The Athenian courtezan, having wearied out the executioner, at last bit off her tongue and spat it in the face of the raging tyrant, that she might at the same time spit away her power of speech, nor be longer able to confess her fellow-conspirators, if even overcome, that might be her inclination. Zeno the Eleatic, when he was asked by Dionysius what good philosophy did, on answering that it gave contempt of death, was all unquailing, given over to the tyrant’s scourge, and sealed his opinion even to the death. We all know how the Spartan lash, applied with the utmost cruelty under the very eyes of friends encouraging, confers on those who bear it honor proportionate to the blood which the young men shed. O glory legitimate, because it is human, for whose sake it is counted neither reckless foolhardiness, nor desperate obstinacy, to despise death itself and all sorts of savage treatment; for whose sake you may for your native place, for the empire, for friendship, endure all you are forbidden to do for God! And you cast statues in honour of persons such as these, and you put inscriptions upon images, and cut out epitaphs on tombs, that their names may never perish. In so far you can by your monuments, you yourselves afford a sort of resurrection to the dead. Yet he who expects the true resurrection from God, is insane, if for God he suffers! But go zealously on, good presidents, you will stand higher with the people if you sacrifice the Christians at their wish, kill us, torture us, condemn us, grind us to dust; your injustice is the proof that we are innocent. Therefore God suffers that we thus suffer; for but very lately, in condemning a Christian woman to the *leno* rather than to the *leo* you made confession that a taint on our purity is considered among us something more terrible than any punishment and any death.[152] Nor does your cruelty, however exquisite, avail you; it is rather a temptation to us. The oftener we are mown down by you, the more in number we grow; *the blood of Christians is seed.*[153] Many of your writers exhort to the courageous bearing of pain and death, as Cicero in the *Tusculans*, as Seneca in his *Chances*, as Diogenes, Pyrrhus, Callinicus; and yet their words do not find so many disciples as Christians do, teachers not by words, but by their deeds. That very obstinacy you rail against is the preceptress. For who that contemplates it, is not excited to inquire what is at the bottom of it? who, after inquiry, does not embrace our doctrines? and when he has embraced them, desires not to suffer that he may become partaker of the fulness of God's grace, that he may obtain from God complete forgiveness, by giving in exchange his blood? For that secures the remission of all offences. On this account it is that we return thanks on the very spot for your sentences. As the divine and human are ever opposed to each other, when we are condemned by you, we are acquitted by the Highest.

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[151] [*Vicimus cum occidimur.*]

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[152] [Elucidation XI.]

[153] [Elucidation XII.]

Elucidations.

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I.

(Arrangement, p. 4, *supra.)*

The arrangement I have adopted in editing these Edinburgh Translations of Tertullian is a practical one. It will be found logical and helpful to the student, who is referred to the Prefatory pages of this volume for an Elucidation of the difficulties, with which any arrangement of these treatises is encumbered. For, *first*, an attempt to place them in chronological order is out of the question;[154] and, *second*, all efforts to separate precisely the Orthodox from the Montanistic or Montanist works of our author have hitherto defied the acumen of critics. It would be mere empiricism for me to attempt an original classification in the face of questions which even experts have been unable to determine.

If we bear in mind, however, a few guiding facts, we shall see that difficulties are less than might appear, assuming our object to be a practical one. (1.) Only *four* of these essays were written against Orthodoxy; (2.) *five* more are reckoned as wholly uncertain, which amounts to saying that they are not positively heretical. (3.) Again, *five* are colourless, as to Montanism, and hence should be reputed Orthodox. (4.) Of others, written after the influences of Montanism had, more or less, tainted his doctrine, the whole are yet valuable and some are noble defences of the Catholic Faith. (5.) Finally eight or ten of his treatises were written while he was a Catholic, and are precious contributions to the testimony of the Primitive Church.

From these facts, we may readily conclude that the mass of Tertullian's writings is Orthodox. Some of them are to be read with caution; others, again, must be rejected for their heresy; but yet all are most instructive historically, and as defining even by errors "the faith once delivered to the Saints." I propose to note those which require caution as we pass them in review. Those written against the Church are classed by themselves, at the end of the list, and all the rest may be read with confidence. A most interesting inquiry arises in connection with the quotations from Scripture to be found in our author. Did a Latin version exist in his day, or does he translate from the Greek of the New Testament and the LXX? A paradoxical writer (Semler) contends that Tertullian "never used a Greek ms." (see Kaye, p. 106.) But Tertullian's rugged Latin betrays everywhere his familiarity with Greek idioms and forms of thought. He wrote, also, in Greek, and there is no reason to doubt that he knew the Greek Scriptures primarily, if he knew any Greek whatever. Possibly we owe to Tertullian the *primordia* of the Old African Latin Versions, some of which seem to have contained the disputed text 1 John v. 7; of which more when we come to the Praxeas. For the present in the absence of definite evidence we must infer that Tertullian usually translated from the LXX, and from the originals of the New Testament. But Mosheim thinks the progress of the Gospel in the West was now facilitated by the existence of Latin Versions. Observe, also, Kaye's important note, p. 293, and his reference to Lardner, *Cred.* xxvii. 19.

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[154] Kaye, p. 36. Also, p. 8, *supra*.

II.

(Address to Magistrates, cap. i., p. 17.)

The Apology comes first in order, on logical grounds. It is classed with our author's orthodox works by Neander, and pronounced colourless by Kaye. It is the noblest of his productions in its purpose and spirit, and it falls in with the Primitive System of Apologetics. I have placed next in order to it several treatises, mostly unblemished, which are of the same character; which defend the cause of Christians against Paganism, against Gentile Philosophy, and against Judaism; closing this portion by the two books *Ad Nationes*, which may be regarded as a recapitulation of the author's arguments, especially those to be found in the Apology. In these successive works, as compared with those of Justin Martyr, we obtain a fair view of the progressive relations of the Church with the Roman Empire and with divers antagonistic systems in the East and West. 57

III.

(History of Christians, cap. ii., p. 18.)

The following Chronological outline borrowed from the Benedictines and from Bishop Kaye, will prove serviceable here.[155]

Tertullian born (*circa*) a.d. 150.
Tertullian converted (*surmise*) 185.
Tertullian married (*say*) 186.
Tertullian ordained presbyter (*circa*) 192.
Tertullian lapsed (*circa*) 200.
Tertullian deceased (extreme surmise) 240.

The Imperial history of his period may be thus arranged:

Birth of Caracalla a.d. 188.
Birth of Geta 189.

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[155] Kaye (following *L'Art de verifier les Dates*) pp. 11 and 456.

Reign of Severus 193.
Defeat of Niger 195.
Caracalla made a *Cæsar* 196.
Capture of Byzantium 196.
Defeat of Albinus 197.
Geta made a *Cæsar* 198.
Caracalla called *Augustus* 198.
Caracalla associated in the Empire 198.
War against the Parthians 198.
Severus returns from the war 203.
Celebration of the Secular Games 204.
Plautianus put to death (*circa*) 205.
Geta called *Augustus* 208.
War in Britain 208.
Wall of Severus 210.
Death of Severus 211.

IV.

(Tiberius, capp. v. and xxiv., pp. 22 and 35.)

A fair examination of what has been said on this subject, *pro* and *con*, may be found in Kaye's *Tertullian*,[156] pp. 102–105. In his abundant candour this author leans to the doubters, but in stating the case he seems to me to fortify the position of Lardner and Mosheim. What the brutal Tiberius may have thought or done with respect to Pilate's report concerning the holy victim of his judicial injustice is of little importance to the believer. Nevertheless, as matter of history it deserves attention. Great stress is to be placed on the fact that Tertullian was probably a jurisconsult, familiar with the Roman archives, and influenced by them in his own acceptance of Divine Truth. It is not supposable that such a man would have hazarded his bold appeal to the records, in remonstrating with the Senate and in the very faces of the Emperor and his colleagues, had he not known that the evidence was irrefragable. 58

V.

(The darkness at the Crucifixion, cap. xxi., p. 35.)

Kaye disappoints us (p. 150) in his slight notice of this most interesting subject. Without attempting to discuss the story of Phlegon and other points which afford Gibbon an opportunity for misplaced sneering, such as even a Pilate would have rebuked, while it may be well to recall the exposition of Milman,[157] at the close of Gibbon's fifteenth chapter, I must express my own preference for another view. This will be found candidly summed up and stated, in the Speaker's Commentary, in the concise note on St. Matt. xxvii. 45.

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[156] My references are to the Third Edition, London, Rivingtons, 1845.

VI.

(Numbers of the Faithful, cap. xxxvii., p. 45.)

Kaye, as usual, gives this vexed question a candid survey.[158] Making all allowances, however, I accept the conjecture of some reputable authorities, that there were 2,000,000 of Christians, in the bounds of the Roman Empire at the close of the Second Century. So mightily grew the testimony of Jesus and prevailed. When we reflect that only a century intervened between the times of Tertullian and the conversion of the Roman Emperor, it is not easy to regard our author's language as merely that of fervid genius and of rhetorical hyperbole. He could not have ventured upon exaggeration without courting scorn as well as defeat. What he affirms is probable in the nature of the case. Were it otherwise, then the conditions, which, in a single century rendered it possible for Constantine to effect the greatest revolution in mind and manners that has ever been known among men, would be a miracle compared with which that of his alleged Vision of the Cross sinks into insignificance. To this subject it will be necessary to recur hereafter.

VII.

(Christian usages, cap. xxxix., p. 46.)

A candid review of the matters discussed in this chapter will be found in Kaye (pp. 146, 209.) The important fact is there clearly stated that "the primitive Christians scrupulously complied with the decree pronounced by the Apostles at Jerusalem in abstaining from things strangled and from blood" (Acts xv. 20). On this subject consult the references given in the Speaker's Commentary, *ad locum*. The Greeks, to their honour, still maintain this prohibition, but St. Augustine's great authority relaxed the Western scruples on this matter, for he regarded it as a decree of temporary obligation, while the Hebrew and Gentile Christians were in peril of misunderstanding and estrangement.[159]

On the important question as to the cessation of miracles Kaye takes a somewhat original position. But see his interesting discussion and that of the late Professor Hey, in Kaye's

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[157] In his edition of The Decline and Fall, Vol. I., p. 589, American reprint.

[158] pp. 85–88.

[159] Ep. *ad Faust*. xxxii. 13. and see Conybeare and Howson.

Tertullian, pp. 80–102, 151–161. I do not think writers on these subjects have sufficiently distinguished between *miracles* properly so called, and *providences* vouchsafed in answer to prayer. There was no *miracle* in the case of the Thundering Legion, assuming the story to be true; and I dare to affirm that marked answers to prayer, by *providential interpositions*, but wholly distinct from miraculous agencies, have never ceased among those who "ask in the Son's Name." Such interpositions are often *preternatural* only; that is, they economize certain powers which, though natural in themselves, lie outside of the System of Nature with which we happen to be familiar. This distinction has been overlooked. 59

VIII.

(Multitudes, cap. xl., p. 47.)

Note the words—"*multitudes* to a single beast." Can it be possible that Tertullian would use such language to the magistrates, if he knew that such sentences were of rare occurrence? The disposition of our times to *minimize* the persecutions of our Christian forefathers calls upon us to note such references, all the more important because occurring *obiter* and mentioned as notorious. Note also, the closing chapter of this Apology, and reference to the outcries of the populace, in Cap. xxxv.[160] See admirable remarks on the benefits derived by the Church from the sufferings of Christian martyrs, with direct reference to Tertullian, Wordsworth, *Church Hist. to Council of Nicæa*, cap. xxiv., p. 374.

IX.

(Christian manners, cap. xlii., p. 49.)

A study of the manners of Christians, in the Ante-Nicene Age, as sketched by the unsparing hand of Tertullian, will convince any unprejudiced mind of the mighty power of the Holy Ghost, in framing such characters out of heathen originals. When, under Montanistic influences our severely ascetic author complains of the Church's corruptions, and turns inside-out the whole estate of the faithful, we see all that can be pressed on the other side; but, this very important chapter must be borne in mind, together with the closing sentence of chap. xliv., as evidence that whatever might be said by a rigid disciplinarian, the Church, *as compared with* our day, was still a living embodiment of Philippians iv. 8.

X.

(Paradise, cap. xlvii., p. 52.)

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[160] Compare Kaye on Mosheim, p. 107.

See Kaye, p. 248. Our author seems not always consistent with himself in his references to the Places of departed spirits. Kaye thinks he identifies Paradise with the Heaven of the Most High, in one place (the *De Exhort. Cast.*, xiii.) where he probably confuses the Apostle's ideas, in Galatians v. 12, and Ephesians v. 5. *Commonly*, however, though he is not consistent with himself, this would be his scheme:—

1. The *Inferi*, or *Hades*, where the soul of Dives was in one continent and that of Lazarus in another, with a gulf between. Our author places "Abraham's bosom" in Hades.
2. *Paradise*. In Hades, but in a superior and more glorious region. This more blessed abode was opened to the souls of the martyrs and other greater saints, at our Lord's descent into the place of the dead. After the General Resurrection and Judgment, there remain:

1. *Gehenna*, for the lost, prepared for the devil and his angels.
2. The *Heaven of Heavens*, the eternal abode of the righteous, in the vision of the Lord and His Eternal Joy.

Tertullian's variations on this subject will force us to recur to it hereafter; but, here it may be noted that the confusions of Latin Christianity received their character in this particular, from the genius of our author. Augustine caught from him a certain indecision about the terms and places connected with the state of the departed which has continued, to this day, to perplex theologians in the West. Taking advantage of such confusions, the stupendous Roman system of "Purgatory" was fabricated in the middle ages; but the Greeks never accepted it, and it differs fundamentally from what the earlier Latin Fathers, including Tertullian, have given us as speculations. 60

XI.

(The Leo and the Leno, cap. l., p. 55.)

Here we find the alliterative and epigrammatic genius of Tertullian anticipating a similar poetic charm in Augustine. The Christian maid or matron preferred the *Leo* to the *leno*; to be devoured rather than to be debauched. Our author wrests a tribute to the chastity of Christian women from the cruelty of their judges, who recognizing this fact, were accustomed as a refinement of their injustice to give sentence against them, refusing the mercy of a horrible death, by committing them to the ravisher: "damnando Christianam *ad lenonem* potius quam *ad leonem*."

XII.

(The Seed of the Church, cap. l., p. 55.)

Kaye has devoted a number of his pages[161] to the elucidation of this subject, not only showing the constancy of the martyrs, but illustrating the fact that Christians, like St. Paul, were forced to "die daily," even when they were not subjected to the fiery trial. He who confessed himself a Christian made himself a social outcast. All manner of outrages and wrongs could be committed against him with impunity. Rich men, who had joined themselves to Christ,[162] were forced to accept "the spoiling of their goods." Brothers denounced brothers, and husbands their wives; "a man's foes were they of his own household." But the Church triumphed through suffering, and "out of weakness was made strong."

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[161] pp. 129–140.

[162] Even under Commodus, vol. ii. p. 598, this series.

II.

On Idolatry.

[Translated by the Rev. S. Thelwall.]

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Chapter I.—Wide Scope of the Word Idolatry.

The principal crime of the human race, the highest guilt charged upon the world, the whole procuring cause of judgment, is idolatry.[163] For, although each single fault retains its own proper feature, although it is destined to judgment under its own proper name also, yet it is marked off under the *general* account of idolatry. Set aside names, examine works, the idolater is likewise a murderer. Do you inquire whom he has slain? If it contributes ought to the aggravation of the indictment, no stranger nor personal enemy, but his own self. By what snares? Those of his error. By what weapon? The offence done to God. By how many blows? As many as are his idolatries. He who affirms that the idolater *perishes not*,[164] will affirm that the idolater has not committed murder. Further, you may recognize in the same crime[165] *adultery* and *fornication*; for he who serves false gods is doubtless an *adulterer*[166] of truth, because all falsehood is adultery. So, too, he is sunk in fornication. For who that is a fellow-worker with unclean spirits, does not stalk in general pollution and fornication? And thus it is that the Holy Scriptures[167] use the designation of fornication in their upbraiding of idolatry. The essence of *fraud*, I take it, is, that any should seize what is another's, or refuse to another his due; and, of course, fraud done toward *man* is a name of greatest crime. Well, but idolatry does fraud to God, by refusing to Him, and conferring on others, His honours; so that to fraud it also conjoins *contumely*. But if fraud, just as much as fornication and adultery, entails death, then, in these cases, equally with the former, idolatry stands unacquitted of the impeachment of murder. After such crimes, so pernicious, so devouring of salvation, all other crimes also, after some manner, and separately disposed in order, find their own essence represented in idolatry. In it also are the *concupiscences* of the world. For what solemnity of idolatry is without the circumstance of dress and ornament? In it are *lasciviousnesses* and *drunkennesses*; since it is, for the most part, for the sake of food, and stomach, and appetite, that these solemnities are frequented. In it is *unrighteousness*. For what more unrighteous than it, which knows not the Father of righteousness? In it also is *vanity*, since its whole system is vain. In it is *mendacity*, for its whole substance is false. Thus it comes to pass, that in idolatry all crimes are detected, and in all crimes idolatry. Even otherwise, since all faults savour of opposition to God, and there is nothing which savours of opposition to God which is not assigned to demons and unclean spirits, whose property idols are; doubtless, whoever commits a fault is chargeable with idolatry, for he does that which pertains to the proprietors of idols.

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[163] [This solemn sentence vindicates the place I have given to the *De Idololatria* in the order adopted for this volume. After this and the Apology come three treatises confirming its positions, and vindicating the principles of Christians in conflict with Idolatry, the great generic crime of a world lying in wickedness. These three are the *De Spectaculis*, the *De Corona* and the *Ad Scapulam*. The *De Spectaculis* was written after this treatise, in which indeed it is mentioned (Cap. xiii.), but logically it follows, illustrates and enforces it. Hence my practical plan: which will be concluded by a scheme (conjectural in part) of chronological order in which precision is affirmed by all critics to be impossible, but, by which we may reach approximate accuracy, with great advantage. The *De Idololatria* is free from Montanism. But see Kaye, p. xvi.]

[164] Lit., "has not perished," as if the perishing were already complete; as, of course, it is *judicially* as soon as the guilt is incurred, though not *actually*.

[165] i.e., in idolatry.

[166] A play on the word: we should say, "an *adulterator*."

[167] Oehler refers to Ezek. xxiii.; but many other references might be given—in the Pentateuch and Psalms, for instance.

Chapter II.—Idolatry in Its More Limited Sense. Its Copiousness.

But let the universal names of crimes withdraw to the specialities of their own works; let idolatry remain in that which it is itself. Sufficient to itself is a name so inimical to God, a substance of crime so copious, which reaches forth so many branches, diffuses so many veins, that from this *name*, for the greatest part, is drawn the material of all the modes in which the expansiveness of idolatry has to be foreguarded against by us, since in manifold wise it subverts the servants of God; and this not only when unperceived, but also when cloaked over. Most men simply regard idolatry as to be interpreted in these senses alone, viz.: if one burn incense, or immolate *a victim*, or give a sacrificial banquet, or be bound to some sacred functions or priesthoods; just as if one were to regard adultery as to be accounted in kisses, and in embraces, and in actual fleshly contact; or murder as to be reckoned only in the shedding forth of blood, and in the actual taking away of life. But how far wider an extent the Lord assigns to those crimes we are sure: when He defines adultery *to consist* even in concupiscence,[168] "if one shall have cast an eye lustfully on," and stirred his soul with immodest commotion; when He judges murder[169] *to consist* even in a word of curse or of reproach, and in every impulse of anger, and in the neglect of charity toward a brother just as John teaches,[170] that he who hates his brother is a murderer. Else, both the devil's ingenuity in malice, and God the Lord's in the Discipline by which He fortifies us against the devil's depths,[171] would have but limited scope, if we were judged only in such faults as even the heathen nations have decreed punishable. How will our "righteousness abound above that of the Scribes and Pharisees," as the Lord has prescribed,[172] unless we shall have seen through the abundance of that adversary quality, that is, of *un*righteousness? But if the head of unrighteousness is idolatry, the first point is, that we be fore-fortified against the abundance of idolatry, while we recognise it not only in its palpable manifestations. 62

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[168] Matt. v. 28.

[169] Matt. v. 22.

[170] 1 John. iii. 15.

[171] Rev. ii. 24.

[172] Matt. v. 20.

Chapter III.—Idolatry: Origin and Meaning of the Name.

Idol in ancient times there was none. Before the artificers of this monstrosity had bubbled into being,[173] temples stood solitary and shrines empty, just as to the present day in some places traces of the ancient practice remain permanently. Yet idolatry used to be practised, not under that name, but in that function; for even at this day it can be practised outside a temple, and without an idol. But when the devil introduced into the world artificers of statues and of images, and of every kind of likenesses, that former rude business of human disaster attained from idols both a name and a development. Thenceforward every art which in any way produces an idol instantly became a fount of idolatry. For it makes no difference whether a moulder cast, or a carver grave, or an embroiderer weave *the idol*; because neither is it a question of material, whether an idol be formed of gypsum, or of colors, or of stone, or of bronze,[174] or of silver, or of thread. For since even without an idol idolatry is committed, when the idol is there it makes no difference of what kind it be, of what material, or what shape; lest any should think *that* only to be held an idol which is consecrated in human shape. To establish this point, the interpretation of the word is requisite. *Eidos*, in Greek, signifies *form*; *eidolon*, derived diminutively from that, by an equivalent process in our language, makes *formling*.[175] Every *form* or *formling*, therefore, claims to be called an *idol*. Hence *idolatry* is "all attendance and service about every idol." Hence also, every artificer of an idol is guilty of one and the same crime,[176] unless, the People[177] which consecrated for itself the likeness of a calf, and not of a man, fell short of incurring the guilt of idolatry.[178]

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[173] "Boiled out," "bubbled out."

[174] Or, brass.

[175] i.e., a little form.

[176] Idolatry, namely.

[177] [Capitalized to mark its emphatic sense, i.e., the People of God = the Jews.]

[178] See Ex. xxxii.; and compare 1 Cor. x. 7, where the latter part of Ex. xxxii. 6 is quoted.

Chapter IV.—Idols Not to Be Made, Much Less Worshipped. Idols and Idol-Makers in the Same Category.

God prohibits an idol as much to be *made* as to be *worshipped*. In so far as the *making* what may be worshipped is the prior act, so far is the prohibition to *make* (if the worship is unlawful) the prior prohibition. For this cause—the eradicating, namely, of the material of idolatry—the divine law proclaims, "Thou shalt make no idol;"[179] and by conjoining, "Nor a similitude of the things which are in the heaven, and which are in the earth, and which are in the sea," has interdicted the servants of God from acts of that kind all the universe over. Enoch had preceded, predicting that "the demons, and the spirits of the angelic apostates,[180] would turn into idolatry all the elements, all the garniture of the universe, all things contained in the heaven, in the sea, in the earth, that they might be consecrated as God, in opposition to God." All things, therefore, does human error worship, except the Founder of all Himself. The images of those things are idols; the consecration of the images is idolatry. Whatever guilt idolatry incurs, must necessarily be imputed to every artificer of every idol. In short, the same Enoch fore-condemns in general menace both idol-worshippers and idol-makers together. And again: "I swear to you, sinners, that against the day of perdition of blood[181] repentance is being prepared. Ye who serve stones, and ye who make images of gold, and silver, and wood, and stones and clay, and serve phantoms, and demons, and spirits in fanes,[182] and all errors not according to knowledge, shall find no help from them." But Isaiah[183] says, "Ye are witnesses whether there is a God except Me." "And they who mould and carve out at that time were not: all vain! who do that which liketh them, which shall not profit them!" And that whole ensuing discourse sets a ban as well on the artificers as the worshippers: the close of which is, "Learn that their heart is ashes and earth, and that none can free his own soul." In which sentence David equally includes the makers too. "Such," says he, "let them become who make them."[184] And why should I, a man of 63 limited memory, suggest anything further? Why recall anything more from the Scriptures? As if either the voice of the Holy Spirit were not sufficient; or else any further deliberation were needful, whether the Lord cursed and condemned by priority the *artificers* of those things, of which He curses and condemns the *worshippers!*

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[179] Lev. xxvi. 1; Ex. xx. 4; Deut. v. 8. It must of course be borne in mind that Tertullian has defined the meaning of the word *idol* in the former chapter, and speaks with reference to that definition.

[180] Compare *de Oratione*, c. 23, and *de Virg. Vel.* c. 7.

[181] "Sanguinis perditionis:" such is the reading of Oehler and others. If it be correct, probably the phrase "perdition of blood" must be taken as equivalent to "bloody perdition," after the Hebrew fashion. Compare, for similar instances, 2 Sam. xvi. 7; Ps. v. 6; xxvi. 9; lv. 23; Ezek. xxii. 2, with the marginal readings. But Fr. Junius would read, "Of blood *and* of perdition"—sanguinis et perditionis. Oehler's own interpretation of the reading he gives—"blood-shedding"—appears unsatisfactory.

[182] "In fanis." This is Oehler's reading on conjecture. Other readings are—infamis, infamibus, insanis, infernis.

[183] Isa. xliv. 8 et seqq.

[184] Ps. cxv. 8. In our version, "They that make them are like unto them." Tertullian again agrees with the LXX.

Chapter V.[185]—Sundry Objections or Excuses Dealt with.

We will certainly take more pains in answering the excuses of artificers of this kind, who ought never to be admitted into the house of God, if any have a knowledge of that Discipline.[186] To begin with, that speech, wont to be cast in our teeth, "I have nothing else whereby to live," may be more severely retorted, "You have, then, whereby to live? If by your own laws, what have you to do with God?"[187] Then, as to the argument they have the hardihood to bring even from the Scriptures, "that the apostle has said, 'As each has been found, so let him persevere.'"[188] We may all, therefore, persevere in *sins*, as the result of *that* interpretation! for there is not any one of us who has not been found as a *sinner*, since no other cause was the source of Christ's descent than that of setting *sinners* free. Again, they say the same apostle has left a precept, according to his own example, "That each one work with his own hands for a living."[189] If this precept is maintained in respect to *all* hands, I believe even the bath-thieves[190] live by their hands, and robbers themselves gain the means to live by their hands; forgers, again, execute their evil handwritings, not of course with their feet, but hands; actors, however, achieve a livelihood not with hands alone, but with their entire limbs. Let the Church, therefore, stand open to *all* who are supported by their hands and by their own work; if there is no exception of arts which the Discipline of God receives not. But some one says, in opposition to our proposition of "similitude being interdicted," "Why, then, did Moses in the desert make a likeness of a serpent out of bronze?" The figures, which used to be laid as a groundwork for some secret future dispensation, not with a view to the repeal of the law, but as a type of their own final cause, stand in a class by themselves. Otherwise, if we should interpret these things as the adversaries of the law do, do we, too, as the Marcionites do, ascribe inconsistency to the Almighty, whom *they*[191] in this manner destroy as being mutable, while in one place He forbids, in another commands? But if any feigns ignorance of the fact that that effigy of the serpent of bronze, after the manner of one uphung, denoted the shape of the Lord's cross,[192] which was to free us from serpents—that is, from the devil's angels—while, through itself, it hanged up the devil slain; or whatever other exposition of that figure has been revealed to worthier men[193] no matter, provided we remember the apostle affirms that all things happened at that time to the People[194] *figuratively*.[195] It is enough that the same God, as by law He forbade the making of similitude, did, by the extraordinary precept in the case of the serpent, interdict similitude.[196] If you reverence the same God, you have His law, "Thou shalt make no similitude."[197] If you look back, too, to the precept enjoining the subsequently made similitude, do you, too, imitate Moses: make not any likeness in opposition to the law, unless to *you*, too, God have bidden it.[198] 64

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[185] Cf. chaps. viii. and xii.

[186] i.e., the Discipline of the house of God, the Church. Oehler reads, "*eam* disciplinam," and takes the meaning to be that no artificer of this class should be admitted into the Church, if he applies for admittance, with a knowledge of the law of God referred to in the former chapters, yet persisting in his unlawful craft. Fr. Junius would read, "*ejus* disciplinam."

[187] i.e., If laws of your own, and not the will and law of God, are the source and means of your life, you owe no thanks and no obedience to God, and therefore need not seek admittance into His house (Oehler).

[188] 1 Cor. vii. 20. In Eng. ver., "Let every man abide in the same calling wherein he was called."

[189] 1 Thess. iv. 11; 2 Thess. iii. 6–12.

[190] i.e., thieves who frequented the public baths, which were a favorite resort at Rome.

[191] The Marcionites.

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[192] [The argument amounts to this, that *symbols* were not *idols*: yet even so, God only could ordain *symbols* that were innocent. The *Nehushtan* of King Hezekiah teaches us the "peril of Idolatry" (2 Kings xviii. 4) and that even a divine symbol may be destroyed justly if it be turned to a violation of the Second Commandment.]

[193] [On which see Dr. Smith, *Dict. of the Bible, ad vocem* "Serpent."]

[194] i.e., the *Jewish* people, who are generally meant by the expression "the People" in the singular number in Scripture. We shall endeavour to mark that distinction by writing the word, as here, with a capital.

[195] See 1 Cor. x. 6, 11.

[196] On the principle that the exception proves the rule. As Oehler explains it: "By the fact of the extraordinary precept in that particular case, God gave an indication that likeness-making had before been forbidden and interdicted by Him."

[197] Ex. xx. 4, etc. [The absurd "brazen serpent" which I have seen in the Church of St. Ambrose, in Milan, is with brazen hardihood affirmed to be the identical serpent which Moses lifted up in the wilderness. But it lacks all *symbolic* character, as it is not set upon a pole nor in any way fitted to a cross. It greatly resembles a *vane* set upon a pivot.]

[198] [Elucidation I.]

Chapter VI.—Idolatry Condemned by Baptism. To Make an Idol Is, in Fact, to Worship It.

If no law of God had prohibited idols to be made by us; if no voice of the Holy Spirit uttered general menace no less against the makers than the worshippers of idols; from our sacrament itself we would draw our interpretation that arts of that kind are opposed to the faith. For how have we *renounced* the devil and his angels, if we *make* them? What divorce have we declared from them, I say not *with* whom, but *dependent on* whom, we live? What discord have we entered into with those to whom we are under obligation for the sake of our maintenance? Can you have denied with the tongue what with the hand you confess? unmake by word what by deed you make? preach one God, you who make so many? preach the true God, you who make false ones? "I *make*," says one, "but I *worship* not;" as if there were some cause for which he dare not *worship*, besides that for which he ought not also to *make*,—the offence done to God, namely, in either case. Nay, you who *make*, that they may be able to be worshipped, *do* worship; and you worship, not with the spirit of some worthless perfume, but with your own; nor at the expense of a beast's soul, but of your own. To them you immolate your ingenuity; to them you make your sweat a libation; to them you kindle the torch of your forethought. More are you to them than a priest, since it is by *your* means they *have* a priest; *your* diligence is *their* divinity.[199] Do you affirm that you *worship* not what you *make*? Ah! but *they* affirm not so, to whom you slay this fatter, more precious and greater victim, your salvation.

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[199] i.e., Unless you *made* them, they would not *exist*, and therefore [would not be regarded as divinities; therefore] your diligence gives them their divinity.

Chapter VII.—Grief of the Faithful at the Admission of Idol-Makers into the Church; Nay, Even into the Ministry.

A whole day the zeal of faith will direct its pleadings to this quarter: bewailing that a Christian should come from idols into the Church; should come from an adversary workshop into the house of God; should raise to God the Father hands which are the mothers of idols; should pray to God with the hands which, out of doors, are prayed to in opposition to God; should apply to the Lord's body those hands which confer bodies on demons. Nor is this sufficient. Grant that it be a small matter, if from other hands they receive what they contaminate; but even those very hands deliver to others what they have contaminated. Idol-artificers are chosen even into the ecclesiastical order. Oh wickedness! Once did the Jews lay brands on Christ; these mangle His body daily. Oh hands to be cut off! Now let the saying, "If thy hand make thee do evil, amputate it,"[200] see to it whether it were uttered by way of similitude *merely*. What hands more to be amputated than those in which scandal is done to the Lord's body?

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[200] Matt. xviii. 8.

Chapter VIII.—Other Arts Made Subservient to Idolatry. Lawful Means of Gaining a Livelihood Abundant.

There are also other species of very many arts which, although they extend not to the *making* of idols, yet, with the same criminality, *furnish the adjuncts* without which idols have no power. For it matters not whether you erect or equip: if you have embellished his temple, altar, or niche; if you have pressed out gold-leaf, or have wrought his insignia, or even his house: work of that kind, which confers not *shape*, but *authority*, is more important. If the necessity of maintenance[201] is urged so much, the arts have other species withal to afford means of livelihood, without outstepping the path of discipline, that is, without the confiction of an idol. The plasterer knows both how to mend roofs, and lay on stuccoes, and polish a cistern, and trace ogives, and draw in relief on party-walls many other ornaments beside likenesses. The painter, too, the marble mason, the bronze-worker, and every graver whatever, knows expansions[202] of his own art, of course much easier of execution. For how much more easily does he who delineates a statue overlay a sideboard![203] How much sooner does he who carves a Mars out of a lime-tree, fasten together a chest! No art but is either mother or kinswoman of some neighbour[204] art: nothing is independent of its neighbour. The veins of the arts are many as are the concupiscences of men. "But there is difference in wages and the rewards of handicraft;" therefore there is difference, too, in the labour required. Smaller wages are compensated by more frequent earning. How many are the party-walls which require statues? How many the temples and shrines which are built for idols? But houses, and official residences, and baths, and tenements, how many are they? Shoe- and slipper-gilding is daily work; not so the gilding of Mercury and Serapis. Let that suffice for the gain[205] of handicrafts. Luxury and ostentation have more votaries than all superstition. Ostentation will require dishes and cups more easily than superstition. Luxury deals in wreaths, also, more than ceremony. When, therefore, we urge men generally to such kinds of handicrafts as do not come in contact with an idol indeed and with the things which are appropriate to an idol; since, moreover, the things which are common to idols are often common to men too; of this also we ought to beware that nothing be, with our knowledge, demanded by any person from our idols' service. For if we shall have made that concession, and shall not have had recourse to the remedies so often used, I think we are not free of the contagion of idolatry, we whose (not unwitting) hands[206] are found busied in the tendence, or in the honour and service, of demons.

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[201] See chaps. v. and xii.

[202] See chap. ii., "The *expansiveness* of idolatry."

[203] Abacum. The word has various meanings; but this, perhaps, is its most general use: as, for instance, in Horace and Juvenal.

[204] Alterius = ἑτέρον which in the New Testament is = to "neighbour" in Rom. xiii. 8, etc. [Our author must have borne in mind Cicero's beautiful words—"Etenim omnes artes quæ ad humanitatem pertinent habent quoddam commune vinculum," etc. *Pro Archia*, i. tom. x. p. 10. *Ed.* Paris, 1817.]

[205] Quæstum. Another reading is "questum," which would require us to translate "plaint."

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[206] "Quorum manus non ignorantium," i.e., "the hands of whom not unwitting;" which may be rendered as above, because in English, as in the Latin, in adjective "unwitting" belongs to the "whose," not to the "hands."

Chapter IX.—Professions of Some Kinds Allied to Idolatry. Of Astrology in Particular.

We observe among the arts[207] also some professions liable to the charge of idolatry. Of astrologers there should be no speaking even;[208] but since one in these days has challenged us, defending on his own behalf perseverance in that profession, I will use a few words. I allege not that he honours idols, whose names he has inscribed on the heaven,[209] to whom he has attributed all God's power; because men, presuming that we are disposed of by the immutable arbitrament of the stars, think on that account that God is not to be sought after. One proposition I lay down: that those angels, the deserters from God, the lovers of women,[210] were likewise the discoverers of this curious art, on that account also condemned by God. Oh divine sentence, reaching even unto the earth in its vigour, whereto the unwitting render testimony! The astrologers are expelled just like their angels. The city and Italy are interdicted to the astrologers, just as heaven to their angels.[211] There is the same penalty of exclusion for disciples and masters. "But Magi and astrologers came from the east."[212] We know the mutual alliance of magic and astrology. The interpreters of the stars, then, were the first to announce Christ's birth the first to present Him "gifts." By this bond, [must] I imagine, they put Christ under obligation to themselves? What then? Shall therefore the religion of those Magi act as patron now also to astrologers? Astrology now-a-days, forsooth, treats of Christ—is the science of the stars of Christ; not of Saturn, or Mars, and whomsoever else out of the same class of the dead[213] it pays observance to and preaches? But, however, that science has been allowed until the Gospel, in order that after Christ's birth no one should thence forward interpret any one's nativity by the heaven. For they therefore offered to the then infant Lord that frankincense and myrrh and gold, to be, as it were, the close of worldly[214] sacrifice and glory, which Christ was about to do away. What, then? The dream—sent, doubtless, of the will of God—suggested to the same Magi, namely, that they should go home, but by another way, not that by which they came. It means this: that they 66 should not walk in their ancient path.[215] Not that Herod should not pursue them, who in fact did not pursue them; unwitting even that they had departed *by another way*, since he was withal unwitting by what way they *came*. Just so we ought to understand by it the right Way and Discipline. And so the precept was rather, that thence forward they should *walk otherwise*. So, too, that other species of magic which operates by miracles, emulous even in opposition to Moses,[216] tried God's patience until the Gospel. For thenceforward Simon Magus, just turned believer, (since he was still thinking somewhat of his juggling sect; to wit, that among the miracles of his profession he might buy even the gift of the Holy Spirit through imposition of hands) was cursed by the apostles, and ejected from the faith.[217] Both he and that other magician, who was with Sergius Paulus, (since he began opposing himself to the same apostles) was mulcted with loss of eyes.[218] The same fate, I believe, would astrologers, too, have met, if any had fallen in the way of the apostles. But yet, when magic is punished, of which astrology is a species, of course the species is condemned in the genus. After the Gospel, you will nowhere find either sophists, Chaldeans, enchanters, diviners, or magicians, except as clearly punished. "Where is the wise, where the grammarian, where the disputer of this age? Hath not God made foolish the wisdom of this age?"[219] You know nothing, astrologer, if you know not that you should be a Christian. If you did know it, you ought to have known this also, that you should have nothing more to do with that profession of yours which, of itself, fore-chants the climacterics of others, and might instruct you of its own danger. There is no part nor lot for you in that system of yours.[220] He cannot hope for the kingdom of the heavens, whose finger or wand abuses[221] the heaven.

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[207] "Ars" in Latin is very generally used to mean "a *scientific* art." [See Titus iii. 14. English margin.]

[208] See Eph. v. 11, 12, and similar passages.

[209] i.e., by naming the stars after them.

[210] Comp. chap. iv., and the references there given. The idea seems founded on an ancient reading found in the Codex Alexandrinus of the LXX. in Gen. vi. 2, "angels of God," for "sons of God."

[211] See Tac. *Ann.* ii. 31, etc. (Oehler.)

[212] See Matt. ii.

[213] Because the names of the heathen divinities, which used to be given to the stars, were in many cases only names of dead men deified.

[214] Or, heathenish.

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[215] Or, sect.

[216] See Ex. vii., viii., and comp. 2 Tim. iii. 8.

[217] See Acts viii. 9–24.

[218] See Acts xiii. 6–11.

[219] 1 Cor. i. 20.

[220] See Acts viii. 21.

[221] See 1 Cor. vii. 31, "They that use this world as not abusing it." The astrologer *abuses* the heavens by putting the heavenly bodies to a sinful use.

Chapter X.—Of Schoolmasters and Their Difficulties.

Moreover, we must inquire likewise touching schoolmasters; nor only of them, but also all other professors of literature. Nay, on the contrary, we must not doubt that they are in affinity with manifold idolatry: *first*, in that it is necessary for them to preach the gods of the nations, to express their names, genealogies, honourable distinctions, all and singular; and *further*, to observe the solemnities and festivals of the same, as of them by whose means they compute their revenues. What schoolmaster, without a table of the seven idols,[222] will yet frequent the Quinquatria? The very first payment of every pupil he consecrates both to the honour and to the name of Minerva; so that, even though he be not said "to eat of that which is sacrificed to idols"[223] *nominally* (not being dedicated to any particular idol), he is shunned as an idolater. What less of defilement does he recur on that ground,[224] than a business brings which, both nominally and virtually, is consecrated publicly to an idol? The Minervalia are as much Minerva's, as the Saturnalia Saturn's; Saturn's, which must necessarily be celebrated even by little slaves at the time of the Saturnalia. New-year's gifts likewise must be caught at, and the Septimontium kept; and all the presents of Midwinter and the feast of Dear Kinsmanship must be exacted; the schools must be wreathed with flowers; the flamens' wives and the ædiles sacrifice; the school is honoured on the appointed holy-days. The same thing takes place on an idol's birthday; every pomp of the devil is frequented. Who will think that these things are befitting to a Christian master,[225] unless *it be he* who shall think them suitable likewise to one who is not a master? We know it may be said, "If teaching literature is not lawful to God's servants, neither will learning be likewise;" and, "How could one be trained unto ordinary human intelligence, or unto any sense or action whatever, since literature is the means of training for all life? How do we repudiate secular studies, without which divine studies cannot be pursued?" Let us see, then, the necessity of literary erudition; let us reflect that partly it cannot be admitted, partly cannot be avoided. Learning literature is allowable for believers, rather than teaching; for the principle of learning and of teaching is different. If a believer teach literature, while he is teaching doubtless he commends, while he delivers he affirms, while he recalls he bears testimony to, the praises of idols interspersed therein. He seals the gods themselves with this name;[226] whereas the Law, as we have said, prohibits "the names of gods to be pronounced,"[227] and this name[228] to be conferred on vanity.[229] Hence the devil gets men's early faith built up from the beginnings of their erudition. Inquire whether he who catechizes about idols commit idolatry. But when a believer *learns* these things, if he is already capable of understanding what idolatry is, he neither receives nor allows them; much more if he is not yet capable. Or, when he *begins* to understand, it behoves him first to understand what he has previously learned, that is, touching God and the faith. Therefore he will reject those things, and will not receive them; and will be as safe as one who from one who knows it not, knowingly *accepts* poison, but does not *drink* it. To *him* necessity is attributed as an excuse, because he has no other way to learn. Moreover, the not *teaching* literature is as much easier than the not *learning*, as it is easier, too, for the pupil not to attend, than for the master not to frequent, the rest of the defilements incident to the schools from public and scholastic solemnities. 67

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[222] i.e., the seven planets.

[223] See 1 Cor. viii. 10.

[224] i.e., because "he does not *nominally* eat," etc.

[225] [Note the *Christian* Schoolmaster, already distinguished as such, implying the existence and the character of Christian schools. Of which, learn more from the Emperor Julian, afterwards.]

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[226] i.e., the name of *gods*.

[227] Ex. xxiii. 13; Josh. xxiii. 7; Ps. xvi. 4; Hos. ii. 17; Zech. xiii. 2.

[228] i.e., the name of *God*.

[229] i.e., on an *idol*, which, as Isaiah says, is "vanity."

Chapter XI.—Connection Between Covetousness and Idolatry. Certain Trades, However Gainful, to Be Avoided.

If we think over the rest of faults, tracing them from their generations, let us begin with covetousness, "a root of all evils,"[230] wherewith, indeed, some having been ensnared, "have suffered shipwreck about faith."[231] Albeit covetousness is by the same apostle called *idolatry*.[232] In the next place *proceeding to* mendacity, the minister of covetousness (of false swearing I am silent, since even swearing is not lawful[233])—is *trade* adapted for a servant of God? But, covetousness apart, what is the motive for acquiring? When the motive for acquiring ceases, there will be no necessity for trading. Grant now that there be some righteousness in business, secure from the duty of watchfulness against covetousness and mendacity; I take it that that trade which pertains to the very soul and spirit of idols, which pampers every demon, falls under the charge of idolatry. Rather, is not that the *principal* idolatry? If the selfsame merchandises—frankincense, I mean, and all other foreign productions—used as sacrifice to idols, are of use likewise to men for medicinal ointments, to us *Christians* also, over and above, for solaces of sepulture, let them see to it. At all events, while the pomps, while the priesthoods, while the sacrifices of idols, are furnished by dangers, by losses, by inconveniences, by cogitations, by runnings to and fro, or trades, what else are you demonstrated to be but an idols' agent? Let none contend that, in this way, exception may be taken to *all* trades. All graver faults extend the sphere for diligence in watchfulness proportionably to the magnitude of the danger; in order that we may withdraw not only from the faults, but from the means through which they have being. For although the fault be done by others, it makes no difference if it be *by my means*. In no case ought I to be *necessary* to another, while he is doing what to me is unlawful. Hence I ought to understand that care must be taken by me, lest what I am forbidden to do be done *by my means*. In short, in another cause of no lighter guilt I observe that fore-judgment. In that I am interdicted from fornication, I furnish nothing of help or connivance to others for that purpose; in that I have separated my own flesh itself from stews, I acknowledge that I cannot exercise the trade of pandering, or keep that kind of places for my neighbour's behoof. So, too, the interdiction of murder shows me that a trainer of gladiators also is excluded from the Church; nor will any one fail to be the means of doing what he subministers to another to do. Behold, here is a more kindred fore-judgment: if a purveyor of the public victims come over to the faith, will you permit him to remain permanently in that trade? or if one who is already a believer shall have undertaken that business, will you think that he is to be retained in the Church? No, I take it; unless any one will dissemble in the case of a frankincense-seller too. In sooth, the agency of *blood* pertains to some, that of *odours* to others. If, before idols were in the world, idolatry, hitherto shapeless, used to be transacted by these wares; if, even now, the work of idolatry is perpetrated, for the most part, without the idol, by burnings of odours; the frankincense-seller is a something even more serviceable even toward demons, for idolatry is more easily carried on without the idol, than without the ware of the frankincense-seller.[234] Let us interrogate thoroughly the conscience of the faith itself. With what mouth will a Christian frankincense-seller, if he shall pass through temples, with what mouth will he spit down upon and blow out the smoking altars, for which himself has made provision? With what consistency will he exorcise his own foster-children,[235] to whom he affords his own house as store-room? Indeed, if he shall have ejected a demon,[236] let *him* not congratulate himself on his faith, for he has not ejected an *enemy*; he ought to have had his prayer easily granted by one whom he is daily feeding.[237] No art, then, no profession, no trade, which administers either to equipping or forming idols, can be free from the title of idolatry; unless we interpret idolatry to be altogether something else than the service of idol-tendence. 68

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[230] 1 Tim. vi. 10.

[231] 1 Tim. i. 19.

[232] Col. iii. 5. It has been suggested that for "quamvis" we should read "quum bis;" *i.e.*, "*seeing* covetousness *is twice* called," etc. The two places are Col. iii. 5, and Eph. v. 5.

[233] Matt. v. 34–37; Jas. v. 12.

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[234] [The aversion of the early Christian Fathers *passim* to the ceremonial use of incense finds one explanation here.]

[235] i.e., the demons, or idols, to whom incense is burned.

[236] i.e., from one possessed.

[237] i.e., The demon, in gratitude for the incense which the man daily feeds him with, ought to depart out of the possessed at his request.

Chapter XII.—Further Answers to the Plea, How Am I to Live?

In vain do we flatter ourselves as to the necessities of human maintenance, if—after faith sealed[238]—we say, "I have no means to live?"[239] For here I will now answer more fully that abrupt proposition. It is advanced *too late*. For after the similitude of that most prudent builder,[240] who first computes the costs of the work, together with his own means, lest, when he has begun, he afterwards blush to find himself spent, deliberation should have been made *before*. But even now you have the Lord's sayings, as examples taking away from you all excuse. For what is it you say? "I shall be in need." But the Lord calls the needy "happy."[241] "I shall have no food." But "think not," says He, "about food;"[242] and as an example of clothing we have the lilies.[243] "My work was my subsistence." Nay, but "all things are to be sold, and divided to the needy."[244] "But provision must be made for children and posterity." "None, putting his hand on the plough, and looking back, is fit" for work.[245] "But I was under contract." "None can serve two lords."[246] If you wish to be the Lord's disciple, it is necessary you "take your cross, and follow the Lord:"[247] *your cross*; that is, your own *straits* and *tortures*, or your *body* only, which is after the manner of a *cross*. Parents, wives, children, will have to be left behind, for God's sake.[248] Do you hesitate about arts, and trades, and about professions likewise, for the sake of children and parents? Even there was it demonstrated to us, that both "dear pledges,"[249] and handicrafts, and trades, are to be quite left behind for the Lord's sake; while James and John, called by the Lord, do leave quite behind both father and ship;[250] while Matthew is roused up from the toll-booth;[251] while even burying a father was too tardy a business for faith.[252] None of them whom the Lord chose to Him said, “I have no means to live.” Faith fears not famine. It knows, likewise, that hunger is no less to be contemned by it for God’s sake, than every kind of death. It has learnt not to respect *life*; how much more *food*? [You ask] “How many have fulfilled these conditions?” But what with men is difficult, with God is easy.[253] Let us, however, comfort ourselves about the gentleness and clemency of God in such wise, as not to indulge our “necessities” up to the point of affinities with idolatry, but to avoid even from afar every breath of it, as of a pestilence. [And this] not merely in the cases forementioned, but in the universal series of human superstition; whether appropriated to its gods, or to the defunct, or to kings, as pertaining to the selfsame unclean spirits, sometimes through sacrifices and priesthoods, sometimes through spectacles and the like, sometimes through holy-days.

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[238] i.e., in baptism.

[239] See above, chaps. v. and viii. [One is reminded here of the famous pleasantry of Dr. Johnson; see *Boswell*.]

[240] See Luke xiv. 28–30.

[241] Luke vi. 20.

[242] Matt. vi. 25, 31, etc.; Luke xii. 22–24.

[243] Matt. vi. 28; Luke xii. 28.

[244] Matt. xix. 21; Luke xviii. 22.

[245] Luke ix. 62, where the words are, "is fit for the kingdom of God."

[246] Matt. vi. 24; Luke xvi. 13.

[247] Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xiv. 27.

[248] Luke xiv. 26; Mark x. 29, 30; Matt. xix. 27–30. Compare these texts with Tertullian's words, and see the testimony he thus gives to the deity of Christ.

[249] i.e., any dear relations.

[250] Matt. iv. 21, 22; Mark i. 19, 20; Luke v. 10, 11.

[251] Matt. ix. 9; Mark ii. 14; Luke v. 29.

[252] Luke ix. 59, 60.

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[253] Matt. xix. 26; Luke i. 37; xviii. 27.

Chapter XIII.—Of the Observance of Days Connected with Idolatry.

But why speak of sacrifices and priesthoods? Of spectacles, moreover, and pleasures of that kind, we have already filled a volume of their own.[254] In this place must be handled the subject of holidays and other extraordinary solemnities, which we accord sometimes to our wantonness, sometimes to our timidity, in opposition to the common faith and Discipline. The first point, indeed, on which I shall join issue is this: whether a servant of God ought to share with the very nations themselves in matters of his kind either in dress, or in food, or in any other kind of their gladness. "To rejoice with the rejoicing, and grieve with the grieving,"[255] is said about *brethren* by the apostle when exhorting to unanimity. But, for *these* purposes, "There is nought of communion between light and darkness,"[256] between life and death or else we rescind what is written, "The world shall rejoice, but ye shall grieve."[257] If we rejoice with the world, there is reason to fear that with the world we shall grieve too. But when the world rejoices, let us grieve; and when the world afterward grieves, we shall rejoice. Thus, too, Eleazar[258] in Hades,[259] (attaining refreshment in Abraham's bosom) and the rich man, (on the other hand, set in the torment of fire) compensate, by an answerable retribution, their alternate vicissitudes of evil and good. There are certain gift-days, which with some adjust the claim of honour, with others the debt of wages. "Now, then," you say, "I shall receive back what is mine, or pay back what is another's." If men have consecrated for themselves this custom from superstition, why do you, estranged as you are from all their vanity, participate in solemnities consecrated to idols; as if for you also there were some prescript about a day, short of the observance of a particular day, to prevent your paying or receiving what you owe a man, or what is owed you by a man? Give me the form after which you wish to be dealt with. For why should you skulk withal, when you contaminate your own conscience by your neighbour's ignorance? If you are not unknown to be a Christian, you are tempted, and you act as if you were not a Christian against your neighbour's conscience; if, however, you shall be disguised withal,[260] you are the slave

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[254] The treatise *De Spectaculis* [soon to follow, in this volume.]

[255] Rom. xii. 15.

[256] See 2 Cor. vi. 14. In the *De Spect.* xxvi. Tertullian has the same quotation (Oehler). And there, too, he adds, as here, "between life and death."

[257] John xvi. 20. It is observable that Tertullian here translates κόσμον by "seculum."

[258] i.e., Lazarus, Luke xvi. 19–31.

[259] "Apud inferos," used clearly *here* by Tertullian of a place of happiness. Augustine says he never finds it so used in Scripture. See Ussher's "Answer to a Jesuit" on the Article, "He descended into hell." [See Elucid. X. p. 59, *supra*.]

[260] i.e., if you *are* unknown to be a Christian: "dissimulaberis." This is Oehler's reading; but Latinius and Fr. Junis would read "Dissimulaveris," ="if you dissemble the fact" of being a Christian, which perhaps is better.

of the temptation. At all events, whether in the latter or the former way, you are guilty of being "ashamed of God."[261] But "whosoever shall be ashamed of Me in the presence of men, of him will I too be ashamed," says He, "in the presence of my Father who is in the heavens."[262]

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[261] So Mr. Dodgson renders very well.

[262] Matt. x. 33; Mark viii. 38; Luke ix. 26; 2 Tim. ii. 12.

Chapter XIV.—Of Blasphemy. One of St. Paul's Sayings.

But, however, the majority (of Christians) have by this time induced the belief in their mind that it is pardonable if at any time they do what the heathen do, for fear "the Name be blasphemed." Now the blasphemy which must quite be shunned by us in every way is, I take it, this: If any of us lead a heathen into blasphemy with good cause, either by fraud, or by injury, or by contumely, or any other matter of worthy complaint, in which "the Name" is deservedly impugned, so that the Lord, too, be deservedly angry. Else, if of *all* blasphemy it has been said, "By your means My Name is blasphemed,"[263] we all perish at once; since the whole circus, with no desert of ours, assails "the Name" with wicked suffrages. Let us cease (to be Christians) and it will not be blasphemed! On the contrary, while we are, let it be blasphemed: in the observance, not the overstepping, of discipline; while we are being approved, not while we are being reprobated. Oh blasphemy, bordering on martyrdom, which now *at*tests me to be a Christian,[264] while for that very account it *de*tests me! The cursing of well-maintained Discipline is a blessing of the Name. "If," says he, "I wished to please men, I should not be Christ's servant."[265] But the same apostle elsewhere bids us take care to please all: "As I," he says, "please all by all means."[266] No doubt he used to please them by celebrating the Saturnalia and New-year's day! [Was it so] or was it by moderation and patience? by gravity, by kindness, by integrity? In like manner, when he is saying, "I have become all things to all, that I may gain all,"[267] does he mean "to idolaters an idolater?" "to heathens a heathen?" "to the worldly worldly?" But albeit he does not prohibit us from having our conversation with idolaters and adulterers, and the other criminals, saying, "Otherwise ye would go out from the world,"[268] of course he does not so slacken those reins of conversation that, since it is necessary for us both to *live* and to *mingle* with sinners, we may be able to *sin* with them too. Where there is the intercourse of life, which the apostle concedes, there is sinning, which no one permits. To live with heathens is lawful, to die with them[269] is not. Let us live with all;[270] let us be glad with them, out of community of nature, not of superstition. We are peers in soul, not in discipline; fellow-possessors of the world, not of error. But if we have no right of communion in matters of this kind with strangers, 70 how far more wicked to celebrate them among brethren! Who can maintain or defend this? The Holy Spirit upbraids the Jews with their holy-days. “Your Sabbaths, and new moons, and ceremonies,” says He, “My soul hateth.”[271] By us, to whom Sabbaths are strange,[272] and the new moons and festivals formerly beloved by God, the Saturnalia and New-year’s and Midwinter’s festivals and Matronalia are frequented—presents come and go—New-year’s gifts—games join their noise—banquets join their din! Oh better fidelity of the nations to their own sect, which claims no solemnity of the Christians for itself! Not the Lord’s day, not Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians. *We* are not apprehensive lest we seem to be *heathens*! If any indulgence is to be granted to the flesh, you have it. I will not say your own days,[273] but more too; for to the *heathens* each festive day occurs but once annually: *you* have a festive day every eighth day.[274] Call out the individual solemnities of the nations, and set them out into a row, they will not be able to make up a Pentecost.[275]

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[263] Isa. lii. 5; Ezek. xxxvi. 20, 23. Cf. 2 Sam. xii. 14; Rom. ii. 24.

[264] [This play on the words is literally copied from the original—"quæ tunc me *testatur* Christianum, cum propter ea me detestatur."]

[265] St. Paul. Gal. i. 10.

[266] 1 Cor. x. 32, 33.

[267] 1 Cor. ix. 22.

[268] 1 Cor. v. 10.

[269] i.e., by sinning (Oehler), for "the wages of sin is death."

[270] There seems to be a play on the word "convivere" (whence "convivium," etc.), as in Cic. *de Sen*. xiii.

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[271] Isa. i. 14, etc.

[272] [This is noteworthy. In the earlier days sabbaths (Saturdays) were not unobserved, but, it was a concession *pro tempore*, to Hebrew Christians.]

[273] i.e., perhaps your own birthdays. [See cap. xvi. *infra.*] Oehler seems to think it means, “all other Christian festivals beside Sunday.”

[274] [“An Easter Day in every week.”—*Keble.*]

[275] i.e., a space of fifty days, see Deut. xvi. 10; and comp. Hooker, *Ecc. Pol.* iv. 13, 7, ed. Keble.

Chapter XV.—Concerning Festivals in Honour of Emperors, Victories, and the Like. Examples of the Three Children and Daniel.

But “let your works shine,” saith He;[276] but now all our shops and gates shine! You will now-a-days find more doors of heathens without lamps and laurel-wreaths than of Christians. What does the case seem to be with regard to that species (of ceremony) also? If it is an idol’s honour, without doubt an idol’s honour is idolatry. If it is for a man’s sake, let us again consider that all idolatry is for man’s sake;[277] let us again consider that all idolatry is a worship done to men, since it is generally agreed even among their worshippers that aforetime the gods themselves of the nations were men; and so it makes no difference whether that superstitious homage be rendered to men of a former age or of this. Idolatry is condemned, not on account of the persons which are set up for worship, but on account of those its observances, which pertain to demons. “The things which are Cæsar’s are to be rendered to Cæsar.”[278] It is enough that He set in apposition thereto, “and to God the things which are God’s.” What things, then, are Cæsar’s? Those, to wit, about which the consultation was then held, whether the poll-tax should be furnished to Cæsar or no. Therefore, too, the Lord demanded that the money should be shown Him, and inquired about the image, whose it was; and when He had heard it was Cæsar’s, said, “Render to Cæsar what are Cæsar’s, and what are God’s to God;” that is, the image of Cæsar, which is on the coin, to Cæsar, and the image of God, which is on man,[279] to God; so as to render to Cæsar indeed money, to God yourself. Otherwise, what will be God’s, if all things are Cæsar’s? “Then,” do you say, “the lamps before my doors, and the laurels on my posts are an honour to God?” *They are there* of course, not because they are an honour to God, but to him who is honour in God’s stead by ceremonial observances of that kind, so far as is manifest, saving the religious performance, which is in secret appertaining to demons. For we ought to be sure if there are any whose notice it escapes through ignorance of this world’s literature, that there are among the Romans even gods of entrances; Cardea (Hinge-goddess), called after hinges, and Forculus (Door-god) after doors, and Limentinus (Threshold-god) after the threshold, and Janus himself (Gate-god) after the gate: and of course we know that, though names be empty and feigned, yet, when they are drawn down into superstition, demons and every unclean spirit seize them for themselves, through the bond of consecration. Otherwise demons have no name individually, but they there find a name where they find also a token. Among the Greeks likewise we read of Apollo Thyræus, *i.e.* of the door, and the Antelii, or Anthelii, demons, as presiders over entrances. These things, therefore, the Holy Spirit foreseeing from the beginning, fore-chanted, through the most ancient prophet Enoch, that even entrances would come into superstitious use. For we see too that other entrances[280] are adored in the baths. But if there are beings which are adored in *entrances*, it is to them that both the lamps and the laurels will pertain. To an idol you will have done whatever you shall have done to an *entrance*. In this place I call a witness on the authority also of God; because it is not safe to suppress whatever may have been shown to *one*, of course for the sake of *all*. I know that a brother was severely chastised, the same night, through a vision, because on the sudden announcement of public rejoicings his servants had wreathed his gates. And yet himself had not wreathed, or commanded them to be wreathed; for he had gone forth *from home* before, and on his return had reprehended the deed. So strictly are we appraised with God in matters of this kind, even with regard to the discipline of our family.[281] Therefore, as to what relates to the honours due to kings or emperors, we have a prescript sufficient, that it behoves us to be in all obedience, according to the apostle's precept,[282] "subject to magistrates, and princes, and powers;"[283] but within the limits of discipline, so long as we keep ourselves separate from idolatry. For it is for this reason, too, that that example of the three brethren has forerun us, who, in other respects obedient toward king Nebuchodonosor rejected with all constancy the honour to his image,[284] proving that whatever is extolled beyond the measure of human honour, unto the resemblance of divine sublimity, is idolatry. So too, Daniel, in all other points submissive to Darius, remained in his duty so long as it was free from danger to his religion;[285] for, to avoid undergoing *that* danger, *he* feared the royal lions no more than *they* the royal fires. Let, therefore, them who have no light, light their lamps daily; let them over whom the fires of hell are imminent, affix to their posts, laurels doomed presently to burn: to them the testimonies of darkness and the omens of their penalties are suitable. *You* are a light of the world,[286] and a tree ever green.[287] If you have renounced temples, make not your own gate a temple. I have said too little. If you have renounced stews, clothe not your own house with the appearance of a new brothel.

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[276] Matt. v. 16.

[277] See chap. ix. p. 152, note 4.

[278] Matt. xxii. 21; Mark xii. 17; Luke xx. 25.

[279] See Gen. i. 26, 27; ix. 6; and comp. 1 Cor. xi. 7.

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[280] The word is the same as that for "the mouth" of a river, etc. Hence Oehler supposes the "entrances" or "mouths" *here* referred to to be the mouths of *fountains*, where *nymphs* were supposed to dwell. *Nympha* is supposed to be the same word as *Lympha*. See Hor. *Sat.* i. 5, 97; and Macleane's note.

[281] [He seems to refer to some Providential event, perhaps announced in a dream, not necessarily out of the course of common occurrences.]

[282] Rom. xiii. 1, etc.; 1 Pet. ii, 13, 14.

[283] Tit. iii. 1.

[284] Dan. iii.

[285] Dan. vi.

[286] Matt. v. 14; Phil. ii. 15.

[287] Ps. i. 1–3; xcii. 12–15.

Chapter XVI.—Concerning Private Festivals.

Touching the ceremonies, however, of private and social solemnities—as those of the white toga, of espousals, of nuptials, of name-givings—I should think no danger need be guarded against from the breath of the idolatry which is mixed up with them. For the causes are to be considered to which the ceremony is due. Those above-named I take to be clean in themselves, because neither manly garb, nor the marital ring or union, descends from honours done to any idol. In short, I find no dress cursed by God, except a woman's dress on a man:[288] for "cursed," saith He, "is every man who clothes himself in woman's attire." The toga, however, is a dress of manly *name* as well as *of manly use*.[289] God no more prohibits nuptials to be celebrated than a name to be given. "But there are sacrifices appropriated to these occasions." Let me be invited, and let not the title of the ceremony be "assistance at a sacrifice," and the discharge of my good offices is at the service *of my friends*. Would that it were "at *their* service" indeed, and that we could escape *seeing* what is unlawful for us to *do*. But since the evil one has so surrounded the world with idolatry, it will be lawful for us to be present at some ceremonies which see us doing service to a *man*, not to an *idol*. Clearly, if invited unto priestly function and sacrifice, I will not go, for that is service peculiar to an idol; but neither will I furnish advice, or expense, or any other good office in a matter of *that* kind. If it is on account of the *sacrifice* that I be invited, and stand by, I shall be partaker of idolatry; if any *other* cause conjoins me to the sacrificer, I shall be merely a spectator of the sacrifice.[290]

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[288] Tertullian should have added, "and a man's on a woman." See Deut. xxii. 5. Moreover, the word "cursed" is not used there, but "abomination" is.

[289] Because it was called *toga virilis*—"the *manly* toga."

[290] [1 Cor. viii. The law of the inspired apostle seems as rigorous here and in 1 Cor. x. 27–29.]

Chapter XVII.—The Cases of Servants and Other Officials. What Offices a Christian Man May Hold.

But what shall believing servants or children[291] do? officials likewise, when attending on their lords, or patrons, or superiors, when sacrificing? Well, if any one shall have handed the wine to a sacrificer, nay, if by any single word necessary or belonging to a sacrifice he shall have aided him, he will be held to be a minister of idolatry. Mindful of this rule, we can render service even "to magistrates and powers," after the example of the patriarchs and the other forefathers,[292] who obeyed idolatrous kings up to the confine of idolatry. Hence arose, very lately, a dispute whether a servant of God should take the administration of any dignity or power, if he be able, whether by some special grace, or by adroitness, to keep himself intact from every species of idolatry; after the example that both Joseph and Daniel, clean from idolatry, administered both dignity and power in the livery and purple of the prefecture of entire Egypt or Babylonia. And so let us grant that it is possible for any one to succeed in moving, in whatsoever office, under the mere *name* of the office, neither sacrificing nor lending his authority to sacrifices; not farming out victims; not assigning to others the care of temples; not looking after their tributes; not giving spectacles at his own or the public charge, or presiding over the giving them; making proclamation or edict for no solemnity; not even taking oaths: moreover (what comes under the head of *power*), neither sitting in judgment on any one's life or character, for you might bear with his judging about *money*; neither condemning nor fore-condemning;[293] binding no one, imprisoning or torturing no one—if it is credible that all this is possible. 72

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[291] This is Oehler's reading; Regaltius and Fr. Junius would read "liberti" = freedmen. I admit that in this instance I prefer their reading; among other reasons it answers better to "patronis" ="patrons."

[292] Majores. Of course the word may be rendered simply "ancients;" but I have kept the common meaning "forefathers."

[293] "The judge condemns, the legislator fore-condemns."—Rigaltius (Oehler.)

Chapter XVIII.—Dress as Connected with Idolatry.

But we must now treat of the garb only and apparatus of office. There is a dress proper to every one, as well for daily use as for office and dignity. That famous purple, therefore, and the gold as an ornament of the neck, were, among the Egyptians and Babylonians, ensigns of dignity, in the same way as bordered, or striped, or palm-embroidered togas, and the golden wreaths of provincial priests, are now; but not on the same terms. For they used only to be conferred, under the name of *honour*, on such as deserved the familiar friendship of kings (whence, too, such used to be styled the "purpled-men"[294] of kings, just as among us,[295] some, from their white toga, are called "candidates"[296]); but *not* on the understanding that that garb should be tied to *priesthoods* also, or *to any idol-ceremonies*. For if *that* were the case, of course men of such holiness and constancy[297] would instantly have refused the defiled dresses; and it would instantly have appeared that Daniel had been no zealous slave to idols, nor worshipped Bel, nor the dragon, which long after *did* appear. That purple, therefore, was simple, and used not at that time to be a mark of *dignity*[298] among the barbarians, but of *nobility*.[299] For as both Joseph, who had been a slave, and Daniel, who through[300] captivity had changed his state, attained the freedom of the states of Babylon and Egypt through the dress of barbaric nobility;[301] so among us believers also, if need so be, the bordered toga will be proper to be conceded to boys, and the stole to girls,[302] as ensigns of birth, not of power; of race, not of office; of rank, not of superstition. But the purple, or the other ensigns of dignities and powers, dedicated from the beginning to idolatry engrafted on the dignity and the powers, carry the spot of their own profanation; since, moreover, bordered and striped togas, and broad-barred ones, are put even on idols themselves; and *fasces* also, and rods, are borne before them; and deservedly, for demons are the magistrates of this world: they bear the *fasces* and the purples, the ensigns of one college. What end, then, will you advance if you use the garb indeed, but administer not the functions of it? In things unclean, none can appear clean. If you put on a tunic defiled in itself, it perhaps may not be defiled through you; but you, through it, will be unable to be clean. Now by this time, you who argue about "Joseph" and "Daniel," know that things old and new, rude and polished, begun and developed, slavish and free, are not always comparable. For they, even by their circumstances, were slaves; but you, the slave of none,[303] in so far as you are the slave of Christ alone,[304] who has freed you likewise from the captivity of the world, will incur the duty of acting after your Lord's pattern. That Lord walked in humility and obscurity, with no definite home: for "the Son of man," said He, "hath not where to lay His head;"[305] unadorned in dress, for else He had not said, "Behold, they who are clad in soft raiment are in kings' houses:"[306] in short, inglorious in countenance and aspect, just as Isaiah withal had fore-announced.[307] If, also, He exercised no right of power even over His own followers, to whom He discharged menial ministry;[308] if, in short, though conscious of His own kingdom,[309] He shrank back from being made a king,[310] He in the fullest manner gave His own an example for turning coldly from all the pride and garb, as well of dignity as of power. For *if they were to be used*, who would rather have used them than the Son of God? What kind and what number of *fasces* would escort Him? what kind of purple would bloom from His shoulders? what kind of gold would beam from His head, had He not judged the glory of the world to be alien both to Himself and to His? Therefore what He was unwilling to accept, He has rejected; what He rejected, He has condemned; what He condemned, He has counted as part of the devil's pomp. For He would not have condemned things, except such as were not His; but things which are not God's, can be no other's but the devil's. If you have forsworn "the devil's pomp,"[311] know that whatever there you touch is idolatry. Let even this fact help to remind you that all the powers and dignities of this world are not only alien to, but enemies of, God; that through them punishments have been determined against God's servants; through them, too, penalties prepared for the impious are ignored. But "both your birth and your substance are troublesome to you in resisting idolatry."[312] For avoiding it, remedies cannot be lacking; since, even if they be 73 lacking, there remains that one by which you will be made a happier magistrate, not in the earth, but in the heavens.[313]

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[294] Or, "purpurates."

[295] [Not *us* Christians, but *us* Roman citizens.]

[296] Or, "white-men."

[297] Or, "consistency."

[298] i.e., *Official* character.

[299] Or, "free" or "good" "birth."

[300] Or, "during."

[301] i.e., the dress was the *sign* that they had obtained it.

[302] I have departed from Oehler's reading here, as I have not succeeded in finding that the "*stola*" was a *boy's* garment; and, for grammatical reasons, the reading of Gelenius and Pamelius (which I have taken) seems best.

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[303] See 1 Cor. ix. 19.

[304] St. Paul in his epistle glories in the title, "Paul, a slave," or "bondman," "of Christ Jesus."

[305] Luke ix. 58; Matt. viii. 20.

[306] Matt. xi. 8; Luke vii. 25.

[307] Isa. liii. 2.

[308] See John xiii. 1–17.

[309] See John xviii. 36.

[310] John vi. 15.

[311] In baptism.

[312] *i.e.*, From your birth and means, you will be expected to fill offices which are in some way connected with idolatry.

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[313] *i.e.*, Martyrdom (La Cerda, quoted by Oehler). For the idea of being “a magistrate in the heavens,” [sitting on a throne] compare such passages as Matt. xix. 28; Luke xxii. 28, 30; 1 Cor. vi. 2, 3; Rev. ii. 26, 27; iii. 21.

Chapter XIX.—Concerning Military Service.

In that last section, decision may seem to have been given likewise concerning military service, which is between dignity and power.[314] But now inquiry is made about this point, whether a believer may turn himself unto military service, and whether the military may be admitted unto the faith, even the rank and file, or each inferior grade, to whom there is no necessity for taking part in sacrifices or capital punishments. There is no agreement between the divine and the human sacrament,[315] the standard of Christ and the standard of the devil, the camp of light and the camp of darkness. One soul cannot be due to two *masters*—God and Cæsar. And yet Moses carried a rod,[316] and Aaron wore a buckle,[317] and John (Baptist) is girt with leather[318] and Joshua the son of Nun leads a line of march; and the People warred: if it pleases you to sport with the subject. But how will *a Christian man* war, nay, how will he serve even in peace, without a sword, which the Lord has taken away?[319] For albeit soldiers had come unto John, and had received the formula of their rule;[320] albeit, likewise, a centurion had believed;[321] *still* the Lord afterward, in disarming Peter, unbe**d every soldier. No dress is lawful among us, if assigned to any unlawful action.

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[314] Elucidation II.

[315] "Sacramentum" in Latin is, among other meanings, "a military oath."

[316] "Virgam." The vine switch, or rod, in the Roman army was a mark of the centurion's (i.e., captain's) rank.

[317] To fasten the ephod; hence the buckle worn by soldiers here referred to would probably be the belt buckle. Buckles were sometimes given as military rewards (White and Riddle).

[318] As soldiers with belts.

[319] Matt. xxvi. 52; 2 Cor. x. 4; John xviii. 36.

[320] See Luke iii. 12, 13.

[321] Matt. viii. 5, etc.; Luke vii. 1, etc.

Chapter XX.—Concerning Idolatry in Words.

But, however, since the conduct according to the divine rule is imperilled, not merely by deeds, but likewise by words, (for, just as it is written, "Behold the man and his deeds;"[322] so, "Out of thy own mouth shalt thou be justified"[323]), we ought to remember that, even in *words*, also the inroad of idolatry must be foreguarded against, either from the defect of custom or of timidity. The law prohibits the gods of the nations from being named,[324] not of course that we are not to pronounce their names, the speaking of which common intercourse extorts from us: for this must very frequently be said, "You find him in the temple of Æsculapius;" and, "I live in Isis Street;" and, "He has been made priest of Jupiter;" and much else after this manner, since even on *men* names of this kind are bestowed. I do not honour Saturnus if I call a man so, by his own name. I honour him no more than I do Marcus, if I call a man Marcus. But it says, "Make not mention of the name of other gods, neither be it heard from thy mouth."[325] The precept it gives is this, that we do not call them *gods*. For in the first part of the law, too, "Thou shalt not," saith He, "use the name of the Lord thy God in a vain thing,"[326] that is, in an idol.[327] Whoever, therefore, honours an idol with the name of God, has fallen into idolatry. But if I speak of them as gods, something must be added to make it appear that *I* do not call them gods. For even the Scripture names "gods," but adds "their," viz. "of the nations:" just as David does when he had named "gods," where he says, "But the gods of the nations are demons."[328] But this has been laid by me rather as a foundation for ensuing observations. However, it is a defect of custom to say, "By Hercules, So help me the god of faith;"[329] while to the *custom* is added the *ignorance* of some, who are ignorant that it is an oath by Hercules. Further, what will an oath be, in the name of gods whom you have forsworn, but a collusion of faith with idolatry? For who does not honour them in whose name he swears?

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[322] Neither Oehler nor any editor seems to have discovered the passage here referred to.

[323] Matt. xii. 37.

[324] Ex. xxiii. 13. [St. Luke, nevertheless, names Castor and Pollux, Acts xxviii. 2., on our author's principle.]

[325] Ex. xxiii. 13.

[326] Ex. xx. 7.

[327] Because Scripture calls idols "vanities" and "vain things." See 2 Kings xvii. 15, Ps. xxiv. 4, Isa. lix. 4, Deut. xxxii. 21, etc.

[328] Ps. xcvi. 5. The LXX. in whose version ed. Tisch. it is Ps. xcv. read δαιμόνια, like Tertullian. Our version has "idols."

[329] Mehercule. Medius Fidius. I have given the rendering of the latter, which seems preferred by Paley (Ov. *Fast.* vi. 213, note), who considers it = *me dius* (i.e., *Deus*) *fidius juvet.* Smith (*Lat. Dict. s.v.*) agrees with him, and explains it, *me deus fidius servet.* White and Riddle (*s.v.*) take the *me* (which appears to be *short*) as a "demonstrative" particle or prefix, and explain, "By the God of truth!" "As true as heaven," "Most certainly."

Chapter XXI.—Of Silent Acquiescence in Heathen Formularies.

But it is a mark of timidity, when some other man binds you in the name of his gods, by the making of an oath, or by some other form of attestation, and you, for fear of discovery,[330] remain quiet. For you equally, by remaining quiet, affirm their majesty, by reason of which *majesty* you will seem to be bound. What matters it, whether you affirm the gods of the nations by calling them gods, or by hearing them so called? Whether you swear by idols, or, when adjured by another, acquiesce? Why should we not recognize the subtleties of Satan, who makes it his aim that, what he cannot effect by *our* mouth, he may effect by the mouth of his servants, introducing idolatry into us through our ears? At all events, whoever the adjurer is, he binds you to himself either in friendly or unfriendly conjunction. If in unfriendly, you are now challenged unto battle, and know that you must fight. If in friendly, with how far greater security will you transfer your engagement unto the Lord, that you may dissolve the obligation of him through whose means the Evil One was seeking to annex you to the honour of idols, that is, to idolatry! All sufferance of that kind is idolatry. You honour those to whom, when imposed as authorities, you have rendered respect. I know that one (whom the Lord pardon!), when it had been said to him in public during a law-suit, "Jupiter be wroth with you," answered, "On the contrary, with *you*." What else would a heathen have done who believed Jupiter to be a god? For even had he not retorted the malediction by Jupiter (or other such like), yet, *by merely* returning a curse, he would have confirmed the divinity of Jove, showing himself irritated by a malediction in Jove's name. For what is there to be indignant at, (if cursed) in the name of one whom you know to be nothing? For if you rave, you immediately affirm his existence, and the profession of your fear will be an act of idolatry. How much more, while you are returning the malediction in the name of Jupiter himself, are you doing honour to Jupiter in the same way as he who provoked you! But a believer ought to laugh in such cases, not to rave; nay, according to the precept,[331] not to return a curse in the name of God even, but dearly to *bless* in the name of God, that you may both demolish idols and preach God, and fulfil discipline.

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[330] i.e., for fear of being discovered to be a Christian (Oehler).

[331] See Matt. v. 44, 1 Pet. iii. 9, etc.

Chapter XXII.—Of Accepting Blessing in the Name of Idols.

Equally, one who has been initiated into Christ will not endure to be blessed in the name of the gods of the nations, so as not always to reject the unclean benediction, and to cleanse it out for himself by converting it Godward. To be blessed in the name of the gods of the nations is to be cursed in the name of God. If I have given an alms, or shown any other kindness, and the recipient pray that his gods, or the Genius of the colony, may be propitious to me, my oblation or act will immediately be an honour to idols, in whose name he returns me the favour of blessing. But why should he not know that I have done it for God's sake; that God may rather be glorified, and demons may not be honoured in that which I have done for the sake of God? If God sees that I have done it for His sake, He equally sees that I have been unwilling to *show* that I did it for His sake, and have in a manner made His precept[332] a sacrifice to idols. Many say, "No one ought to divulge himself;" but I think neither ought he to *deny* himself. For whoever dissembles in any cause whatever, by being held as a heathen, does deny; and, of course, all denial is idolatry, just as all idolatry is denial, whether in deeds or in words.[333]

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[332] i.e., the precept which enjoins me to "do good and lend."

[333] Elucidation III.

Chapter XXIII.—Written Contracts in the Name of Idols. Tacit Consent.

But there is a certain species of that class, doubly sharpened in deed and word, and mischievous on either side, although it flatter you, as if it were free of danger in each; while it does not seem to be a *deed*, because it is not laid hold of as a *word*. In borrowing money from heathens under pledged[334] securities, *Christians* give a guarantee under oath, and deny themselves *to have done so*. Of course, the time of the prosecution, and the place of the judgment seat, and the person of the presiding judge, decide that they knew themselves *to have so done*.[335] Christ prescribes that there is to be no swearing. "I wrote," says the debtor, "but I said nothing. It is the tongue, not the written letter, which kills." Here I call Nature and Conscience as my witnesses: Nature, because even if the *tongue* in dictating remains motionless and quiet, the hand can write nothing which the *soul* has not dictated; albeit even to the tongue itself the soul may have dictated either something conceived by itself, or else something delivered by another. Now, lest it be said, "Another dictated," I here appeal to Conscience whether, what another dictated, the soul entertains,[336] and transmits unto the hand, whether with the concomitance or the inaction of the tongue. Enough, that the Lord has said faults are committed in the mind and the conscience. If concupiscence or malice have ascended into a man's heart, He saith it is held as a deed.[337] You therefore have given a guarantee; which clearly has "ascended into your heart," which you can neither contend you were ignorant of nor unwilling; for when you gave the guarantee, you knew *that you did it*; when you knew, of course you were willing: you did it as well in act as in thought; nor can you by the lighter charge exclude the heavier,[338] so as to say that it is clearly rendered false, by giving a guarantee for what you do not actually perform. "Yet I have not denied, because I have not sworn." *But you have sworn*, since, even if you had done no such thing, you would still be said to swear, if you have even *consented* to so doing. Silence of voice is an unavailing plea in a case of *writing*; and muteness of sound in a case of *letters*. For Zacharias, when punished with a temporary privation of *voice*, holds colloquy with his *mind*, and, passing by his bootless tongue, with the help of his hands dictates from his heart, and without his mouth pronounces the name of his son.[339] Thus, in his pen there speaks a hand clearer than every sound, in his waxen tablet there is heard a letter more vocal that every mouth.[340] Inquire whether a man have *spoken* who is *understood* to have spoken.[341] Pray we the Lord that no necessity for that kind of contract may ever encompass us; and if it *should* so fall out, may He give our brethren the means of helping us, or give us constancy to break off all *such* necessity, lest those denying letters, the substitutes for our mouth, be brought forward against us in the day of judgment, sealed with the seals, not now of witnesses, but of angels!

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[334] Or, "mortgaged."

[335] This is, perhaps, the most obscure and difficult passage in the entire treatise. I have followed Oehler's reading, and given what appears to be his sense; but the readings are widely different, and it is doubtful whether any is correct. I can scarcely, however, help thinking that the "*se negant*" here, and the "*tamen non negavi*" below, are to be connected with the "*puto autem nec negare*" at the end of the former chapter; and that the true rendering is rather: "And [by so doing] deny themselves," *i.e.*, deny their Christian name and faith. "Doubtless a time of persecution," such as the present time is—or "of prosecution," which would make very good sense—"and the place of the tribunal, and the person of the presiding judge, require them to *know* themselves," i.e., to have no shuffling or disguise. I submit this rendering with diffidence; but it does seem to me to suit the context better, and to harmonize better with the "Yet I have not denied," i.e., my name and faith, which follows, and with the "denying letters" which are mentioned at the end of the chapter.—Tr.

[336] Mr. Dodgson renders "conceiveth;" and the word is certainly capable of that meaning.

[337] See Matt. v. 28.

[338] Oehler understands "the lighter crime" or "charge" to be "swearing;" the "heavier," to be "denying the Lord Christ."

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[339] See Luke i. 20, 22, 62, 63.

[340] This is how Mr. Dodgson renders, and the rendering agrees with Oehler's punctuation. [So obscure however, is Dodgson's rendering that I have slightly changed the punctuation, to clarify it, and subjoin Oehler's text.] But perhaps we may read thus: "He speaks in his pen; he is heard in his waxen tablet: the hand is clearer than every sound; the letter is more vocal than every mouth." [Oehler reads thus: "Cum manibus suis a corde dictat et nomen filii sine ore pronuntiat: loquitur in stilo, auditur in cera manus omni sono clarior, littera omni ore vocalior." I see no difficulty here.]

[341] Elucidation IV.

Chapter XXIV.—General Conclusion.

Amid these reefs and inlets, amid these shallows and straits of idolatry, Faith, her sails filled by the Spirit of God, navigates; safe if cautious, secure if intently watchful. But to such as are washed overboard is a deep whence is no out-swimming; to such as are run aground is inextricable shipwreck; to such as are engulphed is a whirlpool, where there is no breathing—even in idolatry. All waves thereof whatsoever suffocate; every eddy thereof sucks down unto Hades. Let no one say, "Who will so safely foreguard himself? We shall have to go out of the world!"[342] As if it were not as well worth while to go out, as to stand in the world as an idolater! Nothing can be easier than caution against idolatry, if the fear of it be our leading fear; any "necessity" whatever is too trifling compared to such a peril. The reason why the Holy Spirit did, when the apostles at that time were consulting, relax the bond and yoke for us,[343] was that we might be free to devote ourselves to the shunning of idolatry. This shall be our Law, the more fully to be administered the more ready it is to hand; (a Law) peculiar to Christians, by means whereof we are recognised and examined by heathens. This Law must be set before such as approach unto the Faith, and inculcated on such as are entering it; that, in approaching, they may deliberate; observing it, may persevere; not observing it, may renounce their name.[344] We will see to it, if, after the type of the Ark, there shall be in the Church raven, kite, dog, and serpent. At all events, an idolater is not found in the type of the Ark: no animal has been fashioned to represent an idolater. Let not that be in the Church which was not in the Ark.[345] 76

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[342] 1 Cor. v. 10.

[343] Acts xv. 1–31.

[344] i.e., cease to be Christians (Rigalt., referred to by Oehler).

[345] [General references to Kaye (3d edition), which will be useful to those consulting that author's Tertullian, for Elucidations of the *De Idololatria*, are as follows: *Preface*, p. xxiii. Then, pp. 56, 141, 206, 231, 300, 360, 343, 360 and 362.]

Elucidations.

I.

(The Second Commandment, p. 64.*)*

Tertullian's teaching agrees with that of Clement of Alexandria[346] and with all the Primitive Fathers. But compare the Trent Catechism, (chapter ii., quest. 17.)—"Nor let any one suppose that this commandment prohibits the arts of painting, modelling or sculpture, *for*, in the Scriptures we are informed that God himself commanded images of cherubim, and *also of the brazen serpent*, to be made, etc." So far, the comparison is important, because while our author limits any inference from this instance as an *exception*, this Catechism turns it into a *rule*: and so far, we are only looking at the matter with reference to Art. But, the Catechism, (quest. xxiii. xxiv.), goes on to teach that images of the Saints, *etc.* ought to be made and honoured "as a holy practice." It affirms, also, that it is a practice which has been *attended with the greatest advantage to the faithful*: which admits of a doubt, especially when the *honour* thus mentioned is everywhere turned into *worship*, precisely like that offered to the Brazen Serpent, when the People "burned incense to it," and often much more. But even this is not my point; for that Catechism, with what verity need not be argued, affirms, also, that this doctrine "*derives confirmation* from the monuments of the Apostolic age, the general Councils of the Church, and the writings of so many most holy and learned Fathers, *who are of one accord upon the subject.*" Doubtless they are "of one accord," but all the other way.

II.

(Military service, cap. xix., p. 73.)

This chapter must prepare us for a much more sweeping condemnation of the military profession in the *De Spectaculis* and the *De Corona*; but Neander's judgment seems to me very just. The *Corona*, itself, is rather Montanistic than Montanist, in the opinion of some critics, among whom Gibbon is not to count for much, for the reasons given by Kaye (p. 52), and others hardly less obvious. Surely, if this ascetic opinion and some similar instances were enough to mark a man as a heretic, what are we to say of the thousand crotchets maintained by good Christians, in our day?

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[346] See vol. II., p. 186, this series.

III.

(Passive idolatry, cap. xxii., pp. 74, 75.)

Neander's opinion as to the freedom of *De Idololatria* from Montanistic taint, is mildly questioned by Bp. Kaye, chiefly on the ground of the agreement of this chapter with the extravagances of the *Scorpiace*. He thinks "the utmost pitch" of such extravagance is reached in the positions here taken. But Neander's judgment seems to me preferable. Lapsers usually give tokens of the bent of their minds, and unconsciously betray their inclinations before they themselves see whither they are tending. Thus they become victims of their own plausible self-deceptions.

IV.

(Tacit consents and reservations, cap. xxiii., p. 75.)

It cannot be doubted that apart from the specific case which Tertullian is here maintaining, his appeal to conscience is maintained by reason, by the Morals of the Fathers and by Holy Scripture. Now compare with this the Morality which has been made dogmatic, among Latins, by the elevation of Liguori to the dignities of a "Saint" and a "Doctor of the Church." Even Cardinal Newman cannot accept it without *reservations*, so thoroughly does it commit the soul to fraud and hypocrisy. See Liguori, *Opp. Tom.* II., pp. 34–44, and Meyrick, *Moral Theology of the Church of Rome*, London, 1855. Republished, with an Introduction, by the Editor of this Series, Baltimore, 1857. Also Newman, *Apologia*, p. 295 *et seqq.*

III.

The Shows, or De Spectaculis.[347]

[Translated by the Rev. S. Thelwall.]

Chapter I.

Ye Servants of God, about to draw near to God, that you may make solemn consecration of yourselves to Him,[348] seek well to understand the condition of faith, the reasons of the Truth, the laws of Christian Discipline, which forbid among other sins of the world, the pleasures of the public shows. Ye who have testified and confessed[349] that you have done so already, review the subject, that there may be no sinning whether through real or wilful ignorance. For such is the power of earthly pleasures, that, to retain the opportunity of still partaking of them, it contrives to prolong a willing ignorance, and bribes knowledge into playing a dishonest part. To both things, perhaps, some among you are allured by the views of the heathens who in this matter are wont to press us with arguments, such as these: (1) That the exquisite enjoyments of ear and eye we have in things external are not in the least opposed to religion in the mind and conscience; and (2) That surely no offence is offered to God, in any human enjoyment, by any of our pleasures, which it is not sinful to partake of in its own time and place, with all due honour and reverence secured to Him. But this is precisely what we are ready to prove: That these things are not consistent with true religion and true obedience to the true God. There are some who imagine that Christians, a sort of people ever ready to die, are trained into the abstinence they practise, with no other object than that of making it less difficult to despise life, the fastenings to it being severed as it were. *They regard it as an art of* quenching all desire for that which, so far as they are concerned, they have emptied of all that is desirable; and so it is thought to be rather a thing of human planning and foresight, than clearly laid down by divine command. It were a grievous thing, forsooth, for Christians, while continuing in the enjoyment of pleasures so great, to die for God! It is not as they say; though, if it were, even Christian obstinacy might well give all submission to a plan so suitable, to a rule so excellent.

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[347] [It is the opinion of Dr. Neander that this treatise proceeded from our author before his lapse: but Bp. Kaye (p. xvi.) finds some exaggerated expressions in it, concerning the military life, which savour of Montanism. Probably they do, but had he written the tract as a professed Montanist, they would have been much less ambiguous, in all probability. At all events, a work so colourless that doctors can disagree about even its shading, must be regarded as practically orthodox. Exaggerated expressions are but the characteristics of the author's genius. We find the like in all writers of strongly marked individuality. Neander dates this treatise *circa* a.d. 197. That it was written at Carthage is the conviction of Kaye and Dr. Allix; see Kaye, p. 55.]

[348] [He speaks of Catechumens, called elsewhere Novitioli. See Bunsen, *Hippol.* III. Church and House-book, p. 5.]

[349] [Here he addresses the *Fideles* or *Communicants*, as we call them.]

Chapter II.

Then, again, every one is ready with the argument[350] that all things, as we teach, were created by God, and given to man for his use, and that they must be good, as coming all from so good a source; but that among them are found the various constituent elements of the public shows, such as the horse, the lion, bodily strength, and musical voice. It cannot, then, be thought that what exists by God's own creative will is either foreign or hostile to Him; and if it is not opposed to Him, it cannot be regarded as injurious to His worshippers, as certainly it is not foreign to them. Beyond all doubt, too, the very buildings connected with the places of public amusement, composed as they are of rocks, stones, marbles, pillars, are things of God, who has given these various things for the earth's embellishment; nay, the very scenes are enacted under God's own heaven. How skilful a pleader seems human wisdom to herself, especially if she has the fear of losing any of her delights—any of the sweet enjoyments of worldly existence! In fact, you will find not a few whom the imperilling of their pleasures rather than their life holds back from us. For even the weakling has no strong dread of death *as a debt* he knows is due by him; while the wise man does not look with contempt on pleasure, regarding it as a precious gift—in fact, the one blessedness of life, whether to philosopher or fool. Now nobody denies what nobody is ignorant of—for Nature herself is teacher of it—that God is the Maker of the universe, and that it is good, and that it is man's by free gift of its Maker. But having no intimate acquaintance with the Highest, knowing Him only by natural revelation, and not as His "friends"—afar off, and not as those who have been brought nigh to Him—men cannot but be in ignorance alike of what He enjoins and what He forbids in regard to the administration of His world. They must be ignorant, too, of the hostile power which works against Him, and perverts to wrong uses the things His hand has formed; for you cannot know either the will or the adversary of a God you do not know. We must not, then, consider merely by whom all things were made, but by whom they have been perverted. We shall find out for what use they were made at first, when we find for what they were not. There is a vast difference between the corrupted state and that of primal purity, just because there is a vast difference between the Creator and the corrupter. Why, all sorts of evils, which as indubitably evils even the heathens prohibit, and against which they guard themselves, come from the works of God. Take, for instance, murder, whether committed by iron, by poison, or by magical enchantments. Iron and herbs and demons are all equally creatures of God. Has the Creator, withal, provided these things for man's destruction? Nay, He puts His interdict on every sort of man-killing by that one summary precept, "Thou shalt not kill." Moreover, who but God, the Maker of the world, put in its gold, brass, silver, ivory, wood, and all the other materials used in the

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[350] [Kaye (p. 366), declares that all the arguments urged in this tract are comprised in two sentences of the Apology, cap. 38.]

manufacture of idols? Yet has He done this that men may set up a worship in opposition to Himself? On the contrary idolatry in His eyes is the crowning sin. What is there offensive to God which is not God's? But in offending Him, it ceases to be His; and in ceasing to be His, it is in His eyes an offending thing. Man himself, guilty as he is of every iniquity, is not only a work of God—he is His image, and yet both in soul and body he has severed himself from his Maker. For we did not get eyes to minister to lust, and the tongue for speaking evil with, and ears to be the receptacle of evil speech, and the throat to serve the vice of gluttony, and the belly to be gluttony's ally, and the genitals for unchaste excesses, and hands for deeds of violence, and the feet for an erring life; or was the soul placed in the body that it might become a thought-manufactory of snares, and fraud, and injustice? I think not; for if God, as the righteous ex-actor of innocence, hates everything like malignity—if He hates utterly such plotting of evil, it is clear beyond a doubt, that, of all things that have come from His hand, He has made none to lead to works which He condemns, even though these same works may be carried on by things of His making; for, in fact, it is the one ground of condemnation, that the creature misuses the creation. We, therefore, who in our knowledge of the Lord have obtained some knowledge also of His foe—who, in our discovery of the Creator, have at the same time laid hands upon the great corrupter, ought neither to wonder nor to doubt that, as the prowess of the corrupting and God-opposing angel overthrew in the beginning the virtue of man, the work and image of God, the possessor of the world, so he has entirely changed man's nature—created, like his own, for perfect sinlessness—into his own state of wicked enmity against his Maker, that in the very thing whose gift to man, but not to him, had grieved him, he might make man guilty in God's eyes, and set up his own supremacy.[351]

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[351] [For the demonology of this treatise, compare capp. 10, 12, 13, 23, and see Kaye's full but condensed statement (pp. 201–204), in his account of the writings, etc.]

Chapter III.

Fortified by this knowledge against heathen views, let us rather turn to the unworthy reasonings of our own people; for the faith of some, either too simple or too scrupulous, demands direct authority from Scripture for giving up the shows, and holds out that the matter is a doubtful one, because such abstinence is not clearly and in words imposed upon God's servants. Well, we never find it expressed with the same precision, "Thou shalt not enter circus or theatre, thou shalt not look on combat or show;" as it is plainly laid down, "Thou shalt not kill; thou shalt not worship an idol; thou shalt not commit adultery or fraud."[352] But we find that that first word of David bears on this very sort of thing: "Blessed," he says, "is the man who has not gone into the assembly of the impious, nor stood in the way of sinners, nor sat in the seat of scorners."[353] Though he seems to have predicted beforehand of that just man, that he took no part in the meetings and deliberations of the Jews, taking counsel about the slaying of our Lord, yet divine Scripture has ever far-reaching applications: after the immediate sense has been exhausted, in all directions it fortifies the practice of the religious life, so that here also you have an utterance which is not far from a plain interdicting of the shows. If he called those few Jews an assembly of the wicked, how much more will he so designate so vast a gathering of heathens! Are the heathens less impious, less sinners, less enemies of Christ, than the Jews were then? And see, too, how other things agree. For at the shows they also stand in the way. For they call the spaces between the seats going round the amphitheatre, and the passages which separate the people running down, ways. The place in the curve where the matrons sit is called a chair. Therefore, on the contrary, it holds, unblessed is he who has entered any council of wicked men, and has stood in any way of sinners, and has sat in any chair of scorners. We may understand a thing as spoken generally, even when it requires a certain special interpretation to be given to it. For some things spoken with a special reference contain in them general truth. When God admonishes the Israelites of their duty, or sharply reproves them, He has surely a reference to all men; when He threatens destruction to Egypt and Ethiopia, He surely pre-condemns every sinning nation, whatever. If, reasoning from *species* to *genus*, every nation that sins against them is an Egypt and Ethiopia; so also, reasoning from genus to species, with reference to the origin of shows, every show is an assembly of the wicked.

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[352] Ex. xx. 14.

[353] Ps. i. 1. [Kaye's censure of this use of the text, (p. 366) seems to me gratuitous.]

Chapter IV.

Lest any one think that we are dealing in mere argumentative subtleties, I shall turn to that highest authority of our “seal” itself. When entering the water, we make profession of the Christian faith in the words of its rule; we bear public testimony that we have renounced the devil, his pomp, and his angels. Well, is it not in connection with idolatry, above all, that you have the devil with his pomp and his angels? from which, to speak briefly—for I do not wish to dilate—you have every unclean and wicked spirit. If, therefore, it shall be made plain that the entire apparatus of the shows is based upon idolatry, beyond all doubt that will carry with it the conclusion that our renunciatory testimony in the laver of baptism has reference to the shows, which, through their idolatry, have been given over to the devil, and his pomp, and his angels. We shall set forth, then, their several origins, in what nursing-places they have grown to manhood; next the titles of some of them, by what names they are called; then their apparatus, with what superstitions they are observed; (then their places, to what patrons they are dedicated;) then the arts which minister to them, to what authors they are traced. If any of these shall be found to have had no connection with an idol-god, it will be held as free at once from the taint of idolatry, and as not coming within the range of our baptismal abjuration.[354]

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[354] [Neander argues with great force that in referring to Scripture and not at all to the “new Prophecy,” our author shows his orthodoxy. We may add “ that *highest* authority” to which he appeals in this chapter.]

Chapter V.

In the matter of their origins, as these are somewhat obscure and but little known to many among us, our investigations must go back to a remote antiquity, and our authorities be none other than books of heathen literature. Various authors are extant who have published works on the subject. The origin of the games as given by them is this. Timæus tells us that immigrants from Asia, under the leadership of Tyrrhenus, who, in a contest about his native kingdom, had succumbed to his brother, settled down in Etruria. Well, among other superstitious observances under the name of religion, they set up in their new home public shows. The Romans, at their own request, obtain from them skilled performers—the proper seasons—the name too, for it is said they are called *Ludi*, from *Lydi*. And though Varro derives the name of *Ludi* from *Ludus*, that is, from play, as they called the Luperci also *Ludii*, because they ran about making sport; still that sporting of young men belongs, in his view, to festal days and temples, and objects of religious veneration. However, it is of little consequence the origin of the name, when it is certain that the thing springs from idolatry. The Liberalia, under the general designation of Ludi, clearly declared the glory of Father Bacchus; for to Bacchus these festivities were first consecrated by grateful peasants, in return for the boon he conferred on them, as they say, making known the pleasures of wine. Then the Consualia were called *Ludi*, and at first were in honour of Neptune, for Neptune has the name of Consus also. Thereafter Romulus dedicated the Equiria to Mars, though they claim the Consualia too for Romulus, on the ground that he consecrated them to Consus, the god, as they will have it, of counsel; of the counsel, forsooth, in which he planned the rape of the Sabine virgins for wives to his soldiers. An excellent counsel truly; and still I suppose reckoned just and righteous by the Romans themselves, I may not say by God. This goes also to taint the origin: you cannot surely hold that to be good which has sprung from sin, from shamelessness, from violence, from hatred, from a fratricidal founder, from a son of Mars. Even now, at the first turning-post in the circus, there is a subterranean altar to this same Consus, with an inscription to this effect: "Consus, great in counsel, Mars, in battle mighty tutelar deities." The priests of the state sacrifice at it on the nones of July; the priest of Romulus and the Vestals on the twelfth before the Kalends of September. In addition to this, Romulus instituted games in honor of Jupiter Feretrius on the Tarpeian Hill, according to the statement Piso has handed down to us, called both Tarpeian and Capitoline. After him Numa Pompilius instituted games to Mars and Robigo (for they have also invented a goddess of rust); then Tullus Hostilius; then Ancus Martius; and various others in succession did the like. As to the idols in whose honour these games were established, ample information is to be found in the pages of Suetonius Tranquillus. But we need say no more to prove the accusation of idolatrous origin. 82

Chapter VI.

To the testimony of antiquity is added that of later games instituted in their turn, and betraying their origin from the titles which they bear even at the present day, in which it is imprinted as on their very face, for what idol and for what religious object games, whether of the one kind or the other, were designed. You have festivals bearing the name of *the great Mother*[355]and Apollo of Ceres too, and Neptune, and Jupiter Latiaris, and Flora, all celebrated for a common end; the others have their religious origin in the birthdays and solemnities of kings, in public successes in municipal holidays. There are also testamentary exhibitions, in which funeral honours are rendered to the memories of private persons; and this according to an institution of ancient times. For from the first the "Ludi" were regarded as of two sons, sacred and funereal, that is in honour of the heathen deities and of the dead. But in the matter of idolatry, it makes no difference with us under what name or title it is practised, while it has to do with the wicked spirits whom we abjure. If it is lawful to offer homage to the dead, it will be just as lawful to offer it to their gods: you have the same origin in both cases; there is the same idolatry; there is on our part the same solemn renunciation of all idolatry.

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[355] [Cybele.]

Chapter VII.

The two kinds of public games, then, have one origin; and they have common names, as owning the same parentage. So, too, as they are equally tainted with the sin of idolatry, their foundress, they must needs be like each other in their pomp. But the more ambitious preliminary display of the circus games to which the name procession specially belongs, is in itself the proof to whom the whole thing appertains, in the many images the long line of statues, the chariots of all sorts, the thrones, the crowns, the dresses. What high religious rites besides, what sacrifices precede, come between, and follow. How many guilds, how many priesthoods, how many offices are set astir, is known to the inhabitants of the great city in which the demon convention has its headquarters. If these things are done in humbler style in the provinces, in accordance with their inferior means, still all circus games must be counted as belonging to that from which they are derived; the fountain from which they spring defiles them. The tiny streamlet from its very spring-head, the little twig from its very budding, contains in it the essential nature of its origin. It may be grand or mean, no matter, any circus procession whatever is offensive to God. Though there be few images to grace it, there is idolatry in one; though there be no more than a single sacred car, it is a chariot of Jupiter: anything of idolatry whatever, whether meanly arrayed or modestly rich and gorgeous, taints it in its origin.

Chapter VIII.

To follow out my plan in regard to places: the circus is chiefly consecrated to the Sun, whose temple stands in the middle of it, and whose image shines forth from its temple summit; for they have not thought it proper to pay sacred honours underneath a roof to an object they have itself in open space. Those who assert that the first spectacle was exhibited by Circe, and in honour of the Sun her father, as they will have it, maintain also the name of circus was derived from her. Plainly, then, the enchantress did this in the name of the parties whose priestess she was—I mean the demons and spirits of evil. 83 What an aggregation of idolatries you see, accordingly, in the decoration of the place! Every ornament of the circus is a temple by itself. The eggs are regarded as sacred to the Castors, by men who are not ashamed to profess faith in their production from the egg of a swan, which was no other than Jupiter himself. The Dolphins vomit forth in honour of Neptune. Images of Sessia, so called as the goddess of sowing; of Messia, so called as the goddess of reaping; of Tutulina, so called as the fruit-protecting deity—load the pillars. In front of these you have three altars to these three gods—Great, Mighty, Victorious. They reckon these of Samo-Thrace. The huge Obelisk, as Hermeteles affirms, is set up in public to the Sun; its inscription, like its origin, belongs to Egyptian superstition. Cheerless were the demon-gathering without their *Mater Magna*; and so she presides there over the Euripus. Consus, as we have mentioned, lies hidden under ground at the Murcian Goals. These two sprang from an idol. For they will have it that Murcia is the goddess of love; and to her, at that spot, they have consecrated a temple. See, Christian, how many impure names have taken possession of the circus! You have nothing to do with a sacred place which is tenanted by such multitudes of diabolic spirits. And speaking of places, this is the suitable occasion for some remarks in anticipation of a point that some will raise. What, then, you say; shall I be in danger of pollution if I go to the circus when the games are not being celebrated? There is no law forbidding the mere places to us. For not only the places for show-gatherings, but even the temples, may be entered without any peril of his religion by the servant of God, if he has only some honest reason for it, unconnected with their proper business and official duties. Why, even the streets and the market-place, and the baths, and the taverns, and our very dwelling-places, are not altogether free from idols. Satan and his angels have filled the whole world. It is not by merely being in the world, however, that we lapse from God, but by touching and tainting ourselves with the world's sins. I shall break with my Maker, that is, by going to the Capitol or the temple of Serapis to sacrifice or adore, as I shall also do by going as a spectator to the circus and the theatre. The places in themselves do not contaminate, but what is done in them; from this even the places themselves, we maintain, become defiled. The polluted things pollute us. It is on this account that we set before you to whom places of the kind are dedicated, that we may prove the things which are done in them to belong to the idol-patrons to whom the very places are sacred.[356]

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[356] [Very admirable reflections on this chapter may be found in Kaye, pp. 362–3.]

Chapter IX.

Now as to the kind of performances peculiar to the circus exhibitions. In former days equestrianism was practised in a simple way on horseback, and certainly its ordinary use had nothing sinful in it; but when it was dragged into the games, it passed from the service of God into the employment of demons. Accordingly this kind of circus performances is regarded as sacred to Castor and Pollux, to whom, Stesichorus tells us, horses were given by Mercury. And Neptune, too, is an equestrian deity, by the Greeks called Hippius. In regard to the team, they have consecrated the chariot and four to the sun; the chariot and pair to the moon. But, as the poet has it, “Erichthonius first dared to yoke four horses to the chariot, and to ride upon its wheels with victorious swiftness.” Erichthonius, the son of Vulcan and Minerva, fruit of unworthy passion upon earth, is a demon-monster, nay, the devil himself, and no mere snake. But if Trochilus the Argive is maker of the first chariot, he dedicated that work of his to Juno. If Romulus first exhibited the four-horse chariot at Rome, he too, I think, has a place given him among idols, at least if he and Quirinus are the same. But as chariots had such inventors, the charioteers were naturally dressed, too, in the colours of idolatry; for at first these were only two, namely white and red,—the former sacred to the winter with its glistening snows, the latter sacred to the summer with its ruddy sun: but afterwards, in the progress of luxury as well as of superstition, red was dedicated by some to Mars, and white by others to the Zephyrs, while green was given to Mother Earth, or spring, and azure to the sky and sea, or autumn. But as idolatry of every kind is condemned by God, that form of it surely shares the condemnation which is offered to the elements of nature.

Chapter X.

Let us pass on now to theatrical exhibitions, which we have already shown have a common origin with the circus, and bear like idolatrous designations—even as from the first they have borne the name of “Ludi,” and equally minister to idols. They resemble each other also in their pomp, having the same procession to the scene of their display from temples and altars, and that mournful profusion of incense and blood, with music of pipes 84 and trumpets, all under the direction of the soothsayer and the undertaker, those two foul masters of funeral rites and sacrifices. So as we went on from the origin of the “Ludi” to the circus games, we shall now direct our course thence to those of the theatre, beginning with the place of exhibition. At first the theatre was properly a temple of Venus; and, to speak briefly, it was owing to this that stage performances were allowed to escape censure, and got a footing in the world. For ofttimes the censors, in the interests of morality, put down above all the rising theatres, foreseeing, as they did, that there was great danger of their leading to a general profligacy; so that already, from this accordance of their own people with us, there is a witness to the heathen, and in the anticipatory judgment of human knowledge even a confirmation of our views. Accordingly Pompey the Great, less only than his theatre, when he had erected that citadel of all impurities, fearing some time or other censorian condemnation of his memory, superposed on it a temple of Venus; and summoning by public proclamation the people to its consecration, he called it not a theatre, but a temple, “under which,” said he, “we have placed tiers of seats for viewing the shows.” So he threw a veil over a structure on which condemnation had been often passed, and which is ever to be held in reprobation, by pretending that it was a sacred place; and by means of superstition he blinded the eyes of a virtuous discipline. But Venus and Bacchus are close allies. These two evil spirits are in sworn confederacy with each other, as the patrons of drunkenness and lust. So the theatre of Venus is as well the house of Bacchus: for they properly gave the name of Liberalia also to other theatrical amusements—which besides being consecrated to Bacchus (as were the Dionysia of the Greeks), were instituted by him; and, without doubt, the performances of the theatre have the common patronage of these two deities. That immodesty of gesture and attire which so specially and peculiarly characterizes the stage are consecrated to them—the one deity wanton by her sex, the other by his drapery; while its services of voice, and song, and lute, and pipe, belong to Apollos, and Muses, and Minervas, and Mercuries. You will hate, O Christian, the things whose authors must be the objects of your utter detestation. So we would now make a remark about the arts of the theatre, about the things also whose authors in the names we execrate. We know that the names of the dead are nothing, as are their images; but we know well enough, too, who, when images are set up, under these names carry on their wicked work, and exult in the homage rendered to them, and pretend to be divine—none other than spirits accursed, than devils. We see, therefore, that the arts also are consecrated to the service of the beings who dwell in the names of their founders; and that things cannot be held free from the taint of idolatry whose inventors have got a place among the gods for their discoveries. Nay, as regards the arts, we ought to have gone further back, and barred all further argument by the position that the demons, predetermining in their own interests from the first, among other evils of idolatry, the pollutions of the public shows, with the object of drawing man away from his Lord and binding him to their own service, carried out their purpose by bestowing on him the artistic gifts which the shows require. For none but themselves would have made provision and preparation for the objects they had in view; nor would they have given the arts to the world by any but those in whose names, and images, and histories they set up for their own ends the artifice of consecration.

Chapter XI.

In fulfilment of our plan, let us now go on to consider the combats. Their origin is akin to that of the games (*ludi*). Hence they are kept as either sacred or funereal, as they have been instituted in honour of the idol-gods of the nations or of the dead. Thus, too, they are called Olympian in honour of Jupiter, known at Rome as the Capitoline; Nemean, in honour of Hercules; Isthmian, in honour of Neptune; the rest *mortuarii*, as belonging to the dead. What wonder, then, if idolatry pollutes the combat-parade with profane crowns, with sacerdotal chiefs, with attendants belonging to the various colleges, last of all with the blood of its sacrifices? To add a completing word about the "place"—in the common place for the college of the arts sacred to the Muses, and Apollo, and Minerva, and also for that of the arts dedicated to Mars, they with contest and sound of trumpet emulate the circus in the arena, which is a real temple—I mean of the god whose festivals it celebrates. The gymnastic arts also originated with their Castors, and Herculeses, and Mercuries.

Chapter XII.

It remains for us to examine the “spectacle” most noted of all, and in highest favour. It is called a dutiful service (*munus*), from its being an office, for it bears the name of “*officium*” as well as “*munus*.” The ancients thought that in this solemnity they rendered offices to the dead; at a later period, with a cruelty more refined, they somewhat modified its character. For formerly, in the belief that the souls of the departed were appeased by human blood, they were in the habit of buying captives or slaves of wicked disposition, and immolating them in their funeral obsequies. Afterwards they thought good to throw the veil of pleasure over their iniquity.[357] Those, therefore, whom they had provided for the combat, and then trained in arms as best they could, only that they might learn to die, they, on the funeral day, killed at the places of sepulture. They alleviated death by murders. Such is the origin of the “Munus.” But by degrees their refinement came up to their cruelty; for these human wild beasts could not find pleasure exquisite enough, save in the spectacle of men torn to pieces by wild beasts. Offerings to propitiate the dead then were regarded as belonging to the class of funeral sacrifices; and these are idolatry: for idolatry, in fact, is a sort of homage to the departed; the one as well as the other is a service to dead men. Moreover, demons have abode in the images of the dead. To refer also to the matter of names, though this sort of exhibition has passed from honours of the dead to honours of the living, I mean, to quæstorships and magistracies—to priestly offices of different kinds; yet, since idolatry still cleaves to the dignity’s name, whatever is done in its name partakes of its impurity. The same remark will apply to the procession of the “Munus,” as we look at that in the pomp which is connected with these honours themselves; for the purple robes, the fasces, the fillets, the crowns, the proclamations too, and edicts, the sacred feasts of the day before, are not without the pomp of the devil, without invitation of demons. What need, then, of dwelling on the place of horrors, which is too much even for the tongue of the perjurer? For the amphitheatre[358] is consecrated to names more numerous and more dire[359] than is the Capitol itself, temple of all demons as it is. There are as many unclean spirits there as it holds men. To conclude with a single remark about the arts which have a place in it, we know that its two sorts of amusement have for their patrons Mars and Diana.

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[357] [The authority of Tertullian, in this matter, is accepted by the critics, as of historic importance.]

[358] [Though this was probably written at Carthage, his reference to the Flavian theatre in this place is plain from the immediate comparison with the Capitol.]

[359] [To the infernal deities and first of all to Pluto. See vol. I. note 6, p. 131, this Series.]

Chapter XIII.

We have, I think, faithfully carried out our plan of showing in how many different ways the sin of idolatry clings to the shows, in respect of their origins, their titles, their equipments, their places of celebration, their arts; and we may hold it as a thing beyond all doubt, that for us who have twice[360] renounced all idols, they are utterly unsuitable. "Not that an idol is anything,"[361] as the apostle says, but that the homage they render is to demons, who are the real occupants of these consecrated images, whether of dead men or (as they think) of gods. On this account, therefore, because they have a common source—for their dead and their deities are one—we abstain from both idolatries. Nor do we dislike the temples less than the monuments: we have nothing to do with either altar, we adore neither image; we do not offer sacrifices to the gods, and we make no funeral oblations to the departed; nay, we do not partake of what is offered either in the one case or the other, for we cannot partake of God's feast and the feast of devils.[362] If, then, we keep throat and belly free from such defilements, how much more do we withhold our nobler parts, our ears and eyes, from the idolatrous and funereal enjoyments, which are not passed through the body, but are digested in the very spirit and soul, whose purity, much more than that of our bodily organs, God has a right to claim from us.

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[360] [Bunsen, *Hippol.* Vol. III. pp. 20–22.]

[361] 1 Cor. viii. 4.

[362] 1 Cor. x. 21.

Chapter XIV.

Having sufficiently established the charge of idolatry, which alone ought to be reason enough for our giving up the shows, let us now *ex abundanti* look at the subject in another way, for the sake of those especially who keep themselves comfortable in the thought that the abstinence we urge is not in so many words enjoined, as if in the condemnation of the lusts of the world there was not involved a sufficient declaration against all these amusements. For as there is a lust of money, or rank, or eating, or impure enjoyment, or glory, so there is also a lust of pleasure. But the show is just a sort of pleasure. I think, then, that under the general designation of lusts, pleasures are included; in like manner, under the general idea of pleasures, you have as a specific class the "shows." But we have spoken already of how it is with the places of exhibition, that they are not polluting in themselves, but owing to the things that are done in them from which they imbibe impurity, and then spirt it again on others. 86

Chapter XV.

Having done enough, then, as we have said, in regard to that principal argument, that there is in them all the taint of idolatry—having sufficiently dealt with that, let us now contrast the other characteristics of the show with the things of God. God has enjoined us to deal calmly, gently, quietly, and peacefully with the Holy Spirit, because these things are alone in keeping with the goodness of His nature, with His tenderness and sensitiveness, and not to vex Him with rage, ill-nature, anger, or grief. Well, how shall this be made to accord with the shows? For the show always leads to spiritual agitation, since where there is pleasure, there is keenness of feeling giving pleasure its zest; and where there is keenness of feeling, there is rivalry giving in turn its zest to that. Then, too, where you have rivalry, you have rage, bitterness, wrath and grief, with all bad things which flow from them—the whole entirely out of keeping with the religion of Christ. For even suppose one should enjoy the shows in a moderate way, as befits his rank, age or nature, still he is not undisturbed in mind, without some unuttered movings of the inner man. No one partakes of pleasures such as these without their strong excitements; no one comes under their excitements without their natural lapses. These lapses, again, create passionate desire. If there is no desire, there is no pleasure, and he is chargeable with trifling who goes where nothing is gotten; in my view, even that is foreign to us. Moreover, a man pronounces his own condemnation in the very act of taking his place among those with whom, by his disinclination to be like them, he confesses he has no sympathy. It is not enough that we do no such things ourselves, unless we break all connection also with those who do. "If thou sawest a thief," says the Scripture, "thou consentedst with him."[363] Would that we did not even inhabit the same world with these wicked men! But though that wish cannot be realized, yet even now we are separate from them in what is of the world; for the world is God's, but the worldly is the devil's.

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[363] Ps. xlix. 18. [This chapter bears on modern theatres.]

Chapter XVI.

Since, then, all passionate excitement is forbidden us, we are debarred from every kind of spectacle, and especially from the circus, where such excitement presides as in its proper element. See the people coming to it already under strong emotion, already tumultuous, already passion-blind, already agitated about their bets. The prætor is too slow for them: their eyes are ever rolling as though along with the lots in his urn; then they hang all eager on the signal; there is the united shout of a common madness. Observe how "out of themselves" they are by their foolish speeches. "He has thrown it!" they exclaim; and they announce each one to his neighbour what all have seen. I have clearest evidence of their blindness; they do not see what is really thrown. They think it a "signal cloth," but it is the likeness of the devil cast headlong from on high. And the result accordingly is, that they fly into rages, and passions, and discords, and all that they who are consecrated to peace ought never to indulge in. Then there are curses and reproaches, with no cause of hatred; there are cries of applause, with nothing to merit them. What are the partakers in all this—not their own masters—to obtain of it for themselves? unless, it may be, that which makes them not their own: they are saddened by another's sorrow, they are gladdened by another's joy. Whatever they desire on the one hand, or detest on the other, is entirely foreign to themselves. So love with them is a useless thing, and hatred is unjust. Or is a causeless love perhaps more legitimate than a causeless hatred? God certainly forbids us to hate even with a reason for our hating; for He commands us to love our enemies. God forbids us to curse, though there be some ground for doing so, in commanding that those who curse us we are to bless. But what is more merciless than the circus, where people do not spare even their rulers and fellow-citizens? If any of its madnesses are becoming elsewhere in the saints of God, they will be seemly in the circus too; but if they are nowhere right, so neither are they there.

Chapter XVII.

Are we not, in like manner, enjoined to put away from us all immodesty? On this ground, again, we are excluded from the theatre, which is immodesty's own peculiar abode, where nothing is in repute but what elsewhere is disreputable. So the best path to the highest favour of its god is the vileness which the Atellan[364] gesticulates, which the buffoon in woman's clothes exhibits, destroying all natural modesty, so that they blush more readily at home than at the play, which finally is done from his childhood on the person of the pantomime, that he may become an actor. The very harlots, too, victims of the public lust, are brought upon the stage, their misery increased as being there in the presence of their own sex, from whom alone they are wont to hide themselves: they are paraded publicly before every age and every rank—their abode, their gains, their praises, are set forth, and that even in the hearing of those who should not hear such things. I say nothing about other matters, which it were good to hide away in their own darkness and their own gloomy caves, lest they should stain the light of day. Let the Senate, let all ranks, blush for very shame! Why, even these miserable women, who by their own gestures destroy their modesty, dreading the light of day, and the people's gaze, know something of shame at least once a year. But if we ought to abominate all that is immodest, on what ground is it right to hear what we must not speak? For all licentiousness of speech, nay, every idle word, is condemned by God. Why, in the same way, is it right to look on what it is disgraceful to do? How is it that the things which defile a man in going out of his mouth, are not regarded as doing so when they go in at his eyes and ears—when eyes and ears are the immediate attendants on the spirit—and that can never be pure whose servants-in-waiting are impure? You have the theatre forbidden, then, in the forbidding of immodesty. If, again, we despise the teaching of secular literature as being foolishness in God's eyes, our duty is plain enough in regard to those spectacles, which from this source derive the tragic or comic play. If tragedies and comedies are the bloody and wanton, the impious and licentious inventors of crimes and lusts, it is not good even that there should be any calling to remembrance the atrocious or the vile. What you reject in deed, you are not to bid welcome to in word.

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[364] [The *ludi Atellani* were so called from Atella, in Campania, where a vast amphitheatre delighted the inhabitants. Juvenal, Sat. vi. 71. The like disgrace our times.]

Chapter XVIII.

But if you argue that the racecourse is mentioned in Scripture, I grant it at once. But you will not refuse to admit that the things which are done there are not for you to look upon: the blows, and kicks, and cuffs, and all the recklessness of hand, and everything like that disfiguration of the human countenance, which is nothing less than the disfiguration of God's own image. You will never give your approval to those foolish racing and throwing feats, and yet more foolish leapings; you will never find pleasure in injurious or useless exhibitions of strength; certainly you will not regard with approval those efforts after an artificial body which aim at surpassing the Creator's work; and you will have the very opposite of complacency in the athletes Greece, in the inactivity of peace, feeds up. And the wrestler's art is a devil's thing. The devil wrestled with, and crushed to death, the first human beings. Its very attitude has power in it of the serpent kind, firm to hold—tortures to clasp—slippery to glide away. You have no need of crowns; why do you strive to get pleasures from crowns?

Chapter XIX.

We shall now see how the Scriptures condemn the amphitheatre. If we can maintain that it is right to indulge in the cruel, and the impious, and the fierce, let us go there. If we are what we are said to be, let us regale ourselves there with human blood. It is good, no doubt, to have the guilty punished. Who but the criminal himself will deny that? And yet the innocent can find no pleasure in another's sufferings: he rather mourns that a brother has sinned so heinously as to need a punishment so dreadful. But who is my guarantee that it is always the guilty who are adjudged to the wild beasts, or to some other doom, and that the guiltless never suffer from the revenge of the judge, or the weakness of the defence, or the pressure of the rack? How much better, then, is it for me to remain ignorant of the punishment inflicted on the wicked, lest I am obliged to know also of the good coming to untimely ends—if I may speak of goodness in the case at all! At any rate, gladiators not chargeable with crime are offered in sale for the games, that they may become the victims of the public pleasure. Even in the case of those who are judicially condemned to the amphitheatre, what a monstrous thing it is, that, in undergoing their punishment, they, from some less serious delinquency, advance to the criminality of manslayers! But I mean these remarks for heathen. As to Christians, I shall not insult them by adding another word as to the aversion with which they should regard this sort of exhibition; though no one is more able than myself to set forth fully the whole subject, unless it be one who is still in the habit of going to the shows. I would rather withal be incomplete than set memory a-working.[365]

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[365] [See Kaye, p. 11. This expression is thought to confirm the probability of Tertullian's original Gentilism.]

Chapter XX.

How vain, then—nay, how desperate—is the reasoning of persons, who, just because they decline to lose a pleasure, hold out that we cannot point to the specific words or the very place where this abstinence is mentioned, and where the servants of God are directly forbidden to have anything to do with such assemblies! I heard lately a novel defence of himself by a certain play-lover. “The sun,” said he, “nay, God Himself, looks down from heaven on the show, and no pollution is contracted.” Yes, and the sun, too, pours down his rays into the common sewer without being defiled. As for God, would that all crimes were hid from His eye, that we might all escape judgment! But He looks on robberies too; He looks on falsehoods, adulteries, frauds, idolatries, and these same shows; and precisely on that account we will not look on them, lest the All-seeing see us. You are putting on the same level, O man, the criminal and the judge; the criminal who is a criminal because he is seen, and the Judge who is a Judge because He sees. Are we set, then, on playing the madman outside the circus boundaries? Outside the gates of the theatre are we bent on lewdness, outside the course on arrogance, and outside the amphitheatre on cruelty, because outside the porticoes, the tiers and the curtains, too, God has eyes? Never and nowhere is that free from blame which God ever condemns; never and nowhere is it right to do what you may not do at all times and in all places. It is the freedom of the truth from change of opinion and varying judgments which constitutes its perfection, and gives it its claims to full mastery, unchanging reverence, and faithful obedience. That which is really good or really evil cannot be ought else. But in all things the truth of God is immutable.

Chapter XXI.

The heathen, who have not a full revelation of the truth, for they are not taught of God, hold a thing evil and good as it suits self-will and passion, making that which is good in one place evil in another, and that which is evil in one place in another good. So it strangely happens, that the same man who can scarcely in public lift up his tunic, even when necessity of nature presses him, takes it off in the circus, as if bent on exposing himself before everybody; the father who carefully protects and guards his virgin daughter's ears from every polluting word, takes her to the theatre himself, exposing her to all its vile words and attitudes; he, again, who in the streets lays hands on or covers with reproaches the brawling pugilist, in the arena gives all encouragement to combats of a much more serious kind; and he who looks with horror on the corpse of one who has died under the common law of nature, in the amphitheatre gazes down with most patient eyes on bodies all mangled and torn and smeared with their own blood; nay, the very man who comes to the show, because he thinks murderers ought to suffer for their crime, drives the unwilling gladiator to the murderous deed with rods and scourges; and one who demands the lion for every manslayer of deeper dye, will have the staff for the savage swordsman, and rewards him with the cap of liberty. Yes and he must have the poor victim back again, that he may get a sight of his face—with zest inspecting near at hand the man whom he wished torn in pieces at safe distance from him: so much the more cruel he if that was not his wish.

Chapter XXII.

What wonder is there in it? Such inconsistencies as these are just such as we might expect from men, who confuse and change the nature of good and evil in their inconstancy of feeling and fickleness in judgment. Why, the authors and managers of the spectacles, in that very respect with reference to which they highly laud the charioteers, and actors, and wrestlers, and those most loving gladiators, to whom men prostitute their souls, women too their bodies, slight and trample on them, though for their sakes they are guilty of the deeds they reprobate; nay, they doom them to ignominy and the loss of their rights as citizens, excluding them from the Curia, and the rostra, from senatorial and equestrian rank, and from all other honours as well as certain distinctions. What perversity! They have pleasure in those whom yet they punish; they put all slights on those to whom, at the same time, they award their approbation; they magnify the art and brand the artist. What an outrageous thing it is, to blacken a man on account of the very things which make him meritorious in their eyes! Nay, what a confession that the things are evil, when their authors, even in highest favour, are not without a mark of disgrace upon them!

Chapter XXIII.

89 Seeing, then, man’s own reflections, even in spite of the sweetness of pleasure, lead him to think that people such as these should be condemned to a hapless lot of infamy, losing all the advantages connected with the possession of the dignities of life, how much more does the divine righteousness inflict punishment on those who give themselves to these arts! Will God have any pleasure in the charioteer who disquiets so many souls, rouses up so many furious passions, and creates so many various moods, either crowned like a priest or wearing the colours of a pimp, decked out by the devil that he may be whirled away in his chariot, as though with the object of taking off Elijah? Will He be pleased with him who applies the razor to himself, and completely changes his features; who, with no respect for his face, is not content with making it as like as possible to Saturn and Isis and Bacchus, but gives it quietly over to contumelious blows, as if in mockery of our Lord? The devil, forsooth, makes it part, too, of his teaching, that the cheek is to be meekly offered to the smiter. In the same way, with their high shoes, he has made the tragic actors taller, because “none can add a cubit to his stature.”[366] His desire is to make Christ a liar. And in regard to the wearing of masks, I ask is that according to the mind of God, who forbids the making of every likeness, and especially then the likeness of man who is His own image? The Author of truth hates all the false; He regards as adultery all that is unreal. Condemning, therefore, as He does hypocrisy in every form, He never will approve any putting on of voice, or sex, or age; He never will approve pretended loves, and wraths, and groans, and tears. Then, too, as in His law it is declared that the man is cursed who attires himself in female garments,[367] what must be His judgment of the pantomime, who is even brought up to play the woman! And will the boxer go unpunished? I suppose he received these cæstus-scars, and the thick skin of his fists, and these growths upon his ears, at his creation! God, too, gave him eyes for no other end than that they might be knocked out in fighting! I say nothing of him who, to save himself, thrusts another in the lion’s way, that he may not be too little of a murderer when he puts to death that very same man on the arena.

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[366] Matt. vi. 27.

[367] Deut. xxii.

Chapter XXIV.

In how many other ways shall we yet further show that nothing which is peculiar to the shows has God's approval, or without that approval is becoming in God's servants? If we have succeeded in making it plain that they were instituted entirely for the devil's sake, and have been got up entirely with the devil's things (for all that is not God's, or is not pleasing in His eyes, belongs to His wicked rival), this simply means that in them you have that pomp of the devil which in the "seal" of our faith we abjure. We should have no connection with the things which we abjure, whether in deed or word, whether by looking on them or looking forward to them; but do we not abjure and rescind that baptismal pledge, when we cease to bear its testimony? Does it then remain for us to apply to the heathen themselves. Let them tell us, then, whether it is right in Christians to frequent the show. Why, the rejection of these amusements is the chief sign to them that a man has adopted the Christian faith. If any one, then, puts away the faith's distinctive badge, he is plainly guilty of denying it. What hope can you possibly retain in regard to a man who does that? When you go over to the enemy's camp, you throw down your arms, desert the standards and the oath of allegiance to your chief: you cast in your lot for life or death with your new friends.

Chapter XXV.

Seated where there is nothing of God, will one be thinking of his Maker? Will there be peace in his soul when there is eager strife there for a charioteer? Wrought up into a frenzied excitement, will he learn to be modest? Nay, in the whole thing he will meet with no greater temptation than that gay attiring of the men and women. The very intermingling of emotions, the very agreements and disagreements with each other in the bestowment of their favours, where you have such close communion, blow up the sparks of passion. And then there is scarce any other object in going to the show, but to see and to be seen. When a tragic actor is declaiming, will one be giving thought to prophetic appeals? Amid the measures of the effeminate player, will he call up to himself a psalm? And when the athletes are hard at struggle, will he be ready to proclaim that there must be no striking again? And with his eye fixed on the bites of bears, and the sponge-nets of the net-fighters, can he be moved by compassion? May God avert from His people any such passionate eagerness after a cruel enjoyment! For how monstrous it is to go from God's church to the devil's—from the sky to the stye,[368] as they say; to raise your hands to God, and then to weary them in the applause of an actor; out of the mouth, from which you uttered Amen over the Holy Thing, to give witness in a gladiator's favour; to cry "forever" to any one else but God and Christ! 90

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[368] [De Cælo in Cænum: (*sic*) *Oehler*.]

Chapter XXVI.

Why may not those who go into the temptations of the show become accessible also to evil spirits? We have the case of the woman—the Lord Himself is witness—who went to the theatre, and came back possessed. In the outcasting,[369] accordingly, when the unclean creature was upbraided with having dared to attack a believer, he firmly replied,[370] "And in truth I did it most righteously, for I found her in my domain." Another case, too, is well known, in which a woman had been hearing a tragedian, and on the very night she saw in her sleep a linen cloth—the actor's name being mentioned at the same time with strong disapproval—and five days after that woman was no more. How many other undoubted proofs we have had in the case of persons who, by keeping company with the devil in the shows, have fallen from the Lord! For no one can serve two masters.[371] What fellowship has light with darkness, life with death?[372]

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[369] [The exorcism. For the exorcism in Baptism, see Bunsen, *Hippol.* iii. 19.]

[370] See Neander's explanation in Kaye, p. xxiii. But, let us observe the entire simplicity with which our author narrates a sort of incident known to the apostles. Acts xvi. 16.]

[371] Matt. vi. 24.

[372] 2 Cor. iv. 14.

Chapter XXVII.

We ought to detest these heathen meetings and assemblies, if on no other account than that there God's name is blasphemed—that there the cry "To the lions!" is daily raised against us[373]—that from thence persecuting decrees are wont to emanate, and temptations are sent forth. What will you do if you are caught in that heaving tide of impious judgments? Not that there any harm is likely to come to you from men: nobody knows that you are a Christian; but think how it fares with you in heaven. For at the very time the devil is working havoc in the church, do you doubt that the angels are looking down from above, and marking every man, who speaks and who listens to the blaspheming word, who lends his tongue and who lends his ears to the service of Satan against God? Shall you not then shun those tiers where the enemies of Christ assemble, that seat of all that is pestilential, and the very super incumbent atmosphere all impure with wicked cries? Grant that you have there things that are pleasant, things both agreeable and innocent in themselves; even some things that are excellent. Nobody dilutes poison with gall and hellebore: the accursed thing is put into condiments well seasoned and of sweetest taste. So, too, the devil puts into the deadly draught which he prepares, things of God most pleasant and most acceptable. Everything there, then, that is either brave, noble, loud-sounding, melodious, or exquisite in taste, hold it but as the honey drop of a poisoned cake; nor make so much of your taste for its pleasures, as of the danger you run from its attractions.

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[373] [Observe—"daily raised." On this precarious condition of the Christians, in their daily life, see the calm statement of Kaye, pp. 110, 111.

Chapter XXVIII.

With such dainties as these let the devil's guests be feasted. The places and the times, the inviter too, are theirs. Our banquets, our nuptial joys, are yet to come. We cannot sit down in fellowship with them, as neither can they with us. Things in this matter go by their turns. Now they have gladness and we are troubled. "The world," says Jesus, "shall rejoice; ye shall be sorrowful."[374] Let us mourn, then, while the heathen are merry, that in the day of their sorrow we may rejoice; lest, sharing now in their gladness, we share then also in their grief. Thou art too dainty, Christian, if thou wouldst have pleasure in this life as well as in the next; nay, a fool thou art, if thou thinkest this life's pleasures to be really pleasures. The philosophers, for instance, give the name of pleasure to quietness and repose; in that they have their bliss; in that they find entertainment: they even glory in it. You long for the goal, and the stage, and the dust, and the place of combat! I would have you answer me this question: Can we not live without pleasure, who cannot but with pleasure die? For what is our wish but the apostle's, to leave the world, and be taken up into the fellowship of our Lord?[375] You have your joys where you have your longings.

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[374] John xvi. 20.

[375] Phil. i. 23.

Chapter XXIX.

Even as things are, if your thought is to spend this period of existence in enjoyments, how are you so ungrateful as to reckon insufficient, as not thankfully to recognize the many and exquisite pleasures God has bestowed upon you? For what more delightful than to have God the Father and our Lord at peace with us, than revelation of the truth than confession of our errors, than pardon of the innumerable sins of our past life? What greater pleasure than distaste of pleasure itself, contempt of all that the world can give, true liberty, a pure conscience, a contented life, and freedom from all fear of death? What nobler than to tread under foot the gods of the nations—to exorcise evil spirits[376]—to perform cures—to seek divine revealings—to live to God? These are the pleasures, these the spectacles that befit Christian men—holy, everlasting, free. Count of these as your circus games, fix your eyes on the courses of the world, the gliding seasons, reckon up the periods of time, long for the goal of the final consummation, defend the societies of the churches, be startled at God's signal, be roused up at the angel's trump, glory in the palms of martyrdom. If the literature of the stage delight you, we have literature in abundance of our own—plenty of verses, sentences, songs, proverbs; and these not fabulous, but true; not tricks of art, but plain realities. Would you have also fightings and wrestlings? Well, of these there is no lacking, and they are not of slight account. Behold unchastity overcome by chastity, perfidy slain by faithfulness, cruelty stricken by compassion, impudence thrown into the shade by modesty: these are the contests we have among us, and in these *we* win our crowns. Would you have something of blood too? You have Christ's. 91

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[376] [See cap. 26, *supra*. On this claim to such powers still remaining in the church. See Kaye, p. 89.]

Chapter XXX.

But what a spectacle is that fast-approaching advent[377] of our Lord, now owned by all, now highly exalted, now a triumphant One! What that exultation of the angelic hosts! What the glory of the rising saints! What the kingdom of the just thereafter! What the city New Jerusalem![378] Yes, and there are other sights: that last day of judgment, with its everlasting issues; that day unlooked for by the nations, the theme of their derision, when the world hoary with age, and all its many products, shall be consumed in one great flame! How vast a spectacle then bursts upon the eye! What there excites my admiration? what my derision? Which sight gives me joy? which rouses me to exultation?—as I see so many illustrious monarchs, whose reception into the heavens was publicly announced, groaning now in the lowest darkness with great Jove himself, and those, too, who bore witness of their exultation; governors of provinces, too, who persecuted the Christian name, in fires more fierce than those with which in the days of their pride they raged against the followers of Christ. What world's wise men besides, the very philosophers, in fact, who taught their followers that God had no concern in ought that is sublunary, and were wont to assure them that either they had no souls, or that they would never return to the bodies which at death they had left, now covered with shame before the poor deluded ones, as one fire consumes them! Poets also, trembling not before the judgment-seat of Rhadamanthus or Minos, but of the unexpected Christ! I shall have a better opportunity then of hearing the tragedians, louder-voiced in their own calamity; of viewing the play-actors, much more "dissolute" in the dissolving flame; of looking upon the charioteer, all glowing in his chariot of fire; of beholding the wrestlers, not in their gymnasia, but tossing in the fiery billows; unless even then I shall not care to attend to such ministers of sin, in my eager wish rather to fix a gaze insatiable on those whose fury vented itself against the Lord. "This," I shall say, "this is that carpenter's or hireling's son, that Sabbath-breaker, that Samaritan and devil-possessed! This is He whom you purchased from Judas! This is He whom you struck with reed and fist, whom you contemptuously spat upon, to whom you gave gall and vinegar to drink! This is He whom His disciples secretly stole away, that it might be said He had risen again, or the gardener abstracted, that his lettuces might come to no harm from the crowds of visitants!" What quæstor or priest in his munificence will bestow on you the favour of seeing and exulting in such things as these? And yet even now we in a measure have them by faith in the picturings of imagination. But what are the things which eye has not seen, ear has not heard, and which have not so much as dimly dawned upon the human heart? Whatever they are, they are nobler, I believe, than circus, and both theatres,[379] and every race-course.

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[377] [Kaye, p. 20. He doubtless looked for a speedy appearance of the Lord: and note the apparent expectation of a New Jerusalem, on earth, before the Consummation and Judgment.]

[378] [This *New Jerusalem* gives Bp. Kaye (p. 55) "decisive proof" of Montanism, especially as compared with the Third Book against Marcion. I cannot see it, here.]

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[379] Viz., the theatre and amphitheatre. [This concluding chapter, which Gibbon delights to censure, because its fervid rhetoric so fearfully depicts the punishments of Christ's enemies, "appears to Dr. Neander to contain a beautiful specimen of lively faith and Christian confidence." See Kaye, p. xxix.]

IV.

The Chaplet, or De Corona.[380]

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Chapter I.

Very lately it happened thus: while the bounty of our most excellent emperors[381] was dispensed in the camp, the soldiers, laurel-crowned, were approaching. One of them, more a soldier of God, more stedfast than the rest of his brethren, who had imagined that they could serve two masters, his head alone uncovered, the useless crown in his hand—already even by that peculiarity known to every one as a Christian—was nobly conspicuous. Accordingly, all began to mark him out, jeering him at a distance, gnashing on him near at hand. The murmur is wafted to the tribune, when the person had just left the ranks. The tribune at once puts the question to him, Why are you so different in your attire? He declared that he had no liberty to wear the crown with the rest. Being urgently asked for his reasons, he answered, I am a Christian. O soldier! boasting thyself in God. Then the case was considered and voted on; the matter was remitted to a higher tribunal; the offender was conducted to the prefects. At once he put away the heavy cloak, his disburdening commenced; he loosed from his foot the military shoe, beginning to stand upon holy ground;[382] he gave up the sword, which was not necessary either for the protection of our Lord; from his hand likewise dropped the laurel crown; and now, purple-clad with the hope of his own blood, shod with the preparation of the gospel, girt with the sharper word of God, completely equipped in the apostles' armour, and crowned more worthily with the white crown of martyrdom, he awaits in prison the largess of Christ. Thereafter adverse judgments began to be passed upon his conduct—whether on the part of Christians I do not know, for those of the heathen are not different—as if he were headstrong and rash, and too eager to die, because, in being taken to task about a mere matter of dress, he brought trouble on the bearers of the Name,[383]—he, forsooth, alone brave among so many soldier-brethren, he alone a Christian.

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[380] [Kaye, apparently accepting the judgment of Dr. Neander, assigns this treatise to a.d. 204. The bounty here spoken of, then, must be that dispensed in honour of the victories over the Parthians, under Severus.]

[381] "Emperors." The Emperor Severus associated his two sons with him in the possession of the imperial power; Caracalla in the year 198, Geta in 208.—Tr.

[382] [A touch of our author's genius, inspired by the Phrygian enthusiasm for martyrdom. The ground on which a martyr treads begins to be holy, even before the sacrifice, and in loosing his shoe the victim consecrates the spot and at the same time pays it homage.]

[383] [The name of Christ: and the Antiochian name of Christians.]

It is plain that as they have rejected the prophecies of the Holy Spirit,[384] they are also purposing the refusal of martyrdom. So they murmur that a peace so good and long is endangered for them. Nor do I doubt that some are already turning their back on the Scriptures, are making ready their luggage, are equipped for flight from city to city; for that is all of the gospel they care to remember. I know, too, their pastors are lions in peace, deer in the fight. As to the questions asked for extorting confessions from us, we shall teach elsewhere. Now, as they put forth also the objection—But where are we forbidden to be crowned?—I shall take this point up, as more suitable to be treated of here, being the essence, in fact, of the present contention. So that, on the one hand, the inquirers who are ignorant, but anxious, may be instructed; and on the other, those may be refuted who try to vindicate the sin, especially the laurel-crowned Christians themselves, to whom it is merely a question of debate, as if it might be regarded as either no trespass at all, or at least a doubtful one, because it may be made the subject of investigation. That it is neither sinless nor doubtful, I shall now, however, show.

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[384] [Gibbon will have it that the *De Corona* was written while Tertullian was orthodox, but this reference to the Montanist notion of "New Prophecy" seems to justify the decision of critics against Gibbon, who, as Kaye suggests (p. 53) was anxious to make Christianity itself responsible for military insubordination and for offences against Imperial Law.]

Chapter II.

I affirm that not one of the Faithful has ever a crown upon his head, except at a time of trial. That is the case with all, from catechumens to confessors and martyrs,[385] or (as the case may be) deniers. Consider, then, whence the custom about which we are now chiefly inquiring got its authority. But when the question is raised why it is observed, it is meanwhile evident that it is observed. Therefore that can neither be regarded as no offence, or an uncertain one, which is perpetrated against a practice which is capable of defence, on the ground even of its repute, and is sufficiently ratified by the support of general acceptance. It is undoubted, so that we ought to inquire into the reason of the thing; but without prejudice to the practice, not for the purpose of overthrowing it, but rather of building it up, that you may all the more carefully observe it, when you are also satisfied as to its reason. But what sort of procedure is it, for one to be bringing into debate a practice, when he has fallen from it, and to be seeking the explanation of his having ever had it, when he has left it off? Since, although he may wish to seem on this account desirous to investigate it, that he may show that he has not done wrong in giving it up, it is evident that he nevertheless transgressed previously in its presumptuous observance. If he has done no wrong to-day in accepting the crown he offended before in refusing it. This treatise, therefore, will not be for those who not in a proper condition for inquiry, but for those who, with the real desire of getting instruction, bring forward, not a question for debate, but a request for advice. For it is from this desire that a true inquiry always proceeds; and I praise the faith which has believed in the duty of complying with the rule, before it has learned the reason of it. An easy thing it is at once to demand where it is written that we should not be crowned. But is it written that we should be crowned? Indeed, in urgently demanding the warrant of Scripture in a different side from their own, men prejudge that the support of Scripture ought no less to appear on their part. For if it shall be said that it is lawful to be crowned on this ground, that Scripture does not forbid it, it will as validly be retorted that just on this ground is the crown unlawful, because the Scripture does not enjoin it. What shall discipline do? Shall it accept both things, as if neither were forbidden? Or shall it refuse both, as if neither were enjoined? But “the thing which is not forbidden is freely permitted.” I should rather say[386] that what has not been freely allowed is forbidden.

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[385] [Kaye (p. 231) notes this as a rare instance of classing *Catechumens* among “the Faithful.”]

[386] [This is said not absolutely but in contrast with extreme license; but it shows the Supremacy of Scripture. Compare *De Monogam*, cap. 4.]

Chapter III.

And how long shall we draw the saw to and fro through this line, when we have an ancient practice, which by anticipation has made for us the state, i.e., of the question? If no passage of Scripture has prescribed it, assuredly custom, which without doubt flowed from tradition, has confirmed it. For how can anything come into use, if it has not first been handed down? Even in pleading tradition, written authority, you say, must be demanded. Let us inquire, therefore, whether tradition, unless it be written, should not be admitted. Certainly we shall say that it ought not to be admitted, if no cases of other practices which, without any written instrument, we maintain on the ground of tradition alone, and the countenance thereafter of custom, affords us any precedent. To deal with this matter briefly, I shall begin with baptism.[387] When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then when we are taken up (as new-born children),[388] we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week. We take also, in congregations before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all alike.[389] As often as the anniversary comes round, we make offerings for the dead as birthday honours. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign.[390]

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[387] [Elucidation I., and see Bunsen's *Church and House Book*, pp. 19–24.]

[388] [There is here an allusion to the Roman form of recognizing a lawful child. The father, taking up the newborn infant, gave him adoption into the family, and recognised him as a legitimate son and heir.]

[389] [Men and women, rich and poor.]

[390] i.e., of the Cross.

Chapter IV.

If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has. Meanwhile you will believe that there is some reason to which submission is due. I add still one case more, as it will be proper to show you how it was among the ancients also. Among the Jews, so usual is it for their women to have the head veiled, that they may thereby be recognised. I ask in this instance for the law. I put the apostle aside. If Rebecca at once drew down her veil, when in the distance she saw her betrothed, this modesty of a mere private individual could not have made a law, or it will have made it only for those who have the reason which she had. Let virgins alone be veiled, and this when they are coming to be married, and not till they have recognised their destined husband. If Susanna also, who was subjected to unveiling on her trial,[391] furnishes an argument for the veiling of women, I can say here also, the veil was a voluntary thing. She had come accused, ashamed of the disgrace she had brought on herself, properly concealing her beauty, even because now she feared to please. But I should not suppose that, when it was her aim to please, she took walks with a veil on in her husband's avenue. Grant, now, that she was always veiled. In this particular case, too, or, in fact, in that of any other, I demand the dress-law. If I nowhere find a law, it follows that tradition has given the fashion in question to custom, to find subsequently (its authorization in) the apostle's sanction, from the true interpretation of reason. This instances, therefore, will make it sufficiently plain that you can vindicate the keeping of even unwritten tradition established by custom; the proper witness for tradition when demonstrated by long-continued observance.[392] But even in civil matters custom is accepted as law, when positive legal enactment is wanting; and it is the same thing whether it depends on writing or on reason, since reason is, in fact, the basis of law. But, (you say), if reason is the ground of law, all will now henceforth have to be counted law, whoever brings it forward, which shall have reason as its ground.[393] Or do you think that every believer is entitled to originate and establish a law, if only it be such as is agreeable to God, as is helpful to discipline, as promotes salvation, when the Lord says, "But why do you not even of your own selves judge what is right?"[394] And not merely in regard to a judicial sentence, but in regard to every decision in matters we are called on to consider, the apostle also says, "If of anything you are ignorant, God shall reveal it unto you;"[395] he himself, too, being accustomed to afford counsel though he had not the command of the Lord, and to dictate of himself[396] as possessing the Spirit of God who guides into all truth. Therefore his advice has, by the warrant of divine reason, become equivalent to nothing less than a divine command. Earnestly now inquire of this teacher,[397] keeping intact your regard for tradition, from whomsoever it originally sprang; nor have regard to the author, but to the authority, and especially that of custom itself, which on this very account we should revere, that we may not want an interpreter; so that if reason too is God's gift, you may then learn, not whether custom has to be followed by you, but why.

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[391] Vulgate, Dan. xiii. 32. [See Apocrypha, *Hist. of Susanna*, v. 32.]

[392] [Observe it must (1.) be based on Apostolic grounds; (2.) must not be a novelty, but derived from a time "to which the memory of men runneth not contrary."]

[393] [I slightly amend the translation to bring out the force of an objection to which our author gives a Montanistic reply.]

[394] Luke xii. 27.

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[395] Phil. iii. 15.

[396] [See luminous remarks in Kaye, pp. 371–373.]

[397] [This teacher, i.e., right reason, under the guidance of the Holy Ghost. He is here foisting in a plea for the "New Prophecy," apparently, and this is one of the most decided instances in the treatise.]

Chapter V.

The argument for Christian practices becomes all the stronger, when also nature, which is the first rule of all, supports them. Well, she is the first who lays it down that a crown does not become the head. But I think ours is the God of nature, who fashioned man; and, that he might desire, (appreciate, become partaker of) the pleasures afforded by His creatures, endowed him with certain senses, (acting) through members, which, so to speak, are their peculiar instruments. The sense of hearing he has planted in the ears; that of sight, lighted up in the eyes; that of taste, shut up in the mouth; that of smell, wafted into the nose; that of touch, fixed in the tips of the fingers. By means of these organs of the outer man doing duty to the inner man, the enjoyments of the divine gifts are conveyed by the senses to the soul.[398] What, then, in flowers affords you enjoyment? For it is the flowers of the field which are the peculiar, at least the chief, material of crowns. Either smell, you say, or colour, or both together. What will be the senses of colour and smell? Those of seeing and smelling, I suppose. What members have had these senses allotted to them? The eyes and the nose, if I am not mistaken. 96 With sight and smell, then, make use of flowers, for these are the senses by which they are meant to be enjoyed; use them by means of the eyes and nose, which are the members to which these senses belong. You have got the thing from God, the mode of it from the world; but an extraordinary mode does not prevent the use of the thing in the common way. Let flowers, then, both when fastened into each other and tied together in thread and rush, be what they are when free, when loose—things to be looked at and smelt. You count it a crown, let us say, when you have a bunch of them bound together in a series, that you may carry many at one time that you may enjoy them all at once. Well, lay them in your bosom if they are so singularly pure, and strew them on your couch if they are so exquisitely soft, and consign them to your cup if they are so perfectly harmless. Have the pleasure of them in as many ways as they appeal to your senses. But what taste for a flower, what sense for anything belonging to a crown but its band, have you in the head, which is able neither to distinguish colour, nor to inhale sweet perfumes, nor to appreciate softness? It is as much against nature to long after a flower with the head, as it is to crave food with the ear, or sound with the nostril. But everything which is against nature deserves to be branded as monstrous among all men; but with us it is to be condemned also as sacrilege against God, the Lord and Creator of nature.

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[398] Kaye [p. 187,] has some valuable remarks on this testimony to the senses in Christian Philosophy, and compares Cicero, I. *Tusc.* cap. xx. or xlvi.]

Chapter VI.

Demanding then a law of God, you have that common one prevailing all over the world, engraven on the natural tables to which the apostle too is wont to appeal, as when in respect of the woman's veil he says, "Does not even Nature teach you?"[399]—as when to the Romans, affirming that the heathen do by nature those things which the law requires,[400] he suggests both natural law and a law-revealing nature. Yes, and also in the first chapter of the epistle he authenticates nature, when he asserts that males and females changed among themselves the natural use of the creature into that which is unnatural,[401] by way of penal retribution for their error. We first of all indeed know God Himself by the teaching of Nature, calling Him God of gods, taking for granted that He is good, and invoking Him as Judge. Is it a question with you whether for the enjoyment of His creatures, Nature should be our guide, that we may not be carried away in the direction in which the rival of God has corrupted, along with man himself, the entire creation which had been made over to our race for certain uses, whence the apostle says that it too unwillingly became subject to vanity, completely bereft of its original character, first by vain, then by base, unrighteous, and ungodly uses? It is thus, accordingly, in the pleasures of the shows, that the creature is dishonoured by those who by nature indeed perceive that all the materials of which shows are got up belong to God, but lack the knowledge to perceive as well that they have all been changed by the devil. But with this topic we have, for the sake of our own play-lovers, sufficiently dealt, and that, too, in a work in Greek.[402]

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[399] 1 Cor. xi. 14.

[400] Rom. ii. 14.

[401] Rom. i. 26.

[402] [Plays were regarded as *pomps* renounced in Baptism.]

Chapter VII.

Let these dealers in crowns then recognize in the meantime the authority of Nature, on the ground of a common sense as human beings, and the certifications of their peculiar religion, as, according to the last chapter, worshippers of the God of nature; and, as it were, thus over and above what is required, let them consider those other reasons too which forbid us wearing crowns, especially on the head, and indeed crowns of every sort. For we are obliged to turn from the rule of Nature, which we share with mankind in general, that we may maintain the whole peculiarity of our Christian discipline, in relation also to other kinds of crowns which seem to have been provided for different uses, as being composed of different substances, lest, because they do not consist of flowers, the use of which nature has indicated (as it does in the case of this military laurel one itself), they may be thought not to come under the prohibition of our sect, since they have escaped any objections of nature. I see, then, that we must go into the matter both with more research, and more fully, from its beginnings on through its successive stages of growth to its more erratic developments. For this we need to turn to heathen literature, for things belonging to the heathen must be proved from their own documents. The little of this I have acquired, will, I believe, be enough. If there really was a Pandora, whom Hesiod mentions as the first of women, hers was the first head the graces crowned, for she received gifts from all *the gods* whence she got *her name* Pandora. But Moses, a prophet, not a poet-shepherd, shows us the first woman Eve having her loins more naturally girt about with leaves than her temples with flowers. Pandora, then, is a myth. And so we have to blush for the origin of the crown, even on the ground of the falsehood connected with it; and, as will soon appear, on the ground no less of its realities. For it is an undoubted fact that certain persons either originated the thing, or shed lustre on it. Pherecydes relates that Saturn was the first who wore a crown; Diodorus, that Jupiter, after conquering the Titans, was honoured with this gift by the rest of the gods. To Priapus also the same author assigns fillets; and to Ariadne a garland of gold and of Indian gems, the gift of Vulcan, afterwards of Bacchus, and subsequently turned into a constellation. Callimachus has put a vine crown upon Juno. So too at Argos, her statue, vine-wreathed, with a lion's skin placed beneath her feet, exhibits the stepmother exulting over the spoils of her two step-sons. Hercules displays upon his head sometimes poplar, sometimes wild-olive, sometimes parsley. You have the tragedy of Cerberus; you have Pindar; and besides Callimachus, who mentions that Apollo, too when he had killed the Delphic serpent, as a suppliant, put on a laurel garland; for among the ancients suppliants were wont to be crowned. Harpocration argues that Bacchus the same as Osiris among the Egyptians, was designedly crowned with ivy, because it is the nature of ivy to protect the brain against drowsiness. But that in another way also Bacchus was the originator of the laurel crown (the crown) in which he celebrated his triumph over the Indians, even the rabble acknowledge, when they call the days dedicated to him the "great crown." If you open, again, the writings 97 of the Egyptian Leo, you learn that Isis was the first who discovered and wore ears of corn upon her head—a thing more suited to the belly. Those who want additional information will find an ample exposition of the subject in Claudius Saturninus, a writer of distinguished talent who treats this question also, for he has a book on crowns, so explaining their beginnings as well as causes, and kinds, and rites, that you find all that is charming in the flower, all that is beautiful in the leafy branch, and every sod or vine-shoot has been dedicated to some head or other; making it abundantly clear how foreign to us we should judge the custom of the crowned head, introduced as it was by, and thereafter constantly managed for the honour of, those whom the world has believed to be gods. If the devil, a liar from the beginning, is even in this matter working for his false system of godhead (idolatry), he had himself also without doubt provided for his god-lie being carried out. What sort of thing, then, must that be counted among the people of the true God, which was brought in by the nations in honour of the devil's candidates, and was set apart from the beginning to no other than these; and which even then received its consecration to idolatry by idols and in idols yet alive? Not as if an idol were anything, but since the things which others offer up to idols belong to demons. But if the things which *others* offer to them belong to demons how much more what idols offered to themselves, when they were in life! The demons themselves, doubtless, had made provision for themselves by means of those whom they had possessed, while in a state of desire and craving, before provision had been actually made.

Chapter VIII.

Hold fast in the meantime this persuasion, while I examine a question which comes in our way. For I already hear it is said, that many other things as well as crowns have been invented by those whom the world believes to be gods, and that they are notwithstanding to be met with both in our present usages and in those of early saints, and in the service of God, and in Christ Himself, who did His work as man by no other than these ordinary instrumentalities of human life. Well, let it be so; nor shall I inquire any further back into the origin of this things. Let Mercury have been the first who taught the knowledge of letters; I will own that they are requisite both for the business and commerce of life, and for performing our devotion to God. Nay, if he also first strung the chord to give forth melody, I will not deny, when listening to David, that this invention has been in use with the saints, and has ministered to God. Let Æsculapius have been the first who sought and discovered cures: Esaias[403] mentions that he ordered Hezekiah medicine when he was sick. Paul, too, knows that a little wine does the stomach good.[404] Let Minerva have been the first who built a ship: I shall see Jonah and the apostles sailing. Nay, there is more than this: for even Christ, we shall find, has ordinary raiment; Paul, too, has his cloak.[405] If at once, of every article of furniture and each household vessel, you name some god of the world as the originator, well, I must recognise Christ, both as He reclines on a couch, and when He presents a basin for the feet of His disciples, and when He pours water into it from a ewer, and when He is girt about with a linen towel[406]—a garment specially sacred to Osiris. It is thus in general I reply upon the point, admitting indeed that we use along with others these articles, but challenging that this be judged in the light of the distinction between things agreeable and things opposed to reason, because the promiscuous employment of them is deceptive, concealing the corruption of the creature, by which it has been made subject to vanity. For we affirm that those things only are proper to be used, whether by ourselves or by those who lived before us, and alone befit the service of God and Christ Himself, which to meet the necessities of human life supply what is simply; useful and affords real assistance and honourable comfort, so that they may be well believed to have come from God's own inspiration, who first of all no doubt provided for and taught and ministered to the enjoyment, I should suppose, of His own man. As for the things which are out of this class, they are not fit to be used among us, especially those which on that account indeed are not to be found either with the world, or in the ways of Christ. 98

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[403] Isa. xxxviii. 21.

[404] 1 Tim. v. 23.

[405] 2 Tim. iv. 13. [This is a useful comment as showing what this φαιλόνη was. Our author translates it by *pænula*. Of which more when we reach the *De Pallio*.]

[406] John xiii. 1–5.

Chapter IX.

In short, what patriarch, what prophet, what Levite, or priest, or ruler, or at a later period what apostle, or preacher of the gospel, or bishop, do you ever find the wearer of a crown?[407] I think not even the temple of God itself was crowned; as neither was the ark of the testament, nor the tabernacle of witness, nor the altar, nor the candlestick crowned though certainly, both on that first solemnity of the dedication, and in that second rejoicing for the restoration, crowning would have been most suitable if it were worthy of God. But if these things were figures of us (for we are temples of God, and altars, and lights, and sacred vessels), this too they in figure set forth, that the people of God ought not to be crowned. The reality must always correspond with the image. If, perhaps, you object that Christ Himself was crowned, to that you will get the brief reply: Be you too crowned, as He was; you have full permission. Yet even that crown of insolent ungodliness was not of any decree of the Jewish people. It was a device of the Roman soldiers, taken from the practice of the world,—a practice which the people of God never allowed either on the occasion of public rejoicing or to gratify innate luxury: so they returned from the Babylonish captivity with timbrels, and flutes, and psalteries, more suitably than with crowns; and after eating and drinking, uncrowned, they rose up to play. Neither would the account of the rejoicing nor the exposure of the luxury have been silent touching the honour or dishonour of the crown. Thus too Isaiah, as he says, "With timbrels, and psalteries, and flutes they drink wine,"[408] would have added "with crowns," if this practice had ever had place in the things of God.

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[407] [But see Eusebius, *Hist.* B. v., cap. 24, whose story is examined by Lardner, *Cred.*, vol. iv., p. 448.]

[408] Isa. v. 12.

Chapter X.

So, when you allege that the ornaments of the heathen deities are found no less with God, with the object of claiming among these for general use the head-crown, you already lay it down for yourself, that we must not have among us, as a thing whose use we are to share with others, what is not to be found in the service of God. Well, what is so unworthy of God indeed as that which is worthy of an idol? But what is so worthy of an idol as that which is also worthy of a dead man? For it is the privilege of the dead also to be thus crowned, as they too straightway become idols, both by their dress and the service of deification, which (deification) is with us a second idolatry. Wanting, then, the sense, it will be theirs to use the thing for which the sense is wanting, just as if in full possession of the sense they wished to abuse it. When there ceases to be any reality in the use, there is no distinction between using and abusing. Who can abuse a thing, when the precipient nature with which he wishes to carry out his purpose is not his to use it? The apostle, moreover, forbids us to abuse, while he would more naturally have taught us not to use, unless on the ground that, where there is no sense for things, there is no wrong use of them. But the whole affair is meaningless, and is, in fact, a dead work so far as concerns the idols; though, without doubt, a living one as respects the demons[409] to whom the religious rite belongs. "The idols of the heathen," says David, "are silver and gold." "They have eyes, and see not; a nose, and smell not; hands, and they will not handle."[410] By means of these organs, indeed, we are to enjoy flowers; but if he declares that those who make idols will be like them, they already are so who use anything after the style of idol adornings. "To the pure all things are pure: so, likewise, all things to the impure are impure;"[411] but nothing is more impure than idols. The substances are themselves as creatures of God without impurity, and in this their native state are free to the use of all; but the ministries to which in their use they are devoted, makes all the difference; for I, too, kill a cock for myself, just as Socrates did for Æsculapius; and if the smell of some place or other offends me, I burn the Arabian product myself, but not with the same ceremony, nor in the same dress, nor with the same pomp, with which it is done to idols.[412] If the creature is defiled by a mere word, as the apostle teaches, "But if any one say, This is offered in sacrifice to idols, you must not touch it,"[413] much more when it is polluted by the dress, and rites, and pomp of what is offered to the gods. Thus the crown 99 also is made out to be an offering to idols;[414] for with this ceremony, and dress, and pomp, it is presented in sacrifice to idols, its originators, to whom its use is specially given over, and chiefly on this account, that what has no place among the things of God may not be admitted into use with us as with others. Wherefore the apostle exclaims, "Flee idolatry:"[415] certainly idolatry whole and entire he means. Reflect on what a thicket it is, and how many thorns lie hid in it. Nothing must be given to an idol, and so nothing must be taken from one. If it is inconsistent with faith to recline in an idol temple, what is it to appear in an idol dress? What communion have Christ and Belial? Therefore flee from it; for he enjoins us to keep at a distance from idolatry—to have no close dealings with it of any kind. Even an earthly serpent sucks in men at some distance with its breath. Going still further, John says, "My little children, keep yourselves from idols,"[416]—not now from idolatry, as if from the service of it, but from idols—that is, from any resemblance to them: for it is an unworthy thing that you, the image of the living God, should become the likeness of an idol and a dead man. Thus far we assert, that this attire belongs to idols, both from the history of its origin, and from its use by false religion; on this ground, besides, that while it is not mentioned as connected with the worship of God, it is more and more given over to those in whose antiquities, as well as festivals and services, it is found. In a word, the very doors, the very victims and altars, the very servants and priests, are crowned. You have, in Claudius, the crowns of all the various colleges of priests. We have added also that distinction between things altogether different from each other—things, namely, agreeable, and things contrary to reason—in answer to those who, because there happens to be the use of some things in common, maintain the right of participation in all things. With reference to this part of the subject, therefore, it now remains that the special grounds for wearing crowns should be examined, that while we show these to be foreign, nay, even opposed to our Christian discipline, we may demonstrate that none of them have any plea of reason to support it, on the basis of which this article of dress might be vindicated as one in whose use we can participate, as even some others may whose instances are cast up to us.

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[409] [Compare *De Idololatria*, cap. xv., p. 70, *supra*.]

[410] Ps. cxv. 4–8.

[411] Tit. i. 15.

[412] [He seems to know no use for incense except for burials and for fumigation.]

[413] 1 Cor. x. 28.

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[414] [Kaye (p. 362) defends our author against Barbeyrac's animadversions, by the maxim, "put yourself in his place" *i.e.* among the abominations of Paganism.]

[415] 1 Cor. x. 14.

[416] 1 John v. 21.

Chapter XI.

To begin with the real ground of the military crown, I think we must first inquire whether warfare is proper at all for Christians. What sense is there in discussing the merely accidental, when that on which it rests is to be condemned? Do we believe it lawful for a human oath[417] to be superadded to one divine, for a man to come under promise to another master after Christ, and to abjure father, mother, and all nearest kinsfolk, whom even the law has commanded us to honour and love next to God Himself, to whom the gospel, too, holding them only of less account than Christ, has in like manner rendered honour? Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? And shall the son of peace take part in the battle when it does not become him even to sue at law? And shall he apply the chain, and the prison, and the torture, and the punishment, who is not the avenger even of his own wrongs? Shall he, forsooth, either keep watch-service for others more than for Christ, or shall he do it on the Lord's day, when he does not even do it for Christ Himself? And shall he keep guard before the temples which he has renounced? And shall he take a meal where the apostle has forbidden him?[418] And shall he diligently protect by night those whom in the day-time he has put to flight by his exorcisms, leaning and resting on the spear the while with which Christ's side was pierced? Shall he carry a flag,[419] too, hostile to Christ? And shall *he* ask a watchword from the emperor who has already received one from God? Shall *he* be disturbed in death by the trumpet of the trumpeter, who expects to be aroused by the angel's trump? And shall the Christian be burned according to camp rule, when he was not permitted to burn incense to an idol, when to him Christ remitted the punishment of fire? Then how many other offences there are involved in the performances of camp offices, which we must hold to involve a transgression of God's law, you may see by a slight survey. The very carrying of the name over from the camp of light to the camp of darkness is a violation of it. Of course, if faith comes later, and finds any preoccupied with military service, their case is different, as in the instance of those whom John used to receive for baptism, and of those most faithful centurions, I mean the centurion whom Christ approves, and the centurion whom Peter instructs; yet, at the same time, when a man has become a believer, and faith has been sealed, there must be either an immediate abandonment of it, which has been the course with many; or all sorts of quibbling will have to be resorted to in order to avoid offending God, and that is not allowed even outside of military service;[420] or, last of all, for God the fate must be endured which a citizen-faith has been no less ready to accept. Neither does military service hold out escape from punishment of sins, or exemption from martyrdom. Nowhere does the Christian change his character. There is one gospel, and the same Jesus, who will one day deny every one who denies, and acknowledge every one who acknowledges God,—who will save, too, the life which has been lost for His sake; but, on the other hand, destroy that which for gain has been saved to His dishonour. With Him the faithful citizen is a soldier, just as the faithful soldier is a citizen.[421] A state of faith admits no plea of necessity; they are under no necessity to sin, whose one necessity is, that they do not sin. For if one is pressed to the offering of sacrifice and the sheer denial of Christ by the necessity of torture or of punishment, yet discipline does not connive even at that necessity; because there is a higher necessity to dread denying and to undergo martyrdom, than to escape from suffering, and to render the homage required. In fact, an excuse of this sort overturns the entire essence of our sacrament, removing even the obstacle to voluntary sins; for it will be possible also to maintain that inclination is a necessity, as involving in it, forsooth, a sort of compulsion. I have, in fact, disposed of this very allegation of necessity with reference to the pleas by which crowns connected with official position are vindicated, in support of which it is in common use, since for this very reason offices must be either refused, that we may not fall into acts of sin, or martyrdoms endured that we may get quit of offices. Touching this primary aspect of the question, as to the unlawfulness even of a military life itself, I shall not add more, that the secondary question may be restored to its place. Indeed, if, putting my strength to the question, I banish from us the military life, I should now to no purpose issue a challenge on the matter of the military crown. Suppose, then, that the military service is lawful, as far as the plea for the crown is concerned.[422]

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[417] [He plays on this word *Sacramentum*. Is the military *sacrament* to be added to the Lord's?]

[418] 1 Cor. viii. 10.

[419] [Vexillum. Such words as these prepared for the *Labarum*.]

[420] "Outside of the military service." By substituting *ex militia* for the corresponding words *extra militiam*, as has been proposed by Rigaltius, the sentence acquires a meaning such that desertion from the army is suggested

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as one of the methods by which a soldier who has become a Christian may continue faithful to Jesus. But the words *extra militiam* are a genuine part of the text. There is no good ground, therefore, for the statement of Gibbon: "Tertullian (*de Corona Militis*, c. xi.) suggests to them the expedient of deserting; a counsel which, if it had been generally known, was not very proper to conciliate the favour of the emperors toward the Christian sect."—Tr.

[421] "The faithful," etc.; i.e., the kind of occupation which any one has cannot be pleaded by him as a reason for not doing all that Christ has enjoined upon His people.—Tr.

[422] [He was not yet quite a Montanist.]

Chapter XII.

But I first say a word also about the crown itself. This laurel one is sacred to Apollo or Bacchus—to the former as the god of archery, to the latter as the god of triumphs. In like manner Claudius teaches; when he tells us that soldiers are wont too to be wreathed in myrtle. For the myrtle belongs to Venus, the mother of the Æneadæ, the mistress also of the god of war, who, through Ilia and the Romuli is Roman. But I do not believe that Venus is Roman as well as Mars, because of the vexation the concubine gave her.[423] When military service again is crowned with olive, the idolatry has respect to Minerva, who is equally the goddess of arms—but got a crown of the tree referred to, because of the peace she made with Neptune. In these respects, the superstition of the military garland will be everywhere defiled and all-defiling. And it is further defiled, I should think, also in the grounds of it. Lo the yearly public pronouncing of vows, what does that bear on its face to be? It takes place first in the part of the camp where the general's tent is, and then in the temples. In addition to the places, observe the words also: "We vow that you, O Jupiter, will then have an ox with gold-decorated horns." What does the utterance mean? Without a doubt the denial (of Christ). Albeit the Christian says nothing in these places with the mouth, he makes his response by having the crown on his head. The laurel is likewise commanded (to be used) at the distribution of the largess. So you see idolatry is not without its gain, selling, as it does, Christ for pieces of gold, as Judas did for pieces of silver. Will it be "Ye cannot serve God and mammon"[424] to devote your energies to mammon, and to depart from God? Will it be "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's,"[425] not only not to render the human being to God, but even to take the denarius from Cæsar? Is the laurel of the triumph made of leaves, or of corpses? Is it adorned with ribbons, or with tombs? Is it bedewed with ointments, or with the tears of wives and mothers? It may be of some Christians too;[426] for Christ is also among the barbarians.[427] Has not he who has carried (a crown for) this cause on his head, fought even against himself? Another son of service belongs to the royal guards. And indeed crowns are called (Castrenses), as belonging to the camp; *Munificæ* likewise, from the Cæsarean functions they perform. But even then you are still the soldier and the servant of another; and if of two masters, of God and Cæsar: but assuredly then not of Cæsar, when you owe yourself to God, as having higher claims, I should think, even in matters in which both have an interest.

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[423] i.e., Ilia.

[424] Matt. vi. 24.

[425] Matt. xxii. 21.

[426] [Such considerations may account for our author's abandonment of what he says in the Apology; which compare in capp. xlii. and xxxix.]

[427] [Et apud barbaros enim Christus. See Kaye's argument, p. 87.]

Chapter XIII.

For state reasons, the various orders of the citizens also are crowned with laurel crowns; but the magistrates besides with golden ones, as at Athens, and at Rome. Even to those are preferred the Etruscan. This appellation is given to the crowns which, distinguished by their gems and oak leaves of gold, they put on, with mantles having an embroidery of palm branches, to conduct the chariots containing the images of the gods to the circus. There are also provincial crowns of gold, needing now the larger heads of images instead of those of men. But your orders, and your magistracies, and your very place of meeting, the church, are Christ's. You belong to Him, for you have been enrolled in the books of life.[428] There the blood of the Lord serves for your purple robe, and your broad stripe is His own cross; there the axe is already laid to the trunk of the tree;[429] there is the branch out of the root of Jesse.[430] Never mind the state horses with their crown. Your Lord, when, according to the Scripture, He would enter Jerusalem in triumph, had not even an ass of His own. These (put their trust) in chariots, and these in horses; but we will seek our help in the name of the Lord our God.[431] From so much as a dwelling in that Babylon of John's Revelation[432] we are called away; much more then from its pomp. The rabble, too, are crowned, at one time because of some great rejoicing for the success of the emperors; at another, on account of some custom belonging to municipal festivals. For luxury strives to make her own every occasion of public gladness. But as for you, you are a foreigner in this world, a citizen of Jerusalem, the city above. Our citizenship, the apostle says, is in heaven.[433] You have your own registers, your own calendar; you have nothing to do with the joys of the world; nay, you are called to the very opposite, for "the world shall rejoice, but ye shall mourn."[434] And I think the Lord affirms, that those who mourn are happy, not those who are crowned. Marriage, too, decks the bridegroom with its crown; and therefore we will not have heathen brides, lest they seduce us even to the idolatry with which among them marriage is initiated. You have the law from the patriarchs indeed; you have the apostle enjoining people to marry in the Lord.[435] You have a crowning also on the making of a freeman; but *you* have been already ransomed by Christ, and that at a great price. How shall the world manumit the servant of another? Though it seems to be liberty, yet it will come to be found bondage. In the world everything is nominal, and nothing real. For even then, as ransomed by Christ, you were under no bondage to man; and now, though man has given you liberty, you are the servant of Christ. If you think freedom of the world to be real, so that you even seal it with a crown, you have returned to the slavery of man, imagining it to be freedom; you have lost the freedom of Christ, fancying it is slavery. Will there be any dispute as to the cause of crown-wearing, which contests in the games in their turn supply, and which, both as sacred to the gods and in honour of the dead, their own reason at once condemns? 10 It only remains, that the Olympian Jupiter, and the Nemean Hercules, and the wretched little Archemorus, and the hapless Antinous, should be crowned in a Christian, that he himself may become a spectacle disgusting to behold. We have recounted, as I think, all the various causes of the wearing of the crown, and there is not one which has any place with us: all are foreign to us, unholy, unlawful, having been abjured already once for all in the solemn declaration of the sacrament. For they were of the pomp of the devil and his angels, offices of the world,[436] honours, festivals, popularity huntings, false vows, exhibitions of human servility, empty praises, base glories, and in them all idolatry, even in respect of the origin of the crowns alone, with which they are all wreathed. Claudius will tell us in his preface, indeed, that in the poems of Homer the heaven also is crowned with constellations, and that no doubt by God, no doubt for man; therefore man himself, too, should be crowned by God. But the world crowns brothels, and baths, and bakehouses, and prisons, and schools, and the very amphitheatres, and the chambers where the clothes are stripped from dead gladiators, and the very biers of the dead. How sacred and holy, how venerable and pure is this article of dress, determine not from the heaven of poetry alone, but from the traffickings of the whole world. But indeed a Christian will not even dishonour his own gate with laurel crowns, if so be he knows how many gods the devil has attached to doors; Janus so-called from gate, Limentinus from threshold, Forcus and Carna from leaves and hinges; among the Greeks, too, the Thyræan Apollo, and the evil spirits, the Antelii.

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[428] Phil. iv. 3.

[429] Matt. iii. 10.

[430] Isa. xi. 1.

[431] Ps. xx. 7.

[432] Rev. xviii. 4. [He understands this of Rome.]

[433] Phil. iii. 20.

[434] John xvi. 20.

[435] 1 Cor. vii. 39.

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[436] [A suggestive interpretation of the baptismal vow, of which see Bunsen, *Hippol.*, Vol. III., p. 20.]

Chapter XIV.

Much less may the Christian put the service of idolatry on his own head—nay, I might have said, upon Christ, since Christ is the Head of the Christian man—(for his head) is as free as even Christ is, under no obligation to wear a covering, not to say a band. But even the head which is bound to have the veil, I mean woman's, as already taken possession of by this very thing, is not open also to a band. She has the burden of her own humility to bear. If she ought not to appear with her head uncovered on account of the angels,[437] much more with a crown on it will she offend those (elders) who perhaps are then wearing crowns above.[438] For what is a crown on the head of a woman, but beauty made seductive, but mark of utter wantonness,—a notable casting away of modesty, a setting temptation on fire? Therefore a woman, taking counsel from the apostles' foresight,[439] will not too elaborately adorn herself, that she may not either be crowned with any exquisite arrangement of her hair. What sort of garland, however, I pray you, did He who is the Head of the man and the glory of the woman, Christ Jesus, the Husband of the church, submit to in behalf of both sexes? Of thorns, I think, and thistles,—a figure of the sins which the soil of the flesh brought forth for us, but which the power of the cross removed, blunting, in its endurance by the head of our Lord, death's every sting. Yes, and besides the figure, there is contumely with ready lip, and dishonour, and infamy, and the ferocity involved in the cruel things which then disfigured and lacerated the temples of the Lord, that you may now be crowned with laurel, and myrtle, and olive, and any famous branch, and which is of more use, with hundred-leaved roses too, culled from the garden of Midas, and with both kinds of lily, and with violets of all sorts, perhaps also with gems and gold, so as even to rival that crown of Christ which He afterwards obtained. For it was after the gall He tasted the honeycomb[440] and He was not greeted as King of Glory in heavenly places till He had been condemned to the cross as King of the Jews, having first been made by the Father for a time a little less than the angels, and so crowned with glory and honour. If for these things, you owe your own head to Him, repay it if you can, such as He presented His for yours; or be not crowned with flowers at all, if you cannot be with thorns, because you may not be with flowers.

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[437] 1 Cor. xi. 10. [Does he here play on the use of the word *angels* in the Revelation? He seems to make it = *elders*.]

[438] Rev. iv. 4.

[439] 1 Tim. ii. 9; 1 Pet. iii. 3.

[440] [A very striking collocation of Matt. xxvii. 34, and Luke xxiv. 42.]

Chapter XV.

Keep for God His own property untainted; He will crown it if He choose. Nay, then, He does even choose. He calls us to it. To him who conquers He says, “I will give a crown of life.”[441] Be *you*, too, faithful unto death, and fight *you*, too, the good fight, whose crown the apostle[442] feels so justly confident has been laid up for him. The angel[443] also, as he goes forth on a white horse, conquering and to conquer, receives a crown of victory; and another[444] is adorned with an encircling rainbow (as it were in its fair colours)—a celestial 103 meadow. In like manner, the elders sit crowned around, crowned too with a crown of gold, and the Son of Man Himself flashes out above the clouds. If such are the appearances in the vision of the seer, of what sort will be the realities in the actual manifestation? Look at those crowns. Inhale those odours. Why condemn you to a little chaplet, or a twisted headband, the brow which has been destined for a diadem? For Christ Jesus has made us even kings to God and His Father. What have you in common with the flower which is to die? You have a flower in the Branch of Jesse, upon which the grace of the Divine Spirit in all its fulness rested—a flower undefiled, unfading, everlasting, by choosing which the good soldier, too, has got promotion in the heavenly ranks. Blush, ye fellow-soldiers of his, henceforth not to be condemned even by him, but by some soldier of Mithras, who, at his initiation in the gloomy cavern, in the camp, it may well be said, of darkness, when at the sword’s point a crown is presented to him, as though in mimicry of martyrdom, and thereupon put upon his head, is admonished to resist and cast it off, and, if you like, transfer it to his shoulder, saying that Mithras is his crown. And thenceforth he is never crowned; and he has that for a mark to show who he is, if anywhere he be subjected to trial in respect of his religion; and he is at once believed to be a soldier of Mithras if he throws the crown away—if he say that in his god he has his crown. Let us take note of the devices of the devil, who is wont to ape some of God’s things with no other design than, by the faithfulness of his servants, to put us to shame, and to condemn us.

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[441] Rev. ii. 10; Jas. i. 22.

[442] 2 Tim. iv. 8.

[443] Rev. vi. 2.

[444] Rev. x. 1.

Elucidations.

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I.

(Usages, p. 94.*)*

Here a reference to Bunsen's Hippolytus, vol. III., so often referred to in the former volume, will be useful. A slight *metaphrase* will bring out the sense, perhaps, of this most interesting portrait of early Christian usages.

In baptism, we use trine immersion, in honour of the trinal Name, after renouncing the devil and his angels and the pomps and vanities of his kingdom.[445] But this trinal rite is a ceremonial amplification of what is actually commanded. It was heretofore tolerated in some places that communicants should take each one his portion, with his own hand, but now we suffer none to receive this sacrament except at the hand of the minister. By our Lord's own precept and example, it may be received at the hour of ordinary meals, and alike by all the faithful whether men or women, yet we usually do this in our gatherings before daybreak. Offerings are made in honour of our departed friends, on the anniversaries of their deaths, which we esteem their true birthdays, as they are born to a better life. We kneel at other times, but on the Lord's day, and from the Paschal Feast to Pentecost we stand in prayer, nor do we count it lawful to fast on Sundays. We are concerned if even a particle of the wine or bread, made ours, in the Lord's Supper, falls to the ground, by our carelessness. In all the ordinary occasions of life we furrow our foreheads with the sign of the Cross, in which we glory none the less because it is regarded as our shame by the heathen in presence of whom it is a profession of our faith.

He owns there is no Scripture for any of these usages, in which there was an *amplifying* of the precepts of Christ. Let us note there was yet no *superstitious* usage even of this sign 104 of the Cross. It was an act by which, in suffering "shame for Jesus' name," they fortified themselves against betraying the Master. It took the place, be it remembered, of *innumerable* heathen practices, and was a protest against them. It meant—"God forbid that I should glory, save in the Cross." I express no personal opinion as to this observance, but give the explanation which the early Christians would have given. Tertullian touched with Montanism, but not yet withdrawn from Catholic Communion, pleads the common cause of believers.

II.

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[445] See Kaye, pp. 408–415.

(Traditions, cap. iv., p. 95.)

The traditions here argued for respect things in their nature indifferent. And as our author asserts the long continuance of such usages to be their chief justification, it is evident that he supposed them common from the Sub-apostolic age. There is nothing here to justify *amplifications* and traditions which, subsequently, came in like a flood to change principles of the Faith once delivered to the Saints. Even in his little plea for Montanistic revelations of some possible novelties, he pre-supposes that *reason* must be subject to Scripture and Apostolic Law. In a word, his own principle of "Prescription" must be honoured even in things indifferent; if novel they are not Catholic.

V.

To Scapula.[446]

[Translated by the Rev. S. Thelwall.]

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Chapter I.

We are not in any great perturbation or alarm about the persecutions we suffer from the ignorance of men; for we have attached ourselves to this sect, fully accepting the terms of its covenant, so that, as men whose very lives are not their own, we engage in these conflicts, our desire being to obtain God's promised rewards, and our dread lest the woes with which He threatens an unchristian life should overtake us. Hence we shrink not from the grapple with your utmost rage, coming even forth of our own accord to the contest; and condemnation gives us more pleasure than acquittal. We have sent, therefore, this tract to you in no alarm about ourselves, but in much concern for you and for all our enemies, to say nothing of our friends. For our religion commands us to love even our enemies, and to pray for those who persecute us, aiming at a perfection all its own, and seeking in its disciples something of a higher type than the commonplace goodness of the world. For all love those who love them; it is peculiar to Christians alone to love those that hate them. Therefore mourning over your ignorance, and compassionating human error, and looking on to that future of which every day shows threatening signs, necessity is laid on us to come forth in this way also, that we may set before you the truths you will not listen to openly.

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[446] [See Elucidation I. Written late in our author's life, this tract contains no trace of Montanism, and shows that his heart was with the common cause of all Christians. Who can give up such an Ephraim without recalling the words of inspired love for the erring?— Jer. xxxi. 20; Hos. xi. 8.]

Chapter II.

We are worshippers of one God, of whose existence and character Nature teaches all men; at whose lightnings and thunders you tremble, whose benefits minister to your happiness. You think that others, too, are gods, whom we know to be devils. However, it is a fundamental human right, a privilege of nature, that every man should worship according to his own convictions: one man's religion neither harms nor helps another man. It is assuredly no part of religion to compel religion—to which free-will and not force should lead us—the sacrificial victims even being required of a willing mind. You will render no real service to your gods by compelling us to sacrifice. For they can have no desire of offerings from the unwilling, unless they are animated by a spirit of contention, which is a thing altogether undivine. Accordingly the true God bestows His blessings alike on wicked men and on His own elect; upon which account He has appointed an eternal judgment, when both thankful and unthankful will have to stand before His bar. Yet you have never detected us—sacrilegious wretches though you reckon us to be—in any theft, far less in any sacrilege. But the robbers of your temples, all of them swear by your gods, and worship them; they are not Christians, and yet it is they who are found guilty of sacrilegious deeds. We have not time to unfold in how many other ways your gods are mocked and despised by their own votaries. So, too, treason is falsely laid to our charge, though no one has ever been able to find followers of Albinus, or Niger, or Cassius, among Christians; while the very men who had sworn by the genii of the emperors, who had offered and vowed sacrifices for their safety, who had often pronounced condemnation on Christ's disciples, are till this day found traitors to the imperial throne. A Christian is enemy to none, least of all to the Emperor of Rome, whom he knows to be appointed by his God, and so cannot but love and honour; and whose well-being moreover, he must needs desire, with that of the empire over which he reigns so long as the world shall stand—for so long as that shall Rome continue.[447] To the emperor, therefore, we render such reverential homage as is lawful for us and good for him; regarding him as the human being next to God who from God has received all his power, and is less than God alone. And this will be according to his own desires. For thus—as less only than the true God—he is greater than all besides. Thus he is greater than the very gods themselves, even they, too, being subject to him. We therefore sacrifice for the emperor's safety, but to our God and his, and after the manner God has enjoined, in simple prayer. For God, Creator of the universe, has no need of odours or of blood. These things are the food of devils.[448] But we not only reject those wicked spirits: we overcome them; we daily hold them up to contempt; we exorcise them from their victims, as multitudes can testify. So all the more we pray for the imperial well-being, as those who seek it at the hands of Him who is able to bestow it. And one would think it must be abundantly clear to you that the religious system under whose rules we act is one inculcating a divine patience; since, though our numbers are so great—constituting all but the majority in every city—we conduct ourselves so quietly and modestly; I might perhaps say, known rather as individuals than as organized communities, and remarkable only for the reformation of our former vices. For far be it from us to take it ill that we have laid on us the very things we wish, or in any way plot the vengeance at our own hands, which we expect to come from God.

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[447] [Kaye points out our author's inconsistencies on this matter. If Caractacus ever made the speech ascribed to him (Bede, or Gibbon, cap. lxxi.) it would confirm the opinion of those who make him a convert to Christ: "Quando cadet Roma, cadet et mundus." Elucidation II.]

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[448] [On this sort of Demonology see Kaye, pp. 203–207, with his useful references. See *De Spectaculis*, p. 80, *supra*.]

Chapter III.

However, as we have already remarked, it cannot but distress us that no state shall bear unpunished the guilt of shedding Christian blood; as you see, indeed, in what took place during the presidency of Hilarian, for when there had been some agitation about places of sepulture for our dead, and the cry arose, “No *areæ*—no burial-grounds for the Christians,” it came that their own *areæ*,[449] their threshing-floors, were a-wanting, for they gathered in no harvests. As to the rains of the bygone year, it is abundantly plain of what they were intended to remind men—of the deluge, no doubt, which in ancient times overtook human unbelief and wickedness; and as to the fires which lately hung all night over the walls of Carthage, they who saw them know what they threatened; and what the preceding thunders pealed, *they* who were hardened by them can tell. All these things are signs of God’s impending wrath, which we must needs publish and proclaim in every possible way; and in the meanwhile we must pray it may be only local. Sure are *they* to experience it one day in its universal and final form, who interpret otherwise these samples of it. That sun, too, in the metropolis of Utica,[450] with light all but extinguished, was a portent which could not have occurred from an ordinary eclipse, situated as the lord of day was in his height and house. You have the astrologers, consult them about it. We can point you also to the deaths of some provincial rulers, who in their last hours had painful memories of their sin in persecuting the followers of Christ.[451] Vigellius Saturninus, who first here used the sword against us, lost his eyesight. Claudius Lucius Herminianus in Cappadocia, enraged that his wife had become a Christian, had treated the Christians with great cruelty: well, left alone in his palace, suffering under a contagious malady, he boiled out in living worms, and was heard exclaiming, “Let nobody know of it, lest the Christians rejoice, and Christian wives take encouragement.” Afterwards he came to see his error in having tempted so many from their stedfastness by the tortures he inflicted, and died almost a Christian himself. In that doom which overtook Byzantium,[452] Cæcilius Capella could not help crying out, “Christians, rejoice!” Yes, and the persecutors who seem to themselves to have acted with impunity shall not escape the day of judgment. For you we sincerely wish it may prove to have been a warning only, that, immediately after you had condemned Mavilus of Adrumetum to the wild beasts, you were overtaken by those troubles, and that even now for the same reason you are called to a blood-reckoning. But do not forget the future.

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[449] [An obvious play on the ambiguity of this word.]

[450] [Notes of the time when this was written. See Kaye, p. 57.]

[451] [Christians remembered Herod (Acts xii. 23) very naturally; but we may reserve remarks on such instances till we come to Lactantius. But see Kaye (p. 102) who speaks unfavourably of them.]

[452] [Notes of the time when this was written. See Kaye, p. 57.]

Chapter IV.

We who are without fear ourselves are not seeking to frighten you, but we would save all men if possible by warning them not to fight with God.[453] You may perform the duties of your charge, and yet remember the claims of humanity; if on no other ground than that you are liable to punishment yourself, (you ought to do so). For is not your commission simply to condemn those who confess their guilt, and to give over to the torture those who deny? You see, then, how you trespass yourselves against your instructions to wring from the confessing a denial. It is, in fact, an acknowledgment of our innocence that you refuse to condemn us at once when we confess. In doing your utmost to extirpate us, if that is your 107 object, it is innocence you assail. But how many rulers, men more resolute and more cruel than you are, have contrived to get quit of such causes altogether,—as Cincius Severus, who himself suggested the remedy at Thysdris, pointing out how the Christians should answer that they might secure an acquittal; as Vespronius Candidus, who dismissed from his bar a Christian, on the ground that to satisfy his fellow-citizens would break the peace of the community; as Asper, who, in the case of a man who gave up his faith under slight infliction of the torture, did not compel the offering of sacrifice, having owned before, among the advocates and assessors of court, that he was annoyed at having had to meddle with such a case. Pudens, too, at once dismissed a Christian who was brought before him, perceiving from the indictment that it was a case of vexatious accusation; tearing the document in pieces, he refused so much as to hear him without the presence of his accuser, as not being consistent with the imperial commands. All this might be officially brought under your notice, and by the very advocates, who are themselves also under obligations to us, although in court they give their voice as it suits them. The clerk of one of them who was liable to be thrown upon the ground by an evil spirit, was set free from his affliction; as was also the relative of another, and the little boy of a third. How many men of rank (to say nothing of common people) have been delivered from devils, and healed of diseases! Even Severus himself, the father of Antonine, was graciously mindful of the Christians; for he sought out the Christian Proculus, surnamed Torpacion, the steward of Euhodias, and in gratitude for his having once cured him by anointing, he kept him in his palace till the day of his death.[454] Antonine, too, brought up as he was on Christian milk, was intimately acquainted with this man. Both women and men of highest rank, whom Severus knew well to be Christians, were not merely permitted by him to remain uninjured; but he even bore distinguished testimony in their favour, and gave them publicly back to us from the hands of a raging populace. Marcus Aurelius also, in his expedition to Germany, by the prayers his Christian soldiers offered to God, got rain in that well-known thirst.[455] When, indeed, have not droughts been put away by our kneelings and our fastings? At times like these, moreover, the people crying to "the God of gods, the alone Omnipotent," under the name of Jupiter, have borne witness to our God. Then we never deny the deposit placed in our hands; we never pollute the marriage bed; we deal faithfully with our wards; we give aid to the needy; we render to none evil for evil. As for those who falsely pretend to belong to us, and whom we, too, repudiate, let them answer for themselves. In a word, who has complaint to make against us on other grounds? To what else does the Christian devote himself, save the affairs of his own community, which during all the long period of its existence no one has ever proved guilty of the incest or the cruelty charged against it? It is for freedom from crime so singular, for a probity so great, for righteousness, for purity, for faithfulness, for truth, for the living God, that we are consigned to the flames; for this is a punishment you are not wont to inflict either on the sacrilegious, or on undoubted public enemies, or on the treason-tainted, of whom you have so many. Nay, even now our people are enduring persecution from the governors of Legio and Mauritania; but it is only with the sword, as from the first it was ordained that we should suffer. But the greater our conflicts, the greater our rewards.

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[453] [Our author uses the Greek (μὴ θεομαχεῖν) but not textually of Acts v. 39.]

[454] [Another note of time. a.d. 211. See Kaye, as before.]

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[455] [Compare Vol. I., p. 187, this Series.]

Chapter V.

Your cruelty is our glory. Only see you to it, that in having such things as these to endure, we do not feel ourselves constrained to rush forth to the combat, if only to prove that we have no dread of them, but on the contrary, even invite their infliction. When Arrius Antoninus was driving things hard in Asia, the whole Christians of the province, in one united band, presented themselves before his judgment-seat; on which, ordering a few to be led forth to execution, he said to the rest, “O miserable men, if you wish to die, you have precipices or halters.” If we should take it into our heads to do the same thing here, what will you make of so many thousands, of such a multitude of men and women, persons of every sex and every age and every rank, when they present themselves before you? How many fires, how many swords will be required? What will be the anguish of Carthage itself, which you will have to decimate,[456] as each one recognises there his relatives and companions, as he sees there it may be men of your own order, and noble ladies, and all the leading persons of the city, and either kinsmen or friends of those of your own circle? Spare thyself, if not us poor Christians! Spare Carthage, if not thyself! Spare the province, which the indication of your purpose has subjected to the threats and extortions at once of the soldiers and of private enemies.

We have no master but God. *He is before* you, and cannot be hidden from you, but to Him you can do no injury. But those whom you regard as masters are only men, and one day they themselves must die. Yet still this community will be undying, for be assured that just in the time of its seeming overthrow it is built up into greater power. For all who witness the noble patience of its martyrs, as struck with misgivings, are inflamed with desire to examine into the matter in question;[457] and as soon as they come to know the truth, they straightway enrol themselves its disciples.

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[456] [Compare *De Fuga*, cap. xii. It is incredible that our author could exaggerate in speaking to the chief magistrate of Carthage.]

[457] [Mosheim’s strange oversight, in neglecting to include such considerations, in accounting for the growth of the church, is justly censured by Kaye, p. 124.]

Elucidations.

I.

(Scapula, cap. i., p. 105.*)*

Scapula was Proconsul of Carthage, and though its date is conjectural (a.d. 217), this work gives valuable *indices* of its time and circumstances. It was composed after the death of Severus, to whom there is an allusion in chapter iv., after the destruction of Byzantium (a.d. 196), to which there is a reference in chapter iii.; and Dr. Allix suggests, after the dark day of Utica (a.d. 210) which he supposes to be referred to in the same chapter. Cincius Severus, who is mentioned in chapter iv., was put to death by Severus, a.d. 198.

II.

(Caractacus, cap. ii., note 2, p. 105.)

Mr. Lewin (*St. Paul*, ii. 397), building on the fascinating theory of Archdeacon Williams, thinks St. Paul's Claudia (*Qu. Gladys?*) may very well have been the daughter of Caradoc, with whose noble character we are made acquainted by Tacitus. (Annals xii. 36.) And Archdeacon Williams gives us very strong reason to believe he was a Christian. He may very well have lived to behold the Coliseum completed. What more natural then, in view of the cruelty against Christians there exercised, for the expressions with which he is credited? In this case his words contain an eloquent ambiguity, which Christians would appreciate, and which may have been in our author's mind when he says—"quousque sæculum stabit." To those who looked for the Second Advent, daily, this did not mean what the heathen might suppose.

Bede's version of the speech (See Du Cange, II., 407.,) is this: "Quandiu stabit Colyseus—stabit et Roma: Quando cadet Colysevs—cadet et Roma: Quando cadet Roma—cadet et mundus."

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VI.

Ad Nationes.[458]

Book I.

[Translated by Dr. Holmes.]

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Chapter I.[459]—The Hatred Felt by the Heathen Against the Christians is Unjust, Because Based on Culpable Ignorance.

One proof of that ignorance of yours, which condemns[460] whilst it excuses[461] your injustice, is at once apparent in the fact, that all who once shared in your ignorance and hatred (of the Christian religion), as soon as they have come to know it, leave off their hatred when they cease to be ignorant; nay more, they actually themselves become what they had hated, and take to hating what they had once been. Day after day, indeed, you groan over the increasing number of the Christians. Your constant cry is, that the state is beset (by us); that Christians are in your fields, in your camps, in your islands. You grieve over it as a calamity, that each sex, every age—in short, every rank—is passing over from you to us; yet you do not even after this set your minds upon reflecting whether there be not here some latent good. You do not allow yourselves in suspicions which may prove too true,[462] nor do you like ventures which may be too near the mark.[463] This is the only instance in which human curiosity grows torpid. You love to be ignorant of what other men rejoice to have discovered; you would rather not know it, because you now cherish your hatred as if you were aware that, (with the knowledge,) your hatred would certainly come to an end. Still,[464] if there shall be no just ground for hatred, it will surely be found to be the best course to cease from the past injustice. Should, however, a cause have really existed there will be no diminution of the hatred, which will indeed accumulate so much the more in the consciousness of its justice; unless it be, forsooth,[465] that you are ashamed to cast off your faults,[466] or sorry to free yourselves from blame.[467] I know very well with what answer you usually meet the argument from our rapid increase.[468] That indeed must not, you say, be hastily accounted a good thing which converts a great number of persons, and gains them over to its side. I am aware how the mind is apt to take to evil courses. How many there are which forsake virtuous living! How many seek refuge in the opposite! Many, no doubt;[469] nay, very many, as the last days approach.[470] But such a comparison as this fails in fairness of application; for all are agreed in thinking thus of the evil-doer, so that not even the guilty themselves, who take the wrong side, and turn away from the pursuit of good to perverse ways, are bold enough to defend evil as good.[471] Base things excite their fear, impious ones their shame. In short, they are eager for concealment, they shrink from publicity, they tremble when caught; when accused, they deny; even when tortured, they do not readily or invariably confess (their crime); at all events,[472] they grieve when they are condemned. They reproach themselves for their past life; their change from innocence to an evil disposition they even attribute to fate. They cannot say that it is not a wrong thing, therefore they will not admit it to be their own act. As for the Christians, however, in what does their case resemble this? No one is ashamed; no one is sorry, except for his former (sins).[473] If he is pointed at (for his religion), he glories in it; if dragged to trial, he does not resist; if accused, he makes no defence. When questioned, he confesses; when condemned, he rejoices. What sort of evil is this, in which the nature of evil comes to a standstill?[474]

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[458] [As a *recapitulation* I insert this here to close this class of argument for the reasons following.] This treatise resembles *The Apology*, both in its general purport as a vindication of Christianity against heathen prejudice, and in many of its expressions and statements. So great is the resemblance that this shorter work has been thought by some to have been a first draft of the longer and perfect one. Tertullian, however, here addresses his expostulations to the general public, while in *The Apology* it is the rulers and magistrates of the empire whom he seeks to influence. [Dr. Allix conjectures the date of this treatise to be about a.d. 217. See Kaye, p. 50.]

[459] Compare *The Apology*, c. i.

[460] Revincit. "Condemnat" is Tertullian's word in *The Apology*, i.

[461] Defendit. "Excusat" in *Apol.*

[462] Non licet rectius suspicari.

[463] Non lubet propius experiri.

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[464] At quin.

[465] Nisi si.

[466] Emendari pudet.

[467] Excusari piget.

[468] Redundantiæ nostræ.

[469] Bona fide.

[470] Pro extremitatibus temporum.

[471] Or perhaps, “to maintain evil in preference to good.”

[472] Certe.

[473] Pristinorum. In the corresponding passage (*Apol.* i.) the phrase is, “nisi plane retro non fuisse,” i.e., “except that he was not *a Christian* long ago.”

[474] Cessat.

Chapter II.[475]—The Heathen Perverted Judgment in the Trial of Christians. They Would Be More Consistent If They Dispensed with All Form of Trial. Tertullian Urges This with Much Indignation.

In this case you actually[476] conduct trials contrary to the usual form of judicial process against criminals; for when culprits are brought up for trial, should they deny the charge, you press them for a confession by tortures. When Christians, however, confess without compulsion, you apply the torture to induce them to deny. What great perverseness is this, when you stand out against confession, *and* change the use of the torture, compelling the man who frankly acknowledges the charge[477] to evade it, and him who is unwilling, to deny it? You, who preside for the purpose of extorting truth, demand falsehood from us alone that we may declare ourselves not to be what we are. I suppose you do not want us to be bad men, and therefore you earnestly wish to exclude us from that character. To be sure,[478] you put others on the rack and the gibbet, to get them to deny what they have the reputation of being. Now, when they deny (the charge against them), you do not believe them but on our denial, you instantly believe us. If you feel sure that we are the most injurious of men, why, even in processes against us, are we dealt with by you differently from other offenders? I do not mean that you make no account of[479] either an accusation or a denial (for your practice is not hastily to condemn men without an indictment and a defence); but, to take an instance in the trial of a murderer, the case is not at once ended, or the inquiry satisfied, on a man's confessing himself the murderer. However complete his confession,[480] you do not readily believe him; but over and above this, you inquire into accessory circumstances—how often had he committed murder; with what weapons, in what place, with what plunder, accomplices, *and* abettors after the fact[481] (was the crime perpetrated)—to the end that nothing whatever respecting the criminal might escape detection, and that every means should be at hand for arriving at a true verdict. In our case, on the contrary,[482] whom you believe to be guilty of more atrocious and numerous crimes, you frame your indictments[483] in briefer and lighter terms. I suppose you do not care to load with accusations men whom you earnestly wish to get rid of, or else you do not think it necessary to inquire into matters which are known to you already. It is, however, all the more perverse that you compel us to deny charges about which you have the clearest evidence. But, indeed,[484] how much more consistent were it with your hatred of us to dispense with all forms of judicial process, and to strive with all your might not to urge us to say "No," and so have to acquit the objects of your hatred; but to confess all and singular the crimes laid to our charge, that your resentments might be the better glutted with an accumulation of our punishments, when it becomes known how many of those feasts each one of us may have celebrated, and how many incests we may have committed under cover of the night! What am I saying? Since your researches for rooting out our society must needs be made on a wide scale, you ought to extend your inquiry against our friends and companions. Let our infanticides and the dressers (of our horrible repasts) be brought out,—ay, and the very dogs which minister to our (incestuous) nuptials;[485] then the business (of our trial) would be without a fault. Even to the crowds which throng the spectacles a zest would be given; for with how much greater eagerness would they resort to the theatre, when one had to fight in the lists who had devoured a hundred babies! For since such horrid and monstrous crimes are reported of us, they ought, of course, to be brought to light, lest they should seem to be incredible, and the public detestation of us should begin to cool. For most persons are slow to believe such things,[486] feeling a horrible disgust at supposing that our nature could have an appetite for the food of wild beasts, when it has precluded these from all concubinage with the race of man.

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[475] Comp. c. ii. of *The Apology.*

[476] Ipsi.

[477] Gratis reum.

[478] Sane.

[479] Neque spatium commodetis.

[480] Quanquam confessis.

[481] Receptoribus, "concealers" of the crime.

[482] Porro.

[483] Elogia.

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[484] Immo.

[485] We have for once departed from Oehler's text, and preferred Rigault's: "Perducerentur *infantarii* et coci, ipsi canes pronubi, emendata esset res." The sense is evident from *The Apology*, c. vii.: "It is said that we are guilty of most horrible crimes; that in the celebration of our sacrament we put a child to death, which we afterward devour, and at the end of our banquet revel in incest; that we employ dogs as ministers of our impure delights, to overthrow the candles, and thus to provide darkness, and remove all shame which might interfere with these impious lusts" (Chevalier's translation). These calumnies were very common, and are noticed by Justin Martyr, Minucius Felix, Eusebius, Athenagoras, and Origen, who attributes their origin to the Jews. Oehler reads *infantariæ*, after the Agobardine codex and *editio princeps*, and quotes Martial (*Epigr.* iv. 88), where the word occurs in the sense of an inordinate love of children.

[486] Nam et plerique fidem talium temperant.

Chapter III.[487]—The Great Offence in the Christians Lies in Their Very Name. The Name Vindicated.

Since, therefore, you who are in other cases most scrupulous and persevering in investigating charges of far less serious import, relinquish your care in cases like ours, which are so horrible, and of such surpassing sin that *impiety* is too mild a word for them, by declining to hear confession, which should always be an important process for those who conduct judicial proceedings; and failing to make a full inquiry, which should be gone into by such as sue for a condemnation, it becomes evident that the crime laid to our charge consists not of any sinful conduct, but lies wholly in our *name*. If, indeed,[488] any real crimes were clearly adducible against us, their very names would condemn us, if found applicable,[489] so that distinct sentences would be pronounced against us in this wise: Let that murderer, or that incestuous criminal, or whatever it be that we are charged with, be led to execution, be crucified, or be thrown to the beasts. Your sentences, however,[490] import only that one has confessed himself a Christian. No name of a crime stands against us, but only the crime of a name. Now this in very deed is neither more nor less than[491] the entire odium which is felt against us. The name is the cause: some mysterious force intensified by your ignorance assails it, so that you do not wish to know for certain that which for certain you are sure you know nothing of; and therefore, further, you do not believe things which are not submitted to proof, and, lest they should be easily refuted,[492] you refuse to make inquiry, so that the odious name is punished under the presumption of (real) crimes. In order, therefore, that the issue may be withdrawn from the offensive name, we are compelled to deny it; then upon our denial we are acquitted, with an entire absolution[493] for the past: we are no longer murderers, no longer incestuous, because we have lost that name.[494] But since this point is dealt with in a place of its own,[495] do you tell us plainly why you are pursuing this name even to extirpation? What crime, what offence, what fault is there in a name? For you are barred by the rule[496] which puts it out of your power to allege crimes (of any man), which no legal action moots, no indictment specifies, no sentence enumerates. In any case which is submitted to the judge,[497] inquired into against the defendant, responded to by him or denied, and cited from the bench, I acknowledge a legal charge. Concerning, then, the merit of a name, whatever offence names may be charged with, whatever impeachment words may be amenable to, I for my part[498] think, that not even a complaint is due to a word or a name, unless indeed it has a barbarous sound, or smacks of ill-luck, or is immodest, or is indecorous for the speaker, or unpleasant to the hearer. These crimes in (mere) words and names are just like barbarous words and phrases, which have their fault, and their solecism, and their absurdity of figure. The name *Christian*, however, so far as its meaning goes, bears the sense of anointing. Even when by a faulty pronunciation you call us “Chrestians” (for you are not certain about even the sound of this noted name), you in fact lisp out the sense of pleasantness and goodness.[499] You are therefore vilifying[500] in harmless men even the harmless name we bear, which is not inconvenient for the tongue, nor harsh to the ear, nor injurious to a single being, nor rude for our country, being a good Greek word, as many others also are, and pleasant in sound and sense. Surely, surely,[501] names are not things which deserve punishment by the sword, or the cross, or the beasts.

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[487] Comp. *The Apology*, cc. i. and ii.

[488] Adeo si.

[489] Si accommodarent.

[490] Porro.

[491] Hæc ratio est.

[492] Reprobentur.

[493] Impunitate.

[494] i.e., the name “Christians.”

[495] By the “suo loco,” Tertullian refers to *The Apology*.

[496] Præscribitur vobis.

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[497] Præsidi.

[498] Ego.

[499] Χρηστός means both “pleasant” and “good;” and the heathen founded this word with the sacred name Χριστός.

[500] Detinetis.

[501] Et utique.

Chapter IV.[502]—The Truth Hated in the Christians; So in Measure Was It, of Old, in Socrates. The Virtues of the Christians.

But the sect, you say, is punished in the name of its founder. Now in the first place it is, no doubt, a fair and usual custom that a sect should be marked out by the name of its founder, since philosophers are called Pythagoreans and Platonists after their masters; in the same way physicians are called after Erasistratus, and grammarians after Aristarchus. If, therefore, a sect has a bad character because its founder was bad, it is punished[503] as the traditional bearer[504] of a bad name. But this would be indulging in a rash assumption. The first step was to find out what the founder was, that his sect might be understood, instead of hindering[505] inquiry into the founder's character from the sect. But in our case,[506] by being necessarily ignorant of the sect, through your ignorance of its founder, or else by not taking a fair 112 survey of the founder, because you make no inquiry into his sect, you fasten merely on the name, just as if you vilified in it both sect and founder, whom you know nothing of whatever. And yet you openly allow your philosophers the right of attaching themselves to any school, and bearing its founder's name as their own; and nobody stirs up any hatred against them, although both in public and in private they bark out[507] their bitterest eloquence against your customs, rites, ceremonies, and manner of life, with so much contempt for the laws, and so little respect for persons, that they even flaunt their licentious words[508] against the emperors themselves with impunity. And yet it is the truth, which is so troublesome to the world, that these philosophers affect, but which Christians possess: they therefore who have it in possession afford the greater displeasure, because he who affects a thing plays with it; he who possesses it maintains it. For example,[509] Socrates was condemned on that side (of his wisdom) in which he came nearest in his search to the truth, by destroying your gods. Although the name of Christian was not at that time in the world, yet truth was always suffering condemnation. Now you will not deny that he was a wise man, to whom your own Pythian (god) had borne witness. Socrates, he said, was the wisest of men. Truth overbore Apollo, and made him pronounce even against himself since he acknowledged that he was no god, when he affirmed that that was the wisest man who was denying the gods. However,[510] on your principle he was the less wise because he denied the gods, although, in truth, he was all the wiser by reason of this denial. It is just in the same way that you are in the habit of saying of us: "Lucius Titius is a good man, only he is a Christian;" while another says; "I wonder that so worthy[511] a man as Caius Seius has become a Christian."[512] According to[513] the blindness of their folly men praise what they know, (and) blame what they are ignorant of; and that which they know, they vitiate by that which they do not know. It occurs to none (to consider) whether a man is not good and wise because he is a Christian, or therefore a Christian because he is wise and good, although it is more usual in human conduct to determine obscurities by what is manifest, than to prejudice what is manifest by what is obscure. Some persons wonder that those whom they had known to be unsteady, worthless, *or* wicked before they bore this[514] name, have been suddenly converted to virtuous courses; and yet they better know how to wonder (at the change) than to attain to it; others are so obstinate in their strife as to do battle with their own best interests, which they have it in their power to secure by intercourse[515] with that hated name. I know more than one[516] husband, formerly anxious about their wives' conduct, and unable to bear even mice to creep into their bed-room without a groan of suspicion, who have, upon discovering the cause of their new assiduity, and their unwonted attention to the duties of home,[517] offered the entire loan of their wives to others,[518] disclaimed all jealousy, (and) preferred to be the husbands of she-wolves than of Christian women: they could commit themselves to a perverse abuse of nature, but they could not permit their wives to be reformed for the better! A father disinherited his son, with whom he had ceased to find fault. A master sent his slave to bridewell,[519] whom he had even found to be indispensable to him. As soon as they discovered them to be Christians, they wished they were criminals again; for our discipline carries its own evidence in itself, nor are we betrayed by anything else than our own goodness, just as bad men also become conspicuous[520] by their own evil. Else how is it that we alone are, contrary to the lessons of nature, branded as very evil because of our good? For what mark do we exhibit except the prime wisdom,[521] which teaches us not to worship the frivolous works of the human hand; the temperance, by which we abstain from other men's goods; the chastity, which we pollute not even with a look; the compassion, which prompts us to help the needy; the truth itself, which makes us give offence; and liberty, for which we have even learned to die? Whoever wishes to understand who the Christians are, must needs employ these marks for their discovery.

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[502] See *The Apology*, c. iii.

[503] Plectitur.

[504] Tradux.

[505] Retinere.

[506] At nunc.

[507] Elatrent.

[508] Libertatem suam, "their liberty of speech."

[509] Denique.

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[510] Porro.

[511] Gravem, "earnest."

[512] Comp. *The Apology*, c. iii.

[513] Pro.

[514] i.e., the Christian.

[515] De commercio.

[516] Unum atque alium. The sense being *plural*, we have so given it all through.

[517] Captivitatis (as if theirs was a self-inflicted captivity at home).

[518] Omnem uxorem patientiam obtulisse (comp. *Apology*, middle of c. xxxix.).

[519] In ergastulum.

[520] Radiant.

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[521] He means the religion of Christ, which he in b. ii. c. ii. contrasts with "*the mere wisdom*" of the philosophers.

Chapter V.[522]—The Inconsistent Life of Any False Christian No More Condemns True Disciples of Christ, Than a Passing Cloud Obscures a Summer Sky.

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As to your saying of us that we are a most shameful set, and utterly steeped in luxury, avarice, and depravity, we will not deny that this is true of some. It is, however, a sufficient testimonial for our name, that this cannot be said of all, not even of the greater part of us. It must happen even in the healthiest and purest body, that a mole should grow, or a wart arise on it, or freckles disfigure it. Not even the sky itself is clear with so perfect[523] a serenity as not to be flecked with some filmy cloud.[524] A slight spot on the face, because it is obvious in so conspicuous a part, only serves to show purity of the entire complexion. The goodness of the larger portion is well attested by the slender flaw. But although you prove that some of our people are evil, you do not hereby prove that they are Christians. Search and see whether there is any sect to which (a partial shortcoming) is imputed as a general stain.[525] You are accustomed in conversation yourselves to say, in disparagement of us, "Why is so-and-so deceitful, when the Christians are so self-denying? why merciless, when they are so merciful?" You thus bear your testimony to the fact that this is not the character of Christians, when you ask, in the way of a retort,[526] how men who are reputed to be Christians can be of such and such a disposition. There is a good deal of difference between an imputation and a name,[527] between an opinion and the truth. For names were appointed for the express purpose of setting their proper limits between mere designation and actual condition.[528] How many indeed are said to be philosophers, who for all that do not fulfil the law of philosophy? All bear the name in respect of their profession; but they hold the designation without the excellence of the profession, and they disgrace the real thing under the shallow pretence of its name. Men are not straightway of such and such a character, because they are said to be so; but when they are not, it is vain to say so of them: they only deceive people who attach reality to a name, when it is its consistency with fact which decides the condition implied in the name.[529] And yet persons of this doubtful stamp do not assemble with us, neither do they belong to our communion: by their delinquency they become yours once more[530] since we should be unwilling to mix even with them whom your violence and cruelty compelled to recant. Yet we should, of course, be more ready to have included amongst us those who have unwillingly forsaken our discipline than wilful apostates. However, you have no right to call them Christians, to whom the Christians themselves deny that name, and who have not learned to deny themselves.

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[522] Compare *The Apology*, cc. ii. xliv. xlvi.

[523] Colata, "filtered" [or "strained"—*Shaks.*]

[524] Ut non alicujus nubiculæ flocculo resignetur. This picturesque language defies translation.

[525] Malitiæ.

[526] Dum retorquetis.

[527] Inter crimen et nomen.

[528] Inter dici et esse.

[529] Status nominis.

[530] Denuo.

Chapter VI.[531]—The Innocence of the Christians Not Compromised by the Iniquitous Laws Which Were Made Against Them.

Whenever these statements and answers of ours, which truth suggests of its own accord, press and restrain your conscience, which is the witness of its own ignorance, you betake yourselves in hot haste to that poor altar of refuge,[532] the authority of the laws, because these, of course, would never punish the offensive[533] sect, if their deserts had not been fully considered by those who made the laws. Then what is it which has prevented a like consideration on the part of those who put the laws in force, when, in the case of all other crimes which are similarly forbidden and punished by the laws, the penalty is not inflicted[534] until it is sought by regular process?[535] Take,[536] for instance, the case of a murderer or an adulterer. An examination is ordered touching the particulars[537] of the crime, even though it is patent to all what its nature[538] is. Whatever wrong has been done by the Christian ought to be brought to light. No law forbids inquiry to be made; on the contrary, inquiry is made in the interest of the laws.[539] For how are you to keep the law by precautions against that which the law forbids, if you neutralize the carefulness of the precaution by your failing to perceive[540] what it is you have to keep? No law must keep to itself[541] the knowledge of its own righteousness,[542] but (it owes it) to those from whom it claims obedience. The law, however, becomes an object of suspicion when it declines to approve itself. Naturally enough,[543] then, are the laws against the Christians supposed to be just and deserving of respect and observance, just as long as men remain ignorant of their aim and purport; but when this is perceived, their extreme injustice is discovered, and they are deservedly rejected with abhorrence,[544] along with (their instruments of torture)—the swords, the crosses, and 114 the lions. An unjust law secures no respect. In my opinion, however, there is a suspicion among you that some of these laws are unjust, since not a day passes without your modifying their severity and iniquity by fresh deliberations and decisions.

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[531] Compare *The Apology*, c. iv.

[532] Ad arulam quandam.

[533] Istam.

[534] Cessat, “loiters.”

[535] Requiratur.

[536] Lege.

[537] Ordo.

[538] Genus.

[539] Literally, “holding the inquiry makes for the laws.”

[540] Per defectionem agnoscendi.

[541] Sibi debet.

[542] Justitiæ suæ.

[543] Merito.

[544] Despuuntur.

Chapter VII.[545]—The Christians Defamed. A Sarcastic Description of Fame; Its Deception and Atrocious Slanders of the Christians Lengthily Described.

Whence comes it to pass, you will say to us, that such a character could have been attributed to you, as to have justified the lawmakers perhaps by its imputation? Let me ask on my side, what voucher they had then, or you now, for the truth of the imputation? (You answer,) Fame. Well, now, is not this—

"Fama malum, quo non aliud velocius ullum?"[546]

Now, why *a plague*,[547] if it be always true? It never ceases from lying; nor even at the moment when it reports the truth is it so free from the wish to lie, as not to interweave the false with the true, by processes of addition, diminution, or confusion of various facts. Indeed,[548] such is its condition, that it can only continue to exist while it lies. For it lives only just so long as it fails to prove anything. As soon as it proves itself true, it falls; and, as if its office of reporting news were at an end, it quits its post: thenceforward the thing is held to be a fact, and it passes under that name. No one, then, says, to take an instance, "The report is that this happened at Rome," or, "The rumour goes that he has got a province;" but, "He has got a province," and, "This happened at Rome." Nobody mentions a rumour except at an uncertainty, because nobody can be sure of a rumour, but only of certain knowledge; and none but a fool believes a rumour, because no wise man puts faith in an uncertainty. In however wide a circuit[549] a report has been circulated, it must needs have originated some time or other from one mouth; afterwards it creeps on somehow to ears and tongues which pass it on[550] and so obscures the humble error in which it began, that no one considers whether the mouth which first set it a-going disseminated a falsehood,—a circumstance which often happens either from a temper of rivalry, or a suspicious turn, or even the pleasure of feigning news. It is, however, well that time reveals all things, as your own sayings and proverbs testify; yea, as nature herself attests, which has so ordered it that nothing lies hid, not even that which fame has not reported. See, now, what a witness[551] you have suborned against us: it has not been able up to this time to prove the report it set in motion, although it has had so long a time to recommend it to our acceptance. This name of ours took its rise in the reign of Augustus; under Tiberius it was taught with all clearness and publicity;[552] under Nero it was ruthlessly condemned,[553] and you may weigh its worth and character even from the person of its persecutor. If that prince was a pious man, then the Christians are impious; if he was just, if he was pure, then the Christians are unjust and impure; if he was not a public enemy, we are enemies of our country: what sort of men we are, our persecutor himself shows, since he of course punished what produced hostility to himself.[554] Now, although every other institution which existed under Nero has been destroyed, yet this of ours has firmly remained—righteous, it would seem, as being unlike the author (of its persecution). Two hundred and fifty years, then, have not yet passed since our life began. During the interval there have been so many criminals; so many crosses have obtained immortality;[555] so many infants have been slain; so many loaves steeped in blood; so many extinctions of candles;[556] so many dissolute marriages. And up to the present time it is mere report which fights against the Christians. No doubt it has a strong support in the wickedness of the human mind, and utters its falsehoods with more success among cruel and savage men. For the more inclined you are to maliciousness, the more ready are you to believe evil; in short, men more easily believe the evil that is false, than the good which is true. Now, if injustice has left any place within you for the exercise of prudence in investigating the truth of reports, justice of course demanded that you should examine by whom the report could have been spread among the multitude, and thus circulated through the world. For it could not have been by the Christians themselves, I suppose, since by the very constitution and law of all mysteries the obligation of silence is imposed. How much more would this be the case in such (mysteries as are ascribed to us), which, if divulged, could not fail to bring down instant punishment from the prompt resentment of men! Since, therefore, the Christians are not their own betrayers, it follows that it must be strangers. Now I ask, how could strangers obtain knowledge of us, when even true and lawful mysteries exclude every stranger from witnessing them, unless illicit ones are less exclusive? Well, then, it is more in keeping with the character of strangers both to be ignorant (of the true state of a case), and to invent (a false account). Our domestic servants (perhaps) listened, and peeped through crevices and holes, and stealthily got information of our ways. What, then, shall we say when our servants betray them to you?[557] It is better, (to be sure,)[558] for us all not to be betrayed by any; but still, if our practices be so atrocious, how much more proper is it when a righteous indignation bursts asunder even all ties of domestic fidelity? How was it possible for it to endure what horrified the mind and affrighted the eye? This is also a wonderful thing, both that he who was so overcome with impatient excitement as to turn informer,[559] did not likewise desire to prove (what he reported), and that he who heard the informer's story did not care to see for himself, since no doubt the reward[560] is equal both for the informer who proves what he reports, and for the hearer who convinces himself of the credibility[561] of what he hears. But then you say that (this is precisely what has taken place): first came the rumour, then the exhibition of the proof; first the hearsay, then the inspection; and after this, fame received its commission. Now this, I must say,[562] surpasses all admiration, that that was once for all detected and divulged which is being for ever repeated, unless, forsooth, we have by this time ceased from the reiteration of such things[563] (as are alleged of us). But we are called still by the same (offensive) name, and we are supposed to be still engaged in the same practices, and we multiply from day to day; the more[564] we are, to the more become we objects of hatred. Hatred increases as the material for it increases. Now, seeing that the multitude of offenders is ever advancing, how is it that the crowd of informers does not keep equal pace therewith? To the best of my belief, even our manner of life[565] has become better known; you know the very days of our assemblies; therefore we are both besieged, and attacked, and kept prisoners actually in our secret congregations. Yet who ever came upon a half-consumed corpse (amongst us)? Who has detected the traces of a bite in our blood-steeped loaf? Who has discovered, by a sudden light invading our darkness, any marks of impurity, I will not say of incest, (in our feasts)? If we save ourselves by a bribe[566] from being dragged out before the public gaze with such a character, how is it that we are still oppressed? We have it indeed in our own power not to be thus apprehended at all; for who either sells or buys information about a crime, if the crime itself has no existence? But why need I disparagingly refer to[567] strange spies and informers, when you allege against us such charges as we certainly do not ourselves divulge with very much noise—either as soon as you hear of them, if we previously show them to you, or after you have yourselves discovered them, if they are for the time concealed from you? For no doubt,[568] when any desire initiation in the mysteries, their custom is first to go to the master or father of the sacred rites. Then he will say (to the applicant), You must bring an infant, as a guarantee for our rites, to be sacrificed, as well as some bread to be broken and dipped in his blood; you also want candles, and dogs tied together to upset them, and bits of meat to rouse the dogs. Moreover, a mother too, or a sister, is necessary for you. What, however, is to be said if you have neither? I suppose in that case you could not be a genuine Christian. Now, do let me ask you, Will such things, when reported by strangers, bear to be spread about (as charges against us)? It is impossible for such persons to understand proceedings in which they take no part.[569] The first step of the process is perpetrated with artifice; our feasts and our marriages are invented and detailed[570] by ignorant persons, who had never before heard about Christian mysteries. And though they afterwards cannot help acquiring some knowledge of them, it is even then as having to be administered by others whom they bring on the scene.[571] Besides, how absurd is it that the profane know mysteries which the priest 116 knows not! They keep them all to themselves, then,[572] and take them for granted; and so these tragedies, (worse than those) of Thyestes or Œdipus, do not at all come forth to light, nor find their way[573] to the public. Even more voracious bites take nothing away from the credit[574] of such as are initiated, whether servants or masters. If, however, none of these allegations can be proved to be true, how incalculable must be esteemed the grandeur (of that religion) which is manifestly not overbalanced even by the burden of these vast atrocities! O ye heathen; who have and deserve our pity,[575] behold, we set before you the promise which our sacred system offers. It guarantees eternal life to such as follow and observe it; on the other hand, it threatens with the eternal punishment of an unending fire those who are profane and hostile; while to both classes alike is preached a resurrection from the dead. We are not now concerned[576] about the doctrine of these (verities), which are discussed in

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[545] Comp. *The Apology*, cc. vii, viii.

[546] *Æneid*. iv. 174. "Fame, than which never plague that runs Its way more swiftly wins."—Conington.

[547] "A plague" = malum.

[548] Quid? quod "Yea more."

[549] Ambitione.

[550] Traduces.

[551] Prodigiam. The word is "indicem" in *The Apology*.

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[552] Disciplina ejus illuxit.

[553] Damnatio invaluit.

[554] Æmula sibi.

[555] Divinitatem consecutæ.

[556] See above, c. ii. note.

[557] i.e., What is the value of *such* evidence?

[558] We have inserted this phrase as the sentence is strongly ironical.

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[559] Deferre, an *infinitive* of purpose, of which construction of our author Oehler gives examples.

[560] Fructus.

[561] Si etiam sibi credat.

[562] Quidem.

[563] Talia factitare.

[564] We read "quo," and not "quod," because.

[565] Conversatio.

[566] This refers to a calumny which the heathen frequently spread about the Christians.

[567] Detrectem or simply "treat of," "refer to," like the simple verb "tractare."

[568] The irony of all this passage is evident.

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[569] Diversum opus.

[570] Subjiciuntur "are stealthily narrated."

[571] Inducunt.

[572] It is difficult to see what this "tacent igitur" means without referring to the similar passage in *The Apology* (end of c. viii.), which supplies a link wanted in the context. "At all events," says he, "they know this afterward, and yet submit to it, and allow it. *They fear to be punished*, while, if they proclaimed the truth, they would deserve universal approbation." Tertullian here states what the enemies of the Christians used to allege against them. After discovering the alleged atrocities of their secret assemblies, they kept their knowledge forsooth to themselves, being afraid of the consequences of a disclosure, etc.

[573] We have for convenience treated "protrahunt" (*q.d.* "nor do they report them") as a neuter verb.

[574] Even worse than Thyestean atrocities would be believed of them.

[575] Miseræ atque miserandæ.

[576] Viderimus.

their proper place.[577] Meanwhile, however, believe them, even as we do ourselves, for I want to know whether you are ready to reach them, as we do, through such crimes. Come, whosoever you are, plunge your sword into an infant; or if that is another's office, then simply gaze at the breathing creature[578] dying before it has lived; at any rate, catch its fresh[579] blood in which to steep your bread; then feed yourself without stint; and whilst this is going on, recline. Carefully distinguish the places where your mother or your sister may have made their bed; mark them well, in order that, when the shades of night have fallen upon them, putting of course to the test the care of every one of you, you may not make the awkward mistake of alighting on somebody else:[580] you would have to make an atonement, if you failed of the incest. When you have effected all this, eternal life will be in store for you. I want you to tell me whether you think eternal life worth such a price. No, indeed,[581] you do not believe it: even if you did believe it, I maintain that you would be unwilling to give (the fee); or if willing, would be unable. But why should others be able if you are unable? Why should you be able if others are unable? What would you wish impunity (and) eternity to stand you in?[582] Do you suppose that these (blessings) can be bought by us at any price? Have Christians teeth of a different sort from others? Have they more ample jaws?[583] Are they of different nerve for incestuous lust? I trow not. It is enough for us to differ from you in condition[584] by truth alone.

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[577] See below, in c. xix.

[578] Animam.

[579] Rudem, "hardly formed."

[580] Extraneam.

[581] Immo idcirco.

[582] Quanto constare.

[583] "An alii ordines dentium Christianorum, et alii specus faucium?" (literally, "Have Christians other sets of teeth, and other caverns of jaws?") This seems to refer to voracious animals like the shark, whose terrible teeth, lying in several rows, and greediness to swallow anything, however incongruous, that comes in its way, are well-known facts in natural history.

[584] Positione.

Chapter VIII.[585]—The Calumny Against the Christians Illustrated in the Discovery of Psammetichus. Refutation of the Story.

We are indeed said to be the "third race" of men. What, a dog-faced race?[586] Or broadly shadow-footed?[587] Or some subterranean[588] Antipodes? If you attach any meaning to these names, pray tell us what are the first and the second race, that so we may know something of this "third." Psammetichus thought that he had hit upon the ingenious discovery of the primeval man. He is said to have removed certain new-born infants from all human intercourse, and to have entrusted them to a nurse, whom he had previously deprived of her tongue, in order that, being completely exiled from all sound of the human voice, they might form their speech without hearing it; and thus, deriving it from themselves alone, might indicate what that first nation was whose speech was dictated by nature. Their first utterance was Bekkos, a word which means "*bread*" in the language of Phrygia: the Phrygians, therefore, are supposed to be the first of the human race.[589] But it will not be out of place if we make one observation, with a view to show how your faith abandons itself more to vanities than to verities. Can it be, then, at all credible that the nurse retained her life, after the loss of so important a member, the very organ of the breath of life,[590]—cut out, too, from the very root, with her throat[591] mutilated, which cannot be wounded even on the outside without danger, and the putrid gore flowing back to the chest, and deprived for so long a time of her food? Come, even suppose that by the remedies of a Philomela she retained her life, in the way supposed by wisest persons, who account for the dumbness not by cutting out the tongue, but from the blush of shame; if on such a supposition she lived, she would still be able to blurt out some dull sound. And a shrill inarticulate noise from opening the mouth only, without any modulation of the lips, might be forced from the mere throat, though there were no tongue to help. This, it is probable, the infants readily imitated, and the more so because it was the only sound; only they did it a little more neatly, as they had tongues;[592] and then they attached to it a definite signification. Granted, then, that the Phrygians were the earliest race, it does not follow that the Christians are the third. For how many other nations come regularly after the Phrygians? Take care, however, lest those whom you call the third race should obtain the first rank, since there is no nation indeed which is not Christian. Whatever nation, therefore, was the first, is nevertheless Christian now.[593] It is ridiculous folly which makes you say we are the latest race, and then specifically call us the third. But it is in respect of our religion,[594] not of our nation, that we are supposed to be the third; the series being the Romans, the Jews, and the Christians after them. Where, then, are the Greeks? or if they are reckoned amongst the Romans in regard to their superstition (since it was from Greece that Rome borrowed even her gods), where at least are the Egyptians, since these have, so far as I know, a mysterious religion peculiar to themselves? Now, if they who belong to the third race are so monstrous, what must they be supposed to be who preceded them in the first and the second place?

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[585] Compare *The Apology*, c. viii.

[586] Cynopæ. This class would furnish the unnatural "*teeth*," and "*jaws*," just referred to.

[587] Sciapodes with broad feet *producing a large shade*; suited for the "incestuous lust" above mentioned.

[588] Literally, "which come up from under ground."

[589] Tertullian got this story from Herodotus, ii. 2.

[590] Ipsius animæ organo.

[591] Faucibus.

[592] Utpote linguatuli.

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[593] This is one of the passages which incidentally show how widely spread was Christianity.

[594] De Superstitione.

Chapter IX.[595]—The Christians are Not the Cause of Public Calamities: There Were Such Troubles Before Christianity.

But why should I be astonished at your vain imputations? Under the same natural form, malice and folly have always been associated in one body and growth, and have ever opposed us under the one instigator of error.[596] Indeed, I feel no astonishment; and therefore, as it is necessary for my subject, I will enumerate some instances, that you may feel the astonishment by the enumeration of the folly into which you fall, when you insist on our being the causes of every public calamity or injury. If the Tiber has overflowed its banks, if the Nile has remained in its bed, if the sky has been still, or the earth been in commotion, if death[597] has made its devastations, or famine its afflictions, your cry immediately is, "This is the fault[598] of the Christians!" As if they who fear the true God could have to fear a light thing, or at least anything else (than an earthquake or famine, or such visitations).[599] I suppose it is as despisers of your gods that we call down on us these strokes of theirs. As we have remarked already,[600] three hundred years have not yet passed in our existence; but what vast scourges before that time fell on all the world, on its various cities and provinces! what terrible wars, both foreign and domestic! what pestilences, famines, conflagrations, yawnings, and quakings of the earth has history recorded![601] Where were the Christians, then, when the Roman state furnished so many chronicles of its disasters? Where were the Christians when the islands Hiera, Anaphe, and Delos, and Rhodes, and Cea were desolated with multitudes of men? or, again, when the land mentioned by Plato as larger than Asia or Africa was sunk in the Atlantic Sea? or when fire from heaven overwhelmed Volsinii, and flames from their own mountain consumed Pompeii? when the sea of Corinth was engulphed by an earthquake? when the whole world was destroyed by the deluge? Where *then* were (I will not say the Christians, who despise your gods, but) your gods themselves, who are proved to be of later origin than that great ruin by the very places and cities in which they were born, sojourned, and were buried, and even those which they founded? For else they would not have remained to the present day, unless they had been more recent than that catastrophe. If you do not care to peruse and reflect upon these testimonies of history, the record of which affects you differently from us,[602] in order especially that you may not have to tax your gods with extreme injustice, since they injure even their worshippers on account of their despisers, do you not then prove yourselves to be also in the wrong, when you hold them to be gods, who make no distinction between the deserts of yourselves and profane persons? If, however, as it is now and then very vainly said, you incur the chastisement of your gods because you are too slack in our extirpation, you then have settled the question[603] of their weakness and insignificance; for they would not be angry with you for loitering over our punishment, if they could do anything themselves,—although you admit the same thing indeed in another way, whenever by inflicting punishment on us you seem to be avenging them. If one interest is maintained by another party, that which defends is the greater of the two. What a shame, then, must it be for gods to be defended by a human being!

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[595] Comp. *The Apology*, cc. xl. xli. [And Augustine, *Civ. Dei.* iii.]

[596] By the "manceps erroris" he means the devil.

[597] Libitina.

[598] Christianorum meritum, which with "sit" may also, "Let the Christians have their due." In *The Apology* the cry is, "Christianos ad leonem."

[599] We insert this after Oehler. Tertullian's words are, "Quasi modicum habeant aut aliud metuere qui Deum verum."

[600] See above, c. vii.

[601] Sæculum digessit.

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[602] Aliter vobis renuntiata.

[603] Absolutum est.

Chapter X.[604]—The Christians are Not the Only Contemners of the Gods. Contempt of Them Often Displayed by Heathen Official Persons. Homer Made the Gods Contemptible.

Pour out now all your venom; fling against this name of ours all your shafts of calumny: I shall stay no longer to refute them; but they shall by and by be blunted, when we come to explain our entire discipline.[605] I shall content myself now indeed with plucking these shafts out of our own body, and hurling them back on yourselves. The same wounds which you have inflicted on us by your charges I shall show to be imprinted on yourselves, that you may fall by your own swords and javelins.[606] Now, first, when you direct against us the general charge of divorcing ourselves from the institutions of our forefathers, consider again and again whether you are not yourselves open to that accusation in common with us. For when I look through your life and customs, lo, what do I discover but the old order of things corrupted, nay, destroyed by you? Of the laws I have already said, that you are daily supplanting them with novel decrees and statutes. As to everything else in your manner of life, how great are the changes you have made from your ancestors—in your style, your dress, your equipage, your very food, and even in your speech; for the old-fashioned you banish, as if it were offensive to you! Everywhere, in your public pursuits and private duties, antiquity is repealed; all the authority of your forefathers your own authority has superseded. To be sure,[607] you are for ever praising old customs; but this is only to your greater discredit, for you nevertheless persistently reject them. How great must your perverseness have been, to have bestowed approbation on your ancestors' institutions, which were too inefficient to be lasting, all the while that you were rejecting the very objects of your approbation! But even that very heir-loom[608] of your forefathers, which you seem to guard and defend with greatest fidelity, in which you actually[609] find your strongest grounds for impeaching us as violators of the law, and from which your hatred of the Christian name derives all its life—I mean the worship of the gods—I shall prove to be undergoing ruin and contempt from yourselves no less than[610] (from us),—unless it be that there is no reason for our being regarded as despisers of the gods like yourselves, on the ground that nobody despises what he knows has absolutely no existence. What certainly exists can be despised. That which

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[604] Comp. *The Apology*, cc. xii. xiii. xiv. xv.

[605] See *The Apology* (*passim*), especially cc. xvi.–xxiv., xxx.–xxxvi., and xxxix.

[606] Admentationibus.

[607] Plane.

[608] Traditum.

[609] Vel.

[610] Perinde a vobis.

is nothing, suffers nothing. From those, therefore, to whom it is an existing thing,[611] must necessarily proceed the suffering which affects it. All the heavier, then, is the accusation which burdens you who believe that there are gods and (at the same time) despise them, who worship and also reject them, who honour and also assail them. One may also gather the same conclusion from this consideration, above all: since you worship various gods, some one and some another, you of course despise those which you do not worship. A preference for the one is not possible without slighting the other, and no choice can be made without a rejection. He who selects some *one* out of many, has already slighted the other which he does not select. But it is impossible that so many and so great gods can be worshipped by all. Then you must have exercised your contempt (in this matter) even at the beginning, since indeed you were not then afraid of so ordering things, that all the gods could not become objects of worship to all. For those very wise and prudent ancestors of yours, whose institutions you know not how to repeal, especially in respect of your gods, are themselves found to have been impious. I am much mistaken, if they did not sometimes decree that no general should dedicate a temple, which he may have vowed in battle, before the senate gave its sanction; as in the case of Marcus Æmilius, who had made a vow to the god Alburnus. Now is it not confessedly the greatest impiety, nay, the greatest insult, to place the honour of the Deity at the will and pleasure of human judgment, so that there cannot be a god except the senate permit him? Many times have the censors destroyed[612] 119 (a god) without consulting the people. Father Bacchus, with all his ritual, was certainly by the consuls, on the senate's authority, cast not only out of the city, but out of all Italy; whilst Varro informs us that Serapis also, and Isis, and Arpocrates, and Anubis, were excluded from the Capitol, and that their altars which the senate had thrown down were only restored by the popular violence. The Consul Gabinius, however, on the first day of the ensuing January, although he gave a tardy consent to some sacrifices, in deference to the crowd which assembled, because he had failed to decide about Serapis and Isis, yet held the judgment of the senate to be more potent than the clamour of the multitude, and forbade the altars to be built. Here, then, you have amongst your own forefathers, if not the name, at all events the procedure,[613] of the Christians, which despises the gods. If, however, you were even innocent of the charge of treason against them in the honour you pay them, I still find that you have made a consistent advance in superstition as well as impiety. For how much more irreligious are you found to be! There are your household gods, the Lares and the Penates, which you possess[614] by a family consecration:[615] you even tread them profanely under foot, you and your domestics, by hawking and pawning them for your wants or your whims. Such insolent sacrilege might be excusable, if it were not practised against your humbler deities; as it is, the case is only the more insolent. There is, however, some consolation for your private household gods under these affronts, that you treat your public deities with still greater indignity and insolence. First of all, you advertise them for auction, submit them to public sale, knock them down to the highest bidder, when you every five years bring them to the hammer among your revenues. For this purpose you frequent the temple of Serapis or the Capitol, hold your sales there,[616] conclude your contracts,[617] as if they were markets, with the well-known[618] voice of the crier, (and) the self-same levy[619] of the quæstor. Now lands become cheaper when burdened with tribute, and men by the capitation tax diminish in value (these are the well-known marks of slavery). But the gods, the more tribute they pay, become more holy; or rather,[620] the more holy they are, the more tribute do they pay. Their majesty is converted into an article of traffic; men drive a business with their religion; the sanctity of the gods is beggared with sales and contracts. You make merchandise of the ground of your temples, of the approach to your altars, of your offerings,[621] of your sacrifices.[622] You sell the whole divinity (of your gods). You will not permit their gratuitous worship. The auctioneers necessitate more repairs[623] than the priests.

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[611] Quibus est.

[612] Adsolaverunt, "thrown to the ground;" "floored."

[613] Sectam. [Rather—"A Christian secession."]

[614] Perhibetis.

[615] Domestica consecratione, i.e., "for family worship."

It was not enough that you had insolently made a profit of your gods, if we would test the amount of your contempt; and you are not content to have withheld honour from them, you must also depreciate the little you do render to them by some indignity or other. What, indeed, do you do by way of honouring your gods, which you do not equally offer to your dead? You build temples for the gods, you erect temples also to the dead; you build altars for the gods, you build them also for the dead; you inscribe the same superscription over both; you sketch out the same lineaments for their statues—as best suits their genius, or profession, or age; you make an old man of Saturn, a beardless youth of Apollo; you form a virgin from Diana; in Mars you consecrate a soldier, a blacksmith in Vulcan. No wonder, therefore, if you slay the same victims and burn the same odours for your dead as you do for your gods. What excuse can be found for that insolence which classes the dead of whatever sort[624] as equal with the gods? Even to your princes there are assigned the services of priests and sacred ceremonies, and chariots,[625] and cars, and the honours of the *solisternia* and the *lectisternia*, holidays and games. Rightly enough,[626] since heaven is open to them; still it is none the less contumelious to the gods: in the first place, because it could not possibly be decent that other beings should be numbered with them, even if it has been given to them to become divine after their birth; in the second place, because the witness who beheld the man caught up into heaven[627] would not forswear himself so freely and palpably before the people, if it were not for the contempt felt about the objects sworn to both by himself and those[628] who allow the perjury. For these feel of themselves, that what is sworn to is nothing; and more than that, they go so far as to fee the witness, because he had the courage to publicly despise the avengers of perjury. Now, as to that, who among you is pure of the charge of perjury? By this time, indeed, there is an end to all danger in swearing by the gods, since the oath by Cæsar carries with it more influential scruples, which very circumstance indeed tends to the degradation of your gods; for those who perjure themselves when swearing by Cæsar are more readily punished than those who violate an oath to a Jupiter. But, of the two kindred feelings of contempt and derision, contempt is the more honourable, having a certain glory in its arrogance; for it sometimes proceeds from confidence, or the security of consciousness, or a natural loftiness of mind. Derision, however, is a more wanton feeling, and so far it points more directly[629] to a carping insolence. Now only consider what great deriders of your gods you show yourselves to be! I say nothing of your indulgence of this feeling during your sacrificial acts, how you offer for your victims the poorest and most emaciated creatures; or else of the sound and healthy animals only the portions which are useless for food, such as the heads and hoofs, or the plucked feathers and hair, and whatever at home you would have thrown away. I pass over whatever may seem to the taste[630] of the vulgar and profane to have constituted the religion[631] of your forefathers; but then the most learned and serious classes (for seriousness and wisdom to some extent[632] profess[633] to be derived from learning) are always, in fact, the most irreverent towards your gods; and if their learning ever halts, it is only to make up for the remissness by a more shameful invention of follies and falsehoods about their gods. I will begin with that enthusiastic fondness which you show for him from whom every depraved writer gets his dreams, to whom you ascribe as much honour as you derogate from your gods, by magnifying him who has made such sport of them. I mean Homer by this description. He it is, in my opinion, who has treated the majesty of the Divine Being on the low level of human condition, imbuing the gods with the falls[634] and the passions of men; who has pitted them against each other with varying success, like pairs of gladiators: he wounds Venus with an arrow from a human hand; he keeps Mars a prisoner in chains for thirteen months, with the prospect of perishing;[635] he parades[636] Jupiter as suffering a like indignity from a crowd of celestial (rebels;) or he draws from him tears for Sarpedon; or he represents him wantoning with Juno in the most disgraceful way, advocating his incestuous passion for her by a description and enumeration of his various amours. Since then, which of the poets has not, on the authority of their great prince, calumniated the gods, by either betraying truth or feigning falsehood? Have the dramatists also, whether in tragedy or comedy, refrained from making the gods the authors[637] of the calamities and retributions (of their plays)? I say nothing of your philosophers, whom a certain inspiration of truth itself elevates against the gods, and secures from all fear in their proud severity and stern discipline. Take, for example,[638] Socrates. In contempt of your gods, he swears by an oak, and a dog, and a goat. Now, although he was condemned to die for this very reason, the Athenians afterwards repented of that condemnation, and even put to death his accusers. By this conduct of theirs the testimony of Socrates is replaced at its full value, and I am enabled to meet you with this retort, that in his case you have approbation bestowed on that which is now-a-days reprobated in us. But besides this instance there is Diogenes, who, I know not to what extent, made sport of Hercules; whilst Varro, that Diogenes of the Roman cut,[639] introduces to our view some three hundred Joves, or, as they ought to be called, Jupiters,[640] (and all) without heads. Your other wanton wits[641] likewise minister to your pleasures by disgracing the gods. Examine carefully the sacrilegious[642] beauties of your Lentuli and Hostii; now, is it the players or your gods who become the objects of your mirth in their tricks and jokes? Then, again, with what pleasure do you take up the literature of the stage, which describes all the foul conduct of the gods! Their majesty is defiled in your presence in some unchaste body. The mask of some deity, at your will,[643] covers some infamous paltry head. The Sun mourns for the death of his son by a lightning-flash amid your rude rejoicing. Cybele sighs for a shepherd who disdains her, without raising a blush on your cheek; and you quietly endure songs which celebrate[644] the gallantries of Jove. You are, of course, possessed of a more religious spirit in the show of your gladiators, when your gods dance, with equal zest, over the spilling of human blood, (and) over those filthy penalties which are at once their proof and plot for executing your criminals, or else (when) your criminals are punished personating the gods themselves.[645] We have often witnessed in a mutilated criminal your god of Pessinum, Attis; a wretch burnt alive has personated Hercules. We have laughed at the sport of your mid-day game of the gods, when Father Pluto, Jove's own brother, drags away, hammer in hand, the remains of the gladiators; when Mercury, with his winged cap and heated wand, tests with his cautery whether the bodies were really lifeless, or only feigning death. Who now can investigate every particular of this sort although so destructive of the honour of the Divine Being, and so humiliating to His majesty? They all, indeed, have their origin[646] in a contempt (of the gods), on the part both of those who practise[647] these personations, as well as of those[648] who are susceptible of being so represented.[649] I hardly know, therefore, whether your gods have more reason to complain of yourselves or of us. After despising them on the one hand, you flatter

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[616] Addicitur.

[617] Conducitur.

[618] Eadem.

[619] Exactione, “as excise duty for the treasury.”

[620] Immo.

[621] “In money,” stipibus.

[622] “ Victims. ”

[623] Plus refigitur.

[624] Utut mortuos.

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[625] Tensæ.

[626] Plane.

[627] Rigaltius has the name *Proculus* in his text; but Tertullian refers not merely to that case but to a usual functionary, necessary in all cases of deification.

[628] Oehler reads “ei” (of course for “ii”); Rigalt. reads “ii.”

[629] Denotatior ad.

[630] Gulæ, “Depraved taste.”

[631] Prope religionem convenire, “to have approximated to.”

[632] Quatenus.

[633] Credunt, one would expect “creduntur” (“are supposed”), which is actually read by Gothofredus.

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[634] Or, “circumstances” (casibus).

[635] Fortasse periturum.

[636] Traducit, perhaps “degrades.”

[637] Ut dei præfarentur. Oehler explains the verb “præfari” to mean “auctorem esse et tanquam caput.”

[638] Denique.

[639] Stili.

[640] Tertullian gives the comic plural “*Juppiteres*.”

[641] Ingenia.

[642] Because appropriating to themselves the admiration which was due to the gods.

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[643] Cujuslibet dei.

[644] Sustinetis modulari.

[645] It is best to add the original of this almost unintelligible passage: "Plane religiosiores estis in gladiatorum cavea, ubi super sanguinem humanum, supra inquinamenta pœnarum proinde saltant dei vestri *argumenta et historias nocentibus erogandis, aut in ipsis deis nocentes puniuntur*." Some little light may be derived from the parallel passage of the *Apology* (c. xv.), which is expressed somewhat less obscurely. Instead of the words in italics, Tertullian there substitutes these: "Argumenta et historias noxiis ministrantes, nisi quod et ipsos deos vestros sæpe noxii induunt"—"whilst furnishing the proofs and the plots for (executing) criminals, only that the said criminals often act the part of your gods themselves." Oehler refers, in illustration of the last clause, to the instance of the notorious robber Laureolus, who personated Prometheus; others, again, personated Laureolus himself: some criminals had to play the part of Orpheus; others of Mutius Scævola. It will be observed that these executions were with infamous perverseness set off with scenic show, wherein the criminal enacted some violent death in yielding up his own life. The indignant irony of the whole passage, led off by the "plane religiosiores estis," is evident.

[646] Censentur.

[647] Factitant.

[648] i.e., the gods themselves.

[649] Redimitis.

them on the other; if you fail in any duty towards them, you appease them with a fee;[650] in short, you allow yourselves to act towards them in any way you please. We, however, live in a consistent and entire aversion to them.

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[650] Redimitis.

Chapter XI.[651]—The Absurd Cavil of the Ass's Head Disposed of.

In this matter we are (said to be) guilty not merely of forsaking the religion of the community, but of introducing a monstrous superstition; for some among you have dreamed that our god is an ass's head,—an absurdity which Cornelius Tacitus first suggested. In the fourth book of his *histories*,[652] where he is treating of the Jewish war, he begins his description with the origin of that nation, and gives his own views respecting both the origin and the name of their religion. He relates that the Jews, in their migration in the desert, when suffering for want of water, escaped by following for guides some wild asses, which they supposed to be going in quest of water after pasture, and that on this account the image of one of these animals was worshipped by the Jews. From this, I suppose, it was presumed that we, too, from our close connection with the Jewish religion, have ours consecrated under the same emblematic form. The same Cornelius Tacitus, however,—who, to say the truth, is most loquacious in falsehood—forgetting his later statement, relates how Pompey the Great, after conquering the Jews and capturing Jerusalem, entered the temple, but found nothing in the shape of an image, though he examined the place carefully. Where, then, should their God have been found? Nowhere else, of course, than in so memorable a temple which was carefully shut to all but the priests, and into which there could be no fear of a stranger entering. But what apology must I here offer for what I am going to say, when I have no other object at the moment than to make a passing remark or two in a general way which shall be equally applicable to yourselves?[653] Suppose that our God, then, be an asinine person, will you at all events deny that you possess the same characteristics with ourselves in that matter? (Not their heads only, but) entire asses, are, to be sure, objects of adoration to you, along with their tutelar Epona; and all herds, and cattle, and beasts you consecrate, and their stables into the bargain! This, perhaps, is your grievance against us, that, when surrounded by cattle-worshippers of every kind we are simply devoted to asses!

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[651] Comp. *The Apology*, c. xvi.

[652] In *The Apology* (c. xvi.) the reference is to "the fifth book." This is correct. Book v. c. 3, is meant.

[653] In vobis, for "in vos" ex pari transferendorum.

Chapter XII.[654]—The Charge of Worshipping a Cross. The Heathens Themselves Made Much of Crosses in Sacred Things; Nay, Their Very Idols Were Formed on a Crucial Frame.

As for him who affirms that we are "the priesthood of a cross,"[655] we shall claim him[656] as our co-religionist.[657] A cross is, in its material, a sign of wood; amongst yourselves also the object of worship is a wooden figure. Only, whilst with you the figure is a human one, with us the wood is its own figure. Never mind[658] for the present what is the shape, provided the material is the same: the form, too, is of no importance,[659] if so be it be the actual body of a god. If, however, there arises a question of difference on this point what, (let me ask,) is the difference between the Athenian Pallas, or the Pharian Ceres, and wood formed into a cross,[660] when each is represented by a rough stock, without form, and by the merest rudiment of a statue[661] of unformed wood? Every piece of timber[662] which is fixed in the ground in an erect position is a part of a cross, and indeed the greater portion of its mass. But an entire cross is attributed to us, with its transverse beam,[663] of course, and its projecting seat. Now you have the less to excuse you, for you dedicate to religion only a mutilated imperfect piece of wood, while others consecrate to the sacred purpose a complete structure. The truth, however, after all is, that your religion is *all cross*, as I shall show. You are indeed unaware that your gods in their origin have proceeded from this hated cross.[664] Now, every image, whether carved out of wood or stone, or molten in metal, or produced out of any other richer material, must needs have had plastic hands engaged in its formation. Well, then, this modeller,[665] before he did anything else,[666] hit upon the form of a wooden cross, because even our own body assumes as its natural position the latent and concealed outline of a cross. Since the head rises upwards, and the back takes a straight direction, and the shoulders project laterally, if you simply place a man with his arms and hands outstretched, you will make the general outline of a cross. Starting, then, from this rudimental form and prop,[667] as it were, he applies a covering of clay, and so gradually completes the limbs, and forms the body, and covers the cross within with the shape which he meant to impress upon the clay; then from this design, with the help of compasses and leaden moulds, he has got all ready for his image which is to be brought out into marble, or clay, or whatever the material be of which he has determined to make his god. (This, then, is the process:) after the cross-shaped frame, the clay; after the clay, the god. In a well-understood routine, the cross passes into a god through the clayey medium. The cross then you consecrate, and from it the consecrated (deity) begins to derive his origin.[668] By way of example, let us take the case of a tree which grows up into a system of branches and foliage, and is a reproduction of its own kind, whether it springs from the kernel of an olive, or the stone of a peach, or a grain of pepper which has been duly tempered under ground. Now, if you transplant it, or take a cutting off its branches for another plant, to what will you attribute what is produced by the propagation? Will it not be to the grain, or the stone, or the kernel? Because, as the third stage is attributable to the second, and the second in like manner to the first, so the third will have to be referred to the first, through the second as the mean. We need not stay any longer in the discussion of this point, since by a natural law every kind of produce throughout nature refers back its growth to its original source; and just as the product is comprised in its primal cause, so does that cause agree in character with the thing produced. Since, then, in the production of your gods, you worship the cross which originates them, here will be the original kernel and grain, from which are propagated the wooden materials of your idolatrous images. Examples are not far to seek. Your victories you celebrate with religious ceremony[669] as deities; and they are the more august in proportion to the joy they bring you. The frames on which you hang up your trophies must be crosses: these are, as it were, the very core of your pageants.[670] Thus, in your victories, the religion of your camp makes even crosses objects of worship; your standards it adores, your standards are the sanction of its oaths; your standards it prefers before Jupiter himself. But all that parade[671] of images, and that display of pure gold, are (as so many) necklaces of the crosses. In like manner also, in the banners and ensigns, which your soldiers guard with no less sacred care, you have the streamers (and) vestments of your crosses. You are ashamed, I suppose, to worship unadorned and simple crosses.

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[654] Comp. *The Apology*, c. xvi.

[655] Crucis antistites.

[656] Erit.

[657] Consacraneus.

[658] Viderint.

[659] Viderit.

[660] Stipite crucis.

[661] Solo staticulo. The use of wood in the construction of an idol is mentioned afterward.

[662] Omne robur.

[663] Antemna. See our *Anti-Marcion*, p. 156. Ed. Edinburgh.

[664] De isto patibulo.

[665] Plasta.

[666] In primo.

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[667] Statumini.

[668] Comp. *The Apology*, c. xii.: “Every image of a god has been first constructed on a cross and stake, and plastered with cement. The body of your god is first dedicated upon a gibbet.”

[669] Veneramini.

[670] Tropæum, for “tropæorum.” We have given the sense rather than the words of this awkward sentence.

[671] Suggestus.

Chapter XIII.[672]—The Charge of Worshipping the Sun Met by a Retort.

Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshipping the heavenly bodies likewise, move your lips in the direction of the sunrise? It is you, at all events, who have even admitted the sun into the calendar of the week; and you have selected its day,[673] in preference to the preceding day[674] as the most suitable in the week[675] for either an entire abstinence from the bath, or for its postponement until the evening, or for taking rest and for banqueting. By resorting to these customs, you deliberately deviate from your own religious rites to those of strangers. For the Jewish feasts on the Sabbath and "the Purification,"[676] and Jewish also are the ceremonies of the lamps,[677] and the fasts of unleavened bread, and the "littoral prayers,"[678] all which institutions and practices are of course foreign from your gods. Wherefore, that I may return from this digression, you who reproach us with the sun and Sunday should consider your proximity to us. We are not far off from your Saturn and your days of rest.

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[672] Comp. *The Apology*, c. xvi.

[673] Sunday.

[674] Saturday.

[675] Ex diebus.

[676] On the "Cœna pura," see our *Anti-Marcion*, p. 386, note 4.

[677] See Lev. xxiv. 2; also 2 Chron. xiii. 11. Witsius (*Ægyptiaca*, ii. 16, 17) compares the Jewish with the Egyptian "ritus lucernarum."

[678] Tertullian, in his tract *de Jejun*. xvi., speaks of the Jews praying (after the loss of their temple, and in their dispersion) in the open air, "per omne litus."

Chapter XIV.[679]—The Vile Calumny About Onocoetes Retorted on the Heathen by Tertullian.

Report has introduced a new calumny respecting our God. Not so long ago, a most abandoned wretch in that city of yours,[680] a man who had deserted indeed his own religion—a Jew, in fact, who had only lost his skin, flayed of course by wild beasts,[681] against which he enters the lists for hire day after day with a sound body, and so in a condition to lose his skin[682]—carried about in public a caricature of us with this label: *Onocoetes*.[683] This (figure) had ass's ears, and was dressed in a *toga* with a book, having a hoof on one of his feet. And the crowd believed this infamous Jew. For what other set of men is the seed-plot[684] of all the calumny against us? Throughout the city, therefore, Onocoetes is all the talk. As, however, it is less then "a nine days' wonder,"[685] and so destitute of all authority from time, and weak enough from the character of its author, I shall gratify myself by using it simply in the way of a retort. Let us then see whether you are not here also found in our company. Now it matters not what their form may be, when our concern is about deformed images. You have amongst you gods with a dog's head, and a lion's head, with the horns of a cow, and a ram, and a goat, goat-shaped or serpent-shaped, and winged in foot, head, and back. Why therefore brand our one God so conspicuously? Many an *Onocoetes* is found amongst yourselves.

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[679] Comp. *The Apology*, c. xvi.

[680] In ista civitate, Rome.

[681] This is explained in the passage of *The Apology* (xvi.): "He had for money exposed himself with criminals to fight with wild beasts."

[682] Decutiendus, from a jocular word, "decutire."

[683] This curious word is compounded of ὄνος, *an ass*, and κοιᾶσθαι, which Hesychius explains by ἱερᾶσθαι, *to act as a priest*. The word therefore means, "asinarius sacerdos," "an ass of a priest." Calumnious enough; but suited to the vile occasion, and illustrative of the ribald opposition which Christianity had to encounter.

[684] We take Rigaltius' reading, "seminarium."

[685] Tanquam hesternum.

Chapter XV.[686]—The Charge of Infanticide Retorted on the Heathen.

Since we are on a par in respect of the gods, it follows that there is no difference between us on the point of sacrifice, or even of worship,[687] if I may be allowed to make good our comparison from another sort of evidence. We begin our religious service, or initiate our mysteries, with slaying an infant. As for you, since your own transactions in human blood and infanticide have faded from your memory, you shall be duly reminded of them in the proper place; we now postpone most of the instances, that we may not seem to be everywhere[688] handling the selfsame topics. Meanwhile, as I have said, the comparison between us does not fail in another point of view. For if we are infanticides in one sense, you also can hardly be deemed such in any other sense; because, although you are forbidden by the laws to slay new-born infants, it so happens that no laws are evaded with more impunity or greater safety, with the deliberate knowledge of the public, and the suffrages[689] of this entire age.[690] Yet there is no great difference between us, only you do not kill your infants in the way of a sacred rite, nor (as a service) to God. But then you make away with them in a more cruel manner, because you expose them to the cold and hunger, and to wild beasts, or else you get rid of them by the slower death of drowning. If, however, there does occur any dissimilarity between us in this matter,[691] you must not overlook the fact that it is your own dear children[692] whose life you quench; and this will supplement, nay, abundantly aggravate, 124 on your side of the question, whatever is defective in us on other grounds. Well, but we are said to sup off our impious sacrifice! Whilst we postpone to a more suitable place[693] whatever resemblance even to this practice is discoverable amongst yourselves, we are not far removed from you in voracity. If in the one case there is unchastity, and in ours cruelty, we are still on the same footing (if I may so far admit our guilt[694]) in nature, where cruelty is always found in concord with unchastity. But, after all, what do you less than we; or rather, what do you not do in excess of us? I wonder whether it be a small matter to you[695] to pant for human entrails, because you devour full-grown men alive? Is it, forsooth, only a trifle to lick up human blood, when you draw out[696] the blood which was destined to live? Is it a light thing in your view to feed on an infant, when you consume one wholly before it is come to the birth?[697]

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[686] Comp. *The Apology*, c. ix.

[687] Sacri.

[688] He refers in this passage to his *Apology*, especially c. ix.

[689] Tabellis.

[690] Unius ætatis. This Oehler explains by "per unam jam totam hanc ætatem."

[691] Genere.

[692] Pignora, *scil.* amoris.

[693] See *Apology*, c. ix.

[694] Si forte.

[695] Parum scilicet?

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[696] Elicitis.

[697] Infantem totum præcocum.

Chapter XVI.[698]—Other Charges Repelled by the Same Method. The Story of the Noble Roman Youth and His Parents.

I am now come to the hour for extinguishing the lamps, and for using the dogs, and practising the deeds of darkness. And on this point I am afraid I must succumb to you; for what similar accusation shall I have to bring against you? But you should at once commend the cleverness with which we make our incest look modest, in that we have devised a spurious night,[699] to avoid polluting the real light and darkness, and have even thought it right to dispense with earthly lights, and to play tricks also with our conscience. For whatever we do ourselves, we suspect in others when we choose (to be suspicious). As for your incestuous deeds, on the contrary,[700] men enjoy them at full liberty, in the face of day, or in the natural night, or before high Heaven; and in proportion to their successful issue is your own ignorance of the result, since you publicly indulge in your incestuous intercourse in the full cognizance of broad day-light. (No ignorance, however, conceals our conduct from our eyes,) for in the very darkness we are able to recognise our own misdeeds. The Persians, you know very well,[701] according to Ctesias, live quite promiscuously with their mothers, in full knowledge of the fact, and without any horror; whilst of the Macedonians it is well known that they constantly do the same thing, and with perfect approbation: for once, when the blinded[702] Œdipus came upon their stage, they greeted him with laughter and derisive cheers. The actor, taking off his mask in great alarm, said, "Gentlemen, have I displeased you?" "Certainly not," replied the Macedonians, "you have played your part well enough; but either the author was very silly, if he invented (this mutilation as an atonement for the incest), or else Œdipus was a great fool for his pains if he really so punished himself;" and then they shouted out one to the other, Ἣλσυνε εἲς τὴν μητέρα. But how insignificant, (say you,) is the stain which one or two nations can make on the whole world! As for us, we of course have infected the very sun, polluted the entire ocean! Quote, then, one nation which is free from the passions which allure the whole race of men to incest! If there is a single nation which knows nothing of concubinage through the necessity of age and sex—to say nothing of lust and licentiousness—that nation will be a stranger to incest. If any nature can be found so peculiarly removed from the human state as to be liable neither to ignorance, nor error, nor misfortune, that alone may be adduced with any consistency as an answer to the Christians. Reflect, therefore, on the licentiousness which floats about amongst men's passions[703] as if they were the winds, and consider whether there be any communities which the full and strong tides of passion fail to waft to the commission of this great sin. In the first place, when you expose your infants to the mercy of others, or leave them for adoption to better parents than yourselves, do you forget what an opportunity for incest is furnished, how wide a scope is opened for its accidental commission? Undoubtedly, such of you as are more serious from a principle of self-restraint and careful reflection, abstain from lusts which could produce results of such a kind, in whatever place you may happen to be, at home or abroad, so that no indiscriminate diffusion of seed, or licentious reception thereof, will produce children to you unawares, such as their very parents, or else other children, might encounter in inadvertent incest, for no restraint from age is regarded in (the importunities of) lust. All acts of adultery, all cases of fornication, all the licentiousness of public brothels, whether committed at home or perpetrated out of doors,[704] serve to produce 125 confusions of blood and complications of natural relationship,[705] and thence to conduce to incest; from which consummation your players and buffoons draw the materials of their exhibitions. It was from such a source, too, that so flagrant a tragedy recently burst upon the public as that which the prefect Fuscianus had judicially to decide. A boy of noble birth, who, by the unintentional neglect of his attendants,[706] had strolled too far from home, was decoyed by some passers-by, and carried off. The paltry Greek[707] who had the care of him, or somebody else,[708] in true Greek fashion, had gone into the house and captured him. Having been taken away into Asia, he is brought, when arrived at full age, back to Rome, and exposed for sale. His own father buys him unawares, and treats him as a Greek.[709] Afterwards, as was his wont, the youth is sent by his master into the fields, chained as a slave.[710] Thither the tutor and the nurse had already been banished for punishment. The whole case is represented to them; they relate each other's misfortunes: they, on the one hand, how they had lost their ward when he was a boy; he, on the other hand, that he had been lost from his boyhood. But they agreed in the main, that he was a native of Rome of a noble family; perhaps he further gave sure proofs of his identity. Accordingly, as God willed it for the purpose of fastening a stain upon that age, a presentiment about the time excites him, the periods exactly suit his age, even his eyes help to recall[711] his features, some peculiar marks on his body are enumerated. His master and mistress, who are now no other than his own father and mother, anxiously urge a protracted inquiry. The slave-dealer is examined, the unhappy truth is all discovered. When their wickedness becomes manifest, the parents find a remedy for their despair by hanging themselves; to their son, who survives the miserable calamity, their property is awarded by the prefect, not as an inheritance, but as the wages of infamy and incest. That one case was a sufficient example for public exposure[712] of the sins of this sort which are secretly perpetrated among you. Nothing happens among men in solitary isolation. But, as it seems to me, it is only in a solitary case that such a charge can be drawn out against us, even in the mysteries of our religion. You ply us evermore with this charge;[713] yet there are like delinquencies to be traced amongst you, even in your ordinary course of life.[714]

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[698] Comp. *The Apology*, c. ix.

[699] Adulteram noctem.

[700] Ceterum.

[701] Plane.

[702] Trucidatus oculos.

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[703] Errores.

[704] Sive stativo vel ambulatorio titulo.

[705] Compagines generis.

[706] Comitum.

[707] Græculus.

[708] "Aliquis" is here understood.

[709] Utitur Græco, i.e., cinædo, "for purposes of lust."

[710] Or, "is sent into the country, and put into prison."

[711] Aliquid recordantur.

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[712] Publicæ eruptionis.

[713] Intentatis.

[714] Vestris non sacramentis, with a hyphen, “your non-mysteries.”

Chapter XVII.[715]—The Christian Refusal to Swear by the Genius of Cæsar. Flippancy and Irreverence Retorted on the Heathen.

As to your charges of obstinacy and presumption, whatever you allege against us, even in these respects, there are not wanting points in which you will bear a comparison with us. Our first step in this contumacious conduct concerns that which is ranked by you immediately after[716] the worship due to God, that is, the worship due to the majesty of the Cæsars, in respect of which we are charged with being irreligious towards them, since we neither propitiate their images nor swear by their genius. We are called enemies of the people. Well, be it so; yet at the same time (it must not be forgotten, that) the emperors find enemies amongst you heathen, and are constantly getting surnames to signalize their triumphs—one becoming *Parthicus*,[717] and another *Medicus* and *Germanicus*.[718] On this head[719] the Roman people must see to it who they are amongst whom[720] there still remain nations which are unsubdued and foreign to their rule. But, at all events, you are of us,[721] and yet you conspire against us. (In reply, we need only state) a well-known fact,[722] that we acknowledge the fealty of Romans to the emperors. No conspiracy has ever broken out from our body: no Cæsar's blood has ever fixed a stain upon us, in the senate or even in the palace; no assumption of the purple has ever in any of the provinces been affected by us. The Syrias still exhale the odours of their corpses; still do the Gauls[723] fail to wash away (their blood) in the waters of their Rhone. Your allegations of our insanity[724] I omit, because they do not compromise the Roman name. But I will grapple with[725] the charge of sacrilegious vanity, and remind you of[726] the irreverence of your own lower classes, and the scandalous lampoons[727] of which the statues are so cognizant, and the sneers which are sometimes uttered at the public games,[728] and the curses with which the circus resounds. If not in arms, you are in tongue at all events always rebellious. But I suppose it is quite another affair to refuse to swear by the genius of Cæsar? For it is fairly open to doubt as to who are perjurers on this point, when you do not swear honestly[729] even by your gods. Well, we do not call the emperor God; for on this point *sannam facimus*,[730] as the saying is. But the truth is, that you who call Cæsar God both mock him, by calling him what he is not, and curse him, because he does not want to be what you call him. For he prefers living to being made a god.[731]

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[715] Comp. *The Apology*, c. xxxv.

[716] Secunda.

[717] Severus, in a.d. 198.

[718] These titles were borne by Caracalla.

[719] Or, "topic"—hoc loco.

[720] i.e., whether among the Christians or the heathen.

[721] A cavil of the heathen.

[722] Sane.

[723] Galliæ.

[724] Vesaniæ.

[725] Conveniam.

[726] Recognoscam.

[727] Festivos libellos.

[728] A concilio.

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[729] Ex fide.

[730] Literally, "we make faces."

[731] Comp. *The Apology*, c. xxxiii., p. 37, *supra*, and Minucius Felix, *Octavius*, c. xxiii. [Vol. IV. this Series.]

Chapter XVIII.[732]—Christians Charged with an Obstinate Contempt of Death. Instances of the Same are Found Amongst the Heathen.

The rest of your charge of obstinacy against us you sum up in this indictment, that we boldly refuse neither your swords, nor your crosses, nor your wild beasts, nor fire, nor tortures, such is our obduracy and contempt of death. But (you are inconsistent in your charges); for in former times amongst your own ancestors all these terrors have come in men's intrepidity[733] not only to be despised, but even to be held in great praise. How many swords there were, and what brave men were willing to suffer by them, it were irksome to enumerate.[734] (If we take the torture) of the cross, of which so many instances have occurred, exquisite in cruelty, your own Regulus readily initiated the suffering which up to his day was without a precedent;[735] a queen of Egypt used wild beasts of her own (to accomplish her death);[736] the Carthaginian woman, who in the last extremity of her country was more courageous than her husband Asdrubal,[737] only followed the example, set long before by Dido herself, of going through fire to her death. Then, again, a woman of Athens defied the tyrant, exhausted his tortures, and at last, lest her person and sex might succumb through weakness, she bit off her tongue and spat out of her mouth the only possible instrument of a confession which was now out of her power.[738] But in your own instance you account such deeds glorious, in ours obstinate. Annihilate now the glory of your ancestors, in order that you may thereby annihilate us also. Be content from henceforth to repeal the praises of your forefathers, in order that you may not have to accord commendation to us for the same (sufferings). Perhaps (you will say) the character of a more robust age may have rendered the spirits of antiquity more enduring. Now, however, (we enjoy) the blessing of quietness and peace; so that the minds and dispositions of men (should be) more tolerant even towards strangers. Well, you rejoin, be it so: *you* may compare *yourselves* with the ancients; *we* must needs pursue with hatred all that we find in you offensive to *ourselves*, because it does not obtain currency[739] among us. Answer me, then, on each particular case by itself. I am not seeking for examples on a uniform scale.[740] Since, forsooth, the sword through their contempt of death produced stories of heroism amongst your ancestors, it is not, of course,[741] from love of life that you go to the trainers sword in hand and offer yourselves as gladiators,[742] (nor) through fear of death do you enrol your names in the army.[743] Since an ordinary[744] woman makes her death famous by wild beasts, it cannot but be of your own pure accord that you encounter wild beasts day after day in the midst of peaceful times. Although no longer any Regulus among you has raised a cross as the instrument of his own crucifixion, yet a contempt of the fire has even now displayed itself,[745] since one of yourselves very lately has offered for a wager[746] to go to any place which may be fixed upon and put on the burning shirt.[747] If a woman once defiantly danced beneath the scourge, the same feat has been very recently performed again by one of your own (circus-) hunters[748] as he traversed the appointed course, not to mention the famous sufferings of the Spartans.[749]

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[732] Comp., *The Apology*, c. 50 [p. 54, *infra*.]

[733] A virtute didicerunt.

[734] With the "piget prosequi" to govern the preceding oblique clause, it is unnecessary to suppose (with Oehler) the omission here of some verb like "erogavit."

[735] Novitatem…dedicavit.

[736] Tertullian refers to Cleopatra's death also in his tract *ad Mart*. c. iv. [See this Vol. *infra*.]

[737] This case is again referred to in this treatise (p. 138), and in *ad Mart* c. iv. [See this Volume, *infra*.]

[738] Eradicatæ confessionis. [See p. 55, *supra*.]

[739] Non invenitur.

[740] Eadem voce.

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[741] Utique. The ironical tone of Tertullian's answer is evident.

[742] Gladio ad lanistas auctoratis.

[743] We follow Oehler in giving the clause this *negative* turn; he renders it: "Tretet nicht aus Furcht vor dem Tode ins Kriegsheer ein."

[744] Alicui.

[745] Jam evasit.

[746] Auctoravit.

[747] Vestiendum incendiale tunica.

[748] Inter venatorios: "venatores circi" (Oehler).

[749] "Doubtless the stripes which the Spartans endured with such firmness, aggravated by the presence of their nearest relatives, who encouraged them, conferred honour upon their family."—*Apology*, c. 50. [See p. 55, *supra*.]

Chapter XIX.[750]—If Christians and the Heathen Thus Resemble Each Other, There is Great Difference in the Grounds and Nature of Their Apparently Similar Conduct.

Here end, I suppose, your tremendous charges of obstinacy against the Christians. Now, since we are amenable to them in common with yourselves, it only remains that we compare the grounds which the respective parties have for being personally derided. All our obstinacy, however, is with you a foregone conclusion,[751] based on our strong convictions; for we take for granted[752] a resurrection of the dead. Hope in this resurrection amounts to[753] a contempt of death. Ridicule, therefore, as much as you like the excessive stupidity of such minds as die that they may live; but then, in order that you may be able to laugh more merrily, and deride us with greater boldness, you must take your sponge, or perhaps your tongue, and wipe away those records of yours every now and then cropping out,[754] which assert in not dissimilar terms that souls will return to bodies. But how much more worthy of acceptance is our belief which maintains that they will return to the same bodies! And how much more ridiculous is your inherited conceit,[755] that the human spirit is to reappear in a dog, or a mule, or a peacock! Again, we affirm that a judgment has been ordained by God according to the merits of every man. This you ascribe to Minos and Rhadamanthus, while at the same time *you* reject Aristides, who was a juster judge than either. By the award of the judgment, we say that the wicked will have to spend an eternity in endless fire, the pious and innocent in a region of bliss. In your view likewise an unalterable condition is ascribed to the respective destinations of Pyriphlegethon[756] and Elysium. Now they are not merely your composers of myth and poetry who write songs of this strain; but your philosophers also speak with all confidence of the return of souls to their former state,[757] and of the twofold award[758] of a final judgment.

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[750] Compare *The Apology*, cc. xlvii. xlviii. xlix. [This Vol., *supra.*]

[751] Præstruitur.

[752] Præsumimus.

[753] Est.

[754] Interim.

[755] Traditum.

[756] The heathen hell, *Tartarus* or *Orcus.*

[757] Reciprocatione.

[758] Distributione.

Chapter XX.—Truth and Reality Pertain to Christians Alone. The Heathen Counselled to Examine and Embrace It.

How long therefore, O most unjust heathen, will you refuse to acknowledge us, and (what is more) to execrate your own (worthies), since between us no distinction has place, because we are one and the same? Since you do not (of course) hate what you yourselves are, give us rather your right hands in fellowship, unite your salutations,[759] mingle your embraces, sanguinary with the sanguinary, incestuous with the incestuous, conspirators with conspirators, obstinate and vain with those of the selfsame qualities. In company with each other, we have been traitors to the majesty of the gods; and together do we provoke their indignation. You too have your "third race;"[760] not indeed third in the way of religious rite,[761] but a third race in sex, and, made up as it is of male and female in one, it is more fitted to men and women (for offices of lust).[762] Well, then, do we offend you by the very fact of our approximation and agreement? Being on a par is apt to furnish unconsciously the materials for rivalry. Thus "a potter envies a potter, and a smith a smith."[763] But we must now discontinue this imaginary confession.[764] Our conscience has returned to the truth, and to the consistency of truth. For all those points which you allege[765] (against us) will be really found in ourselves alone; and we alone can rebut them, against whom they are adduced, by getting you to listen[766] to the other side of the question, whence that full knowledge is learnt which both inspires counsel and directs the judgment. Now it is in fact your own maxim, that no one should determine a cause without hearing both sides of it; and it is only in our own case that you neglect (the equitable principle). You indulge to the full[767] that fault of human nature, that those things which you do not disallow in yourselves you condemn in others, or you boldly charge[768] against others those things the guilt of which[769] you retain a lasting consciousness of[770] in yourselves. The course of life in which you will choose to occupy yourselves is different from ours: whilst chaste in the eyes of others, you are unchaste towards your own selves; whilst vigorous against vice out of doors, you succumb to it at home. This is the injustice (which we have to suffer), that, knowing truth, we are condemned by those who know it not; free from guilt, we are judged by those who are implicated in it. Remove the mote, or rather the beam, out of your own eye, that 128 you may be able to extract the mote from the eyes of others. Amend your own lives first, that you may be able to punish the Christians. Only so far as you shall have effected your own reformation, will you refuse to inflict punishment on them—nay, so far will you have become Christians yourselves; and as you shall have become Christians, so far will you have compassed your own amendment of life. Learn what that is which you accuse in us, and you will accuse no longer; search out what that is which you do not accuse in yourselves, and you will become self-accusers. From these very few and humble remarks, so far as we have been able to open out the subject to you, you will plainly get some insight into (your own) error, and some discovery of *our* truth. Condemn that truth if you have the heart,[771] but only after you have examined it; and approve the error still, if you are so minded,[772] only first explore it. But if your prescribed rule is to love error and hate truth, why, (let me ask,) do you not probe to a full discovery the objects both of your love and your hatred?

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[759] Compingite oscula.

[760] Eunuchs (Rigalt.).

[761] As the Christians were held to be; coming after (1) the heathen, (2) the Jews. See above, c. viii., and *Scorpiace*, c. x.

[762] Eunuchs (Rigalt.).

[763] An oft-quoted proverb in ancient writers. It occurs in Hesiod (*Opp. et Dies*) 25.

[764] Literally, "cease henceforth, O, simulated confession."

[765] Omnia ista.

[766] This seems to be the force of the "agnitione," which Oehler renders "auditione."

[767] Satisfacitis.

[768] Jactetis.

[769] Quorum reatum.

[770] Memineritis.

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[771] Si potestis.

[772] Si putatis.

Book II.[773]

Chapter I.—The Heathen Gods from Heathen Authorities. Varro Has Written a Work on the Subject. His Threefold Classification. The Changeable Character of that Which Ought to Be Fixed and Certain.

Our defence requires that we should at this point discuss with you the character of your gods, O ye heathen, fit objects of our pity,[774] appealing even to your own conscience to determine whether they be truly gods, as you would have it supposed, or falsely, as you are unwilling to have proved.[775] Now this is the material part of human error, owing to the wiles of its author, that it is never free from the ignorance of error,[776] whence your guilt is all the greater. Your eyes are open, yet they see not; your ears are unstopped, yet they hear not; though your heart beats, it is yet dull, nor does your mind understand[777] that of which it is cognizant.[778] If indeed the enormous perverseness (of your worship) could[779] be broken up[780] by a single demurrer, we should have our objection ready to hand in the declaration[781] that, as we know all those gods of yours to have been instituted by men, all belief in the true Deity is by this very circumstance brought to nought;[782] because, of course, nothing which some time or other had a beginning can rightly seem to be divine. But the fact is,[783] there are many things by which tenderness of conscience is hardened into the callousness of wilful error. Truth is beleaguered with the vast force (of the enemy), and yet how secure she is in her own inherent strength! And naturally enough[784] when from her very adversaries she gains to her side whomsoever she will, as her friends and protectors, and prostrates the entire host of her assailants. It is therefore against these things that our contest lies—against the institutions of our ancestors, against the authority of tradition,[785] the laws of our governors, and the reasonings of the wise; against antiquity, custom, submission;[786] against precedents, prodigies, miracles,—all which things have had their part in consolidating that spurious[787] system of your gods. Wishing, then, to follow step by step your own commentaries which you have drawn out of your theology of every sort (because the authority of learned men goes further with you in matters of this kind than the testimony of facts), I have taken and abridged the works of Varro;[788] for he in his treatise *Concerning Divine Things*, collected out of ancient digests, has shown himself a serviceable guide[789] for us. Now, if I inquire of him who were the subtle inventors[790] of the gods, he points to either the philosophers, the peoples, or the poets. For he has made a threefold distinction in classifying the gods: one being the *physical* class, of which the philosophers treat; another the *mythic* class, which is the constant burden of[791] the poets; the third, the *gentile* class, which the nations have adopted each one for itself. When, therefore, the philosophers have ingeniously composed their physical (theology) out of their own conjectures, when the poets have drawn their mythical from fables, and the (several) nations have forged their gentile (polytheism) according to their own will, where in the world must truth be placed? In the conjectures? Well, but these are only a doubtful conception. In the fables? But they are at best an absurd story. In the popular accounts?[792] This sort of opinion,[793] however, is only promiscuous[794] and municipal. Now all things with the philosophers are uncertain, because of their variation with the poets all is worthless, because immoral; with the nations all is irregular and confused, because dependent on their mere choice. The nature of God, however, if it be the true one with which you are concerned, is of so definite a character as not to be derived from uncertain speculations,[795] nor contaminated with worthless fables, nor determined by promiscuous conceits. It ought indeed to be regarded, as it really is, as certain, entire, universal, because it is in truth the property of all. Now, what god shall I believe? One that has been gauged by vague suspicion? One that history[796] has divulged? One that a community has invented? It would be a far worthier thing if I believed no god, than one which is open to doubt, or full of shame, or the object of arbitrary selection.[797]

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[773] In this part of his work the author reviews the heathen mythology, and exposes the absurdity of the polytheistic worship in the various classes of the gods, according to the distribution of Varro.

[774] Miserandæ.

[775] Literally, "unwilling to know."

[776] i.e., it does not know that it is error.

[777] Nescit.

[778] Agnoscit.

[779] Liceret.

[780] Discuti, or, in the logical sense, "be tested."

[781] Nunciatio (legally, this is "an information lodged against a wrong.")

[782] Excidere, "falls through."

[783] Sed enim.

[784] Quidni?

[785] Receptorum.

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[786] Necessitatem, answering to the "leges dominantium."

[787] Adulterinam.

[788] St. Augustine, in his *de Civit. Dei*, makes similar use of Varro's work on the heathen gods, *Liber Divinarum*.

[789] Scopum, perhaps "mark."

[790] Insinuatores.

[791] Volutetur.

[792] Adoptionibus.

[793] Adoptatio.

[794] Passiva, "a jumble."

[795] Argumentationibus.

[796] Historia. This word seems to refer to the class of *mythical* divinity above mentioned. It therefore means "fable" or "absurd story" (see above).

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[797] Adoptivum.

Chapter II.—Philosophers Had Not Succeeded in Discovering God. The Uncertainty and Confusion of Their Speculations.

But the authority of the physical philosophers is maintained *among you*[798] as the special property[799] of wisdom. *You mean* of course, that pure and simple wisdom of the philosophers which attests its own weakness mainly by that variety of opinion which proceeds from an ignorance of the truth. Now what wise man is so devoid of truth, as not to know that God is the Father and Lord of wisdom itself and truth? Besides, there is that divine oracle uttered by Solomon: "The fear of the Lord," says he, "is the beginning of wisdom."[800] But[801] fear has its origin in knowledge; for how will a man fear that of which he knows nothing? Therefore he who shall have the fear of God, even if he be ignorant of all things else, if he has attained to the knowledge and truth of God,[802] will possess full and perfect wisdom. This, however, is what philosophy has not clearly realized. For although, in their inquisitive disposition to search into all kinds of learning, *the philosophers* may seem to have investigated the sacred Scriptures themselves for their antiquity, and to have derived thence some of their opinions; yet because they have interpolated *these deductions* they prove that they have either despised them wholly or have not fully believed them, for in other cases also the simplicity of truth is shaken[803] by the over-scrupulousness of an irregular belief,[804] and that they therefore changed them, as their desire of glory grew, into products of their own mind. The consequence of this is, that even that which they had discovered degenerated into uncertainty, and there arose from one or two drops of truth a perfect flood of argumentation. For after they had simply[805] found God, they did not expound Him as they found Him, but rather disputed about His quality, and His nature, and even about His abode. The Platonists, indeed, (held) Him to care about worldly things, both as the disposer and judge thereof. The Epicureans *regarded* Him as apathetic[806] and inert, and (so to say) a non-entity.[807] The Stoics believed Him to be outside of the world; the Platonists, within the world. The God whom they had so imperfectly admitted, they could neither know nor fear; and

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[798] Patrocinatur.

[799] Mancipium.

[800] Prov. ix. 10; Ps. cxi. 10.

[801] Porro.

[802] Deum omnium notititam et veritatem adsecutus, i.e., "following the God of all as knowledge and truth."

[803] Nutat.

[804] Passivæ fidei.

[805] Solummodo.

[806] Otiosum.

[807] "A nobody."

therefore they could not be wise, since they wandered away indeed from the beginning of wisdom," that is, "the fear of God." Proofs are not wanting that among the philosophers there was not only an ignorance, but actual doubt, about the divinity. Diogenes, when asked what was taking place in heaven, answered by saying, "I have never been up there." Again, whether there were any gods, he replied, "I do not know; only there ought to be gods."[808] When Crœsus inquired of Thales of Miletus what he thought of the gods, the latter having taken some time[809] to consider, answered by the word "Nothing." Even Socrates denied with an air of certainty[810] those gods of yours.[811] Yet he with a like certainty requested that a cock should be sacrificed to Æsculapius. And therefore when philosophy, in its practice of defining about God, is detected in such uncertainty and inconsistency, what "fear" could it possibly have had of Him whom it was not competent[812] clearly to determine? We have been taught to believe of the world that it is god.[813] For such the physical class of theologizers conclude it to be, since they have handed down such views about the gods that Dionysius 13
the Stoic divides them into three kinds. The first, he supposes, includes those gods which are most obvious, as the Sun, Moon, *and* Stars; the next, those which are not apparent, as Neptune; the remaining one, those which are said to have passed from the human state to the divine, as Hercules *and* Amphiaraus. In like manner, Arcesilaus makes a threefold form of the divinity—the Olympian, the Astral, the Titanian—sprung from Cœlus and Terra; from which through Saturn and Ops came Neptune, Jupiter, and Orcus, and their entire progeny. Xenocrates, of the Academy, makes a twofold division—the Olympian and the Titanian, which descend from Cœlus and Terra. Most of the Egyptians believe that there are four gods—the Sun and the Moon, the Heaven and the Earth. Along with all the supernal fire Democritus conjectures that the gods arose. Zeno, too, will have it that their nature resembles it. Whence Varro also makes fire to be the soul of the world, that in the world fire governs all things, just as the soul does in ourselves. But all this is most absurd. For he says, Whilst it is in us, we have existence; but as soon as it has left us, we die. Therefore, when fire quits the world in lightning, the world comes to its end.

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[808] Nisi ut sint expedire.

[809] Aliquot commeatus.

[810] Quasi certus.

[811] Istos deos.

[812] Non tenebat.

[813] De mundo deo didicimus.

Chapter III.—The Physical Philosophers Maintained the Divinity of the Elements; The Absurdity of the Tenet Exposed.

From these developments of opinion, we see that your[814] physical class *of philosophers* are driven to the necessity of contending that the elements are gods, since it alleges that other gods are sprung from them; for it is only from gods that gods could be born. Now, although we shall have to examine these other gods more fully in the proper place, in the mythic section of the poets, yet, inasmuch as we must meanwhile treat of them in their connection with the present class,[815] we shall probably even from their present class,[816] when once we turn to the gods themselves, succeed in showing that they can by no means appear to be gods who are said to be sprung from the elements; so that we have at once a presumption[817] that the elements are not gods, since they which are born of the elements are not gods. In like manner, whilst we show that the elements are not gods, we shall, according to the law of natural relationship,[818] get a presumptive argument that they cannot rightly be maintained to be gods whose parents (in this case the elements) are not gods. It is a settled point[819] that a god is born of a god, and that what lacks divinity[820] is born of what is not divine. Now, so far as[821] the world of which your philosophers treat[822] (for I apply this term to the *universe* in the most comprehensive sense[823]) contains the elements, ministering to them as its component parts (for whatever its own condition may be, the same of course will be that of its elements and constituent portions), it must needs have been formed either by some being, according to the enlightened view[824] of Plato, or else by none, according to the harsh opinion[825] of Epicurus; and since it was formed, by having a beginning, it must also have an end. That, therefore, which at one time before its beginning had no existence, and will by and by after its end cease to have an existence, cannot of course, by any possibility, seem to be a god, wanting as it does that essential character of divinity, eternity, which is reckoned to be[826] without beginning, and without end. If, however, it[827] is in no wise formed, and therefore ought to be accounted divine—since, as divine, it is subject neither to a beginning nor an end of itself—how is it that some assign generation to the elements, which they hold to be gods, when the Stoics deny that anything can be born of a god? Likewise, how is it that they wish those beings, whom they suppose to be born of the elements, to be regarded as gods, when they deny that a god can be born? Now, what must hold good of the universe[828] will have to be predicated of the elements, I mean of heaven, and of earth, and of the stars, and of fire, which Varro has vainly proposed that you should believe[829] to be gods, and the parents of gods, contrary to that generation and nativity which he had declared to be impossible in a god. Now this same Varro had shown that the earth and the stars were animated.[830] But if this be the case, they must needs be also mortal, according to the condition[831] of animated nature; for although the soul is evidently immortal, this attribute is limited to it alone: it is not extended to that with which it is associated, that is, the body. 132 Nobody, however, will deny that the elements have body, since we both touch them and are touched by them, and we see certain bodies fall down from them. If, therefore, they are animated, laying aside the principle[832] of a soul, as befits their condition as bodies, they are mortal—of course not immortal. And yet whence is it that the elements appear to Varro to be animated? Because, forsooth, the elements have motion. And then, in order to anticipate what may be objected on the other side, that many things else have motion—as wheels, as carriages, as several other machines—he volunteers the statement that he believes only such things to be animated as move of themselves, without any apparent mover or impeller from without, like the apparent mover of the wheel, or propeller of the carriage, or director of the machine. If, then, they are not animated, they have no motion of themselves. Now, when he thus alleges a power which is not apparent, he points to what it was his duty to seek after, even the creator and controller of the motion; for it does not at once follow that, because we do not see a thing, we believe that it does not exist. Rather, it is necessary the more profoundly to investigate what one does not see, in order the better to understand the character of that which is apparent. Besides if (you admit) only the existence of those things which appear and are supposed to exist simply because they appear, how is it that you also admit them to be gods which do not appear? If, moreover, those things seem to have existence which have none, why may they not have existence also which do not seem to have it? Such, for instance, as the Mover[833] of the heavenly beings. Granted, then, that things are animated because they move of themselves, and that they move of themselves when they are not moved by another: still it does not follow that they must straightway be gods, because they are animated, nor even because they move of themselves; else what is to prevent all animals whatever being accounted gods, moving as they do of themselves? This, to be sure, is allowed to the Egyptians, but their *superstitious* vanity has another basis.[834]

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[814] Istud.

[815] Ad præsentem speciem, the *physical* class.

[816] Or, classification.

[817] Ut jam hinc præjudicatum sit.

[818] Ad illam agnatorum speciem.

[819] Scitum.

[820] Non-deum.

[821] "Quod," with a subj. mood.

[822] Mundus iste.

[823] Summaliter.

[824] Humanitas.

[825] Duritia.

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[826] Censetur.

[827] i.e., “iste mundus.”

[828] Mundi, i.e., the universe; see above.

[829] The best reading is “vobis credi;” this is one of Tertullian’s “*final* infinitives.”

[830] Compare Augustine, *de Civit. Dei*, vii. 6, 23, 24, 28.

[831] Formam.

[832] Ratione.

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[833] Motatorem.

[834] Alia sane vanitate.

Chapter IV.—Wrong Derivation of the Word Θεός. The Name Indicative of the True Deity. God Without Shape and Immaterial. Anecdote of Thales.

Some affirm that the gods (*i.e.* θεοί) were so called because the verbs θέειν and σείσθαι signify *to run* and *to be moved.*[835] This term, then, is not indicative of any majesty, for it is derived from running and motion, not from any dominion[836] of godhead. But inasmuch as the Supreme God whom we worship is also designated Θεός, without however the appearance of any *course* or *motion* in Him, because He is not visible to any one, it is clear that that word must have had some other derivation, and that the property of divinity, innate in Himself, must have been discovered. Dismissing, then, that ingenious interpretation, it is more likely that the gods were not called θεοί from *running* and *motion*, but that the term was borrowed from the designation of the true God; so that you gave the name θεοί to the gods, whom you had in like manner forged for yourselves. Now, that this is the case, a plain proof is afforded in the fact that you actually give the common appellation θεοί to all those gods of yours, in whom there is no attribute of *course* or *motion* indicated. When, therefore, you call them both θεοί and *immoveable* with equal readiness, there is a deviation as well from the meaning of the word as from the idea[837] of godhead, which is set aside[838] if measured by the notion of *course* and *motion.* But if that *sacred* name be peculiarly significant of deity, and be simply true and not of a forced interpretation[839] in the case of the *true* God, but transferred in a borrowed sense[840] to those other objects which you choose to call gods, then you ought to show to us[841] that there is also a community of character between them, so that their common designation may rightly depend on their union of essence. But the true God, on the sole ground that He is not an object of sense, is incapable of being compared with those false deities which are cognizable to sight and sense (to sense indeed is sufficient); for this amounts to a clear statement of the difference between an obscure proof and a manifest one. Now, since the elements are obvious to all, (and) since God, on the contrary, is visible to none, how will it be in your power from that part which you have not seen to pass to a decision on the objects which you see? Since, therefore, you have not to combine them in your perception or your reason, why do you combine them in name with the purpose of combining them also in power? For see how even Zeno separates the matter of the world 13 from God: he says that the latter has percolated through the former, like honey through the comb. God, therefore, and Matter are two words (and) two things. Proportioned to the difference of the words is the diversity of the things; the condition also of matter follows its designation. Now if matter is not God, because its very appellation teaches us so, how can those things which are inherent in matter—that is, the elements—be regarded as gods, since the component members cannot possibly be heterogeneous from the body? But what concern have I with physiological conceits? It were better for one's mind to ascend above the state of the world, not to stoop down to uncertain speculations. Plato's form for the world was round. Its square, angular shape, such as others had conceived it to be, he rounded off, I suppose, with compasses, from his labouring to have it believed to be simply without a beginning.[842] Epicurus, however, who had said, "What is above us is nothing to us," wished notwithstanding to have a peep at the sky, and found the sun to be a foot in diameter. Thus far you must confess[843] men were niggardly in even celestial objects. In process of time their ambitious conceptions advanced, and so the sun too enlarged its disk.[844] Accordingly, the Peripatetics marked it out as a larger world.[845] Now, pray tell me, what wisdom is there in this hankering after conjectural speculations? What proof is afforded to us, notwithstanding the strong confidence of its assertions, by the useless affectation of a scrupulous curiosity,[846] which is tricked out with an artful show of language? It therefore served Thales of Miletus quite right, when, star-gazing as he walked with all the eyes he had, he had the mortification of falling[847] into a well, and was unmercifully twitted by an Egyptian, who said to him, "Is it because you found nothing on earth to look at, that you think you ought to confine your gaze to the sky?" His fall, therefore, is a figurative picture of the philosophers; of those, I mean,[848] who persist in applying[849] their studies to a vain purpose, since they indulge a stupid curiosity on natural objects, which they ought rather (intelligently to direct) to their Creator and Governor.

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[835] This seems to mean: "because θέειν has also the sense of σείεσθαι (motion as well as progression)."

[836] "Dominatione" is Oehler's reading, but he approves of "denominatione" (Rigault's reading); this would signify "*designation* of godhead."

[837] Opinione.

[838] Rescinditur.

[839] Interpretatorium.

[840] Reprehensum.

[841] Docete.

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[842] Sine capite.

[843] Scilicet.

[844] Aciem.

[845] Majorem orbem. Another reading has "majorem orbe," *q.d.* "as larger than the world."

[846] Morositatis.

[847] Cecidit turpiter.

[848] Scilicet.

[849] Habituros.

Chapter V.—The Physical Theory Continued. Further Reasons Advanced Against the Divinity of the Elements.

Why, then, do we not resort to that far more reasonable[850] opinion, which has clear proof of being derived from men's common sense and unsophisticated deduction?[851] Even Varro bears it in mind, when he says that the elements are supposed to be divine, because nothing whatever is capable, without their concurrence,[852] of being produced, nourished, or applied to the sustenance[853] of man's life and of the earth, since not even our bodies and souls could have sufficed in themselves without the modification[854] of the elements. By this it is that the world is made generally habitable,—a result which is harmoniously secured[855] by the distribution into zones,[856] except where human residence has been rendered impracticable by intensity of cold or heat. On this account, men have accounted as gods—the sun, because it imparts from itself the light of day, ripens the fruit with its warmth, and measures the year with its stated periods; the moon, which is at once the solace of the night and the controller of the months by its governance; the stars also, certain indications as they are of those seasons which are to be observed in the tillage of our fields; lastly, the very heaven also under which, and the earth over which, as well as the intermediate space within which, all things conspire together for the good of man. Nor is it from their beneficent influences only that a faith in their divinity has been deemed compatible with the elements, but from their opposite qualities also, such as usually happen from what one might call[857] their wrath and anger—as thunder, and hail, and drought, and pestilential winds, floods also, and openings of the ground, and earthquakes: these are all fairly enough[858] accounted gods, whether their nature becomes the object of reverence as being favourable, or of fear because terrible—the sovereign dispenser,[859] in fact,[860] both of help and of hurt. But in the practical conduct of social life, this is the way in which men act and feel: they do not show gratitude or find fault with the very things from which the succour or the injury proceeds, so much as with them by whose strength and power the operation of the things is effected. For even in your amusements you do not award the crown as a prize to the flute or the harp, but to 134 the musician who manages the said flute or harp by the power of his delightful skill.[861] In like manner, when one is in ill-health, you do not bestow your acknowledgments on the flannel wraps,[862] or the medicines, or the poultices, but on the doctors by whose care and prudence the remedies become effectual. So again, in untoward events, they who are wounded with the sword do not charge the injury on the sword or the spear, but on the enemy or the robber; whilst those whom a falling house covers do not blame the tiles or the stones, but the oldness of the building; as again shipwrecked sailors impute their calamity not to the rocks and waves, but to the tempest. And rightly too; for it is certain that everything which happens must be ascribed not to the instrument with which, but to the agent by whom, it takes place; inasmuch as he is the prime cause of the occurrence,[863] who appoints both the event itself and that by whose instrumentality it comes to pass (as there are in all things these three particular elements—the fact itself, its instrument, and its cause), because he himself who wills the occurrence of a thing comes into notice[864] prior to the thing which he wills, or the instrument by which it occurs. On all other occasions therefore, your conduct is right enough, because you consider the author; but in physical phenomena your rule is opposed to that natural principle which prompts you to a wise judgment in all other cases, removing out of sight as you do the supreme position of the author, and considering rather the things that happen, than him by whom they happen. Thus it comes to pass that you suppose the power and the dominion to belong to the elements, which are but the slaves and functionaries. Now do we not, in thus tracing out an artificer and master within, expose the artful structure of their slavery[865] out of the appointed functions of those elements to which you ascribe (the attributes) of power?[866] But gods are not slaves; therefore whatever things are servile in character are not gods. Otherwise[867] they should prove to us that, according to the ordinary course of things, liberty is promoted by irregular licence,[868] despotism by liberty, and that by despotism divine power is meant. For if all the (heavenly bodies) overhead forget not[869] to fulfil their courses in certain orbits, in regular seasons, at proper distances, *and* at equal intervals—appointed in the way of a law for the revolutions of time, and for directing the guidance thereof—can it fail to result[870] from the very observance of their conditions and the fidelity of their operations, that you will be convinced both by the recurrence of their orbital courses and the accuracy of their mutations, when you bear in mind how ceaseless is their recurrence, that a governing power presides over them, to which the entire management of the world[871] is obedient, reaching even to the utility and injury of the human race? For you cannot pretend that these (phenomena) act and care for themselves alone, without contributing anything to the advantage of mankind, when you maintain that the elements are divine for no other reason than that you experience from them either benefit or injury to yourself. For if they benefit themselves only, you are under no obligation to them.

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[850] Humaniorem.

[851] Conjectura.

[852] Suffragio.

[853] Sationem.

[854] Temperamento.

[855] Fœderata.

[856] Circulorum conditionibus.

[857] Tanquam.

[858] Jure.

[859] Domina.

[860] Scilicet.

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[861] Vi suavitatis.

[862] Lanis.

[863] Caput facti.

[864] Invenitur.

[865] Servitutis artem. “Artem” Oehler explains by “artificiose institutum.”

[866] We subjoin Oehler’s text of this obscure sentence: “Non in ista investigatione alicujus artificis intus et domini servitutis artem ostendimus elementorum certis ex operis” (for “operibis,” not unusual in Tertullian) “eorum quas facis potestatis?”

[867] Aut.

[868] De licentia passivitatis libertas approbetur.

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[869] Meminerunt.

[870] Num non.

[871] Universa negotiatio mundialis.

Chapter VI.—The Changes of the Heavenly Bodies, Proof that They are Not Divine. Transition from the Physical to the Mythic Class of Gods.

Come now, do you allow that the Divine Being not only has nothing servile in His course, but exists in unimpaired integrity, and ought not to be diminished, or suspended, or destroyed? Well, then, all His blessedness[872] would disappear, if He were ever subject to change. Look, however, at the stellar bodies; they both undergo change, and give clear evidence of the fact. The moon tells us how great has been its loss, as it recovers its full form;[873] its greater losses you are already accustomed to measure in a mirror of water;[874] so that I need not any longer believe in any wise what magians have asserted. The sun, too, is frequently put to the trial of an eclipse. Explain as best you may the modes of these celestial casualties, it is impossible[875] for God either to become less or to cease to exist. Vain, therefore, are[876] those supports of human learning, which, by their artful method of weaving conjectures, belie both wisdom and truth. Besides,[877] it so happens, indeed, according to your natural way of thinking, that he who has spoken the best is supposed to have spoken most truly, instead of him who has spoken the truth being held to have spoken the best. Now the man who shall carefully look into things, will surely allow it to be a greater probability that those[878] elements which we have been discussing are under some rule and direction, than that they have a motion of their own, and that being under government they cannot be gods. If, however, one is in error in this matter, it is better to err simply than speculatively, like your physical philosophers. But, at the same time,[879] if you consider the character of the *mythic* school, (and compare it with the *physical*,) the error which we have already seen frail men[880] making in the latter is really the more respectable one, since it ascribes a divine nature to those things which it supposes to be *superhuman* in their sensibility, whether in respect of their position, their power, their magnitude, or their divinity. For that which you suppose to be higher than man, you believe to be very near to God.

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[872] Felicitas.

[873] These are the moon's *monthly* changes.

[874] Tertullian refers to the Magian method of watching eclipses, the ἐνοπτρομαντεία.

[875] Instead of "non valet," there is the reading "non volet," "God would not consent," etc.

[876] Viderint igitur "Let them look to themselves," "never mind them."

[877] Alias.

[878] Ista.

[879] Sedenim.

[880] Mortalitas.

Chapter VII.—The Gods of the Mythic Class. The Poets a Very Poor Authority in Such Matters. Homer and the Mythic Poets. Why Irreligious.

But to pass to the *mythic* class of gods, which we attributed to the poets,[881] I hardly know whether I must only seek to put them on a par with our own *human* mediocrity, or whether they must be affirmed to be gods, with proofs of divinity, like the African Mopsus and the Bœotian Amphiaraus. I must now indeed but slightly touch on this class, of which a fuller view will be taken in the proper place.[882] Meanwhile, that these were only human beings, is clear from the fact that you do not consistently call them gods, but heroes. Why then discuss the point? Although divine honours had to be ascribed to dead men, it was not to them as such, of course. Look at your own practice, when with similar excess of presumption you sully heaven with the sepulchres of your kings: is it not such as are illustrious for justice, virtue, piety, and every excellence of this sort, that you honour with the blessedness of deification, contented even to incur contempt if you forswear yourselves[883] for such characters? And, on the other hand, do you not deprive the impious and disgraceful of even the old prizes of human glory, tear up[884] their decrees and titles, pull down their statues, and deface[885] their images on the current coin? Will He, however, who beholds all things, who approves, nay, rewards the good, prostitute before all men[886] the attribute of His own inexhaustible grace and mercy? And shall men be allowed an especial mount of care and righteousness, that they may be wise[887] in selecting and multiplying[888] their deities? Shall attendants on kings and princes be more pure than those who wait on the Supreme God?[889] You turn your back in horror, indeed, on outcasts and exiles, on the poor and weak, on the obscurely born and the low-lived;[890] but yet you honour, even by legal sanctions,[891] unchaste men, adulterers, robbers, and parricides. Must we regard it as a subject of ridicule or indignation, that such characters are believed to be gods who are not fit to be men? Then, again, in this mythic class of yours which the poets celebrate, how uncertain is your conduct as to purity of conscience and the maintenance thereof! For whenever we hold up to execration the wretched, disgraceful and atrocious (examples) of your gods, you defend them as mere fables, on the pretence of poetic licence; whenever we volunteer a silent contempt[892] of this said[893] poetic *licence*, then you are not only troubled with no horror of it, but you go so far as[894] to show it respect, and to hold it as one of the indispensable (fine) arts; nay,[895] you carry out the studies of your higher classes[896] by its means, as the very foundation[897] of your literature. Plato was of opinion that poets ought to be banished, as calumniators of the gods; (he would even have) Homer himself expelled from his republic, although, as you are aware,[898] he was the crowned head of them all. But while you admit and retain them thus, why should you not believe them when they disclose such things respecting your gods? And if you do believe your poets, how is it that you worship such gods (as they describe)? If you worship them simply because you do not believe the poets, why do you bestow praise on such lying authors, without any fear of giving offence to those whose calumniators you honour? A regard for truth[899] is not, of course, to be expected of poets. But when you say that they only make men into gods after their death, do you not admit that before death the said gods were merely human? Now what is there strange in the fact, that they who were once men are subject to the dishonour[900] of human casualties, or crimes, or fables? Do you not, in fact, put faith in your poets, when it is in accordance with their rhapsodies[901] that you have arranged in some instances your very rituals? How is it that the priestess of Ceres is ravished, if it is not because Ceres suffered a similar outrage? Why are the children of others sacrificed to Saturn,[902] if it is not because he spared not his own? Why is a male mutilated in honour of the Idæan goddess *Cybele*, unless it be that the (unhappy) youth who was too disdainful of her advances was castrated, owing to her vexation at his daring to cross her love?[903] Why was not Hercules "a dainty dish" to the good ladies of Lanuvium,

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[881] See above, c. i. [Note 19, p. 129.]

[882] See *The Apology*, especially cc. xxii. and xxiii.

[883] Pejerantes.

[884] Lancinatis.

[885] Repercutitus.

[886] Vulgo.

[887] Sapere. The infinitive of *purpose* is frequent in our author.

[888] Distribuendis.

[889] An allusion to Antinous, who is also referred to in *The Apology*, xiii. [“Court-page.” See, p. 29, *Supra*.]

[890] Inhoneste institutos.

[891] By the “legibus” Tertullian refers to the divine honours ordered to be paid, by decrees of the Senate, to deceased emperors. Comp. Suetonius, *Octav*. 88; and Pliny, *Paneg*. 11 (Oehler).

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[892] Ultro siletur.

[893] Ejusmodi.

[894] Insuper.

[895] Denique.

[896] Ingenuitatis.

[897] Initiatricem.

[898] Sane.

[899] Fides.

[900] Polluuntur.

[901] Relationibus.

[902] Comp. *The Apology*, ix. [See, p. 25, Supra.]

[903] Comp. Minucius Felix, *Octav*. xxi.; Arnobius, *adv. Nat*. v. 6, 7; Augustine, *Civ. Dei*, vi. 7.

if it was not for the primeval offence which women gave to him? The poets, no doubt, are liars. Yet it is not because *of their telling us that*[904] your gods did such things when they were human beings, nor because they predicated divine scandals[905] of a divine state, since it seemed to you more credible that gods should exist, though not of such a character, than that there should be such characters, although not gods.

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[904] This is the force of the *subjunctive* verb.

[905] By *divine scandals*, he means such as exceed in their atrocity even human scandals.

Chapter VIII.—The Gods of the Different Nations. Varro's Gentile Class. Their Inferiority. A Good Deal of This Perverse Theology Taken from Scripture. Serapis a Perversion of Joseph.

There remains the *gentile* class of gods amongst the several nations:[906] these were adopted out of mere caprice, not from the knowledge of the truth; and our information about them comes from the private notions *of different races*. God, I imagine, is everywhere known, everywhere present, powerful everywhere—an object whom all ought to worship, all ought to serve. Since, then, it happens that even they, whom all the world worships in common, fail in the evidence of their true divinity, how much more must this befall those whom their very votaries[907] have not succeeded in discovering! For what useful authority could possibly precede a theology of so defective a character as to be wholly unknown to fame? How many have either seen or heard of the Syrian Atargatis, the African Cœlestis, the Moorish Varsutina, the Arabian Obodas and Dusaris, or the Norican Belenus, or those whom Varro mentions—Deluentinus of Casinum, Visidianus of Narnia, Numiternus of Atina, *or* Ancharia of Asculum? And who have any clear notions[908] of Nortia of Vulsinii?[909] There is no difference in the worth of even their names, apart from the human surnames which distinguish them. I laugh often enough at the little coteries of gods[910] in each municipality, which have their honours confined within their own city walls. To what lengths this licence of adopting gods has been pushed, the superstitious practices of the Egyptians show us; for they worship even their native[911] animals, *such as* cats, crocodiles, and their snake. It is therefore a small matter that they have also deified a man—him, I mean, whom not Egypt only, or Greece, but the whole world worships, and the Africans swear by; about whose state also all that helps our conjectures and imparts to our knowledge the semblance of truth is stated in our own (sacred) literature. For that Serapis of yours was originally one of our own saints called Joseph.[912] The youngest of his brethren, but superior to them in intellect, he was from envy sold into Egypt, and became a slave in the family of Pharaoh king of the country.[913] Importuned by the unchaste queen, when he refused to comply with her desire, she turned upon him and reported him to the king, by whom he is put into prison. There he displays the power of his divine inspiration, by interpreting aright the dreams of some (fellow-prisoners). Meanwhile the king, too, has some terrible dreams. Joseph being brought before him, according to his summons, was able to expound them. Having narrated the proofs of true interpretation which he had given in the prison, he opens out his dream to the king: those seven fat-fleshed and well-favoured kine signified as many years of plenty; in like manner, the seven lean-fleshed animals predicted the scarcity of the seven following years. He accordingly recommends precautions to be taken against the future famine from the previous plenty. The king believed him. The issue of all that happened showed how wise he was, how invariably holy, and now how necessary. So Pharaoh set him over all Egypt, that he might secure the provision of corn for it, and thenceforth administer its government. They called him Serapis, from the turban[914] which adorned his head. The peck-like[915] shape of this turban marks the memory of his corn-provisioning; whilst evidence is given that the care of the supplies was all on his head,[916] by the very ears of corn which embellish the border of the head-dress. For the same reason, also, they made the sacred figure of a dog,[917] which they regard (as a sentry) in Hades, and put it under his right hand, because the care of the Egyptians was concentrated[918] under his hand. And they put at his side Pharia,[919] whose name shows her to have been the king's daughter. For in addition to all the rest of his kind gifts and rewards, Pharaoh had given him his own daughter in marriage. Since, however, they had begun to worship both wild animals and human beings, they combined both figures under one form Anubis, in which there may rather be seen clear proofs of its own character and condition enshrined[920] by a nation at war with itself, refractory[921] to its kings, despised among foreigners, with even the appetite of a slave and the filthy nature of a dog.

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[906] See above, c. i. [p. 129.]

[907] Municipes. "Their local worshippers or subjects."

[908] Perceperint.

[909] Literally, "Have men heard of any Nortia belonging to the Vulsinensians?"

[910] Deos decuriones, in allusion to the *small provincial senates* which in the later times spread over the Roman colonies and *municipia*.

[911] Privatas.

[912] Compare Suidas, *s. v.* Σαράπις; Rufinus, *Hist. Eccl.* ii. 23. As Serapis was Joseph in disguise, so was Joseph a type of Christ, according to the ancient Christians, who were fond of subordinating heathen myths to Christian theology.

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[913] Tertullian is not the only writer who has made mistakes in citing from memory Scripture narratives. Comp. Arnobius.

[914] Suggestu.

[915] Modialis.

[916] Super caput esse, i.e., was entrusted to him.

[917] Canem dicaverunt.

[918] Compressa.

[919] Isis; comp. *The Apology*, xvi. [See p. 31, *supra*.]

[920] Consecrasse.

[921] Recontrans.

Chapter IX.—The Power of Rome. Romanized Aspect of All the Heathen Mythology. Varro's Threefold Distribution Criticised. Roman Heroes (Æneas Included,) Unfavourably Reviewed.

Such are the more obvious or more remarkable points which we had to mention in connection with Varro's threefold distribution of the gods, in order that a sufficient answer might seem to be given touching the physical, the poetic, and the gentile classes. Since, however, it is no longer to the philosophers, nor the poets, nor the nations that we owe the substitution of all (heathen worship for the true religion) although they transmitted the superstition, but to the dominant Romans, who received the tradition and gave it wide authority, another phase of the widespread error of man must now be encountered by us; nay, another forest must be felled *by our axe*, which has obscured the childhood of the degenerate worship[922] with germs of superstitions gathered from all quarters. Well, but even the gods of the Romans have received from (the same) Varro a threefold classification into the *certain*, the *uncertain*, and the *select*. What absurdity! What need had they of uncertain gods, when they possessed certain ones? Unless, forsooth, they wished to commit themselves to[923] such folly as the Athenians did; for at Athens there was an altar with this inscription: "To the unknown gods."[924] Does, then, a man worship that which he knows nothing of? Then, again, as they had certain gods, they ought to have been contented with them, without requiring select ones. In this want they are even found to be irreligious! For if gods are selected as onions are,[925] then such as are not chosen are declared to be worthless. Now we on our part allow that the Romans had two sets of gods, *common* and *proper*; in other words, those which they had in common with other nations, and those which they themselves devised. And were not these called the *public* and the *foreign*[926] gods? Their altars tell us so; there is (a specimen) of the foreign gods at the fane of Carna, of the public gods in the Palatium. Now, since their common gods are comprehended in both the physical and the mythic classes, we have already said enough concerning them. I should like to speak of their particular kinds of deity. We ought then to admire the Romans for that third set of *the gods of their enemies*,[927] because no other nation ever discovered for itself so large a mass of superstition. Their other deities we arrange in two classes: those which have become gods from human beings, and those which have had their origin in some other way. Now, since there is advanced the same colourable pretext for the deification of the dead, that their lives were meritorious, we are compelled to urge the same reply against them, that no one of them was worth so much pains. Their fond[928] father Æneas, in whom they believed, was never glorious, and was felled with a stone[929]—a vulgar weapon, to pelt a dog withal, inflicting a wound no less ignoble! But this Æneas turns out[930] a traitor to his country; yes, quite as much as Antenor. And if they will not believe this to be true of him, he at any rate deserted his companions when his country was in flames, and must be held inferior to that woman of Carthage,[931] who, when her husband Hasdrubal supplicated the enemy with the mild pusillanimity of our Æneas, refused to accompany him, but hurrying her children along with her, disdained to take her beautiful self and father's noble heart[932] into exile, but plunged into the flames of the burning Carthage, as if rushing into the embraces of her (dear but) ruined country. Is he "pious Æneas" for (rescuing) his young only son and decrepit old father, but deserting Priam and Astyanax? But the Romans ought rather to detest him; for in defence of their princes and their royal[933] house, they surrender[934] even children and wives, and every dearest pledge.[935] They deify the son of Venus, and this with the full knowledge and consent of *her husband* Vulcan, and without opposition from even Juno. Now, if sons have seats in heaven owing to their piety to their parents, why are not those noble youths[936] of Argos rather accounted gods, because they, to save their mother from guilt in the performance of some sacred rites, with a devotion more than human, yoked themselves to her car and dragged her to the temple? Why not make a goddess, for her exceeding piety, of that daughter[937] who from her own breasts nourished her father who was famishing in prison? What other glorious achievement can be related of Æneas, but that he was nowhere seen in the fight on the field of Laurentum? Following his bent, perhaps he fled a second time as a fugitive from the battle.[938] In like manner, Romulus posthumously becomes a god. Was it because he founded the city? Then why not others also, who have built cities, counting even[939] women? To be sure, Romulus slew his brother in the bargain, and trickishly ravished some foreign virgins. Therefore of course he becomes a god, and therefore a Quirinus ("god of the spear"), because then their fathers had to use the spear[940] on his account. What did Sterculus do to merit deification? If he worked hard to enrich the fields *stercoribus*,[941] (with manure,) Augias had more dung than he to bestow on them. If Faunus, the son of Picus, used to do violence to law and right, because struck with madness, it was more fit that he should be doctored than deified.[942] If the daughter of Faunus so excelled in chastity, that she would hold no conversation with men, it was perhaps from rudeness, or a consciousness of deformity, or shame for her father's insanity. How much worthier of divine honour than this "good goddess"[943] was Penelope, who, although dwelling among so many suitors of the vilest character, preserved with delicate tact the purity which they assailed! There is Sanctus, too,[944] who for his hospitality had a temple consecrated to him by king Plotius; and even Ulysses had it in his power to have bestowed one more god upon you in the person of the most refined Alcinous.

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[922] Vitii pueritatem.

[923] Recipere (with a dative).

[924] Ignotis Deis. Comp. Acts xvii. 23.

[925] Ut bulbi. This is the passage which Augustine quotes (*de Civit. Dei*, vii. 1) as "too facetious."

[926] Adventicii, "coming from abroad."

[927] Touching these gods of the vanquished nations, compare *The Apology*, xxv.; below, c. xvii.; Minucius Felix, *Octav*. xxv.

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[928] Diligentem.

[929] See Homer, *Il.* v. 300.

[930] Invenitur.

[931] Referred to also above, i. 18.

[932] The obscure "formam et patrem" is by Oehler rendered "pulchritudinem et generis nobilitatem."

[933] The word is "eorum" (possessive of "principum"), not "suæ."

[934] Dejerant adversus.

[935] What Tertullian himself thinks on this point, see his *de Corona*, xi.

[936] Cleobis and Biton; see Herodotus i. 31.

[937] See Valerius Maximus, v. 4, 1.

[938] We need not stay to point out the unfairness of this statement, in contrast with the exploits of *Æneas* against Turnus, as detailed in the last books of the *Æneid*.

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[939] Usque in.

[940] We have thus rendered "quiritatem est," to preserve as far as one could the pun on the deified hero of the *Quirites*.

[941] We insert the Latin, to show the pun on *Sterculus*; see *The Apology*, c. xxv. [See p. 40, *supra*.]

[942] Curaria quam consecrari.

[943] Bona Dea, i.e., the daughter of Faunus just mentioned.

[944] See Livy, viii. 20, xxxii. 1; Ovid, *Fasti*, vi. 213, etc. Compare also Augustine, *de Civ. Dei*, xviii. 19. [Tom, vii. p. 576.]

Chapter X.—A Disgraceful Feature of the Roman Mythology. It Honours Such Infamous Characters as Larentina.

I hasten to even more abominable cases. Your writers have not been ashamed to publish that of Larentina. She was a hired prostitute, whether as the nurse of Romulus, and therefore called *Lupa*, because she was a prostitute, or as the mistress of Hercules, now deceased, that is to say, now deified. They[945] relate that his temple-warder[946] happened to be playing at dice in the temple alone; and in order to represent a partner for himself in the game, in the absence of an actual one, he began to play with one hand for Hercules and the other for himself. (The condition was,) that if he won the stakes from Hercules, he should with them procure a supper and a prostitute; if Hercules, however, proved the winner, I mean his other hand, then he should provide the same for Hercules. The hand of Hercules won. That achievement might well have been added to his twelve labours! The temple-warden buys a supper for the hero, and hires Larentina to play the whore. The fire which dissolved the body of even a Hercules[947] enjoyed the supper, and the altar consumed everything. Larentina sleeps alone in the temple; and *she* a woman from the brothel, boasts that in her dreams she had submitted herself to the pleasure of Hercules;[948] and she might possibly have experienced 139 this, as it passed through her mind, in her sleep. In the morning, on going out of the temple very early, she is solicited by a young man—"a third Hercules," so to speak.[949] He invites her home. She complies, remembering that Hercules had told her that it would be for her advantage. He then, to be sure, obtains permission that they should be united in lawful wedlock (for none was allowed to have intercourse with the concubine of a god without being punished for it); the husband makes her his heir. By and by, just before her death, she bequeathed to the Roman people the rather large estate which she had obtained through Hercules. After this she sought deification for her daughters too, whom indeed the divine Larentina ought to have appointed her heirs also. The gods of the Romans received an accession in her dignity. For she alone of all the wives of Hercules was dear to him, because she alone was rich; and she was even far more fortunate than Ceres, who contributed to the pleasure of the (king of the) dead.[950] After so many examples and *eminent* names among you, who might not have been declared divine? Who, in fact, ever raised a question as to his divinity against Antinous?[951] Was even Ganymede more grateful and dear than he to (the supreme god) who loved him? According to you, heaven is open to the dead. You prepare[952] a way from Hades to the stars. Prostitutes mount it in all directions, so that you must not suppose that you are conferring a great distinction upon your kings.

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[945] Compare Augustine, *de Civ. Dei*, vi. 7. [Tom. vii. p. 184.]

[946] Æditum ejus.

[947] That is, when he mounted the pyre.

[948] Herculi functam. "Fungi alicui" means to satisfy, or yield to.

[949] The well-known Greek saying, Ἄλλος οὗτος Ἡρακλῆς.

[950] Pluto; Proserpine, the daughter of Ceres, is meant. Oehler once preferred to read, "Hebe, quæ mortuo placuit," i.e., "than Hebe, who gratified Hercules after death."

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[951] Tertullian often refers indignantly to this atrocious case.

[952] Subigitis.

Chapter XI.—The Romans Provided Gods for Birth, Nay, Even Before Birth, to Death. Much Indelicacy in This System.

And you are not content to assert the divinity of such as were once known to you, whom you heard and handled, and whose portraits have been painted, and actions recounted, and memory retained amongst you; but men insist upon consecrating with a heavenly life[953] I know not what incorporeal, inanimate shadows, and the *mere* names of things—dividing man's entire existence amongst separate powers even from his conception in the womb: so that there is a god Consevius,[954] to preside over concubital generation; and Fluviona,[955] to preserve the (growth of the) infant in the womb; after these come Vitumnus and Sentinus,[956] through whom the babe begins to have life and its earliest sensation; then Diespiter,[957] by whose office the child accomplishes its birth. But when women begin their parturition, Candelifera also *comes in* aid, since childbearing requires the light of the candle; and other goddesses there are[958] who get their names from the parts they bear in the stages of travail. There were two Carmentas likewise, according to the general view: to one of them, called Postverta, belonged the function of assisting the birth of the introverted child; while the other, Prosa,[959] executed the like office for the rightly born. The god Farinus was so called from (his inspiring) the first utterance; while others believed in Locutius from his gift of speech. Cunina[960] is present as the protector of the child's deep slumber, and supplies to it refreshing rest. To lift them (when fallen)[961] there is Levana, and along with her Rumina.[962] It is a wonderful oversight that no gods were appointed for cleaning up the filth of children. Then, to preside over their first pap and earliest drink you have Potina and Edula;[963] to teach the child to stand erect is the work of Statina,[964] whilst Adeona helps him to come *to*

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[953] Efflagitant cœlo et sanciunt, (i.e., "they insist on deifying.")

[954] Comp. Augustine, *de Civ. Dei*, vi. 9.

[955] A name of Juno, in reference to her office to mothers, "quia eam sanguinis fluorem in conceptu retinere putabant." Comp. August. *de Civ. Dei*, iii. 2.

[956] Comp. August. *de Civ. Dei*, vii. 2, 3.

[957] Comp. August. *de Civ. Dei*, iv. 11.

[958] Such as Lucina, Partula, Nona, Decima, Alemona.

[959] Or, Prorsa.

[960] "Quæ infantes *in cunis* (in their cradle) tuetur." Comp. August. *de Civ. Dei*, iv. 11.

[961] Educatrix; Augustine says: "Ipse levet de terra et vocetur dea *Levana*" (*de Civ. Dei*, iv. 11).

[962] From the old word *ruma*, a teat.

[963] Comp. August. *de Civ. Dei*, iv. 9, 11, 36.

[964] See also Tertullian's *de Anima*, xxxix.; and Augustine's *de Civ. Dei*, iv. 21, where the god has the masculine name of *Statilinus*.

dear Mamma, and Abeona to toddle off again; then there is Domiduca,[965] (to bring home the bride;) and the goddess Mens, to influence the mind to either good or evil.[966] They have likewise Volumnus and Voleta,[967] to control the will; Paventina, (the goddess) of fear; Venilia, of hope;[968] Volupia, of pleasure;[969] Præstitia, of beauty.[970] Then, again, they give his name to Peragenor,[971] from his teaching men to go through their work; to Consus, from his suggesting to them counsel. Juventa is their guide on assuming the manly gown, and "bearded Fortune" when they come to full manhood.[972] If I must touch on their nuptial duties, there is Afferenda whose appointed function is to see to the offering of the dower; but fie on you! you have your Mutunus[973] and Tutunus and Pertunda[974] and Subigus and the goddess Prema and likewise Perfica.[975] O spare yourselves, ye impudent gods! No one is present at the secret struggles of married life. Those very few persons who have a wish that way, go away and blush for very shame in the midst of their joy.

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[965] See Augustine, *de Civ. Dei*, vi. 9 and vii. 3.

[966] *Ibid.* iv. 21, vii. 3.

[967] *Ibid.* iv. 21.

[968] *Ibid.* iv. 11, vii. 22.

[969] *Ibid.* iv. 11. [N.B.—Augustine's borrowing from our author.]

[970] Arnobius, *adv. Nationes*, iv. 3.

[971] Augustine, *de Civ. Dei.* [iv. 11 and 16] mentions *Agenoria*.

[972] On *Fortuna Barbata*, see Augustine, *de Civ. Dei*, iv. 11, where he also names *Consus* and *Juventa*.

[973] Tertullian, in *Apol.* xxv. sarcastically says, "Sterculus, and Mutunus, and Larentina, have raised the empire to its present height."

[974] Arnobius, *adv. Nationes*, iv. 7, 11; August. *de Civ. Dei*, vi. 9.

[975] For these three gods, see Augustine, *de Civ. Dei*, vi. 9; and Arnobius, *adv. Nationes*, iv. 7.

Chapter XII.[976]—The Original Deities Were Human—With Some Very Questionable Characteristics. Saturn or Time Was Human. Inconsistencies of Opinion About Him.

Now, how much further need I go in recounting your gods—because I want to descant on the character of such as you have adopted? It is quite uncertain whether I shall laugh at your absurdity, or upbraid you for your blindness. For how many, and indeed what, gods shall I bring forward? Shall it be the greater ones, or the lesser? The old ones, or the novel? The male, or the female? The unmarried, or such as are joined in wedlock? The clever, or the unskilful? The rustic or the town ones? The national or the foreign? For the truth is,[977] there are so many families, so many nations, which require a catalogue[978] (of gods), that they cannot possibly be examined, or distinguished, or described. But the more diffuse the subject is, the more restriction must we impose on it. As, therefore, in this review we keep before us but one object—that of proving that all these gods were once human beings (not, indeed, to instruct you in the fact,[979] for your conduct shows that you have forgotten it)—let us adopt our compendious summary from the most natural method[980] of conducting the examination, even by considering the origin of their race. For the origin characterizes all that comes after it. Now this origin of your gods dates,[981] I suppose, from Saturn. And when Varro mentions Jupiter, Juno, and Minerva, as the most ancient of the gods, it ought not to have escaped our notice, that every father is more ancient than his sons, and that Saturn therefore must precede Jupiter, even as Cœlus does Saturn, for Saturn was sprung from Cœlus and Terra. I pass by, however, the origin of Cœlus and Terra. They led in some unaccountable way[982] single lives, and had no children. Of course they required a long time for vigorous growth to attain to such a stature.[983] By and by, as soon as the voice of Cœlus began to break,[984] and the breasts of Terra to become firm,[985] they contract marriage with one another. I suppose either Heaven[986] came down to his spouse, or Earth went up to meet her lord. Be that as it may, Earth conceived seed of Heaven, and when her year was fulfilled brought forth Saturn in a wonderful manner. Which of his parents did he resemble? Well, then, even after parentage began,[987] it is certain[988] that they had no child previous to Saturn, and only one daughter afterwards—Ops; thenceforth they ceased to procreate. The truth is, Saturn castrated Cœlus as he was sleeping. We read this name Cœlus as of the masculine gender. And for the matter of that, how could he be a father unless he were a male? But with what instrument was the castration effected? He had a scythe. What, so early as that? For Vulcan was not yet an artificer in iron. The widowed Terra, however, although still quite young, was in no hurry[989] to marry another. Indeed, there was no second Cœlus for her. What but Ocean offers her an embrace? But he savours of brackishness, and she has been accustomed to fresh water.[990] And so Saturn is the sole male child of Cœlus and Terra. When grown to puberty, he marries his own sister. No laws as yet prohibited incest, nor punished parricide. Then, when male children were born to him, he would devour them; better himself (should take them) than the wolves, (for to these would they become a prey) if he exposed them. He was, no doubt, afraid that one of them might learn the lesson of his father's scythe. When Jupiter was born in course of time, he was removed out of the way:[991] (the father) swallowed a stone instead of the son, as was pretended. This artifice secured his safety for a time; but at length the son, whom he had not devoured, and who had grown up in secret, fell upon him, and deprived him of his kingdom. Such, then, is the patriarch of the gods whom Heaven[992] and Earth produced for you, with the poets officiating as midwives. 14 Now some persons with a refined[993] imagination are of opinion that, by this allegorical fable of Saturn, there is a physiological representation of *Time*: (they think) that it is because all things are destroyed by Time, that Cœlus and Terra were themselves parents without having any of their own, and that the (fatal) scythe was used, and that (Saturn) devoured his own offspring, because he,[994] in fact, absorbs within himself all things which have issued from him. They call in also the witness of his name; for they say that he is called Κρόνος in Greek, meaning the same thing as χρόνος.[995] His Latin name also they derive from *seed-*

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[976] Agrees with *The Apology*, c. x.

[977] Bona fide.

[978] Censum.

[979] There is here an omitted clause, supplied in *The Apology*, “but rather to recall it to your memory.”

[980] Ab ipsa ratione.

[981] Signatur.

[982] Undeunde.

[983] Tantam proceritatem.

[984] Insolescere, i.e., at the commencement of puberty.

[985] Lapilliscere, i.e., to indicate maturity.

[986] The nominative “cœlum” is used.

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[987] It is not very clear what is the force of "sed et pepererit," as read by Oehler; we have given the clause an impersonal turn.

[988] "Certe" is sometime "certo" in our author.

[989] Distulit.

[990] That is, to rain and cloud.

[991] Abalienato.

[992] The word is "cœlum" here.

[993] Eleganter.

[994] i.e., as representing *Time*.

[995] So Augustine, *de Civ. Dei*, iv. 10; Arnobius, *adv. Nationes*, iii. 29; Cicero, *de Nat. Deor.* ii. 25.

sowing;[996] for they suppose him to have been the actual procreator—that the seed, in fact, was dropt down from heaven to earth by his means. They unite him with *Ops*, because seeds produce the affluent treasure (*Opem*) of actual life, and because they develope with labour (*Opus*). Now I wish that you would explain this metaphorical[997] statement. It was either Saturn or Time. If it was Time, how could it be Saturn? If he, how could it be Time? For you cannot possibly reckon both these corporeal subjects[998] as co-existing in one person. What, however, was there to prevent your worshipping Time under its proper quality? Why not make a human person, or even a mythic man, an object of your adoration, but each in its proper nature not in the character of Time? What is the meaning of that conceit of your mental ingenuity, if it be not to colour the foulest matters with the feigned appearance of reasonable proofs?[999] Neither, on the one hand, do you mean Saturn to be Time, because you say he is a human being; nor, on the other hand, whilst portraying him as Time, do you on that account mean that he was ever human. No doubt, in the accounts of remote antiquity your god Saturn is plainly described as living on earth in human guise. Anything whatever may obviously be pictured as incorporeal which never had an existence; there is simply no room for such fiction, where there is reality. Since, therefore, there is clear evidence that Saturn once existed, it is in vain that you change his character. He whom you will not deny to have once been man, is not at your disposal to be treated anyhow, nor can it be maintained that he is either divine or Time. In every page of your literature the origin[1000] of Saturn is conspicuous. We read of him in Cassius Severus and in the Corneliuses, Nepos and Tacitus,[1001] and, amongst the Greeks also, in Diodorus, and all other compilers of ancient annals.[1002] No more faithful records of him are to be traced than in Italy itself. For, after (traversing) many countries, and (enjoying) the hospitality of Athens, he settled in Italy, or, as it was called, Œnotria, having met with a kind welcome from Janus, or Janes,[1003] as the Salii call him. The hill on which he settled had the name Saturnius, whilst the city which he founded[1004] still bears the name Saturnia; in short, the whole of Italy once had the same designation. Such is the testimony derived from that country which is now the mistress of the world: whatever doubt prevails about the origin of Saturn, his actions tell us plainly that he was a human being. Since, therefore, Saturn was human, he came undoubtedly from a human stock; and more, because he was a man, he, of course, came not of Cœlus and Terra. Some people, however, found it easy enough to call him, whose parents were unknown, the son of those gods from whom all may in a sense seem to be derived. For who is there that does not speak under a feeling of reverence of the heaven and the earth as his own father and mother? Or, in accordance with a custom amongst men, which induces them to say of any who are unknown or suddenly apparent, that "they came from the sky?" Hence it happened that, because a stranger appeared suddenly everywhere, it became the custom to call him a heaven-born man,[1005]—just as we also commonly call earth-born all those whose descent is unknown. I say nothing of the fact that such was the state of antiquity, when men's eyes and minds were so habitually rude, that they were excited by the appearance of every newcomer as if it were that of a god: much more would this be the case with a king, and that the primeval one. I will linger some time longer over the case of Saturn, because by fully discussing his primordial history I shall beforehand furnish a compendious answer for all other cases; and I do not wish to omit the more convincing testimony of your sacred literature, the credit of which ought to be the greater in proportion to its antiquity. Now earlier than all literature was the Sibyl; that Sibyl, I mean, who was the true prophetess of truth, from whom you borrow their title for the priests of your demons. She in senarian verse expounds the descent of Saturn and his exploits in words to this effect: "In the tenth generation of men, after the flood had overwhelmed the former race, reigned Saturn, and Titan, and Japetus, the bravest of the sons of Terra and Cœlus." Whatever credit, therefore, is attached to your older writers and literature, and much more to those who were the simplest as belonging to that age,[1006] it becomes sufficiently certain that Saturn and his family[1007] were human beings. We have in our possession, then, a brief principle which amounts to a prescriptive rule about their origin serving for all other cases, to prevent our going wrong in individual instances. The particular character[1008] of a posterity is shown by the original founders of the race—mortal beings (come) from mortals, earthly ones from earthly; step after step comes in due relation[1009]—marriage, conception, birth—country, settlements, kingdoms, all give the clearest proofs.[1010] They, therefore who cannot deny the birth of men, must also admit their death; they who allow their mortality must not suppose them to be gods.

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[996] As if from “sero,” *satum*.

[997] Translatio.

[998] Utrumque corporale.

[999] Mentitis argumentationibus.

[1000] Census.

[1001] See his *Histories*, v. 2, 4.

[1002] Antiquitatem canos, “hoary antiquity.”

[1003] Jano sive Jane.

[1004] Depalaverat, “marked out with stakes.”

[1005] Cœlitem.

[1006] Magis proximis quoniam illius ætatis.

[1007] Prosapia.

[1008] Qualitas. [n.b. Our author's use of *Præscriptio*.]

[1009] Comparantur.

[1010] Monumenta liquent.

Chapter XIII.[1011]—The Gods Human at First. Who Had the Authority to Make Them Divine? Jupiter Not Only Human, But Immoral.

Manifest cases, indeed, like these have a force peculiarly their own. Men like Varro and his fellow-dreamers admit into the ranks of the divinity those whom they cannot assert to have been in their primitive condition anything but men; (and this they do) by affirming that they became gods after their death. Here, then, I take my stand. If your gods were elected[1012] to this dignity and deity,[1013] just as you recruit the ranks of your senate, you cannot help conceding, in your wisdom, that there must be some one supreme sovereign who has the power of selecting, and is a kind of Cæsar; and nobody is able to confer[1014] on others a thing over which he has not absolute control. Besides, if they were able to make gods of themselves after their death, pray tell me why they chose to be in an inferior condition at first? Or, again, if there is no one who made them gods, how can they be said to have been made such, if they could only have been made by some one else? There is therefore no ground afforded you for denying that there is a certain wholesale distributor[1015] of divinity. Let us accordingly examine the reasons for despatching mortal beings to heaven. I suppose you will produce a pair of them. Whoever, then, is the awarder (of the divine honours), exercises his function, either that he may have some supports, or defences, or it may be even ornaments to his own dignity; or from the pressing claims of the meritorious, that he may reward all the deserving. No other cause is it permitted us to conjecture. Now there is no one who, when bestowing a gift on another, does not act with a view to his own interest or the other's. This conduct, however, cannot be worthy of the Divine Being, inasmuch as His power is so great that He can make gods outright; whilst His bringing man into such request, on the pretence that he requires the aid and support of certain, even dead persons, is a strange conceit, since He was able from the very first to create for Himself immortal beings. He who has compared human things with divine will require no further arguments on these points. And yet the latter opinion ought to be discussed, that God conferred divine honours in consideration of meritorious claims. Well, then, if the award was made on such grounds, if heaven was opened to men of the primitive age because of their deserts, we must reflect that after that time no one was worthy of such honour; except it be, that there is now no longer such a place for any one to attain to. Let us grant that anciently men may have deserved heaven by reason of their great merits. Then let us consider whether there really was such merit. Let the man who alleges that it did exist declare his own view of merit. Since the actions of men done in the very infancy of time[1016] are a valid claim for their deification, you consistently admitted to the honour the brother and sister who were stained with the sin of incest—Ops and Saturn. Your Jupiter too, stolen in his infancy, was unworthy of both the home and the nutriment accorded to human beings; and, as he deserved for so bad a child, he had to live in Crete.[1017] Afterwards, when full-grown, he dethrones his own father, who, whatever his parental character may have been, was most prosperous in his reign, king as he was of the golden age. Under him, a stranger to toil and want, peace maintained its joyous and gentle sway; under him—

[1011] Comp. *The Apology*, c. xi. [p. 27. *Supra*.]

[1012] Allecti.

[1013] This is not so terse as Tertullian's "nomen et numen."

[1014] Præstare.

[1015] Mancipem.

> "Nulli subigebant arva coloni;"[1018] 143
> "No swains would bring the fields beneath their sway;"[1019]

and without the importunity of any one the earth would bear all crops spontaneously.[1020] But he hated a father who had been guilty of incest, and had once mutilated his[1021] grandfather. And yet, behold, he himself marries his own sister; so that I should suppose the old adage was made for him: Τοῦ πατρὸς τὸ παιδίον—"Father's own child." There was "not a pin to choose" between the father's piety and the son's. If the laws had been just even at that early time,[1022] Jupiter ought to have been "sewed up in both sacks."[1023] After this corroboration of his lust with incestuous gratification, why should he hesitate to indulge himself lavishly in the lighter excesses of adultery and debauchery? Ever since[1024] poetry sported thus with his character, in some such way as is usual when a runaway slave[1025] is posted up in public, we have been in the habit of gossiping without restraint[1026] of his tricks[1027] in our chat with passers-by;[1028] sometimes sketching him out in the form of the very money which was the fee of his debauchery—as when (he personated) a bull, or rather paid the money's worth of one,[1029] and showered (gold) into the maiden's chamber, or rather forced his way in with a bribe;[1030] sometimes (figuring him) in the very likenesses of the parts which were acted[1031]—as the eagle which ravished (the beautiful youth),[1032] and the swan which sang (the enchanting song).[1033] Well now, are not such fables as these made up of the most disgusting intrigues and the worst of scandals? or would not the morals and tempers of men be likely to become wanton from such examples? In what manner demons, the offspring of evil angels who have been long engaged in their mission, have laboured to turn men[1034] aside from the faith to unbelief and to such fables, we must not in this place speak of to any extent. As indeed the general body[1035] (of your gods), which took their cue[1036] from their kings, and princes, and instructors,[1037] was not of the self-same nature, it was in some other way[1038] that similarity of character was exacted by their authority. But how much the worst of them was he who (ought to have been, but) was not, the best of them? By a title peculiar to him, you are indeed in the habit of calling Jupiter "the Best,"[1039] whilst in Virgil he is "Æquus Jupiter."[1040] All therefore were *like* him—incestuous towards their own kith and kin, unchaste to strangers, impious, unjust! Now he whom mythic story left untainted with no conspicuous infamy, was not worthy to be made a god.

[1016] In cunabulis temporalitatis.

[1017] The ill-fame of the Cretans is noted by St. Paul, Tit. i. 12.

[1018] Virgil, *Georg.* i. 125.

[1019] Sewell.

[1020] Ipsa.

[1021] Jupiter's, of course.

[1022] The law which prescribed the penalty of the paracide, that he be *sewed up in a sack* with an ape, a serpent, and a cock, and be thrown into the sea.

[1023] In duos culleos dividi.

[1024] De quo.

[1025] De fugitivo.

[1026] Abusui nundinare.

[1027] The "operam ejus"=*ingenia et artificia* (Oehler).

[1028] Percontationi alienæ.

[1029] In the case of Europa.

[1030] In the case of Danäe.

[1031] Similitudines actuum ipsas.

[1032] In the case of Ganymede.

[1033] In the case of Leda.

[1034] Quos.

[1035] Plebs.

[1036] Morata.

[1037] Proseminatoribus.

[1038] Alibi.

[1039] Optimum.

[1040] There would seem to be a jest here; "æquus" is not only *just* but *equal*, i.e., "on a par with" others—in *evil*, of course, as well as *good*.

Chapter XIV.—Gods, Those Which Were Confessedly Elevated to the Divine Condition, What Pre-Eminent Right Had They to Such Honour? Hercules an Inferior Character.

But since they will have it that those who have been admitted from the human state to the honours of deification should be kept separate from others, and that the distinction which Dionysius the Stoic drew should be made between the native and the factitious[1041] gods, I will add a few words concerning this last class also. I will take Hercules himself for raising the gist of a reply[1042] (to the question) whether he deserved heaven and divine honours? For, as men choose to have it, these honours are awarded to him for his merits. If it was for his valour in destroying wild beasts with intrepidity, what was there in that so very memorable? Do not criminals condemned to the games, though they are even consigned to the contest of the vile arena, despatch several of these animals at one time, and that with more earnest zeal? If it was for his world-wide travels, how often has the same thing been accomplished by the rich at their pleasant leisure, or by philosophers in their slave-like poverty?[1043] Is it forgotten that the cynic Asclepiades on a single sorry cow,[1044] riding on her back, and sometimes nourished at her udder, surveyed[1045] the whole world with a personal inspection? Even if Hercules visited the infernal regions, who does not know that the way to Hades is open to all? If you have deified him on account of his much carnage and many battles, a much greater number of victories was gained by the illustrious Pompey, the conqueror of the pirates who had not spared Ostia itself in their ravages; and (as to carnage), how many thousands, let me ask, were cooped up in one corner of the citadel[1046] of Carthage, and slain by Scipio? Wherefore Scipio has a better claim to be considered a fit candidate for deification[1047] than Hercules. You must be still more careful to add to the claims of (our) Hercules his debaucheries with concubines *and* wives, and the swathes[1048] of Omphale, and his base desertion of the Argonauts because he had lost his beautiful boy.[1049] To this mark of baseness add for his glorification likewise his attacks of madness, adore the arrows which slew his sons and wife. This was the man who, after deeming himself worthy of a fu-

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[1041] Inter nativos et factos. See above, c. ii., p. 131.

[1042] Summa responsionis.

[1043] Famulatoria mendicitas.

[1044] Vaccula.

[1045] Subegisse oculis, "reduced to his own eyesight."

[1046] Byrsæ.

[1047] Magis obtinendus divinitati deputatur.

[1048] Fascias.

[1049] Hylas.

neral pile in the anguish of his remorse for his parricides,[1050] deserved rather to die the unhonoured death which awaited him, arrayed in the poisoned robe which his wife sent him on account of his lascivious attachment (to another). You, however, raised him from the pyre to the sky, with the same facility with which (you have distinguished in like manner) another hero[1051] also, who was destroyed by the violence of a fire from the gods. He having devised some few experiments, was said to have restored the dead to life by his cures. He was the son of Apollo, half human, although the grandson of Jupiter, and great-grandson of Saturn (or rather of spurious origin, because his parentage was uncertain, as Socrates of Argon has related; he was exposed also, and found in a worse tutelage than even Jove's, suckled even at the dugs of a dog); nobody can deny that he deserved the end which befell him when he perished by a stroke of lightning. In this transaction, however, your most excellent Jupiter is once more found in the wrong—impious to his grandson, envious of his artistic skill. Pindar, indeed, has not concealed his true desert; according to him, he was punished for his avarice and love of gain, influenced by which he would bring the living to their death, rather than the dead to life, by the perverted use of his medical art which he put up for sale.[1052] It is said that his mother was killed by the same stroke, and it was only right that she, who had bestowed so dangerous a beast on the world,[1053] should escape to heaven by the same ladder. And yet the Athenians will not be at a loss how to sacrifice to gods of such a fashion, for they pay divine honours to Æsculapius and his mother amongst their dead (worthies). As if, too, they had not ready to hand[1054] their own Theseus to worship, so highly deserving a god's distinction! Well, why not? Did he not on a foreign shore abandon the preserver of his life,[1055] with the same indifference, nay heartlessness,[1056] with which he became the cause of his father's death?

[1050] Rather murders of children and other kindred.

[1051] Æsculapius.

[1052] Tertullian does not correctly quote Pindar (*Pyth.* iii. 54–59), who notices the skilful hero's love of reward, but certainly ascribes to him the merit of curing rather than killing: Αλλὰ κέρδει καὶ σοφία δέδεται ἔτραπεν καὶ κᾀκεῖνον ἁγάνορι μισθῷ χρυσὸς ἐν χερσὶν φανεὶς ἄνδῤ ἐκ θανάτου κομίσαι ἤδη ἁλωκότα· χερσὶ δ' ἄρα Κρονίων ῥίψαις δἰ ἄμφοῖν ἀμπνοὰν στέρνων καθέλεν ὠκέως, αἴθων δὲ κεραυνὸς ἐνέσκιμψεν μόρον—"Even wisdom has been bound by love of gain, and gold shining in the hand by a magnificent reward induced even him to restore from death a man already seized by it; and then the son of Saturn, hurling with his hands a bolt through both, speedily took away the breath of their breasts, and the flashing bolt inflicted death" (Dawson Turner).

[1053] Tertullian does not follow the legend which is usually received. He wishes to see no good in the object of his hatred, and so takes the worst view, and certainly *improves* upon it. The "bestia" is out of reason. [He doubtless followed some copy now lost.]

[1054] Quasi non et ipsi.

[1055] Ariadne.

[1056] Amentia.

Chapter XV.—The Constellations and the Genii Very Indifferent Gods. The Roman Monopoly of Gods Unsatisfactory. Other Nations Require Deities Quite as Much.

It would be tedious to take a survey of all those, too, whom you have buried amongst the constellations, and audaciously minister to as gods.[1057] I suppose your Castors, and Perseus, and Erigona,[1058] have just the same claims for the honours of the sky as Jupiter's own big boy[1059] had. But why should we wonder? You have transferred to heaven even dogs, and scorpions, and crabs. I postpone all remarks[1060] concerning those whom you worship in your oracles. That this worship exists, is attested by him who pronounces the oracle.[1061] Why; you will have your gods to be spectators even of sadness,[1062] as is Viduus, who makes a *widow* of the soul, by parting it from the body, and whom you have condemned, by not permitting him to be enclosed within your city-walls; there is Cæculus also, to deprive the eyes of their perception; and Orbana, to bereave seed of its vital power; moreover, there is the goddess of death herself. To pass hastily by all others,[1063] you account as gods the sites of places or of the city; such are Father Janus (there being, moreover, the archer-goddess[1064] Jana[1065]), and Septimontius of the seven hills.

Men sacrifice[1066] to the same *Genii*, whilst they have altars or temples in the same places; but to others besides, when they dwell in a strange place, or live in rented houses.[1067] I say nothing about Ascensus, who gets his name for his *climbing* propensity, and Clivicola, from her sloping (haunts); I pass silently by the deities called Forculus from doors, and Cardea 145
from hinges, and Limentinus the god of thresholds, and whatever others are worshipped by your neighbours as tutelar deities of their street doors.[1068] There is nothing strange in this, since men have their respective gods in their brothels, their kitchens, and even in their

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[1057] Deis ministratis.

[1058] The constellation Virgo.

[1059] Jovis exoletus, Ganymede, or *Aquarius*.

[1060] He makes a similar postponement above, in c. vii., to *The Apology*, cc. xxii. xxiii.

[1061] Divini.

[1062] Et tristitiæ arbitros.

[1063] Transvolem.

[1064] Diva arquis.

[1065] Perhaps another form of Diana.

[1066] Faciunt = ῥίζουσι.

[1067] This seems to be the meaning of an almost unintelligible sentence, which we subjoin: "Geniis eisdem illi faciunt qui in isdem locis aras vel ædes habent; præterea aliis qui in alieno loco aut mercedibus habitant." Oehler, who makes this text, supposes that in each clause the name of some god has dropped out.

[1068] Numinum janitorum.

prison. Heaven, therefore, is crowded with innumerable gods of its own, both these and others belonging to the Romans, which have distributed amongst them the functions of one's whole life, in such a way that there is no want of the other[1069] gods. Although, it is true,[1070] the gods which we have enumerated are reckoned as Roman peculiarly, and as not easily recognised abroad; yet how do all those functions and circumstances, over which men have willed their gods to preside, come about,[1071] in every part of the human race, and in every nation, where their guarantees[1072] are not only without an official recognition, but even any recognition at all?

[1069] Ceteris.

[1070] Immo cum.

[1071] Proveniunt.

[1072] Prædes.

Chapter XVI.—Inventors of Useful Arts Unworthy of Deification. They Would Be the First to Acknowledge a Creator. The Arts Changeable from Time to Time, and Some Become Obsolete.

Well, but[1073] certain men have discovered fruits and sundry necessaries of life, (and hence are worthy of deification).[1074] Now let me ask, when you call these persons "discoverers," do you not confess that what they discovered was already in existence? Why then do you not prefer to honour the Author, from whom the gifts really come, instead of converting the Author into *mere* discoverers? Previously he who made the discover, the inventor himself no doubt expressed his gratitude to the Author; no doubt, too, he felt that He was God, to whom really belonged the religious service,[1075] as the Creator (of the gift), by whom also both he who discovered and that which was discovered were alike created. The green fig of Africa nobody at Rome had heard of when Cato introduced it to the Senate, in order that he might show how near was that province of the enemy[1076] whose subjugation he was constantly urging. The cherry was first made common in Italy by Cn. Pompey, who imported it from Pontus. I might possibly have thought the earliest introducers of apples amongst the Romans deserving of the public honour[1077] of deification. This, however, would be as foolish a ground for making gods as even the invention of the useful arts. And yet if the skilful men[1078] of our own time be compared with these, how much more suitable would deification be to the later generation than to the former! For, tell me, have not all the extant inventions superseded antiquity,[1079] whilst daily experience goes on adding to the new stock? Those, therefore, whom you regard as divine because of their arts, you are really injuring by your very arts, and challenging (their divinity) by means of rival attainments, which cannot be surpassed.[1080]

[1073] Sedenim.

[1074] We insert this clause at Oehler's suggestion.

[1075] Ministerium.

[1076] The incident, which was closely connected with the third Punic war, is described pleasantly by Pliny, *Hist. Nat.* xv. 20.

[1077] Præconium.

[1078] Artifices.

[1079] "Antiquitas" is here opposed to "novitas," and therefore means "the arts of old times."

[1080] In æmulis. "In," in our author, often marks the instrument.

Chapter XVII.[1081]—Conclusion, the Romans Owe Not Their Imperial Power to Their Gods. The Great God Alone Dispenses Kingdoms, He is the God of the Christians.

In conclusion, without denying all those whom antiquity willed *and* posterity has believed to be gods, to be the guardians of your religion, there yet remains for our consideration that very large assumption of the Roman superstitions which we have to meet in opposition to you, O heathen, viz. that the Romans have become the lords and masters of the whole world, because by their religious offices they have merited this dominion to such an extent that they are within a very little of excelling even their own gods in power. One cannot wonder that Sterculus, and Mutunus, and Larentina, have severally[1082] advanced this empire to its height! The Roman people has been by its gods alone ordained to such dominion. For I could not imagine that any foreign *gods* would have preferred doing more for a strange nation than for their own people, and so by such conduct become the deserters and neglecters, nay, the betrayers of the native land wherein they were born and bred, and ennobled and buried. Thus not even Jupiter could suffer his own Crete to be subdued by the Roman fasces, forgetting that cave of Ida, and the brazen cymbals of the Corybantes, and the most pleasant odour of *the goat* which nursed him on that *dear* spot. Would he not have made that tomb of his superior to the whole Capitol, so that that land should most widely rule which covered the ashes of Jupiter? Would Juno, *too*, be willing that the Punic city, for the love of which she even neglected Samos, should be destroyed, and that, too, by the fires of the sons of Æneas? Although I am well aware that

“Hic illius arma,
Hic currus fuit, hoc regnum des gentibus esse,
Si qua fata sinant, jam tunc tenditque fovetque.”[1083]

“Here were her arms, her chariot here,
Here goddess-like, to fix one day
The seat of universal sway,
Might fate be wrung to yield assent,
E’en then her schemes, her cares were bent.”[1084]

Still the unhappy (queen of gods) had no power against the fates! And yet the Romans did not accord as much honour to the fates, although they gave them Carthage, as they did to Larentina. But surely those gods of yours have not the power of conferring empire. For when Jupiter reigned in Crete, and Saturn in Italy, and Isis in Egypt, it was even as men that they reigned, to whom also were assigned many to assist them.[1085] Thus he who serves also makes masters, and the bond-slave[1086] of Admetus[1087] aggrandizes with empire the citizens of Rome, although he destroyed his own liberal votary Crœsus by deceiving him with ambiguous oracles.[1088] Being a god, why was he afraid boldly to foretell to him the truth that he must lose his kingdom. Surely those who were aggrandized with the power of wielding empire might always have been able to keep an eye, as it were,[1089] on their own cities. If they were strong enough to confer empire on the Romans, why did not Minerva defend Athens from Xerxes? Or why did not Apollo rescue Delphi out of the hand of Pyrrhus? They who lost their own cities preserve the city of Rome, since (forsooth) the religiousness[1090] of Rome has merited the protection! But is it not rather the fact that this excessive devotion[1091] has been devised since the empire has attained its glory by the increase of its power? No doubt sacred rites were introduced by Numa, but then your proceedings were not marred by a religion of idols and temples. Piety was simple,[1092] and worship humble; altars were artlessly reared,[1093] and the vessels (thereof) plain, and the incense from them scant, and the god himself nowhere. Men therefore were not religious before they achieved greatness, (nor great) because they were religious. But how can the Romans possibly seem to have acquired their empire by an excessive religiousness and very profound respect for the gods, when that empire was rather increased after the gods had been slighted?[1094] Now, if I am not mistaken, every kingdom or empire is acquired and enlarged by wars, whilst they and their gods also are injured by conquerors. For the same ruin affects both city-walls and temples; similar is the carnage both of civilians and of priests; identical the plunder of profane things and of sacred. To the Romans belong as many sacrileges as trophies; and then as many triumphs over gods as over nations. Still remaining are their captive idols amongst them; and certainly, if they can only see their conquerors, they do not give them their love. Since, however, they have no perception, they are injured with impunity; and since they are injured with impunity, they are worshipped to no purpose. The nation, therefore, which has grown to its powerful height by victory after victory, cannot seem to have developed owing to the merits of its religion—whether they have injured the religion by augmenting their power, or augmented their power by injuring the religion. All nations have possessed empire, each in its proper time, as the Assyrians, the Medes, the Persians, the Egyptians; empire is even now also in the possession of some, and yet they that have lost their power used not to behave[1095] without attention to religious services and the worship of the gods, even after these had become unpropitious to them,[1096] until at last almost universal dominion has accrued to the Romans. It is the fortune of the times that has thus constantly shaken kingdoms with revolution.[1097] Inquire who has ordained these changes in the times. It is the same (great Being) who dispenses kingdoms,[1098] and has now put the supremacy of them into the hands of the Romans, very much as if[1099] the tribute of many nations were after its exaction amassed in one (vast) coffer. What He has determined concerning it, they know who are the nearest to Him.[1100] 14

[1081] Compare *The Apology*, xxv. xxvi., pp. 39, 40.

[1082] The verb is in the *singular* number.

[1083] *Æneid*, i. 16–20.

[1084] Conington.

[1085] Operati plerique.

[1086] Dediticius.

[1087] Apollo; comp. *The Apology*, c. xiv., p. 30.

[1088] See Herodot. i. 50.

[1089] Veluti tueri.

[1090] Religiositas.

[1091] Superstitio.

[1092] Frugi.

[1093] Temeraria.

[1094] Læsis.

[1095] Morabantur. We have taken this word as if from "mores" (character). Tertullian often uses the participle "moratus" in this sense.

[1096] Et depropitiorum.

[1097] Volutavit.

[1098] Compare *The Apology*, c. xxvi.

[1099] We have treated this "tanquam" and its clause as something more than a mere simile. It is, in fact, an integral element of the supremacy which the entire sentence describes as conferred on the Romans by the Almighty.

[1100] That is, *the Christians*, who are well aware of God's purposes as declared in prophecy. St. Paul tells the Thessalonians what the order of the great events subsequent to the Roman power was to be: the destruction of that power was to be followed by the development and reign of Antichrist; and then the end of the world would come.

Appendix.

A Fragment Concerning the Execrable Gods of the Heathen.

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So great blindness has fallen on the Roman race, that they call their enemy Lord, and preach the filcher of blessings as being their very giver, and to him they give thanks. They call those (deities), then, by human names, not by their own, for their own names they know not. That they are dæmons[1101] they understand: but they read histories of the old kings, and then, though they see that their character[1102] was mortal, they honour them with a deific name.

As for him whom they call Jupiter, and think to be the highest god, when he was born the years (that had elapsed) from the foundation of the world[1103] to him[1104] were some three thousand. He is born in Greece, from Saturnus and Ops; and, for fear he should be killed by his father (or else, if it is lawful to say so, should be begotten[1105] anew), is by the advice of his mother carried down into Crete, and reared in a cave of Ida; is concealed from his father's search) by (the aid of) Cretans—born men![1106]—rattling their arms; sucks a she-goat's dugs; flays her; clothes himself in her hide; and (thus) uses his own nurse's hide, after killing her, to be sure, with his own hand! but he sewed thereon three golden tassels worth the price of an hundred oxen each, as their author Homer[1107] relates, if it is fair to believe it. This Jupiter, in adult age, waged war several years with his father; overcame him;

[1101] Dæmons. Gr. δαίμων, which some hold to = δαήμων, "knowing," "skilful," in which case it would come to be used of any superhuman intelligence; others, again, derive from δαίω, "to divide, distribute," in which case it would mean a distributor of destinies; which latter derivation and meaning Liddell and Scott incline to.

[1102] Actum: or "career."

[1103] Mundi.

[1104] i.e., till his time.

[1105] Pareretur. As the word seems to be used here with reference to his father, this, although not by any means a usual meaning, would seem to be the sense. [As in the equivalent Greek.]

[1106] A Cretibus, hominibus natis. The force seems to be in the absurdity of supposing that, 1*st*, there should be human beings (hominibus) *born*, (as Jupiter is said to have been "born,") already existing at the time of the "birth" of "the highest god;" 2*ndly*, that these should have had the power to do him so essential service as to conceal him from the search of his own father, likewise a mighty deity, by the simple expedient of rattling their arms.

[1107] See Hom. Il. ii. 446–9; but Homer says there were 100 such tassels.

made a parricidal raid on his home; violated his virgin sisters;[1108] selected one of them in marriage; drave[1109] his father by dint of arms. The remaining scenes, moreover, of that act have been recorded. Of other folks' wives, or else of violated virgins, he begat him sons; defiled freeborn boys; oppressed peoples lawlessly with despotic and kingly sway. The father, whom they erringly suppose to have been the *original* god, was ignorant that this (son of his) was lying concealed in Crete; the son, again, whom they believe the *mightier* god, knows not that the father whom himself had banished is lurking in Italy. If he was in heaven, when would he not see what was doing in Italy? For the Italian land is "not in a corner."[1110] And yet, had he been a god, nothing *ought* to have escaped him. But that he whom the Italians call Saturnus did lurk there, is clearly evidenced on the face of it, from the fact that from his lurking[1111] the Hesperian[1112] tongue is to this day called Latin,[1113] as likewise their author Virgil relates.[1114] (Jupiter,) then, is said to have been born on earth, while (Saturnus his father) fears lest he be driven by him from his kingdom, and seeks to kill him as being his own rival, and knows not that he has been stealthily carried off, and is in hiding; and afterwards the son-god pursues his father, immortal seeks to slay immortal (is it credible?[1115]), and is disappointed by an interval of sea, and is ignorant of (his quarry's) flight; and while all this is going on between two gods on earth, heaven is deserted. No one dispensed the rains, no one thundered, no one governed all this mass of world.[1116] For they cannot even say that their action and wars took place in heaven; for all this was going on on Mount Olympus in Greece. Well, but heaven is not called Olympus, for heaven is heaven.

These, then, are the actions of theirs, which we will treat of first—nativity, lurking, ignorance, parricide, adulteries, obscenities—things committed not by a god, but by most impure and truculent human beings; beings who, had they been living in these days, would have lain under the impeachment of all laws—laws which are far more just and strict than *their* actions. "He drave his father by dint of arms." The Falcidian and Sempronian law would bind the parricide in a sack with beasts. "He violated his sisters." The Papinian law would punish the outrage with all penalties, limb by limb. “He invaded others’ wedlock.” The Julian law would visit its adulterous violator capitally. “He defiled freeborn boys.” The Cornelian law would condemn the crime of transgressing the sexual bond with novel severities, sacrilegiously guilty as it is of a novel union.[1117] This being is shown to have had no divinity either, for he was a human being; his father’s flight escaped him. To this human being, of such a character, to so wicked a king, so obscene and so cruel, God’s honour has been assigned by men. Now, to be sure, if *on earth* he were born and grew up through the advancing stages of life’s periods, and in it committed all these evils, and yet is no more in it, what is thought[1118] (of him) but that he is dead? Or else does foolish error think wings were born him in his old age, whence to fly heavenward? Why, even *this* may possibly find credit among men bereft of sense,[1119] if indeed they believe, (as they do,) that he turned into a swan, to beget the Castors;[1120] an eagle, to contaminate Ganymede; a bull, to violate Europa; gold, to violate Danaë; a horse, to beget Pirithoüs; a goat, to beget Egyppa[1121] from a she-goat; a Satyr, to embrace Antiope. Beholding these adulteries, to which sinners are prone, they therefore easily believe that sanctions of misdeed and of every filthiness are borrowed from their feigned god. Do they perceive how void of amendment are the rest of his career’s acts which can find credit, which are indeed true, and which, they say, he did without self transformation? Of Semele, he begets Liber;[1122] of Latona, Apollo and Diana; of Maia, Mercury; of Alcmena, Hercules. But the rest of his corruptions, which they themselves confess, I am unwilling to record, lest turpitude, once buried, be again called to men’s ears. But of these few (offsprings of his) I have made mention; off-springs whom in their error they believe to be themselves, too, gods—born, to wit, of an incestuous father; adulterous births, supposititious births. And the living,[1123] eternal God, of sempiternal divinity, prescient of futurity, immeasurable,[1124] they have dissipated (into nothing, by associating Him) with crimes so unspeakable.

[1108] Oehler's "virgin*is*" must mean "virgin*es*."

[1109] So Scott: "He *drave* my cows last Fastern's night."—*Lay of Last Minstrel.*

[1110] See Acts xxvi. 26.

[1111] Latitatio.

[1112] i.e., Western: here=Italian, as being west of Greece.

[1113] Latina.

[1114] See Virg. Æn. viii. 319–323: see also Ov. *Fast.* i. 234–238.

[1115] Oehler does not mark this as a question. If we follow him, we may render, "this can find belief." Above, it seemed necessary to introduce the parenthetical words to make some sense. The Latin is throughout very clumsy and incoherent.

[1116] Orbis.

[1117] Lex Cornelia transgressi fœderis ammissum novis exemplis novi coitus sacrilegum damnaret. After consulting Dr. Holmes, I have rendered, but not without hesitation, as above. “Fœdus” seems to have been technically used, especially in later Latin, of the *marriage compact*; but what “lex Cornelia” is meant I have sought vainly to discover, and whether “lex Cornelia transgressi fœderis” ought not to go together I am not sure. For “a*m*missum” (=admissum) Migne’s ed. reads “*a*missum,” a very different word. For “sacrilegus” with a genitive, see *de Res. Carn*, c. xlii. *med.*

[1118] Quid putatur (Oehler) putatus (Migne).

[1119] Or, “feeling”—“sensu.”

[1120] The Dioscuri, Castor and Pollux.

[1121] Perhaps Ægipana (marginal reading of the ms. as given in Oehler and Migne).

[1122] i.e., Bacchus.

[1123] Oehler reads “vi*de* etem;” but Migne’s “vi*v*entem” seems better: indeed, Oehler’s is probably a misprint. The punctuation of this treatise in Oehler is very faulty throughout, and has been disregarded.

[1124] "Immensum," rendered "incomprehensible" in the "Athanasian Creed.

Elucidation.

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This Fragment is noted as spurious, by Oehler who attributes it to somebody only moderately acquainted with Tertullian's style and teaching.[1125] I do not find it mentioned by Dupin, nor by Routh. This translation is by Thelwall.

[1125] See page 14, *supra*.

VII.

An Answer to the Jews.[1126]

[Translated by the Rev. S. Thelwall.]

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Chapter I.—Occasion of Writing. Relative Position of Jews and Gentiles Illustrated.

It happened very recently a dispute was held between a Christian and a Jewish proselyte. Alternately with contentious cable they each spun out the day until evening. By the opposing din, moreover, of some partisans of the individuals, truth began to be overcast by a sort of cloud. It was therefore our pleasure that that which, owing to the confused noise of disputation, could be less fully elucidated point by point, should be more carefully looked into, and that the pen should determine, for reading purposes, the questions handled.

For the occasion, indeed, of claiming Divine grace even for the Gentiles derived a pre-eminent fitness from this fact, that the man who set up to vindicate God's Law as his own was of the Gentiles, and not a Jew "of the stock of the Israelites."[1127] For this fact—that Gentiles are admissible to God's Law—is enough to prevent Israel from priding himself on the notion that "the Gentiles are accounted as a little drop of a bucket," or else as "dust out of a threshing-floor:"[1128] although we have God Himself as an adequate engager and faithful promiser, in that He promised to Abraham that "in his seed should be blest all nations of the earth;"[1129] and that[1130] out of the womb of Rebecca "two peoples and two nations were about to proceed,"[1131]—of course those of the Jews, that is, of Israel; and of the Gentiles, that is ours. Each, then, was called a *people* and a *nation*; lest, from the nuncupative appellation, any should dare to claim for himself the privilege of grace. For God ordained "two peoples and two nations" as about to proceed out of the womb of one woman: nor did grace[1132] make distinction in the nuncupative appellation, but in the order of birth; to the effect that, which ever was to be prior in proceeding from the womb, should be subjected to "the less," that is, the posterior. For thus unto Rebecca did God speak: "Two nations are in thy womb, and two peoples shall be divided from thy bowels; and people shall overcome people, and the greater shall serve the less."[1133] Accordingly, since the *people* or *nation* of the Jews is anterior in time, and "greater" through the grace of primary favour in the Law, whereas ours is understood to be "less" in the age of times, as having in the last era of the world[1134] attained the knowledge of divine mercy: beyond doubt, through the edict of the divine utterance, the *prior* and "greater" people—that is, the Jewish—must necessarily serve the "less;" and the "less" people—that is, the Christian—overcome the "greater." For, withal, according to the memorial records of the divine Scriptures, the *people* of the Jews—that is, the more ancient—quite forsook God, and did degrading service to idols, and, abandoning the Divinity, was surrendered to images; while "the people" said to Aaron, "Make us gods to go before us."[1135] And when the gold out of the necklaces of the women and the rings of the men had been wholly smelted by fire, and there had come forth a calf-like head, to this figment Israel with one consent (abandoning God) gave honour, saying, "These are the gods 15 who brought us from the land of Egypt."[1136] For thus, in the later times in which kings were governing them, did they again, in conjunction with Jeroboam, worship golden kine, and groves, and enslave themselves to Baal.[1137] Whence is proved that they have ever been depicted, out of the volume of the divine Scriptures, as guilty of the crime of idolatry; whereas our "less"—that is, posterior—*people*, quitting the idols which formerly it used slavishly to serve, has been converted to the same God from whom Israel, as we have above related, had departed.[1138] For thus has the "less"—that is, posterior—*people* overcome the "greater people," while it attains the grace of divine favour, from which Israel has been divorced.

[1126] [This treatise was written while our author was a Catholic. This seems to me the best supported of the theories concerning it. Let us accept Pamelius, for once and date it a.d. 198. Dr. Allix following Baronius, will have it as late as a.d. 208. Neander thinks the work, after the quotation from Isaiah in the beginning of chapter ninth, *is not our author's*, but was finished by another hand, clumsily annexing what is said on the same chapter of Isaiah in the Third Book against Marcion. It is only slightly varied. Bp. Kaye admits the very striking facts instanced by Neander, in support of this theory, but demolishes, with a word any argument drawn from thence that the genuine work was written after the author's lapse. This treatise is sufficiently annotated by Thelwall, and covers ground elsewhere gone over in this Series. My own notes are therefore very few.]

[1127] Comp. Phil. iii. 5.

[1128] See Isa. xl. 15: "dust of *the balance*," Eng. Ver.; ῥοπὴ ζυγοῦ LXX. For the expression "dust out of a threshing-floor," however, see Ps. i. 4, Dan. ii. 35.

[1129] See Gen. xxii. 18; and comp. Gal. iii. 16, and the reference in both places.

[1130] This promise may be said to have been given "to Abraham," because (of course) he was still living at the time; as we see by comparing Gen. xxi. 5 with xxv. 7 and 26. See, too, Heb. xi. 9.

[1131] Or, "nor did He make, by grace, a distinction."

[1132] Or, "nor did He make, by grace, a distinction."

[1133] See Gen. xxv. 21–23, especially in the LXX.; and comp. Rom. ix. 10–13.

[1134] Sæculi.

[1135] Ex. xxxii. 1, 23; Acts vii. 39, 40.

[1136] Ex. xxxii. 4: comp. Acts vii. 38–41; 1 Cor. x. 7; Ps. cvi. 19–22.

[1137] Comp. 1 Kings xii. 25–33; 2 Kings xvii. 7–17 (in LXX. 3 and 4 Kings). The Eng. ver. speaks of "calves;" the LXX. call them "heifers."

[1138] Comp. 1 Thess. i. 9, 10.

Chapter II.—The Law Anterior to Moses.

Stand we, therefore, foot to foot, and determine we the sum and substance of the actual question within definite lists.

For why should God, the founder of the universe, the Governor of the whole world,[1139] the Fashioner of humanity, the Sower[1140] of universal nations be believed to have given a law through Moses to one people, and not be said to have assigned it to all nations? For unless He had given it to all by no means would He have habitually permitted even proselytes out of the nations to have access to it. But—as is congruous with the goodness of God, and with His equity, as the Fashioner of mankind—He gave to all nations the selfsame law, which at definite and stated times He enjoined should be observed, when He willed, and through whom He willed, and as He willed. For in the beginning of the world He gave to Adam himself and Eve a law, that they were not to eat of the fruit of the tree planted in the midst of paradise; but that, if they did contrariwise, by death they were to die.[1141] Which law had continued enough for them, had it been kept. For in this law given to Adam we recognise in embryo[1142] all the precepts which afterwards sprouted forth when given through Moses; that is, Thou shalt love the Lord thy God from thy whole heart and out of thy whole soul; Thou shalt love thy neighbour as thyself;[1143] Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; False witness thou shalt not utter; Honour thy father and mother; and, That which is another's, shalt thou not covet. For the primordial law was given to Adam and Eve in paradise, as the womb of all the precepts of God. In short, if they had loved the Lord their God, they would not have contravened His precept; if they had habitually loved their neighbour—that is, themselves[1144]—they would not have believed the persuasion of the serpent, and thus would not have committed murder upon themselves,[1145] by falling[1146] from immortality, by contravening God's precept; from theft also they would have abstained, if they had not stealthily tasted of the fruit of the tree, nor had been anxious to skulk beneath a tree to escape the view of the Lord their God; nor would they have been made partners with the falsehood-asseverating devil, by believing him that they would be "like God;" and thus they would not have offended God either, as their

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[1139] Mundi.

[1140] Comp. Jer. xxxi. 27 (in LXX. it is xxxviii. 27); Hos. ii. 23; Zech. x. 9; Matt. xiii. 31–43.

[1141] See Gen. ii. 16, 17; iii. 2, 3.

[1142] Condita.

[1143] Deut. vi. 4, 5; Lev. xix. 18; comp. Matt. xxii. 34–40; Mark xii. 28–34; Luke x. 25–28; and for the rest, Ex. xx. 12–17; Deut. v. 16–21; Rom. xiii. 9.

[1144] Semetipsos. ? Each other.

[1145] Semetipsos. ? Each other.

[1146] Excidendo; or, perhaps, "by self-excision," or "mutual excision."

Father, who had fashioned them from clay of the earth, as out of the womb of a mother; if they had not coveted another's, they would not have tasted of the unlawful fruit.

Therefore, in this general and primordial law of God, the observance of which, in the case of the tree's fruit, He had sanctioned, we recognise *en*closed all the precepts specially of the posterior Law, which germinated when *dis*closed at their proper times. For the subsequent superinduction of a law is the work of the same Being who had before premised a precept; since it is His province withal subsequently to train, who had before resolved to form, righteous creatures. For what wonder if He extends a discipline who institutes it? if He advances who begins? In short, before the Law of Moses,[1147] written in stone-tables, I contend that there was a law unwritten, which was habitually understood naturally, and by the fathers was habitually kept. For whence was Noah "found righteous,"[1148] if in his case the righteousness of a natural law had not preceded? Whence was Abraham accounted "a friend of God,"[1149] if not on the ground of equity and righteousness, (in the observance) of a natural law? Whence was Melchizedek named "priest of the most high God,"[1150] if, before the priesthood of the Levitical law, there were not levites who were wont to offer sacrifices to God? For thus, after the above-mentioned patriarchs, was the Law given to Moses, at that (well-known) time after their exode from Egypt, after the interval and spaces of four hundred years. In fact, it was after Abraham's "four hundred and thirty years"[1151] that the Law was given. Whence we understand that God's law was anterior even to Moses, and was not first (given) in Horeb, nor in Sinai and in the desert, but was more ancient; (existing) first in paradise, subsequently reformed for the patriarchs, and so again for the Jews, at definite periods: so that we are not to give heed to Moses' Law as to the primitive law, but as to a subsequent, which at a definite period God has set forth to the Gentiles too and, after repeatedly promising so to do through the prophets, has reformed for the better; and has premonished that it should come to pass that, just as "the law was given through Moses"[1152] at a definite time, so it should be believed to have been temporarily observed and kept. And let us not annul this power which God has, which reforms the law's precepts answerably to the circumstances of the times, with a view to man's salvation. In fine, let him who contends that the Sabbath is still to be observed as a balm of salvation, and circumcision on the eighth day because of the threat of death, teach us that, for the time past, righteous men kept the Sabbath, or practised circumcision, and were thus rendered "friends of God."

[1147] Or, "the Law written for Moses in stone-tables."

[1148] Gen. vi. 9; vii. 1; comp. Heb. xi. 7.

[1149] See Isa. xli. 8; Jas. ii. 23.

[1150] Gen. xiv. 18, Ps. cx. (cix. in. LXX.) 4; Heb. v. 10, vii. 1–3, 10, 15, 17.

[1151] Comp. Gen. xv. 13 with Ex. xii. 40–42 and Acts vii. 6.

[1152] John i. 17.

For if circumcision purges a man since God made Adam uncircumcised, why did He not circumcise him, even after his sinning, if circumcision purges? At all events, in settling him in paradise, He appointed one uncircumcised as colonist of paradise. Therefore, since God originated Adam uncircumcised, and inobservant of the Sabbath, consequently his offspring also, Abel, offering Him sacrifices, uncircumcised and inobservant of the Sabbath, was by Him commended; while He accepted[1153] what he was offering in simplicity of heart, and reprobated the sacrifice of his brother Cain, who was not rightly dividing what he was offering.[1154] Noah also, uncircumcised—yes, and inobservant of the Sabbath—God freed from the deluge.[1155] For Enoch, too, most righteous man, uncircumcised and inobservant of the Sabbath, He translated from this world;[1156] who did not first taste[1157] death, in order that, being a candidate for eternal life,[1158] he might by this time show us that we also may, without the burden of the law of Moses, please God. Melchizedek also, "the priest of the most high God," uncircumcised and inobservant of the Sabbath, was chosen to the priesthood of God.[1159] Lot, withal, the brother[1160] of Abraham, proves that it was for the merits of righteousness, without observance of the law, that he was freed from the conflagration of the Sodomites.[1161]

[1153] Or, "credited him with."

[1154] Gen. iv. 1–7, especially in the LXX.; comp. Heb. xi. 4.

[1155] Gen. vi. 18; vii. 23; 2 Pet. ii. 5.

[1156] See Gen. v. 22, 24; Heb. xi. 5.

[1157] Or, perhaps, "has not yet tasted."

[1158] Æternitatis candidatus. Comp. *ad Ux.* l. i. c. vii., and note 3 there.

[1159] See above.

[1160] i.e., nephew. See Gen. xi. 31; xii. 5.

[1161] See Gen. xix. 1–29; and comp. 2 Pet. ii. 6–9.

Chapter III.—Of Circumcision and the Supercession of the Old Law.

But Abraham, (you say,) was circumcised. Yes, but he pleased God before his circumcision;[1162] nor yet did he observe the Sabbath. For he had "accepted"[1163] circumcision; but such as was to be for "a sign" of that time, not for a prerogative title to salvation. In fact, subsequent patriarchs were uncircumcised, like Melchizedek, who, uncircumcised, offered to Abraham himself, already circumcised, on his return from battle, bread and wine.[1164] "But again," (you say) "the son of Moses would upon one occasion have been choked by an angel, if Zipporah,[1165] had not circumcised the foreskin of the infant with a pebble; whence, "there is the greatest peril if any fail to circumcise the foreskin of his flesh." Nay, but if circumcision altogether brought salvation, even Moses himself, in the case of his own son, would not have omitted to circumcise him on the eighth day; whereas it is agreed that Zipporah did it on the journey, at the compulsion of the angel. Consider we, accordingly, that one single infant's compulsory circumcision cannot have prescribed to every people, and founded, as it were, a law for keeping this precept. For God, foreseeing that He was about to give this circumcision to the people of Israel for "a sign," not for salvation, urges the circumcision of the son of Moses, their future leader, for this reason; that, since He had begun, through him, to give the People the precept of circumcision, the people should not despise it, from seeing this example (of neglect) already exhibited conspicuously in their leader's son. For circumcision had to be given; but as "a sign," whence Israel in the last time would have to be distinguished, when, in accordance with their deserts, they should be prohibited 15 from entering the holy city, as we see through the words of the prophets, saying, "Your land is desert; your cities utterly burnt with fire; your country, in your sight, strangers shall eat up; and, deserted and subverted by strange peoples, the daughter of Zion shall be derelict, like a shed in a vineyard, and like a watchhouse in a cucumber-field, and as it were a city which is being stormed."[1166] Why so? Because the subsequent discourse of the prophet reproaches them, saying, "Sons have I begotten and upraised, but they have reprobated me;"[1167] and again, "And if ye shall have outstretched hands, I will avert my face from you; and if ye shall have multiplied prayers, I will not hear you: for your hands are full of blood;"[1168] and again, "Woe! sinful nation; a people full of sins; wicked sons; ye have quite forsaken God, and have provoked unto indignation the Holy One of Israel."[1169] This, therefore, was God's foresight,—that of giving circumcision to Israel, for a sign whence they might be distinguished when the time should arrive wherein their above-mentioned deserts should prohibit their admission into Jerusalem: which circumstance, because it was to be, used to be announced; and, because we see it accomplished, is recognised by us. For, as the carnal circumcision, which was temporary, was in wrought for "a sign" in a contumacious people, so the spiritual has been given for salvation to an obedient people; while the prophet Jeremiah says, "Make a renewal for you, and sow not in thorns; be circumcised to God, and circumcise the foreskin of your heart:"[1170] and in another place he says, "Behold, days shall come, saith the Lord, and I will draw up, for the house of Judah and for the house of Jacob,[1171] a new testament; not such as I once gave their fathers in the day wherein I led them out from the land of Egypt."[1172] Whence we understand that the coming cessation of the former circumcision then given, and the coming procession of a new law (not such as He had already given to the fathers), are announced: just as Isaiah foretold, saying that in the last days the mount of the Lord and the house of God were to be manifest above the tops of the mounts: "And it shall be exalted," he says, "above the hills; and there shall come over it all nations; and many shall walk, and say, Come, ascend we unto the mount of the Lord, and unto the house of the God of *Jacob*,"[1173]—not of *Esau*, the former son, but of *Jacob*, the second; that is, of *our* "people," whose "mount" is Christ, "præcised without concisors' hands,[1174] filling every land," shown in the book of Daniel.[1175] In short, the coming procession of a new law out of this "house of the God of Jacob" Isaiah in the ensuing words announces, saying, "For from Zion shall go out a law, and the word of the Lord out of Jerusalem, and shall judge among the nations,"—that is, among *us*, who have been called out of the nations,—"and they shall join to beat their glaives into ploughs, and their lances into sickles; and nations shall not take up glaive against nation, and they shall no more learn to fight."[1176] Who else, therefore, are understood but *we*, who, fully taught by the new law, observe these practices,—the old law being obliterated, the coming of whose abolition the action itself[1177] demonstrates? For the wont of the old law was to avenge itself by the vengeance of the glaive, and to pluck out "eye for eye," and to inflict retaliatory revenge for injury.[1178] But the new law's wont was to point to clemency, and to convert to tranquillity the pristine ferocity of "glaives" and "lances," and to remodel the pristine execution of "war" upon the rivals and foes of the law into the pacific actions of "ploughing" and "tilling" the land.[1179] Therefore as we have shown above that the coming cessation of the old law and of the carnal circumcision was declared, so, too, the observance of the new law and the spiritual circumcision has shone out into the voluntary obediences[1180] of peace. For "a people," he says, "whom I knew not hath served me; in obedience of the ear it hath obeyed me."[1181] Prophets made the announcement. But what is the "people" which was ignorant of God, but *ours*, who in days bygone knew not God? and who, in the hearing of the ear, gave heed to Him, but *we*, who, forsaking idols, have been converted to God? For Israel—who *had* been known to God, and who had by Him been "upraised"[1182] in Egypt, and was transported through the Red Sea, and who in the desert, fed forty years with manna, was wrought to the semblance of eternity, and not contaminated with human passions,[1183] or fed on this world's[1184] meats, but fed on "angel's loaves"[1185]—the manna—and sufficiently bound to God by His benefits—forgot his Lord and God, saying to Aaron: "Make us gods, to go before us: for that Moses, who ejected us from the land of Egypt, hath quite forsaken us; and what hath befallen him we know not." And accordingly we, who "were not the people of God" in days bygone, have been made His people,[1186] by accepting the new law above mentioned, and the new circumcision before foretold.

[1162] See Gen. xii.–xv. compared with xvii. and Rom. iv.

[1163] Acceperat. So Tertullian renders, as it appears to me, the ἔλαβε of St. Paul in Rom. iv. 11. q. v.

[1164] There is, if the text be genuine, some confusion here. Melchizedek does not appear to have been, in any sense, "subsequent" to Abraham, for he probably was senior to him; and, moreover, Abraham does *not* appear to have been "already circumcised" *carnally* when Melchizedek met him. Comp. Gen. xiv. with Gen. xvii.

[1165] Tertullian writes Seffora; the LXX. *in loco*, Σεπφώρα Ex. iv. 24–26, where the Eng. ver. says, "the Lord met him," etc.; the LXX ἄγγελος Κυρίου.

[1166] Isa. i. 7, 8. See c. xiii. *sub fin.*

[1167] Again an error; for these words *precede* the others. These are found in Isa. i. 2.

[1168] Isa. i. 15.

[1169] Isa. i. 4.

[1170] Jer. iv. 3, 4. In Eng. ver., "break up your fallow ground;" but comp. *de Pu.* c. vi. *ad init.*

[1171] So Tertullian. In Jer. *ibid.* "Israel and…Judah."

[1172] Jer. xxxi. 31, 32 (in LXX. *ibid.* xxxviii. 31, 32); comp. Heb. viii. 8–13.

[1173] Isa. ii. 2, 3.

[1174] Perhaps an allusion to Phil. iii. 1, 2.

[1175] See Dan. ii. 34, 35, 44, 45. See c. xiv. below.

[1176] Isa. ii. 3, 4.

[1177] *i.e.*, of beating swords into ploughs, etc.

[1178] Comp. Ex. xxi. 24, 25; Lev. xxiv. 17–22; Deut. xix. 11–21; Matt. v. 38.

[1179] Especially spiritually. Comp. 1 Cor. iii. 6–9; ix. 9, 10, and similar passages.

[1180] Obsequia. See *de Pa*. c. iv. note 1.

[1181] See Ps. xviii. 43, 44 (xvii. 44, 45 in LXX.), where the Eng. ver. has the future; the LXX., like Tertullian, the past. Comp. 2 Sam. (in LXX. 2 Kings) xxii. 44, 45, and Rom. x. 14–17.

[1182] Comp. Isa. i. 2 as above, and Acts xiii. 17.

[1183] Sæculi.

[1184] Or, perhaps, "not affected, as a body, with human sufferings;" in allusion to such passages as Deut. viii. 4; xxix. 5; Neh. ix. 21.

[1185] Ps. lxxviii. (lxxvii. in LXX.) 25; comp. John vi. 31, 32.

[1186] See Hos. i. 10; 1 Pet. ii. 10.

Chapter IV.—Of the Observance of the Sabbath.

It follows, accordingly, that, in so far as the abolition of carnal circumcision and of the old law is demonstrated as having been consummated at its specific times, so also the observance of the Sabbath is demonstrated to have been temporary.

For the Jews say, that from the beginning God sanctified the seventh day, by resting on it from all His works which He made; and that thence it was, likewise, that Moses said to the People: "Remember the day of the sabbaths, to sanctify it: every servile work ye shall not do therein, except what pertaineth unto life."[1187] Whence we (Christians) understand that *we* still more ought to observe a sabbath from all "servile work"[1188] always, and not only every seventh day, but through all time. And through this arises the question for us, *what* sabbath God willed us to keep? For the Scriptures point to a sabbath eternal and a sabbath temporal. For Isaiah the prophet says, "*Your* sabbaths my soul hateth;"[1189] and in another place he says, "*My* sabbaths ye have profaned."[1190] Whence we discern that the temporal sabbath is human, and the eternal sabbath is accounted divine; concerning which He predicts through Isaiah: "And there shall be," He says, "month after month, and day after day, and sabbath after sabbath; and all flesh shall come to adore in Jerusalem, saith the Lord;"[1191] which we understand to have been fulfilled in the times of Christ, when "all flesh"—that is, every nation—"came to adore in Jerusalem" God the Father, through Jesus Christ His Son, as was predicted through the prophet: "Behold, proselytes through me shall go unto Thee."[1192] Thus, therefore, before this temporal sabbath, there was withal an eternal sabbath foreshown and foretold; just as before the carnal circumcision there was withal a spiritual circumcision foreshown. In short, let them teach us, as we have already premised, that Adam observed the sabbath; or that Abel, when offering to God a holy victim, pleased Him by a religious reverence for the sabbath; or that Enoch, when translated, had been a keeper of the sabbath; or that Noah the ark-builder observed, on account of the deluge, an immense sabbath; or that Abraham, in observance of the sabbath, offered Isaac his son; or that Melchizedek in his priesthood received the law of the sabbath.

But the Jews are sure to say, that ever since this precept was given through Moses, the observance has been binding. Manifest accordingly it is, that the precept was not eternal

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[1187] Comp. Gal. v. 1; iv. 8, 9.

[1188] See Ex. xx. 8–11 and xii. 16 (especially in the LXX.).

[1189] Isa. i. 13.

[1190] This is not said by Isaiah; it is found in substance in Ezek. xxii. 8.

[1191] Isa. lxvi. 23 in LXX.

[1192] I am not acquainted with any such passage. Oehler refers to Isa. xlix. in his margin, but gives no verse, and omits to notice this passage of the present treatise in his index.

nor spiritual, but temporary,[1193] which would one day cease. In short, so true is it that it is not in the exemption from work of the sabbath—that is, of the seventh day—that the celebration of this solemnity is to consist, that Joshua the son of Nun, at the time that he was reducing the city Jericho by war, stated that he had received from God a precept to order the People that priests should carry the ark of the testament of God seven days, making the circuit of the city; and thus, when the seventh day's circuit had been performed, the walls of the city would spontaneously fall.[1194] Which was so done; and when the space of the seventh day was finished, just as was predicted, down fell the walls of the city. Whence it is manifestly shown, that in the number of the seven days there intervened a sabbath-day. For seven days, whencesoever they may have commenced, must necessarily include within them a sabbath-day; on which day not only must the priests have worked, but the city must have been made a prey by the edge of the sword by all the people of Israel. Nor is it doubtful that they "wrought servile work," when, in obedience to God's precept, they drave the preys of war. For in the times of the Maccabees, too, they did bravely in fighting on the sabbaths, and routed their foreign foes, and recalled the law of their fathers to the primitive style of life by fighting on the sabbaths.[1195] Nor should I think it was any other law which they thus 15
vindicated, than the one in which they remembered the existence of the prescript touching "the day of the sabbaths."[1196]

Whence it is manifest that the force of such precepts was temporary, and respected the necessity of present circumstances; and that it was not with a view to its observance in perpetuity that God formerly gave them such a law.

[1193] Or, "temporal."

[1194] Josh. vi. 1–20.

[1195] See 1 Macc. ii. 41, etc.

[1196] See Ex. xx. 8; Deut. v. 12, 15: in LXX.

Chapter V.—Of Sacrifices.

So, again, we show that sacrifices of earthly oblations and of spiritual sacrifices[1197] were predicted; and, moreover, that from the beginning the earthly were foreshown, in the person of Cain, to be those of the "elder son," that is, of Israel; and the opposite sacrifices demonstrated to be those of the "younger son," Abel, that is, of *our* people. For the elder, Cain, offered gifts to God from the fruit of the earth; but the younger son, Abel, from the fruit of his ewes. "God had respect unto Abel, and unto his gifts; but unto Cain and unto his gifts He had not respect. And God said unto Cain, Why is thy countenance fallen? hast thou not—if thou offerest indeed aright, but dost not divide aright—sinned? Hold thy peace. For unto thee shalt thy conversion be and he shall lord it over thee. And then Cain said unto Abel his brother, Let us go into the field: and he went away with him thither, and he slew him. And then God said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? To whom God said, The voice of the blood of thy brother crieth forth unto me from the earth. Wherefore cursed is the earth, which hath opened her mouth to receive the blood of thy brother. Groaning and trembling shalt thou be upon the earth, and every one who shall have found thee shall slay thee."[1198] From this proceeding we gather that the twofold sacrifices of "the peoples" were even from the very beginning foreshown. In short, when the sacerdotal law was being drawn up, through Moses, in Leviticus, we find it prescribed to the people of Israel that sacrifices should in no other place be offered to God than in the land of promise; which the Lord God was about to give to "the people" Israel and to their brethren, in order that, on Israel's introduction thither, there should there be celebrated sacrifices and holocausts, as well for sins as for souls; and nowhere else but in the holy land.[1199] Why, accordingly, does the Spirit afterwards predict, through the prophets, that it should come to pass that in every place and in every land there should be offered sacrifices to God? as He says through the angel Malachi, one of the twelve prophets: "I will not receive sacrifice from your hands; for from the rising sun unto the setting my Name hath been made famous among all the nations, saith the Lord Almighty: and in every place they offer clean sacrifices to my Name."[1200] Again, in the Psalms, David says: "Bring to God, ye countries of the nations"—undoubtedly because "unto every land" the preaching of the apostles had to "go out"[1201]—"bring to God fame and honour; bring to God the sacrifices of His name: take up[1202] victims and enter into His courts."[1203] For that it is not by earthly sacrifices, but by spiritual, that offering is to be made to God, we thus read, as it is written, An heart contribulate and humbled is a victim for God;"[1204] and elsewhere, "Sacrifice to God a sacrifice of praise, and render to the Highest thy vows."[1205] Thus, accordingly, the spiritual "sacrifices of praise" are pointed to, and "an heart contribulate" is demonstrated an acceptable sacrifice to God. And thus, as carnal sacrifices are understood to be reprobated—of which Isaiah withal speaks, saying, "To what end is the multitude of your sacrifices to me? saith the Lord"[1206]—so spiritual sacrifices are predicted[1207] as accepted, as the prophets announce. For, "even if ye shall have brought me," He says, "the finest wheat flour, it is a vain supplicatory gift: a thing execrable to me;" and again He says, "Your holocausts and sacrifices, and the fat of goats, and blood of bulls, I will not, not even if ye come to be seen by me: for who hath required these things from your hands?"[1208] for "from the rising sun unto the setting, my Name hath been made famous among all the nations, saith the Lord."[1209] But of the spiritual sacrifices He adds, saying, "And in every place they offer clean sacrifices to my Name, saith the Lord."[1210]

[1197] This tautology is due to the author, not to the translator: "sacrificia…spiritalium sacrificiorum."

[1198] See Gen. iv. 2–14. But it is to be observed that the version given in our author differs widely in some particulars from the Heb. and the LXX.

[1199] See Lev. xvii. 1–9; Deut. xii. 1–26.

[1200] See Mal. i. 10, 11, in LXX.

[1201] Comp. Matt. xxviii. 19, 20, Mark xvi. 15, 16, Luke xxiv. 45–48, with Ps. xix. 4 (xviii. 5 in LXX.), as explained in Rom. x. 18.

[1202] Tollite = Gr. ἄρατε. Perhaps ="away with."

[1203] See Ps. xcvi. (xcv. in LXX.) 7, 8; and comp. xxix. (xxviii. in LXX.) 1, 2.

[1204] See Ps. li. 17 (in LXX. l. 19).

[1205] Ps. l. (xlix. in LXX.) 14.

[1206] Isa. i. 11.

[1207] Or, "foretold."

[1208] Comp. Isa. i. 11–14, especially in the LXX.

[1209] See Mal. i. as above.

[1210] See Mal. i. as above.

Chapter VI.—Of the Abolition and the Abolisher of the Old Law.

Therefore, since it is manifest that a sabbath temporal was shown, and a sabbath eternal foretold; a circumcision carnal foretold, and a circumcision spiritual pre-indicated; a law temporal and a law eternal formally declared; sacrifices carnal and sacrifices spiritual foreshown; it follows that, after all these precepts had been given carnally, in time preceding, to the people Israel, there was to supervene a time whereat the precepts of the ancient Law and of the old ceremonies would cease, and the promise[1211] of the new law, and the recognition of spiritual sacrifices, and the promise of the New Testament, supervene;[1212] while the light from on high would beam upon us who were sitting in darkness, and were being detained in the shadow of death.[1213] And so there is incumbent on us a necessity[1214] binding us, since we have premised that a new law was predicted by the prophets, and that not such as had been already given to their fathers at the time when He led them forth from the land of Egypt,[1215] to show and prove, on the one hand, that that old Law has ceased, and on the other, that the promised new law is now in operation.

And, indeed, first we must inquire whether there be expected a giver of the new law, and an heir of the new testament, and a priest of the new sacrifices, and a purger of the new circumcision, and an observer of the eternal sabbath, to suppress the old law, and institute the new testament, and offer the new sacrifices, and repress the ancient ceremonies, and suppress[1216] the old circumcision together with its own sabbath,[1217] and announce the new kingdom which is not corruptible. Inquire, I say, we must, whether this giver of the new law, observer of the spiritual sabbath, priest of the eternal sacrifices, eternal ruler of the eternal kingdom, be come or no: that, if he is already come, service may have to be rendered him; if he is not yet come, he may have to be awaited, until by his advent it be manifest that the old Law's precepts are suppressed, and that the beginnings of the new law ought to arise. And, primarily, we must lay it down that the ancient Law and the prophets could not have ceased, unless He were come who was constantly announced, through the same Law and through the same prophets, as to come.

[1211] Or, "sending forth"—promissio.

[1212] The tautology is again due to the author.

[1213] Comp. Luke i. 78, 79, Isa. ix. 1, 2, with Matt. iv. 12–16.

[1214] Comp. 1 Cor. ix. 16.

[1215] See ch. iii. above.

[1216] Here again the repetition is the author's.

[1217] Cum suo sibi sabbato. Unless the meaning be—which the context seems to forbid—"together with a sabbath of His own:" the Latinity is plainly incorrect.

Chapter VII.—The Question Whether Christ Be Come Taken Up.

Therefore upon this issue plant we foot to foot, whether the Christ who was constantly announced as to come be already come, or whether His coming be yet a subject of hope. For proof of which question itself, the times likewise must be examined by us when the prophets announced that the Christ would come; that, if we succeed in recognising that He has come within the limits of those times, we may without doubt believe Him to be the very one whose future coming was ever the theme of prophetic song, upon whom *we*—the nations, to wit—were ever announced as destined to believe; and that, when it shall have been agreed that He is come, we may undoubtedly likewise believe that the new law has by Him been given, and not disavow the new testament in Him and through Him drawn up for us. For that Christ was to come we know that even the Jews do not attempt to disprove, inasmuch as it is to His advent that they are directing their hope. Nor need we inquire at more length concerning *that* matter, since in days bygone all the prophets have prophesied of it; as Isaiah: "Thus saith the Lord God to my Christ (the) Lord,[1218] whose right hand I have holden, that the nations may hear Him: the powers of kings will I burst asunder; I will open before Him the gates, and the cities shall not be closed to Him." Which very thing we see fulfilled. For whose right hand does God the Father hold but Christ's, His Son?—whom all nations have heard, that is, whom all nations have believed,—whose preachers, withal, the apostles, are pointed to in the Psalms of David: "Into the universal earth," says he, "is gone out their sound, and unto the ends of the earth their words."[1219] For upon whom else have the universal nations believed, but upon the Christ who is already come? For whom have the nations believed,—Parthians, Medes, Elamites, and they who inhabit Mesopotamia, Armenia, Phrygia, Cappadocia, and they who dwell in Pontus, and Asia, and Pamphylia, tarriers in Egypt, and inhabiters of the region of Africa which is beyond Cyrene, Romans and sojourners, yes, and in Jerusalem Jews,[1220] and all other nations; as, for instance, by this time, the varied races of the Gætulians, and manifold confines of the Moors, all the limits of the Spains, and the diverse nations of the Gauls, and the haunts of the Britons—inaccessible to the Romans, but subjugated to Christ, and of the Sarmatians, and Dacians, and Germans, and Scythians, and of many remote nations, and of provinces and islands many, to us unknown, and which we can scarce enumerate? In all which places the name of the Christ who is already come reigns, as of Him before whom the gates of all cities have been opened, and to whom none are closed, before whom iron bars have been crumbled, and brazen gates[1221] opened. Although there be withal a spiritual sense to be affixed to these expressions,—that the hearts of individuals, blockaded in various ways by the devil, are unbarred by the faith of Christ,—still they have been evidently fulfilled, inasmuch as in all these places dwells the "people" of the Name of Christ. For who *could* have reigned *over all nations* but Christ, God's Son, who was ever announced as destined to reign over all to eternity? For if Solomon "reigned," why, it was within the confines of Judea merely: "from Beersheba unto Dan" the boundaries of his kingdom are marked.[1222] If, moreover, Darius "reigned" over the Babylonians and Parthians, he had not power *over all nations*; if Pharaoh, or whoever succeeded him in his hereditary kingdom, over the Egyptians, in that country merely did he possess his kingdom's dominion; if Nebuchadnezzar with his petty kings, "from India unto Ethiopia" he had his kingdom's boundaries;[1223] if Alexander the Macedonian he did not hold more than universal Asia, and other regions, after he had quite conquered them; if the Germans, to this day they are not suffered to cross their own limits; the Britons are shut within the circuit of their own ocean; the nations of the Moors, and the barbarism of the Gætulians, are blockaded by the Romans, lest they exceed the confines of their own regions. What shall I say of the Romans themselves,[1224] who fortify their own empire with garrisons of their own legions, nor can extend the might of their kingdom beyond these nations? But Christ's Name is extending everywhere, believed everywhere, worshipped by all the above-enumerated nations, reigning everywhere, adored everywhere, conferred equally everywhere upon all. No king, with Him, finds greater favour, no barbarian lesser joy; no dignities or pedigrees enjoy distinctions of merit; to all He is equal, to all King, to all Judge, to all "God and Lord."[1225] Nor would you hesitate to believe what we asseverate, since you see it taking place.

[1218] The reference is to Isa. xlv. 1. A glance at the LXX. will at once explain the difference between the reading of our author and the genuine reading. One letter—an "ι"—makes all the difference. For Κύρῳ has been read Κυρίῳ. In the Eng. ver. we read "*His Anointed.*"

[1219] Ps. xix. 4 (xviii. 5. in LXX.) and Rom. x. 18.

[1220] See Acts ii. 9, 10; but comp. ver. 5.

[1221] See Isa. xlv. 1, 2 (especially in Lowth's version and the LXX.).

[1222] See 1 Kings iv. 25. (In the LXX. it is 3 Kings iv. 25; but the verse is omitted in Tischendorf's text, ed. Lips. 1860, though given in his footnotes there.) The statement in the text differs slightly from Oehler's reading; where I suspect there is a transposition of a syllable, and that for "in finibus *Judæ* tantum, a *Bersabeæ*," we ought to read "in finibus *Judææ* tantum, a *Bersabe*." See *de Jej.* c. ix.

[1223] See Esth. i. 1; viii. 9.

[1224] [Dr. Allix thinks these statements define the Empire after Severus, and hence accepts the date we have mentioned, for this treatise.]

[1225] Comp. John xx. 28.

Chapter VIII.—Of the Times of Christ's Birth and Passion, and of Jerusalem's Destruction.

Accordingly the times must be inquired into of the predicted and future nativity of the Christ, and of His passion, and of the extermination of the city of Jerusalem, that is, its devastation. For Daniel says, that "both the holy city and the holy place are exterminated together with the coming Leader, and that the pinnacle is destroyed unto ruin."[1226] And so the times of the coming Christ, the Leader,[1227] must be inquired into, which we shall trace in Daniel; and, after computing them, shall prove Him to be come, even on the ground of the times prescribed, and of competent signs and operations of His. Which matters we prove, again, on the ground of the consequences which were ever announced as to follow His advent; in order that we may believe all to have been as well fulfilled as foreseen.

In such wise, therefore, did Daniel predict concerning Him, as to show both when and in what time He was to set the nations free; and how, after the passion of the Christ, that city had to be exterminated. For he says thus: "In the first year under Darius, son of Ahasuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldees, I Daniel understood in the books the number of the years.…And while I was yet speaking in my prayer, behold, the man Gabriel, whom I saw in the vision in the beginning, flying; and he touched me, as it were, at the hour of the evening sacrifice, and made me understand, and spake with me, and said, Daniel I am now come out to imbue thee with understanding; in the beginning of thy supplication went out a word. And I am come to announce to thee, because thou art a man of desires;[1228] and ponder thou on the word, and understand in the vision. Seventy hebdomads have been abridged[1229] upon thy commonalty, and upon the holy city, until delinquency be made inveterate, and sins sealed, and righteousness obtained by entreaty, and righteousness eternal introduced; and in order that vision and prophet may be sealed, and an holy one of holy ones anointed. And thou shalt know, and thoroughly see, and understand, from the going forth of a word for restoring and rebuilding Jerusalem unto the Christ, the Leader, hebdomads (seven and an half, and[1230]) lxii and an half: and it shall convert, and shall be built into height and entrenchment, and the times shall be renewed: and after these lxii hebdomads shall the anointing be exterminated, and shall not be; and the city and the holy place shall he exterminate together with the Leader, who is making His advent; and they shall be cut short as in a deluge, until (the) end of a war, which shall be cut short unto ruin. And he shall confirm a testament in many. In one hebdomad and the half of the hebdomad shall be taken away my sacrifice and libation, and in the holy place the execration of devastation, (and[1231]) until the end of (the) time consummation shall be given with regard to this devastation."[1232]

[1226] See Dan. ix. 26 (especially in the LXX.).

[1227] Comp. Isa. lv. 4.

[1228] Vir desideriorum; Gr. ἀνὴρ ἐπιθυμιῶν; Eng. ver. "a man greatly beloved." Elsewhere Tertullian has another rendering—"miserabilis." See *de Jej.* cc. vii, ix.

[1229] Or, "abbreviated;" breviatæ sunt; Gr. συνετμήθνσαν. For this rendering, and the interpretations which in ancient and modern days have been founded on it, see G. S. Faber's Dissert. on the prophecy of the seventy weeks, pp. 5, 6, 109–112. (London, 1811.) The whole work will repay perusal.

[1230] These words are given, by Oehler and Rig., on the authority of Pamelius. The mss. and early editions are without them.

Observe we, therefore, the limit,—how, in truth, he predicts that there are to be lxx hebdomads, *within which* if they receive Him, "it shall be built into height and entrenchment, and the times shall be renewed." But God, foreseeing what was to be—that they will not merely not receive Him, but will both persecute and deliver Him to death—both recapitulated, and said, that in lx and ii and an half of an hebdomad He is born, and an holy one of holy ones is anointed; but that when vii hebdomads[1233] and an half were fulfilling, He had to suffer, and the holy city had to be exterminated after one and an half hebdomad—whereby namely, the seven and an half hebdomads have been completed. For he says thus: "And the city and the holy place to be exterminated together with the leader who is to come; and they shall be cut short as in a deluge; and he shall destroy the pinnacle unto ruin."[1234] Whence, therefore, do we show that the Christ came within the lxii and an half hebdomads? We shall count, moreover, from the first year of Darius, as at this particular time is shown to Daniel this particular vision; for he says, "And understand and conjecture that at the completion of thy word[1235] I make thee these answers." Whence we are bound to compute from the first year of Darius, when Daniel saw this vision.

Let us see, therefore, how the years are filled up until the advent of the Christ:—

For Darius reigned…xviiii[1236] years (19).

[1231] Also supplied by Pamelius.

[1232] See Dan. ix . 24–27. It seemed best to render with the strictest literality, without regard to anything else; as an idea will thus then be given of the condition of the text, which, as it stands, differs widely, as will be seen, from the Hebrew and also from the LXX., as it stands in the ed. Tisch. Lips. 1860, to which I always adapt my references.

[1233] Hebdomad*es* is preferred to Oehler's *-as*, a reading which he follows apparently on slender authority.

[1234] There is no trace of these last words in Tischendorf's LXX. here; and only in his footnotes is the "pinnacle" mentioned.

[1235] Or, "speech." The reference seems to be to ver. 23, but there is no such statement in Daniel.

[1236] So Oehler; and I print all these numbers uniformly—as in the former part of the present chapter—exactly in accordance with the Latin forms, for the sake of showing how easily, in such calculations, errors may creep in.

Artaxerxes reigned…xl and i years (41).
Then King Ochus (who is also called Cyrus) reigned…xxiiii years (24).
Argus…one year.
Another Darius, who is also named Melas…xxi years (21).
Alexander the Macedonian…xii years (12)

Then, after Alexander, who had reigned over both Medes and Persians, whom he had reconquered, and had established his kingdom firmly in Alexandria, when withal he called that (city) by his own name;[1237] after him reigned, (there, in Alexandria,)

Soter…xxxv years (35).
To whom succeeds Philadelphus, reigning…xxx and viii years (38).
To him succeeds Euergetes…xxv years (25).
Then Philopator…xvii years (17).
After him Epiphanes…xxiiii years (24).
Then another Euergetes…xxviiii years (29).
Then another Soter,…xxxviii years (38).
Ptolemy…xxxvii years (37).
Cleopatra,…xx years v months (20 5–12).
Yet again Cleopatra reigned jointly with Augustus…xiii years (13).
After Cleopatra, Augustus reigned other…xliii years (43).
For all the years of the empire of Augustus were…lvi years (56).

Let us see, moreover, how in the forty-first year of the empire of Augustus, when he has been reigning for xx and viii years after the death of Cleopatra, the Christ is born. (And the same Augustus survived, after Christ is born, xv years; and the remaining times of years to the day of the birth of Christ will bring us to the xl first year, which is the xx and viiith of Augustus after the death of Cleopatra.) There are, (then,) made up cccxxx and vii years, v months: (whence are filled up lxii hebdomads and an half: which make up ccccxxxvii years, 160 vi months:) on the day of the birth of Christ. And (then) “righteousness eternal” was manifested, and “an Holy One of holy ones was anointed”—that is, Christ—and “sealed was vision and prophet,” and “sins” were remitted, which, through faith in the name of Christ, are washed away[1238] for all who believe on Him. But what does he mean by saying that “vision and prophecy *are sealed*?” That all prophets ever announced of Him that He was to come and had to suffer. Therefore, since the prophecy was fulfilled through His advent, for that reason he said that “vision and prophecy *were sealed*;” inasmuch as He is the signet of all prophets, fulfilling all things which in days bygone they had announced of Him.[1239] For after the advent of Christ and His passion there is no longer "vision or prophet" to announce Him as to come. In short, if this is not so, let the Jews exhibit, subsequently to Christ, any volumes of prophets, visible miracles wrought by any angels, (such as those) which in bygone days the patriarchs saw until the advent of Christ, who is now come; since which event "sealed is vision and prophecy," that is, confirmed. And justly does the evangelist[1240] write, "The law and the prophets (were) until John" the Baptist. For, on Christ's being baptized, that is, on His sanctifying the waters in His own baptism,[1241] all the plenitude of bygone spiritual grace-gifts ceased in Christ, sealing as He did all vision and prophecies, which by His advent He fulfilled. Whence most firmly does he assert that His advent "seals visions and prophecy."

[1237] Comp. Ps. xlix. 11 (in LXX. Ps. xlviii. 12).

[1238] Diluuntur. So Oehler has amended for the reading of the mss. and edd., “tribuuntur.”

Accordingly, showing, (as we have done,) both the number of the years, and the time of the lx two and an half fulfilled hebdomads, on completion of which, (we have shown) that Christ is come, that is, has been born, let us see what (mean) other "vii and an half hebdomads," which have been subdivided in the abscision of[1242] the former hebdomads; (let us see, namely,) in what event they have been fulfilled:—

For, after Augustus who survived after the birth of Christ, are made up…xv years (15).
To whom succeeded Tiberius Cæsar, and held the empire…xx years, vii months, xxviii days (20 etc.).
(In the fiftieth year of his empire Christ suffered, being about xxx years of age when he suffered.)
Again Caius Cæsar, also called Caligula,…iii years, viii months, xiii days (3 etc.).
Nero Cæsar,…xi years, ix months, xiii days (11 etc.).
Galba…vii months, vi days. (7 etc.).
Otho…iii days.
Vitellius,…viii mos., xxvii days (8 mos.).
Vespasian, in the first year of his empire, subdues the Jews in war; and there are made lii years, vi months. For he reigned xi years. And thus, in the day of their storming, the Jews fulfilled the lxx hebdomads predicted in Daniel.

[1239] Comp. Pusey on Daniel, pp. 178, 179, notes 6, 7, 8, and the passages therein referred to. And for the whole question of the seventy weeks, and of the LXX. version of Daniel, comp. the same book, Lect. iv. and Note E (2d thousand, 1864). See also pp. 376–381 of the same book; and Faber (as above), pp. 293–297.

[1240] Or rather, our Lord Himself. See Matt. xi. 13; Luke xvi. 16.

[1241] Comp. the very obscure passage in *de Pu.* c. vi., towards the end, on which this expression appears to cast some light.

[1242] Or, "in abscision from."

Therefore, when these times also were completed, and the Jews subdued, there afterwards ceased in that place "libations and sacrifices," which thenceforward have not been able to be in that place celebrated; for "the unction," too,[1243] was "exterminated" in that place after the passion of Christ. For it had been predicted that the unction *should* be exterminated in that place; as in the Psalms it is prophesied, "They exterminated my hands and feet."[1244] And the suffering of this "extermination" was perfected within the times of the lxx hebdomads, under Tiberius Cæsar, in the consulate of Rubellius Geminus and Fufius Geminus, in the month of March, at the times of the passover, on the eighth day before the calends of April,[1245] on the first day of unleavened bread, on which they slew the lamb at even, just as had been enjoined by Moses.[1246] Accordingly, all the synagogue of Israel *did* slay Him, saying to Pilate, when he was desirous to dismiss Him, "His blood be upon us, and upon our children;"[1247] and, "If thou dismiss him, thou art not a friend of Cæsar;"[1248] in order that all things might be fulfilled which had been written of Him.[1249]

[1243] And, without "unction"—i.e. without a priesthood, the head whereof, or high priest, was always anointed—no "sacrifices" were lawful.

[1244] See Ps. xxii. 16 (xxi. 17 in LXX.)

[1245] i.e., March 25.

[1246] Comp. Ex. xii. 6 with Mark xiv. 12, Luke xxii. 7.

[1247] See Matt. xxvii. 24, 25, with John xix. 12 and Acts iii. 13.

[1248] John xix. 12.

[1249] Comp. Luke xxiv. 44, etc.

Chapter IX.—Of the Prophecies of the Birth and Achievements of Christ.

Begin we, therefore, to prove that the Birth of Christ was announced by prophets; as Isaiah (*e.g.*,) foretells, “Hear ye, house of David; no petty contest have ye with men, since God is proposing a struggle. Therefore God Himself will give you a sign; Behold, the virgin[1250] shall conceive, and bear a son, and ye shall call his name Emmanuel”[1251] (which is, interpreted, “God with us”[1252]): “butter and honey shall he eat;”[1253]: “since, ere the child learn to call father or mother, he shall receive the power of Damascus and the spoils of Samaria, in opposition to the king of the Assyrians.”[1254]

Accordingly the Jews say: Let us challenge that prediction of Isaiah, and let us institute a comparison whether, in the case of the Christ who is already come, there be applicable to Him, firstly, the name which Isaiah foretold, and (secondly) the signs of it[1255] which he announced of Him.

Well, then, Isaiah foretells that it behoves Him to be called Emmanuel; and that subsequently He is to take the power of Damascus and the spoils of Samaria, in opposition to the king of the Assyrians. “Now,” say they, “that (Christ) of yours, who is come, neither was called by that name, nor engaged in warfare.” But we, on the contrary, have thought they ought to be admonished to recall to mind *the context* of this passage as well. For subjoined is withal the interpretation of Emmanuel—“God with us”[1256]—in order that you may regard not the sound only of the name, but the sense too. For the Hebrew sound, which is Emmanuel, has an interpretation, which is, God with us. Inquire, then, whether this speech, “God with us” (which is Emmanuel), be commonly applied to Christ ever since Christ’s light has dawned, and I think you will not deny it. For they who out of Judaism believe in Christ, ever since their believing on Him, do, whenever they shall wish to say[1257] Emmanuel, signify that God is with us: and thus it is agreed that He who was ever predicted as Emmanuel is already come, because that which Emmanuel signifies is come—that is, “God with us.” Equally are they led by the sound of the name when they so understand “the power of Damascus,” and “the spoils of Samaria,” and “the kingdom of the Assyrians,” as if they portended Christ as a warrior; not observing that Scripture premises, “since, ere the child learn to call father or mother, he shall receive the power of Damascus and the spoils of Samaria, in opposition to the king of the Assyrians.” For the first step is to look at the demonstration of His *age*, to see whether the age there indicated can possibly exhibit the Christ as already a *man*, not to say a *general*. Forsooth, by His babyish cry the infant would summon men to arms, and would give the signal of war not with clarion, but with rattle, and point out the foe, not from His charger’s back or from a rampart, but from the back or neck of His suckler and nurse, and thus subdue Damascus and Samaria in place of the breast. (It is another matter if, among you, infants rush out into battle,—oiled first, I suppose, to dry in the sun, and then armed with satchels and rationed on butter,—who are to know how to lance sooner than how to lacerate the bosom!)[1258] Certainly, if nature nowhere allows this,—(namely,) to serve as a soldier before developing into manhood, to take “the power of Damascus” before knowing your father,—it follows that the pronouncement is visibly figurative. “But again,” say they, “nature suffers not a ‘virgin’ to be a parent; and yet the prophet must be believed.” And deservedly so; for he bespoke credit for a thing incredible, by saying that it was to be *a sign*. “Therefore,” he says, “shall a sign be given you. Behold, a virgin shall conceive in womb, and bear a son.” But a sign from God, unless it had consisted in some portentous novelty, would not have appeared a sign. In a word, if, when you are anxious to cast any down from (a belief in) this divine prediction, or to convert whoever are simple, you have the audacity to lie, as if the Scripture contained (the announcement), that not “a virgin,” but “a young female,” was to conceive and bring forth; you are refuted even by this fact, that a daily occurrence—the pregnancy and parturition of a young female, namely—cannot possibly seem anything of *a sign*. And the setting before us, then, of a virgin-mother is deservedly believed to be *a sign*; but not equally so a warrior-infant. For there would not in this case again be involved the question of a *sign*; but, the *sign* of a novel birth having been awarded, the next step after the *sign* is, that there is enunciated a different ensuing ordering[1259] of the infant, who is to eat “honey and butter.” Nor is this, of course, for a *sign*. It is natural to infancy. But that he is to receive[1260] “the power of Damascus and the spoils of Samaria in opposition to the king of the Assyrians,” this is a wondrous *sign*. Keep to the limit of (the infant’s) *age*, and inquire into the sense of the prediction; nay, rather, repay to truth what you are unwilling to credit her with, and the prophecy becomes intelligible by the relation of its fulfilment. Let those Eastern magi be believed, dowering with gold and incense the infancy of Christ as a king;[1261] and the infant has received “the power of Damascus" without battle and arms. For, besides the fact that it is known to all that the "power"—for that is the "strength"—of the East is wont to abound in gold and odours, certain it is that the divine Scriptures regard "gold" as constituting the "power" also of all other nations; as it says[1262] through Zechariah: "And Judah keepeth guard at Jerusalem, and shall amass all the vigour of the surrounding peoples, gold and silver."[1263] For of this gift of "gold" David likewise says, "And to Him shall be given of the gold of Arabia;"[1264] and again, "The kings of the Arabs and Saba shall bring Him gifts."[1265] For the East, on the one hand, generally held the magi (to be) kings; and Damascus, on the other hand, used formerly to be reckoned to Arabia before it was transferred into Syrophœnicia on the division of the Syrias: the "power" whereof Christ then "received" in receiving its ensigns,—gold, to wit, and odours. "The spoils," moreover, "of Samaria" (He received in receiving) the magi themselves, who, on recognising Him, and honouring Him with gifts, and adoring Him on bended knee as Lord and King, on the evidence of the guiding and indicating star, became "the spoils of Samaria," that is, of idolatry—by believing, namely, on Christ. For (Scripture) denoted idolatry by the name of "Samaria," Samaria being ignominious on the score of idolatry; for she had at that time revolted from God under King Jeroboam. For this, again, is no novelty to the Divine Scriptures, figuratively to use a transference of *name* grounded on parallelism of *crimes*. For it[1266] calls your rulers "rulers of Sodom," and your people the "people of Gomorrha,"[1267] when those cities had already long been extinct.[1268] And elsewhere it says, through a prophet, to the people of Israel, "Thy father (was) an Amorite, and thy mother an Hittite;"[1269] of whose race they were not begotten, but (were called their sons) by reason of their consimilarity in impiety, whom of old (God) had called *His own sons* through Isaiah the prophet: "I have generated and exalted sons."[1270] So, too, Egypt is sometimes understood to mean the whole world[1271] in that prophet, on the count of superstition and malediction.[1272] So, again, Babylon, in our own John, is a figure of the city Rome, as being equally great and proud of her sway, and triumphant over the saints.[1273] On this wise, accordingly, (Scripture)[1274] entitled the magi also with the appellation of "Samaritans,"—"despoiled" (of that) which they had had in common with the Samaritans, as we have said—idolatry in opposition to the Lord. (It[1275] adds), "in opposition," moreover, "to the king of the Assyrians,"—in opposition to the devil, who to this hour thinks himself to be reigning, if he detrudes the saints from the religion of God.

[1250] “*A* virgin,” Eng. ver.; ἡ παρθένος, LXX.; “*the* virgin,” Lowth.

[1251] See Isa. vii. 13, 14.

[1252] See Matt. i. 23.

[1253] See Isa vii. 15.

[1254] See Isa. viii. 4. (All these passages should be read in the LXX.)

[1255] i.e., of the predicted name. [Here compare *Against Marcion*, Book III. (vol. vii. Edin. series) Cap. xii. p. 142. See my note (1) on Chapter First; and also Kaye, p. xix.]

[1256] In Isa. viii. 8, 10, compared with vii. 14 in the Eng. ver. and the LXX., and also Lowth, introductory remarks on ch. viii.

[1257] Or, “to call him.”

[1258] See *adv. Marc.* l. iii. c. xiii., which, with the preceding chapter, should be compared throughout with the chapter before us.

[1259] Comp. Judg. xiii. 12; Eng. ver. “How shall we *order* the child?”

[1260] Or, “accept.”

[1261] See Matt. ii. 1–12.

[1262] Of course he ought to have said, "*they say*."

[1263] Zech. xiv. 14, omitting the last clause.

[1264] Ps. lxxii. 15 (lxxi. 15 in LXX.): "Sheba" in Eng. ver.; "Arabia" in the "Great Bible" of 1539; and so the LXX.

[1265] Ps. lxxii. 10, in LXX, and "Great Bible;" "Sheba and Seba," Eng. ver.

[1266] Strictly, Tertullian ought to have said "they call," having above said "Divine scriptures;" as above on the preceding page.

[1267] Isa. i. 10.

[1268] See Gen. xix. 23–29.

[1269] Ezek. xvi. 3, 45.

[1270] Isa. i. 2, as before.

[1271] Orbis.

[1272] Oehler refers to Isa. xix. 1. See, too, Isa. xxx. and xxxi.

Moreover, this our interpretation will be supported while (we find that) elsewhere as well the Scriptures designate Christ a warrior, as we gather from the names of certain weapons, and words of that kind. But by a comparison of the remaining senses the Jews shall be convicted. "Gird thee," says David, "the sword upon the thigh."[1276] But what do you read above concerning the Christ? "Blooming in beauty above the sons of men; grace is outpoured in thy lips."[1277] But very absurd it is if he was complimenting on the bloom of his beauty and the grace of his lips, one whom he was girding for war with a sword; of whom he proceeds subjunctively to say, "Outstretch and prosper, advance and reign!" And he has added, "because of thy lenity and justice."[1278] Who will ply the sword without practising the contraries to lenity and justice; that is, guile, and asperity, and injustice, proper (of course) to the business of battles? See we, then, whether that which has another action be not another sword,—that is, the Divine word of God, doubly sharpened[1279] with the two Testaments of the ancient law and the new law; sharpened by the equity of its own wisdom; rendering to each one according to his own action.[1280] Lawful , then, it was for the Christ of God to be precinct, in the Psalms, without warlike achievements, with the figurative sword of the word of God; to which sword is congruous the predicated "bloom," together with the "grace of the lips;" with which sword He was then "girt upon the thigh," in the eye of David, 163 when He was announced as about to come to earth in obedience to God the Father's decree. "The greatness of thy right hand," he says, "shall conduct thee"[1281]—the virtue to wit, of the spiritual grace from which the recognition of Christ is deduced. "Thine arrows," he says, "are sharp,"[1282]—God's everywhere-flying precepts (arrows) threatening the exposure[1283] of every heart, and carrying compunction and transfixion to each conscience: "peoples shall fall beneath thee,"[1284]—of course, in adoration. Thus mighty in war and weapon-bearing is Christ; thus will He "receive the spoils," not of "Samaria" alone, but of all nations as well. Acknowledge that His "spoils" are figurative whose weapons you have learnt to be allegorical. And thus, so far, the Christ who is come was not a warrior, because He was not predicted as such by Isaiah.

[1273] See Rev. xvii., etc.

[1274] Or we may supply here ["Isaiah"].

[1275] Or, "he."

[1276] Ps. xlv. 3, clause 1 (in LXX. Ps. xliv. 4).

[1277] See Ps. xlv. 2 (xliv. 3 in LXX.).

[1278] Ps. xlv. 4 (xliv. 5 in LXX.).

[1279] Comp. Heb. iv. 12; Rev. i. 16; ii. 12; xix. 15, 21; also Eph. vi. 17.

[1280] Comp. Ps. lxii. 12 (lxi. 13 in LXX.); Rom. ii. 6.

[1281] See Ps. xlv. 5 (xliv. in LXX.).

[1282] Ps. xlv. 5 (xliv. 6 in LXX.).

[1283] Traductionem (comp. Heb. iv. 13).

"But if the Christ," say they, "who is believed to be coming is not called Jesus, why is he who is come called Jesus Christ?" Well, each name will meet in the Christ of God, in whom is found likewise the appellation[1285] Jesus. Learn the habitual character of your error. In the course of the appointing of a successor to Moses, Oshea[1286] the son of Nun[1287] is certainly transferred from his pristine name, and begins to be called Jesus.[1288] Certainly, you say. This we first assert to have been a figure of the future. For, because Jesus Christ was to introduce the second people (which is composed of us nations, lingering deserted in the world[1289] aforetime) into the land of promise, "flowing with milk and honey"[1290] (that is, into the possession of eternal life, than which nought is sweeter); and this had to come about, not through Moses (that is, not through the Law's discipline), but through Joshua (that is, through the new law's grace), after our circumcision with "a knife of rock"[1291] (that is, with Christ's precepts, for Christ is in many ways and figures predicted as a rock[1292]); therefore the man who was being prepared to act as images of this sacrament was inaugurated under the figure of the Lord's name, even so as to be named Jesus.[1293] For He who ever spake to Moses was the Son of God Himself; who, too, was always *seen*.[1294] For God the Father none ever saw, and lived.[1295] And accordingly it is agreed that the Son of God Himself spake to Moses, and said to the people, “Behold, I send mine angel before thy”—that is, the people’s—“face, to guard thee on the march, and to introduce thee into the land which I have prepared thee: attend to him, and be not disobedient to him; for he hath not escaped[1296] thy notice, since my name is upon him.”[1297] For Joshua was to introduce the people into the land of promise, not Moses. Now He called him an “angel,” on account of the magnitude of the mighty deeds which he was to achieve (which mighty deeds Joshua the son of Nun did, and you yourselves read), and on account of his office of prophet announcing (to wit) the divine will; just as withal the Spirit, speaking in the person of the Father, calls the forerunner of Christ, John, a future “angel,” through the prophet: “Behold, I send mine angel before Thy”—that is, Christ’s—“face, who shall prepare Thy way before Thee.”[1298] Nor is it a novel practice to the Holy Spirit to call those “angels” whom God has appointed as ministers of His power. For the same John is called not merely an “angel” of Christ, but withal a “lamp” shining before Christ: for David predicts, “I have prepared the lamp for my Christ;”[1299] and him Christ Himself, coming “to fulfil the prophets,”[1300] called so to the Jews. “He was,” He says, “the burning and shining lamp;”[1301] as being he who not merely “prepared His ways in the desert,”[1302] but withal, by pointing out “the Lamb of God,”[1303] illumined the minds of men by his heralding, so that they understood Him to be that Lamb whom Moses was wont to announce as destined to suffer. Thus, too, (was the son of Nun called) Joshua, on account of the future mystery[1304] of his name: for that name (He who spake with Moses) confirmed as His own which Himself had conferred on him, because He had bidden him thenceforth be called, not “angel” nor “Oshea,” but “Joshua.” Thus, therefore, each name is appropriate to the Christ of God—that He should be called Jesus as well (as Christ).

[1284] Ps. xlv. 5.

[1285] I can find no authority for "appellatus" as a substantive, but such forms are familiar with Tertullian. Or perhaps we may render: "in that He is found to have been likewise called Jesus."

[1286] Auses; Αὐσῄ in LXX.

[1287] Nave; Ναυῄ in LXX.

[1288] Jehoshua, Joshua, Jeshua, Jesus, are all forms of the same name. But the change from Oshea or Hoshea to Jehoshua appears to have been made when he was sent to spy the land. See Num. xiii. 16 (17 in LXX., who call it a *sur*naming).

[1289] If Oehler's "in sæculo desertæ" is to be retained, this appears to be the construction. But this passage, like others above noted, is but a reproduction of parts of the third book in answer to Marcion; and there the reading is "in sæculi desertis"="in the desert places of the world," or "of heathendom."

[1290] See Ex. iii. 8, and the references there.

[1291] See Josh. v. 2–9, especially in LXX. Comp. the margin in the Eng. ver. in ver. 2, "flint knives," and Wordsworth *in loc.*, who refers to Ex. iv. 25, for which see ch. iii. above.

[1292] See especially 1 Cor. x. 4.

[1293] Or, "Joshua."

[1294] Comp. Num. xii. 5–8.

And that the virgin of whom it behoved Christ to be born (as we have above mentioned) must derive her lineage of the seed of David, the prophet in subsequent passages evidently asserts. “And there shall be born,” he says, “a rod from the root of Jesse”—which rod is Mary—“and a flower shall ascend from his root: and there shall rest upon him the Spirit of God, the spirit of wisdom and understanding, the spirit of discernment and piety, the spirit of counsel and truth; the spirit of God’s fear shall fill Him.”[1305] For to none of men was the universal aggregation of spiritual credentials appropriate, except to Christ; paralleled as He is to a “flower” by reason of glory, by reason of grace; but accounted “of the root of Jesse,” whence His origin is to be deduced,—to wit, through Mary.[1306] For He was from the native soil of Bethlehem, and from the house of David; as, among the Romans, Mary is described in the census, of whom is born Christ.[1307]

[1295] Comp. Ex. xxxiii. 20; John i. 18; xiv. 9; Col. i. 15; Heb. i. 3.

[1296] Oehler and others read “cela*vit*”; but the correction of Fr. Junius and Rig., “cela*bit*,” is certainly more agreeable to the LXX. and the Eng. ver.

[1297] Ex. xxiii. 20, 21.

[1298] Mal. iii. 1: comp. Matt. xi. 10; Mark i. 2; Luke vii. 27.

[1299] See Ps. cxxxii. 17 (cxxi. 17 in LXX.).

[1300] Matt. v. 17, briefly; a very favourite reference with Tertullian.

[1301] John v. 35, ὁ λύχνος ὁ καιόμενος καὶ φαίνων.

[1302] Comp. reference 8, p. 232; and Isa. xl. 3, John i. 23.

[1303] See John i. 29, 36.

[1304] Sacramentum.

I demand, again—granting that He who was ever predicted by prophets as destined to come out of Jesse’s race, was withal to exhibit all humility, patience, and tranquillity—whether He be come? Equally so (in this case as in the former), the man who is shown to bear that character will be the very Christ who is come. For of Him the prophet says, “A man set in a plague, and knowing how to bear infirmity;” who “was led as a sheep for a victim; and, as a lamb before him who sheareth him, opened not His mouth.”[1308] If He “neither did contend nor shout, nor was His voice heard abroad,” who “crushed not the bruised reed”—Israel’s faith, who “quenched not the burning flax”[1309]—that is, the momentary glow of the Gentiles—but made it shine more by the rising of His own light,—He can be none other than He who was predicted. The action, therefore, of the Christ who is come must be examined by being placed side by side with the rule of the Scriptures. For, if I mistake not, we find Him distinguished by a twofold operation,—that of *preaching* and that of *power*. Now, let each count be disposed of summarily. Accordingly, let us work out the order we have set down, teaching that Christ was announced as a *preacher*; as, through Isaiah: “Cry out,” he says, “in vigour, and spare not; lift up, as with a trumpet, thy voice, and announce to my commonalty their crimes, and to the house of Jacob their sins. Me from day to day they seek, and to learn my ways they covet, as a people which hath done righteousness, and hath not forsaken the judgment of God,” and so forth:[1310] that, moreover, He was to do acts of *power* from the Father: “Behold, our God will deal retributive judgment; Himself will come and save us: then shall the infirm be healed, and the eyes of the blind shall see, and the ears of the deaf shall hear, and the mutes’ tongues shall be loosed, and the lame shall leap as an hart,”[1311] and so on; which works not even you deny that Christ did, inasmuch as you were wont to say that, “on account of the works ye stoned Him not, but because He did them on the Sabbaths.”[1312]

[1305] See Isa. xi. 1, 2, especially in LXX.

[1306] See Luke i. 27.

[1307] See Luke ii. 1–7.

[1308] See Isa. liii. 3, 7, in LXX.; and comp. Ps. xxxviii. 17 (xxxvii. 18 in LXX.) in the “Great Bible” of 1539.

[1309] See Isa. xlii. 2, 3, and Matt. xii. 19, 20.

[1310] See Isa. lviii. 1, 2, especially in LXX.

[1311] See Isa. xxxv. 4, 5, 6.

[1312] See John v. 17, 18, compared with x. 31–33.

Chapter X.—Concerning the Passion of Christ, and Its Old Testament Predictions and Adumbrations.

Concerning the last step, plainly, of His passion you raise a doubt; affirming that the passion of the cross was not predicted with reference to Christ, and urging, besides, that it is not credible that God should have exposed His own Son to that kind of death; because Himself said, "Cursed *is* every one who shall have hung on a tree."[1313] But the *reason* of the case antecedently explains the sense of this malediction; for He says in Deuteronomy: "If, moreover, (a man) shall have been (involved) in some sin incurring the judgment of death, and shall die, and ye shall suspend him on a tree, his body shall not remain on the tree, but with burial ye shall bury him on the very day; because cursed by God is every one who shall have been suspended on a tree; and ye shall not defile the land which the Lord thy God shall give thee for (thy) lot."[1314] Therefore He did not maledictively adjudge Christ to this passion, but drew a distinction, that whoever, *in any sin*, had incurred the judgment of death, and died suspended on a tree, *he* should be "cursed by God," because his own sins were the cause of his suspension on the tree. On the other hand, Christ, who spoke not guile from His mouth,[1315] and who exhibited all righteousness and humility, not only (as we have above recorded it predicted of Him) was not exposed to that kind of death *for his own deserts*, but 165
(was so exposed) in order that what was predicted by the prophets as destined to come upon Him through your means[1316] might be fulfilled; just as, in the Psalms, the Spirit Himself of Christ was already singing, saying, "They were repaying me evil for good;"[1317] and, "What I had not seized I was then paying in full;"[1318] "They exterminated my hands and feet;"[1319] and, "They put into my drink gall, and in my thirst they slaked me with vinegar;"[1320] "Upon my vesture they did cast (the) lot;"[1321] just as the other (outrages) which you were to commit on Him were foretold,—all which He, actually and thoroughly suffering, suffered not for any evil action of His own, but "that the Scriptures from the mouth of the prophets might be fulfilled."[1322]

[1313] Comp. Deut. xxi. 23 with Gal. iii. 13, with Prof. Lightfoot on the latter passage.

[1314] Deut. xxi. 22, 23 (especially in the LXX.).

[1315] See 1 Pet. ii. 22 with Isa. liii. 9.

[1316] Oehler's pointing is disregarded.

[1317] Ps. xxxv. (xxxiv. in LXX.) 12.

[1318] Ps. lxix. 4 (lxviii. 5 in LXX.).

[1319] Ps. xxii. 16 (xxi. 17 in LXX.).

[1320] Ps. lxix. 21 (lxviii. 5 in LXX.).

[1321] Ps. xxii. 18 (xxi. 19 in LXX.).

[1322] See Matt. xxvi. 56; xxvii. 34, 35; John xix. 23, 24, 28, 32–37.

And, of course, it had been meet that the mystery[1323] of the passion itself should be figuratively set forth in predictions; and the more incredible (that mystery), the more likely to be "a stumbling-stone,"[1324] if it had been nakedly predicted; and the more magnificent, the more to be *adumbrated*, that the difficulty of its intelligence might seek (help from) the grace of God.

Accordingly, to begin with, Isaac, when led by his father as a victim, and himself bearing his own "wood,"[1325] was even at that early period pointing to Christ's death; conceded, as He was, as a victim by the Father; carrying, as He did, the "wood" of His own passion.[1326]

Joseph, again, himself was made a figure of Christ[1327] in this point alone (to name no more, not to delay my own course), that he suffered persecution at the hands of his brethren, and was sold into Egypt, on account of the favour of God;[1328] just as Christ was sold by Israel—(and therefore,) "according to the flesh," by His "brethren"[1329]—when He is betrayed by Judas.[1330] For Joseph is withal blest by his father[1331] after this form: "His glory (is that) of a bull; his horns, the horns of an unicorn; on them shall he toss nations alike unto the very extremity of the earth." Of course no one-horned rhinoceros was there pointed to, nor any two-horned minotaur. But Christ was therein signified: "bull," by reason of each of His two characters,—to some fierce, as Judge; to others gentle, as Saviour; whose "horns" were to be the extremities of the *cross*. For even in a ship's yard—which is part of a *cross*—this is the name by which the extremities are called; while the central pole of the mast is a "unicorn." By this power, in fact, of the cross, and in this manner horned, He does now, on the one hand, "toss" universal nations through *faith*, wafting them away from earth to heaven; and will one day, on the other, "toss" them through *judgment*, casting them down from heaven to earth.

He, again, will be the "bull" elsewhere too in the same scripture.[1332] When Jacob pronounced a blessing on Simeon and Levi, he prophesies of the scribes and Pharisees; for from them[1333] is derived their[1334] origin. For (his blessing) interprets spiritually thus: “Simeon and Levi perfected iniquity out of their sect,”[1335]—whereby, to wit, they persecuted Christ: “into their counsel come not my soul! and upon their station rest not my heart! because in their indignation they slew men”—that is, prophets—“and in their concupiscence they hamstrung a bull!”[1336]—that is, Christ, whom—after the slaughter of prophets—they slew, and exhausted their savagery by transfixing His sinews with nails. Else it is idle if, after the murder already committed by them, he upbraids others, and not them, with butchery.[1337]

[1323] Sacramentum.

[1324] See Rom. ix. 32, 33, with Isa. xxviii. 16; 1 Cor. i. 23; Gal. v. 11.

[1325] Lignum = ξύλον; constantly used for "tree."

[1326] Comp. Gen. xxii. 1–10 with John xix. 17.

[1327] "Christ*um* figur*atus*" is Oehler's reading, after the two mss. and the Pamelian ed. of 1579; the rest read "figur*ans*" or "figur*avit*."

[1328] Manifested *e.g.*, in his *two dreams*. See Gen. xxxvii.

[1329] Comp. Rom. ix. 5.

[1330] Or, "Judah."

[1331] This is an error. It is not "his father," Jacob, but Moses, who thus blesses him. See Deut. xxxiii. 17. The same error occurs in *adv. Marc.* 1. iii. c. xxiii.

[1332] Not strictly "the same;" for here the reference *is* to Gen. xlix. 5–7.

But, to come now to Moses, why, I wonder, did he merely at the time when Joshua was battling against Amalek, pray *sitting* with hands expanded, when, in circumstances so critical, he ought rather, surely, to have commended his prayer by knees bended, and hands beating his breast, and a face prostrate on the ground; except it was that there, where the name of the Lord Jesus was the theme of speech—destined as He was to enter the lists one day singly against the devil—the figure of the *cross* was also necessary, (that figure) through 166 which Jesus was to win the victory?[1338] Why, again, did the same Moses, after the prohibition of any “likeness of anything,”[1339] set forth a brazen serpent, placed on a “tree,” in a hanging posture, for a spectacle of healing to Israel, at the time when, after their idolatry,[1340] they were suffering extermination by serpents, except that in this case he was exhibiting the Lord’s *cross* on which the “serpent” the devil was “made a show of,”[1341] and, for every one hurt by such snakes—that is, his angels[1342]—on turning intently from the peccancy of sins to the sacraments of Christ’s *cross*, salvation was outwrought? For he who then gazed upon *that* (*cross*) was freed from the bite of the serpents.[1343]

[1333] i.e., Simeon and Levi.

[1334] i.e., the scribes and Pharisees.

[1335] Perfecerunt iniquitatem ex sua secta. There seems to be a play on the word “secta” in connection with the outrage committed by Simeon and Levi, as recorded in Gen. xxxiv. 25–31; and for συνετέλεσαν ἀδικίαν ἐξαιρέσεως αὐτῶν (which is the reading of the LXX., ed. Tisch. 3, Lips. 1860), Tertullian’s Latin seems to have read, συνετέλεσαν ἀδικίαν ἐξ αἱρέσεως αὐτῶν.

[1336] See Gen. xlix. 5–7 in LXX.; and comp. the margin of Eng. ver. on ver. 7, and Wordsworth *in loc.*, who incorrectly renders ταῦρον an “ox” here.

[1337] What the sense of this is it is not easy to see. It appears to have puzzled Pam. and Rig. so effectually that they both, conjecturally and without authority, adopted the reading found in *adv. Marc.* l. iii. c. xviii. (from which book, as usual, the present passage is borrowed), only altering *illis* to *ipsis*.

[1338] See Ex. xvii. 8–16; and comp. Col. ii. 14, 15.

[1339] Ex. xx. 4.

[1340] Their sin was “speaking against God and against Moses” (Num. xxi. 4–9).

[1341] Comp. Col. ii. 14, 15, as before; also Gen. iii. 1, etc.; 2 Cor. xi. 3; Rev. xii. 9.

[1342] Comp. 2 Cor. xi. 14, 15; Matt. xxv. 41; Rev. xii. 9.

[1343] Comp. *de Idol.* c. v.; *adv. Marc.* l. iii. c. xviii.

Come, now, if you have read in the utterance of the prophet in the Psalms, "God hath reigned *from the tree*,"[1344] I wait to hear what you understand thereby; for fear you may perhaps think some carpenter-king[1345] is signified, and not Christ, who has reigned from that time onward when he overcame the death which ensued from His passion of "the tree."

Similarly, again, Isaiah says: "For a child is born to us, and to us is given a son."[1346] What novelty is that, unless he is speaking of the "Son" of God?—and one is born to us the beginning of whose government has been made "on His shoulder." What king in the world wears the ensign of his power *on his shoulder*, and does not bear either diadem on his head, or else sceptre in his hand, or else some mark of distinctive vesture? But the *novel* "King of ages," Christ Jesus, alone reared "on His shoulder" His own *novel* glory, and power, and sublimity,—the *cross*, to wit; that, according to the former prophecy, the Lord thenceforth "might reign *from the tree*." For of this tree likewise it is that God hints, through Jeremiah, that you would say, "Come, let us put *wood*[1347] *into his bread*, and let us wear him away out of the land of the living; and his name shall no more be remembered."[1348] Of course on His *body* that "wood" was put;[1349] for so Christ has revealed, calling His body "bread,"[1350] whose body the prophet in bygone days announced under the term "bread." If you shall still seek for predictions of the Lord's cross, the twenty-first Psalm will at length be able to satisfy you, containing as it does the whole passion of Christ; singing, as He does, even at so early a date, His own glory.[1351] "They dug," He says, "my hands and feet"[1352]—which is the peculiar atrocity of the cross; and again when He implores the aid of the Father, "Save me," He says, "out of the mouth of the lion"—of course, of death—"and from the horn of the unicorns my humility,"[1353]—from the ends, to wit, of the cross, as we have above shown; which cross neither David himself suffered, nor any of the kings of the Jews: that you may not think the passion of some other particular man is here prophesied than His who alone was so signally crucified by the People.

[1344] A ligno. Oehler refers us to Ps. xcvi. 10 (xcv. 10 in LXX.); but the special words "a ligno" are wanting there, though the text is often quoted by the Fathers.

[1345] Lignarium aliquem regem. It is remarkable, in connection herewith, that our Lord is not only called by the Jews "*the carpenter's son*" (Matt. xiii. 55; Luke iv. 22), but "*the carpenter*" (Mark vi. 3).

[1346] See Isa. ix. 6.

[1347] Lignum.

[1348] See Jer. xi. 19 (in LXX.).

[1349] i.e., when they laid on Him the crossbeam to carry. See John xix. 17.

[1350] See John vi. *passim*, and the various accounts of the institution of the Holy Supper.

[1351] It is Ps. xxii. in our Bibles, xxi. in LXX.

[1352] Ver. 16 (17 in LXX.).

[1353] Ps. xxii. 21 (xxi. 22 in LXX., who render it as Tertullian does).

Now, if the hardness of your heart shall persist in rejecting and deriding all these interpretations, we will prove that it may suffice that the *death* of the Christ had been prophesied, in order that, from the fact that the *nature* of the death had not been specified, it may be understood to have been affected by means of the *cross*[1354] and that the passion of the *cross* is not to be ascribed to any but Him whose *death* was constantly being predicted. For I desire to show, in one utterance of Isaiah, His *death*, and *passion*, and *sepulture*. "By the crimes," he says, "of my people was He led unto death; and I will give the evil for His sepulture, and the rich for His death, because He did not wickedness, nor was guile found in his mouth; and God willed to redeem His soul from death,"[1355] and so forth. He says again, moreover: "His sepulture hath been taken away from the midst."[1356] For neither was He buried except He were dead, nor was His sepulture removed from the midst except through His resurrection. Finally, he subjoins: "Therefore He shall have many for an heritage, and of many shall He divide spoils:"[1357] who else (shall so do) but He who "was born," as we have above shown?—"in return for the fact that His soul was delivered unto death?" For, the *cause* of the favour accorded Him being shown,—in return, to wit, for the injury of *a death* which had to be recompensed,—it is likewise shown that He, destined to attain these rewards *because of* death, was to attain them *after* death—of course after *resurrection*. 167 For that which happened at His passion, that mid-day grew dark, the prophet Amos announces, saying, "And it shall be," he says, "in that day, saith the Lord, the sun shall set at mid-day, and the day of light shall grow dark over the land: and I will convert your festive days into grief, and all your canticles into lamentation; and I will lay upon your loins sackcloth, and upon every head baldness; and I will make the grief like that for a beloved (son), and them that are with him like a day of mourning."[1358] For that you would do thus at the beginning of the first month of your new (years) even Moses prophesied, when he was foretelling that all the community of the sons of Israel was[1359] to immolate at eventide a lamb, and were to eat[1360] this solemn sacrifice of this day (that is, of the passover of unleavened bread) with bitterness;" and added that "it was the *passover of the Lord*,"[1361] that is, the *passion of Christ*. Which prediction was thus also fulfilled, that "on the first day of unleavened bread"[1362] you slew Christ;[1363] and (that the prophecies might be fulfilled) the day hasted to make an "eventide,"—that is, to cause darkness, which was made at mid-day; and thus "your festive days God converted into grief, and your canticles into lamentation." For after the passion of Christ there overtook you even captivity and dispersion, predicted before through the Holy Spirit.

[1354] i.e., perhaps, because of the extreme ignominy attaching to that death, which prevented its being expressly named.

[1355] Isa. liii. 8, 9, 10, (in LXX.).

[1356] Isa. lvii. 2 (in LXX.).

[1357] Isa. liii. 12 (in LXX.). Comp., too, Bp. Lowth. Oehler's pointing again appears to be faulty.

[1358] See Amos viii. 9, 10 (especially in the LXX.).

[1359] Oehler's "esset" appears to be a mistake for "esse."

[1360] The change from singular to plural is due to the Latin, not to the translator.

[1361] See Ex. xii. 1–11.

[1362] See Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7; John xviii. 28.

[1363] Comp. 1 Cor. v. 7.

Chapter XI.—Further Proofs, from Ezekiel. Summary of the Prophetic Argument Thus Far.

For, again, it is for these deserts of yours that Ezekiel announces your ruin as about to come: and not only in this age[1364]—a ruin which has already befallen—but in the "day of retribution,"[1365] which will be subsequent. From which ruin none will be freed but he who shall have been frontally sealed[1366] with the passion of the Christ whom you have rejected. For thus it is written: "And the Lord said unto me, Son of man, thou hast seen what the elders of Israel do, each one of them in darkness, each in a hidden bed-chamber: because they have said, The Lord seeth us not; the Lord hath derelinquished the earth. And He said unto me, Turn thee again, and thou shalt see greater enormities which these do. And He introduced me unto the thresholds of the gate of the house of the Lord which looketh unto the north; and, behold, there, women sitting and bewailing Thammuz. And the Lord said unto me, Son of man, hast thou seen? Is the house of Judah *moderate*, to do the enormities which they have done? And yet thou art about to see greater affections of theirs. And He introduced me into the inner shrine of the house of the Lord; and, behold, on the thresholds of the house of the Lord, between the midst of the porch and between the midst of the altar,[1367] as it were twenty and five men have turned their backs unto the temple of the Lord, and their faces over against the east; these were adoring the sun. And He said unto me, Seest thou, son of man? Are such deeds trifles to the house of Judah, that they should do the enormities which these have done? because they have filled up (the measure of) their impieties, and, behold, *are* themselves, as it were, grimacing; I will deal with mine indignation,[1368] mine eye shall not spare, neither will I pity; they shall cry out unto mine ears with a loud voice, and I will not hear them, nay, I will not pity. And He cried into mine ears with a loud voice, saying, The vengeance of this city is at hand; and each one had vessels of extermination in his hand. And, behold, six men were coming toward the way of the high gate which was looking toward the north, and each one's double-axe of dispersion was in his hand: and one man in the midst of them, clothed with a garment reaching to the feet,[1369] and a girdle of sapphire about his loins: and they entered, and took their stand close to the brazen altar.

[1364] Sæculo.

[1365] Comp. Isa. lxi. 2.

[1366] Or possibly, simply, "sealed"—obsignatus.

[1367] Inter mediam elam et inter medium altaris: i.e., probably ="between the porch and the altar," as the Eng. ver. has.

[1368] So Oehler points, and Tischendorf in his edition of the LXX. points not very differently. I incline to read: "Because they have filled up the measure of their impieties, and, behold (are) themselves, as it were, grimacing, I will," etc.

[1369] Comp. Rev. i. 13.

And the glory of the God of Israel, which was over the house, in the open court of it,[1370] ascended from the cherubim: and the Lord called the man who was clothed with the garment reaching to the feet, who had upon his loins the girdle; and said unto him, Pass through the midst of Jerusalem, and write the sign Tau[1371] on the foreheads of the men who groan and grieve over all the enormities which are done in their midst. And while these things were doing, He said unto an hearer,[1372] Go ye after him into the city, and cut short; and spare not with your eyes, and pity not elder or youth or virgin; and little ones and women slay ye all, that they may be thoroughly wiped away; but all upon whom is the sign Tau approach ye not; and begin with my saints."[1373] Now the mystery of this "sign" was in various ways predicted; (a "sign") in which the foundation of life was forelaid for mankind; (a "sign") in which the Jews were not to believe: just as Moses beforetime kept on announcing in Exodus,[1374] saying, "Ye shall be ejected from the land into which ye shall enter; and in those nations ye shall not be able to rest: and there shall be instability of the print[1375] of thy foot: and God shall give thee a wearying heart, and a pining soul, and failing eyes, that they see not: and thy life shall hang on the tree[1376] before thine eyes; and thou shalt not trust thy life."

And so, since prophecy has been fulfilled through His advent—that is, through the nativity, which we have above commemorated, and the passion, which we have evidently explained—that is the reason withal why Daniel said, "Vision and prophet *were sealed*;" because Christ is the "signet" of all prophets, fulfilling all that had in days bygone been announced concerning Him: for, since His advent and personal passion, there is no longer "vision" or "prophet;" whence most emphatically he says that His advent "*seals* vision and prophecy." And thus, by showing "the number of the years, and the time of the lxii and an half fulfilled hebdomads," we have proved that at that specified time Christ came, that is, was born; and, (by showing the time) of the "seven and an half hebdomads," which are subdivided so as to be cut off from the former hebdomads, within which times we have shown Christ to have suffered, and by the consequent conclusion of the "lxx hebdomads," and the extermination of the city, (we have proved) that "sacrifice and unction" thenceforth cease.

[1370] "Quæ fuit super eam" (i.e. super domum) "in subdivali domûs" is Oehler's reading; but it differs from the LXX.

[1371] The ms. which Oehler usually follows omits "Tau;" so do the LXX.

[1372] Et in his dixit ad audientem. But the LXX. reading agrees almost *verbatim* with the Eng. ver.

[1373] Ezek. viii. 12–ix. 6 (especially in the LXX.). Comp. *adv. Marc.* l. iii. c. xxii. But our author differs considerably even from the LXX.

[1374] Or rather in Deuteronomy. See xxviii. 65 sqq.

[1375] Or, "sole."

[1376] In ligno. There are no such words in the LXX. If the words be retained, "*thy life*" will mean Christ, who is called "our Life" in Col. iii. 4. See also John i. 4; xiv. 6; xi. 25. And so, again, "Thou shalt not trust (or believe) *thy life*" would mean, "Thou shalt not believe Christ."

Sufficient it is thus far, on these points, to have meantime traced the course of the ordained path of Christ, by which He is proved to be such as He used to be announced, even on the ground of that agreement of Scriptures, which has enabled us to speak out, in opposition to the Jews, on the ground[1377] of the prejudgment of the major part. For let them not question or deny the writings we produce; that the fact also that things which were foretold as destined to happen *after* Christ are being recognised as fulfilled may make it impossible for them to deny (these writings) to be on a par with divine Scriptures. Else, unless He were come *after* whom the things which were wont to be announced had to be accomplished, would such as have been completed be proved?[1378]

[1377] Or, "in accordance with."

[1378] i.e., Would they have happened? and, *by* happening, have been their own proof?

Chapter XII.—Further Proofs from the Calling of the Gentiles.

Look at the universal nations thenceforth emerging from the vortex of human error to the Lord God the Creator and His Christ; and if you dare to deny that this was prophesied, forthwith occurs to you the promise of the Father in the Psalms, which says, "My Son art Thou; to-day have I begotten Thee. Ask of Me, and I will give Thee Gentiles *as* Thine heritage, and *as* Thy possession *the* bounds of the earth."[1379] For you will not be able to affirm that "son" to be David rather than Christ; or the "bounds of the earth" to have been promised rather to David, who reigned within the single (country of) Judea, than to Christ, who has already taken captive the whole orb with the faith of His gospel; as He says through Isaiah: "Behold, I have given Thee for a covenant[1380] of my family, for a light of Gentiles, that Thou mayst open the eyes of the blind"—of course, such as err—"to outloose from bonds the bound"—that is, to free them from sins—"and from the house of prison"—that is, of death—"such as sit in darkness"[1381]—of ignorance, to wit. And if these blessings accrue through Christ, they will not have been prophesied of another than Him through whom we consider them to have been accomplished.[1382]

[1379] Ps. ii. 7, 8.

[1380] Dispositionem; Gr. διαθήκην.

[1381] Isa. xlii. 6, 7, comp. lxi. 1; Luke iv. 14–18.

[1382] Comp. Luke ii. 25–33.

Chapter XIII.—Argument from the Destruction of Jerusalem and Desolation of Judea.

Therefore, since the sons of Israel affirm that we err in receiving the Christ, who is already come, let us put in a demurrer against them out of the Scriptures themselves, to the effect that the Christ who was the theme of prediction *is* come; albeit by the times of Daniel's prediction we *have* proved that the Christ is come already who was the theme of announcement. 169 Now it behoved Him to be born in Bethlehem of Judah. For thus it is written in the prophet: "And thou, Bethlehem, are not the least in the leaders of Judah: for out of thee shall issue a Leader who shall feed my People Israel."[1383] But if hitherto he has not been born, what "leader" was it who was thus announced as to proceed from the tribe of Judah, out of Bethlehem? For it behoves him to proceed from the tribe of Judah and from Bethlehem. But we perceive that *now* none of the race of Israel has remained in Bethlehem; and (so it has been) ever since the interdict was issued forbidding any one of the Jews to linger in the confines of the very district, in order that this prophetic utterance also should be perfectly fulfilled: "Your land is desert, your cities burnt up by fire,"—that is, (he is foretelling) what *will have happened* to them in time of war "your region strangers shall eat up in your sight, and it shall be desert and subverted by alien peoples."[1384] And in another place it is thus said through the prophet: "The King with *His* glory ye shall see,"—that is, Christ, doing deeds of power in the glory of God the Father;[1385] "and your eyes shall see the land from afar,"[1386]—which is what you do, being prohibited, in reward of your deserts, since the storming of Jerusalem, to enter into your land; it is permitted you merely to see it with your eyes from afar: "your soul," he says, "shall meditate terror,"[1387]—namely, at the time when they suffered the ruin of themselves.[1388] How, therefore, will a "leader" be born from Judea, and how far will he "proceed from Bethlehem," as the divine volumes of the prophets do plainly announce; since none at all is left there to this day of (the house of) Israel, of whose stock Christ could be born?

Now, if (according to the Jews) He is hitherto not come, when He begins to come whence will He be anointed?[1389] For the Law enjoined that, in captivity, it was not lawful for the unction of the royal chrism to be compounded.[1390] But, if there is no longer "unction" *there*[1391] as Daniel prophesied (for he says, "Unction shall be exterminated"), it follows that *they*[1392] no longer have it, because neither have they a *temple* where was the "horn"[1393] from which kings were wont to be anointed. If, then, there is no unction, whence shall be anointed the "leader" who shall be born in Bethlehem? or how shall he proceed "from Bethlehem," seeing that of the seed of Israel none at all exists in Bethlehem.

[1383] Mic. v. 2; Matt. ii. 3–6. Tertullian's Latin agrees rather with the Greek of St. Matthew than with the LXX.

[1384] See Isa. i. 7.

[1385] Comp. John v. 43; x. 37, 38.

[1386] Isa. xxxiii. 17.

[1387] Isa. xxxiii. 18.

[1388] Comp. the "*failing eyes*" in the passage from Deuteronomy given in c. xi., if "eyes" is to be taken as the subject here. If not, we have another instance of the slipshod writing in which this treatise abounds.

[1389] As His name "Christ" or "Messiah" implies.

A second time, in fact, let us show that Christ is already come, (as foretold) through the prophets, and has suffered, and is already received back in the heavens, and thence is to come accordingly as the predictions prophesied. For, after His advent, we read, according to Daniel, that the city itself had to be exterminated; and we recognise that so it has befallen. For the Scripture says thus, that "the city and the holy place are simultaneously exterminated together with *the leader*,"[1394]—undoubtedly (that Leader) who was to proceed "from Bethlehem," and from the tribe of "Judah." Whence, again, it is manifest that "the city must simultaneously be exterminated" at the time when its "Leader" had to suffer in it, (as foretold) through the Scriptures of the prophets, who say: "I have outstretched my hands the whole day unto a People contumacious and gainsaying Me, who walketh in a way not good, but after their own sins."[1395] And in the Psalms, *David* says: "They exterminated my hands and feet: they counted all my bones; they themselves, moreover, contemplated and saw me, and in my thirst slaked me with vinegar."[1396] These things *David* did not suffer, so as to seem justly to have spoken of himself; but the Christ who was crucified. Moreover, the "hands and feet," are not "exterminated,"[1397] except His who is suspended on a "tree." Whence, again, David said that "the Lord would reign *from the tree*:"[1398] for elsewhere, too, the prophet predicts the fruit of this "tree," saying "The earth hath given her blessings,"[1399]—of course that virgin-earth, not yet irrigated with rains, nor fertilized by showers, out of which man was of yore first formed, out of which now Christ through the flesh has been born of a virgin; "and *the tree*,"[1400] he says, "hath brought his fruit,"[1401]—not that "tree" in paradise which yielded death to the protoplasts, but the "tree" of the passion of Christ, whence life, hanging, was by you not believed![1402] For this "tree" in a mystery,[1403] it was of yore wherewith Moses sweetened the bitter water; whence the People, which was perishing of thirst in the desert, drank and revived;[1404] just as we do, who, drawn out from the calamities of the heathendom[1405] in which we were tarrying perishing with thirst (that is, deprived of the divine word), drinking, "by the faith which is on Him,"[1406] the baptismal water of the "tree" of the passion of Christ, have revived,—a faith from which Israel has fallen away, (as foretold) through Jeremiah, who says, "Send, and ask exceedingly whether such things have been done, whether nations will change their gods (and these are not gods!). But My People hath changed their glory: whence no profit shall accrue to them: the heaven turned pale thereat" (and when did it turn pale? undoubtedly when Christ suffered), "and shuddered," he says, "most exceedingly;"[1407] and "the sun grew dark at mid-day:"[1408] (and when did it "shudder exceedingly" except at the passion of Christ, when the earth also trembled to her centre, and the veil of the temple was rent, and the tombs were burst asunder?[1409] "because these two evils hath My People done; Me," He says, "they have quite forsaken, the fount of water of life,[1410] and they have digged for themselves worn-out tanks, which will not be able to contain water." Undoubtedly, by not receiving Christ, the "fount of water of life," they have begun to have "worn-out tanks," that is, synagogues for the use of the "dispersions of the Gentiles,"[1411] in which the Holy Spirit no longer lingers, as for the time past He was wont to tarry in the temple before the advent of Christ, who is the true temple of God. For, that they should withal suffer this thirst of the Divine Spirit, the prophet Isaiah had said, saying: "Behold, they who serve Me shall eat, but ye shall be hungry; they who serve Me shall drink, but ye shall thirst, and from general tribulation of spirit shall howl: for ye shall transmit your name for a satiety to Mine elect, but you the Lord shall slay; but for them who serve Me shall be named a new name, which shall be blessed in the lands."[1412]

[1390] Comp. Ex. xxx. 22–33.

[1391] i.e., in Jerusalem or Judea.

[1392] The Jews.

[1393] Comp. 1 Kings (3 Kings in LXX.) i. 39, where the Eng. ver. has "*an* horn;" the LXX. τὸ κέρας, "*the* horn;" which at that time, of course, was in David's tabernacle (2 Sam.—2 Kings in LXX.—vi. 17,) for "temple" there was yet none.

[1394] Dan. ix. 26.

[1395] See Isa. lxv. 2; Rom. x. 21.

[1396] Ps. xxii. 16, 17 (xxi. 17, 18, in LXX.), and lxix. 21 (lxviii. 22 in LXX.).

[1397] i.e., displaced, dislocated.

[1398] See c. x. above.

[1399] See Ps. lxvii. 6 (lxvi. 7 in LXX.), lxxxv. 12 (lxxxiv. 13 in LXX.).

[1400] "Lignum," as before.

[1401] See Joel ii. 22.

[1402] See c. xi. above, and the note there.

[1403] Sacramento.

[1404] See Ex. xv. 22–26.

[1405] Sæculi.

[1406] See Acts xxvi. 18, *ad fin*.

[1407] See Jer. ii. 10–12.

[1408] See Amos viii. 9, as before, in c.x.

[1409] See Matt. xxvii. 45, 50–52; Mark xv. 33, 37, 38, Luke xxiii. 44, 45.

[1410] ὕδατος ζωῆς in the LXX. here (ed. Tischendorf, who quotes the Cod. Alex. as reading, however, ὕδατος ζῶντος). Comp. Rev. xxii. 1, 17, and xxi. 6; John vii. 37–39. (The reference, it will be seen, is still to Jer. ii. 10–13; but the writer has mixed up words of Amos therewith.)

[1411] Comp. The τὴν διασπορὰν τῶν Ἑλλήνων of John vii. 35; and see 1 Pet. i. 1.

Again, the mystery of this "tree"[1413] we read as being celebrated even in the Books of the Reigns. For when the sons of the prophets were cutting "wood"[1414] with axes on the bank of the river Jordan, the iron flew off and sank in the stream; and so, on Elisha[1415] the prophet's coming up, the sons of the prophets beg of him to extract from the stream the iron which had sunk. And accordingly Elisha, having taken "wood," and cast it into that place where the iron had been submerged, forthwith it rose and swam on the surface,[1416] and the "wood" sank, which the sons of the prophets recovered.[1417] Whence they understood that Elijah's spirit was presently conferred upon him.[1418] What is more manifest than the mystery[1419] of this "wood,"—that the obduracy of this world[1420] had been sunk in the profundity of error, and is freed in baptism by the "wood" of Christ, that is, of His passion; in order that what had formerly perished through the "tree" in Adam, should be restored through the "tree" in Christ?[1421] while we, of course, who have succeeded to, and occupy, the room of the prophets, at the present day sustain in the world[1422] that treatment which the prophets always suffered on account of divine religion: for some they stoned, some they banished; more, however, they delivered to mortal slaughter,[1423]—a fact which they cannot deny.[1424]

[1412] See Isa. lxv. 13–16 in LXX.

[1413] Hujus ligni sacramentum.

[1414] Lignum.

[1415] Helisæo. Comp. Luke iv. 27.

[1416] The careless construction of leaving the nominative "Elisha" with no verb to follow it is due to the original, not to the translator.

[1417] See 2 Kings vi. 1–7 (4 Kings vi. 1–7 in LXX). It is not said, however, that the wood sank.

[1418] This conclusion they had drawn before, and are not said to have drawn, consequently, upon this occasion. See 2 Kings (4 Kings in LXX.) ii. 16.

[1419] Sacramento.

[1420] "Sæculi," or perhaps here "heathendom."

[1421] For a similar argument, see Anselm's *Cur Deus Homo?* l. i. c. iii. *sub fin.*

[1422] Sæculo.

[1423] Mortis necem.

[1424] Comp. Acts vii. 51, 52; Heb. xi. 32–38.

This "wood," again, Isaac the son of Abraham personally carried for his own sacrifice, when God had enjoined that he should be made a victim to Himself. But, because these had been mysteries[1425] which were being kept for perfect fulfilment in the times of Christ, Isaac, on the one hand, with his "wood," was reserved, the ram being offered which was caught by the horns in the bramble;[1426] Christ, on the other hand, in His times, carried His "wood" on His own shoulders, adhering to the horns of the cross, with a thorny crown encircling His head. For Him it behoved to be made a sacrifice on behalf of all Gentiles, who "was led as a sheep for a victim, and, like a lamb voiceless before his shearer, so opened not His mouth" (for He, when Pilate interrogated Him, spake nothing[1427]); for "in humility His judgment was taken away: His nativity, moreover, who shall declare?" Because no one at all of human beings was conscious of the nativity of Christ at His conception, when as the Virgin Mary was found pregnant by the word of God; and because "His life was to be taken from the land."[1428] Why, accordingly, after His resurrection from the dead, which was effected on the third day, did the heavens receive Him back? It was in accordance with a prophecy of Hosea, uttered on this wise: "Before daybreak shall they arise unto Me, saying, Let us go and return unto the Lord our God, because Himself will draw *us* out and free us. After a space of two days, on the third day"[1429]—which is His glorious resurrection—He received back into the heavens (whence withal the Spirit Himself had come to the Virgin[1430]) Him whose nativity and passion alike the Jews have failed to acknowledge. Therefore, since the Jews still contend that the Christ is not yet come, whom we have in so many ways approved[1431] to be come, let the Jews recognise their own fate,—a fate which they were constantly foretold as destined to incur after the advent of the Christ, on account of the impiety with which they despised and slew Him. For first, from the day when, according to the saying of Isaiah, "a man cast forth his abominations of gold and silver, which they made to adore with vain and hurtful (rites),"[1432]—that is, ever since we Gentiles, with our breast doubly enlightened through Christ's truth, cast forth (let the Jews see it) our idols,—what follows has likewise been fulfilled. For "the Lord of Sabaoth *hath taken away*, among the Jews from Jerusalem," among the other things named, "the wise architect" too,[1433] who builds the church, God's temple, and the holy city, and the house of the Lord. For thenceforth God's grace desisted (from working) among them. And "the clouds were commanded not to rain a shower upon the vineyard of Sorek,"[1434]—the clouds being celestial benefits, which were commanded not to be forthcoming to the house of Israel; for it "had borne *thorns*"—whereof that house of Israel had wrought a crown for Christ—and not "*righteousness*, but a *clamour*,"—the clamour whereby it had extorted His surrender to the cross.[1435] And thus, the former gifts of grace being withdrawn, "the law and the prophets were until John,"[1436] and the fishpool of Bethsaida[1437] until the advent of Christ: thereafter it ceased curatively to remove from Israel infirmities of health; since, as the result of their perseverance in their frenzy, the name of the Lord was through them blasphemed, as it is written: "On your account the name of God is blasphemed among the Gentiles:"[1438] for it is from them that the infamy (attached to that name) began, and (was propagated during) the interval from Tiberius to Vespasian. And because they had committed these crimes, and had failed to understand that Christ "was to be found"[1439] in "the time of their visitation,"[1440] their land has been made "desert, and their cities utterly burnt with fire, while strangers devour their region in their sight: the daughter of Sion is derelict, as a watch-tower in a vineyard, or as a shed in a cucumber garden,"—ever since the time, to wit, when "Israel knew not" the Lord, and "the People understood Him not;" but rather "quite forsook, and provoked unto indignation, the Holy One of Israel."[1441] So, again, we find a *conditional* threat of *the sword*: "If ye shall have been unwilling, and shall not have been obedient, the glaive shall eat you up."[1442] Whence we prove that *the sword* was Christ, by not hearing whom they perished; who, again, in the Psalm, demands of the Father their dispersion, saying, "Disperse them in Thy power;"[1443] who, withal, again through Isaiah prays for their *utter burning*. "On My account," He says, "have these things happened to you; in anxiety shall ye sleep."[1444]

[1425] Sacramenta.

[1426] See Gen. xxii. 1–14.

[1427] See Matt. xxvii. 11–14; Mark xv. 1–5; John xix. 8–12.

[1428] See Isa. liii. 7, 8.

[1429] Oehler refers to Hos. vi. 1; add 2 (*ad init.*).

[1430] See Luke i. 35.

[1431] For this sense of the word "approve," comp. Acts ii. 22, Greek and English, and Phil. i. 10, Greek and English.

[1432] See Isa. ii. 20.

[1433] See Isa. iii. 1, 3; and comp. 1 Cor. iii. 10; Eph. ii. 20, 21; 1 Pet. ii. 4–8, and many similar passages.

[1434] Comp. Isa. v. 2 in LXX. and Lowth.

[1435] Comp. Isa. v. 6, 7, with Matt. xxvii. 20–25, Mark xv. 8–15, Luke xxiii. 13–25, John xix. 12–16.

[1436] Matt. xi. 13; Luke xvi. 16.

[1437] See John v. 1–9; and comp. *de Bapt*. c. v., and the note there.

[1438] See Isa. lii. 5; Ezek. xxxvi. 20, 23; Rom. ii. 24. (The passage in Isaiah in the LXX. agrees with Rom. ii. 24.)

[1439] See Isa. lv. 6, 7.

[1440] See Luke xix. 41–44.

[1441] See Isa. i. 7, 8, 4.

[1442] Isa. i. 20.

[1443] See Ps. lix. 11 (lviii. 12 in LXX.)

[1444] See Isa. l. 11 in LXX.

Since, therefore, the Jews were predicted as destined to suffer these calamities *on Christ's account*, and we find that they *have* suffered them, and see them sent into dispersion and abiding in it, manifest it is that it is on Christ's account that these things *have* befallen the Jews, the sense of the Scriptures harmonizing with the issue of events and of the order of the times. Or else, if Christ is not yet come, on whose account they were predicted as destined 17
thus to suffer, when He *shall have* come it follows that they *will* thus suffer. And where will then be a daughter of Sion to be derelict, who *now* has no existence? where the cities to be exust, which are already exust and in heaps? where the dispersion of a race which is now in exile? Restore to Judea the condition which Christ is to find; and (then, if you will), contend that some other (Christ) is coming.

Chapter XIV.—Conclusion. Clue to the Error of the Jews.

Learn now (over and above the immediate question) the clue to your error. We affirm, *two* characters of the Christ demonstrated by the prophets, and as many *advents* of His forenoted: one, in humility (of course the first), when He has to be led "as a sheep for a victim; and, as a lamb voiceless before the shearer, so He opened not His mouth," not even in His aspect comely. For "we have announced," says *the prophet*, "concerning Him, (He is) as a little child, as a root in a thirsty land; and there was not in Him attractiveness or glory. And we saw Him, and He had not attractiveness or grace; but His mien was unhonoured, deficient in comparison of the sons of men,"[1445] "a man *set* in the plague,[1446] and knowing how to bear infirmity:" to wit as having been set by the Father "for a stone of offence,"[1447] and "made a little lower" by Him "than angels,"[1448] He pronounces Himself "a worm, and not a man, an ignominy of man, and *the* refuse of *the* People."[1449] Which evidences of ignobility suit the First Advent, just as those of sublimity do the Second; when He shall be made no longer "a stone of offence nor a rock of scandal," but "the highest cornerstone,"[1450] after reprobation (on earth) taken up (into heaven) and raised sublime for the purpose of consummation,[1451] and that "rock"—so we must admit—which is read of in Daniel as forecut from a mount, which shall crush and crumble the image of secular kingdoms.[1452] Of which second advent of the same (Christ) Daniel has said: "And, behold, as it were a Son of man, coming with the clouds of the heaven, came unto the Ancient of days, and was present in His sight; and they who were standing by led (Him) unto Him. And there was given Him royal power; and all nations of the earth, according to their race, and all glory, shall serve Him: and His power *is* eternal, which shall not be taken away, and His kingdom *one* which shall not be corrupted."[1453] Then, assuredly, is He to have an honourable mien, and a grace not "deficient more than the sons of men;" for (He will then be) "blooming in beauty in comparison with the sons of men."[1454] "Grace," says *the Psalmist*, "hath been outpoured in Thy lips: wherefore God hath blessed Thee unto eternity. Gird Thee Thy sword around Thy thigh, most potent in Thy bloom and beauty!"[1455] while the Father withal afterwards, after making Him somewhat lower than angels, "crowned Him with glory and honour and subjected all *things* beneath His feet."[1456] And then shall they "learn to know Him whom they pierced, and shall beat their breasts tribe by tribe;"[1457] of course because in days bygone they did *not* know Him when conditioned in the humility of human estate. Jeremiah says: "He is a human being, and who will learn to know Him?"[1458] because, "His nativity," says Isaiah, "who shall declare?" So, too, in Zechariah, in His own person, nay, in the very mystery[1459] of His name withal, the most true Priest of the Father, His own[1460] Christ, is delineated in a twofold garb with reference to the two advents.[1461] First, He was clad in "sordid attire," that is, in the indignity of passible and mortal flesh, when the devil, withal, was opposing himself to Him—the instigator, to wit, of Judas the traitor[1462]—who even after His baptism had tempted Him. In the next place, He was stripped of His former sordid raiment, and adorned with a garment down to the foot, and with a turban and a clean mitre, that is, (with the garb) of the second advent; since He is demonstrated as having attained "glory and honour." Nor will you be able to say that the man (there depicted) is "the son of Jozadak,"[1463] who was never at all clad in a sordid garment, but was always adorned with the sacerdotal garment, nor ever deprived of the sacerdotal function. But the "Jesus"[1464] there alluded to is Christ, the Priest of God the most high Father; who at His first advent 17 came in humility, in human form, and passible, even up to the period of His passion; being Himself likewise made, through all (stages of suffering) a victim for us all; who after His resurrection was "clad with a garment down to the foot,"[1465] and named the Priest of God the Father unto eternity.[1466] So, again, I will make an interpretation of the two goats which were habitually offered on the fast-day.[1467] Do not they, too, point to each successive stage in the character of the Christ who is already come? A pair, on the one hand, and consimilar (they were), because of the identity of the Lord's general appearance, inasmuch as He is not to come in some other form, seeing that He has to be recognised by those by whom He was once hurt. But the one of them, begirt with scarlet, amid cursing and universal spitting, and tearing, and piercing, was cast away by the People outside the city into perdition, marked with manifest tokens of Christ's passion; who, after being begirt with scarlet garment, and subjected to universal spitting, and afflicted with all contumelies, was crucified outside the city.[1468] The other, however, offered for sins, and given as food *to the priests merely* of the temple,[1469] gave signal evidences of the second appearance; in so far as, after the expiation of all sins, the priests of the spiritual temple, that is, of the church, were to enjoy[1470] a spiritual public distribution (as it were) of the Lord's grace, while all others are fasting from salvation.

[1445] See Isa. liii. 2 in LXX.

[1446] See Ps. xxxviii. 17 in the "Great Bible" (xxxvii. 18 in LXX.). Also Isa. liii. 3 in LXX.

[1447] See Isa. viii. 14 (where, however, the LXX. rendering is widely different) with Rom. ix. 32, 33; Ps. cxviii. 22 (cxvii. 22 in LXX.); 1 Pet. ii. 4.

[1448] See Ps. viii. 5 (viii. 6 in LXX.) with Heb. ii. 5–9.

[1449] See Ps. xxii. 6 (xxi. 7 in LXX., the Alex. ms. of which here agrees well with Tertullian).

[1450] See reference 3 above, with Isa. xxviii. 16.

[1451] Comp. Eph. i. 10.

[1452] Or, "worldly kingdoms." See Dan. ii. 34, 35, 44, 45.

[1453] See Dan. vii. 13, 14.

[1454] See c. ix. *med.*

[1455] See c. ix. *med.*

[1456] See Ps. viii. 5, 6 (6, 7 in LXX.); Heb. ii. 6–9.

[1457] See Zech. xii. 10, 12 (where the LXX., as we have it, differs widely from our Eng. ver. in ver. 10); Rev. i. 7.

[1458] See Jer. xvii. 9 in LXX.

[1459] Sacramento.

[1460] The reading which Oehler follows, and which seems to have the best authority, is "verissimus sacerdos Patris, Christus Ipsius," as in the text. But Rig., whose judgment is generally very sound, prefers, with some others, to read, "verus summus sacerdos Patris Christus Jesus;" which agrees better with the previous allusion to "the mystery of His name withal:" comp. c. ix. above, towards the end.

[1461] See Zech. iii. "The mystery of His name" refers to the meaning of "Jeshua," for which see c. ix. above.

[1462] Comp. John vi. 70 and xiii. 2 (especially in Greek, where the word διάβολος is used in each case).

[1463] Or "Josedech," as Tertullian here writes, and as we find in Hag. i. 1, 12; ii. 2, 4; Zech. vi. 11, and in the LXX.

[1464] Or, "Jeshua."

[1465] See Rev. i. 13.

Therefore, since the vaticinations of the first advent obscured it with manifold figures, and debased it with every dishonour, while the second (was foretold as) manifest and wholly worthy of God, it has resulted therefrom, that, by fixing their gaze on that one alone which they could easily understand and believe (that is, the second, which is in honour and glory), they have been (not undeservedly) deceived as to the more obscure—at all events, the more unworthy—that is, the first. And thus to the present moment they affirm that their Christ is not come, because He is not come in majesty; while they are ignorant of[1471] the fact that He was first to come in humility.

Enough it is, meantime, to have thus far followed the stream downward of the order of Christ's course, whereby He is proved such as He was habitually announced: in order that, as a result of this harmony of the Divine Scriptures, we may understand; and that the events which used to be predicted as destined to take place after Christ may be believed to have been accomplished as the result of a divine arrangement. For unless He come *after* whom they had to be accomplished, by no means would the events, the future occurrence whereof was predictively assigned to His advent, have come to pass. Therefore, if you see universal nations thenceforth emerging from the profundity of human error to God the Creator and

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[1466] See Ps. cx. (cix. in LXX.) 4; Heb. v. 5–10.

[1467] See Lev. xvi.

[1468] Comp. Heb. xiii. 10–13. It is to be noted, however, that all this spitting, etc., formed no part of the divinely ordained ceremony.

[1469] This appears to be an error. See Lev. vi. 30.

[1470] Unless Oehler's "fruerentur" is an error for "fruentur" ="will enjoy."

[1471] Or, "ignore."

His Christ (which you dare not assert to have not been prophesied, because, albeit you were so to assert, there would forthwith—as we have already premised[1472]—occur to you the promise of the Father saying, "My Son art Thou; I this day have begotten Thee; ask of Me, and I will give Thee Gentiles *as* Thine heritage, and *as* Thy possession the boundaries of the earth." Nor will you be able to vindicate, as the subject of that prediction, rather the son of David, Solomon, than Christ, God's Son; nor "the boundaries of the earth," as promised rather to David's son, who reigned within the single land of Judea, than to Christ the Son of God, who has already illumined the whole world[1473] with the rays of His gospel. In short, again, a throne "unto the age"[1474] is more suitable to Christ, God's Son, than to Solomon,—a temporal king, to wit, who reigned over Israel alone. For at the present day nations are invoking Christ which used not to know Him; and peoples at the present day are fleeing in a body to the Christ of whom in days bygone they were ignorant[1475]), you cannot contend that is future which you see taking place.[1476] Either deny that these events were prophesied, while they are seen before your eyes; or else have been fulfilled, while you hear them read: or, on the other hand, if you fail to deny each position, they will have their fulfilment in Him with respect to whom they were prophesied.

[1472] See cc. xi. xii. above.

[1473] Orbem.

[1474] Or, "unto eternity." Comp. 2 Sam. (2 Kings in LXX.) vii. 13; 1 Chron. xvii. 12; Ps. lxxxix. 3, 4, 29, 35, 36, 37 (in LXX. Ps. lxxxviii. 4, 5, 30, 36, 37, 38).

[1475] See Isa. lv. 5 (especially in the LXX).

[1476] Oehler's pointing is discarded. The whole passage, from "which you dare not assert" down to "ignorant," appears to be parenthetical; and I have therefore marked it as such.

VIII.

The Soul's Testimony.[1477]

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[Translated by the Rev. S. Thelwall.]

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Chapter I.

If, with the object of convicting the rivals and persecutors of Christian truth, from their own authorities, of the crime of at once being untrue to themselves and doing injustice to us, one is bent on gathering testimonies in its favour from the writings of the philosophers, or the poets, or other masters of this world's learning and wisdom, he has need of a most inquisitive spirit, and a still greater memory to carry out the research. Indeed, some of our people, who still continued their inquisitive labours in ancient literature, and still occupied memory with it, have published works we have in our hands of this very sort; works in which they relate and attest the nature and origin of their traditions, and the grounds on which opinions rest, and from which it may be seen at once that we have embraced nothing new or monstrous—nothing for which we cannot claim the support of ordinary and well-known writings, whether in ejecting error from our creed, or admitting truth into it. But the unbelieving hardness of the human heart leads them to slight even their own teachers, otherwise approved and in high renown, whenever they touch upon arguments which are used in defence of Christianity. Then the poets are fools, when they describe the gods with human passions and stories; then the philosophers are without reason, when they knock at the gates of truth. He will thus far be reckoned a wise and sagacious man who has gone the length of uttering sentiments that are almost Christian; while if, in a mere affectation of judgment and wisdom, he sets himself to reject their ceremonies, or to convicting the world of its sin, he is sure to be branded as a Christian. We will have nothing, then, to do with the literature and the teaching, perverted in its best results, which is believed in its errors rather than its truth. We shall lay no stress on it, if some of their authors have declared that there is one God, and one God only. Nay, let it be granted that there is nothing in heathen writers which

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[1477] [The tract *De Testimonio Animæ* is cast into an apologetic form and very properly comes into place here. It was written in Orthodoxy and forms a valuable preface to the *De Anima*, of which we cannot say that it is quite free from errors. As it refers to the Apology, we cannot place it before that work, and perhaps we shall not greatly err if we consider it a sequel to the Apology. If it proves to others the source of as much enjoyment as it affords to me, it will be treasured by them as one of the most precious testimonies to the Gospel, introducing Man to himself.]

a Christian approves, that it may be put out of his power to utter a single word of reproach. For all are not familiar with their teachings; and those who are, have no assurance in regard to their truth. Far less do men assent to our writings, to which no one comes for guidance unless he is already a Christian. I call in a new testimony, yea, one which is better known than all literature, more discussed than all doctrine, more public than all publications, greater than the whole man—I mean all which is man's. Stand forth, O soul, whether thou art a divine and eternal substance, as most philosophers believe if it be so, thou wilt be the less likely to lie,—or whether thou art the very opposite of divine, because indeed a mortal thing, as Epicurus alone thinks—in that case there will be the less temptation for thee to speak falsely in this case: whether thou art received from heaven, or sprung from earth; whether thou art formed of numbers, or of atoms; whether thine existence begins with that of the body, or thou art put into it at a later stage; from whatever source, and in whatever way, thou makest man a rational being, in the highest degree capable of thought and knowledge,—stand forth and give thy witness. But I call thee not as when, fashioned in schools, trained in libraries, fed in Attic academies and porticoes, thou belchest wisdom. I address thee simple, rude, uncultured and untaught, such as they have thee who have thee only; that very thing of the road, the street, the work-shop, wholly. I want thine inexperience, since in thy small experience no one feels any confidence. I demand of thee the things thou bringest with thee into man, which thou knowest either from thyself, or from thine author, whoever he may be. Thou art not, as I well know, Christian; for a man becomes a Christian, he is not born one. Yet Christians earnestly press thee for a testimony; they press thee, though an alien, to bear witness against thy friends, that they may be put to shame before 17
thee, for hating and mocking us on account of things which convict thee as an accessory.

Chapter II.

We give offence by proclaiming that there is one God, to whom the name of God alone belongs, from whom all things come, and who is Lord of the whole universe.[1478] Bear thy testimony, if thou knowest this to be the truth; for openly and with a perfect liberty, such as we do not possess, we hear thee both in private and in public exclaim, “Which may God grant,” and, “If God so will.” By expressions such as these thou declarest that there is one who is distinctively God, and thou confessest that all power belongs to him to whose will, as Sovereign, thou dost look. At the same time, too, thou deniest any others to be truly gods, in calling them by their own names of Saturn, Jupiter, Mars, Minerva; for thou affirmest Him to be God alone to whom thou givest no other name than God; and though thou sometimes callest these others gods, thou plainly usest the designation as one which does not really belong to them, but is, so to speak, a borrowed one. Nor is the nature of the God we declare unknown to thee: “God is good, God does good,” thou art wont to say; plainly suggesting further, “But man is evil.” In asserting an antithetic proposition, thou, in a sort of indirect and figurative way, reproachest man with his wickedness in departing from a God so good. So, again, as among us, as belonging to the God of benignity and goodness, “Blessing” is a most sacred act in our religion and our life, thou too sayest as readily as a Christian needs, “God bless thee;” and when thou turnest the blessing of God into a curse, in like manner thy very words confess with us that His power over us is absolute and entire. There are some who, though they do not deny the existence of God, hold withal that He is neither Searcher, nor Ruler, nor Judge; treating with especial disdain those of us who go over to Christ out of fear of a coming judgment, as they think, honouring God in freeing Him from the cares of keeping watch, and the trouble of taking note,—not even regarding Him as capable of anger. For if God, they say, gets angry, then He is susceptible of corruption and passion; but that of which passion and corruption can be affirmed may also perish, which God cannot do. But these very persons elsewhere, confessing that the soul is divine, and bestowed on us by God, stumble against a testimony of the soul itself, which affords an answer to these views. For if either divine or God-given, it doubtless knows its giver; and if it knows Him, it undoubtedly fears Him too, and especially as having been by Him endowed so amply. Has it no fear of Him whose favour it is so desirous to possess, and whose anger it is so anxious to avoid? Whence, then, the soul’s natural fear of God, if God cannot be angry? How is there any dread of Him whom nothing offends? What is feared but anger? Whence comes anger, but from observing what is done? What leads to watchful oversight, but judgment in prospect? Whence is judgment, but from power? To whom does supreme authority and power belong, but to God alone? So thou art always ready, O soul, from thine own knowledge, nobody casting scorn upon thee, and no one preventing, to exclaim, “God sees all,” and “I commend thee to God,” and “May God repay,” and “God shall judge between us.” How happens this, since thou art not Christian? How is it that, even with the garland of Ceres on the brow, wrapped in the purple cloak of Saturn, wearing the white robe of the goddess Isis, thou invokest God as judge? Standing under the statue of Æsculapius, adorning the brazen image of Juno, arraying the helmet of Minerva with dusky figures, thou never thinkest of appealing to any of these deities. In thine own forum thou appealest to a God who is elsewhere; thou permittest honour to be rendered in thy temples to a foreign god. Oh, striking testimony to truth, which in the very midst of demons obtains a witness for us Christians!

[1478] [The student of Plato will recall such evidence, readily. See *The Laws*, in Jowett’s Translation, vol. iv. p. 416. Also Elucidation I.]

Chapter III.

But when we say that there are demons—as though, in the simple fact that we alone expel them from the men's bodies,[1479] we did not also prove their existence—some disciple of Chrysippus begins to curl the lip. Yet thy curses sufficiently attest that there are such beings, and that they are objects of thy strong dislike.[1480] As what comes to thee as a fit expression of thy strong hatred of him, thou callest the man a dæmon who annoys thee with his filthiness, or malice, or insolence, or any other vice which we ascribe to evil spirits. In expressing vexation, contempt, or abhorrence, thou hast Satan constantly upon thy lips;[1481] the very same we hold to be the angel of evil, the source of error, the corrupter of the whole world, by whom in the beginning man was entrapped into breaking the commandment of God. And (the man) being given over to death on account of his sin, the entire human race, tainted in their descent from him, were made a channel for transmitting his condemnation. Thou seest, then, thy destroyer; and though he is fully known only to Christians, or to whatever sect[1482] confesses the Lord, yet, even thou hast some acquaintance with him while yet thou abhorrest him!

[1479] [The existence of demoniacal possessions in heathen countries is said to be probable, even in our days. The Fathers unanimously assert the effectual exorcisms of their days.]

[1480] [*e.g.* Horace, *Epodes*, Ode V.]

[1481] [*Satanan*, in omni vexatione…*pronuntias*. Does he mean that they used this *word*? Rather, he means the *demon* is none other than Satan.]

[1482] [I have been obliged, somewhat, to simplify the translation here.]

Chapter IV.

Even now, as the matter refers to thy opinion on a point the more closely belonging to thee, in so far as it bears on thy personal well-being, we maintain that after life has passed away thou still remainest in existence, and lookest forward to a day of judgment, and according to thy deserts art assigned to misery or bliss, in either way of it for ever; that, to be capable of this, thy former substance must needs return to thee, the matter and the memory of the very same human being: for neither good nor evil couldst thou feel if thou wert not endowed again with that sensitive bodily organization, and there would be no grounds for judgment without the presentation of the very person to whom the sufferings of judgment were due. That Christian view, though much nobler than the Pythagorean, as it does not transfer thee into beasts; though more complete than the Platonic, since it endows thee again with a body; though more worthy of honour than the Epicurean, as it preserves thee from annihilation,—yet, because of the name connected with it, it is held to be nothing but vanity and folly, and, as it is called, a mere presumption. But we are not ashamed of ourselves if our presumption is found to have thy support. Well, in the first place, when thou speakest of one who is dead, thou sayest of him, “Poor man”—poor, surely, not because he has been taken from the good of life, but because he has been given over to punishment and condemnation. But at another time thou speakest of the dead as free from trouble; thou professest to think life a burden, and death a blessing. Thou art wont, too, to speak of the dead as in repose,[1483] when, returning to their graves beyond the city gates[1484] with food and dainties, thou art wont to present offerings to thyself rather than to them; or when, coming from the graves again, thou art staggering under the effects of wine. But I want thy sober opinion. Thou callest the dead poor when thou speakest thine own thoughts, when thou art at a distance from them. For at their feast, where in a sense they are present and recline along with thee, it would never do to cast reproach upon their lot. Thou canst not but adulate those for whose sake thou art feasting it so sumptuously. Dost thou then speak of him as *poor* who feels not? How happens it that thou cursest, as one capable of suffering from thy curse, the man whose memory comes back on thee with the sting in it of some old injury? It is thine imprecation that “the earth may lie heavy on him,” and that there may be trouble “to his ashes in the realm of the dead.” In like manner, in thy kindly feeling to him to whom thou art indebted for favours, thou entreatest “repose to his bones and ashes,” and thy desire is that among the dead he may “have pleasant rest.” If thou hast no power of suffering after death, if no feeling remains,—if, in a word, severance from the body is the annihilation of thee, what makes thee lie against thyself, as if thou couldst suffer in another state? Nay, why dost thou fear death at all? There is nothing after death to be feared, if there is nothing to be felt. For though it may be said that death is dreadful not for anything it threatens afterwards, but because it deprives us of the good of life; yet, on the other hand, as it puts an end to life’s discomforts, which are far more numerous, death’s terrors are mitigated by a gain that more than outweighs the loss. And there is no occasion to be troubled about a loss of good things, which is amply made up for by so great a blessing as relief from every trouble. There is nothing dreadful in that which delivers from all that is to be dreaded. If thou shrinkest from giving up life because thy experience of it has been sweet, at any rate there is no need to be in any alarm about death if thou hast no knowledge that it is evil. Thy dread of it is the proof that thou art aware of its evil. Thou wouldst never think it evil—thou wouldst have no fear of it at all—if thou wert not sure that after it there is something to make it evil, and so a thing of terror.[1485] Let us leave unnoted at this time that natural way of fearing death. It is a poor thing for any one to fear what is inevitable. I take up the other 178 side, and argue on the ground of a joyful hope beyond our term of earthly life; for desire of posthumous fame is with almost every class an inborn thing.[1486] I have not time to speak of the Curtii, and the Reguli, or the brave men of Greece, who afford us innumerable cases of death despised for after renown. Who at this day is without the desire that he may be often remembered when he is dead? Who does not give all endeavour to preserve his name by works of literature, or by the simple glory of his virtues, or by the splendour even of his tomb? How is it the nature of the soul to have these posthumous ambitions and with such amazing effort to prepare the things it can only use after decease? It would care nothing about the future, if the future were quite unknown to it. But perhaps thou thinkest thyself surer, after thy exit from the body, of continuing still to feel, than of any future resurrection, which is a doctrine laid at our door as one of our presumptuous suppositions. But it is also the doctrine of the soul; for if any one inquires about a person lately dead as though he were alive, it occurs at once to say, “He has gone.” He is expected to return, then.

[1483] [This whole passage is useful as a commentary on classic authors who use these poetical expressions. *Cœlo Musa beat* (Hor. Ode viii. B. 4.) but the real feeling comes out in such expressions as one finds in Horace’s odes to Sextius, (B. i. Ode 4.), or to Postumus, B. ii. Od. 14.]

[1484] [The tombs, by the roadside, of which the traveller still sees specimens, used to be scenes of debauchery when the dead were *honoured* in this way. Now, the funeral honours (See *De Corona*, cap. iii.) which Christians substituted for these were Eucharistic alms and oblations: thanking God for their holy lives and perpetuating relations with them in the Communion of Saints.]

[1485] [Butler, Analogy, Part I. chap. i.]

[1486] [Horace, Book III. Ode 30.]

Chapter V.

These testimonies of the soul are simple as true, commonplace as simple, universal as commonplace, natural as universal, divine as natural. I don't think they can appear frivolous or feeble to any one, if he reflect on the majesty of nature, from which the soul derives its authority.[1487] If you acknowledge the authority of the mistress, you will own it also in the disciple. Well, nature is the mistress here, and her disciple is the soul. But everything the one has taught or the other learned, has come from God—the Teacher of the teacher. And what the soul may know from the teachings of its chief instructor, thou canst judge from that which is within thee. Think of that which enables thee to think; reflect on that which in forebodings is the prophet, the augur in omens, the foreseer of coming events. Is it a wonderful thing, if, being the gift of God to man, it knows how to divine? Is it anything very strange, if it knows the God by whom it was bestowed? Even fallen as it is, the victim of the great adversary's machinations, it does not forget its Creator, His goodness and law, and the final end both of itself and of its foe. Is it singular then, if, divine in its origin, its revelations agree with the knowledge God has given to His own people? But he who does not regard those outbursts of the soul as the teaching of a congenital nature and the secret deposit of an inborn knowledge, will say that the habit and, so to say, the vice of speaking in this way has been acquired and confirmed from the opinions of published books widely spread among men. Unquestionably the soul existed before letters, and speech before books, and ideas before the writing of them, and man himself before the poet and philosopher.[1488] Is it then to be believed, that before literature and its publication no utterances of the sort we have pointed out came from the lips of men? Did nobody speak of God and His goodness, nobody of death, nobody of the dead? Speech went a-begging, I suppose; nay, (the subjects being still awanting, without which it cannot even exist at this day, when it is so much more copious, and rich, and wise), it could not exist at all if the things which are now so easily suggested, that cling to us so constantly, that are so very near to us, that are somehow born on our very lips, had no existence in ancient times, before letters had any existence in the world—before there was a Mercury, I think, at all. And whence was it, I pray, that letters themselves came to know, and to disseminate for the use of speech, what no mind had ever conceived, or tongue put forth, or ear taken in? But, clearly, since the Scriptures of God, whether belonging to Christians or to Jews, into whose olive tree we have been grafted—are much more ancient than any secular literature, (or, let us only say, are of a somewhat earlier date, as we have

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[1487] [This appeal to the universal conscience and consciousness of mankind is unanswerable, and assures us that counter-theories will never prevail. See Bossuet, *De la Connoisance de Dieu* et de Soi-même. Œuvres, Tom. V. pp. 86 et. seqq. Ed. Paris, 1846.]

[1488] [Compare the heathen ideas in Plato: e.g. the story Socrates tells in the Gorgias, (near the close) about death and Judgment.]

shown in its proper place when proving their trustworthiness); if the soul have taken these utterances from writings at all, we must believe it has taken them from ours, and not from yours, its instruction coming more naturally from the earlier than the later works. Which latter indeed waited for their own instruction from the former, and though we grant that light has come from you, still it has flowed from the first fountainhead originally; and we claim as entirely ours, all you may have taken from us and handed down. Since it is thus, it matters little whether the soul's knowledge was put into it by God or by His book. Why, then, O man, wilt thou maintain a view so groundless, as that those testimonies of the soul have gone forth from the mere human speculations of your literature, and got hardening 179
of common use?

Chapter VI.

Believe, then, your own books, and as to our Scriptures so much the more believe writings which are divine, but in the witness of the soul itself give like confidence to Nature. Choose the one of these you observe to be the most faithful friend of truth. If your own writings are distrusted, neither God nor Nature lie. And if you would have faith in God and Nature, have faith in the soul; thus you will believe yourself. Certainly you value the soul as giving you your true greatness,—that to which you belong; which is all things to you; without which you can neither live nor die; on whose account you even put God away from you. Since, then, you fear to become a Christian, call the soul before you, and put her to the question. Why does she worship another? why name the name of God? Why does she speak of demons, when she means to denote spirits to be held accursed? Why does she make her protestations towards the heavens, and pronounce her ordinary execrations earthwards? Why does she render service in one place, in another invoke the Avenger? Why does she pass judgments on the dead? What Christian phrases are those she has got, though Christians she neither desires to see nor hear? Why has she either bestowed them on us, or received them from us? Why has she either taught us them, or learned them as our scholar? Regard with suspicion this accordance in words, while there is such difference in practice. It is utter folly—denying a universal nature—to ascribe this exclusively to our language and the Greek, which are regarded among us as so near akin. The soul is not a boon from heaven to Latins and Greeks alone. Man is the one name belonging to every nation upon earth: there is one soul and many tongues, one spirit and various sounds; every country has its own speech, but the subjects of speech are common to all. God is everywhere, and the goodness of God is everywhere; demons are everywhere, and the cursing of them is everywhere; the invocation of divine judgment is everywhere, death is everywhere, and the sense of death is everywhere, and all the world over is found the witness of the soul. There is not a soul of man that does not, from the light that is in itself, proclaim the very things we are not permitted to speak above our breath. Most justly, then, every soul is a culprit as well as a witness: in the measure that it testifies for truth, the guilt of error lies on it; and on the day of judgment it will stand before the courts of God, without a word to say. Thou proclaimedst God, O soul, but thou didst not seek to know Him: evil spirits were detested by thee, and yet they were the objects of thy adoration; the punishments of hell were foreseen by thee, but no care was taken to avoid them; thou hadst a savour of Christianity, and withal wert the persecutor of Christians.

Elucidations.

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I.

(Recognition of the Supreme God, cap. ii., p. 176.*)*

The passage referred to in the note, begins thus in Jowett's rendering: "The Ruler of the Universe has ordered all things with a view to the preservation and perfection of the whole etc." So, in the same book: "Surely God must not be supposed to have a nature which he himself hates." Again: "Let us not, then, deem God inferior to human workmen, who in proportion to their skill finish and perfect their works…or that God, the wisest of beings, who is willing and able to extend his care to all things, etc." Now, it is a sublime plan which our author here takes up, (making only slight reference to the innumerable citations which were behind his apostrophe to the soul if any one should dispute it) to bid the soul stand forth and confess its consciousness of God.

II.

(Dæmons, cap. vi. p. 176.)

Those who would pursue the subject of Demonology, which Tertullian opens in this admirable treatise, should follow it up in a writer whom Tertullian greatly influenced, in many particulars, even when he presents a remarkable contrast. The Ninth Book of the *City of God* is devoted to inquiries which throw considerable light on some of the startling sayings of our author as to the heathen systems, and their testimony to the Soul's Consciousness of God and of the great enemy of God and the inferior spirit of Evil.

IX.

18

A Treatise on the Soul.[1489]

[Translated by Peter Holmes, D.D.]

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Chapter I.—It is Not to the Philosophers that We Resort for Information About the Soul But to God.[1490]

Having discussed with Hermogenes the single point of the origin of the soul, so far as his assumption led me, that the soul consisted rather in an adaptation[1491] of matter than of the inspiration[1492] of God, I now turn to the other questions incidental to the subject; and (in my treatment of these) I shall evidently have mostly to contend with the philosophers. In the very prison of Socrates they skirmished about the state of the soul. I have my doubts at once whether the time was an opportune one for their (great) master—(to say nothing of the place), although *that* perhaps does not much matter. For what could the soul of Socrates then contemplate with clearness and serenity? The sacred ship had returned (from Delos), the hemlock draft to which he had been condemned had been drunk, death was now present before him: (his mind) was,[1493] as one may suppose,[1494] naturally excited[1495] at every

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[1489] [It is not safe to date this treatise before a.d. 203, and perhaps it would be unsafe to assign a later date. The note of the translator, which follows, relieves me from any necessity to add more, just here.]

[1490] In this treatise we have Tertullian's speculations on the origin, the nature, and the destiny of the human soul. There are, no doubt, paradoxes startling to a modern reader to be found in it, such as that of the soul's corporeity; and there are weak and inconclusive arguments. But after all such drawbacks (and they are not more than what constantly occur in the most renowned speculative writers of antiquity), the reader will discover many interesting proofs of our author's character for originality of thought, width of information, firm grasp of his subject, and vivacious treatment of it, such as we have discovered in other parts of his writings. If his subject permits Tertullian less than usual of an appeal to his favourite Holy Scripture, he still makes room for occasional illustration from it, and with his characteristic ability; if, however, there is less of his sacred learning in it, the treatise teems with curious information drawn from the secular literature of that early age. Our author often measures swords with Plato in his discussions on the soul, and it is not too much to say that he shows himself a formidable opponent to the great philosopher. See Bp. Kaye, *On Tertullian*, pp. 199, 200.

[1491] Suggestu. [Kaye, pp. 60 and 541.]

[1492] Flatu "the breath."

[1493] Utique.

[1494] Consternata.

[1495] Consternata.

emotion; or if nature had lost her influence, it must have been deprived of all power of thought.[1496] Or let it have been as placid and tranquil so you please, inflexible, in spite of the claims of natural duty,[1497] at the tears of her who was so soon to be his widow, and at the sight of his thenceforward orphan children, yet his soul must have been moved even by its very efforts to suppress emotion; and his constancy itself must have been shaken, as he struggled against the disturbance of the excitement around him. Besides, what other thoughts could any man entertain who had been unjustly condemned to die, but such as should solace him for the injury done to him? Especially would this be the case with that glorious creature, the philosopher, to whom injurious treatment would not suggest a craving for consolation, but rather the feeling of resentment and indignation. Accordingly, after his sentence, when his wife came to him with her effeminate cry, O Socrates, you are unjustly condemned! he seemed already to find joy in answering, Would you then wish me justly condemned? It is therefore not to be wondered at, if even in his prison, from a desire to break the foul hands of Anytus and Melitus, he, in the face of death itself, asserts the immortality of the soul by a strong assumption such as was wanted to frustrate the wrong (they had inflicted upon him). So that all the wisdom of Socrates, at that moment, proceeded from the affectation of an assumed composure, rather than the firm conviction of ascertained truth. For by whom has truth ever been discovered without God? By whom has God ever been found without Christ? By whom has Christ ever been explored without the Holy Spirit? By whom has the Holy Spirit ever been attained without the mysterious gift of faith?[1498] Socrates, as none can doubt, was actuated by a different spirit. For they say that a demon clave to him from his boyhood—the very worst teacher certainly, notwithstanding the high place assigned to it by poets and philosophers—even next to, (nay, along with) the gods themselves. The teachings of the power of Christ had not yet been given—(that power) which alone can 18
confute this most pernicious influence of evil that has nothing good in it, but is rather the author of all error, and the seducer from all truth. Now if Socrates was pronounced the wisest of men by the oracle of the Pythian demon, which, you may be sure, neatly managed the business for his friend, of how much greater dignity and constancy is the assertion of the Christian wisdom, before the very breath of which the whole host of demons is scattered! This wisdom of the school of heaven frankly and without reserve denies the gods of this world, and shows no such inconsistency as to order a "cock to be sacrificed to Æsculapius:"[1499] no new gods and demons does it introduce, but expels the old ones; it corrupts

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[1496] Externata. "Externatus = ἐκτὸς φρενῶν. Gloss. Philox.

[1497] Pietatis.

[1498] Fidei sacramento.

[1499] The allusion is to the *inconsistency* of the philosopher, who condemned the gods of the vulgar, and died offering a gift to one of them.

not youth, but instructs them in all goodness and moderation; and so it bears the unjust condemnation not of one city only, but of all the world, in the cause of that truth which incurs indeed the greater hatred in proportion to its fulness: so that it tastes death not out of a (poisoned) cup almost in the way of jollity; but it exhausts it in every kind of bitter cruelty, on gibbets and in holocausts.[1500] Meanwhile, in the still gloomier prison of the world amongst your Cebeses and Phædos, in every investigation concerning (man's) soul, it directs its inquiry according to the rules of God. At all events, you can show us no more powerful expounder of the soul than the Author thereof. From God you may learn about that which you hold of God; but from none else will you get this knowledge, if you get it not from God. For who is to reveal that which God has hidden? To that quarter must we resort in our inquiries whence we are most safe even in deriving our ignorance. For it is really better for us not to know a thing, because He has not revealed it to us, than to know it according to man's wisdom, because *he* has been bold enough to assume it.

[1500] Vivicomburio.

Chapter II.—The Christian Has Sure and Simple Knowledge Concerning the Subject Before Us.

Of course we shall not deny that philosophers have sometimes thought the same things as ourselves. The testimony of truth is the issue thereof. It sometimes happens even in a storm, when the boundaries of sky and sea are lost in confusion, that some harbour is stumbled on (by the labouring ship) by some happy chance; and sometimes in the very shades of night, through blind luck alone, one finds access to a spot, or egress from it. In nature, however, most conclusions are suggested, as it were, by that common intelligence wherewith God has been pleased to endow the soul of man. This intelligence has been caught up by philosophy, and, with the view of glorifying her own art, has been inflated (it is not to be wondered at that I use this language) with straining after that facility of language which is practised in the building up and pulling down of everything, and which has greater aptitude for persuading men by speaking than by teaching. She assigns to things their forms and conditions; sometimes makes them common and public, sometimes appropriates them to private use; on certainties she capriciously stamps the character of uncertainty; she appeals to precedents, as if all things are capable of being compared together; she describes all things by rule and definition, allotting diverse properties even to similar objects; she attributes nothing to the divine permission, but assumes as her principles the laws of nature. I could bear with her pretensions, if only she were herself true to nature, and would prove to me that she had a mastery over nature as being associated with its creation. She thought, no doubt, that she was deriving her mysteries from sacred sources, as men deem them, because in ancient times most authors were supposed to be (I will not say godlike, but) actually gods: as, for instance, the Egyptian Mercury,[1501] to whom Plato paid very great deference;[1502] and the Phrygian Silenus, to whom Midas lent his long ears, when the shepherds brought him to him; and Hermotimus, to whom the good people of Clazomenæ built a temple after his death; and Orpheus; and Musæus; and Pherecydes, the master of Pythagoras. But why need we care, since these philosophers have also made their attacks upon those writings which are condemned by us under the title of apocryphal,[1503] certain as we are that nothing ought to be received which does not agree with the true system of prophecy, which has arisen in this present age;[1504] because we do not forget that there have been false prophets, and long previous to them fallen spirits, which have instructed the entire tone and aspect of the world with cunning knowledge of this (*philosophic*) cast? It is, indeed, not incredible that any man who is in quest of wisdom may have gone so far, as a matter of curiosity, as to consult the very prophets; (*but be this as it may*), if you take the philosophers, you would find in them more diversity than agreement, since even in their agreement their diversity is discoverable. Whatever things are true *in their systems*, and agreeable to prophetic wisdom, they either recommend as emanating from some other source, or else perversely apply[1505] in some other sense. This process is attended with very great detriment to the truth, when they pretend that it is either helped by falsehood, or else that falsehood derives support from it. The following circumstance must needs have set ourselves and the philosophers by the ears, especially in this present matter, that they sometimes clothe sentiments which are common to both sides, in arguments which are peculiar to themselves, but contrary in some points to our rule and standard of faith; and at other times defend opinions which are especially their own, with arguments which both sides acknowledge to be valid, and occasionally conformable to their system of belief. The truth has, at this rate, been well-nigh excluded by the philosophers, through the poisons with which they have infected it; and thus, if we regard both the modes of coalition *which we have now mentioned*, and which are equally hostile to the truth, we feel the urgent necessity of freeing, on the one hand, the sentiments held by us in common with them from the arguments of the philosophers, and of separating, on the other hand, the arguments which both parties employ from the opinions of the same philosophers. *And this we may do* by recalling all questions to God's inspired standard, with the obvious exception of such simple cases as being free from the entanglement of any preconceived conceits, one may fairly admit on mere *human* testimony; because plain evidence of this sort we must sometimes borrow from opponents, when our opponents have nothing to gain from it. Now I am not unaware what a vast mass of literature the philosophers have accumulated concerning the subject before us, in their own commentaries thereon—what various schools of principles there are, what conflicts of opinion, what prolific sources of questions, what perplexing methods of solution. Moreover, I have looked into Medical Science also, the sister (as they say) of Philosophy, which claims as her function to cure the body, and thereby to have a special acquaintance with the soul. From this circumstance she has great differences with her sister, pretending as the latter does to know more about the soul, through the more obvious treatment, as it were, of her in her domicile *of the body*. But never mind all this contention between them for pre-eminence! For extending their several researches on the soul, Philosophy, on the one hand, has enjoyed the full scope of her genius;

[1501] Mentioned below, c. xxxiii.; also *Adv. Valent.* c. xv.

[1502] See his *Phædrus*, c. lix. (p. 274); also Augustin, *De. Civ. Dei*, viii. 11; Euseb. *Præp. Evang.* ix. 3.

[1503] Or *spurious*; not to be confounded with our so-called *Apocrypha*, which were in Tertullian's days called *Libri Ecclesiastici.*

[1504] Here is a touch of Tertullian's Montanism.

[1505] Subornant.

while Medicine, on the other hand, has possessed the stringent demands of her art and practice. Wide are men's inquiries into uncertainties; wider still are their disputes about conjectures. However great the difficulty of adducing proofs, the labour of producing conviction is not one whit less; so that the gloomy Heraclitus was quite right, when, observing the thick darkness which obscured the researches of the inquirers about the soul, and wearied with their interminable questions, he declared that he had certainly not explored the limits of the soul, although he had traversed every road *in her domains*. To the Christian, however, but few words are necessary for the clear understanding of the whole subject. But in the few words there always arises certainty to him; nor is he permitted to give his inquiries a wider range than is compatible with their solution; for "endless questions" the apostle forbids.[1506] It must, however, be added, that no solution may be found by any man, but such as is learned from God; and that which is learned of God is the sum and substance of the whole thing.

[1506] 1 Tim. i. 4.

Chapter III.—The Soul's Origin Defined Out of the Simple Words of Scripture.

Would to God that no "heresies had been ever necessary, in order that they which are approved may be made manifest!"[1507] We should then be never required to try our strength in contests about the soul with philosophers, those patriarchs of heretics, as they may be fairly called.[1508] The apostle, so far back as his own time, foresaw, indeed, that philosophy would do violent injury to the truth.[1509] This admonition *about false philosophy* he was induced to offer after he had been at Athens, had become acquainted with that *loquacious* city,[1510] and had there had a taste of its huckstering wiseacres and talkers. In like manner is the treatment of the soul according to the sophistical doctrines of men which "mix their wine with water."[1511] Some of them deny the immortality of the soul; others affirm that it is immortal, and something more. Some raise disputes about its substance; others about its form; others, again, respecting each of its several faculties. One school of philosophers derives 184 its state from various sources, while another ascribes its departure to different destinations. *The various schools reflect the character of their masters*, according as they have received their impressions from the dignity[1512] of Plato, or the vigour[1513] of Zeno, or the equanimity[1514] of Aristotle, or the stupidity[1515] of Epicurus, or the sadness[1516] of Heraclitus, or the madness[1517] of Empedocles. The fault, I suppose, of the divine doctrine lies in its springing from Judæa[1518] rather than from Greece. Christ made a mistake, too, in sending forth fishermen to preach, rather than the sophist. Whatever noxious vapours, accordingly, exhaled from philosophy, obscure the clear and wholesome atmosphere of truth, it will be for Christians to clear away, both by shattering to pieces the arguments which are drawn from the principles of things—I mean those of the philosophers—and by opposing to them the maxims of heavenly wisdom—that is, such as are revealed by the Lord; in order that both the pitfalls wherewith philosophy captivates the heathen may be removed, and the means employed by heresy to shake the faith of Christians may be repressed. We have already decided one point in our controversy with Hermogenes, as we said at the beginning of this treatise, when we claimed the soul to be formed by the breathing[1519] of God, and not out of matter. We relied even there on the clear direction of the inspired statement which informs us how that "the Lord God breathed on man's face the breath of life, so that man became a living soul"[1520]—by that inspiration of God, of course. On this point, therefore, nothing further need be investigated or advanced by us. It has its own treatise,[1521] and its own heretic. I shall regard it as my introduction to the other branches of the subject.

[1507] 1 Cor. x. 19.

[1508] Compare Tertullian's *Adv. Hermog.* c. viii.

[1509] Col. ii. 8.

[1510] Linguatam civitatem. Comp. Acts xvii. 21.

[1511] Isa. i. 22.

[1512] Honor.

[1513] Vigor. Another reading has "rigor" (ακληρότης), harshness.

[1514] Tenor.

[1515] Stupor.

[1516] Mœror.

[1517] Furor.

[1518] Isa. ii. 3.

[1519] Flatu.

[1520] Gen. ii. 7.

[1521] Titulus.

Chapter IV.—In Opposition to Plato, the Soul Was Created and Originated at Birth.

After settling the origin of the soul, its condition or state comes up next. For when we acknowledge that the soul originates in the breath of God, it follows that we attribute a beginning to it. This Plato, indeed, refuses to assign to it, for he will have the soul to be unborn and unmade.[1522] We, however, from the very fact of its having had a beginning, as well as from the nature thereof, teach that it had both birth and creation. And when we ascribe both birth and creation to it, we have made no mistake: for being *born*, indeed, is one thing, and being *made* is another,—the former being the term which is best suited to living beings. When distinctions, however, have places and times of their own, they occasionally possess also reciprocity of application among themselves. Thus, the being made admits of being taken in the sense of being brought forth;[1523] inasmuch as everything which receives *being* or *existence*, in any way whatever, is in fact generated. For the maker may really be called the parent of the thing that is made: in this sense Plato also uses the phraseology. So far, therefore, as concerns our belief in the souls being made or born, the opinion of the philosopher is overthrown by the authority of prophecy[1524] even.

[1522] See his *Phædrus*, c. xxiv.

[1523] Capit itaque et facturam provenisse poni.

[1524] Or, "inspiration."

Chapter V.—Probable View of the Stoics, that the Soul Has a Corporeal Nature.

Suppose one summons a Eubulus to his assistance, and a Critolaus, and a Zenocrates, and on this occasion Plato's friend Aristotle. They may very possibly hold themselves ready for stripping the soul of its corporeity, unless they happen to see other philosophers opposed to them in their purpose—and this, too, in greater numbers—asserting for the soul a corporeal nature. Now I am not referring merely to those who mould the soul out of manifest bodily substances, as Hipparchus and Heraclitus (do) out of fire; as Hippon and Thales (do) out of water; as Empedocles and Critias (do) out of blood; as Epicurus (does) out of atoms, since even atoms by their coherence form corporeal masses; as Critolaus and his Peripatetics (do) out of a certain indescribable *quintessence*,[1525] if that may be called a body which rather includes and embraces bodily substances;—but I call on the Stoics also to help me, who, while declaring almost in our own terms that the soul is a spiritual essence (inasmuch as breath and spirit are in their nature very near akin to each other), will yet have no difficulty in persuading (us) that the soul is a corporeal substance. Indeed, Zeno, defining the soul to be a spirit generated with (the body,[1526]) constructs his argument in this way: That substance which by its departure causes the living being to die is a corporeal one. Now it is by the departure of the spirit, which is generated with (the body,) that the living being dies; therefore 185 the spirit which is generated with (the body) is a corporeal substance. But this spirit which is generated with (the body) is the soul: it follows, then, that the soul is a corporeal substance. Cleanthes, too, will have it that family likeness passes from parents to their children not merely in bodily features, but in characteristics of the soul; as if it were out of a mirror of (a man's) manners, and faculties, and affections, that bodily likeness and unlikeness are caught and reflected by the soul also. It is therefore as being corporeal that it is susceptible of likeness and unlikeness. Again, there is nothing in common between things corporeal and things incorporeal as to their susceptibility. But the soul certainly sympathizes with the body, and shares in its pain, whenever it is injured by bruises, and wounds, and sores: the body, too, suffers with the soul, and is united with it (whenever it is afflicted with anxiety, distress, or love) in the loss of vigour which its companion sustains, whose shame and fear it testifies by its own blushes and paleness. The soul, therefore, is (proved to be) corporeal from this inter-communion of susceptibility. Chrysippus also joins hands in fellowship with Cleanthes when he lays it down that it is not at all possible for things which are endued with body to be separated from things which have not body; because they have no such relation as mutual contact or coherence. Accordingly Lucretius says:[1527]

[1525] Ex quinta nescio qua substantia. Comp. Cicero's *Tuscul.* i. 10.

[1526] Consitum.

[1527] *De Nat. Rer.* i. 305.

“Tangere enim et tangi nisi corpus nulla potest res.”

“For nothing but body is capable of touching or of being touched.”

(Such severance, however, is quite natural between the soul and the body); for when the body is deserted by the soul, it is overcome by death. The soul, therefore, is endued with a body; for if it were not corporeal, it could not desert the body.

Chapter VI.—The Arguments of the Platonists for the Soul's Incorporeality, Opposed, Perhaps Frivolously.

These conclusions the Platonists disturb more by subtilty than by truth. Every body, they say, has necessarily either an animate nature[1528] or an inanimate one.[1529] If it has the inanimate nature, it receives motion externally to itself; if the animate one, internally. Now the soul receives motion neither externally nor internally: not externally, since it has not the inanimate nature; nor internally, because it is itself rather the giver of motion to the body. It evidently, then, is not a bodily substance, inasmuch as it receives motion neither way, according to the nature and law of corporeal substances. Now, what first surprises us here, is the unsuitableness of a definition which appeals to objects which have no affinity with the soul. For it is impossible for the soul to be called either an animate body or an inanimate one, inasmuch as it is the soul itself which makes the body either animate, if it be present to it, or else inanimate, if it be absent from it. That, therefore, which produces a result, cannot itself be the result, so as to be entitled to the designation of an animate thing or an inanimate one. The soul is so called in respect of its own substance. If, then, that which is the soul admits not of being called an animate body or an inanimate one, how can it challenge comparison with the nature and law of animate and inanimate bodies? Furthermore, since it is characteristic of a body to be moved externally by something else, and as we have already shown that the soul receives motion from some other thing when it is swayed (from the outside, of course, by something else) by prophetic influence or by madness, therefore I must be right in regarding that as bodily substance which, according to the examples we have quoted, is moved by some other object from without. Now, if to receive motion from some other thing is characteristic of a body, how much more is it so to impart motion to something else! But the soul moves the body, all whose efforts are apparent externally, and from without. It is the soul which gives motion to the feet for walking, and to the hands for touching, and to the eyes for sight, and to the tongue for speech—a sort of internal image which moves and animates the surface. Whence could accrue such power to the soul, if it were incorporeal? How could an unsubstantial thing propel solid objects? But in what way do the senses in man seem to be divisible into the corporeal and the intellectual classes? They tell us that the qualities of things corporeal, such as earth and fire, are indicated by the bodily senses—of touch and sight; whilst (the qualities) of incorporeal things—for instance, benevolence and malignity—are discovered by the intellectual faculties. And from this (they deduce what is to them) the manifest conclusion, that the soul is incorporeal, its properties being comprehended by the perception not of bodily organs, but of intellectual faculties. Well, (I shall be much surprised) if I do not at once cut away the very ground on 18 which their argument stands. For I show them how incorporeal things are commonly submitted to the bodily senses—sound, for instance, to the organ of hearing; colour, to the organ of sight; smell, to the olfactory organ. And, just as in these instances, the soul likewise has its contact with[1530] the body; not to say that the incorporeal objects are reported to us through the bodily organs, for the express reason that they come into contact with the said organs. Inasmuch, then, as it is evident that even incorporeal objects are embraced and comprehended by corporeal ones, why should not the soul, which is corporeal, be equally comprehended and understood by incorporeal faculties? It is thus certain that their argument fails. Among their more conspicuous arguments will be found this, that in their judgment every bodily substance is nourished by bodily substances; whereas the soul, as being an incorporeal essence, is nourished by incorporeal aliments—for instance, by the studies of wisdom. But even this ground has no stability in it, since Soranus, who is a most accomplished authority in medical science, affords us as answer, when he asserts that the soul is even nourished by corporeal aliments; that in fact it is, when failing and weak, actually refreshed oftentimes by food. Indeed, when deprived of all food, does not the soul entirely remove from the body? Soranus, then, after discoursing about the soul in the amplest manner, filling four volumes with his dissertations, and after weighing well all the opinions of the philosophers, defends the corporeality of the soul, although in the process he has robbed it of its immortality. For to all men it is not given to believe the truth which Christians are privileged to hold. As, therefore, Soranus has shown us from facts that the soul is nourished by corporeal aliments, let the philosopher (adopt a similar mode of proof, and) show that it is sustained by an incorporeal food. But the fact is, that no one has even been able to quench this man's[1531] doubts and difficulties about the condition of the soul with the honey-water of Plato's subtle eloquence, nor to surfeit them with the crumbs from the minute nostrums of Aristotle. But what is to become of the souls of all those robust barbarians, which have had no nurture of philosopher's lore indeed, and yet are strong in untaught practical wisdom, and which although very starvelings in philosophy, without your Athenian academies and porches, and even the prison of Socrates, do yet contrive to live? For it is not the soul's actual substance which is benefited by the aliment of learned study, but only its conduct and discipline; such ailment contributing nothing to increase its bulk, but only to enhance its grace. It is, moreover, a happy circumstance that the Stoics affirm that even the arts have corporeality; since at the rate the soul too must be corporeal, since it is commonly supposed to be nourished by the arts. Such, however, is the enormous preoccupation of the philosophic mind, that it is generally unable to see straight before it. Hence (the story of) Thales falling into the well.[1532] It very commonly, too, through not understanding even its own opinions, suspects a failure of its own health. Hence (the story of) Chrysippus and the hellebore. Some such hallucination, I take it, must have occurred to him, when he asserted that two bodies could not possibly be contained in one: he must have kept out of mind and sight the case of those pregnant women who, day after day, bear not one body, but even two and three at a time, within the embrace of a single womb. One finds likewise, in the records of the civil law, the instance of a certain Greek woman who gave birth to a quint[1533] of children, the mother of all these at one parturition, the manifold parent of a single brood, the prolific produce from a single womb, who, guarded by so many bodies—I had almost said, a people—was herself no less then the sixth person! The whole creation testifies how that those bodies which are naturally destined to issue from bodies, are already (included) in that from which they proceed. Now that which proceeds from some other thing must needs be second to it. Nothing, however, proceeds out of another thing except by the process of generation; but then they are two (things).

[1528] Animale, "having the nature of soul."

[1529] Inanimale.

[1530] Accedit.

[1531] We follow Oehler's view of this obscure passage, in preference to Rigaltius'.

[1532] See Tertullian's *Ad Nationes* (our translation), p. 33, *Supra*..

[1533] Quinionem.

Chapter VII.—The Soul's Corporeality Demonstrated Out of the Gospels.

So far as the philosophers are concerned, we have said enough. As for our own teachers, indeed, our reference to them is *ex abundanti*—a surplusage of authority: in the Gospel itself they will be found to have the clearest evidence for the corporeal nature of the soul. In hell the soul of a certain man is in torment, punished in flames, suffering excruciating thirst, and imploring from the finger of a happier soul, for his tongue, the solace of a drop of water.[1534] Do you suppose that this end of the blessed poor man and the miserable rich man is only imaginary? Then why the name of Lazarus in this narrative, if the circumstance is not in (the category of) a real occurrence? But even if it is to be regarded as imaginary, it will still be a testimony to truth and reality. For unless the soul possessed corporeality, the image of a soul could not possibly contain a finger of a bodily substance; nor would the Scripture feign a statement about the limbs of a body, if these had no existence. But what is that which is removed to Hades[1535] after the separation of the body; which is there detained; which is reserved until the day of judgment; to which Christ also, on dying, descended? I imagine it is the souls of the patriarchs. But wherefore (all this), if the soul is nothing in its subterranean abode? For *nothing* it certainly is, if it is not a bodily substance. For whatever is incorporeal is incapable of being kept and guarded in any way; it is also exempt from either punishment or refreshment. That must be a body, by which punishment and refreshment can be experienced. Of this I shall treat more fully in a more fitting place. Therefore, whatever amount of punishment or refreshment the soul tastes in Hades, in its prison or lodging,[1536] in the fire or in Abraham's bosom, it gives proof thereby of its own corporeality. For an incorporeal thing suffers nothing, not having that which makes it capable of suffering; else, if it has such capacity, it must be a bodily substance. For in *as* far as every corporeal thing is capable of suffering, in *so* far is that which is capable of suffering also corporeal.[1537]

[1534] Luke xvi. 23, 24.

[1535] Ad inferna. [See p. 59, *supra.*]

[1536] Diversorio.

[1537] Compare *De Resur. Carnis*, xvii. There is, however, some variation in Tertullian's language on this subject. In his *Apol.* xlviii. he speaks as if the soul could not suffer when separated from the body. See also his *De Testimonio Animæ*, ch. iv., p. 177, *supra*; and see Bp. Kaye, p. 183.

Chapter VIII.—Other Platonist Arguments Considered.

Besides, it would be a harsh and absurd proceeding to exempt anything from the class of corporeal beings, on the ground that it is not exactly like the other constituents of that class. And where individual creatures possess various properties, does not this variety in works of the same class indicate the greatness of the Creator, in making them at the same time different and yet like, amicable yet rivals? Indeed, the philosophers themselves agree in saying that the universe consists of harmonious oppositions, according to Empedocles' (theory of) friendship and enmity. Thus, then, although corporeal essences are opposed to incorporeal ones, they yet differ from each other in such sort as to amplify their species by their variety, without changing their genus, remaining all alike corporeal; contributing to God's glory in their manifold existence by reason of their variety; so various, by reason of their differences; so diverse, in that some of them possess one kind of perception, others another; some feeding on one kind of aliment, others on another; some, again, possessing visibility, while others are invisible; some being weighty, others light. They are in the habit of saying that the soul must be pronounced incorporeal on this account, because the bodies of the dead, after its departure from them, become heavier, whereas they ought to be lighter, being deprived of the weight of a body—since the soul is a bodily substance. But what, says Soranus (in answer to this argument), if men should deny that the sea is a bodily substance, because a ship out of the water becomes a heavy and motionless mass? How much truer and stronger, then, is the soul's corporeal essence, which carries about the body, which eventually assumes so great a weight with the nimblest motion! Again, even if the soul is invisible, it is only in strict accordance with the condition of its own corporeality, and suitably to the property of its own essence, as well as to the nature of even those beings to which its destiny made it to be invisible. The eyes of the owl cannot endure the sun, whilst the eagle is so well able to face his glory, that the noble character of its young is determined by the unblinking strength of their gaze; while the eaglet, which turns away its eye from the sun's ray, is expelled from the nest as a degenerate creature! So true is it, therefore, than to one eye an object is invisible, which may be quite plainly seen by another,—without implying any incorporeality in that which is not endued with an equally strong power (of vision). The sun is indeed a bodily substance, because it is (composed of) fire; the object, however, which the eaglet at once admits the existence of, the owl denies, without any prejudice, nevertheless, to the testimony of the eagle. There is the selfsame difference in respect of the soul's corporeality, which is (perhaps) invisible to the flesh, but perfectly visible to the spirit. Thus John, being "in the Spirit" of God,[1538] beheld plainly the souls of the martyrs.[1539]

[1538] Rev. i. 10.

[1539] Rev. vi. 9.

Chapter IX.—Particulars of the Alleged Communication to a Montanist Sister.

When we aver that the soul has a body of a quality and kind peculiar to itself, in this special condition of it we shall be already supplied with a decision respecting all the other accidents of its corporeity; how that they belong to it, because we have shown it to be a body, but that even they have a quality peculiar to themselves, proportioned to the special nature of the body (to which they belong); or else, if any accidents (of a body) are remarkable in this instance for their absence, then this, too, results from the peculiarity of the condition of the soul's corporeity, from which are absent sundry qualities which are present to all other corporeal beings. And yet, notwithstanding all this, we shall not be at all inconsistent if we declare that the more usual characteristics of a body, such as invariably accrue to the corporeal condition, belong also to the soul—such as form[1540] and limitation; and that triad of dimensions[1541]—I mean length, and breadth and height—by which philosophers gauge all bodies. What now remains but for us to give the soul a figure?[1542] Plato refuses to do this, as if it endangered the soul's immortality.[1543] For everything which has figure is, according to him, compound, and composed of parts;[1544] whereas the soul is immortal; and being immortal, it is therefore indissoluble; and being indissoluble, it is figureless: for if, on the contrary, it had figure, it would be of a composite and structural formation. He, however, in some other manner frames for the soul an effigy of intellectual forms, beautiful for its just symmetry and tuitions of philosophy, but misshapen by some contrary qualities. As for ourselves, indeed, we inscribe on the soul the lineaments of corporeity, not simply from the assurance which reasoning has taught us of its corporeal nature, but also from the firm conviction which divine grace impresses on us by revelation. For, seeing that we acknowledge spiritual *charismata*, or gifts, we too have merited the attainment of the prophetic gift, although coming after John (the Baptist). We have now amongst us a sister whose lot it has been to be favoured with sundry gifts of revelation, which she experiences in the Spirit by ecstatic vision amidst the sacred rites of the Lord's day in the church: she converses with angels, and sometimes even with the Lord; she both sees and hears mysterious communications;[1545] some men's hearts she understands, and to them who are in need she distributes remedies. Whether it be in the reading of Scriptures, or in the chanting of psalms, or in the preaching of sermons, or in the offering up of prayers, in all these religious services matter and opportunity are afforded to her of seeing visions. It may possibly have happened to us, whilst this sister of ours was rapt in the Spirit, that we had discoursed in some ineffable way about the soul. After the people are dismissed at the conclusion of the sacred services, she is in the regular habit of reporting to us whatever things she may have seen in vision (for all her communications are examined with the most scrupulous care, in order that their truth may be probed). "Amongst other things," says she, "there has been shown to me a soul in bodily shape, and a spirit has been in the habit of appearing to me; not, however, a void and empty illusion, but such as would offer itself to be even grasped by the hand, soft and transparent and of an etherial colour, and in form resembling that of a human being in every respect." This was her vision, and for her witness there was God; and the apostle most assuredly foretold that there were to be "spiritual gifts" in the church.[1546] Now, can you refuse to believe this, even if indubitable evidence on every point is forthcoming for your conviction? Since, then, the soul is a corporeal substance, no doubt it possesses qualities such as those which we have just mentioned, amongst them the property of *colour*, which is inherent in every bodily substance. Now what colour would you attribute to the soul but an etherial transparent one? Not that its substance is actually the ether or air (although this was the opinion of Ænesidemus and Anaximenes, and I suppose of Heraclitus also, as some say of him), nor transparent light (although Heraclides of Pontus held it to be so). "Thunder-stones,"[1547] indeed, are not of igneous substance, because they shine with ruddy redness; nor are beryls composed of aqueous matter, because they are of a pure wavy whiteness. How many things also besides these are there which their colour would associate in the same class, but which nature keeps widely apart! Since, however, everything which is very attenuated and transparent bears a strong resemblance to the air, such would be the case with the soul, since in its material nature[1548] it is wind and breath, (or spirit); whence it is that the belief of its corporeal quality is endangered, in consequence of the extreme tenuity and subtilty of its essence. 189 Likewise, as regards the figure of the human soul from your own conception, you can well imagine that it is none other than the human form; indeed, none other than the shape of that body which each individual soul animates and moves about. This we may at once be induced to admit from contemplating man's original formation. For only carefully consider, after God hath breathed upon the face of man the breath of life, and man had consequently become a living soul, surely that breath must have passed through the face at once into the interior structure, and have spread itself throughout all the spaces of the body; and as soon as by the divine inspiration it had become condensed, it must have impressed itself on each internal feature, which the condensation had filled in, and so have been, as it were, congealed in shape, (or stereotyped). Hence, by this densifying process, there arose a fixing of the soul's corporeity; and by the impression its figure was formed and moulded. This is the inner man, different from the outer, but yet one in the twofold condition.[1549] It, too, has eyes and ears of its own, by means of which Paul must have heard and seen the Lord;[1550] it has, moreover all the other members of the body by the help of which it effects all processes of thinking and all activity in dreams. Thus it happens that the rich man in hell has a tongue and poor (Lazarus) a finger and Abraham a bosom.[1551] By these features also the souls of the martyrs under the altar are distinguished and known. The soul indeed which in the beginning was associated with Adam's body, which grew with its growth and was moulded after its form proved to be the germ both of the entire substance (of the human soul) and of that (part of) creation.

[1540] Habitum.

[1541] Illud trifariam distantivum (Τριχῶς διαστηματικόν) Fr. Junius.

[1542] Effigiem.

[1543] See his *Phædo*, pp. 105, 106.

[1544] Structile.

[1545] Sacramenta.

[1546] 1 Cor. xii. 1–11. [A key to our author's

[1547] Cerauniis gemmis.

[1548] Tradux.

[1549] Dupliciter unus.

[1550] 2 Cor. xii. 2–4.

[1551] Luke xvi. 23, 24.

Chapter X.—The Simple Nature of the Soul is Asserted with Plato. The Identity of Spirit and Soul.

It is essential to a firm faith to declare with Plato[1552] that the soul is simple; in other words uniform and uncompounded; simply that is to say in respect of its substance. Never mind men's artificial views and theories, and away with the fabrications of heresy![1553] Some maintain that there is within the soul a natural substance—the spirit—which is different from it:[1554] as if to have life—the function of the soul—were one thing; and to emit breath—the alleged[1555] function of the spirit—were another thing. Now it is not in all animals that these two functions are found; for there are many which only live but do not breathe in that they do not possess the organs of respiration—lungs and windpipes.[1556] But of what use is it, in an examination of the soul of man, to borrow proofs from a gnat or an ant, when the great Creator in His divine arrangements has allotted to every animal organs of vitality suited to its own disposition and nature, so that we ought not to catch at any conjectures from comparisons of this sort? Man, indeed, although organically furnished with lungs and windpipes, will not on that account be proved to *breathe* by one process, and to *live* by another;[1557] nor can the ant, although defective in these organs, be on that account said to be without respiration, as if it lived and that was all. For by whom has so clear an insight into the works of God been really attained, as to entitle him to assume that these organic resources are wanting to any living thing? There is that Herophilus, the well-known surgeon, or (as I may almost call him) butcher, who cut up no end of persons,[1558] in order to investigate the secrets of nature, who ruthlessly handled[1559] human creatures to discover (their form and make): I have my doubts whether he succeeded in clearly exploring all the internal parts of their structure, since death itself changes and disturbs the natural functions of life, especially when the death is not a natural one, but such as must cause irregularity and error amidst the very processes of dissection. Philosophers have affirmed it to be a certain fact, that gnats, and ants, and moths have no pulmonary or arterial organs. Well, then, tell me, you curious and elaborate investigator of these mysteries, have they eyes for seeing withal? But yet they proceed to whatever point they wish, and they both shun and aim at various objects by processes of sight: point out their eyes to me, show me their pupils. Moths also gnaw and eat: demonstrate to me their mandibles, reveal their jaw-teeth. Then, again, gnats hum and buzz, nor even in the dark are they unable to find their way to our ears:[1560] point out to me, then, not only the noisy tube, but the stinging lance of that mouth of theirs. Take any living thing whatever, be it the tiniest you can find, it must needs be fed 190 and sustained by some food or other: show me, then, their organs for taking into their system, digesting, and ejecting food. What must we say, therefore? If it is by such instruments that life is maintained, these instrumental means must of course exist in all things which are to live, even though they are not apparent to the eye or to the apprehension by reason of their minuteness. You can more readily believe this, if you remember that God manifests His creative greatness quite as much in small objects as in the very largest. If, however, you suppose that God's wisdom has no capacity for forming such infinitesimal corpuscles, you can still recognise His greatness, in that He has furnished even to the smallest animals the functions of life, although in the absence of the suitable organs,—securing to them the power of sight, even without eyes; of eating, even without teeth; and of digestion, even without stomachs. Some animals also have the ability to move forward without feet, as serpents, by a gliding motion; or as worms, by vertical efforts; or as snails and slugs, by their slimy crawl. Why should you not then believe that respiration likewise may be effected without the bellows of the lungs, and without arterial canals? You would thus supply yourself with a strong proof that the spirit or breath is an adjunct of the human soul, for the very reason that some creatures lack breath, and that they lack it because they are not furnished with organs of respiration. You think it possible for a thing to live without breath; then why not suppose that a thing might breathe without lungs? Pray, tell me, what is it to breathe? I suppose it means to emit breath from yourself. What is it not to live? I suppose it means not to emit breath from yourself. This is the answer which I should have to make, if "to breathe" is not the same thing as "to live." It must, however, be characteristic of a dead man not to respire: to respire, therefore, is the characteristic of a living man. But to respire is likewise the characteristic of a breathing man: therefore also to breathe is the characteristic of a living man. Now, if both one and the other could possibly have been accomplished without the soul, to breathe might not be a function of the soul, but merely to live. But indeed to live is to breathe, and to breathe is to live. Therefore this entire process, both of breathing and living, belongs to that to which living belongs—that is, to the soul. Well, then, since you separate the spirit (or breath) and the soul, separate their operations also. Let both of them accomplish some act apart from one another—the soul apart, the spirit apart. Let the soul live without the spirit; let the spirit breathe without the soul. Let one of them quit men's bodies, let the other remain; let death and life meet and agree. If indeed the soul and the spirit are two, they may be divided; and thus, by the separation of the one which departs from the one which remains, there would accrue the union and meeting together of life and of death. But such a union never will accrue: therefore they are not two, and they cannot be divided; but divided they might have been, if they had been (two). Still two things may surely coalesce in growth. But the two in question never will coalesce, since to live is one thing, and to breathe is another. Substances are distinguished by their operations. How much firmer ground have you for believing that the soul and the spirit are but one, since you assign to them no difference; so that the soul is itself the spirit, respiration being the function of that of which life also is! But what if you insist on supposing that the day is one thing, and the light, which is incidental to the day, is another thing, whereas day is only the light itself? There must, of course, be also different kinds of light, as (appears) from the ministry of fires. So likewise will there be different sorts of spirits, according as they emanate from God or from the devil. Whenever, indeed, the question is about soul and spirit, the soul will be (understood to be) itself the spirit, just as the day is the light itself. For a thing is itself identical with that by means of which itself exists.

[1552] See his *Phædo*, p. 80; *Timæus*, § 12, p. 35 (Bekker, pp. 264, 265).

[1553] We have here combined two readings, *effigies* (Oehler's) and *hæreses* (the usual one).

[1554] Aliam.

[1555] This is the force of the subjunctive *fiat*.

[1556] Arterias.

[1557] Aliunde spirabit, aliunde vivet. "In the nature of man, life and breath are inseparable," Bp. Kaye, p. 184.

[1558] Sexcentos.

[1559] Odit.

[1560] Aurium cæci.

Chapter XI.—Spirit—A Term Expressive of an Operation of the Soul, Not of Its Nature. To Be Carefully Distinguished from the Spirit of God.

But the nature of my present inquiry obliges me to call the soul spirit or breath, because to breathe is ascribed to another substance. We, however, claim this (operation) for the soul, which we acknowledge to be an indivisible simple substance, and therefore we must call it spirit in a definitive sense—not because of its condition, but of its action; not in respect of its nature, but of its operation; because it *respires*, and not because it is spirit in any especial sense.[1561] For to blow or breathe is to respire. So that we are driven to describe, by (the term which indicates this respiration—that is to say) *spirit*—the soul which we hold to be, by the propriety of its action, breath. Moreover, we properly and especially insist on calling it breath 19 (or spirit), in opposition to Hermogenes, who derives the soul from matter instead of from the *afflatus* or breath of God. He, to be sure, goes flatly against the testimony of Scripture, and with this view converts breath into spirit, because he cannot believe that the (creature on which was breathed the) Spirit of God fell into sin, and then into condemnation; and therefore he would conclude that the soul came from matter rather than from the Spirit or breath of God. For this reason, we on our side even from that passage, maintain the soul to be breath and not the spirit, in the scriptural and distinctive sense of the spirit; and here it is with regret that we apply the term spirit at all in the lower sense, in consequence of the identical action of respiring and breathing. In that passage, the only question is about the natural substance; to respire being an act of nature. I would not tarry a moment longer on this point, were it not for those heretics who introduce into the soul some spiritual germ which passes my comprehension: (they make it to have been) conferred upon the soul by the secret liberality of her mother Sophia (*Wisdom*), without the knowledge of the Creator.[1562] But (Holy) Scripture, which has a better knowledge of the soul's Maker, or rather God, has told us nothing more than that God breathed on man's face the breath of life, and that man became a living soul, by means of which he was both to live and breathe; at the same time making a sufficiently clear distinction between the spirit and the soul,[1563] in such passages as the following, wherein God Himself declares: "My Spirit went forth from me, and I made the breath of each. And the breath of my Spirit became soul."[1564] And again: "He giveth breath unto the people that are on the earth, and Spirit to them that walk thereon."[1565] First of all there comes the (natural) soul, that is to say, the breath, to the people that are on the earth,—in other words, to those who act carnally in the flesh; then afterwards comes the Spirit to those who walk thereon,—that is, who subdue the works of the flesh; because the apostle also says, that “that is not first which is spiritual, but that which is natural, (or in possession of the natural soul,) and afterward that which is spiritual.”[1566] For, inasmuch as Adam straightway predicted that “great mystery of Christ and the church,”[1567] when he said, “This now is bone of my bones, and flesh of my flesh; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall become one flesh,”[1568] he experienced the influence of the Spirit. For there fell upon him that ecstasy, which is the Holy Ghost’s operative virtue of prophecy. And even the evil spirit too is an influence which comes upon a man. Indeed, the Spirit of God not more really “turned Saul into another man,”[1569] that is to say, into a prophet, when “people said one to another, What is this which is come to the son of Kish? Is Saul also among the prophets?”[1570] than did the evil spirit afterwards turn him into another man—in other words, into an apostate. Judas likewise was for a long time reckoned among the elect (apostles), and was even appointed to the office of their treasurer; he was not yet the traitor, although he was become fraudulent; but afterwards the devil entered into him. Consequently, as the spirit neither of God nor of the devil is naturally planted with a man’s soul at his birth, this soul must evidently exist apart and alone, previous to the accession to it of either spirit: if thus apart and alone, it must also be simple and uncompounded as regards its substance; and therefore it cannot respire from any other cause than from the actual condition of its own substance.

[1561] Proprie "by reason of its nature."

[1562] See the tract *Adv. Valentin.*, c. xxv. *infra*.

[1563] Compare *Adv. Hermog.* xxxii. xxxiii.; also Irenæus, v. 12, 17. [See Vol. I. p. 527, this Series.]

[1564] Tertullian's reading of Isa. lvii. 16.

[1565] Isa. xlii. 5.

[1566] 1 Cor. xv. 46.

[1567] Eph. v. 31, 32.

[1568] Gen. ii. 24, 25.

[1569] 1 Sam. x. 6.

[1570] 1 Sam. x. 11.

Chapter XII.—Difference Between the Mind and the Soul, and the Relation Between Them.

In like manner the mind also, or *animus*, which the Greeks designate ΝΟΥΣ, is taken by us in no other sense than as indicating that faculty or apparatus[1571] which is inherent and implanted in the soul, and naturally proper to it, whereby it acts, whereby it acquires knowledge, and by the possession of which it is capable of a spontaneity of motion within itself, and of thus appearing to be impelled by the mind, as if it were another substance, as is maintained by those who determine the soul to be the moving principle of the universe[1572]—the god of Socrates, Valentinus' "only-begotten" of his father[1573] *Bythus*, and his mother *Sige*. How confused is the opinion of Anaxagoras! For, having imagined the mind to be the initiating principle of all things, and suspending on its axis the balance of the universe; affirming, moreover, that the mind is a simple principle, unmixed, and incapable 192 of admixture, he mainly on this very consideration separates it from all amalgamation with the soul; and yet in another passage he actually incorporates it with[1574] the soul. This (inconsistency) Aristotle has also observed: but whether he meant his criticism to be constructive, and to fill up a system of his own, rather than destructive of the principles of others, I am hardly able to decide. As for himself, indeed, although he postpones his definition of the mind, yet he begins by mentioning, as one of the two natural constituents of the mind,[1575] that divine principle which he conjectures to be impassible, or incapable of emotion, and thereby removes from all association with the soul. For whereas it is evident that the soul is susceptible of those emotions which it falls to it naturally to suffer, it must needs suffer either by the mind or with the mind. Now if the soul is by nature associated with the mind, it is impossible to draw the conclusion that the mind is impassible; or again, if the soul suffers not either by the mind or with the mind, it cannot possibly have a natural association with the mind, with which it suffers nothing, and which suffers nothing itself. Moreover, if the soul suffers nothing by the mind and with the mind, it will experience no sensation, nor will it acquire any knowledge, nor will it undergo any emotion through the agency of the mind, as they maintain it will. For Aristotle makes even the senses passions, or states of emotion. And rightly too. For to exercise the senses is to suffer emotion, because to suffer is to feel. In like manner, to acquire knowledge is to exercise the senses; and to undergo emotion is to exercise the senses; and the whole of this is a state of suffering. But we see that the soul experiences nothing of these things, in such a manner as that the mind also is affected by the emotion, by which, indeed, and with which, all is effected. It follows, therefore, that the mind is capable of admixture, in opposition to Anaxagoras; and passible or susceptible of emotion, contrary to the opinion of Aristotle. Besides, if a separate condition between the soul and mind is to be admitted, so that they be two things in substance, then of one of them, emotion and sensation, and every sort of taste, and all action and motion, will be the characteristics; whilst of the other the natural condition will be calm, and repose, and stupor. There is therefore no alternative: either the mind must be useless and void, or the soul. But if these affections may certainly be all of them ascribed to both, then in that case the two will be one and the same, and Democritus will carry his point when he suppresses all distinction between the two. The question will arise how two can be one—whether by the confusion of two substances, or by the disposition of one? We, however, affirm that the mind coalesces with[1576] the soul,—not indeed as being distinct from it in substance, but as being its natural function and agent.[1577]

[1571] Suggestum.

[1572] Comp. *The Apology*, c. xlviii.; August. *De Civ. Dei*, xiii. 17.

[1573] Comp. *Adv. Valentin.* vii. *infra.*

[1574] Addicit.

[1575] Alterum animi genus.

[1576] Concretum.

[1577] Substantiæ officium.

Chapter XIII.—The Soul’s Supremacy.

It next remains to examine where lies the supremacy; in other words, which of the two is superior to the other, so that with which the supremacy clearly lies shall be the essentially superior substance;[1578] whilst that over which this essentially superior substance shall have authority shall be considered as the natural functionary of the superior substance. Now who will hesitate to ascribe this entire authority to the soul, from the name of which the whole man has received his own designation in common phraseology? How many *souls*, says the rich man, do I maintain? not how many *minds*. The pilot’s desire, also, is to rescue so many *souls* from shipwreck, not so many minds; the labourer, too, in his work, and the soldier on the field of battle, affirms that he lays down his soul (or life), not his mind. Which of the two has its perils or its vows and wishes more frequently on men’s lips—the mind or the soul? Which of the two are dying persons, said to have to do with the mind or the soul? In short, philosophers themselves, and medical men, even when it is their purpose to discourse about the mind, do in every instance inscribe on their title-page[1579] and table of contents,[1580] “*De Anima*” (“*A treatise on the soul*”). And that you may also have God’s voucher on the subject, it is the soul which He addresses; it is the soul which He exhorts and counsels, to turn the mind and intellect to Him. It is the soul which Christ came to save; it is the soul which He threatens to destroy in hell; it is the soul (or life) which He forbids being made too much of; it is His soul, too (or life), which the good Shepherd Himself lays down for His sheep. It is to the soul, therefore, that you ascribe the supremacy; in *it* also you possess that union of substance, of which you perceive the mind to be the instrument, not the ruling power.

[1578] Substantiæ massa.

[1579] Faciem operis.

[1580] Fontem materiæ.

Chapter XIV.—The Soul Variously Divided by the Philosophers; This Division is Not a Material Dissection.

Being thus single, simple, and entire in itself, it is as incapable of being composed and put together from external constituents, as it is of being divided in and of itself, inasmuch as it is indissoluble. For if it had been possible to construct it and to destroy it, it would no longer be immortal. Since, however, it is not mortal, it is also incapable of dissolution and division. Now, to be divided means to be dissolved, and to be dissolved means to die. Yet (philosophers) have divided the soul into parts: Plato, for instance, into two; Zeno into three; Panætius, into five or six; Soranus, into seven; Chrysippus, into as many as eight; and Apollophanes, into as many as nine; whilst certain of the Stoics have found as many as twelve parts in the soul. Posidonius makes even two more than these: he starts with two leading faculties of the soul,—the *directing* faculty, which they designate ἡγεμονικόν; and the *rational* faculty, which they call λογικόν,—and ultimately subdivided these into seventeen[1581] parts. Thus variously is the soul dissected by the different schools. Such divisions, however, ought not to be regarded so much as parts of the soul, as powers, or faculties, or operations thereof, even as Aristotle himself has regarded some of them as being. For they are not portions or organic parts of the soul's substance, but functions of the soul—such as those of motion, of action, of thought, and whatsoever others they divide in this manner; such, likewise, as the five senses themselves, so well known to all—seeing, hearing, tasting, touching, smelling. Now, although they have allotted to the whole of these respectively certain parts of the body as their special domiciles, it does not from that circumstance follow that a like distribution will be suitable to the sections of the soul; for even the body itself would not admit of such a partition as they would have the soul undergo. But of the whole number of the limbs one body is made up, so that the arrangement is rather a concretion than a division. Look at that very wonderful piece of organic mechanism by Archimedes,—I mean his hydraulic organ, with its many limbs, parts, bands, passages for the notes, outlets for their sounds, combinations for their harmony, and the array of its pipes; but yet the whole of these details constitute only one instrument. In like manner the wind, which breathes throughout this organ at the impulse of the hydraulic engine, is not divided into separate portions from the fact of its dispersion through the instrument to make it play: it is whole and entire in its substance, although divided in its operation. This example is not remote from (the illustration) of Strato, and Ænesidemus, and Heraclitus: for these philosophers maintain the unity of the soul, as diffused over the entire body, and yet in every part the same.[1582] Precisely like the wind blown in the pipes throughout the organ, the soul displays its energies in various ways by means of the senses, being not indeed divided, but rather distributed in natural order. Now, under what designations these energies are to be known, and by what divisions of themselves they are to be classified, and to what special offices and functions in the body they are to be severally confined, the physicians and the philosophers must consider and decide: for ourselves, a few remarks only will be proper.

[1581] This is Oehler's text; another reading has *twelve*, which one would suppose to be the right one.

[1582] Ubique ipsa.

Chapter XV.—The Soul's Vitality and Intelligence. Its Character and Seat in Man.

In the first place, (we must determine) whether there be in the soul some supreme principle of vitality and intelligence[1583] which they call "the ruling power of the soul"—τὸ ἡγεμονικόν for if this be not admitted, the whole condition of the soul is put in jeopardy. Indeed, those men who say that there is no such directing faculty, have begun by supposing that the soul itself is simply a nonentity. One Dicæarchus, a Messenian, and amongst the medical profession Andreas and Asclepiades, have thus destroyed the (soul's) directing power, by actually placing in the mind the senses, for which they claim the ruling faculty. Asclepiades rides rough-shod over us with even this argument, that very many animals, after losing those parts of their body in which the soul's principle of vitality and sensation is thought mainly to exist, still retain life in a considerable degree, as well as sensation: as in the case of flies, and wasps, and locusts, when you have cut off their heads; and of she-goats, and tortoises, and eels, when you have pulled out their hearts. (He concludes), therefore, that there is no especial principle or power of the soul; for if there were, the soul's vigour and strength could not continue when it was removed with its domiciles (or corporeal organs). 194 However, Dicæarchus has several authorities against him—and philosophers too—Plato, Strato, Epicurus, Democritus, Empedocles, Socrates, Aristotle; whilst in opposition to Andreas and Asclepiades (may be placed their brother) physicians Herophilus, Erasistratus, Diocles, Hippocrates, and Soranus himself; and better than all others, there are our Christian authorities. We are taught by God concerning both these questions—viz. that there is a ruling power in the soul, and that it is enshrined[1584] in one particular recess of the body. For, when one reads of God as being "the searcher and witness of the heart;"[1585] when His prophet is reproved by His discovering to him the secrets of the heart;[1586] when God Himself anticipates in His people the thoughts of their heart,[1587] "Why think ye evil in your hearts?"[1588] when David prays "Create in me a clean heart, O God,"[1589] and Paul declares, "With the heart man believeth unto righteousness,"[1590] and John says, "By his own heart is each man condemned;"[1591] when, lastly, "he who looketh on a woman so as to lust after her, hath already committed adultery with her in his heart,"[1592]—then both points are cleared fully up, that there is a directing faculty of the soul, with which the purpose of God may agree; in other words, a supreme principle of intelligence and vitality (for where there is intelligence, there must be vitality), and that it resides in that most precious part[1593] of our body to which God especially looks: so that you must not suppose, with Heraclitus, that this sovereign faculty of which we are treating is moved by some external force; nor with Moschion,[1594] that it floats about through the whole body; nor with Plato, that it is enclosed in the head; nor with Zenophanes, that it culminates in the crown of the head; nor that it reposes in the brain, according to the opinion of Hippocrates; nor around the basis of the brain, as Herophilus thought; nor in the membranes thereof, as Strato and Erasistratus said; nor in the space between the eyebrows, as Strato the physician held; nor within the enclosure[1595] of the breast, according to Epicurus: but rather, as the Egyptians have always taught, especially such of them as were accounted the expounders of sacred truths;[1596] in accordance, too, with that verse of Orpheus or Empedocles:

[1583] Sapientialis.

[1584] Consecratum.

[1585] Wisd. i. 6.

[1586] Prov. xxiv. 12.

[1587] Ps. cxxxix. 23.

[1588] Matt. ix. 4.

[1589] Ps. li. 12.

[1590] Rom. x. 10.

[1591] 1 John iii. 20.

"Namque homini sanguis circumcordialis est sensus."[1597]

"Man has his (supreme) sensation in the blood around his heart."

Even Protagoras[1598] likewise, and Apollodorus, and Chrysippus, entertain this same view, so that (our friend) Asclepiades may go in quest of his goats bleating without a heart, and hunt his flies without their heads; and let all those (worthies), too, who have predetermined the character of the human soul from the condition of brute animals, be quite sure that it is themselves rather who are alive in a heartless and brainless state.

[1592] Matt. v. 28.

[1593] In eo thesauro.

[1594] Not Suidas' philosopher of that name, but a renowned physician mentioned by Galen and Pliny (Oehler).

[1595] Lorica.

[1596] The Egyptian *hierophants*.

[1597] The original, as given in Stobæus, *Eclog.* i. p. 1026, is this hexameter: Αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.

[1598] Or probably that *Praxagoras* the physician who is often mentioned by Athenæus and by Pliny (Pamel.).

Chapter XVI.—The Soul’s Parts. Elements of the Rational Soul.

That position of Plato’s is also quite in keeping with the faith, in which he divides the soul into two parts—the rational and the irrational. To this definition we take no exception, except that we would not ascribe this twofold distinction to the nature (of the soul). It is the rational element which we must believe to be its natural condition, impressed upon it from its very first creation by its Author, who is Himself essentially rational. For how should that be other than rational, which God produced on His own prompting; nay more, which He expressly sent forth by His own *afflatus* or breath? The irrational element, however, we must understand to have accrued later, as having proceeded from the instigation of the serpent—the very achievement of (the first) transgression—which thenceforward became inherent in the soul, and grew with its growth, assuming the manner by this time of a natural development, happening as it did immediately at the beginning of nature. But, inasmuch as the same Plato speaks of the rational element only as existing in the soul of God Himself, if we were to ascribe the irrational element likewise to the nature which our soul has received from God, then the irrational element will be equally derived from God, as being a natural production, because God is the author of nature. Now from the devil proceeds the incentive to sin. All sin, however, is irrational: therefore the irrational proceeds from the devil, from whom sin proceeds; and it is extraneous to God, to whom also the irrational is an alien principle. The diversity, then, between these two elements arises from the difference of their authors. When, therefore, Plato reserves the rational element (of the soul) to God alone, and subdivides it into two departments: the *irascible*, which they call θυμικόν, and 19 the *concupiscible*, which they designate by the term ἐπιθυμητικόν (in such a way as to make the first common to us and lions, and the second shared between ourselves and flies, whilst the rational element is confined to us and God)—I see that this point will have to be treated by us, owing to the facts which we find operating also in Christ. For you may behold this triad of qualities in the Lord. There was the *rational* element, by which He taught, by which He discoursed, by which He prepared the way of salvation; there was moreover *indignation* in Him, by which He inveighed against the scribes and the Pharisees; and there was the principle of *desire*, by which He so earnestly desired to eat the passover with His disciples.[1599] In our own cases, accordingly, the irascible and the concupiscible elements of our soul must not invariably be put to the account of the irrational (nature), since we are sure that in our Lord these elements operated in entire accordance with reason. God will be angry, with perfect reason, with all who deserve His wrath; and with reason, too, will God desire whatever objects and claims are worthy of Himself. For He will show indignation against the evil man, and for the good man will He desire salvation. To ourselves even does the apostle allow the concupiscible quality. “If any man,” says he, “desireth the office of a bishop, he desireth a good work."[1600] Now, by saying "a good work," he shows us that the desire is a reasonable one. He permits us likewise to feel indignation. How should he not, when he himself experiences the same? "I would," says he, "that they were even cut off which trouble you."[1601] In perfect agreement with reason was that indignation which resulted from his desire to maintain discipline and order. When, however, he says, "We were formerly the children of wrath,"[1602] he censures an irrational irascibility, such as proceeds not from that nature which is the production of God, but from that which the devil brought in, who is himself styled the lord or "master" of his own class, "Ye cannot serve two *masters*,"[1603] and has the actual designation of "father:" "Ye are of your *father* the devil."[1604] So that you need not be afraid to ascribe to him the mastery and dominion over that second, later, and deteriorated nature (of which we have been speaking), when you read of him as "the sewer of tares," and the nocturnal spoiler of the crop of corn.[1605]

[1599] Luke xxii. 15.

[1600] 1 Tim. iii. 1.

[1601] Gal. v. 12.

[1602] Eph. ii. 3.

[1603] Matt. vi. 24.

[1604] John vi. 44.

[1605] Matt. xiii. 25.

Chapter XVII.—The Fidelity of the Senses, Impugned by Plato, Vindicated by Christ Himself.

Then, again, when we encounter the question (as to the veracity of those five senses which we learn with our alphabet; since from this source even there arises some support for our heretics. They are the faculties of seeing, and hearing, and smelling, and tasting, and touching. The fidelity of these senses is impugned with too much severity by the Platonists,[1606] and according to some by Heraclitus also, and Diocles, and Empedocles; at any rate, Plato, in the *Timæus*, declares the operations of the senses to be irrational, and vitiated[1607] by our opinions or beliefs. Deception is imputed to the sight, because it asserts that oars, when immersed in the water, are inclined or bent, notwithstanding the certainty that they are straight; because, again, it is quite sure that that distant tower with its really quadrangular contour is round; because also it will discredit the fact of the truly parallel fabric of yonder porch or arcade, by supposing it to be narrower and narrower towards its end; and because it will join with the sea the sky which hangs at so great a height above it. In the same way, our hearing is charged with fallacy: we think, for instance, that that is a noise in the sky which is nothing else than the rumbling of a carriage; or, if you prefer it[1608] the other way, when the thunder rolled at a distance, we were quite sure that it was a carriage which made the noise. Thus, too, are our faculties of smell and taste at fault, because the selfsame perfumes and wines lose their value after we have used them awhile. On the same principle our touch is censured, when the identical pavement which seemed rough to the hands is felt by the feet to be smooth enough; and in the baths a stream of warm water is pronounced to be quite hot at first, and beautifully temperate afterwards. Thus, according to them, our senses deceive us, when all the while *we* are (the cause of the discrepancies, by) changing our opinions. The Stoics are more moderate in their views; for they do not load with the obloquy of deception every one of the senses, and at all times. The Epicureans, again, show still greater consistency, in maintaining that all the senses are equally true in their testimony, and always so—only in a different way. It is not our organs of sensation that are at fault, but our opinion. The senses only experience sensation, they do not exercise opinion; it is the soul that *opines*. They separated opinion from the senses, and sensation from the soul. Well, but whence comes opinion, if not from the senses? Indeed, unless the eye had descried a round shape in that tower, it could have had no idea that it possessed roundness. Again, whence arises sensation if not from the soul? For if the soul had no body, it would have no sensation. Accordingly, sensation comes from the soul, and opinion from sensation; and the whole (process) is the soul. But further, it may well be insisted on that there is a something which causes the discrepancy between the report of the senses and the reality of the facts. Now, since it is possible, (as we have seen), for phenomena to be reported which exist not in the objects, why should it not be equally possible for phenomena to be reported which are caused not by the senses, but by reasons and conditions which intervene, in the very nature of the case? If so, it will be only right that they should be duly recognised. The truth is, that it was the water which was the cause of the oar seeming to be inclined or bent: out of the water, it was perfectly straight in appearance (as well as in fact). The delicacy of the substance or medium which forms a mirror by means of its luminosity, according as it is struck or shaken, by the vibration actually destroys the appearance of the straightness of a right line. In like manner, the condition of the open space which fills up the interval between it and us, necessarily causes the true shape of the tower to escape our notice; for the uniform density of the surrounding air covering its angles with a similar light obliterates their outlines. So, again, the equal breadth of the arcade is sharpened or narrowed off towards its termination, until its aspect, becoming more and more contracted under its prolonged roof, comes to a vanishing point in the direction of its farthest distance. So the sky blends itself with the sea, the vision becoming spent at last, which had maintained duly the boundaries of the two elements, so long as its vigorous glance lasted. As for the (alleged cases of deceptive) hearing, what else could produce the illusion but the similarity of the sounds? And if the perfume afterwards was less strong to the smell, and the wine more flat to the taste, and the water not so hot to the touch, their original strength was after all found in the whole of them pretty well unimpaired. In the matter, however, of the roughness and smoothness of the pavement, it was only natural and right that limbs like the hands and the feet, so different in tenderness and callousness, should have different impressions. In this way, then, there cannot occur an illusion in our senses without an adequate cause. Now if special causes, (such as we have indicated,) mislead our senses and (through our senses) our opinions also, then we must no longer ascribe the deception to the senses, which follow the specific causes of the illusion, nor to the opinions we form; for these are occasioned and controlled by our senses, which only follow the causes. Persons who are afflicted with madness or insanity, mistake one object for another. Orestes in his sister sees his mother; Ajax sees Ulysses in the slaughtered herd; Athamas and Agave descry wild beasts in their children. Now is it their eyes or their phrenzy which you must blame for so vast a fallacy? All things taste bitter, in the redundancy of their bile, to those who have the jaundice. Is it their taste which you will charge with the physical prevarication, or their ill state of health? All the senses, therefore, are disordered occasionally, or imposed upon, but only in such a way as to be quite free of any fault in their own natural functions. But further still, not even against the specific causes and conditions themselves must we lay an indictment of deception. For, since these physical aberrations happen for stated reasons, the reasons do not deserve to be regarded as deceptions. Whatever ought to occur in a certain manner is not a deception.

[1606] Academici.

[1607] Coimplicitam "entangled" or "embarrassed." See the *Timæus* pp. 27, 28.

[1608] Vel.

If, then, even these circumstantial causes must be acquitted of all censure and blame, how much more should we free from reproach the senses, over which the said causes exercise a liberal sway! Hence we are bound most certainly to claim for the senses truth, and fidelity, and integrity, seeing that they never render any other account of their impressions than is enjoined on them by the specific causes or conditions which in all cases produce that discrepancy which appears between the report of the senses and the reality of the objects. What mean you, then, O most insolent Academy? You overthrow the entire condition of human life; you disturb the whole order of nature; you obscure the good providence of God Himself: for the senses of man which God has appointed over all His works, that we might understand, inhabit, dispense, and enjoy them, (you reproach) as fallacious and treacherous tyrants! But is it not from these that all creation receives our services? Is it not by their means that a second form is impressed even upon the world?—so many arts, so many industrious resources, so many pursuits, such business, such offices, such commerce, such remedies, counsels, consolations, modes, civilizations, and accomplishments of life! All these things have produced the very relish and savour of human existence; whilst by these senses of man, he alone of all animated nature has the distinction of being a rational animal, with a capacity for intelligence and knowledge—nay, an ability to form the Academy itself! But Plato, in order to disparage the testimony of the senses, in the *Phædrus* denies (in the person of Socrates) his own ability to know even himself, according to the injunction of the Delphic oracle; and in the *Theætetus* he deprives himself of the faculties of knowledge and sensation; and again, in the *Phædrus* he postpones till after death the posthumous knowledge, as he calls it, of the truth; and yet for all he went on playing the philosopher even before he died. We may not, I say, we may not call into question the truth of the (poor vilified) senses,[1609] lest we should even in Christ Himself, bring doubt upon[1610] the truth of their sensation; lest perchance it should be said that He did *not* really "behold Satan as lightning fall from heaven;"[1611] that He did *not* really hear the Father's voice testifying of Himself;[1612] or that He was deceived in touching Peter's wife's mother;[1613] or that the fragrance of the ointment which He afterwards smelled was different from that which He accepted for His burial;[1614] and that the taste of the wine was different from that which He consecrated in memory of His blood.[1615] On this false principle it was that Marcion actually chose to believe that He was a phantom, denying to Him the reality of a perfect body. Now, not even to His apostles was His nature ever a matter of deception. He was truly both seen and heard upon the mount;[1616] true and real was the draught of that wine at the marriage of (Cana in) Galilee;[1617] true and real also was the touch of the then believing Thomas.[1618] Read the testimony of John: “That which we have seen, which we have heard, which we have looked upon with our eyes, and our hands have handled, of the Word of life.”[1619] False, of course, and deceptive must have been that testimony, if the witness of our eyes, and ears, and hands be by nature a lie.

[1609] Sensus istos.

[1610] Deliberetur.

[1611] Luke x. 18.

[1612] Matt. iii. 17.

[1613] Matt. viii. 15.

[1614] Matt. xxvi. 7–12.

[1615] Matt. xxvi. 27, 28; Luke xxii. 19, 20; 1 Cor. xi. 25.

[1616] Matt. xvii. 3–8.

[1617] John ii. 1–10.

[1618] John xx. 27.

[1619] 1 John i. 1.

Chapter XVIII.—Plato Suggested Certain Errors to the Gnostics. Functions of the Soul.

I turn now to the department of our intellectual faculties, such as Plato has handed it over to the heretics, distinct from our bodily functions, having obtained the knowledge of them before death.[1620] He asks in the *Phædo*, What, then, (do you think) concerning the actual possession of *knowledge*? Will the body be a hindrance to it or not, if one shall admit it as an associate in the search after knowledge? I have a similar question to ask: Have the faculties of their sight and hearing any truth and reality for human beings or not? Is it not the case, that even the poets are always muttering against us, that we can never hear or see anything for certain? He remembered, no doubt, what Epicharmus the comic poet had said: "It is the mind which sees, the mind that hears—all else is blind and deaf." To the same purport he says again, that man is the wisest whose mental power is the clearest; who never applies the sense of sight, nor adds to his mind the help of any such faculty, but employs the intellect itself in unmixed serenity when he indulges in contemplation for the purpose of acquiring an unalloyed insight into the nature of things; divorcing himself with all his might from his eyes and ears and (as one must express himself) from the whole of his body, on the ground of its disturbing the soul, and not allowing it to possess either truth or wisdom, whenever it is brought into communication with it. We see, then, that in opposition to the bodily senses another faculty is provided of a much more serviceable character, even the powers of the soul, which produce an understanding of that truth whose realities are not palpable nor open to the bodily senses, but are very remote from men's everyday knowledge, lying in secret—in the heights above, and in the presence of God Himself. For Plato maintains that there are certain invisible substances, incorporeal, celestial,[1621] divine, and eternal, which they call *ideas*, that is to say, (archetypal) forms, which are the patterns and causes of those objects of nature which are manifest to us, and lie under our corporeal senses: the former, (according to Plato,) are the actual verities, and the latter the images and likenesses of them. Well, now, are there not here gleams of the heretical principles of the Gnostics and the Valentinians? It is from this philosophy that they eagerly adopt the difference between the bodily senses and the intellectual faculties,—a distinction which they actually apply to 198 the parable of the ten virgins: making the five foolish virgins to symbolize the five bodily senses, seeing that these are so silly and so easy to be deceived; and the wise virgin to express the meaning of the intellectual faculties, which are so wise as to attain to that mysterious and supernal truth, which is placed in the pleroma. (Here, then, we have) the mystic original of the ideas of these heretics. For in this philosophy lie both their Æons and their genealogies. Thus, too, do they divide sensation, both into the intellectual powers from their spiritual seed, and the sensuous faculties from the animal, which cannot by any means comprehend spiritual things. From the former germ spring invisible things; from the latter, visible things which are grovelling and temporary, and which are obvious to the senses, placed as they are in palpable forms.[1622] It is because of these views that we have in a former passage stated as a preliminary fact, that the mind is nothing else than an apparatus or instrument of the soul,[1623] and that the spirit is no other faculty, separate from the soul, but is the soul itself exercised in respiration; although that influence which either God on the one hand, or the devil on the other, has breathed upon it, must be regarded in the light of an additional element.[1624] And now, with respect to the difference between the intellectual powers and the sensuous faculties, we only admit it so far as the natural diversity between them requires of us. (There is, of course, a difference) between things corporeal and things spiritual, between visible and invisible beings, between objects which are manifest to the view and those which are hidden from it; because the one class are attributed to sensation, and the other to the intellect. But yet both the one and the other must be regarded as inherent in the soul, and as obedient to it, seeing that it embraces bodily objects by means of the body, in exactly the same way that it conceives incorporeal objects by help of the mind, except that it is even exercising sensation when it is employing the intellect. For is it not true, that to employ the senses is to use the intellect? And to employ the intellect amounts to a use of the senses?[1625] What indeed can sensation be, but the understanding of that which is the object of the sensation? And what can the intellect or understanding be, but the seeing of that which is the object understood? Why adopt such excruciating means of torturing simple knowledge and crucifying the truth? Who can show me the sense which does not understand the object of its sensation, or the intellect which perceives not the object which it understands, in so clear a way as to prove to me that the one can do without the other? If corporeal things are the objects of sense, and incorporeal ones objects of the intellect, it is the *classes* of the objects which are different, not the domicile or abode of sense and intellect; in other words, not the soul (*anima*) and the mind (*animus*). By what, in short, are corporeal things perceived? If it is by the soul,[1626] then the mind is a sensuous faculty, and not merely an intellectual power; for whilst it understands, it also perceives, because without the perception there is no understanding. If, however, corporeal things are perceived by the soul, then it follows that the soul's power is an intellectual one, and not merely a sensuous faculty; for while it perceives it also understands, because without understanding there is no perceiving. And then, again, by what are incorporeal things understood? If it is by the mind,[1627] where will be the soul? If it is by the soul, where will be the mind? For things which differ ought to be mutually absent from each other, when they are occupied in their respective functions and duties. It must be your opinion, indeed, that the mind is absent from the soul on certain occasions; for (you suppose) that we are so made and constituted as not to know that we have seen or heard something, on the hypothesis[1628] that the mind was absent at the time. I must therefore maintain that the very soul itself neither saw nor heard, since it was at the given moment absent with its active power—that is to say, the mind. The truth is, that whenever a man is out of his mind,[1629] it is his soul that is demented—not because the mind is absent, but because it is a fellow-sufferer (with the soul) at the time.[1630] Indeed, it is the soul which is principally affected by casualties of such a kind. Whence is this fact confirmed? It is confirmed from the following consideration: that after the soul's departure, the mind is no longer found in a man: it always follows the soul; nor does it at last remain behind it alone, after death. Now, since it follows the soul, it is also indissolubly attached to it; just as the understanding is attached to the soul, which is followed by the mind, with which the 199 understanding is indissolubly connected. Granted now that the understanding is superior to the senses, and a better discoverer of mysteries, what matters it, so long as it is only a peculiar faculty of the soul, just as the senses themselves are? It does not at all affect my argument, unless the understanding were held to be superior to the senses, for the purpose of deducing from the allegation of such superiority its separate condition likewise. After thus combating their alleged difference, I have also to refute this question of superiority, previous to my approaching the belief (which heresy propounds) in a superior god. On this point, however, of a (superior) god, we shall have to measure swords with the heretics on their own ground.[1631] Our present subject concerns the soul, and the point is to prevent the insidious ascription of a superiority to the intellect or understanding. Now, although the objects which are touched by the intellect are of a higher nature, since they are spiritual, than those which are embraced by the senses, since these are corporeal, it will still be only a superiority in the *objects*—as of lofty ones contrasted with humble—not in the *faculties* of the intellect against the senses. For how can the intellect be superior to the senses, when it is these which educate it for the discovery of various truths? It is a fact, that these truths are learned by means of palpable forms; in other words, invisible things are discovered by the help of visible ones, even as the apostle tells us in his epistle: "For the invisible things of Him are clearly seen from the creation of the world, being understood by the things that are made;"[1632] and as Plato too might inform our heretics: "The things which appear are the image[1633] of the things which are concealed from view,"[1634] whence it must needs follow that this world is by all means an image of some other: so that the intellect evidently uses the senses for its own guidance, and authority, and mainstay; and without the senses truth could not be attained. How, then, can a thing be superior to that which is instrumental to its existence, which is also indispensable to it, and to whose help it owes everything which it acquires? Two conclusions therefore follow from what we have said: (1) That the intellect is not to be preferred above the senses, on the (supposed) ground that the agent through which a thing exists is inferior to the thing itself; and (2) that the intellect must not be separated from the senses, since the instrument by which a thing's existence is sustained is associated with the thing itself.

[1620] Said ironically, as if rallying Plato for inconsistency between his theory here and the fact.

[1621] Supermundiales "placed above this world."

[1622] Imaginibus.

[1623] See above, c. xii. p. 192.

[1624] Above, c. xi. p. 191.

[1625] Intelligere sentire est.

[1626] Oehler has "anima;" we should rather have expected "animo," which is another reading.

[1627] "Animo" this time.

[1628] Subjunctive verb, "fuerit."

[1629] Dementit.

[1630] The opposite opinion was held by Tertullian's opponents, who distinguished between the mind and the soul. They said, that when a man was out of his mind, his mind left him, but that his soul remained. (Lactantius, *De Opif.* xviii.; *Instit. Div.* vii. 12; La Cerda).

[1631] See his treatise, *Against Marcion*.

[1632] Rom. i. 20.

[1633] Facies.

[1634] *Timæus*, pp. 29, 30, 37, 38.

Chapter XIX.—The Intellect Coeval with the Soul in the Human Being. An Example from Aristotle Converted into Evidence Favourable to These Views.

Nor must we fail to notice those writers who deprive the soul of the intellect even for a short period of time. *They do this* in order to prepare the way of introducing the intellect—and the mind also—at a subsequent time of life, even at the time when intelligence appears in a man. They maintain that the stage of infancy is supported by the soul alone, simply to promote vitality, without any intention of acquiring knowledge also, because not all things have knowledge which possess life. Trees, for instance, to quote Aristotle's example,[1635] have vitality, but have not knowledge; and *with him agrees* every one who gives a share to all animated beings of the animal substance, which, according to our view, exists in man alone as his special property,—not because it is the work of God, which all other creatures are likewise, but because it is the breath of God, which this (human soul) alone is, which we say is born with the full equipment of its proper faculties. Well, let them meet us with the example of the trees: we will accept their challenge, (nor shall we find in it any detriment to our own argument;) for it is an undoubted fact, that whilst trees are yet but twigs and sprouts, and before they even reach the sapling stage, there is in them their own proper faculty of life, as soon as they spring out of their native beds. But then, as time goes on, the vigour of the tree slowly advances, as it grows and hardens into its woody trunk, until its mature age completes the condition which nature destines for it. Else what resources would trees possess in due course for the inoculation of grafts, and the formation of leaves, and the swelling of their buds, and the graceful shedding of their blossom, and the softening of their sap, were there not in them the quiet growth of the full provision of their nature, and the distribution of this life over all their branches for the accomplishment of their maturity? Trees, therefore, have ability or knowledge; and they derive it from whence they also derive vitality—that is, from the one source of vitality and knowledge which is peculiar to their nature, and *that* from the infancy which they, too, begin with. 200 For I observe that even the vine, although yet tender and immature, still understands its own natural business, and strives to cling to some support, that, leaning on it, and lacing through it,[1636] it may so attain its growth. Indeed, without waiting for the husbandman's training, without an espalier, without a prop, whatever its tendrils catch, it will fondly cling to,[1637] and embrace with really greater tenacity and force by its own inclination than by your volition. It longs and hastens to be secure. Take also ivy-plants, never mind how young: I observe their attempts from the very first to grasp objects above them, and outrunning everything else, to hang on to the highest thing, preferring as they do to spread over walls with their leafy web and woof rather than creep on the ground and be trodden under by every foot that likes to crush them. On the other hand, in the case of such trees as receive injury from contact with a building, how do they hang off as they grow and avoid what injures them! You can see that their branches were naturally meant to take the opposite direction, and can very well understand the vital instincts[1638] of such a tree from its avoidance of the wall. It is contented (if it be only a little shrub) with its own insignificant destiny, which it has in its foreseeing instinct thoroughly been aware of from its infancy, only it still fears even a ruined building. On my side, then, why should I not contend for these wise and sagacious natures of trees? Let them have vitality, as the philosophers permit it; but let them have knowledge too, although the philosophers disavow it. Even the infancy of a log, then, may have an intellect (suitable to it): how much more may that of a human being, whose soul (which may be compared with the nascent sprout of a tree) has been derived from Adam as its root, and has been propagated amongst his posterity by means of woman, to whom it has been entrusted for transmission, and thus has sprouted into life with all its natural apparatus, both of intellect and of sense! I am much mistaken if the human person, even from his infancy, when he saluted life with his infant cries, does not testify to his actual possession of the faculties of sensation and intellect by the fact of his birth, vindicating at one and the same time the use of all his senses—that of seeing by the light, that of hearing by sounds, that of taste by liquids, that of smell by the air, that of touch by the ground. This earliest voice of infancy, then, is the first effort of the senses, and the initial impulse of mental perceptions.[1639] There is also the further fact, that some persons understand this plaintive cry of the infant to be an augury of affliction in the prospect of our tearful life, whereby from the very moment of birth (the soul) has to be regarded as endued with prescience, much more with intelligence. Accordingly by this intuition[1640] the babe knows his mother, discerns the nurse, and even recognises the waiting-maid; refusing the breast of another woman, and the cradle that is not his own, and longing only for the arms to which he is accustomed. Now from what source does he acquire this discernment of novelty and custom, if not from instinctive knowledge? How does it happen that he is irritated and quieted, if not by help of his initial intellect? It would be very strange indeed that infancy were naturally so lively, if it had not mental power; and naturally so capable of impression and affection, if it had no intellect. But (we hold the contrary): for Christ, by "accepting praise out of the mouth of babes and sucklings,"[1641] has declared that neither childhood nor infancy is without sensibility,[1642]—the former of which states, when meeting Him with approving shouts, proved its ability to offer Him testimony;[1643] while the other, by being slaughtered, for His sake of course, knew what violence meant.[1644]

[1635] His *De Anima*, ii. 2, 3.

[1636] Innixa et innexa.

[1637] Amabit.

[1638] Animationem. The possession and use of an "anima."

[1639] Intellectuam.

[1640] Spiritu. The mental instinct, just mentioned.

[1641] Ps. viii. 2; Matt. xxi. 16.

[1642] Hebetes.

[1643] Matt. xxi. 15.

[1644] Matt. ii. 16–18.

Chapter XX.—The Soul, as to Its Nature Uniform, But Its Faculties Variously Developed. Varieties Only Accidental.

And here, therefore, we draw our conclusion, that all the natural properties of the soul are inherent in it as parts of its substance; and that they grow and develope along with it, from the very moment of its own origin at birth. Just as Seneca says, whom we so often find on our side:[1645] "There are implanted within us the seeds of all the arts and periods of life. And God, our Master, secretly produces our mental dispositions;" that is, from the germs which are implanted and hidden in us by means of infancy, and these are the intellect: for from these our natural dispositions are evolved. Now, even the seeds of plants have, one form in each kind, but their development varies: some open and expand in a healthy and perfect state, while others either improve or degenerate, owing to the conditions of weather and soil, and from the appliance of labour and care; also from the course of the seasons, and from the occurrence of casual circumstances. In like manner, the soul may well be[1646] uniform in its seminal origin, although multiform by the process of nativity.[1647] And here local influences, too, must be taken into account. It has been said that dull and brutish persons are born at Thebes; and the most accomplished in wisdom and speech at Athens, where in the district of Colythus[1648] children speak—such is the precocity of their tongue—before they are a month old. Indeed, Plato himself tells us, in the *Timæus*, that Minerva, when preparing to found her great city, only regarded the nature of the country which gave promise of mental dispositions of this kind; whence he himself in *The Laws* instructs Megillus and Clinias to be careful in their selection of a site for building a city. Empedocles, however, places the cause of a subtle or an obtuse intellect in the quality of the blood, from which he derives progress and perfection in learning and science. The subject of national peculiarities has grown by this time into proverbial notoriety. Comic poets deride the Phrygians for their cowardice; Sallust reproaches the Moors for their levity, and the Dalmatians for their cruelty; even the apostle brands the Cretans as "liars."[1649] Very likely, too, something must be set down to the score of bodily condition and the state of the health. Stoutness hinders knowledge, but a spare form stimulates it; paralysis prostrates the mind, a decline preserves it. How much more will those accidental circumstances have to be noticed, which, in addition to the state of one's body or one's health, tend to sharpen or to dull the intellect! It is sharpened by learned pursuits, by the sciences, the arts, by experimental knowledge, business habits, and studies; it is blunted by ignorance, idle habits, inactivity, lust, inexperience, listlessness, and vicious pursuits. Then, besides these influences, there must perhaps[1650] be added the supreme powers. Now these are the supreme powers: according to our (Christian) notions, they are the Lord God and His adversary the devil; but according to men's general opinion about providence, they are fate and necessity; and about fortune, it is man's freedom of will. Even the philosophers allow these distinctions; whilst on our part we have already undertaken to treat of them, on the principles of the (Christian) faith, in a separate work.[1651] It is evident how great must be the influences which so variously affect the one nature of the soul, since they are commonly regarded as separate "*natures*." Still they are not different species, but casual incidents of one nature and substance—even of that which God conferred on Adam, and made the mould of all (subsequent ones). Casual incidents will they always remain, but never will they become specific differences. However great, too, at present is the variety of men's maunders, it was not so in Adam, the founder of their race. But all these discordances ought to have existed in him as the fountainhead, and thence to have descended to us in an unimpaired variety, if the variety had been due to nature.

[1645] Sæpe noster.

[1646] Licebit.

[1647] Fetu.

[1648] Tertullian perhaps mentions this "demus" of Athens as the birthplace of Plato (Oehler).

[1649] Tit. i. 12.

[1650] Si et alia.

[1651] Tertullian wrote a work *De Fato*, which is lost. Fulgentius, p. 561, gives a quotation from it.

Chapter XXI.—As Free-Will Actuates an Individual So May His Character Change.

Now, if the soul possessed this uniform and simple nature from the beginning in Adam, previous to so many mental dispositions (being developed out of it), it is not rendered multiform by such various development, nor by the triple[1652] form predicated of it in "*the Valentinian trinity*" (that we may still keep the condemnation of that heresy in view), for not even this nature is discoverable in Adam. What had he that was spiritual? Is it because he prophetically declared "the great mystery of Christ and the church?"[1653] "This is bone of my bone, and flesh of my flesh: she shall be called Woman. Therefore shall a man leave his father and mother, and he shall cleave unto his wife; and they two shall be one flesh."[1654] But this (gift of prophecy) only came on him afterwards, when God infused into him the ecstasy, or spiritual quality, in which prophecy consists. If, again, the evil of sin was developed in him, this must not be accounted as a *natural* disposition: it was rather produced by the instigation of the (old) serpent as far from being incidental to his nature as it was from being *material* in him, for we have already excluded belief in "Matter."[1655] Now, if neither the spiritual element, nor what the heretics call the material element, was properly inherent in him (since, if he had been created out of matter, the germ of evil must have been an integral part of his constitution), it remains that the one only original element of his nature was what is called the *animal* (the principle of vitality, the soul), which we maintain to be simple and uniform in its condition. Concerning this, it remains for us to inquire whether, as being called natural, it ought to be deemed subject to change. (The heretics whom we have referred to) deny that nature is susceptible of any change,[1656] in order that they may be able to establish and settle their threefold theory, or "trinity," in all its characteristics as to the several natures, because "a good tree cannot produce evil fruit, nor a corrupt tree good fruit; and nobody gathers figs of thorns, nor grapes of brambles."[1657] If so, then "God will not be able any longer to raise up from the stones children unto Abraham; nor to make a generation of vipers bring forth fruits of repentance."[1658] And if so, the apostle too was in error when he said in his epistle, "Ye were at one time darkness, (but now are ye light in the Lord:)"[1659] and, "We also were by nature children of wrath;"[1660] and, "Such were some of you, but ye are washed."[1661] The statements, however, of holy Scripture will never be discordant with truth. A corrupt tree will never yield good fruit, unless the better nature be grafted into it; nor will a good tree produce evil fruit, except by the same process of cultivation. Stones also will become children of Abraham, if educated in Abraham's faith; and a generation of vipers will bring forth the fruits of penitence, if they reject the poison of their malignant nature. This will be the power of the grace of God, more potent indeed than nature, exercising its sway over the faculty that underlies itself within us—even the freedom of our will, which is described as αὐτεξούσιος (of independent authority); and inasmuch as this faculty is itself also natural and mutable, in whatsoever direction it turns, it inclines of its own nature. Now, that there does exist within us naturally this independent authority (τὸ αὐτεξούσιον), we have already shown in opposition both to Marcion[1662] and to Hermogenes.[1663] If, then, the natural condition has to be submitted to a definition, it must be determined to be two-fold—there being the category of the born and the unborn, the made and not-made. Now that which has received its constitution by being made or by being born, is by nature capable of being changed, for it can be both born again and re-made; whereas that which is not-made and unborn will remain for ever immoveable. Since, however, this state is suited to God alone, as the only Being who is unborn and not-made (and therefore immortal and unchangeable), it is absolutely certain that the nature of all other existences which are born and created is subject to modification and change; so that if the threefold state is to be ascribed to the soul, it must be supposed to arise from the mutability of its accidental circumstances, and not from the appointment of nature.

[1652] i.e., the carnal, the animal, and the spiritual. Comp. *Adv. Valentin.* xxv., and *De Resur. Carnis*, lv.

[1653] Eph. v. 32.

[1654] Gen. ii. 23, 24.

[1655] See *Adv. Hermog.* xiii.

[1656] See *Adv. Valentin.* xxix.

[1657] Luke vi. 43, 44.

[1658] Matt. iii. 7–9.

[1659] Eph. v. 8.

[1660] Eph. ii. 3.

[1661] 1 Cor. vi. 11.

[1662] See our *Anti-Marcion*, ii. 5–7.

[1663] In his work against this man, entitled *De Censu Animæ*, not now extant.

Chapter XXII.—Recapitulation. Definition of the Soul.

Hermogenes has already heard from us what are the other natural faculties of the soul, as well as their vindication and proof; whence it may be seen that the soul is rather the offspring of God than of matter. The names of these faculties shall here be simply repeated, that they may not seem to be forgotten and passed out of sight. We have assigned, then, to the soul both that freedom of the will which we just now mentioned, and its dominion over the works of nature, and its occasional gift of divination, independently of that endowment of prophecy which accrues to it expressly from the grace of God. We shall therefore now quit this subject of the soul's disposition, in order to set out fully in order its various qualities.[1664] The soul, then, we define to be sprung from the breath of God, immortal, possessing body, having form, simple in its substance, intelligent in its own nature, developing its power in various ways, free in its determinations, subject to be changes of accident, in its faculties mutable, rational, supreme, endued with an instinct of presentiment, evolved out of one (archetypal soul). It remains for us now to consider how it is developed out of this one original source; in other words, whence, and when, and how it is produced.

[1664] Tertullian had shown that "the soul is the breath or *afflatus* of God," in ch. iv. and xi. above. He demonstrated its "*immortality*" in ch. ii.–iv., vi., ix., xiv.; and he will repeat his proof hereafter, in ch. xxiv., xxxviii., xlv., li., liii., liv. Moreover, he illustrates the soul's "*corporeity*" in ch. v.–viii.; its "endowment with *form or figure*," in ch. ix.; its "*simplicity* in substance" in ch. x. and xi.; its "inherent *intelligence*," in ch. xii.; its varied development, in ch. xiii.–xv. The soul's "*rationality*," "*supremacy*," and "instinctive *divination*," Tertullian treated of in his treatise *De Censu Animæ* against Hermogenes (as he has said in the text); but he has treated somewhat of the soul's "rational nature" in the sixteenth chapter above; in the fourteenth and fifteenth chapters he referred to the soul's "supremacy or *hegemony*;" whilst we have had a hint about its "*divining* faculty," even in infants, in ch. xix. The propagation of souls from the one archetypal soul is the subject of the chapter before us, as well as of the five succeeding ones (La Cerda).

Chapter XXIII.—The Opinions of Sundry Heretics Which Originate Ultimately with Plato.

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Some suppose that they came down from heaven, with as firm a belief as they are apt to entertain, when they indulge in the prospect of an undoubted return thither. Saturninus, the disciple of Menander, who belonged to Simon’s sect, introduced this opinion: he affirmed that man was made by angels. A futile, imperfect creation at first, weak and unable to stand, he crawled upon the ground like a worm, because he wanted the strength to maintain an erect posture; but afterwards having, by the compassion of the Supreme Power (in whose image, which had not been fully understood, he was clumsily formed), obtained a slender spark of life, this roused and righted his imperfect form, and animated it with a higher vitality, and provided for its return, on its relinquishment of life, to its original principle. Carpocrates, indeed, claims for himself so extreme an amount of the supernal qualities, that his disciples set their own souls at once on an equality with Christ (not to mention the apostles); and sometimes, when it suits their fancy, even give them the superiority—deeming them, forsooth, to have partaken of that sublime virtue which looks down upon the principalities that govern this world. Apelles tells us that our souls were enticed by earthly baits down from their super-celestial abodes by a fiery angel, Israel’s God and ours, who then enclosed them firmly within our sinful flesh. The hive of Valentinus fortifies the soul with the germ of *Sophia*, or Wisdom; by means of which germ they recognise, in the images of visible objects, the stories and Milesian fables of their own Æons. I am sorry from my heart that Plato has been the caterer to all these heretics. For in the *Phædo* he imagines that souls wander from this world to that, and thence back again hither; whilst in the *Timæus* he supposes that the children of God, to whom had been assigned the production of mortal creatures, having taken for the soul the germ of immortality, congealed around it a mortal body,—thereby indicating that this world is the figure of some other. Now, to procure belief in all this—that the soul had formerly lived with God in the heavens above, sharing His *ideas* with Him, and afterwards came down to live with us on earth, and whilst here recollects the eternal patterns of things which it had learnt before—he elaborated his new formula, μαθήσεις ἀναμνήσεις, which means that “learning is reminiscence;” implying that the souls which come to us from thence forget the things amongst which they formerly lived, but that they afterwards recall them, instructed by the objects they see around them. Forasmuch, therefore, as the doctrines which the heretics borrow from Plato are cunningly defended by this kind of argument, I shall sufficiently refute the heretics if I overthrow the argument of Plato.

Chapter XXIV.—Plato’s Inconsistency. He Supposes the Soul Self-Existent, Yet Capable of Forgetting What Passed in a Previous State.

In the first place, I cannot allow that the soul is capable of a failure of memory; because he has conceded to it so large an amount of divine quality as to put it on a par with God. He makes it *unborn*, which single attribute I might apply as a sufficient attestation of its perfect divinity; he then adds that the soul is immortal, incorruptible, incorporeal—since he believed God to be the same—invisible, incapable of delineation, uniform, supreme, rational, and intellectual. What more could he attribute to the soul, if he wanted to call it God? We, however, who allow no appendage to God[1665] (in the sense of equality), by this very fact reckon the soul as very far below God: for we suppose it to be born, and hereby to possess something of a diluted divinity and an attenuated felicity, as the breath (of God), though not His spirit; and although immortal, as this is an attribute of divinity, yet for all that passible, since this is an incident of a born condition, and consequently from the first capable of deviation from perfection and right,[1666] and by consequence susceptible of a failure in memory. This point I have discussed sufficiently with Hermogenes.[1667] But it may be further observed, that if the soul is to merit being accounted a god, by reason of all its qualities being equal to the attributes of God, it must then be subject to no passion, and therefore to no loss of memory; for this defect of oblivion is as great an injury to that of which you predicate it, as memory is the glory thereof, which Plato himself deems the very safeguard of the senses and intellectual faculties, and which Cicero has designated the treasury of all the sciences. Now we need not raise the doubt whether so divine a faculty as the soul was capable of losing memory: the question rather is, whether it is able to recover afresh that which it has lost. I could not decide whether that, which ought to have lost memory, if it once incurred the loss, would be powerful enough to recollect itself. Both alternatives, indeed, will agree very well with my soul, but not with Plato’s. In the second place, my objection to him will stand thus: (Plato,) do you endow the soul with a natural competency for understanding those well-known *ideas* of yours? Certainly I do, will be your answer. Well, now, no one will concede to you that the knowledge, (which you say is) the gift of nature, of the natural sciences can fail. But the knowledge of the sciences fails; the knowledge of the various fields of learning and of the arts of life fails; and so perhaps the knowledge of the faculties and affections of our minds fails, although they seem to be inherent in our nature, but really are not so: because, as we have already said,[1668] they are affected by accidents of place, of manners and customs, of bodily condition, of the state of man’s health—by the influences of the Supreme Powers, and the changes of man’s free-will. Now the instinctive knowledge of natural objects never fails, not even in the brute creation. The lion, no doubt, will forget his ferocity, if surrounded by the softening influence of training; he may become, with his beautiful mane, the plaything of some Queen Berenice, and lick her cheeks with his tongue. A wild beast may lay aside his habits, but his natural instincts will not be forgotten. He will not forget his proper food, nor his natural resources, nor his natural alarms; and should the queen offer him fishes or cakes, he will wish for flesh; and if, when he is ill, any antidote be prepared for him, he will still require the ape; and should no hunting-spear be presented against him, he will yet dread the crow of the cock. In like manner with man, who is perhaps the most forgetful of all creatures, the knowledge of everything natural to him will remain ineradicably fixed in him,—but this alone, as being alone a natural instinct. He will never forget to eat when he is hungry; or to drink when he is thirsty; or to use his eyes when he wants to see; or his ears, to hear; or his nose, to smell; or his mouth, to taste; or his hand, to touch. These are, to be sure, the senses, which philosophy depreciates by her preference for the intellectual faculties. But if the natural knowledge of the sensuous faculties is permanent, how happens it that the knowledge of the intellectual faculties fails, to which the superiority is ascribed? Whence, now, arises that power of forgetfulness itself which precedes recollection? From long lapse of time, he says. But this is a shortsighted answer. Length of time cannot be incidental to that which, according to him, is unborn, and which therefore must be deemed most certainly eternal. For that which is eternal, on the ground of its being unborn, since it admits neither of beginning nor end of time, is subject to no *temporal* criterion. And that which time does not measure, undergoes no change in consequence of time; nor is long lapse of time at all influential over it. If time is a cause of oblivion, why, from the time of the soul’s entrance into the body, does memory fail, as if thenceforth the soul were to be affected by time? for the soul, being undoubtedly prior to the body, was of course not irrespective of time. Is it, indeed, immediately on the soul’s entrance into the body that oblivion takes place, or some time afterwards? If immediately, where will be the long lapse of the time which is as yet inadmissible in the hypothesis?[1669] Take, for instance, the case of the infant. If some time afterwards, will not the soul, during the interval previous to the moment of oblivion, still exercise its powers of memory? And how comes it to pass that the soul subsequently forgets, and then afterwards again remembers? How long, too, must the lapse of the time be regarded as having been, during which the oblivion oppressed the soul? The whole course of one’s life, I apprehend, will be insufficient to efface the memory of an age which endured so long before the soul’s assumption of the body. But then, again, Plato throws the blame upon the body, as if it were at all credible that a born substance could extinguish the power of one that is unborn. There exist, however, among bodies a great many differences, by reason of their rationality, their bulk, their condition, their age, and their health. Will there then be supposed to exist similar differences in obliviousness? Oblivion, however, is uniform and identical. Therefore bodily peculiarity, with its manifold varieties, will not become the cause of an effect which is an invariable one. There are likewise, according to Plato's own testimony, many proofs to show that the soul has a divining faculty, as we have already advanced against Hermogenes. But there is not a man living, who does not himself feel his soul possessed with a presage and augury of some omen, danger, or joy. Now, if the body is not prejudicial to divination, it will not, I suppose, be injurious to memory. One thing is certain, that souls in the same body both forget and remember. If any corporeal condition engenders forgetfulness, how will it admit the opposite state of recollection? Because recollection, after forgetfulness, is actually the resurrection of the memory. Now, how should not that which is hostile to the memory at first, be also prejudicial to it in the second instance? Lastly, who have better memories than little children, with their fresh, unworn souls, not yet immersed in domestic and public cares, but devoted only to those studies the 205 acquirement of which is itself a reminiscence? Why, indeed, do we not all of us recollect in an equal degree, since we are equal in our forgetfulness? But this is true only of philosophers! But not even of the whole of them. Amongst so many nations, in so great a crowd of sages, Plato, to be sure, is the only man who has combined the oblivion and the recollection of ideas. Now, since this main argument of his by no means keeps its ground, it follows that its entire superstructure must fall with it, namely, that souls are supposed to be unborn, and to live in the heavenly regions, and to be instructed in the divine mysteries thereof; moreover, that they descend to this earth, and here recall to memory their previous existence, for the purpose, of course, of supplying to our heretics the fitting materials for their systems.

[1665] Nihil Deo appendimus.

[1666] Exorbitationis.

[1667] In his, now lost, treatise, *De Censu Animæ*.

[1668] Above, in ch. xix. xx. pp. 200, 201.

[1669] Or, “which has been too short for calculation.”

Chapter XXV.—Tertullian Refutes, Physiologically, the Notion that the Soul is Introduced After Birth.

I shall now return to the cause of this digression, in order that I may explain how all souls are derived from one, when and where and in what manner they are produced. Now, touching this subject, it matters not whether the question be started by the philosopher, by the heretic, or by the crowd. Those who profess the truth care nothing about their opponents, especially such of them as begin by maintaining that the soul is not conceived in the womb, nor is formed and produced at the time that the flesh is moulded, but is impressed from without upon the infant before his complete vitality, but after the process of parturition. They say, moreover, that the human seed having been duly deposited *ex concubiter*in the womb, and having been by natural impulse quickened, it becomes condensed into the mere substance of the flesh, which is in due time born, warm from the furnace of the womb, and then released from its heat. (This flesh) resembles the case of hot iron, which is in that state plunged into cold water; for, being smitten by the cold air (into which it is born), it at once receives the power of animation, and utters vocal sound. This view is entertained by the Stoics, along with Ænesidemus, and occasionally by Plato himself, when he tells us that the soul, being quite a separate formation, originating elsewhere and externally to the womb, is inhaled[1670] when the new-born infant first draws breath, and by and by exhaled[1671] with the man's latest breath. We shall see whether this view of his is merely fictitious. Even the medical profession has not lacked its Hicesius, to prove a traitor both to nature and his own calling. These gentlemen, I suppose, were too modest to come to terms with women on the mysteries of childbirth, so well known to the latter. But how much more is there for them to blush at, when in the end they have the women to refute them, instead of commending them. Now, in such a question as this, no one can be so useful a teacher, judge, or witness, as the sex itself which is so intimately concerned. Give us your testimony, then, ye mothers, whether yet pregnant, or after delivery (let barren women and men keep silence),—the truth of your own nature is in question, the reality of your own suffering is the point to be decided. (Tell us, then,) whether you feel in the embryo within you any vital force[1672] other than your own, with which your bowels tremble, your sides shake, your entire womb throbs, and the burden which oppresses you constantly changes its position? Are these movements a joy to you, and a positive removal of anxiety, as making you confident that your infant both possesses vitality and enjoys it? Or, should his restlessness cease, your first fear would be for him; and he would be aware of it within you, since he is disturbed at the novel sound;

[1670] "Inhaled" is Bp. Kaye's word for *adduci*, "taken up."

[1671] Educi.

[1672] Vivacitas.

and you would crave for injurious diet,[1673] or would even loathe your food—all on his account; and then you and he, (in the closeness of your sympathy,) would share together your common ailments—so far that with your contusions and bruises would he actually become marked,—whilst within you, and even on the selfsame parts of the body, taking to himself thus peremptorily[1674] the injuries of his mother! Now, whenever a livid hue and redness are incidents of the blood, the blood will not be without the vital principle,[1675] or soul; or when disease attacks the soul or vitality, (it becomes a proof of its real existence, since) there is no disease where there is no soul or principle of life. Again, inasmuch as sustenance by food, and the want thereof, growth and decay, fear and motion, are conditions of the soul or life, he who experiences them must be alive. And, so, he at last ceases to live, who ceases to experience them. And thus by and by infants are still-born; but how so, unless they had life? For how could any die, who had not previously lived? But sometimes by a cruel necessity, whilst yet in the womb, an infant is put to death, when lying awry in the orifice of the womb he impedes parturition, and kills his mother, if he is not to die himself. Accordingly, among surgeons' tools there is a certain instrument, which is formed with a nicely-adjusted flexible frame for opening the *uterus* first of all, and keeping it open; it is further furnished with an annular blade,[1676] by means of which the limbs within the womb are dissected with anxious but unfaltering care; its last appendage being a blunted or covered hook, wherewith the entire *fœtus* is extracted[1677] by a violent delivery. There is also (another instrument in the shape of) a copper needle or spike, by which the actual death is managed in this furtive robbery of life: they give it, from its infanticide function, the name of ἐμβρυοσφάκτης , the slayer of the infant, which was of course alive. Such apparatus was possessed both by Hippocrates, and Asclepiades, and Erasistratus, and Herophilus, that dissector of even adults, and the milder Soranus himself, who all knew well enough that a living being had been conceived, and pitied this most luckless infant state, which had first to be put to death, to escape being tortured alive. Of the necessity of such harsh treatment I have no doubt even Hicesius was convinced, although he imported their soul into infants after birth from the stroke of the frigid air, because the very term for soul, forsooth, in Greek answered to such a refrigeration![1678] Well, then, have the barbarian and Roman nations received souls by some other process, (I wonder;) for they have called the soul by another name than ψυχή? How many nations are there who commence life[1679] under the broiling sun of the torrid zone, scorching their skin into its swarthy hue? Whence do they get their souls, with no frosty air to help them? I say not a word of those well-warmed bed-rooms, and all that apparatus of heat which ladies in childbirth so greatly need, when a breath of cold air might endanger their life. But in the very bath almost a babe will slip into life, and at once his cry is heard! If, however, a good frosty air is to the soul so indispensable a treasure, then beyond the German and the Scythian tribes, and the Alpine and the Argæan heights, nobody ought ever to be born! But the fact really is, that population is greater within the temperate regions of the East and the West, and men's minds are sharper; whilst there is not a Sarmatian whose wits are not dull and humdrum. The minds of men, too, would grow keener by reason of the cold, if their souls came into being amidst nipping frosts; for as the substance is, so must be its active power. Now, after these preliminary statements, we may also refer to the case of those who, having been cut out of their mother's womb, have breathed and retained life—your Bacchuses[1680] and Scipios.[1681] If, however, there be any one who, like Plato,[1682] supposes that two souls cannot, more than two bodies could, co-exist in the same individual, I, on the contrary, could show him not merely the co-existence of two souls in one person, as also of two bodies in the same womb, but likewise the combination of many other things in natural connection with the soul—for instance, of demoniacal possession; and *that* not of one only, as in the case of Socrates' own demon; but of seven spirits as in the case of the Magdalene;[1683] and of a legion in number, as in the Gadarene.[1684] Now one soul is naturally more susceptible of conjunction with another soul, by reason of the identity of their substance, than an evil spirit is, owing to their diverse natures. But when the same philosopher, in the sixth book of *The Laws*, warns us to beware lest a vitiation of seed should infuse a soil into both body and soul from an illicit or debased concubinage, I hardly know whether he is more inconsistent with himself in respect of one of his previous statements, or of that which he had just made. For he here shows us that the soul proceeds from human seed (and warns us to be on our guard about it), not, (as he had said before,) from the first breath of the new-born child. Pray, whence comes it that from similarity of soul we resemble our parents in disposition, according to the testimony of Cleanthes,[1685] if we are not produced from this seed of the soul? Why, too, used the old astrologers to cast a man's nativity from his first conception, if his soul also draws not its origin from that moment? To this (nativity) likewise belongs the inbreathing of the soul, whatever that is.

[1673] Ciborum vanitates.

[1674] Rapiens.

[1675] Anima.

[1676] Anulocultro. [To be seen in the Museum at Naples.]

[1677] Or, "the whole business (totem facinus) is despatched."

[1678] So Plato, *Cratylus*, p. 399, c. 17.

[1679] Censentur.

[1680] Liberi aliqui.

[1681] See Pliny, *Natural History*, vii. 9.

[1682] See above, ch. x.

[1683] Mark xvi. 9.

[1684] Mark vi. 1–9.

[1685] See above, ch. v.

Chapter XXVI.—Scripture Alone Offers Clear Knowledge on the Questions We Have Been Controverting.

Now there is no end to the uncertainty and irregularity of human opinion, until we come to the limits which God has prescribed. I shall at last retire within our own lines and firmly hold my ground there, for the purpose of proving to the Christian (the soundness of) my answers to the Philosophers and the Physicians. 207 Brother (in Christ), on your own foundation[1686] build up your faith. Consider the wombs of the most sainted women instinct with the life within them, and their babes which not only breathed therein, but were even endowed with prophetic intuition. See how the bowels of Rebecca are disquieted,[1687] though her child-bearing is as yet remote, and there is no impulse of (vital) air. Behold, a twin offspring chafes within the mother's womb, although she has no sign as yet of the twofold nation. Possibly we might have regarded as a prodigy the contention of this infant progeny, which struggled before it lived, which had animosity previous to animation, if it had simply disturbed the mother by its restlessness within her. But when her womb opens, and the number of her offspring is seen, and their presaged condition known, we have presented to us a proof not merely of the (separate) souls of the infants, but of their hostile struggles too. He who was the first to be born was threatened with detention by him who was anticipated in birth, who was not yet fully brought forth, but whose hand only had been born. Now if he actually imbibed life, and received his soul, in Platonic style, at his first breath; or else, after the Stoic rule, had the earliest taste of animation on touching the frosty air; what was the other about, who was so eagerly looked for, who was still detained within the womb, and was trying to detain (the other) outside? I suppose he had not yet breathed when he seized his brother's heel;[1688] and was still warm with his mother's warmth, when he so strongly wished to be the first to quit the womb. What an infant! so emulous, so strong, and already so contentious; and all this, I suppose, because even now full of life! Consider, again, those extraordinary conceptions, which were more wonderful still, of the barren woman and the virgin: these women would only be able to produce imperfect offspring against the course of nature, from the very fact that one of them was too old to bear seed, and the other was pure from the contact of man. If there was to be bearing at all in the case, it was only fitting that they should be born without a soul, (as the philosopher would say,) who had been irregularly conceived. However, even these have life, each of them in his mother's womb. Elizabeth exults with joy, (for) John had leaped in her womb;[1689] Mary magnifies the Lord, (for) Christ had instigated her within.[1690] The mothers recognise each their own offspring, being moreover each recognised by their infants, which were therefore of course alive, and were not souls merely, but spirits also. Accordingly you read the word of God which was spoken to Jeremiah, “Before I formed thee in the belly, I knew thee.”[1691] Since God forms us in the womb, He also breathes upon us, as He also did at the first creation, when “the Lord God formed man, and breathed into him the breath of life.”[1692] Nor could God have known man in the womb, except in his entire nature: “And before thou camest forth out of the womb, I sanctified thee.”[1693] Well, was it then a dead body at that early stage? Certainly not. For “God is not the God of the dead, but of the living.”

[1686] Of the Scriptures.

[1687] Gen. xxv. 22, 23.

[1688] Gen. xxv. 26.

[1689] Luke i. 41–45.

[1690] Luke i. 46.

[1691] Jer. i. 5.

[1692] Gen. ii. 7.

[1693] Jer. i. 5.

Chapter XXVII.—Soul and Body Conceived, Formed and Perfected in Element Simultaneously.

How, then, is a living being conceived? Is the substance of both body and soul formed together at one and the same time? Or does one of them precede the other in natural formation? We indeed maintain that both are conceived, and formed, and perfectly simultaneously, as well as born together; and that not a moment's interval occurs in their conception, so that, a prior place can be assigned to either.[1694] Judge, in fact, of the incidents of man's earliest existence by those which occur to him at the very last. As death is defined to be nothing else than the separation of body and soul,[1695] life, which is the opposite of death, is susceptible of no other definition than the conjunction of body and soul. If the severance happens at one and the same time to both substances by means of death, so the law of their combination ought to assure us that it occurs simultaneously to the two substances by means of life. Now we allow that life begins with conception, because we contend that the soul also begins from conception; life taking its commencement at the same moment and place that the soul does. Thus, then, the processes which act together to produce separation by death, also combine in a simultaneous action to produce life. If we assign priority to (the formation of) one of the natures, and a subsequent time to the other, we shall have further to determine the precise times of the semination, according to the condition and rank of each. And that being so, what time shall we give to the seed of the body, and what to the seed of the soul? 208 Besides, if different periods are to be assigned to the seminations then arising out of this difference in time, we shall also have different substances.[1696] For although we shall allow that there are two kinds of seed—that of the body and that of the soul—we still declare that they are inseparable, and therefore contemporaneous and simultaneous in origin. Now let no one take offence or feel ashamed at an interpretation of the processes of nature which is rendered necessary (by the defence of the truth). Nature should be to us an object of reverence, not of blushes. It is lust, not natural usage, which has brought shame on the intercourse of the sexes. It is the excess, not the normal state, which is immodest and unchaste: the normal condition has received a blessing from God, and is blest by Him: "Be fruitful, and multiply, (and replenish the earth.)"[1697] Excess, however, has He cursed, in adulteries, and wantonness, and chambering.[1698] Well, now, in this usual function of the sexes which brings together the male and the female in their common intercourse, we know that both the soul and the flesh discharge a duty together: the soul supplies desire, the flesh contributes the gratification of it; the soul furnishes the instigation, the flesh affords the realization. The entire man being excited by the one effort of both natures, his seminal substance is discharged, deriving its fluidity from the body, and its warmth from the soul. Now if *the soul* in Greek is a word which is synonymous with *cold*,[1699] how does it come to pass that the body grows cold after the soul has quitted it? Indeed (if I run the risk of offending modesty even, in my desire to prove the truth), I cannot help asking, whether we do not, in that very heat of extreme gratification when the generative fluid is ejected, feel that somewhat of our soul has gone from us? And do we not experience a faintness and prostration along with a dimness of sight? This, then, must be the soul-producing seed, which arises at once from the out-drip of the soul, just as that fluid is the body-producing seed which proceeds from the drainage of the flesh. Most true are the examples of the first creation. Adam's flesh was formed of clay. Now what is clay but an excellent moisture, whence should spring the generating fluid? From the breath of God first came the soul. But what else is the breath of God than the vapour of the spirit, whence should spring that which we breathe out through the generative fluid? Forasmuch, therefore, as these two different and separate substances, the clay and the breath, combined at the first creation in forming the individual man, they then both amalgamated and mixed their proper seminal rudiments in one, and ever afterwards communicated to the human race the normal mode of its propagation, so that even now the two substances, although diverse from each other, flow forth simultaneously in a united channel; and finding their way together into their appointed seed-plot, they fertilize with their combined vigour the human fruit out of their respective natures. And inherent in this human product is his own seed, according to the process which has been ordained for every creature endowed with the functions of generation. Accordingly from the one (primeval) man comes the entire outflow and redundance of men's souls—nature proving herself true to the commandment of God, "Be fruitful, and multiply."[1700] For in the very preamble of this one production, "Let us make man,"[1701] man's whole posterity was declared and described in a plural phrase, "Let *them* have dominion over the fish of the sea," etc.[1702] And no wonder: in the seed lies the promise and earnest of the crop.

[1694] Comp. *De Resurr. Carnis*, xlv.

[1695] So Plato, *Phædo*, p. 64.

[1696] Materiæ.

[1697] Gen. i. 28.

[1698] Lupanaria.

[1699] See above, c. xxv. p. 206.

[1700] Gen. i. 28.

[1701] Ver. 26.

[1702] Ver. 26.

Chapter XXVIII.—The Pythagorean Doctrine of Transmigration Sketched and Censured.

What, then, by this time means that ancient saying, mentioned by Plato,[1703] concerning the reciprocal migration of souls; how they remove hence and go thither, and then return hither and pass through life, and then again depart from this life, and afterwards become alive from the dead? Some will have it that this is a saying of Pythagoras; Albinus supposes it to be a divine announcement, perhaps of the Egyptian Mercury.[1704] But there is no divine saying, except of the one true God, by whom the prophets, and the apostles, and Christ Himself declared their grand message. More ancient than Saturn a good deal (by some nine hundred years or so), and even than his grandchildren, is Moses; and he is certainly much more divine, recounting and tracing out, as he does, the course of the human race from the very beginning of the world, indicating the several births (of the fathers of mankind) according to their names and their epochs; giving thus plain proof of the divine character of his work, from its divine authority and word. If, indeed, the sophist of Samos is Plato's authority 209 for the eternally revolving migration of souls out of a constant alternation of the dead and the living states, then no doubt did the famous Pythagoras, however excellent in other respects, for the purpose of fabricating such an opinion as this, rely on a falsehood, which was not only shameful, but also hazardous. Consider it, you that are ignorant of it, and believe with us. He feigns death, he conceals himself underground, he condemns himself to that endurance for some seven years, during which he learns from his mother, who was his sole accomplice and attendant, what he was to relate for the belief of the world concerning those who had died since his seclusion;[1705] and when he thought that he had succeeded in reducing the frame of his body to the horrid appearance of a dead old man, he comes forth from the place of his concealment and deceit, and pretends to have returned from the dead. Who would hesitate about believing that the man, whom he had supposed to have died, was come back again to life? especially after hearing from him facts about the recently dead,[1706] which he evidently could only have discovered in Hades itself! Thus, that men are made alive after death, is rather an old statement. But what if it be rather a recent one also? The truth does not desire antiquity, nor does falsehood shun novelty. This notable saying I hold to be plainly false, though ennobled by antiquity. How should that not be false, which depends for its evidence on a falsehood?—How can I help believing Pythagoras to be a deceiver, who practises deceit to win my belief? How will he convince me that, before he was Pythagoras, he had been Æthalides, and Euphorbus, and the fisherman Pyrrhus, and Hermotimus, to make us believe that men live again after they have died, when he actually perjured himself afterwards as Pythagoras. In proportion as it would be easier for me to believe that he had returned once to life in his own person, than so often in the person of this man and that, in the same degree has he deceived me in things which are too hard to be credited, because he has played the impostor in matters which might be readily believed. Well, but he recognised the shield of Euphorbus, which had been formerly consecrated at Delphi, and claimed it as his own, and proved his claim by signs which were generally unknown. Now, look again at his subterranean lurking-place, and believe his story, if you can. For, as to the man who devised such a tricksty scheme, to the injury of his health, fraudulently wasting his life, and torturing it for seven years underground, amidst hunger, idleness, and darkness—with a profound disgust for the mighty sky—what reckless effort would he not make, what curious contrivance would he not attempt, to arrive at the discovery of this famous shield? Suppose now, that he found it in some of those hidden researches; suppose that he recovered some slight breath of report which survived the now obsolete tradition; suppose him to have come to the knowledge of it by an inspection which he had bribed the beadle to let him have,—we know very well what are the resources of magic skill for exploring hidden secrets: there are the *catabolic* spirits, which floor their victims;[1707] and the *paredral* spirits, which are ever at their side[1708] to haunt them; and the *pythonic* spirits, which entrance them by their divination and ventriloquistic[1709] arts. For was it not likely that Pherecydes also, the master of our Pythagoras, used to divine, or I would rather say rave and dream, by such arts and contrivances as these? Might not the self-same demon have been in him, who, whilst in Euphorbus, transacted deeds of blood? But lastly, why is it that the man, who proved himself to have been Euphorbus by the evidence of the shield, did not also recognise any of his former Trojan comrades? For they, too, must by this time have recovered life, since men were rising again from the dead.

[1703] *Phædo*, p. 70.

[1704] [Hermes. See Bacon, *De Aug.* i. p. 99.]

[1705] De posteris defunctis.

[1706] De posteris defunctis.

[1707] From καταβάλλειν, to knock down.

[1708] From πάρεδος, sitting by one.

[1709] From πυθωνικός, an attribute of *Pythius* Apollo; this class were sometimes called ἐγγαστρίμυθοι, ventriloquists.

Chapter XXIX.—The Pythagorean Doctrine Refuted by Its Own First Principle, that Living Men are Formed from the Dead.

It is indeed, manifest that dead men are formed from living ones; but it does not follow from that, that living men are formed from dead ones. For from the beginning the living came first in the order of things, and therefore also from the beginning the dead came afterwards in order. But these proceeded from no other source except from the living. The living had their origin in any other source (you please) than in the dead; whilst the dead had no source whence to derive their beginning, except from the living. If, then, from the very first the living came not from the dead, why should they afterwards (be said to) come from the dead? Had that original source, whatever it was, come to an end? Was the form or law thereof a matter for regret? Then why was it preserved in the case of the dead? Does it not follow that, because the dead came from the living at the first, therefore they always came from the living? For either the law which obtained at the beginning must have continued in both of its relations, or else it must have changed in both; so that, if it had become necessary for the living afterwards to proceed from the dead, it would be necessary, in like manner, for the dead also not to proceed from the living. For if a faithful adherence to the institution was not meant to be perpetuated in each respect, then contraries cannot in due alternation continue to be re-formed from contraries. We, too, will on our side adduce against you certain contraries, of the born and the unborn, of vision[1710] and blindness, of youth and old age, of wisdom and folly. Now it does not follow that the unborn proceeds from the born, on the ground that a contrary issues from a contrary; nor, again, that vision proceeds from blindness, because blindness happens to vision; nor, again, that youth revives from old age, because after youth comes the decrepitude of senility; nor that folly[1711] is born with its obtuseness from wisdom, because wisdom may possibly be sometimes sharpened out of folly. Albinus has some fears for his (master and friend) Plato in these points, and labours with much ingenuity to distinguish different kinds of contraries; as if these instances did not as absolutely partake of the nature of contrariety as those which are expounded by him to illustrate his great master's principle—I mean, life and death. Nor is it, for the matter of that, true that life is restored out of death, because it happens that death succeeds[1712] life.

[1710] Visualitatis.

[1711] Insipientiam. "Imbecility" is the meaning here, though the word takes the more general sense in the next clause.

[1712] Deferatur.

Chapter XXX.—Further Refutation of the Pythagorean Theory. The State of Contemporary Civilisation.

But what must we say in reply to what follows? For, in the first place, if the living come from the dead, just as the dead proceed from the living, then there must always remain unchanged one and the selfsame number of mankind, even the number which originally introduced (human) life. The living preceded the dead, afterwards the dead issued from the living, and then again the living from the dead. Now, since this process was evermore going on with the same persons, therefore they, issuing from the same, must always have remained in number the same. For they who emerged (into life) could never have become more nor fewer than they who disappeared (in death). We find, however, in the records of the Antiquities of Man,[1713] that the human race has progressed with a gradual growth of population, either occupying different portions of the earth as aborigines, or as nomad tribes, or as exiles, or as conquerors—as the Scythians in Parthia, the Temenidæ in Peloponnesus, the Athenians in Asia, the Phrygians in Italy, and the Phœnicians in Africa; or by the more ordinary methods of migration, which they call ἀποικίαι or *colonies*, for the purpose of throwing off redundant population, disgorging into other abodes their overcrowded masses. The aborigines remain still in their old settlements, and have also enriched other districts with loans of even larger populations. Surely it is obvious enough, if one looks at the whole world, that it is becoming daily better cultivated and more fully peopled than anciently. All places are now accessible, all are well known, all open to commerce; most pleasant farms have obliterated all traces of what were once dreary and dangerous wastes; cultivated fields have subdued forests; flocks and herds have expelled wild beasts; sandy deserts are sown; rocks are planted; marshes are drained; and where once were hardly solitary cottages, there are now large cities. No longer are (savage) islands dreaded, nor their rocky shores feared; everywhere are houses, and inhabitants, and settled government, and civilized life. What most frequently meets our view (and occasions complaint), is our teeming population: our numbers are burdensome to the world, which can hardly supply us from its natural elements; our wants grow more and more keen, and our complaints more bitter in all mouths, whilst Nature fails in affording us her usual sustenance. In very deed, pestilence, and famine, and wars, and earthquakes have to be regarded as a remedy for nations, as the means of pruning the luxuriance of the human race; and yet, when the hatchet has once felled large masses of men, the world has hitherto never once been alarmed at the sight of a restitution of its dead coming back to life after their millennial exile.[1714] But such a spectacle would have become quite obvious by the balance of mortal loss and vital recovery, if it were true that the dead came back again to life. Why, however, is it after a thousand years, and not at the moment, that this return from death is to take place, when, supposing that the loss is not at once supplied, there must be a risk of an utter extinction, as the failure precedes the compensation? Indeed, this furlough 21 of our present life would be quite disproportioned to the period of a thousand years; so much briefer is it, and on that account so much more easily is its torch extinguished than rekindled. Inasmuch, then, as the period which, on the hypothesis we have discussed, ought to intervene, if the living are to be formed from the dead, has not actually occurred, it will follow that we must not believe that men come back to life from the dead (in the way surmised in this philosophy).

[1713] A probable allusion to Varro's work, *De Antiqq. Rerum Humanarum.*

[1714] An allusion to Plato's notion that, at the end of a thousand years, such a restoration of the dead, took place. See his *Phædrus*, p. 248, and *De Republ.* x. p. 614.

Chapter XXXI.—Further Exposure of Transmigration, Its Inextricable Embarrassment.

Again, if this recovery of life from the dead take place at all, individuals must of course resume their own individuality. Therefore the souls which animated each several body must needs have returned separately to their several bodies. Now, whenever two, or three, or five souls are re-enclosed (as they constantly are) in one womb, it will not amount in such cases to life from the dead, because there is not the separate restitution which individuals ought to have; although at this rate, (no doubt,) the law of the primeval creation is signally kept,[1715] by the production still of several souls out of only one! Then, again, if souls depart at different ages of human life, how is it that they come back again at one uniform age? For all men are imbued with an *infant* soul at their birth. But how happens it that a man who dies in old age returns to life as an infant? If the soul, whilst disembodied, decreases thus by retrogression of its age, how much more reasonable would it be, that it should resume its life with a richer progress in all attainments of life after the lapse of a thousand years! At all events, it should return with the age it had attained at its death, that it might resume the precise life which it had relinquished. But even if, at this rate, they should reappear the same evermore in their revolving cycles, it would be proper for them to bring back with them, if not the selfsame forms of body, at least their original peculiarities of character, taste, and disposition, because it would be hardly possible[1716] for them to be regarded as the same, if they were deficient in those characteristics by means of which their identity should be proved. (You, however, meet me with this question): How can you possibly know, you ask, whether all is not a secret process? may not the work of a thousand years take from you the power of recognition, since they return unknown to you? But I am quite certain that such is not the case, for you yourself present Pythagoras to me as (the restored) Euphorbus. Now look at Euphorbus: he was evidently possessed of a military and warlike soul, as is proved by the very renown of the sacred shields. As for Pythagoras, however, he was such a recluse, and so unwarlike, that he shrank from the military exploits of which Greece was then so full, and preferred to devote himself, in the quiet retreat of Italy, to the study of geometry, and astrology, and music—the very opposite to Euphorbus in taste and disposition. Then, again, the Pyrrhus (whom he represented) spent his time in catching fish; but Pythagoras, on the contrary, would never touch fish, abstaining from even the taste of them as from animal food. Moreover, Æthalides and Hermotimus had included the bean amongst the common esculents at meals, while Pythagoras taught his disciples not even to pass through a plot which was cultivated with beans. I ask, then, how the same souls are resumed, which can offer no proof of their identity, either by their disposition, or habits, or living? And now, after all, (we find that) only four souls are mentioned as recovering life[1717] out of all the multitudes of Greece. But limiting ourselves merely to Greece, as if no transmigrations of souls and resumptions of bodies occurred, and *that* every day, in every nation, and amongst all ages, ranks, and sexes, how is it that Pythagoras alone experiences these changes into one personality and another? Why should not I too undergo them? Or if it be a privilege monopolized by philosophers—and Greek philosophers only, as if Scythians and Indians had no philosophers—how is it that Epicurus had no recollection that he had been once another man, nor Chrysippus, nor Zeno, nor indeed Plato himself, whom we might perhaps have supposed to have been Nestor, from his honeyed eloquence?

[1715] Signatur. Rigaltius reads "singulatur," after the *Codex Agobard.*, as meaning, "The *single* origin of the human race is in principle maintained," etc.

[1716] Temere.

[1717] Recensentur.

Chapter XXXII.—Empedocles Increased the Absurdity of Pythagoras by Developing the Posthumous Change of Men into Various Animals.

But the fact is, Empedocles, who used to dream that he was a god, and on that account, I suppose, disdained to have it thought that he had ever before been merely some hero, declares in so many words: “I once was Thamnus, and a fish.” Why not rather a melon, seeing that he was such a fool; or a cameleon, for his inflated brag? It was, no doubt, as a fish (and 212 a queer one too!) that he escaped the corruption of some obscure grave, when he preferred being roasted by a plunge into Ætna; after which accomplishment there was an end for ever to his μετενσωμάτωσις or putting himself into another body—(fit only now for) a light dish after the roast-meat. At this point, therefore, we must likewise contend against that still more monstrous presumption, that in the course of the transmigration beasts pass from human beings, and human beings from beasts. Let (Empedocles’) Thamnuses alone. Our slight notice of them in passing will be quite enough: (to dwell on them longer will inconvenience us,) lest we should be obliged to have recourse to raillery and laughter instead of serious instruction. Now our position is this: that the human soul cannot by any means at all be transferred to beasts, even when they are supposed to originate, according to the philosophers, out of the substances of the elements. Now let us suppose that the soul is either fire, or water, or blood, or spirit, or air, or light; we must not forget that all the animals in their several kinds have properties which are opposed to the respective elements. There are the cold animals which are opposed to fire—water-snakes, lizards, salamanders, and what things soever are produced out of the rival element of water. In like manner, those creatures are opposite to water which are in their nature dry and sapless; indeed, locusts, butterflies, and chameleons rejoice in droughts. So, again, such creatures are opposed to blood which have none of its purple hue, such as snails, worms, and most of the fishy tribes. Then opposed to spirit are those creatures which seem to have no respiration, being unfurnished with lungs and windpipes, such as gnats, ants, moths, and minute things of this sort. Opposed, moreover, to air are those creatures which always live under ground and under water, and never imbibe air—things of which you are more acquainted with the existence than with the names. Then opposed to light are those things which are either wholly blind, or possess eyes for the darkness only, such as moles, bats, and owls. These examples (have I adduced), that I might illustrate my subject from clear and palpable natures. But even if I could take in my hand the “atoms” of Epicurus, or if my eye could see the “numbers” of Pythagoras, or if my foot could stumble against the “ideas” of Plato, or if I could lay hold of the “entelechies” of Aristotle, the chances would be, that even in these (impalpable) classes I should find such animals as I must oppose to one another on the ground of their contrariety. For I maintain that, of whichsoever of the before-mentioned natures the human soul is composed, it would not have been possible for it to pass for new forms into animals so contrary to each of the separate natures, and to bestow an origin by its passage on those beings, from which it would have to be excluded and rejected rather than to be admitted and received, by reason of that original contrariety which we have supposed it to possess,[1718] and which commits the bodily substance receiving it to an interminable strife; and then again by reason of the subsequent contrariety, which results from the development inseparable from each several nature. Now it is on quite different conditions[1719] that the soul of man has had assigned to it (in individual bodies[1720]) its abode, and aliment, and order, and sensation, and affection, and sexual intercourse, and procreation of children; also (on different conditions has it, in individual bodies, received especial) dispositions, as well as duties to fulfil, likings, dislikes, vices, desires, pleasures, maladies, remedies—in short, its own modes of living, its own outlets of death. How, then, shall that (human) soul which cleaves to the earth, and is unable without alarm to survey any great height, or any considerable depth, and which is also fatigued if it mounts many steps, and is suffocated if it is submerged in a fish-pond,—(how, I say, shall a soul which is beset with such weaknesses) mount up at some future stage into the air in an eagle, or plunge into the sea in an eel? How, again, shall it, after being nourished with generous and delicate as well as exquisite viands, feed deliberately on, I will not say husks, but even on thorns, and the wild fare of bitter leaves, and beasts of the dung-hill, and poisonous worms, if it has to migrate into a goat or into a quail?—nay, it may be, feed on carrion, even on human corpses in some bear or lion? But how indeed (shall it stoop to this), when it remembers its own (nature and dignity)? In the same way, you may submit all other instances to this criterion of incongruity, and so save us from lingering over the distinct consideration of each of them in turn. Now, whatever may be the measure and whatever the mode of the human soul, (the question is forced upon us,) what it will do in far larger animals, or in very diminutive ones? It must needs be, that every individual body of whatever size is filled up by the soul, and that the soul is entirely covered by the body. 213 How, therefore, shall a man's soul fill an elephant? How, likewise, shall it be contracted within a gnat? If it be so enormously extended or contracted, it will no doubt be exposed to peril. And this induces me to ask another question: If the soul is by no means capable of this kind of migration into animals, which are not fitted for its reception, either by the habits of their bodies or the other laws of their being, will it then undergo a change according to the properties of various animals, and be adapted to their life, notwithstanding its contrariety to human life—having, in fact, become contrary to its human self by reason of its utter change? Now the truth is, if it undergoes such a transformation, and loses what it once was, the human soul will not be what it was; and if it ceases to be its former self, the *metensomatosis*, or adaptation of some other body, comes to nought, and is not of course to be ascribed to the soul which will cease to exist, on the supposition of its complete change. For only then can a soul be said to experience this process of the *metensomatosis*, when it undergoes it by remaining unchanged in its own (primitive) condition. Since, therefore, the soul does not admit of change, lest it should cease to retain its identity; and yet is unable to remain unchanged in its original state, because it fails then to receive contrary (bodies),—I still want to know some credible reason to justify such a transformation as we are discussing. For although some men are compared to the beasts because of their character, disposition, and pursuits (since even God says, "Man is like the beasts that perish"[1721]), it does not on this account follow that rapacious persons become kites, lewd persons dogs, ill-tempered ones panthers, good men sheep, talkative ones swallows, and chaste men doves, as if the selfsame substance of the soul everywhere repeated its own nature in the properties of the animals (into which it passed). Besides, a substance is one thing, and the nature of that substance is another thing; inasmuch as the substance is the special property of one given thing, whereas the nature thereof may possibly belong to many things. Take an example or two. A stone or a piece of iron is the substance: the hardness of the stone and the iron is the nature of the substance. Their hardness combines objects by a common quality; their substances keep them separate. Then, again, there is softness in wool, and softness in a feather: their natural qualities are alike, (and put them on a par;) their substantial qualities are not alike, (and keep them distinct.) Thus, if a man likewise be designated a wild beast or a harmless one, there is not for all that an identity of soul. Now the similarity of nature is even then observed, when dissimilarity of substance is most conspicuous: for, by the very fact of your judging that a man resembles a beast, you confess that their soul is not identical; for you say that they *resemble* each other, not that they are the *same*. This is also the meaning of the word of God (which we have just quoted): it likens man to the beasts in nature, but not in substance. Besides, God would not have actually made such a comment as this concerning man, if He had known him to be in substance only bestial.

[1718] Hujus.

[1719] Alias.

[1720] This is the force of the objective nouns, which are all put in the *plural* form.

[1721] Ps. xlix. 20.

Chapter XXXIII.—The Judicial Retribution of These Migrations Refuted with Raillery.

Forasmuch as this doctrine is vindicated even on the principle of judicial retribution, on the pretence that the souls of men obtain as their partners the kind of animals which are suited to their life and deserts,—as if they ought to be, according to their several characters, either slain in criminals destined to execution, or reduced to hard work in menials, or fatigued and wearied in labourers, or foully disgraced in the unclean; or, again, on the same principle, reserved for honour, and love, and care, and attentive regard in characters most eminent in rank and virtue, usefulness, and tender sensibility,—I must here also remark, that if souls undergo a transformation, they will actually not be able to accomplish and experience the destinies which they shall deserve; and the aim and purpose of judicial recompense will be brought to nought, as there will be wanting the sense and consciousness of merit and retribution. And there must be this want of consciousness, if souls lose their condition; and there must ensue this loss, if they do not continue in one stay. But even if they should have permanency enough to remain unchanged until the judgment,—a point which Mercurius Ægyptius recognised, when he said that the soul, after its separation from the body, was not dissipated back into the soul of the universe, but retained permanently its distinct individuality, "in order that it might render," to use his own words, "an account to the Father of those things which it has done in the body;" —(even supposing all this, I say,) I still want to examine the justice, the solemnity, the majesty, and the dignity of this reputed judgment of God, and see whether human judgment has not too elevated a throne in it—exaggerated in both directions, in its office both of punishments and rewards, too severe in dealing out its vengeance, and too lavish in bestowing its favour. What do you suppose will become of the soul of the murderer? (It will animate), I suppose, some cattle destined for the slaughter-house and the shambles, that it may itself be killed, even as it has killed; and be itself flayed, since it has fleeced others; and be itself used for food, since it has cast to the wild beasts the ill-fated victims whom it once slew in woods and lonely roads. Now, if such be the judicial retribution which it is to receive, is not such a soul likely to find more of consolation than of punishment, in the fact that it receives its *coup de grâce* from the hands of most expert practitioners—is buried with condiments served in the most piquant styles of an Apicius or a Lurco, is introduced to the tables of your exquisite Ciceros, is brought up on the most splendid dishes of a Sylla, finds its obsequies in a banquet, is devoured by respectable (mouths) on a par with itself, rather than by kites and wolves, so that all may see how it has got a man's body for its tomb, and has risen again after returning to its own kindred race—exulting in the face of human judgments, if it has experienced them? For these barbarous sentences of death consign to various wild beasts, which are selected and trained even against their nature for their horrible office the criminal who has committed murder, even while yet alive; nay, hindered from too easily dying, by a contrivance which retards his last moment in order to aggravate his punishment. But even if his soul should have anticipated by its departure the sword's last stroke, his body at all events must not escape the weapon: retribution for his own crime is yet exacted by stabbing his throat and stomach, and piercing his side. After that he is flung into the fire, that his very grave may be cheated.[1722] In no other way, indeed, is a sepulture allowed him. Not that any great care, after all, is bestowed on his pyre, so that other animals light upon his remains. At any rate, no mercy is shown to his bones, no indulgence to his ashes, which must be punished with exposure and nakedness. The vengeance which is inflicted among men upon the homicide is really as great as that which is imposed by nature. Who would not prefer the justice of the world, which, as the apostle himself testifies, "beareth not the sword in vain,"[1723] and which is an institute of religion when it severely avenges in defence of human life? When we contemplate, too, the penalties awarded to other crimes—gibbets, and holocausts, and sacks, and harpoons, and precipices—who would not think it better to receive his sentence in the courts of Pythagoras and Empedocles? For even the wretches whom they will send into the bodies of asses and mules to be punished by drudgery and slavery, how will they congratulate themselves on the mild labour of the mill and the water-wheel, when they recollect the mines, and the convict-gangs, and the public works, and even the prisons and black-holes, terrible in their idle, do-nothing routine? Then, again, in the case of those who, after a course of integrity, have surrendered their life to the Judge, I likewise look for rewards, but I rather discover punishments. To be sure, it must be a handsome gain for good men to be restored to life in any animals whatsoever! Homer, so dreamt Ennius, remembered that he was once a peacock; however, I cannot for my part believe poets, even when wide awake. A peacock, no doubt, is a very pretty bird, pluming itself, at will, on its splendid feathers; but then its wings do not make amends for its voice, which is harsh and unpleasant; and there is nothing that poets like better than a good song. His transformation, therefore, into a peacock was to Homer a penalty, not an honour. The world's remuneration will bring him a much greater joy, when it lauds him as the father of the liberal sciences; and he will prefer the ornaments of his fame to the graces of his tail! But never mind! let poets migrate into peacocks, or into swans, if you like, especially as swans have a respectable voice: in what animal will you invest that righteous hero Æacus? In what beast will you clothe the chaste and excellent Dido? What bird shall fall to the lot of Patience? what animal to the lot of Holiness? what fish to that of Innocence? Now all creatures are the servants of man; all are his subjects, all his dependants. If by and by he is to become one of these creatures, he is by such a change debased and degraded, he to whom, for his virtues, images, statues, and titles are freely awarded as public honours and distinguished privileges, he to whom the senate and the people vote even sacrifices! Oh, what judicial sentences for gods to pronounce, as men’s recompense after death! They are more mendacious than any human judgments; they are contemptible as punishments, disgusting as rewards; such as the worst of men could never fear, nor the best desire; such indeed, as criminals will aspire to, rather than saints,—the former, that they may escape more speedily the world’s stern sentence,—the latter that they may more tardily incur it. How well, (forsooth), O ye philosophers do you teach us, and 215 how usefully do you advise us, that after death rewards and punishments fall with lighter weight! whereas, if any judgment awaits souls at all, it ought rather to be supposed that it will be heavier at the conclusion of life than in the conduct[1724] thereof, since nothing is more complete than that which comes at the very last—nothing, moreover, is more complete than that which is especially divine. Accordingly, God’s judgment will be more full and complete, because it will be pronounced at the very last, in an eternal irrevocable sentence, both of punishment and of consolation, (on men whose) souls are not to transmigrate into beasts, but are to return into their own proper bodies. And all this once for all, and on “that day, too, of which the Father only knoweth;”[1725] (only knoweth,) in order that by her trembling expectation faith may make full trial of her anxious sincerity, keeping her gaze ever fixed on that day, in her perpetual ignorance of it, daily fearing that for which she yet daily hopes.

[1722] Or, "that he may be punished even in his sepulture."

[1723] Rom. xiii. 4.

[1724] In administratione.

[1725] Mark xiii. 32.

Chapter XXXIV.—These Vagaries Stimulated Some Profane Corruptions of Christianity. The Profanity of Simon Magus Condemned.

No tenet, indeed, under cover of any heresy has as yet burst upon us, embodying any such extravagant fiction as that the souls of human beings pass into the bodies of wild beasts; but yet we have deemed it necessary to attack and refute this conceit, as a consistent sequel to the preceding opinions, in order that Homer in the peacock might be got rid of as effectually as Pythagoras in Euphorbus; and in order that, by the demolition of the *metempsychosis* and *metensomatosis* by the same blow, the ground might be cut away which has furnished no inconsiderable support to our heretics. There is the (infamous) Simon of Samaria in the Acts of the Apostles, who chaffered for the Holy Ghost: after his condemnation by *Him*, and a vain remorse that he and his money must perish together,[1726] he applied his energies to the destruction of the truth, as if to console himself with revenge. Besides the support with which his own magic arts furnished him, he had recourse to imposture, and purchased a Tyrian woman of the name of Helen out of a brothel, with the same money which he had offered for the Holy Spirit,—a traffic worthy of the wretched man. He actually feigned himself to be the Supreme Father, and further pretended that the woman was his own primary conception, wherewith he had purposed the creation of the angels and the archangels; that after she was possessed of this purpose she sprang forth from the Father and descended to the lower spaces, and there anticipating the Father's design had produced the angelic powers, which knew nothing of the Father, the Creator of this world; that she was detained a prisoner by these from a (rebellious) motive very like her own, lest after her departure from them they should appear to be the offspring of another being; and that, after being on this account exposed to every insult, to prevent her leaving them anywhere after her dishonour, she was degraded even to the form of man, to be confined, as it were, in the bonds of the flesh. Having during many ages wallowed about in one female shape and another, she became the notorious Helen who was so ruinous to Priam, and afterwards to the eyes of Stesichorus, whom, she blinded in revenge for his lampoons, and then restored to sight to reward him for his eulogies. After wandering about in this way from body to body, she, in her final disgrace, turned out a viler Helen still as a professional prostitute. This wench, therefore, was the lost sheep, upon whom the Supreme Father, even Simon, descended, who, after he had recovered her and brought her back—whether on his shoulders or loins I cannot tell—cast an eye on the salvation of man, in order to gratify his spleen by liberating them from the angelic powers. Moreover, to deceive these he also himself assumed a visible shape; and feigning the appearance of a man amongst men, he acted the part of the Son in Judea, and of the Father in Samaria. O hapless Helen, what a hard fate is yours between the poets and the heretics, who have blackened your fame sometimes with adultery, sometimes with prostitution! Only her rescue from Troy is a more glorious affair than her extrication from the brothel. There were a thousand ships to remove her from Troy; a thousand pence were probably more than enough to withdraw her from the stews. Fie on you, Simon, to be so tardy in seeking her out, and so inconstant in ransoming her! How different from Menelaus! As soon as he has lost her, he goes in pursuit of her; she is no sooner ravished than he begins his search; after a ten years' conflict he boldly rescues her: there is no lurking, no deceiving, no cavilling. I am really afraid that he was a much better "Father," who laboured so much more vigilantly, bravely, and perseveringly, about the recovery of his Helen.

[1726] Acts viii. 18–21. [Vol. I. pp. 171, 182, 193, 347.]

Chapter XXXV.—The Opinions of Carpocrates, Another Offset from the Pythagorean Dogmas, Stated and Confuted.

However, it is not for you alone, (Simon), that the transmigration philosophy has fabricated this story. Carpocrates also makes equally good use of it, who was a magician and a fornicator like yourself, only he had not a Helen.[1727] And why should he not? since he asserted that souls are reinvested with bodies, in order to ensure the overthrow by all means of divine and human truth. For, (according to his miserable doctrine,) this life became consummated to no man until all those blemishes which are held to disfigure it have been fully displayed in its conduct; because there is nothing which is accounted evil by nature, but simply as men think of it. The transmigration of human souls, therefore, into any kind of heterogeneous bodies, he thought by all means indispensable, whenever any depravity whatever had not been fully perpetrated in the early stage of life's passage. Evil deeds (one may be sure) appertain to life. Moreover, as often as the soul has fallen short as a defaulter in sin, it has to be recalled to existence, until it "pays the utmost farthing,"[1728] thrust out from time to time into the prison of the body. To this effect does he tamper with the whole of that allegory of the Lord which is extremely clear and simple in its meaning, and ought to be from the first understood in its plain and natural sense. Thus our "adversary" (therein mentioned[1729]) is the heathen man, who is walking with us along the same road of life which is common to him and ourselves. Now "we must needs go out of the world,"[1730] if it be not allowed us to have conversation with them. He bids us, therefore, show a kindly disposition to such a man. "Love your enemies," says He, "pray for them that curse you,"[1731] lest such a man in any transaction of business be irritated by any unjust conduct of yours, and "deliver thee to the judge" of his own (nation[1732]), and you be thrown into prison, and be detained in its close and narrow cell until you have liquidated all your debt against him.[1733] Then, again, should you be disposed to apply the term "adversary" to the devil, you are advised by the (Lord's) injunction, "while you are in the way with him," to make even with him such a compact as may be deemed compatible with the requirements of your true faith. Now the compact you have made respecting him is to renounce him, and his pomp, and his angels. Such is your agreement in this matter. Now the friendly understanding you will have to carry out must arise from your observance of the compact: you must never think of getting back any of the things which you have abjured, and have restored to him, lest he should summon you as a fraudulent man, and a transgressor of your agreement, before God the Judge (for in this light do we read of him, in another passage, as "the accuser of the brethren,"[1734] or saints, where reference is made to the actual practice of legal prosecution); and lest this Judge deliver you over to the angel who is to execute the sentence, and *he* commit you to the prison of hell, out of which there will be no dismissal until the smallest even of your delinquencies be paid off in the period before the resurrection.[1735] What can be a more fitting sense than this? What a truer interpretation? If, however, according to Carpocrates, the soul is bound to the commission of all sorts of crime and evil conduct, what must we from his system understand to be its "adversary" and foe? I suppose it must be that better mind which shall compel it by force to the performance of some act of virtue, that it may be driven from body to body, until it be found in none a debtor to the claims of a virtuous life. This means, that a good tree is known by its bad fruit—in other words, that the doctrine of truth is understood from the worst possible precepts. I apprehend[1736] that heretics of this school seize with especial avidity the example of Elias, whom they assume to have been so reproduced in John (the Baptist) as to make our Lord's statement sponsor for their theory of transmigration, when He said, "Elias is come already, and they knew him not;"[1737] and again, in another passage, "And if ye will receive it, this is Elias, which was for to come."[1738] Well, then, was it really in a Pythagorean sense that the Jews approached John with the inquiry, "Art thou Elias?"[1739] and not rather in the sense of the divine prediction, "Behold, I will send you Elijah" the Tisbite?[1740] The fact, however, is, that their metempsychosis, or transmigration theory, signifies the recall of the soul which had died long before, 217 and its return to some other body. But Elias is to come again, not after quitting life (in the way of dying), but after his translation (or removal without dying); not for the purpose of being restored to the body, from which he had not departed, but for the purpose of revisiting the world from which he was translated; not by way of resuming a life which he had laid aside, but of fulfilling prophecy,—really and truly the same man, both in respect of his name and designation, as well as of his unchanged humanity. How, therefore could John be Elias?

[1727] For Carpocrates, see Irenæus, i. 24; Eusebius, *H. E.* iv. 7; Epiphan. *Hær.* 27.

[1728] Matt. v. 26.

[1729] Ver. 25.

[1730] 1 Cor. v. 10.

[1731] Luke vi. 27.

[1732] Matt. v. 25.

[1733] Ver. 26.

[1734] Rev. xii. 10.

[1735] Morâ resurrectionis. For the force of this phrase, as apparently implying a doctrine of *purgatory*, and an explanation of Tertullian's teaching on this point, see Bp. Kaye on *Tertullian*, pp. 328, 329. [See p. 59, *supra*.]

[1736] Spero.

[1737] Matt. xvii. 12.

[1738] Matt. xi. 14.

[1739] John i. 21.

[1740] Mal. iv. 5.

You have your answer in the angel's announcement: "And he shall go before the people," says he, "in the spirit and power of Elias"—not (observe) in his soul and his body. These substances are, in fact, the natural property of each individual; whilst "the spirit and power" are bestowed as external gifts by the grace of God and so may be transferred to another person according to the purpose and will of the Almighty, as was anciently the case with respect to the spirit of Moses.[1741]

[1741] Num. xii. 2.

Chapter XXXVI.—The Main Points of Our Author's Subject. On the Sexes of the Human Race.

For the discussion of these questions we abandoned, if I remember rightly, ground to which we must now return. We had established the position that the soul is seminally placed in man, and by human agency, and that its seed from the very beginning is uniform, as is that of the soul also, to the race of man; (and this we settled) owing to the rival opinions of the philosophers and the heretics, and that ancient saying mentioned by Plato (to which we referred above).[1742] We now pursue in their order the points which follow from them. The soul, being sown in the womb at the same time as the body, receives likewise along with it its sex; and this indeed so simultaneously, that neither of the two substances can be alone regarded as the cause of the sex. Now, if in the semination of these substances any interval were admissible in their conception, in such wise that either the flesh or the soul should be the first to be conceived, one might then ascribe an especial sex to one of the substances, owing to the difference in the time of the impregnations, so that either the flesh would impress its sex upon the soul, or the soul upon the sex; even as Apelles (the heretic, not the painter[1743]) gives the priority over their bodies to the souls of men and women, as he had been taught by Philumena, and in consequence makes the flesh, as the later, receive its sex from the soul. They also who make the soul supervene after birth on the flesh predetermine, of course, the sex of the previously formed soul to be male or female, according to (the sex of) the flesh. But the truth is, the seminations of the two substances are inseparable in point of time, and their effusion is also one and the same, in consequence of which a community of gender is secured to them; so that the course of nature, whatever that be, shall draw the line (for the distinct sexes). Certainly in this view we have an attestation of the method of the first two formations, when the male was moulded and tempered in a completer way, for Adam was first formed; and the woman came far behind him, for Eve was the later formed. So that her flesh was for a long time without specific form (such as she afterwards assumed when taken out of Adam's side); but she was even then herself a living being, because I should regard her at that time in soul as even a portion of Adam. Besides, God's *afflatus* would have animated her too, if there had not been in the woman a transmission from Adam of his soul also as well as of his flesh.

[1742] In ch. xxviii. at the beginning.

[1743] See above, ch. xxiii. [Also p. 246, *infra.*]

Chapter XXXVII.—On the Formation and State of the Embryo. Its Relation with the Subject of This Treatise.

Now the entire process of sowing, forming, and completing the human embryo in the womb is no doubt regulated by some power, which ministers herein to the will of God, whatever may be the method which it is appointed to employ. Even the superstition of Rome, by carefully attending to these points, imagined the goddess *Alemona* to nourish the fœtus in the womb; as well as (the goddesses) *Nona* and *Decima*, called after the most critical months of gestation; and *Partula*, to manage and direct parturition; and *Lucina*, to bring the child to the birth and light of day. We, on our part, believe the angels to officiate herein for God. The embryo therefore becomes a human being in the womb from the moment that its form is completed. The law of Moses, indeed, punishes with due penalties the man who shall cause abortion, inasmuch as there exists already the rudiment of a human being,[1744] which has imputed to it even now the condition of life and death, since it is already liable to the issues of both, although, by living still in the mother, it for the most part shares its own state with the mother. I must also say something about the period of the soul's birth, that I may omit nothing incidental in the whole process. A mature and regular birth takes place, as a general rule, at the commencement of the tenth month. They who theorize respecting numbers, honour the number ten as the parent of all the others, and as imparting perfection to the human nativity. For my own part, I prefer viewing this measure of time in reference to God, as if implying that the ten months rather initiated man into the ten commandments; so that the numerical estimate of the time needed to consummate our natural birth should correspond to the numerical classification of the rules of our regenerate life. But inasmuch as birth is also completed with the seventh month, I more readily recognize in this number than in the eighth the honour of a numerical agreement with the sabbatical period; so that the month in which God's image is sometimes produced in a human birth, shall in its number tally with the day on which God's creation was completed and hallowed. Human nativity has sometimes been allowed to be premature, and yet to occur in fit and perfect accordance with an *hebdomad* or sevenfold number, as an auspice of our resurrection, and rest, and kingdom. The *ogdoad*, or eightfold number, therefore, is not concerned in our formation;[1745] for in the time it represents there will be no more marriage.[1746] We have already demonstrated the conjunction of the body and the soul, from the concretion of their very seminations to the complete formation of the *fœtus*. We now maintain their conjunction likewise from the birth onwards; in the first place, because they both grow together, only each in a different manner suited to the diversity of their nature—the flesh in magnitude, the soul in intelligence—the flesh in material condition, the soul in sensibility. We are, however, forbidden to suppose that the soul increases in substance, lest it should be said also to be capable of diminution in substance, and so its extinction even should be believed to be possible; but its inherent power, in which are contained all its natural peculiarities, as originally implanted in its being, is gradually developed along with the flesh, without impairing the germinal basis of the substance, which it received when breathed at first into man. Take a certain quantity of gold or of silver—a rough mass as yet: it has indeed a compact condition, and one that is more compressed at the moment than it will be; yet it contains within its contour what is throughout a mass of gold or of silver. When this mass is afterwards extended by beating it into leaf, it becomes larger than it was before by the elongation of the original mass, but not by any addition thereto, because it is extended in space, not increased in bulk; although in a way it is even increased when it is extended: for it may be increased in form, but not in state. Then, again, the sheen of the gold or the silver, which when the metal was any in block was inherent in it no doubt really, but yet only obscurely, shines out in developed lustre. Afterwards various modifications of shape accrue, according to the feasibility in the material which makes it yield to the manipulation of the artisan, who yet adds nothing to the condition of the mass but its configuration. In like manner, the growth and developments of the soul are to be estimated, not as enlarging its substance, but as calling forth its powers.

[1744] Causa hominis.

[1745] The *ogdoad*, or number *eight*, mystically representing "*heaven*," where they do not marry.

[1746] Beyond the *hebdomad* comes the resurrection, on which see Matt. xxii. 30.

Chapter XXXVIII.—On the Growth of the Soul. Its Maturity Coincident with the Maturity of the Flesh in Man.

Now we have already[1747] laid down the principle, that all the natural properties of the soul which relate to sense and intelligence are inherent in its very substance, and spring from its native constitution, but that they advance by a gradual growth through the stages of life and develope themselves in different ways by accidental circumstances, according to men's means and arts, their manners and customs their local situations, and the influences of the Supreme Powers;[1748] but in pursuance of that aspect of the association of body and soul which we have now to consider, we maintain that the *puberty* of the soul coincides with that of the body, and that they attain both together to this full growth at about the fourteenth year of life, speaking generally,—the former by the suggestion of the senses, and the latter by the growth of the bodily members; and (we fix on this age) not because, as Asclepiades supposes, reflection then begins, nor because the civil laws date the commencement of the real business of life from this period, but because this was the appointed order from the very first. For as Adam and Eve felt that they must cover their nakedness after their knowledge of good and evil so we profess to have the same discernment of good and evil from the time that we experience the same sensation of shame. Now from the before-mentioned age (of fourteen years) sex is suffused and clothed with an especial sensibility, and concupiscence employs the ministry of the eye, and communicates its pleasure to another, and understands the natural relations between male and female, and wears the fig-tree apron to cover the shame which it still excites, and drives man out of the paradise of innocence and chastity, and in its wild pruriency falls upon sins and unnatural incentives to delinquency; for its impulse has by this time surpassed the appointment of nature, and springs from its vicious abuse. But the strictly natural concupiscence is simply confined to the desire of those aliments which God at the beginning conferred upon man. "Of every tree of the garden" He says, "ye shall freely eat;"[1749] and then again to the generation which followed next after the flood He enlarged the grant: "Every moving thing that liveth shall be meat for you; behold, as the green herb have I given you all these things,"[1750]—where He has regard rather to the body than to the soul, although it be in the interest of the soul also. For we must remove all occasion from the caviller, who, because the soul apparently wants ailments, would insist on the soul's being from this circumstance deemed mortal, since it is sustained by meat and drink and after a time loses its rigour when they are withheld, and on their complete removal ultimately droops and dies. Now the point we must keep in view is not merely which particular faculty it is which desires these (aliments), but also for what end; and even if it be for its own sake, still the question remains, Why this desire, and when felt, and how long? Then again there is the consideration, that it is one thing to desire by natural instinct, and another thing to desire through necessity; one thing to desire as a property of being, another thing to desire for a special object. The soul, therefore, will desire meat and drink—for itself indeed, because of a special necessity; for the flesh, however, from the nature of its properties. For the flesh is no doubt the house of the soul, and the soul is the temporary inhabitant of the flesh. The desire, then, of the lodger will arise from the temporary cause and the special necessity which his very designation suggests,—with a view to benefit and improve the place of his temporary abode, while sojourning in it; not with the view, certainly, of being himself the foundation of the house, or himself its walls, or himself its support and roof, but simply and solely with the view of being accommodated and housed, since he could not receive such accommodation except in a sound and well-built house. (Now, applying this imagery to the soul,) if it be not provided with this accommodation, it will not be in its power to quit its dwelling-place, and for want of fit and proper resources, to depart safe and sound, in possession, too, of its own supports, and the aliments which belong to its own proper condition,—namely immortality, rationality, sensibility, intelligence, and freedom of the will.

[1747] See above, in ch. xx.

[1748] See above, in ch. xxiv.

[1749] Gen. ii. 16.

[1750] Gen. ix. 3.

Chapter XXXIX.—The Evil Spirit Has Marred the Purity of the Soul from the Very Birth.

All these endowments of the soul which are bestowed on it at birth are still obscured and depraved by the malignant being who, in the beginning, regarded them with envious eye, so that they are never seen in their spontaneous action, nor are they administered as they ought to be. For to what individual of the human race will not the evil spirit cleave, ready to entrap their souls from the very portal of their birth, at which he is invited to be present in all those superstitious processes which accompany childbearing? Thus it comes to pass that all men are brought to the birth with idolatry for the midwife, whilst the very wombs that bear them, still bound with the fillets that have been wreathed before the idols, declare their offspring to be consecrated to demons: for in parturition they invoke the aid of Lucina and Diana; for a whole week a table is spread in honour of Juno; on the last day the fates of the horoscope[1751] are invoked; and then the infant's first step on the ground is sacred to the goddess Statina. After this does any one fail to devote to idolatrous service the entire head of his son, or to take out a hair, or to shave off the whole with a razor, or to bind it up for an offering, or seal it for sacred use—in behalf of the clan, of the ancestry, or for public devotion? On this principle of early possession it was that Socrates, while yet a boy, was found by the spirit of the demon. Thus, too, is it that to all persons their *genii* are assigned, which is only another name for *demons*. Hence in no case (I mean of the heathen, of course) is there any nativity which is pure of idolatrous superstition. It was from this circumstance that the apostle said, that when either of the parents was sanctified, the children were holy;[1752] and this as much by the prerogative of the (Christian) seed as by the discipline of the institution (by baptism, and Christian education). "Else," says he, "were the children unclean" by birth:[1753] as if he meant us to understand that the children of believers were 22 designed for holiness, and thereby for salvation; in order that he might by the pledge of such a hope give his support to matrimony, which he had determined to maintain in its integrity. Besides, he had certainly not forgotten what the Lord had so definitively stated: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;"[1754] in other words, he cannot be holy.

[1751] Fata Scribunda.

[1752] 1 Cor. vii. 14.

[1753] 1 Cor. vii. 14.

[1754] John iii. 5.

Chapter XL.—The Body of Man Only Ancillary to the Soul in the Commission of Evil.

Every soul, then, by reason of its birth, has its nature in Adam until it is born again in Christ; moreover, it is unclean all the while that it remains without this regeneration;[1755] and because unclean, it is actively sinful, and suffuses even the flesh (by reason of their conjunction) with its own shame. Now although the flesh is sinful, and we are forbidden to walk in accordance with it,[1756] and its works are condemned as lusting against the spirit,[1757] and men on its account are censured as carnal,[1758] yet the flesh has not such ignominy on its own account. For it is not of itself that it thinks anything or feels anything for the purpose of advising or commanding sin. How should it, indeed? It is only a ministering thing, and its ministration is not like that of a servant or familiar friend—animated and human beings; but rather that of a vessel, or something of that kind: it is body, not soul. Now a cup may minister to a thirsty man; and yet, if the thirsty man will not apply the cup to his mouth, the cup will yield no ministering service. Therefore the *differentia*, or distinguishing property, of man by no means lies in his earthy element; nor is the flesh the human person, as being some faculty of his soul, and a personal quality; but it is a thing of quite a different substance and different condition, although annexed to the soul as a chattel or as an instrument for the offices of life. Accordingly the flesh is blamed in the Scriptures, because nothing is done by the soul without the flesh in operations of concupiscence, appetite, drunkenness, cruelty, idolatry, and other works of the flesh,—operations, I mean, which are not confined to sensations, but result in effects. The emotions of sin, indeed, when not resulting in effects, are usually imputed to the soul: "Whosoever looketh on a woman to lust after, hath already in his heart committed adultery with her."[1759] But what has the flesh alone, without the soul, ever done in operations of virtue, righteousness, endurance, or chastity? What absurdity, however, it is to attribute sin and crime to that substance to which you do not assign any good actions or character of its own! Now the party which aids in the commission of a crime is brought to trial, only in such a way that the principal offender who actually committed the crime may bear the weight of the penalty, although the abettor too does not escape indictment. Greater is the odium which falls on the principal, when his officials are punished through his fault. He is beaten with more stripes who instigates and orders the crime, whilst at the same time he who obeys such an evil command is not acquitted.

[1755] Rom. vi. 4.

[1756] Gal. v. 16.

[1757] Ver. 17.

[1758] Rom. viii. 5.

[1759] Matt. v. 28.

Chapter XLI.—Notwithstanding the Depravity of Man's Soul by Original Sin, There is Yet Left a Basis Whereon Divine Grace Can Work for Its Recovery by Spiritual Regeneration.

There is, then, besides the evil which supervenes on the soul from the intervention of the evil spirit, an antecedent, and in a certain sense natural, evil which arises from its corrupt origin. For, as we have said before, the corruption of our nature is another nature having a god and father of its own, namely the author of (that) corruption. Still there is a portion of good in the soul, of that original, divine, and genuine good, which is its proper nature. For that which is derived from God is rather obscured than extinguished. It can be obscured, indeed, because it is not God; extinguished, however, it cannot be, because it comes from God. As therefore light, when intercepted by an opaque body, still remains, although it is not apparent, by reason of the interposition of so dense a body; so likewise the good in the soul, being weighed down by the evil, is, owing to the obscuring character thereof, either not seen at all, its light being wholly hidden, or else only a stray beam is there visible where it struggles through by an accidental outlet. Thus some men are very bad, and some very good; but yet the souls of all form but one genus: even in the worst there is something good, and in the best there is something bad. For God alone is without sin; and the only man without sin is Christ, since Christ is also God. Thus the divinity of the soul bursts forth in prophetic forecasts in consequence of its primeval good; and being conscious of its origin, it bears testimony to God (its author) in exclamations such as: *Good God! God knows!* and *Good-bye!*[1760] Just as no soul is without sin, so neither is any soul without seeds of good. Therefore, when the soul embraces the faith, being renewed in its second birth by water and the power from above, then the veil of its former corruption being taken away, it beholds the light in all its brightness. It is also taken up (in its second birth) by the Holy Spirit, just as in its first birth it is embraced by the unholy spirit. The flesh follows the soul now wedded to the Spirit, as a part of the bridal portion—no longer the servant of the soul, but of the Spirit. O happy marriage, if in it there is committed no violation of the nuptial vow!

[1760] Deo commendo = *God be wi' ye. De Test.* c. ii. p. 176, *supra.*

Chapter XLII.—Sleep, the Mirror of Death, as Introductory to the Consideration of Death.

It now remains (that we discuss the subject) of death, in order that our subject-matter may terminate where the soul itself completes it; although Epicurus, indeed, in his pretty widely known doctrine, has asserted that death does not appertain to us. That, says he, which is dissolved lacks sensation; and that which is without sensation is nothing to us. Well, but it is not actually death which suffers dissolution and lacks sensation, but the human person who experiences death. Yet even *he* has admitted suffering to be incidental to the being to whom action belongs. Now, if it is in man to suffer death, which dissolves the body and destroys the senses, how absurd to say that so great a susceptibility belongs not to man! With much greater precision does Seneca say: "After death all comes to an end, even (death) itself." From which position of his it must needs follow that death will appertain to its own self, since itself comes to an end; and much more to man, in the ending of whom amongst the "*all*," itself also ends. Death, (says Epicurus) belongs not to us; then at that rate, life belongs not to us. For certainly, if that which causes our dissolution have no relation to us, that also which compacts and composes us must be unconnected with us. If the deprivation of our sensation be nothing to us, neither can the acquisition of sensation have anything to do with us. The fact, however, is, he who destroys the very soul, (as Epicurus does), cannot help destroying death also. As for ourselves, indeed, (Christians as we are), we must treat of death just as we should of the posthumous life and of some other province of the soul, (assuming) that we at all events belong to death, if it does not pertain to us. And on the same principle, even *sleep*, which is the very mirror of death, is not alien from our subject-matter.

Chapter XLIII.—Sleep a Natural Function as Shown by Other Considerations, and by the Testimony of Scripture.

Let us therefore first discuss the question of sleep, and afterwards in what way the soul encounters[1761] death. Now sleep is certainly not a supernatural thing, as some philosophers will have it be, when they suppose it to be the result of causes which appear to be above nature. The Stoics affirm sleep to be "a temporary suspension of the activity of the senses;"[1762] the Epicureans define it as an intermission of the animal spirit; Anaxagoras and Xenophanes as a weariness of the same; Empedocles and Parmenides as a cooling down thereof; Strato as a separation of the (soul's) connatural spirit; Democritus as the soul's indigence; Aristotle as the interruption[1763] of the heat around the heart. As for myself, I can safely say that I have never slept in such a way as to discover even a single one of these conditions. Indeed, we cannot possibly believe that sleep is a weariness; it is rather the opposite, for it undoubtedly removes weariness, and a person is refreshed by sleep instead of being fatigued. Besides, sleep is not always the result of fatigue; and even when it is, the fatigue continues no longer. Nor can I allow that sleep is a cooling or decaying of the animal heat, for our bodies derive warmth from sleep in such a way that the regular dispersion of the food by means of sleep could not so easily go on if there were too much heat to accelerate it unduly, or cold to retard it, if sleep had the alleged refrigerating influence. There is also the further fact that perspiration indicates an over-heated digestion; and digestion is predicated of us as a process of concoction, which is an operation concerned with heat and not with cold. In like manner, the immortality of the soul precludes belief in the theory that sleep is an intermission of the animal spirit, or an indigence of the spirit, or a separation of the (soul's) connatural spirit. The soul perishes if it undergoes diminution or intermission. Our only resource, indeed, is to agree with the Stoics, by determining the soul to be a temporary suspension of the activity of the senses, procuring rest for the body only, not for the soul also. For the soul, as being always in motion, and always active, never succumbs to rest,—a condition which is alien to 222 immortality: for nothing immortal admits any end to its operation; but sleep is an end of operation. It is indeed on the body, which is subject to mortality, and on the body alone, that sleep graciously bestows[1764] a cessation from work. He, therefore, who shall doubt whether sleep is a natural function, has the dialectical experts calling in question the whole difference between things natural and supernatural—so that what things he supposed to be beyond nature he may, (if he likes,) be safe in assigning to nature, which indeed has made such a disposition of things, that they may seemingly be accounted as beyond it; and so, of course, all things are natural or none are natural, (as occasion requires.) With us (Christians), however, only that can receive a hearing which is suggested by contemplating God, the Author of all the things which we are now discussing. For we believe that nature, if it is anything, is a reasonable work of God. Now reason presides over sleep; for sleep is so fit for man, so useful, so necessary, that were it not for it, not a soul could provide agency for recruiting the body, for restoring its energies, for ensuring its health, for supplying suspension from work and remedy against labour, and for the legitimate enjoyment of which day departs, and night provides an ordinance by taking from all objects their very colour. Since, then, sleep is indispensable to our life, and health, and succour, there can be nothing pertaining to it which is not reasonable, and which is not natural. Hence it is that physicians banish beyond the gateway of nature everything which is contrary to what is vital, healthful, and helpful to nature; for those maladies which are inimical to sleep—maladies of the mind and of the stomach—they have decided to be contrariant to nature, and by such decision have determined as its corollary that sleep is perfectly natural. Moreover, when they declare that sleep is not natural in the lethargic state, they derive their conclusion from the fact that it is natural when it is in its due and regular exercise. For every natural state is impaired either by defect or by excess, whilst it is maintained by its proper measure and amount. That, therefore, will be natural in its condition which may be rendered non-natural by defect or by excess. Well, now, what if you were to remove eating and drinking from the conditions of nature? if in them lies the chief incentive to sleep. It is certain that, from the very beginning of his nature, man was impressed with these instincts (of sleep).[1765] If you receive your instruction from God, (you will find) that the fountain of the human race, Adam, had a taste of drowsiness before having a draught of repose; slept before he laboured, or even before he ate, nay, even before he spoke; in order that men may see that sleep is a natural feature and function, and one which has actually precedence over all the natural faculties. From this primary instance also we are led to trace even then the image of death in sleep. For as Adam was a figure of Christ, Adam's sleep shadowed out the death of Christ, who was to sleep a mortal slumber, that from the wound inflicted on His side might, in like manner (as Eve was formed), be typified the church, the true mother of the living. This is why sleep is so salutary, so rational, and is actually formed into the model of that death which is general and common to the race of man. God, indeed, has willed (and it may be said in passing that He has, generally, in His dispensations brought nothing to pass without such types and shadows) to set before us, in a manner more fully and completely than Plato's example, by daily recurrence the outlines of man's state, especially concerning the beginning and the termination thereof; thus stretching out the hand to help our faith more readily by types and parables, not in words only, but also in things. He accordingly sets before your view the human body stricken by the friendly power of slumber, prostrated by the kindly necessity of repose immoveable in position, just as it lay previous to life, and just as it will lie after life is past: there it lies as an attestation of its form when first moulded, and of its condition when at last buried—awaiting the soul in both stages, in the former previous to its bestowal, in the latter after its recent withdrawal. Meanwhile the soul is circumstanced in such a manner as to seem to be elsewhere active, learning to bear future absence by a dissembling of its presence for the moment. We shall soon know the case of Hermotimus. But yet it dreams in the interval. Whence then its dreams? The fact is, it cannot rest or be idle altogether, nor does it confine to the still hours of sleep the nature of its immortality. It proves itself to possess a constant motion; it travels over land and sea, it trades, it is excited, it labours, it plays, it grieves, it rejoices, it follows pursuits lawful and unlawful; it shows what very great power it has even without the body, how well equipped it is with members of its own, although betraying at the same time the need it has of impressing on some body its activity again. Accordingly, when the body shakes off its slumber, it asserts before your eye the resurrection of the dead by its own resumption of its natural functions. Such, therefore, must be both the natural reason and the reasonable nature of sleep. If you only regard it as the image of death, you initiate faith, you nourish hope, you learn both how to die and how to live, you learn watchfulness, even while you sleep.

[1761] Decurrat.

[1762] So Bp. Kaye, p. 195.

[1763] Marcorem, "the decay."

[1764] Adulatur.

[1765] Gen. ii. 21.

Chapter XLIV.—The Story of Hermotimus, and the Sleeplessness of the Emperor Nero. No Separation of the Soul from the Body Until Death.

With regard to the case of Hermotimus, they say that he used to be deprived of his soul in his sleep, as if it wandered away from his body like a person on a holiday trip. His wife betrayed the strange peculiarity. His enemies, finding him asleep, burnt his body, as if it were a corpse: when his soul returned too late, it appropriated (I suppose) to itself the guilt of the murder. However the good citizens of Clazomenæ consoled poor Hermotimus with a temple, into which no woman ever enters, because of the infamy of this wife. Now why this story? In order that, since the vulgar belief so readily holds sleep to be the separation of the soul from the body, credulity should not be encouraged by this case of Hermotimus. It must certainly have been a much heavier sort of slumber: one would presume it was the nightmare, or perhaps that diseased languor which Soranus suggests in opposition to the nightmare, or else some such malady as that which the fable has fastened upon Epimenides, who slept on some fifty years or so. Suetonius, however, informs us that Nero never dreamt, and Theopompus says the same thing about Thrasymedes; but Nero at the close of his life did with some difficulty dream after some excessive alarm. What indeed would be said, if the case of Hermotimus were believed to be such that the repose of his soul was a state of actual idleness during sleep, and a positive separation from his body? You may conjecture it to be anything but such a licence of the soul as admits of flights away from the body without death, and that by continual recurrence, as if habitual to its state and constitution. If indeed such a thing were told me to have happened at any time to the soul—resembling a total eclipse of the sun or the moon—I should verily suppose that the occurrence had been caused by God’s own interposition, for it would not be unreasonable for a man to receive admonition from the Divine Being either in the way of warning or of alarm, as by a flash of lightning, or by a sudden stroke of death; only it would be much the more natural conclusion to believe that this process should be by a dream, because if it must be supposed to be, (as the hypothesis we are resisting assumes it to be,) not a dream, the occurrence ought rather to happen to a man whilst he is wide awake.

Chapter XLV.—Dreams, an Incidental Effect of the Soul's Activity. Ecstasy.

We are bound to expound at this point what is the opinion of Christians respecting dreams, as incidents of sleep, and as no slight or trifling excitements of the soul, which we have declared to be always occupied and active owing to its perpetual movement, which again is a proof and evidence of its divine quality and immortality. When, therefore, rest accrues to human bodies, it being their own especial comfort, the soul, disdaining a repose which is not natural to it, never rests; and since it receives no help from the limbs of the body, it uses its own. Imagine a gladiator without his instruments or arms, and a charioteer without his team, but still gesticulating the entire course and exertion of their respective employments: there is the fight, there is the struggle; but the effort is a vain one. Nevertheless the whole procedure seems to be gone through, although it evidently has not been really effected. There is the act, but not the effect. This power we call *ecstasy*, in which the sensuous soul stands out of itself, in a way which even resembles madness.[1766] Thus in the very beginning sleep was inaugurated by ecstasy: "And God sent an ecstasy upon Adam, and he slept."[1767] The sleep came on his body to cause it to rest, but the ecstasy fell on his soul to remove rest: from that very circumstance it still happens ordinarily (and from the order results the nature of the case) that sleep is combined with ecstasy. In fact, with what real feeling, and anxiety, and suffering do we experience joy, and sorrow, and alarm in our dreams! Whereas we should not be moved by any such emotions, by what would be the merest fantasies of course, if when we dream we were masters of ourselves, (unaffected by ecstasy.) In these dreams, indeed, good actions are useless, and crimes harmless; for we shall no more be condemned for visionary acts of sin, than we shall be crowned for imaginary martyrdom. But how, you will ask, can the soul remember its dreams, when it is said to be 224 without any mastery over its own operations? This memory must be an especial gift of the ecstatic condition of which we are treating, since it arises not from any failure of healthy action, but entirely from natural process; nor does it expel mental function—it withdraws it for a time. It is one thing to shake, it is another thing to move; one thing to destroy, another thing to agitate. That, therefore, which memory supplies betokens soundness of mind; and that which a sound mind ecstatically experiences whilst the memory remains unchecked, is a kind of madness. We are accordingly not said to be mad, but to dream, in that state; to be in the full possession also of our mental faculties,[1768] if we are at any time. For although the power to exercise these faculties[1769] may be dimmed in us, it is still not extinguished; except that it may seem to be itself absent at the very time that the ecstasy is energizing in us in its special manner, in such wise as to bring before us images of a sound mind and of wisdom, even as it does those of aberration.

[1766] We had better give Tertullian's own succinct definition: "Excessus sensûs et amentiæ instar."

[1767] Gen. ii. 21.

[1768] Prudentes.

[1769] Sapere.

Chapter XLVI.—Diversity of Dreams and Visions. Epicurus Thought Lightly of Them, Though Generally Most Highly Valued. Instances of Dreams.

We now find ourselves constrained to express an opinion about the character of the dreams by which the soul is excited. And when shall we arrive at the subject of death? And on such a question I would say, When God shall permit: that admits of no long delay which must needs happen at all events. Epicurus has given it as his opinion that dreams are altogether vain things; (but he says this) when liberating the Deity from all sort of care, and dissolving the entire order of the world, and giving to all things the aspect of merest chance, casual in their issues, fortuitous in their nature. Well, now, if such be the nature of things, there must be some chance even for truth, because it is impossible for it to be the only thing to be exempted from the fortune which is due to all things. Homer has assigned two gates to dreams,[1770]—the *horny* one of truth, the *ivory* one of error and delusion. For, they say, it is possible to see through horn, whereas ivory is untransparent. Aristotle, while expressing his opinion that dreams are in most cases untrue, yet acknowledges that there is some truth in them. The people of Telmessus will not admit that dreams are in any case unmeaning, but they blame their own weakness when unable to conjecture their signification. Now, who is such a stranger to human experience as not sometimes to have perceived some truth in dreams? I shall force a blush from Epicurus, if I only glance at some few of the more remarkable instances. Herodotus[1771] relates how that Astyages, king of the Medes, saw in a dream issuing from the womb of his virgin daughter a flood which inundated Asia; and again, in the year which followed her marriage, he saw a vine growing out from the same part of her person, which overspread the whole of Asia. The same story is told prior to Herodotus by Charon of Lampsacus. Now they who interpreted these visions did not deceive the mother when they destined her son for so great an enterprise, for Cyrus both inundated and overspread Asia. Philip of Macedon, before he became a father, had seen imprinted on the pudenda of his consort Olympias the form of a small ring, with a lion as a seal. He had concluded that an offspring from her was out of the question (I suppose because the lion only becomes once a father), when Aristodemus or Aristophon happened to conjecture that nothing of an unmeaning or empty import lay under that seal, but that a son of very illustrious character was portended. They who know anything of Alexander recognise in him the lion of that small ring. Ephorus writes to this effect. Again, Heraclides has told us, that a certain woman of Himera beheld in a dream Dionysius' tyranny over Sicily. Euphorion has publicly recorded as a fact, that, previous to giving birth to Seleucus, his mother Laodice foresaw that he was destined for the empire of Asia. I find again from Strabo, that it was owing to a dream that even Mithridates took possession of Pontus; and I further learn from

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[1770] See the *Odyssey*, xix. 562, etc. [Also, *Æneid*, vi. 894.]

[1771] See i. 107, etc.

Callisthenes that it was from the indication of a dream that Baraliris the Illyrian stretched his dominion from the Molossi to the frontiers of Macedon. The Romans, too, were acquainted with dreams of this kind. From a dream Marcus Tullius (Cicero) had learnt how that one, who was yet only a little boy, and in a private station, who was also plain Julius Octavius, and personally unknown to (Cicero) himself, was the destined Augustus, and the suppressor and destroyer of (Rome's) civil discords. This is recorded in the Commentaries of Vitellius. But visions of this prophetic kind were not confined to predictions of supreme power; for they indicated perils also, and catastrophes: as, for instance, when Cæsar was 225 absent from the battle of Philippi through illness, and thereby escaped the sword of Brutus and Cassius, and then although he expected to encounter greater danger still from the enemy in the field, he quitted his tent for it, in obedience to a vision of Artorius, and so escaped (the capture by the enemy, who shortly after took possession of the tent); as, again, when the daughter of Polycrates of Samos foresaw the crucifixion which awaited him from the anointing of the sun and the bath of Jupiter.[1772] So likewise in sleep revelations are made of high honours and eminent talents; remedies are also discovered, thefts brought to light, and treasures indicated. Thus Cicero's eminence, whilst he was still a little boy, was foreseen by his nurse. The swan from the breast of Socrates soothing men, is his disciple Plato. The boxer Leonymus is cured by Achilles in his dreams. Sophocles the tragic poet discovers, as he was dreaming, the golden crown, which had been lost from the citadel of Athens. Neoptolemus the tragic actor, through intimations in his sleep from Ajax himself, saves from destruction the hero's tomb on the Rhoetean shore before Troy; and as he removes the decayed stones, he returns enriched with gold. How many commentators and chroniclers vouch for this phenomenon? There are Artemon, Antiphon, Strato, Philochorus, Epicharmus, Serapion, Cratippus, and Dionysius of Rhodes, and Hermippus—the entire literature of the age. I shall only laugh at all, if indeed I ought to laugh at the man who fancied that he was going to persuade us that Saturn dreamt before anybody else; which we can only believe if Aristotle, (who would fain help us to such an opinion,) lived prior to any other person. Pray forgive me for laughing. Epicharmus, indeed, as well as Philochorus the Athenian, assigned the very highest place among divinations to dreams. The whole world is full of oracles of this description: there are the oracles of Amphiaraus at Oropus, of Amphilochus at Mallus, of Sarpedon in the Troad, of Trophonius in Bœotia, of Mopsus in Cilicia, of Hermione in Macedon, of Pasiphäe in Laconia. Then, again, there are others, which with their original foundations, rites, and historians, together with the entire literature of dreams, Hermippus of Berytus in five portly volumes will give you all the account of, even to satiety. But the Stoics are very fond of saying that God, in His most watchful providence over every institution, gave us dreams amongst other preservatives of the arts and sciences of divination, as the especial support of the natural oracle. So much for the dreams to which credit has to be ascribed even by ourselves, although we must interpret them in another sense. As for all other oracles, at which no one ever dreams, what else must we declare concerning them, than that they are the diabolical contrivance of those spirits who even at that time dwelt in the eminent persons themselves, or aimed at reviving the memory of them as the mere stage of their evil purposes, going so far as to counterfeit a divine power under their shape and form, and, with equal persistence in evil, deceiving men by their very boons of remedies, warnings, and forecasts,—the only effect of which was to injure their victims the more they helped them; while the means whereby they rendered the help withdrew them from all search after the true God, by insinuating into their minds ideas of the false one? And of course so pernicious an influence as this is not shut up nor limited within the boundaries of shrines and temples: it roams abroad, it flies through the air, and all the while is free and unchecked. So that nobody can doubt that our very homes lie open to these diabolical spirits, who beset their human prey with their fantasies not only in their chapels but also in their chambers.

[1772] See an account of her vision and its interpretation in Herodot. iv. 124.

Chapter XLVII.—Dreams Variously Classified. Some are God-Sent, as the Dreams of Nebuchadnezzar; Others Simply Products of Nature.

We declare, then, that dreams are inflicted on us mainly by demons, although they sometimes turn out true and favourable to us. When, however, with the deliberate aim after evil, of which we have just spoken, they assume a flattering and captivating style, they show themselves proportionately vain, and deceitful, and obscure, and wanton, and impure. And no wonder that the images partake of the character of the realities. But from God—who has promised, indeed, "to pour out the grace of the Holy Spirit upon all flesh, and has ordained that His servants and His handmaids should see visions as well as utter prophecies"[1773]—must all those visions be regarded as emanating, which may be compared to the actual grace of God, as being honest, holy, prophetic, inspired, instructive, inviting to virtue, the bountiful nature of which causes them to overflow even to the profane, since God, with grand impartiality, "sends His showers and sunshine on the just and on the unjust."[1774] It was, indeed by an inspiration from God that Nebuchadnezzar dreamt his dreams;[1775] and almost the greater part of mankind get their knowledge of God from dreams. Thus it is that, as the mercy of God super-abounds to the heathen, so the temptation of the evil one encounters the saints, from whom he never withdraws his malignant efforts to steal over them as best he may in their very sleep, if unable to assault them when they are awake. The third class of dreams will consist of those which the soul itself apparently creates for itself from an intense application to special circumstances. Now, inasmuch as the soul cannot dream of its own accord (for even Epicharmus is of this opinion), how can it become to itself the cause of any vision? Then must this class of dreams be abandoned to the action of nature, reserving for the soul, even when in the ecstatic condition, the power of enduring whatever incidents befall it? Those, moreover, which evidently proceed neither from God, nor from diabolical inspiration, nor from the soul, being beyond the reach as well of ordinary expectation, usual interpretation, or the possibility of being intelligibly related, will have to be ascribed in a separate category to what is purely and simply the ecstatic state and its peculiar conditions.

[1773] Joel iii. 1.

[1774] Matt. v. 45.

[1775] Dan. ii. 1, etc.

Chapter XLVIII.—Causes and Circumstances of Dreams. What Best Contributes to Efficient Dreaming.

They say that dreams are more sure and clear when they happen towards the end of the night, because then the vigour of the soul emerges, and heavy sleep departs. As to the seasons of the year, dreams are calmer in spring, since summer relaxes, and winter somehow hardens, the soul; while autumn, which in other respects is trying to health, is apt to enervate the soul by the lusciousness of its fruits. Then, again, as regards the position of one's body during sleep, one ought not to lie on his back, nor on his right side, nor so as to wrench[1776] his intestines, as if their cavity were reversely stretched: a palpitation of the heart would ensue, or else a pressure on the liver would produce a painful disturbance of the mind. But however this be, I take it that it all amounts to ingenious conjecture rather than certain proof (although the author of the conjecture be no less a man than Plato);[1777] and possibly all may be no other than the result of chance. But, generally speaking, dreams will be under control of a man's will, if they be capable of direction at all; for we must not examine what *opinion* on the one hand, and *superstition* on the other, have to prescribe for the treatment of dreams, in the matter of distinguishing and modifying different sorts of food. As for the *superstition*, we have an instance when fasting is prescribed for such persons as mean to submit to the sleep which is necessary for receiving the oracle, in order that such abstinence may produce the required purity; while we find an instance of the *opinion* when the disciples of Pythagoras, in order to attain the same end, reject the bean as an aliment which would load the stomach, and produce indigestion. But the three brethren, who were the companions of Daniel, being content with pulse alone, to escape the contamination of the royal dishes,[1778] received from God, besides other wisdom, the gift especially of penetrating and explaining the sense of dreams. For my own part, I hardly know whether fasting would not simply make me dream so profoundly, that I should not be aware whether I had in fact dreamt at all. Well, then, you ask, has not sobriety something to do in this matter? Certainly it is as much concerned in this as it is in the entire subject: if it contributes some good service to superstition, much more does it to religion. For even demons require such discipline from their dreamers as a gratification to their divinity, because they know that it is acceptable to God, since Daniel (to quote him again) "ate no pleasant bread" for the space of three weeks.[1779] This abstinence, however, he used in order to please God by humiliation, and not for the purpose of producing a sensibility and wisdom for his soul previous to receiving communication by dreams and visions, as if it were not rather to effect such action in an ecstatic state. This *sobriety*, then,

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[1776] Conresupinatis.

[1777] See his *Timæus*, c. xxxii. p. 71.

[1778] Dan. i. 8–14

[1779] Dan. x. 2.

(in which our question arises,) will have nothing to do with exciting ecstasy, but will rather serve to recommend its being wrought by God.

Chapter XLIX.—No Soul Naturally Exempt from Dreams.

As for those persons who suppose that infants do not dream, on the ground that all the functions of the soul throughout life are accomplished according to the capacity of age, they ought to observe attentively their tremors, and nods, and bright smiles as they sleep, and from such facts understand that they are the emotions of their soul as it dreams, which so readily escape to the surface through the delicate tenderness of their infantine body. The fact, however, that the African nation of the Atlantes are said to pass through the night in a deep lethargic sleep, brings down on them the censure that something is wrong in the constitution of their soul. Now either report, which is occasionally calumnious against barbarians, deceived Herodotus,[1780] or else a large force of demons of this sort domineers in those barbarous regions. Since, indeed, Aristotle remarks of a certain hero of Sardinia that he used to withhold the power of visions and dreams from such as resorted to his shrine for inspiration, it must lie at the will and caprice of the demons to take away as well as to confer the faculty of dreams; and from this circumstance may have arisen the remarkable fact (which we have mentioned[1781]) of Nero and Thrasymedes only dreaming so late in life. We, however, derive dreams from God. Why, then, did not the Atlantes receive the dreaming faculty from God, because there is really no nation which is now a stranger to God, since the gospel flashes its glorious light through the world to the ends of the earth? Could it then be that rumour deceived Aristotle, or is this caprice still the way of demons? (Let us take any view of the case), only do not let it be imagined that any soul is by its natural constitution exempt from dreams.

[1780] Who mentions this story of the *Atlantes* in iv. 184.

[1781] In ch. xliv. p. 223.

Chapter L.—The Absurd Opinion of Epicurus and the Profane Conceits of the Heretic Menander on Death, Even Enoch and Elijah Reserved for Death.

We have by this time said enough about sleep, the mirror and image of death; and likewise about the occupations of sleep, even dreams. Let us now go on to consider the cause of our departure hence—that is, the appointment and course of death—because we must not leave even it unquestioned and unexamined, although it is itself the very end of all questions and investigations. According to the general sentiment of the human race, we declare death to be "the debt of nature." So much has been settled by the voice of God;[1782] such is the contract with everything which is born: so that even from this the frigid conceit of Epicurus is refuted, who says that no such debt is due from us; and not only so, but the insane opinion of the Samaritan heretic Menander is also rejected, who will have it that death has not only nothing to do with his disciples, but in fact never reaches them. He pretends to have received such a commission from the secret power of One above, that all who partake of his baptism become immortal, incorruptible and instantaneously invested with resurrection-life. We read, no doubt, of very many wonderful kinds of waters: how, for instance, the vinous quality of the stream intoxicates people who drink of the Lyncestis; how at Colophon the waters of an oracle-inspiring fountain[1783] affect men with madness; how Alexander was killed by the poisonous water from Mount Nonacris in Arcadia. Then, again, there was in Judea before the time of Christ a pool of medicinal virtue. It is well known how the poet has commemorated the marshy Styx as preserving men from death; although Thetis had, in spite of the preservative, to lament her son. And for the matter of that, were Menander himself to take a plunge into this famous Styx, he would certainly have to die after all; for you must come to the Styx, placed as it is by all accounts in the regions of the dead. Well, but what and where are those blessed and charming waters which not even John Baptist ever used in his preministrations, nor Christ after him ever revealed to His disciples? What was this wondrous bath of Menander? He is a comical fellow, I ween.[1784] But why (was such a font) so seldom in request, so obscure, one to which so very few ever resorted for their cleansing? I really see something to suspect in so rare an occurrence of a sacrament to which is attached so very much security and safety, and which dispenses with the ordinary law of dying even in the service of God Himself, when, on the contrary, all nations have "to ascend to the mount of the Lord and to the house of the God of Jacob," who demands of His saints in martyrdom that death which He exacted even of His Christ. No one will ascribe to magic such influence as shall exempt from death, or which shall refresh and vivify life, like the vine by the renewal of its condition. Such power was not accorded to the great Medea herself—over a human being at any rate, if allowed her over a silly sheep. Enoch no doubt was translated,[1785] and so was Elijah;[1786] nor did they experience death: it was postponed, (and only postponed,) most certainly: they are reserved for the suffering of death, that by their blood they may extinguish Antichrist.[1787] Even John underwent death, although concerning him there had prevailed an ungrounded expectation that he would remain alive until the coming of the Lord.[1788] Heresies, indeed, for the most part spring hurriedly into existence, from examples furnished by ourselves: they procure their defensive armour from the very place which they attack. The whole question resolves itself, in short, into this challenge: Where are to be found the men whom Menander himself has baptized? whom he has plunged into his Styx? Let them come forth and stand before us—those apostles of his whom he has made immortal? Let my (doubting) Thomas see them, let him hear them, let him handle them—and he is convinced.

[1782] Gen. ii. 17. [Not *ex natura*, but as penalty.]

[1783] Scaturigo dæmonica.

[1784] It is difficult to say what Tertullian means by his "comicum credo." Is it a playful parody on the heretic's name, the same as the comic poet's (Menander)?

1785 Gen. v. 24; Heb. xi. 5.

1786 2 Kings ii. 11.

1787 Rev. xi. 3.

1788 John xxi. 23.

Chapter LI.—Death Entirely Separates the Soul from the Body.

But the operation of death is plain and obvious: it is the separation of body and soul. Some, however, in reference to the soul's immortality, on which they have so feeble a hold through not being taught of God, maintain it with such beggarly arguments, that they would fain have it supposed that certain souls cleave to the body even after death. It is indeed in this sense that Plato, although he despatches at once to heaven such souls as he pleases,[1789] yet in his *Republic*[1790] exhibits to us the corpse of an unburied person, which was preserved a long time without corruption, by reason of the soul remaining, as he says, unseparated from the body. To the same purport also Democritus remarks on the growth for a considerable while of the human nails and hair in the grave. Now, it is quite possible that the nature of the atmosphere tended to the preservation of the above-mentioned corpse. What if the air were particularly dry, and the ground of a saline nature? What, too, if the substance of the body itself were unusually dry and arid? What, moreover, if the mode of the death had already eliminated from the corpse all corrupting matter? As for the nails, since they are the commencement of the nerves, they may well seem to be prolonged, owing to the nerves themselves being relaxed and extended, and to be protruded more and more as the flesh fails. The hair, again, is nourished from the brain, which would cause it endure for a long time as its secret aliment and defence. Indeed, in the case of living persons themselves, the whole head of hair is copious or scanty in proportion to the exuberance of the brain. You have medical men (to attest the fact). But not a particle of the soul can possibly remain in the body, which is itself destined to disappear when time shall have abolished the entire scene on which the body has played its part. And yet even this partial survival of the soul finds a place in the opinions of some men; and on this account they will not have the body consumed at its funeral by fire, because they would spare the small residue of the soul. There is, however, another way of accounting for this pious treatment, not as if it meant to favour the relics of the soul, but as if it would avert a cruel custom in the interest even of the body; since, being human, it is itself undeserving of an end which is also inflicted upon murderers. The truth is, the soul is indivisible, because it is immortal; (and this fact) compels us to believe that death itself is an indivisible process, accruing indivisibly to the soul, not indeed because it is immortal, but because it is indivisible. Death, however, would have to be divided in its operation, if the soul were divisible into particles, any one of which has to be reserved for a later stage of death. At this rate, a part of death will have to stay behind for a portion of the soul. I am not ignorant that some vestige of this opinion still exists. I have found it out from one of my own people. I am acquainted with the case of a woman, the daughter of Christian parents,[1791] who in the very flower of her age and beauty slept peacefully (in Jesus), after a singularly happy though brief married life. Before they laid her in her grave, and when the priest began the appointed office, at the very first breath of his prayer she withdrew her hands from her side, placed them in an attitude of devotion, and after the holy service was concluded restored them to their lateral position. Then, again, there is that well-known story among our own people, that a body voluntarily made way in a certain cemetery, to afford room for another body to be placed near to it. If, as is the case, similar stories are told amongst the heathen, (we can only conclude that) God everywhere manifests signs of His own power—to His own people for their comfort, to strangers for a testimony unto them. I would indeed much rather suppose that a portent of this kind happened from the direct agency of God than from any relics of the soul: for if there were a residue of these, they would be certain to move the other limbs; and even if they moved the hands, this still would not have been for the purpose of a prayer. Nor would the corpse have been simply content to have made way for its neighbour: it would, besides, have benefited its own self also by the change of its position. But from whatever cause proceeded these phenomena, which you must put down amongst signs and portents, it is impossible that they should regulate nature. Death, if it once falls short of totality in operation, is not death. If any fraction of 229 the soul remain, it makes a living state. Death will no more mix with life, than will night with day.

[1789] See below, ch. liv.

[1790] Ch. x. p. 614.

[1791] Vernaculam ecclesiæ.

Chapter LII.—All Kinds of Death a Violence to Nature, Arising from Sin.—Sin an Intrusion Upon Nature as God Created It.

Such, then, is the work of death—the separation of the soul from the body. Putting out of the question fates and fortuitous circumstances, it has been, according to men's views, distinguished in a twofold form—the ordinary and the extraordinary. The ordinary they ascribe to nature, exercising its quiet influence in the case of each individual decease; the extraordinary is said to be contrary to nature, happening in every violent death. As for our own views, indeed, we know what was man's origin, and we boldly assert and persistently maintain that death happens not by way of natural consequence to man, but owing to a fault and defect which is not itself natural; although it is easy enough, no doubt, to apply the term *natural* to faults and circumstances which seem to have been (though from the emergence of an external cause[1792]) inseparable to us from our very birth. If man had been directly appointed to die as the condition of his creation,[1793] then of course death must be imputed to nature. Now, that he was not thus appointed to die, is proved by the very law which made his condition depend on a warning, and death result from man's arbitrary choice. Indeed, if he had not sinned, he certainly would not have died. That cannot be nature which happens by the exercise of volition after an alternative has been proposed to it, and not by necessity—the result of an inflexible and unalterable condition. Consequently, although death has various issues, inasmuch as its causes are manifold, we cannot say that the easiest death is so gentle as not to happen by violence (to our nature). The very law which produces death, simple though it be, is yet violence. How can it be otherwise, when so close a companionship of soul and body, so inseparable a growth together from their very conception of two sister substances, is sundered and divided? For although a man may breathe his last for joy, like the Spartan Chilon, while embracing his son who had just conquered in the Olympic games; or for glory, like the Athenian Clidemus, while receiving a crown of gold for the excellence of his historical writings; or in a dream, like Plato; or in a fit of laughter, like Publius Crassus,—yet death is much too violent, coming as it does upon us by strange and alien means, expelling the soul by a method all its own, calling on us to die at a moment when one might live a jocund life in joy and honour, in peace and pleasure. That is still a violence to ships: although far away from the Capharean rocks, assailed by no storms, without a billow to shatter them, with favouring gale, in gliding course, with merry crews, they founder amidst entire security, suddenly, owing to some internal shock. Not dissimilar are the shipwrecks of life,—the issues of even a tranquil death. It matters not whether the vessel of the human body goes with unbroken timbers or shattered with storms, if the navigation of the soul be overthrown.

[1792] Ex accidentia.

[1793] In mortem directo institutus est. [See p. 227, *supra.*]

Chapter LIII.—The Entire Soul Being Indivisible Remains to the Last Act of Vitality; Never Partially or Fractionally Withdrawn from the Body.

But where at last will the soul have to lodge, when it is bare and divested of the body? We must certainly not hesitate to follow it thither, in the order of our inquiry. We must, however, first of all fully state what belongs to the topic before us, in order that no one, because we have mentioned the various issues of death, may expect from us a special description of these, which ought rather to be left to medical men, who are the proper judges of the incidents which appertain to death, or its causes, and the actual conditions of the human body. Of course, with the view of preserving the truth of the soul's immortality, whilst treating this topic, I shall have, on mentioning death, to introduce phrases about dissolution of such a purport as seems to intimate that the soul escapes by degrees, and piece by piece; for it withdraws (from the body) with all the circumstances of a decline, seeming to suffer consumption, and suggests to us the idea of being annihilated by the slow process of its departure. But the entire reason of this phenomenon is in the body, and arises from the body. For whatever be the kind of death (which operates on man), it undoubtedly produces the destruction either of the matter, or of the region, or of the passages of vitality: of the matter, such as the gall and the blood; of the region, such as the heart and the liver; of the passages, such as the veins and the arteries. Inasmuch, then, as these parts of the body are severally devastated by an injury proper to each of them, even to the very last ruin and annulling of the vital powers—in other words, of the ends, the sites, and the functions of nature—it must needs come to pass, amidst the gradual decay of its instruments, domiciles, and spaces, that 230 the soul also itself, being driven to abandon each successive part, assumes the appearance of being lessened to nothing; in some such manner as a charioteer is assumed to have himself failed, when his horses, through fatigue, withdraw from him their energies. But this assumption applies only to the circumstances of the despoiled person, not to any real condition of suffering. Likewise the body's charioteer, the animal spirit, fails on account of the failure of its vehicle, not of itself—abandoning its work, but not its vigour—languishing in operation, but not in essential condition—bankrupt in solvency, not in substance—because ceasing to put in an appearance, but not ceasing to exist. Thus every rapid death—such as a decapitation, or a breaking of the neck,[1794] which opens at once a vast outlet for the soul; or a sudden ruin, which at a stroke crushes every vital action, like that inner ruin apoplexy—retards not the soul's escape, nor painfully separates its departure into successive moments. Where, however, the death is a lingering one, the soul abandons its position in the way in which it is itself abandoned. And yet it is not by this process severed in fractions: it is slowly drawn out; and whilst thus extracted, it causes the last remnant to seem to be but a part of itself. No portion, however, must be deemed separable, because it is the last; nor, because it is a small one, must it be regarded as susceptible of dissolution. Accordant with a series is its end, and the middle is prolonged to the extremes; and the remnants cohere to the mass, and are waited for, but never abandoned by it. And I will even venture to say, that the last of a whole is the whole; because while it is less, and the latest, it yet belongs to the whole, and completes it. Hence, indeed, many times it happens that the soul in its actual separation is more powerfully agitated with a more anxious gaze, and a quickened loquacity; whilst from the loftier and freer position in which it is now placed, it enunciates, by means of its last remnant still lingering in the flesh, what it sees, what it hears, and what it is beginning to know. In Platonic phrase, indeed, the body is a prison,[1795] but in the apostle's it is "the temple of God,"[1796] because it is in Christ. Still, (as must be admitted,) by reason of its enclosure it obstructs and obscures the soul, and sullies it by the concretion of the flesh; whence it happens that the light which illumines objects comes in upon the soul in a more confused manner, as if through a window of horn. Undoubtedly, when the soul, by the power of death, is released from its concretion with the flesh, it is by the very release cleansed and purified: it is, moreover, certain that it escapes from the veil of the flesh into open space, to its clear, and pure, and intrinsic light; and then finds itself enjoying its enfranchisement from matter, and by virtue of its liberty it recovers its divinity, as one who awakes out of sleep passes from images to verities. Then it tells out what it sees; then it exults or it fears, according as it finds what lodging is prepared for it, as soon as it sees the very angel's face, that arraigner of souls, the Mercury of the poets.

[1794] We have made Tertullian's "cervicum messis" include both these modes of instantaneous death.

[1795] *Phædo*, p. 62, c. 6.

[1796] 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16.

Chapter LIV.—Whither Does the Soul Retire When It Quits the Body? Opinions of Philosophers All More or Less Absurd. The Hades of Plato.

To the question, therefore, whither the soul is withdrawn, we now give an answer. Almost all the philosophers, who hold the soul's immortality, notwithstanding their special views on the subject, still claim for it this (eternal condition), as Pythagoras, and Empedocles, and Plato, and as they who indulge it with some delay from the time of its quitting the flesh to the conflagration of all things, and as the Stoics, who place only their own souls, that is, the souls of the wise, in the mansions above. Plato, it is true, does not allow this destination to all the souls, indiscriminately, of even all the philosophers, but only of those who have cultivated their philosophy out of love to boys. So great is the privilege which impurity obtains at the hands of philosophers! In his system, then, the souls of the wise are carried up on high into the ether: according to Arius,[1797] into the air; according to the Stoics, into the moon. I wonder, indeed, that they abandon to the earth the souls of the unwise, when they affirm that even these are instructed by the wise, so much their superiors. For where is the school where they can have been instructed in the vast space which divides them? By what means can the pupil-souls have resorted to their teachers, when they are parted from each other by so distant an interval? What profit, too, can any instruction afford them at all in their posthumous state, when they are on the brink of perdition by the universal fire? All other souls they thrust down to Hades, which Plato, in his *Phædo*,[1798] describes as the bosom of the earth, where all the filth of the world accumulates, settles, and exhales, and where every separate draught of air only renders denser still the impurities of the seething mass.

[1797] An Alexandrian philosopher in great repute with the Emperor Augustus.

[1798] *Phædo*, pp. 112–114.

Chapter LV.—The Christian Idea of the Position of Hades; The Blessedness of Paradise Immediately After Death. The Privilege of the Martyrs.

By ourselves the lower regions (of Hades) are not supposed to be a bare cavity, nor some subterranean sewer of the world, but a vast deep space in the interior of the earth, and a concealed recess in its very bowels; inasmuch as we read that Christ in His death spent three days in the heart of the earth,[1799] that is, in the secret inner recess which is hidden in the earth, and enclosed by the earth, and superimposed on the abysmal depths which lie still lower down. Now although Christ is God, yet, being also man, "He died according to the Scriptures,"[1800] and "according to the same Scriptures was buried."[1801] With the same law of His being He fully complied, by remaining in Hades in the form and condition of a dead man; nor did He ascend into the heights of heaven before descending into the lower parts of the earth, that He might there make the patriarchs and prophets partakers of Himself.[1802] (This being the case), you must suppose Hades to be a subterranean region, and keep at arm's length those who are too proud to believe that the souls of the faithful deserve a place in the lower regions.[1803] These persons, who are "servants above their Lord, and disciples above their Master,"[1804] would no doubt spurn to receive the comfort of the resurrection, if they must expect it in Abraham's bosom. But it was for this purpose, say they, that Christ descended into hell, that we might not ourselves have to descend thither. Well, then, what difference is there between heathens and Christians, if the same prison awaits them all when dead? How, indeed, shall the soul mount up to heaven, where Christ is already sitting at the Father's right hand, when as yet the archangel's trumpet has not been heard by the command of God,[1805]—when as yet those whom the coming of the Lord is to find on the earth, have not been caught up into the air to meet Him at His coming,[1806] in company with the dead in Christ, who shall be the first to arise?[1807] To no one is heaven opened; the earth is still safe for him, I would not say it is shut against him. When the world, indeed, shall pass away, then the kingdom of heaven shall be opened. Shall we then have to sleep high up in ether, with the boy-loving worthies of Plato; or in the air with Arius; or around the moon with the

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[1799] Matt. xii. 40.

[1800] 1 Cor. xv. 3.

[1801] Ver. 4.

[1802] 1 Pet. iii. 19.

[1803] See Irenæus, *adv. Hæres.* v. [Vol. I. p. 566, this Series.]

[1804] Matt. x. 24.

[1805] 1 Cor. xv. 52 and 1 Thess. iv. 16.

[1806] 1 Thess. iv. 17.

[1807] Ver. 16.

Endymions of the Stoics? No, but in Paradise, you tell me, whither already the patriarchs and prophets have removed from Hades in the retinue of the Lord's resurrection. How is it, then, that the region of Paradise, which as revealed to John in the Spirit lay under the altar,[1808] displays no other souls as in it besides the souls of the martyrs? How is it that the most heroic martyr Perpetua on the day of her passion saw only her fellow-martyrs there, in the revelation which she received of Paradise, if it were not that the sword which guarded the entrance permitted none to go in thereat, except those who had died in Christ and not in Adam? A new death for God, even the extraordinary one for Christ, is admitted into the reception-room of mortality, specially altered and adapted to receive the new-comer. Observe, then, the difference between a heathen and a Christian in their death: if you have to lay down your life for God, as the Comforter[1809] counsels, it is not in gentle fevers and on soft beds, but in the sharp pains of martyrdom: you must take up the cross and bear it after your Master, as He has Himself instructed you.[1810] The sole key to unlock Paradise is your own life's blood.[1811] You have a treatise by us,[1812] (on Paradise), in which we have established the position that every soul is detained in safe keeping in Hades until the day of the Lord.

[1808] Rev. vi. 9.

[1809] Paracletus.

[1810] Matt. xvi. 24.

[1811] The souls of the martyrs were, according to Tertullian, at once removed to Paradise (Bp. Kaye, p. 249).

[1812] *De Paradiso*. [Compare, p. 216, note 9, *supra.*]

Chapter LVI.—Refutation of the Homeric View of the Soul’s Detention from Hades Owing to the Body’s Being Unburied. That Souls Prematurely Separated from the Body Had to Wait for Admission into Hades Also Refuted.

There arises the question, whether this takes place immediately after the soul’s departure from the body; whether some souls are detained for special reasons in the meantime here on earth; and whether it is permitted them of their own accord, or by the intervention of authority, to be removed from Hades[1813] at some subsequent time? Even such opinions as these are not by any means lacking persons to advance them with confidence. It was believed that the unburied dead were not admitted into the infernal regions before they had received a proper sepulture; as in the case of Homer’s Patroclus, who earnestly asks for a burial of Achilles in a dream, on the ground that he could not enter Hades through any other portal, since the souls of the sepulchred dead kept thrusting him away.[1814] We know that Homer exhibited more than a poetic licence here; he had in view the rights of the dead. Proportioned, indeed, to his care for the just honours of the tomb, was his censure of that delay of burial which was injurious to souls. (It was also his purpose to add a warning), that no man should, by detaining in his house the corpse of a friend, only expose himself, along with the deceased, to increased injury and trouble, by the irregularity[1815] of the consolation which he nourishes with pain and grief. He has accordingly kept a twofold object in view in picturing the complaints of an unburied soul: he wished to maintain honour to the dead by promptly attending to their funeral, as well as to moderate the feelings of grief which their memory excited. But, after all, how vain is it to suppose that the soul could bear the rites and requirements of the body, or carry any of them away to the infernal regions! And how much vainer still is it, if injury be supposed to accrue to the soul from that neglect of burial which it ought to receive rather as a favour! For surely the soul which had no willingness to die might well prefer as tardy a removal to Hades as possible. It will love the undutiful heir, by whose means it still enjoys the light. If, however, it is certain that injury accrues to the soul from a tardy interment of the body—and the gist of the injury lies in the neglect of the burial—it is yet in the highest degree unfair, that that should receive all the injury to which the faulty delay could not possibly be imputed, for of course all the fault rests on the nearest relations of the dead. They also say that those souls which are taken away by a premature death wander about hither and thither until they have completed the residue of the years which they would have lived through, had it not been for their untimely fate. Now either their days are appointed to all men severally, and if so appointed, I cannot suppose them capable of being shortened; or if, notwithstanding such appointment, they may be shortened by the will of God, or some other powerful influence, then (I say) such shortening is of no validity, if they still may be accomplished in some other way. If, on the other hand, they are not appointed, there cannot be any residue to be fulfilled for unappointed periods. I have another remark to make. Suppose it be an infant that dies yet hanging on the breast; or it may be an immature boy; or it may be, once more, a youth arrived at puberty: suppose, moreover, that the life in each case ought to have reached full eighty years, how is it possible that the soul of either could spend the whole of the shortened years here on earth after losing the body by death? One's age cannot be passed without one's body, it being by help of the body that the period of life has its duties and labours transacted. Let our own people, moreover, bear this in mind, that souls are to receive back at the resurrection the self-same bodies in which they died. Therefore our bodies must be expected to resume the same conditions and the same ages, for it is these particulars which impart to bodies their especial modes. By what means, then, can the soul of an infant so spend on earth its residue of years, that it should be able at the resurrection to assume the state of an octogenarian, although it had barely lived a month? Or if it shall be necessary that the appointed days of life be fulfilled here on earth, must the same course of life in all its vicissitudes, which has been itself ordained to accompany the appointed days, be also passed through by the soul along with the days? Must it employ itself in school studies in its passage from infancy to boyhood; play the soldier in the excitement and vigour of youth and earlier manhood; and encounter serious and judicial responsibilities in the graver years between ripe manhood and old age? Must it ply trade for profit, turn up the soil with hoe and plough, go to sea, bring actions at law, get married, toil and labour, undergo illnesses, and whatever casualties of weal and woe await it in the lapse of years? Well, but how are all these transactions to be managed without one's body? Life (spent) without life? But (you will tell me) the destined period in question is to be bare of all incident whatever, only to be accomplished by merely elapsing. What, then, is to prevent its being fulfilled in Hades, where there is absolutely no use to which you can apply it? We therefore maintain that every soul, whatever be its age on quitting the body, remains unchanged in the same, until the time shall come when the promised perfection shall be realized in a state duly tempered to the measure of the peerless angels. Hence those souls must be accounted 233 as passing an exile in Hades, which people are apt to regard as carried off by violence, especially by cruel tortures, such as those of the cross, and the axe, and the sword, and the lion; but we do not account those to be violent deaths which justice awards, that avenger of violence. So then, you will say, it is all the wicked souls that are banished in Hades. (Not quite so fast, is my answer.) I must compel you to determine (what you mean by Hades), which of its two regions, the region of the good or of the bad. If you mean the bad, (all I can say is, that) even now the souls of the wicked deserve to be consigned to those abodes; if you mean the good why should you judge to be unworthy of such a resting-place the souls of infants and of virgins, and[1816] those which, by reason of their condition in life were pure and innocent?

[1813] Ab inferis.

[1814] *Iliad*, xxiii. 72, etc.

[1815] Enormitate.

[1816] We have treated this particle as a conjunction but it may only be an intensive particle introducing an explanatory clause: “*even* those which were pure,” etc. [a better rendering.]

Chapter LVII.—Magic and Sorcery Only Apparent in Their Effects. God Alone Can Raise the Dead.

It is either a very fine thing to be detained in these infernal regions with the *Aori*, or souls which were prematurely hurried away; or else a very bad thing indeed to be there associated with the *Biaeothanati*, who suffered violent deaths. I may be permitted to use the actual words and terms with which magic rings again, that inventor of all these odd opinions—with its Ostanes, and Typhon, and Dardanus, and Damigeron, and Nectabis, and Berenice. There is a well-known popular bit of writing,[1817] which undertakes to summon up from the abode of Hades the souls which have actually slept out their full age, and had passed away by an honourable death, and had even been buried with full rites and proper ceremony. What after this shall we say about magic? Say, to be sure, what almost everybody says of it—that it is an imposture. But it is not we Christians only whose notice this system of imposture does not escape. We, it is true, have discovered these spirits of evil, not, to be sure, by a complicity with them, but by a certain knowledge which is hostile to them; nor is it by any procedure which is attractive to them, but by a power which subjugates them that we handle (their wretched system)—that manifold pest of the mind of man, that artificer of all error, that destroyer of our salvation and our soul at one swoop.[1818] In this way, even by magic, which is indeed only a second idolatry, wherein they pretend that after death they become demons, just as they were supposed in the first and literal idolatry to become gods (and why not? since the gods are but dead things), the before-mentioned *Aori Biaeothanati* are actually invoked,—and not unfairly,[1819] if one grounds his faith on this principle, that it is clearly credible for those souls to be beyond all others addicted to violence and wrong, which with violence and wrong have been hurried away by a cruel and premature death and which would have a keen appetite for reprisals. Under cover, however, of these souls, demons operate, especially such as used to dwell in them when they were in life, and who had driven them, in fact, to the fate which had at last carried them off. For, as we have already suggested,[1820] there is hardly a human being who is unattended by a demon; and it is well known to many, that premature and violent deaths, which men ascribe to accidents, are in fact brought about by demons. This imposture of the evil spirit lying concealed in the persons of the dead, we are able, if I mistake not, to prove by actual facts, when in cases of exorcism (the evil spirit) affirms himself sometimes to be one of the relatives[1821] of the person pos-

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[1817] Litteratura.

[1818] Oehler takes these descriptive clauses as meant of *Satan*, instead of being synonymes of *magic*, as the context seems to require.

[1819] Æque.

[1820] Above, in ch. xxxix. p. 219.

[1821] Aliquem ex parentibus.

sessed by him, sometimes a gladiator or a *bestiarius*,[1822] and sometimes even a god; always making it one of his chief cares to extinguish the very truth which we are proclaiming, that men may not readily believe that all souls remove to Hades, and that they may overthrow faith in the resurrection and the judgment. And yet for all that, the demon, after trying to circumvent the bystanders, is vanquished by the pressure of divine grace, and sorely against his will confesses all the truth. So also in that other kind of magic, which is supposed to bring up from Hades the souls now resting there, and to exhibit them to public view, there is no other expedient of imposture ever resorted to which operates more powerfully. Of course, why a phantom becomes visible, is because a body is also attached to it; and it is no difficult matter to delude the external vision of a man whose mental eye it is so easy to blind. The serpents which emerged from the magicians' rods, certainly appeared to Pharaoh and to the Egyptians as bodily substances. It is true that the verity of Moses swallowed up their lying deceit.[1823] Many attempts were also wrought against the apostles by the sorcerers Simon and Elymas,[1824] but the blindness which struck (them) was no enchanter's trick. What novelty is there in the effort of an unclean spirit to counterfeit the truth? At this very time, 234
even, the heretical dupes of this same Simon (Magus) are so much elated by the extravagant pretensions of their art, that they undertake to bring up from Hades the souls of the prophets themselves. And I suppose that they can do so under cover of a lying wonder. For, indeed, it was no less than this that was anciently permitted to the Pythonic (or ventriloquistic) spirit[1825]—even to represent the soul of Samuel, when Saul consulted the dead, after (losing the living) God.[1826] God forbid, however, that we should suppose that the soul of any saint, much less of a prophet, can be dragged out of (its resting-place in Hades) by a demon. We know that "Satan himself is transformed into an angel of light"[1827]—much more into a man of light—and that at last he will "show himself to be even God,"[1828] and will exhibit "great signs and wonders, insomuch that, if it were possible, he shall deceive the very elect."[1829] He hardly[1830] hesitated on the before-mentioned occasion to affirm himself to be a prophet of God, and especially to Saul, in whom he was then actually dwelling. You must not imagine that he who produced the phantom was one, and he who consulted it was

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[1822] One who fought with wild beasts in the public games, only without the weapons allowed to the gladiator.

[1823] Ex. vii. 12.

[1824] Acts viii. 9; xiii. 8.

[1825] See above in ch. xxviii. p. 209, *supra*.

[1826] 1 Sam. xxviii. 6–16.

[1827] 2 Cor. xi. 14.

[1828] 2 Thess. ii. 4.

[1829] Matt. xxiv. 24.

[1830] Si forte.

another; but that it was one and the same spirit, both in the sorceress and in the apostate (king), which easily pretended an apparition of that which it had already prepared them to believe as real—(even the spirit) through whose evil influence Saul's heart was fixed where his treasure was, and where certainly God was not. Therefore it came about, that he saw him through whose aid he believed that he was going to see, because he believed him through whose help he saw. But we are met with the objection, that in visions of the night dead persons are not unfrequently seen, and that for a set purpose.[1831] For instance, the Nasamones consult private oracles by frequent and lengthened visits to the sepulchres of their relatives, as one may find in Heraclides, or Nymphodorus, or Herodotus;[1832] and the Celts, for the same purpose, stay away all night at the tombs of their brave chieftains, as Nicander affirms. Well, we admit apparitions of dead persons in dreams to be not more really true than those of living persons; but we apply the same estimate to all alike—to the dead and to the living, and indeed to all the phenomena which are seen. Now things are not true because they appear to be so, but because they are fully proved to be so. The truth of dreams is declared from the realization, not the aspect. Moreover, the fact that Hades is not in any case opened for (the escape of) any soul, has been firmly established by the Lord in the person of Abraham, in His representation of the poor man at rest and the rich man in torment.[1833] No one, (he said,) could possibly be despatched from those abodes to report to us how matters went in the nether regions,—a purpose which, (if any could be,) might have been allowable on such an occasion, to persuade a belief in Moses and the prophets. The power of God has, no doubt, sometimes recalled men's souls to their bodies, as a proof of His own transcendent rights; but there must never be, because of this fact, any agreement supposed to be possible between the divine faith and the arrogant pretensions of sorcerers, and the imposture of dreams, and the licence of poets. But yet in all cases of a true resurrection, when the power of God recalls souls to their bodies, either by the agency of prophets, or of Christ, or of apostles, a complete presumption is afforded us, by the solid, palpable, and ascertained reality (of the revived body), that its true form must be such as to compel one's belief of the fraudulence of every incorporeal apparition of dead persons.

[1831] Non frustra.

[1832] In iv. 172.

[1833] Luke xvi. 26. [Compare note 15, p. 231. *supra*.]

Chapter LVIII.—Conclusion. Points Postponed. All Souls are Kept in Hades Until the Resurrection, Anticipating Their Ultimate Misery or Bliss.

All souls, therefore, are shut up within Hades: do you admit this? (It is true, whether) you say yes or no: moreover, there are already experienced there punishments and consolations; and there you have a poor man and a rich. And now, having postponed some stray questions[1834] for this part of my work, I will notice them in this suitable place, and then come to a close. Why, then, cannot you suppose that the soul undergoes punishment and consolation in Hades in the interval, while it awaits its alternative of judgment, in a certain anticipation either of gloom or of glory? You reply: Because in the judgment of God its matter ought to be sure and safe, nor should there be any inkling beforehand of the award of His sentence; and also because (the soul) ought to be covered first by its vestment[1835] of the restored flesh, which, as the partner of its actions, should be also a sharer in its recompense. What, then, is to take place in that interval? Shall we sleep? But souls do not sleep even when men are alive: it is indeed the business of *bodies* to sleep, to which also belongs death itself, no less than its mirror and counterfeit sleep. Or will you have it, that nothing is there done whither the whole human race is attracted, and whither all man's expectation is postponed for safe keeping? Do you think this state is a foretaste of judgment, or its actual commencement? a premature encroachment on it, or the first course in its full ministration? Now really, would it not be the highest possible injustice, even[1836] in Hades, if all were to be still well with the guilty even there, and not well with the righteous even yet? What, would you have hope be still more confused after death? would you have it mock us still more with uncertain expectation? or shall it now become a review of past life, and an arranging of judgment, with the inevitable feeling of a trembling fear? But, again, must the soul always tarry for the body, in order to experience sorrow or joy? Is it not sufficient, even of itself, to suffer both one and the other of these sensations? How often, without any pain to the body, is the soul alone tortured by ill-temper, and anger, and fatigue, and very often unconsciously, even to itself? How often, too, on the other hand, amidst bodily suffering, does the soul seek out for itself some furtive joy, and withdraw for the moment from the body's importunate society? I am mistaken if the soul is not in the habit, indeed, solitary and alone, of rejoicing and glorifying over the very tortures of the body. Look for instance, at the soul of Mutius *Scævola* as he melts his right hand over the fire; look also at Zeno's, as the torments of Di-

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[1834] Nescio quid.

[1835] "Operienda" is Oehler's text; another reading gives "opperienda," *q.d.*, "the soul must *wait for* the restored body."

[1836] This "etiam" is "otium" in the Agobardine ms., a good reading; *q.d.* "a most iniquitous *indifference* to justice," etc.

onysius pass over it.[1837] The bites of wild beasts are a glory to young heroes, as on Cyrus were the scars of the bear.[1838] Full well, then, does the soul even in Hades know how to joy and to sorrow even without the body; since when in the flesh it feels pain when it likes, though the body is unhurt; and when it likes it feels joy though the body is in pain. Now if such sensations occur at its will during life, how much rather may they not happen after death by the judicial appointment of God! Moreover, the soul executes not all its operations with the ministration of the flesh; for the judgment of God pursues even simple cogitations and the merest volitions. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."[1839] Therefore, even for this cause it is most fitting that the soul, without at all waiting for the flesh, should be punished for what it has done without the partnership of the flesh. So, on the same principle, in return for the pious and kindly thoughts in which it shared not the help of the flesh, shall it without the flesh receive its consolation. Nay more,[1840] even in matters done through the flesh the soul is the first to conceive them, the first to arrange them, the first to authorize them, the first to precipitate them into acts. And even if it is sometimes unwilling to act, it is still the first to treat the object which it means to effect by help of the body. In no case, indeed, can an accomplished fact be prior to the mental conception[1841] thereof. It is therefore quite in keeping with this order of things, that that part of our nature should be the first to have the recompense and reward to which they are due on account of its priority. In short, inasmuch as we understand "the prison" pointed out in the Gospel to be Hades,[1842] and as we also interpret "the uttermost farthing"[1843] to mean the very smallest offence which has to be recompensed there before the resurrection,[1844] no one will hesitate to believe that the soul undergoes in Hades some compensatory discipline, without prejudice to the full process of the resurrection, when the recompense will be administered through the flesh besides. This point the Paraclete has also pressed home on our attention in most frequent admonitions, whenever any of us has admitted the force of His words from a knowledge of His promised spiritual disclosures.[1845] And now at last having, as I believe, encountered every human opinion concerning the soul, and tried its character by the teaching of (our holy faith,) we have satisfied the curiosity which is simply a reasonable and necessary one. As for that which is extravagant and idle, there will evermore be as great a defect in its information, as there has been exaggeration and self-will in its researches.

[1837] Comp. *The Apology*, last chapter.

[1838] Xen. *Cyropæd.* p. 6.

[1839] Matt. v. 28.

[1840] Quid nunc si.

[1841] Conscientia.

[1842] Matt. v. 25.

[1843] Ver. 26.

[1844] Morâ resurrectionis. See above, on this opinion of Tertullian, in ch. xxxv.

[1845] [A symptom of Montanism.]

TERTULLIAN.

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PART SECOND.

Introduction, by the American Editor.

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The Second Class of Tertullian's works, according to the logical method I have endeavoured to carry out, is that which includes his treatises against the heresies of his times. In these, the genius of our author is brilliantly illustrated, while, in melancholy fact, he is demonstrating the folly of his own final lapse and the wickedness of that schism and heresy into which he fell away from Truth. Were it not that history abounds in like examples of the frailty of the human intellect and of the insufficiency of "man that walketh to direct his steps," we should be forced to a theory of mental decay to account for inconsistencies so gross and for delusions so besotted. "Genius to madness is *indeed* allied," and who knows but something like that imbecility which closed the career of Swift[1846] may have been the fate of this splendid wit and versatile man of parts? Charity, admiration and love force this inquiry upon my own mind continually, as I explore his fascinating pages. And the order in which the student will find them in this series, will lead, I think, to similar reflections on the part of many readers. We observe a natural bent and turn of mind, even in his Catholic writings, which indicate his perils. These are more and more apparent in his recent works, as his enthusiasm heats itself into a frenzy which at last becomes a rage. He breaks down by degrees, as in orthodoxy so also in force and in character. It is almost like the collapse of Solomon or of Bacon. And though our own times have produced no example of stars of equal magnitude, to become falling-stars, we have seen illustrations the most humiliating, of those calm words of Bishop Kaye: "Human nature often presents the curious phenomenon of an union of the most opposite qualities in the same mind; of vigour, acuteness and discrimination on some subjects, with imbecility, dulness and bigotry on others." Milton, himself another example of his own threnode, breaks forth in this splendid utterance of lyrical confession:

"God of our fathers what is man?
    Nor do I name of men the common rout,
    That, wandering loose about,
  Grow up and perish as the summer fly,
  Heads without name, no more remembered,
  But such as thou hast solemnly elected,
  With gifts and graces eminently adorned,
  To some great work, thy glory
      And people's safety, *which in part they effect*."

[1846] "From Marlboro's eyes the tears of dotage flow, And Swift expires a driveller and a show."

And here, I must venture a remark on the ambiguity of the expressions concerning our author's Montanism. In the treatise against Marcion, written late in his career, Tertullian identifies himself with the Church and strenuously defends its faith and its apostolic order. In only rare instances does his weakness for the "new prophecy" crop out, and then, it is only as one identifies himself with a school within the church. Precisely so Fenelon maintained his milder Montanism, without a thought of deserting the Latin Church. Afterwards Fenelon drew back, but at last poor Tertullian fell away. So with the Jansenists. They credited the *miracles* and the *convulsions* (or ecstasies) of their school,[1847] and condemned those who rejected them, as Tertullian condemns the *Psychics*. The great expounder of the Nicene Faith (Bp. Bull) does indeed speak very decidedly of Tertullian as a *lapser*, even when he wrote his first book against Marcion. His semi-schismatic position must be allowed. But, 240 was it a *formal* lapse at that time? The English non-jurors were long in communion with the Church, even while they denounced their brethren and the "Erastianizing" clergy, much as Tertullian does the *Psychics*. St. Augustine speaks of *Tertullianists*[1848] with great moderation, and notes the final downfall of our author as something distinct from Tertullianism. When we reflect, therefore, that only four of all his varied writings (now extant) are proofs of an accomplished lapse, ought we not carefully to maintain the distinction between the Montanistic Tertullian and Tertullian the Montanist? Bishop Bull, it seems to me would not object to this way of putting it, when we consider his own discrimination in the following weighty words. He says:

"A clear distinction must be made between those works which Tertullian, when already a Montanist, wrote specifically in defence of Montanism *against the church*, and those which he composed, as a Montanist indeed, yet *not in defence of Montanism against the church*, but rather, *in defence of the common doctrines of the church*—and of Montanus, in opposition to other heretics."

Now in arranging the works of this second class, *the Prescription* comes logically first, because, written in Orthodoxy, it forcibly upholds the Scriptural Rule of Faith, the Catholic touchstone of all professed verity. It is also a necessary Introduction to the great work against Marcion which I have placed next in order; giving it the precedence to which it is entitled in part on chronological ground, in part because of the general purity of its material with the exhibition it presents of the author's mental processes and of his very gradual decline from Truth.

Very fortunate were the Edinburgh Editors in securing for this work and some others, the valuable labours of Dr. Holmes, of whom I have elsewhere given some biographical particulars. The merit and fulness of his annotations are so marked, that I have been spared a great deal of work, such as I was forced to bestow on the former volumes of this American Edition. But on the other hand these pages have given me much patient study and toil as an editor, because of the “shreds and patches” in which Tertullian comes to us, in the Edinburgh Series; and because of some typographical peculiarities, exceptional in that Series itself, and presenting complications, when transferred to a new form of mechanical arrangement. For example, apart from some valuable material which belongs to the General Preface, and which I have transferred accordingly, the following dislocations confronted me to begin with: The *Marcion* is presented to us in Volume VII. apart from the other writings of Tertullian. At the close of Vol. XI. we reach the *Ad Nationes*, of which Dr. Holmes is the translator, another hand (Mr. Thelwall’s) having been employed on former pages of that volume. It is not till we reach Volume XV. that Tertullian again appears, but this volume is wholly the work of Dr. Holmes. Finally, in Volume XVIII., we meet Tertullian again, (Mr. Thelwall the able translator), but, here is placed the “Introduction” to all the works of Tertullian, which, of course, I have, transferred to its proper place. I make these explanations by no means censoriously, but to point out at once the nature of my own task, and the advantage that accrues to the reader, by the order in which the works of the great Tertullian appear in this edition, enabling him to compare different or parallel passages, all methodically arranged in consecutive pages, without a minute’s search, or delay.

[1847] See the story of the Abbé Paris, Guettée, *Histoire de L'Eglise de France*, Tom. xii. p. 12. Also, Parton, *Voltaire*, Vol. I. pp. 236, 261, etc.

[1848] See opp. Tom. viii. p. 46, Ed. Migne.

Now, as to typographical difficulties to which I have referred, Dr. Holmes marks all his multiplied and useful notes with *brackets*, which are almost always superfluous, and which in this American Edition are used to designate my own contributions, when printed with the text, or apart from Preface and Elucidations. These, therefore, I have removed necessarily and with no appreciable loss to the work, but great gain to the beauty of the page. But, again, Dr. Holmes’ translations are all so heavily bracketed as to become an eyesore, and the dis- 24 figured pages have been often complained of as afflictive to the reader. Many words strictly implied by the original Latin, and which should therefore be unmarked, are yet put between brackets. Even minute words (*and*, or *to wit*, or *again*,) when, in the nature of the case the English idiom requires them, are thus marked. I have not retained these blemishes; but when an inconsiderable word or a repetition does add to the sense, or qualify it, I have italicized such words, throwing more important interpolations into parenthetical marks, which are less painful to the sight than brackets. I have found them quite as serviceable to denote the auxiliary word or phrase; and where the author himself uses a parenthesis, I have observed very few instances in which a sensible reader would confound it with the translator’s efforts to eke out the sense. Sometimes, an awkward interpolation has been thrown into a footnote. Occasionally the crabbed sentences of the great Carthaginian are so obscure that Dr. Holmes has been unable to make them lucid, although, with the original in hand, he probably felt a force in his own rendering which the mere English reader must fail to perceive. In a few such instances, noting the fact in the margin, I have tried to bring out the sense, by slight modifications of punctuation and arrangement. Occasionally too I have dropped a superfluous interpolation (such as *e.g.*, *to conclude*, or let me say again,) when I have found that it only served to clog and overcharge a sentence. Last of all, Dr. Holmes' *headings* have sometimes been condensed, to avoid phrases and sentences immediately recurring in the chapter.[1849] These purely mechanical parts require a terse form of statement, like those in the English Bible, and I have frequently reduced them on that model, dropping redundant adverbs and adjectives to bring out the catchwords.

[1849] Take e.g. the heading to chapter xxiv. of the *De Præscriptione*. It reads thus: "*St. Peter's further vindication. St. Paul was not at all superior to St. Peter in teaching. Nothing was imparted to the former, in the "third heaven," to enable him to add to the faith—however foolishly the heretics may boast of him as if they had, forsooth, been favoured with some of the secrets so imparted to him in paradise.*" If the reader will turn to the chapter referred to, he will observe an instance of condensation by which nothing is forfeited that is requisite to a *heading*, though redundancies are dropped.

I.

The Prescription Against Heretics.[1850]

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[Translated by the Rev. Peter Holmes, D.D., F.R.A.S., Etc., Etc.]

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Chapter I.—Introductory. Heresies Must Exist, and Even Abound; They are a Probation to Faith.

The character of the times in which we live is such as to call forth from us even this admonition, that we ought not to be astonished at the heresies (which abound)[1851] neither ought their existence to surprise us, for it was foretold that they should come to pass;[1852] nor the fact that they subvert the faith of some, for their final cause is, by affording a trial to faith, to give it also the opportunity of being "approved."[1853] Groundless, therefore, and inconsiderate is the offence of the many[1854] who are scandalized by the very fact that heresies prevail to such a degree. How great (might their offence have been) if they had not existed.[1855] When it has been determined that a thing must by all means be, it receives the (final) cause for which it has its being. This secures the power through which it exists, in such a way that it is impossible for it not to have existence.

[1850] Of the various forms of the title of this treatise, *de Præscriptione Hæreticorum, de Præscriptionibus Hæreticorum, de Præscriptionibus adversus Hæreticos*, the first is adopted by Oehler after the oldest authorities, such as the Liber Argobardinus and the Codex Paterniacensis (or Seletstadiensis), and the Editio Princeps of Rhenanus. The term *præscriptio* is a legal one, meaning a *demurrer*, or formal objection. The genitive *hæreticorum* is used in an objective sense, as if *adversus hæreticos*. Tertullian himself, in *de Carne Christi*, ii. says, "Sed plenius ejusmodi præscriptionibus adversus omnes hæreses alibi jam usi sumus." The title therefore means, "On the Church's Prescriptive Rule against Heresies of all kinds." [Elucidation I.]

[1851] Istas.

[1852] Matt. vii. 15; xxiv. 4, 11, 24; 1 Tim. iv. 1–3; 2 Pet. ii. 1.

[1853] 1 Cor. xi. 19.

[1854] Plerique, "the majority."

[1855] The Holy Ghost having foretold that they should exist. (Rigalt.)

Chapter II.—Analogy Between Fevers and Heresies. Heresies Not to Be Wondered At: Their Strength Derived from Weakness of Men’s Faith. They Have Not the Truth. Simile of Pugilists and Gladiators in Illustration.

Taking the similar case[1856] of fever, which is appointed a place amongst all other deadly and excruciating issues (of life) for destroying man: we are not surprised either that it exists, for there it is, or that it consumes man, for that is the purpose of its existence. In like manner, with respect to heresies, which are produced for the weakening and the extinction of faith, since we feel a dread because they have this power, we should first dread the fact of their existence; for as long as they exist, they have their power; and as long as they have their power, they have their existence. But still fever, as being an evil both in its cause[1857] and in its power, as all know, we rather loathe than wonder at, and to the best of our power guard against, not having its extirpation in our power. Some men prefer wondering at heresies, however, which bring with them eternal death and the heat of a stronger fire, for possessing this power, instead of avoiding their power when they have the means of escape: but heresies would have no power, if (men) would cease to wonder that they have such power. For it either happens that, while men wonder, they fall into a snare, or, because they are ensnared, they cherish their surprise, as if heresies were so powerful because of some truth which belonged to them. It would no doubt be a wonderful thing that evil should have any force of its own, were it not that heresies are strong in those persons who are not strong in faith. In a combat of boxers and gladiators, generally speaking, it is not because a man is strong that 244 he gains the victory, or loses it because he is not strong, but because he who is vanquished was a man of no strength; and indeed this very conqueror, when afterwards matched against a really powerful man, actually retires crest-fallen from the contest. In precisely the same way, heresies derive such strength as they have from the infirmities of individuals—having no strength whenever they encounter a really powerful faith.

[1856] Denique has in Tertullian sometimes the meaning of *proinde*.

[1857] Causam “purpose,” “final cause.”

Chapter III.—Weak People Fall an Easy Prey to Heresy, Which Derives Strength from the General Frailty of Mankind. Eminent Men Have Fallen from Faith; Saul, David, Solomon. The Constancy of Christ.

It is usual, indeed, with persons of a weaker character, to be so built up (in confidence) by certain individuals who are caught by heresy, as to topple over into ruin themselves. How comes it to pass, (they ask), that this woman or that man, who were the most faithful, the most prudent, and the most approved[1858] in the church, have gone over to the other side? Who that asks such a question does not in fact reply to it himself, to the effect that men whom heresies have been able to pervert[1859] ought never to have been esteemed prudent, or faithful, or approved? This again is, I suppose, an extraordinary thing, that one who has been approved should afterwards fall back? Saul, who was good beyond all others, is afterwards subverted by envy.[1860] David, a good man "after the Lord's own heart,"[1861] is guilty afterwards of murder and adultery.[1862] Solomon, endowed by the Lord with all grace and wisdom, is led into idolatry, by women.[1863] For to the Son of God alone was it reserved to persevere to the last without sin.[1864] But what if a bishop, if a deacon, if a widow, if a virgin, if a doctor, if even a martyr,[1865] have fallen from the rule (of faith), will heresies on that account appear to possess[1866] the truth? Do we prove the faith[1867] by the persons, or the persons by the faith? No one is wise, no one is faithful, no one excels in dignity,[1868] but the Christian; and no one is a Christian but he who perseveres even to the end.[1869] You, as a man, know any other man from the outside appearance. You think as you see. And you see as far only as you have eyes. But says (the Scripture), "the eyes of the Lord are lofty."[1870] "Man looketh at the outward appearance, but God looketh at the heart."[1871] "The Lord

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[1858] Usitatissimi, "most experienced."

[1859] Demutare.

[1860] 1 Sam. xviii. 8, 9.

[1861] 1 Sam. xiii. 14.

[1862] 2 Sam. xi.

[1863] 1 Kings xi. 4.

[1864] Heb. iv. 15. [See p. 221, *supra.*]

[1865] [Here the word martyr means no more than a *witness* or *confessor*, and may account for what are called *exaggerated statements* as to the number of primitive martyrs. See Kaye p. 128.]

[1866] Obtinere.

[1867] Fidem, "The Creed."

[1868] Major.

[1869] Matt. x. 22.

[1870] Jer. xxxii. 19.

[1871] 1 Sam. xvi. 7.

(beholdeth and) knoweth them that are His;"[1872] and "the plant which (my heavenly Father) hath not planted, He rooteth up;"[1873] and "the first shall," as He shows, "be last;"[1874] and He carries "His fan in His hand to purge His threshing-floor."[1875] Let the chaff of a fickle faith fly off as much as it will at every blast of temptation, all the purer will be that heap of corn which shall be laid up in the garner of the Lord. Did not certain of the disciples turn back from the Lord Himself,[1876] when they were offended? Yet the rest did not therefore think that they must turn away from following Him,[1877] but because they knew that He was the Word of Life, and was come from God,[1878] they continued in His company to the very last, after He had gently inquired of them whether they also would go away.[1879] It is a comparatively small thing,[1880] that certain men, like Phygellus, and Hermogenes, and Philetus, and Hymenæus, deserted His apostle:[1881] the betrayer of Christ was himself one of the apostles. We are surprised at seeing His churches forsaken by some men, although the things which we suffer after the example of Christ Himself, show us to be Christians. "They went out from us," says (St. John,) "but they were not of us. If they had been of us, they would no doubt have continued with us."[1882]

[1872] 2 Tim. ii. 19.

[1873] Matt. xv. 13.

[1874] Matt. xx. 16.

[1875] Matt. iii. 12.

[1876] John vi. 66.

[1877] A vestigiis ejus.

[1878] John i. 1; vi. 68, and xvi. 30.

[1879] John vi. 67.

[1880] Minus.

[1881] 2 Tim. i. 15; ii. 17; 1 Tim. i. 20.

[1882] 1 John ii. 19. [i.e., with the Apostolic Churches. See Cap. xx, *infra.*]

Chapter IV.—Warnings Against Heresy Given Us in the New Testament. Sundry Passages Adduced. These Imply the Possibility of Falling into Heresy.

But let us rather be mindful of the sayings of the Lord, and of the letters of the apostles; for they have both told us beforehand that there shall be heresies, and have given us, in anticipation, warnings to avoid them; and inasmuch as we are not alarmed because they exist, so we ought not to wonder that they are capable of doing that, on account of which they must be shunned. The Lord teaches us that many "ravening wolves shall come in sheep's clothing."[1883] Now, what are these sheep's clothing's, but the external surface of the Christian profession? Who are the ravening wolves but those deceitful senses and spirits which are lurking within to waste the flock of Christ? Who are the false prophets but deceptive predictors of the future? Who are the false apostles but the preachers of a spurious gospel?[1884] Who also are the Antichrists, both now and evermore, but the men who rebel against Christ?[1885] Heresies, at the present time, will no less rend the church by their perversion of doctrine, than will Antichrist persecute her at that day by the cruelty of his attacks,[1886] except that persecution make seven martyrs, (but) heresy only apostates. And therefore "heresies must needs be in order that they which are approved might be made manifest,"[1887] both those who remained stedfast under persecution, and those who did not wander out of their way[1888] into heresy. For *the apostle* does not mean[1889] that those persons should be deemed *approved* who exchange their creed for heresy; although they contrariously interpret his words to their own side, when he says in another passage, "Prove all things; hold fast that which is good;"[1890] as if, after proving all things amiss, one might not through error make a determined choice of some evil thing.

[1883] Matt. vii. 15.

[1884] Adulteri evangelizatores, the spurious preachers of the gospel. [Galat. i. 8, 9, an example of Apostolic præscription.]

[1885] Hoc *scil.* "tempore."

[1886] Oehler's "persecutionem" ought of course to be "persecutionum."

[1887] 1 Cor. xi. 19.

[1888] Exorbitaverint.

[1889] Juvat.

[1890] 1 Thess. v. 21. [But Truth is to be demonstrated as a *theorem*, not treated as a *problem* of which we must seek the solution.]

Chapter V.—Heresy, as Well as Schism and Dissension, Disapproved by St. Paul, Who Speaks of the Necessity of Heresies, Not as a Good, But, by the Will of God, Salutary Trials for Training and Approving the Faith of Christians.

Moreover, when he blames dissensions and schisms, which undoubtedly are evils, he immediately adds *heresies* likewise. Now, that which he subjoins to evil things, he of course confesses to be itself an evil; and all the greater, indeed, because he tells us that his belief of their schisms and dissensions was grounded on his knowledge that "there must be heresies also."[1891] For he shows us that it was owing to the prospect of the greater evil that he readily believed the existence of the lighter ones; and so far indeed was he from believing, in respect of evils (of such a kind), that heresies were good, that his object was to forewarn us that we ought not to be surprised at temptations of even a worse stamp, since (he said) they tended "to make manifest all such as were approved;"[1892] in other words, those whom they were unable to pervert.[1893] In short, since the whole passage[1894] points to the maintenance of unity and the checking of divisions, inasmuch as heresies sever men from unity no less than schisms and dissensions, no doubt he classes heresies under the same head of censure as he does schisms also and dissensions. And by so doing, he makes those to be "not approved," who have fallen into heresies; more especially when with reproofs he exhorts[1895] men to turn away from such, teaching them that they should "all speak and think the selfsame thing,"[1896] the very object which heresies do not permit.

[1891] 1 Cor. xi. 19.

[1892] 1 Cor. xi. 18.

[1893] Depravare.

[1894] Capitulum.

[1895] Objurget.

[1896] 1 Cor. i. 10.

Chapter VI.—Heretics are Self-Condemned. Heresy is Self-Will, Whilst Faith is Submission of Our Will to the Divine Authority. The Heresy of Apelles.

On this point, however, we dwell no longer, since it is the same Paul who, in his Epistle to the Galatians, counts "heresies" among "the sins of the flesh,"[1897] who also intimates to Titus, that "a man who is a heretic" must be "rejected after the first admonition," on the ground that "he that is such is perverted, and committeth sin, as a self-condemned man."[1898] Indeed, in almost every epistle, when enjoining on us (the duty) of avoiding false doctrines, he sharply condemns[1899] heresies. Of these the practical effects[1900] are false doctrines, called in Greek *heresies*,[1901] a word used in the sense of that *choice* which a man makes when he either teaches them (to others)[1902] or takes up with them (for himself).[1903] For this reason it is that he calls the heretic *self-condemned*,[1904] because he has himself chosen that for which he is condemned. We, however, are not permitted to cherish any object[1905] after our own will, nor yet to make choice of that which another has introduced of his private fancy. 24 In the Lord's apostles we possess our authority; for even they did not of themselves choose to introduce anything, but faithfully delivered to the nations (of mankind) the doctrine[1906] which they had received from Christ. If, therefore, even "an angel from heaven should preach any other gospel" (than theirs), he would be called accursed[1907] by us. The Holy Ghost had even then foreseen that there would be in a certain virgin (called) Philumene[1908] an angel of deceit, "transformed into an angel of light,"[1909] by whose miracles and illusions[1910] Apelles was led (when) he introduced his new heresy.

[1897] Gal. v. 20.

[1898] Tit. iii. 10, 11.

[1899] Taxat.

[1900] Opera.

[1901] Αἱρέσεις .

[1902] Instituendas.

[1903] Suscipiendas.

[1904] [A remarkable word is subjoined by the Apostle (ἐξέστραπται) which signifies *turned inside out*, and so self-condemned, as exhibiting his inward contentiousness and pravity.

[1905] Nihil, any *doctrine*.

[1906] Disciplinam, including both the principles and practice of the Christian religion.

[1907] Anathema. See Gal. i. 8.

[1908] Concerning Philumene, see below, chap. xxv.; *Eusebius, Hist. Eccl.* v. 13; Augustine, *de Hæres*, chap. xlii. ; Jerome, *Epist. adv. Ctesiph.* (*Works*, ed. Ben.) iv. 477, and in his Commentary on Galatians, ii. See also Tertullian, *Against Marcion*, p. 139, Edinb. Edition.

[1909] 2 Cor. xi. 14.

[1910] Præstigiis.

Chapter VII.—Pagan Philosophy the Parent of Heresies. The Connection Between Deflections from Christian Faith and the Old Systems of Pagan Philosophy.

These are “the doctrines” of men and “of demons”[1911] produced for itching ears of the spirit of this world’s wisdom: this the Lord called “foolishness,”[1912] and “chose the foolish things of the world” to confound even philosophy itself. For (philosophy) it is which is the material of the world’s wisdom, the rash interpreter of the nature and the dispensation of God. Indeed[1913] heresies are themselves instigated[1914] by philosophy. From this source came the Æons, and I known not what infinite forms,[1915] and the trinity of man[1916] in the system of Valentinus, who was of Plato’s school. From the same source came Marcion’s better god, with all his tranquillity; he came of the Stoics. Then, again, the opinion that the soul dies is held by the Epicureans; while the denial of the restoration of the body is taken from the aggregate school of all the philosophers; also, when matter is made equal to God, then you have the teaching of Zeno; and when any doctrine is alleged touching a god of fire, then Heraclitus comes in. The same subject-matter is discussed over and over again[1917] by the heretics and the philosophers; the same arguments[1918] are involved. Whence comes evil? Why is it permitted? What is the origin of man? and in what way does he come? Besides the question which Valentinus has very lately proposed—Whence comes God? Which he settles with the answer: From *enthymesis* and *ectroma*.[1919] Unhappy Aristotle! who invented for these men dialectics, the art of building up and pulling down; an art so evasive in its propositions,[1920] so far-fetched in its conjectures, so harsh, in its arguments, so productive of contentions—embarrassing[1921] even to itself, retracting everything, and really treating of[1922] nothing! Whence spring those “fables and endless genealogies,”[1923] and “unprofitable questions,”[1924] and “words which spread like a cancer?”[1925] From all these, when the apostle would restrain us, he expressly names *philosophy* as that which he would have us be on our guard against. Writing to the Colossians, he says, “See that no one beguile you through philosophy and vain deceit, after the tradition of men, and contrary to the wisdom of the Holy Ghost.”[1926] He had been at Athens, and had in his interviews (with its philosophers) become acquainted with that human wisdom which pretends to know the truth, whilst it only corrupts it, and is itself divided into its own manifold heresies, by the variety of its mutually repugnant sects. What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? what between heretics and Christians? Our instruction comes from “the porch of Solomon,”[1927] who had himself taught that “the Lord should be sought in simplicity of heart.”[1928] Away with[1929] all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition! We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel! With our faith, we desire no further belief. For this is our palmary faith, that there is nothing which we ought to believe besides.

[1911] 1 Tim. iv. 1.

[1912] 1 Cor. iii. 18 and 25.

[1913] Denique.

[1914] Subornantur.

[1915] Formeæ, “*Ideæ*” (Oehler).

[1916] See Tertullian’s treatises, *adversus Valentinum*, xxv., and *de Anima*, xxi.; also Epiphanius, *Hær.* xxxi . 23.

[1917] Volutatur.

[1918] Retractatus.

[1919] “De enthymesi;” for this word Tertullian gives *animationem* (in his tract against Valentinus, ix.), which seems to mean, “the mind in operation.” (See the same treatise, x. xi.) With regard to the other word, Jerome (on Amos. iii.) adduces Valentinus as calling Christ ἔκτρωμα, that is, *abortion*.

[1920] Sententiis.

[1921] Molestam.

[1922] Tractaverit, in the sense of *conclusively settling*.

[1923] 1 Tim. i. 4.

[1924] Tit. iii. 9.

[1925] 2 Tim. ii. 17.

[1926] Col. ii. 8. The last clause, “præter providentiam Spiritus Sancti,” is either Tertullian’s reading, or his gloss of the *apostle’s* οὐ κατὰ Χριστόν—“not after Christ.”

[1927] Because in the beginning of the church the apostles taught in Solomon’s porch, Acts iii. 5.

[1928] Wisdom of Solomon, i. 1.

[1929] Viderint.

Chapter VIII.—Christ’s Word, Seek, and Ye Shall Find, No Warrant for Heretical Deviations from the Faith. All Christ’s Words to the Jews are for Us, Not Indeed as Specific Commands, But as Principles to Be Applied.

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I come now to the point which (is urged both by our own brethren and by the heretics). Our brethren adduce *it* as a pretext for entering on curious inquiries,[1930] and the heretics insist on it for importing the scrupulosity (of their unbelief).[1931] It is written, they say, “Seek, and ye shall find.”[1932] Let us remember at what time the Lord said this. I think it was at the very outset of His teaching, when there was still a doubt felt by all whether He were the Christ, and when even Peter had not yet declared Him to be the Son of God, and John (Baptist) had actually ceased to feel assurance about Him.[1933] With good reason, therefore, was it then said, “Seek, and ye shall find,” when inquiry was still be to made of Him who was not yet become known. Besides, this *was said* in respect of the Jews. For it is to them that the whole matter[1934] of this reproof[1935] pertains, seeing that they had (a revelation) where they might seek Christ.

“They have,” says He, “Moses and Elias,”[1936]—in other words, the law and the prophets, which preach Christ; as also in another place He says plainly, “Search the Scriptures, in which ye expect (to find) salvation; for they testify of me;”[1937] which will be the meaning of “Seek, and ye shall find.” For it is clear that the next words also apply to the Jews: “Knock, and it shall be opened unto you.”[1938] The Jews had formerly been in covenant with[1939] God; but being afterwards cast off on account of their sins, they began to be[1940] without God. The Gentiles, on the contrary, had never been in covenant with God; they were only as “a drop from a bucket,” and “as dust from the threshing floor,”[1941] and were ever outside the door. Now, how shall he who was always outside knock at the place where he never was? What door does he know of, when he has passed through none, either by entrance or ejection? Is it not rather he who is aware that he once lived within and was thrust out, that (probably) found the door and knocked thereat? In like manner, "Ask, and ye shall receive,"[1942] is suitably said[1943] to one who was aware from whom he ought to ask,—by whom also some promise had been given; that is to say, "the God of Abraham, of Isaac, and of Jacob." Now, the Gentiles knew nothing either of Him, or of any of His promises. Therefore it was to Israel that he spake when He said, "I am not sent but to the lost sheep of the house of Israel."[1944] Not yet had He "cast to the dogs the children's bread;"[1945] not yet did He charge them to "go into the way of the Gentiles."[1946] It is only at the last that He instructs them to "go and teach all nations, and baptize them,"[1947] when they were so soon to receive "the Holy Ghost, the Comforter, who should guide them into all the truth."[1948] And this, too, makes towards the same conclusion. If the apostles, who were ordained[1949] to be teachers to the Gentiles, were themselves to have the Comforter for their teacher, far more needless[1950] was it to say to us, "Seek, and ye shall find," to whom was to come, without research,[1951] our instruction[1952] by the apostles, and to the apostles themselves by the Holy Ghost. All the Lord's sayings, indeed, are set forth for all men; through the ears of the Jews have they passed on to us. Still most of them were addressed to *Jewish* persons;[1953] they therefore did not constitute instruction properly designed[1954] for ourselves, but *rather* an example.[1955]

[1930] Curiositatem.

[1931] Scrupulositatem, “hair-splitting.”

[1932] Matt. vii. 7.

[1933] See our translation of the *Anti-Marcion*, iv. 18 (*infra*), and Tertullian’s treatise, *de Bapt.* x.

[1934] Sermo.

[1935] Suggillationis.

[1936] Luke xvi. 29.

[1937] John v. 39.

[1938] Matt. vii. 7.

[1939] Penes.

[1940] Or, “were for the first time.”

[1941] Isa. xl. 15.

[1942] Matt. vii. 7.

[1943] Competit.

[1944] Matt. xv. 24.

[1945] Ver. 26.

[1946] Matt. x. 5.

[1947] Matt. xxviii. 19.

[1948] John xvi. 13.

[1949] Destinati.

[1950] Multo magis vacabat.

[1951] Ultro.

[1952] Doctrina.

[1953] In personas, i.e., *Judæorum* (Oehler).

[1954] Proprietatem admonitionis.

[1955] "That is, not a specific command" primarily meant for us, but a principle "to be applied by us" (Dodgson).

Chapter IX.—The Research After Definite Truth Enjoined on Us. When We Have Discovered This, We Should Be Content.

I now purposely[1956] relinquish this ground of argument. Let it be granted, that the words, "Seek, and ye shall find," were addressed to all men (equally). Yet even here one's aim is[1957] carefully to determine[1958] the sense of the words[1959] consistently with[1960] (that reason),[1961] which is the guiding principle[1962] in all interpretation. (Now) no divine saying is so unconnected[1963] and diffuse, that its *words* only are to be insisted on, and their *connection* left undetermined. But at the outset I lay down (this position) that there is some one, and therefore definite, thing taught by Christ, which the Gentiles are by all means bound to believe, and for that purpose to "seek," in order that they may be able, when they have 248 "found" it, to believe. However,[1964] there can be no indefinite seeking for that which has been taught as one only definite thing. You must "seek" until you "find," and believe when you have found; nor have you anything further to do but to keep what you have believed provided you believe this besides, that nothing else is to be believed, and therefore nothing else is to be sought, after you have found and believed what has been taught by Him who charges you to seek no other thing than that which He has taught.[1965] When, indeed, any man doubts about this, proof will be forthcoming,[1966] that we have in our possession[1967] that which was taught by Christ. Meanwhile, such is my confidence in our proof, that I anticipate it, in the shape of an admonition to certain persons, not "to seek" anything beyond what they have believed—that this is what they ought to have sought, how to avoid[1968] interpreting, "Seek, and ye shall find," without regard to the rule of reason.

[1956] Sponte.

[1957] Expetit.

[1958] Certare.

[1959] Sensus.

[1960] Cum.

[1961] See Oehler's note.

[1962] Gubernaculo. See Irenæus, ii. 46, for a similar view (Rigalt.). Surely Dodgson's version, if intelligible in itself even, incorrectly represents Tertullian's sense.

[1963] Dissoluta.

[1964] Porro.

[1965] [Not to be contented with Truth, once known, is a sin preceding that against the Holy Spirit, and this state of mind explains the judicial blindness inflicted on Lapsers, as asserted by St. Paul, 2 Thess. ii. 10, 13, where note—"they received not the *love* of the truth." They had it and were not content with it.]

[1966] Constabit.

[1967] Penes nos.

[1968] Ne.

Chapter X.—One Has Succeeded in Finding Definite Truth, When He Believes. Heretical Wits are Always Offering Many Things for Vain Discussion, But We are Not to Be Always Seeking.

Now the reason of this saying is comprised in three points: in the matter, in the time, in the limit.[1969] In the matter, so that you must consider *what it is* you have to seek; in the time, *when* you have to seek; in the limit, *how long*. What you have "to seek," then, is that which Christ has taught,[1970] (and you must go on seeking) of course for such time as you fail to find,[1971]—until indeed you find[1972] it. But you have succeeded in finding[1973] when you have believed. For you would not have believed if you had not found; as neither would you have sought except with a view to find. Your object, therefore, in seeking *was* to find; and your object in finding *was* to believe. All further delay for seeking and finding you have prevented[1974] by believing. The very fruit of your seeking has determined for you this limit. This boundary[1975] has He set for you Himself, who is unwilling that you should believe anything else than what He has taught, or, therefore, even seek for it. If, however, because so many other things have been taught by one and another, we are on that account bound to go on seeking, so long as we are able to find anything, we must (at that rate) be ever seeking, and never believe anything at all. For where shall be the end of seeking? where the stop[1976] in believing? where the completion in finding? (Shall it be) with Marcion? But even Valentinus proposes (to us the) maxim, "Seek, and ye shall find." (Then shall it be) with Valentinus? Well, but Apelles, too, will assail me with the same quotation; Hebion also, and Simon, and all in turn, have no other argument wherewithal to entice me, and draw me over to their side. Thus I shall be nowhere, and still be encountering[1977] (that challenge), "Seek, and ye shall find," precisely as if I had no resting-place;[1978] as if (indeed) I had never found that which Christ has taught—that which ought[1979] to be sought, that which must needs[1980] be believed.

[1969] In modo.

[1970] This is, "*the matter*."

[1971] "The time."

[1972] "The limit."

[1973] Invenisti.

[1974] Fixisti, "determined."

[1975] Fossam.

[1976] Statio, "resting-place."

[1977] Dum convenero.

[1978] This is the rendering of Oehler's text, "et velut si nusquam. There are other readings of this obscure passage, of which as we add the two most intelligible. The *Codex Agobardinus* has, "et velim si nunquam;" that is, "and I would that I were nowhere," with no fixed belief—in such wise as never to have had the truth; not, as must now be, to have forfeited it. (Dodgson). This seems far-fetched, and inferior to the reading of Pamelius and his mss.: "et velint me sic esse nusquam;"—or (as Semler puts it) "velint sic nusquam;" i.e., "and they (the

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heretics) would wish me to be nowhere"—without the fixed faith of the Catholic. This makes good sense. [Semler is here mentioned, and if anybody wishes to understand what sort of editor he was, he may be greatly amused by Kaye's examination of some of his positions, pp. 64–84. Elucidation II.]

[1979] Oportet.

[1980] Necesse est. Observe these degrees of obligation.

Chapter XI.—After We Have Believed, Search Should Cease; Otherwise It Must End in a Denial of What We Have Believed. No Other Object Proposed for Our Faith.

There is impunity in erring, if there is no delinquency; although indeed to err it is itself an act of delinquency.[1981] With impunity, I repeat, does a man ramble,[1982] when he (purposely) deserts nothing. But yet, if I have believed what I was bound to believe, and then afterwards think that there is something new to be sought after, I of course expect that there is something else to be found, although I should by no means entertain such expectation, unless it were because I either had not believed, although I apparently had become a believer, or else have ceased to believe. If I thus desert my faith, I am found to be a denier thereof. Once for all I would say, No man seeks, except him who either never possessed, or else has 249 lost (what he sought). The old woman (in the Gospel)[1983] had lost one of her ten pieces of silver, and therefore she sought it;[1984] when, however, she found it, she ceased to look for it. The neighbour was without bread, and therefore he knocked; but as soon as the door was opened to him, and he received the bread, he discontinued knocking.[1985] The widow kept asking to be heard by the judge, because she was not admitted; but when her suit was heard, thenceforth she was silent.[1986] So that there is a limit both to seeking, and to knocking, and to asking. "For to every one that asketh," says He, "it shall be given, and to him that knocketh it shall be opened, and by him that seeketh it shall be found."[1987] Away with the man[1988] who is ever seeking because he never finds; for he seeks there where nothing can be found. Away with him who is always knocking because it will never be opened to him; for he knocks where there is none (to open). Away with him who is always asking because he will never be heard; for he asks of one who does not hear.

[1981] Quamvis et errare delinquere est.

[1982] Vagatur.

[1983] Anus illa.

[1984] Luke xv. 8.

[1985] Luke xi. 5.

[1986] Luke xviii. 2, 3.

[1987] Luke xi. 9.

[1988] Viderit.

Chapter XII.—A Proper Seeking After Divine Knowledge, Which Will Never Be Out of Place or Excessive, is Always Within the Rule of Faith.

As for us, although we must still seek, and *that* always, yet where ought our search to be made? Amongst the heretics, where all things are foreign[1989] and opposed to our own verity, and to whom we are forbidden to draw near? What slave looks for food from a stranger, not to say an enemy of his master? What soldier expects to get bounty and pay from kings who are unallied, I might almost say hostile—unless forsooth he be a deserter, and a runaway, and a rebel? Even that old woman[1990] searched for the piece of silver within her own house. It was also at his neighbour's door that the persevering assailant kept knocking. Nor was it to a hostile judge, although a severe one, that the widow made her appeal. No man gets instruction[1991] from that which tends to destruction.[1992] No man receives illumination from a quarter where all is darkness. Let our "seeking," therefore be in that which is our own, and from those who are our own: and concerning that which is our own,—that, and only that,[1993] which can become an object of inquiry without impairing the rule of faith.

[1989] Extranea.

[1990] Although Tertullian calls her "anus," St. Luke's word is γυνή not γραῦς.

[1991] Instrui potest.

[1992] Unde destruitur.

[1993] Idque dumtaxat.

Chapter XIII.—Summary of the Creed, or Rule of Faith. No Questions Ever Raised About It by Believers. Heretics Encourage and Perpetuate Thought Independent of Christ's Teaching.

Now, with regard to this rule of faith—that we may from this point[1994] acknowledge what it is which we defend—it is, you must know, that which prescribes the belief that there is one only God, and that He is none other than the Creator of the world, who produced all things out of nothing through His own Word, first of all sent forth;[1995] that this Word is called His Son, *and*, under the name of God, was seen "in diverse manners" by the patriarchs, heard at all times in the prophets, at last brought down by the Spirit and Power of the Father into the Virgin Mary, was made flesh in her womb, and, being born of her, went forth as Jesus Christ; thenceforth He preached the new law and the new promise of the kingdom of heaven, worked miracles; having been crucified, He rose again the third day; (then) having ascended[1996] into the heavens, He sat at the right hand of the Father; sent instead of Himself[1997] the Power of the Holy Ghost to lead such as believe; will come with glory to take the saints to the enjoyment of everlasting life and of the heavenly promises, and to condemn the wicked to everlasting fire, after the resurrection of both these classes shall have happened, together with the restoration of their flesh. This rule, as it will be proved, was taught by Christ, and raises amongst ourselves no other questions than those which heresies introduce, and which make men heretics.[1998]

[1994] Jam hinc.

[1995] Primo omnium demissum. Literally, "sent down." See on this *procession of the Son of God* to create the world, Bishop Bull's *Defence of the Nicene Creed, etc*., by the translator of this work, pp. 445 and following.

[1996] Ereptum, having been taken away.

[1997] Vicariam. [Scott's *Christian Life*, Vol. III. p. 64.]

[1998] [See Bunsen (Hippol. III. Notes, etc., p. 129.) for a castigated form of the Latin Creed, as used in Rome. Observe it lacks the word *Catholic*. But a much better study of these formulas may be found in Dupin's comparative Table. First Cent. pp. 9–12.]

Chapter XIV.—Curiosity Ought Not Range Beyond the Rule of Faith. Restless Curiosity, the Feature of Heresy.

So long, however, as its form exists in its proper order, you may seek and discuss as much as you please, and give full rein to[1999] your curiosity, in whatever seems to you to hang in doubt, or to be shrouded in obscurity. You have at hand, no doubt, some learned[2000] brother gifted with the grace of knowledge, some one of the experienced class, some one of your close acquaintance who is curious like yourself; although with yourself, a seeker he will, after all,[2001] be quite aware[2002] that it is better for you to remain in ignorance, lest you should come to know what you ought not, because you have acquired the knowledge of what you ought to know.[2003] "Thy faith," He says, "hath saved thee"[2004] not *observe* your skill[2005] in the Scriptures. Now, faith has been deposited in the rule; it has a law, and (in the observance thereof) salvation. Skill,[2006] however, consists in curious art, having for its glory simply the readiness that comes from knack.[2007] Let such curious art give place to faith; let such glory yield to salvation. At any rate, let them either relinquish their noisiness,[2008] or else be quiet. To know nothing in opposition to the rule (of faith), is to know all things. (Suppose) that heretics were not enemies to the truth, so that we were not forewarned to avoid them, what sort of conduct would it be to agree with men who do themselves confess that they are still seeking? For if they are still seeking, they have not as yet found anything amounting to certainty; and therefore, whatever they seem for a while[2009] to hold, they betray their own scepticism,[2010] whilst they continue seeking. You therefore, who seek after their fashion, looking to those who are themselves ever seeking, a doubter to doubters, a waverer to waverers, must needs be "led, blindly by the blind, down into the ditch."[2011] But when, for the sake of deceiving us, they pretend that they are still seeking, in order that they may palm[2012] their essays[2013] upon us by the suggestion of an anxious sympathy,[2014]—when, in short (after gaining an access to us), they proceed at once to insist on the necessity of our inquiring into such points as they were in the habit of advancing, then it is high time for us in moral obligation[2015] to repel[2016] them, so that they may know that it is not Christ, but themselves, whom we disavow. For since they are still seekers, they have no fixed tenets yet;[2017] and being not fixed in tenet, they have not yet believed; and being not yet believers, they are not Christians. But even though they have their tenets and their belief, they still say that inquiry is necessary in order to discussion.[2018] Previous, however, to the discussion, they deny what they confess not yet to have believed, so long as they keep it an object of inquiry. When men, therefore, are not Christians even on their own admission,[2019] how much more (do they fail to appear such) to us! What sort of truth is that which they patronize,[2020] when they commend it to us with a lie? Well, but they actually[2021] treat of the Scriptures and recommend (their opinions) out of the Scriptures! To be sure they do.[2022] From what other source could they derive arguments concerning the things of the faith, except from the records of the faith?

[1999] Omnem libidinem effundas, "pour out the whole desire for."

[2000] Doctor, literally, "teacher." See Eph. iv. 11; also above; chap. iii. p. 244.

[2001] This seems to be the more probable meaning of *novissime* in this rather obscure sentence. Oehler treats it adverbially as "postremo," and refers to a similar use of the word below in chap. xxx. Dr. Routh (and, after him, the translator in *The Library of the Fathers*, Tertullian, p. 448) makes the word a noun, "thou newest of novices," and refers to Tertullian's work, *against Praxeas*, chap. xxvii., for a like use. This seems to us too harsh for the present context.

[2002] Sciet.

[2003] See 1 Cor. xii. 8.

[2004] Luke xviii. 42.

[2005] Exercitatio.

[2006] Exercitatio.

[2007] De peritiæ studio.

[2008] Non obstrepant.

[2009] Interim.

[2010] Dubitationem.

[2011] Matt. xv. 14.

[2012] Insinuent.

[2013] Tractatus.

[2014] Or, "by instilling an anxiety into us" (Dodgson).

[2015] Jam debemus.

[2016] Refutare.

[2017] Nondum tenent.

[2018] Ut defendant.

[2019] Nec sibi sunt.

[2020] Patrocinantur.

[2021] Ipsi.

[2022] Scilicet.

Chapter XV.—Heretics Not to Be Allowed to Argue Out of the Scriptures. The Scriptures, in Fact, Do Not Belong to Them.[2023]

We are therefore come to (the gist of) our position; for at this point we were aiming, and for this we were preparing in the preamble of our address (which we have just completed),—so that we may now join issue on the contention to which our adversaries challenge us. They put forward[2024] the Scriptures, and by this insolence[2025] of theirs they at once influence some. In the encounter itself, however, they weary the strong, they catch the weak, and dismiss waverers with a doubt. Accordingly, we oppose to them this step above all others, of not admitting them to any discussion of the Scriptures.[2026]

If in these lie their resources, before they can use them, it ought to be clearly seen to whom belongs the possession of the Scriptures, that none may be admitted to the use thereof who has no title at all to the privilege.

[2023] [See *Marcion*, B. I. Cap. xxii. *infra*, note.]

[2024] Obtendunt.

[2025] Audacia.

[2026] De Scripturis. But as this preposition is often the sign of the *instrument* in Tertullian, this phrase may mean "*out of*," or "*by means of* the Scriptures." See the last chapter.

Chapter XVI.—Apostolic Sanction to This Exclusion of Heretics from the Use of the Scriptures. Heretics, According to the Apostle, are Not to Be Disputed With, But to Be Admonished.

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I might be thought to have laid down this position to remedy distrust in my case,[2027] or from a desire of entering on the contest[2028] in some other way, were there not reasons on my side, especially this, that our faith owes deference[2029] to the apostle, who forbids us to enter on “questions,” or to lend our ears to new-fangled statements,[2030] or to consort with a heretic “after the first and second admonition,”[2031] not, (be it observed,) after discussion. Discussion he has inhibited in this way, by designating *admonition* as the purpose of dealing with a heretic, and the *first* one too, because he is not a Christian; in order that he might not, after the manner of a Christian, seem to require correction again and again, and “before two or three witnesses,”[2032] seeing that he ought to be corrected, for the very reason that he is not to be disputed with; and in the next place, because a controversy over the Scriptures can, clearly,[2033] produce no other effect than help to upset either the stomach or the brain.

[2027] De consilio diffidentiæ.

[2028] Constitutionis, “prima causarum conflictio,”—a term of the law courts.

[2029] Obsequium.

[2030] 1 Tim. vi. 3, 4.

[2031] Tit. iii. 10.

[2032] Matt. xviii. 16.

[2033] Plane, ironical.

Chapter XVII.—Heretics, in Fact, Do Not Use, But Only Abuse, Scripture. No Common Ground Between Them and You.

Now this heresy of yours[2034] does not receive certain Scriptures; and whichever of them it does receive, it perverts by means of additions and diminutions, for the accomplishment of it own purpose; and such as it does receive, it receives not in their entirety; but even when it does receive any up to a certain point[2035] as entire, it nevertheless perverts even these by the contrivance of diverse interpretations. Truth is just as much opposed by an adulteration of its meaning as it is by a corruption of its text.[2036] Their vain presumptions must needs refuse to acknowledge the (writings) whereby they are refuted. They rely on those which they have falsely put together, and which they have selected, because of[2037] their ambiguity. Though most skilled[2038] in the Scriptures, you will make no progress,[2039] when everything which you maintain is denied on the other side, and whatever you deny is (by them) maintained. As for yourself, indeed, you will lose nothing but your breath, and gain nothing but vexation from their blasphemy.

[2034] Ista hæresis.

[2035] Aliquatenus.

[2036] Stilus.

[2037] “De” has often the sense of “propter” in our author.

[2038] Literally, “O most skilled.”

[2039] Quid promovebis.

Chapter XVIII.—Great Evil Ensues to the Weak in Faith, from Any Discussion Out of the Scriptures. Conviction Never Comes to the Heretic from Such a Process.

But with respect to the man for whose sake you enter on the discussion of the Scriptures,[2040] with the view of strengthening him when afflicted with doubts, (let me ask) will it be to the truth, or rather to heretical opinions that he will lean? Influenced by the very fact that he sees you have made no progress, whilst the other side is on an equal footing[2041] (with yourself) in denying and in defence, or at any rate on a like standing[2042] he will go away confirmed in his uncertainty[2043] by the discussion, not knowing which side to adjudge heretical. For, no doubt, they too are able[2044] to retort these things on us. It is indeed a necessary consequence that they should go so far as to say that adulterations of the Scriptures, and false expositions thereof, are rather introduced by ourselves, inasmuch as they, no less than we[2045] maintain that truth is on their side.

[2040] Or, “from the Scriptures.”

[2041] Æquo gradu.

[2042] Statu certe pari.

[2043] Incertior.

[2044] Habent.

[2045] Proinde.

Chapter XIX.—Appeal, in Discussion of Heresy, Lies Not to the Scriptures. The Scriptures Belong Only to Those Who Have the Rule of Faith.

Our appeal, therefore, must not be made to the Scriptures; nor must controversy be admitted on points in which victory will either be impossible,[2046] or uncertain, or not certain enough.[2047] But even if a discussion from the Scriptures[2048] should not turn out in such a way as to place both sides on a par, (yet) the natural order of things would require that this point should be first proposed, which is now the only one which we must discuss: “With whom lies that very faith to which the Scriptures belong.[2049] From what and through whom, and when, and to whom, has been handed down that rule,[2050] by which men become Christians?” For wherever it shall be manifest that the true Christian rule and faith shall be, *there* will likewise be the true Scriptures and expositions thereof, and all the Christian traditions. 252

[2046] Nulla.

[2047] Parum certa.

[2048] Conlatio scripturarum, or, “a polemical comparison of the Scriptures.”

[2049] Quibus competat fides ipsa cujus sint Scripturæ.

[2050] Disciplina [or, where was the guide-post set?]

Chapter XX.—Christ First Delivered the Faith. The Apostles Spread It; They Founded Churches as the Depositories Thereof. That Faith, Therefore, is Apostolic, Which Descended from the Apostles, Through Apostolic Churches.

Christ Jesus our Lord (may He bear with me a moment in thus expressing myself!), whosoever He is, of what God soever He is the Son, of what substance soever He is man and God, of what faith soever He is the teacher, of what reward soever He is the Promiser, did, whilst He lived on earth, Himself declare what He was, what He had been, what the Father's will was which He was administering, what the duty of man was which He was prescribing; (and this declaration He made,) either openly to the people, or privately to His disciples, of whom He had chosen the twelve chief ones to be at His side,[2051] and whom He destined to be the teachers of the nations. Accordingly, after one of these had been struck off, He commanded the eleven others, on His departure to the Father, to "go and teach *all* nations, who were to be baptized into the Father, and into the Son, and into the Holy Ghost."[2052] Immediately, therefore, so did the apostles, whom this designation indicates as "*the sent*." Having, on the authority of a prophecy, which occurs in a psalm of David,[2053] chosen Matthias by lot as the twelfth, into the place of Judas, they obtained the promised power of the Holy Ghost for the gift of miracles and of utterance; and after first bearing witness to the faith in Jesus Christ throughout Judæa, and founding churches (there), they next went forth into the world and preached the same doctrine of the same faith to the nations. They then in like manner founded churches in every city, from which all the other churches, one after another, derived the tradition of the faith,[2054] and the seeds of doctrine, and are every day deriving them,[2055] that they may become churches. Indeed, it is on this account only that they will be able to deem themselves apostolic, as being the offspring of apostolic churches. Every sort of thing[2056] must necessarily revert to its original for its classification.[2057] Therefore the churches, although they are so many and so great, comprise but the one primitive church, (founded) by the apostles, from which they all (spring). In this way all are primitive, and all are apostolic, whilst they are all proved to be one, in (unbroken) unity, by their peaceful communion,[2058] and title of brotherhood, and bond[2059] of hospitality,—privileges[2060] which no other rule directs than the one tradition of the selfsame mystery.[2061]

[2051] Mark iv. 34.

[2052] Matt. xxviii. 19.

[2053] Ps. cix. 8; comp. with Acts i. 15–20.

[2054] Traducem fidei.

[2055] Mutuantur "borrowing."

[2056] Omne genus.

[2057] Censeatur or, "for its origin."

[2058] Communicatio pacis.

[2059] Contesseratio. [3 John 8.]

[2060] Jura, "rights."

[2061] That is, of the faith, or Christian creed.

Chapter XXI.—All Doctrine True Which Comes Through the Church from the Apostles, Who Were Taught by God Through Christ. All Opinion Which Has No Such Divine Origin and Apostolic Tradition to Show, is Ipso Facto False.

From this, therefore, do we draw up our rule. Since the Lord Jesus Christ sent the apostles to preach, (our rule is) that no others ought to be received as preachers than those whom Christ appointed; for "no man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him."[2062] Nor does the Son seem to have revealed Him to any other than the apostles, whom He sent forth to preach—that, of course, which He revealed to them. Now, what that was which they preached—in other words, what it was which Christ revealed to them—can, as I must here likewise prescribe, properly be proved in no other way than by those very churches which the apostles founded in person, by declaring the gospel to them directly themselves, both *vivâ voce*, as the phrase is, and subsequently by their epistles. If, then, these things are so, it is in the same degree[2063] manifest that all doctrine which agrees with the apostolic churches—those moulds[2064] and original sources of the faith must be reckoned for truth, as undoubtedly containing that which the (said) churches received from the apostles, the apostles from Christ, Christ from God. Whereas all doctrine must be prejudged[2065] as false[2066] which savours of contrariety to the truth of the churches and apostles of Christ and God. It remains, then, that we demonstrate whether this doctrine of ours, of which we have now given the rule, has its origin[2067] in the tradition of the apostles, and whether all other *doctrines* do not *ipso facto*[2068]proceed from falsehood. We hold communion with the apostolic churches because our doctrine is in no respect different *from theirs*. This is *our* witness of truth.

[2062] Matt. xi. 27.

[2063] Perinde.

[2064] Matricibus.

[2065] Præjudicandam. [This then is *Præscription*.]

[2066] De mendacio.

[2067] Censeatur.

[2068] Ex hoc ipso, "from this very circumstance."

Chapter XXII.—Attempt to Invalidate This Rule of Faith Rebutted. The Apostles Safe Transmitters of the Truth. Sufficiently Taught at First, and Faithful in the Transmission.

But inasmuch as the proof is so near at hand,[2069] that if it were at once produced there would be nothing left to be dealt with, let us give way for a while to the opposite side, if they think that they can find some means of invalidating this rule, just as if no proof were forthcoming from us. They usually tell us that the apostles did not know all things: (but herein) they are impelled by the same madness, whereby they turn round to the very opposite point,[2070] and declare that the apostles certainly knew all things, but did not deliver all things to all persons,—in either case exposing Christ to blame for having sent forth apostles who had either too much ignorance, or too little simplicity. What man, then, of sound mind can possibly suppose that they were ignorant of anything, whom the Lord ordained to be masters (or teachers),[2071] keeping them, as He did, inseparable (from Himself) in their attendance, in their discipleship, in their society, to whom, "when they were alone, He used to expound" all things[2072] which were obscure, telling them that "to them it was given to know those mysteries,"[2073] which it was not permitted the people to understand? Was anything withheld from the knowledge of Peter, who is called "the rock on which the church should be built,"[2074] who also obtained "the keys of the kingdom of heaven,"[2075] with the power of "loosing and binding in heaven and on earth?"[2076] Was anything, again, concealed from John, the Lord's most beloved disciple, who used to lean on His breast[2077] to whom alone the Lord pointed Judas out as the traitor,[2078] whom He commended to Mary as a son in His own stead?[2079] Of what could He have meant those to be ignorant, to whom He even exhibited His own glory with Moses and Elias, and the Father's voice moreover, from heaven?[2080] Not as if He thus disapproved[2081] of all the rest, but because "by three witnesses must every word be established."[2082] After the same fashion,[2083] too, (I suppose,) were they ignorant to whom, after His resurrection also, He vouchsafed, as they were journeying together, "to expound all the Scriptures."[2084] No doubt[2085] He had once said, "I have yet many things to say unto you, but ye cannot hear them now;" but even then He added, "When He, the Spirit of truth, shall come, He will lead you into all truth."[2086] He (thus) shows that there was nothing of which they were ignorant, to whom He had promised the future attainment of all truth by help of the Spirit of truth. And assuredly He fulfilled His promise, since it is proved in the Acts of the Apostles that the Holy Ghost did come down. Now they who reject that Scripture[2087] can neither belong to the Holy Spirit, seeing that they cannot acknowledge that the Holy Ghost has been sent as yet to the disciples, nor can they presume to claim to be a church themselves[2088] who positively have no means of proving when, and with what swaddling-clothes[2089] this body was established. Of so much importance is it to them not to have any proofs for the things which they maintain, lest along with them there be introduced damaging exposures[2090] of those things which they mendaciously devise.

[2069] Expedita.

[2070] Susam rursus convertun.

[2071] Magistros.

[2072] Mark iv. 34.

[2073] Matt. xiii. 11.

[2074] Matt. xvi. 18. [See Kaye p. 222, also Elucidation II.]

[2075] Ver. 19.

[2076] Ver. 19.

[2077] John xxi. 20.

[2078] John xiii. 25. [N.B. loco suo.]

[2079] John xix. 26.

[2080] Matt. xvii. 1–8.

[2081] Reprobans.

[2082] Deut. xix. 15, and 2 Cor. xiii. 1.

[2083] Itaque, ironical.

[2084] Luke xxiv. 27.

[2085] Plane.

[2086] John xvi. 12, 13.

[2087] See Tertullian's *Anti-Marcion*, iv. 5, and v. 2 (*Trans*. pp. 187 and 377).

[2088] Nec ecclesiam se dicant defendere.

[2089] Incunabulis, infant nursing.

[2090] Traductiones.

Chapter XXIII.—The Apostles Not Ignorant. The Heretical Pretence of St. Peter's Imperfection Because He Was Rebuked by St. Paul. St. Peter Not Rebuked for Error in Teaching.

Now, with the view of branding[2091] the apostles with some mark of ignorance, they put forth the case of Peter and them that were with him having been rebuked by Paul. "Something therefore," they say, "was wanting in them." (This they allege,) in order that they may from this construct that other position of theirs, that a fuller knowledge may possibly have afterwards come over (the apostles,) such as fell to the share of Paul when he rebuked those who preceded him. I may here say to those who reject *The Acts of the Apostles*: "It is first necessary that you show us who this Paul was,—both what he was before he was an apostle, and how he became an apostle,"—so very great is the use which they make of him in respect of other questions also. It is true that he tells us himself that he was a persecutor before he became an apostle,[2092] still this is not enough for any man who examines before he believes, since even the Lord Himself did not bear witness of Himself.[2093] But let them believe without the 254 Scriptures, if their object is to believe contrary to the Scriptures.[2094] Still they should show, from the circumstance which they allege of Peter's being rebuked by Paul, that Paul added yet another form of the gospel besides that which Peter and the rest had previously set forth. But the fact is,[2095] having been converted from a persecutor to a preacher, he is introduced as one of the brethren to brethren, by brethren—to them, indeed, by men who had put on faith from the apostles' hands. Afterwards, as he himself narrates, he "went up to Jerusalem for the purpose of seeing Peter,"[2096] because of his office, no doubt,[2097] and by right of a common belief and preaching. Now they certainly would not have been surprised at his having become a preacher instead of a persecutor, if his preaching were of something contrary; nor, moreover, would they have "glorified the Lord,"[2098] because Paul had presented himself as an adversary to Him. They accordingly even gave him "the right hand of fellowship,"[2099] as a sign of their agreement with him, and arranged amongst themselves a distribution of office, not a diversity of gospel, so that they should severally preach not a different gospel, but (the same), to different persons,[2100] Peter to the circumcision, Paul to the Gentiles. Forasmuch, then, as Peter was rebuked because, after he had lived with the Gentiles, he proceeded to separate himself from their company out of respect for persons, the fault surely was one of conversation, not of preaching.[2101] For it does not appear from this, that any other God than the Creator, or any other Christ than (the son) of Mary, or any other hope than the resurrection, was (by him) announced.

[2091] Suggillandam.

[2092] Gal. i. 13.

[2093] John v. 31.

[2094] Ut credunt contra Scripturas.

[2095] Atquin.

[2096] Gal. i. 18.

[2097] Scilicet.

[2098] Gal. i. 24.

[2099] Gal. ii. 9.

[2100] The same verse. [Note Peter's restriction to Jews.]

[2101] Vers. 12, 13. See also *Anti-Marcion*, iv. 3 (*Trans.* p. 182).

Chapter XXIV.—St. Peter's Further Vindication. St. Paul Not Superior to St. Peter in Teaching. Nothing Imparted to the Former in the Third Heaven Enabled Him to Add to the Faith. Heretics Boast as If Favoured with Some of the Secrets Imparted to Him.

I have not the good fortune,[2102] or, as I must rather say,[2103] I have not the unenviable task,[2104] of setting apostles by the ears.[2105] But, inasmuch as our very perverse cavillers obtrude the rebuke in question for the set purpose of bringing the earlier[2106] doctrine into suspicion, I will put in a defence, as it were, for Peter, to the effect that even Paul said that he was "made all things to all men—to the Jews a Jew," to those who were not Jews as one who was not a Jew—"that he might gain all."[2107] Therefore it was according to times and persons and causes that they used to censure certain practices, which they would not hesitate themselves to pursue, in like conformity to times and persons and causes. Just (*e.g.*) as if Peter too had censured Paul, because, whilst forbidding circumcision, he actually circumcised Timothy himself. Never mind[2108] those who pass sentence on apostles! It is a happy fact that Peter is on the same level with Paul in the very glory[2109] of martyrdom. Now, although Paul was carried away even to the third heaven, and was caught up to paradise,[2110] and heard certain revelations there, yet these cannot possibly seem to have qualified him for (teaching) another doctrine, seeing that their very nature was such as to render them communicable to no human being.[2111] If, however, that unspeakable mystery[2112] did leak out,[2113] and become known to any man, and if any heresy affirms that it does itself follow the same, (then) either Paul must be charged with having betrayed the secret, or some other man must actually[2114] be shown to have been afterwards "caught up into paradise," who had permission to speak out plainly what Paul was not allowed (even) to mutter.

[2102] Non mihi tam bene est.

[2103] Immo.

[2104] Non mihi tam male est.

[2105] Ut committam.

[2106] Superiorem, "that which Peter had preached."

[2107] 1 Cor. ix. 20, 22.

[2108] Viderint.

[2109] Et in martyrio.

[2110] 2 Cor. xii. 4.

[2111] Nulli hominum.

[2112] Nescio quid illud.

[2113] Emanavit.

[2114] Et.

Chapter XXV.—The Apostles Did Not Keep Back Any of the Deposit of Doctrine Which Christ Had Entrusted to Them. St. Paul Openly Committed His Whole Doctrine to Timothy.

But here is, as we have said,[2115] the same madness, in their allowing indeed that the apostles were ignorant of nothing, and preached not any (doctrines) which contradicted one another, but at the same time insisting that they did not reveal all to all men, for that they proclaimed some openly and to all the world, whilst they disclosed others (only) in secret and to a few, because Paul addressed even this expression to Timothy: “O Timothy, guard that which is entrusted to thee;”[2116] and again: “That good thing which was committed unto thee keep.”[2117] What is this deposit? Is it so secret as to be supposed to characterize[2118] a new doctrine? or is it a part of that charge of which he says, “This charge I commit unto thee, son Timothy?”[2119] and also of that precept of which he says, “I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ who witnessed a good confession under Pontius Pilate, that thou keep this commandment?”[2120] Now, what is (this) commandment and what is (this) charge? From the preceding and the succeeding contexts, it will be manifest that there is no mysterious[2121] hint darkly suggested in this expression about (some) far-fetched[2122] doctrine, but that a warning is rather given against receiving any other (doctrine) than that which *Timothy* had heard from himself, *as I take it* publicly: “Before many witnesses” is his phrase.[2123] Now, if they refuse to allow that the church is meant by these “many witnesses,” it matters nothing, since nothing could have been secret which was produced “before many witnesses.” Nor, again, must the circumstance of his having wished him to “commit these things to faithful men, who should be able to teach others also,”[2124] be construed into a proof of there being some occult gospel. For, when he says “these things,” he refers to the things of which he is writing at the moment. In reference, however, to occult subjects, he would have called them, as being absent, *those things*, not *these things*, to one who had a joint knowledge of them with himself.[2125]

[2115] Above, in chap. xxii. [Note the Gnostic *madness* of such a plea. Kaye, p. 235 and Elucidation IV.]

[2116] 1 Tim. vi. 20.

[2117] 2 Tim. i. 14.

[2118] Ut alterius doctrinæ deputetur.

[2119] 1 Tim. i. 18.

[2120] 1 Tim. vi. 13.

[2121] Nescis quid.

[2122] Remotiore.

[2123] 2 Tim. ii. 2.

[2124] 2 Tim. ii. 2.

[2125] Apud conscientiam. [Clement of Alexandria is to be interpreted by *Tertullian*, with whom he does not essentially differ. For Clement's Esoteric Doctrine (See Vol. II. pp. 302, 313, etc.) is defined as *perfecting* the type of the Christian by the *strong meat* of Truth, of which *the entire deposit* is presupposed as common to all Christians. We must not blame Clement for the abuse of his teaching by perverters of Truth itself.]

Chapter XXVI.—The Apostles Did in All Cases Teach the Whole Truth to the Whole Church. No Reservation, Nor Partial Communication to Favourite Friends.

Besides which, it must have followed, that, for the man to whom he committed the ministration of the gospel, he would add the injunction that it be not ministered in all places,[2126] and without respect to persons,[2127] in accordance with the Lord's saying, "Not to cast one's pearls before swine, nor that which is holy unto dogs."[2128] Openly did the Lord speak,[2129] without any intimation of a hidden mystery. He had Himself commanded that, "whatsoever they had heard in darkness" and in secret, they should "declare in the light and on the house-tops."[2130] He had Himself foreshown, by means of a parable, that they should not keep back in secret, fruitless of interest,[2131] a single pound, that is, one word of His. He used Himself to tell them that a candle was not usually "pushed away under a bushel, but placed on a candlestick," in order to "give light to all who are in the house."[2132] These things the apostles either neglected, or failed to understand, if they fulfilled them not, by concealing any portion of the light, that is, of the word of God and the mystery of Christ. Of no man, I am quite sure, were they afraid,—neither of Jews nor of Gentiles in their violence;[2133] with all the greater freedom, then, would they certainly preach in the church, who held not their tongue in synagogues and public places. Indeed they would have found it impossible either to convert Jews or to bring in Gentiles, unless they "set forth in order"[2134] that which they would have them believe. Much less, when churches were advanced in the faith, would they have withdrawn from them anything for the purpose of committing it separately to some few others. Although, even supposing that among intimate friends,[2135] so to speak, they did hold certain discussions, yet it is incredible that these could have been such as to bring in some other rule of faith, differing from and contrary to that which they were proclaiming through the Catholic churches,[2136]—as if they spoke of one God in the

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[2126] Passim.

[2127] Inconsiderate.

[2128] Matt. vii. 6.

[2129] John xviii. 20.

[2130] Matt. x. 27.

[2131] Luke xix. 20–24.

[2132] Matt. v. 15.

[2133] Literally, "the violence of neither Jew nor Gentile."

[2134] Luke i. 1.

[2135] Domesticos. [All this interprets Clement and utterly deprives the Trent System of its appeal to a secret doctrine, against our *Præscription*.]

[2136] Catholice, or, "which they were bringing before the public in catholic way."

Church, (and) another at home, and described one substance of Christ, publicly, (and) another secretly, and announced one hope of the resurrection before all men, (and) another before the few; although they themselves, in their epistles, besought men that they would all speak one and the same thing, and that there should be no divisions and dissensions in the church,[2137] seeing that they, whether Paul or others, preached the same things. Moreover, they remembered (the words): "Let your communication be yea, yea; nay, nay; for whatsoever is more than this cometh of evil;"[2138] so that they were not to handle the gospel in a diversity of treatment. 25

[2137] 1 Cor. i. 10.

[2138] Matt. v. 37.

Chapter XXVII.—Granted that the Apostles Transmitted the Whole Doctrine of Truth, May Not the Churches Have Been Unfaithful in Handing It On? Inconceivable that This Can Have Been the Case.

Since, therefore, it is incredible that the apostles were either ignorant of the whole scope of the message which they had to declare,[2139] or failed to make known to all men the entire rule of faith, let us see whether, while the apostles proclaimed it, perhaps, simply and fully, the churches, through their own fault, set it forth otherwise than the apostles had done. All these suggestions of distrust[2140] you may find put forward by the heretics. They bear in mind how the churches were rebuked by the apostle: "O foolish Galatians, who hath bewitched you?"[2141] and, "Ye did run so well; who hath hindered you?"[2142] and how the epistle actually begins: "I marvel that ye are so soon removed from Him, who hath called you as His own in grace, to another gospel."[2143] That they likewise (remember), what was written to the Corinthians, that they "were yet carnal," who "required to be fed with milk," being as yet "unable to bear strong meat;"[2144] who also "thought that they knew somewhat, whereas they knew not yet anything, as they ought to know."[2145] When they raise the objection that the churches were rebuked, let them suppose that they were also corrected; let them also remember those (churches), concerning whose faith and knowledge and conversation the apostle "rejoices and gives thanks to God," which nevertheless even at this day, unite with those which were rebuked in the privileges of one and the same institution.

[2139] Plenitudinem prædicationis.

[2140] Scrupulositatis.

[2141] Gal. iii. 1.

[2142] Gal. v. 7.

[2143] Gal. i. 6.

[2144] 1 Cor. iii. 1, and following verses.

[2145] 1 Cor. viii. 2.

Chapter XXVIII.—The One Tradition of the Faith, Which is Substantially Alike in the Churches Everywhere, a Good Proof that the Transmission Has Been True and Honest in the Main.

Grant, then, that all have erred; that the apostle was mistaken in giving his testimony; that the Holy Ghost had no such respect to any one (church) as to lead it into truth, although sent with this view by Christ,[2146] and for this asked of the Father that He might be the teacher of truth;[2147] grant, also, that He, the Steward of God, the Vicar of Christ,[2148] neglected His office, permitting the churches for a time to understand differently, (and) to believe differently, what He Himself was preaching by the apostles,—is it likely that so many churches, and they so great, should have gone astray into one and the same faith? No casualty distributed among many men issues in one and the same result. Error of doctrine in the churches must necessarily have produced various issues. When, however, that which is deposited among many is found to be one and the same, it is not the result of error, but of tradition. Can any one, then, be reckless[2149] enough to say that they were in error who handed on the tradition?

[2146] John xiv. 26.

[2147] John xv. 26.

[2148] [Tertullian knows no other Vicar of Christ than the Holy Spirit. They who attribute infallibility to any mortal man become Montanists; they attribute the Paraclete’s voice to their oracle.]

[2149] Audeat.

Chapter XXIX.—The Truth Not Indebted to the Care of the Heretics; It Had Free Course Before They Appeared. Priority of the Church's Doctrine a Mark of Its Truth.

In whatever manner error came, it reigned of course[2150] only as long as there was an absence of heresies? Truth had to wait for certain Marcionites and Valentinians to set it free. During the interval the gospel was wrongly[2151] preached; men wrongly believed; so many thousands were wrongly baptized; so many works of faith were wrongly wrought; so many miraculous gifts,[2152] so many spiritual endowments,[2153] were wrongly set in operation; so many priestly functions, so many ministries,[2154] were wrongly executed; and, to sum up the whole, so many martyrs wrongly received their crowns! Else, if not wrongly done, and to no purpose, how comes it to pass that the things of God were on their course before it was known to what God they belonged? that there were Christians before Christ was found? that there were heresies before true doctrine? Not so; for in all cases truth precedes its copy, the likeness succeeds the reality. Absurd enough, however, is it, that heresy should be deemed to have preceded its own prior doctrine, even on this account, because it is that (doctrine) itself which foretold that there should be heresies against which men would have to guard! To a church which possessed this doctrine, it was written—yea, the doctrine itself writes to its own church—"Though an angel from heaven preach any other gospel than that which we have preached, let him be accursed."[2155] 257

[2150] Utique, ironical.

[2151] Perperam.

[2152] Virtutes, "potestatem edendi miracula" (Oehler).

[2153] Charismata.

[2154] Ministeria. Another reading has *mysteria*, "mysteries" or "sacraments."

[2155] Gal. i. 8. [In this chapter (xxix.) the principle of *Prescription* is condensed and brought to the needle-point—*Quod semper*. If you can't show that your doctrine was *always* taught, it is false: and this is "Prescription."]

Chapter XXX.—Comparative Lateness of Heresies. Marcion's Heresy. Some Personal Facts About Him. The Heresy of Apelles. Character of This Man; Philumene; Valentinus; Nigidius, and Hermogenes.

Where was Marcion *then*, that shipmaster of Pontus, the zealous student of Stoicism? Where was Valentinus *then*, the disciple of Platonism? For it is evident that those men lived not so long ago,—in the reign of Antoninus for the most part,[2156]—and that they at first were believers in the doctrine of the Catholic Church, in the church of Rome under the episcopate of the blessed Eleutherus,[2157] until on account of their ever restless curiosity, with which they even infected the brethren, they were more than once expelled. Marcion, indeed, [went] with the two hundred sesterces which he had brought into the church, and,[2158] when banished at last to a permanent excommunication, they scattered abroad the poisons of their doctrines. Afterwards, it is true, Marcion professed repentance, and agreed to the conditions granted to him—that he should receive reconciliation if he restored to the church all the others whom he had been training for perdition: he was prevented, however, by death. It was indeed[2159] necessary that there should be heresies;[2160] and yet it does not follow from that necessity, that heresies are a good thing. As if it has not been necessary also that there should be evil! It was even necessary that the Lord should be betrayed; but woe to the traitor![2161] So that no man may from this defend heresies. If we must likewise touch the descent[2162] of Apelles, he is far from being "one of the old school,"[2163] like his instructor and moulder, Marcion; he rather forsook the continence of Marcion, by resorting to the company of a woman, and withdrew to Alexandria, out of sight of his most abstemious[2164] master. Returning therefrom, after some years, unimproved, except that he was no longer a Marcionite, he clave[2165] to another woman, the maiden Philumene (whom we have already[2166] mentioned), who herself afterwards became an enormous prostitute. Having been imposed on by her vigorous spirit,[2167] he committed to writing *the revelations* which he had learned of her. Persons are still living who remember them,—their own actual disciples and successors,—who cannot therefore deny the lateness of their date. But, in fact, by their own works they are convicted, even as the Lord said.[2168] For since Marcion separated the New Testament from the Old, he is (necessarily) subsequent to that which he separated, inasmuch as it was only in his power to separate what was (previously) united. Having then been united previous to its separation, the fact of its subsequent separation proves the subsequence also of the man who effected the separation. In like manner Valentinus, by his different expositions and acknowledged[2169] emendations, makes these changes on the express ground of previous faultiness, and therefore demonstrates the difference[2170] of the documents. These corrupters of the truth we mention as being more notorious and more public[2171] than others. There is, however, a certain man[2172] named Nigidius, and Hermogenes, and several others, who still pursue the course[2173] of perverting the ways of the Lord. Let them show me by what authority they come! If it be some other God they preach, how comes it that they employ the things and the writings and the names of that God against whom they preach? If it be the same God, why treat Him in some other way? Let them prove themselves to be new apostles![2174] Let them maintain that Christ has come down a second time, taught in person a second time, has been twice crucified, twice dead, twice raised! For thus has the apostle described (the order of events in the life of Christ); for thus, too, is He[2175] accustomed to make His apostles—to give them, (that is), power besides of working the same miracles which He worked Himself.[2176] I would therefore have their mighty deeds also brought forward; except that I allow their mightiest deed to be that by which they perversely vie with the apostles. For whilst they used to raise men to life from the dead, these consign men to death from their living state. 258

[2156] Fere.

[2157] [Kaye, p. 226.]

[2158] See *adv. Marcion*, iv. 4. *infra.*

[2159] Enim, profecto (Oehler).

[2160] 1 Cor. xi. 19.

[2161] Mark. xiv. 21.

[2162] Stemma. The reading of the *Cod. Agobard.* is "stigma," which gives very good sense.

[2163] Vetus.

[2164] Sanctissimi. This may be an *ironical* allusion to Marcion's repudiation of marriage.

[2165] Impegit.

[2166] In chap. vi. p. 246 above.

[2167] Energemate. Oehler defines this word, “vis et efficacia dæmonum, quibus agebatur.” [But see Lardner, *Credib.* viii. p. 540.]

[2168] Matt. vii. 16.

[2169] Sine dubio.

[2170] Alterius fuisse. One reading is *anterius*; i.e., “demonstrates the *priority*” of the book he alters.

[2171] Frequentiores.

[2172] Nescio qui.

[2173] Ambulant.

[2174] Compare *de Carne Christi*, chap. ii. [Elucidation IV.]

[2175] Christ; so Routh.

[2176] We add Oehler’s reading of this obscure passage: “Sic enim apostolus descripsit, sic enim apostolos solet facere, dare præterea illis virtutem eadem signa edendi quæ et ipse.” [“It is worthy of remark” (says Kaye, p. 95), “that he does not appeal *to any instance* of the exercise of miraculous powers in his own day.”]

Chapter XXXI.—Truth First, Falsehood Afterwards, as Its Perversion. Christ's Parable Puts the Sowing of the Good Seed Before the Useless Tares.

Let me return, however, from this digression[2177] to discuss[2178] the priority of truth, and the comparative lateness[2179] of falsehood, deriving support for my argument even from that parable which puts in the first place the sowing by the Lord of the good seed of the wheat, but introduces at a later stage the adulteration of the crop by its enemy the devil with the useless weed of the wild oats. For herein is figuratively described the difference of doctrines, since in other passages also the word of God is likened unto seed. From the actual order, therefore, it becomes clear, that that which was first delivered is of the Lord and is true, whilst that is strange and false which was afterwards introduced. This sentence will keep its ground in opposition to all later heresies, which have no consistent quality of kindred knowledge[2180] inherent in them—to claim the truth as on their side.

[2177] Ab excessu.

[2178] Disputandam. Another reading has *deputandam*, i.e., "to attribute."

[2179] Posteritatem.

[2180] Nulla constantia de conscientia, "no conscientious ground of confidence" (Dodgson).

Chapter XXXII.—None of the Heretics Claim Succession from the Apostles. New Churches Still Apostolic, Because Their Faith is that Which the Apostles Taught and Handed Down. The Heretics Challenged to Show Any Apostolic Credentials.

But if there be any (heresies) which are bold enough to plant themselves in the midst of the apostolic age, that they may thereby seem to have been handed down by the apostles, because they existed in the time of the apostles, we can say: Let them produce the original records[2181] of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning in such a manner that [that first bishop of theirs[2182]] bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men,—a man, moreover, who continued stedfast with the apostles. For this is the manner in which the apostolic churches transmit[2183] their registers:[2184] as the church of Smyrna, which records that Polycarp was placed therein by John; as also the church of Rome, which makes Clement to have been ordained in like manner by Peter.[2185] In exactly the same way the other churches likewise exhibit (their several worthies), whom, as having been appointed to their episcopal places by apostles, they regard as transmitters of the apostolic seed. Let the heretics contrive[2186] something of the same kind. For after their blasphemy, what is there that is unlawful for them (to attempt)? But should they even effect the contrivance, they will not advance a step. For their very doctrine, after comparison with that of the apostles, will declare, by its own diversity and contrariety, that it had for its author neither an apostle nor an apostolic man; because, as the apostles would never have taught things which were self-contradictory, so the apostolic men would not have inculcated teaching different from the apostles, unless they who received their instruction from the apostles went and preached in a contrary manner. To this test, therefore will they be submitted for proof[2187] by those churches, who, although they derive not their founder from apostles or apostolic men (as being of much later date, for they are in fact being founded daily), yet, since they agree in the same faith, they are accounted as not less apostolic because they are akin in doctrine.[2188] Then let all the heresies, when challenged to these two[2189] tests by our apostolic church, offer their proof of how they deem themselves to be apostolic. But in truth they neither are so, nor are they able to prove themselves to be what they are not. Nor are they admitted to peaceful relations and communion by such churches as are in any way connected with apostles, inasmuch as they are in no sense themselves apostolic because of their diversity as to the mysteries of the faith.[2190]

[2181] Origines, "the originals" (Dodgson).

[2182] Ille. A touch of irony occurs in the phrase "primus ille episcopus."

[2183] Deferunt.

[2184] Fastos.

[2185] [Linus and Cletus must have died or been martyred, therefore, almost as soon as appointed. Our author had seen these registers, no doubt.]

[2186] Confingant.

[2187] Probabuntur. Another reading is *provocabuntur*, "will be challenged." [Not to one particular See, but to all the Apostolic churches: *Quod ubique*.]

[2188] Pro consanguinitate doctrinæ.

[2189] That is, the succession of bishops from the apostles, and the identity of doctrine with the apostolic.

[2190] Sacramenti.

Chapter XXXIII.—Present Heresies (Seedlings of the Tares Noted by the Sacred Writers) Already Condemned in Scripture. This Descent of Later Heresy from the Earlier Traced in Several Instances.

Besides all this, I add a review of the doctrines themselves, which, existing as they did in the days of the apostles, were both exposed and denounced by the said apostles. For by this method they will be more easily reprobated,[2191] when they are detected to have been even then in existence, or at any rate to have been seedlings[2192] of the (tares) which then were. Paul, in his first epistle to the Corinthians, sets his mark on certain who denied and doubted the resurrection.[2193] This opinion was the especial property of the Sadducees.[2194] A part of it, however, is maintained by Marcion and Apelles and Valentinus, and all other impugners of the resurrection. Writing also to the Galatians, he inveighs against such men as observed and defend circumcision and the (Mosaic) law.[2195] Thus runs Hebion's heresy. Such also as "forbid to marry" he reproaches in his instructions to Timothy.[2196] Now, this is the teaching of Marcion and his follower Apelles. (The apostle) directs a similar blow[2197] against those who said that "the resurrection was past already."[2198] Such an opinion did the Valentinians assert of themselves. When again he mentions "endless genealogies,"[2199] one also recognises Valentinus, in whose system a certain Æon, whosoever he be,[2200] of a new name, and that not one only, generates of his own grace[2201] Sense and Truth; and these in like manner produce of themselves Word[2202] and Life, while these again afterwards beget Man and the Church. From these primary eight[2203] ten other Æons after them spring, and then the twelve others arise with their wonderful names, to complete the mere story of the thirty Æons. The same apostle, when disapproving of those who are "in bondage to elements,"[2204] points us to some dogma of Hermogenes, who introduces matter as having no beginning,[2205] and then compares it with God, who has no beginning.[2206] By thus making the mother of the elements a goddess, he has it in his power "to be in bondage" to a being which he puts on a par with[2207] God. John, however, in the Apocalypse is charged to chastise those "who eat things sacrificed to idols," and "who commit fornication."[2208] There are even now another sort of Nicolaitans. Theirs is called the Gaian[2209] heresy. But in his epistle he especially designates those as "Antichrists" who "denied that Christ was come in the flesh,"[2210] and who refused to think that Jesus was the Son of God. The one dogma Marcion maintained; the other, Hebion.[2211] The doctrine, however, of Simon's sorcery, which inculcated the worship of angels,[2212] was itself actually reckoned amongst idolatries and condemned by the Apostle Peter in Simon's own person.

[2191] Traducentur.

[2192] Semina sumpsisse.

[2193] 1 Cor. xv. 12.

[2194] Comp. Tertull. *De Resur. Carnis*, xxxvi.

[2195] Gal. v. 2.

[2196] 1 Tim. iv. 3.

[2197] Æque tangit.

[2198] 2 Tim. ii. 3.

[2199] 1 Tim. i. 4.

[2200] Nescio qui.

[2201] Charite.

[2202] Sermonem.

[2203] De qua prima ogdoade. [See Irenæus, Vol. I. p. 316, *etc.* this Series.]

[2204] Gal. iv. 9.

[2205] Non natam, literally, "as being unbegotten."

[2206] Deo non nato.

[2207] Comparat.

[2208] Rev. ii. 14.

[2209] Gaiana. So Oehler; the common reading being "*Caiana*."

[2210] 1 John iv. 3.

[2211] Comp. Epiphanius, i. 30.

[2212] Referred to perhaps in Col. ii. 18.

Chapter XXXIV.—No Early Controversy Respecting the Divine Creator; No Second God Introduced at First. Heresies Condemned Alike by the Sentence and the Silence of Holy Scripture.

These are, as I suppose, the different kinds of spurious doctrines, which (as we are informed by the apostles themselves) existed in their own day. And yet we find amongst so many various perversions of truth, not one school[2213] which raised any controversy concerning God as the Creator of all things. No man was bold enough to surmise a second god. More readily was doubt felt about the Son than about the Father, until Marcion introduced, in addition to the Creator, another god of goodness only. Apelles made the Creator of some nondescript[2214] glorious angel, who belonged to the superior God, the god (according to him,) of the law and of Israel, affirming that he was fire.[2215] Valentinus disseminated his Æons, and traced the sin of one Æon[2216] to the production of God the Creator. To none, forsooth, except these, nor prior to these, was revealed the truth of the Divine Nature; and they obtained this especial honour and fuller favour from the devil, we cannot doubt,[2217] because he wished even in this respect to rival God, that he might succeed, by the poison of his doctrines, in doing himself what the Lord said could not be done—making "the disciples above their Master."[2218] Let the entire mass[2219] of heresies choose, therefore, for themselves the times when they should appear, provided that the *when* be an unimportant point; allowing, too, that they be not of the truth, and (as a matter of course[2220]) that such as had no existence in the time of the apostles could not possibly have had any connection with the apostles. If indeed they had then existed, their names would be extant,[2221] with a view to their own repression likewise. Those (heresies) indeed which did exist in the days of the apostles, are condemned in their very mention.[2222] If it be true, then, that those heresies, which in the apostolic times were in a rude form, are now found to be the same, only in a much more polished shape, they derive their condemnation from this very circumstance.

[2213] Institutionem.

[2214] Nescio quem.

[2215] Igneum, "consisted of fire."

[2216] "The *ectroma*, or fall of Sophia from the Pleroma, from whom the Creator was fabled to be descended" (Dodgson).

[2217] Scilicet.

[2218] Luke vi. 40.

[2219] Universæ.

[2220] Utique.

[2221] Nominarentur et ipsæ.

[2222] Nominatione, i.e. by the apostles.

Or if they were not the same, but arose afterwards in a different form, and merely assumed from them certain tenets, then, by sharing with them an agreement in their teaching,[2223] they must needs partake in their condemnation, by reason of the above-mentioned definition,[2224] of lateness of date, which meets us on the very threshold.[2225] Even if they were free from any participation in condemned doctrine, they would stand already judged[2226] on the mere ground of time, being all the more spurious because they were not even named by the apostles. Whence we have the firmer assurance, that these were (the heresies) which even then,[2227] were announced as about to arise.

[2223] Prædicationis.

[2224] Fine.

[2225] Præcedente.

[2226] Præjudicarentur. [i.e. by Præscription.]

[2227] i.e., in the days of the apostles, and by their mouth.

Chapter XXXV.—Let Heretics Maintain Their Claims by a Definite and Intelligible Evidence. This the Only Method of Solving Their Questions. Catholics Appeal Always to Evidence Traceable to Apostolic Sources.

Challenged and refuted by us, according to these definitions, let all the heresies boldly on their part also advance similar rules to these against our doctrine, whether they be later than the apostles or contemporary with the apostles, provided they be different from them; provided also they were, by either a general or a specific censure, precondemned by them. For since they deny the truth of (our doctrine), they ought to prove that it also is heresy, refutable by the same rule as that by which they are themselves refuted; and at the same time to show us where we must seek the truth, which it is by this time evident has no existence amongst them. Our system[2228] is not behind any in date; on the contrary, it is earlier than all; and this fact will be the evidence of that truth which everywhere occupies the first place. The apostles, again, nowhere condemn it; they rather defend it,—a fact which will show that it comes from themselves.[2229] For that doctrine which they refrain from condemning, when they have condemned every strange opinion, they show to be their own, and on that ground too they defend it.

[2228] Res.

[2229] Indicium proprietatis, a proof of its being their own.

Chapter XXXVI.—The Apostolic Churches the Voice of the Apostles. Let the Heretics Examine Their Apostolic Claims, in Each Case, Indisputable. The Church of Rome Doubly Apostolic; Its Early Eminence and Excellence. Heresy, as Perverting the Truth, is Connected Therewith.

Come now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very thrones[2230] of the apostles are still pre-eminent in their places,[2231] in which their own authentic writings[2232] are read, uttering the voice and representing the face of each of them severally. Achaia is very near you, (in which) you find Corinth. Since you are not far from Macedonia, you have Philippi; (and there too) you have the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy,[2233] you have Rome, from which there comes even into our own hands the very authority (of apostles themselves).[2234] How happy is its church, on which apostles poured forth all their doctrine along with their blood! where Peter endures a passion like his Lord's! where Paul wins his crown in a death like John's[2235] where the Apostle John was first plunged, unhurt, into boiling oil, and thence remitted to his island-exile! See what she has learned, what taught, what fellowship has had with even (our) churches in Africa![2236] One Lord God does she acknowledge, the Creator of the universe, and Christ Jesus (born) of the Virgin Mary, the Son of God the Creator; and the Resurrection of the flesh; the law and the prophets she unites[2237] in one volume with the writings of evangelists and apostles, from which she drinks in her faith. This she seals with the water (of baptism), arrays with the Holy Ghost, feeds with the

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[2230] Cathedræ.

[2231] Suis locis præsident.

[2232] Authenticæ. This much disputed phrase may refer to the *autographs* or the Greek *originals* (rather than the Latin translations), or full *unmutilated* copies as opposed to the garbled ones of the heretics. The second sense is probably the correct one.

[2233] [Note, *those near by* may resort to this ancient and glorious church; not as any better than Corinth, or Philippi, or having any higher Apostolic throne. See Irenæus, Vol. I. p. 415, (note) and Elucid. p. 460.]

[2234] Compare our *Anti-Marcion*, iv. 5, p. 186.

[2235] The Baptist's.

[2236] [Observe—"even with us in Africa." If this implies noteworthy love, it proves that there was no organic relation requiring such particular fellowship, even in the West.]

[2237] Miscet.

Eucharist, cheers with martyrdom,[2238] and against such a discipline thus (maintained) she admits no gainsayer. This is the discipline which I no longer say foretold that heresies should come, but from[2239] which they proceeded. However, they were not of her, because they were opposed to her.[2240] Even the rough wild-olive arises from the germ[2241] of the fruitful, rich, and genuine[2242] olive; also from the seed[2243] of the mellowest and sweetest fig there springs the empty and useless wild-fig. In the same way heresies, too, come from our plant,[2244] although not of our kind; (they come) from the grain of truth,[2245] but, owing to their falsehood, they have only wild leaves to show.[2246]

[2238] We have taken Oehler's hint in favour of "martyrio." The usual reading "martyrium" (meaning "she exhorts to martyrdom") is stiff, and unsuited to the context.

[2239] De.

[2240] Or, "they were not of *it*, because they were opposed to *it*," i.e., the discipline or teaching.

[2241] Nucleo.

[2242] Necessariæ.

[2243] Papavere. "Ego cum aliis *papaver ficus* interpretor de seminalibus ficus, non de ipso fructu" (Oehler).

[2244] Frutice.

[2245] We again follow Oehler's hint, who would like to read "de grano veritatis." The texts are obscure, and vary much here.

[2246] Silvestres.

Chapter XXXVII.—Heretics Not Being Christians, But Rather Perverters of Christ's Teaching, May Not Claim the Christian Scriptures. These are a Deposit, Committed to and Carefully Kept by the Church.

Since this is the case, in order that the truth may be adjudged to belong to us, "as many as walk according to the rule," which the church has handed down from the apostles, the apostles from Christ, *and* Christ from God, the reason of our position is clear, when it determines that heretics ought not to be allowed to challenge an appeal to the Scriptures, since we, without the Scriptures, prove that they have nothing to do with the Scriptures. For as they are heretics, they cannot be true Christians, because it is not from Christ that they get that which they pursue of their own mere choice, and from the pursuit incur and admit the name of heretics.[2247] Thus, not being Christians, they have acquired[2248] no right to the Christian Scriptures; and it may be very fairly said to them, "Who are you? When and whence did you come? As you are none of mine, what have you to do with that which is mine? Indeed, Marcion, by what right do you hew my wood? By whose permission, Valentinus, are you diverting the streams of my fountain? By what power, Apelles, are you removing my landmarks? This is my property. Why are you, the rest, sowing and feeding here at your own pleasure? This (I say) is my property. I have long possessed it; I possessed it before you. I hold sure title-deeds from the original owners themselves, to whom the estate belonged. I am the heir of the apostles. Just as they carefully prepared their will and testament, and committed it to a trust, and adjured (the trustees to be faithful to their charge),[2249] even so do I hold it. As for you, they have, it is certain, always held you as disinherited, and rejected you as strangers—as enemies. But on what ground are heretics strangers and enemies to the apostles, if it be not from the difference of their teaching, which each individual of his own mere will has either advanced or received in opposition to the apostles?"

[2247] "That is, in following out their own choice (αἵρεσις) of opinions, they both receive and admit the name of *heretics*," αἱρετικοί, "self-choosers" (Dodgson). [In Theology, *technically*, one must be a baptized Christian in order to be a heretic. The Mohammedans, e.g., are not *heretics* but *pagans*. But, our author speaks rhetorically.]

[2248] Capiunt.

[2249] Compare 1 Tim. v. 21, and vi. 13; 2 Tim. ii. 14, and iv. 1–4.

Chapter XXXVIII.—Harmony of the Church and the Scriptures. Heretics Have Tampered with the Scriptures, and Mutilated, and Altered Them. Catholics Never Change the Scriptures, Which Always Testify for Them.

Where diversity of doctrine is found, *there*, then, must the corruption both of the Scriptures and the expositions thereof be regarded as existing. On those whose purpose it was to teach differently, lay the necessity of differently arranging the instruments of doctrine.[2250] They could not possibly have effected their diversity of teaching in any other way than by having a difference in the means whereby they taught. As in their case, corruption in doctrine could not possibly have succeeded without a corruption also of its instruments, so to ourselves also integrity of doctrine could not have accrued, without integrity in those means by which doctrine is managed. Now, what is there in our Scriptures which is contrary to us?[2251] What of our own have we introduced, that we should have to take it away again, or else add to it, or alter it, in order to restore to its natural soundness anything which is contrary to it, and contained in the Scriptures?[2252] What we are ourselves, that also the Scriptures are (and have been) from the beginning.[2253] Of them we have our being, before there was any other way, before they were interpolated by you. Now, inasmuch as all interpolation must be believed to be a later process, for the express reason that it proceeds from rivalry which is never in any case previous to nor home-born[2254] with that which it emulates, 262 it is as incredible to every man of sense that we should seem to have introduced any corrupt text into the Scriptures, existing, as we have been, from the very first, and being the first, as it is that they have not in fact introduced it who are both later in date and opposed (to the Scriptures). One man perverts the Scriptures with his hand, another their meaning by his exposition. For although Valentinus seems to use the entire volume,[2255] he has none the less laid violent hands on the truth only with a more cunning mind and skill[2256] than Marcion. Marcion expressly and openly used the knife, not the pen, since he made such an excision of the Scriptures as suited his own subject-matter.[2257] Valentinus, however, abstained from such excision, because he did not invent Scriptures to square with his own subject-matter, but adapted his matter to the Scriptures; and yet he took away more, and added more, by removing the proper meaning of every particular word, and adding fantastic arrangements of things which have no real existence.[2258]

[2250] By the *instrumenta doctrinæ* he here means the writings of the New Testament.

[2251] [Our author insists on the precise agreement of Catholic Tradition with Holy Scripture. See valuable remarks on Schleiermacher, in Kaye, pp. 279–284.]

[2252] We add the original of this sentence, which is obscured by its terseness: “Quid de proprio intulimus, ut aliquid contrarium ei et in Scripturis deprehensum detractione vel adjectione vel transmutatione remediaremus?”

[2253] That is, teaching the same faith and conversation (De la Cerda).

[2254] Domestica.

[2255] Integro instrumento.

[2256] Callidiore ingenio.

[2257] That is, cutting out whatever did not fall in with it (Dodgson).

[2258] Non comparentium rerum. [Note, he says above "of *them*, the Scriptures, we, Catholics, *have our being*." *Præscription* does not undervalue Scripture as the food and life of the Church, but supplies a short and decisive method with innovaters.]

Chapter XXXIX.—What St. Paul Calls Spiritual Wickednesses Displayed by Pagan Authors, and by Heretics, in No Dissimilar Manner. Holy Scripture Especially Liable to Heretical Manipulation. Affords Material for Heresies, Just as Virgil Has Been the Groundwork of Literary Plagiarisms, Different in Purport from the Original.

These were the ingenious arts of "spiritual wickednesses,"[2259] wherewith we also, my brethren, may fairly expect to have "to wrestle," as necessary for faith, that the elect may be made manifest, (and) that the reprobate may be discovered. And therefore they possess influence, and a facility in thinking out and fabricating[2260] errors, which ought not to be wondered at as if it were a difficult and inexplicable process, seeing that in profane writings also an example comes ready to hand of a similar facility. You see in our own day, composed out of Virgil,[2261] a story of a wholly different character, the subject-matter being arranged according to the verse, and the verse according to the subject-matter. In short,[2262] Hosidius Geta has most completely pilfered his tragedy of *Medea* from Virgil. A near relative of my own, among some leisure productions[2263] of his pen, has composed out of the same poet *The Table of Cebes*. On the same principle, those *poetasters* are commonly called *Homerocentones*, "collectors of Homeric odds and ends," who stitch into one piece, patchwork fashion, works of their own from the lines of Homer, out of many scraps put together from this passage and from that (in miscellaneous confusion). Now, unquestionably, the Divine Scriptures are more fruitful in resources of all kinds for this sort of facility. Nor do I risk contradiction in saying[2264] that the very Scriptures were even arranged by the will of God in such a manner as to furnish materials for heretics, inasmuch as I read that "there must be heresies,"[2265] which there cannot be without the Scriptures.

[2259] See Eph. vi. 12, and 1 Cor. xi. 18.

[2260] Instruendis.

[2261] Oehler reads "ex Vergilio," although the *Codex Agobard.* as "ex Virgilio."

[2262] Denique. ["Getica lyra."]

[2263] Otis.

[2264] Nec periclitor dicere. [Truly, a Tertullianic paradox; but compare 2 Pet. iii. 16. N.B. Scripture the test of heresy.]

[2265] 1 Cor. xi. 19.

Chapter XL.—No Difference in the Spirit of Idolatry and of Heresy. In the Rites of Idolatry, Satan Imitated and Distorted the Divine Institutions of the Older Scriptures. The Christian Scriptures Corrupted by Him in the Perversions of the Various Heretics.

The question will arise, By whom is to be interpreted[2266] the sense of the passages which make for heresies? By the devil, of course, to whom pertain those wiles which pervert the truth, and who, by the mystic rites of his idols, vies even with the essential portions[2267] of the sacraments of God.[2268] He, too, baptizes some—that is, his own believers and faithful followers;[2269] he promises the putting away[2270] of sins by a laver (of his own); and if my memory still serves me, Mithra there, (in the kingdom of Satan,) sets his marks on the foreheads of his soldiers; celebrates also the oblation of bread, and introduces an image of a resurrection, and before a sword wreathes a crown.[2271] What also must we say to (Satan's) limiting his chief priest[2272] to a single marriage? He, too, has his virgins; he, too, has his proficients in continence.[2273] Suppose now we revolve in our minds the superstitions of Numa Pompilius, and consider his priestly offices and badges and privileges, his sacrificial 26 services, too, and the instruments and vessels of the sacrifices themselves, and the curious rites of his expiations and vows: is it not clear to us that the devil imitated the well-known[2274] moroseness of the Jewish law? Since, therefore he has shown such emulation in his great aim of expressing, in the concerns of his idolatry, those very things of which consists the administration of Christ's sacraments, it follows, of course, that the same being, possessing still the same genius, both set his heart upon,[2275] and succeeded in, adapting[2276] to his profane and rival creed the very documents of divine things and of the Christian saints[2277]—his interpretation from their interpretations, his words from their words, his parables from their parables. For this reason, then, no one ought to doubt, either that "spiritual wickednesses," from which also heresies come, have been introduced by the devil, or that there is any real difference between heresies and idolatry, seeing that they appertain both to the same author and the same work that idolatry does. They either pretend that there is another god in opposition to the Creator, or, even if they acknowledge that the Creator is the one only God, they treat of Him as a different being from what He is in truth. The consequence is, that every lie which they speak of God is in a certain sense a sort of idolatry.

[2266] "Interpretur" is here a passive verb.

[2267] Res.

[2268] Sacramentorum divinorum. The form, however, of this phrase seems to point not only to the *specific sacraments* of the gospel, but to the *general mysteries* of our religion.

[2269] Compare Tertullian's treatises, *de Bapt*. v. and *de Corona*, last chapter.

[2270] Expositionem.

[2271] "Et sub gladio redimit coronam" is the text of this obscure sentence, which seems to allude to a pretended *martyrdom*. Compare Tertullian's tract, *de Corona*, last chapter.

[2272] The *Flamen Dialis*. See Tertullian's tract, *ad Uxorem*, i. 7.

[2273] [*Corruptio optimi pessima*. Compare the surprising parallels of M. Huc between debased Christianity and the paganism of Thibet, etc. *Souvenirs d'un voyage*, etc. Hazlitt's translation, 1867.]

[2274] Morositatem Illam. [He refers to the minute and vexatious ordinances complained of by St. Peter (Acts xiv. 10,) which Latin Christianity has ten-folded, in his name.]

[2275] Gestiit.

[2276] Attemperare.

[2277] i.e., the Scriptures of the New Testament.

Chapter XLI.—The Conduct of Heretics: Its Frivolity, Worldliness, and Irregularity. The Notorious Wantonness of Their Women.

I must not omit an account of the conduct[2278] also of the heretics—how frivolous it is, how worldly, how merely human, without seriousness, without authority, without discipline, as suits their creed. To begin with, it is doubtful who is a catechumen, and who a believer; they have all access alike, they hear alike, they pray alike—even heathens, if any such happen to come among them. "That which is holy they will cast to the dogs, and their pearls," although (to be sure) they are not real ones, "they will fling to the swine."[2279] Simplicity they will have to consist in the overthrow of discipline, attention to which on our part they call brothelry.[2280] Peace also they huddle up[2281] anyhow with all comers; for it matters not to them, however different be their treatment of subjects, provided only they can conspire together to storm the citadel of the one only Truth. All are puffed up, all offer you knowledge. Their catechumens are perfect before they are full-taught.[2282] The very women of these heretics, how wanton they are! For they are bold enough to teach, to dispute, to enact exorcisms, to undertake[2283] cures—it may be even to baptize.[2284] Their ordinations, are carelessly administered,[2285] capricious, changeable.[2286] At one time they put *novices* in office; at another time, men who are bound to some secular employment;[2287] at another, persons who have apostatized from us, to bind them by vainglory, since they cannot by the truth. Nowhere is promotion easier than in the camp of rebels, where the mere fact of being there is a foremost service.[2288] And so it comes to pass that to-day one man is their bishop, to-morrow another; to-day he is a deacon who to-morrow is a reader; to-day he is a presbyter who to-morrow is a layman. For even on laymen do they impose the functions of priesthood.

[2278] Conversationis.

[2279] See Matt. vii. 6.

[2280] Lenocinium. "Pandering" is Archdeacon Dodgson's word.

[2281] Miscent.

[2282] Edocti.

[2283] Repromittere.

[2284] Compare Tertullian's tract, *de Bapt.* I. and *de Veland. Virg.* viii. [Also, Epiphan. iv. p. 453, Ed. Oehler.]

[2285] Temerariæ.

[2286] They were constantly changing their ministers. It was a saying of the heretics, "Alius hodie episcopus, cras alius" (Rigalt.).

[2287] Sæculo obstrictos.

[2288] Promereri est.

Chapter XLII.—Heretics Work to Pull Down and to Destroy, Not to Edify and Elevate. Heretics Do Not Adhere Even to Their Own Traditions, But Harbour Dissent Even from Their Own Founders.

But what shall I say concerning the ministry of the word, since they make it their business not to convert the heathen, but to subvert our people? This is rather the glory which they catch at, to compass the fall of those who stand, not the raising of those who are down. Accordingly, since the very work which they purpose to themselves comes not from the building up of their own society, but from the demolition of the truth, they undermine our edifices, that they may erect their own. Only deprive them of the law of Moses, and the prophets, and the divinity of the Creator, and they have not another objection to talk about. The consequence is, that they more easily accomplish the ruin of standing houses than the erection of fallen ruins. It is only when they have such objects in view that they show themselves humble and bland and respectful. Otherwise they know no respect even for their own leaders. Hence it is [supposed] that schisms seldom happen among heretics, because, even when they exist, they are not obvious.[2289] Their very unity, however,[2290] is schism. I am greatly in error if they do not amongst themselves swerve even from their own regulations, forasmuch as every man, just as it suits his own temper, modifies the traditions he has received after the same fashion as the man who handed them down did, when he moulded them according to his own will. The progress of the matter is an acknowledgment at once of its character and of the manner of its birth. That was allowable to the Valentinians which had been allowed to Valentinus; that was also fair for the Marcionites which had been done by Marcion—even to innovate on the faith, as was agreeable to their own pleasure. In short, all heresies, when thoroughly looked into, are detected harbouring dissent in many particulars even from their own founders. The majority of them have not even churches.[2291] Motherless, houseless, creedless, outcasts, they wander about in their own essential worthlessness.[2292]

[2289] Non parent.

[2290] Enim. [e.g. The Trent system of Unity, alas! is of this sort.]

[2291] Hence the saying, "Wasps make combs, so Marcionites make churches" (see our *Anti-Marcion*, p. 187); describing the strangeness and uselessness of the societies, not (as Gibbon said) their number (Dodgson).

[2292] Sua in vilitate. Another reading, pronounced corrupt by Oehler, has "quasi sibi latæ vagantur," *q.d.* "All for themselves, as it were, they wander" etc. (Dodgson).

Chapter XLIII.—Loose Company Preferred by Heretics. Ungodliness the Effect of Their Teaching the Very Opposite of Catholic Truth, Which Promotes the Fear of God, Both in Religious Ordinances and Practical Life.

It has also been a subject of remark, how extremely frequent is the intercourse which heretics hold with magicians, with mountebanks, with astrologers, with philosophers; and the reason is,[2293] that they are men who devote themselves to curious questions. "Seek, and ye shall find," is everywhere in their minds. Thus, from the very nature of their conduct, may be estimated the quality of their faith. In their discipline we have an index of their doctrine. They say that God is not to be feared; therefore all things are in their view free and unchecked. Where, however is God not feared, except where He *is* not? Where God is not, there truth also is not. Where there is no truth, then, naturally enough, there is also such a discipline as theirs. But where God is, there exists "the fear of God, which is the beginning of wisdom."[2294] Where the fear of God is, there is seriousness, an honourable and yet thoughtful[2295] diligence, as well as an anxious carefulness and a well-considered admission (to the sacred ministry)[2296] and a safely-guarded[2297] communion, and promotion after good service, and a scrupulous submission (to authority), and a devout attendance,[2298] and a modest gait, and a united church, and God *in* all things.

[2293] Scilicet.

[2294] Ps. cxi. 10; Prov. i. 7.

[2295] Attonita, as if in fear that it might go wrong (Rigalt.).

[2296] In contrast to the opposite fault of the heresies exposed above.

[2297] Deliberata, where the character was *well weighed* previous to admission to the eucharist.

[2298] Apparitio, the duty and office of an *apparitor*, or attendant on men of higher rank, whether in church or state.

Chapter XLIV.—Heresy Lowers Respect for Christ, and Destroys All Fear of His Great Judgment. The Tendency of Heretical Teaching on This Solemn Article of the Faith. The Present Treatise an Introduction to Certain Other Anti-Heretical Works of Our Author.

These evidences, then, of a stricter discipline existing among us, are an additional proof of truth, from which no man can safely turn aside, who bears in mind that future judgment, when "we must all stand before the judgment-seat of Christ,"[2299] to render an account of our faith itself before all things. What, then, will they say who shall have defiled it, even the virgin which Christ committed to them with the adultery of heretics? I suppose they will allege that no injunction was ever addressed to them by Him or by His apostles concerning depraved[2300] and perverse doctrines assailing them,[2301] or about their avoiding and abhorring the same. (He and His apostles, perhaps,) will acknowledge[2302] that the blame rather lies with themselves and their disciples, in not having given us previous warning and instruction! They[2303] will, besides, add a good deal respecting the high authority of each doctor of heresy,—how that these mightily strengthened belief in their own doctrine; how that they raised the dead, restored the sick, foretold the future, that so they might deservedly be regarded as apostles. As if this caution were not also in the written record: that many should come who were to work even the greatest miracles, in defence of the deceit of their corrupt preaching. So, forsooth, they will deserve to be forgiven! If, however, any, being mindful of 265 the writings and the denunciations of the Lord and the apostles, shall have stood firm in the integrity of the faith, I suppose *they* will run great risk of missing pardon, when the Lord answers: I plainly forewarned you that there should be teachers of false doctrine in my name, as well as that of the prophets and apostles also; and to my own disciples did I give a charge, that they should preach the same things to you. But as for you, it was not, of course, to be supposed[2304] that you would believe me! I once gave the gospel and the doctrine of the said rule (of life and faith) to my apostles; but afterwards it was my pleasure to make considerable changes in it! I had promised a resurrection, even of the flesh; but, on second thoughts, it struck me[2305] that I might not be able to keep my promise! I had shown myself to have been born of a virgin; but this seemed to me afterwards to be a discreditable thing.[2306] I had said that He was my Father, who is the Maker of the sun and the showers; but another and better father has adopted me! I had forbidden you to lend an ear to heretics; but in this I erred! Such (blasphemies), it is possible,[2307] do enter the minds of those who go out of the right path,[2308] and who do not defend[2309] the true faith from the danger which besets it. On the present occasion, indeed, our treatise has rather taken up a general position against heresies, (showing that they must) all be refuted on definite, equitable, and necessary rules, without[2310] any comparison with the Scriptures. For the rest, if God in His grace permit, we shall prepare answers to certain of these heresies in separate treatises.[2311] To those who may devote their leisure in reading through these (pages), in the belief of the truth, be peace, and the grace of our God Jesus Christ for ever.[2312]

[2299] 2 Cor. v. 10.

[2300] Scævis.

[2301] Futuris.

[2302] It seems to us, that this is the force of the strong irony, indicated by the "credo," which pervades this otherwise unintelligible passage. Dodgson's version seems untenable: "Let them (the heretics) acknowledge that the fault is with themselves rather than with those who prepared us so long beforehand."

[2303] Christ and His apostles, as before, in continuation of the strong irony.

[2304] This must be the force of a sentence which is steeped in irony: "Scilicet cum vos non crederetis." We are indebted to Oehler for restoring the sentence thus.

[2305] Recogitavi.

[2306] Turpe.

[2307] Capit.

[2308] Exorbitant.

[2309] Cavent.

[2310] This sense comes from the "repellendas" and the "a collatione Scripturarum."

[2311] Specialiter. He did this, indeed, in his treatises against Marcion, Hermogenes, the Valentinians, Praxeas, and others. [These are to follow in this Series. Kaye (p. 47) justly considered this sentence as proving the *De Præscript*, a preface to all his treatises against particular heresies.]

[2312] Elucidation V.

Elucidations.

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I.

(Prescription, Chap. I., p. 243, *Supra.)*

In adopting this expression from the Roman Law, Tertullian has simply puzzled beginners to get at his idea. Nor do they learn much when it is called a *demurrer*, which, if I comprehend the word as used in law-cases, is a rejoinder to the testimony of the other party, amounting to—“Well, what of it? It does not prove your case.” Something like this is indeed in Tertullian’s use of the term *præscription*; but Dr. Holmes furnishes what seems to me the best explanation, (though he only half renders it,) “the Prescriptive Rule against Heresies.” In a word, it means, “*the Rule of Faith* asserted against Heresies.” And his practical point is, it is useless to discuss Scripture with convicted (Titus iii. 10, 11.) heretics; every one of them is ready with “his psalm, his doctrine, his interpretation,” and you may argue fruitlessly till Doomsday. But bring them to the test of (*Quod Semper*, etc.), the apostolic *præscription* (1 Corinthians xi. 16).—*We have no such custom neither the Churches of God*. State this *Rule of Faith*, viz. Holy Scripture, as interpreted from the apostolic day: if it proves the doctrine or custom a *novelty*, then it has no foundation, and even if it be harmless, it cannot be innocently professed against the order and peace of the churches.

26

II.

(Semler, cap. x., note 15, p. 248.)

The extent to which Bp. Kaye has stretched his notice of this critic is to be accounted for by the fact that, for a time, the German School of the last century exerted a sad influence in England. In early life Dr. Pusey came near to being led away by it, and Hugh James Rose was raised up to resist it. Semler lived (at Halle and elsewhere) from a.d. 1725 to 1791. Kahnis in his invaluable manual, named below, thus speaks of his Patristic theories: “The history of the Kingdom of God became, under his hands, a world of atoms, which crossed each other as chaotically as the masses of notes which lay heaped up in the memory of Semler.…Under his pragmatical touches the halo of the martyrs faded, etc.” *Internal Hist. of German Protestantism* (since *circa* 1750,) by Ch. Fred. Aug. Kahnis, D.D. (Lutheran) Professor at Leipzig. Translated. T. and F. Clark, Edinburgh, 1856.

III.

(Peter, cap. xxii. note 6, p. 253.)

In the treatise of Cyprian, *De Unitate*, we shall have occasion to speak fully on this interesting point. The reference to Kaye may suffice, here. But, since the inveterate confusion of all that is said of Peter with all that is claimed by a modern bishop for himself promotes a false view of this passage, it may be well to note (1) that St. Peter's name is expounded by himself (1 Peter ii. 4, 5) so as to make Christ the Rock and *all believers* "lively stones"—or *Peters*—by faith in Him. St. Peter is often called *the rock*, most justly, in this sense, by a rhetorical play on his name: Christ the Rock and all believers "*lively stones*," being cemented with Him by the Spirit. But, (2) this *specialty* of St. Peter, as such, belongs to him (*Cephas*) only. (3) So far as transmitted it belongs to no particular See. (4) The claim of Rome is disproved by *Præscription*. (5) Were it otherwise, it would not justify that See in making new articles of Faith. (6) Nor in its Schism with the East. (7) When it restores St. Peter's Doctrine and Holiness, to the Latin Churches, there will be no quarrel about pre-eminence. Meantime, Rome's *fallibility* is expressly taught in Romans xi. 18–21.

IV.

(The Apostles, cap. xxv. p. 254.)

Nothing less than a new incarnation of Christ and a new commission to new apostles can give us anything new in religion. This *præscription* is our Catholic answer to the Vatican oracles of our own time. These give us a new revelation, prefacing the Gospels (1) by defining the *immaculate conception* of Mary in the womb of her mother; and (2) adding a new chapter to the Acts of the Apostles, in defining the infallibility of a single bishop.

Clearly, had Tertullian known anything of this last dogma of Latin Novelty, he would not have taken the trouble to write this treatise. He would have said to heretics, We can neither discuss Scripture nor Antiquity with you. Rome is the touchstone of dogma, and to its bishop we refer you.

V.

(Truth and Peace, cap. xliv. p. 265.)

The famous appeal of Bishop Jewel, known as "the Challenge at Paul's Cross," which he made in a sermon preached there on Passion Sunday, a.d. 1560, is an instance of "*Præscription* against heresies," well worthy of being recalled, in a day which has seen Truth and Peace newly sacrificed to the ceaseless innovations of Rome. It is as follows:—"If any learned man of all our adversaries, or, if all the learned men that be alive, be able to bring *any one sufficient sentence* out of any old Catholic doctor or father; or out of any old general Council; 267

or out of the Holy Scriptures of God;[2313] or, any *one example* of the primitive Church, whereby it may be clearly and plainly proved, that—

1. There was any private mass in the whole world at that time, for the space of six hundred years after Christ; or that—
2. There was then any communion ministered unto the people under one kind; or that—
3. The people had their common prayers, then, in a strange tongue that they understood not; or that—
4. The bishop of Rome was then called an universal bishop, or the head of the universal Church; or that—
5. The people was then taught to believe that Christ's body is really, substantially, corporally, carnally or naturally in the Sacrament; or that—
6. His body is, or may be, in a thousand places or more, at one time; or that—
7. The priest did then hold up the Sacrament over his head; or that—
8. The people did then fall down and worship it with godly honour; or that—
9. The Sacrament was then, or now ought to be, hanged up under a canopy; or that—
10. In the Sacrament after the words of consecration there remaineth only the *accidents* and shews, without the *substance* of bread and wine; or that—
11. The priest then divided the Sacrament in three parts and afterwards received himself, alone; or that—
12. Whosoever had said the Sacrament is a pledge, a token, or a remembrance of Christ's body, had therefore been judged a heretic; or that—
13. It was lawful, then, to have thirty, twenty, fifteen, ten, or five masses said in one Church, in one day; or that—
14. Images were then set up in churches to the intent the people might worship them; or that—
15. The lay people was then forbidden to read the word of God, in their own tongue:

"If any man alive be able to prove any of these articles, by any one clear or plain clause or sentence, either of the Scriptures, or of the old doctors, or of any old General Council, or by any Example of the Primitive Church; I promise, then, that I will give over and subscribe unto him."

All this went far beyond the concession of *præscription* which makes little of *any one saying of any one Father*, and demands the general consent of Antiquity; but, it is needless to say that Jewel's challenge has remained unanswered for more than three hundred years, and so it will be to all Eternity.

[2313] It must be remembered that an appeal to Scripture lies behind Tertullian's *Præscription*: only he will not discuss Holy Scripture with heretics.

With great erudition Jewel enlarged his propositions and maintained all his points. See his works, vol. I., p. 20 *et seqq*. Cambridge University Press, 1845.

II.

The Five Books Against Marcion.

26

[Translated by Dr. Holmes.]

Introductory Notes.

Dedication.

To the Right Rev. The Lord Bishop of Chester.

My Dear Lord,

I am gratified to have your permission to dedicate this volume to your Lordship. It is the fruit of some two years' leisure labour. Every man's occupation spares to him some λείψανα χρόνου; and thirty years ago you taught me, at Oxford, how to husband these opportunities in the pleasant studies of Biblical and Theological Science. For that and many other kindnesses I cannot cease to be thankful to you.

But, besides this private motive, I have in your Lordship's own past course an additional incentive for resorting to you on this occasion. You, until lately, presided over the theological studies of our great University; and you have given great encouragement to patristic literature by your excellent edition of the Apostolic Fathers.[2314] To whom could I more becomingly present this humble effort to make more generally known the great merits of perhaps the greatest work of the first of the Latin Fathers than to yourself?

I remain, with much respect,
My dear Lord,
Very faithfully yours,
Peter Holmes.

[2314] [The name of Bishop Jacobson was often introduced in our first volume, in notes to the Apostolic Fathers. He has recently "fallen asleep," after a life of exemplary labour "with good report of all men and of the Truth itself." His learning and piety were adorned by a profound humility, which gave a primitive cast to his character. At the Lambeth Conference, having the honour to sit at his side, I observed his extreme modesty. He rarely rose to speak, though he sometimes honoured me with words in a whisper, which the whole assembly would have rejoiced to hear. Like his great predecessor, Pearson, in many respects, the mere filings and clippings of his thoughts were gold-dust.]

Mannamead, Plymouth,[2315]
March, 1868.

Preface by the Translator.[2316]

The reader has, in this volume a translation (attempted for the first time in English) of the largest of the extant works of the earliest Latin Fathers. The most important of Tertullian's writings have always been highly valued in the church, although, as was natural from their varied character, for different reasons. Thus his two best-known treatises, *The Apology* and *The Prescription against Heretics*, have divided between them for more than sixteen centuries the admiration of all intelligent readers,—the one for its masterly defence of the Christian religion against its heathen persecutors, and the other for its lucid vindication of the church's rule of faith against its heretical assailants. The present work has equal claims on the reader's appreciation, in respect of those qualities of vigorous thought, close reasoning, terse expression, and earnest purpose, enlivened by sparkling wit and impassioned eloquence, which have always secured for Tertullian, in spite of many drawbacks, the esteem which is given to a great and favourite author. If these books against Marcion have received, as indeed it must be allowed they have, less attention from the general reader than their intrinsic merit deserves, the neglect is mainly due to the fact that the interesting character of their contents is concealed by the usual title-page, which points only to a heresy supposed to be extinct and inapplicable, whether in the materials of its defence or confutation, to any modern circumstances. But many treatises of great authors, which have outlived their literal occasion, retain a value from their collateral arguments, which is not inferior to that effected by their primary subject. Such is the case with the work before us. If Marcionism is in the letter obsolete, there is its spirit still left in the church, which in more ways than one develops its ancient characteristics. What these were, the reader will soon discover in this volume; but reference may be made even here, in passing, to that prominent aim of the heresy which gave Tertullian his opportunity of proving the essential coherence of the Old and the New Testaments, and of exhibiting both his great knowledge of the details of Holy Scripture, and 270 his fine intelligence of the progressive nature of God's revelation as a whole. This constitutes the charm of the present volume, which might almost be designated a *Treatise on the Con-*

[2315] [Dr. Holmes is described, in the Edinburgh Edition, as "Domestic Chaplain to the Rt. Hon. the Countess of Rothes." He was B.A. (Oxon.) in 1840, and took orders that year. Was Head-Master of Plymouth Grammar School at one time, and among his very valuable and learned works should be mentioned, as very useful to the reader of this series, his Translation of Bull's *Defensio Fidei Nicænæ* (two vols. 8vo. Oxford, 1851), and of the same great author's *Judicium Ecclesiæ Catholicæ*, 8vo. Oxford, 1855.]

[2316] [This preface and the frequent annotations of our author relieve the American editor, save very sparingly, from adding notes of his own.]

nection between the Jewish and the Christian Scriptures. How interesting this subject is to earnest men of the present age, is proved by the frequent treatment of it in our religious literature.[2317] In order to assist the reader to a more efficient use of this volume, in reference to its copiousness of Scripture illustration, a full *Index of Scriptural Passages* has been drawn up. Another satisfactory result will, it is believed, accompany the reading of this volume, in the evidence which it affords of the venerable catholicity of that system of biblical and dogmatic truth which constitutes the belief of what is called the "*orthodox*" Christian of the present day. Orthodoxy has been impugned of late, as if it had suffered much deterioration in its transmission to us; and an advanced school of thinkers has demanded its reform by a manipulation which they have called "free handling." To such readers, then, as prize the deposit of the Christian creed which they have received, in the light of St. Jude's description, as "*the faith once for all delivered to the saints*," it cannot but prove satisfactory to be able to trace in Tertullian, writing more than sixteen centuries ago, the outlines of their own cherished convictions—held by one who cannot be charged with too great an obsequiousness to traditional authority, and who at the same time possessed honesty, earnestness, and intelligence enough to make him an unexceptionable witness to facts of such a kind. The translator would only add, that he has, in compliance with the wise canon laid down by the editors of this series, endeavoured always to present to the reader the meaning of the author in readable English, keeping as near as idiomatic rules allowed to the sense and even style of the original. Amidst the many well-known difficulties of Tertullian's writings (and his *Anti-Marcion* is not exempt from any of these difficulties,[2318]) the translator cannot hope that he has accomplished his labour without mistakes, for which he would beg the reader's indulgence. He has, however, endeavoured to obviate the inconvenience of faulty translation by quoting in foot-notes all words, phrases, and passages which appeared to him difficult.[2319] He has also added such notes as seemed necessary to illustrate the author's argument, or to explain any obscure allusions. The translation has been made always from Oehler's edition, with the aid of his scholarly Index Verborum. Use has also been made of Semler's edition, and the *variorum* reprint of the Abbé Migne, the chief result of which recension has been to convince the translator of the great superiority and general excellence of Oehler's edition. When he had completed two-thirds of his work, he happened to meet with the French translation of Tertullian by Mon^{r}. Denain, in Genoude's series, *Les Pères de l'Eglise*, published some twenty-five years ago. This version, which runs in fluent language always, is very unequal in its relation to the original: sometimes it has the brevity of an abridgment, sometimes the fulness of a paraphrase. Often does it miss the author's point, and never does it keep his style. The Abbé Migne correctly describes it: "Elegans potius quam fidissimus interpres, qui Africanæ loquelæ asperitatem splendenti ornavit sermone, egregiaque interdum et ad vivum expressa interpretatione recreavit."

[2317] Two works are worth mentioning in connection with this topic for their succinct and handy form, as well as satisfactory treatment of their argument: Mr. Perowne's Norrisian prize essay, entitled *The Essential Coherence of the Old and New Testaments* (1858), and Sir William Page Wood's recent work, *The Continuity of Scripture*, as declared by the Testimony of our Lord, and of the evangelists and apostles.

[2318] Bishop Kaye says of Tertullian (page 62): "He is indeed the harshest and most obscure of writers, and the least capable of being accurately represented in a translation;" and he quotes the learned Ruhnken's sentence of our author: "Latinitatis certè pessimum auctorem esse aio et confirmo." This is surely much too sweeping. To the careful student Tertullian's style commends itself, by and by, as suited exactly to his subject—as the terse and vigorous expression of terse and vigorous thought. Bishop Butler has been often censured for an awkward style; whereas it is a fairer criticism to say, that the arguments of the *Analogy* and the *Sermons of Human Nature* have been delivered in the language best suited to their character. This adaptation of style to matter is probably in all great authors a real characteristic of genius. A more just and favourable view is taken of Tertullian's Latin by Niebuhr, *Hist. Rom.* (Schmitz), vol. v. p. 271, and his *Lectures on Ancient Hist.* (Schmitz), vol. ii. p. 54.

[2319] He has also, as the reader will observe, endeavoured to distinguish, by the help of type, between the true God and Marcion's god, printing the initials of the former, and of the pronouns referring to Him, in capitals, and those of the latter in small letters. To do this was not always an easy matter, for in many passages the argument amalgamates the two. Moreover, in the earlier portion of the work the translator fears that he may have occasionally neglected to make the distinction.

II.

The Five Books Against Marcion.

Book I.[2320]

Wherein is described the god of Marcion. He is shown to be utterly wanting in all the attributes of the true God.

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Chapter I.—Preface. Reason for a New Work. Pontus Lends Its Rough Character to the Heretic Marcion, a Native. His Heresy Characterized in a Brief Invective.

Whatever in times past[2321] we have wrought in opposition to Marcion, is from the present moment no longer to be accounted of.[2322] It is a new work which we are undertaking in lieu of the old one.[2323] My original tract, as too hurriedly composed, I had subsequently superseded by a fuller treatise. This latter I lost, before it was completely published, by the fraud of a person who was then a brother,[2324] but became afterwards an apostate. He, as it happened, had transcribed a portion of it, full of mistakes, and then published it. The necessity thus arose for an amended work; and the occasion of the new edition induced me to make a considerable addition to the treatise. This present text,[2325] therefore, of my work—which is the third as superseding[2326] the second, but henceforward to be considered the first instead of the third—renders a preface necessary to this issue of the tract itself that no reader may be perplexed, if he should by chance fall in with the various forms of it which are scattered about.

The Euxine Sea, as it is called, is self-contradictory in its nature, and deceptive in its name.[2327] As you would not account it hospitable from its situation, so is it severed from our more civilised waters by a certain stigma which attaches to its barbarous character. The fiercest nations inhabit it, if indeed it can be called *habitation*, when life is passed in waggons. They have no fixed abode; their life has[2328] no germ of civilization; they indulge their libidinous desires without restraint, and for the most part naked. Moreover, when they gratify secret lust, they hang up their quivers on their car-yokes,[2329] to warn off the curious and rash observer. Thus without a blush do they prostitute their weapons of war. The dead bodies of their parents they cut up with their sheep, and devour at their feasts. They who have not died so as to become food for others, are thought to have died an accursed death. Their women are not by their sex softened to modesty. They uncover the breast, from which they suspend their battle-axes, and prefer warfare to marriage. In their climate, too, there is the same rude nature.[2330] The day-time is never clear, the sun never cheerful;[2331] the sky is uniformly cloudy; the whole year is wintry; the only wind that blows is the angry North. Waters melt only by fires; their rivers flow not by reason of the ice; their mountains are covered[2332] with heaps of snow. All things are torpid, all stiff with cold. Nothing there has the glow[2333] of life, but that ferocity which has given to scenic plays their stories of the sacrifices[2334] of the Taurians, and the loves[2335] of the Colchians, and the torments[2336] of the Caucasus. Nothing, however, in Pontus is so barbarous and sad as the fact that Marcion was born there, fouler than any Scythian, more roving than the waggon-life[2337] of the Sarmatian, more inhuman than the Massagete, more audacious than an Amazon, darker than the cloud,[2338] (of Pontus) colder than its winter, more brittle than its ice, more deceitful than 272 the Ister, more craggy than Caucasus. Nay[2339] more, the true Prometheus, Almighty God, is mangled[2340] by Marcion's blasphemies. Marcion is more savage than even the beasts of that barbarous region. For what beaver was ever a greater emasculator[2341] than he who has abolished the nuptial bond? What Pontic mouse ever had such gnawing powers as he who has gnawed the Gospels to pieces? Verily, O Euxine, thou hast produced a monster more credible to philosophers than to Christians. For the cynic Diogenes used to go about, lantern in hand, at mid-day to find a man; whereas Marcion has quenched the light of his faith, and so lost the God whom he had found. His disciples will not deny that his first faith he held along with ourselves; a letter of his own[2342] proves this; so that for the future[2343] a heretic may from his case[2344] be designated as one who, forsaking that which was prior, afterwards chose out for himself that which was not in times past.[2345] For in *as* far as what was delivered in times past and from the beginning will be held as truth, in *so* far will that be accounted heresy which is brought in later. But another brief treatise[2346] will maintain this position against heretics, who ought to be refuted even without a consideration of their doctrines, on the ground that they are heretical by reason of the novelty of their opinions. Now, so far as any controversy is to be admitted, I will for the time[2347] (lest our compendious principle of novelty, being called in on all occasions to our aid, should be imputed to want of confidence) begin with setting forth our adversary's rule of belief, that it may escape no one what our main contention is to be.

[2320] [Written A.D. 207. See Chapter xv. *infra.* In cap. xxix. is the token of Montanism which denotes his impending lapse.]

[2321] Retro.

[2322] Jam hinc viderit.

[2323] Ex vetere.

[2324] Fratris.

[2325] Stilus.

[2326] De.

[2327] [Euxine=hospitable. One recalls Shakespeare: —“Like to the Pontick Sea Whose icy current and compulsive force Ne’er feels retiring ebb.”—*Othel.*]

[2328] Cruda.

[2329] De jugo. See Strabo (Bohn's trans.), vol. ii. p. 247.

[2330] Duritia.

[2331] Libens.

[2332] Exaggerantur.

[2333] Calet.

[2334] [*Iphigenia* of Euripides.]

[2335] [See the *Medea* of Euripides.]

[2336] [*Prometheus* of Æschylus.]

[2337] Hamaxobio. This Sarmatian clan received its name Ἁμαξόβιοι from its gypsy kind of life.

[2338] [I fancy there is point in this singular, the sky of Pontus being always overcast. Cowper says: "There is but one cloud in the sky, But that doth the welkin invest," etc.

[2339] Quidni.

[2340] Lancinatur.

[2341] Castrator carnis. See Pliny, *N. H.* viii. 47 (Bohn's trans. vol. ii. p. 297).

[2342] Ipsius litteris.

[2343] Jam.

[2344] Hinc.

[2345] Retro.

[2346] He alludes to his book *De Præscriptione Hæreticorum*. [Was this work then already written? Dr. Allix thinks not. But see Kaye, p. 47.]

[2347] Interdum. [Can it be that when all this was written (speaking of *ourselves*) our author had fully lapsed from Communion with the Catholic Church?]

Chapter II.—Marcion, Aided by Cerdon, Teaches a Duality of Gods; How He Constructed This Heresy of an Evil and a Good God.

The heretic of Pontus introduces two Gods, like the twin Symplegades of his own shipwreck: One whom it was impossible to deny, *i.e.* our Creator; and one whom he will never be able to prove, *i.e.* his own *god*. The unhappy man gained[2348] the first idea[2349] of his conceit from the simple passage of our Lord's saying, which has reference to human beings and not divine ones, wherein He disposes of those examples of a good tree and a corrupt one;[2350] how that "the good tree bringeth not forth corrupt fruit, neither the corrupt tree good fruit." Which means, that an honest mind and good faith cannot produce evil deeds, any more than an evil disposition can produce good deeds. Now (like many other persons now-a-days, especially those who have an heretical proclivity), while morbidly brooding[2351] over the question of the origin of evil, his perception became blunted by the very irregularity of his researches; and when he found the Creator declaring, "I am He that createth evil,"[2352] inasmuch as he had already concluded from other arguments, which are satisfactory to every perverted mind, that God is the author of evil, so he now applied to the Creator the figure of the corrupt tree bringing forth evil fruit, that is, moral evil,[2353] and then presumed that there ought to be another god, after the analogy of the good tree producing its good fruit. Accordingly, finding in Christ a different disposition, as it were—one of a simple and pure benevolence[2354]—differing from the Creator, he readily argued that in his Christ had been revealed a new and strange[2355] divinity; and then with a little leaven he leavened the whole lump of the faith, flavouring it with the acidity of his own heresy.

He had, moreover, in one[2356] Cerdon an abettor of this blasphemy,—a circumstance which made them the more readily think that they saw most clearly their two gods, blind though they were; for, in truth, they had not seen the one God with soundness of faith.[2357] To men of diseased vision even one lamp looks like many. One of his gods, therefore, whom he was obliged to acknowledge, he destroyed by defaming his attributes in the matter of evil; the other, whom he laboured so hard to devise, he constructed, laying his foundation[2358] in the principle of good. In what articles[2359] he arranged these natures, we show by our own refutations of them.

[2348] Passus.

[2349] Instinctum.

[2350] St. Luke vi. 43 sq.

[2351] Languens.

[2352] Isa. xlv. 7.

[2353] Mala.

[2354] [This purely good or *goodish* divinity is an idea of the Stoics. *De Præscript*. chap. 7.]

[2355] Hospitam.

[2356] Quendam. [See Irenæus, Vol. I. p. 352, this Series.]

[2357] Integre.

[2358] Præstruendo.

[2359] Or sections.

Chapter III.—The Unity of God. He is the Supreme Being, and There Cannot Be a Second Supreme.

The principal, and indeed[2360] the whole, contention lies in the point of *number*: whether two Gods may be admitted, by poetic licence (if they must be),[2361] or pictorial fancy, or by the third process, as we must now add,[2362] of heretical pravity. But the Christian verity has distinctly declared this principle, "God is not, if He is not one;" because we more properly believe that that has no existence which is not as it ought to be. In order, however, that you may know that God is one, ask what God is, and you will find Him to be not otherwise than one. So far as a human being can form a definition of God, I adduce one which the conscience of all men will also acknowledge,—that God is the great Supreme existing in eternity, unbegotten, unmade without beginning, without end. For such a condition as this must needs be ascribed to that eternity which makes God to be the great Supreme, because for such a purpose as this is this very attribute[2363] in God; and so on as to the other qualities: so that God is the great Supreme in form and in reason, and in might and in power.[2364] Now, since all are agreed on this point (because nobody will deny that God is in some sense[2365] the great Supreme, except the man who shall be able to pronounce the opposite opinion, that God is but some inferior being, in order that he may deny God by robbing Him of an attribute of God), what must be the condition of the great Supreme Himself? Surely it must be that nothing is equal to Him, *i.e.* that there is no other great supreme; because, if there were, He would have an equal; and if He had an equal, He would be no longer the great Supreme, now that the condition and (so to say) our law, which permits nothing to be equal to the great Supreme, is subverted. That Being, then, which is the great Supreme, must needs be *unique*,[2366] by having no equal, and so not ceasing to be the great Supreme. Therefore He will not otherwise exist than by the condition whereby He has His being; that is, by His absolute uniqueness. Since, then, God is the great Supreme, our *Christian* verity has rightly declared,[2367] "God is not, if He is not one." Not as if we doubted

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[2360] Et exinde.

[2361] Si Forte.

[2362] Jam.

[2363] Of eternity.

[2364] We subjoin the original of this difficult passage: Hunc enim statum æternitati censendum, quæ summum magnum deum efficiat, dum hoc est in deo ipsa, atque ita et cetera, ut sit deus summum magnum et forma et ratione et vi et potestate.

[2365] Quid.

[2366] Unicus. [Alone of his kind.]

[2367] As its first principle.

His being God, by saying, He is not, if He is not one; but because we define Him, in whose being we thoroughly believe, to be that without which He is not God; that is to say, the great Supreme. But then[2368] the great Supreme must needs be unique. This Unique Being, therefore, will be God—not otherwise God than as the great Supreme; and not otherwise the great Supreme than as having no equal; and not otherwise having no equal than as being Unique. Whatever other god, then, you may introduce, you will at least be unable to maintain his divinity under any other guise,[2369] than by ascribing to him too the property of Godhead—both eternity and supremacy over all. How, therefore, can two great Supremes co-exist, when this is the attribute of the Supreme Being, to have no equal,—an attribute which belongs to One alone, and can by no means exist in two?

[2368] Porro.

[2369] Forma.

Chapter IV.—Defence of the Divine Unity Against Objection. No Analogy Between Human Powers and God's Sovereignty. The Objection Otherwise Untenable, for Why Stop at Two Gods?

But some one may contend that two great Supremes may exist, distinct and separate in their own departments; and may even adduce, as an example, the kingdoms of the world, which, though they are so many in number, are yet supreme in their several regions. Such a man will suppose that human circumstances are always comparable with divine ones. Now, if this mode of reasoning be at all tolerable, what is to prevent our introducing, I will not say a third god or a fourth, but as many as there are kings of the earth? Now it is God that is in question, whose main property it is to admit of no comparison with Himself. Nature itself, therefore, if not an Isaiah, or rather God speaking by Isaiah, will deprecatingly ask, "To whom will ye liken me?"[2370] Human circumstances may perhaps be compared with divine ones, but they may not be with God. God is one thing, and what belongs to God is another thing. Once more:[2371] you who apply the example of a king, as a great supreme, take care that you can use it properly. For although a king is supreme on his throne next to God, he is still inferior to God; and when he is compared with God, he will be dislodged[2372] from that great supremacy which is transferred to God. Now, this being the case, how will you employ in a comparison with God an object as your example, which fails[2373] in all the purposes which belong to a comparison? Why, when supreme power among kings cannot evidently be multifarious, but only unique and singular, is an exception made in the case of Him (of all others)[2374] who is King of kings, and (from the exceeding greatness of His power, and the subjection of all other ranks[2375] to Him) the very summit,[2376] as it were, of dominion? But even in the case of rulers of that other form of government, where they one by one preside in a union of authority, if with their petty[2377] prerogatives of royalty, so to say, they be brought on all points[2378] into such a comparison with one another as shall make it clear which of them is superior in the essential features[2379] and powers of royalty, it must needs follow that the supreme majesty will redound[2380] to one alone,—all the others being gradually, by the issue of the comparison, removed and excluded from the supreme authority. Thus, although, when spread out in several hands, supreme authority seems to be multifarious, yet in its own powers, nature, and condition, it is unique. It follows, then, that if two gods are compared, as two kings and two supreme authorities, the concentration of authority must necessarily, according to the meaning of the comparison, be conceded to one of the two; because it is clear from his own superiority that he is the supreme, his rival being now vanquished, and proved to be not the greater, however great. Now, from this failure of his rival, the other is unique in power, possessing a certain solitude, as it were, in his singular pre-eminence. The inevitable conclusion at which we arrive, then, on this point is this: either we must deny that God is the great Supreme, which no wise man will allow himself to do; or say that God has no one else with whom to share His power.

[2370] Isa. xl. 18, 25.

[2371] Denique.

[2372] Excidet.

[2373] Amittitur. "Tertullian" (who thinks lightly of the analogy of earthly monarchs) "ought rather to have contended that the illustration strengthened his argument. In each kingdom there is only one supreme power; but the universe is God's kingdom: there is therefore only one supreme power in the universe."— Bp. Kaye, *On the Writings of Tertullian*, Third edition, p. 453, note 2.

[2374] Scilicet.

[2375] Graduum.

[2376] Culmen.

[2377] Minutalibus regnis.

[2378] Undique.

[2379] Substantiis.

[2380] Eliquetur.

Chapter V.—The Dual Principle Falls to the Ground; Plurality of Gods, of Whatever Number, More Consistent. Absurdity and Injury to Piety Resulting from Marcion's Duality.

But on what principle did Marcion confine his supreme powers to *two*? I would first ask, If there be two, why not more? Because if *number* be compatible with the substance of Deity, the richer you make it in number the better. Valentinus was more consistent and more liberal; for he, having once imagined two deities, Bythos and Sige,[2381] poured forth a swarm of divine essences, a brood of no less than thirty Æons, like the sow of Æneas.[2382] Now, whatever principle refuses to admit several supreme beings, the same must reject even two, for there is plurality in the very lowest number after one. After unity, *number* commences. So, again, the same principle which could admit two could admit more. After two, *multitude* begins, now that one is exceeded. In short, we feel that reason herself expressly[2383] forbids the belief in more gods than one, because the self-same rule lays down one God and not two, which declares that God must be a Being to which, as the great Supreme, nothing is equal; and that Being to which nothing is equal must, moreover, be unique. But further, what can be the use or advantage in supposing two supreme beings, two co-ordinate[2384] powers? What numerical difference could there be when two equals differ not from one? For that thing which is the same in two is one. Even if there were several equals, all would be just as much one, because, as equals, they would not differ one from another. So, if of two beings neither differs from the other, since both of them are on the supposition[2385] supreme, both being gods, neither of them is more excellent than the other; and so, having no pre-eminence, their numerical distinction[2386] has no reason in it. Number, moreover, in the Deity ought to be consistent with the highest reason, or else His worship would be brought into doubt. For consider[2387] now, if, when I saw two Gods before me (who, being both Supreme Beings, were equal to each other), I were to worship them both, what should I be doing? I should be much afraid that the abundance of my homage would be deemed superstition rather than piety. Because, as both of them are so equal and are both included in either of the two, I might serve them both acceptably in only one; and by this very means I should attest their equality and unity, provided that I worshipped them mutually the one in the other, because in the one both are *present* to me. If I were to worship one of the two, 275 I should be equally conscious of seeming to pour contempt on the uselessness of a numerical distinction, which was superfluous, because it indicated no difference; in other words, I should think it the safer course to worship neither of these two Gods than one of them with some scruple of conscience, or both of them to none effect.

[2381] Depth and silence.

[2382] See Virgil, *Æneid*, viii. 43, etc.

[2383] Ipso termino.

[2384] Paria.

[2385] Jam.

[2386] Numeri sui.

[2387] Ecce.

Chapter VI.—Marcion Untrue to His Theory. He Pretends that His Gods are Equal, But He Really Makes Them Diverse. Then, Allowing Their Divinity, Denies This Diversity.

Thus far our discussion seems to imply that Marcion makes his two gods equal. For while we have been maintaining that God ought to be believed as the one only great Supreme Being, excluding from Him every possibility[2388] of equality, we have treated of these topics on the assumption of two equal *Gods*; but nevertheless, by teaching that *no* equals can exist according to the law[2389] of the Supreme Being, we have sufficiently affirmed the impossibility that *two* equals should exist. For the rest, however,[2390] we know full well[2391] that Marcion makes his gods unequal: one judicial, harsh, mighty in war; the other mild, placid, and simply[2392] good and excellent. Let us with similar care consider also this aspect of the question, whether *diversity* (in the Godhead) can at any rate contain two, since *equality* therein failed to do so. Here again the same rule about the great Supreme will protect us, inasmuch as it settles[2393] the entire condition of the Godhead. Now, challenging, and in a certain sense arresting[2394] the meaning of our adversary, who does not deny that the Creator is God, I most fairly object[2395] against him that he has no room for any diversity in his gods, because, having once confessed that they are on a par,[2396] he cannot now pronounce them different; not indeed that human beings may not be very different under the same designation, but because the Divine Being can be neither said nor believed to be God, except as the great Supreme. Since, therefore, he is obliged to acknowledge that the God whom he does not deny is the great Supreme, it is inadmissible that he should predicate of the Supreme Being such a diminution as should subject Him to another Supreme Being. For He ceases (to be Supreme), if He becomes subject to any. Besides, it is not the characteristic of God to cease from any attribute[2397] of His divinity—say, from His supremacy. For at this rate the supremacy would be endangered even in Marcion's more powerful god, if it were capable of depreciation in the Creator. When, therefore, two gods are pronounced to be two great Supremes, it must needs follow that neither of them is greater or less than the other, neither of them loftier or lowlier than the other. If you deny[2398] him to be God whom you call inferior, you deny[2399] the supremacy of this inferior being. But when you confessed both gods to be divine, you confessed them both to be supreme. Nothing will you be able to take away from either of them; nothing will you be able to add. By allowing their divinity, you have denied their diversity.

[2388] Parilitatem.

[2389] Formam.

[2390] Alioquin.

[2391] Certi (sumus).

[2392] Tantummodo.

[2393] Vindicet.

[2394] Injecta manu detinens.

[2395] Præscribo.

[2396] Ex æquo deos confessus.

[2397] De statu suo.

[2398] Nega.

[2399] Nega.

Chapter VII.—Other Beings Besides God are in Scripture Called God. This Objection Frivolous, for It is Not a Question of Names. The Divine Essence is the Thing at Issue. Heresy, in Its General Terms, Thus Far Treated.

But this argument you will try to shake with an objection from the name of God, by alleging that that name is a vague[2400] one, and applied to other beings also; as it is written, "God standeth in the congregation of the mighty;[2401] He judgeth among the gods." And again, "I have said, Ye are gods."[2402] As therefore the attribute of supremacy would be inappropriate to these, although they are called gods, so is it to the Creator. This is a foolish objection; and my answer to it is, that its author fails to consider that quite as strong an objection might be urged against the (superior) god of Marcion: he too is called god, but is not on that account proved to be divine, as neither are angels nor men, the Creator's *handiwork*. If an identity of names affords a presumption in support of equality of condition, how often do worthless menials strut insolently in the names of kings—your Alexanders, Cæsars, and Pompeys![2403] This fact, however, does not detract from the real attributes of the royal persons. Nay more, the very idols of the Gentiles are called gods. Yet not one of them is divine because he is called a god. It is not, therefore, for the name of god, for its sound or its written form, that I am claiming the supremacy in the Creator, but for the essence[2404] to which the name belongs; and when I find that essence alone is unbegotten and unmade—alone eternal, and the maker of all things—it is not to its name, but its state, not to its designation, but its condition, that I ascribe and appropriate the attribute of the supremacy. And so, because the essence to which I ascribe it has come[2405] to be called god, you suppose that I ascribe it to the name, because I must needs use a name to express the essence, of which indeed that Being consists who is called God, and who is accounted the great Supreme because of His essence, not from His name. In short, Marcion himself, when he imputes this character to his god, imputes it to the nature,[2406] not to the word. That supremacy, then, which we ascribe to God in consideration of His essence, and not because of His name, ought, as we maintain, to be equal[2407] in both the beings who consist of that substance for which the name of God is given; because, in as far as they are called gods (*i.e.* supreme beings, on the strength, of course, of their unbegotten and eternal, and therefore great and supreme essence), in so far the attribute of being the great Supreme cannot be regarded as less or worse in one than in another great Supreme. If the happiness, and sublimity, and perfection[2408] of the Supreme Being shall hold good of Marcion's god, it will equally so of ours; and if not of ours, it will equally not *hold* of Marcion's. Therefore two supreme beings will be neither equal nor unequal: not equal, because the principle which we have just expounded, that the Supreme Being admits of no comparison with Himself, forbids it; not unequal, because another principle meets us respecting the Supreme Being, that He is capable of no diminution. So, Marcion, you are caught[2409] in the midst of your own Pontic tide. The waves of truth overwhelm you on every side. You can neither set up equal gods nor unequal ones. For there are not two; so far as the question of *number* is properly concerned. Although the whole matter of the two gods is at issue, we have yet confined our discussion to certain bounds, within which we shall now have to contend about separate peculiarities.

[2400] Passivo.

[2401] כְעֲרַח־אֵל. Tertullian's version is: *In ecclesia deorum.* The Vulgate: *In synagoga deorum.*

[2402] Ps. lxxxii. 1, 6.

[2403] The now less obvious nicknames of "Alex. Darius and Olofernes," are in the text.

[2404] Substantiæ.

[2405] Vocari obtinuit.

[2406] Statum.

[2407] Ex pari.

[2408] Integritas.

[2409] Hæsisti.

Chapter VIII.—Specific Points. The Novelty of Marcion's God Fatal to His Pretensions. God is from Everlasting, He Cannot Be in Any Wise New.

In the first place, how arrogantly do the Marcionites build up their stupid system,[2410] bringing forward a new god, as if we were ashamed of the old one! So schoolboys are proud of their new shoes, but their old master beats their strutting vanity out of them. Now when I hear of a new god,[2411] who, in the old world and in the old time and under the old god was unknown and unheard of; whom, (*accounted as* no one through such long centuries back, and ancient in men's very ignorance of him),[2412] a certain "Jesus Christ," and none else revealed; whom Christ revealed, *they say*—Christ himself new, *according to them, even*, in ancient names—I feel grateful for this conceit[2413] of theirs. For by its help I shall at once be able to prove the heresy of their tenet of a new deity. It will turn out to be such a novelty[2414] as has made gods even for the heathen by some new and yet again and ever new title[2415] for each several deification. What new god is there, except a false one? Not even Saturn will be proved to be a god by all his ancient fame, because it was a novel pretence which some time or other produced even him, when it first gave him godship.[2416] On the contrary, living and perfect[2417] Deity has its origin[2418] neither in novelty nor in antiquity, but in its own true nature. Eternity has no time. It is itself all time. It acts; it cannot then suffer. It cannot be born, therefore it lacks age. God, if old, forfeits the eternity that is to come; if new, the eternity which is past.[2419] The newness bears witness to a beginning; the oldness threatens an end. God, moreover, is as independent of beginning and end as He is of time, which is only the arbiter and measurer of a beginning and an end.

[2410] Stuporem suum.

[2411] [Cap. xix. *infra.*]

[2412] The original of this obscure passage is: "Novum igitur audiens deum, in vetere mundo et in vetere ævo et sub vetere deo inauditum quem tantis retro seculis neminem, et ipsa ignorantia antiquum, quidam Jesus Christus, et ille in veteribus nominibus novus, revelaverit, nec alius antehac." The harsh expression, "quidam Jesus Christus," bears, of course, a sarcastic reference to the capricious and inconsistent novelty which Marcion broached in his heresy about Christ. [By some slight chance in punctuation and arrangement, I have endeavoured to make it a little clearer.]

[2413] Gloriæ. [*Qu.* boast?]

[2414] Hæc erit novitas quæ.

[2415] Novo semper ac novo titulo.

[2416] Consecravit.

[2417] Germana.

[2418] Censetur. A frequent meaning in Tertullian. See *Apol.* 7 and 12.

[2419] We cannot preserve the terseness of the Latin: Deus, si est vetus, non erit; si est novus, non fuit.

Chapter IX.—Marcion's Gnostic Pretensions Vain, for the True God is Neither Unknown Nor Uncertain. The Creator, Whom He Owns to Be God, Alone Supplies an Induction, by Which to Judge of the True God.

Now I know full well by what perceptive faculty they boast of their new god; even their knowledge.[2420] It is, however, this very discovery of a novel thing—so striking to common minds—as well as the natural gratification which is inherent in novelty, that I wanted to refute, and thence further to challenge a proof of this unknown god. For him whom by their knowledge[2421] they present to us as new, they prove to have been unknown previous to that knowledge. Let us keep within the strict limits and measure of our argument. Convince me there could have been an unknown god. I find, no doubt,[2422] that altars have been lavished on unknown gods; that, however, is the idolatry of Athens. And on uncertain gods; but that, too, is only Roman superstition. Furthermore, uncertain gods are not well known, because no certainty about them exists; and because of this uncertainty they are therefore unknown. Now, which of these two titles shall we carve for Marcion's god? Both, I suppose, as for a being who is still *uncertain*, and was formerly *unknown*. For inasmuch as the Creator, being a known God, caused him to be unknown; so, as being a certain God, he made him to be uncertain. But I will not go so far out of my way, as to say:[2423] If God was unknown and concealed, He was overshadowed in such a region of darkness, as must have been itself new and unknown, and be even now likewise uncertain—some immense region indeed, one undoubtedly greater than the God whom it concealed. But I will briefly state my subject, and afterwards most fully pursue it, promising that God neither could have been, nor ought to have been, unknown. *Could* not have been, because of His greatness; *ought* not to have been, because of His goodness, especially as He is (supposed, by Marcion) more excellent in both these attributes than our Creator. Since, however, I observe that in some points the proof of every new and heretofore unknown god ought, for its test,[2424] to be compared to the form of the Creator, it will be my duty[2425] first of all to show that this very course is adopted by me in a settled plan,[2426] such as I might with greater confidence[2427] use in support of my argument. Before every other consideration, (let me ask) how it happens that you,[2428] who acknowledge[2429] the Creator to be God, and from your knowledge confess Him to be prior in existence, do not know that the other *god* should be examined by you in exactly the same course of investigation which has taught you how to find out a god in the first case? Every prior thing has furnished the rule for the latter. In the present question two gods are propounded, the unknown and the known. Concerning the known there is no[2430] question. It is plain that He exists, else He would not be known. The dispute is concerning the unknown god. Possibly he has no existence; because, if he had, he would have been known. Now that which, so long as it is unknown, is an object to be questioned, is an uncertainty so long as it remains thus questionable; and all the while it is in this state of uncertainty, it possibly has no existence at all. You have a god who is so far certain, as he is known; and uncertain, as unknown. This being the case, does it appear to you to be justly defensible, that uncertainties should be submitted for proof to the rule, and form, and standard of certainties? Now, if to the subject before us, which is in itself full of uncertainty thus far, there be applied also arguments[2431] derived from uncertainties, we shall be involved in such a series of questions arising out of our treatment of these same uncertain arguments, as shall by reason of their uncertainty be dangerous to the faith, and we shall drift into those insoluble questions which the apostle has no affection for. If, again,[2432] in things wherein there is found a diversity of condition, they shall prejudge, as no doubt they will,[2433] uncertain, doubtful, and intricate points, by the certain, undoubted, and clear sides[2434] of their rule, it will probably happen that[2435] (those points) will not be submitted to the standard of certainties for determination, as being freed by the diversity of their essential condition[2436] from the application of such a standard in all other respects. As, therefore, it is two gods which are the subject of our proposition, their essential condition must be the same in both. For, as concerns their divinity, they are both unbegotten, unmade, eternal. This will be their essential condition. All other points Marcion himself seems to have made light of,[2437] for he has placed them in a different[2438] category. They are subsequent in the order of treatment; indeed, they will not have to be brought into the discussion,[2439] since on the essential condition there is no dispute. Now there is this absence of our dispute, because they are both of them gods. Those things, therefore, whose community of condition is evident, will, when brought to a test on the ground of that common condition,[2440] have to be submitted, although they are uncertain, to the standard[2441] of those certainties with which they are classed in the community of their essential condition, so as on this account to share also in their manner of proof. I shall therefore contend[2442] with the greatest confidence that he is not God who is to-day uncertain, because he has been hitherto unknown; for of whomsoever it is evident that he is God, from this very fact it is (equally) evident, that he never has been unknown, and therefore never uncertain.

[2420] Agnitione. The distinctive term of the *Gnostic* pretension was the Greek equivalent Γνῶσις.

[2421] Agnitione.

[2422] Plane.

[2423] Non evagabor, ut dicam.

[2424] Provocari.

[2425] Debebo.

[2426] Ratione.

[2427] Constantius.

[2428] Quale est ut.

[2429] Agnoscis.

[2430] Vacat.

[2431] Argumenta ="proofs.”

[2432] Sin.

[2433] Plane.

[2434] Regulæ partibus.

[2435] Fortasse an.

[2436] Status principalis.

[2437] Viderit.

[2438] In diversitate.

[2439] Nec admittentur.

[2440] Sub eo.

[2441] Formam.

[2442] Dirigam.

Chapter X.—The Creator Was Known as the True God from the First by His Creation. Acknowledged by the Soul and Conscience of Man Before He Was Revealed by Moses.

For indeed, as the Creator of all things, He was from the beginning discovered equally with them, they having been themselves manifested that He might become known as God. For although Moses, some long while afterwards, seems to have been the first to introduce the knowledge of[2443] the God of the universe in the temple of his writings, yet the birthday of that knowledge must not on that account be reckoned from the Pentateuch. For the volume of Moses does not at all initiate[2444] the knowledge of the Creator, but from the first gives out that it is to be traced from Paradise and Adam, not from Egypt and Moses. The greater part, therefore,[2445] of the human race, although they knew not even the name of Moses, much less his writings, yet knew the God of Moses; and even when idolatry overshadowed the world with its extreme prevalence, men still spoke of Him separately by His own name as God, and the God of gods, and said, "If God grant," and, "As God pleases," and, "I commend you to God."[2446] Reflect, then, whether they knew Him, of whom they testify that He can do all things. To none of the writings of Moses do they owe this. The soul was before prophecy.[2447] From the beginning the knowledge of God is the dowry of the soul, one and the same amongst the Egyptians, and the Syrians, and the tribes of Pontus. For their souls call the God of the Jews their God. Do not, O barbarian heretic, put Abraham before the world. Even if the Creator had been the God of one family, He was yet not later than your god; even in Pontus was He known before him. Take then your standard from Him who came first: from the Certain (must be judged) the uncertain; from the Known the unknown. Never shall God be hidden, never shall God be wanting. Always shall He be understood, always be heard, nay even seen, in whatsoever way He shall wish. God has for His witnesses this whole being of ours, and this universe wherein we dwell. He is thus, because not unknown, proved to be both God and the only One, although another still tries hard to make out his claim.

[2443] Dedicasse.

[2444] Instituat.

[2445] Denique.

[2446] See also *De test, anim.* 2, and *De anima*, 41. [Bp. Kaye refers (p. 166) to Profr. Andrews Norton of Harvard, with great respect: specially to a Note on this usage of the Heathen, in his *Evidences*, etc. Vol. III.]

[2447] Prophetia, inspired Scripture.

Chapter XI.—The Evidence for God External to Him; But the External Creation Which Yields This Evidence is Really Not Extraneous, for All Things are God's. Marcion's God, Having Nothing to Show for Himself, No God at All. Marcion's Scheme Absurdly Defective, Not Furnishing Evidence for His New God's Existence, Which Should at Least Be Able to Compete with the Full Evidence of the Creator.

And justly so, they say. For who is there that is less well known by his own (inherent) qualities than by strange[2448] ones? No one. Well, I keep to this statement. How could anything be strange[2449] to God, to whom, if He were personally existent, nothing would be strange? For this is the attribute of God, that all things are His, and all things belong to Him; or else this question would not so readily be heard from us: What has He to do with things strange to Him?—a point which will be more fully noticed in its proper place. It is now sufficient to observe, that no one is proved to exist to whom nothing is proved to belong. For as the Creator is shown to be God, God without any doubt, from the fact that all things are His, and nothing is strange to Him; so the rival[2450] god is seen to be no god, from the circumstance that nothing is his, and all things are therefore strange to him. Since, then, the universe belongs to the Creator, I see no room for any other god. All things are full of their Author, and occupied by Him. If in created beings there be any portion of space anywhere void of Deity, the void will be of a false deity clearly.[2451] 279 By falsehood the truth is made clear. Why cannot the vast crowd of false gods somewhere find room for Marcion's god? This, therefore, I insist upon, from the character[2452] of the Creator, that God must have been known from the works of some world peculiarly His own, both in its human constituents, and the rest of its organic life;[2453] when even the error of the world has presumed to call gods those men whom it sometimes acknowledges, on the ground that in every such case something is seen which provides for the uses and advantages of life.[2454] Accordingly, this also was believed from the character of God to be a divine function; namely, to teach or point out what is convenient and needful in human concerns. So completely has the authority which has given influence to a false divinity been borrowed from that source, whence it had previously flowed forth to the true one. One stray vegetable[2455] at least Marcion's god ought to have produced as his own; so might he be preached up as a new Triptolemus.[2456] Or else state some reason which shall be worthy of a God, why he, supposing him to exist, created nothing; because he must, on supposition of his existence, have been a creator, on that very principle on which it is clear to us that our God is no otherwise existent, than as having been the Creator of this universe of ours. For, once for all, the rule[2457] will hold good, that they cannot both acknowledge the Creator to be God, and also prove him divine whom they wish to be equally believed in as God, except they adjust him to the standard of Him whom they and all men hold to be God; which is this, that whereas no one doubts the Creator to be God on the express ground of His having made the universe, so, on the selfsame ground, no one ought to believe that he also is God who has made nothing—except, indeed, some good reason be forthcoming. And this must needs be limited to one of two: he was either *unwilling* to create, or else *unable*. There is no third reason.[2458] Now, that he was unable, is a reason unworthy of God. Whether to have been unwilling to be a worthy one, I want to inquire. Tell me, Marcion, did your god wish himself to be recognised at any time or not? With what other purpose did he come down from heaven, and preach, and having suffered rise again from the dead, if it were not that he might be acknowledged? And, doubtless, since he was acknowledged, he willed it. For no circumstance could have happened to him, if he had been unwilling. What indeed tended so greatly to the knowledge of himself, as his appearing in the humiliation of the flesh,—a degradation all the lower indeed if the flesh were only illusory?[2459] For it was all the more shameful if he, who brought on himself the Creator's curse by hanging on a tree, only pretended the assumption of a bodily substance. A far nobler foundation might he have laid for the knowledge of himself in some evidences of a creation of his own, especially when he had to become known in opposition to Him in whose territory[2460] he had remained unknown by any works from the beginning. For how happens it that the Creator, although unaware, as the Marcionites aver, of any god being above Himself, and who used to declare even with an oath that He existed alone, should have guarded by such mighty works the knowledge of Himself, about which, on the assumption of His being alone without a rival, He might have spared Himself all care; while the Superior God, knowing all the while how well furnished in power His inferior rival was, should have made no provision at all towards getting Himself acknowledged? Whereas He ought to have produced works more illustrious and exalted still, in order that He might, after the Creator's standard, both be acknowledged as

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[2448] Extraneous.

[2449] Extraneum.

[2450] Alius.

[2451] Plane falsæ vacabit.

[2452] Forma.

[2453] Proprii sui mundi, et hominis et sæculi.

[2454] [Kaye, p. 206.]

[2455] Cicerculam.

[2456] [—“uncique puer monstrator aratri,” Virg. *Georg.* i. 19, and see Heyne's note.]

[2457] Præscriptio.

[2458] Tertium cessat.

[2459] Falsæ. An allusion to the *Docetism* of Marcion.

[2460] Apud quem.

God from His works, and even by nobler deeds show Himself to be more potent and more gracious than the Creator.

Chapter XII.—Impossibility of Acknowledging God Without This External Evidence[2461] Of His Existence. Marcion's Rejection of Such Evidence for His God Savours of Impudence and Malignity.

But even if we were able to allow that he exists, we should yet be bound to argue that he is without a cause.[2462] For he who had nothing (to show for himself as proof of his existence), would be without a cause, since (such) proof[2463] is the whole cause that there exists some person to whom the proof belongs. Now, in *as* far as nothing ought to be without a cause, that is, without a proof (because if it be without a cause, it is all one as if it be not, not having the very proof which is the cause of a thing), in *so* far shall I more worthily believe that God does not exist, than that He exists without a cause. For he is without a cause who has not a cause by reason of not having a proof. God, however, ought not to be without a cause, that is to say, without a proof. Thus, as often as I show that He exists without a cause, although (I allow[2464] that) He exists, I do really determine this, that He does not exist; because, if He had existed, He could not have existed altogether without a cause.[2465] So, too, even in regard to faith itself, I say that he[2466] seeks to obtain it[2467] without cause from man, who is otherwise accustomed to believe in God from the idea he gets of Him from the testimony of His works:[2468] (without cause, I repeat,) because he has provided no such proof as that whereby man has acquired the knowledge of God. For although most persons believe in Him, they do not believe at once by unaided reason,[2469] without having some token of Deity in works worthy of God. And so upon this ground of inactivity and lack of works he[2470] is guilty both of impudence and malignity: of impudence, in aspiring after a belief which is not due to him, and for which he has provided no foundation;[2471] of malignity, in having brought many persons under the charge of unbelief by furnishing to them no groundwork for their faith.

[2461] The word *cause* throughout this chapter is used in the popular, inaccurate sense, which almost confounds it with *effect*, the "causa cognoscendi," as distinguished from the "causa essendi," the strict *cause*.

[2462] The word *cause* throughout this chapter is used in the popular, inaccurate sense, which almost confounds it with *effect*, the "causa cognoscendi," as distinguished from the "causa essendi," the strict *cause*.

[2463] The word "*res*" is throughout this argument used strictly by Tertullian; it refers to "*the thing*" made by God—that product of His creative energy which affords to us evidence of His existence. We have translated it "*proof*" for want of a better word.

[2464] The "tanquam sit," in its subjunctive form, seems to refer to the concession indicated at the outset of the chapter.

[2465] Omnino sine causa.

[2466] Illum, i.e., Marcion's god.

[2467] Captare.

[2468] Deum ex operum auctoritate formatum.

[2469] Non statim ratione, on *a priori* grounds.

[2470] i.e., Marcion's god.

[2471] Compare Rom. i. 20, a passage which is quite subversive of Marcion's theory.

Chapter XIII.—The Marcionites Depreciate the Creation, Which, However, is a Worthy Witness of God. This Worthiness Illustrated by References to the Heathen Philosophers, Who Were Apt to Invest the Several Parts of Creation with Divine Attributes.

While we are expelling from this rank (of Deity) a god who has no evidence to show for himself which is so proper and God-worthy as the testimony of the Creator, Marcion's most shameless followers with haughty impertinence fall upon the Creator's works to destroy them. To be sure, say they, the world is a grand work, worthy of a God.[2472] Then is the Creator not at all a God? By all means He is God.[2473] Therefore[2474] the world is not unworthy of God, for God has made nothing unworthy of Himself; although it was for man, and not for Himself, that He made the world, (and) although every work is less than its maker. And yet, if to have been the author of our creation, such as it is, be unworthy of God, how much more unworthy of Him is it to have created absolutely nothing at all!—not even a production which, although unworthy, might yet have encouraged the hope of some better attempt. To say somewhat, then, concerning the alleged[2475] unworthiness of this world's fabric, to which among the Greeks also is assigned a name of ornament and grace,[2476] not of sordidness, those very professors of wisdom,[2477] from whose genius every heresy derives its spirit,[2478] called the said unworthy elements divine; as Thales did water, Heraclitus fire, Anaximenes air, Anaximander all the heavenly bodies, Strato the sky and earth, Zeno the air and ether, and Plato the stars, which he calls a fiery kind of gods; whilst concerning the world, when they considered indeed its magnitude, and strength, and power, and honour, and glory,—the abundance, too, the regularity, and law of those individual elements which contribute to the production, the nourishment, the ripening, and the reproduction of all things,—the majority of the philosophers hesitated[2479] to assign a beginning and an end to the said world, lest its constituent elements,[2480] great as they undoubtedly are, should fail to be regarded as divine,[2481] which are objects of worship with the Persian magi, the Egyptian hierophants, and the Indian gymnosophists. The very superstition of the crowd, inspired by the common idolatry, when ashamed of the names and fables of their ancient dead borne by their idols, has recourse to the interpretation of natural objects, and so with much ingenuity cloaks its own disgrace, figuratively reducing Jupiter to a heated substance, and Juno to an aërial one (according to the literal sense of the Greek words);[2482] Vesta, in like manner, to fire, and the Muses to waters, and the Great Mother[2483] to the earth, mowed as to its crops, ploughed up with lusty arms, and watered with baths.[2484] Thus Osiris also, whenever he is buried, and looked for to come to life again, and with joy recovered, is an emblem of the regularity wherewith the fruits of the ground return, and the elements recover life, and the year comes round; as also the lions of Mithras[2485] are philosophical sacraments of arid 28 and scorched nature. It is, indeed, enough for me that natural elements, foremost in site and state, should have been more readily regarded as divine than as unworthy of God. I will, however, come down to[2486] humbler objects. A single floweret from the hedgerow, I say not from the meadows; a single little shellfish from any sea, I say not from the Red Sea; a single stray wing of a moorfowl, I say nothing of the peacock,—will, I presume, prove to you that the Creator was but a sorry[2487] artificer!

[2472] This is an ironical concession from the Marcionite side.

[2473] Another concession.

[2474] Tertullian's rejoinder.

[2475] De isto.

[2476] They called it κόσμος.

[2477] By *sapientiæ professores* he means the heathen philosophers; see *De Præscript. Hæret.* c. 7.

[2478] In his book *adv. Hermogenem*, c. 8, Tertullian calls the philosophers "hæreticorum patriarchæ."

[2479] Formidaverint.

[2480] Substantiæ.

[2481] Dei.

[2482] The Greek name of Jupiter, Ζεύς, is here derived from ζέω, ferveo, *I glow*. Juno’s name, Ἥρα, Tertullian connects with ἀήρ, the air; παρὰ τὸ ἀὴρ καθ’ ὑπέρθεσιν Ἥρα. These names of the two great deities suggest a connection with fire and air.

[2483] i.e., Cybele.

[2484] The earth’s irrigations, and the washings of the image of Cybele every year in the river Almo by her priests, are here confusedly alluded to. For references to the pagan custom, see White and Riddle’s large *Lat. Dict. s. v.* Almo.

[2485] Mithras, the Persian sun-god, was symbolized by the image of a lion. The sun entering the zodiacal sign *Leo* amidst summer heat may be glanced at.

[2486] Deficiam ad.

[2487] Sordidum. [Well and nobly said.]

Chapter XIV.—All Portions of Creation Attest the Excellence of the Creator, Whom Marcion Vilifies. His Inconsistency Herein Exposed. Marcion's Own God Did Not Hesitate to Use the Creator's Works in Instituting His Own Religion.

Now, when you make merry with those minuter animals, which their glorious Maker has purposely endued with a profusion of instincts and resources,[2488]—thereby teaching us that greatness has its proofs in lowliness, just as (according to the apostle) there is power even in infirmity[2489]—imitate, if you can, the cells of the bee, the hills of the ant, the webs of the spider, and the threads of the silkworm; endure, too, if you know how, those very creatures[2490] which infest your couch and house, the poisonous ejections of the blister-beetle,[2491] the spikes of the fly, and the gnat's sheath and sting. What of the greater animals, when the small ones so affect you with pleasure or pain, that you cannot even in their case despise their Creator? Finally, take a circuit round your own self; survey man within and without. Even this handiwork of our God will be pleasing to you, inasmuch as your own lord, that better god, loved it so well,[2492] and for your sake was at the pains[2493] of descending from the third heaven to these poverty-stricken[2494] elements, and for the same reason was actually crucified in this sorry[2495] apartment of the Creator. Indeed, up to the present time, he has not disdained the water which the Creator made wherewith he washes his people; nor the oil with which he anoints them; nor that union of honey and milk wherewithal he gives them the nourishment[2496] of children; nor the bread by which he represents his own proper body, thus requiring in his very sacraments the "beggarly[2497] elements" of the Creator. You, however, are a disciple above his master, and a servant above his lord; you have a higher reach of discernment than his; you destroy what he requires. I wish to examine whether you are at least honest in this, so as to have no longing for those things which you destroy. You are an enemy to the sky, and yet you are glad to catch its freshness in your houses. You disparage the earth, although the elemental parent[2498] of your own flesh, as if it were your undoubted enemy, and yet you extract from it all its fatness[2499] for your food. The sea, too, you reprobate, but are continually using its produce, which you account the more sacred diet.[2500] If I should offer you a rose, you will not disdain its Maker. You hypocrite, however much of abstinence you use to show yourself a Marcionite, that is, a repudiator of your Maker (for if the world displeased you, such abstinence ought to have been affected by you as a martyrdom), you will have to associate yourself with[2501] the Creator's material production, into what element soever you shall be dissolved. How hard is this obstinacy of yours! You vilify the things in which you both live and die.

[2488] De industria ingeniis aut viribus ampliavit.

[2489] 2 Cor. xii. 5.

[2490] Tertullian, it should be remembered, lived in *Africa*.

[2491] Cantharidis.

[2492] Adamavit.

[2493] Laboravit.

[2494] Paupertina. This and all such passages are, of course, in imitation of Marcion's contemptuous view of the Creator's work.

[2495] Cellula.

[2496] Infantat.

[2497] Mendicitatibus.

[2498] Matricem.

[2499] Medullas.

[2500] [The use of fish for fasting-days has no better warrant than Marcion's example.]

[2501] Uteris.

Chapter XV.—The Lateness of the Revelation of Marcion's God. The Question of the Place Occupied by the Rival Deities. Instead of Two Gods, Marcion Really (Although, as It Would Seem, Unconsciously) Had Nine Gods in His System.

After all, or, if you like,[2502] before all, since you have said that he has a creation[2503] of his own, and his own world, and his own sky; we shall see,[2504] indeed, about that third heaven, when we come to discuss even your own apostle.[2505] Meanwhile, whatever is the (created) substance, it ought at any rate to have made its appearance in company with its own god. But now, how happens it that the Lord has been revealed since the twelfth year of Tiberius Cæsar, while no creation of His at all has been discovered up to the fifteenth of the 28
Emperor Severus;[2506] although, as being more excellent than the paltry works[2507] of the Creator, it should certainly have ceased to conceal itself, when its lord and author no longer lies hid? I ask, therefore,[2508] if it was unable to manifest itself in this world, how did its Lord appear in this world? If this world received its Lord, why was it not able to receive the created substance, unless perchance it was greater than its Lord? But now there arises a question about place, having reference both to the world above and to the God thereof. For, behold, if he[2509] has his own world beneath him, above the Creator, he has certainly fixed it in a position, the space of which was empty between his own feet and the Creator's head. Therefore God both Himself occupied local space, and caused the world to occupy local space; and this local space, too, will be greater than God and the world together. For in no case is that which contains not greater than that which is contained. And indeed we must look well to it that no small patches[2510] be left here and there vacant, in which some third god also may be able with a world of his own to foist himself in.[2511] Now, begin to reckon

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[2502] Vel.

[2503] Conditionem.

[2504] *Adv. Marcionem*, v. 12.

[2505] For Marcion's exclusive use, and consequent abuse, of St. *Paul*, see Neander's *Antignostikus* (Bohn), vol. ii. pp. 491, 505, 506.

[2506] [This date not merely settles the time of our author's work against Marcion, but supplies us with evidence that his total lapse must have been very late in life. For the five books, written at intervals and marked by progressive tokens of his spiritual decline, are as a whole, only slightly offensive to Orthodoxy. This should be borne in mind.]

[2507] Frivolis. Again in reference to Marcion undervaluing the creation as the work of the Demiurge.

[2508] Et ideo.

[2509] In this and the following sentences, the reader will observe the distinction which is drawn between the Supreme and good God of Marcion and his "Creator," or Demiurge.

[2510] Subsiciva.

[2511] Stipare se.

up your gods. There will be local space for a god, not only as being greater than God, but as being also unbegotten and unmade, and therefore eternal, and equal to God, in which God has ever been. Then, inasmuch as He too has fabricated[2512] a world out of some underlying material which is unbegotten, and unmade, and contemporaneous with God, just as Marcion holds of the Creator, you reduce this likewise to the dignity of that local space which has enclosed two gods, both God and matter. For matter also is a god according to the rule of Deity, being (to be sure) unbegotten, and unmade, and eternal. If, however, it was out of nothing that he made his world, this also (our heretic) will be obliged to predicate[2513] of the Creator, to whom he subordinates[2514] matter in the substance of the world. But it will be only right that he[2515] too should have made his world out of matter, because the same process occurred to him as God which lay before the Creator as equally God. And thus you may, if you please, reckon up so far,[2516] three gods as Marcion's,—the Maker, local space, and matter. Furthermore,[2517] he in like manner makes the Creator a god in local space, which is itself to be appraised on a precisely identical scale of dignity; and to Him as its lord he subordinates matter, which is notwithstanding unbegotten, and unmade, and by reason hereof eternal. With this matter he further associates evil, an unbegotten principle with an unbegotten object, an unmade with an unmade, and an eternal with an eternal; so here he makes a fourth God. Accordingly you have three substances of Deity in the higher instances, and in the lower ones four. When to these are added their Christs—the one which appeared in the time of Tiberius, the other which is promised by the Creator—Marcion suffers a manifest wrong from those persons who assume that he holds two gods, whereas he implies[2518] no less than nine,[2519] though he knows it not.

[2512] Molitus est.

[2513] Sentire.

[2514] Subicit.

[2515] The Supreme and good God. Tertullian here gives it as one of Marcion's tenets, that the Demiurge created the World out of pre-existent matter.

[2516] Interim.

[2517] Proinde et.

[2518] Assignet.

[2519] Namely, (1) the supreme and good God; (2) His Christ; (3) the *space* in which He dwells; (4) the *matter* of *His* creation; (5) the Demiurge (or Marcion's "Creator"); (6) his promised Christ; (7) the *space* which contains him; (8) this world, his creation; (9) evil, inherent in it.

Chapter XVI.—Marcion Assumes the Existence of Two Gods from the Antithesis Between Things Visible and Things Invisible. This Antithetical Principle in Fact Characteristic of the Works of the Creator, the One God—Maker of All Things Visible and Invisible.

Since, then, that other world does not appear, nor its god either, the only resource left[2520] to them is to divide things into the two classes of visible and invisible, with two gods for their authors, and so to claim[2521] the invisible for their own, (the supreme) God. But who, except an heretical spirit, could ever bring his mind to believe that the invisible part of creation belongs to him who had previously displayed no visible thing, rather than to Him who, by His operation on the visible world, produced a belief in the invisible also, since it is far more reasonable to give one's assent after some samples (of a work) than after none? We shall see to what author even (your favourite) apostle attributes[2522] the invisible creation, when we come to examine him. At present (we withhold his testimony), for[2523] we are for the most part engaged in preparing the way, by means of common sense and fair arguments, for a belief in the future support of the Scriptures also. We affirm, then, that this diversity of things visible and invisible must on this ground be attributed to the Creator, even because the whole of His work consists of diversities—of things corporeal and incorporeal; of animate and inanimate; of vocal and mute of moveable and stationary; of productive and sterile; of arid and moist; of hot and cold. Man, too, is himself similarly tempered with diversity, both in his body and in his sensation. Some of his members are strong, others weak; some comely, others uncomely; some twofold, others unique; some like, others unlike. In like manner there is diversity also in his sensation: now joy, then anxiety; now love, then hatred; now anger, then calmness. Since this is the case, inasmuch as the whole of this creation of ours has been fashioned[2524] with a reciprocal rivalry amongst its several parts, the invisible ones are due to the visible, and not to be ascribed to any other author than Him to whom their counterparts are imputed, marking as they do diversity in the Creator Himself, who orders what He forbade, and forbids what He ordered; who also strikes and heals. Why do they take Him to be uniform in one class of things alone, as the Creator of visible things, and only them; whereas He ought to be believed to have created both the visible and the invisible, in just the same way as life and death, or as evil things and peace?[2525] And verily, if the in-

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[2520] Consequens est ut.

[2521] Defendant.

[2522] Col. i. 16.

[2523] Nunc enim. The elliptical νῦν γάρ of Greek argumentation.

[2524] Modulata.

[2525] "I make peace, and create evil," Isa. xlv. 7.

visible creatures are greater than the visible, which are in their own sphere great, so also is it fitting that the greater should be His to whom the great belong; because neither the great, nor indeed the greater, can be suitable property for one who seems to possess not even the smallest things.

Chapter XVII.—Not Enough, as the Marcionites Pretend, that the Supreme God Should Rescue Man; He Must Also Have Created Him. The Existence of God Proved by His Creation, a Prior Consideration to His Character.

Pressed by these arguments, they exclaim: One work is sufficient for our god; he has delivered man by his supreme and most excellent goodness, which is preferable to (the creation of) all the locusts.[2526] What superior god is this, of whom it has not been possible to find any work so great as *the man* of the lesser god! Now without doubt the first thing you have to do is to prove that he exists, after the same manner that the existence of God must ordinarily be proved—by his works; and only after that by his good deeds. For the first question is, Whether he exists? and then, What is his character? The former is to be tested[2527] by his works, the other by the beneficence of them. It does not simply follow that he exists, because he is said to have wrought deliverance for man; but only after it shall have been settled that he exists, will there be room for saying that he has affected this liberation. And even this point also must have its own evidence, because it may be quite possible both that he has existence, and yet has not wrought the alleged deliverance. Now in that section of our work which concerned the question of the unknown god, two points were made clear enough—both that he had created nothing: and that he ought to have been a creator, in order to be known by his works; because, if he had existed, he ought to have been known, and that too from the beginning of things; for it was not fit that God should have lain hid. It will be necessary that I should revert to the very trunk of that question of the unknown god, that I may strike off into some of its other branches also. For it will be first of all proper to inquire, Why he, who afterwards brought himself into notice, did so—so late, and not at the very first? From creatures, with which as God he was indeed so closely connected (and the closer this connection was,[2528] the greater was his goodness), he ought never to have been hidden. For it cannot be pretended that there was not either any means of arriving at the knowledge of God, or a good reason for it, when from the beginning man was in the world, for whom the deliverance is now come; as was also that malevolence of the Creator, in opposition to which the good God has wrought the deliverance. He was therefore either ignorant of the good reason for and means of his own necessary manifestation, or doubted them; or else was either unable or unwilling to encounter them. All these alternatives are unworthy of God, especially the supreme and best. This topic,[2529] however, we shall afterwards[2530] more fully treat, with a condemnation of the tardy manifestation; we at present simply point it out.

[2526] To depreciate the Creator's work the more, Marcion (and Valentinus too) used to attribute to Him the formation of all the lower creatures—worms, locusts, etc.—reserving the mightier things to the good and supreme God. See St. Jerome's *Proem. in Epist. ad Philem.* [See, Stier, *Words of Jesus*, Vol. vi. p. 81.]

[2527] Dinoscetur.

[2528] Quo necessarior.

[2529] Locum.

[2530] In chap. xxii.

Chapter XVIII.—Notwithstanding Their Conceits, the God of the Marcionites Fails in the Vouchers Both of Created Evidence and of Adequate Revelation.

Well, then,[2531] he has now advanced into notice, just when he willed, when he could, when the destined hour arrived. For perhaps he was hindered hitherto by his leading star,[2532] or some weird malignants, or Saturn in quadrature,[2533] or Mars at the trine.[2534] The Marcionites are very strongly addicted to astrology; nor do they blush to get their livelihood by help of the very stars which were made by the Creator (whom they depreciate). We must here also treat of the quality[2535] of the (new) revelation; whether Marcion's supreme god has become known *in a way worthy of him*, so as to secure the proof of his existence: and *in the way of truth*, so that he may be believed to be the very being who had been already proved to have been revealed in a manner worthy of his character. For things which are worthy of God will prove the existence of God. We maintain[2536] that God must first be known[2537] from *nature*, and afterwards authenticated[2538] by *instruction*: from nature by His works; by instruction,[2539] through His revealed announcements.[2540] Now, in a case where nature is excluded, no natural means (of knowledge) are furnished. He ought, therefore, to have carefully supplied[2541] a revelation of himself, even by announcements, especially as he had to be revealed in opposition to One who, after so many and so great works, both of creation and revealed announcement, had with difficulty succeeded in satisfying[2542] men's faith. In what manner, therefore, has the revelation been made? If by man's conjectural guesses, do not say that God can possibly become known in any other way than by Himself, and appeal not only to the standard of the Creator, but to the conditions both of God's greatness and man's littleness; so that man seem not by any possibility to be greater than God, by having somehow drawn Him out into public recognition, when He was Himself unwilling to become known by His own energies, although man's littleness has been able, according to experiments all over the world, more easily to fashion for itself gods, than to follow the true God whom men now understand by nature. As for the rest,[2543] if man shall be thus able to devise a god,—as Romulus did Consus, and Tatius Cloacina, and Hostilius Fear, and Metellus Alburnus, and a certain authority[2544] some time since Antinous,—the same accomplishment may be allowed to others. As for us, we have found our pilot in Marcion, although not a king nor an emperor.

[2531] Age.

[2532] Anabibazon. The ἀναβιβάζων was the most critical point in the ecliptic, in the old astrology, for the calculation of stellar influences.

[2533] Quadratus.

[2534] Trigonus. Saturn and Mars were supposed to be malignant planets. See Smith, *Greek and Rom. Ant.* p. 144, c. 2.

[2535] Qualitate.

[2536] Definimus.

[2537] Cognoscendum.

[2538] Recognoscendum.

[2539] Doctrina.

[2540] Ex prædicationibus.

[2541] Operari.

[2542] Vix impleverat.

[2543] Alioquin.

[2544] He means the Emperor Hadrian; comp. *Apolog.* c. 13.

Chapter XIX.—Jesus Christ, the Revealer of the Creator, Could Not Be the Same as Marcion's God, Who Was Only Made Known by the Heretic Some CXV. Years After Christ, and That, Too, on a Principle Utterly Unsuited to the Teaching of Jesus Christ, I.e., the Opposition Between the Law and the Gospels.

Well, but our god, say the Marcionites, although he did not manifest himself from the beginning and by means of the creation, has yet revealed himself in Christ Jesus. A book will be devoted[2545] to Christ, treating of His entire state; for it is desirable that these subject-matters should be distinguished one from another, in order that they may receive a fuller and more methodical treatment. Meanwhile it will be sufficient if, at this stage of the question, I show—and that but briefly—that Christ Jesus is the revealer[2546] of none other god but the Creator. In the fifteenth year of Tiberius,[2547] Christ Jesus vouchsafed to come down from heaven, as the spirit of saving health.[2548] I cared not to inquire, indeed, in what particular year of the elder Antoninus. He who had so gracious a purpose did rather, like a pestilential sirocco,[2549] exhale this health or salvation, which Marcion teaches from his Pontus. Of this teacher there is no doubt that he is a heretic of the Antonine period, impious under the pious. Now, from Tiberius to Antoninus Pius, there are about 115 years and 6-1/2 months. Just such an interval do they place between Christ and Marcion. Inasmuch, then, as Marcion, as we have shown, first introduced this god to notice in the time of Antoninus, the matter becomes at once clear, if you are a shrewd observer. The dates already decide the case, that he who came to light for the first time[2550] in the reign of Antoninus, did not appear in that of Tiberius; in other words, that the God of the Antonine period was not the God of the Tiberian; and consequently, that he whom Marcion has plainly preached for the first time, was not revealed by Christ (who announced His revelation as early as the reign of Tiberius). Now, to prove clearly what remains of the argument, I shall draw materials from my very adversaries. Marcion's special and principal work is the separation of the law and the gospel; and his disciples will not deny that in this point they have their very best pretext for initiating and confirming themselves in his heresy. These are Marcion's *Antitheses*, or contradictory propositions, which aim at committing the gospel to a variance with the law, in order that from the diversity of the two documents which contain them,[2551] they may contend for a

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[2545] The third of these books against Marcion.

[2546] Circumlatorem.

[2547] The author says this, not as his own, but as Marcion's opinion; as is clear from his own words in his fourth book against Marcion, c. 7, (Pamelius).

[2548] Spiritus salutaris.

[2549] Aura canicularis.

[2550] Primum processit.

[2551] Utriusque instrumenti.

diversity of gods also. Since, therefore, it is this very opposition between the law and the gospel which has suggested that the God of the gospel is different from the God of the law, it is clear that, before the said separation, that god could not have been known who became known[2552] from the argument of the separation itself. He therefore could not have been revealed by Christ, who came before the separation, but must have been devised by Marcion, the author of the breach of peace between the gospel and the law. Now this peace, which had remained unhurt and unshaken from Christ's appearance to the time of Marcion's audacious doctrine, was no doubt maintained by that way of thinking, which firmly held that the God of both law and gospel was none other than the Creator, against whom after so long a time a separation has been introduced by the heretic of Pontus.

[2552] Innotuit.

Chapter XX.—Marcion, Justifying His Antithesis Between the Law and the Gospel by the Contention of St. Paul with St. Peter, Shown to Have Mistaken St. Paul's Position and Argument. Marcion's Doctrine Confuted Out of St. Paul's Teaching, Which Agrees Wholly with the Creator's Decrees.

This most patent conclusion requires to be defended by us against the clamours of the opposite side. For they allege that Marcion did not so much innovate on the rule (of faith) by his separation of the law and the gospel, as restore it after it had been previously adulterated. O Christ,[2553] most enduring Lord, who didst bear so many years with this interference with Thy revelation, until Marcion forsooth came to Thy rescue! Now they adduce the case of Peter himself, and the others, who were pillars of the apostolate, as having been blamed by Paul for not walking uprightly, according to the truth of the gospel—that very Paul indeed, who, being yet in the mere rudiments of grace, and trembling, in short, lest he should have run or were still running in vain, then for the first time held intercourse with those who were apostles before himself. Therefore because, in the eagerness of his zeal against Judaism as a neophyte, he thought that there was something to be blamed in their conduct—even the promiscuousness of their conversation[2554]—but afterwards was himself to become in his practice all things to all men, that he might gain all,—to the Jews, as a Jew, and to them that were under the law, as under the law,—you would have his censure, which was merely directed against conduct destined to become acceptable even to their accuser, suspected of prevarication against God on a point of public doctrine.[2555] Touching their public doctrine, however, they had, as we have already said, joined hands in perfect concord, and had agreed also in the division of their labour in their fellowship of the gospel, as they had indeed in all other respects:[2556] "Whether it were I or they, so we preach."[2557] When, again, he mentioned "certain false brethren as having crept in unawares," who wished to remove the Galatians into another gospel,[2558] he himself shows that that adulteration of the gospel was not meant to transfer them to the faith of another god and christ, but rather to perpetuate the teaching of the law; because he blames them for maintaining circumcision, and observing times, and days, and months, and years, according to those Jewish ceremonies which they ought to have known were now abrogated, according to the new dispensation purposed by the Creator Himself, who of old foretold this very thing by His prophets. Thus He says by Isaiah:

[2553] Tertullian's indignant reply.

[2554] Passivum scilicet convictum.

[2555] Prædicationis. [Largely *ad hominem*, this argument.]

[2556] Et alibi.

[2557] 1 Cor. xv. 11.

[2558] See Gal. i. 6, 7, and ii. 4.

Old things have passed away. “Behold, I will do a new thing.”[2559] And in another passage: “I will make a new covenant, not according to the covenant that I made with their fathers, when I brought them out of the land of Egypt.”[2560] In like manner by Jeremiah: Make to yourselves a new covenant, “circumcise yourselves to the Lord, and take away the foreskins of your heart.”[2561] It is this circumcision, therefore, and this renewal, which the apostle insisted on, when he forbade those ancient ceremonies concerning which their very founder 28 announced that they were one day to cease; thus by Hosea: “I will also cause all her mirth to cease, her feast-days, her new moons, and her Sabbaths, and all her solemn feasts.”[2562] So likewise by Isaiah: “The new moons, and Sabbaths, the calling of assemblies, I cannot away with; your holy days, and fasts, and feast-days, my soul hateth.”[2563] Now, if even the Creator had so long before discarded all these things, and the apostle was now proclaiming them to be worthy of renunciation, the very agreement of the apostle’s meaning with the decrees of the Creator proves that none other God was preached by the apostle than He whose purposes he now wished to have recognised, branding as false both apostles and brethren, for the express reason that they were pushing back the gospel of Christ the Creator from the new condition which the Creator had foretold, to the old one which He had discarded.

[2559] Isa. xliii. 19.

[2560] This quotation, however, is from Jer. xxxi. 32.

[2561] Jer. iv. 4.

[2562] Hos. ii. 11.

[2563] Slightly altered from Isa. i. 13, 14.

Chapter XXI.—St. Paul Preached No New God, When He Announced the Repeal of Some of God's Ancient Ordinances. Never Any Hesitation About Belief in the Creator, as the God Whom Christ Revealed, Until Marcion's Heresy.

Now if it was with the view of preaching a new god that he was eager to abrogate the law of the old God, how is it that he prescribes no rule about[2564] the new god, but solely about the old law, if it be not because faith in the Creator[2565] was still to continue, and His law alone was to come to an end?[2566]—just as the Psalmist had declared: "Let us break their bands asunder, and cast away their cords from us. Why do the heathen rage, and the people imagine a vain thing? The kings of the earth stand up, and the rulers take counsel together against the Lord, and against His Anointed."[2567] And, indeed, if another god were preached by Paul, there could be no doubt about the law, whether it were to be kept or not, because of course it would not belong to the new lord, the enemy[2568] of the law. The very newness and difference of the god would take away not only all question about the old and alien law, but even all mention of it. But the whole question, as it then stood, was this, that although the God of the law was the same as was preached in Christ, yet there was a disparagement[2569] of His law. Permanent still, therefore, stood faith in the Creator and in His Christ; manner of life and discipline alone fluctuated.[2570] Some disputed about eating idol sacrifices, others about the veiled dress of women, others again about marriage and divorce, and some even about the hope of the resurrection; but about God no one disputed. Now, if this question also had entered into dispute, surely it would be found in the apostle, and that too as a great and vital point. No doubt, after the time of the apostles, the truth respecting the belief of God suffered corruption, but it is equally certain that during the life of the apostles their teaching on this great article did not suffer at all; so that no other teaching will have the right of being received as apostolic than that which is at the present day proclaimed in the churches of apostolic foundation. You will, however, find no church of apostolic origin[2571] but such as reposes its Christian faith in the Creator.[2572] But if the churches shall prove to have been corrupt from the beginning, where shall the pure ones be found? Will it be amongst the adversaries of the Creator? Show us, then, one of your churches, tracing its descent from an apostle, and you will have gained the day.[2573] Forasmuch then as it is on all accounts evident that there was from Christ down to Marcion's time no other God in the rule of sacred truth[2574] than the Creator, the proof of our argument is sufficiently established, in which we have shown that the god of our heretic first became known by his separation of the gospel and the law. Our previous position[2575] is accordingly made good, that no god is to be believed whom any man has devised out of his own conceits; except indeed the man be a prophet,[2576] and then his own conceits would not be concerned in the matter. If Marcion, however, shall be able to lay claim to this inspired character, it will be necessary for it to be shown. There must be no doubt or paltering.[2577] For all heresy is thrust out by this wedge of the truth, that Christ is proved to be the revealer of no God else but the Creator.[2578]

[2564] Nihil præscribit de.

[2565] i.e., "the old God," as he has just called Him.

[2566] Concessare debebat.

[2567] Ps. ii. 3, 1, 2.

[2568] Æmulum.

[2569] Derogaretur.

[2570] Nutabat.

[2571] Census.

[2572] In Creatore christianizet.

[2573] Obduxeris. For this sense of the word, see *Apol.* 1. *sub init.* "sed obducimur," etc.

[2574] Sacramenti.

[2575] Definito.

[2576] That is, "inspired."

[2577] Nihil retractare oportebat.

[2578] [Kaye, p. 274.]

Chapter XXII.—God's Attribute of Goodness Considered as Natural; The God of Marcion Found Wanting Herein. It Came Not to Man's Rescue When First Wanted.

But how shall (this) Antichrist be fully overthrown unless we relax our defence by mere prescription,[2579] and give ourselves scope for rebutting all his other attacks? Let us therefore next take the very person of God Himself, or rather His shadow or phantom,[2580] as we have it in Christ, and let Him be examined by that condition which makes Him superior to the Creator. And undoubtedly there will come to hand unmistakeable rules for examining God's goodness. My first point, however, is to discover and apprehend the attribute, and then to draw it out into rules. Now, when I survey the subject in its aspects of time, I nowhere descry it[2581] from the beginning of material existences, or at the commencement of those causes, with which it ought to have been found, proceeding thence to do[2582] whatever had to be done. For there was death already, and sin the sting of death, and that malignity too of the Creator, against which the goodness of the other god should have been ready to bring relief; falling in with this as the primary rule of the divine goodness (if it were to prove itself a natural *agency*), at once coming as a succour when the cause for it began. For in God all things should be natural and inbred, just like His own condition indeed, in order that they may be eternal, and so not be accounted casual[2583] and extraneous, and thereby temporary and wanting in eternity. In God, therefore, goodness is required to be both perpetual and unbroken,[2584] such as, being stored up and kept ready in the treasures of His natural properties, might precede its own causes and material developments; and if thus preceding, might *underlie*[2585] every first material cause, instead of looking at it from a distance,[2586] and standing aloof from it.[2587] In short, here too I must inquire, Why his[2588] goodness did not operate from the beginning? no less pointedly than when we inquired concerning himself, Why he was not revealed from the very first? Why, then, did it not? since he had to be revealed by his goodness if he had any existence. That God should at all fail in power must not be thought, much less that He should not discharge all His natural functions; for if these were restrained from running their course, they would cease to be natural. Moreover, the nature of God Himself knows nothing of inactivity. Hence (His goodness) is reckoned as having a beginning,[2589] if it acts. It will thus be evident that He had no unwillingness to exercise His goodness at any time on account of His nature. Indeed, it is impossible that He should be unwilling because of His nature, since that so directs itself that it would no longer exist if it ceased to act. In Marcion's god, however, goodness ceased from operation at some time or other. A goodness, therefore, which could thus at any time have ceased its action was not natural, because with natural properties such cessation is incompatible. And if it shall not prove to be natural, it must no longer be believed to be eternal nor competent to Deity; because it cannot be eternal so long as, failing to be natural, it neither provides from the past nor guarantees for the future any means of perpetuating itself. Now as a fact it existed not from the beginning, and, doubtless, will not endure to the end. For it is possible for it to fail in existence some future[2590] time or other, as it has failed in some past[2591] period. Forasmuch, then, as the goodness of Marcion's god failed in the beginning (for he did not from the first deliver man), this failure must have been the effect of will rather than of infirmity. Now a wilful suppression of goodness will be found to have a malignant end in view. For what malignity is so great as to be unwilling to do good when one can, or to thwart[2592] what is useful, or to permit injury? The whole description, therefore, of Marcion's Creator will have to be transferred[2593] to his new god, who helped on the ruthless[2594] proceedings of the former by the retardation of his own goodness. For whosoever has it in his power to prevent the happening of a thing, is accounted responsible for it if it should occur. Man is condemned to death for tasting the fruit of one poor tree,[2595] and thence proceed sins with their penalties; and now all are perishing who yet never saw a single sod of Paradise. And all this your better god either is ignorant of, or else brooks. Is it that[2596] he might on this account be deemed the better, and the Creator be regarded as all that the worse? Even if this were his purpose he would be malicious enough, for both wishing to aggravate his rival's obloquy by permitting His (evil) works to be done, and by keeping the world harrassed by the wrong. What would you think of a physician who should encourage a disease by withholding the remedy, and prolong the danger by delaying his prescription, in order that his cure might be more costly and more renowned? Such must be the sentence to be pronounced against Marcion's god: tolerant of evil, encouraging wrong, wheedling about his grace, prevaricating in his goodness, which he did not exhibit simply on its own account, but which he must mean to exhibit purely, if he is good by nature and not by acquisition,[2597] if he is supremely good in attribute[2598] and not by discipline, if he is God from eternity and not from Tiberius, nay (to speak more truly), from Cerdon only and Marcion. As the case now stands,[2599] however, such a god as we are considering would have been more fit for Tiberius, that the goodness of the Divine Being might be inaugurated in the world under his imperial sway!

[2579] In his book, *De Præscrip. Hæret.*, [cap. xv.] Tertullian had enjoined that heretics ought not to be argued with, but to be met with the authoritative rule of the faith. He here proposes to forego that course.

[2580] Marcion's *Docetic* doctrine of Christ as having only *appeared* in human shape, without an actual incarnation, is indignantly confuted by Tertullian in his *De Carne Christi*, c.v.

[2581] That is, the principle in question—the bonitas Dei.

[2582] Exinde agens.

[2583] Obvenientia.

[2584] Jugis.

[2585] Susciperet.

[2586] Despiceret.

[2587] Destitueret.

[2588] That is, Marcion's god.

[2589] Censetur.

[2590] Quandoque.

[2591] Aliquando.

[2592] Cruciare.

[2593] Rescribetur.

[2594] Sævitias.

[2595] Arbusculæ.

[2596] Si ut?

[2597] Accessione.

[2598] Ingenio.

[2599] Nunc. [Comp. chapter xv. *supra*, p. 282.]

Chapter XXIII.—God's Attribute of Goodness Considered as Rational. Marcion's God Defective Here Also; His Goodness Irrational and Misapplied.

Here is another rule for him. All the properties of God ought to be as rational as they are natural. I require reason in His goodness, because nothing else can properly be accounted good than that which is rationally good; much less can goodness itself be detected in any irrationality. More easily will an evil thing which has something rational belonging to it be accounted good, than that a good thing bereft of all reasonable quality should escape being regarded as evil. Now I deny that the goodness of Marcion's god is rational, on this account first, because it proceeded to the salvation of a human creature which was alien to him. I am aware of the plea which they will adduce, that that is rather[2600] a primary and perfect goodness which is shed voluntarily and freely upon strangers without any obligation of friendship,[2601] on the principle that we are bidden to love even our enemies, such as are also on that very account strangers to us. Now, inasmuch as from the first he had no regard for man, a stranger to him from the first, he settled beforehand, by this neglect of his, that he had nothing to do with an alien creature. Besides, the rule of loving a stranger or enemy is preceded by the precept of your loving your neighbour as yourself; and this precept, although coming from the Creator's law, even you ought to receive, because, so far from being abrogated by Christ, it has rather been confirmed by Him. For you are bidden to love your enemy and the stranger, in order that you may love your neighbour the better. The requirement of the undue is an augmentation of the due benevolence. But the due precedes the undue, as the principal quality, and more worthy of the other, for its attendant and companion.[2602] Since, therefore, the first step in the reasonableness of the divine goodness is that it displays itself on its proper object[2603] in righteousness, and only at its second stage on an alien object by a redundant righteousness over and above that of scribes and Pharisees, how comes it to pass that the second is attributed to him who fails in the first, not having man for his proper object, and who makes his goodness on this very account defective? Moreover, how could a defective benevolence, which had no proper object whereon to expend itself, overflow[2604] on an alien one? Clear up the first step, and then vindicate the next. Nothing can be claimed as rational without order, much less can reason itself[2605] dispense with order in any one. Suppose now *the divine* goodness begin at the second stage of its rational operation, that is to say, on the stranger, this second stage will not be consistent in rationality if it be impaired in any way else.[2606] For only then will even the second stage of goodness, that which is displayed towards the stranger, be accounted rational, when it operates without wrong to him who has the first claim.[2607] It is righteousness[2608] which before everything else makes all goodness rational. It will thus be rational in its principal stage, when manifested on its proper object, if it be righteous. And thus, in like manner, it will be able to appear rational, when displayed towards the stranger, if it be not unrighteous. But what sort of goodness is that which is manifested in wrong, and *that* in behalf of an alien creature? For peradventure a benevolence, even when operating injuriously, might be deemed to some extent rational, if exerted for one of our own house and home.[2609] By what rule, however, can an unjust benevolence, displayed on behalf of a stranger, to whom not even an honest 289 one is legitimately due, be defended as a rational one? For what is more unrighteous, more unjust, more dishonest, than so to benefit an alien slave as to take him away from his master, claim him as the property of another, and suborn him against his master's life; and all this, to make the matter more iniquitous still whilst he is yet living in his master's house and on his master's garner, and still trembling beneath his stripes? Such a deliverer,[2610] I had almost said[2611] kidnapper,[2612] would even meet with condemnation in the world. Now, no other than this is the character of Marcion's god, swooping upon an alien world, snatching away man from his God,[2613] the son from his father, the pupil from his tutor, the servant from his master—to make him impious to his God, undutiful to his father, ungrateful to his tutor, worthless to his master. If, now, the rational benevolence makes man such, what sort of being prithee[2614] would the irrational make of him? None I should think more shameless than him who is baptized to his[2615] god in water which belongs to another, who stretches out his hands[2616] to his god towards a heaven which is another's, who kneels to his god on ground which is another's, offers his thanksgivings to his god over bread which belongs to another,[2617] and distributes[2618] by way of alms and charity, for the sake of his god, gifts which belong to another God. Who, then, is that so good a god of theirs, that man through him becomes evil; so propitious, too, as to incense against man that other God who is, indeed, his own proper Lord?

[2600] Atquin.

[2601] Familiaritatis.

[2602] This is the sense of the passage as read by Oehler: "Antecedit autem debita indebitam, ut principalis, ut dignior ministra et comite sua, id est indebita." Fr. Junius, however, added the word "prior" which begins the next sentence to these words, making the last clause run thus: "ut dignior ministra, et comite sua, id est indebita, prior"—"as being more worthy of an attendant, and as being prior to its companion, that is, the undue benevolence." It is difficult to find any good use of the "prior" in the next sentence, "Prior igitur cum prima bonitatis ratio sit," etc., as Oehler and others point it.

[2603] In rem suam.

[2604] Redundavit.

[2605] Ratio ipsa, i.e., rationality, or the character of reasonableness, which he is now vindicating.

[2606] Alio modo destructus.

[2607] Cujus est res.

[2608] Justitia, *right* as opposed to the *wrong* (injuria) of the preceding sentence.

[2609] Pro domestico, opposed to the *pro extraneo*, the alien or stranger of the preceding and succeeding context.

[2610] Assertor.

[2611] Nedum.

[2612] Plagiator.

[2613] i.e., the Creator.

[2614] Oro te.

[2615] Alii Deo. The strength of this phrase is remarkable by the side of the oft-repeated aliena.

[2616] Therefore Christians used to lift their hands and arms towards heaven in prayer. Compare *The Apology*, chap. 30, (where the *manibus expansis* betokens the open hand, not merely as the heathen *tendens* ad sidera palmas). See also *De Orat*. c. 13, and other passages from different writers referred to in the "Tertullian" of the Oxford *Library of the Fathers*, p. 70. [See the figures in the Catacombs as represented by Parker, Marriott and others.]

[2617] To the same effect Irenæus had said: "How will it be consistent in them to hold that the bread on which thanks are given is the body of their Lord, and that the cup is His blood, if they do not acknowledge that He is the Son of the Creator of the world, that is, the Word of God?" (Rigalt.) [The consecrated bread is still *bread*, in Patristic theology.]

[2618] Operatur, a not unfrequent use of the word. Thus Prudentius (*Psychom*. 572) opposes *operatio* to *avaritia*.

Chapter XXIV.—The Goodness of Marcion's God Only Imperfectly Manifested; It Saves But Few, and the Souls Merely of These. Marcion's Contempt of the Body Absurd.

But as God is eternal and rational, so, I think, He is perfect in all things. "Be ye perfect, even as your Father which is in heaven is perfect."[2619] Prove, then, that the goodness of your god also is a perfect one. That it is indeed *imperfect* has been already sufficiently shown, since it is found to be neither natural nor rational. The same conclusion, however, shall now be made clear[2620] by another method; it is not simply[2621] imperfect, but actually[2622] feeble, weak, and exhausted, failing to embrace the full number[2623] of its material objects, and not manifesting itself in them all. For all are not put into a state of salvation[2624] by it; but the Creator's subjects, both Jew and Christian, are all excepted.[2625] Now, when the greater part thus perish, how can that goodness be defended as a perfect one which is inoperative in most cases, is somewhat only in few, naught in many, succumbs to perdition, and is a partner with destruction?[2626] And if so many shall miss salvation, it will not be with goodness, but with malignity, that the greater perfection will lie. For as it is the operation of goodness which brings salvation, so is it malevolence which thwarts it.[2627] Since, however, this goodness) saves but few, and so rather leans to the alternative of not saving, it will show itself to greater perfection by not interposing help than by helping. Now, you will not be able to attribute goodness (to your god) in reference to the Creator, (if accompanied with) failure towards all. For whomsoever you call in to judge the question, it is as a dispenser of goodness, if so be such a title can be made out,[2628] and not as a squanderer thereof, as you claim your god to be, that you must submit the divine character for determination. So long, then, as you prefer your god to the Creator on the simple ground of his goodness, and since he professes to have this attribute as solely and wholly his own, he ought not to have been wanting in it to any one. However, I do not now wish to prove that Marcion's god is imperfect in goodness because of the perdition of the greater number. I am content to illustrate this imperfection by the fact that even those whom he saves are found to possess but an imperfect salvation—that is, they are saved only so far as the soul is concerned,[2629] but lost in their 290 body, which, according to him, does not rise again. Now, whence comes this halving of salvation, if not from a failure of goodness? What could have been a better proof of a perfect goodness, than the recovery of the whole man to salvation? Totally damned by the Creator, he should have been totally restored by the most merciful god. I rather think that by Marcion's rule the body is baptized, is deprived of marriage,[2630] is cruelly tortured in confession. But although sins are attributed to the body, yet they are preceded by the guilty concupiscence of the soul; nay, the first motion of sin must be ascribed to the soul, to which the flesh acts in the capacity of a servant. By and by, when freed from the soul, the flesh sins no more.[2631] So that in this matter goodness is unjust, and likewise imperfect, in that it leaves to destruction the more harmless substance, which sins rather by compliance than in will. Now, although Christ put not on the verity of the flesh, as your heresy is pleased to assume, He still vouchsafed to take upon Him the semblance thereof. Surely, therefore, some regard was due to it from Him, because of this His feigned assumption of it. Besides, what else is man than flesh, since no doubt it was the corporeal rather than the spiritual[2632] element from which the Author of man's nature gave him his designation?[2633] "And the Lord God made man of the dust of the ground," not of spiritual essence; this afterwards came from the divine afflatus: "and man became a living soul." What, then, is man? Made, no doubt of it, of the dust; and God placed him in paradise, because He moulded him, not breathed him, into being—a fabric of flesh, not of spirit. Now, this being the case, with what face will you contend for the perfect character of that goodness which did not fail in some one particular only of man's deliverance, but in its general capacity? If that is a plenary grace and a substantial mercy which brings salvation to the soul alone, this were the better life which we now enjoy whole and entire; whereas to rise again but in part will be a chastisement, not a liberation. The proof of the perfect goodness is, that man, after his rescue, should be delivered from the domicile and power of the malignant deity unto the protection of the most good and merciful God. Poor dupe of Marcion, fever[2634] is hard upon you; and your painful flesh produces a crop of all sorts of briers and thorns. Nor is it only to the Creator's thunderbolts that you lie exposed, or to wars, and pestilences, and His other heavier strokes, but even to His creeping insects. In what respect do you suppose yourself liberated from His kingdom when His flies are still creeping upon your face? If your deliverance lies in the future, why not also in the present, that it may be perfectly wrought? Far different is our condition in the sight of Him who is the Author, the Judge, the injured[2635] Head of our race! You display Him as a merely good God; but you are unable to prove that He is perfectly good, because you are not by Him perfectly delivered.

[2619] Matt. v. 48.

[2620] Traducetur.

[2621] Nec jam.

[2622] Immo.

[2623] Minor numero.

[2624] Non fiunt salvi. [Kaye, p. 347.]

[2625] Pauciores.

[2626] Partiaria exitii.

[2627] Non facit salvos.

[2628] Si forte (i.e., εἰ τύχοι εἴπερ ἄρα, with a touch of irony,— a frequent phrase in Tertullian.

[2629] Anima tenus. Comp. *De Præscr. Hær.* 33, where Marcion, as well as Apelles, Valentinus, and others, are charged with the Sadducean denial of the resurrection of the flesh, which is censured by St. Paul, 1 Cor. xv. 12.

[2630] Compare *De Præscr. Hær.* 33, where Marcion and Apelles are brought under St. Paul's reproach in 1 Tim. iv. 3.

[2631] Hactenus. [Kaye, p. 260.]

[2632] Animalis (from *anima*, the vital principle, "the breath of life") is here opposed to corporalis.

[2633] הָאָדָם, *homo*, from הָאֲדָמָה, *humus*, the ground; see the Hebrew of Gen. ii. 7.

[2634] Febricitas.

[2635] Offensum, probably in respect of the Marcionite treatment of His attributes.

Chapter XXV.—God is Not a Being of Simple Goodness; Other Attributes Belong to Him. Marcion Shows Inconsistency in the Portraiture of His Simply Good and Emotionless God.

As touching this question of goodness, we have in these outlines of our argument shown it to be in no way compatible with Deity,—as being neither natural,[2636] nor rational, nor perfect, but wrong,[2637] and unjust, and unworthy of the very name of goodness,—because, as far as the congruity of the divine character is concerned, it cannot indeed be fitting that that Being should be regarded as God who is alleged to have *such* a goodness, and that not in a modified way, but simply and solely. For it is, furthermore, at this point quite open to discussion, whether God ought to be regarded as a Being of simple goodness, to the exclusion of all those other attributes,[2638] sensations, and affections, which the Marcionites indeed transfer from their god to the Creator, and which we acknowledge to be worthy characteristics of the Creator too, but only because we consider Him to be God. Well, then, on this ground we shall deny him to be God in whom all things are not to be found which befit the Divine Being. If (Marcion) chose[2639] to take any one of the school of Epicurus, and entitle him God in the name of Christ, on the ground that what is happy and incorruptible can bring no trouble either on itself or anything else (for Marcion, while poring over[2640] this opinion of the divine indifference, has removed from him all the severity and energy of the judicial[2641] character), it was his duty to have developed his conceptions into some imperturbable 291 and listless god (and then what could *he* have had in common with Christ, who occasioned trouble both to the Jews by what He taught, and to Himself by what He felt?), or else to have admitted that he was possessed of the same emotions as others[2642] (and in such case what would he have had to do with Epicurus, who was no friend[2643] to either him or Christians?). For that a being who in ages past[2644] was in a quiescent state, not caring to communicate any knowledge of himself by any work all the while, should come after so long a time to entertain a concern for man's salvation, of course by his own will,—did he not by this very fact become susceptible of the impulse[2645] of a new volition, so as palpably to be open to all other emotions? But what volition is unaccompanied with the spur of desire?[2646] Who wishes for what he desires not? Moreover, care will be another companion of the will. For who will wish for any object and desire to have it, without also *caring* to obtain it? When, therefore, (Marcion's god) felt both a will and a desire for man's salvation, he certainly occasioned some concern and trouble both to himself and others. This Marcion's theory suggests, though Epicurus demurs. For he[2647] raised up an adversary against himself in that very thing against which his will and desire, and care were directed,—whether it were sin or death,—and more especially in their Tyrant and Lord, the Creator of man. Again,[2648] nothing will ever run its course without hostile rivalry,[2649] which shall not (itself) be without a hostile aspect. In fact,[2650] when willing, desiring, and caring to deliver man, (Marcion's god) already in the very act encounters a rival, both in Him from whom He effects the deliverance (for of course[2651] he means the liberation to be an opposition to Him), and also in those things from which the deliverance is wrought (the intended liberation being to the advantage of some other things). For it must needs be, that upon rivalry its own ancillary passions[2652] will be in attendance, against whatever objects its emulation is directed: anger, discord, hatred, disdain, indignation, spleen, loathing, displeasure. Now, since all these emotions are present to rivalry; since, moreover, the rivalry which arises in liberating man excites them; and since, again, this deliverance of man is an operation of goodness, it follows that this goodness avails nothing without its endowments,[2653] that is to say, without those sensations and affections whereby it carries out its purpose[2654] against the Creator; so that it cannot even in this be ruled[2655] to be irrational, as if it were wanting in proper sensations and affections. These points we shall have to insist on[2656] much more fully, when we come to plead the cause of the Creator, where they will also incur our condemnation.

[2636] Ingenitam. In chap. xxii. this word seems to be synonymous with *naturalem*. Comp. book ii. 3, where it has this sense in the phrase "Deo ingenita."

[2637] Improbam.

[2638] Appendicibus.

[2639] Affectavit.

[2640] Ruminans.

[2641] Judiciarias vires.

[2642] De ceteris motibus.

[2643] Nec necessario.

[2644] Retro.

[2645] Concussibilis.

[2646] Concupiscentiæ.

[2647] (i.e., Marcion's god.)

[2648] Porro.

[2649] Æmulatione.

[2650] Denique.

[2651] Scilicet.

[2652] Officiales suæ.

[2653] Suis dotibus.

[2654] Administratur.

[2655] Præscribatur.

[2656] Defendemus.

Chapter XXVI.—In the Attribute of Justice, Marcion's God is Hopelessly Weak and Ungodlike. He Dislikes Evil, But Does Not Punish Its Perpetration.

But it is here sufficient that the extreme perversity of their god is proved from the mere exposition of his lonely goodness, in which they refuse to ascribe to him such emotions of mind as they censure in the Creator. Now, if he is susceptible of no feeling of rivalry, or anger, or damage, or injury, as one who refrains from exercising judicial power, I cannot tell how any system of discipline—and that, too, a plenary one—can be consistent in him. For how is it possible that he should issue commands, if he does not mean to execute them; or forbid sins, if he intends not to punish them, but rather to decline the functions of the judge, as being a stranger to all notions of severity and judicial chastisement? For why does he forbid the commission of that which he punishes not when perpetrated? It would have been far more right, if he had not forbidden what he meant not to punish, than that he should punish what he had not forbidden. Nay, it was his duty even to have permitted what he was about to prohibit in so unreasonable a way, as to annex no penalty to the offence.[2657] For even now that is tacitly permitted which is forbidden without any infliction of vengeance. Besides, he only forbids the commission of that which he does not like to have done. Most listless, therefore, is he, since he takes no offence at the doing of what he dislikes to be done, although displeasure ought to be the companion of his violated will. Now, if he is offended, he ought to be angry; if angry, he ought to inflict punishment. For such infliction is the just fruit of anger, and anger is the debt of displeasure, and displeasure (as I have said) is the companion of a violated will. However, he inflicts no punishment; therefore he takes no offence.

He takes no offence, therefore his will is not wronged, although that is done which he was unwilling to have done; and the transgression is now committed with the acquiescence of[2658] his will, because whatever offends not the will is not committed against the will. Now, if this is to be the principle of the divine virtue or goodness, to be unwilling indeed that a thing be done and to prohibit it, and yet not be moved by its commission, we then allege that he has been moved already when he declared his unwillingness; and that it is vain for him not to be moved by the accomplishment of a thing after being moved at the possibility thereof, when he willed it not to be done. For he prohibited it by his not willing it. Did he not therefore do a judicial act, when he declared his unwillingness, and consequent prohibition of it? For he judged that it ought not to be done, and he deliberately declared[2659] that it should be forbidden. Consequently by this time even he performs the part of a judge. If it is unbecoming for God to discharge a judicial function, or at least only so far becoming that He may merely declare His unwillingness, and pronounce His prohibition, then He may not even punish for an offence when it is committed. Now, nothing is so unworthy of the Divine Being as not to execute retribution on what He has disliked and forbidden. *First*, He owes the infliction of chastisement to whatever sentence or law He promulges, for the vindication of His authority and the maintenance of submission to it; *secondly*, because hostile opposition is inevitable to what He has disliked to be done, and by that dislike forbidden. Moreover, it would be a more unworthy course for God to spare the evil-doer than to punish him, especially in the most good and holy God, who is not otherwise fully good than as the enemy of evil, and *that* to such a degree as to display His love of good by the hatred of evil, and to fulfil His defence of the former by the extirpation of the latter.

[2657] Ut non defensurus. Defendo = vindico. See Oehler's note for other instances.

[2658] Secundum.

[2659] Pronunciavit.

Chapter XXVII.—Dangerous Effects to Religion and Morality of the Doctrine of So Weak a God.

Again, he plainly judges evil by not willing it, and condemns it by prohibiting it; while, on the other hand, he acquits it by not avenging it, and lets it go free by not punishing it. What a prevaricator of truth is such a god! What a dissembler with his own decision! Afraid to condemn what he really condemns, afraid to hate what he does not love, permitting that to be done which he does not allow, choosing to indicate what he dislikes rather than deeply examine it! This will turn out an imaginary goodness, a phantom of discipline, perfunctory in duty, careless in sin. Listen, ye sinners; and ye who have not yet come to this, hear, that you may attain to such a pass! A better god has been discovered, who never takes offence, is never angry, never inflicts punishment, who has prepared no fire in hell, no gnashing of teeth in the outer darkness! He is purely and simply good. He indeed forbids all delinquency, but only in word. He is in you, if you are willing to pay him homage,[2660] for the sake of appearances, that you may seem to honour God; for your fear he does not want. And so satisfied are the Marcionites with such pretences, that they have no fear of their god at all. They say it is only a bad man who will be feared, a good man will be loved. Foolish man, do you say that he whom you call Lord ought not to be feared, whilst the very title you give him indicates a power which must itself be feared? But how are you going to love, without some fear that you do not love? Surely (such a god) is neither your Father, towards whom your love for duty's sake should be consistent with fear because of His power; nor your proper[2661] Lord, whom you should love for His humanity and fear as your teacher.[2662] Kidnappers[2663] indeed are loved after this fashion, but they are not feared. For power will not be feared, except it be just and regular, although it may possibly be loved even when corrupt: for it is by allurement that it stands, not by authority; by flattery, not by proper influence. And what can be more direct flattery than not to punish sins? Come, then, if you do not fear God as being good, why do you not boil over into every kind of lust, and so realize that which is, I believe, the main enjoyment of life to all who fear not God? Why do you not frequent the customary pleasures of the maddening circus, the bloodthirsty arena, and the lascivious theatre?[2664] Why in persecutions also do you not, when the censer is presented, at once redeem your life by the denial of your faith? God forbid, you say with redoubled[2665] emphasis. So you do fear sin, and by your fear prove that He is an object of fear Who forbids the sin. This is quite a different matter from that obsequious homage you pay to the god whom you do not fear, which is identical in perversity indeed to is own conduct, in prohibiting a thing without annexing the sanction of punishment. Still more vainly do they act, who when asked, What is to become of every sinner in that great day? reply, that he is to be cast away out of sight. Is not even this a question of judicial determination? He is adjudged to deserve rejection, and that by a sentence of condemnation; unless the sinner is cast away forsooth for his salvation, that even a leniency like this may fall in consistently with the character of your most good and excellent god! And what will it be to be cast away, but to lose that which a man was in the way of obtaining, were it not for his rejection—that is, his salvation? Therefore his being cast away will involve the forfeiture of salvation; and this sentence cannot possibly be passed upon him, except by an angry and offended authority, who is also the punisher of sin—that is, by a judge.

[2660] Obsequium subsignare.

[2661] Legitimus.

[2662] Propter disciplinam.

[2663] Plagiarii. The *Plagiarius* is the ἀνδραποδιστής or the ψυχαγωγός of Alex. Greek. This "man-stealing" profession was often accompanied with agreeable external accomplishments. Nempe ψυχαγωγοί, quia blandis et mellitis verbis servos alienos sollicitant, et ad se alliciunt. Clemens Alex. *Strom.* i. λύκοι ἅρπαγες προβάτων κωδίοις ἐγκεκρυμμένοι, ἀνδραποδιστοί τε καὶ ψυχαγωγοὶ εὐγλῶσσοι, κλέπτοντες μὲν ἀφανῶς, κ.τ.λ.—Desid. Herald. *Animad. ad Arnobium*, p. 101.

[2664] Comp. *Apology*, 38.

[2665] Absit, inquis, absit. [i.e., the throwing of a grain of incense into the censer, before the Emperor’s image or that of a heathen god.]

Chapter XXVIII.—This Perverse Doctrine Deprives Baptism of All Its Grace. If Marcion Be Right, the Sacrament Would Confer No Remission of Sins, No Regeneration, No Gift of the Spirit.

And what will happen to him after he is cast away? He will, they say, be thrown into the Creator's fire. Then has no remedial provision been made (by their god) for the purpose of banishing those that sin against him, without resorting to the cruel measure of delivering them over to the Creator? And what will the Creator then do? I suppose He will prepare for them a hell doubly charged with brimstone,[2666] as for blasphemers against Himself; except indeed their god in his zeal, as perhaps might happen, should show clemency to his rival's revolted subjects. Oh, what a god is this! everywhere perverse; nowhere rational; in all cases vain; and therefore a nonentity![2667]—in whose state, and condition, and nature, and every appointment, I see no coherence and consistency; no, not even in the very sacrament of his faith! For what end does baptism serve, according to him? If the remission of sins, how will he make it evident that he remits sins, when he affords no evidence that he retains them? Because he would retain them, if he performed the functions of a judge. If deliverance from death, how could he deliver *from* death, who has not delivered *to* death? For he must have delivered the sinner to death, if he had from the beginning condemned sin. If the regeneration of man, how can he regenerate, who has never generated? For the repetition of an act is impossible to him, by whom nothing any time has been ever done. If the bestowal of the Holy Ghost, how will he bestow the Spirit, who did not at first impart the life? For the life is in a sense the supplement[2668] of the Spirit. He therefore seals man, who had never been unsealed[2669] in respect of him;[2670] washes man, who had never been defiled so far as he was concerned;[2671] and into this sacrament of salvation wholly plunges that flesh which is beyond the pale of salvation![2672] No farmer will irrigate ground that will yield him no fruit in return, except he be as stupid as Marcion's god. Why then impose sanctity upon our most infirm and most unworthy flesh, either as a burden or as a glory? What shall I say, too, of the uselessness of a discipline which sanctifies what is already sanctified? Why burden the infirm, or glorify the unworthy? Why not remunerate with salvation what it burdens or else glorifies? Why keep back from a work its due reward, by not recompensing the flesh with salvation? Why even permit the honour of sanctity in it to die?

[2666] Sulphuratiorem gehennam.

[2667] Ita neminem.

[2668] Suffectura. A something whereon the Spirit may operate; so that the Spirit has a *præfectura* over the anima. [Kaye, p. 179.]

[2669] Resignatum. Tertullian here yields to his love of antithesis, and makes almost nonsense of *signo* and *resigno*. The latter verb has the meaning *violate* (in opposition to *signo*, in the phrase *virgo signata*, a pure unviolated virgin).

[2670] Apud se.

[2671] Apud se.

[2672] Exsortem salutis.

Chapter XXIX.—Marcion Forbids Marriage. Tertullian Eloquently Defends It as Holy, and Carefully Discriminates Between Marcion's Doctrine and His Own Montanism.

The flesh is not, according to Marcion, immersed in the water of the sacrament, unless it be[2673] in virginity, widowhood, or celibacy, or has purchased by divorce a title to baptism, as if even generative impotents[2674] did not all receive their flesh from nuptial union. Now, such a scheme as this must no doubt involve the proscription of marriage. Let us see, then, whether it be a just one: not as if we aimed at destroying the happiness of sanctity, as do certain Nicolaitans in their maintenance of lust and luxury, but as those who have come to the knowledge of sanctity, and pursue it and prefer it, without detriment, however, to marriage; not as if we superseded a bad thing by a good, but only a good thing by a better. For we do not reject marriage, but simply refrain from it.[2675] Nor do we prescribe sanctity[2676] as the rule, but only recommend it, observing it as a good, yea, even the better state, if each man uses it carefully[2677] according to his ability; but at the same time earnestly vindicating marriage, whenever hostile attacks are made against it is a polluted thing, to the disparagement of the Creator. For He bestowed His blessing on matrimony also, as on an honourable estate, for the increase of the human race; as He did indeed on the whole of His creation,[2678] for wholesome and good uses. Meats and drinks are not on this account to be condemned, because, when served up with too exquisite a daintiness, they conduce to gluttony; nor is raiment to be blamed, because, when too costlily adorned, it becomes inflated with vanity and pride. So, on the same principle, the estate of matrimony is not to be refused, because, when enjoyed without moderation, it is fanned into a voluptuous flame. There is a great difference between a cause and a fault,[2679] between a state and its excess. Consequently it is not an institution of this nature that is to be blamed, but the extravagant use of it; according to the judgment of its founder Himself, who not only said, "Be fruitful, and multiply,"[2680]

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[2673] Free from all matrimonial impurity.

[2674] Spadonibus. This word is more general in sense than *eunuch*, embracing such as are impotent both by nature and by castration, White and Riddle's *Lat. Dict. s.v.*

[2675] Tertullian's *Montanism* appears here.

[2676] i.e., abstinence from marriage.

[2677] Sectando. [This, indeed, seems to be a fair statement of Patristic doctrine concerning marriage. As to our author's variations see Kaye, p. 378.]

[2678] Universum conditionis.

[2679] *Causa* in its proper sense is, "that through which anything takes place;" its just and normal state, therefore. *Culpa* is the derangement of the cause; some flaw in it.

[2680] Gen. i. 28.

but also, "Thou shalt not commit adultery," and, "Thou shalt not covet thy neighbour's wife;"[2681] and who threatened with death the unchaste, sacrilegious, and monstrous abomination both of adultery and unnatural sin with man and beast.[2682] Now, if any limitation is set to marrying—such as the spiritual rule,[2683] which prescribes but one marriage under the Christian obedience,[2684] maintained by the authority of the Paraclete,[2685]—it will be His prerogative to fix the limit Who had once been diffuse in His permission; His to gather, Who once scattered; His to cut down the tree, Who planted it; His to reap the harvest, Who sowed the seed; His to declare, "It remaineth that they who have wives be as though they had none,"[2686] Who once said, "Be fruitful, and multiply;" His the end to Whom belonged the beginning. Nevertheless, the tree is not cut down as if it deserved blame; nor is the corn reaped, as if it were to be condemned,—but simply because their time is come. So likewise the state of matrimony does not require the hook and scythe of sanctity, as if it were evil; but as being ripe for its discharge, and in readiness for that sanctity which will in the long run bring it a plenteous crop by its reaping. For this leads me to remark of Marcion's god, that in reproaching marriage as an evil and unchaste thing, he is really prejudicing the cause of that very sanctity which he seems to serve. For he destroys the material on which it subsists; if there is to be no marriage, there is no sanctity. All proof of abstinence is lost when excess is impossible; for sundry things have thus their evidence in their contraries. Just as "strength is made perfect in weakness,"[2687] so likewise is continence made manifest by the permission to marry. Who indeed will be called continent, if that be taken away which gives him the opportunity of pursuing a life of continence? What room for temperance in appetite does famine give? What repudiation of ambitious projects does poverty afford? What bridling of lust can the eunuch merit? To put a complete stop, however, to the sowing of the human race, may, for aught I know, be quite consistent for Marcion's most good and excellent god. For how could he desire the salvation of man, whom he forbids to be born, when he takes away that institution from which his birth arises? How will he find any one on whom to set the mark of his goodness, when he suffers him not to come into existence? How is it possible to love him whose origin he hates? Perhaps he is afraid of a redundant population, lest he should be weary in liberating so many; lest he should have to make many heretics; lest Marcionite parents should produce too many noble disciples of Marcion. The cruelty of Pharaoh, which slew its victims at their birth, will not prove to be more inhuman in comparison.[2688] For while he destroyed lives, our heretic's god refuses to give them: the one removes from life, the other admits none to it. There is no difference in either as to their homicide—man is slain by both of them; by the former just after birth, by the latter as yet unborn. Thanks should we owe thee, thou god of our heretic, hadst thou only checked[2689] the dispensation of the Creator in uniting male and female; for from such a union indeed has thy Marcion been born! Enough, however, of Marcion's god, who is shown to have absolutely no existence at all, both by our definitions[2690] of the one only Godhead, and the 295 condition of his attributes.[2691] The whole course, however, of this little work aims directly at this conclusion. If, therefore, we seem to anybody to have achieved but little result as yet, let him reserve his expectations, until we examine the very Scripture which Marcion quotes.

[2681] Ex. xx. 14, 17.

[2682] Lev. xx. 10, 13, 15.

[2683] Ratio.

[2684] In fide. Tertullian uses (*De Pud.* 18) "ante fidem" as synonymous with *ante baptismum*; similarly "post fidem."

[2685] [Bad as this is, does it argue the lapse of our author as at this time complete?]

[2686] 1 Cor. vii. 29.

[2687] 2 Cor. xii. 9.

[2688] This is the force of the *erit* instead of the past tense.

[2689] Isses in, i.e., obstitisses, *check* or *resist*, for then Marcion would, of course, not have been born: the common text has *esses in*.

[2690] Tertullian has discussed these "definitions" in chap. ii. vii., and the "conditions" from chap. viii. onward. He will "examine the Scripture" passages in books iv. and v. Fr. Junius.

[2691] Statuum.

Book II.[2692]

Wherein Tertullian shows that the creator, or demiurge, whom Marcion calumniated, is the true and good God.

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Chapter I.—The Methods of Marcion’s Argument Incorrect and Absurd. The Proper Course of the Argument.

The occasion of reproducing this little work, the fortunes of which we noticed in the preface of our first book, has furnished us with the opportunity of distinguishing, in our treatment of the subject of two Gods in opposition to Marcion, each of them with a description and section of his own, according to the division of the subject-matter, defining one of the gods to have no existence at all, and maintaining of the Other that He is rightly[2693] God; thus far keeping pace with the heretic of Pontus, who has been pleased to admit one unto, and exclude the other.[2694] For he could not build up his mendacious scheme without pulling down the system of truth. He found it necessary to demolish[2695] some other thing, in order to build up the theory which he wished. This process, however, is like constructing a house without preparing suitable materials.[2696] The discussion ought to have been directed to this point alone, that he is no god who supersedes the Creator. Then, when the false god had been excluded by certain rules which prescriptively settle what is the character of the One only perfect Divinity, there could have remained no longer any question as to the true God. The proof of His existence would have been clear, and that, too, amid the failure of all evidence in support of any other god; and still clearer[2697] would have seemed the point as to the honour in which He ought without controversy to be held: that He ought to be worshipped rather than judged; served reverentially rather than handled critically, or even dreaded for His severity. For what was more fully needed by man than a careful estimate of[2698] the true God, on whom, so to speak, he had alighted,[2699] because there was no other god?

[2692] [Contains no marks of Montanism of a decisive nature. Kaye, p. 54.]

[2693] Digne.

[2694] From the dignity of the supreme Godhead.

[2695] Snbruere.

[2696] Propria paratura.

[2697] With the *tanto* (answering to the previous *quanto*) should be understood *magis*, a frequent omission in our author.

[2698] Cura in.

[2699] Inciderat.

Chapter II.—The True Doctrine of God the Creator. The Heretics Pretended to a Knowledge of the Divine Being, Opposed to and Subversive of Revelation. God's Nature and Ways Past Human Discovery. Adam's Heresy.

We have now, then, cleared our way to the contemplation of the Almighty God, the Lord and Maker of the universe. His greatness, as I think, is shown in this, that from the beginning He made Himself known: He never hid Himself, but always shone out brightly, even before the time of Romulus, to say nothing of that of Tiberius; with the exception indeed that the heretics, and they alone, know Him not, although they take such pains about Him. They on this account suppose that another god must be assumed to exist, because they are more able to censure than deny Him whose existence is so evident, deriving all their thoughts about God from the deductions of sense; just as if some blind man, or a man of imperfect vision,[2700] chose to assume some other sun of milder and healthier ray, because he sees not that which is the object of sight.[2701] There is, O man, but one sun which rules[2702] this world and even when you think otherwise of him, he is best and useful; and although to you he may seem too fierce and baneful, or else, it may be, too sordid and corrupt, he yet is true to the laws of his own existence. 298 Unable as you are to see through those laws, you would be equally impotent to bear the rays of any other sun, were there one, however great and good. Now, you whose sight is defective[2703] in respect of the inferior god, what is your view of the sublimer One? Really you are too lenient[2704] to your weakness; and set not yourself to the proof[2705] of things, holding God to be certainly, undoubtedly, and therefore sufficiently known, the very moment you have discovered Him to exist, though you know Him not except on the side where He has willed His proofs to lie. But you do not even deny God intelligently,[2706] you treat of Him ignorantly;[2707] nay, you accuse Him with a semblance of intelligence,[2708] whom if you did but know Him, you would never accuse, nay, never treat of.[2709] You give Him His name indeed, but you deny the essential truth of that name, that is, the greatness which is called God; not acknowledging it to be such as, were it possible for it to have been known to man in every respect,[2710] would not be greatness. Isaiah even so early, with the clearness of an apostle, foreseeing the thoughts of heretical hearts, asked, “Who hath known the mind of the Lord? For who hath been His counsellor? With whom took He counsel?…or who taught Him knowledge, and showed to Him the way of understanding?”[2711] With whom the apostle agreeing exclaims, “Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!”[2712] “His judgments unsearchable,” as being those of God the Judge; and “His ways past finding out,” as comprising an understanding and knowledge which no man has ever shown to Him, except it may be those critics of the Divine Being, who say, God ought not to have been this,[2713] and He ought rather to have been that; as if any one knew what is in God, except the Spirit of God.[2714] Moreover, having the spirit of the world, and “in the wisdom of God by wisdom knowing not God,”[2715] they seem to themselves to be wiser[2716] than God; because, as the wisdom of the world is foolishness with God, so also the wisdom of God is folly in the world’s esteem. We, however, know that “the foolishness of God is wiser than men, and the weakness of God is stronger than men.”[2717] Accordingly, God is then especially great, when He is small[2718] to man; then especially good, when not good in man’s judgment; then especially unique, when He seems to man to be two or more. Now, if from the very first “the natural man, not receiving the things of the Spirit of God,”[2719] has deemed God’s law to be foolishness, and has therefore neglected to observe it; and as a further consequence, by his not having faith, “even that which he seemeth to have hath been taken from him”[2720]—such as the grace of paradise and the friendship of God, by means of which he might have known all things of God, if he had continued in his obedience—what wonder is it, if he,[2721] reduced to his material nature, and banished to the toil of tilling the ground, has in his very labour, downcast and earth-gravitating as it was, handed on that earth-derived spirit of the world to his entire race, wholly natural[2722] and heretical as it is, and not receiving the things which belong to God? Or who will hesitate to declare the great sin of Adam to have been heresy, when he committed it by the choice[2723] of his own will rather than of God's? Except that Adam never said to his fig-tree, Why hast thou made me thus? He confessed that he was led astray; and he did not conceal the seducer. He was a very rude heretic. He was disobedient; but yet he did not blaspheme his Creator, nor blame that Author of his being, Whom from the beginning of his life he had found to be so good and excellent, and Whom he had perhaps[2724] made his own judge from the very first.

[2700] Fluitantibus oculis.

[2701] Quem videat non videt.

[2702] Temperat.

[2703] Cæcutis.

[2704] Quin potius parcis.

[2705] In periculum extenderis.

[2706] Ut sciens.

[2707] Ut nesciens.

[2708] Quasi sciens.

[2709] Retractares.

[2710] Omnifariam.

[2711] Comp. Isa. xl. 13, 14, with Rom. xi. 34.

[2712] Rom. xi. 33.

[2713] Sic non debuit Deus. This perhaps may mean, God ought not to have *done* this, etc.

[2714] 1 Cor. ii. 11.

[2715] 1 Cor. i. 21.

[2716] Consultiores.

[2717] 1 Cor. i. 25.

[2718] Pusillus.

[2719] 1 Cor. ii. 14.

[2720] Luke viii. 18; comp. Matt. xiii. 12.

[2721] That is, the natural man, the ψυχικός.

[2722] Animali = ψυχικῷ.

[2723] Electionem. By this word our author translates the Greek αἵρεσις. Comp. *De Præscr. Her.* 6, p. 245, *supra*.

[2724] Si forte.

Chapter III.—God Known by His Works. His Goodness Shown in His Creative Energy; But Everlasting in Its Nature; Inherent in God, Previous to All Exhibition of It. The First Stage of This Goodness Prior to Man.

It will therefore be right for us, as we enter on the examination of the known God, when the question arises, in what condition He is known to us, to begin with His works, which are prior to man; so that His goodness, being discovered immediately along with Himself, and then constituted and prescriptively settled, may suggest to us some sense whereby we 299 may understand how the subsequent order of things came about. The disciples of Marcion, moreover, may possibly be able, while recognising the goodness of our God, to learn how worthy it is likewise of the Divine Being, on those very grounds whereby we have proved it to be unworthy in the case of their god. Now this very point,[2725] which is a material one in their scheme,[2726] *Marcion* did not find in any other god, but eliminated it for himself out of his own god. The first goodness, then,[2727] was that of the Creator, whereby God was unwilling to remain hidden for ever; in other words, (unwilling) that there should not be a something by which God should become known. For what, indeed, is so good as the knowledge and fruition[2728] of God? Now, although it did not transpires that this was good, because as yet there existed nothing to which it could transpire,[2729] yet God foreknew what good would eventually transpire, and therefore He set Himself about developing[2730] His own perfect goodness, for the accomplishment of the good which was to transpire; not, indeed, a sudden goodness issuing in some accidental boon[2731] or in some excited impulse,[2732] such as must be dated simply from the moment when it began to operate. For if it did itself produce its own beginning when it began to operate, it had not, in fact, a beginning itself when it acted. When, however, an initial act had been once done by it, the scheme of temporal seasons began, for distinguishing and noting which, the stars and luminaries of heaven were arranged in their order. "Let them be," says God, "for seasons, and for days, and years."[2733] Previous, then, to this temporal course, (the goodness) which created time had not time; nor before that beginning which the same goodness originated, had it a beginning. Being therefore without all order of a beginning, and all mode of time, it will be reckoned to possess an age, measureless in extent[2734] and endless in duration;[2735] nor will it be possible to regard it as a sudden or adventitious or impulsive emotion, because it has nothing to occasion such an estimate of itself; in other words, no sort of temporal sequence. It must therefore be accounted an eternal attribute, inbred in God,[2736] and everlasting,[2737] and on this account worthy of the Divine Being, putting to shame for ever[2738] the benevolence of Marcion's god, subsequent as he is to (I will not say) all beginnings and times, but to the very malignity of the Creator, if indeed malignity could possibly have been found in goodness.

[2725] That is, "the goodness" of God.

[2726] Agnitionis, their *Gnostic* scheme.

[2727] Denique. This particle refers back to the argument previous to its interruption by the allusion to Marcion and his followers.

[2728] Fructus, the enjoyment of God's works.

[2729] Apparebat. [Was not manifest.]

[2730] Commisit in.

[2731] Obventiciæ bonitatis.

[2732] Provocaticiæ animationis.

[2733] Gen. i. 14.

[2734] Immensa.

[2735] Interminabili.

[2736] Deo ingenita "Natural to," or "inherent in."

[2737] Perpetua. [Truly, a sublime Theodicy.]

[2738] Suffundens jam hinc.

Chapter IV.—The Next Stage Occurs in the Creation of Man by the Eternal Word. Spiritual as Well as Physical Gifts to Man. The Blessings of Man's Free-Will.

The goodness of God having, therefore, provided man for the pursuit of the knowledge of Himself, added this to its original notification,[2739] that it first prepared a habitation for him, the vast fabric (of the world) to begin with, and then afterwards[2740] the vaster one (of a higher world,[2741]) that he might on a great as well as on a smaller stage practise and advance in his probation, and so be promoted from the *good* which God had given him, that is, from his high position, to God's *best*; that is, to some higher abode.[2742] In this good work *God* employs a most excellent minister, even His own Word. "My heart," He says, "hath emitted my most excellent Word."[2743] Let Marcion take hence his first lesson on the noble fruit of this truly most excellent tree. But, like a most clumsy clown, he has grafted a good branch on a bad stock. The sapling, however, of his blasphemy shall be never strong: it shall wither with its planter, and thus shall be manifested the nature of the good tree. Look at the total result: how fruitful was the Word! God issued His *fiat*, and it was done: God also saw that it was good;[2744] not as if He were ignorant of the good until He saw it; but because it was good, He therefore saw it, and honoured it, and set His seal upon it; and consummated[2745] the goodness of His works by His vouchsafing to them that contemplation. Thus God blessed what He made good, in order that He might commend Himself to you as whole and perfect, 300 good both in word and act.[2746] As yet the Word knew no malediction, because He was a stranger to malefaction.[2747] We shall see what reasons required *this* also of God. Meanwhile the world consisted of all things good, plainly foreshowing how much good was preparing for him for whom all this was provided. Who indeed was so worthy of dwelling amongst the works of God, as he who was His own image and likeness? That image was wrought out by a goodness even more operative than its wont,[2748] with no imperious word, but with friendly hand preceded by an almost affable[2749] utterance: "Let us make man in our image, after our likeness."[2750] Goodness spake the word; Goodness formed man of the dust of the ground into so great a substance of the flesh, built up out of one material with so many qualities; Goodness breathed into him a soul, not dead but living. Goodness gave him dominion[2751] over all things, which he was to enjoy and rule over, and even give names to. In addition to this, Goodness annexed pleasures[2752] to man so that, while master of the whole world,[2753] he might tarry among higher delights, being translated into paradise, out of the world into the Church.[2754] The self-same Goodness provided also a help meet for him, that there might be nothing in his lot that was not good. For, said He, that the man be alone is not good.[2755] He knew full well what a blessing to him would be the sex of Mary,[2756] and also of the Church. The law, however, which you find fault with,[2757] and wrest into a subject of contention, was imposed on man by Goodness, aiming at his happiness, that he might cleave to God, and so not show himself an abject creature rather than a free one, nor reduce himself to the level of the other animals, his subjects, which were free from God, and exempt from all tedious subjection;[2758] but might, as the sole human being, boast that he alone was worthy of receiving laws from God; and as a rational being, capable of intelligence and knowledge, be restrained within the bounds of rational liberty, subject to Him who had subjected all things unto him. To secure the observance of this law, Goodness likewise took counsel by help of this sanction: "In the day that thou eatest thereof, thou shalt surely die."[2759] For it was a most benignant act of His thus to point out the issues of transgression, lest ignorance of the danger should encourage a neglect of obedience. Now, since[2760] it was given as a reason previous to the imposition of the law, it also amounted to a motive for subsequently observing it, that a penalty was annexed to its transgression; a penalty, indeed, which He who proposed it was still unwilling that it should be incurred. Learn then the goodness of our God amidst these things and up to this point; learn it from His excellent works, from His kindly blessings, from His indulgent bounties, from His gracious providences, from His laws and warnings, so good and merciful.

[2739] Præconio suo.

[2740] Postmodum…postmodum.

[2741] See Bp. Bull on *The State of Man before the Fall, Works*, ii. 73–81.

[2742] Habitaculum majus.

[2743] "Eructavit cor. meum Sermonem optimum" is Tertullian's reading of Ps. xlv. 1, "My heart is inditing a good matter," A.V., which the Vulgate, Ps. xliv. 1, renders by "Eructavit cor meum verbum bonum," and the Septuagint by Ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθόν. This is a tolerably literal rendering of the original words, רָחַשׁ לִבִּי דָּבָר טוֹב. In these words the Fathers used to descry an adumbration of the mystery of the Son's eternal generation from the Father, and His coming forth in time to create the world. See Bellarmine, *On the Psalms* (Paris ed. 1861), vol. i. 292. The Psalm is no doubt eminently Messianic, as both Jewish and Christian writers have ever held. See Perowne, *The Psalms*, vol. i. p. 216. Bishop Bull reviews at length the theological opinions of Tertullian, and shows that he held the eternity of the Son of God, whom he calls "Sermo" or "Verbum Dei." See *Defensio Fidei Nicænæ* (translation in the "Oxford Library of the Fathers," by the translator of this work) vol. ii. 509–545. In the same volume, p. 482, the passage from the Psalm before us is similarly applied by Novatian: "Sic Dei Verbum processit, de quo dictum est, *Eructavit cor meum Verbum bonum*." [See vol. ii. p. 98, this series: and Kaye, p. 515.]

[2744] Gen. i.

[2745] Dispungens, i.e., examinans et probans et ita quasi consummans (Oehler).

[2746] This twofold virtue is very tersely expressed: "Sic et *benedicebat* quæ *benefaciebat*."

[2747] This, the translator fears, is only a clumsy way of representing the terseness of our author's "maledicere" and "malefacere."

[2748] Bonitas et quidem operantior.

[2749] Blandiente.

[2750] Gen. i. 26.

[2751] Præfecit.

[2752] Delicias.

[2753] Totius orbis possidens.

[2754] There is a profound thought here; in his tract, *De Pœnit.* 10, he says, "Where *one or two* are, is the church, and the church is Christ." Hence what he here calls Adam's "higher delights," even spiritual blessings in Christ with Eve. [Important note in Kaye, p. 304.]

[2755] See Gen. ii. 18.

[2756] Sexum Mariæ. For the Virgin Mary gave birth to Christ, the Saviour of men; and the virgin mother the Church, the spouse of Christ, gives birth to Christians (Rigalt.).

[2757] Arguis.

[2758] Ex fastidio liberis.

[2759] Gen. ii. 17.

[2760] Porro si.

Chapter V.—Marcion's Cavils Considered. His Objection Refuted, I.e., Man's Fall Showed Failure in God. The Perfection of Man's Being Lay in His Liberty, Which God Purposely Bestowed on Him. The Fall Imputable to Man's Own Choice.

Now then, ye dogs, whom the apostle puts outside,[2761] and who yelp at the God of truth, let us come to your various questions. These are the bones of contention, which you are perpetually gnawing! If God is good, and prescient of the future, and able to avert evil, why did He permit man, the very image and likeness of Himself, and, by the origin of his soul, His own substance too, to be deceived by the devil, and fall from obedience of the law into death? For if He had been good, and so unwilling that such a catastrophe should happen, and prescient, so as not to be ignorant of what was to come to pass, and powerful enough to hinder its occurrence, that issue would never have come about, which should be impossible under these three conditions of the divine greatness. Since, however, it has occurred, the contrary proposition is most certainly true, that God must be deemed neither good, nor prescient, nor powerful. For *as* no such issue could have happened had God been such as He is reputed—good, and prescient, and mighty—*so* has this issue actually happened, because He is not such a God. In reply, we must first vindicate those attributes in the Creator which are called in question—namely, His goodness and foreknowledge, and power. But I shall not linger long over this point[2762] for Christ's own definition[2763] comes to our aid at once. From works must proofs be obtained. The Creator's works testify at once to His goodness, since they are good, as we have shown, and to His power, since they are mighty, and spring indeed out of nothing. And even if they were made out of some (previous) matter, as some[2764] will have it, they are even thus out of nothing, because they *were* not what they *are*. In short, both they are great because they are good; and[2765] God is likewise mighty, because all things are His own, whence He is almighty. But what shall I say of His prescience, which has for its witnesses as many prophets as it inspired? After all,[2766] what title to prescience do we look for in the Author of the universe, since it was by this very attribute that He foreknew all things when He appointed them their places, and appointed them their places when He foreknew them? There is sin itself. If He had not foreknown this, He would not have proclaimed a caution against it under the penalty of death. Now if there were in God such attributes as must have rendered it both impossible and improper for any evil to have happened to man,[2767] and yet evil did occur, let us consider man's condition also—whether *it* were not, in fact, rather the cause why that came to pass which could not have happened through God. I find, then, that man was by God constituted free, master of his own will and power; indicating the presence of God's image and likeness in him by nothing so well as by this constitution of his nature. For it was not by his face, and by the lineaments of his body, though they were so varied in his human nature, that he expressed his likeness to the form of God; but he showed his stamp[2768] in that essence which he derived from God Himself (that is, the spiritual,[2769] which answered to the form of God), and in the freedom and power of his will. This his state was confirmed even by the very law which God then imposed upon him. For a law would not be imposed upon one who had it not in his power to render that obedience which is due to law; nor again, would the penalty of death be threatened against sin, if a contempt of the law were impossible to man in the liberty of his will. So in the Creator's subsequent laws also you will find, when He sets before man good and evil, life and death, that the entire course of discipline is arranged in precepts by God's calling men from sin, and threatening and exhorting them; and this on no other ground than[2770] that man is free, with a will either for obedience or resistance.

[2761] Rev. xxii. 15.

[2762] Articulo.

[2763] John x. 25.

[2764] He refers to Hermogenes; see *Adv. Hermog.* chap. xxxii.

[2765] Vel…vel.

[2766] Quanquam.

[2767] As the Marcionites alleged.

[2768] Signatus est.

[2769] Animæ.

[2770] Nec alias nisi.

Chapter VI.—This Liberty Vindicated in Respect of Its Original Creation; Suitable Also for Exhibiting the Goodness and the Purpose of God. Reward and Punishment Impossible If Man Were Good or Evil Through Necessity and Not Choice.

But although we shall be understood, from our argument, to be only so affirming man's unshackled power over his will, that what happens to him should be laid to his own charge, and not to God's, yet that you may not object, even now, that he ought not to have been so constituted, since his liberty and power of will might turn out to be injurious, I will first of all maintain that he was rightly so constituted, that I may with the greater confidence commend both his actual constitution, and the additional fact of its being worthy of the Divine Being; the cause which led to man's being created with such a constitution being shown to be the better one. Moreover, man thus constituted will be protected by both the goodness of God and by His purpose,[2771] both of which are always found in concert in our God. For His purpose is no purpose without goodness; nor is His goodness goodness without a purpose, except forsooth in the case of Marcion's god, who is purposelessly[2772] good, as we have shown.[2773] Well, then, it was proper that God should be known; it was no doubt[2774] a good and reasonable[2775] thing. Proper also was it that there should be something worthy of knowing God. What could be found so worthy as the image and likeness of God? This also was undoubtedly good and reasonable. Therefore it was proper that (he who is) the image and likeness of God should be formed with a free will and a mastery of himself;[2776] so that this very thing—namely, freedom of will and self-command—might be reckoned as the image and likeness of God in him. For this purpose such an essence[2777] was adapted[2778] to man as suited this character,[2779] even the afflatus of the Deity, Himself free and uncontrolled.[2780] But if you will take some other view of the case,[2781] how came it to pass[2782] that man, when in possession of the whole world, did not above all things reign in self-possession[2783]—a master over others, a slave to himself? The goodness of God, then, you can learn from His gracious gift[2784] to man, and His purpose from His disposal of all things.[2785] At present, let God's *goodness* alone occupy our attention, that which gave so large a gift to man, even the liberty of his will. God's *purpose* claims some other opportunity of treatment, offering as it does instruction of like import. Now, God alone is good by nature. For He, who has that which is without beginning, has it not by creation,[2786] but by nature. Man, however, who exists entirely by creation, having a beginning, along with that beginning obtained the form in which he exists; and thus he is not by nature disposed to good, but by creation, not having it as his own attribute to be good, because, (as we have said,) it is not by nature, but by creation, that he is disposed to good, according to the appointment of his good Creator, even the Author of all good. In order, therefore, that man might have a goodness of his own,[2787] bestowed[2788] on him by God, and there might be henceforth in man a property, and in a certain sense a natural attribute of goodness, there was assigned to him in the constitution of his nature, as a formal witness[2789] of the goodness which God bestowed upon him, freedom and power of the will, such as should cause good to be performed spontaneously by man, as a property of his own, on the ground that no less than this[2790] would be required in the matter of a goodness which was to be voluntarily exercised by him, that is to say, by the liberty of his will, without either favour or servility to the constitution of his nature, so that man should be good[2791] just up to this point,[2792] if he should display his goodness in accordance with his natural constitution indeed, but still as the result of his will, as a property of his nature; and, by a similar exercise of volition,[2793] should show himself to be too strong[2794] in defence against evil also (for even this God, of course, foresaw), being free, and master of himself; because, if he were wanting in this prerogative *of self-*

[2771] Ratio, or, "His reason." We have used both words, which are equally suitable to the Divine Being, as seemed most convenient.

[2772] Irrationaliter, or, "irrationally."

[2773] See above, book i. chap. xxiii. p. 288.

[2774] Utique.

[2775] Rationale, or, "consistent with His purpose."

[2776] Suæ potestatis.

[2777] Substantia.

[2778] Accommodata.

[2779] Status.

[2780] Suæ potestatis.

[2781] Sed et alias.

[2782] Quale erat.

[2783] Animi sui possessione.

[2784] Dignatione.

[2785] Ex dispositione. The same as the "universa disponendo" above.

[2786] Institutione.

[2787] Bonum jam suum, not *bonitatem*.

[2788] Emancipatum.

[2789] Libripens. The language here is full of legal technicalities, derived from the Roman usage in conveyance of property. "Libripens quasi arbiter mancipationis" (Rigalt.).

[2790] Quoniam (with a subj.) et hoc.

[2791] Bonus consisteret.

[2792] Ita demum.

[2793] Proinde.

[2794] Fortior.

mastery, so as to perform even good by necessity and not will, he would, in the helplessness of his servitude, become subject to the usurpation of evil, a slave as much to evil as to good. Entire freedom of will, therefore, was conferred upon him in both tendencies; so that, as master of himself, he might constantly encounter good by spontaneous observance of it, and evil by its spontaneous avoidance; because, were man even otherwise circumstanced, it was yet his bounden duty, in the judgment of God, to do justice according to the motions[2795] of his will regarded, of course, as free. But the reward neither of good nor of evil could be paid to the man who should be found to have been either good or evil through necessity and not choice. In this really lay[2796] the law which did not exclude, but rather prove, *human* liberty by a spontaneous rendering of obedience, or a spontaneous commission of iniquity; so patent was the liberty of man's will for either issue. Since, therefore, both the goodness and purpose of God are[2797] discovered in the gift to man of freedom in his will, it is not right, after ignoring the original definition of goodness and purpose which it was necessary to determine previous to any discussion of the subject, on subsequent facts to presume to say that God ought not in such a way to have formed man, because the issue was other than what was assumed to be[2798] proper for God. We ought rather,[2799] after duly considering that it behoved God so to create *man*, to leave this consideration unimpaired, and to survey the other aspects of the case. It is, no doubt, an easy process for persons who take offence at the fall of man, before they have looked into the facts of his creation, to impute the blame of what happened to the Creator, without any examination of His purpose. To conclude: the goodness of God, then fully considered from the beginning of His works, will be enough to convince us that nothing evil could possibly have come forth from God; and the liberty of man will, after a second thought,[2800] show us that it alone is chargeable with the fault which itself committed.

[2795] Meritis.

[2796] Constituta est.

[2797] Our author's word *invenitur* (in the singular) combines the *bonitas* and *ratio* in one view.

[2798] The verb is *subj.*, "deceret."

[2799] Sed, with *oportet* understood.

[2800] Recogitata. [Again, a noble Theodicy.]

Chapter VII.—If God Had Anyhow Checked Man's Liberty, Marcion Would Have Been Ready with Another and Opposite Cavil. Man's Fall Foreseen by God. Provision Made for It Remedially and Consistently with His Truth and Goodness.

By such a conclusion all is reserved[2801] unimpaired to God; both His natural goodness, and the purposes of His governance and foreknowledge, and the abundance of His power. You ought, however, to deduct from God's attributes both His supreme earnestness of purpose[2802] and most excellent truth in His whole creation, if you would cease to inquire whether anything could have happened against the will of God. For, while holding this earnestness and truth of the good God, which are indeed[2803] capable of proof from the rational creation, you will not wonder at the fact that God did not interfere to prevent the occurrence of what He wished not to happen, in order that He might keep from harm what He wished. For, since He had once for all allowed (and, as we have shown, worthily allowed) to man freedom of will and mastery of himself, surely He from His very authority in creation permitted *these gifts* to be enjoyed: to be enjoyed, too, so far as lay in Himself, according to His own character as God, that is, for good (for who would permit anything hostile to himself?); and, so far as lay in man, according to the impulses of his liberty (for who does not, when giving anything to any one to enjoy, accompany the gift with a permission to enjoy it with all his heart and will?). The necessary consequence,[2804] therefore, was, that God must separate from the liberty which He had once for all bestowed upon man (in other words, keep within Himself), both His foreknowledge and power, through which He might have prevented man's falling into danger when attempting wrongly to enjoy his liberty. Now, if He had interposed, He would have rescinded the liberty of man's will, which He had permitted with set purpose, and in goodness. But, suppose God had interposed; suppose Him to have abrogated man's liberty, by warning him from the tree, and keeping off the subtle serpent from his interview with the woman; would not Marcion then exclaim, What a frivolous, unstable, and faithless Lord, cancelling the gifts He had bestowed! Why did He allow any liberty of will, if He afterwards withdrew it? Why withdraw it after allowing it? Let Him choose where to brand Himself with error, either in His original constitution of man, or in His subsequent abrogation thereof! If He had checked (man's freedom), would He not then seem to have been rather deceived, through want of foresight into the future? But in giving it full scope, who would not say that He did so in ignorance of the issue of things? God, however, did foreknow that man would make a bad use of his created constitution; and yet what can be so worthy of God as His earnestness of purpose, and the truth of His created works, be they what they may? Man must see, if he failed to make the most of[2805] the good gift he had received, how that he was himself guilty in respect of the law which he did not choose to keep, and not that the Lawgiver was committing a fraud against His own law, by not permitting its injunctions to be fulfilled. Whenever you are inclined to indulge in such censure[2806] (and it is the most becoming for you) against the Creator, recall gently to your mind in His behalf[2807] His earnestness, and endurance, and truth, in having given completeness[2808] to His creatures both as rational and good.

[2801] Salva.

[2802] Gravitatem.

[2803] Sed, for scilicet, not unfrequent with our author.

[2804] That is, from the Marcionite position referred to in the second sentence of this chapter, in opposition to that of Tertullian which follows.

[2805] Si non bene dispunxisset.

[2806] Peroraturus.

[2807] Tibi insusurra pro Creatore.

[2808] Functo.

Chapter VIII.—Man, Endued with Liberty, Superior to the Angels, Overcomes Even the Angel Which Lured Him to His Fall, When Repentant and Resuming Obedience to God.

For it was not merely that he might live the natural life that God had produced man, but[2809] that he should live virtuously, that is, in relation to God and to His law. Accordingly, God gave him *to live* when he was formed into a living soul; but He charged him *to live virtuously* when he was required to obey a law. So also God shows that man was not constituted for death, by now wishing that he should be restored to life, preferring the sinner's repentance to his death.[2810] As, therefore, God designed for man a condition of life, so man brought on himself a state of death; and this, too, neither through infirmity nor through ignorance, so that no blame can be imputed to the Creator. No doubt it was an angel who was the seducer; but then the victim of that seduction was free, and master of himself; and as being the image and likeness of God, was stronger than any angel; and as being, too, the *afflatus* of the Divine Being, was nobler than that material spirit of which angels were made. *Who maketh*, says he, *His angels spirits, and His ministers a flame of fire.*[2811] He would not 304 have made all things subject to man, if he had been too weak for the dominion, and inferior to the angels, to whom He assigned no such subjects; nor would He have put the burden of law upon him, if he had been incapable of sustaining so great a weight; nor, again, would He have threatened with the penalty of death a creature whom He knew to be guiltless on the score of his helplessness: in short, if He had made him infirm, it would not have been by liberty and independence of will, but rather by the withholding from him these endowments. And thus it comes to pass, that even now also, the same human being, the same substance of his soul, the same condition as Adam's, is made conqueror over the same devil by the self-same liberty and power of his will, when it moves in obedience to the laws of God.[2812]

[2809] Ut non, "as if he were not," etc.

[2810] Ezek. xviii. 23.

[2811] Ps. civ. 4.

[2812] [On capp. viii. and ix. See Kaye's references in notes p. 178 *et seqq.*]

Chapter IX.—Another Cavil Answered, I.e., the Fall Imputable to God, Because Man's Soul is a Portion of the Spiritual Essence of the Creator. The Divine Afflatus Not in Fault in the Sin of Man, But the Human Will Which Was Additional to It.

But, you say, in what way soever the substance of the Creator is found to be susceptible of fault, when the *afflatus* of God, that is to say, the soul,[2813] offends in man, it cannot but be that that fault of the portion is refferible to the original whole. Now, to meet this objection, we must explain the nature[2814] of the soul. We must at the outset hold fast the meaning of the Greek scripture, which has *afflatus*, not spirit.[2815] Some interpreters of the Greek, without reflecting on the difference of the words, and careless about their exact meaning, put spirit for *afflatus*; they thus afford to heretics an opportunity of tarnishing[2816] the Spirit of God, that is to say, God Himself, with default. And now comes the question. *Afflatus*, observe then, is less than spirit, although it comes from spirit; it is the spirit's gentle breeze,[2817] but it is not the spirit. Now a breeze is rarer than the wind; and although it proceeds from wind, yet a breeze is not the wind. One may call a breeze the image of the spirit. In the same manner, man is the image of God, that is, of spirit; for God is spirit. *Afflatus* is therefore the image of the spirit. Now the image is not in any case equal to the very thing.[2818] It is one thing to be like the reality, and another thing to be the reality itself. So, although the *afflatus* is the image of the spirit, it is yet not possible to compare the image of God in such a way, that, because the reality—that is, the spirit, or in other words, the Divine Being—is faultless, therefore the *afflatus* also, that is to say, the image, ought not by any possibility to have done wrong. In this respect will the image be less than the reality, and the *afflatus* inferior to the spirit, in that, while it possesses beyond doubt the true lineaments of divinity, such as an immortal soul, freedom and its own mastery over itself, foreknowledge in a great degree,[2819] reasonableness, capacity of understanding and knowledge, it is even in these respects an image still, and never amounts to the actual power of Deity, nor to absolute exemption from fault,—a property which is only conceded to God, that is, to the reality, and which is simply incompatible with an image. An image, although it may express all the lineaments of the reality, is yet wanting in its intrinsic power; it is destitute of motion. In like manner, the soul, the image of the spirit, is unable to express the simple power thereof, that is to say, its happy exemption from sinning.[2820] Were it otherwise,[2821] it would not be soul, but spirit; not man, who received a soul, but God. Besides, to take another view of the matter,[2822] not everything which pertains to God will be regarded as God, so that you would not maintain that His *afflatus* was God, that is, exempt from fault, because it is the breath of God. And in an act of your own, such as blowing into a flute, you would not thereby make the flute human, although it was your own human breath which you breathed into it, precisely as God breathed of His own Spirit. In fact,[2823] the Scripture, by expressly saying[2824] that God breathed into man's nostrils the breath of life, and that man became thereby a living soul, not a life-giving spirit, has distinguished that *soul* from the condition of the Creator. The work must necessarily be distinct from the workman, and it is inferior to him. The pitcher will not be the potter, although made by the potter; nor in like manner, will the *afflatus*, because made by the spirit, be on that account the spirit. The soul has often been called by the same name as the breath. You should also take care that no descent be made from the 30 breath to a still lower quality. So you have granted (you say) the infirmity of the soul, which you denied before! Undoubtedly, when you demand for it an equality with God, that is, a freedom from fault, I contend that it is infirm. But when the comparison is challenged with an angel, I am compelled to maintain that the head over all things is the stronger of the two, to whom the angels are ministers,[2825] who is destined to be the judge of angels,[2826] if he shall stand fast in the law of God—an obedience which he refused at first. Now this disobedience[2827] it was possible for the *afflatus* of God to commit: it was possible, but it was not proper. The *possibility* lay in its slenderness of nature, as being the breath and not the spirit; the *impropriety*, however, arose from its power of will, as being free, and not a slave. It was furthermore assisted by the warning against committing sin under the threat of incurring death, which was meant to be a support for its slender nature, and a direction for its liberty of choice. So that the soul can no longer appear to have sinned, because it has an affinity with God, that is to say, through the *afflatus*, but rather through that which was an addition to its nature, that is, through its free-will, which was indeed given to it by God in accordance with His purpose and reason, but recklessly employed[2828] by man according as he chose. This, then, being the case, the entire course[2829] of God's action is purged from all imputation to evil. For the liberty of the will will not retort its own wrong on Him by whom it was bestowed, but on him by whom it was improperly used. What is the evil, then, which you want to impute to the Creator? If it is man's sin, it will not be God's fault, because it is man's doing; nor is that Being to be regarded as the author of the sin, who turns out to be its forbidder, nay, its condemner. If death is the evil, death will not give the reproach of being its own author to Him who threatened it, but to him who despised it. For by his contempt he introduced it, which assuredly[2830] would not have appeared had man not despised it.

[2813] Anima, for *animus*. This meaning seems required throughout this passage, where afterwards occurs the phrase *immortalis anima*.

[2814] Qualitas.

[2815] Πνοήν, not πνεῦμα; so the Vulgate has *spiraculum*, not *spiritum*. [Kaye (p. 247) again refers to Profr. Andrews Norton of Harvard for valuable remarks concerning the use of the word *spiritus* by the ancients. Evidences, Vol. III. p. 160, note 7.]

[2816] Infuscandi.

[2817] Aurulam.

[2818] Veritati.

[2819] Plerumque.

[2820] Non deliquendi felicitatem.

[2821] Ceterum.

[2822] Et alias autem.

[2823] Denique.

[2824] Gen. ii. 7.

[2825] Heb. i. 14.

[2826] 1 Cor. vi. 3.

[2827] Hoc ipsum, referring to the *noluit* of the preceding clause.

[2828] Agitatum.

[2829] Dispositio.

[2830] Utique.

Chapter X.—Another Cavil Met, I.e., the Devil Who Instigated Man to Sin Himself the Creature of God. Nay, the Primeval Cherub Only Was God's Work. The Devilish Nature Superadded by Wilfulness. In Man's Recovery the Devil is Vanquished in a Conflict on His Own Ground.

If, however, you choose to transfer the account[2831] of evil from man to the devil as the instigator of sin, and in this way, too, throw the blame on the Creator, inasmuch as He created the devil,—for He maketh those spiritual beings, the angels—then it will follow that[2832] what was made, that is to say, the angel, will belong to Him who made it; while that which was not made by God, even the devil, or accuser,[2833] cannot but have been made by itself; and this by false detraction[2834] from God: first, how that God had forbidden them to eat of every tree; then, with the pretence that they should not die if they ate; thirdly, as if God grudged them the property of divinity. Now, whence originated this malice of lying and deceit towards man, and slandering of God? Most certainly not from God, who made the angel good after the fashion of His good works. Indeed, before he became the devil, he stands forth the wisest of creatures; and[2835] wisdom is no[2836] evil. If you turn to the prophecy of Ezekiel, you will at once perceive that this angel was both by creation good and by choice corrupt. For in the person of the prince of Tyre it is said in reference to the devil: "Moreover, the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, perfect in beauty" (this belongs to him as the highest of the angels, the archangel, the wisest of all); "amidst the delights of the paradise of thy God wast thou born" (for it was there, where God had made the angels in a shape which resembled the figure of animals). "Every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle; and with gold hast thou filled thy barns and thy treasuries. From the day when thou wast created, when I set thee, a cherub, upon the holy mountain of God, thou wast in the midst of stones of fire, thou wast irreproachable in thy days, from the day of thy creation, until thine iniquities were discovered. By the abundance of thy merchandise thou hast filled thy storehouses, and thou hast sinned," etc.[2837] This description, it is manifest, properly belongs to the transgression of the angel, and not to the prince's: for none among human beings was either born in the paradise of God, not even Adam himself, who was rather translated 30 thither; nor placed with a cherub upon God's holy mountain, that is to say, in the heights of heaven, from which the Lord testifies that Satan fell; nor detained amongst the stones of fire, and the flashing rays of burning constellations, whence Satan was cast down like lightning.[2838] No, it is none else than the very author of sin who was denoted in the person of a sinful man: he was once irreproachable, at the time of his creation, formed for good by God, as by the good Creator of irreproachable creatures, and adorned with every angelic glory, and associated with God, good with the Good; but afterwards of his own accord removed to evil. *From the day when thine iniquities*,[2839] says he, *were discovered*,—attributing to him those injuries wherewith he injured man when he was expelled from his allegiance to God,—even from that time did he sin, when he propagated his sin, and thereby plied "the abundance of his merchandise," that is, of his Wickedness, even the tale[2840] of his transgressions, because he was himself as a spirit no less (than man) created, with the faculty of free-will. For God would in nothing fail to endow a being who was to be next to Himself with a liberty of this kind. Nevertheless, by precondemning him, God testified that he had departed from the condition[2841] of his created nature, through his own lusting after the wickedness which was spontaneously conceived within him; and at the same time, by conceding a permission for the operation of his designs, He acted consistently with the purpose of His own goodness, deferring the devil's destruction for the self-same reason as He postponed the restitution of man. For He afforded room for a conflict, wherein man might crush his enemy with the same freedom of his will as had made him succumb to him (proving that the fault was all his own, not God's), and so worthily recover his salvation by a victory; wherein also the devil might receive a more bitter punishment, through being vanquished by him whom he had previously injured; and wherein God might be discovered to be so much the more good, as waiting[2842] for man to return from his present life to a more glorious paradise, with a right to pluck of the tree of life.[2843]

[2831] Elogium.

[2832] Ergo.

[2833] Delator.

[2834] Deferendo, in reference to the word *delator*, our author's synonyme for διάβολος.

[2835] Nisi.

[2836] Nisi.

[2837] Ezek. xxviii. 11–16 (Sept.).

[2838] Luke x. 18.

[2839] Læsuræ ="injuries." ’Αδικήματα ἔν σοι—*Iniquitates* in te."—Hieron.

[2840] Censum.

[2841] Forma.

[2842] Sustinens.

[2843] [Kaye. p. 313.]

Chapter XI.—If, After Man's Sin, God Exercised His Attribute of Justice and Judgment, This Was Compatible with His Goodness, and Enhances the True Idea of the Perfection of God's Character.

Up to the fall of man, therefore, from the beginning God was simply good; after that He became a judge both severe and, as the Marcionites will have it, cruel. Woman is at once condemned to bring forth in sorrow, and to serve her husband,[2844] although before she had heard without pain the increase of her race proclaimed with the blessing, *Increase and multiply*, and although she had been destined to be a help and not a slave to her male partner. Immediately the earth is also cursed,[2845] which before was blessed. Immediately spring up briers and thorns, where once had grown grass, and herbs, and fruitful trees. Immediately arise sweat and labour for bread, where previously on every tree was yielded spontaneous food and untilled[2846] nourishment. Thenceforth it is "man *to* the ground," and not as before, "*from* the ground"; *to death* thenceforth, but before, *to life*; thenceforth with coats of skins, but before, nakedness without a blush. Thus God's prior goodness was from[2847] nature, His subsequent severity from[2848] a cause. The one was innate, the other accidental; the one His own, the other adapted;[2849] the one issuing from Him, the other admitted by Him. But then *nature* could not have rightly permitted His goodness to have gone on inoperative, nor the *cause* have allowed His severity to have escaped in disguise or concealment. God provided the one for Himself, the other for the occasion.[2850] You should now set about showing also that the position of a judge is allied with evil, who have been dreaming of another god as a purely good one—solely because you cannot *understand the Deity to be* a judge; although we have proved God to be also a judge. Or if not a judge, at any rate a perverse and useless originator of a discipline which is not to be vindicated—in other words, not to be judged. You do not, however, disprove God's being a judge, who have no proof to show that He is a judge. You will undoubtedly have to accuse justice herself, which provides the judge, or else to reckon her among the species of evil, that is, to add injustice to the titles of goodness. But then justice is an evil, if injustice is a good. And yet you are forced to declare injustice to be one of the worst of things, and by the same rule are constrained to class justice amongst the most excellent. Since there is nothing hostile[2851] to evil which is not good, and no enemy 30 of good which is not evil. It follows, then, that as injustice is an evil, so in the same degree is justice a good. Nor should it be regarded as simply a species of goodness, but as the practical observance[2852] of it, because goodness (unless justice be so controlled as to be just) will not be goodness, if it be unjust. For nothing is good which is unjust; while everything, on the other hand, which is just is good.

[2844] Gen. iii. 16.

[2845] Gen. iii. 18.

[2846] Secura.

[2847] Secundum.

[2848] Secundum.

[2849] Accommodata.

[2850] Rei.

[2851] Æmulum.

[2852] Tutela.

Chapter XII.—The Attributes of Goodness and Justice Should Not Be Separated. They are Compatible in the True God. The Function of Justice in the Divine Being Described.

Since, therefore, there is this union and agreement between goodness and justice, you cannot prescribe[2853] their separation. With what face will you determine the separation of your two Gods, regarding in their separate condition one as distinctively the good God, and the other as distinctively the just God? Where the just is, there also exists the good. In short, from the very first the Creator was both good and also just. And both His attributes advanced together. His goodness created, His justice arranged, the world; and in this process it even then decreed that the world should be formed of good materials, because it took counsel with goodness. The work of justice is apparent, in the separation which was pronounced between light and darkness, between day and night, between heaven and earth, between the water above and the water beneath, between the gathering together of the sea and the mass of the dry land, between the greater lights and the lesser, between the luminaries of the day and those of the night, between male and female, between the tree of knowledge of death and of life, between the world and paradise, between the aqueous and the earth-born animals. As goodness conceived all things, so did justice discriminate them. With the determination of the latter, everything was arranged and set in order. Every site and quality[2854] of the elements, their effect, motion, and state, the rise and setting of each, are the judicial determinations of the Creator. Do not suppose that His function as a judge must be defined as beginning when evil began, and so tarnish His justice with the cause of evil. By such considerations, then, do we show that this attribute advanced in company with goodness, the author[2855] of all things,—worthy of being herself, too, deemed innate and natural, and not as accidentally accruing[2856] to God, inasmuch as she was found to be in Him, her Lord, the arbiter of His works.

[2853] Cavere. This is Oehler's reading, and best suits the sense of the passage and the style of our author.

[2854] Habitus.

[2855] Auctrice.

[2856] Obventiciam.

Chapter XIII.—Further Description of the Divine Justice; Since the Fall of Man It Has Regulated the Divine Goodness. God’s Claims on Our Love and Our Fear Reconciled.

But yet, when evil afterwards broke out, and the goodness of God began now to have an adversary to contend against, God’s justice also acquired another function, even that of directing His goodness according to men’s application for it.[2857] And this is the result: the divine goodness, being interrupted in that free course whereby God was spontaneously good, is now dispensed according to the deserts of every man; it is offered to the worthy, denied to the unworthy, taken away from the unthankful, and also avenged on all its enemies. Thus the entire office of justice in this respect becomes an agency[2858] for goodness: whatever it condemns by its judgment, whatever it chastises by its condemnation, whatever (to use your phrase) it ruthlessly pursues,[2859] it, in fact, benefits with good instead of injuring. Indeed, the fear of judgment contributes to good, not to evil. For good, now contending with an enemy, was not strong enough to recommend itself[2860] by itself alone. At all events, if it could do *so much*, it could not keep its ground; for it had lost its impregnability through the foe, unless some power of fear supervened, such as might compel the very unwilling to seek after good, and take care of it. But who, when so many incentives to evil were assailing him, would desire that good, which he could despise with impunity? Who, again, would take care of what he could lose without danger? You read how broad is the road to evil,[2861] how thronged in comparison with the opposite: would not all glide down that road were there nothing in it to fear? We dread the Creator’s tremendous threats, and yet scarcely turn away from evil. What, if He threatened not? Will you call this justice an evil, when it is all unfavourable to evil? Will you deny it to be a good, when it has its eye towards[2862] good? What sort of being ought you to wish God to be? Would it be right to prefer that He should be such, that sins might flourish under Him, and the devil make mock at Him? Would you 308 suppose Him to be a good God, who should be able to make a man worse by security in sin? Who is the author of good, but He who also requires it? In like manner who is a stranger to evil, except Him who is its enemy? Who its enemy, besides Him who is its conqueror? Who else its conqueror, than He who is its punisher? Thus God is wholly good, because in all things He is on the side of good. In fact, He is omnipotent, because able both to help and to hurt. Merely to profit is a comparatively small matter, because it can do nothing else than a good turn. From such a conduct[2863] with what confidence can I hope for good, if this is its only ability? How can I follow after the reward of innocence, if I have no regard to the requital of wrong-doing? I must needs have my doubts whether he might not fail in recompensing one or other alternative, who was unequal in his resources to meet both. Thus far, then, justice is the very fulness of the Deity Himself, manifesting God as both a perfect father and a perfect master: a father in His mercy, a master in His discipline; a father in the mildness of His power, a master in its severity; a father who must be loved with dutiful affection, a master who must needs be feared; be loved, because He prefers mercy to sacrifice;[2864] be feared because He dislikes sin; be loved, because He prefers the sinner's repentance to his death;[2865] be feared, because He dislikes the sinners who do not repent. Accordingly, the divine law enjoins duties in respect of both these attributes: *Thou shalt love God*, and, *Thou shalt fear God*. It proposed one for the obedient man, the other for the transgressor.[2866]

[2857] Secundum adversionem.

[2858] Procuratio.

[2859] Sævit.

[2860] Commendari.

[2861] Matt. vii. 13.

[2862] Prospicit.

2863 De ejusmodi.

2864 Hos. vi. 6.

2865 Ezek. xxxiii. 11.

2866 Matt. xxii. 37 f.

Chapter XIV.—Evil of Two Kinds, Penal and Criminal. It is Not of the Latter Sort that God is the Author, But Only of the Former, Which are Penal, and Included in His Justice.

On all occasions does God meet you: it is He who smites, but also heals; who kills, but also makes alive; who humbles, and yet exalts; who "creates[2867] evil," but also "makes peace;"[2868]—so that from these very (contrasts of His providence) I may get an answer to the heretics. Behold, they say, how He acknowledges Himself to be the creator of evil in the passage, "It is I who create evil." They take a word whose one form reduces to confusion and ambiguity two kinds of evils (because both sins and punishments are called *evils*), and will have Him in every passage to be understood as the creator of all evil things, in order that He may be designated the author of evil. We, on the contrary, distinguish between the two meanings of the word in question, and, by separating evils of sin from penal evils, *mala culpæ* from *mala pœnæ*, confine to each of the two classes its own author,—the devil as the author of the sinful evils (*culpæ*), and God as the creator of penal evils (*pœnæ*); so that the one class shall be accounted as morally bad, and the other be classed as the operations of justice passing penal sentences against the evils of sin. Of the latter class of evils which are compatible with justice, God is therefore avowedly the creator. They are, no doubt, evil to those by whom they are endured, but still on their own account good, as being just and defensive of good and hostile to sin. In this respect they are, moreover, worthy of God. Else prove them to be unjust, in order to show them deserving of a place in the sinful class, that is to say, evils of injustice; because if they turn out to belong to justice, they will be no longer evil things, but good—evil only to the bad, by whom even directly good things are condemned as evil. In this case, you must decide that man, although the wilful contemner of the divine law, unjustly bore the doom which he would like to have escaped; that the wickedness of those days was unjustly smitten by the deluge, afterwards by the fire (of Sodom); that Egypt, although most depraved and superstitious, and, worse still, the harasser of its guest-population,[2869] was unjustly stricken with the chastisement of its ten plagues. *God* hardens the heart of Pharaoh. He deserved, however, to be influenced[2870] to his destruction, who had already denied God, already in his pride so often rejected His ambassadors, accumulated heavy burdens on His people, and (to sum up all) as an Egyptian, had long been guilty before

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[2867] Condens.

[2868] See Isa. xlv. 7.

[2869] Hospitis populi conflictatricem.

[2870] Subministrari. In *Apol.* ii., the verb *ministrare* is used to indicate Satan's power in influencing men. [The translator here corrects his own word *seduced* and I have substituted his better word *influenced*. The Lord gave him over to Satan's influence.]

God of Gentile idolatry, worshipping the ibis and the crocodile in preference to the living God. Even His own people did God visit in their ingratitude.[2871] Against young lads, too, did He send forth bears, for their irreverence to the prophet.[2872]

[2871] Num. xi. and xxi.

[2872] 2 Kings ii. 23, 24. [See notes 4, 5, 9, following.]

Chapter XV.—The Severity of God Compatible with Reason and Justice. When Inflicted, Not Meant to Be Arbitrary, But Remedial.

Consider well,[2873] then, before all things the justice of the Judge; and if its purpose[2874] be clear, then the severity thereof, and the operations of the severity in its course, will appear compatible with reason and justice. Now, that we may not linger too long on the point, (I would challenge you to) assert the other reasons also, that you may condemn *the Judge's* sentences; extenuate the delinquencies of the sinner, that you may blame his judicial conviction. Never mind censuring the Judge; rather prove Him to be an unjust one. Well, then, even though[2875] He required the sins of the fathers at the hands of the children, the hardness of the people made such remedial measures necessary[2876] for them, in order that, having their posterity in view, they might obey the divine law. For who is there that feels not a greater care for his children than for himself? Again, if the blessing of the fathers was destined likewise for their offspring, previous to[2877] any merit on the part of these, why might not the guilt of the fathers also redound to their children? As was the grace, so was the offence; so that the grace and the offence equally ran down through the whole race, with the reservation, indeed, of that subsequent ordinance by which it became possible to refrain from saying, that "the fathers had eaten a sour grape, and the children's teeth were set on edge:"[2878] in other words, that the father should not bear the iniquity of the son, nor the son the iniquity of the father, but that every man should be chargeable with his own sin; so that the harshness of the law having been reduced[2879] after the hardness of the people, justice was no longer to judge *the race*, but individuals. If, however, you accept the gospel of truth, you will discover on whom recoils the sentence of the Judge, when requiting on sons the sins of their fathers, even on those who had been (hardened enough) to imprecate spontaneously on themselves this condemnation: "His blood be on us, and on our children."[2880] *This*, therefore, the providence of God has ordered throughout its course,[2881] even as it had heard it.

[2873] Dispice.

[2874] Ratio.

[2875] Nam et si.

[2876] Compulerat.

[2877] Sine adhuc.

[2878] Jer. xxxi. 29.

[2879] Edomita, cf. chap. xix. *sub init.* and xxix.

[2880] Matt. xxvii. 25.

[2881] Omnis providentia.

Chapter XVI.—To the Severity of God There Belong Accessory Qualities, Compatible with Justice. If Human Passions are Predicated of God, They Must Not Be Measured on the Scale of Human Imperfection.

Even His severity then is good, because just: when the judge is good, that is just. Other qualities likewise are good, by means of which the good work of a good severity runs out its course, whether wrath, or jealousy,[2882] or sternness.[2883] For all these are as indispensable[2884] to severity as severity is to justice. The shamelessness of an age, which ought to have been reverent, had to be avenged. Accordingly, qualities which pertain to the judge, when they are actually free from blame, as the judge himself is, will never be able to be charged upon him as a fault.[2885] What would be said, if, when you thought the doctor necessary, you were to find fault with his instruments, because they cut, or cauterize, or amputate, or tighten; whereas there could be no doctor of any value without his professional tools? Censure, if you please, the practitioner who cuts badly, amputates clumsily, is rash in his cautery; and even blame his implements as rough tools of his art. Your conduct is equally unreasonable,[2886] when you allow indeed that God is a judge, but at the same time destroy those operations and dispositions by which He discharges His judicial functions. We are taught[2887] God by the prophets, and by Christ, not by the philosophers nor by Epicurus. We who believe that God really lived on earth, and took upon Him the low estate of human form,[2888] for the purpose of man's salvation, are very far from thinking as those do who refuse to believe that God cares for[2889] anything. Whence has found its way to the heretics an argument of this kind: If God is angry, and jealous, and roused, and grieved, He must therefore be corrupted, and must therefore die. Fortunately, however, it is a part of the creed of Christians even to believe that God did die,[2890] and yet that He is alive for evermore. Superlative is their folly, who prejudge divine things from human; so that, because in man's corrupt condition there are found passions of this description, therefore there must be deemed to exist in God also sensations[2891] of the same kind. Discriminate between the

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[2882] Æmulatio.

[2883] Sævitia.

[2884] Debita.

[2885] Exprobrari.

[2886] Proinde est enim.

[2887] Erudimur.

[2888] Habitus.

[2889] Curare.

[2890] [See Vol. II. p. 71 (this series), for an early example of this *Communicatio idiomatum*.]

[2891] Status.

natures, and assign to them their respective senses, which are as diverse as their natures require, although they seem to have a community of designations. We read, indeed, of God's right hand, and eyes, and feet: these must not, however, be compared with those of human beings, because they are associated in one and the same name. Now, as great as shall be the difference between the divine and the human body, although their members pass under identical names, so great will also be the diversity between the divine and the human soul, notwithstanding that their sensations are designated by the same names. These sensations in the human being are rendered just as corrupt by the corruptibility of man's substance, as in God they are rendered incorruptible by the incorruption of the divine essence. Do you really believe the Creator to be God? By all means, is your reply. How then do you suppose that in God there is anything human, and not that all is divine? Him whom you do not deny to be God, you confess to be not human; because, when you confess Him to be God, you have, in fact, already determined that He is undoubtedly diverse from every sort of human conditions. Furthermore, although you allow, with others,[2892] that man was inbreathed by God into a living soul, not God by man, it is yet palpably absurd of you to be placing human characteristics in God rather than divine ones in man, and clothing God in the likeness of man, instead of man in the image of God. And this, therefore, is to be deemed the likeness of God in man, that the human soul have the same emotions and sensations as God, although they are not of the same kind; differing as they do both in their conditions and their issues according to their nature. Then, again, with respect to the opposite sensations,—I mean meekness, patience, mercy, and the very parent of them all, goodness,—why do you form your opinion of[2893] the divine displays of these (from the human qualities)? For we indeed do not possess them in perfection, because it is God alone who is perfect. So also in regard to those others,—namely, anger and irritation, we are not affected by them in so happy a manner, because God alone is truly happy, by reason of His property of incorruptibility. Angry He will possibly be, but not irritated, nor dangerously tempted;[2894] He will be moved, but not subverted.[2895] All appliances He must needs use, because of all contingencies; as many sensations as there are causes: anger because of the wicked, and indignation because of the ungrateful, and jealousy because of the proud, and whatsoever else is a hinderance to the evil. So, again, mercy on account of the erring, and patience on account of the impenitent, and pre-eminent resources[2896] on account of the meritorious, and whatsoever is necessary to the good. All these affections He is moved by in that peculiar manner of His own, in which it is profoundly fit[2897] that He should be affected; and it is owing to Him that man is also similarly affected in a way which is equally his own.

[2892] Pariter.

[2893] Præsumitis. [So of generation, Sonship, etc.]

[2894] Periclitabitur.

[2895] Evertetur.

[2896] Præstantiam, "Qua scilicet præstat præmia vel supplicia" (Rigalt.).

[2897] Condecet.

Chapter XVII.—Trace God’s Government in History and in His Precepts, and You Will Find It Full of His Goodness.

These considerations show that the entire order of God as Judge is an operative one, and (that I may express myself in worthier words) protective of His Catholic[2898] and supreme goodness, which, removed as it is from judiciary emotions, and pure in its own condition, the Marcionites refuse to acknowledge to be in one and the same Deity, “raining on the just and on the unjust, and making His sun to rise on the evil and on the good,”[2899]—a bounty which no other god at all exercises. It is true that Marcion has been bold enough to erase from the gospel this testimony of Christ to the Creator; but yet the world itself is inscribed *with the goodness of its Maker*, and the inscription is read by each man’s conscience. Nay, this very long-suffering of the Creator will tend to the condemnation of Marcion; that patience, (I mean,) which waits for the sinner’s repentance rather than his death, which prefers mercy to sacrifice,[2900] averting from the Ninevites the ruin which had been already denounced against them,[2901] and vouchsafing to Hezekiah’s tears an extension of his life,[2902] and restoring his kingly state to the monarch of Babylon after his complete repentance;[2903] that mercy, too, which conceded to the devotion of the people the son of Saul when about to die,[2904] and gave free forgiveness to David on his confessing his sins against the house of Uriah;[2905] which also restored the house of Israel as often as it condemned it, and addressed to it consolation no less frequently than reproof. Do not therefore look at God simply as Judge, but turn your attention also to examples of His conduct as the Most Good.[2906] Noting Him, as you do, when He takes vengeance, consider Him likewise when He shows mercy.[2907] In the scale, against His severity place His gentleness. When you shall have discovered both qualities to co-exist in the Creator, you will find in Him that very circumstance which induces you to think there is another God. Lastly, come and examine into His doctrine, discipline, precepts, and counsels. You will perhaps say that there are equally good prescriptions in human laws. But Moses and God existed before all your Lycurguses

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[2898] *Catholic*, because diffused throughout creation (Pamelius).

[2899] Matt. v. 45. T. predicts this (by the word *pluentem*) strictly of the “*goodness*” of God, the *quam*.

[2900] Hos. vi. 6.

[2901] Jonah iii. 10.

[2902] 2 Kings xx. i.

[2903] Dan. iv. 33.

[2904] 1 Sam. xiv. 45.

[2905] 2 Sam. xii. 13.

[2906] Optimi.

[2907] Indulget.

and Solons. There is not one after-age[2908] which does not take from primitive sources. At any rate, my Creator did not learn from your God to issue such commandments as: Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet what is thy neighbour's; honour thy father and thy mother; and, thou shalt love thy neighbour as thyself. To these prime counsels of innocence, chastity, and justice, and piety, are also added prescriptions of humanity, as when every seventh year slaves are released for liberty;[2909] when at the same period the land is spared from tillage; a place is also granted to the needy; and from the treading ox's mouth the muzzle is removed, for the enjoyment of the fruit of his labour before him, in order that kindness first shown in the case of animals might be raised from such rudiments[2910] to the refreshment[2911] of men.

[2908] Posteritas.

[2909] Lev. xxv. 4, etc.

[2910] Erudiretur.

[2911] Refrigeria. [1 Cor. ix. 10.]

Chapter XVIII.—Some of God’s Laws Defended as Good, Which the Marcionites Impeached, Such as the Lex Talionis. Useful Purposes in a Social and Moral Point of View of This, and Sundry Other Enactments.

But what parts of the law can I defend as good with a greater confidence than those which heresy has shown such a longing for?—as the statute of retaliation, requiring eye for eye, tooth for tooth, and stripe for stripe.[2912] Now there is not here any smack of a permission to mutual injury; but rather, on the whole, a provision for restraining violence. To a people which was very obdurate, and wanting in faith towards God, it might seem tedious, and even incredible, to expect from God that vengeance which was subsequently to be declared by the prophet: “Vengeance is mine; I will repay, saith the Lord.”[2913] Therefore, in the meanwhile, the commission of wrong was to be checked[2914] by the fear of a retribution immediately to happen; and so the permission of this retribution was to be the prohibition of provocation, that a stop might thus be put to all hot-blooded[2915] injury, whilst by the permission of the second the first is prevented by fear, and by this deterring of the first the second fails to be committed. By the same law another result is also obtained,[2916] even the more ready kindling of the fear of retaliation by reason of the very savour of passion which is in it. There is no more bitter thing, than to endure the very suffering which you have inflicted upon others. When, again, the law took somewhat away from men’s food, by pronouncing unclean certain animals which were once blessed, you should understand this to be a measure for encouraging continence, and recognise in it a bridle imposed on that appetite which, while eating angels’ food, craved after the cucumbers and melons of the Egyptians. Recognise also therein a precaution against those companions of the appetite, even lust and luxury, which are usually chilled by the chastening of the appetite.[2917] For “the people sat down to eat and to drink, and rose up to play.”[2918] Furthermore, that an eager wish for money might be restrained, so far as it is caused by the need of food, the desire for costly meat and drink was taken out of their power. Lastly, in order that man might be more readily educated by God for fasting, he was accustomed to such articles of food as were neither plentiful nor sumptuous, and not likely to pamper the appetite of the luxurious. Of course the Creator deserved all the greater blame, because it was from His own people that He took away food, rather than from the more ungrateful Marcionites. As for the burdensome sacrifices also, and the troublesome scrupulousness of their ceremonies[2919] and oblations, no one should blame them, as if God specially required them for Himself: for He plainly asks, “To what purpose is the multitude of your sacrifices unto me?” and, “Who hath required them at your hand?”[2920] But he should see herein a careful provision[2921] on God’s part, which showed His wish to bind to His own religion a people who were prone to idolatry and transgression by that kind of services wherein consisted the superstition of that period; that He might call them away therefrom, while requesting it to be performed to Himself, as if He desired that no sin should be committed in making idols.

[2912] Ex. xxi. 24.

[2913] Deut. xxxii. 35; Rom. xii. 19.

[2914] Repastinaretur.

[2915] Æstuata.

[2916] Qua et alias.

[2917] Ventris.

[2918] Ex. xxxii. 6.

[2919] Operationes.

[2920] Isa. i. 11, 12.

[2921] Industriam.

Chapter XIX.—The Minute Prescriptions of the Law Meant to Keep the People Dependent on God. The Prophets Sent by God in Pursuance of His Goodness. Many Beautiful Passages from Them Quoted in Illustration of This Attribute.

But even in the common transactions of life, and of human intercourse at home and in public, even to the care of the smallest vessels, He in every possible manner made distinct arrangement; in order that, when they everywhere encountered these legal instructions, they might not be at any moment out of the sight of God. For what could better tend to make a man happy, than having "his delight in the law of the Lord?" "In that law would he meditate day and night."[2922] It was not in severity that its Author promulgated this law, but in the interest of the highest benevolence, which rather aimed at subduing[2923] the nation's hardness of heart, and by laborious services hewing out a fealty which was (as yet) untried in obedience: for I purposely abstain from touching on the mysterious senses of the law, considered in its spiritual and prophetic relation, and as abounding in types of almost every variety and sort. It is enough at present, that it simply bound a man to God, so that no one ought to find fault with it, except him who does not choose to serve God. To help forward this beneficent, not onerous, purpose of the law, the prophets were also ordained by the self-same goodness of God, teaching precepts worthy of God, how that men should "cease to do evil, learn to do well, seek judgment, judge the fatherless,[2924] and plead for the widow:"[2925] be fond of the divine expostulations:[2926] avoid contact with the wicked:[2927] "let the oppressed go free:"[2928] dismiss the unjust sentence,[2929] "deal their bread to the hungry; bring the outcast into their house; cover the naked, when they see him; nor hide themselves from their own flesh and kin:"[2930] "keep their tongue from evil, and their lips from speaking guile: depart from evil, and do good; seek peace, and pursue it:"[2931] be angry, and sin not; that is, not persevere in anger, or be enraged:[2932] "walk not in the counsel of the ungodly; nor stand in the way of sinners; nor sit in the seat of the scornful."[2933] Where then? "Behold, how good and how pleasant it is for brethren to dwell together in unity;"[2934] meditating (as they do) day and night in the law of the Lord, because "it is better to trust in the Lord than to put confidence in man; better to hope in the Lord than in man."[2935] For what recompense shall man receive from God? "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."[2936] "He that hath clean hands and a pure heart, who hath not taken God's name in vain, nor sworn deceitfully to his neighbour, he shall receive blessing from the Lord, and mercy from the God of his salvation."[2937] "For the eyes of the Lord are upon them that fear Him, upon them that hope in His mercy, to deliver their souls from death," even eternal death, "and to nourish them in their hunger," that is, after eternal life.[2938] "Many are the afflictions of the righteous, but the Lord delivereth them out of them all."[2939] "Precious in the sight of the Lord is the death of His saints."[2940] "The Lord keepeth all their bones; not one of them shall be broken."[2941] The Lord will redeem the souls of His servants.[2942] We have adduced these few quotations from a mass of the Creator's Scriptures; and no more, I suppose, are wanted to prove Him to be a most good God, for they sufficiently indicate both the precepts of His goodness and the first-fruits[2943] thereof.

[2922] Ps. i. 2.

[2923] Edomantis, cf. chap. xv. *sub fin.* and xxix.

[2924] Pupillo.

[2925] Isa. i. 16, 17.

[2926] Quæstiones, alluding to Isa. i. 18: δεῦτε καὶ διαλεχθῶμεν, λέγει Κύριος.

[2927] Alluding to Isa. lviii. 6: "Loose the bands of wickedness."

[2928] Isa. lviii. 6.

[2929] A lax quotation, perhaps, of the next clause in the same verse: "Break every yoke."

[2930] Isa. lviii. 7, slightly changed from the second to the third person.

[2931] Ps. xxxiv. 13, 14.

[2932] Comp. Ps. iv. 4.

[2933] Ps. i. 1.

[2934] Ps. cxxxiii. 1.

[2935] Ps. cxviii. 4.

[2936] Ps. i. 3.

[2937] Ps. xxiv. 4, 5. He has slightly misquoted the passage.

[2938] Ps. xxxiii. 18, 19, slightly altered.

[2939] Ps. xxxiv. 19.

[2940] Ps. cxvi. 15.

[2941] Ps. xxxiv. 20, modified.

[2942] Ps. xxxiv. 22.

[2943] Præmissa.

Chapter XX.—The Marcionites Charged God with Having Instigated the Hebrews to Spoil the Egyptians. Defence of the Divine Dispensation in that Matter.

But these "saucy cuttles"[2944] (of heretics) under the figure of whom the law about things to be eaten[2945] prohibited this very kind of piscatory aliment, as soon as they find themselves confuted, eject the black venom of their blasphemy, and so spread about in all directions the object which (as is now plain) they severally have in view, when they put forth such assertions and protestations as shall obscure and tarnish the rekindled light[2946] of the Creator's bounty. We will, however, follow their wicked design, even through these black clouds, and drag to light their tricks of dark calumny, laying to the Creator's charge with especial emphasis the fraud and theft of gold and silver which the Hebrews were commanded by Him to practise against the Egyptians. Come, unhappy heretic, I cite even you as a witness; first look at the case of the two nations, and then you will form a judgment of the Author of the command. The Egyptians put in a claim on the Hebrews for these gold and silver vessels.[2947] The Hebrews assert a counter claim, alleging that by the bond[2948] of their respective fathers, attested by the written engagement of both parties, there were due to them the arrears of that laborious slavery of theirs, for the bricks they had so painfully made, and the cities and palaces[2949] which they had built. What shall be your verdict, you discoverer[2950] of the most good God? That the Hebrews must admit the fraud, or the Egyptians the compensation? For they maintain that thus has the question been settled by the advocates on both sides,[2951] of the Egyptians demanding their vessels, and the Hebrews claiming the requital of their labours. But for all they say,[2952] the Egyptians justly renounced their restitution-claim then and there; while the Hebrews to this day, in spite of the Marcionites, re-assert their demand for even greater damages,[2953] insisting that, however large was their loan of the gold and silver, it would not be compensation enough, even if the labour of six hundred thousand men should be valued at only "a farthing"[2954] a day a piece. Which, however, were the more in number—those who claimed the vessel, or those who dwelt in the palaces and cities? Which, too, the greater—the grievance of the Egyptians against the Hebrews, or "the favour"[2955] which they displayed towards them? Were free men reduced to servile labour, in order that the Hebrews might simply proceed against the Egyptians by action at law for injuries; or in order that their officers might on their benches sit and exhibit their backs and shoulders shamefully mangled by the fierce application of the scourge? It was not by a few plates and cup—in all cases the property, no doubt, of still fewer rich men—that any one would pronounce that compensation should have been awarded to the Hebrews, but both by all the resources of these and by the contributions of all the people.[2956] If, therefore, the case of the Hebrews be a good one, the Creator's case must likewise be a good one; that is to say, his command, when He both made the Egyptians unconsciously grateful, and also gave His own people their discharge in full[2957] at the time of their migration by the scanty comfort of a tacit requital *of their long servitude*. It was plainly less than their due which He commanded to be exacted. The Egyptians ought to have given back their men-children[2958] also to the Hebrews.

[2944] *Sepiæ isti.* Pliny, in his *Nat. Hist.* ix. 29, says: "The males of the cuttles kind are spotted with sundry colours more dark and blackish, yes, and more firme and steady, than the female. If the female be smitted with the trout-speare, they will come to succour her; but she again is not so kind to them: for if the male be stricken, she will not stand to it, but runs away. But both of them, if they perceive that they be taken in such streights that they cannot escape, shed from them a certain black humor like to ink; and when the water therewith is troubled and made duskish, therein they hide themselves, and are no more seen" (Holland's *Translation*, p. 250). Our epithet "*saucy* cuttle" comes from Shakespeare, 2 *Henry* iv 2, 4, where, however, the word seems employed in a different sense.

[2945] Deut. xiv.

[2946] Relucentem, "rekindled" by the confutation.

[2947] *Vasa* = the jewels and the raiment mentioned in Ex. iii. 22.

[2948] Nomine. [Here our author exhibits his tact as a jurisconsult.]

[2949] Villis.

[2950] Elector.

[2951] For a discussion of the spoiling of the Egyptians by the Israelites, the reader is referred to Calmet's *Commentary*, on Ex. iii. 22, where he adduces, besides this passage of Tertullian, the opinions of Irenæus, *adv. Hæres.* iv. 49; Augustine, *contra Faust.* ii. 71; Theodoret, *Quæst. in Exod.* xxiii.; Clement of Alex. *Stromat.* i. 1; of Philo, *De Vita Moysis*, i.; Josephus, *Antiqq.* ii. 8, who says that "the Egyptians freely gave all to the Israelites;"

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of Melchior Canus, *Loc. Theoll.* i. 4. He also refers to the book of Wisdom, x. 17–20. These all substantially agree with our author. See also a full discussion in Selden, *De Jure Nat. et Gentium*, vii. 8, who quotes from the Gemara, *Sanhedrin*, c. ii. f. 91a; and *Bereshith Rabba*, par. 61 f., 68, col. 2, where such a tribunal as Tertullian refers to is mentioned as convened by Alexander the Great, who, after hearing the pleadings, gave his assent to the claims of the advocates of Israel.

[2952] Tamen.

[2953] Amplius.

[2954] Singulis nummis. [Clem. Alex. *Strom.* i. 23. Vol. II., p. 336, *supra*.]

[2955] Gratia Hebræorum, either a reference to Ex. iii. 21, or meaning, perhaps, "the unpaid services of the Hebrews."

[2956] Popularium omnium.

[2957] Expunxit.

[2958] Ex. i. 18, 22. [An ingenious and eloquent defence.]

Chapter XXI.—The Law of the Sabbath-Day Explained. The Eight Days' Procession Around Jericho. The Gathering of Sticks a Violation.

Similarly on other points also, you reproach Him with fickleness and instability for contradictions in His commandments, such as that He forbade work to be done on Sabbath-days, and yet at the siege of Jericho ordered the ark to be carried round the walls during eight days; in other words, of course, actually on a Sabbath. You do not, however, consider the law of the Sabbath: they are human works, not divine, which it prohibits.[2959] For it says, "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." What work? Of course your own. The conclusion is, that from the Sabbath-day He removes those works which He had before enjoined for the six days, that is, your own works; in other words, human works of daily life. Now, the carrying around of the ark is evidently not an ordinary daily duty, nor yet a human one; but a rare and a sacred work, and, as being then ordered by the direct precept of God, a divine one. And I might fully explain what this signified, were it not a tedious process to open out the forms[2960] of all the Creator's proofs, which you would, moreover, probably refuse to allow. It is more to the point, if you be confuted on plain matters[2961] by the simplicity of truth rather than curious reasoning. Thus, in the present instance, there is a clear distinction respecting the Sabbath's prohibition of human labours, not divine ones. Accordingly, the man who went and gathered sticks on the Sabbath-day was punished with death. For it was his own work which he did; and this[2962] the law forbade. They, however, who on the Sabbath carried the ark round Jericho, did it with impunity. For it was not their own work, but God's, which they executed, and that too, from His express commandment.

[2959] Ex. xx. 9, 10.

[2960] Figuras.

[2961] De absolutis.

[2962] [He was not punished for gathering sticks, but for setting an example of contempt of the Divine Law.]

Chapter XXII.—The Brazen Serpent and the Golden Cherubim Were Not Violations of the Second Commandment. Their Meaning.

Likewise, when forbidding the similitude to be made of all things which are in heaven, and in earth, and in the waters, He declared also the reasons, as being prohibitory of all material exhibition[2963] of a latent[2964] idolatry. For He adds: “Thou shalt not bow down to them, nor serve them.” The form, however, of the brazen serpent which the Lord afterwards commanded Moses to make, afforded no pretext[2965] for idolatry, but was meant for the cure of those who were plagued with the fiery serpents.[2966] I say nothing of what was figured by this cure.[2967] Thus, too, the golden Cherubim and Seraphim were purely an ornament in the figured fashion[2968] of the ark; adapted to ornamentation for reasons totally remote from all condition of idolatry, on account of which the making a likeness is prohibited; and they are evidently not at variance with[2969] this law of prohibition, because they are not found in that form[2970] of similitude, in reference to which the prohibition is given. We have spoken[2971] of the rational institution of the sacrifices, as calling off their homage from idols to God; and if He afterwards rejected this homage, saying, “To what purpose is the multitude of your sacrifices unto me?”[2972]—He meant nothing else than this to be understood, that He had never really required such homage for Himself. For He says, “I will not eat the flesh of bulls;”[2973] and in another passage: “The everlasting God shall neither hunger nor thirst.”[2974] Although He had respect to the offerings of Abel, and smelled a sweet savour from the holocaust of Noah, yet what pleasure could He receive from the flesh of sheep, or the odour of burning victims? And yet the simple and God-fearing mind of those who offered what they were receiving from God, both in the way of food and of a sweet smell, was favourably accepted before God, in the sense of respectful homage[2975] to God, who did not so much want what was offered, as that which prompted the offering. Suppose now, that some dependant were to offer to a rich man or a king, who was in want of nothing, some very insignificant gift, will the amount and quality of the gift bring dishonour[2976] to the rich man and the king; or will the consideration[2977] of the homage give them pleasure? Were, however, the dependant, either of his own accord or even in compliance with a command, to present to him gifts suitably to his rank, and were he to observe the solemnities due to a king, only without faith and purity of heart, and without any readiness for other acts of obedience, will not that king or rich man consequently exclaim: "To what purpose is the multitude of your sacrifices unto me? I am full of your solemnities, your feast-days, and your Sabbaths."[2978] By calling them *yours*, as having been performed[2979] after the giver's own will, and not according to the religion of God (since he displayed them as his own, and not as God's), *the Almighty in this passage*, demonstrated how suitable to the conditions of the case, and how reasonable, was His rejection of those very offerings which He had commanded to be made to Him.

[2963] Substantiam.

[2964] Cæcæ.

[2965] Titulum. [See Vol. II. p. 477, this series.]

[2966] Num. xxi. 8, 9.

[2967] See John iii. 14.

[2968] Exemplum.

[2969] Refragari.

[2970] Statu.

[2971] In chap. xviii. towards the end. [p. 311, *supra*.]

[2972] Isa. i. 11.

[2973] Ps. l. 13.

[2974] An inexact quotation of Isa. xl .28.

[2975] Honorem.

[2976] Infuscabit.

[2977] Titulus.

[2978] See Isa. i. 11–14.

[2979] *Fecerat* seems the better reading: *q.d.* "which he had performed," etc. Oehler reads *fecerant*.

Chapter XXIII.—God’s Purposes in Election and Rejection of the Same Men, Such as King Saul, Explained, in Answer to the Marcionite Cavil.

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Now, although you will have it that He is inconstant[2980] in respect of persons, sometimes disapproving where approbation is deserved; or else wanting in foresight, bestowing approbation on men who ought rather to be reprobated, as if He either censured[2981] His own past judgments, or could not forecast His future ones; yet[2982] nothing is so consistent for even a good judge[2983] as both to reject and to choose on the merits of the present moment. Saul is chosen,[2984] but he is not yet the despiser of the prophet Samuel.[2985] Solomon is rejected; but he is now become a prey to foreign women, and a slave to the idols of Moab and Sidon. What must the Creator do, in order to escape the censure of the Marcionites? Must He prematurely condemn men, who are thus far correct in their conduct, because of future delinquencies? But it is not the mark of a good God to condemn beforehand persons who have not yet deserved condemnation. Must He then refuse to eject sinners, on account of their previous good deeds? But it is not the characteristic of a just judge to forgive sins in consideration of former virtues which are no longer practised. Now, who is so faultless among men, that God could always have him in His choice, and never be able to reject him? Or who, on the other hand, is so void of any good work, that God could reject him for ever, and never be able to choose him? Show me, then, the man who is always good, and he will not be rejected; show me, too, him who is always evil, and he will never be chosen. Should, however, the same man, being found on different occasions in the pursuit of both (good and evil) be recompensed[2986] in both directions by God, who is both a good and judicial Being, He does not change His judgments through inconstancy or want of foresight, but dispenses reward according to the deserts of each case with a most unwavering and provident decision.[2987]

[2980] Levem.

[2981] Damnet.

[2982] Atquin.

[2983] Or, “for one who is a good man and a judge.”

[2984] 1 Sam. ix.

[2985] 1 Sam. xiii.

[2986] Dispungetur.

[2987] Censura.

Chapter XXIV.—Instances of God's Repentance, and Notably in the Case of the Ninevites, Accounted for and Vindicated.

Furthermore, with respect to the repentance which occurs in His conduct,[2988] you interpret it with similar perverseness just as if it were with fickleness and improvidence that He repented, or on the recollection of some wrong-doing; because He actually said, "It repenteth me that I have set up Saul to be king,"[2989] very much as if He meant that His repentance savoured of an acknowledgment of some evil work or error. Well,[2990] this is not always implied. For there occurs even in good works a confession of repentance, as a reproach and condemnation of the man who has proved himself unthankful for a benefit. For instance, in this case of Saul, the Creator, who had made no mistake in selecting him for the kingdom, and endowing him with His Holy Spirit, makes a statement respecting the goodliness of his person, how that He had most fitly chosen him as being at that moment the choicest man, so that (as He says) there was not his fellow among the children of Israel.[2991] Neither was He ignorant how he would afterwards turn out. For no one would bear you out in imputing lack of foresight to that God whom, since you do not deny Him to be divine, you allow to be also foreseeing; for this proper attribute of divinity exists in Him. However, He did, as I have said, burden[2992] the guilt of Saul with the confession of His own repentance; but as there is an absence of all error and wrong in His choice of Saul, it follows that this repentance is to be understood as upbraiding another[2993] rather than as self-incriminating.[2994] Look here then, say you: I discover a self-incriminating case in the matter of the Ninevites, when the book of Jonah declares, "And God repented of the evil that He had said that He would do unto them; and He did it not."[2995] In accordance with which Jonah himself says unto the Lord, "Therefore I fled before unto Tarshish; for I knew that Thou art a gracious God and merciful, slow to anger, and of great kindness, and repentest Thee of the evil."[2996] It is well, therefore, that he premised the attribute[2997] of the most good God as most patient over the wicked, and most abundant in mercy and kindness over such as acknowledged and bewailed their sins, as the Ninevites were then doing. For if He who has this attribute is the Most Good, you will have first to relinquish that position of yours, that the very contact with[2998] evil is incompatible with such a Being, that is, with the most good God. And because Marcion, too, maintains that a good tree ought not to produce bad fruit; but yet he has mentioned "evil" (in the passage under discussion), which the most good God is incapable of,[2999] is there forthcoming any explanation of these "evils," which may render them compatible with even the most Good? There is. We say, in short, that evil in the present case[3000] means, not what may be attributed to the Creator's nature as an evil being, but what may be attributed to His power as a judge. In accordance with which He declared, "I create evil,"[3001] and, "I frame evil against you;"[3002] meaning not to sinful evils, but avenging ones. What sort of stigma[3003] pertains to these, congruous as they are with God's judicial character, we have sufficiently explained.[3004] Now although these are called "evils," they are yet not reprehensible in a judge; nor because of this their name do they show that the judge is evil: so in like manner will this particular evil[3005] be understood to be one of this class of judiciary evils, and along with them to be compatible with (God as) a judge. The Greeks also sometimes[3006] use the word "evils" for troubles and injuries (not malignant ones), as in this passage of yours[3007] is also meant. Therefore, if the Creator repented of such evil as this, as showing that the creature deserve decondemnation, and ought to be punished for his sin, then, in[3008] the present instance no fault of a criminating nature will be imputed to the Creator, for having deservedly and worthily decreed the destruction of a city so full of iniquity. What therefore He had justly decreed, having no evil purpose in His decree, He decreed from the principle of justice,[3009] not from malevolence. Yet He gave it the name of "evil," because of the evil and desert involved in the very suffering itself. Then, you will say, if you excuse the evil under name of justice, on the ground that He had justly determined destruction against the people of Nineveh, He must even on this argument be blameworthy, for having repented of an act of justice, which surely should not be repented of. Certainly not,[3010] my reply is; God will never repent of an act of justice. And it now remains that we should understand what God's repentance means. For although man repents most frequently on the recollection of a sin, and occasionally even from the unpleasantness[3011] of some good action, this is never the case with God. For, inasmuch as God neither commits sin nor condemns a good action, in so far is there no room in Him for repentance of either a good or an evil deed. Now this point is determined for you even in the scripture which we have quoted. Samuel says to Saul, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou;"[3012] and into two parts shall Israel be divided: "for He will not turn Himself, nor repent; for He does not repent as a man does."[3013] According, therefore, to this definition, the divine repentance takes in all cases a different form from that of man, in that it is never regarded as the result of improvidence or of fickleness, or of any condemnation of a good or an evil work. What, then, will be the mode of God's repentance? It is already quite clear,[3014] if you avoid referring it to human conditions. For it will have no other meaning than a simple change of a prior purpose; and this is admissible without any blame even in a man, much more[3015] in God, whose every purpose is faultless. Now in Greek the word for repentance (μετάνοια) is formed, not from the confession of a sin, but from a change of mind, which in God we have shown to be regulated by the occurrence of varying circumstances.

[2988] Apud illum.

[2989] 1 Sam. xv. 11.

[2990] Porro.

[2991] 1 Sam. ix. 2.

[2992] Onerabat.

[2993] Invidiosam.

[2994] Criminosam.

[2995] Jonah iii. 10.

[2996] Jonah iv. 2.

[2997] Titulum.

[2998] Malitiæ concursum.

[2999] Non capit.

[3000] Nunc.

[3001] Isa. xlv. 7.

[3002] Jer. xviii. 11.

[3003] Infamiam.

[3004] See above, chap. xiv. [p. 308, *supra*.]

[3005] Malitia, i.e., "the evil" mentioned in the cited Jonah iii. 10.

[3006] Thus, according to St. Jerome, in Matt. vi. 34, κακία means κάκωσις. "Sufficient for the day is *the evil* thereof"—the occurent adversities.

[3007] In isto articulo.

[3008] Atqui hic.

[3009] Or, "in his capacity as Judge," ex justitia.

[3010] Immo.

[3011] Ingratia.

[3012] 1 Sam. xv. 28.

[3013] Ver. 29, but inexactly quoted.

[3014] Relucet.

[3015] Nedum.

Chapter XXV.—God's Dealings with Adam at the Fall, and with Cain After His Crime, Admirably Explained and Defended.

It is now high time that I should, in order to meet all[3016] objections of this kind, proceed to the explanation and clearing up[3017] of the other trifles,[3018] weak points, and inconsistencies, as you deemed them. God calls out to Adam,[3019] Where art thou? as if ignorant where he was; and when he alleged that the shame of his nakedness was the cause (of his hiding himself), He inquired whether he had eaten of the tree, as if He were in doubt. By no means;[3020] God was neither uncertain about the commission of the sin, nor ignorant of Adam's whereabouts. It was certainly proper to summon the offender, who was concealing himself from the consciousness of his sin, and to bring him forth into the presence of his Lord, not merely by the calling out of his name, but with a home-thrust blow[3021] at the sin which he had at that moment committed. For the question ought not to be read in a merely interrogative tone, Where art thou, Adam? but with an impressive and earnest voice, and with an air of imputation, Oh, Adam, *where* art thou?—as much as to intimate: thou art no 31 longer here, thou art in perdition—so that the voice is the utterance of One who is at once rebuking and sorrowing.[3022] But of course some part of paradise had escaped the eye of Him who holds the universe in His hand as if it were a bird's nest, and to whom heaven is a throne and earth a footstool; so that He could not see, before He summoned him forth, where Adam was, both while lurking and when eating of the forbidden fruit! The wolf or the paltry thief escapes not the notice of the keeper of your vineyard or your garden! And God, I suppose, with His keener vision,[3023] from on high was unable to miss the sight of[3024] aught which lay beneath Him! Foolish heretic, who treat with scorn[3025] so fine an argument of God's greatness and man's instruction! God put the question with an appearance of uncertainty, in order that even here He might prove man to be the subject of a free will in the alternative of either a denial or a confession, and give to him the opportunity of freely acknowledging his transgression, and, so far,[3026] of lightening it.[3027] In like manner He inquires of Cain where his brother was, just as if He had not yet heard the blood of Abel crying from the ground, in order that he too might have the opportunity from the same power of the will of spontaneously denying, and to this degree aggravating, his crime; and that thus there might be supplied to us examples of confessing sins rather than of denying them: so that even then was initiated the evangelic doctrine, "By thy words[3028] thou shalt be justified, and by thy words thou shalt be condemned."[3029] Now, although Adam was by reason of his condition under law[3030] subject to death, yet was hope preserved to him by the Lord's saying, "Behold, Adam is become as one of us;"[3031] that is, in consequence of the future taking of the man into the divine nature. Then what follows? "And now, lest he put forth his hand, and take also of the tree of life, (and eat), and live for ever." Inserting thus the particle of present time, "And now," He shows that He had made for a time, and at present, a prolongation of man's life. Therefore He did not actually[3032] curse Adam and Eve, for they were candidates for restoration, and they had been relieved[3033] by confession. Cain, however, He not only cursed; but when he wished to atone for his sin by death, He even prohibited his dying, so that he had to bear the load of this prohibition in addition to his crime. This, then, will prove to be the ignorance of our God, which was simulated on this account, that delinquent man should not be unaware of what he ought to do. Coming down to the case of Sodom and Gomorrha, he says: "I will go down now, and see whether they have done altogether according to the cry of it which is come unto me; and if not, I will know."[3034] Well, was He in this instance also uncertain through ignorance, and desiring to know? Or was this a necessary tone of utterance, as expressive of a minatory and not a dubious sense, under the colour of an inquiry? If you make merry at God's "going down," as if He could not except by the descent have accomplished His judgment, take care that you do not strike your own God with as hard a blow. For He also came down to accomplish what He wished.

[3016] Ut omnia expediam.

[3017] Purgandas.

[3018] Pusillitates.

[3019] Gen. iii. 9, 11.

[3020] Immo.

[3021] Sugillatione.

[3022] Dolendi.

[3023] Oculatiorem.

[3024] Præterire.

[3025] Naso.

[3026] Hoc nomine.

[3027] Relevandi.

[3028] Ex ore tuo, "out of thine own mouth."

[3029] Matt. xii. 37.

[3030] Propter statum legis.

[3031] Gen. iii. 22. [II. Peter, i. 4.]

[3032] Ipsum. [Comp. Heb. ix. 8, and Rev. xxii. 14.]

[3033] Relevatos.

[3034] Gen. xviii. 21. [Marcion's god also "comes down." p. 284, *supra*.]

Chapter XXVI.—The Oath of God: Its Meaning. Moses, When Deprecating God's Wrath Against Israel, a Type of Christ.

But God also swears. Well, is it, I wonder, by the God of Marcion? No, no, he says; a much vainer oath—by Himself![3035] What was He to do, when He knew[3036] of no other God; especially when He was swearing to this very point, that besides himself there was absolutely no God? Is it then of swearing falsely that you convict[3037] Him, or of swearing a vain oath? But it is not possible for him to appear to have sworn falsely, when he was ignorant, as you say he was, that there was another God. For when he swore by that which he knew, he really committed no perjury. But it was not a vain oath for him to swear that there was no other God. It would indeed be a vain oath, if there had been no persons who believed that there were other Gods, like the worshippers of idols then, and the heretics of the present day. Therefore He swears by Himself, in order that you may believe God, even when He swears that there is besides Himself no other God at all. But you have yourself, O Marcion, compelled God to do this. For even so early as then were you foreseen. Hence, if He swears both in His promises and His threatenings, and thus extorts[3038] faith which at first was difficult, nothing is unworthy of God which causes men to believe in God. But (you say) God was even then mean[3039] enough in His very fierceness, when, in His wrath against the people for their consecration of the calf, He makes this request of His servant Moses: "Let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation."[3040] Accordingly, you maintain that Moses is better than his God, as the deprecator, nay the averter, of His anger. "For," said he, "Thou shalt not do this; or else destroy me along with them."[3041] Pitiable are ye also, as well as the people, since you know not Christ, prefigured in the person of Moses as the deprecator of the Father, and the offerer of His own life for the salvation of the people. It is enough, however, that the nation was at the instant really given to Moses. That which he, as a servant, was able to ask of the Lord, the Lord required of Himself. For this purpose did He say to His servant, "Let me alone, that I may consume them," in order that by his entreaty, and by offering himself, he might hinder[3042] (the threatened judgment), and that you might by such an instance learn how much privilege is vouchsafed[3043] with God to a faithful man and a prophet.

[3035] See Jer. xxii. 5.

[3036] Isa. xliv. 8.

[3037] Deprehendis.

[3038] Extorquens.

[3039] Pusillus.

[3040] Ex. xxxii. 10.

[3041] An allusion to, rather than a quotation of, Ex. xxxii. 32.

[3042] Non sineret.

[3043] Quantum liceat.

Chapter XXVII.—Other Objections Considered. God's Condescension in the Incarnation. Nothing Derogatory to the Divine Being in This Economy. The Divine Majesty Worthily Sustained by the Almighty Father, Never Visible to Man. Perverseness of the Marcionite Cavils.

And now, that I may briefly pass in review[3044] the other points which you have thus far been engaged in collecting, as mean, weak, and unworthy, for demolishing[3045] the Creator, I will propound them in a simple and definite statement:[3046] that God would have been unable to hold any intercourse with men, if He had not taken on Himself the emotions and affections of man, by means of which He could temper the strength of His majesty, which would no doubt have been incapable of endurance to the moderate capacity of man, by such a humiliation as was indeed degrading[3047] to Himself, but necessary for man, and such as on this very account became worthy of God, because nothing is so worthy of God as the salvation of man. If I were arguing with heathens, I should dwell more at length on this point; although with heretics too the discussion does not stand on very different grounds. Inasmuch as ye yourselves have now come to the belief that God moved about[3048] in the form and all other circumstances of man's nature,[3049] you will of course no longer require to be convinced that God conformed Himself to humanity, but feel yourselves bound by your own faith. For if the God (in whom ye believe,) even from His higher condition, prostrated the supreme dignity of His majesty to such a lowliness as to undergo death, even the death of the cross, why can you not suppose that some humiliations[3050] are becoming to our God also, only more tolerable than Jewish contumelies, and crosses,[3051] and sepulchres? Are these the humiliations which henceforth are to raise a prejudice against Christ (the subject as He is of human passions[3052]) being a partaker of that Godhead[3053] against which you make the participation in human qualities a reproach? Now we believe that Christ did ever act in the name of God the Father; that He actually[3054] from the beginning held intercourse with (men); actually[3055] communed with[3056] patriarchs and prophets; was the Son of the Creator; was His Word; whom God made His Son[3057] by emitting Him from His own self,[3058] and thenceforth set Him over every dispensation and (administration of) His will,[3059] making Him a little lower than the angels, as is written in David.[3060] In which lowering of His condition He received from the Father a dispensation in those very respects which you blame as human; from the very beginning learning,[3061] even then, (that state of a) man which He was destined in the end to become.[3062] It is He who descends, He who interrogates, He who demands, He who swears. With regard, however, to the Father, the very gospel which is common to us will testify that He was never visible, according to the word of Christ: “No man knoweth the Father, save the Son.”[3063] 319 For even in the Old Testament He had declared, “No man shall see me, and live.”[3064] He means that the Father is invisible, in whose authority and in whose name was He God who appeared as the Son of God. But with us[3065] Christ is received in the person of Christ, because even in this manner is He our *God*. Whatever attributes therefore you require as worthy of God, must be found in the Father, who is invisible and unapproachable, and placid, and (so to speak) the God of the philosophers; whereas those qualities which you censure as unworthy must be supposed to be in the Son, who has been seen, and heard, and encountered, the Witness and Servant of the Father, uniting in Himself man and God, God in mighty deeds, in weak ones man, in order that He may give to man as much as He takes from God. What in your esteem is the entire disgrace of my God, is in fact the sacrament of man's salvation. God held converse with man, that man might learn to act as God. God dealt on equal terms[3066] with man, that man might be able to deal on equal terms with God. God was found little, that man might become very great. You who disdain such a God, I hardly know whether you *ex fide*believe that God was crucified. How great, then, is your perversity in respect of the two characters of the Creator! You designate Him as *Judge*, and reprobate as cruelty that severity of the Judge which only acts in accord with the merits of cases. You require God to be *very good*, and yet despise as meanness that gentleness of His which accorded with His kindness, (and) held lowly converse in proportion to the mediocrity of man's estate. He pleases you not, whether great or little, neither as your judge nor as your friend! What if the same features should be discovered in your God? That *He* too is a judge, we have already shown in the proper section:[3067] that from being a judge He must needs be severe; and from being severe He must also be cruel, if indeed cruel.[3068]

[3044] Absolvam.

[3045] Ad destructionem.

[3046] Ratione.

[3047] Indigna.

[3048] Diversatum.

[3049] Conditionis.

[3050] Pusillitates.

[3051] Patibulis.

[3052] i.e., the sensations of our emotional nature.

[3053] Ejus Dei.

[3054] Ipsum.

[3055] Ipsum.

[3056] Congressum.

[3057] On this mode of the eternal generation of the Son from the Father, as the Λόγος προφορικός, the reader is referred for much patristic information to Bp. Bull’s *Defensio Fid. Nic.* (trans. in *Anglo-Cath. Library* by the translator of this work).

[3058] Proferendo ex semet ipso.

[3059] Voluntati.

[3060] Ps. viii. 6.

[3061] Ediscens, “practising” or “rehearsing.”

[3062] This doctrine of theology is more fully expressed by our author in a fine passage in his *Treatise against Praxeas*, xvi. (Oehler, vol. ii. p. 674), of which the translator gave this version in Bp. Bull’s *Def. Nic. Creed*, vol. i. p. 18: “The Son hath executed judgment from the beginning, throwing down the haughty tower, and dividing the tongues, punishing the whole world by the violence of waters, raining upon Sodom and Gomorrha fire and brimstone ‘the Lord from the Lord.’ For he it was who at all times came down to hold converse with men, from Adam on to the patriarchs and the prophets, in vision, in dream, in mirror, in dark saying; ever from the beginning laying the foundation of the course (of His dispensations), which He meant to follow out unto the end. Thus was He ever learning (practising or rehearsing); and the God who conversed with men upon earth could be no other than the Word, which was to be made flesh. But He was thus learning (or rehearsing, *ediscebat*) in order to level for us the way of faith, that we might the more readily believe that the Son of God had come down into the world, if we knew that in times past also something similar had been done.” The original thus opens: “Filius itaque est qui ab initio *judicavit*.” This the author connects with John iii. 35, Matt. xxviii. 18, John v. 22. The “*judgment*” is dispensational from the first to the last. Every *judicial* function of God’s providence from Eden to the judgment day is administered by the Son of God. This office of *judge* has been largely dealt with in its general view by Tertullian, in this book ii. against Marcion (see chap. xi.–xvii.).

[3063] Matt. xi. 27.

[3064] Ex. xxxiii. 20.

[3065] Penes nos. Christians, not Marcionites. [Could our author have regarded himself as formally at war with the church, at this time?]

[3066] Ex æquo agebat.

[3067] In the 1st book, 25th and following chapters.

[3068] Sævum.

Chapter XXVIII.—The Tables Turned Upon Marcion, by Contrasts, in Favour of the True God.

Now, touching the weaknesses and malignities, and the other (alleged), notes (of the Creator), I too shall advance *antitheses* in rivalry to Marcion's. If my God knew not of any other superior to Himself, your god also was utterly unaware that there was any beneath himself. It is just what Heraclitus "the obscure"[3069] said; whether it be up or down,[3070] it comes to the same thing. If, indeed, he was not ignorant (of his position), it must have occurred to Him from the beginning. Sin and death, and the author of sin too—the devil—and all the evil which my God permitted to be, this also, did your god permit; for he allowed Him to permit it. Our God changed His purposes;[3071] in like manner yours did also. For he who cast his look so late in the human race, changed that purpose, which for so long a period had refused to cast that look. Our God repented Him of the evil in a given case; so also did yours. For by the fact that he at last had regard to the salvation of man, he showed such a repentance of his previous disregard[3072] as was due for a wrong deed. But neglect of man's salvation will be accounted a wrong deed, simply because it has been remedied[3073] by his repentance in the conduct of your god. Our God you say commanded a fraudulent act, but in a matter of gold and silver. Now, inasmuch as man is more precious than gold and silver, in so far is your god more fraudulent still, because he robs man of his Lord and Creator. Eye for eye does our God require; but your god does even a greater injury, (in your ideas,) when he prevents an act of retaliation. For what man will not return a blow, without waiting to be struck a second time.[3074] Our God (you say) knows not whom He ought to choose. Nor does your god, for if he had foreknown the issue, he would not have chosen the traitor Judas. If you allege that the Creator practised deception[3075] in any instance, there was a far greater mendacity in your Christ, whose very body was unreal.[3076] Many were 320
consumed by the severity of my God. Those also who were not saved by your god are verily

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[3069] Tenebrosus. Cicero, *De finibus*, ii. says: "Heraclitus qui cognomento Σκοτεινὸς perhibetur, quia de natura nimis obscure memoravit."

[3070] Sursam et deorsum. An allusion to Heraclitus' doctrine of constant change, flux and reflux, out of which all things came. Καὶ τὴν μεταβολὴν ὁδὸν ἄνω κάτω, τόν τε κόσμον γίνεσθαι κατὰ ταύτην, κ.τ.λ. "Change is the way up and down; the world comes into being thus," etc. (Diogenes Laertius, ix. 8).

[3071] Sententias.

[3072] Dissimulationes.

[3073] Non nisi emendata.

[3074] Non repercussus.

[3075] Mentitum.

[3076] Non verum. An allusion to the Docetism of Marcion.

disposed by him to ruin. My God ordered a man to be slain. Your god willed himself to be put to death; not less a homicide against himself than in respect of him by whom he meant to be slain. I will moreover prove to Marcion that they were many who were slain by his god; for he made every one a homicide: in other words, he doomed him to perish, except when people failed in no duty towards Christ.[3077] But the straightforward virtue of truth is contented with few resources.[3078] Many things will be necessary for falsehood.

[3077] Nihil deliquit in Christum, that is, Marcion's Christ.

[3078] Paucis amat.

Chapter XXIX.—Marcion's Own Antitheses, If Only the Title and Object of the Work Be Excepted, Afford Proofs of the Consistent Attributes of the True God.

But I would have attacked Marcion's own *Antitheses* in closer and fuller combat, if a more elaborate demolition of them were required in maintaining for the Creator the character of a good God and a Judge, after[3079] the examples of both points, which we have shown to be so worthy of God. Since, however, these two attributes of goodness and justice do together make up the proper fulness of the Divine Being as omnipotent, I am able to content myself with having now compendiously refuted his *Antitheses*, which aim at drawing distinctions out of the qualities of the (Creator's) artifices,[3080] or of His laws, or of His great works; and thus sundering Christ from the Creator, as the most Good from the Judge, as One who is merciful from Him who is ruthless, and One who brings salvation from Him who causes ruin. The truth is,[3081] they[3082] rather unite the two Beings whom they arrange in those diversities (of attribute), which yet are compatible in God. For only take away the title of Marcion's book,[3083] and the intention and purpose of the work itself, and you could get no better demonstration that the self-same God was both very good and a Judge, inasmuch as these two characters are only competently found in God. Indeed, the very effort which is made in the selected examples to oppose Christ to the Creator, conduces all the more to their union. For so entirely one and the same was the nature of the Divine Beings, the good and the severe, as shown both by the same examples and in similar proofs, that It willed to display Its goodness to those on whom It had first inflicted Its severity. The difference in time was no matter of surprise, when the same God was afterwards merciful in presence of evils which had been subdued,[3084] who had once been so austere whilst they were as yet unsubdued. Thus, by help of the *Antitheses*, the dispensation of the Creator can be more readily shown to have been *reformed* by Christ, rather than *destroyed;*[3085] *restored*, rather than *abolished*;[3086] especially as you sever your own god from everything like acrimonious conduct,[3087] even from all rivalry whatsoever with the Creator. Now, since this is the case, how comes it to pass that the *Antitheses* demonstrate Him to have been the Creator's rival in every disputed cause?[3088] Well, even here, too, I will allow that in these causes my God has been a jealous God, who has in His own right taken especial care that all things done by Him should be in their beginning of a robuster growth;[3089] and this in the way of a good, because rational[3090] emulation, which tends to maturity. In this sense the world itself will acknowledge His "antitheses," from the contrariety of its own elements, although it has been regulated with the very highest reason.[3091] Wherefore, most thoughtless Marcion, it was your duty to have shown that one (of the two Gods you teach) was a God of light, and the other a God of darkness; and then you would have found it an easier task to persuade us that one was a God of goodness, the other a God of severity. How ever, the "antithesis" (or variety of administration) will rightly be His property, to whom it actually belongs in (the government of) the world.

[3079] Secundum.

[3080] Ingeniorum.

[3081] Enim.

[3082] i.e., Marcion's *Antitheses.*

[3083] *Antitheses* so called because Marcion in it had set passages out of the O.T. and the N.T. in opposition to each other, intending his readers to infer from the apparent disagreement that the law and the gospel were not from the same author (Bp. Kaye on Tertullian, p. 468).

[3084] Pro rebus edomitis. See chap. xv. and xix., where he refers to *the law* as the subduing instrument.

[3085] Repercussus: perhaps "refuted."

[3086] Exclusus.

[3087] Ab omni motu amariore.

[3088] Singulas species, a law term.

[3089] Arbustiores. A figurative word, taken from vines more firmly supported on trees instead of on frames. He has used the word *indomitis* above to express his meaning.

[3090] Rationali. Compare chap. vi. of this book, where the "*ratio*," or purpose of God, is shown to be consistent with His goodness in providing for its highest development in man's interest.

[3091] Ratione: in reference to God's *ratio* or purpose in creation. See chap. vi. note 10. [p. 301, *supra*.]

Book III.

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Wherein Christ is shown to be the Son of God, Who created the world; to have been predicted by the prophets; to have taken human flesh like our own, by a real incarnation.

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Chapter I.—Introductory; A Brief Statement of the Preceding Argument in Connection with the Subject of This Book.

Following the track of my original treatise, the loss of which we are steadily proceeding[3092] to restore, we come now, in the order of our subject, to treat of Christ, although this be a work of supererogation,[3093] after the proof which we have gone through that there is but one only God. For no doubt it has been already ruled with sufficient clearness, that Christ must be regarded as pertaining to[3094] no other God than the Creator, when it has been determined that no other God but the Creator should be the object of our faith. Him did Christ so expressly preach, whilst the apostles one after the other also so clearly affirmed that Christ belonged to[3095] no other God than Him whom He Himself preached—that is, the Creator—that no mention of a second God (nor, accordingly, of a second Christ) was ever agitated previous to Marcion's scandal. This is most easily proved by an examination[3096] of both the apostolic and the heretical churches,[3097] from which we are forced to declare that *there* is undoubtedly a subversion of the rule (of faith), where any opinion is found of later date,[3098]—a point which I have inserted in my first book.[3099] A discussion of it would unquestionably be of value even now, when we are about to make a separate examination into (the subject of) Christ; because, whilst proving Christ to be the Creator's *Son*, we are effectually shutting out the God of Marcion. Truth should employ all her available resources, and in no limping way.[3100] In our compendious rules of faith, however, she has it all her own way.[3101] But I have resolved, like an earnest man,[3102] to meet my adversary every way and everywhere in the madness of his heresy, which is so great, that he has found it easier to assume that that Christ has come who was never heard of, than He who has always been predicted.

[3092] Perseveramus.

[3093] Ex abundanti.

[3094] i.e., "as the Son of, or sent by, no other God."

[3095] i.e., "was the Son of, or sent by, no other God."

[3096] Recensu.

[3097] [Surely Tertullian, when he wrote this, imagined himself not separated formally from the Apostolic churches. Of which see *De Præscriptione*, (p. 258) *supra.*]

[3098] Ubi *posteritas* invenitur. Compare *De Præscript. Hæret.* 34, where Tertullian refers to "that definite rule, before laid down, touching 'the later date' (illo fine supra dicto *posteritatis*), whereby they (i.e., certain novel opinions) would at once be condemned on the ground of their age alone." In 31 of the same work he contrasts "*posteritatem* mendacitatis" with "principalitatem veritatis"—"the latter date of falsehood" with "the primary date of truth." [pp. 258, 260, *supra.*]

[3099] See book i. chap. 1.

[3100] Non ut laborantem. "Qui enim laborant non totis sed fractis utuntur viribus." Πανστρατιᾷ πανσυδίῃ; Anglice, "with all her might."

[3101] In præscript. compendiis vincit.

[3102] Ut gestientem.

Chapter II.—Why Christ's Coming Should Be Previously Announced.

Coming then at once to the point,[3103] I have to encounter the question, Whether Christ ought to have come so suddenly?[3104] (I answer, No.) First, because He was the Son of God His Father. For this was a point of order, that the Father should announce[3105] the Son before the Son should the Father, and that the Father should testify of the Son before the Son should testify of the Father. Secondly, because, in addition to the title of Son, He was the Sent. The authority,[3106] therefore, of the Sender must needs have first appeared in a testimony of the Sent; because none who comes in the authority of another does himself set it forth[3107] for himself on his own assertion, but rather looks out for protection from it, for first comes the support[3108] of him who gives him his authority. Now (Christ) will neither be acknowledged 322 as Son if the Father never named Him, nor be believed in as the Sent One if no Sender[3109] gave Him a commission: the Father, if any, purposely naming Him; and the Sender, if any, purposely commissioning Him. Everything will be open to suspicion which transgresses a rule. Now the primary order of all things will not allow that the Father should come after the Son in recognition, or the Sender after the Sent, or God after Christ. Nothing can take precedence of its own original in being acknowledged, nor in like manner can it in its ordering.[3110] Suddenly a Son, suddenly Sent, and suddenly Christ! On the contrary, I should suppose that from God nothing comes suddenly, because there is nothing which is not ordered and arranged by God. And if ordered, why not also foretold, that it may be proved to have been ordered by the prediction, and by the ordering to be divine? And indeed so great a work, which (we may be sure) required preparation,[3111] as being for the salvation of man, could not have been on that very account a sudden thing, because it was through faith that it was to be of avail.[3112] Inasmuch, then, as it had to be believed in order to be of use, so far did it require, for the securing of this faith, a preparation built upon the foundations of pro-arrangement and fore-announcement. Faith, when informed by such a process, might justly be required[3113] of man by God, and by man be reposed in God; it being a duty, after that knowledge[3114] has made it a possibility, to believe those things which a man had learned indeed to believe from the fore-announcement.[3115]

[3103] Hinc denique.

[3104] As Marcion makes Him.

[3105] Profiteretur.

[3106] Patrocinium.

[3107] Defendit, "insist on it."

[3108] Suggestu.

[3109] Mandator.

[3110] Dispositione, "its being ordered or arranged."

[3111] Parabatur.

[3112] Per fidem profuturum.

[3113] Indiceretur.

[3114] Agnitione.

[3115] Prædicatione, “prophecy.”

Chapter III.—Miracles Alone, Without Prophecy, an Insufficient Evidence of Christ's Mission.

A procedure[3116] of this kind, you say, was not necessary, because He was forthwith to prove Himself the Son and the Sent One, and the Christ of God in very deed, by means of the evidence of His wonderful works.[3117] On my side, however, I have to deny that evidence simply of this sort was sufficient as a testimony to Him. He Himself afterwards deprived it of its authority,[3118] because when He declared that many would come and "show great signs and wonders,"[3119] so as to turn aside the very elect, and yet for all that were not to be received, He showed how rash was belief in signs and wonders, which were so very easy of accomplishment by even false christs. Else how happens it, if He meant Himself to be approved and understood, and received on a certain evidence—I mean that of miracles—that He forbade the recognition of those others who had the very same sort of proof to show, and whose coming was to be quite as sudden and unannounced by any authority?[3120] If, because He came before them, and was beforehand with them in displaying the signs of His mighty deeds, He therefore seized the first right to men's faith,—just as the firstcomers do the first place in the baths,—and so forestalled all who came after Him in that right, take care that He, too, be not caught in the condition of the later comers, if He be found to be behindhand with the Creator, who had already been made known, and had already worked miracles like Him,[3121] and like Him had forewarned men not to believe in others, even such as should come after Him. If, therefore, to have been the first to come and utter this warning, is to bar and limit faith,[3122] He will Himself have to be condemned, because He was later in being acknowledged; and authority to prescribe such a rule about later comers will belong to the Creator alone, who could have been posterior to none. And now, when I am about to prove that the Creator sometimes displayed by His servants of old, and in other cases reserved for His Christ to display, the self-same miracles which you claim as solely due to faith in your Christ, I may fairly even from this maintain that there was so much the greater reason wherefore Christ should not be believed in simply on account of His miracles, inasmuch as these would have shown Him to belong to none other (God) than the Creator, because answering to the mighty deeds of the Creator, both as performed by His servants and reserved for[3123] His Christ; although, even if some other proofs should be found in your Christ—new ones, to wit—we should more readily believe that they, too, belong to the same God as do the old ones, rather than to him who has no other than new[3124] proofs, such as are wanting in the evidences of that antiquity which wins the assent of faith,[3125] so that even on this ground he ought to have come announced as much by prophecies of his own building up faith in him, as by miracles, especially in opposition to the Creator's Christ who was to come 323 fortified by signs and prophets of His own, in order that he might shine forth as the rival of Christ by help of evidence of different kinds. But how was his Christ to be foretold by a god who was himself never predicted? This, therefore, is the unavoidable inference, that neither your god nor your Christ is an object of faith, because God ought not to have been unknown, and Christ ought to have been made known through God.[3126]

[3116] Ordo.

[3117] Virtutum, "miracles."

[3118] Exauctoravit.

[3119] Matt. xxiv. 24. [See Kaye, p. 125.]

[3120] Auctore.

[3121] Proinde.

[3122] Cludet, *quasi* claudet.

[3123] Repromissis in.

[3124] Tantummodo nova.

[3125] Egentia experimentis fidei victricis vetustatis.

[3126] i.e., through God's announcement by prophecy.

Chapter IV.—Marcion's Christ Not the Subject of Prophecy. The Absurd Consequences of This Theory of the Heretic.

He[3127] disdained, I suppose, to imitate the order of our God, as one who was displeasing to him, and was by all means to be vanquished. He wished to come, as a new being in a new way—a son previous to his father's announcement, a sent one before the authority of the sender; so that he might in person[3128] propagate a most monstrous faith, whereby it should come to be believed that Christ was come before it should be known that He had an existence. It is here convenient to me to treat that other point: Why he came not after Christ? For when I observe that, during so long a period, his lord[3129] bore with the greatest patience the very ruthless Creator who was all the while announcing His Christ to men, I say, that whatever reason impelled him to do so, postponing thereby his own revelation and interposition, the self-same reason imposed on him the duty of bearing with the Creator (who had also in *His* Christ dispensations of His own to carry out); so that, after the completion and accomplishment of the entire plan of the rival God and the rival Christ,[3130] he might then superinduce his own proper dispensation. But he grew weary of so long an endurance, and so failed to wait till the end of the Creator's course. It was of no use, his enduring that his Christ should be predicted, when he refused to permit him to be manifested.[3131] Either it was without just cause that he interrupted the full course of his rival's time, or without just cause did he so long refrain from interrupting it. What held him back *at first*? Or what disturbed him *at last*? As the case now stands, however,[3132] he has committed himself in respect of both, having revealed himself so tardily after the Creator, so hurriedly before His Christ; whereas he ought long ago to have encountered the one with a confutation, the other to have forborne encountering as yet—not to have borne with the one so long in His ruthless hostility, nor to have disquieted the other, who was as yet quiescent! In the case of both, while depriving them of their title to be considered the most good God, he showed himself at least capricious and uncertain; lukewarm (in his resentment) towards the Creator, but fervid against His Christ, and powerless[3133] in respect of them both! For he no more restrained the Creator than he resisted His Christ. The Creator still remains such as He really is. His Christ also will come,[3134] just as it is written of Him. Why did he[3135] come after the Creator, since he was unable to correct Him by punishment?[3136] Why did he reveal himself before Christ, whom he could not hinder from appearing?[3137] If, on the contrary,[3138] he did chastise the Creator, he revealed himself, (I suppose,) after Him in order that things which require correction might come first. On which account also, (of course,) he ought to have waited for Christ to appear first, whom he was going to chastise in like manner; then he would be His punisher coming after Him,[3139] just as he had been in the case of the Creator. There is another consideration: since he will at his second advent come after Him, that as he at His first coming took hostile proceedings against the Creator, destroying the law and the prophets, which were His, so he may, to be sure,[3140] at his second coming proceed in opposition to Christ, upsetting[3141] His kingdom. Then, no doubt, he would terminate his course, and then (if ever)[3142] be worthy of belief; for else, if his work has been already perfected, it would be in vain for him to come, for there would indeed be nothing that he could further accomplish.

[3127] Your God.

[3128] Ipse.

[3129] Ejus (i.e. Marcionis) Dominum, meaning Marcion's God, who had not yet been revealed.

[3130] The Creator and His Christ, as rivals of Marcion's.

[3131] He twits Marcion with introducing his Christ on the scene *too soon*. He ought to have waited until the *Creator's* Christ (prophesied of through the Old Testament) had come. Why allow him to be predicted, and then forbid His actual coming, by his own arrival on the scene first? Of course, M. must be understood to deny that the Christ of the New Testament is the subject of the Old Testament prophecies at all. Hence T.'s anxiety to adduce *prophecy* as the main evidence of our Lord as being really the Creator's Christ.

[3132] Atquin.

32

[3133] Vanus.

[3134] The reader will remember that Tertullian is here arguing on Marcion's ground, according to whom the Creator's Christ, the Christ predicted through the O.T., was yet to come. Marcion's Christ, however, had proved himself so weak to stem the Creator's course, that he had no means really of checking the Creator's Christ from coming. It had been better, adds Tertullian, if Marcion's Christ had waited for the Creator's Christ to have first appeared.

[3135] Marcion's Christ.

[3136] Emendare.

[3137] Revocare.

[3138] Aut si.

[3139] Posterior emendator futurus: an instance of Tertullian's style in paradox.

[3140] Vero.

[3141] Redarguens.

[3142] Si forte.

Chapter V.—Sundry Features of the Prophetic Style: Principles of Its Interpretation.

These preliminary remarks I have ventured to make[3143] at this first step of the discussion and while the conflict is, as it were, from a distance. But inasmuch as I shall now from this point have to grapple with my opponent on a distinct issue and in close combat, I perceive that I must advance even here some lines, at which the battle will have to be delivered; they are the Scriptures of the Creator. For as I shall have to prove that Christ was from the Creator, according to these (Scriptures), which were afterwards accomplished in the Creator's Christ, I find it necessary to set forth the form and, so to speak, the nature of the Scriptures themselves, that they may not distract the reader's attention by being called into controversy at the moment of their application to subjects of discussion, and by their proof being confounded with the proof of the subjects themselves. Now there are two conditions of prophetic announcement which I adduce, as requiring the assent of our adversaries in the future stages of the discussion. One, that future events are sometimes announced as if they were already passed. For it is[3144] consistent with Deity to regard as accomplished facts whatever It has determined on, because there is no difference of time with that Being in whom eternity itself directs a uniform condition of seasons. It is indeed more natural[3145] to the prophetic divination to represent as seen and already brought to pass,[3146] even while forseeing it, that which it foresees; in other words, that which is by all means future. As for instance, in Isaiah: "I gave my back to the smiters, and my cheeks (I exposed) to their hands. I hid not my face from shame and spitting."[3147] For whether it was Christ even then, as we hold, or the prophet, as the Jews say, who pronounced these words concerning himself, in either case, that which as yet had not happened sounded as if it had been already accomplished. Another characteristic will be, that very many events are figuratively predicted by means of enigmas and allegories and parables, and that they must be understood in a sense different from the literal description. For we both read of "the mountains dropping down new wine,"[3148] but not as if one might expect "*must*" from the stones, or its decoction from the rocks; and also hear of "a land flowing with milk and honey,"[3149] but not as if you were to suppose that you would ever gather Samian cakes from the ground; nor does God, forsooth, offer His services as a water-bailiff or a farmer when He says, "I will open rivers in a land;

[3143] Proluserim.

[3144] [An important principle, see Kaye, p. 325.]

[3145] Familiare.

[3146] Expunctum.

[3147] Ch. l. 6, slightly altered.

[3148] Joel iii. 18.

[3149] Ex. iii. 8, 17; Deut. xxvi. 9, 15.

I will plant in the wilderness the cedar and the box-tree."[3150] In like manner, when, foretelling the conversion of the Gentiles, He says, "The beasts of the field shall honour me, the dragons and the owls," He surely never meant to derive[3151] His fortunate omens from the young of birds and foxes, and from the songsters of marvel and fable. But why enlarge on such a subject? When the very apostle whom our heretics adopt,[3152] interprets the law which allows an unmuzzled mouth to the oxen that tread out the corn, not of cattle, but of ourselves;[3153] and also alleges that the rock which followed (the Israelites) and supplied them with drink was Christ;[3154] teaching the Galatians, moreover, that the two narratives of the sons of Abraham had an allegorical meaning in their course;[3155] and to the Ephesians giving an intimation that, when it was declared in the beginning that a man should leave his father and mother and become one flesh with his wife, he applied this to Christ and the church.[3156]

[3150] Isa. xli. 18, 19, inexactly quoted.

[3151] Relaturus.

[3152] Hæreticorum apostolus. We have already referred to Marcion's acceptance of St. Paul's epistles. It has been suggested that Tertullian in the text uses *hæreticorum apostolus* as synonymous with *ethnicorum apostolus*="apostle of the Gentiles," in which case allusion to St. Paul would of course be equally clear. But this interpretation is unnecessary.

[3153] 1 Cor. ix. 9.

[3154] 1 Cor. x. 4; compare below, book v., chap. vii.

[3155] Gal. iv. 22, 24.

[3156] Eph. v. 31, 32.

Chapter VI.—Community in Certain Points of Marcionite and Jewish Error. Prophecies of Christ's Rejection Examined.

Since, therefore, there clearly exist these two characteristics in the Jewish prophetic literature, let the reader remember,[3157] whenever we adduce any evidence therefrom, that, by mutual consent,[3158] the point of discussion is not the form of the scripture, but the subject it is called in to prove. When, therefore, our heretics in their phrenzy presumed to say that that Christ was come who had never been fore-announced, it followed that, on their assumption, that Christ had not yet appeared who had always been predicted; and thus they are obliged to make common cause with[3159] Jewish error, and construct their arguments with its assistance, on the pretence that the Jews were themselves quite certain that it was some other who came: so they not only rejected Him as a stranger, but slew Him as an enemy, 325 although they would without doubt have acknowledged Him, and with all religious devotion followed Him, if He had only been one of themselves. Our shipmaster[3160] of course got his craft-wisdom not from the Rhodian law,[3161] but from the Pontic,[3162] which cautioned him against believing that the Jews had no right to sin against their Christ; whereas (even if nothing like their conduct had been predicted against them) human nature alone, liable to error as it is, might well have induced him to suppose that it was quite possible for the Jews to have committed such a sin, considered as men, without assuming any unfair prejudice regarding their feelings, whose sin was antecedently so credible. Since, however, it was actually foretold that they would not acknowledge Christ, and therefore would even put Him to death, it will therefore follow that He was both ignored[3163] and slain by them, who were beforehand pointed out as being about to commit such offences against Him. If you require a proof of this, instead of turning out those passages of Scripture which, while they declare Christ to be capable of suffering death, do thereby also affirm the possibility of His being rejected (for if He had not been rejected, He could not really suffer anything), but rather reserving them for the subject of His sufferings, I shall content myself at the present moment with adducing those which simply show that there was a probability of Christ's rejection. This is quickly done, since the passages indicate that the entire power of understanding was by the Creator taken from the people. "I will take away," says He, "the wisdom of their wise men; and the understanding of their prudent men will I hide;”[3164] and again: “With your ear ye shall hear, and not understand; and with your eyes ye shall see, but not perceive: for the heart of this people hath growth fat, and with their ears they hear heavily, and their eyes have they shut; lest they hear with their ears, and see with their eyes, and understand with the heart, and be converted, and I heal them.”[3165] Now this blunting of their sound senses they had brought on themselves, loving God with their lips, but keeping far away from Him in their heart. Since, then, Christ was announced by the Creator, “who formeth the lightning, and createth the wind, and declareth unto man His Christ,” as the prophet Joel says,[3166] since the entire hope of the Jews, not to say of the Gentiles too, was fixed on the manifestation of Christ,—it was demonstrated that they, by their being deprived of those powers of knowledge and understanding—wisdom and prudence, would fail to know and understand that which was predicted, even Christ; when the chief of their wise men should be in error respecting Him—that is to say, their scribes and prudent ones, or Pharisees; and when the people, like them, should hear with their ears and not understand Christ while teaching them, and see with their eyes and not perceive Christ, although giving them signs. Similarly it is said elsewhere: “Who is blind, but my servant? or deaf, but he who ruleth over them?”[3167] Also when He upbraids them by the same Isaiah: “I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know; my people doth not consider.”[3168] We indeed, who know for certain that Christ always spoke in the prophets, as the Spirit of the Creator (for so says the prophet: “The person of our Spirit, Christ the Lord,”[3169] who from the beginning was both heard and seen as the Father’s vicegerent in the name of God), are well aware that His words, when actually upbraiding Israel, were the same as those which it was foretold that He should denounce against him: “Ye have forsaken the Lord, and have provoked the Holy One of Israel to anger.”[3170] If, however, you would rather refer to God Himself, instead of to Christ, the whole imputation of Jewish ignorance from the first, through an unwillingness to allow that even anciently[3171] the Creator's word and Spirit—that is to say, His Christ—was despised and not acknowledged by them, you will even in this subterfuge be defeated. For when you do not deny that the Creator's Son and Spirit and Substance is also His Christ, you must needs allow that those who have not acknowledged the Father have failed likewise to acknowledge the Son through the identity of their natural substance;[3172] for if in Its fulness It has baffled man's understanding, much more has a portion of It, especially when partaking of the fulness.[3173] Now, when these things are carefully considered, it becomes evident how the Jews both rejected Christ and slew Him; not because they regarded Him as a strange Christ, but because they did not acknowledge Him, although their own. For how could they have understood the strange One, concerning whom nothing had ever been announced, when they failed to understand Him about whom there had been a perpetual course of prophecy? That admits of being understood or being not understood, which, by possessing a substantial basis for prophecy,[3174] will also have a subject-matter[3175] for either knowledge or error; whilst that which lacks such matter admits not the issue of wisdom. So that it was not as if He belonged to another[3176] god that they conceived an aversion for Christ, and persecuted Him, but simply as a man whom they regarded as a wonder-working juggler,[3177] and an enemy[3178] in His doctrines. They brought Him therefore to trial as a mere man, and one of themselves too—that is, a Jew (only a renegade and a destroyer of Judaism)—and punished Him according to their law. If He had been a stranger, indeed, they would not have sat in judgment over Him. So far are they from appearing to have understood Him to be a strange Christ, that they did not even judge Him to be a stranger to their own human nature.[3179]

[3157] "Remember, O reader."

[3158] Constitisse.

[3159] Sociari cum.

[3160] Marcion.

[3161] The model of wise naval legislation, much of which found its way into the Roman pandects.

[3162] Symbol of barbarism and ignorance—a heavy joke against the once seafaring heretic.

[3163] Ignoratus, "rejected of men."

[3164] Isa. xxix. 14.

[3165] Isa. vi. 9, 10. Quoted with some verbal differences.

[3166] A supposed quotation of Amos iv. 13. See Oehler’s marginal reference. If so, the reference to Joel is either a slip of Tertullian or a corruption of his text; more likely the former, for the best mss. insert Joel’s name. Amos iv. 13, according to the LXX., runs, ’Απαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ, which exactly suits Tertullian’s quotation. Junius supports the reference to Joel, supposing that Tertullian has his ch. ii. 31 in view, as compared with Acts ii. 16–33. This is too harsh an interpretation. It is simpler and better to suppose that Tertullian really meant to quote the LXX. of the passage in Amos, but in mistake named Joel as his prophet.

[3167] Isa. xlii. 19, altered.

[3168] Isa. i. 2, 3.

[3169] This seems to be a translation with a slight alteration of the LXX. version of Lam. iv. 20, πνεῦμα προσώπου ἡμῶν Χριστὸς Κύριος .

[3170] Isa. i. 4.

[3171] Retro.

[3172] Per ejusdem substantiæ conditionem.

[3173] He seems here to allude to such statements of God's being as Col. ii. 9.

[3174] Substantiam prædictationis.

[3175] Materiam.

[3176] Alterius, "the other," i.e., Marcion's rival God.

[3177] Planum in signis, cf. the *Magnum in potestate* of Apolog. 21.

[3178] Æmulum, "a rival," i.e., to Moses.

[3179] Nec hominem ejus ut alienum judicaverunt, "His manhood they judged not to be different."

Chapter VII.—Prophecy Sets Forth Two Different Conditions of Christ, One Lowly, the Other Majestic. This Fact Points to Two Advents of Christ.

Our heretic will now have the fullest opportunity of learning the clue[3180] of his errors along with the Jew himself, from whom he has borrowed his guidance in this discussion. Since, however, the blind leads the blind, they fall into the ditch together. We affirm that, as there are two conditions demonstrated by the prophets to belong to Christ, so these presignified the same number of advents; one, and that the first, was to be in lowliness,[3181] when He had to be led as a sheep to be slain as a victim, and to be as a lamb dumb before the shearer, not opening His mouth, and not fair to look upon.[3182] For, says (the prophet), we have announced concerning Him: "He is like a tender plant,[3183] like a root out of a thirsty ground; He hath no form nor comeliness; and we beheld Him, and He was without beauty: His form was disfigured;"[3184] "marred more than the sons of men; a man stricken with sorrows, and knowing how to bear our infirmity;"[3185] "placed by the Father as a stone of stumbling and a rock of offence;"[3186] "made by Him a little lower than the angels;"[3187] declaring Himself to be "a worm and not a man, a reproach of men, and despised of the people."[3188] Now these signs of degradation quite suit His first coming, just as the tokens of His majesty do His second advent, when He shall no longer remain "a stone of stumbling and a rock of offence," but after His rejection become "the chief corner-stone," accepted and elevated to the top place[3189] of the temple, even His church, being that very stone in Daniel, cut out of the mountain, which was to smite and crush the image of the secular kingdom.[3190] Of this advent the same prophet says: "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought Him before Him, and there was given Him dominion and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away; and His kingdom that which shall not be destroyed."[3191] Then indeed He shall have both a glorious form, and an unsullied beauty above the sons of men. “Thou art fairer,” says (the Psalmist), “than the children of men; grace is poured into Thy lips; therefore God hath blessed Thee for ever. Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and Thy majesty.”[3192] For the Father, after making Him a little lower than the angels, “will crown Him with glory and honour, and put all things under His feet.”[3193] “Then shall they look on Him whom they have pierced, and they shall mourn for Him, tribe after tribe;”[3194] because, no doubt, they once refused to acknowledge Him in the lowliness of His human condition. He is even a man, says Jeremiah, and who shall recognise Him. Therefore, asks Isaiah, “who shall declare His generation?”[3195] So also in Zechariah, Christ Jesus, the true High Priest of the Father, in the person of Joshua, nay, in the very mystery of His name,[3196] is portrayed in a twofold dress with reference to both His advents. At first He is clad in sordid garments, that is to say, in the lowliness of suffering and mortal flesh: then the devil resisted Him, as the instigator of the traitor Judas, not to mention his tempting Him after His baptism: afterwards He was stripped of His first filthy raiment, and adorned with the priestly robe[3197] and mitre, and a pure diadem;[3198] in other words, with the glory and honour of His second advent.[3199] If I may offer, moreover, an interpretation of the two goats which were presented on “the great day of atonement,”[3200] do they not also figure the two natures of Christ? They were of like size, and very similar in appearance, owing to the Lord’s identity of aspect; because He is not to come in any other form, having to be recognised by those by whom He was also wounded and pierced. One of these goats was bound[3201] with scarlet,[3202] and driven by the people out of the camp[3203] into the wilderness,[3204] amid cursing, and spitting, and pulling, and piercing,[3205] being thus marked with all the signs of the Lord's own passion; while the other, by being offered up for sins, and given to the priests of the temple for meat, afforded proofs of His second appearance, when (after all sins have been expiated) the priests of the spiritual temple, that is, the church, are to enjoy the flesh, as it were,[3206] of the Lord's own grace, whilst the residue go away from salvation without tasting it.[3207] Since, therefore, the first advent was prophetically declared both as most obscure in its types, and as deformed with every kind of indignity, but the second as glorious and altogether worthy of God, they would on this very account, while confining their regards to that which they were easily able both to understand and to believe, even the second advent, be not undeservedly deceived respecting the more obscure, and, at any rate, the more lowly first coming. Accordingly, to this day they deny that their Christ has come, because He has not appeared in majesty, while they ignore the fact that He was to come also in lowliness.

[3180] Rationem.

[3181] Humilitate.

[3182] A reference to, rather than quotation from, Isa. liii. 7.

[3183] Sicut puerulus, "like a little boy," or, "a sorry slave."

[3184] Isa. liii. 2, 3, according to the Septuagint.

[3185] See Isa. lii. 14; liii. 3, 4.

[3186] Isa. viii. 14.

[3187] Ps. viii. 6.

[3188] Ps. xxii. 7.

[3189] Consummationem: an allusion to Zech. iv. 7.

[3190] See Dan. ii. 34.

[3191] Dan. vii. 13, 14.

[3192] Ps. xlv. 2, 3.

[3193] Ps. viii. 5, 6.

[3194] Zech. xii. 10, 12.

[3195] Isa. liii. 8.

[3196] Joshua, i.e., Jesus.

[3197] Podere.

[3198] Cidari munda.

[3199] See Zech. iii.

[3200] Jejunio, see Lev. xvi. 5, 7, etc.

[3201] Circumdatus.

[3202] Perhaps in reference to Heb. ix. 19.

[3203] Civitatem, “city.”

[3204] In perditionem.

[3205] This treatment of the scape-goat was partly ceremonial, partly disorderly. The Mischna (*Yoma* vi. 4–6) mentions the scarlet ribbon which was bound round the animal’s head between the horns, and the “pulling” (rather plucking out of its hair); but this latter was an indignity practised by scoffers and guarded against by

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Jews. Tertullian repeats the whole of this passage, *Adv. Jud.* xiv. Similar use is made of the type of the scape-goat by other fathers, as Justin Martyr (*Dial. cum Tryph.*) and Cyril of Alex. (*Epist. ad Acacium*). In this book ix. *Against Julian*, he expressly says: "Christ was described by the two goats,—as dying for us in the flesh, and then (as shown by the scape-goat) overcoming death in His divine nature." See Tertullian's passages illustrated fully in Rabbi Chiga, *Addit. ad Cod. de die Expiat.* (in Ugolini, *Thes.* i. 88).

[3206] Quasi visceratione. [See Kaye's important comment, p. 426.]

[3207] Jejunantibus.

Chapter VIII.—Absurdity of Marcion’s Docetic Opinions; Reality of Christ’s Incarnation.

Our heretic must now cease to borrow poison from the Jew—“the asp,” as the adage runs, “from the viper”[3208]—and henceforth vomit forth the virulence of his own disposition, as when he alleges Christ to be a phantom. Except, indeed, that this opinion of his will be sure to have others to maintain it in his precocious and somewhat abortive Marcionites, whom the Apostle John designated as antichrists, when they denied that Christ was come in the flesh; not that they did this with the view of establishing the right of the other god (for on this point also they had been branded by the same apostle), but because they had started with assuming the incredibility of an incarnate God. Now, the more firmly the antichrist Marcion had seized this assumption, the more prepared was he, of course, to reject the bodily substance of Christ, since he had introduced his very god to our notice as neither the author nor the restorer of the flesh; and for this very reason, to be sure, as pre-eminently good, and most remote from the deceits and fallacies of the Creator. His Christ, therefore, in order to avoid all such deceits and fallacies, and the imputation, if possible, of belonging to the Creator, was not what he appeared to be, and feigned himself to be what he was not—incarnate without being flesh, human without being man, and likewise a divine Christ without being God! But why should he not have propagated also the phantom of God? Can I believe him on the subject of the internal nature, who was all wrong touching the external substance? How will it be possible to believe him true on a mystery, when he has been found so false on a plain fact? How, moreover, when he confounds the truth of the spirit with the error of the flesh,[3209] could he combine within himself that communion of light and darkness, or truth and error, which the apostle says cannot co-exist?[3210] Since however, Christ’s being flesh is now discovered to be a lie, it follows that all things which were done by the flesh of 328 Christ were done untruly,[3211]—every act of intercourse,[3212] of contact, of eating or drinking,[3213] yea, His very miracles. If with a touch, or by being touched, He freed any one of a disease, whatever was done by any corporeal act cannot be believed to have been truly done in the absence of all reality in His body itself. Nothing substantial can be allowed to have been effected by an unsubstantial thing; nothing full by a vacuity. If the habit were putative, the action was putative; if the worker were imaginary, the works were imaginary. On this principle, too, the sufferings of Christ will be found not to warrant faith in Him. For He suffered nothing who did not truly suffer; and a phantom could not truly suffer. God's entire work, therefore, is subverted. Christ's death, wherein lies the whole weight and fruit of the Christian name, is denied although the apostle asserts[3214] it so expressly[3215] as undoubtedly real, making it the very foundation of the gospel, of our salvation and of his own preaching.[3216] "I have delivered unto you before all things," says he, "how that Christ died for our sins, and that he was buried, and that He rose again the third day." Besides, if His flesh is denied, how is His death to be asserted; for death is the proper suffering of the flesh, which returns through death back to the earth out of which it was taken, according to the law of its Maker? Now, if His death be denied, because of the denial of His flesh, there will be no certainty of His resurrection. For He rose not, for the very same reason that He died not, even because He possessed not the reality of the flesh, to which as death accrues, so does resurrection likewise. Similarly, if Christ's resurrection be nullified, ours also is destroyed. If Christ's *resurrection* be not realized,[3217] neither shall that be for which Christ came. For just as they, who said that there is no resurrection of the dead, are refuted by the apostle from the resurrection of Christ, so, if the resurrection of Christ falls to the ground, the resurrection of the dead is also swept away.[3218] And so our faith is vain, and vain also is the preaching of the apostles. Moreover, they even show themselves to be false witnesses of God, because they testified that He raised up Christ, whom He did not raise. And we remain in our sins still.[3219] And those who have slept in Christ have perished; destined, forsooth,[3220] to rise again, but peradventure in a phantom state,[3221] just like Christ.

[3208] So Epiphanius, *adv. Hæres.* l. 23. 7, quotes the same proverb, ὡς ἀσπὶς παρ’ ἐχίδνης ἰὸν δανιζομένη. [Tom. II. p. 144. Ed. Oehler.]

[3209] As in his Docetic views of the body of Christ.

[3210] 2 Cor. vi. 14.

[3211] Mendacio.

[3212] Congressus.

[3213] Convictus.

[3214] Demandat.

[3215] Tam impresse, "so strongly."

[3216] 1 Cor. xv. 3, 4, 14, 17, 18.

[3217] Valebit.

[3218] Aufertur.

[3219] 1 Cor. xv. 13–18.

[3220] Sane.

[3221] Phantasmate forsitan.

Chapter IX.—Refutation of Marcion’s Objections Derived from the Cases of the Angels, and the Pre-Incarnate Manifestations of the Son of God.

Now, in this discussion of yours,[3222] when you suppose that we are to be met with the case of the Creator’s angels, as if they held intercourse with Abraham and Lot in a phantom state, that of merely putative flesh,[3223] and yet did truly converse, and eat, and work, as they had been commissioned to do, you will not, to begin with, be permitted to use as examples the acts of that God whom you are destroying. For by how much you make your god a better and more perfect being, by just so much will all examples be unsuitable to him of that God from whom he totally differs, and without which difference he would not be at all better or more perfect. But then, secondly, you must know that it will not be conceded to you, that in the angels there was only a putative flesh, but one of a true and solid human substance. For if (on your terms) it was no difficulty to him to manifest true sensations and actions in a putative flesh, it was much more easy for him still to have assigned the true substance of flesh to these true sensations and actions, as the proper maker and former thereof. But your god, perhaps on the ground of his having produced no flesh at all, was quite right in introducing the mere phantom of that of which he had been unable to produce the reality. My God, however, who formed that which He had taken out of the dust of the ground in the true quality of flesh, although not issuing as yet from conjugal seed, was equally able to apply to angels too a flesh of any material whatsoever, who built even the world out of nothing, into so many and so various bodies, and that at a word! And, really, if your god promises to men some time or other the true nature of angels[3224] (for he says, “They shall be like the angels”), why should not my God also have fitted on to angels the true substance of men, from whatever source derived? For not even you will tell me, in reply, whence is obtained that angelic nature on your side; so that it is enough for me to define this as being fit and proper to God, even the verity of that thing which was objective to three senses—sight, touch, and hearing. It is more difficult for God to practise deception[3225] than to produce real flesh from any material whatever, even without the means of birth. But for other heretics, also, who maintain that the flesh in the angels ought to have been born of flesh, if it had been really human, we have an answer on a sure principle, to the effect that it was truly *human* flesh, and yet *not born*. It was truly human, because of the truthfulness of God, who can neither lie nor deceive, and because (angelic beings) cannot be dealt with by men in a human way except in human substance: it was withal unborn, because none[3226] but Christ could become incarnate by being born of the flesh in order that by His own nativity He might regenerate[3227] our birth, and might further by His death also dissolve our death, by rising again in that flesh in which, that He might even die, He was born. Therefore on that occasion He did Himself appear with the angels to Abraham in the verity of the flesh, which had not as yet undergone birth, because it was not yet going to die, although it was even now learning to hold intercourse amongst men. Still greater was the propriety in angels, who never received a dispensation to die for us, not having assumed even a brief experience[3228] of flesh by being born, because they were not destined to lay it down again by dying; but, from whatever quarter they obtained it, and by what means soever they afterwards entirely divested themselves of it, they yet never pretended it to be unreal flesh. Since the Creator "maketh His angels spirits, and His ministers a flame of fire"—as truly spirits as also fire—so has He truly made them flesh likewise; wherefore we can now recall to our own minds, and remind the heretics also, that He has promised that He will one day form men into angels, who once formed angels into men.

[3222] Ista. [See Kaye, p. 205.]

[3223] [Pamelius attributes this doctrine to Appelles a disciple of Marcion, of whom see Kaye, pp. 479, 480.]

[3224] Luke xx. 36.

[3225] Mentiri.

[3226] i.e., among the angels.

[3227] Reformaret.

[3228] Commeatum.

Chapter X.—The Truly Incarnate State More Worthy of God Than Marcion's Fantastic Flesh.

Therefore, since you are not permitted to resort to any instances of the Creator, as alien from the subject, and possessing special causes of their own, I should like you to state yourself the design of your god, in exhibiting his Christ not in the reality of flesh. If he despised it as earthly, and (as you express it) full of dung,[3229] why did he not on that account include the likeness of it also in his contempt? For no honour is to be attributed to the image of anything which is itself unworthy of honour. As the natural state is, so will the likeness be. But how could he hold converse with men except in the image of human substance?[3230] Why, then, not rather in the reality thereof, that his intercourse might be real, since he was under the necessity of holding it? And to how much better account would this necessity have been turned by ministering to faith rather than to a fraud![3231] The god whom you make is miserable enough, for this very reason that he was unable to display his Christ except in the effigy of an unworthy, and indeed an alien, thing. In some instances, it will be convenient to use even unworthy things, if they be only our own, as it will also be quite improper to use things, be they ever so worthy, if they be not our own.[3232] Why, then, did he not come in some other worthier substance, and especially his own, that he might not seem as if he could not have done without an unworthy and an alien one? Now, since my Creator held intercourse with man by means of even a bush and fire, and again afterwards by means of a cloud and column,[3233] and in representations of Himself used bodies composed of the elements, these examples of divine power afford sufficient proof that God did not require the instrumentality of false or even of real flesh. But yet, if we look steadily into the subject, there is really no substance which is worthy of becoming a vestment for God. Whatsoever He is pleased to clothe Himself withal, He makes worthy of Himself—only without untruth.[3234] Therefore how comes it to pass that he should have thought the verity of the flesh, rather than its unreality, a disgrace? Well, but he honoured it by his fiction of it. How great, then, is that flesh, the very phantasy of which was a necessity to the superior God!

[3229] Stercoribus infersam.

[3230] A Marcionite argument.

[3231] Stropham, a player's trick; so in *Spectac.* 29.

[3232] Alienis.

[3233] Globum.

[3234] Mendacio.

Chapter XI.—Christ Was Truly Born; Marcion's Absurd Cavil in Defence of a Putative Nativity.

All these illusions of an imaginary corporeity[3235] in (his) Christ, Marcion adopted with this view, that his nativity also might not be furnished with any evidence from his human substance, and that thus the Christ of the Creator might be free to have assigned to Him all predictions which treated of Him as one capable of human birth, and therefore fleshly. But 33 most foolishly did our Pontic heresiarch act in this too. As if it would not be more readily believed that flesh in the Divine Being should rather be unborn than untrue, this belief having in fact had the way mainly prepared for it by the Creator's angels when they conversed in flesh which was real, although unborn. For indeed the notorious Philumena[3236] persuaded Apelles and the other seceders from Marcion rather to believe that Christ did really carry about a body of flesh; not derived to Him, however, from birth, but one which He borrowed from the elements. Now, as Marcion was apprehensive that a belief of the fleshly body would also involve a belief of birth, undoubtedly He who seemed to be man was believed to be verily and indeed born. For a certain woman had exclaimed, "Blessed is the womb that bare Thee, and the paps which Thou hast sucked!"[3237] And how else could they have said that His mother and His brethren were standing without?[3238] But we shall see more of this in the proper place.[3239] Surely, when He also proclaimed Himself as the Son of man, He, without doubt, confessed that He had been born. Now I would rather refer all these points to an examination of the gospel; but still, as I have already stated, if he, who seemed to be man, had by all means to pass as having been born, it was vain for him to suppose that faith in his nativity was to be perfected[3240] by the device of an imaginary flesh. For what advantage was there in that being not true which was held to be true, whether it were his flesh or his birth? Or if you should say, let human opinion go for nothing;[3241] you are then honouring your god under the shelter of a deception, since he knew himself to be something different from what he had made men to think of him. In that case you might possibly have assigned to him a putative nativity even, and so not have hung the question on this point. For silly women fancy themselves pregnant sometimes, when they are corpulent[3242] either from their natural flux[3243] or from some other malady. And, no doubt, it had become his duty, since he had put on the mere mask of his substance, to act out from its earliest scene the play of his phantasy, lest he should have failed in his part at the beginning of the flesh. You have, of course,[3244] rejected the sham of a nativity, and have produced true flesh itself. And, no doubt, even the real nativity of a God is a most mean thing.[3245] Come then, wind up your cavils[3246] against the most sacred and reverend works of nature; inveigh against all that you are; destroy the origin of flesh and life; call the womb a sewer of the illustrious animal—in other words, the manufactory for the production of man; dilate on the impure and shameful tortures of parturition, and then on the filthy, troublesome, contemptible issues of the puerperal labour itself! But yet, after you have pulled all these things down to infamy, that you may affirm them to be unworthy of God, birth will not be worse for Him than death, infancy than the cross, punishment than nature, condemnation than the flesh. If Christ truly suffered all this, to be born was a less thing for Him. If Christ suffered evasively,[3247] as a phantom; evasively, too, might He have been born. Such are Marcion's chief arguments by which he makes out another Christ; and I think that we show plainly enough that they are utterly irrelevant, when we teach how much more truly consistent with God is the reality rather than the falsehood of that condition[3248] in which He manifested His Christ. Since He was "the truth," He was flesh; since He was flesh, He was born. For the points which this heresy assaults are confirmed, when the means of the assault are destroyed. Therefore if He is to be considered in the flesh,[3249] because He was born; and born, because He is in the flesh, and because He is no phantom,—it follows that He must be acknowledged as Himself the very Christ of the Creator, who was by the Creator's prophets foretold as about to come in the flesh, and by the process of human birth.[3250]

[3235] Corpulentiæ.

[3236] This woman is called in *De Præscr. Hæret.* 6, "an angel of deceit," and (in 30) "a virgin, but afterwards a monstrous prostitute." Our author adds: "Induced by her tricks and miracles, Apelles introduced a new heresy." See also Eusebius, *Hist. Eccl.* v. 13; Augustin, *De Hæres.* 42; Hieronymus, *Epist. adv. Ctesiph.* p. 477, tom. iv. ed. Benedictin.

[3237] Luke xi. 27.

[3238] Luke viii. 20.

[3239] Below, iv. 26; also in *De carne Christi*, cap. vii.

[3240] Expungendam, "consummated," a frequent use of the word in our author.

[3241] Viderit opinio humana.

[3242] Inflatæ.

[3243] Sanguinis tributo.

[3244] Plane, ironically said.

[3245] Turpissimum.

[3246] Perora.

[3247] Mendacio.

[3248] Habitus.

[3249] Carneus.

[3250] Ex nativitate.

Chapter XII.—Isaiah's Prophecy of Emmanuel. Christ Entitled to that Name.

And challenge us first, as is your wont, to consider Isaiah's description of Christ, while you contend that in no point does it suit. For, to begin with, you say that Isaiah's Christ will have to be called Emmanuel;[3251] then, that He takes the riches of Damascus and the spoils of Samaria against the king of Assyria.[3252] But yet He who is come was neither born under such a name, nor ever engaged in any warlike enterprise. I must, however, remind you that you ought to look into the contexts[3253] of the two passages. For there is immediately added the interpretation of Emmanuel, "God with us;" so that you have to consider not merely the name as it is uttered, but also its meaning. The utterance is Hebrew, *Emmanuel*, of the prophet's own nation; but the meaning of the word, *God with us*, is by the interpretation made common property. Inquire, then, whether this name, God-with-us, which is Emmanuel, be not often used for the name of Christ,[3254] from the fact that Christ has enlightened the world. And I suppose you will not deny it, inasmuch as you do yourself admit that He is called God-with-us, that is, Emmanuel. Else if you are so foolish, that, because with you He gets the designation God-with-us, not Emmanuel, you therefore are unwilling to grant that He is come whose property it is to be called Emmanuel, as if this were not the same name as God-with-us, you will find among the Hebrew Christians, and amongst Marcionites too, that they name Him Emmanuel when they mean Him to be called God-with-us; just indeed as every nation, by whatever word they would express God-with-us, has called Him Emmanuel, completing the sound in its sense. Now since Emmanuel is God-with-us, and God-with-us is Christ, who is in us (for "as many of you as are baptized into Christ, have put on Christ"[3255]), Christ is as properly implied in the meaning of the name, which is God-with-us, as He is in the pronunciation of the name, which is Emmanuel. And thus it is evident that He is now come who was foretold as Emmanuel, because what Emmanuel signifies is come, that is to say, God-with-us.

[3251] Isa. vii. 14.

[3252] Isa. viii. 4. Compare *adv. Judæos*, 9.

[3253] Cohærentia.

[3254] Agitetur in Christo.

[3255] Gal. iii. 27.

Chapter XIII.—Isaiah's Prophecies Considered. The Virginity of Christ's Mother a Sign. Other Prophecies Also Signs. Metaphorical Sense of Proper Names in Sundry Passages of the Prophets.

You are equally led away by the sound of names,[3256] when you so understand the riches of Damascus, and the spoils of Samaria, and the king of Assyria, as if they portended that the Creator's Christ was a warrior, not attending to the promise contained in the passage, "For before the Child shall have knowledge to cry, My father and My mother, He shall take away the riches of Damascus and the spoil of Samaria before the king of Assyria."[3257] You should first examine the point of age, whether it can be taken to represent Christ as even yet a man,[3258] much less a warrior. Although, to be sure, He might be about to call to arms by His cry as an infant; might be about to sound the alarm of war not with a trumpet, but with a little rattle; might be about to seek His foe, not on horseback, or in chariot, or from parapet, but from nurse's neck or nursemaid's back, and so be destined to subjugate Damascus and Samaria from His mother's breasts! It is a different matter, of course, when the babes of your barbarian Pontus spring forth to the fight. They are, I ween, taught to lance before they lacerate;[3259] swathed at first in sunshine and ointment,[3260] afterwards armed with the satchel,[3261] and rationed on bread and butter![3262] Now, since nature, certainly, nowhere grants to man to learn warfare before life, to pillage the wealth of a Damascus before he knows his father and mother's name, it follows that the passage in question must be deemed to be a figurative one. Well, but nature, says he, does not permit "a virgin to conceive," and still the prophet is believed. And indeed very properly; for he has paved the way for the incredible thing being believed, by giving a reason for its occurrence, in that it was to be for a sign. "Therefore," says he, "the Lord himself shall give you a *sign*; behold, a virgin shall conceive, and bear a son."[3263] Now a sign from God would not have been a sign,[3264] unless it had been some novel and prodigious thing. Then, again, Jewish cavillers, in order to disconcert us, boldly pretend that Scripture does not hold[3265] that a virgin, but only a young woman,[3266] is to conceive and bring forth. They are, however, refuted by this consideration, that nothing of the nature of *a sign* can possibly come out of what is a daily occurrence, the pregnancy and child-bearing of a young woman. A virgin mother is justly deemed to be proposed[3267] by God as *a sign*, but a warlike infant has no like claim to the 332 distinction; for even in such a case[3268] there does not occur the character of a sign. But after the sign of the strange and novel birth has been asserted, there is immediately afterwards declared as a sign the subsequent course of the Infant,[3269] who was to eat butter and honey. Not that this indeed is of the nature of a sign, nor is His "refusing the evil;" for this, too, is only a characteristic of infancy.[3270] But His destined capture of the riches of Damascus and the spoil of Samaria before the king of Assyria *is no doubt a wonderful sign*.[3271] Keep to the measure of His age, and seek the purport of the prophecy, and give back also to the truth of the gospel what you have taken away from it in the lateness of your heresy,[3272] and the prophecy at once becomes intelligible and declares its own accomplishment. Let those eastern magi wait on the new-born Christ, presenting to Him, (although) in His infancy, their gifts of gold and frankincense; and surely an Infant will have received the riches of Damascus without a battle, and unarmed.

[3256] Compare with this chapter, T.'s *adv. Judæos*, 9.

[3257] Isa. viii. 4.

[3258] Jam hominem, jam virum in *Adv. Judæos*, "at man's estate."

[3259] Lanceare ante quam lancinare. This play on words points to the very early training of the barbarian boys to war. *Lancinare* perhaps means, "to nibble the nipple with the gum."

[3260] He alludes to the suppling of their young joints with oil, and then drying them in the sun.

[3261] Pannis.

[3262] Butyro.

[3263] Isa. vii. 14.

[3264] The *tam dignum* of this place is "jam signum" in *adv. Judæos*.

[3265] Contineat.

For besides the generally known fact, that the riches of the East, that is to say, its strength and resources, usually consist of gold and spices, it is certainly true of the Creator, that He makes gold the riches of the other[3273] nations also. Thus He says by Zechariah: "And Judah shall also fight at Jerusalem and shall gather together all the wealth of the nations round about, gold and silver."[3274] Moreover, respecting that gift of gold, David also says: "And there shall be given to Him of the gold of Arabia;"[3275] and again: "The kings of Arabia and

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[3266] This opinion of Jews and Judaizing heretics is mentioned by Irenæus, *Adv. Hæret.* iii. 21 (Stieren's ed. i. 532); Eusebius, *Hist. Eccles.* v. 8; Jerome, *Adv. Helvid.* (ed. Benedict), p. 132. Nor has the cavil ceased to be held, as is well known, to the present day. The הָעַלְמָה of Isa. vii. 4 is supposed by the Jewish Fuerst to be *Isaiah's wife*, and he quotes Kimchi's authority; while the neologian Gesenius interprets the word, *a bride*, and rejects the Catholic notion of an unspotted virgin. To make way, however, for their view, both Fuerst and Gesenius have to reject the LXX. rendering, παρθένος.

[3267] Disposita.

[3268] Et hic.

[3269] Alius ordo jam infantis.

[3270] Infantia est. Better in *adv. Judæos*, "est infantiæ."

[3271] The italicised words we have added from *adv. Judæos*, "hoc est mirabile signum."

[3272] Posterior. *Posteritas* is an attribute of heresy in T.'s view.

[3273] Ceterarum, other than the Jews, i.e., Gentiles.

[3274] Zech. xiv. 14.

[3275] Ps. lxxii. 15.

Saba shall offer to Him gifts."[3276] For the East generally regarded the magi as kings; and Damascus was anciently deemed to belong to Arabia, before it was transferred to Syrophœnicia on the division of the Syrias (by Rome).[3277] Its riches Christ then received, when He received the tokens thereof in the gold and spices; while the spoils of Samaria were the magi themselves. These having discovered Him and honoured Him with their gifts, and on bended knee adored Him as their God and King, through the witness of the star which led their way and guided them, became the spoils of Samaria, that is to say, of idolatry, because, as it is easy enough to see,[3278] they believed in Christ. He designated idolatry under the name of Samaria, as that city was shameful for its idolatry, through which it had then revolted from God from the days of king Jeroboam. Nor is this an unusual manner for the Creator, (in His Scriptures[3279]) figuratively to employ names of places as a metaphor derived from the analogy of their sins. Thus He calls the chief men of the Jews "rulers of Sodom," and the nation itself "people of Gomorrah."[3280] And in another passage He also says: "Thy father was an Amorite, and thy mother an Hittite,"[3281] by reason of their kindred iniquity;[3282] although He had actually called them His sons: "I have nourished and brought up *children*."[3283] So likewise by Egypt is sometimes understood, in His sense,[3284] the whole world as being marked out by superstition and a curse.[3285] By a similar usage Babylon also in our (St.) John is a figure of the city of Rome, as being like (Babylon) great and proud in royal power, and warring down the saints of God. Now it was in accordance with this style that He called the magi by the name of Samaritans, because (as we have said) they had practised idolatry as did the Samaritans. Moreover, by the phrase "before *or against* the king of Assyria," understand "against Herod;" against whom the magi then opposed themselves, when they refrained from carrying him back word concerning Christ, whom he was seeking to destroy.

[3276] Ps. lxxii. 10.

[3277] See Otto's *Justin Martyr*, ii. 273, n. 23. [See Vol. I. p. 238, *supra*.]

[3278] Videlicet.

[3279] The *Creatori* here answers to the *Scripturis divinis* of the parallel passage in *adv. Judæos*. Of course there is a special force in this use of the *Creator's* name here against Marcion.

[3280] Isa. i. 10.

[3281] Ezek. xvi. 3.

[3282] To the sins of these nations.

[3283] Isa. i. 2.

[3284] Apud illum, i.e., Creatorem.

[3285] Maledictionis.

Chapter XIV.—Figurative Style of Certain Messianic Prophecies in the Psalms. Military Metaphors Applied to Christ.

This interpretation of ours will derive confirmation, when, on your supposing that Christ is in any passage called a warrior, from the mention of certain arms and expressions of that sort, you weigh well the analogy of their other meanings, and draw your conclusions accordingly. “Gird on Thy sword,” says David, “upon Thy thigh.”[3286] But what do you read about Christ just before? “Thou art fairer than the children of men; grace is poured forth upon Thy lips.”[3287] It amuses me to imagine that blandishments of fair beauty and graceful lips are ascribed to one who had to gird on His sword for war! So likewise, when it is added, “Ride on prosperously in Thy majesty,”[3288] the reason is subjoined: “Because of truth, and meekness, and righteousness.”[3289] But who shall produce *these* results with the sword, and not their opposites rather—deceit, and harshness, and injury—which, it must be confessed, are the proper business of battles? Let us see, therefore, whether that is not some other sword, which has so different an action. Now the Apostle John, in the Apocalypse, describes a sword which proceeded from the mouth of God as “a doubly sharp, two-edged one.”[3290] This may be understood to be the Divine Word, who is doubly edged with the two testaments of the law and the gospel—sharpened with wisdom, hostile to the devil, arming us against the spiritual enemies of all wickedness and concupiscence, and cutting us off from the dearest objects for the sake of God’s holy name. If, however, you will not acknowledge John, you have our common master Paul, who “girds our loins about with truth, and puts on us the breastplate of righteousness, and shoes us with the preparation of the gospel of peace, not of war; who bids us take the shield of faith, wherewith we may be able to quench all the fiery darts of the devil, and the helmet of salvation, and the sword of the Spirit, which (he says) is the word of God.”[3291] This sword the Lord Himself came to send on earth, and not peace.[3292] If he is your Christ, then even he is a warrior. If he is not a warrior, and the sword he brandishes is an allegorical one, then the Creator’s Christ in the psalm too may have been girded with the figurative sword of the Word, without any martial gear. The above-mentioned “fairness” of His beauty and “grace of His lips” would quite suit such a sword, girt as it even then was upon His thigh in the passage of David, and sent as it would one day be by Him

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[3286] Ps. xlv. 3.

[3287] Ps. xlv. 2.

[3288] Literally, “Advance, and prosper, and reign.”

[3289] Ps. xlv. 4.

[3290] Rev. i. 16.

[3291] Eph. vi. 14–17.

[3292] Matt. x. 34.

on earth. For this is what He says: “Ride on prosperously in Thy majesty[3293]”—*advancing* His word into every land, so as to call all nations: destined to *prosper* in the success of that faith which received Him, and *reigning*, from the fact that[3294] He conquered death by His resurrection. “Thy right hand,” says He, “shall wonderfully lead Thee forth,”[3295] even the might of Thy spiritual grace, whereby the knowledge of Christ is spread. “Thine arrows are sharp;”[3296] everywhere Thy precepts fly about, Thy threatenings also, and convictions[3297] of heart, pricking and piercing each conscience. “The people shall fall under Thee,”[3298] that is, in adoration. Thus is the Creator’s Christ mighty in war, and a bearer of arms; thus also does He now take the spoils, not of Samaria alone, but of all nations. Acknowledge, then, that His spoils are figurative, since you have learned that His arms are allegorical. Since, therefore, both the Lord speaks and His apostle writes such things[3299] in a figurative style, we are not rash in using His interpretations, the records[3300] of which even our adversaries admit; and thus in *so* far will it be Isaiah’s Christ who has come, in *as* far as He was not a warrior, because it is not of such a character that He is described by Isaiah.

[3293] “Advance, and prosper, and reign.”

[3294] Exinde qua.

[3295] Ps. xlv. 4, but changed.

[3296] Ps. xlv. 5.

[3297] Traductiones.

[3298] Ps. xlv. 5.

[3299] Ejusmodi.

[3300] Exempla.

Chapter XV.—The Title Christ Suitable as a Name of the Creator's Son, But Unsuited to Marcion's Christ.

Touching then the discussion of His flesh, and (through that) of His nativity, and incidentally[3301] of His name Emmanuel, let this suffice. Concerning His other names, however, and especially that of Christ, what has the other side to say in reply? If the name of Christ is as common with you as is the name of God—so that as the Son of both Gods may be fitly called Christ, so each of the Fathers may be called Lord—reason will certainly be opposed to this argument. For the name of God, as being the natural designation of Deity, may be ascribed to all those beings for whom a divine nature is claimed,—as, for instance, even to idols. The apostle says: "For there be that are called gods, whether in heaven or in earth."[3302] The name of Christ, however, does not arise from nature, but from dispensation;[3303] and so becomes the proper name of Him to whom it accrues in consequence of the dispensation. Nor is it subject to be shared in by any other God, especially a rival, and one that has a dispensation of His own, to whom it will be also necessary that He should possess names apart from all others. For how happens it that, after they have devised different dispensations for two Gods they admit into this diversity of dispensation a *community* of names; whereas no proof could be more useful of two Gods being rival ones, than if there should be found coincident with their (diverse) dispensations a diversity also of names? For that is not a state 334 of *diverse* qualities, which is not distinctly indicated[3304] in the specific meanings[3305] of their designations. Whenever these are wanting, there occurs what the Greeks call the *katachresis*[3306]of a term, by its improper application to what does not belong to it.[3307] In God, however, there ought, I suppose, to be no defect, no setting up of His dispensations by *katachrestic* abuse of words. Who is this god, that claims for his son names from the Creator? I say not names which do not belong to him, but ancient and well-known names, which even in this view of them would be unsuitable for a novel and unknown god. How is it, again, that he tells us that "a piece of new cloth is not sewed on to an old garment," or that "new wine is not trusted to old bottles,"[3308] when he is himself patched and clad in an old suit[3309] of names? How is it he has rent off the gospel from the law, when he is wholly invested with the law,—in the name, forsooth, of Christ? What hindered his calling himself by some other name, seeing that he preached another (gospel), came from another source, and refused to take on him a real body, for the very purpose that he might not be supposed to be the Creator's Christ? Vain, however, was his unwillingness to seem to be He whose name he was willing to assume; since, even if he had been truly corporeal, he would more certainly escape being taken for the Christ of the Creator, if he had not taken on him His name. But, as it is, he rejects the substantial verity of Him whose name he has assumed, even though he should give a proof of that verity by his name. For Christ means *anointed*, and to be anointed is certainly an affair[3310] of the body. He who had not a body, could not by any possibility have been anointed; he who could not by any possibility have been anointed, could not in any wise have been called Christ. It is a different thing (quite), if he only assumed the phantom of a name too. But how, he asks, was he to insinuate himself into being believed by the Jews, except through a name which was usual and familiar amongst them? Then 'tis a fickle and tricksty God whom you describe! To promote any plan by deception, is the resource of either distrust or of maliciousness. Much more frank and simple was the conduct of the false prophets against the Creator, when they came in His name as their own God.[3311] But I do not find that any good came of this proceeding,[3312] since they were more apt to suppose either that Christ was their own, or rather was some deceiver, than that He was the Christ of the other god; and this the gospel will show.

[3301] Interim.

[3302] 1 Cor. viii. 5.

[3303] Ex dispositione. This word seems to mean what is implied in the phrases, "Christian *dispensation*," "Mosaic *dispensation*," etc.

[3304] Consignatur.

[3305] Proprietatibus.

[3306] Quintilian, *Inst.* viii. 6, defines this as a figure "which lends a name to things which have it not."

[3307] De alieno abutendo.

[3308] Matt. ix. 16, 17.

[3309] Senio.

[3310] Passio.

[3311] Adversus Creatorem, in sui Dei nomine venientes.

[3312] i.e., to the Marcionite position.

Chapter XVI.—The Sacred Name Jesus Most Suited to the Christ of the Creator. Joshua a Type of Him.

Now if he caught at the name *Christ*, just as the pickpocket clutches the dole-basket, why did he wish to be called *Jesus* too, by a name which was not so much looked for by the Jews? For although we, who have by God's grace attained to the understanding of His mysteries, acknowledge that *this* name also was destined for Christ, yet, for all that, the fact was not known to the Jews, from whom wisdom was taken away. To this day, in short, it is Christ that they are looking for, not Jesus; and they interpret Elias to be Christ rather than Jesus. He, therefore, who came also in a name in which Christ was not expected, might have come only in that name which was solely anticipated for Him.[3313] But since he has mixed up the two,[3314] the expected one and the unexpected, his twofold project is defeated. For if he be *Christ* for the very purpose of insinuating himself as the Creator's, then *Jesus* opposes him, because Jesus was not looked for in the Christ of the Creator; or if he be *Jesus*, in order that he might pass as belonging to the other (God), then *Christ* hinders him, because Christ was not expected to belong to any other than the Creator. I know not which one of these names may be able to hold its ground.[3315] In the Christ of the Creator, however, both will keep their place, for in *Him* a Jesus too is found. Do you ask, how? Learn it then here, with the Jews also who are partakers of your heresy. When Oshea the son of Nun was destined to be the successor of Moses, is not his old name then changed, and for the first time he is called[3316] Joshua? It is true, you say. This, then, we first observe, was a figure of Him who was to come. For inasmuch as Jesus Christ was to introduce a new generation[3317] (because we are born in the wilderness of this world) into the promised land which flows with milk and honey, that is, into the possession of eternal life, than which nothing can be sweeter; inasmuch, too, as this was to be brought about not by Moses, that is to say, not by the discipline of the law, but by Joshua, by the grace of the gospel, our circumcision being effected by a knife of stone, that is, (by the circumcision) of Christ, for Christ is a rock (or stone), therefore that great man,[3318] who was ordained as a type of this mystery, was actually consecrated with the figure of the Lord's own name, being called Joshua. This name Christ Himself even then testified to be His own, when He talked with Moses. For who was it that talked with him, but the Spirit of the Creator, which is Christ? When He therefore spake this commandment to the people, "Behold, I send my angel before thy face, to keep thee in the way, and to bring thee into the land which I have prepared for thee; attend to him, and obey his voice and do not provoke him; for he has not shunned you,[3319] since my name is upon him,"[3320] He called him an *angel* indeed, because of the greatness of the powers which he was to exercise, and because of his prophetic office,[3321] while announcing the will of God; but *Joshua* also (Jesus), because it was a type[3322] of His own future name. Often[3323] did He confirm that name of His which He had thus conferred upon (His servant); because it was not the name of *angel*, nor *Oshea*, but *Joshua* (Jesus), which He had commanded him to bear as his usual appellation for the time to come. Since, therefore, both these names are suitable to the Christ of the Creator, they are proportionately unsuitable to the *non-Creator's* Christ; and so indeed is all the rest of (our Christ's) destined course.[3324] In short, there must now for the future be made between us that certain and equitable rule, necessary to both sides, which shall determine that there ought to be absolutely nothing at all in common between the Christ of the other god and the Creator's Christ. For you will have as great a necessity to maintain their diversity as we have to resist it, inasmuch as *you* will be as unable to show that the Christ of the other god has come, until you have proved him to be a far different being from the Creator's Christ, as *we*, to claim Him (who has come) as the Creator's, until we have shown Him to be such a one as the Creator has appointed. Now respecting their names, such is our conclusion against (Marcion).[3325] I claim for myself Christ; I maintain for myself Jesus.

[3313] That is, Christ.

[3314] Surely it is *Duo*, not *Deo*.

[3315] Constare.

[3316] Incipit vocari.

[3317] Secundum populum.

[3318] Vir.

[3319] Non celavit te, "not concealed Himself from you."

[3320] Ex. xxiii. 20, 21.

[3321] Officium prophetæ.

[3322] Sacramentum.

[3323] Identidem.

[3324] Reliquus ordo.

[3325] Obduximus.

Chapter XVII.—Prophecies in Isaiah and the Psalms Respecting Christ's Humiliation.

Let us compare with Scripture the rest of His dispensation. Whatever that poor despised body[3326] may be, because it was an object of touch[3327] and sight,[3328] it shall be my Christ, be He inglorious, be He ignoble, be He dishonoured; for such was it announced that He should be, both in bodily condition and aspect. Isaiah comes to our help again: "We have announced (His way) before Him," says he; "He is like a servant,[3329] like a root in a dry ground; He hath no form nor comeliness; we saw Him, and He had neither form nor beauty; but His form was despised, marred above all men."[3330] Similarly the Father addressed the Son just before: "Inasmuch as many will be astonished at Thee, so also will Thy beauty be without glory from men."[3331] For although, in David's words, He is fairer than the children of men,"[3332] yet it is in that figurative state of spiritual grace, when He is girded with the sword of the Spirit, which is verily His form, and beauty, and glory. According to the same prophet, however, He is in bodily condition "a very worm, and no man; a reproach of men, and an outcast of the people."[3333] But no internal quality of such a kind does He announce as belonging to Him. In Him dwelt the fulness of the Spirit; therefore I acknowledge Him to be "the rod of the stem of Jesse." His blooming flower shall be my Christ, upon whom hath rested, according to Isaiah, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of piety, and of the fear of the Lord."[3334] Now to no man, except Christ, would the diversity of spiritual proofs suitably apply. He is indeed like a flower for the Spirit's grace, reckoned indeed of the stem of Jesse, but thence to derive His descent through Mary. Now I purposely demand of you, whether you grant to Him the destination[3335] of all this humiliation, and suffering, and tranquillity, from which He will be the Christ of Isaiah,—a man of sorrows, and acquainted with grief, who was led as a sheep to the slaughter, and who, like a lamb before the shearer, opened not His mouth;[3336] who did not struggle nor cry, nor was His voice heard in the street who broke not the bruised reed—that is, the shattered faith of the Jews—nor quenched the smoking flax—that is, the freshly-kindled[3337] ardour of the Gentiles. He can be none other than the Man who was foretold. It is right that His conduct[3338] be investigated according to the rule of Scripture, distinguishable as it is unless I am mistaken, by the twofold operation of preaching[3339] and of miracle. But the treatment of both these topics I shall so arrange as to postpone, to the chapter wherein I have determined to discuss the actual gospel of Marcion, the consideration of His wonderful doctrines and miracles—with a view, however, to our present purpose. Let us here, then, in general terms complete the subject which we had entered upon, by indicating, as we pass on,[3340] how Christ was fore-announced by Isaiah as a preacher: "For who is there among you," says he, "that feareth the Lord, that obeyeth the voice of His Son?"[3341] And likewise as a healer: "For," says he, "He hath taken away our infirmities, and carried our sorrows."[3342]

[3326] Corpusculum illud.

[3327] Habitum.

[3328] Conspectum.

[3329] Puerulus, "little child," perhaps.

[3330] Sentences out of Isa. lii. 14 and liii. 2, etc.

[3331] Isa. lii. 14.

[3332] Ps. xlv. 2.

[3333] Ps. xxii. 6.

[3334] Isa. xi. 1, 2.

[3335] Intentionem.

[3336] Isa. liii. 3, 7.

[3337] Momentaneum.

[3338] Actum.

[3339] Prædicationis.

[3340] Interim.

[3341] Isa. l. 10.

[3342] Isa. liii. 4.

Chapter XVIII.[3343]—Types of the Death of Christ. Isaac; Joseph; Jacob Against Simeon and Levi; Moses Praying Against Amalek; The Brazen Serpent.

On the subject of His death,[3344] I suppose, you endeavour to introduce a diversity of opinion, simply because you deny that the suffering of the cross was predicted of the Christ of the Creator, and because you contend, moreover, that it is not to be believed that the Creator would expose His Son to that kind of death on which He had Himself pronounced a curse. "Cursed," says He, "is every one who hangeth on a tree."[3345] But what is meant by this curse, worthy as it is of the simple prediction of the cross, of which we are now mainly inquiring, I defer to consider, because in another passage[3346] we have given the reason[3347] of the thing preceded by proof. First, I shall offer a full explanation[3348] of the types. And no doubt it was proper that this mystery should be prophetically set forth by types, and indeed chiefly by that method: for in proportion to its incredibility would it be a stumbling-block, if it were set forth in bare prophecy; and in proportion too, to its grandeur, was the need of obscuring it in shadow,[3349] that the difficulty of understanding it might lead to prayer for the grace of God. First, then, Isaac, when he was given up by his father as an offering, himself carried the wood for his own death. By this act he even then was setting forth the death of Christ, who was destined by His Father as a sacrifice, and carried the cross whereon He suffered. Joseph likewise was a type of Christ, not indeed on this ground (that I may not delay my course[3350]), that he suffered persecution for the cause of God from his brethren, as Christ did from His brethren after the flesh, the Jews; but when he is blessed by his father in these words: "His glory is that of a bullock; his horns are the horns of a unicorn; with them shall he push the nations to the very ends of the earth,"[3351]—he was not, of course, designated as a mere unicorn with its one horn, or a minotaur with two; but Christ was indicated in him—a bullock in respect of both His characteristics: to some as severe as a Judge, to others gentle as a Saviour, whose horns were the extremities of His cross. For of the antenna, which is a part of a cross, the ends are called *horns*; while the midway stake of the whole frame is the *unicorn*. By this virtue, then, of His cross, and in this manner "horned," He is both now pushing all nations through faith, bearing them away from earth to heaven; and will then push them through judgment, casting them down from heaven to earth. He will also, according to another passage in the same scripture, be a bullock, when He is spiritually interpreted to be Jacob against Simeon and Levi, which means against the scribes and the Pharisees; for it was from them that these last derived their origin.[3352] *Like* Simeon and Levi, they consummated their wickedness by their heresy, with which they persecuted Christ. "Into their counsel let not my soul enter; to their assembly let not my heart be united: for in their anger they slew men," that is, the prophets; "and in their self-will they hacked the sinews of a bullock,"[3353] that is, of Christ. For against Him did they wreak their fury after they had slain His prophets, even by affixing Him with nails to the cross. Otherwise, it is an idle thing[3354] when, after slaying men, he inveighs against them for the torture of a bullock! Again, in the case of Moses, wherefore did he at that moment particularly, when Joshua was fighting Amalek, pray in a sitting posture with outstretched hands, when in such 337 a conflict it would surely have been more seemly to have bent the knee, and smitten the breast, and to have fallen on the face to the ground, and in such prostration to have offered prayer? Wherefore, but because in a battle fought in the name of that Lord who was one day to fight against the devil, the shape was necessary of that very cross through which Jesus was to win the victory? Why, once more, did the same Moses, after prohibiting the likeness of everything, set up the golden serpent on the pole; and as it hung there, propose it as an object to be looked at for a cure?[3355] Did he not here also intend to show the power of our Lord's cross, whereby that old serpent the devil was vanquished,—whereby also to every man who was bitten by spiritual serpents, but who yet turned with an eye of faith to it, was proclaimed a cure from the bite of sin, and health for evermore?

[3343] Compare *adv. Judæos*, chap. 10. [pp. 165, 166, *supra.*]

[3344] De exitu.

[3345] Compare Deut. xxi. 23 with Gal. iii. 13.

[3346] The words "quia*et alias*antecedit rerum probatio rationem," seem to refer to the parallel passage in *adv. Judæos*, where he has described the Jewish law of capital punishment, and argued for the exemption of Christ from its terms. He begins that paragraph with saying, "Sed hujus maledictionis sensum antecedit rerum ratio." [See, p. 164, *supra.*]

[3347] Perhaps *rationale* or procedure.

[3348] Edocebo.

[3349] Magis obumbrandum.

[3350] But he may mean, by "*ne demorer cursum,*" "that I may not obstruct the course of the type," by taking off attention from its true force. In the parallel place, however, another turn is given to the sense; Joseph is a type, "*even on this ground*—that I may but briefly allude to it—that he suffered," etc.

[3351] Deut. xxxiii. 17.

[3352] Census.

[3353] Gen. xlix. 6. The last clause is, "ceciderunt nervos tauro."

[3354] Vanum.

[3355] Spectaculum salutare.

Chapter XIX.—Prophecies of the Death of Christ.

Come now, when you read in the words of David, how that “the Lord reigneth from the tree,”[3356] I want to know what you understand by it. Perhaps you think some wooden[3357] king of the Jews is meant!—and not Christ, who overcame death by His suffering on the cross, and thence reigned! Now, although death reigned from Adam even to Christ, why may not Christ be said to have reigned from the tree, from His having shut up the kingdom of death by dying upon the tree of His cross? Likewise Isaiah also says: “For unto us a child is born.”[3358] But what is there unusual in this, unless he speaks of the Son of God? “To us is given He whose government is upon His shoulder.”[3359] Now, what king is there who bears the ensign of his dominion upon his shoulder, and not rather upon his head as a diadem, or in his hand as a sceptre, or else as a mark in some royal apparel? But the one new King of the new ages, Jesus Christ, carried on His shoulder both the power and the excellence of His new glory, even His cross; so that, according to our former prophecy, He might thenceforth reign from the tree as Lord. This tree it is which Jeremiah likewise gives you intimation of, when he prophesies to the Jews, who should say, “Come, let us destroy the tree with the fruit, (the bread) thereof,”[3360] that is, His body. For so did God in your own gospel even reveal the sense, when He called His body *bread*; so that, for the time to come, you may understand that He has given to His body the figure of bread, whose body the prophet of old figuratively turned into bread, the Lord Himself designing to give by and by an interpretation of the mystery. If you require still further prediction of the Lord’s cross, the twenty-first Psalm[3361] is sufficiently able to afford it to you, containing as it does the entire passion of Christ, who was even then prophetically declaring[3362] His glory. “They pierced,” says He, “my hands and my feet,”[3363] which is the special cruelty of the cross. And again, when He implores His Father’s help, He says, “Save me from the lion’s mouth,” that is, the jaws of death, “and my humiliation from the horns of the unicorns;” in other words, from the extremities of the cross, as we have shown above. Now, David himself did not suffer this cross, nor did any other king of the Jews; so that you cannot suppose that this is the prophecy of any other’s passion than His who alone was so notably crucified by the nation. Now should the heretics, in their obstinacy,[3364] reject and despise all these interpretations, I will grant to them that the Creator has given us no signs of the cross of His Christ; but they will not prove from this concession that He who was crucified was another (Christ), unless they could somehow show that this death was predicted as His by their own god, so that from the diversity of predictions there might be maintained to be a diversity of sufferers,[3365] and thereby also a diversity of persons. But since there is no prophecy of even Marcion's Christ, much less of his cross, it is enough for my Christ that there is a prophecy merely of death. For, from the fact that the *kind* of death is not declared, it was possible for the death of the cross to have been still intended, which would then have to be assigned to another (Christ), if the prophecy had had reference to another. Besides,[3366] if he should be unwilling to allow that the death of my Christ was predicted, his confusion must be the greater[3367] if he announces that his own Christ indeed died, whom he denies to have had a nativity, whilst denying that my Christ is mortal, though he allows Him to be capable of birth. However, I will show him the death, and burial, and resurrection of my Christ all[3368] 338 indicated in a single sentence of Isaiah, who says, "His sepulture was removed from the midst of them." Now there could have been no sepulture without death, and no removal of sepulture except by resurrection. Then, finally, he added: "Therefore He shall have many for his inheritance, and He shall divide the spoil of the many, because He poured out His soul unto death."[3369] For there is here set forth the cause of this favour to Him, even that it was to recompense Him for His suffering of death. It was equally shown that He was to obtain this recompense for His death, was certainly to obtain it after His death by means of the resurrection.[3370]

[3356] Ps. xcvi. 10, with *a ligno* added.

[3357] Lignarium aliquem regem.

[3358] Isa. ix. 6.

[3359] Isa. ix. 6.

[3360] Jer. xi. 19.

[3361] The twenty-second Psalm. A.V.

[3362] Canentis.

[3363] Ps. xxii. 16.

[3364] Hæretica duritia.

[3365] Passionum, literally *sufferings*, which would hardly give the sense.

[3366] Nisi.

[3367] Quo magis erubescat.

[3368] Et—et—et.

[3369] Isa. liii. 12.

[3370] Both His own and His people's.

Chapter XX.[3371]—The Subsequent Influence of Christ's Death in the World Predicted. The Sure Mercies of David. What These are.

It is sufficient for my purpose to have traced thus far the course of Christ's dispensation in these particulars. This has proved Him to be such a one as prophecy announced He should be, so that He ought not to be regarded in any other character than that which prediction assigned to Him; and the result of this agreement between the facts of His course and the Scriptures of the Creator should be the restoration of belief in them from that prejudice which has, by contributing to diversity of opinion, either thrown doubt upon, or led to a denial of, a considerable part of them. And now we go further and build up the superstructure of those kindred events[3372] out of the Scriptures of the Creator which were predicted and destined to happen after Christ. For the dispensation would not be found complete, if He had not come after whom it had to run on its course.[3373] Look at all nations from the vortex of human error emerging out of it up to the Divine Creator, the Divine Christ, and deny Him to be the object of prophecy, if you dare. At once there will occur to you the Father's promise in the Psalms: "Thou art my Son, this day have I begotten Thee. Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."[3374] You will not be able to put in a claim for some son of David being here meant, rather than Christ; or for the ends of the earth being promised to David, whose kingdom was confined to the Jewish nation simply, rather than to Christ, who now embraces the whole world in the faith of His gospel. So again He says by Isaiah: "I have given Thee for a dispensation of the people, for a light of the Gentiles, to open the eyes of the blind," that is, those that be in error, "to bring out the prisoners from the prison," that is, to free them from sin, "and from the prison-house," that is, of death, "those that sit in darkness"—even that of ignorance.[3375] If these things are accomplished through Christ, they would not have been designed in prophecy for any other than Him through whom they have their accomplishment. In another passage He also says: "Behold, I have set Him as a testimony to the nations, a prince and commander to the nations; nations which know Thee not shall invoke Thee, and peoples shall run together unto Thee."[3376] You will not interpret these words of David, because He previously said, "I will make an everlasting covenant with you, even the sure mercies of David."[3377] Indeed, you will be obliged from these words all the more to understand that Christ is reckoned to spring from David by carnal descent, by reason of His birth[3378] of the Virgin Mary. Touching this promise of Him, there is the oath to David in the psalm, "Of the fruit of thy body[3379] will I set upon thy throne."[3380] What body is meant? David's own? Certainly not. For David was not to give birth to a son.[3381] Nor his wife's either. For instead of saying, "Of the fruit of thy body," he would then have rather said, "Of the fruit of thy wife's body." But by mentioning *his*[3382] body, it follows that He pointed to some one of his race of whose body the flesh of Christ was to be the fruit, which bloomed forth from[3383] Mary's womb. He named the fruit of the body (womb) alone, because it was peculiarly fruit of the womb, of the womb only in fact, and not of the husband also; and he refers the womb (body) to David, as to the chief of the race and father of the family. Because it could not consist with a virgin's condition to consort her with a husband,[3384] He therefore attributed the body (womb) to the father. That new dispensation, then, which is found in Christ now, will prove to be what the Creator then promised under the appellation of "the sure mercies of David," which were Christ's, inasmuch as Christ sprang from David, or rather His very flesh itself was David's "sure mercies," consecrated by religion, and "sure" after its resurrection. Accordingly the prophet Nathan, in the first of Kings,[3385] makes a promise to David for his seed, "which shall proceed," says he, "out of thy bowels."[3386] Now, if you explain this simply of Solomon, you will send me into a fit of laughter. For David will evidently have brought forth Solomon! But is not Christ here designated the seed of David, as of that womb which was derived from David, that is, Mary's? Now, because Christ rather than any other[3387] was to build the temple of God, that is to say, a holy manhood, wherein God's Spirit might dwell as in a better temple, Christ rather than David's son Solomon was to be looked for as[3388] the Son of God. Then, again, the throne for ever with the kingdom for ever is more suited to Christ than to Solomon, a mere temporal king. From Christ, too, God's mercy did not depart, whereas on Solomon even

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[3371] Comp. *adv. Judæos*, 11 and 12.

[3372] Ea paria.

[3373] Evenire.

[3374] Ps. ii. 7.

[3375] Isa. xlii. 6, 7.

[3376] Isa. lv. 4, 5.

[3377] Isa. lv. 3.

[3378] Censum. [Kaye, p. 149.]

[3379] Ventris, "womb."

[3380] Ps. cxxxii. 11.

[3381] He treats "body" as here meaning *womb*.

[3382] Ipsius.

[3383] Floruit ex.

[3384] Viro deputare.

[3385] The four books of *the Kings* were sometimes regarded as *two*, "the first" of which contained 1 and 2 *Samuel*, "the second" 1 and 2 *Kings*. The reference in this place is to 2 Samuel vii. 12.

[3386] He here again makes *bowels* synonymous with *womb*.

[3387] Magis.

[3388] Habendus in.

God's anger alighted, after his luxury and idolatry. For Satan[3389] stirred up an Edomite as an enemy against him. Since, therefore, nothing of these things is compatible with Solomon, but only with Christ, the method of our interpretations will certainly be true; and the very issue of the facts shows that they were clearly predicted of Christ. And so in Him we shall have "the sure mercies of David." *Him*, not David, has God appointed for a testimony to the nations; *Him*, for a prince and commander to the nations, not David, who ruled over Israel alone. It is Christ whom all nations now invoke, which knew Him not; Christ to whom all races now betake themselves, whom they were ignorant of before. It is impossible that that should be said to be future, which you see (daily) coming to pass.

[3389] In 1 Kings xi. 14, "the Lord" is said to have done this. Comp. 2 Sam. xxiv. 1 with 1 Chron. xxi. i.

Chapter XXI.—The Call of the Gentiles Under the Influence of the Gospel Foretold.

So you cannot get out of this notion of yours a basis for your difference between the two Christs, as if the Jewish Christ were ordained by the Creator for the restoration of the people alone[3390] from its dispersion, whilst yours was appointed by the supremely good God for the liberation of the whole human race. Because, after all, the earliest Christians are found on the side of the Creator, not of Marcion,[3391] all nations being called to His kingdom, from the fact that God set up that kingdom from the tree (of the cross), when no Cerdon was yet born, much less a Marcion. However, when you are refuted on the call of the *nations*, you betake yourself to *proselytes*. You ask, who among the nations can turn to the Creator, when those whom the prophet names are proselytes of individually different and private condition?[3392] "Behold," says Isaiah, "the proselytes shall come unto me through Thee," showing that they were even proselytes who were to find their way to God through Christ. But nations (Gentiles) also, like ourselves, had likewise their mention (by the prophet) as trusting in Christ. "And in His name," says he, "shall the Gentiles trust." Besides, the proselytes whom you substitute for the nations in prophecy, are not in the habit of trusting in Christ's name, but in the dispensation of Moses, from whom comes their instruction. But it was in the last days that the choice[3393] of the nations had its commencement.[3394] In these very words Isaiah says: "And it shall come to pass in the last days, that the mountain of the Lord," that is, God's eminence, "and the house of God," that is, Christ, the Catholic temple of God, in which God is worshipped, "shall be established upon the mountains," over all the eminences of virtues and powers; "and all nations shall come unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us His way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord from Jerusalem."[3395] The gospel will be this "way," of the new law and the new word in Christ, no longer in Moses. "And He shall judge among the nations," even concerning their error. "And these shall rebuke a large nation," that of the Jews themselves and their proselytes. "And they shall beat their swords

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[3390] i.e., the Jews.

[3391] Or perhaps, "are found to belong to the Creator's Christ, not to Marcion's."

[3392] Marcion denied that there was any prophecy of national or *Gentile* conversion; it was only the conversion of individual proselytes that he held.

[3393] Allectio.

[3394] Exorta est.

[3395] Isa. ii. 2, 3.

into ploughshares, and their spears[3396] into pruning-hooks;” in other words, they shall change into pursuits of moderation and peace the dispositions of injurious minds, and hostile tongues, and all kinds of evil, and blasphemy. “Nation shall not lift up sword against nation,” shall not stir up discord. “Neither shall they learn war any more,”[3397] that is, the 340
provocation of hostilities; so that you here learn that Christ is promised not as powerful in war, but pursuing peace. Now you must deny either that these things were predicted, although they are plainly seen, or that they have been accomplished, although you read of them; else, if you cannot deny either one fact or the other, they must have been accomplished in Him of whom they were predicted. For look at the entire course of His call up to the present time from its beginning, how it is addressed to the nations (Gentiles) who are in these last days approaching to God the Creator, and not to proselytes, whose election[3398] was rather an event of the earliest days. Verily the apostles have annulled[3399] that belief of yours.

[3396] Sibynas, Σιβύνη· ὅπλον δόρατι παραπλήσιον. Hesychius, “*Sibynam* appellant Illyrii telum venabuli simile.” Paulus, *ex Festo*, p. 336, Müll. (Oehler.)

[3397] Isa. ii. 4.

[3398] Allectio.

[3399] Junius explains the author’s *induxerunt* by deleverunt; i.e., “they annulled your opinion about proselytes being the sole called, by their promulgation of the gospel.”

Chapter XXII.—The Success of the Apostles, and Their Sufferings in the Cause of the Gospel, Foretold.

You have the work of the apostles also predicted: "How beautiful are the feet of them which preach the gospel of peace, which bring good tidings of good,"[3400] not of war nor evil tidings. In response to which is the psalm, "Their sound is gone through all the earth, and their words to the ends of the world;"[3401] that is, the words of them who carry round about the law that proceeded from Sion and the Lord's word from Jerusalem, in order that that might come to pass which was written: "They who were far from my righteousness, have come near to my righteousness and truth."[3402] When the apostles girded their loins for this business, they renounced the elders and rulers and priests of the Jews. Well, says he, but was it not above all things that they might preach the other god? Rather[3403] (that they might preach) that very self-same God, whose scripture they were with all their might fulfilling! "Depart ye, depart ye," exclaims Isaiah; "go ye out from thence, and touch not the unclean thing," that is blasphemy against Christ; "Go ye out of the midst of her," even of the synagogue. "Be ye separate who bear the vessels of the Lord."[3404] For already had the Lord, according to the preceding words (of the prophet), revealed His Holy One with His arm, that is to say, Christ by His mighty power, in the eyes of the nations, so that all the[3405] nations and the utmost parts of the earth have seen the salvation, which was from God. By thus departing from Judaism itself, when they exchanged the obligations and burdens of the law for the liberty of the gospel, they were fulfilling the psalm, "Let us burst their bonds asunder, and cast away their yoke from us;" and this indeed (they did) after that "the heathen raged, and the people imagined vain devices;" after that "the kings of the earth set themselves, and the rulers took their counsel together against the Lord, and against His Christ."[3406] What did the apostles thereupon suffer? You answer: Every sort of iniquitous persecutions, from men that belonged indeed to that Creator who was the adversary of Him whom they were preaching. Then why does the Creator, if an adversary of Christ, not only predict that the apostles should incur this suffering, but even express His displeasure[3407] thereat? For

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[3400] Isa. lii. 7 and Rom. x. 15.

[3401] Ps. xix. 5.

[3402] Pamelius regards this as a quotation from Isa. xlvi. 12, 13, only put *narratively*, in order to indicate briefly its realization.

[3403] Atquin.

[3404] Isa. lii. 11.

[3405] Universæ.

[3406] Comp. Ps. ii. 2, 3, with Acts iv. 25–30.

[3407] Exprobrat.

He ought neither to predict the course of the other god, whom, as you contend, He knew not, nor to have expressed displeasure at that which He had taken care to bring about. "See how the righteous perisheth, and no man layeth it to heart; and how merciful men are taken away, and no man considereth. For the righteous man has been removed from the evil person."[3408] Who is this but Christ? "Come, say they, let us take away the righteous, because He is not for our turn, (and He is clean contrary to our doings)."[3409] Premising, therefore, and likewise subjoining the fact that Christ suffered, He foretold that His just ones should suffer equally with Him—both the apostles and all the faithful in succession; and He signed them with that very seal of which Ezekiel spake: "The Lord said unto me, Go through the gate, through the midst of Jerusalem, and set the mark *Tau* upon the foreheads of the men."[3410] Now the Greek letter *Tau* and our own letter T is the very form of the cross, which He predicted would be the sign on our foreheads in the true Catholic Jerusalem,[3411] in which, according to the twenty-first Psalm, the brethren of Christ or children of God would ascribe glory to God the Father, in the person of Christ Himself addressing His Father; "I will declare Thy name unto my brethren; in the midst of the congregation will I sing praise unto Thee." For that which had to come to pass in our day in His name, and by His Spirit, He rightly foretold would be of Him. And a little afterwards He says: "My praise shall be of Thee in the great congregation."[3412] In the sixty-seventh Psalm He says again: "In the congregations bless ye the Lord God."[3413] So that with this agrees also the prophecy of Malachi: "I have no pleasure in you, saith the Lord; neither will I accept your offerings: for from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place sacrifice shall be offered unto my name, and a pure offering"[3414]—such as the ascription of glory, and blessing, and praise, and hymns. Now, inasmuch as all these things are also found amongst you, and the sign upon the forehead,[3415] and the sacraments of the church, and the offerings of the pure sacrifice, you ought now to burst forth, and declare that the Spirit of the Creator prophesied of your Christ.

[3408] Isa. lvii. 1.

[3409] Wisd. of Sol. ii. 12.

[3410] Ezek. ix. 4. The ms. which T. used seems to have agreed with the versions of Theodotion and Aquila mentioned thus by Origen (*Selecta in Ezek.*): ὁ δὲ ᾿Ακύλας καὶ Θεοδοτίων φασι. Σημείωσις τοῦ Θαῦ ἐπὶ τὰ μέτωπα, κ.τ.λ. Origen, in his own remarks, refers to *the sign of the cross*, as indicated by this letter. Ed. Bened. (by Migne), iii. 802.

[3411] [Ambiguous, according to Kaye, p. 304, may mean a transition from Paganism to true Christianity.]

[3412] Ps. xxii. 22, 25.

[3413] Ps. lxviii. 26.

[3414] Mal. i. 10, 11.

[3415] [Kaye remarks that traditions of *practice*, unlike the traditions of doctrine, may be varied according to times and circumstances. See p. 286.]

Chapter XXIII.—The Dispersion of the Jews, and Their Desolate Condition for Rejecting Christ, Foretold.

Now, since you join the Jews in denying that their Christ has come, recollect also what is that end which they were predicted as about to bring on themselves after the time of Christ, for the impiety wherewith they both rejected and slew Him. For it began to come to pass from that day, when, according to Isaiah, "a man threw away his idols of gold and of silver, which they made into useless and hurtful objects of worship;"[3416] in other words, from the time when he threw away his idols after the truth had been made clear by Christ. Consider whether what follows in the prophet has not received its fulfilment: "The Lord of hosts hath taken away from Judah and from Jerusalem, amongst other things, both the prophet and the wise artificer;"[3417] that is, His Holy Spirit, who builds the church, which is indeed the temple, and household and city of God. For thenceforth God's grace failed amongst them; and "the clouds were commanded to rain no rain upon the vineyard" of Sorech; to withhold, that is, the graces of heaven, that they shed no blessing upon "the house of Israel," which had but produced "the thorns" wherewith it had crowned the Lord, and "instead of righteousness, the cry" wherewith it had hurried Him away to the cross.[3418] And so in this manner the law and the prophets were until John, but the dews of divine grace were withdrawn from the nation. After his time their madness still continued, and the name of the Lord was blasphemed by them, as saith the Scripture: "Because of you my name is continually blasphemed amongst the nations"[3419] (for from them did the blasphemy originate); neither in the interval from Tiberius to Vespasian did they learn repentance.[3420] Therefore "has their land become desolate, their cities are burnt with fire, their country strangers are devouring before their own eyes; the daughter of Sion has been deserted like a cottage in a vineyard, or a lodge in a garden of cucumbers,"[3421] ever since the time when "Israel acknowledged not the Lord, and the people understood Him not, but forsook Him, and provoked the Holy One of Israel unto anger."[3422] So likewise that conditional threat of the sword, "If ye refuse and hear me not, the sword shall devour you,"[3423] has proved that it was Christ, for rebellion against whom they have perished. In the fifty-eighth Psalm He demands of the Father their dispersion: “Scatter them in Thy power.”[3424] By Isaiah He also says, as He finishes a prophecy of their consumption by fire:[3425] “Because of me has this happened to you; ye shall lie down in sorrow.”[3426] But all this would be unmeaning enough, if they suffered this retribution not on account of Him, who had in prophecy assigned their suffering to His own cause, but for the sake of the Christ of the other god. Well, then, although you affirm that it is the Christ of the other god who was driven to the cross by the powers and authorities of the Creator, as it were by hostile beings, still I have to say, See how manifestly He was defended[3427] by the Creator: there were given to Him both “the wicked for His burial,” even those who had strenuously maintained that His corpse had been stolen, “and the rich for His death,”[3428] even those who had redeemed Him from the treachery of Judas, as well as from the lying report of the soldiers that His body had been taken away. 342 Therefore these things either did not happen to the Jews on His account, in which case you will be refuted by the sense of the Scriptures tallying with the issue of the facts and the order of the times, or else they did happen on His account, and then the Creator could not have inflicted the vengeance except for His own Christ; nay, He must have rather had a reward for Judas, if it had been his master’s enemy whom they put to death. At all events,[3429] if the Creator’s Christ has not come yet, on whose account the prophecy dooms them to such sufferings, they will have to endure the sufferings when He shall have come. Then where will there be a daughter of Sion to be reduced to desolation, for there is none now to be found? Where will there be cities to be burnt with fire, for they are now in heaps?[3430] Where a nation to be dispersed, which is already in banishment? Restore to Judæa its former state, that the Creator’s Christ may find it, and then you may contend that another Christ has come. But then, again,[3431] how is it that He can have permitted to range through[3432] His own heaven one whom He was some day to put to death on His own earth, after the more noble and glorious region of His kingdom had been violated, and His own very palace and sublimest height had been trodden by him? Or was it only in appearance rather that he did this?[3433] God is no doubt[3434] a jealous God! Yet he gained the victory.

[3416] Isa. ii. 20.

[3417] Architectum, Isa. iii. 1–3, abridged.

[3418] Isa. v. 6, 7.

[3419] Isa. lii. 5.

[3420] Compare *Adv. Judæos*, 13, p. 171, for a like statement.

[3421] Isa. i. 7, 8.

[3422] Isa. i. 3, 4.

[3423] Isa. i. 20.

[3424] Ps. lix. 11.

[3425] Exustionem.

[3426] Isa. l. 11.

[3427] Defensus, perhaps “claimed.”

[3428] See Isa. liii. 9.

[3429] Certe.

[3430] Compare a passage in the *Apology*, chap. xxi. p. 34, *supra*.

[3431] Jam vero.

[3432] Admiserit per.

[3433] Hoc affectavit.

[3434] Plane.

You should blush with shame, who put your faith in a vanquished god! What have you to hope for from him, who was not strong enough to protect himself? For it was either through his infirmity that he was crushed by the powers and human agents of the Creator, or else through maliciousness, in order that he might fasten so great a stigma on them by his endurance of their wickedness.

Chapter XXIV.—Christ's Millennial and Heavenly Glory in Company with His Saints.

Yes, certainly,[3435] you say, I do hope from Him that which amounts in itself to a proof of the diversity (of Christs), God's kingdom in an everlasting and heavenly possession. Besides, your Christ promises to the Jews their primitive condition, with the recovery of their country; and after this life's course is over, repose in Hades[3436] in Abraham's bosom. Oh, most excellent God, when He restores in amnesty[3437] what He took away in wrath! Oh, what a God is yours, who both wounds and heals, creates evil and makes peace! Oh, what a God, that is merciful even down to Hades! I shall have something to say about Abraham's bosom in the proper place.[3438] As for the restoration of Judæa, however, which even the Jews themselves, induced by the names of places and countries, hope for just as it is described,[3439] it would be tedious to state at length[3440] how the figurative[3441] interpretation is spiritually applicable to Christ and His church, and to the character and fruits thereof; besides, the subject has been regularly treated[3442] in another work, which we entitle *De Spe Fidelium*.[3443] At present, too, it would be superfluous[3444] for this reason, that our inquiry relates to what is promised in heaven, not on earth. But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem,[3445] "let down from heaven,"[3446] which the apostle also calls "our mother from above;"[3447] and, while declaring that our πολίτευμα , or citizenship, is in heaven,[3448] he predicates of it[3449] that it is really a city in heaven. This both Ezekiel had knowledge of[3450] and the Apostle John beheld.[3451] And the word of the new prophecy which is a part of our belief,[3452] attests how it foretold that there would be for a sign a picture of this very city exhibited to view previous to its manifestation. This prophecy, indeed, has been very lately fulfilled in an expedition to the East.[3453] For it is evident from the testimony of even heathen witnesses, that in Judæa there was suspended in the sky a city early every morning for forty days. As the day advanced, the entire figure of its walls would wane gradually,[3454] and sometimes it would vanish instantly.[3455] We say that this city has been provided by God for receiving the saints on their resurrection, and refreshing them with the abundance of all really spiritual blessings, as a recompense for those which in the world we have either despised or lost; since it is both just and God-worthy that His servants should have their joy in the place where they have also suffered affliction for His name's sake. Of the heavenly kingdom this is the process.[3456] After its thousand years are over, within which period is completed the resurrection of the saints, who rise sooner or later according to their deserts there will ensue the destruction of the world and the conflagration of all things at the judgment: we shall then be changed in a moment into the substance of angels, even by the investiture of an incorruptible nature, and so be removed to that kingdom in heaven of which we have now been treating, just as if it had not been predicted by the Creator, and as if it were proving Christ to belong to the other god and as if he were the first and sole revealer of it. But now learn that it has been, in fact, predicted by the Creator, and that even without prediction it has a claim upon our faith in respect of[3457] the Creator. What appears to be probable to you, when Abraham's seed, after the primal promise of being like the sand of the sea for multitude, is destined likewise to an equality with the stars of heaven—are not these the indications both of an earthly and a heavenly dispensation?[3458] When Isaac, in blessing his son Jacob, says, "God give thee of the dew of heaven, and the fatness of the earth,"[3459] are there not in his words examples of both kinds of blessing? Indeed, the very form of the blessing is in this instance worthy of notice. For in relation to Jacob, who is the type of the later and more excellent people, that is to say ourselves,[3460] first comes the promise of the heavenly dew, and afterwards that about the fatness of the earth. So are we first invited to heavenly blessings when we are separated from the world, and afterwards we thus find ourselves in the way of obtaining also earthly blessings. And your own gospel likewise has it in this wise: "Seek ye first the kingdom of God, and these things shall be added unto you."[3461] But to Esau the blessing promised is an earthly one, which he supplements with a heavenly, after the fatness of the earth, saying, "Thy dwelling shall be also of the dew of heaven."[3462] For the dispensation of the Jews (who were in Esau, the prior of the sons in birth, but the later in affection[3463]) at first was imbued with earthly blessings through the law, and afterwards brought round to heavenly ones through the gospel by faith. When Jacob sees in his dream the steps of a ladder set upon the earth, and reaching to heaven, with angels ascending and descending thereon, and the Lord standing above, we shall without hesitation venture to suppose,[3464] that by this ladder the Lord has in judgment appointed that the way to heaven is shown to men, whereby some may attain to it, and others fall therefrom. For why, as soon as he awoke out of his sleep, and shook through a dread of the spot, does he fall to an interpretation of his dream? He exclaims, "How terrible is this place!" And then adds, "This is none other than the house of God; this is the gate of heaven!"[3465] For he had seen Christ the Lord, the temple of God, and also the gate by whom heaven is entered. Now surely he would not have mentioned the gate of heaven, if heaven is not entered in the dispensation of the[3466] Creator. But there is now a gate provided by Christ, which admits and conducts *to glory*. Of this Amos says: "He buildeth His ascensions into heaven;"[3467] certainly not for Himself alone, but for His people also, who will be with Him. "And Thou shalt bind them about Thee," says he, "like the adornment of a bride."[3468] Accordingly the Spirit, admiring such as soar up to the celestial realms by these ascensions, says, "They fly, as if they were kites; they fly as clouds, and as young doves, unto me"[3469]—that is, simply like a dove.[3470] For we shall, according to the apostle, be caught up into the clouds to meet the Lord (even the Son of man, who shall come in the clouds, according to Daniel[3471]) and so shall we ever be with the Lord,[3472] so long as He remains both on the earth and in heaven, who, against such as are thankless for both one promise and the other, calls the elements themselves to witness: "Hear, O heaven, and give ear, O earth."[3473] Now, for my own part indeed, even though Scripture held out no hand of heavenly hope to me (as, in fact, it so often does), I should still possess a sufficient presumption[3474] of even this promise, in my present enjoyment of the earthly gift; and I should look out for something also of the heavenly, from Him who is the God of heaven as well as of earth. I should thus believe that the Christ who promises the higher blessings is (the Son) of Him who had also promised the lower ones; who had, moreover, afforded proofs of greater gifts by smaller ones; who had reserved for His Christ alone this revelation[3475] of a (perhaps[3476]) unheard of kingdom, so that, while the earthly glory was announced by His servants, the heavenly might have God Himself for its messenger. *You*, however, argue for another Christ, from the very circumstance that He proclaims a new kingdom. You ought first to bring forward some example of His beneficence,[3477] that I may have no good reason for doubting the credibility of the great promise, which you say ought to be hoped for; nay, it is before all things necessary that you should prove that a heaven belongs to Him, whom you declare to be a promiser of heavenly things. As it is, you invite us to dinner, but do not point out your house; you assert a kingdom, but show us no royal state.[3478] Can it be that your Christ promises a kingdom of heaven, without having a heaven; as He displayed Himself man, without having flesh? O what a phantom from first to last![3479] O hollow pretence of a mighty promise!

[3435] Immo.

[3436] Apud inferos.

[3437] Placatus.

[3438] See below, in book iv. chap. iv.

[3439] Ita ut describitur, i.e., in the literal sense.

[3440] Persequi.

[3441] Allegorica.

[3442] Digestum.

[3443] On the Hope of the Faithful. This work, which is not extant (although its title appears in one of the oldest mss. of Tertullian, the *Codex Agobardinus*), is mentioned by St. Jerome in his *Commentary on Ezekiel*, chap. xxxvi.; in the preface to his *Comment. on Isaiah*, chap. xviii.; and in his notice of Papias of Hierapolis (Oehler).

[3444] Otiosum.

[3445] [See Kaye's important Comment. p. 345.]

[3446] Rev. xxi. 2.

[3447] Gal. iv. 26.

[3448] Phil. iii. 20, "our conversation," A.V.

[3449] Deputat.

[3450] Ezek. xlviii. 30–35.

[3451] Rev. xxi. 10–23.

[3452] That is, the *Montanist*. [Regarded as conclusive; but not conclusive evidence of an accomplished lapse from Catholic Communion.]

[3453] He means that of Severus against the Parthians. Tertullian is the only author who mentions this prodigy.

[3454] Evanescente.

[3455] Et alias de proximo nullam: or "de proximo" may mean, "on a near approach."

[3456] Ratio.

[3457] Apud: or, "in the dispensation of the Creator."

[3458] Dispositionis.

[3459] Gen. xxvii. 28.

[3460] Nostri, i.e., Christians. [Not *Montanist*, but Catholic.]

[3461] Luke xii. 31.

[3462] Gen. xxvii. 39.

[3463] Judæorum enim dispositio in Esau priorum natu et posteriorum affectu filiorum. This is the original of a difficult passage, in which Tertullian, who has taken Jacob as a type of the later, the Christian church, seems to make Esau the symbol of the former, the Jewish church, which, although prior in time, was later in allegiance to the full truth of God.

[3464] Temere, si forte, interpretabimur.

[3465] Gen. xxviii. 12–17.

[3466] Apud.

[3467] Amos ix. 6.

[3468] Isa. xlix. 18.

[3469] Isa. lx. 8.

[3470] In allusion to the dove as the symbol of the Spirit, see Matt. iii. 16.

[3471] Dan. vii. 13.

[3472] 1 Thess. iv. 17.

[3473] Isa. i. 2.

[3474] Præjudicium.

[3475] Præconium.

[3476] Si forte.

[3477] Indulgentiæ.

[3478] Regiam: perhaps "capital" or "palace."

[3479] Omne.

Book IV.[3480]

In Which Tertullian Pursues His Argument. Jesus is the Christ of the Creator. He Derives His Proofs from St. Luke's Gospel; That Being the Only Historical Portion of the New Testament Partially Accepted by Marcion. This Book May Also Be Regarded as a Commentary on St. Luke. It Gives Remarkable Proof of Tertullian's Grasp of Scripture, and Proves that "The Old Testament is Not Contrary to the New." It Also Abounds in Striking Expositions of Scriptural Passages, Embracing Profound Views of Revelation, in Connection with the Nature of Man.

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Chapter I.—Examination of the Antitheses of Marcion, Bringing Them to the Test of Marcion's Own Gospel. Certain True Antitheses in the Dispensations of the Old and the New Testaments. These Variations Quite Compatible with One and the Same God, Who Ordered Them.

Every opinion and the whole scheme[3481] of the impious and sacrilegious Marcion we now bring to the test[3482] of that very Gospel which, by his process of interpolation, he has made his own. To encourage a belief *of this Gospel* he has actually[3483] devised for it a sort of dower,[3484] in a work composed of contrary statements set in opposition, thence entitled *Antitheses*, and compiled with a view to such a severance of the law from the gospel as should divide the Deity into two, nay, diverse, gods—one for each Instrument, or Testament[3485] as it is more usual to call it; that by such means he might also patronize[3486] belief in "the Gospel according to the Antitheses." These, however, I would have attacked in special combat, hand to hand; that is to say, I would have encountered singly the several devices of the Pontic heretic, if it were not much more convenient to refute them in and with that very gospel to which they contribute their support. Although it is so easy to meet them at once with a peremptory demurrer,[3487] yet, in order that I may both make them admissible in argument, and account them valid expressions of opinion, and even contend that they make for our side, that so there may be all the redder shame for the blindness of their author, we have now drawn out some *antitheses* of our own in opposition to Marcion. And indeed[3488] I do allow that one order did run its course in the old dispensation under the Creator,[3489] and that another is on its way in the new under Christ. I do not deny that there is a difference in the language of their documents, in their precepts of virtue, and in their teachings of the law; but yet all this diversity is consistent with one and the same God, even Him by whom it was arranged and also foretold. Long ago[3490] did Isaiah declare that "out of Sion should go forth the law, and the word of the Lord from Jerusalem"[3491]—some other law, that is, and another word. In short, says he, "He shall judge among the nations, and shall rebuke many people;"[3492] meaning not those of the Jewish people only, but of the nations which are judged by the new law of the gospel and the new word of the apostles, and are amongst themselves rebuked of their old error as soon as they have believed. And as the result of this, "they beat their swords into ploughshares, and their spears (which are a kind of hunting instruments) into pruning-hooks;"[3493] that is to say, minds, which once were fierce and cruel, are changed by them into good dispositions productive of good fruit. And again: "Hearken unto me, hearken unto me, my people, and ye kings, give ear unto me; for a law shall proceed from me, and my judgment for a light to the nations;"[3494] wherefore He had determined and decreed that the nations also were to be enlightened by the law and the word of the gospel. This will be that law which (according to David also) is unblameable, because "perfect, converting the soul"[3495] from idols unto God. This likewise will be the word concerning which the same Isaiah says, "For the Lord will make a decisive word in the land."[3496] Because the New Testament is compendiously short,[3497] and freed from the minute and perplexing[3498] burdens of the law. But why enlarge, when the Creator by the same prophet foretells the renovation more manifestly and clearly than the light itself? "Remember not the former things, neither consider the things of old" (the old things have passed away, and new things are arising). "Behold, I will do new things, which shall now spring forth."[3499] So by Jeremiah: "Break up for yourselves new pastures,[3500] and sow not among thorns, and circumcise yourselves in the foreskin of your heart."[3501] And in another passage: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Jacob, and with the house of Judah; not according to the covenant that I made with their fathers in the day when I arrested their dispensation, in order to bring them out of the land of Egypt."[3502] He thus shows that the ancient covenant is temporary only, when He indicates its change; also when He promises that it shall be followed by an eternal one. For by Isaiah He says: "Hear me, and ye shall live; and I will make an everlasting covenant with you," adding "the sure mercies of David,"[3503] in order that He might show that that covenant was to run its course in Christ. That He was of the family of David, according to the genealogy of Mary,[3504] He declared in a figurative way even by the rod which was to proceed out of the stem of Jesse.[3505] Forasmuch then as he said, that from the Creator there would come other laws, and other words, and new dispensations of covenants, indicating also that the very sacrifices were to receive higher offices, and *that* amongst all nations, by Malachi when he says: "I have no pleasure in you, saith the Lord, neither will I accept your sacrifices at your hands. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place a sacrifice is offered unto my name, even a pure offering"[3506]—meaning simple prayer from a pure conscience,—it is of necessity

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[3480] [The remarks of Bishop Kaye on our author's *Marcion* are simply invaluable, and the student cannot dispense with what is said more particularly of this Book. See Kaye, pp. 450–480.]

[3481] Paraturam.

[3482] Provocamus ad. [Kaye, p. 469, refers to Schleiermacher's *Critical Essay* on St. Luke and to a learned note of Mr. Andrews Norton of Harvard (vol. iii. Appendix C.) for valuable remarks on Marcion's Gospel.]

[3483] Et, emphatic.

[3484] Dotem quandam.

[3485] [See cap. 2, *infra*.]

[3486] Patrocinaretur.

[3487] Præscriptive occurere. This law term (the Greek παραγραφή) seems to refer to the Church's "rule of faith" (præscriptio), which he might at once put in against Marcion's heresy; only he prefers to refute him on his own ground.

[3488] Atque adeo.

[3489] Apud Creatorem.

[3490] Olim.

[3491] Isa. ii. 3.

[3492] Isa. ii. 4.

[3493] Isa. ii. 4.

[3494] Isa. ii. 4, according to the Sept.

[3495] Ps. xix. 7.

[3496] T.'s version of Isa. x. 23. "Decisus Sermo" ="determined" of A.V.

[3497] Compendiatum.

[3498] Laciniosis.

[3499] Isa. xliii. 18, 19.

[3500] Novate novamen novum. Agricultural words.

[3501] Altered version of Jer. iv. 3, 4.

[3502] Jer. xxxi. 31, 32, with slight change.

[3503] Isa. lv. 3.

[3504] Secundum Mariæ censum. See Kitto's *Cyclopædia of Biblical Literature* (third edition), in the article "Genealogy of Jesus Christ," where the translator of this work has largely given reasons for believing that St. Luke in his genealogy, (chap. iii.) has traced the descent of the Virgin Mary. To the authorities there given may be added this passage of Tertullian, and a fuller one, *Adversus Judæos*, ix., towards the end. [p. 164, *supra*.]

[3505] Isa. xi. 1.

[3506] Mal. i. 10, 11.

that every change which comes as the result of innovation, introduces a diversity in those things of which *the change* is made, from which diversity arises also a contrariety. For as there is nothing, after it has undergone a change, which does not become different, so there is nothing different which is not contrary.[3507] Of that very thing, therefore, there will be predicated a contrariety in consequence of its diversity, to which there accrued a change of condition after an innovation. He who brought about the change, the same instituted the diversity also; He who foretold the innovation, the same announced beforehand the contrariety likewise. Why, in your interpretation, do you impute a difference in the state of things to a difference of powers? Why do you wrest to the Creator's prejudice those examples from which you draw your antitheses, when you may recognise them all in His sensations and affections? "I will wound," He says, "and I will heal;" "I will kill," He says again, "and I will make alive"[3508]—even the same "who createth evil and maketh peace;"[3509] from which you are used even to censure Him with the imputation of fickleness and inconstancy, as if He forbade what He commanded, and commanded what He forbade. Why, then, have you not reckoned up the *Antitheses* also which occur in the natural works of the Creator, who 34
is for ever contrary to Himself? You have not been able, unless I am misinformed, to recognise the fact,[3510] that the world, at all events,[3511] even amongst your people of Pontus, is made up of a diversity of elements which are hostile to one another.[3512] It was therefore your bounden duty first to have determined that the god of the light was one being, and the god of darkness was another, in such wise that you might have been able to have distinctly asserted one of them to be the god of the law and the other the god of the gospel. It is, however, the settled conviction already[3513] of my mind from manifest proofs, that, as His works and plans[3514] exist in the way of *Antitheses*, so also by the same rule exist the mysteries of His religion.[3515]

[3507] To its former self.

[3508] Deut. xxxii. 39.

[3509] Isa. xlv. 7.

[3510] Recogitare.

[3511] Saltim.

[3512] Æmularum invicem.

[3513] Præjudicatum est.

[3514] In the external world.

[3515] Sacramenta.

Chapter II.—St. Luke's Gospel, Selected by Marcion as His Authority, and Mutilated by Him. The Other Gospels Equally Authoritative. Marcion's Terms of Discussion, However, Accepted, and Grappled with on the Footing of St. Luke's Gospel Alone.

You have now our answer to the *Antitheses* compendiously indicated by us.[3516] I pass on to give a proof of the Gospel[3517]—not, to be sure, of Jewry, but of Pontus—having become meanwhile[3518] adulterated; and this shall indicate[3519] the order by which we proceed. We lay it down as our first position, that the evangelical Testament[3520] has apostles for its authors,[3521] to whom was assigned by the Lord Himself this office of publishing the gospel. Since, however, there are apostolic[3522] men also,[3523] they are yet not alone, but appear with apostles and after apostles; because the preaching of disciples might be open to the suspicion of an affectation of glory, if there did not accompany it[3524] the authority of the masters, which means that of Christ,[3525] for it was that which made the apostles their masters. Of the apostles, therefore, John and Matthew first instil[3526] faith into us; whilst of apostolic men, Luke and Mark renew it afterwards.[3527] These all start with the same principles of the faith,[3528] so far as relates to the one only God the Creator and His Christ, how that He was born of the Virgin, and came to fulfil[3529] the law and the prophets. Never mind[3530] if there does occur some variation in the order of their narratives, provided that there be agreement in the essential matter[3531] of the faith, in which there is disagreement with Marcion. Marcion, on the other hand, you must know,[3532] ascribes no author to his Gospel, as if it could not be allowed him to affix a title to that from which it was no crime (in his eyes) to subvert[3533] the very body. And here I might now make a stand, and contend that a work ought not to be recognised, which holds not its head erect, which exhibits no consistency, which gives no promise of credibility from the fulness of its title and the just profession of its author. But we prefer to join issue[3534] on every point; nor shall we leave unnoticed[3535] what may fairly be understood to be on our side.[3536] Now, of the authors whom we possess, Marcion seems to have singled out Luke[3537] for his mutilating process.[3538] Luke, however, was not an apostle, but only an apostolic man; not a master, but a disciple, and so inferior to a master—at least as far subsequent to[3539] him as the apostle whom he followed (and that, no doubt, was Paul[3540]) was subsequent to the others; so that, had Marcion even published his Gospel in the name of St. Paul himself, the single authority of the document,[3541] destitute of all support from preceding authorities, would not be a sufficient basis for our faith. There would be still wanted that Gospel which St. Paul found in existence, to which he yielded his belief, and with which he so earnestly wished his own to agree, that he actually on that account went up to Jerusalem to know and consult the apostles, “lest he should run, or had been running in vain;”[3542] in other words, that the faith which he had learned, and the gospel 348 which he was preaching, might be in accordance with theirs. Then, at last, having conferred with the (primitive) authors, and having agreed with them touching the rule of faith, they joined their hands in fellowship, and divided their labours thenceforth in the office of preaching the gospel, so that they were to go to the Jews, and St. Paul to the Jews and the

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[3516] Expeditam a nobis.

[3517] [The term εὐαγγέλιον was often employed for a written book, says Kaye (p. 298), who refers to Book i. cap. 1. *supra, etc.*]

[3518] Interim, perhaps "occasionally."

[3519] Præstructuram.

[3520] Instrumentum. [See cap. 1, *supra*. And, above, note 9. Also in cap. iii. and the Apology, (cap. xlvii.) he calls the Testaments, *Digests*, or *Sancta Digesta*.]

[3521] By this canon of his, that the true Gospels must have for their authors either apostles or companions and disciples of apostles, he shuts out the false Gospels of the heretics, such as the Ebionites, Encratites, Nazarenes, and Marcionites (Le Prieur).

[3522] Apostolicos, companions of the apostles associated in the authorship.

[3523] He means, of course, St. Mark and St. Luke.

[3524] Adsistat illi.

[3525] Immo Christi.

[3526] Insinuant.

[3527] Instaurant.

[3528] Isdem regulis.

[3529] Supplementum.

[3530] Viderit.

[3531] De capite.

[3532] Scilicet.

[3533] Evertere.

[3534] Congredi.

[3535] Dissimulamus.

[3536] Ex nostro.

[3537] Compare Irenæus, *Adversus Hæreses* (Harvey), i. 25 and iii. 11; also Epiphanius, *Hær.* xlii. See also the editor’s notes on the passages in Irenæus, who quotes other authorities also, and shows the particulars of Marcion’s mutilations. [Vol. I. 429.]

[3538] Quem cæderet.

[3539] Posterior.

[3540] See Hieronymi, *Catal. Scriptt. Eccles.* 7, and Fabricius’ notes.

[3541] Instrumenti.

[3542] Gal. ii. 2.

Gentiles. Inasmuch, therefore, as the enlightener of St. Luke himself desired the authority of his predecessors for both his own faith and preaching, how much more may not I require for Luke's Gospel that which was necessary for the Gospel of his master.[3543]

[3543] [Dr. Holmes not uniformly, yet constantly inserts the prefix St. before the name of Paul, and brackets it, greatly disfiguring the page. It is not in our author's text, but I venture to dispense with the ever-recurring brackets.]

Chapter III.[3544]—Marcion Insinuated the Untrustworthiness of Certain Apostles Whom St. Paul Rebuked. The Rebuke Shows that It Cannot Be Regarded as Derogating from Their Authority. The Apostolic Gospels Perfectly Authentic.

In the scheme of Marcion, on the contrary,[3545] the mystery[3546] of the Christian religion begins from the discipleship of Luke. Since, however, it was on its course previous to that point, it must have had[3547] its own authentic materials,[3548] by means of which it found its own way down to St. Luke; and by the assistance of the testimony which it bore, Luke himself becomes admissible. Well, but[3549] Marcion, finding the Epistle of Paul to the Galatians (wherein he rebukes even apostles[3550] for "not walking uprightly according to the truth of the gospel,"[3551] as well as accuses certain false apostles of perverting the gospel of Christ), labours very hard to destroy the character[3552] of those Gospels which are published as genuine[3553] and under the name of apostles, in order, forsooth, to secure for his own Gospel the credit which he takes away from them. But then, even if he censures Peter and John and James, who were thought to be pillars, it is for a manifest reason. They seemed to be changing their company[3554] from respect of persons. And yet as Paul himself "became all things to all men,"[3555] that he might gain all, it was possible that Peter also might have betaken himself to the same plan of practising somewhat different from what he taught. And, in like manner, if false apostles also crept in, their character too showed itself in their insisting upon circumcision and the Jewish ceremonies. So that it was not on account of their preaching, but of their conversation, that they were marked by St. Paul, who would with equal impartiality have marked them with censure, if they had erred at all with respect to God the Creator or His Christ. Each several case will therefore have to be distinguished. When Marcion complains that apostles are suspected (for their prevarication and dissimulation) of having even depraved the gospel, he thereby accuses Christ, by accusing those whom Christ chose. If, then, the apostles, who are censured simply for inconsistency of walk, composed the Gospel in a pure form,[3556] but false apostles interpolated their true record; and if our own copies have been made from these,[3557] where will that genuine text[3558] of the apostle's writings be found which has not suffered adulteration? Which was it that enlightened Paul, and through him Luke? It is either completely blotted out, as if by some deluge—being obliterated by the inundation of falsifiers—in which case even Marcion does not possess the true Gospel; or else, is that very *edition* which Marcion alone possesses *the* true one, that is, of the apostles? How, then, does that agree with ours, which is said not to be (the work) of apostles, but of Luke? Or else, again, if that which Marcion uses is not to be attributed to Luke simply because it does agree with ours (which, of course,[3559] is, also adulterated in its title), then it is the work of apostles. Our Gospel, therefore, which is in agreement with it, is equally the work of apostles, but also adulterated in its title.[3560]

[3544] This is Oehler's arrangement of the chapter, for the sake of the sense. The former editions begin this third chapter with "Sed enim Marcion nactus."

[3545] Aliud est si.

[3546] Sacramentum.

[3547] Habuit utique.

[3548] Paraturam.

[3549] Sed enim.

[3550] See Gal. ii. 13, 14.

[3551] Compare what has been already said in book i. chap. 20, and below in book v. chap. 3. See also Tertullian's treatise, *De Præscript. Hæret.* chap. 23. [Kaye, p. 275.]

[3552] Statum.

[3553] Propria.

[3554] Variare convictum.

[3555] 1 Cor. ix. 22.

[3556] Integrum.

[3557] Inde nostra digesta.

[3558] Germanum instrumentum.

[3559] That is, according to the Marcionite cavil.

[3560] De titulo quoque.

Chapter IV.—Each Side Claims to Possess the True Gospel. Antiquity the Criterion of Truth in Such a Matter. Marcion's Pretensions as an Amender of the Gospel.

We must follow, then, the clue[3561] of our discussion, meeting every effort of our opponents with reciprocal vigor. I say that *my* Gospel is the true one; Marcion, that *his* is. I affirm that Marcion's Gospel is adulterated; Marcion, that mine is. Now what is to settle the point for us, except it be that principle[3562] of *time*, which rules that the authority lies with that 349 which shall be found to be more ancient; and assumes as an elemental truth,[3563] that corruption (of doctrine) belongs to the side which shall be convicted of comparative lateness in its origin.[3564] For, inasmuch as error[3565] is falsification of truth, it must needs be that truth therefore precede error. A thing must exist prior to its suffering any casualty;[3566] and an object[3567] must precede all rivalry to itself. Else how absurd it would be, that, when we have proved our position to be the older one, and Marcion's the later, ours should yet appear to be the false one, before it had even received from truth its objective existence;[3568] and Marcion's should also be supposed to have experienced rivalry at our hands, even before its publication; and, in fine, that that should be thought to be the truer position which is the later one—a century[3569] later than the publication of all the many and great facts and records of the Christian religion, which certainly could not have been published *without*, that is to say, *before*, the truth of the gospel. With regard, then, to the pending[3570] question, of Luke's Gospel (so far as its being the common property[3571] of ourselves and Marcion enables it to be decisive of the truth,[3572]) that portion of it which we alone receive[3573] is so much older than Marcion, that Marcion himself once believed it, when in the first warmth of faith he contributed money to the Catholic church, which along with himself was afterwards rejected,[3574] when he fell away from our truth into his own heresy. What if the Marcionites have denied that he held the primitive faith amongst ourselves, in the face even of his own letter? What, if they do not acknowledge the letter? They, at any rate, receive his *Antitheses*; and more than that, they make ostentatious use[3575] of them. Proof out of these is enough for me. For if the Gospel, said to be Luke's which is current amongst us[3576] (we shall see whether it be also current with Marcion), is the very one which, as Marcion argues in his *Antitheses*, was interpolated by the defenders of Judaism, for the purpose of such a conglomeration with it of the law and the prophets as should enable them out of it to fashion their Christ, surely he could not have so argued about it, unless he had found it (in such a form). No one censures things before they exist,[3577] when he knows not whether they will come to pass. Emendation never precedes the fault. To be sure,[3578] an amender of that Gospel, which had been all topsy-turvy[3579] from the days of Tiberius to those of Antoninus, first presented himself in Marcion alone—so long looked for by Christ, who was all along regretting that he had been in so great a hurry to send out his apostles without the support of Marcion! But for all that,[3580] heresy, which is for ever mending the Gospels, and corrupting them in the act, is an affair of man's audacity, not of God's authority; and if Marcion be even a disciple, he is yet not "above his master;"[3581] if Marcion be an apostle, still as Paul says, "Whether it be I or they, so we preach;"[3582] if Marcion be a prophet, even "the spirits of the prophets will be subject to the prophets,"[3583] for they are not the authors of confusion, but of peace; or if Marcion be actually an angel, he must rather be designated "as anathema than as a preacher of the gospel,"[3584] because it is a strange gospel which he has preached. So that, whilst he amends, he only confirms both positions: both that our Gospel is the prior one, for he amends that which he has previously fallen in with; and that *that* is the later one, which, by putting it together out of the emendations of ours, he has made his own Gospel, and a novel one too.

[3561] Funis ducendus est.

[3562] Ratio.

[3563] Præjudicans.

[3564] Posterius revincetur. See *De Præscriptione Hæret.*, which goes on this principle of time. Compare especially chapters xxix. and xxx. [p. 256, *supra*.]

[3565] Falsum.

[3566] Passione.

[3567] Materia.

[3568] De veritate materiam.

[3569] Sæculo post.

[3570] Interim.

[3571] Communio ejus.

[3572] De veritate disceptat.

[3573] Quod est secundum nos. [A note of T.'s position.]

[3574] Projectam. [Catholic = Primitive.]

[3575] Præferunt.

[3576] Penes nos.

[3577] Post futura.

[3578] Sane.

[3579] Eversi.

[3580] Nisi quod.

[3581] Matt. x. 24.

[3582] 1 Cor. xv. 11.

[3583] 1 Cor. xiv. 32.

[3584] Gal. i. 8.

Chapter V.—By the Rule of Antiquity, the Catholic Gospels are Found to Be True, Including the Real St. Luke's. Marcion's Only a Mutilated Edition. The Heretic's Weakness and Inconsistency in Ignoring the Other Gospels.[3585]

On the whole, then, if that is evidently more true which is earlier, if that is earlier which is from the very beginning, if that is from the beginning which has the apostles for its authors, then it will certainly be quite as evident, that that comes down from the apostles, which has been kept as a sacred deposit[3586] in the churches of the apostles. Let us see what milk the Corinthians drank from Paul; to what rule *of faith* the Galatians were brought for correction; what the Philippians, the Thessalonians, the Ephesians read *by it*; what utterance also the Romans give, so very near[3587] (to the apostles), to whom Peter and Paul conjointly[3588] bequeathed the gospel even sealed with their own blood. We have also *St.* John's foster churches.[3589] For although Marcion rejects his Apocalypse, the order[3590] of the bishops (thereof), when traced up to their origin, will yet rest on John as their author. In the same manner is recognised the excellent source[3591] of the other churches. I say, therefore, that in them (and not simply such of them as were founded by apostles, but in all those which are united with them in the fellowship of the mystery *of the gospel of Christ*[3592]) that Gospel of Luke which we are defending with all our might has stood its ground from its very first publication; whereas Marcion's Gospel is not known to most people, and to none whatever is it known without being at the same time[3593] condemned. It too, of course,[3594] has its churches, but specially its own—as late as they are spurious; and should you want to know their original,[3595] you will more easily discover apostasy in it than apostolicity, with Marcion forsooth as their founder, or some one of Marcion's swarm.[3596] Even wasps make combs;[3597] so also these Marcionites make churches. The same authority of the apostolic churches will afford evidence[3598] to the other Gospels also, which we possess equally through their means,[3599] and according to their usage—I mean the Gospels of John and Matthew—whilst that which Mark published may be affirmed to be Peter's[3600] whose interpreter Mark was. For even Luke's form[3601] of the Gospel men usually ascribe to Paul.[3602] And it may well seem[3603] that the works which disciples publish belong to their masters. Well, then, Marcion ought to be called to a strict account[3604] concerning these (other Gospels) also, for having omitted them, and insisted in preference[3605] on Luke; as if they, too, had not had free course in the churches, as well as Luke's Gospel, from the beginning. Nay, it is even more credible that they[3606] existed from the very beginning; for, being the work of apostles, they were prior, and coeval in origin with[3607] the churches themselves. But how comes it to pass, if the apostles published nothing, that their disciples were more forward in such a work; for they could not have been disciples, without any instruction from their masters? If, then, it be evident that these (Gospels) also were current in the churches, why did not Marcion touch them—either to amend them if they were adulterated, or to acknowledge them if they were uncorrupt? For it is but natural[3608] that they who were perverting the gospel, should be more solicitous about the perversion of those things whose authority they knew to be more generally received. Even the false apostles (were so called) on this very account, because they imitated the apostles by means of their falsification. In *as* far, then, as he might have amended what there was to amend, if found corrupt, in *so* far did he firmly imply[3609] that all was free from corruption which he did not think required amendment. In short,[3610] he simply amended what he thought was corrupt; though, indeed, not even this justly, because it was not really corrupt. For if the (Gospels) of the apostles[3611] have come down to us in their integrity, whilst Luke's, which is received amongst us,[3612] so far accords with their rule as to be on a par with them in permanency of reception in the churches, it clearly follows that Luke's Gospel also has come down to us in like integrity until the sacrilegious treatment of Marcion. In short, when Marcion laid hands on it, it then became diverse and hostile to the Gospels of the apostles. I will therefore advise his followers, that they either change these Gospels, however late to do so, into a conformity with their own, whereby they may seem to be in agreement with the apostolic writings (for they are daily retouching their work, as daily they are convicted by us); or else that they blush for their master, who stands self-condemned[3613] either way—when once[3614] he hands on the truth of the gospel conscience smitten, or again[3615] subverts it by shameless tampering. Such are the summary arguments which we use, when we take up arms[3616] against heretics for the faith[3617] of the gospel, maintaining both that order of periods, which rules that a late date is the mark of forgers,[3618] and that authority of churches[3619] which lends support to the tradition of the apostles; because truth must needs precede the forgery, and proceed straight from those by whom it has been handed on.

[3585] [On this whole chapter and subject, consult Kaye, pp. 278–289.]

[3586] Sacrosanctum. Inviolate. Westcott, *On the Canon*, p. 384. Compare *De Præscript. Hæret.* c. 36, *supra.*

[3587] De proximo. Westcott renders this, "who are nearest to us." See *in loco*.

[3588] et…et. [N.B. Not Peter's See, then.]

[3589] Alumnas ecclesias. He seems to allude to the seven churches of the Apocalypse.

[3590] [Not the *Order* of bishops (as we now speak) but of their succession from St. John. Kaye, p. 219.]

[3591] Generositas.

[3592] De societate sacramenti. [i.e. Catholic Unity.]

[3593] Eadem.

[3594] Plane.

[3595] Censum.

[3596] Examine.

[3597] Favos. See Pliny, *Nat. Hist.* xi. 21.

[3598] Patrocinabitur. [Jones on the Canon, Vol. I. p. 66.]

[3599] Proinde per illas.

[3600] See Hieronymus, *Catal. Scriptt. Eccles.* c. 8.

[3601] Digestum.

[3602] See above, chap. 2, p. 347.

[3603] Capit videri.

[3604] Flagitandus.

[3605] Potius institerit.

[3606] The Gospels of the apostles John and Matthew, and perhaps Mark's also, as being St. Peter's.

[3607] Dedicata cum.

[3608] Competit.

[3609] Confirmavit.

[3610] Denique.

[3611] Apostolica, i.e., evangelia.

[3612] That is, the canonical Gospel of St. Luke, as distinct from Marcion's corruption of it. [N.B. "Us" = Catholics.]

[3613] Traducto.

[3614] Nunc—nunc.

[3615] Nunc—nunc.

[3616] Expedimur.

[3617] Fide, integrity.

[3618] Posteritati falsariorum præscribentem.

[3619] [Mark the authority of churches. He uses the plural—*quod ab omnibus*.]

Chapter VI.—Marcion’s Object in Adulterating the Gospel. No Difference Between the Christ of the Creator and the Christ of the Gospel. No Rival Christ Admissible. The Connection of the True Christ with the Dispensation of the Old Testament Asserted.

But we now advance a step further on, and challenge (as we promised to do) the very Gospel of Marcion, with the intention of thus proving that it has been adulterated. For it is certain[3620] that the whole aim at which he has strenuously laboured even in the drawing up of his *Antitheses*, centres in this, that he may establish a diversity between the Old and the New Testaments, so that his own Christ may be separate from the Creator, as belonging to this rival god, *and* as alien from the law and the prophets. It is certain, also, that with this view[3621] he has erased everything that was contrary to his own opinion and made for the Creator, as if it had been interpolated by His advocates, whilst everything which agreed with his own opinion he has retained. The latter statements we shall strictly examine;[3622] and if they shall turn out rather for our side, and shatter the assumption of Marcion, we shall embrace them. It will then become evident, that in retaining them he has shown no less of the defect of blindness, which characterizes heresy, than he displayed when he erased all the former class of subjects. Such, then, is to be[3623] the drift and form of my little treatise; subject, of course, to whatever condition may have become requisite on both sides of the question.[3624] Marcion has laid down the position, that Christ who in the days of Tiberius was, by a previously unknown god, revealed for the salvation of all nations, is a different being from Him who was ordained by God the Creator for the restoration of the Jewish state, and who is yet to come. Between these he interposes the separation of[3625] a great and absolute difference—as great as lies between what is just and what is good;[3626] as great as lies between the law and the gospel; as great, (in short,) as is the difference between Judaism and Christianity. Hence will arise also our rule,[3627] by which we determine[3628] that there ought to be nothing in common between the Christ of the rival god and the Creator; but that (Christ) must be pronounced to belong to the Creator,[3629] if He has administered His dispensations, fulfilled His prophecies, promoted[3630] His laws, given reality to[3631] His promises, revived His mighty power,[3632] remoulded His determinations,[3633] expressed His attributes, His properties. This law and this rule I earnestly request the reader to have ever in his mind, and so let him begin to investigate whether Christ be Marcion's or the Creator's.

[3620] Certe, for certo.

[3621] Propterea.

[3622] Conveniemus.

[3623] Sic habebit.

[3624] This seems to be the sense of the words, “sub illa utique conditione quæ ex utraque parte condicta sit.”

[3625] Scindit.

[3626] That is, between what is severe and judicial and punitive on one side, that is, the Creator’s; and what is mild, merciful, and forgiving, on the other, that is, the Redeemer’s side (Rigalt.).

[3627] Præscriptio.

[3628] Defigimus.

[3629] Creatoris pronunciandum.

[3630] Adjuverit.

[3631] Repræsentaverit.

[3632] Restauraverit virtutes ejus.

[3633] Sententias reformaverit.

Chapter VII.—Marcion Rejected the Preceding Portion of St. Luke’s Gospel. Therefore This Review Opens with an Examination of the Case of the Evil Spirit in the Synagogue of Capernaum. He Whom the Demon Acknowledged Was the Creator’s Christ.

In the fifteenth year of the reign of Tiberius[3634] (for such is Marcion’s proposition) he “came down to the Galilean city of Capernaum,” of course meaning[3635] from the heaven of the Creator, to which he had previously descended from his own. What then had been his course,[3636] for him to be described as first descending from his own heaven to the Creator’s? For why should I abstain from censuring those parts of the statement which do not satisfy the requirement of an ordinary narrative, but always end in a falsehood? To be sure, our censure has been once for all expressed in the question, which we have already[3637] suggested: Whether, when descending through the Creator’s domain, and indeed in hostility to him, he could possibly have been admitted by him, and by him been transmitted to the earth, which was equally his territory? Now, however, I want also to know the remainder of his course down, assuming that he came down. For we must not be too nice in inquiring[3638] whether it is supposed that he was *seen* in any place. To come into view[3639] indicates[3640] a sudden unexpected glance, which for a moment fixed[3641] the eye upon the object 352 that passed before the view, without staying. But when it happens that a descent has been effected, it is apparent, and comes under the notice of the eyes.[3642] Moreover, it takes account of *fact*, and thus obliges one to examine in what condition with what preparation,[3643] with how much violence or moderation, and further, at what time of the day or night, the descent was made; who, again, saw the descent, who reported it, who seriously avouched the fact, which certainly was not easy to be believed, even after the asseveration. It is, in short, too bad[3644] that Romulus should have had in Proculus an avoucher of his ascent to heaven, when the Christ of (this) god could not find any one to announce his descent from heaven; just as if the ascent of the one and the descent of the other were not effected on one and the same ladder of falsehood! Then, what had he to do with Galilee, if he did not belong to the Creator by whom[3645] that region was destined (for His Christ) when about to enter on His ministry?[3646] As Isaiah says: “Drink in this first, and be prompt, O region of Zabulon and land of Nephthalim, and ye others who (inhabit) the sea-coast, and that of Jordan, Galilee of the nations, ye people who sit in darkness, behold a great light; upon you, who inhabit (that) land, sitting in the shadow of death, the light hath arisen.”[3647] It is, however, well that Marcion’s god does claim to be the enlightener of the nations, that so he might have the better reason for coming down from heaven; only, if it must needs be,[3648] he should rather have made Pontus his place of descent than Galilee. But since both the place and the work of illumination according to the prophecy are compatible with Christ, we begin to discern[3649] that He is the subject of the prophecy, which shows that at the very outset *of His ministry*, He came not to destroy the law and the prophets, but rather to fulfil them;[3650] for Marcion has erased the passage as an interpolation.[3651] It will, however, be vain for him to deny that Christ uttered in word what He forthwith did partially indeed. For the prophecy about place He at once fulfilled. From heaven straight to the synagogue. As the adage runs: “The business on which we are come, do at once.” Marcion must even expunge from the Gospel, “I am not sent but unto the lost sheep of the house of Israel;”[3652] and, “It is not meet to take the children’s bread, and to cast it to dogs,”[3653]—in order, forsooth, that Christ may not appear to be an Israelite. But facts will satisfy me instead of words. Withdraw all the sayings of my

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[3634] Luke iii. 1 and iv. 31.

[3635] Utique.

[3636] Ecquid ordinis.

[3637] See above, book i. chap. xxiii. [Comp. i. cap. xix.]

[3638] This is here the force of *viderit*, our author’s very favourite idiom.

[3639] Apparere.

[3640] Sapit.

[3641] Impegerit.

[3642] Descendisse autem, dum fit, videtur et subit oculos. Probably this bit of characteristic Latinity had better be rendered thus: “The accomplishment of a descent, however, is, whilst happening, a visible process, and one that meets the eye.” Of the various readings, “dum sit,” “dum it,” “dum fit,” we take the last with Oehler, only understanding the clause as a parenthesis.

[3643] Suggestu.

[3644] Indignum.

[3645] Cui.

[3646] Ingressuro prædicationem.

[3647] This is the literal rendering of Tertullian’s version of the prophet’s words, which occur chap. ix. 1, 2. The first clause closely follows the LXX. (ed. Tisch.): Τοῦτο πρῶτον πίε, ταχύ ποίει. This curious passage is explained by Grotius (on Matt. iv. 14) as a mistake of ancient copyists; as if what the Seventy had originally rendered ταχὺ ποίει, from the *hiphil* of קלל, had been faultily written ταχὺ πίε, and the latter had crept into the text with the marginal note πρῶτον, instead of a repetition of ταχὺ. However this be, Tertullian’s old Latin Bible had the passage thus: “Hoc primum bibito, cito facito, regio Zabulon,” etc.

[3648] Si utique.

[3649] Agnoscere.

[3650] Matt. v. 17.

[3651] Additum.

[3652] Matt. xv. 24.

[3653] Matt. xv. 26.

Christ, His acts shall speak. Lo, He enters the synagogue; surely (this is going) to the lost sheep of the house of Israel. Behold, it is to Israelites first that He offers the “bread” of His doctrine; surely it is because they are “children” that He shows them this priority.[3654] Observe, He does not yet impart it to others; surely He passes them by as “dogs.” For to whom else could He better have imparted it, than to such as were strangers to the Creator, if He especially belonged not to the Creator? And yet how could He have been admitted into the synagogue—one so abruptly appearing,[3655] so unknown; one, of whom no one had as yet been apprised of His tribe, His nation, His family, and lastly, His enrolment in the census of Augustus—that most faithful witness of the Lord’s nativity, kept in the archives of Rome? They certainly would have remembered, if they did not know Him to be circumcised, that He must not be admitted into their most holy places. And even if He had the general right of entering[3656] the synagogue (like other Jews), yet the function of giving instruction was allowed only to a man who was extremely well known, and examined and tried, and for some time invested with the privilege after experience duly attested elsewhere. But “they were all astonished at His doctrine.” Of course they were; “for, says (St. Luke), “His word was with power[3657]—not because He taught in opposition to the law and the prophets. No doubt, His divine discourse[3658] gave forth both power and grace, building up rather than pulling down the substance of the law and the prophets. Otherwise, instead of “astonishment, they would feel horror. It would not be admiration, but aversion, prompt and sure, which 353 they would bestow on one who was the destroyer of law and prophets, and the especial propounder as a natural consequence of a rival god; for he would have been unable to teach anything to the disparagement of the law and the prophets, and so far of the Creator also, without premising the doctrine of a different and rival divinity. Inasmuch, then, as the Scripture makes no other statement on the matter than that the simple force and power of His word produced astonishment, it more naturally[3659] shows that His teaching was in accordance with the Creator by not denying (that it was so), than that it was in opposition to the Creator, by not asserting (such a fact). And thus He will either have to be acknowledged as belonging to Him,[3660] in accordance with whom He taught; or else will have to be adjudged a deceiver since He taught in accordance with One whom He had come to oppose. In the same passage, “the spirit of an unclean devil” exclaims: “What have we to do with Thee,

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[3654] Præfert.

[3655] Tam repentinus.

[3656] Etsi passim adiretur.

[3657] Luke iv. 32.

[3658] Eloquium.

[3659] Facilius.

[3660] That is, the Creator.

Thou Jesus? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God."[3661] I do not here raise the question whether this appellation was suitable to one who ought not to be called Christ, unless he were sent by the Creator.[3662] Elsewhere[3663] there has been already given a full consideration of His titles.

My present discussion is, how the evil spirit could have known that He was called by such a name, when there had never at any time been uttered about Him a single prophecy by a god who was unknown, and up to that time silent, of whom it was not possible for Him to be attested as "the Holy One," as (of a god) unknown even to his own Creator. What similar *event* could he then have published[3664] of a *new* deity, whereby he might betoken for "the holy one" of the rival god? Simply that he went into the synagogue, and did nothing even in word against the Creator? As therefore he could not by any means acknowledge him, whom he was ignorant of, to be Jesus and the Holy One of God; so did he acknowledge Him whom he knew (to be both). For he remembered how that the prophet had prophesied[3665] of "the Holy One" of God, and how that God's name of "Jesus" was in the son of Nun.[3666] These facts he had also received[3667] from the angel, according to our Gospel: "Wherefore that which shall be born of thee shall be called *the Holy One*, the Son of God;"[3668] and, "Thou shalt call his name *Jesus*."[3669] Thus he actually had (although only an evil spirit) some idea of the Lord's dispensation, rather than of any strange and heretofore imperfectly understood one. Because he also premised this question: "What have we to do with Thee?"—not as if referring to a strange Jesus, to whom pertain the *evil* spirits of the Creator. Nor did he say, What hast Thou to do with us? but, "What have we to do with Thee?" as if deploring himself, and deprecating his own calamity; at the prospect of which he adds: "Art Thou come to destroy us?" So completely did he acknowledge in Jesus the Son of that God who was judicial and avenging, and (so to speak) severe,[3670] and not of him who was simply good,[3671] and knew not how to destroy or how to punish! Now for what purpose have we adduced his passage first?[3672] In order to show that Jesus was neither acknowledged by the evil spirit, nor affirmed by Himself, to be any other than the Creator's. Well, but Jesus rebuked him, you say. To be sure he did, as being an envious (spirit), and in his very confession only petulant, and evil in adulation—just as if it had been Christ's highest glory to have come for the destruction of demons, and not for the salvation of mankind; whereas His wish really was that His disciples should not glory in the subjection of evil spirits but in the fair beauty of salvation.[3673] Why else[3674] did He rebuke him? If it was because he was entirely wrong (in his invocation), then He was neither Jesus nor the Holy One of God; if it was because he was partially wrong—for having supposed him to be, rightly enough,[3675] Jesus and the Holy One of God, but also as belonging to the Creator—most unjustly would He have rebuked him for thinking what he knew he ought to think (about Him), and for not supposing that of Him which he knew not that he ought to suppose—that he was another Jesus, and the holy one of the other god. If, however, the rebuke has not a more probable meaning[3676] than that which we ascribe to it, it follows that the evil spirit made no mistake, and was not rebuked for lying; for it was Jesus Himself, besides whom it was impossible for the evil spirit to have acknowledged any other, whilst Jesus affirmed that He was He whom the evil spirit had acknowledged, by not rebuking him for uttering a lie.

[3661] Luke iv. 33, 34.

[3662] Si non Creatoris.

[3663] See above, in book iii. chap. xii., on the name *Emmanuel*; in chap. xv., on the name *Christ*; and in chap. xvi., on the name *Jesus*.

[3664] Quid tale ediderit.

[3665] Ps. xvi. 10, and probably Dan. ix. 24.

[3666] Compare what was said above in book iii., chap. xvi. p. 335.

[3667] Exceperat.

[3668] Such is our author's reading of Luke i. 35.

[3669] Matt. i. 21.

[3670] Sævi.

[3671] Optimi.

[3672] Præmisimus.

[3673] De candida salutis: see Luke x. 20.

[3674] Aut cur.

[3675] Quidem.

[3676] Verisimiliorem statum.

Chapter VIII.—Other Proofs from the Same Chapter, that Jesus, Who Preached at Nazareth, and Was Acknowledged by Certain Demons as Christ the Son of God, Was the Creator's Christ. As Occasion Offers, the Docetic Errors of Marcion are Exposed.

The Christ of the Creator had[3677] to be called a *Nazarene* according to prophecy; whence the Jews also designate us, on that very account,[3678] *Nazerenes*[3679] after Him. For we are they of whom it is written, "Her Nazarites were whiter than snow;"[3680] even they who were once defiled with the stains of sin, and darkened with the clouds of ignorance. But to Christ the title Nazarene was destined to become a suitable one, from the hiding-place of His infancy, for which He went down and dwelt at Nazareth,[3681] to escape from Archelaus the son of Herod. This fact I have not refrained from mentioning on this account, because it behoved Marcion's Christ to have forborne all connection whatever with the *domestic* localities of the Creator's Christ, when he had so many towns in Judæa which had not been by the prophets thus assigned[3682] to the Creator's Christ. But Christ will be (the Christ) of the prophets, wheresoever He is found in accordance with the prophets. And yet even at Nazareth He is not remarked as having preached anything new,[3683] whilst in another *verse* He is said to have been rejected[3684] by reason of a simple proverb.[3685] Here at once, when I observe that they laid their hands on Him, I cannot help drawing a conclusion respecting His bodily substance, which cannot be believed to have been a phantom,[3686] since it was capable of being touched and even violently handled, when He was seized and taken and led to the very brink of a precipice. For although He escaped through the midst of them, He had already experienced their rough treatment, and afterwards went His way, no doubt[3687] because the crowd (as usually happens) gave way, or was even broken through; but not because it was eluded as by an impalpable disguise,[3688] which, if there had been such, would not at all have submitted to any touch.

[3677] Habebat.

[3678] Ipso nomine, or by His very name.

[3679] Nazaræos; or, *Nazarites*. [Christians were still so called by the Jews in the Third Century. Kaye, 446.]

[3680] Lam. iv. 7.

[3681] Descendit apud, see Luke iv. 16–30.

[3682] Emancipata.

[3683] Luke iv. 23.

[3684] Luke iv. 29.

[3685] Luke iv. 24.

[3686] A rebuke of Marcion's *Docetic* views of Christ.

[3687] Scilicet.

[3688] Per caliginem.

“Tangere enim et tangi, nisi corpus, nulla potest res,”[3689]

is even a sentence worthy of a place in the world’s wisdom. In short, He did himself touch others, upon whom He laid His hands, which were capable of being felt, and conferred the blessings of healing,[3690] which were not less true, not less unimaginary, than were the hands wherewith He bestowed them. He was therefore the very Christ of Isaiah, the healer of our sicknesses.[3691] “Surely,” says he, “He hath borne our griefs and *carried* our sorrows.” Now the Greeks are accustomed to use for *carry* a word which also signifies to *take away*. A general promise is enough for me in passing.[3692] Whatever were the cures which Jesus effected, He is mine. We will come, however, to the kinds of cures. To liberate men, then, from evil spirits, is a cure of sickness. Accordingly, wicked spirits (just in the manner of our former example) used to go forth with a testimony, exclaiming, “Thou art the Son of God,”[3693]—of what God, is clear enough from the case itself. But they were rebuked, and ordered not to speak; precisely because[3694] Christ willed Himself to be proclaimed by *men*, not by unclean spirits, as the Son of God—even that Christ alone to whom this was befitting, because He had sent beforehand men through whom He might become known, and who were assuredly worthier preachers. It was natural to Him[3695] to refuse the proclamation of an unclean spirit, at whose command there was an abundance of saints. He, however,[3696] who had never been foretold (if, indeed, he wished to be acknowledged; for if he did not wish so much, his coming was in vain), would not have spurned the testimony of an alien or any sort of substance, who did not happen to have a substance of his own,[3697] but had descended in an alien one. And now, too, as the destroyer also of the Creator, he would have desired nothing better than to be acknowledged by *His* spirits, and to be divulged for the sake of being feared:[3698] only that Marcion says[3699] that his god is not feared; maintaining that a good being is not an object of fear, but only a judicial being, in whom reside the 355 grounds[3700] of fear—anger, severity, judgments, vengeance, condemnation. But it was from fear, undoubtedly, that the evil spirits were cowed.[3701] Therefore they confessed that (Christ) was the Son of a God who was to be feared, because they would have an occasion of not submitting if there were none for fearing. Besides, He showed that He was to be feared, because He drave them out, not by persuasion like a good being, but by command and reproof. Or else did he[3702] reprove them, because they were making him an object of fear, when all the while he did not want to be feared? And in what manner did he wish them to go forth, when they could not do so except with fear? So that he fell into the dilemma[3703] of having to conduct himself contrary to his nature, whereas he might in his simple goodness have at once treated them with leniency. He fell, too, into another false position[3704]—of prevarication, when he permitted himself to be feared by the demons as the Son of the Creator, that he might drive them out, not indeed by his own power, but by the authority of the Creator. "He departed, and went into a desert place."[3705] This was, indeed, the Creator's customary region. It was proper that the Word[3706] should there appear in body, where He had aforetime, wrought in a cloud. To the gospel also was suitable that condition of place[3707] which had once been determined on for the law.[3708] "Let the wilderness and the solitary place, therefore, be glad and rejoice;" so had Isaiah promised.[3709] When "stayed" by the crowds, He said, "I must preach the kingdom of God to other cities also."[3710] Had He displayed His God anywhere yet? I suppose as yet nowhere. But was He speaking of those who knew of another god also? I do not believe so. If, therefore, neither He had preached, nor they had known, any other God but the Creator, He was announcing the kingdom of that God whom He knew to be the only God known to those who were listening to Him.

[3689] “For nothing can touch and be touched but a bodily substance.” This line from Lucretius, *De Rerum Natura*, i. 305, is again quoted by Tertullian in his *De Anima*, chap. v. (Oehler).

[3690] Luke iv. 40.

[3691] See Isa. liii. 4.

[3692] Interim.

[3693] Luke iv. 41.

[3694] Proinde enim.

[3695] Illius erat.

[3696] Porro.

[3697] Propriæ non habebat.

[3698] Præ timore.

[3699] See above, book i. chap. vii. xxvi. and xxvii.

[3700] Materiæ.

[3701] Cedebant.

[3702] Aut nunquid.

[3703] Necessitatem.

[3704] In aliam notam.

[3705] Luke iv. 42.

[3706] Sermonem. [*Nota Bene*, Acts vii. 38.]

[3707] Habitus loci.

[3708] The law was given in *the wilderness* of Sinai; see Ex. xix. 1.

[3709] Isa. xxxv. 1.

[3710] Luke iv. 42, 43.

Chapter IX.—Out of St. Luke's Fifth Chapter are Found Proofs of Christ's Belonging to the Creator, E.g. In the Call of Fishermen to the Apostolic Office, and in the Cleansing of the Leper. Christ Compared with the Prophet Elisha.

Out of so many kinds of occupations, why indeed had He such respect for that of fishermen, as to select from it for apostles Simon and the sons of Zebedee (for it cannot seem to be the mere fact itself for which the narrative was meant to be drawn out[3711]), saying to Peter, when he trembled at the very large draught of the fishes, "Fear not; from henceforth thou shalt catch men?"[3712] By saying this, He suggested to them the meaning of the fulfilled prophecy, that it was even He who by Jeremiah had foretold, "Behold, I will send many fishers; and they shall fish them,"[3713] that is, men. Then at last they left their boats, and followed Him, understanding that it was He who had begun to accomplish what He had declared. It is quite another case, when he affected to choose from the college of shipmasters, intending one day to appoint the shipmaster Marcion his apostle. We have indeed already laid it down, in opposition to his *Antitheses*, that the position of Marcion derives no advantage from the diversity which he supposes to exist between the Law and the Gospel, inasmuch as even this was ordained by the Creator, and indeed predicted in the promise of the new Law, and the new Word, and the new Testament. Since, however, he quotes with especial care,[3714] as a proof in his domain,[3715] a certain companion in misery (συνταλαίπωρον), and associate in hatred (συμμισούμενον), with himself, for the cure of leprosy,[3716] I shall not be sorry to meet him, and before anything else to point out to him the force of the law figuratively interpreted, which, in this example of a leper (who was not to be touched, but was rather to be removed from all intercourse with others), prohibited any communication with a person who was defiled with sins, with whom the apostle also forbids us even to eat food,[3717] forasmuch as the taint of sins would be communicated as if contagious, wherever a man should mix himself with the sinner. The Lord, therefore, wishing that the law should be more profoundly understood as signifying spiritual truths by carnal facts[3718]—and thus[3719] not destroying, but rather building up, that *law* which He wanted to have more earnestly acknowledged—touched the leper, by whom (even although as man He might have been defiled) He could not be defiled as God, being of course incorruptible. The prescription, therefore, could not be meant for Him, that He was bound to observe the law and not touch the unclean person, seeing that contact with the unclean would not cause defilement to Him. I thus teach that this (immunity) is consistent in my Christ, the rather when I show that it is not consistent in yours. Now, if it was as an enemy[3720] of the law that He touched the leper—disregarding the precept of the law by a contempt of the defilement—how could he be defiled, when he possessed not a body[3721] which could be defiled? For a phantom is not susceptible of defilement. He therefore, who could not be defiled, as being a phantom, will not have an immunity from pollution by any divine power, but owing to his fantastic vacuity; nor can he be regarded as having despised pollution, who had not in fact any material capacity[3722] for it; nor, in like manner, as having destroyed the law, who had escaped defilement from the occasion of his phantom nature, not from any display of virtue. If, however, the Creator's prophet Elisha cleansed Naaman the Syrian alone,[3723] to the exclusion of[3724] so many lepers in Israel,[3725] this fact contributes nothing to the distinction of Christ, as if he were in this way the better one for cleansing this Israelite leper, although a stranger to him, whom his own Lord had been unable to cleanse. The cleansing of the Syrian rather[3726] was significant throughout the nations of the world[3727] of their own cleansing in Christ their light,[3728] steeped as they were in the stains of the seven deadly sins:[3729] idolatry, blasphemy, murder, adultery, fornication, false-witness, and fraud.[3730] Seven times, therefore, as if once for each,[3731] did he wash in Jordan; both in order that he might celebrate the expiation of a perfect hebdomad;[3732] and because the virtue and fulness of the one baptism was *thus* solemnly imputed[3733] to Christ, alone, who was one day to establish on earth not only a revelation, but also a baptism, endued with compendious efficacy.[3734] Even Marcion finds here an antithesis:[3735] how that Elisha indeed required a material resource, applied water, and that seven times; whereas Christ, by the employment of a word only, and that but once for all, instantly effected[3736] the cure. And surely I might venture[3737] to claim[3738] the Very Word also as of the Creator's substance. There is nothing of which He who was the primitive Author is not also the more powerful one. Forsooth,[3739] it is incredible that that power of the Creator should have, by a word, produced a remedy for a single malady, which once by a word brought into being so vast a fabric as the world! From what can the Christ of the Creator be better discerned, than from the power of His word? But Christ is on this account another (Christ), because He acted differently from Elisha—because, *in fact*, the master is more powerful than his servant! Why, Marcion, do you lay down the rule, that things are done by servants just as they are by their very masters? Are you not afraid that it will turn to your discredit, if you deny that Christ belongs to the Creator, on the ground that He was *once* more powerful than a servant of the Creator—since, in comparison with the weakness of Elisha, He is acknowledged to be the greater, if indeed greater![3740] For the cure is the same, although there is a difference in the working of it. What has your Christ performed more than my Elisha? Nay, what great thing has the word of your Christ per-

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[3711] Argumentum processurum erat.

[3712] See Luke v. 1–11.

[3713] Jer. xvi. 16.

[3714] Attentius argumentatur.

[3715] Apud illum, i.e., the Creator.

[3716] Luke v. 12–14.

[3717] 1 Cor. v. 11.

[3718] Per carnalia, by *material* things.

[3719] Hoc nomine.

[3720] Æmulus.

[3721] Another allusion to Marcion's *Docetic* doctrine.

[3722] Materiam.

[3723] Unicum.

[3724] Ex., literally, "alone of." So Luke iv. 27.

[3725] Compare 2 Kings v. 9–14 with Luke iv. 27.

[3726] Facilius—rather than of Israelites.

[3727] Per Nationes. [Bishop Andrewes thus classifies the "Sins of the Nations," as Tertullian's idea seems to have suggested: (1) *Pride*, Amorite; (2) *Envy*, Hittite; (3) *Wrath*, Perizzite; (4) *Gluttony*, Girgashite; (5) *Lechery*, Hivite; (6) *Covetousness*, Canaanite; (7) *Sloth*, Jebusite.]

[3728] Compare, in Simeon's song, Luke ii. 32, the designation, "A light to lighten the Gentiles."

[3729] [See Elucidation I.]

[3730] Such seems to be the meaning of the obscure passage in the original, "Syro facilius emundato significato per nationes emundationis in Christo lumine earum quæ septem maculis, capitalium delictorum inhorrerent, idoatria," etc. We have treated *significato* as one member of an ablative absolute clause, from *significatum*, a noun occuring in Gloss. Lat. Gr. synonymous with δήλωσις. Rigault, in a note on the passage, imputes the ob-

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scurity to Tertullian's arguing on the Marcionite hypothesis. "Marcion," says he, "held that the prophets, like Elisha, belonged to the Creator, and Christ to the good God. To magnify Christ's beneficence, he prominently dwells on the alleged fact, that Christ, although a stranger to the Creator's world, yet vouchsafed to do good in it. This vain conceit Tertullian refutes from the Marcionite hypothesis itself. God the Creator, said they, had found Himself incapable of cleansing this Israelite; but He had more easily cleansed the Syrian. Christ, however, cleansed the Israelite, and so showed himself the superior power. Tertullian denies both positions."

[3731] Quasi per singulos titulos.

[3732] There was a mystic completeness in the number *seven.*

[3733] Dicabatur.

[3734] Sicut sermonem compendiatum, ita et lavacrum. In chap. i. of this book, the N.T. is called the *compendiatum*. This illustrates the present phrase.

[3735] Et hoc opponit.

[3736] Repræsentavit.

[3737] Quasi non audeam.

[3738] Vindicare in.

[3739] Plane. An ironical cavil from the Marcionite view.

[3740] Si tamen major.

formed, when it has *simply* done that which a river of the Creator effected? On the same principle occurs all the rest. So far as renouncing all human glory went, He forbade the man to publish abroad *the cure*; but so far as the honour of the law was concerned, He requested that the usual course should be followed: "Go, show thyself to the priest, and present the offering which Moses commanded."[3741] For the figurative signs of the law in its types He still would have observed, because of their prophetic import.[3742] These types signified that a man, once a sinner, but afterwards purified[3743] from the stains thereof by the word of 357 God, was bound to offer unto God in the temple a gift, even prayer and thanksgiving in the church through Christ Jesus, who is the Catholic Priest of the Father.[3744] Accordingly He added: "that it may be for a testimony unto you"—one, no doubt, whereby He would testify that He was not destroying the law, but fulfilling it; whereby, too, He would testify that it was He Himself who was foretold as about to undertake[3745] their sicknesses and infirmities. This very consistent and becoming explanation of "the testimony," that adulator of his own Christ, Marcion seeks to exclude under the cover of mercy and gentleness. For, being both good (such are his words), and knowing, besides, that every man who had been freed from leprosy would be sure to perform the solemnities of the law, therefore He gave this precept. Well, what then? Has He continued in his goodness (that is to say, in his permission of the law) or not? For if he has persevered in his goodness, he will never become a destroyer of the law; nor will he ever be accounted as belonging to another god, because there would not exist that destruction of the law which would constitute his claim to belong to the other god. If, however, he has not continued good, by a subsequent destruction of the law, it is a false testimony which he has since imposed upon them in his cure of the leper; because he has forsaken his goodness, in destroying the law. If, therefore, he was good whilst upholding the law,[3746] he has now become evil as a destroyer of the law. However, by the support which he gave to the law, he affirmed that the law was good. For no one permits himself in the support of an evil thing. Therefore he is not only bad if he has permitted obedience to a bad law; but even worse still, if he has appeared[3747] as the destroyer of a good law. So that if he commanded the offering of the gift because he knew that every cured leper would be sure to bring one; he possibly abstained from commanding what he knew would be spontaneously done. In vain, therefore, was his coming down, as if with the intention of destroying the law, when he makes concessions to the keepers of the law. And yet,[3748] because he knew their disposition,[3749] he ought the more earnestly to have prevented their neglect of the law,[3750] since he had come for this purpose. Why then did he not keep silent, that man might of his own simple will obey the law? For then might he have seemed to some extent[3751] to have persisted in his patience. But he adds also his own authority increased by the weight of this "testimony." Of what testimony, I ask,[3752] if not that of the assertion of the law? Surely it matters not in what way he asserted the law—whether as good, or as supererogatory,[3753] or as patient, or as inconstant—provided, Marcion, I drive you from your position.[3754] Observe,[3755] he commanded that the law should be fulfilled. In whatever way he commanded it, in the same way might he also have first uttered that sentiment:[3756] "I came not to destroy the law, but to fulfil it."[3757] What business, therefore, had you to erase out of the Gospel that which was quite consistent in it?[3758] For you have confessed that, in his goodness, he did in act what you deny that he did in word.[3759] We have therefore good proof that He uttered the word, in the fact that He did the deed; and that you have rather expunged the Lord's word, than that our (evangelists)[3760] have inserted it.

[3741] Luke v. 14.

[3742] Utpote prophetatæ.

[3743] Emaculatum.

[3744] [i.e., the Great High Priest whose sacrifice is accepted of the Father, for the sins of the whole world.]

[3745] Suscepturus: *to carry* or *take away*.

[3746] Legis indultor.

[3747] Advenit.

[3748] Atquin.

[3749] Formam.

[3750] Ab ea avertendos.

[3751] Aliquatenus.

[3752] Jam.

[3753] Supervacuus.

[3754] Gradu.

[3755] Ecce.

[3756] Sententiam.

[3757] Matt. v. 17.

[3758] Quod salvum est.

[3759] That is, you retain the passage in St. Luke, which relates the *act* of honouring the law; but you reject that in St. Matthew, which contains Christ's profession of honouring the law.

[3760] Nostros: or, perhaps, "our people,"—that is, the Catholics.

Chapter X.—Further Proofs of the Same Truth in the Same Chapter, from the Healing of the Paralytic, and from the Designation Son of Man Which Jesus Gives Himself. Tertullian Sustains His Argument by Several Quotations from the Prophets.

The sick of the palsy is healed,[3761] and that in public, in the sight of the people. For, says Isaiah, "they shall see the glory of the Lord, and the excellency of our God."[3762] What glory, and what excellency? "Be strong, ye weak hands, and ye feeble knees:"[3763] this refers to the palsy. "Be strong; fear not."[3764] *Be strong* is not vainly repeated, nor is *fear not* vainly added; because with the renewal of the limbs there was to be, according to the promise, a restoration also of bodily energies: "Arise, and take up thy couch;" and likewise moral courage[3765] not to be afraid of those who should say, "Who can forgive sins, but God alone?" So that you have here not only the fulfilment of the prophecy which promised a particular 358 kind of healing, but also of the symptoms which followed the cure. In like manner, you should also recognise Christ in the same prophet as the forgiver of sins. "For," he says, "He shall remit to many their sins, and shall Himself take away our sins."[3766] For in an earlier passage, speaking in the person of the Lord himself, he had said: "Even though your sins be as scarlet, I will make them as white as snow; even though they be like crimson, I will whiten them as wool."[3767] In the scarlet colour He indicates the blood of the prophets; in the crimson, that of the Lord, as the brighter. Concerning the forgiveness of sins, Micah also says: "Who is a God like unto Thee? pardoning iniquity, and passing by the transgressions of the remnant of Thine heritage. He retaineth not His anger as a testimony *against them*, because He delighteth in mercy. He will turn again, and will have compassion upon us; He wipeth away our iniquities, and casteth our sins into the depths of the sea."[3768] Now, if nothing of this sort had been predicted of Christ, I should find in the Creator examples of such a benignity as would hold out to me the promise of similar affections also in the Son of whom He is the Father. I see how the Ninevites obtained forgiveness of their sins from the Creator[3769]—not to say from Christ, even then, because from the beginning He acted in the Father's name. I read, too, how that, when David acknowledged his sin against Uriah, the prophet Nathan said unto him, "The Lord hath cancelled[3770] thy sin, and thou shalt not die;"[3771] how king Ahab in like manner, the husband of Jezebel, guilty of idolatry and of the blood of Naboth, obtained pardon because of his repentance;[3772] and how Jonathan the son of Saul blotted out by his deprecation the guilt of a violated fast.[3773] Why should I recount the frequent restoration of the nation itself after the forgiveness of their sins?—by that God, indeed, who will have mercy rather than sacrifice, and a sinner's repentance rather than his death.[3774] You will first have to deny that the Creator ever forgave sins; then you must in reason show[3775] that He never ordained any such prerogative for His Christ; and so you will prove how novel is that boasted[3776] benevolence of the, of course, novel Christ when you shall have proved that it is neither compatible with[3777] the Creator nor predicted by the Creator. But whether to remit sins can appertain to one who is said to be unable to retain them, and whether to absolve can belong to him who is incompetent even to condemn, and whether to forgive is suitable to him against whom no offence can be committed, are questions which we have encountered elsewhere,[3778] when we preferred to drop suggestions[3779] rather than treat them anew.[3780] Concerning the Son of man our rule[3781] is a twofold one: that Christ cannot lie, so as to declare Himself the Son of man, if He be not truly so; nor can He be constituted the Son of man, unless He be born of a human parent, either father or mother. And then the discussion will turn on the point, of which human parent He ought to be accounted the son—of the father or the mother? Since He is (begotten) of God the Father, He is not, of course, (the son) of a human father. If He is not of a human father, it follows that He must be (the son) of a human mother. If of a human mother, it is evident that she must be a virgin. For to whom a human father is not ascribed, to his mother a husband will not be reckoned; and then to what mother a husband is not reckoned, the condition of virginity belongs.[3782] But if His mother be not a virgin, two fathers will have to be reckoned to Him—a divine and a human one. For she must have a husband, not to be a virgin; and by having a husband, she would cause two fathers—one divine, the other human—to accrue to Him, who would thus be Son both of God and of a man. Such a nativity (if one may call it so)[3783] the mythic stories assign to Castor or to Hercules. Now, if this distinction be observed, that is to say, if He be Son of man as born of His mother, because not begotten of a father, and His mother be a virgin, because His father is not human—He will be that Christ whom Isaiah foretold that a virgin should conceive,[3784] on what principle you, Marcion, can admit Him Son of man, I cannot possibly see. If through a human father, then you deny him to be Son of God; if through a divine one *also*,[3785] then you make Christ the Hercules of fable; if through a human mother only, then you concede my point; if not through a human father *also*,[3786] then He is not the son of any man,[3787] and He must have been guilty of a lie for having declared Himself to be what He was not. One thing alone can help you in your difficulty: boldness on your part either to surname your God as actually the human father of Christ, as Valentinus did[3788] with his Æon; or else to deny that the Virgin was human, which even Valentinus did not do. What now, if Christ be described[3789] in Daniel by this very title of "Son of man?" Is not this enough to prove that He is the Christ of prophecy? For if He gives Himself that appellation which was provided in the prophecy for the Christ of the Creator, He undoubtedly offers Himself to be understood as Him to whom (the appellation) was assigned by the prophet. But perhaps[3790] it can be regarded as a simple identity of names;[3791] and yet we have maintained[3792] that neither Christ nor Jesus ought to have been called by these names, if they possessed any condition of diversity. But as regards the appellation "Son of man," in *as* far as it occurs by accident,[3793] in *so* far there is a difficulty in its occurrence along with[3794] a casual identity

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[3761] Luke v. 16–26.

[3762] Isa. xxxv. 2.

[3763] Isa. xxxv. 3 in an altered form.

[3764] Isa. xxxv. 4.

[3765] Animi vigorem.

[3766] This seems to be Isa. liii. 12, last clause.

[3767] Isa. i. 18.

[3768] Mic. vii. 18, 19.

[3769] Jonah iii. 10.

[3770] Circumduxit.

[3771] 2 Sam. xii. 13.

[3772] 1 Kings xxi. 29.

[3773] Resignati jejunii. See 1 Sam. xiv. 43–45.

[3774] Ezek. xxxiii. 11.

[3775] Consequens est ut ostendas.

[3776] Istam.

[3777] Parem.

[3778] See book i. chap. xxvi.–xxviii.

[3779] Admonere.

[3780] Retractare: give a set treatise about them.

[3781] Præscriptio.

[3782] To secure *terseness* in the premisses, we are obliged to lengthen out the brief terms of the conclusion, *virgo est*.

[3783] Si forte.

[3784] Isa. vii. 14.

[3785] Si et Dei.

[3786] Si neque patris.

[3787] On Marcion's principles, it must be remembered.

[3788] Compare T.'s treatise, *Adversus Valentinianos*, chap. xii.

[3789] Censentur.

[3790] Si forte.

[3791] Nominum communio simplex.

[3792] Defendimus. See above, book iii. chap. xv. xvi.

[3793] Ex accidenti obvenit.

[3794] Super.

of names. For it is of pure[3795] accident, especially when the same cause does not appear[3796] whereby the identity may be occasioned. And therefore, if Marcion's Christ be also said to be born of man, then he too would receive an identical appellation, and there would be two Sons of man, as also two Christs and two Jesuses. Therefore, since the appellation is the sole right of Him in whom it has a suitable reason,[3797] if it be claimed for another in whom there is an identity of name, but not of appellation,[3798] then the identity of name even looks suspicious in him for whom is claimed without reason the identity of appellation. And it follows that He must be believed to be One and the Same, who is found to be the more fit to receive both the name and the appellation; while the other is excluded, who has no right to the appellation, because he has no reason to show for it. Nor will any other be better entitled to both than He who is the earlier, and has had allotted to Him the name of Christ and the appellation of Son of man, even the Jesus of the Creator. It was He who was seen by the king of Babylon in the furnace with His martyrs: "the fourth, who was like the Son of man."[3799] He also was revealed to Daniel himself expressly as "the Son of man, coming in the clouds of heaven" as a Judge, as also the Scripture shows.[3800] What I have advanced might have been sufficient concerning the designation in prophecy of the Son of man. But the Scripture offers me further information, even in the interpretation of the Lord Himself. For when the Jews, who looked at Him as merely man, and were not yet sure that He was God also, as being likewise the Son of God, rightly enough said that a man could not forgive sins, but God alone, why did He not, following up their point[3801] about *man*, answer them, that He[3802] had power to remit sins; inasmuch as, when He mentioned the Son of man, He also named a human being? except it were because He wanted, by help of the very designation "Son of man" from the book of Daniel, so to induce them to reflect[3803] as to show them that He who remitted sins was God and man—that only Son of man, indeed, in the prophecy of Daniel, who had obtained the power of judging, and thereby, of course, of forgiving sins likewise (for He who judges also absolves); so that, when once that objection of theirs[3804] was shattered to pieces by their recollection of Scripture, they might the more easily acknowledge Him to be the Son of man Himself by His own actual forgiveness of sins. I make one more observation,[3805] how that He has nowhere as yet professed Himself to be the Son of God—but for the first time in this passage, in which for the first time He has remitted sins; that is, in which for the first time He has used His function of *judgment*, by the absolution. All that the opposite side has to allege in argument against these things, (I beg you) carefully weigh[3806] what it amounts to. For it must needs strain itself to such a pitch of infatuation as, on the one hand, to maintain that (their Christ) is also Son of man, in order to save Him from the charge of falsehood; and, on the other hand, to deny that He was born of woman, lest they grant that He was the Virgin's son. Since, however, the divine authority and the nature of the case, and common sense, do not admit this insane position of the heretics, we have here the opportunity of putting in a veto[3807] in the briefest possible terms, *on the substance of Christ's body*, against Marcion's phantoms. Since He is born of man, being the Son of man. He is body derived from body.[3808] You may, I assure you,[3809] more easily find a man born without a heart or without brains, like Marcion himself, than without a body, like Marcion's Christ. And let this be the limit to your examination of the heart, or, at any rate, the brains of the heretic of Pontus.[3810]

[3795] Proprio.

[3796] Non convenit.

[3797] Causam.

[3798] The context explains the difference between *nomen* and *appellatio*. The former refers to the name *Jesus* or *Christ*, the latter to the designation *Son of man*.

[3799] Dan. iii. 25.

[3800] Dan. vii. 13.

[3801] Secundum intentionem eorum.

[3802] Eum: that is, *man*.

[3803] Repercutere.

[3804] Scandalo isto.

[3805] Denique.

[3806] Dispice.

[3807] Interpellandi.

[3808] Corpus ex corpore.

[3809] Plane: introducing the sharp irony.

[3810] This is perhaps the best sense of T.'s sarcasm: "Atque adeo (*thus far*) inspice cor Pontici aut (*or else*) cerebrum."

Chapter XI.—The Call of Levi the Publican. Christ in Relation to the Baptist. Christ as the Bridegroom. The Parable of the Old Wine and the New. Arguments Connecting Christ with the Creator.

The publican who was chosen by the Lord,[3811] he adduces for a proof that he was chosen as a stranger to the law and uninitiated in[3812] Judaism, by one who was an adversary to the law. The case of Peter escaped his memory, who, although he was a man of the law, was not only chosen by the Lord, but also obtained the testimony of possessing knowledge which was given to him by the Father.[3813] He had nowhere read of Christ's being foretold as the light, and hope, and expectation of the Gentiles! *He*, however, rather spoke of the Jews in a favourable light, when he said, "The whole needed not a physician, but they that are sick."[3814] For since by "those that are sick" he meant that the heathens and publicans should be understood, whom he was choosing, he affirmed of the Jews that they were "whole" for whom he said that a physician was not necessary. This being the case, he makes a mistake in coming down[3815] to destroy the law, as if for the remedy of a diseased condition. because they who were living under it were "whole," and "not in want of a physician." How, moreover, does it happen that he proposed the similitude of a *physician*, if he did not verify it? For, just as nobody uses a physician for healthy persons, so will no one do so for strangers, in so far as he is one of Marcion's god-made men,[3816] having to himself both a creator and preserver, and a specially good physician, in his Christ. This much the comparison predetermines, that a physician is more usually furnished by him to whom the sick people belong. Whence, too, does John come upon the scene? Christ, suddenly; and just as suddenly, John![3817] After this fashion occur all things in Marcion's system. They have their own special and plenary course[3818] in the Creator's dispensation. Of John, however, what else I have to say will be found in another passage.[3819] To the several points which now come before us an answer must be given. This, then, I will take care to do[3820]—demonstrate that, reciprocally, John is suitable to Christ, and Christ to John, the latter, of course, as a prophet of the Creator, just as the former is the Creator's Christ; and so the heretic may blush at frustrating, to his own frustration, the mission of John *the Baptist*. For if there had been no ministry of John at all—"the voice," as Isaiah calls him, "of one crying in the wilderness," and the preparer of the ways of the Lord by denunciation and recommendation of repentance; if, too, he had not baptized (Christ) Himself[3821] along with others, nobody could have challenged the disciples of Christ, as they ate and drank, to a comparison with the disciples of John, who were constantly fasting and praying; because, if there existed any diversity[3822] between Christ and John, and their followers respectively, no exact comparison would be possible, nor would there be a single point where it could be challenged. For nobody would feel surprise, and nobody would be perplexed, although there should arise rival predictions of a diverse deity, which should also mutually differ about modes of conduct,[3823] having a prior difference about the authorities[3824] upon which they were based. Therefore Christ belonged to John, and John to Christ; while both belonged to the Creator, and both were of the law and the prophets, preachers and masters. Else Christ would have rejected the discipline of John, as of the rival god, and would also have defended the disciples, as very properly pursuing a different walk, because consecrated to the service of another and contrary deity. But as it is, while modestly[3825] giving a reason why "the children of the bridegroom are unable to fast during the time the bridegroom is with them," but promising that "they should afterwards fast, when the bridegroom was taken away from them,"[3826] He neither defended the disciples, (but rather excused them, as if they had not been blamed without some reason), nor rejected the discipline of John, but rather allowed[3827] it, referring it to the time of John, 36 although destining it for His own time. Otherwise His purpose would have been to reject it,[3828] and to defend its opponents, if He had not Himself already belonged to it as then in force. I hold also that it is my Christ who is meant by the bridegroom, of whom the psalm says: "He is as a bridegroom coming out of his chamber; His going forth is from the end of the heaven, and His return is back to the end of it again."[3829] By the mouth of Isaiah He also says exultingly of the Father: "Let my soul rejoice in the Lord; for He hath clothed me with the garment of salvation and with the tunic of joy, as a bridegroom. He hath put a mitre round about my head, as a bride."[3830] To Himself likewise He appropriates[3831] the church, concerning which the same[3832] Spirit says to Him: "Thou shalt clothe Thee with them all, as with a bridal ornament."[3833] This spouse Christ invites home to Himself also by Solomon from the call of the Gentiles, because you read: "Come with me from Lebanon, my spouse."[3834] He elegantly makes mention of Lebanon (the mountain, of course) because it stands for the name of frankincense with the Greeks;[3835] for it was from idolatry that He betrothed Himself the church. Deny now, Marcion, your utter madness, (if you can)! Behold, you impugn even the law of your god. He unites not in the nuptial bond, nor, when contracted, does he allow it; no one does he baptize but a *cælebs* or a eunuch; until death or divorce does he reserve baptism.[3836] Wherefore, then, do you make his Christ a bridegroom? This is the designation of Him who united man and woman, not of him who separated them. You have erred also in that declaration of Christ, wherein He seems to make a difference between things new and old. You are inflated about the old bottles, and brain-muddled with the new wine; and therefore to the old (that is to say, to the prior) gospel you have sewed on the patch of your new-fangled heresy. I should like to know in what respect the Creator is inconsistent with Himself.[3837] When by Jeremiah He gave this precept, "Break up for yourselves new pastures,"[3838] does He not turn away from the old state of things? And when by Isaiah He proclaims how "old things were passed away; and, behold, all things, which I am making, are new,"[3839] does He not advert to a new state of things? We have generally been of opinion[3840] that the destination of the former state of things was rather promised by the Creator, and exhibited in reality by Christ, only under the authority of one and the same God, to whom appertain both the old things and the new. For new wine is not put into old bottles, except by one who has the old bottles; nor does anybody put a new piece to an old garment, unless the old garment be forthcoming to him. That person only[3841] does not do a thing when it is not to be done, who has the materials wherewithal to do it if it were to be done. And therefore, since His object in making the comparison was to show that He was separating the new condition[3842] of the gospel from the old state[3843] of the law, He proved that that[3844] from which He was separating His own[3845] ought not to have been branded[3846] as a separation[3847] of things which were alien to each other; for nobody ever unites his own things with things that are alien to them,[3848] in order that he may afterwards be able to separate them from the alien things. A separation is possible by help of the conjunction through which it is made. Accordingly, the things which He separated He also proved to have been once one; as they would have remained, were it not for His separation. But still we make this concession, that there is a separation, by reformation, by amplification,[3849] by progress; just as the fruit is separated from the seed, although the fruit comes from the seed. So likewise the gospel is separated from the law, whilst it advances[3850] from the law—a different thing[3851] from it, but not an alien one; diverse, but not contrary. Nor in Christ do we even find any novel form of discourse. Whether He proposes similitudes or refute questions, it comes from the seventy-seventh Psalm. “I will open,” says He, “my mouth in a parable” (that is, in a similitude); “I will utter *dark* problems” (that is, I will set forth questions).[3852] If you should wish to prove that a man belonged to another race, no 362 doubt you would fetch your proof from the idiom of his language.

[3811] He means Levi or St. Matthew; see Luke v. 27–39.

[3812] Profanum.

[3813] Matt. xvi. 17.

[3814] Luke v. 31.

[3815] Male descendit.

[3816] Homo a deo Marcionis.

[3817] See chap. vii. of this book, and chap. ii. of book. iii.

[3818] Plenum ordinem.

[3819] See below, chap. xviii.

[3820] Tuebor.

[3821] Ipsum.

[3822] Marcion's *diversitas* implied an utter incompatibility between John and Christ; for it assigned John to the Creator, from whom it took Christ away.

[3823] De disciplinis: or, "about discipleships."

[3824] De auctoritatibus; or, "about the authors thereof."

[3825] Humiliter.

[3826] Luke v. 34, 35.

[3827] Concessit.

[3828] Rejecturus alioquin.

[3829] Ps. xix. 5, 6.

[3830] Isa. lxi. 10.

[3831] Deputat.

[3832] The same, which spake again by Isaiah.

[3833] Isa. xlix. 18.

[3834] Song of Sol. iv. 8.

[3835] There is also in Hebrew an affinity between לבנה, "frankincense," and לבבִוז, "Lebanon." [Note this strange but reiterated and emphatic identification of incense with *idolatry*. In the Gentile church it was thoroughly identified with Paganism.]

[3836] See also book i. chap. xxix. [On this reservation of Baptism see Elucidation II.]

[3837] Alter.

[3838] Jer. iv. 3.

[3839] His reading of (probably) Isa. xliii. 19; comp. 2 Cor. v. 17.

[3840] Olim statuimus.

[3841] Ille.

[3842] Novitas.

[3843] Vetustas.

[3844] That is, “the oldness of the law.”

[3845] That is, “the newness of the gospel.”

[3846] Notandam.

[3847] Separatione. The more general reading is *separationem*.

[3848] Alienis: i.e., “things not his own.”

[3849] Amplitudinem.

[3850] Provehitur, “is developed.”

[3851] Aliud.

[3852] See Ps. lxxviii. 2.

Chapter XII.—Christ's Authority Over the Sabbath. As Its Lord He Recalled It from Pharisaic Neglect to the Original Purpose of Its Institution by the Creator the Case of the Disciples Who Plucked the Ears of Corn on the Sabbath. The Withered Hand Healed on the Sabbath.

Concerning the Sabbath also I have this to premise, that this question could not have arisen, if Christ did not publicly proclaim[3853] the Lord of the Sabbath. Nor could there be any discussion about His annulling[3854] the Sabbath, if He had a right[3855] to annul it. Moreover, He would have the right, if He belonged to the rival god; nor would it cause surprise to any one that He did what it was right for Him to do. Men's astonishment therefore arose from their opinion that it was improper for Him to proclaim the Creator to be God and yet to impugn His Sabbath. Now, that we may decide these several points first, lest we should be renewing them at every turn to meet each argument of our adversary which rests on some novel institution[3856] of Christ, let this stand as a settled point, that discussion concerning the novel character of each institution ensued on this account, because as nothing was as yet advanced *by Christ* touching any new deity, so discussion thereon was inadmissible; nor could it be retorted, that from the very novelty of each several institution another deity was clearly enough demonstrated by Christ, inasmuch as it was plain that novelty was not in itself a characteristic to be wondered at in Christ, because it had been foretold by the Creator. And it would have been, of course, but right that a new[3857] god should first be expounded, and his discipline be introduced afterwards; because it would be the god that would impart authority to the discipline, and not the discipline to the god; except that (to be sure) it has happened that Marcion acquired his very perverse opinions not from a master, but his master from his opinion! All other points respecting the Sabbath I thus rule. If Christ interfered with[3858] the Sabbath, He simply acted after the Creator's example; inasmuch as in the siege of the city of Jericho the carrying around the walls of the ark of the covenant for eight days running, and therefore on a Sabbath-day, actually[3859] annulled the Sabbath, by the Creator's command—according to the opinion of those who think this of Christ *in this passage of St. Luke*, in their ignorance that neither Christ nor the Creator violated the Sabbath, as we shall by and by show. And yet the Sabbath was actually then broken[3860] by Joshua,[3861] so that the present charge might be alleged also against Christ. But even if, as being not the Christ of the Jews, He displayed a hatred against the Jews' most solemn day, He was only professedly following[3862] the Creator, as being His Christ, in this very hatred of the Sabbath; for He exclaims by the mouth of Isaiah: "Your new moons and your Sabbaths my soul hateth."[3863] Now, in whatever sense these words were spoken, we know that an abrupt defence must, in a subject of this sort, be used in answer to an abrupt challenge. I shall now transfer the discussion to the very matter in which the teaching of Christ seemed to annul the Sabbath. The disciples had been hungry; on that *the Sabbath* day they had plucked some ears and rubbed them in their hands; by thus preparing their food, they had violated the holy day. Christ excuses them, and became their accomplice in breaking the Sabbath. The Pharisees bring the charge against Him. Marcion sophistically interprets the stages of the controversy (if I may call in the aid of the truth of my Lord to ridicule his arts), both in the scriptural record and in *Christ's* purpose.[3864] For from the Creator's Scripture, and from the purpose of Christ, there is derived a colourable precedent[3865]—as from the example of David, when he went into the temple on the Sabbath, and provided food by boldly breaking up the shew-bread.[3866] Even he remembered that this privilege (I mean the dispensation from fasting) was allowed to the Sabbath from the very beginning, when the Sabbath-day itself was instituted. For although the Creator had forbidden that the manna should be gathered for two days, He yet permitted it on the one occasion only of the day before the Sabbath, in order that the yesterday's provision of food might free from fasting the feast of the following Sabbath-day. Good reason, therefore, had the Lord for pursuing the same principle in the annulling of the Sabbath (since that is the word which men will use); good reason, too, for expressing the Creator's will,[3867] when He bestowed the privilege of not fasting on the Sabbath-day. In short, He would have then and there[3868] put an end to the Sabbath, nay, to the Creator Himself, if He had commanded His disciples to fast on the Sabbath-day, contrary to the intention[3869] of the Scripture and of the Creator's will. But because He did not directly defend[3870] His disciples, but excuses them; because He interposes human want, as if deprecating censure; because He maintains the honour of the Sabbath as a day which is to be free from gloom rather than from work;[3871] because he puts David and his companions on a level with His own disciples in their fault and their extenuation; because He is pleased to endorse[3872] the Creator's indulgence:[3873] because He is Himself good according to *His* example—is He therefore alien from the Creator? Then the Pharisees watch whether He would heal on the Sabbath-day,[3874] that they might accuse Him—surely as a violator of the Sabbath, not as the propounder of a new god; for perhaps I might be content with insisting on all occasions on this one point, that another Christ[3875] is nowhere proclaimed. The Pharisees, however, were in utter error concerning the law of the Sabbath, not observing that its terms were conditional, when it enjoined rest from labour, making certain distinctions of labour. For when it says of the Sabbath-day, "In it thou shalt not do any work of thine,"[3876] by the word *thine*[3877] it restricts the prohibition to human work—which every one performs in his own employment or business—and not to divine work. Now the work of healing or preserving is not proper to man, but to God. So again, in the law it says, "Thou shalt not do any manner of work in it,"[3878] except what is to be done for any soul,[3879] that is to say, in the matter of delivering the soul;[3880] because what is God's work may be done by human agency for the salvation of the soul. By God, however, would that be done which the man Christ was to do, for He was likewise God.[3881] Wishing, therefore, to initiate them into this meaning of the law by the restoration of the withered hand, He requires, “Is it lawful on the Sabbath-days to do good, or not? to save life, or to destroy it?”[3882] In order that He might, whilst allowing that amount of work which He was about to perform for a soul,[3883] remind them what works the law of the Sabbath forbade—even human works; and what it enjoined—even divine works, which might be done for the benefit of any soul,[3884] He was called “Lord of the Sabbath,”[3885] because He maintained[3886] the Sabbath as His own institution. Now, even if He had annulled the Sabbath, He would have had the right to do so,[3887] as being its Lord, (and) still more as He who instituted it. But He did not utterly destroy it, although its Lord, in order that it might henceforth be plain that the Sabbath was not broken[3888] by the Creator, even at the time when the ark was carried around Jericho. For that was really[3889] God’s work, which He commanded Himself, and which He had ordered for the sake of the lives of His servants when exposed to the perils of war. Now, although He has in a certain place expressed an aversion of Sabbaths, by calling them *your Sabbaths*,[3890] reckoning them as men’s Sabbaths, not His own, because they were celebrated without the fear of God by a people full of iniquities, and loving God “with the lip, not the heart,”[3891] He has yet put His own Sabbaths (those, that is, which were kept according to His prescription) in a different position; for by the same prophet, in a later passage,[3892] He declared them to be “true, and delightful, and inviolable.” Thus Christ did not at all rescind the Sabbath: He kept the law thereof, and both in the former case did a work which was beneficial to the life of His disciples, for He indulged them with the relief of food when they were hungry, and in the present instance cured the withered hand; in each case intimating by facts, “I came not to destroy, the law,

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[3853] Circumferret.

[3854] Cur destrueret.

[3855] Deberet.

[3856] Institutione: or, *teaching*, perhaps.

[3857] Alium.

[3858] Intervertit.

[3859] Operatione.

[3860] Concussum est sabbatum.

[3861] Per Jesum.

[3862] Professus…sequebatur.

[3863] Isa. i. 14.

[3864] This obscure passage runs thus in the original: "Marcion captat status controversiæ (ut aliquid ludam cum mei Domini veritate), scripti et voluntatis." *Status* is a technical word in rhetoric. "Est quæstio quæ ex prima causarum conflictione nascitur." See Cicero, *Topic.* c. 25, *Part.* c. 29; and Quinctilian, *Instit. Rhetor.* iii. 6. (Oehler).

[3865] Sumitur color.

[3866] Luke vi. 1–4; 1 Sam. xxi. 2–6.

[3867] Affectum.

[3868] Tunc demum.

[3869] Statum.

[3870] Non constanter tuebatur.

[3871] Non contristandi quam vacandi.

[3872] [This adoption of an *Americanism* is worthy of passing notice.]

[3873] Placet illi quia Creator indulsit.

[3874] Luke vi. 7.

[3875] That is, the Christ of another God.

[3876] Ex. xx. 16.

[3877] It is impossible to say where Tertullian got this reading. Perhaps his LXX. copy might have had (in Ex. xx. 10): Οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον σου, instead of συ; every clause ending in σου, which follows in that verse. No critical authority, however, now known warrants such a reading. [It is probably based inferentially on verse 9, "all *thy* work."]

[3878] Ex. xii. 16.

[3879] The LXX. of the latter clause of Ex. xii. 16 thus runs: πλὴν ὅσα ποιηθήσεται πάσῃ ψυχῇ. Tertullian probably got this reading from this clause, although the Hebrew is to this effect: "Save that which every man (or, *every soul*) must eat," which the Vulgate renders: "Exceptis his, quæ ad vescendum pertinent."

[3880] Liberandæ animæ: perhaps *saving life*.

[3881] In salutem animæ: or, for saving life.

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[3882] Luke vi. 9.

[3883] Pro anima: or, for a life.

[3884] Animæ omni: or, any life.

[3885] Luke vi. 5.

[3886] Tuebatur.

[3887] Merito.

[3888] Destructum. We have, as has been most convenient, rendered this word by *annul, destroy, break*.

[3889] Et.

[3890] Isa. i. 13, 14.

[3891] Isa. xxix. 13.

[3892] Isa. lviii. 13 and lvi. 2.

but to fulfil it,"[3893] although Marcion has gagged[3894] His mouth by this word.[3895] For even in the case before us He fulfilled the law, while interpreting its condition; *moreover*, He exhibits in a clear light the different kinds of work, while doing what the law excepts from the sacredness of the Sabbath[3896] *and* while imparting to the Sabbath-day itself, which from the beginning had been consecrated by the benediction of the Father, an additional sanctity by His own beneficent action. For He furnished to this day divine safeguards,[3897]—a course which[3898] His adversary would have pursued for some other days, to avoid honouring the Creator's Sabbath, and restoring to the Sabbath the works which were proper for it. Since, in like manner, the prophet Elisha on this day restored to life the dead son of the Shunammite woman,[3899] you see, O Pharisee, and you too, O Marcion, how that it was *proper employment* for the Creator's Sabbaths of old[3900] to do good, to save life, not to destroy it; how that Christ introduced nothing new, which was not after the example,[3901] the gentleness, the mercy, and the prediction also of the Creator. For in this very example He fulfils[3902] the prophetic announcement of a specific healing: "The weak hands are strengthened," as were also "the feeble knees"[3903] in the sick of the palsy.

[3893] Matt. v. 17.

[3894] Obstruxit.

[3895] "Destroy"…It was hardly necessary for Oehler to paraphrase our author's characteristically strong sentence by, "since Marcion *thought that he had* gagged," etc.

[3896] In other words, "permits to be done on the Sabbath."

[3897] Præsidia.

[3898] Quod, not *quæ*, as if in apposition with *præsidia*.

[3899] See 2 Kings iv. 23.

[3900] Olim.

[3901] Forma.

[3902] Repræsentat.

[3903] Isa. xxxv. 3.

Chapter XIII.—Christ's Connection with the Creator Shown. Many Quotations Out of the Old Testament Prophetically Bear on Certain Events of the Life of Jesus—Such as His Ascent to Praying on the Mountain; His Selection of Twelve Apostles; His Changing Simon's Name to Peter, and Gentiles from Tyre and Sidon Resorting to Him.

Surely to Sion He brings good tidings, and to Jerusalem peace and all blessings; He goes up into a mountain, and there spends a night in prayer,[3904] and He is indeed heard by the Father. Accordingly turn over the prophets, and learn therefrom His entire course.[3905] "Into the high mountain," says Isaiah, "get Thee up, who bringest good tidings to Sion; lift up Thy voice with strength, who bringest good tidings to Jerusalem."[3906] "They were mightily[3907] astonished at His doctrine; for He was teaching as one who had power."[3908] And again: "Therefore, my people shall know my name in that day." What name *does the prophet mean*, but Christ's? "That I am He that doth speak—even I."[3909] For it was He who used to speak in the prophets—the Word, the Creator's Son. "I am present, while it is the hour, upon the mountains, as one that bringeth glad tidings of peace, as one that publisheth good tidings of good."[3910] So one of the twelve (minor prophets), Nahum: "For behold upon the mountain the swift feet of Him that bringeth glad tidings of peace."[3911] Moreover, concerning the voice of His prayer to the Father by night, the psalm manifestly says: "O my God, I will cry in the day-time, and Thou shalt hear; and in the night season, and it shall not be in vain to me."[3912] In another passage touching the same voice and place, the psalm says: "I cried unto the Lord with my voice, and He heard me out of His holy mountain."[3913] You have a representation of the name; you have the action of the Evangelizer; you have a mountain for the site; and the night as the time; and the sound of a voice; and the audience of the Father: you have, (in short,) the Christ of the prophets. But why was it that He chose *twelve* apostles,[3914] and not some other number? In truth,[3915] I might from this very point conclude[3916] of my Christ, that He was foretold not only by the words of prophets, but by the indications of facts. For of this number I find figurative hints up and down the Creator's dispensation[3917] in the twelve springs of Elim;[3918] in the twelve gems of Aaron's priestly vestment;[3919] and in the twelve stones appointed by Joshua to be taken out of the Jordan, and set up for the ark of the covenant. Now, the same number of apostles was thus portended, as if they were to be fountains and rivers which should water the Gentile world, which was formerly dry and destitute of knowledge (as He says by Isaiah: "I will put streams in the unwatered ground"[3920]); as if they were to be gems to shed lustre upon the church's sacred robe, which Christ, the High Priest of the Father, puts on; as if, also, they were to be stones massive in their faith, which the true Joshua took out of the laver of the Jordan, and placed in the sanctuary of His covenant. 365 What equally good defence of such a number has Marcion's Christ to show? It is impossible that anything can be shown to have been done by him unconnectedly,[3921] which cannot be shown to have been done by my Christ in connection (with preceding types).[3922] To him will appertain the event[3923] in whom is discovered the preparation for the same.[3924] Again, He changes the name of Simon to Peter,[3925] inasmuch as the Creator also altered the names of Abram, and Sarai, and Oshea, by calling the latter Joshua, and adding a syllable to each of the former. But why *Peter*? If it was because of the vigour of his faith, there were many solid materials which might lend a name from their strength. Was it because Christ was both a rock and a stone? For we read of His being placed "for a stone of stumbling and for a rock of offence."[3926] I omit the rest of the passage.[3927] Therefore He would fain[3928] impart to the dearest of His disciples a name which was suggested by one of His own especial designations in figure; because it was, I suppose, more peculiarly fit than a name which might have been derived from no figurative description of

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[3904] Luke vi. 12.

[3905] Ordinem.

[3906] Isa. xl. 9.

[3907] In vigore. Or this phrase may qualify the noun thus: "They were astonished at His doctrine, *in its might*."

[3908] Luke iv. 32.

[3909] Isa. lii. 6.

[3910] Our author's reading of Isa. lii. 7.

[3911] Nahum i. 15.

[3912] Ps. xxii. 2.

[3913] Ps. iii. 4.

[3914] Luke vi. 13–19.

[3915] Næ.

[3916] Interpretari.

[3917] Apud creatorem.

[3918] Num. xxxiii. 9.

[3919] Ex. xxviii. 13–21.

[3920] Isa. xliii. 20.

[3921] Simpliciter: i.e., *simply* or without relation to any types or prophecies.

[3922] Non simpliciter.

[3923] Res.

[3924] Rei præparatura.

[3925] Luke vi. 14. [Elucidation III.]

[3926] Isa. viii. 14; Rom. ix. 33; 1 Pet. ii. 8.

[3927] Cætera.

[3928] Affectavit.

Himself.[3929] There come to Him from Tyre, and from other districts even, a transmarine multitude. This fact the psalm had in view: "And behold tribes of foreign people, and Tyre, and the people of the Ethiopians; they were there. Sion is my mother, shall a man say; and in her was born a man" (forasmuch as the God-man was born), and He built her by the Father's will; that you may know how Gentiles then flocked to Him, because He was born the God-man who was to build the church according to the Father's will—even of other races also.[3930] So says Isaiah too: "Behold, these come from far; and these from the north and from the west;[3931] and these from the land of the Persians."[3932] Concerning whom He says again: "Lift up thine eyes round about, and behold, all these have gathered themselves together."[3933] And yet again: "Thou seest these unknown and strange ones; and thou wilt say in thine heart, Who hath begotten me these? But who hath brought me up these? And these, where have they been?"[3934] Will such a Christ not be (the Christ) of the prophets? And what will be the Christ of the Marcionites? Since perversion of truth is their pleasure, he could not be (the Christ) of the prophets.

[3929] De non suis; opposed to the *de figuris suis peculiariter*. [St. Peter was not the *dearest* of the Apostles though he was the *foremost*.]

[3930] Ps. lxxxvii. 4, 5, according to the Septuagint.

[3931] Mari.

[3932] Isa. xlix. 12.

[3933] Isa. xlix. 18.

[3934] Isa. xlix. 21.

Chapter XIV.—Christ's Sermon on the Mount. In Manner and Contents It So Resembles the Creator's Dispensational Words and Deeds. It Suggests Therefore the Conclusion that Jesus is the Creator's Christ. The Beatitudes.

I now come to those ordinary precepts of His, by means of which He adapts the peculiarity[3935] of His doctrine to what I may call His official proclamation as the Christ.[3936] "Blessed are the needy" (for no less than this is required for interpreting the word in the Greek,[3937] "because theirs is the kingdom of heaven."[3938] Now this very fact, that He begins with beatitudes, is characteristic of the Creator, who used no other voice than that of blessing either in the first fiat or the final dedication of the universe: for "my heart," says He, "hath indited a very good word."[3939] This will be that "very good word" of blessing which is admitted to be the initiating principle of the New Testament, after the example of the Old. What is there, then, to wonder at, if He entered *on His ministry* with the very attributes[3940] of the Creator, who ever in language of the same sort loved, consoled, protected, *and* avenged the beggar, and the poor, and the humble, and the widow, and the orphan? So that you may believe this private bounty as it were of Christ to be a rivulet streaming from the springs of salvation. Indeed, I hardly know which way to turn amidst so vast a wealth of *good* words like these; as if I were in a forest, or a meadow, or an orchard of apples. I must therefore look out for such matter as chance may present to me.[3941]

In the psalm he exclaims: "Defend the fatherless and the needy; do justice to the humble and the poor; deliver the poor, and rid the needy out of the hand of the wicked."[3942] Similarly in the seventy-first Psalm: "In righteousness shall He judge the needy amongst the people, and shall save the children of the poor."[3943] And in the following words he says of Christ: "All nations shall serve Him."[3944] Now David only reigned over the Jewish nation, so that nobody can suppose that this was spoken of David; whereas *He* had taken upon Himself the condition of the poor, and such as were oppressed with want, “Because He should deliver the needy out of the hand of the mighty man; He shall spare the needy and the poor, and shall deliver the souls of the poor. From usury and injustice shall He redeem their souls, and in His sight shall their name be honoured.”[3945] Again: “The wicked shall be turned into hell, even all the nations that forget God; because the needy shall not alway be forgotten; the endurance of the poor shall not perish for ever.”[3946] Again: “Who is like unto the Lord our God, who dwelleth on high, and yet looketh on the humble things that are in heaven and on earth!—who raiseth up the needy from off the ground, and out of the dunghill exalteth the poor; that He may set him with the princes of His people,”[3947] that is, in His own kingdom. And likewise earlier, in the book of Kings,[3948] Hannah the mother of Samuel gives glory to God in these words: “He raiseth the poor man from the ground, and the beggar, that He may set him amongst the princes of His people (that is, in His own kingdom), and on thrones of glory” (even royal ones).[3949] And by Isaiah how He inveighs against the oppressors of the needy! “What mean ye that ye set fire to my vineyard, and that the spoil of the poor is in your houses? Wherefore do ye beat my people to pieces, and grind the face of the needy?”[3950] And again: “Woe unto them that decree unrighteous decrees; for in their decrees they decree wickedness, turning aside the needy from judgment, and taking away their rights from the poor of my people.”[3951] These righteous judgments He requires for the fatherless also, and the widows, as well as for consolation[3952] to the very needy themselves. “Do justice to the fatherless, and deal justly with the widow; and come, let us be reconciled,[3953] saith the Lord.”[3954] To him, for whom in every stage of lowliness there is provided so much of the Creator’s compassionate regard, shall be given that kingdom also which is promised by Christ, to whose merciful compassion belong, and for a great while have belonged,[3955] those to whom the promise is made. For even if you suppose that the promises of the Creator were earthly, but that Christ’s are heavenly, it is quite clear that heaven has been as yet the property of no other God whatever, than Him who owns the earth also; quite clear that the Creator has given even the lesser promises (of earthly blessing), in order that I may more readily believe Him concerning His greater promises (of heavenly blessings) also, than (Marcion's god), who has never given proof of his liberality by any preceding bestowal of minor blessings. "Blessed are they that hunger, for they shall be filled."[3956] I might connect this clause with the former one, because none but the poor and needy suffer hunger, if the Creator had not specially designed that the promise of a similar blessing should serve as a preparation for the gospel, that so men might know it to be His.[3957] For thus does He say, by Isaiah, concerning those whom He was about to call from the ends of the earth—that is, the Gentiles: "Behold, they shall come swiftly with speed:"[3958] *swiftly*, because hastening towards the fulness of the times; *with speed*, because unclogged by the weights of the ancient law. They shall neither hunger nor thirst. Therefore *they shall be filled*,—a promise which is made to none but those who hunger and thirst. And again He says: "Behold, my servants shall be filled, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty."[3959] As for these oppositions, we shall see whether they are not premonitors of Christ.[3960] Meanwhile the promise of fulness to the hungry is a provision of God the Creator. "Blessed are they that weep, for they shall laugh."[3961] Turn again to the passage of Isaiah: "Behold, my servants shall exult with joy, but ye shall be ashamed; behold, my servants shall be glad, but ye shall cry for sorrow of heart."[3962] And recognise these oppositions also in the dispensation of Christ. Surely gladness and joyous exultation is promised to those who are in an opposite condition—to the sorrowful, and sad, and anxious. Just as it is said in the 125th Psalm: "They who sow in tears shall reap in joy."[3963] Moreover, laughter is as much an accessory to the exulting and glad, as weeping is to the sorrowful and grieving. Therefore the Creator, in foretelling matters for laughter and tears, was the first who said that those who mourned should laugh. Accordingly, He who began (His course) with consolation for the poor, and the humble, and the hungry, and the weeping, was at once eager[3964] to represent Himself as Him whom He had pointed out by the mouth of Isaiah: "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings unto the poor."[3965] "Blessed are the needy, because theirs is the kingdom of heaven."[3966] "He hath sent me to bind up the broken-hearted."[3967] "Blessed are they that hunger, for they shall be filled."[3968] "To comfort all that mourn."[3969] "Blessed are they that weep, for they shall laugh."[3970] "To give unto them that mourn in Sion, beauty (or glory) for ashes, and the oil of joy for mourning, and the garment of praise for the spirit of heaviness."[3971] Now since Christ, as soon as He entered on His course,[3972] fulfilled such a ministration as this, He is either, Himself, He who predicted His own coming to do all this; or else if he is not yet come who predicted this, the charge to Marcion's Christ must be a ridiculous one (although I should perhaps add a necessary[3973] one), which bade him say, "Blessed shall ye be, when men shall hate you, and shall reproach you, and shall cast out your name as evil, for the Son of man's sake."[3974] In this declaration there is, no doubt, an exhortation to patience. Well, what did the Creator say otherwise by Isaiah? "Fear ye not the reproach of men, nor be diminished by their contempt."[3975] What reproach? what contempt? That which was to be incurred for the sake of the Son of man. What Son of man? He who (is come) according to the Creator's will. Whence shall we get our proof? From the very cutting off, which was predicted against Him; as when He says by Isaiah to the Jews, who were the instigators of hatred against Him: "Because of you, my name is blasphemed amongst the Gentiles;"[3976] and in another passage: "Lay the penalty on[3977] Him who surrenders[3978] His own life, who is held in contempt by the Gentiles, whether servants or magistrates."[3979] Now, since hatred was predicted against that Son of man who has His mission from the Creator, whilst the Gospel testifies that the name of Christians, as derived from Christ, was

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[3935] Proprietatem.

[3936] The original runs thus: "Venio nunc ad ordinarias sententias ejus, per quas proprietatem doctrinæ suæ inducit ad edictum, ut ita dixerim, Christi." There is here an allusion to the *edict* of the Roman prætor, that is, his *public announcement*, in which he states (when entering on his office) the rules by which he will be guided in the administration of the same (see White and Riddle, *Latin Dict. s. v.* Edictum).

[3937] οἱ πτωχοι, not πένητες

[3938] Luke vi. 20.

[3939] Ps. xlv. 1. [And see Vol. I. p. 213, *supra*.]

[3940] Affectibus.

[3941] Prout incidit.

[3942] Ps. lxxxii. 3, 4.

[3943] Ps. lxxii. 4.

[3944] Ps. lxxii. 11.

[3945] Ps. lxxii. 12, 13, 14.

[3946] Ps. ix. 17, 18.

[3947] Ps. cxiii. 5–8.

[3948] The books of “Samuel” were also called the books of “Kings.”

[3949] 1 Sam. ii. 8.

[3950] Isa. iii. 14, 15.

[3951] Isa. x. 1, 2.

[3952] Solatii.

[3953] Tertullian seems to have read διαλλαχθῶμεν instead of διαλεχθῶμεν, *let us reason together*, in his LXX.

[3954] Isa. i. 17, 18.

[3955] Jamdudum pertinent.

[3956] Luke vi. 21.

[3957] In evangelii scilicet sui præstructionem.

[3958] Isa. v. 26.

[3959] Isa. lxv. 13.

[3960] An Christo præministrentur.

[3961] Luke vi. 21.

[3962] Isa. lxv. 13, 14.

[3963] Ps. cxxvi. 5.

[3964] Gestivit.

[3965] Isa. lxi. 1.

[3966] Luke vi. 20.

[3967] Isa. lxi. 1.

[3968] Luke vi. 21.

[3969] Isa. lxi. 2.

[3970] Luke vi. 21.

[3971] Isa. lxi. 3.

[3972] Statim admissus.

[3973] Said in irony, as if Marcion's Christ deserved the rejection.

[3974] Luke vi. 22.

[3975] His reading of Isa. li. 7.

[3976] Isa. lii. 5.

[3977] Sancite.

[3978] Circumscribit.

[3979] Famulis et magistratibus. It is uncertain what passage this quotation represents. It sounds like some of the clauses of Isa. liii.

to be hated for the Son of man's sake, because He is Christ, it determines the point that that was the Son of man in the matter of hatred who came according to the Creator's purpose, and against whom the hatred was predicted. And even if He had not yet come, the hatred of His name which exists at the present day could not in any case have possibly preceded Him who was to bear the name.[3980] But He has both suffered the penalty[3981] in our presence, and surrendered His life, laying it down for our sakes, and is held in contempt by the Gentiles. And He who was born (into the world) will be that very Son of man on whose account our name also is rejected.

[3980] Personam nominis.

[3981] Sancitur.

Chapter XV.—Sermon on the Mount Continued. Its Woes in Strict Agreement with the Creator's Disposition. Many Quotations Out of the Old Testament in Proof of This.

"In the like manner," says He,[3982] "did their fathers unto the prophets." What a turncoat[3983] is *Marcion's* Christ! Now the destroyer, now the advocate of the prophets! He destroyed them as their rival, by converting their disciples; he took up their cause as their friend, by stigmatizing[3984] their persecutors. But,[3985] in *as* far as the defence of the prophets could not be consistent in the Christ of Marcion, who came to destroy them; in *so* far is it becoming to the Creator's Christ that He should stigmatize those who persecuted the prophets, for He in all things accomplished their predictions. Again, it is more characteristic of the Creator to upbraid sons with their fathers' sins, than it is of that god who chastizes no man for even his own misdeeds. But you will say, He cannot be regarded as defending the prophets simply because He wished to affirm the iniquity of the Jews for their impious dealings with their own prophets. Well, then, in this case,[3986] no sin ought to have been charged against the Jews: they were rather deserving of praise and approbation when they maltreated[3987] those whom the absolutely good god *of Marcion*, after so long a time, bestirred himself[3988] to destroy. I suppose, however, that by this time he had ceased to be the absolutely good god;[3989] he had now sojourned a considerable while even with the Creator, and was no longer (like) the god of Epicurus[3990] purely and simply. For see how he condescends[3991] to curse, and proves himself capable of taking offence and feeling anger! He actually pronounces a *woe*! But a doubt is raised against us as to the import of this word, as if it carried with it less the sense of a curse than of an admonition. Where, however, is the difference, since even an admonition is not given without the sting of a threat, especially when it is embittered with a *woe*? Moreover, both admonition and threatening will be the resources of him[3992] who knows how to feel angry. For no one will forbid the doing of a thing with an admonition or a threat, except him who will inflict punishment for the doing of it. No one would inflict punishment, except him who was susceptible of anger. Others, again, admit that the word implies a curse; but they will have it that Christ pronounced the woe, not as if it were His own genuine feeling, but because the woe is from the Creator, and He wanted to set forth to them the severity of the Creator in order that He might the more commend His own long-suffering[3993] in His beatitudes. Just as if it were not competent to the Creator, in the pre-eminence of both His attributes as the good God and Judge, that, as He had made clemency[3994] the preamble of His benediction so He should place severity in the sequel of His curses; thus fully developing His discipline in both directions, both in following out the blessing and in providing against the curse.[3995] He had already said of old, "Behold, I have set before you blessing and cursing."[3996] Which statement was really a presage of[3997] this temper of the gospel. Besides, what sort of being is that who, to insinuate a belief in his own goodness, invidiously contrasted[3998] with it the Creator's severity? Of little worth is the recommendation which has for its prop the defamation of another. And yet by thus setting forth the severity of the Creator, he, in fact, affirmed Him to be an object of fear.[3999] Now if He be an object of fear, He is of course more worthy of being obeyed than slighted; and thus Marcion's Christ begins to teach favourably to the Creator's interests.[4000] Then, *on the admission above mentioned*, since the woe which has regard to the rich is the Creator's, it follows that it is not Christ, but the Creator, who is angry with the rich; while Christ approves of[4001] the incentives of the rich[4002]—I mean, their pride, their pomp,[4003] their love of the world, and their contempt of God, owing to which they deserve the woe of the Creator. But how happens it that the reprobation of the rich does not proceed from the same *God* who had just before expressed approbation of the poor? There is nobody but reprobates the opposite of that which he has approved. If, therefore, there be imputed to the Creator the woe pronounced against the rich, there must be claimed for Him also the promise of the blessing upon the poor; and thus the entire work of the Creator devolves on Christ.—If to Marcion's god there be ascribed the blessing of the poor, he must also have imputed to him the malediction of the rich; and thus will he become the Creator's equal,[4004] both good and judicial; nor will there be left any room for that distinction whereby two gods are made; and when this distinction is removed, there will remain the verity which pronounces the Creator to be the one only God. Since, therefore, "*woe*" is a word indicative of malediction, or of some unusually austere[4005] exclamation; and since it is by Christ uttered against the rich, I shall have to show that the Creator is also a despiser[4006] of the rich, as I have shown Him to be the defender[4007] of the poor, in order that I may prove Christ to be on the Creator's side in this matter, even when He enriched Solomon.[4008] But *with respect to this man*, since, when a choice was left to him, he preferred asking for what he knew to be well-pleasing to God—even wisdom—he further merited the attainment of the riches, which he did not prefer. The endowing of a man indeed with riches, is not an incongruity to God, for by the help of riches even rich men are comforted and assisted; moreover, by them many a work of justice and charity is carried out. But yet there are serious faults[4009] which accompany riches; and it is because of these that woes are denounced on the rich, even in the Gospel. "Ye have received," says He, "your consolation;"[4010] that is, of course, from their riches, in the pomps and vanities of the world which these purchase for them. Accordingly, in Deuteronomy, Moses says: "Lest, when thou hast eaten and art full, and hast built goodly houses, and when thy herds and thy flocks multiply, as well as thy silver and thy gold, thine heart be then lifted up, and thou forget the Lord thy God."[4011] In similar terms, when king Hezekiah became proud of his treasures, and gloried in them rather than in God before those who had come on an embassy from Babylon,[4012] (the Creator) breaks forth[4013] against him by the mouth of Isaiah: "Behold, the days come when all that is in thine house, and that which thy fathers have laid up in store, shall be carried to Babylon."[4014] So by Jeremiah likewise did He say: "Let not the rich man glory in his riches but let him that glorieth even glory in the Lord."[4015] Similarly against the daughters of Sion does He inveigh by Isaiah,

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[3982] Luke vi. 26.

[3983] Versipellem. An indignant exclamation on Marcion's Christ.

[3984] Suggillans.

[3985] Porro.

[3986] Hic.

[3987] Suggillaverunt. This is Oehler's emendation; the common reading is *figuraverunt*.

[3988] Motus est.

[3989] Deus optimus.

[3990] That is, apathetic, inert, and careless about human affairs.

[3991] Demutat.

[3992] Ejus erunt.

[3993] Sufferentiam.

[3994] Benignitatem.

[3995] Ad maledictionem præcavendam.

[3996] Deut. xxx. 19.

[3997] Portendebat in.

[3998] Opposuit.

[3999] Timendum.

[4000] Creatori docere.

[4001] Ratas habet.

[4002] Divitum causas.

[4003] Gloriam.

[4004] Erit par creatoris.

[4005] Austerioris.

[4006] Aspernatorem.

[4007] Advocatorem.

[4008] 1 Kings iii. 5–13.

[4009] Vitia.

[4010] Luke vi. 24. [See Southey's *Wesley*, on "Riches," vol. ii. p. 310.]

[4011] Deut. viii. 12–14.

[4012] Tertullian says, *ex Perside*.

[4013] Insilit.

[4014] Isa. xxxix. 6.

[4015] Jer. ix. 23, 24.

when they were haughty through their pomp and the abundance of their riches,[4016] just as in another passage He utters His threats against the proud and noble: “Hell hath enlarged herself, and opened her mouth, and down to it shall descend the illustrious, and the great, and the rich (this shall be Christ’s ‘woe to the rich’); and man[4017] shall be humbled,” even he that exalts himself with riches; “and the mighty man[4018] shall be dishonoured,” even he who is mighty from his wealth.[4019] Concerning whom He says again: “Behold, the Lord of hosts shall confound the pompous together with their strength: those that are lifted up shall be hewn down, and such as are lofty shall fall by the sword.”[4020] And who are these but the rich? Because they have indeed received their consolation, glory, and honour and a lofty position from their wealth. In Psalm xlviii. He also turns off our care from these and says: “Be not thou afraid when one is made rich, and when his glory is increased: for when he shall die, he shall carry nothing away; nor shall his glory descend along with him.”[4021] So also in Psalm lxi.: “Do not desire riches; and if they do yield you their lustre,[4022] do not set your heart upon them.”[4023] Lastly, this very same *woe* is pronounced of old by Amos against the rich, who also abounded in delights. “Woe unto them,” says he, “who sleep upon beds of ivory, and deliciously stretch themselves upon their couches; who eat the kids from the flocks of the goats, and sucking calves from the flocks of the heifers, while they chant to the sound of the viol; as if they thought they should continue long, and were not fleeting; who drink their refined wines, and anoint themselves with the costliest ointments.”[4024] Therefore, even if I could do nothing else than show that the Creator dissuades men from riches, without at the same time first condemning the rich, in the very same terms in which Christ also did, no one could doubt that, from the same authority, there was added a commination against the rich in that woe of Christ, from whom also had first proceeded the dissuasion against the material sin of these persons, that is, their riches. For such commination is the necessary sequel to such a dissuasive. He inflicts a woe also on “the full, because they shall hunger; on those too which laugh now, because they shall mourn.”[4025] To these will correspond these opposites which occur, as we have seen above, in the benedictions of the Creator:

[4016] Isa. iii. 16–24.

[4017] Homo: “the mean man,” A.V.

[4018] Vir.

[4019] Isa. v. 14.

[4020] Isa. x. 33.

[4021] Ps. xlix. 16, 17.

[4022] Relucent.

[4023] Ps. lxii. 11.

[4024] Amos vi. 1–6.

[4025] Luke vi. 25.

"Behold, my servants shall be full, but ye shall be hungry"—even because ye have been filled; "behold, my servants shall rejoice, but ye shall be ashamed"[4026]—even ye who shall mourn, who now are laughing. For as it is written in the psalm, "They who sow in tears shall reap in joy,"[4027] so does it run in the Gospel: They who sow in laughter, that is, in joy, shall reap in tears. These principles did the Creator lay down of old; and Christ has renewed them, by simply bringing them into prominent view,[4028] not by making any change in them. "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."[4029] With equal stress does the Creator, by His prophet Isaiah, censure those who seek after human flattery and praise: "O my people, they who call you happy mislead you, and disturb the paths of your feet."[4030] In another passage He forbids all implicit trust in man, and likewise in the applause of man; as by the prophet Jeremiah: "Cursed be the man that trusteth in man."[4031] Whereas in Psalm cxvii. it is said: "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to place hope in princes."[4032] Thus everything which is caught at by men is adjured by the Creator, down to their good words.[4033] It is as much His property to condemn the praise and flattering words bestowed on the false prophets by their fathers, as to condemn their vexatious and persecuting treatment of the (true) prophets. As the injuries suffered by the prophets could not be imputed[4034] to their own God, so the applause bestowed on the false prophets could not have been displeasing to any other god but the God of the *true* prophets.

[4026] Isa. lxv. 13.

[4027] Ps. cxxvi. 5.

[4028] Distinguendo.

[4029] Luke vi. 26.

[4030] Isa. iii. 12.

[4031] Jer. xvii. 5.

[4032] Ps. cxviii. 8, 9.

[4033] Nedum benedictionem.

[4034] Non pertinuissent ad.

Chapter XVI.—The Precept of Loving One's Enemies. It is as Much Taught in the Creator's Scriptures of the Old Testament as in Christ's Sermon. The Lex Talionis of Moses Admirably Explained in Consistency with the Kindness and Love Which Jesus Christ Came to Proclaim and Enforce in Behalf of the Creator. Sundry Precepts of Charity Explained.

"But I say unto you which hear" (displaying here that old injunction, of the Creator: "Speak to the ears of those who lend them to you"[4035]), "Love your enemies, and bless[4036] those which hate you, and pray for them which calumniate you."[4037] These commands the Creator included in one precept by His prophet Isaiah: "Say, Ye are our brethren, to those who hate you."[4038] For if they who are our enemies, and hate us, and speak evil of us, and calumniate us, are to be called our brethren, surely He did in effect bid us bless them that hate us, and pray for them who calumniate us, when He instructed us to reckon them as brethren. Well, but Christ plainly teaches a new kind of patience,[4039] when He actually prohibits the reprisals which the Creator permitted in requiring "an eye for an eye,[4040] and a tooth for a tooth,"[4041] and bids us, on the contrary, "to him who smiteth us on the one cheek, to offer the other also, and to give up our coat to him that taketh away our cloak."[4042] No doubt these are supplementary additions by Christ, but they are quite in keeping with the teaching of the Creator. And therefore this question must at once be determined,[4043] Whether the discipline of patience be enjoined by[4044] the Creator? When by Zechariah He commanded, "Let none of you imagine evil against his *brother*,"[4045] He did not expressly include his *neighbour*; but then in another passage He says, "Let none of you imagine evil in your hearts against his *neighbour*."[4046] He who counselled that an injury should be forgotten, was still more likely to counsel the patient endurance of it. But then, when He said, "Vengeance is mine, and I will repay,"[4047] He thereby teaches that patience calmly waits for the infliction of vengeance. Therefore, inasmuch as it is incredible[4048] that the same (God) should seem to require "a tooth for a tooth and an eye for an eye," in return for an injury, who forbids not only all reprisals, but even a revengeful thought or recollection of an injury, in so far does it become plain to us in what sense He required "an eye for an eye and a tooth for a tooth,"—not, indeed, for the purpose of permitting the repetition of the injury by retaliating it, which it virtually prohibited when it forbade vengeance; but for the purpose of restraining the injury in the first instance, which it had forbidden on pain of retaliation or reciprocity;[4049] so that every man, in view of the permission to inflict a second (or retaliatory) injury, might abstain from the commission of the first (or provocative) wrong. For He knows how much more easy it is to repress violence by the prospect of retaliation, than by the promise of (indefinite) vengeance. Both results, however, it was necessary to provide, in consideration of the nature and the faith of men, that the man who believed in God might expect vengeance from God, while he who had no faith (to restrain him) might fear the laws which prescribed retaliation.[4050] This purpose[4051] of the law, which it was difficult to understand, Christ, as the Lord of the Sabbath and of the law, and of all the dispensations of the Father, both revealed and made intelligible,[4052] when He commanded that "the other cheek should be offered (to the smiter)," in order that He might the more effectually extinguish all reprisals of an injury, which the law had wished to prevent by the method of retaliation, (and) which most certainly revelation[4053] had manifestly restricted, both by prohibiting the memory of the wrong, and referring the vengeance thereof to God. Thus, whatever (new provision) Christ introduced, He did it not in opposition to the law, but rather in furtherance of it, without at all impairing the prescription[4054] of the Creator. If, therefore,[4055] one looks carefully[4056] into the very grounds for which patience is enjoined (and *that* to such a full and complete extent), one finds that it cannot stand if it is not the precept of the Creator, who promises vengeance, who presents Himself as the judge (in the case). If it were not so,[4057]—if so vast a weight of patience—which is to refrain from giving blow for blow; which is to offer the other cheek; which is not only not to return railing for railing, but contrariwise blessing; and which, so far from keeping the coat, is to give up the cloak also—is laid upon me by one who means not to help me,—(then all I can say is,) he has taught me patience to no purpose,[4058] because he shows me no reward to his precept—I mean no fruit of such patience. There is revenge which he ought to have permitted me to take, if he meant not to inflict it himself; if he did not give me that permission, then he should himself have inflicted it;[4059] since it is for the interest of discipline itself that an injury should be avenged. For by the fear of vengeance all iniquity is curbed. But if licence is allowed to it without discrimination,[4060] it will get the mastery—it will put out (a man's) both eyes; it will knock out[4061] every tooth in the safety of its impunity. This, however, is (the principle) of your good and simply beneficent god—to do a wrong to patience, to open the door to violence, to leave the righteous undefended, and the wicked unrestrained! "Give to every one that asketh of thee"[4062]—to the indigent of course, or rather to the indigent more especially, although to the affluent likewise. But in order that no man may be indigent, you have in Deuteronomy a provision commanded by the Creator to the creditor.[4063] "There shall not be in thine hand an indigent man; so that the Lord thy God shall bless thee with blessings,"[4064]—*thee* meaning the creditor to whom it was owing that the man was not indigent. But more than this. To one who does not ask, He bids a gift to be given. "Let there be, not," He says, "a poor man in thine hand;" in other words, see that there be not, so far as thy will can prevent;[4065] by which command, too, He all the more strongly by inference requires[4066] men to give to him that asks, as in the following words also: "If there be among you a poor man of thy brethren, thou shalt not turn away thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him as much as he wanteth."[4067] Loans are not usually given, except to such as ask for them. On this subject of lending,[4068] however, more hereafter.[4069] Now, should any one wish to argue that the Creator’s precepts extended only to a man’s brethren, but Christ’s to all that ask, so as to make the latter a new and different precept, (I have to reply) that one rule only can be made out of those principles, which show the law of the Creator to be repeated in Christ.[4070] For that is not a different thing which Christ enjoined to be done towards all men, from that which the Creator prescribed in favour of a man’s brethren. For although that is a greater charity, which is shown to strangers, it is yet not preferable to that[4071] which was previously due to one’s neighbours. For what man will be able to bestow the love (which proceeds from knowledge of character,[4072] upon strangers? Since, however, the second step[4073] in charity is towards strangers, while the first is towards one’s neighbours, the second step will belong to him to whom the first also belongs, more fitly than the second will belong to him who owned no first.[4074] Accordingly, the Creator, when following the course of nature, taught in the first instance kindness to *neighbours*,[4075] intending afterwards to enjoin it towards *strangers*; and when following the method of His dispensation, He limited charity first to the Jews, but afterwards extended it to the whole race of mankind. So long, therefore, as the mystery *of His government*[4076] was confined to Israel, He properly commanded that pity should be shown only to a man’s brethren; but when Christ had given to Him “the Gentiles for His heritage, and the ends of the earth for His possession,” then began to be accomplished what was said by Hosea: “Ye are not my people, who were my people; ye have not obtained mercy, who once obtained mercy”[4077]—that is, the (Jewish) nation. Thenceforth Christ extended to all men the law of His Father’s compassion, excepting none from His mercy, as He omitted none in His invitation. So that, whatever was the ampler scope of His teaching, He received it all in His heritage of the nations. 37 “And as ye would that men should do to you, do ye also to them likewise.”[4078] In this command is no doubt

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[4035] 2 Esdras xv. 1 and comp. Luke vi. 27, 28.

[4036] Benedicite. St. Luke's word, however, is καλῶς ποιεῖτε, "do good."

[4037] Calumniantur. St. Luke's word applies to injury of *speech* as well as of *act*.

[4038] Isa. lxvi. 5.

[4039] "We have here the sense of Marcion's objection. I do not suppose Tertullian quotes his very words."—Le Prieur.

[4040] Le Prieur refers to a similar passage in Tertullian's *De Patientia*, chap. vi. Oehler quotes an eloquent passage in illustration from Valerianus Episc. *Hom.* xiii.

[4041] Ex. xxi. 24.

[4042] Luke vi. 29.

[4043] Renuntiandum est.

[4044] Penes.

[4045] Zech. vii. 10.

[4046] Zech. viii. 17.

[4047] Deut. xxxii. 35; comp. Rom. xii. 19 and Heb. x. 30.

[4048] Fidem non capit.

[4049] Talione, opposito.

[4050] Leges talionis. [Judicial, not personal, reprisals.]

[4051] Voluntatem.

[4052] Compotem facit. That is, says Oehler, *intellectus sui*.

[4053] Prophetia.

[4054] Disciplinas: or, "lessons."

[4055] Denique.

[4056] Considerem, or, as some of the editions have it, *consideremus*.

[4057] Alioquin.

[4058] In vacuum.

[4059] Præstare, i.e., debuerat præstare.

[4060] Passim.

[4061] Excitatura.

[4062] Luke vi. 30.

[4063] Datori.

[4064] The author's reading of Deut. xv. 4.

[4065] Cura ultro ne sit.

[4066] Præjudicat.

[4067] Deut. xv. 7, 8.

[4068] De fenore.

[4069] Below, in the next chapter.

[4070] This obscure passage runs thus: “Immo unum erit ex his per quæ lex Creatoris erit in Christo.”

[4071] Prior ea.

[4072] This is the idea, apparently, of Tertullian’s question: “Quis enim poterit *diligere* extraneos?” But a different turn is given to the sense in the older reading of the passage: Quis enim non diligens proximos poterit diligere extraneos? “For who that loveth not his neighbours will be able to love strangers?” The inserted words, however, were inserted conjecturally by Fulvius Ursinus without ms. authority.

[4073] Gradus.

[4074] Cujus non extitit primus.

[4075] In proximos.

[4076] Sacramentum.

[4077] The sense rather than the words of Hos. i. 6, 9.

[4078] Luke vi. 31.

implied its counterpart: “And as ye would *not* that men should do to you, so should ye also *not* do to them likewise.” Now, if this were the teaching of the new and previously unknown and not yet fully proclaimed deity, who had favoured me with no instruction beforehand, whereby I might first learn what I ought to choose or to refuse for myself, and to do to others what I would wish done to myself, not doing to them what I should be unwilling to have done to myself, it would certainly be nothing else than the chance-medley of my own sentiments[4079] which he would have left to me, binding me to no proper rule of wish or action, in order that I might do to others what I would like for myself, or refrain from doing to others what I should dislike to have done to myself. For he has not, in fact, defined what I ought to wish or not to wish for myself as well as for others, so that I shape my conduct[4080] according to the law of my own will, and have it in my power[4081] not to render[4082] to another what I would like to have rendered to myself—love, obedience, consolation, protection, and such like blessings; and in like manner to do to another what I should be unwilling to have done to myself—violence, wrong, insult, deceit, and evils of like sort. Indeed, the heathen who have not been instructed by God act on this incongruous liberty of the will and the conduct.[4083] For although good and evil are severally known by nature, yet life is not thereby spent[4084] under the discipline of God, which alone at last teaches men the proper liberty of their will and action in faith, as in the fear of God. The god of Marcion, therefore, although specially revealed, was, in spite of his revelation, unable to publish any summary of the precept in question, which had hitherto been so confined,[4085] and obscure, and dark, and admitting of no ready interpretation, except according to my own arbitrary thought,[4086] because he had provided no previous discrimination in the matter of such a precept. This, however, was not the case with my God, for[4087] He always and everywhere enjoined that the poor, and the orphan, and the widow should be protected, assisted, refreshed; thus by Isaiah He says: “Deal thy bread to the hungry, and them that are houseless bring into thine house; when thou seest the naked, cover him.”[4088] By Ezekiel also He thus describes the just man: “His bread will he give to the hungry, and the naked will he cover with a garment."[4089] That teaching was even then a sufficient inducement to me to do to others what I would that they should do unto me. Accordingly, when He uttered such denunciations as, "Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness,"[4090]—He taught me to refrain from doing to others what I should be unwilling to have done to myself; and therefore the precept developed in the Gospel will belong to Him alone, who anciently drew it up, and gave it distinctive point, and arranged it after the decision of His own teaching, and has now reduced it, suitably to its importance,[4091] to a compendious formula, because (as it was predicted in another passage) the Lord—that is, Christ—"was to make (or utter) a concise word on earth."[4092]

[4079] Passivitatem sententiæ meæ.

[4080] Parem factum.

[4081] Possim.

[4082] Præstare.

[4083] Hac inconvenientia voluntatis et facti. Will and action.

[4084] Non agitur.

[4085] Strictum.

[4086] Pro meo arbitrio.

[4087] At enim. The Greek ἀλλὰ γάρ.

[4088] Isa. lviii. 7.

[4089] Ezek. xviii. 7.

[4090] Ex. xx. 13–16.

[4091] Merito.

[4092] "Recisum sermonem facturus in terris Dominus." This reading of Isa. x. 23 is very unlike the original, but (as frequently happens in Tertullian) is close upon the Septuagint version: Ὅτι λόγον συντετμημένον Κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὅλῃ. [Rom. ix. 28.]

Chapter XVII.—Concerning Loans. Prohibition of Usury and the Usurious Spirit. The Law Preparatory to the Gospel in Its Provisions; So in the Present Instance. On Reprisals. Christ's Teaching Throughout Proves Him to Be Sent by the Creator.

And now, on the subject of a loan, when He asks, "And if ye lend to them of whom ye hope to receive, what thank have ye?"[4093] compare with this the following words of Ezekiel, in which He says of the before-mentioned just man, "He hath not given his money upon usury, nor will he take any increase"[4094]—meaning the redundance of interest,[4095] which is usury. The first step was to eradicate the fruit of the money lent,[4096] the more easily to accustom a man to the loss, should it happen, of the money *itself*, the interest of which he had learnt to lose. Now this, we affirm, was the function of the law as preparatory to the gospel. It was engaged in forming the faith of such as would learn,[4097] by gradual stages, for the perfect light of the Christian discipline, through the best precepts of which it was 373 capable,[4098] inculcating a benevolence which as yet expressed itself but falteringly.[4099] For *in the passage of Ezekiel* quoted above He says, "And thou shalt restore the pledge of the loan"[4100]—to him, certainly, who is incapable of repayment, because, as a matter of course, He would not anyhow prescribe the restoration of a pledge to one who was solvent. Much more clearly is it enjoined in Deuteronomy: "Thou shalt not sleep upon his pledge; thou shalt be sure to return to him his garment about sunset, and he shall sleep in his own garment."[4101] Clearer still is a former passage: "Thou shalt remit every debt which thy neighbour oweth thee; and of thy brother thou shalt not require it, because it is called the release of the Lord thy God."[4102] Now, when He commands that a debt be remitted to a man who shall be unable to pay it (for it is a still stronger argument when He forbids its being asked for from a man who is even able to repay it), what else does He teach than that we should lend to those of whom we cannot receive again, inasmuch as He has imposed so great a loss on lending? "And ye shall be the children of God."[4103] What can be more shameless, than for him to be making us his *children*, who has not permitted us to make children for ourselves by forbidding marriage?[4104] How does he propose to invest his followers with a name which he has already erased? I cannot be the son of a eunuch especially when I have for my Father the same great Being whom the universe claims for its! For is not the Founder of the universe as much a Father, even of all men, as (Marcion's) castrated deity,[4105] who is the maker of no existing thing? Even if the Creator had not united male and female, and if He had not allowed any living creature whatever to have children, I yet had this relation to Him[4106] before Paradise, before the fall, before the expulsion, before the two became one.[4107] I became His son a second time,[4108] as soon as He fashioned me[4109] with His hands, and gave me motion with His inbreathing. Now again He names me His son, not begetting me into natural life, but into spiritual life.[4110] "Because," says He, "He is kind unto the unthankful and to the evil."[4111] Well done,[4112] Marcion! how cleverly have you withdrawn from Him the showers and the sunshine, that He might not seem to be a Creator! But who is this kind being[4113] which hitherto has not been even known? How can he be kind who had previously shown no evidences of such a kindness as this, which consists of the loan to us of sunshine and rain?—who is not destined to receive from the human race (the homage due to that) Creator,—who, up to this very moment, in return for His vast liberality in the gift of the elements, bears with men while they offer to idols, more readily than Himself, the due returns of His graciousness. *But God* is truly kind even in spiritual blessings. "The utterances[4114] of the Lord are sweeter than honey and honeycombs."[4115] He then has taunted[4116] men as ungrateful who deserved to have their gratitude—even He, whose sunshine and rain even you, O Marcion, have enjoyed, but without gratitude! Your god, however, had no right to complain of man's ingratitude, because he had used no means to make them grateful.

[4093] Luke vi. 34. [Bossuet, *Traité de l'usure*, Opp. ix. 48.]

[4094] Ezek. xviii. 8. [Huet, *Règne Social*, etc., p. 334. Paris, 1858.]

[4095] Literally, what redounds to the loan.

[4096] Fructum fenoris: the interest.

[4097] Quorundam tunc fidem.

[4098] Primis quibusque præceptis.

[4099] Balbutientis adhuc benignitatis. [Elucidation IV.]

[4100] Pignus reddes dati (i.e., fenoris) is his reading of a clause in Ezek. xviii. 16.

[4101] Deut. xxiv. 12, 13.

[4102] Deut. xv. 2.

[4103] Luke vi. 35. In the original the phrase is, υἱοὶ τοῦ ὑψίστου.

[4104] One of the flagrant errors of Marcion's belief of God. See above, chap. xi.

[4105] Quam spado.

[4106] Hoc eram ejus.

[4107] Ante duos unum. Before God made Adam and Eve one flesh, "I was *created* Adam, not became so by birth."—Fr. Junius.

[4108] Denuo.

[4109] Me enixus est.

[4110] Non in animam sed in spiritum.

[4111] Luke vi. 35.

[4112] Euge.

[4113] Suavis.

[4114] Eloquia.

[4115] Ps. xix. 11.

[4116] Suggillavit.

Compassion also does He teach: “Be ye merciful,” says He, “as your Father also that had mercy upon you.”[4117] This injunction will be of a piece with, “Deal thy bread to the hungry; and if he be houseless, bring him into thine house; and if thou seest the naked, cover him;”[4118] also with, “Judge the fatherless, plead with the widow.”[4119] I recognise here that ancient doctrine of Him who “prefers mercy to sacrifice.”[4120] If, however, it be now some other being which teaches mercy, on the ground of his own mercifulness, how happens it that he has been wanting in mercy to me for so vast an age? “Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you: good measure, pressed down, and running over, shall men give into your bosom. For with the same measure that ye measure withal, it shall be measured to you again.”[4121] As it seems to me, this passage announces a retribution proportioned to the merits. But from whom shall come the retribution? If only from men, in that case he teaches a merely human discipline and recompense; and in everything we shall have to obey 37 man: if from the Creator, as the Judge and the Recompenser of merits, then He compels our submission to Him, in whose hands[4122] He has placed a retribution which will be acceptable or terrible according as every man shall have judged or condemned, acquitted or dealt with,[4123] his neighbour; if from (Marcion’s god) himself, he will then exercise a judicial function which Marcion denies. Let the Marcionites therefore make their choice: Will it not be just the same inconsistency to desert the prescription of their master, as to have Christ teaching in the interest of men or of the Creator? But “a blind man will lead a blind man into the ditch.”[4124] Some persons believe Marcion. But “the disciple is not above his master.”[4125] Apelles ought to have remembered this—a corrector of Marcion, although his disciple.[4126] The heretic ought to take the beam out of his own eye, and then he may convict[4127] the Christian, should he suspect a mote to be in *his* eye. Just as a good tree cannot produce evil fruit, so neither can truth generate heresy; and as a corrupt tree cannot yield good fruit, so heresy will not produce truth. Thus, Marcion brought nothing good out of

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[4117] Reading of Luke vi. 36.

[4118] Isa. lviii. 7.

[4119] Isa. i. 17.

[4120] Hos. vi. 6.

[4121] Luke vi. 37, 38.

[4122] Apud quem.

[4123] Mensus fuerit.

[4124] Luke vi. 39.

[4125] Luke vi. 40.

[4126] De discipulo.

[4127] Revincat.

Cerdon's evil treasure; nor Apelles out of Marcion's.[4128] For in applying to these heretics the figurative words which Christ used of men in general, we shall make a much more suitable interpretation of them than if we were to deduce out of them two gods, according to Marcion's grievous exposition.[4129] I think that I have the best reason possible for insisting still upon the position which I have all along occupied, that in no passage to be anywhere found has another God been revealed by Christ. I wonder that in this place alone Marcion's hands should have felt benumbed in their adulterating labour.[4130] But even robbers have their qualms now and then. There is no wrong-doing without fear, because there is none without a guilty conscience. So long, then, were the Jews cognisant of no other god but Him, beside whom they knew none else; nor did they call upon any other than Him whom alone they knew. This being the case, who will He clearly be[4131] that said, "Why callest thou me Lord, Lord?"[4132] Will it be he who had as yet never been called on, because never yet revealed;[4133] or He who was ever regarded as the Lord, because known from the beginning—even the God of the Jews? Who, again, could possibly have added, "and do not the things which I say?" Could it have been he who was only then doing his best[4134] to teach them? Or He who from the beginning had addressed to them His messages[4135] both by the law and the prophets? He could then upbraid them with disobedience, even if He had no ground at any time else for His reproof. The fact is, that He who was then imputing to them their ancient obstinacy was none other than He who, before the coming of Christ, had addressed to them these words, "This people honoureth me with their lips, but their heart standeth far off from me."[4136] Otherwise, how absurd it were that a new god, a new Christ, the revealer of a new and so grand a religion should denounce as obstinate and disobedient those whom he had never had it in his power to make trial of!

[4128] Luke vi. 41–45. Cerdon is here referred to as Marcion's master, and Apelles as Marcion's pupil.

[4129] Scandalum. See above, book i. chap. ii., for Marcion's perverse application of the figure of the good and the corrupt tree.

[4130] In hoc solo adulterium Marcionis manus stupuisse miror. He means that this passage has been left uncorrupted by M. (as if his hand failed in the pruning process), foolishly for *him*.

[4131] Videbitur.

[4132] Luke vi. 46.

[4133] Editus.

[4134] Temptabat. Perhaps, "was tampering with them."

[4135] Eloquia.

[4136] Isa. xxix. 13.

Chapter XVIII.—Concerning the Centurion's Faith. The Raising of the Widow's Son. John Baptist, and His Message to Christ; And the Woman Who Was a Sinner. Proofs Extracted from All of the Relation of Christ to the Creator.

Likewise, when extolling the centurion's faith, how incredible a thing it is, that *He* should confess that He had "found so great a faith not even in Israel,"[4137] to whom Israel's faith was in no way interesting![4138] But not from the fact (here stated by Christ)[4139] could it have been of any interest to Him to approve and compare what was hitherto crude, nay, I might say, hitherto naught. Why, however, might He not have used the example of faith in another[4140] god? Because, if He had done so, He would have said that no such faith had ever had existence in Israel; but as the case stands,[4141] He intimates that He ought to have found so great a faith in Israel, inasmuch as He had indeed come for the purpose of finding it, being in truth the God and Christ of Israel, and had now stigmatized[4142] it, only as one who would 375 enforce and uphold it. If, indeed, He had been its antagonist,[4143] He would have preferred finding it to be such faith,[4144] having come to weaken and destroy it rather than to approve of it. He raised also the widow's son from death.[4145] This was not a strange miracle.[4146] The Creator's prophets had wrought such; then why not His Son much rather? Now, so evidently had the Lord Christ introduced no other god for the working of so momentous a miracle as this, that all who were present gave glory to the Creator, saying: "A great prophet is risen up among us, and God hath visited His people."[4147] What God? He, of course, whose people they were, and from whom had come their prophets. But if they glorified the Creator, and Christ (on hearing them, and knowing their meaning) refrained from correcting them even in their very act of invoking[4148] the Creator in that vast manifestation *of His*

[4137] Luke vii. 1–10.

[4138] Comp. Epiphanius, *Hæres.* xlii., *Refut.* 7, for the same argument: Εἰ οὐδὲ ἐν τῷ Ἰσραὴλ τοιαύτην πίστιν εὗρεν, κ.τ.λ. "If He found not so great faith, even in Israel, as He discovered in this Gentile centurion, He does not therefore condemn the faith of Israel. For if He were alien from Israel's God, and did not pertain to Him, even as His father, He would certainly not have inferentially praised Israel's faith" (Oehler).

[4139] Nec exinde. This points to Christ's words, "I have not *found* such faith in Israel."—Oehler.

[4140] Alienæ fidei.

[4141] Ceterum.

[4142] Suggillasset.

[4143] Æmulus.

[4144] Eam talem, that is, the faith of Israel.

[4145] Luke vii. 11–17.

[4146] Documentum.

[4147] Luke vii. 16.

[4148] Et quidem adhuc orantes.

glory in this raising of the dead, undoubtedly He either announced no other God but Him, whom He thus permitted to be honoured in His own beneficent acts and miracles, or else how happens it that He quietly permitted these persons to remain so long in their error, especially as He came for the very purpose to cure them of their error? But John is offended[4149] when he hears of the miracles of Christ, as of an alien god.[4150] Well, I on my side[4151] will first explain the reason of his offence, that I may the more easily explode the scandal[4152] of our heretic. Now, that the very Lord Himself of all might, the Word and Spirit of the Father,[4153] was operating and preaching on earth, it was necessary that the portion of the Holy Spirit which, in the form of the prophetic gift,[4154] had been through John preparing the ways of the Lord, should now depart from John,[4155] and return back again of course to the Lord, as to its all-embracing original.[4156] Therefore John, being now an ordinary person, and only one of the many,[4157] was offended indeed as a man, but not because he expected or thought of another Christ as teaching or doing nothing new, for he was not even expecting such a one.[4158] Nobody will entertain doubts about any one whom (since he knows him not to exist) he has no expectation or thought of. Now John was quite sure that there was no other God but the Creator, even as a Jew, especially as a prophet.[4159] Whatever doubt he felt was evidently rather[4160] entertained about Him[4161] whom he knew indeed to exist but knew not whether He were the very *Christ*. With this fear, therefore, even John asks the question, "Art thou He that should come, or look we for another?"[4162]—simply inquiring whether He was come as He whom he was looking for. "Art thou He that should come?" *i.e.* Art thou the coming One? "or look we for another?" *i.e.* Is He whom we are expecting some other than Thou, if Thou art not He whom we expect to come? For he was supposing,[4163] as all men then thought, from the similarity of the miraculous evidences,[4164] that a prophet might possibly have been meanwhile sent, from whom the Lord Himself, whose coming was then expected, was different, and to whom He was superior.[4165] And there lay John's difficulty.[4166] He was in doubt whether He was actually come whom all men were looking for; whom, moreover, they ought to have recognised by His predicted works, even as the Lord sent word to John, that it was by means of these very works that He was to be recognised.[4167] Now, inasmuch as these predictions evidently related to the Creator's Christ—as we have proved in the examination of each of them—it was perverse enough, if he gave himself out to be *not* the Christ of the Creator, and rested the proof of his statement on those very evidences whereby he was urging his claims to be received as the Creator's Christ. Far greater still is his perverseness when, not being the Christ of John,[4168] he yet bestows on John his testimony, affirming him to be a prophet, nay more, his messenger,[4169] 37 applying to him the Scripture, "Behold, I send my messenger before thy face, which shall prepare thy way before thee."[4170] He graciously[4171] adduced the prophecy in the superior sense of the alternative mentioned by the perplexed John, in order that, by affirming that His own precursor was already come in the person of John, He might quench the doubt[4172] which lurked in his question: "Art thou He that should come, or look we for another?" Now that the forerunner had fulfilled his mission, and the way of the Lord was prepared, He ought now to be acknowledged as that (Christ) for whom the forerunner had made ready the way. *That forerunner was* indeed “greater than all of women born;”[4173] but for all that, He who was least in the kingdom of God[4174] was not subject to him;[4175] as if the kingdom in which the least person was greater than John belonged to one God, while John, who was greater than all of women born, belonged himself to another God. For whether He speaks of *any* “least person” by reason of his humble position, or of Himself, as being thought to be less than John—since all were running into the wilderness after John rather than after Christ (“What went ye out into the wilderness to see?”[4176])—the Creator has equal right[4177] to claim as His own both John, greater than any born of women, and Christ, or every “least person *in the kingdom of heaven*,” who was destined to be greater than John in that kingdom, although equally pertaining to the Creator, and who would be so much greater than the prophet,[4178] because he would not have been offended at Christ, *an infirmity* which then lessened *the greatness of* John. We have already spoken of the forgiveness[4179] of sins. The behaviour of “the woman which was a sinner,” when she covered the Lord’s feet with her kisses, bathed them with her tears, wiped them with the hairs of her head, anointed them with ointment,[4180] produced an evidence that what she handled was not an empty phantom,[4181] but a really solid body, and that her repentance as a sinner deserved forgiveness according to the mind of the Creator, who is accustomed to prefer mercy to sacrifice.[4182]

[4149] Comp. Epiphanius, *Hæres.* xlii., *Schol.* 8, cum Refut.; Tertullian, *De Præscript Hæret.* 8; and *De Bapt.* 10.

[4150] Ut ulterius. This is the absurd allegation of Marcion. So Epiphanius (Le Prieur).

[4151] Ego.

[4152] Scandalum. Playing on the word "*scandalum*" in its application to the Baptist and to Marcion.

[4153] "It is most certain that the Son of God, the second Person of the Godhead, is in the writings of the fathers throughout called by the title of *Spirit, Spirit of God*, etc.; with which usage agree the Holy Scriptures. See Mark ii. 8; Rom. i. 3, 4; 1 Tim. iii. 16; Heb. ix. 14; 1 Pet. iii. 18–20; also John vi. 63, compared with 56."—Bp. Bull, *Def. Nic. Creed* (translated by the translator of this work), vol. i. p. 48 and note X. [The whole passage should be consulted.]

[4154] Ex forma prophetici moduli.

[4155] Tertullian stands alone in the notion that St. John's inquiry was owing to any withdrawal of the Spirit, so soon before his martyrdom, or any diminution of his faith. The contrary is expressed by Origen, *Homil.* xxvii., on Luke vii.; Chrysostom on Matt. xi.; Augustine, *Sermon.* 66, *de Verbo*; Hilary on Matthew; Jerome on Matthew, and *Epist.* 121, *ad Algas.*; Ambrose on Luke, book v. § 93. They say mostly that the inquiry was for the sake of his disciples. (Oxford *Library of the Fathers*, vol. x. p. 267, note *e*). [Elucidation V.]

[4156] Ut in massalem suam summam.

[4157] Unus jam de turba.

[4158] Eundem.

[4159] Etiam prophetes.

[4160] Facilius.

[4161] Jesus.

[4162] Luke vii. 20.

[4163] Sperabat.

[4164] Documentorum.

[4165] Major.

[4166] Scandalum.

[4167] Luke vii. 21, 22.

[4168] That is, not the Creator's Christ—whose prophet John was—therefore a different Christ from Him whom John announced. This is said, of course, on the Marcionite hypothesis (Oehler).

[4169] Angelum.

[4170] Luke vii. 26, 27, and Mal. iii. 1–3.

[4171] Eleganter.

[4172] Scrupulum.

[4173] Luke vii. 28.

[4174] That is, *Christ*, according to Epiphanius. See next note.

[4175] Comp. the Refutation of Epiphanius (*Hæres*. xlii. *Refut*. 8): “Whether with reference to John or to the Saviour, He pronounces a blessing on such as should not be offended in Himself or in John. Nor should they devise for themselves whatsoever things they heard not from him. He also has a greater object in view, on account of which the Saviour said this; even that no one should think that John (who was pronounced to be greater than any born of women) was greater than the Saviour Himself, because even He was born of a woman. He guards against this mistake, and says, ‘Blessed is he who shall not be offended in me.’ He then adds, ‘He that is least in the kingdom of heaven is greater than he.’ Now, in respect of His birth in the flesh, the Saviour was less than he by the space of six months. But in the kingdom He was greater, being even his God. For the Only-begotten came not to say aught in secret, or to utter a falsehood in His preaching, as He says Himself, ‘In secret have I said nothing, but in public,’ etc. (Κἄν τε πρὸς Ἰωάννην ἔχοι...ἀλλὰ μετὰ παῤῥησίας).”— Oehler.

[4176] Luke vii. 25.

[4177] Tantundem competit creatori.

[4178] Major tanto propheta.

[4179] De remissa.

[4180] Luke vii. 36–50.

[4181] Comp. Epiphanius, *Hæres*. xlii., *Refut*. 10, 11.

[4182] Hos. vi. 6.

But even if the stimulus of her repentance proceeded from her faith, she heard her justification by faith through her repentance pronounced in the words, "Thy faith hath saved thee," by Him who had declared by Habakkuk, "The just shall live by his faith."[4183]

[4183] Hab. ii. 4.

Chapter XIX.—The Rich Women of Piety Who Followed Jesus Christ's Teaching by Parables. The Marcionite Cavil Derived from Christ's Remark, When Told of His Mother and His Brethren. Explanation of Christ's Apparent Rejection Them.

The fact that certain rich women clave to Christ, "which ministered unto Him of their substance," amongst whom was the wife of the king's steward, is a subject of prophecy. By Isaiah *the Lord* called these wealthy ladies—"Rise up, ye women that are at ease, and hear my voice"[4184]—that He might prove[4185] them first as disciples, and then as assistants and helpers: "Daughters, hear my words in hope; this day of the year cherish the memory of, in labour with hope." For it was "in labour" that they followed Him, and "with hope" did they minister to Him. On the subject of *parables*, let it suffice that it has been once for all shown that this kind of language[4186] was with equal distinctness promised by the Creator. But there is that direct mode of His speaking[4187] to the people—"Ye shall hear with the ear, but ye shall not understand"[4188]—which now claims notice as having furnished to Christ that frequent form of His earnest instruction: "He that hath ears to hear, let him hear."[4189] Not as if Christ, actuated with a diverse spirit, permitted a hearing which the Creator had refused; but because the exhortation followed the threatening. 37 First came, "Ye shall hear with the ear, but shall not understand;" then followed, "He that hath ears to hear, let him hear." For they wilfully refused to hear, although they had ears. He, however, was teaching them that it was the ears of the heart which were necessary; and with *these* the Creator had said that they would not hear. Therefore it is that He adds by His Christ, "Take heed how ye hear,"[4190] and hear not,—meaning, of course, with the hearing of the heart, not of the ear. If you only attach a proper sense to the *Creator's* admonition,[4191] suitable to the meaning of Him who was rousing the people to hear by the words, "Take heed how ye hear," it amounted to a menace to such as would not hear. In fact,[4192] that most merciful god of yours, who judges not, neither is angry, is minatory. This is proved even by the sentence which immediately follows: "Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."[4193] What shall be given? The increase of faith, or understanding, or even salvation. What shall be taken away? That, of course, which shall be given. By whom shall the gift and the deprivation be made? If by the Creator it be taken away, by Him also shall it be given. If by Marcion's god it be given, by Marcion's god also will it be taken away. Now, for whatever reason He threatens the "deprivation," it will not be the work of a god who knows not how to threaten, because incapable of anger. I am, moreover, astonished when he says that "a candle is not usually hidden,"[4194] who had hidden himself—a greater and more needful light—during so long a time; and when he promises that "everything shall be brought out of its secrecy and made manifest,"[4195] who hitherto has kept his god in obscurity, waiting (I suppose) until Marcion be born. We now come to the most strenuously-plied argument of all those who call in question the Lord's nativity. They say that He testifies Himself to His not having been born, when He asks, "Who is my mother, and who are my brethren?"[4196] In this manner heretics either wrest plain and simple words to any sense they choose by their conjectures, or else they violently resolve by a literal interpretation words which imply a conditional sense and are incapable of a simple solution,[4197] as in this passage. We, for our part, say in reply, first, that it could not possibly have been told Him that His mother and His brethren stood without, desiring to see Him, if He had had no mother and no brethren. They must have been known to him who announced them, either some time previously, or then at that very time, when they desired to see Him, or sent Him their message. To this our first position this answer is usually given by the other side. But suppose they sent Him the message for the purpose of tempting Him? Well, but the Scripture does not say so; and inasmuch as it is usual for it to indicate what is done in the way of temptation ("Behold, a certain lawyer stood up, and tempted Him;"[4198] again, when inquiring about tribute, the Pharisees came to Him, tempting Him[4199]), so, when it makes no mention of temptation, it does not admit the interpretation of temptation. However, *although I do not allow this sense*, I may as well ask, by way of a superfluous refutation, for the reasons of the alleged temptation, To what purpose could they have tempted Him by naming His mother and His brethren? If it was to ascertain whether He had been born or not—when was a question raised on this point, which they must resolve by tempting

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[4184] Isa. xxxii. 9, 10. Quoted as usual, from the LXX.: Γυναῖκες πλούσιαι ἀνάστητε, καὶ ἀκούσατε τῆς φωνῆς μου· θυγατέρες ἐν ἐλπίδι εἰσακούσατε λόγους μου. Ἡμέρας ἐνιαυτοῦ μνείαν ποιήσασθε ἐν ὀδύνῃ μετ᾽ ἐλπίδος.

[4185] Ostenderet.

[4186] Eloquii.

[4187] Pronunciatio.

[4188] Isa. vi. 9.

[4189] Luke viii. 8.

[4190] Luke viii. 18.

[4191] Pronuntiationi.

[4192] Sane: with a touch of irony.

[4193] Luke viii. 18.

[4194] Luke viii. 16.

[4195] Luke viii. 17.

[4196] Matt. xii. 48.

[4197] Rationales. "Quæ voces adhibita ratione sunt interpretandæ."—Oehler.

[4198] Luke x. 25.

[4199] Luke xx. 20.

Him in this way? Who could doubt His having been born, when they[4200] saw Him before them a veritable man?—whom they had heard call Himself "Son of man?"—of whom they doubted whether He were God or Son of God, from seeing Him, as they did, in the perfect garb of human quality?—supposing Him rather to be a prophet, a great one indeed,[4201] but still one who had been born as man? Even if it had been necessary that He should thus be tried in the investigation of His birth, surely any other proof would have better answered the trial than that to be obtained from mentioning those relatives which it was quite possible for Him, in spite of His true nativity, not at that moment to have had. For tell me now, does a mother live on contemporaneously[4202] with her sons in every case? Have all sons brothers born for them?[4203] May a man rather not have fathers and sisters (living), or even no relatives at all? But there is historical proof[4204] that at this very time[4205] a *census* had been taken in Judæa by Sentius Saturninus,[4206] which might have satisfied their inquiry respecting the family and descent of Christ. Such a method of testing the point had therefore no consistency whatever in it and they "who were standing without" were really "His mother and His brethren." It remains for us to examine His meaning when He resorts to non-literal[4207] words, saying "Who is my mother or my brethren?" It seems as if His language amounted

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[4200] Singular in the original, but (to avoid confusion) here made plural.

[4201] In allusion to Luke vii. 16. See above, chap. xviii.

[4202] Advivit.

[4203] Adgenerantur.

[4204] Constat. [Jarvis, *Introd.* p. 204 and p. 536.]

[4205] Nunc: i.e., when Christ was told of His mother and brethren.

[4206] "C. Sentius Saturninus, a consular, held this census of the whole empire as principal augur, because Augustus determined to impart the sanction of religion to his institution. The agent through whom Saturninus carried out the census in Judæa was the governor Cyrenius, according to Luke, chap. ii."—Fr. Junius. Tertullian mentions Sentius Saturninus again in *De Pallio*, i. Tertullian's statement in the text has weighed with Sanclemente and others, who suppose that Saturninus was governor of Judæa at the time of our Lord's birth, which they place in 747 a.u.c. "It is evident, however," says Wieseler, "that this argument is far from decisive; for the New Testament itself supplies far better aids for determining this question than the discordant ecclesiastical traditions—different fathers giving different dates, which might be appealed to with equal justice; while Tertullian is even inconsistent with himself, since in his treatise *Adv. Jud.* viii., he gives 751 a.u.c. as the year of our Lord's birth" (Wieseler's *Chronological Synopsis* by Venables, p. 99, note 2). This Sentius Saturninus filled the office of governor of Syria, 744–748. For the elaborate argument of Aug. W. Zumpt, by which he defends St. Luke's chronology, and goes far to prove that Publius Sulpicius Quirinus (or "Cyrenius") was actually the governor of Syria at the time of the Lord's birth, the reader may be referred to a careful abridgment by the translator of Wieseler's work, pp. 129–135.

[4207] Non simpliciter. St. Mark rather than St. Luke is quoted in this interrogative sentence.

to a denial of His family and His birth; but it arose actually from the absolute nature of the case, and the conditional sense in which His words were to be explained.[4208] He was justly indignant, that persons so very near to Him "stood *without*," while strangers were *within* hanging on His words, especially as they wanted to call Him away from the solemn work He had in hand. He did not so much deny as disavow[4209] them. And therefore, when to the previous question, "Who is my mother, and who are my brethren?"[4210] He added the answer "None but they who hear my words and do them," He transferred the names of blood-relationship to others, whom He judged to be more closely related to Him by reason of their faith. Now no one transfers a thing except from him who possesses that which is transferred. If, therefore, He made them "His mother and His brethren" who were not so, how could He deny them these relationships who really had them? Surely only on the condition of their deserts, and not by any disavowal of His near relatives; teaching them by His own actual example,[4211] that "whosoever preferred father or mother or brethren to the Word of God, was not a disciple worthy of Him."[4212] Besides,[4213] His admission of His mother and His brethren was the more express, from the fact of His unwillingness to acknowledge them. That He adopted others only confirmed those in their relationship to Him whom He refused because of their offence, and for whom He substituted the others, not as being truer relatives, but worthier ones. Finally, it was no great matter if He did prefer to kindred (that) faith which it[4214] did not possess.[4215]

[4208] Ex condicione rationali. See Oehler's note, just above, on the word "*rationales*."

[4209] Abdicavit: Rigalt thinks this is *harsh*, and reminds us that at the cross the Lord had not cast away his Mother. [Elucidation VI.]

[4210] This is literally from St. Matthew's narrative, chap. xii. 48.

[4211] In semetipso.

[4212] Matt. x. 37.

[4213] Ceterum.

[4214] i.e., the kindred. [N.B. He includes the Mother!]

[4215] We have translated Oehler's text of this passage: "Denique nihil magnum, si fidem sanguini, *quam* non habebat." For once we venture to differ from that admirable editor (and that although he is supported in his view by Fr. Junius), and prefer the reading of the mss. and the other editions: "Denique nihil magnum, si fidem sanguini, *quem* non habebat." To which we would give an ironical turn, usual to Tertullian, "After all, it is not to be wondered at if He preferred faith to flesh and blood, which he did not himself possess!"—in allusion to Marcion's *Docetic* opinion of Christ.

Chapter XX.—Comparison of Christ's Power Over Winds and Waves with Moses' Command of the Waters of the Red Sea and the Jordan. Christ's Power Over Unclean Spirits. The Case of the Legion. The Cure of the Issue of Blood. The Mosaic Uncleanness on This Point Explained.

But "what manner of man is this? for He commandeth even the winds and water!"[4216] Of course He is the new master and proprietor of the elements, now that the Creator is deposed, and excluded from their possession! Nothing of the kind. But the elements own[4217] their own Maker, just as they had been accustomed to obey His servants also. Examine well the Exodus, Marcion; look at the rod of Moses, as it waves His command to the Red Sea, ampler than all the lakes of Judæa. How the sea yawns from its very depths, then fixes itself in two solidified masses, and so, out of the interval between them,[4218] makes a way for the people to pass dry-shod across; again does the same rod vibrate, the sea returns in its strength, and in the concourse of its waters the chivalry of Egypt is engulphed! To that consummation the very winds subserved! Read, too, how that the Jordan was as a sword, to hinder the emigrant nation in their passage across its stream; how that its waters from above stood still, and its current below wholly ceased to run at the bidding of Joshua,[4219] when his priests began to pass over![4220] What will you say to this? If it be your Christ *that is meant above*, he will not be more potent than the servants of the Creator. But I should have been content with the examples I have adduced without addition,[4221] if a prediction of His present passage on the sea had not preceded Christ's coming. As psalm is, in fact, accomplished by this[4222] crossing over the lake. "The Lord," says the psalmist, "is upon many waters."[4223] When He disperses its waves, Habakkuk's words are fulfilled, where he says, "Scattering the waters in His passage."[4224] When at His rebuke the sea is calmed, Nahum is also verified: He rebuketh the sea, and maketh it dry,"[4225] including the winds indeed, whereby it was disquieted. With what evidence would you have my Christ vindicated? Shall it come from the examples, or from the prophecies, of the Creator? You suppose that He is predicted as a military and armed warrior,[4226] instead of one who in a figurative and allegorical sense was to wage a spiritual warfare against spiritual enemies, in spiritual campaigns, and with spiritual weapons: come now, when in one man alone you discover a multitude of demons calling itself *Legion*,[4227] of course comprised of spirits, you should learn that Christ also must be understood to be an exterminator of spiritual foes, who wields spiritual arms and fights in spiritual strife; and that it was none other than He,[4228] who now had to contend with even a legion of demons. Therefore it is of such a war as this that the Psalm may evidently have spoken: "The Lord is strong, The Lord is mighty in battle."[4229] For with the last enemy death did He fight, and through the trophy of the cross He triumphed. Now of what God did the Legion testify that Jesus was the Son?[4230] No doubt, of that God whose torments and abyss they knew and dreaded. It seems impossible for them to have remained up to this time in ignorance of what the power of the recent and unknown god was working in the world, because it is very unlikely that the Creator was ignorant thereof. For if He had been at any time ignorant that there was another god above Himself, He had by this time at all events discovered that there was one at work[4231] below His heaven. Now, what their Lord had discovered had by this time become notorious to His entire family within the same world and the same circuit of heaven, in which the strange deity dwelt and acted.[4232] As therefore both the Creator and His creatures[4233] must have had knowledge of him, if he had been in existence, so, inasmuch as he had no existence, the demons really knew none other than the Christ of their own God. They do not ask of the strange god, what they recollected they must beg of the Creator—not to be plunged into the Creator's abyss. They at last had their request granted. On what ground? Because they had lied? Because they had proclaimed Him to be the Son of a ruthless God? And what sort of god will that be who helped the lying, and upheld his detractors? However, *no need of this thought*, for,[4234] inasmuch as they had not lied, inasmuch as they had acknowledged that the God of the abyss was also their God, so did He actually Himself affirm that He was the same whom these demons acknowledged—Jesus, the Judge and Son of the avenging God. Now, behold an inkling[4235] of the Creator's failings[4236] and infirmities in Christ; for I on my side[4237] mean to impute to Him ignorance. Allow me some indulgence in my effort against the heretic. Jesus is touched by the woman who had an issue of blood,[4238] He knew not by whom. "Who touched me?" He asks, when His disciples alleged an excuse. He even persists in His assertion of ignorance: "Somebody hath touched me," He says, and advances some proof: "For I perceive that virtue is gone out of me." What says our heretic? Could *Christ* have known the person? And why did He speak as if He were ignorant? Why? Surely it was to challenge her faith, and to try her fear. Precisely as He had once questioned Adam, as if in ignorance: Adam, where art thou?"[4239] Thus you have both the Creator excused in the same way as Christ, and Christ acting similarly to[4240] the Creator. But in this case He acted as an adversary of the law; and therefore, as the law forbids contact with a woman with an issue,[4241] He desired not only that this woman should touch Him, but that He should heal her.[4242] Here, then, is a God who is not merciful by nature, but in hostility! Yet, if we find that such was the merit of this woman's faith, that He said unto her, Thy faith hath saved thee,"[4243] what are you, that you should detect an hostility to the law in that act, which the Lord Himself shows us to have been done as a reward 380 of faith? But will you have it that this faith of the woman consisted in the contempt which she had acquired for the law? Who can suppose, that a woman who had been. hitherto unconscious of any God, uninitiated as yet in any new law, should violently infringe that law by which she was up to this time bound? On what faith, indeed, was such an infringement hazarded? In what God believing? Whom despising? The Creator? Her touch at least was an act of faith. And if of faith in the Creator, how could she have violated His law,[4244] when she was ignorant of any other God? Whatever her infringement of the law amounted to, it proceeded from and was proportionate to her faith in the Creator. But how can these two things be compatible? That she violated the law, and violated it in faith, which ought to have restrained her from such violation? I will tell you how her faith was this above all:[4245] it made her believe that her God preferred mercy even to sacrifice; she was certain that her God was working in Christ; she touched Him, therefore, nor as a holy man simply, nor as a prophet, whom she knew to be capable of contamination by reason of his human nature, but as very God, whom she assumed to be beyond all possibility of pollution by any uncleanness.[4246] She therefore, not without reason,[4247] interpreted for herself the law, as meaning that such things as are susceptible of defilement become defiled, but not so God, whom she knew for certain to be in Christ. But she recollected this also, that what came under the prohibition of the law[4248] was that ordinary and usual issue of blood which proceeds from natural functions every month, and in childbirth, not that which was the result of disordered health. Her case, however, was one of long abounding[4249] ill health, for which she knew that the succour of God’s mercy was needed, and not the *natural* relief of time. And thus she may evidently be regarded as having discerned[4250] the law, instead of breaking it. This will prove to be the faith which was to confer intelligence likewise. “If ye will not believe,” says (the prophet), “ye shall not understand.”[4251] When Christ approved of the faith of this woman, which simply rested in the Creator, He declared by His answer to her,[4252] that He was Himself the divine object of the faith of which He approved. Nor can I overlook the fact that His garment, by being touched, demonstrated also the truth of His body; for of course”[4253] it was a body, and not a phantom, which the garment clothed.[4254] This indeed is not our point now; but the remark has a natural bearing on the question we are discussing. For if it were not a veritable body, but only a fantastic one, it could not for certain have received contamination, as being an unsubstantial thing.[4255] He therefore, who, by reason of this vacuity of his substance, was incapable of contamination, how could he possibly have

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[4216] Luke viii. 25.

[4217] Agnorant.

[4218] Et pari utrinque stupore discriminis fixum.

[4219] Josh. iii. 9–17.

[4220] This obscure passage is thus read by Oehler, from whom we have translated: "Lege extorri familiæ dirimendæ in transitu ejus Jordanis machæram fuisse, cujus impetum atque decursum plane et Jesus docuerat prophetis transmeantibus stare." The *machæram* ("sword") is a metaphor for the *river*. Rigaltius refers to Virgil's figure, *Æneid*, viii. 62, 64, for a justification of the simile. Oehler has altered the reading from the "*ex sorte*familæ," etc., of the mss. to "*extorri*familiæ," etc. The former reading would mean probably: "Read out *of the story* of the nation how that Jordan was as a sword to hinder their passage across its stream." The *sorte* (or, as yet another variation has it, "*et sortes*," "the accounts") meant the national record, as we have it in the beginning of the book of Joshua. But the passage is almost hopelessly obscure.

[4221] Solis.

[4222] Istius.

[4223] Ps. xxix. 3.

[4224] Hab. iii. 10, according to the Septuagint.

[4225] Nah. i. 4.

[4226] See above, book iii. chap. xiii.

[4227] Luke viii. 30.

[4228] Atque ita ipsum esse.

[4229] Ps. xxiv. 8.

[4230] Luke viii. 28.

[4231] Agentem.

[4232] Conversaretur.

[4233] Substantiæ: including these demons.

[4234] Sed enim: the ἀλλὰ γὰρ of the Greek.

[4235] Aliquid.

[4236] Pusillitatibus.

[4237] Ego.

[4238] Luke viii. 43–46.

[4239] See above, book iii. chap. xxv.

[4240] Adæquatum: on a par with.

[4241] Lev. xv. 19.

[4242] A Marcionite hypothesis.

[4243] Luke viii. 48.

[4244] Ecquomodo legem ejus irrupit.

[4245] Primo.

[4246] Spurcitia.

[4247] Non temere.

[4248] In lege taxari.

[4249] Illa autem redundavit.

[4250] Distinxisse.

[4251] Isa. vii. 9.

[4252] Luke viii. 48.

[4253] Utique.

[4254] Epiphanius, in *Hæres*. xlii. *Refut*. 14, has the same remark.

[4255] Qua res vacua.

desired this touch?[4256] As an adversary of the law, his conduct was deceitful, for he was not susceptible of a real pollution.

[4256] In allusion to the Marcionite hypothesis mentioned above.

Chapter XXI.—Christ's Connection with the Creator Shown from Several Incidents in the Old Testament, Compared with St. Luke's Narrative of the Mission of the Disciples. The Feeding of the Multitude. The Confession of St. Peter. Being Ashamed of Christ. This Shame is Only Possible of the True Christ. Marcionite Pretensions Absurd.

He sends forth His disciples to preach the kingdom of God.[4257] Does He here say of what God? He forbids their taking anything for their journey, by way of either food or raiment. Who would have given such a commandment as this, but He who feeds the ravens and clothes[4258] the flowers of the field? Who anciently enjoined for the treading ox an unmuzzled mouth,[4259] that he might be at liberty to gather his fodder from his labour, on the principle that the worker is worthy of his hire?[4260] Marcion may expunge such precepts, but no matter, provided the sense of them survives. But when He charges them to shake off the dust of their feet against such as should refuse to receive them, He also bids that this be done as a *witness*. Now no one bears witness except in a case which is decided by judicial process; and whoever orders inhuman conduct to be submitted to the trial by testimony,[4261] does really threaten as a judge. Again, that it was no new god which recommended[4262] by Christ, was clearly attested by the opinion of all men, because some maintained to Herod that Jesus was the Christ; others, that He was John; some, that He was Elias; and others, that He was one of the old prophets.[4263] Now, whosoever of all these He might have been, He certainly was not raised up for the purpose of announcing another god after His resurrection. He feeds the multitude in the desert place;[4264] this, you must know[4265] was after the manner of the Old Testament.[4266] Or else,[4267] if there was not the same grandeur, it follows that He is now inferior to the Creator. For *He*, not for one day, but during forty years, not on the inferior aliment of bread and fish, but with the manna of heaven, supported the lives[4268]

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[4257] Luke ix. 1–6.

[4258] Vestit.

[4259] Libertatem oris.

[4260] Deut. xxv. 4.

[4261] In testationem redigi.

[4262] Probatum.

[4263] Luke ix. 7, 8.

[4264] Luke ix. 10–17.

[4265] Scilicet.

[4266] De pristino more.

[4267] Aut.

[4268] Protelavit.

of not five thousand, but of six hundred thousand human beings. However, such was the greatness *of His miracle*, that He willed the slender supply of food, not only to be enough, but even to prove superabundant;[4269] and herein He followed the ancient precedent. For in like manner, during the famine in Elijah's time, the scanty and final meal of the widow of Sarepta was multiplied[4270] by the blessing of the prophet throughout the period of the famine. You have the third book of the Kings.[4271] If you also turn to the fourth book, you will discover all this conduct[4272] of Christ pursued by that man of God, who ordered ten[4273] barley loaves which had been given him to be distributed among the people; and when his servitor, after contrasting the large number of the persons with the small supply of the food, answered, "What, shall I set this before a hundred men?" he said again, "Give them, and they shall eat: for thus saith the Lord, They shall eat, and shall leave thereof, according to the word of the Lord."[4274] O Christ, even in Thy novelties Thou art old! Accordingly, when Peter, who had been an eye-witness of the miracle, and had compared it with the ancient precedents, and had discovered in them prophetic intimations of what should one day come to pass, answered (as the mouthpiece of them all) the Lord's inquiry, "Whom say ye that I am?"[4275] in the words, "Thou art the Christ," he could not but have perceived that He was that Christ, beside whom he knew of none else in the Scriptures, and whom he was now surveying[4276] in His wonderful deeds. This conclusion He even Himself confirms by thus far bearing with it, nay, even enjoining silence respecting it.[4277] For if Peter was unable to acknowledge Him to be any other than the Creator's *Christ*, while He commanded them "to tell no man that saying," surely[4278] He was unwilling to have the conclusion promulged which Peter had drawn. No doubt of that,[4279] you say; but as Peter's conclusion was a wrong one, therefore He was unwilling to have a lie disseminated. It was, however, a different reason which He assigned for the silence, even because "the Son of man must suffer many things, and be rejected of the elders, and scribes, and priests, and be slain, and be raised again the third day."[4280] Now, inasmuch as these *sufferings* were actually foretold for the Creator's Christ (as we shall fully show in the proper place[4281]), so by this application of them to His own case[4282] does He prove that it is He Himself of whom they were predicted. At all events, even if they had not been predicted, the reason which He alleged for imposing silence (on the disciples) was such as made it clear enough that Peter had made no mistake, that reason being the necessity of His undergoing these sufferings. "Whosoever," says He, "will save his life, shall lose it; and whosoever will lose his life for my sake, the same shall save it."[4283] Surely[4284] it is the Son of man[4285] who uttered this sentence. Look carefully, then, along with the king of Babylon, into his burning fiery furnace, and there you will discover one "like the Son of man" (for He was not yet really Son of man, because not yet born of man), even as early as then[4286] appointing issues such as these. He saved the lives of the three brethren,[4287] who had agreed to lose them for God's sake; but He destroyed those of the Chaldæans, when they had preferred to save them by the means of their idolatry. Where is that novelty, which you pretend[4288] in a doctrine which possesses these ancient proofs? But all the predictions have been fulfilled[4289] concerning martyrdoms which were to happen, and were to receive the recompenses of their reward from God. "See," says Isaiah, "how the righteous perisheth, and no man layeth it to heart; and just men are taken away, and no man considereth."[4290] When does this more frequently happen than in the persecution of His saints? This, indeed, is no ordinary matter,[4291] no common casualty of the law of nature; 382 but it is that illustrious devotion, that fighting for the faith, wherein whosoever loses his life for God saves it, so that you may here again recognize the Judge who recompenses the evil gain of life with its destruction, and the good loss thereof with its salvation. It is, however, a jealous God whom He here presents to me; one who returns evil for evil. "For whosoever," says He, "shall be ashamed of me, of him will I also be ashamed."[4292] Now to none but my

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[4269] Exuberare.

[4270] Redundaverant.

[4271] 1 Kings xvii. 7–16.

[4272] Ordinem.

[4273] I have no doubt that *ten* was the word written by our author; for some Greek copies read δέκα, and Ambrose in his *Hexaëmeron*, book vi. chap. ii., mentions the same number (Fr. Junius).

[4274] 2 Kings iv. 42–44.

[4275] Luke ix. 20.

[4276] Recensebat.

[4277] Luke ix. 21.

[4278] Utique.

[4279] Immo.

[4280] Luke ix. 22.

[4281] See below, chaps. xl.–xliii.

[4282] Sic quoque.

[4283] Luke ix. 24.

[4284] Certe.

[4285] Compare above, chap. x., towards the end.

[4286] Jam tunc.

[4287] Dan. iii. 25, 26.

[4288] Ista.

[4289] Decucurrerunt.

[4290] Isa. lvii. i.

[4291] We have, by understanding *res*, treated these adjectives as nouns. Rigalt. applies them to the *doctrina* of the sentence just previous. Perhaps, however, "*persecutione*" is the noun.

[4292] Luke ix. 26.

Christ can be assigned the occasion[4293] of such a shame as this. His whole course[4294] was so exposed to shame as to open a way for even the taunts of heretics, declaiming[4295] with all the bitterness in their power against the utter disgrace[4296] of His birth and bringing-up, and the unworthiness of His very flesh.[4297] But how can that Christ of yours be liable to a shame, which it is impossible for him to experience? Since he was never condensed[4298] into human flesh in the womb of a woman, although a virgin; never grew from human seed, although only after the law of corporeal substance, from the fluids[4299] of a woman; was never deemed flesh before shaped in the womb; never called *fœtus*[4300] after such shaping; was never delivered from a ten months' writhing in the womb;[4301] was never shed forth upon the ground, amidst the sudden pains of parturition, with the unclean issue which flows at such a time through the sewerage of the body, forthwith to inaugurate the light[4302] of life with tears, and with that primal wound which severs the child from her who bears him;[4303] never received the copious ablution, nor the meditation of salt and honey;[4304] nor did he initiate a shroud with swaddling clothes;[4305] nor afterwards did he ever wallow[4306] in his own uncleanness, in his mother's lap; nibbling at her breast; long an infant; gradually[4307] a boy; by slow degrees[4308] a man.[4309] But he was revealed[4310] from heaven, full-grown at once, at once complete; immediately Christ; simply spirit, and power, and god. But as withal he was not true, because not visible; therefore he was no object to be ashamed of from the curse of the cross, the real endurance[4311] of which he escaped, because wanting in bodily substance. Never, therefore, could he have said, "Whosoever shall be ashamed of me." But as for our Christ, He could do no otherwise than make such a declaration;[4312] "made" by the Father "a little lower than the angels,"[4313] "a worm and no man, a reproach of men, and despised of the people;"[4314] seeing that it was His will that "with His stripes we should be healed,"[4315] that by His humiliation our salvation should be established. And justly did He humble Himself[4316] for His own creature man, for the image and likeness of Himself, and not of another, in order that man, since he had not felt ashamed when bowing down to a stone or a stock, might with similar courage give satisfaction to God for the shamelessness of his idolatry, by displaying an equal degree of shamelessness in his faith, in not being ashamed of Christ. Now, Marcion, which of these courses is better suited to your Christ, in respect of a meritorious shame?[4317] Plainly, you ought yourself to blush with shame for having given him a fictitious existence.[4318]

[4293] Materia conveniat.

[4294] Ordo.

[4295] Perorantibus.

[4296] Fœditatem.

[4297] Ipsius etiam carnis indignitatem; because His flesh, being capable of suffering and subject to death, seemed to them unworthy of God. So *Adv. Judæos*, chap. xiv., he says: "Primo sordidis indutus est, id est carnis passibilis et mortalis indignitate." Or His "indignity" may have been εἶδος οὐκ ἄξιον τυραννίδος, His "*unkingly aspect*" (as Origen expresses it, *Contra Celsum*, 6); His "form of a servant," or slave, as St. Paul says. See also Tertullian's *De Patientia*, iii. (Rigalt.)

[4298] Coagulatur. [Job x. 10.]

[4299] Ex feminæ humore.

[4300] Pecus. Julius Firmicus, iii. 1, uses the word in the same way: "*Pecus* intra viscera matris artuatim concisum a medicis proferetur." [Jul. Firmicus Maternus, floruit *circa*, a.d. 340.]

[4301] Such is probably the meaning of "non decem mensium cruciatu deliberatus." For such is the situation of the infant in the womb, that it seems to writhe (*cruciari*) all curved and contracted (Rigalt.). Latinius read *delibratus* instead of *deliberatus*, which means, "suspended or poised in the womb as in a scale." This has my approbation. I would compare *De Carne Christi*, chap. iv. (Fr. Junius). Oehler reads *deliberatus* in the sense of *liberatus*.

[4302] Statim lucem lacrimis auspicatus.

[4303] Primo retinaculi sui vulnere: the cutting of the umbilical nerve. [Contrast Jer. Taylor, on the *Nativity*, Opp. I. p. 34.]

[4304] Nec sale ac melle medicatus. Of this application in the case of a recent childbirth we know nothing; it seems to have been meant for the skin. See Pliny, in his *Hist. Nat.* xxii. 25.

[4305] Nec pannis jam sepulturæ involucrum initiatus.

[4306] Volutatus per immunditias.

[4307] Vix.

[4308] Tarde.

[4309] Expositus.

[4310] i.e., he never passed through stages like these.

[4311] Veritate.

[4312] Debuit pronuntiasse.

[4313] Ps. viii. 6.

[4314] Ps. xxii. 6.

[4315] Isa. liii. 5.

[4316] Se deposuit.

[4317] Ad meritum confusionis.

[4318] Quod illum finxisti.

Chapter XXII.—The Same Conclusion Supported by the Transfiguration. Marcion Inconsistent in Associating with Christ in Glory Two Such Eminent Servants of the Creator as Moses and Elijah. St. Peter's Ignorance Accounted for on Montanist Principle.

You ought to be very much ashamed of yourself on this account too, for permitting him to appear on the retired mountain in the company of Moses and Elias,[4319] whom he had come to destroy. This, to be sure,[4320] was what he wished to be understood as the meaning of that voice from heaven: "This is my beloved Son, hear Him"[4321]—*Him*, that is, not Moses or Elias any longer. The voice alone, therefore, was enough, without the display of Moses and Elias; for, by expressly mentioning whom they were to hear, he must have forbidden all[4322] others from being heard. Or else, did he mean that Isaiah and Jeremiah and the others whom he did not exhibit were to be heard, since he prohibited those whom he did display? Now, even if their presence was necessary, they surely should not be represented as conversing together, which is a sign of familiarity; nor as associated in glory with him, for this indicates respect and graciousness; but they should be shown in some slough[4323] as a sure token of their ruin, or even in that darkness of the Creator which Christ was sent to disperse, far removed from the glory of Him who was about to sever their words and writings from His gospel. This, then, is the way[4324] how he demonstrates them to be aliens,[4325] even by keeping them in his own company! This is how he shows they ought to be relinquished: he associates them with himself instead! This is how he destroys them: he irradiates them with his glory! How would their own Christ act? I suppose He would have imitated the frowardness (of heresy),[4326] and revealed them just as Marcion's Christ was bound to do, or at least as having with Him any others rather than His own prophets! But what could so well befit the Creator's Christ, as to manifest Him in the company of His own foreannouncers?[4327]—to let Him be seen with those to whom He had appeared in revelations?—to let Him be speaking with those who had spoken of Him?—to share His glory with those by whom He used to be called the Lord of glory; even with those chief servants of His, one of whom was once the moulder[4328] of His people, the other afterwards the reformer[4329] thereof; one the initiator of the Old Testament, the other the consummator[4330] of the New? Well therefore does Peter, when recognizing the companions of his Christ in their indissoluble connection with Him, suggest an expedient: "It is good for us to be here" (good: that evidently means to be where Moses and Elias are); "and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias. But he knew not what he said."[4331] How knew not? Was his ignorance the result of simple error? Or was it on the principle which we maintain[4332] in the cause of the new prophecy,[4333] that to grace ecstasy or rapture[4334] is incident. For when a man is rapt in the Spirit, especially when he beholds the glory of God, or when God speaks through him, he necessarily loses his sensation,[4335] because he is overshadowed with the power of God,—a point concerning which there is a question between us and the carnally-minded.[4336] Now, it is no difficult matter to prove the rapture[4337] of Peter. For how could he have known Moses and Elias, except (by being) in the Spirit? People could not have had their images, or statues, or likenesses; for that the law forbade. How, if it were not that he had seen them in the Spirit? And therefore, because it was in the Spirit that he had now spoken, and not in his natural senses, he could not know what he had said. But if, on the other hand,[4338] he was thus ignorant, because he erroneously supposed that (Jesus) was their Christ, it is then evident that Peter, when previously asked by Christ, "Whom they thought Him to be," meant the Creator's Christ, when he answered, "Thou art the Christ;" because if he had been then aware that He belonged to the rival god, he would not have made a mistake here. But if he was in error here because of his previous erroneous opinion,[4339] then you may be sure that up to that very day no new divinity had been revealed by Christ, and that Peter had so far made no mistake, because hitherto Christ had revealed nothing of the kind; and that Christ accordingly was not to be regarded as belonging to any other than the Creator, whose entire dispensation[4340] he, in fact, here described. He selects from His disciples three witnesses of the impending vision and voice. And this is just the way of the Creator. "In the mouth of three witnesses," says He, "shall every word be established."[4341] He withdraws to a mountain. In the nature of the place I see much meaning. For the Creator had originally formed His ancient people on a mountain both with visible glory and His voice. It was only right that the New Testament should be attested[4342] on such an elevated spot[4343] as that whereon the Old Testament had been composed;[4344] under a like covering of cloud also, which nobody will doubt, was condensed out of the Creator's air. Unless, indeed, he[4345] had brought down his own clouds thither, because he had himself forced his way through the Creator's heaven;[4346] or else it was only a precarious cloud,[4347] as it were, of the Creator which he used. On the present (as also on the former)[4348] occasion, therefore, the cloud was not silent; but there was the accustomed voice from heaven, and the Father's testimony to the Son; precisely as in the first Psalm He had said, "Thou art my Son, today have I begotten thee."[4349] By the mouth of Isaiah also He had asked concerning Him, "Who is there among you that feareth God? Let him hear the voice of His Son."[4350] When therefore He here presents Him with the words, "This is my (beloved) Son," this clause is of course understood, "whom I have promised." For if He once promised, and then afterwards says, "This is He," it is suitable conduct for one who accomplishes His purpose[4351] that He should utter His voice in proof of the promise which He had formerly made; but unsuitable in one who is amenable to the retort, Can you, indeed, have a right to say, "This is my son," concerning whom you have given us no previous information,[4352] any more than you have favoured us with a revelation about your own prior existence? "Hear ye Him," therefore, whom from the beginning (the Creator) had declared entitled to be heard in the name of a prophet, since it was as a prophet that He had to be regarded by the people. "A prophet," says Moses, "shall the Lord your God raise up unto you, of your sons" (that is, of course, after a carnal descent[4353]); "unto Him shall ye hearken, as unto me."[4354] "Every one who will not hearken unto Him, his soul[4355] shall be cut off from amongst his people."[4356] So also Isaiah: "Who is there among you that feareth God? Let him hear the voice of His Son."[4357] This voice the Father was going Himself to recommend. For, says he,[4358] He establishes the words of His Son, when He says, "This is my beloved Son, hear ye Him." Therefore, even if there be made a transfer of the obedient "hearing" from Moses and Elias to[4359] Christ, it is still not from another God, or to another Christ; but from[4360] the Creator to His Christ, in consequence of the departure of the old covenant and the supervening of the new. "Not an ambassador, nor an angel, but He Himself," says Isaiah, "shall save them;"[4361] for it is He Himself who is now declaring and fulfilling the law and the prophets. The Father gave to the Son new disciples,[4362] after that Moses and Elias

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[4319] Luke ix. 28–36.

[4320] Scilicet, in ironical allusion to a Marcionite opinion.

[4321] Luke ix. 35.

[4322] Quoscunque.

[4323] In sordibus aliquibus.

[4324] Sic.

[4325] To belong to another god.

[4326] Secundum perversitatem.

[4327] Prædicatores.

[4328] Informator, Moses, as having organized the nation.

[4329] Reformator, Elias, the great prophet.

[4330] It was a primitive opinion in the Church that Elijah was to come, with Enoch, at the end of the world. See *De Anima*, chap. xxxv. and l.; also Irenæus, *De Hæres.* v. 5. [Vol. I. 530.]

[4331] Luke ix. 33.

[4332] This Tertullian seems to have done in his treatise *De Ecstasi*, which is mentioned by St. Jerome—see his *Catalogus Scriptt. Eccles.* (in Tertulliano); and by Nicephorus, *Hist. Eccles.* iv. 22, 34. On this subject of ecstasy, Tertullian has some observations in *De Anima*, chap. xxi. and xlv. (Rigalt. and Oehler.)

[4333] [Elucidation VII.]

[4334] Amentiam.

[4335] Excidat sensu.

[4336] He calls those the carnally-minded ("psychicos") who thought that ecstatic raptures and revelations had ceased in the church. The term arises from a perverse application of 1 Cor. ii. 14: ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ. In opposition to the wild fanaticism of Montanus, into which Tertullian strangely fell, the Catholics believed that the true prophets, who were filled with the Spirit of God, discharged their prophetic functions with a quiet and tranquil mind. See the anonymous author, *Contra Cataphrygas*, in Eusebius, *Hist. Eccl.* v. 17; Epiphanius, *Hæres.* 48. See also Routh, *Rell. Sacræ*, i. p. 100; and Bp. Kaye, *On the Writings of Tertullian*, edit. 3, pp. 27–36. (Munter's *Primord. Eccles. Afric.* p. 138, quoted by Oehler.)

[4337] Amentiam.

[4338] Ceterum.

[4339] According to the hypothesis.

[4340] Totum ordinem, in the three periods represented by Moses, and Elijah, and Christ.

[4341] Compare Deut. xix. 15 with Luke ix. 28.

[4342] Consignari.

[4343] In eo suggestu.

[4344] Conscriptum fuerat.

[4345] Marcion's god.

[4346] Compare above, book i. chap. 15, and book iv. chap. 7.

[4347] Precario. This word is used in book v. chap. xii. to describe the *transitoriness* of the Creator's paradise and world.

[4348] Nec nunc.

[4349] Ps. ii. 7.

[4350] Isa. l. 10, according to the Septuagint.

[4351] Ejus est exhibentis.

[4352] Non præmisisti. Oehler suggests *promisisti*, "have given us no promise."

[4353] Censum: Some read *sensum*, "sense."

[4354] Deut. xviii. 15.

[4355] Anima: life.

[4356] Deut. xviii. 19.

[4357] Isa. l. 10.

[4358] Tertullian, by introducing this statement with an "*inquit*," seems to make a quotation of it; but it is only a comment on the actual quotations. Tertullian's invariable object in this argument is to match some event or word pertaining to the Christ of the New Testament with some declaration of the Old Testament. In this instance the approving words of God upon the mount are in Heb. i. 5 applied to the Son, while in Ps. ii. 7 the Son applies them to Himself. Compare the *Adversus Praxean*, chap. xix. (Fr. Junius and Oehler). It is, however, more likely that Tertullian really means to quote Isa. xliv. 26, "that confirmeth the word of His servant," which Tertullian reads, "Sistens verba filii sui," the Septuagint being, Καὶ ἱστῶν ῥῆμα παιδὸς αὐτοῦ.

[4359] In Christo. *In* with an ablative is often used by our author for *in* with an accusative.

[4360] Or perhaps "by the Creator."

[4361] Isa. lxiii. 9, according to the Septuagint; only he reads *faciet* for aorist ἔσωσεν.

[4362] A Marcionite position.

had been exhibited along with Him in the honour of His glory, and had then been dismissed as having fully discharged their duty and office, for the express purpose of affirming for Marcion’s information the fact that Moses and Elias had a share in even the glory of Christ. But we have the entire structure[4363] of this same vision in Habakkuk also, where the Spirit in the person of some[4364] of the apostles says, “O Lord, I have heard Thy speech, and was afraid.” What speech was this, other than the words of the voice from heaven, This is my beloved Son, hear ye Him? “I considered thy works, and was astonished.” When could this have better happened than when Peter, on seeing His glory, knew not what he was saying? “In the midst of the two Thou shalt be known”—even Moses and Elias.[4365] These likewise did Zechariah see under the figure of the two olive trees and olive branches.[4366] For these are they of whom he says, “They are the two anointed ones, that stand by the Lord of the whole earth.” And again Habakkuk says, “His glory covered the heavens” (that is, with that cloud), “and His splendour shall be like the light—even the light, wherewith His very raiment glistened.” And if we would make mention of[4367] the promise to Moses, we shall find it accomplished here. For when Moses desired to see the Lord, saying, “If therefore I have found grace in Thy sight, manifest Thyself to me, that I may see Thee distinctly,”[4368] the sight which he desired to have was of that condition which he was to assume as man, and which as a prophet he knew was to occur. Respecting the *face* of God, however, he had already heard, “No man shall see me, and live.” “This thing,” said He, “which thou hast spoken, will I do unto thee.” Then Moses said, “Show me Thy glory.” And the Lord, with like reference to the future, replied, “I will pass before thee in my glory,” etc. Then at the last He says, “And then thou shalt see my back.”[4369] Not loins, or calves of the legs, did he want to behold, but the glory which was to be revealed in the latter days.[4370] He had promised that He would make Himself thus face to face visible to him, when He said to Aaron, “If there shall be a prophet among you, I will make myself known to him by vision, and by vision will I speak with him; but not so is my manner to Moses; with *him* will I speak mouth to mouth, even apparently” (that is to say, in the form of man which He was to assume), “and not in dark speeches."[4371] Now, although Marcion has denied[4372] that he is here represented as speaking with the Lord, but only as standing, yet, inasmuch as he stood "mouth to mouth," he must also have stood "face to face" *with him*, to use his words,[4373] not far from him, in His very glory—not to say,[4374] in His presence. And with this glory he went away enlightened from Christ, just as he used to do from the Creator; as *then* to dazzle the eyes of the children of Israel, so *now* to smite those of the blinded Marcion, who has failed to see how this argument also makes against him.

[4363] Habitum.

[4364] Interdum.

[4365] Hab. iii. 2, according to the Septuagint. St. Augustine similarly applied this passage, *De Civit. Dei*, xviii. 32.

[4366] Zech. iv. 3, 14.

[4367] Commemoremur: be reminded, or call to mind.

[4368] Cognoscenter: γνωστῶς, “so as to know Thee.”

[4369] See Ex. xxxiii. 13–23.

[4370] *Posterioribus temporibus.* [The awful ribaldry of Voltaire upon this glorious revelation is based upon the Vulgate reading of Exod. xxxiii. 23, needlessly transferred to our Version, but corrected by the late Revisers.]

[4371] Num. xii. 6–8.

[4372] Noluit.

[4373] It is difficult to see what this *inquit* means.

[4374] Nedum.

Chapter XXIII.—Impossible that Marcion's Christ Should Reprove the Faithless Generation. Such Loving Consideration for Infants as the True Christ Was Apt to Shew, Also Impossible for the Other. On the Three Different Characters Confronted and Instructed by Christ in Samaria.

I take on myself the character[4375] of Israel. Let Marcion's Christ stand forth, and exclaim, "O faithless generation![4376] how long shall I be with you? how long shall I suffer you?"[4377] He will immediately have to submit to this remonstrance from me: "Whoever you are, O stranger,[4378] first tell us who you are, from whom you come, and what right you have over us. Thus far, all you possess[4379] belongs to the Creator. Of course, if you come from Him, and are acting for Him, we will bear your reproof. But if you come from some other god, I should wish you to tell us what you have ever committed to us belonging to yourself,[4380] which it was our duty to believe, seeing that you are upbraiding us with 'faithlessness,' who have never yet revealed to us your own self. How long ago[4381] did you begin to treat with us, that you should be complaining of the delay? On what points have you borne with us, that you should adduce[4382] your patience? Like Æsop's ass, you are just come from the well,[4383] and are filling every place with your braying." I assume, besides,[4384] the person of the disciple, against whom he has inveighed:[4385] "O perverse nation! how long shall I be with you? how long shall I suffer you?" This outburst of his I might, of course, retort upon him most justly in such words as these: "Whoever you are, O stranger, first tell us who you are, from whom you come, what right you have over us. Thus far, I suppose, you belong to the Creator, and so we have followed you, recognising in you all things which are His. Now, if you come from Him, we will bear your reproof. If, however, you are acting for another, prythee tell us what you have ever conferred upon us that is simply your own, which it had become our duty to believe, seeing that you reproach us with 'faithlessness,' although up to this moment you show us no credentials. How long since did you begin to plead with us, that you are charging us with delay? Wherein have you borne with us, that you should even boast of your patience? The ass has only just arrived from Æsop's well, and he is already braying." Now who would not thus have rebutted the unfairness of the rebuke, if he had supposed its author to belong to him who had had no right as yet to complain? Except that not even He[4386] would have inveighed against them, if He had not dwelt among them of old in the law and by the prophets, and with mighty deeds and many mercies, and had always experienced them to be "faithless." But, behold, Christ takes[4387] infants, and teaches how all ought to be like them, if they ever wish to be greater.[4388] The Creator, on the contrary,[4389] let loose bears against children, in order to avenge His prophet Elisha, who had been mocked by them.[4390] This antithesis is impudent enough, since it throws together[4391] things so different as infants[4392] and children,[4393]—an age still innocent, and one already capable of discretion—able to mock, if not to blaspheme. As therefore God is a just God, He spared not impious children, exacting as He does honour for every time of life, and especially, of course, from youth. And as God is good, He so loves infants as to have blessed the midwives in Egypt, when they protected the infants of the Hebrews[4394] which were in peril from Pharaoh's command.[4395] Christ therefore shares this kindness with the Creator. As indeed for Marcion's god, who is an enemy to marriage, how can he possibly seem to be a lover of little children, which are simply the issue of marriage? He who hates the seed must needs also detest the fruit. Yea, he ought to be deemed more ruthless than the king of Egypt.[4396] For whereas Pharaoh forbade infants to be brought up, *he* will not allow them even to be born, depriving them of their ten months' existence in the womb. And how much more credible it is, that kindness to little children should be attributed to Him who blessed matrimony for the procreation of mankind, and in such benediction included also the promise of connubial fruit itself, the first of which is that of infancy![4397] The Creator, at the request of Elias, inflicts the blow[4398] of fire from heaven in the case of that false prophet (of

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[4375] Personam: "I personate Israel."

[4376] Genitura.

[4377] Luke ix. 41.

[4378] ἐπερχόμενε. The true Christ is ὁ ἐρχόμενος.

[4379] Totum apud te.

[4380] De tuo commisisti.

[4381] Quam olim.

[4382] Imputes.

[4383] This fable is not extant (Oehler).

[4384] Adhuc.

[4385] Insiliit.

[4386] Nisi quod nec ille. This *ille*, of course, means the Creator's Christ.

[4387] Diligit: or, loves.

[4388] Luke ix. 47, 48.

[4389] Autem.

[4390] 2 Kings ii. 23, 24.

[4391] Committit.

[4392] Parvulos.

[4393] Pueros: [young lads].

[4394] Partus Hebræos.

[4395] Ex. ii. 15–21.

[4396] See a like comparison in book i. chap. xxix. p. 294.

[4397] Qui de infantia primus est: i.e., *cujus* qui de infantia, etc. [Elucidation VIII.]

[4398] Repræsentat plagam.

Baalzebub).[4399] I recognise herein the severity of the Judge. And I, on the contrary, the severe rebuke[4400] of Christ on His disciples, when they were for inflicting[4401] a like visitation on that obscure village of the Samaritans.[4402] The heretic, too, may discover that this gentleness of Christ was promised by the selfsame severest Judge. "He shall not contend," says He, "nor shall His voice be heard in the street; a bruised reed shall He not crush, and smoking flax shall He not quench."[4403] Being of such a character, He was of course much the less disposed to burn men. For even at that time the Lord said to Elias,[4404] "He was not in the fire, but in the still small voice."[4405] Well, but why does this most humane and merciful God reject the man who offers himself to Him as an inseparable companion?[4406] If it were from pride or from hypocrisy that he had said, "I will follow Thee whithersoever Thou goest,' then, by judicially reproving an act of either pride or hypocrisy as worthy of rejection, He performed the office of a Judge. And, of course, him whom He rejected He condemned to the loss of not following the Saviour.[4407] For as He calls to salvation him whom He does not reject, or him whom He voluntarily invites, so does He consign to perdition him whom He rejects. When, however, He answers the man, who alleged as an excuse his father's burial, "Let the dead bury their dead, but go thou and preach the kingdom of God,"[4408] He gave a clear confirmation to those two laws of the Creator—that in Leviticus, which concerns the sacerdotal office, and forbids the priests to be present at the funerals even of their parents. "The priest," says He, "shall not enter where there is any dead person;[4409] and for his father he shall not be defiled"[4410]; as well as that in Numbers, which relates to the (Nazarite) vow of separation; for there he who devotes himself to God, among other things, is bidden "not to come at any dead body," not even of his father, or his mother, or his brother.[4411] Now it was, I suppose, for the Nazarite and the priestly office that He intended this man whom He had been inspiring[4412] to preach the kingdom of God. Or else, if it be not so, he must be pronounced impious enough who, without the intervention of any precept of the law, commanded that burials of parents should be neglected by their sons. When, indeed, in the third case before us, (Christ) forbids the man "to look back" who wanted first "to bid his family farewell," He only follows out the rule[4413] of the Creator. For this (retrospection) He had been against their making, whom He had rescued out of Sodom.[4414] 387

[4399] 2 Kings i. 9–12.

[4400] I translate after Oehler's text, which is supported by the oldest authorities. Pamelius and Rigaltius, however, read "Christi lenitatem increpantis eandem animadversionem," etc. ("On the contrary, I recognize the gentleness of Christ, who rebuked His disciples when they," etc.) This reading is only conjectural, suggested by the "Christi lenitatem" of the context.

[4401] Destinantes.

[4402] Luke ix. 51–56.

[4403] Isa. xlii. 2, 3.

[4404] Compare *De Patientia*, chap. xv.

[4405] 1 Kings xix. 12.

[4406] Luke ix. 57, 58.

[4407] Salutem: i.e., "Christ, who is our salvation" (Fr. Junius).

[4408] Luke ix. 59, 60.

[4409] Animam defunctam.

[4410] Lev. xxi. 1, according to our author's reading.

[4411] Num. vi. 6, 7.

[4412] Imbuerat.

[4413] Sectam.

[4414] Gen. xix. 17.

Chapter XXIV.—On the Mission of the Seventy Disciples, and Christ's Charge to Them. Precedents Drawn from the Old Testament. Absurdity of Supposing that Marcion's Christ Could Have Given the Power of Treading on Serpents and Scorpions.

He chose also seventy other missionaries[4415] besides the twelve. Now why, if the twelve followed the number of the twelve fountains of Elim,[4416] should not the seventy correspond to the like number of the palms of that place?[4417] Whatever be the *Antitheses* of the comparison, it is a diversity in the causes, not in the powers, which has mainly produced them. But if one does not keep in view the diversity of the *causes*,[4418] he is very apt to infer a difference of *powers*.[4419] When the children of Israel went out of Egypt, the Creator brought them forth laden with their spoils of gold and silver vessels, and with loads besides of raiment and unleavened dough;[4420] whereas Christ commanded His disciples not to carry even a staff[4421] for their journey. The former were thrust forth into a desert, but the latter were sent into cities. Consider the difference presented in the occasions,[4422] and you will understand how it was one and the same power which arranged the mission[4423] of His people according to their poverty in the one case, and their plenty in the other. He cut down[4424] their supplies when they could be replenished through the cities, just as He had accumulated[4425] them when exposed to the scantiness of the desert. Even shoes He forbade them to carry. For it was He under whose very protection the people wore not out a shoe,[4426] even in the wilderness for the space of so many years. "No one," says He, "shall ye salute by the way."[4427] What a destroyer of the prophets, forsooth, is Christ, seeing it is from them that He received his precept also! When Elisha sent on his servant Gehazi before him to raise the Shunammite's son from death, I rather think he gave him these instructions:[4428] "Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not;[4429] and if any salute thee, answer him not again."[4430] For what is a wayside blessing but a mutual salutation as men meet? So also the Lord commands: "Into whatsoever house they enter, let them say, Peace be to it."[4431] Herein He follows the very same example. For Elisha enjoined upon his servant the same salutation when he met the Shunammite; he was to say to her: "Peace to thine husband, peace to thy child."[4432] Such will be rather our *Antitheses*; they compare Christ with, instead of sundering Him from, the Creator. "The labourer is worthy of his hire."[4433] Who could better pronounce such a sentence than the Judge? For to decide that the workman deserves his wages, is in itself a judicial act. There is no award which consists not in a process of judgment. The law of the Creator on this point also presents us with a corroboration, for He judges that labouring oxen are as labourers worthy of their hire: "Thou shalt not muzzle," says He, "the ox when he treadeth out the corn."[4434] Now, who is so good to man[4435] as He who is also merciful to cattle? Now, when Christ pronounced labourers to be worthy of their hire, He, in fact, exonerated from blame that precept of the Creator about depriving the Egyptians of their gold and silver vessels.[4436] For they who had built for the Egyptians their houses and cities, were surely workmen worthy of their hire, and were not instructed in a fraudulent act, but only set to claim compensation for their hire, which they were unable in any other way to exact from their masters.[4437] That the kingdom of God was neither new nor unheard of, He in this way affirmed, whilst at the same time He bids them announce that it was near at hand.[4438] Now it is that which was once far off, which can be properly said to have become near. If, however, a thing had never existed previous to its becoming near, it could never have been said to have approached, because it had never existed at a distance. Everything which is new and unknown is also sudden.[4439] Everything which is sudden, then, first receives the accident of time[4440] 388 when it is announced, for it then first puts on appearance of form.[4441] Besides it will be impossible for a thing either to have been tardy[4442] all the while it remained unannounced,[4443] or to have approached[4444] from the time it shall begin to be announced.

[4415] Apostolos: Luke x. i.

[4416] Compare above, book iv. chap. xiii. p. 364.

[4417] Ex. xv. 27 and Num. xxxiii. 9.

[4418] Causarum: "occasions" or circumstances.

[4419] Potestatum. In Marcionite terms, "The *Gods* of the Old and the New Testaments."

[4420] Consparsionum. [Punic Latin.] Ex. xii. 34, 35.

[4421] Virgam, Luke x. 4, and Matt x. 10.

[4422] Causarum offerentiam.

[4423] Expeditionem, with the sense also of "supplies" in the next clause.

[4424] Circumcidens.

[4425] Struxerat.

[4426] Deut. xxix. 5.

[4427] Luke x. 4.

[4428] See 2 Kings iv. 29.

[4429] Literally, "bless him not, i.e., salute him not."

[4430] Literally, "answer him not, i.e., return not his salvation."

[4431] Luke x. 5.

[4432] 2 Kings iv. 26. He reads the optative instead of the indicative.

[4433] Luke x. 7.

[4434] Deut. xxv. 4.

[4435] Compare above, book ii. chap. 17, p. 311.

[4436] See this argued at length above, in book ii. chap. 20, p. 313.

[4437] Dominatoribus.

[4438] Luke x. 9.

[4439] Subitum.

[4440] Accipit tempus.

[4441] Inducens speciem.

He likewise adds, that they should say to such as would not receive them: "Notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you."[4445] If He does not enjoin this by way of a commination, the injunction is a most useless one. For what mattered it to them that the kingdom was at hand, unless its approach was accompanied with judgment?—even for the salvation of such as received the announcement thereof. How, if there can be a threat without its accomplishment, can you have in a threatening god, one that executes also, and in both, one that is a judicial being?[4446] So, again, He commands that the dust be shaken off against them, as a testimony,—the very particles of their ground which might cleave[4447] to the sandal, not to mention[4448] any other sort of communication with them.[4449] But if their churlishness[4450] and inhospitality were to receive no vengeance from Him, for what purpose does He premise a testimony, which surely forbodes some threats? Furthermore, when the Creator also, in the book of Deuteronomy, forbids the reception of the Ammonites and the Moabites into the church,[4451] because, when His people came from Egypt, they fraudulently withheld provisions from them with inhumanity and inhospitality,[4452] it will be manifest that the prohibition of intercourse descended to Christ from Him. The form of it which He uses—"He that despiseth you, despiseth me"[4453]—the Creator had also addressed to Moses: "Not against thee have they murmured, but against me."[4454] Moses, indeed, was as much an apostle as the apostles were prophets. The authority of both offices will have to be equally divided, as it proceeds from one and the same Lord, (the God) of apostles and prophets. Who is He that shall bestow "the power of treading on serpents and scorpions?"[4455] Shall it be He who is the Lord of all living creatures or he who is not god over a single lizard? Happily the Creator has promised by Isaiah to give this power even to little children, of putting their hand in the cockatrice den and on the hole of the young asps without at all receiving hurt.[4456] And, indeed, we are aware (without doing violence to the literal sense of the passage, since even these noxious animals have actually been unable to do hurt where there has been faith) that under the figure of scorpions and serpents are portended evil spirits, whose very prince is described[4457] by the name of serpent, dragon, and every other most conspicuous beast in the power of the Creator.[4458] This power the Creator conferred first of all upon His Christ, even as the ninetieth Psalm says to Him: "Upon the asp and the basilisk shalt Thou tread; the lion and the dragon shalt Thou trample under foot."[4459] So also Isaiah: "In that day the Lord God shall draw His sacred, great, and strong sword" (even His Christ) "against that dragon, that great and tortuous serpent; and He shall slay him in that day."[4460] But when the same prophet says, "The way shall be called a clean and holy way; over it the unclean thing shall not pass, nor shall be there any unclean way; but the dispersed shall pass over it, and they shall not err therein; no lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there,"[4461] he points out the way of faith, by which we shall reach to God; and then to this way of faith he promises this utter crippling[4462] and subjugation of all noxious animals. Lastly, you may discover the suitable times of the promise, if you read what precedes the passage: "Be strong, ye weak hands and ye feeble knees: then the eyes of the blind shall be opened, and the ears of the deaf shall hear; then shall the lame man leap as an hart, and the tongue of the dumb shall be articulate."[4463] When, therefore, He proclaimed the benefits of His cures, then also did He put the scorpions and the serpents under the feet of His saints—even He who had first received this power from the Father, in order to bestow it upon others and then manifested it forth conformably to the order of prophecy.[4464]

[4442] Tardasse.

[4443] The announcement (according to the definition) defining the beginning of its existence in time.

[4444] Appropinquasse.

[4445] Luke x. 11.

[4446] Et judicem in utroque.

[4447] Hærentia.

[4448] Nedum.

[4449] Luke x. 11.

[4450] Inhumanitas.

[4451] Ecclesiam. There is force in thus using Christian terms for Jewish ordinances, full as he is of the identity of the God of the old with Him of the new covenant.

[4452] Deut. xxiii. 3.

[4453] Luke x. 16.

[4454] Num. xiv. 27.

[4455] Luke x. 19.

[4456] Isa. xi. 8, 9.

[4457] Deputetur.

[4458] Penes Creatorem.

[4459] Ps. xci. 13.

[4460] Isa. xxvii. 1, Sept.

[4461] Isa. xxxv. 8, 9, Sept.

[4462] Evacuationem.

[4463] Isa. xxxv. 3, 5, 6, Sept.

[4464] Secundum ordinem prædicationis.

Chapter XXV.—Christ Thanks the Father for Revealing to Babes What He Had Concealed from the Wise. This Concealment Judiciously Effected by the Creator. Other Points in St. Luke's Chap. X. Shown to Be Only Possible to the Creator's Christ.

Who shall be invoked as the Lord of heaven, that does not first show Himself[4465] to have been the maker thereof? For He says, "I thank thee, (O Father,) and own Thee, Lord of heaven, because those things which had been hidden from the wise and prudent, Thou has revealed unto babes."[4466] What things are these? And whose? And by whom hidden? And by whom revealed? If it was by Marcion's god that they were hidden and revealed, it was an extremely iniquitous proceeding;[4467] for nothing at all had he ever produced[4468] in which anything could have been hidden—no prophecies, no parables, no visions, no evidences[4469] of things, or words, or names, obscured by allegories and figures, or cloudy enigmas, but he had concealed the greatness even of himself, which he was with all his might revealing by his Christ. Now in what respect had the wise and prudent done wrong,[4470] that God should be hidden from them, when their wisdom and prudence had been insufficient to come to the knowledge of Him? No way had been provided by himself,[4471] by any declaration of his works, or any vestiges whereby they might become[4472] wise and prudent. However, if they had even failed in any duty towards a god whom they knew not, suppose him now at last to be known still they ought not to have found a jealous god in him who is introduced as unlike the Creator. Therefore, since he had neither provided any materials in which he could have hidden anything, nor had any offenders from whom he could have hidden himself: since, again, even if he had had any, he ought not to have hidden himself from them, he will not now be himself the revealer, who was not previously the concealer; so neither will any be the Lord of heaven nor the Father of Christ but He in whom all these attributes consistently meet.[4473] For He conceals by His preparatory apparatus of prophetic obscurity, the understanding of which is open to faith (for "if ye will not believe, ye shall not understand"[4474]); and He had offenders in those wise and prudent ones who would not seek after God, although He was to be discovered in His so many and mighty works,[4475] or who rashly philosophized about Him, and thereby furnished to heretics their arts;[4476] and lastly, He is a jealous God. Accordingly,[4477] that which Christ thanks God for doing, He long ago[4478] announced by Isaiah: "I will destroy the wisdom of the wise, and the understanding of the prudent will I hide."[4479] So in another passage He intimates both that He has concealed, and that He will also reveal: "I will give unto them treasures that have been hidden, and secret ones will I discover to them."[4480] And again: "Who else shall scatter the tokens of ventriloquists,[4481] and the devices of those who divine out of their own heart; turning wise men backward, and making their counsels foolish?"[4482] Now, if He has designated His Christ as an enlightener of the Gentiles, saying, "I have set thee for a light of the Gentiles;"[4483] and if we understand these to be meant in the word *babes*[4484]—as having been once dwarfs in knowledge and infants in prudence, and even now also babes in their lowliness of faith—we shall of course more easily understand how He who had once hidden "these things," and promised a revelation of them through Christ, was the same God as He who had now revealed them unto babes. Else, if it was Marcion's god who revealed the things which had been formerly hidden by the Creator, it follows[4485] that he did the Creator's work by setting forth His deeds.[4486] But he did it, say you, for His destruction, that he might refute them.[4487] Therefore he ought to have refuted them to those from whom the Creator had hidden them, even the wise and prudent. For if he had a kind intention in what he did, the gift of knowledge was due to those from whom the Creator had detained it, instead of the *babes*, to whom the Creator had grudged no gift. But after all, it is, I presume, the edifica

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[4465] Ostenditur.

[4466] Luke x. 21.

[4467] Satis inique.

[4468] Præmiserat.

[4469] Argumenta.

[4470] Deliquerant.

[4471] On the Marcionite hypothesis.

[4472] Deducerentur.

[4473] In quem competunt omnia.

[4474] Isa. vii. 9.

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[4475] Rom. i. 20–23.

[4476] Ingenia.

[4477] Denique.

[4478] Olim.

[4479] Isa. xxix. 14, Sept.

[4480] Isa. xlv. 3, Sept.

[4481] Ventriloquorum, Greek ἐγγαστριμύθων.

[4482] Isa. xliv. 25, Sept.

[4483] Isa. xlii. 6 and xlix. 6.

[4484] Luke x. 21.

[4485] Ergo.

[4486] Res ejus edisserens.

[4487] Uti traduceret eas.

tion[4488] rather than the demolition[4489] of the law and the prophets which we have thus far found effected in Christ. "All things," He says, "are delivered unto me of my Father."[4490] You may believe Him, if He is the Christ of the Creator to whom all things belong; because the Creator has not delivered to a Son who is less than Himself all things, which He created by[4491] Him, that is to say, by His Word. If, on the contrary, he is the notorious stranger,[4492] what are the "*all things*" which have been delivered to him by the Father? Are they the Creator's? Then the things which the Father delivered to the Son are good, and the Creator is therefore good, since all His "things" are good; whereas he[4493] is no longer good who has invaded another's good (domains) to deliver it to his son, thus teaching robbery[4494] of another's goods. Surely he must be a most mendacious being, who had no other means of enriching his son than by helping himself to another's property! Or else,[4495] if nothing of the Creator's has been delivered to him by the Father, by what right[4496] does he claim for himself (authority over) man? Or again, if man has been delivered to him, and man alone, then man is not "all things." But Scripture clearly says that a transfer of *all things* has been made to the Son. If, however, you should interpret this "*all*" of the whole human race, that is, *all nations*, then the delivery of even *these* to the Son is within the purpose of the Creator:[4497] "I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."[4498] If, indeed, he has some things of his own, the whole of which he might give to his son, along with the *man* of the Creator, then show some one thing of them all, as a sample, that I may believe; lest I should have as much reason not to believe that all things belong to him, of whom I see nothing, as I have ground for believing that even the things which I see not are His, to whom belongs the universe, which I see. But "no man knoweth who the Father is, but the Son; and who the Son is, but the Father, and he to whom the Son will reveal Him."[4499] And so it was an unknown god that Christ preached! And other heretics, too, prop themselves up by this passage; alleging in opposition to it that the

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[4488] Constructionem.

[4489] Destructionem.

[4490] Luke x. 22.

[4491] Per.

[4492] ἐπερχόμενος *ille*; on which see above, chap. xxiii. p. 385.

[4493] Marcion's god.

[4494] Alieno abstinere.

[4495] Aut si.

[4496] Ecquomodo.

[4497] Creatoris est.

[4498] Ps. ii. 8.

[4499] Luke x. 22.

Creator was known to all, both to Israel by familiar intercourse, and to the Gentiles by nature. Well, how is it He Himself testifies that He was not known to Israel? "But Israel doth not know me, and my people doth not consider me;"[4500] nor to the Gentiles: "For, behold," says He, "of the nations I have no man."[4501] Therefore He reckoned them "as the drop of a bucket,"[4502] while "Sion He left as a look-out[4503] in a vineyard."[4504] See, then, whether there be not here a confirmation of the prophet's word, when he rebukes that ignorance of man toward God which continued to the days of the Son of man. For it was on this account that he inserted the clause that the Father is known by him to whom the Son has revealed Him, because it was even He who was announced as set by the Father to be a light to the Gentiles, who of course required to be enlightened concerning God, as well as to Israel, even by imparting to it a fuller knowledge of God. Arguments, therefore, will be of no use for belief in the rival god which may be suitable[4505] for the Creator, because it is only such as are unfit for the Creator which will be able to advance belief in His rival. If you look also into the next words, "Blessed are the eyes which see the things which ye see, for I tell you that prophets have not seen the things which ye see,"[4506] you will find that they follow from the sense above, that no man indeed had come to the knowledge of God as he ought to have done,[4507] since even the prophets had not seen the things which were being seen under Christ. Now if He had not been my Christ, He would not have made any mention of the prophets in this passage. For what was there to wonder at, if they had not seen the things of a god who had been unknown to them, and was only revealed a long time after them? What blessedness, however, could theirs have been, who were then seeing what others were naturally[4508] unable to see, since it was of things which they had never predicted that they had not obtained the sight;[4509] if it were not because they might justly[4510] have seen the things pertaining to their God, which they had even predicted, but which they at the same time[4511] had not seen? This, however, will be the blessedness of others, even of such as were seeing the things which others had only foretold. We shall by and by show, nay, we have already shown, that in Christ those things were seen which had been foretold, but yet had been hidden from the very prophets who foretold them, in order that they might be hidden also from the wise and the prudent. In the true Gospel, a certain doctor of the law comes to the Lord and asks, "What shall I do to inherit *eternal* life?" In the heretical gospel life only is mentioned, without the attribute *eternal*; so that the lawyer seems to have consulted Christ simply about the life which the Creator in the law promises to prolong,[4512] and the Lord to have therefore answered him according to the law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength,"[4513] since the question was concerning the conditions of *mere* life. But the lawyer of course knew very well in what way the life which the law meant[4514] was to be obtained, so that his question could have had no relation to the life whose rules he was himself in the habit of teaching. But seeing that even the dead were now raised by Christ, and being himself excited to the hope of an eternal life by these examples of a restored[4515] one, he would lose no more time in merely looking on (at the wonderful things which had made him) so high in hope.[4516] He therefore consulted him about the attainment of eternal life. Accordingly, the Lord, being Himself the same,[4517] and introducing no new precept other than that which relates above all others[4518] to (man's) entire salvation, even including the present and the future life,[4519] places before him[4520] the very essence[4521] of the law—that he should in every possible way love the Lord his God. If, indeed, it were only about a lengthened life, such as is at the Creator's disposal, that he inquired and Christ answered, and not about the eternal life, which is at the disposal of Marcion's god, how is he to obtain the eternal one? Surely not in the same manner as the prolonged life. For in proportion to the difference of the reward must be supposed to be also the diversity of the services. Therefore your disciple, Marcion,[4522] will not obtain his eternal life in consequence of loving your God, in the same way as the man who loves the Creator will secure the lengthened life. But how happens it that, if He is to be loved who promises the prolonged life, He is not much more to be loved who offers the eternal life? Therefore both one and the other life will be at the disposal of one and the same Lord; because one and the same discipline is to be followed[4523] for one and the other life. What the Creator teaches to be loved, that must He necessarily maintain[4524] also by Christ,[4525] for that rule holds good here, which prescribes that greater things ought to be believed of Him who has first lesser proofs to show, than of him for whom no preceding smaller presumptions have secured a claim to be believed in things of higher import. It matters not[4526] then, whether the word *eternal* has been interpolated by us.[4527] It is enough for me, that the Christ who invited men to the eternal—not the lengthened—life, when consulted about the temporal life which he was destroying, did not choose to exhort the man rather to that eternal life which he was introducing. Pray, what would the Creator's Christ have done, if He who had made man for loving the Creator did not belong to the Creator? I suppose He would have said that the Creator was not to be loved!

[4500] Isa. i. 3.

[4501] This passage it is not easy to identify. [See Is. lxiii. 3.] The books point to Isa. lxv. 5, but there is *there* no trace of it.

[4502] Isa. xl. 15. [Compare Is. lxiii. 3. Sept.]

[4503] Speculam.

[4504] When the vintage was gathered, Isa. i. 8.

[4505] Quæ competere possunt.

[4506] Luke x. 23, 24.

[4507] Ut decuit.

[4508] Merito.

[4509] Repræsentationem.

[4510] Æque.

[4511] Tamen.

[4512] Ex. xx. 12 and Deut. vi. 2.

[4513] Luke x. 27.

[4514] Legalem.

[4515] Recidivæ.

[4516] This is perhaps the meaning of "ne plus aliquid observationis exigeret sublimior spe."

[4517] Nec alius.

[4518] Principaliter.

[4519] Et utramque vitam.

[4520] Ei opponit.

[4521] Caput.

[4522] Dei tui…Marcionites.

[4523] Captanda.

[4524] Præstet.

[4525] i.e., he must needs have it taught and recommended by Christ.

[4526] Viderit.

[4527] As Marcion pretended.

Chapter XXVI.—From St. Luke's Eleventh Chapter Other Evidence that Christ Comes from the Creator. The Lord's Prayer and Other Words of Christ. The Dumb Spirit and Christ's Discourse on Occasion of the Expulsion. The Exclamation of the Woman in the Crowd.

When in a certain place he had been praying to that Father above,[4528] looking up with insolent and audacious eyes to the heaven of the Creator, by whom in His rough and cruel nature he might have been crushed with hail and lightning—just as it was by Him contrived that he was (afterwards) attached to a cross[4529] at Jerusalem—one of his disciples came to him and said, "Master, teach us to pray, as John also taught his disciples." This he said, forsooth, because he thought that different prayers were required for different gods! Now, he who had advanced such a conjecture as this should first show that another god had been proclaimed by Christ. For nobody would have wanted to know how to pray, before he had learned whom he was to pray to. If, however, he had already learned this, prove it. If you find nowhere any proof, let me tell you[4530] that it was to the Creator that he asked for instruction in prayer, to whom John's disciples also used to pray. But, inasmuch as John had introduced some new order of prayer, this disciple had not improperly presumed to think that he ought also to ask of Christ whether they too must not (according to some special 39 rule of their Master) pray, not indeed to another god, but in another manner. Christ accordingly[4531] would not have taught His disciple prayer before He had given him the knowledge of God Himself. Therefore what He actually taught was prayer to Him whom the disciple had already known. In short, you may discover in the import[4532] of the prayer what God is addressed therein. To whom can I say, "Father?"[4533] To him who had nothing to do with making me, from whom I do not derive my origin? Or to Him, who, by making and fashioning me, became my parent?[4534] Of whom can I ask for His Holy Spirit? Of him who gives not even the mundane spirit;[4535] or of Him "who maketh His angels spirits," and whose Spirit it was which in the beginning hovered upon the waters.[4536] Whose kingdom shall I wish to come—his, of whom I never heard as the king of glory; or His, in whose hand are even the hearts of kings? Who shall give me my daily[4537] bread? Shall it be he who produces for me not a grain of millet-seed;[4538] or He who even from heaven gave to His people day by day the bread of angels?[4539] Who shall forgive me my trespasses?[4540] He who, by refusing to judge them, does not retain them; or He who, unless He forgives them, will retain them, even to His judgment? Who shall suffer us not to be led into temptation? He before whom the tempter will never be able to tremble; or He who from the beginning has beforehand condemned[4541] the angel tempter? If any one, with such a form,[4542] invokes another god and not the Creator, he does not pray; he only blasphemes.[4543] In like manner, from whom must I ask that I may receive? Of whom seek, that I may find? To whom knock, that it may be opened to me?[4544] Who has to give to him that asks, but He to whom all things belong, and whose am I also that am the asker? What, however, have I lost before that other god, that I should seek of him and find it. If it be wisdom and prudence, it is the Creator who has hidden them. Shall I resort to him, then, in quest of them? If it be health[4545] and life, they are at the disposal of the Creator. Nor must anything be sought and found anywhere else than there, where it is kept in secret that it may come to light. So, again, at no other door will I knock than at that out of which my privilege has reached me.[4546] In fine, if to receive, and to find, and to be admitted, is the fruit of labour and earnestness to him who has asked, and sought, and knocked, understand that these duties have been enjoined, and results promised, by the Creator. As for that most excellent god of yours, coming as he professes gratuitously to help man, who was not his (creature),[4547] he could not have imposed upon him any labour, or (endowed him with) any earnestness. For he would by this time cease to be the most excellent god, were he not spontaneously to give to every one who does not ask, and permit every one who seeks not to find, and open to every one who does not knock. The Creator, on the contrary,[4548] was able to proclaim these duties and rewards by

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[4528] Luke xi. 1.

[4529] Suffigi.

[4530] Scito.

[4531] Proinde.

[4532] Sensum.

[4533] Luke xi. 2.

[4534] Generavit.

[4535] Mundialis spiritus: perhaps "the breath of life."

[4536] Gen. i. 2.

[4537] Luke xi. 3.

[4538] Milium.

[4539] Ps. lxviii. 25.

[4540] Luke xi. 4.

[4541] Prædamnavit.

[4542] Hoc ordine.

[4543] Infamat.

[4544] Luke xi. 9.

[4545] Salutem: perhaps salvation.

[4546] Unde sum functus. This obscure clause may mean “the right of praying,” or “the right of access, and boldness to knock.”

[4547] Ad præstandum non suo homini.

[4548] Autem.

Christ, in order that man, who by sinning had offended his God, might toil on (in his probation), and by his perseverance in asking might receive, and in seeking might find, and in knocking might enter. Accordingly, the preceding similitude[4549] represents the man who went at night and begged for the loaves, in the light of a friend and not a stranger, and makes him knock at a friend's house and not at a stranger's. But even if he has offended, man is more of a friend with the Creator than with the god of Marcion. At His door, therefore, does he knock to whom he had the right of access; whose gate he had found; whom he knew to possess bread; in bed now with His children, whom He had willed to be born.[4550] Even though the knocking is late in the day, it is yet the Creator's time. To Him belongs the latest hour who owns an entire age[4551] and the end thereof. As for the new god, however, no one could have knocked at his door late, for he has hardly yet[4552] seen the light of morning. It is the Creator, who once shut the door to the Gentiles, which was then knocked at by the Jews, that both rises and gives, if not now to man as a friend, yet not as a stranger, but, as He says, "because of his importunity."[4553] *Importunate*, however, the recent god could not have permitted any one to be in the short time (since his appearance).[4554] Him, therefore, whom you call the Creator recognise also as "Father." It is even He who knows what His 393 children require. For when they asked for bread, He gave them manna from heaven; and when they wanted flesh, He sent them abundance of quails—not a serpent for a fish, nor for an egg a scorpion.[4555] It will, however, appertain to Him not to give evil instead of good, who has both one and the other in His power. Marcion's god, on the contrary, not having a scorpion, was unable to refuse to give what he did not possess; only He (could do so), who, having a scorpion, yet gives it not. In like manner, it is He who will give the Holy Spirit, at whose command[4556] is also the unholy spirit. When He cast out the "demon which was dumb"[4557] (and by a cure of this sort verified Isaiah),[4558] and having been charged with casting out demons by Beelzebub, He said, "If I by Beelzebub cast out demons, by whom do your sons cast them out?"[4559] By such a question what does He otherwise mean, than that He ejects the spirits by the same power by which their sons also did—that is, by the power of the Creator? For if you suppose the meaning to be, "If I by Beelzebub, etc., by whom your sons?"—as if He would reproach them with having the power of Beelzebub,—you are met at once by the preceding sentence, that "Satan cannot be divided against himself."[4560] So that it was not by Beelzebub that even they were casting out demons, but (as we have said) by the power of the Creator; and that He might make this understood, He adds: "But if I with the finger of God cast out demons, is not the kingdom of God come near unto you?"[4561] For the magicians who stood before Pharaoh and resisted Moses called the power of the Creator "*the finger of God*."[4562] It was the finger of God, because it was a sign[4563] that even a thing of weakness was yet abundant in strength. This Christ also showed, when, recalling to notice (and not obliterating) those ancient wonders which were really His own,[4564] He said that the power of God must be understood to be the finger of none other God than Him, under[4565] whom it had received this appellation. *His* kingdom, therefore, was come near to them, whose power was called His "finger." Well, therefore, did He connect[4566] with the parable of "the strong man armed," whom "a stronger man still overcame,"[4567] the prince of the demons, whom He had already called Beelzebub and Satan; signifying that it was he who was overcome by the finger of God, and not that the Creator had been subdued by another god. Besides,[4568] how could His kingdom be still standing, with its boundaries, and laws, and functions, whom, even if the whole world were left entire to Him, Marcion's god could possibly seem to have overcome as "the stronger than He," if it were not in consequence of His law that even Marcionites were constantly dying, by returning in their dissolution[4569] to the ground, and were so often admonished by even a scorpion, that the Creator had by no means been overcome?[4570] "A (certain) mother of the company exclaims, 'Blessed is the womb that bare Thee, and the paps which Thou hast sucked;' but the Lord said, 'Yea, rather, blessed are they that hear the word of God, and keep it.'"[4571] Now He had in precisely similar terms rejected His mother or His brethren, whilst preferring those who heard and obeyed God.[4572] His mother, however, was not here present with Him. On that former occasion, therefore, He had not denied that He was her son by birth.[4573] On hearing this (salutation) the second time, He the second time transferred, as He had done before,[4574] the "blessedness" to His disciples from the womb and the paps of His mother, from whom, however, unless He had in her (a real mother) He could not have transferred it.

[4549] See Luke xi. 5–8.

[4550] A sarcastic allusion to the *ante-nuptial* error of Marcion, which he has exposed more than once (see book i. chap. xxix. and book iv. chap. xxiii. p. 386.).

[4551] Sæculum.

[4552] Tantum quod = vixdum (Oehler).

[4553] Luke xi. 8.

[4554] Tam cito.

[4555] Luke xi. 11–13.

[4556] Apud quem.

[4557] Luke xi. 14.

[4558] Isa. xxix. 18.

[4559] Luke xi. 19.

[4560] Luke xi. 18.

[4561] Luke xi. 20.

[4562] Ex. viii. 19.

[4563] Significaret.

[4564] Vetustatum scilicet suarum.

[4565] Apud.

[4566] Applicuit.

[4567] Luke xi. 21, 22.

[4568] Ceterum.

[4569] Defluendo.

[4570] The *scorpion* here represents any class of the lowest animals, especially such as stung. The Marcionites impiously made it a reproach to the Creator, that He had formed such worthless and offensive creatures. Compare book i. chap. 17, note 5. p. 283.

[4571] Luke xi. 27, 28.

[4572] See above, on Luke viii. 21.

[4573] Natura.

[4574] Proinde.

Chapter XXVII.—Christ's Reprehension of the Pharisees Seeking a Sign. His Censure of Their Love of Outward Show Rather Than Inward Holiness. Scripture Abounds with Admonitions of a Similar Purport. Proofs of His Mission from the Creator.

I prefer elsewhere refuting[4575] the faults which the Marcionites find in the Creator. It is here enough that they are also found in Christ.[4576] Behold how unequal, inconsistent, and capricious he is! Teaching one thing and doing another, he enjoins "giving to every one that seeks;" and yet he himself refuses to give to those "who seek a sign."[4577] For a vast age he hides his own light from men, and yet says that a candle must not be hidden, but affirms that it ought to be set upon a candlestick, that it may give light to all.[4578] He forbids cursing *again*, and cursing much more of course; and yet he heaps his *woe* upon the Pharisees and doctors of the law.[4579] Who so closely resembles my God as His own Christ? We have often already laid it down for certain,[4580] that He could not have been branded[4581] as the destroyer of the law if He had promulged another god. Therefore even the Pharisee, who invited Him to dinner in the passage before us,[4582] expressed some surprise[4583] in His presence that He had not washed before He sat down to meat, in accordance with the law, since it was the God of the law that He was proclaiming.[4584] Jesus also interpreted the law to him when He told him that they "made clean the outside of the cup and the platter, whereas their inward part was full of ravening and wickedness." *This He said*, to signify that by the cleansing of vessels was to be understood before God the purification of men, inasmuch as it was about a man, and not about an unwashed vessel, that even this Pharisee had been treating in His presence. He therefore said: "You wash the outside of the cup," that is, the flesh, "but you do not cleanse your inside part,"[4585] that is, the soul; adding: "Did not He that made the outside," that is, the flesh, "also make the inward part," that is to say, the soul?—by which assertion He expressly declared that to the same God belongs the cleansing of a man's external and internal nature, both alike being in the power of Him who prefers mercy not only

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[4575] Purgare.

[4576] From the Marcionite point of view.

[4577] Luke xi. 29.

[4578] Luke xi. 33.

[4579] Luke vi. 28, also xi. 37–52.

[4580] Fiximus.

[4581] Denotari.

[4582] Tunc.

[4583] Retractabat.

[4584] Circumferret.

[4585] Luke xi. 39.

to man's washing,[4586] but even to sacrifice.[4587] For He subjoins the command: "Give what ye possess as alms, and all things shall be clean unto you."[4588] Even if another god could have enjoined mercy, he could not have done so previous to his becoming known. Furthermore, it is in this passage evident that they[4589] were not reproved concerning their God, but concerning a point of His instruction to them, when He prescribed to them figuratively the cleansing of their vessels, but really the works of merciful dispositions. In like manner, He upbraids them for tithing paltry herbs,[4590] but at the same time "passing over hospitality[4591] and the love of God."[4592] The vocation and the love of what God, but Him by whose law of tithes they used to offer their rue and mint? For the whole point of the rebuke lay in this, that they cared about small matters in His service of course, to whom they failed to exhibit their weightier duties when He commanded them: "Thou shalt love with all thine heart, and with all thy soul, and with all thy strength, the Lord thy God, who hath called thee out of Egypt."[4593] Besides, time enough had not yet passed to admit of Christ's requiring so premature—nay, as yet so distasteful[4594]—a love towards a new and recent, not to say a hardly yet developed,[4595] deity. When, again, He upbraids those who caught at the uppermost places and the honour of public salutations, He only follows out the Creator's course,[4596] who calls ambitious persons of this character "rulers of Sodom,"[4597] who forbids us "to put confidence even in princes,"[4598] and pronounces him to be altogether wretched who places his confidence in man. But whoever[4599] aims at high position, because he would glory in the officious attentions[4600] of other people, (in every such case,) inasmuch as He forbade such attentions (in the shape) of placing hope and confidence in man, He at the same time[4601] censured all who were ambitious of high positions. He also inveighs against the doctors of the law themselves, because they were "lading men with burdens grievous to be borne, which they did not venture to touch with even a finger of their own;"[4602] but not as if He made a mock of[4603] the burdens of the law with any feeling of detestation towards it. For how could He have felt aversion to the law, who used with so much earnestness to upbraid them for passing over its weightier matters, alms—giving, hospitality,[4604] and the love of God? Nor, indeed, was it only these great things (which He recognized), but even[4605] the tithes of rue and the cleansing of cups. But, in truth, He would rather have deemed them excusable for being unable to carry burdens which could not be borne. What, then, are the burdens which He censures?[4606] None but those which they were accumulating of their own accord, when they taught for commandments the doctrines of men; for the sake of private advantage 395 joining house to house, so as to deprive their neighbour of his own; cajoling[4607] the people, loving gifts, pursuing rewards, robbing the poor of the rights of judgment, that they might have the widow for a prey and the fatherless for a spoil.[4608] Of these Isaiah also says, "Woe unto them that are strong in Jerusalem!"[4609] and again, "They that demand you shall rule over you."[4610] And who did this more than the lawyers?[4611] Now, if these offended Christ, it was as belonging to Him that they offended Him. He would have aimed no blow at the teachers of an alien law. But why is a "woe" pronounced against them for "building the sepulchres of the prophets whom their fathers had killed?"[4612] They rather deserved praise, because by such an act of piety they seemed to show that they did not allow the deeds of their fathers. Was it not because (Christ) was jealous[4613] of such a disposition as the Marcionites denounce,[4614] visiting the sins of the fathers upon the children unto the fourth generation? What “key,” indeed, was it which these lawyers had,[4615] but the interpretation of the law? Into the perception of this they neither entered themselves, even because they did not believe (for “unless ye believe, ye shall not understand”); nor did they permit others to enter, because they preferred to teach them for commandments even the doctrines of men. When, therefore, He reproached those who did not themselves enter in, and also shut the door against others, must He be regarded as a disparager of the law, or as a supporter of it? If a disparager, those who were hindering the law ought to have been pleased; if a supporter, He is no longer an enemy of the law.[4616] But all these imprecations He uttered in order to tarnish the Creator as a cruel Being,[4617] against whom such as offended were destined to have a “woe.” And who would not rather have feared to provoke a cruel Being,[4618] by withdrawing allegiance[4619] from Him? Therefore the more He represented the Creator to be an object of fear, the more earnestly would He teach that He ought to be served. Thus would it behove the Creator’s Christ to act.

[4586] Lavacro.

[4587] Matt. ix. 13, xii. 7; comp. Hos. viii. 6.

[4588] Luke xi. 41.

[4589] The Pharisees and lawyers.

[4590] Holuscula.

[4591] Marcion's gospel had κλῆσιν (vocationem, perhaps a general word for *hospitality*) instead of κρίσιν, *judgment*,—a quality which M. did not allow in his god. See Epiphanius, *Hæres*. xlii., Schol. 26 (Oehler and Fr. Junius).

[4592] Luke xi. 42.

[4593] Deut. vi. 5.

[4594] Amaxam.

[4595] Nondum palam facto.

[4596] Sectam administrat.

[4597] Isa. i. 10.

[4598] Ps. cxviii. 9.

[4599] Quodsiquis.

[4600] Officiis.

[4601] Idem.

[4602] Luke xi. 46.

[4603] Suggillans.

[4604] Vocationem: Marcion's κλῆσιν.

[4605] Nedum.

[4606] Taxat.

[4607] Clamantes.

[4608] See Isa. v. 5, 23, and x. 2.

[4609] Isa. xxviii. 14.

[4610] The books point to Isa. iii. 3, 4 for this; but there is only a slight similarity in the latter clause, even in the Septuagint.

[4611] Legis doctores: the νομικοί of the Gospels.

[4612] Luke xi. 47.

[4613] Zelotes.

[4614] Arguunt.

[4615] Luke xi. 52.

[4616] As Marcion held Him to be.

[4617] A Marcionite position.

[4618] Sævum.

[4619] Deficiendo.

Chapter XXVIII.—Examples from the Old Testament, Balaam, Moses, and Hezekiah, to Show How Completely the Instruction and Conduct of Christ[4620] Are in Keeping with the Will and Purpose of the Creator.

Justly, therefore, was the hypocrisy of the Pharisees displeasing to Him, loving God as they did with their lips, but not with their heart. "Beware," He says to the disciples, "of the leaven of the Pharisees, which is hypocrisy," not the proclamation of the Creator. The Son hates those who refused obedience[4621] to the Father; nor does He wish His disciples to show such a disposition towards *Him*—not (let it be observed) towards another god, against whom such hypocrisy indeed might have been admissible, as that which He wished to guard His disciples against. It is the example of the Pharisees which He forbids. It was in respect of Him against whom the Pharisees were sinning that (Christ) now forbade His disciples to offend. Since, then, He had censured their hypocrisy, which covered the secrets of the heart, and obscured with superficial offices the mysteries of unbelief, because (while holding the key of knowledge) it would neither enter in itself, nor permit others to enter in, He therefore adds, "There is nothing covered that shall not be revealed; neither hid, which shall not be known,"[4622] in order that no one should suppose that He was attempting the revelation and the recognition of an hitherto unknown and hidden god. When He remarks also on their murmurs and taunts, in saying of Him, "This man casteth out devils only through Beelzebub," *He means* that all these imputations would come forth to the light of day, and be in the mouths of men in consequence of the promulgation of the Gospel. He then turns to His disciples with these words, "I say unto you, my friends, Be not afraid of them which can only kill the body, and after that have no more power over you."[4623] They will, however, find Isaiah had already said, "See how the just man is taken away, and no man layeth it to heart."[4624] "But I will show you whom ye shall fear: fear Him who, after He hath killed, hath power to cast into hell" (meaning, of course, the Creator); "yea, I say unto you, fear Him."[4625] Now, it would here be enough for my purpose that He forbids offence being given to Him whom He orders to be feared; and that He orders Him to be respected[4626] whom He forbids to be offended; and that He who gives these commands belongs to that very *God* for whom He procures this fear, this absence of offence, and this respect. But this conclusion I can draw also from the following words: “For I say unto you, Whosoever shall confess me before men, him will I also confess before God.”[4627] Now they who shall confess Christ will have to be slain[4628] before men, but they will have nothing more to suffer after they have been put to death by them. These therefore will be they whom He forewarns above not to be afraid of being only killed; and this forewarning He offers, in order that He might subjoin a clause on the necessity of confessing Him: “Every one that denieth me before men shall be denied before God”[4629]—by Him, of course, who would have confessed him, if he had only confessed *God.* Now, He who will confess the confessor is the very same God who will also deny the denier of Himself. Again, if it is the confessor who will have nothing to fear after his violent death,[4630] it is the denier to whom everything will become fearful after his natural death. Since, therefore, that which will have to be feared after death, even the punishment of hell, belongs to the Creator, the denier, too, belongs to the Creator. As with the denier, however, so with the confessor: if he should deny God, he will plainly have to suffer from God, although from men he had nothing more to suffer after they had put him to death. And so Christ is the Creator’s, because He shows that all those who deny Him ought to fear the Creator’s hell. After deterring *His disciples* from denial of Himself, He adds an admonition to fear blasphemy: “Whosoever shall speak against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Ghost, it shall not be forgiven him.”[4631] Now, if both the remission and the retention of sin savour of a judicial God, the Holy Ghost, who is not to be blasphemed, will belong to Him, who will not forgive the blasphemy; just as He who, in the preceding passage, was not to be denied, belonged to, Him who would, after He had killed, also cast into hell. Now, since it is Christ who averts blasphemy from the Creator, I am at a loss to know in what manner His adversary[4632] could have come. Else, if by these sayings He throws a black cloud of censure[4633] over the severity of Him who will not forgive blasphemy and will kill even to hell, it follows that the very spirit of that rival god may be blasphemed with impunity, and his Christ denied; and that there is no difference, in fact, between worshipping and despising him; but that, as there is no punishment for the contempt, so there is no reward for the worship, which men need expect. When “brought before magistrates,” and examined, He forbids them “to take thought how they shall answer;” “for,” says He, “the Holy Ghost shall teach you in that very hour what ye ought to say."[4634] If such an injunction[4635] as this comes from the Creator, the precept will only be His by whom an example was previously given. The prophet Balaam, in Numbers, when sent forth by king Balak to curse Israel, with whom he was commencing war, was at the same moment[4636] filled with the Spirit. Instead of the curse which he was come to pronounce, he uttered the blessing which the Spirit at that very hour inspired him with; having previously declared to the king's messengers, and then to the king himself, that he could only speak forth that which God should put into his mouth.[4637] The novel doctrines of the new Christ are such as the Creator's servants initiated long before! But see how clear a difference there is between the example of Moses and of Christ.[4638] Moses voluntarily interferes with brothers[4639] who were quarrelling, and chides the offender: "Wherefore smitest thou thy fellow?" He is, however, rejected by him: "Who made thee a prince or a judge over us?"[4640] Christ, on the contrary, when requested by a certain man to compose a strife between him and his brother about dividing an inheritance, refused His assistance, although in so honest a cause. Well, then, my Moses is better than your Christ, aiming as he did at the peace of brethren, *and* obviating their wrong. But *of course the case must be different with Christ*, for he is the Christ of the simply good and non-judicial god. "Who," says he, "made me a judge over you?"[4641] No other word of excuse was he able to find, without using[4642] that with which the wicked, man and impious brother had rejected[4643] the defender of probity and piety! In short, he approved of the excuse, although a bad one, by his use of it; and of the act, although a bad one, by his refusal to make peace between brothers. Or rather, would He not show His resentment[4644] at the rejection of Moses with such a word? And therefore did He not wish in a similar case of contentious brothers, to confound them with the recollection of so harsh a word? Clearly so. For He had Himself been present in Moses, who heard such a rejection—even He, the Spirit of the Creator.[4645] 397

[4620] As narrated by St. Luke xii. 1–21.

[4621] Contumaces.

[4622] Luke xii. 2.

[4623] Luke xii. 4.

[4624] Isa. lvii. 1.

[4625] Luke xii. 5.

[4626] Demereri.

[4627] Luke xii. 8.

[4628] Occidi habebunt.

[4629] Luke xii. 9.

[4630] Post occisionem.

[4631] Luke xii. 10.

[4632] So full of blasphemy, as he is, against the Creator.

[4633] Infuscat.

[4634] Luke xii. 11, 12.

[4635] Documentum.

[4636] Simul.

[4637] Num. xxii.–xxiv.

[4638] A Marcionite objection.

[4639] "Two men of the Hebrews."—A.V.

[4640] Ex. ii. 13, 14.

[4641] Luke xii. 13, 14.

[4642] Ne uteretur.

[4643] Excusserat. Oehler interprets the word by *temptaverat*.

[4644] Nunquid indigne tulerit.

[4645] This is an instance of the title "*Spirit*" being applied to the divine nature of the Son. See Bp. Bull's *Def. Nic. Fid*. (by the translator). [See note 13, p. 375, *supra*.]

I think that we have already, in another passage,[4646] sufficiently shown that the glory of riches is condemned by our God, "who putteth down the mighty from their throne, and exalts the poor from the dunghill."[4647] From Him, therefore, will proceed the parable of the rich man, who flattered himself about the increase of his fields, and to Whom God said: "Thou fool, this night shall they require thy soul of thee; then whose shall those things be which thou hast provided?"[4648] It was just in the like manner that the king *Hezekiah* heard from Isaiah the sad doom of his kingdom, when he gloried, before the envoys of Babylon,[4649] in his treasures and the deposits of his precious things.[4650]

[4646] Above, chap. xv. of this book, p. 369, *supra*.

[4647] Comp. 1 Sam. ii. 8 with Ps. cxiii. 7 and Luke i. 52.

[4648] Luke xii. 16–20.

[4649] Apud Persas.

[4650] Isa. xxxix.

Chapter XXIX.—Parallels from the Prophets to Illustrate Christ's Teaching in the Rest of This Chapter of St. Luke. The Sterner Attributes of Christ, in His Judicial Capacity, Show Him to Have Come from the Creator. Incidental Rebukes of Marcion's Doctrine of Celibacy, and of His Altering of the Text of the Gospel.

Who would be unwilling that we should distress ourselves[4651] about sustenance for our life, or clothing for our body,[4652] but He who has provided these things already for man; and who, therefore, while distributing them to us, prohibits all anxiety respecting them as an outrage[4653] against his liberality?—who has adapted the nature of "life" itself to a condition "better than meat," and has fashioned the material of "the body," so as to make it "more than raiment;" whose "ravens, too, neither sow nor reap, nor gather into storehouses, and are yet fed" by Himself; whose "lilies and grass also toil not, nor spin, and yet are clothed" by Him; whose "Solomon, moreover, was transcendent in glory, and yet was not arrayed like" the humble flower.[4654] Besides, nothing can be more abrupt than that one God should be distributing His bounty, while the other should bid us take no thought about (so kindly a) distribution—and that, too, with the intention of derogating (from his liberality). Whether, indeed, it is as depreciating the Creator that he does not wish such trifles to be thought of, concerning which neither the crows nor the lilies labour, because, forsooth, they come spontaneously to hand[4655] by reason of their very worthlessness,[4656] will appear a little further on. Meanwhile, how is it that He chides them as being "of little faith?"[4657] What faith? Does He mean that faith which they were as yet unable to manifest perfectly in a god who has hardly yet revealed,[4658] and whom they were in process of learning as well as they could; or that faith which they for this express reason owed to the Creator, because they believed that He was of His own will supplying these wants of the human race, and therefore took no thought about them? Now, when He adds, "For all these things do the nations of the world seek after,"[4659] even by their not believing in God as the Creator and Giver of all things, since He was unwilling that they should be like these nations, He therefore upbraided them as being defective of faith in the same God, in whom He remarked that the

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[4651] Agere curam: take thought.—A.V.

[4652] Luke xii. 22–28.

[4653] Æmulam.

[4654] Flosculo: see Luke xii. 24–27.

[4655] Ultro subjectis.

[4656] Pro sua vilitate.

[4657] Luke xii. 28.

[4658] Tantum quod revelato.

[4659] Luke xii. 30.

Gentiles were quite wanting in faith. When He further adds, “But your Father knoweth that ye have need of these things,”[4660] I would first ask, what Father Christ would have to be here understood? If He points to their own Creator, He also affirms Him to be good, who knows what His children have need of; but if He refers to that other god, how does he know that food and raiment are necessary to man, seeing that he has made no such provision for him? For if he had known the want, he would have made the provision. If, however, he knows what things man has need of, and yet has failed to supply them, he is in the failure guilty of either malignity or weakness. But when he confessed that these things are necessary to man, he really affirmed that they are *good*. For nothing that is evil is necessary. So that he will not be any longer a depreciator of the works and the indulgences of the Creator, that I may here complete the answer[4661] which I deferred giving above. Again, if it is another god who has foreseen man’s wants, and is supplying them, how is it that *Marcion’s Christ* himself promises them?[4662] Is he liberal with another’s property?[4663] “Seek ye,” says he, “the kingdom of God, and *all* these things shall be added unto you”—by himself, of course. But if *by himself*, what sort of being is he, who shall bestow the things of another? If by *the Creator*, whose all things are, then who[4664] is he that promises what belongs to another? If these things are “additions” to the kingdom, they must be placed in the second rank;[4665] and the second rank belongs to Him to whom the first also does; His are the food and raiment, whose is the kingdom. Thus to the Creator belongs the entire promise, the full reality[4666] of its parables, the perfect equalization[4667] of its similitudes; for these have respect to none other than Him to whom they have a parity of relation in every point.[4668] We are servants because we have a Lord in our God. We ought “to have our loins girded:”[4669] in other words, we are to be free from the embarrassments of a perplexed and much occupied life; “to have our lights burning,”[4670] that is, our minds kindled by faith, and resplendent with the works of truth. And thus “to wait for our Lord,”[4671] that is, Christ. Whence “returning?" If "from the wedding," He is *the Christ* of the Creator, for the wedding is His. If He is not the Creator's, not even Marcion himself would have gone to the wedding, although invited, for in his god he discovers one who hates the nuptial bed. The parable would therefore have failed in the person of the Lord, if He were not a Being to whom a wedding is consistent. In the next parable also he makes a flagrant mistake, when he assigns to the person of the Creator that "thief, whose hour, if the father of the family had only known, he would not have suffered his house to be broken through."[4672] How can the Creator wear in any way the aspect of a thief, Lord as He is of all mankind? No one pilfers or plunders his own property, but he[4673] rather acts the part of one who swoops down on the things of another, and alienates man from his Lord.[4674] Again, when He indicates to us that the devil is "the thief," whose hour at the very beginning of the world, if man had known, he would never have been broken in upon[4675] by him, He warns us "to be ready," for this reason, because "we know not the hour when the Son of man shall come"[4676]—not as if He were Himself the thief, but rather as being the judge of those who prepared not themselves, and used no precaution against the thief. Since, then, He is the Son of man, I hold Him to be the Judge, and in the Judge I claim[4677] the Creator. If then in this passage he displays the Creator's Christ under the title "Son of man," that he may give us some presage[4678] of the thief, of the period of whose coming we are ignorant, you still have it ruled above, that no one is the thief of his own property; besides which, there is our principle also unimpaired[4679]—that in *as* far as He insists on the Creator as an object of fear, in *so* far does He belong to the Creator, and does the Creator's work. When, therefore, Peter asked whether He had spoken the parable "unto them, or even to all,"[4680] He sets forth for them, and for all who should bear rule in the churches, the similitude of stewards.[4681] That steward who should treat his fellow-servants well in his Lord's absence, would on his return be set as ruler over all his property; but he who should act otherwise should be severed, and have his portion with the unbelievers, when his lord should return on the day when he looked not for him, at the hour when he was not aware[4682]—even that Son of man, the Creator's Christ, not a thief, but a

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[4660] Luke xii. 30.

[4661] Expunxerim.

[4662] Luke xii. 31.

[4663] De alieno bonus.

[4664] Qualis.

[4665] Secundo gradu.

[4666] Status.

[4667] Peræquatio.

[4668] Cui per omnia pariaverint.

[4669] Luke xii. 35.

[4670] Luke xii. 35.

[4671] Luke xii. 36.

[4672] Luke xii. 39.

[4673] Sed ille potius.

[4674] A censure on Marcion's Christ.

[4675] Suffossus.

[4676] Luke xi. 40.

[4677] Defendo.

[4678] Portendat.

[4679] Salvo.

[4680] Luke xii. 41.

[4681] Actorum.

[4682] Luke xii. 41–46.

Judge. He accordingly, in this passage, either presents to us the Lord as a Judge, and instructs us in His character,[4683] or else as the simply good god; if the latter, he now also affirms his judicial attribute, although the heretic refuses to admit it. For an attempt is made to modify this sense when it is applied to his god,—as if it were an act of serenity and mildness simply to sever the man off, and to assign him a portion with the unbelievers, under the idea that he was not summoned (before the judge), but only returned to his own state! As if this very process did not imply a judicial act! What folly! What will be the end of the severed ones? Will it not be the forfeiture of salvation, since their separation will be from those who shall attain salvation? What, again, will be the condition of the unbelievers? Will it not be damnation? Else, if these severed and unfaithful ones shall have nothing to suffer, there will, on the other hand, be nothing for the accepted and the believers to obtain. If, however, the accepted and the believers shall attain salvation, it must needs be that the rejected and the unbelieving should incur the opposite issue, even the loss of salvation. Now here is a judgment, and He who holds it out before us belongs to the Creator. Whom else than the God of retribution can I understand by Him who shall "beat His servants with stripes," either "few or many," and shall exact from them what He had committed to them? Whom is it suitable[4684] for me to obey, but Him who remunerates? Your Christ proclaims, "I am come to send fire on the earth."[4685] That[4686] most lenient being, the lord who has no hell, not long before had restrained his disciples from demanding fire on the churlish village. Whereas *He*[4687] burnt up Sodom and Gomorrah with a tempest of fire. Of Him the psalmist sang, "A fire shall go out before Him, and burn up His enemies round about."[4688] By Hosea He uttered the threat, "I will send a fire upon the cities of Judah;"[4689] and[4690] by Isaiah, "A fire has been kindled in mine anger." He cannot lie. If it is not He who uttered His voice out of even the burning bush, it can be of no importance[4691] what fire you insist upon being understood. Even if it be but figurative fire, yet, from the very fact that he takes from my element illustrations for His own sense, He is mine, because He uses what is mine. The similitude of fire must belong to Him who owns the reality thereof. But He will Himself best explain the quality of that fire *which He mentioned*, when He goes on to say, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."[4692] It is written "*a sword*,"[4693] but Marcion makes an emendation[4694] of the word, just as if a *division* were not the work of the *sword*. He, therefore, who refused to give peace, intended also the fire of destruction. As is the combat, so is the burning. As is the sword, so is the flame. Neither is suitable for its lord. He says at last, "The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law."[4695] Since this battle among the relatives[4696] was sung by the prophet's trumpet in the very words, I fear that Micah[4697] must have predicted it to Marcion's Christ! On this account He pronounced them "hypocrites," because they could "discern the face of the sky and the earth, but could not distinguish this time,"[4698] when of course He ought to have been recognised, fulfilling (as he was) all things which had been predicted concerning them, and teaching them so. But then who could know the times of him of whom he had no evidence to prove his existence? Justly also does He upbraid them for "not even of themselves judging what is right."[4699] Of old does He command by Zechariah, "Execute the judgment of truth and peace;"[4700] by Jeremiah, "Execute judgment and righteousness;"[4701] by Isaiah, "Judge the fatherless, plead for the widow,"[4702] charging it as a fault upon the vine of Sorech,[4703] that when "He looked for righteousness therefrom, there was only a cry"[4704] (of oppression). The same God who had taught them to act as He commanded them,[4705] was now requiring that they should act of their own accord.[4706] He who had sown the precept, was now pressing to an abundant harvest from it. But how absurd, that he should now be commanding them to judge righteously, who was destroying God the righteous Judge! For the Judge, who commits to prison, and allows no release out of it without the payment of "the very last mite,"[4707] they treat of in the person of the Creator, with the view of disparaging Him. Which cavil, however, I deem it necessary to meet with the same answer.[4708] For as often as the Creator's severity is paraded before us, so often is Christ (shown to be) His, to whom He urges submission by the motive of fear.

[4683] Illi catechizat.

[4684] Decet.

[4685] Luke xii. 49.

[4686] Ille: Marcion's Christ.

[4687] Iste: the Creator.

[4688] Ps. xcvii. 3.

[4689] Hos. viii. 14.

[4690] Vel: or, "if you please;" indicating some uncertainty in the quotation. The passage is more like Jer. xv. 14 than anything in Isaiah (see, however, Isa. xxx. 27, 30).

[4691] Viderit.

[4692] Luke xii. 51.

[4693] Pamelius supposes that Tertullian here refers to St. Matthew's account, where the word is μάχαιραν, on the ground that the mss. and versions of St. Luke's Gospel invariably read διαμερισμόν. According to Rigaltius, however, Tertullian means that *sword* is written in Marcion's Gospel of Luke, as if the heretic had adulterated the passage. Tertullian no doubt professes to quote all along from the Gospel of Luke, according to Marcion's reading.

[4694] St. Luke's word being διαμερισμόν (*division*), not μάχαιραν (*sword*).

[4695] Luke xii. 53.

[4696] Parentes.

[4697] Mic. vii. 6.

[4698] Luke xii. 56.

[4699] Luke xii. 57.

[4700] Zech. viii. 16.

[4701] Jer. xxii. 3.

[4702] Isa. i. 17.

[4703] Tertullian calls by a proper name the vineyard which Isaiah (in his chap. v.) designates "the vineyard of the Lord of hosts," and interprets to be "the house of Israel" (ver. 7). The designation comes from ver. 2, where

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the original clause נַיְִטַעֲהז שׂר־ is translated in the Septuagint, Καὶ ἐφύτευσα ἄμπελον Σωρήκ. Tertullian is most frequently in close agreement with the LXX.

[4704] Isa. v. 7.

[4705] Ex præcepto.

[4706] Ex arbitrio.

[4707] Luke xii. 58, 59.

[4708] Eodem gradu.

Chapter XXX.—Parables of the Mustard-Seed, and of the Leaven. Transition to the Solemn Exclusion Which Will Ensue When the Master of the House Has Shut the Door. This Judicial Exclusion Will Be Administered by Christ, Who is Shown Thereby to Possess the Attribute of the Creator.

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When the question was again raised concerning a cure performed on the Sabbath-day, how did He discuss it: "Doth not each of you on the Sabbath loose his ass or his ox from the stall, and lead him away to watering?"[4709] When, therefore, He did a work according to the condition prescribed by the law, He affirmed, instead of breaking, the law, which commanded that no work should be done, except what might be done for any living being;[4710] *and if for any one*, then how much more for a *human* life? In the case of the parables, it is allowed that I[4711] everywhere require a congruity. "The kingdom of God," says He, "is like a grain of mustard-seed which a man took and cast into his garden." Who must be understood as meant by the *man*? Surely Christ, because (although Marcion's) he was called "the Son of man." He received from the Father the seed of the kingdom, that is, the word of the gospel, and sowed it in his garden—in the world, of course[4712]—in man at the present day, for instance.[4713] Now, whereas it is said, "*in his garden*," but neither the world nor man is his property, but the Creator's, therefore He who sowed seed in His own ground is shown to be the Creator. Else, if, to evade this snare,[4714] they should choose to transfer the person of *the man* from Christ to any person who receives the seed of the kingdom and sows it in the garden of his own heart, not even this meaning[4715] would suit any other than the Creator. For how happens it, if the kingdom belong to the most lenient god, that it is closely followed up by a fervent judgment, the severity of which brings weeping?[4716] With regard, indeed, to the following similitude, I have my fears lest it should somehow[4717] presage the kingdom of the rival god! For He compared it, not to the unleavened bread which the Creator is more familiar with, but to *leaven*.[4718] Now this is a capital conjecture for men who are begging for arguments. I must, however, on my side, dispel one fond conceit by another,[4719] and contend with even *leaven* is suitable for the kingdom of the Creator, because after it comes *the oven*, or, if you please,[4720] the furnace of hell. How often has He already displayed Himself as a Judge, and in the Judge the Creator? How often, indeed, has He repelled, and in the repulse condemned? In the present passage, for instance, He says, "When once the master of the house is risen up;"[4721] but in what sense except that in which Isaiah said, "When He ariseth to shake terribly the earth?"[4722] "And hath shut to the door," thereby shutting out the wicked, of course; and when these knock, He will answer, "I know you not whence ye are;" and when they recount how "they have eaten and drunk in His presence," He will further say to them, "Depart from me, all ye workers of iniquity; there shall be weeping and gnashing of teeth."[4723] But where? Outside, no doubt, when they shall have been excluded with the door shut on them by Him. There will therefore be punishment inflicted by Him who excludes for punishment, when they shall behold the righteous entering the kingdom of God, but themselves detained without. By whom detained outside? If by the Creator, who shall be *within* receiving the righteous into the kingdom? The good God. What, therefore, is the Creator about,[4724] that He should detain outside for punishment those whom His adversary shut out, when He ought rather to have kindly received them, if they must come into His hands,[4725] for the greater irritation of His rival? But when about to exclude the wicked, he must, of course, either be aware that the Creator would detain them for punishment, or not be aware. Consequently either the wicked will be detained *by the Creator* against the will of the excluder, in which case he will be inferior to the Creator, submitting to Him unwillingly; or else, if the process is carried out with his will, then he himself has judicially determined its execution; and then he who is the very originator of the Creator's infamy, will not prove to be one whit better than the Creator. Now, if these ideas be incompatible with reason—of one being supposed to punish, and the other to liberate—then to one only power will appertain both the judgment and the kingdom and while they both belong to one, He who executeth judgment can be none else than *the Christ* of the Creator.

[4709] Luke xiii. 15.

[4710] Omni animæ.

[4711] Recognoscor.

[4712] Utique.

[4713] Puta.

[4714] Laqueum.

[4715] Materia.

[4716] Lacrimosa austeritate, see Luke xiii. 28.

[4717] Forte.

[4718] Luke xiii. 20, 21.

[4719] Vanitatem vanitate.

[4720] Vel.

[4721] Luke xiii. 25.

[4722] Isa. ii. 19.

[4723] Luke xiii. 25–28.

[4724] Quid ergo illuc Creatori.

[4725] Si stique.

Chapter XXXI.—Christ's Advice to Invite the Poor in Accordance with Isaiah. The Parable of the Great Supper a Pictorial Sketch of the Creator's Own Dispensations of Mercy and Grace. The Rejections of the Invitation Paralleled by Quotations from the Old Testament. Marcion's Christ Could Not Fulfil the Conditions Indicated in This Parable. The Absurdity of the Marcionite Interpretation.

What kind of persons does He bid should be invited to a dinner or a supper?[4726] Precisely such as he had pointed out by Isaiah: "Deal thy bread to the hungry man; and the beggars—even such as have no home—bring in to thine house,"[4727] because, no doubt, they are "unable to recompense" your act of humanity. Now, since Christ forbids the recompense to be expected now, but promises it "at the resurrection," this is the very plan[4728] of the Creator, who dislikes those who love gifts and follow after reward. Consider also to which deity[4729] is better suited the parable of him who issued invitations: "A certain man made a great supper, and bade many."[4730] The preparation for the supper is no doubt a figure of the abundant provision[4731] of eternal life. I first remark, that strangers, and persons unconnected by ties of relationship, are not usually invited to a supper; but that members of the household and family are more frequently the favoured guests. To the Creator, then, it belonged to give the invitation, to whom also appertained those who were to be invited—whether considered as *men*, through their descent from Adam, or as *Jews*, by reason of their fathers; not to him who possessed no claim to them either by nature or prerogative. My next remark is,[4732] if He issues the invitations who has prepared the supper, then, in this sense the supper is the Creator's, who sent to warn the guests. These had been indeed previously invited by the fathers, but were to be admonished by the prophets. *It certainly is not the feast of him* who never sent a messenger to warn—who never did a thing before towards issuing an invitation, but came down himself on a sudden—only then[4733] beginning to be known, when already[4734] giving his invitation; only then inviting, when already compelling to his banquet; appointing one and the same hour both for the supper and the invitation. But when invited, they excuse themselves.[4735] And fairly enough, if the invitation came from the other god, because it was so sudden; if, however, the excuse was not a fair one, then the invitation was not a sudden one. Now, if the invitation was not a sudden one, it must have been given by the Creator—even by Him of old time, whose call they had at last refused. They first refused it when they said to Aaron, "Make us gods, which shall go before us;"[4736] and again, afterwards, when "they heard indeed with the ear, but did not understand"[4737] their calling of God. In a manner most germane[4738] to this parable, He said by Jeremiah: "Obey my voice, and I will be your God, and ye shall be my people; and ye shall walk in all my ways, which I have commanded you."[4739] This is the invitation of God. "But," says He, "they hearkened not, nor inclined their ear."[4740] This is the refusal of the people. "They departed, and walked every one in the imagination of their evil heart."[4741] "I have bought a field—and I have bought some oxen—and I have married a wife."[4742] And still He urges them: "I have sent unto you all my servants the prophets, rising early even before daylight."[4743] The Holy Spirit is here meant, the admonisher of the guests. "Yet my people hearkened not unto me, nor inclined their ear, but hardened their neck."[4744] This was reported to the Master of the family. Then He was moved (He did well to be moved; for, as Marcion denies emotion to his god, He must be therefore my God), and commanded them to invite out of "the streets and lanes of the city."[4745] Let us see whether this is not the same in purport as His words by Jeremiah: "Have I been a wilderness to the house of Israel, or a land left uncultivated?"[4746] That is to say: "Then have I none whom I may call to me; have I no place whence I may bring them?" "Since my people have said, We will come no more unto thee."[4747] Therefore He sent out to call others, but from the same city.[4748] My third remark is this,[4749] that although the place abounded with people, He yet commanded that they gather men from the highways and the hedges. In other words, we are now gathered out of the Gentile strangers; with that jealous resentment, no doubt, which He expressed in Deuteronomy: "I will hide my face from them, and I will show them what shall happen in the last days[4750] (how that others shall possess their place); for they are a froward generation, children in whom is no 402 faith. They have moved me to jealousy by that which is no god, and they have provoked me to anger with their idols; and I will move them to jealousy with those which are not a people: I will provoke them to anger with a foolish nation"[4751]—even with us, whose hope the Jews still entertain.[4752] But this hope the Lord says they should not realize;[4753] "Sion being left as a cottage[4754] in a vineyard, as a lodge in a garden of cucumbers,"[4755] since the nation rejected the latest invitation to Christ. (Now, I ask,) after going through all this course of the Creator's dispensation and prophecies, what there is in it which can possibly be assigned to him who has done all his work at one hasty stroke,[4756] and possesses neither the Creator's[4757] course nor His dispensation in harmony with the parable? Or, again in what will consist his first invitation,[4758] and what his admonition[4759] at the second stage? Some at first would surely decline; others afterwards must have accepted."[4760] But now he comes to invite both parties promiscuously out of the city,[4761] out of the hedges,[4762] contrary to the drift[4763] of the parable. It is impossible for him now to condemn as scorners of his invitation[4764] those whom he has never yet invited, and whom he is approaching with so much earnestness. If, however, he condemns them beforehand as about to reject his call, then beforehand he also predicts[4765] the election of the Gentiles in their stead. Certainly[4766] he means to come the second time for the very purpose of preaching to the heathen. But even if he does mean to come again, I imagine it will not be with the intention of any longer inviting guests, but of giving to them their places. Meanwhile, you who interpret the call to this supper as an invitation to a heavenly banquet of spiritual satiety and pleasure, must remember that the earthly promises also of wine and oil and corn, and even of the city, are equally employed by the Creator as figures of spiritual things.

[4726] Luke xiv. 12–14.

[4727] Isa. lviii. 7.

[4728] Forma.

[4729] Cui parti.

[4730] Luke xiv. 16.

[4731] Saturitatem.

[4732] Dehinc.

[4733] Tantum quod…jam.

[4734] Tantum quod…jam.

[4735] Luke xiv. 18.

[4736] Ex. xxxii. 1.

[4737] Isa. vi. 10.

[4738] Pertinentissime.

[4739] Jer. vii. 23.

[4740] Jer. vii. 24.

[4741] Jer. xi. 8.

[4742] Luke xiv. 18–20.

[4743] Jer. vii. 25; also xxv. 4, xxvi. 5, xxxv. 15, xliv. 4.

[4744] Jer. vii. 26.

[4745] Luke xiv. 21.

[4746] Jer. ii. 31.

[4747] Jer. ii. 31.

[4748] Luke xiv. 23.

[4749] Dehinc.

[4750] ἐπ᾽ ἐσχάτων ἡμερῶν, Septuagint.

[4751] Deut. xxxii. 20, 21.

[4752] Gerunt: although vainly at present ("jam vana in Judæis"—Oehler); Semler conjectures "*gemunt*, bewail."

[4753] Gustaturos.

[4754] Specula, "a look-out;" σκηνή is the word in LXX.

[4755] Isa. i. 8.

[4756] Semel.

[4757] This is probably the meaning of a very involved sentence: "Quid ex hoc ordine secundum dispensationem et prædicationes Creatoris recensendo competit illi, cujus ("*Creatoris*"—Oehler) nec ordinem habet nec dispositionem ad parabolæ conspirationem qui totum opus semel facit?"

[4758] "By the fathers." See above.

[4759] "By the prophets." See also above.

[4760] An obscure sentence, which thus runs in the original: "Ante debent alii excusare, postea alii convenisse."

[4761] The Jews.

[4762] The Gentiles.

[4763] Speculum.

[4764] Fastidiosos.

[4765] Portendit.

[4766] Plane: This is a Marcionite position (Oehler).

Chapter XXXII.—A Sort of Sorites, as the Logicians Call It, to Show that the Parables of the Lost Sheep and the Lost Drachma Have No Suitable Application to the Christ of Marcion.

Who sought after the lost sheep and the lost piece of silver?[4767] Was it not the loser? But who was the loser? Was it not he who once possessed[4768] them? Who, then, was that? Was it not he to whom they belonged?[4769] Since, then, *man* is the property of none other than the Creator, He possessed Him who owned him; He lost him who once possessed him; He sought him who lost him; He found him who sought him; He rejoiced who found him. Therefore the purport[4770] of neither parable has anything whatever to do with him[4771] to whom belongs neither the sheep nor the piece of silver, that is to say, *man*. For he lost him not, because he possessed him not; and he sought him not, because he lost him not; and he found him not, because he sought him not; and he rejoiced not, because he found him not. Therefore, to rejoice over the sinner's repentance—that is, at the recovery of lost man—is the attribute of Him who long ago professed that He would rather that the sinner should repent and not die.

[4767] Luke xv. 1–10.

[4768] Habuit.

[4769] Cujus fuit: i.e., each of the things respectively.

[4770] Argumentum.

[4771] Vacat circa eum.

Chapter XXXIII.—The Marcionite Interpretation of God and Mammon Refuted. The Prophets Justify Christ's Admonition Against Covetousness and Pride. John Baptist the Link Between the Old and the New Dispensations of the Creator. So Said Christ—But So Also Had Isaiah Said Long Before. One Only God, the Creator, by His Own Will Changed the Dispensations. No New God Had a Hand in the Change.

What the two masters are who, He says, cannot be served,[4772] on the ground that while one is pleased[4773] the other must needs be displeased,[4774] He Himself makes clear, when He mentions God and mammon. Then, if you have no interpreter by you, you may learn again from Himself what He would have understood by *mammon*.[4775] For when advising us to provide for ourselves the help of friends in worldly affairs, after the example of that steward who, when removed from his office,[4776] relieves his lord's debtors by lessening their 403 debts with a view to their recompensing him with their help, He said, "And I say unto you, Make to yourselves friends of the *mammon* of unrighteousness," that is to say, of money, even as the steward had done. Now we are all of us aware that money is the instigator[4777] of unrighteousness, and the lord of the whole world. Therefore, when he saw the covetousness of the Pharisees doing servile worship[4778] to it, He hurled[4779] this sentence against them, "Ye cannot serve God and mammon."[4780] Then the Pharisees, who were covetous of riches, derided Him, when they understood that by mammon He meant money. Let no one think that under the word mammon the Creator was meant, and that Christ called them off from the service of the Creator. What *folly*! Rather learn therefrom that one God was pointed out by Christ. For they were two masters whom He named, God and mammon—the Creator and money. You cannot indeed serve God—Him, of course whom they seemed to serve—and mammon to whom they preferred to devote themselves.[4781] If, however, he was giving himself out as another *god*, it would not be two masters, but three, that he had pointed out. For the Creator was a master, and much more of a master, to be sure,[4782] than mammon, and more to be adored, as being more truly our Master. Now, how was it likely that He who had called mammon a master, and had associated him with God, should say nothing of Him who was really the Master of even these, that is, the Creator? Or else, by this silence respecting Him did He concede that service might be rendered to *Him*, since it was to Himself alone and to mammon that He said service could not be (simultaneously) rendered? When, therefore, He lays down the position that God is one, since He would have been sure to mention[4783] the Creator if He were Himself a rival[4784] to Him, He did (virtually) name the Creator, when He refrained from insisting"[4785] that He was Master alone, without a rival god. Accordingly, this will throw light upon the sense in which it was said, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"[4786] "In the unrighteous mammon," that is to say, in unrighteous riches, not in the Creator; for even Marcion allows Him to be righteous: "And if ye have not been faithful in that which is another man's, who will give to you that which is mine?"[4787] For whatever is unrighteous ought to be foreign to the servants of God. But in what way was the Creator foreign to the Pharisees, seeing that He was the proper God of the Jewish nation? Forasmuch then as the words, "Who will entrust to you the truer riches?" and, "Who will give you that which is mine?" are only suitable to the Creator and not to mammon, He could not have uttered them as alien to the Creator, and in the interest of the rival god. He could only seem to have spoken them in this sense, if, when remarking[4788] their unfaithfulness to the Creator and not to mammon, He had drawn some distinctions between the Creator (in his manner of mentioning Him) and the rival god—how that the latter would not commit his own truth to those who were unfaithful to the Creator. How then can he possibly seem to belong to another god, if He be not set forth, with the express intention of being separated[4789] from the very thing which is in question. But when the Pharisees "justified themselves before men,"[4790] and placed their hope of reward in man, He censured them in the sense in which the prophet Jeremiah said, “Cursed is the man that trusteth in man.”[4791] Since the prophet went on to say, “But the Lord knoweth your hearts,”[4792] he magnified the power of that God who declared Himself to be as a lamp, “searching the reins and the heart.”[4793] When He strikes at pride in the words: “That which is highly esteemed among men is abomination in the sight of God,”[4794] He recalls Isaiah: “For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is arrogant and lifted up, and they shall be brought low.”[4795] I can now make out why Marcion’s god was for so long an age concealed. He was, I suppose, waiting until he had learnt all these things from the Creator. He continued his pupillage up to the time of John, and then proceeded forthwith to announce the kingdom of God, saying: “The law and the prophets were until John; since 404 that time the kingdom of God is proclaimed.”[4796] Just as if we also did not recognise in John a certain limit placed between the old dispensation and the new, at which Judaism ceased and Christianity began—without, however, supposing that it was by the power of another god that there came about a cessation[4797] of the law and the prophets and the commencement of that gospel in which is the kingdom of God, Christ Himself. For although, as we have shown, the Creator foretold that the old state of things would pass away and a new state would succeed, yet, inasmuch as John is shown to be both the forerunner and the preparer of the ways of that Lord who was to introduce the gospel and publish the kingdom of God, it follows from the very fact that John has come, that Christ must be that very Being who was to follow His harbinger John. So that, if the old course has ceased and the new has begun, with John intervening between them, there will be nothing wonderful in it, because it happens according to the purpose of the Creator; so that you may get a better proof for the kingdom of God from any quarter, however anomalous,[4798] than from the conceit that the law and the prophets ended in John, and a new state of things began after him. “More easily, therefore, may heaven and earth pass away—as also the law and the prophets—than that one tittle of the Lord’s words should fail.”[4799] “For,” as says Isaiah: “the word of our God shall stand for ever.”[4800] Since even *then* by Isaiah it was Christ, the Word and Spirit[4801] of the Creator, who prophetically described John as "the voice of one crying in the wilderness to prepare the way of the Lord,"[4802] and as about to come for the purpose of terminating thenceforth the course of the law and the prophets; by their fulfilment and not their extinction, and in order that the kingdom of God might be announced by Christ, He therefore purposely added the assurance that the elements would more easily pass away than His words fail; affirming, as He did, the further fact, that what He had said concerning John had not fallen to the ground.

[4772] Luke xvi. 13.

[4773] Defendi.

[4774] Offendi.

[4775] What in the Punic language is called *Mammon*, says Rigaltius, the Latins call *lucrum*, "gain or lucre." See Augustine, *Serm*. xxxv. *de Verbo domini*. I would add Jerome, *On the* VI. *of Matthew* where he says: "In the Syriac tongue, *riches* are called *mammon*." And Augustine, in another passage, book ii., *On the Lord's Sermon on the Mount*, says: "*Riches* in Hebrew are said to be called *mammon*. This is evidently a Punic word, for in that language the synonyme for *gain* (*lucrum*) is *mammon*." Compare the same author on Ps. ciii. (Oehler).

[4776] Ab actu.

[4777] Auctorem.

[4778] Famulatam.

[4779] Ammentavit.

[4780] Luke xvi. 13.

[4781] Magis destinabantur: middle voice.

[4782] Utique.

[4783] Nominaturus.

[4784] Alius.

[4785] Quem non posuit.

[4786] Luke xvi. 11.

[4787] Meum: Luke xvi. 12, where, however, the word is τὸ ὑμέτερον, that which is your own."

[4788] Notando.

[4789] Ad hoc ut seperatur.

[4790] Luke xvi. 15.

[4791] Jer. xvii. 5.

[4792] Jer. xvii. 10, in sense but not in letter.

[4793] Jer. xx. 12.

[4794] Luke xvi. 15.

[4795] Isa. ii. 12 (Sept).

[4796] Luke xvi. 16.

[4797] Sedatio: literally, “a setting to rest,” ἠρέμησις.

[4798] Ut undeunde magis probetur…regnum Dei.

[4799] Luke xvi. 17 and xxi. 23.

[4800] Isa. xl. 8.

[4801] See above, note on chap. xxviii., towards the end, on this designation of Christ’s divine nature.

[4802] Isa. xl. 3.

Chapter XXXIV.—Moses, Allowing Divorce, and Christ Prohibiting It, Explained. John Baptist and Herod. Marcion's Attempt to Discover an Antithesis in the Parable of the Rich Man and the Poor Man in Hades Confuted. The Creator's Appointment Manifested in Both States.

But Christ prohibits divorce, saying, "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, also committeth adultery."[4803] In order to forbid divorce, He makes it unlawful to marry a woman that has been put away. Moses, however, permitted repudiation in Deuteronomy: "When a man hath taken a wife, and hath lived with her, and it come to pass that she find no favour in his eyes, because he hath found unchastity in her; then let him write her a bill of divorcement and give it in her hand, and send her away out of his house."[4804] You see, therefore, that there is a difference between the law and the gospel—between Moses and Christ?[4805] To be sure there is![4806] But then you have rejected that other gospel which witnesses to the same verity and the same Christ.[4807] There, while prohibiting divorce, He has given us a solution of this special question respecting it: "Moses," says He, "because of the hardness of your hearts, suffered you to give a bill of divorcement; but from the beginning it was not so"[4808]—for this reason, indeed, because He who had "made them male and female" had likewise said, "They twain shall become one flesh; what therefore God hath joined together, let not man put asunder."[4809] Now, by this answer of His (to the Pharisees), He both sanctioned the provision of Moses, who was His own (servant), and restored to its primitive purpose[4810] the institution of the Creator, whose Christ He was. Since, however, you are to be refuted out of the Scriptures which you have received, I will meet you on your own ground, as if your Christ were mine. When, therefore, He prohibited divorce, and yet at the same time represented[4811] the Father, even Him who united male and female, must He not have rather exculpated[4812] than abolished the enactment of Moses? But, observe, if this Christ be yours when he teaches contrary to Moses and the Creator, on the same principle must He be mine if I can show that His teaching is not contrary to them. I maintain, then, that there was a condition in the prohibition which He now made of divorce; the case supposed being, that a man put away his wife for the express purpose of[4813] marrying another. His words are: "Whosoever putteth away his wife, and marrieth another, committeth 405 adultery; and whosoever marrieth her that is put away from her husband, also committeth adultery,"[4814]—"put away," that is, for the reason wherefore a woman ought not to be dismissed, that another wife may be obtained. For he who marries a woman who is unlawfully put away is as much of an adulterer as the man who marries one who is un-divorced. Permanent is the marriage which is not rightly dissolved; to marry,[4815] therefore, whilst matrimony is undissolved, is to commit adultery. Since, therefore, His prohibition of divorce was a conditional one, He did not prohibit absolutely; and what He did not absolutely forbid, that He permitted on some occasions,[4816] when there is an absence of the cause why He gave His prohibition. In very deed[4817] His teaching is not contrary to Moses, whose precept He partially[4818] defends, I will not[4819] say confirms. If, however, you deny that divorce is in any way permitted by Christ, how is it that you on your side[4820] destroy marriage, not uniting man and woman, nor admitting to the sacrament of baptism and of the eucharist those who have been united in marriage anywhere else,[4821] unless they should agree together to repudiate the fruit of their marriage, and so the very Creator Himself? Well, then, what is a husband to do in your sect,[4822] if his wife commit adultery? Shall he keep her? But your own apostle, you know,[4823] does not permit "the members of Christ to be joined to a harlot."[4824] Divorce, therefore, when justly deserved,[4825] has even in Christ a defender. So that Moses for the future must be considered as being confirmed by Him, since he prohibits divorce in the same sense as Christ does, if any unchastity should occur in the wife. For in the Gospel of Matthew he says, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery."[4826] He also is deemed equally guilty of adultery, who marries a woman put away by her husband. The Creator, however, except on account of adultery, does not put asunder what He Himself joined together, the same Moses in another passage enacting that he who had married after violence to a damsel, should thenceforth not have it in his power to put away his wife.[4827] Now, if a compulsory marriage contracted after violence shall be permanent, how much rather shall a voluntary one, the result of agreement! This has the sanction of the prophet: "Thou shalt not forsake the wife of thy youth."[4828] Thus you have Christ following spontaneously the tracks of the Creator everywhere, both in permitting divorce and in forbidding it. You find Him also protecting marriage, in whatever direction you try to escape. He prohibits divorce when He will have the marriage inviolable; He permits divorce when the marriage is spotted with unfaithfulness. You should blush when you refuse to unite those whom even your Christ has united; and repeat the blush when you disunite them without the good reason why your Christ would have them separated. I have[4829] now to show whence the Lord derived this decision[4830] of His, and to what end He directed it. It will thus become more fully evident that His object was not the abolition of the Mosaic ordinance[4831] by any suddenly devised proposal of divorce; because it was not suddenly proposed, but had its root in the previously mentioned John. For John reproved Herod, because he had illegally married the wife of his deceased brother, who had a daughter by her (a union which the law permitted only on the one occasion of the brother dying childless,[4832] when it even prescribed such a marriage, in order that by his own brother, and from his own wife,[4833] seed might be reckoned to the deceased husband),[4834] and was in consequence cast into prison, and finally, by the same Herod, was even put to death. The Lord having therefore made mention of John, and of course of the occurrence of his death, hurled His censure[4835] against Herod in the form of unlawful marriages and of adultery, pronouncing as an adulterer even the man who married a woman that had been put away from her husband. This he said in order the more severely to load Herod with guilt, who had taken his brother's wife, after she had been loosed from her husband not less by death than by divorce; who had been impelled thereto by his lust, not by the prescription of the (Levirate) law—for, as his brother had left a daughter, the marriage with the widow could not be lawful on that very account;[4836] and who, when the prophet asserted against him the law, had therefore put him to death. The remarks I have advanced on this case will be also of use to me in illustrating the subsequent parable of the rich man[4837] tormented in hell, and the poor man resting in Abraham's bosom.[4838] For this passage, so far as its letter goes, comes before us abruptly; but if we regard its sense and purport, it naturally[4839] fits in with the mention of John wickedly slain, and of Herod, who had been condemned by him for his impious marriage.[4840] It sets forth in bold outline[4841] the end of both of them, the "torments" of Herod and the "comfort" of John, that even now Herod might hear that warning: "They have there Moses and the prophets, let them hear them."[4842] Marcion, however, violently turns the passage to another end, and decides that both the torment and the comfort are retributions of the Creator reserved in the next life[4843] for those who have obeyed the law and the prophets; whilst he defines the heavenly bosom and harbour to belong to Christ and his own god. Our answer to this is, that the Scripture itself which dazzles[4844] his sight expressly distinguishes between Abraham's bosom, where the poor man dwells, and the infernal place of torment. "Hell" (I take it) means one thing, and "Abraham's bosom" another. "A great gulf" is said to separate those regions, and to hinder a passage from one to the other. Besides, the rich man could not have "lifted up his eyes,"[4845] and from a distance too, except to a superior height, and from the said distance all up through the vast immensity of height and depth. It must therefore be evident to every man of intelligence who has ever heard of the Elysian fields, that there is some determinate place called Abraham's bosom, and that it is designed for the reception of the souls of Abraham's children, even from among the Gentiles (since he is "the father of many nations," which must be classed amongst his family), and of the same faith as that wherewithal he himself believed God, without the yoke of the law and the sign of circumcision. This region, therefore, I call Abraham's bosom. Although it is not in heaven, it is yet higher than hell,[4846] and is appointed

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[4803] Luke xvi. 18.

[4804] Deut. xxiv. 1.

[4805] A Marcionite challenge.

[4806] Plane.

[4807] St. Matthew's Gospel.

[4808] Matt. xix. 8.

[4809] Matt. xix. 4, 6.

[4810] Direxit.

[4811] Gestans.

[4812] Excusaverit.

[4813] Ideo ut.

[4814] Luke xvi. 18.

[4815] Nubere. This verb is here used of both sexes, in a general sense.

[4816] Alias.

[4817] Etiam: *first* word of the sentence.

[4818] Alicubi.

[4819] Nondum.

[4820] Tu.

[4821] Alibi: i.e., than in the Marcionite connection.

[4822] Apud te.

[4823] Scilicet.

[4824] 1 Cor. vi. 15.

[4825] Justitia divortii.

[4826] Matt. v. 32.

[4827] Deut. xxii. 28, 29.

[4828] Mal. ii. 15.

[4829] Debeo.

[4830] Sententiam.

[4831] Literally, "Moses."

[4832] Illiberis. [N.B. He supposes Philip to have been dead.]

[4833] Costa: literally, "rib" or "side."

[4834] Deut. xxv. 5, 6.

[4835] Jaculatus est.

[4836] The condition being that the deceased brother should have left "*no child*" see (Deut. xxv. 5).

[4837] Ad subsequens argumentum divitis.

[4838] Luke xvi. 19–31.

[4839] Ipsum.

[4840] Suggillati Herodis male maritati.

[4841] Deformans.

[4842] Luke xvi. 29.

[4843] Apud inferos. [Note the origin of this doctrine.]

[4844] Revincente: perhaps "reproves his eyesight," in the sense of *refutation*.

[4845] Luke xvi. 23.

[4846] Sublimiorem inferis. [Elucidation VIII.]

to afford an interval of rest to the souls of the righteous, until the consummation of all things shall complete the resurrection of all men with the "full recompense of their reward."[4847] This consummation will then be manifested in heavenly promises, which Marcion, however, claims for his own god, just as if the Creator had never announced them. Amos, however, tells us of "those stories towards heaven"[4848] which Christ "builds"—of course for His people. There also is that everlasting abode of which Isaiah asks, "Who shall declare unto you *the eternal place*, but He (that is, of course, Christ) who walketh in righteousness, speaketh of the straight path, hateth injustice and iniquity?"[4849] Now, although this everlasting abode is promised, and the ascending stories (or steps) to heaven are built by the Creator, who further promises that the seed of Abraham shall be even as the stars of heaven, by virtue certainly of the heavenly promise, why may it not be possible,[4850] without any injury to that promise, that by Abraham's bosom is meant some temporary receptacle of faithful souls, wherein is even now delineated an image of the future, and where is given some foresight of the glory[4851] of both judgments? If so, you have here, O heretics, during your present lifetime, a warning that Moses and the prophets declare one only God, the Creator, and His only Christ, and how that both awards of everlasting punishment and eternal salvation rest with Him, the one only God, who kills and who makes alive. Well, but the admonition, says *Marcion*, of our God from heaven has commanded us not to hear Moses and the prophets, but Christ; Hear Him *is the command*.[4852] This is true enough. For the apostles had by that time sufficiently heard Moses and the prophets, for they had followed Christ, being persuaded by Moses and the prophets. For even Peter would not have been able[4853] to say, "Thou art the Christ,"[4854] unless he had beforehand heard and believed Moses and the prophets, by whom alone Christ had been hitherto announced. Their faith, indeed, had deserved this confirmation by such a voice from heaven as should bid them *hear Him*, whom they had recognized as preaching peace, announcing glad tidings, promising an everlasting abode, building for them steps upwards into heaven.[4855] Down in hell, however, it was said con- 40 cerning them: “They have Moses and the prophets; let them hear them!”—even those who did not believe them or at least did not sincerely[4856] believe that after death there were punishments for the arrogance of wealth and the glory of luxury, announced indeed by Moses and the prophets, but decreed by that God, who deposes princes from their thrones, and raiseth up the poor from dunghills.[4857] Since, therefore, it is quite consistent in the Creator to pronounce different sentences in the two directions *of reward and punishment*, we shall have to conclude that there is here no diversity of gods,[4858] but only a difference in the actual matters[4859] before us.

[4847] Compare Heb. ii. 2 with x. 35 and xi. 26.

[4848] Ascensum in cœlum: Sept. ἀνάβασιν εἰς τὸν οὐρανόν, Amos ix. 6. See on this passage the article Heaven in Kitto's *Cyclopædia* (3d edit.), vol. ii. p. 245, where the present writer has discussed the probable meaning of the verse.

[4849] Isa. xxxiii. 14–16, according to the Septuagint, which has but slight resemblance to the Hebrew.

[4850] Cur non capiat.

[4851] Candida quædam prospiciatur: where *candida* is a noun substantive (see above, chap. vii. p. 353).

[4852] There seems to be here an allusion to Luke ix. 35.

[4853] Nec accepisset.

[4854] Luke ix. 20.

[4855] See Isa. lii. 7, xxxiii. 14 (Sept.), and Amos ix. 6.

[4856] Omnino.

[4857] See 1 Sam. ii. 6–8, Ps. cxiii. 7, and Luke i. 52.

[4858] Divinitatum; “divine powers.”

[4859] Ipsarum materiarum.

Chapter XXXV.—The Judicial Severity of Christ and the Tenderness of the Creator, Asserted in Contradiction to Marcion. The Cure of the Ten Lepers. Old Testament Analogies. The Kingdom of God Within You; This Teaching Similar to that of Moses. Christ, the Stone Rejected by the Builders. Indications of Severity in the Coming of Christ. Proofs that He is Not the Impassible Being Marcion Imagined.

Then, turning to His disciples, He says: "Woe unto him through whom offences come! It were better for him if he had not been born, or if a millstone were hanged about his neck and he were cast into the sea, than that he should offend one of these little ones,"[4860] that is, one of His disciples. Judge, then, what the sort of punishment is which He so severely threatens. For it is no stranger who is to avenge the offence done to His disciples. Recognise also in Him the Judge, and one too, who expresses Himself on the safety of His followers with the same tenderness as that which the Creator long ago exhibited: "He that toucheth you toucheth the apple of my eye."[4861] Such identity of care proceeds from one and the same Being. A trespassing brother He will have rebuked.[4862] If one failed in this duty of reproof, he in fact sinned, either because out of hatred he wished his brother to continue in sin, or else spared him from mistaken friendship,[4863] although possessing the injunction in Leviticus: "Thou shalt not hate thy brother in thine heart; thy neighbor thou shalt seriously rebuke, and on his account shalt not contract sin."[4864] Nor is it to be wondered at, if *He* thus teaches who forbids your refusing to bring back even your brother's cattle, if you find them astray in the road; much more should you bring back your erring brother to himself. He commands you to forgive your brother, should he trespass against you even "seven times."[4865] But that surely, is a small matter; for with the Creator there is a larger *grace*, when He sets no limits to forgiveness, indefinitely charging you "not to bear any malice against your brother,"[4866] and to give not merely to him who asks, but even to him who does not ask. For His will is, not that you should forgive[4867] an offence, but forget it. The law about lepers had a profound meaning as respects[4868] the forms of the disease itself, and of the inspection by the high priest.[4869] The interpretation of this sense it will be our task to ascertain. Marcion's labour, however, is to object to us the strictness[4870] of the law, with the view of maintaining that here also Christ is its enemy—forestalling[4871] its enactments even in His cure of the ten lepers. These He simply commanded to show themselves to the priest; "and as they went, He cleansed them"[4872]—without a touch, and without a word, by His silent power and simple will. Well, but what necessity was there for Christ, who had been once for all announced as the healer of our sicknesses and sins, and had proved Himself such by His acts,[4873] to busy Himself with inquiries[4874] into the qualities *and details* of cures; or for the Creator to be summoned to the scrutiny of the law in the person of Christ? If any part of this healing was effected by Him in a way different from the law, He *yet* Himself did it to perfection; for surely the Lord may by Himself, or by His Son, produce after one manner, and after another manner by His servants the prophets, those proofs of His power and might especially, which (as excelling in glory and strength, because they are His own acts) rightly enough leave in the distance behind them the works which are done by His servants. But enough has been already said on this point in a former passage.[4875] Now, although He said in a preceding chapter,[4876] that "there were many lepers in Israel in the days of Eliseus the prophet, and none of them was cleansed saving Naaman the Syrian," yet of course the mere number proves nothing towards a difference in the gods, as tending 408 to the abasement[4877] of the Creator in curing only one, and the pre-eminence of Him who healed ten. For who can doubt that many might have been cured by Him who cured one more easily than ten by him who had never healed one before? But His main purpose in this declaration was to strike at the unbelief or the pride of Israel, in that (although there were many lepers amongst them, and a prophet was not wanting to them) not one had been moved even by so conspicuous an example to betake himself to God who was working in His prophets. Forasmuch, then, as He was Himself the veritable[4878] High Priest of God the

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[4860] Luke xvii. 1, 2.

[4861] Zech. ii. 8.

[4862] Luke xvii. 3.

[4863] Ex acceptione personæ. The Greek προσωποληψία, "respect of persons."

[4864] Lev. xix. 17. The last clause in A.V. runs, "And not suffer sin upon him;" but the Sept gives this reading, καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν; nor need the Hebrew mean other than this. The prenominal particle עייֹן may be well rendered δι' αὐτόι on his account.

[4865] Luke xvii. 4.

[4866] Lev. xix. 18.

[4867] Dones.

[4868] Erga: *i.q.* circa.

[4869] See Lev. xiii. and xiv.

[4870] Morositatem.

[4871] Prævenientem.

[4872] Luke xvii. 11–19.

[4873] Or, perhaps, "had proved the prophecy true by His accomplishment of it."

[4874] Retractari.

[4875] See above in chap. ix.

[4876] Præfatus est: see Luke iv. 27.

[4877] Destructionem.

[4878] Authenticus. "He was the *true*, the original Priest, of whom the priests under the Mosaic law were only copies" (Bp. Kaye, *On the Writings of Tertullian*, pp. 293, 294, and note 8).

Father, He inspected them according to the hidden purport of the law, which signified that Christ was the true distinguisher and extinguisher of the defilements of mankind. However, what was obviously required by the law He commanded should be done: "Go," said He, "show yourselves to the priests."[4879] Yet why this, if He meant to cleanse them first? Was it as a despiser of the law, in order to prove to them that, having been cured already on the road, the law was now nothing to them, nor even the priests? Well, the matter must of course pass as it best may,[4880] if anybody supposes that Christ had such views as these![4881] But there are certainly better interpretations to be found of the passage, and more deserving of belief: how that they were cleansed on this account, because[4882] they were obedient, and went as the law required, when they were commanded to go to the priests; and it is not to be believed that persons who observed the law could have found a cure from a god that was destroying the law. Why, however, did He not give such a command to the leper who first returned?[4883] Because Elisha did not in the case of Naaman the Syrian, and yet was not on that account less the Creator's agent? This is a sufficient answer. But the believer knows that there is a profounder reason. Consider, therefore, the true motives.[4884] The miracle was performed in the district of Samaria, to which country also belonged one of the lepers.[4885] Samaria, however, had revolted from Israel, carrying with it the disaffected nine tribes,[4886] which, having been alienated[4887] by the prophet Ahijah,[4888] Jeroboam settled in Samaria. Besides, the Samaritans were always pleased with the mountains and the wells of their ancestors. Thus, in the Gospel of John, the woman of Samaria, when conversing with the Lord at the well, says, "No doubt[4889] Thou art greater," etc.; and again, "Our fathers worshipped in this mountain; but ye say, that in Jerusalem is the place where men ought to worship."[4890]

[4879] Luke xvii. 14.

[4880] Et utique viderit.

[4881] Tam opiniosus.

[4882] Qua: "I should prefer *quia*" (Oehler).

[4883] Pristino leproso: but doubtful.

[4884] Causas.

[4885] Luke xvii. 17.

[4886] Schisma illud ex *novem* tribubus. There is another reading which substitutes the word *decem*. "It is, however, immaterial; either number will do *roundly*. If 'ten' be the number, it must be understood that the tenth is divided, accurately making nine and a half tribes. If 'nine' be read, the same amount is still made up, for *Simeon* was reckoned with *Judah*, and half of the tribe of Benjamin remained loyal" (Fr. Junius).

[4887] Avulsas.

[4888] 1 Kings xi. 29–39 and xii. 15.

[4889] Næ.

[4890] John iv. 12, 20.

Accordingly, He who said, “Woe unto them that trust in the mountain of Samaria,”[4891] vouchsafing now to restore that very region, purposely requests the men “to go and show themselves to the priests,” because these were to be found only there where the temple was; submitting[4892] the Samaritan to the Jew, inasmuch as “salvation was of the Jews,”[4893] whether to the Israelite or the Samaritan. To the tribe of Judah, indeed, wholly appertained the promised Christ,[4894] in order that men might know that at Jerusalem were both the priests and the temple; that there also was the womb[4895] of religion, and its *living* fountain, not its *mere* “well.”[4896] Seeing, therefore, that they recognised[4897] the truth that at Jerusalem the law was to be fulfilled, He healed them, whose salvation was to come[4898] of faith[4899] without the ceremony of the law. Whence also, astonished that one only out of the ten was thankful for his release to the divine grace, He does not command him to offer a gift according to the law, because he had already paid his tribute of gratitude when “he glorified God”;[4900] for thus did the Lord will that the law’s requirement should be interpreted. And yet who was the God to whom the Samaritan gave thanks, because thus far not even had an Israelite heard of another god? Who else but He by whom all had hitherto been healed through Christ? And therefore it was said to him, “Thy faith hath made thee whole,”[4901] because he had discovered that it was his duty to render the true oblation to Almighty God—even thanksgiving—in His true temple, and before His true High Priest *Jesus* Christ. But it is 409 impossible either that the Pharisees should seem to have inquired of the Lord about the coming of the kingdom of the rival god, when no other god has ever yet been announced by Christ; or that He should have answered them concerning the kingdom of any other god than Him of whom they were in the habit of asking Him. “The kingdom of God,” He says, “cometh not with observation; neither do they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”[4902] Now, who will not interpret the words “*within you*” to mean *in your hand, within your power*, if you hear, and do the commandment of God? If, however, the kingdom of God lies in His commandment, set before your mind Moses on the other side, according to our *antitheses*, and you will find the self-same view of the case.[4903] "The commandment is not a lofty one,[4904] neither is it far off from thee. It is not in heaven, that thou shouldest say, 'Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?' nor is it beyond the sea, that thou shouldest say, 'Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?' But the word is very nigh unto thee, in thy mouth, and in thy heart, and in thy hands, to do it."[4905] This means, "Neither in this place nor that place is the kingdom of God; for, behold, it is within you."[4906] And if the heretics, in their audacity, should contend that the Lord did not give an answer about His own kingdom, but only about the Creator's kingdom, concerning which they had inquired, then the following words are against them. For He tells them that "the Son of man must suffer many things, and be rejected," before His coming,[4907] at which His kingdom will be really[4908] revealed. In this statement He shows that it was His own kingdom which His answer to them had contemplated, and which was now awaiting His own sufferings and rejection. But having to be rejected and afterwards to be acknowledged, and taken up[4909] and glorified, He borrowed the very word "rejected" from the passage, where, under the figure of *a stone*, His twofold manifestation was celebrated by David—the first in rejection, the second in honour: "The stone," says He, "which the builders rejected, is become the head-stone of the corner. This is the Lord's doing."[4910] Now it would be idle, if we believed that God had predicted the humiliation, or even the glory, of any *Christ* at all, that He could have signed His prophecy for any but Him whom He had foretold under the figure of a *stone*, and a *rock*, and a *mountain*.[4911] If, however, He speaks of His own coming, why does He compare it with the days of Noe and of Lot,[4912] which were dark and terrible—a mild and gentle God as He is? Why does He bid us "remember Lot's wife,"[4913] who despised the Creator's command, and was punished for her contempt, if He does not come with judgment to avenge the infraction of His precepts? If He really does punish, like the Creator,[4914] if

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[4891] Amos vi. 1.

[4892] Subiciens: or “subjecting.”

[4893] John iv. 22.

[4894] Tota promissio Christus.

[4895] Matricem.

[4896] Fontem non puteum salutis.

[4897] Agnovisse.

[4898] Justificandos.

[4899] Luke xvii. 19.

[4900] Luke xvii. 15.

[4901] Luke xvii. 19.

[4902] Luke xvii. 20, 21.

[4903] Una sententia.

[4904] Excelsum: Sept. ὑπέρογχος.

[4905] Deut. xxx. 11–13.

[4906] Luke xvii. 21.

[4907] Luke xvii. 25.

[4908] Substantialiter.

[4909] Assumi.

[4910] Ps. cxviii. 21.

[4911] See Isa. viii. 14 and 1 Cor. x. 4.

[4912] Luke xvii. 26–30.

[4913] Luke xvii. 32.

[4914] Ut ille.

He is my Judge, He ought not to have adduced examples for the purpose of instructing me from Him whom He yet destroys, that *He*[4915] might not seem to be my instructor. But if He does not even here speak of His own coming, but of the coming of the Hebrew Christ,[4916] let us still wait in expectation that He will vouchsafe to us some prophecy of His own advent; meanwhile we will continue to believe that He is none other than He whom He reminds us of in every passage.

[4915] Ille: emphatic.

[4916] That is, the *Creator's* Christ from the Marcionite point of view.

Chapter XXXVI.—The Parables of the Importunate Widow, and of the Pharisee and the Publican. Christ's Answer to the Rich Ruler, the Cure of the Blind Man. His Salutation—Son of David. All Proofs of Christ's Relation to the Creator, Marcion's Antithesis Between David and Christ Confuted.

When He recommends perseverance and earnestness in prayer, He sets before us the parable of the judge who was compelled to listen to the widow, owing to the earnestness and importunity of her requests.[4917] He show us that it is God the judge whom we must importune with prayer, and not Himself, if He is not Himself the judge. But He added, that "God would avenge His own elect."[4918] Since, then, He who judges will also Himself be the avenger, He proved that the Creator is on that account the specially good God,[4919] whom He represented as the avenger of His own elect, who cry day and night to Him. And yet, when He introduces *to our view* the Creator's temple, and describes two men worshipping therein with diverse feelings—the Pharisee in pride, the publican in humility—and shows 410 us how they accordingly went down to their homes, one rejected,[4920] the other justified,[4921] He surely, by thus teaching us the proper discipline of prayer, has determined that that God must be prayed to from whom men were to receive this discipline of prayer—whether condemnatory of pride, or justifying in humility.[4922] I do not find from Christ any temple, any suppliants, any sentence (of approval or condemnation) belonging to any other god than the Creator. Him does He enjoin us to worship in humility, as the lifter-up of the humble, not in pride, because He brings down[4923] the proud. What other god has He manifested to me to receive my supplications? With what formula of worship, with what hope (shall I approach him?) I trow, none. For the prayer which He has taught us suits, as we have proved,[4924] none but the Creator. It is, of course, another matter if He does not wish to be prayed to, because He is the supremely and spontaneously good God! But who is this good God? There is, He says, "none but one."[4925] It is not as if He had shown us that one of two gods was the supremely good; but He expressly asserts that there is one only good God, who is the only good, because He is the only God. Now, undoubtedly,[4926] He is the good God who “sendeth rain on the just and on the unjust, and maketh His sun to rise on the evil and on the good;”[4927] sustaining and nourishing and assisting even Marcionites themselves! When afterwards “a certain man asked him, ‘Good Master, what shall I do to inherit eternal life?’” (Jesus) inquired whether he *knew* (that is, in other words, whether he *kept*) the commandments of the Creator, in order to testify[4928] that it was by the Creator’s precepts that eternal life is acquired.[4929] Then, when he affirmed that from his youth up he had kept all the principal commandments, (Jesus) said to him: “One thing thou yet lackest: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.”[4930] Well now, Marcion, and all ye who are companions in misery, and associates in hatred[4931] with that heretic, what will you dare say to this? Did Christ rescind the forementioned commandments: “Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Honour thy father and thy mother?” Or did He both keep them, and then add[4932] what was wanting to them? This very precept, however, about giving to the poor, was very largely[4933] diffused through the pages of the law and the prophets. This vainglorious observer of the commandments was therefore convicted[4934] of holding money in much higher estimation (than charity). This verity of the gospel then stands unimpaired: “I am not come to destroy the law and the prophets, but rather to fulfil them.”[4935] He also dissipated other doubts, when He declared that the name of God and of the Good belonged to one and the same being, at whose disposal were also the everlasting life and the treasure in heaven and Himself too—whose commandments He both maintained and augmented with His own supplementary precepts. He may likewise be discovered in the following passage of Micah, saying: “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to be ready to follow the Lord thy God?”[4936] Now Christ is the man who tells us what is *good*, even the knowledge of the law. “Thou knowest,” says He, “the commandments.” “To do justly”—“Sell all that thou hast;” “to love mercy”—“Give to the poor:” “and to be ready to walk with God”—“And come,” says He,

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[4917] Luke xviii. 1–8.

[4918] Luke xviii. 7, 8.

[4919] Meliorem Deum.

[4920] Reprobatum.

[4921] Luke xviii. 10–14.

[4922] Sive reprobatricem superbiæ, sive justificatricem humilitatis.

[4923] Destructorem.

[4924] See above, chap. xxvi. p. 392.

[4925] Luke xviii. 19.

[4926] Utique.

[4927] Matt. v. 45.

[4928] Ad contestandum.

[4929] Luke xviii. 18–20.

[4930] Luke xviii. 21, 22.

[4931] See above, chap. ix., near the beginning.

[4932] Adjecit quod deerat.

[4933] Ubique.

[4934] Traduceretur.

[4935] Matt. v. 17.

[4936] Mic. vi. 8. The last clause agrees with the Septuagint: καὶ ἕτοιμον εἶναι τοῦ πορεύεσθαι μετὰ Κυρίου Θεοῦ σου.

"follow me."[4937] The Jewish nation was from its beginning so carefully divided into tribes and clans, and families and houses, that no man could very well have been ignorant of his descent—even from the recent assessments of Augustus, which were still probably extant at this time.[4938] But the Jesus of Marcion (although there could be no doubt of a person's having been born, who was seen to be a man), as being unborn, could not, of course, have possessed any public testimonial[4939] of his descent, but was to be regarded as one of that obscure class of whom nothing was in any way known. Why then did the blind man, on hearing that He was passing by, exclaim, "Jesus, Thou Son of David, have mercy on me?"[4940] unless he was considered, in no uncertain manner,[4941] to be the Son of David (in other words, to belong to David's family) through his mother and his brethren, who at some time or other had been made known to him by public notoriety? "Those, however, who went before rebuked the blind man, that he should hold his peace."[4942] And properly enough; because he was very noisy, not because he was wrong about the son of David. Else you must show me, that those who rebuked him were aware that Jesus was not the Son of David, in order that they may be supposed to have had this reason for imposing silence on the blind man. But even if you could show me this, still (the blind man) would more readily have presumed that they were ignorant, than that the Lord could possibly have permitted an untrue exclamation about Himself. But the Lord "stood patient."[4943] Yes; but not as confirming the error, for, on the contrary, He rather displayed the Creator. Surely He could not have first removed this man's blindness, in order that he might afterwards cease to regard Him as the Son of David! However,[4944] that you may not slander[4945] His patience, nor fasten on Him any charge of dissimulation, nor deny Him to be the Son of David, He very pointedly confirmed the exclamation of the blind man—both by the actual gift of healing, and by bearing testimony to his faith: "Thy faith," say Christ, "hath made thee whole."[4946] What would you have the blind man's faith to have been? That Jesus was descended from that (alien) god (of Marcion), to subvert the Creator and overthrow the law and the prophets? That He was not the destined offshoot from the root of Jesse, and the fruit of David's loins, the restorer[4947] also of the blind? But I apprehend there were at that time no such stone-blind persons as Marcion, that an opinion like this could have constituted the faith of the blind man, and have induced him to confide in the mere *name*,[4948] of Jesus, the Son of David. He, who knew all this of Himself,[4949] and wished others to know it also, endowed the faith of this man—although it was already gifted with a better sight, and although it was in possession of the true light—with the external vision likewise, in order that we too might learn the rule of faith, and at the same time find its recompense. Whosoever wishes to see Jesus the Son of David must believe in Him; through the Virgin's birth.[4950] He who will not believe this will not hear from Him the salutation, "Thy faith hath saved thee." And so he will remain blind, falling into *Antithesis* after *Antithesis*, which mutually destroy each other,[4951] just as "the blind man leads the blind down into the ditch."[4952] For (here is one of Marcion's *Antitheses*): whereas David in old time, in the capture of Sion, was offended by the blind who opposed his admission (into the stronghold)[4953]—in which respect (I should rather say) that they were a type of people equally blind,[4954] who in after-times would not admit Christ to be the son of David—so, on the contrary, Christ succoured the blind man, to show by this act that He was not David's son, and how different in disposition He was, kind to the blind, while David ordered them to be slain.[4955] If all this were so, why did *Marcion* allege that the blind man's faith was of so worthless[4956] a stamp? The fact is,[4957] the Son of David so acted,[4958] that the *Antithesis* must lose its point by its own absurdity.[4959] Those persons who offended David were blind, and the man who now presents himself as a suppliant to David's son is afflicted with the same infirmity.[4960] Therefore the Son of David was appeased with some sort of satisfaction by the blind man when He restored him to sight, and added His approval of the faith which had led him to believe the very truth, that he must win to his help[4961] the Son of David by earnest entreaty. But, after all, I suspect that it was the audacity (of the old Jebusites) which offended David, and not their malady.

[4937] The clauses of Christ's words, which are here adapted to Micah's, are in every case broken with an *inquit*.

[4938] Tunc pendentibus: i.e., at the time mentioned in the story of the blind man.

[4939] Notitiam.

[4940] Luke xviii. 38.

[4941] Non temere.

[4942] Luke xviii. 39.

[4943] Luke xviii. 40.

[4944] Atquin.

[4945] Infameretis.

[4946] Luke xviii. 42.

[4947] Remunerator.

[4948] That is, in the sound only, and phantom of the word; an allusion to the *Docetic* absurdity of Marcion.

[4949] That is, that He was "Son of David," etc.

[4950] Censum: that is, must believe Him born of her.

[4951] This, perhaps, is the meaning in a clause which is itself more antithetical than clear: "Ruens in antithesim, ruentem et ipsam antithesim."

[4952] In book iii. chap. vii. (at the beginning), occurs the same proverb of Marcion and the Jews. See p. 327.

[4953] See 2 Sam. v. 6–8.

[4954] The Marcionites.

[4955] See 2 Sam. v. 8.

[4956] Fidei equidem pravæ: see preceding page, note 3.

[4957] Atquin.

[4958] Et hoc filius David: i.e., *præstitit*, "showed Himself good," perhaps.

[4959] De suo retundendam. Instead of *contrast*, he shows the *similarity* of the cases.

[4960] Ejusdem carnis: i.e., *infirmæ* (Oehler).

[4961] Exorandum sibi.

Chapter XXXVII.—Christ and Zacchæus. The Salvation of the Body as Denied by Marcion. The Parable of the Ten Servants Entrusted with Ten Pounds. Christ a Judge, Who is to Administer the Will of the Austere Man, I.e. The Creator.

"Salvation comes to the house" of Zacchæus even.[4962] For what reason? Was it because he also believed that Christ came by Marcion? But the blind man's cry was still sounding in the ears of all: "Jesus, Thou Son of David, have mercy on me." And "all the people gave praise unto God"—not Marcion's, but David's. Now, although Zacchæus was probably a 41 Gentile,[4963] he yet from his intercourse with Jews had obtained a smattering[4964] of their Scriptures, and, more than this, had, without knowing it, fulfilled the precepts of Isaiah: "Deal thy bread," said the prophet, "to the hungry, and bring the poor that are cast out into thine house."[4965] This he did in the best possible way, by receiving the Lord, and entertaining Him in his house. "When thou seest the naked cover him."[4966] This he promised to do, in an equally satisfactory way, when he offered the half of his goods for all works of mercy.[4967] So also "he loosened the bands of wickedness, undid the heavy burdens, let the oppressed go free, and broke every yoke,"[4968] when he said, "If I have taken anything from any man by false accusation, I restore him fourfold."[4969] Therefore the Lord said, "This day is salvation come to this house."[4970] Thus did He give His testimony, that the precepts of the Creator spoken by the prophet tended to salvation.[4971] But when He adds, "For the Son of man is come to seek and to save that which was lost,"[4972] my present contention is not whether *He* was come to save what was lost, *to whom* it had once belonged, and *from whom* what He came to save had fallen away; but I approach a different question. *Man*, there can be no doubt of it, is here the subject of consideration. Now, since he consists of two parts,[4973] body and soul, the point to be inquired into is, in which of these two man would seem to have been lost? If in his body, then it is his body, not his soul, which is lost. What, however, is lost, the Son of man saves. The body,[4974] therefore, has the salvation. If, (on the other hand,) it is in his soul that man is lost, salvation is designed for the lost soul; and the body which is not lost is safe. If, (to take the only other supposition,) man is wholly lost, in both his natures, then it necessarily follows that salvation is appointed for the entire man; and then the opinion of the heretics is shivered to pieces,[4975] who say that there is no salvation of the flesh. And this affords a confirmation that Christ belongs to the Creator, who followed the Creator in promising the salvation of the whole man. The parable also of the (ten) servants, who received their several recompenses according to the manner in which they had increased their lord's money by trading[4976] proves Him to be a God of judgment—even a God who, in strict account,[4977] not only bestows honour, but also takes away what a man seems to have.[4978] Else, if it is the Creator whom He has here delineated as the "austere man," who "takes up what he laid not down, and reaps what he did not sow,"[4979] my instructor even here is He, (whoever He may be,) to whom belongs the money He teaches me fruitfully to expend.[4980]

[4962] Luke xix. 9.

[4963] The older reading, which we here follow, is: "Enimvero Zacchæus etsi allophylus fortasse," etc. Oehler, however, points the passage thus: "Enimvero Zacchæus etsi allophylus, fortasse," etc., removing the doubt, and making Zacchæus "of another race" than the Jewish, for certain. This is probably more than Tertullian meant to say.

[4964] Aliqua notitia afflatus.

[4965] Isa. lviii. 7.

[4966] In the same passage.

[4967] For the history of Zacchæus, see Luke xix. 1–10.

[4968] Isa. lviii. 6.

[4969] Luke xix. 8.

[4970] Luke xix. 9.

[4971] Salutaria esse.

[4972] Luke xix. 10.

[4973] Substantiis.

[4974] Caro: "the flesh," here a synonym with the *corpus* of the previous clauses.

[4975] Elisa est.

[4976] Secundum rationem feneratæ.

[4977] Ex parte severitatis.

[4978] This phrase comes not from the present passage, but from Luke viii. 18, where the words are ὅ δοκεῖ ἔχειν; *here* the expression is ὅ ἔχει only.

[4979] Luke xix. 22.

[4980] The original of this obscure sentence is as follows: "Aut si et hic Creatorem finxerit austerum…..hic quoque me ille instruit eujus pecuniam ut fenerem edocet.

Chapter XXXVIII.—Christ's Refutations of the Pharisees. Rendering Dues to Cæsar and to God. Next of the Sadducees, Respecting Marriage in the Resurrection. These Prove Him Not to Be Marcion's But the Creator's Christ. Marcion's Tamperings in Order to Make Room for His Second God, Exposed and Confuted.

Christ knew "the baptism of John, whence it was."[4981] Then why did He ask them, as if He knew not? He knew that the Pharisees would not give Him an answer; then why did He ask in vain? Was it that He might judge them out of their own mouth, or their own heart? Suppose you refer these points to an excuse of the Creator, or to *His* comparison with Christ; then consider what would have happened if the Pharisees had replied to His question. Suppose their answer to have been, that John's baptism was "of men," they would have been immediately stoned to death.[4982] Some Marcion, in rivalry to Marcion, would have stood up[4983] and said: O most excellent God; how different are his ways from the Creator's! Knowing that men would rush down headlong over it, He placed them actually[4984] on the very precipice. For thus do men treat of the Creator respecting His law of the tree.[4985] But John's baptism was "from heaven." "Why, therefore," asks Christ, "did ye not believe him?"[4986] He therefore who had wished men to believe John, purposing to censure[4987] them because they had not believed him, belonged to Him whose sacrament John was administering. But, at any rate,[4988] when He actually met their refusal to say what they thought, with such reprisals as, "Neither tell I you by what authority I do these things,"[4989] He returned evil for evil! "Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's."[4990] What will be "the things which are God's?" Such things as are like Cæsar's *denarius*—that is to say, His image and similitude. That, therefore, which he commands to be "rendered unto God," the Creator, is *man*, who has been stamped with His image, likeness, name, and substance.[4991] Let Marcion's god look after his own mint.[4992]

[4981] Luke xx. 4.

[4982] Luke xx. 6.

[4983] Existeret.

[4984] Ipse.

[4985] "Of knowledge of good and evil." The "*law*" thereof occurs in Gen. iii. 3.

[4986] Luke xx. 5.

[4987] Increpaturus.

[4988] Certe. [The word *sacrament* not technical here.]

[4989] Luke xx. 8.

[4990] Luke xx. 25.

[4991] Materia.

[4992] Monetam.

Christ bids the *denarius* of man's imprint to be rendered to His Cæsar, (His Cæsar I say,) not the Cæsar of a strange god.[4993] The truth, however, must be confessed, this god has not a *denarius* to call his own! In every question the just and proper rule is, that the meaning of the answer ought to be adapted to the proposed inquiry. But it is nothing short of madness to return an answer altogether different from the question submitted to you. God forbid, then, that we should expect from Christ[4994] conduct which would be unfit even to an ordinary man! The Sadducees, who said there was no resurrection, in a discussion on that subject, had proposed to the Lord a case of law touching a certain woman, who, in accordance with the legal prescription, had been married to seven brothers who had died one after the other. The question therefore was, to which husband must she be reckoned to belong in the resurrection?[4995] This, (observe,) was the gist of the inquiry, this was the sum and substance of the dispute. And to it Christ was obliged to return a direct answer. He had nobody to fear; that it should seem advisable[4996] for Him either to evade their questions, or to make them the occasion of indirectly mooting[4997] a subject which He was not in the habit of teaching publicly at any other time. He therefore gave His answer, that "the children of this world marry."[4998] You see how pertinent it was to the case in point. Because the question concerned the next world, and He was going to declare that no one marries there, He opens the way by laying down the principles that here, where there is death, there is also marriage. "But they whom God shall account worthy of the possession of that world and the resurrection from the dead, neither marry nor are given in marriage; forasmuch as they cannot die any more, since they become equal to the angels, being made the children of God and of the resurrection."[4999] If, then, the meaning of the answer must not turn on any other point than on the proposed question, and since the question proposed is fully understood from this sense of the answer,[5000] then the Lord's reply admits of no other interpretation than that by which the question is clearly understood.[5001] You have both the time in which marriage is permitted, and the time in which it is said to be unsuitable, laid before you, not on their own account, but in consequence of an inquiry about the resurrection. You have likewise a confirmation of the resurrection itself, and the whole question which the Sadducees mooted, who asked no question about another god, nor inquired about the proper law of marriage. Now, if you make Christ answer questions which were not submitted to Him, you, in fact, represent Him as having been unable to solve the points on which He was really consulted, and entrapped of course by the cunning of the Sadducees. I shall now proceed, by way of supererogation,[5002] and after the rule (I have laid down about questions and answers),[5003] to deal with the arguments which have any consistency in them.[5004] They procured then a copy of the Scripture, and made short work with its text, by reading it thus:[5005] "Those whom *the god of that world* shall account worthy." They add the phrase "*of that world*" to the word "*god*," whereby they make another god "the god of that world;" whereas the passage ought to be read thus: "Those whom God shall account worthy of the possession of that world" (removing the distinguishing phrase "*of this world*" to the end of the clause,[5006] in 414 other words, "Those whom God shall account worthy of obtaining and rising to that world." For the question submitted to Christ had nothing to do with *the god*, but only with *the state*, of that world. It was: "Whose wife should this woman be in that world after the resurrection?"[5007] They thus subvert His answer respecting the essential question of marriage, and apply His words, "The children of this world marry and are given in marriage," as if they referred to the Creator's men, and His permission to them to marry; whilst they themselves whom the god of that world—that is, the rival god—accounted worthy of the resurrection, do not marry even here, because they are not children of this world. But the fact is, that, having been consulted about marriage in *that* world, not in this present one, He had simply declared the non-existence of that to which the question related. They, indeed, who had caught the very force of His voice, and pronunciation, and expression, discovered no other sense than what had reference to the matter of the question. Accordingly, the Scribes exclaimed, "Master, Thou hast well said."[5008] For He had affirmed the resurrection, by describing the form[5009] thereof in opposition to the opinion of the Sadducees. Now, He did not reject the attestation of those who had assumed His answer to bear this meaning. If, however, the Scribes thought Christ was David's Son, whereas (David) himself calls Him Lord,[5010] what relation has this to Christ? David did not literally confute[5011] an error of the Scribes, yet David asserted the honour of Christ, when he more prominently affirmed that He was his Lord than his Son,—an attribute which was hardly suitable to the destroyer of the Creator. But how consistent is the interpretation on our side of the question! For He, who had been a little while ago invoked by the blind man as "the Son of David,"[5012] then made no remark on the subject, not having the Scribes in His presence; whereas He now purposely moots the point before them, and *that* of His own accord,[5013] in order that He might show Himself whom the blind man, following the doctrine of the Scribes, had simply declared to be the Son of David, to be also his Lord. He thus honoured the blind man's faith which had acknowledged His Sonship to David; but at the same time He struck a blow at the tradition of the Scribes, which prevented them from knowing that He was also (David's) Lord. Whatever had relation to the glory of the Creator's Christ, no other would thus guard and maintain[5014] but Himself the Creator's Christ.

[4993] Non alieno.

[4994] Quo magis absit a Christo.

[4995] Luke xx. 27–33.

[4996] Ut videatur.

[4997] Subostendisse.

[4998] Luke xx. 34.

[4999] Luke xx. 35, 36.

[5000] Surely Oehler's *responsio* ought to be *responsionis*, as the older books have it.

[5001] Absolvitur.

[5002] Ex abundanti.

[5003] We have translated here, *post præscriptionem*, according to the more frequent sense of the word, *præscriptio*. But there is another meaning of the word, which is not unknown to our author, equivalent to our *objection* or *demurrer*, or (to quote Oehler's definition) "clausula qua reus adversarii intentionem oppugnat—the form by which the defendant rebuts the plaintiff's charge." According to this sense, we read: "I shall now proceed…and after putting in a demurrer (or taking exception) against the tactics of my opponent."

[5004] Cohærentes.

[5005] Decucurrerunt in legendo: or, "they ran through it, by thus reading."

[5006] We have *adapted*, rather than translated, Tertullian's words in this parenthesis. His words of course suit the order of the Latin, which differs from the English. The sentence in Latin is, "Quos autem dignatus est Deus illius ævi possessione et resurrectione a mortuis." The phrase in question is *illius ævi*. Where shall it stand? The Marcionites placed it after "*Deus*" in government, but Tertullian (following the undoubted meaning of the sentence) says it depends on "*possessione et resurrectione*," i.e., "worthy of the possession, etc., of that world." To effect this construction, he says, "Ut facta hic distinctione post deum ad sequentia pertineat illius ævi;" i.e., he requests that a stop be placed after the word "deus," whereby the phrase "illius ævi" will belong to the words which follow—"*possessione et resurrectione a mortuis*."

[5007] Luke xx. 33.

[5008] Luke xx. 39.

[5009] Formam: "its conditions" or "process."

[5010] Luke xx. 41–44.

[5011] Non obtundebat.

[5012] Luke xviii. 38.

[5013] Luke xx. 41.

[5014] Tueretur.

Chapter XXXIX.—Concerning Those Who Come in the Name of Christ. The Terrible Signs of His Coming. He Whose Coming is So Grandly Described Both in the Old Testament and the New Testament, is None Other Than the Christ of the Creator. This Proof Enhanced by the Parable of the Fig-Tree and All the Trees. Parallel Passages of Prophecy.

As touching the propriety of His names, it has already been seen[5015] that both of them[5016] are suitable to Him who was the first both to announce His *Christ* to mankind, and to give Him the further name[5017] of *Jesus*. The impudence, therefore, of Marcion's Christ will be evident, when he says that many will come in his name, whereas this name does not at all belong to *him*, since he is not the Christ and Jesus of the Creator, to whom these names do properly appertain; and more especially when he prohibits those to be received whose very equal in imposture he is, inasmuch as he (equally with them[5018]) comes in a name which belongs to another—unless it was his business to warn off from a mendaciously assumed name the disciples (of One) who, by reason of His name being properly given to Him, possessed also the verity thereof. But when "they shall by and by come and say, I am Christ,"[5019] they will be received by you, who have already received one altogether like them.[5020] Christ, however, comes in His own name. What will you do, then, when He Himself comes who is the very Proprietor of these names, the Creator's Christ and Jesus? Will you reject Him? But how iniquitous, how unjust and disrespectful to the good God, that you should not receive Him who comes in His own name, when you have received 415 another in His name! Now, let us see what are the signs which He ascribes to the times. "Wars," I observe, "and kingdom against kingdom, and nation against nation, and pestilence, and famines, and earthquakes, and fearful sights, and great signs from heaven"[5021]—all which things are suitable for a severe and terrible God. Now, when He goes on to say that "all these things must needs come to pass,"[5022] what does He represent Himself to be? The Destroyer, or the Defender of the Creator? For He affirms that these appointments of His must fully come to pass; but surely as the good God, He would have frustrated rather than advanced events so sad and terrible, if they had not been His own (decrees). "But before all these," He foretells that persecutions and sufferings were to come upon them, which indeed were "to turn for a testimony to them," and for their salvation.[5023] Hear what is predicted in Zechariah: "The Lord of hosts[5024] shall protect them; and they shall devour them, and subdue them with sling-stones; and they shall drink their blood like wine, and they shall fill the bowls as it were of the altar. And the Lord shall save them in that day, even His people, like sheep; because as sacred stones they roll,"[5025] etc. And that you may not suppose that these predictions refer to such sufferings as await them from so many wars with strangers,[5026] consider the nature (of the sufferings). In a prophecy of wars which were to be waged with legitimate arms, no one would think of enumerating stones as weapons, which are better known in popular crowds and unarmed tumults. Nobody measures the copious streams of blood which flow in war by bowlfuls, nor limits it to what is shed upon a single altar. No one gives the name of sheep to those who fall in battle with arms in hand, and while repelling force with force, but only to those who are slain, yielding themselves up in their own place of duty and with patience, rather than fighting in self-defence. In short, as he says, "they roll as sacred stones," and not like soldiers fight. Stones are they, even foundation stones, upon which we are ourselves edified—"built," as St. Paul says, "upon the foundation of the apostles,"[5027] who, like "consecrated stones," were rolled up and down exposed to the attack of all men. And therefore in this passage He forbids men "to meditate before what they answer" when brought before tribunals,[5028] even as once He suggested to Balaam the message which he had not thought of,[5029] nay, contrary to what he had thought; and promised "a mouth" to Moses, when he pleaded in excuse the slowness of his speech,[5030] and that wisdom which, by Isaiah, He showed to be irresistible: "One shall say, I am the Lord's, and shall call himself by the name of Jacob, and another shall subscribe himself by the name of Israel."[5031] Now, what plea is wiser and more irresistible than the simple and open[5032] confession made in a martyr's cause, who "prevails with God"—which is what "Israel" means?[5033] Now, one cannot wonder that He forbade "premeditation," who actually Himself received from the

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[5015] See above: book iii. chap. xv. and xvi. pp. 333, 334.

[5016] The *illam* here refers to the *nominum* proprietas, i.e., His title Christ and His name Jesus.

[5017] Transnominaret.

[5018] Proinde.

[5019] Luke xxi. 8.

[5020] Consimilem: of course Marcion's Christ; the Marcionite being challenged in the "*you.*"

[5021] Luke xxi. 9–11.

[5022] Compare, in Luke xxi., verses 9, 22, 28, 31–33, 35, and 36.

[5023] Verses 12, 13.

[5024] Omnipotens: παντοκράτωρ (Sept.); of hosts—A.V.

[5025] Zech. ix. 15, 16 (Septuagint).

[5026] Allophylis.

[5027] Eph. ii. 20.

[5028] Luke xxi. 12–14.

[5029] Num. xxii.–xxiv.

[5030] Ex. iv. 10–12.

[5031] Isa. xliv. 5.

[5032] Exserta.

[5033] See Gen. xxxii. 28.

Father the ability of uttering words in season: “The Lord hath given to me the tongue of the learned, that I should know how to speak a word in season (to him that is weary);”[5034] except that Marcion introduces to us a Christ who is not subject to the Father. That persecutions from one’s nearest friends are predicted, and calumny out of hatred to His name,[5035] I need not again refer to. But “by patience,”[5036] says He, “ye shall yourselves be saved.”[5037] Of this very patience the Psalm says, “The patient endurance of the just shall not perish for ever;”[5038] because it is said in another Psalm, “Precious (in the sight of the Lord) is the death of the just”—arising, no doubt, out of their patient endurance, so that Zechariah declares: “A crown shall be to them that endure.”[5039] But that you may not boldly contend that it was as announcers of another god that the apostles were persecuted by the Jews, remember that even the prophets suffered the same treatment of the Jews, and that they were not the heralds of any other god than the Creator. Then, having shown what was to be the period of the destruction, even “when Jerusalem should begin to be compassed with armies,”[5040] He described the signs of the end of all things: “portents in the sun, and the moon, and the stars, and upon the earth distress of nations in perplexity—like the sea roaring—by reason of their expectation of the evils which are coming on the earth.”[5041]

That “the very powers also of heaven have to be shaken,”[5042] you may find in Joel: “And I will show wonders in the heavens and in the earth—blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.”[5043] In Habakkuk also you have this statement: “With rivers shall the earth be cleaved; the nations shall see thee, and be in pangs. Thou shalt disperse the waters with thy step; the deep uttered its voice; the height of its fear was raised;[5044] the sun and the moon stood still in their course; into light shall thy coruscations go; and thy shield shall be (like) the glittering of the lightning’s flash; in thine anger thou shalt grind the earth, and shalt thresh the nations in thy wrath."[5045] There is thus an agreement, I apprehend, between the sayings of the Lord and of the prophets touching the shaking of the earth, and the elements, and the nations thereof. But what does the Lord say afterwards? "And then shall they see the Son of man coming from the heavens with very great power. And when these things shall come to pass, ye shall look up, and raise your heads; for your redemption hath come near," that is, at the time of the kingdom, of which the parable itself treats.[5046] "So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand."[5047] This will be the great day of the Lord, and of the glorious coming of the Son of man from heaven, of which Daniel wrote: "Behold, one like the Son of man came with the clouds of heaven,"[5048] etc. "And there was given unto Him the kingly power,"[5049] which (in the parable) "He went away into a far country to receive for Himself," leaving money to His servants wherewithal to trade and get increase[5050]—even (that universal kingdom of) all nations, which in the Psalm the Father had promised to give to Him: Ask of me, and I will give Thee the heathen for Thine inheritance."[5051] "And all that glory shall serve Him; His dominion shall be an everlasting one, which shall not be taken from Him, and His kingdom that which shall not be destroyed,"[5052] because in it "men shall not die, neither shall they marry, but be like the angels."[5053] It is about the same advent of the Son of man and the benefits thereof that we read in Habakkuk: "Thou wentest forth for the salvation of Thy people, even to save Thine anointed ones,"[5054]—in other words, those who shall look up and lift their heads, being redeemed in the time of His kingdom. Since, therefore, these descriptions of the promises, on the one hand, agree together, as do also those of the great catastrophes, on the other—both in the predictions of the prophets and the declarations of the Lord, it will be impossible for you to interpose any distinction between them, as if the catastrophes could be referred to the Creator, as the terrible God, being such as the good god (of Marcion) ought not to permit, much less expect—whilst the promises should be ascribed to the good god, being such as the Creator, in His ignorance of the said god, could not have predicted. If, however, He did predict these promises as His own, since they differ

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[5034] Isa. l. 4.

[5035] Luke xxi. 16, 17.

[5036] Per tolerantiam: “*endurance.*”

[5037] Comp. Luke xxi. 19 with Matt. xxiv. 13.

[5038] Ps. ix. 18.

[5039] After the Septuagint he makes a plural appellative (“eis qui toleraverint,” LXX. τοῖς ὑπομένουσι) of the Hebrew לְחֱלֶמ, which in A.V. and the Vulgate (and also Gesenius and Fuerst) is the dative of a proper name.

[5040] Luke xxi. 20.

[5041] Luke xxi. 25, 26.

[5042] Luke xxi. 26.

[5043] Joel iii. 30, 31.

[5044] Elata: “fear was raised to its very highest.”

[5045] Hab. iii. 9–12 (Septuagint).

[5046] Luke xxi. 27, 28.

[5047] Luke xxi. 31.

[5048] Dan. vii. 13.

[5049] Dan. vii. 14.

[5050] Luke xix. 12, 13, etc.

[5051] Ps. ii. 8.

[5052] Dan. vii. 14.

[5053] Luke xx. 35, 36.

[5054] Hab. iii. 13.

in no respect from the promises of Christ, He will be a match in the freeness of His gifts with the good god himself; and evidently no more will have been promised by your Christ than by my Son of man. (If you examine) the whole passage of this Gospel Scripture, from the inquiry of the disciples[5055] down to the parable of the fig-tree[5056] you will find the sense in its connection suit in every point the Son of man, so that it consistently ascribes to Him both the sorrows and the joys, and the catastrophes and the promises; nor can you separate them from Him in either respect. For as much, then, as there is but one Son of man whose advent is placed between the two issues of catastrophe and promise, it must needs follow that to that one Son of man belong both the judgments upon the nations, and the prayers of the saints. He who thus comes in midway so as to be common to both issues, will terminate one of them by inflicting judgment on the nations at His coming; and will at the same time commence the other by fulfilling the prayers of His saints: so that if (on the one hand) you grant that the coming of the Son of man is (the advent) of *my Christ*, then, when you ascribe to Him the infliction of the judgments which precede His appearance, you are compelled also to assign to Him the blessings which issue from the same. If (on the other hand) you will have it that it is the coming of *your Christ*, then, when you ascribe to him the blessings which are to be the result of his advent, you are obliged to impute to him likewise the infliction of the evils which precede his appearance. For the evils which precede, and the blessings 417
which immediately follow, the coming of the Son of man, are both alike indissolubly connected with that event. Consider, therefore, which of the two Christs you choose to place in the person of the Son of man, to whom you may refer the execution of the two dispensations. You make either the Creator a most beneficent God, or else your own god terrible in his nature! Reflect, in short, on the picture presented in the parable: "Behold the fig-tree, and all the trees; when they produce their fruit, men know that summer is at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is very near."[5057] Now, if the fructification of the common trees[5058] be an antecedent sign of the approach of summer, so in like manner do the great conflicts of the world indicate the arrival of that kingdom which they precede. But every sign is His, to whom belong the thing of which it is the sign; and to everything is appointed its sign by Him to whom the thing belongs. If, therefore, these tribulations are the signs of the kingdom, just as the maturity of the trees is of the summer, it follows that the kingdom is the Creator's to whom are ascribed the tribulations which are the signs of the kingdom. Since the beneficent Deity had premised that these things must needs come to pass, although so terrible and dreadful, as they had

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[5055] In Luke xxi. 7.

[5056] Luke xxi. 33.

[5057] Luke xxi. 29–31.

[5058] Arbuscularum.

been predicted by the law and the prophets, therefore He did not destroy the law and the prophets, when He affirmed that what had been foretold therein must be certainly fulfilled. He further declares, "that heaven and earth shall not pass away till all things be fulfilled."[5059] What things, pray, are these? Are they the things which the Creator made? Then the elements will tractably endure the accomplishment of their Maker's dispensation. If, however, they emanate from your excellent god, I much doubt whether[5060] the heaven and earth will peaceably allow the completion of things which their Creator's enemy has determined! If the Creator quietly submits to this, then He is no "jealous God." But let heaven and earth pass away, since their Lord has so determined; only let His word remain for evermore! And so Isaiah predicted that it should.[5061] Let the disciples also be warned, "lest their hearts be overcharged with surfeiting and drunkenness, and cares of this world; and so that day come upon them unawares, like a snare"[5062]—if indeed they should forget God amidst the abundance and occupation of the world. Like this will be found the admonition of Moses,—so that He who delivers from "the snare" of that day is none other than He who so long before addressed to men the same admonition.[5063] Some places there were in Jerusalem where to teach; other places outside Jerusalem whither to retire[5064]—"in the day-time He was teaching in the temple;" just as He had foretold by Hosea: "In my house did they find me, and there did I speak with them."[5065] "But at night He went out to the Mount of Olives." For thus had Zechariah pointed out: "And His feet shall stand in that day on the Mount of Olives."[5066] Fit hours for an audience there also were. "Early in the morning"[5067] must they resort to Him, who (having said by Isaiah, "The Lord giveth me the tongue of the learned") added, "He hath appointed me the morning, and hath also given me an ear to hear."[5068] Now if this is to *destroy* the prophets,[5069] what will it be to *fulfil* them?

[5059] Luke xxi. 33.

[5060] Nescio an.

[5061] Isa. xl. 8.

[5062] Luke xxi. 34, 35. [Here follows a rich selection of parallels to Luke xxi. 34–38.]

[5063] Comp. Deut. viii. 12–14.

[5064] Luke xxi. 37.

[5065] Hosea xii. 4. One reading of the LXX. is, ἐν τῳ οἴκῳ μου εὕρεσάν με.

[5066] Zech. xiv. 4.

[5067] Luke xxi. 38.

[5068] Isa. l. 4.

[5069] Literally, "the prophecies."

Chapter XL.—How the Steps in the Passion of the Saviour Were Predetermined in Prophecy. The Passover. The Treachery of Judas. The Institution of the Lord's Supper. The Docetic Error of Marcion Confuted by the Body and the Blood of the Lord Jesus Christ.

In like manner does He also know the very time it behoved Him to suffer, since the law prefigures His passion. Accordingly, of all the festal days of the Jews He chose the passover.[5070] In this Moses had declared that there was a sacred mystery:[5071] "It is the Lord's passover."[5072] How earnestly, therefore, does He manifest the bent of His soul: "With desire I have desired to eat this passover with you before I suffer."[5073] What a destroyer of the law was this, who actually longed to keep its passover! Could it be that He was so fond of Jewish lamb?[5074] But was it not because He had to be "led like a lamb to the slaughter; and because, as a sheep before her shearers is dumb, so was He not to open His mouth,"[5075] that He so profoundly wished to accomplish the symbol of His own redeeming blood? He might also 418 have been betrayed by any stranger, did I not find that even here too He fulfilled a Psalm: "He who did eat bread with me hath lifted up[5076] his heel against me."[5077] And without a price might He have been betrayed. For what need of a traitor was there in the case of one who offered Himself to the people openly, and might quite as easily have been captured by force as taken by treachery? This might no doubt have been well enough for another Christ, but would not have been suitable in One who was accomplishing prophecies. For it was written, "The righteous one did they sell for silver."[5078] The very amount and the destination[5079] of the money, which on Judas' remorse was recalled *from its first purpose of a fee*,[5080] and appropriated to the purchase of a potter's field, as narrated in the Gospel of Matthew, were clearly foretold by Jeremiah:[5081] "And they took the thirty pieces of silver, the price of Him who was valued[5082] and gave them for the potter's field." When He so earnestly expressed His desire to eat the passover, He considered it *His own* feast; for it would have been unworthy of God to desire to partake of what was not His own. Then, having taken the bread and given it to His disciples, He made it His own body, by saying, "This is my body,"[5083] that is, the figure of my body. A figure, however, there could not have been, unless there were first a veritable body.[5084] An empty thing, or phantom, is incapable of a figure. If, however, (as Marcion might say,) He pretended the bread was His body, because He lacked the truth of bodily substance, it follows that He must have given bread for us. It would contribute very well to the support of Marcion's theory of a phantom body,[5085] that bread should have been crucified! But why call His body bread, and not rather (some other edible thing, say) a melon,[5086] which Marcion must have had in lieu of a heart! He did not understand how ancient was this figure of the body of Christ, who said Himself by Jeremiah: "I was like a lamb or an ox that is brought to the slaughter, and I knew not that[5087] they devised a device against me, saying, *Let us cast the tree upon His bread*,"[5088] which means, of course, the cross upon His body. And thus, casting light, as He always did, upon the ancient prophecies,[5089] He declared plainly enough what He meant by the *bread*, when He called

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[5070] Luke xxii. i.

[5071] Sacramentum.

[5072] Lev. xxiii. 5.

[5073] Luke xxii. 15.

[5074] Vervecina Judaica. In this rough sarcasm we have of course our author's contempt of Marcionism.

[5075] Isa. liii. 7.

[5076] Levabit: literally, "shall lift up," etc.

[5077] Ps. xli. 9.

[5078] Amos ii. 6.

[5079] Exitum.

[5080] Revocati.

[5081] This passage more nearly resembles Zech. xi. 12 and 13 than anything in Jeremiah, although the transaction in Jer. xxxii. 7–15 is noted by the commentators, as referred to. Tertullian had good reason for mentioning Jeremiah and not Zechariah, because the apostle whom he refers to (Matt. xxvii. 3–10) had distinctly attributed

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the prophecy to Jeremiah ("Jeremy the prophet," ver. 9). This is not the place to do more than merely refer to the voluminous controversy which has arisen from the apostle's mention of Jeremiah instead of Zechariah. It is enough to remark that Tertullian's argument is unaffected by the discrepancy in the name of the particular prophet. On all hands *the prophecy* is admitted, and this at once satisfies our author's argument. For the ms. evidence in favour of the unquestionably correct reading, τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, κ.τ.λ., the reader is referred to Dr. Tregelles' *Critical Greek Testament, in loc.*; only to the convincing amount of evidence collected by the very learned editor must now be added the subsequently obtained authority of Tischendorf's *Codex Sinaiticus*.

[5082] Appretiati vel honorati. There is nothing in the original or the Septuagint to meet the second word *honorati*, which may refer to the "*honorarium*," or "fee paid on admission to a post of honour,"—a term of Roman law, and referred to by Tertullian himself.

[5083] Luke xxii. 19. [See Jewell's Challenge, p. 266, *supra*.]

[5084] Corpus veritatis: meant as a thrust against Marcion's *Docetism*.

[5085] Ad vanitatem Marcionis. [Note 9, p. 289.]

[5086] Peponem. In his *De Anima*, c. xxxii., he uses this word in strong irony: "Cur non magis et *pepo*, tam insulsus."

[5087] [This text, imperfectly quoted in the original, is filled out by Dr. Holmes.]

[5088] So the Septuagint in Jer. xi. 19, Ξύλον εἰς τὸν ἄρτον αὐτοῦ (A.V. "Let us destroy the tree with the fruit"). See above, book iii. chap. xix. p. 337.

[5089] Illuminator antiquitatum. This general phrase includes typical ordinances under the law, as well as the sayings of the prophets.

the bread His own body. He likewise, when mentioning the cup and making the *new* testament to be sealed "in His blood,"[5090] affirms the reality of His body. For no blood can belong to a body which is not *a body* of flesh. If any sort of body were presented to our view, which is not one of flesh, not being fleshly, it would not possess blood. Thus, from the evidence of the flesh, we get a proof of the body, and a proof of the flesh from the evidence of the blood. In order, however, that you may discover how anciently wine is used as a figure for blood, turn to Isaiah, who asks, "Who is this that cometh from Edom, from Bosor with garments dyed in red, so glorious in His apparel, in the greatness of his might? Why are thy garments red, and thy raiment as his who cometh from the treading of the full winepress?"[5091] The prophetic Spirit contemplates the Lord as if He were already on His way to His passion, clad in His fleshly nature; and as He was to suffer therein, He represents the bleeding condition of His flesh under the metaphor of garments dyed in red, as if reddened in the treading and crushing process of the wine-press, from which the labourers descend reddened with the wine-juice, like men stained in blood. Much more clearly still does the book of Genesis foretell this, when (in the blessing of Judah, out of whose tribe Christ was to come according to the flesh) it even then delineated Christ in the person of that patriarch,[5092] saying, "He washed His garments in wine, and His clothes in the blood of grapes"[5093]—in His garments 419 and clothes the prophecy pointed out his flesh, and His blood in the wine. Thus did He now consecrate His blood in wine, who then (by the patriarch) used the figure of wine to describe His blood.

[5090] Luke xxii. 20.

[5091] Isa. lxiii. 1 (Sept. slightly altered).

[5092] In Juda.

[5093] Gen. xlix. 11.

Chapter XLI.—The Woe Pronounced on the Traitor a Judicial Act, Which Disproves Christ to Be Such as Marcion Would Have Him to Be. Christ's Conduct Before the Council Explained. Christ Even Then Directs the Minds of His Judges to the Prophetic Evidences of His Own Mission. The Moral Responsibility of These Men Asserted.

"Woe," says He, "to that man by whom the Son of man is betrayed!"[5094] Now it is certain that in this *woe* must be understood the imprecation and threat of an angry and incensed Master, unless Judas was to escape with impunity after so vast a sin. If he were meant to escape with impunity, the "*woe*" was an idle word; if not, he was of course to be punished by Him against whom he had committed the sin of treachery. Now, if He knowingly permitted the man, whom He[5095] deliberately elected to be one of His companions, to plunge into so great a crime, you must no longer use an argument against the Creator in Adam's case, which may now recoil on your own God:[5096] either that he was *ignorant*, and had no foresight to hinder the future sinner;[5097] or that he was *unable* to hinder him, even if he was ignorant;[5098] or else that he was *unwilling*, even if he had the foreknowledge and the ability; and so deserved the stigma of maliciousness, in having permitted the man of his own choice to perish in his sin. I advise you therefore (willingly) to acknowledge the Creator in that god of yours, rather than against your will to be assimilating your excellent god to Him. For in the case of Peter,[5099] too, he gives you proof that he is a jealous God, when he destined the apostle, after his presumptuous protestations of zeal, to a flat denial of him, rather than *prevent his fall*.[5100] The Christ of the prophets was destined, moreover, to be betrayed with a kiss,[5101] for He was the Son indeed of Him who was "honoured *with the lips*" by the people.[5102] When led before the council, He is asked whether He is the Christ.[5103] Of what

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[5094] Luke xxii. 22.

[5095] Ipse.

[5096] This is an *argumentum ad hominem* against Marcion for his cavil, which was considered above in book ii. chap. v.–viii. p. 300.

[5097] Obstitit peccaturo.

[5098] Si ignorabat. One would have expected "si *non* ignorabat," like the "si sciebat" of the next step in the argument.

[5099] The original of this not very clear sentence is: "Nam et Petrum præsumptorie aliquid elocutum negationi potius destinando zeloten deum tibi ostendit."

[5100] Luke xxii. 34 and 54–62.

[5101] Luke xxii. 47–49.

[5102] Isa. xxix. 13.

[5103] Luke xxii. 66, 67.

Christ could the Jews have inquired[5104] but their own? Why, therefore, did He not, even at that moment, declare to them the rival (Christ)? You reply, In order that He might be able to suffer. In other words, that this most excellent god might plunge men into crime, whom he was still keeping in ignorance. But even if he had told them, he would yet have to suffer. For he said, "If I tell you, ye will not believe."[5105] And refusing to believe, they would have continued to insist on his death. And would he not even more probably still have had to suffer, if had announced himself as sent by the rival god, and as being, therefore, the enemy of the Creator? It was not, then, in order that He might suffer, that He at that critical moment refrained from proclaiming[5106] Himself the other *Christ*, but because they wanted to extort a confession from His mouth, which they did not mean to believe even if He had given it to them, whereas it was their bounden duty to have acknowledged Him in consequence of His works, which were fulfilling their Scriptures. It was thus plainly His course to keep Himself at that moment unrevealed,[5107] because a spontaneous recognition was due to Him. But yet for all this, He with a solemn gesture[5108] says, "Hereafter shall the Son of man sit on the right hand of the power of God."[5109] For it was on the authority of the prophecy of Daniel that He intimated to them that He was "the Son of man,"[5110] and of David's Psalm, that He would "sit at the right hand of God."[5111] Accordingly, after He had said this, and so suggested a comparison of the Scripture, a ray of light did seem to show them whom He would have them understand Him to be; for they say: "Art thou then the Son of God?"[5112] Of what God, but of Him whom alone they knew? Of what God but of Him whom they remembered in the Psalm as having said to His Son, "Sit Thou on my right hand?" Then He answered, "Ye say that I am;"[5113] as if He meant: It is *ye* who say this—not I. But at the same time He allowed Himself to be all that they had said, in this their second question.[5114] By 420 what means, however, are you going to prove to us that they pronounced the sentence "*Ergo tu filius Dei es*" interrogatively, and not affirmatively?[5115] Just as, (on the one hand,) because

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[5104] Oehler's admirable edition is also carefully *printed* for the most part, but surely his *quæsisset* must here be *quæsissent*.

[5105] Luke xxii. 67.

[5106] Supersedit ostendere.

[5107] i.e., not to answer that question of theirs. This seems to be the force of the perfect tense, "*occultasse se*."

[5108] He makes Jesus stretch forth His hand, *porrigens manum* inquit.

[5109] Luke xxii. 69.

[5110] Dan. vii. 13.

[5111] Ps. cx. 1.

[5112] Luke xxii. 70.

[5113] Luke xxii. 70.

[5114] Or does he suppose that they repeated this same question *twice*? His words are, "dum rursus interrogant."

[5115] Either, "Art thou," or, "Thou art, then, the Son of God."

He had shown them in an indirect manner,[5116] by passages of Scripture, that they ought to regard Him as the Son of God, they therefore meant their own words, "Thou art then the Son of God," to be taken in a like (indirect) sense,[5117] as much as to say, "You do not wish to say this of yourself plainly,"[5118] so, (on the other hand,) He likewise answered them, "Ye say that I am," in a sense equally free from doubt, even affirmatively;[5119] and so completely was His statement to this effect, that they insisted on accepting that sense which His statement indicated.[5120]

[5116] Oblique.

[5117] Ut, quia…sic senserunt.

[5118] Aperte.

[5119] Æque ita et ille confirmative respondit.

[5120] Ut perseveraverint in eo quod pronuntiatio sapiebat.…See Luke xxii. 71.

Chapter XLII.—Other Incidents of the Passion Minutely Compared with Prophecy. Pilate and Herod. Barabbas Preferred to Jesus. Details of the Crucifixion. The Earthquake and the Mid-Day Darkness. All Wonderfully Foretold in the Scriptures of the Creator. Christ's Giving Up the Ghost No Evidence of Marcion's Docetic Opinions. In His Sepulture There is a Refutation Thereof.

For when He was brought before Pilate, they proceeded to urge Him with the serious charge[5121], of declaring Himself to be *Christ the King*;[5122] that is, undoubtedly, as the Son of God, who was to sit at God's right hand. They would, however, have burdened Him[5123] with some other title, if they had been uncertain whether He had called Himself *the Son of God*—if He had not pronounced the words, "Ye say that I am," so as (to admit) that He was that which they said He was. Likewise, when Pirate asked Him, "Art thou Christ (the King)?" He answered, as He had before (to the Jewish council)[5124] "Thou sayest that I am"[5125] in order that He might not seem to have been driven by a fear of his power to give him a fuller answer. "And so the Lord hath stood on His trial."[5126] And he placed His people on their trial. The Lord Himself comes to a trial with "the elders and rulers of the people," as Isaiah predicted.[5127] And then He fulfilled all that had been written of His passion. At that time "the heathen raged, and the people imagined vain things; the kings of the earth set themselves, and the rulers gathered themselves together against the Lord and against His Christ."[5128] The *heathen* were Pilate and the Romans; the *people* were the tribes of Israel; the *kings* were represented in Herod, and the *rulers* in the chief priests. When, indeed, He was sent to Herod gratuitously[5129] by Pilate,[5130] the words of Hosea were accomplished, for he had prophesied of Christ: "And they shall carry Him bound as a present to the king."[5131] Herod was "exceeding glad" when he saw Jesus, but he heard not a word from Him.[5132] For, "as a lamb before the shearer is dumb, so He opened not His mouth,”[5133] because “the Lord had given to Him a disciplined tongue, that he might know how and when it behoved Him to speak”[5134]—even that “tongue which clove to His jaws,” as the Psalm[5135] said it should, through His not speaking. Then Barabbas, the most abandoned criminal, is released, as if he were the innocent man; while the most righteous Christ is delivered to be put to death, as if he were the murderer.[5136] Moreover two malefactors are crucified around Him, in order that He might be reckoned amongst the transgressors.[5137] Although His raiment was, without doubt, parted among the soldiers, and partly distributed by lot, yet Marcion has erased it all (from his Gospel),[5138] for he had his eye upon the Psalm: “They parted my garments amongst them, and cast lots upon my vesture.”[5139] You may as well take away the cross itself! But even then the Psalm is not silent concerning it: “They pierced my hands and my feet.”[5140] Indeed, the details of the whole event are therein read: “Dogs compassed me about; the assembly of the wicked enclosed me around. All that looked upon me laughed me to scorn; they did shoot out their lips and shake their heads, (saying,) He hoped in God, let Him deliver Him.”[5141] Of what use now is (your tampering with) the testimony of His garments? If you take it as a booty for your false Christ, still all the Psalm (compensates) 42 the vesture of Christ.[5142] But, behold, the very elements are shaken. For their Lord was suffering. If, however, it was their enemy to whom all this injury was done, the heaven would have gleamed with light, the sun would have been even more radiant, and the day would have prolonged its course[5143]—gladly gazing at Marcion’s Christ suspended on his gibbet!

[5121] Onerare cœperunt.

[5122] "King Messiah;" λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι, Luke xxiii. 1, 2.

[5123] Gravassent.

[5124] Proinde.

[5125] Luke xxiii. 3.

[5126] Constitutus est in judicio. The Septuagint is καταστήσεται εἰς κρίσιν, "shall stand on His trial."

[5127] Isa. iii. 13, 14 (Septuagint).

[5128] Ps. ii. 1, 2.

[5129] Velut munus. This is a definition, in fact, of the *xenium* in the verse from Hosea. This ξένιον was the Roman *lautia*, "a state entertainment to distinguished foreigners in the city."

[5130] Luke xxiii. 7.

[5131] Hos. x. 6 (Sept. ξένια τῷ βασιλεῖ).

[5132] Luke xxiii. 8, 9.

[5133] Isa. liii. 7.

[5134] Isa. l. 4 (Sept.).

[5135] Ps. xxii. 15.

[5136] Luke xxiii. 25.

[5137] Comp. Luke xxiii. 33 with Isa. liii. 12.

[5138] This remarkable suppression was made to escape the wonderful minuteness of *the prophetic* evidence to the details of Christ’s death.

[5139] Ps. xxii. 18.

[5140] Ps. xxii. 16.

[5141] Ps. xxii. 16, 7, 8.

[5142] We append the original of these obscure sentences: “Quo jam testimonium vestimentorum? Habe falsi tui prædam; totus psalmus vestimenta sunt Christi.” The general sense is apparent. If Marcion does suppress the details about Christ’s garments at the cross, to escape the inconvenient proof they afford that Christ is the object of prophecies, yet there are so many other points of agreement between this wonderful Psalm and St. Luke’s history of the crucifixion (not expunged, as it would seem, by the heretic), that they quite compensate for the loss of this passage about the garments (Oehler).

[5143] Comp. Josh. x. 13.

These proofs[5144] would still have been suitable for me, even if they had not been the subject of prophecy. Isaiah says: "I will clothe the heavens with blackness."[5145] This will be the day, concerning which Amos also writes: And it shall come to pass in that day, saith the Lord, that the sun shall go down at noon and the earth shall be dark in the clear day."[5146] (At noon)[5147] the veil of the temple was rent"[5148] by the escape of the cherubim,[5149] which "left the daughter of Sion as a cottage in a vineyard, as a lodge in a garden of cucumbers."[5150] With what constancy has He also, in Psalm xxx., laboured to present to us the very Christ! He calls with a loud voice to the Father, "Into Thine hands I commend my spirit,"[5151] that even when dying He might expend His last breath in fulfilling the prophets. Having said this, He gave up the ghost."[5152] Who? Did the spirit[5153] give itself up; or the flesh the spirit? But the spirit could not have breathed itself out. That which breathes is one thing, that which is breathed is another. If the spirit is breathed it must needs be breathed by another. If, however, there had been nothing there but spirit, it would be said to have *departed* rather than *expired*.[5154] What, however, breathes out spirit but the flesh, which both *breathes* the spirit whilst it has it, and *breathes it out* when it loses it? Indeed, if it was not flesh (upon the cross), but a phantom[5155] of flesh (and[5156] a phantom is but spirit, and[5157] so the spirit breathed its own self out, and departed as it did so), no doubt the phantom departed, when the spirit which was the phantom departed: and so the phantom and the spirit disappeared together, and were nowhere to be seen.[5158] Nothing therefore remained upon the cross, nothing hung there, after "the giving up of the ghost;"[5159] there was nothing to beg of Pilate, nothing to take down from the cross, nothing to wrap in the linen, nothing to lay in the new sepulchre.[5160] Still it was not *nothing*[5161] that was there. What was there, then? If a phantom Christ was yet there. If Christ had departed, He had taken away the phantom also. The only shift left to the impudence of the heretics, is to admit that what remained there was the phantom of a phantom! But what if Joseph knew that it was a body which he treated with so much piety?[5162] That same Joseph "who had not consented" with the Jews in their crime?[5163] The "happy man who walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful."[5164]

[5144] Argumenta.

[5145] Isa. l. 3.

[5146] Amos viii. 9.

[5147] Here you have the meaning of the sixth hour.

[5148] Luke xxiii. 45.

[5149] Ezek. xi. 22, 23.

[5150] Isa. i. 8.

[5151] Comp. Luke xxiii. 46 with Ps. xxxi. 5.

[5152] Luke xxiii. 46.

[5153] Spiritus: or "breath."

[5154] Expirasse: considered *actively*, "breathed out," in reference to the "*expiravit*" of the verse 46 above.

[5155] A sharp rebuke of Marcion's *Docetism* here follows.

[5156] Autem.

[5157] Autem.

[5158] Nusquam comparuit phantasma cum spiritu.

[5159] Post expirationem.

[5160] See these stages in Luke xxiii. 47–55.

[5161] Non nihil: "a something."

[5162] This argument is also used by Epiphanius to prove the reality of Christ's body, *Hæres.* xl. *Confut.* 74. The same writer also employs for the same purpose the incident of *the women returning from the sepulchre*, which Tertullian is going to adduce in his next chapter, Confut. 75 (Oehler).

[5163] Luke xxiii. 51.

[5164] Ps. i. 1.

Chapter XLIII.—Conclusions. Jesus as the Christ of the Creator Proved from the Events of the Last Chapter of St. Luke. The Pious Women at the Sepulchre. The Angels at the Resurrection. The Manifold Appearances of Christ After the Resurrection. His Mission of the Apostles Amongst All Nations. All Shown to Be in Accordance with the Wisdom of the Almighty Father, as Indicated in Prophecy. The Body of Christ After Death No Mere Phantom. Marcion's Manipulation of the Gospel on This Point.

It was very meet that the man who buried the Lord should thus be noticed in prophecy, and thenceforth be "blessed;"[5165] since prophecy does not omit the (pious) office of the women who resorted before day-break to the sepulchre with the spices which they had prepared.[5166] For of this incident it is said by Hosea: "To seek my face they will watch till day-light, saying unto me, Come, and let us return to the Lord: for He hath taken away, and He will heal us; He hath smitten, and He will bind us up; after two days will He revive us: in the third day He will raise us up."[5167] For who can refuse to believe that these words often revolved[5168] in the thought of those women between the sorrow of that desertion with which at present they seemed to themselves to have been smitten by the Lord, and the hope of the resurrection itself, by which they rightly supposed that all would be restored to them? But when "they found not the body (of the Lord Jesus),"[5169] "His sepulture was removed from the midst of them,"[5170] according to the prophecy of Isaiah. "Two angels however, appeared there."[5171] For just so many honorary companions[5172] were required by the word of God, which usually prescribes "*two witnesses.*"[5173] Moreover, the women, returning from the sepulchre, and from this vision of the angels, were foreseen by Isaiah, when he says, "Come, ye women, who return from the vision;"[5174] that is, "come," to report the resurrection of the Lord. It was well, however, that the unbelief of the disciples was so persistent, in order that to the last we might consistently maintain that Jesus revealed Himself to the disciples as none other than the Christ of the prophets. For as two of them were taking a walk, and

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5165 The *first* word of the passage just applied to Joseph.

5166 Luke xxiv. 1.

5167 Hos. v. 15 and vi. 1, 2.

5168 Volutata.

5169 Luke xxiv. 3.

5170 Isa. lvii. 2, according to the Septuagint, ἥ ταφὴ αὐτοῦ ἠρται ἐκ τοῦ μέσου.

5171 Luke xxiv. 4.

5172 Tot fere laterensibus.

5173 Deut. xvii. 6, xix. 15, compared with Matt. xviii. 16 and 2 Cor. xiii. 1.

5174 Isa. xxvii. 11, according to the Septuagint, γυναῖκες ἐρχόμεναι ἀπὸ θέας, δεῦτε.

when the Lord had joined their company, without its appearing that it was He, and whilst He dissembled His knowledge of what had just taken place,[5175] they say: "But we trusted that it had been He which should have redeemed Israel,"[5176]—meaning their own, that is, the Creator's Christ. So far had He been from declaring Himself to them as another Christ! They could not, however, deem Him to be the Christ of the Creator; nor, if He was so deemed by them, could He have tolerated this opinion concerning Himself, unless He were really He whom He was supposed to be. Otherwise He would actually be the author of error, and the prevaricator of truth, contrary to the character of the good God. But at no time even after His resurrection did He reveal Himself to them as any other than what, on their own showing, they had always thought Him to be. He pointedly[5177] reproached them: "O fools, and slow of heart in not believing that which He spake unto you."[5178] By saying this, He proves that He does not belong to the rival god, but to the same God. For the same thing was said by the angels to the women: "Remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered up, and be crucified, and on the third day rise again."[5179] "*Must* be delivered up;" and why, except that it was so written by God the Creator? He therefore upbraided them, because they were offended solely at His passion, and because they doubted of the truth of the resurrection which had been reported to them by the women, whereby (they showed that) they had not believed Him to have been the very same as they had thought Him to be. Wishing, therefore, to be believed by them in this wise, He declared Himself to be just what they had deemed Him to be—the Creator's Christ, the Redeemer of Israel. But as touching the reality of His body, what can be plainer? When they were doubting whether He were not a phantom—nay, were supposing that He was one—He says to them, "Why are ye troubled, and why do thoughts arise in your hearts? See[5180] my hands and my feet, that it is I myself; for a spirit hath not bones, as ye see me have."[5181] Now Marcion was unwilling to expunge from his Gospel some statements which even made against him—I suspect, on purpose, to have it in his power from the passages which he did not suppress, when he could have done so, either to deny that he had expunged anything, or else to justify his suppressions, if he made any. But he spares only such passages as he can subvert quite as well by explaining them away as by expunging them from the text.

[5175] Luke xxiv. 13–19.

[5176] Luke xxiv. 21.

[5177] Plane.

[5178] Luke xxiv. 25.

[5179] Luke xxiv. 6, 7.

[5180] Videte. The original is much stronger ψηλαφήσατέ με καὶ ἴδετε, "*handle me*, and see." Two sentences thrown into one.

[5181] Luke xxiv. 37–39.

Thus, in the passage before us, he would have the words, "A spirit hath not bones, as ye see me have," so transposed, as to mean, "A spirit, such as ye see me to be, hath not bones;" that is to say, it is not the nature of a spirit to have bones. But what need of so tortuous a construction, when He might have simply said, "A spirit hath not bones, even as you observe that I have not?" Why, moreover, does He offer His hands and His feet for their examination—limbs which consist of bones—if He had no bones? Why, too, does He add, "Know that it is I myself,"[5182] when they had before known Him to be corporeal? Else, if He were altogether a phantom, why did He upbraid them for supposing Him to be a phantom? But whilst they still believed not, He asked them for some meat,[5183] for the express purpose of showing them that He had teeth.[5184]

And now, as I would venture to believe,[5185] we have accomplished our undertaking. We have set forth Jesus Christ as none other than the Christ of the Creator. Our proofs we have drawn from His doctrines, maxims,[5186] affections, feelings, miracles, sufferings, and even resurrection—as foretold by the prophets.[5187] Even to the last He taught us (the same truth of His mission), when He sent forth His apostles to preach His gospel "among all nations;"[5188] for He thus fulfilled the psalm: "Their sound is gone out through all the earth, and their words to the end of the world."[5189] Marcion, I pity you; your labour has been in vain. For the Jesus Christ who appears in your Gospel is mine.

[5182] Luke xxiv. 39.

[5183] Luke xxiv. 41.

[5184] An additional proof that He was no phantom.

[5185] Ut opinor.

[5186] Sententiis.

[5187] Prophetarum.

[5188] Luke xxiv. 47 and Matt. xxviii. 19.

[5189] Ps. xix. 4.

Dr. Holmes' Note.

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Dr. Holmes appends the following as a note to the Fourth Book. (See cap. vi. p. 351.)

The following statement, abridged from Dr. Lardner (*The History of Heretics*, chap. x. secs. 35–40), may be useful to the reader, in reference to the subject of the preceding Book:—Marcion received but eleven books of the New Testament, and these strangely curtailed and altered. He divided them into two parts, which he called τὸ Εὐαγγέλιον (*the Gospel*) and τὸ Ἀποστολικόν (*the Apostolicon*).

1. The former contained nothing more than a mutilated, and sometimes interpolated, edition of St. Luke; the name of that evangelist, however, he expunged from the beginning of his copy. Chaps. i. and ii. he rejected entirely, and began at iii. 1, reading the opening verse thus: "In the xv. year of Tiberius Cæsar, God descended into Capernaum, a city of Galilee."

2. According to Irenæus, Epiphanius, and Theodoret, he rejected the genealogy and baptism of Christ; whilst from Tertullian's statement (chap. vii.) it seems likely that he connected what part of chap. iii.—vers. 1, 2—he chose to retain, with chap. iv. 31, at a leap.

3. He further eliminated the history of the temptation. That part of chap. iv. which narrates Christ's going into the synagogue at Nazareth and reading out of Isaiah he also rejected, and all afterwards to the end of ver. 30.

4. Epiphanius mentions sundry slight alterations in capp. v. 14, 24, vi. 5, 17. In chap. viii. 19 he expunged ἡ μήτηρ αὐτοῦ, καὶ ἀδελφοὶ αὐτοῦ. From Tertullian's remarks (chap. xix.), it would seem at first as if Marcion had added to his Gospel that answer of our Saviour which we find related by St. Matthew, chap. xii. 48: "Who is my mother, and who are my brethren?" For he represents Marcion (as in *De carne Christi*, vii., he represents other heretics, who deny the nativity) as making use of these words for his favourite argument. But, after all, Marcion might use these words against those who allowed the authenticity of Matthew's Gospel, without inserting them in his own Gospel; or else Tertullian might quote from memory, and think that to be in Luke which was only in Matthew—as he has done at least in three instances. (Lardner refers two of these instances to passages in chap. vii. of this Book iv., where Tertullian mentions, as erasures from Luke, what really are found in Matthew v. 17 and xv. 24. The third instance referred to by Lardner probably occurs at the end of chap. ix. of this same Book iv., where Tertullian again mistakes Matt. v. 17 for a passage of Luke, and charges Marcion with expunging it; curiously enough, the mistake recurs in chap. xii of the same Book.) In Luke x. 21 Marcion omitted the first πάτερ and the words καὶ τῆς γῆς, that he might not allow Christ to call His Father the Lord of earth, or of this world. The second πατήρ in this verse, not open to any inconvenience, he retained. In chap. xi. 29 he omitted the last words concerning the sign of the prophet Jonah; he also omitted all the

30th, 31st, and 32d; in ver. 42 he read κλῆσιν, ‘*calling*,’ instead of κρίσιν ‘*judgment*.’ He rejected verses 49, 50, 51, because the passage related to the prophets. He entirely omitted chap. xii. 6; whilst in ver. 8 he read ἔμπροσθεν τοῦ Θεοῦ instead of ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. He seems to have left out all the 28th verse, and expunged ὑμῶν from verses 30 and 32, reading only ὁ πατήρ. In ver. 38, instead of the words ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ, he read ἐν τῇ ἑσπερινῇ φυλακῇ. In chap. xiii. he omitted the first five verses, whilst in the 28th verse of the same chapter, where we read, “When ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out,” he read (by altering, adding, and transposing), “When ye shall see all the just in the kingdom of God, and you yourselves cast out, and bound without, there shall be weeping and gnashing of teeth.” He likewise excluded all the remaining verses of this chapter. All chap. xv. after the 10th verse, in which is contained the parable of the prodigal son, he eliminated from his Gospel. In xvii. 10 he left out all the words after λέγετε. He made many alterations in the story of the ten lepers; he left out part of ver. 12, all of ver. 13, and altered ver. 14, reading thus: “There met Him ten lepers; and He sent them away, saying, Show yourselves to the priest;” after which he inserted a clause from chap. iv. 27: “There were many lepers in the days of Eliseus the prophet, but none of them were cleansed, but Naaman the Syrian.” In chap. xviii. 19 he added the words ὁ πατήρ, and in ver. 20 altered οἶδας, *thou knowest*, into the first person. He entirely omitted verses 31–33, in which our blessed Saviour declares that the things foretold by the prophets concerning His sufferings, and death, and resurrection, should all be fulfilled. He expunged *nineteen* verses out of chap. xix., from the end of ver. 27 to the beginning of ver. 47. In chap. xx. he omitted *ten* verses, from the end of ver. 8 to the end of ver. 18. He rejected also verses 37 and 38, in which there is a reference to Moses. Marcion also erased of chap. xxi. the first eighteen verses, as well as verses 21 and 22, on account of this clause, “that all things which are written may be fulfilled;” xx. 16 was left out by him, so also verses 35–37, 50, and 51 (and, adds Lardner, conjecturally, not herein following his authority Epiphanius, also vers. 38 and 49). In chap. xxiii. 2, after the words “perverting the nation,” Marcion added, “and destroying the law and the prophets;” and again, after “forbidding to give tribute unto Cæsar,” he added, “and perverting women and children.” He also erased ver. 43. In chap. xxiv. he omitted that part of the conference between our Saviour and the two disciples going to Emmaus, which related to the prediction of His sufferings, and which is contained in verses 26 and 27. These two verses he omitted, and changed the words at the end of ver. 25, ἐλάλησαν οἱ προφῆται, into ἐλάλησα ὑμῖν. Such are the alterations, according to Epiphanius, which Marcion made in his Gospel from St. Luke. Tertullian says (in the 4th chapter of the preceding Book) that Marcion erased the passage which gives an account of the parting of the raiment of our Saviour among the soldiers. But the reason he assigns for the erasure—‘*respiciens Psalmi prophetiam*’—shows that in this, as well as in the few other instances which we have already named, where Tertullian has charged Marcion with so altering passages, his memory deceived him into mistaking Matthew for Luke, for the reference to the passage in the Psalm is only given by St. Matthew xxvii. 35.

5. On an impartial review of these alterations, some seem to be but slight; others might be nothing but various readings; but others, again, are undoubtedly designed perversions. There were, however, passages enough left unaltered and unexpunged by the Marcionites, to establish the reality of the flesh and blood of Christ, and to prove that the God of the Jews was the Father of Christ, and of perfect goodness as well as justice. Tertullian, indeed, observes (chap. xliii.) that "Marcion purposely avoided erasing all the passages which made against him, that he might with the greater confidence deny having erased any at all, or at least that what he had omitted was for very good reasons."

6. To show the unauthorized and unwarrantable character of these alterations, omissions, additions, and corruptions, the Catholic Christians asserted that their copies of St. Luke's Gospel were more ancient than Marcion's (so Tertullian in chap. iii. and iv. of this Book iv.); and they maintained also the genuineness and integrity of the unadulterated Gospel, in opposition to that which had been curtailed and altered by him (chap. v.).

Elucidations.

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I.

(Deadly Sins, cap. ix., p. 356.*)*

To maintain a modern and wholly uncatholic system of Penitence, the schoolmen invented a technical scheme of sins *mortal* and sins *venial*, which must not be read into the Fathers, who had no such technicalities in mind. By "deadly sins" they meant all such as St. John recognizes (1 John v. 16–17) and none other; that is to say sins of surprise and infirmity, sins having in them no malice or wilful disobedience, such as an impatient word, or a momentary neglect of duty. Should a dying man commit a deliberate sin and then expire, even after a life of love and obedience, who could fail to recognize the fearful nature of such an end? But, should his last word be one of infirmity and weakness, censurable but not involving wilful disobedience, surely we may consider it as provided for by the comfortable words—"there is a sin not unto death." Yet "all unrighteousness is sin," and the Fathers held that all sin should be repented of and confessed before God; because all sin when it *is finished* bringeth forth death."

In St. Augustine's time, when moral theology became systematized in the West, by his mighty genius and influence, the following were recognized degrees of guilt: (1.) Sins deserving excommunication. (2.) Sins requiring to be confessed to the brother offended in order to God's forgiveness, and (3.) sins covered by God's gracious covenant, when daily confessed in the Lord's Prayer, in public, or in private. And this classification was professedly based on Holy Scripture. Thus: (1.) on the text—"To deliver such an one unto Satan, etc." (1 Cor. v. 4–5). (2.) On the text—(Matt. xviii. 15), "Confess your sins one to another, brethren" (James v. 16), and (3.) on the text—(Matt. vi. 12) "Forgive us our trespasses as we forgive them that trespass against us." This last St. Augustine[5190] regards as the "daily medication" of our ordinary life, habitual penitence and faith and the baptismal covenant being presupposed.

The modern Trent theology has vastly amplified the scholastic teachings and refinements, and the elevation of Liguori to the rank of a church-doctor has virtually made the whole system *de fide* with the Latins. The Easterns know nothing of this modern and uncatholic teaching, and it is important that the student of the Ante-Nicene *Patrologia* should be on his guard against the novel meanings which the Trent theology imposes upon orthodox

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[5190] Opp. Tom. vi. p. 228. Ed. Migne.

(Nicene) language. The long ages during which Eastern orthodoxy has been obscured by the sufferings and consequent ignorance of the Greeks, have indeed tainted their doctrinal and practical system, but it still subsists in amazing contrast with Latin impurity. See, on the “indulgences,” of the latter, the “Orthodox Theology of Macarius, Bishop of Vinnitza,” 42 Tom. II. p. 541, Paris, 1860.

II.

(Reservation of Baptism, cap. xi., note, p. 361.)

It is important, here, to observe the heretical origin of a sinful superstition which becomes conspicuous in the history of Constantine. If the church tolerated it in his case, it was doubtless in view of this extraordinary instance of one, who was a heathen still, at heart, becoming a guardian and protector of the persecuted Faithful. It is probable that he was regarded as a Cyrus or a Nebuchadnezzar whom God had raised up to protect and to deliver His people; who was to be honoured and obeyed as “God’s minister” (Rom. xiii. 4.) in so far, and for this purpose. The church was scrupulous and he was superstitious; it would have been difficult to discipline him and worse not to discipline him. Tacitly, therefore, he was treated as a *catechumen*, but was not formally admitted even to that class. He permitted Heathenism, and while he did so, how could he be received as a Christian? The Christian church never became responsible for his life and character, but strove to reform him and to prepare him for a true confession of Christ at some “convenient season.” In this, there seems to have been a great fault somewhere, chargeable perhaps to Eusebius or to some other Christian counsellor; but, when could any one say—“the emperor is sincere and humble and penitent and ought now to be received into the church.” It was a *political* conversion, and as such was accepted, and Constantine was a heathen till near his death. As to his final penitence and acceptance—“Forbear to judge.” 2 Kings x. 29–31. Concerning his baptism, see Eusebius, *de Vita Const.* iv. 61, see also, Mosheim’s elaborate and candid views of the whole subject: *First Three Centuries*, Vol. II. 460–471.

III.

(Peter, cap. xiii. p. 365.)

The great Gallican, Launoy, doctor of the Sorbonne, has proved that the Fathers understand the Rock to be Christ, while, only rarely, and that *rhetorically*, not dogmatically, St. Peter is called a stone or a rock; a usage to which neither Luther nor Calvin could object. Tertullian himself, when he speaks dogmatically, is in accord with other Fathers, and gives no countenance to the modern doctrine of Rome. See *La Papauté*, of the Abbé Guettée, pp. 42–61. It is important, also, to note that the primacy of St. Peter, more or less, whatever it may have been in the mind of the Fathers, was wholly *personal*, in their view. Of the fables which make it hereditary and a purtenance of Rome they knew nothing.

IV.

(Loans, cap. xvii. p. 372.)

The whole subject of *usury*, in what it consists, *etc.*, deserves to receive more attention than it does in our times, when *nominal* Christians are *steeped* in the sin of money-traffic to the injury of neighbours, on a scale truly gigantic. God's word clearly rebukes this sin. So does the Council of Nice.[5191] Now by what is the sin defined? Certainly by the *spirit* of the Gospel; but, is it also, by the letter? A sophistical casuistry which maintains the letter, and then sophisticates and refines so as to explain it all away, is the product of school divinity and of modern Jesuitry; but even the great Bossuet is its apologist. (See his *Traité de l'Usure*. opp. ix. p. 49, etc., ed. Paris, 1846.) But for an exhaustive review of the whole matter, I ask attention to Huet, *Le Règne Social*, etc. (Paris, 1853) pp. 334–345.

V.

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(The Baptist, cap. xviii. p. 375.)

The interpretation of Tertullian, however, has the all-important merit (which Bacon and Hooker recognize as cardinal) of flowing from the Scripture without squeezing. (1.) Our Lord sent the message to John as a personal and tender assurance to *him*. (2.) The story illustrates the *decrease* of which the Baptist had spoken prophetically (John iii. 30.); and (3.) it sustains the great principle that Christ alone is without sin, this being the one fault recorded of the Baptist, otherwise a singular instance of sinlessness. The B. Virgin's fault (gently reproved by the Lord, John ii. 4.), seems in like manner introduced on this principle of exhibiting the only sinless One, in His Divine perfections as without spot. So even Joseph and Moses (Psalm cvi. 33., and Gen. xlvii. 20.) are shewn "to be but men." The policy of Joseph has indeed been extravagantly censured.

VI.

(Harshness, cap. xix., note 6., p. 378. Also, cap. xxvi. p. 393.)

Tertullian seems with reflect the early view of the church as to our Lord's total abnegation of all filial relations with the Virgin, when He gave to her St. John, instead of Himself, on the Cross. For this purpose He had made him the beloved disciple and doubtless charged him with all the duties with which he was to be clothed. Thus He fulfilled the figurative law of His priesthood, as given by Moses, (Deut. xxxiii. 9.) and crucified himself, from the beginning, according to his own Law (Luke xiv. 26–27.) which he identifies with the Cross, here and also in Matt. x. 37–38. These then are the steps of His own holy example, illustrating His own precept, for doubtless, as "the Son of man," His filial love was superlative and made the sacrifice the sharper: (1.) He taught Joseph that He had no earthly father, when he said—"Wist ye not that I must be in *my Father's house*," (Luke iii. 49., Revised); but, having established this fact, he then became "subject" to both his parents, till His public ministry began. (2.) At this time, He seems to have admonished His mother, that He could not recognize her authority any longer, (John ii. 4.) having now entered upon His work as the Son of God. (3.) Accordingly, He refused, thenceforth, to know her save only as one of His redeemed, excepting her in nothing from this common work for all the Human Race, (Matt. xii. 48) in the passage which Tertullian so forcibly expounds. (4.) Finally, when St. Mary draws near to the cross, apparently to claim the final recognition of the previous understanding (John ii. 4.) to which the Lord had referred her at Cana—He fulfils His last duty to her in giving her a son instead of Himself, and thereafter (5) recognizes her no more; not even in His messages after the Resurrection, nor when He met her with other disciples. He rewards her, instead, with the infinite love He bears to all His saints, and with the brightest rewards which are bestowed upon Faith. In this consists her superlative excellence and her conspicuous glory among the Redeemed (Luke i. 47–48.) in Christ's account.

[5191] Calmet. Opp. i. 483 and Tom. x., p. 525.

VII.

(Children, cap. xxiii. p. 386.)

In this beautiful testimony of our author to the sanctity of marriage, and the blessedness of its fruits, I see his austere spirit reflecting the spirit of Christ so tenderly and so faithfully, in the love of children, that I am warmly drawn to him. I cannot give him up to Montanism at this period of his life and labours. Surely, he was as yet merely persuaded that the prophetic *charismata* were not extinct, and that they had been received by his Phrygian friends, although he may still have regarded them as *prophesying* subject to all the infirmities which St. Paul attributes even to persons elevated by spiritual gifts. (1 Cor. xiv.) Why not recognize him in all his merits, until his open and senile lapse is complete? 428

VIII.

(Hades, cap. xxxiv. p. 406.)

Here again our author shews his unsettled view as to *Sheol* or *Hades*, on which see Kaye, pp. 247–250. Here he distinguishes between the *Inferi* and Abraham's bosom; but (in B. iii.

cap. 24.) he has already, more aptly, regarded the *Inferi*, or *Hades*, as the common receptacle of departed spirits, where a "great gulf" indeed, separates between the two classes.

A *caricature* may sometimes illustrate characteristic features more powerfully than a true portrait. The French call the highest gallery in theatres, *paradis*; and I have sometimes explained it by the fact that the modern drama originated in the monkish *Mysteries*, revived so profanely in our own day. To reconcile the poor to a bad place they gave it the name of *Paradise*, thus illustrating their Mediæval conceptions; for trickling down from Tertullian his vivid notions seem to have suffused all Western theology on this subject. Thus, then, one vast receptacle receives all the dead. The *pit*, as we very appropriately call it in English, answers to the place of lost spirits, where the rich man was in torments. Above, are ranged the family of Abraham reclining, as it were, in their father's bosom, by turns. Far above, under skylights, (for the old Mysteries were celebrated in the day-time) is *the Paradise*, where the Martyrs see God, and are represented as "under the altar" of heaven itself. Now, abandoning our grotesque illustration, but using it for its *topography*, let us conceive of our own globe, as having a world-wide concavity such as they imagined, from literalizing the *under-world* of Sheol. In its depths is the *Phylace* (1 Peter iii. 19.) of "spirits in prison." In a higher region repose the blessed spirits in "Abraham's bosom." Yet nearer to the ethereal vaults, are the martyrs in Paradise, looking out into heavenly worlds. The immensity of the scale does not interfere with the vision of spirits, nor with such communications as Abraham holds with his lost son in the history of Dives and Lazarus. Here indeed Science comes to our aid, for if the *telephone* permits such conversations while we are in the flesh, we may at least imagine that the subtile spirit can act in like manner, apart from such contrivances. Now, so far as Tertullian is consistent with himself, I think these explanations may clarify his words and references. The Eastern Theology is less inconsistent and bears the marks alike of Plato and of Origen. But of this hereafter. Of *a place*, such as the Mediæval *Purgatory*, affirmed as *de fide* by the Trent creed, the Fathers knew nothing at all. See Vol. II. p. 490, also 522, this Series.

Additional Note.

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(Passage not easy to identify, p. 390, note 14.)

Easy enough, by the LXX. See Isaiah lxiii. 3. καὶ τῶν εθνῶν οὐκ ἔστιν ἀνὴρ μετ’ εμοῦ. The first verse, referring to Edom, leads our author to accentuate this point of Gentile ignorance.

Book V.

Wherein Tertullian proves, with respect to St. Paul's epistles, what he had proved in the preceding book with respect to St. Luke's gospel. Far from being at variance, they were in perfect unison with the writings of the Old Testament, and therefore testified that the Creator was the only God, and that the Lord Jesus was his Christ. As in the preceding books, Tertullian supports his argument with profound reasoning, and many happy illustrations of Holy Scripture.

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Chapter I.—Introductory. The Apostle Paul Himself Not the Preacher of a New God. Called by Jesus Christ, Although After the Other Apostles, His Mission Was from the Creator. States How. The Argument, as in the Case of the Gospel, Confining Proofs to Such Portions of St. Paul's Writings as Marcion Allowed.

There is nothing without a beginning but God alone. Now, inasmuch as the beginning occupies the first place in the condition of all things, so it must necessarily take precedence in the treatment of them, if a clear knowledge is to be arrived at concerning their condition; for you could not find the means of examining even the quality of anything, unless you were certain of its existence, and that after discovering its origin.[5192] Since therefore I am brought, in the course of my little work, to this point,[5193] I require to know of Marcion the origin of his apostle[5194] even—I, who am to some degree a new disciple,[5195] the follower of no other master; who at the same time[5196] can believe nothing, except that nothing ought to be believed hastily[5197] (and *that* I may further say is hastily believed, which is believed without any examination[5198] of its beginning); in short, I who have the best reason possible for bringing this inquiry to a most careful solution,[5199] since a man is affirmed to me to be an apostle whom I do not find mentioned in the Gospel in the catalogue[5200] of the apostles. Indeed, when I hear that this man was chosen by the Lord after He had attained His rest in heaven, I feel that a kind of improvidence is imputable to Christ, for not knowing before that this man was necessary to Him; and because He thought that he must be added to the apostolic body in the way of a fortuitous encounter[5201] rather than a deliberate selection; by necessity (so to speak), and not voluntary choice, although the members of the apostolate had been duly ordained, and were now dismissed to their several missions. Wherefore, O shipmaster of Pontus,[5202] if you have never taken on board your small craft[5203] any contraband goods or smuggler's cargo, if you have never thrown overboard or tampered with a freight, you are still more careful and conscientious, I doubt not, in divine things; and so I should be glad if you would inform us under what bill of lading[5204] you admitted the Apostle Paul on board, who ticketed him,[5205] what owner forwarded him,[5206] who handed him to you,[5207] that so you may land him without any misgiving,[5208] lest he should turn out to belong to him,[5209] who can substantiate his claim to him by producing all his apostolic writings.[5210] He professes himself to be "an apostle"—to use his own words—"not of men,

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[5192] Cum cognoveris unde sit.

[5193] Materiam.

[5194] We have already more than once referred to Marcion's preference for *St. Paul.* "The reason of the preference thus given to that apostle was his constant and strenuous opposition to the Judaizing Christians, who wished to reimpose the yoke of the Jewish ceremonies on the necks of their brethren. This opposition the Marcionites wished to construe into a direct denial of the authority of the Mosaic law. They contended also from St. Paul's assertion, that he received his appointment to the apostolic office not from man, but from Christ, that he alone delivered the genuine doctrines of the gospel. This deference for St. Paul accounts also for Marcion's accepting *St. Luke's* Gospel as the only authentic one, as we saw in the last book of this treatise; it was because that evangelist had been the companion of St. Paul" (Bp. Kaye, *On the Writings of Tertullian*, 3d edition, pp. 474–475).

[5195] Novus aliqui discipulus.

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[5196] Interim.

[5197] Temere.

[5198] Agnitione.

[5199] Ad sollicitudinem.

[5200] In albo.

[5201] Ex incursu: in allusion to St. Paul's sudden conversion, Acts ix. 3–8. [On St. Paul's Epistles, see p. 324, *supra.*]

[5202] Marcion is frequently called "*Ponticus Nauclerus*," probably less on account of his own connection with a seafaring life, than that of his countrymen, who were great sailors. Comp. book. i. 18. (*sub fin.*) and book iii. 6. [pp. 284, 325.]

[5203] In acatos tuas.

[5204] Quo symbolo.

[5205] Quis illum tituli charactere percusserit.

[5206] Quis transmiserit tibi.

[5207] Quis imposuerit.

[5208] Constanter.

[5209] Ne *illius* probetur, i.e., to the *Catholic*, for Marcion did not admit all St. Paul's epistles (Semler).

[5210] Omnia apostolatus ejus instrumenta.

nor by man, but by Jesus Christ."[5211] Of course, any one may make a profession concerning himself; but his profession is only rendered valid by the authority of a second person. One man signs, another countersigns;[5212] one man appends his seal, another registers in the public records.[5213] No one is at once a proposer and a seconder to himself. Besides, you have read, no doubt, that "many shall come, saying, I am Christ."[5214] Now if any one can pretend that he is Christ, how much more might a man profess to be an apostle of Christ! But still, for my own part, I appear[5215] in the character of a disciple and an inquirer; that so I may even thus[5216] both refute your belief, who have nothing to support it, and confound your shamelessness, who make claims without possessing the means of establishing them. Let there be a Christ, let there be an apostle, although of another god; *but what matter?* since they are only to draw their proofs out of the Testament of the Creator. Because even the book of Genesis so long ago promised me *the Apostle* Paul. For among the types and prophetic blessings which he pronounced over his sons, Jacob, when he turned his attention to Benjamin, exclaimed, "Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall impart nourishment."[5217] He foresaw that Paul would arise out of the tribe of Benjamin, a voracious wolf, devouring his prey in the morning: in order words, in the early period of his life he would devastate the Lord's sheep, as a persecutor of the churches; but in the evening he would give them nourishment, which means that in his declining years he would educate the fold of Christ, as the teacher of the Gentiles. Then, again, in Saul's conduct towards David, exhibited first in violent persecution of him, and then in remorse and reparation,[5218] on his receiving from him good for evil, we have nothing else than an anticipation[5219] of Paul in Saul—belonging, too, as they did, to the same tribe—and of Jesus in David, from whom He descended according to the Virgin's genealogy.[5220] Should you, however, disapprove of these types,[5221] the Acts of the Apostles,[5222] at all events, have handed down to me this career of Paul, which you must not refuse to accept. Thence I demonstrate that from a persecutor he became "an apostle, not of men, neither by man;"[5223] thence am I led to believe *the Apostle* himself; thence do I find reason for rejecting your defence of him,[5224] and for bearing fearlessly your taunt. "Then you deny the Apostle Paul." I do not calumniate him whom I defend.[5225] I deny him, to compel you to the proof of him. I deny him, to convince you that he is mine. If you have regard to our belief you should admit the particulars which comprise it. If you challenge us to your belief, (pray) tell us what things constitute its basis.[5226] Either prove the truth of what you believe, or failing in your proof, (tell us) how you believe. Else what conduct is yours,[5227] believing in opposition to Him from whom alone comes the proof of that which you believe? Take now from my point of view[5228] the apostle, in the same manner as you have received the Christ—the apostle shown to be as much *mine* as the Christ is. And here, too, we will fight within the same lines, and challenge our adversary on the mere ground of a simple rule,[5229] that even an apostle who is said not to belong to the Creator—nay, is displayed as in actual hostility to the Creator—can be fairly regarded as teaching[5230] nothing, knowing nothing, wishing nothing in favour of the Creator whilst it would be a first principle with him to set forth[5231] another god with as much eagerness as he would use in withdrawing us from the law of the Creator. It is not at all likely that he would call men away from Judaism without showing them at the same time what was the god in whom he invited them to believe; because nobody could possibly pass from allegiance to the Creator without knowing to whom he had to cross over. For either Christ had already revealed another god—in which case the apostle's testimony would also follow to the same effect, for fear of his not being

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[5211] Gal. i. 1.

[5212] Subscribit.

[5213] Actis refert.

[5214] Luke xxi. 8.

[5215] Conversor.

[5216] Jam hinc.

[5217] Gen. xlix. 27, Septuagint, the latter clause being καὶ εἰς τὸ ἑσπέρας δίδωσι τροφήν.

[5218] Satisfactio.

[5219] Non aliud portendebat quam.

[5220] Secundum Virginis censum.

[5221] Figurarum sacramenta.

[5222] Although *St. Luke* wrote the Acts of the Apostles, Marcion does not seem to have admitted this book into his New Testament. "It is clearly excluded from his catalogue, as given by Epiphanius. The same thing appears

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from the more ancient authority of Tertullian, who begins his Book v. against Marcion with showing the absurdity of his conduct in rejecting the history and acts of the apostles, and yet receiving St. Paul as the chief of the apostles, whose name is never mentioned in the Gospel with the other apostles, especially since the account given by Paul himself in Gal. i.–ii. confirms the account which we have in the Acts. But the reason why he rejected this book is (as Tertullian says) very evident, since from it we can plainly show that the God of the Christians and the God of the Jews, or the Creator, was the same being and that Christ was sent by Him, and by no other" (Lardner's Works, *Hist. of Heretics*, chap. x. sec. 41).

[5223] Gal. i. 1.

[5224] Inde te a defensione ejus expello.

[5225] An insinuation that Marcion's defence of Paul was, in fact, a calumny of the apostle.

[5226] Præstruant eam.

[5227] Qualis es.

[5228] Habe nunc de meo.

[5229] In ipso gradu præscriptionis.

[5230] Oportere docere…sapere…velle.

[5231] Edicere.

else regarded[5232] as an apostle of the god whom Christ had revealed, and because of the impropriety of his being concealed by the apostle who had been already revealed by Christ—or Christ had made no such revelation concerning God; *then* there was all the greater need why the apostle should reveal a God who could now be made known by no one else, and who would undoubtedly be left without any belief at all, if he were revealed not even by an apostle. We have laid down this as our first principle, because we wish at once to profess that we shall pursue the same method here in the apostle's case as we adopted before in Christ's case, to prove that he proclaimed no new god;[5233] that is, we shall draw our evidence from the epistles of *St.* Paul himself. Now, the garbled form in which we have found the heretic's Gospel will have already prepared us to expect to find[5234] the epistles also mutilated by him with like perverseness—and that even as respects their number.[5235]

[5232] Ne non haberetur.

[5233] Nullum alium deum circumlatum.

[5234] Præjudicasse debebit.

[5235] Marcion only received *ten* of St. Paul's epistles, and these altered by himself.

Chapter II.—On the Epistle to the Galatians. The Abolition of the Ordinances of the Mosaic Law No Proof of Another God. The Divine Lawgiver, the Creator Himself, Was the Abrogator. The Apostle's Doctrine in the First Chapter Shown to Accord with the Teaching of the Old Testament. The Acts of the Apostles Shown to Be Genuine Against Marcion. This Book Agrees with the Pauline Epistles.

The epistle which we also allow to be the most decisive[5236] against Judaism, is that wherein the apostle instructs the Galatians. For the abolition of the ancient law we fully admit, and hold that it actually proceeds from the dispensation of the Creator,—a point which we have already often treated in the course of our discussion, when we showed that the innovation was foretold by the prophets of our God.[5237] Now, if the Creator indeed promised that "the ancient things should pass away,"[5238] to be superseded by a new course of things which should arise, whilst Christ marks the period of the separation when He says, "The law and the prophets were until John"[5239]—thus making the Baptist the limit between the two dispensations of the old things then terminating—and the new things then beginning, the apostle cannot of course do otherwise, (coming as he does) in Christ, who was revealed after John, than invalidate "the old things" and confirm "the new," and yet promote thereby the faith of no other god than the Creator, at whose instance[5240] it was foretold that the ancient things should pass away. Therefore both the abrogation of the law and the establishment of the gospel help my argument even in this epistle, wherein they both have reference to the fond assumption of the Galatians, which led them to suppose that faith in Christ (the Creator's Christ, of course) was obligatory, but without annulling the law, because it still appeared to them a thing incredible that the law should be set aside by its own author. Again,[5241] if they had at all heard of any other god from the apostle, would they not have concluded at once, of themselves, that they must give up the law of that God whom they had left, in order to follow another? For what man would be long in learning, that he ought to pursue a new discipline, after he had taken up with a new god? Since, however,[5242] the same God was declared in the gospel which had always been so well known in the law, the only change being in the dispensation,[5243] the sole point of the question to be discussed was, whether the law of the Creator ought by the gospel to be excluded in the Christ of the Creator? Take away this point, and the controversy falls to the ground. Now, since they would all know of themselves,[5244] on the withdrawal of this point, that they must of course renounce all submission to the Creator by reason of their faith in another god, there could have been no call for the apostle to teach them so earnestly that which their own belief must have spontaneously suggested to them. Therefore the entire purport of this epistle is simply to show us that the supersession[5245] of the law comes from the appointment of the Creator—a point, which we shall still have to keep in mind.[5246] Since also he makes mention of no other god (and he could have found no other opportunity of doing so, more suitable than when his purpose was to set forth the reason for the abolition of the law—especially as the prescription of a new god would have afforded a singularly good and most sufficient reason), it is clear enough in what sense he writes, "I marvel that ye are so soon removed from Him who hath called you to His grace to *another* gospel"[5247]—He means) "another" as to the conduct it prescribes, not in respect of its worship; "another" as to the discipline it teaches, not in respect of its divinity; because it is the office of[5248] Christ's gospel to call men from the law to grace, not from the Creator to another god. For nobody had induced them to apostatize from[5249] the Creator, that they should seem to "be removed to another gospel," simply when they return again to the Creator. When he adds, too, the words, "which is not another,"[5250] he confirms the fact that the gospel which he maintains is the Creator's. For the Creator Himself promises the gospel, when He says by Isaiah: "Get thee up into the high mountain, thou that bringest to Sion good tidings; lift up thy voice with strength, thou that bringest the gospel to Jerusalem."[5251] Also when, with respect to the apostles personally, He says, "How beautiful are the feet of them that preach the gospel of peace, that bring good tidings of good"[5252]—even proclaiming the gospel to the Gentiles, because He also says, "In His name shall the Gentiles trust;"[5253] that is, in the name of Christ, to whom He says, "I

[5236] Principalem.

[5237] See above, in book i. chap. xx., also in book iv. chap. i.

[5238] Comp. Isa. xliii. 18, 19, and lxv. 17, with 2 Cor. v. 17.

[5239] Luke xvi. 16.

[5240] Apud quem.

[5241] Porro.

[5242] Immo quia.

[5243] Disciplina.

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[5244] Ultro.

[5245] Discessionem.

[5246] Ut adhuc suggeremus.

[5247] Gal. i. 6, 7.

[5248] Deberet.

[5249] Moverat illos a.

[5250] Gal. i. 7.

[5251] Isa. xl. 9 (Septuagint).

[5252] Isa. lii. 7.

[5253] We have here an instance of the high authority of the Septuagint version. It comes from the Seventy: Καὶ ἐπὶ τῷ ὀνοματι αὐτοῦ ἔθνη ἐλπιοῦσιν (Isa. xlii. 4.) From this Tertullian, as usual, quoted it. But what is much more important, St. Matthew has adopted it; see chap. xii, ver. 21. This beautiful promise of the Creator does not occur in its well-known form in the Hebrew original.

have given thee as a light of the Gentiles."[5254] However, you will have it that it is the gospel of a new god which was then set forth by the apostle. So that there are two gospels for[5255] two gods; and the apostle made a great mistake when he said that "there is not another" gospel,[5256] since there is (on the hypothesis)[5257] another; and so he might have made a better defence of his gospel, by rather demonstrating this, than by insisting on its being but one. But perhaps, to avoid this difficulty, you will say that he therefore added just afterwards, "Though an angel from heaven preach any other gospel, let him be accursed,"[5258] because he was aware that the Creator was going to introduce a gospel! But you thus entangle yourself still more. For this is now the mesh in which you are caught. To affirm that there are two gospels, is not the part of a man who has already denied that there is another. His meaning, however, is clear, for he has mentioned himself first (in the anathema): "But though *we* or an angel from heaven preach any other gospel."[5259] It is by way of an example that he has expressed himself. If even he himself might not preach any other gospel, then neither might an angel. He said "angel" in this way, that he might show how much more men ought not to be believed, when neither an angel nor an apostle ought to be; not that he meant to apply[5260] an angel to the gospel of the Creator. He then cursorily touches on his own conversion from a persecutor to an apostle—confirming thereby the Acts of the Apostles,[5261] in which book may be found the very subject[5262] of this epistle, how that certain persons interposed, and said that men ought to be circumcised, and that the law of Moses was to be observed; and how the apostles, when consulted, determined, by the authority of the Holy Ghost, that "a yoke should not be put upon men's necks which their fathers even had not been able to bear."[5263] Now, since the Acts of the Apostles thus agree with Paul, it becomes apparent why you reject them. It is because they declare no other God than the Creator, and prove Christ to belong to no other God than the Creator; whilst the promise of the Holy Ghost is shown to have been fulfilled in no other document than the Acts of the Apostles. Now, it is not very likely that these[5264] should be found in agreement with the apostle, on the one hand, when they described his career in accordance with his own statement; but should, on the other hand, be at variance with him when they announce the (attribute of) divinity in the Creator's Christ—as if Paul did not follow[5265] the preaching of the apostles when he received from them the prescription[5266] of not teaching the Law.[5267] 433

[5254] Isa. xlii. 6.

[5255] Apud: "administered by."

[5256] Gal. i. 7.

[5257] Cum sit.

[5258] Gal. i. 8.

[5259] Gal. i. 8.

[5260] Referret.

[5261] A similar remark occurs in *Præscript. Hæretic.* c. xxiii. p. 253.

[5262] Ipsa materia.

[5263] See Gal. i. 11–24, compared with Acts xv. 5–29.

[5264] "The Acts of the Apostles" is always a *plural* phrase in Tertullian.

[5265] Ut non secutus sit.

[5266] Formam.

[5267] Dedocendæ legis; i.e., of Moses.

Chapter III.—St. Paul Quite in Accordance with St. Peter and Other Apostles of the Circumcision. His Censure of St. Peter Explained, and Rescued from Marcion's Misapplication. The Strong Protests of This Epistle Against Judaizers. Yet Its Teaching is Shown to Be in Keeping with the Law and the Prophets. Marcion's Tampering with St. Paul's Writings Censured.

But with regard to the countenance[5268] of Peter and the rest of the apostles, he tells us[5269] that "fourteen years after he went up to Jerusalem," in order to confer with them[5270] about the rule which he followed in his gospel, lest perchance he should all those years have been running, and be running still, in vain, (which would be the case,) of course, if his preaching of the gospel fell short of their method.[5271] So great had been his desire to be approved and supported by those whom you wish on all occasions[5272] to be understood as in alliance with Judaism! When indeed he says, that "neither was Titus circumcised,"[5273] he for the first time shows us that circumcision was the only question connected with the maintenance[5274] of the law, which had been as yet agitated by those whom he therefore calls "false brethren unawares brought in."[5275] These persons went no further than to insist on a continuance of the law, retaining unquestionably a sincere belief in the Creator. They perverted the gospel in their teaching, not indeed by such a tampering with the Scripture[5276] as should enable them to expunge[5277] the Creator's Christ, but by so retaining the ancient *régime* as not to exclude the Creator's law. Therefore he says: "Because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ, that they might bring us into bondage, to whom we gave place by subjection not even for an hour."[5278] Let us only attend to the clear[5279] sense and to the reason of the thing, and the perversion of the Scripture will be apparent. When he first says, "Neither Titus, who was with me, being a Greek, was *compelled* to be circumcised," and then adds, "And *that* because of false brethren unawares brought in,"[5280] etc., he gives us an insight into his reason[5281] for acting in a clean contrary way,[5282] showing us wherefore he did that which he would neither have done nor shown to us, if that had not happened which induced him to act as he did. But then[5283] I want you to tell us whether they would have yielded to the subjection that was demanded,[5284] if these false brethren had not crept in to spy out their liberty? I apprehend not. They therefore gave way (in a partial concession), because there were persons whose weak faith required consideration.[5285] For their rudimentary belief, which was still in suspense about the observance of the law, deserved this concessive treatment,[5286] when even the apostle himself had some suspicion that he might have run, and be still running, in vain.[5287] Accordingly, the false brethren who were the spies of their Christian liberty must be thwarted in their efforts to bring it under the yoke of their own Judaism before that Paul discovered whether his labour had been in vain, before that those who preceded him in the apostolate gave him their right hands of fellowship, before that he entered on the office of preaching to the Gentiles, according to their arrangement with him.[5288] He therefore made some concession, as was necessary, for a time; and this was the reason why he had Timothy circumcised,[5289] and the Nazarites introduced into the temple,[5290] which incidents are described in the Acts. Their truth may be inferred from their agreement with the apostle's own profession, how "to the Jews he became as a Jew, that he might gain the Jews, and to them that were under the law, as under the law,"—and so here with respect to those who come in secretly,—"and lastly, how he became all things to all men, that he might gain all."[5291] Now, inasmuch as the circumstances require such an interpretation as this, no one will refuse to admit that Paul preached that God and that Christ whose law he was excluding all the while, however much he allowed it, owing to the times, but which he would have had summarily to abolish if he had published a new god. Rightly, then, did Peter and James and John give their right hand of fellowship to Paul, and agree on such a division of their work, as that Paul should go to the heathen, and themselves to the circumcision.[5292] Their agreement, also, "to remember the poor"[5293] was in complete conformity with the law of the Creator, which cherished the poor and needy, as has been shown in our observations on your Gospel.[5294] It is thus certain that the question was one which simply regarded the law, while at the same time it is apparent what portion of the law it was convenient to have observed. Paul, however, censures Peter for not walking straightforwardly according to the truth of the gospel. No doubt he blames him; but it was solely because of his inconsistency in the matter of "eating,"[5295] which he varied according to the sort of persons (whom he associated with) "fearing them which were of the circumcision,"[5296] but not on account of any perverse opinion touching another god. For if such a question had arisen, others also would have been "resisted face to face" by the man who had not even spared Peter on the comparatively small matter of his doubtful conversation. But what do the Marcionites wish to have believed (on the point)? For the rest, the apostle must (be permitted to) go on with his own statement, wherein he says that "a man is not justified by the works of the law, but by faith:"[5297] faith, however, in the same God to whom belongs the law also. For of course he would have bestowed no labour on severing faith from the law, when the difference of the god would, if there had only been any, have of itself produced such a severance. Justly, therefore, did he refuse to "build up again (the structure of the law) which he had overthrown."[5298] The law, indeed, had to be overthrown, from the moment when John "cried in the wilderness, Prepare ye the ways of the Lord," that valleys[5299] and hills and mountains may be filled up and levelled, and the crooked and the rough ways be made straight and smooth[5300]—in other words, that the difficulties of the law might be changed into the facilities of the gospel.

[5268] Ad patrocinium.

[5269] *Scribit* often takes the place of *inquit*; naturally enough as referring to the epistles.

[5270] Gal. ii. 1, 2.

[5271] Formam.

[5272] Si quando.

[5273] Gal. ii. 3.

[5274] Ex defensione.

[5275] Gal. ii. 4.

[5276] Interpolatione Scripturæ.

[5277] Qua effingerent.

[5278] Gal. ii. 4, 5.

[5279] Ipsi.

[5280] Gal. ii. 3, 4.

[5281] Incipit reddere rationem.

[5282] Contrarii utique facti. [Farrar, *St. Paul*, pp. 232 and 261.]

[5283] Denique.

[5284] See Conybeare and Howson, *in loc.*

[5285] Fuerunt propter quos crederetur.

[5286] The following statement will throw light upon the character of *the two classes* of Jewish professors of Christianity referred to by Tertullian: "A pharisaic section was sheltered in its bosom (of the church at Jerusalem), which continually strove to turn Christianity into a sect of Judaism. These men were restless agitators, animated by the bitterest sectarian spirit; and although they were numerically a small party, yet we know the power of the turbulent minority. But besides these Judaizing zealots, there was a large proportion of the Christians at Jerusalem, whose Christianity, though more sincere than that of those just mentioned, was yet very weak and imperfect…Many of them still only knew of a Christ after the flesh—a Saviour of Israel—a Jewish Messiah. Their minds were in a state of transition between the law and the gospel; and it was of great consequence not to shock their prejudices too rudely; lest they should be tempted to make shipwreck of their faith and renounce their Christianity altogether." These were they whose prejudices required to be wisely consulted in things which did not touch the foundation of the gospel. (Conybeare and Howson's *St. Paul*, People's Edition, vol. ii. pp. 259, 260.)

[5287] Gal. ii. 2.

[5288] Ex censu eorum: see Gal. ii. 9, 10.

[5289] Acts xvi. 3.

[5290] Acts xxi. 23–26.

[5291] 1 Cor. ix. 20, 22.

[5292] Gal. ii. 9.

[5293] Gal. ii. 10.

[5294] See above, book iv. chap. xiv. p. 365.

[5295] Victus: see Gal. ii. 12; or, *living*, see ver. 14.

[5296] Gal. ii. 12.

[5297] Gal. ii. 16.

[5298] Gal. ii. 18 (see Conybeare and Howson).

For he remembered that the time was come of which the Psalm spake, "Let us break their bands asunder, and cast off their yoke from us;"[5301] since the time when "the nations became tumultuous, and the people imagined vain counsels;" when "the kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ,"[5302] in order that thenceforward man might be justified by the liberty of faith, not by servitude to the law,[5303] "because the just shall live by his faith."[5304] Now, although the prophet Habakkuk first said this, yet you have the apostle here confirming the prophets, even as Christ did. The object, therefore, of the faith whereby the just man shall live, will be that same God to whom likewise belongs the law, by doing which no man is justified. Since, then, there equally are found the curse in the law and the blessing in faith, you have both conditions set forth by[5305] the Creator: "Behold," says He, "I have set before you a blessing and a curse."[5306] You cannot establish a diversity of authors because there happens to be one of things; for the diversity is itself proposed by one and the same author. Why, however, "Christ was made a curse for us,"[5307] is declared by the apostle himself in a way which quite helps our side, as being the result of the Creator's appointment. But yet it by no means follows, because the Creator said of old, "Cursed is every one that hangeth on a tree,"[5308] that Christ belonged to another god, and on that account was accursed even then in the law. And how, indeed, could the Creator have cursed by anticipation one whom He knew not of? Why, however, may it not be more suitable for the Creator to have delivered His own Son to His own curse, than to have submitted Him to the malediction of that god of yours,—in behalf, too, of man, who is an alien to him? Now, if this appointment of the Creator respecting His Son appears to you to be a cruel one, it is equally so in the case of your own god; if, on the contrary, it be in accordance with reason in your god, it is equally so—nay, much more so—in mine. For it would be more credible that that God had provided blessing for man, through the curse of Christ, who formerly set both a blessing and a curse before man, than that he had done so, who, according to you,[5309] never at any time pronounced either. "We have received therefore, the promise of the Spirit," as the apostle says, "through faith," even that faith by which the just man lives, in accordance with the Creator's purpose.[5310] What I say, then, is this, that that God is the object of faith who prefigured the grace of faith. But when he also adds, "For ye are all the children of faith,"[5311] it becomes clear that what the heretic's industry erased was the mention of Abraham's name; for by faith the apostle declares us to be "*children of Abraham*,"[5312] and after mentioning him he expressly called us "children of faith" also. But how are we children of faith? and of whose faith, if not Abraham's? For since "Abraham believed God, and it was accounted to him for righteousness;"[5313] since, also, he deserved for that reason to be called "the father of many nations," whilst we, who are even more like him[5314] in believing in God, are thereby justified as Abraham was, and thereby also obtain life—since the just lives by his faith,—it therefore happens that, as he in the previous passage called us "sons of Abraham," since he is in faith our (common) father,[5315] so here also he named us "children of faith," for it was owing to his faith that it was promised that Abraham should be the father of (many) nations. As to the fact itself of his calling off faith from circumcision, did he not seek thereby to constitute us the children of Abraham, who had believed previous to his circumcision in the flesh?[5316] In short,[5317] faith in one of two gods cannot possibly admit us to the dispensation[5318] of the other,[5319] so that it should impute righteousness to those who believe in him, and make the just live through him, and declare the Gentiles to be his children through faith. Such a dispensation as this belongs wholly to Him through whose appointment it was already made known by the call of this self-same Abraham, as is conclusively shown[5320] by the natural meaning.[5321]

[5299] Rivi: the *wadys* of the East.

[5300] Luke iii. 4, 5.

[5301] Ps. ii. 3.

[5302] Ps. ii. 1, 2.

[5303] Gal. ii. 16 and iii. 11.

[5304] Hab. ii. 4.

[5305] Apud.

[5306] Deut. xi. 26.

[5307] Gal. iii. 13.

[5308] The LXX. *version* of Deut. xxi. 23 is quoted by St. Paul in Gal. iii. 13.

[5309] Apud te.

[5310] According to the promise of a prophet of the Creator. See Hab. ii. 4.

[5311] Gal. iii. 26.

[5312] Gal. iii. 7, 9, 29.

[5313] Gal. iii. 6.

[5314] Magis proinde: as sharing in the faith he had, "being yet uncircumcised." See Rom. iv. 11.

[5315] Patris fidei.

[5316] In integritate carnis.

[5317] Denique.

[5318] Formam: "plan" or "arrangement."

[5319] Alterius dei…dei alterius.

[5320] Revincatur.

[5321] Ipso sensu.

Chapter IV.—Another Instance of Marcion's Tampering with St. Paul's Text. The Fulness of Time, Announced by the Apostle, Foretold by the Prophets. Mosaic Rites Abrogated by the Creator Himself. Marcion's Tricks About Abraham's Name. The Creator, by His Christ, the Fountain of the Grace and the Liberty Which St. Paul Announced. Marcion's Docetism Refuted.

"But," says he, "I speak after the manner of men: when we were children, we were placed in bondage under the elements of the world."[5322] This, however, was not said "after the manner of men." For there is no figure[5323] here, but literal truth. For (with respect to the latter clause of this passage), what child (in the sense, that is, in which the Gentiles are children) is not in bondage to the elements of the world, which he looks up to[5324] in the light of a god? With regard, however, to the former clause, there *was* a figure (as the apostle wrote it); because after he had said, "I speak after the manner of men," he adds), "Though it be but a man's covenant, no man disannulleth, or addeth thereto."[5325] For by the figure of the permanency of a human covenant he was defending the divine testament. "To Abraham were the promises made, and to his seed. He said not 'to seeds,' as of many; but as of one, 'to thy seed,' which is Christ."[5326] Fie on[5327] Marcion's sponge! But indeed it is superfluous to dwell on what he has erased, when he may be more effectually confuted from that which he has retained.[5328] "But when the fulness of time was come, God sent forth His

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[5322] This apparent quotation is in fact a patching together of two sentences from Gal. iii. 15 and iv. 3 (Fr. Junius). "If I may be allowed to guess from the manner in which Tertullian expresseth himself, I should imagine that Marcion erased the whole of chap. iii. after the word λέγω in ver. 15, and the beginning of chap. iv., until you come to the word ὅτε in ver. 3. Then the words will be connected thus: 'Brethren, I speak after the manner of men…when we were children we were in bondage under the elements of the world; but when the fulness of time was come, God sent forth His Son.' This is precisely what the argument of Tertullian requires, and they are the very words which he connects together" (Lardner, *Hist. of Heretics*, x. 43). Dr. Lardner, touching Marcion's omissions in this chap. iii. of the Epistle to the Galatians, says: "He omitted vers. 6, 7, 8, in order to get rid of the mention of Abraham, and of the gospel having been preached to him." This he said after St. Jerome, and then adds: "He ought also to have omitted part of ver. 9, σὺν τῷ πιστῷ Ἀβραάμ, which seems to have been the case, according to T.'s manner of stating the argument against him" (Works, *History of Heretics*, x. 43).

[5323] Exemplum.

[5324] Suspicit.

[5325] Gal. iii. 15. This, of course, is consistent in St. Paul's argument. Marcion, however, by erasing all the intervening verses, and affixing the phrase "*after the manner of men*" to the plain assertion of Gal. iv. 3, reduces the whole statement to an absurdity.

[5326] Gal. iii. 16.

[5327] Erubescat.

[5328] So, instead of pursuing the contents of chap. iii., he proceeds to such of chap. iv. as Marcion reserved.

Son”[5329]—the God, of course, who is the Lord of that very succession of times which constitutes *an age*; who also ordained, as “*signs*” of time, suns and moons and constellations and stars; who furthermore both predetermined and predicted that the revelation of His Son should be postponed to the end of the times.[5330] “It shall come to pass *in the last days*, that the mountain (of the house) of the Lord shall be manifested”;[5331] “and *in the last days* I will pour out of my Spirit upon all flesh”[5332] as Joel says. It was characteristic of Him (only)[5333] to wait patiently for the fulness of time, to whom belonged the end of time no less than the beginning. But as for that idle god, who has neither any work nor any prophecy, nor accordingly any time, to show for himself, what has *he* ever done to bring about the fulness of time, or to wait patiently its completion? If nothing, what an impotent state to have to wait for the Creator’s time, in servility to the Creator! But for what end did He send His Son? “To redeem them that were under the law,”[5334] in other words, to “make the crooked ways straight, and the rough places smooth,” as Isaiah says[5335]—in order that old things might pass away, and a new course begin, even “the new law out of Zion, and the word of the Lord from Jerusalem,”[5336] and “that we might receive the adoption of sons,”[5337] that is, the Gentiles, who once were not sons. For He is to be “the light of the Gentiles,” and “in His name shall the Gentiles trust.”[5338] That we may have, therefore the assurance that we are the children of God, “He hath sent forth His Spirit into our hearts, crying, Abba, Father.”[5339] For “in the last days,” saith He, “I will pour out of my Spirit upon all flesh.”[5340]

Now, from whom comes this grace, but from Him who proclaimed the promise thereof? Who is (our) Father, but He who is also our Maker? Therefore, after such affluence (of grace), they should not have returned “to weak and beggarly elements.”[5341] By the Romans, however, the rudiments of learning are wont to be called *elements*. He did not therefore seek, by any depreciation of the mundane elements, to turn them away from their god, al-

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[5329] Gal. iv. 4.

[5330] In extremitatem temporum.

[5331] Isa. ii. 2 (Sept).

[5332] Joel iii. 28, as quoted by St. Peter, Acts ii. 17.

[5333] Ipsius.

[5334] Gal. iv. 5.

[5335] Isa. xl. 4.

[5336] Isa. ii. 3.

[5337] Gal. iv. 5.

[5338] Isa. xlii. 4, 6.

[5339] Gal. iv. 6.

[5340] Joel iii. 28, as given in Acts ii. 17.

[5341] Gal. iv. 9.

though, when he said just before, “Howbeit, then, ye serve them which by nature are no gods,”[5342] he censured the error of that physical or natural superstition which holds the elements to be god; but at the God of those elements he aimed not in this censure.[5343] He tells us himself clearly enough what he means by “*elements*,” even the rudiments of the law: “Ye observe days, and months, and times, and years”[5344]—the sabbaths, I suppose, and “the preparations,”[5345] and the fasts, and the “high days.”[5346] For the cessation of even these, no less than of circumcision, was appointed by the Creator’s decrees, who had said by Isaiah, “Your new moons, and your sabbaths, and your high days I cannot bear; your fasting, and feasts, and ceremonies my soul hateth;”[5347] also by Amos, “I hate, I despise your feast-days, and I will not smell in your solemn assemblies;”[5348] and again by Hosea, “I will cause to cease all her mirth, and her feast-days, and her sabbaths, and her new moons, and all her solemn assemblies.”[5349] The institutions which He set up Himself, you ask, did He then destroy? Yes, rather than any other. Or if another destroyed them, he only helped on the purpose of the Creator, by removing what even He had condemned. But this is not the place to discuss the question why the Creator abolished His own laws. It is enough for us to have proved that He intended such an abolition, that so it may be affirmed that the apostle determined nothing to the prejudice of the Creator, since the abolition itself proceeds from the Creator. But as, in the case of thieves, something of the stolen goods is apt to drop by the way, as a clue to their detection; so, as it seems to me, it has happened to Marcion: the last mention of Abraham’s name he has left untouched (in the epistle), although no passage required his erasure more than this, even his partial alteration of the text.[5350] “For (it is written) that Abraham had two sons, the one by a bond maid, the other by a free woman; but he who was of the bond maid was born after the flesh, but he of the free woman was by promise: which things are allegorized”[5351] (that is to say, they presaged something besides

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[5342] Gal. iv. 8.

[5343] Nec sic taxans.

[5344] Gal. iv. 10.

[5345] Cœnas puras: probably the παρασκευαί mentioned in John xix. 31.

[5346] See also John xix. 31.

[5347] Isa. i. 13, 14.

[5348] Amos v. 21.

[5349] Hos. ii. 11.

[5350] In other words, Marcion has indeed tampered with the passage, omitting some things; but (strange to say) he has left untouched the statement which, from his point of view, most required suppression.

[5351] Allegorica: on the importance of rendering ἀλληγορούμενα by this participle rather than by the noun “an allegory,” as in A.V., see Bp. Marsh’s *Lectures on the Interpretation of the Bible*, pp. 351–354.

the literal history); "for these are the two covenants," or the two exhibitions (of the divine plans),[5352] as we have found the word interpreted, "the one from the Mount Sinai," in relation to the synagogue of the Jews, according to the law, "which gendereth to bondage"—"the other gendereth" (to liberty, being raised) above all principality, and power, and dominion, and every name that is named, not only in this world, but in that which is to come, "which is the mother of us all," in which we have the promise of (Christ's) holy church; by reason of which he adds in conclusion: "So then, brethren, we are not children of the bond woman, but of the free."[5353] In this passage he has undoubtedly shown that Christianity had a noble birth, being sprung, as the mystery of the allegory indicates, from that son of Abraham who was born of the free woman; whereas from the son of the bond maid came the legal bondage of Judaism. Both dispensations, therefore, emanate from that same God by whom,[5354] as we have found, they were both sketched out beforehand. When he speaks of "the liberty wherewith Christ hath made us free,"[5355] does not the very phrase indicate that He is the Liberator who was once the Master? For Galba himself never liberated slaves which were not his own, even when about to restore free men to their liberty.[5356] By Him, therefore, will liberty be bestowed, at whose command lay the enslaving power of the law. And very properly. It was not meet that those who had received liberty should be "entangled again with the yoke of bondage"[5357]—that is, of the law; now that the Psalm had its prophecy accomplished: "Let us break their bands asunder, and cast away their cords from us, since the rulers have gathered themselves together against the Lord and against His Christ."[5358] All those, therefore, who had been delivered from the yoke of slavery he would earnestly have to obliterate the very mark of slavery—even circumcision, on the authority of the prophet's prediction. He remembered how that Jeremiah had said, "Circumcise the foreskins of your heart;"[5359] as Moses likewise had enjoined, "Circumcise your hard hearts"[5360]—not the *literal* flesh. If, now, he were for excluding circumcision, as the messenger of a new god, why does he say that "in Christ neither circumcision availeth anything, nor uncircumcision?"[5361] For it was his duty to prefer the rival principle of that which he was abolishing, if he had a mission from the god who was the enemy of circumcision.

[5352] Ostensiones: *revelationes* perhaps.

[5353] Gal. iv. 21–26, 31.

[5354] Apud quem.

[5355] Gal. v. 1.

[5356] Tertullian, in his terse style, takes the case of the emperor, as the highest potentate, who, if any, might make free with his power. He seizes the moment when Galba was saluted emperor on Nero's death, and was the means of delivering so many out of the hands of the tyrant, in order to sharpen the point of his illustration.

[5357] Gal. v. 1.

[5358] Ps. ii. 3, 2.

[5359] Jer. iv. 4.

[5360] Deut. x. 16.

Furthermore, since both circumcision and uncircumcision were attributed to the same Deity, both lost their power[5362] in Christ, by reason of the excellency of faith—of that faith concerning which it had been written, "And in His name shall the Gentiles trust?"[5363]—of that faith "which," he says "worketh by love."[5364] By this saying he also shows that the Creator is the source of that grace. For whether he speaks of the love which is due to God, or that which is due to one's neighbor—in either case, the Creator's grace is meant: for it is He who enjoins the first in these words, "Thou shalt love God with all thine heart, and with all thy soul, and with all thy strength;"[5365] and also the second in another passage: "Thou shalt love thy neighbour as thyself."[5366] "But he that troubleth you shall have to bear judgment."[5367] From what God? From (Marcion's) most excellent god? But he does not execute judgment. From the Creator? But neither will He condemn the maintainer of circumcision. Now, if none other but the Creator shall be found to execute judgment, it follows that only He, who has determined on the cessation of the law, shall be able to condemn the defenders of the law; and what, if he also affirms the law in that portion of it where it ought (to be permanent)? "For," says he, "all the law is fulfilled in you by this: 'Thou shalt love thy neighbour as thyself.'"[5368] If, indeed, he will have it that by the words "*it is fulfilled*" it is implied that the law no longer has *to be* fulfilled, then of course he does not mean that I should any more love my neighbour as myself, since this precept must have ceased together with the law. But no! we must evermore continue to observe this commandment. The Creator's law, therefore, has received the approval of the rival god, who has, in fact, bestowed upon it not the sentence of a summary dismissal,[5369] but the favour of a compendious acceptance;[5370] the gist of it all being concentrated in this one precept! But this condensation of the law is, in fact, only possible to Him who is the Author of it. When, therefore, he says, "Bear ye one another's burdens, and so fulfill the law of Christ,"[5371] since this cannot be

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[5361] Gal. v. 6.

[5362] Utraque vacabat.

[5363] Isa. xlii. 4.

[5364] Gal. v. 6.

[5365] Deut. vi. 5.

[5366] Lev. xix. 18.

[5367] Gal. v. 10.

[5368] Gal. v. 14.

[5369] Dispendium.

[5370] Compendium: the terseness of the original cannot be preserved in the translation.

[5371] Gal. vi. 2.

accomplished except a man love his neighbour as himself, it is evident that the precept, "Thou shalt love thy neighbour as thyself" (which, in fact, underlies the injunction, "Bear ye one another's burdens"), is really "the law of Christ," though literally the law of the Creator. Christ, therefore, is the Creator's Christ, as Christ's law is the Creator's law. "Be not deceived,[5372] God is not mocked."[5373] But Marcion's god *can* be mocked; for he knows not how to be angry, or how to take vengeance. "For whatsoever a man soweth, that shall he also reap."[5374] It is then the God of recompense and judgment who threatens[5375] this. "Let us not be weary in well-doing;"[5376] and "as we have opportunity, let us do good."[5377] Deny now that the Creator has given a commandment to do good, and then a diversity of precept may argue a difference of gods. If, however, He also announces recompense, then from the same God must come the harvest both of death[5378] and of life. But "in due time we shall reap;"[5379] because in Ecclesiastes it is said, "For everything there will be a time."[5380] Moreover, "the world is crucified unto me," who am a servant of the Creator—"the world," (I say,) but not the God who made the world—"and I unto the world,"[5381] not unto the God who made the world. *The world*, in the apostle's sense, here means life and conversation according to worldly principles; it is in renouncing these that we and they are mutually crucified and mutually slain. He calls them "persecutors of Christ."[5382] But when he adds, that "he bare in his body the *scars*[5383] of Christ"—since scars, of course, are accidents of body[5384]—he therefore expressed the truth, that the flesh of Christ is not putative, but real and substantial,[5385] the scars of which he represents as borne upon his body.

[5372] Erratis: literally, "ye are deceived."

[5373] Gal. vi. 7.

[5374] Gal. vi. 7.

[5375] Intentat.

[5376] Gal. vi. 9.

[5377] Gal. vi. 10.

[5378] Corruptionis.

[5379] Gal. vi. 9.

[5380] Eccles. iii. 17.

[5381] Gal. vi. 14.

[5382] See Gal. vi. 17, κόπους μοι μηδεὶς παρεχέτω, "let no one harass me."

[5383] Stigmata: the scars not of circumcision, but of wounds suffered for His sake (Conybeare and Howson).

[5384] Corporalia.

[5385] Solidam.

Chapter V.—The First Epistle to the Corinthians. The Pauline Salutation of Grace and Peace Shown to Be Anti-Marcionite. The Cross of Christ Purposed by the Creator. Marcion Only Perpetuates the Offence and Foolishness of Christ's Cross by His Impious Severance of the Gospel from the Creator. Analogies Between the Law and the Gospel in the Matter of Weak Things, and Foolish Things and Base Things.

My preliminary remarks[5386] on the preceding epistle called me away from treating of its superscription,[5387] for I was sure that another opportunity would occur for considering the matter, it being of constant recurrence, and in the same form too, in every epistle. The point, then, is, that it is not (the usual) *health* which the apostle prescribes for those to whom he writes, but "grace and peace."[5388] I do not ask, indeed, what a destroyer of Judaism has to do with a formula which the Jews still use. For to this day they salute each other[5389] with the greeting of "peace," and formerly in their Scriptures they did the same. But I understand him by his practice[5390] plainly enough to have corroborated the declaration of the Creator: "How beautiful are the feet of them that bring glad tidings of good, who preach the gospel of *peace!*"[5391] For the herald of *good*, that is, of God's "grace" was well aware that along with it "peace" also was to be proclaimed.[5392] Now, when he announces these blessings as "from God the Father and the Lord Jesus,"[5393] he uses titles that are common to both, and which are also adapted to the mystery of our faith;[5394] and I suppose it to be impossible accurately to determine what God is declared to be the Father and the Lord Jesus, unless (we consider) which of their accruing attributes are more suited to them severally.[5395] First, then, I assert that none other than the Creator and Sustainer of both man and the universe can be acknowledged as Father *and* Lord; next, that to the Father also the title of Lord accrues by reason of His power, and that the Son too receives the same through the Father; then that "grace and peace" are not only His who had them published, but His likewise to whom offence had been given. For neither does *grace* exist, except after offence; nor *peace*, except after war.

[5386] Præstructio.

[5387] Titulo.

[5388] 1 Cor. i. 3.

[5389] Appellant.

[5390] Officio.

[5391] Isa. lii. 7.

[5392] Pacem quam præferendam.

[5393] 1 Cor. i. 3.

[5394] Competentibus nostro quoque sacramento.

[5395] Nisi ex accedentibus cui magis competant.

Now, both the people (of Israel) by their transgression of His laws,[5396] and the whole race of mankind by their neglect of natural duty,[5397] had both sinned and rebelled against the Creator. Marcion's god, however, could not have been offended, both because he was unknown to everybody, and because he is incapable of being irritated. What *grace*, therefore, 439 can be had of a god who has not been offended? What *peace* from one who has never experienced rebellion? "The cross of Christ," he says, "is to them that perish foolishness; but unto such as shall obtain salvation, it is the power of God and the wisdom of God."[5398] And then, that we may know from whence this comes, he adds: "For it is written, 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.'"[5399] Now, since these are the Creator's words, and since what pertains to the doctrine[5400] of the cross he accounts as foolishness, therefore both the cross, and also Christ by reason of the cross, will appertain to the Creator, by whom were predicted the incidents of the cross. But if[5401] the Creator, as an enemy, took away their wisdom in order that the cross of Christ, considered as his adversary, should be accounted foolishness, how by any possibility can the Creator have foretold anything about the cross of a Christ who is not His own, and of whom He knew nothing, when He published the prediction? But, again, how happens it, that in the system of a Lord[5402] who is so very good, and so profuse in mercy, some carry off salvation, when they believe the cross to be the wisdom and power of God, whilst others incur perdition, to whom the cross of Christ is accounted folly;—(how happens it, I repeat,) unless it is in the Creator's dispensation to have punished both the people *of Israel* and the human race, for some great offence committed against Him, with the loss of wisdom and prudence? What follows will confirm this suggestion, when he asks, "Hath not God infatuated the wisdom of this world?"[5403] and when he adds the reason why: "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God[5404] by the foolishness of preaching to save them that believe."[5405] But first a word about the expression "*the world*;" because in this passage particularly,[5406] the heretics expend a great deal of their subtlety in showing that by *world* is meant *the lord of the world*. We, however, understand the term to apply to any person that is in the world, by a simple idiom of human language, which often substitutes that which contains for that which is contained. "The circus shouted," "The forum spoke," and "The basilica murmured," are well-known expressions, meaning that the people in these places did so. Since then the man, not the god, of the world[5407] in his wisdom knew not God, whom indeed he ought to have known (both the Jew by his knowledge of the Scriptures, and all the human race by their knowledge of God's works), therefore that God, who was not acknowledged in His wisdom, resolved to smite men's knowledge with His foolishness, by saving all those who believe in the folly of the preached cross. "Because the Jews require signs," who ought to have already made up their minds about God, "and the Greeks seek after wisdom,"[5408] who rely upon their own wisdom, and not upon God's. If, however, it was a new god that was being preached, what sin had the Jews committed, in seeking after signs to believe; or the Greeks, when they hunted after a wisdom which they would prefer to accept? Thus the very retribution which overtook both Jews and Greeks proves that God is both a jealous God and a Judge, inasmuch as He infatuated the world's wisdom by an angry[5409] and a judicial retribution. Since, then, the causes[5410] are in the hands of Him who gave us the Scriptures which we use, it follows that the apostle, when treating of the Creator, (as Him whom both Jew and Gentile as yet have) not known, means undoubtedly to teach us, that the God who is to become known (in Christ) is the Creator. The very "stumbling-block" which he declares Christ to be "to the Jews,"[5411] points unmistakeably[5412] to the Creator's prophecy respecting Him, when by Isaiah He says: "Behold I lay in Sion a stone of stumbling and a rock of offence."[5413] This rock or stone is Christ.[5414] This stumbling-stone Marcion retains still.[5415] Now, what is that "foolishness of God which is wiser than men," but the cross and death of Christ? What is that "weakness of God which

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[5396] Disciplinæ.

[5397] Per naturæ dissimulationem. This Fr. Junius explains by τὴν φύσεως ἀφοσίωσιν, in the sense of "*original sin*" (ἀφοσιοῦσθαι seems to point to sin requiring *expiation*).

[5398] 1 Cor. i. 18.

[5399] 1 Cor. i. 19, from Isa. xxix. 14.

[5400] Causam.

[5401] Aut si: introducing a Marcionite cavil.

[5402] Apud dominum.

[5403] 1 Cor. i. 20.

[5404] Boni duxit Deus, εὐδόκησεν ὁ Θεός.

[5405] 1 Cor. i. 21.

[5406] Hic vel maxime.

[5407] That is, "man who lives in the world, not God who made the world."

[5408] 1 Cor. i. 22.

[5409] Æmula.

[5410] Causæ: the *reasons* of His retributive providence.

[5411] 1 Cor. i. 23.

[5412] Consignat.

[5413] Isa. viii. 14.

[5414] Isa. xxviii. 16.

[5415] "Etiam Marcion servat." These words cannot mean, as they have been translated, that "Marcion even retains these words" of prophecy; for whenever Marcion fell in with any traces of this prophecy of Christ, he seems to have expunged them. In Luke ii. 34 holy Simeon referred to it, but Marcion rejected this chapter of the evangelist; and although he admitted much of chap. xx., it is remarkable that he erased the ten verses thereof is stronger than men,”[5416] but the nativity and incarnation[5417] of God? If, however, Christ was not born of the Virgin, was not constituted of human flesh, and thereby really suffered neither death nor the cross, there was nothing in Him either of foolishness or weakness; nor is it any longer true, that “God hath chosen the foolish things of the world to confound the wise;” nor, again, hath “God chosen the weak things of the world to confound the mighty;” nor “the base things” and the least things “in the world, and things which are despised, which are even as nothing” (that is, things which really[5418] are not), “to bring to nothing things which are” (that is, which really are).[5419] For nothing in the dispensation of God is found to be mean, and ignoble, and contemptible. Such only occurs in man’s arrangement. The very Old Testament of the Creator[5420] itself, it is possible, no doubt, to charge with foolishness, and weakness, and dishonour and meanness, and contempt. What is more foolish and more weak than God’s requirement of bloody sacrifices and of savoury holocausts? What is weaker than the cleansing of vessels and of beds?[5421] What more dishonourable than the discoloration of the reddening skin?[5422] What so mean as the statute of retaliation? What so contemptible as the exception in meats and drinks? The whole of the Old Testament, the heretic, to the best of my belief, holds in derision. For God has chosen the foolish things of the world to confound its wisdom. Marcion’s god has no such discipline, because he does not take after[5423] (the Creator) in the process of confusing opposites by their opposites, so that “no flesh shall glory; but, as it is written, He that glorieth, let him glory in the Lord.”[5424] In what Lord? Surely in Him who gave this precept.[5425] Unless, forsooth, the Creator enjoined us to glory in the god of Marcion.

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from the end of the eighth to the end of the eighteenth. Now in vers. 17, 18, Marcion found the prophecy again referred to. See Epiphanius, *Adv. Hæres.* xlii. *Schol.* 55.

[5416] 1 Cor. i. 25.

[5417] Caro.

[5418] Vere.

[5419] 1 Cor. i. 27.

[5420] Apud Creatorem etiam vetera: (*vetera*, i.e.) “veteris testamenti institutiones” (Oehler).

[5421] Lev. xv. *passim*.

[5422] Lev. xiii. 2–6.

[5423] Æmulatur.

[5424] 1 Cor. i. 29, 31.

[5425] By Jeremiah, chap. ix. 23, 24.

Chapter VI.—The Divine Way of Wisdom, and Greatness, and Might. God's Hiding of Himself, and Subsequent Revelation. To Marcion's God Such a Concealment and Manifestation Impossible. God's Predestination. No Such Prior System of Intention Possible to a God Previously Unknown as Was Marcion's. The Powers of the World Which Crucified Christ. St. Paul, as a Wise Master-Builder, Associated with Prophecy. Sundry Injunctions of the Apostle Parallel with the Teaching of the Old Testament.

By all these statements, therefore, does he show us what God he means, when he says, "We speak the wisdom of God among them that are perfect."[5426] It is that God who has confounded the wisdom of the wise, who has brought to nought the understanding of the prudent, who has reduced to folly[5427] the world's wisdom, by choosing its foolish things, and disposing them to the attainment of salvation. This wisdom, he says, once lay hidden in things that were foolish, weak, and lacking in honour; once also was latent under figures, allegories, and enigmatical types; but it was afterwards to be revealed in Christ, who was set "as a light to the Gentiles,"[5428] by the Creator who promised through the mouth of Isaiah that He would discover "the hidden treasures, which eye had not seen."[5429] Now, that that god should have ever hidden anything who had never made a cover wherein to practise concealment, is in itself a wholly incredible idea. If he existed, concealment of himself was out of the question—to say nothing[5430] of any of his religious ordinances.[5431] The Creator, on the contrary, was as well known in Himself as His ordinances were. These, we know, were publicly instituted[5432] in Israel; but they lay overshadowed with latent meanings, in which the wisdom of God was concealed,[5433] to be brought to light by and by amongst "the perfect," when the time should come, but "pre-ordained in the counsels of God before the ages."[5434] But whose ages, if not the Creator's? For because ages consist of times, and times are made up of days, and months, and years; since also days, and months, and years are measured by suns, and moons, and stars, which He ordained for this purpose (for "they shall be," says He, "for signs of the months and the years"),[5435] it clearly follows that the ages belong to the Creator, and that nothing of what was fore-ordained before the ages can be said to be the property of any other being than Him who claims the ages also as His own. Else let Marcion show that the ages belong to his god. He must then also claim the world itself for him; for it is in it that the ages are reckoned, the vessel as it were[5436] of the times, as well as the signs thereof, or their order. But he has no such demonstration to show us. I go back therefore to the point, and ask him this question: Why did (his god) fore-ordain our glory before the ages of the Creator? I could understand his having predetermined it before the ages, if he had revealed it at the commencement of time.[5437] But when he does this almost at the very expiration of all the ages[5438] of the Creator, his predestination before the ages, and not rather within the ages, was in vain, because he did not mean to make any revelation of his purpose until the ages had almost run out their course. For it is wholly inconsistent in him to be so forward in planning purposes, who is so backward in revealing them.

[5426] 1 Cor. ii. 6, 7.

[5427] Infatuavit.

[5428] Isa. xlii. 6.

[5429] Isa. xlv. 3 (Septuagint).

[5430] Nedum.

[5431] Sacramenta.

[5432] Palam decurrentia.

[5433] Delitescebat.

[5434] 1 Cor. ii. 7.

[5435] Gen. i. 14, inexactly quoted.

In the Creator, however, the two courses were perfectly compatible—both the predestination before the ages and the revelation at the end thereof, because that which He both fore-ordained and revealed He also in the intermediate space of time announced by the preministration of figures, and symbols, and allegories. But because (the apostle) subjoins, on the subject of our glory, that "none of the princes of this world knew it, for had they known it they would not have crucified the Lord of glory,"[5439] the heretic argues that the princes of this world crucified the Lord (that is, the Christ of the rival god) in order that this *blow* might even recoil[5440] on the Creator Himself. Any one, however, who has seen from what we have already said how our glory must be regarded as issuing from the Creator, will already have come to the conclusion that, inasmuch as the Creator settled it in His own secret purpose, it properly enough was unknown to all the princes[5441] and powers of the Creator, on the principle that servants are not permitted to know their masters' plans, much less the fallen angels and the leader of transgression himself, the devil; for I should contend that *these*, on account of their fall, were greater strangers still to any knowledge of the Creator's dispensations. But it is no longer open to me[5442] even to interpret the princes and powers of this world as the Creator's, since the apostle imputes ignorance to *them*, whereas even the devil according to our Gospel recognised Jesus in the temptation,[5443] and, according to the record which is common to both (Marcionites and ourselves) the evil spirit knew that Jesus was the Holy One of God, and that Jesus was His name, and that He was come to destroy them.[5444] The parable also of the strong man armed, whom a stronger than he overcame and seized his goods, is admitted by Marcion to have reference to the Creator:[5445] therefore the Creator could not have been ignorant any longer of the God of glory, since He is overcome by him;[5446] nor could He have crucified him whom He was unable to cope with. The inevitable inference, therefore, as it seems to me, is that we must believe that the princes and powers of the Creator did knowingly crucify the God of glory in His Christ, with that desperation and excessive malice with which the most abandoned slaves do not even hesitate to slay their masters. For it is written in my Gospel[5447] that "Satan entered into Judas."[5448] According to Marcion, however, the apostle in the passage under consideration[5449] does not allow the imputation of ignorance, with respect to the Lord of glory, to the powers of the Creator; because, indeed, he will have it that these are not meant by "the princes of this world." But (the apostle) evidently[5450] did not speak of spiritual princes; so that he meant secular ones, those of the princely people, (chief in the divine dispensation, although) not, of course, amongst the nations of the world, and their rulers, and king Herod, and even Pilate, and, as represented by him,[5451] that power of Rome which was the greatest in the world, and then presided over by him. Thus the arguments of the other side are pulled down, and our own proofs are thereby built up. But you still maintain that our glory comes from your god, with whom it also lay in secret. Then why does your god employ the selfsame Scripture[5452] which the apostle also relies on? What has your god to do at all with the sayings of the prophets? "Who hath discovered the mind of the Lord, or who hath been His counsellor?"[5453] So says Isaiah. What has he also to do with illustrations from our God? For when (the apostle) calls himself "a wise master-builder,"[5454] we find that the Creator by Isaiah designates the teacher who sketches[5455] out the divine discipline by the same title, "I will take away from Judah *the cunning artificer*,"[5456] etc. And was it not Paul himself who was there foretold, destined "to be taken away from Judah"—that is, from Judaism—for the erection of Christianity, in order "to lay that only foundation, which is Christ?"[5457] Of this work the Creator also by the same prophet says, "Behold, I lay in Sion for a foundation a 442 precious stone and honourable; and he that resteth thereon shall not be confounded."[5458] Unless it be, that God professed *Himself* to be the builder up of an earthly work, that so He might not give any sign of His Christ, as destined to be the foundation of such as believe in Him, upon which every man should build at will the superstructure of either sound or worthless doctrine; forasmuch as it is the Creator's function, when a man's work shall be tried by fire, (or) when a reward shall be recompensed to him by fire; because it is by fire that the test is applied to the building which you erect upon the foundation which is laid by Him, that is, the foundation of His Christ.[5459] "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"[5460] Now, since man is the property, and the work, and the image and likeness of the Creator, having his flesh, formed by Him of the ground, and his soul of His *afflatus*, it follows that Marcion's god wholly dwells in a temple which belongs to another, if so be we are not the Creator's temple. But "if any man defile the temple of God, he shall be himself destroyed"[5461]—of course, by the God of the temple.[5462] If you threaten an avenger, you threaten us with the Creator. "Ye must become fools, that ye may be wise."[5463] Wherefore? "Because the wisdom of this world is foolishness with God."[5464] With what God? Even if the ancient Scriptures have contributed nothing in support of our view thus far,[5465] an excellent testimony turns up in what (the apostle) here adjoins: “For it is written, He taketh the wise in their own craftiness; and again, The Lord knoweth the thoughts of the wise, that they are vain.”[5466] For in general we may conclude for certain that he could not possibly have cited the authority of that God whom he was bound to destroy, since he would not teach for Him.[5467] “Therefore,” says he, “let no man glory in man;”[5468] an injunction which is in accordance with the teaching of the Creator, “wretched is the man that trusteth in man;”[5469] again, “It is better to trust in the Lord than to confide in man;”[5470] and the same thing is said about glorying (in princes).[5471]

[5436] Quodammodo.

[5437] Introductione sæculi.

[5438] Pæne jam totis sæculis prodactis.

[5439] 1 Cor. ii. 8.

[5440] Ut et hoc recidat.

[5441] Virtutibus.

[5442] Sed jam nec mihi competit.

[5443] Matt. iv. 1–11.

[5444] Luke iv. 34.

[5445] In Creatoris accipitur apud Marcionem.

[5446] Considered, in the hypothesis, as Marcion's god.

[5447] Apud me.

[5448] Luke xxii. 3.

[5449] 1 Cor. ii. 8.

[5450] Videtur.

[5451] Et quo.

[5452] Instrumento.

[5453] Isa. xl. 13.

[5454] 1 Cor. iii. 10.

[5455] Depalatorem.

[5456] So the A.V. of Isa. iii. 3; but the Septuagint and St. Paul use the self-same term, σοφὸς ἀρχιτέκτων.

[5457] 1 Cor. iii. 11.

[5458] Isa. xxviii. 16.

[5459] We add the original of this sentence: "Nisi si structorem se terreni operis Deus profitebatur, ut non de suo Christo significaret, qui futurus esset fundamentum credentium in eum, super quod prout quisque superstruxerit, dignam scilicet vel indignam doctrinam si opus ejus per ignem probabitur, si merces illi per ignem rependetur, creatoris est, quia per ignem judicatur vestra superædificatio, utique sui fundamenti, id est sui Christi." Tertullian is arguing upon an hypothesis suggested by Marcion's withdrawal of *his* Christ from everything "terrene." Such a process as is described by St. Paul in this passage, 1 Cor. i. 12–15, must be left to the Creator and *His* Christ.

[5460] 1 Cor. iii. 16.

[5461] The text has *vitiabitur*, "shall be *defiled*."

[5462] 1 Cor. iii. 17.

[5463] 1 Cor. iii. 18.

[5464] 1 Cor. iii. 19.

[5465] The older reading, "*adhuc* sensum pristina præjudicaverunt," we have preferred to Oehler's "ad hunc sensum," etc.

[5466] 1 Cor. iii. 19, 20; Job v. 13; Ps. xciv. 11.

[5467] Si non illi doceret.

[5468] 1 Cor. iii. 21.

[5469] Jer. xvii. 5.

[5470] Ps. cxviii. 8.

[5471] Ps. cxviii. 9.

Chapter VII.—St. Paul’s Phraseology Often Suggested by the Jewish Scriptures. Christ Our Passover—A Phrase Which Introduces Us to the Very Heart of the Ancient Dispensation. Christ’s True Corporeity. Married and Unmarried States. Meaning of the Time is Short. In His Exhortations and Doctrine, the Apostle Wholly Teaches According to the Mind and Purposes of the God of the Old Testament. Prohibition of Meats and Drinks Withdrawn by the Creator.

“And the hidden things of darkness He will Himself bring to light,”[5472] even by Christ; for He has promised Christ to be a Light,[5473] and Himself He has declared to be a lamp, “searching the hearts and reins.”[5474] From Him also shall “praise be had by every man,”[5475] from whom proceeds, as from a judge, the opposite also of praise. But here, at least, you say he interprets the world to be the God thereof, when he says: “We are made a spectacle unto the world, and to angels, and to men.”[5476] For if by world he had meant the people thereof, he would not have afterwards specially mentioned “*men*.” To prevent, however, your using such an argument as this, the Holy Ghost has providentially explained the meaning of the passage thus: “We are made a spectacle to the world,” *i.e.* “both to *angels*,” who minister therein, “and to *men*,” who are the objects of their ministration.[5477] Of course,[5478] a man of the noble courage of our apostle (to say nothing of the Holy Ghost) was afraid, when writing to the children whom he had begotten in the gospel, to speak freely of the God of the world; for against Him he could not possibly seem to have a word to say, except only in a straightforward manner![5479] I quite admit, that, according to the Creator’s law,[5480] the man was an offender “who had his father’s wife.”[5481] He followed, no doubt,[5482] the principles of natural and public law. 443 When, however, he condemns the man “to be delivered unto Satan,”[5483] he becomes the herald of an avenging God. It does not matter[5484] that he also said, “For the destruction of the flesh, that the spirit may be saved in the day of the Lord,”[5485] since both in the destruction of the flesh and in the saving of the spirit there is, on His part, judicial process; and when he bade “the wicked person be put away from the midst of them,”[5486] he only mentioned what is a very frequently recurring sentence of the Creator. “Purge out the old leaven, that ye may be a new lump, as ye are unleavened.”[5487] The unleavened bread was therefore, in the Creator’s ordinance, a figure of us (Christians). “For even Christ our passover is sacrificed for us.”[5488] But why is Christ our passover, if the passover be not a type of Christ, in the similitude of the blood which saves, and of the Lamb, which is Christ?[5489] Why does (the apostle) clothe us and Christ with symbols of the Creator’s solemn rites, unless they had relation to ourselves? When, again, he warns us against fornication, he reveals the resurrection of the flesh. “The body,” says he, “is not for fornication, but for the Lord; and the Lord for the body,”[5490] just as the temple is for God, and God for the temple. A temple will therefore pass away[5491] with its god, and its god with the temple. You see, then, how that “He who raised up the Lord will also raise us up.”[5492] In the body will He raise us, because the body is for the Lord, and the Lord for the body. And suitably does he add the question: “Know ye not that your bodies are the members of Christ?”[5493] What has the heretic to say? That these members of Christ will not rise again, for they are no longer our own? “For,” he says, “ye are bought with a price.”[5494] A price! surely none at all was paid, since Christ was a phantom, nor had He any corporeal substance which He could pay for our bodies! But, in truth, Christ had wherewithal to redeem us; and since He has redeemed, at a great price, these bodies of ours, against which fornication must not be committed (because they are now members of Christ, and not our own), surely He will secure, on His own account, the safety of those whom He made His own at so much cost! Now, how shall we glorify, how shall we exalt, God in our body,[5495] which is doomed to perish? We must now encounter the subject of marriage, which Marcion, more continent[5496] than the apostle, prohibits. For the apostle, although preferring the grace of continence,[5497] yet permits the contraction of marriage and the enjoyment of it,[5498] and advises the continuance therein rather than the dissolution thereof.[5499] Christ plainly forbids divorce, Moses unquestionably permits it.[5500]

[5472] 1 Cor. iv. 5.

[5473] Isa. xlii. 6.

[5474] Ps. vii. 9.

[5475] 1 Cor. iv. 5.

[5476] 1 Cor. iv. 9.

[5477] Our author’s version is no doubt right. The Greek does not admit the co-ordinate, triple conjunction of the A.V.: Θέατρον ἐγενήθημεν τῷ κόσμῳ—καὶ ἀγγέλοις καὶ ἀνθρώποις.

[5478] Nimirum: introducing a strong ironical sentence against Marcion’s conceit.

[5479] Nisi exserte.

[5480] Lev. xviii. 8.

[5481] 1 Cor. v. 1.

[5482] Secutus sit.

[5483] 1 Cor. v. 5.

[5484] Viderit.

[5485] 1 Cor. v. 5.

[5486] 1 Cor. v. 13.

[5487] 1 Cor. v. 7.

[5488] 1 Cor. v. 7.

[5489] Ex. xii.

[5490] 1 Cor. vi. 13.

[5491] Peribit.

[5492] 1 Cor. vi. 14.

[5493] 1 Cor. vi. 15.

[5494] 1 Cor. vi. 20.

[5495] 1 Cor. vi. 20.

[5496] Constantior: ironically predicated.

Now, when Marcion wholly prohibits all carnal intercourse to the faithful (for we will say nothing[5501] about his catechumens), and when he prescribes repudiation of all engagements before marriage, whose teaching does he follow, that of Moses or of Christ? Even Christ,[5502] however, when He here commands "the wife not to depart from her husband, or if she depart, to remain unmarried or be reconciled to her husband,"[5503] both permitted divorce, which indeed He never absolutely prohibited, and confirmed (the sanctity) of marriage, by first forbidding its dissolution; and, if separation had taken place, by wishing the nuptial bond to be resumed by reconciliation. But what reasons does (the apostle) allege for continence? Because "the time is short."[5504] I had almost thought it was because in Christ there was another god! And yet He from whom emanates this shortness of the time, will also send what suits the said brevity. No one makes provision for the time which is another's. You degrade your god, O Marcion, when you make him circumscribed at all by the Creator's time. Assuredly also, when (the apostle) rules that marriage should be "only in the Lord,"[5505] that no Christian should intermarry with a heathen, he maintains a law of the Creator, who everywhere prohibits marriage with strangers. But when he says, "although there be that are called gods, whether in heaven or in earth,"[5506] the meaning of his words is clear—not as if there were gods in reality, but as if there were some who are called gods, 444 without being truly so. He introduces his discussion about meats offered to idols with a statement concerning idols (themselves): "We know that an idol is nothing in the world."[5507]

[5497] 1 Cor. vii. 7, 8.

[5498] 1 Cor. vii. 9, 13, 14.

[5499] 1 Cor. vii. 27.

[5500] One of Marcion's *Antitheses.*

[5501] Viderint.

[5502] Et Christus: Pamelius and Rigaltius here read "Christi *apostolus.*" Oehler defends the text as the author's phrase suggested (as Fr. Junius says) by the preceding words, "*Moses or Christ.*" To which we may add, that in this particular place St. Paul mentions his injunction as *Christ's especially*, οὐκ ἐγὼ, αλλ᾽ ὁ Κύριος, 1 Cor. vii. 10.

[5503] 1 Cor. vii. 10, 11.

[5504] 1 Cor. vii. 29.

[5505] 1 Cor. vii. 39.

[5506] 1 Cor. viii. 5.

[5507] 1 Cor. viii. 4.

Marcion, however, does not say that the Creator is not God; so that the apostle can hardly be thought to have ranked the Creator amongst those who are called gods, without being so; since, even if they had been gods, “to us there is but one God, the Father.”[5508] Now, from whom do all things come to us, but from Him to whom all things belong? And pray, what things are these? You have them in a preceding part of the epistle: “All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come.”[5509] He makes the Creator, then the God of all things, from whom proceed both the world and life and death, which cannot possibly belong to the other god. From Him, therefore, amongst the “*all things*” comes also Christ.[5510] When he teaches that every man ought to live of his own industry,[5511] he begins with a copious induction of examples—of soldiers, and shepherds, and husbandmen.[5512] But he[5513] wanted divine authority. What was the use, however, of adducing the Creator’s, which he was destroying? It was vain to do so; for his god had no such authority! (The apostle) says: “Thou shalt not muzzle the ox that treadeth out the corn,”[5514] and adds: “Doth God take care of oxen?” Yes, of oxen, for the sake of men! For, says he, “it is written for our sakes.”[5515] Thus he showed that the law had a symbolic reference to ourselves, and that it gives its sanction in favour of those who live of the gospel. (He showed) also, that those who preach the gospel are on this account sent by no other god but Him to whom belongs the law, which made provision for them, when he says: “For our sakes was this written.”[5516] Still he declined to use this power which the law gave him, because he preferred working without any restraint.[5517] Of this he boasted, and suffered no man to rob him of such glory[5518]—certainly with no view of destroying the law, which he proved that another man might use. For behold Marcion, in his blindness, stumbled at the rock whereof our fathers drank in the wilderness. For since “that rock was Christ,”[5519] it was, of course, the Creator’s, to whom also belonged the people. But why resort to the figure of a sacred sign given by an extraneous god?[5520] Was it to teach the very truth, that ancient things prefigured the Christ who was to be educed[5521] out of them? For, being about to take a cursory view of what befell the people (of Israel) he begins with saying: "Now these things happened as examples for us."[5522] Now, tell me, were these examples given by the Creator to men belonging to a rival god? Or did one god borrow examples from another, and a hostile one too? He withdraws me to himself in alarm[5523] from Him from whom he transfers my allegiance. Will his antagonist make me better disposed to him? Should I now commit the same sins as the people, shall I have to suffer the same penalties, or not?[5524] But if not the same, how vainly does he propose to me terrors which I shall not have to endure! From whom, again, shall I have to endure them? If from the Creator, What evils does it appertain to *Him* to inflict? And how will it happen that, jealous God as He is, He shall punish the man who offends His rival, instead of rather encouraging[5525] him. If, however, from the other god—but *he* knows not how to punish. So that the whole declaration of the apostle lacks a reasonable basis, if it is not meant to relate to the Creator's discipline. But the fact is, the apostle's conclusion corresponds to the beginning: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."[5526] What a Creator! how prescient already, and considerate in warning Christians who belong to another god! Whenever cavils occur the like to those which have been already dealt with, I pass them by; certain others I despatch briefly. A great argument for another god is the permission to eat of all kinds of meats, contrary to the law.[5527] Just as if we did not ourselves allow that the burdensome ordinances of the law were abrogated—but by Him who imposed them, who also promised the new condition of things.[5528] The same, therefore, who prohibited meats, also restored the use of them, just as He had indeed allowed them from the beginning. If, however, some strange god had come to destroy our God, his foremost prohibition would certainly have been, that his own votaries should abstain from supporting their lives on the resources of his adversary.

[5508] 1 Cor. viii. 6.

[5509] 1 Cor. iii. 21, 22.

[5510] 1 Cor. iii. 23.

[5511] 1 Cor. ix. 13.

[5512] 1 Cor. ix. 7.

[5513] He turns to Marcion’s god.

[5514] 1 Cor. ix. 9 and Deut. xxv. 4.

[5515] 1 Cor. xi. 10.

[5516] Comp. 1 Cor. ix. 13, 14, with Deut. xviii. 1, 2.

[5517] Gratis.

[5518] 1 Cor. ix. 15.

[5519] 1 Cor. x. 4.

[5520] Figuram extranei sacramenti.

[5521] Recensendum.

[5522] 1 Cor. x. 6.

[5523] Me terret sibi.

[5524] 1 Cor. x. 7–10.

[5525] Magis quam foveat.

[5526] 1 Cor. x. 11.

[5527] 1 Cor. x. 25–27.

[5528] Novationem.

Chapter VIII.—Man the Image of the Creator, and Christ the Head of the Man. Spiritual Gifts. The Sevenfold Spirit Described by Isaiah. The Apostle and the Prophet Compared. Marcion Challenged to Produce Anything Like These Gifts of the Spirit Foretold in Prophecy in His God.

"The head of every man is Christ."[5529] What Christ, if He is not the author of man? The *head* he has here put for *authority*; now "authority" will accrue to none else than the "author." Of what man indeed is He the head? Surely of him concerning whom he adds soon afterwards: "The man ought not to cover his head, forasmuch as he is the image of God."[5530] Since then he is the image of the Creator (for *He*, when looking on Christ His Word, who was to become man, said, "Let us make man in our own image, after our likeness"[5531]), how can I possibly have another head but Him whose image I am? For if I am the image of the Creator there is no room in me for another head. But wherefore "ought the woman to have power over her head, because of the angels?"[5532] If it is because "she was created for the man,"[5533] and taken out of the man, according to the Creator's purpose, then in this way too has the apostle maintained the discipline of that God from whose institution he explains the reasons of His discipline. He adds: "Because of the angels."[5534] What angels? In other words, whose angels? If he means the fallen angels of the Creator,[5535] there is great propriety in his meaning. It is right that that face which was a snare to them should wear some mark of a humble guise and obscured beauty. If, however, the angels of the rival god are referred to, what fear is there for them? for not even Marcion's disciples, (to say nothing of his angels,) have any desire for women. We have often shown before now, that the apostle classes heresies as evil[5536] among "works of the flesh," and that he would have those persons accounted estimable[5537] who shun heresies as an evil thing. In like manner, when treating of the gospel,[5538] we have proved from the sacrament of the bread and the cup[5539] the verity of the Lord's body and blood in opposition to Marcion's phantom; whilst throughout almost the whole of my work it has been contended that all mention of judicial attributes points conclusively to the Creator as to a God who judges. Now, on the subject of "spiritual gifts,"[5540] I have to remark that these also were promised by the Creator through Christ; and I think that we may derive from this a very just conclusion that the bestowal of a gift is not the work of a god other than Him who is proved to have given the promise. Here is a prophecy of Isaiah: "There shall come forth a rod out of the stem of Jesse, and a flower[5541] shall spring up from his root; and upon Him shall rest the Spirit of the Lord." After which he enumerates the special gifts of the same: "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of religion.[5542] And with the fear of the Lord[5543] shall the Spirit fill Him."[5544] In this figure of *a flower* he shows that Christ was to arise out of the rod which sprang from the stem of Jesse; in other words, from the virgin of the race of David, the son of Jesse. In this Christ the whole *substantia* of the Spirit would have to rest, not meaning that it would be as it were some subsequent acquisition accruing to Him who was always, even before His incarnation, the Spirit of God;[5545] so that you cannot argue from this that the prophecy has reference to that Christ who (as mere man of the race only of David) was to obtain the Spirit of his God. (The prophet says,) on the contrary, that from the time when (the true Christ) should appear in the flesh as *the flower predicted*,[5546] rising from the root of Jesse, there would have to rest upon Him the entire operation of the Spirit of grace, which, so far as the Jews were concerned, would cease and come to an end. This result the case itself shows; for after this time the Spirit of the Creator never breathed amongst *them*. From Judah were taken away "the wise man, and the cunning artificer, and the counsellor, and the prophet;"[5547] that so it might prove true that "the law and the prophets were until John."[5548] Now hear how he declared that by Christ Himself, when returned to heaven, these spiritual gifts were to be sent: "He ascended up on high," that is, into heaven; "He led captivity captive," meaning death or slavery of man; "He gave gifts to the sons of men,"[5549] that is, the gratuities, which we call *charismata*. He says specifically "*sons of*

[5529] 1 Cor. xi. 3.

[5530] 1 Cor. xi. 7.

[5531] Gen. i. 26.

[5532] 1 Cor. xi. 10.

[5533] 1 Cor. xi. 9.

[5534] 1 Cor. xi. 10.

[5535] See more concerning these in chap. xviii. of this book. Comp. Gen. vi. 1–4.

[5536] 1 Cor. xi. 18, 19.

[5537] Probabiles: "approved."

[5538] See above, in book iv. chap. xl.

[5539] Luke xxii. 15–20 and 1 Cor. xi. 23–29.

[5540] 1 Cor. xii. 1.

[5541] Flos: Sept. ἄνθος.

[5542] Religionis: Sept. εὐσεβείας.

[5543] Timor Dei: Sept. φόβος Θεοῦ.

[5544] Isa. xi. 1–3.

[5545] We have more than once shown that by Tertullian and other ancient fathers, *the divine nature* of Christ was frequently designated "Spirit."

[5546] Floruisset in carne.

[5547] See Isa. iii. 2, 3.

[5548] Luke xvi. 16.

[5549] 1 Cor. xii. 4–11; Eph. iv. 8, and Ps. lxviii. 18.

men,"[5550] and not men promiscuously; thus exhibiting to us those who were the children of men truly so called, choice men, apostles. "For," says he, "I have begotten you through the gospel;"[5551] and "Ye are my children, of whom I travail again in birth."[5552] Now was absolutely fulfilled that promise of the Spirit which was given by the word of Joel: "In the last days will I pour out of my Spirit upon all flesh, and their sons and their daughters shall prophesy; and upon my servants and upon my handmaids will I pour out of my Spirit."[5553] Since, then, the Creator promised the gift of His Spirit in the latter days; and since Christ has in these last days appeared as the dispenser of spiritual gifts (as the apostle says, "When the fulness of the time was come, God sent forth His Son;"[5554] and again, "This I say, brethren, that the time is short"[5555]), it evidently follows in connection with this prediction of the last days, that this gift of the Spirit belongs to Him who is the Christ of the predicters. Now compare the Spirit's specific graces, as they are described by the apostle, and promised by the prophet Isaiah. "To one is given," says he, "by the Spirit the word of wisdom;" this we see at once is what Isaiah declared to be "the spirit of wisdom." "To another, the word of knowledge;" this will be "the (prophet's) spirit of understanding and counsel." "To another, faith by the same Spirit;" this will be "the spirit of religion and the fear of the Lord." "To another, the gifts of healing, and to another the working of miracles;" this will be "the spirit of might." "To another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues;" this will be "the spirit of knowledge."[5556] See how the apostle agrees with the prophet both in making the distribution of the one Spirit, and in interpreting His special graces. This, too, I may confidently say: he who has likened the unity of our body throughout its manifold and divers members to the compacting together of the various gifts of the Spirit,[5557] shows also that there is but one Lord of the human body and of the Holy Spirit. This Spirit, (according to the apostle's showing,)[5558] meant not[5559] that the service[5560] of these gifts should be in the body,[5561] nor did He place them in the human body); and on the subject of the superiority of love[5562] above all these gifts, He even taught the apostle that it was the chief commandment,[5563] just as Christ has shown it to be: “Thou shalt love the Lord with all thine heart and soul,[5564] with all thy strength, and with all thy mind, and thy neighbour as thine own self.”[5565] When he mentions the fact that “*it is written in the law*,”[5566] how that the Creator would speak with other tongues and other lips, whilst confirming indeed the gift of tongues by such a mention, he yet cannot be thought to have affirmed that the gift was that of another god by his reference to the Creator’s prediction.[5567] In precisely the same manner,[5568] when enjoining on women silence in the church, that they speak not for the mere sake[5569] of learning[5570] (although that even they have the right of prophesying, he has already shown[5571] when he covers the woman that prophesies with a veil), he goes to the law for his sanction that woman should be under obedience.[5572] Now this law, let me say once for all, he ought to have made no other acquaintance with, than to destroy it. But that we may now leave the subject of spiritual gifts, facts themselves will be enough to prove which of us acts rashly in claiming them for his God, and whether it is possible that they are opposed to our side, even if[5573] the Creator promised them for His Christ who is not yet revealed, as being destined only for the Jews, to have their operations in His time, in His Christ, and among His people. Let Marcion then exhibit, as gifts of his god, some prophets, such as have not spoken by human sense, but with the Spirit of God, such as have both predicted things to come, and have made manifest[5574] the secrets of the heart;[5575] let him produce a psalm, a vision, a prayer[5576]—only

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[5550] He argues from his own reading, *filiis hominum*.

[5551] 1 Cor. iv. 15.

[5552] Gal. iv. 19.

[5553] Joel ii. 28, 29, applied by St. Peter, Acts ii. 17, 18.

[5554] Gal. iv. 4.

[5555] 1 Cor. vii. 29. [The verse filled out by the translator.]

[5556] Comp. 1 Cor. xii. 8–11 and Isa. xi. 1–3.

[5557] 1 Cor. xii. 12–30, compared with Eph. iv. 16.

[5558] This seems to be the force of the subjunctive verb *noluerit*.

[5559] Noluerit.

[5560] Meritum.

[5561] They are *spiritual* gifts, not endowments of body.

[5562] De dilectione præferenda.

[5563] Compare 1 Cor. xii. 31; xiii. 1, 13.

[5564] Totis præcordiis.

[5565] Luke x. 27.

[5566] “Here, as in John x. 34; xii. 34; xv. 25, ‘*the law*’ is used for the Old Testament generally, instead of being, as usual, confined to the Pentateuch. The passage is from Isa. xxviii. 11.” (Dean Stanley, *On the Corinthians, in loc.*).

[5567] 1 Cor. xiv. 21.

[5568] Æque.

[5569] Duntaxat gratia.

[5570] 1 Cor. xiv. 34, 35.

[5571] 1 Cor. xi. 5, 6. [See Kaye, p. 228.]

[5572] 1 Cor. xiv. 34, where Gen. iii. 16 is referred to.

[5573] Et si: These words introduce the Marcionite theory.

[5574] Traduxerint.

[5575] 1 Cor. xiv. 25.

[5576] 1 Cor. xiv. 26.

let it be by the Spirit,[5577] in an ecstasy, that is, in a rapture,[5578] whenever an interpretation of tongues has occurred to him; let him show to me also, that any woman of boastful tongue[5579] in his community has ever prophesied from amongst those specially holy sisters of his. Now all these signs (of spiritual gifts) are forthcoming from my side without any difficulty, and they agree, too, with the rules, and the dispensations, and the instructions of the Creator; therefore without doubt the Christ, and the Spirit, and the apostle, belong severally[5580] to my God. Here, then, is my frank avowal for any one who cares to require it.

[5577] Duntaxat spiritalem: These words refer to the previous ones, “not spoken by human sense, but with the Spirit of God.” [Of course here is a touch of his *fanaticism*; but, he bases it on (1 Cor. xiv.) a mere question of fact: had these *charismata* ceased?]

[5578] Amentia.

[5579] Magnidicam.

[5580] Erit.

Chapter IX.—The Doctrine of the Resurrection. The Body Will Rise Again. Christ's Judicial Character. Jewish Perversions of Prophecy Exposed and Confuted. Messianic Psalms Vindicated. Jewish and Rationalistic Interpretations on This Point Similar. Jesus—Not Hezekiah or Solomon—The Subject of These Prophecies in the Psalms. None But He is the Christ of the Old and the New Testaments.

Meanwhile the Marcionite will exhibit nothing of this kind; he is by this time afraid to say which side has the better right to a Christ who is not yet revealed. Just as my Christ is to be expected,[5581] who was predicted from the beginning, so his Christ therefore has no existence, as not having been *announced* from the beginning. Ours is a better faith, which believes in a future Christ, than the heretic's, which has none at all to believe in. Touching the resurrection of the dead,[5582] let us first inquire how some persons then denied it. No doubt in the same way in which it is even now denied, since the resurrection of the flesh has at all times men to deny it. But many wise men claim for the soul a divine nature, and are confident of its undying destiny, and even the multitude worship the dead[5583] in the presumption which they boldly entertain that their souls survive. As for our bodies, however, it is manifest that they perish either at once by fire or the wild beasts,[5584] or even when most carefully kept by length of time. When, therefore, the apostle refutes those who deny the resurrection of the flesh, he indeed defends, in opposition to them, the precise matter of their denial, that is, the resurrection of the body. You have the whole answer wrapped up in this.[5585] All the rest is superfluous. Now in this very point, which is called the resurrection of the dead, it is requisite that the proper force of the words should be accurately maintained.[5586] The word *dead* expresses simply what has lost the vital principle,[5587] by means of which it used to live. Now the body is that which loses life, and as the result of losing it becomes dead. To the *body*, therefore, the term dead is only suitable. Moreover, as resurrection accrues to what is dead, and dead is a term applicable only to a body, therefore the body alone has a resurrection incidental to it. So again the word Resurrection, or (*rising again*), embraces only that which has fallen down. "To rise," indeed, can be predicated of that which has never fallen down, but had already been always lying down. But "to rise *again*" is predicable only of that which has fallen down; because it is by rising *again*, in consequence of its having fallen down, that it is said to have *re*-risen.[5588] For the syllable RE always implies iteration (or happening *again*). We say, therefore, that the body falls to the ground by death, as indeed facts themselves show, in accordance with the law of God. For to the body it was said, ("Till thou return to the ground, for out of it wast thou taken; for) dust thou art, and unto dust shalt thou return."[5589] That, therefore, which came from the ground shall return to the ground. Now that falls down which returns to the ground; and that rises again which falls down. "Since by man came death, by man came also the resurrection."[5590] Here in the word *man*, who consists of bodily substance, as we have often shown already, is presented to me the body of Christ. But if we are all so made alive in Christ, as we die in Adam, it follows of necessity that we are made alive in Christ as a bodily substance, since we died in Adam as a bodily substance. The similarity, indeed, is not complete, unless our revival[5591] in Christ concur in identity of substance with our mortality[5592] in Adam. But at this point[5593] (the apostle) has made a parenthetical statement[5594] concerning Christ, which, bearing as it does on our present discussion, must not pass unnoticed. For the resurrection of the body will receive all the better proof, in proportion as I shall succeed in showing that Christ belongs to that God who is believed to have provided this resurrection of the flesh in His dispensation. When he says, "For He must reign, till He hath put all enemies under His feet,"[5595] we can see at once[5596] from this statement that he speaks of a God of vengeance, and therefore of Him who made the following promise to Christ: "Sit Thou at my right hand, until I make Thine enemies Thy footstool. The rod of Thy strength shall the Lord send forth from Sion, and He shall rule along with Thee in the midst of Thine enemies."[5597] It is necessary for me to lay claim to those Scriptures which the Jews endeavour to deprive us of, and to show that they sustain my view. Now they say that this Psalm[5598] was a chant in honour of Hezeki-

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[5581] He here argues, as it will be readily observed, from the Marcionite theory alluded to, near the end of the last chapter.

[5582] 1 Cor. xv. 12.

[5583] See his treatise, *De Resur. Carnis*, chap. i. (Oehler).

[5584] An allusion to the deaths of martyrs.

[5585] Compendio.

[5586] Defendi.

[5587] Animam.

[5588] The reader will readily see how the English fails to complete the illustration with the ease of the Latin, "*surgere*," "*iterum surgere*," "*resurgere*."

[5589] Gen. iii. 19. ["Was not said unto the Soul"—says our own Longfellow, in corresponding words.]

[5590] 1 Cor. xv. 21.

[5591] Vivificatio.

[5592] Mortificatio.

[5593] Adhuc.

[5594] Interposuit aliquid.

[5595] 1 Cor. xv. 25, 27.

[5596] Jam quidem.

[5597] Ps. cx. 1, 2, and viii. 6.

[5598] Ps. cx.

ah,[5599] because "he went up to the house of the Lord,"[5600] and God turned back and removed his enemies. Therefore, (as they further hold,) those other words, "Before the morning star did I beget thee from the womb,"[5601] are applicable to Hezekiah, and to the birth of Hezekiah. We on our side[5602] have published Gospels (to the credibility of which we have to thank[5603] them[5604] for having given some confirmation, indeed, already in so great a subject[5605]); and these declare that the Lord was born *at night*, that so it might be "before the morning star," as is evident both from the star especially, and from the testimony of the angel, who at night announced to the shepherds that Christ had at that moment been born,[5606] and again from the place of the birth, for it is towards night that persons arrive at the (eastern) "inn." Perhaps, too, there was a mystic purpose in Christ's being born at night, destined, as He was, to be the light of the truth amidst the dark shadows of ignorance. Nor, again, would God have said, "I have begotten Thee," except to His true Son. For although He says of all the people (Israel), "I have begotten[5607] children,"[5608] yet He added not "from the womb." Now, why should He have added so superfluously this phrase "from the womb" (as if there could be any doubt about any one's having been born from the womb), unless the Holy Ghost had wished the words to be with especial care[5609] understood of Christ? "I have begotten Thee from the womb," that is to say, *from a womb only*, without a man's seed, making it a condition of a fleshly body[5610] that it should come out of a womb. What is here added (in the Psalm), "Thou art a priest for ever,"[5611] relates to (Christ) Himself. Hezekiah was no priest; and even if he had been one, he would not have been a priest *for ever*. "After the order," says He, "of Melchizedek." Now what had Hezekiah to do with Melchizedek, the priest of the most high God, and him uncircumcised too, who blessed the circumcised Abraham, after receiving from him the offering of tithes? To Christ, however, "the order of Melchizedek" will be very suitable; for Christ is the proper and legitimate High Priest of God. He is the Pontiff of the priesthood of the uncircumcision, constituted such, even then, for the Gentiles, by whom He was to be more fully received, although at His last coming He will favour with His acceptance and blessing the circumcision also, even the race of Abraham, which by and by is to acknowledge Him. Well, then, there is also another Psalm, which begins with these words: "Give Thy judgments, O God, to the King," that is, to Christ who was to come as King, "and Thy righteousness unto the King's son,"[5612] that is, to Christ's people; for His sons are they who are born again in Him. But it will here be said that this Psalm has reference to Solomon. However, will not those portions of the Psalm which apply to Christ alone, be enough to teach us that all the rest, too, relates to Christ, and not to Solomon? "He shall come down," says He, "like rain upon a fleece,[5613] and like 449 dropping showers upon the earth,"[5614] describing His descent from heaven to the flesh as gentle and unobserved.[5615] Solomon, however, if he had indeed any descent at all, came not down like a shower, because he descended not from heaven. But I will set before you more literal points.[5616] "He shall have dominion," says the Psalmist, "from sea to sea, and from the river unto the ends of the earth."[5617] To Christ alone was this given; whilst Solomon reigned over only the moderately-sized kingdom of Judah. "Yea, all kings shall fall down before Him." Whom, indeed, shall they all thus worship, except Christ? "All nations shall serve Him."[5618] To whom shall all thus do homage, but Christ? "His name shall endure for ever." Whose name has this eternity of fame, but Christ's? "Longer than the sun shall His name remain," for longer than the sun shall be the Word of God, even Christ. "And in Him shall all nations be blessed."[5619] In Solomon was *no* nation blessed; in Christ *every* nation. And what if the Psalm proves Him to be even God? "They shall call Him *blessed*."[5620] (On what ground?) Because *blessed* is the Lord God of Israel, who only doeth wonderful things."[5621] "*Blessed* also is His glorious name, and with His glory shall all the earth be filled."[5622] On the contrary, Solomon (as I make bold to affirm) lost even the glory which he had from God, seduced by his love of women even into idolatry. And thus, the statement which occurs in about the middle of this Psalm, "His enemies shall lick the dust"[5623] (of course, as having been, (to use the apostle's phrase,) "put under His feet"[5624]), will bear upon the very object which I had in view, when I both introduced the Psalm, and insisted on my opinion of its sense,—namely, that I might demonstrate both the glory of His kingdom and the subjection of His enemies in pursuance of the Creator's own plans, with the view of laying down[5625] this conclusion, that none but He can be believed to be *the Christ* of the Creator.

[5599] In Ezechiam cecinisse.

[5600] 2 Kings xix. 14; but the words are, "quia is sederit ad dexteram templi," a sentence which occurs neither in the LXX. nor the original.

[5601] Tertullian, as usual, argues from the Septuagint, which in the latter clause of Ps. cx. 3 has ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε; and so the *Vulgate* version has it. This Psalm has been variously applied by the Jews. Raschi (or Rabbi Sol. Jarchi) thinks it is most suitable to *Abraham*, and possibly to *David*, in which latter view D. Kimchi agrees with him. Others find in *Solomon* the best application; but more frequently is *Hezekiah* thought to be the subject of the Psalm, as Tertullian observes. Justin Martyr (in *Dial. cum Tryph.*) also notices this application of the Psalm. But Tertullian in the next sentence appears to recognize the sounder opinion of the *older* Jews, who saw in this Ps. cx. a prediction of Messiah. This opinion occurs in the Jerusalem Talmud, in the tract *Berachoth*, 5. Amongst the *more recent* Jews who also hold the sounder view, may be mentioned Rabbi Saadias Gaon, on Dan. vii. 13, and R. Moses Hadarsan [singularly enough quoted by Raschi in another part of his commentary (Gen. xxxv. 8)], with others who are mentioned by Wetstein, *On the New Testament*, Matt. xxii. 44. *Modern* Jews, such as Moses Mendelsohn, reject the Messianic sense; and they are followed by the commentators of the Rationalist school amongst ourselves and in Germany. J. Olshausen, after Hitzig, comes down in his interpretation of the Psalm as late as the Maccabees, and sees a suitable accomplishment of its words in the honours heaped upon *Jonathan* by Alexander son of Antiochus Epiphanes (see 1 Macc. x. 20). For the refutation of so inadequate a commentary, the reader is referred to Delitzch on Ps. cx. The variations of opinion, however, in this school, are as remarkable as the fluctuations of the Jewish writers. The latest work on the Psalms which has appeared amongst us (*Psalms, chronologically arranged*, by four Friends), after Ewald, places the *accomplishment* of Ps. cx. in what may be allowed to have been its *occasion*—David's victories over the neighboring heathen.

[5602] Nos.

[5603] Debemus.

[5604] Istos: that is, the Jews (Rigalt.).

[5605] Utique jam in tanto opere.

[5606] Natum esse quum maxime.

[5607] Generavi: Sept. ἐγέννησα.

[5608] Isa. i. 2.

[5609] Curiosius.

[5610] Deputans carni: a note against *Docetism*.

[5611] Ps. cx. 4.

[5612] Ps. lxxii. 1.

[5613] Super vellus: so Sept. ἐπὶ πόκον.

[5614] Ps. lxxii. 6.

[5615] Similarly the Rabbis Saadias Gaon and Hadarsan, above mentioned in our note, beautifully applied to *Messiah's* placid birth, "without a human father," the figures of Ps. cx. 3, "womb of the morning," "dew of thy birth."

[5616] Simpliciora.

[5617] Ps. lxx. 8.

[5618] Ps. lxx. 11.

[5619] Ps. lxx. 17.

[5620] Ps. lxx. 17.

[5621] Ps. lxx. 18.

[5622] Ps. lxx. 19.

[5623] Ps. lxx. 9.

[5624] 1 Cor. xv. 25, 27.

[5625] Consecuturus.

Chapter X.—Doctrine of the Resurrection of the Body, Continued. How are the Dead Raised? and with What Body Do They Come? These Questions Answered in Such a Sense as to Maintain the Truth of the Raised Body, Against Marcion. Christ as the Second Adam Connected with the Creator of the First Man. Let Us Bear the Image of the Heavenly. The Triumph Over Death in Accordance with the Prophets. Hosea and St. Paul Compared.

Let us now return to the resurrection, to the defence of which against heretics of all sorts we have given indeed sufficient attention in another work of ours.[5626] But we will not be wanting (in some defence of the doctrine) even here, in consideration of such persons as are ignorant of that little treatise. "What," asks he, "shall they do who are baptized for the dead, if the dead rise not?"[5627] Now, never mind[5628] that practice, (whatever it may have been.) The *Februarian* lustrations[5629] will perhaps[5630] answer him (quite as well), by praying for the dead.[5631] Do not then suppose that the apostle here indicates some new *god as the* author and advocate of this (baptism for the dead. His only aim in alluding to it was) that he might all the more firmly insist upon the resurrection of the body, in proportion as they who were vainly baptized for the dead resorted to the practice from their belief of *such* a resurrection. We have the apostle in another passage defining "but one baptism."[5632] To be "baptized for the dead" therefore means, in fact, to be baptized for the body;[5633] for, as we have shown, it is the *body* which becomes *dead*. What, then, shall they do who are baptized for the body,[5634] if the body[5635] rises not again? We stand, then, on firm ground (when we say) that[5636] the next question which the apostle has discussed equally relates to the body. But "some man will say, 'How are the dead raised up? With what body do they come?'"[5637] Having established the doctrine of the resurrection which was denied, it was natural[5638] to discuss what would be the sort of body (in the resurrection), of which no one had an idea. On this point we have other opponents with whom to engage. For Marcion does not in any wise admit the resurrection of the flesh, and it is only the salvation of the soul which he promises; consequently the question which he raises is not concerning *the sort* of body, but the very *substance* thereof. Notwithstanding,[5639] he is most plainly refuted even from what the apostle advances respecting the quality of the body, in answer to those who ask, "How are the dead raised up? with what body do they come?" For as he treated of the sort of *body*, he of course *ipso facto* proclaimed in the argument that it was a *body* which would rise again. Indeed, since he proposes as his examples "wheat grain, or some other grain, to which God giveth a body, such as it hath pleased Him;"[5640] since also he says, that "to every seed is its own body;"[5641] that, consequently,[5642] "there is one kind of flesh of men, whilst there is another of beasts, and (another) of birds; that there are also celestial bodies and bodies terrestrial; and that there is one glory of the sun, and another glory of the moon, and another glory of the stars"[5643]—does he not therefore intimate that there is to be[5644] a resurrection of the flesh or body, which he illustrates by fleshly and corporeal samples? Does he not also guarantee that the resurrection shall be accomplished by that God from whom proceed all the (creatures which have served him for) examples? "So also," says he, "is the resurrection of the dead."[5645] How? Just as the grain, which is sown a body, springs up a body. This sowing of the body he called the dissolving thereof in the ground, "because it is sown in corruption," (but "is raised) to honour and power."[5646] Now, just as

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[5626] He refers to his *De Resurrect. Carnis.* See chap. xlviii.

[5627] 1 Cor. xv. 29.

[5628] Viderit.

[5629] Kalendæ Februariæ. The great expiation or lustration, celebrated at Rome in the month which received its name from the festival, is described by Ovid, *Fasti*, book ii., lines 19–28, and 267–452, in which latter passage the same feast is called *Lupercalia*. Of course as the rites were held on the 15th of the month, the word *kalendæ* here has not its more usual meaning (Paley's edition of the *Fasti*, pp. 52–76). Oehler refers also to Macrobius, *Saturn.* i. 13; Cicero, *De Legibus*, ii. 21; Plutarch, *Numa*, p. 132. He well remarks (note *in loc.*), that Tertullian, by intimating that the heathen rites of the *Februa* will afford quite as satisfactory an answer to the apostle's question, as the Christian superstition alluded to, not only means no authorization of the said superstition for himself, but expresses his belief that St. Paul's only object was to gather some evidence for the great doctrine of the resurrection from the faith which underlay the practice alluded to. In this respect, however, the heathen festival would afford a much less pointed illustration; for though it was indeed a lustration for the dead, περὶ νεκρῶν, and had for its object their happiness and welfare, it went no further than a vague notion of an indefinite immortality, and it touched not the recovery of the body. There is therefore force in Tertullian's *si forte*.

[5630] Si forte.

[5631] τῷ εὔχεσθαι ὑπὲρ τῶν νεκρῶν (Rigalt.).

[5632] Eph. iv. 5.

[5633] Pro corporibus.

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[5634] Eph. iv. 5.

[5635] Corpora.

[5636] Ut, with the subjunctive verb *induxerit*.

[5637] 1 Cor. xv. 35.

[5638] Consequens erat.

[5639] Porro.

[5640] 1 Cor. xv. 37, 38.

[5641] 1 Cor. xv. 38.

[5642] Ut.

[5643] 1 Cor. xv. 39–41.

[5644] Portendit.

[5645] 1 Cor. xv. 42.

[5646] 1 Cor. xv. 42, 43.

in the case of the grain, so here: to Him will belong the work in the revival of the body, who ordered the process in the dissolution thereof. If, however, you remove the body from the resurrection which you submitted to the dissolution, what becomes of the diversity in the issue? Likewise, "although it is sown a natural body, it is raised a spiritual body."[5647] Now, although the natural principle of life[5648] and the spirit have each a body proper to itself, so that the "natural body" may fairly be taken[5649] to signify the soul,[5650] and "the spiritual body" the spirit, yet that is no reason for supposing[5651] the apostle to say that the soul is to become spirit in the resurrection, but that *the body* (which, as being born along with the soul, and as retaining its life by means of the soul,[5652] admits of being called animal (or *natural*[5653]) *will become spiritual*, since it rises through the Spirit to an eternal life. In short, since it is not the soul, but the flesh which is "sown in corruption," when it turns to decay in the ground, it follows that (after such dissolution) the soul is no longer the natural body, but the flesh, which was the natural body, (is the subject of the future change), forasmuch as of a natural body it is made a spiritual body, as he says further down, "That was not first which is spiritual."[5654] For to this effect he just before remarked of Christ Himself: "The first man Adam was made a living soul, the last Adam was made a quickening spirit."[5655] Our heretic, however, in the excess of his folly, being unwilling that the statement should remain in this shape, altered "last Adam" into "last Lord;"[5656] because he feared, of course, that if he allowed the Lord to be the last (or second) Adam, we should contend that Christ, being the second Adam, must needs belong to that God who owned also the first Adam. But the falsification is transparent. For why is there a first Adam, unless it be that there is also a second Adam? For things are not classed together unless they be severally alike, and have an identity of either name, or substance, or origin.[5657] Now, although among things which are even individually diverse, one must be first and another last, yet they must have one author. If, however, the author be a different one, he himself indeed may be called the last. But the thing which he introduces is the first, and that only can be the last, which is like this first in nature.[5658] It is, however, not like the first in nature, when it is not the work of the same author. In like manner (the heretic) will be refuted also with the word "*man:* " "The first man is of the earth, earthy; the second man is the Lord from heaven."[5659] Now, since the first was a *man*, how can there be a second, unless he is a *man* also? Or, else, if the second is "Lord," was the first "Lord" also?[5660] It is, however, quite enough for me, that in his Gospel he admits the Son of man to be both Christ and Man; so that he will not be able to deny Him (in this passage), in the "Adam" *and* the "man" (of the apostle). What follows will also be too much for him. For when the apostle says, "As is the earthy," that is, *man*, "such also are they that are earthy"—men again, of course; "therefore as is the heavenly," meaning the Man, from heaven, "such are the men also that are heavenly."[5661] For he could not possibly have opposed to earthly *men* any heavenly beings that were not *men* also; his object being the more accurately to distinguish their state and expectation by using this name in common for them both. For in respect of their present state and their future expectation he calls men earthly and heavenly, still reserving their parity of name, according as they are reckoned (as to their ultimate condition[5662]) in Adam or in Christ. Therefore, when exhorting them to cherish the hope of heaven, he says: "As we have borne the image of the earthy, so let us also bear the image of the heavenly,"[5663]—language which relates not to any condition of resurrection life, but to the rule of the present time. He says, *Let us bear*, as a precept; not *We shall bear*, in the sense of a promise—wishing us to walk even as he himself was walking, and to put off the likeness of the earthly, that is, of the old man, in the works of the flesh. For what are this next words? "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."[5664] He means the works of the flesh and blood, which, in his Epistle to the Galatians, deprive men of the kingdom of God.[5665] In other passages also he is accustomed to put the natural condition instead of the works that are done therein, as when he says, that "they who are in the flesh cannot please God."[5666] Now, when shall we be able to please God except whilst we are in this flesh? There is, I imagine, no other time wherein a man can work. If, however, whilst we are even naturally living in the flesh, we yet eschew the deeds of the flesh, then we shall not be in the flesh; since, although we are not absent from the substance of the flesh, we are notwithstanding strangers to the sin thereof. Now, since in the word *flesh* we are enjoined to put off, not the substance, but the works of the flesh, therefore in the use of the same word the kingdom of God is denied to the works of the flesh, not to the substance thereof. For not that is condemned in which evil is done, but only the evil which is done in it. To administer poison is a crime, but the cup in which it is given is not guilty. So the body is the vessel of the works of the flesh, whilst the soul which is within it mixes the poison of a wicked act. How then is it, that the soul, which is the real author of the works of the flesh, shall attain to[5667] the kingdom of God, after the deeds done in the body have been atoned for, whilst the body, which was nothing but (the soul's) ministering agent, must remain in condemnation? Is the cup to be punished, but the poisoner to escape? Not that we indeed claim the kingdom of God for the flesh: all we do is, to assert a resurrection for the substance thereof, as the gate of the kingdom through which it is entered. But the resurrection is one thing, and the kingdom is another. The resurrection is first, and afterwards the kingdom. We say, therefore, that the flesh rises again, but that when changed it obtains the kingdom. "For the dead shall be raised incorruptible," even those who had been corruptible when their bodies fell into decay; "and we shall be changed, in a moment, in the twinkling of an eye.[5668] For this corruptible"—and as he spake, the apostle seemingly pointed to his own flesh—"must put on incorruption, and this mortal must put on immortality,"[5669] in order, indeed, that it may be rendered a fit substance for the kingdom of God. "For we shall be like the angels."[5670] This will be the perfect change of our flesh—only after its resurrection.[5671] Now if, on the contrary,[5672] there is to be no flesh, how then shall it put on incorruption and immortality? Having then become something else by its change, it will obtain the kingdom of God, no longer the (old) flesh and blood, 452 but the body which God shall have given it. Rightly then does the apostle declare, “Flesh and blood cannot inherit the kingdom of God;”[5673] for this (honour) does he ascribe to the changed condition[5674] which ensues on the resurrection. Since, therefore, shall then be accomplished the word which was written by the Creator, “O death, where is thy victory”—or thy struggle?[5675] “O death, where is thy sting?”[5676]—written, I say, by the Creator, for He wrote them by His prophet[5677]—to Him will belong the gift, that is, the kingdom, who proclaimed the word which is to be accomplished in the kingdom. And to none other God does he tell us that “thanks” are due, for having enabled us to achieve “the victory” even over death, than to Him from whom he received the very expression[5678] of the exulting and triumphant challenge to the mortal foe.

[5647] 1 Cor. xv. 44.

[5648] Anima: we will call it *soul* in the context.

[5649] Possit videri.

[5650] Animam.

[5651] Non ideo.

[5652] Animam.

[5653] Animale. The terseness of his argument, by his use of the same radical terms *Anima* and *Animale*, is lost in the English. [See Cap. 15 *infra*. Also, Kaye p. 180. St. Augustine seems to tolerate our author's views of a corporal spirit in his treatise *de Hæresibus*.]

[5654] 1 Cor. xv. 46.

[5655] 1 Cor. xv. 45.

[5656] ὁ ἔσχατος ᾿Αδάμ into ὁ ἔσχατος Κύριος.

[5657] Vel auctoris.

[5658] Par.

[5659] 1 Cor. xv. 47.

[5660] Marcion seems to have changed *man* into *Lord*, or rather to have omitted the ἄνθρωπος of the second clause, letting the verse run thus: ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος Κύριος ἐξ οὐρανοῦ. Anything to cut off all connection with the Creator.

[5661] The οἱ ἐπουράνιοι, the "*de cœlo homines*," of this ver. 48 are Christ's risen people; comp. Phil. iii. 20, 21 (Alford).

[5662] Secundum exitum.

[5663] 1 Cor. xv. 49. T. argues from the reading φορέσωμεν (instead of φορέσομεν), which indeed was read by many of the fathers, and (what is still more important) is found in the *Codex Sinaiticus*. We add the critical note of Dean Alford on this reading: "ACDFKL rel latt copt goth, Theodotus, Basil, Cæsarius, Cyril, Macarius, Methodius (who prefixes ἕνα), Chrysostom, Epiphanius, Ps. Athanasius, Damascene, Irenæus (int), Tertullian, Cyprian, Hilary, Jerome." Alford retains the usual φορέσομεν, on the strength chiefly of the *Codex Vaticanus*.

[5664] 1 Cor. xv. 50.

[5665] Gal. v. 19–21.

[5666] Rom. viii. 8.

[5667] Merebitur.

[5668] 1 Cor. xv. 52.

[5669] 1 Cor. xv. 53.

[5670] Matt. xxii. 30 and Luke xx. 36.

[5671] Sed resuscitatæ.

[5672] Aut si.

[5673] 1 Cor. xv. 50.

[5674] Demutationi.

[5675] Suggested by the ἰσχυσας of Sept. in Isa. xxv. 8.

[5676] 1 Cor. xv. 55.

[5677] Isa. xxv. 8 and (especially) Hos. xiii. 14.

[5678] The Septuagint version of the passage in Hosea is, ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντνον σου, ᾄδη, which is very like the form of the apostrophe in 1 Cor. xv. 55.

Chapter XI.—The Second Epistle to the Corinthians. The Creator the Father of Mercies. Shown to Be Such in the Old Testament, and Also in Christ. The Newness of the New Testament. The Veil of Obdurate Blindness Upon Israel, Not Reprehensible on Marcion's Principles. The Jews Guilty in Rejecting the Christ of the Creator. Satan, the God of This World. The Treasure in Earthen Vessels Explained Against Marcion. The Creator's Relation to These Vessels, I.e. Our Bodies.

If, owing to the fault of human error, the word *God* has become a common name (since in the world there are said and believed to be "gods many"[5679]), yet "the blessed God," (who is "the Father) of our Lord Jesus Christ,"[5680] will be understood to be no other God than the Creator, who both blessed all things (that He had made), as you find in Genesis,[5681] and is Himself "blessed by all things," as Daniel tells us.[5682] Now, if the title of *Father* may be claimed for (Marcion's) sterile god, how much more for the Creator? To none other than Him is it suitable, who is also "the Father of mercies,"[5683] and (in the prophets) has been described as "full of compassion, and gracious, and plenteous in mercy."[5684] In Jonah you find the signal act of His mercy, which He showed to the praying Ninevites.[5685] How inflexible was He at the tears of Hezekiah![5686] How ready to forgive Ahab, the husband of Jezebel, the blood of Naboth, when he deprecated His anger.[5687] How prompt in pardoning David on his confession of his sin[5688]—preferring, indeed, the sinner's repentance to his death, of course because of His gracious attribute of mercy.[5689] Now, if Marcion's god has exhibited or proclaimed any such thing as this, I will allow him to be "the Father of mercies." Since, however, he ascribes to him this title only from the time he has been revealed, as if he were the father of mercies from the time only when he began to liberate the human race, then we on our side, too,[5690] adopt the same precise date of his alleged revelation; but it is that we may deny him! It is then not competent to him to ascribe any quality to his god, whom indeed he only promulged by the fact of such an ascription; for only if it were previously evident that his god had an existence, could he be permitted to ascribe an attribute to him. The ascribed attribute is only an accident; but accidents[5691] are preceded by the statement of the thing itself of which they are predicated, especially when another claims the attribute which is ascribed to him who has not been previously shown to exist. Our denial of his existence will be all the more peremptory, because of the fact that the attribute which is alleged in proof of it belongs to that God who has been already revealed. Therefore "the New Testament" will appertain to none other than Him who promised it—if not "its letter, yet its spirit;"[5692] and herein will lie its *newness*. Indeed, He who had engraved its letter in stones is the same as He who had said of its spirit, "I will pour out of my Spirit upon all flesh."[5693] Even if "the letter killeth, yet the Spirit giveth life;"[5694] and both belong to Him who says: "I kill, and I make alive; I wound, and I heal."[5695] We have already made good the Creator's claim to this twofold character of judgment and goodness[5696]—"killing in the letter" through the law, and "quickening in the Spirit" through the Gospel. Now these attributes, however different they be, cannot possibly make two gods; for they have already (in the prevenient 453 dispensation of the Old Testament) been found to meet in One.[5697] He alludes to Moses' veil, covered with which "his face could not be stedfastly seen by the children of Israel."[5698] Since he did this to maintain the superiority of the glory of the New Testament, which is permanent in its glory, over that of the Old, "which was to be done away,"[5699] this fact gives support to my belief which exalts the Gospel above the law and you must look well to it that it does not even more than this. For only *there* is superiority possible where was previously the thing over which superiority can be affirmed. But then he says, "But their minds were blinded"[5700]—of the world; certainly not the Creator's mind, but the minds of the people which are in the world.[5701] Of Israel he says, Even unto this day the same veil is upon their heart;"[5702] showing that the veil which was on the face of Moses was a figure of the veil which is on the heart of the nation still; because even now Moses is not seen by them in heart, just as he was not then seen by them in eye. But what concern has Paul with the veil which still obscures Moses from their view, if the Christ of the Creator, whom Moses predicted, is not yet come? How are the hearts of the Jews represented as still covered and veiled, if the predictions of Moses relating to Christ, in whom it was their duty to believe through him, are as yet unfulfilled? What had the apostle of a strange Christ to complain of, if the Jews failed in understanding the mysterious announcements of their own God, unless the veil which was upon their hearts had reference to that blindness which concealed from their eyes the Christ of Moses? Then, again, the words which follow, But when it shall turn to the Lord, the evil shall be taken away,"[5703] properly refer to the Jew, over whose gaze Moses' veil is spread, to the effect that, when he is turned to the faith of Christ, he will understand how Moses spoke of Christ. But how shall the veil of the Creator be taken away by the Christ of another god, whose mysteries the Creator could not possibly have veiled—unknown mysteries, as they were of an unknown god? So he says that "we now with open face" (meaning *the candour* of the heart, which in the Jews had been covered with a veil), "beholding Christ, are changed into the same image, from that glory" (wherewith Moses was transfigured as by the glory of the Lord) "to another glory."[5704] By thus setting forth the glory which illumined the person of Moses from his interview with God, and the veil which concealed the same from the infirmity of the people, and by superinducing thereupon the revelation and the glory of the Spirit in the person of Christ—"even as," to use his words, "by the Spirit of the Lord"[5705]—he testifies that the whole Mosaic system[5706] was a figure of Christ, of whom the Jews indeed were ignorant, but who is known to us Christians. We are quite aware that some passages are open to ambiguity, from the way in which they are read, or else from their punctuation, when there is room for these two causes of ambiguity. The latter method has been adopted by Marcion, by reading the passage which follows, "in whom the God of this world,"[5707] as if it described the Creator as the God of this world, in order that he may, by these words, imply that there is another God for the other world. We, however, say that the passage ought to be punctuated with a comma after

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[5679] 1 Cor. viii. 5.

[5680] 2 Cor. i. 3.

[5681] Gen. i. 22.

[5682] Dan. ii. 19, 20; iii. 28, 29; iv. 34, 37.

[5683] 2 Cor. i. 3.

[5684] Ps. lxxxvi. 15; cxii. 4; cxlv. 8; Jonah iv. 2.

[5685] Jonah iii. 8.

[5686] 2 Kings xx. 3, 5.

[5687] 1 Kings xxi. 27, 29.

[5688] 2 Sam. xii. 13.

[5689] Ezek. xxxiii. 11.

[5690] Atquin et nos.

[5691] The *Contingent* qualities in logic.

[5692] 2 Cor. iii. 6.

[5693] Joel ii. 28.

[5694] 2 Cor. iii. 6.

[5695] Deut. xxxii. 39.

[5696] See above in book ii. [cap. xi. p. 306.]

[5697] Apud unum recenseri prævenerunt.

[5698] 2 Cor. iii. 7, 13.

[5699] 2 Cor. iii. 7, 8.

[5700] Obtunsi: "blunted," 2 Cor. iii. 14.

[5701] He seems to have read the clause as applying to the *world*, but St. Paul certainly refers only to the obdurate Jews. The text is: "Sed obtunsi sunt sensus mundi.

[5702] 2 Cor. iii. 15.

[5703] 2 Cor. iii. 16.

[5704] 2 Cor. iii. 18.

[5705] 2 Cor. iii. 18, but T.'s reading is "tanquam a domino spirituum" ("even as by the Lord of the Spirits," probably the sevenfold Spirit.). The original is, καθάπερ ἀπὸ Κυρίου Πνεύματος, "by the Lord the Spirit."

[5706] Moysi ordinem totum.

[5707] 2 Cor. iv. 4.

God, to this effect: “In whom God hath blinded the eyes of the unbelievers of this world.”[5708] “In whom” means the Jewish unbelievers, from some of whom the gospel is still hidden under Moses’ veil. Now it is these whom God had threatened for “loving Him indeed with the lip, whilst their heart was far from Him,”[5709] in these angry words: “Ye shall hear with your ears, and not understand; and see with your eyes, but not perceive;”[5710] and, “If ye will not believe, ye shall not understand;”[5711] and again, “I will take away the wisdom of their wise men, and bring to nought[5712] the understanding of their prudent ones.” But these words, of course, He did not pronounce against them for concealing the gospel of the unknown God. At any rate, if there is a God of this world,[5713] He blinds the heart of the unbelievers of this world, because they have not of their own accord recognised His Christ, 454 who ought to be understood from His Scriptures.[5714] Content with my advantage, I can willingly refrain from noticing to any greater length[5715] this point of ambiguous punctuation, so as not to give my adversary any advantage,[5716] indeed, I might have wholly omitted the discussion. A simpler answer I shall find ready to hand in interpreting “the god of this world” of the devil, who once said, as the prophet describes him: “I will be like the Most High; I will exalt my throne in the clouds.”[5717] The whole superstition, indeed, of this world has got into his hands,[5718] so that he blinds effectually the hearts of unbelievers, and of none more than the apostate Marcion’s. Now he did not observe how much this clause of the sentence made against him: “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to (give) the light of the knowledge (of His glory) in the face of (Jesus) Christ."[5719] Now who was it that said; "Let there be light?"[5720] And who was it that said to Christ concerning giving light to the world: "I have set Thee as a light to the Gentiles"[5721]—to them, that is, "who sit in darkness and in the shadow of death?"[5722] (None else, surely, than He), to whom the Spirit in the Psalm answers, in His foresight of the future, saying, "The light of Thy countenance, O Lord, hath been displayed upon us."[5723] Now the countenance (or person[5724]) of the Lord here is Christ. Wherefore the apostle said above: "Christ, who is the image of God."[5725] Since Christ, then, is the person of the Creator, who said, "Let there be light," it follows that Christ and the apostles, and the gospel, and the veil, and Moses—nay, the whole of the dispensations—belong to the God who is the Creator of this world, according to the testimony of the clause (above adverted to), and certainly not to him who never said, "Let there be light." I here pass over discussion about another epistle, which we hold to have been written to the Ephesians, but the heretics to the Laodiceans. In it he tells[5726] them to remember, that at the time when they were Gentiles they were without Christ, aliens from (the commonwealth of) Israel, without intercourse, without the covenants and any hope of promise, nay, without God, even in his own world,[5727] as the Creator thereof. Since therefore he said, that the Gentiles were without God, whilst their god was the devil, not the Creator, it is clear that he must be understood to be the lord of this world, whom the Gentiles received as their god—not the Creator, of whom they were in ignorance. But how does it happen, that "the treasure which we have in these earthen vessels of ours"[5728] should not be regarded as belonging to the God who owns the vessels? Now since God's glory is, that so great a treasure is contained in earthen vessels, and since these earthen vessels are of the Creator's make, it follows that the glory is the Creator's; nay, since these vessels of His smack so much of the excellency of the power of God, that power itself must be His also! Indeed, all these things have been consigned to the said "earthen vessels" for the very purpose that His excellence might be manifested forth. Henceforth, then, the rival god will have no claim to the glory, and consequently none to the power. Rather, dishonour and weakness will accrue to him, because the earthen vessels with which he had nothing to do have received all the excellency! Well, then, if it be in these very earthen vessels that he tells us we have to endure so great sufferings,[5729] in which we bear about with us the very dying of God,[5730] (Marcion's) god is really ungrateful and unjust, if he does not mean to restore this same substance of ours at the resurrection, wherein so much has been endured in loyalty to him, in which Christ's very death is borne about, wherein too the excellency of his power is treasured.[5731] For he gives prominence to the statement, "That the life also of Christ may be manifested in our body,"[5732] as a contrast to the preceding, that His death is borne about in our body. Now of *what life of Christ* does he here speak? Of that which we are now living? Then how is it, that in the words which follow he exhorts us not to the things which are seen and are temporal, but to those which are not seen and are eternal[5733]—in other words, not to the present, but to the future? But if it be of the future life of Christ that he speaks, intimating that it is to be made manifest in our body,[5734] then he has clearly predicted the resurrection of the flesh.[5735] He says, too, that "our outward man perishes,"[5736] not meaning by an eternal perdition after death, but by labours and sufferings, in reference to which he previously said, "For which cause we will not faint."[5737] Now, when he adds of "the inward man" also, that it "is renewed day by day," he demonstrates both issues here—the wasting away of the body by the wear and tear[5738] of its trials, and the renewal of the soul[5739] by its contemplation of the promises.

[5708] He would stop off the phrase τοῦ αἰῶνος τούτου from ὁ Θεὸς, and remove it to the end of the sentence as a qualification of τῶν ἀπίστων. He adds another interpretation just afterwards, which, we need not say, is both more consistent with the sense of the passage and with the *consensus* of Christian writers of all ages, although “it is historically curious” (as Dean Alford has remarked) “that Irenæus [*Hæres.* iv. 48, Origen, Tertullian (v. 11, *contra Marcion*)], Chrysostom, Œcumenius, Theodoret, Theophylact, all repudiate, in their zeal against the Manichæans, the grammatical rendering, and take τῶν ἀπίστων τοῦ αἰῶνος τούτου together” (Greek Testament, *in loc.*). [I have corrected Alford’s reference to Tertullian which he makes B. iv. 11.]

[5709] Isa. xxix. 13.

[5710] Isa. vi. 10 (only adapted).

[5711] Isa. vii. 9, Sept.

[5712] Sept. κρύψω, “will hide.”

[5713] Said concessively, in reference to M.’s position above mentioned.

[5714] Marcion’s “God of this world” being the God of the Old Testament.

[5715] Hactenus: pro *non amplius* (Oehler) tractasse.

[5716] “A fuller criticism on this slight matter might give his opponent the advantage, as apparently betraying a penury of weightier and more certain arguments” (Oehler).

[5717] Isa. xiv. 14.

[5718] Mancipata est illi.

[5719] 2 Cor. iv. 6.

[5720] Gen. i. 3.

[5721] Isa. xlix. 6 (Sept. quoted in Acts xiii. 47).

[5722] Isa. ix. 2 and Matt. iv. 16.

[5723] Ps. iv. 7 (Sept.).

[5724] Persona: the πρόσωπον of the Septuagint.

[5725] 2 Cor. iv. 4.

[5726] Ait.

[5727] Eph. ii. 12.

[5728] 2 Cor. iv. 7.

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[5729] 2 Cor. iv. 8–12.

[5730] Oehler, after Fr. Junius, defends the reading "mortificationem *dei*," instead of Domini, in reference to Marcion, who seems to have so corrupted the reading.

[5731] 2 Cor. iv. 10.

[5732] 2 Cor. iv. 10.

[5733] 2 Cor. iv. 16–18.

[5734] 2 Cor. iv. 11.

[5735] 2 Cor. iv. 14.

[5736] 2 Cor. iv. 16.

[5737] 2 Cor. iv. 16.

[5738] Vexatione.

[5739] Animi.

Chapter XII.—The Eternal Home in Heaven. Beautiful Exposition by Tertullian of the Apostle’s Consolatory Teaching Against the Fear of Death, So Apt to Arise Under Anti-Christian Oppression. The Judgment-Seat of Christ—The Idea, Anti-Marcionite. Paradise. Judicial Characteristics of Christ Which are Inconsistent with the Heretical Views About Him; The Apostle’s Sharpness, or Severity, Shows Him to Be a Fit Preacher of the Creator’s Christ.

As to the house of this our earthly dwelling-place, when he says that “we have an eternal home in heaven, not made with hands,”[5740] he by no means would imply that, because it was built by the Creator’s hand, it must perish in a perpetual dissolution after death.[5741] He treats of this subject in order to offer consolation against the fear of death and the dread of this very dissolution, as is even more manifest from what follows, when he adds, that “in this tabernacle of our earthly body we do groan, earnestly desiring to be clothed upon with the vesture which is from heaven,[5742] if so be, that having been unclothed,[5743] we shall not be found naked;” in other words, shall regain that of which we have been divested, even our body. And again he says: “We that are in this tabernacle do groan, not as if we were oppressed[5744] with an unwillingness to be unclothed, but (we wish) to be clothed upon.”[5745] He here says expressly, what he touched but lightly[5746] in his first epistle, where he wrote:) “The dead shall be raised incorruptible (meaning those who had undergone mortality), “and we shall be changed” (whom God shall find to be yet in the flesh).[5747] Both *those* shall be raised incorruptible, because they shall regain their body—and that a renewed one, from which shall come their incorruptibility; and *these* also shall, in the crisis of the last moment, and from their instantaneous death, whilst encountering the oppressions of anti-christ, undergo a change, obtaining therein not so much a divestiture of body as “a clothing upon” with the vesture which is from heaven.[5748] So that whilst these shall put on over their (changed) body this, heavenly raiment, the dead also shall for their part[5749] recover their body, over which they too have a supervesture to put on, even the incorruption of heaven;[5750]

[5740] 2 Cor. v. 1.

[5741] As Marcion would have men believe.

[5742] 2 Cor. v. 2, 3.

[5743] Despoliati.

[5744] Gravemur.

[5745] 2 Cor. v. 4.

[5746] Strinxit.

[5747] 1 Cor. xv. 52.

[5748] Superinduti magis quod de cœlo quam exuti corpus.

[5749] Utique et mortui.

[5750] De cœlo.

because of these it was that he said: "This corruptible must put on incorruption, and this mortal must put on immortality."[5751] The one put on this (heavenly) apparel,[5752] when they recover their bodies; the others put it on as a supervesture,[5753] when they indeed hardly lose them (in the suddenness of their change). It was accordingly not without good reason that he described them as "not wishing indeed to be unclothed," but (rather as wanting) "to be clothed upon;"[5754] in other words, as wishing not to undergo death, but to be surprised into life,[5755] "that this moral (body) might be swallowed up of life,"[5756] by being rescued from death in the supervesture of its changed state. This is why he shows us how much better it is for us not to be sorry, if we should be surprised by death, and tells us that we even hold of God "the earnest of His Spirit"[5757] (pledged as it were thereby to have "the clothing upon," which is the object of our hope), and that "so long as we are in the flesh, we are absent from the Lord;"[5758] moreover, that we ought on this account to prefer[5759] "rather to be absent from the body and to be present with the Lord,"[5760] and so to be ready to meet even death with joy. In this view it is that he informs us how "we must all appear before the judgement-seat of Christ, that every one may receive the things done in his body, according as he hath done either good or bad."[5761] Since, however, there is then to be a retribution according to men's merits, how will any be able to reckon with[5762] God? But by mentioning 456 both the judgment-seat and the distinction between works good and bad, he sets before us a Judge who is to award both sentences,[5763] and has thereby affirmed that all will have to be present at the tribunal in their bodies. For it will be impossible to pass sentence except on the body, for what has been done in the body. God would be unjust, if any one were not punished or else rewarded in that very condition,[5764] wherein the merit was itself achieved. "If therefore any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new;"[5765] and so is accomplished the prophecy of Isaiah.[5766] When also he (in a later passage) enjoins us "to cleanse ourselves from all filthiness of flesh and blood"[5767] (since this substance enters not the kingdom of God[5768]); when, again, he "espouses the church as a chaste virgin to Christ,"[5769] a spouse to a spouse in very deed,[5770] an image cannot be combined and compared with what is opposed to the real nature of the thing (with which it is compared). So when he designates "false apostles, deceitful workers transforming themselves" into likenesses of himself,[5771] of course by their hypocrisy, he charges them with the guilt of disorderly conversation, rather than of false doctrine.[5772] The contrariety, therefore, was one of conduct, not of gods.[5773] If "Satan himself, too, is transformed into an angel of light,"[5774] such an assertion must not be used to the prejudice of the Creator. The Creator is not an angel, but God. Into a god of light, and not an angel of light, must Satan then have been said to be transformed, if he did not mean to call him "the angel," which both we and Marcion know him to be. *On Paradise* is the title of a treatise of ours, in which is discussed all that the subject admits of.[5775] I shall here simply wonder, in connection with this matter, whether a god who has no dispensation of any kind on earth could possibly have a paradise to call his own—without perchance availing himself of the paradise of the Creator, to use it as he does His world—much in the character of a mendicant.[5776] And yet of the removal of a man from earth to heaven we have an instance afforded us by the Creator in Elijah.[5777] But what will excite my surprise still more is the case (next supposed by Marcion), that a God so good and gracious, and so averse to blows and cruelty, should have suborned the angel Satan—not his own either, but the Creator's—"to buffet" the apostle,[5778] and then to have refused his request, when thrice entreated to liberate him!

[5751] 1 Cor. xv. 53.

[5752] Induunt.

[5753] Superinduunt.

[5754] 2 Cor. v. 4.

[5755] Vita præveniri.

[5756] 2 Cor. v. 4; and see his treatise, *De Resurrect. Carnis*, cap. xlii.

[5757] 2 Cor. v. 5.

[5758] 2 Cor. v. 6.

[5759] Boni ducere.

[5760] 2 Cor. v. 8.

[5761] 2 Cor. v. 10.

[5762] Deputari cum.

[5763] 2 Cor. v. 10.

[5764] Per id, per quod, i.e., corpus.

[5765] 2 Cor. v. 17.

[5766] Isa. xliii. 19.

[5767] His reading of 2 Cor. vii. 1.

[5768] 1 Cor. xv. 50.

[5769] 2 Cor. xi. 2.

[5770] Utique ut sponsam sponso.

[5771] 2 Cor. xi. 13.

[5772] Prædicationis adulteratæ.

[5773] A reference to Marcion's other god of the New Testament, of which he tortured the epistles (and this passage among them) to produce the evidence.

[5774] 2 Cor. xi. 14.

[5775] Patitur. The work here referred to is not extant; it is, however, referred to in the *De Anima*, c. lv.

[5776] Precario; "that which one must beg for." See, however, above, book iv. chap. xxii. p. 384, note 8, for a different turn to this word.

[5777] 2 Kings ii. 11.

[5778] 2 Cor. xii. 7, 8.

It would seem, therefore, that Marcion's god imitates the Creator's conduct, who is an enemy to the proud, even "putting down the mighty from their seats."[5779] Is he then the same God as He who gave Satan power over the person of Job that his "strength might be made perfect in weakness?"[5780] How is it that the censurer of the Galatians[5781] still retains the very formula of the law: "In the mouth of two or three witnesses shall every word be established?"[5782] How again is it that he threatens sinners "that he will not spare" them[5783]—he, the preacher of a most gentle god? Yea, he even declares that "the Lord hath given to him the power of using sharpness in their presence!"[5784] Deny now, O heretic, (at your cost,) that your god is an object to be feared, when his apostle was for making himself so formidable!

[5779] 1 Sam. ii. 7, 8; Ps. cxlvii. 6; Luke i. 52.

[5780] Job i. 12 and 2 Cor. xii. 9.

[5781] Gal. i. 6–9.

[5782] 2 Cor. xiii. 1.

[5783] 2 Cor. xiii. 2.

[5784] 2 Cor. xiii. 10.

Chapter XIII.—The Epistle to the Romans. St. Paul Cannot Help Using Phrases Which Bespeak the Justice of God, Even When He is Eulogizing the Mercies of the Gospel. Marcion Particularly Hard in Mutilation of This Epistle. Yet Our Author Argues on Common Ground. The Judgment at Last Will Be in Accordance with the Gospel. The Justified by Faith Exhorted to Have Peace with God. The Administration of the Old and the New Dispensations in One and the Same Hand.

Since my little work is approaching its termination,[5785] I must treat but briefly the points which still occur, whilst those which have so often turned up must be put aside. I regret still to have to contend about the law—after I have so often proved that its replacement (by the gospel)[5786] affords no argument for another god, predicted as it was indeed in Christ, 457 and in the Creator's own plans[5787] ordained for *His* Christ. (But I must revert to that discussion) so far as (the apostle leads me, for) this very epistle looks very much as if it abrogated[5788] the law. We have, however, often shown before now that God is declared by the apostle to be a Judge; and that in the Judge is implied an Avenger; and in the Avenger, the Creator. And so in the passage where he says: "I am not ashamed of the gospel (of Christ): for it is the power of god unto salvation to every one that believeth; to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith,"[5789] he undoubtedly ascribes both the gospel and salvation to Him whom (in accordance with our heretic's own distinction) I have called the *just* God, not the *good* one. It is He who removes (men) from confidence in the law to faith in the gospel—that is to say,[5790] His own law and His own gospel. When, again, he declares that "the wrath (of God) is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness,"[5791] (I ask) the wrath of what God? Of the Creator certainly. The truth, therefore, will be His, whose is also the wrath, which has to be revealed to avenge the truth. Likewise, when adding, "We are sure that the judgment of God is according to truth,"[5792] he both vindicated that wrath from which comes this judgment for the truth, and at the same time afforded another proof that the truth emanates from the same God whose wrath he attested, by witnessing to His judgment. *Marcion's averment* is quite a different matter, that[5793] the Creator in anger avenges Himself on the truth of the rival god which had been detained in unrighteousness. But what serious gaps Marcion has made in this epistle especially, by withdrawing whole passages at his will, will be clear from the unmutilated text of our own copy.[5794] It is enough for my purpose to accept in evidence of its truth what he has seen fit to leave unerased, strange instances as they are also of his negligence and blindness. If, then, God will judge the secrets of men—both of those who have sinned in the law, and of those who have sinned without law (inasmuch as they who know not the law yet do by nature the things contained in the law)[5795]—surely the God who shall judge is He to whom belong both the law, and that nature which is the rule[5796] to them who know not the law. But how will He conduct this judgment? "According to my gospel," says (*the apostle*), "by (*Jesus*) Christ."[5797] So that both the gospel and Christ must be His, to whom appertain the law and the nature which are to be vindicated by the gospel and Christ—even at that judgment of God which, as he previously said, was to be according to truth.[5798] The wrath, therefore, which is to vindicate truth, can only be revealed from heaven by the God of wrath;[5799] so that this sentence, which is quite in accordance with that previous one wherein the judgment is declared to be the Creator's,[5800] cannot possibly be ascribed to another god who is not a judge, and is incapable of wrath. It is only consistent in Him amongst whose attributes are found the judgment and the wrath of which I am speaking, and to whom of necessity must also appertain the *media* whereby these attributes are to be carried into effect, even the gospel and Christ. Hence his invective against the transgressors of the law, who teach that men should not steal, and yet practise theft themselves.[5801] (This invective he utters) in perfect homage[5802] to the law of God, not as if he meant to censure the Creator Himself with having commanded[5803] a fraud to be practised against the Egyptians to get their gold and silver at the very time when He was forbidding men to steal,[5804]—adopting such methods as they are apt (shamelessly) to charge upon Him in other particulars also. Are we then to suppose[5805] that the apostle abstained through fear from openly calumniating God, from whom notwithstanding He did not hesitate to withdraw men? Well, but he had gone so far in his censure of the Jews, as to point against them the denunciation of the prophet, "Through you the name of God is blasphemed (among the Gentiles)."[5806] But how absurd, that he should himself blaspheme Him for blaspheming whom he upbraids them as evil-doers! He prefers even circumcision of heart to neglect of it in the flesh. Now it is quite within the purpose of the God of the law that circumcision should be that of the heart, not in the flesh; in the spirit, and not in the letter.[5807] Since this is the circumcision recommended by 458 Jeremiah: "Circumcise (yourselves to the Lord, and take away) the foreskins of your heart;"[5808] and even of Moses: "Circumcise, therefore, the hardness of your heart,"[5809]—the *Spirit* which circumcises the heart will proceed from Him who prescribed the *letter* also which clips[5810] the flesh; and "the Jew which is one inwardly" will be a subject of the self-same God as he also is who is "a Jew outwardly;"[5811] because the apostle would have preferred not to have mentioned a Jew at all, unless he were a servant of the God of the Jews. It was once[5812] the law; now it is "the righteousness of God which is by the faith of (Jesus) Christ."[5813] What means this distinction? Has your god been subserving the interests of the Creator's dispensation, by affording time to Him and to His law? Is the "*Now*" in the hands of Him to whom belonged the "*Then*"? Surely, then, the law was His, whose is now the righteousness of God. It is a distinction of dispensations, not of gods. He enjoins those who are justified by faith in Christ and not by the law to have peace with God.[5814] With what

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[5785] Profligatur.

[5786] Concessionem.

[5787] Apud Creatorem.

[5788] Excludere.

[5789] Rom. i. 16, 17.

[5790] Utique.

[5791] Rom. i. 18.

[5792] Rom. ii. 2.

[5793] Aliud est si.

[5794] Nostri instrumenti.

[5795] Rom. ii. 12–16.

[5796] Instar legis: "which is as good as a law to them," etc.

[5797] Rom. ii. 16.

[5798] Rom. ii. 2.

[5799] Rom. i. 18.

[5800] See the remarks on verses 16 and 17 above.

[5801] Rom. ii. 21.

[5802] Ut homo.

[5803] Ex. iii. 22.

[5804] Ex. xx. 15; see above, book iv. chap. xxiv. p. 387.

[5805] Scilicet verebatur.

[5806] Rom. ii. 24.

[5807] Rom. ii. 29.

[5808] Jer. iv. 4.

[5809] Deut. x. 16 (Sept.).

[5810] Metens.

[5811] Rom. ii. 28.

[5812] Tunc.

[5813] Rom. iii. 21, 22.

[5814] Tertullian, by the word "*enjoins*" (monet), seems to have read the passage in Rom. v. 1 in the hortatory sense with ἔχωμεν, "*let us have* peace with God." If so, his authority must be added to that exceedingly strong ms. authority which Dean Alford (*Greek Test. in loc.*) regrets to find overpowering the received reading of ἔχομεν, "*we have*," etc. We subjoin Alford's critical note in support of the ἔχωμεν, which (with Lachmann) he yet admits into his more recent text: "AB (originally) CDKLfh (originally) m 17 latt (including F-lat); of the versions the older Syriac (Peschito) (and Copt;of the fathers, Chrysostom, Cyril, Theodoret, Damascene, Thephylact, Œcumenius, Rufinus, Pelagius, Orosius, Augustine, Cassiodorus," before whom I would insert Tertullian, and the *Codex Sinaiticus*, in its original state; although, like its great rival in authority, the *Codex Vaticanus*, it

God? Him whose enemies we have never, in any dispensation,[5815] been? Or Him against whom we have rebelled, both in relation to His written law and His law of nature? Now, as peace is only possible towards Him with whom there once was war, we shall be both justified by Him, and to Him also will belong the Christ, in whom we are justified by faith, and through whom alone God's[5816] enemies can ever be reduced to peace. "Moreover," says he, "the law entered, that the offence might abound."[5817] And wherefore this? "In order," he says, "that (where sin abounded), grace might much more abound."[5818] Whose grace, if not of that God from whom also came the law? Unless it be, forsooth, that[5819] the Creator intercalated His law for the mere purpose of[5820] producing some employment for the grace of a rival god, an enemy to Himself (I had almost said, a god unknown to Him), "that as sin had" in His own dispensation[5821] "reigned unto death, even so might grace reign through righteousness unto (eternal) life by Jesus Christ,"[5822] His own antagonist! For this (I suppose it was, that) the law of the Creator had "concluded all under sin,"[5823] and had brought in "all the world as guilty (before God)," and had "stopped every mouth,"[5824] so that none could glory through it, in order that grace might be maintained to the glory of the Christ, not of the Creator, but of Marcion! I may here anticipate a remark about the substance of Christ, in the prospect of a question which will now turn up. For he says that "we are dead to the law."[5825] It may be contended that Christ's body is indeed a body, but not exactly[5826] flesh. Now, whatever may be the substance, since he mentions "the body of Christ,"[5827]

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afterwards received the reading ἔχομεν. These second readings of these mss., and the later Syriac (Philoxenian), with Epiphanius, Didymus, and Sedulius, are the almost only authorities quoted for the received text. [Dr. H. over-estimates the "rival" *Codices*.]

[5815] Nusquam.

[5816] Ejus.

[5817] Rom. v. 20.

[5818] Rom. v. 20.

[5819] Nisi si: an ironical particle.

[5820] Ideo ut.

[5821] Apud ipsum.

[5822] Rom. v. 21.

[5823] Gal. iii. 22.

[5824] Rom. iii. 19.

[5825] Rom. vii. 4, also Gal. ii. 19. This (although a quotation) is here a Marcionite argument; but there is no need to suppose, with Pamelius, that Marcion tampers with Rom. vi. 2. Oehler also supposes that this is the passage quoted. But no doubt it is a correct quotation from the *seventh chapter*, as we have indicated.

[5826] Statim (or, perhaps, in respect of the derivation), "firmly" or "stedfastly."

[5827] Ejus.

whom he immediately after states to have been "raised from the dead,"[5828] none other body can be understood than that of the flesh,[5829] in respect of which the law was called (the law) of death.[5830] But, behold, he bears testimony to the law, and excuses it on the ground of sin: "What shall we say, therefore? Is the law sin? God forbid."[5831] Fie on you, Marcion. "God forbid!" (See how) the apostle recoils from all impeachment of the law. I, however, have no acquaintance with sin except through the law.[5832] But how high an encomium of the law (do we obtain) from this fact, that by it there comes to light the latent presence of sin![5833] It was not the law, therefore, which led me astray, but "sin, taking occasion by the commandment."[5834] Why then do you, (O Marcion,) impute to the God of the law what His apostle dares not impute even to the law itself? Nay, he adds a climax: "The law is holy, 459 and its commandment just and good."[5835] Now if he thus reverences the Creator's law, I am at a loss to know how he can destroy the Creator Himself. Who can draw a distinction, and say that there are two gods, one just and the other good, when He ought to be believed to be both one and the other, whose commandment is both "*just* and *good*?" Then, again, when affirming the law to be "spiritual"[5836] he thereby implies that it is prophetic, and that it is figurative. Now from even this circumstance I am bound to conclude that Christ was predicted by the law but figuratively, so that indeed He could not be recognised by all the Jews.

[5828] Rom. vii. 4.

[5829] In this argument Tertullian applies with good effect the terms "flesh" and "body," making the first [which he elsewhere calls the "*terrena materia*" of our nature (*ad Uxor.* i. 4)] the proof of the reality of the second, in opposition to Marcion's *Docetic* error. "Σὰρξ is not = σῶμα, but as in John i. 14, the *material* of which man is in the body compounded" (Alford).

[5830] Compare the first part of ver. 4 with vers. 5 and 6 and viii. 2, 3.

[5831] Rom. vii. 7.

[5832] This, which is really the second clause of Rom. vii. 7, seems to be here put as a Marcionite argument of disparagement to the law.

[5833] Per quam liquuit delictum latere: a playful paradox, in the manner of our author, between *liquere* and *latere*.

[5834] Rom. vii. 8.

[5835] Rom. vii. 13.

[5836] Rom. vii. 14.

Chapter XIV.—The Divine Power Shown in Christ's Incarnation. Meaning of St. Paul's Phrase. Likeness of Sinful Flesh. No Docetism in It. Resurrection of Our Real Bodies. A Wide Chasm Made in the Epistle by Marcion's Erasure. When the Jews are Upbraided by the Apostle for Their Misconduct to God; Inasmuch as that God Was the Creator, a Proof is in Fact Given that St. Paul's God Was the Creator. The Precepts at the End of the Epistle, Which Marcion Allowed, Shown to Be in Exact Accordance with the Creator's Scriptures.

If the Father "sent His Son in the likeness of sinful flesh,"[5837] it must not therefore be said that the flesh which He seemed to have was but a phantom. For he in a previous verse ascribed sin to the flesh, and made it out to be "the law of sin dwelling in his members," and "warring against the law of the mind."[5838] On this account, therefore, (does he mean to say that) the Son was sent in the likeness of sinful flesh, that He might redeem this sinful flesh by a like substance, even a fleshly one, which bare a resemblance to sinful flesh, although it was itself free from sin. Now this will be the very perfection of divine power to effect the salvation (of man) in a nature like his own.[5839] For it would be no great matter if the Spirit of God remedied the flesh; but when a flesh, which is the very copy[5840] of the sinning substance—itself flesh also—only without sin, (effects the remedy, then doubtless it is a great thing). The *likeness*, therefore, will have reference to the quality[5841] of the sinfulness, and not to any falsity[5842] of the substance. Because he would not have added the attribute "sinful,"[5843] if he meant the "likeness" to be so predicated of the substance as to deny the verity thereof; in that case he would only have used the word "flesh," and omitted the "sinful." But inasmuch as he has put the two together, and said "sinful flesh," (or "flesh of sin,")[5844] he has both affirmed the substance, that is, the flesh and referred the *likeness* to the fault of the substance, that is, to its sin. But even suppose[5845] that the likeness was predicated of the substance, the truth of the said substance will not be thereby denied. Why then *call* the true *substance like*? Because it is indeed true, only not of a seed of like condition[5846] with our own; but true still, as being of a nature[5847] not really unlike ours.[5848] And again, in contrary things there is no likeness. Thus the likeness of flesh would not be called *spirit*, because flesh is not susceptible of any likeness to spirit; but it would be called *phantom*, if it seemed to be that which it really was not. It is, however, called *likeness*, since it is what it seems to be. Now it is (what it seems to be), because it is on a par with the other thing (with which it is compared).[5849] But a phantom, which is merely such and nothing else,[5850] is not a likeness. The apostle, however, himself here *comes to our aid; for*, while explaining in what sense he would not have us "live in the flesh," although in the flesh—even by not living in the works of the flesh[5851]—he shows that when he wrote the words, "Flesh and blood cannot inherit the kingdom of God,"[5852] it was not with the view of condemning the substance (of the flesh), but the works thereof; and because it is possible for these not to be committed by us whilst we are still in the flesh, they will therefore be properly chargeable,[5853] not on the substance of the flesh, but on its conduct. Likewise, if "the body indeed is dead because of sin" (from which statement we see that not the death of the soul is meant, but that of the body), "but the spirit is life because of righteousness,"[5854] *it follows that this life* accrues to that which incurred death because of sin, that is, *as we have just seen*, the body. Now *the body*[5855]is only restored to him who had lost it; so that the resurrection of the dead implies the resurrection of their bodies. He accordingly subjoins: "He that raised up Christ from the dead, shall also quicken your mortal bodies."[5856] In these words he both affirmed the resurrection of the flesh (without which nothing can rightly be called[5857] body, nor can anything be properly regarded as mortal), and proved the bodily substance of Christ; inasmuch as our own mortal bodies will be quickened in precisely the same way as He was raised; and that was in no other way than in the body. I have here a very wide gulf of expunged Scripture to leap across;[5858] however, I alight on the place where the apostle bears record of Israel "that they have a zeal of God"—their own God, of course—"but not according to knowledge. For," says he, "being ignorant of (the righteousness of) God, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth."[5859] Hereupon we shall be confronted with an argument of the heretic, that the Jews were ignorant of the superior God,[5860] since, in opposition to him, they set up their own righteousness—that is, the righteousness of their law—not receiving Christ, the end (or finisher) of the law. But how then is it that he bears testimony to their zeal for their own God, if it is not in respect of the same God that he upbraids them for their ignorance? They were affected indeed with zeal for God, but it was not an intelligent zeal: they were, in fact, ignorant of Him, because they were ignorant of His dispensations by Christ, who was to bring about the consummation of the law; and in this way did they maintain their own righteousness in opposition to Him. But so does the Creator Himself testify to their ignorance concerning Him: "Israel hath not known me; my people have not understood me;"[5861] and as to their preferring the establishment of their own righteousness, (the Creator again describes them as) "teaching for doctrines the commandments of men;"[5862] moreover, as "having gathered themselves together against the Lord and against His Christ"[5863]—from ignorance of Him, of course. Now nothing can be expounded of another god which is applicable to the Creator; otherwise the apostle would not have been just in reproaching the Jews with ignorance in respect of a god of whom they knew nothing. For where had been their sin, if they only maintained the righteousness of their own God against one of whom they were ignorant? But he exclaims: "O the depth of the riches and the wisdom of God; how unsearchable also are His ways!"[5864] Whence this outburst of feeling? Surely from the recollection of the Scriptures, which he had been previously turning over, as well as from his contemplation of the mysteries which he had been setting forth above, in relation to the faith of Christ coming from the law.[5865] If Marcion had an object in his erasures,[5866] why does his apostle utter such an exclamation, because his god has no riches for him to contemplate? So poor and indigent was he, that he created nothing, predicted nothing—in short, possessed nothing; for it was into the world of another God that he descended. The truth is, the Creator's resources and riches, which once had been hidden, were now disclosed. For so had He promised: "I will give to them treasures which have been hidden, and which men have not seen will I open to them."[5867] Hence, then, came the exclamation, "O the depth of the riches and the wisdom of God!" For His treasures were now opening out. This is the purport of what Isaiah said, and of (the apostle's own) subsequent quotation of the self-same passage, of the prophet: "Who hath known the mind of the Lord? or who hath been His counsellor? Who hath first given to Him, and it shall be recompensed to him again?"[5868] Now, (Marcion,) since you have expunged so much from the Scriptures, why did you retain these words, as if they too were not the Creator's words? But come now, let us see without mistake[5869] the precepts of your new god: "Abhor that which is evil, and cleave to that which is good."[5870] Well, is the precept different in the Creator's teaching? "Take away the evil from you, depart from it, and be doing good."[5871] *Then again*: "Be kindly affectioned one to another with brotherly love."[5872] Now is not this

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[5837] Rom. viii. 3.

[5838] Sensus νοός in Rom. vii. 23.

[5839] Pari.

[5840] Consimilis.

[5841] Titulum.

[5842] Mendacium.

[5843] This vindication of these terms of the apostle from *Docetism* is important. The word which our A.V. has translated *sinful* is a stronger term in the original. It is not the adjective ἁμαρτωλοῦ, but the substantive ἁμαρτίας, amounting to "flesh of sin," *i.e.* (as Dean Alford interprets it) "the flesh whose attribute and character is *sin*." "The words ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, De Wette observes, appear almost to border on Docetism, but in reality contain a perfectly true and consistent sentiment; σὰρξ ἁμαρτίας; is flesh, or human nature, possessed with sin.…The likeness, predicated in Rom. viii. 3, must be referred not only to σάρξ, but also to the epithet τῆς ἁμαρτίας" (*Greek Testament, in loc.*).

[5844] Carnis peccati.

[5845] Puta nunc.

[5846] Statu.

[5847] Censu: perhaps "birth." This word, which originally means the *censor's* registration, is by our author often used for *origo* and *natura*, because in the registers were inserted the birthdays and the parents' names (Oehler).

[5848] It is better that we should give the original of this sentence. Its structure is characteristically difficult, although the general sense, as Oehler suggests, is clear enough: "Quia vera quidem, sed non ex semine de statu simili (similis, *Latinius* and *Junius* and *Semler*), sed vera de censu non vero dissimili (dissimilis, *the older reading* and *Semler's*)." We add the note of Fr. Junius: "The meaning is, that Christ's flesh is true indeed, in what they call the identity of its *substance*, although not of its *origin* (ortus) and *qualities*—not of its original, because not of a (father's) seed, as in the case of ourselves; not of qualities, because these have not in Him the like condition which they have in us."

[5849] Dum alterius par est.

[5850] Qua hoc tantum est.

[5851] See Rom. viii. 5–13.

[5852] 1 Cor. xv. 50.

[5853] Non ad reatum substantiæ sed ad conversationis pertinebunt.

[5854] Rom. viii. 10.

[5855] Understand "*corpus*" (Oehler).

[5856] Rom. viii. 11.

[5857] Dici capit: *capit*, like the Greek ἐνδέχεται, means, "is capable or susceptible;" often so in Tertullian.

[5858] We do not know from either Tertullian or Epiphanius what mutilations Marcion made in this epistle. This particular gap did not extend further than from Rom. viii. 11 to x. 2. "However, we are informed by Origen (or rather Rufinus in his edition of Origen's commentary on this epistle, on xiv. 23) that Marcion omitted the last two chapters as spurious, ending this epistle of his *Apostolicon* with the 23d verse of chap. xiv. It is also observable that Tertullian quotes no passage from chaps. xv., xvi. in his confutation of Marcion from this epistle" (Lardner).

[5859] Rom. x. 2–4.

[5860] The god of the New Testament, according to Marcion.

[5861] Isa. i. 3.

[5862] Isa. xxix. 13 (Sept.)

[5863] Ps. ii. 2.

[5864] Rom. xi. 33.

[5865] In fidem Christi ex lege venientem. By "the law" he means the Old Testament in general, and probably refers to Rom. x. 17.

[5866] Rigaltius (after Fulvius Ursinus) read "*non* erasit," but with insufficient authority; besides, the context shows that he was referring to the large erasure which he had already mentioned, so that the *non* is inadmissible. Marcion must, of course, be understood to have retained Rom. xi. 33; hence the argument in this sentence.

[5867] Isa. xlv. 3.

[5868] Isa. xl. 13, quoted (according to the Sept.) by the apostle in Rom. xi. 34, 35.

[5869] Plane: ironically.

[5870] Rom. xii. 9.

[5871] Ps. xxxiv. 14.

[5872] Rom. xii. 10.

of the same import as: “Thou shalt love thy neighbour as thy self?”[5873] (Again, your apostle says:) “Rejoicing in hope;”[5874] that is, of God. *So says the Creator’s Psalmist*: “It is better to hope in the Lord, than to hope even in princes.”[5875] “Patient in tribulation.”[5876] You have (this in) the Psalm: “The Lord hear thee in the day of tribulation.”[5877] “Bless, and curse not,”[5878] (says your apostle.) But what better teacher of this will you find than Him who created all things, and blessed them? “Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.”[5879] For against such a disposition Isaiah pronounces a woe.[5880] “Recompense to no man evil for evil.”[5881] (Like unto which is the Creator’s precept:) “Thou shalt not remember thy brother’s evil against thee.”[5882] (Again:) “Avenge not yourselves;”[5883] *for it is written*, “Vengeance is mine, I will repay, saith the Lord.”[5884] “Live peaceably with all men.”[5885] The retaliation of the law, therefore, permitted not retribution for an injury; it rather repressed any attempt thereat by the fear of a recompense. Very properly, then, did he sum up the entire teaching of the Creator in this precept of His: “Thou shalt love thy neighbour as thyself.”[5886] Now, if this is the recapitulation of the law from the very law itself, I am at a loss to know who is the God of the law. I fear He must be Marcion’s god (after all).[5887] If also the gospel of Christ is fulfilled in this same precept, but not the Creator’s Christ, what is the use of our contending any longer whether Christ did or did not say, “I am not come to destroy the law, but to fulfil it?”[5888] In vain has (our man of) Pontus laboured to deny this statement.[5889] If the gospel has not fulfilled the law, then all I can say is,[5890] the law has fulfilled the gospel. But it is well that in a *later* verse he threatens us with “the judgment-seat of Christ,”—the Judge, of course, and the Avenger, and therefore the Creator’s (Christ). This *Creator*, too, however much he may preach up another god, he certainly sets forth for us as a Being to be served,[5891] if he holds Him thus up as an object to be feared.

[5873] Lev. xix. 18.

[5874] Rom. xii. 12.

[5875] Ps. cxviii. 9.

[5876] Rom. xii. 12.

[5877] Ps. xx. 1.

[5878] Rom. xii. 12.

[5879] Rom. xii. 16.

[5880] Isa. v. 21.

[5881] Rom. xii. 17.

[5882] Lev. xix. 17, 18.

[5883] Rom. xii. 19.

[5884] Rom. xii. 19, quoted from Deut. xxxii. 25.

[5885] Rom. xii. 18.

[5886] Rom. xiii. 9.

[5887] Ironically said. He has been quoting all along from *Marcion’s* text of St. Paul, turning its testimony against Marcion.

[5888] Matt. v. 17.

[5889] For although he rejected St. Matthew’s Gospel, which contains the statement, he retained St. Paul’s epistle, from which the statement is clearly proved.

[5890] Ecce.

[5891] Promerendum.

Chapter XV.—The First Epistle to the Thessalonians. The Shorter Epistles Pungent in Sense and Very Valuable. St. Paul Upbraids the Jews for the Death First of Their Prophets and Then of Christ. This a Presumption that Both Christ and the Prophets Pertained to the Same God. The Law of Nature, Which is in Fact the Creator's Discipline, and the Gospel of Christ Both Enjoin Chastity. The Resurrection Provided for in the Old Testament by Christ. Man's Compound Nature.

I shall not be sorry to bestow attention on the shorter epistles also. Even in brief works there is much pungency.[5892] The Jews had slain their prophets.[5893] I may ask, What has this to do with the apostle of the rival god, one so amiable withal, who could hardly be said to condemn even the failings of his own people; and who, moreover, has himself some hand in making away with the same prophets whom he is destroying? What injury did Israel commit against him in slaying those whom he too has reprobated, since he was the first to pass a hostile sentence on them? But *Israel* sinned against their own God. He upbraided their iniquity to whom the injured *God* pertains; and certainly he is anything but the adversary 462 of the injured *Deity*. Else he would not have burdened them with the charge of killing even the Lord, in the words, "Who both killed the Lord *Jesus* and their own prophets," although (the pronoun) *their own* be an addition of the heretics.[5894] Now, what was there so very acrimonious[5895] in their killing Christ the proclaimer of the new god, after they had put to death also the prophets of their own god? The fact, however, of their having slain the Lord and His servants, is put as a case of climax.[5896] Now, if it were the Christ of one god and the prophets of another god whom they slew, he would certainly have placed the impious crimes on the same level, instead of mentioning them in the way of a climax; but they did not admit of being put on the same level: the climax, therefore, was only possible[5897] by the sin having been in fact committed against one and the same Lord in the two respective circumstances.[5898] To one and the same Lord, then, belonged Christ and the prophets. What that "sanctification of ours" is, which he declares to be "the will of God," you may discover from the opposite conduct which he forbids. That we should "abstain from fornication," not from marriage; that every one "should know how to possess his vessel in honour."[5899] In what way? "Not in the lust of concupiscence, even as the Gentiles."[5900] Concupiscence, however, is not ascribed to marriage even among the Gentiles, but to extravagant, unnatural, and enormous sins.[5901] The law of nature[5902] is opposed to luxury as well as to grossness and uncleanness;[5903] it does not forbid connubial intercourse, but concupiscence; and it takes care of[5904] our vessel by the honourable estate of matrimony. This passage (of the apostle) I would treat in such a way as to maintain the superiority of the other and higher sanctity, preferring continence and virginity to marriage, but by no means prohibiting the latter. For my hostility is directed against[5905] those who are for destroying the God of marriage, not those who follow after chastity. He says that those who "remain unto the coming of Christ," along with "the dead in Christ, shall rise first," being "caught up in the clouds to meet the Lord in the air."[5906] I find it was in their foresight of all this, that the heavenly intelligences gazed with admiration on "the Jerusalem which is above,"[5907] and by the mouth of Isaiah said long ago: "Who are these that fly as clouds, and as doves with their young ones, unto me?"[5908] Now, as Christ has prepared for us this ascension into heaven, He must be the Christ of whom Amos[5909] spoke: "It is He who builds His ascent up to the heavens,"[5910] even for Himself and His people. Now, from whom shall I expect (the fulfilment of) all this, except from Him whom I have heard give the promise thereof?

[5892] Sapor. We have here a characteristic touch of his diligent and also intrepid spirit. Epiphanius says this short epistle "was so entirely corrupted by Marcion, that he had himself selected nothing from it whereon to found any refutations of him or of his doctrine." Tertullian, however, was of a different mind; for he has made it evident, that though there were alterations made by Marcion, yet sufficient was left untouched by him to show the absurdity of his opinions. Epiphanius and Tertullian entertained, respectively, similar opinions of Marcion's treatment of the second epistle, which the latter discusses in the next chapter (Larder).

[5893] 1 Thess. ii. 15.

[5894] All the best mss., including the *Codices Alex., Vat., and Sinait.*, omit the ἰδίους, as do Tertullian and Origen. Marcion has Chrysostom and the *received text*, followed by our A.V., with him.

[5895] Amarum.

[5896] Status exaggerationis.

[5897] Ergo exaggerari non potuit nisi.

[5898] Ex utroque titulo.

[5899] 1 Thess. iv. 3, 4.

[5900] 1 Thess. iv. 5.

[5901] Portentuosis.

[5902] The rule of Gentile life.

[5903] We have here followed Oehler's reading, which is more intelligible than the four or five others given by him.

[5904] Tractet.

[5905] Retundo.

[5906] 1 Thess. iv. 15–17.

[5907] Gal. iv. 26.

[5908] Isa. lx. 8.

[5909] Oehler and Fr. Junius here read Amos, but all the other readings give *Hosea*; but see above, book iii. chap. xxiv., where Amos was read by all.

[5910] Amos ix. 6.

What "spirit" does he forbid us to "quench," and what "prophesyings" to "despise?"[5911] Not the Creator's spirit, nor the Creator's prophesyings, Marcion of course replies. For *he* has already quenched and despised the thing which he destroys, and is unable to forbid what he has despised.[5912] It is then incumbent on Marcion now to display in his church that spirit of his god which must not be quenched, and the prophesyings which must not be despised. And since he has made such a display as he thinks fit, let him know that we shall challenge it whatever it may be to the rule[5913] of the grace and power of the Spirit and the prophets—namely, to foretell the future, to reveal the secrets of the heart, and to explain mysteries. And when he shall have failed to produce and give proof of any such criterion, we will then on our side bring out both the Spirit and the prophecies of the Creator, which utter predictions according to His will. Thus it will be clearly seen of what the apostle spoke, even of those things which were to happen in the church of his God; and as long as He endures, so long also does His Spirit work, and so long are His promises repeated.[5914] Come now, you who deny the salvation of the flesh, and who, whenever there occurs the specific mention of *body* in a case of this sort,[5915] interpret it as meaning anything rather than the substance of the flesh, (tell me) how is it that the apostle has given certain distinct names to all (our faculties), and has comprised them all in one prayer for their safety, desiring that our "spirit and soul and body may be preserved blameless unto the coming of our Lord and 463 Saviour (Jesus) Christ?"[5916] Now he has here propounded the soul and the body as two several and distinct things.[5917] For although the soul has a kind of body of a quality of its own,[5918] just as the spirit has, yet as the soul and the body are distinctly named, the soul has its own peculiar appellation, not requiring the common designation of *body*. This is left for "the flesh," which having no proper name (in this passage), necessarily makes use of the common designation. Indeed, I see no other substance in man, after *spirit* and *soul*, to which the term *body* can be applied except "the flesh." This, therefore, I understand to be meant by the word "body"—as often as the latter is not specifically named. Much more do I so understand it in the present passage, where the flesh[5919] is expressly called by the name "body."

[5911] 1 Thess. v. 19, 20.

[5912] Nihil fecit. This is precisely St. Paul's ἐξουθενεῖν, "to annihilate" (A.V. "*despise*"), in 1 Thess. v. 20.

[5913] Formam.

[5914] Celebratur.

[5915] Si quando corpus in hujus modi prænominatur.

[5916] 1 Thess. v. 23. For a like application of this passage, see also our author's treatise, *De Resurrect. Carnis*, cap. xlvii. [Elucidation I.]

[5917] It is remarkable that our author quotes this text of the *three* principles, in defence only of *two* of them. But he was strongly opposed to the idea of any absolute division between the *soul* and the *spirit*. A distinction between these united parts, he might, under limitations, have admitted; but all idea of an actual separation and *division* he opposed and denied. See his *De Anima*, cap. x. St. Augustine more fully still maintained a similar opinion. See also *his De Anima*, iv. 32. Bp. Ellicott, in his interesting sermon *On the Threefold Nature of Man*, has given these references, and also a sketch of patristic opinion of this subject. The early fathers, Justin Martyr, Clement of Alex., Origen, as well as Didymus of Alex., Gregory Nyssen., and Basil, held distinctly the threefold nature. Our own divines, as is natural, are also divided in views. Bp. Bull, Hammond, and Jackson hold the *trichotomy*, as a triple nature is called; others, like Bp. Butler, deny the possibility of dividing our immaterial nature into two parts. This variation of opinion seems to have still representatives among our most recent commentators: while Dean Alford holds the triplicity of our nature literally with St. Paul, Archdeacon Wordsworth seems

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to agree with Bp. Butler in regarding *soul* and *spirit* as component parts of one principle. See also Bp. Ellicott's *Destiny of the Creature*, sermon v. and notes.

[5918] On this paradox, that souls are corporeal, see his treatise *De Anima*, v., and following chapters (Oehler). [See also cap. x. *supra*.]

[5919] Quæ = caro.

Chapter XVI.—The Second Epistle to the Thessalonians. An Absurd Erasure of Marcion; Its Object Transparent. The Final Judgment on the Heathen as Well as the Jews Could Not Be Administered by Marcion's Christ. The Man of Sin—What? Inconsistency of Marcion's View. The Antichrist. The Great Events of the Last Apostasy Within the Providence and Intention of the Creator, Whose are All Things from the Beginning. Similarity of the Pauline Precepts with Those of the Creator.

We are obliged from time to time to recur to certain topics in order to affirm *truths* which are connected with them. We repeat then here, that as the Lord is by the apostle proclaimed[5920] as the awarder of both weal and woe,[5921] He must be either the Creator, or (as Marcion would be loth to admit) One like the Creator—"with whom it is a righteous thing to recompense tribulation to them who afflict us, and to ourselves, who are afflicted, rest, when the Lord Jesus shall be revealed as coming from heaven with the angels of His might and in flaming fire."[5922] The heretic, however, has erased *the flaming fire*, no doubt that he might extinguish all traces herein of our own God. But the folly of the obliteration is clearly seen. For as the apostle declares that the Lord will come "to take vengeance on them that know not God and that obey not the gospel, who," he says, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power"[5923]—it follows that, as He comes to inflict punishment, He must require "the flaming fire." Thus on this consideration too we must, notwithstanding Marcion's opposition, conclude that Christ belongs to a God who kindles the flames[5924] (of vengeance), and therefore to the Creator, inasmuch as He takes vengeance on such as know not the Lord, that is, on the heathen. For he has mentioned separately "those who obey not the gospel *of our Lord Jesus Christ*,"[5925] whether they be sinners among Christians or among Jews. Now, to inflict punishment on the heathen, who very likely have never heard of the Gospel, is not the function of that God who is naturally unknown, and who is revealed nowhere else than in the Gospel, and therefore cannot be known by all men.[5926] The Creator, however, ought to be known even by (the light of) nature, for He may be understood from His works, and may thereby become the object of a more widely spread knowledge. To *Him*, therefore, does it appertain to punish such as know not God, for none ought to be ignorant of Him. In the (apostle's) phrase, "From the presence of the Lord, and from the glory of His power,"[5927] he uses the words of Isaiah who for the express reason makes the self-same Lord "arise to shake terribly the earth."[5928] Well, but who is the man of sin, the son of perdition," who must first be revealed before the Lord comes; "who opposeth and exalteth himself above all that is called God, or that is worshipped; who is to sit in the temple of God, and boast himself as being God?"[5929] According indeed to our view, he is Antichrist; as it is taught us in both the ancient and the new prophecies,[5930] and *especially* by the Apostle John, who says that 464 "already many false prophets are gone out into the world," the fore-runners of Antichrist, who deny that Christ is come in the flesh,[5931] and do not acknowledge[5932] Jesus (to be the Christ), meaning in God the Creator. According, however, to Marcion's view, it is really hard to know whether He might not be (after all) the Creator's Christ; because according to him *He* is not yet come. But whichsoever of the two it is, I want to know why he comes "in all power, and with lying signs and wonders?"[5933] "Because," he says, "they received not the love of the truth, that they might be saved; for which cause God shall send them an instinct of delusion[5934] (to believe a lie), that they all might be judged who believed not the truth, but had pleasure in unrighteousness."[5935] If therefore he be Antichrist, (as we hold), and *comes* according to the Creator's purpose, it must be God the Creator who sends him to fasten in their error those who did not believe the truth, that they might be saved; *His* likewise must be the truth and the salvation, who avenges (the contempt of) them by sending error as their substitute[5936]—that is, the Creator, to whom that very wrath is a fitting attribute, which deceives with a lie those who are not captivated with truth. If, however, he is not Antichrist, as we suppose (him to be) then He is the Christ of the Creator, as Marcion will have it. In this case how happens it that he[5937] can suborn the Creator's Christ to avenge his truth? But should he after all agree with us, that Antichrist is here meant, I must then likewise ask how it is that he finds Satan, an angel of the Creator, necessary to his purpose? Why, too, should *Antichrist* be slain by Him, whilst commissioned by the Creator to execute the function[5938] of inspiring men with their love of untruth? In short, it is incontestable that the emissary,[5939] and the truth, and the salvation belong to Him to whom also appertain the wrath, and the jealousy,[5940] and "the sending of the strong delusion,"[5941] on those who despise and mock, as well as upon those who are ignorant of Him; and therefore even Marcion will now have to come down a step, and concede to us that his god is "a jealous god." (This being then an unquestionable position, I ask) which God has the greater right to be angry? He, as I suppose, who from the beginning of all things has given to man, as primary witnesses for the knowledge of Himself, nature in her (manifold) works, kindly providences, plagues,[5942] and indications (of His divinity),[5943] but who in spite of all this evidence has not been acknowledged; or he who has been brought out to view[5944] once for all in one only copy of the gospel—and even that without any sure authority—which actually makes no secret of proclaiming another god? Now He who has the right of inflicting the vengeance, has also sole claim to that which occasions[5945] the vengeance, I mean the Gospel; (in other words,) both the truth and (its accompanying) salvation. The charge, that "if any would not work, neither should he eat,"[5946] is in strict accordance with the precept of Him who ordered that "the mouth of the ox that treadeth out the corn should not be muzzled."[5947]

[5920] Circumferri.

[5921] Utriusque meriti: "of both the eternal sentences."

[5922] 2 Thess. i. 6–8.

[5923] 2 Thess. i. 8, 9.

[5924] Crematoris Dei.

[5925] 2 Thess. i. 8.

[5926] Non omnibus scibilis.

[5927] 2 Thess. i. 9.

[5928] Isa. ii. 19. The whole verse is to the point.

[5929] 2 Thess. ii. 3, 4.

[5930] The prophets of the Old and the New Testament.

[5931] 1 John iv. 1–3.

[5932] Solventes Jesum. This expression receives some explanation from the Vulgate version of 1 John iv. 3: "Et omnis spiritus qui *solvit* Jesum Christum ex Deo non est." From Irenæus, Vol. I., 443 (Harvey, ii. 89), we learn that the Gnostics *divided* Jesus from Christ: "Alterum quidem Jesum intelligunt, alterum autem Christum,"—an error which was met in the clause of the creed expressing faith in "*One Lord Jesus Christ.*" Grabe, after Socrates, *Hist. Eccles.* vii. 32, says that the oldest mss. of St. John's epistle read πᾶν πνεῦμα ὅ λύει τὸν Ἰησοῦν. If so, Tertullian must be regarded as combining the two readings, viz., that which we find in the received text and this just quoted. Thus Grabe. It would be better to say that T. read ver. 2 as we have it, only omitting Ἰησοῦν; and in ver. 3 read the old lection to which Socrates refers instead of πᾶν πνεῦμα ὅ μὴ ὁμολογεὶ.

[5933] 2 Thess. ii. 9.

[5934] Instinctum fallaciæ.

[5935] 2 Thess. ii. 10–12.

[5936] Summissu erroris.

[5937] Marcion, or rather *his* Christ, who on the hypothesis absurdly employs the Creator's Christ on the flagrantly inconsistent mission of avenging *his* truth, *i.e.* Marcionism.

[5938] Habens fungi…Creatori.

[5939] Angelum: the Antichrist *sent* by the Creator.

[5940] Æmulatio.

[5941] 2 Thess. ii. 11.

[5942] Plagis: "heavy strokes," in opposition to the previous "*beneficiis*."

[5943] Prædicationibus: see Rom. i. 20.

[5944] Productus est.

[5945] Materia.

[5946] 2 Thess. iii. 10.

[5947] Deut. xxv. 4.

Chapter XVII.—The Epistle to the Laodiceans. The Proper Designation is to the Ephesians. Recapitulation of All Things in Christ from the Beginning of the Creation. No Room for Marcion's Christ Here. Numerous Parallels Between This Epistle and Passages in the Old Testament. The Prince of the Power of the Air, and the God of This World—Who? Creation and Regeneration the Work of One God. How Christ Has Made the Law Obsolete. A Vain Erasure of Marcion's. The Apostles as Well as the Prophets from the Creator.

We have it on the true tradition[5948] of the Church, that this epistle was sent to the Ephesians, not to the Laodiceans. Marcion, however, was very desirous of giving it the new title (of Laodicean),[5949] as if he were extremely accurate in investigating such a point. 465 But of what consequence are the titles, since in writing to a certain church the apostle did in fact write to all? It is certain that, whoever they were to whom he wrote,[5950] he declared Him to be God in Christ with whom all things agree which are predicted.[5951] Now, to what god will most suitably belong all those things which relate to "that good pleasure, which *God* hath purposed in the mystery of His will, that in the dispensation of the fulness of times He might *recapitulate*" (if I may so say, according to the exact meaning of the Greek word[5952]) "all things in Christ, both which are in heaven and which are on earth,"[5953] but to Him whose are all things from their beginning, yea the beginning itself too; from whom issue the times and the dispensation of the fulness of times, according to which all things up to the very first are gathered up in Christ? What *beginning*, however, has the other god; that is to say, how can anything proceed from him, who has no work to show? And if there be no beginning, how can there be *times*? If no times, what *fulness* of times can there be? And if no fulness, what *dispensation*? Indeed, what has he ever done on earth, that any long dispensation of times to be fulfilled can be put to his account, for the accomplishment of all things in Christ, even of things in heaven? Nor can we possibly suppose that any things whatever have been at any time done in heaven by any other God than Him by whom, as all men allow, all things have been done on earth. Now, if it is impossible for all these things from the beginning to be reckoned to any other God than the Creator, who will believe that an alien god has recapitulated them in an alien Christ, instead of their own proper Author in His own Christ? If, again, they belong to the Creator, they must needs be separate from the other god; and if separate, then opposed to him. But then how can opposites be gathered together into him by whom they are in short destroyed? Again, what Christ do the following words announce, when *the apostle* says: "That we should be to the praise of His glory, who first trusted in Christ?"[5954] Now who could have first trusted—*i.e. previously* trusted[5955]—in God, before His advent, except the Jews to whom Christ was previously announced, from the beginning? He who was thus *foretold*, was also *foretrusted*. Hence the apostle refers the statement to himself, that is, to the Jews, in order that he may draw a distinction with respect to the Gentiles, (when he goes on to say:) "In whom ye also trusted, after that ye heard the word of truth, the gospel (of your salvation); in whom ye believed, and were sealed with His Holy Spirit of promise."[5956] Of what promise? That which was made through Joel: "In the last days will I pour out of my Spirit upon all flesh,"[5957] that is, on all nations. Therefore the Spirit and the Gospel will be found in the Christ, who was foretrusted, because foretold. Again, "the Father of glory"[5958] is He whose Christ, when ascending to heaven, is celebrated as "the King of Glory" in the Psalm: "Who is this King of Glory? the Lord of Hosts, He is the King of Glory."[5959] From Him also is besought "the spirit of wisdom,"[5960] at whose disposal is enumerated that sevenfold distribution of the spirit of grace by Isaiah.[5961] He likewise will grant "the enlightenment of the eyes of the understanding,"[5962] who has also enriched our natural eyes with light; to whom, moreover, the blindness of the people is offensive: "And who is blind, but my servants?…yea, the servants of God have become blind."[5963] In His gift, too, are "the riches (of the glory) of His inheritance in the saints,"[5964] who promised such an inheritance in the call of the Gentiles: "Ask of me, and I will give Thee the heathen for Thine inheritance."[5965] It was He who "wrought in Christ His mighty power, by raising Him from the dead, and setting Him at His own right hand, and putting all things under His feet"[5966]—even the same who said: "Sit Thou on my right hand, until

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[5948] Veritati.

[5949] Titulum interpolare gestiit: or, "of corrupting its title."

[5950] Certe tamen.

[5951] For a discussion on the title of this epistle in a succinct shape, the reader is referred to Dean Alford's *Gr. Test.* vol. iii. *Prolegomena*, chap. ii. sec. 2.

[5952] ἀνακεφαλαιώσασθαι, "to sum up into a head."

[5953] Eph. i. 9, 10.

[5954] Eph. i. 12.

[5955] He explains "præsperasse by *ante* sperasse."

[5956] Eph. i. 13.

[5957] Joel ii. 28.

[5958] Eph. ii. 17.

[5959] Ps. xxiv. 10.

[5960] Eph. i. 17.

[5961] Isa. xi. 2.

[5962] Eph. i. 18.

[5963] Isa. xlii. 19 (Sept.).

[5964] Eph. i. 18.

[5965] Ps. ii. 8.

[5966] Eph. i. 19–22.

I make Thine enemies Thy footstool."[5967] For in another passage the Spirit says to the Father concerning the Son: "Thou hast put all things under His feet."[5968] Now, if from all these facts which are found in the Creator there is yet to be deduced[5969] another god and another Christ, let us go in quest of the Creator. I suppose, forsooth,[5970] we find Him, when he speaks of such as "were dead in trespasses and sins, wherein they had walked according to the course of this world, according to the prince of the power of the air, who worketh in the children of disobedience."[5971] But Marcion must not here interpret the world as meaning the God of the world.[5972] For a creature bears no resemblance to the Creator; the thing made, none to its Maker; the world, none to God. He, moreover, who is the Prince of the power of the ages must not be thought to be called the prince of the power of the air; for He who is chief over the higher powers derives no title from the lower powers, although these, too, may be ascribed to Him. Nor, again, can He possibly seem to be the instigator[5973] of that unbelief which He Himself had rather to endure at the hand of the Jews and the Gentiles alike. We may therefore simply conclude that[5974] these designations are unsuited to the Creator. There is another being to whom they are more applicable—and the apostle knew very well who that was. Who then is he? Undoubtedly he who has raised up "children of disobedience" against the Creator Himself ever since he took possession of that "*air*" of His; even as the prophet makes him say: "I will set my throne *above the stars*;…*I will go up* above the clouds; I will be like the Most High."[5975] This must mean the devil, whom in another passage (since such will they there have the apostle's meaning to be) we shall recognize in the appellation *the god of this world*.[5976] For he has filled the whole world with the lying pretence of his own divinity. To be sure,[5977] if *he* had not existed, we might then possibly have applied these descriptions to the Creator. But the apostle, too, had lived in Judaism; and when he parenthetically observed of the sins (of that period of his life), "in which also we all had our conversation in times past,"[5978] he must not be understood to indicate that the Creator was the lord of sinful men, and the prince of this air; but as meaning that in his Judaism he had been one of the children of disobedience, having the devil as his instigator—when he persecuted the church and the Christ of the Creator. Therefore he says: "We also were the children of wrath," but "by nature."[5979] Let the heretic, however, not contend that, because the Creator called the Jews *children*, therefore the Creator is the lord of wrath.[5980] For when (the apostle) says, "We were by nature the children of wrath," inasmuch as the Jews were not the Creator's children *by nature*, but by the election of their fathers, he (must have) referred their being children of wrath to nature, and not to the Creator, adding this at last, "even as others,"[5981] who, of course, were not children of God. It is manifest that sins, and lusts of the flesh, and unbelief, and anger, are ascribed to the common nature of all mankind, the devil however leading that nature astray,[5982] which he has already infected with the implanted germ of sin. "We," says he, "are His workmanship, created in Christ."[5983] It is one thing to make (as a workman), another thing to create. But he assigns both to One. Man is the workmanship of the Creator. He therefore who made man (at first), created him also in Christ. As touching the substance of nature, He "made" him; as touching the work of grace, He "created" him. Look also at what follows in connection with these words: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which has the name of circumcision in the flesh made by the hand—that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise,[5984] having no hope, and without God in the world."[5985] Now, without what God and without what Christ were these Gentiles? Surely, without Him to whom the commonwealth[5986] of Israel belonged, and the covenants and the promise. "But now in Christ," says he, "ye who were sometimes far off are made nigh by His blood."[5987] From whom were they far off before? From the (privileges) whereof he speaks above, even from the Christ of the Creator, from the commonwealth of Israel, from the covenants, from the hope of the promise, from God Himself. Since this is the case, the Gentiles are consequently now in Christ made nigh to these (blessings), from which they were once far off. But if we are in Christ brought so very nigh to the commonwealth of Israel, which comprises the religion of the divine Creator, and to the covenants and to the promise, yea to their very God Himself, it is quite ridiculous (to suppose that) the Christ of the other god has brought us to this proximity to the Creator from afar. The apostle had in mind that it had been predicted concerning the call of the Gentiles from their distant alienation in words like these: “They who were far off from me have come to my righteousness.”[5988] For the Creator’s righteousness no less than His peace was announced in Christ, as we have often shown already. Therefore he says: “He is our peace, who hath made both one”[5989]—that is, 467 the Jewish nation and the Gentile world. What is near, and what was far off now that “the middle wall has been broken down” of their “enmity,” (are made one) “in His flesh.”[5990] But Marcion erased the pronoun *His*, that he might make the enmity refer to flesh, as if (the apostle spoke) of a carnal enmity, instead of the enmity which was a rival to Christ.[5991] And thus you have (as I have said elsewhere) exhibited the stupidity of Pontus, rather than the adroitness of a Marrucinian,[5992] for you here deny him *flesh* to whom in the verse above you allowed *blood*! Since, however, He has made the law obsolete[5993] by His own precepts, even by Himself fulfilling the law (for superfluous is, “Thou shalt not commit adultery,” when He says, “Thou shalt not look on a woman to lust after her;” superfluous also is, “Thou shalt do no murder,” when He says, “Thou shalt not speak evil of thy neighbour,”) it is impossible to make an adversary of the law out of one who so completely promotes it.[5994] “For to create[5995] in Himself of twain,” for He who had *made* is also the same who *creates* (just as we have found it stated above: “For we are His workmanship, created in Christ *Jesus*”),[5996] “one new man, making peace” (really new, and really man—no phantom—but new, and newly born of a virgin by the Spirit of God), “that He might reconcile both unto God”[5997] (even the God whom both races had offended—both Jew and Gentile), “in one body,” says he, “having in it slain the enmity by the cross.”[5998] Thus we find from this passage also, that there was in Christ a fleshly body, such as was able to endure the cross. “When, therefore, He came and preached peace to them that were near and to them which were afar off,” we both obtained “access to the Father,” being “now no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God” (even of Him from whom, as we have shown above, we were aliens, and placed far off), “built upon the foundation of the apostles”[5999]—(the apostle added), “and the prophets;” these words, however, the heretic erased, forgetting that the Lord had set in His Church not only apostles, but prophets also. He feared, no doubt, that our building was to stand in Christ upon the foundation of the ancient prophets,[6000] since the apostle himself never fails to build us up everywhere with (the words of) the prophets. For whence did he learn to call Christ “the chief corner-stone,”[6001] but from the figure given him in the Psalm: “The stone which the builders rejected is become the head (stone) of the corner?”[6002]

[5967] Ps. cx. 1.

[5968] Ps. viii. 7.

[5969] Infertur.

[5970] Plane.

[5971] Eph. ii. 1, 2.

[5972] Deo mundi: i.e. the God who made the world.

[5973] Operator: in reference to the expression in ver. 2, "who now *worketh*," etc.

[5974] Sufficit igitur si.

[5975] Isa. xiv. 13, 14. An inexact quotation from the *Septuagint*.

[5976] On this and another meaning given to the phrase in 2 Cor. iv. 4, see above, chap. xi.

[5977] Plane: an ironical particle here.

[5978] Eph. ii. 3.

[5979] Eph. ii. 3.

[5980] In Marcion's sense.

[5981] Eph. ii. 3.

[5982] Captante.

[5983] Eph. ii. 10.

[5984] Literally, "the covenants and their promise."

[5985] Eph. ii. 11, 12.

[5986] Conversatio: rather, "intercourse with Israel."

[5987] Eph. ii. 13.

[5988] This is rather an allusion to, than a quotation of, Isa. xlvi. 12, 13.

[5989] Eph. ii. 14.

[5990] Eph. ii. 15.

[5991] “The law of commandments contained in ordinances.”

[5992] He expresses the proverbial adage very tersely, “non Marrucine, sed Pontice.”

[5993] Vacuam fecit.

[5994] Ex adjutore.

[5995] Conderet: “create,” to keep up the distinction between this and *facere*, “to make.”

[5996] Eph. ii. 10.

[5997] Eph. ii. 15–16.

[5998] Eph. ii. 16.

[5999] Eph. ii. 17–20.

[6000] “Because, if our building as Christians rested in part upon that foundation, our God, and the God of the Jews must be the same, which Marcion denied” (Lardner).

[6001] Eph. ii. 20.

[6002] Ps. cxviii. 22.

Chapter XVIII.—Another Foolish Erasure of Marcion’s Exposed. Certain Figurative Expressions of the Apostle, Suggested by the Language of the Old Testament. Collation of Many Passages of This Epistle, with Precepts and Statements in the Pentateuch, the Psalms, and the Prophets. All Alike Teach Us the Will and Purpose of the Creator.

As our heretic is so fond of his pruning-knife, I do not wonder when syllables are expunged by his hand, seeing that entire pages are usually the matter on which he practises his effacing process. The apostle declares that to himself, “less than the least of all saints, was the grace given” of enlightening all men as to “what was the fellowship of the mystery, which during the ages had been hid in God, who created all things.”[6003] The heretic erased the preposition *in*, and made the clause run thus: (“what is the fellowship of the mystery) which hath for ages been hidden from the God who created all things.”[6004] The falsification, however, is flagrantly[6005] absurd. For the apostle goes on to infer (from his own statement): “in order that unto the principalities and powers in heavenly places might become known through the church the manifold wisdom of God.”[6006] *Whose* principalities and powers does he mean? If the Creator’s, how does it come to pass that such a God as He could have meant His wisdom to be displayed to the principalities and powers, but not to Himself? For surely no principalities could possibly have understood anything without their sovereign Lord. 468 Or if (the apostle) did not mention God in this passage, on the ground that He (as their chief) is Himself reckoned among these (principalities), then he would have plainly said that the mystery had been hidden from the principalities and powers of Him who had created all things, including Him amongst them. But if he states that it was hidden from them, he must needs be understood[6007] as having meant that it was manifest to Him. *From God*, therefore, the mystery was not hidden; but it was hidden *in God*, the Creator of all things, from His principalities and powers. For “who hath known the mind of the Lord, or who hath been His counsellor?”[6008] Caught in this trap, the heretic probably changed the passage, with the view of saying that *his* god wished to make known to his principalities and powers the fellowship of his own mystery, of which God, who created all things, had been ignorant. But what was the use of his obtruding this ignorance of *the Creator*, who was a stranger to the superior god,[6009] and far enough removed from him, when even his own servants had known nothing about him? To the Creator, however, the future was well known. Then why was not that also known to Him, which had to be revealed beneath His heaven, and on His earth? From this, therefore, there arises a confirmation of what we have already laid down. For since the Creator was sure to know, some time or other, that hidden mystery of the superior god, even on the supposition that the true reading was (as Marcion has it)—"hidden from the God who created all things"—he ought then to have expressed the conclusion thus: "in order that the manifold wisdom of God might be made known to Him, and then to the principalities and powers of God, whosoever He might be, with whom the Creator was destined to share their knowledge." So palpable is the erasure in this passage, when thus read, consistently with its own true bearing. I, on my part, now wish to engage with you in a discussion on the allegorical expressions of the apostle. What figures of speech could the novel god have found in the prophets (fit for himself)? "He led captivity captive," says the apostle.[6010] With what arms? In what conflicts? From the devastation of what country? From the overthrow of what city? What women, what children, what princes did the Conqueror throw into chains? For when by David Christ is sung as "girded with His sword upon His thigh,"[6011] or by Isaiah as "taking away the spoils of Samaria and the power of Damascus,"[6012] you make Him out to be[6013] really and truly a warrior confest to the eye.[6014] Learn then now, that His is a spiritual armour and warfare, since you have already discovered that the captivity is spiritual, in order that you may further learn that *this* also belongs to Him, even because the apostle derived the mention of the captivity from the same prophets as suggested to him his precepts likewise: "Putting away lying," (says he,) "speak every man truth with his neighbour;"[6015] and again, using the very words in which the Psalm[6016] expresses his meaning, (he says,) "Be ye angry, and sin not;"[6017] "Let not the sun go down upon your wrath."[6018] "Have no fellowship with the unfruitful works of dark-

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[6003] Eph. iii. 8, 9.

[6004] The passage of St. Paul, as Tertullian expresses it, “Quæ dispensatio sacramenti occulti ab ævis in Deo, qui omnia condidit.” According to Marcion’s alteration, the latter part runs, “*Occulti ab ævis Deo, qui omnia condidit.*” The original is, Τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ (compare Col. iii. 3) τῷ τὰ πάντα κτίσαντι. Marcion’s removal of the ἐν has no warrant of ms. authority; it upsets St. Paul’s doctrine, as attested in other passages, and destroys the grammatical structure.

[6005] Emicat.

[6006] Eph. iii. 10.

[6007] Debebat.

[6008] Isa. xl. 13.

[6009] Marcion's god, of course.

[6010] Eph. iv. 8 and Ps. lxviii. 19.

[6011] Ps. xlv. 3.

[6012] Isa. viii. 4.

[6013] Extundis.

[6014] See above, book iii. chap. xiii. and xiv. p. 332.

[6015] Eph. iv. 25.

[6016] Ps. iv. 4.

[6017] Eph. iv. 26.

[6018] Eph. iv. 26.

ness;"[6019] for (in the Psalm it is written,) "With the holy man thou shalt be holy, and with the perverse thou shalt be perverse;"[6020] and, "Thou shalt put away evil from among you."[6021] Again, "Go ye out from the midst of them; touch not the unclean thing; separate yourselves, ye that bear the vessels of the Lord."[6022] (The apostle says further:) "Be not drunk with wine, wherein is excess,"[6023]—a precept which is suggested by the passage (of the prophet), where the seducers of the consecrated (Nazarites) to drunkenness are rebuked: "Ye gave wine to my holy ones to drink."[6024] This prohibition from drink was given also to the high priest Aaron and his sons, "when they went into the holy place."[6025] The command, to "sing to the Lord with psalms and hymns,"[6026] comes suitably from him who knew that those who "drank wine with drums and psalteries" were blamed by God.[6027] Now, when I find to what God belong these precepts, whether in their germ or their development, I have no difficulty in knowing to whom the apostle also belongs. But he declares that "wives ought to be in subjection to their husbands:"[6028] what reason does he give for this? "Because," says he, "the husband is the head of the wife."[6029] Pray tell me, Marcion, does your god build up the authority of his law on the work of the Creator? This, however, is a comparative trifle; for he actually derives from the same source the condition of his Christ and his Church; for he 469
says: "even as Christ is the head of the Church;"[6030] and again, in like manner: "He who loveth his wife, loveth his own flesh, even as Christ loved the Church."[6031] You see how your Christ and your Church are put in comparison with the work of the Creator. How much honour is given to the flesh in the name of the church! "No man," says the apostle, "ever yet hated his own flesh" (except, of course, Marcion alone), "but nourisheth and cherisheth it, even as the Lord doth the Church."[6032] But you are the only man that hates his flesh, for you rob it of its resurrection. It will be only right that you should hate the

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[6019] Eph. v. 11.

[6020] Ps. xviii. 26.

[6021] Deut. xxi. 21, quoted also in 1 Cor. v. 13.

[6022] Isa. lii. 11, quoted in 2 Cor. vi. 17.

[6023] Eph. v. 18.

[6024] Amos ii. 12.

[6025] Lev. x. 9.

[6026] Eph. v. 19.

[6027] Isa. v. 11, 12.

[6028] Eph. v. 22, 24.

[6029] Eph. v. 23.

[6030] Eph. v. 23.

[6031] Eph. v. 25, 28.

[6032] Eph. v. 29.

Church also, because it is loved by Christ on the same principle.[6033] Yea, Christ loved the flesh even as the Church. For no man will love the picture of his wife without taking care of it, and honouring it and crowning it. The likeness partakes with the reality in the privileged honour. I shall now endeavour, from my point of view,[6034] to prove that the same God is (the God) of the man[6035] and of Christ, of the woman and of the Church, of the flesh and the spirit, by the apostle's help who applies the Creator's injunction, and adds even a comment on it: "For this cause shall a man leave his father and his mother, (and shall be joined unto his wife), and they two shall be one flesh. This is a great mystery."[6036] In passing,[6037] (I would say that) it is enough for me that the works of the Creator are great mysteries[6038] in the estimation of the apostle, although they are so vilely esteemed by the heretics. "But I am speaking," says he, "of Christ and the Church."[6039] This he says in explanation of the mystery, not for its disruption. He shows us that the mystery was prefigured by Him who is also the author of the mystery. Now what is Marcion's opinion? The Creator could not possibly have furnished figures to an unknown god, or, if a known one, an adversary to Himself. The superior god, in fact, ought to have borrowed nothing from the inferior; he was bound rather to annihilate Him. "Children should obey their parents."[6040] Now, although Marcion has erased (the next clause), "which is the first commandment with promise,"[6041] still the law says plainly, "Honour thy father and thy mother."[6042] Again, (the apostle writes:) "Parents, bring up your children in the fear and admonition of the Lord."[6043] For you have heard how it was said to them of old time: "Ye shall relate these things to your children; and your children in like manner to their children."[6044] Of what use are two gods to me, when the discipline is but one? If there must be two, I mean to follow Him who was the first to teach the lesson. But as our struggle lies against "the rulers of this world,"[6045] what a host of Creator Gods there must be![6046] For why should I not insist upon this point here, that he ought to have mentioned but *one* "ruler of this world," if he meant only the Creator to be the being to whom belonged all the powers which he previously mentioned? Again, when in the preceding verse he bids us "put on the whole armour of God, that we may be able to stand against the wiles of the devil,"[6047] does he not show that all the things which he mentions after the devil's name really belong to the devil—"the principalities and the powers, and the rulers of the darkness of this world,"[6048] which we also ascribe to the devil's authority? Else, if "the devil" means the Creator, who will be the devil in the Creator's dispensation?[6049] As there are two gods, must there also be two devils, and a plurality of powers and rulers of this world? But how is the Creator both a devil and a god at the same time, when the devil is not at once both god and devil? For either they are both of them gods, if both of them are devils; or else He who is God is not also devil, as neither is he god who is the devil. I want to know indeed by what perversion[6050] the word *devil* is at all applicable to the Creator. Perhaps he perverted some purpose of the superior god—conduct such as He experienced Himself from the archangel, who lied indeed for the purpose. For He did not forbid (our first parents) a taste of the miserable tree,[6051] from any apprehension that they would become gods; His prohibition was meant to prevent their dying after the transgression. But "the spiritual wickedness"[6052] did not signify the Creator, because of the apostle's additional description, "in heavenly places;"[6053] for the apostle was quite aware that "spiritual wickedness" had been at work in heavenly places, when angels were entrapped into sin by 470 the daughters of men.[6054] But how happened it that (the apostle) resorted to ambiguous descriptions, and I know not what obscure enigmas, for the purpose of disparaging[6055] the Creator, when he displayed to the Church such constancy and plainness of speech in "making known the mystery of the gospel for which he was an ambassador in bonds," owing to his liberty in preaching—and actually requested (the Ephesians) to pray to God that this "open-mouthed utterance" might be continued to him?[6056]

[6033] Proinde.

[6034] Ego.

[6035] Masculi.

[6036] Eph. v. 31, 32.

[6037] Inter ista.

[6038] Magna sacramenta.

[6039] Eph. v. 32.

[6040] Eph. vi. 1.

[6041] Eph. vi. 2. "He did this (says Lardner) in order that the Mosaic law might not be thought to be thus established."

[6042] Ex. xx. 12.

[6043] Eph. vi. 4.

[6044] Ex. x. 2.

[6045] Eph. vi. 12.

[6046] An ironical allusion to Marcion's interpretation, which he has considered in a former chapter, of the title *God of this world.*

[6047] Eph. vi. 11.

[6048] Eph. vi. 12.

[6049] Apud Creatorem.

[6050] Ex qua delatura.

[6051] Illius arbusculæ.

[6052] Spiritalia nequitiæ: "wicked spirits."

[6053] Eph. vi. 12.

[6054] Gen. vi. 1–4. See also Tertullian, *De Idol.* 9; *De Habit. Mul.* 2; *De Cultu Femin.* 10; *De Vel. Virg.* 7; *Apolog.* 22. See also Augustin, *De Civit. Dei.* xv. 23.

[6055] Ut taxaret. Of course he alludes to Marcion's absurd exposition of the 12th verse, in applying St. Paul's description of wicked spirits to the Creator.

[6056] Eph. vi. 19, 20.

Chapter XIX.—The Epistle to the Colossians. Time the Criterion of Truth and Heresy. Application of the Canon. The Image of the Invisible God Explained. Pre-Existence of Our Christ in the Creator's Ancient Dispensations. What is Included in the Fulness of Christ. The Epicurean Character of Marcion's God. The Catholic Truth in Opposition Thereto. The Law is to Christ What the Shadow is to the Substance.

I am accustomed in my prescription against all heresies, to fix my compendious criterion[6057] (of truth) in the testimony of *time*; claiming *priority* therein as our rule, and alleging *lateness* to be the characteristic of every heresy. This shall now be proved even by the apostle, when he says: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is unto all the world."[6058] For if, even at that time, the tradition of the gospel had spread everywhere, how much more now! Now, if it is our gospel which has spread everywhere, rather than any heretical gospel, much less Marcion's, which only dates from the reign of Antoninus,[6059] then ours will be the gospel of the apostles. But should Marcion's gospel succeed in filling the whole world, it would not even in that case be entitled to the character of apostolic. For this quality, it will be evident, can only belong to that gospel which was the first to fill the world; in other words, to the gospel of that God who of old declared this of its promulgation: "Their sound is gone out through all the earth, and their words to the end of the world."[6060] He calls Christ "the image of the invisible God."[6061] We in like manner say that the Father of Christ is invisible, for we know that it was the Son who was seen in ancient times (whenever any appearance was vouchsafed to men in the name of God) as the image of (the Father) Himself. He must not be regarded, however, as making any difference between a visible and an invisible God; because long before he wrote this we find a description of our God to this effect: "No man can see the Lord, and live."[6062] If Christ is not "the first-begotten before every creature,"[6063] as that "Word of God by whom all things were made, and without whom nothing was made;"[6064] if "all things were" not "in Him created, whether in heaven or on earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers;" if "all things were" not "created by Him and for Him" (for these truths Marcion ought not to allow concerning Him), then the apostle could not have so positively laid it down, that "He is before all."[6065] For how is He before all, if He is not before *all things*?[6066] How, again, is He before all things, if He is not "the first-born of every creature"—if He is not the Word of the Creator?[6067] Now how will he be proved to have been before all things, who appeared after all things? Who can tell whether he had a prior existence, when he has found no proof that he had any existence at all? In what way also could it have "pleased (the Father) that in Him should all fulness dwell?"[6068] For, to begin with, what fulness is that which is not comprised of the constituents which Marcion has removed from it,—even those that were "created in Christ, whether in heaven or on earth," whether angels or men? which is not made of the things that are visible and invisible? which consists not of thrones and dominions and principalities and powers? If, on the other hand,[6069] our false apostles and Judaizing gospellers[6070] have introduced all these things out of their own stores, and Marcion has applied them to constitute the fulness of his own god, (this hypothesis, absurd though it be, alone would justify him;) for how, on any other supposition,[6071] could the rival and the destroyer of the Creator have been willing that His fulness should dwell in his Christ? To whom, again, does He "reconcile all things by Himself, making peace by the blood of His cross,"[6072] but to Him whom those very things had altogether[6073] offended, against whom they had rebelled by transgression, (but) to whom they had at last returned?[6074] *Conciliated* they might have been to a strange god; but *reconciled* they could not possibly have been to any other than their own God. Accordingly, ourselves "who were sometime alienated and enemies in our mind by wicked works"[6075] does He reconcile to the Creator, against whom we had committed offence—worshipping the creature to the prejudice of the Creator. As, however, he says elsewhere,[6076] that the Church is the body of Christ, so here also (the apostle) declares that he "fills up that which is behind of the afflictions of Christ in his flesh for His body's sake, which is the Church."[6077] But you must not on this account suppose that on every mention of His body the term is only a metaphor, instead of meaning real flesh. For he says above that we are "reconciled in His body through death;"[6078] meaning, of course, that He died in that body wherein death was possible through the flesh: (therefore he adds,) not *through the Church*[6079] (*per ecclesiam*), but expressly *for the sake of the Church* (*proper ecclesiam*), exchanging body for body—one of flesh for a spiritual one. When, again, he warns them to "beware of subtle words and philosophy," as being "a vain deceit," such as is "after the rudiments of the world" (not understanding thereby the mundane fabric of sky and earth, but worldly learning, and "the tradition of men," subtle in their speech and their philosophy),[6080] it would be tedious, and the proper subject of a separate work, to show how in this sentence (of the apostle's) all heresies are condemned, on the ground of their consisting of the resources of subtle speech and the rules of philosophy. But (once for all) let Marcion know that the principle term of his creed comes from the school of Epicurus, implying that the Lord is stupid and indifferent;[6081] wherefore he refuses to say that He is an object to be feared. Moreover, from the porch of the Stoics he brings out *matter*, and places it on a par with the Divine Creator.[6082] He also denies the resurrection of the flesh,—a truth which none of the schools of philosophy agreed together to hold.[6083] But how remote is our (Catholic) verity from the artifices of this heretic, when it dreads to arouse the anger of God, and firmly believes that He produced all things out of nothing, and promises to us a restoration from the grave of the same flesh (that died) and holds without a blush that Christ was born of the virgin's womb! At this, philosophers, and heretics, and the very heathen, laugh and jeer. For "God hath chosen the foolish things of the world to confound the wise"[6084]—that God, no doubt, who in reference to this very dispensation of His threatened long before that He would “destroy the wisdom of the wise.”[6085] Thanks to this simplicity of truth, so opposed to the subtlety and vain deceit of philosophy, we cannot possibly have any relish for such perverse opinions. Then, if God “quickens us together with Christ, forgiving us our trespasses,”[6086] we cannot suppose that sins are forgiven by Him against whom, as having been all along unknown, they could not have been committed. Now tell me, Marcion, what is your opinion of the apostle’s language, when he says, “Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath, which is a shadow of things to come, but the body is of Christ?”[6087] We do not now treat of the law, further than (to remark) that the apostle here teaches clearly how it has been abolished, even by passing from shadow to substance—that is, from figurative types to the reality, which is Christ. The shadow, therefore, is His to whom belongs the body also; in other words, the law is His, and so is Christ. If you separate the law and Christ, assigning one to one god and the other to another, it is the same as if you were to attempt to separate the shadow from the body of which it is the shadow. Manifestly Christ has relation to the law, if the body has to its shadow. But when he blames those who alleged visions of angels as their authority for saying that men must abstain from meats—“you must not touch, 47 you must not taste”—in a voluntary humility, (at the same time) “vainly puffed up in the fleshly mind, and not holding the Head,”[6088] (the apostle) does not in these terms attack the law or Moses, as if it was at the suggestion of superstitious angels that he had enacted his prohibition of sundry aliments. For Moses had evidently received the law from God. When, therefore, he speaks of their “following the commandments and doctrines of men,”[6089] he refers to the conduct of those persons who “held not the Head,” even Him in whom all things are gathered together;[6090] for they are all recalled to Christ, and concentrated in Him as their initiating principle[6091]—even the meats and drinks which were indifferent in their nature. All the rest of his precepts,[6092] as we have shown sufficiently, when treating of them as they occurred in another epistle,[6093] emanated from the Creator, who, while predicting that “old things were to pass away,” and that He would “make all things new,”[6094] com-

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[6057] Compendium figere.

[6058] Col. i. 5, 6.

[6059] Antoniniani Marcionis: see above in book i. chap. xix.

[6060] Ps. xix. 4.

[6061] Col. i. 15.

[6062] Ex. xxxiii. 20.

[6063] Col. i. 15. Our author's "primogenitus conditionis" is St. Paul's πρωτότοκος πάσης κτίσεως, for the meaning of which see Bp. Ellicott, *in loc.*

[6064] John i. 3.

[6065] Ante omnes.

[6066] Ante amina.

[6067] *Creatoris* is our author's word.

[6068] Col. i. 19.

[6069] Aut si.

[6070] Evangelizatores.

[6071] Ceterum quale.

[6072] Col. i. 20.

[6073] "Una ipsa" is Oehler's reading instead of *universa*.

[6074] Cujus novissime fuerant.

[6075] Col. i. 21.

[6076] Eph. i. 23.

[6077] Col. i. 24.

[6078] Col. i. 22.

[6079] As if only in a *metaphorical* body, in which sense the Church is "His body."

[6080] Col. ii. 8.

[6081] "Dominum inferens *hebetem*;" with which may be compared Cicero (*De Divin.* ii. 50, 103): "Videsne Epicurum quem hebetem et rudem dicere solent Stoici…qui negat, quidquam deos nec alieni curare, nec sui." The *otiose* and *inert* character of the god of Epicurus is referred to by Tertullian not unfrequently; see above, in book iv. chap. xv.; *Apolog.* 47, and *Ad Nationes*, ii. 2; whilst in *De Anima*, 3, he characterizes the philosophy of Epicurus by a similar term: "Prout aut Platonis honor, aut Zenonis vigor, aut Aristotelis tenor, aut *Epicuri stupor*, aut Heracliti mæror, aut Empedoclis furor persuaserunt."

[6082] The Stoical dogma of *the eternity* of matter and its *equality* with God was also held by Hermogenes; see his *Adv. Hermogenem*, c. 4, "Materiam parem Deo infert."

[6083] Pliny, *Nat. Hist.* vii. 55, refers to the peculiar opinion of Democritus on this subject (Fr. Junius).

[6084] 1 Cor. i. 27.

[6085] Isa. xxix. 14, quoted 1 Cor. i. 19; comp. Jer. viii. 9 and Job v. 12, 13.

[6086] Col. ii. 13.

[6087] Col. ii. 16, 17.

[6088] Col. ii. 18, 19, 21.

[6089] Col. ii. 22.

[6090] Recensentur: Eph. i. 10.

[6091] Initium.

[6092] Contained in Vol. iii. and iv.

[6093] In the Epistle to the Laodiceans or Ephesians; see his remarks in the preceding chapter of this book v.

[6094] Isa. xliii. 18, 19, and lxv. 17; 2 Cor. v. 17.

manded men “to break up fresh ground for themselves,”[6095] and thereby taught them even then to put off the old man and put on the new.

[6095] Jer. iv. 3. This and the passage of Isaiah just quoted are also cited together above, book iv. chap. i. and ii. p. 345.

Chapter XX.—The Epistle to the Philippians. The Variances Amongst the Preachers of Christ No Argument that There Was More Than One Only Christ. St. Paul's Phrases—Form of a Servant, Likeness, and Fashion of a Man—No Sanction of Docetism. No Antithesis (Such as Marcion Alleged) in the God of Judaism and the God of the Gospel Deducible from Certain Contrasts Mentioned in This Epistle. A Parallel with a Passage in Genesis. The Resurrection of the Body, and the Change Thereof.

When (the apostle) mentions the several motives of those who were preaching the gospel, how that some, "waxing confident by his bonds, were more fearless in speaking the word," while others "preached Christ even out of envy and strife, and again others out of good-will," many also "out of love," and certain "out of contention," and some "in rivalry to himself,"[6096] he had a favourable opportunity, no doubt,[6097] of taxing what they preached with a diversity of doctrine, as if it were no less than this which caused so great a variance in their tempers. But while he exposes these tempers as the sole cause of the diversity, he avoids inculpating the regular mysteries of the faith,[6098] and affirms that there is, notwithstanding, but one Christ and His one God, whatever motives men had in preaching Him. Therefore, says he, it matters not to me "whether it be in pretence or in truth that Christ is preached,"[6099] because one Christ alone was announced, whether in their "pretentious" or their "truthful" faith. For it was to the faithfulness of their preaching that he applied the word *truth*, not to the rightness of the rule itself, because there was indeed but one rule; whereas the conduct of the preachers varied: in some of them it was true, *i.e.* single-minded, while in others it was sophisticated with over-much learning. This being the case, it is manifest that that Christ was the subject of their preaching who was always the theme of the prophets. Now, if it were a completely different Christ that was being introduced by the apostle, the novelty of the thing would have produced a diversity (in belief.). For there would not have been wanting, in spite of the novel teaching,[6100] men to interpret the preached gospel of the Creator's Christ, since the majority of persons everywhere now-a-days are of our way of thinking, rather than on the heretical side. So that the apostle would not in such a passage as the present one have refrained from remarking and censuring the diversity. Since, however, there is no blame of a diversity, there is no proof of a novelty. Of course[6101] the Marcionites suppose that they have the apostle on their side in the following passage in the matter of Christ’s substance—that in Him there was nothing but a phantom of flesh. For he says of Christ, that, “being in the form of God, He thought it not robbery to be equal with God;[6102] but emptied[6103] Himself, and took upon Him the *form* of a servant,” *not the reality*, “and was made in the *likeness* of man,” *not a man*, “and was found in *fashion* as a man,”[6104] *not in his substance*, that is to say, his flesh; just as if to a substance there did not accrue both *form* and *likeness* and *fashion*. It is well for us that in another passage (the apostle) calls Christ “the image of the invisible God.”[6105] For will it not follow with equal force from that passage, that Christ is not truly God, because the apostle places Him in *the* 473 *image* of God, if, (as Marcion contends,) He is not truly man because of His having taken on Him *the form* or *image* of a man? For in both cases the true substance will have to be excluded, if *image* (or “fashion”) and *likeness* and *form* shall be claimed for a phantom. But since he is truly God, as the Son of the Father, in His fashion and image, He has been already by the force of this conclusion determined to be truly man, as the Son of man, “found in the fashion” and image “of a man.” For when he propounded[6106] Him as thus “*found*” in the manner[6107] of a man, he *in fact* affirmed Him to be most certainly human. For what is *found*, manifestly possesses existence. Therefore, as He was found to be God by His mighty power, so was He found to be man by reason of His flesh, because the apostle could not have pronounced Him to have “become obedient unto death,”[6108] if He had not been constituted of a mortal substance. Still more plainly does this appear from the apostle’s additional words, “even the death of the cross.”[6109] For he could hardly mean this to be a climax[6110] to the human suffering, to extol the virtue[6111] of His obedience, if he had known it all to be the imaginary process of a phantom, which rather eluded the cross than experienced it, and which displayed no virtue[6112] in the suffering, but only illusion. But “those things which he had once accounted gain,” and which he enumerates in the preceding verse—“trust in the flesh,” the sign of “circumcision,” his origin as “an Hebrew of the Hebrews,” his descent from "the tribe of Benjamin," his dignity in the honours of the Pharisee[6113]—he now reckons to be only "loss" to himself;[6114] (in other words,) it was not the God of the Jews, but their stupid obduracy, which he repudiates. These are also the things "which he counts but dung for the excellency of the knowledge of Christ"[6115] (but by no means for the rejection of God the Creator); "whilst he has not his own righteousness, which is of the law, but that which is through Him," *i.e.* Christ, "the righteousness which is of God."[6116] Then, say you, according to this distinction the law did not proceed from the God of Christ. Subtle enough! But here is something still more subtle for you. For when (the apostle) says, "Not (the righteousness) which is of the law, but that which is through Him," he would not have used the phrase *through Him* of any other than Him to whom the law belonged. "Our conversation," says he, "is in heaven."[6117] I here recognise the Creator's ancient promise to Abraham: "I will multiply thy seed as the stars of heaven."[6118] Therefore "one star differeth from another star in glory."[6119] If, again, Christ in His advent from heaven "shall change the body of our humiliation, that it may be fashioned like unto His glorious body,"[6120] it follows that this body of ours shall rise again, which is now in a state of humiliation in its sufferings and according to the law of mortality drops into the ground. But how shall it be changed, if it shall have no real existence? If, however, this is only said of those who shall be found in the flesh[6121] at the advent of God, and who shall have to be changed,"[6122] what shall they do who will rise first? They will have no substance from which to undergo a change. But he says (elsewhere), "We shall be caught up together with them in the clouds, to meet the Lord (in the air)."[6123] Then, if we are to be caught up alone with them, surely we shall likewise be changed together with them.

[6096] Phil. i. 14–17.

[6097] Utique.

[6098] Regulas sacramentorum.

[6099] Phil. i. 18.

[6100] Nihilominus.

[6101] Plane.

[6102] Compare the treatise, *De Resur. Carnis*, c. vi. (Oehler).

[6103] Exhausit ἐκένωσε.

[6104] Phil. ii. 6, 7.

[6105] Col. i. 15.

[6106] Posuit.

[6107] Inventum ratione.

[6108] Phil. ii. 8.

[6109] Phil. ii. 8.

[6110] Non enim exaggeraret.

[6111] Virtutem: perhaps the *power*.

[6112] See the preceding note.

[6113] Candidæ pharisaeæ: see Phil. iii. 4–6.

[6114] Phil. iii. 7.

[6115] Phil. iii. 8.

[6116] Phil. iii. 9.

[6117] Phil. iii. 20.

[6118] Gen. xxii. 17.

[6119] 1 Cor. xv. 41.

[6120] Phil. iii. 21. [I have adhered to the original Greek, by a trifling verbal change, because Tertullian's argument requires it.]

[6121] 1 Cor. xv. 51, 52.

[6122] *Deputari*, which is an old reading, should certainly be *demutari*, and so say the best authorities. Oehler reads the former, but contends for the latter.

[6123] 1 Thess. iv. 16, 17.

Chapter XXI.—The Epistle to Philemon. This Epistle Not Mutilated. Marcion's Inconsistency in Accepting This, and Rejecting Three Other Epistles Addressed to Individuals. Conclusions. Tertullian Vindicates the Symmetry and Deliberate Purpose of His Work Against Marcion.

To this epistle alone did its brevity avail to protect it against the falsifying hands of Marcion. I wonder, however, when he received (into his *Apostolicon*) this letter which was written but to one man, that he rejected the two epistles to Timothy and the one to Titus, which all treat of ecclesiastical discipline. His aim, was, I suppose, to carry out his interpolating process even to the number of (St. Paul's) epistles. And now, reader,[6124] I beg you to remember that we have here adduced proofs out of the apostle, in support of the subjects which we previously[6125] had to handle, and that we have now brought to a close[6126] the topics which we deferred to this (portion of our) work. (This favour I request of you,) that you may not think that any repetition *here* has been superfluous, for we have only fulfilled our former engagement to you; nor look with suspicion on any postponement *there*, where we merely set forth the essential points (of the argument).[6127] If you carefully examine the entire work, you will acquit us of either having been redundant here, or diffident there, in your own honest judgment.[6128]

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[6124] Inspector: perhaps *critic*.

[6125] Retro: in the former portions of this treatise.

[6126] Expunxerimus.

[6127] Qua eruimus ipsa ista.

[6128] [Elucidation II.]

Elucidations.

I.

(Soul and Spirit, cap. xv. and notes 1 and 2, p. 463.*)*

Dr. Holmes, in the learned note which follows, affords me a valuable addition to my scanty remarks on this subject in former volumes. See (Vol. I. pp. 387, 532,) references to the great work of Professor Delitzsch, in notes on Irenæus. In Vol. II. p. 102, I have also mentioned M. Heard's work, on the *Tripartite Nature of Man*. With reference to the disagreement of the learned on this great matter, let me ask is it not less real than apparent? The *dichotomy* to which Tertullian objected, and the *trichotomy* which Dr. Holmes makes a name of "*the triple nature*," are terms which rather suggest a process of "dividing asunder of soul and spirit," and which involve an ambiguity that confuses the inquiry. Now, while the gravest objections may be imagined, or even demonstrated, against a process which seems to destroy the unity and individuality of a Man, does not every theologian accept the analytical formula of the apostle and recognize the *bodily*, the *animal* and the *spiritual* in the life of man? If so is there not fundamental agreement as to 1 Thess. v. 23, and difference only, relatively, as to functions and processes, or as to the way in which truth on these three points ought to be stated? On this subject there are good remarks in the *Speaker's Commentary* on the text aforesaid, but the exhaustive work of Delitzsch deserves study.

Man's whole nature in Christ, seems to be sanctified by the Holy Spirit's suffusion of man's *spirit*; this rules and governs the *psychic* nature and through it the *body*.

II.

(The entire work, cap. xxi. p. 474.)

He who has followed Tertullian through the mazes in which Marcion, in spite of shifts and turnings innumerable, has been hunted down, and defeated, must recognize the great work performed by this author in behalf of Christian Orthodoxy. It seems to have been the plan of Christ's watchful care over His Church, that, in the earliest stages of its existence the enemy should be allowed to display his utmost malice and to bring out all his forces against Truth. Thus, before the meeting of Church-councils the language of faith had grown up, and clear views and precise statements of doctrine had been committed to the idioms of human thought. But, the labours of Tertullian are not confined to these diverse purposes. With all the faults of his acute and forensic mind, how powerfully he illuminates the Scriptures and glorifies them as containing the whole system of the Faith. How rich are his quotations, and how penetrating his conceptions of their uses. Besides all this, what an introduction he gives us to the modes of thought which were becoming familiar in the West, and which were convening the Latin tongue to new uses, and making it capable of expressing Augustine's mind and so of creating new domains of Learning among the nations of Europe.

If I have treated tenderly the reputation of this great Master, in my notes upon his 475 Marcion, it is with a twofold purpose. (1.) It seems to me due to truth that his name should be less associated with his deplorable lapse than with his long and faithful services to the Church, and (2.) that the student should thus follow his career with a pleasure and with a confidence the lack of which perpetually annoys us when we give the first place to the Montanist and not to the Catholic. Let this be our spirit in accompanying him into his fresh campaigns against "the grievous wolves" foreseen by St. Paul with tears. Acts xx. 29, 30.

But as our Author invokes a careful examination of his "entire work," let the student recur to Irenæus (Vol. I. p. 352, etc.) and observe how formidable, from the beginning, was the irreligion of Marcion. His doctrines did truly "eat like a canker," assailing the Scriptures by mutilations and corruptions of the text itself. No marvel that Tertullian shows him no quarter, though we must often regret the forensic violence of his retort. As to the *Dualism* which, through Marcion, thus threatened the first article of the Creed, consult the valuable remarks of the *Encyc. Britannica*, ("Mithras"). Mithras became known to the Romans *circa* b.c. 70, and his worship flourished under Trajan and his successors. An able writer remarks that it was natural "Dualism should develop itself out of primitive Zoroastrianism. The human mind has ever been struck with a certain antagonism of which it has sought to discover the cause. Evil seems most easily accounted for by the supposition of an evil Person; and the continuance of an equal struggle, without advantage to either side, seems to imply the equality of that evil Person with the author of all good. Thus Dualism had its birth. Many came to believe in the existence of two co-eternal and co-equal Persons, one good and the other evil, between whom there has been from all eternity a perpetual conflict, and between whom the same conflict must continue to rage through all coming time."

III.

Against Hermogenes.

Containing an Argument Against His Opinion that Matter is Eternal.

[Translated by Dr. Holmes.]

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Chapter I.—The Opinions of Hermogenes, by the Prescriptive Rule of Antiquity Shown to Be Heretical. Not Derived from Christianity, But from Heathen Philosophy. Some of the Tenets Mentioned.

We are accustomed, for the purpose of shortening argument,[6129] to lay down the rule against heretics of the *lateness* of their date.[6130] For in *as* far as by our rule, priority is given to the truth, which also foretold that there would be heresies, in *so* far must all later opinions be prejudged as heresies, being such as were, by the more ancient rule of truth, predicted as (one day) to happen. Now, the doctrine of Hermogenes has this[6131] taint of novelty. He is, in short,[6132] a man *living* in the world at the present time; by his very nature a heretic, and turbulent withal, who mistakes loquacity for eloquence, and supposes impudence to be firmness, and judges it to be the duty of a good conscience to speak ill of individuals.[6133] Moreover, he despises God's law in his painting,[6134] maintaining repeated marriages,[6135] alleges the law of God in defence of lust,[6136] *and yet* despises it in respect of his art.[6137] He falsifies by a twofold process—with his cautery and his pen.[6138] He is a thorough adulterer, both doctrinally and carnally, since he is rank indeed with the contagion of your marriage-hacks,[6139] and has also failed in cleaving to the rule of faith as much as the apostle's own Hermogenes.[6140] However, never mind the man, when it is his doctrine which I question. He does not appear to acknowledge any other Christ as Lord,[6141] though he holds Him in a different way; but by this difference in his faith he really makes Him another being,—nay, he takes from Him everything which is God, since he will not have it that He made all things of nothing. For, turning away from Christians to the philosophers, from the Church to the Academy and the Porch, he learned there from the Stoics how to place Matter (on the same level) with the Lord, just as if it too had existed ever both unborn and unmade, having no beginning at all nor end, out of which, according to him,[6142] the Lord afterwards created all things.

[6129] Compendii gratia. [The reference here to the *De Præscript.* forbids us to date this tract earlier than 207 a.d. Of this Hermogenes, we only know that he was probably a Carthaginian, a painter, and of a versatile and clever mind.]

[6130] This is the criterion prescribed in the *Præscript. Hæret.*xxxi. xxxiv., and often applied by Tertullian. See our *Anti-Marcion*, pp. 272, 345, 470, and *passim*.

[6131] The *tam* novella is a relative phrase, referring to the fore-mentioned *rule*.

[6132] Denique.

[6133] Maldicere singuiis.

[6134] Probably by painting idols (Rigalt.; and so Neander).

[6135] It is uncertain whether Tertullian means to charge Hermogenes with defending *polygamy*, or only *second marriages*, in the phrase *nubit assidue*. Probably the latter, which was offensive to the rigorous Tertullian; and so Neander puts it.

[6136] Quoting Gen. i. 28, "Be fruitful and multiply" (Rigalt.).

[6137] Disregarding the law when it forbids the representation of idols. (Rigalt.).

[6138] Et cauterio et stilo. The former instrument was used by the encaustic painters for *burning in* the wax colours into the ground of their pictures (Westropp's *Handbook of Archæology*, p. 219). Tertullian charges Hermogenes with using his encaustic art to the injury of the scriptures, by practically violating their precepts in his artistic works; and with using his pen (stilus) in corrupting the doctrine thereof by his heresy.

[6139] By the *nubentium contagium*, Tertullian, in his Montanist rigour, censures those who married more than once.

[6140] 2 Tim. i. 15.

[6141] Thus differing from Marcion.

[6142] The force of the subjunctive, ex qua *fecerit*.

Chapter II.—Hermogenes, After a Perverse Induction from Mere Heretical Assumptions, Concludes that God Created All Things Out of Pre-Existing Matter.

Our very bad painter has coloured this his primary shade absolutely without any light, with such arguments as these: He begins with laying down the premiss,[6143] that the Lord made all things either out of Himself, or out of nothing, or out of something; in order that, after he has shown that it was impossible for Him to have made them either out of Himself or out of nothing, he might thence affirm the residuary proposition that He made them out of something, and therefore that that something was Matter. He could not have made all things, he says, of Himself; because whatever things the Lord made of Himself would have been parts of Himself; but[6144] He is not dissoluble into parts,[6145] because, being the Lord, He is indivisible, and unchangeable, and always the same. Besides, if He had made anything out of Himself, it would have been something of Himself. Everything, however, both which 478 was made and which He made must be accounted imperfect, because it was made of a part, and He made it of a part; or if, again, it was a whole which He made, who is a whole Himself, He must in that case have been at once both a whole, and yet not a whole; because it behoved Him to be a whole, that He might produce Himself,[6146] and yet not a whole, that He might be produced out of Himself.[6147] But this is a most difficult position. For if He were in existence, He could not be made, for He was in existence already; if, however, he were not in existence He could not make, because He was a nonentity. He *maintains*, moreover, that He who always exists, does not *come into* existence,[6148] but exists for ever and ever. He accordingly concludes that He made nothing out of Himself, since He never passed into such a condition[6149] as made it possible for Him to make anything out of Himself. In like manner, he contends that He could not have made all things out of nothing—thus: He defines the Lord as a being who is good, nay, very good, who must will to make things as good and excellent as He is Himself; indeed it were impossible for Him either to will or to make anything which was not good, nay, very good itself. Therefore all things ought to have been made good and excellent by Him, after His own condition. Experience shows,[6150] however, that things which are even evil were made by Him: not, of course, of His own will and pleasure;

[6143] Præstruens.

[6144] Porro.

[6145] In partes non devenire.

[6146] Ut faceret semetipsum.

[6147] Ut fieret de semetipso.

[6148] Non fieri.

[6149] Non ejus fieret conditionis.

[6150] Inveniri.

because, if it had been of His own will and pleasure, He would be sure to have made nothing unfitting or unworthy of Himself. That, therefore, which He made not of His own will must be understood to have been made from the fault of something, and that is from Matter, without a doubt.

Chapter III.—An Argument of Hermogenes. The Answer: While God is a Title Eternally Applicable to the Divine Being, Lord and Father are Only Relative Appellations, Not Eternally Applicable. An Inconsistency in the Argument of Hermogenes Pointed Out.

He adds also another point: that as God was always God, there was never a time when God was not also Lord. But[6151] it was in no way possible for Him to be regarded as always Lord, in the same manner as He had been always God, if there had not been always, in the previous eternity,[6152] a something of which He could be regarded as evermore the Lord. So he concludes[6153] that God always had Matter co-existent with Himself as the Lord thereof. Now, this tissue[6154] of his I shall at once hasten to pull abroad. I have been willing to set it out in form to this length, for the information of those who are unacquainted with the subject, that they may know that his other arguments likewise need only be[6155] understood to be refuted. We affirm, then, that the name of *God* always existed with Himself and in Himself—but not eternally so the *Lord.* Because the condition of the one is not the same as that of the other. God is the designation of the substance itself, that is, of the Divinity; but Lord is (the name) not of substance, but of power. I *maintain* that the substance existed always with its own name, which is God; *the title* Lord was afterwards added, as the indication indeed[6156] of something accruing. For from the moment when those things began to exist, over which the power of a Lord was to act, *God*, by the accession of that power, both became Lord and received the name thereof. Because God is in like manner a Father, and He is also a Judge; but He has not always been Father and Judge, merely on the ground of His having always been God. For He could not have been the Father previous to the Son, nor a Judge previous to sin. There was, however, a time when neither sin existed with Him, nor the Son; the former of which was to constitute the Lord a Judge, and the latter a Father. In this way He was not Lord previous to those things of which He was to be the Lord. But He was only to become Lord at some future time: just as He became the Father by the Son, and a Judge by sin, so also did He become Lord by means of those things which He had made, in order that they might serve Him. Do I seem to you to be weaving arguments,[6157] Hermogenes? How neatly does Scripture lend us its aid,[6158] when it applies the two titles to Him with a distinction, and reveals them each at its proper time! For (the title) *God*, indeed, which always belonged to Him, it names at the very first: "In the beginning God created the heaven and the earth;"[6159] and as long as He continued making, one after the other, those things of which He was to be the Lord, it merely mentions God. "And *God* said," "and *God* made," "and *God* saw;"[6160] but nowhere do we yet find the *Lord*. But when He completed the whole creation, and especially man himself, who was destined to understand His sovereignty in a way of special propriety, He then is designated[6161] Lord. Then also *the Scripture* added the name *Lord*: "And the Lord God, *Deus Dominus*, took the man, whom He had formed;"[6162] "And the Lord God commanded Adam."[6163] Thenceforth He, who was previously God only, is the *Lord*, from the time of His having something of which He might be the Lord. For to Himself He was always God, but to all things was He only then God, when He became also Lord. Therefore, in *as* far as (Hermogenes) shall suppose that Matter was eternal, on the ground that the Lord was eternal, in *so* far will it be evident that nothing existed, because it is plain that the Lord *as such* did not always exist. Now I mean also, on my own part,[6164] to add a remark for the sake of ignorant persons, of whom Hermogenes is an extreme instance,[6165] and actually to retort against him his own arguments.[6166] For when he denies that Matter was born or made, I find that, even on these terms, the title *Lord* is unsuitable to God in respect of Matter, because it must have been free,[6167] when by not having a beginning it had not an author. The fact of its past existence it owed to no one, so that it could be a subject to no one. Therefore ever since God exercised His power over it, by creating (all things) out of Matter, although it had all along experienced God as its Lord, yet Matter does, after all, demonstrate that God did not exist in the relation of Lord to it,[6168] although all the while He was really so.[6169]

[6151] Porro.

[6152] Retro.

[6153] Itaque.

[6154] Conjecturam.

[6155] Tam…quam.

[6156] Scilicet.

[6157] Argumentari: in the sense of *argutari.*

[6158] Naviter nobis patrocinatur.

[6159] Gen. i. 1.

[6160] Gen. i. 3, etc.

[6161] Cognominatur: as if by way of *surname*, Deus *Dominus*.

[6162] Gen. ii. 15.

[6163] Gen. ii. 16.

[6164] Et ego.

[6165] Extrema linea. Rhenanus sees in this phrase a slur against Hermogenes, who was an artist. Tertullian, I suppose, meant that Hermogenes was extremely ignorant.

[6166] Experimenta.

[6167] Libera: and so not a possible *subject* for the Lordship of God.

[6168] Matter having, by the hypothesis, been *independent of God*, and so incapable of giving Him any title to Lordship.

[6169] Fuit hoc utique. In Hermogenes' own opinion, which is thus shown to have been contradictory to itself, and so absurd.

Chapter IV.—Hermogenes Gives Divine Attributes to Matter, and So Makes Two Gods.

At this point, then, I shall begin to treat of Matter, how that, (according to Hermogenes,)[6170] God compares it with Himself as equally unborn, equally unmade, equally eternal, set forth as being without a beginning, without an end. For what other estimate[6171] of God is there than eternity? What other condition has eternity than to have ever existed, and to exist yet for evermore by virtue of its privilege of having neither beginning nor end? Now, since this is the property of God, it will belong to God alone, whose property it is—of course[6172] on this ground, that if it can be ascribed to any other being, it will no longer be the property of God, but will belong, along with Him, to that being also to which it is ascribed. For "although there be that are called gods" in name, "whether in heaven or in earth, yet to us there is but one God the Father, of whom are all things;"[6173] whence the greater reason why, in our view,[6174] that which is the property[6175] of God ought to be regarded as pertaining to God alone, and why (as I have already said) that should cease to be such a property, when it is shared by another being. Now, since He is God, it must necessarily be a unique mark of this quality,[6176] that it be confined to One. Else, what will be unique and singular, if that is not which has nothing equal to it? What will be principal, if that is not which is above all things, before all things, and from which all things proceed? By possessing these He is God alone, and by His sole possession of them He is One. If another also shared in the possession, there would then be as many gods as there were possessors of these attributes of God. Hermogenes, therefore, introduces two gods: he introduces Matter as God's equal. God, however, must be One, because that is God which is supreme; but nothing else can be supreme than that which is unique; and that cannot possibly be unique which has anything equal to it; and Matter will be equal with God when it is held to be[6177] eternal.

[6170] Quod, with the subjunctive comparet.

[6171] Census.

[6172] Scilicet.

[6173] 1 Cor. viii. 5.

[6174] Apud nos.

[6175] The property of being eternal.

[6176] Unicum sit necesse est.

[6177] Censetur.

Chapter V.—Hermogenes Coquets with His Own Argument, as If Rather Afraid of It. After Investing Matter with Divine Qualities, He Tries to Make It Somehow Inferior to God.

But God is God, and Matter is Matter. As if a mere difference in their names prevented equality,[6178] when an identity of condition is claimed for them! Grant that their nature is different; assume, too, that their form is not identical,—what matters it so long as their absolute state have but one mode?[6179] God is unborn; is not Matter also unborn? God ever exists; is not Matter, too, ever existent? Both are without beginning; both are without end; both are the authors of the universe—both He who created it, and the Matter of which He made it. For it is impossible that Matter should not be regarded as the author[6180] of all things, when the universe is composed of it. What answer will he give? Will he say that Matter is not then comparable with God as soon as[6181] it has something belonging to God; since, by not having total (divinity), it cannot correspond to the whole extent of the comparison? But what more has he reserved for God, that he should not seem to have accorded to Matter the full amount of the Deity?[6182] He says in reply, that even though this is the prerogative of Matter, both the authority and the substance of God must remain intact, by virtue of which He is regarded as the sole and prime Author, as well as the Lord of all things. Truth, however, maintains the unity of God in such a way as to insist that whatever belongs to God Himself belongs to Him alone. For so will it belong to Himself if it belong to Him alone; and therefore it will be impossible that another god should be admitted, when it is permitted to no other being to possess anything of God. Well, then, you say, we ourselves at that rate possess nothing of God. But indeed we do, and shall continue to do—only it is from Him that we receive it, and not from ourselves. For we shall be even gods, if we, shall deserve to be among those of whom He declared, "I have said, Ye are gods,"[6183] and, "God standeth in the congregation of the gods."[6184] But this comes of His own grace, not from any property in us, because it is He alone who can make gods. The property of Matter, however, he[6185] makes to be that which it has in common with God. Otherwise, if it received from God the property which belongs to God,—I mean its attribute[6186] of eternity—one might then even suppose that it both possesses an attribute in common with God, and yet at the same time is not God. But what inconsistency is it for him[6187] to allow that there is a conjoint possession of an attribute with God, and also to wish that what he does not refuse to Matter should be, after all, the exclusive privilege of God!

[6178] Comparationi.

[6179] Ratio.

[6180] Auctrix.

[6181] Statim si.

[6182] Totum Dei.

[6183] Ps. lxxxii. 6.

[6184] Ver. 1.

[6185] Hermogenes.

[6186] Ordinem: or course.

[6187] Quale autem est: "how comes it to pass that."

Chapter VI.—The Shifts to Which Hermogenes is Reduced, Who Deifies Matter, and Yet is Unwilling to Hold Him Equal with the Divine Creator.

He declares that God's attribute is still safe to Him, of being the only God, and the First, and the Author of all things, and the Lord of all things, and being incomparable to any—qualities which he straightway ascribes to Matter also. He is God, to be sure. God shall also attest the same; but He has also sworn sometimes by Himself, that there is no other God like Him.[6188] Hermogenes, however, will make Him a liar. For Matter will be such a God as He—being unmade, unborn, without beginning, and without end. God will say, "I am the first!"[6189] Yet how is He the first, when Matter is co-eternal with Him? Between co-eternals and contemporaries there is no sequence of rank.[6190] Is then, Matter also the first? "I," says the Lord, "have stretched out the heavens alone."[6191] But indeed He was not alone, when that likewise stretched them out, of which He made the expanse. When he asserts the position that Matter was *eternal*, without any encroachment on the condition of God, let him see to it that we do not in ridicule turn the tables on him, that God similarly was eternal without any encroachment on the condition of Matter—the condition of Both being still common to Them. The position, therefore, remains unimpugned[6192] both in the case of Matter, that it did itself exist, only along with God; and that God existed alone, but with Matter. It also was first with God, as God, too, was first with it; it, however, is not comparable with God, as God, too, is not to be compared with it; with God also it was the Author (of all things), and with God their Sovereign. In this way *he proposes that God* has something, and yet not the whole, of Matter. For Him, accordingly, Hermogenes has reserved nothing which he had not equally conferred on Matter, so that it is not Matter which is compared with God, but rather God who is compared with Matter. Now, inasmuch as those qualities which we claim as peculiar to God—to have always existed, without a beginning, without an end, and to have been the First, and Alone, and the Author of all things—are also compatible to Matter, I want to know what property Matter possesses different and alien from God, and hereby special to itself, by reason of which it is incapable of being compared with God? That Being, in which occur[6193] all the properties of God, is sufficiently predetermined without any further comparison.

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[6188] Isa. xlv. 23.

[6189] Isa. xli. 4; xliv. 6; xlviii. 12.

[6190] Ordo.

[6191] Isa. xliv. 24.

[6192] Salvum ergo erit.

[6193] Recensentur.

Chapter VII.—Hermogenes Held to His Theory in Order that Its Absurdity May Be Exposed on His Own Principles.

When he contends that matter is less than God, and inferior to Him, and therefore diverse from Him, and for the same reason not a fit subject of comparison with Him, who is a greater and superior Being, I meet him with this prescription, that what is eternal and unborn is incapable of any diminution and inferiority, because it is simply this which makes even God to be as great as He is, inferior and subject to none—nay, greater and higher than all. For, just as all things which are born, or which come to an end, and are therefore not eternal, do, by reason of their exposure at once to an end and a beginning, admit of qualities which are repugnant to God—I mean diminution and inferiority, because they are born and made—so likewise God, for this very reason, is unsusceptible of these accidents, because He is absolutely unborn,[6194] and also unmade. And yet such also is the condition of Matter.[6195] Therefore, of the two Beings which are eternal, as being unborn and unmade—God and Matter—by reason of the identical mode of their common condition (both of them equally possessing that which admits neither of diminution nor subjection—that is, the attribute of eternity), we affirm that neither of them is less or greater than the other, neither of them is inferior or superior to the other; but that they both stand on a par in greatness, on a par in sublimity, *and* on the same level of that complete and perfect felicity of which eternity is reckoned to consist. Now we must not resemble the heathen in our opinions; for they, when constrained to acknowledge God, insist on having other deities below Him. The Divinity, however, has no degrees, because it is unique; and if it shall be found in Matter—as being equally unborn and unmade and eternal—it must be resident in both alike,[6196] because in no case can it be inferior to itself. In what way, then, will Hermogenes have the courage to draw distinctions; and thus to subject matter to God, an eternal to the Eternal, an unborn to the Unborn, an author to the Author? seeing that it dares to say, I also am the first; I too am before all things; and I am that from which all things proceed; equal we have been, together we have been—both alike without beginning, without end; both alike without an Author, without a God.[6197] What God, then, is He who subjects me to a contemporaneous, co-eternal power? If it be He who is called God, then I myself, too, have my own (divine) name. Either I am God, or He is Matter, because we both are that which neither of us is. Do you suppose, therefore, that he[6198] has not made Matter equal with God, although, forsooth, he pretends it to be inferior to Him?

[6194] Nec natus omnino.

[6195] Of course, according to Hermogenes, whom Tertullian refutes with an *argumentum ad hominem*.

[6196] Aderit utrobique.

[6197] That is, having no God superior to themselves.

[6198] Hermogenes.

Chapter VIII.—On His Own Principles, Hermogenes Makes Matter, on the Whole, Superior to God.

Nay more,[6199] he even prefers Matter to God, and rather subjects God to it, when he will have it that God made all things out of Matter. For if He drew His resources from it[6200] for the creation of the world, Matter is already found to be the superior, inasmuch as it furnished Him with the means of effecting His works; and God is thereby clearly subjected to Matter, of which the substance was indispensable to Him. For there is no one but requires that which he makes use of;[6201] no one but is subject to the thing which he requires, for the very purpose of being able to make use of it. So, again, there is no one who, from using what belongs to another, is not inferior to him of whose property he makes use; and there is no one who imparts[6202] of his own for another's use, who is not in this respect superior to him to whose use he lends his property. On this principle,[6203] Matter itself, no doubt,[6204] was not in want of God, but rather lent itself to God, who was in want of it—rich and abundant and liberal as it was—to one who was, I suppose, too small, and too weak, and too unskilful, to form what He willed out of nothing. A grand service, verily,[6205] did it confer on God in giving Him means at the present time whereby He might be known to be God, and be called Almighty—only that He is no longer Almighty, since He is not powerful enough for this, to produce all things out of nothing. To be sure,[6206] Matter bestowed somewhat on itself also—even to get its own self acknowledged with God as God's co-equal, nay more, as His helper; only there is this drawback, that Hermogenes is the only man that has found out this fact, besides the philosophers—those patriarchs of all heresy.[6207] For the prophets knew nothing about it, nor the apostles thus far, nor, I suppose, even Christ. 482

[6199] Atquin etiam.

[6200] Ex illa usus est.

[6201] De cujus utitur.

[6202] Præstat.

[6203] Itaque.

[6204] Quidem.

[6205] Revera.

[6206] Sane.

[6207] They are so deemed in the *de Præscript. Hæret.* c. vii.

Chapter IX.—Sundry Inevitable But Intolerable Conclusions from the Principles of Hermogenes.

He cannot say that it was as its Lord that God employed Matter for His creative works, for He could not have been the Lord of a substance which was co-equal with Himself. Well, but perhaps it was a title derived from the will of another,[6208] which he enjoyed—a precarious holding, and not a lordship,[6209] and *that* to such a degree, that[6210] although Matter was evil, He yet endured to make use of an evil substance, owing, of course, to the restraint of His own limited power,[6211] which made Him impotent to create out of nothing, not in consequence of His power; for if, as God, He had at all possessed power over Matter which He knew to be evil, He would first have converted it into good—as its Lord and the good God—that so He might have a good thing to make use of, instead of a bad one. But being undoubtedly good, only not the Lord withal, He, by using such power[6212] as He possessed, showed the necessity He was under of yielding to the condition of Matter, which He would have amended if He had been its Lord. Now this is the answer which must be given to Hermogenes when he maintains that it was by virtue of His Lordship that God used Matter—even of His non-possession of any right to it, on the ground, of course, of His not having Himself made it. Evil then, on your terms,[6213] must proceed from *God* Himself, since He is—I will not say the Author of evil, because He did not form it, but—the permitter thereof, as having dominion over it.[6214] If indeed Matter shall prove not even to belong to God at all, as being evil, it follows,[6215] that when He made use of what belonged to another, He used it either on a precarious title[6216] because He was in need of it, or else by violent possession because He was stronger than it. For by three methods is the property of others obtained,—by right, by permission, by violence; in other words, by lordship, by a title derived from the will of another,[6217] by force. Now, as lordship is out of the question, Hermogenes must choose which (of the other methods) is suitable to God. Did He, then, make all things out of Matter, by permission, or by force? But, in truth, would not God have more wisely determined that nothing at all should be created, than that it should be created by the mere sufferance of another, or by violence, and that, too, with[6218] a substance which was evil?

[6208] We have rather paraphrased the word "precario"—"obtained by prayer." [See p. 456.]

[6209] Domino: opposed to "precario."

[6210] Ideo…ut.

[6211] Mediocritatis.

[6212] Tali: i.e. potestate.

[6213] Jam ergo: introducing an *argumentum ad hominem* against Hermogenes.

[6214] Quia dominator.

[6215] Ergo.

[6216] Aut precario: "as having begged for it."

[6217] Precario: See above, note 2, p. 482.

[6218] *De* is often in Tertullian the sign of an instrumental noun.

Chapter X.—To What Straits Hermogenes Absurdly Reduces the Divine Being. He Does Nothing Short of Making Him the Author of Evil.

Even if Matter had been the perfection of good,[6219] would it not have been equally indecorous in Him to have thought of the property of another, however good, (to effect His purpose by the help of it)? It was, therefore, absurd enough for Him, in the interest of His own glory, to have created the world in such a way as to betray His own obligation to a substance which belonged to another—and that even not good. Was He then, asks (Hermogenes), to make all things out of nothing, that so evil things themselves might be attributed to His will? Great, in all conscience,[6220] must be the blindness of our heretics which leaves them to argue in such a way that they either insist on the belief of another God supremely good, on the ground of their thinking the Creator to be the author of evil, or else they set up Matter with the Creator, in order that they may derive evil from Matter, not from the Creator. And yet there is absolutely no god at all that is free from such a doubtful plight, so as to be able to avoid the appearance even of being the author of evil, whosoever he is that—I will not say, indeed, has made, but still—has permitted evil to be made by some author or other, and from some source or other. Hermogenes, therefore, ought to be told[6221] at once, although we postpone to another place our distinction concerning the mode of evil,[6222] that even he has effected no result by this device of his.[6223] For observe how God is found to be, if not the Author of, yet at any rate the conniver at,[6224] evil, inasmuch as He, with all His extreme goodness, endured evil in Matter before He created the world, although, as being good, and the enemy of evil, He ought to have corrected it. For He either was able to correct it, but was unwilling; or else was willing, but being a weak God, was not able. If He was able and yet unwilling, He was Himself evil, as having favoured evil; and thus He now opens Himself to the charge of evil, because even if He did not create it yet still, since it would not be existing if He had been against its existence, He must Himself have then caused it to exist, when He refused to will its non-existence. And what is more shameful than this? When He willed that to be which He was Himself unwilling to create, He acted in fact against His very self,[6225] inasmuch as He was both willing that that should exist which He was unwilling to make, and unwilling to make that which He was willing should exist. As if what

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[6219] Optima.

[6220] Bona fide.

[6221] Audiat.

[6222] De mali ratione.

[6223] Hac sua injectione. See our *Anti-Marcion*, iv. i., for this word, p. 345.

[6224] Assentator. Fr. Junius suggests "adsectator" of the stronger meaning "promoter;" nor does Oehler object.

[6225] Adversum semetipsum.

He willed was good, and at the same time what he refused to be the Maker of was evil. What He judged to be evil by not creating it, He also proclaimed to be good by permitting it to exist. By bearing with evil as a good instead of rather extirpating it, He proved Himself to be the promoter thereof; criminally,[6226] if through His own will—disgracefully, if through necessity. God must either be the servant of evil or the friend thereof, since He held converse with evil in Matter—nay, more, effected His works out of the evil thereof.

[6226] Male: in reference to His alleged complicity with *evil.*

Chapter XI.—Hermogenes Makes Great Efforts to Remove Evil from God to Matter. How He Fails to Do This Consistently with His Own Argument.

But, after all,[6227] by what proofs does Hermogenes persuade us that Matter is evil? For it will be impossible for him not to call that evil to which he imputes evil. Now we lay down this principle,[6228] that what is eternal cannot possibly admit of diminution and subjection, so as to be considered inferior to another co-eternal Being. So that we now affirm that evil is not even compatible with it,[6229] since it is incapable of subjection, from the fact that it cannot in any wise be subject to any, because it is eternal. But inasmuch as, on other grounds,[6230] it is evident what is eternal as God is the highest good, whereby also He alone is good—as being eternal, and therefore good—as being God, how can evil be inherent in Matter, which (since it is eternal) must needs be believed to be the highest good? Else if that which is eternal prove to be also capable of evil, this (evil) will be able to be also believed of God to His prejudice;[6231] so that it is without adequate reason that he has been so anxious[6232] to remove evil from God; since evil must be compatible with an eternal Being, even by being made compatible with Matter, *as Hermogenes makes it*. But, as the argument now stands,[6233] since what is eternal can be deemed evil, the evil must prove to be invincible and insuperable, as being eternal; and in that case[6234] it will be in vain that we labour "to put away evil from the midst of us;"[6235] in that case, moreover, God vainly gives us such a command and precept; nay more, in vain has God appointed any judgment at all, when He means, indeed,[6236] to inflict punishment with injustice. But if, on the other hand, there is to be an end of evil, when the chief thereof, the devil, shall "go away into the fire which God hath prepared for him and his angels"[6237]—having been first "cast into the bottomless pit;"[6238] when likewise "the manifestation of the children of God"[6239] shall have "delivered the creature"[6240] from evil, which had been "made subject to vanity;"[6241] when the cattle restored in the innocence and integrity of their nature[6242] shall be at peace[6243] with the beasts of the field, when also little children shall play with serpents;[6244] when the Father shall have put beneath the feet of His Son His enemies,[6245] as being the workers of evil,—if in this way an *end* is compatible with evil, it must follow of necessity that a *beginning* is also compatible with it; and Matter will turn out to have a beginning, by virtue of its having also an end. For whatever things are set to the account of evil,[6246] have a compatibility with the condition of evil.

[6227] Et tamen.

[6228] Definimus.

[6229] Competere illi.

[6230] Alias.

[6231] Et in Deum credi.

[6232] Gestivit.

[6233] Jam vero.

[6234] Tum.

[6235] 1 Cor. v. 13.

[6236] Utique: with a touch of irony, in the *argumentum ad hominem*.

[6237] Matt. xxv. 41.

[6238] Rev. xx. 3.

[6239] Rom. viii. 19.

[6240] Rom. viii. 21.

[6241] Rom. viii. 20.

[6242] Conditionis: "creation."

[6243] Condixerint.

[6244] Isa. xi. 6.

[6245] Ps. cx. 1.

[6246] Male deputantur.

Chapter XII.—The Mode of Controversy Changed. The Premisses of Hermogenes Accepted, in Order to Show into What Confusion They Lead Him.

Come now, let us suppose Matter to be evil, nay, very evil, by *nature* of course, just as we believe God to be good, even very good, in like manner by *nature*. Now nature must be regarded as sure and fixed, just as persistently fixed in evil in the case of Matter, as immoveable and unchangeable in good in the case of God. Because, as is evident,[6247] if nature admits 484 of change from evil to good in Matter, it can be changed from good to evil in God. Here some man will say, Then will "children not be raised up to Abraham from the stones?"[6248] Will "generations of vipers not bring forth the fruit of repentance?"[6249] And "children of wrath" fail to become sons of peace, if nature be unchangeable? Your reference to such examples as these, my friend,[6250] is a thoughtless[6251] one. For things which owe their existence to birth such as stones and vipers and human beings—are not apposite to the case of Matter, which is unborn; since their nature, by possessing a beginning, may have also a termination. But bear in mind[6252] that Matter has once for all been determined to be eternal, as being unmade, unborn, and therefore supposably of an unchangeable and incorruptible nature; and this from the very opinion of Hermogenes himself, which he alleges against us when he denies that God was able to make (anything) of Himself, on the ground that what is eternal is incapable of change, because it would lose—so the opinion runs[6253]—what it once was, in becoming by the change that which it was not, if it were not eternal. But as for the Lord, who is also eternal, (he maintained) that He could not be anything else than what He always is. Well, then, I will adopt this definite opinion of his, and by means thereof refute him. I blame Matter with a like censure, because out of it, evil though it be—nay, very evil—good things have been created, nay, "very good" ones: "And God saw that they were good, and God blessed them"[6254]—because, of course, of their very great goodness; certainly not because they were evil, or very evil. Change is therefore admissible in Matter; and this being the case, it has lost its condition of eternity; in short,[6255] its beauty is decayed in death.[6256] Eternity, however, cannot be lost, because it cannot be eternity, except by reason of its immunity from loss. For the same reason also it is incapable of change, inasmuch as, since it is eternity, it can by no means be changed.

[6247] Scilicet.

[6248] Matt. iii. 9.

[6249] Verses 7, 8.

[6250] O homo.

[6251] Temere.

[6252] Tene.

[6253] Scilicet.

[6254] Gen. i. 21, 22.

[6255] Denique.

[6256] That is, of course, by its own natural law.

Chapter XIII.—Another Ground of Hermogenes that Matter Has Some Good in It. Its Absurdity.

Here the question will arise How creatures were made good out of it,[6257] which were formed without any change at all?[6258] How occurs the seed of what is good, nay, very good, in that which is evil, nay, very evil? Surely a good tree does not produce evil fruit,[6259] since there is no God who is not good; nor does an evil tree yield good fruit, since there is not Matter except what is very evil. Or if we were to grant him that there is some germ of good *in it*, then there will be no longer a uniform nature (pervading it), that is to say, one which is evil throughout; but instead thereof (we now encounter) a double nature, partly good and partly evil; and again the question will arise, whether, in a subject which is good and evil, there could possibly have been found a harmony for light and darkness, for sweet and bitter? So again, if qualities so utterly diverse as good and evil have been able to unite together,[6260] and have imparted to Matter a double nature, productive of both kinds of fruit, then no longer will absolutely[6261] good things be imputable to God, just as evil things are not ascribed to Him, but both qualities will appertain to Matter, since they are derived from the property of Matter. At this rate, we shall owe to God neither gratitude for good things, nor grudge[6262] for evil ones, because He has produced no work of His own proper character.[6263] From which circumstance will arise the clear proof that He has been subservient to Matter.

[6257] Matter.

[6258] i.e. in their nature, Matter being evil, and they good, on the hypothesis.

[6259] Matt. vii. 18.

[6260] Concurrisse.

[6261] Ipsa.

[6262] Invidiam.

[6263] Ingenio.

Chapter XIV.—Tertullian Pushes His Opponent into a Dilemma.

Now, if it be also argued, that although Matter may have afforded Him the opportunity, it was still His own will which led Him to the creation of good creatures, as having detected[6264] what was good in matter—although this, too, be a discreditable supposition[6265]—yet, at any rate, when He produces evil likewise out of the same (Matter), He is a servant to Matter, since, of course,[6266] it is not of His own accord that He produces this too, having nothing else that He can do than to effect creation out of an evil *stock*[6267]—unwillingly, no doubt, as being good; of necessity, too, as being unwilling; and as an act of servitude, because from necessity. Which, then, is the worthier thought, that He created evil things of necessity, or of His own accord? Because it was indeed of necessity that He created them, if out of 485 Matter; of His own accord, if out of nothing. For you are now labouring in vain when you try to avoid making God the Author of evil things; because, since He made all things of Matter, they will have to be ascribed to Himself, who made them, just because[6268] He made them. Plainly the interest of the question, whence He made all things, identifies itself with (the question), whether He made all things out of nothing; and it matters not whence He made all things, so that He made all things thence, whence most glory accrued to Him.[6269] Now, more glory accrued to Him from a creation of His own will than from one of necessity; in other words, from a creation out of nothing, than from one out of Matter. It is more worthy to believe that God is free, even as the Author of evil, than that He is a slave. Power, whatever it be, is more suited to Him than infirmity.[6270] If we thus even admit that matter had nothing good in it, but that the Lord produced whatever good He did produce of His own power, then some other questions will with equal reason arise. First, since there was no good at all in Matter, *it is clear* that good was not made of Matter, on the express ground indeed that Matter did not possess it. Next, if *good was* not *made* of Matter, it must then have been made of God; if not of God, then it must have been made of nothing.—For this is the alternative, on Hermogenes' own showing.[6271]

[6264] Nactus.

[6265] Turpe.

[6266] Utique.

[6267] Ex malo.

[6268] Proinde quatenus.

[6269] We subjoin the original of this sentence: "Plane sic interest unde fecerit ac si de nihilo fecisset, nec interest uned fecerit, ut inde fecerit unde eum magis decuit."

[6270] Pusillitas.

[6271] Secundum Hermogenis dispositionem.

Chapter XV.—The Truth, that God Made All Things from Nothing, Rescued from the Opponent's Flounderings.

Now, if good was neither produced out of matter, since it was not in it, evil as it was, nor out of God, since, according to the position of Hermogenes, nothing could have been produced out of god, it will be found that good was created out of nothing, inasmuch as it was formed of none—neither of Matter nor of God. And if good was formed out of nothing, why not evil too? Nay, if anything was formed out of nothing, why not all things? Unless indeed it be that the divine might was insufficient for the production of *all* things, though it produced a something out of nothing. Or else if good proceeded from evil matter, since it issued neither from nothing nor from God, it will follow that it must have proceeded from the conversion of Matter contrary to that unchangeable attribute which has been claimed for *it*, *as* an eternal being.[6272] Thus, in regard to the source whence good derived its existence, Hermogenes will now have to deny the possibility of such. But still it is necessary that (good) should proceed from some one of those sources from which he has denied the very possibility of its having been derived. Now if evil be denied to be of nothing for the purpose of denying it to be the work of God, from whose will there would be too much appearance of its being derived, and be alleged to proceed from Matter, that it may be the property of that very thing of whose substance it is assumed to be made, even here also, as I have said, God will have to be regarded as the Author of evil; because, whereas it had been His duty[6273] to produce all good things out of Matter, or rather good things simply, by His identical attribute of power and will, He did yet *not only* not produce all good things, but even (some) evil things—of course, either willing that the evil should exist if He was able to cause their non-existence, or not being strong enough to effect that all things should be good, if being desirous of that result, He failed in the accomplishment thereof; since there can be no difference whether it were by weakness or by will, that the Lord proved to be the Author of evil. Else what was the reason that, after creating good things, as if Himself good, He should have also produced evil things, as if He failed in His goodness, since He did not confine Himself to the production of things which were simply consistent with Himself? What necessity was there, after the production of His proper work, for His troubling Himself about Matter also by producing evil likewise, in order to secure His being alone acknowledged as good from

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[6272] Contra denegatam æterni conversationem. Literally, "Contrary to that convertibility of an eternal nature which has been denied (by Hermogenes) to be possible." It will be obvious why we have, in connection with the preceding clause preferred the equivalent rendering of our text. For the denial of Hermogenes, which Tertullian refers to, see above, chap. xii. p. 484.

[6273] Debuisset protulisse.

His good, and at the same time[6274] to prevent Matter being regarded as evil from (created) evil? Good would have flourished much better if evil had not blown upon it. For Hermogenes himself explodes the arguments of sundry persons who contend that evil things were necessary to impart lustre to the good, which must be understood from their contrasts. This, therefore, was not the ground for the production of evil; but if some other reason must be sought for the introduction thereof, why could it not have been introduced even from nothing,[6275] since the very same reason would exculpate the Lord from the reproach of being thought the author of evil, which now excuses *the existence of* evil things, when He produces them out of Matter? And if there is this excuse, then the question is completely[6276] shut up in a corner, where they are unwilling to find it, who, without examining into the reason itself of evil, or distinguishing how they should either attribute it to God or separate it from God, do in fact expose God to many most unworthy calumnies.[6277]

[6274] This clumsy expedient to save the character of both God and Matter was one of the weaknesses of Hermogenes' system.

[6275] Cur non et ex nihilo potuerit induci?

[6276] Ubique et undique.

[6277] Destructionibus. "Ruin of character" is the true idea of this strong term.

Chapter XVI.—A Series of Dilemmas. They Show that Hermogenes Cannot Escape from the Orthodox Conclusion.

On the very threshold,[6278] then, of this doctrine,[6279] which I shall probably have to treat of elsewhere, I distinctly lay it down as my position, that both good and evil must be ascribed either to God, who made them out of Matter; or to Matter itself, out of which He made them; or both one and the other to both of them together,[6280] because they are bound together—both He who created, and that out of which He created; or (lastly) one to One and the other to the Other,[6281] because after Matter and God there is not a third. Now if both should prove to belong *to God*, God evidently will be the author of evil; but God, as being good, cannot be the author of evil. Again, if both are ascribed *to Matter*, Matter will evidently be the very mother of good,[6282] but inasmuch as Matter is wholly evil, it cannot be the mother of good. But if both one and the other should be thought to belong to Both together, then in this case also Matter will be comparable with God; and both will be equal, being on equal terms allied to evil as well as to good. Matter, however, ought not to be compared with God, in order that it may not make two gods. If, (lastly,) one be ascribed to One, and the other to the Other—that is to say, let the good be God's, and the evil belong to Matter—then, on the one hand, evil must not be ascribed to God, nor, on the other hand, good to Matter. And God, moreover, by making both good things and evil things out of Matter, creates *them* along with it. This being the case, I cannot tell how Hermogenes[6283] is to escape from my conclusion; for he supposes that God cannot be the author of evil, in what way soever He created evil out of Matter, whether it was of His own will, or of necessity, or from the reason (of the case). If, however, He is the author of evil, who was the actual Creator, Matter being simply associated *with Him* by reason of its furnishing Him with substance,[6284] you now do away with the cause[6285] of *your* introducing Matter. For it is not the less *true*, that it is by means of Matter that God shows Himself the author of evil, although Matter has been assumed *by you* expressly to prevent God's seeming to be the author of evil.

[6278] Præstructione. The notion is of the *foundation* of an edifice: here ="preliminary remarks" (see our *Anti-Marcion*, v. 5, p. 438).

[6279] Articuli.

[6280] Utrumque utrique.

[6281] Alterum alteri.

[6282] Boni matrix.

[6283] The usual reading is "Hermogenes." Rigaltius, however, reads "Hermogenis," of which Oehler approves; so as to make Tertullian say, "I cannot tell how I can avoid the opinion of Hermogenes, who," etc. etc.

[6284] Per substantiæ suggestum.

[6285] Excusas jam causam. Hermogenes held that Matter was eternal, to exclude God from the authorship of evil. This *causa* of Matter he was now illogically evading. Excusare = ex, causa, "to cancel the cause."

Matter being therefore excluded, since the cause of it is excluded, it remains that God without doubt, must have made all things out of nothing. Whether evil things were amongst them we shall see, when it shall be made clear what are evil things, and whether those things are evil which you at present deem to be so. For it is more worthy of God that He produced even these of His own will, by producing them out of nothing, than from the predetermination of another,[6286] (which must have been the case) if He had produced them out of Matter. It is liberty, not necessity, which suits the character of God. I would much rather that He should have even willed to create evil of Himself, than that He should have lacked ability to hinder its creation.

[6286] De præjudicio alieno.

Chapter XVII.—The Truth of God’s Work in Creation. You Cannot Depart in the Least from It, Without Landing Yourself in an Absurdity.

This rule is required by the nature of the One-only God,[6287] who is One-only in no other way than as the sole God; and in no other way sole, than as having nothing else (co-existent) with Him. So also He will be first, because all things are after Him; and all things are after Him, because all things are by Him; and all things are by Him, because they are of nothing: so that reason coincides with the Scripture, which says: “Who hath known the mind of the Lord? or who hath been His counsellor? or with whom took He counsel? or who hath shown to Him the way of wisdom and knowledge? Who hath first given to Him, and it shall be recompensed to him again?”[6288] Surely none! Because there was present with Him no power, no material, no nature which belonged to any other than Himself. But if it was with some (portion of Matter)[6289] that He effected His creation, He must have received from that (Matter) itself both the design and the treatment of its order as being “the way of wisdom and knowledge.” For He had to operate conformably with the quality of the thing, and according to the nature of Matter, not according to His own will in consequence of which He must have made[6290] even evil things suitably to the nature not of Himself, but of Matter.

[6287] Unici Dei.

[6288] Rom. xi. 34, 35; comp. Isa. xl. 14.

[6289] De aliquo.

[6290] Adeo ut fecerit.

Chapter XVIII.—An Eulogy on the Wisdom and Word of God, by Which God Made All Things of Nothing.

If any material was necessary to God in the creation of the world, as Hermogenes supposed, God had a far nobler and more suitable one in His own wisdom[6291]—one which was not to be gauged by the writings of[6292] philosophers, but to be learnt from the words or prophets. This alone, indeed, knew the mind of the Lord. For "who knoweth the things of God, and the things in God, but the Spirit, which is in Him?"[6293] Now His wisdom is that Spirit. This was His counsellor, the very way of His wisdom and knowledge.[6294] Of this He made all things, making them through It, and making them with It. "When He prepared the heavens," so says (the Scripture[6295]), "I was present with Him; and when He strengthened above the winds the lofty clouds, and when He secured the fountains[6296] which are under the heaven, I was present, compacting these things[6297] along with Him. I was He[6298] in whom He took delight; moreover, I daily rejoiced in His presence: for He rejoiced when He had finished the world, and amongst the sons of men did He show forth His pleasure."[6299] Now, who would not rather approve of[6300] this as the fountain and origin of all things—of this as, in very deed, the Matter of all Matter, not liable to any end,[6301] not diverse in condition, not restless in motion, not ungraceful in form, but natural, and proper, and duly proportioned, and beautiful, such truly as even God might well have required, who requires His own and not another's? Indeed, as soon as He perceived It to be necessary for His creation of the world, He immediately creates It, and generates It in Himself. "The Lord," says the Scripture, "possessed[6302] me, the beginning of His ways for the creation of His works. Before the worlds He founded me; before He made the earth, before the mountains were settled in their places; moreover, before the hills He generated me, and prior to the depths was I begotten."[6303] Let Hermogenes then confess that the very Wisdom of God is declared to be born and created, for the especial reason that we should not suppose that there is any other being than God alone who is unbegotten and uncreated. For if that, which from its being inherent in the Lord[6304] was of Him and in Him, was yet not without a beginning,—I mean[6305] His wisdom, which was then born and created, when in the thought of God It began to assume motion[6306] for the arrangement of His creative works,—how much more impossible[6307] is it that anything should have been without a beginning which was extrinsic to the Lord![6308] But if this same Wisdom is the Word of God, in the capacity[6309] of Wisdom, and (as being He) without whom nothing was made, just as also (nothing) was set in order without Wisdom, how can it be that anything, except the Father, should be older, and on this account indeed nobler, than the Son of God, the only-begotten and first-begotten Word? Not to say that[6310] what is unbegotten is stronger than that which is born, and what is not made more powerful than that which is made. Because that which did not require a Maker to give it existence, will be much more elevated in rank than that which had an author to bring it into being. On this principle, then,[6311] if evil is indeed unbegotten, whilst the Son of God is begotten ("for," says God, "my heart hath emitted my most excellent Word"[6312]), I am not quite sure that evil may not be introduced by good, the stronger by the weak, in the same way as the unbegotten is by the begotten. Therefore on this ground Hermogenes puts Matter even before God, by putting it before the Son. Because the Son is the Word, and "the Word is God,"[6313] and "I and my Father are one."[6314] But after all, perhaps,[6315] the Son will patiently enough submit to having that preferred before Him which (by Hermogenes), is made equal to the Father!

[6291] Sophiam suam scilicet.

[6292] Apud.

[6293] 1 Cor. ii. 11.

[6294] Isa. xl. 14.

[6295] Or the "inquit" may indicate the very words of "Wisdom."

[6296] Fontes. Although Oehler prefers Junius' reading "montes," he yet retains "fontes," because Tertullian (in ch. xxxii. below) has the unmistakable reading "fontes" in a like connection.

[6297] Compingens.

[6298] Ad quem: the expression is masculine.

[6299] Prov. viii. 27–31.

[6300] Commendet.

[6301] "Non fini subditam" is Oehler's better reading than the old "sibi subditam."

[6302] Condidit: created.

[6303] See Prov. viii.

[6304] Intra Dominum.

[6305] Scilicet.

[6306] Cœpti agitari.

[6307] Multo magis non capit.

[6308] Extra Dominum.

[6309] Sensu.

[6310] Nedum.

[6311] Proinde.

[6312] On this version of Ps. xlv. 1., and its application by Tertullian, see our *Anti-Marcion* (p. 299, note 5).

[6313] John i. 1.

[6314] John x. 30.

[6315] Nisi quod.

Chapter XIX.—An Appeal to the History of Creation. True Meaning of the Term Beginning, Which the Heretic Curiously Wrests to an Absurd Sense.

But I shall appeal to the original document[6316] of Moses, by help of which they on the other side vainly endeavour to prop up their conjectures, with the view, of course, of appearing to have the support of that authority which is indispensable in such an inquiry. They have found their opportunity, as is usual with heretics, in wresting the plain meaning of certain words. For instance the very *beginning*,[6317] when God made the heaven and the earth, they will construe as if it meant something substantial and embodied,[6318] to be regarded as Matter. We, however, insist on the proper signification of every word, *and say* that *principium* means beginning,—being a term which is suitable to represent things which begin to exist. For nothing which has come into being is without a beginning, nor can this its commencement be at any other moment than when it begins to have existence. Thus *principium* or beginning, is simply a term of inception, not the name of a substance. Now, inasmuch as the heaven and the earth are the principal works of God, and since, by His making them first, He constituted them in an especial manner the beginning of His creation, before all things else, with good reason does the Scripture preface (its record of creation) with the words, "In the beginning God made the heaven and the earth;"[6319] just as it would have said, "At last God made the heaven and the earth," if God had created these after all the rest. Now, if the beginning is a substance, the end must also be material. No doubt, a substantial thing[6320] may be the beginning of some other thing which may be formed out of it; thus the clay is the beginning of the vessel, and the seed is the beginning of the plant. But when we employ the word beginning in this sense of *origin*, and not in that of *order*, we do not omit to mention also the name of that particular thing which we regard as the origin of the other. On the other hand,[6321] if we were to make such a statement as this, for example, "In the beginning the potter made a basin or a water-jug," the word beginning will not here indicate a material substance (for I have not mentioned the clay, which is the beginning *in this sense*, but only the *order* of the work, meaning that the potter made the basin and the jug first, before anything else—intending afterwards to make the rest. It is, then, to the order of the works that the word beginning has reference, not to the origin of their substances. I might also explain this word *beginning* in another way, which would not, however, be inapposite.[6322] The Greek term for beginning, which is ἀρχή, admits the sense not only of priority of order, but of power as well; whence princes and magistrates are called ἄρχοντες. Therefore in this sense too, *beginning* may be taken for princely authority and power. It was, indeed, in His transcendent authority and power, that God made the heaven and the earth.

[6316] Originale instrumentum: which may mean "the document which treats of the origin of all things."

[6317] Principium.

[6318] Corpulentum.

[6319] Gen. i. 1.

[6320] Substantivum aliquid.

[6321] De cetero.

[6322] Non ab re tamen.

Chapter XX.—Meaning of the Phrase—In the Beginning. Tertullian Connects It with the Wisdom of God, and Elicits from It the Truth that the Creation Was Not Out of Pre-Existent Matter.

But in proof that the Greek word means nothing else than beginning, and that *beginning* admits of no other sense than the *initial* one, we have that (Being)[6323] even acknowledging such a beginning, who says: "The Lord possessed[6324] me, the beginning of His ways for the creation of His works."[6325] For since all things were made by the Wisdom of God, it follows that, when God made both the heaven and the earth *in principio*—that is to say, in the beginning—He made them in His Wisdom. If, indeed, beginning had a *material* signification, the Scripture would not have informed us that God made so and so *in principio*, at the beginning, but rather *ex principio*, of the beginning; for He would not have created *in*, but *of*, matter. When Wisdom, however, was referred to, it was quite right to say, in the beginning. For it was in Wisdom that He made all things at first, because by meditating and arranging His plans therein,[6326] He had in fact already done (the work of creation); and if He had even intended to create out of matter, He would yet have effected His creation when He previously meditated on it and arranged it in His Wisdom, since It[6327] was in fact the beginning of His ways: this meditation and arrangement being the primal operation of Wisdom, opening as it does the way to the works by the act of meditation and thought.[6328] This authority of Scripture I claim for myself even from this circumstance, that whilst it shows me 489 the God who created, and the works He created, it does not in like manner reveal to me the source from which He created. For since in every operation there are three principal things, He who makes, and that which is made, and that of which it is made, there must be three names mentioned in a correct narrative of the operation—the person of the maker the sort of thing which is made,[6329] *and* the material of which it is formed. If the material is not mentioned, while the work and the maker of the work are both mentioned, it is manifest that He made the work out of nothing. For if He had had anything to operate upon, it would have been mentioned as well as (the other two particulars).[6330] In conclusion, I will apply the Gospel as a supplementary testimony to the Old Testament. Now in this there is all the greater reason why there should be shown the material (if there were any) out of which God made all things, inasmuch as it is therein plainly revealed by whom He made all things. "In the beginning was the Word"[6331]—that is, the same beginning, of course, in which God made the heaven and the earth[6332]—"and the Word was with God, and the Word was God. All things were made by Him, and without Him nothing was made."[6333] Now, since we have here clearly told us who the Maker was, that is, God, and what He made, even all things, and through whom He made them, even His Word, would not the order of the narrative have required that the source out of which all things were made by God through the Word should likewise be declared, if they had been in fact made out of anything? What, therefore, did not exist, the Scripture was unable to mention; and by not mentioning it, it has given us a clear proof that there was no such thing: for if there had been, the Scripture would have mentioned it.

[6323] Illam…quæ.

[6324] Condidit: "created."

[6325] Prov. viii. 22.

[6326] In qua: in Wisdom.

[6327] Wisdom.

[6328] De cogitatu.

[6329] Species facti.

[6330] Proinde.

[6331] John i. 1.

[6332] Gen. i. 1.

[6333] John i. 1–3.

Chapter XXI.—A Retort of Heresy Answered. That Scripture Should in So Many Words Tell Us that the World Was Made of Nothing is Superfluous.

But, you will say to me, if you determine that all things were made of nothing, on the ground that it is not told us that anything was made out of pre-existent Matter, take care that it be not contended on the opposite side, that on the same ground all things were made out of Matter, because it is not likewise expressly said that anything was made out of nothing. Some arguments may, of course,[6334] be thus retorted easily enough; but it does not follow that they are on that account fairly admissible, where there is a diversity in the cause. For I maintain that, even if the Scripture has not expressly declared that all things were made out of nothing—just as it abstains (from saying that they were formed) out of Matter—there was no such pressing need for expressly indicating the creation of all things out of nothing, as there was of their creation out of Matter, if that had been their origin. Because, in the case of what is made out of nothing, the very fact of its not being indicated that it was made of any particular thing shows that it was made of nothing; and there is no danger of its being supposed that it was made of anything, when there is no indication at all of what it was made of. In the case, however, of that which is made out of something, unless the very fact be plainly declared, that it was made out of something, there will be danger, until[6335] it is shown of what it was made, first of its appearing to be made of nothing, because it is not said of what it was made; and then, should it be of such a nature[6336] as to have the appearance of having certainly been made of something, there will be a similar risk of its seeming to have been made of a far different material from the proper one, so long as there is an absence of statement of what it was made of. Then, if God had been unable to make all things of nothing, the Scripture could not possibly have added that He had made all things of nothing: (there could have been no room for such a statement,) but it must by all means have informed us that He had made all things out of Matter, since Matter must have been the source; because the one case was quite to be understood,[6337] if it were not actually stated, whereas the other case would be left in doubt unless it were stated.

[6334] Plane.

[6335] Dum ostenditur: which Oehler and Rigalt. construe as "donec ostendatur." One reading has "dum *non* ostenditur," "so long as it is not shown."

[6336] Ea conditione.

[6337] In totum habebat intelligi.

Chapter XXII.—This Conclusion Confirmed by the Usage of Holy Scripture in Its History of the Creation. Hermogenes in Danger of the Woe Pronounced Against Adding to Scripture.

And to such a degree has the Holy Ghost made this the rule of His Scripture, that whenever anything is made out of anything, He mentions both the thing that is made and the thing of which it is made. “Let the earth,” says He, “bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after its kind, whose seed is in itself, after its kind. And it was so. And the earth brought forth grass, and herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after its kind.”[6338] And again: “And God said, Let the waters bring forth abundantly the moving creatures that have life, and fowl that may fly above the earth through the firmament of heaven. And it was so. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind.”[6339] Again afterwards: “And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beasts of the earth after their kind.”[6340] If therefore God, when producing other things out of things which had been already made, indicates them by the prophet, and tells us what He has produced from such and such a source[6341] (although we might ourselves suppose them to be derived from some source or other, short of nothing;[6342] since there had already been created certain things, from which they might easily seem to have been made); if the Holy Ghost took upon Himself so great a concern for our instruction, that we might know from what everything was produced,[6343] would He not in like manner have kept us well informed about both the heaven and the earth, by indicating to us what it was that He made them of, if their original consisted of any material substance, so that the more He seemed to have made them of nothing, the less in fact was there as yet made, from which He could appear to have made them? Therefore, just as He shows us the original out of which He drew such things as were derived from a given source, so also with regard to those things of which He does not point out whence He produced them, He confirms (by that silence our assertion) that they were produced out of nothing. “In the beginning,” then, “God made the heaven and the earth.”[6344] I revere[6345] the fulness of His Scripture, in which He manifests to me both the Creator and the creation. In the gospel, moreover, I discover a Minister and Witness of the Creator, even His Word.[6346] But whether all things were made out of any underlying Matter, I have as yet failed anywhere to find. Where such a statement is written, Hermogenes' shop[6347] must tell us. If it is nowhere written, then let it fear the *woe* which impends on all who add to or take away from *the written word*.[6348]

[6338] Gen. i. 11, 12.

[6339] Gen. i. 20, 21.

[6340] Ver. 24.

[6341] Quid unde protulerit: properly a double question ="what was produced, and whence?”

[6342] Unde unde…dumne.

[6343] Quid unde processerit: properly a double question ="what was produced, and whence?”

[6344] Gen. i. 1.

[6345] Adoro: reverently admire.

[6346] John i. 3.

[6347] Officina.

[6348] Rev. xxii. 18, 19.

Chapter XXIII.—Hermogenes Pursued to Another Passage of Scripture. The Absurdity of His Interpretation Exposed.

But he draws an argument from the following words, where it is written: "And the earth was without form, and void."[6349] For he resolves[6350] the word *earth* into Matter, because that which is made out of it is the earth. And to the word *was* he gives the same direction, as if it pointed to what had always existed unbegotten and unmade. It was *without form*, moreover, *and* void, because he will have Matter to have existed shapeless and confused, and without the finish of a maker's hand.[6351] Now these opinions of his I will refute singly; but first I wish to say to him, by way of general answer: We are of opinion that Matter is pointed at in these terms. But yet does the Scripture intimate that, because Matter was in existence before all, anything of *like* condition[6352] was even formed out of it? Nothing of the kind. Matter might have had existence, if it so pleased—or rather if Hermogenes so pleased. It might, I say, have existed, and yet God might not have made anything out of it, either as it was unsuitable to Him to have required the aid of anything, or at least because He is not shown to have made anything out of Matter. Its existence must therefore be without a cause, you will say. Oh, no! certainly[6353] not without cause. For even if the world were not made out of it, yet a heresy has been hatched there from; and a specially impudent one too, because it is not Matter which has produced the heresy, but the heresy has rather made Matter itself.

[6349] Gen. i. 2.

[6350] Redigit in.

[6351] Inconditam: we have combined the two senses of the word.

[6352] Tale aliquid.

[6353] Plane: ironical.

Chapter XXIV.—Earth Does Not Mean Matter as Hermogenes Would Have It.

I now return to the several points[6354] by means of which he thought that Matter was signified. And first I will inquire about the terms. For we read only of one of them, *Earth*; the other, namely *Matter*, we do not meet with. I ask, then, since Matter is not mentioned in Scripture, how the term earth can be applied to it, which marks a substance of another kind? There is all the greater need why mention should also have been made of Matter, if this has acquired the further sense of Earth, in order that I may be sure that Earth is one and the same name as Matter, and so not claim the designation for merely one substance, as the proper name thereof, and by which it is better known; or else be unable (if I should feel the inclination), to apply it to some particular species of Matter, instead, indeed,[6355] of making it the common term[6356] of all Matter. For when a proper name does not exist for that thing to which a common term is ascribed, the less apparent[6357] is the object to which it may be ascribed, *the more* capable will it be of being applied to any other object whatever. Therefore, even supposing that Hermogenes could show us the *name*[6358] Matter, he is bound to prove to us further, that the same object has the *surname*[6359] Earth, in order that he may claim for it both designations alike.

[6354] Articulos.

[6355] Nec utique.

[6356] Communicare.

[6357] We have construed Oehler's reading: "Quanto non comparet" (*i.e.*, by a frequent ellipse of Tertullian, "quanto *magis* non comparet"). Fr. Junius, however, suspects that instead of "quanto" we should read "quando": this would produce the sense, "since it is not apparent to what object it may be ascribed," etc.

[6358] Nominatam.

[6359] Cognominatam.

Chapter XXV.—The Assumption that There are Two Earths Mentioned in the History of the Creation, Refuted.

He accordingly maintains that there are two earths set before us in the passage in question: one, which God made in the beginning; the other being the Matter of which God made the world, and concerning which it is said, "And the earth was without form, and void."[6360] Of course, if I were to ask, to which of the two earths the name *earth* is best suited,[6361] I shall be told that the earth which was made derived the appellation from that of which it was made, on the ground that it is more likely that the offspring should get its name from the original, than the original from the offspring. This being the case, another question presents itself to us, whether it is right and proper that this earth which God made should have derived its name from that out of which He made it? For I find from Hermogenes and the rest of the *Materialist* heretics,[6362] that while the one earth was indeed "without form, and void," this one of ours obtained from God in an equal degree[6363] both form, and beauty, and symmetry; and therefore that the earth which was created was a different thing from that out of which it was created. Now, having become a different thing, it could not possibly have shared with the other in its name, after it had declined from its condition. If *earth* was the proper name of the (original) Matter, this world of ours, which is not Matter, because it has become another thing, is unfit to bear the name of earth, seeing that that name belongs to something else, and is a stranger to its nature. But (you will tell me) Matter which has undergone creation, that is, our earth, had with its original a community of name no less than of kind. By no means. For although the pitcher is formed out of the clay, I shall no longer call it clay, but a pitcher; so likewise, although *electrum*[6364] is compounded of gold and silver, I shall yet not call it either gold or silver, but *electrum*. When there is a departure from the nature of any thing, there is likewise a relinquishment of its name—with a propriety which is alike demanded by the designation and the condition. How great a change indeed from the condition of that earth, which is Matter, has come over this earth of ours, is plain even from the fact that the latter has received this testimony to its goodness in Genesis, "And God saw that it was good;"[6365] while the former, according to Hermogenes, is regarded as the origin and cause of all evils. Lastly, if the one is Earth because the other is, why also is the one not Matter as the other is? Indeed, by this rule both the heaven and all creatures ought to have had the names of *Earth* and *Matter*, since they all consist of Matter. I have said enough touching the designation Earth, by which he will have it that Matter is understood. This, as everybody knows, is the name of one of the elements; for so we are taught by nature first, and afterwards by Scripture, except it be that credence must be given to that Silenus who talked so confidently in the presence of king Midas of another world, according to the account of Theopompus. But the same author informs us that there are also several gods.

[6360] Gen. i. 2.

[6361] Quæ cui nomen terræ accommodare debeat. This is literally a double question, asking about the fitness of the name, and to which earth it is best adapted.

[6362] He means those who have gone wrong on the eternity of *matter*.

[6363] Proinde.

[6364] A mixed metal, of the colour of *amber*.

[6365] Gen. i. 31.

Chapter XXVI.—The Method Observed in the History of the Creation, in Reply to the Perverse Interpretation of Hermogenes.

We, however, have but one God, and but one earth too, which in the beginning God made.[6366] The Scripture, which at its very outset proposes to run through the order thereof tells us as its first information that it was created; it next proceeds to set forth what sort of earth it was.[6367] In like manner with respect to the heaven, it informs us first of its creation—“In the beginning God made the heaven:”[6368] it then goes on to introduce its arrangement; how that God both separated “the water which was below the firmament from that which was above the firmament,”[6369] and called the firmament heaven,[6370]—the very thing He had created in the beginning. Similarly it (afterwards) treats of man: “And God created man, in the image of God made He him.”[6371] It next reveals how He made him: “And (the Lord) God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”[6372] Now this is undoubtedly[6373] the correct and fitting mode for the narrative. First comes a prefatory statement, then follow the details in full;[6374] first the subject is named, then it is described.[6375] How absurd is the other view of the account,[6376] when even before he[6377] had premised any mention of his subject, *i.e.* Matter, without even giving us its name, he all on a sudden promulged its form and condition, describing to us its quality before mentioning its existence,—pointing out the figure of the thing formed, *but* concealing its name! But how much more credible is our opinion, which holds that Scripture has only subjoined the arrangement of the subject after it has first duly described its formation and mentioned its name! Indeed, how full and complete[6378] is the

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[6366] Gen. i. 1.

[6367] Qualitatem ejus: unless this means “*how* He made it,” like the “qualiter fecerit” below.

[6368] Gen. i. 1.

[6369] Gen. i. 7.

[6370] Ver. 8.

[6371] Gen. i. 27.

[6372] Gen. ii. 7.

[6373] Utique.

[6374] Prosequi.

[6375] Primo præfari, postea prosequi; nominare, deinde describere. This properly is an *abstract* statement, given with Tertullian’s usual terseness: “First you should (‘decet’) give your preface, then follow up with details: first name your subject, then describe it.”

[6376] Alioquin.

[6377] Hermogenes, whose view of the narrative is criticised.

[6378] Integer.

meaning of these words: "In the beginning God created the heaven and the earth; but[6379] the earth was without form, and void,"[6380]—the very same earth, no doubt, which God made, and of which the Scripture had been speaking at that very moment.[6381] For that very "*but*"[6382] is inserted into the narrative like a clasp,[6383] (in its function) of a conjunctive particle, to connect *the two sentences indissolubly together*: "*But* the earth." This word carries back the mind to that earth of which mention had just been made, and binds the sense thereunto.[6384] Take away this "but," and the tie is loosened; so much so that the passage, "But the earth was without form, and void," may then seem to have been meant for any other earth.

[6379] Autem.

[6380] Gen. i. 1, 2.

[6381] Cum maxime edixerat.

[6382] The "autem" of the note just before this.

[6383] Fibula.

[6384] Alligat sensum.

Chapter XXVII.—Some Hair-Splitting Use of Words in Which His Opponent Had Indulged.

But you next praise your eyebrows, and toss back your head, and beckon with your finger, in characteristic disdain,[6385] and say: There is the *was*, looking as if it pointed to an eternal existence,—making its subject, of course, unbegotten and unmade, and on that account worthy of being supposed to be Matter. Well now, for my own part, I shall resort to no affected protestation,[6386] but simply reply that "*was*" may be predicated of everything—even of a thing which has been created, which was born, which once was not, and which is not *your* Matter. For of everything which has being, from whatever source it has it, whether it has it by a beginning or without a beginning, the word "*was*" will be predicated from the very fact that it exists. To whatever thing the first tense[6387] of the verb is applicable for *definition*, to the same will be suitable the later form[6388] of the verb, when it has to descend to *relation*. "Est" (it is) forms the essential part[6389] of a definition, "erat" (it was) of a relation. Such are the trifles and subtleties of heretics, who wrest and bring into question the simple meaning of the commonest words. A grand question it is, to be sure,[6390] whether "the earth *was*," which was made! The real point of discussion is, whether "being without form, and void," is a state which is more suitable to that which was created, or to that of which it was created, so that the predicate (*was*) may appertain to the same thing to which the subject (*that which was*) also belongs.[6391]

[6385] Implied in the emphatic *tu*.

[6386] Sine u lo lenocinio pronunciationis.

[6387] Prima positio: the first inflection perhaps, i.e. *the present tense*.

[6388] Declinatio: the past tense.

[6389] Caput.

[6390] Scilicet.

[6391] This seems to be the meaning of the obscure passage, "Ut ejusdem sit *Erat* cujus et quod erat."

Chapter XXVIII.—A Curious Inconsistency in Hermogenes Exposed. Certain Expressions in The History of Creation Vindicated in The True Sense.

But we shall show not only that this condition[6392] agreed with this earth of ours, but that it did not agree with that other (insisted on by Hermogenes). For, inasmuch as pure Matter was thus subsistent with God,[6393] without the interposition indeed of any element at all (because as yet there existed nothing but itself and God), it could not of course have been invisible. Because, although *Hermogenes* contends that darkness was inherent in the 493 substance of Matter, a position which we shall have to meet in its proper place,[6394] yet darkness is visible even to a human being (for the very fact that there is the darkness is an evident one), much more is it so to God. If indeed it[6395] had been invisible, its quality would not have been by any means discoverable. How, then, did Hermogenes find out[6396] that that substance was "without form," and confused and disordered, which, as being invisible, was not palpable to his senses? If this mystery was revealed to him by God, he ought to give us his proof. I want to know also, whether (the substance in question) could have been described as "void." That certainly is "void" which is imperfect. Equally certain is it, that nothing can be imperfect but that which is made; it is imperfect when it is not fully made.[6397] Certainly, you admit. Matter, therefore, which was not made at all, could not have been imperfect; and what was not imperfect was not "void." Having no beginning, because it was not made, it was also unsusceptible of any void-condition.[6398] For this void-condition is an accident of beginning. The earth, on the contrary, which was made, was deservedly called "void." For as soon as it was made, it had the condition of being imperfect, previous to its completion.

[6392] Habitum.

[6393] Deo subjacebat.

[6394] See below, ch. xxx. p. 494.

[6395] Matter.

[6396] "Compertus est" is here a deponent verb.

[6397] Minus factum.

[6398] Rudimento. Tertullian uses the word "rudis" (unformed) for the scriptural term ("void"); of this word "rudimentum" is the abstract.

Chapter XXIX.—The Gradual Development of Cosmical Order Out of Chaos in the Creation, Beautifully Stated.

God, indeed, consummated all His works in a due order; at first He paled them out,[6399] as it were, in their unformed elements, and then He arranged them[6400] in their finished beauty. For He did not all at once inundate light with the splendour of the sun, nor all at once temper darkness with the moon's assuaging ray.[6401] The heaven He did not all at once bedeck[6402] with constellations and stars, nor did He at once fill the seas with their teeming monsters.[6403] The earth itself He did not endow with its varied fruitfulness all at once; but at first He bestowed upon it being, and then He filled it, that it might not be made in vain.[6404] For thus says Isaiah: "He created it not in vain; He formed it to be inhabited."[6405] Therefore after it was made, and while awaiting its perfect state,[6406] it was "without form, and void:" "void" indeed, from the very fact that it was without form (as being not yet perfect to the sight, and at the same time unfurnished as yet with its other qualities);[6407] and "without form," because it was still covered with waters, as if with the rampart of its fecundating moisture,[6408] by which is produced our flesh, in a form allied with its own. For to this purport does David say:[6409] "The earth is the Lord's, and the fulness thereof; the world, and all that dwell therein: He hath founded it upon the seas, and on the streams hath He established it."[6410] It was when the waters were withdrawn into their hollow abysses that the dry land became conspicuous,[6411] which was hitherto covered with its watery envelope. Then it forthwith becomes "visible,"[6412] God saying, "Let the water be gathered together into one mass,[6413] and let the dry land appear."[6414] "*Appear*," says He, not "*be made*." It had been already made, only in its invisible condition it was then waiting[6415] to appear. "Dry," because it was about to become such by its severance from the moisture, but yet "land." "And God called the dry land *Earth*,"[6416] not Matter. And so, when it afterwards attains its perfection, it ceases to be accounted void, when God declares, "Let the earth bring forth grass, the herb yielding seed after its kind, and according to its likeness, and the fruit-tree yielding fruit, whose seed is in itself, after its kind."[6417] Again: "Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth, after their kind."[6418] Thus the divine Scripture accomplished its full order. For to that, which it had at first described as "without form (invisible) and void," it gave both visibility and completion. Now no other Matter was "without form (invisible) and void." Henceforth, then, Matter will have to be visible and complete. So that I must[6419] see Matter, since it has become visible. I must likewise recognize it as a completed thing, so as to be able to gather from it the herb bearing seed, and the tree yielding fruit, and that living creatures, made out of it, may minister to my need. Matter, however, is nowhere,[6420] but the Earth is here, confessed to my view. I see it, I enjoy it, ever since it ceased to be "without form (invisible), and void." Concerning it most certainly did Isaiah speak when he said, "Thus saith the Lord that created the heavens, He was the God that formed the earth, and made it."[6421] The same earth for certain did He form, which He also made. Now how did He form[6422] it? Of course by saying, "Let the dry land appear."[6423] Why does He command it to appear, if it were not previously invisible? *His purpose was* also, that He might thus prevent His having made it in vain, by rendering it visible, and so fit for use. And thus, throughout, proofs arise to us that this earth which we inhabit is the very same which was both created and formed[6424] by God, and that none other was "Without form, and void," than that which had been created and formed. It

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[6399] Depalans.

[6400] Dedicans: "disposed" them.

[6401] Solatio lunæ: a beautiful expression!

[6402] Significavit.

[6403] Belluis.

[6404] In vacuum: void.

[6405] Isa. xlv. 18.

[6406] Futura etiam perfecta.

[6407] De reliquo nondum instructa.

[6408] Genitalis humoris.

[6409] Canit: "sing," as the Psalmist.

[6410] Ps. xxiv. 1.

[6411] Emicantior.

[6412] "Visibilis" is here the opposite of the term "invisibilis," which Tertullian uses for the Scripture phrase "without form."

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[6413] In congregatione una.

[6414] Gen. i. 9.

[6415] Sustinebat: i.e. expectabat (Oehler).

[6416] Gen. i. 10.

[6417] Ver. 11.

[6418] Ver. 24.

[6419] Volo.

[6420] He means, of course, the theoretic "Matter" of Hermogenes.

[6421] Isa. xlv. 18.

[6422] Demonstravit: "make it visible." Tertullian here all along makes *form* and *visibility* synonymous.

[6423] Gen. i. 9.

[6424] Ostensam: "manifested" (see note 10, p. 96.)

therefore follows that the sentence, “Now the earth was without form, and void,” applies to that same earth which God mentioned separately along with the heaven.[6425]

[6425] Cum cælo separavit: Gen. i. 1.

Chapter XXX.—Another Passage in the Sacred History of the Creation, Released from the Mishandling of Hermogenes.

The following words will in like manner apparently corroborate the conjecture of Hermogenes, “And darkness was upon the face of the deep, and the Spirit of God moved upon the face of the water;”[6426] as if these blended[6427] substances, presented us with arguments for his massive pile *of Matter*.[6428] Now, so discriminating an enumeration of certain and distinct elements (as we have in this passage), which severally designates “darkness,” “the deep,” “the Spirit of God,” “the waters,” forbids the inference that anything confused or (from such confusion) uncertain is meant. Still more, when He ascribed to them their own places,[6429] “darkness *on the face of* the deep,” “the Spirit *upon the face of* the waters,” He repudiated all confusion in the substances; and by demonstrating their separate position,[6430] He demonstrated also their distinction. Most absurd, indeed, would it be that Matter, which is introduced to our view as “without form,” should have its “formless” condition maintained by so many words indicative of form,[6431] without any intimation of what that confused body[6432] is, which must of course be supposed to be unique,[6433] since it is without form.[6434] For that which is without form is uniform; but even[6435] that which is without form, when it is blended together[6436] from various component parts,[6437] must necessarily have one outward appearance;[6438] and it has not any appearance, until it has the one appearance (which comes) from many parts *combined*.[6439] Now Matter either had those specific parts[6440] within itself, from the words indicative of which it had to be understood—I mean “darkness,” and “the deep,” and “the Spirit,” and “the waters”—or it had them not. If it had them, how is it introduced as being “without form?”[6441] If it had them not, how does it become known?[6442]

[6426] Gen. i. 2.

[6427] Confusæ.

[6428] Massalis illius molis.

[6429] Situs.

[6430] Dispositionem.

[6431] Tot formarum vocabulis.

[6432] Corpus confusionis.

[6433] Unicum.

[6434] Informe.

[6435] Autem.

[6436] Confusum.

[6437] Ex varietate.

[6438] Unam speciem.

[6439] Unam ex multis speciem.

[6440] Istas species.

[6441] Non habens formas.

[6442] Agnoscitur.

Chapter XXXI.—A Further Vindication of the Scripture Narrative of the Creation, Against a Futile View of Hermogenes.

But this circumstance, too, will be caught at, that Scripture meant to indicate of the heaven only, and this earth of yours,[6443] that God made it in the beginning, while nothing of the kind *is said* of the above-mentioned specific parts;[6444] and therefore that these, which are not described as having been made, appertain to unformed Matter. To this point[6445] also we must give an answer. Holy Scripture would be sufficiently explicit, if it had declared that the heaven and the earth, as the very highest works of creation, were made by God, possessing of course their own special appurtenances,[6446] which might be understood to be implied in these highest works themselves. Now the appurtenances of the heaven and the earth, made then in the beginning, were the darkness and the deep, and the spirit, and the waters. For the depth and the darkness underlay the earth. Since the deep was under the earth, and the darkness was over the deep, undoubtedly both the darkness and the deep were under the earth. Below the heaven, too, lay the spirit[6447] and the waters. For since the waters were over the earth, which they covered, whilst the spirit was over the waters, both 495 the spirit and the waters were alike over the earth. Now that which is over the earth, is of course under the heaven. And even as the earth brooded over the deep and the darkness, so also did the heaven brood over the spirit and the waters, and embrace them. Nor, indeed, is there any novelty in mentioning only that which contains, as pertaining to the whole,[6448] and understanding that which is contained as included in it, in its character of a portion.[6449] Suppose now I should say the city built a theatre and a circus, but the stage[6450] was of such and such a kind, and the statues were on the canal, and the obelisk was reared above them all, would it follow that, because I did not distinctly state that these specific things[6451] were made by the city, they were therefore not made by it along with the circus and the theatre? Did I not, indeed, refrain from specially mentioning the formation of these particular things because they were implied in the things which I had already said were made, and might be understood to be inherent in the things in which they were contained? But this example may be an idle one as being derived from a human circumstance; I will take another, which has the authority of Scripture itself. It says that "God made man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."[6452] Now, although it here mentions the nostrils,[6453] it does not say that they were made by God; so again it speaks of skin[6454] and bones, and flesh and eyes, and sweat and blood, in subsequent passages,[6455] and yet it never intimated that they had been created by God. What will Hermogenes have to answer? That the human limbs must belong to Matter, because they are not specially mentioned as objects of creation? Or are they included in the formation of man? In like manner, the deep and the darkness, and the spirit and the waters, were *as* members of the heaven and the earth. For in the bodies the limbs were made, in the bodies the limbs too were mentioned. No element but what is a member of that element in which it is contained. But all elements are contained in the heaven and the earth.

[6443] Ista: the earth, which has been the subject of contention.

[6444] Speciebus.

[6445] Scrupulo: doubt or difficulty.

[6446] Suggestus: “Hoc est, apparatus, ornatus” (Oehler).

[6447] It will be observed that Tertullian applies the *spiritus* to the *wind* as a creature.

[6448] Qua summale.

[6449] Qua portionale.

[6450] Scena.

[6451] Has species.

[6452] Gen. ii. 7.

[6453] Both in the quotation and here, Tertullian read "faciem" where we read "nostrils."

[6454] Cutem: another reading has "costam," rib.

[6455] See Gen. ii. 21, 23; iii. 5, 19; iv. 10.

Chapter XXXII.—The Account of the Creation in Genesis a General One, Corroborated, However, by Many Other Passages of the Old Testament, Which Give Account of Specific Creations. Further Cavillings Confuted.

This is the answer I should give in defence of the Scripture before us, for seeming here to set forth[6456] the formation of the heaven and the earth, as if (they were) the sole bodies *made*. It could not but know that there were those who would at once in the bodies understand their several members also, and therefore it employed this concise mode of speech. But, at the same time, it foresaw that there would be stupid and crafty men, who, after paltering with the virtual meaning,[6457] would require for the several members a word descriptive of their formation too. It is therefore because of such persons, that *Scripture* in other passages teaches us of the creation of the individual parts. You have Wisdom saying, "But before the depths was I brought forth,"[6458] in order that you may believe that the depths were also "brought forth"—that is, created—just as we create sons also, though we "bring them forth." It matters not whether the depth was made or born, so that a beginning be accorded to it, which *however* would not be, if it were subjoined[6459] to matter. Of darkness, indeed, the Lord Himself by Isaiah says, "I formed the light, and I created darkness."[6460] Of the wind[6461] also Amos says, "He that strengtheneth the thunder[6462], and createth the wind, and declareth His Christ[6463] unto men;"[6464] thus showing that that wind was created which was reckoned with the formation of the earth, which was wafted over the waters, balancing and refreshing and animating all things: not (as some suppose) meaning God Himself by *the spirit*,[6465] on the ground that "God is a Spirit,"[6466] because the waters would not be able to bear up their Lord; but He speaks of that spirit of which the winds consist, as He says by Isaiah, "Because my spirit went forth from me, and I made every blast.”[6467] In like manner the same Wisdom says of the waters, “Also when He made the fountains strong, things which[6468] are under the sky, I was fashioning[6469] them along with Him.”[6470] 49 Now, when we prove that these particular things were created by God, although they are only mentioned in Genesis, without any intimation of their having been made, we shall perhaps receive from the other side the reply, that these were made, it is true,[6471] but out of Matter, since the very statement of Moses, “And darkness was on the face of the deep, and the spirit of God moved on the face of the waters,”[6472] refers to Matter, as indeed do all those other Scriptures here and there,[6473] which demonstrate that the separate parts were made out of Matter. It must follow, then,[6474] that as earth consisted of earth, so also depth consisted of depth, and darkness of darkness, and the wind and waters of wind and waters. And, as we said above,[6475] Matter could not have been without form, since it had specific parts, which were formed out of it—although as separate things[6476]—unless, indeed, they were not separate, but were the very same with those out of which they came. For it is really impossible that those specific things, which are set forth under the same names, should have been diverse; because in that case[6477] the operation of God might seem to be useless,[6478] if it made things which existed already; since that alone would be a creation,[6479] when things came into being, which had not been (previously) made. Therefore, to conclude, either Moses then pointed to Matter when he wrote *the words*: “And darkness was on the face of the deep, and the spirit of God moved on the face of the waters;” or else, inasmuch as these specific parts *of creation* are afterwards shown in other passages to have been made by God, they ought to have been with equal explicitness[6480] shown to have been made out of the Matter which, *according to you*, Moses had previously mentioned;[6481] or else, *finally*, if Moses pointed to those specific parts, and not to Matter, I want to know where Matter has been pointed out *at all*.

[6456] Quatenus hic commendare videtur.

[6457] Dissimulato tacito intellectu.

[6458] Prov. viii. 24.

[6459] Subjecta.

[6460] Isa. xlv. 7.

[6461] De spiritu. This shows that Tertullian took *the spirit* of Gen. i. 2 in the inferior sense.

[6462] So also the Septuagint.

[6463] So also the Septuagint.

[6464] Amos iv. 13.

[6465] The "wind."

[6466] John iv. 24.

[6467] Flatum: “breath;” so LXX. of Isa. lvii. 16.

[6468] Fontes, quæ.

[6469] Modulans.

[6470] Prov. viii. 28.

[6471] Plane.

[6472] Gen. i. 2.

[6473] In disperso.

[6474] Ergo: Tertullian’s answer.

[6475] Ch. xxx., towards the end.

[6476] Ut et aliæ.

[6477] Jam.

[6478] Otiosa.

[6479] Generatio: creation in the highest sense of matter issuing from the maker. Another reading has “generosiora essent,” for our “generatio sola esset,” meaning that, “those things would be nobler which had not been made,” which is obviously quite opposed to Tertullian’s argument.

[6480] Æque.

[6481] Præmiserat.

Chapter XXXIII.—Statement of the True Doctrine Concerning Matter. Its Relation to God's Creation of the World.

But although Hermogenes finds it amongst his own colourable pretences[6482] (for it was not in his power to discover it in the Scriptures of God), it is enough for us, both that it is certain that all things were made by God, and that there is no certainty whatever that they were made out of Matter. And even if Matter had *previously* existed, we must have believed that it had been really made by God, since we maintained (no less) when we held the rule of faith to be,[6483] that nothing except God was uncreated.[6484] Up to this point there is room for controversy, until Matter is brought to the test of the Scriptures, and fails to make good its case.[6485] The conclusion of the whole is this: I find that there was nothing made, except out of nothing; because that which I find was made, I know did not *once* exist. Whatever[6486] was made out of something, has its origin in something made: for instance, out of the ground was made the grass, and the fruit, and the cattle, and the form of man himself; so from the waters were produced the animals which swim and fly. The original fabrics[6487] out of which such creatures were produced I may call their *materials*,[6488] but then even these were created by God.

[6482] Colores. See our "Anti-Marcion," p. 217, *Edin.*, where the word *pretension* should stand instead of *precedent*.

[6483] Præscribentes.

[6484] Innatum: see above, note 12.

[6485] Donec ad Scripturas provocata deficiat exibitio materiæ.

[6486] Etiamsi quid.

[6487] Origines.

[6488] Materias. There is a point in this use of the plural of the controverted term *materia*.

Chapter XXXIV.—A Presumption that All Things Were Created by God Out of Nothing Afforded by the Ultimate Reduction of All Things to Nothing. Scriptures Proving This Reduction Vindicated from Hermogenes' Charge of Being Merely Figurative.

Besides,[6489] the belief that everything was made from nothing will be impressed upon us by that ultimate dispensation of God which will bring back all things to nothing. For "the very heaven shall be rolled together as a scroll;"[6490] nay, it shall come to nothing along with the earth itself, with which it was made in the beginning. "Heaven and earth shall pass away,"[6491] says He. "The first heaven and the first earth passed away,"[6492] "and there was found no place for them,"[6493] because, of course, that which comes to an end loses locality. In like manner David says, "The heavens, the works of Thine hands, shall themselves perish. For even as a vesture shall He change them, and they shall be changed."[6494] Now to be changed is to fall from that primitive state which they lose whilst undergoing the change. 49 "And the stars too shall fall from heaven, even as a fig-tree casteth her green figs[6495] when she is shaken of a mighty wind."[6496] "The mountains shall melt like wax at the presence of the Lord;"[6497] that is, "when He riseth to shake terribly the earth."[6498] "But I will dry up the pools;"[6499] and "they shall seek water, and they shall find none."[6500] Even "the sea shall be no more."[6501] Now if any person should go so far as to suppose that all these passages ought to be spiritually interpreted, he will yet be unable to deprive them of the true accomplishment of those issues which must come to pass just as they have been written. For all figures of speech necessarily arise out of real things, not out of chimerical ones; because nothing is capable of imparting anything of its own for a similitude, except it actually be that very thing which it imparts in the similitude. I return therefore to the principle[6502] which defines that all things which have come from nothing shall return at last to nothing. For God would not have made any perishable thing out of what was eternal, that is to say, out of Matter; neither out of greater things would He have created inferior ones, to whose character it would be more agreeable to produce greater things out of inferior ones,—in other words, what is eternal out of what is perishable. This is the promise He makes even to our flesh, and it has been His will to deposit within us this pledge of His own virtue and power, in order that we may believe that He has actually[6503] awakened the universe out of nothing, as if it had been steeped in death,[6504] in the sense, of course, of its previous non-existence for the purpose of its coming into existence.[6505]

[6489] Ceterum.

[6490] Isa. xxxiv. 4; Matt. xxiv. 29; 2 Pet. iii. 10; Rev. vi. 14.

[6491] Matt. xxiv. 35.

[6492] Rev. xxi. 1.

[6493] Rev. xx. 11.

[6494] Ps. cii. 25, 26.

[6495] Acerba sua "grossos suos" (Rigalt.). So our marginal reading.

[6496] Rev. vi. 13.

[6497] Ps. xcvii. 5.

[6498] Isa. ii. 19.

[6499] Isa. xlii. 15.

[6500] Isa. xli. 17.

[6501] Etiam mare hactenus, Rev. xxi. 1.

[6502] Causam.

[6503] Etiam.

[6504] Emortuam.

[6505] In hoc, ut esset. Contrasted with the "non erat" of the previous sentence, this must be the meaning, as if it were "ut fieret."

Chapter XXXV.—Contradictory Propositions Advanced by Hermogenes Respecting Matter and Its Qualities.

As regards all other points touching Matter, although there is no necessity why we should treat of them (for our first point was the manifest proof of its existence), we must for all that pursue our discussion just as if it did exist, in order that its non-existence may be the more apparent, when these other points concerning it prove inconsistent with each other, and in order at the same time that Hermogenes may acknowledge his own contradictory positions. Matter, says he, at first sight seems to us to be incorporeal; but when examined by *the light of* right reason, it is found to be neither corporeal nor incorporeal. What is this right reason of yours,[6506] which declares nothing right, that is, nothing certain? For, if I mistake not, everything must of necessity be either corporeal or incorporeal (although I may for the moment[6507] allow that there is a certain incorporeality in even substantial things,[6508] although their very substance is the body of particular things); at all events, after the corporeal and the incorporeal there is no third *state*. But if it be contended[6509] that there is a third state discovered by this right reason of Hermogenes, which makes Matter neither corporeal nor incorporeal, (I ask,) Where is it? what sort of thing is it? what is it called? what is its description? what is it understood to be? This only has his reason declared, that Matter is neither corporeal nor incorporeal.

[6506] Ista.

[6507] Interim.

[6508] De substantiis duntaxat.

[6509] Age nunc sit: "But grant that there is this third state."

Chapter XXXVI.—Other Absurd Theories Respecting Matter and Its Incidents Exposed in an Ironical Strain. Motion in Matter. Hermogenes' Conceits Respecting It.

But see what a contradiction he next advances[6510] (or perhaps some *other* reason[6511] occurs to him), when he declares that Matter partly corporeal and partly incorporeal. Then must Matter be considered (to embrace) both conditions, in order that it may not have either? For it will be corporeal, and incorporeal in spite of[6512] the declaration of that antithesis,[6513] which is plainly above giving any reason for its opinion, just as that "other reason" also was. Now, by the corporeal part of Matter, he means that of which bodies are created; but by the incorporeal part *of Matter*, he means its uncreated[6514] motion. If, says he, *Matter* were simply a body, there would appear to be in it nothing incorporeal, that is, (no) motion; 498 if, on the other hand, it had been wholly incorporeal no body could be formed out of it. What a peculiarly right[6515] reason have we here! Only if you make your sketches as right as you make your reason, Hermogenes, no painter would be more stupid[6516] than yourself. For who is going to allow you to reckon *motion* as a moiety of *Matter*, seeing that it is not a substantial thing, because it is not corporeal, but an accident (if indeed it be even that) of a substance and a body? Just as action[6517] is, and impulsion, just as a slip is, or a fall, so is motion. When anything moves even of itself, its motion is the result of impulse;[6518] but certainly it is no part of its substance in your sense,[6519] when you make motion the incorporeal part of matter. All things, indeed,[6520] have motion—either of themselves as animals, or of others as inanimate things; but yet we should not say that either a man or a stone was both corporeal and incorporeal because they had both a body and motion: *we should say* rather that all things have one form of simple[6521] corporeality, which is the essential quality[6522] of substance. If any incorporeal *incidents* accrue to them, as actions, or passions, or functions,[6523] or desires, we do not reckon these parts as of the things. How then does he contrive to assign an *integral* portion of Matter to *motion*, which does not pertain to substance, but to a certain condition[6524] of substance? Is not this incontrovertible?[6525] Suppose you had taken it into your head[6526] to represent matter as immoveable, would then the immobility seem to you to be a moiety of its form? *Certainly not*. Neither, in like manner, could motion. But I shall be at liberty to speak of motion elsewhere.[6527]

[6510] Subicit.

[6511] Other than "*the right reason*" above named.

[6512] Adversus.

[6513] The original, "Adversus renuntiationem reciprocationis illius," is an obscure expression. Oehler, who gives this reading in his edition, after the *editio princeps*, renders the term "reciprocationis" by the phrase "negative conversion" of the proposition that Matter is corporeal and incorporeal (*q.d.* "Matter is neither corporeal nor incorporeal"). Instead, however, of the reading "reciprocationis," Oehler would gladly read "rectæ rationis," after most of the editions. He thinks that this allusion to "the right reason," of which Hermogenes boasted, and of which the absurd conclusion is exposed in the context, very well suits the sarcastic style of Tertullian. If this, the general reading, be adopted, we must render the whole clause this: "For it will be corporeal and incorporeal, in spite of the declaration of that *right reason* (of Hermogenes), which is plainly enough above giving any reason," etc. etc.

[6514] Inconditum. See above ch. xviii., in the middle. Notwithstanding the absurdity of Hermogenes idea, it is impossible to translate this word *irregular* as it has been proposed to do by Genoude.

[6515] Rectior.

[6516] Bardior.

[6517] Actus: being driven.

[6518] Actus ejus est motus.

[6519] Sicut tu.

[6520] Denique.

[6521] Solius.

[6522] Res.

[6523] Officia.

[6524] Habitum.

[6525] Quid enim?

[6526] Si placuisset tibi.

[6527] See below, ch. xli., p. 500.

Chapter XXXVII.—Ironical Dilemmas Respecting Matter, and Sundry Moral Qualities Fancifully Attributed to It.

I see now that you are coming back again to that reason, which has been in the habit of declaring to you nothing in the way of certainty. For just as you introduce to our notice Matter as being neither corporeal nor incorporeal, so you allege of it that it is neither good nor evil; and you say, whilst arguing further on it in the same strain: "If it were good, seeing that it had ever been so, it would not require the arrangement of itself by God;[6528] if it were naturally evil, it would not have admitted of a change[6529] for the better, nor would God have ever applied to such a nature any attempt at arrangement of it, for His labour would have been in vain." Such are your words, which it would have been well if you had remembered in other passages also, so as to have avoided any contradiction of them. As, however, we have already treated to some extent of this ambiguity of good and evil touching Matter, I will now reply to the only proposition and argument of yours which we have before us. I shall not stop to repeat my opinion, that it was your bounden duty to have said for certain that Matter was either good or bad, or in some third condition; but (I must observe) that you have not here even kept to the statement which you chose to make before. Indeed, you retract what you declared—that Matter is neither good nor evil; because you imply that it is evil when you say, "If it were good, it would not require to be set in order by God;" so again, when you add, "If it were naturally evil, it would not admit of any change for the better," you seem to intimate[6530] that it is good. And so you attribute to it a close relation[6531] to good and evil, although you declared it neither good nor evil. With a view, however, to refute the argument whereby you thought you were going to clinch your proposition, I here contend: If Matter had always been good, why should it not have *still* wanted a change for the better? Does that which is good never desire, never wish, never feel able to advance, so as to change its good for a better? And in like manner, if *Matter* had been by nature evil, why might it not have been changed by God as the more powerful Being, as able to convert the nature of stones into children of Abraham?[6532] Surely by such means you not only compare the Lord with Matter, but you even put Him below[6533] it, since you affirm that[6534] the nature of Matter could not possibly be brought under control by Him, and trained to something better. But although you are here disinclined to allow that Matter is by nature evil, yet in another passage you will deny having made such an admission.[6535] 499

[6528] Compositionem Dei.

[6529] Non accepisset translationem.

[6530] Subostendis.

[6531] Affinem.

[6532] Matt. iii. 9.

[6533] Subicis.

[6534] This is the force of the subjunctive verb.

[6535] Te confessum.

Chapter XXXIII.—Other Speculations of Hermogenes, About Matter and Some of Its Adjuncts, Shown to Be Absurd. For Instance, Its Alleged Infinity.

My observations touching the *site*[6536] of Matter, as also concerning its *mode*[6537] have one and the same object in view—to meet and refute your perverse positions. You put Matter below God, and thus, of course, you assign a place to it below God. Therefore Matter is local.[6538] Now, if it is local, it is within locality; if within locality, it is bounded[6539] by the place within which it is; if it is bounded, it has an outline,[6540] which (painter as you are in your special vocation) you know is the boundary to every object susceptible of outline. Matter, therefore, cannot be infinite, which, since it is in space, is bounded by space; and being thus determinable by space, it is susceptible of an outline. You, however, make it infinite, when you say: "It is on this account infinite, because it is always existent." And if any of your disciples should choose to meet us by declaring your meaning to be that Matter is infinite in time, not in its corporeal mass,[6541] still what follows will show that (you mean) corporeal infinity *to be an attribute of Matter*, that it is in respect of bulk immense and uncircumscribed. "Wherefore," say you, "it is not fabricated as a whole, but *in* its parts."[6542] In bulk, therefore, is it infinite, not in time. And you contradict yourself[6543] when you make *Matter* infinite in bulk, and at the same time ascribe place to it, including it within space and local outline. But yet at the same time I cannot tell why God should not have entirely formed it,[6544] unless it be because He was either impotent or envious. I want therefore to know the moiety of that which was not wholly formed (by God), in order that I may understand what kind of thing the entirety was. It was only right that God should have made it known as a model of antiquity,[6545] to set off the glory of His work.

[6536] De situ.

[6537] Oehler here restores the reading "quod et de *modo*," instead of "de *motu*," for which Pamelius contends. Oehler has the mss. on his side, and Fr. Junius, who interprets "*modo*" here to mean "mass or quantity." Pamelius wishes to suit the passage to the preceding context (see ch. xxxvi.); Junius thinks it is meant rather to refer to what follows, by which it is confirmed.

[6538] In loco.

[6539] Determinatur.

[6540] Lineam extremam.

[6541] Modo corporis: or "bulk."

[6542] Nec tota fabricatur, sed partes ejus. This perhaps means: "It is not its entirety, but its parts, which are used in creation."

[6543] Obduceris: here a verb of the middle voice.

[6544] In reference to the opinion above mentioned, "Matter is not fabricated as whole, but in parts."

[6545] Ut exemplarium antiquitatis.

Chapter XXXIX.—These Latter Speculations Shown to Be Contradictory to the First Principles Respecting Matter, Formerly Laid Down by Hermogenes.

Well, now, since it seems to you to be the correcter thing,[6546] let Matter be circumscribed[6547] by means of changes and displacements; let it also be capable of comprehension, since (as you say) it is used as material by God,[6548] on the ground of its being convertible, mutable, and separable. For its changes, you say, show it to be inseparable. And here you have swerved from your own lines[6549] which you prescribed respecting the person of God when you laid down the rule that God made it not out of His own self, because it was not possible for Him to become divided[6550] seeing that He is eternal and abiding for ever, and therefore unchangeable and indivisible. Since Matter too is estimated by the same eternity, having neither beginning nor end, it will be unsusceptible of division, of change, for the same reason that God also is. Since it is associated with Him in the joint possession of eternity, it must needs share with Him also the powers, the laws, and the conditions of eternity. In like manner, when you say, "All things simultaneously throughout the universe[6551] possess portions of it,[6552] that so the whole may be ascertained from[6553] its parts," you of course mean to indicate those parts which were produced out of it, and which are now visible to us. How then is this possession (of Matter) by all things throughout the universe effected—that is, of course, from the very beginning[6554]—when the things which are now visible to us are different in their condition[6555] from what they were in the beginning?

[6546] Rectius.

[6547] Definitiva.

[6548] Ut quæ fabricatur, inquis, a Deo.

[6549] Lineis. Tertullian often refers to Hermogenes' profession of painting.

[6550] In partes venire.

[6551] Omnia ex omnibus.

[6552] i.e. of Matter.

[6553] Dinoscatur ex.

[6554] Utique ex pristinis.

[6555] Aliter habeant.

Chapter XL.—Shapeless Matter an Incongruous Origin for God's Beautiful Cosmos. Hermogenes Does Not Mend His Argument by Supposing that Only a Portion of Matter Was Used in the Creation.

You say that Matter was reformed for the better[6556]—from a worse condition, of course; and *thus* you would make the better a copy of the worse. Everything was in confusion, but now it is reduced to order; and would you also say, that out of order, disorder is produced? No one thing is the exact mirror[6557] of another thing; that is to say, it is not its co-equal. Nobody ever found himself in a barber's looking-glass look like an ass[6558] instead of a man; 500 unless it be he who supposes that unformed and shapeless Matter answers to Matter which is now arranged and beautified in the fabric of the world. What is there now that is without form in the world, what was there once that was formed[6559] in Matter, that the world is the mirror of Matter? Since the world is known among the Greeks by a term denoting *ornament*,[6560] how can it present the image of unadorned[6561] Matter, in such a way that you can say the whole is known by its parts? To that whole will certainly belong even the *portion* which has not yet become formed; and you have already declared that the whole *of Matter* was not used as material *in the creation*.[6562] It follows, then, that this rude, and confused, and unarranged portion cannot be recognized in the polished, and distinct and well-arranged *parts of creation*, which indeed can hardly with propriety be called parts of Matter, since they have quitted[6563] its condition, by being separated from it in the transformation they have undergone.

[6556] In melius reformatam.

[6557] Speculum.

[6558] Mulus.

[6559] Speciatum: εἰδοποιηθέν, "arranged in specific forms."

[6560] Κόσμος.

[6561] Inornatæ: *unfurnished* with forms of beauty.

[6562] Non totam eam fabricatam.

[6563] Recesserunt a forma ejus.

Chapter XLI.—Sundry Quotations from Hermogenes. Now Uncertain and Vague are His Speculations Respecting Motion in Matter, and the Material Qualities of Good and Evil.

I come back to the point of *motion*,[6564] that I may show how slippery you are at every step. Motion in Matter was disordered, and confused, and turbulent. This is why you apply to it the comparison of a boiler of hot water surging over. Now how is it, that in another passage another sort of motion is affirmed by you? For when you want to represent Matter as neither good nor evil, you say: "Matter, which is the substratum (of creation)[6565] possessing as it does motion in an equable impulse,[6566] tends in no very great degree either to good or to evil." Now if it had this equable impulse, it could not be turbulent, nor be like the boiling water of the caldron; it would rather be even and regular, oscillating indeed of its own accord between good and evil, but yet not prone or tending to either side. It would swing, as the phrase is, in a just and exact balance. Now this is not unrest; this is not turbulence or inconstancy;[6567] but rather the regularity, and evenness, and exactitude of a motion, inclining to neither side. If it oscillated this way and that way, and inclined rather to one particular side, it would plainly in that case merit the reproach of unevenness, and inequality, and turbulence. Moreover, although the motion *of Matter* was not prone either to good or to evil, it would still, of course, oscillate between good and evil; so that from this circumstance too it is obvious that Matter is contained within certain limits,[6568] because its motion, while prone to neither good nor evil, since it had no natural bent either way, oscillated from either between both, and therefore was contained within the limits of the two. But you, in fact, place both good and evil in a local habitation,[6569] when you assert that motion in Matter inclined to neither of them. For Matter which was local,[6570] when inclining neither hither nor thither, inclined not to the places in which good and evil were. But when you assign locality to good and evil, you make them corporeal by making them local, since those things which have local space must needs first have bodily substance. In fact,[6571] incorporeal things could not have any locality of their own except in a body, when they have access to a body.[6572] But when Matter inclined not to good and evil, it was as corporeal or local *essences* that it did not incline to them. You err, therefore, when you will have it that good and evil are substances. For you make substances of the things to which you assign locality;[6573] but you assign locality when you keep motion in Matter poised equally distant from both sides.[6574]

[6564] From which he has digressed since ch. xxxvi., p. 497.

[6565] Subjacens materia.

[6566] Æqualis momenti motum.

[6567] Passivitas.

[6568] Determinabilem.

[6569] In loco facis: "you localise."

[6570] In loco.

[6571] Denique.

[6572] Cum corpori accedunt: or, "when they are added to a body."

[6573] Loca: "places;" one to each.

[6574] Cum ab utraque regione suspendis: equally far from good and evil.

Chapter XLII.—Further Exposure of Inconsistencies in the Opinions of Hermogenes Respecting the Divine Qualities of Matter.

You have thrown out all your views loosely and at random,[6575] in order that it might not be apparent, by too close a proximity, how contrary they are to one another. I, however, mean to gather them together and compare them. You allege that motion in Matter is without regularity,[6576] and you go on to say that Matter aims at a shapeless condition, and then, in another passage, that it desires to be set in order by God. Does that, then, which affects to be without form, want to be put into shape? Or does that which wants to be put into shape, affect to be without form? You are unwilling that God should seem to be equal to Matter; and then again you say that it has a common condition[6577] with God. "For it is impossible," you say, "if it has nothing in common with God, that it can be set in order by Him." But if it had anything in common with God, it did not want to be set in order,[6578] being, forsooth, a part of the Deity through a community of condition; or else even God was susceptible of being set in order[6579] by Matter, by His having Himself something in common with it. And now you herein subject God to necessity, since there was in Matter something on account of which He gave it form. You make it, however, a common attribute of both of them, that they set themselves in motion by themselves, and that they are ever in motion. What less do you ascribe to Matter than to God? There will be found all through a fellowship of divinity in this freedom and perpetuity of motion.

Only in God motion is regular,[6580] in Matter irregular.[6581] In both, however, there is equally the attribute of Deity—both alike having free and eternal motion. At the same time, you assign more to Matter, to which belonged the privilege of thus moving itself in a way not allowed to God.

[6575] Dispersisti omnia.

[6576] Inconditum.

[6577] "Communionem."

[6578] Ornari: "to be adorned."

[6579] Ornari: "to be adorned."

[6580] Composite.

[6581] Incondite.

Chapter XLIII.—Other Discrepancies Exposed and Refuted Respecting the Evil in Matter Being Changed to Good.

On the subject of motion I would make this further remark. Following the *simile* of the boiling caldron, you say that motion in Matter, before it was regulated, was confused,[6582] restless, incomprehensible by reason of excess in the commotion.[6583] Then again you go on to say, "But it waited for the regulation[6584] of God, and kept its irregular motion incomprehensible, owing to the tardiness of its irregular motion." Just before you ascribe commotion, here tardiness, to motion. Now observe how many slips you make respecting the nature of Matter. In a former passage[6585] you say, "If Matter were naturally evil, it would not have admitted of a change for the better; nor would God have ever applied to it any attempt at arrangement, for His labour would have been in vain." You therefore concluded your two opinions, that Matter was not by nature evil, and that its nature was incapable of being changed by God; and then, forgetting them, you afterwards drew this inference: "But when it received adjustment from God, and was reduced to order,[6586] it relinquished its nature." Now, inasmuch as it was transformed to good, it was of course transformed from evil; and if by God's setting it in order it relinquished[6587] the nature of evil, it follows that its nature came to an end;[6588] now its nature was evil before the adjustment, but after the transformation it might have relinquished that nature.

[6582] Concretus.

[6583] Certaminis.

[6584] Compositionem: "arrangement."

[6585] See above, ch. xxxvii. p. 498.

[6586] Ornata.

[6587] Cessavit a.

[6588] Cessavit.

Chapter XLIV.—Curious Views Respecting God's Method of Working with Matter Exposed. Discrepancies in the Heretic's Opinion About God's Local Relation to Matter.

But it remains that I should show also how you make God work. You are plainly enough at variance with the philosophers; but neither are you in accord with the prophets. The Stoics maintain that God pervaded Matter, just as honey the honeycomb. You, however, affirm that it is not by pervading Matter that God makes the world, but simply by appearing, and approaching it, just as beauty affects[6589] a thing by simply appearing, and a loadstone by approaching it. Now what similarity is there in God forming the world, and beauty wounding a soul, or a magnet attracting iron? For even if God appeared to Matter, He yet did not wound it, as beauty does the soul; if, again, He approached it, He yet did not cohere to it, as the magnet does to the iron. Suppose, however, that your examples are suitable ones. Then, of course,[6590] it was by appearing and approaching to Matter that God made the world, and He made it when He appeared and when He approached to it. Therefore, since He had not made it before then,[6591] He had neither appeared nor approached to it. Now, by whom can it be believed that God had not appeared to Matter—of the same nature as it even was owing to its eternity? Or that He had been at a distance from it—even He whom we believe to be existent everywhere, and everywhere apparent; whose praises all things chant, even inanimate things and things incorporeal, according to (the prophet) Daniel?[6592] How immense the place, where God kept Himself so far aloof from Matter as to have neither appeared nor approached to it before the creation of the world! I suppose He journeyed to it from a long distance, as soon as He wished to appear and approach to it. 502

[6589] Facit quid decor.

[6590] Certe.

[6591] Retro.

[6592] Dan. iii. 21.

Chapter XLV.—Conclusion. Contrast Between the Statements of Hermogenes and the Testimony of Holy Scripture Respecting the Creation. Creation Out of Nothing, Not Out of Matter.

But it is not thus that the prophets and the apostles have told us that the world was made by God merely appearing and approaching Matter. They did not even mention any Matter, but (said) that Wisdom was first set up, the beginning of His ways, for His works.[6593] Then that the Word was produced, "through whom all things were made, and without whom nothing was made."[6594] Indeed, "by the Word of the Lord were the heavens made, and all their hosts by the breath of His mouth."[6595] He is the Lord's right hand,[6596] indeed His two hands, by which He worked and constructed *the universe.* "For," says He, "the heavens are the works of Thine hands,"[6597] wherewith "He hath meted out the heaven, and the earth with a span."[6598] Do not be willing so to cover God with flattery, as to contend that He produced by His mere appearance and simple approach so many vast substances, instead of rather forming them by His own energies. For this is proved by Jeremiah when he says, "God hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heaven by His understanding."[6599] These are the energies by the stress of which He made this universe.[6600] His glory is greater if He laboured. At length on the seventh day He rested from His works. Both one and the other were after His manner. If, on the contrary,[6601] He made this world simply by appearing and approaching it, did He, on the completion of His work, cease to appear and approach it any more. Nay rather,[6602] God began to appear more conspicuously and to be everywhere accessible[6603] from the time when the world was made. You see, therefore, how all things consist by the operation of that God who "made the earth by His power, who established the world by His wisdom, and stretched out the heaven by His understanding;" not appearing merely, nor approaching, but applying the almighty efforts of His mind, His wisdom, His power, His understanding,

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[6593] Prov. viii. 22, 23.

[6594] John i. 3.

[6595] Spiritu Ipsius: "by His Spirit." See Ps. xxxiii. 6.

[6596] Isa. xlviii. 13.

[6597] Ps. cii. 25.

[6598] Isa. xl. 12 and xlviii. 13.

[6599] Jer. li. 15.

[6600] Ps. lxiv. 7.

[6601] Aut si.

[6602] Atquin.

[6603] Ubique conveniri.

His word, His Spirit, His might. Now these things were not necessary to Him, if He had been perfect by simply appearing and approaching. They are, however, His "invisible things," which, according to the apostle, "are from the creation of the world clearly seen by the things that are made;"[6604] *they are no parts* of a nondescript[6605] Matter, but they are the sensible[6606] evidences of Himself. "For who hath known the mind of the Lord,"[6607] of which (the apostle) exclaims: "O the depth of the riches both of His wisdom and knowledge! how unsearchable are His judgments, and His ways past finding out!"[6608] Now what clearer truth do these words indicate, than that all things were made out of nothing? They are incapable of being found out or investigated, except by God alone. Otherwise, if they were traceable or discoverable in Matter, they would be capable of investigation. Therefore, in *as* far as it has become evident that Matter had no prior existence (even from this circumstance, that it is impossible[6609] for it to have had such an existence as is assigned to it), in *so* far is it proved that all things were made by God out of nothing. It must be admitted, however,[6610] that Hermogenes, by describing for Matter a condition like his own—irregular, confused, turbulent, of a doubtful and precipate and fervid impulse—has displayed a specimen of his own art, and painted his own portrait.

[6604] Rom. i. 20.

[6605] Nescio quæ.

[6606] Sensualia.

[6607] Rom. xi. 34.

[6608] Ver. 33.

[6609] Nec competat.

[6610] Nisi quod.

IV.

Against the Valentinians.

In Which the Author Gives a Concise Account of, Together with Sundry Caustic Animadversions on, the Very Fantastic Theology of the Sect. This Treatise is Professedly Taken from the Writings of Justin, Miltiades, Irenæus, and Proculus.

[Translated by Dr. Roberts.]

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Chapter I.—Introductory. Tertullian Compares the Heresy to the Old Eleusinian Mysteries. Both Systems Alike in Preferring Concealment of Error and Sin to Proclamation of Truth and Virtue.

The Valentinians, who are no doubt a very large body of heretics—comprising as they do so many apostates from the truth, who have a propensity for fables, and no discipline to deter them (therefrom) care for nothing so much as to obscure[6611] what they preach, if indeed they (can be said to) preach who obscure *their doctrine*. The officiousness with which they guard their doctrine is an officiousness which betrays their guilt.[6612] Their disgrace is proclaimed in the very earnestness with which they maintain their religious system. Now, in the case of those Eleusinian mysteries, which are the very heresy of Athenian superstition, it is their secrecy that is their disgrace. Accordingly, they previously beset all access to their body with tormenting conditions;[6613] *and* they require a long initiation before they enrol (their members),[6614] even instruction during five years for their perfect disciples,[6615] in order that they may mould[6616] their opinions by this suspension of full knowledge, and apparently raise the dignity of their mysteries in proportion to the craving for them which they have previously created. Then follows the duty of silence. Carefully is that guarded, which is so long in finding. All the divinity, however, lies in their secret recesses:[6617] there are revealed *at last* all the aspirations of the fully initiated,[6618] the entire mystery of the sealed tongue, the symbol of virility. But this allegorical representation,[6619] under the pretext of nature's reverend name, obscures a real sacrilege by help of an arbitrary symbol,[6620] and by *empty* images obviates[6621] the reproach of falsehood![6622] In like manner, the heretics who are now the object of our remarks,[6623] the Valentinians, have formed Eleusinian dissipations[6624] of their own, consecrated by a profound silence, having nothing of the heavenly in them but their mystery.[6625] By the help of the sacred names and titles and arguments of true religion, they have fabricated the vainest and foulest figment for men's pliant liking,[6626] out of the affluent suggestions of Holy Scripture, since from its many springs many *errors* may well emanate. If you propose to them inquiries sincere and honest, they answer you with stern[6627] look and contracted brow, and say, "The subject is profound." If you try them with subtle questions, with the ambiguities of their double tongue, they affirm a community of faith (with yourself). If you intimate to them that you understand *their opinions*, they insist on knowing nothing themselves. If you come to a close engagement with them they destroy your own fond hope of a victory over them by a self-immolation.[6628] Not even to their own disciples do they commit a secret before they have made sure of them. They have the knack of persuading men before instructing them; although truth persuades by teaching, but does not teach by first persuading. 504

[6611] Occultant. [This tract may be assigned to any date not earlier than a.d. 207. Of this Valentinus, see cap. iv. *infra*, and *de Præscript.* capp. 29, 30, *supra.*]

[6612] We are far from certain whether we have caught the sense of the original, which we add, that the reader may judge for himself, and at the same time observe the terseness of our author: “Custodiæ officium conscientiæ officium est, confusio prædicatur, dum religio asseveratur.”

[6613] Et aditum prius cruciant.

[6614] Antequam consignant.

[6615] Epoptas: see Suidas, *s.v.* Ἐπόπται.

[6616] Ædificent.

[6617] Adytis.

[6618] Epoptarum.

[6619] Dispositio.

[6620] Patrocinio coactæ figuræ.

[6621] Excusat.

[6622] "Quid enim aliud est simulachrum nisi falsum?" (Rigalt.)

[6623] Quos nunc destinamus.

[6624] Lenocinia.

[6625] Taciturnitate.

[6626] Facili caritati. Oehler, after Fr. Junius, gives, however, this phrase a subjective turn thus: "by affecting a charity which is easy to them, costing nothing."

[6627] Concreto.

[6628] Sua cæde.

Chapter II.—These Heretics Brand the Christians as Simple Persons. The Charge Accepted, and Simplicity Eulogized Out of the Scriptures.

For this reason we are branded[6629] by them as simple, and as being merely so, without being wise also; as if indeed wisdom were compelled to be wanting in simplicity, whereas the Lord unites them both: “Be ye therefore wise as serpents, and simple as doves.”[6630] Now if we, on our parts, be accounted foolish because we are simple, does it then follow that they are not simple because they are wise? Most perverse, however, are they who are not simple, even as they are most foolish who are not wise. And yet, (if I must choose) I should prefer taking[6631] the *latter* condition for the lesser fault; since it is perhaps better to have a wisdom which falls short in quantity, than that which is bad in quality[6632]—better to be in error than to mislead. Besides, the face of the Lord[6633] is patiently waited for by those who “seek Him in simplicity of heart,” as says the very Wisdom—not of Valentinus, but—of Solomon.[6634] Then, again, infants have borne[6635] by their blood a testimony to Christ. (Would you say) that it was children who shouted “Crucify Him”?[6636] They were neither children nor infants; in other words, they were not simple. The apostle, too, bids us to “become children again” towards God,[6637] “to be as children in malice” by our simplicity, yet as being also “wise in our practical faculties.”[6638] At the same time, with respect to the order of development in Wisdom, I have admitted[6639] that it flows from simplicity. In brief, “the dove” has usually served to figure Christ; “the serpent,” to tempt Him. The one even from the first has been the harbinger of divine peace; the other from the beginning has been the despoiler of the divine image. Accordingly, simplicity alone[6640] will be more easily able to know and to declare God, *whereas* wisdom alone will rather do Him violence,[6641] and betray Him.

[6629] Notamur.

[6630] Matt. x. 16.

[6631] In the original the phrase is put *passively*: “malim eam partem meliori sumi vitio.”

[6632] How terse is the original! minus sapere quam pejus.

[6633] Facies Dei.

[6634] Wisd. of Sol. i. 1.

[6635] Litaverunt: “consecrated.”

[6636] Tertullian’s words are rather suggestive of sense than of syntax: “Pueros vocem qui crucem clamant?”

[6637] Secundum Deum: “according to God’s will.”

[6638] 1 Cor. xiv. 20, where Tertullian renders the ταῖς φρεσί (A.V. “understanding”) by “sensibus.”

[6639] Dedi.

[6640] i.e., without wisdom.

[6641] Concutere.

Chapter III.—The Folly of This Heresy. It Dissects and Mutilates the Deity. Contrasted with the Simple Wisdom of True Religion. To Expose the Absurdities of the Valentinian System is to Destroy It.

Let, then, the serpent hide himself as much as he is able, and let him wrest[6642] all his wisdom in the labyrinths of his obscurities; let him dwell deep down in the ground; let him worm himself into secret holes; let him unroll his length through his sinuous joints;[6643] let him tortuously crawl, though not all at once,[6644] beast as he is that skulks the light. Of our dove, however, how simple is the very home!—always in high and open places, and facing the light! As the symbol of the Holy Spirit, it loves the (radiant) East, that figure of Christ.[6645] Nothing causes truth a blush, except only being hidden, because no man will be ashamed to give ear thereto. *No man will be ashamed* to recognise Him as God whom nature has already commended to him, whom he already perceives in all His works,[6646]—Him indeed who is simply, for this reason, imperfectly known; because man has not thought of Him as only one, because he has named Him in a plurality (of gods), and adored Him in other *forms*. Yet,[6647] to induce oneself to turn from this multitude of deities to another crowd,[6648] to remove from a familiar authority to an unknown one, to wrench oneself from what is manifest to what is hidden, is to offend faith on the very threshold. Now, even suppose that you are initiated into the entire fable, will it not occur to you that you have heard something very like it from your fond nurse[6649] when you were a baby, amongst the lullabies she sang to you[6650] about the towers of Lamia, and the horns of the sun?[6651] Let, however, any man approach the subject from a knowledge of the faith which he has otherwise learned, as soon as he finds so many names of Æons, so many marriages, so many offsprings, so many exits, so many issues, felicities *and* infelicities of a dispersed and mutilated Deity, will that man hesitate at once to pronounce that these are “the fables and endless genealogies” which the inspired apostle[6652] by anticipation condemned, whilst these seeds of heresy were even then shooting forth? Deservedly, therefore, must they be regarded as wanting in simplicity, and as merely prudent, who produce such fables not without difficulty, and defend them only indirectly, who at the same time do not thoroughly instruct those whom they teach. This, of course, shows their astuteness, if their lessons are disgraceful; their unkindness, if they are honourable. As for us, however, who are the simple folk, we know all about it. In short, this is the very first weapon with which we are armed for our encounter; it unmasks[6653] and brings to view[6654] the whole of their depraved system.[6655] And in this we have the first augury of our victory; because even merely to point out that which is concealed with so great an outlay of artifice,[6656] is to destroy it.

[6642] Torqueat.

[6643] Per anfractus.

[6644] Nec semel totus.

[6645] By this remark it would seem that Tertullian read sundry passages in his Latin Bible similarly to the subsequent Vulgate version. For instance, in Zech. vi. 12, the prophet's words הִנֵּה־אִישׁ צֶמַח שְׁמוֹ ("Behold the Man, whose name is the Branch"), are rendered in the Vulgate, "Ecce Vir *Oriens* nomen ejus." Similarly in Zech. iii. 8, "Servum meum adducam Orientem." (Compare Luke i. 78, where the ᾿Ανατολὴ ἐξ ὕψ·ους ("the day-spring from on high") is in the same version "*Oriens* ex alto.")

[6646] Or, perhaps, "whom it (nature) feels in all its works."

[6647] Alioquin.

[6648] Alloquin a turba eorum et aliam frequentiam suadere: which perhaps is best rendered, "But from one rabble of gods to frame and teach men to believe in another set," etc.

[6649] A nutricula.

[6650] Inter somni difficultates.

[6651] These were child's stories at Carthage in Tertullian's days.

[6652] Apostoli spiritus: see 1 Tim. i. 4.

[6653] Detectorem.

[6654] Designatorem.

[6655] Totius conscientiæ illorum.

[6656] Tanto impendio.

Chapter IV.—The Heresy Traceable to Valentinus, an Able But Restless Man. Many Schismatical Leaders of the School Mentioned. Only One of Them Shows Respect to the Man Whose Name Designates the Entire School.

We know, I say, most fully their actual origin, and we are quite aware why we call them Valentinians, although they affect to disavow their name. They have departed, it is true,[6657] from their founder, yet is their origin by no means destroyed; and even if it chance to be changed, the very change bears testimony to the fact. Valentinus had expected to become a bishop, because he was an able man both in genius and eloquence. Being indignant, however, that another obtained the dignity by reason of a claim which confessorship[6658] had given him, he broke with the church of the true faith. Just like those (restless) spirits which, when roused by ambition, are usually inflamed with the desire of revenge, he applied himself with all his might[6659] to exterminate the truth; and finding the clue[6660] of a certain old opinion, he marked out a path for himself with the subtlety of a serpent. Ptolemæus afterwards entered on the same path, by distinguishing the names and the numbers of the Ænons into personal substances, which, however, he kept apart from God. Valentinus had included these in the very essence of the Deity, as senses and affections of motion. Sundry bypaths were then struck off therefrom, by Heraclean and Secundus and the magician Marcus. Theotimus worked hard about "the images of the law." Valentinus, however, was as yet nowhere, and still the Valentinians derive their name from Valentinus. Axionicus at Antioch is the only man who at the present time does honour[6661] to the memory of Valentinus, by keeping his rules[6662] to the full. But this heresy is permitted to fashion itself into as many various shapes as a courtezan, who usually changes and adjusts her dress every day. And why not? When they review that spiritual seed of theirs in every man after this fashion, whenever they have hit upon any novelty, they forthwith call their presumption a revelation, their own perverse ingenuity a spiritual gift; but (they deny all) unity, *admitting only* diversity.[6663] And thus we clearly see that, setting aside their customary dissimulation, most of them are in a divided state, being ready to say (and that sincerely) of certain points of their belief, "This is not so;" and, "I take this in a different sense;" and, "I do not admit that." By this variety, indeed, innovation is stamped on the very face of their rules; besides which, it wears all the colourable features of ignorant conceits.[6664]

[6657] Enim.

[6658] Martyrii.

[6659] Conversus.

[6660] Semitam.

[6661] Consolatur.

[6662] Regularum: the particulars of his system. [Here comes in the word, borrowed from heresy, which shaped Monasticism in after times and created the *regular* orders.]

[6663] Nec unitatem, sed diversitatem: scil. appellant.

[6664] Colores ignorantiarum.

Chapter V.—Many Eminent Christian Writers Have Carefully and Fully Refuted the Heresy. These the Author Makes His Own Guides.

My own path, however, lies along the original tenets[6665] of their chief teachers, not with the self-appointed leaders of their promiscuous[6666] followers. Nor shall we hear it said of us from any quarter, that we have of our own mind fashioned our own materials, since these have been already produced, both in respect of the opinions and their refutations, in carefully written volumes, by so many eminently holy and excellent men, not only those who have lived before us, but those also who were contemporary with the heresiarchs themselves: for instance Justin, philosopher and martyr;[6667] Miltiades, the sophist[6668] of the churches; Irenæus, that very exact inquirer into all doctrines;[6669] our own Proculus, the model[6670] of chaste old age and Christian eloquence. All these it would be my desire closely to follow in every work of faith, even as in this particular one. Now if there are no heresies at all but what those who refute them are supposed to have fabricated, then the apostle who predicted them[6671] must have been guilty of falsehood. If, however, there are heresies, they can be no other than those which are the subject of discussion. No writer can be supposed to have so much time on his hands[6672] as to fabricate materials which are already in his possession.

[6665] Archetypis.

[6666] Passivorum.

[6667] [See Vol. I. pp. 171, 182, this series].

[6668] In a good sense, from the elegance of his style.

[6669] [See Vol. I. p. 326, of this series. Tertullian appropriates the work of Irenæus, (B. i.) against the Gnostics without further ceremony: translation excepted.]

[6670] Dignitas. [Of this Proculus see Kaye, p. 55.]

[6671] 1 Cor. xi. 19.

[6672] Otiosus.

Chapter VI.—Although Writing in Latin He Proposes to Retain the Greek Names of the Valentinian Emanations of Deity. Not to Discuss the Heresy But Only to Expose It. This with the Raillery Which Its Absurdity Merits.

In order then, that no one may be blinded by so many outlandish[6673] names, collected together, and adjusted at pleasure,[6674] and of doubtful import, I mean in this little work, wherein we merely undertake to propound this (heretical) mystery, to explain in what manner we are to use them. Now the rendering of some of these *names* from the Greek so as to produce an equally obvious sense of the word, is by no means an easy process: in the case of some others, the genders are not suitable; while others, again, are more familiarly known in their Greek form. For the most part, therefore, we shall use the Greek names; their meanings will be seen on the margins of the pages. Nor will the Greek be unaccompanied with the Latin *equivalents*; only these will be marked in lines above, for the purpose of explaining[6675] the personal names, rendered necessary by the ambiguities of such of them as admit some different meaning. But although I must postpone all discussion, and be content at present with the mere exposition (of the heresy), still, wherever any scandalous feature shall seem to require a castigation, it must be attacked[6676] by all means, if only with a passing thrust.[6677] Let the reader regard it as the skirmish before the battle. It will be my drift to show how to wound[6678] rather than to inflict deep gashes. If in any instance mirth be excited, this will be quite as much as the subject deserves. There are many things which deserve refutation in such a way as to have no gravity expended on them. Vain and silly topics are met with especial fitness by laughter. Even the truth may indulge in ridicule, because it is jubilant; it may play with its enemies, because it is fearless.[6679] Only we must take care that its laughter be not unseemly, and so itself be laughed at; but wherever its mirth is decent, there it is a duty *to indulge it*. And so at last I enter on my task.

[6673] Tam peregrinis.

[6674] Compactis.

[6675] Ut signum hoc sit.

[6676] Or *stormed* perhaps; *expugnatio* is the word.

[6677] Delibatione transfunctoria.

[6678] Ostendam vulnera.

[6679] Secura.

Chapter VII.—The First Eight Emanations, or Æons, Called the Ogdoad, are the Fountain of All the Others. Their Names and Descent Recorded.

Beginning with Ennius,[6680] the Roman poet, he simply spoke of "the spacious saloons[6681] of heaven,"—either on account of their elevated site, or because in Homer he had read about Jupiter banqueting therein. As for *our* heretics, however, it is marvellous what storeys upon storeys[6682] and what heights upon heights, they have hung up, raised *and* spread out as a dwelling for each several god of theirs. Even our Creator has had arranged for Him the saloons of Ennius in the fashion of private rooms,[6683] with chamber piled upon chamber, and assigned to each god by just as many staircases as there were heresies. The universe, *in fact*, has been turned into "rooms to let."[6684] Such storeys of the heavens you would imagine to be detached tenements in some happy isle of the blessed,[6685] I know not where. There the god even of the Valentinians has his dwelling in the attics. They call him indeed, as to his essence, Αἰῶν τέλειος (*Perfect Æon*), but in respect of his personality, Προαρχή (*Before the Beginning*), Ἡ Ἀρχή (*The Beginning*), and sometimes Bythos (*Depth*),[6686] a name which is most unfit for one who dwells in the heights above! They describe him as unbegotten, immense, infinite, invisible, and eternal; as if, when they described him to be such as we know that he ought to be, they straightway prove him to be a being who may be said to have had 507 such an existence even before all things else. I indeed insist upon[6687] it that he is such a being; and there is nothing which I detect in beings of this sort more obvious, than that they who are said to have been before all things—things, too, not their own—are found to be behind all things. Let it, however, be granted that this Bythos of theirs existed in the infinite ages of the past in the greatest and profoundest repose, in the extreme rest of a placid and, if I may use the expression, stupid divinity, such as Epicurus has enjoined upon us. And yet, although they would have him be alone, they assign to him a second person in himself and with himself, Ennoea (*Thought*), which they also call both Charis (*Grace*) and Sige (*Silence*).

[6680] Primus omnium.

[6681] Cœnacula: dining halls.

[6682] Supernitates supernitatum.

[6683] Ædicularum.

[6684] Meritorium.

[6685] This is perhaps a fair rendering of "Insulam Feliculam credas tanta tabulata cœlorum, nescio ubi." "Insula" is sometimes "a detached house." It is difficult to say what "Felicula" is; it seems to be a diminutive of Felix. It occurs in Arrian's *Epictetica* as the name of a slave.

[6686] We follow Tertullian's mode of designation all through. He, for the most part, gives the Greek names in Roman letters, but not quite always.

[6687] Expostulo: "I postulate as a first principle."

Other things, as it happened, conduced in this most agreeable repose to remind him of the need of by and by producing out of himself the beginning of all things. This he deposits in lieu of seed in the genital region, as it were, of the womb of his Sige. Instantaneous conception is the result: Sige becomes pregnant, and is delivered, of course in silence; and her offspring is Nus (Mind), very like his father and his equal in every respect. In short, he alone is capable of comprehending the measureless and incomprehensible greatness of his father. Accordingly he is even called the Father himself, and the Beginning of all things, and, with great propriety, Monogenes (*The Only-begotten*). And yet not with absolute propriety, since he is not born alone. For along with him a female also proceeded, whose name was Veritas[6688] (*Truth*). But how much more suitably might Monogenes be called Protogenes (*First begotten*), since he was begotten first! Thus Bythos and Sige, Nus and Veritas, are alleged to be the first fourfold team[6689] of the Valentinian set (of gods)[6690] the parent stock and origin of them all. For immediately when[6691] Nus received the function of a procreation of his own, he too produces out of himself Sermo (*the Word*) and Vita (*the Life*). If this latter existed not previously, of course she existed not in Bythos. And a pretty absurdity would it be, if *Life* existed not in God! However, this offspring also produces fruit, having for its mission the initiation of the universe and the formation of the entire Pleroma: it procreates Homo (*Man*) and Ecclesia (*the Church*). Thus you have an Ogdoad, a double Tetra, out of the conjunctions of males and females—the cells[6692] (so to speak) of the primordial Æons, the fraternal nuptials of the Valentinian gods, the simple originals[6693] of heretical sanctity and majesty, a rabble[6694]—shall I say of criminals[6695] or of deities?[6696]—at any rate, the fountain of all ulterior fecundity.

[6688] Tertullian is responsible for this *Latin* word amongst the Greek names. The strange mixture occurs often.

[6689] Quadriga.

[6690] Factionis.

[6691] Ibidem simul.

[6692] Cellas.

[6693] Census.

[6694] Turbam.

[6695] Criminum.

[6696] Numinum.

Chapter VIII.—The Names and Descent of Other Æons; First Half a Score, Then Two More, and Ultimately a Dozen Besides. These Thirty Constitute the Pleroma. But Why Be So Capricious as to Stop at Thirty?

For, behold, when the second Tetrad—Sermo and Vita, Homo and Ecclesia[6697]—had borne fruit to the Father's glory, having an intense desire of themselves to present to the Father something similar of their own, they bring other issue into being[6698]—conjugal of course, as the others were[6699]—by the union of the twofold nature. On the one hand, Sermo and Vita pour out at a birth a half-score of Æons; on the other hand, Homo and Ecclesia produce a couple more, so furnishing an equipoise to their parents, since this pair with the other ten make up just as many as they did themselves procreate. I now give the names of the half-score whom I have mentioned: Bythios (*Profound*) and Mixis (*Mixture*), Ageratos (*Never old*) and Henosis (*Union*), Autophyes (*Essential nature*) and Hedone (*Pleasure*), Acinetos (*Immoveable*) and Syncrasis (*Commixture*,) Monogenes (*Only-begotten*) and Macaria (*Happiness*). On the other hand, these will make up the number twelve (to which I have also referred): Paracletus (*Comforter*) and Pistis (*Faith*), Patricas (*Paternal*) and Elpis (*Hope*), Metricos (*Maternal*) and Agape (*Love*), Ainos (*Praise*)[6700] and Synesis (*Intelligence*), Ecclesiasticus (*Son of Ecclesia*) and Macariotes (*Blessedness*), Theletus[6701] (*Perfect*) and Sophia (*Wisdom*). I cannot help[6702] here quoting from a like example what may serve to show the import of these names. In the schools of Carthage there was once a certain Latin rhetorician, an excessively cool fellow,[6703] whose name was Phosphorus. He was personating a man of valour, and wound up[6704] with saying, "I come to you, excellent citizens, from battle, with victory for myself, with happiness for you, full of honour, covered with glory, 508 the favourite of fortune, the greatest of men, decked with triumph." And forthwith his scholars begin to shout for the school of Phosphorus, φεῦ[6705] (*ah!*). Are you a believer in[6706] Fortunata, and Hedone, and Acinetus, and Theletus? Then shout out your φεῦ for the school of Ptolemy.[6707] This must be that mystery of the Pleroma, the fulness of the thirty-fold divinity. Let us see what special attributes[6708] belong to these numbers—four, and eight, and twelve. Meanwhile with the number thirty all fecundity ceases. The generating force and power and desire of the Æons is spent.[6709] As if there were not still left some strong rennet for curdling numbers.[6710] As if no other names were to be got out of the page's hall![6711] For why are there not sets of fifty and of a hundred procreated? Why, too, are there no comrades and boon companions[6712] named *for them*?

[6697] We everywhere give Tertullian's own names, whether of Greek form or Latin. On their first occurrence we also give their English sense.

[6698] Ebulliunt.

[6699] Proinde conjugales.

[6700] Of this name there are two forms—Αἶνος (*Praise*) and ʼΑεινοῦς (*Eternal Mind*).

[6701] Or Τελετός (Teletus). Another form of this Æon's name is Φιλητός (*Philetus* = *Beloved*). Oehler always reads Theletus.

[6702] Cogor.

[6703] Frigidissimus.

[6704] Cum virum fortem peroraret…inquit.

[6705] Tertullian's joke lies in the equivocal sense of this cry, which may mean either admiration and joy, or grief and rage.

[6706] Audisti: interrogatively.

[6707] See above, chap. iv. p. 505.

[6708] Privilegia.

[6709] Castrata.

[6710] Tanta numerorum coagula.

[6711] The *pædagogium* was either the place where boys were trained as pages (often for lewd purposes), or else the boy himself of such a character.

[6712] Oehler reads, "hetæri (ἑταῖροι) et syntrophi." Another reading, supported by Rigaltius, is "sterceiæ," instead of the former word, which gives a very contemptuous sense, suitable to Tertullian's irony.

Chapter IX.—Other Capricious Features in the System. The Æons Unequal in Attributes. The Superiority of Nus; The Vagaries of Sophia Restrained by Horos. Grand Titles Borne by This Last Power.

But, further, there is an “acceptance[6713] of persons,” inasmuch as Nus alone among them all enjoys the knowledge of the immeasurable Father, joyous and exulting, while they of course pine in sorrow. To be sure, Nus, so far as in him lay, both wished and tried to impart to the others also all that he had learnt about the greatness and incomprehensibility of the Father; but his mother, Sige, interposed—she who (you must know) imposes silence even on her own beloved heretics;[6714] although they affirm that this is done at the will of the Father, who will have all to be inflamed with a longing after himself. Thus, while they are tormenting themselves with these internal desires, while they are burning with the secret longing to know the Father, the crime is almost accomplished. For of the twelve Æons which Homo and Ecclesia had produced, the youngest by birth (never mind the solecism, since Sophia (Wisdom) is her name), unable to restrain herself, breaks away without the society of her husband Theletus, in quest of the Father and contracts that kind of sin which had indeed arisen amongst the others who were conversant with Nus but had flowed on to this *Æon*,[6715] that is, to Sophia; as is usual with maladies which, after arising in one part of the body, spread abroad their infection to some other limb. The fact is,[6716] under a pretence of love to the Father, she was overcome with a desire to rival Nus, who alone rejoiced in the knowledge of the Father.[6717] But when Sophia, straining after impossible aims, was disappointed of her hope, she is both overcome with difficulty, and racked with affection. *Thus* she was all but swallowed up by reason of the charm and toil (of her research),[6718] and dissolved into the remnant of *his* substance;[6719] nor would there have been any other alternative for her than perdition, if she had not by good luck fallen in with Horus (*Limit*). He too had considerable power. He is the foundation of the great[6720] universe, and, externally, the guardian thereof. To him they give the additional names of Crux (*Cross*), and Lytrotes (*Redeemer*,) and Carpistes (*Emancipator*).[6721] When Sophia was thus rescued from danger, and tardily persuaded, she relinquished further research after the Father, found repose, and laid aside all her excitement,[6722] *or* Enthymesis (*Desire*,) along with the passion which had come over her.

[6713] Exceptio.

[6714] Tertullian has, above, remarked on the silent and secret practices of the Valentinians: see chap. i. p. 503.

[6715] In hunc derivaret.

[6716] Sed enim.

[6717] De Patre.

[6718] Præ vi dulcedinis et laboris.

[6719] It is not easy to say what is the meaning of the words, “Et in reliquam substantiam dissolvi.” Rigaltius renders them: “So that whatever substance was left to her was being dissolved.” This seems to be forcing the sentence unnaturally. Irenæus (according to the Latin translator) says: “Resolutum in universam substantiam,” “Resolved into his (the Father’s) general substance,” i. 2, 2. [Vol. I. p. 317.]

[6720] Illius.

[6721] So Grabe; but *Reaper*, according to Neander.

[6722] Animationem.

Chapter X.—Another Account of the Strange Aberrations of Sophia, and the Restraining Services of Horus. Sophia Was Not Herself, After All, Ejected from the Pleroma, But Only Her Enthymesis.

But some dreamers have given another account of the aberration[6723] and recovery of Sophia. After her vain endeavours, and the disappointment of her hope, she was, I suppose, disfigured with paleness and emaciation, and that neglect of her beauty which was natural to one who[6724] was deploring the denial of the Father,—an affliction which was no less 509
painful than his loss. Then, in the midst of all this sorrow, she by herself alone, without any conjugal help, conceived and bare a female offspring. Does this excite your surprise? Well, even the hen has the power of being able to bring forth by her own energy.[6725] They say, too, that among vultures there are only females, which become parents alone. At any rate, she was another without aid from a male, and she began at last to be afraid that her end was even at hand. She was all in doubt about the treatment[6726] of her case, and took pains at self-concealment. Remedies *could* nowhere *be found*. For where, then, should we have tragedies and comedies, from which to borrow the process of exposing what has been born without connubial modesty? While the thing is in this evil plight, she raises her eyes, and turns them to the Father. Having, however, striven in vain, as her strength was failing her, she falls to praying. Her entire kindred also supplicates in her behalf, and especially Nus. Why not? What was the cause of so vast an evil? Yet not a single casualty[6727] befell Sophia without its effect. All her sorrows operate. Inasmuch as all that conflict of hers contributes to the origin of Matter. *Her* ignorance, *her* fear, *her* distress, become substances. Hereupon the Father by and by, being moved, produces in his own image, with a view to these *circumstances*[6728] the Horos whom we have mentioned above; (and this he does) by means of Monogenes Nus, a male-female (Æon), because there is this variation of statement about the Father's[6729] sex. They also go on to tell us that Horos is likewise called Metagogius, that is, "a conductor about," as well as Horothetes (*Setter of Limits*). By his assistance they declare that Sophia was checked in her illicit courses, and purified from all evils, and henceforth strengthened (in virtue), and restored to the conjugal state: (they add) that she indeed re-

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[6723] Exitum.

[6724] Uti quæ.

[6725] Comp. Aristotle, *Hist. Anim.* vi. 2; Pliny, *H. N.* x. 58, 60.

[6726] Ratione.

[6727] Exitus.

[6728] In hæc: in relation to the case of Sophia.

[6729] Above, in chap. viii. we were told that Nus, who was so much like the Father, was himself called "Father."

mained within the bounds[6730] of the Pleroma, but that her Enthymesis, with the accruing[6731] Passion, was banished by Horos, and crucified and cast out from the Pleroma,—even as they say, *Malum foras*! (Evil, avaunt!) Still, that was a spiritual essence, as being the natural impulse of an Æon, although without form or shape, inasmuch as it had apprehended nothing, and therefore was pronounced to be an infirm and feminine fruit.[6732]

[6730] In censu.

[6731] Appendicem.

[6732] Literally, “infirm fruit and a female,” *i.e.* “had not shared in any male influence, but was a purely female production.” See our *Irenæus*, i. 4. [Vol. I. p. 321.]

Chapter XI.—The Profane Account Given of the Origin of Christ and the Holy Ghost Sternly Rebuked. An Absurdity Respecting the Attainment of the Knowledge of God Ably Exposed.

Accordingly, after the banishment of the Enthymesis, and the return of her mother Sophia to her husband, the (illustrious) Monogenes, the Nus,[6733] released indeed from all care and concern of the Father, in order that he might consolidate all things, and defend and at last fix the Pleroma, and so prevent any concussion of the kind again, once more[6734] emits a new couple[6735] (blasphemously named). I should suppose the coupling of two males to be a very shameful thing, or else the one[6736] must be a female, and so the male is discredited[6737] by the female. One divinity is assigned in the case of all these, to procure a complete adjustment among the Æons. Even from this fellowship in a common duty two schools actually arise, two chairs,[6738] and, to some extent,[6739] the inauguration of a division in the doctrine of Valentinus. It was the function of Christ to instruct the Æons in the nature of their conjugal relations[6740] (you see what the whole thing was, of course!), and how to form some guess about the unbegotten,[6741] and to give them the capacity of generating within themselves the knowledge of the Father; it being impossible to catch the idea of him, or comprehend him, or, in short, even to enjoy any perception of him, either by the eye or the ear, except through Monogenes (the Only-begotten). Well, I will even grant them what they allege about knowing the Father, so that they do not refuse us (the attainment of) the same. I would rather point out what is perverse in their doctrine, how they were taught that the incomprehensible part of the Father was the cause of their own perpetuity,[6742] whilst that which might be comprehended of him was the reason[6743] of their generation and formation. Now by these several positions[6744] the tenet, I suppose, is insinuated, that it is expedient for God not to be apprehended, on the very ground that the incomprehensibility of His 510 character is the cause of perpetuity; whereas what in Him is comprehensible is productive, not of perpetuity, but rather of conditions which lack perpetuity—namely, nativity and formation. The Son, indeed, they made capable of comprehending the Father. The manner in which He is comprehended, the recently produced Christ fully taught them. To the Holy Spirit, however, belonged the special gifts, whereby they, having been all set on a complete par in respect of their earnestness to learn, should be enabled to offer up their thanksgiving, and be introduced to a true tranquillity.

[6733] Ille nus.

[6734] Iterum: above.

[6735] Copulationem: The profane reference is to Christ and the Spirit.

[6736] [A shocking reference to the Spirit which I modify to *one* of the Divine Persons.]

[6737] Vulneratur.

[6738] Cathedræ.

[6739] Quædam.

[6740] Conjugiorum.

[6741] Innati conjectationem.

[6742] Perpetuitatis: *i.e.* “what was unchangeable in their condition and nature.”

[6743] Rationem: perhaps “the means.”

[6744] Hac dispositione.

Chapter XII.—The Strange Jumble of the Pleroma. The Frantic Delight of the Members Thereof. Their Joint Contribution of Parts Set Forth with Humorous Irony.

Thus they are all on the self-same footing in respect of form and knowledge, all of them having become what each of them severally is; none being a different being, because they are all what the others are.[6745] They are all turned into[6746] Nuses, into Homos, into Theletuses;[6747] and so in the case of the females, into Siges, into Zoes, into Ecclesias, into Fortunatas, so that Ovid would have blotted out his own Metamorphoses if he had only known our larger one in the present day. Straightway they were reformed and thoroughly established, and being composed to rest from the truth, they celebrate the Father in a chorus[6748] of praise in the exuberance of their joy. *The Father* himself also revelled[6749] in the glad feeling; of course, because his children and grandchildren sang so well. And why should he not revel in absolute delight? Was not the Pleroma freed (from all danger)? What ship's captain[6750] fails to rejoice even with indecent frolic? Every day we observe the uproarious ebullitions of sailors' joys.[6751] Therefore, as sailors always exult over the reckoning they pay in common, so do these Æons enjoy a similar pleasure, one as they now all are in form, and, as I may add,[6752] in feeling too. With the concurrence of even their new brethren and masters,[6753] they contribute into one common stock the best and most beautiful thing with which they are severally adorned. Vainly, as I suppose. For if they were all one by reason by the above-mentioned thorough equalization, there was no room for the process of a common reckoning,[6754] which for the most part consists of a pleasing variety. They all contributed the one good thing, which they all were. There would be, in all probability, a formal procedure[6755] in the mode or in the form of the very equalization in question. Accordingly, out of the donation which they contributed[6756] to the honour and glory of the Father, they jointly fashion[6757] the most beautiful constellation of the Pleroma, and its perfect fruit, Jesus. Him they also surname[6758] Soter (*Saviour*) and Christ, and Sermo (*Word*) after his ancestors;[6759] and lastly Omnia (*All Things*), as formed from a universally culled nosegay,[6760] *like* the jay of Æsop, the Pandora of Hesiod, the bowl[6761] of Accius, the honey-cake of Nestor, the miscellany of Ptolemy. How much nearer the mark, if these idle title-mongers had called him Pancarpian, after certain Athenian customs.[6762] By way of adding external honour also to their wonderful puppet, they produce for him a bodyguard of angels of like nature. If this be their mutual condition, it may be all right; if, however, they are consubstantial with Soter (for I have discovered how doubtfully the case is stated), where will be his eminence when surrounded by attendants who are co-equal with himself?

[6745] Nemo aliud quia alteri omnes.

[6746] Refunduntur.

[6747] The reader will, of course, see that we give a familiar English plural to these names, as better expressing Tertullian's irony.

[6748] Concinunt.

[6749] Diffundebatur.

[6750] Nauclerus: "pilot."

[6751] Tertullian lived in a seaport at Carthage.

[6752] Nedum.

[6753] Christ and the Holy Spirit, [i.e. blasphemously.]

[6754] Symbolæ ratio.

[6755] Ratio.

[6756] Ex ære collaticio. In reference to the common *symbola*, Tertullian adds the proverbial formula, “quod aiunt” (as they say).

[6757] Compingunt.

[6758] Cognominant.

[6759] De patritus. Irenæus’ word here is πατρωνυμικῶς (“*patronymice*”).

[6760] Ex omnium defloratione.

[6761] Patina.

[6762] Alluding to the olive-branch, ornamented with all sorts of fruits (compare our “Christmas tree”), which was carried about by boys in Athens on a certain festival (White and Riddle).

Chapter XIII.—First Part of the Subject, Touching the Constitution of the Pleroma, Briefly Recapitulated. Transition to the Other Part, Which is Like a Play Outside the Curtain.

In this series, then, is contained the first emanation of Æons, who are alike born, and are married, and produce offspring: there are the most dangerous fortunes of Sophia in her ardent longing for the Father, the most seasonable help of Horos, the expiation of her Enthymesis and accruing Passion, the instruction of Christ and the Holy Spirit, their tutelar reform of the Æons, the piebald ornamentation of Soter, the consubstantial retinue[6763] of the angels. All that remains, according to you, is the fall of the curtain and the clapping of hands.[6764] What remains in my opinion, however, is, that you should hear and take heed. At all events, these things are said to have been played out within the company of the Pleroma, the first scene of the tragedy. The rest of the play, however, is beyond the curtain—I mean outside of the Pleroma. And yet if it be such within the bosom of the Father, within the embrace of the guardian Horos, what must it be outside, in free space,[6765] where God did not exist?

[6763] Comparaticium antistatum. The latter word Oehler explains, "ante ipsum stantes;" the former, "quia genus eorum comparari poterat substantiæ Soteris" (so Rigaltus).

[6764] The reader will see how obviously this is meant in Tertullian's "Quod superest, inquis, vos valete et plaudite." This is the well-known allusion to the end of the play in the old Roman theatre. See Quintilian, vi. 1, 52; comp. Horace, *A. P.* 155. Tertullian's own parody to this formula, immediately after, is: "Immo quod superest, inquam, vos audite et proficite.

[6765] In libero: which may be, however, "beyond the control of Horos."

Chapter XIV.—The Adventures of Achamoth Outside the Pleroma. The Mission of Christ in Pursuit of Her. Her Longing for Christ. Horos' Hostility to Her. Her Continued Suffering.

For Enthymesis, or rather Achamoth—because by this inexplicable[6766] name alone must she be henceforth designated—when in company with the vicious Passion, her inseparable companion, she was expelled to places devoid of that light which is the substance of the Pleroma, even to the void and empty region of Epicurus, she becomes wretched also because of the place of her banishment. She is indeed without either form or feature, even an untimely and abortive production. Whilst she is in this plight,[6767] Christ descends from[6768] the heights, conducted by Horos, in order to impart form to the abortion, out of his own energies, the form of substance only, but not of knowledge also. Still she is left with some property. She has restored to her the odour of immortality, in order that she might, under its influence, be overcome with the desire of better things than belonged to her present plight.[6769] Having accomplished His merciful mission, not without the assistance of the Holy Spirit, Christ returns to the Pleroma. It is usual out of an abundance of things[6770] for names to be also forthcoming. Enthymesis came from action;[6771] whence Achamoth came is still a question; Sophia emanates from the Father, the Holy Spirit from an angel. She entertains a regret for Christ immediately after she had discovered her desertion by him. Therefore she hurried forth herself, in quest of the light of Him Whom she did not at all discover, as He operated in an invisible manner; for how else would she make search for His light, which was as unknown to her as He was Himself? Try, however, she did, and perhaps would have found Him, had not the self-same Horos, who had met her mother so opportunely, fallen in with the daughter quite as unseasonably, so as to exclaim at her Iao! just as we hear the cry "Porro Quirites" ("Out of the way, Romans!"), or else Fidem Cæsaris!" ("By the faith of Cæsar!"), whence (as they will have it) the name Iao comes to be found is the Scriptures.[6772] Being thus hindered from proceeding further, and being unable to surmount[6773] the Cross, that is to say, Horos, because she had not yet practised herself in the part of Catullus' *Laureolus*,[6774] *and* given over, as it were, to that passion of hers in a manifold and complicated mesh, she began to be afflicted with every impulse thereof, with sorrow,—because she had not accomplished her enterprise, with fear,—lest she should lose her life, even as she had lost the light, with consternation, *and* then with ignorance. But not as her mother (did she suffer this), for *she* was an Æon. Hers, however, was a worse suffering, considering her condition; for another tide of emotion still overwhelmed her, even of conversion to the Christ, by Whom she had been restored to life, and had been directed[6775] to this very conversion.

[6766] Ininterpretabili.

[6767] Tertullian's "Dum ita rerum habet" is a copy of the Greek οὕτω τῶν πραγμάτων ἔχουσο.

[6768] Deflectitur a.

[6769] Casus sui.

[6770] Rerum ex liberalitatibus.

[6771] De actia fuit. [See Vol. I. pp. 320, 321.]

[6772] It is not necessary, with Rigaltius, to make a difficulty about this, when we remember that Tertullian only refers to a silly conceit of the Valentinians touching the origin of the sacred name.

[6773] Or does "nec habens *supervolare* crucem" mean "being unable to *elude* the cross?" As if Tertullian meant, in his raillery, to say, that Achamoth had not the skill of the player who played the part of Laureolus. Although so often suspended on the gibbet, he had of course as often escaped the real penalty.

[6774] A notorious robber, the hero of a play by Lutatius Catullus, who is said to have been crucified.

[6775] Temperata.

Chapter XV.—Strange Account of the Origin of Matter, from the Various Affections of Achamoth. The Waters from Her Tears; Light from Her Smile.

Well, now, the Pythagoreans may learn, the Stoics may know, Plato himself (may discover), whence Matter, which they will have to be unborn, derived both its origin and substance for all this pile of the world—(a mystery) which not even the renowned[6776] Mercurius Trismegistus, master (as he was) of all physical philosophy, thought out.[6777] You have just heard of "Conversion," one element in the "Passion" (we have so often mentioned). Out of this the whole life of the world,[6778] and even that of the Demiurge himself, our God, is said to have had its being. Again, you have heard of "sorrow" and "fear." From these all other created things[6779] took their beginning. For from her[6780] tears flowed the entire mass of waters. From this circumstance one may form an idea of the calamity[6781] which she encountered, so vast were the kinds of the tears wherewith she overflowed. She had salt teardrops, she had bitter, and sweet, and warm, and cold, and bituminous, and ferruginous, and sulphurous, and even[6782] poisonous, so that the Nonacris exuded therefrom which killed Alexander; and the river of the Lyncestæ[6783] flowed from the same source, which produces drunkenness; and the Salmacis[6784] was derived from the same source, which renders men effeminate. The rains of heaven Achamoth whimpered forth,[6785] and we on our part are anxiously employed in saving up in our cisterns the very wails and tears of another. In like manner, from the "consternation" and "alarm" (of which we have also heard), bodily elements were derived. And yet amidst so many circumstances of solitude, in this vast prospect of destitution, she occasionally smiled at the recollection of the sight of Christ, and from this smile of joy light flashed forth. How great was this beneficence of Providence, which induced her to smile, and all that we might not linger for ever in the dark! Nor need you feel astonished how[6786] from her joy so splendid an element[6787] could have beamed upon the world, when from her sadness even so necessary a provision[6788] flowed forth for man. O illuminating smile! O irrigating tear! And yet it might now have acted as some alleviation amidst the horror of her situation; for she might have shaken off all the obscurity thereof as often as she had a mind to smile, even not to be obliged to turn suppliant to those who had deserted her.[6789]

[6776] Ille.

[6777] Recogitavit.

[6778] "Omnis anima hujus mundi" may, however, mean "every living soul." So Bp. Kaye, *On Tertullian*, p. 487.

[6779] Cetera.

[6780] Achamoth's.

[6781] Exitum.

[6782] Utique.

[6783] These two rivers, with their peculiar qualities, are mentioned by Pliny, *H. N.* ii. 103; [and the latter by Milton against Salmasius.]

[6784] Ovid. *Metam.* iv. 286.

[6785] Pipiavit.

[6786] Qui.

[6787] As light.

[6788] Instrumentum: water is meant.

[6789] Christ and the Holy Spirit. Oehler.

Chapter XVI.—Achamoth Purified from All Impurities of Her Passion by the Paraclete, Acting Through Soter, Who Out of the Above-Mentioned Impurities Arranges Matter, Separating Its Evil from the Better Qualities.

She, too, resorts to prayers, after the manner of her mother. But Christ, Who now felt a dislike to quit the Pleroma, appoints the Paraclete as his deputy. To her, therefore, he despatches Soter,[6790] (who must be the same as Jesus, to whom the Father imparted the supreme power over the whole body of the Æons, by subjecting them all to him, so that "by him," as the apostle says, "all things were created"[6791]), with a retinue and cortege of contemporary angels, and (as one may suppose) with the dozen fasces. Hereupon Achamoth, being quite struck with the pomp of his approach, immediately covered herself with a veil, moved at first with a dutiful feeling of veneration and modesty; but afterwards she surveys him calmly, and his prolific equipage.[6792] With such energies as she had derived from the contemplation, she meets him with the salutation, Κύριε, χαῖρε ("Hail, Lord")! Upon this, I suppose, he receives her, confirms and conforms her in knowledge, as well as cleanses[6793] her from all the outrages of Passion, without, however, utterly severing them, with an indiscriminateness like that which had happened in the casualties which befell her mother. For such vices as had become inveterate and confirmed by practice he throws together; and when he had consolidated them in one mass, he fixes them in a separate body, so as to compose the corporeal condition of Matter, extracting out of her inherent, incorporeal passion such an aptitude of nature[6794] as might qualify it to attain to a reciprocity of bodily substances,[6795] which should emulate one another, so that a twofold condition of the substances might be arranged; *one* full of evil through its faults, *the other* susceptible of passion from conversion. This will prove to be Matter, which has set us in battle array against Hermogenes, and all others who presume to teach that God made all things out of Matter, not out of nothing.

[6790] Saviour: another title of their Paraclete.

[6791] Col. i. 16.

[6792] Fructiferumque suggestum.

[6793] Expumicat.

[6794] Habilitatem atque naturam. We have treated this as a "hendiadys."

[6795] Æquiparantias corpulentiarum.

Chapter XVII.—Achamoth in Love with the Angels. A Protest Against the Lascivious Features of Valentinianism. Achamoth Becomes the Mother of Three Natures.

Then Achamoth, delivered at length from all her evils, wonderful to tell[6796] goes on and bears fruit with greater results. For warmed with the joy of so great an escape from her unhappy condition, and at the same time heated with the actual contemplation of the angelic luminaries (one is ashamed) *to use such language*, (but there is no other way of expressing one's meaning), she during the emotion somehow became personally inflamed with desire[6797] 513
towards them, and at once grew pregnant with a spiritual conception, at the very image of which the violence of her joyous transport, and the delight of her prurient excitement had imbibed and impressed upon her. She at length gave birth to an offspring, and then there arose a leash of natures,[6798] from a triad of causes,—one material, arising from her passion; another animal, arising from her conversion; the third spiritual, which had its origin in her imagination.

[6796] Ecce.

[6797] Subavit et ipsa.

[6798] Trinitas generum.

Chapter XVIII.—Blasphemous Opinion Concerning the Origin of the Demiurge, Supposed to Be the Creator of the Universe.

Having become a better proficient[6799] in practical conduct by the authority which, we may well suppose,[6800] accrued to her from her three children, she determined to impart form to each of the natures. The spiritual one however, she was unable to touch, inasmuch as she was herself spiritual. For a participation in the same nature has, to a very great extent,[6801] disqualified like and consubstantial beings from having superior power over one another. Therefore[6802] she applies herself solely to the animal nature, adducing the instructions of Soter[6803] (for her guidance). And first of all (she does) what cannot be described and read, and heard of, without an intense horror at the blasphemy thereof: she produces this God of ours, the God of all except of the heretics, the Father and Creator[6804] and King of all things, which are inferior to him. For from him do they proceed. If, however, they proceed from him, and not rather from Achamoth, or if only secretly from her, without his perceiving her, he was impelled to all that he did, even like a puppet[6805] which is moved from the outside. In fact, it was owing to this very ambiguity about the personal agency in the works which were done, that they coined for him the mixed name of (*Motherly Father*),[6806] whilst his other appellations were distinctly assigned according to the conditions and positions of his works: so that they call him *Father* in relation to the animal substances to which they give the place of honour[6807] on his right hand; whereas, in respect of the material substances which they banish[6808] to his left hand, they name him *Demiurgus*; whilst *his title King* designates his authority over both classes, *nay* over the universe.[6809]

[6799] Exercitior.

[6800] Scilicet.

[6801] Fere.

[6802] Eo animo.

[6803] See above, chap. xvi. p. 512.

[6804] Demiurgum.

[6805] Et velut sigillario. "*Sigillarium* est νευρόσπαστον," Oehler.

[6806] The Father acting through and proceeding from his Mother.

[6807] Commendant.

[6808] Delegant.

[6809] Communiter in universitatem.

Chapter XIX.—Palpable Absurdities and Contradictions in the System Respecting Achamoth and the Demiurge.

And yet there is not any agreement between the propriety of the names and that of the works, from which all the names are suggested; since all of them ought to have borne the name of her by whom the things were done, unless after all[6810] it turn out that they were not made by her. For, although they say that Achamoth devised these forms in honour of the Æons, they yet[6811] transfer this *work* to Soter as its author, when they say that he[6812] operated through her, so far as to give her the very image of the invisible and unknown Father—that is, the image which was unknown and invisible to the Demiurge; whilst he[6813] formed this same Demiurge in imitation[6814] of Nus the son *of Propator*;[6815] and whilst the archangels, who were the work of the Demiurge, resembled the other Æons. Now, when I hear of such images of the three, I ask, do you not wish me to laugh at these pictures of their most extravagant painter? At the female Achamoth, a picture of the Father? At the Demiurge, ignorant of his mother, much more so of his father? At the picture of Nus, ignorant of his father too, and the ministering angels, facsimiles of their lords? This is painting a mule from an ass, and sketching Ptolemy from Valentinus.

[6810] Jam.

[6811] Rursus.

[6812] This is the force of the “qui” with the subjunctive verb.

[6813] Soter.

[6814] Effingeret.

[6815] There seems to be a relative gradation meant among these *extra-Pleroma* beings, as there was among the Æons of the Pleroma; and, further, a relation between the two sets of beings—Achamoth bearing a relation to Propator, the Demiurge to Nus, etc.

Chapter XX—The Demiurge Works Away at Creation, as the Drudge of His Mother Achamoth, in Ignorance All the While of the Nature of His Occupation.

The Demiurge therefore, placed as he was without the limits of the Pleroma in the ignominious solitude of his eternal exile, founded a new empire—this world (of ours)—by clear ing away the confusion and distinguishing the difference between the two substances which severally constituted it,[6816] the animal and the material. Out of incorporeal (elements) he constructs bodies, heavy, light, erect[6817] and stooping, celestial and terrene. He then completes the sevenfold stages of heaven itself, with his own throne above all. Whence he had the additional name of Sabbatum from the hebdomadal nature of his abode; his mother Achamoth, too, had the title Ogdoada, after the precedent of the primeval Ogdoad.[6818] These heavens, however, they consider to be intelligent,[6819] and sometimes they make angels of them, as indeed they do of the Demiurge himself; as also (they call) Paradise the fourth archangel, because they fix it above the third heaven, of the power of which Adam partook, when he sojourned there amidst its fleecy clouds[6820] and shrubs.[6821] Ptolemy remembered perfectly well the prattle of his boyhood,[6822] that apples grew in the sea, and fishes on the tree; after the same fashion, he assumed that nut-trees flourished in the skies. The Demiurge does his work in ignorance, and therefore perhaps he is unaware that trees ought to be planted only on the ground. His mother, of course, knew all about it: how is it, then, that she did not suggest the fact, since she was actually executing her own operation? But whilst building up so vast an edifice for her son by means of those works, which proclaim him at once to be father, god and, king before the conceits of the Valentinians, why she refused to let them be known to even him,[6823] is a question which I shall ask afterwards.

[6816] Duplicis substantiæ illius disclusæ.

[6817] Sublimantia.

[6818] Ogdoadis primogenitalis: what Irenæus calls "the first-begotten and primary Ogdoad of the Pleroma" (See our *Irenæus*, Vol. I.; also above, chap. vii. p. 506.)

[6819] Noëros.

[6820] Nubeculas.

[6821] Arbusculas.

[6822] Puerilium dicibulorum.

[6823] *Sibi* here must refer to the secondary agent of the sentence.

Chapter XXI.—The Vanity as Well as Ignorance of the Demiurge. Absurd Results from So Imperfect a Condition.

Meanwhile you must believe[6824] that Sophia has the surnames of earth and of Mother—"Mother-Earth," of course—and (what may excite your laughter still more heartily) even Holy Spirit. In this way they have conferred all honour on that female, I suppose even a beard, not to say other things. Besides,[6825] the Demiurge had so little mastery over things,[6826] on the score,[6827] you must know,[6828] of his inability to approach spiritual essences, (constituted as he was) of animal elements, that, imagining himself to be the only being, he uttered this soliloquy: "I am God, and beside me there is none else."[6829] But for all that, he at least was aware that he had not himself existed before. He understood, therefore, that he had been created, and that there must be a creator of a creature of some sort or other. How happens it, then, that he seemed to himself to be the only being, notwithstanding his uncertainty, and although he had, at any rate, some suspicion of the existence of some creator?

[6824] Tenendum.

[6825] Alioquin.

[6826] Adeo rerum non erat compos.

[6827] Censu.

[6828] Scilicet.

[6829] Isa. xlv. 5; xlvi. 9.

Chapter XXII.—Origin of the Devil, in the Criminal Excess of the Sorrow of Achamoth. The Devil, Called Also Munditenens, Actually Wiser Than the Demiurge, Although His Work.

The odium felt amongst them[6830] against the devil is the more excusable,[6831] even because the peculiarly sordid character of his origin justifies it.[6832] For he is supposed by them to have had his origin in that criminal excess[6833] of her[6834] sorrow, from which they also derive the birth of the angels, and demons, and all the wicked spirits. Yet they affirm that the devil is the work of the Demiurge, and they call him Munditenens[6835] (*Ruler of the World*), and maintain that, as he is of a spiritual nature, he has a better knowledge of the things above than the Demiurge, an animal being. He deserves from them the pre-eminence which all heresies provide him with.

[6830] Infamia apud illos.

[6831] Tolerabilior.

[6832] Capit: “capax est,” nimirum “infamiæ” (Fr. Junius).

[6833] Ex nequitia.

[6834] Achamoth’s.

[6835] Irenæus’ word is Κοσμοκράτωρ; see also Eph. vi. 12.

Chapter XXIII.—The Relative Positions of the Pleroma. The Region of Achamoth, and the Creation of the Demiurge. The Addition of Fire to the Various Elements and Bodies of Nature.

Their most eminent powers, moreover, they confine within the following limits, as in a citadel. In the most elevated of all summits presides the tricenary Pleroma,[6836] Horos marking off its boundary line. Beneath it, Achamoth occupies the intermediate space for her abode,[6837] treading down her son. For under her comes the Demiurge in his own Hebdomad, or rather the Devil, *sojourning* in this world in common with ourselves, formed, as has been said above, of the same elements and the same body, out of the most profitable calamities of Sophia; inasmuch as, (if it had not been for these,) our spirit would have had no space for inhaling and ejecting[6838] air—that delicate vest of all corporeal creatures, that revealer of all colours, that instrument of the seasons—if the sadness of Sophia had not filtered it, just as her fear did the animal existence, and her conversion the Demiurge himself. Into all these elements and bodies fire was fanned. Now, since they have not as yet explained to us the original sensation of this[6839] in Sophia, I will on my own responsibility[6840] conjecture that its spark was struck out of the delicate emotions[6841] of her (feverish grief). For you may be quite sure that, amidst all her vexations, she must have had a good deal of fever.[6842] 515

[6836] Above, in chap. viii., he has mentioned the Pleroma as "the fulness of the thirtyfold divinity."

[6837] Metatur.

[6838] Reciprocandi.

[6839] Fire.

[6840] Ego.

[6841] Motiunculis.

[6842] Febricitasse.

Chapter XXIV.—The Formation of Man by the Demiurge. Human Flesh Not Made of the Ground, But of a Nondescript Philosophic Substance.

Such being their conceits respecting God, or, if you like,[6843] the gods, of what sort are their figments concerning man? For, after he had made the world, the Demiurge turns his hands to man, and chooses for him as his substance not any portion of "the dry land," as they say, of which alone we have any knowledge (although it was, at that time, not yet dried by the waters becoming separated from the earthy residuum, and only afterwards became dry), but of the invisible substance of that matter, which philosophy indeed dreams of, from its fluid and fusible composition, the origin of which I am unable to imagine, because it exists nowhere. Now, since fluidity and fusibility are qualities of liquid matter, and since everything liquid flowed from Sophia's tears, we must, as a necessary conclusion, believe that muddy earth is constituted of Sophia's eye-rheums and viscid discharges,[6844] which are just as much the dregs of tears as mud is the sediment of waters. Thus does the Demiurge mould man as a potter does his clay, and animates him with his own breath. Made after his image and likeness, he will therefore be both material and animal. A fourfold being! For in respect of his "image," he must be deemed clayey,[6845] that is to say, material, although the Demiurge is not composed of matter; but as to his "likeness," he is animal, for such, too, is the Demiurge. You have two (of his constituent elements). Moreover, a coating of flesh was, as they allege, afterwards placed over the clayey substratum, and it is this tunic of skin which is susceptible of sensation.

[6843] Vel.

[6844] Ex pituitis et gramis.

[6845] Choicus.

Chapter XXV.—An Extravagant Way of Accounting for the Communication of the Spiritual Nature to Man. It Was Furtively Managed by Achamoth, Through the Unconscious Agency of Her Son.

In Achamoth, moreover, there was inherent a certain property of a spiritual germ, of her mother Sophia's substance; and Achamoth herself had carefully severed off (the same quality), and implanted it in her son the Demiurge, although he was actually unconscious of it. It is for you to imagine[6846] the industry of this clandestine arrangement. For to this end had she deposited and concealed (this germ), that, whenever the Demiurge came to impart life to Adam by his inbreathing, he might at the same time draw off from the vital principle[6847] the spiritual seed, and, as by a pipe, inject it into the clayey nature; in order that, being then fecundated in the material body as in a womb, and having fully grown there, it might be found fit for one day receiving the perfect Word.[6848] When, therefore, the Demiurge commits to Adam the transmission of his own vital principle,[6849] the spiritual man lay hid, *although* inserted by his breath, and at the same time introduced into the body, because the Demiurge knew no more about his mother's seed than about herself. To this seed they give the name of Ecclesia (*the Church*), the mirror of the church above, and the perfection[6850] of man; tracing this *perfection* from Achamoth, just as they do the animal nature from the Demiurge, the clayey material of the body (they derive) from the primordial substance,[6851] the flesh from Matter. So that you have a new Geryon here, only a fourfold (rather than a threefold) monster.

[6846] Accipe.

[6847] Anima derivaret.

[6848] Sermoni perfecto.

[6849] Traducem animæ suæ.

[6850] Censum.

[6851] Or, the substance of Ἀρχή.

Chapter XXVI.—The Three Several Natures—The Material, the Animal, and the Spiritual, and Their Several Destinations. The Strange Valentinian Opinion About the Structure of Soter's Nature.

In like manner they assign to each of them a separate end.[6852] To the material, that is to say the carnal (nature), which they also call "the left-handed," they assign undoubted destruction; to the animal (nature), which they also call "the right-handed," a doubtful issue, inasmuch as it oscillates between the material and the spiritual, and is sure to fall at last on the side to which it has mainly gravitated. As regards the spiritual, however, (they say) that it enters into the formation of the animal, in order that it may be educated in company with it and be disciplined by repeated intercourse with it. For the animal (nature) was in want of training even by the senses: for this purpose, accordingly, was the whole structure of the world provided; for this purpose also did Soter (*the Saviour*) present Himself in the world—even for the salvation of the animal (nature). By yet another arrangement they will have it that He, in some prodigious way,[6853] clothed Himself with the primary portions[6854] of those substances, the whole of which He was going to restore to salvation; in such wise that He assumed the spiritual nature from Achamoth, whilst He derived the animal (being), Christ, afterwards from the Demiurge; His corporal substance, however, which was constructed of an animal nature (only with wonderful and indescribable skill), He wore for a dispensational purpose, in order that He might, in spite of His own unwillingness,[6855] be capable of meeting persons, and of being seen and touched by them, and even of dying. But there was nothing material assumed by Him, inasmuch as *that* was incapable of salvation. As if He could possibly have been more required by any others than by those who were in want of salvation! And all this, in order that by severing the condition of our flesh from Christ they may also deprive it of the hope of salvation!

[6852] Exitum.

[6853] Monstruosum illum.

[6854] Prosicias induisse. Irenæus says, "Assumed the first-fruits," τὰς ἀπαρχάς.

[6855] Ingratis.

Chapter XXVII.—The Christ of the Demiurge, Sent into the World by the Virgin. Not of Her. He Found in Her, Not a Mother, But Only a Passage or Channel. Jesus Descended Upon Christ, at His Baptism, Like a Dove; But, Being Incapable of Suffering, He Left Christ to Die on the Cross Alone.

I now adduce[6856] (what they say) concerning Christ, upon whom some of them engraft Jesus with so much licence, that they foist into Him a spiritual seed together with an animal *inflatus*. Indeed, I will not undertake to describe[6857] these incongruous crammings,[6858] which they have contrived in relation both to their men and their gods. Even the Demiurge has a Christ of His own—His natural Son. An animal, in short, produced by Himself, proclaimed by the prophets—His position being one which must be decided by prepositions; in other words, He was produced *by means of* a virgin, rather than *of* a virgin! On the ground that, having descended into the virgin rather in the manner of a passage through her than of a birth by her, He came into existence *through* her, not *of* her—not experiencing a mother in her, but nothing more than a way. Upon this same Christ, therefore (so they say), Jesus descended in the sacrament of baptism, in the likeness of a dove. Moreover, there was even in Christ accruing from Achamoth the condiment of a spiritual seed, in order of course to prevent the corruption of all the other stuffing.[6859] For after the precedent of the principal Tetrad, they guard him with four substances—the spiritual one of Achamoth, the animal one of the Demiurge, the corporeal one, which cannot be described, and that of Soter, or, in other phrase, the columbine.[6860] As for Soter (*Jesus*), he remained in Christ to the last, impassible, incapable of injury, incapable of apprehension. By and by, when it came to a question of capture, he departed from him during the examination before Pilate. In like manner, his mother's seed did not admit of being injured, being equally exempt from all manner of outrage,[6861] and being undiscovered even by the Demiurge himself. The animal and carnal Christ, however, does suffer after the fashion[6862] of the superior Christ, who, for the purpose of producing Achamoth, had been stretched upon the cross, that is, Horos, in a substantial though not a cognizable[6863] form. In this manner do they reduce all things to mere images—Christians themselves being indeed nothing but imaginary beings!

[6856] Reddo.

[6857] Nescio quæ.

[6858] Fartilia.

[6859] Farsura.

[6860] That which descended like a dove.

[6861] Æque insubditivam.

[6862] In delineationem.

[6863] Agnitionali.

Chapter XXVIII.—The Demiurge Cured of His Ignorance by the Saviour’s Advent, from Whom He Hears of the Great Future in Store for Himself.

Meanwhile the Demiurge, being still ignorant of everything, although he will actually have to make some announcement himself by the prophets, but is quite incapable of even this part of his duty (because they divide authority over the prophets[6864] between Achamoth, the Seed, and the Demiurge), no sooner heard of the advent of Soter (*Saviour*) than he runs to him with haste and joy, with all his might, like the centurion in the Gospel.[6865] And being enlightened by him on all points, he learns from him also of his own prospect how that he is to succeed to his mother’s place. Being thenceforth free from all care, he carries on the administration of this world, mainly under the plea of protecting the church, for as long a time as may be necessary and proper. 51

[6864] Prophetiale patrocinium.

[6865] Matt. viii. 5, 6.

Chapter XXIX.—The Three Natures Again Adverted to. They are All Exemplified Amongst Men. For Instance, by Cain, and Abel, and Seth.

I will now collect from different sources, by way of conclusion, what they affirm concerning the dispensation[6866] of the whole human race. Having at first stated their views as to *man's* threefold nature—which was, however, united in one[6867] in the case of Adam—they then proceed after him to divide it (into three) with their especial characteristics, finding opportunity for such distinction in the posterity of Adam himself, in which occurs a threefold division as to moral differences. Cain and Abel, and Seth, who were in a certain sense the sources of the human race, become the fountain-heads of just as many qualities[6868] of nature and essential character.[6869] The material nature,[6870] which had become reprobate for salvation, they assign to Cain; the animal nature, which was poised between divergent hopes, they find[6871] in Abel; the spiritual, preordained for certain salvation, they store up[6872] in Seth. In this way also they make a twofold distinction among souls, as to their property of good and evil—according to the material condition derived from Cain, or the animal from Abel. Men's spiritual state they derive over and above the other conditions,[6873] from Seth adventitiously,[6874] not in the way of nature, but of grace,[6875] in such wise that Achamoth infuses it[6876] among superior beings like rain[6877] into good souls, that is, those who are enrolled in the animal class. Whereas the material class—in other words, those which are bad souls—they say, never receive the blessings of salvation;[6878] for that nature they have pronounced to be incapable of any change or reform in its natural condition.[6879] This grain, then, of spiritual seed is modest and very small when cast from her hand, but under her instruction[6880] increases and advances into full conviction, as we have already said;[6881] and the souls, on this very account, so much excelled all others, that the Demiurge, even then in his ignorance, held them in great esteem. For it was from their list that he had been accustomed to select men for kings and for priests; and these even now, if they have once attained to a full and complete knowledge of these foolish conceits of theirs,[6882] since they are already naturalized in the fraternal bond of the spiritual state, will obtain a sure salvation, nay, one which is on all accounts their due.

[6866] De dispositione.

[6867] Inunitam.

[6868] Argumenta.

[6869] Essentiæ.

[6870] Choicum: "the clayey." Having the doubtful issues, which arise from freedom of the will (Oehler).

[6871] Recondunt: or, "discover."

[6872] Recondunt: or, "discover."

[6873] Superducunt.

[6874] De obvenientia.

[6875] Indulgentiam.

[6876] The "quos" here relates to "spiritalem statum," but expressing the *sense* rather than the grammatical propriety, refers to the plural idea of "good souls" (Oehler).

[6877] Depluat.

[6878] Salutaria.

[6879] We have tried to retain the emphatic repetition, "inreformabilem naturæ naturam."

[6880] Eruditu hujus.

[6881] Above, in ch. xxv. p. 515.

[6882] Istarum næniarum.

Chapter XXX.—The Lax and Dangerous Views of This Sect Respecting Good Works. That These are Unnecessary to the Spiritual Man.

For this reason it is that they neither regard works[6883] as necessary for themselves, nor do they observe any of the calls of duty, eluding even the necessity of martyrdom on any pretence which may suit their pleasure. For this rule, (they say), is enjoined upon the animal seed, in order that the salvation, which we do not possess by any privilege of our state,[6884] we may work out by right[6885] of our conduct. Upon us, who are of an imperfect nature,[6886] is imprinted the mark of this (animal) seed, because we are reckoned *as sprung* from the loves of Theletus,[6887] and consequently as an abortion, just as their mother was. But *woe* to us indeed, should we in any point transgress the yoke of discipline, should we grow dull in the works of holiness and justice, should we desire to make our confession anywhere else, I know not where, and not before the powers of this world at the tribunals of the chief magistrates![6888] As for them, however, they may prove their nobility by the dissoluteness[6889] of their life and their diligence[6890] in sin, since Achamoth fawns on them as her own; for she, too, found sin no unprofitable pursuit. Now it is held amongst them, that, for the purpose of honouring the celestial marriages,[6891] it is necessary to contemplate and celebrate the mystery always by cleaving to a companion, that, is to a woman; otherwise (they account any man) degenerate, and a bastard[6892] to the truth, who spends his life in the world without loving a woman or uniting himself to her. Then what is to become of the eunuchs whom 518 we see amongst them?

[6883] Operationes: the doing of (good) works."

[6884] As, forsooth, we should in the *spiritual* state.

[6885] Suffragio.

[6886] Being animal, not spiritual.

[6887] See above. ch. ix. x. p. 508.

[6888] See *Scorpiace*, ch. x. *infra*.

[6889] Passivitate.

[6890] "Diligentia" may mean "proclivity" (Rigalt.).

[6891] Of the Æons.

[6892] Nec legitimum: "not a lawful son."

Chapter XXXI.—At the Last Day Great Changes Take Place Amongst the Æons as Well as Among Men. How Achamoth and the Demiurge are Affected Then. Irony on the Subject.

It remains that we say something about the end of the world,[6893] and the dispensing of reward. As soon as Achamoth has completed the full harvest of her seed, and has then proceeded to gather it into her garner, or, after it has been taken to the mill and ground to flour, has hidden it in the kneading-trough with yeast until the whole be leavened, then shall the end speedily come.[6894] Then, to begin with, Achamoth herself removes from the middle region,[6895] from the second stage to the highest, since she is restored to the Pleroma: she is immediately received by that paragon of perfection[6896] Soter, as her spouse of course, and they two afterwards consummate[6897] new nuptials. This must be the spouse of the Scripture,[6898] the Pleroma of espousals (for you might suppose that the Julian laws[6899] were interposing, since there are these migrations from place to place). In like manner, the Demiurge, too, will then change the scene of his abode from the celestial Hebdomad[6900] to the higher regions, to his mother's now vacant saloon[6901]—by this time knowing her, without however seeing her. (A happy coincidence!) For if he had caught a glance of her, he would have preferred never to have known her.

[6893] De consummatione.

[6894] Urgebit.

[6895] See above, ch. xxiii. p. 514.

[6896] Compacticius ille.

[6897] Fient.

[6898] Query, the Holy Scriptures, or the writings of the Valentinians?

[6899] Very severe against adultery, and even against celibacy.

[6900] In ch. xx. this "scenam de Hebdomade cælesti" is called "cælorum septemplicem scenam" ="the sevenfold stage of heaven."

[6901] Cœnaculum. See above, ch. vii. p. 506.

Chapter XXXII.—Indignant Irony Exposing the Valentinian Fable About the Judicial Treatment of Mankind at the Last Judgment. The Immorality of the Doctrine.

As for the human race, its end will be to the following effect:—To all which bear the earthy[6902] and material mark there accrues an entire destruction, because “all flesh is grass,”[6903] and amongst these is the soul of mortal man, except when it has found salvation by faith. The souls of just men, that is to say, our souls, will be conveyed to the Demiurge in the abodes of the middle region. We are duly thankful; we shall be content to be classed with our god, in whom lies our own origin.[6904] Into the palace of the Pleroma nothing of the animal nature is admitted—nothing but the spiritual swarm of Valentinus. There, then, the first process is the despoiling of men themselves, that is, men within the Pleroma.[6905] Now this despoiling consists of the putting off of the souls in which they appear to be clothed, which they will give back to their Demiurge as they had obtained[6906] them from him. They will then become wholly intellectual spirits—impalpable,[6907] invisible[6908]—and in this state will be readmitted invisibly to the Pleroma—stealthily, if the case admits of the idea.[6909] What then? They will be dispersed amongst the angels, the attendants on Soter. As sons, do you suppose? Not at all. As servants, then? No, not even so. Well, as phantoms? Would that it were nothing more! Then in what capacity, if you are ashamed to tell us? In the capacity of brides. Then will they end[6910] their Sabine rapes with the sanction of wedlock. This will be the guerdon of the spiritual, this the recompense of their faith! Such fables have their use. Although but a Marcus or a Gaius,[6911] full-grown in this flesh of ours, with a beard and such like proofs (of virility,) it may be a stern husband, a father, a grandfather, a great-grandfather (never mind what, in fact, if only a male), you may perhaps in the bridal-chamber of the Pleroma—I have already said so tacitly[6912]—even become the parent by an angel of some Æon of high numerical rank.[6913] For the right celebration of these nuptials, instead of the torch and veil, I suppose that secret fire is then to burst forth, which, after devastating the whole existence of things, will itself also be reduced to nothing at last, after everything has been reduced to ashes; and so their fable too will be ended.[6914] But I, too, am no doubt a rash man, in having exposed so great a mystery in so derisive a way: I ought to be afraid that Achamoth, who did not choose to make herself known even to her own son, would turn mad, that Theletus would be enraged, that Fortune[6915] would be irritated. But I am yet a liege-man of the Demiurge. I have to return after death to the place where there is no more giving in marriage, where I have to be clothed upon rather than to be despoiled,—where, even if I am despoiled of my sex, I am classed with angels—not a male angel, nor a female one. There will be no one to do aught against me, nor will they then find any male energy in me.

[6902] Choicæ: “clayey.”

[6903] Isa. xl. 6.

[6904] See above, in ch. xxiv. p. 515.

[6905] Interiores.

[6906] Averterant.

[6907] Neque detentui obnoxii.

[6908] Neque conspectui obnoxii.

[6909] Si ita est: or, “since such is the fact.”

[6910] Claudent.

[6911] But slaves, in fact.

[6912] This parenthetic clause, “tacendo jam dixi,” perhaps means, “I say this with shame,” “I would rather not have to say it.”

[6913] The common reading is, “Onesimum Æonem,” an Æon called Onesimus, in supposed allusion to Philemon’s Onesimus. But this is too far-fetched. Oehler discovers in “Onesimum” the corruption of some higher number ending in “esimum.”

[6914] This is Oehler’s idea of “et nulla jam fabula.” Rigaltius, however, gives a good sense to this clause: “All will come true at last; there will be no fable.”

[6915] The same as *Macariotes*, in ch. viii. above, p. 507.

Chapter XXXIII.—These Remaining Chapters an Appendix to the Main Work. In This Chapter Tertullian Notices a Difference Among Sundry Followers of Ptolemy, a Disciple of Valentinus.

I shall now at last produce, by way of *finale*,[6916] after so long a story, those points which, not to interrupt the course of it, and by the interruption distract the reader's attention, I have preferred reserving to this place. They have been variously advanced by those who have improved on[6917] the doctrines of Ptolemy. For there have been in his school "disciples above their master," who have attributed to their Bythus two wives—Cogitatio (*Thought*) and Voluntas (*Will*). For Cogitatio alone was not sufficient wherewith to produce any offspring, although from the two wives procreation was most easy to him. The former bore him Monogenes (*Only-Begotten*) and Veritas (*Truth*). Veritas was a female after the likeness of Cogitatio; Monogenes a male bearing a resemblance to Voluntas. For it is the strength of Voluntas which procures the masculine nature,[6918] inasmuch as she affords efficiency to Cogitatio.

[6916] Velut epicitharisma.

[6917] Emendatoribus.

[6918] Censum.

Chapter XXXIV.—Other Varying Opinions Among the Valentinians Respecting the Deity, Characteristic Raillery.

Others of purer mind, mindful of the honour of the Deity, have, for the purpose of freeing him from the discredit of even single wedlock, preferred assigning no sex whatever to Bythus; and therefore very likely they talk of "this deity" in the neuter gender rather than "this god." Others again, on the other hand, speak of him as both masculine and feminine, so that the worthy chronicler Fenestella must not suppose that an hermaphrodite was only to be found among the good people of Luna.

Chapter XXXV.—Yet More Discrepancies. Just Now the Sex of Bythus Was an Object of Dispute; Now His Rank Comes in Question. Absurd Substitutes for Bythus Criticised by Tertullian.

There are some who do not claim the first place for Bythus, but only a lower one. They put their Ogdoad in the foremost rank; itself, however, derived from a Tetrad, but under different names. For they put Pro-arche (*Before the Beginning*) first, Anennœtos (*Inconceivable*) second, Arrhetos (*Indescribable*) third, Aoratos (*Invisible*) fourth. Then after Pro-arche they say Arche (*Beginning*) came forth and occupied the first and the fifth place; from Anennœtos came Acataleptos (*Incomprehensible*) in the second and the sixth place; from Arrhetos came Anonomastos (*Nameless*) in the third and the seventh place; from Aoratos[6919] came Agennetos (*Unbegotten*) in the fourth and the eight place. Now by what method he arranges this, that each of these Æons should be born in two places, and that, too, at such intervals, I prefer to be ignorant of than to be informed. For what can be right in a system which is propounded with such absurd particulars?

[6919] Tertullian, however, here gives the Latin synonyme, *Invisibilis*.

Chapter XXXVI.—Less Reprehensible Theories in the Heresy. Bad is the Best of Valentinianism.

How much more sensible are they who, rejecting all this tiresome nonsense, have refused to believe that any one Æon has descended from another by steps like these, which are really neither more nor less *Gemonian*;[6920] but that on a given signal[6921] the eight-fold emanation, of which we have heard,[6922] issued all at once from the Father and His Ennœa (*Thought*),[6923]—that it is, in fact, from His mere motion that they gain their designations. When, as they say, He thought of producing offspring, He on that account gained the name of Father. After producing, because the issue which He produced was true, He received the name of *Truth*. When He wanted Himself to be manifested, He on that account was announced as *Man*. Those, moreover, whom He preconceived in His thought when He produced them, were then designated *the Church*. As man, He uttered His *Word*; and so this *Word* is His first-begotten Son, and to the Word was added *Life*. And by this process the first Ogdoad was completed. However, the whole of this tiresome story is utterly poor and weak. 520

[6920] The "Gemonian steps" on the Aventine led to the Tiber, to which the bodies of executed criminals were dragged by hooks, to be cast into the river.

[6921] Mappa, quod aiunt, missa: a proverbial expression.

[6922] Istam.

[6923] See above, ch. vii. p. 506.

Chapter XXXVII.—Other Turgid and Ridiculous Theories About the Origin of the Æons and Creation, Stated and Condemned.

Now listen to some other buffooneries[6924] of a master who is a great swell among them,[6925] and who has pronounced his *dicta* with an even priestly authority. They run thus: There comes, says he, before all things Pro-arche, the inconceivable, and indescribable, and nameless, which I for my own part call Monotes (*Solitude*). With this was associated another power, to which also I give the name of Henotes (*Unity*). Now, inasmuch as Monotes and Henotes—that is to say, Solitude and Union—were only one being, they produced, and yet not in the way of production,[6926] the intellectual, innascible, invisible beginning of all things, which human language[6927] has called Monad (*Solitude*).[6928] This has inherent in itself a consubstantial force, which it calls Unity[6929] These powers, accordingly, Solitude or Solitariness, *and* Unity, or Union, propagated all the other emanations of Æons.[6930] Wonderful distinction, to be sure! Whatever change Union and Unity may undergo, Solitariness and Solitude is profoundly supreme. Whatever designation you give the power, it is one and the same.

[6924] Oehler gives good reasons for the reading "ingenia circulatoria," instead of the various readings of other editors.

[6925] Insignioris apud eos magistri.

[6926] Non proferentes. Another reading is "non proserentes" (not generating).

[6927] Sermo.

[6928] Or, solitariness.

[6929] Or, Union.

[6930] Compare our Irenæus, I. 2, 3. [Vol. I. p. 316.]

Chapter XXXVIII.—Diversity in the Opinions of Secundus, as Compared with the General Doctrine of Valentinus.

Secundus is a trifle more human, as he is briefer: he divides the Ogdoad into a pair of Tetrads, a right hand one and a left hand one, *one* light and *the other* darkness. Only he is unwilling to derive the power which apostatized and fell away[6931] from any one of the Æons, but from the fruits which issued from their substance.

[6931] Achamoth.

Chapter XXXIX.—Their Diversity of Sentiment Affects the Very Central Doctrine of Christianity, Even the Person and Character of the Lord Jesus. This Diversity Vitiates Every Gnostic School.

Now, concerning even the Lord Jesus, into how great a diversity of opinion are they divided! One party form Him of the blossoms of all the Æons.[6932] Another party will have it that He is made up only of those ten whom *the Word* and *the Life*[6933] produced;[6934] from which circumstance the titles of the Word and the Life were suitably transferred to Him. Others, again, that He rather sprang from the twelve, the offspring of *Man* and *the Church*,[6935] and therefore, they say, He was designated "Son of man." Others, moreover, maintain that He was formed by *Christ* and *the Holy Spirit*, who have to provide for the establishment of the universe,[6936] and that He inherits by right His Father's appellation. Some there are who have imagined that another origin must be found for the title "Son of man;" for they have had the presumption to call the Father Himself *Man*, by reason of the profound mystery of this title: so that what can you hope for more ample concerning faith in that God, with whom you are now yourself on a par? Such conceits are constantly cropping out[6937] amongst them, from the redundance of their mother's seed.[6938] And so it happens that the doctrines which have grown up amongst the Valentinians have already extended their rank growth to the woods of the Gnostics.

[6932] See above, ch. xii. p. 510.

[6933] The Æons *Sermo* and *Vita*.

[6934] See above, ch. vii. p. 506.

[6935] See above, ch. viii. p. 507.

[6936] See above, ch. xiv. p. 511.

[6937] Superfruticant.

[6938] Archamoth is referred to.

V.

On the Flesh of Christ.[6939]

This was written by our author in confutation of certain heretics who denied the reality of Christ's flesh, or at least its identity with human flesh—fearing that, if they admitted the reality of Christ's flesh, they must also admit his resurrection in the flesh; and, consequently, the resurrection of the human body after death.

[Translated by Dr. Holmes.]

Chapter I.—The General Purport of This Work. The Heretics, Marcion, Apelles, and Valentinus, Wishing to Impugn the Doctrine of the Resurrection, Deprive Christ of All Capacity for Such a Change by Denying His Flesh.

They who are so anxious to shake that belief in the resurrection which was firmly settled[6940] before the appearance of our modern Sadducees,[6941] as even to deny that the expectation thereof has any relation whatever to the flesh, have great cause for besetting the flesh of Christ also with doubtful questions, as if it either had no existence at all, or possessed a nature altogether different from human flesh. *For they cannot but be apprehensive* that, if it be once determined that *Christ's flesh* was human, a presumption would immediately arise in opposition to them, that that flesh must by all means rise again, which has already risen in Christ. Therefore we shall have to guard our belief in the resurrection[6942] from the same armoury, whence they get their weapons of destruction. Let us examine our Lord's bodily substance, for about His spiritual nature all are agreed.[6943] It is His flesh that is in question. Its verity and quality are the points in dispute. Did it ever exist? whence was it derived? and of what kind was it? If we succeed in demonstrating it, we shall lay down a law for our own resurrection. Marcion, in order that he might deny the flesh of Christ, denied also His nativity, or else he denied His flesh in order that he might deny His nativity; because, of course, he was afraid that His nativity and His flesh bore mutual testimony to each other's reality, since there is no nativity without flesh, and no flesh without nativity. As if indeed, under the prompting of that licence which is ever the same in all heresy, he too might not very well have either denied the nativity, although admitting the flesh,—like Apelles, who was first a disciple of his, and afterwards an apostate,—or, while admitting both the flesh and the nativity, have interpreted them in a different sense, as did Valentinus, who resembled Apelles both in his discipleship and desertion *of Marcion*. At all events, he who represented the flesh of Christ to be imaginary was equally able to pass off His nativity as a phantom; so that the virgin's conception, and pregnancy, and child-bearing, and then the whole course[6944] of her infant too, would have to be regarded as putative.[6945] *These facts pertaining to the nativity of Christ* would escape the notice of the same eyes and the same senses as failed to grasp the full idea[6946] of His flesh.

[6939] In his work *On the Resurrection of the Flesh* (chap. ii.), Tertullian refers to this tract, and calls it "De Carne Domini adversus quatuor hæreses": the four heresies being those of Marcion, Apelles, Basilides, and Valentinus. Pamelius, indeed, designates the tract by this fuller title instead of the usual one, "De Carne Christi." [This tract contains references to works written while our author was Montanistic, but it contains no positive Montanism. It should not be dated earlier than a.d. 207.]

[6940] Moratam.

[6941] The allusion is to Matt. xxii. 23; comp. *De Præscr. Hæret.* 33 (Fr. Junius).

[6942] Tertullian's phrase is "carnis vota"—the future prospects of the flesh.

[6943] Certum est.

[6944] Ordo.

[6945] Τῷ δοκεῖν haberentur. This term gave name to the *Docetic* errors.

[6946] Opinio.

Chapter II.—Marcion, Who Would Blot Out the Record of Christ's Nativity, is Rebuked for So Startling a Heresy.

Clearly enough is the nativity announced by Gabriel.[6947] But what has he to do with the Creator's angel?[6948] The conception in the virgin's womb is also set plainly before us. But what concern has he with the Creator's prophet, Isaiah?[6949] He[6950] will not brook delay, since *suddenly* (without any prophetic announcement) did he bring down Christ from heaven.[6951] "Away," says he, "with that eternal plaguey taxing of Cæsar, and the scanty inn, and the squalid swaddling-clothes, and the hard stable.[6952] We do not care a jot for[6953] that multitude of the heavenly host which praised their Lord at night.[6954] Let the shepherds take better care of their flock,[6955] and let the wise men spare their legs so long a journey;[6956] let them keep their gold to themselves.[6957] Let Herod, too, mend his manners, so that Jeremy may not glory over him.[6958] Spare also the babe from circumcision, that he may escape the pain thereof; nor let him be brought into the temple, lest he burden his parents with the expense of the offering;[6959] nor let him be handed to Simeon, lest the old man be saddened at the point of death.[6960] Let that old woman also hold her tongue, lest she should bewitch the child."[6961] After such a fashion as this, I suppose you have had, O Marcion, the hardihood of blotting out the original records (of the history) of Christ, that His flesh may lose the proofs of its reality. But, prithee, on what grounds (do you do this)? Show me your authority. If you are a prophet, foretell us a thing; if you are an apostle, open your message in public; if a follower of apostles,[6962] side with apostles in thought; if you are only a (private) Christian, believe what has been handed down to us: if, however, you are nothing of all this, then (as I have the best reason to say) cease to live.[6963] For indeed you are already dead, since you are no Christian, because you do not believe that which by being believed makes men Christian,—nay, you are the more dead, the more you are not a Christian; having fallen away, after you had been one, by rejecting[6964] what you formerly believed, even as you yourself acknowledge in a certain letter of yours, and as your followers do not deny, whilst our (brethren) can prove it.[6965] Rejecting, therefore, what you *once* believed, you have completed the act of rejection, by now no longer believing: the fact, however, of your having ceased to believe has not made your rejection of the faith right and proper; nay, rather,[6966] by your act of rejection you prove that what you believed previous to the said act was of a different character.[6967] What you believed to be of a different character, had been handed down just as *you believed it*. Now[6968] that which had been handed down was true, inasmuch as it had been transmitted by those whose duty it was to hand it down. Therefore, when rejecting that which had been handed down, you rejected that which was true. You had no authority for what you did. However, we have already in another treatise availed ourselves more fully of these prescriptive rules against all heresies. Our repetition of them hereafter that large (treatise) is superfluous,[6969] when we ask the reason why you have formed the opinion that Christ was not born.

[6947] Luke i. 26–38.

[6948] This is said in opposition to Marcion, who held the Creator's angel, and everything else pertaining to him, to be evil.

[6949] A reference to Isa. vii. 14.

[6950] Marcion.

[6951] See also our *Anti-Marcion*, iv. 7.

[6952] Luke ii. 1–7.

[6953] Viderit.

[6954] Luke ii. 13.

[6955] Luke ii. 8.

[6956] Matt. ii. 1.

[6957] Matt. ii. 11.

[6958] Matt. ii. 16–18, and Jer. xxxi. 15.

[6959] Luke ii. 22–24.

[6960] Luke ii. 25–35.

[6961] Luke ii. 36–38.

[6962] Apostolicus.

[6963] Morere.

[6964] Rescindendo.

[6965] Compare our *Anti-Marcion*, i. 1, iv. 4 and *de Præscr. Hær.* c. xxx.

[6966] Atquin.

[6967] Aliter fuisse.

[6968] Porro.

[6969] Ex abundanti. [Dr. Holmes, in this sentence actually uses the word *lengthy*, for which I have said *large*.]

Chapter III.—Christ's Nativity Both Possible and Becoming. The Heretical Opinion of Christ's Apparent Flesh Deceptive and Dishonourable to God, Even on Marcion's Principles.

Since[6970] you think that this lay within the competency of your own arbitrary choice, you must needs have supposed that being born[6971] was either impossible for God, or unbecoming to Him. With God, however, nothing is impossible but what He does not will. Let us consider, then, whether He willed to be born (for if He had the will, He also had the power, and was born). I put the argument very briefly. If God had willed not to be born, it matters not why, He would not have presented Himself in the likeness of man. Now who, when he sees a man, would deny that he had been born? What *God* therefore willed not to be, He would in no wise have willed the seeming to be. When a thing is distasteful, the very notion[6972] of it is scouted; because it makes no difference whether a thing exist or do not exist, if, when it does not exist, it is yet assumed to exist. It is of course of the greatest importance that there should be nothing false (*or pretended*) attributed to that which really does not exist.[6973] But, say you, His own consciousness (of the truth of His nature) was 523 enough for Him. If any supposed that He had been born, because they saw Him as a man, that was their concern.[6974] Yet with how much more dignity and consistency would He have sustained the human character on the supposition that He was truly born; *for* if He were not born, He could not have undertaken the said character without injury to that consciousness of His which you on your side attribute to *His* confidence of being able to sustain, although not born, the character of having been born even against! His own consciousness![6975] Why, I want to know,[6976] was it of so much importance, that Christ should, when perfectly aware what He really was, exhibit Himself as being that which He was not? You cannot express any apprehension that,[6977] if He had been born and truly clothed

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[6970] Quatenus.

[6971] Nativitatem.

[6972] Opinio.

[6973] If Christ's flesh was not real, the pretence of it was wholly wrong.

[6974] Viderint homines.

[6975] It did not much matter (according to the view which Tertullian attributes to Marcion) if God did practise deception in affecting the assumption of a humanity which He knew to be unreal. Men took it to be real, and that answered every purpose. God knew better: and He was moreover, strong enough to obviate all inconveniences of the deception by His unfaltering fortitude, etc. All this, however, seemed to Tertullian to be simply damaging and perilous to the character of God, even from Marcion's own point of view.

[6976] Edoce.

[6977] Non potes dicere *ne*, etc.

Himself with man's nature, He would have ceased to be God, losing what He was, while becoming what He was not. For God is in no danger of losing His own state and condition. But, say you, I deny that God was truly changed to man in such wise as to be born and endued with a body of flesh, on this ground, that a being who is without end is also of necessity incapable of change. For being changed into something else puts an end to the former state. Change, therefore, is not possible to a Being who cannot come to an end. Without doubt, the nature of things which are subject to change is regulated by this law, that they have no permanence in the state which is undergoing change in them, and that they come to an end from thus wanting permanence, whilst they lose that in the process of change which they previously were. But nothing is equal with God; His nature is different[6978] from the condition of all things. If, then, the things which differ from God, *and* from which God differs, lose what existence they had whilst they are undergoing change, wherein will consist the difference of the Divine Being from all other things except in His possessing the contrary faculty of theirs,—in other words, that God can be changed into all conditions, and yet continue just as He is? On any other supposition, He would be on the same level with those things which, when changed, lose the existence they had before; whose equal, of course, He is not in any other respect, as He certainly is not in the changeful issues[6979] *of their nature*. You have sometimes read and believed that the Creator's angels have been changed into human form, and have even borne about so veritable a body, that Abraham even washed their feet,[6980] and Lot was rescued from the Sodomites by their hands;[6981] an angel, moreover, wrestled with a man so strenuously with his body, that the latter desired to be let loose, so tightly was he held.[6982] Has it, then, been permitted to angels, which are inferior to God, after they have been changed into human bodily form,[6983] nevertheless to remain angels? and will you deprive God, their superior, of this faculty, as if Christ could not continue to be God, after His real assumption of the nature of man? Or else, did those angels appear as phantoms of flesh? You will not, however, have the courage to say this; for if it be so held in your belief, that the Creator's angels are in the same condition as Christ, then Christ will belong to the same God as those angels do, who are like Christ in their condition. If you had not purposely rejected in some instances, and corrupted in others, the Scriptures which are opposed to your opinion, you would have been confuted in this matter by the Gospel of John, when it declares that the Spirit descended in the body[6984] of a dove, and sat upon the Lord.[6985] When the said Spirit was in this condition, He was as truly a dove as He was also a spirit; nor did He destroy His own proper substance by the assumption of an extraneous substance. But you ask what becomes of the dove's body, after the return of the Spirit back to heaven, and similarly in the case of the angels. Their withdrawal was effected in the same manner as their appearance had been. If you had seen how their production out of nothing had been effected, you would have known also the process of their return to nothing. If the initial step was out of sight, so was also the final one. Still there was solidity in their bodily substance, whatever may have been the force by which the body became visible. What is written cannot but have been.

[6978] Distat.

[6979] In exitu conversionis.

[6980] Gen. xviii.

[6981] Gen. xix.

[6982] Gen. xxxii.

[6983] See below in chap. vi. and in the *Anti-Marcion*, iii. 9.

[6984] Corpore.

[6985] Matt. iii. 16.

Chapter IV.—God’s Honour in the Incarnation of His Son Vindicated. Marcion’s Disparagement of Human Flesh Inconsistent as Well as Impious. Christ Has Cleansed the Flesh. The Foolishness of God is Most Wise.

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Since, therefore, you do not reject the assumption of a body[6986] as impossible or as hazardous to the character of God, it remains for you to repudiate and censure it as unworthy of Him. Come now, beginning from the nativity itself, declaim[6987] against the uncleanness of the generative elements within the womb, the filthy concretion of fluid and blood, of the growth of the flesh for nine months long out of that very mire. Describe the womb as it enlarges[6988] from day to day, heavy, troublesome, restless even in sleep, changeful in its feelings of dislike and desire. Inveigh now likewise against the shame itself of a woman in travail[6989] which, however, ought rather to be honoured in consideration of that peril, or to be held sacred[6990] in respect of (the mystery of) nature. Of course you are horrified also at the infant, which is shed into life with the embarrassments which accompany it from the womb;[6991] you likewise, of course, loathe it even after it is washed, when it is dressed out in its swaddling-clothes, graced with repeated anointing,[6992] smiled on with nurse’s fawns. This reverend course of nature,[6993] you, O Marcion, (are pleased to) spit upon; and yet, in what way were you born? You detest a human being at his birth; then after what fashion do you love anybody? Yourself, of course, you had no love of, when you departed from the Church and the faith of Christ. But never mind,[6994] if you are not on good terms with yourself, or even if you were born in a way different from other people. Christ, at any rate, has loved even that man who was condensed in his mother’s womb amidst all its uncleannesses, even that man who was brought into life out of the said womb, even that man who was nursed amidst the nurse’s simpers.[6995] For his sake He came down (from heaven), for his sake He preached, for his sake “He humbled Himself even unto death—the death of the cross.”[6996] He loved, of course, the being whom He redeemed at so great a cost. If Christ is the Creator’s *Son*, it was with justice that He loved His own (creature); if He comes from another god, His love was excessive, since He redeemed a being who belonged to another. Well, then, loving man He loved his nativity also, and his flesh as well. Nothing can be loved apart from that through which whatever exists has its existence. Either take away nativity, and then show us *your* man; or else withdraw the flesh, and then present to our view the being whom God has redeemed—since it is these very conditions[6997] which constitute the man whom God has redeemed. And are *you* for turning these conditions into occasions of blushing to the very creature whom He has redeemed, (censuring them), too, as unworthy of Him who certainly would not have redeemed them had He not loved them? Our birth He reforms from death by a second birth from heaven;[6998] our flesh He restores from every harassing malady; when leprous, He cleanses it of the stain; when blind, He rekindles its light; when palsied, He renews its strength; when possessed with devils, He exorcises it; when dead, He reanimates it,—then shall *we* blush to own it? If, to be sure,[6999] He had chosen to be born of a mere animal, and were to preach the kingdom of heaven invested with the body of a beast either wild or tame, your censure (I imagine) would have instantly met Him with this demurrer: “This is disgraceful for God, and this is unworthy of the Son of God, and simply foolish.” For no other reason than because one thus judges. It *is* of course foolish, if we are to judge God by our own conceptions. But, Marcion, consider well this Scripture, if indeed you have not erased it: “God hath chosen the foolish things of the world, to confound the wise.”[7000] Now what are those foolish things? Are they the conversion of men to the worship of the true God, the rejection of error, the whole training in righteousness, chastity, mercy, patience, and innocence? These things certainly are not “foolish.” Inquire again, then, of what things he spoke, and when you imagine that you have discovered what they are will you find anything to be so “foolish” as believing in a God that has been born, and that of a virgin, and of a fleshly nature too, who wallowed in all the before-mentioned humiliations of nature? But some one may say, “These are not the foolish things; they must be other things which God has chosen to confound the wisdom of the world.” And yet, according to the world’s wisdom, it is more easy to believe that Jupiter became a bull or a swan, if we listen to Marcion, than that Christ really became a man. 525

[6986] Corporationem.

[6987] Compare similar passages in the *Anti-Marcion*, iii. 1 and iv. 21.

[6988] Insolescentem.

[6989] Enitentis.

[6990] Religiosum.

[6991] Cum suis impedimentis profusum.

[6992] Unctionibus formatur.

[6993] Hanc venerationem naturæ. Compare Tertullian’s phrase, “Illa sanctissima et reverenda opera naturæ,” in the *Anti-Marcion*, iii. 11.

[6994] Videris.

[6995] Per ludibria nutritum. Compare the phrase just before, “smiled on with nurse’s fawns”—“blanditiis deridetur.” Oehler, however, compares the phrase with Tertullian’s expression (“puerperii spurcos, anxios, *ludicros exitus*,”) in the *Anti-Marcion*, iv. 21.

[6996] Phil. ii. 8.

[6997] Hæc: i.e. man’s *nativity* and his *flesh*.

[6998] Literally, “by a heavenly regeneration.”

[6999] Revera. [I cannot let the words which follow, stand in the text; they are sufficiently rendered.]

[7000] 1 Cor. i. 27.

Chapter V.—Christ Truly Lived and Died in Human Flesh. Incidents of His Human Life on Earth, and Refutation of Marcion's Docetic Parody of the Same.

There are, to be sure, other things also quite as foolish (as the birth of Christ), which have reference to the humiliations and sufferings of God. Or else, let them call a crucified God "wisdom." But Marcion will apply the knife[7001] to this *doctrine* also, and even with greater reason. For which is more unworthy of God, which is more likely to raise a blush of shame, that *God* should be born, or that He should die? that He should bear the flesh, or the cross? be circumcised, or be crucified? be cradled, or be coffined?[7002] be laid in a manger, or in a tomb? *Talk of* "*wisdom*!" You will show more of *that* if you refuse to believe this also. But, after all, you will not be "wise" unless you become a "fool" to the world, by believing "the foolish things of God." Have you, then, cut away[7003] all sufferings from Christ, on the ground that, as a mere phantom, He was incapable of experiencing them? We have said above that He might possibly have undergone the unreal mockeries[7004] of an imaginary birth and infancy. But answer me at once, you that murder truth: Was not God really crucified? And, having been really crucified, did He not really die? And, having indeed really died, did He not really rise again? Falsely did Paul[7005] "determine to know nothing amongst us but Jesus and Him crucified;"[7006] falsely has he impressed upon us that He was buried; falsely inculcated that He rose again. False, therefore, is our faith also. And all that we hope for from Christ will be a phantom. O thou most infamous of men, who acquittest of all guilt[7007] the murderers of God! For nothing did Christ suffer from them, if He really suffered nothing at all. Spare the whole world's one only hope, thou who art destroying the indispensable dishonour of our faith.[7008] Whatsoever is unworthy of God, is of gain to me. I am safe, if I am not ashamed of my Lord. "Whosoever," says He, "shall be ashamed of me, of him will I also be ashamed."[7009] Other matters for shame find I none which can prove me to be shameless in a good sense, and foolish in a happy one, by my own contempt of shame. The Son of God was crucified; I am not ashamed because men must needs be ashamed *of it*. And the Son of God died; it is by all means to be believed, because it is absurd.[7010] And He was buried, and rose again; the fact is certain, because it is impossible. But how will all this be true in Him, if He was not Himself true—if He really had not in Himself that which might be crucified, might die, might be buried, and might rise again? *I mean* this flesh suffused with blood, built up with bones, interwoven with nerves, entwined with veins, *a flesh* which knew how to be born, and how to die, human without doubt, as born of a human being. It will therefore be mortal in Christ, because Christ is man and the Son of man. Else why is Christ man and the Son of man, if he has nothing of man, and nothing from man? Unless it be either that man is anything else than flesh, or man's flesh comes from any other source than man, or Mary is anything else than a human being, or Marcion's man is *as* Marcion's god.[7011] Otherwise Christ could not be described as being man without flesh, nor the Son of man without any human parent; just as He is not God without the Spirit of God, nor the Son of God without having God for His father. Thus the nature[7012] of the two substances displayed Him as man and God,—in one respect born, in the other unborn; in one respect fleshly, in the other spiritual; in one sense weak, in the other exceeding strong; in one sense dying, in the other living. This property of the two states—the divine and the human—is distinctly asserted[7013] with equal truth of both natures alike, with the same belief both in respect of the Spirit[7014] and of the flesh. The powers of the Spirit,[7015] proved Him to be God, His sufferings attested the flesh of man. If His powers were not without the Spirit[7016] in like manner, were not His sufferings without the flesh. If His flesh with its sufferings was fictitious, for the same reason was the Spirit false with all its powers. Wherefore halve[7017] Christ with a lie? He was wholly the truth. Believe me, He chose rather to be born, than in any part to pretend—and that indeed to His own detriment—that He was bearing about a flesh hardened without bones, solid without muscles, bloody without blood, clothed without the tunic *of skin*,[7018] hungry without appetite, eating without teeth, speaking without a 526 tongue, so that His word was a phantom to the ears through an imaginary voice. A phantom, too, it was of course after the resurrection, when, showing His hands and His feet for the disciples to examine, He said, “Behold and see that it is I myself, for a spirit hath not flesh and bones, as ye see me have;”[7019] without doubt, hands, and feet, and bones are not what a spirit possesses, but *only* the flesh. How do you interpret this statement, Marcion, you who tell us that Jesus comes only from the most excellent God, who is both simple and good? See how He *rather* cheats, and deceives, and juggles the eyes of all, and the senses of all, as well as their access to and contact with Him! You ought rather to have brought Christ down, not from heaven, but from some troop of mountebanks, not as God besides man, but simply as a man, a magician; not as the High Priest of our salvation, but as the conjurer in a show; not as the raiser of the dead, but as the misleader[7020] of the living,—except that, if He were a magician, He must have had a nativity!

[7001] Aufer, Marcion. Literally, "Destroy this also, O Marcion."

[7002] Educari an sepeliri.

[7003] Recidisti.

[7004] Vacua ludibria.

[7005] Paul was of great authority in Marcion's school.

[7006] 1 Cor. ii. 2.

[7007] Excusas.

[7008] The humiliation which God endured, so indispensable a part of the Christian faith.

[7009] Matt. x. 33, Mark viii. 38, and Luke ix. 26.

[7010] Ineptum.

[7011] That is, imaginary and unreal.

[7012] Census: "the origin."

[7013] Dispuncta est.

[7014] This term is almost a technical designation of the *divine nature* of Christ in Tertullian. (See our translation of the *Anti-Marcion*, p. 247, note 7, Edin.)

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[7017] Dimidias.

[7018] See his *Adv. Valentin*, chap. 25.

[7019] Luke xxiv. 39.

[7020] Avocatorem.

Chapter VI.—The Doctrine of Apelles Refuted, that Christ's Body Was of Sidereal Substance, Not Born. Nativity and Mortality are Correlative Circumstances, and in Christ's Case His Death Proves His Birth.

But certain disciples[7021] of the heretic of Pontus, compelled to be wiser than their teacher, concede to Christ real flesh, without effect, however, on[7022] their denial of His nativity. He might have had, they say, a flesh which was not at all born. So we have found our way "out of a frying-pan," as the proverb runs, "into the fire,"[7023]—from Marcion to Apelles. This man having first fallen from the principles of Marcion into (intercourse with) a woman, in the flesh, and afterwards shipwrecked himself, in the spirit, on the virgin Philumene,[7024] proceeded from that *time*[7025] to preach that the body of Christ was of solid flesh, but without having been born. To this angel, indeed, of Philumene, the apostle will reply in tones like those in which he even then predicted him, saying, "Although an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."[7026] To the arguments, however, which have been indicated just above, we have now to show our resistance. They allow that Christ really had a body. Whence was the material of it, if not from the same sort of thing as[7027] that in which He appeared? Whence came His body, if His body were not flesh? Whence came His flesh, if it were not born? Inasmuch as that which is born must undergo this nativity in order to become flesh. He borrowed, they say, His flesh from the stars, and from the substances of the higher world. And they assert it for a certain principle, that a body without nativity is nothing to be astonished at, because it has been submitted to angels to appear even amongst ourselves in the flesh without the intervention of the womb. We admit, of course, that such facts have been related. But then, how comes it to pass that a faith which holds to a different rule borrows materials for its own arguments from the faith which it impugns? What has it to do with Moses, who has rejected the God of Moses? Since the God is a different one, everything belonging to him must be different also. But let the heretics always use the Scriptures of that God whose world they also enjoy. The fact will certainly recoil on them as a witness to judge them, that they maintain their own blasphemies from examples derived from *Him*.[7028]

[7021] He has Appelles mainly in view.

[7022] Sine præjudicio tamen. "Without prejudice to their denial, etc."

[7023] The Roman version of the proverb is "out of the lime-kiln into the coal-furnace."

[7024] See Tertullian, *de Præscr. Hæret.* c. xxx.

[7025] Ab eo: or, "from that *event* of the carnal contact." A good reading, found in most of the old books, is *ab ea*, that is, Philumene.

[7026] Gal. i. 8.

[7027] Ex ea qualitate in qua.

[7028] Ipsius: the Creator.

But it is an easy task for the truth to prevail without raising any such demurrer against them. When, therefore, they set forth the flesh of Christ after the pattern of the angels, declaring it to be not born, and yet flesh for all that, I should wish them to compare the causes, both in Christ’s case and that of the angels, wherefore they came in the flesh. Never did any angel descend for the purpose of being crucified, of tasting death, *and* of rising again from the dead. Now, since there never was such a reason for angels becoming embodied, you have the cause why they assumed flesh without undergoing birth. They had not come to die, therefore they also (came not) to be born. Christ, however, having been sent to die, had necessarily to be also born, that He might be capable of death; for nothing is in the habit of dying but that which is born. Between nativity and mortality there is a mutual contrast. The law[7029] which makes us die is the cause of our being born. Now, since Christ died owing to the condition which undergoes death, but that undergoes death which is also born, the consequence was—nay, it was an antecedent necessity—that He must have been born 527 also,[7030] by reason of the condition which undergoes birth; because He had to die in obedience to that very condition which, because it begins with birth, ends in death.[7031] It was not fitting for Him not to be born under the pretence[7032] that it was fitting for Him to die. But the Lord Himself at that very time appeared to Abraham amongst those angels without being born, and yet in the flesh without doubt, in virtue of the before-mentioned diversity of cause. You, however, cannot admit this, since you do not receive that Christ, who was even then rehearsing[7033] how to converse with, and liberate, and judge the human race, in the habit of a flesh which as yet was not born, because it did not yet mean to die until both its nativity and mortality were previously (by prophecy) announced. Let them, then, prove to us that those angels derived their flesh from the stars. If they do not prove it because it is not written, neither will the flesh of Christ get its origin therefrom, for which they borrowed the precedent of the angels. It is plain that the angels bore a flesh which was not naturally their own; their nature being of a spiritual substance, although in some sense peculiar to themselves, corporeal; and yet they could be transfigured into human shape, and for the time be able to appear and have intercourse with men. Since, therefore, it has not been told us whence they obtained their flesh, it remains for us not to doubt in our minds that a property of angelic power is this, to assume to themselves bodily shape out of no material substance. How much more, you say, is it (within their competence to take a body) out of some material substance? That is true enough. But there is no evidence of this, because Scripture says nothing. Then, again,[7034] how should they who are able to form themselves into that which by nature they are not, be unable to do this out of no material substance? If they become that which they are not, why cannot they *so* become out of that which is not? But that which has not existence when it comes into existence, is *made* out of nothing. This is why it is unnecessary either to inquire or to demonstrate what has subsequently become of their[7035] bodies. What came out of nothing, came to nothing. They, who were able to convert *themselves* into flesh have it in their power to convert *nothing itself* into flesh. It is a greater thing to change a nature than to make matter. But even if it were necessary *to suppose* that angels derived their flesh from some material substance, it is surely more credible that it was from some earthly matter than from any kind of celestial substances, since it was composed of so palpably terrene a quality that it fed on earthly ailments. Suppose that even now a celestial *flesh*[7036] had fed on earthly aliments, although it was not itself earthly, in the same way that earthly flesh actually fed on celestial aliments, although it had nothing of the celestial nature (for we read of manna having been food for the people: “Man,” says *the Psalmist*, “did eat angels’ bread,”[7037]) yet this does not once infringe the separate condition of the Lord’s flesh, because of His different destination. For One who was to be truly a man, even unto death, it was necessary that He should be clothed with that flesh to which death belongs. Now that flesh to which death belongs is preceded by birth.

[7029] Forma.

[7030] Æque.

[7031] Quod, quia nascitur, moritur.

[7032] Pro.

[7033] Ediscebat. Compare a fine passage of Tertullian on this subject in our *Anti-Marcion*, note 10, p. 112, Edin.

[7034] Ceterum.

[7035] The angels’.

[7036] Sidera. Drawn, as they thought, from the stars.

[7037] Ps. lxxviii. 24.

Chapter VII.—Explanation of the Lord's Question About His Mother and His Brethren. Answer to the Cavils of Apelles and Marcion, Who Support Their Denial of Christ's Nativity by It.

But whenever a dispute arises about the nativity, all who reject it as creating a presumption in favour of the reality of Christ's flesh, wilfully deny that God Himself was born, on the ground that He asked, "Who is my mother, and who are my brethren?"[7038] Let, therefore, Apelles hear what was our answer to Marcion in that little work, in which we challenged his own (favourite) gospel to the proof, even that the material circumstances of that remark (of the Lord's) should be considered.[7039] First of all, nobody would have told Him that His mother and brethren were standing outside, if he were not certain both that He had a mother and brethren, and that they were the very persons whom he was then announcing,—who had either been known to him before, or were then and there discovered by him; although heretics[7040] have removed this passage from the gospel, because those who were admiring His doctrine said that His supposed father, Joseph the carpenter, and His mother Mary, and His brethren, and His sisters, were very well known to them. But it was with the view of tempting Him, that they had mentioned to Him a mother and brethren which He did not possess. The Scripture says nothing of this, although it is not in other instances silent when anything was done against Him by way of temptation. 528 "Behold," it says, "a certain lawyer stood up, and tempted Him."[7041] And in another passage: "The Pharisees also came unto Him, tempting Him." Who[7042] was to prevent its being in this place also indicated that this was done with the view of tempting Him? I do not admit what you advance of your own apart from Scripture. Then there ought to be suggested[7043] some occasion[7044] for the temptation. What could they have thought to be in Him which required temptation? The question, to be sure, whether He had been born or not? For if this point were denied in His answer, it might come out on the announcement of a temptation. And yet no temptation, when aiming at the discovery of the point which prompts the temptation by its doubtfulness, falls upon one so abruptly, as not to be preceded by the question which compels the temptation whilst raising the doubt. Now, since the nativity of Christ had never come into question, how can you contend that they meant by their temptation to inquire about a point on which they had never raised a doubt? Besides,[7045] if He had to be tempted about His birth, this of course was not the proper way of doing it,—by announcing those persons who, even on the supposition of His birth, might possibly not have been in existence. We have all been born, and yet all of us have not either brothers or mother. He might with more probability have had even a father than a mother, and uncles more likely than brothers. Thus is the temptation about His birth unsuitable, for it might have been contrived without any mention of either His mother or His brethren. It is clearly more credible that, being certain that He had both a mother and brothers, they tested His divinity rather than His nativity, whether, when within, He knew what was without; being tried by the untrue announcement of the presence of persons who were not present. But the artifice of a temptation might have been thwarted thus: it might have happened that He knew that those whom they were announcing to be "standing without," were in fact absent by the stress either of sickness, or of business, or a journey which He was at the time aware of. No one tempts (another) in a way in which he knows that he may have himself to bear the shame of the temptation. There being, then, no suitable occasion for a temptation, the announcement that His mother and His brethren had actually turned up[7046] recovers its naturalness. But there is some ground for thinking that *Christ's* answer denies His mother and brethren for the present, as even Apelles might learn. "The Lord's brethren had not yet believed in Him."[7047] So is it contained in the Gospel which was published before Marcion's time; whilst there is at the same time a want of evidence of His mother's adherence to Him, although the Marthas and the other Marys were in constant attendance on Him. In this very passage indeed, their unbelief is evident. Jesus was teaching the way of life, preaching the kingdom of God *and* actively engaged in healing infirmities of body and soul; but all the while, whilst strangers were intent on Him, His very nearest relatives were absent. By and by they turn up, and keep outside; but they do not go in, because, forsooth, they set small store[7048] on that which was doing within; nor do they even wait,[7049] as if they had something which they could contribute more necessary than that which He was so earnestly doing; but they prefer to interrupt Him, and wish to call Him away from His great work. Now, I ask you, Apelles, or will you Marcion, please (to tell me), if you happened to be at a stage play, or had laid a wager[7050] on a foot race or a chariot race, and were called away by such a message, would you not have exclaimed, "What are mother and brothers to me?"[7051] And did not Christ, whilst preaching and manifesting God, fulfilling the law and the prophets, *and* scattering the darkness of the long preceding age, justly employ this same form of words, in order to strike the unbelief of those who stood outside, or to shake off the importunity of those who would call Him away from His work? If, however, He had meant to deny His own nativity, He would have found place, time, and means for expressing Himself very differently,[7052] and not in words which might be uttered by one who had both a mother and brothers. When denying one's parents in indignation, one does not deny *their existence*, but censures *their faults*. Besides, He gave others the preference; and since He shows their title to this favour—even because they listened to the word (of God)—He points out in what sense He denied His mother and His brethren. For in whatever sense He adopted as His own those who adhered to Him, in that did He deny as His[7053] those who kept aloof from Him. Christ also is wont to do to the utmost that which He enjoins on others. How strange, then, would it certainly[7054] have been, if, while he was teaching others not to esteem mother, or father, or brothers, as highly as the word of God, He were Himself to leave the word of God as soon as His mother and brethren were announced to Him! He denied His parents, then, in the sense in which He has taught us to deny ours—for God's work. But there is also another view of the case: in the abjured mother there is a figure of the synagogue, as well as of the Jews in the unbelieving brethren. In their person Israel remained outside, whilst the new disciples who kept close to Christ within, hearing and believing, represented the Church, which He called mother in a preferable sense and a worthier brotherhood, with the repudiation of the carnal relationship. It was in just the same sense, indeed, that He also replied to that exclamation (of a certain woman), not denying His mother's "womb and paps," but designating those as more "blessed who hear the word of God."[7055]

[7038] Matt. xii. 48; Luke viii. 20, 21.

[7039] See our *Anti-Marcion*, iv. 19.

[7040] Literally, "heresies."

[7041] Luke x. 25.

[7042] Literally, "nobody prevented its being, etc."

[7043] Subesse.

[7044] Materia.

[7045] Eo adicimus etiam.

[7046] Supervenissent.

[7047] John vii. 5.

[7048] Non computantes scilicet.

[7049] Nec sustinent saltem.

[7050] Contendens: "videlicet sponsionibus" (Oehler)

[7051] Literally, "Who is my mother, and who are my brethren?"—Christ's own words.

[7052] The *alius* is a genitive, and must be taken with *sermonis*.

[7053] Abnegavit: "repudiated."

[7054] Force of the indicative *quale erat*.

[7055] Luke xi. 27, 28. See also our *Anti-Marcion*, p. 292, Edin.

Chapter VIII.—Apelles and His Followers, Displeased with Our Earthly Bodies, Attributed to Christ a Body of a Purer Sort. How Christ Was Heavenly Even in His Earthly Flesh.

These passages alone, in which Apelles and Marcion seem to place their chief reliance when interpreted according to the truth of the entire uncorrupted gospel, ought to have been sufficient for proving the human flesh of Christ by a defence of His birth. But since Apelles' precious set[7056] lay a very great stress on the shameful condition[7057] of the flesh, which they will have to have been furnished with souls tampered with by the fiery author of evil,[7058] and so unworthy of Christ; and because they on that account suppose that a sidereal substance is suitable for Him, I am bound to refute them on their own ground. They mention a certain angel of great renown as having created this world of ours, and as having, after the creation, repented of his work. This indeed we have treated of in a passage by itself; for we have written a little work in opposition to them, *on the question* whether one who had the spirit, and will, and power of Christ for such operations, could have done anything which required repentance, since they describe the *said* angel by the figure of "the lost sheep." The world, then, must be a wrong thing,[7059] according to the evidence of its Creator's repentance; for all repentance is the admission of fault, nor has it indeed any existence except through fault. Now, if the world[7060] is a fault, as is the body, such must be its parts—faulty too; so in like manner must be the heaven and its celestial (contents), and everything which is conceived and produced out of it. And "a corrupt tree must needs bring forth evil fruit."[7061] The flesh of Christ, therefore, if composed of celestial elements, consists of faulty materials, sinful by reason of its sinful origin;[7062] so that it must be a part of that substance which they disdain to clothe Christ with, because of its sinfulness,—in other words, our own. Then, as there is no difference in the point of ignominy, let them either devise for Christ some substance of a purer stamp, since they are displeased with our own, or else let them recognise this too, than which even a heavenly substance could not have been better. We read in so many words:[7063] "The first man is of the earth, earthy; the second man is the Lord from heaven."[7064] This passage, however, has nothing to do with any difference of substance; it only contrasts with the once[7065] "earthy" substance of the flesh of the first man, Adam, the "heavenly" substance of the spirit of the second man, Christ. And so entirely does the passage refer the celestial man to the spirit and not to the flesh, that those whom it compares to Him evidently become celestial—by the Spirit, of course—even in this "earthy flesh." Now, since Christ is heavenly even in regard to the flesh, they could not be compared to Him, who are not heavenly in reference to their flesh.[7066] If, then, they who become heavenly, as Christ also was, carry about an "earthy" substance of flesh, the conclusion which is affirmed by this fact is, that Christ Himself also was heavenly, but in an "earthy" flesh, even as they are who are put on a level with Him.[7067]

[7056] Isti Apelleiaci.

[7057] Ignominiam.

[7058] Ab igneo illo præside mali: see Tertullian's *de Anima.* xxiii.; *de Resur. Carn.* v.; *Adv. Omnes Hæres.* vi.

[7059] Peccatum.

[7060] *Mundus* is here the universe or entire creation.

[7061] Matt. vii. 17.

[7062] Censu.

[7063] Plane.

[7064] 1 Cor. xv. 47.

[7065] Retro.

[7066] Secundum carnem.

[7067] Ei adæquantur.

Chapter IX.—Christ's Flesh Perfectly Natural, Like Our Own. None of the Supernatural Features Which the Heretics Ascribed to It Discoverable, on a Careful View.

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We have thus far gone on the principle, that nothing which is derived from some other thing, however different it may be from that from which it is derived, is so different as not to suggest the source from which it comes. No material substance is without the witness of its own original, however great a change into new properties it may have undergone. There is this very body of ours, the formation of which out of the dust of the ground is a truth which has found its way into Gentile fables; it certainly testifies its own origin from the two elements of earth and water,—from the former by its flesh, from the latter by its blood. Now, although there is a difference in the appearance of qualities (in other words, that which proceeds from something else is in development[7068] different), yet, after all, what is blood but red fluid? what is flesh but earth in an especial[7069] form? Consider the respective qualities,—of the muscles as clods; of the bones as stones; the mammillary glands as a kind of pebbles. Look upon the close junctions of the nerves as propagations of roots, and the branching courses of the veins as winding rivulets, and the down (which covers us) as moss, and the hair as grass, and the very treasures of marrow within our bones as ores[7070] of flesh. All these marks of the earthy origin were in Christ; and it is they which obscured Him as the Son of God, for He was looked on as man, for no other reason whatever than because He existed in the corporeal substance of a man. Or else, show us some celestial substance in Him purloined from the Bear, and the Pleiades, and the Hyades. Well, then, *the characteristics* which we have enumerated are so many proofs that His was an earthy flesh, as ours is; but anything new or anything strange I do not discover. Indeed it was from His words and actions only, from His teaching and miracles solely, that men, though amazed, owned Christ to be man.[7071] But if there had been in Him any new kind of flesh miraculously obtained (from the stars), it would have been certainly well known.[7072] As the case stood, however, it was actually the ordinary[7073] condition of His terrene flesh which made all things else about Him wonderful, as when they said, "Whence hath this man this wisdom and these mighty works?"[7074] Thus spake even they who despised His outward form. His body did not reach even to human beauty, to say nothing of heavenly glory.[7075] Had the prophets given us no information whatever concerning His ignoble appearance, His very sufferings and the very contumely He endured bespeak it all. The sufferings attested His human flesh, the contumely proved its abject condition. Would any man have dared to touch even with his little finger, the body *of Christ*, if it had been of an unusual nature;[7076] or to smear His face with spitting, if it had not invited it[7077] (by its abjectness)? Why talk of a heavenly flesh, when you have no grounds to offer us for your celestial theory?[7078] Why deny it to be earthy, when you have the best of reasons for knowing it to be earthy? He hungered under the devil's *temptation*; He thirsted with the woman of Samaria; He wept over Lazarus; He trembles at death (for "the flesh," as He says, "is weak"[7079]); at last, He pours out His blood. These, I suppose, are celestial marks? But how, I ask, could He have incurred contempt and suffering in the way I have described, if there had beamed forth in that flesh of His aught of celestial excellence? From this, therefore, we have a convincing proof that in it there was nothing of heaven, because it must be capable of contempt and suffering.

[7068] Fit.

[7069] Sua.

[7070] Metalla.

[7071] Christum hominem obstupescebant.

[7072] Notaretur.

[7073] Non mira.

[7074] Matt. xiii. 54.

[7075] Compare Isa. liii. 2. See also our *Anti-Marcion*, p. 153, Edin.

[7076] Novum: made of the stars.

[7077] Merentem.

[7078] Literally, "why do you suppose it to be celestial."

[7079] Matt. xxvi. 41.

Chapter X.—Another Class of Heretics Refuted. They Alleged that Christ's Flesh Was of a Finer Texture, Animalis, Composed of Soul.

I now turn to another class, who are equally wise in their own conceit. They affirm that the flesh of Christ is composed of soul,[7080] that His soul became flesh, so that His flesh is soul; and as His flesh is of soul, so is His soul of flesh. But here, again, I must have some reasons. If, in order to save the soul, Christ took a soul within Himself, because it could not be saved except by Him having it within Himself, I see no reason why, in clothing Himself with flesh, He should have made that flesh one of soul,[7081] as if He could not have saved the soul in any other way than by making flesh of it. For while He saves *our* souls, which are not only not of flesh,[7082] but are even distinct from flesh, how much more able was He to secure salvation to that soul which He took Himself, when it was also not of flesh? Again, since they assume it as a main tenet,[7083] that Christ came forth not to deliver the flesh, but only our soul, how absurd it is, in the first place, that, meaning to save only the soul, He yet 53 made it into just that sort of bodily substance which He had no intention of saving! And, secondly, if He had undertaken to deliver our souls by means of that which He carried, He ought, in that soul which He carried to have carried our *soul*, one (that is) of the same condition as ours; and whatever is the condition of our soul in its secret nature, it is certainly not one of flesh. However, it was not our soul which He saved, if His own was of flesh; for ours is not of flesh. Now, if He did not save our soul on the ground, that it was a soul of flesh which He saved, He is nothing to us, because He has not saved our soul. Nor indeed did it need salvation, for it was not our soul really, since it was, on the supposition,[7084] a soul of flesh. But yet it is evident that it has been saved. Of flesh, therefore, it was not composed, and it was ours; for it was our *soul* that was saved, since that was in peril *of damnation*. We therefore now conclude that as in Christ the soul was not of flesh, so neither could His flesh have possibly been composed of soul.

[7080] Animalem: "etherialized; of a finer form, differing from gross, earthy matter" (Neander).

[7081] Animalem.

[7082] Non carneas.

[7083] Præsumant.

[7084] Scilicet.

Chapter XI.—The Opposite Extravagance Exposed. That is Christ with a Soul Composed of Flesh—Corporeal, Though Invisible. Christ's Soul, Like Ours, Distinct from Flesh, Though Clothed in It.

But we meet another argument of theirs, when we raise the question why Christ, in assuming a flesh composed of soul, should seem to have had a soul that was made of flesh? For God, they say, desired to make the soul visible to men, by enduing it with a bodily nature, although it was before invisible; of its own nature, indeed, it was incapable of seeing anything, even its own self, by reason of the obstacle of this flesh, so that it was even a matter of doubt whether it was born or not. The soul, therefore (they further say), was made corporeal in Christ, in order that we might see it when undergoing birth, and death, and (what is more) resurrection. But yet, how was this possible, that by means of the flesh the soul should demonstrate itself[7085] to itself or to us, when it could not possibly be ascertained that it would offer this mode of exhibiting itself by the flesh, until the thing came into existence to which it was unknown,[7086] that is to say, the flesh? It received darkness, forsooth, in order to be able to shine! Now,[7087] let us first turn our attention to this point, whether it was requisite that the soul should exhibit itself in the manner contended for;[7088] and next *consider* whether their previous position be[7089] that the soul is wholly invisible (inquiring further) whether this invisibility is the result of its incorporeality, or whether it actually possesses some sort of body peculiar to itself. And yet, although they say that it is invisible, they determine it to be corporeal, but having somewhat that is invisible. For if it has nothing invisible how can it be said to be invisible? But even its existence is an impossibility, unless it has that which is instrumental to its existence.[7090] Since, however, it exists, it must needs have a something through which it exists. If it has this something, it must be its body. Everything which exists is a bodily existence *sui generis*. Nothing lacks bodily existence but that which is non-existent. If, then, the soul has an invisible body, He who had proposed to make it[7091] visible would certainly have done His work better[7092] if He had made that part of it which was accounted invisible, visible; because then there would have been no untruth or weakness in the case, and neither of these flaws is suitable to God. (But as the case stands in the hypothesis) there is *untruth*, since He has set forth the soul as being a different thing from what it really is; and there is *weakness*, since He was unable to make it appear[7093] to be that which it is. No one who wishes to exhibit a man covers him with a veil[7094] or a mask. This, however, is precisely what has been done to the soul, if it has been clothed with a covering belonging to something else, by being converted into flesh. But even if the soul is, on their hypothesis, supposed[7095] to be incorporeal, so that the soul, whatever it is, should by some *mysterious* force of the reason[7096] be quite unknown, only not be a body, then in that case it were not beyond the power of God—indeed it would be more consistent with His plan—if He displayed[7097] the soul in some new sort of body, different from that which we all have in common, one of which we should have quite a different notion,[7098] (being spared the idea that)[7099] He had set His mind on[7100] making, without an adequate cause, a visible soul instead of[7101] an invisible one—a fit incentive, no doubt, for such questions as they start,[7102] by their maintenance of a human flesh for it.[7103] Christ, however, could not have appeared 532 among men except as a man. Restore, therefore, to Christ, His faith; *believe* that He who willed to walk the earth as a man exhibited even a soul of a thoroughly human condition, not making it of flesh, but clothing it with flesh.

[7085] Demonstraretur: or, "should become apparent."

[7086] Cui latebat.

[7087] Denique.

[7088] Isto modo.

[7089] An retro allegent.

[7090] Per quod sit.

[7091] Eam: the soul.

[7092] Dignius: i.e., "in a manner more worthy of Himself."

[7093] Demonstrare.

[7094] Cassidem.

[7095] Deputetur.

[7096] Aliqua vi rationis: or, "by some power of its own condition."

[7097] Demonstrare.

[7098] Notitiæ.

[7099] Ne.

[7100] Gestisset.

[7101] Ex.

[7102] Istis.

[7103] In illam: perhaps "*in it*," as if an ablative case, not an unusual construction in Tertullian.

Chapter XII.—The True Functions of the Soul. Christ Assumed It in His Perfect Human Nature, Not to Reveal and Explain It, But to Save It. Its Resurrection with the Body Assured by Christ.

Well, now, let it be granted that the soul is made apparent by the flesh,[7104] on the assumption that it was evidently necessary[7105] that it should be made apparent in some way or other, that is, as being incognizable to itself and to us: there is still an absurd distinction in this *hypothesis*, which implies that we are ourselves separate from our soul, when all that we are is soul. Indeed,[7106] without the soul we are nothing; there is not even the name of a human being, only that of a carcase. If, then, we are ignorant of the soul, it is in fact the soul that is ignorant of itself. Thus the only remaining question left for us to look into is, whether the soul was in this matter so ignorant of itself that it became known in any way it could.[7107] The soul, in my opinion,[7108] is sensual.[7109] Nothing, therefore, pertaining to the soul is unconnected with sense,[7110] nothing pertaining to sense is unconnected with the soul.[7111] And if I may use the expression for the sake of emphasis, I would say, "*Animœ anima sensus est*"—"Sense is the soul's very soul." Now, since it is the soul that imparts the faculty of perception[7112] to all (that have sense), and since it is itself that perceives the very senses, not to say properties, of them all, how is it likely that it did not itself receive sense as its own natural constitution? Whence is it to know what is necessary for itself under given circumstances, from the very necessity of natural causes, if it knows not its own property, and what is necessary for it? To recognise this indeed is within the competence of every soul; it has, I mean, a practical knowledge of itself, without which knowledge of itself no soul could possibly have exercised its own functions.[7113] I suppose, too, that it is especially suitable that man, the only rational animal, should have been furnished with such a soul as would make him the rational animal, itself being pre-eminently rational. Now, how can that soul which makes man a rational animal be itself rational if it be itself ignorant of its rationality, being ignorant of its own very self? So far, however, is it from being ignorant, that it knows its own Author, its own Master, and its own condition. Before it learns anything about God, it names the name of God. Before it acquires any knowledge of His judgment, it professes to commend itself to God. There is nothing one oftener hears of than that there is no hope after death; and yet what imprecations or deprecations does not the soul use according as the man dies after a well or ill spent life! These reflections are more fully pursued in a short treatise which we have written, "*On the Testimony of the Soul.*"[7114] Besides, if the soul was ignorant of itself from the beginning, there is nothing it could[7115] have learnt of Christ except its own quality.[7116] It was not its own form that it learnt of Christ, but its salvation. For this cause did the Son of God descend and take on Him a soul, not that the soul might discover itself in Christ, but Christ in itself. For its salvation is endangered, not by its being ignorant of itself, but of the word of God. "The life," says He, "was manifested,"[7117] not the soul. And again, "I am come to save the soul." He did not say, "to explain"[7118] it. We could not know, of course,[7119] that the soul, although an invisible essence, is born and dies, unless it were exhibited corporeally. We certainly were ignorant that it was to rise again with the flesh. This is the truth which it will be found was manifested by Christ. But even this He did not manifest in Himself in a different way than in some Lazarus, whose flesh was no more composed of soul[7120] than his soul was of flesh.[7121] What further knowledge, therefore, have we received of the structure[7122] of the soul which we were ignorant of before? What invisible part was there belonging to it which wanted to be made visible by the flesh?

[7104] Ostensa sit.

[7105] Si constiterit.

[7106] Denique.

[7107] Quoquo modo.

[7108] Opinor.

[7109] Sensualis: endowed with sense.

[7110] Nihil animale sine sensu.

[7111] Nihil sensuale sine anima.

[7112] We should have been glad of a shorter phrase for *sentire* ("to use sense"), had the whole course of the passage permitted it.

[7113] Se ministrare.

[7114] See especially chap. iv. *supra*.

[7115] Debuerat.

[7116] Nisi qualis esset.

[7117] 1 John i. 2.

[7118] Ostendere; see Luke ix. 56.

[7119] Nimirum.

[7120] Animalis.

[7121] Carnalis.

[7122] Dispositione.

Chapter XIII.—Christ’s Human Nature. The Flesh and the Soul Both Fully and Unconfusedly Contained in It.

The soul became flesh that the soul might become visible.[7123] Well, then, did the flesh likewise become soul that the flesh might be manifested?[7124] If the soul is flesh, it is no longer soul, but flesh. If the flesh is soul, it is no longer flesh, but soul. Where, then, there is flesh, and where there is soul, it has become both one and the other.[7125] Now, if they are neither in particular, although they become both one and the other, it is, to say the least, very absurd, that we should understand the soul when we name the flesh, and when we indicate the soul, explain ourselves as meaning the flesh. All things will be in danger of being taken in a sense different from their own proper sense, and, whilst taken in that different sense, of losing their proper one, if they are called by a name which differs from their natural designation. Fidelity in names secures the safe appreciation of properties. When these properties undergo a change, they are considered to possess such qualities as their names indicate. Baked clay, for instance, receives the name of brick.[7126] It retains not the name which designated its former state,[7127] because it has no longer a share in that state. Therefore, also, the soul of Christ having become flesh,[7128] cannot be anything else than that which it has become nor can it be any longer that which it once was, having become indeed[7129] something else. And since we have just had recourse to an illustration, we will put it to further use. Our pitcher, then, which was formed of the clay, is one body, and has one name indicative, of course, of that one body; nor can the pitcher be also called clay, because what it once was, it is no longer. Now that which is no longer (what it was) is also not an inseparable property.[7130] And the soul is not an inseparable property. Since, therefore, it has become flesh, the soul is a uniform solid body; it is also a wholly incomplex being,[7131] and an indivisible substance. But in Christ we find the soul and the flesh expressed in simple unfigurative[7132] terms; that is to say, the soul is called soul, and the flesh, flesh; nowhere is the soul termed flesh, or the flesh, soul; and yet they ought to have been thus (confusedly) named if such had been their condition. *The fact, however, is* that even by *Christ* Himself each substance has been separately mentioned by itself, conformably of course, to the distinction which exists between the properties of both, the soul by itself, and the flesh by itself. "*My soul*," says He, "is exceeding sorrowful, even unto death;"[7133] and "the bread that I will give is *my flesh*, (which I will give) for the life[7134] of the world."[7135] Now, if the soul had been flesh, there would have only been in Christ the soul composed of flesh, or else the flesh composed of soul.[7136] Since, however, He keeps the species distinct, the flesh and the soul, He shows them to be two. If two, then they are no longer one; if not one, then the soul is not composed of flesh, nor the flesh of soul. For the soul-flesh, or the flesh-soul, is but one; unless indeed He even had some other soul apart from that which was flesh, and bare about another flesh besides that which was soul. But since He had but one flesh and one soul,—that "soul which was sorrowful, even unto death," and that *flesh which was the* "bread given for the life of the world,"—the number is unimpaired[7137] of two substances distinct in kind, thus excluding the unique species of the flesh-comprised soul.

[7123] Ostenderetur: or, “that it might prove itself soul.”

[7124] Or, “that it might show itself flesh.”

[7125] Alterutrum: “no matter which.”

[7126] Testæ: a pitcher, perhaps.

[7127] Generis.

[7128] Tertullian quotes his opponent’s opinion here.

[7129] Silicet: in reference to the *alleged* doctrine.

[7130] Non adhæret.

[7131] Singularitas tota.

[7132] Nudis.

[7133] Matt. xxvi. 38. Tertullian's quotation is put interrogatively.

[7134] "The salvation" (salute) is Tertullian's word.

[7135] John vi. 51.

[7136] Above, beginning of chap. x.

[7137] Salvus.

Chapter XIV.—Christ Took Not on Him an Angelic Nature, But the Human. It Was Men, Not Angels, Whom He Came to Save.

But Christ, they say, bare[7138] (the nature of) an angel. For what reason? The same which induced Him to become man? Christ, then, was actuated by the motive which led Him to take human nature. Man's salvation was the motive, the restoration of that which had perished. Man had perished; his recovery had become necessary. No such cause, however, existed for Christ's taking on Him the nature of angels. For although there is assigned to angels also perdition in "the fire prepared for the devil and his angels,"[7139] yet a restoration is never promised to them. No charge about the salvation of angels did Christ ever receive from the Father; and that which the Father neither promised nor commanded, Christ could not have undertaken. For what object, therefore, did He bear the angelic nature, if it were not (that He might have it) as a powerful helper[7140] wherewithal to execute the salvation of man? The Son of God, in sooth, was not competent alone to deliver man, whom a solitary and single serpent had overthrown! There is, then, no longer but one God, but one Saviour, if there be two to contrive salvation, and one of them in need of the other. But was it His object indeed to deliver man by an angel? Why, then, come down to do that which He was about to expedite with an angel's help? If by an angel's aid, why *come* Himself also? If He meant to do all by Himself, why have an angel too? He has been, it is true, called "the Angel of great counsel," that is, a messenger, by a term expressive of official function, not of nature. For He had to announce to the world the mighty purpose of the Father, even that which ordained the restoration of man. But He is not on this account to be regarded as an angel, as a Gabriel or a Michael. For the Lord of the Vineyard sends even His Son to the labourers to require fruit, as well as His servants. Yet the Son will not therefore be counted as one of the servants because He undertook the office of a servant. I may, then, more easily say, if such an expression is to be hazarded,[7141] that the Son is actually an angel, that is, a messenger, from the Father, than that there is an angel in the Son. Forasmuch, however, as it has been declared concerning the Son Himself, "Thou hast made Him a little lower than the angels"[7142] how will it appear that He put on the nature of angels if He was made lower than the angels, having become man, with flesh and soul as the Son of man? As "the Spirit[7143] of God," however, and "the Power of the Highest,"[7144] can He be regarded as lower than the angels,—He who is verily God, and the Son of God? Well, but as bearing human nature, He is so far made inferior to the angels; but as bearing angelic nature, He to the same degree loses that inferiority. This opinion will be very suitable for Ebion,[7145] who holds Jesus to be a mere man, and nothing more than a descendant of David, and not also the Son of God; although He is, to be sure,[7146] in one respect more glorious than the prophets, inasmuch as he declares that there was an angel in Him, just as there was in Zechariah. Only it was never said by Christ, "And the angel, which spake within me, said unto me."[7147] Neither, indeed, was ever used by Christ that familiar phrase of all the prophets, "Thus saith the Lord." For He was Himself the Lord, who openly spake by His own authority, prefacing His words with the formula, "Verily, verily, *I* say unto you." What need is there of further argument? Hear what Isaiah says in emphatic words, "It was no angel, nor deputy, but the Lord Himself who saved them."[7148]

[7138] Gestavit.

[7139] Matt. xxv. 41.

[7140] Satellitem.

[7141] Si forte.

[7142] Ps. viii. 5.

[7143] For this designation of the *divine* nature in Christ, see our *Anti-Marcion*, p. 247, note 7, Edin.

[7144] Luke i. 35.

[7145] Hebioni.

[7146] Plane.

[7147] Zech. i. 14.

[7148] Isa. lxiii. 9.

Chapter XV.—The Valentinian Figment of Christ's Flesh Being of a Spiritual Nature, Examined and Refuted Out of Scripture.

Valentinus, indeed, on the strength of his heretical system, might consistently devise a spiritual flesh for Christ. Any one who refused to believe that that flesh was human might pretend it to be anything he liked, forasmuch as (and this remark is applicable to all *heretics*), if it was not human, and was not born of man, I do not see of what substance Christ Himself spoke when He called Himself man and the Son of man, *saying*: "But now ye seek to kill me, a man that hath told you the truth;"[7149] and "The Son of man is Lord of the Sabbath-day."[7150] For it is of Him that Isaiah writes: "A man of suffering, and acquainted with the bearing of weakness;"[7151] and Jeremiah: "He is a man, and who hath known Him?"[7152] and Daniel: "Upon the clouds (He came) as the Son of man."[7153] The Apostle Paul likewise says: "The man Christ Jesus is the one Mediator between God and man."[7154] Also Peter, in the Acts of the Apostles, speaks of Him as verily human (when he says), "Jesus Christ was a man approved of God among you."[7155] These passages alone ought to suffice as a prescriptive[7156] testimony in proof that Christ had human flesh derived from man, and not spiritual, and that His flesh was not composed of soul,[7157] nor of stellar substance, and that it was not an imaginary flesh; (and no doubt they would be sufficient) if heretics could only divest themselves of all their contentious warmth and artifice. For, as I have read in some writer of Valentinus' wretched faction,[7158] they refuse at the outset to believe that a human and earthly substance was created[7159] for Christ, lest the Lord should be regarded as inferior to the angels, who are not formed of earthly flesh; whence, too, it would be necessary that, if His flesh were like ours, it should be similarly born, not of the Spirit, nor of God, but of the will of man. Why, moreover, should it be born, not of corruptible [seed], but of incorruptible? 535 Why, again, since His flesh has both risen and returned to heaven, is not ours, being like His, also taken up at once? Or else, why does not His flesh, since it is like ours, return in like manner to the ground, and suffer dissolution? Such objections even the heathen used constantly to bandy about.[7160] Was the Son of God reduced to such a depth of degradation? Again, if He rose again as a precedent for our hope, how is it that nothing like it has been thought desirable (to happen) to ourselves?[7161] Such views are not improper for heathens and they are fit and natural for the heretics too. For, indeed, what difference is there between them, except it be that the heathen, in not believing, do believe; while the heretics, in believing, do not believe? Then, again, they read: "Thou madest Him a little less than angels;"[7162] and they deny the lower nature of that Christ who declares Himself to be, "not a man, but a worm;"[7163] who also had "no form nor comeliness, but His form was ignoble, despised more than all men, a man in suffering, and acquainted with the bearing of weakness."[7164] Here they discover a human being mingled with a divine one and so they deny the manhood. They believe that He died, and maintain that a being which has died was born of an incorruptible substance;[7165] as if, forsooth, corruptibility[7166] were something else than death! But our flesh, too, ought immediately to have risen again. Wait a while. Christ has not yet subdued His enemies, so as to be able to triumph over them in company with His friends.

[7149] John viii. 40.

[7150] Matt. xii. 8.

[7151] Isa. liii. 3, Sept.

[7152] Jer. xvii. 9, Sept.

[7153] Dan. vii. 13.

[7154] 1 Tim. ii. 5.

[7155] Acts ii. 22.

[7156] Vice præscriptionis.

[7157] Animalis.

[7158] Factiuncula.

[7159] Informatam.

[7160] Volutabant: see Lactantius, iv. 22.

[7161] De nobis probatum est: or, perhaps, "has been proved to have happened in our own case."

[7162] Ps. viii. 6, Sept.

[7163] Ps. xxii. 6.

[7164] Isa. liii. 3, Sept.

[7165] Ex incorruptela.

[7166] Corruptela.

Chapter XVI.—Christ’s Flesh in Nature, the Same as Ours, Only Sinless. The Difference Between Carnem Peccati and Peccatum Carnis: It is the Latter Which Christ Abolished. The Flesh of the First Adam, No Less Than that of the Second Adam, Not Received from Human Seed, Although as Entirely Human as Our Own, Which is Derived from It.

The famous Alexander,[7167] too, instigated by his love of disputation in the true fashion of heretical temper, has made himself conspicuous against us; he will have us say that Christ put on flesh of an earthly origin,[7168] in order that He might in His own person abolish sinful flesh.[7169] Now, even if we did assert this as our opinion, we should be able to defend it in such a way as completely to avoid the extravagant folly which he ascribes to us in making us suppose that the very flesh of Christ was in Himself abolished as being sinful; because we mention our belief (in public),[7170] that it is sitting at the right hand of the Father in heaven; and we further declare that it will come again from thence in all the pomp[7171] of the Father’s glory: it is therefore just as impossible for us to say that it is abolished, as it is for us to maintain that it is sinful, and so made void, since in it there has been no fault. We maintain, moreover, that what has been abolished in Christ is not *carnem peccati*, “sinful flesh,” but *peccatum carnis*, “sin in the flesh,”—not the material thing, but its condition;[7172] not the substance, but its flaw;[7173] and (this we aver) on the authority of the apostle, who says, “He abolished sin in the flesh.”[7174] Now in another sentence he says that Christ was “in the likeness of sinful flesh,”[7175] not, however, as if He had taken on Him “the likeness of the flesh," in the sense of a semblance of body instead of its reality; but he means us to understand likeness to the flesh which sinned,[7176] because the flesh of Christ, which committed no sin itself, resembled that which had sinned,—resembled it in its nature, but not in the corruption it received from Adam; whence we also affirm that there was in Christ the same flesh as that whose nature in man is sinful. In the flesh, therefore, *we say* that sin has been abolished, because in Christ that same flesh is maintained without sin, which in man was not maintained without sin. Now, it would not contribute to the purpose of Christ's abolishing sin in the flesh, if He did not abolish it in that flesh in which was the nature of sin, nor (would it conduce) to His glory. For surely it would have been no strange thing if He had removed the stain of sin in some better flesh, and one which should possess a different, even a sinless, nature! Then, you say, if He took our flesh, Christ's was a sinful one. Do not, however, fetter with mystery a sense which is quite intelligible. For in putting on our flesh, He made it His own; in making it His own, He made it sinless. A word of caution, however, must be addressed to all who refuse to believe that our flesh was in Christ on the ground that it came not of the seed of a human father,[7177] let them remember that Adam himself received this flesh of ours without the seed of a human father. As earth was converted into this flesh of ours without the seed of a human father, so also was it quite possible for the Son of God to take to Himself[7178] the substance of the selfsame flesh, without a human father's agency.[7179] 530

[7167] Although Tertullian dignifies him with an *ille*, we have no particulars of this man. [It may be that this is an *epithet*, rather than a name, given to some enemy of truth like Alexander the “Coppersmith” (2 Tim. iv. 14) or like that (1 Tim. i. 20), blasphemer, whose character suits the case.]

[7168] Census.

[7169] So Bp. Kaye renders “*carnem* peccati.” [See his valuable note, p. 253.]

[7170] We take the *meminerimus* to refer “to the Creed.”

[7171] Suggestu.

[7172] Naturam.

[7173] Culpam.

[7174] “Tertullian, referring to St. Paul, says of Christ: ‘Evacuavit peccatum in carne;’ alluding, as I suppose, to Romans viii. 3. But the corresponding Greek in the printed editions is κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί (‘He condemned sin in the flesh’). Had Tertullian a different reading in his Greek mss., or did he confound Romans viii. 3 with Romans vi. 6, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας (‘that the body of sin might be destroyed’)? Jerome translates the Greek καταργέω by ‘evacuo,’ c. xvi. See *Adv. Marcionem*, ver. 14. Dr. Neander has pointed out two passages in which Tertullian has ‘damnavit or *damnaverit* delinquentiam in carne.’ See *de Res. Carnis.* 46; *de Pudicitiâ.* 17.”—Bp. Kaye.

[7175] Also in Rom. viii. 3.

[7176] Peccatricis carnis.

[7177] Viri.

[7178] Transire in: "to pass into."

[7179] Sine coagulo.

Chapter XVII.—The Similarity of Circumstances Between the First and the Second Adam, as to the Derivation of Their Flesh. An Analogy Also Pleasantly Traced Between Eve and the Virgin Mary.

But, leaving Alexander with his syllogisms, which he so perversely applies in his discussions, as well as with the hymns of Valentinus, which, with consummate assurance, he interpolates as the production of some respectable[7180] author, let us confine our inquiry to a single point—Whether Christ received flesh from the virgin?—that we may thus arrive at a certain proof that His flesh was human, if He derived its substance from His mother's womb, although we are at once furnished with clear evidences of the human character of His flesh, from its name and description as that of a man, and from the nature of its constitution, and from the system of its sensations, and from its suffering of death. Now, it will first be necessary to show what previous reason there was for the Son of God's being born of a virgin. He who was going to consecrate a new order of birth, must Himself be born after a novel fashion, concerning which Isaiah foretold how that the Lord Himself would give the sign. What, then, is the sign? "Behold a virgin shall conceive and bear a son."[7181] Accordingly, a virgin did conceive and bear "Emmanuel, God with us."[7182] This is the new nativity; a man is born in God. And in this man God was born, taking the flesh of an ancient race, without the help, however, of the ancient seed, in order that He might reform it with a new seed, that is, in a spiritual manner, and cleanse it by the re-moval of all its ancient stains. But the whole of this new birth was prefigured, as was the case in all other instances, in ancient type, the Lord being born as man by a dispensation in which a virgin was the medium. The earth was still in a virgin state, reduced as yet by no human labour, with no seed as yet cast into its furrows, when, as we are told, God made man out of it into a living soul.[7183] As, then, the first Adam is thus introduced to us, it is a just inference that the second Adam likewise, as the apostle has told us, was formed by God into a quickening spirit out of the ground,—in other words, out of a flesh which was unstained as yet by any human generation. But that I may lose no opportunity of supporting my argument from the name of Adam, why is Christ called Adam by the apostle, unless it be that, as man, He was of that earthly origin? And even reason here maintains the same conclusion, because it was by just the contrary[7184] operation that God recovered His own image and likeness, of which He had been robbed by the devil. For it was while Eve was yet a virgin, that the ensnaring word had crept into her ear which was to build the edifice of death. Into a virgin's soul, in like manner, must be introduced that Word of God which was to raise the fabric of life; so that what had been reduced to ruin by this sex, might by the selfsame sex be recovered to salvation. As Eve had believed the serpent, so Mary believed the angel.[7185] The delinquency which the one occasioned by believing, the other by believing effaced. But (it will be said) Eve did not at the devil's word conceive in her womb. Well, she at all events conceived; for the devil's word afterwards became as seed to her that she should conceive as an outcast, and bring forth in sorrow. Indeed she gave birth to a fratricidal devil; whilst Mary, on the contrary, bare one who was one day to secure salvation to Israel, His own brother after the flesh, and the murderer of Himself. God therefore sent down into the virgin's womb His Word, as the good Brother, who should blot out the memory of the evil brother. Hence it was necessary that Christ should come forth for the salvation of man, in that condition *of flesh* into which man had entered ever since his condemnation.

[7180] Idonei.

[7181] Isa. vii. 14.

[7182] Matt. i. 23.

[7183] Gen. ii. 7.

[7184] Æmula.

[7185] Literally, "Gabriel."

Chapter XVIII.—The Mystery of the Assumption of Our Perfect Human Nature by the Second Person of the Blessed Trinity. He is Here Called, as Often Elsewhere, the Spirit.

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Now, that we may give a simpler answer, it was not fit that the Son of God should be born of a human father's seed, lest, if He were wholly the Son of a man, He should fail to be also the Son of God, and have nothing more than "a Solomon" or "a Jonas,"[7186]—as Ebion[7187] thought we ought to believe concerning Him. In order, therefore, that He who was already the Son of God—of God the Father's seed, that is to say, the Spirit—might also be the Son of man, He only wanted to assume flesh, of the flesh of man[7188] without the seed of a man;[7189] for the seed of a man was unnecessary[7190] for One who had the seed of God. As, then, before His birth of the virgin, He was able to have God for His Father without a human mother, so likewise, after He was born of the virgin, He was able to have a woman for His mother without a human father. He is thus man with God, in short, since He is man's flesh with God's Spirit[7191]—*flesh* (I say) without seed from man, *Spirit* with seed from God. For as much, then, as the dispensation of *God's* purpose[7192] concerning His Son required that He should be born[7193] of a virgin, why should He not have received of the virgin the body which He bore from the virgin? Because, (forsooth) it is something else which He took from God, for "the Word" say they, "was made flesh."[7194] Now this very statement plainly shows what it was that was made flesh; nor can it possibly be that[7195] anything else than the Word was made flesh. Now, whether it was of the flesh that the Word was made flesh, or whether it was so made of the (divine) seed itself, the Scripture must tell us. As, however, the Scripture is silent about everything except what it was that was made (flesh), and says nothing of that from which it was so made, it must be held to suggest that from something else, and not from itself, was the Word made flesh. And if not from itself, but from something else, from what can we more suitably suppose that the Word became flesh than from that flesh in which it submitted to the dispensation?[7196] And (we have a proof of the same conclusion in the fact) that the Lord Himself sententiously and distinctly pronounced, "that which is born of the flesh is flesh,"[7197] even because it is born of the flesh. But if He here spoke of a human being simply, and not of Himself, (as you maintain) then you must deny absolutely that Christ is man, and must maintain that *human nature* was not suitable to Him. And then He adds, "That which is born of the Spirit is spirit,"[7198] because God is a Spirit, and He was born of God. Now this description is certainly even more applicable to Him than it is to those who believe in Him. But if this passage indeed apply to Him, then why does not the preceding one also? For you cannot divide their relation, and adapt this to Him, and the previous clause to all other men, especially as you do not deny that Christ possesses the two substances, both of the flesh and of the Spirit. Besides, as He was in possession both of flesh and of Spirit, He cannot possibly, when speaking of the condition of the two substances which He Himself bears, be supposed to have determined that the Spirit indeed was His own, but that the flesh was not His own. Forasmuch, therefore, as He is of the Spirit He is God the Spirit, and is born of God; just as He is also born of the flesh of man, being generated in the flesh as man.[7199]

[7186] Matt. xii. 41, 42.

[7187] De Hebionis opinione.

[7188] Hominis.

[7189] Viri.

[7190] Vacabat.

[7191] As we have often observed, the term *Spiritus* is used by Tertullian to express the *Divine Nature* in Christ. *Anti-Marcion*, p. 375, note 13.

[7192] Dispositio rationis.

[7193] Proferendum.

[7194] John i. 14.

[7195] Nec periclitatus quasi.

[7196] Literally, "in which it became *flesh*."

[7197] John iii. 6.

[7198] John iii. 6.

[7199] [A very perspicuous statement of the Incarnation is set forth in this chapter.]

Chapter XIX.—Christ, as to His Divine Nature, as the Word of God, Became Flesh, Not by Carnal Conception, Nor by the Will of the Flesh and of Man, But by the Will of God. Christ's Divine Nature, of Its Own Accord, Descended into the Virgin's Womb.

What, then, is the meaning of this passage, "Born[7200] not of blood, nor of the will of the flesh, nor of the will of man, but of God?"[7201] I shall make more use of this passage after I have confuted those who have tampered with it. They maintain that it was written thus (in the plural)[7202] "*Who were born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God," as if designating those who were before mentioned as "believing in His name," in order to point out the existence of that mysterious seed of the elect and spiritual which they appropriate to themselves.[7203] But how can this be, when all who believe in the name of the Lord are, by reason of the common principle of the human race, born of blood, and of the will of the flesh, and of man, as indeed is Valentinus himself? The expression is in the singular number, as referring to the Lord, "He was born of God." And very properly, 538 because Christ is the Word of God, and with the Word the Spirit of God, and by the Spirit the Power of God, and whatsoever else appertains to God. As flesh, however, He is not of blood, nor of the will of the flesh, nor of man, because it was by the will of God that the Word was made flesh. To the flesh, indeed, and not to the Word, accrues the denial of the nativity which is natural to us all as men,[7204] because it was as flesh that He had thus to be born, and not as the Word. Now, whilst the passage actually denies that He was born of the will of the flesh, how is it that it did not also deny (that He was born) of the substance of the flesh? For it did not disavow the substance of the flesh when it denied His being "born of blood" but only the matter of the seed, which, as all know, is the warm blood as convected by ebullition[7205] into the *coagulum* of the woman's blood. In the cheese, it is from the coagulation that the milky substance acquires that consistency,[7206] which is condensed by infusing the rennet.[7207] We thus understand that what is denied is the Lord's birth after sexual intercourse (as is suggested by the phrase, "the will of man and of the flesh"), not *His nativity* from a woman's womb. Why, too, is it insisted on with such an accumulation of emphasis that He was not born of blood, nor of the will of the flesh, nor (of the will) of man, if it were not that His flesh was such that no man could have any doubt on the point of its being born from sexual intercourse? Again, although denying His birth from such cohabitation, the passage did not deny that He was born of *real* flesh; it rather affirmed this, by the very fact that it did not deny His birth in the flesh in the same way that it denied His birth from sexual intercourse. Pray, tell me, why the Spirit of God[7208] descended into a woman's womb at all, if He did not do so for the purpose of partaking of flesh from the womb. For He could have become *spiritual* flesh[7209] without such a process,—much more simply, indeed, without the womb than in it. He had no reason for enclosing Himself within one, if He was to bear forth nothing from it. Not without reason, however, did He descend into a womb. Therefore He received (flesh) therefrom; else, if He received nothing therefrom, His descent into it would have been without a reason, especially if He meant to become flesh of that sort which was not derived from a womb, that is to say, a spiritual one.[7210]

[7200] Tertullian reads this in the singular number, "natus est."

[7201] John i. 13.

[7202] We need not say that the mass of critical authority is against Tertullian, and with his opponents, in their reading of this passage.

[7203] He refers to the Valentinians. See our translation of this tract against them, chap. xxv., etc., p. 515, *supra*.

[7204] Formalis nostræ nativitatis.

[7205] Despumatione.

[7206] Vis.

[7207] Medicando. [This is based on Job x. 10, a favourite passage with the Fathers in expounding the generative process.]

[7208] i.e., The Son of God.

[7209] Which is all that the heretics assign to Him.

[7210] Such as Valentinus ascribed to Him. See above, c. xv. p. 511.

Chapter XX.—Christ Born of a Virgin, of Her Substance. The Physiological Facts of His Real and Exact Birth of a Human Mother, as Suggested by Certain Passages of Scripture.

But to what shifts you resort, in your attempt to rob the syllable *ex* (*of*)[7211] of its proper force as a preposition, and to substitute another for it in a sense not found throughout the Holy Scriptures! You say that He was born *through*[7212] a virgin, not *of*[7213] a virgin, and *in* a womb, not *of* a womb, because the angel in the dream said to Joseph, "That which is born in her" (not of her) "is of the Holy Ghost."[7214] But the fact is, if he had meant "of her," he must have said "in her;" for that which was of her, was also in her. The angel's expression, therefore, "in her," has precisely the same meaning as the phrase "of her." It is, however, a fortunate circumstance that Matthew also, when tracing down the Lord's descent from Abraham to Mary, says, "Jacob begat Joseph the husband of Mary, *of whom* was born Christ."[7215] But Paul, too, silences these critics[7216] when he says, "God sent forth His Son, made of a woman."[7217] Does he mean *through* a woman, or *in* a woman? Nay more, for the sake of greater emphasis, he uses the word "*made*" rather than *born*, although the use of the latter expression would have been simpler. But by saying "*made*," he not only confirmed the statement, "The Word was made flesh,"[7218] but he also asserted the reality of the flesh which was made of a virgin. We shall have also the support of the Psalms on this point, not the "Psalms" indeed of Valentinus the apostate, and heretic, and Platonist, but the Psalms of David, the most illustrious saint and well-known prophet. He sings to us of Christ, and through his voice Christ indeed also sang concerning Himself. Hear, then, Christ the Lord speaking to God the Father: "Thou art He that didst draw[7219] me out of my mother's womb."[7220] Here is the first point. "Thou art my hope from my mother's breasts; upon Thee have I been cast from the womb."[7221] Here is another point. "Thou art my God from my mother's belly."[7222] Here is a third point. Now let us carefully attend to the sense of these 539 passages. “Thou didst draw me,” He says, “out of the womb.” Now what is it which is *drawn*, if it be not that which adheres, that which is firmly fastened to anything from which it is drawn in order to be sundered? If He clove not to the womb, how could He have been drawn from it? If He who clove thereto was drawn from it, how could He have adhered to it, if it were not that, all the while He was in the womb, He was tied to it, as to His origin,[7223] by the umbilical cord, which communicated growth to Him from the matrix? Even when one strange matter amalgamates with another, it becomes so entirely incorporated[7224] with that with which it amalgamates, that when it is drawn off from it, it carries with it some part of the body from which it is torn, as if in consequence of the severance of the union and growth which the constituent pieces had communicated to each other. But what were His “mother’s breasts” which He mentions? No doubt they were those which He sucked. Midwives, and doctors, and naturalists, can tell us, from the nature of women’s breasts, whether they usually flow at any other time than when the womb is affected with pregnancy, when the veins convey therefrom the blood of the lower parts[7225] to the *mamilla*, and in the act of transference convert the secretion into the nutritious[7226] substance of milk. Whence it comes to pass that during the period of lactation the monthly issues are suspended. But if the Word was made flesh of Himself without any communication with a womb, no mother’s womb operating upon Him with its usual function and support, how could the lacteal fountain have been conveyed (from the womb) to the breasts, since (the womb) can only effect the change by actual possession *of the proper substance*? But it could not possibly have had blood for transformation into milk, unless it possessed the causes of blood also, that is to say, the severance (by birth)[7227] of its own flesh *from the mother’s womb*. Now it is easy to see what was the novelty of Christ’s being born of a virgin. It was simply this, that (He was born) of a virgin in the real manner which we have indicated, in order that our regeneration might have virginal purity,—spiritually cleansed from all pollutions through Christ, who was Himself a virgin, even in the flesh, in that He was *born* of a virgin’s flesh.

[7211] Indicating the *material* or *ingredient*, "out of."

[7212] Per.

[7213] Ex.

[7214] Matt. i. 20.

[7215] Matt. i. 16.

[7216] Grammaticis.

[7217] Gal. iv. 4.

[7218] John i. 14.

[7219] Avulsisti.

[7220] Ps. xxii. 9.

[7221] Vers. 9, 10.

[7222] Ver. 10.

[7223] i.e. of His flesh.

[7224] Concarnatus et convisceratus: “united in flesh and internal structure.”

[7225] Sentinam illam inferni sanguinis.

[7226] Lactiorem.

[7227] Avulsionem.

Chapter XXI.—The Word of God Did Not Become Flesh Except in the Virgin's Womb and of Her Substance. Through His Mother He is Descended from Her Great Ancestor David. He is Described Both in the Old and in the New Testament as "The Fruit of David's Loins."

Whereas, then, they contend that the novelty (of Christ's birth) consisted in this, that as the Word of God became flesh without the seed of a human father, so there should be no flesh of the virgin mother (assisting in the transaction), why should not the novelty rather be confined to this, that His flesh, although not born of seed, should yet have proceeded from flesh? I should like to go more closely into this discussion. "Behold," says he, "a virgin shall conceive in the womb."[7228] *Conceive* what? I ask. The Word of God, of course, and not the seed of man, and in order, certainly, to bring forth a son. "For," says he, "she shall bring forth a son."[7229] Therefore, as the act of conception was her own,[7230] so also what she brought forth was her own, also, although the cause of conception[7231] was not. If, on the other hand, the Word became flesh of Himself, then He both conceived and brought forth Himself, and the prophecy is stultified. For in that case a virgin did *not* conceive, and did *not* bring forth; since whatever she brought forth from the conception of the Word, is not her own flesh. But is this the only statement of prophecy which will be frustrated?[7232] Will not the angel's announcement also be subverted, that the virgin should "conceive in her womb and bring forth a son?"[7233] And will not in fact every scripture which declares that Christ had a mother? For how could she have been His mother, unless He had been in her womb? But then He received nothing from her womb which could make her a mother in whose womb He had been.[7234] Such a name as this[7235] a strange flesh ought not *to assume*. No flesh can speak of a mother's womb but that which is itself the offspring of that womb; nor can any be the offspring of the said womb if it owe its birth solely to itself. Therefore even Elisabeth must be silent although she is carrying in her womb the prophetic babe, which was already conscious of his Lord, and is, moreover, filled with the Holy Ghost.[7236] For without reason does she say, "and whence is this to me that the mother of my Lord should come to me?"[7237] If it was not as her son, but only as a stranger that Mary carried Jesus in her womb, how is it she says, "Blessed is the fruit of thy womb"?[7238] What is this fruit of the womb, which received not its germ from the womb, which had not its root in the womb, which belongs not to her whose is the womb, and which is no doubt the real fruit of the womb—even Christ? Now, since He is the blossom of the stem which sprouts from the root of Jesse; since, moreover, the root of Jesse is the family of David, and the stem of the root is Mary descended from David, and the blossom of the stem is Mary's son, who is called Jesus Christ, will not He also be the fruit? For the blossom is the fruit, because through the blossom and from the blossom every product advances from its rudimental condition[7239] to perfect fruit. What then? *They*, deny to the fruit its blossom, and to the blossom its stem, and to the stem its root; so that the root fails to secure[7240] for itself, by means of the stem, that special product which comes from the stem, even the blossom and the fruit; for every step indeed in a genealogy is traced from the latest up to the first, so that it is now a well-known fact that the flesh of Christ is inseparable,[7241] not merely from Mary, but also from David through Mary, and from Jesse through David. "This fruit," therefore, "of David's loins," that is to say, of his posterity in the flesh, God swears to him that "He will raise up to sit upon his throne."[7242] If "of David's loins," how much rather is He of Mary's loins, by virtue of whom He is in "the loins of David?"

[7228] Isa. vii. 14; Matt. i. 23.

[7229] See the same passages.

[7230] Ipsius.

[7231] Quod concepit: or, "what she conceived."

[7232] Evacuabitur.

[7233] Luke i. 31.

[7234] An objection.

[7235] The rejoinder.

[7236] Luke i. 41.

[7237] Ver. 43.

[7238] Ver. 42.

[7239] Eruditur.

[7240] Quominus vindicet.

[7241] Adhærere.

[7242] Ps. cxxxii. 11; also Acts ii. 30.

Chapter XXII.—Holy Scripture in the New Testament, Even in Its Very First Verse, Testifies to Christ's True Flesh. In Virtue of Which He is Incorporated in the Human Stock of David, and Abraham, and Adam.

They may, then, obliterate the testimony of the devils which proclaimed Jesus the son of David; but whatever unworthiness there be in this testimony, that of the apostles they will never be able to efface. There is, first of all, Matthew, that most faithful chronicler[7243] of the Gospel, because the companion of the Lord; for no other reason in the world than to show us clearly the fleshly original[7244] of Christ, he thus begins *his Gospel*: "The book of the generation of Jesus Christ, the son of David, the son of Abraham."[7245] With a nature issuing from such fountal sources, and an order gradually descending to the birth of Christ, what else have we here described than the very flesh of Abraham and of David conveying itself down, step after step, to the very virgin, and at last introducing Christ,—nay, producing Christ Himself of the virgin? Then, again, there is Paul, who was at once both a disciple, and a master, and a witness of the selfsame Gospel; as an apostle of the same Christ, also, he affirms that Christ "was made of the seed of David, according to the flesh,"[7246]—which, therefore, was His own likewise. Christ's flesh, then, is of David's seed. Since He is of the seed of David in consequence of Mary's flesh, He is therefore of Mary's flesh because of the seed of David. In what way so ever you torture the statement, He is either of the flesh of Mary because of the seed of David, or He is of the seed of David because of the flesh of Mary. The whole discussion is terminated by the same apostle, when he declares Christ to be "the seed of Abraham." And if of Abraham, how much more, to be sure, of David, as a more recent *progenitor*! For, unfolding the promised blessing upon all nations in the person[7247] of Abraham, "And in thy seed shall all nations of the earth be blessed," he adds, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."[7248] When we read and believe these things, what sort of flesh ought we, and can we, acknowledge in Christ? Surely none other than Abraham's, since Christ is "the seed of Abraham;" none other than Jesse's, since Christ is the blossom of "the stem of Jesse;" none other than David's, since Christ is "the fruit of David's loins;" none other than Mary's, since Christ came from Mary's womb; and, higher still, none other than Adam's, since Christ is "the second Adam." The consequence, therefore, is that they must either maintain, that those (ancestors) had a spiritual flesh, that so there might be derived to Christ the same condition of substance, or else allow that the flesh of Christ was not a spiritual one, since it is not traced from the origin[7249] of a spiritual stock.

[7243] Commentator.

[7244] Originis carnalis: i.e. "origin of the flesh of."

[7245] Matt. i. 1.

[7246] Rom. i. 3; 2 Tim. ii. 8.

[7247] In nomine: or, "for the sake of."

[7248] Gal. iii. 8, 16.

[7249] Censetur.

Chapter XXIII.—Simeon’s “Sign that Should Be Contradicted,” Applied to the Heretical Gainsaying of the True Birth of Christ. One of the Heretics’ Paradoxes Turned in Support of Catholic Truth.

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We acknowledge, however, that the prophetic declaration of Simeon is fulfilled, which he spoke over the recently-born Saviour:[7250] “Behold, this *child* is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against.”[7251] The sign (here meant) is that of the birth of Christ, according to Isaiah: “Therefore the Lord Himself shall give you *a sign*: behold, a virgin shall conceive and bear a son.”[7252] We discover, then, what the sign is which is to be spoken against—the conception and the parturition of the Virgin Mary, concerning which these sophists[7253] say: “She a virgin and yet not a virgin bare, and yet did not bear;” just as if such language, if indeed it must be uttered, would not be more suitable even for ourselves to use! For “she bare,” because she produced offspring of her own flesh and “yet she did not bear,” since she produced Him not from a husband’s seed; she was “a virgin,” so far as (abstinence) from a husband went, and “yet not a virgin,” as regards her bearing a child. *There is not, however, that parity of reasoning which the heretics affect: in other words* it does not follow that for the reason “she did not bear,”[7254] she who was “not a virgin” was “yet a virgin,” even because she became a mother without any fruit of her own womb. But with us there is no equivocation, nothing twisted into a double sense.[7255] Light is light; and darkness, darkness; yea is yea; and nay, nay; “whatsoever is more than these cometh of evil.”[7256] She who bare (really) bare; and although she was a virgin when she conceived, she was a wife[7257] when she brought forth *her son*. Now, as a wife, she was under the very law of “opening the womb,”[7258] wherein it was quite immaterial whether the birth of the male was by virtue of a husband’s co-operation or not;[7259] it was the same sex[7260] that opened her womb. Indeed, hers is the womb on account of which it is written of others also: “Every male that openeth the womb shall be called holy to the

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[7250] Literally, “Lord.”

[7251] Luke ii. 34.

[7252] Isa. vii. 14.

[7253] Academici isti: “this school of theirs.”

[7254] i.e. “Because she produced not her son from her husband’s seed.”

[7255] Defensionem.

[7256] Matt. v. 37.

[7257] Nupsit.

[7258] Nupsit ipsa patefacti corporis lege.

[7259] De vi masculi admissi an emissi.

[7260] i.e. “The male.”

Lord."[7261] For who is really holy but the Son of God? Who properly opened the womb but He who opened *a closed one*?[7262] But it is marriage which opens the womb in all cases. *The virgin's womb*, therefore, was especially[7263] opened, because it was especially closed. Indeed[7264] she ought rather to be called not a virgin than a virgin, becoming a mother at a leap, as it were, before she was a wife. And what must be said more on this point? Since it was in this sense that the apostle declared that the Son of God was born not of a virgin, but "of a woman," he in that statement recognised the condition of the "opened womb" which ensues in marriage.[7265] We read in Ezekiel of "a heifer[7266] which brought forth, and still did not bring forth." Now, see whether it was not in view of your own future contentions about the womb of Mary, that even then the Holy Ghost set His mark upon you in this passage; otherwise[7267] He would not, contrary to His usual simplicity of style (in this prophet), have uttered a sentence of such doubtful import, *especially* when Isaiah says, "She shall conceive and bear a son."[7268]

[7261] Ex. xiii. 2; Luke ii. 23.

[7262] Clausam: i.e. a virgin's.

[7263] Magis.

[7264] Utique.

[7265] Nuptialem passionem.

[7266] Epiphanius (*Hær.* xxx. 30) quotes from the apocryphal Ezekiel this passage: Τέξεται ἡ δάμαλις, καὶ ἐροῦσιν—οὐ τέτοκεν. So Clem. Alex. *Stromata*, vii. Oehler.

[7267] Ceterum.

[7268] Isa. vii. 14.

Chapter XXIV.—Divine Strictures on Various Heretics Descried in Various Passages of Prophetical Scripture. Those Who Assail the True Doctrine of the One Lord Jesus Christ, Both God and Man, Thus Condemned.

For when Isaiah hurls denunciation against our very heretics, especially in his "Woe to them that call evil good, and put darkness for light,"[7269] he of course sets his mark upon those amongst you[7270] who preserve not in the words they employ the light of their true significance, (by taking care) that the *soul* should mean only that which is so called, and the *flesh* simply that which is confest to our view, and *God* none other than the One who is preached.[7271] Having thus Marcion in his prophetic view, he says, "I am God, and there is none else; there is no God beside me."[7272] And when in another passage he says, in like manner, "Before me there was no God,"[7273] he strikes at those inexplicable genealogies of the Valentinian Æons. Again, there is an answer to Ebion in the Scripture: "Born,[7274] not of blood, nor of the will of the flesh, nor of the will of man, but of God." In like manner, in the passage, "If even an angel of heaven preach unto you any other gospel than *that which* we *have* preached unto you, let him be anathema,"[7275] he calls attention to the artful influence of Philumene,[7276] the virgin friend of Apelles. 542 Surely he is antichrist who denies that Christ has come in the flesh.[7277] By declaring that His flesh is simply and absolutely true, and taken in the plain sense of its own nature, *the Scripture* aims a blow at all who make distinctions in it.[7278] In the same way, also, when it defines the very Christ to be but one, it shakes the fancies of those who exhibit a multiform Christ, who make Christ to be one being and Jesus another,—representing one as escaping out of the midst of the crowds, and the other as detained by them; one as appearing on a solitary mountain to three companions, clothed with glory in a cloud, the other as an ordinary man holding intercourse with all,[7279] one as magnanimous, but the other as timid; lastly, one as suffering death, the other as risen again, by means of which event they maintain a resurrection of their own also, only in another flesh. Happily, however, He who suffered "will come again from heaven,"[7280] and by all shall He be seen, who rose again from the dead. They too who crucified Him shall see and acknowledge Him; that is to say, His very flesh, against which they spent their fury, and without which it would be impossible for Himself either to exist or to be seen; so that they must blush with shame who affirm that His flesh sits in heaven void of sensation, like a sheath only, Christ being withdrawn from it; as well as those who (maintain) that His flesh and soul are just the same thing,[7281] or else that His soul is all that exists,[7282] but that His flesh no longer lives.

[7269] Isa. v. 20.

[7270] Istos.

[7271] Prædicatur.

[7272] Isa. xlv. 5.

[7273] Isa. xlvi. 9.

[7274] John i. 13. Tertullian's quotation is, as usual, in the singular, "*natus.*"

[7275] Gal. i. 8.

[7276] Comp. *de Præscr. Hæret.* c. xxx. p. 257, *supra.*

[7277] 1 John iv. 3.

[7278] Disceptatores ejus.

[7279] Ceteris passivum.

[7280] Acts i. 11.

[7281] Tantundem.

[7282] Tantummodo.

Chapter XXV.—Conclusion. This Treatise Forms a Preface to the Other Work, “On the Resurrection of the Flesh,” Proving the Reality of the Flesh Which Was Truly Born, and Died, and Rose Again.

But let this suffice on our present subject; for I think that by this time proof enough has been adduced of the flesh in Christ having both been born of the virgin, and being human in its nature. And this discussion alone might have been sufficient, without encountering the isolated opinions which have been raised from different quarters. We have, however, challenged these opinions to the test, both of the arguments which sustain them, and of the Scriptures which are appealed to, and this we have done *ex abundanti*; so that we have, by showing what the flesh of Christ was, and whence it was derived, also predetermined the question, against all objectors, of what that flesh was not. The resurrection, however, of our own flesh will have to be maintained in another little treatise, and so bring to a close this present one, which serves as a general preface, and which will pave the way *for the approaching subject* now that it is plain what kind of body that was which rose again in Christ.

Elucidations.

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I.

(In the body of a dove, cap. iii. p. 523.*)*

The learned John Scott, in his invaluable work *The Christian Life,*[7283] identifies the glory shed upon the Saviour at his baptism, with that mentioned by Ezekiel (Cap. xliii. 2) and adds: "In this same glorious splendor was Christ arrayed first at his Baptism and afterward at his Transfiguration.…By the Holy Ghost's descending *like a Dove*, it is not necessary we should understand his descending in the shape or form of a Dove, but that in some glorious form, or appearance, he descended in the same manner as a Dove descends.…Came down from above just as a dove with his wings spread forth is observed to do, and lighted upon our Saviour's head." I quote this as the opinion of one of the most learned and orthodox of divines, but not as my own, for I cannot reconcile it, as he strives to do, with St. Luke iii. 22. Compare Justin Martyr, vol. i. p. 243, and note 6, this series. Grotius observes, says Dr. Scott, that in the apocryphal *Gospel of the Nazarenes*, it is said that at the Baptism of our Lord "a great light shone round about the place."

II.

(His mother and His brethren, cap. vii. p. 527.)

It is not possible that the author of this chapter had ever conceived of the Blessed Virgin otherwise than as "Blessed among women," indeed, but enjoying no especial prerogative as the mother of our Lord. He speaks of "denying her" and "putting her away" after He began His Ministry, as He requires His ministers to do, after His example. How extraordinary this language—"the repudiation of carnal relationship." According to our author, never charged with heresy on this point, the high rewards of the holy Mary, in the world to come will be those due to her faith, not to the blessing of "her breasts and of her womb." Christ designates those as "more blessed," who hear His word and keep it. This the Blessed Virgin did pre-eminently, and herein was her own greater blessedness; that is, (our author shews) her crown of glory depends chiefly, like that of other saints, on her faith and works, not on her mere Maternity.

[7283] I quote the Ed. London, 1739, Vol. V., p. 249.

VI.

On the Resurrection of the Flesh.

The heretics against whom this work is directed, were the same who maintained that the demiurge, or the god who created this world and gave the Mosaic dispensation, was opposed to the supreme God. Hence they attached an idea of inherent corruption and worthlessness to all his works—amongst the rest, to the flesh or body of man; affirming that it could not rise again, and that the soul alone was capable of inheriting immortality.[7284]

[Translated by Dr. Holmes.]

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Chapter I.—The Doctrine of the Resurrection of the Body Brought to Light by the Gospel. The Faintest Glimpses of Something Like It Occasionally Met with in Heathenism. Inconsistencies of Pagan Teaching.

The resurrection of the dead is the Christian's trust.[7285] By it we are believers. To the belief of this (article of the faith) truth compels us—that truth which God reveals, but the crowd derides, which supposes that nothing will survive after death. And yet they do honour[7286] to their dead, and *that* too in the most expensive way according to their bequest, and with the daintiest banquets which the seasons can produce,[7287] on the presumption that those whom they declare to be incapable of all perception still retain an appetite.[7288] But (let the crowd deride): I on my side must deride it still more, especially when it burns up its dead with harshest inhumanity, only to pamper them immediately afterwards with gluttonous satiety, using the selfsame fires to honour them and to insult them. What piety is that which mocks *its victims* with cruelty? Is it sacrifice or insult (which the crowd offers), when it burns its offerings to those it has already burnt?[7289] But the wise, too, join with the vulgar crowd in their opinion sometimes. There is nothing after death, according to the school of Epicurus. After death all things come to an end, even death itself, says Seneca to like effect. It is satisfactory, however, that the no less important philosophy of Pythagoras and Empedocles, and the Plantonists, take the contrary view, and declare the soul to be immortal; affirming, moreover, in a way which most nearly approaches (to our own doctrine),[7290] that the soul actually returns into bodies, although not the same bodies, and not even those of human beings invariably: thus Euphorbus is supposed to have passed into Phythagoras, and Homer into a peacock. They firmly pronounced the soul's renewal[7291] to be in a body,[7292] (deeming it) more tolerable to change the quality (of the corporeal state) than to deny it wholly: they at least knocked at the door of truth, although they entered not. Thus the world, with all its errors, does not ignore the resurrection of the dead.

[7284] See Bp. Kaye, *On Tertullian*, p. 256. A full examination of the tenets of these Gnostic heretics occurs in our author's *Treatise against Marcion*. An able review of Tertullian's line of thought in this work on the resurrection occurs in Neander's *Antignostikus*, Bohn's translation, ii. 478–486. [There is a decisive ebullition of Montanistic fanaticism in cap. xi., and in the second chapter there is a reference to the *De Carne Christi.* Date this treatise circa a.d. 208.]

[7285] Fiducia.

[7286] Parentant.

[7287] Pro temporibus esculentorum.

[7288] Etiam desiderar.

[7289] Cum crematis cremat.

[7290] Adhuc proxime: "Christianæ scilicet doctrinæ." Oehler.

[7291] Recidivatum.

[7292] Corporalem.

Chapter II.—The Jewish Sadducees a Link Between the Pagan Philosophers and the Heretics on This Doctrine. Its Fundamental Importance Asserted. The Soul Fares Better Than the Body, in Heretical Estimation, as to Its Future State. Its Extinction, However, Was Held by One Lucan.

Since there is even within the confines of God's *Church*[7293] a sect which is more nearly allied to the Epicureans than to the prophets, an opportunity is afforded us of knowing[7294] what estimate Christ forms of the (said sect, even the) Sadducees. For to Christ was it reserved to lay bare everything which before was concealed: to impart certainty to doubtful points; to accomplish those of which men had had but a foretaste; to give present reality to the objects of prophecy; *and* to furnish not only by Himself, but actually in Himself, certain proofs of the resurrection of the dead. It is, however, against other Sadducees that we have now to prepare ourselves, but still partakers of their doctrine. For instance, they allow a moiety of the resurrection; that is, simply of the soul, despising the flesh, just as they also do the Lord of the flesh Himself. No other persons, indeed, refuse to concede to the substance of the body its recovery from death,[7295] heretical inventors of a second deity. Driven then, as they are, to give a different dispensation to Christ, so that He may not be accounted as belonging to the Creator, they have achieved their first error in *the article of* His very flesh; contending with Marcion and Basilides that it possessed no reality; or else holding, after the heretical tenets of Valentinus, and according to Apelles, that it had qualities peculiar to itself. And so it follows that they shut out from all recovery from death that substance of which they say that Christ did not partake, confidently assuming that it furnishes the strongest presumption against the resurrection, since the flesh is already risen in Christ. Hence it is that we have ourselves previously issued our volume *On the flesh of Christ*; in which we both furnish proofs of its reality,[7296] in opposition to the idea of its being a vain phantom; and claim for it a human nature without any peculiarity of condition—such a nature as has marked out Christ to be both man and the Son of man. For when we prove Him to be invested with the flesh and in a bodily condition, we at the same time refute heresy, by establishing the rule that no other being than the Creator must be believed to be God, since we show that Christ, in whom God is plainly discerned, is precisely of such a nature as the Creator promised that He should be. Being thus refuted touching God as the Creator, and Christ as the Redeemer of the flesh, they will at once be defeated also on the resurrection of the flesh. No procedure, indeed, can be more reasonable. And we affirm that controversy with heretics should in most cases be conducted in this way. For due method requires that conclusions should always be drawn from the most important premises, in order that there be a prior agreement on the essential point, by means of which the particular question under review may be said to have been determined. Hence it is that the heretics, from their conscious weakness, never conduct discussion in an orderly manner. They are well aware how hard is their task in insinuating the existence of a second god, to the disparagement of the Creator of the world, who is known to all men naturally by the testimony of His works, who is before all others in the mysteries[7297] *of His being*, and is especially manifested in the prophets;[7298] then, under the pretence of considering a more urgent inquiry, namely man's own salvation—a question which transcends all others in its importance—they begin with doubts about the resurrection; for there is greater difficulty in believing the resurrection of the flesh than the oneness of the Deity. In this way, after they have deprived the discussion of the advantages of its logical order, and have embarrassed it with doubtful insinuations[7299] in disparagement of the flesh, they gradually draw their argument to the reception of a second god after destroying and changing the very ground of our hopes. For when once a man is fallen or removed from the sure hope which he had placed in the Creator, he is easily led away to the object of a different hope, whom however of his own accord he can hardly help suspecting. Now it is by a discrepancy in the promises that a difference of gods is insinuated. How many do we thus see drawn into the net vanquished on the resurrection of the flesh, before they could carry their point on the oneness of the Deity! In respect, then, of the heretics, we have shown with what weapons we ought to meet them. And indeed we have already encountered them in treatises severally directed against them: on the one only God and His Christ, in our work against Marcion,[7300] on the Lord's flesh, in our book against the four heresies,[7301] for the special purpose of opening the way to the present inquiry: so that we have now only to discuss the resurrection of the flesh, (treating it) just as if it were uncertain in regard to ourselves also, that is, in the system of the Creator.[7302] Because many persons are uneducated; still 547 more are of faltering faith, and several are weak-minded: these will have to be instructed, directed, strengthened, inasmuch as the very oneness of the Godhead will be defended along with the maintenance of our doctrine.[7303] For if the resurrection of the flesh be denied, *that prime article of the faith* is shaken; if it be asserted, that is established. There is no need, I suppose, to treat of the soul's safety; for nearly all the heretics, in whatever way they conceive of it, certainly refrain from denying *that*. We may ignore a certain Lucan,[7304] who does not spare even this part of our nature, which he follows Aristotle in reducing to dissolution, and substitutes some other thing in lieu of it. Some third nature it is which, according to him, is to rise again, neither soul nor flesh; in other words, not man, but a bear perhaps—for instance, Lucan himself.[7305] Even he[7306] has received from us a copious notice in our book on the entire condition of the soul,[7307] the especial immortality of which we there maintain, whilst we also both acknowledge the dissolution of the flesh alone, and emphatically assert its restitution. Into the body of that work were collected whatever points we elsewhere had to reserve from the pressure of incidental causes. For as it is my custom to touch some questions but lightly on their first occurrence, so I am obliged also to postpone the consideration of them, until the outline can be filled in with complete detail, and the deferred points be taken up on their own merits.

[7293] Apud Deum.

[7294] Sciemus.

[7295] Salutem.

[7296] Eam solidam.

[7297] In sacramentis.

[7298] In prædicationibus: "in the declarations of the prophets."

[7299] Scrupulis.

[7300] See books ii. and iii. of our *Anti-Marcion*.

[7301] He means the *De Carne Christi*.

[7302] Tanquam penes nos quoque incerta, id est penes Creatorem. This obscure clause is very variously read. One reading, approved by Fr. Junius, has: "Tanquam penes nos incertum, dum sit quoque certum penes Creatorem," *q.d.*, "As a subject full of uncertainty as respects ourselves, although of an opposite character in relation to the Creator;" whatever that may mean.

[7303] Hoc latere.

[7304] Compare *Adv. Omnes Hæreses*, c. vi.

[7305] Varro's words help us to understand this rough joke: "*Ursi Lucana origo*," etc. (*De Ling. Lat.* v. 100.)

[7306] Iste: rather his *subject* than his person.

[7307] i.e. the *De Anima*.

Chapter III.—Some Truths Held Even by the Heathen. They Were, However, More Often Wrong Both in Religious Opinions and in Moral Practice. The Heathen Not to Be Followed in Their Ignorance of the Christian Mystery. The Heretics Perversely Prone to Follow Them.

One may no doubt be wise in the things of God, even from one's natural powers, but only in witness to the truth, not in maintenance of error; (only) when one acts in accordance with, not in opposition to, the divine dispensation. For some things are known even by nature: the immortality of the soul, for instance, is held by many; the knowledge of our God is possessed by all. I may use, therefore, the opinion of a Plato, when he declares, "Every soul is immortal." I may use also the conscience of a nation, when it attests the God of gods. I may, in like manner, use all the other intelligences of our common nature, when they pronounce God to be a judge. "God sees," (say they); and, "I commend you to God."[7308] But when they say, "What has undergone death is dead," and, "Enjoy life whilst you live," and, "After death all things come to an end, even death itself;" then I must remember both that "the heart of man is ashes,"[7309] according to the estimate of God, and that the very "Wisdom of the world is foolishness," (as the inspired word) pronounces it to be.[7310] Then, if even the heretic seek refuge in the depraved thoughts of the vulgar, or the imaginations of the world, I must say to him: Part company with the heathen, O heretic! for although you are all agreed in imagining a God, yet while you do so in the name of Christ, so long as you deem yourself a Christian, you are a different man from a heathen: give him back his own views of things, since he does not himself learn from yours. Why lean upon a blind guide, if you have eyes of your own? Why be clothed by one who is naked, if you have put on Christ? Why use the shield of another, when the apostle gives you armour of your own? It would be better for him to learn from you to acknowledge the resurrection of the flesh, than for you from him to deny it; because if Christians must needs deny it, it would be sufficient if they did so from their own knowledge, without any instruction from the ignorant multitude. He, therefore, will not be a Christian who shall deny this doctrine which is confessed by Christians; denying it, moreover, on grounds which are adopted by a man who is not a Christian. Take away, indeed, from the heretics the wisdom which they share with the heathen, and let them support their inquiries from the Scriptures alone: they will then be unable to keep their ground. For that which commends men's common sense is its very simplicity, and its participation in the same feelings, and its community of opinions; and it is deemed to be all the more trustworthy, inasmuch as its definitive statements are naked and open, and known to all. Divine reason, on the contrary, lies in the very pith and marrow of things, not on the surface, and very often is at variance with appearances. 548

[7308] Compare the *De Test. Anim.* ii., and *De Anim.* xlii.

[7309] Isa. xliv. 20.

[7310] 1 Cor. i. 20, iii. 19.

Chapter IV.—Heathens and Heretics Alike in Their Vilification of the Flesh and Its Functions, the Ordinary Cavils Against the Final Restitution of So Weak and Ignoble a Substance.

Hence it is that heretics start at once from this point,[7311] from which they sketch the first draft of their dogmas, and afterwards add the details, being well aware how easily men's minds are caught by its influence, (and actuated) by that community of human sentiment which is so favourable to their designs. Is there anything else that you can hear of from the heretic, as *also* from the heathen, earlier in time or greater in extent? Is not (their burden) from the beginning and everywhere an invective against the flesh—against its origin, against its substance, against the casualties and the invariable end which await it; unclean from its first formation of the dregs of the ground, uncleaner afterwards from the mire of its own seminal transmission; worthless,[7312] weak, covered with guilt, laden with misery, full of trouble; and after all this record of its degradation, dropping into its original earth and the appellation of a corpse, and destined to dwindle away even from this[7313] loathsome name into none henceforth at all—into the very death of all designation? Now you are a shrewd man, no doubt: will you then persuade *yourself*, that after this flesh has been withdrawn from sight, and touch, and memory, it can never be rehabilitated from corruption to integrity, from a shattered to a solid state, from an empty to a full condition, from nothing at all to something—the devouring fires, and the waters of the sea, and the maws of beasts, and the crops of birds and the stomachs of fishes, and time's own great paunch[7314] itself of course yielding it all up again? Shall the same flesh which has fallen to decay be so expected to recover, as that the lame, and the one-eyed, and the blind, and the leper, and the palsied shall come back again, although there can be no pleasure in returning to their old condition? Or shall they be whole, and so have to fear exposure to such sufferings? What, in that case, (must we say) of the consequences of *resuming* the flesh? Will it again be subject to all its present wants, especially meats and drinks? Shall we have with our lungs to float (in air or water),[7315] and suffer pain in our bowels, and with organs of shame to feel no shame, and with all our limbs to toil and labour? Must there again be ulcers, and wounds, and fever, and gout, and once more the wishing to die? Of course these will be the longings incident on the recovery of the flesh, only the repetition of desires to escape out of it. Well now, we have (stated) all this in very subdued and delicate phrases, as suited to the character of our style; but (would you know) how great a licence of unseemly language these men actually use, you must test them in their conferences, whether they be heathens or heretics.

[7311] Of the resurrection of the body.

[7312] Frivolæ.

[7313] Isto.

[7314] Gula.

[7315] Natandum pulmonibus.

Chapter V.—Some Considerations in Reply Eulogistic of the Flesh. It Was Created by God. The Body of Man Was, in Fact, Previous to His Soul.

Inasmuch as all uneducated men, therefore, still form their opinions after these common-sense views, and as the falterers and the weak-minded have a renewal of their perplexities occasioned by the selfsame views; and as the first battering-ram which is directed against ourselves is that which shatters the condition of the flesh, we must on our side necessarily so manage our defences, as to guard, first of all, the condition of the flesh, their disparagement of it being repulsed by our own eulogy. The heretics, therefore, challenged us to use our rhetoric no less than our philosophy. Respecting, then, this frail and poor, worthless body, which they do not indeed hesitate to call evil, even if it had been the work of angels, as Menander and Marcus are pleased to think, or the formation of some fiery being, an angel, as Apelles teaches, it would be quite enough for securing respect for the body, that it had the support and protection of even a secondary deity. The angels, we know, rank next to God. Now, whatever be the supreme God of each heretic, I should not unfairly derive the dignity of the flesh likewise from Him to whom was present the will for its production. For, of course, if He had not willed its production, He would have prohibited it, when He knew it was in progress. It follows, then, that even on their principle the flesh is equally the work of God. There is no work but belongs to Him who has permitted it to exist. It is indeed a happy circumstance, that most of their doctrines, including even the harshest, accord to our God the entire formation of man. How mighty He is, you know full well who believe that He is the only God. Let, then, the flesh begin to give you pleasure, since the Creator thereof is so great. But, you say, even the world is the work of God, and yet "the fashion of this world passeth away,"[7316] as the apostle himself testifies; nor must it be predetermined that the world will be restored, simply because it is the work of God. And surely if the universe, after its ruin, is not to be formed again, why should a portion of it be? You are right, if a portion is on an equality with the whole. But we maintain that there is a difference. 549 In the first place, because all things were made by the Word of God, and without Him was nothing made.[7317] Now the flesh, too, had its existence from the Word of God, because of the principle,[7318] that here should be nothing without that Word. "Let us make man,"[7319] said He, before He created him, and added, "with our hand," for the sake of his pre-eminence, that so he might not be compared with the rest of creation.[7320] And "God," says (the

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[7316] 1 Cor. vii. 31.

[7317] John i. 3.

[7318] Formam.

[7319] Gen. i. 26.

[7320] Universitati.

Scripture), “formed man.”[7321] There is undoubtedly a great difference in the procedure, springing of course from the nature of the case. For the creatures which were made were inferior to him for whom they were made; and they were made for man, to whom they were afterwards made subject by God. Rightly, therefore, had the creatures which were thus intended for subjection, come forth into being at the bidding and command and sole power of the *divine* voice; whilst man, on the contrary, destined to be their lord, was formed by God Himself, to the intent that he might be able to exercise his mastery, being created by the Master *the Lord Himself*. Remember, too, that man is properly called *flesh*, which had a prior occupation in man’s designation: “And God formed man the clay of the ground.”[7322] He now became man, who was hitherto clay. “And He breathed upon his face the breath of life, and man (that is, the clay) became a living soul; and God placed the man whom He had formed in the garden.”[7323] So that man was clay at first, and only afterwards *man* entire. I wish to impress this on your attention, with a view to your knowing, that whatever God has at all purposed or promised to man, is due not to the soul simply, but to the flesh also; if not arising out of any community in their origin, yet at all events by the privilege *possessed by the latter* in its name.[7324]

[7321] Gen. i. 27.

[7322] Limum de terra: Gen. ii. 7.

[7323] Gen. ii. 7, 8.

[7324] It having just been said that *flesh* was man’s prior designation.

Chapter VI.—Not the Lowliness of the Material, But the Dignity and Skill of the Maker, Must Be Remembered, in Gauging the Excellence of the Flesh. Christ Partook of Our Flesh.

Let me therefore pursue the subject before me—if I can but succeed in vindicating for the flesh as much as was conferred on it by Him who made it, glorying as it even then was, because that poor paltry material, clay, found its way into the hands of God, whatever these were, happy enough at merely being touched by them. But why *this glorying*? Was it that,[7325] without any further labour, the clay had instantly assumed its form at the touch of God? The truth is,[7326] a great matter was in progress, out of which the creature under consideration[7327] was being fashioned. So often then does it receive honour, as often as it experiences the hands of God, when it is touched by them, and pulled, and drawn out, and moulded into shape. Imagine God wholly employed and absorbed in it—in His hand, His eye, His labour, His purpose, His wisdom, His providence, and above all, in His love, which was dictating the lineaments (of this creature). For, whatever was the form and expression which was then given to the clay (by the Creator) Christ was in His thoughts as one day to become man, because the Word, too, was to be both clay and flesh, even as the earth was then. For so did the Father previously say to the Son: "Let us make man in our own image, after our likeness."[7328] And God made man, that is to say, the creature which He moulded and fashioned; after the image of God (in other words, of Christ) did He make him. And the Word was God also, who being[7329] in the image of God, "thought it not robbery to be equal to God."[7330] Thus, that clay which was even then putting on the image of Christ, who was to come in the flesh, was not only the work, but also the pledge and surety, of God. To what purpose is it to bandy about the name *earth*, as that of a sordid and grovelling element, with the view of tarnishing the origin of the flesh, when, even if any other material had been available for forming man, it would be requisite that the dignity of the Maker should be taken into consideration, who even by His selection of His material deemed it, and by His management made it, worthy? The hand of Phidias forms the Olympian Jupiter of ivory; worship is given *to the statue*, and it is no longer regarded as a god *formed* out of a most silly animal, but as the world's supreme Deity—not because of the bulk of the elephant, but on account of the renown of Phidias. Could not therefore the living God, the true God, purge away by His own operation whatever vileness might have accrued to His material, and heal it of all infirmity? Or must this remain *to show* how much more nobly man could fabricate a god, than God could form a man? Now, although the clay is offensive (for its poorness), it is now something else. What I possess is flesh, not earth, even although of the flesh it is said: "Dust thou art, and unto dust shalt thou return."[7331] In these words there is the mention of the origin, not a recalling of the substance. The privilege has been granted *to the flesh* to be nobler than its origin, and to have happiness aggrandized by the change wrought in it. Now, even gold is earth, because of the earth; but it remains earth no longer after it becomes gold, but is a far different substance, more splendid and more noble, though coming from a source which is comparatively faded and obscure. In like manner, it was quite allowable for God that He should clear the gold of our flesh from all the taints, as you deem them, of its *native* clay, by purging the original substance of its dross.

[7325] Quid enim si.

[7326] Adeo.

[7327] Ista.

[7328] Gen. i. 26.

[7329] Constitutus.

[7330] Phil. ii. 6.

[7331] Gen. iii. 19. ["*Earth* thou art, *etc.*" in text.]

Chapter VII.—The Earthy Material of Which Flesh is Created Wonderfully Improved by God's Manipulation. By the Addition of the Soul in Man's Constitution It Became the Chief Work in the Creation.

But perhaps the dignity of the flesh may seem to be diminished, because it has not been actually manipulated by the hand of God, as the clay was *at first*. Now, when God handled the clay for the express purpose of the growth of flesh out of it afterwards, it was for the flesh that He took all the trouble. But I want you, moreover, to know at what time and in what manner the flesh flourished into beauty out of *its* clay. For it cannot be, as some will have it, that those "coats of skins"[7332] which Adam and Eve put on when they were stripped of paradise, were really themselves the forming of the flesh out of clay,[7333] because long before that Adam had already recognised the flesh which was in the woman as the propagation of his own substance ("This is now bone of my bone, and flesh of my flesh"[7334]), and the very taking of the woman out of the man was supplemented with flesh; but it ought, I should suppose, to have been made good with clay, if Adam was still clay. The clay, therefore, was obliterated and absorbed into flesh. When *did this happen*? At the time that man became a living soul by the inbreathing of God—by the breath indeed which was capable of hardening clay into another substance, as into some earthenware, so now into flesh. In the same way the potter, too, has it in his power, by tempering the blast of his fire, to modify his clayey material into a stiffer one, and to mould one form after another more beautiful than the original substance, and now possessing both a kind and name of its own. For although the Scripture says, "Shall the clay say to the potter?"[7335] that is, Shall man *contend* with God? although the apostle speaks of "earthen vessels"[7336] he refers to man, who was originally clay. And the vessel is the flesh, because *this was made* of clay by the breath of the divine *afflatus*; and it was afterwards clothed with "the coats of skins," that is, with the cutaneous covering which was placed over it. So truly is this the fact, that if you withdraw the skin, you lay bare the flesh. Thus, that which becomes a spoil when stripped off, was a vestment as long as it remained laid over. Hence the apostle, when he call circumcision "a putting off (or spoliation) of the flesh,"[7337] affirmed the skin to be a coat or tunic. Now this being the case, you have both the clay made glorious by the hand of God, and the flesh more glorious still by His breathing upon it, by virtue of which the flesh not only laid aside its clayey rudiments, but also took on itself the ornaments of the soul. You surely are not more careful than God, that *you* indeed should refuse to mount the gems of Scythia and India and the pearls of the Red Sea in lead, or brass, or iron, or even in silver, but should set them in the most precious and most highly-wrought gold; or, again, that you should provide for your finest wines and most costly unguents the most fitting vessels; or, on the same principle, should find for your swords of finished temper scabbards of equal worth; whilst *God* must consign to some vilest sheath the shadow of His own soul, the breath of His own Spirit, the operation of His own mouth, and by so ignominious a consignment secure, of course, its condemnation. Well, then, has He placed, or rather inserted and commingled, it with the flesh? Yes; and so intimate is the union, that it may be deemed to be uncertain whether the flesh bears about the soul, or the soul the flesh; or whether the flesh acts as *apparitor* to the soul, or the soul to the flesh. It is, however, more credible that the soul has service rendered to it,[7338] and has the mastery,[7339] as being more proximate in character to God.[7340] This circumstance even redounds to the glory of the flesh, inasmuch as it both contains an essence nearest to God's, and renders itself a partaker of (the soul's) actual sovereignty. For what enjoyment of nature is there, what produce of the world, what relish of the elements, which is not imparted to the soul by means of the body? How can it be otherwise? Is it not by its means that *the soul* is supported by the entire apparatus of the senses—the sight, the hearing, the taste, the smell, the touch? Is it not by its means that it has a sprinkling of the divine power, there being nothing which it does not effect by its faculty of speech, even when it is only tacitly indicated? And speech is the result of a fleshly organ. The arts come through the flesh; through the flesh also effect is given to the mind's pursuits and powers; all work, too, and business and offices of life, are accomplished by the flesh; and so utterly are the living acts of the soul the work of the flesh, that for the soul to cease to do living acts, would be nothing else than sundering itself from the flesh. So also the very act of dying is a function of the flesh, even as the process of life is. Now, if all things are subject to the soul through the flesh, their subjection is equally due to the flesh. That which is the means and agent of your enjoyment, must needs be also the partaker and sharer of your enjoyment. So that the flesh, which is accounted the minister and servant of the soul, turns out to be also its associate and co-heir. And if all this in temporal things, why not also in things eternal?

[7332] Gen. iii. 31.

[7333] A Valentinian notion.

[7334] Gen. ii. 23.

[7335] Rom. ix. 20.

[7336] 2 Cor. vi. 7.

[7337] Col. ii. 11.

[7338] Invehi.

[7339] Dominari.

[7340] John iv. 24.

Chapter VIII.—Christianity, by Its Provision for the Flesh, Has Put on It the Greatest Honour. The Privileges of Our Religion in Closest Connection with Our Flesh. Which Also Bears a Large Share in the Duties and Sacrifices of Religion.

Now such remarks have I wished to advance in defence of the flesh, from a general view of the condition of our human nature. Let us now consider its special relation to Christianity, and see how vast a privilege before God has been conferred on this poor and worthless substance. It would suffice to say, indeed, that there is not a soul that can at all procure salvation, except it believe whilst it is in the flesh, so true is it that the flesh is the very condition on which salvation hinges. And since the soul is, in consequence of its salvation, chosen to the service of God, it is the flesh which actually renders it capable of such service. The flesh, indeed, is washed, in order that the soul may be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed (with the cross), that the soul too may be fortified; the flesh is shadowed with the imposition of hands, that the soul also maybe illuminated by the Spirit; the flesh feeds on the body and blood of Christ, that the soul likewise may fatten on *its* God. They cannot then be separated in their recompense, when they are united in their service. Those sacrifices, moreover, which are acceptable to God—I mean conflicts of the soul, fastings, and abstinences, and the humiliations which are annexed to such duty—it is the flesh which performs again and again[7341] to its own especial suffering. Virginity, likewise, and widowhood, and the modest restraint in secret on the marriage-bed, and the one only adoption[7342] of it, are fragrant offerings to God paid out of the good services of the flesh. Come, tell me what is your opinion of the flesh, when it has to contend for the name of Christ, dragged out to public view, and exposed to the hatred of all men; when it pines in prisons under the cruellest privation of light, in banishment from the world, amidst squalor, filth, and noisome food, without freedom even in sleep, for it is bound on its very pallet and mangled in its bed of straw; when at length before the public view it is racked by every kind of torture that can be devised, and when finally it is spent beneath its agonies, struggling to render its last turn for Christ by dying for Him—upon His own cross many times, not to say by still more atrocious devices of torment. Most blessed, truly, and most glorious, must be the flesh which can repay its Master Christ so vast a debt, and so completely, that the only obligation remaining due to Him is, that it should cease *by death* to owe Him more—all the more bound *even then in gratitude*, because (for ever) set free.

[7341] Instaurat.

[7342] Una notitia ejus = monogamia.

Chapter IX.—God’s Love for the Flesh of Man, as Developed in the Grace of Christ Towards It. The Flesh the Best Means of Displaying the Bounty and Power of God.

To recapitulate, then: Shall that very flesh, which the Divine Creator formed with His own hands in the image of God; which He animated with His own *afflatus*, after the likeness of His own vital vigour; which He set over all the works of His hand, to dwell amongst, to enjoy, and to rule them; which He clothed with His sacraments and His instructions; whose purity He loves, whose mortifications He approves; whose sufferings for Himself He deems precious;—(shall that flesh, I say), so often brought near to God, not rise again? God forbid, God forbid, (I repeat), that He should abandon to everlasting destruction the labour of His own hands, the care of His own thoughts, the receptacle of His own Spirit,[7343] the queen 552 of His creation, the inheritor of His own liberality, the priestess of His religion, the champion of His testimony, the sister of His Christ! We know by experience the goodness of God; from His Christ we learn that He is the only God, and the very good. Now, as He requires from us love to our neighbour after love to Himself,[7344] so He will Himself do that which He has commanded. He will love the flesh which is, so very closely and in so many ways, His neighbour—(He will love it), although infirm, since His strength is made perfect in weakness;[7345] although disordered, since “they that are whole need not the physician, but they that are sick;”[7346] although not honourable, since “we bestow more abundant honour upon the less honourable members;”[7347] although ruined, since He says, “I am come to save that which was lost;”[7348] although sinful, since He says, “I desire rather the salvation of the sinner than his death;”[7349] although condemned, for says He, “I shall wound, and also heal.”[7350] Why reproach the flesh with those conditions which wait for God, which hope in God, which receive honour from God, which He succours? I venture to declare, that if such casualties as these had never befallen the flesh, the bounty, the grace, the mercy, (and indeed) all the beneficent power of God, would have had no opportunity to work.[7351]

[7343] Afflatus.

[7344] Matt. xxii. 37–40.

[7345] 2 Cor. xii. 9.

[7346] Luke v. 31.

[7347] 1 Cor. xii. 23.

[7348] Luke xix. 10.

[7349] Ezek. xviii. 23.

[7350] Deut. xxxii. 39.

[7351] Vacuisset.

Chapter X.—Holy Scripture Magnifies the Flesh, as to Its Nature and Its Prospects.

You hold to the scriptures in which the flesh is disparaged; receive also those in which it is ennobled. You read whatever passage abases it; direct your eyes also to that which elevates it. "All flesh is grass."[7352] Well, but Isaiah was not content to say only this; but he also declared, "All flesh shall see the salvation of God."[7353] They notice God when He says in Genesis, "My Spirit shall not remain among these men, because they are flesh;"[7354] but then He is also heard saying by Joel, "I will pour out of my Spirit upon all flesh."[7355] Even the apostle ought not to be known for any one statement in which he is wont to reproach the flesh. For although he says that "in his flesh dwelleth no good thing;"[7356] although he affirms that "they who are in the flesh cannot please God,"[7357] because "the flesh lusteth against the Spirit;"[7358] yet in these and similar assertions which he makes, it is not the *substance* of the flesh, but its *actions*, which are censured. Moreover, we shall elsewhere[7359] take occasion to remark, that no reproaches can fairly be cast upon the flesh, without tending also to the castigation of the soul, which compels the flesh to do its bidding. However, let me meanwhile add that in the same passage Paul "carries about in his body the marks of the Lord Jesus;"[7360] he also forbids our body to be profaned, as being "the temple of God;"[7361] he makes our bodies "the members of Christ;"[7362] and he exhorts us to exalt and "glorify God in our body."[7363] If, therefore, the humiliations of the flesh thrust off its resurrection, why shall not its high prerogatives rather avail to bring it about?—since it better suits the character of God to restore to salvation what for a while He rejected, than to surrender to perdition what He once approved.

[7352] Isa. xl. 7.

[7353] Isa. xl. 5.

[7354] Gen. vi. 3, Sept.

[7355] Joel iii. 1.

[7356] Rom. viii. 18.

[7357] Rom. viii. 8.

[7358] Gal. v. 17.

[7359] Below, in ch. xvi.

[7360] Gal. vi. 17.

[7361] 1 Cor. iii. 16.

[7362] 1 Cor. vi. 15.

[7363] Ver. 20.

Chapter XI.—The Power of God Fully Competent to Effect the Resurrection of the Flesh.

Thus far touching my eulogy of the flesh, in opposition to its enemies, who are, notwithstanding, its greatest friends also; for there is nobody who lives so much in accordance with the flesh as they who deny the resurrection of the flesh, inasmuch as they despise all its discipline, while they disbelieve its punishment. It is a shrewd saying which the Paraclete utters concerning these persons by the mouth of the prophetess Prisca: “They are carnal,[7364] and yet they hate the flesh.” Since, then, the flesh has the best guarantee that could possibly accrue for securing to it the recompense of salvation, ought we not also to consider well the power, and might, and competency[7365] of God Himself, whether He be so great as to be able to rebuild and restore the edifice of the flesh, which had become dilapidated and blocked up,[7366] and in every possible way dislocated?—whether He has promulgated in the public domains of nature any analogies to convince us of His power in this respect, lest any should happen to be still thirsting for the knowledge of God, when faith in Him must rest on no 55 other basis than the belief that He is able to do all things? You have, no doubt amongst your philosophers men who maintain that this world is without a beginning or a maker. It is, however, much more true, that nearly all the heresies allow it an origin and a maker, and ascribe its creation to our God. Firmly believe, therefore, that He produced it wholly out of nothing, and then you have found the knowledge of God, by believing that He possesses such mighty power. But some persons are too weak to believe all this at first, owing to their views about Matter. They will rather have it, after the philosophers, that the universe was in the beginning made by God out of underlying matter. Now, even if this opinion could be held in truth, since He must be acknowledged to have produced in His reformation of matter far different substances and far different forms from those which Matter itself possessed, I should maintain, with no less persistence, that He produced these things out of nothing, since they absolutely had no existence at all previous to His production of them. Now, where is the difference between a thing’s being produced out of nothing or out of something, if so be that what existed not comes into being, when even to have had no existence is tantamount to having been nothing? The contrary is likewise true; for having once existed amounts to having been something. If, however, there *is* a difference, both alternatives support my position. For if God produced all things whatever out of nothing, He will be able to draw forth from nothing even the flesh which had fallen into nothing; or if He moulded other things out of matter, He will be able to call forth the flesh too from somewhere else, into whatever *abyss* it may have been engulphed. And surely He is most competent to re-create who created, inasmuch as it is a far greater work to have produced than to have reproduced, to have imparted a beginning, than to have maintained a continuance. On this principle, you may be quite sure that the restoration of the flesh is easier than its first formation.

[7364] Carnes. [To explain the state of mind in which this sentence is written, let the reader kindly turn back to Vol. II. p. 4, the paragraph, “As Eusebius informs us, *etc.*”]

[7365] Licentiam.

[7366] Oehler explains “devoratum” by “interceptum.”

Chapter XII.—Some Analogies in Nature Which Corroborate the Resurrection of the Flesh.

Consider now those very analogies of the divine power (to which we have just alluded). Day dies into night, and is buried everywhere in darkness. The glory of the world is obscured in the shadow of death; its entire substance is tarnished with blackness; all things become sordid, silent, stupid; everywhere business ceases, and occupations rest. And so over the loss of the light there is mourning. But yet it again revives, with its own beauty, its own dowry, is own sun, the same as ever, whole and entire, over all the world, slaying its own death, night—opening its own sepulchre, the darkness—coming forth the heir to itself, until the night also revives—it, too, accompanied with a retinue of its own. For the stellar rays are rekindled, which had been quenched in the morning glow; the distant groups of the constellations are again brought back to view, which the *day's* temporary interval had removed out of sight. Readorned also are the mirrors of the moon, which her monthly course had worn away. Winters and summers return, as do the spring-tide and autumn, with their resources, their routines, their fruits. Forasmuch as earth receives its instruction from heaven to clothe the trees which had been stripped, to colour the flowers afresh, to spread the grass again, to reproduce the seed which had been consumed, and not to reproduce them until consumed. Wondrous method! from a defrauder to be a preserver, in order to restore, it takes away; in order to guard, it destroys; that it may make whole, it injures; and that it may enlarge, it first lessens. (This process) indeed, renders back to us richer and fuller blessings than it deprived us of—by a destruction which is profit, by an injury which is advantage, and by a loss which is gain. In a word, I would say, all creation is instinct with renewal. Whatever you may chance upon, has already existed; whatever you have lost, returns again without fail. All things return to their former state, after having gone out of sight; all things begin after they have ended; they come to an end for the very purpose of coming into existence again. Nothing perishes but with a view to salvation. The whole, therefore, of this revolving order of things bears witness to the resurrection of the dead. In His works did God write it, before He wrote it in the Scriptures; He proclaimed it in His mighty deeds earlier than in His inspired words. He first sent Nature to you as a teacher, meaning to send Prophecy also as a supplemental instructor, that, being Nature's disciple, you may more easily believe Prophecy, and without hesitation accept (its testimony) when you come to hear what you have seen already on every side; nor doubt that God, whom you have discovered to be the restorer of all things, is likewise the reviver of the flesh. And surely, as all things rise again for man, for whose use they have been provided—but not for man except for his flesh also—how happens it that (the flesh) itself can perish utterly, because of which 554 and for the service of which nothing comes to nought?

Chapter XIII.—From Our Author's View of a Verse in the Ninety-Second Psalm, the Phœnix is Made a Symbol of the Resurrection of Our Bodies.

If, however, all nature but faintly figures our resurrection; if creation affords no sign precisely like it, inasmuch as its several phenomena can hardly be said to die so much as to come to an end, nor again be deemed to be reanimated, but only re-formed; then take a most complete and unassailable symbol of our hope, for it shall be an animated being, and subject alike to life and death. I refer to the bird which is peculiar to the East, famous for its singularity, marvelous from its posthumous life, which renews its life in a voluntary death; its dying day is its birthday, for on it it departs and returns; once more a phœnix where just now there was none; once more himself, but just now out of existence; another, yet the same. What can be more express and more significant for our subject; or to what other thing can such a phenomenon bear witness? God even in His own Scripture says: "*The righteous* shall flourish like the phœnix;"[7367] that is, shall flourish or revive, from death, from the grave—to teach you to believe that a bodily substance may be recovered even from the fire. Our Lord has declared that we are "better than many sparrows:"[7368] well, if not better than many a phœnix too, it were no great thing. But must men die once for all, while birds in Arabia are sure of a resurrection?

[7367] Δίκαιος ὡς φοίνιξ ἀνθήσει, Sept. Ps. xcii. 12.—"like a palm tree" (A.V.). We have here a characteristic way of Tertullian's quoting a scripture which has even the least bearing on his subject. [See Vol. I. (this series) p. 12, and same volume, p. viii.]

[7368] Matt. x. 33.

Chapter XIV.—A Sufficient Cause for the Resurrection of the Flesh Occurs in the Future Judgment of Man. It Will Take Cognisance of the Works of the Body No Less Than of the Soul.

Such, then, being the outlines of the divine energies which God has displayed as much in the parables *of nature* as in His spoken word, let us now approach His very edicts and decrees, since this is the division which we mainly adopt in our subject-matter. We began with the dignity of the flesh, whether it were of such a nature that when once destroyed it was capable of being restored. Then we pursued an inquiry touching the power of God, whether it was sufficiently great to be habitually able to confer this restoration on a thing which had been destroyed. Now, if we have proved these two points, I should like you to inquire into the (*question of*) cause, whether it be one of sufficient weight to claim the resurrection of the flesh as necessary and as conformable in every way to reason; because there underlies this demurrer: the flesh may be quite capable of being restored, and the Deity be perfectly able to effect the restoration, but a cause for such recovery must needs pre-exist. Admit then a sufficient one, you who learn of a God who is both supremely good as well as just[7369]—supremely good from His own (character), just in consequence of ours. For if man had never sinned, he would simply and solely have known God in His superlative goodness, from the attribute of His nature. But now he experiences Him to be a just God also, from the necessity of a cause; still, however, retaining under this very circumstance His excellent goodness, at the same time that He is also just. For, by both succouring the good and punishing the evil, He displays His justice, and at the same time makes both processes contribute proofs of His goodness, whilst on the one hand He deals vengeance, and on the other dispenses reward. But with Marcion[7370] you will have the opportunity of more fully learning whether this be the whole character of God. Meanwhile, so perfect is our (God), that He is rightly Judge, because He is the Lord; rightly the Lord, because the Creator; rightly the Creator, because He is God. Whence it happens that that heretic, whose name I know not, holds that He properly is not a Judge, since He is not Lord; properly not Lord, since He is not the Creator. And so I am at a loss to know how He is God, who is neither the Creator, which God is; nor the Lord, which the Creator is. Inasmuch, then, as it is most suitable for *the great Being who is* God, and Lord, and Creator to summon man to a judgment on this very question, whether he has taken care or not to acknowledge and honour his Lord and Creator, this is just such a judgment as the resurrection shall achieve. The entire cause, then, or rather necessity of the resurrection, will be this, namely, that arrangement of the final judgment which shall be most suitable to God. Now, in effecting this arrangement, you must consider whether the divine censure superintends a judicial examination of the two natures of man—both his soul and his flesh. For that which is a suitable object to be judged, is also a competent one to be raised. Our position is, that the judgment of God must 555 be believed first of all to be plenary, and then absolute, so as to be final, and therefore irrevocable; to be also righteous, not bearing less heavily on any particular part; to be moreover worthy of God, being complete and definite, in keeping with His great patience. Thus it follows that the fulness and perfection of the judgment consists simply in representing the interests of the entire human being. Now, since the entire man consists of the union of the two natures, he must therefore appear in both, as it is right that he should be judged in his entirety; nor, of course, did he pass through life except in his entire state. As therefore he lived, so also must he be judged, because he has to be judged concerning the way in which he lived. For life is the cause of judgment, and it must undergo investigation in as many natures as it possessed when it discharged its vital functions.

[7369] He refers to Marcion.

[7370] He here refers his reader to what he has written against Marcion, especially in his books i. and ii.

Chapter XV.—As the Flesh is a Partaker with the Soul in All Human Conduct, So Will It Be in the Recompense of Eternity.

Come now, let our opponents sever the connection of the flesh with the soul in the affairs of life, that they may be emboldened to sunder it also in the recompense of life. Let them deny their association in acts, that they may be fairly able to deny also their participation in rewards. The flesh ought not to have any share in the sentence, if it had none in the cause of it. Let the soul alone be called back, if it alone went away. But (nothing of the kind ever happened); for the soul alone no more departed from life, than it ran through alone the course from which it departed—I mean this present life. Indeed, the soul alone is so far from conducting (the affairs of) life, that we do not withdraw from community with the flesh even our thoughts, however isolated they be, however unprecipitated into act by means of the flesh; since whatever is done in man's heart is done by the soul in the flesh, and with the flesh, and through the flesh. The Lord Himself, in short, when rebuking our thoughts, includes in His censures this aspect of the flesh, (man's heart), the citadel of the soul: "Why think ye evil in your hearts?"[7371] and again: "Whosoever looketh on a woman, to lust after her, hath already committed adultery with her in his heart."[7372] So that even the thought, without operation and without effect, is an act of the flesh. But if you allow that the faculty which rules the senses, and which they call *Hegemonikon*,[7373] has its sanctuary in the brain, or in the interval between the eyebrows, or wheresoever the philosophers are pleased to locate it, the flesh will still be the thinking place of the soul. The soul is never without the flesh, as long as it is in the flesh. There is nothing which the flesh does not transact in company with the soul, when without it it does not exist. Consider carefully, too, whether the thoughts are not administered by the flesh, since it is through the flesh that they are distinguished and known externally. Let the soul only meditate some design, the face gives the indication—the face being the mirror of all our intentions. They may deny all combination in acts, but they cannot gainsay their co-operation in thoughts. Still they enumerate *the sins* of the flesh; surely, then, for its sinful conduct it must be consigned to punishment. But we, moreover, allege against them *the virtues* of the flesh; surely also for its virtuous conduct it deserves a future reward. Again, as it is the soul which acts and impels us in all we do, so it is the function of the flesh to render obedience. Now we are not permitted to suppose that God is either unjust or idle. Unjust, (however He would be,) were He to exclude from reward *the flesh* which is associated in good works; and idle, were He to exempt it from punishment, when it has been an accomplice in evil deeds: whereas human judgment is deemed to be the more perfect, when it discovers the agents in every deed, and neither spares *the guilty* nor grudges *the virtuous* their full share of either punishment or praise with the principals who employed their services.

[7371] Matt. ix. 4.

[7372] Matt. v. 28.

[7373] The leading power.

Chapter XVI.—The Heretics Called the Flesh “The Vessel of the Soul,” In Order to Destroy the Responsibility of the Body. Their Cavil Turns Upon Themselves and Shows the Flesh to Be a Sharer in Human Actions.

When, however, we attribute to the soul authority, and to the flesh submission, we must see to it that (our opponents) do not turn our position by another argument, by insisting on so placing the flesh in the service of the soul, that it be not (considered as) its servant, lest they should be compelled, if it were so regarded, to admit its companionship (to the soul). For they would argue that servants and companions possess a discretion in discharging the functions of their respective office, and a power over their will in both relations: in short, (they would claim to be) men themselves, and therefore (would expect) to share the credit with their principals, to whom they voluntarily yielded their assistance; whereas the flesh had no discretion, no sentiment in itself, but possessing no power of its own of willing or 55 refusing, it, in fact, appears to stand to the soul in the stead of a vessel as an instrument rather than a servant. The soul alone, therefore, will have to be judged (at the last day) preeminently as to how it has employed the vessel of the flesh; the vessel itself, of course, not being amenable to a judicial award: for who condemns the cup if any man has mixed poison in it? or who sentences the sword to the beasts, if a man has perpetrated with it the atrocities of a brigand? Well, now, we will grant that the flesh is innocent, in so far as bad actions will not be charged upon it: what, then, is there to hinder its being saved on the score of its innocence? For although it is free from all imputation of good works, as it is of evil ones, yet it is more consistent with the divine goodness to deliver the innocent. A beneficent man, indeed, is bound to do so: it suits then the character of the Most Bountiful to bestow even gratuitously such a favour. And yet, as to the cup, I will not take the poisoned one, into which some certain death is injected, but one which has been infected with the breath of a lascivious woman,[7374] or of Cybele’s priest, or of a gladiator, or of a hangman: then I want to know whether you would pass a milder condemnation on it than on the kisses of such persons? One indeed which is soiled with our own filth, or one which is not mingled to our own mind we are apt to dash to pieces, and then to increase our anger with our servant. As for the sword, which is drunk with the blood of the brigand’s victims, who would not banish it entirely from his house, much more from his bed-room, or from his pillow, from the presumption that he would be sure to dream of nothing but the apparitions of the souls which were pursuing and disquieting him for lying down with *the blade which shed* their own blood? Take, however, the cup which has no reproach on it, and which deserves the credit of a faithful ministration, it will be adorned by its drinking-master with chaplets, or be honoured with a handful of flowers. The sword also which has received honourable stains in war, and has been thus engaged in a better manslaughter, will secure its own praise by consecration. It is quite possible, then, to pass decisive sentences even on vessels and on instruments, that so they too may participate in the merits of their proprietors and employers. *Thus much do I say* from a desire to meet even this argument, although there is a failure in the example, owing to the diversity in the nature of the objects. For every vessel or every instrument becomes useful from without, consisting as it does of material perfectly extraneous to the substance of the human *owner or employer*; whereas the flesh, being conceived, formed, and generated along with the soul from its earliest existence in the womb, is mixed up with it likewise in all its operations. For although it is called "a vessel" by the apostle, such as he enjoins to be treated "with honour,"[7375] it is yet designated by the same apostle as "the outward man,"[7376]—that clay, of course, which at the first was inscribed with the title of a man, not of a cup or a sword, or any paltry vessel. Now it is called a "*vessel*" in consideration of its capacity, whereby it receives and contains the soul; but "*man*," from its community of nature, which renders it in all operations a servant and not an instrument. Accordingly, in the judgment it will be held to be a servant (even though it may have no independent discretion of its own), on the ground of its being an integral portion of that which possesses such discretion, and is not a mere chattel. And although the apostle is well aware that the flesh does nothing of itself which is not also imputed to the soul, he yet deems the flesh to be "*sinful*;"[7377] lest it should be supposed to be free from all responsibility by the mere fact of its seeming to be impelled by the soul. So, again, when he is ascribing certain praiseworthy actions to the flesh, he says, "*Therefore* glorify and exalt God in your body,"[7378]—being certain that such efforts are actuated by the soul; but still he ascribes them to the flesh, because it is to it that he also promises the recompense. Besides, neither rebuke, (on the one hand), would have been suitable to it, if free from blame; nor, (on the other hand), would exhortation, if it were incapable of glory. Indeed, both rebuke and exhortation would be alike idle towards the flesh, if it were an improper object for that recompence which is certainly received in the resurrection.

[7374] “Frictricis” is Oehler’s reading.

[7375] 1 Thess. iv. 4.

[7376] 2 Cor. iv. 16.

[7377] Rom. viii. 3.

[7378] 1 Cor. vi. 20.

Chapter XVII.—The Flesh Will Be Associated with the Soul in Enduring the Penal Sentences of the Final Judgment.

"Every uneducated[7379] person who agrees with our opinion will be apt to suppose that the flesh will have to be present at the *final* judgment even on this account, because otherwise the soul would be incapable of suffering pain or pleasure, as being incorporeal; for this is the common opinion. We on our part, however, do here maintain, and in a special treatise on the subject prove, that the soul is corporeal, possessing a peculiar kind of solidity in its nature, such as enables it both to perceive and suffer. That souls are even now susceptible of torment and of blessing in Hades, though they are disembodied, and notwithstanding their banishment from the flesh, is proved by the case of Lazarus. I have no doubt given to my opponent room to say: Since, then, the soul has a bodily substance of its own, it will be sufficiently endowed with the faculty of suffering and sense, so as not to require the presence of the flesh. No, no, (is my reply): it will still need the flesh; not as being unable to feel anything without the help of the flesh, but because it is necessary that it should possess such a faculty along with the flesh. For in *as* far as it has a sufficiency of its own for action, in *so* far has it likewise a capacity for suffering. But the truth is, in respect of action, it labours under some amount of incapacity; for in its own nature it has simply the ability to think, to will, to desire, to dispose: for fully carrying out the purpose, it looks for the assistance of the flesh. In like manner, it also requires the conjunction of the flesh to endure suffering, in order that by its aid it may be as fully able to suffer, as without its assistance it was not fully able to act. In respect, indeed, of those sins, such as concupiscence, and thought, and wish, which it has a competency of its own to commit, it at once[7380] pays the penalty of them. Now, no doubt, if these were alone sufficient to constitute absolute desert without requiring the addition of *acts*, the soul would suffice in itself to encounter the full responsibility of the judgment, being to be judged for those things in the doing of which it alone had possessed a sufficiency. Since, however, acts too are indissolubly attached to deserts; since also acts are ministerially effected by the flesh, it is no longer enough that the soul apart from the flesh be requited with pleasure or pain for what are actually works of the flesh, although it has a body (of its own), although it has members (of its own), which in like manner are insufficient for its full perception, just as they are also for its perfect action. Therefore as it has acted in each several instance, so proportionably does it suffer in Hades, being the first to taste of judgment as it was the first to induce to the commission of sin; but still it is waiting for the flesh in order that it may through the flesh also compensate for its deeds, inasmuch as it laid upon the flesh the execution of its own thoughts. This, in short, will be the process of that judgment which is postponed to the last great day, in order that by the exhibition of the flesh the entire course of the divine vengeance may be accomplished. Besides, (it is obvious to remark) there would be no delaying to the end of that doom which souls are already tasting in Hades, if it was destined for souls alone.

[7379] Simplicior.

[7380] Interim.

Chapter XVIII.—Scripture Phrases and Passages Clearly Assert "The Resurrection of the Dead." The Force of This Very Phrase Explained as Indicating the Prominent Place of the Flesh in the General Resurrection.

Thus far it has been my object by prefatory remarks to lay a foundation for the defence of all the Scriptures which promise a resurrection of the flesh. Now, inasmuch as *this verity* is supported by so many just and reasonable considerations—I mean the dignity of the flesh itself,[7381] the power and might of God,[7382] the analogous cases in which these are displayed,[7383] as well as the good reasons for the judgment, and the need thereof[7384]—it will of course be only right and proper that the Scriptures should be understood in the sense suggested by such authoritative considerations, and not after the conceits of the heretics, which arise from infidelity solely, because it is deemed incredible that the flesh should be recovered from death and restored to life; not because (such a restoration) is either unattainable by the flesh itself, or impossible for God to effect, or unsuitable to the *final* judgment. Incredible, no doubt, it might be, if it had not been revealed in the word of God;[7385] except that, even if it had not been thus first announced by God, it might have been fairly enough assumed, that the revelation of it had been withheld, simply because so many strong presumptions in its favour had been already furnished. Since, however, (the great fact) is proclaimed in so many inspired passages, that is so far a dissuasive against understanding it in a sense different from that which is attested by such arguments as persuade us to its reception, even irrespective of the testimonies of revelation. Let us see, then, first of all in what title this hope of ours is held out to our view.[7386] There is, I imagine, one divine edict which is exposed to the gaze of all men: it is "The Resurrection of the Dead."[7387] These words are prompt, decisive, clear. I mean to take these very terms, discuss them, and discover to what substance they apply. As to the word *resurrectio*, whenever I hear of its impending over a 558 human being, I am forced to inquire what part of him has been destined to *fall*, since nothing can be expected to rise again, unless it has first been prostrated. It is only the man who is ignorant of the fact that the flesh falls by death, that can fail to discover that it stands erect by means of life. Nature pronounces God's sentence: "Dust thou art, and unto dust shalt thou return."[7388] Even the man who has not heard the sentence, sees the fact. No death but is the ruin of our limbs. This destiny of the body the Lord also described, when, clothed as He was in its very substance, He said, "Destroy this temple, and in three days I will raise it up again."[7389] For He showed to what belongs (the incidents of) being destroyed, thrown down, and kept down—even to that to which it also appertains to be lifted and raised up again; although He was at the same time bearing about with Him "a soul that was trembling even unto death,"[7390] but which did not fall through death, because even the Scripture informs us that "He spoke of His body."[7391] So that it is the flesh which falls by death; and accordingly it derives its name, *cadaver*, from *cadendo*.[7392] The soul, however, has no trace of a *fall* in its designation, as indeed there is no mortality in its condition. Nay it is the soul which communicates its ruin to the body when it is breathed out of it, just as it is also destined to raise it up again from the earth when it shall re-enter it. That cannot fall which by its entrance raises; nor can that droop which by its departure causes ruin. I will go further, and say that the soul does not even fall into sleep along with the body, nor does it with its companion even lie down in repose. For it is agitated in dreams, and disturbed: it might, however, rest, if it lay down; and lie down it certainly would, if it fell. Thus that which does not fall even into the likeness of death, does not succumb to the reality thereof. Passing now to the *other* word *mortuorum*, I wish you to look carefully, and see to what substance it is applicable. Were we to allow, under this head, as is sometimes held by the heretics, that the soul is mortal, so that being mortal it shall attain to a resurrection; this would afford a presumption that the flesh also, being no less mortal, would share in the *same* resurrection. But our present point is to derive from the proper signification of this word an idea of the destiny which it indicates. Now, just as the term *resurrection* is predicated of that which falls—that is, the flesh—so will there be the same application of the word *dead*, because what is called "the resurrection of the dead" indicates the rising up again of that which is fallen down. We learn this from the case of Abraham, the father of the faithful, a man who enjoyed close intercourse with God. For when he requested of the sons of Heth a spot to bury Sarah in, he said to them, "Give me the possession of a burying place with you, that I may bury my dead,"[7393]—meaning, of course, her flesh; for he could not have desired a place to bury her soul in, even if the soul is to be deemed mortal, and even if it could bear to be described by the word "*dead*." Since, then, this word indicates the body, it follows that when "the resurrection of the dead" is spoken of, it is the rising again of *men's* bodies that is meant.

[7381] As stated in ch. v.–ix.

[7382] See ch. xi.

[7383] As stated in ch. xii. and xiii.

[7384] See ch. xiv.–xvii.

[7385] Divinitus.

[7386] Proscripta.

[7387] Resurrectio Mortuorum.

[7388] Gen. iii. 19.

[7389] John ii. 19.

[7390] Matt. xxvi. 38.

[7391] John ii. 21.

[7392] "*Corpse from falling*." This, of course, does not show the connection of the words, like the Latin. [Elucidation I.]

[7393] Gen. xxiii. 4.

Chapter XIX.—The Sophistical Sense Put by Heretics on the Phrase "Resurrection of the Dead," As If It Meant the Moral Change of a New Life.

Now this consideration of the phrase in question, and its signification—besides maintaining, of course, the true meaning of the important words—must needs contribute to this further result, that whatever obscurity our adversaries throw over the subject under the pretence of figurative and allegorical language, the truth will stand out in clearer light, and out of uncertainties certain and definite rules will be prescribed. For some, when they have alighted on a very usual form of prophetic statement, generally expressed in figure and allegory, though not always, distort into some imaginary sense even the most clearly described doctrine of the resurrection of the dead, alleging that even death itself must be understood in a spiritual sense. They say that which is commonly supposed to be death is not really so,—namely, the separation of body and soul: it is rather the ignorance of God, by reason of which man is dead to God, and is not less buried in error than he would be in the grave. Wherefore that also must be held to be the resurrection, when a man is reanimated by access to the truth, and having dispersed the death of ignorance, and being endowed with new life by God, has burst forth from the sepulchre of the old man, even as the Lord likened the scribes and Pharisees to "whited sepulchres."[7394] Whence it follows that they who have by faith attained to the resurrection, are with the Lord after they have once put Him on in their baptism. By such subtlety, then, even in conversation have they often been in the habit of misleading our brethren, as if they held a resurrection of the dead *as well as we*. Woe, say they, to him who has not risen in the present body; for they fear that they might alarm their hearers if they at once denied the resurrection. Secretly, however, in their minds they think this: Woe betide the simpleton who during his present life fails to discover the mysteries of heresy; since this, in their view, is the resurrection. There are however, a great many also, who, claiming to hold a resurrection after the soul's departure, maintain that going out of the sepulchre means escaping out of the world, since in their view the world is the habitation of the dead—that is, of those who know not God; or they will go so far as to say that it actually means escaping out of the body itself, since they imagine that the body detains the soul, when it is shut up in the death of a worldly life, as in a grave.

[7394] Matt. xxiii. 27.

Chapter XX.—Figurative Senses Have Their Foundation in Literal Fact. Besides, the Allegorical Style is by No Means the Only One Found in the Prophetic Scriptures, as Alleged by the Heretics.

Now, to upset all conceits of this sort, let me dispel at once the preliminary idea on which they rest—their assertion that the prophets make all their announcements in figures of speech. Now, if this were the case, the figures themselves could not possibly have been distinguished, inasmuch as the verities would not have been declared, out of which the figurative language is stretched. And, indeed, if all are figures, where will be that of which they are the figures? How can you hold up a mirror for your face, if the face nowhere exists? But, in truth, all are not figures, but there are also literal statements; nor are all shadows, but there are bodies too: so that we have prophecies about the Lord Himself even, which are clearer than the day. For it was not figuratively that the Virgin conceived in her womb; nor in a trope did she bear Emmanuel, that is, Jesus, God with us.[7395] Even granting that He was figuratively to take the power of Damascus and the spoils of Samaria,[7396] still it was literally that He was to "enter into judgment with the elders and princes of the people."[7397] For in the person of Pilate "the heathen raged," and in the person of Israel "the people imagined vain things;" "the kings of the earth" in Herod, and the rulers in Annas and Caiaphas, were gathered together "against the Lord, and against His anointed."[7398] He, again, was "led as a sheep to the slaughter, and as a sheep before the shearer," that is, Herod, "is dumb, so He opened not His mouth."[7399] "He gave His back to scourges, and His cheeks to blows, not turning His face even from the shame of spitting."[7400] "He was numbered with the transgressors;"[7401] "He was pierced in His hands and His feet;"[7402] "they cast lots for his raiment;"[7403] "they gave Him gall, and made Him drink vinegar;"[7404] "they shook their heads, and mocked Him;"[7405] "He was appraised by the traitor in thirty pieces of silver."[7406] What figures of speech does Isaiah here give us? What tropes does David? What allegories does Jeremiah? Not even of His mighty works have they used parabolic language. Or else, were not the eyes of the blind opened? did not the tongue of the dumb recover speech?[7407] did not the relaxed hands and palsied knees become strong,[7408] and the lame leap as an hart?[7409] No doubt we are accustomed also to give a spiritual significance to these statements of prophecy, according to the analogy of the physical diseases which were healed by the Lord; but still they were all fulfilled literally: thus showing that the prophets foretold both senses, except that very many of their words can only be taken in a pure and simple signification, and free from all allegorical obscurity; as when we hear of the downfall of nations and cities, of Tyre and Egypt, and Babylon and Edom, and the navy of Carthage; also when they foretell Israel's own chastisements and pardons, its captivities, restorations, and at last its final dispersion. Who would prefer affixing a metaphorical interpretation to all these events, instead of accepting their literal truth? The realities are involved in the words, just as the words are read in the realities. Thus, then, (we find that) the allegorical style is not used in all parts of the prophetic record, although it occasionally occurs in certain portions of it.

[7395] Isa. vii. 14; Matt. i. 23.

[7396] Isa. viii. 4.

[7397] Isa. iii. 13.

[7398] Ps. ii. 1, 2.

[7399] Isa. liii. 7.

[7400] Isa. l. 6, Sept.

[7401] Isa. liii. 12.

[7402] Ps. xxii. 17.

[7403] Ver. 18.

[7404] Ps. lxix. 22. Tertullian only briefly gives the sense in two words: et potus amaros.

[7405] Ps. xxii. 8.

[7406] Zech. xi. 12.

[7407] Isa. xxxv. 5.

[7408] Ver. 3.

[7409] Ver. 6.

Chapter XXI.—No Mere Metaphor in the Phrase Resurrection of the Dead. In Proportion to the Importance of Eternal Truths, is the Clearness of Their Scriptural Enunciation.

Well, if it occurs occasionally in certain portions of it, you will say, then why not in that phrase,[7410] where the resurrection might be spiritually understood? There are several reasons why not. First, what must be the meaning of so many important passages of Holy Scripture, which so obviously attest the resurrection of the body, as to admit not even the appearance of a figurative signification? And, indeed, (since some passages are more obscure than others), it cannot but be right—as we have shown above[7411]—that uncertain statements should be determined by certain ones, and obscure ones by such as are clear and plain; else there is fear that, in the conflict of certainties and uncertainties, of explicitness and obscurity, faith may be shattered, truth endangered, and the Divine Being Himself be branded as inconstant. Then arises the improbability that the very mystery on which our trust wholly rests, on which also our instruction entirely depends, should have the appearance of being ambiguously announced and obscurely propounded, inasmuch as the hope of the resurrection, unless it be clearly set forth on the sides both of punishment and reward, would fail to persuade any to embrace a religion like ours, exposed as it is to public detestation and the imputation of hostility to others. There is no certain work where the remuneration is uncertain. There is no real apprehension when the peril is only doubtful. But both the recompense of reward, and the danger of losing it, depend on the issues of the resurrection. Now, if even those purposes of God against cities, and nations, and kings, which are merely temporal, local, and personal in their character, have been proclaimed so clearly in prophecy, how is it to be supposed that those dispensations of His which are eternal, and of universal concern to the human race, should be void of all real light in themselves? The grander they are, the clearer should be their announcement, in order that their superior greatness might be believed. And I apprehend that God cannot possibly have ascribed to Him either envy, or guile, or inconsistency, or artifice, by help of which evil qualities it is that all schemes of unusual grandeur are litigiously promulgated.

[7410] *Resurrectio Mortuorum*, of which we have been speaking.

[7411] See ch. xix.

Chapter XXII.—The Scriptures Forbid Our Supposing Either that the Resurrection is Already Past, or that It Takes Place Immediately at Death. Our Hopes and Prayers Point to the Last Great Day as the Period of Its Accomplishment.

We must after all this turn our attention to those scriptures also which forbid our belief in such a resurrection as is held by your *Animalists* (for I will not call them *Spiritualists*),[7412] that it is either to be assumed *as taking place* now, as soon as men come to the knowledge of the truth, or else that it is accomplished immediately after their departure from this life. Now, forasmuch as the seasons of our entire hope have been fixed in the Holy Scripture, and since we are not permitted to place the accomplishment thereof, as I apprehend, previous to Christ's coming, our prayers are directed towards[7413] the end of this world, to the passing away thereof at the great day of the Lord—of His wrath and vengeance—the last day, which is hidden (from all), and known to none but the Father, although announced beforehand by signs and wonders, and the dissolution of the elements, and the conflicts of nations. I would turn out the words of the prophets, if the Lord Himself had said nothing (except that prophecies were the Lord's own word); but it is more to my purpose that He by His own mouth confirms *their statement*. Being questioned by His disciples when those things were to come to pass which He had just been uttering about the destruction of the temple, He discourses to them first of the order of Jewish events until the overthrow of Jerusalem, and then of such as concerned all nations up to the very end of the world. For after He had declared that "Jerusalem was to be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled,"[7414]—meaning, of course, those which were to be chosen of God, and gathered in with the remnant of Israel—He then goes on to proclaim, against this world and dispensation (even as Joel had done, and Daniel, and all the prophets with one consent[7415]), that "there should be signs in the sun, and in the moon, and in the stars, distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth."[7416] "For," says He, "the powers of heaven shall be shaken; and then shall they see the Son of man coming in the clouds, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."[7417] He spake of its "drawing nigh," not of its being present already; and of "those things beginning to come to pass," not of their having happened: because when they have come to pass, then our redemption shall be at hand, which is said to be approaching up to that time, raising and exciting our minds to what is then the proximate harvest of our hope. He immediately annexes a parable of this in "the trees which are tenderly sprouting into a flower-stalk, and then developing the flower, which is the precursor of the fruit."[7418] "So likewise ye," (He adds), "when ye shall see all these things come to pass, know ye that the kingdom of heaven is nigh at hand."[7419] "Watch ye, therefore, *and pray* always, that ye may be accounted worthy to escape all those things, and to stand before the Son of man;"[7420] that is, no doubt, at the resurrection, after all these things have been previously transacted. Therefore, although there is a sprouting in the acknowledgment of all this mystery, yet it is only in the actual presence of the Lord that the flower is developed and the fruit borne. Who is it then, that has aroused the Lord, now at God's right hand, so unseasonably and with such severity "shake terribly" (as Isaiah[7421] expresses it) "that earth," which, I suppose, is as yet unshattered? Who has thus early put "Christ's enemies beneath His feet" (to use the language of David[7422]), making Him more hurried than the Father, whilst every crowd in our popular assemblies is still with shouts consigning "the Christians to the lions?"[7423] Who has yet beheld Jesus descending from heaven in like manner as the apostles saw Him ascend, according to the appointment of the *two* angels?[7424] Up to the present moment they have not, tribe by tribe, smitten their breasts, looking on Him whom they pierced.[7425] No one has as yet fallen in with Elias;[7426] no one has as yet escaped from Antichrist;[7427] no one has as yet had to bewail the downfall of Babylon.[7428] And is there now anybody who has risen again, except the heretic? *He*, of course, has already quitted the grave of his own corpse—although he is even now liable to fevers and ulcers; he, too, has already trodden down his enemies—although he has even now to struggle with the powers of the world. And as a matter of course, he is already a king—although he even now owes to Cæsar the things which are Cæsar's.[7429]

[7412] For the opinions of those Valentinians who held that Christ's flesh was composed of soul or of spirit—a refined, ethereal substance—see Tertullian's *De Carne Christi*, cc. x.–xv.

[7413] Suspirant in.

[7414] Luke xxi. 24.

[7415] Joel iii. 9–15; Dan. vii. 13, 14.

[7416] Luke xxi. 25, 26.

[7417] Vers. 26–28.

[7418] Luke xxi. 29, 30; Matt. xxiv. 32.

[7419] Luke xxi. 31; Matt. xxiv. 33.

[7420] Luke xxi. 36.

[7421] Isa. ii. 19.

[7422] Ps. cx. 1.

[7423] Compare *The Apology*, xl.; *De Spect.* xxvii.; *De Exhort. Cast.* xii.

[7424] Acts i. 11.

[7425] Zech. xii. 10; comp. John xix. 37.

[7426] Mal. iv. 5.

[7427] 1 John iv. 3.

[7428] Rev. xviii. 2.

[7429] Matt. xxii. 21.

Chapter XXIII.—Sundry Passages of St. Paul, Which Speak of a Spiritual Resurrection, Compatible with the Future Resurrection of the Body, Which is Even Assumed in Them.

The apostle indeed teaches, in his Epistle to the Colossians, that we were once dead, alienated, and enemies to the Lord in our minds, whilst we were living in wicked works;[7430] that we were then buried with Christ in baptism, and also raised again with Him through the faith of the operation of God, who hath raised Him from the dead.[7431] "And you, (adds he), when ye were dead in sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses."[7432] And again: "If ye are dead with Christ from the elements of the world, why, as though living in the world, are ye subject to ordinances?"[7433] Now, since he makes us spiritually dead—in such a way, however, as to allow that we shall one day have to undergo a bodily death,—so, considering indeed that we have been also raised in a like spiritual sense, he equally allows that we shall further have to undergo a bodily resurrection. In so many words[7434] he says: "Since ye are risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth."[7435] Accordingly, it is in our mind that he shows that we rise (with Christ), since it is by this alone that we are as yet able to reach to heavenly objects. These we should not "seek," nor "set our affection on," if we had them already in our possession. He also adds: "For ye are dead"—to your sins, he means, not to yourselves—"and your life is hid with Christ in God."[7436] Now that life is not yet apprehended which is hidden. In like manner John says: "And it doth not yet appear what we shall be: we know, however, that when He shall be manifest, we shall be like Him."[7437] We are far indeed from being already what we know not of; we should, of course, be sure to know it if we were already (like Him). It is therefore the contemplation of our blessed hope even in this life by faith (that he speaks of)—not its presence nor its possession, but only its expectation. Concerning this expectation and hope Paul writes to the Galatians: "For we through the Spirit wait for the hope of righteousness by faith."[7438] He says "we wait

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[7430] Col. i. 21.

[7431] Col. ii. 12.

[7432] Ver. 13.

[7433] Ver. 20. The last clause in Tertullian is, "Quomodo sententiam fertis?"

[7434] Denique.

[7435] Col. iii. 1, 2.

[7436] Ver. 3.

[7437] 1 John iii. 2.

[7438] Gal. v. 5.

for it," not we are in possession of it. By the righteousness of God, he means that judgment which we shall have to undergo as the recompense *of our deeds*. It is in expectation of this for himself that the apostle writes to the Philippians: "If by any means," says he, "I might attain to the resurrection of the dead. Not as though I had already attained, or were already perfect."[7439] And yet he had believed, and had known all mysteries, as an elect vessel and the *great* teacher of the Gentiles; but for all that he goes on to say: "I, however, follow on, if so be I may apprehend that for which I also am apprehended of Christ."[7440] Nay, more: "Brethren," (he adds), "I count not myself to have apprehended: but this one thing (I do), forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of blamelessness,[7441] whereby I may attain it;" meaning the resurrection from the dead in its proper time. Even as he says to the Galatians: "Let us not be weary in well-doing: for *in due season* we shall reap."[7442] Similarly, concerning Onesiphorus, does he also write to Timothy: "The Lord grant unto him that he may find mercy in that day;"[7443] unto which day and time he charges Timothy himself "to keep what had been committed to his care, without spot, unrebukable, until the appearing of the Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings and Lord of lords,"[7444] speaking of (Him as) God. It is to these same times that Peter in the Acts refers, when he says: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets."[7445]

[7439] Phil. iii. 11, 12.

[7440] Ver. 12.

[7441] Vers. 13, 14. In the last clause Tertullian reads τῆς ἀνεγκλήσεως = blamelessness, or purity, instead of τῆς ἄνω κλήσεως ="our high calling."

[7442] Gal. vi. 9.

[7443] 2 Tim. i. 18.

[7444] 1 Tim. vi. 14, 15, 20.

[7445] Acts iii. 19–21.

Chapter XXIV.—Other Passages Quoted from St. Paul, Which Categorically Assert the Resurrection of the Flesh at the Final Judgment.

The character of these times learn, along with the Thessalonians. For we read: “How ye turned from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus.”[7446] And again: “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord God, Jesus Christ, at His coming?”[7447] Likewise: “Before God, even our Father, at the coming of the Lord Jesus Christ, with the whole company of His saints.”[7448] He teaches them that they must “not sorrow concerning them that are asleep,” and at the same time explains to them the times of the resurrection, saying, “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of our Lord, shall not prevent them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord.”[7449] What archangel’s voice, (I wonder), what trump of God is now heard, except it be, forsooth, in the entertainments of the heretics? For, allowing that the word of the gospel may be called “the trump of God,” since it was still calling men, yet they must at that time either be dead as to the body, that they may be able to rise again; and then how are they alive? Or else caught up into the clouds; and how then are they here? “Most miserable,” no doubt, as the apostle declared them, are they “who in this life only” shall be found to have hope:[7450] they will have to be excluded while they are with premature haste seizing that which is promised after this life; erring concerning the truth, no less than Phygellus and Hermogenes.[7451] Hence it is that the Holy Ghost, in His greatness, foreseeing clearly all such interpretations as these, suggests (to the apostle), in this very epistle of his to the Thessalonians, *as follows*: “But of the times and the seasons, brethren, there is no necessity for my writing unto you. For ye yourselves know perfectly, that the day of the Lord cometh as a thief in the night. For when they shall say, ‘Peace,’ and ‘All things are safe,’ then sudden destruction shall come upon them.”[7452] Again, in the second *epistle* he addresses them with even greater earnestness:

[7446] 1 Thess. i. 9, 10.

[7447] 1 Thess. ii. 19. Some mss. omit “God.”

[7448] 1 Thess. iii. 13.

[7449] 1 Thess. iv. 13–17.

[7450] 1 Cor. xv. 19.

[7451] 2 Tim. i. 15.

[7452] 1 Thess. v. 1–3.

“Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, nor be troubled, either by spirit, or by word,” that is, *the word* of false prophets, “or by letter,” that is, *the letter* of false apostles, “as if from us, as that the day of the Lord is at hand. Let no man deceive you by any means. *For that day shall not come*, unless indeed there first come a falling away,” he means indeed of this present empire, “and that man of sin be revealed,” that is to say, Antichrist, “the son of perdition, who opposeth and exalteth himself above all that is called God or religion; so that he sitteth in the temple of God, affirming that he is God. Remember ye not, that when I was with you, I used to tell you these things? And now ye know what detaineth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way.”[7453] What obstacle is there but the Roman state, the falling away of which, by being scattered into ten kingdoms, shall introduce Antichrist upon (its own ruins)? “And then shall be revealed the wicked one, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: *even him* whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.”[7454]

[7453] 2 Thess. ii. 1–7.

[7454] 2 Thess. ii. 8–10.

Chapter XXV.—St. John, in the Apocalypse, Equally Explicit in Asserting the Same Great Doctrine.

In the Revelation of John, again, the order of these times is spread out to view, which "the souls of the martyrs" are taught to wait for beneath the altar, whilst they earnestly pray to be avenged and judged:[7455] (taught, I say, to wait), in order that the world may first drink to the dregs the plagues that await it out of the vials of the angels,[7456] and that the city of fornication may receive from the ten kings its deserved doom,[7457] and that the beast Antichrist with his false prophet may wage war on the Church of God; and that, after the casting of the devil into the bottomless pit for a while,[7458] the blessed prerogative of the first resurrection may be ordained from the thrones;[7459] and then again, after the consignment of him to the fire, that the judgment of the final and universal resurrection may be determined out of the books.[7460] Since, then, the Scriptures both indicate the stages of the last times, and concentrate the harvest of the Christian hope in the very end of the world, it is evident, either that all which God promises to us receives its accomplishment then, and thus what the heretics pretend about a resurrection here falls to the ground; or else, even allowing that a confession of the mystery (of divine truth) is a resurrection, that there is, without any detriment to this view, room for believing in that which is announced for the end. It moreover follows, that the very maintenance of this spiritual resurrection amounts to a presumption in favour of the other bodily resurrection; for if none were announced for that time, there would be fair ground for asserting only this purely spiritual resurrection. Inasmuch, however, as (a resurrection) is proclaimed for the last time, it is proved to be a bodily one, because there is no spiritual one also then announced. For why make a second announcement of a resurrection of only one character, that is, the spiritual one, since this ought to be undergoing accomplishment either now, without any regard to different times, or else then, at the very conclusion of all the periods? It is therefore more competent for us even to maintain a spiritual resurrection at the commencement of *a life of* faith, who acknowledge the full completion thereof at the end of the world.

[7455] Rev. vi. 9, 10.

[7456] Rev. xvi.

[7457] Rev. xviii.

[7458] Rev. xx. 2.

[7459] Vers. 4–6.

[7460] Vers. 12–14.

Chapter XXVI.—Even the Metaphorical Descriptions of This Subject in the Scriptures Point to the Bodily Resurrection, the Only Sense Which Secures Their Consistency and Dignity.

To a preceding objection, that the Scriptures are allegorical, I have still one answer to make—that it is open to us also to defend the bodily character of the resurrection by means of the language of the prophets, which is equally figurative. For consider that primeval sentence which God spake when He called man *earth*; saying, "Earth thou art, and to earth shalt thou return."[7461] In respect, of course, to his fleshly substance, which had been taken out of the ground, and which was the first to receive the name of man, as we have already shown,[7462] does not this passage give one instruction to interpret in relation to the *flesh* also whatever of wrath or of grace God has determined for the earth, because, strictly speaking, the earth is not exposed to His judgment, since it has never done any good or evil? "Cursed," no doubt, it was, for it drank the blood *of man*;[7463] but even this was as a figure of homicidal flesh. For if the earth has to suffer either joy or injury, it is simply on man's account, that *he* may suffer the joy or the sorrow through the events which happen to his dwelling-place, whereby he will rather have to pay the penalty which, simply on his account, even the earth must suffer. When, therefore, God even threatens the earth, I would prefer saying that He threatens the flesh: so likewise, when He makes a promise to the earth, I would rather understand Him as promising the flesh; as in that passage of David: "The Lord is King, let the earth be glad,"[7464]—meaning the flesh of the saints, to which appertains the enjoyment of the kingdom of God. Then he afterwards says: "The earth saw and trembled; the mountains melted like wax at the presence of the Lord,"—meaning, no doubt the flesh of the wicked; and (in a similar sense) it is written: "For they shall look on Him whom they pierced."[7465] If indeed it will be thought that both these passages were pronounced simply of the element earth, how can it be consistent that it should shake and melt at the presence of the Lord, at whose royal dignity it before exulted? So again in Isaiah, "Ye shall eat the good of the land,"[7466] the expression means the blessings which await the flesh when in the kingdom of God it shall be renewed, and made like the angels, and waiting to obtain the things "which neither eye hath seen, nor ear heard, and which have not entered into the heart of man."[7467] Otherwise, how vain that God should invite men to obedience by the

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[7461] Gen. iii. 19.

[7462] See above, ch. v.

[7463] Gen. iv. 11.

[7464] Ps. xcvii. 1.

[7465] Zech. xii. 10.

[7466] Isa. i. 19.

[7467] 1 Cor. ii. 9.

fruits of the field and the elements of this life, when He dispenses these to even irreligious men and blasphemers; on a general condition once for all made to man, "sending rain on the good and on the evil, and making His sun to shine on the just and on the unjust!"[7468] Happy, no doubt, is faith, if it is to obtain gifts which the enemies of God and Christ not only use, but even abuse, "worshipping the creature itself in opposition to the Creator!"[7469] You will reckon, (I suppose) onions and truffles among earth's bounties, since the Lord declares that "man shall not live on bread alone!"[7470] In this way the Jews lose heavenly blessings, by confining their hopes to earthly ones, being ignorant of the promise of heavenly bread, and of the oil of God's unction, and the wine of the Spirit, and of that water of life which has its vigour from the vine of Christ. On exactly the same principle, they consider the special soil of Judæa to be that very holy land, which ought rather to be interpreted of the Lord's flesh, which, in all those who put on Christ, is thenceforward the holy land; holy indeed by the indwelling of the Holy Ghost, truly flowing with milk and honey by the sweetness of His assurance, truly Judæan by reason of the friendship of God. For "he is not a Jew which is one outwardly, but he who is one inwardly."[7471] In the same way it is that both God's temple and Jerusalem (must be understood) when it is said by Isaiah: "Awake, awake, O Jerusalem! put on the strength of thine arm; awake, as in thine earliest time,"[7472] that is to say, in that innocence which preceded the fall into sin. For how can words of this kind of exhortation and invitation be suitable for that Jerusalem which killed the prophets, and stoned those that were sent to them, and at last crucified its very Lord? Neither indeed is salvation promised to any one land at all, which must needs pass away with the fashion of the whole world. Even if anybody should venture strongly to contend that paradise is the holy land, which it may be possible to designate as the land of our first parents Adam and Eve, it will even then follow that the restoration of paradise will seem to be promised to the flesh, whose lot it was to inhabit and keep it, in order that man may be recalled thereto just such as he was driven from it.

[7468] Matt. v. 45.

[7469] Rom. i. 25.

[7470] Matt. iv. 4.

[7471] Rom. ii. 28, 29.

[7472] Isa. li. 9, Sept.

Chapter XXVII.—Certain Metaphorical Terms Explained of the Resurrection of the Flesh.

We have also in the Scriptures *robes* mentioned as allegorizing the hope of the flesh. Thus in the Revelation of John it is said: "These are they which have not defiled their clothes with women,"[7473]—indicating, of course, virgins, and such as have become "eunuchs for the kingdom of heaven's sake."[7474] Therefore they shall be "clothed in white raiment,"[7475] that is, in the bright beauty of the unwedded flesh. In the gospel even, "the wedding garment" may be regarded as the sanctity of the flesh.[7476] And so, when Isaiah tells us what sort of "fast the Lord hath chosen," and subjoins a statement about the reward of good works, he 565 says: "Then shall thy light break forth as the morning, and thy garments,[7477] shall speedily arise;"[7478] where he has no thought of cloaks or stuff gowns, but means the rising of the flesh, which he declared the resurrection of, after its fall in death. Thus we are furnished even with an allegorical defence of the resurrection of the body. When, then, we read, "Go, my people, enter into your closets for a little season, until my anger pass away,"[7479] we have in the closets graves, in which they will have to rest for a little while, who shall have at the end of the world departed this life in the last furious onset of the power of Antichrist. Why else did He use the expression *closets*, in preference to some other receptacle, if it were not that the flesh is kept in these closets or cellars salted and reserved for use, to be drawn out thence on a suitable occasion? It is on a like principle that embalmed corpses are set aside for burial in mausoleums and sepulchres, in order that they may be removed therefrom when the Master shall order it. Since, therefore, there is consistency in thus understanding the passage (for what refuge of little closets could possibly shelter us from the wrath of God?), *it appears that* by the very phrase which he uses, "Until His anger pass away,"[7480] which shall extinguish Antichrist, he in fact shows that after that indignation the flesh will come forth from the sepulchre, in which it had been deposited previous to the *bursting out of the* anger. Now out of the closets nothing else is brought than that which had been put into them, and after the extirpation of Antichrist shall be busily transacted *the great process of* the resurrection.

[7473] Rev. iii. 4 and xiv. 4.

[7474] Matt. xix. 12.

[7475] Rev. iii. 5.

[7476] Matt. xxii. 11, 12.

[7477] There is a curious change of the word here made by Tertullian, who reads ἱμάτια instead of ἰάματα, "thy health," or "healings," which is the word in the Sept.

[7478] Isa. lviii. 8.

[7479] Isa. xxvi. 20.

[7480] Isa. xxvi. 20.

Chapter XXVIII.—Prophetic Things and Actions, as Well as Words, Attest This Great Doctrine.

But we know that prophecy expressed itself by things no less than by words. By words, and also by deeds, is the resurrection foretold. When Moses puts his hand into his bosom, and then draws it out again dead, and again puts his hand into his bosom, and plucks it out living,[7481] does not this apply as a presage to all mankind?—inasmuch as those three signs[7482] denoted the threefold power of God: when it shall, first, in the appointed order, subdue to man the old serpent, the devil,[7483] however formidable; then, secondly, draw forth the flesh from the bosom of death;[7484] and then, at last, shall pursue all blood (shed) in judgment.[7485] On this subject we read in the writings of the same prophet, (how that) God says: "For your blood of your lives will I require of all wild beasts; and I will require it of the hand of man, and of his brother's hand."[7486] Now nothing is required except that which is demanded back again, and nothing is thus demanded except that which is to be given up; and that will of course be given up, which shall be demanded and required on the ground of vengeance. But indeed there cannot possibly be punishment of that which never had any existence. Existence, however, it will have, when it is restored in order to be punished. To the flesh, therefore, applies everything which is declared respecting the blood, for without the flesh there cannot be blood. The flesh will be raised up in order that the blood may be punished. There are, again, some statements (of Scripture) so plainly made as to be free from all obscurity of allegory, and yet they strongly require[7487] their very simplicity to be interpreted. There is, for instance, that passage in Isaiah: "I will kill, and I will make alive."[7488] Certainly His making alive is to take place after He has killed. As, therefore, it is by death that He kills, it is by the resurrection that He will make alive. Now it is the flesh which is killed by death; the flesh, therefore, will be revived by the resurrection. Surely if killing means taking away life from the flesh, and its opposite, reviving, amounts to restoring life to the flesh, it must needs be that the flesh rise again, to which the life, which has been taken away by killing, has to be restored by vivification.

[7481] Ex. iv. 6, 7.

[7482] Ex. iv. 2–9.

[7483] Comp. vers. 3, 4.

[7484] Comp. vers. 6, 7.

[7485] Comp. ver. 9.

[7486] Gen. ix. 5.

[7487] Sitiant.

[7488] Isa. xxxviii. 12, 13, 16. The very words, however, occur not in Isaiah, but in 1 Sam. ii. 6, Deut. xxxii. 39.

Chapter XXIX.—Ezekiel’s Vision of the Dry Bones Quoted.

Inasmuch, then, as even the figurative portions of Scripture, and the arguments of facts, and some plain statements *of Holy Writ*, throw light upon the resurrection of the flesh (although without specially naming the very substance), how much more effectual for determining the question will not those passages be which indicate the actual substance of the body by expressly mentioning it! Take Ezekiel: “And the hand of the Lord,” says he, “was upon me; and the Lord brought me forth in the Spirit, and set me in the midst of a plain 560 which was full of bones; and He led me round about them in a circuit: and, behold, there were many on the face of the plain; and, lo, they were very dry. And He said unto me, Son of man, will these bones live? And I said, O Lord God, Thou knowest. And He said unto me, Prophesy upon these bones; and thou shalt say, Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones, Behold, I bring upon you the breath *of life*, and ye shall live: and I will give unto you the spirit, and I will place muscles over you, and I will spread skin upon you; and ye shall live, and shall know that I am the Lord. And I prophesied as the Lord commanded me: and while I prophesy, behold there is a voice, behold also a movement, and bones approached bones. And I saw, and behold sinews and flesh came up over them, and muscles were placed around them; but there was no breath in them. And He said unto me, Prophesy to the wind, son of man, prophesy and say, Thus saith the Lord God, Come from the four winds, O breath, and breathe in these dead men, and let them live. So I prophesied to the wind, as He commanded me, and the spirit entered into the bones, and they lived, and stood upon their feet, strong and exceeding many. And *the Lord* said unto me, Son of man, these bones are the whole house of Israel. They say themselves, Our bones are become dry, and our hope is perished, and we in them have been violently destroyed. Therefore prophesy unto them, (and say), Behold, even I will open your sepulchres, and will bring you out of your sepulchres, O my people, and will bring you into the land of Israel: and ye shall know how that I the Lord opened your sepulchres, and brought you, O my people, out of your sepulchres; and I will give my Spirit unto you, and ye shall live, and shall rest in your own land: and ye shall know how that I the Lord have spoken and done these things, saith the Lord.”[7489]

[7489] Ezek. xxxvii. 1–14.

Chapter XXX.—This Vision Interpreted by Tertullian of the Resurrection of the Bodies of the Dead. A Chronological Error of Our Author, Who Supposes that Ezekiel in His Ch. XXXI. Prophesied Before the Captivity.

I am well aware how they torture even this prophecy into a proof of the allegorical sense, on the ground that by saying, “These bones are the whole house of Israel,” He made them a figure of Israel, and removed them from their proper literal condition; and therefore (they contend) that there is here a figurative, not a true prediction of the resurrection, for (they say) the state of the Jews is one of humiliation, in a certain sense dead, and very dry, and dispersed over the plain of the world. Therefore the image of a resurrection is allegorically applied to their state, since it has to be gathered together, and recompacted bone to bone (in other words, tribe to tribe, and people to people), and to be reincorporated by the sinews of power and the nerves of royalty, and to be brought out as it were from sepulchres, that is to say, from the most miserable and degraded abodes of captivity, and to breathe afresh in the way of a restoration, and to live thenceforward in their own land of Judæa. And what is to happen after all this? They will die, no doubt. And what will there be after death? No resurrection from the dead, of course, since there is nothing of the sort here revealed to Ezekiel. Well, but the resurrection is elsewhere foretold: so that there will be one even in this case, and they are rash in applying this *passage* to the state of Jewish affairs; or even if it do indicate a different recovery from the resurrection which we are maintaining, what matters it to me, provided there be also a resurrection of the body, just as there is a restoration of the Jewish state? In fact, by the very circumstance that the recovery of the Jewish state is prefigured by the reincorporation and reunion of bones, proof is offered that this event will also happen to the bones *themselves*; for the metaphor could not have been formed from bones, if the same thing exactly were not to be realized in them also. Now, although there is a sketch of the true thing in its image, the image itself still possesses a truth of its own: it must needs be, therefore, that must have a prior existence for itself, which is used figuratively to express some other thing. Vacuity is not a consistent basis for a similitude, nor does nonentity form a suitable foundation for a parable. It will therefore be right to believe that the bones are destined to have a rehabiliment of flesh and breath, such as it is *here* said they will have, by reason indeed of which their renewed state could alone express the reformed condition of Jewish affairs, which is pretended to be the meaning of this passage. It is, however, more characteristic of a religious spirit to maintain the truth on the authority of a literal interpretation, such as is required by the sense of the inspired passage. Now, if this vision had reference to the condition of the Jews, as soon as He had revealed to him the position of the bones, He would at once have added, “These bones are the whole house of Israel,” and so forth. But immediately on showing the bones, He interrupts the scene by 567 saying somewhat of the prospect which is most suited to bones; without yet naming Israel, He tries the prophet's own faith: "Son of man, can these bones ever live?" so that he makes answer: "O Lord, Thou knowest." Now God would not, you may be sure, have tried the prophet's faith on a point which was never to be a real one, of which Israel should never hear, *and* in which it was not proper to repose belief. Since, however, the resurrection of the dead was indeed foretold, but Israel, in the distrust of his great unbelief, was offended at it; and, whilst gazing on the condition of the crumbling grave, despaired of a resurrection; or rather, did not direct his mind mainly to it, but to his own harassing circumstances,—therefore God first instructed the prophet (since he, too, was not free from doubt), by revealing to him the process of the resurrection, with a view to his earnest setting forth of the same. He then charged the people to believe what He had revealed to the prophet, telling them that they were themselves, though refusing to believe their resurrection, the very bones which were destined to rise again. Then in the concluding sentence He says, "And ye shall know how that I the Lord have spoken and done these things," intending of course to do that of which He had spoken; but certainly not meaning to do that which He had spoken of, if His design had been to do something different from what He had said.

Chapter XXXI.—Other Passages Out of the Prophets Applied to the Resurrection of the Flesh.

Unquestionably, if the people were indulging in *figurative* murmurs that their bones were become dry, and that their hope had perished—plaintive at the consequences of their dispersion—then God might fairly enough seem to have consoled their *figurative* despair with a *figurative* promise. Since, however, no injury had as yet alighted on the people from their dispersion, although the hope of the resurrection had very frequently failed amongst them, it is manifest that it was owing to the perishing condition of their bodies that their faith in the resurrection was shaken. God, therefore, was rebuilding the faith which the people were pulling down. But even if it were true that Israel was then depressed at some shock in their existing circumstances, we must not on that account suppose that the purpose of revelation could have rested in a parable: its aim must have been to testify a resurrection, in order to raise the nation's hope to even an eternal salvation and an indispensable restoration, and thereby turn off their minds from brooding over their present affairs. This indeed is the aim of other prophets likewise. "Ye shall go forth," (says Malachi), "from your sepulchres, as young calves let loose from their bonds, and ye shall tread down your enemies."[7490] And again, (Isaiah says): "Your heart shall rejoice, and your bones shall spring up like the grass,"[7491] because the grass also is renewed by the dissolution and corruption of the seed. In a word, if it is contended that the figure of the rising bones refers properly to the state of Israel, why is the same hope announced to all nations, instead of being limited to Israel only, of reinvesting those osseous remains with bodily substance and vital breath, and of raising up their dead out of the grave? For the language is universal: "The dead shall arise, and come forth from their graves; for the dew which cometh from Thee is medicine to their bones."[7492] In another passage *it is written*: "All flesh shall come to worship before me, saith the Lord."[7493] When? When the fashion of this world shall begin to pass away. For He said before: "As the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed remain."[7494] Then also shall be fulfilled what is written afterwards: "And they shall go forth" (namely, from their graves), "and shall see the carcases of those who have transgressed: for their worm shall never die, nor shall their fire be quenched; and they shall be a spectacle to all flesh"[7495] even to that which, being raised again from the dead and brought out from the grave, shall adore the Lord for this great grace.

[7490] Mal. iv. 2, 3.

[7491] Isa. lxvi. 14.

[7492] Isa. xxvi. 19.

[7493] Isa. lxvi. 23.

[7494] Ver. 22.

[7495] Isa. lxvi. 24.

Chapter XXXII.—Even Unburied Bodies Will Be Raised Again. Whatever Befalls Them God Will Restore Them Again. Jonah's Case Quoted in Illustration of God's Power.

But, that you may not suppose that it is merely those bodies which are consigned to tombs whose resurrection is foretold, you have it declared in Scripture: "And I will command the fishes of the sea, and they shall cast up the bones which they have devoured; and I will bring joint to joint, and bone to bone." You will ask, Will then the fishes and other animals and carnivorous birds be raised again, in order that they may vomit up what they 568 have consumed, on the ground of your reading in the law of Moses, that blood is required of even all the beasts? Certainly not. But the beasts and the fishes are mentioned in relation to the restoration of flesh and blood, in order the more emphatically to express the resurrection of such bodies as have even been devoured, when redress is said to be demanded of their very devourers. Now I apprehend that in the case of Jonah we have a fair proof of this divine power, when he comes forth from the fish's belly uninjured in both his natures—his flesh and his soul. No doubt the bowels of the whale would have had abundant time during three days for consuming and digesting *Jonah's* flesh, quite as effectually as a coffin, or a tomb, or the gradual decay of some quiet and concealed grave; only that he wanted to prefigure even those beasts (*which symbolize*) especially the men who are wildly opposed to the *Christian* name, or the angels of iniquity, of whom blood will be required by the full exaction of an avenging judgment. Where, then, is the man who, being more disposed to learn than to assume, more careful to believe than to dispute, and more scrupulous of the wisdom of God than wantonly bent on his own, when he hears of a divine purpose respecting sinews and skin, and nerves and bones, will forthwith devise some different application of these words, as if all that is said of the substances in question were not naturally intended for man? For either there is here no reference to the destiny of man—in the gracious provision of the kingdom (of heaven), in the severity of the judgment-day, in all the incidents of the resurrection; or else, if there is any reference to his destiny, the destination must necessarily be made in reference to those substances of which the man is composed, for whom the destiny is reserved. Another question I have also to ask of these very adroit transformers of bones and sinews, and nerves and sepulchres: Why, when anything is declared of *the soul*, do they not interpret the soul to be something else, and transfer it to another signification?—since, whenever any distinct statement is made of a *bodily* substance, they will obstinately prefer taking any other sense whatever, rather than that which the name indicates. If things which pertain to the body are figurative, why are not those which pertain to the soul figurative also? Since, however, things which belong to the soul have nothing allegorical in them, neither therefore have those which belong to the body. For man is as much body as he is soul; so that it is impossible for one of these natures to admit a figurative sense, and the other to exclude it.

Chapter XXXIII.—So Much for the Prophetic Scriptures. In the Gospels, Christ's Parables, as Explained by Himself, Have a Clear Reference to the Resurrection of the Flesh.

This is evidence enough from the prophetic Scriptures. I now appeal to the Gospels. But here also I must first meet the same sophistry as advanced by those who contend that the Lord, like (the prophets), said everything in the way of allegory, because it is written: "All these things spake Jesus in parables, and without a parable spake He not unto them,"[7496] that is, to the Jews. Now the disciples also asked Him, "Why speakest Thou in parables?"[7497] And the Lord gave them this answer: "Therefore I speak unto them in parables: because they seeing, see not; and hearing, they hear not, according to the prophecy of Esaias."[7498] But since it was to the Jews that He spoke in parables, it was not then to all men; and if not to all, it follows that it was not always and in all things parables with Him, but only in certain things, and when addressing a particular class. But He addressed a particular class when He spoke to the Jews. It is true that He spoke sometimes even to the disciples in parables. But observe how the Scripture relates such a fact: "And He spake a parable unto them."[7499] It follows, then, that He did not usually address them in parables; because if He always did so, special mention would not be made of His resorting to this mode of address. Besides, there is not a parable which you will not find to be either explained by the Lord Himself, as that of the sower, (which He interprets) of the management of the word of God;[7500] or else cleared by a preface from the writer of the Gospel, as in the parable of the arrogant judge and the importunate widow, *which is expressly applied* to earnestness in prayer;[7501] or capable of being spontaneously understood,[7502] as in the parable of the fig-tree, which was spared a while in hopes of improvement—an emblem of Jewish sterility. Now, if even parables obscure not the light of the gospel, how unlikely it is that plain sentences and declarations, which have an unmistakeable meaning, should signify any other thing than their literal sense! But it is by such declarations and sentences that the Lord sets forth either the last judgment, or the kingdom, or the resurrection: "It shall be more tolerable," He says, "for Tyre and Sidon in the day of judgment *than for you*."[7503] And "Tell them that the kingdom of God is at hand."[7504] And again, "It shall be recompensed to you at the resurrection of the just."[7505] Now, if the mention of these events (I mean the judgment-day, and the kingdom of God, and the resurrection) has a plain and absolute sense, so that nothing about them can be pressed into an allegory, neither should those statements be forced into parables which describe the arrangement, and the process, and the experience of the kingdom *of God*, and of the judgment, and of the resurrection. On the contrary, things which are destined for the body should be carefully understood in a bodily sense,—not in a spiritual sense, as having nothing figurative in their nature. This is the reason why we have laid it down as a preliminary consideration, that the bodily substance both of the soul and of the flesh is liable to the recompense, which will have to be awarded in return for the co-operation of the two natures, that so the corporeality of the soul may not exclude the bodily nature of the flesh by suggesting a recourse to figurative descriptions, since both of them must needs be regarded as destined to take part in the kingdom, and the judgment, and the resurrection. And now we proceed to the special proof of this proposition, that the bodily character of the flesh is indicated by our Lord whenever He mentions the resurrection, at the same time without disparagement to the corporeal nature of the soul,—a point which has been actually admitted but by a few.

[7496] Matt. xiii. 34.

[7497] Ver. 10.

[7498] Matt. xiii. 13; comp. Isa. vi. 9.

[7499] See Luke vi. 39; comp. with ver. 20, and other places, especially in this Gospel.

[7500] See Luke viii. 11.

[7501] See Luke xviii. 1.

[7502] Such cases of obvious meaning, which required no explanation, are referred to in Matt. xxi. 45 and Luke xx. 19.

[7503] Matt. xi. 22.

[7504] Matt. x. 7.

[7505] Luke xiv. 14.

Chapter XXXIV.—Christ Plainly Testifies to the Resurrection of the Entire Man. Not in His Soul Only, Without the Body.

To begin with the passage where He says that He is come to "*to seek and* to save that which is lost."[7506] What do you suppose that to be which is lost? Man, undoubtedly. The entire man, or only a part of him? The whole man, of course. In fact, since the transgression which caused man's ruin was committed quite as much by the instigation of the soul from concupiscence as by the action of the flesh from actual fruition, it has marked the entire man with the sentence of transgression, and has therefore made him deservedly amenable to perdition. So that he will be wholly saved, since he has by sinning been wholly lost. Unless it be true that the sheep (of the parable) is a "lost" one, irrespective of its body; then its recovery may be effected without the body. Since, however, it is the bodily substance as well as the soul, making up the entire animal, which was carried on the shoulders of the Good Shepherd, we have here unquestionably an example how man is restored in both his natures. Else how unworthy it were of God to bring only a moiety of man to salvation—and almost less than that; whereas the munificence of princes of this world always claims for itself the merit of a plenary grace! Then must the devil be understood to be stronger for injuring man, ruining him wholly? and must God have the character of comparative weakness, since He does not relieve and help man in his entire state? The apostle, however, suggests that "where sin abounded, there has grace much more abounded."[7507] How, in fact, can he be regarded as saved, who can at the same time be said to be lost—lost, that is, in the flesh, but saved as to his soul? Unless, indeed, *their argument* now makes it necessary that the soul should be placed in a "lost" condition, that it may be susceptible of salvation, on the ground that is properly saved which has been lost. We, however, so understand the soul's immortality as to believe it "lost," not in the sense of destruction, but of punishment, that is, in hell. And if this is the case, then it is not the soul which salvation will affect, since it is "safe" already in its own nature by reason of its immortality, but rather the flesh, which, as all readily allow, is subject to destruction. Else, if the soul is also perishable (in this sense), in other words, not immortal—the condition of the flesh—then this same condition ought in all fairness to benefit the flesh also, as being similarly mortal and perishable, since that which perishes the Lord purposes to save. I do not care now to follow the clue of our discussion, so far as to consider whether it is in one of his natures or in the other that perdition puts in its claim on man, provided that salvation is equally distributed over the two substances, and makes him its aim in respect of them both. For observe, in which substance so-ever you assume man to have perished, in the other he does not perish. He will therefore be saved in the substance in which he does not perish, and yet obtain salvation in that in which he does perish. You have (then) the restoration of the entire man, inasmuch as the Lord purposes to save that part of him which perishes, whilst he will not of course lose that portion which cannot be lost. 570 Who will any longer doubt of the safety of both natures, when one of them is to obtain salvation, and the other is not to lose it? And, still further, the Lord explains to us the meaning of the thing when He says: "I came not to do my own will, but the Father's, who hath sent me."[7508] What, I ask, is that will? "That of all which He hath given me I should lose nothing, but should raise it up again at the last day."[7509] Now, what had Christ received of the Father but that which He had Himself put on? Man, of course, in his texture of flesh and soul. Neither, therefore, of those parts which He has received will He allow to perish; nay, no considerable portion—nay, not the least fraction, of either. If the flesh be, *as our opponents slightingly think*, but a poor fraction, then the flesh is safe, because not a fraction *of man is to perish*; and no larger portion is in danger, because every portion of man is in equally safe keeping with Him. If, however, He will not raise the flesh also up at the last day, then He will permit not only a fraction of man to perish, but (as I will venture to say, in consideration of so important a part) almost the whole of him. But when He repeats His words with increased emphasis, "And this is the Father's will, that every one which seeth the Son, and believeth on Him, may have eternal life: and I will raise him up at the last day,"[7510]—He asserts the full extent of the resurrection. For He assigns to each several nature that reward which is suited to its services: both to the flesh, for by it the Son was "seen;" and to the soul, for by it He was "believed on." Then, you will say, to them was this promise given by whom Christ was "seen." Well, be it so; only let the same hope flow on from them to us! For if to them who saw, and therefore believed, such fruit then accrued to the operations of the flesh and the soul, how much more to us! For more "blessed," says Christ, "are they who have not seen, and yet have believed;"[7511] since, even if the resurrection of the flesh must be denied to *them*, it must at any rate be a fitting boon to *us, who are* the more blessed. For how could we be blessed, if we were to perish in any part of us?

[7506] Luke xix. 10.

[7507] Rom. v. 20.

[7508] John vi. 38.

[7509] Ver. 39.

[7510] Ver. 40.

[7511] John xx. 29.

Chapter XXXV.—Explanation of What is Meant by the Body, Which is to Be Raised Again. Not the Corporeality of the Soul.

But He also teaches us, that "He is rather to be feared, who is able to destroy both body and soul in hell," that is, the Lord alone; "not those which kill the body, but are not able to hurt the soul,"[7512] that is to say, all human powers. Here, then, we have a recognition of the natural immortality of the soul, which cannot be killed by men; and of the mortality of the body, which may be killed: *whence we learn* that the resurrection of the dead is a resurrection of the flesh; for unless it were raised again, it would be impossible for the flesh to be "killed in hell." But as a question may be here captiously raised about the meaning of "the body" (or "the flesh"), I will at once state that I understand by the human body nothing else than that fabric of the flesh which, whatever be the kind of material of which it is constructed and modified, is seen and handled, and sometimes indeed killed, by men. In like manner, I should not admit that anything but cement and stones and bricks form the *body* of a wall. If any one imports into our argument some body of a subtle, secret nature, he must show, disclose, and prove to me that that identical body is the very one which was slain by human violence, and then (I will grant) that it is of such a body that (our scripture) speaks. If, again, the body *or corporeal nature* of the soul[7513] is cast in my teeth, it will only be an idle subterfuge! For since both substances are set before us (in this passage, which affirms) that "body and soul" are destroyed in hell, a distinction is obviously made between the two; and we are left to understand the body to be that which is tangible to us, that is, the flesh, which, as it will be destroyed in hell—since it did not "rather fear" being destroyed by God—so also will it be restored to life eternal, since it preferred to be killed by human hands. If, therefore, any one shall violently suppose that the destruction of the soul and the flesh in hell amounts to a final annihilation of the two substances, and not to their penal treatment (as if they were to be consumed, not punished), let him recollect that the fire of hell is eternal—expressly announced as an everlasting penalty; and let him then admit that it is from this circumstance that this never-ending "killing" is more formidable than a merely human murder, which is only temporal. He will then come to the conclusion that substances must be eternal, when their penal "killing" is an eternal one. Since, then, the body after the resurrection has to be killed by God in hell along with the soul, we surely have sufficient information in this fact respecting both the issues *which await it*, namely the resurrection of the flesh, and its eternal "killing." Else it would be most absurd if the flesh should be raised up and destined to "the killing in hell," in order to be put an end to, when it might suffer such an annihilation

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[7512] Matt. x. 28.

[7513] Tertullian supposed that even the soul was in a certain sense of a corporeal essence. [Compare the speculations of Crusius in Auberlen, *Divine Revelation*, (Translation of A.B. Paton, Edinburgh, Clarks, 1867).]

(more directly) if not raised again at all. A pretty paradox,[7514] to be sure, that an essence must be refitted with life, in order that it may receive that annihilation which has already in fact accrued to it! *But Christ*, whilst confirming us in the selfsame hope, adds the example of "the sparrows"—how that "not one of them falls to the ground without the will of God."[7515] *He says this*, that you may believe that the flesh which has been consigned to the ground, is able in like manner to rise again by the will of the same God. For although this is not allowed to the sparrows, yet "we are of more value than many sparrows,"[7516] for the very reason that, when fallen, we rise again. He affirms, lastly, that "the very hairs of our head are all numbered,"[7517] and in the affirmation He of course includes the promise of their safety; for if they were to be lost, where would be the use of having taken such a numerical care of them? Surely the only use lies (in this truth): "That of all which the Father hath given to me, I should lose none,"[7518]—not even a hair, as also not an eye nor a tooth. And yet whence shall come that "weeping and gnashing of teeth,"[7519] if not from *eyes and teeth*?—even at that time when the body shall be slain in hell, and thrust out into that outer darkness which shall be the suitable torment of the eyes. He also who shall not be clothed at the marriage feast in the raiment of good works, will have to be "bound hand and foot,"—as being, of course, raised in his body. So, again, the very reclining at the feast in the kingdom of God, and sitting on Christ's thrones, and standing at last on His right hand and His left, and eating of the tree of life: what are all these but most certain proofs of a bodily appointment and destination?

[7514] Scilicet.

[7515] Matt. x. 29.

[7516] Ver. 31.

[7517] Matt. x. 30.

[7518] John vi. 39.

[7519] Matt. viii. 12; xiii. 42; xxii. 13; xxv. 30.

Chapter XXXVI.—Christ's Refutation of the Sadducees, and Affirmation of Catholic Doctrine.

Let us now see whether (the Lord) has not imparted greater strength to our doctrine in breaking down the subtle cavil of the Sadducees. Their great object, I take it, was to do away altogether with the resurrection, for the Sadducees in fact did not admit any salvation either for the soul or the flesh;[7520] and therefore, taking the strongest case they could for impairing the credibility of the resurrection, they adapted an argument from it in support of the question which they started. Their specious inquiry concerned the flesh, whether or not it would be subject to marriage after the resurrection; and they assumed the case of a woman who had married seven brothers, so that it was a doubtful point to which of them she should be restored.[7521] Now, let the purport both of the question and the answer be kept steadily in view, and the discussion is settled at once. For since the Sadducees indeed denied the resurrection, whilst the Lord affirmed it; since, too, (in affirming it,) He reproached them as being both ignorant of the Scriptures—those, of course which had declared the resurrection—as well as incredulous of the power of God, though, of course, effectual to raise the dead, and lastly, since He immediately added the words, "Now, that the dead are raised,"[7522] (speaking) without misgiving, and affirming the very thing which was being denied, even the resurrection of the dead before Him who is "the God of the living,"—(it clearly follows) that He affirmed this verity in the precise sense in which they were denying it; that it was, in fact, the resurrection of the two natures of man. Nor does it follow, (as they would have it,) that because Christ denied that men would marry, He therefore proved that they would not rise again. On the contrary, He called them "the children of the resurrection,"[7523] in a certain sense having by the resurrection to undergo a birth; and after that they marry no more, but in their risen life are "equal unto the angels,"[7524] inasmuch as they are not to marry, because they are not to die, but are destined to pass into the angelic state by putting on the raiment of incorruption, although with a change in the substance which is restored to life. Besides, no question could be raised whether we are to marry or die again or not, without involving in doubt the restoration most especially of that substance which has a particular relation both to death and marriage—that is, the flesh. Thus, then, you have the

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[7520] Compare Tertullian's *De Præscript. Hæret.* c. xxxiii.

[7521] Matt. xxii. 23–32; Mark xii. 18–27; Luke xx. 27–38.

[7522] Luke xx. 37.

[7523] Ver. 36.

[7524] Ver. 36.

Lord affirming against the Jewish heretics what is now encountering the denial of the Christian Sadducees—the resurrection of the entire man. 57

Chapter XXXVII.—Christ's Assertion About the Unprofitableness of the Flesh Explained Consistently with Our Doctrine.

He says, it is true, that "the flesh profiteth nothing;"[7525] but then, as in the former case, the meaning must be regulated by the subject which is spoken of. Now, because they thought His discourse was harsh and intolerable, supposing that He had really and literally enjoined on them to eat his flesh, He, with the view of ordering the state of salvation as a spiritual thing, set out with the principle, "It is the spirit that quickeneth;" and then added, "The flesh profiteth nothing,"—meaning, of course, to the giving of life. He also goes on to explain what He would have us to understand by *spirit*: "The words that I speak unto you, they are spirit, and they are life." In a like sense He had previously said: "He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but shall pass from death unto life."[7526] Constituting, therefore, His word as the life-giving principle, because that word is spirit and life, He likewise called His flesh by the same appellation; because, too, the Word had become flesh,[7527] we ought therefore to desire Him in order that we may have life, and to devour Him with the ear, and to ruminate on Him with the understanding, and to digest Him by faith. Now, just before (the passage in hand), He had declared His flesh to be "the bread which cometh down from heaven,"[7528] impressing on (His hearers) constantly under the figure of necessary food the memory of their forefathers, who had preferred the bread and flesh of Egypt to their divine calling.[7529] Then, turning His subject to their reflections, because He perceived that they were going to be scattered from Him, He says: "The flesh profiteth nothing." Now what is there to destroy the resurrection of the flesh? As if there might not reasonably enough be something which, although it "profiteth nothing" itself, might yet be capable of being profited by something else. The spirit "profiteth," for it imparts life. The flesh profiteth nothing, for it is subject to death. Therefore He has rather put the two propositions in a way which favours our belief: for by showing what "profits," and what "does not profit," He has likewise thrown light on the object which receives as well as the subject which gives the "profit." Thus, *in the present instance, we have* the Spirit giving life to the flesh which has been subdued by death; for "the hour," says He, "is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live."[7530] Now, what is "the dead" but the flesh? and what is "the voice of

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[7525] John vi. 63.

[7526] John v. 24.

[7527] John i. 14.

[7528] John vi. 51.

[7529] John vi. 31, 49, 58.

[7530] John v. 25.

God" but the Word? and what is the Word but the Spirit,[7531] who shall justly raise the flesh which He had once Himself become, and *that* too from death, which He Himself suffered, and from the grave, which He Himself once entered? Then again, when He says, "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation,"[7532]—none will after such words be able to interpret the dead "that are in the graves" as any other than the bodies of the flesh, because the graves themselves are nothing but the resting-place of corpses: for it is incontestable that even those who partake of "the old man," that is to say, sinful men—in other words, those who are dead through their ignorance of God (whom our heretics, forsooth, foolishly insist on understanding by the word "graves"[7533])—are plainly here spoken of as having to come from their graves for judgment. But how are graves to come forth from graves?

[7531] The divine nature of the Son. See our *Anti-Marcion*, pp. 129, 247, note 7, Edin.

[7532] John v. 28, 29.

[7533] Compare c. xix. above.

Chapter XXXVIII.—Christ, by Raising the Dead, Attested in a Practical Way the Doctrine of the Resurrection of the Flesh.

After the Lord's *words*, what are we to think of the purport of His *actions*, when He raises dead persons from their biers *and* their graves? To what end did He do so? If it was only for the mere exhibition of His power, or to afford the temporary favour of restoration to life, it was really no great matter for Him to raise men to die over again. If, however, as was the truth, it was rather to put in secure keeping men's belief in a future resurrection, then it must follow from the particular form of His own examples, that the said resurrection will be a bodily one. I can never allow it to be said that the resurrection of the future, being destined for the soul only, did then receive these preliminary illustrations of a raising of the flesh, simply because it would have been impossible to have shown the resurrection of an invisible soul except by the resuscitation of a visible substance. They have but a poor knowledge of God, who suppose Him to be only capable of doing what comes within the compass of their own thoughts; and after all, they cannot but know full well what His capability 573 has ever been, if they only make acquaintance with the writings of John. For unquestionably he, who has exhibited to our sight the martyrs' hitherto disembodied souls resting under the altar,[7534] was quite able to display them before our eyes rising without a body of flesh. I, however, for my part prefer (believing) that it is impossible for God to practise deception (weak as He only could be in respect of artifice), from any fear of seeming to have given preliminary proofs of a thing in a way which is inconsistent with His actual disposal of the thing; nay more, from a fear that, since He was not powerful enough to show us a sample of the resurrection without the flesh, He might with still greater infirmity be unable to display (by and by) the full accomplishment of the sample in the self-same substance *of the flesh*. No example, indeed, is greater than the thing of which it is a sample. Greater, however, it is, if souls with their body are to be raised as the evidence of their resurrection without the body, so as that the entire salvation of man *in soul and body* should become a guarantee for only the half, *the soul*; whereas the condition in all examples is, that which would be deemed the less—I mean the resurrection of the soul only—should be the foretaste, as it were, of the rising of the flesh also at its appointed time. And therefore, according to our estimate of the truth, those examples of dead persons who were raised by the Lord were indeed a proof of the resurrection both of the flesh and of the soul,—a proof, in fact, that this gift was to be denied to neither substance. Considered, however, as examples only, they expressed all the less significance—*less, indeed*, than Christ will express at last—for they were not raised up for glory and immortality, but only for another death.

[7534] Rev. vi. 9–11.

Chapter XXXIX.—Additional Evidence Afforded to Us in the Acts of the Apostles.

The Acts of the Apostles, too, attest[7535] the resurrection. Now the apostles had nothing else to do, at least among the Jews, than to explain[7536] the Old Testament and confirm[7537] the New, and above all, to preach God in Christ. Consequently they introduced nothing new concerning the resurrection, besides announcing it to the glory of Christ: in every other respect it had been already received in simple and intelligent faith, without any question as to what sort of resurrection it was to be, and without encountering any other opponents than the Sadducees. So much easier was it to deny the resurrection altogether, than to understand it in an alien sense. You find Paul confessing his faith before the chief priests, under the shelter of the chief captain,[7538] among the Sadducees and the Pharisees: "Men and brethren," he says, "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am now called in question by you,"[7539]—referring, of course, to the nation's hope; in order to avoid, in his present condition, as an apparent transgressor of the law, being thought to approach to the Sadducees in opinion on the most important article of the faith—even the resurrection. That belief, therefore, in the resurrection which he would not appear to impair, he really confirmed in the opinion of the Pharisees, since he rejected the views of the Sadducees, who denied it. In like manner, before Agrippa also, he says that he was advancing "none other things than those which the prophets had announced."[7540] He was therefore maintaining just such a resurrection as the prophets had foretold. He mentions also what is written by "Moses," touching the resurrection of the dead; (and in so doing) he must have known that it would be a rising in the body, since requisition will have to be made therein of the blood of man.[7541] He declared it then to be of such a character as the Pharisees had admitted it, and such as the Lord had Himself maintained it, and such too as the Sadducees refused to believe it—such refusal leading them indeed to an absolute rejection of the whole verity. Nor had the Athenians previously understood Paul to announce any other resurrection.[7542] They had, in fact, derided his announcement; but they would have indulged no such derision if they had heard from him nothing but the restoration of the soul, for they would have received *that* as the very common anticipation of their own native philosophy. But when the preaching of the resurrection, of which they had previously not heard, by its absolute novelty excited the heathen, and a not unnatural incredulity in so wonderful a matter began to harass the simple faith with many discussions, then the apostle took care in almost every one of his writings to strengthen men's belief of this *Christian* hope, pointing out that there was such a hope, and that it had not as yet been realized, and that it would be in the body,—a point which was the especial object of inquiry, and, what was besides a doubtful question, not in a body of a different kind from ours. 574

[7535] Tertullian always refers to this book by a *plural* phrase.

[7536] Resignandi.

[7537] Consignandi.

[7538] Sub tribuno.

[7539] Acts xxiii. 6.

[7540] Acts xxvi. 22.

[7541] Gen. ix. 5, 6.

[7542] Acts xvii. 32.

Chapter XL.—Sundry Passages of St. Paul Which Attest Our Doctrine Rescued from the Perversions of Heresy.

Now it is no matter of surprise if arguments are captiously taken from the writings of (the apostle) himself, inasmuch as there "must needs be heresies;"[7543] but these could not be, if the Scriptures were not capable of a false interpretation. Well, then, heresies finding that the apostle had mentioned two "men"—"the inner man," that is, the soul, and "the outward man," that is, the flesh—awarded salvation to the soul or inward man, and destruction to the flesh or outward man, because it is written (in the Epistle) to the Corinthians: "Though our outward man decayeth, yet the inward man is renewed day by day."[7544] Now, neither the soul by itself alone is "man" (it was subsequently implanted in the clayey mould to which the name *man* had been already given), nor is the flesh without the soul "man": for after the exile of the soul from it, it has the title of corpse. Thus the designation *man* is, in a certain sense, the bond between the two closely united substances, under which designation they cannot but be coherent natures. As for the inward man, indeed, the apostle prefers its being regarded as the mind and heart[7545] rather than the soul;[7546] in other words, not so much the substance itself as the savour of the substance. Thus when, writing to the Ephesians, he spoke of "Christ dwelling in their inner man," he meant, no doubt, that the Lord ought to be admitted into their senses.[7547] He then added, "in your hearts by faith, *rooted and grounded* in love,"—making "faith" and "love" not substantial parts, but only conceptions of the soul. But when he used the phrase "in your hearts," seeing that these are substantial parts of the flesh, he at once assigned to the flesh the actual "inward man," which he placed in the heart. Consider now in what sense he alleged that "the outward man decayeth, while the inward man is renewed day by day." You certainly would not maintain that he could mean that corruption of the flesh which it undergoes from the moment of death, in its appointed state of perpetual decay; but *the wear and tear* which for the name of Christ it experiences during its course of life before and until death, in harassing cares and tribulations as well as in tortures and persecutions. Now the inward man will have, of course, to be renewed by the suggestion of the Spirit, advancing by faith and holiness day after day, *here* in this life, not *there* after the resurrection, were our renewal is not a gradual process from day to day, but a consummation once for all complete. You may learn this, too, from the following passage, where *the apostle* says: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen," that is, our sufferings, "but at the things which are not seen," that is, our rewards: "for the things which are seen are temporal, but the things which are not seen are eternal."[7548] For the afflictions and injuries wherewith the outward man is worn away, he affirms to be only worthy of being despised by us, as being light and temporary; preferring those eternal recompenses which are also invisible, and that "weight of glory" which will be a counterpoise for the labours in the endurance of which the flesh here suffers decay. So that the subject in this passage is not that corruption which *they* ascribe to the outward man in the utter destruction of the flesh, with the view of nullifying the resurrection. So also he says elsewhere: "If so be that we suffer with Him, that we may be also glorified together; for I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."[7549] Here again he shows us that our sufferings are less than their rewards. Now, since it is through the flesh that we suffer with *Christ*—for it is the property of the flesh to be worn by sufferings—to the same flesh belongs the recompense which is promised for suffering with Christ. Accordingly, when he is going to assign afflictions to the flesh as its especial liability—according to the statement he had already made—he says, "When we were come into Macedonia, our flesh had no rest;"[7550] then, in order to make the soul a fellow-sufferer with the body, he adds, "We were troubled on every side; without were fightings," which of course warred down the flesh, "within were fears," which afflicted the soul.[7551] Although, therefore, the outward man decays—not in the sense of missing the resurrection, but of enduring tribulation—it will be understood from this *scripture* that it is not exposed to its suffering without the inward man. Both therefore, will be glorified together, even as they have suffered together. Parallel with their participation in troubles, must necessarily run their association also in rewards. 575

[7543] 1 Cor. xi. 19.

[7544] 2 Cor. iv. 16.

[7545] Animum.

[7546] Animam.

[7547] Eph. iii. 17.

[7548] 2 Cor. iv. 17, 18.

[7549] Rom. viii. 17, 18.

[7550] 2 Cor. vii. 5.

[7551] Same verse.

Chapter XLI.—The Dissolution of Our Tabernacle Consistent with the Resurrection of Our Bodies.

It is still the same sentiment which he follows up in the passage in which he puts the recompense above the sufferings: “for we know;” he says, “that if our earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens;”[7552] in other words, owing to the fact that our flesh is undergoing dissolution through its sufferings, we shall be provided with a home in heaven. He remembered the award (which the Lord assigns) in the Gospel: “Blessed are they who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”[7553] Yet, when he thus contrasted the recompense of the reward, he did not deny the flesh’s restoration; since the recompense is due to the same substance to which the dissolution is attributed,—that is, of course, the flesh. Because, however, he had called the flesh *a house*, he wished elegantly to use the same term in his comparison of the ultimate reward; promising to the very house, which undergoes dissolution through suffering, a better house through the resurrection. Just as the Lord also promises us many mansions as of a house in His Father’s home;[7554] although this may possibly be understood of the domicile of this world, on the dissolution of whose fabric an eternal abode is promised in heaven, inasmuch as the following context, having a manifest reference to the flesh, seems to show that these preceding words have no such reference. For the apostle makes a distinction, when he goes on to say, “For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked;”[7555] which means, before we put off the garment of the flesh, we wish to be clothed with the celestial glory of immortality. Now the privilege of this favour awaits those who shall at the coming of the Lord be found in the flesh, and who shall, owing to the oppressions of the time of Antichrist, deserve by an instantaneous death,[7556] which is accomplished by a sudden change, to become qualified to join the rising saints; as he writes to the Thessalonians: “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we too shall ourselves be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”[7557]

[7552] 2 Cor. v. 1.

[7553] Matt. v. 10.

[7554] John xiv. 2.

[7555] 2 Cor. v. 2, 3.

[7556] Compendio mortis. Compare our *Anti-Marcion* for the same thoughts and words, v. 12. [p. 455, *supra*.]

[7557] 1 Thess. iv. 15–17.

Chapter XLII.—Death Changes, Without Destroying, Our Mortal Bodies. Remains of the Giants.

It is the transformation these shall undergo which he explains to the Corinthians, when he writes: “We shall all indeed rise again (though we shall not all undergo the transformation) in a moment, in the twinkling of an eye, at the last trump”—for none shall experience this change but those only who shall be found in the flesh. “And the dead,” he says, “shall be raised, *and* we shall be changed.” Now, after a careful consideration of this appointed order, you will be able to adjust what follows to the preceding sense. For when he adds, “This corruptible must put on incorruption, and this mortal must put on immortality,”[7558] this will assuredly be that house from heaven, with which we so earnestly desire to be clothed upon, whilst groaning in this our present body,—meaning, of course, over this flesh in which we shall be surprised at last; because he says that we are burdened whilst in this tabernacle, which we do not wish indeed to be stripped of, but rather to be *in it* clothed over, in such a way that mortality may be swallowed up of life, that is, by putting on over us whilst we are transformed that vestiture which is from heaven. For who is there that will not desire, while he is in the flesh, to put on immortality, and to continue his life by a happy escape from death, through the transformation which must be experienced instead of it, without encountering too that *Hades* which will exact the very last farthing?[7559] Notwithstanding, he who has already traversed *Hades* is destined also to obtain the change after the resurrection. For from this circumstance it is that we definitively declare that the flesh will *by all means* rise again, and, from the change that is to come over it, will assume the condition of angels. Now, if it were merely in the case of those who shall be found in the flesh that the change must be undergone, in order that mortality may be swallowed up of life—in other words, that the flesh (be covered) with the heavenly and eternal raiment—it would either follow that those who shall be found in death would not obtain life, deprived as they would then be of the material and so to say the aliment of life, that is, the flesh; or else, these also must needs undergo the change, that in them too mortality may be swallowed up of life, since it is appointed that they too should obtain life. But, you say, in the case of the dead, mortality is already swallowed up of life. No, not in all cases, certainly. For how many will most probably be found of men who had just died—so recently put into their graves, that nothing in them would seem to be decayed? For you do not of course deem a thing to be decayed unless it be cut off, abolished, and withdrawn from our perception, as having in every possible way ceased to be apparent. There are the carcases of the giants of old time; it will be obvious enough that they are not absolutely decayed, for their bony frames are still extant. We have already spoken of this elsewhere.[7560] For instance,[7561] even lately in this very city,[7562] when they were sacrilegiously laying the foundations of the Odeum on a good many ancient graves, people were horror-stricken to discover, after some five hundred years, bones, which still retained their moisture, and hair which had not lost its perfume. It is certain not only that bones remain indurated, but also that teeth continue undecayed for ages—both of them the lasting germs of that body which is to sprout into life again in the resurrection. Lastly, even if everything that is mortal in all the dead shall then be found decayed—at any rate consumed by death, by time, and through age,—is there nothing which will be “swallowed up of life,”[7563] nor by being covered over and arrayed in the vesture of immortality? Now, he who says that mortality is going to be swallowed up of life has already admitted that what is dead *is not destroyed* by those other *before-mentioned devourers*. And verily it will be extremely fit that all shall be consummated and brought about by the operations of God, *and* not by the laws of nature. Therefore, inasmuch as what is mortal has to be swallowed up of life, it must needs be brought out to view in order to be so swallowed up; (needful) also to be swallowed up, in order to undergo the ultimate transformation. If you were to say that a fire is to be lighted, you could not possibly allege that what is to kindle it is sometimes necessary *and* sometimes not. In like manner, when he inserts the words “If so be that being unclothed[7564] we be not found naked,”[7565]—referring, of course, to those who shall not be found in the day of the Lord alive and in the flesh—he did not say that they whom he had just described as unclothed or stripped, were naked in any other sense than meaning that they should be understood to be reinvested with the very same substance they had been divested of. For although they shall be found naked when their flesh has been laid aside, or to some extent sundered or worn away (and this condition may well be called *nakedness*,) they shall afterwards recover it again, in order that, being reinvested with the flesh, they may be able also to have put over that the supervestment of immortality; for it will be impossible for the outside garment to fit except over one who is already dressed.

[7558] 1 Cor. xv. 51–53.

[7559] Comp. Matt. v. 26, and see Tertullian’s *De Anima*, xxxv. [and see cap. xliii., *infra*, p. 576.]

[7560] *De Anim*. c. li.

[7561] Sed: for “scilicet.”

[7562] Carthage.

[7563] 2 Cor. v. 4. [Against Marcion, p. 455, note 24.]

[7564] Exuti. He must have read ἐκδυσάμενοι , instead of the reading of nearly all the ms. authorities, ἐνδυσάμενοι.

[7565] 2 Cor. v. 3.

Chapter XLIII.—No Disparagement of Our Doctrine in St. Paul's Phrase, Which Calls Our Residence in the Flesh Absence from the Lord.

In the same way, when he says, "Therefore we are always confident, and fully aware, that while we are at home in the body we are absent from the Lord; for we walk by faith, not be sight,"[7566] it is manifest that in this statement there is no design of disparaging the flesh, as if it separated us from the Lord. For there is here pointedly addressed to us an exhortation to disregard this present life, since we are absent from the Lord as long as we are passing through it—walking by faith, not by sight; in other words, in hope, not in reality. Accordingly he adds: "We are indeed confident and deem it good rather to be absent from the body, and present with the Lord;"[7567] in order, that is, that we may walk by sight rather than by faith, in realization rather than in hope. Observe how he here also ascribes to the excellence of martyrdom a contempt for the body. For no one, on becoming absent from the body, is at once a dweller in the presence of the Lord, except by the prerogative of martyrdom,[7568] he gains a lodging in Paradise, not in the lower regions. Now, had the apostle been at a loss for words to describe the departure from the body? Or does he purposely use a novel phraseology? For, wanting to express our temporary absence from the body, he says that we are strangers, absent from it, because a man who goes abroad returns after a while to his home. Then he says even to all: "We therefore earnestly desire to be acceptable unto God, whether absent or present; for we must all appear before the judgment-seat of Christ Jesus."[7569] If all of us, then all of us wholly; if wholly, then our inward man and outward too—that is, our bodies no less than our souls. "That every one," as he goes on to say, "may receive the things done in his body, according to that he hath done, whether it be good or bad."[7570] Now I ask, how do you read this passage? Do you take it to be confusedly constructed, with a transposition[7571] of ideas? Is the question about what things will have to be received by the body, or the things which have been already done in the body? Well, if the things which are to be borne by the body are meant, then undoubtedly a resurrection of the body is implied; and if the things which have been already done in the body are referred to, (the same conclusion follows): for of course the retribution will have to be paid by the body, since it was by the body that the actions were performed. Thus the apostle's whole argument from the beginning is unravelled in this concluding clause, wherein the resurrection of the flesh is set forth; and it ought to be understood in a sense which is strictly in accordance with this conclusion.

[7566] 2 Cor. v. 6, 7.

[7567] Ver. 8.

[7568] Comp. his *De Anima*, c. lv. [Elucidation III.]

[7569] 2 Cor. v. 9, 10.

[7570] 2 Cor. v. 10.

[7571] Per hyperbaton.

Chapter XLIV.—Sundry Other Passages of St. Paul Explained in a Sentence Confirmatory of Our Doctrine.

Now, if you will examine the words which precede the passage where mention is made of the outward and the inward man, will you not discover the whole truth, both of the dignity and the hope of the flesh? For, when he speaks of the "light which God hath commanded to shine in our hearts, to give the light of the knowledge of the glory of the Lord in the person of Jesus Christ,"[7572] and says that "we have this treasure in earthen vessels,"[7573] meaning of course the flesh, which is meant—that the flesh shall be destroyed, because it is "an earthen vessel," deriving its origin from clay; or that it is to be glorified, as being the receptacle of a divine treasure? Now if that true light, which is in the person of Christ, contains in itself life, and that life with its light is committed to the flesh, is that destined to perish which has life entrusted to it? Then, of course, the treasure will perish also; for perishable things are entrusted to things which are themselves perishable, which is like putting new wine into old bottles. When also he adds, "Always bearing about in our body the dying of *the Lord* Jesus Christ,"[7574] what sort of substance is that which, after (being called) the temple of God, can now be also designated the tomb of Christ? But why do we bear about in the body the dying of the Lord? In order, as he says, "that His life also may be manifested."[7575] Where? "In the body." In what body? "In our mortal body."[7576] Therefore in the flesh, which is mortal indeed through sin, but living through grace—how great a grace you may see when the purpose is, "that the life of Christ may be manifested in it." Is it then in a thing which is a stranger to salvation, in a substance which is perpetually dissolved, that the life of Christ will be manifested, which is eternal, continuous, incorruptible, and already the life of God? Else to what epoch belongs that life of the Lord which is to be manifested in our body? It surely is the life which He lived up to His passion, which was not only openly shown among the Jews, but has now been displayed even to all nations. Therefore that life is meant which "has broken the adamantine gates of death and the brazen bars of the lower world,"[7577]—a life which thenceforth has been and will be ours. Lastly, it is to be manifested in the body. When? After death. How? By rising in our body, as Christ also *rose in His*. But lest any one should here object, that the life of Jesus has even now to be manifested in our body by the discipline of holiness, and patience, and righteousness, and wisdom, in which the Lord's life abounded, the most provident wisdom of the apostle inserts this purpose: "For we which live are alway delivered unto death for Jesus' sake, that His life may be manifested in our mortal body."[7578] In us, therefore, even when dead, does he say that this is to take place in us. And if so, how is this possible except in our body after its resurrection? Therefore he adds in the concluding sentence: "Knowing that He which raised up *the Lord* Jesus, shall raise up us also with Him,"[7579] risen as He is already from the dead. But perhaps "*with* Him" means "*like* Him:" well then, if it be *like* Him, it is not of course without the flesh.

[7572] 2 Cor. iv. 6.

[7573] Ver. 7.

[7574] 2 Cor. iv. 10.

[7575] Ver. 10.

[7576] Ver. 10.

[7577] Ps. cvii. 16.

[7578] 2 Cor. iv. 11.

[7579] Ver. 14.

Chapter XLV.—The Old Man and the New Man of St. Paul Explained.

But in their blindness they again impale themselves on the point of the old and the new man. When the apostle enjoins us "to put off the old man, which is corrupt according to the deceitful lusts; and to be renewed in the spirit of our mind; and to put on the new man, which after God is created in righteousness and true holiness,"[7580] (they maintain) that by here also making a distinction between the two substances, *and applying* the old one to the flesh and the new one to the spirit, he ascribes to the old man—that is to say, the flesh—a permanent corruption. Now, if you follow the order of the substances, the soul cannot be the new man because it comes the later of the two; nor can the flesh be the old man because it is the former. For what fraction of time was it that intervened between the *creative* hand of God and His *afflatus*? I will venture to say, that even if the soul was a good deal prior to the flesh, by the very circumstance that the soul had to wait to be itself completed, it made the other[7581] really the former. For everything which gives the finishing stroke and perfection to a work, although it is subsequent in its mere order, yet has the priority in its effect. Much more is that prior, without which preceding things could have no existence. If the flesh be the old man, when did it become so? From the beginning? But Adam was wholly a new man, and of that new man there could be no part an old man. And from that time, ever since the blessing which was pronounced upon man's generation,[7582] the flesh and the soul have had a simultaneous birth, without any calculable difference in time; so that the two have been even generated together in the womb, as we have shown in our *Treatise on the Soul.*[7583] Contemporaneous in the womb, they are also temporally identical in their birth. The two are no doubt produced by human parents[7584] of two substances, but not at two different periods; rather they are so entirely one, that neither is before the other *in point of time*. It is more correct (to say), that we are either entirely the old man or entirely the new, for we cannot tell how we can possibly be anything else. But the apostle mentions a very clear mark of the old man. For "put off," says he, "concerning the former conversation, the old man;"[7585] (he does) not *say* concerning the seniority of either substance. It is not indeed the flesh which he bids us to put off, but the works which he in another passage shows to be "works of the flesh."[7586] He brings no accusation against men's bodies, of which he even writes as follows: "Putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands (the thing which is good), that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good for the edification of faith, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: but be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you."[7587] Why, therefore, do not those who suppose the flesh to be the old man, hasten their own death, in order that by laying aside the old man they may satisfy the apostle's precepts? As for ourselves, we believe that the whole of faith is to be administered *in* the flesh, nay more, *by* the flesh, which has both a mouth for the utterance of all holy words, and a tongue to refrain from blasphemy, and a heart to avoid all irritation, and hands to labour and to give; while we also maintain that as well the old man as the new has relation to the difference of moral conduct, and not to any discrepancy of nature. And just as we acknowledge that that which according to its former conversation was "the old man" was also corrupt, and received its very name in accordance with "its deceitful lusts," so also (do we hold) that it is "the old man in reference to its former conversation,"[7588] and not in respect of the flesh through any permanent dissolution. Moreover, it is still unimpaired in the flesh, and identical in that nature, even when it has become "the new man;" since it is of its sinful course of life, and not of its corporeal substance, that it has been divested.

[7580] Eph. iv. 22–24.

[7581] The flesh.

[7582] Gen. i. 28.

[7583] See ch. xxvii.

[7584] We treat "homines" as a nominative, after Oehler.

[7585] Eph. iv. 22.

[7586] Gal. v. 19.

[7587] Eph. iv. 25–32.

[7588] Eph. iv. 22.

Chapter XLVI.—It is the Works of the Flesh, Not the Substance of the Flesh, Which St. Paul Always Condemns.

You may notice that the apostle everywhere condemns the works of the flesh in such a way as to appear to condemn the flesh; but no one can suppose him to have any such view as this, since he goes on to suggest another sense, even though somewhat resembling it. For when he actually declares that "they who are in the flesh cannot please God," he immediately 579 recalls the statement from an heretical sense to a sound one, by adding, "But ye are not in the flesh, but in the Spirit."[7589] Now, by denying them to be in the flesh who yet obviously were in the flesh, he showed that they were not living amidst the works of the flesh, and therefore that they who could not please God were not those who were in the flesh, but only those who were living after the flesh; whereas they pleased God, who, although existing in the flesh, were yet walking after the Spirit. And, again, he says that "the body is dead;" but it is "because of sin," even as "the Spirit is life because of righteousness."[7590] When, however, he thus sets life in opposition to the death which is constituted in the flesh, he unquestionably promises the life of righteousness to the same state for which he determined the death of sin. But unmeaning is this opposition which he makes between the "life" and the "death," if the life is not there where that very thing is to which he opposes it—even the death which is to be extirpated of course from the body. Now, if life thus extirpates death from the body, it can accomplish this only by penetrating thither where that is which it is excluding. But why am I resorting to knotty arguments,[7591] when the apostle treats the subject with perfect plainness? "For if," says he, "the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus from the dead shall also quicken your mortal bodies, because of His Spirit that dwelleth in you;"[7592] so that even if a person were to assume that the soul is "the mortal body," he would (since he cannot possibly deny that the flesh is this also) be constrained to acknowledge a restoration even of the flesh, in consequence of its participation in the selfsame state. From the following words, moreover, you may learn that it is the works of the flesh which are condemned, and not the flesh itself: "Therefore, brethren, we are debtors, not *to the flesh*, to live after the flesh: for if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."[7593] Now (that I may answer each point separately), since salvation is promised to those who are living in the flesh, but walking after the Spirit, it is no longer the flesh which is an adversary to salvation, but the working of the flesh. When, however, this operativeness of the flesh is done away with, which is the cause of death, the flesh is shown to be safe, since it is freed from the cause of death. “For the law,” says he, “of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,”[7594]—that, surely, which he previously mentioned as dwelling in our members.[7595] Our members, therefore, will no longer be subject to the law of death, because they cease to serve that of sin, from *both* which they have been set free. “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and through[7596] sin condemned sin in the flesh,”[7597]—not the flesh in sin, for the house is not to be condemned with its inhabitant. He said, indeed, that “sin dwelleth in our body.”[7598] But the condemnation of sin is the acquittal of the flesh, just as its non-condemnation subjugates it to the law of sin and death. In like manner, he called “the carnal mind” first “death,”[7599] and afterwards “enmity against God;”[7600] but he never predicated this of the flesh itself. But to what then, you will say, must the carnal mind be ascribed, if it be not to the *carnal* substance itself? I will allow your objection, if you will prove to me that the flesh has any discernment of its own. If, however, it has no conception of anything without the soul, you must understand that the carnal mind must be referred to the soul, although ascribed sometimes to the flesh, on the ground that it is ministered to for the flesh and through the flesh. And therefore (the apostle) says that “sin dwelleth in the flesh,” because the soul by which sin is provoked has its temporary lodging in the flesh, which is doomed indeed to death, not however on its own account, but on account of sin. For he says in another passage also: “How is it that you conduct yourselves as if you were even now living in the world?”[7601] where he is not writing to dead persons, but to those who ought to have ceased to live after the ways of the world.

[7589] Rom. viii. 8, 9.

[7590] Ver. 10.

[7591] Nodosius.

[7592] Rom. viii. 11.

[7593] Vers. 12, 13.

[7594] Ver. 2.

[7595] Rom. vii. 17, 20, 23.

[7596] Per delinquentiam: see the *De Carne Christi*, xvi.

[7597] Rom. viii. 3.

[7598] Rom. vii. 20.

[7599] Rom. viii. 6.

[7600] Ver. 7.

[7601] Col. ii. 20.

Chapter XLVII.—St. Paul, All Through, Promises Eternal Life to the Body.

For that must be living after the world, which, as the old man, he declares to be "crucified with Christ,"[7602] not as a bodily structure, but as moral behaviour. Besides, if we do not understand it in this sense, it is not our bodily frame which has been transfixed (at all events), nor has our flesh endured the cross of Christ; but the sense is that which he has subjoined, 580 "that the body of sin might be made void,"[7603] by an amendment of life, not by a destruction of the substance, as he goes on to say, "that henceforth we should not serve sin;"[7604] and that we should believe ourselves to be "dead with Christ," in such a manner as that "we shall also live with Him."[7605] On the same principle he says: "Likewise reckon ye also yourselves to be dead indeed."[7606] To what? To the flesh? No, but "unto sin."[7607] Accordingly as to the flesh they will be saved—"alive unto God in Christ Jesus,"[7608] through the flesh of course, to which they will not be dead; since it is "unto sin," and not to the flesh, that they are dead. For he pursues the point still further: "Let not sin therefore reign in your mortal body, that ye should obey it, and that ye should yield your members as instruments of unrighteousness unto sin: but yield ye yourselves unto God, as those that are alive from the dead"—not simply alive, but as alive from the dead—"and your members as instruments of righteousness."[7609] And again: "As ye have yielded your members servants of uncleanness, and of iniquity unto iniquity, even so now yield your members servants of righteousness unto holiness; for whilst ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things of which ye are now ashamed? For the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."[7610] Thus throughout this series of passages, whilst withdrawing our members from unrighteousness and sin, and applying them to righteousness and holiness, and transferring the same from the wages of death to the donative of eternal life, he undoubtedly promises to the flesh the recompense of salvation. Now it would not at all have been consistent that any rule of holiness and righteousness should be especially enjoined for the flesh, if the reward of such a discipline were not also within its reach; nor could even baptism be properly ordered for the flesh, if by its regeneration a course were not inaugurated tending to its restitution; the apostle himself suggesting this idea: “Know ye not, that so many of us as are baptized into Jesus Christ, are baptized into His death? We are therefore buried with Him by baptism into death, that just as Christ was raised up from the dead, even so we also should walk in newness of life.”[7611] And that you may not suppose that this is said merely of that life which we have to walk in the newness of, through baptism, by faith, the apostle with superlative forethought adds: “For if we have been planted together in the likeness of Christ’s death, we shall be also in the likeness of His resurrection.”[7612] By a figure we die in our baptism, but in a reality we rise again in the flesh, even as Christ did, “that, as sin has reigned in death, so also grace might reign through righteousness unto life eternal, through Jesus Christ our Lord.”[7613] But how so, unless equally in the flesh? For where the death is, there too must be the life after the death, because also the life was first there, where the death subsequently was. Now, if the dominion of death operates only in the dissolution of the flesh, in like manner death’s contrary, life, ought to produce the contrary effect, even the restoration of the flesh; so that, just as death had swallowed it up in its strength, it also, after this mortal was swallowed up of immortality, may hear the challenge pronounced against it: “O death, where is thy sting? O grave, where is thy victory?”[7614] For in this way “grace shall there much more abound, where sin once abounded.”[7615] In this way also “shall strength be made perfect in weakness,”[7616]—saving what is lost, reviving what is dead, healing what is stricken, curing what is faint, redeeming what is lost, freeing what is enslaved, recalling what has strayed, raising what is fallen; and this from earth to heaven, where, as the apostle teaches the Philippians, “we have our citizenship,[7617] from whence also we look for our Saviour Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto His glorious body”[7618]—of course after the resurrection, because Christ Himself was not glorified before He suffered. These must be “the bodies” which he “beseeches" the Romans to "present" as "a living sacrifice, holy, acceptable unto God."[7619] But how a *living* sacrifice, if these bodies are to perish? How a *holy* one, if they are profanely soiled? How *acceptable to God*, if they are condemned? Come, now, tell me how that passage (in the Epistle) to the Thessalonians—which, because of its clearness, I should suppose to have been written with a sunbeam—is understood by our heretics, who shun the light of Scripture: "And the very God of peace sanctify you wholly." And as if this were not plain enough, it goes on to say: "And may your whole body, and soul, and spirit be preserved blameless unto the coming of the Lord."[7620] Here you have the entire substance of man destined to salvation, and *that* at no other time than at the coming of the Lord, which is the key of the resurrection.[7621]

[7602] Rom. vi. 6.

[7603] Evacuetur: καταργηθῃ. A.V. *destroyed*, i.e. deprived of all activity, Rom. vi. 6.

[7604] Rom. vi. 6. Tertullian's reading literally is, "that thus far (and no further) we should be servants of sin."

[7605] Ver. 8.

[7606] Ver. 11.

[7607] Ver. 11.

[7608] Ver. 11.

[7609] Vers. 12, 13.

[7610] Vers. 19–23.

[7611] Rom. vi. 3, 4.

[7612] Ver. 5.

[7613] Rom. v. 21.

[7614] 1 Cor. xv. 55.

[7615] Rom. v. 20.

[7616] 2 Cor. xii. 9.

[7617] Municipatum.

[7618] Phil. iii. 20, 21.

[7619] Rom. xii. 1.

[7620] 1 Thess. v. 23.

[7621] [Note Tertullian's summary of the text, in harmony with the *Tripartite* philosophy of humanity.]

Chapter XLVIII.—Sundry Passages in the Great Chapter of the Resurrection of the Dead Explained in Defence of Our Doctrine.

But “flesh and blood,” you say, “cannot inherit the kingdom of God.”[7622] We are quite aware that this too is written; but although our opponents place it in the front of the battle, we have intentionally reserved the objection until now, in order that we may in our last assault overthrow it, after we have removed out of the way all the questions which are auxiliary to it. However, they must contrive to recall to their mind even now our preceding *arguments*, in order that the occasion which originally suggested this passage may assist our judgment in arriving at its meaning. The apostle, as I take it, having set forth for the Corinthians the details of their church discipline, had summed up the substance of his own gospel, and of their belief in an exposition of the Lord’s death and resurrection, for the purpose of deducing therefrom the rule of our hope, and the groundwork thereof. Accordingly he subjoins this statement: “Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? If there be no *resurrection of the dead*, then Christ is not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ, whom He raised not up, *if so be that the dead rise not*. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, because ye are yet in your sins, and they which have fallen asleep in Christ are perished.”[7623] Now, what is the point which he evidently labours hard to make us believe throughout this passage? The resurrection of the dead, you say, which was denied: he certainly wished it to be believed on the strength of the example which he adduced—the Lord’s resurrection. Certainly, you say. Well now, is an example borrowed from different circumstances, or from like ones? From like ones, by all means, is your answer. How then did Christ rise again? In the flesh, or not? No doubt, since you are told that He “died according to the Scriptures,”[7624] and “that He was buried *according to the Scriptures*,”[7625] no otherwise than in the flesh, you will also allow that it was in the flesh that He was raised from the dead. For the very same body which fell in death, and which lay in the sepulchre, did also rise again; (and it was) not so much Christ in the flesh, as the flesh in Christ. If, therefore, we are to rise again after the example of Christ, who rose in the flesh, we shall certainly not rise according to that example, unless we also shall ourselves rise again in the flesh. “For,” he says, “since by man came death, by man came also the resurrection of the dead.”[7626] (This he says) in order, on the one hand, to distinguish the two authors—Adam of death, Christ of resurrection; and, on the other hand, to make the resurrection operate on the same substance as the death, by comparing the authors themselves under the designation *man*. For if "as in Adam all die, even so in Christ shall all be made alive,"[7627] their vivification in Christ must be in the flesh, since it is in the flesh that arises their death in Adam. "But every man in his own order,"[7628] because of course *it will be* also *every man* in his own body. For the *order* will be arranged severally, on account of the individual merits. Now, as the merits must be ascribed to the body, it must needs follow that the order also should be arranged in respect of the bodies, that it may be in relation to their merits. But inasmuch as "some are also baptized for the dead,"[7629] we will see whether there be a good reason for this. Now it is certain that they adopted this (practice) with such a presumption as made them suppose that the vicarious baptism (in question) would be beneficial to the flesh of another in anticipation of the resurrection; for unless it were a bodily *resurrection*, there would be no pledge secured by this process of a corporeal baptism. "Why are they then baptized for the dead,"[7630] he asks, unless the bodies rise again which are thus baptized? For it is not the soul which is sanctified by the baptismal bath:[7631] its sanctification comes from the "answer."[7632] "And why," he inquires, "stand we in jeopardy every hour?"[7633]—meaning, of course, through the flesh. "I die daily,"[7634] (says he); that is, undoubtedly, in the perils of the body, in which "he even fought with beasts at Ephesus,"[7635]—even with those beasts which caused him such peril and trouble in Asia, to which he alludes in his second epistle to the same church *of Corinth*: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed above measure, above strength, insomuch that we despaired even of life."[7636] Now, if I mistake not, he enumerates all these particulars in order that in his unwillingness to have his conflicts in the flesh supposed to be useless, he may induce an unfaltering belief in the resurrection of the flesh. For useless must that conflict be deemed (which is sustained in a body) for which no resurrection is in prospect. "But some man will say, How are the dead to be raised? And with what body will they come?"[7637] Now here he

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[7622] 1 Cor. xv. 50.

[7623] 1 Cor. xv. 12–18.

[7624] Ver. 3.

[7625] Ver. 4.

[7626] Ver. 21.

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[7627] 1 Cor. xv. 22.

[7628] Ver. 23.

[7629] Ver. 29.

[7630] Ver. 29.

[7631] Lavatione.

[7632] Comp. 1 Pet. iii. 21.

[7633] 1 Cor. xv. 30.

[7634] Ver. 31.

[7635] Ver. 32.

[7636] 2 Cor. i. 8.

[7637] 1 Cor. xv. 35.

discusses the qualities of bodies, whether it be the very same, or different ones, which men are to resume. Since, however, such a question as this must be regarded as a subsequent one, it will in passing be enough for us that the resurrection is determined to be a bodily one even from this, that it is about the quality of *bodies* that the inquiry arises.

Chapter XLIX.—The Same Subject Continued. What Does the Apostle Exclude from the Dead? Certainly Not the Substance of the Flesh.

We come now to the very gist[7638] of the whole question: What are the substances, and of what nature are they, which the apostle has disinherited of the kingdom of God? The preceding statements give us a clue to this point also. He says: “The first man is of the earth, earthy”—that is, made of dust, that is, Adam; “the second man is from heaven”[7639]—that is, the Word of God, which is Christ, in no other way, however, *man* (although “from heaven”), than as being Himself flesh and soul, just as a human being is, just as Adam was. Indeed, in a previous passage He is called “the second Adam,”[7640] deriving the identity of His name from His participation in the substance, because not even Adam was flesh of human seed, in which Christ is also like Him.[7641] “As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.”[7642] *Such* (does he mean), in substance; or first of all in training, and afterwards in the dignity and worth which that training aimed at acquiring? Not in substance, however, by any means will the earthy and the heavenly be separated, designated as they have been by the apostle once for all, as *men*. For even if Christ were the only true “heavenly,” nay, super-celestial Being, He is still man, as composed of body and soul; and in no respect is He separated from the quality of “earthiness,” owing to that condition of His which makes Him a partaker of both substances. In like manner, those also who after Him are heavenly, are understood to have this celestial quality predicated of them not from their present nature, but from their future glory; because in a preceding sentence, which originated this distinction respecting difference of dignity, there was shown to be “one glory in celestial bodies, and another in terrestrial ones,”[7643]—“one glory of the sun, and another glory of the moon, and another glory of the stars: for even one star differeth from another star in glory,”[7644] although not in substance. Then, after having thus premised the difference in that worth or dignity which is even now to be aimed at, and then at last to be enjoyed, the apostle adds an exhortation, that we should both here in our training follow the example of Christ, and there attain His eminence in glory: “As we have borne the image of the earthy, let us also bear the image of the heavenly.”[7645] We have indeed borne the image of the earthy, by our sharing in his transgression, by our participation in his death, by our banishment from Paradise. Now, although the image of Adam is here borne by is in the flesh, yet we are not exhorted to put off the flesh; but if not the flesh, it is the conversation, in order that we may then bear the image of the heavenly in ourselves,—no longer indeed *the image* of God, and no longer *the image* of a Being whose state is in heaven; but after the lineaments of Christ, by our walking here in holiness, righteousness, and truth. And so wholly intent on the inculcation of moral conduct is he throughout this passage, that he tells us we ought to bear the image of Christ in this flesh of ours, and in this period of instruction and discipline. For when he says "*let us bear*" in the imperative mood, he suits his words to the present life, in which man exists in no other substance than as flesh and soul; or if it is another, even the heavenly, substance to which this faith (of ours) looks forward, yet the promise is made to that *substance* to which the injunction is given to labour earnestly to merit its reward. Since, therefore, he makes the image both of the earthy and the heavenly consist of moral conduct—the one to be abjured, and the other to be pursued—and then consistently adds, "For this I say" (on account, that is, of what I have already said, because the conjunction "*for*" connects what follows with the preceding words) "that flesh and blood cannot inherit the kingdom of God,"[7646]—he means the flesh and blood to be understood in no other sense than the before-mentioned "image of the earthy;" and since this is reckoned to consist in "the old conversation,"[7647] which old conversation receives not the kingdom of God, therefore flesh and blood, by not receiving the kingdom of God, are reduced to the *life of the* old conversation. Of course, as the apostle has never put the substance for the works *of man*, he cannot use such a construction here. Since, however he has declared of men which are yet alive in the flesh, that they "are not in the flesh,"[7648] meaning that they are not living in the works of the flesh, you ought not to subvert its form nor its substance, but only the works done in the substance (of the flesh), alienating us from the kingdom of God. It is after displaying to the Galatians these pernicious works that he professes to warn them beforehand, even as he had "told them in time past, that they which do such things should not inherit the kingdom of God,"[7649] even because they bore not the image of the heavenly, as they had borne the image of the earthy; and so, in consequence of their old conversation, they were to be regarded as nothing else than flesh and blood. But even if the apostle had abruptly thrown out the sentence that flesh and blood must be excluded from the kingdom of God, without any previous intimation of his meaning, would it not have been equally our duty to interpret these two substances as the old man abandoned to mere flesh and blood—in other words, to eating and drinking, one feature of which would be to speak against the faith of the resurrection: “Let us eat and drink, for to-morrow we die.”[7650] Now, when the apostle parenthetically inserted this, he censured flesh and blood because of their enjoyment in eating and drinking.

[7638] Ad carnem et sanguinem revera.

[7639] 1 Cor. xv. 47.

[7640] Ver. 45.

[7641] See *De Carne Christi*. ch. xvi.

[7642] 1 Cor. xv. 48.

[7643] 1 Cor. xv. 40.

[7644] Ver. 41.

[7645] Ver. 49.

[7646] 1 Cor. xv. 50.

[7647] See Eph. iv. 22.

[7648] Rom. viii. 9.

[7649] Gal. v. 21.

[7650] 1 Cor. xv. 32.

Chapter L.—In What Sense Flesh and Blood are Excluded from the Kingdom of God.

Putting aside, however, all interpretations of this sort, which criminate the works of the flesh and blood, it may be permitted me to claim for the resurrection these very substances, understood in none other than their natural sense. For it is not the resurrection that is directly denied to flesh and blood, but the kingdom of God, which is incidental to[7651] the resurrection (for there is a resurrection of judgment[7652] also); and there is even a confirmation of the general resurrection of the flesh, whenever a special one is excepted. Now, when it is clearly stated what the condition is to which the resurrection does not lead, it is understood what that is to which it does lead; and, therefore, whilst it is in consideration of *men's* merits that a difference is made in their resurrection by their conduct in the flesh, and not by the substance thereof, it is evident even from this, that flesh and blood are excluded from the kingdom of God in respect of their sin, not of their substance; and although in respect of their natural condition[7653] they will rise again for the judgment, because they rise not for the kingdom. Again, I will say, "Flesh and blood cannot inherit the kingdom of God;"[7654] and justly (does the apostle declare this of them, considered) alone and in themselves, in order to show that the Spirit is still needed (to qualify them) for the kingdom.[7655] For it is "the Spirit that quickeneth" *us* for the kingdom of God; "the flesh profiteth nothing."[7656] There is, however, something else which can be profitable thereunto, that is, the Spirit; and through the Spirit, the works also of the Spirit. Flesh and blood, therefore, must in every case rise again, equally, in their proper quality. But they to whom it is granted to enter the kingdom of God, will have to put on the power of an incorruptible and immortal life; for without this, *or* before they are able to obtain it, they cannot enter into the kingdom of God. With good reason, then, flesh and blood, as we have already said, by themselves fail to obtain the kingdom of God. But inasmuch as "this corruptible (that is, the flesh) must put on incorruption, and this mortal (that is, the blood) must put on immortality,"[7657] by the change which is to follow the resurrection, it will, for the best of reasons, happen that flesh and 584
blood, after that change and investiture,[7658] will become able to inherit the kingdom of

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[7651] Obvenit.

[7652] A.V. *damnation*, John v. 29.

[7653] Forma.

[7654] 1 Cor. xv. 50.

[7655] This must be the meaning of the dative *illi*.

[7656] John vi. 63.

[7657] 1 Cor. xv. 53.

[7658] We have kept this word to suit the last Scripture quotation; but Tertullian's word, both here and in the quotation, is "devorata," swallowed up.

God—but not without the resurrection. Some will have it, that by the phrase “flesh and blood,” because of its rite of circumcision, Judaism is meant, which is itself too alienated from the kingdom of God, as being accounted “the old or former conversation,” and as being designated by this title in another passage of the apostle also, who, “when it pleased God to reveal to him His Son, to preach Him amongst the heathen, immediately conferred not with flesh and blood,” as he writes to the Galatians,[7659] (meaning by the phrase) the circumcision, that is to say, Judaism.

[7659] See i. 15, 16.

Chapter LI.—The Session of Jesus in His Incarnate Nature at the Right Hand of God a Guarantee of the Resurrection of Our Flesh.

That, however, which we have reserved for a concluding argument, will now stand as a plea for all, and for the apostle himself, who in very deed would have to be charged with extreme indiscretion, if he had so abruptly, as some will have it, and as they say, blindfold, and so indiscriminately, and so unconditionally, excluded from the kingdom of God, and indeed from the court of heaven itself, all flesh and blood whatsoever; since Jesus is still sitting there at the right hand of the Father,[7660] man, yet God—the last Adam,[7661] yet the primary Word—flesh and blood, yet purer than ours—who "shall descend in like manner as He ascended *into heaven*"[7662] the same both in substance and form, as the angels affirmed,[7663] so as even to be recognised by those who pierced Him.[7664] Designated, as He is, "the Mediator[7665] between God and man," He keeps in His own self the deposit of the flesh which has been committed to Him by both parties—the pledge and security of its entire perfection. For as "He has given to us the earnest of the Spirit,"[7666] so has He received from us the earnest of the flesh, and has carried it with Him into heaven as a pledge of that complete entirety which is one day to be restored to it. Be not disquieted, O flesh and blood, with any care; in Christ you have acquired both heaven and the kingdom of God. Otherwise, if they say that you are not in Christ, let them also say that Christ is not in heaven, since they have denied you heaven. Likewise "neither shall corruption," says he, "inherit incorruption."[7667] *This he says*, not that you may take flesh and blood to be corruption, for they are themselves rather the subjects of corruption,—I mean through death, since death does not so much corrupt, as actually consume, our flesh and blood. But inasmuch as he had plainly said that the works of the flesh and blood could not obtain the kingdom of God, with the view of stating this with accumulated stress, he deprived corruption itself—that is, death, which profits so largely by the works of the flesh and blood—from all inheritance of incorruption. For a little afterwards, he has described what is, as it were, the death of death itself: "Death," says he, "is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin"—here is the *corruption*; "and the strength of sin is the law"[7668]—that other law, no doubt, which he has described "in his members as warring against the law of his mind,"[7669]—meaning, of course, the actual power of sinning against his will. Now he says in a previous passage (of our Epistle to the Corinthians), that "the last enemy to be destroyed is death."[7670] In this way, then, it is that corruption shall not inherit incorruption; in other words, death shall not continue. When and how shall it cease? In that "moment, that twinkling of an eye, at the last trump, when the dead shall rise incorruptible."[7671] But what are these, if not they who were corruptible before—that is, our bodies; in other words, our flesh and blood? And we undergo the change. But in what condition, if not in that wherein we shall be found? "For this corruptible must put on incorruption, and this mortal must put on immortality."[7672] What mortal is this but the flesh? what corruptible but the blood. Moreover, that you may not suppose the apostle to have any other meaning, in his care to teach you, and that you may understand him seriously to apply his statement to the flesh, when he says "*this* corruptible" and "*this* mortal," he utters the words while touching the surface of his own body.[7673] He certainly could not have pronounced these phrases except in reference to an object which was palpable and apparent. The expression indicates a bodily exhibition. Moreover, a corruptible body is one thing, and corruption is another; so a mortal 585 body is one thing, and mortality is another. For that which suffers is one thing, and that which causes it to suffer is another. Consequently, those things which are subject to corruption and mortality, even the flesh and blood, must needs also be susceptible of incorruption and immortality.

[7660] Mark xvi. 19.

[7661] 1 Cor. xv. 45.

[7662] Acts i. 9.

[7663] Ver. 10.

[7664] Zech. xii. 10; John xix. 37; Rev. i. 7.

[7665] 1 Tim. ii. 5. Tertullian's word is "sequester," the guardian of a deposit.

[7666] 2 Cor. v. 5.

[7667] 1 Cor. xv. 50.

[7668] 1 Cor. xv. 54–56.

[7669] Rom. vii. 23.

[7670] 1 Cor. xv. 26.

[7671] Ver. 52.

[7672] Ver. 53.

[7673] Cutem ipsam. Rufinus says that in the church of Aquileia they touched their bodies when they recited the clause of the creed which they rendered "the resurrection of *this* body."

Chapter LII.—From St. Paul’s Analogy of the Seed We Learn that the Body Which Died Will Rise Again, Garnished with the Appliances of Eternal Life.

Let us now see in what body he asserts that the dead will come. And with a felicitous sally he proceeds at once to illustrate the point, as if an objector had plied him with some such question. “Thou fool,” says he, “that which thou sowest is not quickened, except it die.”[7674] From this example of the *seed* it is then evident that no other flesh is quickened than that which shall have undergone death, and therefore all the rest of the question will become clear enough. For nothing which is incompatible with the idea suggested by the example can possibly be understood; nor from the clause which follows, “That which thou sowest, thou sowest not the body which shall be,”[7675] are you permitted to suppose that in the resurrection a different body is to arise from that which is sown in death. Otherwise you have run away from the example. For if wheat be sown and dissolved in the ground, barley does not spring up. Still it is not[7676] the very same grain in kind; nor is its nature the same, or its quality and form. Then whence *comes it*, if it is not the very same? For even the decay is *a proof of* the thing itself, since it is *the decay* of the actual *grain*. Well, but does not the apostle himself suggest in what sense it is that “the body which shall be” is not the body which is sown, even when he says, “But bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it pleaseth Him?”[7677] *Gives it* of course to the grain which he says is sown bare. No doubt, you say. Then the grain is safe enough, to which God has to assign a body. But how safe, if it is nowhere in existence, if it does not rise again if it rises not again its actual self? If it rises not again, it is not safe; *and* if it is not even safe, it cannot receive a body from God. But there is every possible proof that it is safe. For what purpose, therefore, will God give it “a body, as it pleases Him,” even when it already has its own “bare” body, unless it be that in its resurrection it may be no longer bare? That therefore will be additional matter which is placed over the *bare* body; nor is that at all destroyed on which the superimposed matter is put,—nay, it is increased. That, however, is safe which receives augmentation. The truth is, it is sown the barest grain, without a husk to cover it, without a spike even in germ, without the protection of a bearded top, without the glory of a stalk. It rises, however, out of the furrow enriched with a copious crop, built up in a compact fabric, constructed in a *beautiful* order, fortified by cultivation, and clothed around on every side. These are the circumstances which make it another body from God, to which it is changed not by abolition, but by amplification. And to every seed *God* has assigned its own body[7678]—not, indeed, its own in the sense of its primitive body—in order that what it acquires from God extrinsically may also at last be accounted its own. Cleave firmly then to the example, and keep it well in view, as a mirror of what happens to the flesh: believe that the very same *flesh* which was once sown *in death* will bear fruit *in resurrection-life*—the same in essence, only more full and perfect; not another, although reappearing in another form. For it shall receive in itself the grace and ornament which God shall please to spread over it, according to its merits. Unquestionably it is in this sense that he says, "All flesh is not the same flesh;"[7679] meaning not to deny a community of substance, but a parity of prerogative,—reducing the body to a difference of honour, not of nature. With this view he adds, in a figurative sense, certain examples of animals and heavenly bodies: "There is one flesh of man" (that is, servants of God, but really human), "another flesh of beasts" (that is, the heathen, of whom the prophet actually says, "Man is like the senseless cattle"[7680]), "another flesh of birds" (that is, the martyrs which essay to mount up to heaven), "another of fishes" (that is, those whom the water of baptism has submerged).[7681] In like manner does he take examples from the heavenly bodies: "There is one glory of the sun" (that is, of Christ), "and another glory of the moon" (that is, of the Church), "and another glory of the stars" (in other words, of the seed of Abraham). "For one star differeth from another star in glory: so there are bodies terrestrial as well as celestial" (Jews, that is, as well as Christians).[7682] Now, if this language is not to be construed figuratively, it was absurd enough for him to make a contrast between the flesh of mules and kites, as well as the heavenly bodies and human bodies; for they admit of no comparison as to their condition, nor in respect of their attainment of a resurrection. Then at last, having conclusively shown by his examples that the difference was one of glory, not of substance, he adds: "So also is the resurrection of the dead."[7683] How so? In no other way than as differing in glory only. For again, predicating the resurrection of the same substance and returning once more to (his comparison of) the grain, he says: "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."[7684] Now, certainly nothing else is raised than that which is sown; and nothing else is sown than that which decays in the ground; and it is nothing else than the flesh which is decayed in the ground. For this was the substance which God's decree demolished, “Earth thou art, and to earth shalt thou return;”[7685] because it was taken out of the earth. And it was from this circumstance that the apostle borrowed his phrase of the flesh being “sown,” since it returns to the ground, and the ground is the grand depository for seeds which are meant to be deposited in it, and again sought out of it. And therefore he confirms the passage afresh, by putting on it the impress (of his own inspired authority), saying, “For so it is written;”[7686] that you may not suppose that the “being sown” means anything else than “thou shalt return to the ground, out of which thou wast taken;” nor that the phrase “for so it is written” refers to any other thing that the flesh.

[7674] 1 Cor. xv. 36.

[7675] Ver. 37.

[7676] An objection of the opponent.

[7677] Vers. 37, 38.

[7678] 1 Cor. xv. 38.

[7679] Ver. 39.

[7680] Ps. xlix. 20, Sept.

[7681] 1 Cor. xv. 39.

[7682] 1 Cor. xv. 41.

[7683] Ver. 42.

[7684] Vers. 42–44.

7685 Gen. iii. 19.

7686 1 Cor. xv. 45.

Chapter LIII.—Not the Soul, But the Natural Body Which Died, is that Which is to Rise Again. The Resurrection of Lazarus Commented on. Christ's Resurrection, as the Second Adam, Guarantees Our Own.

Some, however, contend that the *soul* is "the natural (or animate) body,"[7687] with the view of withdrawing the *flesh* from all connection with the risen body. Now, since it is a clear and fixed point that the body which is to rise again is that which was sown *in death*, they must be challenged to an examination of the very fact itself. Else let them show that the soul was sown after death; in a word, that it underwent death,—that is, was demolished, dismembered, dissolved in the ground, nothing of which was ever decreed against it by God: let them display to our view its corruptibility and dishonour (as well as) its weakness, that it may also accrue to it to rise again in incorruption, and in glory, and in power.[7688] Now in the case of Lazarus, (which we may take as) the palmary instance of a resurrection, the flesh lay prostrate in weakness, the flesh was almost putrid in the dishonour *of its decay*, the flesh stank in corruption, and yet it was as *flesh* that Lazarus rose again—with his soul, no doubt. But that soul was incorrupt; nobody had wrapped it in its linen swathes; nobody had deposited it in a grave; nobody had yet perceived it "stink;" nobody for four days had seen it "sown." Well, now, this entire condition, this whole end of Lazarus, the flesh indeed of all men is still experiencing, but the soul of no one. That substance, therefore, to which the apostle's whole description manifestly refers, of which he clearly speaks, must be both the natural (or animate) body when it is sown, and the spiritual body when it is raised again. For in order that you may understand it in this sense, he points to this same conclusion, when in like manner, on the authority of the same passage of Scripture, he displays to us "the first man Adam as made a living soul."[7689] Now since Adam was the first man, since also the flesh was man prior to the soul[7690] it undoubtedly follows that it was the flesh that became the living soul. Moreover, since it was a bodily substance that assumed this condition, it was of course the natural (or animate) body that became the living soul. By what designation would they have it called, except that which it became through the soul, except that which it was not previous to the soul, except that which it can never be after the soul, but through its resurrection? For after it has recovered the soul, it once more becomes the natural (or animate) body, in order that it may become a spiritual body. For it only resumes in

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[7687] What in our version is rendered "*a natural body*," is St. Paul's σῶμα ψυχικόν, which the heretics held to be merely a periphrasis for ψυχή. We have rendered Tertullian's phrase *corpus animale* by "animate body," the better to suit the argument.

[7688] 1 Cor. xv. 42, 43.

[7689] Compare ver. 45 with Gen. ii. 7.

[7690] See this put more fully above, c. v., near the end.

the resurrection the condition which it once had. There is therefore by no means the same good reason why the *soul* should be called the natural (or animate) body, which the *flesh* has for bearing that designation. The flesh, in fact, was a body before it was an animate body. When the flesh was joined by the soul,[7691] it then became the natural (or animate) body. Now, although the soul is a corporeal substance,[7692] yet, as it is not an animated body, but rather an animating one, it cannot be called the animate (or natural) body, nor can it become that thing which it produces. It is indeed when the soul accrues to something else that it makes that thing animate; but unless it so accrues, how will it ever produce animation? As therefore the flesh was at first an animate (or natural) body on receiving the soul, so at last will it become a spiritual body when invested with the spirit. Now the apostle, by severally adducing this order in Adam and in Christ, fairly distinguishes between the two states, in the very essentials of their difference. And when he calls Christ "the last Adam,"[7693] you may from this circumstance discover how strenuously he labours to establish throughout his teaching the resurrection of the flesh, not of the soul. Thus, then, the first man Adam was flesh, not soul, and only afterwards became a living soul; and the last Adam, Christ, was Adam only because He was man, and only man as being flesh, not as being soul. Accordingly the apostle goes on to say: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual,"[7694] as in the case of the two Adams. Now, do you not suppose that he is distinguishing between the natural body and the spiritual body in the same flesh, after having already drawn the distinction therein in the two Adams, that is, in the first man and in the last? For from which substance is it that Christ and Adam have a parity with each other? No doubt it is from their flesh, although it may be from their soul also. It is, however, in respect of the flesh that they are both man; for the flesh was man prior *to the soul*. It was actually from it that they were able to take rank, so as to be deemed—one the first, and the other the last man, or Adam. Besides, things which are different in character are only incapable of being arranged in the same order when their diversity is one of substance; for when it is a diversity either in respect of place, or of time, or of condition, they probably do admit of classification together. Here, however, they are called first and last, from the substance of their (common) flesh, just as afterwards again the first man (is said to be) of the earth, and the second of heaven;[7695] but although He is "of heaven" in respect of the spirit, He is yet man according to the flesh. Now since it is the flesh, and not the soul, that makes an order (or classification together) in the two Adams compatible, so that the distinction is drawn between them of "the first man becoming a living soul, and the last a quickening spirit,"[7696] so in like manner this distinction between them has already suggested the conclusion that the distinction is due to the flesh; so that it is of the flesh that these words speak: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."[7697] And thus, too, the same *flesh* must be understood in a preceding passage: "That which is sown is the natural body, and that which rises again is the spiritual body; because that is not first which is spiritual, but that which is natural: since the first Adam was made a living soul, the last Adam a quickening spirit."[7698] It is all about man, *and* all about the flesh because about man.

[7691] Animata.

[7692] See the *De Anima*, v.–ix., for a full statement of Tertullian's view of the soul's corporeality.

[7693] 1 Cor. xv. 45.

[7694] 1 Cor. xv. 46.

[7695] Ver. 47.

What shall we say then? Has not the flesh even now (in this life) the spirit by faith? so that the question still remains to be asked, how it is that the animate (or natural) body can be said to be sown? Surely the flesh has received even here the spirit—but *only its* "earnest;"[7699] whereas of the soul (it has received) not the earnest, but the full possession. Therefore it has the name of *animate* (or natural) body, expressly because of the higher substance of the soul (or *anima*,) in which it is sown, destined hereafter to become, through the full possession of the spirit which it shall obtain, the spiritual body, in which it is raised again. What wonder, then, if it is more commonly called after the substance with which it is fully furnished, than after that of which it has yet but a sprinkling?

[7696] Ver. 45.

[7697] Ver. 46.

[7698] 1 Cor. xv. 44, 45.

[7699] 2 Cor. i. 22, v. 5, and Eph. i. 14.

Chapter LIV.—Death Swallowed Up of Life. Meaning of This Phrase in Relation to the Resurrection of the Body.

Then, again, questions very often are suggested by occasional and isolated terms, just as much as they are by connected sentences. Thus, because of the apostle's expression, "that mortality may be swallowed up of life"[7700]—in reference to the flesh—they wrest the word *swallowed up* into the sense of the actual destruction of the flesh; as if we might not speak of ourselves as swallowing bile, or swallowing grief, meaning that we conceal and hide it, and keep it within ourselves. The truth is, when it is written, "This mortal must put on immortality,"[7701] it is explained in what sense it is that "mortality is swallowed up of life"—even whilst, clothed with immortality, it is hidden and concealed, and contained within it, not as consumed, and destroyed, and lost. But death, you will say in reply to me, at this rate, must be safe, even when it has been swallowed up. Well, then, I ask you to distinguish words which are similar in form according to their proper meanings. Death is one thing, and mortality is another. It is one thing for death to be swallowed up, and another thing for mortality to be swallowed up. Death is incapable of immortality, but not so mortality. Besides, as it is written that "this mortal must put on immortality,"[7702] how is this possible when it is swallowed up of life? But how is it swallowed up of life, (in the sense of destroyed by it) when it is actually received, and restored, and included in it? For the rest, it is only just and right that death should be swallowed up in utter destruction, since it does itself devour with this same intent. Death, says the apostle, has devoured by exercising its strength, and therefore has been itself devoured in the struggle "*swallowed up in victory*."[7703] "O death, where is thy sting? O death, where is thy victory?"[7704] Therefore life, too, as the great antagonist of death, will in the struggle swallow up for salvation what death, in its struggle, had swallowed up for destruction.

[7700] 2 Cor. v. 4.

[7701] 1 Cor. xv. 53.

[7702] 1 Cor. xv. 53.

[7703] Ver. 54.

[7704] Ver. 55.

Chapter LV.—The Change of a Thing's Condition is Not the Destruction of Its Substance. The Application of This Principle to Our Subject.

Now although, in proving that the flesh shall rise again we *ipso facto* prove that no other *flesh* will partake of that resurrection than that which is in question, yet insulated questions and their occasions do require even discussions of their own, even if they have been already sufficiently met. We will therefore give a fuller explanation of the force and the reason of a change which (is so great, that it) almost suggests the presumption that it is a different flesh which is to rise again; as if, indeed, so great a change amounted to utter cessation, and a complete destruction of the former self. A distinction, however, must be made between a *change*, however great, and everything which has the character of *destruction*. For undergoing change is one thing, but being destroyed is another thing. Now this distinction would no longer exist, if the flesh were to suffer such a change as amounts to destruction. Destroyed, however, it must be by the change, unless it shall itself persistently remain throughout the altered condition which shall be exhibited in the resurrection. For precisely as it perishes, if it does not rise again, so also does it equally perish even if it does rise again, on the supposition that it is lost[7705] in the change. It will as much fail of a future existence, as if it did not rise again at all. And how absurd is it to rise again for the purpose of not having a being, when it had it in its power not to rise again, and so lose its being—because it had already begun its non-existence! Now, things which are absolutely different, as mutation and destruction are, will not admit of mixture and confusion; in their operations, too, they differ. One destroys, the other changes. Therefore, as that which is destroyed is not changed, so that which is changed is not destroyed. To perish is altogether to cease to be what a thing once was, whereas to be changed is to exist in another condition. Now, if a thing exists in another condition, it can still be the same thing itself; for since it does not perish, it has its existence still. A change, indeed, it has experienced, but not a destruction. A thing may undergo a complete change, and yet remain still the same thing. In like manner, a man also may be quite himself in substance even in the present life, and for all that undergo various changes—in habit, in bodily bulk, in health, in condition, in dignity, and in age—in taste, business, means, houses, laws and customs—and still lose nothing of his human nature, nor so to be made another man as to cease to be the same; indeed, I ought hardly to say another man, but another thing. This form of change even the Holy Scriptures give us instances of. The hand of Moses is changed, and it becomes like a dead one, bloodless, colourless, and stiff with cold; but on the recovery of heat, and on the restoration of its natural colour, it is again the same flesh and blood.[7706] Afterwards the face of the same Moses is changed,[7707] with a brightness which eye could not bear. But he was Moses still, even when he was not visible. So also Stephen had already put on the appearance of an angel,[7708] although they were none other than his human knees[7709] which bent beneath the stoning. The Lord, again, in the retirement of the mount, had changed His raiment for a robe of light; but He still retained features which Peter could recognise.[7710] In that same scene 589 Moses also and Elias gave proof that the same condition of bodily existence may continue even in glory—the one in the likeness of a flesh which he had not yet recovered, the other in the reality of one which he had not yet put off.[7711] It was as full of this splendid example that Paul said: "Who shall change our vile body, that it may be fashioned like unto His glorious body."[7712] But if you maintain that a transfiguration and a conversion amounts to the annihilation of any substance, then it follows that "Saul, when changed into another man,"[7713] passed away from his own bodily substance; and that Satan himself, when "transformed into an angel of light,"[7714] loses his own proper character. Such is not my opinion. So likewise changes, conversions and reformations will necessarily take place to bring about the resurrection, but the substance *of the flesh* will still be preserved safe.

[7705] Subducitur.

[7706] Ex. iv. 6, 7.

[7707] Ex. xxxiv. 29, 35.

[7708] Acts vi. 15.

[7709] Acts vii. 59, 60.

[7710] Matt. xvii. 2–4.

[7711] Ver. 3.

[7712] Phil. iii. 21.

[7713] 1 Sam. x. 6.

[7714] 2 Cor. xi. 14.

Chapter LVI.—The Procedure of the Last Judgment, and Its Awards, Only Possible on the Identity of the Risen Body with Our Present Flesh.

For how absurd, and in truth how unjust, and in both respects how unworthy of God, for one substance to do the work, and another to reap the reward: that this flesh of ours should be torn by martyrdom, and another wear the crown; or, on the other hand, that this flesh of ours should wallow in uncleanness, and another receive the condemnation! Is it not better to renounce all faith at once in the hope of the resurrection,[7715] than to trifle with the wisdom and justice of God?[7716] Better that Marcion should rise again than Valentinus. For it cannot be believed that the mind, or the memory, or the conscience of existing man is abolished by putting on that change of raiment which immortality and incorruption supplies; for in that case all the gain and fruit of the resurrection, and the permanent effect[7717] of God's judgment both on soul and body,[7718] would certainly fall to the ground. If I remember not that it is I who have served Him, how shall I ascribe glory to God? How sing to Him "the new song,"[7719] if I am ignorant that it is I who owe Him thanks? But why is exception taken only against the change of the flesh, and not of the soul also, which in all things is superior to the flesh? How happens it, that the self-same soul which in our present flesh has gone through all life's course, which has learnt the knowledge of God, and put on Christ, and sown the hope of salvation in this flesh, must reap its harvest in another flesh of which we know nothing? Verily that must be a most highly favoured flesh, which shall have the enjoyment of life at so gratuitous a rate! But if the soul is not to be changed also, then there is no resurrection of the soul; nor will it be believed to have itself risen, unless it has risen some different thing.

[7715] With Marcion.

[7716] With Valentinus.

[7717] Statu.

[7718] Utrobique.

[7719] Rev. v. 9; xiv. 3.

Chapter LVII.—Our Bodies, However Mutilated Before or After Death, Shall Recover Their Perfect Integrity in the Resurrection. Illustration of the Enfranchised Slave.

We now come to the most usual cavil of unbelief. If, they say, it be actually the selfsame substance which is recalled *to life* with all its form, and lineaments, and quality, then why not with all its other characteristics? Then the blind, and the lame, and the palsied, and whoever else may have passed away with any conspicuous mark, will return again with the same. What now is the fact, although you in the greatness of your conceit[7720] thus disdain to accept from God so vast a grace? Does it not happen that, when you now admit the salvation of only the soul, you ascribe it to men at the cost of half their nature? What is the good of believing in the resurrection, unless your faith embraces the whole of it? If the flesh is to be repaired after its dissolution, much more will it be restored after some violent injury. Greater cases prescribe rules for lesser ones. Is not the amputation or the crushing of a limb the death of that limb? Now, if the death of the whole person is rescinded by its resurrection, what must we say of the death of a part of him? If we are changed for glory, how much more for integrity![7721] Any loss sustained by our bodies is an accident to them, but their entirety is their natural property. In this condition we are born. Even if we become injured in the womb, this is loss suffered by what is already a human being. Natural condition[7722] is prior to injury. As life is bestowed by God, so is it restored by Him. As we are when we receive it, so are we when we recover it. To nature, not to injury, are we restored; to our state by birth, not to our condition by accident, do we rise again. If God raises not men entire, He raises not the dead. For what dead man is entire, although he dies entire? Who is without hurt, that is without life? What body is uninjured, when it is dead, when it is cold, when it is ghastly, when it is stiff, when it is a corpse? When is a man more infirm, than when he is entirely infirm? When more palsied, than when quite motionless? Thus, for a dead man to be raised again, amounts to nothing short of his being restored to his entire condition,—lest he, forsooth, be still dead in that part in which he has not risen again. God is quite able to re-make what He once made. This power and this unstinted grace of His He has already sufficiently guaranteed in Christ; and has displayed Himself to us (in Him) not only as the restorer of the flesh, but as the repairer of its breaches. And so the apostle says: “The dead shall be raised incorruptible” (or unimpaired).[7723] But how so, unless they become entire, who have wasted away either in the loss of their health, or in the long decrepitude of the grave? For when he propounds the two clauses, that “this corruptible must put on incorrup-

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[7720] Qualiscunque.

[7721] Or the recovery of our entire person.

[7722] Genus.

[7723] 1 Cor. xv. 52.

tion, and this mortal must put on immortality,"[7724] he does not repeat the same statement, but sets forth a distinction. For, by assigning *immortality* to the repeating of death, and *incorruption* to the repairing of the wasted body, he has fitted one to the raising and the other to the retrieval *of the body*. I suppose, moreover, that he promises to the Thessalonians the integrity of the whole substance of man.[7725] So that for the great future there need be no fear of blemished or defective bodies. Integrity, whether the result of preservation or restoration, will be able to lose nothing more, after the time that it has given back to it whatever it had lost. Now, when you contend that the flesh will still have to undergo the same sufferings, if the same flesh be said to have to rise again, you rashly set up nature against her Lord, and impiously contrast *her* law against *His* grace; as if it were not permitted the Lord God both to change nature, and to preserve her, without subjection to a law. How is it, then, that we read, "With men these things are impossible, but with God all things are possible;"[7726] and again, "God hath chosen the foolish things of the world to confound the wise?"[7727] Let me ask you, if you were to manumit your slave (seeing that the same flesh and soul will remain to him, which once were exposed to the whip, and the fetter, and the stripes), will it therefore be fit for him to undergo the same old sufferings? I trow not. He is instead thereof honoured with the grace of the white robe, and the favour of the gold ring, and the name and tribe as well as table of his patron. Give, then, the same prerogative to God, by virtue of such a change, of reforming our condition, not our nature, by taking away from it all sufferings, and surrounding it with safeguards of protection. Thus our flesh shall remain even after the resurrection—so far indeed susceptible of suffering, as it is the flesh, and the same flesh too; but at the same time impassible, inasmuch as it has been liberated by the Lord for the very end and purpose of being no longer capable of enduring suffering.

[7724] 1 Cor. xv. 53.

[7725] 1 Thess. iv. 13–17 and v. 23.

[7726] Matt. xix. 26.

[7727] 1 Cor. i. 27.

Chapter LVIII.—From This Perfection of Our Restored Bodies Will Flow the Consciousness of Undisturbed Joy and Peace.

"Everlasting joy," says Isaiah, "shall be upon their heads."[7728] Well, there is nothing eternal until after the resurrection. "And sorrow and sighing," continues he, "shall flee away."[7729] The angel echoes the same to John: "And God shall wipe away all tears from their eyes;"[7730] from the same eyes indeed which had formerly wept, and which might weep again, if the loving-kindness of God did not dry up every fountain of tears. And again: "God shall wipe away all tears from their eyes; and there shall be no more death,"[7731] and therefore no more corruption, it being chased away by incorruption, even as death is by immortality. If sorrow, and mourning, and sighing, and death itself, assail us from the afflictions both of soul and body, how shall they be removed, except by the cessation of their causes, that is to say, the afflictions of flesh and soul? where will you find adversities in the presence of God? where, incursions of an enemy in the bosom of Christ? where, attacks of the devil in the face of the Holy Spirit?—now that the devil himself and his angels are "cast into the lake of fire."[7732] Where now is necessity, and what they call fortune or fate? What plague awaits the redeemed from death, after their eternal pardon? What wrath is there for the reconciled, after grace? What weakness, after their renewed strength? What risk and danger, after their salvation? That the raiment and shoes of the children of Israel remained unworn and fresh for the space of forty years;[7733] that in their very persons the exact point[7734] of convenience and propriety checked the rank growth of their nails and hair, so that any excess herein 59
might not be attributed to indecency; that the fires of Babylon injured not either the mitres or the trousers of the three brethren, however foreign such dress might be to the Jews;[7735] that Jonah was swallowed by the monster of the deep, in whose belly whole ships were devoured, and after three days was vomited out again safe and sound;[7736] that Enoch and Elias, who even now, without experiencing a resurrection (because they have not even encountered death), are learning to the full what it is for the flesh to be exempted from all humiliation, and all loss, and all injury, and all disgrace—translated as they have been from

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[7728] Isa. xxxv. 10.

[7729] Ver. 10.

[7730] Rev. vii. 17.

[7731] Rev. xxi. 4.

[7732] Rev. xx. 10, 13–15.

[7733] Deut. xxix. 5.

[7734] Justitia.

[7735] Dan. iii. 27.

[7736] Jonah i. 17; ii. 10.

this world, and from this very cause already candidates for everlasting life;[7737]—to what faith do these notable facts bear witness, if not to that which ought to inspire in us the belief that they are proofs and documents of our own future integrity *and perfect resurrection*? For, to borrow the apostle’s phrase, these were “figures of ourselves;”[7738] and they are written that we may believe both that the Lord is more powerful than all natural laws about the body, and that He shows Himself the preserver of the flesh the more emphatically, in that He has preserved for it its very clothes and shoes.

[7737] Gen. v. 24; 2 Kings ii. 11.

[7738] 1 Cor. x. 6.

Chapter LIX.—Our Flesh in the Resurrection Capable, Without Losing Its Essential Identity, of Bearing the Changed Conditions of Eternal Life, or of Death Eternal.

But, you object, the world to come bears the character of a different dispensation, even an eternal one; and therefore, you maintain, that the non-eternal substance of this life is incapable of possessing a state of such different features. This would be true enough, if man were made for the future dispensation, and not the dispensation for man. The apostle, however, in his epistle says, "Whether it be the world, or life, or death, or things present, or things to come; all are yours:"[7739] and he here constitutes us heirs even of the future world. Isaiah gives you no help when he says, "All flesh is grass;"[7740] and in another passage, "All flesh shall see the salvation of God."[7741] It is the issues of men, not their substances, which he distinguishes. But who does not hold that the judgment of God consists in the twofold sentence, of salvation and of punishment? Therefore it is that "all flesh is grass," which is destined to the fire; and "all flesh shall see the salvation of God," which is ordained to eternal life. For myself, I am quite sure that it is in no other flesh than my own that I have committed adultery, nor in any other flesh am I striving after continence. If there be any one who bears about in his person two instruments of lasciviousness, he has it in his power, to be sure, to mow down[7742] "the grass" of the unclean flesh, and to reserve for himself only that which shall see the salvation of God. But when the same prophet represents to us even nations sometimes estimated as "the small dust of the balance,"[7743] and as "less than nothing, and vanity,"[7744] and sometimes as about to hope and "trust in the name"[7745] and arm of the Lord, are we at all misled respecting the Gentile nations *by the diversity of statement*? Are some of them to turn believers, and are others accounted dust, from any difference of nature? Nay, rather Christ has shone as the true light on the nations within the ocean's limits, and from the heaven which is over us all.[7746] Why, it is even on this earth that the Valentinians have gone to school for their errors; and there will be no difference of condition, as respects their body and soul, between the nations which believe and those which do not believe. Precisely, then, as He has put a distinction of state, not of nature, amongst the same nations, so also has He discriminated their flesh, which is one and the same substance in those nations, not according to their material structure, but according to the recompense of their merit.

[7739] 1 Cor. iii. 22.

[7740] Isa. xl. 7.

[7741] Ver. 5.

[7742] Demetere.

[7743] Isa. xl. 15.

[7744] Ver. 17. The word is *spittle*, which the LXX. uses in the fifteenth verse for the "dust" of the Hebrew Bible.

[7745] Isa. xlii. 4, Sept; quoted from the LXX. by Christ in Matt. xii. 21, and by St. Paul in Rom. xv. 12.

[7746] An allusion to some conceits of the Valentinians, who put men of truest nature and fit for Christ's grace outside of the ocean-bounded earth, etc.

Chapter LX.—All the Characteristics of Our Bodies—Sex, Various Limbs, Etc.—Will Be Retained, Whatever Change of Functions These May Have, of Which Point, However, We are No Judges. Analogy of the Repaired Ship.

But behold how persistently they still accumulate their cavils against the flesh, especially against its identity, deriving their arguments even from the functions of our limbs; on the one hand saying that these ought to continue permanently pursuing their labours and enjoyments, as appendages to the same corporeal frame; and on the other hand contending that, inasmuch as the functions of the limbs shall one day come to an end, the bodily frame 59 itself must be destroyed, its permanence without its limbs being deemed to be as inconceivable, as that of the limbs themselves without their functions! What, they ask, will then be the use of the cavity of our mouth, and its rows of teeth, and the passage of the throat, and the branch-way of the stomach, and the gulf of the belly, and the entangled tissue of the bowels, when there shall no longer be room for eating and drinking? What more will there be for these members to take in, masticate, swallow, secrete, digest, eject? Of what avail will be our very hands, and feet, and all our labouring limbs, when even all care about food shall cease? What purpose can be served by loins, conscious of seminal secretions, and all the other organs of generation, in the two sexes, and the laboratories of embryos, and the fountains of the breast, when concubinage, and pregnancy, and infant nurture shall cease? In short, what will be the use of the entire body, when the entire body shall become useless? In reply to all this, we have then already settled the principle that the dispensation of the future state ought not to be compared with that of the present world, and that in the interval between them a change will take place; and we now add the remark, that these functions of our bodily limbs will continue to supply the needs of this life up to the moment when life itself shall pass away from time to eternity, as the natural body gives place to the spiritual, until "this mortal puts on immorality, and this corruptible puts on incorruption:"[7747] so that when life shall itself become freed from all wants, our limbs shall then be freed also from their services, and therefore will be no longer wanted. Still, although liberated from their offices, they will be yet preserved for judgment, "that every one may receive the things done in his body."[7748] For the judgment-seat of God requires that man be kept entire. Entire, however, he cannot be without his limbs, of the substance of which, not the functions, he consists; unless, forsooth, you will be bold enough to maintain that a ship is perfect without her keel, or her bow, or her stern, and without the solidity of her entire frame. And yet how often have we seen the same ship, after being shattered with the storm and broken by decay, with all her timbers repaired and restored, gallantly riding on the wave in all the beauty of a renewed fabric! Do we then disquiet ourselves with doubt about God's skill, and will, and rights? Besides, if a wealthy shipowner, who does not grudge money merely for his amusement or show, thoroughly repairs his ship, and then chooses that she should make no further voyages, will you contend that the old form and finish is still not necessary to the vessel, although she is no longer meant for actual service, when the mere safety of a ship requires such completeness irrespective of service? The sole question, therefore, which is enough for us to consider here, is whether the Lord, when He ordains salvation for man, intends it for his flesh; whether it is His will that the selfsame flesh shall be renewed. *If so*, it will be improper for you to rule, from the inutility of its limbs in the future state, that the flesh will be incapable of renovation. For a thing may be renewed, and yet be useless *from having nothing to do*; but it cannot be said to be useless if it has no existence. If, indeed, it has existence, it will be quite possible for it also not to be useless; *it may possibly have something to do*; for in the presence of God there will be no idleness.

[7747] 1 Cor. xv. 53.

[7748] 2 Cor. v. 10.

Chapter LXI.—The Details of Our Bodily Sex, and of the Functions of Our Various Members. Apology for the Necessity Which Heresy Imposes of Hunting Up All Its Unblushing Cavils.

Now you have received your mouth, O man, for the purpose of devouring your food and imbibing your drink: why not, however, for the higher purpose of uttering speech, so as to distinguish yourself from all other animals? Why not rather for preaching *the gospel of* God, that so you may become even His priest and advocate before men? Adam indeed gave their several names to the animals, before he plucked the fruit of the tree; before he ate, he prophesied. Then, again, you received your teeth for the consumption of your meal: why not rather for wreathing your mouth with suitable defence on every opening thereof, small or wide? Why not, too, for moderating the impulses of your tongue, and guarding your articulate speech from failure and violence? Let me tell you, (if you do not know), that there are toothless persons in the world. Look at them, and ask whether even a cage of teeth be not an honour to the mouth. There are apertures in the lower regions of man and woman, by means of which they gratify no doubt their animal passions; but why are they not rather regarded as outlets for the cleanly discharge of natural fluids? Women, moreover, have within them receptacles where human seed may collect; but are they not designed for the secretion of those sanguineous issues, which their tardier and weaker sex is inadequate to disperse? For even details like these require to be mentioned, seeing that *heretics* single out 593 what parts of our bodies may suit them, handle them without delicacy, and, as their whim suggests, pour torrents of scorn and contempt upon the natural functions of our members, for the purpose of upsetting the resurrection, and making us blush over their cavils; not reflecting that before the functions cease, the very causes of them will have passed away. There will be no more meat, because no more hunger; no more drink, because no more thirst; no more concubinage, because no more child-bearing; no more eating and drinking, because no more labour and toil. Death, too, will cease; so there will be no more need of the nutriment of food for the defence of life, nor will *mothers'* limbs any longer have to be laden for the replenishment of our race. But even in the present life there may be cessations of their office for our stomachs and our generative organs. For forty days Moses[7749] and Elias[7750] fasted, and lived upon God alone. For even so early was the principle consecrated: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."[7751] See here faint outlines of our future strength! We even, as we may be able, excuse our mouths from food, and withdraw our sexes from union. How many voluntary eunuchs are there! How many virgins espoused to Christ! How many, both of men and women, whom nature has made sterile, with a structure which cannot procreate! Now, if even here on earth both the functions and the pleasures of our members may be suspended, with an intermission which, like the dispensation itself, can only be a temporary one, and yet man's safety is nevertheless unimpaired, how much more, when his salvation is secure, and especially in an eternal dispensation, shall we not cease to desire those things, for which, even here below, we are not unaccustomed to check our longings!

[7749] Ex. xxiv. 8.

[7750] 1 Kings xix. 8.

[7751] Deut. viii. 3; Matt. iv. 4.

Chapter LXII.—Our Destined Likeness to the Angels in the Glorious Life of the Resurrection.

To this discussion, however, our Lord’s declaration puts an effectual end: “They shall be,” says He, “equal unto the angels.”[7752] As by not marrying, because of not dying, so, of course, by not having to yield to any like necessity of our bodily state; even as the angels, too, sometimes. were “equal unto” men, by eating and drinking, and submitting their feet to the washing of the bath—having clothed themselves in human guise, without the loss of their own intrinsic nature. If therefore angels, when they became as men, submitted in their own unaltered substance of spirit to be treated as if they were flesh, why shall not men in like manner, when they become “equal unto the angels,” undergo in their unchanged substance of flesh the treatment of spiritual beings, no more exposed to the usual solicitations of the flesh in their angelic garb, than were the angels once to those of the spirit when encompassed in human form? We shall not therefore cease to continue in the flesh, because we cease to be importuned by the usual wants of the flesh; just as the angels ceased not therefore to remain in their spiritual substance, because of the suspension of their spiritual incidents. Lastly, Christ said not, “They shall be angels,” in order not to repeal their existence as men; but He said, “They shall be equal unto the angels,”[7753] that He might preserve their humanity unimpaired. When He ascribed an angelic likeness to the flesh,[7754] He took not from it its proper substance.

[7752] Luke xx. 36; Matt. xxii. 30.

[7753] ἰσάγγελοι.

[7754] Cui.

Chapter LXIII.—Conclusion. The Resurrection of the Flesh in Its Absolute Identity and Perfection. Belief of This Had Become Weak. Hopes for Its Refreshing Restoration Under the Influences of the Paraclete.

And so the flesh shall rise again, wholly in every man, in its own identity, in its absolute integrity. Wherever it may be, it is in safe keeping in God's presence, through that most faithful "Mediator between God and man, (the man) Jesus Christ,"[7755] who shall reconcile both God to man, and man to God; the spirit to the flesh, and the flesh to the spirit. Both natures has He already united in His own self; He has fitted them together as bride and bridegroom in the reciprocal bond of wedded life. Now, if any should insist on making the soul the bride, then the flesh will follow the soul as her dowry. The soul shall never be an outcast, to be had home by the bridegroom bare and naked. She has her dower, her outfit, her fortune in the flesh, which shall accompany her with the love and fidelity of a foster-sister. But suppose the flesh to be the bride, then in Christ Jesus she has in the contract of His blood received His Spirit as her spouse. Now, what you take to be her extinction, you may be sure is only her temporary retirement. It is not the soul only which withdraws from view. The flesh, too, has her departures for a while—in waters, in fires, in birds, in beasts; 594 she may seem to be dissolved into these, but she is only poured into them, as into vessels. And should the vessels themselves afterwards fail to hold her, escaping from even these, and returning to her mother earth, she is absorbed once more, as it were, by its secret embraces, ultimately to stand forth to view, like Adam when summoned to hear from his Lord and Creator the words, "Behold, the man is become as one of us!"[7756]—thoroughly "knowing" by that time "the evil" which she had escaped, "and the good" which she has acquired. Why, then, O soul, should you envy the flesh? There is none, after the Lord, whom you should love so dearly; none more like a brother to you, which is even born along with yourself in God. You ought rather to have been by your prayers obtaining resurrection for her: her sins, whatever they were, were owing to you. However, it is no wonder if you hate her; for you have repudiated her Creator.[7757] You have accustomed yourself either to deny or change her existence even in Christ[7758]—corrupting the very Word of God Himself, who became flesh, either by mutilating or misinterpreting the Scripture,[7759] and introducing, above all, apocryphal mysteries *and* blasphemous fables.[7760] But yet Almighty God, in His most gracious providence, by "pouring out of His Spirit in these last days, upon all flesh, upon His servants and on His handmaidens,"[7761] has checked these impostures of unbelief and perverseness, reanimated men's faltering faith in the resurrection of the flesh, and cleared from all obscurity and equivocation the ancient Scriptures (of both God's Testaments[7762]) by the clear light of their (sacred) words and meanings. Now, since it was "needful that there should be heresies, in order that they which are approved might be made manifest;"[7763] since, however, these heresies would be unable to put on a bold front without some countenance from the Scriptures, it therefore is plain enough that the ancient Holy Writ has furnished them with sundry materials for their evil doctrine, which very materials indeed (so distorted) are refutable from the same Scriptures. It was fit and proper, therefore, that the Holy Ghost should no longer withhold the effusions of His gracious light upon these inspired writings, in order that they might be able to disseminate the seeds *of truth* with no admixture of heretical subtleties, and pluck out from it their tares. He has accordingly now dispersed all the perplexities of the past, and their self-chosen allegories and parables, by the open and perspicuous explanation of the entire mystery, through the new prophecy, which descends in copious streams from the Paraclete. If you will only draw water from His fountains, you will never thirst for other doctrine: no feverish craving after subtle questions will again consume you; *but* by drinking in evermore the resurrection of the flesh, you will be satisfied with the refreshing draughts.

[7755] 1 Tim. ii. 5.

[7756] Gen. iii. 22.

[7757] In this apostrophe to the soul, he censures Marcion's heresy.

[7758] Compare the *De Carne Christi*.

[7759] See the *De Præscript. Hæret.* ch. xxxviii. *supra*, for instances of these diverse methods of heresy. Marcion is mentioned as the *mutilator* of Scripture, by cutting away from it whatever opposed his views; Valentinus as the *corrupter* thereof, by his manifold and fantastic interpretations.

[7760] See the *Adv. Valentinianos*, *supra.*

[7761] Joel ii. 28, 29; Acts ii. 17, 18. [See last sentence. He improves upon St. Peter's interpretation of this text (as see below) by attributing his own clear views to the *charismata*, which he regards as still vouchsafed to the more spiritual.]

[7762] We follow Oehler's view here, by all means.

[7763] 1 Cor. xi. 19.

Elucidations.

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I.

(Cadaver, cap. xviii. p. 588.*)*

The Schoolmen and middle-age jurists improved on Tertullian's etymology. He says,—"a cadendo—*cadaver*." But they form the word thus: *Ca*ro *da*ta *ver*mibus = *Ca-da-ver*.

On this subject see a most interesting discourse of the (paradoxical and sophistical, nay the whimsical) Count Joseph de Maistre, in his *Soirées de St. Pétersbourg*.[7764] He remarks on the happy formation of many Latin words, in this manner: *e.g., Cæcus ut ire = Cæcutire*, "to grope like a blind man." The French, he says, are not without such examples, and he instances the word *ancêtre* = ancestor, as composed out of *ancien* and *être*, i.e., one of a former existence. *Courage*, he says, is formed from *cœur* and *rage*, this use of rage being the Greek θυμος. He supposes that the English use the word rage in this sense, but I recall only the instance: 595

"Chill penury repressed their noble rage,"

from Gray's Elegy. The *Diversions of Purley*, of Horne-Tooke, supply amusing examples of the like in the formation of English words.

II.

(His flesh, the Bread, cap. xxxvii. p. 572.)

Note our author's exposition. He censures those who understood our Lord's words after the letter, as if they were to eat the carnal body. He expounds the *spiritual thing* which gives life as to be understood by the text: "the words that I speak unto you, they are spirit and they are life." His word is the life-giving principle and therefore he called his flesh by the same name: and we are to "devour Him with the ear and to ruminate on Him with the understanding, and to digest Him by faith." The flesh profits nothing, the spirit imparts life. Now, was Tertullian ever censured for this exposition? On the contrary, this was the faith of the Catholic Church, from the beginning. Our Saxon forefathers taught the same, as appears from the *Homily of Ælfric*,[7765] a.d. 980, and from the exposition of Ratramn, a.d. 840. The heresy of Transubstantiation was not dogmatic even among Latins, until the Thirteenth century, and it prevailed in England less than three hundred years, when the Catholic doctrine was restored, through the influence of Ratramn’s treatise first upon the mind of Ridley and then by Ridley’s arguments with Cranmer. Thus were their understandings opened to the Scriptures and to the acknowledging of the Truth, for which they suffered martyrdom. To the reformation we owe the rescue of Ante-Nicene doctrine from the perversions of the Schoolmen and the gradual corruptions of doctrine after the Ninth Century.

[7764] Œuvres, Tom. v. p. 111.

[7765] [82] See Soames' Anglo Saxon Church, cap. xii. p. 465, and cap. xi. pp. 423–430. See also the valuable annotations of Dr. Routh's *Opuscula*, Vol. II. pp. 167–186.

III.

(Paradise, cap. xliii. p. 576.)

This sentence reads, in the translation I am editing, as follows: “No one, on becoming absent from the body, is at once a dweller in the presence of the Lord, except by the prerogative of martyrdom, whereby (the saint) gets at once a lodging in Paradise, not in *Hades*.” But the original does not say precisely this, nor does the author use the Greek word *Hades*. His words are: “Nemo enim peregrinatus a corpore statim immoratur penes Dominum nisi ex martyrii prœrogativa Paradiso silicet non Inferis diversurus.” The passage therefore, is not necessarily as inconsistent with the author’s topography of the invisible world, as might seem. “Not in the regions beneath Paradise but in Paradise itself,” seems to be the idea; Paradise being included in the world of *Hades*, indeed, but in a lofty region, far enough removed from the *Inferi*, and refreshed by light from the third Heaven and the throne itself, (as this planet is by the light of the Sun,) immensely distant though it be from the final abode of the Redeemed.

VII.

Against Praxeas;[7766]

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In Which He Defends, in all Essential Points, the Doctrine of the Holy Trinity. [7767]

[Translated by Dr. Holmes.]

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Chapter I.—Satan's Wiles Against the Truth. How They Take the Form of the Praxean Heresy. Account of the Publication of This Heresy.

In various ways has the devil rivalled and resisted the truth. Sometimes his aim has been to destroy the truth by defending it. He maintains that there is one only Lord, the Almighty Creator of the world, in order that out of this *doctrine of the* unity he may fabricate a heresy. He says that the Father Himself came down into the Virgin, was Himself born of her, Himself suffered, indeed was Himself Jesus Christ. Here the *old* serpent has fallen out with himself, since, when he tempted Christ after John's baptism, he approached Him as "the Son of God;" surely intimating that God had a Son, even on the testimony of the very Scriptures, out of which he was at the moment forging his temptation: "If thou be the Son of God, command that these stones be made bread."[7768] Again: "If thou be the Son of God, cast thyself down from hence;[7769] for it is written, He shall give His angels charge concerning thee"—referring no doubt, to the Father—"and in their hands they shall bear thee up, that thou hurt not thy foot against a stone."[7770] Or perhaps, after all, he was only reproaching the Gospels with a lie, saying in fact: "Away with Matthew; away with Luke! *Why heed their words*? In spite of them, *I declare* that it was God Himself that I approached; it was the

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[7766] The error of Praxeas appears to have originated in anxiety to maintain the unity of God; which, he thought, could only be done by saying that the Father, Son and Holy Ghost were one and the same. He contended, therefore, according to Tertullian, that the Father himself descended into the virgin, was born of her, suffered, and was in a word Jesus Christ. From the most startling of the deductions from Praxeas' general theory, his opponents gave him and his followers the name of *Patripassians*; from another point in his teaching they were called *Monarchians*. [Probable date not earlier than a.d. 208].

[7767] [Elucidation I.]

[7768] Matt. iv. 3.

[7769] Ver. 6.

[7770] Ps. xci. 11.

Almighty Himself that I tempted face to face; and it was for no other purpose than to tempt Him that I approached Him. If, on the contrary, it had been *only* the Son of God, most likely I should never have condescended to deal with Him." However, he is himself a liar from the beginning,[7771] and whatever man he instigates in his own way; as, for instance, Praxeas. For *he* was the first to import into Rome from Asia this kind of heretical pravity, a man in other respects of restless disposition, and above all inflated with the pride of confessorship simply and solely because he had to bear for a short time the annoyance of a prison; on which occasion, even "if he had given his body to be burned, it would have profited him nothing," not having the love of God,[7772] whose very gifts he has resisted and destroyed. For after the Bishop of Rome[7773] had acknowledged the prophetic gifts of Montanus, Prisca, and Maximilla, and, in consequence of the acknowledgment, had bestowed his peace[7774] on the churches of Asia and Phrygia, *he*, by importunately urging false accusations against the prophets themselves and their churches, and insisting on the authority of the bishop's predecessors in the see, compelled him to recall the pacific letter which he had issued, as well as to desist from his purpose of acknowledging the *said* gifts. By this Praxeas did a twofold service for the devil at Rome: he drove away prophecy, and he brought in heresy; he put to flight the Paraclete, and he crucified the Father. Praxeas' tares had been moreover sown, and had produced their fruit here also,[7775] while many were asleep in their simplicity of doctrine; but these tares actually seemed to have been plucked up, having been discovered and exposed by him whose agency God was pleased to employ. Indeed, *Praxeas* had deliberately resumed his old (true) faith, teaching it after his renunciation of error; and there is 598 his own handwriting in evidence remaining among the carnally-minded,[7776] in whose society the transaction then took place; afterwards nothing was heard of him. We indeed, on our part, subsequently withdrew from the carnally-minded on our acknowledgment and maintenance of the Paraclete.[7777] But the tares *of Praxeas* had then everywhere shaken out their seed, which having lain hid for some while, with its vitality concealed under a mask, has now broken out with fresh life. But again shall it be rooted up, if the Lord will, even now; but if not now, in the day when all bundles of tares shall be gathered together, and along with every other stumbling-block shall be burnt up with unquenchable fire.[7778]

[7771] John viii. 44.

[7772] 1 Cor. xiii. 3.

[7773] Probably Victor. [Elucidation II.]

[7774] Had admitted them to communion.

[7775] "The connection renders it very probable that the *hic quoque* of this sentence forms an antithesis to Rome, mentioned before, and that Tertullian expresses himself as if he had written from the very spot where these things had transpired. Hence we are led to conclude that it was *Carthage*."—Neander, *Antignostikus*, ii. 519, note 2, Bohn.

[7776] On the designation *Psychici*, see our *Anti-Marcion*, p. 263, note 5, Edin.

[7777] [This statement may only denote a withdrawal from the communion of the Bishop of Rome, like that of Cyprian afterwards. That prelate had stultified himself and broken faith with Tertullian; but, it does not, necessarily, as Bp. Bull too easily concludes, define his ultimate separation from his own bishop and the North-African church.]

[7778] Matt. xiii. 30.

Chapter II.—The Catholic Doctrine of the Trinity and Unity, Sometimes Called the Divine Economy, or Dispensation of the Personal Relations of the Godhead.

In the course of time, then, the Father forsooth was born, and the Father suffered, God Himself, the Lord Almighty, whom in their preaching they declare to be Jesus Christ. We, however, as we indeed always have done (and more especially since we have been better instructed by the Paraclete, who leads men indeed into all truth), believe that there is one only God, but under the following dispensation, or οἰκονομία , as it is called, that this one only God has also a Son, His Word, who proceeded[7779] from Himself, by whom all things were made, and without whom nothing was made. Him *we believe* to have been sent by the Father into the Virgin, and to have been born of her—being both Man and God, the Son of Man and the Son of God, and to have been called by the name of Jesus Christ; *we believe* Him to have suffered, died, and been buried, according to the Scriptures, and, after He had been raised again by the Father and taken back to heaven, to be sitting at the right hand of the Father, *and* that He will come to judge the quick and the dead; who sent also from heaven from the Father, according to His own promise, the Holy Ghost, the Paraclete,[7780] the sanctifier of the faith of those who believe in the Father, and in the Son, and in the Holy Ghost. That this rule of faith has come down to us from the beginning of the gospel, even before any of the older heretics, much more before Praxeas, *a pretender* of yesterday, will be apparent both from the lateness of date[7781] which marks all heresies, and also from the absolutely novel character of our new-fangled Praxeas. In this principle also we must henceforth find a presumption of equal force against all heresies whatsoever—that whatever is first is true, whereas that is spurious which is later in date.[7782] But keeping this prescriptive rule inviolate, still some opportunity must be given for reviewing (the statements of heretics), with a view to the instruction and protection of divers persons; were it only that it may not seem that each perversion *of the truth* is condemned without examination, and simply prejudged;[7783] especially in the case of this heresy, which supposes itself to possess the pure truth, in thinking that one cannot believe in One Only God in any other way than by saying that the Father, the Son, and the Holy Ghost are the very selfsame Person. As if in this way also one were not All, in that All are of One, by unity (that is) of substance; while the mystery of the dispensation[7784] is still guarded, which distributes the Unity into a Trinity, placing in their order[7785] the three *Persons*—the Father, the Son, and the Holy Ghost: three, however, not in condition,[7786] but in degree;[7787] not in substance, but in form; not in power, but in aspect;[7788] yet of one substance, and of one condition, and of one power, inasmuch as He is one God, from whom these degrees and forms and aspects are reckoned, under the name of the Father, and of the Son, and of the Holy Ghost.[7789] How they are susceptible of number without division, will be shown as our treatise proceeds.

[7779] The Church afterwards applied this term exclusively to the Holy Ghost. [That is, the Nicene Creed made it *technically* applicable to the Spirit, making the distinction marked between the *generation* of the Word and the *procession* of the Holy Ghost.]

[7780] The "Comforter."

[7781] See our *Anti-Marcion*, p. 119, n. 1. Edin.

[7782] See his *De Præscript.* xxix.

[7783] Tertullian uses similar precaution in his argument elsewhere. See our *Anti-Marcion*, pp. 3 and 119. Edin.

[7784] οἰκονομία.

[7785] Dirigens.

[7786] Statu.

[7787] See *The Apology*, ch. xxi.

[7788] Specie.

[7789] See Bull's *Def. Fid. Nic.*, and the translation (by the translator of this work), in the Oxford Series, p. 202.

Chapter III.—Sundry Popular Fears and Prejudices. The Doctrine of the Trinity in Unity Rescued from These Misapprehensions.

The simple, indeed, (I will not call them unwise and unlearned,) who always constitute the majority of believers, are startled at the dispensation[7790] (of the Three in One), on the ground that their very rule of faith withdraws them from the world's plurality of gods to the one only true God; not understanding that, although He is the one only God, He must 599 yet be believed in with His own οἰκονομία . The numerical order and distribution of the Trinity they assume to be a division of the Unity; whereas the Unity which derives the Trinity out of its own self is so far from being destroyed, that it is actually supported by it. They are constantly throwing out against us that we are preachers of two gods and three gods, while they take to themselves pre-eminently the credit of being worshippers of the One God; just as if the Unity itself with irrational deductions did not produce heresy, and the Trinity rationally considered constitute the truth. We, say they, maintain the *Monarchy* (or, *sole government* of God).[7791] And so, as far as the sound goes, do even Latins (and ignorant ones too) pronounce the word in such a way that you would suppose their understanding of the μοναρχία (or *Monarchy*) was as complete as their pronunciation of the term. Well, then Latins take pains to pronounce the μοναρχία (or *Monarchy*), while Greeks actually refuse to understand the οἰκονομία, or *Dispensation* (*of the Three in One*). As for myself, however, if I have gleaned any knowledge of either language, I am sure that μοναρχία (or *Monarchy*) has no other meaning than single and individual[7792] rule; but for all that, this monarchy does not, because it is the government of one, preclude him whose government it is, either from having a son, or from having made himself actually a son to himself,[7793] or from ministering his own monarchy by whatever agents he will. Nay more, I contend that no dominion so belongs to one only, as his own, or is in such a sense singular, or is in such a sense a monarchy, as not also to be administered through other persons most closely connected with it, and whom it has itself provided as officials to itself. If, moreover, there be a son belonging to him whose monarchy it is, it does not forthwith become divided and cease to be a monarchy, if the son also be taken as a sharer in it; but it is as to its origin equally his, by whom it is communicated to the son; and being his, it is quite as much a monarchy (or *sole empire*), since it is held together by two who are so inseparable.[7794] Therefore, inasmuch as the Divine Monarchy also is administered by so many legions and hosts of angels, according as it is written, “Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him;”[7795] and since it has not from this circumstance ceased to be the rule of one (so as no longer to be a monarchy), because it is administered by so many thousands of powers; how comes it to pass that God should be thought to suffer division and severance in the Son and in the Holy Ghost, who have the second and the third places assigned to them, and who are so closely joined with the Father in His substance, when He suffers no such (division and severance) in the multitude of so many angels? Do you really suppose that Those, who are naturally members of the Father’s own substance, pledges of His love,[7796] instruments of His might, nay, His power itself and the entire system of His monarchy, are the overthrow and destruction thereof? You are not right in so thinking. I prefer your exercising yourself on the meaning of the thing rather than on the sound of the word. Now you must understand the overthrow of a monarchy to be *this*, when another dominion, which has a framework and a state peculiar to itself (and is therefore a rival), is brought in over and above it: when, *e.g.*, some other god is introduced in opposition to the Creator, as in the opinions of Marcion; or when many gods are introduced, according to your Valentinuses and your Prodicuses. Then it amounts to an overthrow of the Monarchy, since it involves the destruction of the Creator.[7797]

[7790] οἰκονυμία.

[7791] So Bp. Kaye, *On Tertullian*, p. 499.

[7792] Unicum.

[7793] This was a notion of Praxeas. See ch. x.

[7794] Tam unicis.

[7795] Dan. vii. 10.

[7796] “Pignora” is often used of *children* and *dearest relations*.

[7797] [The first sentence of this chapter is famous for a controversy between Priestly and Bp. Horsley, the latter having translated *idiotæ* by the word idiots. See Kaye, p. 498.]

Chapter IV.—The Unity of the Godhead and the Supremacy and Sole Government of the Divine Being. The Monarchy Not at All Impaired by the Catholic Doctrine.

But as for me, who derive the Son from no other source but from the substance of the Father, and (represent Him) as doing nothing without the Father's will, and as having received all power from the Father, how can I be possibly destroying the Monarchy from the faith, when I preserve it in the Son just as it was committed to Him by the Father? The same remark (I wish also to be formally) made by me with respect to the third degree *in the Godhead*, because I believe the Spirit *to proceed* from no other source than from the Father through the Son.[7798] Look to it then, that it be not *you* rather who are destroying the Monarchy, when you overthrow the arrangement and dispensation of it, which has been constituted in just as many names as it has pleased God *to employ*. But it remains so firm and stable in its own state, notwithstanding the introduction into it of the Trinity, that the Son actually has to restore it entire to the Father; even as the apostle says in his epistle, concerning the very end of all: "When He shall have delivered up the kingdom to God, even the Father; for He must reign till He hath put all enemies under His feet;"[7799] following of course the words of the Psalm: "Sit Thou on my right hand, until I make Thine enemies Thy footstool."[7800] "When, however, all things shall be subdued to Him, (with the exception of Him who did put all things under Him,) then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all."[7801] We thus see that the Son is no obstacle to the Monarchy, although it is now administered by[7802] the Son; because with the Son it is still in its own state, and with its own state will be restored to the Father by the Son. No one, therefore, will impair it, on account of admitting the Son (to it), since it is certain that it has been committed to Him by the Father, and by and by has to be again delivered up by Him to the Father. Now, from this one passage of the epistle of the *inspired* apostle, we have been already able to show that the Father and the Son are two *separate Persons*, not only by the mention of their separate names as Father and the Son, but also by the fact that He who delivered up the kingdom, and He to whom it is delivered up—and in like manner, He who subjected (all things), and He to whom they were subjected—must necessarily be two different Beings.

[7798] [Compare Cap. viii. *infra*.]

[7799] 1 Cor. xv. 24, 25.

[7800] Ps. cx. 1.

[7801] 1 Cor. xv. 27, 28.

[7802] Apud.

Chapter V.—The Evolution of the Son or Word of God from the Father by a Divine Procession. Illustrated by the Operation of the Human Thought and Consciousness.

But since they will have the Two to be but One, so that the Father shall be deemed to be the same as the Son, it is only right that the whole question respecting the Son should be examined, as to whether He exists, and who He is and the mode of His existence. Thus shall the truth itself[7803] secure its own sanction[7804] from the Scriptures, and the interpretations which guard[7805] them. There are some who allege that even Genesis opens thus in Hebrew: "In the beginning God made for Himself a Son."[7806] As there is no ground for this, I am led to other arguments derived from God's own dispensation,[7807] in which He existed before the creation of the world, up to the generation of the Son. For before all things God was alone—being in Himself and for Himself universe, and space, and all things. Moreover, He was alone, because there was nothing external to Him but Himself. Yet even not then was He alone; for He had with Him that which He possessed in Himself, that is to say, His own Reason. For God is rational, and Reason was first in Him; and so all things were from Himself. This Reason is His own Thought (or Consciousness)[7808] which the Greeks call λόγος, by which term we also designate Word *or Discourse*[7809] and therefore it is now usual with our people, owing to the mere simple interpretation of the term, to say that the Word[7810] was in the beginning with God; although it would be more suitable to regard Reason as the more ancient; because God had not Word[7811] from the beginning, but He had Reason[7812] even before the beginning; because also Word itself consists of Reason, which it thus proves to have been the prior existence as being its own substance.[7813] Not that this distinction is of any practical moment. For although God had not yet sent *out* His Word,[7814] He still had Him within Himself, both in company with and included within His very Reason, as He silently planned and arranged within Himself everything which He was afterwards about to utter[7815] through His Word. Now, whilst He was thus planning and arranging with His own Reason, He was actually causing that to become Word which He was dealing with in the way of Word *or Discourse*.[7816] And that you may the more readily understand this, consider first of all, from your own self, who are made "in the image and likeness of God,"[7817] for what purpose it is that you also possess reason in yourself, who are a rational creature, as being not only made by a rational Artificer, but actually animated out of His substance. Observe, then, that when you are silently conversing with yourself, this very process is carried on within you by your reason, which meets you with a word at every movement of your thought, at every impulse of your conception. Whatever you think, there is a word; whatever you conceive, there is reason. You must needs speak it in your mind; and while you are speaking, you admit speech as an interlocutor with you, involved in which there is this very reason, whereby, while in thought you are holding converse with your word, you are (by reciprocal action) producing thought by means of that converse with your word. Thus, in a certain sense, the word is a second *person* within you, through which in thinking you utter speech, and through which also, (by reciprocity of process,) in uttering speech you generate thought. The word is itself a different thing from yourself. Now how much more fully is all this transacted in God, whose image and likeness even you are regarded as being, inasmuch as He has reason within Himself even while He is silent, and involved in that Reason His Word! I may therefore without rashness first lay this down (as a fixed principle) that even then before the creation of the universe God was not alone, since He had within Himself both Reason, and, inherent in Reason, His Word, which He made second to Himself by agitating it within Himself.

[7803] Res ipsa.

[7804] Formam, or shape.

[7805] Patrocinantibus.

[7806] See St. Jerome's *Quæstt. Hebr.* in Genesim, ii. 507.

[7807] "Dispositio" means "mutual relations in the Godhead." See Bp. Bull's *Def. Fid. Nicen.*, Oxford translation, p. 516.

[7808] Sensus ipsius.

[7809] Sermonem. [He always calls the Logos not *Verbum*, but *Sermo*, in this treatise. A masculine word was better to exhibit our author's thought. So Erasmus translates Logos in his N. Testament, on which see Kaye, p. 516.]

[7810] Sermonen.

[7811] Sermonalis.

[7812] Rationalis.

[7813] *i.e.*, "Reason is manifestly prior to the Word, which it dictates" (Bp. Kaye, p. 501).

[7814] Sermonem.

[7815] Dicturus. Another reading is "daturus," about to give.

[7816] Sermone.

[7817] Gen. i. 26.

Chapter VI.—The Word of God is Also the Wisdom of God. The Going Forth of Wisdom to Create the Universe, According to the Divine Plan.

This power and disposition[7818] of the Divine Intelligence[7819] is set forth also in the Scriptures under the name of Σοφία, Wisdom; for what can be better entitled to the name of Wisdom[7820] than the Reason or the Word of God? Listen therefore to Wisdom herself, constituted in the character of a Second Person: "At the first the Lord created me as the beginning of His ways, with a view to His own works, before He made the earth, before the mountains were settled; moreover, before all the hills did He beget me;"[7821] that is to say, He created and generated me in His own intelligence. Then, again, observe the distinction between them implied in the companionship of Wisdom with the Lord. "When He prepared the heaven," says *Wisdom*, "I was present with Him; and when He made His strong places upon the winds, which are the clouds above; and when He secured the fountains, (and all things) which are beneath the sky, I was by, arranging all things with Him; I was by, in whom He delighted; and daily, too, did I rejoice in His presence."[7822] Now, as soon as it pleased God to put forth into their respective substances and forms the things which He had planned and ordered within Himself, in conjunction with His Wisdom's Reason and Word, He first put forth the Word Himself, having within Him His own inseparable Reason and Wisdom, in order that all things might be made through Him through whom they had been planned and disposed, yea, and already made, so far forth as (they were) in the mind and intelligence of God. This, however, was still wanting to them, that they should also be openly known, and kept permanently in their proper forms and substances.

[7818] "Mutual relations in the Godhead."

[7819] Sensus.

[7820] Sapientius.

[7821] Prov. viii. 22–25.

[7822] Prov. viii. 27–30.

Chapter VII.—The Son by Being Designated Word and Wisdom, (According to the Imperfection of Human Thought and Language) Liable to Be Deemed a Mere Attribute. He is Shown to Be a Personal Being.

Then, therefore, does the Word also Himself assume His own form and glorious garb,[7823] *His own* sound and vocal utterance, when God says, "Let there be light."[7824] This is the perfect nativity of the Word, when He proceeds forth from God—*formed*[7825] by Him first to devise and think out *all things* under the name of Wisdom—"The Lord created *or formed*[7826] me as the beginning of His ways;"[7827] then afterward *begotten*, to carry all into effect—"When He prepared the heaven, I was present with Him."[7828] Thus does He make Him equal to Him: for by proceeding from Himself He became His first-begotten Son, because begotten before all things;[7829] and His only-begotten also, because alone begotten of God, in a way peculiar to Himself, from the womb of His own heart—even as the Father Himself testifies: "My heart," says He, "hath emitted my most excellent Word."[7830] *The Father* took pleasure evermore in Him, who equally rejoiced with a reciprocal gladness in the Father's presence: "Thou art my Son, to-day have I begotten Thee;"[7831] even before the morning star did I beget Thee. The Son likewise acknowledges the Father, speaking in His own person, under the name of Wisdom: "The Lord formed Me as the beginning of His ways, with a view to His own works; before all the hills did He beget Me."[7832] For if indeed Wisdom in this passage seems to say that She was created by the Lord with a view to His works, and to accomplish His ways, yet proof is given in another Scripture that "all things were made by the Word, and without Him was there nothing made;"[7833] as, again, in another place (it is said), "By His word were the heavens established, and all the powers thereof by His Spirit"[7834]—that is to say, by the Spirit (or Divine Nature) which was in the Word: *thus*

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[7823] Ornatum.

[7824] Gen. i. 3.

[7825] Conditus. [See Theophilus *To Autolycus*, cap. x. note 1, p. 98, Vol. II. of this series. Also *Ibid.* p. 103, note 5. On the whole subject, Bp. Bull, *Defensio Fid. Nicænæ*. Vol. V. pp. 585–592.]

[7826] Condidit.

[7827] Prov. viii. 22.

[7828] Ver. 27.

[7829] Col. i. 15.

[7830] Ps. xlv. 1. See this reading, and its application, fully discussed in our note 5, p. 66, of the *Anti-Marcion*, Edin.

[7831] Ps. ii. 7.

[7832] Prov. viii. 22, 25.

[7833] John i. 3.

[7834] Ps. xxxiii. 6.

is it evident that it is one and the same power which is in one place described under the name of Wisdom, and in another passage under the appellation of the Word, which was initiated for the works of God[7835] which "strengthened the heavens;"[7836] "by which all things were made,"[7837] "and without which nothing was made."[7838] Nor need we dwell any longer on this point, as if it were not the very Word Himself, who is spoken of under the name both of Wisdom and of Reason, and of the entire Divine Soul and Spirit. He became also the Son of God, and was begotten when He proceeded forth from Him. Do you then, (you ask,) grant that the Word is a certain substance, constructed by the Spirit and the communication of Wisdom? Certainly I do. But you will not allow Him to be really a substantive being, by having a substance of His own; in such a way that He may be regarded as an objective thing and a person, and so be able (as being constituted second to God *the Father*,) to make two, the Father and the Son, God and the Word. For you will say, what is a word, but a voice and sound of the mouth, and (as the grammarians teach) air when struck against,[7839] intelligible to the ear, but for the rest a sort of void, empty, and incorporeal thing. I, on the contrary, contend that nothing empty and void could have come forth from God, seeing that it is not put forth from that which is empty and void; nor could that possibly be devoid of substance which has proceeded from so great a substance, and has produced such mighty substances: for all things which were made through Him, He Himself (personally) made. How could it be, that He Himself is nothing, without whom nothing was made? How could He who is empty have made things which are solid, and He who is void have made things which are full, and He who is incorporeal have made things which have body? For although a thing may sometimes be made different from him by whom it is made, yet nothing can be made by that which is a void and empty thing. Is that Word of God, then, a void and empty thing, which is called the Son, who Himself is designated God? "The Word was with God, and the Word was God."[7840] It is written, "Thou shalt not take God's name in vain."[7841] This for certain is He "who, being in the form of God, thought it not robbery to be equal with God."[7842] In what form of God? Of course he means in some form, not in none. For who will deny that God is a body, although "God is a Spirit?"[7843] For Spirit has a bodily substance of its own kind, in its own form.[7844] Now, even if invisible things, whatsoever they be, have both their substance and their form in God, whereby they are visible to God alone, how much more shall that which has been sent forth from His substance not be without substance! Whatever, therefore, was the substance of the Word that I designate a Person, I claim for it the name of *Son*; and while I recognize the Son, I assert His distinction as second to the Father.[7845]

[7835] Prov. viii. 22.

[7836] Ver. 28.

[7837] John i. 3.

[7838] John i. 3.

[7839] Offensus.

[7840] John i. 1.

[7841] Ex. xx. 7.

[7842] Phil. ii. 6.

[7843] John iv. 24.

[7844] This doctrine of the soul's corporeality in a certain sense is treated by Tertullian in his *De Resurr. Carn.* xvii., and *De Anima* v. By Tertullian, *spirit* and *soul* were considered identical. See our *Anti-Marcion*, p. 451, note 4, Edin.

[7845] [On Tertullian's orthodoxy, here, see Kaye, p. 502.]

Chapter VIII.—Though the Son or Word of God Emanates from the Father, He is Not, Like the Emanations of Valentinus, Separable from the Father. Nor is the Holy Ghost Separable from Either. Illustrations from Nature.

If any man from this shall think that I am introducing some προβολή—that is to say, some prolation[7846] of one thing out of another, as Valentinus does when he sets forth Æon from Æon, one after another—then this is my first reply to you: Truth must not therefore refrain from the use of such a term, and its reality and meaning, because heresy also employs it. The fact is, heresy has rather taken it from Truth, in order to mould it into its own counterfeit. Was the Word of God put forth or not? Here take your stand with me, and flinch not. If He was put forth, then acknowledge that the true doctrine has a prolation;[7847] and never mind heresy, when in any point it mimics the truth. The question now is, in what sense each side uses a given thing and the word which expresses it. Valentinus divides and separates his prolations from their Author, and places them at so great a distance from Him, that the Æon does not know the Father: he longs, indeed, to know Him, but cannot; nay, he is almost swallowed up and dissolved into the rest of matter.[7848] With us, however, the Son alone knows the Father,[7849] and has Himself unfolded "the Father's bosom."[7850] He has also heard and seen all things with the Father; and what He has been commanded by the Father, that also does He speak.[7851] And it is not His own will, but the Father's, which He has accomplished,[7852] which He had known most intimately, even from the beginning. "For what man knoweth the things which be in God, but the Spirit which is in Him?"[7853] But the Word was formed by the Spirit, and (if I may so express myself) the Spirit is the body of the Word. The Word, therefore, is both always in the Father, as He says, "I am in the Father;"[7854] and is always with God, according to what is written, "And the Word was with God;”[7855] and never separate from the Father, or other than the Father, since “I and the Father are one.”[7856] This will be the prolation, taught by the truth,[7857] the guardian of the Unity, wherein we declare that the Son is a prolation from the Father, without being separated from Him. For God sent forth the Word, as the Paraclete also declares, just as the root puts forth the tree, and the fountain the river, and the sun the ray.[7858] For these are προβολαί, *or emanations*, of the substances from which they proceed. I should not hesitate, indeed, to call the tree the son or offspring of the root, and the river of the fountain, and the ray of the sun; because every original source is a parent, and everything which issues from the origin is an offspring. Much more is (this true of) the Word of God, who has actually received as His own peculiar designation the name of *Son*. But still the tree is not severed from the root, nor the river from the fountain, nor the ray from the sun; nor, indeed, is the Word separated from God. Following, therefore, the form of these analogies, I confess that I call God and His Word—the Father and His Son—*two*. For the root and the tree are distinctly two things, but correlatively joined; the fountain and the river are also two forms, but indivisible; so likewise the sun and the ray are two forms, but coherent ones. Everything which proceeds from something else must needs be second to that from which it proceeds, without being on that account separated. Where, however, there is a second, there must be two; and where there is a third, there must be three. Now the Spirit indeed is third from God and the Son; just as the fruit of the tree is third from the root, or as the stream out of the river is third from the fountain, or as the apex of the ray is third from the sun. Nothing, however, is alien from that original source whence it derives its own properties. In like manner the Trinity, flowing down from the Father through intertwined and connected steps, does not at all disturb the *Monarchy*,[7859] whilst it at the same time guards the state of the *Economy*.[7860]

[7846] "The word προβολή properly means anything which proceeds or is sent forth from the substance of another, as the fruit of a tree or the rays of the sun. In Latin, it is translated by *prolatio*, *emissio*, or *editio*, or what we now express by the word *development*. In Tertullian's time, Valentinus had given the term a material signification. Tertullian, therefore, has to apologize for using it, when writing against Praxeas, the forerunner of the Sabellians" (Newman's *Arians*, ii. 4; reprint, p. 101).

[7847] προβολή.

[7848] See *Adv. Valentin.* cc. xiv. xv.

[7849] Matt. xi. 27.

[7850] John i. 18.

[7851] John viii. 26.

[7852] John vi. 38.

[7853] 1 Cor. ii. 11.

[7854] John xiv. 11.

[7855] John i. 1.

[7856] John x. 30.

[7857] Literally, the προβολή, “of the truth.”

[7858] [Compare cap. iv. *supra*.]

[7859] Or oneness of the divine empire.

[7860] Or dispensation of the divine tripersonality. See above ch. ii.

Chapter IX.—The Catholic Rule of Faith Expounded in Some of Its Points. Especially in the Unconfused Distinction of the Several Persons of the Blessed Trinity.

Bear always in mind that this is the rule of faith which I profess; by it I testify that the Father, and the Son, and the Spirit are inseparable from each other, and so will you know in what sense this is said. Now, observe, my assertion is that the Father is one, and the Son one, and the Spirit one, and that They are distinct from Each Other. This statement is taken in a wrong sense by every uneducated as well as every perversely disposed person, as if it predicated a diversity, in such a sense as to imply a separation among the Father, and the Son, and the Spirit. I am, moreover, obliged to say this, when (extolling the *Monarchy* at the expense of the *Economy*) they contend for the identity of the Father and Son and Spirit, that it is not by way of diversity that the Son differs from the Father, but by distribution: it is not by division that He is different, but by distinction; because the Father is not the same as the Son, since they differ one from the other in the mode of their being.[7861] For the Father is the entire substance, but the Son is a derivation and portion of the whole,[7862] as He Himself acknowledges: "My Father is greater than I."[7863] In the Psalm His inferiority is described as being "a little lower than the angels."[7864] Thus the Father is distinct from the Son, being greater than the Son, inasmuch as He who begets is one, and He who is begotten 604 is another; He, too, who sends is one, and He who is sent is another; and He, again, who makes is one, and He through whom the thing is made is another. Happily the Lord Himself employs this expression of the person of the Paraclete, so as to signify not a division or severance, but a disposition (of mutual relations in the Godhead); for He says, "I will pray the Father, and He shall send you another Comforter…even the Spirit of truth,"[7865] thus making the Paraclete distinct from Himself, even as we say that the Son is also distinct from the Father; so that He showed a third degree in the Paraclete, as we believe the second degree is in the Son, by reason of the order observed in the *Economy*. Besides, does not the very fact that they have the distinct names of *Father* and *Son* amount to a declaration that they are distinct in personality?[7866] For, of course, all things will be what their names represent them to be; and what they are and ever will be, that will they be called; and the distinction indicated by the names does not at all admit of any confusion, because there is none in the things which they designate. "Yes is yes, and no is no; for what is more than these, cometh of evil."[7867]

[7861] "Modulo," in the sense of dispensation or economy. See Oehler and Rigault. on *The Apology*, c. xxi.

[7862] "In his representation of the distinction (of the Persons of the Blessed Trinity), Tertullian sometimes uses expressions which in aftertimes, when controversy had introduced greater precision of language, were studiously avoided by the orthodox. Thus he calls the Father the whole substance, the Son a derivation from or portion of the whole." (Bp. Kaye, *On Tertullian*, p. 505). After Arius, the language of theology received greater precision; but as it is, there is no doubt of the orthodoxy of Tertullian's doctrine, since he so firmly and ably teaches the Son's *consubstantiality* with the Father—equal to Him and inseparable from him. [In other words, Tertullian could not employ a technical phraseology afterwards adopted to give precision to the same orthodox ideas.]

[7863] John xiv. 28.

[7864] Ps. viii. 5.

[7865] John xiv. 16.

[7866] Aliud ab alio.

[7867] Matt. v. 37.

Chapter X.—The Very Names of Father and Son Prove the Personal Distinction of the Two. They Cannot Possibly Be Identical, Nor is Their Identity Necessary to Preserve the Divine Monarchy.

So it is either the Father or the Son, and the day is not the same as the night; nor is the Father the same as the Son, in such a way that Both of them should be One, and One or the Other should be Both,—an opinion which the most conceited "Monarchians" maintain. He Himself, they say, made Himself a Son to Himself.[7868] Now a Father makes a Son, and a Son makes a Father;[7869] and they who thus become reciprocally related out of each other to each other cannot in any way by themselves simply become so related to themselves, that the Father can make Himself a Son to Himself, and the Son render Himself a Father to Himself. And the relations which God establishes, them does He also guard. A father must needs have a son, in order to be a father; so likewise a son, to be a son, must have a father. It is, however, one thing to have, and another thing to be. For instance, in order to be a husband, I must have a wife; I can never myself be my own wife. In like manner, in order to be a father, I have a son, for I never can be a son to myself; and in order to be a son, I have a father, it being impossible for me ever to be my own father. And it is these relations which make me (what I am), when I come to possess them: I shall then be a father, when I have a son; and a son, when I have a father. Now, if I am to be to myself any one of these relations, I no longer have what I am myself to be: neither a father, because I am to be my own father; nor a son, because I shall be my own son. Moreover, inasmuch as I ought to *have* one of these relations in order to *be* the other; so, if I am to be both together, I shall fail to be one while I possess not the other. For if I must be myself my son, who am also a father, I now cease to have a son, since I am my own son. But by reason of not having a son, since I am my own son, how can I be a father? For I ought to *have* a son, in order to be a father. Therefore I am not a son, because I have not a father, who makes a son. In like manner, if I am myself my father, who am also a son, I no longer have a father, but am myself my father. By not having a father, however, since I am my own father, how can I be a son? For I ought to have a father, in order to be a son. I cannot therefore be a father, because I have not a son, who makes a father. Now all this must be the device of the devil—this excluding and severing one from the other—since by including both together in one under pretence of the *Monarchy*, he causes neither to be held and acknowledged, so that He is not the Father, since indeed He has not the Son; neither is He the Son, since in like manner He has not the Father: for while He is the Father, He will not be the Son. In this way they hold the *Monarchy*, but they hold neither the Father nor the Son. Well, but "with God nothing is impossible."[7870] *True enough*; who can be ignorant of it? Who also can be unaware that "the things which are impossible with men are possible with God?"[7871] "The foolish things also of the world hath God chosen to confound the things which are wise."[7872] We have read it all. Therefore, they argue, it was not difficult for God to make Himself both a Father and a Son, contrary to the condition of things among men. For a barren woman to have a child against nature was no difficulty with God; nor was it for a virgin to conceive. Of course nothing is "too hard for the Lord."[7873] But if we choose to apply this principle so extravagantly and harshly in our capricious imaginations, we may then make out God to have done anything we please, on the ground that it was not impossible for Him to do it. We must not, however, because He is able to do all things suppose that He has actually done what He has not done. But we must inquire *whether He has really done it*. God could, if He had liked, have furnished man with wings to fly with, just as He gave wings to kites. We must not, however, run to the conclusion that He did this because He was able to do it. He might also have extinguished Praxeas and all other heretics at once; it does not follow, however, that He did, simply because He was able. For it was necessary that there should be both kites and heretics; it was necessary also that the Father should be crucified.[7874] In one sense there will be something difficult even for God—namely, that which He has not done—not because He could not, but because He would not, do it. For with God, to be willing is to be able, and to be unwilling is to be unable; all that He has willed, however, He has both been able to accomplish, and has displayed His ability. Since, therefore, if God had wished to make Himself a Son to Himself, He had it in His power to do so; and since, if He had it in His power, He effected *His purpose*, you will then make good your proof of His power and His will (to do even this) when you shall have proved to us that He actually did it.

[7868] [Kaye, p. 507, note 3.]

[7869] As correlatives, one implying the existence of the other.

[7870] Matt. xix. 26.

[7871] Luke xviii. 27.

[7872] 1 Cor. i. 27.

[7873] Gen. xviii. 14.

[7874] An ironical reference to a great paradox in the Praxean heresy.

Chapter XI.—The Identity of the Father and the Son, as Praxeas Held It, Shown to Be Full of Perplexity and Absurdity. Many Scriptures Quoted in Proof of the Distinction of the Divine Persons of the Trinity.

It will be your duty, however, to adduce your proofs out of the Scriptures as plainly as we do, when we prove that He made His Word a Son to Himself. For if He calls Him Son, and if the Son is none other than He who has proceeded from *the Father* Himself, and if the Word has proceeded from *the Father* Himself, He will then be the Son, and not Himself from whom He proceeded. For *the Father* Himself did not proceed from Himself. Now, you who say that the Father is the same as the Son, do really make the same Person both to have sent forth from Himself (and at the same time to have gone out from Himself as) that Being which is God. If it was possible for Him to have done this, He at all events did not do it. You must bring forth the proof which I require of you—one like my own; that is, (you must prove to me) that the Scriptures show the Son and the Father to be the same, just as on our side the Father and the Son are demonstrated to be distinct; I say *distinct*, but not *separate*:[7875] for as on my part I produce the words of God Himself, "My heart hath emitted my most excellent Word,"[7876] so you in like manner ought to adduce in opposition to me some text where God has said, "My heart hath emitted Myself as my own most excellent Word," in such a sense that He is Himself both the Emitter and the Emitted, both He who sent forth and He who was sent forth, since He is both the Word and God. I bid you also observe,[7877] that on my side I advance the passage where the Father said to the Son, "Thou art my Son, this day have I begotten Thee."[7878] If you want me to believe Him to be both the Father and the Son, show me some other passage where it is declared, "The Lord said unto Himself, I am my own Son, to-day have I begotten myself;" or again, "Before the morning did I beget myself;"[7879] and likewise, "I the Lord possessed Myself the beginning of my ways for my own works; before all the hills, too, did I beget myself;"[7880] and whatever other passages are to the same effect. Why, moreover, could God the Lord of all things, have hesitated to speak thus of Himself, if the fact had been so? Was He afraid of not being believed, if He had in so many words declared Himself to be both the Father and the Son? Of one thing He was at any rate afraid—of lying. Of Himself, too, and of His own truth, was He afraid. Believing Him, therefore, to be the true God, I am sure that He declared nothing to exist in any other way than according to His own dispensation and arrangement, and that He had arranged nothing in any other way than according to His own declaration. On your side, however, you must make Him out to be a liar, and an impostor, and a tamperer with His word, if, when He was Himself a Son to Himself, He assigned the part of His Son to be played by 60 another, when all the Scriptures attest the clear existence of, and distinction in (the Persons of) the Trinity, and indeed furnish us with our Rule *of faith*, that He who speaks, and He of whom He speaks, and to whom He speaks, cannot possibly seem to be One and the Same. So absurd and misleading a statement would be unworthy of God, that, when it was Himself to whom He was speaking, He speaks rather to another, and not to His very self. Hear, then, other utterances also of the Father concerning the Son by the mouth of Isaiah: "Behold my Son, whom I have chosen; my beloved, in whom I am well pleased: I will put my Spirit upon Him, and He shall bring forth judgment to the Gentiles."[7881] Hear also what He says to the Son: "Is it a great thing for Thee, that Thou shouldest be called my Son to raise up the tribes of Jacob, and to restore the dispersed of Israel? I have given Thee for a light to the Gentiles, that Thou mayest be their salvation to the end of the earth."[7882] Hear now also the Son's utterances respecting the Father: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel unto men."[7883] He speaks of Himself likewise to the Father in the Psalm: "Forsake me not until I have declared the might of Thine arm to all the generation that is to come."[7884] Also to the same purport in another Psalm: "O Lord, how are they increased that trouble me!"[7885] But almost all the Psalms which prophesy of[7886] the person of Christ, represent the Son as conversing with the Father—that is, *represent* Christ (as speaking) to God. Observe also the Spirit speaking of the Father and the Son, in the character of[7887] a third Person: "The Lord said unto my Lord, Sit Thou on my right hand, until I make Thine enemies Thy footstool."[7888] Likewise in the words of Isaiah: "Thus saith the Lord to the Lord[7889] mine Anointed."[7890] Likewise, in the same prophet, He says to the Father respecting the Son: "Lord, who hath believed our report, and to whom is the arm of the Lord revealed? We brought a report concerning Him, as if He were a little child, as if He were a root in a dry ground, who had no form nor comeliness."[7891] These are a few testimonies out of many; for we do not pretend to bring up all the passages of Scripture, because we have a tolerably large accumulation of them in the various heads of our subject, as we in our several chapters call them in as our witnesses in the fulness of their dignity and authority.[7892] Still, in these few quotations the distinction of *Persons in* the Trinity is clearly set forth. For there is the Spirit Himself who speaks, and the Father to whom He speaks, and the Son of whom He speaks.[7893] In the same manner, the other passages also establish each one of several Persons in His special character—addressed as they in some cases are to the Father or to the Son respecting the Son, in other cases to the Son or to the Father concerning the Father, and again in other instances to the (Holy) Spirit.

[7875] Distincte, non divise.

[7876] For this version of Ps. xlv. 1, see our *Anti-Marcion*, p. 66, note 5, Edin.

[7877] Ecce.

[7878] Ps. ii. 7.

[7879] In allusion to Ps. cx. 3 (Sept.)

[7880] In allusion to Prov. viii. 22.

[7881] Isa. xlii. 1.

[7882] Isa. xlix. 6.

[7883] Isa. lxi. 1 and Luke iv. 18.

[7884] Ps. lxxi. 18.

[7885] Ps. iii. 1.

[7886] Sustinent.

[7887] Ex.

[7888] Ps. cx. 1.

[7889] Tertullian reads Κυρίῳ instead of Κύρῳ, "Cyrus."

[7890] Isa. xlv. 1.

[7891] Isa. liii. 1, 2.

[7892] [See Elucidation III., and also cap. xxv. *infra*.]

[7893] [See *De Baptismo*, cap. v. p. 344, Ed. Oehler, and note how often our author cites an important text, *by half quotation*, leaving the residue to the reader's memory, owing to the impetuosity of his genius and his style: "Monte decurrens velut amnis, imbres quem super notas aluere ripas fervet, etc."]

Chapter XII.—Other Quotations from Holy Scripture Adduced in Proof of the Plurality of Persons in the Godhead.

If the number of the Trinity also offends you, as if it were not connected in the simple Unity, I ask you how it is possible for a Being who is merely and absolutely One and Singular, to speak in plural phrase, saying, “Let us make man in our own image, and after our own likeness;”[7894] whereas He ought to have said, “Let me make man in my own image, and after my own likeness,” as being a unique and singular Being? In the following passage, however, “Behold the man is become as one of us,”[7895] He is either deceiving or amusing us in speaking plurally, if He is One only and singular. Or was it to the angels that He spoke, as the Jews interpret the passage, because these also acknowledge not the Son? Or was it because He was at once the Father, the Son, and the Spirit, that He spoke to Himself in plural terms, making Himself plural on that very account? Nay, it was because He had already His Son close at His side, as a second Person, His own Word, and a third Person also, the Spirit in the Word, that He purposely adopted the plural phrase, “Let *us* make;” and, “in *our* image;” and, “become as one *of us*.” For with whom did He make man? and to whom did He make him like? (The answer must be), the Son on the one hand, who was one day to put on human nature; and the Spirit on the other, who was to sanctify man. With these did He then speak, in the Unity of the Trinity, as with His ministers and witnesses. In the following text also He distinguishes among the Persons: “So God created man in His 607 own image; in the image of God created He him.”[7896] Why say “image of God?” Why not “His own image” merely, if He was only one who was the Maker, and if there was not also One in whose image He made man? But there was One in whose image God was making man, that is to say, Christ’s image, who, being one day about to become Man (more surely and more truly so), had already caused the man to be called His image, who was then going to be formed of clay—the image and similitude of the true and perfect Man. But in respect of the previous works of the world what says the Scripture? Its first statement indeed is made, when the Son has not yet appeared: “And God said, Let there be light, and there was light.”[7897] Immediately there appears the Word, “that true light, which lighteth man on his coming into the world,”[7898] and through Him also came light upon the world.[7899] From that moment God willed creation to be effected in the Word, Christ being present and ministering unto Him: and so God created. And God said, “Let there be a firmament,…and

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[7894] Gen. i. 26.

[7895] Gen. iii. 22.

[7896] Gen. i. 27.

[7897] Gen. i. 3.

[7898] John i. 9.

[7899] Mundialis lux.

God made the firmament;"[7900] and God also said, "Let there be lights (in the firmament); and *so* God made a greater and a lesser light."[7901] But all the rest of the created things did He in like manner make, who made the former ones—I mean the Word of God, "through whom all things were made, and without whom nothing was made."[7902] Now if He too is God, according to John, (who says,) "The Word was God,"[7903] then you have two Beings—One that commands that the thing be made, and the Other that *executes the order and* creates. In what sense, however, you ought to understand Him to be another, I have already explained, on the ground of Personality, not of Substance—in the way of distinction, not of division.[7904] But although I must everywhere hold one only substance in three coherent and inseparable (Persons), yet I am bound to acknowledge, from the necessity of the case, that He who issues a command is different from Him who executes it. For, indeed, He would not be issuing a command if He were all the while doing the work Himself, while ordering it to be done by the second.[7905] But still He did issue the command, although He would not have intended to command Himself if He were only one; or else He must have worked without any command, because He would not have waited to command Himself.

[7900] Gen. i. 6, 7.

[7901] Gen. i. 14, 16.

[7902] John i. 3.

[7903] John i. 1.

[7904] [Kaye thinks the Athanasian hymn (so called) was composed by one who had this treatise always in mind. See p. 526.]

[7905] Per eum.

Chapter XIII.—The Force of Sundry Passages of Scripture Illustrated in Relation to the Plurality of Persons and Unity of Substance. There is No Polytheism Here, Since the Unity is Insisted on as a Remedy Against Polytheism.

Well then, you reply, if He was God who spoke, and He was also God who created, at this rate, one God spoke and another created; (and thus) two Gods are declared. If you are so venturesome and harsh, reflect a while; and that you may think the better and more deliberately, listen to the psalm in which Two are described as God: "Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom *is a sceptre of righteousness*. Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed Thee *or made Thee His Christ*."[7906] Now, since He here speaks to God, and affirms that God is anointed by God, He must have affirmed that Two are God, by reason of the sceptre's royal power. Accordingly, Isaiah also says to the Person of Christ: "The Sabæans, men of stature, shall pass over to Thee; and they shall follow after Thee, bound in fetters; and they shall worship Thee, because God is in Thee: for Thou art our God, yet we knew it not; Thou art the God of Israel."[7907] For here too, by saying, "God is in Thee," and "Thou art God," he sets forth Two who were God: (in the former expression *in Thee*, he means) in Christ, and (in the other he means) the Holy Ghost. That is a still grander statement which you will find expressly made in the Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God."[7908] There was One "who was," and there was another "with whom" He was. But I find in Scripture the name Lord also applied to them Both: "The Lord said unto my Lord, Sit Thou on my right hand."[7909] And Isaiah says this: "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?"[7910] Now he would most certainly have said *Thine Arm*, if he had not wished us to understand that the Father is Lord, and the Son also is Lord. A much more ancient testimony we have also in Genesis: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."[7911] Now, either deny that this is Scripture; or else (let me ask) what sort of man you are, that you do not think words ought to be taken and understood in the sense in which they are written, especially when they are not expressed in allegories and parables, but in determinate and simple declarations? If, indeed, you follow those who did not at the time endure the Lord when showing Himself to be the Son of God, because they would not believe

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[7906] Ps. xlv. 6, 7.

[7907] Isa. xlv. 14, 15 (Sept.).

[7908] John i. 1.

[7909] Ps. cx. 1.

[7910] Isa. liii. 1.

[7911] Gen. xix. 24.

Him to be the Lord, then (I ask you) call to mind along with them the passage where it is written, “I have said, Ye are gods, and ye are children of the Most High;”[7912] and again, “God standeth in the congregation of gods;”[7913] in order that, if the Scripture has not been afraid to designate as gods human beings, who have become sons of God by faith, you may be sure that the same Scripture has with greater propriety conferred the name of the Lord on the true and one only Son of God. Very well! you say, I shall challenge you to preach from this day forth (and that, too, on the authority of these same Scriptures) two Gods and two Lords, consistently with your views. God forbid, (is my reply). For we, who by the grace of God possess an insight into both the times and the occasions of the Sacred Writings, especially we who are followers of the Paraclete, not of human *teachers*, do indeed definitively declare that *Two* Beings are God, the Father and the Son, and, with the addition of the Holy Spirit, even *Three*, according to the principle of the *divine* economy, which introduces *number*, in order that the Father may not, as you perversely infer, be Himself believed to have been born and to have suffered, which it is not lawful to believe, forasmuch as it has not been so handed down. That there are, however, two Gods or two Lords, is a statement which at no time proceeds out of our mouth: not as if it were untrue that the Father is God, and the Son is God, and the Holy Ghost is God, and each is God; but because in earlier times Two were actually spoken of as God, and two as Lord, that when Christ should come He might be both acknowledged as God and designated as Lord, being the Son of Him who is both God and Lord. Now, if there were found in the Scriptures but one Personality of Him who is God and Lord, Christ would justly enough be inadmissible to the title of God and Lord: for (in the Scriptures) there was declared to be none other than One God and One Lord, and it must have followed that the Father should Himself seem to have come down (to earth), inasmuch as only One God and One Lord was ever read of (in the Scriptures), and His entire *Economy* would be involved in obscurity, which has been planned and arranged with so clear a foresight *in His providential dispensation* as matter for our faith. As soon, however, as Christ came, and was recognised by us as the very Being who had from the beginning[7914] caused plurality[7915] (in the Divine Economy), being the *second* from the Father, and with the Spirit the *third*, and Himself declaring and manifesting the Father more fully (than He had ever been before), the title of Him who is God and Lord was at once restored to the Unity (of the Divine Nature), even because the Gentiles would have to pass from the multitude of their idols to the One Only God, in order that a difference might be distinctly settled between the worshippers of One God and the votaries of polytheism. For it was only right that Christians should shine in the world as "children of light," adoring and invoking Him who is the One God and Lord as "the light of the world." Besides, if, from that perfect knowledge[7916] which assures us that the title of God and Lord is suitable both to the Father, and to the Son, and to the Holy Ghost, we were to invoke *a plurality of* gods and lords, we should quench our torches, and we should become less courageous to endure the martyr's sufferings, from which an easy escape would everywhere lie open to us, as soon as we swore by *a plurality of* gods and lords, as sundry heretics do, who hold more gods than One. I will therefore not speak of gods at all, nor of lords, but I shall follow the apostle; so that if the Father and the Son, are alike to be invoked, I shall call the Father "*God*," and invoke Jesus Christ as "*Lord*."[7917] But when Christ alone (is mentioned), I shall be able to call Him "*God*," as the same apostle says: "Of whom is Christ, who is over all, God blessed for ever."[7918] For I should give the name of "*sun*" even to a sunbeam, considered in itself; but if I were mentioning the sun from which the ray emanates, I certainly should at once withdraw the name of sun from the mere beam. For although I make not two suns, still I shall reckon both the sun and its ray to be as much two things and two forms[7919] of one undivided substance, as God and His Word, as the Father and the Son.

[7912] Ps. lxxxii. 6.

[7913] Ver. 1.

[7914] Retro.

[7915] Numerum.

[7916] Conscientia.

[7917] Rom. i. 7.

[7918] Rom. ix. 5.

[7919] Species.

Chapter XIV.—The Natural Invisibility of the Father, and the Visibility of the Son Witnessed in Many Passages of the Old Testament. Arguments of Their Distinctness, Thus Supplied.

Moreover, there comes to our aid, when we insist upon the Father and the Son as being *Two*, that regulating principle which has determined God to be invisible. When Moses in Egypt desired to see the face of the Lord, saying, "If therefore I have found grace in Thy sight, manifest Thyself unto me, that I may see Thee and know Thee,"[7920] *God* said, "Thou canst not see my face; for there shall no man see me, and live:"[7921] in other words, he who sees me shall die. Now we find that God has been seen by many persons, and yet that no one who saw Him died (at the sight). *The truth is*, they saw God according to the faculties of men, but not in accordance with the full glory of the Godhead. For the patriarchs are said to have seen God (as Abraham and Jacob), and the prophets (as, for instance Isaiah and Ezekiel), and yet they did not die. Either, then, they ought to have died, since they had seen Him—for (the sentence runs), "No man shall see God, and live;" or else if they saw God, and yet did not die, the Scripture is false in stating that God said, "If a man see my face, he shall not live." Either way, the Scripture misleads us, when it makes God invisible, and when it produces Him to our sight. Now, then, He must be a different Being who was seen, because of one who was seen it could not be predicated that He is invisible. It will therefore follow, that by Him who is invisible we must understand the Father in the fulness of His majesty, while we recognise the Son as visible by reason of the dispensation of His derived existence;[7922] even as it is not permitted us to contemplate the sun, in the full amount of his substance which is in the heavens, but we can only endure with our eyes a ray, by reason of the tempered condition of this portion which is projected from him to the earth. Here some one on the other side may be disposed to contend that the Son is also invisible as being the Word, *and* as being also the Spirit;[7923] and, while claiming one nature for the Father and the Son, to affirm that the Father is rather One and the Same *Person* with the Son. But the Scripture, as we have said, maintains their difference by the distinction it makes between the Visible and the Invisible. They then go on to argue to this effect, that if it was the Son who then spake to Moses, He must mean it of Himself that His face was visible to no one, because He was Himself indeed the invisible Father in the name of the Son. And by this means they will have it that the Visible and the Invisible are one and the same, just as the Father and the Son are the same; (and this they maintain) because in a preceding passage,

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[7920] Ex. xxxiii. 13.

[7921] Ver. 20.

[7922] Pro modulo derivationis.

[7923] *Spiritus* here is the divine nature of Christ.

before He had refused (the sight of) His face to Moses, the Scripture informs us that “the Lord spake face to face with Moses, even as a man speaketh unto his friend;”[7924] just as Jacob also says, “I have seen God face to face.”[7925] Therefore the Visible and the Invisible are one and the same; and both being thus the same, it follows that He is invisible as the Father, and visible as the Son. As if the Scripture, according to our exposition of it, were inapplicable to the Son, when the Father is set aside in His own invisibility. We declare, however, that the Son also, considered in Himself (as the Son), is invisible, in that He is God, and the Word and Spirit of God; but that He was visible before *the days of* His flesh, in the way that He says to Aaron and Miriam, “And if there shall be a prophet amongst you, I will make myself known to him in a vision, and will speak to him in a dream; not as with Moses, with whom I shall speak mouth to mouth, even *apparently*, that is to say, in truth, and not *enigmatically,*” that is to say, in image;[7926] as the apostle also expresses it, “Now we see through a glass, darkly (or enigmatically), but then face to face.”[7927] Since, therefore, He reserves to some future time His presence and speech face to face with Moses—a promise which was afterwards fulfilled in the retirement of the mount (of transfiguration), when as we read in the Gospel, “Moses appeared talking with Jesus”[7928]—it is evident that in early times it was always in a glass, (as it were,) and an enigma, in vision and dream, that God, I mean the Son of God, appeared—to the prophets and the patriarchs, as also to Moses indeed himself. And even if the Lord did possibly[7929] speak with him face to face, yet it was not as man that he could behold His face, unless indeed it was in a glass, (as it were,) and by enigma. Besides, if the Lord so spake with Moses, that Moses actually discerned His face, eye to eye,[7930] how comes it to pass that immediately afterwards, on the same occasion, he desires to see His face,[7931] which he ought not to have desired, because he had already seen it? And how, in like manner, does the Lord also say that His face cannot be seen, because He had shown it, if indeed He really had, (as our opponents suppose). Or what is that face 61
of God, the sight of which is refused, if there was one which was visible to man? “I have seen God,” says Jacob, “face to face, and my life is preserved.”[7932] There ought to be some other face which kills if it be only seen. Well, then, was the Son visible? (Certainly not,[7933]) although

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[7924] Ex. xxxiii. 11.

[7925] Gen. xxxii. 30.

[7926] Num. xii. 6–8.

[7927] 1 Cor. xiii. 12.

[7928] Mark ix. 4; Matt. xvii. 3.

[7929] Si forte.

[7930] Cominus sciret.

[7931] Comp. ver. 13 with ver. 11 of Ex. xxxiii.

[7932] Gen. xxii. 30.

[7933] Involved in the *nunquid*.

He was the face of God, except only in vision and dream, and in a glass and enigma, because the Word and Spirit (of God) cannot be seen except in an imaginary form. But, (they say,) He calls the invisible Father His face. For who is the Father? Must He not be the face of the Son, by reason of that authority which He obtains as the begotten of the Father? For is there not a natural propriety in saying of some personage greater (than yourself), That man is my face; he gives me his countenance? "My Father," says *Christ*, "is greater than I."[7934] Therefore the Father must be the face of the Son. For what does the Scripture say? "The Spirit of His person is Christ the Lord."[7935] As therefore Christ is the Spirit of the Father's person, there is good reason why, in virtue indeed of the unity, the Spirit of Him to whose person He belonged—that is to say, the Father—pronounced Him to be His "face." Now this, to be sure, is an astonishing thing, that the Father can be taken to be the face of the Son, when He is His head; for "the head of Christ is God."[7936]

[7934] John xiv. 28.

[7935] Lam. iv. 20. Tertullian reads, "Spiritus personæ *ejus* Christus Dominus." This varies only in the pronoun from the Septuagint, which runs, Πνεῦμα προσώπου ἡμῶν Χριστὸς Κύριος. According to our A.V., "the breath of our nostrils, the anointed of the Lord" (or, "our anointed Lord"), allusion is made, in the destruction of Jerusalem by the Babylonians, to the capture of the king—the last of David's line, "as an anointed prince." Comp. Jer. lii. 9.

[7936] 1 Cor. xi. 3.

Chapter XV.—New Testament Passages Quoted. They Attest the Same Truth of the Son's Visibility Contrasted with the Father's Invisibility.

If I fail in resolving this article (of our faith) by passages which may admit of dispute[7937] out of the Old Testament, I will take out of the New Testament a confirmation of our view, that you may not straightway attribute to the Father every possible (relation and condition) which I ascribe to the Son. Behold, then, I find both in the Gospels and in the (writings of the) apostles a visible and an invisible God (revealed to us), under a manifest and personal distinction in the condition of both. There is a certain emphatic saying by John: "No man hath seen God at any time;"[7938] meaning, of course, at any previous time. But he has indeed taken away all question of time, by saying that God had never been seen. The apostle confirms this statement; for, speaking of God, he says, "Whom no man hath seen, nor can see;"[7939] because the man indeed would die who should see Him.[7940] But the very same apostles testify that they had both seen and "handled" Christ.[7941] Now, if Christ is Himself both the Father and the Son, how can He be both the Visible and the Invisible? In order, however, to reconcile this diversity between the Visible and the Invisible, will not some one on the other side argue that the two statements are quite correct: that He was visible indeed in the flesh, but was invisible before *His appearance in* the flesh; so that He who as the Father was invisible before the flesh, is the same as the Son who was visible in the flesh? If, however, He is the same who was invisible before the incarnation, how comes it that He was actually seen in ancient times before (coming in) the flesh? And by parity of reasoning, if He is the same who was visible after (coming in) the flesh, how happens it that He is now declared to be invisible by the apostles? *How, I repeat, can all this be*, unless it be that *He* is one, who anciently was visible only in mystery and enigma, and became more clearly visible by His incarnation, even the Word who was also made flesh; whilst *He* is another whom no man has seen at any time, *being* none else than the Father, even Him to whom the Word belongs? Let us, in short, examine who it is whom the apostles saw. "That," says John, "which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."[7942] Now the Word of life became flesh, and was heard, and was seen, and was handled, because He was flesh who, before *He came in* the flesh, was the "Word in the beginning with God" the Father,[7943] and not the Father with the Word. For although the

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[7937] Quæstionibus.

[7938] John i. 18.

[7939] 1 Tim. vi. 16.

[7940] Ex. xxxiii. 20; Deut. v. 26; Judg. xiii. 22.

[7941] 1 John i. 1.

[7942] 1 John i. 1.

[7943] John i. 1, 2.

Word was God, yet was He with God, because He is God of God; and being joined to the Father, is with the Father.[7944] "And we have seen His glory, the glory as of the only begotten of the Father;"[7945] that is, of course, (the glory) of the Son, even Him who was visible, and was glorified by the invisible Father. And therefore, inasmuch as he had said that the Word of God was God, in order that he might give no help to the presumption of the adversary, (which pretended) that he had seen the Father Himself *and* in order to draw a distinction between the invisible Father and the visible Son, he makes the additional assertion, *ex abundanti* as it were: "No man hath seen God at any time."[7946] What God does he mean? The Word? But he has already said: "*Him* we have seen and heard, and our hands have handled the Word of life." Well, (I must again ask,) what God does he mean? It is of course the Father, with whom was the Word, the only begotten Son, who is in the bosom of the Father, and has Himself declared Him.[7947] He was both heard and seen and, that He might not be supposed to be a phantom, was actually handled. Him, too, did Paul behold; but yet he saw not the Father. "Have I not," he says, "seen Jesus *Christ our Lord*?"[7948] Moreover, he expressly called Christ God, saying: "Of whom are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever."[7949] He shows us also that the Son of God, which is the Word of God, is visible, because He who became flesh was called Christ. Of the Father, however, he says to Timothy: "Whom none among men hath seen, nor indeed can see;" and he accumulates the description in still ampler terms: "Who only hath immortality, and dwelleth in the light which no man can approach unto."[7950] It was of Him, too, that he had said in a previous passage: "Now unto the King eternal, immortal, invisible, to the only God;"[7951] so that we might apply even the contrary qualities to the Son Himself—mortality, accessibility—of whom *the apostle* testifies that "He died according to the Scriptures,"[7952] and that "He was seen by himself last of all,"[7953]—by means, of course, of the light which was accessible, although it was not without imperilling his sight that he experienced that light.[7954] *A like danger to which also befell* Peter, and John, and James,

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[7944] Quia cum Patre apud Patrem.

[7945] John i. 14.

[7946] 1 John iv. 12.

[7947] John i. 18.

[7948] 1 Cor. ix. 1.

[7949] Rom. ix. 5.

[7950] 1 Tim. vi. 16.

[7951] 1 Tim. i. 17.

[7952] 1 Cor. xv. 3.

[7953] Ver. 8.

[7954] Acts xxii. 11.

(who confronted not the same light) without risking the loss of their reason and mind; and if they, who were unable to endure the glory of the Son,[7955] had only seen the Father, they must have died then and there: "For no man shall see God, and live."[7956] This being the case, it is evident that He was always seen from the beginning, who became visible in the end; and that He, (on the contrary,) was not seen in the end who had never been visible from the beginning; and that accordingly there are two—the Visible and the Invisible. It was the Son, therefore, who was always seen, and the Son who always conversed with men, and the Son who has always worked by the authority and will of the Father; because "the Son can do nothing of Himself, but what He seeth the Father do"[7957]—"do" that is, in His mind and thought.[7958] For the Father acts by mind and thought; whilst the Son, who is in the Father's mind and thought,[7959] gives effect and form to what He sees. Thus all things were made by the Son, and without Him was not anything made.[7960]

[7955] Matt. xvii. 6; Mark ix. 6.

[7956] Ex. xxxiii. 20.

[7957] John v. 19.

[7958] In sensu.

[7959] The reading is, "in Patris sensu;" another reading substitutes "sinu" for "sensu;" *q.d.* "the Father's bosom."

[7960] John i. 3.

Chapter XVI.—Early Manifestations of the Son of God, as Recorded in the Old Testament; Rehearsals of His Subsequent Incarnation.

But you must not suppose that only the works which relate to the (creation of the) world were made by the Son, but also whatsoever since that time has been done by God. For “the Father who loveth the Son, and hath given all things into His hand,”[7961] loves Him indeed from the beginning, and from the very first has handed all things over to Him. Whence it is written, “From the beginning the Word was with God, and the Word was God;”[7962] to whom “is given by the Father all power in heaven and on earth.”[7963] “The Father judgeth no man, but hath committed all judgment to the Son”[7964]—from the very beginning even. For when He speaks of all power and all judgment, and says that all things were made by Him, and all things have been delivered into His hand, He allows no exception (in respect) of time, because they would not be *all things* unless they were *the things of all time*. It is the Son, therefore, who has been from the beginning administering judgment, throwing down the haughty tower, and dividing the tongues, punishing the whole world by the violence of waters, raining upon Sodom and Gomorrah fire and brimstone, as the Lord from the Lord. For He it was who at all times came down to hold converse with men, from Adam on to the patriarchs and the prophets, in vision, in dream, in mirror, in dark saying; ever from the beginning laying the foundation of the course *of His dispensations*, which He meant to follow out to the very last. Thus was He ever learning even as God to converse with men upon 61 earth, being no other than the Word which was to be made flesh. But He was thus learning (or rehearsing), in order to level for us the way of faith, that we might the more readily believe that the Son of God had come down into the world, if we knew that in times past also something similar had been done.[7965] For as it was on our account *and for our learning* that these events are described in the Scriptures, so for our sakes also were they done—(even *ours*, I say), “upon whom the ends of the world are come.”[7966] In this way it was that even then He knew full well what human feelings and affections were, intending as He always did to take upon Him man’s actual component substances, body and soul, making inquiry of Adam (as if He were ignorant),[7967] “Where art thou, Adam?”[7968]—repenting that He had made man, as if He had lacked foresight;[7969] tempting Abraham, as if ignorant of what was in man; offended with persons, and then reconciled to them; and whatever other (weaknesses and imperfections) the heretics lay hold of (in their assumptions) as unworthy of God, in order to discredit the Creator, not considering that these *circumstances* are suitable enough for the Son, who was one day to experience even human sufferings—hunger and thirst, and tears, and actual birth and real death, and in respect of such a dispensation "made by the Father a little less than the angels."[7970] But the heretics, you may be sure, will not allow that those things are suitable even to the Son of God, which you are imputing to the very Father Himself, when you pretend[7971] that He made Himself less (than the angels) on our account; whereas the Scripture informs us that He who was made less was so affected by another, and not Himself by Himself. What, again, if He was *One* who was "crowned with glory and honour," and He *Another* by whom He was so crowned,[7972]—the Son, in fact, by the Father? Moreover, how comes it to pass, that the Almighty Invisible God, "whom no man hath seen nor can see; He who dwelleth in light unapproachable;"[7973] "He who dwelleth not in *temples* made with hands;"[7974] "from before whose sight the earth trembles, and the mountains melt like wax;"[7975] who holdeth the whole world in His hand "like a nest;"[7976] "whose throne is heaven, and earth His footstool;"[7977] in whom is every place, but Himself is in no place; who is the utmost bound of the universe;—how happens it, I say, that He (who, though) the Most High, should yet have walked in paradise towards the *cool of the* evening, in quest of Adam; and should have shut up the ark after Noah had entered it; and at Abraham's tent should have refreshed Himself under an oak; and have called to Moses out of the burning bush; and have appeared as "the fourth" in the furnace of the Babylonian monarch (although He is there called the Son of man),—unless all these events had happened as an image, as a mirror, as an enigma (of the future incarnation)? Surely even these things could not have been believed even of the Son of God, unless they had been given us in the Scriptures; possibly also they could not have been believed of the Father, even if they had been given in the Scriptures, since these men bring *Him* down into Mary's womb, and set Him before Pilate's judgment-seat, and bury Him in the sepulchre of Joseph.

[7961] John iii. 35. Tertullian reads the last clause (according to Oehler), “in sinu ejus,” *q.d.* “to Him who is in His bosom.”

[7962] John i. 1.

[7963] Matt. xxviii. 18.

[7964] John v. 22.

[7965] See our *Anti-Marcion*, p. 112, note 10. Edin.

[7966] Comp. 1 Cor. x. 11.

[7967] See the treatise, *Against Marcion*. ii. 25, *supra*.

[7968] Gen. iii. 9.

[7969] Gen. vi. 6.

[7970] Ps. viii. 6.

[7971] Quasi.

[7972] Ps. viii. 6.

[7973] 1 Tim. vi. 16.

[7974] Acts xvii. 24.

[7975] Joel ii. 10; Ps. xcvii. 5.

[7976] Isa. x. 14.

[7977] Isa. lxvi. 1.

Hence, therefore, their error becomes manifest; for, being ignorant that the entire order of the divine administration has from the very first had its course through the agency of the Son, they believe that the Father Himself was actually seen, and held converse with men, and worked, and was athirst, and suffered hunger (in spite of the prophet who says: “The everlasting God, *the Lord, the Creator of the ends of the earth*, shall never thirst at all, nor be hungry;”[7978] much more, shall neither die at any time, nor be buried!), and therefore that it was uniformly one God, even the Father, who at all times did Himself the things which were really done *by Him* through the agency of the Son.

[7978] Isa. xl. 28.

Chapter XVII.—Sundry August Titles, Descriptive of Deity, Applied to the Son, Not, as Praxeas Would Have It, Only to the Father.

They more readily supposed that the Father acted in the Son's name, than that the Son acted in the Father's; although the Lord says Himself, "I am come in my Father's name;"[7979] and even to the Father He declares, "I have manifested Thy name unto these men;"[7980] whilst the Scripture likewise says, "Blessed is He that cometh in the name of the Lord,"[7981] that is to say, the Son in the Father's name. And as for the Father's names, God Almighty, the Most High, the Lord of hosts, the King of Israel, the "One that is," we say (for so much do the Scriptures teach us) that they belonged suitably to the Son also, and that the Son came under these designations, and has always acted in them, and has thus manifested them in Himself to men. "All things," says He, "which the Father hath are mine."[7982] Then why not His names also? When, therefore, you read of Almighty God, and the Most High, and the God of hosts, and the King of Israel, the "One that is," consider whether the Son also be not indicated by these designations, who in His own right is God Almighty, in that He is the Word of Almighty God, and has received power over all; is the Most High, in that He is "exalted at the right hand of God," as Peter declares in the Acts;[7983] is the Lord of hosts, because all things are by the Father made subject to Him; is the King of Israel because to Him has especially been committed the destiny of that nation; and is likewise "the One that is," because there are many who are called Sons, but *are not*. As to the point maintained by them, that the name of Christ belongs also to the Father, they shall hear (what I have to say) in the proper place. Meanwhile, let this be my immediate answer to the argument which they adduce from the Revelation of John: "I am the Lord which is, and which was, and which is to come, the Almighty;"[7984] and from all other passages which in their opinion make the designation of Almighty God unsuitable to the Son. As if, indeed, *He which is to come* were not almighty; whereas even the Son of the Almighty is as much almighty as the Son of God is God.

[7979] John v. 43.

[7980] John xvii. 6.

[7981] Ps. cxviii. 26.

[7982] John xvi. 15.

[7983] Acts ii. 22.

[7984] Rev. i. 8.

Chapter XVIII.—The Designation of the One God in the Prophetic Scriptures. Intended as a Protest Against Heathen Idolatry, It Does Not Preclude the Correlative Idea of the Son of God. The Son is in the Father.

But what hinders them from readily perceiving this community of the Father's titles in the Son, is the statement of Scripture, whenever it determines God to be but One; as if the selfsame Scripture had not also set forth Two both as God and Lord, as we have shown above.[7985] Their argument is: Since we find Two and One, therefore Both are One and the Same, both Father and Son. Now the Scripture is not in danger of requiring the aid of any one's argument, lest it should seem to be self-contradictory. It has a method of its own, both when it sets forth one only God, and also when it shows that there are Two, Father and Son; and is consistent with itself. It is clear that the Son is mentioned by it. For, without any detriment to the Son, it is quite possible for it to have rightly determined that God is only One, to whom the Son belongs; since He who has a Son ceases not on that account to exist,—Himself being One only, that is, on His own account, whenever He is named without the Son. And He is named without the Son whensoever He is defined as the principle (of Deity) in the character of "its first Person," which had to be mentioned before the name of the Son; because it is the Father who is acknowledged in the first place, and after the Father the Son is named. Therefore "there is one God," the Father, "and without Him there is none else."[7986] And when He Himself makes this declaration, He denies not the Son, but says that there is no other God; and the Son is not different from the Father. Indeed, if you only look carefully at the contexts which follow such statements as this, you will find that they nearly always have distinct reference to the makers of idols and the worshippers thereof, with a view to the multitude of false gods being expelled by the unity of the Godhead, which nevertheless has a Son; and inasmuch as this Son is undivided and inseparable from the Father, so is He to be reckoned as being in the Father, even when He is not named. The fact is, if He had named Him expressly, He would have separated Him, saying in so many words: "Beside me there is none else, *except my Son*." In short He would have made His Son actually another, after excepting Him from others. Suppose the sun to say, "I am the Sun, and there is none other besides me, except my ray," would you not have remarked how useless was such a statement, as if the ray were not itself reckoned in the sun? He says, then, that there is no God besides Himself in respect of the idolatry both of the Gentiles as well as of Israel; nay, even on account of our heretics also, who fabricate idols with their words, just as the heathen do with their hands; that is to say, they make another God and another Christ. When, therefore, He attested His own unity, the Father took care of the Son's interests, that

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[7985] See above ch. xiii. p. 607.

[7986] Isa. xlv. 5.

Christ should not be supposed to have come from another God, but from Him who had already said, “I am God and there is none other beside me,”[7987] who shows us that He is the only God, but in company with His Son, with whom “He stretcheth out the heavens alone.”[7988] 614

[7987] Isa. xlv. 5, 18; xliv. 6.

[7988] Isa. xliv. 24.

Chapter XIX.—The Son in Union with the Father in the Creation of All Things. This Union of the Two in Co-Operation is Not Opposed to the True Unity of God. It is Opposed Only to Praxeas' Identification Theory.

But this very declaration of His they will hastily pervert into an argument of His *singleness*. "I have," says He, "stretched out the heaven alone." Undoubtedly *alone* as regards all other powers; and He thus gives a premonitory evidence against the conjectures of the heretics, who maintain that the world was constructed by various angels and powers, who also make the Creator Himself to have been either an angel or some subordinate agent sent to form external things, such as the constituent parts of the world, but who was at the same time ignorant *of the divine purpose*. If, now, it is in this sense that He stretches out the heavens alone, how is it that these heretics assume their position so perversely, as to render inadmissible the singleness of that Wisdom which says, "When He prepared the heaven, I was present with Him?"[7989]—even though the apostle asks, "Who hath known the mind of the Lord, or who hath been His counsellor?"[7990] meaning, of course, to except that wisdom which was present with Him.[7991] In Him, at any rate, and with Him, did (Wisdom) construct the universe, He not being ignorant of what she was making. "Except Wisdom," however, is a phrase of the same sense exactly as "except the Son," who is Christ, "the Wisdom and Power of God,"[7992] according to the apostle, who only knows the mind of the Father. "For who knoweth the things that be in God, except the Spirit which is in Him?"[7993] Not, observe, *without* Him. There was therefore One who caused God to be not alone, except "alone" from all other *gods*. But (if we are to follow the heretics), the Gospel itself will have to be rejected, because it tells us that all things were made by God through the Word, without whom nothing was made.[7994] And if I am not mistaken, there is also another passage in which it is written: "By the Word of the Lord were the heavens made, and all the hosts of them by His Spirit."[7995] Now this Word, the Power of God and the Wisdom of God, must be the very Son of God. So that, if (He did) all things by the Son, He must have stretched out the heavens by the Son, and so not have stretched them out alone, except in the sense in which He is "alone" (and apart) from all other gods. Accordingly He says, concerning the Son, immediately afterwards: "Who else is it that frustrateth the tokens of the liars, and maketh diviners mad, turning wise men backward, and making their knowledge foolish, and confirming the words[7996] of His Son?"[7997]—as, for instance, when He said, "This is my beloved Son, in whom I am well pleased; hear ye Him."[7998] By thus attaching the Son to Himself, He becomes His own interpreter in what sense He stretched out the heavens alone, meaning *alone with His Son*, even as He is one with His Son. The utterance, therefore, will be in like manner the Son's, "I have stretched out the heavens alone,"[7999] because *by the Word* were the heavens established.[8000] Inasmuch, then, as the heaven was prepared when Wisdom was present in the Word, and since all things were made by the Word, it is quite correct to say that even the Son stretched out the heaven alone, because He alone ministered to the Father's work. It must also be He who says, "I am the First, and to all futurity I AM."[8001] The Word, no doubt, was before all things. "In the beginning was the Word;"[8002] and in that beginning He was sent forth[8003] by the Father. The Father, however, has no beginning, as proceeding from none; nor can He be seen, since He was not begotten. He who has always been alone could never have had order or rank. Therefore, if they have determined that the Father and the Son must be regarded as one and the same, for the express purpose of vindicating the unity of God, that unity of His is preserved intact; for He is one, and yet He has a Son, who is equally with Himself comprehended in the same Scriptures. Since they are unwilling to allow that the Son is *a distinct Person*, second from the Father, lest, being thus second, He should cause two Gods to be spoken of, we have shown above[8004] that Two are actually described in Scripture as God and Lord. And to prevent their being offended at this fact, we give a reason why they are not said to be two Gods and two Lords, but that they are two as Father and Son; and this not by severance of their substance, but from the dispensation wherein we declare the Son to be undivided and inseparable from the Father,—distinct in degree, not in state. And although, when named apart, He is called God, He does not thereby constitute two Gods, but one; and that from the very circumstance that He is entitled to be called God, from His union with the Father.

[7989] Prov. viii. 27.

[7990] Rom. xi. 34.

[7991] Prov. viii. 30.

[7992] 1 Cor. i. 24.

[7993] 1 Cor ii. 11.

[7994] John i. 3.

[7995] Ps. xxxiii. 6.

[7996] Isa. xliv. 25.

[7997] On this reading, see our *Anti-Marcion*, p. 207, note 9. Edin.

[7998] Matt. iii. 17.

[7999] Isa. xliv. 24.

[8000] Ps. xxxiii. 6.

[8001] Isa. xli. 4 (Sept.).

[8002] John i. 1.

[8003] Prolatus.

[8004] See ch. xiii. p. 107.

Chapter XX.—The Scriptures Relied on by Praxeas to Support His Heresy But Few. They are Mentioned by Tertullian.

But I must take some further pains to rebut their arguments, when they make selections from the Scriptures in support of their opinion, and refuse to consider the other points, which obviously maintain the rule of faith without any infraction of the unity of the Godhead, and with the full admission[8005] of the Monarchy. For as in the Old Testament Scriptures they lay hold of nothing else than, "I am God, and beside me there is no God;"[8006] so in the Gospel they simply keep in view the Lord's answer to Philip, "I and my Father are one;"[8007] and, "He that hath seen me hath seen the Father; and I am in the Father, and the Father in me."[8008] They would have the entire revelation of both Testaments yield to these three passages, whereas the only proper course is to understand the few statements in the light of the many. But in their contention they only act on the principle of all heretics. For, inasmuch as only a few testimonies are to be found (making for them) in the general mass, they pertinaciously set off the few against the many, and assume the later against the earlier. The rule, however, which has been from the beginning established for every case, gives its prescription against the later *assumptions*, as indeed it also does against the fewer.

[8005] Sonitu.

[8006] Isa. xlv. 5.

[8007] John x. 30.

[8008] John xiv. 9, 10.

Chapter XXI.—In This and the Four Following Chapters It is Shewn, by a Minute Analysis of St. John's Gospel, that the Father and Son are Constantly Spoken of as Distinct Persons.

Consider, therefore, how many passages present their prescriptive authority to you in this very Gospel before this inquiry of Philip, and previous to any discussion on your part. And first of all there comes at once to hand the preamble of John to his Gospel, which shows us what He previously was who had to become flesh. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God: all things were made by Him, and without Him was nothing made."[8009] Now, since these words may not be taken otherwise than as they are written, there is without doubt shown to be One who was from the beginning, and also One with whom He always was: one the Word of God, the other God (although the Word is also God, but *God* regarded as the Son of God, not as the Father); One through whom were all things, Another by whom were all things. But in what sense we call Him *Another* we have already often described. In that we called Him Another, we must needs imply that He is not identical—not identical indeed, yet not as if separate; *Other* by dispensation, not by division. He, therefore, *who* became flesh was not the very same as He from whom the Word came. "His glory was beheld—the glory as of the only-begotten of the Father;"[8010] not, (observe,) as of the Father. He "declared" (what was in) "the bosom of the Father alone;"[8011] the Father did not *divulge the secrets of* His own bosom. For this is preceded by another statement: "No man hath seen God at any time."[8012] Then, again, when He is designated by John (the Baptist) as "the Lamb of God,"[8013] He is not *described as Himself the same with Him* of whom He is the beloved *Son*. He is, no doubt, ever the Son of God, but yet not He Himself of whom He is the Son. This (divine relationship) Nathanæl at once recognised in Him,[8014] even as Peter did on another occasion: "Thou art the Son of God."[8015] And He affirmed Himself that they were quite right in their convictions; for He answered Nathanæl: "Because I said, I saw thee under the fig-tree, therefore dost thou believe?"[8016] And in the same manner He pronounced Peter to be "blessed," inasmuch as "flesh and blood had not revealed it to him"—that he had perceived the Father—"but the Father which is in heaven."[8017] By asserting all this, He determined the distinction which is between the two Persons: that is, the Son then on earth, whom Peter had confessed to be the Son of God; and the Father in heaven, who had revealed to Peter the discovery which he had made, that Christ was the Son of God. When He entered the temple, He called it "His Father's house,"[8018] *speaking* as the Son. In His address to Nicodemus He says: "So God loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."[8019] And again: "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God."[8020] Moreover, when John (the Baptist) was asked what he happened *to know* of Jesus, he said: "The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."[8021] Whom, indeed, did He reveal to the woman of Samaria? Was it not "the Messias which is called Christ?"[8022] And so He showed, of course, that He was not the Father, but the Son; and elsewhere He is expressly called "the Christ, the Son of God,"[8023] and not the Father. He says, therefore," My meat is to do the will of Him that sent me, and to finish His work;"[8024] whilst to the Jews He remarks respecting the cure of the impotent man, "My Father worketh hitherto, and I work."[8025] "My Father and I"—these are the Son's words. And it was on this very account that "the Jews sought the more intently to kill Him, not only because He broke the Sabbath, but also because He said that God was His Father, thus making Himself equal with God. Then indeed did He answer and say unto them, The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that He Himself doeth; and He will also show Him greater works than these, that ye may marvel. For as *the Father* raiseth up the dead and quickeneth them, even so the Son also quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the

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[8009] John i. 1–3.

[8010] John i. 14.

[8011] Unius sinum Patris. Another reading makes: "He alone (unus) declared," etc. See John i. 18.

[8012] John i. 18, first clause.

[8013] John i. 29.

[8014] John i. 49.

[8015] Matt. xvi. 16.

[8016] John i. 50.

[8017] Matt. xvi. 17.

[8018] John ii. 16.

[8019] John iii. 16.

[8020] John iii. 17, 18.

[8021] John iii. 35, 36.

[8022] John iv. 25.

[8023] John xx. 31.

[8024] John iv. 34.

[8025] John v. 17.

Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, who hath sent the Son. Verily, verily, I say unto you, He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily I say unto you, that the hour is coming, when the dead shall hear the voice of the Son of God; and when they have heard it, they shall live. For as the Father hath eternal life in Himself, so also hath He given to the Son to have eternal life in Himself; and He hath given Him authority to execute judgment also, because He is the Son of man"[8026]—that is, according to the flesh, even as He is also the Son of God through His Spirit.[8027] Afterwards He goes on to say: "But I have greater witness than that of John; for the works which the Father hath given me to finish—those very works bear witness of me that the Father hath sent me. And the Father Himself, which hath sent me, hath also borne witness of me."[8028] But He at once adds, "Ye have neither heard His voice at any time, nor seen His shape;"[8029] thus affirming that in former times it was not the Father, but the Son, who used to be seen and heard. Then He says at last: "I am come in my Father's name, and ye have not received me."[8030] It was therefore always the Son (of whom we read) under the designation of the Almighty and Most High God, and King, and Lord. To those also who inquired "what they should do *to work the works of God*,"[8031] He answered, "*This is the work of God*, that ye believe on Him whom He hath sent."[8032] He also declares Himself to be "the bread which the Father sent from heaven;"[8033] and adds, that "all that the Father gave Him should come to Him, and that He Himself would not reject them,[8034] because He had come down from heaven not to do His own will, but the will of the Father; and that the will of the Father was that every one who saw the Son, and believed on Him, should obtain the life (everlasting,) and the resurrection *at the last day*. No man indeed was able to come to Him, except the Father attracted him; whereas every one who had heard and learnt of the Father came to Him."[8035] He goes on then expressly to say, "Not that any man hath seen the Father;"[8036] thus showing us that it was through the Word of the Father that men were instructed and taught. Then, when many departed from Him,[8037] and He turned to the apostles with the inquiry whether "they also would go away,"[8038] what was Simon Peter's answer? "To whom shall we go? Thou hast the words of *eternal* life, and we believe that Thou art the Christ."[8039] (Tell me now, did they believe) Him to be the Father, or the Christ of the Father? 61

[8026] John v. 19–27.

[8027] i.e. His divine nature.

[8028] John v. 36, 37.

[8029] Ver. 37.

[8030] Ver. 43.

[8031] John vi. 29.

[8032] Ver. 30.

[8033] Ver. 32.

[8034] The expression is in the neuter collective form in the original.

[8035] John vi. 37–45.

[8036] Ver. 46.

[8037] Ver. 66.

[8038] Ver. 67.

[8039] Ver. 68.

Chapter XXII.—Sundry Passages of St. John Quoted, to Show the Distinction Between the Father and the Son. Even Praxeas' Classic Text—I and My Father are One—Shown to Be Against Him.

Again, whose doctrine does He announce, at which all were astonished?[8040] Was it His own or the Father's? So, when they were in doubt among themselves whether He were the Christ (not as being the Father, of course but as the Son), He says to them "You are not ignorant whence I am; and I am not come of myself, but He that sent me is true, whom ye know not; but I know Him, because I am from Him."[8041] He did not say, Because I myself am He; and, I have sent mine own self: but His words are, "He hath sent me." When, likewise, the Pharisees sent men to apprehend Him, He says: "Yet a little while am I with you, and (then) I go unto Him that sent me."[8042] When, however, He declares that He is not alone, and uses these words, "but I and the Father that sent me,"[8043] does He not show that there are Two—Two, and yet inseparable? Indeed, this was the sum and substance of what He was teaching them, that they were inseparably Two; since, after citing the law when it affirms the truth of two men's testimony,[8044] He adds at once: "I am one who am bearing witness of myself; and the Father (is another,) who hath sent me, and beareth witness of me."[8045] Now, if He were one—being at once both the Son and the Father—He certainly would not have quoted the sanction of the law, which requires not the testimony of one, but of two. Likewise, when they asked Him where His Father was,[8046] He answered them, that they had known neither Himself nor the Father; and in this answer He plainly told them of *Two*, whom they were ignorant of. Granted that "if they had known Him, they would have known the Father also,"[8047] this certainly does not imply that He was Himself both Father and Son; but that, by reason of the inseparability of the Two, it was impossible for one of them to be either acknowledged or unknown without the other. "He that sent me," says He, "is true; and I am telling the world those things which I have heard of Him."[8048] And the Scripture narrative goes on to explain in an exoteric manner, that "they understood not that He spake to them concerning the Father,"[8049] although they ought certainly to have known that the

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[8040] See John vii. *passim*.

[8041] Ver. 28, 29.

[8042] Ver. 33.

[8043] John viii. 16.

[8044] Ver. 17.

[8045] Ver. 18.

[8046] Ver. 19.

[8047] Ver. 19.

[8048] John viii. 26.

[8049] Ver. 27.

Father's words were *uttered* in the Son, because they read in Jeremiah, "And the Lord said to me, Behold, I have put my words in thy mouth;"[8050] and again in Isaiah, "The Lord hath given to me the tongue of learning that I should understand when to speak a word in season."[8051] In accordance with which, *Christ* Himself says: "Then shall ye know that I am He and that I am saying nothing of my own self; but that, as my Father hath taught me, so I speak, because He that sent me is with me."[8052] This also amounts to a proof that they were Two, (although) undivided. Likewise, when upbraiding the Jews in His discussion with them, because they wished to kill Him, He said, "I speak that which I have seen with my Father, and ye do that which ye have seen with your father;"[8053] "but now ye seek to kill me, a man that hath told you the truth which I have heard of God;"[8054] and again, "If God were your Father, ye would love me, for I proceeded forth and came from God,"[8055] (still they are not hereby separated, although He declares that He proceeded forth *from the Father*. Some persons indeed seize the opportunity afforded them in these words *to propound their heresy of His separation*; but His coming out from God is like the ray's procession from the sun, and the river's from the fountain, and the tree's from the seed); "I have not a devil, but I honour my Father;"[8056] again, "If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that He is your God: yet ye have not known Him, but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying."[8057] But when He goes on to say, "*Your father* Abraham rejoiced to see my day; and he saw it, and was glad,"[8058] He certainly proves that it was not the Father that appeared to Abraham, but the Son. In like manner He declares, in the case of the man *born* blind, "that He must do the works of the Father *which had sent Him*;"[8059] and after He had given the man sight, He said to him, "Dost thou believe in the Son of God?" Then, upon the man's inquiring who *He* was, He proceeded to reveal Himself to him, as that Son *of God* whom He had announced to him as the right object of his faith.[8060] In a later passage He declares that He is known by the Father, and the Father by Him;[8061]

[8050] Jer. i. 9.

[8051] Isa. l. 4.

[8052] John viii. 28, 29.

[8053] Ver. 38.

[8054] Ver. 40.

[8055] Ver. 42.

[8056] Ver. 49.

[8057] John viii. 54, 55.

[8058] Ver. 56.

[8059] John ix. 4.

[8060] Vers. 35–38.

[8061] John x. 15.

adding that He was so wholly loved by the Father, that He was laying down His life, because He had received this commandment from the Father.[8062] When He was asked by the Jews if He were the very Christ[8063] (meaning, of course, the Christ of God; for to this day the Jews expect not the Father Himself, but the Christ of God, it being nowhere said that the Father will come as the Christ), He said to them, "I am telling you, and yet ye do not believe: the works which I am doing, in my Father's name, they actually bear witness of me."[8064] Witness of what? Of that very thing, to be sure, of which they were making inquiry—whether He were the Christ of God. Then, again, concerning His sheep, and (the assurance) that no man should pluck them out of His hand,[8065] He says, "My Father, which gave them to me, is greater than all;"[8066] adding immediately, "I am and my Father are one."[8067] Here, then, they take their stand, too infatuated, nay, too blind, to see in the first place that there is in this passage an intimation of Two Beings—"*I and my Father*;" then that there is a plural predicate, "*are*," inapplicable to one person only; and lastly, that (the predicate terminates in an abstract, not a personal noun)—"we are one *thing*" *Unum*, not "one person" *Unus*. For if He had said "one Person," He might have rendered some assistance to their opinion. *Unus*, no doubt, indicates the singular number; but (here we have a case where) "Two" are still the subject in the masculine gender. He accordingly says *Unum*, a neuter term, which does not imply singularity of number, but unity of essence, likeness, conjunction, affection on the Father's part, who loves the Son, and submission on the Son's, who obeys the Father's will. When He says, "I and my Father are one" *in essence—Unum*—He shows that there are Two, whom He puts on an equality and unites in one. He therefore adds to this very statement, that He "had showed them many works from the Father," for none of which did He deserve to be stoned.[8068] And to prevent their thinking Him deserving of this fate, as if He had claimed to be considered as God Himself, that is, the Father, by having said, "I and my Father are One," representing Himself as the Father's divine Son, and not as God Himself, He says, "If it is written in your law, I said, Ye are gods; and if the Scripture cannot be broken, say ye of Him whom the Father hath sanctified and sent into the world, that He blasphemeth, because He said, I am the Son of God? If I do not the works of my Father, believe me not; but if I do, even if ye will not believe me, still believe the works; and know that I am in the Father, and the Father in me."[8069] It must therefore be by the works that the Father is in the Son, and the Son in the Father; and so it is by the works that we understand that the Father is one *with the Son*. All along did He therefore strenuously aim at this conclusion, that while they were of one power and essence, they should still be believed to be Two; for otherwise, unless they were believed to be Two, the Son could not possibly be believed to have any existence at all.

[8062] Vers. 15, 17, 18.

[8063] Ver. 24.

[8064] Ver. 25.

[8065] Vers. 26–28.

[8066] Ver. 29.

[8067] Ver. 30.

[8068] John x. 32.

[8069] Vers. 34–38.

Chapter XXIII.—More Passages from the Same Gospel in Proof of the Same Portion of the Catholic Faith. Praxeas' Taunt of Worshipping Two Gods Repudiated.

Again, when Martha in a later passage acknowledged Him to be the Son of God,[8070] she no more made a mistake than Peter[8071] and Nathanæl[8072] had; and yet, even if she had made a mistake, she would at once have learnt the truth: for, behold, when about to raise her brother from the dead, the Lord looked up to heaven, and, addressing the Father, said—as the Son, of course: "Father, I thank Thee that Thou always hearest me; it is because of these crowds that are standing by that I have spoken *to Thee*, that they may believe that Thou hast sent me."[8073] But in the trouble of His soul, (on a later occasion,) He said: "What shall I say? Father, save me from this hour: but for this cause is it that I am come to this hour; only, O Father, do Thou glorify Thy name"[8074]—in which He spake as the Son. (At another time) He said: "I am come in my Father's name."[8075] Accordingly, the Son's voice was indeed alone sufficient, (when addressed) to the Father. But, behold, with an abundance (of evidence)[8076] the Father from heaven replies, for the purpose of testifying to the Son: "This is 619 my beloved Son, in whom I am well pleased; hear ye Him."[8077] So, again, in that *asseveration*, "I have both glorified, and will glorify again,"[8078] how many Persons do you discover, obstinate Praxeas? Are there not as many as there are voices? You have the Son on earth, you have the Father in heaven. Now this is not a separation; it is nothing but the divine dispensation. We know, however, that God is in the bottomless depths, and exists everywhere; but then it is by power and authority. We are also sure that the Son, being indivisible from Him, is everywhere with Him. Nevertheless, in the Economy *or Dispensation* itself, the Father willed that the Son should be regarded[8079] as on earth, and Himself in heaven; whither the Son also Himself looked up, and prayed, and made supplication of the Father; whither also He taught us to raise ourselves, and pray, "Our Father which art in heaven," etc.,[8080]—although, indeed, He is everywhere present. This *heaven* the Father willed to be His own throne; while He made the Son to be "a little lower than the angels,"[8081] by sending Him down to the earth, but meaning at the same time to "crown Him with glory and honour,"[8082] even by taking Him back to heaven. This He now made good to Him when He said: "I have both glorified *Thee*, and will glorify *Thee again*." The Son offers His request from earth, the Father gives His promise from heaven. Why, then, do you make liars of both the Father and the Son? If either the Father spake from heaven to the Son when He Himself was the Son on earth, or the Son prayed to the Father when He was Himself the Son in heaven, how happens it that the Son made a request of His own very self, by asking it of the Father, since the Son was the Father? Or, on the other hand, how is it that the Father made a promise to Himself, by making it to the Son, since the Father was the Son? Were we even to maintain that they are two separate gods, as you are so fond of throwing out against us, it would be a more tolerable assertion than the maintenance of so versatile and changeful a God as yours! Therefore it was that in the passage before us the Lord declared to the people present: "Not on my own account has this voice addressed me, but for your sakes,"[8083] that these likewise may believe both in the Father and in the Son, severally, in their own names and persons and positions. "Then again, Jesus exclaims, and says, He that believeth on me, believeth not on me, but on Him that sent me;"[8084] because it is through the Son that men believe in the Father, while the Father also is the authority whence springs belief in the Son. "And he that seeth me, seeth Him that sent me."[8085] How so? Even because, (as He afterwards declares,) "I have not spoken from myself, but the Father which sent me: He hath given me a commandment what I should say, and what I should speak."[8086] For "the Lord God hath given me the tongue of the learned, that I should know when I ought to speak"[8087] the word which I actually speak. "Even as the Father hath said unto me, so do I speak."[8088] Now, in what way these things were said to Him, the evangelist and beloved disciple John knew better than Praxeas; and therefore he adds concerning his own meaning: "Now before the feast of the passover, Jesus knew that the Father had given all things into His hands, and that He had come from God, and was going to God."[8089] Praxeas, however, would have it that it was the Father who proceeded forth from Himself, and had returned to Himself; so that what the devil put into the heart of Judas was the betrayal, not of the Son, but of the Father Himself. But for the matter of that, things have not turned out well either for the devil or the heretic; because, even in the Son's case, the treason which the devil wrought against Him contributed nothing to his advantage. It was, then, the Son of God, who was in the Son of man, that was betrayed, as the Scripture says afterwards: "Now is the Son of man glorified, and God is glorified in Him."[8090] Who is here meant by "God?" Certainly not the Father, but the Word of the Father, who was in the Son of man—that is in the flesh, in which Jesus had been already glorified by *the divine* power and word. "And God," says He, "shall also glorify Him in Himself;"[8091] that is to say, the Father shall glorify the Son, because He has Him within Himself; and even though prostrated to the earth, and put to death, He would soon glorify Him by His resurrection, and making Him conqueror over death. 620

[8070] John xi. 27.

[8071] Matt. xvi. 16.

[8072] John i. 49.

[8073] John xi. 41, 42.

[8074] John xii. 27, 28.

[8075] John v. 43.

[8076] Or, "by way of excess."

[8077] Matt. xvii. 5.

[8078] John xii. 28.

[8079] Or, *held* (haberi).

[8080] Matt. vi. 9.

[8081] Ps. viii. 5.

[8082] Same ver.

[8083] John xii. 30.

[8084] John xii. 44.

[8085] Ver. 45.

[8086] John xii. 49.

[8087] Isa. l. 4.

[8088] John xii. 50.

[8089] John xiii. 1, 3.

[8090] Ver. 31.

[8091] Ver. 32.

Chapter XXIV.—On St. Philip's Conversation with Christ. He that Hath Seen Me, Hath Seen the Father. This Text Explained in an Anti-Praxean Sense.

But there were some who even then did not understand. For Thomas, who was so long incredulous, said: "Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye would have known the Father also: but henceforth ye know Him, and have seen Him."[8092] And now we come to Philip, who, roused with the expectation of seeing the Father, and not understanding in what sense he was to take "seeing the Father," says: "Show us the Father, and it sufficeth us."[8093] Then the Lord answered him: "Have I been so long time with you, and yet hast thou not known me, Philip?"[8094] Now whom does He say that they ought to have known?—for this is the sole point of discussion. Was it as the Father that they ought to have known Him, or as the Son? If it was as the Father, Praxeas must tell us how Christ, who had been so long time with them, could have possibly ever been (I will not say understood, but even) supposed to have been the Father. He is clearly defined to us in all Scriptures—in the Old Testament as the Christ of God, in the New Testament as the Son of God. In this character was He anciently predicted, in this was He also declared even by Christ Himself; nay, by the very Father also, who openly confesses Him from heaven as His Son, and as His Son glorifies Him. "This is my beloved Son;" "I have glorified Him, and I will glorify Him." In this character, too, was He believed on by His disciples, and rejected by the Jews. It was, moreover, in this character that He wished to be accepted by them whenever He named the Father, and gave preference to the Father, and honoured the Father. This, then, being the case, it was not the Father whom, after His lengthened intercourse with them, they were ignorant of, but it was the Son; and accordingly the Lord, while upbraiding *Philip* for not knowing Himself who was the object of their ignorance, wished Himself to be acknowledged indeed as that *Being* whom He had reproached them for being ignorant of after so long a time—in a word, as the Son. And now it may be seen in what sense it was said, "He that hath seen me hath seen the Father,"[8095]—even in the same in which it was said in a previous passage, "I and my Father are one."[8096] Wherefore? Because "I came forth from the Father, and am come *into the world*"[8097] and, "I am the way: no man cometh unto the Father, but by me;"[8098] and, "No man can come to me, except the Father draw him;”[8099] and, “All things are delivered unto me by the Father;”[8100] and, “As the Father quickeneth (the dead), so also doth the Son;”[8101] and again, “If ye had known me, ye would have known the Father also.”[8102] For in all these passages He had shown Himself to be the Father’s Commissioner,[8103] through whose agency even the Father could be seen in His works, and heard in His words, and recognised in the Son’s administration of the Father’s words and deeds. The Father indeed was invisible, as Philip had learnt in the law, and ought at the moment to have remembered: “No man shall see God, and live.”[8104] So he is reproved for desiring to see the Father, as if He were a visible Being, and is taught that He only becomes visible in the Son from His mighty works, and not in the manifestation of His person. If, indeed, He meant the Father to be understood as the same with the Son, by saying, “He who seeth me seeth the Father,” how is it that He adds immediately afterwards, “Believest thou not that I am in the Father, and the Father in me?”[8105] He ought rather to have said: “Believest thou not that I am the Father?” With what view else did He so emphatically dwell on this point, if it were not to clear up that which He wished men to understand—namely, that He was the Son? And then, again, by saying, “Believest thou not that I am in the Father, and the Father in me,”[8106] He laid the greater stress on His question on this very account, that He should not, because He had said, “He that hath seen me, hath seen the Father,” be supposed to be the Father; because He had never wished Himself to be so regarded, having always professed Himself to be the Son, and to have come from the Father. And then He also set the conjunction of the two Persons in the clearest light, in order that no wish might be entertained of seeing the Father as if He were separately visible, and that the Son might be regarded as the representative of the Father. And yet He omitted not to explain how the Father was in the Son and the Son in the Father. “The words,” says He, “which I speak unto you, are not mine,”[8107] because indeed they were the Father’s words; “but the Father that dwelleth in me, He doeth the works.”[8108] 62 It is therefore by His mighty works, and by the words of His doctrine, that the Father who dwells in the Son makes Himself visible—even by those *words and works* whereby He abides in Him, and also by

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[8092] John xiv. 5–7.

[8093] Ver. 8.

[8094] Ver. 9.

[8095] John xiv. 9.

[8096] John x. 30.

[8097] John xvi. 28.

[8098] John xiv. 6.

8099 John vi. 44.

8100 Matt. xi. 27.

8101 John v. 21.

8102 John xiv. 7.

8103 Vicarium.

8104 Ex. xxxiii. 20.

8105 John xiv. 10.

8106 John xiv. 11.

8107 John xiv. 10.

8108 Same ver.

Him in whom He abides; the special properties of Both the Persons being apparent from this very circumstance, that He says, "I am in the Father, and the Father is in me."[8109] Accordingly He adds: "Believe—" What? That I am the Father? I do not find that it is so written, but rather, "that I am *in* the Father, and the Father in me; or else believe me for my works' sake;"[8110] meaning those works by which the Father manifested Himself to be in the Son, not indeed to the sight of man, but to his intelligence.

[8109] Same ver.

[8110] Ver. 11.

Chapter XXV.—The Paraclete, or Holy Ghost. He is Distinct from the Father and the Son as to Their Personal Existence. One and Inseparable from Them as to Their Divine Nature. Other Quotations Out of St. John's Gospel.

What follows Philip's question, and *the Lord's* whole treatment of it, to the end of *John's* Gospel, continues to furnish us with statements of the same kind, distinguishing the Father and the Son, with the properties of each. Then there is the Paraclete *or Comforter*, also, which He promises to pray for to the Father, and to send from heaven after He had ascended to the Father. *He is called* "another Comforter," indeed;[8111] but in what way He is *another* we have already shown,[8112] "He shall receive of mine," says Christ,[8113] just as *Christ* Himself received of the Father's. Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent Persons, *who are yet distinct* One from Another. These Three are one[8114] *essence*, not one *Person*,[8115] as it is said, "I and my Father are One,"[8116] in respect of unity of substance not singularity of number. Run through the whole *Gospel*, and you will find that He whom you believe to be the Father (described as acting for the Father, although you, for your part, forsooth, suppose that "the Father, being the husbandman,"[8117] must surely have been on earth) is once more recognised by the Son as in heaven, when, "lifting up His eyes thereto,"[8118] He commended His disciples to the safe-keeping of the Father.[8119] We have, moreover, in that other Gospel a clear revelation, i.e. *of the Son's distinction from the Father*, "My God, why hast Thou forsaken me?"[8120] and again, (in the third Gospel,) "Father, into Thy hands I commend my spirit."[8121] But even if (we had not these passages, we meet with satisfactory evidence) after His resurrection and glorious victory over death. Now that all the restraint of His humiliation is taken away, He might, if possible, have shown Himself as the Father to so faithful a woman (as Mary Magdalene) when she approached to touch Him, out of love, not from curiosity, nor with Thomas' incredulity. *But not so*; Jesus saith unto her, "Touch me not, for I am not yet ascended to my Father; but go to my brethren" (and even in this He proves Himself to be the Son; for if He had been the Father, He would have called them His *children*, (instead of His *brethren*), "and say unto them, I ascend unto my Father and your Father, and to my God and your God."[8122] *Now, does this mean, I ascend* as the Father to the Father, and as God to God? Or as the Son to the Father, and as the Word to God? Wherefore also does this Gospel, at its very termination, intimate that these things were ever written, if it be not, to use its own words, "that ye might believe that Jesus Christ is the Son of God?"[8123] Whenever, therefore, you take any of the statements of this Gospel, and apply them to demonstrate the identity of the Father and the Son, supposing that they serve your views therein, you are contending against the definite purpose of the Gospel. For these things certainly are not written that you may believe that Jesus Christ is the Father, but the Son.[8124]

[8111] John xiv. 16.

[8112] See above ch. xiii.

[8113] John xvi. 14.

[8114] Unum. [On this famous passage see Elucidation III.]

[8115] Unus.

[8116] John x. 30.

[8117] John xv. 1.

[8118] John xvii. 1.

[8119] John xvii. 11.

[8120] Matt. xxvii. 46.

[8121] Luke xxiii. 46.

[8122] John xx. 17.

[8123] John xx. 31.

[8124] [A curious anecdote is given by Carlyle in his *Life of Frederick* (Book xx. cap. 6), touching the text of "the Three Witnesses." Gottsched satisfied the king that it was not in the Vienna ms. save in an interpolation of the margin "*in Melanchthon's hand*." Luther's Version lacks this text.]

Chapter XXVI.—A Brief Reference to the Gospels of St. Matthew and St. Luke. Their Agreement with St. John, in Respect to the Distinct Personality of the Father and the Son.

In addition to Philip's conversation, and the Lord's reply to it, the reader will observe that we have run through John's Gospel *to show* that many other passages of a clear purport, both before and after that chapter, are only in strict accord with that single and prominent statement, which must be interpreted agreeably to all other places, rather than in opposition to them, and indeed to its own inherent and natural sense. I will not here largely use the support of the other Gospels, which confirm our belief by the Lord's *nativity*: it is sufficient to remark that He who had to be born of a virgin is announced in express terms by the angel himself as the Son of God: "The Spirit of God shall come upon thee, and the power of the Highest shall overshadow thee; therefore also the Holy Thing that shall be born of thee shall be called *the Son of God*."[8125] On this passage even they will wish to raise a cavil; but truth will prevail. Of course, they say, the Son of God is God, and the power of the highest is the Most High. And they do not hesitate to insinuate[8126] what, if it had been true, would have been written. Whom was he[8127] so afraid of as not plainly to declare, "God shall come upon thee, and the Highest shall overshadow thee?" Now, by saying "the Spirit of God" (although the Spirit of God *is God*,) and by not directly naming God, he wished that portion[8128] of the whole *Godhead* to be understood, which was about to retire into the designation of "the Son." The Spirit of God in this passage must be the same *as the* Word. For just as, when John says, "The Word was made flesh,"[8129] we understand the Spirit also in the mention of the Word: so here, too, we acknowledge the Word likewise in the name of the Spirit. For both the Spirit is the substance of the Word, and the Word is the operation of the Spirit, and the Two are One (and the same).[8130] Now John must mean *One* when he speaks of Him as "having been made flesh," and the angel *Another* when he announces Him as "about to be born," if the Spirit is not the Word, and the Word the Spirit. For just as the Word of God is not actually He whose *Word* He is, so also the Spirit (although He is called God) is not actually He whose *Spirit* He is said to be. Nothing which belongs to something else is actually the very same thing as that to which it belongs. Clearly, when anything proceeds from a personal subject,[8131] and so belongs to him, since it comes from him, it may possibly be such in quality exactly as the personal subject himself is from whom it proceeds, and to whom it belongs. And thus the Spirit is God, and the Word is God, because proceeding from God, but yet is not actually the very same as He from whom He proceeds. Now that which is God of God, although He is an actually existing thing,[8132] yet He cannot be God Himself[8133] (exclusively), but so far God as He is of the same substance as God Himself, and as being an actually existing thing, and as a portion of the Whole. Much more will "the power of the Highest" not be the Highest Himself, because It is not an actually existing thing, as being Spirit—in the same way as the *wisdom* (of God) and the *providence* (of God) is not God: these *attributes* are not substances, but the accidents of the particular substance. Power is incidental to the Spirit, but cannot itself be the Spirit. These things, therefore, whatsoever they are—(I mean) the Spirit of God, and the Word and the Power—having been conferred on the Virgin, that which is born of her is the Son of God. This He Himself, in those other Gospels also, testifies Himself to have been from His very boyhood: "Wist ye not," says He, "that I must be about *my Father's* business?"[8134] Satan likewise knew Him to be this in his temptations: "Since Thou art *the Son of God*."[8135] This, accordingly, the devils also acknowledge Him to be: "we know Thee, who Thou art, the *Holy Son of God*."[8136] His "*Father*" He Himself adores.[8137] When acknowledged by Peter as the "Christ (the Son) of God,"[8138] He does not deny *the relation*. He exults in spirit when He says to the Father, "I thank Thee, *O Father*, because Thou hast hid these things from the wise and prudent."[8139] He, moreover, affirms also that to no man is the Father known, but to *His Son*;[8140] and promises that, as *the Son of the Father*, He will confess those who confess Him, and deny those who deny Him, before His Father.[8141] He also introduces a parable of the mission to the vineyard of the Son (not the Father), who was sent after so many servants,[8142] and slain by the husbandmen, and avenged by the Father. He is also ignorant of the last day and hour, which is known to the Father only.[8143] He awards the kingdom to His disciples, as He says it had been appointed to Himself by the Father.[8144] He has power to ask, if He will, legions of angels from the Father for His help.[8145] He exclaims that God had forsaken Him.[8146] He commends His spirit into the hands of the Father.[8147] After His resurrection He promises in a pledge to His disciples that He will send them the promise of His Father;[8148] and lastly, He commands them to baptize into the Father and the Son and the Holy Ghost, not into a unipersonal God.[8149] And indeed it is not once only, but three times, that we are immersed into the Three Persons, at each several mention of Their names.

[8125] Luke i. 35.

[8126] Inicere.

[8127] i.e., the angel of the Annunciation.

[8128] On this not strictly defensible term of Tertullian, see Bp. Bull's *Defence of the Nicene Creed*, book ii. ch. vii. sec. 5, Translation, pp. 199, 200.

[8129] John i. 14.

[8130] "The selfsame Person is understood under the appellation both of *Spirit* and *Word*, with this difference only, that He is called 'the Spirit of God,' so far as He is a Divine Person,…and 'the Word,' so far as He is the Spirit in operation, proceeding with sound and vocal utterance from God to set the universe in order."—Bp. Bull, *Def. Nic. Creed*, p. 535, Translation.

[8131] Ex ipso.

[8132] Substantiva res.

[8133] Ipse Deus: i.e., God so wholly as to exclude by identity every other person.

[8134] Luke ii. 49.

[8135] Matt. iv. 3, 6.

[8136] Mark i. 24; Matt. viii. 29.

[8137] Matt. xi. 25, 26; Luke x. 21; John xi. 41.

[8138] Matt. xvi. 17.

[8139] Matt. xi. 25.

[8140] Matt. xi. 27; Luke x. 22.

[8141] Matt. x. 32, 33.

[8142] Matt. xxi. 33–41.

[8143] Matt. xxiv. 36.

[8144] Luke xxii. 29.

[8145] Matt. xxvi. 53.

[8146] Matt. xxvii. 46.

[8147] Luke xxiii. 46.

[8148] Luke xxiv. 49.

[8149] Non in unum.

Chapter XXVII.—The Distinction of the Father and the Son, Thus Established, He Now Proves the Distinction of the Two Natures, Which Were, Without Confusion, United in the Person of the Son. The Subterfuges of Praxeas Thus Exposed.

But why should I linger over matters which are so evident, when I ought to be attacking points on which they seek to obscure the plainest proof? For, confuted on all sides on the distinction between the Father and the Son, which we maintain without destroying their inseparable union—as (by the examples) of the sun and the ray, and the fountain and the river—yet, by help of (their conceit) an indivisible number, (with issues) of two and three, they endeavour to interpret this *distinction* in a way which shall nevertheless tally with their own opinions: so that, all in one Person, they distinguish two, Father and Son, understanding the Son to be flesh, that is man, that is Jesus; and the Father to be spirit, that is God, that is Christ. Thus they, while contending that the Father and the Son are one and the same, do in fact begin by dividing them rather than uniting them. For if Jesus is one, and Christ is another, then the Son will be different from the Father, because the Son is Jesus, and the Father is Christ. Such a *monarchy* as this they learnt, I suppose, in the school of Valentinus, making two—Jesus and Christ. But this conception of theirs has been, in fact, already confuted in what we have previously advanced, because the Word of God or the Spirit of God is also called the power of the Highest, whom they make the Father; whereas these relations[8150] are not themselves the same as He whose relations they are said to be, but they proceed from Him and appertain to Him. However, another refutation awaits them on this point of their heresy. See, say they, it was announced by the angel: “Therefore that Holy Thing which shall be born of thee shall be called the Son of God.”[8151] Therefore, (they argue,) as it was the flesh that was born, it must be the flesh that is the Son of God. Nay, (I answer,) this is spoken concerning the Spirit of God. For it was certainly of the Holy Spirit that the virgin conceived; and that which He conceived, she brought forth. That, therefore, had to be born which was conceived and was to be brought forth; that is to say, the Spirit, whose “name should be called Emmanuel which, being interpreted, is, God with us.”[8152] Besides, the flesh is not God, so that it could not have been said concerning it, “That Holy Thing shall be called the Son of God,” but only that Divine Being who was born in the flesh, of whom the psalm also says, “Since God became man in the midst of it, and established it by the will of the Father.”[8153] Now what Divine Person was born in it? The Word, and the Spirit which became incarnate with the Word by the will of the Father. The Word, therefore, is incarnate; and this must be the point of our inquiry: How the Word became flesh,—whether it was by having been transfigured, as it were, in the flesh, or by having really clothed Himself in flesh. Certainly it was by a real clothing of Himself in flesh. For the rest, we must needs believe God to be unchangeable, and incapable of form, as being eternal. But transfiguration is the destruction of that which previously existed. For whatsoever is transfigured into some other thing ceases to be that which it had been, and begins to be that which it previously was not. God, however, neither ceases to be what He was, nor can He be any other thing than what He is. The Word is God, and "the Word of the Lord remaineth for ever,"—even by holding on unchangeably in His own proper form. Now, if He admits not of being transfigured, it must follow that He be understood in this sense to have become flesh, when He comes to be in the flesh, and is manifested, and is seen, and is handled by means of the flesh; since all the other points likewise require to be thus understood. For if the Word became flesh by a transfiguration and change of substance, it follows at once that Jesus must be a substance compounded of[8154] two substances—of flesh and spirit,—a kind of mixture, like *electrum*, composed of gold and silver; and it begins to be neither gold (that is to say, spirit) nor silver (that is to say, flesh),—the one being changed by the other, and a third substance produced. Jesus, therefore, cannot at this rate be God 624 for He has ceased to be the Word, which was made flesh; nor can He be Man incarnate for He is not properly flesh, and it was flesh which the Word became. Being compounded, therefore, of both, He actually is neither; He is rather some third substance, very different from either. But the truth is, we find that He is expressly set forth as both God and Man; the very psalm which we have quoted intimating (of the flesh), that "God became Man in the midst of it, He therefore established it by the will of the Father,"—certainly in all respects as the Son of God and the Son of Man, being God and Man, differing no doubt according to each substance in its own especial property, inasmuch as the Word is nothing else but God, and the flesh nothing else but Man. Thus does the apostle also teach respecting His two substances, saying, "who was made of the seed of David;"[8155] in which words He will be Man and Son of Man. "Who was declared to be the Son of God, according to the Spirit;"[8156] in which words He will be God, and the Word—the Son of God. We see plainly the twofold state, which is not confounded, but conjoined in One Person—Jesus, God and Man. Concerning Christ, indeed, I defer what I have to say.[8157] (I remark here), that the property of each nature is so wholly preserved, that the Spirit[8158] on the one hand did all things in

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[8150] Ipsæ.

[8151] Luke i. 35.

[8152] Matt. i. 23.

[8153] His version of Ps. lxxxvii. 5.

[8154] Ex.

[8155] Rom. i. 3.

[8156] Ver. 4.

[8157] See next chapter.

[8158] i.e., Christ's divine nature.

Jesus suitable to Itself, such as miracles, and mighty deeds, and wonders; and the Flesh, on the other hand, exhibited the affections which belong to it. It was hungry under the devil's temptation, thirsty with the Samaritan woman, wept over Lazarus, was troubled even unto death, and at last actually died. If, however, it was only a *tertium quid*, some composite essence formed out of the Two substances, like the *electrum* (which we have mentioned), there would be no distinct proofs apparent of either nature. But by a transfer of functions, the Spirit would have done things to be done by the Flesh, and the Flesh such as are effected by the Spirit; or else such things as are suited neither to the Flesh nor to the Spirit, but confusedly of some third character. Nay more, on this supposition, either the Word underwent death, or the flesh did not die, if so be the Word was converted into flesh; because either the flesh was immortal, or the Word was mortal. Forasmuch, however, as the two substances acted distinctly, each in its own character, there necessarily accrued to them severally their own operations, and their own issues. Learn then, together with Nicodemus, that "that which is born in the flesh is flesh, and that which is born of the Spirit is Spirit."[8159] Neither the flesh becomes Spirit, nor the Spirit flesh. In one *Person* they no doubt are well able to be co-existent. Of them Jesus consists—Man, of the flesh; of the Spirit, God—and the angel designated Him as "the Son of God,"[8160] in respect of that nature, in which He was Spirit, reserving for the flesh the appellation "Son of Man." In like manner, again, the apostle calls Him "the Mediator between God and Men,"[8161] and so affirmed His participation of both substances. Now, to end the matter, will you, who interpret the Son of God to be flesh, be so good as to show us what the Son of Man is? Will He then, I want to know, be the Spirit? But you insist upon it that the Father Himself is the Spirit, on the ground that "God is a Spirit," just as if we did not read also that there is "the Spirit of God;" in the same manner as we find that as "the Word was God," so also there is "the Word of God."

[8159] John iii. 6.

[8160] Luke i. 35.

[8161] 1 Tim. ii. 5.

Chapter XXVIII.—Christ Not the Father, as Praxeas Said. The Inconsistency of This Opinion, No Less Than Its Absurdity, Exposed. The True Doctrine of Jesus Christ According to St. Paul, Who Agrees with Other Sacred Writers.

And so, most foolish heretic, you make *Christ* to be the Father, without once considering the actual force of this name, if indeed Christ is a name, and not rather a surname, or designation; for it signifies "Anointed." But Anointed is no more a proper name than Clothed or Shod; it is only an accessory to a name. Suppose now that by some means Jesus were also called Vestitus (*Clothed*), as He is actually called Christ from the mystery of His anointing, would you in like manner say that Jesus was the Son of God, and at the same time suppose that *Vestitus* was the Father? Now then, concerning Christ, if Christ is the Father, the Father is an Anointed One, and receives the unction of course from another. Else if it is from Himself that He receives it, then you must prove it to us. But we learn no such fact from the Acts of the Apostles in that ejaculation of the Church to God, "Of a truth, Lord, against Thy Holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate with the Gentiles *and the people of Israel* were gathered together."[8162] These then testified both that Jesus was the Son of God, and that being the Son, He was anointed by the Father. Christ therefore must be the same as Jesus who was anointed by the Father, and not the Father, who anointed the Son. To the same effect are the words of Peter: "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," that is, *Anointed.*[8163] John, moreover, brands that man as "a liar" who "denieth that Jesus is the Christ;" whilst on the other hand he declares that "every one is born of God who believeth that Jesus is the Christ."[8164] Wherefore he also exhorts us to believe in the name of His (*the Father's*,) Son Jesus Christ, that "our fellowship may be with the Father, and with His Son Jesus Christ."[8165] Paul, in like manner, everywhere speaks of "God the Father, and our Lord Jesus Christ." When writing to the Romans, he gives thanks to God through our Lord Jesus Christ.[8166] To the Galatians he declares himself to be "an apostle not of men, neither by man, but through Jesus Christ and God the Father."[8167] You possess indeed all his writings, which testify plainly to the same effect, and set forth Two—God the Father, and our Lord Jesus Christ, the Son of the Father. (They also testify) that Jesus is Himself the Christ, and under one or the other designation the Son of God.

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[8162] Acts iv. 27.

[8163] Acts ii. 36.

[8164] See 1 John ii. 22, iv. 2, 3, and v. 1.

[8165] 1 John i. 3.

[8166] Rom. i. 8.

[8167] Gal. i. 1.

For precisely by the same right as both names belong to the same Person, even the Son of God, does either name alone without the other belong to the same Person. Consequently, whether it be the name Jesus which occurs alone, Christ is also understood, because Jesus is the Anointed One; or if the name Christ is the only one given, then Jesus is identified with Him, because the Anointed One is Jesus. Now, of these two names *Jesus Christ*, the former is the proper one, which was given to Him by the angel; and the latter is only an adjunct, predicable of Him from His anointing,—thus suggesting the proviso that Christ must be the Son, not the Father. How blind, to be sure, is the man who fails to perceive that by the name of Christ some other God is implied, if he ascribes to the Father this name of Christ! For if Christ is God the Father, when He says, "I ascend unto my Father and your Father, and to my God and your God,"[8168] He of course shows plainly enough that there is above Himself another Father and another God. If, again, the Father is Christ, *He* must be some other Being who "strengtheneth the thunder, and createth the wind, and declareth unto men His Christ."[8169] And if "the kings of the earth stood up, and the rulers were gathered together against *the Lord and against* His Christ,"[8170] that Lord must be another Being, against whose Christ were gathered together the kings and the rulers. And if, to quote another passage, "Thus saith the Lord to my Lord Christ,"[8171] the Lord who speaks to the Father of Christ must be a distinct Being. Moreover, when the apostle in his epistle prays, "That the God of our Lord Jesus Christ may give unto you the spirit of wisdom and of knowledge,"[8172] He must be other (than Christ), who is the God of Jesus Christ, the bestower of spiritual gifts. And once for all, that we may not wander through every passage, He "who raised up Christ from the dead, and is also to raise up our mortal bodies,"[8173] must certainly be, as the quickener, different from the dead Father,[8174] or even from the quickened Father, if Christ who died is the Father.

[8168] John xx. 17.

[8169] Amos iv. 13, Sept.

[8170] Ps. ii. 2.

[8171] Here Tertullian reads τῷ Χριστῷ μου Κυρίῳ, instead of Κύρῳ, "to Cyrus," in Isa. xlv. 1.

[8172] Eph. i. 17.

[8173] Rom. viii. 11.

[8174] From this deduction of the doctrine of Praxeas, that the *Father must have suffered* on the cross, his opponents called him and his followers *Patripassians*.

Chapter XXIX.—It Was Christ that Died. The Father is Incapable of Suffering Either Solely or with Another. Blasphemous Conclusions Spring from Praxeas' Premises.

Silence! Silence on such blasphemy. Let us be content with saying that Christ died, the Son of the Father; and *let this suffice*, because the Scriptures have told us so much. For even the apostle, to his declaration—which he makes not without feeling the weight of it—that "Christ died," immediately adds, "according to the Scriptures,"[8175] in order that he may alleviate the harshness of the statement by the authority of the Scriptures, and so remove offence from the reader. Now, although when two substances are alleged to be in Christ—namely, the divine and the human—it plainly follows that the divine nature is immortal, and that which is human is mortal, it is manifest in what sense he declares "Christ died"—even in the sense in which He was flesh and Man and the Son of Man, not as being the Spirit and the Word and the Son of God. In short, since he says that it was *Christ* (that is, the Anointed One) that died, he shows us that that which died was the nature which was anointed; in a word, the flesh. Very well, say you; since we on our side affirm our doctrine in precisely the same terms which you use on your side respecting the Son, we are not guilty of blasphemy against the Lord God, for we do not maintain that He died after the divine nature, but only after the human. Nay, but you do blaspheme; because you allege not only that the Father died, but that He died the death of the cross. For "cursed are they which are hanged on a tree,"[8176]—a curse which, after the law, is compatible to the Son (inasmuch as "Christ has been made a curse for us,"[8177] but certainly not the Father); since, however, you convert Christ into the Father, you are chargeable with blasphemy against the Father. But when we assert that Christ was crucified, we do not malign Him with a curse; we only reaffirm[8178] the curse pronounced by the law:[8179] nor indeed did the apostle utter blasphemy when he said the same thing as we.[8180] Besides, as there is no blasphemy in predicating of the subject that which is fairly applicable to it; so, on the other hand, it is blasphemy when that is alleged concerning the subject which is unsuitable to it. On this principle, too, the Father was not associated in suffering with the Son. *The heretics*, indeed, fearing to incur direct blasphemy against the Father, hope to diminish it by this expedient: they grant us so far that the Father and the Son are Two; adding that, since it is the Son indeed who suffers, the Father is only His fellow-sufferer.[8181] But how absurd are they even in this conceit! For

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[8175] 1 Cor. xv. 3.

[8176] Gal. iii. 13.

[8177] Same ver.

[8178] Referimus: or, "Recite and record."

[8179] Deut. xxi. 23.

[8180] Gal. iii. 13.

[8181] [This passage convinces Lardner that Praxeas was not a Patripassian. *Credib*. Vol. VIII. p. 607.]

what is the meaning of "fellow-suffering," but the endurance of suffering along with another? Now if the Father is incapable of suffering, He. is incapable of suffering in company with another; otherwise, if He can suffer with another, He is of course capable of suffering. You, in fact, yield Him nothing by this subterfuge of your fears. You are afraid to say that He is capable of suffering whom you make to be capable of fellow-suffering. Then, again, the Father is as incapable of fellow-suffering as the Son even is of suffering under the conditions of His existence as God. Well, but how could the Son suffer, if the Father did not suffer with Him? *My answer is*, The Father is separate from the Son, though not from *Him as* God. For even if a river be soiled with mire and mud, although it flows from the fountain identical in nature with it, and is not separated from the fountain, yet the injury which affects the stream reaches not to the fountain; and although it is the water of the fountain which suffers down the stream, still, since it is not affected at the fountain, but only in the river, the fountain suffers nothing, but only the river which issues from the fountain. So likewise the Spirit of God,[8182] whatever suffering it might be capable of in the Son, yet, inasmuch as it could not suffer in the Father, *the fountain of the Godhead*, but only in the Son, it evidently could not have suffered,[8183] as the Father. But it is enough for me that the Spirit of God suffered nothing as the Spirit of God,[8184] since all that It suffered It suffered in the Son. It was quite another matter for the Father to suffer with *the Son in the flesh*. This likewise has been treated by us. Nor will any one deny this, since even we are ourselves unable to suffer for God, unless the Spirit of God be in us, who also utters by our instrumentality[8185] whatever pertains to our own conduct and suffering; not, however, that He Himself suffers in our suffering, only He bestows on us the power and capacity of suffering.

[8182] That is, the divine nature in general in this place.

[8183] That which was open to it to suffer in the Son.

[8184] Suo nomine.

[8185] De nobis.

Chapter XXX.—How the Son Was Forsaken by the Father Upon the Cross. The True Meaning Thereof Fatal to Praxeas. So Too, the Resurrection of Christ, His Ascension, Session at the Father's Right Hand, and Mission of the Holy Ghost.

However, if you persist in pushing your views further, I shall find means of answering you with greater stringency, and of meeting you with the exclamation of the Lord Himself, so as to challenge you with the question, What is your inquiry and reasoning about *that*? You have Him exclaiming in the midst of His passion: "My God, my God, why hast Thou forsaken me?"[8186] Either, then, the Son suffered, being "forsaken" by the Father, and the Father consequently suffered nothing, inasmuch as He forsook the Son; or else, if it was the Father who suffered, then to what God was it that He addressed His cry? But this was the voice of flesh and soul, that is to say, of man—not of the Word and Spirit, that is to say, not of God; and it was uttered so as to prove the impassibility of God, who "forsook" His Son, so far as He handed over His human substance to the suffering of death. This verity the apostle also perceived, when he writes to this effect: "If the Father spared not His own Son."[8187] This did Isaiah before him likewise perceive, when he declared: "And the Lord hath delivered Him up for our offences."[8188] In this manner He "forsook" Him, in *not sparing* Him; "forsook" Him, in *delivering Him up*. In all other respects the Father did not forsake the Son, for it was into His Father's hands that the Son commended His spirit.[8189] Indeed, after so commending it, He instantly died; and as the Spirit[8190] remained with the flesh, the flesh cannot undergo the full extent of death, *i.e., in corruption and decay*. For the Son, therefore, to die, amounted to His being forsaken by the Father. The Son, then, both dies and rises again, according to the Scriptures.[8191] It is the Son, too, who ascends to the heights of heaven,[8192] and also descends to the inner parts of the earth.[8193] "He sitteth at the Father's right hand"[8194]—not the Father at His own. He is seen by Stephen, at his martyrdom by stoning, still sitting at the right hand of God[8195] where He will continue to sit, until the Father shall make His enemies His footstool.[8196] He will come again on the clouds

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[8186] Matt. xxvii. 46.

[8187] Rom. viii. 32.

[8188] This is the sense rather than the words of Isa. liii. 5, 6.

[8189] Luke xxiii. 46.

[8190] i.e., the divine nature.

[8191] 1 Cor. xv. 3, 4.

[8192] John iii. 13.

[8193] Eph. iv. 9.

[8194] Mark xvi. 19; Rev. iii. 21.

[8195] Acts vii. 55.

[8196] Ps. cx. 1.

of heaven, just as He appeared when He ascended into heaven.[8197] Meanwhile He has received from the Father the promised gift, and has shed it forth, even the Holy Spirit—the Third Name in the Godhead, and the Third Degree of the Divine Majesty; the Declarer of the One *Monarchy of God*, but at the same time the Interpreter of the *Economy*, to every one who hears and receives the words of the new prophecy;[8198] and "the Leader into all truth,"[8199] such as is in the Father, and the Son, and the Holy Ghost, according to the mystery of the doctrine of Christ.

[8197] Acts i. 11; Luke xxi. 37.

[8198] Tertullian was now a [pronounced] Montanist.

[8199] John xvi. 13.

Chapter XXXI.—Retrograde Character of the Heresy of Praxeas. The Doctrine of the Blessed Trinity Constitutes the Great Difference Between Judaism and Christianity.

But, (this doctrine of yours bears a likeness) to the Jewish faith, of which this is the substance—so to believe in One God as to refuse to reckon the Son besides Him, and after the Son the Spirit. Now, what difference would there be between us and them, if there were not this distinction *which you are for breaking down*? What need would there be of the gospel, which is the substance of the New Covenant, laying down (as it does) that the Law and the Prophets lasted until John *the Baptist*, if thenceforward the Father, the Son, and the Spirit are not both believed in as Three, and as making One Only God? God was pleased to renew His covenant with man in such a way as that His Unity might be believed in, after a new manner, through the Son and the Spirit, in order that God might now be known openly,[8200] in His proper Names and Persons, who in ancient times was not plainly understood, though declared through the Son and the Spirit. Away, then, with[8201] those "Antichrists who deny the Father and the Son." For they deny the Father, when they say that He is the same as the Son; and they deny the Son, when they suppose Him to be the same as the Father, by assigning to Them things which are not *Theirs*, and taking away from Them things which are *Theirs*. But "whosoever shall confess that (Jesus) Christ is the Son of God" (not the Father), "God dwelleth in him, and he in God."[8202] We believe not the testimony of God in which He testifies to us of His Son. "He that hath not the Son, hath not life."[8203] And that man has not the Son, who believes Him to be any other than the Son.

[8200] Coram.

[8201] Viderint.

[8202] 1 John iv. 15.

[8203] 1 John v. 12.

Postscript.

The learned Dr. Holmes, the translator of the Second volume of the Edinburgh series, to which our arrangement has given another position, furnished it with a *Preface* as follows:

"This volume contains all Tertullian's *polemical* works (placed in his second volume by Oehler, whose text we have followed), with the exception of the long treatise *Against Marcion*, which has already formed a volume of this series, and the *Adversus Judæos*, which, not to increase the bulk of the present volume, appears among the Miscellaneous Tracts. 62

"For the scanty facts connected with our author's life, and for some general remarks on the importance and style of his writings, the reader is referred to the Introduction of my translation of the *Five Books against Marcion*.

"The treatises which comprise this volume will be found replete with the vigorous thought and terse expression which always characterize Tertullian.

"Brief synopses are prefixed to the several treatises, and headings are supplied to the chapters: these, with occasional notes on difficult passages and obscure allusions, will, it is hoped, afford sufficient aid for an intelligent perusal of these ancient writings, which cannot fail to be interesting alike to the theologian and the general reader,—full as they are of reverence for revealed truth, and at the same time of independence of judgment, adorned with admirable variety and fulness of knowledge, genial humour, and cultivated imagination."

Dr. Holmes further adorned this same volume with a dedication to a valued friend, in the following words:

"*The Right Rev. Father in God*, W. I. Trower, D.D., *late Lord Bishop of Gibraltar, and formerly Bishop of Glasgow and Galway*:

My Dear Lord, In one of our conversations last summer, you were kind enough to express an interest in this publication, and to favour me with some valuable hints on my own share in it. It gives me therefore great pleasure to inscribe your honoured name on the first page of this volume.

I avail myself of this public opportunity of endorsing, on my own account, the high opinion which has long been entertained of your excellent volumes on *The Epistles* and *The Gospels*.

Recalling to mind, as I often do, our pleasant days at Pennycross and Mannamead, I remain, my dear Lord, very faithfully yours, Peter Holmes."

Mannamead, *March* 10, 1870.

Elucidations.

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I.

(Sundry doctrinal statements of Tertullian. See p. 601 (*et seqq.*), *supra.*)

I am glad for many reasons that Dr. Holmes appends the following from Bishop Kaye's Account of the Writings of Tertullian:

"On the doctrine of the blessed Trinity, in order to explain his meaning Tertullian borrows illustrations from natural objects. The three Persons of the Trinity stand to each other in the relation of the root, the shrub, and the fruit; of the fountain, the river, and the cut from the river; of the sun, the ray, and the terminating point of the ray. For these illustrations he professes himself indebted to the Revelations of the Paraclete. In later times, divines have occasionally resorted to similar illustrations for the purpose of familiarizing the doctrine of the Trinity to the mind; nor can any danger arise from the proceeding, so long as we recollect that they are illustrations, not arguments—that we must not draw conclusions from them, or think that whatever may be truly predicated of the illustrations, may be predicated with equal truth of that which it was designed to illustrate."

"'Notwithstanding, however, the intimate union which subsists between the Father, Son, and Holy Ghost, we must be careful,' says Tertullian, 'to distinguish between their Persons.' In his representations of this distinction he sometimes uses expressions which in after times, when controversy had introduced greater precision of language, were studiously avoided by the orthodox. Thus he calls the Father the whole substance—the Son a derivation from or portion of the whole."[8204]

"After showing that Tertullian's opinions were generally coincident with the orthodox belief of the Christian Church on the great subject of the Trinity in Unity, Bp. Kaye goes on to say: 'We are far from meaning to assert that expressions may not occasionally be found which are capable of a different interpretation, and which were carefully avoided by the orthodox writers of later times, when the controversies respecting the Trinity had introduced greater precision of language.' Pamelius thought it necessary to put the reader on his guard against certain of these expressions; and Semler has noticed, with a sort of ill-natured industry (we call it *ill-natured industry*, because the true mode of ascertaining a writer's opinions is, not to fix upon particular expressions, but to take the general tenor of his language), every passage in the Tract against Praxeas in which there is any appearance of contradiction, or which will bear a construction favourable to the Arian tenets. Bp. Bull also, who conceives the language of Tertullian to be explicit and correct on the subject of the pre-existence and the consubstantiality, admits that he occasionally uses expressions at variance with the co-eternity of Christ. For instance, in the Tract against Hermogenes,[8205] we find a passage in which it is expressly asserted that there was a time when the Son was not. Perhaps, however, a reference to the peculiar tenets of Hermogenes will enable us to account for this assertion. That heretic affirmed that matter was eternal, and argued thus: ‘God was always God, and always Lord; but the word Lord implies the existence of something over which He was Lord. Unless, therefore, we suppose the eternity of something distinct from God, it is not true that He was always Lord.’ Tertullian boldly answered, that God was not always Lord; and that in Scripture we do not find Him called Lord until the work of creation was completed. In like manner, he contended that the titles of *Judge* and *Father* imply the existence of *sin*, and of a *Son*. As, therefore, there was a time when neither sin nor the Son existed, the titles of Judge and Father were not at that time applicable to God. Tertullian could scarcely mean to affirm (in direct opposition to his own statements in the Tract against Praxeas) that there was ever a time when the λόγος, or *Ratio*, or *Sermo Internus*did not exist. But with respect to *Wisdom* and the *Son* (*Sophia* and *Filius*) the case is different. Tertullian assigns to both a beginning of existence: Sophia was created or formed in order to devise the plan of the universe; and the Son was begotten in order to carry that plan into effect. Bp. Bull appears to have given an accurate representation of the matter, when he says that, according to our author, the Reason and Spirit of God, being the substance of the Word and Son, were co-eternal with God; but that the *titles* of Word and Son were not strictly applicable until the former had been emitted to arrange, and the latter begotten to execute, the work of creation. Without, therefore, attempting to explain, much less to defend, all Tertullian’s expressions and reasonings, we are disposed to acquiesce in the statement given by Bp. Bull of his opinions (*Defence of the Nicene Creed*, sec. iii. ch. x. (p. 545 of the Oxford translation)): ‘From all this it is clear how rashly, as usual, Petavius has pronounced that, “*so far as relates to the eternity of the Word, it is manifest that Tertullian did not by any means acknowledge it*.”’ To myself, indeed, and as I suppose to my reader also, after the many clear testimonies which I have adduced, the very opposite is manifest, unless indeed Petavius played on the term, *the Word*, which I will not suppose. 630 For Tertullian does indeed teach that the Son of God was made and was called the Word (*Verbum* or *Sermo*) from some definite beginning, *i.e.* at the time when He went out from God the Father with the voice, ‘Let there be light’ in order to arrange the universe. But, for all that, that he really believed that the very hypostasis which is called the Word and Son of God is eternal, I have, I think, abundantly demonstrated.” (The whole of Bp. Bull’s remark is worth considering; it occurs in the translation just referred to, pp. 508–545.)—(Pp. 521–525.)

[8204] Kaye, pp. 504–596.

[8205] Ch. iii. compared with ch. xviii.

"In speaking also of the Holy Ghost, Tertullian occasionally uses terms of a very ambiguous and equivocal character. He says, for instance (*Adversus Praxean*, c. xii.), that in Gen. i. 26, God addressed the Son, His Word (the Second Person in the Trinity), and *the Spirit in the Word* (the Third Person of the Trinity). Here the distinct personality of the Spirit is expressly asserted; although it is difficult to reconcile Tertullian's words, 'Spiritus in Sermone,' with the assertion. It is, however, certain both from the general tenor of the Tract against Praxeas, and from many passages in his other writings (for instance, *Ad Martyras*, iii.), that the distinct personality of the Holy Ghost formed an article of Tertullian's creed. The occasional ambiguity of his language respecting the Holy Ghost is perhaps in part to be traced to the variety of senses in which the term '*Spiritus*' is used. It is applied generally to God, for 'God is a Spirit' (*Adv. Marcionem*, ii. 9); and for the same reason to the Son, who is frequently called 'the Spirit of God,' and 'the Spirit of the Creator' (*De Oratione*, i.; *Adv. Praxean*, xiv., xxvi.; *Adv. Marcionem*, v. 8; *Apolog.* xxiii.; *Adv. Marcionem*, iii. 6, iv. 33). Bp. Bull likewise (*Defence of the Nicene Creed*, i. 2), following Grotius, has shown that the word '*Spiritus*' is employed by the fathers to express the divine nature in Christ."—(Pp. 525, 526.)

II.

(The bishop of Rome, cap. i. p. 597.)

Probably Victor (a.d. 190), who is elsewhere called Victor*inus*, as Oehler conjectures, by a blunderer who tacked the *inus* to his name, because he was thinking of Zephyr*inus*, his immediate successor. This Victor "acknowledged the prophetic gifts of Montanus," and kept up communion with the Phrygian churches that adopted them: but worse than that, he now seems to have patronized the Patri-passion heresy, under the compulsion of Praxeas. So Tertullian says, who certainly had no idea that the Bishop of Rome was the infallible judge of controversies, when he recorded the facts of this strange history. Thus, we find the very founder of "Latin Christianity," accusing a contemporary Bishop of Rome of heresy and the patronage of heresy, in two particulars. Our earliest acquaintance with that See presents us with Polycarp's superior authority, at Rome itself, in maintaining apostolic doctrine and suppressing heresy. "He it was, who coming to Rome," says Irenæus,[8206] "in the time of Anicetus, caused many to turn away from the aforesaid heretics (viz. Valentinus and Marcion) to the Church of God, proclaiming that *he had received* this one and sole truth *from the Apostles*." Anicetus was a pious prelate who never dreamed of asserting a superior claim as the chief depositary of Apostolic orthodoxy, and whose beautiful example in the Easter-questions discussed between Polycarp and himself, is another illustration of the independence of the sister churches, at that period.[8207] Nor is it unworthy to be noted, that the next event, in Western history, establishes a like principle against that other and less worthy occupant of the Roman See, of whom we have spoken. Irenæus rebukes Victor for his dogmatism about Easter, and reproaches him with departing from the example of his predecessors in the same See.[8208] With Eleutherus he had previously remonstrated, though mildly, for his toleration of heresy and his patronage of the raising schism of Montanus.[8209]

[8206] Vol. i. p. 416, this Series.

[8207] Vol. I. p. 569, this Series.

III.

(These three are one, cap. xxv. p. 621. Also p. 606.)

Porson having spoken Pontifically upon the matter of the text of "the Three Witnesses," *cadit quæstio, locutus est Augur Apollo*. It is of more importance that Bishop Kaye in his calm wisdom, remarks as follows;[8210] "In my opinion, the passage in Tertullian, far from containing an allusion to 1 John v. 7, furnishes most decisive proof that he knew nothing of the verse." After this, and the acquiescence of scholars generally, it would be presumption to say a word on the question of quoting it as Scripture. In Textual Criticism it seems to be an established canon that it has no place in the Greek Testament. I submit, however, that, something remains to be said for it, on the ground of the old African Version used and quoted by Tertullian and Cyprian; and I dare to say, that, while there would be no ground whatever for *inserting it* in our English Version, the question of *striking it out* is a widely different one. It would be sacrilege, in my humble opinion, for reasons which will appear, in the following remarks, upon our author.

It appears to me very clear that Tertullian is quoting 1 John v. 7 in the passage now under consideration: "*Qui tres unum sunt,* non unus, quomodo dictum est, Ego et Pater unum sumus, *etc.*" Let me refer to a work containing a sufficient answer to Porson, on this point of Tertullian's quotation, which it is easier to pass *sub-silentio*, than to refute. I mean Forster's *New Plea*, of which the full title is placed in the margin.[8211] The whole work is worth thoughtful study, but, I name it with reference to this important passage of our author, exclusively. In connection with other considerations on which I have no right to enlarge in this place, it satisfies me as to the primitive origin of the text in the Vulgate, and hence of its right to stand in our English Vulgate until it can be shewn that the Septuagint Version, quoted and honoured by our Lord, is free from similar readings, and divergences from the Hebrew mss.

[8208] Eusebius, B.V. cap. 24. Refer also to preceding note, and to Vol. I. p. 310, this Series.

[8209] Vol. II. pp. 3 and 4, this Series, also, Eusebius, B.V. Cap. iii.

[8210] p. 516.

[8211] "A New Plea for the Authenticity of the text of the *Three Heavenly Witnesses*: or, Porson's Letters to Travis eclectically examined, etc. etc. By the Rev. Charles Forster, etc." Cambridge, Deighton, Bell & Co., and London, Bell & Daldy, 1867.

Stated as a mere question as to the early African Church,[8212] the various versions known as the *Itala*, and the right of the Latin and English Vulgates to remain as they are, the whole question is a fresh one. Let me be pardoned for saying: (1) that I am not pleading for it as a proof-text of the Trinity, having never once quoted it as such in a long ministry, during which I have preached nearly a hundred Trinity-Sunday Sermons; (2) that I consider it as practically Apocryphal, and hence as coming under St. Jerome's law, and being useless to establish doctrine; and (3) that I feel no need of it, owing to the wealth of Scripture on the same subject. Tertullian, himself says that he cites "only a few out of many texts—not pretending to bring up all the passages of Scripture…having produced an accumulation of witnesses in the fulness of their dignity and authority."

To those interested in the question let me commend the learned dissertation of Grabe on the textual case, as it stood in his day.[8213] I value it chiefly because it proves that the Greek Testament, elsewhere says, *disjointedly*, what is collected into 1 John v. 7. It is, therefore, Holy Scripture in substance, if not in the letter. What seems to me important, however, is the balance it gives to the whole context, and the defective character of the grammar and logic, if it be stricken out. In the Septuagint and the Latin Vulgate of the Old Testament we have a precisely similar case. Refer to Psa. xiii., alike in the Latin and the Greek, as compared with our English Version.[8214] Between the third and fourth verses, three whole verses are interpolated: Shall we strike them out? Of course, if certain critics are to prevail over St. Paul, for he quotes them (Rom. iii. 10) with the formula: "As it is written." Now, then, till we expurgate the English Version of the Epistle to the Romans,—or rather the original of St. Paul himself, I employ Grabe's argument only to prove my point, which is this, viz., that 1 John v. 7 being Scripture, ought to be left untouched in the Versions where it stands, although it be no part of the Greek Testament.

[8212] See Milman, *Hist. Lat. Christ.*, i. p. 29.

[8213] See Bull's Works, Vol. V., p. 381.

[8214] Where it is Psalm XIV.

VIII.

Scorpiace.

Antidote for the Scorpion's Sting.[8215]

[Translated by Rev. S. Thelwall.]

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Chapter I.

The earth brings forth, as if by suppuration, great evil from the diminutive scorpion. The poisons are as many as are the kinds of it, the disasters as many as are also the species of it, the pains as many as are also the colours of it. Nicander writes *on the subject of scorpions*, and depicts them. And yet to smite with the tail—which tail will be whatever is prolonged from the hindmost part of the body, and scourges—is the one movement which they all use when making an assault. Wherefore that succession of knots in the scorpion, which in the inside is a thin poisoned veinlet, rising up with a bow-like bound, draws tight a barbed sting at the end, after the manner of an engine for shooting missiles. From which circumstance they also call after the scorpion, the warlike implement which, by its being drawn back, gives an impetus to the arrows. The point in their case is also a duct of extreme minuteness, to inflict the wound; and where it penetrates, it pours out poison. The usual time of danger is the summer season: fierceness hoists the sail when the wind is from the south and the south-west. Among cures, *certain* substances supplied by nature have very great efficacy; magic also puts on some bandage; the art of healing counteracts with lancet and cup. For some, making haste, take also beforehand a protecting draught; but sexual intercourse drains it off, and they are dry again. We have faith for a defence, if we are not smitten with distrust itself also, in immediately making the sign[8216] and adjuring,[8217] and besmearing the heel with the beast. Finally, we often aid in this way even the heathen, seeing we have been endowed by God with that power which the apostle first used when he despised the viper's bite.[8218] What, then, does this pen of yours offer, if faith is safe by what it has of its own?

[8215] [Written about a.d. 205.]

[8216] Of the cross over the wounded part. [This translation is frequently weakened by useless interpolations; some of these destroying the author's style, for nothing, I have put into footnotes or dropped.]

[8217] *I.e.* adjuring the part, in the name of Jesus, and besmearing the poisoned heel with the gore of the beast, when it has been crushed to death. [So the translator; but the terse rhetoric of the original is not so circumstantial, and refers, undoubtedly, to the lingering influence of miracles, according to St. Mark xvi. 18.]

[8218] Acts xxviii. 3.

That it may be safe by what it has of its own also at other times, when it is subjected to scorpions of its own. These, too, have a troublesome littleness, and are of different sorts, and are armed in one manner, and are stirred up at a definite time, and that not another than one of burning heat. This among Christians is a *season of* persecution. When, therefore, faith is greatly agitated, and the Church burning, as represented by the bush,[8219] then the Gnostics break out, then the Valentinians creep forth, then all the opponents of martyrdom bubble up, being themselves also hot to strike, penetrate, kill. For, because they know that many are artless and also inexperienced, and weak moreover, that a very great number in truth are Christians who veer about with the wind and conform to its moods, they perceive that they are never to be approached more than when fear has opened the entrances to the soul, especially when some *display of* ferocity has already arrayed with a crown the faith of martyrs. Therefore, drawing along the tail hitherto, they first of all apply it to the feelings, or whip with it as if on empty space. Innocent persons undergo such suffering. So that you may suppose *the speaker* to be a brother or a heathen of the better sort. A sect troublesome to nobody so dealt with! Then they pierce. Men are perishing without a reason. For that they are perishing, and without a reason, is the first insertion. Then they now strike mortally. But the unsophisticated souls[8220] know not what is written, and what meaning it bears, 634 where and when and before whom we must confess, *or ought*, save that this, to die for God, is, since He preserves me, not even artlessness, but folly, nay madness. If He kills me, how will it be His duty to preserve me? Once for all Christ died for us, once for all He was slain that we might not be slain. If He demands the like from me in return, does He also look for salvation from my death by violence? Or does God importune for the blood of men, especially if He refuses that of bulls and he-goats?[8221] Assuredly He had rather have the repentance than the death of the sinner.[8222] And how is He eager for the death of those who are not sinners? Whom will not these, and perhaps other subtle devices containing heretical poisons, pierce either for doubt if not for destruction, or for irritation if not for death? As for you, therefore, do you, if faith is on the alert, smite on the spot the scorpion with a curse, so far as you can, with your sandal, and leave it dying in its own stupefaction? But if it gluts the wound, it drives the poison inwards, and makes it hasten into the bowels; forthwith all the former senses become dull, the blood of the mind freezes, the flesh of the spirit pines away, loathing for the Christian name is accompanied by a sense of sourness. Already the understanding also seeks for itself a place where it may throw up; and thus, once for all, the weakness with which it has been smitten breathes out wounded faith either in heresy or in heathenism. And now the present state of matters is *such, that we are in* the midst of an intense heat, the very dog-star of persecution,—a state originating doubtless with the dog-headed one himself.[8223] Of some Christians the fire, of others the sword, of others the beasts, have made trial; others are hungering in prison for the martyrdoms of which they have had a taste in the meantime by being subjected to clubs and claws[8224] besides. We ourselves, having been appointed for pursuit, are like hares being hemmed in from a distance; and heretics go about according to their wont. Therefore the state of the times has prompted me to prepare by my pen, in opposition to the little beasts which trouble our sect, our antidote against poison, that I may thereby effect cures. You who read will at the same time drink. Nor is the draught bitter. If the utterances of the Lord are sweeter than honey and the honeycombs,[8225] the juices are from that source. If the promise of God flows with milk and honey,[8226] the ingredients which go to make that draught have the smack of this. "But woe to them who turn sweet into bitter, and light into darkness."[8227] For, in like manner, they also who oppose martyrdoms, representing salvation to be destruction, transmute sweet into bitter, as well as light into darkness; and thus, by preferring this very wretched life to that most blessed one, they put bitter for sweet, as well as darkness for light.

[8219] Ex. iii. 2.

[8220] The opponents of martyrdoms are meant.—Tr.

[8221] Ps. l. 13.

[8222] Ezek. xxxiii. 11.

[8223] i.e. the devil.—Tr.

[8224] An instrument of torture, so called.—Tr.

[8225] Ps. xix. 10.

[8226] Ex. iii. 17.

[8227] Isa. v. 20.

Chapter II.

But not yet about the good to be got from martyrdom must we learn, without our having first *heard* about the duty of suffering it; nor must we *learn* the usefulness of it, before we have *heard* about the necessity for it. The (question of the) divine warrant goes first—whether God has willed and also commanded ought of the kind, so that they who assert that it is not good are not plied with arguments for thinking it profitable save when they have been subdued.[8228] It is proper that heretics be driven[8229] to duty, not enticed. Obstinacy must be conquered, not coaxed. And, certainly, that will be pronounced beforehand quite good enough, which will be shown to have been instituted and also enjoined by God. Let the Gospels wait a little, while I set forth their root the Law, while I ascertain the will of God from those writings from which I recall to mind Himself also: "*I* am," says He, "God, thy God, who have brought thee out of the land of Egypt. Thou shalt have no other gods besides me. Thou shalt not make unto thee a likeness of those things which are in heaven, and which are in the earth beneath, and which are in the sea under the earth. Thou shalt not worship them, nor serve them. For I am the Lord thy God."[8230] Likewise in the same *book of* Exodus: "Ye yourselves have seen that I have talked with you from heaven. Ye shall not make unto you gods of silver, neither shall ye make unto you gods of gold."[8231] To the following effect also, in Deuteronomy: "Hear, O Israel; The Lord thy God is one: and thou shalt love the Lord thy God with all thy heart and all thy might, and with all thy soul."[8232] And again: "Neither do thou forget the Lord thy God, who brought thee forth from the land of Egypt, out of the house of bondage. Thou shalt fear the Lord thy God, and serve Him only, and cleave to Him, and swear by His name. Ye shall not go after strange 635 gods, and the gods of the nations which are round about you, because the Lord thy God is also a jealous God among you, and lest His anger should be kindled against thee, and destroy thee from off the face of the earth."[8233] But setting before them blessings and curses, He also says: "Blessings shall be yours, if ye obey the commandments of the Lord your God, whatsoever I command you this day, and do not wander from the way which I have commanded you, to go and serve other gods whom ye know not."[8234] And as to rooting them out in every way: "Ye shall utterly destroy all the places wherein the nations, which ye shall possess by inheritance, served their gods, upon mountains and hills, and under shady trees.

[8228] By those in favour of its having been divinely enjoined.

[8229] By argument, of course.—Tr.

[8230] Ex. xx. 2.

[8231] Ex. xx. 22, 23.

[8232] Deut. vi. 4.

[8233] Deut. vi. 12.

[8234] Deut. xi. 27.

Ye shall overthrow all their altars, ye shall overturn and break in pieces their pillars, and cut down their groves, and burn with fire the graven images of the gods themselves, and destroy the names of them out of that place."[8235] He further urges, when they (the Israelites) had entered the land of promise, and driven out its nations: "Take heed to thy self, that thou do not follow them after they be driven out from before thee, that thou do not inquire after their gods, saying, As the nations serve their gods, so let me do likewise."[8236] But also says He: "If there arise among you a prophet himself, or a dreamer of dreams, and giveth thee a sign or a wonder, and it come to pass, and he say, Let us go and serve other gods, whom ye know not, do not hearken to the words of that prophet or dreamer, for the Lord your God proveth you, to know whether ye fear God with all your heart and with all your soul. After the Lord your God ye shall go, and fear Him, and keep His commandments, and obey His voice, and serve Him, and cleave unto Him. But that prophet or dreamer shall die; for he has spoken to turn thee away from the Lord thy God."[8237] But also in another section,[8238] "If, however, thy brother, the son of thy father or of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend who is as thine own soul, solicit thee, saying secretly, Let us go and serve other gods, which thou knowest not, nor did thy fathers, of the gods of the nations which are round about thee, very nigh unto thee or far off from thee, do not consent to go with him, and do not hearken to him. Thine eye shall not spare him, neither shalt thou pity, neither shalt thou preserve him; thou shalt certainly inform upon him. Thine hand shall be first upon him to kill him, and afterwards the hand of thy people; and ye shall stone him, and he shall die, seeing he has sought to turn thee away from the Lord thy God."[8239] He adds likewise concerning cities, that if it appeared that one of these had, through the advice of unrighteous men, passed over to other gods, all its inhabitants should be slain, and everything belonging to it become accursed, and all the spoil of it be gathered together into all its places of egress, and be, even with all the people, burned with fire in all its streets in the sight of the Lord God; and, says He, "it shall not be for dwelling in for ever: it shall not be built again any more, and there shall cleave to thy hands nought of its accursed plunder, that the Lord may turn from the fierceness of His anger."[8240] He has, from His abhorrence of idols, framed a series of curses too: "Cursed be the man who maketh a graven or a molten image, an abomination, the work of the hands of the craftsman, and putteth it in a secret place."[8241] But in Leviticus He says: "Go not ye after idols, nor make to yourselves molten gods: I am the Lord your God."[8242] And in other passages: "The children of Israel are my household servants; these are they whom I led forth from the land of Egypt:[8243] I am the Lord your God. Ye shall not make you idols fashioned by the hand, neither rear you up a graven image. Nor shall ye set up a remarkable stone in your land (to worship it): I am the Lord your God."[8244] These words indeed were first spoken by the Lord by the lips of Moses, being applicable certainly to whomsoever the Lord God of Israel may lead forth in like manner from the Egypt of a most superstitious world, and from the abode of human slavery. But from the mouth of every prophet in succession, sound forth also utterances of the same God, augmenting the same law of His by a renewal of the same commands, and in the first place announcing no other duty in so special a manner as the being on guard against all making and worshipping of idols; as when by the mouth of David He says: "The gods of the nations are silver and gold: they have eyes, and see not; they have ears, and hear not; they have a nose, and smell not; a mouth, and they speak not; hands, and they handle not; feet and they walk not. Like to them shall be they who make them, and trust in them."[8245] 63

[8235] Deut. xii. 2, 3.

[8236] Deut. xii. 30.

[8237] Deut. xiii. 1.

[8238] Of course our division of the Scripture by chapter and verse did not exist in the days of Tertullian.—Tr.

[8239] Deut. xiii. 6.

[8240] Deut. xiii. 16.

[8241] Deut. xxvii. 15.

[8242] Rev. xix. 4.

[8243] The words in the Septuagint are: ὅτι ἐμοὶ οἱ υἱοὶτ ᾿Ισραὴλ οἰκέται εἰσίν, παῖδές μου οὗτοί εἰσιν οὕς ἐξήγαγον ἐκ γῆς Αἰγύπτου.

[8244] Lev. xxv. 55; xxvi. 1.

[8245] Ps. cxxxv. 15; cxv. 4.

Chapter III.

Nor should I think it needful to discuss whether God pursues a worthy course in forbidding His own name and honour to be given over to a lie, or does so in not consenting that such as He has plucked from the maze of false religion should return again to Egypt, or does so in not suffering to depart from Him them whom He has chosen for Himself. Thus that, too, will not require to be treated by us, whether He has wished to be kept the rule which He has chosen to appoint, and whether He justly avenges the abandonment of the rule which He has wished to be kept; since He would have appointed it to no purpose if He had not wished it kept, and would have to no purpose wished it kept if He had been unwilling to uphold it. My next step, indeed, is to put to the test these appointments of God in opposition to false religions, the completely vanquished as well as also the punished, since on these will depend the entire argument for martyrdoms. Moses was apart with God on the mountain, when the people, not brooking his absence, which was so needful, seek to make gods for themselves, which, for his own part, he will prefer to destroy.[8246] Aaron is importuned, and commands that the earrings of their women be brought together, that they may be thrown into the fire. For the people were about to lose, as a judgment upon themselves, the true ornaments for the ears, the words of God. The wise fire makes for them the molten likeness of a calf, reproaching them with having the heart where they have their treasure also,—in Egypt, to wit, which clothed with sacredness, among the other animals, a certain ox likewise. Therefore the slaughter of three thousand by their nearest relatives, because they had displeased their so very near relative God, solemnly marked both the commencement and the deserts of the trespass. Israel having, as we are told in Numbers,[8247] turned aside at Sethim, the people go to the daughters of Moab to gratify their lust: they are allured to the idols, so that they committed whoredom with the spirit also: finally, they eat of their defiled *sacrifices*; then they both worship the gods of the nation, and are admitted to the rites of Beelphegor. For this lapse, too, into idolatry, sister to adultery, it took the slaughter of twenty-three thousand by the swords of their countrymen to appease the divine anger. After the death of Joshua the son of Nave they forsake the God of their fathers, and serve idols, Baalim and Ashtaroth;[8248] and the Lord in anger delivered them up to the hands of spoilers, and they continued to be spoiled by them, and to be sold to their adversaries, and could not at all stand before their enemies. Whithersoever they went forth, His hand was upon them for evil, and they were greatly distressed. And after this God sets judges (*critas*), the same as our censors, over them. But not even these did they continue steadfastly to obey. So soon as one of the judges died, they proceeded to transgress more than their fathers had done by going after the gods of others, and serving and worshipping them. Therefore the Lord was angry. “Since, indeed,” He says, “this nation have transgressed my covenant which I established with their fathers, and have not hearkened to my voice, I also will give no heed to remove from before them a man of the nations which Joshua left at his death.”[8249] And thus, throughout almost all the annals of the judges and of the kings who succeeded them, while the strength of the surrounding nations was preserved, He meted wrath out to Israel by war and captivity and a foreign yoke, as often as they turned aside from Him, especially to idolatry.

[8246] Ex. xxxii.

[8247] Num. xxv. 1.

[8248] Judg. ii. 8–13.

[8249] Judg. ii. 20, 21.

Chapter IV.

If, therefore, it is evident that from the beginning this kind of worship has both been forbidden—witness the commands so numerous and weighty—and that it has never been engaged in without punishment following, as examples so numerous and impressive show, and that no offence is counted by God so presumptuous as a trespass of this sort, we ought further to perceive the purport of both the divine threatenings and their fulfilments, which was even then commended not only by the not calling in question, but also by the enduring of martyrdoms, for which certainly He had given occasion by forbidding idolatry. For otherwise martyrdoms would not take place. And certainly He had supplied, as a warrant for these, His own authority, willing those events to come to pass for the occurrence of which He had given occasion. At present (it is important), for we are getting severely stung concerning the will of God, and the scorpion repeats the prick, denying the existence of this will, finding fault with it, so that he either insinuates that there is another god, such that this is not his will, or none the less overthrows ours, seeing such is his will, or altogether denies *this* will of God, if he cannot deny Himself. 637 But, for our part, contending elsewhere about God, and about all the rest of the body of heretical teaching, we now draw before us definite lines[8250] for one form of encounter, maintaining that this will, such as to have given occasion for martyrdoms, is that of not another god than the God of Israel, on the ground of the commandments relating to an always forbidden, as well as of the judgments upon a punished, idolatry. For if the keeping of a command involves the suffering of violence, this will be, so to speak, a command about keeping the command, requiring me to suffer that through which I shall be able to keep the command, violence namely, whatever of it threatens me when on my guard against idolatry. And certainly (in the case supposed) the Author of the command extorts compliance with it. He could not, therefore, have been unwilling that those events should come to pass by means of which the compliance will be manifest. The injunction is given me not to make mention of any other god, not even by speaking,—as little by the tongue as by the hand,—to fashion a god, and not to worship or in any way show reverence to another than Him only who thus commands me, whom I am both bid fear that I may not be forsaken by Him, and love with my whole being, that I may die for Him. Serving as a soldier under this oath, I am challenged by the enemy. If I surrender to them, I am as they are. In maintaining this oath, I fight furiously in battle, am wounded, hewn in pieces, slain. Who wished this fatal issue to his soldier, but he who sealed him by such an oath?

[8250] An allusion to what occurred in the games, there being lines to mark the space within which the contests were to be waged.—Tr.

Chapter V.

You have therefore the will of my God. We have cured this prick. Let us give good heed to another thrust touching the character of His will. It would be tedious to show that my God is good,—a truth with which the Marcionites have now been made acquainted by us. Meanwhile it is enough that He is called God for its being necessary that He should be believed to be good. For if any one make the supposition that God is evil, he will not be able to take his stand on both the constituents thereof: he will be bound either to affirm that he whom he has thought to be evil is not God, or that he whom he has proclaimed to be God is good. Good, therefore, will be the will also of him who, unless he is good, will not be God. The goodness of the thing itself also which God has willed—of martyrdom, I mean—will show this, because only one who is good has willed what is good. I stoutly maintain that martyrdom is good, as required by the God by whom likewise idolatry is forbidden and punished. For martyrdom strives against and opposes idolatry. But to strive against and oppose evil cannot be ought but good. Not as if I denied that there is a rivalry in evil things with one another, as well as in good also; but this ground for it requires a different state of matters. For martyrdom contends with idolatry, not from some malice which they share, but from its own kindness; for it delivers from idolatry. Who will not proclaim that to be good which delivers from idolatry? What else is the opposition between idolatry and martyrdom, than that between life and death? Life will be counted to be martyrdom as much as idolatry to be death. He who will call life an evil, has death to speak of as a good. This frowardness also appertains to men,—to discard what is wholesome, to accept what is baleful, to avoid all dangerous cures, or, in short, to be eager to die rather than to be healed. For they are many who flee from the aid of physic also, many in folly, many from fear and false modesty. And the healing art has manifestly an apparent cruelty, by reason of the lancet, and of the burning iron, and of the great heat of the mustard; yet to be cut and burned, and pulled and bitten, is not on that account an evil, for it occasions helpful pains; nor will it be refused merely because it afflicts, but because it afflicts inevitably will it be applied. The good accruing is the apology for the frightfulness of the work. In short, that man who is howling and groaning and bellowing in the hands of a physician will presently load the same hands with a fee, and proclaim that they are the best operators, and no longer affirm that they are cruel. Thus martyrdoms also rage furiously, but for salvation. God also will be at liberty to heal for everlasting life by means of fires and swords, and all that is painful. But you will admire the physician at least even in that respect, that for the most part he employs like properties in the cures to counteract the properties of the diseases, when he aids, as it were, the wrong way, succouring by means of those things to which the affliction is owing. For he both checks heat by heat, by laying on a greater load; and subdues inflammation by leaving thirst unappeased, by tormenting rather; and contracts the superabundance of bile by every bitter little draught, and stops hemorrhage by opening a veinlet in addition. But you will think that God must be found fault with, and that for being jealous, if He has chosen to contend with a disease and to do good by imitating the malady, to destroy death by death, to dissipate killing by killing, to dispel tortures by tortures, to disperse[8251] punishments by punishments, to bestow life by withdrawing it, to aid the flesh by injuring it, to preserve the soul by snatching it away. The wrongheadedness, as you deem it to be, is reasonableness; what you count cruelty is kindness. Thus, seeing God by brief (sufferings) effects cures for eternity, extol your God for your prosperity; you have fallen into His hands, but have happily fallen. He also fell into your sicknesses. Man always first provides employment for the physician; in short, he has brought upon himself the danger of death. He had received from his own Lord, as from a physician, the salutary enough rule to live according to the law, that he should eat of all indeed (that the garden produced) and should refrain from only one little tree which in the meantime the Physician Himself knew as a perilous one. He gave ear to him whom he preferred, and broke through self-restraint. He ate what was forbidden, and, surfeited by the trespass, suffered indigestion tending to death; he certainly richly deserving to lose his life altogether who wished to do so. But the inflamed tumour due to the trespass having been endured until in due time the medicine might be mixed, the Lord gradually prepared the means of healing—all the rules of faith, they also bearing a resemblance to (the causes of) the ailment, seeing they annul the word of death by the word of life, and diminish the trespass-listening by a listening of allegiance. Thus, even when that Physician commands one to die, He drives out the lethargy of death. Why does man show reluctance to suffer now from a cure, what he was not reluctant then to suffer from a disorder? Does he dislike being killed for salvation, who did not dislike being killed for destruction?—Will he feel squeamish with reference to the counter poison, who gaped for the poison?

[8251] Literally, “disperse in vapour.”—Tr.

Chapter VI.

But if, for the contest's sake, God had appointed martyrdoms for us, that thereby we might make trial with our opponent, in order that He may now keep bruising him by whom man chose to be bruised, here too generosity rather than harshness in God holds sway. For He wished to make man, now plucked from the devil's throat by faith, trample upon him likewise by courage, that he might not merely have escaped from, but also completely vanquished, his enemy. He who had called to salvation has been pleased to summon to glory also, that they who were rejoicing in consequence of their deliverance may be in transports when they are crowned likewise. With what good-will the world celebrates those games, the combative festivals and superstitious contests of the Greeks, involving forms both of worship and of pleasure, has now become clear in Africa also. As yet cities, by sending their congratulations severally, annoy Carthage, which was presented with the Pythian game after the racecourse had attained to an old age. Thus, by the world[8252] it has been believed to be a most proper mode of testing proficiency in studies, to put in competition the forms of skill, to elicit the existing condition of bodies and of voices, the reward being the informer, the public exhibition the judge, and pleasure the decision. Where there are mere contests, there are some wounds: fists make reel, heels kick like butting rams, boxing-gloves mangle, whips leave gashes. Yet there will be no one reproaching the superintendent of the contest for exposing men to outrage. Suits for injuries lie outside the racecourse. But to the extent that those persons deal in discoloration, and gore, and swellings, he will design for them crowns, doubtless, and glory, and a present, political privileges, contributions by the citizens, images, statues, and—of such sort as the world can give—an eternity of fame, a resurrection by being kept in remembrance. The pugilist himself does not complain of feeling pain, for he wishes it; the crown closes the wounds, the palm hides the blood: he is excited more by victory than by injury. Will you count this man hurt whom you see happy? But not even the vanquished himself will reproach the superintendent of the contest for his misfortune. Shall it be unbecoming in God to bring forth kinds of skill and rules of His own into public view, into this open ground of the world, to be seen by men, and angels, and all powers?—to test flesh and spirit as to stedfastness and endurance?—to give to this one the palm, to this one distinction, to that one the privilege of citizenship, to that one pay?—to reject some also, and after punishing to remove them with disgrace? You dictate to God, forsooth, the times, or the ways, or the places in which to institute a trial concerning His own troop (of competitors) as if it were not proper for the Judge to pronounce the preliminary decision also. Well now, if He had put forth faith to suffer martyrdoms not for the contest's sake, but for its own benefit, ought it not to have had some store of hope, for the increase of which it might restrain desire of its own, and check its wish in order that it might strive to mount up, seeing they also who discharge earthly functions are eager for promotion? Or how will there be many mansions in our Father's house, if not to accord with a diversity of deserts? How will one star also differ from another star in glory, unless in virtue of disparity in their rays?[8253] But further, if, on that account, some increase of brightness also was appropriate to loftiness of faith, that gain ought to have been of some such sort as would cost great effort, poignant suffering, torture, death. But consider the requital, when flesh and life are paid away—than which in man there is nought more precious, the one from the hand of God, the other from His breath—that the very things are paid away in obtaining the benefit of which the benefit consists; that the very things are expended which may be acquired; that the same things are the price which are also the commodities. God had foreseen also other weaknesses incident to the condition of man,—the stratagems of the enemy, the deceptive aspects of the creatures, the snares of the world; that faith, even after baptism, would be endangered; that the most, after attaining unto salvation, would be lost again, through soiling the wedding-dress, through failing to provide oil for their torchlets—would be such as would have to be sought for over mountains and woodlands, and carried back upon the shoulders. He therefore appointed as second supplies of comfort, and the last means of succour, the fight of martyrdom and the baptism—thereafter free from danger—of blood. And concerning the happiness of the man who has partaken of these, David says: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."[8254] For, strictly speaking, there cannot any longer be reckoned ought against the martyrs, by whom in the baptism (of blood) life itself is laid down. Thus, "love covers the multitude of sins;"[8255] and loving God, to wit, with all its strength (by which in the endurance of martyrdom it maintains the fight), with all its life[8256] (which it lays down for God), it makes of man a martyr. Shall you call these cures, counsels, methods of judging, spectacles, (illustrations of) even the barbarity of God? Does God covet man's blood? And yet I might venture to affirm that He does, if man also covets the kingdom of heaven, if man covets a sure salvation, if man also covets a second new birth. The exchange is displeasing to no one, which can plead, in justification of itself, that either benefit or injury is shared by the parties making it.

[8252] Literally, "age."—Tr.

[8253] 1 Cor. xv. 41.

[8254] Ps. xxxii. 1; Rom. iv. 7, etc.

[8255] 1 Pet. iv. 8.

[8256] Matt. xxii. 37.

Chapter VII.

If the scorpion, swinging his tail in the air, still reproach us with having a murderer for our God, I shall shudder at the altogether foul breath of blasphemy which comes stinking from his heretical mouth; but I will embrace even such a God, with assurance derived from reason, by which reason even He Himself has, in the person of His own Wisdom, by the lips of Solomon, proclaimed Himself to be more than a murderer: Wisdom (*Sophia*), says He has slain her own children.[8257] *Sophia* is Wisdom. She has certainly slain them wisely if only into life, and reasonably if only into glory. Of murder by a parent, oh the clever form! Oh the dexterity of crime! Oh the proof of cruelty, which has slain for this reason, that he whom it may have slain may not die! And therefore what follows? Wisdom is praised in hymns, in the places of egress; for the death of martyrs also is praised in song. Wisdom behaves with firmness in the streets, for with good results does she murder her own sons.[8258] Nay, on the top of the walls she speaks with assurance, when indeed, according to Esaias, this one calls out, "I am God's;" and this one shouts, "In the name of Jacob;" and another writes, "In the name of Israel."[8259] O good mother! I myself also wish to be put among the number of her sons, that I may be slain by her; I wish to be slain, that I may become a son. But does she merely murder her sons, or also torture them? For I hear God also, in another passage, say, "I will burn them as gold is burned, and will try them as silver is tried."[8260] Certainly by the means of torture which fires and punishments supply, by the testing martyrdoms of faith. The apostle also knows what kind of God he has ascribed to us, when he writes: "If God spared not His own Son, but gave Him up for us, how did He not with Him also give us all things?"[8261] You see how divine Wisdom has murdered even her own proper, first-born and only Son, who is certainly about to live, nay, to bring back the others also into life. I can say with the Wisdom of God; It is Christ who gave Himself up for our offences.[8262] Already has Wisdom butchered herself also. The character of words depends not on the sound only, but on the meaning also, and they must be heard not merely by ears, but also by minds. He who does not understand, believes God to be cruel; although for him also who does not understand, an announcement has been made to restrain his harshness in understanding otherwise *than aright*. "For who," says *the apostle*, "has known the mind of the Lord? or who has been His counsellor, to teach Him? or who has pointed out to Him

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[8257] Prov. ix. 2: "She hath killed her beasts." The corresponding words in the Septuagint are ἔσφαξε τα εαυτῆς θύματα. Augustine, in his *De Civ. Dei*, xvi. 20, explains the victims (θύματα) to be *Martyrum victimas*.—Tr.

[8258] Prov. i. 20, 21; see the Septuagint version.

[8259] Isa. xliv. 5.

[8260] Zech. xiii. 9.

[8261] Rom. viii. 32.

[8262] Rom. iv. 25.

the way of understanding?"[8263] But, indeed, the world has held it lawful for Diana of the Scythians, or Mercury of the Gauls, or Saturn of the Africans, to be appeased by human sacrifices; and in Latium to this day Jupiter has human blood given him to taste in the midst of the city; and no one makes it a matter of discussion, or imagines that it does not occur for some reason, or that it occurs by the will of his God, without having value. If our God, too, to have a sacrifice of His own, had required martyrdoms for Himself, who would have reproached Him for the deadly religion, and the mournful ceremonies, and the altar-pyre, and the undertaker-priest, and not rather have counted happy the man whom God should have devoured?

[8263] Rom. xi. 34.

Chapter VIII.

We keep therefore the one position, and, in respect of this question only, summon to an encounter, whether martyrdoms have been commanded by God, that you may believe that they have been commanded by reason, if you know that they have been commanded by Him, because God will not command ought without reason. Since the death of His own saints is precious is His sight, as David sings,[8264] it is not, I think, that one which falls to the lot of men generally, and is a debt due by all (rather is that one even disgraceful on account of the trespass, and the desert of condemnation *to which it is to be traced*), but that *other* which is met in this very work—in bearing witness for religion, and maintaining the fight of confession in behalf of righteousness and the sacrament. As saith Esaias, "See how the righteous man perisheth, and no one layeth it to heart; and righteous men are taken away, and no one considereth it: for from before the face of unrighteousness the righteous man perisheth, and he shall have honour at his burial."[8265] Here, too, you have both an announcement of martyrdoms, and *of* the recompense they bring. From the beginning, indeed, righteousness suffers violence. Forthwith, as soon as God has begun to be worshipped, religion has got ill-will for her portion. He who had pleased God is slain, and that by his brother. Beginning with kindred blood, in order that it might the more easily go in quest of that of strangers, ungodliness made the object of its pursuit, finally, that not only of righteous persons, but even of prophets also. David is persecuted; Elias put to flight; Jeremias stoned; Esaias cut asunder; Zacharias butchered between the altar and the temple, imparting to the hard stones lasting marks of his blood.[8266] That person himself, at the close of the law and the prophets, and called not a prophet, but a messenger, is, suffering an ignominious death, beheaded to reward a dancing-girl. And certainly they who were wont to be led by the Spirit of God used to be guided by Himself to martyrdoms; so that they had even already to endure what they had also proclaimed as requiring to be borne. Wherefore the brotherhood of the three also, when the dedication of the royal image was the occasion of the citizens being pressed to offer worship, knew well what faith, which alone in them had not been taken captive, required,—namely, that they must resist idolatry to the death.[8267] For they remembered also the words of Jeremias writing to those over whom that captivity was impending: "And now ye shall see borne upon (men's) shoulders the gods of the Babylonians, of gold and silver and wood, causing fear to the Gentiles. Beware, therefore, that ye also do not be altogether like the foreigners, and be seized with fear while ye behold crowds worshipping those gods before and behind, but say in your mind, Our duty is to

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[8264] Ps. cxvi. 15.

[8265] Isa. lvii. 1.

[8266] Matt. xiv. 3.

[8267] Dan. iii. 12.

worship Thee, O Lord."[8268] Therefore, having got confidence from God, they said, when with strength of mind they set at defiance the king's threats against the disobedient: "There is no necessity for our making answer to this command of yours. For our God whom we worship is able to deliver us from the furnace of fire and from your hands; and then it will be made plain to you that we shall neither serve your idol, nor worship your golden image which you have set up."[8269] O martyrdom even without suffering perfect! Enough did they suffer! enough were they burned, whom on this account God shielded, that it might not seem that they had given a false representation of His power. For forthwith, certainly, would the lions, with their pent-up and wonted savageness, have devoured Daniel also, a worshipper of none but God, and therefore accused and demanded by the Chaldeans, if it had been 64
right that the worthy anticipation of Darius concerning God should have proved delusive. For the rest, every preacher of God, and every worshipper also, such as, having been summoned to the service of idolatry, had refused compliance, ought to have suffered, agreeably to the tenor of that argument too, by which the truth ought to have been recommended both to those who were then living and to those following in succession,—(namely), that the suffering of its defenders themselves bespeak trust for it, because nobody would have been willing to be slain but one possessing the truth. Such commands as well as instances, remounting to earliest times, show that believers are under obligation to suffer martyrdom.

[8268] Baruch vi. 3.

[8269] Dan. iii. 16.

Chapter IX.

It remains for us, lest ancient times may perhaps have had the sacrament[8270] (exclusively) their own, to review the modern Christian system, as though, being also from God, it might be different *from what preceded*, and besides, therefore, opposed thereto in its code of rules likewise, so that its Wisdom knows not to murder her own sons! Evidently, in the case of Christ both the divine nature and the will and the sect are different *from any previously known*! He will have commanded either no martyrdoms at all, or those which must be understood in a sense different from the ordinary, being such a person as to urge no one to a risk of this kind as to promise no reward to them who suffer for Him, because He does not wish them to suffer; and therefore does He say, when setting forth His chief commands, "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."[8271] The following statement, indeed, applies *first* to all without restriction, then specially to the apostles themselves: "Blessed shall ye be when men shall revile you, and persecute you, and shall say all manner of evil against you, for my sake. Rejoice and be exceeding glad, since very great is your reward in heaven; for so used their fathers to do even to the prophets." So that He likewise foretold their having to be themselves also slain, after the example of the prophets. Though, even if He had appointed all this persecution in case He were obeyed for those only who were then apostles, assuredly through them along with the entire sacrament, with the shoot of the name, with the layer of the Holy Spirit, the rule about enduring persecution also would have had respect to us too, as to disciples by inheritance, and, (as it were,) bushes from the apostolic seed. For even thus again does He address words of guidance to the apostles: "Behold, I send you forth as sheep in the midst of wolves;" and, "Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles," etc.[8272] Now when He adds, "But the brother will deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death," He has clearly announced with reference to the others, (that they would be subjected to) this form of unrighteous conduct, which we do not find *exemplified* in the case of the apostles. For none of them had experience of a father or a brother as a betrayer, which very many of us have. Then He returns to the apostles: "And ye shall be hated of all men for my name's sake." How much more shall we, for whom there exists the necessity of being delivered up by parents too! Thus, by allotting this very betrayal, now to the apostles, now to all, He pours out the same destruction upon all the possessors of the name, on whom the name, along with the condition that it be an object of hatred, will rest. But he who will endure on to the end—this man will be saved. By enduring what but persecution,—betrayal,—death? For to endure to the end is nought else than to suffer the end. And therefore there immediately follow, “The disciple is not above his master, nor the servant above his own lord;” because, seeing the Master and Lord Himself was stedfast in suffering persecution, betrayal and death, much more will it be the duty of His servants and disciples to bear the same, that they may not seem as if superior to Him, or to have got an immunity from the assaults of unrighteousness, since this itself should be glory enough for them, to be conformed to the sufferings of their Lord and Master; and, preparing them for the endurance of these, He reminds them that they must not fear such persons as kill the body only, but are not able to destroy the soul, but that they must dedicate fear to Him rather who has such power that He can kill both body and soul, and destroy them in hell. Who, pray, are these slayers of the body only, but the governors and kings aforesaid—men, I ween? Who is the ruler of the soul also, but God only? Who is this but the threatener of fires *hereafter*, He without whose will not even one of two sparrows falls to the ground; that is, not even one of the two substances of man, flesh or spirit, because the number of our hairs also has been recorded before Him? Fear ye not, therefore. When He adds, “Ye are of more value than many sparrows,” He makes promise that we shall not in vain—that is, not without profit—fall to the ground if we choose to be killed by men rather than by God. “Whosoever therefore will confess in me before men, in him will I confess also before my Father who is in heaven;[8273] and whosoever shall deny me before men, him will I deny also before my Father who is in heaven.” Clear, as I think, are the terms used in announcing, and the way to explain, the confession as well as the denial, although the mode of putting them is different. He who confesses himself a Christian, beareth witness that he is Christ’s; he who is Christ’s must be in Christ. If he is in Christ, he certainly confesses in Christ, when he confesses himself a Christian. For he cannot be this without being in Christ. Besides, by confessing in Christ he confesses Christ too: since, by virtue of being a Christian, he is in Christ, while *Christ* Himself also is in him. For if you have made mention of day, you have also held out to view the element of light which gives us day, although you may not have made mention of light. Thus, albeit He has not expressly said, “He who will confess me,” (yet) the conduct involved in daily confession is not different from what is meant in our Lord’s declaration. For he who confesses himself to be what he is, that is, a Christian, confesses that likewise by which he is it, that is, Christ. Therefore he who has denied that he is a Christian, has denied in Christ, by denying that he is in Christ while he denies that he is a Christian; and, on the other hand, by denying that Christ is in him, while He denies that he is in Christ, he will deny Christ too. Thus both he who will deny in Christ, will deny Christ, and he who will confess in Christ will confess Christ. It would have been enough, therefore, though our Lord had made an announcement about confessing merely. For, from His mode of presenting confession, it might be decided beforehand with reference to its opposite too—denial, that is—that denial is repaid by the Lord with denial, just as confession is with confession. And therefore, since in the mould in which the confession has been cast the state of (the case with reference to) denial also may be perceived, it is evident that to another manner of denial belongs what the Lord has announced concerning it, in terms different from those in which He speaks of confession, when He says, "Who will deny me," not "Who will deny in me." For He had foreseen that this form of violence also would, for the most part, immediately follow when any one had been forced to renounce the Christian name,—that he who had denied that he was a Christian would be compelled to deny Christ Himself too by blaspheming Him. As not long ago, alas, we shuddered at the struggle waged in this way by some with their entire faith, which had had favourable omens. Therefore it will be to no purpose to say, "Though I shall deny that I am a Christian, I shall not be denied by Christ, for I have not denied Himself." For even so much will be inferred from that denial, by which, seeing he denies Christ in him by denying that he is a Christian, he has denied *Christ* Himself also. But there is more, because He threatens likewise shame with shame (in return): "Whosoever shall be ashamed of me before men, of him will I also be ashamed before my Father who is in heaven." For He was aware that denial is produced even most of all by shame, that the state of the mind appears in the forehead, and that the wound of shame precedes that in the body.

[8270] Tertullian means martyrdom.—Tr.

[8271] Matt. v. 10; Luke vi. 23.

[8272] Matt. x. 16.

[8273] The words in the Greek, though correctly rendered in our authorized version, are, when translated literally, what Tertullian represents them to be.—Tr.

Chapter X.

But as to those who think that not here, that is, not within this environment of earth, nor during this period of existence, nor before men possessing this nature shared by us all, has confession been appointed to be made, what a supposition is theirs, being at variance with the whole order of things of which we have experience in these lands, and in this life, and under human authorities! Doubtless, when the souls have departed from their bodies, and begun to be put upon trial in the several stories of the heavens, with reference to the engagement (under which they have come to Jesus), and to be questioned about those hidden mysteries of the heretics, they must then confess before the real powers and the real men,—the Teleti,[8274] to wit, and the Abascanti,[8275] and the Acineti[8276] of Valentinus! For, say *they*, even the Demiurge himself did not uniformly approve of the men of our world, whom he counted as a drop of a bucket,[8277] and the dust of the threshing-floor, and spittle and locusts, *and* put on a level even with brute beasts. Clearly, it is so written. Yet not therefore must we understand that there is, besides us, another kind of man, which—for it is evidently *thus* (in the case proposed)—has been able to assume without invalidating a comparison *between the two kinds*, both the characteristics of the race and a unique property. For even if the life was tainted, so that condemned to contempt it might be likened to objects held in contempt, the nature was not forthwith taken away, so that there might be supposed to be another under its name. Rather is the nature preserved, though the life blushes; nor does Christ know other men than those with reference to whom He says, “Whom do men say that I am?”[8278] And, “As ye would that men should do to you, do ye likewise so to, them.”[8279] Consider whether He may not have preserved a race such that He is looking for a testimony to Himself from them, as well as consisting of those on whom He enjoins the interchange of righteous dealing. But if I should urgently demand that those heavenly men be described to me, Aratus will sketch more easily Perseus and Cepheus, and Erigone, and Ariadne, among the constellations. But who prevented the Lord from clearly prescribing that confession by men likewise has to be made where He plainly announced that His own would be; so that the statement might have run thus: ”Whosoever shall confess in me before men in heaven, I also will confess in him before my Father who is in heaven?” He ought to have saved me from this mistake about confession on earth, which He would not have wished me to take part in, if He had commanded one in heaven; for I knew no other men but the

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[8274] The perfect.

[8275] The spell-resisting.

[8276] The steadfast.

[8277] Isa. xl. 15.

[8278] Matt. xvi. 13.

[8279] Matt. vii. 12 and Luke vi. 31.

inhabitants of the earth, man himself even not having up to that time been observed in heaven. Besides, what is the credibility of the things (alleged), that, being after death raised to heavenly places, I should be put to the test there, whither I would not be translated without being already tested, that I should there be tried in reference to a command where I could not come, but to find admittance? Heaven lies open to the Christian before the way to it does; because there is no way to heaven, but to him to whom heaven lies open; and he who reaches it will enter. What powers, keeping guard at the gate, do I hear you affirm to exist in accordance with Roman superstition, with a certain Carnus, Forculus, and Limentinus? What powers do you set in order at the railings? If you have ever read in David, "Lift up your gates, ye princes, and let the everlasting gates be lifted up; and the King of glory shall enter in;"[8280] if you have also heard from Amos, "Who buildeth up to the heavens his way of ascent, and is such as to pour forth his abundance (of waters) over the earth;"[8281] know that both that way of ascent was thereafter levelled with the ground, by the footsteps of the Lord, and an entrance thereafter opened up by the might of Christ, and that no delay or inquest will meet Christians on the threshold, since they have there to be not discriminated from one another, but owned, and not put to the question, but received in. For though you think heaven still shut, remember that the Lord left here to Peter and through him to the Church, the keys of it, which every one who has been here put to the question, and also made confession, will carry with him. But the devil stoutly affirms that we must confess there, to persuade us that we must deny here. I shall send before me fine documents, to be sure,[8282] I shall carry with me excellent keys, the fear of them who kill the body only, but do nought against the soul: I shall be graced by the neglect of this command: I shall stand with credit in heavenly places, who could not stand in earthly: I shall hold out against the greater powers, who yielded to the lesser: I shall deserve to be at length let in, though now shut out. It readily occurs to one to remark further, "If it is in heaven that men must confess, it is here too that they must deny." For where the one is, there both are. For contraries always go together. There will need to be carried on in heaven persecution even, which is the occasion of confession or denial. Why, then, do you refrain, O most presumptuous heretic, from transporting to the world above the whole series of means proper to the intimidation of Christians, and especially to put there the very hatred for the name, where Christ rules at the right hand of the Father? Will you plant there both synagogues of the Jews—fountains of persecution—before which the apostles endured the scourge, and heathen assemblages with their own circus, forsooth, where they readily join in the cry, Death to the third race?[8283]

[8280] Ps. xxiv. 7.

[8281] Amos ix. 6.

[8282] In support of my cause.

[8283] More literally, "How long shall we suffer the third race!" The Christians are meant; the first race being the heathen, and the second the Jews.—Tr.

But ye are bound to produce in the same place both our brothers, fathers, children, mothers-in-law, daughters-in-law and those of our household, through whose agency the betrayal has been appointed; likewise kings, governors, and armed authorities, before whom the matter at issue must be contested. Assuredly there will be in heaven a prison also, destitute 644
of the sun's rays or full of light unthankfully, and fetters of the zones perhaps, and, for a rack-horse, the axis itself which whirls *the heavens round*. Then, if a Christian is to be stoned, hail-storms will be near; if burned, thunderbolts are at hand; if butchered, the armed Orion will exercise his function; if put an end to by beasts, the north will send forth the bears, the Zodiac the bulls and the lions. He who will endure these assaults to the end, the same shall be saved. Will there be then, in heaven, both an end, and suffering, a killing, and the first confession? And where will be the flesh requisite for all this? Where the body which alone has to be killed by men? Unerring reason has commanded us to set forth these things in even a playful manner; nor will any one thrust out the bar consisting in this objection (we have offered), so as not to be compelled to transfer the whole array of means proper to persecution, all the powerful instrumentality which has been provided for dealing with this matter, to the place where he has put the court before which confession should be made. Since confession is elicited by persecution, and persecution ended in confession, there cannot but be at the same time, in attendance upon these, the instrumentality which determines both the entrance and the exit, that is, the beginning and the end. But both hatred for the name will be here, persecution breaks out here, betrayal brings men forth here, examination uses force here, torture rages here, and confession or denial completes this whole course of procedure on the earth. Therefore, if the other things are here, confession also is not elsewhere; if confession is elsewhere, the other things also are not here. Certainly the other things are not elsewhere; therefore neither is confession in heaven. Or, if they will have it that the manner in which the heavenly examination and confession take place is different, it will certainly be also incumbent on them to devise a mode of procedure of their own of a very different kind, and opposed to that method which is indicated in the Scriptures. And we may be able to say, Let them consider (whether what they imagine to exist does so), if so be that this course of procedure, proper to examination and confession on earth—a course which has persecution as the source in which it originates, and which pleads dissension in the state—is preserved to its own faith, if so be that we must believe just as is also written, and understand just as is spoken. Here I endure the entire course (in question), the Lord Himself not appointing a different quarter of the world *for my doing so*. For what does He add after finishing with confession and denial? "Think not that I am come to send peace on earth, but a sword,"—undoubtedly on the earth. "For I am come to set a man at variance against his father, and the daughter against her mother, and the mother-in-law against her daughter-in-law. And a man's foes shall be they of his own household."[8284] For so is it

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[8284] Matt. x. 34.

brought to pass, that the brother delivers up the brother to death, and the father the son: and the children rise up against the parents, and cause them to die. And he who endureth to the end let that man be saved.[8285] So that this whole course of procedure characteristic of the Lord's sword, which has been sent not to heaven, but to earth, makes confession also to be there, which by enduring to the end is to issue in the suffering of death.

[8285] Matt. x. 21.

Chapter XI.

In the same manner, therefore, we maintain that the other announcements too refer to the condition of martyrdom. “He,” says Jesus, “who will value his own life also more than me, is not worthy of me,”[8286]—that is, he who will rather live by denying, than die by confessing, me; and “he who findeth his life shall lose it; but he who loseth it for my sake shall find it.”[8287] Therefore indeed he finds it, who, in winning life, denies; but he who thinks that he wins it by denying, will lose it in hell. On the other hand, he who, through confessing, is killed, will lose it for the present, but is also about to find it unto everlasting life. In fine, governors themselves, when they urge men to deny, say, “Save your life;” and, “Do not lose your life.” How would Christ speak, but in accordance with the treatment to which the Christian would be subjected? But when He forbids thinking about what answer to make at a judgment-seat,[8288] He is preparing His own servants *for what awaited them*, He gives the assurance that the Holy Spirit will answer *by them*; and when He wishes a brother to be visited in prison,[8289] He is commanding that those about to confess be the object of solicitude; and He is soothing their sufferings when He asserts that God will avenge His own elect.[8290] In the parable also of the withering of the word[8291] after the green blade had sprung up, He is drawing a picture with reference to the burning heat of persecutions. If these announcements are not understood as they are made, without doubt they signify something else than 645 the sound indicates; and there will be one thing in the words, another in their meanings, as is the case with allegories, with parables, with riddles. Whatever wind of reasoning, therefore, these scorpions may catch (in their sails), with whatever subtlety they may attack, there is now one line of defence:[8292] an appeal will be made to the facts themselves, whether they occur as the Scriptures represent that they would; since another thing will then be meant in the Scriptures if that very one (which seems to be so) is not found in actual facts. For what is written, must needs come to pass. Besides, what is written will then come to pass, if something different does not. But, lo! we are both regarded as persons to be hated by all men for the sake of the name, as it is written; and are delivered up by our nearest of kin also, as it is written; and are brought before magistrates, and examined, and tortured, and make confession, and are ruthlessly killed, as it is written. So the Lord ordained. If He ordained these events otherwise, why do they not come to pass otherwise than He ordained them, that is, as He ordained them? And yet they do not come to pass otherwise than He ordained. Therefore, as they come to pass, so He ordained; and as He ordained, so they come to pass. For neither would they have been permitted to occur otherwise than He ordained, nor for His part would He have ordained otherwise than He would wish them to occur. Thus these passages of Scripture will not mean ought else than we recognise in actual facts; or if those events are not yet taking place which are announced, how are those taking place which have not been announced? For these events which are taking place have not been announced, if those which are announced are different, and not these which are taking place. Well now, seeing the very occurrences are met with in actual life which are believed to have been expressed with a different meaning in words, what would happen if they were found to have come to pass in a different manner *than had been revealed*? But this will be the waywardness of faith, not to believe what has been demonstrated, to assume the truth of what has not been demonstrated. And to this waywardness I will offer the following objection also, that if these events, which occur as is written, will not be the very ones which are announced, those too (which are meant) ought not to occur as is written, that they themselves also may not, after the example of these *others*, be in danger of exclusion, since there is one thing in the words and another in the facts; and there remains that even the events which have been announced are not seen when they occur, if they are announced otherwise than they have to occur. And how will those be believed (to have come to pass), which will not have been announced as they come to pass? Thus heretics, by not believing what is announced as it has been shown to have taken place, believe what has not been even announced.

[8286] Luke xiv. 26.

[8287] Matt. x. 39.

[8288] Matt. x. 19.

[8289] Matt. xxv. 36.

[8290] Luke xviii. 7.

[8291] Matt. xiii. 3.

[8292] See note 1, cap. iv. p. 637, *supra*.

Chapter XII.

Who, now, should know better the marrow of the Scriptures than the school of Christ itself?—the persons whom the Lord both chose for Himself as scholars, certainly to be fully instructed in all points, and appointed to us for masters to instruct us in all points. To whom would He have rather made known the veiled import of His own language, than to him to whom He disclosed the likeness of His own glory—to Peter, John, and James, and afterwards to Paul, to whom He granted participation in (the joys of) paradise too, prior to his martyrdom? Or do they also write differently from what they think—teachers using deceit, not truth? Addressing the Christians of Pontus, Peter, at all events, says, “How great indeed is the glory, if ye suffer patiently, without being punished as evildoers! For this is a lovely feature, *and* even hereunto were ye called, since Christ also suffered for us, leaving you Himself as an example, that ye should follow His own steps.”[8293] And again: “Beloved, be not alarmed by the fiery trial which is taking place among you, as though some strange thing happened unto you. For, inasmuch as ye are partakers of Christ’s sufferings, do ye rejoice; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye are reproached for the name of Christ, happy are ye; because glory and the Spirit of God rest upon you: if only none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men’s matters; yet (if any man suffer) as a Christian, let him not be ashamed, but let him glorify God on this behalf.”[8294] John, in fact, exhorts us to lay down our lives even for our brethren,[8295] affirming that there is no fear in love: “For perfect love casteth out fear, since fear has punishment; and he who fears is not perfect in love.”[8296] What fear would it be 64 better to understand (as here meant), than that which gives rise to denial? What love does he assert to be perfect, but that which puts fear to flight, and gives courage to confess? What penalty will he appoint as the punishment of fear, but that which he who denies is about to pay, who has to be slain, body and soul, in hell? And if he teaches that we must die for the brethren, how much more for the Lord,—he being sufficiently prepared, by his own Revelation too, for giving such advice! For indeed the Spirit had sent the injunction to the angel of the church in Smyrna: “Behold, the devil shall cast some of you into prison, that ye may be tried ten days. Be thou faithful unto death, and I will give thee a crown of life.”[8297] Also to the angel of the church in Pergamus (mention was made) of Antipas,[8298] the very faithful martyr, who was slain where Satan dwelleth. Also to the angel of the church in Philadelphia[8299] (it was signified) that he who had not denied the name of the Lord was delivered from the last trial. Then to every conqueror the Spirit promises now the tree of life, and exemption from the second death; now the hidden manna with the stone of glistening whiteness, and the name unknown (to every man save him that receiveth it); now power to rule with a rod of iron, and the brightness of the morning star; now the being clothed in white raiment, and not having the name blotted out of the book of life, and being made in the temple of God a pillar with the inscription on it of the name of God and of the Lord, and of the heavenly Jerusalem; now a sitting with the Lord on His throne,—which once was persistently refused to the sons of Zebedee.[8300] Who, pray, are these so blessed conquerors, but martyrs in the strict sense of the word? For indeed theirs are the victories whose also are the fights; theirs, however, are the fights whose also is the blood. But the souls of the martyrs both peacefully rest in the meantime under the altar,[8301] and support their patience by the assured hope of revenge; and, clothed in their robes, wear the dazzling halo of brightness, until others also may fully share in their glory. For yet again a countless throng are revealed, clothed in white and distinguished by palms of victory, celebrating their triumph doubtless over Antichrist, since one of the elders says, "These are they who come out of that great tribulation, and have washed their robes, and made them white in the blood of the Lamb."[8302] For the flesh is the clothing of the soul. The uncleanness, indeed, is washed away by baptism, but the stains are changed into dazzling whiteness by martyrdom. For Esaias also promises, that out of red and scarlet there will come forth the whiteness of snow and wool.[8303] When great Babylon likewise is represented as drunk with the blood of the saints,[8304] doubtless the supplies needful for her drunkenness are furnished by the cups of martyrdoms; and what suffering the fear of martyrdoms will entail, is in like manner shown. For among all the castaways, nay, taking precedence of them all, are the fearful. "But the fearful," says John—and then come the others—"will have their part in the lake of fire and brimstone."[8305] Thus fear, which, as stated in his epistle, love drives out, has punishment.

[8293] 1 Pet. ii. 20.

[8294] 1 Pet. iv. 12.

[8295] 1 John iii. 16.

[8296] 1 John iv. 18.

[8297] Rev. ii. 10.

[8298] Rev. ii. 13.

[8299] Rev. iii. 10.

[8300] Matt. xx. 20–23.

[8301] Rev. vi. 9.

[8302] Rev. vii. 14.

[8303] Isa. i. 18.

[8304] Rev. xvii. 6.

[8305] Rev. xxi. 8.

Chapter XIII.

But how Paul, an apostle, from being a persecutor, who first of all shed the blood of the church, though afterwards he exchanged the sword for the pen, and turned the dagger into a plough, being *first* a ravening wolf of Benjamin, then himself supplying food as did Jacob,[8306]—how he, (I say,) speaks in favour of martyrdoms, now to be chosen by himself also, when, rejoicing over the Thessalonians, he says, “So that we glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations, in which ye endure a manifestation of the righteous judgment of God, that ye may be accounted worthy of His kingdom, for which ye also suffer!”[8307] As also in his Epistle to the Romans: “And not only so, but we glory in tribulations also, being sure that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed.”[8308] And again: “And if children, then heirs, heirs indeed of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed in us.”[8309] And therefore he afterward says: “Who shall separate us from the love of God? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword? (As it is written: For Thy sake we are killed all the day long; we have been counted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through Him who loved us. For we are persuaded, 647 that neither death, nor life, nor power, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”[8310] But further, in recounting his own sufferings to the Corinthians, he certainly decided that suffering must be borne: “In labours, (he says,) more abundant, in prisons very frequent, in deaths oft. Of the Jews five times received I forty stripes, save one; thrice was I beaten with rods; once was I stoned,”[8311] and the rest. And if these severities will seem to be more grievous than martyrdoms, yet once more he says: “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake.”[8312] He also says, in verses occurring in a previous part of the epistle: “Our condition is such, that we are troubled on every side, yet not distressed; and are in need, but not in utter want; since we are harassed by persecutions, but not forsaken; it is such that we are cast down, but not destroyed; always bearing about in our body the dying of Christ."[8313] "But though," says he, "our outward man perisheth"—the flesh doubtless, by the violence of persecutions—"yet the inward man is renewed day by day"—the soul, doubtless, by hope in the promises. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal"—he is speaking of troubles; "but the things which are not seen are eternal"—he is promising rewards. But writing in bonds to the Thessalonians,[8314] he certainly affirmed that they were blessed, since to them it had been given not only to believe on Christ, but also to suffer for His sake. "Having," says he, "the same conflict which ye both saw in me, and now hear to be in me."[8315] "For though I am offered upon the sacrifice, I joy and rejoice with you all; in like manner do ye also joy and rejoice with me." You see what he decides the bliss of martyrdom to be, in honour of which he is providing a festival of mutual joy. When at length he had come to be very near the attainment of his desire, greatly rejoicing in what he saw before him, he writes in these terms to Timothy: "For I am already being offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith; there is laid up for me the crown which the Lord will give me on that day"[8316]—doubtless of his suffering. Admonition enough did he for his part also give in preceding passages: "It is a faithful saying: For if we are dead with Christ, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us; if we believe not, yet He is faithful: He cannot deny Himself."[8317] "Be not thou, therefore, ashamed of the testimony of our Lord, nor of me His prisoner;"[8318] for he had said before: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."[8319] For we suffer with power from love toward God, and with a sound mind, when we suffer for our blamelessness. But further, if He anywhere enjoins endurance, for what more than for sufferings is He providing it? If anywhere He tears men away from idolatry, what more than martyrdoms takes the lead, in tearing them away to its injury?

[8306] Gen. xxv. 34; xxvii. 25.

[8307] 2 Thess. i. 4.

[8308] Rom. v. 3.

[8309] Rom. viii. 17.

[8310] Rom. viii. 35.

[8311] 2 Cor. xi. 23.

[8312] 2 Cor. xii. 10.

[8313] 2 Cor. iv. 8.

[8314] Should be Philippians: i.e. Phil. i. 29, 30.

[8315] Phil. ii. 17.

[8316] 2 Tim. iv. 6.

[8317] 2 Tim ii. 11.

[8318] 2 Tim. i. 8.

[8319] 2 Tim. i. 7.

Chapter XIV.

No doubt the apostle admonishes the Romans[8320] to be subject to all power, because there is no power but of God, and because (the ruler) does not carry the sword without reason, and is the servant of God, nay also, says he, a revenger to execute wrath upon him that doeth evil. For he had also previously spoken thus: "For rulers are not a terror to a good work, but to an evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of it. Therefore he is a minister of God to thee for good. But if thou do that which is evil, be afraid." Thus he bids you be subject to the powers, not on an opportunity occurring for his avoiding martyrdom, but when he is making an appeal in behalf of a good life, under the view also of their being as it were assistants bestowed upon righteousness, as it were handmaids of the divine court of justice, which even here pronounces sentence beforehand upon the guilty. Then he goes on also to show how he wishes you to be subject to the powers, bidding you pay "tribute to whom tribute is due, custom to whom custom,"[8321] that is, the things which are Cæsar's to Cæsar, and the things which are God's to God;[8322] but man is the property of God alone. Peter,[8323] no doubt, had likewise said that the king indeed must be honoured, yet so that the king be honoured *only* when he keeps to his own sphere, when he is far from assuming divine honours; because both father and mother will be loved along with God, not put on an equality with Him. Besides, one will not be permitted to love even life more than God.

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[8320] Rom. xiii. 1.

[8321] Rom. xiii. 6.

[8322] Matt. xxii. 21.

[8323] 1 Pet. ii. 13.

Chapter XV.

Now, then, the epistles of the apostles also are well known. And do *we*, (you say), in all respects guileless souls and doves merely, love to go astray? I should think from eagerness to live. But let it be so, that meaning departs from their epistles. And yet, that the apostles endured such sufferings, we know: the teaching is clear. This only I perceive in running through the Acts. I am not at all on the search. The prisons there, and the bonds, and the scourges, and the big stones, and the swords, and the onsets by the Jews, and the assemblies of the heathen, and the indictments by tribunes, and the hearing of causes by kings, and the judgment-seats of proconsuls and the name of Cæsar, do not need an interpreter. That Peter is struck,[8324] that Stephen is overwhelmed *by stones*,[8325] that James is slain[8326] as is a victim at the altar, that Paul is beheaded has been written in their own blood. And if a heretic wishes his confidence to rest upon a public record, the archives of the empire will speak, as would the stones of Jerusalem. We read the lives of the Cæsars: At Rome Nero was the first who stained with blood the rising faith. Then is Peter girt by another,[8327] when he is made fast to the cross. Then does Paul obtain a birth suited to Roman citizenship, when in Rome he springs to life again ennobled by martyrdom. Wherever I read of these occurrences, so soon as I do so, I learn to suffer; nor does it signify to me which I follow as teachers of martyrdom, whether the declarations or the deaths of the apostles, save that in their deaths I recall their declarations also. For they would not have suffered ought of a kind they had not previously known they had to suffer. When Agabus, making use of corresponding action too, had foretold that bonds awaited Paul, the disciples, weeping and entreating that he would not venture upon going to Jerusalem, entreated in vain.[8328] As for him, having a mind to illustrate what he had always taught, he says, “Why weep ye, and grieve my heart? But for my part, I could wish not only to suffer bonds, but also to die at Jerusalem, for the name of my Lord Jesus Christ.” And so they yielded by saying, “Let the will of the Lord be done;” feeling sure, doubtless, that sufferings are included in the will of God. For they had tried to keep him back with the intention not of dissuading, but to show love for him; as yearning for (the preservation of) the apostle, not as counselling against martyrdom. And if even then a Prodicus or Valentinus stood by, suggesting that one must not confess on the earth before men, and must do so the less in truth, that God may not (seem to) thirst for blood, and Christ for a repayment of suffering, as though He besought it with the view of obtaining salvation by it for Himself also, he would have immediately heard from the servant of God what the devil had from the Lord: “Get thee behind me, Satan; thou art an offence unto me. It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.”[8329] But even now it will be right that he hear it, seeing that, long after, he has poured forth these poisons, which not even thus are to injure readily any of the weak ones, if any one in faith will drink, before being hurt, or even immediately after, this draught of ours.

[8324] It has been thought that the allusion is to the breaking of the legs of the crucified to hasten their death, not to the beating to which the apostles were subjected by the Jewish council: Acts v. 40.—Tr.

[8325] Acts vii. 59.

[8326] James the brother of our Lord, not the James mentioned Acts xii. 2.

[8327] John xxi. 18.

[8328] Acts xxi. 11.

[8329] Matt. xvi. 23 and iv. 10,—a mixing up of two passages of Scripture.

IX.

Appendix.

Against all Heresies.[8330]

[Translated by Rev. S. Thelwall.]

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Chapter I.—Earliest Heretics:[8331] Simon Magus, Menander, Saturninus, Basilides, Nicolaus. [The Work Begins as a Fragment.]

Of which heretics I will (to pass by a good deal) summarize some few particulars. For of Judaism's heretics I am silent—Dositheus the Samaritan, I mean, who was the first who had the hardihood to repudiate the prophets, on the ground that they had not spoken under inspiration of the Holy Spirit. Of the Sadducees I am silent, who, springing from the root of this error, had the hardihood to adjoin to this heresy the denial likewise of the resurrection of the flesh.[8332] The Pharisees I pretermit, who were "divided" from the Jews by their superimposing of certain additaments to the law, which fact likewise made them worthy of receiving this very name;[8333] and, together with them, the Herodians likewise, who said that Herod was Christ. To those I betake myself who have chosen to make the gospel the starting-point of their heresies.

Of these the first of all is Simon Magus, who in the Acts of the Apostles earned a condign and just sentence from the Apostle Peter.[8334] He had the hardihood to call himself the Supreme Virtue,[8335] that is, the Supreme God; and moreover, (to assert) that the universe[8336] had been originated by his angels; that he had descended in quest of an erring dæmon,[8337] which was Wisdom; that, in a phantasmal semblance of God, he had *not* suffered among the Jews, but was *as if he had suffered*.[8338]

[8330] [On p. 14, this volume, see nearly all that need be said, of this spurious treatise. I add a few references to Routh, *Opuscula*, Vol. 1. p. 160 etc. His honouring it with a place in his work must be my apology for not relegating it to the collection of spurious *Tertulliana*, *sub fine*.]

[8331] [Routh says he inadvertently changed his title to read *Advs. Hæreticos*, but that it is better after all, in view of the opening sentence.]

[8332] See Acts xxiii. 8, and the references there.

[8333] Pharisees = Separatists.

[8334] See Acts viii. 9–24.

[8335] I use Virtue in this and similar cases in its Miltonic sense.

[8336] Mundum.

[8337] Or, "intelligence."

After him Menander, his disciple (likewise a magician[8339]), saying the same as Simon. Whatever Simon had affirmed himself to be, this did Menander equally affirm himself to be, asserting that none could possibly have salvation without being baptized in his name.

Afterwards, again, followed Saturninus: he, too, affirming that the innascible[8340] Virtue, that is God, abides in the highest regions, and that those regions are infinite, and in the regions immediately above us; but that angels far removed from Him made the lower world;[8341] and that, because light from above had flashed refulgently in the lower regions, the angels had carefully tried to form man after the similitude of that light; that man lay crawling on the surface of the earth; that this light and this higher virtue was, thanks to mercy, the salvable spark in man, while all the rest of him perishes;[8342] that Christ had not existed in a bodily substance, and had endured a *quasi*-passion in a phantasmal shape merely; that a resurrection of the flesh there will by no means be.

Afterwards broke out the heretic Basilides. He affirms that there is a supreme Deity, by name Abraxas,[8343] by whom was created Mind, which in Greek he calls Νοῦς; that thence sprang the Word; that of Him issued Providence, Virtue,[8344] and Wisdom; that out of these subsequently were made Principalities, powers,[8345] and Angels; that there ensued infinite issues and processions of angels; that by these angels 365 heavens were formed, and the world,[8346] in honour of Abraxas, whose name, if computed, has in itself this number. Now, 650 among the last of the angels, those who made this world,[8347] he places the God of the Jews latest, that is, the God of the Law and of the Prophets, whom he denies to be a God, but affirms to be an angel. To him, he says, was allotted the seed of Abraham, and accordingly he it was who transferred the sons of Israel from the land of Egypt into the land of Canaan; affirming him to be turbulent above the other angels, and accordingly given to the frequent arousing of seditions and wars, yes, and the shedding of human blood. Christ, moreover, he affirms to have been sent, not by this maker of the world,[8348] but by the above-named

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[8338] Or, "but had undergone *a quasi-passion*."

[8339] Magus.

[8340] Inn*a*scibilem;" but Fr. Junius' conjecture, "inn*o*scibilem," is agreeable to the Greek "ἄγνωστος."

[8341] Mundum.

[8342] The text here is partially conjectural, and if correct, clumsy. For the sense, see *de Anima*, c. xxiii. *ad init*.

[8343] Or, Abraxes, or Abrasax.

[8344] Or, Power.

[8345] Potestates.

[8346] Mundum.

[8347] Mundum.

[8348] Mundum.

Abraxas; and to have come in a phantasm, and been destitute of the substance of flesh: that it was not He who suffered among the Jews, but that Simon[8349] was crucified in His stead: whence, again, there must be no believing on him who was crucified, lest one confess to having believed on Simon. Martyrdoms, he says, are not to be endured. The resurrection of the flesh he strenuously impugns, affirming that salvation has not been promised to *bodies*.

A brother heretic[8350] emerged in Nicolaus. He was one of the seven deacons who were appointed in the Acts of the Apostles.[8351] He affirms that Darkness was seized with a concupiscence—and, indeed, a foul and obscene one—after Light: out of this permixture it is a shame to say what fetid and unclean (combinations arose). The rest (of his tenets), too, are obscene. For he tells of certain Æons, sons of turpitude, and of conjunctions of execrable and obscene embraces and permixtures,[8352] and certain yet baser outcomes of these. He teaches that there were born, moreover, dæmons, and gods, and spirits seven, and other things sufficiently sacrilegious. alike and foul, which we blush to recount, and at once pass them by. Enough it is for us that this heresy of the Nicolaitans has been condemned by the Apocalypse of the Lord with the weightiest authority attaching to a sentence, in saying "Because this thou holdest, thou hatest the doctrine of the Nicolaitans, which I too hate."[8353]

[8349] i.e. probably "Simon the Cyrenian." See Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

[8350] Alter hæreticus. But Fr. Junius suggests "aliter."

[8351] See Acts vi. 1–6. [But the identity is doubtful.]

[8352] So Oehler gives in his text. But his suggestion, given in a note, is perhaps preferable: "and of execrable embraces and permixtures, and obscene conjunctions."

[8353] See Rev. ii. 6.

Chapter II.—Ophites, Cainites, Sethites.

To these are added those heretics likewise who are called *Ophites*:[8354] for they magnify the serpent to such a degree, that they prefer him even to Christ Himself; for it was he, they say, who gave us the origin of the knowledge of good and of evil.[8355] His power and majesty (they say) Moses perceiving, set up the brazen serpent; and whoever gazed upon him obtained health.[8356] Christ Himself (they say further) in His gospel imitates Moses' serpent's sacred power, in saying: "And as Moses upreared the serpent in the desert, so it behoveth the Son of man to be upreared."[8357] Him they introduce to bless their eucharistic (elements).[8358] Now the whole parade and doctrine of this error flowed from the following source. They say that from the supreme primary Æon *whom men speak of*[8359] there emanated several other inferior Æons. To all these, however, there opposed himself an Æon who name is *Ialdabaoth*.[8360] He had been conceived by the permixture of a second Æon with inferior Æons; and afterwards, when he[8361] had been desirous of forcing his way into the higher regions, had been disabled by the permixture of the gravity of matter with himself to arrive at the higher regions; had been left in the midst, and had extended himself to his full dimensions, and thus had made the sky.[8362] *Ialdabaoth*, however, had descended lower, and had made him seven sons, and had shut from their view the upper regions by self-distension, in order that, since (these) angels could not know what was above,[8363] they might think him the sole God. These inferior Virtues and angels, therefore, had made *man*; and, because he had been originated by weaker and mediocre powers, he lay crawling, worm-like. That Æon, however, out of which *Ialdabaoth* had proceeded, moved to the heart with envy, had injected into man as he lay a certain spark; excited whereby, he was through prudence to grow wise, and be able to understand the things above. So, again, the *Ialdabaoth* aforesaid, turning indignant, had emitted out of himself the Virtue and similitude of *the serpent*; and this had been the Virtue in paradise—that is, this had been the *serpent*—whom Eve had believed as if he had been God the Son.[8364] He[8365] plucked, say they, from the fruit of the tree, and thus conferred on mankind the knowledge of things good and evil.[8366] Christ, moreover, existed not in substance of flesh: salvation of the flesh is not to be hoped for at all.

[8354] Or, "Serpentarians," from ὄφις, a serpent.

[8355] See Gen. iii. 1–7.

[8356] See Num. xxi. 4–9.

[8357] John iii. 14.

[8358] Eucharistia (neut. pl.) = εὐχαριστεῖα (Fr. Junius in Oehler): perhaps "*the place in which* they celebrate the eucharist."

[8359] These words are intended to give the force of the "illo" of the original.

[8360] Roberston (*Ch. Hist.* i. p. 39, note 2, ed. 2. 1858) seems to take this word to mean "Son of Darkness or Chaos."

[8361] "Seque" Oehler reads here, which appears bad enough Latin, unless his "se" after "extendisse" is an error.

[8362] Or, "heaven."

[8363] Or, "what the upper regions were."

Moreover, also, there has broken out another heresy also, which is called that of the *Cainites*.[8367] And the reason is, that they magnify Cain as if he had been conceived of some potent Virtue which operated in him; for Abel had been procreated after being conceived of an inferior Virtue, and accordingly had been found inferior. They who assert this likewise defend the traitor Judas, telling us that he is admirable and great, because of the advantages he is vaunted to have conferred on mankind; for some of them think that thanksgiving is to be rendered to Judas on this account: viz., Judas, they say, observing that Christ wished to subvert the truth, betrayed Him, in order that there might be no possibility of truth's being subverted. And others thus dispute against them, and say: Because the powers of this world[8368] were unwilling that Christ should suffer, lest through His death salvation should be prepared for mankind, he, consulting for the salvation of mankind, betrayed Christ, in order that there might be no possibility at all of the salvation being impeded, which *was* being impeded through the Virtues which were opposing Christ's passion; and thus, through the passion of Christ, there might be no possibility of the salvation of mankind being retarded.

But, again, the heresy has started forth which is called that of the *Sethites*.[8369] The doctrine of this perversity is as follows. Two human beings were formed by the angels—Cain and Abel. On their account arose great contentions and discords among the angels; for this reason, that Virtue which was above all the Virtues—which they style the Mother—when they said[8370] that Abel had been slain, willed this Seth of theirs to be conceived and born in place of Abel, in order that those angels might be escheated who had created those two former human beings, while this pure seed rises and is born. For they say that there had been iniquitous permixtures of two angels and human beings; for which reason that Virtue which (as we have said) they style the Mother brought on the deluge even, for the purpose of vengeance, in order that that seed of permixture might be swept away, and this only seed which was pure be kept entire. But (in vain): for they who had originated those of the former seed sent into the ark (secretly and stealthily, and unknown to that Mother-Virtue), together with those “eight souls,”[8371] the seed likewise of Ham, in order that the seed of evil should not perish, but should, together with the rest, be preserved, and after the deluge be restored to the earth, and, by example of the rest, should grow up and diffuse itself, and fill and occupy the whole orb.[8372] Of Christ, moreover, their sentiments are such that they call Him merely Seth, and say that He was instead of the actual Seth.

[8364] Filio Deo.

[8365] Or, "she;" but perhaps the text is preferable.

[8366] See Gen. iii. 1–7.

[8367] See *de Bapt.* c. i.

[8368] Mundi.

[8369] Or, Sethoites.

[8370] "Dicerent;" but Routh (I think) has conjectured "disceret" "when *she learned*," etc., which is very simple and apt.

[8371] See 1 Pet. iii. 20.

[8372] Cf. Gen. ix. 1, 2, 7, 19.

Chapter III.—Carpocrates, Cerinthus, Ebion.

Carpocrates, furthermore, introduced the following sect. He affirms that there is one Virtue, the chief among the upper (regions): that out of this were produced angels and Virtues, which, being far distant from the upper Virtues, created this world[8373] in the lower regions: that Christ was not born of *the Virgin* Mary, but was generated—a mere human being—of the seed of Joseph, superior (they admit) above all others in the practice of righteousness and in integrity of life; that He suffered among the Jews; and that His soul alone was received in heaven as having been more firm and hardy than all others: whence he would infer, retaining only the salvation of souls, that there are no resurrections of the body.

After him brake out the heretic Cerinthus, teaching similarly. For he, too, says that the world[8374] was originated by those *angels*;[8375] and sets forth Christ as born of the seed of Joseph, contending that He was merely human, without divinity; affirming also that the Law was given by angels;[8376] representing the God of the Jews as not the Lord, but an angel.

His successor was Ebion,[8377] not agreeing with Cerinthus in every point; in that he affirms the world[8378] to have been made by God, not by angels; and because it is written, “No disciple above *his* master, nor servant above *his* lord,”[8379] sets forth likewise the law *as binding*,[8380] of course for the purpose of excluding the gospel and vindicating Judaism.

[8373] Mundum.

[8374] Mundum.

[8375] “Ab illis” is perhaps an error for “ab angelis,” by absorption of the first syllable. So Routh has conjectured before me.

[8376] “*Ab* angelis:” an erroneous notion, which professed probably to derive support from John i. 17, Acts vii. 53, Gal. iii. 19, where, however, the Greek prepositions should be carefully noted, and ought in no case to be rendered by “ab.”

[8377] *Al.* Hebion.

[8378] *Al.* Hebion.

[8379] See Matt. x. 24; Luke iv. 40; John xiii. 16.

[8380] i.e., as Rig.’s quotation from Jerome’s *Indiculus* (in Oehler) shows, “because in so far as, Christ observed it.”

Chapter IV.—Valentinus, Ptolemy and Secundus, Heracleon.

Valentinus the heretic, moreover, introduced many fables. These I will retrench and briefly summarize. For he introduces the Pleroma and the thirty Æons. These Æons, moreover, he explains in the way of syzygies, that is, conjugal unions[8381] of some kind. For among the first,[8382] he says, were Depth[8383] and Silence; of these proceeded Mind and Truth; out of whom burst the Word and Life; from whom, again, were created Man[8384] and the Church. But (these are not all); for of these last also proceeded twelve Æons; from Speech,[8385] moreover, and Life *proceeded* other ten Æons: such is the Triacontad of Æons, which is made up in the Pleroma of an ogdoad, a decad, and a duodecad. The thirtieth Æon, moreover, willed to see the great Bythus; and, to see him, had the hardihood to ascend into the upper regions; and not being capable of seeing his magnitude, desponded,[8386] and almost suffered dissolution, had not some one,—he whom he calls Horos, to wit,—sent to invigorate him, strengthened him by pronouncing the word "Iao."[8387] This Æon, moreover, which was thus reduced to despondency, he calls Achamoth, (and says) that he was seized with certain regretful passions, and out of his passions gave birth to material essences.[8388] For he was panic-stricken, he says, and terror-stricken, and overcome with sadness; and of these passions he conceived and bare. Hence he made the heaven, and the earth, and the sea, and whatever is in them: for which cause all things made by him are infirm, and frail, and capable of falling, and mortal, inasmuch as he himself was conceived and produced from despondency. He, however, originated this world[8389] out of those material essences which Achamoth, by his panic, or terror, or sadness, or sweat, had supplied. For of his panic, he says, was made darkness; of his fear and ignorance, the spirits of wickedness and malignity; of his sadness and tears, the humidities of founts, the material essence of floods and sea. Christ, moreover, was sent by that First-Father who is Bythus. He, moreover, was not in the substance of our flesh; but, bringing down from heaven some spiritual body or other, passed through the Virgin Mary as water through a pipe, neither receiving nor borrowing aught thence. The resurrection of our present flesh he denies, but (maintains that) of some sister-flesh.[8390] Of the Law and the prophets some parts he approves, some he disapproves; that is, he disapproves all in reprobating some. A Gospel of his own he likewise has, beside these of ours.

[8381] Conjugationes. Cowper uses our word "conjugation" in this sense in one of his humorous pieces. ["Pairing-time."] The "*syzygies*" consisted of one male and one female Æon each.

[8382] Oehler separates "in primis;" but perhaps they ought to be united—"inprimis," or "imprimis"—and taken as ="primo ab initio."

[8383] Bythus.

[8384] Hominem.

[8385] "Sermone:" he said "Verbum" before.

[8386] In defectione fuisse.

[8387] Cf. *adv. Valent.* cc. x. xiv. [Routh says that this IAO (see note 8) is wanting in the older editions. It was borrowed from the *Adv. Valentin.* to eke out a defect.]

[8388] Such appears to be the meaning of this sentence as Oehler gives it. But the text is here corrupt; and it seems plain there must either be something lost relating to this "Achamoth," or else some capital error in the reading, or, thirdly, some gross and unaccountable confusion in the writer: for the sentence as it stands is wholly irreconcilable with what follows. It evidently makes "Achamoth" identical with "the thirtieth Æon" above-named; and yet, without introducing any fresh subject, the writer goes on to state that this despondent Œon, who "conceived and bare," was itself the offspring of despondency, and made an infirm world out of the infirm materials which "Achamoth" supposed it with. Now it is apparent from other sources—as, for instance, from *Tert. adv. Valentin*, above referred to—that the "thirtieth Æon" was supposed to be *female*, *Sophia* (Wisdom) by name, and that she was said to be *the parent* of "Achamoth," or "Enthymesis" (see *adv. Valentin.* cc. ix. x. xi. xiv. xxv.), while "Achamoth" herself appears by some accounts to be also called κάτω Σοφία. The name "Achamoth" itself, which Tertullian (*adv. Valentin.* c. xiv. *ad init.*) calls an "uninterpretable name," is believed to be a representation of a Hebrew word meaning "wisdom;" and hence, possibly, some of the confusion may

After him arose the heretics Ptolemy and Secundus, who agree throughout with Valentinus, differing only in the following point: viz., whereas Valentinus had feigned but thirty Æons, they have added several more; for they first added four, and subsequently four more. And Valentine's assertion, that it was the thirtieth Æon which strayed out from the Pleroma, (as *falling* into despondency,) they deny; for the one which desponded on account of disappointed yearning to see the First-Father was not of the original triacontad, they say.

There arose, besides, Heracleon, a brother[8391]-heretic, whose sentiments pair with Valentine's; but, by some novelty of terminology, he is desirous of seeming to differ in sentiment. For he introduces the notion that there existed first what he terms (a Monad);[8392]

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have arisen,—from a promiscuous use, namely, of the titles "Achamoth" and "Sophia." Moreover, it would appear that some words lower down as to the production by "Achamoth" of "Demiurgus," must have dropped out. Unless these two omissions be supplied, the passage is wholly unintelligible. Can the fact that the Hebrew word which "Achamoth" represents is a *fem. pl.* in any way explain this confused medley, or help to reconcile conflicting accounts? The ἄνω and κάτω Σοφία seem to point in some degree to some such solution of some of the existing difficulties. "Iao," again, is a word which has cause much perplexity. Can it possibly be connected with ἰάομαι, "to heal?" [See note 8.]

[8389] Mundum.

[8390] Oehler's suggestion is to vary the pointing so as to give this sense: "The resurrection of this flesh he denies. But of a sister-Law and prophets," etc. But this seems even more harsh than the other.

[8391] "Alter," i.e., perhaps another *of the same class.*

[8392] It seems almost necessary to supply some word here; and as "Monade" follows, it seemed simple to supply "Monada."

and then out of that Monad (arose) two, and then the rest of the Æons. Then he introduces the whole *system of* Valentine. 653

Chapter V.—Marcus and Colarbasus.

After these there were not wanting a Marcus and a Colarbasus, composing a novel heresy out of the Greek alphabet. For they affirm that without those letters truth cannot be found; nay more, that in those letters the whole plenitude and perfection of truth is comprised; for this was why Christ said, "I am the Alpha and the Omega."[8393] In fact, they say that Jesus Christ descended,[8394] that is, that *the dove* came down on Jesus;[8395] and, since the dove is styled by the Greek name περιστερᾴ —(*peristera*), it has in itself this number DCCCI.[8396] These men run through their Ω, Ψ, Χ, Φ, Υ, Τ—through the whole alphabet, indeed, up to Α and Β—and compute ogdoads and decads. So we may grant it useless and idle to recount all their trifles. What, however, must be allowed not merely vain, but likewise dangerous, is this: they feign a second God, beside the Creator; they affirm that Christ was not in the substance of flesh; they say there is to be no resurrection of the flesh.

[8393] See Rev. i. 7; xxi. 6; xxii. 13.

[8394] Denique Jesum Christum descendisse. So Oehler, who does not notice any conjectural emendation, or various reading, of the words. If correct, his reading would refer to the views of a twofold Jesus Christ—a real and a phantasmal one—held by docetic Gnostics, or to such views as Valentine's, in whose system, so far as it is ascertainable from the confused and discrepant account of it, there would appear to have been one Æon called Christ, another called Jesus, and a human person called Jesus and Christ, with whom the true Jesus associated Himself. Some such jumble of ideas the two heretics now under review would seem to have held, if Oehler's be the true reading. But the difficulties are somewhat lessened if we accept the very simple emendation which naturally suggests itself, and which, I see, Semler has proposed and Routh inclines to receive, "*in* Jesum Christum descendisse," i.e. "that Christ descended *on* Jesus."

[8395] See Matt. iii. 13–17; Mark i. 9–11; Luke iii. 21–22; John i. 29–34.

[8396] Habere *secum* numerum DCCCI. So Oehler, after Jos. Scaliger, who, however, seems to have read "*secum hunc* numerum," for the ordinary reading, "habere *secundum* numerum," which would mean, "represents, *in the way of* numerical value, DCCCI."

Chapter VI.—Cerdo, Marcion, Lucan, Apelles.

To this is added one Cerdo. He introduces two first causes,[8397] that is, two Gods—one good, the other cruel:[8398] the good being the superior; the latter, the cruel one, being the creator of the world.[8399] He repudiates the prophecies and the Law; renounces God the Creator; maintains that Christ who came was the Son of the superior God; affirms that He was not in the substance of flesh; states Him to have been only in a phantasmal shape, to have not really suffered, but undergone a quasipassion, and not to have been born of a virgin, *nay*, really not to have been born at all. A resurrection of the soul merely does he approve, denying that of the body. The Gospel of Luke alone, and that not entire, does he receive. Of the Apostle Paul he takes neither all the epistles, nor in their integrity. The Acts of the Apostles and the Apocalypse he rejects as false.

After him emerged a disciple of his, one Marcion by name, a native of Pontus,[8400] son of a bishop, excommunicated because of a rape committed on a certain virgin.[8401] He, starting from the fact that it is said, "Every good tree beareth good fruit, but an evil evil,"[8402] attempted to approve the heresy of Cerdo; so that his assertions are identical with those of the former heretic before him.

After him arose one Lucan by name, a follower and disciple of Marcion. He, too, wading through the same kinds of blasphemy, teaches the same as Marcion and Cerdo had taught.

Close on their heels follows Apelles, a disciple of Marcion, who after lapsing, into his own carnality,[8403] was severed from Marcion. He introduces one God in the infinite upper regions, and states that He made many powers and angels; beside Him, withal, another Virtue, which he affirms to be called Lord, but represents as an angel. By him he will have it appear that the world[8404] was originated in imitation of a superior world.[8405] With this *lower* world he mingled throughout (a principle of) repentance, because he had not made it so perfectly as that superior world had been originated. The Law and the prophets he repudiates. Christ he neither, like Marcion, affirms to have been in a phantasmal shape, nor yet in substance of a true body, as the Gospel teaches; but says, because He descended from the upper regions, that in the course of His descent He wove together for Himself a starry and airy[8406] flesh; and, in His resurrection, restored, in the course of His ascent, to the several individual elements whatever had been borrowed in His descent: and thus—the several parts of His body dispersed—He reinstated in heaven His spirit only. This man denies the resurrection of the flesh. He uses, too, one only apostle; but that is Marcion's, that is, a mutilated one. He teaches the salvation of souls alone. He has, besides, private but extraordinary lections of his own, which he calls "Manifestations"[8407] of one Philumene,[8408] a girl whom he follows as a prophetess. He has, besides, his own books, which he has entitled *books* of Syllogisms, in which he seeks to prove that whatever Moses has written about God is not true, but is false. 654

[8397] Initia duo.

[8398] Sævum.

[8399] Mundi.

[8400] "Ponticus genere," lit. "a Pontic *by race*," which of course may not necessarily, like our *native*, imply actual *birth* in Pontus. [Note—"son of a bishop:" an index of early date, though not necessarily Ante-Nicene. A mere forgery of later origin would have omitted it.]

[8401] Rig., with whom Oehler agrees, reminds us that neither in the *de Præscr.* nor in the *adv. Marc.*, nor, apparently, in Irenæus, is any such statement brought forward.

[8402] See Matt. vii. 17.

[8403] See *de Præscr.* c. xxx., and comp. with it what is said of Marcion above.

[8404] Mundum.

[8405] Mundi.

[8406] "Aëream," i.e., composed of the air, the *lower* air, or atmosphere; not "aethereum," of the *upper* air, or ether.

[8407] Phaneroseis. Oehler refers to *de Præscr.* c. xxx. *q. v.*

[8408] φιλουμένη, "loved one."

Chapter VII.—Tatian, Cataphrygians, Cataproclans, Catæschinetans.

To all these heretics is added one Tatian, a brother-heretic. This man was Justin Martyr's disciple. After Justin's death he began to cherish different opinions from his. For he wholly savours of Valentinus; adding this, that Adam cannot even attain salvation: as if, when the branches become salvable,[8409] the root were not!

Other heretics swell the list who are called Cataphrygians, but their teaching is not uniform. For there are (of them) *some* who are called Cataproclans;[8410] there are others who are termed Catæschinetans.[8411] These have a blasphemy common, and a blasphemy not common, but peculiar and special. The common blasphemy lies in their saying that the Holy Spirit was in the apostles indeed, the Paraclete was not; and in their saying that the Paraclete has spoken in Montanus more things than Christ brought forward into (the compass of) the Gospel, and not merely more, but likewise better and greater. But the particular one they who follow Æschines have; this, namely, whereby they add this, that they affirm Christ to be Himself Son and Father.

[8409] Salvi. Perhaps if it be questionable whether this word may be so rendered in a correct Latinist, it may be lawful to render it so in so incorrect a one as our present author.

[8410] i.e. followers of Proclus.

[8411] i.e. followers of Æschines. So this writer takes "Cataphryges" to mean followers of the Phrygians."

Chapter VIII.—Blastus, Two Theodoti, Praxeas.

In addition to all these, there is likewise Blastus, who would latently introduce Judaism. For he says the passover is not to be kept otherwise than according to the law of Moses, on the fourteenth of the month. But who would fail to see that evangelical grace is escheated if he recalls Christ to the Law?

Add to these Theodotus the Byzantine, who, after being apprehended for Christ's Name, and apostatizing,[8412] ceased not to blaspheme against Christ. For he introduced a doctrine by which to affirm that Christ was merely a human being, but deny His deity; teaching that He was born of the Holy Spirit indeed of a virgin, but was a solitary and bare human being,[8413] with no pre-eminence above the rest (of mankind), but only that of righteousness.

After him brake out a second heretical Theodotus, who again himself introduced a sister-sect, and says that the human being Christ Himself[8414] was merely conceived alike, and born, of the Holy Spirit and the Virgin Mary, but that He was inferior to Melchizedek; because it is said of Christ, "Thou art a priest unto eternity, after the order of Melchizedek."[8415] For that Melchizedek, he says, was a heavenly Virtue of pre-eminent grace; in that Christ acts for human beings, being made their Deprecator and Advocate: Melchizedek does so[8416] for heavenly angels and Virtues. For to such a degree, he says, is he better than Christ, that he is ἀπάτωρ (fatherless), ἀμήτωρ (motherless), ἀγενεαλογητον (without genealogy), of whom neither the beginning nor the end has been comprehended, nor can be comprehended.[8417]

But after all these, again, one Praxeas introduced a heresy which Victorinus[8418] was careful to corroborate. He asserts that Jesus Christ is God the Father Almighty. Him he contends to have been crucified, and suffered, and died; beside which, with a profane and sacrilegious temerity, he maintains the proposition that He is Himself sitting at His own right hand.[8419]

[8412] Negavit. See *de Idol.* c. xxiii. note 1.

[8413] Hominem solitarium atque nudum. The words seems to mean, destitute of anything *super*human.

[8414] Et ips*um* hominem Christum tantummodo. I rather incline to read, as in the preceding sentence, "et ips*e*": "and himself affirms Christ to have been merely human, conceived alike," etc.

[8415] See Ps. cx. 4, and the references there.

[8416] The Latin here is very careless, unless, with Routh, we suggest "et" for "eo," and render: "and that what Christ does," etc., "Melchizedek does," etc.

[8417] See Heb. vii. 1–3.

[8418] Who he is, no one knows. Oehler (following the lead of Fabricius on Philaster, cap. 49, p. 102) believes the name to be a mistake for Victor, a bishop of Rome, who (see *Adv. Prax.* c. i.) had held the episcopate when Praxeas was there. His successor was Zephyrinus; and it is an ingenious conjecture of Oehler, that these two names, the one written as a correction of the other, may have been confused: thus, Victor/Zephrynus; and thus of the two may have been made Victorinus.

[8419] The form and order of the words here used are certainly remarkably similar to the expressions and order of the "Apostles' Creed."

TERTULLIAN.

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PART THIRD.

I.

On Repentance.[8420]

[Translated by the Rev. S. Thelwall.]

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Chapter I.—Of Heathen Repentance.

Repentance, men understand, so far as nature is able, to be an emotion of the mind arising from disgust[8421] at some *previously cherished* worse sentiment: that kind of men *I mean* which even we ourselves were in days gone by—blind, without the Lord's light. From the *reason* of repentance, however, they are just as far as they are from the Author of reason Himself. *Reason*, in fact, is a thing of God, inasmuch as there is nothing which God the Maker of all has not provided, disposed, ordained *by reason*—nothing which He has not willed should be handled and understood *by reason*. All, therefore, who are ignorant of God, must necessarily be ignorant also of a thing which is His, because no treasure-house[8422] at all is accessible to strangers. And thus, voyaging all the universal course of life without the rudder of reason, they know not how to shun the hurricane which is impending over the world.[8423] Moreover, how irrationally they behave in the practice of repentance, it will be enough briefly to show just by this one fact, that they exercise it even in the case of their *good* deeds. They repent of good faith, of love, of simple-heartedness, of patience, of mercy, just in proportion as any deed *prompted by these feelings* has fallen on thankless soil. They execrate their own selves for having done good; and that species chiefly of repentance which is applied to the best works they fix in their heart, making it their care to remember never again to do a good turn. On repentance for *evil* deeds, on the contrary, they lay lighter stress. In short, they make this same (virtue) a means of *sinning* more readily than a means of *right-doing*.

[8420] [We pass from the polemical class of our author's writings to those of a practical and ethical character. This treatise on Penitence is the product of our author's best days, and may be dated a.d. 192.]

[8421] "Offensa sententiæ pejoris;" or possibly, "the *miscarriage* of some," etc.

[8422] Thesaurus.

[8423] Sæculo. [Erasmus doubted the genuineness of this treatise, partly because of the comparative purity of its style. See Kaye, p. 42.]

Chapter II.—True Repentance a Thing Divine, Originated by God, and Subject to His Laws.

But if they acted as men who had any part in God, and thereby in reason also, they would first weigh well the importance of repentance, and would never apply it in such a way as to make it a ground for *convicting themselves of* perverse self-amendment. In short, they would regulate the limit of their repentance, because they would reach (a limit) in sinning too—by fearing God, I mean. But where there is no fear, in like manner there is no amendment; where there is no amendment, repentance is of necessity vain, for it lacks the fruit for which God sowed it; that is, man's salvation. For God—after so many and so great sins of human temerity, begun by the first of the race, Adam, after the condemnation of man, together with the dowry of the world[8424] after his ejection from paradise and subjection to death—when He had hasted back to His own mercy, did from that time onward inaugurate repentance in His own self, by rescinding the sentence of His first wrath, engaging to grant pardon to His own work and image.[8425] And so He gathered together a people for Himself, and fostered them with many liberal distributions of His bounty, and, after so often finding them most ungrateful, ever exhorted them to repentance and sent out the voices of the universal company of the prophets to prophesy. By and by, promising freely the grace which in the last times He was intending to pour as a flood of light on the universal world[8426] through His Spirit, He bade the baptism of repentance lead the way, with the view of first preparing,[8427] by means of the sign and seal of repentance, them whom He was calling, through grace, to (inherit) the promise surely made to Abraham. John holds not his peace, saying, "Enter upon repentance, for now shall salvation approach the nations"[8428]—the Lord, that is, bringing salvation according to God's promise. To Him John, as His harbinger, directed the repentance (which he preached), whose province was the purging of men's minds, that whatever defilement inveterate error had imparted, whatever contamination in the heart of man ignorance had engendered, *that* repentance should sweep and scrape away, and cast out of doors, and thus prepare the home of the heart, by making it clean, for the Holy Spirit, who was about to supervene, that He might with pleasure introduce Himself there-into, together with His celestial blessings. Of these blessings the title is *briefly* one—the salvation of man—the abolition of former sins being the preliminary step. This[8429] is the (final) cause of repentance, this her work, in taking in hand the business of divine mercy.

[8424] Sæculi dote. With which he had been endowed. Comp. Gen. i. 28; Ps. viii. 4–8.

[8425] i.e., man.

[8426] Orbi.

[8427] Componeret.

[8428] Comp. Matt. iii. 1, 2; Mark i. 4; Luke iii. 4–6.

[8429] i.e., man's salvation.

What is profitable to man does service to God. The *rule* of repentance, however, which we learn when we know the Lord, retains a definite form,—*viz.*, that no violent hands so to speak, be ever laid on *good* deeds or thoughts.[8430] For God, never giving His sanction to the reprobation of good *deeds*, inasmuch as they are His own (of which, being the author, He must necessarily be the defender too), is in like manner the acceptor of them, and if the acceptor, likewise the rewarder. Let, then, the ingratitude of men see to it,[8431] if it attaches repentance even to good works; let their gratitude see to it too, if the desire of earning it be the incentive to well-doing: earthly and mortal are they each. For how small is your gain if you do good to a grateful man! or your loss if to an ungrateful! A *good* deed has God as its debtor, just as an *evil* has too; for a judge is rewarder of every cause. Well, since, God as Judge presides over the exacting and maintaining[8432] of justice, which to Him is most dear; and since it is with an eye to justice that He appoints all the sum of His discipline, is there room for doubting that, just as in all our acts universally, so also in the case of repentance, justice must be rendered to God?—which duty can indeed only be fulfilled on the condition that repentance be brought to bear *only* on *sins*. Further, no deed but an *evil* one deserves to be called *sin*, nor does any one err by well-doing. But if he does not err, why does he invade (the province of) repentance, the private ground of such as do err? Why does he impose on his goodness a duty proper to wickedness? Thus it comes to pass that, when a thing is called into play where it ought not, there, where it ought, it is neglected.

[8430] See the latter part of c. i.

[8431] Viderit.

[8432] Or, "defending."

Chapter III.—Sins May Be Divided into Corporeal and Spiritual. Both Equally Subject, If Not to Human, Yet to Divine Investigation and Punishment.[8433]

What things, then, they be for which repentance seems just and due—that is, what things are to be set down under the head of *sin*—the occasion indeed demands that I should note down; but (to do so) may seem to be unnecessary. For when the Lord is known, our spirit, having been “looked back upon”[8434] by its own Author, emerges unbidden into the knowledge of the truth; and being admitted to (an acquaintance with) the divine precepts, is by them forthwith instructed that “that from which God bids us abstain is to be accounted *sin*:” inasmuch as, since it is generally agreed that God is some great *essence* of good, of course nothing but evil would be displeasing to good; in that, between things mutually contrary, friendship there is none. Still it will not be irksome briefly to touch upon the fact[8435] that, of sins, some are carnal, that is, corporeal; some spiritual. For since man is composed of this combination of a two-fold substance, the sources of his sins are no other than the sources of his composition. But it is not the fact that body and spirit are two things that constitute the sins mutually different—otherwise they are on this account rather *equal*, because the *two* make up *one*—lest any make the distinction between their *sins* proportionate to the difference between their *substances*, so as to esteem the one lighter, or else heavier, than the other: if it be true, (as it is,) that both flesh and spirit are creatures of God; one wrought by His hand, one consummated by His *afflatus*. Since, then, they equally pertain to the Lord, whichever of them *sins* equally *offends* the Lord. Is it for you to distinguish the acts of the flesh and the spirit, whose communion and conjunction in life, in death, and in resurrection, are so intimate, that “at that time”[8436] they are equally raised up either for life or else for judgment; because, to wit, they have equally either sinned or lived innocently? This we would (once for all) premise, in order that we may understand that no less necessity for repentance is incumbent on *either* part of man, if in anything it have sinned, than on 659 *both*. The *guilt* of both is common; common, too, is the *Judge*—God to wit; common, therefore, is withal the healing medicine of repentance. The source whence sins are named “spiritual” and “corporeal” is the fact that every sin is matter either of *act* or else of *thought*: so that what is in *deed* is “corporeal,” because a *deed*, like a *body*, is capable of being *seen* and *touched*; what is in the *mind* is “spiritual,” because *spirit* is neither *seen* nor *handled*: by which consideration is shown that sins not of *deed* only, but of *will* too, are to be shunned, and by repentance purged. For if human finitude[8437] judges only sins of *deed*, because it is not equal to (piercing) the lurking-places of the *will*, let us not on that account make light of crimes of the will in God's sight. God is all-sufficient. Nothing from whence any sin whatsoever proceeds is remote from His sight; because He is neither ignorant, nor does He omit to decree it to judgment. He is no dissembler of, nor double-dealer with,[8438] His own clear-sightedness. What (shall we say of the fact) that *will* is the *origin* of *deed*? For if any sins are imputed to chance, or to necessity, or to ignorance, let them see to themselves: if these be excepted, there is no sinning save by *will*. Since, then, will is the origin of deed, is it not so much the rather amenable to penalty as it is first in guilt? Nor, if some difficulty interferes with its full accomplishment, is it even in that case exonerated; for it is itself imputed to itself: nor; having done the work which lay in its own power, will it be excusable by reason of that miscarriage of its accomplishment. In fact, how does the Lord demonstrate Himself as adding a superstructure to the Law, except by interdicting sins of the *will* as well (as other sins); while He defines not only the man who had actually invaded another's wedlock to be an adulterer, but likewise him who had contaminated (a woman) by the concupiscence of his gaze?[8439] Accordingly it is dangerous enough for the mind to set before itself what it is forbidden to perform, and rashly through the will to perfect its execution. And since the power of this will is such that, even without fully sating its self-gratification, it stands for a deed; as a deed, therefore, it shall be punished. It is utterly vain to say, "I *willed*, but yet I *did* not." Rather you *ought* to carry the thing through, *because* you will; or else not to will, because you do not carry it through. But, by the confession of your consciousness, you pronounce your own condemnation. For if you eagerly desired a *good* thing, you would have been anxious to carry it through; in like manner, as you do not carry an *evil* thing through, you ought not to have eagerly desired it. Wherever you take your stand, you are fast bound by guilt; because you have either *willed* evil, or else have not *fulfilled* good.

[8433] [Without reference to Luther’s theory of justification, we must all adopt this as the test of “a standing or falling church,” viz. “How does it deal with sin and the sinner.”]

[8434] Luke xxii. 61.

[8435] Or, “briefly to lay down the rule.”

[8436] i.e., in the judgment-day. Compare the phrase “that day and that hour” in Scripture.

[8437] Mediocritas.

[8438] Prævaricatorem: comp. *ad Ux.*b. ii. c. ii. *ad init.*

[8439] Matt. v. 27, 28; comp. *de Idol.* ii.

Chapter IV.—Repentance Applicable to All the Kinds of Sin. To Be Practised Not Only, Nor Chiefly, for the Good It Brings, But Because God Commands It.

To all sins, then, committed whether by flesh or spirit, whether by deed or will, the same *God* who has destined penalty by means of judgment, has withal engaged to grant pardon by means of repentance, saying to the people, “Repent thee, and I will save thee;”[8440] and again, “I live, saith the Lord, and I will (have) repentance rather than death.”[8441] Repentance, then, is “life,” since it is preferred to “death.” That repentance, O sinner, like myself (nay, rather, less than myself, for pre-eminence in sins I acknowledge to be mine[8442]), do you so hasten to, so embrace, as a shipwrecked man the protection[8443] of some plank. This will draw you forth when sunk in the waves of sins, and will bear you forward into the port of the divine clemency. Seize the opportunity of unexpected felicity: that you, who sometime were in God’s sight nothing but “a drop of a bucket,”[8444] and “dust of the threshing-floor,”[8445] and “a potter’s vessel,”[8446] may thenceforward become that “tree which is sown beside[8447] the waters, is perennial in leaves, bears fruit at its own time,”[8448] and shall not see “fire,”[8449] nor “axe.”[8450] Having found “the truth,”[8451] repent of errors; repent of having loved what God loves not: even we ourselves do not permit our slave-lads not to hate the things which are offensive to us; for the principle of voluntary obedience[8452] consists in similarity of minds.

To reckon up the good, of repentance, the subject-matter is copious, and therefore should be committed to great eloquence. Let us, however, in proportion to our narrow 660 abilities, inculcate one point,—that what God enjoins is good and best. I hold it audacity to dispute about the “good” of a divine precept; for, indeed, it is not the fact that it is good which binds us to obey, but the fact that God has enjoined it. To exact the rendering of obedience the majesty of divine power has the prior[8453] right; the authority of Him who commands is prior to the utility of him who serves. "Is it good to repent, or no?" Why do you ponder? God enjoins; nay, He not merely enjoins, but likewise exhorts. He invites by (offering) reward—salvation, to wit; even by an oath, saying "I live,"[8454] He desires that credence may be given Him. Oh blessed we, for whose sake God swears! Oh most miserable, if we believe not the Lord even when He swears! What, therefore, God so highly commends, what He even (after human fashion) attests on oath, we are bound of course to approach, and to guard with the utmost seriousness; that, abiding permanently in (the faith of) the solemn pledge[8455] of divine grace, we may be able also to persevere in like manner in its fruit[8456] and its benefit.

[8440] Comp. Ezek. xviii. 30, 32.

[8441] The substance of this is found in Ezek. xxxiii. 11.

[8442] Compare 1 Tim. i. 16.

[8443] Comp. c. xii. *sub fin.* [Ut naufragus alicuius tabulæ fidem; this expression soon passed into Theological technology, and as “the plank after shipwreck” is universally known.]

[8444] Isa. xl. 15.

[8445] Dan. ii. 35; Matt. iii. 12.

[8446] Ps. ii. 9; Rev. ii. 27.

[8447] Penes.

[8448] Ps. i. 3; Jer. xvii. 8. Compare Luke xxiii. 31.

[8449] Jer. xvii. 8; Matt. iii. 10.

[8450] Matt. iii. 10.

[8451] John xiv. 6.

[8452] Obsequii.

[8453] Or, "paramount."

[8454] See ref. 1 on the preceding page. The phrase is "as I live" in the English version.

[8455] "Asseveratione:" apparently a play on the word, as compared with "perseverare," which follows.

[8456] Or, "enjoyment."

Chapter V.—Sin Never to Be Returned to After Repentance.[8457]

For what I say is this, that the repentance which, being shown us and commanded us through God's grace, recalls us to grace[8458] with the Lord, when once learned and undertaken by us ought never afterward to be cancelled by repetition of sin. No pretext of ignorance now remains to plead on your behalf; in that, after acknowledging the Lord, and accepting His precepts[8459]—in short, after engaging in repentance of (past) sins—you again betake yourself to sins. Thus, in as far as you are removed from ignorance, in so far are you cemented[8460] to contumacy. For if the ground on which you had repented of having sinned was that you had begun to fear the Lord, why have you preferred to rescind what you did for fear's sake, except because you have ceased to fear? For there is no other thing but contumacy which subverts fear. Since there is no exception which defends from liability to penalty even such as are ignorant of the Lord—because ignorance of God, openly as He is set before men, and comprehensible as He is even on the score of His heavenly benefits, is not possible[8461]—how perilous is it for Him to be despised when known? Now, that man does despise Him, who, after attaining by His help to an understanding of things good and evil, often an affront to his own understanding—that is, to God's gift—by resuming what he understands ought to be shunned, and what he has already shunned: he rejects the Giver in abandoning the gift; he denies the Benefactor in not honouring the benefit. How can he be pleasing to Him, whose gift is displeasing to himself? Thus he is shown to be not only contumacious toward the Lord, but likewise ungrateful. Besides, that man commits no light sin against the Lord, who, after he had by repentance renounced His rival the devil, and had under this appellation subjected him to the Lord, again upraises him by his own return (to the enemy), and makes himself a ground of exultation to him; so that the Evil One, with his prey recovered, rejoices anew against the Lord. Does he not—what is perilous even to say, but must be put forward with a view to edification—place the devil before the Lord? For he seems to have made the comparison who has known each; and to have judicially pronounced him to be the better whose (servant) he has preferred again to be. Thus he who, through repentance for sins, had begun to make satisfaction to the Lord, will, through another repentance of his repentance, make satisfaction to the devil, and will be the more hateful to God in proportion as he will be the more acceptable to His rival. But some say that “God is satisfied if He be looked up to with the heart and the mind, even if this be not done in *outward* act, and that thus they sin without damage to their fear and their faith:” that is, that they violate wedlock without damage to their chastity; they mingle poison for their parent without damage to their filial duty! Thus, then, they will themselves withal be thrust down into hell without damage to their pardon, while they sin without damage to their fear! Here is a primary example of perversity: they sin, because they fear![8462] I suppose, if they feared not, they would not sin! Let him, therefore, who would not have God offended not revere Him at all, if fear[8463] is the plea for offending. But these dispositions have been wont to sprout from the seed of hypocrites, whose friendship with the devil is indivisible, whose repentance never faithful.

[8457] [The formidable doctrine of 1 John iii. 9; v. 18, etc. must excuse our author for his severe adherence to this principle of purifying the heart from habitual sin. But, the church refused to press it against St. Matt. xviii. 22. In our own self-indulgent day, we are more prone, I fear, to presumption than to over strictness. The Roman casuists make *attrition* suffice, and so turn absolution into a mere sponge, and an encouragement to perpetual sinning and formal confession.]

[8458] i.e., favour.

[8459] Which is solemnly done in baptism.

[8460] Adglutinaris.

[8461] Acts xiv. 15–17: "licet" here may ="lawful," "permissible," "excusable."

[8462] “Timent,” not “metuunt.” “Metus” is the word Tertullian has been using above for religious, reverential fear.

[8463] Timor.

Chapter VI.—Baptism Not to Be Presumptously Received. It Requires Preceding Repentance, Manifested by Amendment of Life.

Whatever, then, our poor ability has attempted to suggest with reference to laying hold of repentance once for all, and perpetually retaining it, does indeed bear upon *all* who are given up to the Lord, as being all competitors for salvation in earning the favour of God; but is chiefly urgent in the case of those young novices who are only just beginning to bedew[8464] their ears with divine discourses, and who, as whelps in yet early infancy, and with eyes not yet perfect, creep about uncertainly, and say indeed that they renounce their former deed, and assume (the profession of) repentance, but neglect to complete it.[8465] For the very end of desiring importunes them to desire somewhat of their former *deeds*; just as fruits, when they are already beginning to turn into the sourness or bitterness of age, do yet still in some part flatter[8466] their own loveliness. Moreover, a presumptuous confidence in baptism introduces all kind of vicious delay and tergiversation with regard to repentance; for, feeling sure of undoubted pardon of their sins, *men* meanwhile steal the intervening time, and make it for themselves into a holiday-time[8467] for sinning, rather than a time for learning not to sin. Further, how inconsistent is it to expect pardon of sins (to be granted) to a repentance which they have not fulfilled! This is to hold out your hand for merchandise, but not produce the price. For repentance is the price at which the Lord has determined to award pardon: He proposes the redemption[8468] of release from penalty at this compensating exchange of repentance. If, then, sellers first examine the coin with which they make their bargains, to see whether it be cut, or scraped, or adulterated,[8469] we believe likewise that the Lord, when about to make us the grant of so costly merchandise, even of eternal life, first institutes a probation of our repentance. "But meanwhile let us defer the reality of our repentance: it will then, I suppose, be clear that we are amended when we are absolved."[8470] By no means; (but our amendment should be manifested) while, pardon being in abeyance, there is still a prospect of penalty; while *the penitent* does not yet merit—so far as merit we can—his liberation; while God is threatening, not while He is forgiving. For what slave, after his position has been changed by reception of freedom, charges himself with his (past) thefts and desertions? What soldier, after his discharge, makes satisfaction for his (former) brands?

[8464] Deut. xxxii. 2.

[8465] i.e., by baptism.

[8466] Adulantur.

[8467] "Commeatus," a military word ="furlough," hence "holiday-time."

[8468] i.e., repurchase.

[8469] Adulter; see *de Idol.* c. i.

[8470] i.e., in baptism.

A sinner is bound to bemoan himself *before* receiving pardon, because the time of repentance is coincident with that of peril and of fear. Not that I deny that the divine benefit—the putting away of sins, I mean—is in every way sure to such as are on the point of entering the (baptismal) water; but what we have to labour for is, that it may be granted us to attain that blessing. For who will grant to you, a man of so faithless repentance, one single sprinkling of any water whatever? To approach it by stealth, indeed, and to get the minister appointed over this business misled by your asseverations, is easy; but God takes foresight for His own treasure, and suffers not the unworthy to steal a march upon it. What, in fact, does He say? "Nothing hid which shall not be revealed."[8471] Draw whatever (veil of) darkness you please over your deeds, "God is light."[8472] But some think as if God were under a *necessity* of bestowing even on the unworthy, what He has engaged (to give); and they turn His liberality into slavery. But if it is of necessity that God grants us the symbol of death,[8473] then He does so *unwillingly*. But who permits a gift to be permanently retained which he has granted unwillingly? For do not many afterward fall out of (grace)? is not this gift taken away from many? These, no doubt, are they who do steal a march upon (the treasure), who, after approaching to the faith of repentance, set up on the sands a house doomed to ruin. Let no one, then, flatter himself on the ground of being assigned to the "recruit-classes" of learners, as if on that account he have a licence even now to sin. As soon as you "know the Lord,"[8474] you should fear Him; as soon as you have gazed on Him, you should reverence Him. But what difference does *your* "knowing" Him make, while you rest in the same practises as in days bygone, when you knew Him *not*? What, moreover, is it which distinguishes you from a perfected[8475] servant of God? Is there one Christ for the baptized, another for the learners? Have they some different hope or reward? some different dread of judgment? some different necessity for repentance? That *baptismal* washing is a sealing of faith, which faith is begun and is commended by the faith of repentance. We are not washed *in order that* we *may* cease sinning, but *because* we *have* ceased, since in *heart* we have *been* bathed[8476] already. For the *first* baptism of a learner is *this*, a perfect fear;[8477] thenceforward, in so far as you have understanding of the Lord faith *is* sound, the conscience having once for all embraced repentance. Otherwise, if it is (only) after the *baptismal* waters that we cease sinning, it is of *necessity*, not of *free-will*, that we put on innocence. Who, then, is pre-eminent in goodness?

[8471] Luke viii. 17.

[8472] 1 John i. 5.

[8473] Symbolum mortis indulget. Comp. Rom. vi. 3, 4, 8; Col. ii. 12, 20.

[8474] Jer. xxxi. (LXX. xxxviii.) 34; Heb. viii. 11.

[8475] i.e., in baptism.

[8476] See John xiii. 10 and Matt. xxiii. 26.

[8477] Metus integer.

he who is not *allowed*, or he whom *it displeases*, to be evil? he who is *bidden*, or he whose *pleasure it is*, to be free from crime? Let us, then, neither keep our hands from theft unless the hardness of bars withstand us, nor refrain our eyes from the concupiscence of fornication unless we be withdrawn by guardians of our persons, if no one who has surrendered himself to the Lord is to cease sinning unless he be bound thereto by baptism. But if any entertain this sentiment, I know not whether he, after baptism, do not feel more sadness to think that he has *ceased* from sinning, than gladness that he hath *escaped* from it. And so it is becoming that learners *desire* baptism, but do not hastily *receive* it: for he who desires it, honours it; he who hastily receives it, disdains it: in the one appears modesty, in the other arrogance; the former satisfies, the latter neglects it; the former covets to merit it, but the latter promises it to himself as a due return; the former takes, the latter usurps it. Whom would you judge worthier, except one who is more amended? whom more amended, except one who is more timid, and on that account has fulfilled the duty of true repentance? for he has feared to continue still in sin, lest he should not merit the reception *of baptism*. But the hasty receiver, inasmuch as he promised it himself (as his due), being forsooth secure (of obtaining it), *could* not fear: thus he fulfilled not repentance either, because he lacked the instrumental agent of repentance, that is, fear.[8478] Hasty reception is the portion of irreverence; it inflates the seeker, it despises the Giver. And thus it sometimes deceives,[8479] for it promises to itself *the gift* before it be due; whereby He who is to furnish *the gift* is ever offended.

[8478] Metus.

[8479] Or, "disappoints," i.e., the hasty recipient himself.

Chapter VII.—Of Repentance, in the Case of Such as Have Lapsed After Baptism.

So long, Lord Christ, may the blessing of learning or hearing concerning the discipline of repentance be granted to Thy servants, as is likewise behoves them, while *learners*,[8480] not to sin; in other words, may they thereafter know nothing of repentance, *and* require nothing of it. It is irksome to append mention of a *second*—nay, in that case, the *last*—hope;[8481] lest, by treating of a remedial repenting yet in reserve, we seem to be pointing to a yet further space for sinning. Far be it that any one so interpret our meaning, as if, because there is an opening for repenting, there were even now, on that account, an opening for sinning; and *as if* the redundance of celestial clemency constituted a licence for human temerity. Let no one be less good because God is more so, by repeating his sin as often as he is forgiven. Otherwise be sure he will find an end of *escaping*, when he shall not find one of *sinning*. We have escaped *once*: thus far *and no farther* let us commit ourselves to perils, even if we seem likely to escape a second time.[8482] Men in general, after escaping shipwreck, thenceforward declare divorce with ship and sea; and by *cherishing* the memory of the danger, honour the benefit conferred by God,—their deliverance, namely. I praise their fear, I love their reverence; they are unwilling a second time to be a burden to the divine mercy; they fear to seem to trample on *the benefit* which they have attained; they shun, with a solicitude which at all events is good, to make trial a second time of that which they have once learned to fear. Thus the limit of their temerity is the evidence of their fear.

Moreover, man's fear[8483] is an honour to God. But however, that most stubborn foe (of ours) never gives his malice leisure; indeed, he is then most savage when he fully feels that a man is freed *from his clutches*; he then flames fiercest while he is fast becoming extinguished. Grieve and groan he must of necessity over the fact that, by the grant of pardon, so many works of death[8484] in man have been overthrown, so many marks of the condemnation which formerly was his own erased. He grieves that that sinner, (now) Christ's servant, is destined to judge him and his angels.[8485] And so he observes, assaults, besieges him, in the hope that he may be able in some way either to strike his eyes with carnal concupiscence, or else to entangle his mind with worldly enticements, or else to subvert his faith by fear of earthly power, or else to wrest him from the sure way by perverse traditions: he is never deficient in stumbling-blocks nor in temptations. These poisons of his, therefore, God foreseeing, although the gate of forgiveness has been shut and fastened up with the bar of baptism, has permitted *it* still to stand somewhat open.[8486] In the vestibule He has stationed the second repentance for opening to such as knock: but now *once for all*, because now for the second time;[8487] but never more because the last time it had been in vain. For is not even this *once* enough? You have what you now deserved not, for you had lost what you had received. If the Lord's indulgence grants you the means of restoring what you had lost, be thankful for the benefit renewed, not to say amplified; for *restoring* is a greater thing than *giving*, inasmuch as *having lost* is more miserable than never having *received* at all. However, if any do incur the debt of a second repentance, his spirit is not to be forthwith cut down and undermined by despair. Let it by all means be irksome to *sin* again, but let not to *repent* again be irksome: irksome to imperil one's self again, but not to be again set free. Let none be ashamed. Repeated sickness must have repeated medicine. You will show your gratitude to the Lord by not refusing what the Lord offers you. You have offended, but can still be reconciled. You have One whom you may satisfy, and Him willing.[8488]

[8480] i.e., *before* baptism.

[8481] [Elucidation I. See *infra*, this chapter, *sub fine.*]

[8482] [When our author wrote to the Martyrs, (see cap. 1.) he was less disposed to such remorseless discipline: and perhaps we have here an element of his subsequent system, one which led him to accept the discipline of Montanism. On this general subject, we shall find enough when we come to Cyprian and Novatian.]

[8483] Timor.

[8484] "Mortis opera," or "deadly works:" cf. *de Idol.* c. iv. (mid.), "perdition of blood," and the note there.

[8485] 1 Cor. vi. 3.

[8486] Or, "has permitted somewhat still to stand open."

[8487] [See cap. vii. *supra*.]

[8488] To accept the satisfaction.

Chapter VIII.—Examples from Scripture to Prove the Lord's Willingness to Pardon.

This if you doubt, unravel[8489] the meaning of "what the Spirit saith to the churches."[8490] He imputes to the Ephesians "forsaken love;"[8491] reproaches the Thyatirenes with "fornication," and "eating of things sacrificed to idols;"[8492] accuses the Sardians of "works not full;"[8493] censures the Pergamenes for teaching perverse things;[8494] upbraids the Laodiceans for trusting to their riches;[8495] and yet gives them all general monitions to repentance—under comminations, it is true; but He would not utter comminations to one *un*repentant if He did not forgive the repentant. The matter were doubtful if He had not withal elsewhere demonstrated this profusion of His clemency. Saith He not,[8496] "He who hath fallen shall rise again, and he who hath been *a*verted shall be *con*verted?" He it is, indeed, who "would have mercy rather than sacrifices."[8497] The heavens, and the angels who are there, are glad at a man's repentance.[8498] Ho! you sinner, be of good cheer! you see where it is that there is joy at your return. What meaning for us have those themes of the Lord's parables? Is not the fact that a woman has lost a drachma, and seeks it and finds it, and invites her female friends to share her joy, an example of a restored sinner?[8499] There strays, withal, one little ewe of the shepherd's; but the flock was not more dear than the one: that one is earnestly sought; the one is longed for instead of all; and at length she is found, and is borne back on the shoulders of the shepherd himself; for much had she toiled[8500] in straying.[8501] That most gentle father, likewise, I will not pass over in silence, who calls his prodigal son home, and willingly receives him repentant after his indigence, slays his best fatted calf, and graces his joy with a banquet.[8502] Why not? He had found the son whom he had lost; he had felt *him* to be all the dearer of whom he had *made a gain*. Who is that father to be understood by us to be? God, surely: no one *is* so truly a Father;[8503] no one so rich in paternal love. He, then, will receive you, His own son,[8504] back, even if you have squandered what you had received from Him, even if you return naked—just because you *have* returned; and will joy more over your return than over the sobriety of the other;[8505] but *only* if you heartily repent—if you compare your own hunger with the plenty of your Father's "hired servants"—if you leave behind you the swine, that unclean herd—if you again seek your Father, offended though He be, saying, "I have sinned, nor am worthy any longer to be called Thine." Confession of sins lightens, as much as dissimulation aggravates them; for confession is counselled by (a desire to make) satisfaction, dissimulation by contumacy.

[8489] Evolve: perhaps simply ="read."

[8490] Rev. ii. 7, 11, 17, 29; iii. 6, 13, 21.

[8491] Rev. ii. 4.

[8492] Rev. ii. 20.

[8493] Rev. iii. 2.

[8494] Rev. ii. 14, 15.

[8495] Rev. iii. 17.

[8496] Jer. viii. 4 (in LXX.) appears to be the passage meant. The Eng. Ver. is very different.

[8497] Hos. vi. 6; Matt. ix. 13. The words in Hosea in the LXX. are, διότι ἔλεος θέλω ἤ θυσίαν (al. καὶ οὐ θυσίαν).

[8498] Luke xv. 7, 10.

[8499] Luke xv. 8–10.

[8500] Or, "suffered."

[8501] Luke xv. 3–7.

[8502] Luke xv. 11–32.

[8503] Cf. Matt. xxiii. 9; and Eph. iii. 14, 15, in the Greek.

[8504] Publicly enrolled as such in baptism; for Tertullian here is speaking solely of the "second repentance."

[8505] See Luke xv. 29–32.

Chapter IX.—Concerning the Outward Manifestations by Which This Second Repentance is to Be Accompanied.

The narrower, then, the sphere of action of this second and only (remaining) repentance, the more laborious is its probation; in order that it may not be exhibited in the conscience alone, but may likewise be carried out in some (external) act. This act, which is more usually expressed and commonly spoken of under a Greek name, is ἐξομολόγησις ,[8506] whereby we confess our sins to the Lord, not indeed as if He were ignorant of them, but inasmuch as by confession satisfaction is settled,[8507] of confession repentance is born; by repentance God is appeased. And thus *exomologesis* is a discipline for man's prostration and humiliation, enjoining a demeanor calculated to move mercy. With regard also to the very dress and food, it commands (the penitent) to lie in sackcloth and ashes, to cover his body in mourning,[8508] to lay his spirit low in sorrows, to exchange for severe treatment the sins which he has committed; moreover, to know no food and drink but such as is plain,—not for the stomach's sake, to wit, but the soul's; for the most part, however, to feed prayers on fastings, to groan, to weep and make outcries[8509] unto the Lord your[8510] God; to bow before the feet of the presbyters, and kneel to God's dear ones; to enjoin on all the brethren to be ambassadors to bear his[8511] deprecatory supplication (before God). All this *exomologesis* (does), that it may enhance repentance; may honour God by its fear of the (incurred) danger; may, by itself pronouncing against the sinner, stand in the stead of God's indignation, and by temporal mortification (I will not say frustrate, but) expunge eternal punishments. Therefore, while it abases the man, it raises him; while it covers him with squalor, it renders him more clean; while it *ac*cuses, it *ex*cuses; while it condemns, it absolves. The less quarter you give yourself, the more (believe me) will God give you.

[8506] Utter confession.

[8507] For the meaning of "satisfaction," see Hooker *Eccl. Pol.* vi. 5, where several references to the present treatise occur. [Elucidation II.]

[8508] Sordibus.

[8509] Cf. Ps. xxii. 1 (in LXX. xxii. 3), xxxviii. 8 (in the LXX. xxxvii. 9). Cf. Heb. v. 7.

[8510] Tertullian changes here to the second person, unless Oehler's "tuum" be a misprint for "suum."

[8511] "Suæ," which looks as if the "tuum" above should be "suum." [St. James v. 16.]

Chapter X.—Of Men’s Shrinking from This Second Repentance and Exomologesis, and of the Unreasonableness of Such Shrinking.

Yet most men either shun this work, as being a public exposure[8512] of themselves, or else defer it from day to day. I presume (as being) more mindful of modesty than of salvation; just like men who, having contracted some malady in the more private parts of the body, avoid the privity of physicians, and so perish with their own bashfulness. It is intolerable, forsooth, to modesty to make satisfaction to the offended Lord! to be restored to its forfeited[8513] salvation! Truly you are honourable in your modesty; bearing an open forehead for sinning, but an abashed one for deprecating! I give no place to bashfulness when I am a gainer by its loss; when itself in some son exhorts the man, saying, “Respect not me; it is better that I perish through[8514] you, *i.e. than you through me*.” At all events, the time when (if ever) its danger is serious, is when it is a butt for jeering speech in the presence of insulters, where one man raises himself on his neighbour’s ruin, where there is upward clambering over the prostrate. But among brethren and fellow-servants, where there is common hope, fear,[8515] joy, grief, suffering, because there is a common Spirit from a common Lord and Father, why do you think these *brothers* to be anything other than yourself? Why flee from the partners of your own mischances, as from such as will derisively cheer them? The body cannot feel gladness at the trouble of any one member,[8516] it must necessarily join with one consent in the grief, and in labouring for the remedy. In a company of two[8517] is the church;[8518] but the church is Christ.[8519] When, then, you cast yourself at the brethren’s knees, you are handling *Christ*, you are entreating *Christ*. In like manner, when they shed tears over you, it is *Christ* who suffers, *Christ* who prays the Father for mercy. What a son[8520] asks is ever easily obtained. Grand indeed is the reward of modesty, which the concealment of our fault promises us! to wit, if we do hide somewhat from the knowledge of man, shall we equally conceal it from God? Are the judgment of men and the knowledge of God so put upon a par? Is it better to be damned in secret than absolved in public? *But you say*, “It is a miserable thing thus to come to *exomologesis*:” yes, for evil does bring to misery; but where repentance is to be made, the misery ceases, because it is turned into something salutary. Miserable it is to be cut, and cauterized, and racked with the pungency of some (medicinal) powder: still, the things which heal by unpleasant means do, by the benefit of the cure, excuse their own offensiveness, and make present injury bearable for the sake[8521] of the advantage to supervene.

[8512] [Elucidation III.]

[8513] Prodactæ.

[8514] Per. But “per,” according to Oehler, is used by Tertullian as ="propter” —on your account, for your sake.

[8515] Metus.

[8516] 1 Cor. xii. 26.

[8517] In uno et altero.

[8518] See Matt. xviii. 20.

[8519] i.e. as being His body.

[8520] Or, “the Son.” Comp. John xi. 41, 42.

[8521] Or, “by the grace.”

Chapter XI.—Further Strictures on the Same Subject.

What if, besides the shame which they make the most account of, *men* dread likewise the bodily inconveniences; in that, unwashen, sordidly attired, estranged from gladness, they must spend their time in the roughness of sackcloth, and the horridness of ashes, and the sunkenness of face caused by fasting? Is it then becoming for us to supplicate for our sins in scarlet and purple? Hasten hither with the pin for panning the hair, and the powder for polishing the teeth, and some forked implement of steel or brass for cleaning the nails. Whatever of false brilliance, whatever of feigned redness, *is to be had*, let him diligently apply it to his lips or cheeks. Let him furthermore seek out baths of more genial temperature in some gardened or seaside retreat; let him enlarge his expenses; let him carefully seek the rarest delicacy of fatted fowls; let him refine his old wine: and when any shall ask him, "On whom are you lavishing all this?" let him say, "I have sinned against God, and am in peril of eternally perishing: and so now I am drooping, and wasting and torturing myself, that I may reconcile God to myself, whom by sinning I have offended." Why, they who go about canvassing for the obtaining of civil office, feel it neither degrading nor irksome to struggle, in behalf of such their desires, with annoyances to soul and body; and not annoyances merely, but likewise contumelies of all kinds. What meannesses of dress do they not affect? what houses do they not beset with early and late visits?—bowing whenever they meet any high personage, frequenting no banquets, associating in no entertainments, but voluntarily exiled from the felicity of freedom and festivity: and all that for the sake of the fleeting joy of a single year! Do *we* hesitate, when eternity is at stake, to endure what the competitor for consulship or prætorship puts up with?[8522] and shall we be tardy in offering to the offended Lord a self-chastisement in food and raiment, which[8523] Gentiles lay upon themselves when they have offended no one at all? Such are they of whom Scripture makes mention: "Woe to them who bind their own sins as it were with a long rope."[8524]

[8522] Quod securium virgarumque petitio sustinet.

[8523] "Quæ," neut. pl.

[8524] Isa. v. 18 (comp. the LXX.).

Chapter XII.—Final Considerations to Induce to Exomologesis.

If you shrink back from *exomologesis*, consider in your heart the hell,[8525] which *exomologesis* will extinguish for you; and imagine first the magnitude of the penalty, that you may not hesitate about the adoption of the remedy. What do we esteem that treasure-house of eternal fire to be, when small vent-holes[8526] of it rouse such blasts of flames that neighbouring cities either are already no more, or are in daily expectation of the same fate? The haughtiest[8527] mountains start asunder in the birth-throes of their inly-gendered fire; and—which proves to us the *perpetuity* of the judgment—though they start asunder, though they be devoured, yet come they never to an end. Who will not account these occasional punishments inflicted on the mountains as examples of the judgment which menaces the impenitent? Who will not agree that such sparks are but some few missiles and sportive darts of some inestimably vast centre of fire? Therefore, since you know that after the first bulwarks of the Lord's baptism[8528] there still remains for you, in *exomologesis* a second reserve of aid against hell, why do you desert your own salvation? Why are you tardy to approach what you know heals you? Even dumb irrational animals recognise in their time of need the medicines which have been divinely assigned them. The stag, transfixed by the arrow, knows that, to force out the steel, and its inextricable lingerings, he must heal himself with dittany. The swallow, if she blinds her young, knows how to give them eyes again by means of her own swallow-wort.[8529] Shall the sinner, knowing that *exomologesis* has been instituted by the Lord for his restoration, pass that by which restored the Babylonian king[8530] to his realms? Long time had he offered to the Lord his repentance, working out his *exomologesis* by a seven years' squalor, with his nails wildly growing after the eagle's fashion, and his unkempt hair wearing the shagginess of a lion. Hard handling! Him whom men were shuddering at, God was receiving back. But, on the other hand, the Egyptian emperor—who, after pursuing the once afflicted people of God, long denied to their Lord, rushed into the battle[8531]—did, after so many warning plagues, perish in the parted sea, (which was permitted

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[8525] Gehennam. Comp. *ad Ux.*ii. c. vi. *ad fin.*

[8526] Fumariola, i.e. the craters of volcanoes.

[8527] Superbissimi: perhaps a play on the word, which is connected with "super" and "superus," as "haughty" with "high."

[8528] For Tertullian's distinction between "the Lord's baptism" and "John's" see *de Bapt.* x.

[8529] Or "celandine," which is perhaps only another form of "chelidonia" ("*Chelidonia major*," Linn.).

[8530] Dan. iv. 25 sqq. See *de Pa.* xiii.

[8531] Proelium.

to be passable to “the People” alone,) by the backward roll of the waves:[8532] for repentance and her handmaid[8533] *exomologesis* he had cast away.

Why should I add more touching these two planks[8534] (as it were) of human salvation, caring more for the business of the pen[8535] than the duty of my conscience? For, sinner as I am of every dye,[8536] and born for nothing save repentance, I cannot easily be silent about that concerning which also the very head and fount of the human race, and of human offence, Adam, restored by *exomologesis* to his own paradise,[8537] is not silent.

[8532] Ex. xiv. 15–31.

[8533] “Ministerium,” the abstract for the concrete: so “servitia” = slaves.

[8534] See c. iv. [*Tabula* was the word in cap. iv. but here it becomes *planca*, and *planca post naufragium* is the theological formula, ever since, among Western theologians.]

[8535] See *de Bapt.* xii. *sub init.*

[8536] Lit. “of all *brands*.” Comp. c. vi.: “Does the soldier…make satisfaction for his *brands*.”

[8537] Cf. Gen. iii. 24 with Luke xxiii. 43, 2 Cor. xii. 4, and Rev. ii. 7. [Elucidation IV.]

Elucidations.

I.

(Such as have lapsed, cap. vii. p. 660.)

The penitential system of the Primitive days, referred to in our author, began to be changed when less public confessions were authorized, on account of the scandals which publicity generated. Changes were as follows:

1. A grave presbyter was appointed to receive and examine voluntary penitents as the Penitentiary of a diocese, and to suspend or reconcile them with due solemnities—*circa* a.d. 250.

2. This plan also became encumbered with difficulties and was abolished in the East, *circa* a.d. 400.

3. A discipline similar to that of the Anglican Church (which is but loosely maintained therein) succeeded, under St. Chrysostom; who frequently maintains the sufficiency of confession according to Matt. vi. 6. A Gallican author[8538] says—“this is the period regarded by historians as the most brilliant in Church history. At the close of the fourth century, in the great churches of the Orient, *sixty thousand Christians* received the Eucharistic communion, in one day, *in both kinds*, with no other than their private confessions to Almighty God. The scandalous evil-liver alone was repelled from the Eucharistic Table.” This continued till *circa* a.d. 700.

4. Particular, but voluntary confessions were now made in the East and West, but with widely various acceptance under local systems of discipline. The absolutions were *precatory*: “may God absolve Thee.” This lasted, even in the West, till the compulsory system of the Lateran Council, a.d. 1215.

5. Since this date, so far as the West is concerned, the whole system of corrupt casuistry and enforced confession adopted in the West has utterly destroyed the Primitive doctrine and discipline as to sin and its remedy wherever it prevails. In the East, private confession exists in a system wholly different and one which maintains the Primitive Theology and the Scriptural principle. (1) It is voluntary; (2) it is free from the corrupt system of the casuists; (3) it distinguishes between Ecclesiastical Absolution and that of Him who alone “seeth in

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[8538] Le Confesseur, par L’Abbé * * * p. 15, Brussels 1866.

secret;” (4) it admits no compromise with *attrition*, but exacts the contrite heart and the firm resolve to go and sin no more, and (5) finally, it employs a most guarded and Evangelical formula of remission, of which see Elucidation IV.

II.

(The last hope, cap. vii. p. 662.)

How absolutely the Lateran Council has overthrown the Primitive discipline is here made manifest. The spirit of the latter is expressed by our author in language which almost prompts to despair. It makes sin “exceeding sinful” and even Ecclesiastical forgiveness the reverse of easy. The Lateran System of enforced Confession makes sin easy and restoration to a sinless state equally so: a perpetual resort to the confessor being the only condition for evil living, and a chronic state of pardon and peace. But, let the Greek Church be heard in this matter, rather than an Anglican Catholic. I refer to Macarius, Bishop of Vinnitza and Rector of the Theological Academy of St. Petersburg, as follows:[8539] “It is requisite (for the effective reception of Absolution) at least according to the teaching of the Orthodox Church of the Orient, that the following conditions be observed: (1) Contrition for sins, is in the very nature of Penitence, indispensable; (2), consequently, there must be a firm resolution to reform the life; (3) also, faith in Christ and hope in his mercy, with (4) auricular confession before the priest.” He allows that this latter condition was not *primitive*, but was a *maternal concession* to penitents of later date: this, however, is voluntary, and of a widely different form from that of the Latin, as will appear below in Elucidation IV.

Now, he contrasts with this the system of Rome, and condemns it, on overwhelming considerations. 1. It makes penances compensations[8540] or “satisfaction,” offered for sins to divine Justice, this (he says) “is in contradiction with the Christian doctrine of justification, the Scripture teaching one full and entire satisfaction for the sins of the whole human race, once for all presented by our Lord Jesus Christ. This doctrine is equally in conflict with the entire teaching of the Primitive Church.”

2. It introduces a false system of *indulgences*, as the consequence of its false premisses.

3. He demonstrates the insufficiency of *attrition*, which respects the fear of punishment, and not sin itself. But the Council of Trent affirms the sufficiency of *attrition*, and permits the confessor to absolve the attrite. Needless to say, the masses accept this wide gate and broad way to salvation rather than the strait gate and narrow way of hating sin and reforming the life, in obedience to the Gospel.

III.

[8539] *Theol. Dogmat. Orthodoxe*, pp. 529–541, etc.

[8540] *Couc. Trident.* Sess. xiv. cap. 8.

(Among brethren, cap. x., p. 662.)

A controversial writer has lately complained that Bp. Kaye speaks of the *public confession* treated of by our author in this work, and adds—“Tertullian nowhere used the word *public*.” The answer is that he speaks of the discipline of *Exomologesis*, which was, in its own nature, as public as preaching. A Gallican writer, less inclined to Jesuitism in the use of words, says frankly: “When one studies this question, with the documents before his eyes, it is impossible not to confess that the Primitive discipline of the Church exhibits not a vestige of the auricular confession afterwards introduced.” See Irenæus, *Adv. Hæres.* Vol. I. p. 335, this Series. The Lii. of the canons called Apostolical, reflects a very simple view of the matter, in these words: “If any Bishop or Presbyter will not receive one who *turns from* his sins, but casts him out, let him be deposed: for he grieves Christ, who said, There shall be joy in heaven over one sinner that repenteth.” The ascetic spirit of our author seems at war with that of this Canon.

IV.

(Exomologesis, cap. xii., p. 663.)

To this day, in the Oriental Churches, the examination of the presbyter who hears the voluntary confession of penitents, is often very primitive in its forms and confined to general inquiries under the Decalogue. The Casuistry of (Dens and Liguori) the Western *Schemata Practica* has not defiled our Eastern brethren to any great extent.

In the office[8541] (’Ακολουθία τῶν ἐξομολουγουμένων) we have a simple and beautiful form of prayer and supplication in which the following is the formula of Absolution: “My Spiritual child, who hast confessed to my humility, I, unworthy and a sinner, *have not the power to forgive sins on Earth*; God only can: and through that Divine voice which came to the Apostles, after the Resurrection of our Lord Jesus Christ, saying—‘Whosoever sins, etc.,’ we, therein confiding, say—Whatsoever thou hast confessed to my extreme humility, and whatsoever thou hast *omitted to say*, either through ignorance or forgetfulness, *God forgive thee* in this present world and in that which is to come.”

The plural (*We* therein confiding) is significant and a token of Primitive doctrine: *i.e.* of confession before the whole Church, (2 Cor. ii. 10): and note the precatory form—“God forgive thee.” The perilous form *Ego te absolvo* is not Catholic: it dates from the thirteenth century and is used in the West only. It is not wholly dropped from the Anglican Office, but has been omitted from the American Prayer-Book.

[8541] The Great Euchologion, p. 220, Venice, 1851.

II.

On Baptism.

[Translated by the Rev. S. Thelwall.]

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Chapter I.—Introduction. Origin of the Treatise.

Happy is our[8542] sacrament of water, in that, by washing away the sins of our early blindness, we are set free *and admitted* into eternal life! A treatise on this matter will not be superfluous; instructing not only such as are just becoming formed (in the faith), but them who, content with having simply believed, without full examination of the grounds[8543] of the traditions, carry (in mind), through ignorance, an untried *though* probable faith. The consequence is, that a viper of the Cainite heresy, lately conversant in this quarter, has carried away a great number with her most venomous doctrine, making it her first aim to destroy baptism. Which is quite in accordance with nature; for vipers and asps and basilisks themselves generally do affect arid and waterless places. But we, little fishes, after the example of our ΙΧΘΥΣ[8544] Jesus Christ, are born in water, nor have we safety in any other way than by permanently abiding in water; so that most monstrous creature, who had no right to teach even sound doctrine,[8545] knew full well how to kill the little fishes, by taking them away from the water!

[8542] i.e. Christian (Oehler).

[8543] Rationibus.

[8544] This curious allusion it is impossible, perhaps, to render in our language. The word ΙΧΘΥΣ (*ikhthus*) in Greek means "a fish;" and it was used as a name for our Lord Jesus, because the initials of the words Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ (i.e. Jesus Christ the Son of God, the Savior), make up that word. Oehler with these remarks, gives abundant references on that point. [Dr. Allix suspects Montanism here, but see Kaye, p. 43, and Lardner, *Credib.* II. p. 335. We may date it *circa* a.d. 193.]

[8545] As being a woman. See 1 Tim. ii. 11, 12.

Chapter II.—The Very Simplicity of God’s Means of Working, a Stumbling-Block to the Carnal Mind.

Well, but how great is the force of perversity for *so* shaking the faith or entirely preventing its reception, that it impugns it on the very principles of which *the faith* consists! There is absolutely nothing which makes men’s minds more obdurate than the simplicity of the divine works which are visible in the *act*, when compared with the grandeur which is promised thereto in the *effect*; so that from the very fact, that with so great simplicity, without pomp, without any considerable novelty of preparation, finally, without expense, a man is dipped in water, and amid the utterance of some few words, is sprinkled, and then rises again, not much (or not at all) the cleaner, the consequent attainment of eternity[8546] is esteemed the more incredible. I am a deceiver if, on the contrary, it is not from their circumstance, and preparation, and expense, that *idols*’ solemnities or mysteries get their credit and authority built up. Oh, miserable incredulity, which quite deniest to God His own properties, simplicity and power! What then? Is it not wonderful, too, that death should be washed away by bathing? But it is the more to be believed if the wonderfulness be the reason why it is *not* believed. For what does it behove divine works to be in their quality, except that they be above all wonder?[8547] We also ourselves wonder, but it is *because* we believe. Incredulity, on the other hand, wonders, but does *not* believe: for the simple *acts* it wonders at, as if they were vain; the grand *results*, as if they were impossible. And grant that it be just as you think[8548] sufficient to meet each point is the divine declaration which has forerun: “The foolish things of the world hath God elected to confound its wisdom;”[8549] and, “The things very difficult with men are easy with God.”[8550] For if God is wise and powerful (which even they who pass Him by do not deny), it is with good reason that He lays the material causes of His own operation in the contraries of wisdom and of power, that is, in foolishness and impossibility; since every virtue receives its cause from those things by which it is called forth.

[8546] Consecutio æternitatis.

[8547] Admirationem.

[8548] i.e. that the simple be vain, and the grand impossible.

[8549] 1 Cor. i. 27, not quite exactly quoted.

[8550] Luke xviii. 27, again inexact.

Chapter III.—Water Chosen as a Vehicle of Divine Operation and Wherefore. Its Prominence First of All in Creation.

Mindful of this declaration as of a conclusive prescript, we nevertheless *proceed to* treat *the question*, "How *foolish* and *impossible* it is to be formed anew by water. In what respect, pray, has this material substance merited an office of so high dignity?" The authority, I suppose, of the liquid element has to be examined.[8551] This[8552] however, is found in abundance, and that from the very beginning. For *water* is one of those things which, before all the furnishing of the world, were quiescent with God in a yet unshapen[8553] state. "In the first beginning," saith *Scripture*, "God made the heaven and the earth. But the earth was invisible, and unorganized,[8554] and darkness was over the abyss; and the Spirit of the Lord was hovering[8555] over the waters."[8556] The first thing, O man, which you have to venerate, is the *age* of the waters in that their substance is ancient; the second, their *dignity*, in that they were the seat of the Divine Spirit, more pleasing *to Him*, no doubt, than all the other then existing elements. For the darkness was total thus far, shapeless, without the ornament of stars; and the abyss gloomy; and the earth unfurnished; and the heaven unwrought: water[8557] alone—always a perfect, gladsome, simple material substance, pure in itself—supplied a worthy vehicle to God. What *of the fact* that waters were in some way the regulating powers by which the disposition of the world thenceforward was constituted by God? For the suspension of the celestial firmament in the midst He caused by "dividing the waters;"[8558] the suspension of "the dry land" He accomplished by "separating the waters." After the world had been hereupon set in order through *its* elements, when inhabitants were given it, "the waters" were the first to receive the precept "to bring forth living creatures."[8559] Water was the first to produce that which had life, that it might be no wonder in baptism if waters know how to give life.[8560] For was not the work of fashioning man himself also achieved with the aid of waters? Suitable material is found in the *earth*, yet not apt for the purpose unless it be moist and juicy; which (earth) "the waters," separated the fourth day before into their own place, temper with their remaining moisture to a clayey consistency. If, from that time onward, I go forward in recounting universally, or at more length, the evidences of the “authority” of this element which I can adduce to show how great is its power or its grace; how many ingenious devices, how many functions, how useful an instrumentality, it affords the world, I fear I may seem to have collected rather the praises of water than the reasons of baptism; although I should *thereby* teach all the more fully, that it is not to be doubted that God has made the material substance which He has disposed throughout all His products[8561] and works, obey Him also in His own peculiar sacraments; that the *material substance* which governs terrestrial life acts as agent likewise in the celestial.

[8551] Compare the Jews' question, Matt. xxi. 23.

[8552] Its authority.

[8553] Impolita.

[8554] Incomposita.

[8555] Ferebatur.

[8556] Gen. i. 1, 2, and comp. the LXX.

[8557] Liquor.

[8558] Gen. i. 6, 7, 8.

[8559] Animas.

[8560] Animare.

[8561] Rebus.

Chapter IV.—The Primeval Hovering of the Spirit of God Over the Waters Typical of Baptism. The Universal Element of Water Thus Made a Channel of Sanctification. Resemblance Between the Outward Sign and the Inward Grace.

But it will suffice to have *thus* called at the outset those points in which withal is recognised that primary principle of baptism,—which was even then fore-noted by the very attitude *assumed* for a type of baptism,—that the Spirit of God, who hovered over (the waters) from the beginning, would continue to linger over the waters of the baptized.[8562] But a holy thing, of course, hovered over a holy; or else, from that which hovered over that which *was* hovered over borrowed a holiness, since it is necessary that in every case an underlying material substance should catch the quality of that which overhangs it, most of all a corporeal of a spiritual, adapted (as the spiritual is) through the subtleness of its substance, both for penetrating and insinuating. Thus the nature of the waters, sanctified by the Holy One, itself conceived withal the power of sanctifying. Let no one say, "Why then, are we, pray, baptized with the very waters which then existed in the first beginning?" Not with those waters, of course, except in so far as the *genus* indeed is one, but the *species* very many. But what is an attribute to the *genus* reappears[8563] likewise in the *species*. And accordingly it makes no difference whether a man be washed in a sea or a pool, a stream or a fount, a lake or a trough;[8564] nor is there any distinction between those whom John baptized in the Jordan and those whom Peter baptized in the Tiber, unless withal the eunuch whom Philip baptized in the midst of his journeys with chance water, derived (therefrom) more or less of salvation *than others*.[8565] All waters, therefore, in virtue of the pristine privilege of their origin, do, after invocation of God, attain the sacramental power of sanctification; for the Spirit immediately supervenes from the heavens, and rests over the waters, sanctifying them from Himself; and being thus sanctified, they imbibe at the same time the power of sanctifying. Albeit the similitude may be admitted to be suitable to the simple act; that, since we are defiled by sins, as it were by dirt, we should be washed from those stains in waters. But as sins do not show themselves in our *flesh* (inasmuch as no one carries on his skin the spot of idolatry, or fornication, or fraud), so persons of that kind are foul in the *spirit*, which is the author of the sin; for the spirit is lord, the flesh servant. Yet they each mutually share the guilt: the spirit, on the ground of command; the flesh, of subservience. Therefore, after the waters have been in a manner endued with medicinal virtue[8566] through the intervention of the angel,[8567] the spirit is corporeally washed in the waters, and the flesh is in the same spiritually cleansed.

[8562] Intinctorum.

[8563] Redundat.

[8564] Alveo.

[8565] Acts viii. 26–40.

[8566] Medicatis.

[8567] See c. vi. *ad init.*, and c. v. *ad fin.*

Chapter V.—Use Made of Water by the Heathen. Type of the Angel at the Pool of Bethsaida.[8568]

“Well, but the nations, who are strangers to all understanding of spiritual powers, ascribe to their idols the imbuing of waters with the self-same efficacy.” (So they do) but they cheat themselves with waters which are widowed.[8569] For washing is the channel through which they are initiated into some sacred rites—of some notorious Isis or Mithras. The gods themselves likewise they honour by washings. Moreover, by carrying water around, and sprinkling it, they everywhere expiate[8570] country-seats, houses, temples, and whole cities: at all events, at the Apollinarian and Eleusinian games they are baptized; and they presume that the effect of their doing that is their regeneration and the remission of the penalties due to their perjuries. Among the ancients, again, whoever had defiled himself with murder, was wont to go in quest of purifying waters. Therefore, if the mere nature of water, in that it is the appropriate material for washing away, leads men to flatter themselves with a belief in omens of purification, how much more truly will waters render that service through the authority of God, by whom all their nature has been constituted! If men think that water is endued with a medicinal virtue by religion, what religion is more effectual than that of the living God? Which fact being acknowledged, we recognise here also the zeal of the devil rivalling the things of God,[8571] while we find him, too, practising baptism in his *subjects*. What similarity is there? The unclean cleanses! the ruiner sets free! the damned absolves! He will, forsooth, destroy his own work, by washing away the sins which himself inspires! These (remarks) have been set down by way of testimony against such as reject the faith; if they put no trust in the things of God, the spurious imitations of which, in the case of God’s rival, they do trust in. Are there not other cases too, in which, without any sacrament, unclean spirits brood on waters, in spurious imitation of that brooding[8572] of the Divine Spirit in the very beginning? Witness all shady founts, and all unfrequented brooks, and the ponds in the baths, and the conduits[8573] in *private* houses, or the cisterns and wells which are said to have the property of “spiriting away,”[8574] through the power, that is, of a hurtful spirit. Men whom waters have drowned[8575] or affected with madness or with fear, they call nymph-caught,[8576] or "lymphatic," or "hydro-phobic." Why have we adduced these instances? Lest any think it too hard *for belief* that a holy angel of God should grant his presence to waters, to temper them to man's salvation; while the evil angel holds frequent profane commerce with the selfsame element to man's ruin. If it seems a novelty for an angel to be present in waters, an example of what was to come to pass has forerun. An angel, by his intervention, was wont to stir the pool at Bethsaida.[8577] They who were complaining of ill-health used to watch for him; for whoever had been the first to descend into them, after his washing, ceased to complain. This figure of corporeal healing sang of a spiritual healing, according to the rule by which things carnal are always antecedent[8578] as figurative of things spiritual. And thus, when the grace of God advanced to higher degrees among men,[8579] an accession *of efficacy* was granted to the waters and to the angel. They who[8580] were wont to remedy 67 bodily defects,[8581] now heal the spirit; they who used to work temporal salvation[8582] now renew eternal; they who did set free but once in the year, now save peoples in a body[8583] daily, death being done away through ablution of sins. The guilt being removed, of course the penalty is removed too. Thus man will be restored for God to His "likeness," who in days bygone had been *conformed* to "the image" of God; (the "image" is counted (to be) in his *form*: the "likeness" in his *eternity*:) for he receives again that Spirit of God which he had then first received from His *afflatus*, but had afterward lost through sin.

[8568] Bethesda, Eng. Ver.

[8569] i.e., as Oehler rightly explains, “lacking the Holy Spirit’s presence and virtue.”

[8570] Or, “purify.”

[8571] [Diabolus Dei Simius.]

[8572] Gestationem.

[8573] Euripi.

[8574] Rapere.

[8575] Necaverunt.

[8576] "Nympholeptos," restored by Oehler, = νυμφολήπτους.

[8577] So Tertullian reads, and some copies, but not the best, of the New Testament in the place referred to, John v. 1–9. [And note Tertullian's textual testimony as to this Scripture.]

[8578] Compare 1 Cor. xv. 46.

[8579] John i. 16, 17.

[8580] Qui: i.e. probably "angeli qui."

[8581] Vitia.

[8582] Or, "health"—salutem.

[8583] Conservant populos.

Chapter VI.—The Angel the Forerunner of the Holy Spirit. Meaning Contained in the Baptismal Formula.

Not that *in*[8584] the waters we obtain the Holy Spirit; but in the water, under (the witness of) the angel, we are cleansed, and prepared *for* the Holy Spirit. In this case also a type has preceded; for thus was John beforehand the Lord's forerunner, "preparing His ways."[8585] Thus, too, does the angel, the witness[8586] of baptism, "make the paths straight"[8587] for the Holy Spirit, who is about to come upon us, by the washing away of sins, which faith, sealed in (the name of) the Father, and the Son, and the Holy Spirit, obtains. For if "in *the mouth of* three witnesses every word shall stand:"[8588]—while, through the benediction, we have the same (three) as witnesses of our faith whom we have as sureties[8589] of our salvation too—how much more does the number of the divine names suffice for the assurance of our hope likewise! Moreover, after the pledging both of the attestation of faith and the promise[8590] of salvation under "three witnesses," there is added, of necessity, mention of the Church;[8591] inasmuch as, wherever there are three, (that is, the Father, the Son, and the Holy Spirit,) there is the Church, which is a body of three.[8592]

[8584] Compare c. viii., where Tertullian appears to regard the Holy Spirit as given *after* the baptized had come out of the waters and received the "unction."

[8585] Luke i. 76.

[8586] Arbiter. [Eccles. v. 6, and Acts xii. 15.]

[8587] Isa. xl. 3; Matt. iii. 3.

[8588] Deut. xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1.

[8589] Sponsores.

[8590] Sponsio.

[8591] Compare *de Orat.* c. ii. *sub fin.*

[8592] Compare the *de Orat.* quoted above, and *de Patien.* xxi.; and see Matt. xviii. 20.

Chapter VII.—Of the Unction.

After this, when we have issued from the font,[8593] we are thoroughly anointed with a blessed unction,—(a practice derived) from the old discipline, wherein on entering the priesthood, *men* were wont to be anointed with oil from a horn, ever since Aaron was anointed by Moses.[8594] Whence Aaron is called "Christ,"[8595] from the "chrism," which is "the unction;" which, when made spiritual, furnished an appropriate name to the Lord, because He was "anointed" with the Spirit by God the Father; as *written* in the Acts: "For truly they were gathered together in this city[8596] against Thy Holy Son whom Thou hast anointed."[8597] Thus, too, in *our* case, the unction runs carnally, (*i.e.* on the body,) but profits spiritually; in the same way as the *act* of baptism itself too is carnal, in that we are plunged in water, *but* the *effect* spiritual, in that we are freed from sins.

[8593] Lavacro.

[8594] See Ex. xxix. 7; Lev. viii. 12; Ps. cxxxiii. 2.

[8595] i.e. "Anointed." Aaron, or at least the priest, is actually so called in the LXX., in Lev. iv. 5, 16, ὁ ἱερεὺς ὁ Χριστός: as in the Hebrew it is the word whence *Messiah* is derived which is used.

[8596] Civitate.

[8597] Acts iv. 27. "In this city" (ἐν τῇ πόλει ταύτῃ) is omitted in the English version; and the name Ἰησοῦν, "Jesus," is omitted by Tertullian. Compare Acts x. 38 and Lev. iv. 18 with Isa. lxi. 1 in the LXX.

Chapter VIII.—Of the Imposition of Hands. Types of the Deluge and the Dove.

In the next place the hand is laid on us, invoking and inviting the Holy Spirit through benediction.[8598] Shall it be granted possible for human ingenuity to summon a spirit into water, and, by the application of hands from above, to animate their union into one body[8599] with another spirit of so clear sound;[8600] and shall it not be possible for God, in the case of His own organ,[8601] to produce, by means of "holy hands,"[8602] a sublime spiritual modulation? But this, as well as the former, is derived from the old sacramental rite in which Jacob blessed his grandsons, born of Joseph, Ephrem[8603] and Manasses; with his hands laid on them and interchanged, and indeed so transversely slanted one over the other, that, by delineating Christ, they even portended the future benediction into Christ.[8604] Then, over our cleansed and blessed bodies willingly descends from the Father that Holiest Spirit. Over the waters of baptism, recognising as it were His primeval seat,[8605] He reposes: (He who) glided down on the Lord "in the shape of a dove,"[8606] in order that the nature of the Holy Spirit might 673 be declared by means of the creature (the emblem) of simplicity and innocence, because even in her bodily structure the dove is without literal[8607] gall. And accordingly He says, "Be ye simple as doves."[8608] Even this is not without the supporting evidence[8609] of a preceding figure. For just as, after the waters of the deluge, by which the old iniquity was purged—after the baptism, so to say, of the world—a *dove* was the herald which announced to the earth the assuagement[8610] of celestial wrath, when she had been sent her way out of the ark, and had returned with the olive-branch, a sign which even among the nations is the fore-token of *peace*;[8611] so by the self-same law[8612] of heavenly effect, to earth—that is, to our flesh[8613]—as it emerges from the font,[8614] after its old sins flies the *dove* of the Holy Spirit, bringing us the peace of God, sent out from the heavens where is the Church, the typified ark.[8615] But the world returned unto sin; in which point baptism would ill be compared to the deluge. And so it is destined to fire; just as the man too is, who after baptism renews his sins:[8616] so that this also ought to be accepted as a sign for our admonition.

[8598] [See Bunsen, *Hippol.* Vol. III. Sec. xiii. p. 22.]

[8599] Concorporationem.

[8600] The reference is to certain hydraulic organs, which the editors tell us are described by Vitruvius, ix. 9 and x. 13, and Pliny, *H. N.* vii. 37.

[8601] i.e. Man. There may be an allusion to Eph. ii. 10, "We are His worksmanship," and to Ps. cl. 4.

[8602] Compare 1 Tim. ii. 8.

[8603] i.e. Ephraim.

[8604] In Christum.

[8605] See c. iv. p. 668.

[8606] Matt. iii. 16; Luke iii. 22.

[8607] Ipso. The ancients held this.

[8608] Matt. x. 16. Tertullian has rendered ἀκέραιοι (*unmixed*) by "simplices," i.e. without fold.

[8609] Argumento.

[8610] Pacem.

[8611] Paci.

[8612] Dispositione.

[8613] See *de Orat.* iv. *ad init.*

[8614] Lavacro.

[8615] Compare *de Idol.* xxiv. *ad fin.*

[8616] [2 Pet. i. 9; Heb. x. 26, 27, 29. These awful texts are too little felt by modern Christians. They are too often explained away.]

Chapter IX.—Types of the Red Sea, and the Water from the Rock.

How many, therefore, are the pleas[8617] of nature, how many the privileges of grace, how many the solemnities of discipline, the figures, the preparations, the prayers, which have ordained the sanctity of water? First, indeed, when the people, set unconditionally free,[8618] escaped the violence of the Egyptian king by crossing over *through water*, it was *water* that extinguished[8619] the king himself, with his entire forces.[8620] What figure more manifestly fulfilled in the sacrament of baptism? The nations are set free from the world[8621] by means of *water*, to wit: and the devil, their old tyrant, they leave quite behind, overwhelmed in the *water*. Again, *water* is restored from its defect of "bitterness" to its native grace of "sweetness" by the tree[8622] of Moses. That tree was Christ,[8623] restoring, to wit, of Himself, the *veins* of sometime envenomed and bitter nature into the all-salutary *waters* of baptism. This is the *water* which flowed continuously down for the people from the "accompanying rock;" for if Christ is "the Rock," without doubt we see baptism blest by the *water* in Christ. How mighty is the grace of *water*, in the sight of God and His Christ, for the confirmation of baptism! Never is Christ without *water*: if, that is, He is Himself baptized in *water*;[8624] inaugurates in *water* the first rudimentary displays of His power, when invited to the nuptials;[8625] invites the thirsty, when He makes a discourse, to His own sempiternal *water*;[8626] approves, when teaching concerning love,[8627] among works of charity,[8628] the cup of *water* offered to a poor (child);[8629] recruits His strength at a *well*;[8630] walks over the *water*;[8631]

[8617] Patrocinia—"pleas *in defence*."

[8618] "Libere expeditus," set free, and that without any conditions, such as Pharaoh had from time to time tried to impose. See Ex. viii. 25, 28; x. 10, 11, 24.

[8619] "Extinxit," as it does *fire*.

[8620] Ex. xiv. 27–30.

[8621] Sæculo.

[8622] See Ex. xv. 24, 25.

[8623] "The Tree of Life," "the True Vine," etc.

[8624] Matt. iii. 13–17.

[8625] John ii. 1–11.

[8626] John vii. 37, 38.

[8627] Agape. See *de Orat.* c. 28, *ad fin.*

[8628] Dilectionis. See *de Patien.* c. xii.

[8629] Matt. x. 42.

[8630] John iv. 6.

[8631] Matt. xiv. 25.

willingly crosses the *sea*;[8632] ministers *water* to His disciples.[8633] Onward even to the passion does the witness of baptism last: while He is being surrendered to the cross, *water* intervenes; witness Pilate's hands:[8634] when He is wounded, forth from His side bursts *water*; witness the soldier's lance![8635]

[8632] Mark iv. 36.

[8633] John xiii. 1–12.

[8634] Matt. xxvii. 24. Comp. *de Orat.* c. xiii.

[8635] John xix. 34. See c. xviii. *sub fin.*

Chapter X.—Of John’s Baptism.

We have spoken, so far as our moderate ability permitted, of the *generals* which form the groundwork of the sanctity[8636] of baptism. I will now, equally to the best of my power, proceed to the rest of its character, touching certain minor questions.

The baptism announced by John formed the subject, even at that time, of a question, proposed by the Lord Himself indeed to the Pharisees, whether that baptism were heavenly, or truly earthly:[8637] about which they were unable to give a consistent[8638] answer, inasmuch as they understood not, because they believed not. But *we*, with but as poor a measure of understanding as of faith, *are* able to determine that that baptism was *divine* indeed, (yet in respect of the command, not in respect of efficacy[8639] too, in that we read that John was *sent by the Lord* to perform this duty,)[8640] but *human* in its nature: for it conveyed nothing celestial, but it fore-ministered to things celestial; being, to wit, appointed over *repentance*, which is in man’s power.[8641] In fact, the doctors of the law and the Pharisees, who were unwilling to “believe,” did not “repent” either.[8642] But if repentance is a thing human, its baptism must necessarily be of the same nature: else, if it had been celestial, it would have given both the Holy Spirit and remission of sins. But none either pardons sins or freely grants the Spirit save God only.[8643] Even the Lord Himself said that the Spirit would not descend on any other condition, but that He should first ascend to the Father.[8644] What the Lord was not yet conferring, of course the servant could not furnish. Accordingly, in the Acts of the Apostles, we find that men who had “John’s baptism” had not received the Holy Spirit, whom they knew not even by hearing.[8645] That, then, was no celestial thing which furnished no celestial (endowments): whereas the very thing which *was* celestial in John—the Spirit of prophecy—so completely failed, after the transfer of the whole Spirit to the Lord, that he presently sent to inquire whether He whom he had himself preached,[8646] whom he had pointed out when coming to him, were "HE."[8647] And so "the baptism of repentance"[8648] was dealt with[8649] as if it were a candidate for the remission and sanctification shortly about to follow in Christ: for in that John used to preach "baptism *for* the remission of sins,"[8650] the declaration was made with reference to *future* remission; if it be true, (as it is,) that repentance is antecedent, remission subsequent; and this is "preparing the way."[8651] But he who "prepares" does not himself "perfect," but procures for another to perfect. John himself professes that the celestial things are not his, but Christ's, by saying, "He who is from the earth speaketh concerning the earth; He who comes from the *realms* above is above all;"[8652] and again, by saying that he "baptized in repentance only, but that One would shortly come who would baptize in the Spirit and fire;"[8653]—of course because true and stable faith is baptized with *water*, unto salvation; pretended and weak faith is baptized with *fire*, unto judgment.

[8636] Religionem.

[8637] Matt. xxi. 25; Mark xi. 30; Luke xx. 4.

[8638] Constanter.

[8639] Potestate.

[8640] See John i. 33.

[8641] It is difficult to see how this statement is to be reconciled with Acts v. 31. [i.e. under the universal illumination, John i. 9.]

[8642] Matt. iii. 7–12; xxi. 23, 31, 32.

[8643] Mark ii. 8; 1 Thess. iv. 8; 2 Cor. i. 21, 22; v. 5.

[8644] John xvi. 6, 7.

[8645] Acts xix. 1–7. [John vii. 39.]

[8646] Matt. iii. 11, 12; John i. 6–36.

8647 Matt. xi. 2–6; Luke vii. 18–23. [He repeats this view.]

8648 Acts xix. 4.

8649 Agebatur.

8650 Mark i. 4.

8651 Luke i. 76.

8652 John iii. 30, 31, briefly quoted.

8653 Matt. iii. 11, not quite exactly given.

Chapter XI.—Answer to the Objection that "The Lord Did Not Baptize."

"But behold, "say some, "the Lord came, and baptized not; for we read, 'And yet He used not to baptize, but His disciples!'"[8654] As if, in truth, John had preached that He would baptize with His own hands! Of course, his words are not so to be understood, but as simply spoken after an ordinary manner; just as, for instance, we say, "The emperor set forth an edict," or, "The prefect cudgelled him." Pray does the emperor in person set forth, or the prefect in person cudgel? One whose ministers do a thing is always said to do it.[8655] So "He will baptize you" will have to be understood as standing for, "Through Him," or "Into Him," "you will be baptized." But let not (the fact) that "He Himself baptized not" trouble any. For into whom should He baptize? Into repentance? Of what use, then, do you make His forerunner? Into remission of sins, which He used to give by a word? Into Himself, whom by humility He was concealing? Into the Holy Spirit, who had not yet descended from the Father? Into the Church, which His apostles had not yet founded? And thus it was with the selfsame "baptism of John" that His disciples used to baptize, as ministers, with which John before had baptized as forerunner. Let none think it was with some other, because no other exists, except that of Christ subsequently; which at that time, of course, could not be given by His disciples, inasmuch as the glory of the Lord had not yet been fully attained,[8656] nor the efficacy of the font[8657] established through the passion and the resurrection; because neither can our death see dissolution except by the Lord's passion, nor our life be restored without His resurrection.

[8654] John iv. 2.

[8655] For instances of this, compare Matt. viii. 5 with Luke vii. 3, 7; and Mark x. 35 with Matt. xx. 20.

[8656] Cf. 1 Pet. i. 11, *ad fin.*

[8657] Lavacri.

Chapter XII.—Of the Necessity of Baptism to Salvation.

When, however, the prescript is laid down that “without baptism, salvation is attainable by none” (chiefly on the ground of that declaration of the Lord, who says, “Unless one be born of water, he hath not life”[8658]), there arise immediately scrupulous, nay rather audacious, doubts on the part of some, “how, in accordance with that prescript, salvation is attainable 675 by the apostles, whom—Paul excepted—we do not find baptized in the Lord? Nay, since Paul is the only one of them who has put on *the garment of* Christ’s baptism,[8659] either the peril of all the others who lack the water of Christ is prejudged, that the prescript may be maintained, or else the prescript is rescinded if salvation has been ordained even for the unbaptized.” I have heard—the Lord is my witness—doubts of that kind: that none may imagine me so abandoned as to excogitate, unprovoked, in the licence of my pen, ideas which would inspire others with scruple.

And now, as far as I shall be able, I will reply to them who affirm “that the apostles were unbaptized.” For if they had undergone the human baptism of John, and were longing for that of the Lord, *then* since the Lord Himself had defined baptism to be *one*;[8660] (saying to Peter, who was desirous[8661] of being thoroughly bathed, “He who hath once bathed hath no necessity *to wash* a second time;”[8662] which, of course, He would not have said at all to one *not* baptized;) even here we have a conspicuous[8663] proof against those who, in order to destroy the sacrament of water, deprive the apostles even of John’s baptism. Can it seem credible that “the way of the Lord,” that is, the baptism of John, had not then been “prepared” in those persons who were being destined to *open* the way of the Lord throughout the whole world? The Lord Himself, though no “repentance” was due from *Him*, was baptized: was baptism not necessary for *sinners*? As for the fact, then, that “others were not baptized”—they, however, were not companions of Christ, but enemies of the faith, doctors of the law and Pharisees. From which fact is gathered an additional suggestion, that, since the *opposers* of the Lord *refused* to be baptized, they who *followed* the Lord *were* baptized, and were not like-minded with their own rivals: especially when, if there were any one to whom they clave, the Lord had exalted John above him (by the testimony) saying, “Among them who are born of women *there is* none greater than John the Baptist.”[8664]

[8658] John iii. 5, not fully given.

[8659] See Gal. iii. 27.

[8660] See Eph. iv. 5.

[8661] “Volenti,” which Oehler notes as a suggestion of Fr. Junius, is adopted here in preference to Oehler’s “nolenti.”

[8662] John xiii. 9, 10.

[8663] Exerta. Comp. c. xviii. *sub init.*; *ad Ux.* ii. c. i. *sub fin.*

[8664] Matt. xi. 11, ἐγήγερται omitted.

Others make the suggestion (forced enough, clearly "that the apostles then served the turn of baptism when in their little ship, were sprinkled and covered with the waves: that Peter himself also was immersed enough when he walked on the sea."[8665] It is, however, as I think, one thing to be sprinkled or intercepted by the violence of the sea; another thing to be baptized in obedience to the discipline of religion. But that little ship did present a figure of the Church, in that she is disquieted "in the sea," that is, in the world,[8666] "by the waves," that is, by persecutions and temptations; the Lord, through patience, sleeping as it were, until, roused in their last extremities by the prayers of the saints, He checks the world,[8667] and restores tranquillity to His own.

Now, whether they were baptized in any manner whatever, or whether they continued unbathed[8668] to the end—so that even that saying of the Lord touching the "one bath"[8669] does, under the person of Peter, merely regard *us*—still, to determine concerning the salvation of the apostles is audacious enough, because on *them* the prerogative even of first choice,[8670] and thereafter of undivided intimacy, might be able to confer the compendious grace of baptism, seeing they (I think) followed Him who was wont to promise salvation to every believer. "Thy faith," He would say, "hath saved thee;"[8671] and, "Thy sins shall be remitted thee,"[8672] on thy believing, of course, albeit thou be not *yet* baptized. If that[8673] was wanting to the apostles, I know not in the faith of what things it was, that, roused by one word of the Lord, *one* left the toll-booth behind for ever;[8674] *another* deserted father and ship, and the craft by which he gained his living;[8675] *a third*, who disdained his father's obsequies,[8676] fulfilled, before he heard it, that highest precept of the Lord, "He who prefers father or mother to me, is not worthy of me."[8677]

[8665] Matt. viii. 24; xiv. 28, 29. [Our author seems to allow that sprinkling is baptism, but not Christian baptism: a very curious passage. Compare the foot-washing, John xiii. 8.]

[8666] Sæculo.

[8667] Sæculum.

[8668] Illoti.

[8669] Lavacrum. [John xiii. 9, 10, as above.]

[8670] i.e. of being the first to be chosen.

[8671] Luke xviii. 42; Mark x. 52.

[8672] "Remittentur" is Oehler's reading; "remittuntur" others read; but the Greek is in perfect tense. See Mark ii. 5.

[8673] i.e. faith, or perhaps the "compendious grace of baptism."

[8674] Matt. ix. 9.

[8675] Matt. iv. 21, 22.

[8676] Luke ix. 59, 60; but it is not said there that the man *did* it.

[8677] Matt. x. 37.

Chapter XIII.—Another Objection: Abraham Pleased God Without Being Baptized. Answer Thereto. Old Things Must Give Place to New, and Baptism is Now a Law.

Here, then, those miscreants[8678] provoke questions. And so they say, "Baptism is not necessary for them to whom faith is sufficient; for withal, Abraham pleased God by a sacrament of no water, but of faith." But in all cases it is the *later* things which have a conclusive force, and the *subsequent* which prevail over the antecedent. Grant that, in days gone by, there was salvation by means of bare faith, before the passion and resurrection of the Lord. But now that faith has been enlarged, and is become a faith which believes in His nativity, passion, and resurrection, there has been an amplification added to the sacrament,[8679] viz., the sealing act of baptism; the clothing, in some sense, of the faith which before was bare, and which cannot exist now without its proper law. For the *law* of baptizing has been *imposed*, and the formula prescribed: "Go," *He* saith, "teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."[8680] The comparison with this law of that definition, "Unless a man have been reborn of water and Spirit, he shall not enter into the kingdom of the heavens,"[8681] has tied faith to the necessity of baptism. Accordingly, all thereafter[8682] *who became* believers used to be baptized. *Then* it was, too,[8683] that Paul, when he believed, was baptized; and this is the meaning of the precept which the Lord had given him when smitten with the plague of loss *of sight*, saying, "Arise, and enter Damascus; there shall be demonstrated to thee what thou oughtest to do," to wit—be baptized, which was the only thing lacking to him. That point excepted, he had sufficiently *learnt and believed* "the Nazarene" to be "the Lord, the Son of God."[8684]

[8678] i.e. probably the Cainites. See c. ii.

[8679] i.e. the sacrament, or obligation of faith. See beginning of chapter.

[8680] Matt. xxviii. 19: "all" omitted.

[8681] John ii. 5: "shall not" for "cannot;" "kingdom of the heavens"—an expression only occurring in Matthew—for "kingdom of God."

[8682] i.e. from the time when the Lord gave the "law."

[8683] i.e. not till *after* the "law" had been made.

[8684] See Acts ix. 1–31.

Chapter XIV.—Of Paul's Assertion, that He Had Not Been Sent to Baptize.

But they roll back *an objection* from *that* apostle himself, in that he said, "For Christ sent me not to baptize;"[8685] as if by this argument baptism were done away! For *if so*, why did he baptize Gaius, and Crispus, and the house of Stephanas?[8686] However, even if Christ had not sent *him* to baptize, yet He had given *other* apostles the precept to baptize. But these words were written to the Corinthians in regard of the circumstances of that particular time; seeing that schisms and dissensions were agitated among them, while one attributes *everything* to Paul, another to Apollos.[8687] For which reason the "peace-making"[8688] apostle, for fear he should seem to claim all *gifts* for himself, says that he had been sent "not to baptize, but to preach." For preaching is the prior thing, baptizing the posterior. Therefore the preaching came *first*: but I think baptizing withal was *lawful* to him to whom preaching was.

[8685] 1 Cor. i. 17.

[8686] 1 Cor. i. 14, 16.

[8687] 1 Cor. i. 11, 12; iii. 3, 4.

[8688] Matt. v. 9; referred to in *de Patien.* c. ii.

Chapter XV.—Unity of Baptism. Remarks on Heretical And Jewish Baptism.

I know not whether any further point is mooted to bring baptism into controversy. Permit me to call to mind what I have omitted above, lest I seem to break off the train of impending thoughts in the middle. There is to us one, and but one, baptism; as well according to the Lord's gospel[8689] as according to the apostle's letters,[8690] inasmuch as *he says*, "One God, and one baptism, and one church in the heavens."[8691] But it must be admitted that the question, "What rules are to be observed with regard to heretics?" is worthy of being treated. For it is to *us*[8692] that that assertion[8693] refers. Heretics, however, have no fellowship in our discipline, whom the mere fact of their excommunication[8694] testifies to be outsiders. I am not bound to recognize in *them* a thing which is enjoined on *me*, because they and we have not the same God, nor one—that is, *the same*—Christ. And therefore their baptism is not one *with ours* either, because it is not *the same; a baptism* which, since they have it not duly, doubtless they have *not at all*; nor is that capable of being *counted* which is not *had*.[8695] Thus they cannot *receive* it either, because they *have it not*. But this point has already received a fuller discussion from us in Greek. We enter, then, the font[8696] *once: once* are sins washed away, because they ought never to be repeated. But the Jewish Israel bathes daily,[8697] because he is daily being defiled: and, for fear that *defilement* should be practised among *us* also, therefore was the definition touching the one bathing[8698] made. Happy water, which *once* washes away; which does not mock sinners (with vain hopes); which does not, by being infected with the repetition of impurities, again defile them whom it has washed!

[8689] Oehler refers us to c. xii. above, "He who hath once bathed."

[8690] i.e. the Epistle to the Ephesians especially.

[8691] Eph. iv. 4, 5, 6, but very inexactly quoted.

[8692] i.e. us Christians; of "Catholics," as Oehler explains it.

[8693] i.e. touching the "one baptism."

[8694] Ademptio communicationis. [See Bunsen, *Hippol.* III. p. 114, Canon 46.]

[8695] Comp. Eccles. i. 15.

[8696] Lavacrum.

[8697] Compare *de Orat.* c. xiv.

[8698] In John xiii. 10, and Eph. iv. 5.

Chapter XVI.—Of the Second Baptism—With Blood.

We *have* indeed, likewise, a *second* font,[8699] (itself withal *one with the former*,) of *blood*, to wit; concerning which the Lord said, “I have to be baptized with a baptism,”[8700] when He had been baptized already. For He had come “by means of water and blood,”[8701] just as John has written; that He might be baptized by the water, glorified by the blood; to make *us*, in like manner, *called* by *water, chosen*[8702] by *blood*. These two baptisms He sent out from the wound in His pierced side,[8703] in order that they who believed in His blood might be bathed with the water; they who had been bathed in the water might likewise drink the blood.[8704] This is the baptism which both stands in lieu of the fontal bathing[8705] when that has not been received, and restores it when lost.

[8699] Lavacrum. [See Aquinas, *Quæst.* lxvi. 11.]

[8700] Luke xii. 50, not given in full.

[8701] 1 John v. 6.

[8702] Matt. xx. 16; Rev. xvii. 14.

[8703] John xix. 34. See c. ix. *ad fin.*

[8704] See John vi. 53, etc.

[8705] Lavacrum. [The three baptisms: *fluminis, flaminis, sanguinis.*]

Chapter XVII.—Of the Power of Conferring Baptism.

For concluding our brief subject,[8706] it remains to put you in mind also of the due observance of giving and receiving baptism. Of giving it, the chief priest[8707] (who is the bishop) has the right: in the next place, the presbyters and deacons, yet not without the bishop's authority, on account of the honour of the Church, which being preserved, peace is preserved. Beside these, even laymen have the right; for what is equally received can be equally given. Unless bishops, or priests, or deacons, be on the spot, *other* disciples are called *i.e. to the work*. The word of the Lord ought not to be hidden by any: in like manner, too, baptism, which is equally God's property,[8708] can be administered by all. But how much more is the rule[8709] of reverence and modesty incumbent on laymen—seeing that these *powers*[8710] belong to their superiors—lest they assume to themselves the *specific*[8711] function of the bishop! Emulation of the episcopal office is the mother of schisms. The most holy apostle has said, that "all things are *lawful*, but not all *expedient*."[8712] Let it suffice assuredly, in cases of *necessity*, to avail yourself (of that rule[8713], if at any time circumstance either of place, or of time, or of person compels you (so to do); for *then* the stedfast courage of the succourer, when the situation of the endangered one is urgent, is exceptionally admissible; inasmuch as he will be guilty of a human creature's loss if he shall refrain from bestowing what he had free liberty to bestow. But the woman of pertness,[8714] who has usurped the power to teach, will of course not give birth for herself likewise to a right of baptizing, unless some new beast shall arise[8715] like the former; so that, just as the one abolished baptism,[8716] so some other should in her own right confer it! But if the writings which wrongly go under Paul's name, claim Thecla's example as a licence for women's teaching and baptizing, let them know that, in Asia, the presbyter who composed that writing,[8717] as if he were augmenting Paul's fame from his own store, after being convicted, and confessing that he had done it from love of Paul, was removed[8718] from his office. For how credible would it seem, that he who has not permitted a *woman*[8719] even to *learn* with over-boldness, should give a *female*[8720] the power of *teaching* and of *baptizing*! "Let them be silent," he says, "and at home consult their own husbands."[8721]

[8706] Materiolam.

[8707] Summus sacerdos. Compare *de Orat.* xxviii., "nos…veri sacerdotes," etc.: and *de Ex. Cast.* c. vii., "nonne et laici sacerdotes sumus?"

[8708] Census.

[8709] Disciplina.

[8710] i.e. the powers of administering baptism and "sowing the word." [i.e. "The Keys." *Scorpiace*, p. 643.]

[8711] Dicatum.

[8712] 1 Cor. x. 23, where μοι in the received text seems interpolated.

[8713] Or, as Oehler explains it, of your power of baptizing, etc.

[8714] Quintilla. See c. i.

[8715] Evenerit. Perhaps Tertullian means literally—though that sense of the word is very rare—"shall issue out of her," alluding to his "pariet" above.

[8716] See c. i. *ad fin.*

[8717] The allusion is to a spurious work entitled *Acta Pauli et Theclæ*. [Of which afterwards. But see Jones, *on the Canon*, II. p. 353, and Lardner, *Credibility*, II. p. 305.]

[8718] Decessisse.

[8719] Mulieri.

[8720] Fœminæ.

[8721] 1 Cor. xiv. 34, 35.

Chapter XVIII.—Of the Persons to Whom, and the Time When, Baptism is to Be Administered.

But they whose office it is, know that baptism is not rashly to be administered. "Give to every one who beggeth thee,"[8722] has a reference of its own, appertaining especially to almsgiving. On the contrary, this *precept* is rather to be looked at carefully: "Give not the holy thing to the dogs, nor cast your pearls before swine;"[8723] and, "Lay not hands easily on *any*; share not other men's sins."[8724] If Philip so "easily" baptized the chamberlain, let us reflect that a manifest and conspicuous[8725] evidence that the Lord deemed him worthy had been interposed.[8726] The Spirit had enjoined Philip to proceed to that road: the eunuch himself, too, was not found idle, nor as one who was suddenly seized with an eager desire to be baptized; but, after going up to the temple for prayer's sake, being intently engaged on the divine Scripture, was thus suitably discovered—to whom God had, unasked, sent an apostle, which one, again, the Spirit bade adjoin himself to the chamberlain's chariot. The Scripture which *he was reading*[8727] falls in opportunely with his faith: *Philip*, being requested, is taken to sit beside him; the Lord is pointed out; faith lingers not; water needs no waiting for; the work is completed, and the apostle snatched away. "But Paul too was, in fact, 'speedily' baptized:" for Simon,[8728] his host, speedily recognized him to be "an appointed vessel of election." God's approbation sends sure premonitory tokens before it; every "petition"[8729] may both deceive and be deceived. And so, according to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children. For why is it necessary—if (baptism itself) is not so necessary[8730]—that the sponsors likewise should be thrust into danger? Who both themselves, by reason of mortality, may fail to fulfil their promises, and may be disappointed by the development of an evil disposition, *in those for whom they stood*? The Lord does indeed say, “Forbid them not to come unto me.”[8731] Let them “come,” then, while they are growing up; let them “come” while they are learning, while they are learning whither to come;[8732] let them become Christians[8733] when they have become able to know Christ. Why does the innocent period of life hasten to the “remission of sins?” More caution will be exercised in worldly[8734] matters: so that one who is *not* trusted with earthly substance *is* trusted with divine! Let them know how to “ask” for salvation, that you may seem (at least) to have given “to him that asketh.”[8735] For no less cause must the unwedded also be deferred—in whom *the ground of* temptation is prepared, alike in such as *never were* wedded[8736] by means of their maturity, and in the *widowed* by means of their freedom—until they either marry, or else be more fully strengthened for continence. If any understand the weighty import of baptism, they will fear its reception more than its delay: sound faith is secure of salvation.

[8722] Luke vi. 30. [See note 4, p. 676.]

[8723] Matt. vii. 6.

[8724] 1 Tim. v. 22; μηδενὶ omitted, ταχέως rendered by "facile," and μηδὲ by "ne."

[8725] "Exertam," as in c. xii.: "probatio exerta," "a conspicuous proof."

[8726] Comp. Acts viii. 26–40.

[8727] Acts viii. 28, 30, 32, 33, and Isa. liii. 7, 8, especially in LXX. The quotation, as given in Acts, agrees nearly *verbatim* with the Cod. Alex. there.

[8728] Tertullian seems to have confused the "Judas" with whom Saul stayed (Acts ix. 11) with the "Simon" with whom St. Peter stayed (Acts ix. 43); and it was Ananias, not Judas, to whom he was pointed out as "an appointed vessel," and by whom he was baptized. [So above, he seems to have confounded Philip, the deacon, with Philip the apostle.]

[8729] See note 24, [where Luke vi. 30 is shown to be abused].

[8730] Tertullian has already allowed (in c. xvi) that baptism is not *indispensably* necessary to salvation.

[8731] Matt. xix. 14; Mark x. 14; Luke xviii. 16.

[8732] Or, “whither they are coming.”

[8733] i.e. in baptism.

[8734] Sæcularibus.

[8735] See beginning of chapter, [where Luke vi. 30, is shown to be abused].

[8736] Virginibus; but he is speaking about men as well as women. Comp. *de Orat.* c. xxii. [I need not point out the bearings of the above chapter, nor do I desire to interpose any comments. The Editor’s interpolations, where purely gratuitous, I have even stricken out, though I agree with them. See that work of genius, the *Liberty of Prophesying*, by Jer. Taylor, sect. xviii. and its candid admissions.]

Chapter XIX.—Of the Times Most Suitable for Baptism.

The Passover affords a more *than usually* solemn day for baptism; when, withal, the Lord's passion, in which we are baptized, was completed. Nor will it be incongruous to interpret figuratively *the fact* that, when the Lord was about to celebrate the last Passover, He said to the disciples who were sent to make preparation, "Ye will meet a man bearing water."[8737] He points out the place for celebrating the Passover by the sign of *water*. After that, Pentecost is a most joyous space[8738] for conferring baptisms;[8739] wherein, too, the resurrection of the Lord was repeatedly proved[8740] among the disciples, and the hope of the advent of the Lord indirectly pointed to, in that, at that time, when He had been received back into the heavens, the angels[8741] told the apostles that "He would so come, as He had withal ascended into the heavens;"[8742] at Pentecost, of course. But, moreover, when Jeremiah says, "And I will gather them together from the extremities of the land in the feast-day," he signifies the day of the Passover and of Pentecost, which is properly a "feast-day."[8743] However, *every* day is the Lord's; every hour, every time, is apt for baptism: if there is a difference in the *solemnity*, distinction there is none in the *grace*.

[8737] Mark xiv. 13; Luke xxii. 10, "a small earthen pitcher of water."

[8738] [He means the whole fifty days from the Paschal Feast till Pentecost, including the latter. Bunsen *Hippol.* III. 18.]

[8739] Lavacris.

[8740] Frequentata, i.e. by His frequent appearance. See Acts i. 3, δι᾽ ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς.

[8741] Comp. Acts i. 10 and Luke ix. 30: in each place St. Luke says, ἄνδρες δύο: as also in xxiv. 4 of his Gospel.

[8742] Acts i. 10, 11; but it is οὐρανόν throughout in the Greek.

[8743] Jer. xxxi. 8, xxxviii. 8 in LXX., where ἐν ἑορτῇ φασέκ is found, which is not in the English version.

Chapter XX.—Of Preparation For, and Conduct After, the Reception of Baptism.

They who are about to enter baptism ought to pray with repeated prayers, fasts, and bendings of the knee, and vigils all the night through, and with the confession of all bygone sins, that they may express *the meaning* even of the baptism of John: "They were baptized," saith (the Scripture), "confessing their own sins."[8744] To us it is matter for thankfulness if we do *now* publicly confess our iniquities or our turpitudes:[8745] for we do at the same time 679 both make satisfaction[8746] for our former sins, by mortification of our flesh and spirit, and lay beforehand the foundation of defences against the temptations which will closely follow. "Watch and pray," saith (the Lord), "lest ye fall into temptation."[8747] And the reason, I believe, why they *were* tempted was, that they fell asleep; so that they deserted the Lord when apprehended, and he who continued to stand by Him, and used the sword, even denied Him thrice: for withal the word had gone before, that "no one *un*tempted should attain the celestial kingdoms."[8748] The Lord Himself forthwith after *baptism*[8749] temptations surrounded, when in forty days He had kept fast. "Then," some one will say, "it becomes *us*, too, rather to fast *after* baptism."[8750] Well, and who forbids you, unless it be the necessity for joy, and the thanksgiving for salvation? But so far as I, with my poor powers, understand, the Lord figuratively retorted upon Israel the reproach *they had cast on the Lord*.[8751] For the people, after crossing the sea, and being carried about in the desert during forty years, although they were there nourished with divine supplies, nevertheless were more mindful of their belly and their gullet than of God. Thereupon the Lord, driven apart into desert places after baptism,[8752] showed, by maintaining a fast of forty days, that the man of God lives "not by bread alone," but "by the word of God;"[8753] and that temptations incident to fulness or immoderation of appetite are shattered by abstinence. Therefore, blessed *ones*, whom the grace of God awaits, when you ascend from that most sacred font[8754] of your new birth, and spread your hands[8755] for the first time in the house of your mother,[8756] together with your brethren, ask from the Father, ask from the Lord, that His own specialties of grace *and* distributions of gifts[8757] may be supplied you. "Ask," saith He, "and ye shall receive."[8758] Well, you *have* asked, and have received; you *have* knocked, and it has been opened to you. Only, I pray that, when you are asking, you be mindful likewise of Tertullian the sinner.[8759]

[8744] Matt. iii. 6. [See the collection of Dr. Bunsen for the whole primitive discipline to which Tertullian has reference, *Hippol.* Vol. III. pp. 5–23, and 29.]

[8745] Perhaps Tertullian is referring to Prov. xxviii. 13. If we confess *now*, we shall be forgiven, and not put to shame at the judgment day.

[8746] See *de Orat.* c. xxiii. *ad fin.*, and the note there.

[8747] Matt. xxvi. 41.

[8748] What passage is referred to is doubtful. The editors point us to Luke xxii. 28, 29; but the reference is unsatisfactory.

[8749] Lavacrum.

[8750] Lavacro. Compare the beginning of the chapter.

[8751] Viz. by their murmuring for bread (see Ex. xvi. 3, 7); and again—nearly forty years after—in another place. See Num. xxi. 5.

[8752] Aquam: just as St. Paul says the Israelites had been "*baptized*" (or "*baptized themselves*") "into Moses in the cloud and *in the sea*." 1 Cor. x. 2.

[8753] Matt. iv. 1–4.

[8754] Lavacro.

[8755] In prayer: comp. *de Orat.* c. xiv.

[8756] i.e. the Church: comp. *de Orat.* c. 2.

[8757] 1 Cor. xii. 4–12.

[8758] Matt. vii. 7; Luke xi. 9; αἰτεῖτε, καὶ δοθήσεται, ὑμῖν in both places.

[8759] [The translator, though so learned and helpful, too often encumbers the text with superfluous interpolations. As many of these, while making the reading difficult, add nothing to the sense yet destroy the terse, crabbed force of the original, I have occasionally restored the spirit of a sentence, by removing them.]

Elucidation.

The argument (p. 673, note 6,) is conclusive, but not clear. The disciples of John must have been baptized by him, (Luke vii. 29–30) and “all the people,” must have included those whom Jesus called. But, this was not Christ’s baptism: See Acts xix. 2, 5. Compare note 8, p. 673. And see the American Editor’s “Apollos.”

III.

On Prayer. 68

[Translated by the Rev. S. Thelwall.]

Chapter I.—General Introduction.[8760]

The Spirit of God, and the Word of God, and the Reason of God—Word of Reason, and Reason and Spirit of Word—Jesus Christ our Lord, namely, who is both the one and the other,[8761]—has determined for us, the disciples of the New Testament, a new form of prayer; for in this particular also it was needful that new wine should be laid up in new skins, and a new breadth be sewn to a new garment.[8762] Besides, whatever had been in bygone days, has either been quite changed, as circumcision; or else supplemented, as the rest of the Law; or else fulfilled, as Prophecy; or else perfected, as faith itself. For the new grace of God has renewed all things from carnal unto spiritual, by superinducing the Gospel, the obliterator of the whole ancient bygone system; in which our Lord Jesus Christ has been approved as the Spirit of God, and the Word of God, and the Reason of God: the Spirit, by which He was mighty; the Word, by which He taught; the Reason, by which He came.[8763] So the prayer composed by Christ has been composed of three parts. In speech,[8764] by which *prayer* is enunciated, in spirit, by which alone it prevails, even John had taught his disciples to pray,[8765] but all John's doings were laid as groundwork for Christ, until, when "He had increased"—just as the same John used to fore-announce "that it was needful" that "He should increase and himself decrease"[8766]—the whole work of the forerunner passed over, together with his spirit itself, unto the Lord. Therefore, after what form of words John taught to pray is not extant, because earthly things have given place to heavenly. "He who is from the earth," says John, "speaketh earthly things; and He who is here from the heavens speaketh those things which He hath seen."[8767] And what is the Lord Christ's—as this method of praying is—*that* is *not* heavenly? And so, blessed *brethren*, let us consider His heavenly wisdom: first, touching the precept of praying secretly, whereby He exacted man's faith, that he should be confident that the sight and hearing of Almighty God are present beneath roofs, and extend even into the secret place; and required modesty in faith, that it should offer its religious homage to Him alone, whom it believed to see and to hear everywhere. Further, since wisdom succeeded in the following precept, let it in like manner appertain unto faith, and the modesty of faith, that we think not that the Lord must be approached with a train of words, who, we are certain, takes unsolicited foresight for His own. And yet that very brevity—and let this make for the third grade of wisdom—is supported on the substance of a great and blessed interpretation, and is as diffuse in meaning as it is compressed in words. For it has embraced not only the special duties of prayer, be it veneration of God or petition for man, but almost every discourse of the Lord, every record of *His* Discipline; so that, in fact, in the Prayer is comprised an epitome of the whole Gospel.

[8760] [After the discipline of Repentance and of Baptism the Laws of Christian Living come into view. Hence this is the logical place for this treatise. See the *Prolegomena* of Muratori and learned annotations, in Routh, *Opuscula* I. p. 173, et sqq. We may date it *circa* a.d. 192. For much of the Primitive Discipline, concerning Prayer, see Bunsen, *Hippol.* III. pp. 88–91, etc.]

[8761] Oehler's punctuation is followed here. The sentence is difficult, and has perplexed editors and commentators considerably.

[8762] Matt. ix. 16, 17; Mark ii. 21, 22; Luke v. 36, 37.

[8763] Routh suggests, "fortase *quâ sensit*," referring to the *Adv. Praxeam*, c. 5.

[8764] Sermone.

[8765] This is Oehler's punctuation. The edition of Pamelius reads: "So the prayer composed by Christ was composed of three parts: of the speech, by which it is enunciated; of the spirit, by which alone it prevails; of the reason, by which it is taught." Rigaltius and subsequent editors read, "of the reason, by which it is conceived;" but this last clause is lacking in the mss., and Oehler's reading appears, as he says, to "have healed the words." [Oehler's punctuation must stand; but, the preceding sentence justifies the interpolation of Rigaltius and *heals* more effectually.]

[8766] John iii. 30.

[8767] John iii. 31, 32.

Chapter II.—The First Clause.

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The prayer begins with a testimony to God, and with the reward of faith, when we say, "Our Father who art in the heavens;" for (in so saying), we at once pray to God, and commend faith, whose reward this appellation is. It is written, "To them who believed on Him He gave power to be called sons of God."[8768] However, our Lord very frequently proclaimed God as a Father to us; nay, even gave a precept "that we call no one on earth father, but the Father whom we have in the heavens:"[8769] and so, in thus praying, we are likewise obeying the precept. Happy they who recognize their Father! This is the reproach that is brought against Israel, to which the Spirit attests heaven and earth, saying, "I have begotten sons, and they have not recognized me."[8770] Moreover, in saying "Father," we also call Him "God." That appellation is one both of filial duty and of power. Again, in the Father the Son is invoked; "for I," saith He, "and the Father are One."[8771] Nor is even our mother the Church passed by, if, that is, in the Father and the Son is recognized the mother, from whom arises the name both of Father and of Son. In one general term, then, or word, we both honour God, together with His own,[8772] and are mindful of the precept, and set a mark on such as have forgotten their Father.

[8768] John i. 12.

[8769] Matt. xxiii. 9.

[8770] Isa. i. 2.

[8771] John x. 30.

[8772] "i.e., together with the Son and the Holy Spirit" (Oehler); "His Son and His church" (Dodgson).

Chapter III.—The Second Clause.

The name of "God the Father" had been published to none. Even Moses, who had interrogated Him on that very point, had heard a different name.[8773] To us it has been revealed in the Son, for the Son is now the Father's new name. "I am come," saith He, "in the Father's name;"[8774] and again, "Father, glorify Thy name;"[8775] and more openly, "I have manifested Thy name to men."[8776] That *name*, therefore, we pray may "be hallowed." Not that it is becoming for men to *wish* God *well*, as if there were any other[8777] by whom He may be wished well, or as if He would suffer unless we do so wish. Plainly, it is universally becoming for God to be *blessed*[8778] in every place and time, on account of the memory of His benefits ever due from every man. But this petition also serves the turn of a blessing. Otherwise, when is the name of God not "holy," and "hallowed" through Himself, seeing that of Himself He sanctifies all others—He to whom that surrounding circle of angels cease not to say, "Holy, holy, holy?"[8779] In like wise, therefore, we too, candidates for angelhood, if we succeed in deserving it, begin even here on earth to learn by heart that strain hereafter to be raised unto God, and the function of future glory. So far, for the glory of God. On the other hand, for our own petition, when we say, "Hallowed be Thy name," we pray this; that it may be hallowed *in us* who are in Him, as well in all others for whom the grace of God is still waiting;[8780] that we may obey this precept, too, in "praying for all,"[8781] even for our personal enemies.[8782] And therefore with suspended utterance, not saying, "Hallowed be it *in us*," we say,—"*in all*."

[8773] Ex. iii. 13–16.

[8774] John v. 43.

[8775] John xii. 28.

[8776] John xvii. 6.

[8777] i.e., "any other *god*."

[8778] Ps. ciii. 22.

[8779] Isa. vi. 3; Rev. iv. 8.

[8780] Isa. xxx. 18.

[8781] 1 Tim. ii. 1.

[8782] Matt. v. 44.

Chapter IV.—The Third Clause.

According to this model,[8783] we subjoin, “Thy will be done in the heavens and on the earth;”[8784] not that there is some power withstanding[8785] to prevent God’s will being done, and we pray for Him the successful achievement of His will; but we pray for His will to be done *in all.* For, by figurative interpretation of *flesh* and *spirit, we* are “heaven” and “earth;” albeit, even if it is to be understood simply, still the sense of the petition is the same, that *in us* God’s will be done on earth, to make it possible, namely, for it to be done also in the heavens. What, moreover, *does* God will, but that we should walk according to His Discipline? We make petition, then, that He supply us with the substance of His will, and the capacity to do it, that we may be saved both in the heavens and on earth; because the sum of His will is the salvation of them whom He has adopted. There is, too, that will of God which the Lord accomplished in preaching, in working, in enduring: for if He Himself proclaimed that He did not His own, but the Father’s will, without doubt those things which He used to do *were* the Father’s will;[8786] unto which things, as unto exemplars, we are now provoked;[8787] to preach, to work, to endure even unto death. And we *need* the will of God, that we may be able to fulfil these duties. Again, in saying, “Thy will be done,” we are even wishing well to ourselves, in so far that there is nothing of *evil* in the will of God; even if, proportionably to each one’s deserts, somewhat other[8788] is imposed on us. So by this expression we premonish our own selves unto patience. The Lord also, when He had wished to demonstrate to us, even in His own flesh, the flesh’s infirmity, by the reality of suffering, said, “Father, remove this Thy cup;” and remembering Himself, *added*, “save that not my will, but Thine be done.”[8789] Himself *was* the Will and the Power of the Father: and yet, for the demonstration of the patience which was due, He gave Himself up *to* the Father’s Will.

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[8783] Mr. Dodgson renders, “next to this clause;” but the “*forma*” referred to seems, by what Tertullian proceeds to add, to be what he had said above, “not that it becomes us to wish God well,” etc.

[8784] We learn from this and other places, that the comparative adverb was wanting in some ancient *formulæ* of the Lord’s Prayer. [See Routh, *Opuscula* I. p. 178.]

[8785] See note 3.

[8786] John vi. 38.

[8787] For this use of the word “provoke,” see Heb. x. 24, Eng. ver.

[8788] [Something we might think *other* than good.]

[8789] Luke xxii. 42.

Chapter V.—The Fourth Clause.

"Thy kingdom come" has also reference to that whereto "Thy will be done" refers—*in us*, that is. For when does God not reign, in whose hand is the heart of all kings?[8790] But whatever we wish for ourselves we augur for Him, and *to* Him we attribute what *from* Him we expect. And so, if the *manifestation* of the Lord's kingdom pertains unto the will of God and unto our anxious expectation, how do some pray for some protraction of the age,[8791] when the kingdom of God, which we pray may arrive, tends unto the consummation of the age?[8792] Our wish is, that our reign be hastened, not our servitude protracted. Even if it had not been prescribed in the Prayer that we should ask for the advent of the kingdom, we should, unbidden, have sent forth that cry, hastening toward the realization of our hope. The souls of the martyrs beneath the altar[8793] cry in jealousy unto the Lord, "How long, Lord, dost Thou not avenge our blood on the inhabitants of the earth?"[8794] for, of course, their avenging is regulated by[8795] the end of the age. Nay, Lord, Thy kingdom come with all speed,—the prayer of Christians the confusion of the heathen,[8796] the exultation of angels, for the sake of which we suffer, nay, rather, for the sake of which we pray!

[8790] Prov. xxi. 1.

[8791] Or, "world," *sæculo*.

[8792] Or, "world," *sæculi*. See Matt. xxiv. 3, especially in the Greek. By "praying for some protraction in the age," Tertullian appears to refer to some who used to pray that the end might be deferred (Rigalt.).

[8793] *altari*.

[8794] Rev. vi. 10.

[8795] So Dodgson aptly renders "*dirigitur a*."

[8796] [See *Ad Nationes*, p. 128, *supra*.]

Chapter VI.—The Fifth Clause.

But how gracefully has the Divine Wisdom arranged the order of the prayer; so that *after* things heavenly—that is, after the "Name" of God, the "Will" of God, and the "Kingdom" of God—it should give earthly necessities also room for a petition! For the Lord had[8797] withal issued His edict, "Seek ye first the kingdom, and then even these shall be added:"[8798] albeit we may rather understand, "Give us this day our daily bread," *spiritually*. For *Christ* is our Bread; because Christ is Life, and bread is life. "I am," saith He, "the Bread of Life;"[8799] and, a little above, "The Bread is the Word of the living God, who came down from the heavens."[8800] Then *we find*, too, that His body is reckoned in bread: "This is my body."[8801] And so, in petitioning for "daily bread," we ask for perpetuity in Christ, and indivisibility from His body. But, because that word is admissible in a carnal sense too, it cannot be so used without the religious remembrance withal of spiritual Discipline; for (the Lord) commands that *bread* be prayed for, which is the only *food* necessary for believers; for "all other things the nations seek after."[8802] The like lesson He both inculcates by examples, and repeatedly handles in parables, when He says, "Doth a father take away *bread* from his children, and hand it to dogs?"[8803] and again, "Doth a father give his son a stone when he asks for *bread*?"[8804] For He *thus* shows what it is that sons expect from their father. Nay, even that nocturnal knocker knocked for "*bread*."[8805] Moreover, He justly added, "Give us *this day*," seeing He had previously said, "Take no careful thought about the morrow, what ye are to eat."[8806] To which subject He also adapted the parable of the man who pondered on an enlargement of his barns for his forthcoming fruits, and on seasons of prolonged security; but that very night he dies.[8807]

[8797] This is a slight mistake of Tertullian. The words referred to, "Seek ye first," etc., do not occur till the *end* of the chapter in which the prayer is found, so that his pluperfect is out of place. [He must have been aware of this: he only gives logical order to the thought which existed in the divine mind. See note 10, p. 682.]

[8798] Matt. vi. 33.

[8799] John vi. 35.

[8800] John vi. 33.

[8801] Matt. xxvi. 26.

[8802] Matt. vi. 32.

[8803] Tertullian seems to refer to Matt. xv. 26; Mark vii. 27.

[8804] Matt. vii. 9; Luke xi. 11.

[8805] Luke xi. 5–9.

[8806] Matt. vi. 34 and Luke xii. 29 seem to be referred to; but the same remark applies as in note 10 on the preceding page.

[8807] Luke xii. 16–20.

Chapter VII.—The Sixth Clause.

It was suitable that, after contemplating the liberality of God,[8808] we should likewise address His clemency. For what will aliments[8809] profit us, if we are really *consigned* to them, as it were a bull destined for a victim?[8810] The Lord knew Himself to be the only guiltless One, and so He teaches that we beg "to have our debts remitted us." A petition for pardon is a full confession; because he who begs for pardon fully admits his guilt. Thus, too, penitence is demonstrated acceptable to God who desires it rather than the death of the sinner.[8811] Moreover, *debt* is, in the Scriptures, a figure of *guilt*; because it is equally due to the sentence of judgment, and is exacted by it: nor does it evade the justice of exaction, unless the exaction be remitted, just as the lord remitted to that slave *in the parable* his debt;[8812] for hither does the scope of the whole parable tend. For the fact withal, that the same servant, after liberated by his lord, does not equally spare his own debtor; and, being on that account impeached before his lord, is made over to the tormentor to pay the uttermost farthing—that is, every guilt, however small: corresponds with our profession that "we also remit to our debtors;" indeed elsewhere, too, in conformity with this Form of Prayer, He saith, "Remit, and it shall be remitted you."[8813] And when Peter had put the question whether remission were to be granted to a brother seven times, "Nay," saith He, "seventy-seven times;"[8814] in order to remould the Law for the better; because in Genesis *vengeance* was assigned "seven times" in the case of Cain, but in that of Lamech "seventy-seven times."[8815]

[8808] In the former petition, "Give us this day our daily bread."

[8809] Such as "daily bread."

[8810] That is, if we are just to be fed and fattened by them in *body*, as a bull which is destined for sacrifice is, and then, like him, *slain*—handed over to *death*?

[8811] Ex. xviii. 23, 32; xxxiii. 11.

[8812] Matt. xviii. 21–35.

[8813] Luke vi. 37.

[8814] Matt. xviii. 21–22.

[8815] Gen. iv. 15, 24.

Chapter VIII.—The Seventh or Final Clause.

For the completeness of so brief a prayer He added—in order that we should supplicate not touching the remitting merely, but touching the entire averting, of acts of guilt—“Lead us not into temptation:” that is, suffer us not to be led into it, by him (of course) who tempts; but far be the thought that the Lord should seem to tempt,[8816] as if He either were ignorant of the faith of any, or else were eager to overthrow it. Infirmity[8817] and malice[8818] are characteristics of the devil. For *God* had commanded even Abraham to make a sacrifice of his son, for the sake not of tempting, but proving, his faith; in order through him to make an example for that precept of His, whereby He was, by and by, to enjoin that he should hold no pledges of affection dearer than God.[8819] He Himself, when tempted by the devil, demonstrated who it is that presides over and is the originator of temptation.[8820] This passage He confirms by subsequent ones, saying, “Pray that ye be not tempted;”[8821] yet they *were* tempted, (as they showed) by deserting their Lord, because they had given way rather to sleep than prayer.[8822] The final clause, therefore, is consonant, and interprets the sense of “Lead us not into temptation;” for this *sense* is, “But convey us away from the Evil One.”

[8816] See James i. 13.

[8817] Implied in the one hypothesis—ignorance.

[8818] Implied in the other—wishing to overthrow faith.

[8819] i.e. no children even. The reference is apparently to Matt. x. 37 and Luke xiv. 26, with which may be compared Deut. xiii. 6–10 and xxxiii. 9. If Oehler’s reading, which I have followed, be correct, the precept, which is not verbally given till ages after Abraham, is made to have a retrospective force on him.

[8820] See Matt. iv. 10; Luke iv. 8.

[8821] Luke xxii. 40; Matt. xxvi. 41; Mark xiv. 31.

[8822] Routh refers us to *De Bapt.* c. 20, where Tertullian refers to the same event. [Note also his reference to *De Fuga*, cap. ii.]

Chapter IX.—Recapitulation.[8823]

In summaries of so few words, how many utterances of the prophets, the Gospels, the apostles—how many discourses, examples, parables of the Lord, are touched on! How many duties are simultaneously discharged! The honour of God in the "Father;" the testimony of faith in the "Name;" the offering of obedience in the "Will;" the commemoration of hope in the "Kingdom;" the petition for life in the "Bread;" the full acknowledgment of debts in the prayer for their "Forgiveness;" the anxious dread of temptation in the request for "Protection." What wonder? God alone could teach how he wished Himself prayed to. The religious rite of prayer therefore, ordained by Himself, and animated, even at the moment when it was issuing out of the Divine mouth, by His own Spirit, ascends, by its own prerogative, into heaven, commending to the Father what the Son has taught.

[8823] Here comes in the Codex Ambrosianus, with the title, "Here begins a treatise of Tertullian of divers necessary things;" and from it are taken the headings of the remaining chapters. (See Oehler and Routh.)

Chapter X.—We May Superadd Prayers of Our Own to the Lord's Prayer.

Since, however, the Lord, the Foreseer of human necessities,[8824] said separately, after delivering His Rule of Prayer, "Ask, and ye shall receive;"[8825] and *since* there are petitions which are made according to the circumstances of each individual; our additional wants have the right—after beginning with the legitimate and customary prayers as a foundation, as it were—of rearing an outer superstructure of petitions, yet with remembrance of *the Master's* precepts.

[8824] See Matt. vi. 8.

[8825] Matt. vii. 7; Luke xi. 9.

Chapter XI.—When Praying the Father, You are Not to Be Angry with a Brother.

That we may not be as far from the ears of God as we are from His precepts,[8826] the memory of His precepts paves for our prayers a way unto heaven; of which *precepts* the chief is, that we go not up unto God's altar[8827] before we compose whatever of discord or offence we have contracted with our brethren.[8828] For what sort of deed is it to approach the peace of God[8829] without peace? the remission of debts[8830] while you retain them? How will he appease his *Father* who is angry with his *brother*, when from the beginning "all anger" is forbidden us?[8831] For even Joseph, when dismissing his brethren for the purpose of fetching their father, said, "And be not angry in the way."[8832] He warned *us*, to be sure, at that time (for elsewhere our Discipline is called "the Way"[8833]), that when, set in "the way" of prayer, we go not unto "the Father" with anger. After that, the Lord, "amplifying the Law,"[8834] openly adds *the prohibition of* anger against a brother to *that of* murder.[8835] Not even by an evil word does He permit it to be vented.[8836] Ever if we *must* be angry, our anger must not be maintained beyond sunset, as the apostle admonishes.[8837] But how rash is it either to pass a day without prayer, while you refuse to make satisfaction to your brother; or else, by perseverance in anger, to lose your prayer?

[8826] Oehler divides these two chapters as above. The generally adopted division unites this sentence to the preceding chapter, and begins the new chapter with, "The memory of His precepts;" and perhaps this is the preferable division.

[8827] *altare*. [Heb. xiii. 10.]

[8828] Matt. v. 22, 23.

[8829] Perhaps there may be an allusion to Phil. iv. 6, 7.

[8830] See chap. vii. above, and compare Matt. vi. 14, 15.

[8831] "Ab initio" probably refers to the book of Genesis, the *initium*, or beginning of Scripture, to which he is about to refer. But see likewise Eph. iv. 31, Matt. v. 21, 22. [Gen. iv. 6, 7.]

[8832] Gen. xlv. 24: so the LXX.

[8833] See Acts ix. 2; xix. 9, 23, in the Greek.

[8834] See Matt. v. 17.

[8835] Matt. v. 21, 22.

[8836] Matt. v. 21, 22; 1 Pet. iii. 9, etc.

[8837] Eph. iv. 26.

Chapter XII.—We Must Be Free Likewise from All Mental Perturbation.

Nor merely from anger, but altogether from *all* perturbation of mind, ought the exercise of prayer to be free, uttered from a spirit such as the Spirit unto whom it is sent. For a defiled spirit cannot be acknowledged by a holy Spirit,[8838] nor a sad by a joyful,[8839] nor a fettered by a free.[8840] No one grants reception to his adversary: no one grants admittance except to his compeer.

[8838] Eph. iv. 30.

[8839] John xvii. 14; Rom. xiv. 17.

[8840] Ps. li. 12.

Chapter XIII.—Of Washing the Hands.

But what reason is there in going to prayer with hands indeed washed, but the spirit foul?—inasmuch as to our hands themselves spiritual purities are necessary, that they may be "lifted up pure"[8841] from falsehood, from murder, from cruelty, from poisonings,[8842] from idolatry, and all the other blemishes which, conceived by the spirit, are effected by the operation of the hands. These are the true purities;[8843] not those which most are superstitiously careful about, taking water at every prayer, even when they are coming from a bath of the whole body. When I was scrupulously making a thorough investigation of this practice, and searching into the reason of it, I ascertained it to be a commemorative act, bearing on the surrender[8844] of our Lord. We, *however, pray* to the Lord: we do not *surrender* Him; nay, we ought even to set ourselves in opposition to the example of His surrenderer, and not, on that account, wash our hands. Unless any defilement contracted in human intercourse be a conscientious cause *for washing them*, they are otherwise clean enough, which together with our whole body we once washed in Christ.[8845]

[8841] 1 Tim. ii. 8.

[8842] Or, "sorceries."

[8843] See Matt. xv. 10, 11, 17–20; xxiii. 25, 26.

[8844] By Pilate. See Matt. xxvii. 24. [N. B. *quoad Ritualia.*]

[8845] i.e. in baptism.

Chapter XIV.—Apostrophe.

Albeit Israel washed daily all his limbs over, yet is he never clean. His *hands*, at all events, are ever unclean, eternally dyed with the blood of the prophets, and of the Lord Himself; and on that account, as being hereditary culprits from their privity to their fathers' crimes,[8846] they do not dare even to raise them unto the Lord,[8847] for fear some Isaiah should cry out,[8848] for fear Christ should utterly shudder. We, however, not only raise, but even expand them; and, taking our model from the Lord's passion[8849] even in prayer we confess[8850] to Christ.

[8846] See Matt. xxiii. 31; Luke xi. 48.

[8847] I do not know Tertullian's authority for this statement. Certainly Solomon *did* raise *his* hands (1 Kings viii. 54), and David apparently his (see Ps. cxliii. 6; xxviii. 2; lxii. 4, etc.). Compare, too, Ex. xvii. 11, 12. But probably he is speaking only of the Israel of his own day. [Evidently.]

[8848] Isa. i. 15.

[8849] i.e. from the expansion of the hands on the cross.

[8850] Or, "give praise."

Chapter XV.—Of Putting Off Cloaks.

But since we have touched on one special point of empty observance,[8851] it will not be irksome to set our brand likewise on the other points against which the reproach of vanity may deservedly be laid; if, that is, they are observed without the authority of any precept either of the Lord, or else of the apostles. For matters of this kind belong not to religion, but to superstition, being studied, and forced, and of curious rather than rational ceremony;[8852] 68 deserving of restraint, at all events, even on this ground, that they put us on a level with Gentiles.[8853] As, *e.g.*, it is the custom of some to make prayer with cloaks doffed, for so do the nations approach their idols; which practice, of course, were its observance becoming, the apostles, who teach concerning the garb of prayer,[8854] would have comprehended *in their instructions*, unless any think that is was in prayer that Paul had left his cloak with Carpus![8855] God, forsooth, would not hear cloaked suppliants, who plainly heard the three saints in the Babylonian king's furnace praying in their trousers and turbans.[8856]

[8851] i.e. the hand-washing.

[8852] Or, "reasonable service." See Rom. xii. 1.

[8853] Or, "Gentile practices."

[8854] See 1 Cor. xi. 3–16.

[8855] 2 Tim. iv. 13.

[8856] Dan. iii. 21, etc.

Chapter XVI.—Of Sitting After Prayer.

Again, for the custom which some have of sitting when prayer is ended, I perceive no reason, except that which children give.[8857] For what if that Hermas,[8858] whose writing is generally inscribed with the title *The Shepherd*, had, after finishing his prayer, not sat down on his bed, but done some other thing: should we maintain that also as a matter for observance? Of course not. Why, even as it is the sentence, "When I had prayed, and had sat down on my bed," is simply put with a view to the order of the narration, not as a model of discipline. Else we shall have to pray nowhere except where there is a bed! Nay, whoever sits in a *chair* or on a *bench*, will act contrary to that writing. Further: inasmuch as the nations do the like, in sitting down after adoring their petty images; even on this account the practice deserves to be censured in us, because it is observed in the worship of idols. To this is further added the charge of *irreverence*,—intelligible even to the nations themselves, if they had any sense. If, on the one hand, it is irreverent to sit under the eye, and over against the eye, of him whom you most of all revere and venerate; how much more, on the other hand, is that deed *most* irreligious under the eye of the living God, while the angel of prayer is still *standing by*[8859] unless we are upbraiding God that prayer has wearied us!

[8857] i.e. that they have seen it done; for children imitate anything and everything (Oehler).

[8858] [Vol. II. p. 18 (Vision V.), this Series. Also, *Ib.* p. 57, note 2. See Routh's quotation from Cotelerius, p. 180, in Volume before noted.]

[8859] Routh and Oehler (after Rigaltius) refer us to Tob. xii. 12. They also, with Dodgson, refer to Luke i. 11. Perhaps there may be a reference to Rev. viii. 3, 4.

Chapter XVII.—Of Elevated Hands.

But we more commend our prayers to God when we pray with modesty and humility, with not even our hands too loftily elevated, but elevated temperately and becomingly; and not even our countenance over-boldly uplifted. For that publican who prayed with humility and dejection not merely in his supplication, but in his countenance too, went his way "more justified" than the shameless Pharisee.[8860] The sounds of our voice, likewise, should be subdued; else, if we are to be heard for our noise, how large windpipes should we need! But God is the hearer not of the *voice*, but of the *heart*, just as He is its inspector. The demon of the Pythian oracle says:

> "And I do understand the mute, and plainly hear the speechless one."[8861]

Do the ears of God wait for sound? How, then, could Jonah's prayer find way out unto heaven from the depth of the whale's belly, through the entrails of so huge a beast; from the very abysses, through so huge a mass of sea? What superior advantage will they who pray too loudly gain, except that they annoy their neighbours? Nay, by making their petitions audible, what less error do they commit than if they were to pray in public?[8862]

[8860] Luke xviii. 9–14.

[8861] Herod. i. 47.

[8862] Which is forbidden, Matt. vi. 5, 6.

Chapter XVIII.—Of the Kiss of Peace.

Another custom has now become prevalent. Such as are fasting withhold the kiss of peace, which is the seal of prayer, after prayer made with brethren. But when is peace more to be concluded with brethren than when, at the time of some religious observance,[8863] our prayer ascends with more acceptability; that they may themselves participate in our observance, and thereby be mollified for transacting with their brother touching their own peace? What prayer is complete if divorced from the "holy kiss?"[8864] Whom does peace impede when rendering service to his Lord? What kind of sacrifice is that from which men depart without peace? Whatever our prayer be, it will not be better than the observance of the precept by which we are bidden to conceal our fasts;[8865] for *now*, by abstinence from the kiss, we are known to be fasting. But even if there be some reason *for this practice*, still, lest you offend against this precept, you may perhaps defer your "peace" *at home*, where it is not possible for your fast to be entirely kept secret. But wherever else you can conceal your observance, you ought to remember the precept: thus you may satisfy the requirements of Discipline abroad and of custom at home. So, too, on the day of the passover,[8866] when the religious observance of a fast is general, and as it were public, we justly forego the kiss, caring nothing to conceal anything which we do in common with all. 687

[8863] Such as fasting.

[8864] See Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. [The sexes apart.]

[8865] Matt. vi. 16–18.

[8866] i.e. "Good Friday," as it is now generally called.

Chapter XIX.—Of Stations.

Similarly, too, touching the days of Stations,[8867] most think that they must not be present at the sacrificial prayers, on the ground that the Station must be dissolved by reception of the Lord's Body. Does, then, the Eucharist cancel a service devoted to God, or bind it more to God? Will not your *Station* be more solemn if you have withal *stood* at God's *altar*?[8868] When the Lord's Body has been received and reserved[8869] each point is secured, both the participation of the sacrifice and the discharge of duty. If the "Station" has received its name from the example of military life—for we withal are God's military[8870]—of course no gladness or sadness chanting to the camp abolishes the "stations" of the soldiers: for gladness will carry out discipline more willingly, sadness more carefully.

[8867] The word *Statio* seems to have been used in more than one sense in the ancient Church. A passage in the *Shepherd of Hermas*, referred to above (B. iii. Sim. 5), appears to make it ="fast."

[8868] "Ara," not "altare."

[8869] For receiving at home apparently, when your *station* is over.

[8870] See 2 Tim. ii. 1, etc. [See Hermas, Vol. I., p. 33.]

Chapter XX.—Of Women’s Dress.

So far, however, as regards the dress of women, the variety of observance compels us—men of no consideration whatever—to treat, presumptuously indeed, after the most holy apostle,[8871] except in so far as it will not be presumptuously if we treat the subject in accordance with the apostle. Touching modesty of dress and ornamentation, indeed, the prescription of Peter[8872] likewise is plain, checking as he does with the same mouth, because with the same Spirit, as Paul, the glory of garments, and the pride of gold, and the meretricious elaboration of the hair.

[8871] See 1 Cor. xi. 1–16; 1 Tim. ii. 9, 10.

[8872] 1 Pet. iii. 1–6.

Chapter XXI.—Of Virgins.

But that point which is promiscuously observed throughout the churches, whether virgins ought to be veiled or no, must be treated of. For they who allow to virgins immunity from head-covering, appear to rest on this; that the apostle has not defined "virgins" by name, but "women,"[8873] as "to be veiled;" nor the sex generally, so as to say "females," but a *class* of the sex, by saying "women:" for if he had named the sex by saying "females," he would have made his limit absolute for *every* woman; but while he names one class of the sex, he separates another class by being silent. For, they say, he might either have named "virgins" specially; or generally, by a compendious term, "females."

[8873] 1 Cor. xi. 5.

Chapter XXII.—Answer to the Foregoing Arguments.

They who make this concession[8874] ought to reflect on the nature of the word itself—what is the meaning of "woman" from the very first records of the sacred writings. Here they find it to be the *name of the sex*, not a *class of the sex*: if, that is, God gave to Eve, when she had not yet known a man, the surname "woman" and "female"[8875]—("female," whereby the sex generally; "woman," hereby a class of the sex, is marked).[8876] So, since at that time the as yet unwedded Eve was called by the word "woman," that word has been made common even to a virgin.[8877] Nor is it wonderful that the apostle—guided, of course, by the same Spirit by whom, as all the divine Scripture, so that book Genesis, was drawn up—has used the selfsame word in writing "women," which, by the example of Eve unwedded, is applicable too to a "virgin." In fact, all the other passages are in consonance herewith. For even by this very fact, that he has not *named* "virgins" (as he does in another place[8878] where he is teaching touching marrying), he sufficiently predicates that his remark is made touching *every* woman, and touching *the whole* sex; and that there is no distinction made between a "virgin" *and any other*, while he does not name her at all. For he who elsewhere—namely, where the difference requires—remembers to make the distinction, (moreover, he makes it by designating each species by their appropriate names,) wishes, where he makes *no* distinction (while he does not name each), *no* difference to be understood. What of the fact that in the Greek speech, in which the apostle wrote his letters, it is usual to say, "women" rather than "females;" that is, γυναῖκας (*gunaikas*) rather than θηλείας (*theleias*)? Therefore if that word,[8879] which by interpretation represents what "female" (*femina*) represents,[8880] is frequently used *instead* of the name of the sex,[8881] he has named the *sex* in saying γυναῖκα; but in the *sex* even the *virgin* is embraced. But, withal, the declar- 688 ation is plain: "*Every* woman," saith he, "praying and prophesying with head uncovered,[8882] dishonoureth her own head."[8883] What is "*every* woman," but *woman* of every age, of every rank, of every condition? By saying "every" he excepts nought of womanhood, just as he excepts nought of manhood either from *not* being covered; for just so he says, "*Every man*."[8884] As, then, in the masculine sex, under the name of "man" even the "youth" is *forbidden* to be veiled; so, too, in the feminine, under the name of "woman," even the "virgin" is *bidden* to be veiled. Equally in each sex let the younger age follow the discipline of the elder; or else let the male "virgins,"[8885] too, be *veiled*, if the female virgins withal are *not* veiled, because *they* are not mentioned by *name*. Let "man" and "youth" be different, if "woman" and "virgin" are different. For indeed it is "on account of the angels"[8886] that he saith women must be veiled, because on account of "the daughters of men" angels revolted from God.[8887] Who then, would contend that "*women*" *alone*—that is,[8888] such as were already wedded and had lost their virginity—were the objects of angelic concupiscence, unless "virgins" are incapable of excelling in beauty and finding lovers? Nay, let us see whether it were not *virgins alone* whom they lusted after; since Scriptures saith "*the daughters* of men;"[8889] inasmuch as it might have named "*wives* of men," or "females," indifferently.[8890] Likewise, in that it saith, "And they took them to themselves for wives,"[8891] it does so on this ground, that, of course, such are "received *for wives*" as are devoid of that title. But it would have expressed itself differently concerning such as were *not* thus devoid. And so (they who are named) are devoid as much of *widowhood* as of *virginity*. So completely has *Paul* by naming the sex generally, mingled "daughters" and species together in the genus. Again, while he says that "nature herself,"[8892] which has assigned hair as a tegument and ornament to women, "teaches that veiling is the duty of females," has not the same tegument and the same honour of the head been assigned also to virgins? If "it is shameful" for a woman to be shorn it is similarly so to a virgin too. From them, then, to whom is assigned one and the same *law* of the head,[8893] one and the same *discipline*[8894] of the head is exacted,—(which extends) even unto those virgins whom their childhood defends,[8895] for from the first[8896] *a virgin* was named "female." This custom,[8897] in short, even Israel observes; but if *Israel* did *not* observe it, *our* Law,[8898] amplified and supplemented, would vindicate the addition for itself; let it be excused for imposing the veil on virgins also. Under *our* dispensation, let that age which is ignorant of its sex[8899] retain the privilege of simplicity. For both Eve and Adam, when it befell them to be "wise,"[8900] forthwith veiled what they had learnt to know.[8901] At all events, with regard to those in whom girlhood has changed (into maturity), their age ought to remember its duties as to nature, so also, to discipline; for they are being transferred to the rank of "women" both in their persons and in their functions. No one is a "virgin" from the time when she is capable of marriage; seeing that, in her, age has by that time been wedded to its own husband, that is, to time.[8902] "But some particular *virgin* has devoted herself to God. From that very moment she both changes the fashion of her hair, and converts all her garb into that of a 'woman.'" Let her, then, maintain the character wholly, and perform the whole function of a "virgin:" what she conceals[8903] for the sake of God, let her cover quite over.[8904] It is our business to entrust to the knowledge of God alone that which the grace of God effects in us, lest we receive from man the reward we hope for from God.[8905] Why do you denude before God[8906] what you cover before men?[8907] Will you be more modest in public than in the church? If *your self-devotion* is a grace of God, and you have received it, "why do you boast," saith he, "as if you have not received it?"[8908] Why, by your ostentation of yourself, do you judge others? Is it that, by your boasting, you invite others unto good? Nay, but even you yourself run the risk of losing, if you boast; and you drive others unto the same perils! What is assumed from love of boasting is easily destroyed. Be veiled, virgin, if virgin you are; for you ought to blush. If you are a virgin, shrink from (the gaze of) many eyes. Let no one wonder at your face; let no one perceive your falsehood.[8909] You do well in falsely assuming the married character, if you veil your head; nay, you do not seem to assume it *falsely*, for you *are* wedded to Christ: to Him you have surrendered your body; act as becomes your Husband's discipline. If He bids the brides of others to be veiled, His own, of course, much more. "But each individual man[8910] is not to think that the institution of his predecessor is to be overturned." Many yield up their own judgment, and its consistency, to the custom of others. Granted that *virgins* be not *compelled* to be veiled, at all events such as *voluntarily are* so should not be prohibited; who, likewise, cannot deny themselves to be virgins,[8911] content, in the security of a good conscience before God, to damage their own fame.[8912] Touching such, however, as are betrothed, I can with constancy "above my small measure"[8913] pronounce and attest that they are to be veiled from that day forth on which they shuddered at the first bodily touch of a man by kiss and hand. For in them everything has been forewedded: their age, through maturity; their flesh, through age; their spirit, through consciousness; their modesty, through the experience of the kiss their hope, through expectation; their mind through volition. And Rebecca is example enough for us, who, when her betrothed had been pointed out, veiled herself for marriage merely on recognition of him.[8914]

[8874] As to the distinction between "women" and "virgins."

[8875] Gen. ii. 23. In the LXX. and in the Eng. ver. there is but the one word "woman."

[8876] These words are regarded by Dr. Routh as spurious, and not without reason. Mr. Dodgson likewise omits them, and refers to *de Virg. Vel.* cc. 4 and 5.

[8877] In *de Virg. Vel.* 5, Tertullian speaks even more strongly: "And so you have the name, I say not now *common*, but *proper* to a virgin; a name which from the beginning a *virgin* received."

[8878] 1 Cor. vii. 34 et seq.

[8879] γυνή.

[8880] Mr. Dodgson appears to think that there is some transposition here; and at first sight it may appear so. But when we look more closely, perhaps there is no need to make any difficulty: the stress is rather on the words "by *interpretation*," which, of course, is a different thing from "*usage*;" and by *interpretation* γυνή appears to come *nearer* to "femina" than to "mulier."

[8881] θηλεῖα.

[8882] Or, "unveiled."

[8883] 1 Cor. xi. 5.

[8884] 1 Cor. xi. 4.

[8885] For a similar use of the word "virgin," see Rev. xiv. 4.

[8886] 1 Cor. xi. 10.

[8887] See Gen. vi. 2 in the LXX., with the *v. l.* ed. Tisch. 1860; and compare Tertullian, *de Idol.* c. 9, and the note there. Mr. Dodgson refers, too, to *de Virg. Vel.* c. 7, where this curious subject is more fully entered into.

[8888] i.e. according to *their* definition, whom Tertullian is refuting.

[8889] Gen. iv. 2.

[8890] i.e. If *married women* had been meant, either word, "uxores" or "feminæ," could have been used indifferently.

[8891] Gen. vi. 2.

[8892] 1 Cor. xi. 14.

[8893] i.e. long hair.

[8894] i.e. veiling.

[8895] i.e. "exempts."

[8896] i.e. from her creation.

[8897] Of the "universal veiling of women."

[8898] i.e. as above, the Sermon on the Mount.

[8899] i.e. mere infancy.

[8900] Gen. iii. 6.

[8901] Gen. ii. 27 (or in the LXX. iii. 1), and iii. 7, 10, 11.

[8902] Routh refers us to *de Virg. Vel.* c. 11.

[8903] i.e. the redundance of her hair.

[8904] i.e. by a veil.

[8905] i.e. says Oehler, "lest we postpone the eternal favour of God, which we hope for, to the temporal veneration of men; a risk which those virgins seemed likely to run who, when devoted to God, used to go veiled in public, but bareheaded in the church."

[8906] i.e. in church.

[8907] i.e. in public; see note 27, *supra*.

[8908] 1 Cor. iv. 7.

[8909] i.e. as Muratori, quoted by Oehler, says, your "pious" (?) fraud in pretending to be married when you are a virgin; because "devoted" virgins used to dress and wear veils like married women, as being regarded as "wedded to Christ."

[8910] i.e. each president of a church, or bishop.

[8911] i.e. "are known to be such through the chastity of their manner and life" (Oehler).

[8912] "By appearing in public as married women, while in heart they are virgins" (Oehler).

[8913] Does Tertullian refer to 2 Cor. x. 13? or does "modulus" mean, as Oehler thinks, "my rule?" [It seems to me a very plain reference to the text before mentioned, and to the Apostolic Canon of not exceeding one's Mission.]

[8914] Gen. xxiv. 64, 65.

Chapter XXIII.—Of Kneeling.

In the matter of *kneeling* also prayer is subject to diversity of observance, through the act of some few who abstain from kneeling on the Sabbath; and since this dissension is particularly on its trial before the churches, the Lord will give His grace that the dissentients may either yield, or else indulge their opinion without offence to others. We, however (just as we have received), only on the day of the Lord's Resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our businesses lest we give any place to the devil.[8915] Similarly, too, in the period of Pentecost; which period we distinguish by the same solemnity of exultation.[8916] But who would hesitate *every* day to prostrate himself before God, at least in the first prayer with which we enter on the daylight? At fasts, moreover, and Stations, no prayer should be made without kneeling, and the remaining customary marks of humility; for (then)[8917] we are not only *praying*, but *deprecating*, and making satisfaction to God our Lord.[8918] Touching *times* of prayer nothing at all has been prescribed, except clearly "to pray at every time and every place."[8919]

[8915] Eph. iv. 27.

[8916] i.e. abstaining from kneeling: *kneeling* being more "a posture of solicitude" and of humility; *standing*, of "exultation."

[8917] i.e. at fasts and Stations. [Sabbath = Saturday, *supra*.]

[8918] For the meaning of "satisfaction" as used by the Fathers, see Hooker, *Eccl. Pol.* vi. 5.

[8919] Eph. vi. 18; 1 Thess. v. 17; 1 Tim. ii. 8.

Chapter XXIV.—Of Place for Prayer.

But how "in every place," since we are prohibited[8920] (from praying) in public? In every place, he means, which opportunity or even necessity, may have rendered suitable: for that which was done by the apostles[8921] (who, in gaol, in the audience of the prisoners, "began praying and singing to God") is not considered to have been done contrary to the precept; nor yet that which was done by Paul,[8922] who in the ship, in presence of all, "made thanksgiving to God."[8923]

[8920] Matt. vi. 5, 6, which forbids praying in public.

[8921] Paul and Silas (Acts xvi. 25).

[8922] I have followed Muratori's reading here.

[8923] Mr. Dodgson renders "celebrated the Eucharist;" but that rendering appears very doubtful. See Acts xxvii. 35.

Chapter XXV.—Of Time for Prayer.

Touching the *time*, however, the extrinsic[8924] observance of certain hours will not be unprofitable—those common hours, I mean, which mark the intervals of the day—the third, the sixth, the ninth—which we may find in the Scriptures to have been more solemn than the rest. The first infusion of the Holy Spirit into the congregated disciples took place at "the third hour."[8925] Peter, on the day on which he experienced the vision of Universal Community,[8926] (exhibited) in that small vessel,[8927] had ascended into the more lofty parts *of the house*, for prayer's sake "at the sixth hour."[8928] The same (apostle) was going into the temple, with John, "at the ninth *hour*,"[8929] when he restored the paralytic to his health. Albeit these *practices* stand simply without any *precept* for their observance, still it may be granted a good thing to establish some definite presumption, which may both add stringency to the admonition to pray, and may, as it were by a law, tear us out from our businesses unto such a duty; so that—what we read to have been observed by Daniel also,[8930] in accordance (of course) with Israel's discipline—we pray at least not less than thrice in the day, debtors as we are to Three—Father, Son, and Holy Spirit: of course, in addition to our regular prayers which are due, without any admonition, on the entrance of light and of night. But, withal, it becomes believers not to take food, and not to go to the bath, before interposing a prayer; for the refreshments and nourishments of the spirit are to be held prior to those of the flesh, and things heavenly prior to things earthly.

[8924] Mr. Dodgson supposes this word to mean "outward, as contrasted with the inward, 'praying always.'" Oehler interprets, "ex vita communi." But perhaps what Tertullian says lower down in the chapter, "albeit they stand *simply without any precept enjoining their observance*," may give us the true clue to his meaning; so that "extrinsecus" would ="extrinsic to any direct injunction of our Lord or His apostles."

[8925] Acts ii. 1–4, 14, 15.

[8926] Communitatis omnis (Oehler). Mr. Dodgson renders, "of every sort of common thing." Perhaps, as Routh suggests, we should read "omnium."

[8927] Vasculo. But in Acts it is, σκεῦός τι ὡς ὀθόνην μεγάλην [*Small* is here comparatively used, with reference to *Universality* of which it was the symbol.]

[8928] Acts x. 9.

[8929] Acts iii. 1: but the man is not said to have been "paralytic," but "lame from his mother's womb."

[8930] Dan. vi. 10; comp. Ps. lv. 17 (in the LXX. it is liv. 18).

Chapter XXVI.—Of the Parting of Brethren.

You will not dismiss a brother who has entered your house without prayer.—"Have you seen," says *Scripture*, "a brother? you have seen your Lord;"[8931]—especially "a stranger," lest perhaps he be "an angel." But again, when received yourself by brethren, you will not make[8932] earthly refreshments prior to heavenly, for your faith will forthwith be judged. Or else how will you—according to the precept[8933]—say, "Peace to this *house*," unless you exchange mutual peace with them who are *in* the house?

[8931] I have ventured to turn the first part of the sentence into a question. What "scripture" this may be, no one knows. [It seems to me a clear reference to Matt. xxv. 38, amplified by the 45th verse, in a way not unusual with our author.] Perhaps, in addition to the passages in Gen. xviii. and Heb. xiii. 2, to which the editors naturally refer, Tertullian may allude to such passages as Mark. ix. 37; Matt. xxv. 40, 45. [Christo in pauperibus.]

[8932] I have followed Routh's conjecture, "feceris" for "fecerit," which Oehler does not even notice.

[8933] Luke x. 5.

Chapter XXVII.—Of Subjoining a Psalm.

The more diligent in prayer are wont to subjoin in their prayers the "Hallelujah,"[8934] and such kind of psalms, in the closes of which the company respond. And, of course, every institution is excellent which, for the extolling and honouring of God, aims unitedly to bring Him enriched prayer as a choice victim.[8935]

[8934] Perhaps "the great Hallelujah," i.e. the last five psalms.

[8935] [The author seems to have in mind (Hos. xiv. 2) "the calves of our lips."]

Chapter XXVIII.—Of the Spiritual Victim, Which Prayer is.

For this is the spiritual victim[8936] which has abolished the pristine sacrifices. "To what purpose," saith He, "(bring ye) me the multitude of your sacrifices? I am full of holocausts of rams, and I desire not the fat of rams, and the blood of bulls and of goats. For who hath required these from your hands?"[8937] What, then, God *has* required the Gospel teaches. "An hour will come," saith He, "when the true adorers shall adore the Father in spirit and truth. For God is a Spirit, and accordingly requires His adorers to be such."[8938] We are the true adorers and the true priests,[8939] who, praying in spirit,[8940] sacrifice, in spirit, prayer,—a victim proper and acceptable to God, which assuredly He has required, which He has looked forward to[8941] for Himself! This *victim*, devoted from the whole heart, fed on faith, tended by truth, entire in innocence, pure in chastity, garlanded with love,[8942] we ought to escort with the pomp[8943] of good works, amid psalms and hymns, unto God's altar,[8944] to obtain for us all things from God.

[8936] 1 Pet. ii. 5.

[8937] Isa. i. 11. See the LXX.

[8938] John iv. 23, 24.

[8939] Sacerdotes; comp. *de Ex. Cast.* c. 7.

[8940] 1 Cor. xiv. 15; Eph. vi. 18.

[8941] Or, "provided."

[8942] "*Agape*," perhaps "the love-feast."

[8943] Or, "procession."

[8944] Altare.

Chapter XXIX.—Of the Power of Prayer.

For what has God, who exacts it *ever* denied[8945] to prayer coming from "spirit and truth?" How mighty specimens of its efficacy do we read, and hear, and believe! *Old-world* prayer, indeed, used to free from fires,[8946] and from beasts,[8947] and from famine;[8948] and yet it had not (then) received its form from Christ. But how far more amply operative is *Christian* prayer! It does not station the angel of dew in mid-fires,[8949] nor muzzle lions, nor transfer to the hungry the rustics' bread;[8950] it has no delegated grace to avert any sense of suffering;[8951] but it supplies the suffering, and the feeling, and the grieving, with endurance: it amplifies grace by virtue, that faith may know what she obtains from the Lord, understanding what—for God's name's sake—she suffers. But in days gone by, withal prayer used to call down[8952] plagues, scatter the armies of foes, withhold the wholesome influences of the showers. Now, however, the prayer of righteousness averts all God's anger, keeps bivouac on behalf of personal enemies, makes supplication on behalf of persecutors. Is it wonder if *it* knows how to extort the *rains* of heaven[8953]—(prayer) which was *once* able to procure its *fires*?[8954] Prayer is alone that which vanquishes[8955] God. But Christ has willed that it be operative for no evil: He had conferred on it all its virtue in the cause of good. And so it knows nothing save how to recall the souls of the departed from the very path of death, to transform the weak, to restore the sick, to purge the possessed, to open prison-bars, to loose the bonds of the innocent. Likewise it washes away faults, repels temptations, extinguishes persecutions, consoles the faint-spirited, cheers the high-spirited, escorts travellers, appeases waves, makes robbers stand aghast, nourishes the poor, governs the rich, upraises the fallen, arrests the falling, confirms the standing. Prayer is the wall of faith: her arms and missiles[8956] against the foe who keeps watch over us on all sides. And, so never walk we unarmed. By

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[8945] Routh would read, "What *will* God *deny*?"

[8946] Dan. iii.

[8947] Dan. vi.

[8948] 1 Kings xviii.; James v. 17, 18.

[8949] i.e. "the angel who preserved in the furnace the three youths besprinkled, as it were, with dewy shower" (Muratori quoted by Oehler). [Apocrypha, *The Song, etc.*, verses 26, 27.]

[8950] 2 Kings iv. 42–44.

[8951] i.e. in brief, its *miraculous* operations, as they are called, are suspended in these ways.

[8952] Or, "inflict."

[8953] See *Apolog.* c. 5 (Oehler).

[8954] See 2 Kings i.

[8955] [A reference to Jacob's wrestling. Also, probably, to Matt. xi. 12.]

[8956] Or, "her armour defensive and offensive."

day, be we mindful of Station; by night, of vigil. Under the arms of prayer guard we the standard of our General; await we in prayer the angel's trump.[8957] The angels, likewise, all pray; every creature prays; cattle and wild beasts pray and bend their knees; and when they issue from their layers and lairs,[8958] they look up heavenward with no idle mouth, making their breath vibrate[8959] after their own manner. Nay, the birds too, rising out of the nest, upraise themselves heavenward, and, instead of hands, expand the cross of their wings, and say somewhat to seem like prayer.[8960] What more then, touching the office of prayer? Even the Lord Himself prayed; to whom be honour and virtue unto the ages of the ages!

[8957] 1 Cor. xv. 52; 1 Thess. iv. 16.

[8958] Or, "pens and dens."

[8959] As if in prayer.

[8960] This beautiful passage should be supplemented by a similar one from St. Bernard: "Nonne et aviculas levat, non onerat pennarum numerositas ipsa? Tolle eas, et reliquum corpus pondere suo fertur ad ima. Sic disciplinam Christi, sic suave jugum, sic onus leve, quo deponimus, eo deprimimur ipsi: quia portat potius quam portatur." Epistola, ccclxxxv. Bernardi Opp. Tom. i. p. 691. Ed. (Mabillon.) Gaume, Paris, 1839. Bearing the cross uplifts the Christian.]

IV.

Ad Martyras.[8961]

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[Translated by the Rev. S. Thelwall.]

Chapter I.

Blessed Martyrs Designate,—Along with the provision which our lady mother the Church from her bountiful breasts, and each brother out of his private means, makes for your bodily wants in the prison, accept also from me some contribution to your spiritual sustenance; for it is not good that the flesh be feasted and the spirit starve: nay, if that which is weak be carefully looked to, it is but right that that which is still weaker should not be neglected. Not that I am specially entitled to exhort you; yet not only the trainers and overseers, but even the unskilled, nay, all who choose, without the slightest need for it, are wont to animate from afar by their cries the most accomplished gladiators, and from the mere throng of onlookers useful suggestions have sometimes come; first, then, O blessed, grieve not the Holy Spirit,[8962] who has entered the prison with you; for if He had not gone with you there, you would not have been there this day. Do you give all endeavour, therefore, to retain Him; so let Him lead you thence to your Lord. The prison, indeed, is the devil's house as well, wherein he keeps his family. But you have come within its walls for the very purpose of trampling the wicked one under foot in his chosen abode. You had already in pitched battle outside utterly overcome him; let him have no reason, then, to say to himself, "They are now in my domain; with vile hatreds I shall tempt them, with defections or dissensions among themselves." Let him fly from your presence, and skulk away into his own abysses, shrunken and torpid, as though he were an outcharmed or smoked-out snake. Give him not the success in his own kingdom of setting you at variance with each other, but let him find you armed and fortified with concord; for peace among you is battle with him. Some, not able to find this peace in the Church, have been used to seek it from the imprisoned martyrs.[8963] And so you ought to have it dwelling with you, and to cherish it, and to guard it, that you may be able perhaps to bestow it upon others.

[8961] Written in his early ministry, and strict orthodoxy. [It may be dated *circa* a.d. 197, as external evidence will shew.]

[8962] Eph. iv. 30. [Some differences had risen between these holy sufferers, as to the personal merits of offenders who had appealed to them for their interest in restoring them to communion.

[8963] [He favours this resource as sanctioned by custom, and gently persuades them, by agreeing as to its propriety, to bestow peace upon others. But, the foresight of those who objected was afterwards justified, for

Chapter II.

Other things, hindrances equally of the soul, may have accompanied you as far as the prison gate, to which also your relatives may have attended you. There and thenceforth you were severed from the world; how much more from the ordinary course of worldly life and all its affairs! Nor let this separation from the world alarm you; for if we reflect that the world is more really the prison, we shall see that you have gone out of a prison rather than into one. The world has the greater darkness, blinding men's hearts. The world imposes the more grievous fetters, binding men's very souls. The world breathes out the worst impurities—human lusts. The world contains the larger number of criminals, even the whole human race. Then, last of all, it awaits the judgment, not of the proconsul, but of God. Wherefore, O blessed, you may regard yourselves as having been translated from a prison to, we may say, a place of safety. It is full of darkness, but ye yourselves are light; it has bonds, but God has made you free. Unpleasant exhalations are there, but ye are an odour of sweetness. The judge is daily looked for, but ye shall judge the judges themselves. Sadness may be there for him who sighs for the world's enjoyments. The Christian outside the prison has renounced the world, but in the prison he has renounced a prison too. It is of no consequence where 694 you are in the world—you who are not of it. And if you have lost some of life's sweets, it is the way of business to suffer present loss, that after gains may be the larger. Thus far I say nothing of the rewards to which God invites the martyrs. Meanwhile let us compare the life of the world and of the prison, and see if the spirit does not gain more in the prison than the flesh loses. Nay, by the care of the Church and the love of the brethren,[8964] even the flesh does not lose there what is for its good, while the spirit obtains besides important advantages. You have no occasion to look on strange gods, you do not run against their images; you have no part in heathen holidays, even by mere bodily mingling in them; you are not annoyed by the foul fumes of idolatrous solemnities; you are not pained by the noise of the public shows, nor by the atrocity or madness or immodesty of their celebrants; your eyes do not fall on stews and brothels; you are free from causes of offence, from temptations, from unholy reminiscences; you are free now from persecution too. The prison does the same service for the Christian which the desert did for the prophet. Our Lord Himself spent much of His time in seclusion, that He might have greater liberty to pray, that He might be quit of the world. It was in a mountain solitude, too, He showed His glory to the disciples. Let us drop the name of prison; let us call it a place of retirement. Though the body is shut in, though the flesh is confined, all things are open to the spirit. In spirit, then, roam abroad;

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in Cyprian's day this practice led to greater evils, and he was obliged to discourage it (ep. xi.) in an epistle to confessors.]

[8964] [Who ministered to their fellow-Christians in prison, for the testimony of Jesus. What follows is a sad picture of social life among heathens.]

in spirit walk about, not setting before you shady paths or long colonnades, but the way which leads to God. As often as in spirit your footsteps are there, so often you will not be in bonds. The leg does not feel the chain when the mind is in the heavens. The mind compasses the whole man about, and whither it wills it carries him. But where thy heart shall be, there shall be thy treasure.[8965] Be there our heart, then, where we would have our treasure.

[8965] Matt. vi. 21.

Chapter III.

Grant now, O blessed, that even to Christians the prison is unpleasant; yet we were called to the warfare of the living God in our very response to the sacramental words. Well, no soldier comes out to the campaign laden with luxuries, nor does he go to action from his comfortable chamber, but from the light and narrow tent, where every kind of hardness, roughness and unpleasantness must be put up with. Even in peace soldiers inure themselves to war by toils and inconveniences—marching in arms, running over the plain, working at the ditch, making the *testudo*, engaging in many arduous labours. The sweat of the brow is on everything, that bodies and minds may not shrink at having to pass from shade to sunshine, from sunshine to icy cold, from the robe of peace to the coat of mail, from silence to clamour, from quiet to tumult. In like manner, O blessed ones, count whatever is hard in this lot of yours as a discipline of your powers of mind and body. You are about to pass through a noble struggle, in which the living God acts the part of superintendent, in which the Holy Ghost is your trainer, in which the prize is an eternal crown of angelic essence, citizenship in the heavens, glory everlasting. Therefore your Master, Jesus Christ, who has anointed you with His Spirit, and led you forth to the arena, has seen it good, before the day of conflict, to take you from a condition more pleasant in itself, and has imposed on you a harder treatment, that your strength might be the greater. For the athletes, too, are set apart to a more stringent discipline, that they may have their physical powers built up. They are kept from luxury, from daintier meats, from more pleasant drinks; they are pressed, racked, worn out; the harder their labours in the preparatory training, the stronger is the hope of victory. “And they,” says the apostle, “that they may obtain a corruptible crown.”[8966] We, with the crown eternal in our eye, look upon the prison as our training-ground, that at the goal of final judgment we may be brought forth well disciplined by many a trial; since virtue is built up by hardships, as by voluptuous indulgence it is overthrown.

[8966] 1 Cor. ix. 25.

Chapter IV.

From the saying of our Lord we know that the flesh is weak, the spirit willing.[8967] Let us not, withal, take delusive comfort from the Lord's acknowledgment of the weakness of the flesh. For precisely on this account He first declared the spirit willing, that He might show which of the two ought to be subject to the other—that the flesh might yield obedience to the spirit—the weaker to the stronger; the former thus from the latter getting strength. Let the spirit hold convene with the flesh about the common salvation, thinking no longer of the troubles of the prison, but of the wrestle and conflict for which they are the preparation. The flesh, perhaps, will dread the merciless sword, and the lofty cross, and the rage of the wild beasts, and that punishment of the flames, of all most terrible, and all the skill of the executioner in torture. But, on the other side, let the spirit set clearly before both itself and the flesh, how these things, though exceeding painful, have yet been calmly endured by many,—and, have even been eagerly desired for the sake of fame and glory; and this not only in the case of men, but of women too, that you, O holy women, may be worthy of your sex. It would take me too long to enumerate one by one the men who at their own self-impulse have put an end to themselves. As to women, there is a famous case at hand: the violated Lucretia, in the presence of her kinsfolk, plunged the knife into herself, that she might have glory for her chastity. Mucius burned his right hand on an altar, that this deed of his might dwell in fame. The philosophers have been outstripped,—for instance Heraclitus, who, smeared with cow dung, burned himself; and Empedocles, who leapt down into the fires of Ætna; and Peregrinus,[8968] who not long ago threw himself on the funeral pile. For women even have despised the flames. Dido did so, lest, after the death of a husband very dear to her, she should be compelled to marry again; and so did the wife of Hasdrubal, who, Carthage being on fire, that she might not behold her husband suppliant as Scipio's feet, rushed with her children into the conflagration, in which her native city was destroyed. Regulus, a Roman general, who had been taken prisoner by the Carthaginians, declined to be exchanged for a large number of Carthaginian captives, choosing rather to be given back to the enemy. He was crammed into a sort of chest; and, everywhere pierced by nails driven from the outside, he endured so many crucifixions. Woman has voluntarily sought the wild beasts, and even asps, those serpents worse than bear or bull, which Cleopatra applied to herself, that she might not fall into the hands of her enemy. But the fear of death is not so great as the fear of torture. And so the Athenian courtezan succumbed to the executioner, when, subjected to torture by the tyrant for having taken part in a conspiracy, still making no betrayal of her confederates, she at last bit off her tongue and spat it in the tyrant's face, that he might be convinced of the uselessness of his torments, however long they should be continued.

[8967] Matt. xxvi. 41.

[8968] [He is said to have perished *circa* a.d. 170.]

Everybody knows what to this day is the great Lacedæmonian solemnity—the διαμαστύγωσις, or scourging; in which sacred rite the Spartan youths are beaten with scourges before the altar, their parents and kinsmen standing by and exhorting them to stand it bravely out. For it will be always counted more honourable and glorious that the soul rather than the body has given itself to stripes. But if so high a value is put on the earthly glory, won by mental and bodily vigour, that men, for the praise of their fellows, I may say, despise the sword, the fire, the cross, the wild beasts, the torture; these surely are but trifling sufferings to obtain a celestial glory and a divine reward. If the bit of glass is so precious, what must the true pearl be worth? Are we not called on, then, most joyfully to lay out as much for the true as others do for the false?

Chapter V.

I leave out of account now the motive of glory. All these same cruel and painful conflicts, a mere vanity you find among men—in fact, a sort of mental disease—as trampled under foot. How many ease-lovers does the conceit of arms give to the sword? They actually go down to meet the very wild beasts in vain ambition; and they fancy themselves more winsome from the bites and scars of the contest. Some have sold themselves to fires, to run a certain distance in a burning tunic. Others, with most enduring shoulders, have walked about under the hunters' whips. The Lord has given these things a place in the world, O blessed, not without some reason: for what reason, but *now* to animate us, and on that day to confound us if we have feared to suffer for the truth, that we might be saved, what others out of vanity have eagerly sought for to their ruin?

Chapter VI.

Passing, too, from examples of enduring constancy having such an origin as this, let us turn to a simple contemplation of man's estate in its ordinary conditions, that mayhap from things which happen to us whether we will or no, and which we must set our minds to bear, we may get instruction. How often, then, have fires consumed the living! How often have wild beasts torn men in pieces, it may be in their own forests, or it may be in the heart of cities, when they have chanced to escape from their dens! How many have fallen by the robber's sword! How many have suffered at the hands of enemies the death of the cross, after having been tortured first, yes, and treated with every sort of contumely! One may even suffer in the cause of a man what he hesitates to suffer in the cause of God. In reference to this indeed, let the present time[8969] bear testimony, when so many persons of rank have met with death in a mere human being's cause, and that though from their birth and dignities and bodily condition and age such a fate seemed most unlikely; either suffering at his hands if they have taken part against him, or from his enemies if they have been his partisans.

[8969] [After the defeat and suicide of Albinus, at Lyons, many persons, some of Senatorial rank, were cruelly put to death.]

V.

Appendix.

Introductory Notice to the Martyrdom of Perpetua and Felicitas.

[Translated by the Rev. R. E. Wallis, Ph.D.]

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Nobody, will blame me for placing here the touching history of these Martyrs. It illustrates the period of history we are now considering, and sheds light on the preceding treatise. I can hardly read it without tears, and it ought to make us love "the noble army of martyrs." I think Tertullian was the *editor* of the story, not its author.[8970] Felicitas is mentioned by name in the *De Anima*: and the closing paragraph of this memoir is quite in his style. To these words I need only add that Dr. Routh, who unfortunately decided not to re-edit it, ascribes the first edition to Lucas Holstenius. He was Librarian of the Vatican and died in 1661. The rest may be learned from this Introductory Notice of the Translator:

Perpetua and Felicitas suffered martyrdom in the reign of Septimius Severus, about the year 202 a.d. Tertullian mentions Perpetua,[8971] and a further clue to the date is given in the allusion to the birth-day of "Geta the Cæsar," the son of Septimius Severus. There is therefore, good reason for rejecting the opinion held by some, that they suffered under Valerian and Gallienus. Some think that they suffered at Tuburbium in Mauritania; but the more general opinion is, that Carthage was the scene of their martyrdom.

The "Acta," detailing the sufferings of Perpetua and Felicitas, has been held by all critics to be a genuine document of antiquity. But much difference exists as to who was the compiler. In the writing itself, Perpetua and Saturus are mentioned as having written certain portions of it; and there is no reason to doubt the statement. Who the writer of the remaining portion was, is not known. Some have assigned the work to Tertullian; some have maintained that, whoever the writer was, he was a Montanist, and some have tried to show that both martyrs and narrator were Montanists.[8972] The narrator must have been a contemporary; according to many critics, he was an eye-witness of the sufferings of the martyrs. And he must have written the narrative shortly after the events.

[8970] Cap. lv. He calls her *fortissima martyr*, and she is one of only two or three contemporary sufferers whom he mentioned by name.

[8971] [In the *De Anima*, cap. lv. as see above.]

[8972] [Yet see the sermons of St. Augustine (if indeed his) on the Passion of these Saints. Sermon 281 and 282, opp. Tom. v. pp. 1284–5.]

Dean Milman says, “There appear strong indications that the acts of these African martyrs are translated from the Greek; at least it is difficult otherwise to account for the frequent untranslated Greek words and idioms in the text.[8973]

The Passion of Perpetua and Felicitas was edited by Petrus Possinus, Rome, 1663; by Henr. Valesius, Paris, 1664; and the Bollandists. The best and latest edition is by Ruissart, whose text is adopted in Gallandi’s and Migne’s collections of the Fathers.

[8973] *Hist. of Christianity*, vol. i. ch. viii.

The Passion of the Holy Martyrs Perpetua and Felicitas.

Preface.[8974]

If ancient illustrations of faith which both testify to God's grace and tend to man's edification are collected in writing, so that by the perusal of them, as if by the reproduction of the facts, as well God may be honoured, as man may be strengthened; why should not new instances be also collected, that shall be equally suitable for both purposes,—if only on the ground that these modern examples will one day become ancient and available for posterity, although in their present time they are esteemed of less authority, by reason of the presumed veneration for antiquity? But let men look to it, if they judge the power of the Holy Spirit to be one, according to the times and seasons; since some things of later date must be esteemed of more account as being nearer to the very last times, in accordance with the exuberance of grace manifested to the final periods determined for the world. For "in the last days, saith the Lord, I will pour out of my Spirit upon all flesh; and their sons and their daughters shall prophesy. And upon my servants and my handmaidens will I pour out of my Spirit; and your young men shall see visions, and your old men shall dream dreams."[8975] And thus we—who both acknowledge and reverence, even as we do the prophecies, modern visions as equally promised to us, and consider the other powers of the Holy Spirit as an agency of the Church for which also He was sent, administering all gifts in all, even as the Lord distributed to every one[8976] as well needfully collect them in writing, as commemorate them in reading to God's glory; that so no weakness or despondency of faith may suppose that the divine grace abode only among the ancients, whether in respect of the condescension that raised up martyrs, or that gave revelations; since God always carries into effect what He has promised, for a testimony to unbelievers, to believers for a benefit. And we therefore, what we have heard and handled, declare also to you, brethren and little children, that as well you who were concerned in these matters may be reminded of them again to the glory of the Lord, as that you who know them by report may have communion with the blessed martyrs, and through them with the Lord Jesus Christ, to whom be glory and honour, for ever and ever.[8977] Amen.

[8974] [Both Perpetua and Felicitas were evidently Montanistic in character and impressions, but, the fact that they have never been reputed other than Catholic, goes far to explain Tertullian's position for years after he had withdrawn from communion with the vacillating Victor.]

[8975] Joel ii. 28, 29. [The quotation here is a note of Montanistic prepossessions in the writer.]

[8976] [Routh notes this as undoubted evidence of a Montanistic author. *Reliquiæ*, Vol. I. p. 455.]

[8977] [St. Augustine takes pains to remind us that these *Acta* are not canonical. *De Anima*, cap. 2, opp. Tom. x. p. 481.]

Chapter I.—Argument.—When the Saints Were Apprehended, St. Perpetua Successfully Resisted Her Father's Pleading, Was Baptized with the Others, Was Thrust into a Filthy Dungeon. Anxious About Her Infant, by a Vision Granted to Her, She Understood that Her Martyrdom Would Take Place Very Shortly.

1. The young catechumens, Revocatus and his fellow-servant Felicitas, Saturninus and Secundulus, were apprehended. And among them also was Vivia Perpetua, respectably born, liberally educated, a married matron, having a father and mother and two brothers, one of whom, like herself, was a catechumen, and a son an infant at the breast. She herself was about twenty-two years of age. From this point onward she shall herself narrate the whole course of her martyrdom, as she left it described by her own hand and with her own mind.

2. "While" says she, "we were still with the persecutors, and my father, for the sake of his affection for me, was persisting in seeking to turn me away, and to cast me down from the faith,—'Father,' said I, 'do you see, let us say, this vessel lying here to be a little pitcher, or something else?' And he said, 'I see it to be so.' And I replied to him, 'Can it be called by any other name than what it is?' And he said, 'No.' 'Neither can I call myself anything else than what I am, a Christian.' Then my father, provoked at this saying, threw himself upon me, as if he would tear my eyes out. But he only distressed me, and went away overcome by the devil's arguments. Then, in a few days after I had been without my father, I gave thanks 700 to the Lord; and his absence became a source of consolation[8978] to me. In that same interval of a few days we were baptized, and to me the Spirit prescribed that in the water *of baptism* nothing else was to be sought for bodily endurance.[8979] After a few days we are taken into the dungeon, and I was very much afraid, because I had never felt such darkness. O terrible day! O the fierce heat of the shock of the soldiery, because of the crowds! I was very unusually distressed by my anxiety for my infant. There were present there Tertius and Pomponius, the blessed deacons who ministered to us, and had arranged by means of a gratuity that we might be refreshed by being sent out for a few hours into a pleasanter part of the prison. Then going out of the dungeon, all attended to their own wants.[8980] I suckled my child, which was now enfeebled with hunger. In my anxiety for it, I addressed my mother and comforted my brother, and commended to their care my son. I was languishing because I had seen them languishing on my account. Such solicitude I suffered for many days, and I obtained for my infant to remain in the dungeon with me; and forthwith I grew strong and was relieved from distress and anxiety about my infant; and the dungeon became to me as it were a palace, so that I preferred being there to being elsewhere.

[8978] "Refrigeravit," Græce ἀνέπαυσεν, *scil.* "requiem dedit."

[8979] i.e. the grace of martyrdom.

[8980] Sibi vacabant.

3. “Then my brother said to me, ‘My dear sister, you are already in a position of great dignity, and are such that you may ask for a vision, and that it may be made known to you whether this is to result in a passion or an escape.’[8981] And I, who knew that I was privileged to converse with the Lord, whose kindnesses I had found to be so great, boldly promised him, and said, ‘To-morrow I will tell you.’ And I asked, and this was what was shown me. I saw a golden ladder of marvellous height, reaching up even to heaven, and very narrow, so that persons could only ascend it one by one; and on the sides of the ladder was fixed every kind of iron weapon. There were there swords, lances, hooks, daggers; so that if any one went up carelessly, or not looking upwards, he would be torn to pieces and his flesh would cleave to the iron weapons. And under the ladder itself was crouching a dragon of wonderful size, who lay in wait for those who ascended, and frightened them from the ascent. And Saturus went up first, who had subsequently delivered himself up freely on our account, not having been present at the time that we were taken prisoners. And he attained the top of the ladder, and turned towards me, and said to me, ‘Perpetua, I am waiting for[8982] you; but be careful that the dragon do not bite you.’ And I said, ‘In the name of the Lord Jesus Christ, he shall not hurt me.’ And from under the ladder itself, as if in fear of me, he slowly lifted up his head; and as I trod upon the first step, I trod upon his head. And I went up, and I saw an immense extent of garden, and in the midst of the garden a white-haired man sitting in the dress of a shepherd,[8983] of a large stature, milking sheep; and standing around were many thousand white-robed ones. And he raised his head, and looked upon me, and said to me, ‘Thou art welcome, daughter.’ And he called me, and from the cheese as he was milking he gave me as it were a little cake, and I received it with folded hands; and I ate it, and all who stood around said Amen. And at the sound of their voices I was awakened, still tasting a sweetness which I cannot describe. And I immediately related this to my brother, and we understood that it was to be a passion, and we ceased henceforth to have any hope in this world.

[8981] Commeatus.

[8982] “Sustineo,” Græce ὑπομένω, *scil.* “exspecto.”

[8983] This was an ordinary mode of picturing our Lord in the oratories and on the sacred vessels of those days. [This passage will recall the allegory of Hermas, with which the martyr was doubtless familiar.]

Chapter II.—Argument. Perpetua, When Besieged by Her Father, Comforts Him. When Led with Others to the Tribunal, She Avows Herself a Christian, and is Condemned with the Rest to the Wild Beasts. She Prays for Her Brother Dinocrates, Who Was Dead.

1. “After a few days there prevailed a report that we should be heard. And then my father came to me from the city, worn out with anxiety. He came up to me, that he might cast me down, saying, ‘Have pity my daughter, on my grey hairs. Have pity on your father, if I am worthy to be called a father by you. If with these hands I have brought you up to this flower of your age, if I have preferred you to all your brothers, do not deliver me up to the scorn of men. Have regard to your brothers, have regard to your mother and your aunt, have regard to your son, who will not be able to live after you. Lay aside your courage, and do not bring us all to destruction; for none of us will speak in freedom if you should suffer anything.’ These things said my father in his affection, kissing my hands, and throwing himself at my feet; and with tears he called me not Daughter, but Lady. And I grieved over the grey hairs of my father, that he alone of all my family would not rejoice over my passion. And I comforted him, saying, ‘On that scaffold[8984] whatever God wills shall happen. For know that we are not placed in our own power, but in that of God.’ And he departed from me in sorrow.

2. “Another day, while we were at dinner, we were suddenly taken away to be heard, and we arrived at the town-hall. At once the rumour spread through the neighbourhood of the public place, and an immense number of people were gathered together. We mount the platform. The rest were interrogated, and confessed. Then they came to me, and my father immediately appeared with my boy, and withdrew me from the step, and said in a supplicating tone, ‘Have pity on your babe.’ And Hilarianus the procurator, who had just received the power of life and death in the place of the proconsul Minucius Timinianus, who was deceased, said, ‘Spare the grey hairs of your father, spare the infancy of your boy, offer sacrifice for the well-being of the emperors.’ And I replied, ‘I will not do so.’ Hilarianus said, ‘Are you a Christian?’ And I replied, ‘I am a Christian.’ And as my father stood there to cast me down *from the faith*, he was ordered by Hilarianus to be thrown down, and was beaten with rods. And my father’s misfortune grieved me as if I myself had been beaten, I so grieved for his wretched old age.[8985] The procurator then delivers judgment on all of us, and condemns us to the wild beasts, and we went down cheerfully to the dungeon. Then, because my child had been used to receive suck from me, and to stay with me in the prison, I send Pomponius the deacon to my father to ask for the infant, but my father would not

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[8984] “Catasta,” a raised platform on which the martyrs were placed either for trial or torture.

[8985] [St. August. opp. iv. 541.]

give it him. And even as God willed it, the child no long desired the breast, nor did my breast cause me uneasiness, lest I should be tormented by care for my babe and by the pain of my breasts at once.

3. "After a few days, whilst we were all praying, on a sudden, in the middle of our prayer, there came to me a word, and I named Dinocrates; and I was amazed that that name had never come into my mind until then, and I was grieved as I remembered his misfortune. And I felt myself immediately to be worthy, and to be called on to ask on his behalf.[8986] And for him I began earnestly to make supplication, and to cry with groaning to the Lord. Without delay, on that very night, this was shown to me in a vision.[8987] I saw Dinocrates going out from a gloomy place, where also there were several others, and he was parched and very thirsty, with a filthy countenance and pallid colour, and the wound on his face which he had when he died. This Dinocrates had been my brother after the flesh, seven years of age[8988] who died miserably with disease—his face being so eaten out with cancer, that his death caused repugnance to all men. For him I had made my prayer, and between him and me there was a large interval,[8989] so that neither of us could approach to the other. And moreover, in the same place where Dinocrates was, there was a pool full of water, having its brink higher than was the stature of the boy; and Dinocrates raised himself up as if to drink. And I was grieved that, although that pool held water, still, on account of the height to its brink, he could not drink. And I was aroused, and knew that my brother was

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[8986] [The story in 2 Maccab. xii. 40–45, is there narrated as a thought suggested to the soldiers under Judas, and not discouraged by him, though it concerned men guilty of idolatry and dying in mortal sin, by the vengeance of God. It may have occurred to early Christians that their heathen kindred might, therefore, not be beyond the visitations of the Divine compassion. But, obviously, even were it not an Apocryphal text, it can have no bearing whatever on the case of Christians. The doctrine of Purgatory is that nobody dying in mortal sin can have the benefit of its discipline, or any share in the prayers and oblations of the Faithful, whatever.]

[8987] "Oromate." [This vision, it must be observed, has nothing to do with prayers for the *Christian* dead, for this brother of Perpetua was a heathen child whom she supposed to be in the *Inferi*. It illustrates the anxieties Christians felt for those of their kindred who had not died in the Lord; even for children of seven years of age. Could the gulf be bridged and they received into Abraham's bosom? This dream of Perpetua comforted her with a trust that so it should be. Of course this story has been used fraudulently, to help a system of which these times knew nothing. Cyprian says expressly: "Apud Inferos confessio, non est, nec exomologesis *illic fieri* potest." *Epistola lii.* p. 98. Opp. Paris, 1574. In the Edinburgh series (translation) this epistle is numbered 51, and elsewhere 54.]

[8988] [There is not the slightest reason to suppose that this child had been baptized: the father a heathen and Perpetua herself a recent catechumen. Elucidation.]

[8989] "Diadema," or rather "diastema." [Borrowed from Luke xvi. 26. But that gulf could not be passed according to the evangelist.]

in suffering. But I trusted that my prayer would bring help to his suffering; and I prayed for him every day until we passed over into the prison of the camp, for we were to fight in the camp-show. Then was the birth-day of Geta Cæsar, and I made my prayer for my brother day and night, groaning and weeping that he might be granted to me.

4. "Then, on the day on which we remained in fetters,[8990] this was shown to me. I saw that that place which I had formerly observed to be in gloom was now bright; and Dinocrates, with a clean body well clad, was finding refreshment. And where there had been a wound, I saw a scar; and that pool which I had before seen, *I saw now* with its margin lowered even to the boy's navel. And one drew water from the pool incessantly, and upon its brink was a goblet filled with water; and Dinocrates drew near and began to drink from it, and the goblet did not fail. And when he was satisfied, he went away from the water to play joyously, after the manner of children, and I awoke. Then I understood that he was translated from the place of punishment.

[8990] "Nervo."

Chapter III.—Argument. Perpetua is Again Tempted by Her Father. Her Third Vision, Wherein She is Led Away to Struggle Against an Egyptian. She Fights, Conquers, and Receives the Reward.

1. "Again, after a few days, Pudens, a soldier, an assistant overseer[8991] of the prison, who began to regard us in great esteem, perceiving that the great power of God was in us, admitted many brethren to see us, that both we and they might be mutually refreshed. And when the day of the exhibition drew near, my father, worn with suffering, came in to me, and began to tear out his beard, and to throw himself on the earth, and to cast himself down on his face, and to reproach his years, and to utter such words as might move all creation. I grieved for his unhappy old age.[8992]

2. "The day before that on which we were to fight, I saw in a vision that Pomponius the deacon came hither to the gate of the prison, and knocked vehemently. I went out to him, and opened the gate for him; and he was clothed in a richly ornamented white robe, and he had on manifold calliculæ.[8993] And he said to me, 'Perpetua, we are waiting for you; come!' And he held his hand to me, and we began to go through rough and winding places. Scarcely at length had we arrived breathless at the amphitheatre, when he led me into the middle of the arena, and said to me, 'Do not fear, I am here with you, and I am labouring with you;' and he departed. And I gazed upon an immense assembly in astonishment. And because I knew that I was given to the wild beasts, I marvelled that the wild beasts were not let loose upon me. Then there came forth against me a certain Egyptian, horrible in appearance, with his backers, to fight with me. And there came to me, as my helpers and encouragers, handsome youths; and I was stripped, and became a man.[8994] Then my helpers began to rub me with oil, as is the custom for contest; and I beheld that Egyptian on the other hand rolling in the dust.[8995] And a certain man came forth, of wondrous height, so that he even overtopped the top of the amphitheatre; and he wore a loose tunic and a purple robe between two bands over the middle of the breast; and he had on *calliculæ* of varied form, made of gold and silver; and he carried a rod, as if he were a trainer of gladiators, and a green branch upon which were apples of gold. And he called for silence, and said, 'This Egyptian, if he

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[8991] Optio.

[8992] [St. Aug. Opp. Tom. v. p. 1284.]

[8993] It seems uncertain what may be the meaning of this word. It is variously supposed to signify little round ornaments either of cloth or metal attached to the soldier's dress, or the small bells on the priestly robe. Some also read the word *galliculæ*, small sandals.

[8994] [Concerning these visions, see Augustine, *De Anima*, cap. xviii. *el seq.*]

[8995] "Afa" is the Greek word ἁφή, *a grip*; hence used of the yellow sand sprinkled over wrestlers, to enable them to grasp one another.

should overcome this woman, shall kill her with the sword; and if she shall conquer him, she shall receive this branch.' Then he departed. And we drew near to one another, and began to deal out blows. He sought to lay hold of my feet, while I struck at his face with my heels; and I was lifted up in the air, and began thus to thrust at him as if spurning the earth. But when I saw that there was some delay I joined my hands so as to twine my fingers with one another; and I took hold upon his head, and he fell on his face, and I trod upon his head.[8996] And the people began to shout, and my backers to exult. And I drew near to the trainer and took the branch; and he kissed me, and said to me, 'Daughter, peace be with you:' and I began to go gloriously to the Sanavivarian gate.[8997] Then I awoke, and perceived that I was not to fight with beasts, but against the devil. Still I knew that the victory was awaiting me. This, so far, I have completed several days before the exhibition; but what passed at the exhibition itself let who will write."

[8996] [Ps. xliv. 5. Also lx. 12; xci. 13; cviii. 13.]

[8997] This was the way by which the victims spared by the popular clemency escaped from the amphitheatre.

Chapter IV.—Argument. Saturus, in a Vision, and Perpetua Being Carried by Angels into the Great Light, Behold the Martyrs. Being Brought to the Throne of God, are Received with a Kiss. They Reconcile Optatus the Bishop and Aspasius the Presbyter.

1. Moreover, also, the blessed Saturus related this his vision, which he himself committed to writing:—“We had suffered,” says he, “and we were gone forth from the flesh, and we were beginning to be borne by four angels into the east; and their hands touched us not. And we floated not supine, looking upwards, but as if ascending a gentle slope. And being set free, we at length saw the first boundless light; and I said, ‘Perpetua’ (for she was at my side), ‘this is what the Lord promised to us; we have received the promise.’ And while we 703 are borne by those same four angels, there appears to us a vast space which was like a pleasure-garden, having rose-trees and every kind of flower. And the height of the trees was after the measure of a cypress, and their leaves were falling[8998] incessantly. Moreover, there in the pleasure-garden four other angels appeared, brighter than the previous ones, who, when they saw us, gave us honour, and said to the rest of the angels, ‘Here they are! Here they are!’ with admiration. And those four angels who bore us, being greatly afraid, put us down; and we passed over on foot the space of a furlong in a broad path. There we found Jocundus and Saturninus and Artaxius, who having suffered the same persecution were burnt alive; and Quintus, who also himself a martyr had departed in the prison. And we asked of them where the rest were. And the angels said to us, ‘Come first, enter and greet your Lord.’

2. “And we came near to place, the walls of which were such as if they were built of light; and before the gate of that place stood four angels, who clothed those who entered with white robes. And being clothed, we entered and saw the boundless light, and heard the united voice of some who said without ceasing, ‘Holy! Holy! Holy!’[8999] And in the midst of that place we saw as it were a hoary man sitting, having snow-white hair, and with a youthful countenance; and his feet we saw not. And on his right hand and on his left were four-and-twenty elders, and behind them a great many others were standing. We entered with great wonder, and stood before the throne; and the four angels raised us up, and we kissed Him, and He passed His hand over our face. And the rest of the elders said to us, ‘Let us stand;’ and we stood and made peace. And the elders said to us, ‘Go and enjoy.’ And I said, ‘Perpetua, you have what you wish.’ And she said to me, ‘Thanks be to God, that joyous as I was in the flesh, I am now more joyous here.’

[8998] “Cadebant;” but “ardebant”—“were burning”—seems a more probable reading. [The imitations of *the Shepherd* of Hermas, in this memoir hardly need pointing out.]

[8999] Agios.

3. “And we went forth, and saw before the entrance Optatus the bishop at the right hand, and Aspasius the presbyter, a teacher,[9000] at the left hand, separate and sad; and they cast themselves at our feet, and said to us, ‘Restore peace between us, because you have gone forth and have left us thus.’ And we said to them, ‘Art not thou our father, and thou our presbyter, that you should cast yourselves at our feet?’ And we prostrated ourselves, and we embraced them; and Perpetua began to speak with them, and we drew them apart in the pleasure-garden under a rose-tree. And while we were speaking with them, the angels said unto them, ‘Let them alone, that they may refresh themselves;[9001] and if you have any dissensions between you, forgive one another.’ And they drove them away. And they said to Optatus, ‘Rebuke thy people, because they assemble to you as if returning from the circus, and contending about factious matters.’ And then it seemed to us as if they would shut the doors. And in that place we began to recognise many brethren, and moreover martyrs. We were all nourished with an indescribable odour, which satisfied us. Then, I joyously awoke.”

[9000] A presbyter, that is, whose office was to teach, as distinct from other presbyters. See Cyprian, *Epistles*, vol. i. Ep. xxiii. p. 68. note i. transl. [One of those referred to by St. James iii. 1, and by St. Paul, 1 Tim. v. 17.]

[9001] More probably, “rest and refresh yourselves.” [“Go and enjoy,” or, “play,” or “take pleasure,” in the section preceding.]

Chapter V.—Argument. Secundulus Dies in the Prison. Felicitas is Pregnant, But with Many Prayers She Brings Forth in the Eighth Month Without Suffering, the Courage of Perpetua and of Saturus Unbroken.

1. The above were the more eminent visions of the blessed martyrs Saturus and Perpetua themselves, which they themselves committed to writing.[9002] But God called Secundulus, while he has yet in the prison, by an earlier exit from the world, not without favour, so as to give a respite to the beasts. Nevertheless, even if his soul did not acknowledge cause for thankfulness, assuredly his flesh did.

2. But respecting Felicitas (for to her also the Lord's favour approached in the same way), when she had already gone eight months with child (for she had been pregnant when she was apprehended), as the day of the exhibition was drawing near, she was in great grief lest on account of her pregnancy she should be delayed,—because pregnant women are not allowed to be publicly punished,—and lest she should shed her sacred and guiltless blood among some who had been wicked subsequently. Moreover, also, her fellow-martyrs were painfully saddened lest they should leave so excellent a friend, and as it were companion, alone in the path of the same hope. Therefore, joining together their united cry, they poured forth their prayer to the Lord three days before the exhibition. Immediately after their prayer her pains came upon her, and when, with the difficulty natural to an eight months' delivery, in the labour of bringing forth she was sorrowing, some one of the servants of the 704 *Cataractarii*[9003] said to her, "You who are in such suffering now, what will you do when you are thrown to the beasts, which you despised when you refused to sacrifice?" And she replied, "Now it is I that suffer what I suffer; but then there will be another in me, who will suffer for me, because I also am about to suffer for Him." Thus she brought forth a little girl, which a certain sister brought up as her daughter.

3. Since then the Holy Spirit permitted, and by permitting willed, that the proceedings of that exhibition should be committed to writing, although we are unworthy to complete the description of so great a glory; yet we obey as it were the command of the most blessed Perpetua, nay her sacred trust, and add one more testimony concerning her constancy and her loftiness of mind. While they were treated with more severity by the tribune, because, from the intimations of certain deceitful men, he feared lest they should be withdrawn from the prison by some sort of magic incantations, Perpetua answered to his face, and said, "Why do you not at least permit us to be refreshed, being as we are objectionable to the most noble Cæsar, and having to fight on his birth-day?[9004] Or is it not your glory if we are brought forward fatter on that occasion?" The tribune shuddered and blushed, and com-

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[9002] [To be regarded like *the Shepherd* of Hermas, merely as visions, or allegorical romances.]

[9003] "The gaolers," so called from the "cataracta," or prison-gate, which they guarded.

[9004] [A gentle banter, like that of St. Lawrence on the gridiron.]

manded that they should be kept with more humanity, so that permission was given to their brethren and others to go in and be refreshed with them; even the keeper of the prison trusting them now himself.

4. Moreover, on the day before, when in that last meal, which they call the free meal, they were partaking as far as they could, not of a free supper, but of an *agape*; with the same firmness they were uttering such words as these to the people, denouncing *against them* the judgment of the Lord, bearing witness to the felicity of their passion, laughing at the curiosity of the people who came together; while Saturus said, “To-morrow is not enough for you, for you to behold with pleasure that which you hate. Friends today, enemies to-morrow. Yet note our faces diligently, that you may recognise them on that day of judgment.” Thus all departed thence astonished, and from these things many believed.

Chapter VI.—Argument. From the Prison They are Led Forth with Joy into the Amphitheatre, Especially Perpetua and Felicitas. All Refuse to Put on Profane Garments. They are Scourged, They are Thrown to the Wild Beasts. Saturus Twice is Unhurt. Perpetua and Felicitas are Thrown Down; They are Called Back to the Sanavivarian Gate. Saturus Wounded by a Leopard, Exhorts the Soldier. They Kiss One Another, and are Slain with the Sword.

1. The day of their victory shone forth, and they proceeded from the prison into the amphitheatre, as if to an assembly, joyous and of brilliant countenances; if perchance shrinking, it was with joy, and not with fear. Perpetua followed with placid look, and with step and gait as a matron of Christ, beloved of God; casting down the luster of her eyes from the gaze of all. Moreover, Felicitas, rejoicing that she had safely brought forth, so that she might fight with the wild beasts; from the blood and from the midwife to the gladiator, to wash after childbirth with a second baptism. And when they were brought to the gate, and were constrained to put on the clothing—the men, that of the priests of Saturn, and the women, that of those who were consecrated to Ceres—that noble-minded woman resisted even to the end with constancy. For she said, "We have come thus far of our own accord, for this reason, that our liberty might not be restrained. For this reason we have yielded our minds, that we might not do any such thing as this: we have agreed on this with you." Injustice acknowledged the justice; the tribune yielded to their being brought as simply as they were. Perpetua sang psalms, already treading under foot the head of the Egyptian; Revocatus, and Saturninus, and Saturus uttered threatenings against the gazing people about this martyrdom. When they came within sight of Hilarianus, by gesture and nod, they began to say to Hilarianus, "Thou judgest us," say they, "but God will judge thee." At this the people, exasperated, demanded that they should be tormented with scourges as they passed along the rank of the *venatores*.[9005] And they indeed rejoiced that they should have incurred any one of their Lord's passions.

2. But He who had said, "Ask, and ye shall receive,"[9006] gave to them when they asked, that death which each one had wished for. For when at any time they had been discoursing among themselves about their wish in respect of their martyrdom, Saturninus indeed had professed that he wished that he might be thrown to all the beasts; doubtless that he might 705 wear a more glorious crown. Therefore in the beginning of the exhibition he and Revocatus made trial of the leopard, and moreover upon the scaffold they were harassed by the bear. Saturus, however, held nothing in greater abomination than a bear; but he imagined that

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[9005] A row of men drawn up to scourge them as they passed along, a punishment probably similar to what is called "running the gauntlet."

[9006] John xvi. 24.

he would be put an end to with one bite of a leopard. Therefore, when a wild boar was supplied, it was the huntsman rather who had supplied that boar who was gored by that same beast, and died the day after the shows. Saturus only was drawn out; and when he had been bound on the floor near to a bear, the bear would not come forth from his den. And so Saturus for the second time is recalled unhurt.

3. Moreover, for the young women the devil prepared a very fierce cow, provided especially for that purpose contrary to custom, rivalling their sex also in that of the beasts. And so, stripped and clothed with nets, they were led forth. The populace shuddered as they saw one young woman of delicate frame, and another with breasts still dropping from her recent childbirth. So, being recalled, they are unbound.[9007] Perpetua is first led in. She was tossed, and fell on her loins; and when she saw her tunic torn from her side, she drew it over her as a veil for her middle, rather mindful of her modesty than her suffering. Then she was called for again, and bound up her dishevelled hair; for it was not becoming for a martyr to suffer with dishevelled hair, lest she should appear to be mourning in her glory. So she rose up; and when she saw Felicitas crushed, she approached and gave her her hand, and lifted her up. And both of them stood together; and the brutality of the populace being appeased, they were recalled to the Sanavivarian gate. Then Perpetua was received by a certain one who was still a catechumen, Rusticus by name, who kept close to her; and she, as if aroused from sleep, so deeply had she been in the Spirit and in an ecstasy, began to look round her, and to say to the amazement of all, “I cannot tell when we are to be led out to that cow.” And when she had heard what had already happened, she did not believe it[9008] until she had perceived certain signs of injury in her body and in her dress, and had recognised the catechumen. Afterwards causing that catechumen and the brother to approach, she addressed them, saying, “Stand fast in the faith, and love one another, all of you, and be not offended at my sufferings.”

4. The same Saturus at the other entrance exhorted the soldier Pudens, saying, “Assuredly here I am, as I have promised and foretold, for up to this moment I have felt no beast. And now believe with your whole heart. Lo, I am going forth to that beast, and I shall be destroyed with one bite of the leopard.” And immediately at the conclusion of the exhibition he was thrown to the leopard; and with one bite of his he was bathed with such a quantity of blood, that the people shouted out to him as he was returning, the testimony of his second baptism, “Saved and washed, saved and washed.”[9009] Manifestly he was assuredly saved who had been glorified in such a spectacle. Then to the soldier Pudens he said, “Farewell, and be

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[9007] Ita revocatæ discinguntur. Dean Milmam prefers reading this, “Thus recalled, they are clad in loose robes.”

[9008] [Routh, *Reliq.* Vol. I. p. 360.]

[9009] A cry in mockery of what was known as the effect of Christian baptism.

mindful of my faith; and let not these things disturb, but confirm you." And at the same time he asked for a little ring from his finger, and returned it to him bathed in his wound, leaving to him an inherited token and the memory of his blood. And then lifeless he is cast down with the rest, to be slaughtered in the usual place. And when the populace called for them into the midst, that as the sword penetrated into their body they might make their eyes partners in the murder, they rose up of their own accord, and transferred themselves whither the people wished; but they first kissed one another, that they might consummate their martyrdom with the kiss of peace. The rest indeed, immoveable and in silence, received the sword-thrust; much more Saturus, who also had first ascended the ladder, and first gave up his spirit, for he also was waiting for Perpetua. But Perpetua, that she might taste some pain, being pierced between the ribs, cried out loudly, and she herself placed the wavering right hand of the youthful gladiator to her throat.[9010] Possibly such a woman could not have been slain unless she herself had willed it, because she was feared by the impure spirit.

O most brave and blessed martyrs! O truly called and chosen unto the glory of our Lord Jesus Christ! whom whoever magnifies, and honours, and adores, assuredly ought to read these examples for the edification of the Church, not less than the ancient ones, so that new virtues also may testify that one and the same Holy Spirit is always operating even until now, and God the Father Omnipotent, and His Son Jesus Christ our Lord, whose is the glory and infinite power for ever and ever. Amen. 70

[9010] [Routh, *Reliquiæ*, Vol. I. p. 358.]

Elucidations.

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(Dinocrates, cap. ii. p. 701.)

The avidity with which the Latin controversial writers seize upon this fanciful passage, (which, in fact, is subversive of their whole doctrine about Purgatory, as is the text from the *Maccabees*) makes emphatic the utter absence from the early Fathers of any reference to such a dogma; which, had it existed, must have appeared in every reference to the State of the Dead, and in every account of the discipline of penitents. Arbp. Usher[9011] ingeniously turns the tables upon these errorists, by quoting the Prayers for the Dead, which were used in the Early Church, but which, such as they were, not only make no mention of a Purgatory, but refute the dogma, by their uniform limitation of such prayers to the blessed dead, and to their consummation of bliss at the Last day and not before. Such a prayer *seems* to occur in 2 Tim. i. 18. The context (vers. 16–18, and iv. 19) strongly supports this view; Onesiphorus is spoken of as if deceased, apparently. But, as Chrysostom understands it, he was only absent (in Rome) from his household. From i. 17 we should infer that he had left Rome.[9012]

[9011] Republished, Oxford, 1838.

[9012] See Opp. Tom. xi. p. 657. Ed. Migne.

VI.

Of Patience.[9013]

[Translated by the Rev. S. Thelwall.]

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Chapter I.—Of Patience Generally; And Tertullian's Own Unworthiness to Treat of It.

I fully confess unto the Lord God that it has been rash enough, if not even impudent, in *me* to have dared compose a treatise on Patience, for *practising* which I am all unfit, being a man of no goodness;[9014] whereas it were becoming that such as have addressed themselves to the demonstration and commendation of some particular thing, should themselves first be conspicuous in the practice of that thing, and should regulate the constancy of their commonishing by the authority of their personal conduct, for fear their words blush at the deficiency of their deeds. And would that this "blushing" would bring a remedy, so that shame for *not* exhibiting that which we go to suggest to others should prove a tutorship into exhibiting it; except that the magnitude of some good things—just as of some ills too—is insupportable, so that only the grace of divine inspiration is effectual for attaining and practising them. For what is *most* good rests *most* with God; nor does any other than He who possesses it dispense it, as He deems meet to each. And so to discuss about that which it is not given one to enjoy, will be, as it were, a solace; after the manner of invalids, who since they are without health, know not how to be silent about its blessings. So I, most miserable, ever sick with the heats of *im*patience, must of necessity sigh after, and invoke, and persistently plead for, that health of patience which I possess not; while I recall to mind, and, in the contemplation of my own weakness, digest, *the truth*, that the good health of faith, and the soundness of the Lord's discipline, accrue not easily to any unless patience sit by his side.[9015] So is patience set over the things of God, that one can obey no precept, fulfil no work well-pleasing to the Lord, if estranged from it. The good of it, even they who live outside it,[9016] honour with the name of highest virtue. Philosophers indeed, who are accounted animals of some considerable wisdom, assign it so high a place, that, while they are mutually at discord with the various fancies of their sects and rivalries of their sentiments, yet, having a community of regard for patience alone, to this one of their pursuits they have joined in granting peace: for it they conspire; for it they league; it, in their affectation of[9017] virtue, they unanimously pursue; concerning patience they exhibit all their ostentation of wisdom. Grand testimony this is to it, in that it incites even the vain schools of the world[9018] unto praise and glory! Or is it rather an injury, in that a thing divine is bandied among worldly sciences? But let them look to that, who shall presently be ashamed of their wisdom, destroyed and disgraced together with the world[9019] (it lives in).

[9013] [Written possibly as late as a.d. 202; and is credited by Neander and Kaye, with Catholic Orthodoxy.]

[9014] "Nullius boni;" compare Rom. vii. 18.

[9015] [Elucidation I.]

[9016] i.e. who are strangers to it.

[9017] Or, "striving after."

[9018] Or, "heathendom"—sæculi.

[9019] Sæculo.

Chapter II.—God Himself an Example of Patience.

To *us*[9020] no human affectation of canine[9021] equanimity, modelled[9022] by insensibility, furnishes the warrant for exercising patience; but the divine arrangement of a living and celestial discipline, holding up before us God Himself in the very first place as an example of patience; who scatters equally over just and unjust the bloom of this light; who suffers the good offices of the seasons, the services of the elements, the tributes of entire nature, to accrue at once to worthy and unworthy; bearing with the most ungrateful nations, adoring 70 *as they do* the toys of the arts and the works of their own hands, persecuting His Name together with His family; *bearing with* luxury, avarice, iniquity, malignity, waxing insolent daily:[9023] so that by His own patience He disparages Himself; for the cause why many believe not in the Lord is that they are so long without knowing[9024] that He is wroth with the world.[9025]

[9020] i.e. us Christians.

[9021] i.e. cynical = κυνικός = doglike. But Tertullian appears to use "caninæ" purposely, and I have therefore retained it rather than substitute (as Mr. Dodgson does) "cynical."

[9022] i.e. the *affectation* is modelled by insensibility.

[9023] See Ps. lxxiv. 23 in A.V. It is Ps. lxxiii. in the LXX.

[9024] Because they see no visible proof of it.

[9025] Sæculo.

Chapter III.—Jesus Christ in His Incarnation and Work a More Imitable Example Thereof.

And *this* species of the divine patience indeed being, as it were, at a distance, may perhaps be esteemed as among “things too high for us;”[9026] but what is that which, in a certain way, has been grasped by hand[9027] among men openly on the earth? God suffers Himself to be conceived in a mother’s womb, and awaits *the time for birth*; and, when born, bears *the delay* of growing up; and, when grown up, is not eager to be recognised, but is furthermore contumelious to Himself, and is baptized by His own servant; and repels with words alone the assaults of the tempter; while from being “Lord” He becomes “Master,” teaching man to escape death, having been trained to the exercise of the absolute forbearance of offended patience.[9028] He did not strive; He did not cry aloud; nor did any hear His voice in the streets. He did not break the bruised reed; the smoking flax He did not quench: for the prophet—nay, the attestation of God Himself, placing His own Spirit, together with patience in its entirety, in His Son—had not falsely spoken. There was none desirous of cleaving to Him whom He did not receive. No one’s table or roof did He despise: indeed, Himself ministered to the washing of the disciples’ feet; not sinners, not publicans, did He repel; not with that city even which had refused to receive Him was He wroth,[9029] when even the disciples had wished that the celestial fires should be forthwith hurled on so contumelious a town. He cared for the ungrateful; He yielded to His ensnarers. This were a small matter, if He had not had in His company even His own betrayer, and stedfastly abstained from pointing him out. Moreover, while He is being betrayed, while He is being led up “as a sheep for a victim,” (for “so He no more opens His mouth than a lamb under the power of the shearer,”)He to whom, had He willed it, legions of angels would at one word have presented themselves from the heavens, approved not the avenging sword of even one disciple. The patience of the Lord was wounded in (the wound of) Malchus. And so, too, He cursed for the time to come the works of the sword; and, by the restoration of health, made satisfaction to him whom Himself had not hurt, through Patience, the mother of Mercy. I pass by in silence (the fact) that He is crucified, for this was the end for which He had come; yet had the death which must be undergone need of contumelies likewise?[9030] *Nay*, but, when about to depart, He wished to be sated with the pleasure of patience. He is spitted on, scourged, derided, clad foully, more foully crowned. Wondrous is the faith of equanimity! He who had set before *Him* the concealing of Himself in man's shape, imitated nought of man's impatience! Hence, even more than from any other trait, ought ye, Pharisees, to have recognised the Lord. Patience of this kind none of *men* would achieve. Such and so mighty evidences—the *very* magnitude of which proves to be among the nations indeed a cause for rejection of the faith, but among us its reason and rearing—proves manifestly enough (not by the sermons only, in enjoining, but likewise by the sufferings of the Lord in enduring) to them to whom it is given to believe, that as the effect and excellence of some inherent propriety, patience is God's nature.

[9026] So Mr. Dodgson; and La Cerda, as quoted by Oehler. See Ps. cxxxi. 1 in LXX., where it is Ps. cxxx.

[9027] 1 John i. 1.

[9028] I have followed Oehler’s reading of this very difficult and much disputed passage. For the expression, “having been trained,” etc., compare Heb. v. 8.

[9029] Luke ix. 51–56.

[9030] Or, “yet had there been need of contumelies likewise for the undergoing of death?”

Chapter IV.—Duty of Imitating Our Master Taught Us by Slaves. Even by Beasts. Obedient Imitation is Founded on Patience.

Therefore, if we see all servants of probity and right feeling shaping their conduct suitably to the disposition of their lord; if, that is, the art of deserving favour is obedience,[9031] while the rule of obedience is a compliant subjection: how much more does it behove *us* to be found with a character in accordance with our Lord,—servants as we are of the living God, whose judgment on His servants turns not on a fetter or a cap of freedom, but on an eternity either of penalty or of salvation; for the shunning of which severity or the courting of which liberality there needs a diligence in obedience[9032] as great as are the comminations themselves which the severity utters, or the promises which the liberality freely makes.[9033] And yet we exact obedience[9034] not from *men* only, who have the bond of their slavery under their chin,[9035] or in any other legal way are debtors to obedience,[9036] but even from cattle,[9037] even from brutes;[9038] understanding that they have been provided and delivered for our uses by the Lord. Shall, then, *creatures* which God makes subject to us be better than we in the discipline of obedience?[9039] Finally, (the creatures) which obey, acknowledge *their masters*. Do we hesitate to listen diligently to Him to whom alone we are subjected—that is, the Lord? But how unjust is it, how ungrateful likewise, not to repay from yourself the same which, through the indulgence of your neighbour, you obtain from others, to him through whom you obtain it! Nor needs there more words on the exhibition of obedience[9040] due from us to the Lord God; for the acknowledgment[9041] of God understands what is incumbent on it. Lest, however, we seem to have inserted *remarks* on obedience[9042] as something irrelevant, (let us remember) that obedience[9043] itself is drawn from patience. Never does an *im*patient *man* render it, or a *patient* fail to find pleasure[9044] in it. Who, then, could treat largely (enough) of the good of that *patience* which the Lord God, the Demonstrator and Acceptor of all good things, carried about in His own self?[9045] To whom, again, would it be doubtful that every good thing ought, because it pertains[9046] to God, to be earnestly pursued with the whole mind by such as pertain to God? By means of which (considerations) both commendation and exhortation[9047] on the subject of patience are briefly, and as it were in the compendium of a prescriptive rule, established.[9048]

[9031] "Obsequium," distinguished by Döderlein from "obedientia," as a more voluntary and spontaneous thing, founded less on authority than respect and love.

[9032] Obsequii.

[9033] "Pollicetur," not "promittit."

[9034] Obedientiam.

[9035] "Subnixis." Perhaps this may be the meaning, as in Virg. *Æn.* iv. 217. But Oehler notices "subnexis" as a conjecture of Jos. Scaliger, which is very plausible, and would mean nearly the same. Mr. Dodgson renders "supported by their slavery;" and Oehler makes "subnixis" ="præditis," "instructis." [Elucidation II.]

[9036] Obsequii.

[9037] Pecudibus," i.e. tame domestic cattle.

[9038] "Bestiis," irrational creatures, as opposed to "homines," here apparently *wild* beasts.

[9039] Obsequii. For the sentiment, compare Isa. i. 3.

[9040] Obsequii.

[9041] See above, "the creatures…*acknowledge* their masters."

[9042] Obsequio.

[9043] Obsequio.

[9044] “Oblectatur” Oehler reads with the mss. The editors, as he says, have emended “Obluctatur,” which Mr. Dodgson reads.

[9045] See the previous chapter.

[9046] See the previous chapter.

[9047] See chap. i.

[9048] [All our author’s instances of this principle of the *Præscriptio* are noteworthy, as interpreting its use in the *Advs. Hæreses.*]

Chapter V.—As God is the Author of Patience So the Devil is of Impatience.

Nevertheless, the proceeding[9049] of a discussion on the necessaries of faith is not idle, because it is not unfruitful. In edification no loquacity is base, if it be base at any time.[9050] And so, if the discourse be concerning some particular *good*, the subject requires us to review also the *contrary* of that good. For you will throw more light on what is to be pursued, if you first give a digest of what is to be avoided.

Let us therefore consider, concerning *Im*patience, whether just as patience in God, so its adversary quality have been born and detected in our adversary, that from this consideration may appear how primarily adverse it is to faith. For that which has been conceived by God's rival, of course is not friendly to God's things. The discord of *things* is the same as the discord of their *authors*. Further, since God is best, the devil on the contrary worst, *of beings*, by their own very diversity they testify that neither works for[9051] the other; so that anything of good can no more seem to be effected for us by the Evil One, than anything of evil by the Good. Therefore I detect the nativity of impatience in the devil himself, at that very time when he impatiently bore that the Lord God subjected the universal works which He had made to His own image, that is, to man.[9052] For if he had endured (that), he would not have grieved; nor would he have envied man if he had not grieved. Accordingly he deceived him, because he had envied him; but he had envied because he had grieved: he had grieved because, of course, he had not patiently borne. What that angel of perdition[9053] first was—malicious or impatient—I scorn to inquire: since manifest it is that either impatience took its rise *together with* malice, or else malice *from* impatience; that subsequently they conspired between themselves; and that they grew up indivisible in one paternal bosom. But, however, having been instructed, by his own experiment, what an aid unto sinning was that which he had been the first to feel, and by means of which he had entered on his course of delinquency, he called the same to his assistance for the thrusting of man into crime. The woman,[9054] immediately on being met by him—I may say so without rashness—was, through his very speech with her, breathed on by a spirit infected with impatience: so certain is it that she would never have sinned at all, if she had honoured the divine edict by maintaining her patience to the end. What (of the fact) that she endured not to have been met alone; but in the presence of Adam, not yet her husband, not yet bound to lend her his ears,[9055] she is impatient of keeping silence, and makes him the transmitter of that which she had imbibed from the Evil One? Therefore another human being, too, perishes through the impatience of the one; presently, too, perishes of himself, through his own impatience committed in each respect, both in regard of God's premonition and in regard of the devil's cheatery; not enduring to observe the former nor to refute the latter. Hence, whence (the origin) of delinquency, arose the first origin of judgment; hence, whence man was induced to offend, God began to be wroth. Whence (came) the first indignation in God, thence (came) His first patience; who, content at that time with malediction only, refrained in the devil's case from the instant infliction[9056] of punishment. Else what crime, before this guilt of impatience, is imputed to man? Innocent he was, and in intimate friendship with God, and the husbandman[9057] of paradise. But when once he succumbed to impatience, he quite ceased to be of sweet savour[9058] to God; he quite ceased to be able to endure things celestial. Thenceforward, a creature[9059] given to earth, and ejected from the sight of God, he begins to be easily turned by impatience unto every use offensive to God. For straightway that *impatience* conceived of the devil's seed, produced, in the fecundity of malice, anger as her son; and when brought forth, trained him in her own arts. For that very thing which had immersed Adam and Eve in death, taught their son, too, to begin with murder. It would be idle for me to ascribe this to impatience, if Cain, that first homicide and first fratricide, had borne with equanimity and not impatiently the refusal by the Lord of his own oblations—if he is not wroth with his own brother—if, finally, he took away no one's life. Since, then, he could neither have killed unless he had been wroth, nor have been wroth unless he had been impatient, he demonstrates that what he did through wrath must be referred to that by which wrath was suggested during this cradle-time of impatience, then (in a certain sense) in her infancy. But how great presently were her augmentations! And no wonder, If she has been the first delinquent, it is a consequence that, because she *has* been the first, therefore she is the only parent stem,[9060] too, to *every* delinquency, pouring down from her own fount various veins of crimes.[9061] Of *murder* we have spoken; but, being from the very beginning the outcome of *anger*,[9062] whatever causes besides it shortly found for itself it lays collectively on the account of impatience, as to its own origin. For whether from *private enmities*, or for the sake of *prey*, any one perpetrates that wickedness,[9063] the earlier step is his becoming *impatient of*[9064] either the hatred or the avarice. Whatever *compels* a man, it is not possible that without *impatience of itself* it can be perfected in *deed*. Who *ever* committed *adultery* without impatience of *lust*? Moreover, if in females the sale of their modesty is forced by the price, of course it is by impatience of contemning gain[9065] that *this sale* is regulated.[9066] These (I mention) as the principal delinquencies in the sight of the Lord,[9067] for, to speak compendiously, *every* sin is ascribable to impatience. "Evil" is "impatience of good." None *immodest* is not *impatient of modesty; dishonest* of *honesty; impious* of *piety*;[9068] *unquiet* of *quietness*. In order that each individual may become *evil* he will be *unable to persevere*[9069] in being *good*. How, therefore, can such a hydra of delinquencies fail to offend the Lord, the Disapprover of evils? Is it not manifest that it was through impatience that Israel himself also always failed in his duty toward God, from that time when,[9070] forgetful of the heavenly arm whereby he had been drawn out of his Egyptian affliction, he demands from Aaron "gods[9071] as his guides;" when he pours down for an idol the contributions of his gold: for the so necessary delays of Moses, while he met with God, he had borne with impatience. After the edible rain of the manna, after the watery following[9072] of the rock, they despair of the Lord in not enduring a three-days' thirst;[9073] for this also is laid to their charge by the Lord as impatience. And—not to rove through individual cases—there was no instance in which it was not by failing in duty through impatience that they perished. How, moreover, did they lay hands on the prophets, except through impatience of hearing them? on the Lord moreover Himself, through impatience likewise of seeing Him? But had they entered *the path of* patience, they would have been set free.[9074]

[9049] "Procedere:" so Oehler, who, however, notices an ingenious conjecture of Jos. Scaliger—"procudere," the hammering out, or forging.

[9050] Tertullian may perhaps wish to imply, in *prayer*. See Matt. vi. 7.

[9051] Facere. But Fulv. Ursinus (as Oehler tells us) has suggested a neat emendation—"favere," favours.

[9052] See Ps. viii. 4–6.

[9053] Compare the expression in *de Idol.* iv., "perdition of blood" ="bloody perdition," and the note there. So here "angel of perdition" may ="lost angel."

[9054] Mulier. See *de Orat.* c. xxii.

[9055] 1 Cor. vii. 3; compare also 1 Pet. iii. 7.

[9056] Impetu.

[9057] Colonus. Gen. ii. 15.

[9058] Sapere. See *de Idol.* c. i. *sub fin.*

[9059] Homo.

[9060] Matrix. Mr. Dodgson renders *womb*, which is admissible; but the other passages quoted by Oehler, where Tertullian uses this word, seem to suit better with the rendering given in the text.

[9061] Compare a similar expression in *de Idol.* ii. *ad init.*

[9062] Which Tertullian has just shown to be the result of *impatience*.

[9063] i.e. murder.

[9064] i.e. unable to restrain.

[9065] i.e. want of power or patience to contemn gain.

[9066] "Ordinatur;" but "orditur" has been very plausibly conjectured.

[9067] Mr. Dodgson refers to *ad Uxor.* i. 5, *q. v. sub fin.*

[9068] Or, "*unduteous* of *duteousness*."

[9069] i.e. *impatient*.

[9070] I have departed slightly here from Oehler's punctuation.

[9071] Ex. xxxii. 1; Acts vii. 39, 40.

[9072] i.e. the water which followed them, after being given forth by the smitten rock. See 1 Cor. x. 4.

[9073] See Num. xx. 1–6. But Tertullian has apparently confused this with Ex. xv. 22, which seems to be the only place where "a *three-days*' thirst" is mentioned.

[9074] Free, i.e. from the bondage of impatience and of sin.

Chapter VI.—Patience Both Antecedent and Subsequent to Faith.

Accordingly it is patience which is both subsequent and antecedent to faith. In short, Abraham believed God, and was accredited by Him with righteousness;[9075] but it was patience which *proved* his faith, when he was bidden to immolate his son, with a view to (I would not say the temptation, but) the typical attestation of his faith. But God knew whom He had accredited with righteousness.[9076] So heavy a precept, the perfect execution whereof was not even pleasing to the Lord, he patiently both heard, and (if God had willed) would have fulfilled. Deservedly then was he "blessed," because he was "faithful;" deservedly "faithful," because "patient." So faith, illumined by patience, when it was becoming propagated among the nations through "Abraham's seed, which is Christ,"[9077] and was superinducing grace over the law,[9078] made patience her pre-eminent coadjutrix for amplifying and fulfilling the law, because that alone had been lacking unto the doctrine of righteousness. For men were of old wont to require "eye for eye, and tooth for tooth"[9079] and to repay with usury "evil with evil;" for, as yet, patience was not on earth, because faith was not either. Of course, meantime, impatience used to enjoy the opportunities which the law gave. That was easy, while the Lord and Master of patience was absent. But after He has supervened, and has united[9080] the grace of faith with patience, *now* it is no longer lawful to assail even with *word*, nor to say "fool"[9081] even, without "danger of the judgment." Anger has been prohibited, our spirits retained, the petulance of the hand checked, the poison of the tongue[9082] extracted. The law has found more than it has lost, while Christ says, "Love your personal enemies, and bless your cursers, and pray for your persecutors, that ye may be sons of your heavenly Father."[9083] Do you see whom patience gains for us as a Father? In this principal precept the universal discipline of patience is succinctly comprised, since evil-doing is not conceded even when it is deserved.

[9075] See Gen. xv. 6; Rom. iv. 3, 9, 22; Gal. iii. 6; James ii. 23.

[9076] i.e. the trial was necessary not to prove his faith to *God*, who knows all whom He accounts righteous, but "typically" to *us*.

[9077] Gal. iii. 16.

[9078] John i. 17; Rom. vi. 14, 15.

[9079] Matt. vi. 38, and the references there given.

[9080] Composuit.

[9081] See Matt. v. 22; and Wordsworth *in loco*, who thinks it probable that the meaning is "apostate."

[9082] Ps. cxl. 3; Rom. iii. 13; James iii. 8.

[9083] Matt. v. 44, 45.

Chapter VII.—The Causes of Impatience, and Their Correspondent Precepts.

Now, however, while we run through the causes of impatience, all the other precepts also will answer in their own places. If our spirit is aroused by the loss of property, it is commonished by the Lord's Scriptures, in almost every place, to a contemning of the world;[9084] nor is there any more powerful exhortation to contempt of money submitted[9085] (to us), than (*the fact*) the Lord Himself is found amid no riches. He always justifies the poor, fore-condemns the rich. So He fore-ministered to patience "loss," and to opulence "contempt" (as portion);[9086] demonstrating, by means of (His own) *repudiation* of riches, that *hurts* done to them also are not to be much regarded. Of that, therefore, which we have not the smallest need to seek after, because the Lord did not seek after it either, we ought to endure without heart-sickness the cutting down or taking away. "Covetousness," the Spirit of the Lord has through the apostle pronounced "a root of all evils."[9087] Let us not interpret that *covetousness* as consisting merely in the concupiscence of what is another's: for even what *seems* ours *is* another's; for nothing is ours, since all things are God's, whose are we also ourselves. And so, if, when suffering from a loss, we feel impatiently, grieving for what is lost from what is not our own, we shall be detected as bordering on covetousness: we *seek* what is another's when we ill brook *losing* what is another's. He who is greatly stirred with impatience of a loss, does, by giving things earthly the precedence over things heavenly, sin directly[9088] against God; for the Spirit, which he has received from the Lord, he greatly shocks for the sake of a worldly matter. Willingly, therefore, let us lose things earthly, let us keep things heavenly. Perish the whole world,[9089] so I may make patience my gain! In truth, I know not whether he who has not made up his mind to endure with constancy the loss of somewhat of his, either by theft, or else by force, or else even by carelessness, would himself readily or heartily lay hand on his own property in the cause of almsgiving: for who that endures not at all to be cut by another, himself draws the sword on his own body? Patience in losses is an exercise in bestowing and communicating. Who fears not to lose, finds it not irksome to give. Else how will one, when he has two coats, give the one of them to the naked,[9090] unless he be a man likewise to offer to one who takes away his coat his cloak as well?[9091] How shall we fashion to us friends from mammon,[9092] if we love it so much as not to put up with its loss? We shall perish together with the lost *mammon*. Why do we *find* here, where it is our business to *lose*?[9093] To exhibit impatience at all losses is the Gentiles' business, who give money the precedence perhaps over their soul; for so they do, when, in their cupidities of lucre, they encounter the gainful perils of commerce on the sea; when, for money's sake, even in the forum, there is nothing which damnation (itself) would fear which they hesitate to essay; when they hire themselves for sport and the camp; when, after the manner of wild beasts, they play the bandit along the highway. But us, according to the diversity by which we are distinguished from them, it becomes to lay down not our soul for money, but money for our soul, whether spontaneously in bestowing or patiently in losing.

[9084] Sæculo.

[9085] Subjacet.

[9086] This appears to be the sense of this very difficult passage as Oehler reads it; and of Fr. Junius' interpretation of it, which Oehler approves.

[9087] 1 Tim. vi. 10. See *de Idol.* xi. *ad init.*

[9088] De proximo. See above, c. v. *Deo de proximo amicus*, "a *most intimate* friend to God."

[9089] Sæculum.

[9090] Luke iii. 11.

[9091] Matt. v. 40; Luke vi. 29.

[9092] Luke xvi. 9.

[9093] "Alluding to Christ's words in Matt. x. 39" (Rigalt. quoted by Oehler).

Chapter VIII.—Of Patience Under Personal Violence and Malediction.

We who carry about our very soul, our very body, exposed in this world[9094] to injury from all, and exhibit patience under that injury; shall we be hurt at the loss[9095] of less important things?[9096] Far from a servant of Christ be such a defilement as that the patience which has been prepared for greater temptations should forsake him in frivolous ones. If one attempt to provoke you by manual violence, the monition of the Lord is at hand: "To him," He saith, "who smiteth thee on the face, turn the other cheek likewise."[9097] Let outrageousness[9098] be wearied out by your patience. Whatever that blow may be, conjoined[9099] with pain and contumely, it[9100] shall receive a heavier one from the Lord. You wound that outrageous[9101] one more by enduring: for he will be beaten by Him for whose sake you endure. If the tongue's bitterness break out in malediction or reproach, look back at the saying, "When they curse you, rejoice."[9102] The Lord Himself was "cursed" in the eye of the law;[9103] and yet is He the only Blessed One. Let us servants, therefore, follow our Lord closely; and be cursed patiently, that we may be able to be blessed. If I hear with too little equanimity some wanton or wicked word uttered against me, I must of necessity either myself retaliate the bitterness, or else I shall be racked with mute impatience. When, then, on being cursed, I smite (with my tongue,) how shall I be found to have followed the doctrine of the Lord, in which it has been delivered that "a man is defiled,[9104] not by the defilements of vessels, but of the things which are sent forth out of his mouth." Again, *it is said* that "impeachment[9105] awaits us for every vain and needless word."[9106] It follows that, from whatever the Lord keeps us, the same He admonishes us to bear patiently from another. I will add (somewhat) touching the *pleasure* of patience. For every injury, whether inflicted by tongue or hand, when it has lighted upon patience, will be dismissed[9107] with the same fate as, some weapon launched against and blunted on a rock of most stedfast hardness. For it will wholly fall then and there with bootless and fruitless labour; and sometimes will recoil and spend its rage on him who sent it out, with retorted impetus. No doubt the reason why any one hurts you is that you may be pained; because the hurter's enjoyment consists in the pain of the hurt. When, then, you have upset his enjoyment by not being pained, *he* must needs he pained by the loss of his enjoyment. Then you not only go unhurt away, which even alone is enough for you; but gratified, into the bargain, by your adversary's disappointment, and revenged by his pain. This is the *utility* and the *pleasure* of patience. 71

[9094] Sæculo.

[9095] Delibatione.

[9096] i.e. money and the like. Compare Matt. vi. 25; Luke xii. 23.

[9097] Matt. v. 39.

[9098] Improbitas.

[9099] Constrictus. I have rendered after Oehler: but may not the meaning be "clenched," like the hand which deals the blow?

[9100] As Oehler says "the blow" is said to "receive" that which, strictly, the dealer of it receives.

[9101] Improbum.

[9102] Matt. v. 11, 12; Luke vi. 22, 23.

[9103] Deut. xxi. 23; Gal. iii. 13. Tertullian's quotations here are somewhat loose. He renders words which are distinct in the Greek by the same in his Latin.

[9104] Communicari—κοινοῦσθαι. See Mark vii. 15, "made common," i.e. profane, unclean. Compare Acts x. 14, 15 in the Greek.

[9105] Reatum. See *de Idol.* i. *ad init.*, "the highest impeachment of the age."

[9106] Matt. xii. 36. Tertullian has rendered ἀργόν by "vani et supervacui."

[9107] Dispungetur: a word which, in the active, means technically "to balance accounts," hence "to discharge," etc.

Chapter IX.—Of Patience Under Bereavement.

Not even that species of impatience under the loss of our dear ones is excused, where some assertion of a right to grief acts the patron to it. For the consideration of the apostle's declaration must be set before us, who says, "Be not overwhelmed with sadness at the falling asleep of any one, just as the nations are who are without hope."[9108] And justly; or, believing the resurrection of Christ we believe also in our own, for whose sake He both died and rose again. Since, then, there is certainty as to the resurrection of the dead, grief for death is needless, and impatience of grief is needless. For why should you grieve, if you believe that (your loved one) is not perished? Why should you bear impatiently the temporary withdrawal of him who you believe will return? That which you think to be death is departure. He who goes before us is not to be lamented, though by all means to be longed for.[9109] That longing also must be tempered with patience. For why should you bear without moderation *the fact that* one is gone away whom you will presently follow? Besides, impatience in matters of this kind bodes ill for our hope, and is a dealing insincerely with the faith. And we wound Christ when we accept not with equanimity the summoning out of this world of any by Him, as if they were to be pitied. "I desire," says the apostle, "to be now received, and to be with Christ."[9110] How far better a desire does *he* exhibit! If, then, we grieve impatiently over such as *have* attained the desire of Christians, we show unwillingness ourselves to attain it.

[9108] 1 Thess. iv. 13, not very strictly rendered.

[9109] Desiderandus.

[9110] Phil. i. 23, again loosely rendered: e.g. ἀναλῦσαι ="to weigh anchor," is rendered by Tertullian "recipi."

Chapter X.—Of Revenge.

There is, too, another chief spur of impatience, the lust of revenge, dealing with the business either of glory or else of malice. But "glory," on the one hand, is everywhere "vain;"[9111] and malice, on the other, is always[9112] odious to the Lord; in this case indeed most of all, when, being provoked by a neighbour's malice, it constitutes itself superior[9113] in following out revenge, and by paying wickedness doubles that which has once been done. Revenge, in the estimation of error,[9114] seems a solace of pain; in the estimation of truth, on the contrary, it is convicted of malignity. For what difference is there between provoker and provoked, except that the former is detected as prior in evil-doing, but the latter as posterior? Yet each stands impeached of hurting a man in the eye of the Lord, who both prohibits and condemns every wickedness. In evil doing there is no account taken of *order*, nor does *place* separate what *similarity* conjoins. And the precept is absolute, that evil is not to be repaid with evil.[9115] Like deed involves like merit. How shall we observe that principle, if in our loathing[9116] we shall not loathe *revenge*? What honour, moreover, shall we be offering to the Lord God, if we arrogate to ourselves the arbitrament of vengeance? We are corrupt[9117]—earthen vessels.[9118] With our own servant-boys,[9119] if they assume to themselves the right of vengeance on their fellow-servants, we are gravely offended; while such as make us the offering of their patience we not only approve as mindful of humility, of servitude, affectionately jealous of the right of their lord's honour; but we make them an ampler satisfaction than they would have pre-exacted[9120] for themselves. Is there any risk of a different result in the case of a Lord so just in estimating, so potent in executing? Why, then, do we believe Him a Judge, if not an Avenger too? This He promises that He will be to us in return, saying, "Vengeance *belongeth* to me, and I will avenge;"[9121] that is, *Leave* patience to me, and I will reward patience. For when He says, "Judge not, lest ye be judged,"[9122] does He not require patience? For who will refrain from judging another, but he who shall be patient in not revenging himself? Who *judges* in order to *pardon*? And if he shall pardon, still he has taken care to indulge the impatience of a judger, and has taken away the honour of the one Judge, that is, God. How many mischances had impatience of this kind been wont to run into! How oft has it repented of its revenge! How oft has its vehemence been found worse than the causes which led to it!—inasmuch as nothing undertaken with impatience can be effected without impetuosity: nothing done with impetuosity fails either to stumble, or else to fall altogether, or else to vanish headlong. Moreover, if you avenge yourself too slightly, you will be mad; if too amply, you will have to bear the burden.[9123] What have I to do with vengeance, the measure of which, through impatience of pain, I am unable to regulate? Whereas, if I shall repose on patience, I shall not *feel* pain; if I shall not feel pain, I shall not *desire* to avenge myself. 714

[9111] See Gal. v. 26; Phil. ii. 3.

[9112] Nunquam non.

[9113] i.e. perhaps superior *in degree of malice*.

[9114] i.e. of the world and its erroneous philosophies.

[9115] Rom. xii. 17.

[9116] Fastidientes, i.e. our loathing or abhorrence of *sin*. Perhaps the reference may be to Rom. xii. 9.

[9117] Isa. lxiv. 6.

[9118] Isa. lxiv. 8; 2 Cor. iv. 7.

[9119] Servulis.

[9120] Præsumpsissent.

[9121] Deut. xxxii. 35; Ps. xciv. 1; Rom. xii. 19; Heb. x. 30.

[9122] Matt. vii. 1; Luke vi. 37.

[9123] i.e. the penalty which the law will inflict.

Chapter XI.—Further Reasons for Practising Patience. Its Connection with the Beatitudes.

After these principal material causes of impatience, registered to the best of our ability, why should we wander out of our way among the rest,—what are found at home, what abroad? Wide and diffusive is the Evil One's operation, hurling manifold irritations of our spirit, and sometimes trifling ones, sometimes very great. But the trifling ones you may contemn from their very littleness; to the very great ones you may yield in regard of their overpoweringness. Where the injury is less, there is no necessity for impatience; but where the injury is greater, there more necessary is the remedy for the injury—patience. Let us strive, therefore, to endure the inflictions of the Evil One, that the counter-zeal of our equanimity may mock the zeal of the foe. If, however, we ourselves, either by imprudence or else voluntarily, draw upon ourselves anything, let us meet with equal patience what we have to blame ourselves for. Moreover, if we believe that some inflictions are sent on us by the Lord, to whom should we more exhibit patience than to the Lord? Nay, He teaches[9124] us to give thanks and rejoice, over and above, at being thought worthy of divine chastisement. "Whom I love," saith He, "I chasten."[9125] O blessed servant, on whose amendment the Lord is intent! with whom He deigns to be wroth! whom He does not deceive by dissembling His reproofs! On every side, therefore, we are bound to the duty of exercising patience, from whatever quarter, either by our own errors or else by the snares of the Evil One, we incur the Lord's reproofs. Of that duty great is the reward—namely, happiness. For whom but the patient has the Lord called happy, in saying, "Blessed are the poor in spirit, for theirs is the kingdom of the heavens?"[9126] No one, assuredly, is "poor in spirit," except he be humble. Well, who is humble, except he be patient? For no one can abase himself without patience, in the first instance, to bear the act of abasement. "Blessed," saith He, "are the weepers and mourners."[9127] Who, without patience, is tolerant of such unhappinesses? And so to such, "consolation" and "laughter" are promised. "Blessed are the gentle:"[9128] under this term, surely, the impatient cannot possibly be classed. Again, when He marks "the peace-makers"[9129] with the same title of felicity, and names them "sons of God," pray have the impatient any affinity with "peace?" Even a fool may perceive that. When, however, He says, "Rejoice and exult, as often as they shall curse and persecute you; for very great is your reward in heaven,"[9130] of course it is not to the *impatience* of exultation[9131] that He makes that promise; because no one *will* "exult" in adversities unless he have first learnt to contemn them; no one will contemn them unless he have learnt to practise patience.

[9124] Docet. But a plausible conjecture, "decet," "it becomes us," has been made.

[9125] Prov. iii. 11, 12; Heb. xii. 5, 6; Rev. iii. 19.

[9126] Matt. v. 3.

[9127] Matt. v. 4.

[9128] Matt. v. 5.

[9129] Matt. v. 9.

[9130] Matt. v. 11, 12, inexactly quoted.

[9131] Exultationis impatientiæ.

Chapter XII.—Certain Other Divine Precepts. The Apostolic Description of Charity. Their Connection with Patience.

As regards the rule of peace, which[9132] is so pleasing to God, who in the world that is prone to impatience[9133] will even *once* forgive his brother, I will not say "seven times," or[9134] "seventy-seven times?"[9135] Who that is contemplating a suit against his adversary will compose the matter by agreement,[9136] unless he first begin by lopping off chagrin, hardheartedness, and bitterness, which are in fact the poisonous outgrowths of impatience? How will you "remit, and remission shall be granted" you[9137] if the absence of patience makes you tenacious of a wrong? No one who is at variance with his brother in his mind, will finish offering his "duteous gift at the altar," unless he first, with intent to "reconciliate his brother," return to patience.[9138] If "the sun go down over our wrath," we are in jeopardy:[9139] we are not allowed to remain one day without patience. But, however, since Patience takes the lead in[9140] every species of salutary discipline, what wonder that she likewise ministers to Repentance, (accustomed as Repentance is to come to the rescue of such as have fallen,) when, on a disjunction of wedlock (for that cause, I mean, which makes it lawful, whether for husband or wife, to persist in the perpetual observance of widowhood),[9141] she[9142] waits for, she yearns for, she persuades by her entreaties, repentance in all who are one day to enter salvation? How great a blessing she confers on each! The one she prevents from becoming an adulterer; the other she amends. So, too, she is found in those holy examples touching patience in the Lord's parables. The shepherd's patience seeks and finds the straying ewe:[9143] for *Im*patience would easily despise *one* ewe; but Patience undertakes the labour of the quest, and the patient burden-bearer carries home on his shoulders the forsaken sinner.[9144] That prodigal son also the father's patience receives, and clothes, and feeds, and makes excuses for, in the presence of the angry brother's *im*patience.[9145] He, therefore, who "had perished" is saved, because he entered on *the way of* repentance. Repentance perishes not, because it finds Patience (to welcome it). For by whose teachings but those of Patience is Charity[9146]—the highest sacrament of the faith, the treasure-house of the Christian name, which the apostle commends with the whole strength of the Holy Spirit—trained? "Charity," he says, "is long suffering;" thus she applies patience: "is beneficent;" Patience does no evil: "is not emulous;" that certainly is a peculiar mark of patience: "savours not of violence:"[9147] she has drawn her self-restraint from patience: "is not puffed up; is not violent;"[9148] for that pertains not unto patience: "nor does she seek her own" if, she *offers* her own, provided she may benefit her neighbours: "nor is irritable;" if she were, what would she have left to *Im*patience? Accordingly he says, "Charity endures all things; tolerates all things;" of course because she is patient. Justly, then, "will she never fail;"[9149] for all other things will be cancelled, will have their consummation. "Tongues, sciences, prophecies, become exhausted; faith, hope, charity, are permanent:" Faith, which Christ's patience introduced; hope, which man's patience waits for; charity, which Patience accompanies, with God as Master.

[9132] i.e. peace.

[9133] Impatientiæ natus: lit. "born for impatience." Comp. *de Pæniten.* 12, *ad fin.* "nec ulli rei nisi pænitentiæ natus."

[9134] Oehler reads "sed," but the "vel" adopted in the text is a conjecture of Latinius, which Oehler mentions.

[9135] Septuagies septies. The reference is to Matt. xviii. 21, 22. Compare *de Orat.* vii. *ad fin.* and the note there.

[9136] Matt. v. 25.

[9137] Luke vi. 37.

[9138] Matt. v. 23, 24.

[9139] Eph. iv. 26. Compare *de Orat.* xi.

[9140] Gubernet.

[9141] What the cause *is* is disputed. Opinions are divided as to whether Tertullian means by it "marriage with a heathen" (which as Mr. Dodgson reminds us, Tertullian—*de Uxor.* ii. 3—calls "adultery"), or the case in which our Lord allowed divorce. See Matt. xix. 9.

[9142] i.e. patience.

[9143] Luke xv. 3–6.

[9144] Peccatricem, i.e. the *ewe*.

[9145] Luke xv. 11–32.

[9146] Dilectio = ἀγάπη. See Trench, *New Testament Syn., s. v.* ἀγάπη; and with the rest of this chapter compare carefully, in the Greek, 1 Cor. xiii. [Neander points out the different view our author takes of the same parable, in the *de Pudicit.* cap. 9, Vol. IV. this series.]

[9147] Protervum = Greek περπερεύεται.

[9148] Proterit = Greek ἀσχημονεῖ.

[9149] Excidet = Greek ἐκλείπει, suffers eclipse.

Chapter XIII.—Of Bodily Patience.

Thus far, finally, of patience simple and uniform, and as it exists merely in the *mind*: though in many forms likewise I labour after it in *body*, for the purpose of "winning the Lord;"[9150] inasmuch as it is *a quality* which has been exhibited by the Lord Himself in bodily virtue as well; if it is true that the ruling mind easily communicates the gifts[9151] of the Spirit with its *bodily* habitation. What, therefore, is the business of Patience *in the body*? In the first place, *it is* the affliction[9152] of the flesh—a victim[9153] able to appease the Lord by means of the sacrifice of humiliation—in making a libation to the Lord of sordid[9154] raiment, together with scantiness of food, content with simple diet and the pure drink of water[9155] in conjoining fasts *to all this*; in inuring herself to sackcloth and ashes. This *bodily* patience adds a grace to our prayers for good, a strength to our prayers against evil; this opens the ears of Christ *our* God,[9156] dissipates severity, elicits clemency. Thus that Babylonish king,[9157] after being exiled from human form in his seven years' squalor and neglect, because he had offended the Lord; by the bodily immolation of patience not only recovered his kingdom, but—what is more to be desired by a man—made satisfaction to God. Further, if we set down in order the higher and happier grades of bodily patience, (we find that) it is she who is entrusted by holiness with the care of continence of the flesh: she keeps the widow,[9158] and sets on the virgin the seal[9159] and raises the self-made eunuch to the realms of heaven.[9160] That which springs from a virtue of the *mind* is perfected in the *flesh; and*, finally, by the patience of the flesh, does battle under persecution. If flight press hard, the flesh wars with[9161] the inconvenience of flight; if imprisonment overtake[9162] us, the flesh (still was) in bonds, the flesh in the gyve, the flesh in solitude,[9163] and in that want of light, and in that patience of the world's misusage.[9164] When, however, it is led forth unto the final proof of happiness,[9165] unto the occasion of the second baptism,[9166] unto the act of ascending the divine seat, no patience is more needed *there* than *bodily* patience. If the "spirit is willing, but the flesh," *without* patience, "weak,"[9167] where, *save in patience*, is the safety of the spirit, and of the flesh itself? But when the Lord says this about the flesh, pronouncing it "weak," He shows what need there is of strengthening, it—that is by patience—to meet[9168] every preparation for subverting or punishing faith; that it may bear with all constancy stripes, fire, cross, beasts, sword; all which prophets and apostles, by enduring, conquered!

[9150] Phil. iii. 8.

[9151] "Invecta," generally = "movables", household furniture.

[9152] Or, mortification, "adflictatio."

[9153] i.e. fleshly mortification is a "victim," etc.

[9154] Or, "mourning." Comp. *de Pœn.* c. 9.

[9155] [The "water *vs.* wine" movement is not a discovery of our own times. "Drink a *little wine*," said St. Paul medicinally; but (as a great and good divine once remarked) "we must not lay stress on the *noun*, but the *adjective*; let it be very little."]

[9156] Christi dei.

[9157] Dan. iv. 33–37. Comp. *de Pœn.* c. 12. [I have removed an ambiguity by slightly touching the text here.]

[9158] 1 Tim. v. 3, 9, 10; 1 Cor. vii. 39, 40.

[9159] 1 Cor. vii. 34, 35.

[9160] Matt. xix. 12.

[9161] Ad. It seems to mean flesh has strength given it, by patience, to meet the hardships of the flight. Compare the πρὸς πλησμονὴν τῆς σαρκὸς, of St. Paul in Col. ii. 23. [Kaye compares this with the *De Fuga*, as proof of the author's freedom from Montanism, when this was written.]

[9162] Præveniat: "prevent" us, before we have time to flee.

[9163] Solo.

[9164] [Elucidation III.]

[9165] i.e. martyrdom.

[9166] Comp. Luke xii. 50.

[9167] Matt. xxvi. 41.

[9168] "Adversus," like the "ad" above, note 21, p. 713.

Chapter XIV.—The Power of This Twofold Patience, the Spiritual and the Bodily. Exemplified in the Saints of Old.

With this strength of patience, Esaias is cut *asunder*, and ceases not to speak concerning the Lord; Stephen is stoned, and prays for pardon to his foes.[9169] Oh, happy also he who met all the violence of the devil by the exertion of every species of patience![9170]—whom neither the driving away of his cattle nor those riches of his in sheep, nor the sweeping away of his children in one swoop of ruin, nor, finally, the agony of his own body in (one universal) wound, estranged from the patience and the faith which he had plighted to the Lord; whom the devil smote with all his might in vain. For by all his pains he was not drawn away from his reverence for God; but he has been set up as an example and testimony to us, for the thorough accomplishment of patience as well in spirit as in flesh, as well in mind as in body; in order that we succumb neither to damages of our worldly goods, nor to losses of those who are dearest, nor even to bodily afflictions. What a bier[9171] for the devil did God erect in the person of that hero! What a banner did He rear over the enemy of His glory, when, at every bitter message, that man uttered nothing out of his mouth but thanks to God, while he denounced his wife, now quite wearied with ills, and urging him to resort to crooked remedies! How did God smile,[9172] how was the evil one cut asunder,[9173] while Job with mighty equanimity kept scraping off[9174] the unclean overflow of his own ulcer, while he sportively replaced the vermin that brake out thence, in the same caves and feeding-places of his pitted flesh! And so, when all the darts of temptations had blunted themselves against the corslet and shield of his patience, that instrument[9175] of God's victory not only presently recovered from God the soundness of his body, but possessed in redoubled measure what he had lost. And if he had wished to have his children also restored, he might again have been called father; but he preferred to have them restored him "in that day."[9176] Such joy as *that*—secure so entirely concerning the Lord—he deferred; meantime he endured a voluntary bereavement, that he might not live without *some* (exercise of) patience.

[9169] Acts vii. 59, 60.

[9170] Job. See Job i. and ii.

[9171] "Feretrum"—for carrying trophies in a triumph, the bodies of the dead, and their effigies, etc.

[9172] Compare Ps. ii. 4.

[9173] i.e. with rage and disappointment.

[9174] Job ii. 8.

[9175] Operarius.

[9176] See 2 Tim. iv. 8. There is no authority for this statement of Tertullian's in Scripture. [It is his inference rather.]

Chapter XV.—General Summary of the Virtues and Effects of Patience.

So amply sufficient a Depositary of patience is God. If it be a wrong which you deposit in His care, He is an Avenger; if a loss, He is a Restorer; if pain, He is a Healer; if death, He is a Reviver. What honour is granted to Patience, to have God as her Debtor! And not without reason: for she keeps all His decrees; she has to do with all His mandates. She fortifies faith; is the pilot of peace; assists charity; establishes humility; waits long for repentance; sets her seal on confession; rules the flesh; preserves the spirit; bridles the tongue; restrains the hand; tramples temptations under foot; drives away scandals; gives their crowning grace to martyrdoms; consoles the poor; teaches the rich moderation; overstrains not the weak; exhausts not the strong; is the delight of the believer; invites the Gentile; commends the servant to his lord, and his lord to God; adorns the woman; makes the man approved; is loved in childhood, praised in youth, looked up to in age; is beauteous in either sex, in every time of life. Come, now, *see* whether[9177] we have a general idea of her mien and habit. Her countenance is tranquil and peaceful; her brow serene[9178] contracted by no wrinkle of sadness or of anger; her eyebrows evenly relaxed in gladsome wise, with eyes downcast in humility, not in unhappiness; her mouth sealed with the honourable mark of silence; her hue such as theirs who are without care and without guilt; the motion of her head frequent against the devil, and her laugh threatening;[9179] her clothing, moreover, about her bosom white and 71 well fitted to her person, as being neither inflated nor disturbed. For *Patience* sits on the throne of that calmest and gentlest Spirit, who is not found in the roll of the whirlwind, nor in the leaden hue of the cloud, but is of soft serenity, open and simple, whom Elias saw at his third essay.[9180] For where God is, there too is His foster-child, namely Patience. When God's Spirit descends, then Patience accompanies Him indivisibly. If we do not give admission *to her* together with the Spirit, will (He) *always* tarry with us? Nay, I know not whether He would remain *any longer*. Without His companion and handmaid, He must of necessity be straitened in every place and at every time. Whatever blow His enemy may inflict He will be unable to endure alone, being without the instrumental means of enduring.

[9177] Si. This is Oehler's reading, who takes "si" to be ="an." But perhaps "sis" (="si vis"), which is Fr. Junius' correction, is better: "Come, now, let us, if you please, give a general sketch of her mien and habit."

[9178] Pura; perhaps "smooth."

[9179] Compare with this singular feature, Isa. xxxvii. 22.

[9180] i.e., as Rigaltius (referred to by Oehler), explains, after the *two* visions of angels who appeared to him and said, "Arise and eat." See 1 Kings xix. 4–13. [It was the *fourth*, but our author having mentioned *two*, inadvertently calls it the *third*, referring to the "still small voice," in which Elijah *saw* His manifestation.]

Chapter XVI.—The Patience of the Heathen Very Different from Christian Patience. Theirs Doomed to Perdition. Ours Destined to Salvation.

This is the rule, this the discipline, these the works of patience *which is* heavenly and true; that is, of Christian *patience*, not false and disgraceful, like as is that patience of the nations of the earth. For in order that in this also the devil might rival the Lord, he has as it were quite on a par (except that the very diversity of evil and good is exactly on a par with their magnitude[9181]) taught *his disciples* also a patience of his own; that, I mean, which, making husbands venal for dowry, and teaching them to trade in panderings, makes them subject to the power of their wives; which, with feigned affection, undergoes every toil of forced complaisance,[9182] with a view to ensnaring the childless;[9183] which makes the slaves of the belly[9184] submit to contumelious patronage, in the subjection of their liberty to their gullet. Such pursuits of patience the Gentiles are acquainted with; and they eagerly seize a name of so great goodness to apply it to foul practises: patient they live of rivals, and of the rich, and of such as give them invitations; impatient of God alone. But let their own and their leader's patience look to itself—*a patience* which the subterraneous fire awaits! Let us, on the other hand, love the patience of God, the patience of Christ; let us repay to Him the *patience* which He has paid down for us! Let us offer *to Him* the patience of the spirit, the patience of the flesh, believing as we do in the resurrection of flesh and spirit.

[9181] One is finite, the other infinite.

[9182] Obsequii.

[9183] And thus getting a place in their wills.

[9184] i.e. professional "diners out." Comp. Phil. iii. 19.

Elucidations.

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I.

(Unless patience sit by his side, cap. i. p. 707.)

Let me quote words which, many years ago, struck me forcibly, and which I trust, have been blest to my soul; for which reason, I must be allowed, here, to thank their author, the learned and fearless Dean Burgon, of Chichester. In his invaluable *Commentary* on the Gospel, which while it abounds in the fruits of a varied erudition, aims only to be practically useful, this pious scholar remarks: "To Faith must be added *Patience*, the 'patient waiting for God,' if we would escape the snare which Satan spread, no less for the Holy One (*i.e.* in the Temp. upon the Pinnacle) than for the Israelites at Massah. And this is perhaps the reason *of the remarkable prominence* given to the grace of *Patience*, both by our Lord and His Apostles; a circumstance, as it may be thought, *which has not altogether attracted the attention which it deserves*." He then cites examples;[9185] but a reference to any good concordance will strikingly exemplify the admirable comment of this "godly and well-learned man." See his comments on Matt. iv. 7 and Luke xxi. 19.

II.

(Under their chin, cap. iv. p. 709.)

The reference in the note to Paris, as represented by Virgil and in ancient sculpture, seems somewhat to the point:

"Et nunc ille Paris, cum semiviro comitatu.
Mæonia mentum mitra crinemq, madentem,
Subnixus, etc."

He had just spoken of the *pileus* as a "Cap of freedom," but there was another form of *pileus* which was just the reverse and was probably tied by *fimbriæ*, under the chin, denoting a low order of slaves, effeminate men, perhaps *spadones*. Now, the Phrygian bonnet to which Virgil refers, is introduced by him to complete the reproach of his contemptuous expression (semiviro comitatu) just before. So, our author—"not only from men, *i.e.* men so degraded as to wear this badge of extreme servitude, but even from cattle, etc. Shall these mean creatures outdo us in obedience and patience?"

[9185] See—*A Plain Commentary* on the Four Gospels, intended chiefly for *Devotional Reading*. Oxford, 1854. Also (Vol. I. p. 28) Philadelphia, 1855.

III.

(The world's misusage, cap. xiii. p. 716.)

The Reverend Clergy who may read this note will forgive a brother, who begins to be in respect of years, like "Paul the aged," for remarking, that the reading of the *Ante-Nicene Fathers* often leads him to sigh—"Such were they from whom we have received all that makes life tolerable, but how intolerable it was for them: *are we, indeed, such as they would have considered Christians*?" God be praised for His mercy and forbearance in our days; but, still it is true that "we have need of patience." Is not much of all that we regard as "the world's misusage," the gracious hand of the Master upon us, giving us something for the exercise of that Patience, by which He forms us into His own image? (Heb. xii. 3.) Impatience of obscurity, of poverty, of ingratitude, of misrepresentation, of "the slings and arrows" of slander and abuse, is a revolt against that indispensable discipline of the Gospel which requires us to "endure afflictions" in some form or other. Who can complain when one thinks what it would have cost us to be Christians in Tertullian's time? The ambition of the Clergy is always rebellion against God, and "patient waiting" is its only remedy. One will find profitable reading on this subject in Massillon,[9186] *de l'Ambition des Clercs*: "Reposez-vous sur le Seigneur du soin de votre destinée: il saura bien accomplir, tout seul, les desseins qu'il a sur vous. Si votre élévation est son bon plaisir, elle sera, aussi son ouvrage. Rendez-vous en digne seulement par la retraite, par la frayeur, par la fuite, par les sentiments vifs de votre indignité…c'est ainsi que les Chrysostome, les Grégoire, les Basil, les Augustin, furent donnés à l'Église."

[9186] Œuvres, Tom. vi. pp. 133–5. Ed. Paris, 1824.

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CCEL Staff Writer
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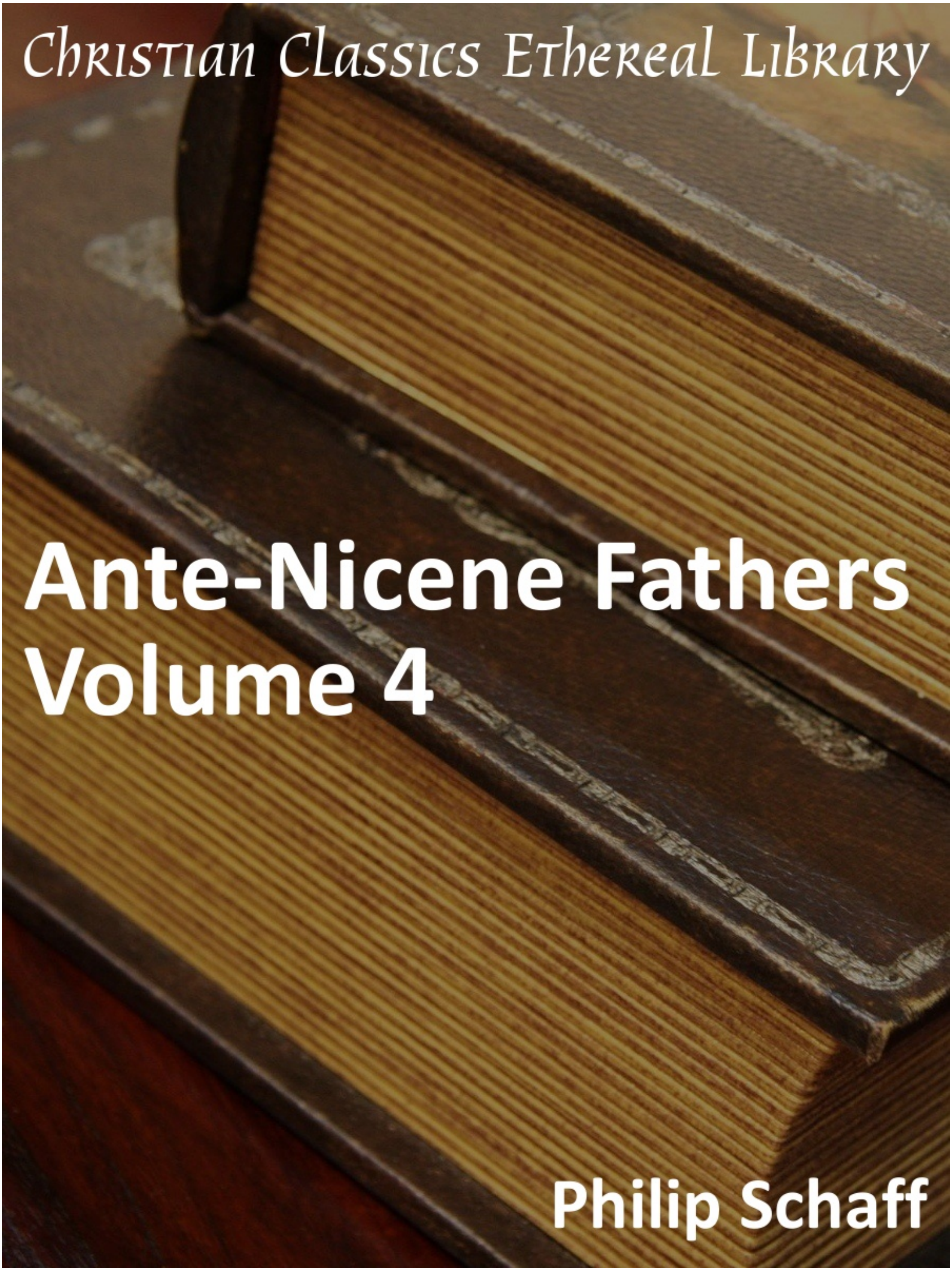

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Ante-Nicene Fathers
Volume 4

Philip Schaff

ANF04. Fathers of the Third Century: Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second

Author(s):	Schaff, Philip (1819-1893) (Editor)
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Description:	Originally printed in 1885, the ten-volume set, *Ante-Nicene Fathers*, brings together the work of early Christian thinkers. In particular, it brings together the writings of the early Church fathers prior to the fourth century Nicene Creed. These volumes are noteworthy for their inclusion of entire texts, and not simply fragments or excerpts from these great writings. The translations are fairly literal, providing both readers and scholars with a good approximation of the originals. This volume continues with the works of Tertullian, compiling a series of his shorter treatises. It also contains the work of other Church Fathers from "Latin Christianity"--Minucius Felix and Commododianus. Finally, it contains some of the works of well-known and influential theologian Origen. These writings were heavily influential on the early Church, and for good reason, as they are inspirational and encouraging. These volumes also come with many useful notes, providing the reader with new levels of understanding. Overall, *Ante-Nicene Fathers*, or any part of it, is a welcome addition to one's reading list. Tim Perrine CCEL Staff Writer

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The Writings of the Fathers Down to A.D. 325

i

ANTE-NICENE FATHERS

VOLUME 4.

Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second.

Chronologically arranged, with brief notes and prefaces, by

A. Cleveland Coxe, D.D.

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iii

Fathers of the Third Century:

Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second.

————————————

AMERICAN EDITION.

Chronologically arranged, with brief notes and prefaces, by

A. Cleveland Coxe, D.D.

Τὰ ἀρχαῖα ἔθη κρατείτω.
The Nicene Council

Introductory Notice.

v

[a.d. 200–250.] This fourth volume of our series is an exceptional one. It presents, under one cover, specimens of two of the noblest of the Christian Fathers; both of them exceptionally great in their influence upon the ages; both of them justly censurable for pitiable faults; each of them, in spite of such failings, endeared to the heart of Christendom by their great services to the Church; both of them geographically of Africa, but the one essentially Greek and the other a Latin; the one a builder upon the great Clementine foundations, the other himself a founder, the brilliant pioneer of Latin Christianity. The contrasts and the concurrences of such minds, and in them of the Alexandrian and Carthaginian schools, are most suggestive, and should be edifying.

The works of both, as here given, are fractional. Tertullian overflows into this volume, after filling one before; the vast proportions of Origen’s labours forced the Edinburgh publishers to give specimens only.

Minucius Felix and Commodian are thrown in as a sort of appendix to Tertullian, and illustrate the school and the Church of the same country. The Italian type does not yet appear. Latin Christianity is essentially North-African, and is destined to continue such, conspicuously, till it has culminated in the genius of Augustine. From the first, the Orientals speculate concerning God; the Westerns deal with man. Both schools “contend earnestly for the faith once delivered to the saints.” And, once for all, it may be said, that if their language necessarily lacks the precision of technical theology, and enables those who have little sympathy with them to set them one against another on some points, and so to impair their value as witnesses, it is quite as easy, and far more just, to show the harmony of their ideas, even when they differ in their forms of speech. This has been triumphantly done by Bull, just as the same writer harmonizes St. James and St. Paul, working down to their common base in the Rock of Ages. The test of Ante-Nicene unity is the Nicene Symbol, in which the primitive writings find their ultimate expression. That Clement and Tertullian alike would have recognized as the faith; for the earlier Fathers were, in fact, its authors. The Nicene Fathers were compilers only, and professed only to embody in the Symbol what their predecessors had established and maintained.

Let it be borne in mind that there is only one Œcumenical Symbol. The Creed called the Apostles’ is unknown to the East save as an orthodox confession of their Western brethren. The “Athanasian Creed” is only a Western hymn, like the *Te Deum,* and has no œcumenical warrant as a symbol, though it embodies the common doctrine. The *Filioque*, wherever it appears, is apocryphal, and has no œcumenical force; while it is heretical (in Catholic theology) if it be held in a sense which destroys the *One Source* of divinity in the Father, its *fons et origo*. Surely, it is a noble exercise of mind and heart to see, in the splendid result of the Ante-Nicene conflicts with error, and in the enduring truth and perennial freshness of the Nicene Creed, the fulfilment of the promise of the Great Head of the Church, that the Spirit should abide with them for ever, and guide them into all truth.

The editor-in-chief, who has been forced to labour unassisted in the preceding volumes, has been so happy as to find a valued collaborator in editing the works of Origen, who has vi also relieved him of the task of proof-reading almost entirely throughout this volume, excepting on his own pages of prefaces or annotations. In spite of the fact that a necessity for despatch requires the printing to be done from single proofs, it is believed that this volume excels its predecessors in typographical accuracy,—a merit largely due to the eminent skill of the Boston press from which it proceeds, but primarily to the pains of the Rev. Dr. Spencer, an expert in such operations.

For the favour and generous spirit with which his Christian brethren have welcomed and encouraged this undertaking, the editor is grateful to them, and to the common Lord and Master of us all.

October, 1885.

TERTULLIAN.

3

————————————

PART FOURTH.

I.

On the Pallium.[1]

[Translated by the Rev. S. Thelwall.]

———————————

Chapter I.—Time Changes Nations' Dresses—and Fortunes.

Men of Carthage, ever princes of Africa, ennobled by ancient memories, blest with modern felicities, I rejoice that times are so prosperous with you that you have leisure to spend and pleasure to find in criticising dress. These are the "piping times of peace" and plenty. Blessings rain from the empire and from the sky. Still, you too of old time wore your garments—your tunics—of another shape; and indeed they were in repute for the skill of the weft, and the harmony of the hue, and the due proportion of the size, in that they were neither prodigally long across the shins, nor immodestly scanty between the knees, nor niggardly to the arms, nor tight to the hands, but, without being shadowed by even a girdle arranged to divide the folds, they stood on men's backs with quadrate symmetry. The garment of the mantle extrinsically—itself too quadrangular—thrown back on either shoulder, and meeting closely round the neck in the gripe of the buckle, used to repose on the shoulders.[2] Its counterpart is now the priestly dress, sacred to Æsculapius, whom you now call your own. So, too, in your immediate vicinity, the sister State[3] used to clothe (her citizens); and wherever else in Africa Tyre (has settled).[4] But when the urn of worldly[5] lots varied, and God favoured the Romans, the sister State, indeed, of her own choice hastened to effect a change; in order that when Scipio put in at her ports she might already beforehand have greeted him in the way of dress, precocious in her Romanizing. To you, however, after the benefit in which your injury resulted, as exempting you from the infinity of age, not (deposing you) from your height of eminence,—after Gracchus and his foul omens, after Lepidus and his rough jests, after Pompeius and his triple altars, and Cæsar and his long delays, when Statilius Taurus reared your ramparts, and Sentius Saturninus pronounced the solemn form of your inauguration,—while concord lends her aid, the *gown* is offered. Well! what a circuit has it taken! from Pelasgians to Lydians;[6] from Lydians to Romans: in

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[1] [Written, according to Neander, about a.d. 208.]

[2] [See Elucidation I.]

[3] Utica (Oehler).

[4] i.e., in Adrumetum (Oehler).

[5] Sæcularium.

[6] i.e., Etruscans, who were supposed to be of Lydian origin.

order that from the shoulders of the sublimer people it should descend to embrace Carthaginians! Henceforth, finding your tunic too long, you suspend it on a dividing cincture; and the redundancy of your now smooth *toga*[7] you support by gathering it together fold upon fold; and, with whatever other garment social condition or dignity or season clothes you, *the mantle*, at any rate, which used to be worn by all ranks and conditions among you, you not only are unmindful of, but even deride. For my own part, I wonder not (thereat), in the face of a more ancient evidence (of your forgetfulness). For the ram withal—not that which Laberius[8] (calls)

> "Back-twisted-horned, wool-skinned, stones-dragging,"

but a beam-like engine it is, which does military service in battering walls—never before poised by any, the redoubted Carthage,

> "Keenest in pursuits of war,"[9]

is said to have been the first of all to have equipped for the oscillatory work of pendulous impetus;[10] modelling the power of her engine after the choleric fury of the head-avenging beast.[11] When, however, their country's fortunes are at the last gasp, and the ram, now turned Roman, is doing his deeds of daring against the ramparts which erst were his own, forthwith the Carthaginians stood dumbfounded as at a "novel" and "strange" ingenuity: "so much doth Time's long age avail to change!"[12] Thus, in short, it is that the mantle, too, is not recognised. 6

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[7] i.e., your gown.

[8] A Roman knight and mime-writer.

[9] Virg., *Æn.*, i. 14.

[10] Or, "attack."

[11] Cap*ut* vindicantis. But some read cap*ite*: "which avenges itself with its head."

[12] See Virg., *Æn.*, iii. 415 (Oehler).

Chapter II.—The Law of Change, or Mutation, Universal.

Draw we now our material from some other source, lest Punichood either blush or else grieve in the midst of Romans. To change her habit is, at all events, the stated function of entire nature. The very world[13] itself (this which we inhabit) meantime discharges it. See to it Anaximander, if he thinks there are more (worlds): see to it, whoever else (thinks there exists another) anywhere at the region of the Meropes, as Silenus prates in the ears of Midas,[14] apt (as those ears are[15]), it must be admitted, for even huger fables. Nay, even if Plato thinks there exists one of which this of ours is the image, that likewise must necessarily have similarly to undergo mutation; inasmuch as, if it is a "world,"[16] it will consist of diverse substances and offices, answerable to the form of that which is here the "world:"[17] for "world" it will not be if it be not just as the "world" is. Things which, in diversity, tend to unity, are diverse *by demutation*. In short, it is their vicissitudes which federate the discord of their diversity. Thus it will be *by mutation* that every "world"[18] will exist whose corporate structure is the result of diversities, and whose attemperation is the result of vicissitudes. At all events, this hostelry of ours[19] is versiform,—a fact which is patent to eyes that are closed, or utterly Homeric.[20] Day and night revolve in turn. The sun varies by annual stations, the moon by monthly phases. The stars—distinct in their confusion—sometimes drop, sometimes resuscitate, somewhat. The circuit of the heaven is now resplendent with serenity, now dismal with cloud; or else rain-showers come rushing down, and whatever missiles (mingle) with them: thereafter (follows) a slight sprinkling, and then again brilliance. So, too, the sea has an ill repute for honesty; while at one time, the breezes equably swaying it, tranquillity gives it the semblance of probity, calm gives it the semblance of even temper; and then all of a sudden it heaves restlessly with mountain-waves. Thus, too, if you survey the earth, loving to clothe herself seasonably, you would nearly be ready to deny her identity, when, remembering her green, you behold her yellow, and will ere long see her hoary too. Of the rest of her adornment also, what is there which is not subject to interchanging mutation—the higher ridges of her mountains by decursion, the veins of her fountains by disappearance, and the pathways of her streams by alluvial formation? There was a time when her whole orb, withal, underwent mutation, overrun by all waters. To this day marine conchs and

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[13] Mundus.

[14] See *Adv. Herm.*, c. xxv. *ad fin.* (Oehler).

[15] As being "the ears of an ass."

[16] Mundus. Oehler's pointing is disregarded.

[17] Mundus. Oehler's pointing is disregarded.

[18] Mundus. Oehler's pointing is disregarded.

[19] Metatio nostra, i.e., the world.

[20] i.e., blind. Cf. Milton, *P. L.*, iii. 35, with the preceding and subsequent context.

tritons' horns sojourn as foreigners on the mountains, eager to prove to Plato that even the heights have undulated. But withal, by ebbing out, her orb again underwent a formal mutation; another, but the same. Even now her shape undergoes local mutations, when (some particular) spot is damaged; when among her islands Delos is now no more, Samos a heap of sand, and the Sibyl (is thus proved) no liar;[21] when in the Atlantic (the isle) that was equal in size to Libya or Asia is sought in vain;[22] when formerly a side of Italy, severed to the centre by the shivering shock of the Adriatic and the Tyrrhenian seas, leaves Sicily as its relics; when that total swoop of discission, whirling backwards the contentious encounters of the mains, invested the sea with a novel vice, the vice not of spuing out wrecks, but of devouring them! The continent as well suffers from heavenly or else from inherent forces. Glance at Palestine. Where Jordan's river is the arbiter of boundaries, (behold) a vast waste, and a bereaved region, and bootless land! And once (there were there) cities, and flourishing peoples, and the soil yielded its fruits.[23] Afterwards, since God is a Judge, impiety earned showers of fire: Sodom's day is over, and Gomorrah is no more; and all is ashes; and the neighbour sea no less than the soil experiences a living death! Such a cloud overcast Etruria, burning down her ancient Volsinii, to teach Campania (all the more by the eruption of her Pompeii) to look expectantly upon her own mountains. But far be (the repetition of such catastrophes)! Would that Asia, withal, were by this time without cause for anxiety about the soil's voracity! Would, too, that Africa had once for all quailed before the devouring chasm, expiated by the treacherous absorption of one single camp![24] Many other such detriments besides have made innovations upon the fashion of our orb, and moved (particular) spots (in it). Very great also has been the licence of wars. But it is no less irksome to recount sad details than (to recount) the vicissitudes of kingdoms, (and to show) how frequent have been *their* mutations, from Ninus the progeny of Belus, onwards; if indeed Ninus was 7
the first to have a kingdom, as the ancient profane authorities assert. Beyond his time the pen is not wont (to travel), in general, among you (heathens). From the Assyrians, it may be, the histories of "recorded time"[25] begin to open. We, however, who are habitual readers of *divine* histories, are masters of the subject from the nativity of the universe[26] itself. But

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[21] Alluding to the Sibylline oracles, in which we read (l. iii.), Καὶ Σάμος ἄμμος ἔσῃ, καὶ Δῆλος ἄδηλος and again (l. iv.), Δῆλος οὐκ ἔτι δῆλος, ἄδηλα δὲ πάντα τοῦ Δήλου (Oehler).

[22] See *Apolog.*, c. xi. *med.; ad Nat.*, l. i. c. ix. *med.*; Plato, *Timæus*, pp. 24, 25 (Oehler).

[23] Oehler's apt conjecture, "et solum sua dabat," is substituted for the unintelligible "et solus audiebat" of the mss., which Rig. skilfully but ineffectually tries to explain.

[24] The "camp" of Cambyses, said by Herod. (iii. 26) to have been swallowed up in the Libyan Syrtes (Salm. in Oehler). It was one detachment of his army. Milton tells similar tales of the "Serbonian bog." *P.L.*, ii. 591–594.

[25] Ævi.

[26] Mundi.

I prefer, at the present time, *joyous* details, inasmuch as things joyous withal are subject to mutation. In short, whatever the sea has washed away, the heaven burned down, the earth undermined, the sword shorn down, reappears at some other time by the turn of compensation.[27] For in primitive days not only was the earth, for the greater part of her circuit, empty and uninhabited; but if any particular race had seized upon any part, it existed for itself alone. And so, understanding at last that all things worshipped themselves, (the earth) consulted to weed and scrape her copiousness (of inhabitants), in one place densely packed, in another abandoning their posts; in order that thence (as it were from grafts and settings) peoples from peoples, cities from cities, might be planted throughout every region of her orb.[28] Transmigrations were made by the swarms of redundant races. The exuberance of the Scythians fertilizes the Persians; the Phœnicians gush out into Africa; the Phrygians give birth to the Romans; the seed of the Chaldeans is led out into Egypt; subsequently, when transferred thence, it becomes the Jewish race.[29] So, too, the posterity of Hercules, in like wise, proceed to occupy the Peloponnesus for the behoof of Temenus. So, again, the Ionian comrades of Neleus furnish Asia with new cities: so, again, the Corinthians with Archias, fortify Syracuse. But antiquity is by this time a vain thing (to refer to), when our own careers are before our eyes. How large a portion of our orb has the present age[30] reformed! how many cities has the triple power of our existing empire either produced, or else augmented, or else restored! While God favours so many Augusti unitedly, how many populations have been transferred to other localities! how many peoples reduced! how many orders restored to their ancient splendour! how many barbarians baffled! In truth, our orb is the admirably cultivated estate of this empire; every aconite of hostility eradicated; and the cactus and bramble of clandestinely crafty familiarity[31] wholly uptorn; and (the orb itself) delightsome beyond the orchard of Alcinoüs and the rosary of Midas. Praising, therefore, our *orb* in its mutations, why do you point the finger of scorn at a *man*?

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[27] "Alias versura compensati r*edit*;" unless we may read "re*ddit*," and take "versura" as a nominative: "the turn of compensation at some other time restores."

[28] This rendering, which makes *the earth* the subject, appears to give at least an intelligible sense to this hopelessly corrupt passage. Oehler's pointing is disregarded; and his rendering not strictly adhered to, as being too forced. If for Oehler's conjectural "se demum intellegens" we might read "se *debere* demum intellegens," or simply "se *debere* intellegens," a good sense might be made, thus: "understanding at last" (or, simply, "understanding") "that it was her duty to cultivate *all* (parts of her surface)."

[29] Comp. Gen. xi. 26–xii. 5 with Acts vii. 2–4, 15, 45, and xiii. 17–19.

[30] Sæculum.

[31] Oehler understands this of *Clodius Albinus*, and the *Augusti* mentioned above to be Severus and his two sons Antonius and Geta. But see Kaye, pp. 36–39 (ed. 3, 1845).

Chapter III.—Beasts Similarly Subject to the Law of Mutation.

Beasts, too, instead of a *garment*, change their *form*. And yet the peacock withal has plumage for a garment, and a garment indeed of the choicest; nay, in the bloom of his neck richer than any purple, and in the effulgence of his back more gilded than any edging, and in the sweep of his tail more flowing than any train; many-coloured, diverse-coloured, and versi-coloured; never itself, ever another, albeit ever itself when other; in a word, mutable as oft as moveable. The serpent, too, deserves to be mentioned, albeit not in the same breath as the peacock; for he too wholly changes what has been allotted him—his hide and his age: if it is true, (as it is,) that when he has felt the creeping of old age throughout him, he squeezes himself into confinement; crawls into a cave and out of his skin simultaneously; and, clean shorn on the spot, immediately on crossing the threshold leaves his slough behind him then and there, and uncoils himself in a new youth: with his scales his years, too, are repudiated. The hyena, if you observe, is of an annual sex, alternately masculine and feminine. I say nothing of the stag, because himself withal, the witness of his own age, feeding on the serpent, languishes—from the effect of the poison—into youth. There is, withal,

> “A tardigrade field-haunting quadruped,
> Humble and rough.”

The tortoise of Pacuvius, you think? No. There is another beastling which the versicle fits; in size, one of the moderate exceedingly, but a grand name. If, without previously knowing him, you hear tell of a chameleon, you will at once apprehend something yet more huge united with a lion. But when you stumble upon him, generally in a vineyard, his whole bulk sheltered beneath a vine leaf, you will forthwith laugh at the egregious audacity of the name, inasmuch as there is no moisture even in his body, though in far more minute creatures the body *is* liquefied. The chameleon is a living pellicle. His headkin begins straight from his spine, for neck he has none: and thus reflection[32] is hard for him; but, in circumspection, his eyes are outdarting, nay, they are revolving points of light. Dull and weary, he scarce raises from the ground, but drags, his footstep amazedly, and moves forward,—he rather demonstrates, than takes, a step: ever fasting, to boot, yet never fainting; agape he feeds; heaving, bellowslike, he ruminates; his food wind. Yet withal the chameleon is able to effect a total self-mutation, and that is all. For, whereas his colour is properly one, yet, whenever anything has approached him, then he blushes. To the chameleon alone has been granted—as our common saying has it—to sport with his own hide. 8

Much had to be said in order that, after due preparation, we might arrive at *man*. From whatever beginning you admit him as springing, naked at all events and ungarmented he came from his fashioner’s hand: afterwards, at length, without waiting for permission, he possesses himself, by a premature grasp, of wisdom. Then and there hastening to forecover what, in his newly made body, it was not yet due to modesty (to forecover), he surrounds himself meantime with fig-leaves: subsequently, on being driven from the confines of his birthplace because he had sinned, he went, skinclad, to the world[33] as to a mine.[34]

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[32] Reflecti: perhaps a play upon the word = to turn back, or (mentally) to reflect.

But these are secrets, nor does their knowledge appertain to all. Come, let us hear from your own store—(a store) which the Egyptians narrate, and Alexander[35] digests, and his mother reads—touching the time of Osiris,[36] when Ammon, rich in sheep, comes to him out of Libya. In short, they tell us that Mercury, when among them, delighted with the softness of a ram which he had chanced to stroke, flayed a little ewe; and, while he persistently tries and (as the pliancy of the material invited him) thins out the thread by assiduous traction, wove it into the shape of the pristine net which he had joined with strips of linen. But *you* have preferred to assign all the management of wool-work and structure of the loom to Minerva; whereas a more diligent workshop was presided over by Arachne. Thenceforth material (was abundant). Nor do I speak of the sheep of Miletus, and Selge, and Altinum, or of those for which Tarentum or Bætica is famous, with nature for their dyer: but (I speak of the fact) that shrubs afford you clothing, and the grassy parts of flax, losing their greenness, turn white by washing. Nor was it enough to *plant* and *sow* your tunic, unless it had likewise fallen to your lot to *fish* for raiment. For the sea withal yields fleeces, inasmuch as the more brilliant shells of a mossy wooliness furnish a hairy stuff. Further: it is no secret that the silkworm—a species of wormling it is—presently reproduces safe and sound (the fleecy threads) which, by drawing them through the *air*, she distends more skilfully than the dial-like webs of spiders, and then devours. In like manner, if you kill it, the threads which you coil are forthwith instinct with vivid colour.

The ingenuities, therefore, of the tailoring art, superadded to, and following up, so abundant a store of materials—first with a view to coveting humanity, where Necessity led the way; and subsequently with a view to adorning withal, ay, and inflating it, where Ambition followed in the wake—have promulgated the various forms of garments. Of which forms, part are worn by particular nations, without being common to the rest; part, on the other hand, universally, as being useful to all: as, for instance, this Mantle, albeit it is more Greek (than Latin), has yet by this time found, in speech, a home in Latium. With the word the garment entered. And accordingly the very man who used to sentence Greeks to extrusion from the city, but learned (when he was now advanced in years) their *alphabet* and *speech*—the self-same Cato, by baring his shoulder at the time of his prætorship, showed no less favour to the Greeks by his mantle-like *garb*.

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[33] Orbi.

[34] i.e., a place which he was to work, as condemned criminals worked mines. Comp. *de Pu.*, c. xxii. *sub init.*; and see Gen. ii. 25 (in LXX. iii. 1), iii. 7, 21–24.

[35] Alexander Polyhistor, who dedicated his books on the affairs of the Phrygians and Egyptians to his mother (Rig. in Oehler).

[36] The Egyptian Liber, or Bacchus. See *de Cor.*, c. vii. (Rig. in Oehler).

Chapter IV.—Change Not Always Improvement.

Why, now, if the Roman fashion is (social) salvation to every one, are you nevertheless Greek to a degree, even in points not honourable? Or else, if it is not so, whence in the world is it that provinces which have had a better training, provinces which nature adapted rather for surmounting by hard struggling the difficulties of the soil, derive the pursuits of the wrestling-ground—pursuits which fall into a sad old age[37] and labour in vain—and the unction with mud,[38] and the rolling in sand, and the dry dietary? Whence comes it that some of our Numidians, with their long locks made longer by horsetail plumes, learn to bid the barber shave their skin close, and to exempt their crown alone from the knife? Whence comes it that men shaggy and hirsute learn to teach the resin[39] to feed on their arms with such rapacity, the tweezers to weed their chin so thievishly? A prodigy it is, that all this should be done without the Mantle! To the Mantle appertains this whole Asiatic practice! What hast thou, Libya, and thou, Europe, to do with athletic refinements, which thou 9
knowest not how to dress? For, in sooth, what kind of thing is it to practise Greekish depilation more than Greekish attire?

The transfer of dress approximates to culpability just in so far as it is not custom, but nature, which suffers the change. There is a wide enough difference between the honour due to time, and religion. Let Custom show fidelity to Time, Nature to God. To Nature, accordingly, the Larissæan hero[40] gave a shock by turning into a virgin; he who had been reared on the marrows of wild beasts (whence, too, was derived the composition of his name, because he had been a stranger with his lips to the maternal breast[41]); he who had been reared by a rocky and wood-haunting and monstrous trainer[42] in a stony school. You would bear patiently, if it were in a *boy's* case, his mother's solicitude; but he at all events was already be-haired, he at all events had already secretly given proof of his manhood to some one,[43] when he consents to wear the flowing stole,[44] to dress his hair, to cultivate his skin, to consult the mirror, to bedizen his neck; effeminated even as to his ear by boring, whereof his bust at Sigeum still retains the trace. Plainly afterwards he turned soldier: for necessity restored him his sex. The clarion had sounded of battle: nor were arms far to seek. "The steel's self," says (Homer), "attracteth the hero."[45] Else if, after that incentive as well as before, he had persevered in his maidenhood, he might withal have been married! Behold, accordingly, mutation! A monster, I call him,—a double monster: from man to woman; by and by from woman to man: whereas neither ought the truth to have been belied, nor the deception confessed. Each fashion of changing was evil: the one opposed to nature, the other contrary to safety.

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[37] Male senescentia. Rig. (as quoted by Oehler) seems to interpret, "*which entail* a feeble old age." Oehler himself seems to take it to mean "pursuits which are growing very old, and toiling to no purpose."

[38] Or, as some take it, *with wax* (Oehler).

[39] Used as a depilatory.

[40] Achilles.

[41] ’Αχιλλεύς: from ἀ privative, and χεῖλος, the lip. See Oehler.

[42] The Centaur Chiron, namely.

[43] Deianira, of whom he had begotten Pyrrhus (Oehler).

[44] See the note on this word in *de Idol.*, c. xviii.

Still more disgraceful was the case when lust transfigured a man in his dress, than when some maternal dread did so: and yet adoration is offered by you to me, whom you ought to blush at,—that Clubshaftandhidebearer, who exchanged for womanly attire the whole proud heritage of his name! Such licence was granted to the secret haunts of Lydia,[46] that Hercules was prostituted in the person of Omphale, and Omphale in that of Hercules. Where were Diomed and his gory mangers? where Busiris and his funereal altars? where Geryon, triply one? The club preferred still to reek with their brains when it was being pestered with unguents! The now veteran (stain of the) Hydra's and of the Centaurs' blood upon the shafts was gradually eradicated by the pumice-stone, familiar to the hair-pin! while voluptuousness insulted over the fact that, after transfixing monsters, they should perchance sew a coronet! No sober woman even, or heroine[47] of any note, would have adventured her shoulders beneath the hide of such a beast, unless after long softening and smoothening down and deodorization (which in Omphale's house, I hope, was effected by balsam and fenugreek-salve: I suppose the mane, too, submitted to the comb) for fear of getting her tender neck imbued with lionly toughness. The yawning mouth stuffed with hair, the jaw-teeth overshadowed amid the forelocks, the whole outraged visage, would have roared had it been able. Nemea, at all events (if the spot has any presiding genius), groaned: for then she looked around, and saw that she had lost her lion. What sort of being the said Hercules was in Omphale's silk, the description of Omphale in Hercules' hide has inferentially depicted.

But, again, he who had formerly rivalled the Tirynthian[48]—the pugilist Cleomachus—subsequently, at Olympia, after losing by efflux his masculine sex by an incredible mutation—bruised within his skin and without, worthy to be wreathed among the "Fullers" even of Novius,[49] and deservedly commemorated by the mimographer Lentulus in his *Catinensians*—did, of course, not only cover with bracelets the traces left by (the bands of) the cestus, but likewise supplanted the coarse ruggedness of his athlete's cloak with some superfinely wrought tissue.

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[45] Hom., *Od.*, xvi. 294 (Oehler).

[46] Jos. Mercer, quoted by Oehler, appears to take the meaning to be, "to his clandestine Lydian concubine;" but that rendering does not seem necessary.

[47] Viraginis; but perhaps =virginis. See the Vulg. in Gen. ii. 23.

[48] i.e., Hercules.

[49] Or, "which are now attributed to Novius." Novius was a writer of that kind of farce called "Atellanæ fabulæ;" and one of his farces—or one attributed to him in Tertullian's day—was called "The Fullers."

Of Physco and Sardanapalus I must be silent, whom, but for their eminence in lusts, no one would recognise as kings. But I must be silent, for fear lest even *they* set up a muttering concerning some of your Cæsars, equally lost to shame; for fear lest a mandate have been given to canine[50] constancy to point to a Cæsar impurer than Physco, softer than Sardanapalus, and indeed a second Nero.[51]

Nor less warmly does the force of *vainglory* also work for the mutation of *clothing*, even while *manhood* is preserved. Every affection is a heat: when, however, it is blown to (the flame of) *affectation*, forthwith, by the blaze of glory, it is an *ardour*. From this fuel, therefore, you see a great king[52]—inferior only to his glory—seething. He had conquered the Median 10 race, and was conquered by Median garb. Doffing the triumphal mail, he degraded himself into the captive trousers! The breast dissculptured with scaly bosses, by covering it with a transparent texture he bared; punting still after the work of war, and (as it were) softening, he extinguished it with the ventilating silk! Not sufficiently swelling of spirit was the Macedonian, unless he had likewise found delight in a highly inflated garb: only that philosophers withal (I believe) themselves affect somewhat of that kind; for I hear that there *has* been (such a thing as) philosophizing in purple. If a philosopher (appears) in purple, why not in gilded slippers[53] too? For a Tyrian[54] to be shod in anything but gold, is by no means consonant with Greek habits. Some one will say, "Well, but there was another[55] who wore silk indeed, and shod himself in *brazen* sandals." Worthily, indeed, in order that at the bottom of his Bacchantian raiment he might make some tinkling sound, did he walk in cymbals! But if, at that moment, Diogenes had been barking from his tub, he would not (have trodden on him[56]) with muddy feet—as the Platonic couches testify—but would have carried Empedocles down bodily to the secret recesses of the Cloacinæ;[57] in order that he who had madly thought himself a celestial being might, as a god, salute first his sisters,[58] and afterwards men. Such garments, therefore, as alienate from nature and modesty, let it be allowed to be just to eye fixedly and point at with the finger and expose to ridicule by a nod. Just so, if a man were to wear a dainty robe trailing on the ground with Menander-like effeminacy, he would hear applied to himself that which the comedian says, “What sort of a cloak is that maniac wasting?” For, now that the contracted brow of censorial vigilance is long since smoothed down, so far as reprehension is concerned, promiscuous usage offers to our gaze freedmen in equestrian garb, branded slaves in that of gentlemen, the notoriously infamous in that of the freeborn, clowns in that of city-folk, buffoons in that of lawyers, rustics in regimentals; the corpse-bearer, the pimp, the gladiator trainer, clothe themselves as you do. Turn, again, to women. You have to behold what Cæcina Severus pressed upon the grave attention of the senate—matrons stoleless in public. In fact, the penalty inflicted by the decrees of the augur Lentulus upon any matron who had thus cashiered herself was the same as for fornication; inasmuch as certain matrons had sedulously promoted the disuse of garments which were the evidences and guardians of dignity, as being impediments to the practising of prostitution. But now, in their self-prostitution, in order that they may the more readily be approached, they have abjured stole, and chemise, and bonnet, and cap; yes, and even the very litters and sedans in which they used to be kept in privacy and secrecy even in public. But while one extinguishes her proper adornments, another blazes forth such as are not hers. Look at the street-walkers, the shambles of popular lusts; also at the female self-abusers with their sex; and, if it is better to withdraw your eyes from such shameful spectacles of publicly slaughtered chastity, yet do but look with eyes askance, (and) you will at once see (them to be) matrons! And, while the overseer of brothels airs her swelling silk, and consoles her neck—more impure than her haunt—with necklaces, and inserts in the armlets (which even matrons themselves would, of the guerdons bestowed upon brave men, without hesitation have appropriated) hands privy to all that is shameful, (while) she fits on her impure leg the pure white or pink shoe; why do you not stare at such garbs? or, again, at those which falsely plead religion as the supporter of their novelty? while for the sake of an all-white dress, and the distinction of a fillet, and the privilege of a helmet, some are initiated into (the mysteries of) Ceres; while, on account of an opposite hankering after sombre raiment, and a gloomy woollen covering upon the head, others run mad in Bellona’s temple; while the attraction of surrounding themselves with a tunic more broadly striped with purple, and casting over their shoulders a cloak of Galatian scarlet, commends Saturn (to the affections of others). When this Mantle itself, arranged with more rigorous care, and sandals after the Greek model, serve to flatter Æsculapius,[59] how much more should you then accuse and assail it with your eyes, as being guilty of superstition—albeit superstition simple and unaffected? Certainly, when first it clothes this wisdom[60] which renounces superstitions with all their vanities, then most assuredly is the Mantle, above all the garments in which you array your gods and goddesses, an august robe; and, above all the caps and tufts of your Salii and Flamines, a sacerdotal attire. Lower your eyes, I advise you, (and) reverence the garb, on the one ground, meantime, (without waiting for others,) of being a renouncer of your error. 11

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[50] i.e., cynical; comp. *de Pa.*, c. ii. *ad init.*

[51] i.e., Domitian, called by Juv. *calvum Neronem*, Sat. iv. 38.

[52] Alexander.

[53] Comp. *de Idol.*, c. viii. *med.*

[54] i.e., one who affects Tyrian—dresses in Tyrian purple.

[55] Empedocles (Salm. in Oehler).

[56] I have adopted Oehler's suggestion, and inserted these words.

[57] i.e., of Cloacina or Cluacina (="the Purifier," a name of Venus; comp. White and Riddle), which Tertullian either purposely connects with "cloaca," a sewer (with which, indeed, it may be *really* connected, as coming derivatively from the same root), and takes to mean "the nymphs of the sewers" apparently.

[58] The nymphs above named (Oehler).

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[59] i.e., are worn by his votaries.

[60] i.e., Christianity. Cf. 1 Cor. ii. 6, 7.

Chapter V.—Virtues of the Mantle. It Pleads in Its Own Defence.

"Still," say you, "must we thus change from gown[61] to Mantle?" Why, what if from diadem and sceptre? Did Anacharsis change otherwise, when to the royalty of Scythia he preferred philosophy? Grant that there be no (miraculous) signs in proof of your transformation for the better: there is somewhat which this your garb can do. For, to begin with the simplicity of its uptaking: it needs no tedious arrangement. Accordingly, there is no necessity for any artist formally to dispose its wrinkled folds from the beginning a day beforehand, and then to reduce them to a more finished elegance, and to assign to the guardianship of the stretchers[62] the whole figment of the massed boss; subsequently, at daybreak, first gathering up by the aid of a girdle the tunic which it were better to have woven of more moderate length (in the first instance), and, again scrutinizing the boss, and rearranging any disarrangement, to make one part prominent on the left, but (making now an end of the folds) to draw backwards from the shoulders the circuit of it whence the hollow is formed, and, leaving the right shoulder free, heap it still upon the left, with another similar set of folds reserved for the back, and thus clothe the man with a burden! In short, I will persistently ask your own conscience, What is your first sensation in wearing your gown? Do you feel yourself clad, or laded? wearing a garment, or carrying it? If you shall answer negatively, I will follow you home; I win see what you hasten to do immediately after crossing your threshold. There is really no garment the doffing whereof congratulates a man more than the gown's does.[63] Of shoes we say nothing—implements as they are of torture proper to the gown, most uncleanly protection to the feet, yes, and false too. For who would not find it expedient, in cold and heat, to stiffen with feet bare rather than in a shoe with feet bound? A mighty munition for the tread have the Venetian shoe-factories provided in the shape of effeminate boots! Well, but, than the Mantle nothing is more expedite, even if it be double, like that of Crates.[64] Nowhere is there a compulsory waste of time in dressing yourself (in it), seeing that its whole art consists in loosely covering. That can be effected by a single circumjection, and one in no case inelegant:[65] thus it wholly covers every part of the man

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[61] Toga.

[62] Or, "forcipes."

[63] Of course the meaning is, "on the doffing of which a man congratulates himself more," etc.; but Tertullian as it were personifies the act of doffing, and represents it as congratulating the doffer; and I have scrupulously retained all his extravagances, believing them (in the present treatise at least) to be intentional.

[64] A Cynic philosopher.

[65] "Inhumano;" or, perhaps, "involving superhuman effort."

at once. The shoulder it either exposes or encloses:[66] in other respects it adheres to the shoulder; it has no surrounding support; it has no surrounding tie; it has no anxiety as to the fidelity with which its folds keep their place; easily it manages, easily readjusts itself: even in the doffing it is consigned to no cross until the morrow. If any shirt is worn beneath it, the torment of a girdle is superfluous: if anything in the way of shoeing is worn, it is a most cleanly work;[67] or else the feet are rather bare,—more manly, at all events, (if bare,) than in shoes. These (pleas I advance) for the Mantle in the meantime, in so far as you have defamed it by name. Now, however, it challenges you on the score of its function withal. "I," it says, "owe no duty to the forum, the election-ground, or the senate-house; I keep no obsequious vigil, preoccupy no platforms, hover about no prætorian residences; I am not odorant of the canals, am not odorant of the lattices, am no constant wearer out of benches, no wholesale router of laws, no barking pleader, no judge, no soldier, no king: I have withdrawn from the populace. My only business is with myself: except that other care I have none, save not to care. The better life you would more enjoy in seclusion than in publicity. But you will decry me as indolent. Forsooth, 'we are to live for our country, and empire, and estate.' Such used,[68] of old, to be the sentiment. None is born for another, being destined to die for himself. At all events, when we come to the Epicuri and Zenones, you give the epithet of 'sages' to the whole teacherhood of *Quietude*, who have consecrated that *Quietude* with the name of 'supreme' and 'unique' pleasure. Still, to some extent it will be allowed, even to *me*, to confer benefit on the public. From any and every boundary-stone or altar it is my wont to prescribe medicines to morals—medicines which will be more felicitous in conferring good health upon public affairs, and states, and empires, than *your* works are. Indeed, if I proceed to encounter you with naked foils, gowns have done the commonwealth more hurt than cuirasses. Moreover, I flatter no vices; I give quarter to no lethargy, no slothful encrustation. I apply the cauterizing iron to the ambition which led M. Tullius to buy a circular table of citron-wood for more than £4000,[69] and Asinius Gallus to pay twice as much for an ordinary table of the same Moorish wood (Hem! at what fortunes did they value woody dapplings!), or, again, Sulla to frame dishes of an hundred pounds' weight. I 12
fear lest that balance be small, when a Drusillanus (and he withal a slave of Claudius!) con-

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[66] Oehler attempts to defend the common reading, "humerum *velans* exponit vel includit;" but the correction of Salmasius and Lud. de la Cerda which he quotes, "*vel exponit*," is followed in preference. If Oehler's reading be retained, we may render: "a covering for the shoulder, it exposes or encloses it at will."

[67] i.e., the "shoeing" appropriate to the *mantle* will consist at most of *sandals;* "*shoes*" being (as has been said) suited to the *gown*.

[68] "Erat."—Oehler, who refers to "errat" as the general reading, and (if adopted) renders: "This sentiment errs (or wanders) in all directions;" making *olim* = *passim*.

[69] Reckoning the 1000 sesterces at their pre-Augustan value, £8, 17s. 1d.

structs a tray[70] of the weight of 500 lbs.!—a tray indispensable, perchance, to the aforesaid tables, for which, if a workshop was erected,[71] there ought to have been erected a dining-room too. Equally do I plunge the scalpel into the inhumanity which led Vedius Pollio to expose slaves to fill the bellies of sea-eels. Delighted, forsooth, with his novel savagery, he kept land-monsters, toothless, clawless, hornless: it was his pleasure to turn perforce into wild beasts his fish, which (of course) were to be forthwith cooked, that in their entrails he himself withal might taste some savour of the bodies of his own slaves. I will forelop the gluttony which led Hortensius the orator to be the first to have the heart to slay a peacock for the sake of food; which led Aufidius Lurco to be the first to vitiate meat with stuffing, and by the aid of forcemeats to raise them to an adulterous[72] flavour; which led Asinius Celer to purchase the viand of a single mullet at nearly £50;[73] which led Æsopus the actor to preserve in his pantry a dish of the value of nearly £800, made up of birds of the selfsame costliness (as the mullet aforesaid), consisting of all the songsters and talkers; which led his son, after such a titbit, to have the hardihood to hunger after somewhat yet more sumptuous: for he swallowed down pearls—costly even on the ground of their name—I suppose for fear he should have supped more beggarly than his father. I am silent as to the Neros and Apicii and Rufi. I will give a cathartic to the impurity of a Scaurus, and the gambling of a Curius, and the intemperance of an Antony. And remember that these, out of the many (whom I have named), were men of the toga—such as among the men of the pallium you would not easily find. These purulencies of a state who will eliminate and exsuppurate, save a bemantled speech?

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[70] "Promulsis"—a tray on which *the first course* ("promulsis" or "antecœna") was served, otherwise called "promulsidare."

[71] As Pliny (quoted by Oehler) tells us was the case.

[72] Or, "adulterated."

[73] Reckoning the 1000 sesterces at the post-Augustan value, £7, 16s. 3d.

Chapter VI.—Further Distinctions, and Crowning Glory, of the Pallium.

"'With speech,' says (my antagonist), 'you have tried to persuade me,—a most sage medicament.' But, albeit utterance be mute—impeded by infancy or else checked by bashfulness, for life is content with an even tongueless philosophy—my very *cut* is eloquent. A philosopher, in fact, is *heard* so long as he is *seen*. My very sight puts vices to the blush. Who suffers not, when he sees his own rival? Who can bear to gaze ocularly at him at whom mentally he cannot? Grand is the benefit conferred by the Mantle, at the thought whereof moral improbity absolutely blushes. Let philosophy now see to the question of her own profitableness; for she is not the only associate whom I boast. Other scientific arts of public utility I boast. From my store are clothed the first teacher of the forms of letters, the first explainer of their sounds, the first trainer in the rudiments of arithmetic, the grammarian, the rhetorician, the sophist, the medical man, the poet, the musical timebeater, the astrologer, and the birdgazer. All that is liberal in studies is covered by my four angles. 'True; but all these rank lower than Roman knights' Well; but your gladiatorial trainers, and all their ignominious following, are conducted into the arena in togas. This, no doubt, will be the indignity implied in 'From gown to Mantle!'" Well, so speaks the Mantle. But I confer on it likewise a fellowship with a divine sect and discipline. Joy, Mantle, and exult! A better philosophy has now deigned to honour thee, ever since thou hast begun to be a Christian's vesture!

Elucidations.

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I.

(The garment…too quadrangular, p. 5.)

Speaking of the Greek priests of Korfou, the erudite Bishop of Lincoln, lately deceased, has remarked, “There is something very picturesque in the appearance of these persons, with their black caps resembling the *modius* seen on the heads of the ancient statues of Serapis and Osiris, their long beards and pale complexions, and their *black flowing cloak*,—a relic, no doubt, of the old ecclesiastical garment of which Tertullian wrote.” These remarks[74] are illustrated by an engraving on the same page.

He thus identifies the *pallium* with the gown of Justin Martyr;[75] nor can there be any reasonable doubt that the *pallium* of the West was the counterpart of the Greek φελόνιον and of the φαιλόνη, which St. Paul left at Troas. Endearing associations have clung to it from the mention of this apostolic cloak in Holy Scripture. It doubtless influenced Justin in giving his philosopher’s gown a new significance, and the modern Greeks insist that such was the apparel of the apostles. The seamless robe of Christ Himself belongs to Him only.

Tertullian rarely acknowledges his obligations to other Doctors; but Justin’s example and St. Paul’s cloak must have been in his thoughts when he rejected the *toga*, and claimed the *pallium*, as a Christian’s attire. Our Edinburgh translator has assumed that it was the “ascetics’ mantle,” and perhaps it was.[76] Our author wished to make all Christians ascetics, like himself, and hence his enthusiasm for a distinctive costume. Anyhow, “the Doctor’s gown” of the English universities, which is also used among the Gallicans and in Savoy, is one of the most ancient as well as dignified vestments in ecclesiastical use; and for the *prophetic* or preaching function of the clergy it is singularly appropriate.[77]

“The *pallium*,” says a learned author,[78] the late Wharton B. Marriott of Oxford, “is the Greek ἱματιον, the outer garment or wrapper worn occasionally by *persons of all conditions of life*. It corresponded in general use to the Roman *toga*, but in the earlier Roman language, that of republican times, was as distinctively suggestive of a *Greek costume* as the *toga* of that of Rome." To Tertullian, therefore, his preference for the *pallium* was doubtless commended by all these considerations; and the distinctively Greek character of Christian theology was indicated also by his choice. He loved the learning of Alexandria, and reflected the spirit of the East.

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[74] Wordsworth’s *Greece*, p. 263. London, 1839.

[75] See vol. i. p. 160, this series.

[76] But it was assuming a questionable point (See Kaye, p. 49) to give it this name in the title, and I have retained it untranslated.

[77] See note on p. 160 of vol. i., this series.

[78] See his valuable and exhaustive treatise, the *Vestiarium Christianum*, especially pp. 73, 125, 233, 490. Also, for the *Gallicanum*, p. 204 and Appendix E., with pp. 210, 424. For the *Græcum*, pp. xii. (note), xv. 73, 127, 233.

II.

(Superstition, p. 10, near note 9.*)*

The *pall* afterwards imposed upon Anglican and other primates by the Court of Rome was at first a mere complimentary present from the patriarchal see of the West. It became a badge of dependence and of bondage (*obsta principiis*). Only the ornamental bordering was sent, "made of lamb's-wool and superstition," says old Fuller, for whose amusing remarks see his *Church Hist.*, vol. i. p. 179, ed. 1845. Rome gives primitive names to middle-age corruptions: needless to say the "pall" of her court is nothing like the *pallium* of our author.

II.

On the Apparel of Women.[79]

Book I.

[Translated by the Rev. S. Thelwall.]

Chapter I.—Introduction. Modesty in Apparel Becoming to Women, in Memory of the Introduction of Sin into the World Through a Woman.

If there dwelt upon earth a faith as great as is the reward of faith which is expected in the heavens, no one of you at all, best beloved sisters, from the time that she had first "known the Lord,"[80] and learned (the truth) concerning her own (that is, woman's) condition, would have desired too gladsome (not to say too ostentatious) a style of dress; so as not rather to go about in humble garb, and rather to affect meanness of appearance, walking about as Eve mourning and repentant, in order that by every garb of penitence[81] she might the more fully expiate that which she derives from Eve,—the ignominy, I mean, of the first sin, and the odium (attaching to her as the cause) of human perdition. "In pains and in anxieties dost thou bear (children), woman; and toward thine husband (is) thy inclination, and he lords it over thee."[82] And do you not know that you are (each) an Eve? The sentence of God on this sex of yours lives in this age:[83] the guilt must of necessity live too. *You* are the devil's gateway: *you* are the unsealer[84] of that (forbidden) tree: *you* are the first deserter of the divine law: *you* are she who persuaded[85] him whom the devil was not valiant enough to attack. *You* destroyed so easily God's image, man. On account of *your* desert—that is, death—even the Son of God had to die. And do you think about adorning yourself over and above your tunics of skins?[86] Come, now; if from the beginning of the world[87] the

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[79] [Written about a.d. 202. See Kaye, p. 56.]

[80] Comp. Heb. viii. 11; Jer. xxxi. 34 (in the LXX. it is xxxviii. 34).

[81] Satisfactionis.

[82] Comp. Gen. iii. 16, in Eng. ver. and in LXX.

[83] Sæculo.

[84] Resignatrix. Comp. the phrase *"a fountain sealed"* in Cant. iv. 12.

[85] "Suasisti" is the reading of the mss.; "persuasisti," a conjectural emendation adopted by Rig.

[86] See Gen. iii. 21.

[87] Rerum.

Milesians sheared sheep, and the Serians[88] spun trees, and the Tyrians dyed, and the Phrygians embroidered with the needle, and the Babylonians with the loom, and pearls gleamed, and onyx-stones flashed; if gold itself also had already issued, with the cupidity (which accompanies it), from the ground; if the mirror, too, already had licence to lie so largely, Eve, expelled from paradise, (Eve) already dead, would also have coveted *these* things, I imagine! No more, then, ought she *now* to crave, or be acquainted with (if she desires to live again), what, when she *was* living, she had neither had nor known. Accordingly these things are all the baggage of woman in her condemned and dead state, instituted as if to swell the pomp of her funeral.

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[88] i.e., Chinese.

Chapter II.—The Origin of Female Ornamentation, Traced Back to the Angels Who Had Fallen.[89]

For they, withal, who instituted them are assigned, under condemnation, to the penalty of death,—those angels, to wit, who rushed from heaven on the daughters of men; so that this ignominy also attaches to woman. For when to an age[90] much more ignorant (than ours) they had disclosed certain well-concealed material substances, and several not well-revealed scientific arts—if it is true that they had laid bare the operations of metallurgy, and had divulged the natural properties of herbs, and had promulgated the powers of enchantments, and had traced out every curious art,[91] even to the interpretation of the stars—they conferred properly and as it were peculiarly upon women that instrumental mean of womanly ostentation, the radiances of jewels wherewith necklaces are variegated, and the circlets of gold wherewith the arms are compressed, and the medicaments of orchil with which wools are coloured, and that black powder itself wherewith the eyelids and eyelashes are made prominent.[92] What is the quality of these things may be declared meantime, even at this point,[93] from the quality and condition of their teachers: in that sinners could never have either shown or supplied anything conducive to integrity, unlawful lovers anything conducive to chastity, renegade spirits anything conducive to the fear of God. If (these things) are to be called *teachings*, ill masters must of necessity have taught ill; if as *wages of lust*, there is nothing base of which the wages are honourable. But why was it of so much importance to show these things as well as[94] to confer them? Was it that women, without material causes of splendour, and without ingenious contrivances of grace, could not please *men*, who, while still unadorned, and uncouth and—so to say—crude and rude, had moved (the mind of) *angels*? or was it that the lovers[95] would appear sordid and—through gratuitous use—contumelious, if they had conferred no (compensating) gift on the women who had been enticed into connubial connection with them? But these questions admit of no calculation. Women who possessed angels (as husbands) could desire nothing more; they had, forsooth, made a grand match! Assuredly they who, of course, did sometimes think whence they had fallen,[96] and, after the heated impulses of their lusts, looked up toward heaven, thus requited that

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[89] Comp. with this chapter, *de Idol.*, c. ix.; *de Or.*, c. xxii.; *de Cult. Fem.*, l. ii. c. x.; *de Virg. Vel.*, c. vii.

[90] Sæculo.

[91] Curiositatem. Comp. *de Idol.*, c. ix., and Acts xix. 19.

[92] Quo oculorum exordia producuntur. Comp. ii. 5.

[93] "Jam," i.e., without going any farther. Comp. c. iv. et seqq.

[94] Sicut. But Pam. and Rig. read "sive."

[95] i.e., the *angelic* lovers.

[96] Comp. Rev. ii. 5.

very excellence of women, natural beauty, as (having proved) a cause of evil, in order that their good fortune might profit them nothing; but that, being turned from simplicity and sincerity, they, together with (the angels) themselves, might become offensive to God. Sure they were that all ostentation, and ambition, and love of pleasing by carnal means, was *dis*pleasing to God. And these are the angels whom we are destined to judge:[97] these are the angels whom in baptism we renounce:[98] these, of course, are the reasons why they have deserved to be judged by man. What business, then, have their *things* with their *judges*? What commerce have they who are to condemn with them who are to be condemned? The same, I take it, as Christ has with Belial.[99] With what consistency do we mount that (future) judgment-seat to pronounce sentence against those whose gifts we (now) seek after? For you too, (women as you are,) have the self-same angelic nature promised[100] as your reward, the self-same sex as men: the self-same advancement to the dignity of judging, does (the Lord) promise you. Unless, then, we begin even here to *pre*-judge, by pre-condemning their *things*, which we are hereafter to condemn in *themselves*, *they* will rather judge and condemn *us*.

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[97] See 1 Cor. vi. 3.

[98] Comp. *de Idol.*, c. vi.

[99] Comp. 2 Cor. vi. 14–16.

[100] See Matt. xxii. 30; Mark xii. 25; Luke xx. 35, 36; and comp. Gal. iii. 28.

Chapter III.—Concerning the Genuineness of “The Prophecy of Enoch.”[101]

I am aware that the Scripture of Enoch,[102] which has assigned this order (of action) to angels, is not received by some, because it is not admitted into the Jewish canon either. I suppose they did not think that, having been published before the deluge, it could have safely survived that world-wide calamity, the abolisher of all things. If that is the reason (for rejecting it), let them recall to their memory that Noah, the survivor of the deluge, was the great-grandson of Enoch himself;[103] and he, of course, had heard and remembered, from domestic renown[104] and hereditary tradition, concerning his own great-grandfather’s “grace in the sight of God,”[105] and concerning all his preachings;[106] since Enoch had given no other charge to Methuselah than that he should hand on the knowledge of them to his posterity. Noah therefore, no doubt, might have succeeded in the trusteeship of (his) preaching; or, had the case been otherwise, he would not have been silent alike concerning the disposition (of things) made by God, his Preserver, and concerning the particular glory of his own house.

If (Noah) had not had this (conservative power) by so short a route, there would (still) be this (consideration) to warrant[107] our assertion of (the genuineness of) this Scripture: he could equally have *renewed* it, under the Spirit’s inspiration,[108] after it *had* been destroyed by the violence of the deluge, as, after the destruction of Jerusalem by the Babylonian storming of it, every document[109] of the Jewish literature is generally agreed to have been restored through Ezra.

But since Enoch in the same Scripture has preached likewise concerning the Lord, nothing at all must be rejected *by* us which pertains *to* us; and we read that “every Scripture 16 suitable for edification is divinely inspired.”[110] By the *Jews* it may now seem to have been rejected for that (very) reason, just like all the other (portions) nearly which tell of Christ. Nor, of course, is this fact wonderful, that they did not receive some Scriptures which spake of Him whom even in person, speaking in their presence, they were not to receive. To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.[111]

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[101] [Elucidation.]

[102] Comp. *de Idol.*, c. iv.

[103] See Gen. v. 21, 25, 28, 29.

[104] “Nomine;” perhaps ="account.”

[105] Comp. Gen. vi. 8.

[106] Prædicatis.

[107] Tueretur.

[108] In spiritu.

[109] Instrumentum.

[110] See 2 Tim. iii. 16.

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[111] See Jude 14, 15.

Chapter IV.—Waiving the Question of the Authors, Tertullian Proposes to Consider the Things on Their Own Merits.

Grant now that no mark of pre-condemnation has been branded on womanly pomp by the (fact of the) fate[112] of its authors; let nothing be imputed to those angels besides their repudiation of heaven and (their) carnal marriage:[113] let us examine the qualities of the things themselves, in order that we may detect the purposes also for which they are eagerly desired.

Female habit carries with it a twofold idea—dress and ornament. By "dress" we mean what they call "womanly gracing;"[114] by "ornament," what it is suitable should be called "womanly *dis*gracing."[115] The former is accounted (to consist) in gold, and silver, and gems, and garments; the latter in care of the hair, and of the skin, and of those parts of the body which attract the eye. Against the one we lay the charge of ambition, against the other of prostitution; so that even from this early stage[116] (of our discussion) you may look forward and see what, out of (all) these, is suitable, handmaid of God, to *your* discipline, inasmuch as you are assessed on different principles (from other women),—those, namely, of humility and chastity.

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[112] Exitu.

[113] Matrimonium carnis.

[114] Mundum muliebrem. Comp. Liv. xxxiv. 7.

[115] Immundum muliebrem.

[116] Jam hinc; comp. *ad. Ux.*, i. 1 *ad init.* and *ad fin.*, and 8 *ad fin.*

Chapter V.—Gold and Silver Not Superior in Origin or in Utility to Other Metals.

Gold and silver, the principal material causes of worldly[117] splendour, must necessarily be identical (in nature) with that out of which they have their being: (they must be) earth, that is; (which earth itself is) plainly more glorious (than they), inasmuch as it is only after it has been tearfully wrought by penal labour in the deadly laboratories of accursed mines, and there left its name of "earth" in the fire behind it, that, as a fugitive from the mine, it passes from torments to ornaments, from punishments to embellishments, from ignominies to honours. But iron, and brass, and other the vilest material substances, enjoy a parity of condition (with silver and gold), both as to earthly origin and metallurgic operation; in order that, in the estimation of nature, the substance of gold and of silver may be judged not a whit more noble (than theirs). But if it is from the quality of *utility* that gold and silver derive their glory, why, iron and brass excel them; whose usefulness is so disposed (by the Creator), that they not only discharge functions of their own more numerous and more necessary to human affairs, but do also none the less serve the turn of gold and silver, by dint of their own powers,[118] in the service of juster causes. For not only are rings made of iron, but the memory of antiquity still preserves (the fame of) certain vessels for eating and drinking made out of brass. Let the insane plenteousness of gold and silver look to it, if it serves to make utensils even for foul purposes. At all events, neither is the field tilled by means of gold, nor the ship fastened together by the strength of silver. No mattock plunges a golden edge into the ground; no nail drives a silver point into planks. I leave unnoticed the fact that the needs of our whole life are dependent upon iron and brass; whereas those rich materials themselves, requiring both to be dug up out of mines, and needing a forging process in every use (to which they are put), are helpless without the laborious vigour of iron and brass. Already, therefore, we must judge whence it is that so high dignity accrues to gold and silver, since they get precedence over material substances which are not only cousin-german to them in point of origin, but more powerful in point of usefulness.

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[117] Sæcularis.

[118] De suo. Comp. *de Bapt.*, c. xvii. *sub fin.*

Chapter VI.—Of Precious Stones and Pearls.

But, in the next place, what am I to interpret those jewels to be which vie with gold in haughtiness, except little pebbles and stones and paltry particles of the self-same earth; but yet not necessary either for laying down foundations, or rearing party-walls, or supporting pediments, or giving density to roofs? The only edifice which they know how to rear is this silly pride of women: because they require slow rubbing that they may shine, and artful underlaying that they may show to advantage, and careful piercing that they may hang; and (because they) render to gold a mutual assistance in meretricious allurement. But whatever it is that ambition fishes up from the British or the Indian sea, it is a kind of conch not more pleasing in *savour* than—I do not say the oyster and the sea-snail, but—even the giant muscle.[119] For let me add that I know conchs (which are) sweet fruits of the sea. But if that (foreign) conch suffers from some internal pustule, that ought to be regarded rather as its defect than as its glory; and although it be called "pearl," still something else must be understood than some hard, round excrescence of the fish. Some say, too, that gems are culled from the foreheads of *dragons*, just as in the brains of fishes there is a certain stony substance. This also was wanting to the Christian woman, that she may add a grace to herself from the serpent! Is it thus that she will set her heel on the devil's head,"[120] while she heaps ornaments (taken) from his head on her own neck, or on her very head? 17

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[119] Peloris. Comp. Hor., *S.*, ii. 4, 32, and Macleane's note there.

[120] See Gen. iii. 15.

Chapter VII.—Rarity the Only Cause Which Makes Such Things Valuable.

It is only from their rarity and outlandishness that all these things possess their grace; in short, within their own native limits they are not held of so high worth. Abundance is always contumelious toward itself. There are some barbarians with whom, because gold is indigenous and plentiful, it is customary to keep (the criminals) in their convict establishments chained with gold, and to lade the wicked with riches—the more guilty, the more wealthy. At last there has really been found a way to prevent even gold from being loved! We have also seen at Rome the nobility of gems blushing in the presence of our matrons at the contemptuous usage of the Parthians and Medes, and the rest of their own fellow-countrymen, only that (*their* gems) are not generally worn with a view to ostentation. Emeralds[121] lurk in their belts; and the sword (that hangs) below their bosom alone is witness to the cylindrical stones that decorate its hilt; and the massive single pearls on their boots are fain to get lifted out of the mud! In short, they carry nothing so richly gemmed as that which ought *not* to be gemmed if it is (either) not conspicuous, or else is conspicuous only that it may be shown to be also neglected.

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[121] Smaragdi. Comp. Rev. iv. 3.

Chapter VIII.—The Same Rule Holds with Regard to Colours. God’s Creatures Generally Not to Be Used, Except for the Purposes to Which He Has Appointed Them.

Similarly, too, do even the servants[122] of those barbarians cause the glory to fade from the colours of our garments (by wearing the like); nay, even their party-walls use slightingly, to supply the place of painting, the Tyrian and the violet-coloured and the grand royal hangings, which you laboriously undo and metamorphose. Purple with them is more paltry than red ochre; (and justly,) for what legitimate honour can garments derive from adulteration with illegitimate colours? That which He Himself has not produced is not pleasing to God, unless He was *unable* to order sheep to be born with purple and sky-blue fleeces! If He was *able*, then plainly He was *unwilling*: what God willed not, of course ought not to be fashioned. Those things, then, are not the best by *nature* which are not from God, the *Author* of nature. Thus they are understood to be from *the devil*, from the *corrupter* of nature: for there is no other whose they can be, if they are not God’s; because what are not God’s must necessarily be His rival’s.[123] But, beside the devil and his angels, other rival of God there is none. Again, if the *material substances* are of God, it does not immediately follow that such ways of *enjoying* them among men (are so too). It is matter for inquiry not only whence come conchs,[124] but what sphere of embellishment is assigned them, and where it is that they exhibit their beauty. For all those profane pleasures of worldly[125] shows—as we have already published a volume of their own about them[126]—(ay, and) even idolatry itself, derive their material causes from the creatures[127] of God. Yet a Christian ought not to attach himself[128] to the frenzies of the racecourse, or the atrocities of the arena, or the turpitudes of the stage, simply because God has given to man the horse, and the panther, and the power of speech: just as a Christian cannot commit idolatry with impunity either, because the incense, and the wine, and the fire which feeds[129] (thereon), and the animals which are made the victims, are God’s workmanship;[130] since even the material thing which is adored is God’s (creature). Thus then, too, with regard to their active use, does the *origin* of the material substances, which descends from God, *excuse* (that use) as foreign to God, as guilty forsooth of worldly[131] glory!

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[122] Or, “slaves.”

[123] Comp. *de Pæn.*, c. v. *med.*

[124] Comp. c. vi. above.

[125] Sæcularium.

[126] i.e., the treatise *de Spectaculis.*

[127] Rebus.

[128] “Affici”—a rare use rather of “afficere,” but found in Cic.

[129] Or perhaps “is fed” thereby; for the word is “vescitur.”

[130] “Conditio”—a rare use again.

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[131] Sæcularis.

Chapter IX.—God's Distribution Must Regulate Our Desires, Otherwise We Become the Prey of Ambition and Its Attendant Evils.

For, as some particular things distributed by God over certain individual lands, and some one particular tract of sea, are mutually foreign one to the other, they are reciprocally either neglected or desired: (desired) among foreigners, as being rarities; neglected (rightly), if anywhere, among their own compatriots, because in *them* there is no such fervid longing for a glory which, among its own home-folk, is frigid. But, however, the rareness and outlandishness which arise out of that distribution of possessions which God has ordered as He willed, ever finding favour in the eyes of strangers, excites, from the simple fact of *not* having what God has made native to other places, the concupiscence of *having* it. Hence is educed another vice—that of *immoderate* having; because although, perhaps, *having* may be permissible, still a limit[132] is bound (to be observed). This (second vice) will be ambition; and hence, too, its name is to be interpreted, in that from concupiscence *ambient* in the mind it is born, with a view to the desire of glory,—a grand desire, forsooth, which (as we have said) is recommended neither by nature nor by truth, but by a vicious passion of the mind,—(namely,) concupiscence. And there are other vices connected with ambition and glory. Thus they have withal enhanced the *cost* of things, in order that (thereby) they might add fuel to themselves also; for concupiscence becomes proportionably greater as it has set a higher value upon the thing which it has eagerly desired. From the smallest caskets is produced an ample patrimony. On a single thread is suspended a million of sesterces. One delicate neck carries about it forests and islands.[133] The slender lobes of the ears exhaust a fortune; and the left hand, with its every finger, sports with a several money-bag. Such is the strength of ambition—(equal) to bearing on one small body, and that a woman's, the product of so copious wealth. 18

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[132] Or, "moderation."

[133] "Saltus et insulæ," i.e., as much as would purchase them.

Book II.

Chapter I.—Introduction. Modesty to Be Observed Not Only in Its Essence, But in Its Accessories.

Handmaids of the living God, my fellow-servants and sisters, the right which I enjoy with you—I, the most meanest[134] in that right of fellow-servantship and brotherhood—emboldens me to address to you a discourse, not, of course, of affection, but paving the way for affection in the cause of your salvation. That salvation—and not (the salvation) of women only, but likewise of men—consists in the exhibition principally of modesty. For since, by the introduction into an appropriation[135] (in) us of the Holy Spirit, we are all "the temple of God,"[136] Modesty is the sacristan and priestess of that temple, who is to suffer nothing unclean or profane to be introduced (into it), for fear that the God who inhabits it should be offended, and quite forsake the polluted abode. But on the present occasion we (are to speak) not about modesty, for the enjoining and exacting of which the divine precepts which press (upon us) on every side are sufficient; but about the matters which pertain to it, that is, the manner in which it behoves you to walk. For most women (which very thing I trust God may permit me, with a view, of course, to my own personal censure, to censure in all), either from simple ignorance or else from dissimulation, have the hardihood so to walk as if modesty consisted only[137] in the (bare) integrity of the flesh, and in turning away from (actual) fornication; and there were no need for anything extrinsic to boot—in the matter (I mean) of the arrangement of dress and ornament,[138] the studied graces of form and brilliance:—wearing in their gait the self-same appearance as the women of the nations, from whom the sense of *true* modesty is absent, because in those who know not God, the Guardian and Master of truth, there is *nothing* true.[139] For if any modesty can be believed (to exist) in Gentiles, it is plain that it must be imperfect and undisciplined to such a degree that, although it be actively tenacious of itself in the *mind* up to a certain point, it yet allows itself to relax into licentious extravagances of attire; just in accordance with Gentile perversity, in craving after that of which it carefully shuns the effect.[140] How many a one, in short, is there who does not earnestly desire even to look pleasing to strangers? who does not on that very account take care to have herself painted out, and denies that she has (ever) been an object of (carnal) appetite? And yet, granting that even this is a practice familiar to Gentile modesty—(namely,) not actually to *commit* the sin, but still to be *willing* to do so; or even not to be *willing*, yet still not *quite* to refuse—what wonder? for all things which are not God's are perverse. Let those women therefore look to it, who, by not holding fast the *whole* good, easily mingle with evil even what they do hold fast. Necessary it is that *you* turn aside from them, as in all other things, so also in your gait; since you ought to be "perfect, as (is) your Father who is in the heavens."[141] 19

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[134] Postremissimus.

[135] Consecrato.

[136] See 1 Cor. iii. 16, 17; vi. 19, 20.

[137] Comp. *de Idol.*, c. ii.

[138] Cultus et ornatus. For the distinction between them, see b. i. c. iv.

[139] Comp. *de Pœn.*, c. i.

[140] Or, "execution."

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[141] See Matt. v. 48.

Chapter II.—Perfect Modesty Will Abstain from Whatever Tends to Sin, as Well as from Sin Itself. Difference Between Trust and Presumption. If Secure Ourselves, We Must Not Put Temptation in the Way of Others. We Must Love Our Neighbour as Ourself.

You must know that in the eye of perfect, that is, Christian, modesty, (carnal) desire of one's self (on the part of others) is not only not to be desired, but even execrated, by you: first, because the study of making personal grace (which we know to be naturally the inviter of lust) a mean of pleasing does not spring from a sound conscience: why therefore excite toward yourself that evil (passion)? why invite (that) to which you profess yourself a stranger? secondly, because we ought not to open a way to temptations, which, by their instancy, sometimes achieve (a wickedness) which God expels from them who are His; (or,) at all events, put the spirit into a thorough tumult by (presenting) a stumbling-block (to it). We ought indeed to walk so holily, and with so entire substantiality[142] of faith, as to be confident and secure in regard of our own conscience, *desiring* that that (gift) may abide in us to the end, yet not *presuming* (that it will). For he who presumes feels less apprehension; he who feels less apprehension takes less precaution; he who takes less precaution runs more risk. Fear[143] is the foundation of salvation; presumption is an impediment to fear. More useful, then, is it to apprehend that we may possibly fail, than to presume that we cannot; for apprehending will lead us to fear, fearing to caution, and caution to salvation. On the other hand, if we presume, there will be neither fear nor caution to save us. He who acts securely, and not at the same time warily, possesses no safe and firm security; whereas he who is wary will be truly able to be secure. For His own servants, may the Lord by His mercy take care that to *them* it may be lawful even to *presume* on His goodness! But why are we a (source of) danger to our neighbour? why do we import concupiscence into our neighbour? which concupiscence, if God, in "amplifying the law,"[144] do not[145] dissociate in (the way of) penalty from the actual commission of fornication,[146] I know not whether He allows impunity to him who[147] has been the cause of perdition to some other. For that other, as soon as he has felt concupiscence after your beauty, and has mentally already committed (the deed) which his concupiscence pointed to,[148] perishes; and you have been made[149] the sword which destroys him: so that, albeit you be free from the (actual) crime, you are not free from the odium (attaching to it); as, when a robbery has been committed on some man's estate, the (actual) crime indeed will not be laid to the owner's charge, while yet the domain is branded with ignominy, (and) the owner himself aspersed with the infamy. Are we to paint ourselves out that our neighbours may perish? Where, then, is (the command), "Thou shalt love thy neighbour as thyself?"[150] "Care not merely about your own (things), but (about your) neighbour's?"[151] No enunciation of the Holy Spirit ought to be (confined) to the subject immediately in hand merely, and not applied and carried out with a view to *every* occasion to which its application is useful.[152] Since, therefore, both our own interest and that of others is implicated in the studious pursuit of most perilous (outward) comeliness, it is time for you to know[153] that not merely must the pageantry of fictitious and elaborate beauty be rejected by you; but that of even natural grace must be obliterated by concealment and negligence, as equally dangerous to the glances of (the beholder's) eyes. For, albeit comeliness is not to be *censured*,[154] as being a bodily happiness, as being an additional outlay of the divine plastic art, as being a kind of goodly garment[155] of the soul; yet it is to be *feared*, just on account of the injuriousness and violence of suitors:[156] which (injuriousness and violence) even the father of the faith,[157] Abraham,[158] greatly feared in regard of his own wife's grace; and Isaac,[159] by falsely representing Rebecca as his sister, purchased safety by insult![160]

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[142] Substantia. Comp. Heb. xi. 1, ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις .

[143] Timor.

[144] Matt. v. 17. Comp. *de Or.*, c. xxii. mid.; *de Pa.*, c. vi. mid.; *de Pœn.*, c. iii. *sub fin.*

[145] The second "non," or else the first, must apparently be omitted.

[146] Matt. v. 28. See *de Idol.*, c. ii.; *de Pa.*, c. vi.; *de Pœn.*, c. iii.

[147] "Qui," Oehler; "quæ," Rig.

[148] Comp. *de Pœn.* c. iii. (latter half).

[149] Tu *facta* es.

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[150] Lev. xix. 18; Matt. xix. 19; xxii. 39; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.

[151] Comp. 1 Cor. x. 24; xiii. 5; Phil. ii. 4.

[152] Comp. 2 Pet. i. 20.

[153] Jam…sciatis.

[154] Accusandus.

[155] Comp. Gen. xxvii. 15.

[156] Sectatorum.

[157] Comp. Rom. iv. 11, 16.

[158] Gen. xii. 10–20, and xx.

[159] Gen. xxvi. 6–11.

[160] "Salutem contumelia redemit;" the "insult" being the denial of her as his wife.

Chapter III.—Grant that Beauty Be Not to Be Feared: Still It is to Be Shunned as Unnecessary and Vainglorious.

Let it now be granted that excellence of form be not to be feared, as neither troublesome to its possessors, nor destructive to its desirers, nor perilous to its compartners;[161] let it be thought (to be) not exposed to temptations, not surrounded by stumbling-blocks: it is enough that to angels of God[162] it is not necessary. For, where modesty is, there beauty is idle; because properly the use and fruit of beauty is voluptuousness, unless any one thinks that there is some other harvest for bodily grace to reap.[163] Are women who think that, in furnishing to their *neighbour* that which is demanded of beauty, they are furnishing it to *themselves* also, to augment that (beauty) when (naturally) given them, and to strive after it when not (thus) given? Some one will say, "Why, then, if voluptuousness be shut out and chastity let in, may (we) not enjoy the praise of beauty alone, and glory in a bodily good?" Let whoever finds pleasure in "glorying in the flesh"[164] see to that. To us in the first place, there is no studious pursuit of "glory," because "glory" is the essence of *exaltation*. Now *exaltation* is incongruous for professors of *humility* according to God's precepts. Secondly, if *all* "glory" is "vain" and insensate,[165] how much more (glory) *in the flesh*, especially to *us*? For even if "glorying" is (allowable), we ought to wish our sphere of pleasing to lie in the graces[166] of the Spirit, not in the flesh; because we are "suitors"[167] of things spiritual. In those things wherein our sphere of labour lies, let our joy lie. From the sources whence we hope for salvation, let us cull our "glory." Plainly, a Christian *will* "glory" even in the *flesh*; but (it will be) when it has endured laceration for Christ's sake,[168] in order that the spirit may be crowned in it, not in order that it may draw the eyes and sighs of youths after it. Thus (a thing) which, from whatever point you look at it, is in *your* case superfluous, you may justly disdain if you have it not, and neglect if you have. Let a holy woman, if naturally beautiful, give none so great occasion (for carnal appetite). Certainly, if even she be so, she ought not to set off (her beauty), but even to obscure it.[169]

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[161] Conjunctis.

[162] Angelis Dei. Comp. the opening sentence of the book.

[163] Comp. *ad Ux.*, b. i. c. iv.

[164] See Gal. vi. 13 and 1 Cor. iii. 21; v. 6.

[165] Stuporata.

[166] Bonis.

[167] Sectatores.

[168] Comp. 2 Cor. xi. 18; xii. 10; Phil. iii. 3, 4.

[169] Non adjuvare, sed etiam impedire, debet.

Chapter IV.—Concerning the Plea of "Pleasing the Husband."

As if I were speaking to Gentiles, addressing you with a Gentile precept, and (one which is) common to all, (I would say,) "You are bound to please your husbands only."[170] But you will please *them* in proportion as you take no care to please *others*. Be ye without carefulness,[171] blessed (sisters): no wife is "ugly" to her own husband. She "pleased" him enough when she was selected (by him as his wife); whether commended by form or by character. Let none of you think that, if she abstain from the care of her person,[172] she will incur the hatred and aversion of husbands. Every husband is the exactor of *chastity*; but *beauty*, a believing (husband) does not require, because we are not captivated by the same graces[173] which the Gentiles think (to be) graces:[174] an *un*believing one, on the other hand, even regards with suspicion, just from that infamous opinion of us which the Gentiles have. For whom, then, is it that you cherish your beauty? If for a believer, he does not exact it: if for an *un*believer, he does not believe in it unless it be artless.[175] Why are you eager to please either one who is suspicious, or else one who desires it not?

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[170] Comp. 1 Cor. vii. 34.

[171] Comp. 1 Cor. vii. 32.

[172] Compositione sui.

[173] Bonis.

[174] Bona.

[175] Simplicem.

Chapter V.—Some Refinements in Dress and Personal Appearance Lawful, Some Unlawful. Pigments Come Under the Latter Head.

These suggestions are not made to you, of course, to be developed into an entire crudity and wildness of appearance; nor are we seeking to persuade you of the good of squalor and slovenliness; but of the limit and norm and just measure of cultivation of the person. There must be no overstepping of that line to which simple and sufficient refinements limit their desires—that line which is pleasing to God. For they who rub[176] their skin with medicaments, stain their cheeks with rouge, make their eyes prominent with antimony,[177] sin against Him. To them, I suppose, the plastic skill[178] of God is displeasing! In their own persons, I suppose, they convict, they censure, the Artificer of all things! For censure they do when they amend, when they add to, (His work;) taking these their additions, of course, from the adversary artificer. That adversary artificer is the devil.[179] For who would show the way to change the *body*, but he who by wickedness transfigured man's *spirit*? He it is, undoubtedly, who adapted ingenious devices of this kind; that in your persons it may be apparent that you, in a certain sense, do violence to God. Whatever is *born* is the work of God. Whatever, then, is *plastered on*[180] (that), is the devil's work. To superinduce on a divine work Satan's ingenuities, how criminal is it! Our servants borrow nothing from our personal enemies: soldiers eagerly desire nothing from the foes of their own general; for, to demand for (your own) use anything from the adversary of Him in whose hand[181] you are, is a transgression. Shall a Christian be assisted in anything by that evil one? (If he do,) I know not whether this name (of "Christian") will continue (to belong) to him; for he will be *his* in whose lore he eagerly desires to be instructed. But how alien from *your* schoolings[182] and professions are (these things)! How unworthy the Christian name, to wear a fictitious face, (you,) on whom simplicity in every form is enjoined!—to lie in your appearance, (you,) to whom (lying) with the tongue is not lawful!—to seek after what is another's, (you,) to whom is delivered (the precept of) abstinence from what is another's!—to practise adultery in your mien,[183] (you,) who make modesty your study! Think,[184] blessed (sisters), how will you keep God's precepts if you shall not keep in your own persons His lineaments? 21

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[176] Urgent. Comp. *de Pœn.*, c. xi.

[177] "Fuligine," lit. "soot." Comp. b. i. c. ii.

[178] See c. ii. *ad fin.*

[179] Comp. b. i. c. viii.

[180] Infingitur.

[181] i.e., subject to whom.

[182] Disciplinis.

[183] Species.

[184] Credite.

Chapter VI.—Of Dyeing the Hair.

I see some (women) turn (the colour of) their hair with saffron. They are ashamed even of their own nation, (ashamed) that their procreation did not assign them to Germany and to Gaul: thus, as it is, they transfer their *hair*[185] (thither)! Ill, ay, *most* ill, do they augur for themselves with their flame-coloured head,[186] and think that graceful which (in fact) they are polluting! Nay, moreover, the force of the cosmetics burns ruin into the hair; and the constant application of even any *un*drugged moisture, lays up a store of harm for the head; while the sun's warmth, too, so desirable for imparting to the hair at once growth and dryness, is hurtful. What "grace" is compatible with "injury?" What "beauty" with "impurities?" Shall a Christian woman heap saffron on her head, as upon an altar?[187] For, whatever is wont to be burned to the honour of the unclean spirit, that—unless it is applied for honest, and necessary, and salutary uses, for which God's creature was provided—may seem to be a sacrifice. But, however, God saith, "Which of you can make a white hair black, or out of a black a white?"[188] And so they refute the Lord! "Behold!" say they, "instead of white or black, we make it *yellow*,—more winning in grace."[189] And yet such as repent of having lived to old age do *attempt* to change it even from white to black! O temerity! The age which is the object of our wishes and prayers blushes (for itself)! a theft is effected! youth, wherein we have sinned,[190] is sighed after! the opportunity of sobriety is spoiled! Far from Wisdom's daughters be folly so great! The more old age tries to conceal itself, the more will it be detected. Here is a veritable eternity, in the (perennial) youth of your head! Here we have an "incorruptibility" to "put on,"[191] with a view to the new house of the Lord[192] which the divine monarchy promises! Well do you speed toward the Lord; well do you hasten to be quit of this most iniquitous world,[193] to whom it is unsightly to approach (your own) end!

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[185] Jam capillos: so Oehler and Rig. But the others read *patriam capillo*: "they change their country by the instrumentality of their hair."

[186] Comp. *ad Ux.*, b. i. c. vi.

[187] Aram.

[188] See Matt. v. 36.

[189] Gratia faciliorem.

[190] Comp. Ps. xxv. 7 (in LXX. xxiv. 7).

[191] Comp. 1 Cor. xv. 53.

[192] Comp. 2 Cor. v. 1.

[193] Sæculo.

Chapter VII.—Of Elaborate Dressing of the Hair in Other Ways, and Its Bearing Upon Salvation.

What service, again, does all the labour spent in *arranging* the hair render to salvation? Why is no rest allowed to your hair, which must now be bound, now loosed, now cultivated, now thinned out? Some are anxious to force their hair into curls, some to let it hang loose and flying; not with good simplicity: beside which, you affix I know not what enormities of subtle and textile perukes; now, after the manner of a helmet of undressed hide, as it were a sheath for the head and a covering for the crown; now, a mass (drawn) backward toward the neck. The wonder is, that there is no (open) contending against the Lord's prescripts! It has been pronounced that no one can add to his own stature.[194] *You*, however, *do* add to your *weight* some kind of rolls, or shield-bosses, to be piled upon your necks! If you feel no shame at the enormity, feel some at the pollution; for fear you may be fitting on a holy and Christian head the slough[195] of some one else's[196] head, unclean perchance, guilty perchance and destined to hell.[197] Nay, rather banish quite away from your "free"[198] head all this slavery of ornamentation. In vain do you labour to seem adorned: in vain do you call in the aid of all the most skilful manufacturers of false hair. God bids you "be veiled."[199] 22 I believe (He does so) for fear the heads of some should be seen! And oh that in "that day"[200] of Christian exultation, I, most miserable (as I am), may elevate my head, even though below (the level of) your heels! I shall (then) see whether you will rise with (your) ceruse and rouge and saffron, and in all that parade of headgear:[201] whether it will be women thus tricked out whom the angels carry up to meet Christ in the air![202] If these (decorations) are *now* good, and of God, they will *then* also present themselves to the rising bodies, and will recognise their several places. But nothing can rise except flesh and spirit sole and pure.[203] Whatever, therefore, does not rise in (the form of)[204] spirit and flesh is condemned, because it is not of God. From things which are condemned abstain, even at the present day. At the present day let God see you such as He will see you *then*.

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[194] Mensuram. See Matt. vi. 27.

[195] Exuvias.

[196] "Alieni:" perhaps here ="*alien*," i.e., "heathen," as in other places.

[197] Gehennæ.

[198] Comp. Gal. iv. 31; v. 13.

[199] See 1 Cor. xi. 2–16; and comp. *de Or.*, c. xxii., and the treatise *de Virg. Vel.*

[200] Comp. *ad Ux.*, b. ii. c. iii.

[201] Ambitu (*habitu* is a conjectural emendation noticed by Oehler) capitis.

[202] See 1 Thess. iv. 13–17.

[203] Comp. 1 Cor. xv. 50 with 1 Thess. v. 23.

[204] Or, "within the limits of the flesh and the spirit."

Chapter VIII.—Men Not Excluded from These Remarks on Personal Adornment.

Of course, now, I, a man, as being envious[205] of women, am banishing them quite from their own (domains). Are there, in our case too, some things which, in respect of the sobriety[206] we are to maintain on account of the fear[207] due to God, are disallowed?[208] If it is true, (as it is,) that in men, for the sake of women (just as in women for the sake of men), there is implanted, by a defect of nature, the will to please; and if this sex of ours acknowledges to itself deceptive trickeries of form peculiarly its own,—(such as) to cut the beard too sharply; to pluck it out here and there; to shave round about (the mouth); to arrange the hair, and disguise its hoariness by dyes; to remove all the incipient down all over the body; to fix (each particular hair) in its place with (some) womanly pigment; to smooth all the rest of the body by the aid of some rough powder or other: then, further, to take every opportunity for consulting the mirror; to gaze anxiously into it:—while yet, when (once) the knowledge of God has put an end to all wish to please by means of voluptuous attraction, all these things are rejected as frivolous, as hostile to modesty. For where God is, there modesty is; there is sobriety[209] her assistant and ally. How, then, shall we practise modesty without her instrumental mean,[210] that is, without sobriety?[211] How, moreover, shall we bring sobriety[212] to bear on the discharge of (the functions of) modesty, unless seriousness in appearance and in countenance, and in the general aspect[213] of the entire man, mark our carriage?

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[205] Æmulus.

[206] Gravitatis.

[207] Metus.

[208] Detrahuntur.

[209] Gravitas.

[210] Comp. *de Pa.*, c. xv. *ad fin.*

[211] Gravitate.

[212] Gravitatem.

[213] Contemplatione.

Chapter IX.—Excess in Dress, as Well as in Personal Culture, to Be Shunned. Arguments Drawn from I Cor. VII.

Wherefore, with regard to clothing also, and all the remaining lumber of your self-elaboration,[214] the like pruning off and retrenchment of too redundant splendour must be the object of your care. For what boots it to exhibit in your *face* temperance and unaffectedness, and a simplicity altogether worthy of the divine discipline, but to invest all the *other* parts of the body with the luxurious absurdities of pomps and delicacies? How intimate is the connection which these pomps have with the business of voluptuousness, and how they interfere with modesty, is easily discernible from the fact that it is by the allied aid of dress that they prostitute the grace of personal comeliness: so plain is it that if (the pomps) be wanting, they render (that grace) bootless and thankless, as if it were disarmed and wrecked. On the other hand, if natural beauty fails, the supporting aid of outward embellishment supplies a grace, as it were, from its own inherent power.[215] Those times of life, in fact, which are at last blest with quiet and withdrawn into the harbour of modesty, the splendour and dignity of dress lure away (from that rest and that harbour), and *dis*quiet seriousness by seductions of appetite, which compensate for the chill of age by the provocative charms of apparel. First, then, blessed (sisters), (take heed) that you admit not to your use meretricious and prostitutionary garbs and garments: and, in the next place, if there are any of you whom the exigencies of riches, or birth, or past dignities, compel to appear in public so gorgeously arrayed as not to appear to have attained wisdom, take heed to temper an evil of this kind; lest, under the pretext of necessity, you give the rein without stint to the indulgence of licence. For how will you be able to fulfil (the requirements of) humility, which our (school) profess,[216] if you do not keep within bounds[217] the enjoyment of your riches and elegancies, which tend so much to "glory?" Now it has ever been the wont of glory to *exalt*, not to *humble*. "Why, shall we not use what is our own?" Who prohibits your using 23 it? Yet (it must be) in accordance with the apostle, who warns us "to use this world[218] as if we abuse it not; for the fashion[219] of this world[220] is passing away." And "they who buy are so to act as if they possessed not."[221] Why so? Because he had laid down the premiss, saying, “The time is wound up.”[222] If, then he shows plainly that even wives themselves are so to be had as if they be *not* had,[223] on account of the straits of the times, what would be his sentiments about these vain appliances of theirs? Why, are there not many, withal, who so *do*, and seal themselves up to eunuchhood for the sake of the kingdom of God,[224] spontaneously relinquishing a pleasure so honourable,[225] and (as we know) permitted? Are there not some who prohibit to themselves (the use of) the very “creature of God,”[226] abstaining from wine and animal food, the enjoyments of which border upon no peril or solicitude; but they sacrifice to God the humility of their soul even in the chastened use of food? Sufficiently, therefore, have you, too, used your riches and your delicacies; sufficiently have you cut down the fruits of your dowries, before (receiving) the knowledge of saving disciplines. We are they “upon whom the ends of the ages have met, having ended their course.”[227] We have been predestined by God, before the world[228] was, (to arise) in the extreme end of the times.[229] And so we are trained by God for the purpose of chastising, and (so to say) emasculating, the world.[230] We are the circumcision[231]—spiritual and carnal—of all things; for both in the spirit and in the flesh we circumcise worldly[232] principles.

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[214] Impedimenta compositionis.

[215] De suo. Comp. *de Bapt.*, c. xvii. (*sub. fin.*), *de Cult. Fem.*, b. i. c. v. (*med.*).

[216] See c. iii.

[217] Repastinantes.

[218] Mundo; κόσμῳ. See 1 Cor. vii. 31.

[219] Habitus; σχῆμα, *ib.*

[220] Κόσμου, *ib.*

[221] 1 Cor. vii. 30.

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[222] 1 Cor. vii. 29.

[223] 1 Cor. vii. 29.

[224] Matt. xix. 12.

[225] Fortem.

[226] Comp. 1 Tim. iv. 4, 5.

[227] 1 Cor. x. 11, εἰς οὕς τὰ τέλη τῶν αἰωνων κατήντησεν.

[228] Mundum.

[229] In extimatione temporali. See Eph. i. 4 and 1 Pet. i. 20.

[230] Sæculo.

[231] Comp. Phil. iii. 3.

[232] Sæcularia.

Chapter X.—Tertullian Refers Again to the Question of the Origin of All These Ornaments and Embellishments.[233]

It was God, no doubt, who showed the way to dye wools with the juices of herbs and the humours of conchs! It had escaped Him, when He was bidding the universe to come into being,[234] to issue a command for (the production of) purple and scarlet sheep! It was God, too, who devised by careful thought the manufactures of those very garments which, light and thin (in themselves), were to be heavy in price alone; God who produced such grand implements of gold for confining or parting the hair; God who introduced (the fashion of) finely-cut wounds for the ears, and set so high a value upon the tormenting of His own work and the tortures of innocent infancy, learning to suffer with its earliest breath, in order that from those scars of the body—born for the steel!—should hang I know not what (precious) grains, which, as we may plainly see, the Parthians insert, in place of studs, upon their very shoes! And yet even the gold itself, the "glory" of which carries you away, serves a certain race (so Gentile literature tells us) for chains! So true is it that it is not intrinsic worth,[235] but rarity, which constitutes the goodness (of these things): the excessive labour, moreover, of working them with arts introduced by the means of the sinful angels, who were the revealers withal of the material substances themselves, joined with their rarity, excited their costliness, and hence a lust on the part of women to possess (that) costliness. But, if the self-same angels who disclosed both the material substances of this kind and their charms—of gold, I mean, and lustrous[236] stones—and taught men how to work them, and by and by instructed them, among their other (instructions), in (the virtues of) eyelid-powder and the dyeings of fleeces, have been condemned by God, as Enoch tells us, how shall we please God while we joy in the *things* of those (angels) who, on these accounts, have provoked the *anger* and the *vengeance* of God?

Now, granting that God did foresee these things; that God permitted them; that Esaias finds fault with no garment of purple,[237] represses no coil,[238] reprobates no crescent-shaped neck ornaments;[239] still let *us* not, as the Gentiles do, flatter ourselves with thinking that God is merely a Creator, not likewise a Downlooker on His own creatures. For how far more usefully and cautiously shall we act, if we hazard the presumption that all these things were indeed provided[240] at the beginning and placed in the world[241] by God, in order that there should now be means of putting to the proof the discipline of His servants, in order that the licence of *using* should be the means whereby the experimental trials of *continence* should be conducted? Do not wise heads of families purposely offer and permit some things to their servants[242] in order to try whether and how they will use the things thus permitted; whether (they will do so) with honesty, or with moderation? But how far more praiseworthy (the servant) who abstains entirely; who has a wholesome fear[243] even of his lord's indulgence! Thus, therefore, the apostle too: "All things," says he, "are lawful, but not all are expedient."[244] How much more easily will he fear[245] what is *un*lawful who has a reverent dread[246] of what is *lawful*? 24

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[233] Comp. i. cc. ii. iii. v. vii. viii.

[234] Universa nasci.

[235] Veritate.

[236] Illustrium.

[237] De conchylio.

[238] κοσύμβους. Isa. iii. 18 (in LXX.).

[239] Lunulas = μηνίσκους, *ib*.

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[240] Or, "foreseen."

[241] Sæculo.

[242] Or, "slaves."

[243] Timuerit.

[244] 1 Cor. x. 23.

[245] Timebit.

[246] Verebitur.

Chapter XI.—Christian Women, Further, Have Not the Same Causes for Appearing in Public, and Hence for Dressing in Fine Array as Gentiles. On the Contrary, Their Appearance Should Always Distinguish Them from Such.

Moreover, what causes have you for appearing in public in excessive grandeur, removed as you are from the occasions which call for such exhibitions? For you neither make the circuit of the temples, nor demand (to be present at) public shows, nor have any acquaintance with the holy days of the Gentiles. Now it is for the sake of all these public gatherings, and of much seeing and being seen, that all pomps (of dress) are exhibited before the public eye; either for the purpose of transacting the trade of voluptuousness, or else of inflating "glory." *You*, however, have no cause of appearing in public, except such as is serious. Either some brother who is sick is visited, or else the sacrifice is offered, or else the word of God is dispensed. Whichever of these you like to name is a business of sobriety[247] and sanctity, requiring no extraordinary attire, with (studious) arrangement and (wanton) negligence.[248] And if the requirements of Gentile friendships and of kindly offices call you, why not go forth clad in your own armour; (and) all the more, in that (you have to go) to such as are strangers to the faith? so that between the handmaids of God and of the devil there may be a difference; so that you may be an example to them, and they may be edified in you; so that (as the apostle says) "God may be magnified in your body."[249] But magnified He is in the *body* through modesty: of course, too, through attire suitable to modesty. Well, but it is urged by some, "Let not the Name be blasphemed in us,[250] if we make any derogatory change from our old style and dress." Let us, then, not abolish our old vices! let us maintain the same character, if we must maintain the same appearance (as before); and then truly the nations will not blaspheme! A grand blasphemy is that by which it is said, "Ever since she became a Christian, she walks in poorer garb!" Will you fear to appear poorer, from the time that you have been made more wealthy; and *fouler*,[251] from the time when you have been made more clean? Is it according to the decree[252] of Gentiles, or according to the decree of God, that it becomes Christians to walk?

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[247] Gravitatis.

[248] Et composito et soluto.

[249] See Phil. i. 20.

[250] Comp. *de Idol.*, c. xiv.

[251] Sordidior.

[252] Or "pleasure:" placitum.

Chapter XII.—Such Outward Adornments Meretricious, and Therefore Unsuitable to Modest Women.

Let us only wish that we may be no cause for just blasphemy! But how much more provocative of blasphemy is it that you, who are called modesty's priestesses, should appear in public decked and painted out after the manner of the *im*modest? Else, (if you so do,) what inferiority would the poor unhappy victims of the public lusts have (beneath you)? whom, albeit some laws were (formerly) wont to restrain them from (the use of) matrimonial and matronly decorations, now, at all events, the daily increasing depravity of the age[253] has raised so nearly to an equality with all the most honourable women, that the difficulty is to distinguish them. And yet, even the Scriptures suggest (to us the reflection), that meretricious attractivenesses of form are invariably conjoined with and appropriate[254] to bodily prostitution. That powerful state[255] which presides over[256] the seven mountains and very many waters, has merited from the Lord the appellation of a prostitute.[257] But what kind of garb is the instrumental mean of her comparison with that appellation? She sits, to be sure, "in purple, and scarlet, and gold, and precious stone." How accursed are the things without (the aid of) which an accursed prostitute could not have been described! It was the fact that Thamar "had painted out and adorned herself" that led Judah to regard her as a harlot,[258] and thus, because she was hidden beneath her "veil,"—the quality of her garb belying her as if she had been a harlot,—he judged (her to be one), and addressed and bargained with (her as such). Whence we gather an additional confirmation of the lesson, that provision must be made in every way against all immodest associations[259] and suspicions. For why is the integrity of a chaste mind defiled by its neighbour's suspicion? Why is a thing from which I am averse hoped for in me? Why does not my garb pre-announce my character, to prevent my spirit from being wounded by shamelessness through (the channel of) my ears? Grant that it be lawful to assume the appearance of a modest woman:[260] to assume that of an *im*modest is, at all events, *not* lawful. 25

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[253] Sæculi.

[254] Debita.

[255] Or, "city."

[256] Or, "sits on high above."

[257] Comp. Rev. xvii.

[258] Comp. Gen. xxxviii. 12–30.

[259] Congressus.

[260] Videri pudicam.

Chapter XIII.—It is Not Enough that God Know Us to Be Chaste: We Must Seem So Before Men. Especially in These Times of Persecution We Must Inure Our Bodies to the Hardships Which They May Not Improbably Be Called to Suffer.

Perhaps some (woman) will say: "To me it is not necessary to be approved by men; for I do not require the testimony of men:[261] God is the inspector of the heart."[262] (That) we all know; provided, however, we remember what the same (God) has said through the apostle: "Let your probity appear before men."[263] For what purpose, except that malice may have no access at all to you, or that you may be an example and testimony to the evil? Else, what is (that): "Let your works shine?"[264] Why, moreover, does the Lord call us the light of the world; why has He compared us to a city built upon a mountain;[265] if we do not shine in (the midst of) darkness, and stand eminent amid them who are sunk down? If you hide your lamp beneath a bushel,[266] you must necessarily be left quite in darkness, and be run against by many. The things which make us luminaries of the world are these—our good works. What is *good*, moreover, provided it be true and full, loves not darkness: it joys in being seen,[267] and exults over the very pointings which are made at it. To Christian modesty it is not enough to *be* so, but to *seem* so too. For so great ought its plenitude to be, that it may flow out from the mind to the garb, and burst out from the conscience to the outward appearance; so that even from the outside it may gaze, as it were, upon its own furniture,[268]—(a furniture) such as to be suited to retain faith as its inmate perpetually. For such delicacies as tend by their softness and effeminacy to unman the manliness[269] of faith are to be discarded. Otherwise, I know not whether the wrist that has been wont to be surrounded with the palmleaf-like bracelet will endure till it grow into the numb hardness of its own chain! I know not whether the leg that has rejoiced in the anklet will suffer itself to be squeezed into the gyve! I fear the neck, beset with pearl and emerald nooses, will give no room to the broadsword! Wherefore, blessed (sisters), let us meditate on hardships, and we shall not feel them; let us abandon luxuries, and we shall not regret them. Let us stand ready to endure every violence, having nothing which we may fear to leave behind. It is these things which are the bonds which retard our hope. Let us cast away earthly ornaments if we desire heavenly. Love not gold; in which (one substance) are branded all the sins of the people of Israel. You ought to *hate* what ruined your fathers; what was adored by them who were forsaking God.[270] Even *then* (we find) gold is food for the fire.[271] But Christians always, and now more than ever, pass their times not in gold but in iron: the stoles of martyrdom are (now) preparing: the angels who are to carry us are (now) being awaited! Do you go forth (to meet them) already arrayed in the cosmetics and ornaments of prophets and apostles; drawing your whiteness from simplicity, your ruddy hue from modesty; painting your eyes with bashfulness, and your mouth with silence; implanting in your ears the words of God; fitting on your necks the yoke of Christ. Submit your head to your husbands, and you will be enough adorned. Busy your hands with spinning; keep your feet at home; and you will "please" better than (by arraying yourselves) in gold. Clothe yourselves with the silk of uprightness, the fine linen of holiness, the purple of modesty. Thus painted, you will have God as your Lover!

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[261] Comp. John v. 34; 1 Cor. iv. 3.

[262] Comp. 1 Sam. xvi. 7; Jer. xvii. 10; Luke xvi. 15.

[263] See Phil. iv. 5, 8; Rom. xii. 17; 2 Cor. viii. 21.

[264] See Matt. v. 16; and comp. *de Idol.*, c. xv. *ad init.*

[265] Matt. v. 14.

[266] Matt. v. 15; Mark iv. 21; Luke viii. 16; xi. 33.

[267] See John iii. 21.

[268] Supellectilem.

[269] Effeminari virtus.

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[270] Comp. Ex. xxxii.

[271] Ex. xxxii. 20.

Elucidation.

(The Prophecy of Enoch, p. 15.)

Dr. Davidson is the author of a useful article on “Apocalyptic Literature,” from which we extract all that is requisite to inform the reader of the *freshest* opinion as seen from his well-known point of view. He notes Archbishop Lawrence’s translation into English, and that it has been rendered back again into German by Dillman (1853), as before, less accurately, by Hoffmann. Ewald, Lücke, Koestlin, and Hilgenfeld are referred to, and an article of his own in Kitto’s *Cyclopædia*. We owe its re-appearance, after long neglect, to Archbishop Lawrence (1838), and its preservation to the Abyssinians. It was rescued by Bruce, the explorer, in an Æthiopic version; and the first detailed announcement of its discovery was made by De Sacy, 1800. Davidson ascribes its authorship to pre-Messianic times, but thinks it has been interpolated by a Jewish Christian. Tertullian’s negative testimony points the other way: he evidently relies upon its “Christology” as genuine; and, if interpolated in his day, he could hardly have been deceived.

Its five parts are: I. The rape of women by fallen angels, and the giants that were begotten of them. The visions of Enoch begun. II. The visions continued, with views of the Messiah’s kingdom. III. The physical and astronomical mysteries treated of. IV. Man’s mystery revealed in dreams from the beginning to the end of the Messianic kingdom. V. The warnings of Enoch to his own family and to mankind, with appendices, which complete the book. The article in Smith’s *Dictionary of the Bible* is accessible, and need only be referred to as well worth perusal; and, as it abounds in references to the entire literature of criticism respecting it, it is truly valuable. It seems to have been written by Westcott.[272]

The fact that St. Jude refers to Enoch’s prophesyings no more proves that this book is other than apocryphal than St. Paul’s reference to Jannes and Jambres makes Scripture of the Targum. The apostle Jude does, indeed, authenticate that particular saying by inspiration of God, and doubtless it was traditional among the Jews. St. Jerome’s references to this quotation may be found textually in Lardner.[273] Although the book is referred to frequently in the *Patrologia*, Tertullian only, of the Fathers, pays it the respect due to Scripture.

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[272] See also Pusey’s reply to Dr. Farrar.

[273] *Credibility*, etc., iv. pp. 460–462.

III.

On the Veiling of Virgins.[274]

[Translated by the Rev. S. Thelwall.]

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Chapter I.—Truth Rather to Be Appealed to Than Custom, and Truth Progressive in Its Developments.

Having already undergone the trouble peculiar to my opinion, I will show in Latin also that it behoves our virgins to be veiled from the time that they have passed the turning-point of their age: that this observance is exacted by truth, on which no one can impose prescription—no space of times, no influence of persons, no privilege of regions. For these, for the most part, are the sources whence, from some ignorance or simplicity, custom finds its beginning; and then it is successionally confirmed into an usage, and thus is maintained in opposition to truth. But our Lord Christ has surnamed Himself Truth,[275] not Custom. If Christ is always, and prior to all, equally truth is a thing sempiternal and ancient. Let those therefore look to themselves, to whom that is new which is intrinsically old. It is not so much novelty as truth which convicts heresies. Whatever savours of opposition to truth, this will be heresy, even (if it be an) ancient custom. On the other hand, if any is ignorant of anything, the ignorance proceeds from his own defect. Moreover, whatever is matter of ignorance ought to have been as carefully *inquired into* as whatever is matter of acknowledgment *received*. The rule of faith, indeed, is altogether one, alone immoveable and irreformable; the rule, to wit, of believing in one only God omnipotent, the Creator of the universe, and His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised again the third day from the dead, received in the heavens, sitting now at the right (hand) of the Father, destined to come to judge quick and dead through the resurrection of the flesh as well (as of the spirit). This law of faith being constant, the other succeeding points of discipline and conversation admit the "novelty" of correction; the grace of God, to wit, operating and advancing even to the end. For what kind of (supposition) is it, that, while the devil is always operating and adding daily to the ingenuities of iniquity, the work of God should either have ceased, or else have desisted from advancing? whereas the reason why the Lord sent the Paraclete was, that, since human mediocrity was unable to take in all things at once, discipline should, little by little, be directed, and ordained, and carried on to perfection, by that Vicar of the Lord, the Holy Spirit. “Still,” He said, “I have many things to say to you, but ye are not yet able to bear them: when that Spirit of truth shall have come, He will conduct you into all truth, and will report to you the supervening (things).”[276] But above, withal, He made a declaration concerning this His work.[277] What, then, is the Paraclete’s administrative office but this: the direction of discipline, the revelation of the Scriptures, the reformation of the intellect, the advancement toward the “better things?”[278] Nothing is without stages of growth: all things await their season. In short, the preacher says, “A time to everything.”[279] Look how creation itself advances little by little to fructification. First comes the grain, and from the grain arises the shoot, and from the shoot struggles out the shrub: thereafter boughs and leaves gather strength, and the whole that we call a tree expands: then follows the swelling of the germen, and from the germen bursts the flower, and from the flower the fruit opens: that fruit itself, rude for a while, and unshapely, little by little, keeping the straight course of its development, is trained to the mellowness of its flavour.[280] So, too, righteousness—for the God of righteousness and of creation is the same—was first in a rudimentary state, having a natural fear of God: from that stage it advanced, through the Law and the Prophets, to infancy; from that stage it passed, through 28 the Gospel, to the fervour of youth: now, through the Paraclete, it is settling into maturity. He will be, after Christ, the only one to be called and revered as Master;[281] for He speaks not from Himself, but what is commanded by Christ.[282] He is the only prelate, because He alone succeeds Christ. They who have received Him set truth before custom. They who have heard Him prophesying even to the present time, not of old, bid virgins be wholly covered.

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[274] [Written, possibly, as early as a.d. 204.]

[275] John xiv. 6.

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[276] John xvi. 12, 13. See *de Monog.*, c. ii.

[277] See John xiv. 26.

[278] Comp. Heb. xi. 40; xii. 24.

[279] Eccles. iii. 1, briefly.

[280] Comp. Mark iv. 28.

[281] Comp. Matt. xxiii. 8.

[282] John xvi. 13.

Chapter II.—Before Proceeding Farther, Let the Question of Custom Itself Be Sifted.

But I will not, meantime, attribute this usage to Truth. Be it, for a while, custom: that to custom I may likewise oppose custom.

Throughout Greece, and certain of its barbaric provinces, the majority of Churches keep their virgins covered. There are places, too, beneath this (African) sky, where this practice obtains; lest any ascribe the custom to Greek or barbarian Gentilehood. But I have proposed (as models) those Churches which were founded by apostles or apostolic men; and antecedently, I think, to certain (founders, who shall be nameless). Those Churches therefore, as well (as others), have the self-same authority of custom (to appeal to); in opposing phalanx they range "times" and "teachers," more than these later (Churches do). What shall we observe? What shall we choose? We cannot contemptuously reject a custom which we cannot condemn, inasmuch as it is not "strange," since it is not among "strangers" that we find it, but among those, to wit, with whom we share the law of peace and the name of brotherhood. They and we have one faith, one God, the same Christ, the same hope, the same baptismal sacraments; let me say it once for all, we are one Church.[283] Thus, whatever belongs to our brethren is ours: only, the body divides us.

Still, here (as generally happens in all cases of various practice, of doubt, and of uncertainty), examination ought to have been made to see which of two so diverse customs were the more compatible with the discipline of God. And, of course, that ought to have been chosen which keeps virgins veiled, as being known to God alone; who (besides that glory must be sought from God, not from men[284]) ought to blush even at their own privilege. You put a virgin to the blush more by praising than by blaming her; because the front of sin is more hard, learning shamelessness from and in the sin itself. For that custom which belies virgins while it exhibits them, would never have been approved by any except by some men who must have been similar in character to the virgins themselves. Such eyes will wish that a virgin be seen as has the virgin who shall wish to be seen. The same kinds of eyes reciprocally crave after each other. Seeing and being seen belong to the self-same lust. To blush if he see a virgin is as much a mark of a chaste[285] man, as of a chaste[286] virgin if seen by a man.

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[283] Comp. Eph. iv. 1–6.

[284] Comp. John v. 44 and xii. 43.

[285] Sancti.

[286] Sanctæ.

Chapter III.—Gradual Development of Custom, and Its Results. Passionate Appeal to Truth.

But not even between customs have those most chaste[287] teachers chosen to examine. Still, until very recently, among *us*, either custom was, with comparative indifference, admitted to communion. The matter had been left to choice, for each virgin to veil herself or expose herself, as she might have chosen, just as (she had equal liberty) as to marrying, which itself withal is neither enforced nor prohibited. Truth had been content to make an agreement with custom, in order that under the name of custom it might enjoy itself even partially. But when the power of discerning began to advance, so that the licence granted to either fashion was becoming the mean whereby the indication of the better part emerged; immediately the great adversary of good things—and much more of good institutions—set to his own work. The virgins of men go about, in opposition to the virgins of God, with front quite bare, excited to a rash audacity; and the semblance of *virgins* is exhibited by women who have the power of asking somewhat from *husbands*,[288] not to say such a request as that (forsooth) their rivals—all the more "free" in that they are the "hand-maids" of Christ alone[289]—may be surrendered to them. "We are scandalized," they say, "because others walk otherwise (than we do);" and they prefer being "scandalized" to being provoked (to modesty). A "scandal," if I mistake not, is an example not of a good thing, but of a bad, tending to sinful edification. Good things scandalize none but an evil mind. If modesty, if bashfulness, if contempt of glory, anxious to please God alone, are good things, let women who are "scandalized" by such good learn to acknowledge their own evil. For what if the incontinent withal say they are "scandalized" by the continent? Is continence to be recalled? And, for fear the multinubists be "scandalized," is monogamy to be rejected? Why may not these latter rather complain that the petulance, the impudence, of ostentatious virginity is a "scandal" to *them*? Are therefore chaste virgins to be, for the sake of these marketable creatures, dragged into the church, blushing at being recognised in public, quaking at being unveiled, as if they had been invited as it were to rape? For they are no less unwilling to suffer even this. Every public exposure of an honourable virgin is (to her) a suffering of rape: and yet the suffering of carnal violence is the less (evil), because it comes of natural office. But when the very spirit itself is violated in a virgin by the abstraction of her covering, she has learnt to lose what she used to keep. O sacrilegious hands, which have had the hardihood to drag off a dress dedicated to God! What worse could any persecutor have done, if he had known that this (garb) had been chosen by a virgin? You have denuded a maiden in regard of her head, and forthwith she wholly ceases to be a virgin to herself; she 29 has undergone a change! Arise, therefore, Truth; arise, and as it were burst forth from Thy patience! No *custom* do I wish Thee to defend; for by this time even that custom under which Thou didst enjoy thy own liberty is being stormed! Demonstrate that it is Thyself who art the coverer of virgins. Interpret in person Thine own Scriptures, which Custom understandeth not; for, if she had, she never would have had an existence.

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[287] Sanctissimi.

[288] The allusion is perhaps to 1 Cor. xiv. 35.

[289] Comp. 1 Cor. vii. 21, 22.

Chapter IV.—Of the Argument Drawn from 1 Cor. XI. 5–16.

But in so far as it is the custom to argue even from the Scriptures in opposition to truth, there is immediately urged against us the fact that "no mention of virgins is made by the apostle where he is prescribing about the veil, but that 'women' only are named; whereas, if he had willed virgins as well to be covered, he would have pronounced concerning 'virgins' also together with the 'women' named; just as," says (our opponent), "in that passage where he is treating of marriage,[290] he declares likewise with regard to 'virgins' what observance is to be followed." And accordingly (it is urged) that "they are not comprised in the law of veiling the head, as not being named in this law; nay rather, that this is the origin of their being *un*veiled, inasmuch as they who are not *named* are not *bidden*."

But we withal retort the self-same line of argument. For he who knew elsewhere how to make mention of each sex—of *virgin* I mean, and *woman*, that is, *not-virgin*—for distinction's sake; in these (passages), in which he does *not* name a *virgin*, points out (by not making the distinction) community of condition. Otherwise he could here also have marked the difference between *virgin* and *woman*, just as elsewhere he says, "Divided is the *woman* and the *virgin*."[291] Therefore those whom, by passing them over in silence, he has not divided, he has included in the other species.

Nor yet, because in that case "divided is both *woman* and *virgin*," will this division exert its patronizing influence in the present case as well, as some will have it. For how many sayings, uttered on another occasion, have no weight—in cases, to wit, where they are *not* uttered—unless the subject-matter be the same as on the other occasion, so that the one utterance may suffice! But the former case of *virgin* and *woman* is widely "divided" from the present question. "Divided," he says, "is the *woman* and the *virgin*." Why? Inasmuch as "the unmarried," that is, the *virgin*, "is anxious about those (things) which are the Lord's, that she may be holy both in body and in spirit; but the married," that is, the *not-virgin*, "is anxious how she may please her husband." This will be the interpretation of that "division," having no place in this passage (now under consideration); in which pronouncement is made neither about marriage, nor about the mind and the thought of *woman* and of *virgin*, but about the veiling of the head. Of which (veiling) the Holy Spirit, willing that there should be no distinction, willed that by the one name of *woman* should likewise be understood the *virgin*; whom, by not specially naming, He has not separated from the *woman*, and, by not separating, has conjoined to her from whom He has not separated her.

Is it now, then, a "novelty" to use the primary word, and nevertheless to have the other (subordinate divisions) understood in that word, in cases where there is no necessity for individually distinguishing the (various parts of the) universal whole? Naturally, a compendious style of speech is both pleasing and necessary; inasmuch as diffuse speech is both tiresome and vain. So, too, we are content with general words, which comprehend in themselves the understanding of the specialties. Proceed we, then, to the word itself. The word (expressing the) *natural* (distinction) is *female*. Of the natural word, the *general* word is *woman*. Of the *general*, again, the *special* is *virgin*, or *wife*, or *widow*, or whatever other names, even of the successive stages of life, are added hereto. Subject, therefore, the *special* is to the *general* (because the general is prior); and the *succedent* to the *antecedent*, and the *partial* to the *universal*: (each) is implied in the word itself to which it is subject; and is signified in it, because contained in it. Thus neither *hand*, nor *foot*, nor any one of the *members*, 30 requires to be signified when the *body* is named. And if you say the *universe*, therein will be both the heaven and the things that are in it,—sun and moon, and constellations and stars,—and the earth and the seas, and everything that goes to make up the list of elements. You will have named all, when you have named that which is made up of all. So, too, by naming *woman*, he has named whatever is *woman's*.

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[290] 1 Cor. vii.

[291] 1 Cor. vii. 34.

Chapter V.—Of the Word Woman, Especially in Connection with Its Application to Eve.

But since they use the name of *woman* in such a way as to think it inapplicable save to her alone who has known a man, the pertinence of the propriety of this word to the sex itself, not to a grade of the sex, must be proved by us; that *virgins* as well (as others) may be commonly comprised in it.

When this kind of second human being was made by God for man's assistance, that *female* was forthwith named *woman*; still happy, still worthy of paradise, still *virgin*. "She shall be called," said (Adam), "Woman." And accordingly you have the name,—I say, not already *common* to a *virgin*, but—*proper* (to her; a name) which from the beginning was allotted to a *virgin*. But some ingeniously will have it that it was said of the *future*, "She *shall be* called *woman*," as if she were destined to be so when she had resigned her virginity; since he added withal: "For this cause shall a man leave father and mother, and be conglutinated to his own *woman*; and the two shall be one flesh." Let them therefore among whom that subtlety obtains show us first, if she were surnamed *woman* with a future reference, what name she meantime received. For without a name expressive of her *present* quality she cannot have been. But what kind of (hypothesis) is it that one who, with an eye to the future, was called by a definite name, at the present time should have nothing for a surname? On all animals Adam imposed names; and on none on the ground of future condition, but on the ground of the present purpose which each particular nature served;[292] called (as each nature was) by that to which from the beginning it showed a propensity. What, then, was she at that time called? Why, as often as she is named in the Scripture, she has the appellation *woman* before she was *wedded*, and never *virgin* while she *was* a *virgin*.

This name was at that time the only one she had, and (that) when nothing was (as yet) said prophetically. For when the Scripture records that "the two were naked, Adam and his *woman*," neither does this savour of the future, as if it said "his *woman*" as a presage of "*wife*;" but because his *woman*[293] was withal unwedded, as being (formed) from his own substance. "This bone," he says, "out of my bones, and flesh out of my flesh, shall be called *woman*." Hence, then, it is from the tacit consciousness of nature that the actual divinity of the soul has educed into the ordinary usage of common speech, unawares to men, (just as *it has thus educed* many other things too which we shall elsewhere be able to show to derive from the Scriptures the origin of their doing and saying,) our fashion of calling our *wives* our *women*, however improperly withal we may in *some* instances speak. For the Greeks, too, who use the name of *woman* more (than we do) in the sense of *wife*, have other names appropriate to *wife*. But I prefer to assign this usage as a testimony to Scripture. For when two are made into one flesh through the marriage-tie, the "flesh of flesh and bone of bones" is called the *woman* of him of whose substance she begins to be accounted by being made his *wife*. Thus *woman* is not by nature a name of *wife*, but *wife* by condition is a name of *woman*. In fine, *woman*hood is predicable apart from *wife*hood; but *wife*hood apart from *woman*hood is not, because it cannot even exist. Having therefore settled the name of the newly-made female—which (name) is *woman*—and having explained what she formerly was, that is, having sealed the name to her, he immediately turned to the prophetic reason, so as to say, "On this account shall a man leave father and mother." The name is so truly separate from the prophecy, as far as (the prophecy) from the individual person herself, that of course it is not with reference to Eve herself that (Adam) has uttered (the prophecy), but with a view to those future females whom he has named in the maternal fount of the feminine race. Besides, Adam was not to leave "father and mother"—whom he had not—for the sake of Eve. Therefore that which was prophetically said does not apply to Eve, because it does not to Adam either. For it was predicted with regard to the condition of husbands, who were destined to leave their parents for a *woman*'s sake; which could not chance to Eve, because it could not to Adam either.

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[292] Gen. ii. 19, 20.

[293] Mulier, throughout.

If the case is so, it is apparent that she was not surnamed *woman* on account of a future (circumstance), to whom (that) future (circumstance) did not apply.

To this is added, that (Adam) himself published the reason of the name. For, after saying, "She shall be called *woman*," he said, "inasmuch as she hath been taken out of man"—the man himself withal being still a virgin. But we will speak, too, about the name of *man*[294] in its own place. Accordingly, let none interpret with a prophetic reference a name which was deduced from another signification; especially since it is apparent when she *did* receive a name founded upon a future (circumstance)—there, namely, where she is surnamed "Eve," with a *personal* name now, because the *natural* one had gone before.[295] For if "Eve" means "the mother of the living," behold, she is surnamed from a future (circumstance)! behold, she is pre-announced to be a *wife*, and not a *virgin*! This will be the name of one who is about to wed; for of the bride (comes) the mother. 31

Thus in this case too it is shown, that it was not from a future (circumstance) that she was at that time named *woman*, who was shortly after to receive the name which would be proper to her future condition.

Sufficient answer has been made to this part (of the question).

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[294] Viri: so throughout.

[295] See Gen. iii. 20.

Chapter VI.—The Parallel Case of Mary Considered.

Let us now see whether the apostle withal observes the norm of this name in accordance with Genesis, attributing it to *the sex*; calling the *virgin* Mary a *woman*, just as Genesis (does) Eve. For, writing to the Galatians, "God," he says, "sent His own Son, made of a *woman*,"[296] who, of course, is admitted to have been a *virgin*, albeit Hebion[297] resist (that doctrine). I recognise, too, the angel Gabriel as having been sent to "a *virgin*."[298] But when he is blessing her, it is "among *women*," not among *virgins*, that he ranks her: "Blessed (be) thou among *women*." The angel withal knew that even a *virgin* is called a *woman*.

But to these two (arguments), again, there is one who appears to himself to have made an ingenious answer; (to the effect that) inasmuch as Mary was "betrothed," therefore it is that both by angel and apostle she is pronounced a *woman*; for a "betrothed" is in some sense a "bride." Still, between "in some sense" and "truth" there is difference enough, at all events in the present place: for elsewhere, we grant, we must thus hold. Now, however, it is not as being already wedded that they have pronounced Mary a *woman*, but as being none the less a female even if she had not been espoused; as having been called by this (name) from the beginning: for that must necessarily have a prejudicating force from which the normal type has descended. Else, as far as relates to the present passage, if Mary is here put on a level with a "betrothed," so that she is called a *woman* not on the ground of being a *female*, but on the ground of being assigned to a husband, it immediately follows that Christ was not born of a *virgin*, because (born) of one "betrothed," who by this fact will have ceased to be a *virgin*. Whereas, if He was born of a *virgin*—albeit withal "betrothed," yet intact—acknowledge that even a *virgin*, even an intact one, is called a *woman*. Here, at all events, there can be no semblance of speaking prophetically, as if the apostle should have named a *future woman*, that is, *bride*, in saying "made of a *woman*." For he could not be naming a posterior *woman*, from whom Christ had not to be born—that is, one who had known a man; but she who was then present, who was a *virgin*, was withal called a *woman* in consequence of the propriety of this name,—vindicated, in accordance with the primordial norm, (as belonging) to a *virgin*, and thus to the universal class of *women*.

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[296] Gal. iv. 4.

[297] [i.e., Ebion, founder of the Ebionites.]

[298] Luke i. 26, 27.

Chapter VII.—Of the Reasons Assigned by the Apostle for Bidding Women to Be Veiled.

Turn we next to the examination of the reasons themselves which lead the apostle to teach that the female ought to be veiled, (to see) whether the self-same (reasons) apply to *virgins* likewise; so that hence also the community of the name between *virgins* and *not-virgins* may be established, while the self-same causes which necessitate the veil are found to exist in each case.

If "the man is head of the *woman*,"[299] of course (he is) of the *virgin* too, from whom comes the *woman* who has married; unless the *virgin* is a third generic class, some monstrosity with a head of its own. If "it is shameful for a *woman* to be shaven or shorn," of course it is so for a *virgin*. (Hence let the world, the rival of God, see to it, if it asserts that close-cut hair is graceful to a virgin in like manner as that flowing hair is to a boy.) To her, then, to whom it is equally *un*becoming to be shaven or shorn, it is equally becoming to be covered. If "the *woman* is the glory of the man," how much more the *virgin*, who is a glory withal to herself! If "the *woman* is of the man," and "for the sake of the man," that rib of Adam[300] was first a *virgin*. If "the woman ought to have power upon the head,"[301] all the more justly ought the *virgin*, to whom pertains the essence of the cause (assigned for this assertion). For if (it is) on account of the angels—those, to wit, whom we read of as having fallen from God and heaven on account of concupiscence after females—who can presume that it was 32 bodies already defiled, and relics of human lust, which such angels yearned after, so as not rather to have been inflamed for *virgins*, whose bloom pleads an excuse for human lust likewise? For thus does Scripture withal suggest: "And it came to pass," it says, "when men had begun to grow more numerous upon the earth, there were withal daughters born them; but the sons of God, having descried the daughters of men, that they were fair, took to themselves wives of all whom they elected."[302] For here the Greek name of *women* does seem to have the sense "*wives*," inasmuch as mention is made of marriage. When, then, it says "the *daughters* of men," it manifestly purports *virgins*, who would be still reckoned as belonging to their *parents*—for *wedded women* are called their *husbands'*—whereas it *could* have said "the *wives* of men:" in like manner not naming the angels adulterers, but husbands, while they take *unwedded* "daughters of men," who it has above said were "born," thus also signifying their *virginity*: first, "born;" but here, wedded to angels. Anything else I know not that they were except "born" and subsequently wedded. So perilous a face, then, ought to be shaded, which has cast stumbling-stones even so far as heaven: that, when standing in the presence of God, at whose bar it stands accused of the driving of the angels from their (native) confines, it may blush before the other angels as well; and may repress that former evil liberty of its head,—(a liberty) now to be exhibited not even before human eyes. But even if they were females already contaminated whom those angels had desired, so much the more "on account of the angels" would it have been the duty of *virgins* to be veiled, as it would have been the more possible for *virgins* to have been the cause of the angels' sinning. If, moreover, the apostle further adds the prejudgment of "nature," that redundancy of locks is an honour to a *woman*, because hair serves for a covering,[303] of course it is most of all to a *virgin* that this is a distinction; for their very adornment properly consists in this, that, by being massed together upon the crown, it wholly covers the very citadel of the head with an encirclement of hair.

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[299] 1 Cor. xi. 3 sqq.

[300] Gen. ii. 23.

[301] 1 Cor. xi. 10.

[302] Gen. vi. 1, 2.

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[303] 1 Cor. xi. 14, 15.

Chapter VIII.—The Argument E Contrario.

The contraries, at all events, of all these (considerations) effect that a *man* is *not* to cover his head: to wit, because he has not by nature been gifted with excess of hair; because to be shaven or shorn is not shameful to him; because it was not on his account that the angels transgressed; because his Head is Christ.[304] Accordingly, since the apostle is treating of *man* and *woman*—why the latter ought to be veiled, but the former not—it is apparent why he has been silent as to the *virgin*; allowing, to wit, the *virgin* to be understood in the *woman* by the self-same reason by which he forbore to name the boy as implied in the *man*; embracing the whole order of either sex in the names proper (to each) of *woman* and *man*. So likewise Adam, while still intact, is surnamed in Genesis *man*:[305] "She shall be called," says he, "*woman*, because she hath been taken from her own *man*." Thus was Adam a *man* before nuptial intercourse, in like manner as Eve a *woman*. On either side the apostle has made his sentence apply with sufficient plainness to the universal species of each sex; and briefly and fully, with so well-appointed a definition, he says, "*Every woman*." What is "every," but of every class, of every order, of every condition, of every dignity, of every age?—if, (as is the case), "every" means total and entire, and in none of its parts defective. But the *virgin* is withal *a part* of the *woman*. Equally, too, with regard to not veiling the *man*, he says "every." Behold two diverse names, *Man* and *woman*—"every one" in each case: two laws, mutually distinctive; on the one hand (a law) of veiling, on the other (a law) of baring. Therefore, if the fact that it is said "every *man*" makes it plain that the name of *man* is common even to him who is *not* yet a *man*, a stripling male; (if), moreover, since the *name* is common according to nature, the law of not veiling him who among *men* is a *virgin* is common too according to discipline: why is it that it is not consequently prejudged that, *woman* being named, every *woman-virgin* is similarly comprised in the fellowship of the *name*, so as to be comprised too in the community of the *law*? If a *virgin* is not a *woman*, neither is a *stripling* a *man*. If the *virgin* is not covered on the plea that she is not a *woman*, let the *stripling* be covered on the plea that he is not a *man*. Let identity of *virginity* share equality of indulgence. As *virgins* are not compelled to be veiled, so let *boys* not be bidden to be *un*veiled. Why do we partly acknowledge the definition of the apostle, as absolute with regard to "every *man*," without entering upon disquisitions as to why he has not withal named the *boy*; but partly prevaricate, though it is equally absolute with regard to "every *woman*?" "If any," he says, "is contentious, we have not such a custom, nor (has) the

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[304] 1 Cor. xi. 3.

[305] See Gen. ii. 23.

Church of God."[306] He shows that there had been some contention about this point; for the extinction whereof he uses the whole compendiousness (of language): not naming the *virgin*, on the one hand, in order to show that there is to be no doubt about her veiling; and, on the other hand, naming "every *woman*," whereas he would have named the *virgin* (had the question been confined to her). So, too, did the Corinthians themselves understand him. In fact, at this day the Corinthians do veil their *virgins*. What the apostles taught, their disciples approve.

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[306] 1 Cor. xi. 16.

Chapter IX.—Veiling Consistent with the Other Rules of Discipline Observed by Virgins and Women in General.

Let us now see whether, as we have shown the arguments drawn from nature and the matter itself to be applicable to the *virgin* as well (as to other *females*), so likewise the precepts of ecclesiastical discipline concerning *women* have an eye to the *virgin*.

It is not permitted to a *woman* to speak in the church;[307] but neither (is it permitted her) to teach, nor to baptize, nor to offer, nor to claim to herself a lot in any manly function, not to say (in any) sacerdotal office. Let us inquire whether any of these be lawful to a *virgin*. If it is *not* lawful to a *virgin*, but she is subjected on the self-same terms (as the *woman*), and the necessity for humility is assigned her together with the *woman*, whence will this one thing be lawful to *her* which is not lawful to any and every *female*? If any is a *virgin*, and has proposed to sanctify her flesh, what prerogative does she (thereby) earn adverse to her own condition? Is the reason why it is granted her to dispense with the veil, that she may be notable and marked as she enters the church? that she may display the honour of sanctity in the liberty of her head? More worthy distinction could have been conferred on her by according her some prerogative of manly rank or office! I know plainly, that in a certain place a *virgin* of less than twenty years of age has been placed in the order of *widows*! whereas if the bishop had been bound to accord her any relief, he might, of course, have done it in some other way without detriment to the respect due to discipline; that such a miracle, not to say monster, should not be pointed at in the church, a *virgin-widow!* the more portentous indeed, that not even as a *widow* did she veil her head; denying herself either way; both as *virgin*, in that she is counted a *widow*, and as *widow*, in that she is styled a *virgin*. But the authority which licenses her sitting in that seat *uncovered* is the same which allows her to sit there as a *virgin*: a seat to which (besides the "sixty years"[308] not merely "single-husbanded" (*women*)—that is, *married women*—are at length elected, but "mothers" to boot, yes, and "educators of children;" in order, forsooth, that their experimental training in all the affections may, on the one hand, have rendered them capable of readily aiding all others with counsel and comfort, and that, on the other, they may none the less have travelled down the whole course of probation whereby a *female* can be tested. So true is it, that, on the ground of her position, nothing in the way of public honour is permitted to a *virgin*.

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[307] 1 Cor. xiv. 34, 35; 1 Tim. ii. 11, 12.

[308] 1 Tim. v. 9.

Chapter X.—If the Female Virgins are to Be Thus Conspicuous, Why Not the Male as Well?

Nor, similarly, (is it permitted) on the ground of any distinctions whatever. Otherwise, it were sufficiently discourteous, that while *females*, subjected as they are throughout to men, bear in their front an honourable mark of their virginity, whereby they may be looked up to and gazed at on all sides and magnified by the brethren, so many *men-virgins*, so many voluntary eunuchs, should carry their glory in secret, carrying no token to make *them*, too, illustrious. For *they*, too, will be bound to claim some distinctions for themselves—either the feathers of the Garamantes, or else the fillets of the barbarians, or else the cicadas of the Athenians, or else the curls of the Germans, or else the tattoo-marks of the Britons; or else let the opposite course be taken, and let them lurk in the churches with head *veiled*. Sure we are that the Holy Spirit could rather have made some such concession to *males*, if He had made it to *females*; forasmuch as, besides the authority of sex, it would have been more becoming that *males* should have been honoured on the ground of continency itself likewise. The more their sex is eager and warm toward *females*, so much the more toil does the continence of (this) greater ardour involve; and therefore the worthier is it of all ostentation, if ostentation of *virginity* is dignity. For is not continence withal superior to *virginity*, whether it be the continence of the *widowed*, or of those who, by consent, have already renounced the common disgrace (which matrimony involves)?[309] For constancy of *virginity* is maintained by *grace*; of *continence*, by *virtue*. For great is the struggle to overcome concupiscence when you have become accustomed to such concupiscence; whereas a concupiscence the enjoyment whereof you have never known you will subdue easily, not having an adversary (in the shape of) the concupiscence of enjoyment.[310] How, then, would God have failed to make any such concession to *men* more (than to *women*), whether on the ground of nearer intimacy, as being "His own image," or on the ground of harder toil? But if nothing (has been thus conceded) to the *male*, much more to the *female*. 34

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[309] See 1 Cor. vii. 5. Comp. *ad Ux.*, l. i. c. viii.; *de Ex. Cast.*, c. i.

[310] So Oehler and others. But one ms. reads "concupiscentiæ fructum" for "concupiscentiam fructus;" which would make the sense somewhat plainer, and hence is perhaps less likely to be the genuine reading.

Chapter XI.—The Rule of Veiling Not Applicable to Children.

But what we intermitted above for the sake of the subsequent discussion—not to dissipate its coherence—we will now discharge by an answer. For when we joined issue about the apostle's absolute definition, that " *every woman*" must be understood (as meaning *woman*) of even *every age*, it might be replied by the opposite side, that in that case it behoved the *virgin* to be veiled from her nativity, and from the first entry of her age (upon the roll of time).

But it is not so; but from the time when she begins to be self-conscious, and to awake to the sense of her own nature, and to emerge from the *virgin*'s (sense), and to experience that novel (sensation) which belongs to the succeeding age. For withal the founders of the race, Adam and Eve, so long as they were without intelligence, went "naked;" but after they tasted of "the tree of recognition," they were first sensible of nothing more than of their cause for shame. Thus they each marked their intelligence of their own sex by a covering.[311] But even if it is "on account of the angels" that she is to be veiled,[312] doubtless the age from which the law of the veil will come into operation will be that from which "the daughters of men" were able to invite concupiscence of their persons, and to experience marriage. For a *virgin* ceases to be a *virgin* from the time that it becomes possible for her *not* to be one. And accordingly, among Israel, it is unlawful to deliver one to a husband except after the attestation by blood of her maturity;[313] thus, before this indication, the nature is unripe. Therefore if she is a *virgin* so long as she is unripe, she ceases to be a *virgin* when she is perceived to be ripe; and, as *not-virgin*, is now subject to the law, just as she is to marriage. And the *betrothed* indeed have the example of Rebecca, who, when she was being conducted—herself still unknown—to an unknown betrothed, as soon as she learned that he whom she had sighted from afar was the man, awaited not the grasp of the hand, nor the meeting of the kiss, nor the interchange of salutation; but confessing what she had felt—namely, that she had been (already) wedded in spirit—denied herself to be a *virgin* by then and there veiling herself.[314] Oh *woman* already belonging to Christ's discipline! For she showed that marriage likewise, as fornication is, is transacted by gaze and mind; only that a *Rebecca* likewise some do still veil. With regard to the rest, however (that is, those who are *not* betrothed), let the procrastination of their parents, arising from straitened means or scrupulosity, look (to them); let the vow of continence itself look (to them). In no respect does (such procrastination) pertain to an age which is already running its own assigned course, and paying its own dues to maturity. Another secret mother, Nature, and another hidden father, Time, have wedded their daughter to their own laws. Behold that *virgin-daughter* of yours already wedded—her soul by expectancy, her flesh by transformation—for whom you are preparing a second husband! Already her voice is changed, her limbs fully formed, her "shame" everywhere clothing itself, the months paying their tributes; and do you deny her to be a *woman* whom you assert to be undergoing *womanly* experiences? If the contact of a *man* makes a *woman*, let there be no covering except after actual experience of marriage. Nay, but even among the heathens (the betrothed) are led *veiled* to the husband. But if it is at *betrothal* that they are veiled, because (then) both in body and in spirit they have mingled with a male, through the kiss and the right hands, through which means they first in spirit unsealed their modesty, through the common pledge of conscience whereby they mutually plighted their whole confusion; how much more will time veil them?—(time) without which espoused they cannot be; and by whose urgency, without espousals, they cease to be *virgins*. Time even the heathens observe, that, in obedience to the law of nature, they may render their own rights to the (different) ages. For their *females* they despatch to their businesses from (the age of) twelve years, but the *male* from two years later; decreeing puberty (to consist) in years, not in espousals or nuptials. "Housewife" one is called, albeit a *virgin*, and "house-father," albeit a stripling. By *us* not even natural *laws* are observed; as if the God of nature were some other than ours!

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[311] Gen. ii. 25; iii. 7 (in LXX. iii. 1, iii. 7).

[312] See ch. vii. above.

[313] See Deut. xxii. 13–21.

[314] Gen. xxiv. 64, 65. Comp. *de Or.*, c. xxii. *ad fin.*

Chapter XII.—Womanhood Self-Evident, and Not to Be Concealed by Just Leaving the Head Bare.

Recognise the *woman*, ay, recognise the *wedded woman*, by the testimonies both of body and of spirit, which she experiences both in conscience and in flesh. These are the earlier tablets of *natural* espousals and nuptials. Impose a veil externally upon her who has (already) a covering internally. Let her whose lower parts are not bare have her upper likewise covered. 35 Would you know what is the authority which age carries? Set before yourself each (of these two); one prematurely[315] compressed in *woman's* garb, and one who, though advanced in maturity, persists in *virginity* with its appropriate garb: the former will more easily be denied to be a *woman* than the latter believed a *virgin*. Such is, then, the honesty of age, that there is no overpowering it even by garb. What of the fact that these (*virgins*) of ours confess their change of age even *by* their garb; and, as soon as they have understood themselves to be *women*, withdraw themselves from *virgins*, laying aside (beginning with their head itself) their former selves: dye[316] their hair; and fasten their hair with more wanton pin; professing manifest *womanhood* with their hair parted from the front. The next thing is, they consult the looking-glass to aid their beauty, and thin down their over-exacting face with washing, perhaps withal vamp it up with cosmetics, toss their mantle about them with an air, fit tightly the multiform shoe, carry down more ample appliances to the baths. Why should I pursue particulars? But their manifest appliances alone[317] exhibit their perfect *womanhood*: yet they wish to play the *virgin* by the sole fact of leaving their head bare—denying by one single feature what they profess by their entire deportment.

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[315] Oehler's "*immutare*" appears certainly to be a misprint for "*immature.*"

[316] Vertunt: or perhaps "change the style of." But comp. (with Oehler) *de Cult. Fem.*, l. ii. c. vi.

[317] i.e., without appealing to any further proof.

Chapter XIII.—If Unveiling Be Proper, Why Not Practise It Always, Out of the Church as Well as in It?

If on account of men[318] they adopt a false garb, let them carry out that garb fully even for that end;[319] and as they veil their head in presence of heathens, let them at all events *in* the *church* conceal their virginity, which they do veil outside the church. They fear strangers: let them stand in awe of the brethren too; or else let them have the consistent hardihood to appear as *virgins* in the streets as well, as they have the hardihood to do in the churches. I will praise their vigour, if they succeed in selling aught of virginity among the heathens withal.[320] Identity of nature abroad as at home, identity of custom in the presence of men as of the Lord, consists in identity of liberty. To what purpose, then, do they thrust their glory out of sight abroad, but expose it in the church? I demand a reason. Is it to please the brethren, or God Himself? If God Himself, He is as capable of beholding whatever is done in secret, as He is just to remunerate what is done for His sole honour. In fine, He enjoins us not to trumpet forth[321] any one of those things which will merit reward in His sight, nor get compensation for them from men. But if we are prohibited from letting "our left hand know" when we bestow the gift of a single halfpenny, or any eleemosynary bounty whatever, how deep should be the darkness in which we ought to enshroud ourselves when we are offering God so great an oblation of our very body and our very spirit—when we are consecrating to Him our very nature! It follows, therefore, that what cannot appear to be done for God's sake (because God wills not that it be done in such a way) is done for the sake of men,—a thing, of course, primarily unlawful, as betraying a lust of glory. For glory is a thing unlawful to those whose probation consists in humiliation of every kind. And if it is by God that the virtue of continence is conferred, "why gloriest thou, as if thou have not received?"[322] If, however, you have *not* received it, "what hast thou which has not been given thee?" But by this very fact it is plain that it has not been given you *by God*—that it is not *to God* alone that you offer it. Let us see, then, whether what is *human* be firm and true.

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[318] As distinguished from the "on account of the angels" of c. xi.

[319] i.e., for the sake of *the brethren*, who (after all) are *men*, as the *heathens* are (Oehler, after Rig.).

[320] i.e., as Rig. quoted by Oehler explains it, in inducing the heathens to practise it.

[321] See Matt. vi. 2.

[322] 1 Cor. iv. 7.

Chapter XIV.—Perils to the Virgins Themselves Attendant Upon Not-Veiling.

They report a saying uttered at one time by some one when first this question was mooted, "And how shall we invite the other (*virgins*) to similar conduct?" Forsooth, it is their numbers that will make us happy, and not the grace of God and the merits of each individual! Is it *virgins* who (adorn or commend) the Church in the sight of God, or the Church which adorns or commends *virgins*? (Our objector) has therefore confessed that "glory" lies at the root of the matter. Well, where glory is, there is solicitation; where solicitation, there compulsion; where compulsion, there necessity; where necessity, there infirmity. Deservedly, therefore, while they do not cover their head, in order that they may be solicited for the sake of glory, they are forced to cover their bellies by the ruin resulting from infirmity. For it is emulation, not religion, which impels them. Sometimes it is that god—their belly[323]—himself; because the brotherhood readily undertakes the maintenance of *virgins*. But, moreover, it is not merely that they are ruined, but they draw after them "a long rope of sins."[324] For, after being brought forth into the midst (of the church), and elated by the public appropriation of their property,[325] and laden by the brethren with every honour and charitable bounty, so long as they do not fall,—when any sin has been committed, they meditate a deed as disgraceful as the honour was high which they had. (It is this.) If an uncovered head is a recognised mark of virginity, (then) if any *virgin* falls from the grace of *virginity*, she remains permanently with head uncovered for fear of discovery, and walks about in a garb which then indeed is another's. Conscious of a now undoubted *womanhood*, they have the audacity to draw near to God with head bare. But the "jealous God and Lord," who has said, "Nothing covered which shall not be revealed,"[326] brings such in general before the public gaze; for confess they will not, unless betrayed by the cries of their infants themselves. But, in so far as they are "more numerous," will you not just have them suspected of the more crimes? I will say (albeit I would rather not) it is a difficult thing for one to turn *woman* once for all who fears to do so, and who, when already so turned (in secret), has the power of (still) falsely pretending to be a *virgin* under the eye of God. What audacities, again, will (such an one) venture on with regard to her womb, for fear of being detected in

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[323] Comp. Phil. iii. 19.

[324] See Isa. v. 18.

[325] So Oehler, with Rig., seems to understand "publicato bono suo." But it may be doubted whether the use of the singular "bono," and the sense in which "publicare" and "bonum" have previously occurred in this treatise, do not warrant the rendering, "and elated by the public announcement of their good deed"—in self-devotion. Comp. "omnis publicatio virginis bonæ" in c. iii., and similar phrases. Perhaps the two meanings may be intentionally implied.

[326] Matt. x. 26. Again apparently a double meaning, in the word "*revelabitus*" ="unveiled," which (of course) is the strict sense of "*re*vealed," i.e., "re-veiled."

being a *mother* as well! God knows how many infants He has helped to perfection and through gestation till they were born sound and whole, after being long fought against by their mothers! Such *virgins* ever conceive with the readiest facility, and have the happiest deliveries, and children indeed most like to their fathers!

These crimes does a forced and unwilling *virginity* incur. The very concupiscence of non-concealment is not modest: it experiences somewhat which is no mark of a *virgin*,—the study of pleasing, of course, ay, and (of pleasing) *men*. Let her strive as much as you please with an honest mind; she must necessarily be imperilled by the public exhibition[327] of herself, while she is penetrated by the gaze of untrustworthy and multitudinous' eyes, while she is tickled by pointing fingers, while she is too well loved, while she feels a warmth creep over her amid assiduous embraces and kisses. Thus the forehead hardens; thus the sense of shame wears away; thus it relaxes; thus is learned the desire of pleasing in another way!

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[327] Comp. the note above on "*publicato bono suo*."

Chapter XV.—Of Fascination.

Nay, but true and absolute and pure *virginity* fears nothing more than itself. Even *female* eyes it shrinks from encountering. Other eyes itself has. It betakes itself for refuge to the veil of the head as to a helmet, as to a shield, to protect its glory against the blows of temptations, against the dam of scandals, against suspicions and whispers and emulation; (against) envy also itself. For there is a something even among the heathens to be apprehended, which they call Fascination, the too unhappy result of excessive praise and glory. This we sometimes interpretatively ascribe to the devil, for of him comes hatred of good; sometimes we attribute it to God, for of Him comes judgment upon haughtiness, exalting, as He does, the humble, and depressing the elated.[328] The more holy *virgin*, accordingly, will fear, even under the name of fascination, on the one hand the adversary, on the other God, the envious disposition of the former, the censorial light of the latter; and will joy in being known to herself alone and to God. But even if she has been recognized by any other, she is wise to have blocked up the pathway against temptations. For who will have the audacity to intrude with his eyes upon a shrouded face? a face without feeling? a face, so to say, morose? Any evil cogitation whatsoever will be broken by the very severity. She who conceals her *virginity*, by that fact denies even her *womanhood*.

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[328] Comp. Ps. cxlvii. (in LXX. and Vulg. cxlvi.) 6; Luke i. 52.

Chapter XVI.—Tertullian, Having Shown His Defence to Be Consistent with Scripture, Nature, and Discipline, Appeals to the Virgins Themselves.

Herein consists the defence of our opinion, in accordance with Scripture, in accordance with Nature, in accordance with Discipline. Scripture founds the law; Nature joins to attest it; Discipline exacts it. Which of these (three) does a custom founded on (mere) opinion appear in behalf of? or what is the colour of the opposite view? God's is Scripture; God's is Nature; God's is Discipline. Whatever is contrary to these is not God's. If Scripture is uncertain, Nature is manifest; and concerning Nature's testimony Scripture cannot be uncertain.[329] If there is a doubt about Nature, Discipline points out what is more sanctioned by God. For nothing is to Him dearer than humility; nothing more acceptable than modesty; nothing more offensive than "glory" and the study of men-pleasing. Let that, accordingly, be to you Scripture, and Nature, and Discipline, which you shall find to have been sanctioned by God; just as you are bidden to "examine all things, and diligently follow whatever is better."[330] 37

It remains likewise that we turn to (the *virgins*) themselves, to induce them to accept these (suggestions) the more willingly. I pray you, be you mother, or sister, or *virgin*-daughter—let me address you according to the names proper to your years—veil your head: if a mother, for your sons' sakes; if a sister, for your brethren's sakes; if a daughter for your fathers' sakes. All ages are perilled in your person. Put on the panoply of modesty; surround yourself with the stockade of bashfulness; rear a rampart for your sex, which must neither allow your own eyes egress nor ingress to other people's. Wear the full garb of *woman*, to preserve the standing of *virgin*. Belie somewhat of your inward consciousness, in order to exhibit the truth to God alone. And yet you do *not* belie yourself in appearing as a bride. For wedded you are to Christ: to Him you have surrendered your flesh; to Him you have espoused your maturity. Walk in accordance with the will of your Espoused. Christ is He who bids the espoused and wives of others veil themselves;[331] (and,) of course, much more His own.

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[329] See 1 Cor. xi. 14, above quoted.

[330] See 1 Thess. v. 21.

[331] See 1 Cor. xi.

Chapter XVII.—An Appeal to the Married Women.

But we admonish you, too, *women* of the second (degree of) modesty, who have fallen into wedlock, not to outgrow so far the discipline of the veil, not even in a moment of an hour, as, because you cannot *refuse* it, to take some other means to *nullify* it, by going neither covered nor bare. For some, with their turbans and woollen bands, do not *veil* their head, but bind it up; protected, indeed, in front, but, where the head properly lies, bare. Others are to a certain extent covered over the region of the brain with linen coifs of small dimensions—I suppose for fear of pressing the head—and not reaching quite to the ears. If they are so weak in their hearing as not to be able to hear through a covering, I pity them. Let them know that the whole head constitutes "the *woman*."[332] Its limits and boundaries reach as far as the place where the robe begins. The region of the veil is co-extensive with the space covered by the hair when unbound; in order that the necks too may be encircled. For it is *they* which must be subjected, for the sake of which "power" ought to be "had on the head:" the veil is their yoke. Arabia's heathen *females* will be your judges, who cover not only the head, but the face also, so entirely, that they are content, with one eye free, to enjoy rather half the light than to prostitute the entire face. A *female* would rather see than be seen. And for this reason a certain Roman queen said that they were most unhappy, in that they could more easily fall in love than be fallen in love with; whereas they are rather *happy* in their immunity from that second (and indeed more frequent) infelicity, that females are more apt to be fallen in love with than to fall in love. And the modesty of heathen discipline, indeed, is more simple, and, so to say, more barbaric. To *us* the Lord has, even by revelations, measured the space for the veil to extend over. For a certain sister of ours was thus addressed by an angel, beating her neck, as if in applause: "Elegant neck, and deservedly bare! it is well for thee to unveil thyself from the head right down to the loins, lest withal this freedom of thy neck profit thee not!" And, of course, what you have said to one you have said to all. But how severe a chastisement will *they* likewise deserve, who, amid (the recital of) the Psalms, and at any mention of (the name of) God, continue uncovered; (who) even when about to spend time in prayer itself, with the utmost readiness place a fringe, or a tuft, or any thread whatever, on the crown of their heads, and suppose themselves to be covered? Of so small extent do they falsely imagine their head to be! Others, who think the palm of their hand plainly greater than any fringe or thread, misuse their head no less; like a certain (creature), more beast than bird, albeit winged, with small head, long legs, and moreover of erect carriage. She, they say, when she has to hide, thrusts away into a thicket her head alone—plainly the *whole* of it, (though)—leaving all the rest of herself exposed. Thus, while she is secure in *head*, (but) bare in her larger parts, she is taken wholly, head and all. Such will be their plight withal, covered as they are less than is useful.

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[332] 1 Cor. xi. 6, etc.

It is incumbent, then, at all times and in every place, to walk mindful of the law, prepared and equipped in readiness to meet every mention of God; who, if He be in the heart, will be recognised as well in the head of *females*. To such as read these (exhortations) with good will, to such as prefer Utility to Custom, may peace and grace from our Lord Jesus Christ redound: as likewise to Septimius Tertullianus, whose this tractate is.

Elucidations.

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I.

(Vicar of the Lord, p. 27.)

The recurrence of this emphatic expression in our author is worthy of special note. He knew of no other “Vicar of Christ” than the promised Paraclete, who should bring all Christ’s words to remembrance, and be “another Comforter.” Let me quote from Dr. Scott[333] a very striking passage in illustration: “The Holy Ghost, after Christ’s departure from the world, acted *immediately* under Christ as the supreme vicegerent of his kingdom; for next, and *immediately* under Christ, He authorized the bishops and governors of the Church, and constituted them *overseers of the flock* (Acts xx. 28). It was He that chose their persons, and appointed their work, and gave them their several orders and directions: in all which, it is evident that He acted under Christ as His supreme substitute. Accordingly, by Tertullian he is styled ‘the Vicarious Virtue, or Power,’ as He was the *Supreme Vicar* and substitute of Christ in mediating for God with men.”

II.

(She shall be called woman, p. 31.)

The Vulgate reads, preserving something of the original epigrammatic force, “Vocabitur Vir-ago, quoniam de Vir-o sumpta est.” The late revised English gives us, in the margin, *Isshah* and *Ish*, which marks the play upon words in the Hebrew,—“She shall be called *Isshah* because she was taken out of *Ish*.” This *Epithalamium* is the earliest poem, and Adam was the first poet.

As to the argument of our author, it is quite enough to say, that, whatever we may think of his refinements upon St. Paul, he sticks to the inspired text, and enforces God’s Law in the Gospel. Let us reflect, moreover, upon the awful immodesty of heathen manners (see Martial, *passim*), and the necessity of enforcing a radical reform. All that adorns the sex among Christians has sprung out of these severe and caustic criticisms of the Gentile world and its customs. And let us reflect that there is a growing licence in our age, which makes it important to revert to first principles, and to renew the apostolic injunctions, if not as Tertullian did, still as best we may, in our own times and ways.

III.

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[333] *The Christian Life*, vol. iii. p. 64.

(These crimes, p. 36.*)*

The iniquity here pointed at has become of frightful magnitude in the United States of America. We shall hear of it again when we come to Hippolytus.[334] May the American editor be pardoned for referring to his own commonitory to his countrywomen on this awful form of murder, in *Moral Reforms*,[335] a little book upon practical subjects, addressed to his own diocese.

Hippolytus speaks of the crime which had shocked Tertullian as assuming terrible proportions at Rome in the time of Callistus[336] and under his patronage, *circa* A.D. 220. But in this case it was not so much the novelty of the evil which attracted the rebuke of the Christian moralist, but the fact that it was licensed by a bishop.

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[334] Tertullian speaks of the heathen as "decimated by abortions." See *ad Uxor.*, p. 41, *infra*.

[335] Lippincotts, Philadelphia, 1868.

[336] Bunsen, vol. i. p. 134.

IV.

To His Wife.[337]

Book I.

[Translated by the Rev. S. Thelwall.]

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Chapter I.—Design of the Treatise. Disavowal of Personal Motives in Writing It.

I have thought it meet, my best beloved fellow-servant in the Lord, even from this early period,[338] to provide for the course which you must pursue after my departure from the world,[339] if I shall be called before you; (and) to entrust to your honour[340] the observance of the provision. For in things worldly[341] we are active enough, and we wish the good of each of us to be consulted. If we draw up wills for *such* matters, why ought we not much more to take forethought for our posterity[342] in things divine and heavenly, and in a sense to bequeath a legacy to be received before the inheritance be divided,—(the legacy, I mean, of) admonition and demonstration touching those (bequests) which are allotted[343] out of (our) immortal goods, and from the heritage of the heavens? Only, that you may be able to receive in its entirety[344] this feoffment in trust[345] of my admonition, may God grant; to whom be honour, glory, renown, dignity, and power, now and to the ages of the ages!

The precept, therefore, which I give you is, that, with all the constancy you may, you do, after our departure, renounce nuptials; not that you will on that score confer any benefit on me, except in that you will profit yourself. But to Christians, after their departure from the world,[346] no restoration of marriage is promised in the day of the resurrection, translated as they will be into the condition and sanctity of angels.[347] Therefore no solicitude arising from carnal jealousy will, in the day of the resurrection, even in the case of her whom they chose to represent as having been married to seven brothers successively, wound any one[348] of her so many husbands; nor is any (husband) awaiting her to put her to confusion.[349] The question raised by the Sadducees has yielded to the Lord's sentence. Think not that it is for the sake of preserving to the end for myself the entire devotion of your flesh, that I, suspicious of the pain of (anticipated) slight, am even at this early period[350] instilling into you the counsel of (perpetual) widowhood. There will at that day be no resumption of voluptuous disgrace between us. No such frivolities, no such impurities, does God promise to His (servants). But whether to you, or to any other woman whatever who pertains to God, the advice which we are giving shall be profitable, we take leave to treat of at large.

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[337] [Written *circa* a.d. 207. Tertullian survived his wife; and we cannot date these books earlier than about the time of his writing the *De Pallio,* in the opinion of some.]

[338] Jam hinc.

[339] Sæculo.

[340] Fidei.

[341] Sæcularibus.

[342] Posteritati; or, with Mr. Dodgson, “our future.”

[343] Deputantur.

[344] Solidum; alluding to certain laws respecting a widow’s power of receiving “in its entirety” her deceased husband’s property.

[345] Fidei commissum.

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[346] Sæculo.

[347] Luke xx. 36.

[348] Nulla…neminem—two negatives.

[349] See Matt. xxii. 23–33; Mark xii. 18–27; Luke xx. 27–40.

[350] Jam hinc. See beginning of chapter.

Chapter II.—Marriage Lawful, But Not Polygamy.

We do not indeed forbid the union of man and woman, blest by God as the seminary of the human race, and devised for the replenishment of the earth[351] and the furnishing of the world,[352] and therefore permitted, yet singly. For Adam was the one husband of Eve, and Eve his one wife, one woman, one rib.[353] We grant,[354] that among our ancestors, and the patriarchs themselves, it was lawful[355] not only to marry, but even to multiply wives.[356] There were concubines, too, (in those days.) But although the Church did come in figuratively in the synagogue, yet (to interpret simply) it was necessary to institute (certain things) 40 which should afterward deserve to be either lopped off or modified. For the Law was (in due time) to supervene. (Nor was that enough:) for it was meet that causes for making up the deficiencies of the Law should have forerun (Him who was to supply those deficiencies). And so to the Law presently had to succeed the Word[357] of God introducing the spiritual circumcision.[358] Therefore, by means of the wide licence of those days, materials for subsequent emendations were furnished beforehand, of which materials the Lord by His Gospel, and then the apostle in the last days of the (Jewish) age,[359] either cut off the redundancies or regulated the disorders.

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[351] Orbi. Gen. i. 28.

[352] Sæculo.

[353] Gen. ii. 21, 22.

[354] Sane.

[355] "Fas," strictly *divine* law, opp. to "jus," *human* law; thus "lawful," as opp. to "legal."

[356] Plurifariam matrimoniis uti. The neut. pl. "matrimonia" is sometimes used for "wives." Comp. c. v. *ad fin*. and *de Pœn*., c. xii. *ad fin*.

[357] Sermo, i.e., probably the personal Word. Comp. *de Or*., c. i. *ad init*.

[358] Rom. ii. 28, 29; Phil. iii. 3; Col. ii. 11.

[359] Sæculi. The meaning here seems clearly to be, as in the text, "the Jewish *age*" or *dispensation*; as in the passages referred to—1 Cor. x. 11, where it is τὰ τέλη τῶν αἰώνων; and Heb. ix. 26, where again it is τῶν αἰώνων, the Jewish and all preceding ages being intended.

Chapter III.—Marriage Good: Celibacy Preferable.

But let it not be thought that my reason for premising thus much concerning the liberty granted to the old, and the restraint imposed on the later time, is that I may lay a foundation for teaching that Christ's advent was intended to dissolve wedlock, (and) to abolish marriage talons; as if from this period onward[360] I were prescribing an end to marrying. Let them see to that, who, among the rest of their perversities, teach the disjoining of the "one flesh in twain;"[361] denying Him who, after borrowing the female from the male, recombined between themselves, in the matrimonial computation, the two bodies taken out of the consortship of the self-same material substance. In short, there is no place at all where we read that nuptials are prohibited; of course on the ground that they are "a good thing." What, however, is *better* than this "good," we learn from the apostle, who *permits* marrying indeed, but *prefers* abstinence; the former on account of the insidiousnesses of temptations, the latter on account of the straits of the times.[362] Now, by looking into the reason thus given for each proposition, it is easily discerned that the ground on which the power of marrying is conceded is *necessity*; but whatever *necessity* grants, she by her very nature depreciates. In fact, in that it is written, "To marry is better than to burn," what, pray, is the nature of this "good" which is (only) commended by comparison with "evil," so that the reason why "marrying" is *more* good is (merely) that "burning" is *less*? Nay, but how far better is it neither to marry nor to burn? Why, even in persecutions it is *better* to take advantage of the permission granted, and "flee from town to town,"[363] than, when apprehended and racked, to deny (the faith).[364] And therefore more blessed are they who have strength to depart (this life) in blessed confession of their testimony.[365] I may say, What is *permitted* is not *good*. For how stands the case? I must of necessity die (if I be apprehended and confess my faith.) If I think (that fate) deplorable, (then flight) is good; but if I have a fear of the thing which is permitted, (the permitted thing) has some suspicion attaching to the cause of its permission. But that which is "better" no one (ever) "permitted," as being undoubted, and manifest by its own inherent purity. There are some things which are not to be *desired* merely because they are not *forbidden*, albeit they are in a certain sense *forbidden* when other things are preferred to them; for the preference given to the higher things is a dissuasion from the lowest. A thing is not "good" merely because it is not "evil," nor is it

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[360] "Jam hinc," i.e., apparently from the time of Christ's advent.

[361] Matt. xix. 5, 6.

[362] 1 Cor. vii.

[363] Matt. x. 23; perhaps confused with xxiii. 34.

[364] Comp. *de Idol.*, c. xxiii., and the note there on "se negant."

[365] i.e., in martyrdom, on the ground of that open confession.

"evil" merely because it is not "harmful."[366] Further: that which is fully "good" excels on this ground, that it is not only not harmful, but profitable into the bargain. For you are bound to prefer what is profitable to what is (merely) not harmful. For the *first* place is what every struggle aims at; the *second* has consolation attaching to it, but not victory. But if we listen to the apostle, forgetting what is behind, let us both strain after what is before,[367] and be followers after the better rewards. Thus, albeit he does not "cast a snare[368] upon us," he points out what tends to utility when he says, "The unmarried woman thinks on the things of the Lord, that both in body and spirit she may be holy; but the married is solicitous how to please her husband."[369] But he nowhere permits marriage in such a way as not rather to wish us to do our utmost in imitation of his own example. Happy the man who shall prove like Paul!

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[366] Non obest.

[367] Phil. iii. 13, 14.

[368] Laqueum = βρόχον (1 Cor. vii. 35), "a noose," "lasso" ("snare," Eng. ver.). "Laqueo trahuntur inviti" (Bengel).

[369] See note 13.

Chapter IV.—Of the Infirmity of the Flesh, and Similar Pleas.

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But we read "that the flesh is weak;"[370] and hence we soothe[371] ourselves in some cases. Yet we read, too, that "the spirit is strong;"[372] for each clause occurs in one and the same sentence. Flesh is an earthly, spirit a heavenly, material. Why, then, do we, too prone to self-excuse, put forward (in our defence) the weak part of us, but not look at[373] the strong? Why should not the earthly yield to the heavenly? If the spirit is stronger than the flesh, because it is withal of nobler origin, it is our own fault if we follow the weaker. Now there are two phases[374] of human weakness which make marriages[375] necessary to such as are disjoined from matrimony. The first and most powerful is that which arises from *fleshly* concupiscence; the second, from *worldly* concupiscence. But by us, who are servants of God, who renounce both voluptuousness and ambition, each is to be repudiated. Fleshly concupiscence claims the functions of adult age, craves after beauty's harvest, rejoices in its own shame, pleads the necessity of a husband to the female sex, as a source of authority and of comfort, or to render it safe from evil rumours. To meet these its counsels, do you apply the examples of sisters of ours whose names are with the Lord,[376]—who, when their husbands have preceded them (to glory), give to no opportunity of beauty or of age the precedence over holiness. They prefer to be wedded to God. To God their beauty, to God their youth (is dedicated). With Him they live; with Him they converse; Him they "handle"[377] by day and by night; *to* the Lord they assign their prayers as dowries; *from* Him, as oft as they desire it, they receive His approbation[378] as dotal gifts. Thus they have laid hold for themselves of an eternal gift of the Lord; and while on earth, by abstaining from marriage, are already counted as belonging to the angelic family. Training yourself to an emulation of (their) constancy by the examples of such women, you will by spiritual affection bury that fleshly concupiscence, in abolishing the temporal[379] and fleeting desires of beauty and youth by the compensating gain of immortal blessings.

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[370] Matt. xxvi. 41.

[371] Adulamur: "we fawn upon," or "caress," or "flatter." Comp. *de Pœn.*, c. vi. *sub init.*: "flatter their own sweetness."

[372] "Firmum," opp. to "infirmam" above. In the passage there referred to (Matt. xxvi. 41) the word is πρόθυμον.

[373] Tuemur. Mr. Dodgson renders, "guard not."

[374] Species.

[375] i.e., apparently *second* marriages: "*dis*junctis a matrimonio" can scarcely include such as were never "juncti;" and comp. the "præmissis maritis" below.

[376] Comp. Phil. iv. 3; 2 Tim. ii. 19; Mal. iii. 16; and similar passages.

[377] 1 John i. 1; Luke xxiv. 39; John xx. 17.

[378] Dignationem.

On the other hand, this *worldly* concupiscence (to which I referred) has, as its causes, glory, cupidity, ambition, want of sufficiency; through which causes it trumps up the "necessity" for marrying,—promising itself, forsooth, heavenly things in return—to lord it, (namely,) in another's family; to roost[380] on another's wealth; to extort splendour from another's store to lavish expenditure[381] which you do not feel! Far be all this from believers, who have no care about maintenance, unless it be that we distrust the promises of God, and (His) care and providence, who clothes with such grace the lilies of the field;[382] who, without any labour on their part, feeds the fowls of the heaven;[383] who prohibits care to be taken about to-morrow's food and clothing,[384] promising that He knows what is needful for each of His servants—not indeed ponderous necklaces, not burdensome garments, not Gallic mules nor German bearers, which all add lustre to the glory of nuptials; but "sufficiency,"[385] which is suitable to moderation and modesty. Presume, I pray you, that you have need of nothing if you "attend upon the Lord;"[386] nay, that you have all things, if you have the Lord, whose are all things. Think often[387] on things heavenly, and you will despise things earthly. To widowhood signed and sealed before the Lord nought is necessary but perseverance.

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[379] Or, "temporary."

[380] Incubare.

[381] Cædere sumptum.

[382] Matt. vi. 28–30.

[383] Matt. vi. 26.

[384] Matt. vi. 31, 34.

[385] Comp. Phil. iv. 19; 1 Tim. vi. 8.

[386] Comp. 1 Cor. vii. 35, esp. in Eng. ver.

[387] Recogita.

Chapter V.—Of the Love of Offspring as a Plea for Marriage.

Further reasons for marriage which men allege for themselves arise from anxiety for posterity, and the bitter, bitter pleasure of children. To *us* this is idle. For why should we be eager to bear children, whom, when we have them, we desire to send before us (to glory)[388] (in respect, I mean, of the distresses that are now imminent); desirous as we are ourselves, too, to be taken out of this most wicked world,[389] and received into the Lord's presence, which was the desire even of an apostle?[390] To the servant of God, forsooth, offspring is necessary! For of our own salvation we are secure enough, so that we have leisure for children! Burdens must be sought by us for ourselves which are avoided even by the majority of the Gentiles, who are compelled by laws,[391] who are decimated[392] by abortions;[393] burdens which, finally, are to *us* most of all unsuitable, as being perilous to faith! For why did the Lord foretell a "woe to them that are with child, and them that give suck,"[394] except because He testifies that in that day of disencumbrance the encumbrances of children will be an inconvenience? It is to marriage, of course, that those encumbrances appertain; but that ("woe") will not pertain to widows. (*They*) at the first trump of the angel will spring forth disencumbered—will freely bear to the end whatsoever pressure and persecution, with no burdensome fruit of marriage heaving in the womb, none in the bosom. 42

Therefore, whether it be for the sake of the flesh, or of the world,[395] or of posterity, that marriage is undertaken, nothing of all these "necessities" affects the servants of God, so as to prevent my deeming it enough to have once for all yielded to some one of them, and by one marriage appeased[396] all concupiscence of this kind. Let us marry daily, and in the midst of our marrying let us be overtaken, like Sodom and Gomorrah, by that day of fear![397] For *there* it was not only, of course, that they were dealing in marriage and merchandise; but when He says, "They were marrying and buying," He sets a brand[398] upon the very leading vices of the flesh and of the world,[399] which call men off the most from divine disciplines—the one through the pleasure of rioting, the other though the greed of acquiring. And yet that "blindness" *then* was felt long before "the ends of the world."[400] What, then, will the case be if God *now* keep us from the vices which *of old* were detestable before Him? "The time," says (the apostle), "is compressed.[401] It remaineth that they who have wives[402] act as if they had them not."

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[388] Comp. c. iv. above "præmissis maritis;" "when their husbands have preceded them (to glory)."

[389] Sæculo.

[390] Phil. i. 23; comp. *de Pa.*, c. ix. *ad fin.*

[391] i.e., to get children.

[392] Expugnantur.

[393] "Parricidiis." So Oehler seems to understand it.

[394] Luke xxi. 23; Matt. xxiv. 19.

[395] Sæculi.

[396] "Expiasse"—a rare but Ciceronian use of the word.

[397] Luke xvii. 28, 29.

[398] Denotat.

[399] Sæculi.

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[400] Sæculi. Comp. 1 Cor. x. 11; but the Greek there is, τὰ τέλη τῶν αιώνων. By the "blindness," Tertullian may refer to Gen. xix. 11.

[401] Or, "short" (Eng. ver.); 1 Cor. vii. 29. ὁ καιρὸς συνεσταλμενος, "in collecto."

[402] "Matrimonia," neut. pl. again for the fem., the abstract for the concrete. See c. ii., "to multiply wives," and the note there. In the Greek (1 Cor. vii. 29) it is γυναῖκας: but the ensuing chapter shows that Tertullian refers the passage to women as well.

Chapter VI.—Examples of Heathens Urged as Commendatory of Widowhood and Celibacy.

But if they who *have* (wives) are (thus) bound to consign to oblivion what they have, how much more are they who have *not*, prohibited from seeking a second time what they no longer have; so that she whose husband has departed from the world should thenceforward impose rest on her sex by abstinence from marriage—abstinence which numbers of Gentile women devote to the memory of beloved husbands! When anything seems difficult, let us survey others who cope with still greater difficulties. How many are there who from the moment of their baptism set the seal (of virginity) upon their flesh? How many, again, who by equal mutual consent cancel the debt of matrimony—voluntary eunuchs[403] for the sake of their desire after the celestial kingdom! But if, while the marriage-tie is still intact, abstinence is endured, how much more when it has been undone! For I believe it to be harder for what is intact to be quite forsaken, than for what has been lost not to be yearned after. A hard and arduous thing enough, surely, is the continence for God's sake of a holy woman after her husband's decease, when Gentiles,[404] in honour of their own Satan, endure sacerdotal offices which involve both virginity and widowhood![405] At Rome, for instance, they who have to do with the type of that "inextinguishable fire,"[406] keeping watch over the omens of their own (future) penalty, in company with the (old) dragon[407] himself, are appointed on the ground of *virginity*. To the Achæan Juno, at the town Ægium, a *virgin* is allotted; and the (priestesses) who rave at Delphi know not marriage. Moreover, we know that *widows* minister to the African Ceres; enticed away, indeed, from matrimony by a most stem oblivion: for not only do they withdraw from their still living husbands, but they even introduce other wives to them in their own room—the husbands, of course, smiling on it—all contact (with males), even as far as the kiss of their sons, being forbidden them; and yet, with enduring practice, they persevere in such a discipline of widowhood, which excludes the solace even of holy affection.[408] These precepts has the devil given to his servants, and he is heard! He challenges, forsooth, God's servants, by the continence of his own, as if on equal terms! Continent are even the priests of hell![409] For he has found a way to ruin men even in good pursuits; and with him it makes no difference to slay some by voluptuousness, some by continence.

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[403] Comp. *de Pa.*, xiii., and Matt. xix. 12. Comp. too, *de Ex. Cast.*, c. i.

[404] i.e., Gentile *women.*

[405] Oehler marks this as a question.

[406] Matt. iii. 12.

[407] Comp. Rev. xii. 9, and *de Bapt.*, 1.

[408] Pietatis.

[409] Gehennæ; comp. *de Pœn.*, c. xii. *ad init.*

Chapter VII.—The Death of a Husband is God's Call to the Widow to Continence. Further Evidences from Scripture and from Heathenism.

To us continence has been pointed out by the Lord of salvation as an instrument for attaining eternity,[410] and as a testimony of (our) faith; as a commendation of this flesh of ours, which is to be sustained for the "garment of immortality,"[411] which is one day to supervene; for enduring, in fine, the will of God. Besides, reflect, I advise you, that there is no one who is taken out of the world[412] but by the will of God, if, (as is the case,) not even a leaf falls from off a tree without it. The same who brings us into the world[413] must of necessity take us out of it too. Therefore when, through the will of God, the husband is deceased, the marriage likewise, by the will of God, deceases. Why should *you* restore what God has put an end to? Why do you, by repeating the servitude of matrimony, spurn the liberty which is offered you? "You have been bound to a wife,"[414] says the apostle; "seek not loosing. You have been loosed from a wife;[415] seek not binding." For even if you do not "*sin*" in remarrying, still he says "pressure of the flesh ensues."[416] Wherefore, so far as we can, let us love the opportunity of continence; as soon as it offers itself, let us resolve to accept it, that what we have not had strength[417] (to follow) in matrimony we may follow in widowhood. The occasion must be embraced which puts an end to that which *necessity*[418] commanded. How detrimental to faith, how obstructive to holiness, second marriages are, the discipline of the Church and the prescription of the apostle declare, when he suffers not men twice married to preside (over a Church[419]), when he would not grant a widow admittance into the order unless she had been "the wife of one man;"[420] for it behoves God's altar[421] to be set forth pure. That whole halo[422] which encircles the Church is represented (as consisting)

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[410] i.e., eternal life; comp. "consecutio æternitatis," *de Bapt.*, c. ii.

[411] 1 Cor. xv. 53; 2 Cor. v. 4.

[412] Sæculo.

[413] Mundo.

[414] "Matrimonio," or "by matrimony." Comp. 1 Cor. vii. 27: δέδεσαι γυναικί; μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα. Tertullian's rendering, it will be seen, is not *verbatim*.

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[416] 1 Cor. vii. 28.

[417] Or, "been able"—valuimus. But comp. c. vi.

[418] See c. iii., "quod autem *necessitas* præstat, depretiat *ipsa*," etc.

[419] 1 Tim. ii. 2; Tit. i. 6.

[420] 1 Tim. v. 9, 10.

[421] Aram.

[422] Comp. *de Cor.*, c. i., "et de martyrii *candida* melius coronatus," and Oehler's note.

of holiness. Priesthood is (a function) of widowhood and of celibacies among the nations. Of course (this is) in conformity with the devil's principle of rivalry. For the king of heathendom,[423] the chief pontiff,[424] to marry a second time is unlawful. How pleasing must holiness be to God, when even His enemy affects it!—not, of course, as having any affinity with anything good, but as contumeliously affecting what is pleasing to[425] God the Lord.

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[423] Sæculi.

[424] Or, "Pontifex maximus."

[425] Or, "has been decreed by."

Chapter VIII.—Conclusion.

For, concerning the honours which widowhood enjoys in the sight of God, there is a brief summary in one saying of His through the prophet: "Do thou[426] justly to the widow and to the orphan; and come ye,[427] let us reason, saith the Lord." These two names, left to the care of the divine mercy, in proportion as they are destitute of human aid, the Father of all undertakes to defend. Look how the widow's benefactor is put on a level with the widow herself, whose champion shall "reason with the Lord!" Not to virgins, I take it, is so great a gift given. Although in *their* case perfect integrity and entire sanctity shall have the nearest vision of the face of God, yet the widow has a task more toilsome, because it is easy not to crave after that which you know not, and to turn away from what you have never had to regret.[428] More glorious is the continence which is aware of its own right, which knows what it has seen. The virgin may possibly be held the happier, but the *widow* the more hardly tasked; the former in that she has always kept "the good,"[429] the latter in that she has found "the good for herself." In the former it is grace, in the latter virtue, that is crowned. For some things there are which are of the divine liberality, some of our own working. The indulgences granted by the Lord are regulated by their own grace; the things which are objects of man's striving are attained by earnest pursuit. Pursue earnestly, therefore, the virtue of continence, which is modesty's agent; industry, which allows not women to be "wanderers;"[430] frugality, which scorns the world.[431] Follow companies and conversations worthy of God, mindful of that short verse, sanctified by the apostle's quotation of it, "Ill interviews good morals do corrupt."[432] Talkative, idle, winebibbing, curious tent-fellows,[433] do the very greatest hurt to the purpose of widow-hood. Through talkativeness there creep in words unfriendly to modesty; through idleness they seduce one from strictness; through winebibbing they insinuate any and every evil; through curiosity they convey a spirit of rivalry in lust. Not one of such women knows how to speak of the good of single-husbandhood; for their "god," as the apostle says, "is their belly;"[434] and so, too, what is neighbour to the belly.

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[426] So Oehler reads, with Rhenanus and the mss. The other edd. have the plural in each case, as the LXX. in the passage referred to (Isa. i. 17, 18).

[427] So Oehler reads, with Rhenanus and the mss. The other edd. have the plural in each case, as the LXX. in the passage referred to (Isa. i. 17, 18).

[428] Desideraveris. Oehler reads "desideres."

[429] Comp. c. iii.

[430] 1 Tim. v. 13.

[431] Sæculum.

[432] A verse said to be Menander's, quoted by St. Paul, 1 Cor. xv. 33; quoted again, but somewhat differently rendered, by Tertullian in b. i. c. iii.

[433] i.e., here "female companions."

These considerations, dearest fellow-servant, I commend to you thus early,[435] handled throughout superfluously indeed, after the apostle, but likely to prove a solace to you, in that (if so it shall turn out[436]) you will cherish my memory in them. 44

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[434] Phil. iii. 19.

[435] Comp. c. i.

[436] i.e., if I be called before you; comp. c. i.

Book II.

Chapter I.—Reasons Which Led to the Writing of This Second Book.

Very lately, best beloved fellow-servant in the Lord, I, as my ability permitted, entered for your benefit at some length into the question what course is to be followed by a holy woman when her marriage has (in whatever way) been brought to an end. Let us now turn our attention to the next best advice, in regard of human infirmity; admonished hereto by the examples of certain, who, when an opportunity for the practice of continence has been offered them, by divorce, or by the decease of the husband, have not only thrown away the opportunity of attaining so great a good, but not even in their remarriage have chosen to be mindful of the rule that "above all[437] they marry in the Lord." And thus my mind has been thrown into confusion, in the fear that, having exhorted you myself to perseverance in single husbandhood and widowhood, I may now, by the mention of precipitate[438] marriages, put "an occasion of falling"[439] in your way. But if you are perfect in wisdom, you know, of course, that the course which is the more useful is the course which you must keep. But, inasmuch as that course is difficult, and not without its embarrassments,[440] and on this account is the highest aim of (widowed) life, I have paused somewhat (in my urging you to it); nor would there have been any causes for my recurring to that point also in addressing you, had I not by this time taken up a still graver solicitude. For the nobler is the continence of the flesh which ministers to widowhood, the more pardonable a thing it seems if it be not persevered in. For it is then when things are difficult that their pardon is easy. But in as far as marrying "in the Lord" is permissible, as being within our power, so far more culpable is it *not* to observe that which you *can* observe. Add to this the fact that the apostle, with regard to widows and the unmarried, *advises* them to remain permanently in that state, when he says, "But I desire all to persevere in (imitation of) my example:"[441] but touching marrying "in the Lord," he no longer *advises*, but plainly[442] *bids*.[443] Therefore in this case especially, if we do not obey, we run a risk, because one may with more impunity neglect an "advice" than an "order;" in that the former springs from *counsel*, and is proposed to the

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[437] Potissimum; Gr. "μόνον," 1 Cor. vii. 39.

[438] Proclivium.

[439] Ps. lxix. 23 (according to the "Great Bible" version, ed. 1539. This is the translation found in the "Book of Common Prayer"). Comp. Rom. xiv. 13.

[440] Necessitatibus.

[441] 1 Cor. vii. 6–8.

[442] Exerte. Comp. the use of "exertus" in *de Bapt.*, cc. xii. and xviii.

[443] 1 Cor. vii. 39, where the μόνον ἐν Κυρίῳ is on the same footing as γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς: comp. c. ix. and Rom. vii. 1 (in the Eng. ver. 2).

will (for acceptance or rejection): the other descends from *authority*, and is bound to *necessity*. In the former case, to disregard appears *liberty*, in the latter, *contumacy*.

Chapter II.—Of the Apostle's Meaning in 1 Cor. VII. 12–14.

Therefore, when in these days a certain woman removed her marriage from the pale of the Church, and united herself to a Gentile, and when I remembered that this had in days gone by been done by others: wondering at either their own waywardness or else the double-dealing[444] of their advisers, in that there is no scripture which holds forth a licence of this deed,—"I wonder," said I, "whether they flatter themselves on the ground of that passage of the first (Epistle) to the Corinthians, where it is written: If any of the brethren has an unbelieving wife, and she consents to the matrimony, let him not dismiss her; similarly, let not a believing woman, married to an unbeliever, if she finds her husband agreeable (to their continued union), dismiss him: for the unbelieving husband is sanctified by the believing wife, and the unbelieving wife by the believing husband; else were your children unclean."[445] It may be that, by understanding *generally* this monition regarding *married* believers, they think that licence is granted (thereby) to marry even *un*believers. God forbid that he who thus interprets (the passage) be *wittingly* ensnaring himself! But it is manifest that this scripture points to those believers who may have been found by the grace of God in (the state of) Gentile matrimony; according to the words themselves: "If," it says, "any believer *has* an unbelieving wife;" it does not say, "*takes* an unbelieving wife." It shows that it is the duty of one who, already living in marriage with an unbelieving woman,[446] has presently been by the grace of God converted, to continue with his wife; for this reason, to be sure, in order that no one, after attaining to faith, should think that he must turn away from a woman[447] who is now in some sense an "alien" and "stranger."[448] Accordingly he subjoins withal a reason, that "we are called *in peace* unto the Lord God;" and that "the unbeliever may, through the use of matrimony, *be gained* by the believer."[449] The very closing sentence of the period confirms (the supposition) that this is thus to be understood. "As each," it says, "is called by the Lord, so let him persevere."[450] But it is *Gentiles* who "are called," I take it, not *believers*. But if he had been pronouncing *absolutely*, (in the words under discussion,) touching the marriage of believers merely, (then) had he (virtually) given to saints a permission to marry promiscuously. If, however, he had given such a permission, he would never have subjoined a declaration so diverse from and contrary to his own permission, saying: "The woman, when her husband is dead, is free: let her marry whom she

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[444] Prævaricationem. Comp. *de Pæn.*, c. iii.: "Dissimulator et *prævaricator* perspicaciæ suæ (Deus) non est."

[445] 1 Cor. vii. 12–14, in sense, not *verbatim*.

[446] Mulieris.

[447] Femina.

[448] Comp. Eph. ii. 12, 19.

[449] Comp. 1 Cor. vii. 15, 16 and Phil. iii. 8, in Vulg., for the word "lucrifieri."

[450] 1 Cor. vii. 17, inexactly given, like the two preceding citations.

wishes, *only in the Lord*."[451] Here, at all events, there is no need for reconsidering; for what there *might* have been reconsideration about, the Spirit has oracularly declared. For fear we should make an ill use of what he says, "Let her marry whom she wishes," he has added, "only in the Lord," that is, in the name of the Lord, which is, undoubtedly, "to a Christian." That "Holy Spirit,"[452] therefore, who prefers that widows and unmarried women should persevere in their integrity, who exhorts us to a copy[453] of himself, prescribes no other manner of repeating marriage except "in the Lord:" to this condition alone does he concede the foregoing[454] of continence. "Only," he says, "in the Lord:" he has added to his law a weight—"*only*." Utter that word with what tone and manner you may, it is weighty: it both bids and advises; both enjoins and exhorts; both asks and threatens. It is a concise,[455] brief sentence; and by its own very brevity, eloquent. Thus is the divine voice wont (to speak), that you may instantly understand, instantly observe. For who but could understand that the apostle foresaw many dangers and wounds to faith in marriages of this kind, which he prohibits? and that he took precaution, in the first place, against the defilement of holy flesh in Gentile flesh? At this point some one says, "What, then, is the difference between him who is chosen by the Lord to Himself in (the state of) Gentile marriage, and him who was of old (that is, before marriage) a believer, that they should not be equally cautious for their flesh?—whereas the one is kept from marriage with an unbeliever, the other bidden to continue in it. Why, if we are defiled by a Gentile, is not the one disjoined, just as the other is not bound?" I will answer, if the Spirit give (me ability); alleging, before all (other arguments), that the Lord holds it more pleasing that matrimony should not be contracted, than that it should at all be dissolved: in short, divorce He prohibits, except for the cause of fornication; but continence He commends. Let the one, therefore, have the necessity of continuing; the other, further, even the power of not marrying. Secondly, if, according to the Scripture, they who shall be "apprehended"[456] by the faith in (the state of) Gentile marriage are not defiled (thereby) for this reason, that, together with themselves, others[457] also are sanctified: without doubt, they who have been sanctified *before* marriage, if they commingle themselves with "strange flesh,"[458] cannot sanctify that (flesh) in (union with) which they were not “apprehended.” The grace of God, moreover, sanctifies that which it *finds*. Thus, what has not been able to be sanctified is unclean; what is unclean has no part with the holy, unless to defile and slay it by its own (nature).

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[451] 1 Cor. vii. 39, not *verbatim*.

[452] i.e., St. Paul, who, as inspired by the Holy Spirit, is regarded by Tertullian as merged, so to speak, in the Spirit.

[453] "Exemplum," a rarer use of the word, but found in Cic. The reference is to 1 Cor. vii. 7.

[454] Detrimenta.

[455] Districta (? =dis-stricta, "doubly strict").

[456] Comp. Phil. iii. 12, and c. vii. *ad init.*

[457] See 1 Cor. vii. 14.

[458] Comp. Jude 7, and above, "an alien and stranger," with the reference there.

Chapter III.—Remarks on Some of the “Dangers and Wounds” Referred to in the Preceding Chapter.

If these things are so, it is certain that believers contracting marriages with Gentiles are guilty of fornication,[459] and are to be excluded from all communication with the brotherhood, in accordance with the letter of the apostle, who says that “with persons of that kind there is to be no taking of food even.”[460] Or shall we “in that day”[461] produce (our) marriage certificates before the Lord’s tribunal, and allege that a marriage such as He Himself has forbidden has been duly contracted? What is prohibited (in the passage just referred to) is not “adultery;” it is not “fornication.” The admission of a strange man (to your couch) less violates “the temple of God,”[462] less commingles “the members of Christ” with the members of an adulteress.[463] So far as I know, “we are not our own, but bought with a price;”[464] and what kind of price? The blood of God.[465] In hurting this flesh of ours, therefore, we hurt Him directly.[466] What did that man mean who said that “to wed a ‘stranger’ was indeed a sin, but a very small one?” whereas in other cases (setting aside the injury done to the flesh which pertains to the Lord) *every* voluntary sin against the Lord is *great*. For, in as far as there was a power of avoiding it, in so far is it burdened with the charge of contumacy. 46

Let us now recount the other dangers or wounds (as I have said) to faith, foreseen by the apostle; most grievous not to the flesh merely, but likewise to the spirit too. For who would doubt that faith undergoes a daily process of obliteration by unbelieving intercourse? “Evil confabulations corrupt good morals;”[467] how much more fellowship of life, and indivisible intimacy! Any and every believing woman must of necessity obey God. And how can she serve two lords[468]—the Lord, and her husband—a Gentile to boot? For in obeying a Gentile she will carry out Gentile practices,—personal attractiveness, dressing of the head, worldly[469] elegancies, baser blandishments, the very secrets even of matrimony tainted: not, as among the saints, where the duties of the sex are discharged with honour (shown) to the very necessity (which makes them incumbent), with modesty and temperance, as beneath the eyes of God.

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[459] Comp. *de Pa.*, c. xii. (mid.), and the note there.

[460] Comp. 1 Cor. v. 11.

[461] The translator has ventured to read “*die* illo” here, instead of Oehler’s “*de* illo.”

[462] 1 Cor. iii. 16, comp. vi. 19.

[463] 1 Cor. vi. 15.

[464] 1 Cor. vi. 19, 20.

[465] See the last reference, and Acts xx. 28, where the mss. vary between Θεοῦ and Κυρίου.

[466] De proximo. Comp. *de Pa.*, cc. v. and vii. “Deo *de proximo* amicus;” “*de proximo* in Deum peccat.”

[467] Comp. b. i. c. viii. *sub. fin.*, where Tertullian quotes the same passage, but renders it somewhat differently.

[468] Comp. Matt. vi. 24; Luke xvi. 13.

[469] Sæculares.

Chapter IV.—Of the Hindrances Which an Unbelieving Husband Puts in His Wife's Way.

But let her see to (the question) how she discharges her duties to her husband. To the Lord, at all events, she is unable to give satisfaction according to the requirements of discipline; having at her side a servant of the devil, *his* lord's agent for hindering the pursuits and duties of believers: so that if a station[470] is to be kept, the husband at daybreak makes an appointment with his wife to meet him at the baths; if there are fasts to be observed, the husband that same day holds a convivial banquet; if a charitable expedition has to be made, never is family business more urgent. For who would suffer his wife, for the sake of visiting the brethren, to go round from street to street to other men's, and indeed to all the poorer, cottages? Who will willingly bear her being taken from his side by nocturnal convocations, if need so be? Who, finally, will without anxiety endure her absence all the night long at the paschal solemnities? Who will, without some suspicion of his own, dismiss her to attend that Lord's Supper which they defame? Who will suffer her to creep into prison to kiss a martyr's bonds? nay, truly, to meet any one of the brethren to exchange the kiss? to offer water for the saints' feet?[471] to snatch (somewhat for them) from her food, from her cup? to yearn (after them)? to have (them) in her mind? If a pilgrim brother arrive, what hospitality for him in an alien home? If bounty is to be distributed to any, the granaries, the storehouses, are foreclosed.

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[470] For the meaning of "statio," see *de Or.*, c. xix.

[471] 1 Tim. v. 10.

Chapter V.—Of Sin and Danger Incurred Even with a “Tolerant” Husband.

“But some husband does endure our (practices), and not annoy us.” *Here*, therefore, there is a sin; in that Gentiles *know* our (practices); in that we are subject to the privity of the unjust; in that it is thanks to them that we do any (good) work. He who “endures” (a thing) cannot be ignorant of it; or else, if he is kept in ignorance because he does *not* endure (it), he is feared. But since Scripture commands each of two things—namely, that we work for the Lord without the privity of any second person,[472] and without pressure upon ourselves, it matters not in which quarter you sin; whether in regard to your husband’s privity, if he be tolerant, or else in regard of your own affliction in avoiding his *in*tolerance. “Cast not,” saith He, “your pearls to swine, lest they trample them to pieces, and turn round and overturn you also.”[473] “Your pearls” are the distinctive marks[474] of even your daily conversation. The more care you take to conceal them, the more liable to suspicion you will make them, and the more exposed to the grasp of Gentile curiosity. Shall you escape notice when you sign your bed, (or) your body; when you blow away some impurity;[475] when even by night you rise to pray? Will you not be thought to be engaged in some work of magic? Will not your husband know what it is which you secretly taste before (taking) any food? and if he knows it to be bread, does he not believe it to be *that* (bread) which it is *said* to be? And will every (husband), ignorant of the reason of these things, simply endure them, without murmuring, without suspicion whether it be bread or poison? Some, (it is true,) *do* endure (them); but it is that they may trample on, that they may make sport of such women; whose secrets they keep in reserve against the danger which they believe in, in case they ever chance to be hurt: they do endure (wives), whose dowries, by casting in their teeth their (Christian) name, they make the wages of silence; while they threaten them, forsooth, with a suit before some spy[476] as arbitrator! which most women, not foreseeing, have been wont to discover either by the extortion of their property, or else by the loss of their faith. 47

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[472] Comp. Matt. vi. 1–4.

[473] Matt. vii. 6.

[474] Insignia.

[475] Comp. *de Idol.*, c. xi. *sub fin.*

[476] “Speculatorem;” also = "an" executioner. Comp. Mark vi. 27.

Chapter VI.—Danger of Having to Take Part in Heathenish Rites, and Revels.

The handmaid of God[477] dwells amid alien labours; and among these (labours), on all the memorial days[478] of demons, at all solemnities of kings, at the beginning of the year, at the beginning of the month, she will be agitated by the odour of incense. And she will have to go forth (from her house) by a gate wreathed with laurel, and hung with lanterns, as from some new consistory of public lusts; she will have to sit with her husband ofttimes in club meetings, oft-times in taverns; and, wont as she was formerly to minister to the "saints," will sometimes have to minister to the "unjust."[479] And will she not hence recognise a prejudgment of her own damnation, in that she *tends* them whom (formerly) she was expecting to *judge*?[480] whose hand will she yearn after? of whose cup will she partake? What will her husband sing[481] to her, or she to her husband? From the tavern, I suppose, she who sups upon God[482] will hear somewhat! From hell what mention of God (arises)? what invocation of Christ? Where are the fosterings of faith by the interspersion of the Scriptures (in conversation)? Where the Spirit? where refreshment? where the divine benediction? All things are strange, all inimical, all condemned; aimed by the Evil One for the attrition of salvation!

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[477] Comp. Luke i. 38, and *de Cult. Fem.*, b. ii. c. i. *ad init.*

[478] Nominibus; al. honoribus.

[479] Sanctis—iniquis. Comp. St. Paul's antithesis of ἀδίκων and ἁγίων in 1 Cor. vi. 1.

[480] See 1 Cor. vi. 2, 3.

[481] See Eph. v. 19.

[482] So Oehler understands (apparently) the meaning to be. The translator is inclined to think that, adopting Oehler's reading, we may perhaps take the "Dei" with "aliquid," and the "cœnans" absolutely, and render, "From the tavern, no doubt, while supping, she will hear some (strain) of God," in allusion to the former sentence, and to such passages as Ps. cxxxvii. 4 (in the LXX. it is cxxxvi. 4).

Chapter VII.—The Case of a Heathen Whose Wife is Converted After Marriage with Him Very Different, and Much More Hopeful.

If these things may happen to those women also who, having attained the faith while in (the state of) Gentile matrimony, continue in that state, still they are excused, as having been "apprehended by God"[483] in these very circumstances; and they are *bidden* to persevere in their married state, and are sanctified, and have hope of "making a gain"[484] held out to them. "If, then, a marriage of this kind (contracted *before* conversion) stands ratified before God, why should not (one contracted *after* conversion) too go prosperously forward, so as not to be thus harassed by pressures, and straits, and hindrances, and defilements, having already (as it has) the partial sanction of divine grace? "Because, on the one hand, the wife[485] in the former case, called *from among* the Gentiles to the exercise of some eminent heavenly virtue, is, by the visible proofs of some marked (divine) regard, a terror to her Gentile husband, so as to make him less ready to annoy her, less active in laying snares for her, less diligent in playing the spy over her. He has felt "mighty works;"[486] he has seen experimental evidences; he knows her changed for the better: thus even he himself is, by his fear,[487] a candidate for God.[488] Thus men of this kind, with regard to whom the grace of God has established a familiar intimacy, are more easily "gained." But, on the other hand, to descend into forbidden ground unsolicited and spontaneously, is (quite) another thing. Things which are not pleasing to the Lord, of course offend the Lord, are of course introduced by the Evil One. A sign hereof is this fact, that it is *wooers* only who find the Christian name pleasing; and, accordingly, some heathen men are found not to shrink in horror from Christian women, just in order to exterminate them, to wrest them away, to exclude them from the faith. So long as marriage of this kind is procured by the Evil One, but condemned by God, you have a reason why you need not doubt that it can in no case be carried to a prosperous end.

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[483] Comp. Phil. iii. 12, and c. ii. *sub fin.*

[484] Comp. 1 Cor. vii. 16 and 1 Pet. iii. 1.

[485] Tertullian here and in other places appears, as the best editors maintain, to use the masculine gender for the feminine.

[486] Magnalia. Comp. 2 Cor. xii. 12.

[487] Timore.

[488] Comp. *de Or.*, c. iii. (*med.*), "angelorum candidati;" and *de Bapt.*, c. x. *sub fin.*, "candidatus remissionis."

Chapter VIII.—Arguments Drawn Even from Heathenish Laws to Discountenance Marriage with Unbelievers. The Happiness of Union Between Partners in the Faith Enlarged on in Conclusion.

Let us further inquire, as if we were in very deed inquisitors of divine sentences, whether they be lawfully (thus condemned). Even among the nations, do not all the strictest lords and most tenacious of discipline interdict their own slaves from marrying out of their own house?—in order, of course, that they may not run into lascivious excess, desert their duties, purvey their lords' goods to strangers. Yet, further, have not (the nations) decided that such women as have, after their lords'[489] formal warning, persisted in intercourse with other men's slaves, may be claimed as slaves? Shall earthly disciplines be held more strict than heavenly prescripts; so that *Gentile* women, if united to strangers, lose their liberty; *ours* conjoin to themselves the devil's slaves, and continue in their (former) position? Forsooth, they will deny that any formal warning has been given them by the Lord through His own apostle![490] 48

What am I to fasten on as the cause of this madness, except the weakness of faith, ever prone to the concupiscences of worldly[491] joys?—which, indeed, is chiefly found among the wealthier; for the more any is rich, and inflated with the name of "matron," the more capacious house does she require for her burdens, as it were a field wherein ambition may run its course. To such the churches look paltry. A rich man is a difficult thing (to find) in the house of God;[492] and if such an one is (found there), difficult (is it to find such) unmarried. What, then, are they to do? Whence but from the devil are they to seek a husband apt for maintaining their sedan, and their mules, and their hair-curlers of outlandish stature? A Christian, even although rich, would perhaps not afford (all) these. Set before yourself, I beg of you, the examples of Gentiles. Most Gentile women, noble in extraction and wealthy in property, unite themselves indiscriminately with the ignoble and the mean, sought out for themselves for luxurious, or mutilated for licentious, purposes. Some take up with their own freedmen and slaves, despising public opinion, provided they may but have (husbands) from whom to fear no impediment to their own liberty. To a Christian believer it is irksome to wed a believer inferior to herself in estate, destined as she will be to have her wealth augmented in the person of a poor husband! For if it is “the poor,” not the rich, “whose are the kingdoms of the heavens,”[493] the rich will find more in the poor (than she brings him, or than she would in the rich). She will be dowered with an ampler dowry from the goods of him who is rich in God. Let her be on an equality with him on earth, who in the heavens will perhaps not be so. Is there need for doubt, and inquiry, and repeated deliberation, whether he whom God has entrusted with His own property[494] is fit for dotal endowments?[495] Whence are we to find (words) enough fully to tell the happiness of that marriage which the Church cements, and the oblation confirms, and the benediction signs and seals; (which) angels carry back the news of (to heaven), (which) the Father holds for ratified? For even on earth children[496] do not rightly and lawfully wed without their fathers’ consent. What kind of yoke is that of two believers, (partakers) of one hope, one desire,[497] one discipline, one and the same service? Both (are) brethren, both fellow servants, no difference of spirit or of flesh; nay, (they are) truly “two in one flesh.”[498] Where the flesh is one, one is the spirit too. Together they pray, together prostrate themselves, together perform their fasts; mutually teaching, mutually exhorting,[499] mutually sustaining. Equally (are they) both (found) in the Church of God; equally at the banquet of God; equally in straits, in persecutions, in refreshments. Neither hides (ought) from the other; neither shuns the other; neither is troublesome to the other. The sick is visited, the indigent relieved, with freedom. Alms (are given) without (danger of ensuing) torment; sacrifices (attended) without scruple; daily diligence (discharged) without impediment: (there is) no stealthy signing, no trembling greeting, no mute benediction. Between the two echo psalms and hymns;[500] and they mutually challenge each other which shall better chant to their Lord.

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[489] Oehler refers us to Tac., *Ann.*, xii. 53, and the notes on that passage. (Consult especially Orelli's edition.)

[490] The translator inclines to think that Tertullian, desiring to keep up the parallelism of the last-mentioned case, in which (see note 1) the *slave's* master had to give the "warning," means by "domino" here, *not* "the Lord," who on his hypothesis is the *woman's* Master, not the *slave's*, but the "lord" of the "unbeliever," i.e., the devil: so that the meaning would be (with a bitter irony, especially if we compare the end of the last chapter, where "the Evil One" is said to "procure" these marriages, so far is he from "condemning" them): "Forsooth, they" (i.e., the Christian women) "will deny that a formal warning has been given them by the lord:" (of the unbelievers, i.e., the Evil One) "through an apostle of his!" If the other interpretation be correct, the reference will be to c. ii. above.

[491] Sæcularium.

[492] Matt. xix. 23, 24; Mark x. 23, 24; Luke xviii. 24, 25; 1 Cor. i. 26, 27.

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[493] Matt. v. 3; but Tertullian has omitted “spiritu,” which he inserts in *de Pa.*, c. xi., where he refers to the same passage. In Luke vi. 20 there is no τῷ πνεύματι.

[494] Censum.

[495] Invecta. Comp. *de Pa.*, c. xiii. *ad init.*

[496] Filii.

[497] Comp. *de Or.*, c. v. *ad fin.*; *de Pa.*, c. ix. *ad fin.*; *ad Ux.*, i. c. v. *ad init.*

[498] Gen. ii. 24; Matt. xix. 5; Mark x. 8; Eph. v. 31.

[499] Col. iii. 16.

[500] Eph. v. 19; Col. iii. 16.

Such things when Christ sees and hears, He joys. To these He sends His own peace.[501] Where two (are), there withal (is) He Himself.[502] Where He (is), there the Evil One is not.

These are the things which that utterance of the apostle has, beneath its brevity, left to be understood by us. These things, if need shall be, suggest to your own mind. By these turn yourself away from the examples of some. To marry *otherwise* is, to believers, not "lawful;" is not "expedient."[503] 49

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[501] Comp. John xiv. 27.

[502] Matt. xviii. 20.

[503] Comp. 1 Cor. x. 23.

Elucidation.

(Marriage lawful, p. 39.)

St. Peter was a married apostle, and the traditions of his wife which connect her married life with Rome itself render it most surprising that those who claim to be St. Peter's successors should denounce the marriage of the clergy as if it were crime. The touching story, borrowed from Clement of Alexandria, is related by Eusebius. "And will they," says Clement, "reject even the apostles? Peter and Philip, indeed, had children; Philip also gave his daughters in marriage to husbands; and Paul does not demur, in a certain Epistle, to mention his own wife, whom he did not take about with him, in order to expedite his ministry the better." Of St. Peter and his wife, Eusebius subjoins, "Such was the marriage of these blessed ones, and such was their perfect affection."[504]

The Easterns to this day perpetuate the marriage of the clergy, and enjoin it; but unmarried men only are chosen to be bishops. Even Rome relaxes her discipline for the *Uniats*, and hundreds of her priesthood, therefore, live in honourable marriage. Thousands live in secret marriage, but their wives are dishonoured as "concubines." It was not till the eleventh century that the celibate was enforced. In England it was *never* successfully imposed; and, though the "priest's *leman*" was not called his *wife* (to the disgrace of the whole system), she was yet honoured (see Chaucer), and often carried herself too proudly.

The enormous evils of an enforced celibacy need not here be remarked upon. The history of *Sacerdotal Celibacy*, by Henry C. Lea[505] of Philadelphia, is compendious, and can be readily procured by all who wish to understand what it is that this treatise of Tertullian's orthodoxy may best be used to teach; viz., that we must not be wiser than God, even in our zeal for His service.

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[504] Eccl. Hist., Book III. cap. xxx.

[505] Boston: Houghton, Mifflin, & Co., second edition, enlarged, 1884.

V.

On Exhortation to Chastity. [506]

[Translated by the Rev. S. Thelwall.]

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Chapter I.—Introduction. Virginity Classified Under Three Several Species.

I doubt not, brother, that after the premission in peace of your wife, you, being wholly bent upon the composing of your mind (to a right frame), are seriously thinking about the end of your lone life, and of course are standing in need of counsel. Although, in cases of this kind, each individual ought to hold colloquy with his own faith, and consult its strength; still, inasmuch as, in this (particular) species (of trial), the *necessity of the flesh* (which generally is faith's antagonist at the bar of the same inner consciousness, to which I have alluded) sets cogitation astir, faith has need of counsel from without, as an advocate, as it were, to oppose the *necessities of the flesh*: which necessity, indeed, may very easily be circumscribed, if the *will* rather than the *indulgence* of God be considered. No one deserves (favour) by availing himself of the indulgence, but by rendering a prompt obedience to the will, (of his master).[507] The will of God is our sanctification,[508] for He wishes His "image"—us—to become likewise His "likeness;"[509] that we may be "holy" just as Himself is "holy."[510] That good—sanctification, I mean—I distribute into several species, that in some one of those species we may be found. The first species is, virginity from one's birth: the second, virginity from one's *second* birth, that is, from the font; which (second virginity) either in the marriage state keeps (its subject) pure by mutual compact,[511] or else perseveres in widowhood from choice: a third grade remains, monogamy, when, after the interception of a marriage once contracted, there is thereafter a renunciation of sexual connection. The first virginity is (the virginity) of happiness, (and consists in) total ignorance of that from which you will afterwards wish to be freed: the second, of virtue, (and consists in) contemning that the power of which you know full well: the remaining species, (that) of marrying no more after the disjunction of matrimony by death, besides being the glory of virtue, is (the glory) of moderation likewise;[512] for moderation is the not regretting a thing which has been taken away, and taken away by the Lord God,[513] without whose will neither does a leaf glide down from a tree, nor a sparrow of one farthing's worth fall to the earth.[514]

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[506] [Written, possibly, *circa* a.d. 204.]

[507] Comp. c. iii. and the references there.

[508] 1 Thess. iv. 3.

[509] Comp. 1 Cor. xi. 7, where the Greek is εἰκὼν καὶ δόξα.

[510] Lev. xi. 44; 1 Pet. i. 16.

[511] Comp. 1 Cor. vii. 5; and *ad Ux.*, b. i. c. vi.

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[512] Comp. *ad Ux.*, b. i. c. viii.

[513] Comp. Job i. 21.

[514] Comp. Matt. x. 29.

Chapter II.—The Blame of Our Misdeeds Not to Be Cast Upon God. The One Power Which Rests with Man is the Power of Volition.

What moderation, in short, is there in that utterance, "The Lord gave, the Lord hath taken away; as seemed (good) to the Lord, so hath it been done!"[515] And accordingly, if we renew nuptials which have been taken away, doubtless we strive against the will of God, willing to have over again a thing which He has not willed us to have. For had He willed (that we should), He would not have taken it away; unless we interpret this, too, to be the will of God, as if He again willed us to have what He just now did not will. It is not the part of good and solid faith to refer all things to the will of God in such a manner as that; and that each individual should so flatter[516] himself by saying that "nothing is done without His permission," as to make us fail to understand that there is a something in our own power. Else every sin will be excused if we persist in contending that nothing is done by us without the will of God; and that definition will go to the destruction of (our) whole discipline, (nay), even of God Himself; if either He produce by[517] His own will things which He wills not, or else (if) there is nothing which God wills not. But as there are some things which He forbids, against which He denounces even eternal punishment—for, of course, things which He *forbids*, and by which withal He is *offended*, He does not *will*—so too, on the contrary, what He *does* will, He enjoins and sets down as acceptable, and repays with the reward of eternity.[518] And so, when we have learnt from His precepts each (class of actions), what He does not will and what He does, we still have a volition and an arbitrating power of electing the one; just as it is written, "Behold, I have set before thee good and evil: for thou hast tasted of the tree of knowledge." And accordingly we ought not to lay to the account of the Lord's will that which lies subject to our own choice; (on the hypothesis) that He does not will, or else (positively) nills what is good, who does nill what is evil. Thus, it is a volition of our own when we will what is evil, in antagonism to God's will, who wills what is good. Further, if you inquire whence comes that volition whereby we will anything in antagonism to the will of God, I shall say, It has its source in ourselves. And I shall not make the assertion rashly—for you must needs correspond to the seed whence you spring—if indeed it be true, (as it is), that the originator of our race and our sin, Adam,[519] willed the sin which he committed. For the devil did not impose upon him the volition to sin, but subministered material to the volition. On the other hand, the will of God had come to be a question of

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[515] Job i. 21 (in LXX. and Vulg.).

[516] Adulari. Comp. *de Pœn.*, c. vi. *sub init.; ad Ux.*, b. i. c. iv. *ad init.*

[517] Or, "from"—*de.*

[518] i.e., eternal *life*: as in *de Bapt.*, c. ii.; *ad Ux.*, b. i. c. vii. *ad init.*

[519] *De Pœn.*, c. xii. *ad fin.*

obedience.[520] In like manner you, too, if you fail to obey God, who has trained you by setting before you the precept of free action, will, through the liberty of your will, willingly turn into the downward course of doing what God nills: and thus you think yourself to have been subverted by the devil; who, albeit he does *will* that you should will something which God nills still does not *make* you will it, inasmuch as he did not *reduce* those our protoplasts to the volition of sin; nay, nor (did *reduce* them at all) against their will, or in ignorance as to what God nilled. For, of course, He nilled (a thing) to be done when He made death the destined consequence of its commission. Thus the work of the devil is one: to make trial whether you do will that which it rests with you to will. But when you *have* willed, it follows that he subjects you to himself; not by having *wrought* volition in you, but by having found a favourable opportunity in your volition. Therefore, since the only thing which is in our power is volition—and it is herein that our mind toward God is put to proof, whether we will the things which coincide with His will—deeply and anxiously must the will of God be pondered again and again, I say, (to see) what even in *secret* He may will.

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[520] In obaudientiam venerat.

Chapter III.—Of Indulgence and Pure Volition. The Question Illustrated.[521]

For what things are *manifest* we all know; and *in what sense* these very things are manifest must be thoroughly examined. For, albeit some things seem to savour of "the will of God," seeing that they are *allowed* by Him, it does not forthwith follow that everything which is *permitted* proceeds out of the mere and absolute will of him who permits. *Indulgence* is the source of all *permission*. And albeit indulgence is not independent of volition, still, inasmuch as it has its *cause* in him to whom the indulgence is granted, it comes (as it were) from *unwilling* volition, having experienced a producing cause of itself which *constrains* volition. See what is the nature of a volition of which some second party is the cause. There is, again, a second species of *pure* volition to be considered. God wills us to do some acts pleasing to[522] Himself, in which it is not indulgence which patronizes, but discipline which lords it. If, however, He has given a preference over these to some other acts—(acts), of course, which He *more* wills—is there a doubt that the acts which we are to pursue are those which He *more* wills; since those which He *less* wills (because He wills others *more*) are to be similarly regarded as if He did *not* will them? For, by showing what He *more* wills, He has effaced the lesser volition by the greater. And in as far as He has proposed each (volition) to your knowledge, in so far has He defined it to be your duty to pursue that which He has declared that He *more* wills. Then, if the object of His declaring has been that you may pursue that which He *more* wills; doubtless, unless you do so, you savour of contrariety to His volition, by savouring of contrariety to His *superior* volition; and you rather offend than merit reward, by doing what He wills indeed, and rejecting what He *more* wills. Partly, you sin; partly, if you sin not, still you deserve no reward. Moreover, is not even the unwillingness to deserve reward a sin?

If, therefore, second marriage finds the source of its allowance in that "will of God" which is called indulgence, we shall deny that that which has indulgence for its cause is volition pure; if in that to which some other—that, namely, which regards continence as more desirable—is preferred as superior, we shall have learned (by what has been argued above), that the not-superior is rescinded by the superior. Suffer me to have touched upon these considerations, in order that I may now follow the course of the apostle's words. But, in the first place, I shall not be thought irreligious if I remark on what he himself professes; (namely), that he has introduced all *indulgence* in regard to marriage from his own (judgment)—that is, from human sense, not from divine prescript. For, withal, when he has laid down the definitive rule with reference to "the widowed and the unwedded," that they are to "marry if they cannot contain," because "better it is to marry than to burn,"[523] he turns 52 round to the other class, and says: "But to the wedded I make official declaration—not indeed I, but the Lord." Thus he shows, by the transfer of his own personality to the Lord, that what he had said above he had pronounced not in the Lord's person, but in his own: "Better it is to marry than to burn." Now, although that expression pertain to such as *are "apprehended" by the faith* in an unwedded or widowed condition, still, inasmuch as all cling to it with a view to licence in the way of marrying, I should wish to give a thorough treatment to the inquiry what kind of good he is pointing out which is "better than" a penalty; which cannot seem good but by comparison with something very bad; so that the reason why "marrying" is good, is that "burning" is worse. "Good" is worthy of the name if it continue to keep that name without comparison, I say not with evil, but even with some second good; so that, even if it *is* compared to some other good, and is by some other cast into the shade, it do nevertheless remain in possession of the name "good." If, however, it is the nature of an *evil* which is the means which compels the predicating "good," it is not so much "good" as a species of inferior evil, which by being obscured by a superior evil is driven to the name of good. Take away, in short, the condition of comparison, so as not to say, "Better it is to marry than to burn;" and I question whether you will have the hardihood to say, "Better it is to marry," not adding what that is which is better. Therefore what is not *better*, of course is not *good* either; inasmuch as you have taken away and removed the condition of comparison, which, while it makes the thing "better," so compels it to be regarded as "good." "Better it is to marry than to burn" is to be understood in the same way as, "Better it is to lack one eye than two:" if, however, you withdraw from the comparison, it will not be "better" to have one eye, inasmuch as it is not "good" either. Let none therefore catch at a defence (of marriage) from this paragraph, which properly refers to "the unmarried and widows," for whom no (matrimonial) conjunction is yet reckoned: although I hope I have shown that even such must understand the nature of the *permission*.

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[521] From 1 Cor. vii.

[522] Or, "decreed by."

[523] 1 Cor. vii. 8, 9.

Chapter IV.—Further Remarks Upon the Apostle’s Language.

However, touching second marriage, we know plainly that the apostle has pronounced: “Thou hast been loosed from a wife; seek not a wife. But if thou shalt marry, thou wilt not sin.”[524] Still, as in the former case, he has introduced the order of this discourse too from his personal suggestion, not from a divine precept. But there is a wide difference between a precept of God and a suggestion of man. “Precept of the Lord,” says he, “I have not; but I give advice, as having obtained mercy of the Lord to be faithful.”[525] In fact, neither in the Gospel nor in Paul’s own Epistles will you find a precept of God as the source whence repetition of marriage is permitted. Whence the doctrine that unity (of marriage) must be observed derives confirmation; inasmuch as that which is not found to be *permitted* by the Lord is acknowledged to be *forbidden*. Add (to this consideration) the fact, that even this very introduction of human advice, as if already beginning to reflect upon its own extravagance, immediately restrains and recalls itself, while it subjoins, “However, such shall have pressure of the flesh;” while he says that he “spares them;” while he adds that “the time is wound up,” so that “it behoves even such as have wives to act as if they had not;” while he compares the solicitude of the wedded and of the unwedded: for, in teaching, by means of these considerations, the reasons why marrying is not expedient, he dissuades from that to which he had above granted indulgence. And this is the case with regard to first marriage: how much more with regard to second! When, however, he exhorts us to the imitation of his own example, of course, in showing what he *does* wish us to be; that is, continent; he equally declares what he does *not* wish us to be, that is, *in*continent. Thus he, too, while he *wills* one thing, gives no spontaneous or true permission to that which he nills. For had he willed, he would not have *permitted*; nay, rather, he would have *commanded*. “But see again: a woman when her husband is dead, he says, can marry, if she wish to marry any one, only ‘in the Lord.’” Ah! but “happier will she be,” he says, “if she shall remain permanently as she is, according to my opinion. I think, moreover, I too have the Spirit of God.” We see two advices: that whereby, above, he grants the indulgence of marrying; and that whereby, just afterwards, he teaches continence with regard to marrying. 53 “To which, then,” you say, “shall we assent?” Look at them carefully, and choose. In granting indulgence, he alleges the advice of a prudent *man*; in enjoining continence, he affirms the advice of the Holy Spirit. Follow the admonition which has divinity for its patron. It is true that believers likewise “have the Spirit of God;” but not all believers are apostles. When then, he who had called himself a “believer,” added thereafter that he “had the Spirit of God,” which no one would doubt even in the case of an (ordinary) believer; his reason for saying so was, that he might reassert for himself apostolic dignity. For apostles have the Holy Spirit properly, who have Him fully, in the operations of prophecy, and the efficacy of (healing) virtues, and the evidences of tongues; not partially, as all others have. Thus he attached the Holy Spirit's authority to that form (of advice) to which he willed us rather to attend; and forthwith it became not an *advice* of the Holy Spirit, but, in consideration of His majesty, a *precept*.

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[524] 1 Cor. vii. 27, 28.

[525] Or, “to be a believer;” ver. 25.

Chapter V.—Unity of Marriage Taught by Its First Institution, and by the Apostle's Application of that Primal Type to Christ and the Church.

For the laying down[526] of the law of once marrying, the very origin of the human race is our authority; witnessing as it emphatically does what God constituted in the beginning for a type to be examined with care by posterity. For when He had moulded man, and had foreseen that a peer was necessary for him, He borrowed from his ribs one, and fashioned for him one woman;[527] whereas, of course, neither the Artificer nor the material would have been insufficient (for the creation of more). There were more ribs in Adam, and hands that knew no weariness in God; but not more wives[528] in the eye of God.[529] And accordingly the man of God, Adam, and the woman of God, Eve, discharging mutually (the duties of) one marriage, sanctioned for mankind a type by (the considerations of) the authoritative precedent of their origin and the primal will of God. Finally, "there shall be," said He, "two in one flesh,"[530] not three nor four. On any other hypothesis, there would no longer be "one flesh," nor "two (joined) into one flesh." These will be so, if the conjunction and the growing together in unity take place *once for all.* If, however, (it take place) a second time, or oftener, immediately (the flesh) ceases to be "one," and there will not be "two (joined) into one flesh," but plainly one rib (divided) into more. But when the apostle interprets, "The two shall be (joined) into one flesh"[531] of the Church and Christ, according to the spiritual nuptials of the Church and Christ (for Christ is one, and one is His Church), we are bound to recognise a duplication and additional enforcement for *us* of the law of unity of marriage, not only in accordance with the foundation of our race, but in accordance with the sacrament of Christ. From one marriage do we derive our origin in each case; carnally in Adam, spiritually in Christ. The two births combine in laying down one prescriptive rule of monogamy. In regard of each of the two, is he degenerate who transgresses the limit of monogamy. Plurality of marriage began with an accursed man. Lamech was the first who, by marrying himself to two women, caused *three* to be (joined) "into one flesh."[532]

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[526] Dirigendam.

[527] Gen. ii. 21, 22.

[528] Or, "but no plurality of wives."

[529] Apud Deum.

[530] Gen. ii. 24.

[531] Eph. v. 31.

[532] Gen. iv. 18, 19.

Chapter VI.—The Objection from the Polygamy of the Patriarchs Answered.

"But withal the blessed patriarchs," you say, "made mingled alliances not only with more wives (than one), but with concubines likewise." Shall that, then, make it lawful for us also to marry without limit? I grant that it will, if there still remain types—sacraments of something future—for your nuptials to figure; or if even now there is room for that command, "Grow and multiply;"[533] that is, if no other command has yet supervened: "The time is already wound up; it remains that both they who have wives act as if they had not:" for, of course, by enjoining continence, and restraining concubitance, the seminary of our race, (this latter command) has abolished that "Grow and multiply." As I think, moreover, each pronouncement and arrangement is (the act) of one and the same God; who did then indeed, in the beginning, send forth a sowing of the race by an indulgent laxity granted to the reins of connubial alliances, until the world should be replenished, until the material of the new discipline should attain to forwardness: now, however, at the extreme boundaries of the times, has checked (the command) which He had sent out, and recalled the indulgence which He had granted; not without a reasonable ground for the extension (of that indulgence) in the beginning, and the limitation[534] of it in the end. Laxity is always allowed to the beginning (of things). The reason why any one plants a wood and lets it grow, is that at his own time he may cut it. The wood was the old order, which is being pruned down by the new Gospel, in which withal "the axe has been laid at the roots."[535] So, too, "Eye for eye, and tooth for tooth,"[536] has now grown old, ever since "Let none render evil for evil"[537] grew young. I think, moreover, that even with a view to *human* institutions and decrees, things later prevail over things primitive. 54

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[533] Gen. i. 28.

[534] Repastinationis. Comp. *de Cult. Fem.*, l. ii. c. ix., *repastinantes*.

[535] Comp. Matt. iii. 10.

[536] Ex. xxi. 24; Lev. xxiv. 20; Deut. xix. 21; Matt. v. 38.

[537] See Rom. xii. 17; Matt. v. 39; 1 Thess. v. 16.

Chapter VII.—Even the Old Discipline Was Not Without Precedents to Enforce Monogamy. But in This as in Other Respects, the New Has Brought in a Higher Perfection.

Why, moreover, should we not rather recognise, from among (the store of) primitive precedents, those which communicate with the later (order of things) in respect of discipline, and transmit to novelty the typical form of antiquity? For look, in the old law I find the pruning-knife applied to the licence of repeated marriage. There is a caution in Leviticus: "My priests shall not pluralize marriages."[538] I may affirm even that that is plural which is not once for all. That which is not unity is number. In short, after unity begins number. Unity, moreover, is everything which is once for all. But for Christ was reserved, as in all other points so in this also, the "fulfilling of the law."[539] Thence, therefore, among *us* the prescript is more fully and more carefully laid down, that they who are chosen into the sacerdotal order must be men of one marriage;[540] which rule is so rigidly observed, that I remember some removed from their office for digamy. But you will say, "Then all others may (marry more than once), whom he excepts." Vain shall we be if we think that what is not lawful for priests[541] is lawful for laics. Are not even we laics priests? It is written: "A kingdom also, and priests to His God and Father, hath He made us."[542] It is the authority of the Church, and the honour which has acquired sanctity through the joint session of the Order, which has established the difference between the Order and the laity. Accordingly, where there is no joint session of the ecclesiastical Order, you offer, and baptize, and are priest, alone for yourself. But where three are, a church is, albeit they be laics. For each individual lives by his own faith,[543] nor is there exception of persons with God; since it is not hearers of the law who are justified by the Lord, but doers, according to what the apostle withal says.[544] Therefore, if you have the *right* of a priest in your own person, in cases of necessity, it behoves you to have likewise the *discipline* of a priest whenever it may be necessary to have the right of a priest. If you are a digamist, do you baptize? If you are a digamist, do you offer? How much more capital (a crime) is it for a digamist laic to act as a priest, when the priest himself, if he turn digamist, is deprived of the power of acting the priest!

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[538] I cannot find any such passage. Oehler refers to Lev. xxi. 14, but neither the Septuagint nor the Vulgate has any such prohibition there.

[539] Matt. v. 17, very often referred to by Tertullian.

[540] Comp. 1 Tim. iii. 1, 2; Tit. i. 5, 6; and Ellicott's *Commentary*.

[541] Sacerdotibus.

[542] Rev. i. 6.

[543] See Hab. ii. 4; Rom. i. 17; Gal. iii. 11; Heb. x. 38.

[544] Rom. ii. 13; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17; Deut. x. 17.

“But to necessity,” you say, “indulgence is granted.” No necessity is excusable which is avoidable. In a word, shun to be found guilty of digamy, and you do not expose yourself to the necessity of administering what a digamist may not lawfully administer. God wills us all to be so conditioned, as to be ready at all times and places to undertake (the duties of) His sacraments. There is “one God, one faith,”[545] one discipline too. So truly is this the case, that unless the laics as well observe the rules which are to guide the choice of presbyters, how will there be presbyters at all, who are chosen to that office from among the laics? Hence we are bound to contend that the command to abstain from second marriage relates *first* to the laic; so long as no other can be a presbyter than a laic, provided he have been *once for all* a husband.

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[545] Eph. iv. 5, 6.

Chapter VIII.—If It Be Granted that Second Marriage is Lawful, Yet All Things Lawful are Not Expedient.

Let it now be granted that repetition of marriage is lawful, if everything which is lawful is good. The same apostle exclaims: "All things are lawful, but all are not profitable."[546] Pray, can what is "not profitable" be called good? If even things which do not make for salvation are "lawful," it follows that even things which are not good are "lawful." But what will it be your duty rather to choose; that which is good because it is "lawful," or that which is so because it is "profitable?" A wide difference I take to exist between "licence" and salvation. Concerning the "good" it is not said "it is lawful;" inasmuch as "good" does not expect to be permitted, but to be assumed. But that is "permitted" about which a doubt exists whether it be "good;" which may likewise *not* be permitted, if it have not some first (extrinsic) cause of its being:—inasmuch as it is *on account of the danger of incontinence* that second marriage, (for instance), is permitted:—because, unless the "licence" of some not (absolutely) good thing were subject (so our choice), there were no means of proving who rendered a willing obedience to the Divine will, and who to his own power; which of us follows presentiality, and which embraces the opportunity of licence. "Licence," for the most part, is a trial of discipline; since it is through trial that discipline is proved, and through "licence" that trial operates. Thus it comes to pass that "all things are lawful, but not all are expedient," so long as (it remains true that) whoever has a "permission" granted is (thereby) tried, and is (consequently) judged during the process of trial in (the case of the particular) "permission." Apostles, withal, had a "licence" to marry, and lead wives about (with them[547]). They had a "licence," too, to "live by the Gospel."[548] But he who, when occasion required,[549] "did not use this right," provokes us to imitate his own example; teaching us that our probation consists in that wherein "licence" has laid the groundwork for the experimental proof of abstinence. 55

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[546] 1 Cor. x. 23.

[547] See 1 Cor. ix. 5.

[548] See vers. 4, 9–18.

[549] In occasionem.

Chapter IX.—Second Marriage a Species of Adultery, Marriage Itself Impugned, as Akin to Adultery.

If we look deeply into his meanings, and interpret them, second marriage will have to be termed no other than a species of fornication. For, since he says that married persons make this their solicitude, "how to please one another"[550] (not, of course, *morally*, for a good solicitude he would not impugn); and (since), he wishes them to be understood to be solicitous about dress, and ornament, and every kind of personal attraction, with a view to increasing their power of allurement; (since), moreover, to please by personal beauty and dress is the genius of carnal concupiscence, which again is the cause of fornication: pray, does second marriage seem to you to border upon fornication, since in it are detected those ingredients which are appropriate to fornication? The Lord Himself said, "Whoever has seen a woman with a view to concupiscence has already violated her in his heart."[551] But has he who has seen her with a view to marriage done so less or more? What if he have even married her?—which he would not do had he not desired her with a view to marriage, and seen her with a view to concupiscence; unless it is possible for a wife to be married whom you have not seen or desired. I grant it makes a wide difference whether a married man or an unmarried desire another woman. Every woman, (however), even to an unmarried man, is "another," so long as she belongs to some one else; nor yet is the mean through which she becomes a married woman any other than that through which withal (she becomes) an adulteress. It is laws which seem to make the difference between marriage and fornication; through diversity of illicitness, not through the nature of the thing itself. Besides, what is the thing which takes place in all men and women to produce marriage and fornication? Commixture of the flesh, of course; the concupiscence whereof the Lord put on the same footing with fornication. "Then," says (some one), "are you by this time destroying first—that is, single—marriage too?" And (if so) not without reason; inasmuch as it, too, consists of that which is the essence of fornication.[552] Accordingly, the best thing for a man is not to touch a woman; and accordingly the virgin's is the principal sanctity,[553] because it is free from affinity with fornication. And since these considerations may be advanced, even in the case of first and single marriage, to forward the cause of continence, how much more will they afford a prejudgment for refusing second marriage? Be thankful if God has once for all granted you indulgence to marry. Thankful, moreover, you will be if you know not that He has granted you that indulgence a second time. But you abuse indulgence if you avail yourself of it without moderation. Moderation is understood (to be derived) from

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[550] Sibi, "themselves," i.e., mutually. See 1 Cor. vii. 32–35.

[551] Matt. v. 28. See *de Idol.*, cc. ii. xxiii.; *de Pæn.*, c. iii.; *de Cult. Fem.*, l. ii. c. ii.; *de Pa.*, c. vi.

[552] But compare, or rather, contrast, herewith, *ad Ux.*, l. i. cc. ii. iii.

[553] Comp. *ad Ux.*, l. i. c. viii.; c. i. above; and *de Virg. Vel.*, c. x.

modus, a limit. It does not suffice you to have fallen back, by marrying, from that highest grade of immaculate virginity; but you roll yourself down into yet a third, and into a fourth, and perhaps into more, after you have failed to be continent in the second stage; inasmuch as he who has treated about contracting second marriages has not willed to prohibit even more. Marry we, therefore, daily.[554] And marrying, let us be overtaken by the last day, like Sodom and Gomorrah; that day when the "woe" pronounced over "such as are with child and giving suck" shall be fulfilled, that is, over the married and the incontinent: for from marriage result wombs, and breasts, and infants. And when an end of marrying? I believe after the end of living!

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[554] Comp. *ad Ux.*, l. i. c. v. *ad fin.*

Chapter X.—Application of the Subject. Advantages of Widowhood.

Renounce we things carnal, that we may at length bear fruits spiritual. Seize the opportunity—albeit not earnestly desired, yet favourable—of not having any one to whom to pay a debt, and by whom to be (yourself) repaid! You have ceased to be a debtor. Happy man! You have released[555] your debtor; sustain the loss. What if you come to feel that what we have called a loss is a gain? For continence will be a mean whereby you will traffic in[556] a mighty substance of sanctity; by parsimony of the flesh you will gain the Spirit. For let us ponder over our conscience itself, (to see) how different a man feels himself when he chances to be deprived of his wife. He savours spiritually. If he is making prayer to the Lord, he is near heaven. If he is bending over the Scriptures, he is "wholly in them."[557] If he is singing a psalm, he satisfies himself.[558] If he is adjuring a demon, he is confident in himself. Accordingly, the apostle added (the recommendation of) a temporary abstinence for the sake of adding an efficacy to prayers,[559] that we might know that what is profitable "for a time" should be always practised by us, that it may be always profitable. Daily, every moment, prayer is necessary to men; of course continence (is so) too, since prayer is necessary. Prayer proceeds from conscience. If the conscience blush, prayer blushes. It is the spirit which conducts prayer to God. If the spirit be self-accused of a blushing[560] conscience, how will it have the hardihood to conduct prayer to the altar; seeing that, if prayer blush, the holy minister (of prayer) itself is suffused too? For there is a prophetic utterance of the Old Testament: "Holy shall ye be, because God is holy;"[561] and again: "With the holy thou shalt be sanctified; and with the innocent man thou shalt be innocent; and with the elect, elect."[562] For it is our duty so to walk in the Lord's discipline as is "worthy,"[563] not according to the filthy concupiscences of the flesh. For so, too, does the apostle say, that "to savour according to the flesh is death, but to savour according to the spirit is life eternal in Jesus Christ our Lord."[564] Again, through the holy prophetess Prisca[565] the Gospel is thus preached: that “the holy minister knows how to minister sanctity.” “For purity,” says she, “is harmonious, and they see visions; and, turning their face downward, they even hear manifest voices, as salutary as they are withal secret.” If this dulling (of the spiritual faculties), even when the carnal nature is allowed room for exercise in first marriage, averts the Holy Spirit; how much more when it is brought into play in second marriage!

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[555] *Di*misisti, al. *a*misisti ="you have lost."

[556] Or, "amass"—negotiaberis. See Luke xix. 15.

[557] Comp. 1 Tim. iv. 15.

[558] Placet sibi.

[559] See 1 Cor. vii. 5.

[560] i.e., guilty.

[561] See Lev. xi. 44, 45; xix. 2; xx. 7, LXX. and Vulg.

[562] See Ps. xviii. 25, 26, esp. in Vulg. and LXX., where it is xvii. 26, 27.

[563] See Eph. iv. 1; Col. i. 10; 1 Thess. ii. 12.

[564] See Rom. viii. 5, 6, esp. in Vulg.

[565] A Marcionite prophetess, also called Priscilla.

Chapter XI.—The More the Wives, the Greater the Distraction of the Spirit.

For (in that case) the shame is double; inasmuch as, in second marriage, two wives beset the same husband—one in spirit, one in flesh. For the first wife you cannot hate, for whom you retain an even more religious affection, as being already received into the Lord's presence; for whose spirit you make request; for whom you render annual oblations. Will you stand, then, before the Lord with as many wives as you commemorate in prayer; and will you offer for two; and will you commend those two (to God) by the ministry of a priest ordained (to his sacred office) on the score of monogamy, or else consecrated (thereto) on the score even of virginity, surrounded by widows married but to one husband? And will your sacrifice ascend with unabashed front, and—among all the other (graces) of a good mind—will you request for yourself and for your wife chastity?

Chapter XII.—Excuses Commonly Urged in Defence of Second Marriage. Their Futility, Especially in the Case of Christians, Pointed Out.

I am aware of the excuses by which we colour our insatiable carnal appetite.[566] Our pretexts are: the necessities of props to lean on; a house to be managed; a family to be governed; chests[567] and keys to be guarded; the wool-spinning to be dispensed; food to be attended to; cares to be generally lessened. Of course the houses of none but married men fare well! The families of celibates, the estates of eunuchs, the fortunes of military men, or of such as travel without wives, have gone to rack and ruin! For are not we, too, soldiers? Soldiers, indeed, subject to all the stricter discipline, that we are subject to so great a General?[568] Are not we, too, travellers in this world?[569] Why moreover, Christian, are you so conditioned, that you cannot (so travel) without a wife? “In my present (widowed) state, too, a consort in domestic works is necessary.” (Then) take some spiritual wife. Take to yourself from among the widows one fair in faith, dowered with poverty, sealed with age. You will (thus) make a good marriage. A plurality of *such* wives is pleasing to God. “But Christians concern themselves about posterity”—to whom there is no to-morrow![570] Shall the servant of God yearn after heirs, who has disinherited himself from the world? And is it to be a reason for a man to repeat marriage, if from his first (marriage) he have no children? And shall he thus have, as the first benefit (resulting therefrom), this, that he should desire longer life, when the apostle himself is in haste to be “with the Lord?”[571] Assuredly, most 57 free will he be from encumbrance in persecutions, most constant in martyrdoms, most prompt in distributions of his goods, most temperate in acquisitions; lastly, undistracted by cares will he die, when he has left children behind him—perhaps to perform the last rites over his grave! Is it then, perchance, in forecast for the commonwealth that such (marriages)are contracted? for fear the States fail, if no rising generations be trained up? for fear the rights of law, for fear the branches of commerce, sink quite into decay? for fear the temples be quite forsaken? for fear there be none to raise the acclaim, “The lion for the Christians?”—for these are the acclaims which they desire to hear who go in quest of offspring! Let the well-known burdensomeness of children—especially in *our* case—suffice to counsel widowhood: (children) whom men are compelled by laws to undertake (the charge of); because no wise man would ever willingly have desired sons! What, then, will you do if you succeed in filling your new wife with your own conscientious scruples? Are you to dissolve the conception by aid of drugs? I think to *us* it is no more lawful to hurt (a child) in process of birth, than one (already) born. But perhaps at that time of your wife's pregnancy you will have the hardihood to beg from God a remedy for so grave a solicitude, which, when it lay in your own power, you refused? Some (naturally) barren woman, I suppose, or (some woman) of an age already feeling the chill of years, will be the object of your forecasting search. A course prudent enough, and, above all, worthy of a believer! For there is no woman whom we have believed to have borne (a child) when barren or old, when God so willed! which he is all the more likely to do if any one, by the presumption of this foresight of his own, provoke emulation on the part of God. In fine, we know a case among our brethren, in which one of them took a barren woman in second marriage for his daughter's sake, and became as well for the second time a father as for the second time a husband.

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[566] Comp. herewith, *ad Ux.*, l. i. c. iv.

[567] Or “purses.”

[568] Comp. 2 Tim. ii. 3, 4; Heb. ii. 10.

[569] Or “age”—sæculo. Comp. Ps. xxxix. 12 (in LXX. xxxviii. 13, as in Vulg.) and Heb. xi. 13.

[570] Comp. Matt. vi. 34; Jas. iv. 13–15.

[571] Comp. Phil. i. 23.

Chapter XIII.—Examples from Among the Heathen, as Well as from the Church, to Enforce the Foregoing Exhortation.

To this my exhortation, best beloved brother, there are added even heathenish examples; which have often been set by ourselves as well (as by others) in evidence, when anything good and pleasing to God is, even among "strangers," recognised and honoured with a testimony. In short, monogamy among the heathen is so held in highest honour, that even virgins, when legitimately marrying, have a woman never married but once appointed them as brideswoman; and if *you say that* "this is for the sake of the omen," of course it is for the sake of a *good* omen; again, that in some solemnities and official functions, single-husbandhood takes the precedence: at all events, the wife of a Flamen must be but once married, which is the law of the Flamen (himself) too. For the fact that the chief pontiff himself must not iterate marriage is, of course, a glory to monogamy. When, however, Satan affects God's sacraments, it is a challenge to us; nay, rather, a cause for blushing, if we are slow to exhibit to God a continence which some render to the devil, by perpetuity sometimes of virginity, sometimes of widowhood. We have heard of Vesta's virgins, and Juno's at the town[572] of Achaia, and Apollo's among the Delphians, and Minerva's and Diana's in some places. We have heard, too, of continent *men*, and (among others) the priests of the famous Egyptian bull: women, moreover, (dedicated) to the African Ceres, in whose honour they even spontaneously abdicate matrimony, and so live to old age, shunning thenceforward all contact with males, even so much as the kisses of their sons. The devil, forsooth, has discovered, after voluptuousness, even a chastity which shall work perdition; that the guilt may be all the deeper of the Christian who refuses the chastity which helps to salvation! A testimony to us shall be, too, some of heathendom's women, who have won renown for their obstinate persistence in single-husbandhood: some Dido,[573] (for instance), who, refugee as she was on alien soil, when she ought rather to have desired, without any external solicitation, marriage with a king, did yet, for fear of experiencing a second union, prefer, contrariwise, to "burn" rather than to "marry;" or the famous Lucretia, who, albeit it was but once, by force, and against her will, that she had suffered a strange man, washed her stained flesh in her own blood, lest she should live, when no longer single-husbanded in her own esteem! A little more care will furnish you with more examples from our own (sisters); and *those* indeed, superior to the others, inasmuch as it is a greater thing to live in chastity than to die for it. Easier it is to lay down your life because you have lost a blessing, than to keep by living that for which you would rather die outright. How many men, therefore, and how many women, in Ecclesiastical Orders, owe their position to continence, who have preferred to be wedded to God; who have restored the honour of their flesh, and who have already dedicated themselves as sons of that (future) age, by slaying in themselves the concupiscence of lust, and that whole (propensity) which could not be admitted within Paradise![574] Whence it is presumable that such as shall wish to be received within Paradise, ought at last to begin to cease from that thing from which Paradise is intact. 58

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[572] Ægium (Jos. Scaliger, in Oehler).

[573] But Tertullian overlooks the fact that both Ovid and Virgil represent her as more than willing to marry Æneas. [Why should he note the fables of poets? This testimony of a Carthaginian is historic evidence of the fact.]

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[574] Comp. Matt. xxii. 29, 30; Mark xii. 24, 25; Luke xx. 34–36.

Elucidation.

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(Albeit they be laics, p. 54.)

In the tract on *Baptism*[575] Tertullian uses language implying that three persons compose a Church. But here we find it much more strongly pronounced,—*Ubi tres, Ecclesia est, licet Laici.* The question of lay-baptism we may leave till we come to Cyprian, only noting here, that, while Cyprian abjures his "master" on this point, his adversary, the Bishop of Rome, adopts Tertullian's principle in so far. But, in view of Matt. xix. 20, surely we may all allow that three are a *quorum* when so "gathered together in Christ's name," albeit not for all purposes. Three women may claim the Saviour's promise when lawfully met together for social devotions, nor can it be denied that they have a share in the priesthood of the "peculiar people." So, too, even of three pious children. But it does not follow that they are a church *for all purposes*,—preaching, celebrating sacraments, ordaining, and the like. The late Dean Stanley was fond of this passage of Tertullian, but obviously it might be abused to encourage a state of things which all orderly and organized systems of religion must necessarily discard.[576] On p. 58 there is a reference, apparently, to *deaconesses* as "women in Ecclesiastical Orders."

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[575] Chap. vi. vol. iii. p. 672, this series.

[576] Hooker, *Eccl. Polity*, b. iii. cap. i. 14.

VI.

On Monogamy.[577]

[Translated by the Rev. S. Thelwall.]

Chapter I.—Different Views in Regard to Marriage Held by Heretics, Psychic, and Spiritualists.

Heretics do away with marriages; Psychics accumulate them. The former marry not *even* once; the latter not *only* once. What dost thou, Law of the Creator? Between alien eunuchs and thine own grooms, thou complainest as much of the over-obedience of thine own household as of the contempt of strangers. They who abuse thee, do thee equal hurt with them who use thee not. In fact, neither is such continence laudable because it is heretical, nor such licence defensible because it is psychical. The former is blasphemous, the latter wanton; the former destroys the God of marriages, the latter puts Him to the blush. Among *us*, however, whom the recognition of spiritual gifts entitles to be deservedly called Spiritual, continence is as religious as licence is modest; since both the one and the other are in harmony with the Creator. Continence honours the law of marriage, licence tempers it; the former is not forced, the latter is regulated; the former recognises the power of free choice, the latter recognises a limit. We admit one marriage, just as we do one God. The law of marriage reaps an accession of honour where it is associated with shamefastness. But to the Psychics, since they receive not the Spirit, the things which are the Spirit's are not pleasing. Thus, so long as the things which are the Spirit's please them not, the things which are of the flesh will please, as being the contraries of the Spirit. "The flesh," saith (the apostle), "lusteth against the Spirit, and the Spirit against the flesh."[578] But what will the flesh "lust" after, except what is more *of* the flesh? For which reason withal, in the beginning, it became estranged from the Spirit. "My Spirit," saith (God), "shall not permanently abide in these men eternally,[579] for that they are flesh."[580]

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[577] [Written against orthodoxy, say *circa* a.d. 208. But see Elucidation I.].

[578] Gal. v. 17.

[579] In ævum; εἰς τὸν αἰῶνα (LXX.); in æternum (Vulg.).

[580] Gen. vi. 3.

Chapter II.—The Spiritualists Vindicated from the Charge of Novelty.

And so they upbraid the discipline of monogamy with being a heresy; nor is there any other cause whence they find themselves compelled to deny the Paraclete more than the fact that they esteem Him to be the institutor of a novel discipline, and a discipline which they find most harsh: so that this is already the first ground on which we must join issue in a general handling (of the subject), whether there is room for maintaining that the Paraclete has taught any such thing as can either be charged with novelty, in opposition to catholic tradition,[581] or with burdensomeness, in opposition to the "light burden"[582] of the Lord.

Now concerning each point the Lord Himself has pronounced. For in saying, "I still have many things to say unto you, but ye are not yet able to bear them: when the Holy Spirit shall be come, He will lead you into all truth,"[583] He sufficiently, of course, sets before us that He will bring such (teachings) as may be esteemed alike *novel*, as having never before been published, and finally *burdensome*, as if that were the reason why they were not published. "It follows," you say, "that by this line of argument, anything you please which is novel and burdensome may be ascribed to the Paraclete, even if it have come from the adversary spirit." No, of course. For the adversary spirit would be apparent from the diversity of his preaching, beginning by adulterating the rule of faith, and so (going on to) adulterating the order of discipline; because the corruption of that which holds the first grade, (that is, of faith, which is prior to discipline,) comes first. A man must of necessity hold heretical views of God first, and then of His institution. But the Paraclete, having many things to 60 teach fully which the Lord deferred till He came, (according to the pre-definition,) will begin by bearing emphatic witness to Christ, (as being) such as we believe (Him to be), together with the whole order of God the Creator, and will glorify Him,[584] and will "bring to remembrance" concerning Him. And when He has thus been recognised (as the promised Comforter), on the ground of the cardinal rule, He will reveal those "many things" which appertain to disciplines; while the integrity of His preaching commands credit for these (revelations), albeit they be "novel," inasmuch as they are now in course of revelation, albeit they be "burdensome," inasmuch as not even *now* are they found bearable: (revelations), however, of none other Christ than (the One) who said that He had withal "other many things" which were to be fully taught by the Paraclete, no less burdensome to men of our own day than to them, by whom they were then "not yet able to be borne."

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[581] Comp. 1 Cor. xi. 2; 2 Thess. ii. 15; iii. 6. Comp. the Gr. text and the Vulg. *in locis*.

[582] See Matt. xi. 30.

[583] John xvi. 12, 13. Tertullian's rendering is not *verbatim*.

[584] See John xvi. 14.

Chapter III.—The Question of Novelty Further Considered in Connection with the Words of the Lord and His Apostles.

But (as for the question) whether monogamy be "burdensome," let the still shameless "infirmity of the flesh" look to that: let us meantime come to an agreement as to whether it be "novel." This (even) broader assertion we make: that even if the Paraclete had in this our day definitely prescribed a virginity or continence total and absolute, so as not to permit the heat of the flesh to foam itself down even in single marriage, even thus He would seem to be introducing nothing of "novelty;" seeing that the Lord Himself opens "the kingdoms of the heavens" to "eunuchs,"[585] as being Himself, withal, a virgin; to whom looking, the apostle also—himself too for this reason abstinent—gives the preference to continence.[586] ("Yes"), you say, "but saving the law of marriage." Saving it, plainly, and we will see under what limitations; nevertheless already destroying it, in so far as he gives the preference to continence. "Good," he says, "(it is) for a man not to have contact with a woman." It follows that it is evil to have contact with her; for nothing is contrary to good except evil. And accordingly (he says), "It remains, that both they who have wives so be as if they have not,"[587] that it may be the more binding on them who have not to abstain from having them. He renders reasons, likewise, for so advising: that the unmarried think about God, but the married about how, in (their) marriage, each may please his (partner).[588] And I may contend, that what is *permitted* is not absolutely good.[589] For what is absolutely good is not *permitted*, but needs no asking to make it lawful. Permission has its cause sometimes even in *necessity*. Finally, in this case, there is no volition on the part of him who permits marriage. For his *volition* points another way. "I *will*," he says, "that you all so be as I too (am)."[590] And when he shows that (so to abide) is "better," what, pray, does he demonstrate himself to "will," but what he has premised is "better?" And thus, if he *permits* something other *than what* he has "willed"—permitted not voluntarily, but of necessity—he shows that what he has unwillingly granted as an indulgence is not absolutely good. Finally, when he says, "Better it is to marry than to burn," what sort of good must that be understood to be which is better than a penalty? which cannot seem "better" except when compared to a thing very bad? "Good" is that which keeps this name *per se*; without comparison—I say not with an evil, but even—with some other good: so that, even if it be compared to and overshadowed by another good, it nevertheless remains in (possession of) the name of good. If, on the other hand, comparison with evil is the mean which obliges it to be called good; it is not so much "good" as a species of inferior evil, which, when obscured by a higher evil, is driven to the name of good. Take away, in short, the condition, so as not to say, "Better it is to marry than to burn;" and I question whether you will have the hardihood to say, "Better (it is) to marry," not adding *than what* it is better. This done, then, it becomes *not* "better;" and while not "better," not "good" either, the condition being taken away which, while making it "better" than another thing, in that sense obliges it to be considered "good." Better it is to lose one eye than two. If, however, you withdraw from the comparison of either evil, it will not be better to have one eye, because it is not even good.

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[585] See Matt. xix. 12. Comp. *de. Pa.*, c. xiii.; *de. Cult. Fem.*, l. ii. c. ix.

[586] See 1 Cor. vii. 1, 7, 37, 40; and comp. *de Ex. Cast.*, c. iv.

[587] 1 Cor. vii. 29.

[588] 1 Cor. vii. 32–34.

[589] Comp. *ad Ux.*, l. i. c. iii.; *de Cult. Fem.*, l. ii. c. x. *sub fin.*; and *de Ex. Cast.*, c. iii., which agrees nearly verbatim with what follows.

[590] 1 Cor. vii. 7, only the Greek is θέλω, not βούλομαι.

What, now, if he accommodatingly grants all indulgence to marry on the ground of his own (that is, of human) sense, out of the necessity which we have mentioned, inasmuch as "better it is to marry than to burn?" In fact, when he turns to the second case, by saying, "But to the married I officially announce—not I, but the Lord"—he shows that those things which he had said above had not been (the dictates) of the Lord's authority, but of human judgment. When, however, he turns their minds back to continence, ("But I will you all so to be,") "I think, moreover," he says, "I too have the Spirit of God;" in order that, if he had granted any indulgence out of necessity, that, by the Holy Spirit's authority, he might recall. 61 But John, too, when advising us that "we ought so to walk as the Lord withal did,"[591] of course admonished us to walk as well in accordance with sanctity of the flesh (as in accordance with His example in other respects). Accordingly he says more manifestly: "And every (man) who hath this hope in Him maketh himself chaste, just as Himself withal is chaste."[592] For elsewhere, again, (we read): "Be ye holy, just as He withal was holy"[593]—in the flesh, namely. For of the Spirit he would not have said (that), inasmuch as the Spirit is without any external influence recognised as "holy," nor does He wait to be admonished to sanctity, which is His proper nature. But the flesh *is taught* sanctity; and that withal, in Christ, was holy.

Therefore, if all these (considerations) obliterate the licence of marrying, whether we look into the condition on which the licence is granted, or the preference of continence which is imposed, why, after the apostles, could not the same Spirit, supervening for the purpose of conducting disciplehood[594] into "all truth" through the gradations of the times (according to what the preacher says, "A time to everything"[595]), impose by this time a final bridle upon the flesh, no longer obliquely calling us away from marriage, but openly; since now more (than ever) "the time is become wound up,"[596]—about 160 years having elapsed since then? Would you not spontaneously ponder (thus) in your own mind: "This discipline is old, shown beforehand, even at that early date, in the Lord's flesh and will, (and) successively thereafter in both the counsels and the examples of His apostles? Of old we were destined to this sanctity. Nothing of novelty is the Paraclete introducing. What He premonished, He is (now) definitively appointing; what He deferred, He is (now) exacting." And presently, by revolving these thoughts, you will easily persuade yourself that it was much more competent to the Paraclete to preach unity of marriage, who could withal have preached its annulling; and that it is more credible that He should have tempered what it would have become Him even to have abolished, if you understand what Christ's "will" is. Herein also you ought to recognise the Paraclete in His character of Comforter, in that He excuses your infirmity[597] from (the stringency of) an absolute continence.

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[591] 1 John ii. 6.

[592] 1 John iii. 3.

[593] There is no such passage in any Epistle of St. John. There is one similar in 1 Pet. i. 15.

[594] Disciplinam.

[595] Eccles. iii. 1.

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[596] 1 Cor. vii. 29.

[597] Comp. Rom. viii. 26.

Chapter IV.—Waiving Allusion to the Paraclete, Tertullian Comes to the Consideration of the Ancient Scriptures, and Their Testimony on the Subject in Hand.

Waiving, now, the mention of the Paraclete, as of some authority of our own, evolve we the common instruments of the primitive Scriptures. This very thing is demonstrable by us: that the rule of monogamy is neither novel nor strange, nay rather, is both ancient, and proper to Christians; so that you may be sensible that the Paraclete is rather its *re*stitutor than *in*stitutor. As for what pertains to antiquity, what more ancient formal type can be brought forward, than the very original fount of the human race? One female did God fashion for the male, culling one rib of his, and (of course) (one) out of a plurality. But, moreover, in the introductory speech which preceded the work itself, He said, "It is not good for the man that he be alone; let us make an help-meet for him." For He would have said "helpers" if He had destined him to have more wives (than one). He added, too, a law concerning the future; if, that is, (the words) "And two shall be (made) into one flesh"—not three, nor more; else they would be no more "two" if (there were) more—were prophetically uttered. The law stood (firm). In short, the unity of marriage lasted to the very end in the case of the authors of our race; not because there were no other women, but because the reason *why* there were none was that the first-fruits of the race might not be contaminated by a double marriage. Otherwise, had God (so) willed, there *could* withal have been (others); at all events, he might have taken from the abundance of his own daughters—having no less an Eve (taken) out of his own bones and flesh—if piety had allowed it to be done. But where the first crime (is found) homicide, inaugurated in fratricide—no crime was so worthy of the second place as a double marriage. For it makes no difference whether a man have had two wives singly, or whether individuals (taken) at the same time have made two. The number of (the individuals) conjoined and separate is the same. Still, God's institution, after once for all suffering violence through Lamech, remained firm to the very end of that race. Second Lamech there arose none, in the way of being husband to two wives. What Scripture does not note, it denies. Other iniquities provoke the deluge: (iniquities) once for all avenged, whatever was their nature; not, however, "seventy-seven times,"[598] which (is the vengeance which) double marriages have deserved. 62

But again: the reformation of the second human race is traced from monogamy as its mother. Once more, "two (joined) into one flesh" undertake (the duty of) "growing and multiplying,"—Noah, (namely), and his wife, and their sons, in single marriage.[599] Even in the very animals monogamy is recognised, for fear that even beasts should be born of adultery. "Out of all beasts," said (God),[600] "out of all flesh, two shalt thou lead into the ark, that they may live with thee, male and female: they shall be (taken) from all flying animals according to (their) kind, and from all creepers of the earth according to their kind; two out of all shall enter unto thee, male and female." In the same formula, too, He orders sets of sevens, made up of pairs, to be gathered to him, consisting of male and female—one male and one female.[601] What more shall I say? Even unclean birds were not allowed to enter with two females each.

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[598] Septuagies septies. See Gen. iv. 19–24.

[599] Comp. Gen. vii. 7 with 1 Pet. iii. 20 *ad fin.*

[600] Comp. Gen. vi. 19, 20.

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[601] See Gen. vii. 3.

Chapter V.—Connection of These Primeval Testimonies with Christ.

Thus far for the testimony of things primordial, and the sanction of our origin, and the prejudgment of the divine institution, which of course is a law, not (merely) a memorial inasmuch as, if it was "so done from the beginning," we find ourselves directed to the beginning by Christ: just as, in the question of divorce, by saying that that had been permitted by Moses on account of their hard-heartedness but from the beginning it had not been so, He doubtless recalls to "the beginning" the (law of) the individuity of marriage. And accordingly, those whom God "from the beginning" conjoined, "two into one flesh," man shall not at the present day separate.[602] The apostle, too, writing to the Ephesians, says that God "had proposed in Himself, at the dispensation of the fulfilment of the times, to recall to the head" (that is, to the beginning) "things universal in Christ, which are above the heavens and above the earth in Him."[603] So, too, the two letters of Greece, the first and the last, the Lord assumes to Himself, as figures of the beginning and end! which concur in Himself: so that, just as Alpha rolls on till it reaches Omega, and again Omega rolls back till it reaches Alpha, in the same way He might show that in Himself is both the downward course of the beginning on to the end, and the backward course of the end up to the beginning; so that every economy, ending in Him through whom it began,—through the Word of God, that is, who was made flesh,[604]—may have an end correspondent to its beginning. And so truly in Christ are all things recalled to "the beginning," that even faith returns from circumcision to the integrity of that (original) flesh, as "it was from the beginning;" and freedom of meats and abstinence from blood alone, as "it was from the beginning;" and the individuality of marriage, as "it was from the beginning;" and the restriction of divorce, which *was not* "from the beginning;" and lastly, the whole man into Paradise, where he was "from the beginning." Why, then, ought He not to restore Adam thither at least as a monogamist, who cannot present him in so entire perfection as he was when dismissed thence? Accordingly, so far as pertains to the restitution of the beginning, the logic both of the dispensation you live under, and of your hope, exact this from you, that what was "from the beginning" (should be) in accordance with "the beginning;" which (beginning) you find counted in Adam, and recounted in Noah. Make your election, in which of the twain you account your "beginning." In both, the censorial power of monogamy claims you for itself. But again: if the beginning passes on to the end (as Alpha to Omega), as the end passes back to the beginning (as Omega to Alpha), and thus our origin is transferred to Christ, the animal to the spiritual—inasmuch as "(that was) not first which is spiritual, but (that) which (is) animal; then what (is) spiritual,"[605]—let us, in like manner (as before), see whether you owe this very (same) thing to this second origin also: whether the last Adam also meet you in the selfsame form as the first; since the last Adam (that is, Christ) was entirely unwedded, as was even the first Adam before his exile. But, presenting to your weakness the gift of the example of His own flesh, the more perfect Adam—that is, Christ, more perfect on this account as well (as on others), that He was more entirely pure—stands before you, if you are willing (to copy Him), as a voluntary celibate in the flesh. If, however, you are unequal (to that perfection), He stands before you a monogamist in spirit, having one Church as His spouse, according to the figure of Adam and of Eve, which (figure) the apostle interprets of that great sacrament of Christ and the Church, (teaching that), through the spiritual, it was analogous to the carnal monogamy. You see, therefore, after what manner, renewing your origin even in Christ, you cannot trace down that (origin) without the profession of monogamy; unless, (that is), you be in flesh what He is in spirit; albeit withal, what He was in flesh, you equally ought to have been. 63

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[602] See Matt. xix. 6.

[603] Eph. i. 9, 10. The Latin of Tertullian deserves careful comparison with the original Greek of St. Paul.

[604] See John i. 1–14.

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[605] 1 Cor. xv. 46.

Chapter VI.—The Case of Abraham, and Its Bearing on the Present Question.

But let us proceed with our inquiry into some eminent chief fathers of our origin: for there are some to whom our monogamist parents Adam and Noah are not pleasing, nor perhaps Christ either. To Abraham, in fine, they appeal; prohibited though they are to acknowledge any other father than God.[606] Grant, now, that Abraham is our father; grant, too, that Paul is. "In the Gospel," says he, "I have begotten you."[607] Show yourself a son even of Abraham. For your origin in him, you must know, is not referable to every period of his life: there is a definite time at which he is your father. For if "faith" is the source whence we are reckoned to Abraham as his "sons" (as the apostle teaches, saying to the Galatians, "You know, consequently, that (they) who are of faith, these are sons of Abraham"[608]), *when* did Abraham "believe God and it was accounted to him for righteousness?" I suppose when still in monogamy, since (he was) not yet in circumcision. But if afterwards he changed to either (opposite)—to digamy through cohabitation with his handmaid, and to circumcision through the seal of the testament—you cannot acknowledge him as your father except at that time when he "believed God," if it is true that it is according to *faith* that you are his son, not according to *flesh*. Else, if it be the later Abraham whom you follow as your father—that is, the digamist (Abraham)—receive him withal in his circumcision. If you reject his circumcision, it follows that you will refuse his digamy too. Two characters of his mutually diverse in two several ways, you will not be able to blend. His digamy began with circumcision, his monogamy with uncircumcision.[609] You receive digamy; admit circumcision too. You retain uncircumcision; you are bound to monogamy too. Moreover, so true is it that it is of the monogamist Abraham that you are the son, just as of the uncircumcised, that if you be circumcised you immediately cease to be his son, inasmuch as you will not be "of faith," but of the *seal* of a faith which had been justified in uncircumcision. You have the apostle: learn (of him), together with the Galatians.[610] In like manner, too, if you have involved yourself in digamy, you are not the son of that Abraham whose "faith" preceded in monogamy. For albeit it is subsequently that he is called "a father of many nations,"[611] still it is of *those* (nations) who, as the fruit of the "faith" which precedes digamy, had to be accounted "sons of Abraham."[612]

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[606] See Matt. xxiii. 9.

[607] 1 Cor. iv. 15, where it is διὰ τοῦ εὐαγγελίου.

[608] Gal. iii. 7.

[609] This is an error. Comp. Gen. xvi. with Gen. xvii.

[610] See Gal. iii. iv. and comp. Rom. iv.

[611] See Gen. xvii. 5.

[612] See Rom. iv. 11, 12, Gal. iii. 7; and comp. Matt. iii. 9; John viii. 39.

Thenceforward let matters see to themselves. Figures are one thing; laws another. Images are one thing; statutes another. Images pass away when fulfilled: statutes remain permanently to be fulfilled. Images prophesy: statutes govern. What that digamy of Abraham portends, the same apostle fully teaches,[613] the interpreter of each testament, just as he likewise lays it down that our "seed" is called in Isaac.[614] If you are "of the free woman," and belong to Isaac, he, at all events, maintained unity of marriage to the last.

These accordingly, I suppose, are they in whom my origin is counted. All others I ignore. And if I glance around at their examples—(examples) of some David heaping up marriages for himself even through sanguinary means, of some Solomon rich in wives as well as in other riches—you are bidden to "follow the better things;"[615] and you have withal Joseph but once wedded, and on this score I venture to say better than his father; you have Moses, the intimate eye-witness of God;[616] you have Aaron the chief priest. The second Moses, also, of the second People, who led our representatives into the (possession of) the promise of God, in whom the Name (of Jesus) was first inaugurated, was no digamist.

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[613] See Gal. iv. 21–31.

[614] See vers. 28, 31.

[615] See Ps. xxxvii. 27 (in LXX. xxxvi. 27); 1 Pet. iii. 11; 3 John 11.

[616] Dei de proximo arbitrum. See Num. xii. 6–8; Deut. xxxiv. 10.

Chapter VII.—From Patriarchal, Tertullian Comes to Legal, Precedents.

After the ancient examples of the patriarchs, let us equally pass on to the ancient documents of the legal Scriptures, that we may treat in order of all our canon. And since there are some who sometimes assert that they have nothing to do with the law (which Christ has not dissolved, but fulfilled),[617] sometimes catch at such parts of the law as they choose; plainly do we too assert that the law has deceased in this sense, that its burdens—according to the sentence of the apostles—which not even the fathers were able to sustain,[618] have wholly ceased: such (parts), however, as relate to righteousness not only permanently remain reserved, but even amplified; in order, to be sure, that our righteousness may be able to redound above the righteousness of the scribes and of the Pharisees.[619] If "righteousness" must, of course chastity must too. If, then, forasmuch as there is in the law a precept that a man is to take in marriage the wife of his brother if he have died without children,[620] for the purpose of raising up seed to his brother; and this may happen repeatedly to the same person, according to that crafty question of the Sadducees;[621] men for that reason think that frequency of marriage is permitted in other cases as well: it will be their duty to understand first the reason of the precept itself; and thus they will come to know that that reason, now ceasing, is among those parts of the law which have been cancelled. Necessary it was that there should be a succession to the marriage of a brother if he died childless: first, because that ancient benediction, "Grow and multiply,"[622] had still to run its course; secondly, because the sins of the fathers used to be exacted even from the sons;[623] thirdly, because eunuchs and barren persons used to be regarded as ignominious. And thus, for fear that such as had died childless, not from natural inability, but from being prematurely overtaken by death, should be judged equally accursed (with the other class); for this reason a vicarious and (so to say) posthumous offspring used to be supplied them. But (now), when the "extremity of the times" has cancelled (the command) "Grow and multiply," since the apostles (another command), "It remaineth, that both they who have wives so be as if they have not," because "the time is compressed;"[624] and "the sour grape" chewed by "the fathers" has ceased "to set the sons' teeth on edge,"[625] for, "each one shall die in his own sin;" and "eu-

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[617] See Matt. v. 17.

[618] See Acts xv. 10.

[619] See Matt. v. 20.

[620] Deut. xxv. 5, 6.

[621] See Matt. xxii. 23–33; Mark xii. 18–27; Luke xx. 26–38. Comp. *ad Ux.*, l. i.

[622] Gen. i. 28. Comp. *de Ex. Cast.*, c. vi.

[623] See Ex. xx. 5; and therefore there must be sons begotten from whom to exact them.

[624] Comp. *de Ex. Cast.*, c. vi.

[625] See Jer. xxxi. 29, 30 (in LXX. xxxviii. 29, 30); Ezek. xviii. 1–4.

nuchs" not only have lost ignominy, but have even deserved grace, being invited into "the kingdoms of the heavens:"[626] the law of succeeding to the wife of a brother being buried, its contrary has obtained—that of *not* succeeding to the wife of a brother. And thus, as we have said before, what has ceased to be valid, on the cessation of its reason, cannot furnish a ground of argument to another. Therefore a wife, when her husband is dead, will not marry; for if she marry, she will of course be marrying (his) brother: for "all we are brethren."[627] Again, the woman, if intending to marry, has to marry "in the Lord;"[628] that is, not to an heathen, but to a brother, inasmuch as even the ancient law forbids[629] marriage with members of another tribe. Since, moreover, even in Leviticus there is a caution, "Whoever shall have taken (his) brother's wife, (it) is uncleanness—turpitude; without children shall (he) die;"[630] beyond doubt, while the man is prohibited from marrying a second time, the woman is prohibited too, having no one to marry except a brother. In what way, then, an agreement shall be established between the apostle and the Law (which he is not impugning in its entirety), shall be shown when we shall have come to his own epistle. Meantime, so far as pertains to the law, the lines of argument drawn from it are more suitable for us (than for our opponents). In short, the same (law) prohibits priests from marrying a second time. The daughter also of a priest it bids, if widowed or repudiated, if she have had no seed, to return into her father's home and be nourished from his bread.[631] The reason why (it is said), "If she have had no seed," is not that if she have she may marry again—for how much more will she abstain from marrying if she have sons?—but that, if she have, she may be "nourished" by her son rather than by her father; in order that the son, too, may carry out the precept of God, "Honour father and mother."[632] Us, moreover, Jesus, the Father's Highest and Great Priest,[633] clothing us from His own store[634]—inasmuch as they "who are baptized in Christ[635] have put on Christ"—has made "priests to God His Father,"[636] according to John. For the reason why He recalls that young man who was hastening to his father's obsequies,[637] is that He may show that we are called priests by Him; (priests) whom the Law used to forbid to be present at the sepulture of parents:[638] "Over every dead soul," it says, "the priest shall not enter, and over his own father and over his own mother he shall not be contaminated." "Does it follow that we too are bound to observe *this* prohibition?" No, of course. For our one Father, God, *lives*, and our mother, the Church; and neither are we dead who live to God, nor do we bury our dead, inasmuch as they too are living in Christ. At all events, priests we are called by Christ; debtors to monogamy, in accordance with the pristine Law of God, which prophesied at that time of us in its own priests. 65

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[626] Matt. xix. 12, often quoted.

[627] Matt. xxiii. 8.

[628] 1 Cor. vii. 39.

[629] "Adimit;" but the two mss. extant of this treatise read "admittit" =admits.

[630] Lev. xx. 21, not exactly given.

[631] Lev. xxii. 13, where there is no *command* to her to return, in the Eng. ver.: in the LXX. there is.

[632] Ex. xx. 12 in brief.

[633] Summus sacerdos et magnus patris. But Oehler notices a conjecture of Jos. Scaliger, "agnus patris," when we must unite "the High Priest and Lamb of the Father."

[634] De suo. Comp. *de Bapt.*, c. xvii., *ad fin.; de Cult. Fem.*, l. i. c. v., l. ii. c. ix.; *de Ex. Cast.*, c. iii. *med.*; and for the ref. see Rev. iii. 18.

[635] Gal. iii. 27; where it is εἰς Χριστόν, however.

[636] See Rev. i. 6.

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[637] Matt. viii. 21, 22; Luke ix. 59, 60.

[638] Lev. xxi. 11.

Chapter VIII.—From the Law Tertullian Comes to the Gospel. He Begins with Examples Before Proceeding to Dogmas.

Turning now to the law, which is properly ours—that is, to the Gospel—by what kind of examples are we met, until we come to definite dogmas? Behold, there immediately present themselves to us, on the threshold as it were, the two priestesses of Christian sanctity, Monogamy and Continence: one modest, in Zechariah the priest; one absolute, in John the forerunner: one appeasing God; one preaching Christ: one proclaiming a perfect priest; one exhibiting "more than a prophet,"[639]—him, namely, who has not only preached or personally pointed out, but even baptized Christ. For who was more worthily to perform the initiatory rite on the body of the Lord, than flesh similar in kind to that which conceived and gave birth to that (body)? And indeed it was a virgin, about to marry once for all after her delivery, who gave birth to Christ, in order that each title of sanctity might be fulfilled in Christ's parentage, by means of a mother who was both virgin, and wife of one husband. Again, when He is presented as an infant in the temple, who is it who receives Him into his hands? who is the first to recognise Him in spirit? A man "just and circumspect," and of course no digamist, (which is plain) even (from this consideration), lest (otherwise) Christ should presently be more worthily preached by a woman, an aged widow, and "the wife of one man;" who, living devoted to the temple, was (already) giving in her own person a sufficient token what sort of persons ought to be the adherents to the spiritual temple,—that is, the Church. Such eye-witnesses the Lord in infancy found; no different ones had He in adult age. Peter alone do I find—through (the mention of) his "mother-in-law"[640],—to have been married. Monogamist I am led to presume him by consideration of the Church, which, built upon him,[641] was destined to appoint every grade of her Order from monogamists. The rest, while I do not find them married, I must of necessity understand to have been either eunuchs or continent. Nor indeed, if, among the Greeks, in accordance with the carelessness of custom, women and wives are classed under a common name—however, there is a name proper to *wives*—shall we therefore so interpret Paul as if he demonstrates the apostles to have had wives?[642] For if he were disputing about marriages, as he does in the sequel, where the apostle could better have named some particular example, it would appear right for him to say, "For have we not the power of leading about *wives*, like the other apostles and Cephas?" But when he subjoins those (expressions) which show his abstinence from (insisting on) the supply of maintenance, saying, "For have we not the power of eating and drinking?" he does not demonstrate that "wives" were led about by the apostles, whom even such as have not still have the power of eating and drinking; but simply "women," who used to minister to them in the same way (as they did) when accompanying the Lord.[643] But further, if Christ reproves the scribes and Pharisees, sitting in the official chair of Moses, but not doing what they taught,[644] what kind of (supposition) is it that He Himself withal should set upon His own official chair men who were mindful rather to enjoin—(but) not likewise to practise—sanctity of the flesh, which (sanctity) He had in all ways recommended to their teaching and practising?—first by His own example, then by all other arguments; while He tells (them) that "the kingdom of heavens" is "children's;"[645] while He associates with these (children) others who, after marriage, remained (or became) virgins;"[646] while He calls (them) to (copy) the simplicity of the dove, a bird not merely innocuous, but modest too, and whereof one male knows one female; while He denies the Samaritan woman's (partner to be) a husband, that He may show that manifold husbandry is adultery;[647] while, in the revelation of His own glory, He prefers, from among so many saints and prophets, to have with him Moses and Elias[648]—the one a monogamist, the other a voluntary celibate (for Elias was nothing else than John, who came "in the power and spirit of Elias"[649]); while that "man gluttonous and toping," the "frequenter of luncheons and suppers, in the company of publicans and sinners,"[650] sups once for all at a single marriage,[651] though, of course, many were marrying (around Him); for He willed to *attend* (marriages) only so often as (He willed) them to *be*.

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[639] See Matt. xi. 9; Luke vii. 26.

[640] See Mark i. 29, 30.

[641] See Matt. xvi. 13–19. Comp. *de Pu.*, c. xxi.

[642] See 1 Cor. ix. 1–5.

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[643] See Luke viii. 1–3; Matt. xxvii. 55, 56.

[644] Matt. xxiii. 1–3.

[645] See Matt. xviii. 1–4; xix. 13–15; Mark x. 13–15.

[646] Alios post nuptias pueros. The reference seems to be to Matt. xix. 12.

[647] See John iv. 16–18.

[648] See Matt. xvii. 1–8; Mark ix. 2–9; Luke ix. 28–36.

[649] See Luke i. 17.

[650] See Matt. xi. 19; Luke vii. 34.

[651] See John ii. 1–11.

Chapter IX.—From Examples Tertullian Passes to Direct Dogmatic Teachings. He Begins with the Lord's Teaching.

But grant that these argumentations may be thought to be forced and founded on conjectures, if no dogmatic teachings have stood parallel with them which the Lord uttered in treating of divorce, which, permitted formerly, He now prohibits, first because "from the beginning it was not so," like plurality of marriage; secondly, because "What God hath 66 conjoined, man shall not separate,"[652]—for fear, namely, that he contravene the Lord: for He alone shall "separate" who has "conjoined" (separate, moreover, not through the harshness of divorce, which (harshness) He censures and restrains, but through the debt of death) if, indeed, "one of two sparrows falleth not on the ground without the Father's will."[653] Therefore if those whom God has conjoined man shall not separate by divorce, it is equally congruous that those whom God has separated by death man is not to conjoin by marriage; the joining of the separation will be just as contrary to God's will as would have been the separation of the conjunction.

So far as regards the non-*de*struction of the will of God, and the *re*struction of the law of "the beginning." But another reason, too, conspires; nay, not another, but (one) which imposed the law of "the beginning," and moved the will of God to prohibit divorce: the fact that (he) who shall have dismissed his wife, except on the ground of adultery, makes her commit adultery; and (he) who shall have married a (woman) dismissed by her husband, of course commits adultery.[654] A divorced woman cannot even marry legitimately; and if she commit any such act without the name of marriage, does it not fall under the category of adultery, in that adultery is crime in the way of marriage? Such is God's verdict, within straiter limits than men's, that universally, whether through marriage or promiscuously, the admission of a second man (to intercourse) is pronounced adultery by Him. For let us see what marriage is in the eye of God; and thus we shall learn what adultery equally is. Marriage is (this): when God joins "two into one flesh;" or else, finding (them already) joined in the same flesh, has given His seal to the conjunction. Adultery is (this): when, the two having been—in whatsoever way—*dis*joined, other—nay, rather alien—flesh is mingled (with either): flesh concerning which it cannot be affirmed, "This is flesh out of my flesh, and this bone out of my bones."[655] For this, once for all done and pronounced, as from the beginning, so now too, cannot apply to "other" flesh. Accordingly, it will be without cause that you will say that God wills not a divorced woman to be joined to another man "while her husband liveth," as if He do will it "when he is dead;"[656] whereas if she is not bound to him when dead, no more is she when living. "Alike when divorce dissevers marriage as when death does, she will not be bound to him by whom the binding medium has been broken off." To whom, then, will she be bound? In the eye of God, it matters nought whether she marry during her life or after his death. For it is not against him that she sins, but against herself. "Any sin which a man may have committed is external to the body; but (he) who commits adultery sins against his own body." But—as we have previously laid down above—whoever shall intermingle with himself "other" flesh, over and above that pristine flesh which God either conjoined into two or else found (already) conjoined, commits adultery. And the reason why He has abolished divorce, which "was not from the beginning," is, that He may strengthen that which "was from the beginning"—the permanent conjunction, (namely), of "two into one flesh:" for fear that necessity or opportunity for a *third* union of flesh may make an irruption (into His dominion); permitting divorce to no cause but one—if, (that is), the (evil) against which precaution is taken chance to have occurred beforehand. So true, moreover, is it that divorce "was not from the beginning," that among the Romans it is not till after the six hundredth year from the building of the city that this kind of "hard-heartedness"[657] is set down as having been committed. But *they* indulge in promiscuous adulteries, even without divorcing (their partners): to *us*, even if we do divorce them, even marriage will not be lawful.

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[652] See Matt. xix. 3–8, where, however, Tertullian's order is reversed. Comp. with this chapter, c. v. above.

[653] See Matt. x. 29. Comp. *de Ex. Cast.*, c. i. *ad fin.*

[654] See Matt. v. 32.

[655] Gen. ii. 23, in reversed order again.

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[656] Comp. Rom. vii. 1–3.

[657] Comp. Matt. xix. 8; Mark x. 5.

Chapter X.—St. Paul’s Teaching on the Subject.

From this point I see that we are challenged by an appeal to the apostle; for the more easy apprehension of whose meaning we must all the more earnestly inculcate (the assertion), that a woman is more bound when her husband is dead not to admit (to marriage) another husband. For let us reflect that divorce either is caused by discord, or else causes discord; whereas death is an event resulting from the law of God, not from an offence of man; and that it is a debt which all owe, even the unmarried. Therefore, if a divorced woman, who has been separated (from her husband) in soul as well as body, through discord, anger, hatred, and the causes of these—injury, or contumely, or whatsoever cause of complaint—is bound to a personal enemy, not to say a husband, how much more will one who, neither by her own nor her husband’s fault, but by an event resulting from the Lord’s law, has been—not separated from, but left behind by—her consort, be his, even when dead, to whom, even when dead, she owes (the debt of) concord? From him from whom she has heard no (word of) divorce she does not turn away; with him she is, to whom she has written no (document of) divorce; him whom she was unwilling to have lost, she retains. She has within her the licence of the mind, which represents to a man, in imaginary enjoyment, all things which he has not. In short, I ask the woman herself, “Tell me, sister, have you sent your husband before you (to his rest) in peace?” What will she answer? (Will she say), “In discord?” In that case she is the more bound to him with whom she has a cause (to plead) at the bar of God. She who is bound (to another) has not departed (from him). But (will she say), “In peace?” In that case, she must necessarily persevere in that (peace) with him whom she will no longer have the power to divorce; not that she would, even if she had been able to divorce him, have been marriageable. Indeed, she prays for his soul, and requests refreshment for him meanwhile, and fellowship (with him) in the first resurrection; and she offers (her sacrifice) on the anniversaries of his falling asleep. For, unless she does these deeds, she has in the true sense divorced him, so far as in her lies; and indeed the more iniquitously—inasmuch as (she did it) as far as *was* in her power—because she had *no* power (to do it); and with the more indignity, inasmuch as it is with more indignity if (her reason for doing it is) because he did *not* deserve it. Or else shall we, pray, cease to be after death, according to (the teaching of) some Epicurus, and not according to (that of) Christ? But if we believe the resurrection of the dead, of course we shall be bound to them with whom we are destined to rise, to render an account the one of the other. “But if ‘in that age they will neither marry nor be given in marriage, but will be equal to angels,’[658] is not the fact that there will be no restitution of the conjugal relation a reason why we shall *not* be bound to our departed consorts?” Nay, but the more shall we *be* bound (to them), because we are destined to a better estate—destined (as we are) to rise to a spiritual consortship, to recognise 67 as well our own selves as them who are ours. Else how shall we sing thanks to God to eternity, if there shall remain in us no sense and memory of this debt; if we shall be *re*-formed in substance, not in consciousness? Consequently, we who shall be with God shall be together; since we shall all be with the one God—albeit the wages be various,[659] albeit there be "many mansions", in the house of the same Father[660] having laboured for the "one penny"[661] of the self-same hire, that is, of eternal life; in which (eternal life) God will still less separate them whom He has conjoined, than in this lesser life He forbids them to be separated.

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[658] See Matt. xxii. 30; Mark xii. 25; Luke xx. 35, 36.

Since this is so, how will a woman have room for another husband, who is, even to futurity, in the possession of her own? (Moreover, we speak to each sex, even if our discourse address itself but to the one; inasmuch as one discipline is incumbent [on both].) She will have one in spirit, one in flesh. This will be adultery, the conscious affection of one woman for two men. If the one has been disjoined from her flesh, but remains in her heart—in that place where even cogitation without carnal contact achieves beforehand both adultery by concupiscence, and matrimony by volition—he is to this hour her husband, possessing the very thing which is the mean whereby he became so—her mind, namely, in which withal, if another shall find a habitation, this will be a crime. Besides, excluded he is not, if he *has* withdrawn from viler carnal commerce. A more honourable husband is he, in proportion as he is become more pure.

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[659] Comp. 1 Cor. iii. 8.

[660] Comp. John xiv. 2.

[661] Matt. xx. 1–16.

Chapter XI.—Further Remarks Upon St. Paul's Teaching.

Grant, now, that you marry "in the Lord," in accordance with the law and the apostle—if, notwithstanding, you care even about this—with what face do you request (the solemnizing of) a matrimony which is unlawful to those of whom you request it; of a monogamist bishop, of presbyters and deacons bound by the same solemn engagement, of widows whose Order you have in your own person refused? And they, plainly, will give husbands and wives as they would morsels of bread; for this is their rendering of "To every one who asketh thee thou shalt give!"[662] And they will join you together in a virgin church, the one betrothed of the one Christ! And you will pray for your *husbands*, the new and the old. Make your election, to which of the twain you will play the adulteress. I think, to both. But if you have any wisdom, be silent on behalf of the dead one. Let your silence be to him a divorce, already endorsed in the dotal gifts of another. In this way you will earn the new husband's favour, if you forget the old. You ought to take more pains to please him for whose sake you have not preferred to please God! Such (conduct) the Psychics will have it the apostle approved, or else totally failed to think about, when he wrote: "The woman is bound for such length of time as her husband liveth; but if he shall have died, she is free; whom she will let her marry, only in the Lord."[663] For it is out of this passage that they draw their defence of the licence of second marriage; nay, even of (marriages) to any amount, if of second (marriage): 68 for that which has ceased to *be once for all*, is open to *any and every number*. But the sense in which the apostle did write will be apparent, if first an agreement be come to that he did *not* write it in the sense of which the Psychics avail themselves. Such an agreement, moreover, will be come to if one first recall to mind those (passages) which are diverse from the passage in question, when tried by the standard of doctrine, of volition, and of Paul's own discipline. For, if he permits second nuptials, which were *not* "from the beginning," how does he affirm that all things are being recollected *to* the beginning in Christ?[664] If he wills us to iterate conjugal connections, how does he maintain that "our seed is called" in the but once married Isaac as its author? How does he make monogamy the base of his disposition of the whole Ecclesiastical Order, if this rule does not antecedently hold good in the case of laics, from whose ranks the Ecclesiastical Order proceeds?[665] How does he call away from the enjoyment of marriage such as are still in the married position, saying that "the time is wound up," if he calls back again into marriage such as through death had escaped from marriage? If these (passages) are diverse from that one about which the present question is, it will be agreed (as we have said) that he did not write in that sense of which the Psychics avail themselves; inasmuch as it is easier (of belief) that that one passage should have some explanation agreeable with the others, than that an apostle should seem to have taught (principles) mutually diverse. That explanation we shall be able to discover in the subject-matter itself. What was the subject-matter which led the apostle to write such (words)? The inexperience of a new and just rising Church, which he was rearing, to wit, "with milk," not yet with the "solid food"[666] of stronger doctrine; inexperience so great, that that infancy of faith prevented them from yet knowing what they were to do in regard of carnal and sexual necessity. The very phases themselves of this (inexperience) are intelligible from (the apostle's) rescripts, when he says:[667] "But concerning these (things) which ye write; good it is for a man not to touch a woman; but, on account of fornications, let each one have his own wife." He shows that there were who, having been "apprehended by the faith" in (the state of) marriage, were apprehensive that it might not be lawful for them thenceforward to enjoy their marriage, because they had believed on the holy flesh of Christ. And yet it is "by way of allowance" that he makes the concession, "not by way of command;" that is, indulging, not enjoining, the practice. On the other hand, he "willed rather" that all should be what he himself was. Similarly, too, in sending a rescript on (the subject of) divorce, he demonstrates that some had been thinking over that also, chiefly because withal they did not suppose that they were to persevere, after faith, in heathen marriages. They sought counsel, further, "concerning virgins"—for "precept of the Lord" there was none—(and were told) that "it is good for a man if he so remain permanently;" ("so"), of course, as he may have been found by the faith. "Thou hast been bound to a wife, seek not loosing; thou hast been loosed from a wife, seek not a wife." "But if thou shalt have taken to (thyself) a wife, thou hast not sinned;" because to one who, before believing, had been "loosed from a wife," she will not be counted a *second* wife who, subsequently to believing, is the *first*: for it is from (the time of our) believing that our life itself dates its origin. But here he says that he "is sparing them;" else "pressure of the flesh" would shortly follow, in consequence of the straits of the times, which shunned the encumbrances of marriage: yea, rather solicitude must be felt about earning the Lord's favour than a husband's. And thus he recalls his permission. So, then, in the very same passage in which he definitely rules that "each one ought permanently to remain in that calling in which he shall be called;" adding, "A woman is bound so long as her husband liveth; but if he shall have fallen asleep, she is free: whom she shall wish let her marry, only in the Lord," he hence also demonstrates that such a woman is to be understood as has withal herself been "found" (by the faith) "loosed from a husband," similarly as the husband "loosed from a wife"—the "loosing" having taken place through death, of course, not through divorce; inasmuch as to the *divorced* he would grant no permission to marry, in the teeth of the primary precept. And so “a woman, if she shall have married, will not sin;” because he will not be reckoned a second husband who is, subsequently to her believing, the first, any more (than a wife thus taken will be counted a second wife). And so truly is this the case, that he *therefore* adds, “only in the Lord;” because the question in agitation was about her who had had a *heathen* (husband), and had believed *subsequently to losing him*: for fear, to wit, that she might presume herself able to marry a heathen even *after* believing; albeit not even *this* is an object of care to the Psychics. Let us plainly know that, in the Greek original, it does not stand in the form which (through the either crafty or simple alteration of two syllables) has gone out into common use, “But if her husband *shall have* fallen asleep,” 69 as if it were speaking of the future, and thereby seemed to pertain to her who has lost her husband when already in a believing state. If this indeed had been so, licence let loose without limit would have granted a (fresh) husband as often as one had been lost, without any such modesty in marrying as is congruous even to heathens. But even if it had been so, as if referring to future time, “If any (woman’s) husband *shall have* died, even the future would just as much pertain to her whose husband shall die before she believed. Take it which way you will, provided you do not overturn the rest. For since these (other passages) agree to the sense (given above): “Thou hast been called (as) a slave; care not:” “Thou hast been called in uncircumcision; be not circumcised:” “Thou hast been called in circumcision; become not uncircumcised:” with which concurs, “Thou hast been bound to a wife; seek not loosing: thou hast been loosed from a wife; seek not a wife,”—manifest enough it is that these passages pertain to such as, finding themselves in a new and recent “calling,” were consulting (the apostle) on the subject of those (circumstantial conditions) in which they had been “apprehended” by the faith.

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[662] See Matt. v. 42; Luke vi. 30. Comp. *de Bapt.*, c. xviii.

[663] 1 Cor. vii. 39, not rendered with very strict accuracy.

[664] See c. v. above.

[665] See *de Ex. Cast.*, c. vii.

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[666] Comp. 1 Cor. iii. 2 with Heb. v. 11–14.

[667] 1 Cor. vii. 1, 2.

This will be the interpretation of that passage, to be examined as to whether it be congruous with the time and the occasion, and with the examples and arguments preceding as well as with the sentences and senses succeeding, and primarily with the individual advice and practice of the apostle himself: for nothing is so much to be guarded as (the care) that no one be found self-contradictory.

Chapter XII.—The Explanation of the Passage Offered by the Psychics Considered.

Listen, withal, to the very subtle argumentation on the contrary side. "So true is it," say (our opponents), "that the apostle has permitted the iteration of marriage, that it is only such as are in the Clerical Order that he has stringently bound to the yoke of monogamy. For that which he prescribes to certain (individuals) he does not prescribe to all." Does it then follow, too, that to bishops alone he does *not* prescribe what he does enjoin upon all; if what he does prescribe to bishops he does *not* enjoin upon all? or is it *therefore* to all *because* to bishops? and *therefore* to bishops *because* to all? For whence is it that the bishops and clergy come? Is it not from *all*? If *all* are not bound to monogamy, whence are monogamists (to be taken) into the clerical rank? Will some separate order of monogamists have to be instituted, from which to make selection for the clerical body? (No); but when we are extolling and inflating ourselves in opposition to the clergy, then "we are all one:" then "we are all priests, because He hath made us priests to (His) God and Father." When we are challenged to a thorough equalization with the sacerdotal discipline, we lay down the (priestly) fillets, and (still) are on a par! The question in hand (when the apostle was writing), was with reference to Ecclesiastical Orders—what son of men ought to be ordained. It was therefore fitting that all the form of the common discipline should be set forth on its forefront, as an edict to be in a certain sense universally and carefully attended to, that the laity might the better know that they must themselves observe that order which was indispensable to their overseers; and that even the office of honour itself might not flatter itself in anything tending to licence, as if on the ground of privilege of position. The Holy Spirit foresaw that some would say, "All things are lawful to bishops;" just as that bishop of Utina of yours feared not even the Scantinian law. Why, how many digamists, too, preside in your churches; insulting the apostle, of course: at all events, not blushing when these passages are read under their presidency!

Come, now, you who think that an exceptional law of monogamy is made with reference to bishops, abandon withal your remaining disciplinary titles, which, together with monogamy, are ascribed to bishops.[668] Refuse to be "irreprehensible, sober, of good morals, orderly, hospitable, easy to be taught;" nay, indeed, (be) "given to wine, prompt with the hand to strike, combative, money-loving, not ruling your house, nor caring for your children's discipline,"—no, nor "courting good renown even from strangers." For if bishops have a law of their own teaching monogamy, the other (characteristics) likewise, which will be the fitting concomitants of monogamy, will have been written (exclusively) for bishops. With laics, however, to whom monogamy is not suitable, the other (characteristics) also have nothing to do. (Thus), Psychic, you have (if you please) evaded the bonds of discipline in its entirety! Be consistent in prescribing, that "what is enjoined upon certain (individuals) is not enjoined upon all;” or else, if the other (characteristics) indeed are common, but monogamy is imposed upon bishops alone, (tell me), pray, whether *they* alone are to be pronounced *Christians* upon whom is conferred the entirety of discipline?

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[668] See 1 Tim. iii. 1–7; Tit. i. 6–9.

Chapter XIII.—Further Objections from St. Paul Answered.

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“But again, writing to Timotheus, he ‘wills the very young (women) to marry, bear children, act the housewife.’”[669] He is (here) directing (his speech) to such as he denotes above—“very young widows,” who, after being, “apprehended” in widowhood, and (subsequently) wooed for some length of time, after they have had Christ in their affections, “wish to marry, having judgment, because they have rescinded the first faith,”—that (faith), to wit, by which they were “found” in widowhood, and, after professing it, do not persevere. For which reason he “wills” them to “marry,” for fear of their subsequently rescinding the first faith of professed widowhood; not to sanction their marrying as often as ever they may refuse to persevere in a widowhood plied with temptation—nay, rather, spent in indulgence.

“We read him withal writing to the Romans: ‘But the woman who is under an husband, is bound to her husband (while) living; but if he shall have died, she has been emancipated from the law of the husband.’ Doubtless, then, the husband living, she will be thought to commit adultery if she shall have been joined to a second husband. If, however, the husband shall have died, she has been freed from (his) law, (so) that she is not an adulteress if made (wife) to another husband.”[670] But read the sequel as well in order that this sense, which flatters you, may evade (your grasp). “And so,” he says, “my brethren, be ye too made dead to the law through the body of Christ, that ye may be made (subject) to a second,—to Him, namely, who hath risen from the dead, that we may bear fruit to God. For when we were in the flesh, the passions of sin, which (passions) used to be efficiently caused through the law, (wrought) in our members unto the bearing of fruit to death; but now we have been emancipated from the law, being dead (to that) in which we used to be held,[671] unto the serving of God in newness of spirit, and not in oldness of letter.” Therefore, if he bids us “be made dead to the law through the body of Christ,” (which is the Church,[672] which consists in the spirit of newness,) not “through the letter of oldness,” (that is, of the law,)—taking you away from the law, which does not keep a wife, when her husband is dead, from becoming (wife) to another husband—he reduces you to (subjection to) the contrary condition, that you are *not* to marry when you have lost your husband; and in as far as you would *not* be accounted an adulteress if you became (wife) to a second husband after the death of your (first) husband, if you were still bound to act in (subjection to) the law, in so far as a result of the diversity of (your) condition, he *does* prejudge you (guilty) of adultery if, after the death of your husband, you do marry another: inasmuch as you have now been made dead to the law, it cannot be lawful for you, now that you have withdrawn from that (law) in the eye of which it *was* lawful for you.

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[669] 1 Tim. v. 14.

[670] Rom. vii. 2, 3, not exactly rendered.

[671] Comp. the marginal reading in the Eng. ver., Rom. vii. 6.

[672] Comp. Eph. i. 23, and the references there.

Chapter XIV.—Even If the Permission Had Been Given by St. Paul in the Sense Which the Psychics Allege, It Was Merely Like the Mosaic Permission of Divorce—A Condescension to Human Hard-Heartedness.

Now, if the apostle had even absolutely permitted marriage when one's partner has been lost *subsequently to* (conversion to) the faith, he would have done (it), just as (he did) the other (actions) which he did adversely to the (strict) letter of his own rule, to suit the circumstances of the times: circumcising Timotheus[673] on account of "supposititious false brethren;" and leading certain "shaven men" into the temple[674] on account of the observant watchfulness of the Jews—he who chastises the Galatians when they desire to live in (observance of) the law.[675] But so did circumstances require him to "become all things to all, in order to gain all;"[676] "travailing in birth with them until Christ should be formed in them;"[677] and "cherishing, as it were a nurse," the little ones of faith, by teaching them some things "by way of indulgence, not by way of command"—for it is one thing to *indulge*, another to *bid*—permitting a temporary licence of re-marriage on account of the "weakness of the flesh," just as Moses of divorcing on account of "the hardness of the heart."

And here, accordingly, we will render the supplement of this (his) meaning. For if Christ abrogated what Moses enjoined, because "from the beginning (it) was not so;" and (if)—this being so—Christ will not therefore be reputed to have come from some other Power; why may not the Paraclete, too, have abrogated an indulgence which Paul granted—because second marriage withal "was not from the beginning"—without deserving on this account to be regarded with suspicion, as if he were an alien spirit, provided only that the superinduction be worthy of God and of Christ? If it was worthy of God and of Christ to check "hard-heartedness" when the time (for its indulgence) was fully expired, why should it not be *more* worthy both of God and of Christ to shake off "infirmity of the flesh" when "the time" is already *more* "wound up?" If it is just that marriage be not severed, it is, of course, honourable too that it be not iterated. In short, in the estimation of the world, each is accounted a mark of good discipline: one under the name of concord; one, of modesty. 71 "Hardness of heart" reigned till Christ's time; let "infirmity of the flesh" (be content to) have reigned till the time of the Paraclete. The New Law abrogated divorce—it had (somewhat) to abrogate; the New Prophecy (abrogates) second marriage, (which is) no less a divorce of the former (marriage). But the "hardness of heart" yielded to Christ more readily than the

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[673] Acts xvi. 3; see Gal. iii. iv.

[674] Comp. Acts xxi. 20–26.

[675] See Gal. iii. iv.

[676] See 1 Cor. ix. 22.

[677] Gal. iv. 19.

"infirmity of the flesh." The latter claims Paul in its own support more than the former Moses; if, indeed, it is claiming him in its support when it catches at his indulgence, (but) refuses his prescript—eluding his more deliberate opinions and his constant "wills," not suffering us to render to the apostle the (obedience) which he "prefers."

And how long will this most shameless "infirmity" persevere in waging a war of extermination against the "better things?" The time for its indulgence was (the interval) until the Paraclete began His operations, to whose coming were deferred by the Lord (the things) which in His day "could not be endured;" which it is now no longer competent for any one to be unable to endure, seeing that He through whom the power of enduring is granted is not wanting. How long shall we allege "the flesh," because the Lord said, "the flesh is weak?"[678] But He has withal premised that "the Spirit is prompt," in order that the Spirit may vanquish the flesh—that the weak may yield to the stronger. For again He says, "Let him who is able to receive, receive (it);"[679] that is, let him who is *not* able go his way. That rich man *did* go his way who had not "received" the precept of dividing his substance to the needy, and was abandoned by the Lord to his own opinion.[680] Nor will "harshness" be on this account imputed to Christ, the ground of the vicious action of each individual free-will. "Behold," saith He, "I have set before thee good and evil."[681] Choose that which is good: if you cannot, because you will not—for that you can if you will He has shown, because He has proposed each to your free-will—you ought to depart from Him whose will you do not.

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[678] Matt. xxvi. 41.

[679] Matt. xix. 12.

[680] See Matt. xix. 16–26; Mark x. 17–27; Luke xviii. 18–27.

[681] See Deut. xxx. 1, 15, 19, and xi. 26. See, too, *de Ex. Cast.*, c. ii.

Chapter XV.—Unfairness of Charging the Disciples of the New Prophecy with Harshness. The Charge Rather to Be Retorted Upon the Psychics.

What harshness, therefore, is here on our part, if we renounce (communion with) such as do not the will of God? What heresy, if we judge second marriage, as being unlawful, akin to adultery? For what is adultery but unlawful marriage? The apostle sets a brand upon those who were wont entirely to forbid marriage, who were wont at the same time to lay an interdict on meats which God has created.[682] We, however, no more do away with marriage if we abjure its repetition, than we reprobate meats if we fast oftener (than others). It is one thing to do away with, another to regulate; it is one thing to lay down a law of not marrying, it is another to fix a limit to marrying. To speak plainly, if they who reproach us with harshness, or esteem heresy (to exist) in this (our) cause, foster the "infirmity of the flesh" to such a degree as to think it must have support accorded to it in frequency of marriage; why do they in another case neither accord it support nor foster it with indulgence—when, (namely), torments have reduced it to a denial (of the faith)? For, of course, that (infirmity) is more capable of excuse which has fallen in battle, than (that) which (has fallen) in the bed-chamber; (that) which has succumbed on the rack, than (that) which (has succumbed) on the bridal bed; (that) which has yielded to cruelty, than (that) which (has yielded) to appetite; that which has been overcome groaning, than (that) which (has been overcome) in heat. But the former they excommunicate, because it has not "endured unto the end:"[683] the latter they prop up, as if withal it has "endured unto the end." Propose (the question) why each has not "endured unto the end;" and you will find the cause of that (infirmity) to be more honourable which has been unable to sustain savagery, than (of that) which (has been unable to sustain) modesty. And yet not even a bloodwrung—not to say an immodest—defection does the "infirmity of the flesh" excuse!

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[682] See 1 Tim. iv. 1–3.

[683] See Matt. xxiv. 13, and the references there.

Chapter XVI.—Weakness of the Pleas Urged in Defence of Second Marriage.

But I smile when (the plea of) “infirmity of the flesh” is advanced in opposition (to us: infirmity) which is (rather) to be called the height of strength. Iteration of marriage is an affair of strength: to rise again from the ease of continence to the works of the flesh, is (a thing requiring) substantial reins. Such “infirmity” is equal, to a third, and a fourth, and even (perhaps) a seventh marriage; as (being a thing) which increases its strength as often as its weakness; which will no longer have (the support of) an apostle’s authority, but of some Hermogenes—wont to marry more women than he paints. For in him matter is abundant: whence he presumes that even the soul is material; and therefore much more (than other men) he has *not* the Spirit from God, being no longer even a Psychic, because even his psychic element is not derived from God’s afflatus! What if a man allege “indigence,” so as to profess that his flesh is openly prostituted, and given in marriage for the sake of maintenance; forgetting that there is to be no careful thought about food and clothing?[684] He has God (to look to), the Foster-father even of ravens, the Rearer even of flowers. What if he plead the loneliness of his home? as if one woman afforded company to a man ever on the eve of flight! He has, of course, a widow (at hand), whom it will be lawful for him to take. Not one such wife, but even a plurality, it is permitted to have. What if a man thinks on posterity, with thoughts like the eyes of Lot’s wife; so that a man is to make the fact that from his former marriage he has had no children a reason for repeating marriage? A Christian, forsooth, will seek heirs, disinherited as he is from the entire world! He has “brethren;” he has the Church as his mother. The case is different if men believe that, at the bar of Christ as well (as of Rome), action is taken on the principle of the Julian laws; and imagine that the unmarried and childless cannot receive their portion in full, in accordance with the testament of God. Let such (as thus think), then, marry to the very end; that in this confusion of flesh they, like Sodom and Gomorrah, and the day of the deluge, may be overtaken by the fated final end of the world. A third saying let them add, “Let us eat, and drink, *and marry*, for to-morrow we shall die;”[685] not reflecting that the “woe” (denounced) “on such as are with child, and are giving suck,”[686] will fall far more heavily and bitterly in the “universal shaking”[687] of the entire world[688] than it did in the devastation of one fraction of Judæa. Let them accumulate by their iterated marriages fruits right seasonable for the last times—breasts heaving, and wombs qualmish, and infants whimpering. Let them prepare 72 for Antichrist (children) upon whom he may more passionately (than Pharaoh) spend his savagery. He will lead to them murderous midwives.[689]

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[684] See Matt. vi. 25–34.

[685] See 1 Cor. xv. 32.

[686] Matt. xxiv. 19; Luke xxi. 23. Comp. *ad Ux.*, l. i. c. v.

[687] Concussione. Comp. Hag. ii. 6, 7; Heb. xii. 26, 27.

[688] Mundi.

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[689] Comp. Ex. i. 8–16.

Chapter XVII.—Heathen Examples Cry Shame Upon This "Infirmity of the Flesh."[690]

They will have plainly a specious privilege to plead before Christ—the everlasting "infirmity of the flesh!" But upon this (infirmity) will sit in judgment no longer an Isaac, our monogamist father; or a John, a noted voluntary celibate[691] of Christ's; or a Judith, daughter of Merari; or so many other examples of saints. Heathens are wont to be destined our judges. There will arise a queen of Carthage, and give sentence upon the Christians, who, refugee as she was, living on alien soil, and at that very time the originator of so mighty a state, whereas she ought unasked to have craved royal nuptials, yet, for fear she should experience a second marriage, preferred on the contrary rather to "burn" than to "marry." Her assessor will be the Roman matron who, having—albeit it was through noctural violence, nevertheless—known another man, washed away with blood the stain of her flesh, that she might avenge upon her own person (the honour of) monogamy. There have been, too, who preferred to die for their husbands rather than marry after their husbands' death. To idols, at all events, both monogamy and widowhood serve as apparitors. On Fortuna Muliebris, as on Mother Matuta, none but a once wedded woman hangs the wreath. Once for all do the Pontifex Maximus and the wife of a Flamen marry. The priestesses of Ceres, even during the lifetime and with the consent of their husbands, are widowed by amicable separation. There are, too, who may judge us on the ground of absolute continence: the virgins of Vesta, and of the Achaian Juno, and of the Scythian Diana, and of the Pythian Apollo. On the ground of continence the priests likewise of the famous Egyptian bull will judge the "infirmity" of Christians. Blush, O flesh, who hast "put on"[692] Christ! Suffice it thee once for all to marry, whereto "from the beginning" thou wast created, whereto by "the end" thou art being recalled! Return at least to the former Adam, if to the last thou canst not! Once for all did he taste of the tree; once for all felt concupiscence; once for all veiled his shame; once for all blushed in the presence of God; once for all concealed his guilty hue; once for all was exiled from the paradise of holiness;[693] once for all thenceforward married. If you were "in him,"[694] you have your norm; if you have passed over "into Christ,"[695] you will be bound to be (yet) better. Exhibit (to us) a third Adam, and him a digamist; and then you will be able to be what, between the two, you cannot.

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[690] Spado.

[691] Comp. *ad Ux.*, l. i. cc. vi. vii.; and *de Ex. Cast.*, c. xiii.

[692] See Rom. xiii. 14; Gal. iii. 27.

[693] Or "chastity."

[694] Comp. 1 Cor. xv. 22, ἐν τῷ Ἀδάμ.

[695] See Rom. vi. 3.

Elucidations.

I.

(About 160 years having elapsed, pp. 59, 61.)

If the First Epistle to the Corinthians was written a.d. 57, and if our author speaks with designed precision, and not in round numbers, the date of this treatise should be a.d. 217—a date which I should prefer to accept. Bishop Kaye,[696] however, instances capp. 7 and 9 in the *Ad Nationes* as proving his disposition to give his numbers in loose rhetoric, and not with arithmetical accuracy. Pamelius, on the other hand, gives a.d. 213.

On the general subject Kaye bids us read cap. 3, with cap. 14, to grasp the argument of our enthusiast.[697] In few words, our author holds that St. Paul condescends to human infirmity in permitting any marriage whatever, pointing to a better way.[698] The apostle himself says, "The time is short;" but a hundred and sixty years have passed since then, and why may not the Spirit of truth and righteousness now, after so long a time, be given to animate the adult Church to that which is pronounced the better way in Scripture itself?

Our author seems struggling here, according to my view, with his own rule of *prescription*. He would free the doctrine from the charge of novelty by pointing it out in the Scripture of a hundred and sixty years before. But how instinctively the Church ruled against this sophistry, condemning in advance that whole system of "development" which a modern Tertullian defends on grounds quite as specious, under a Montanistic subjection that makes a Priscilla of the Roman pontiff. Let me commend the reader to the remarks upon Tertullian of the "judicious Hooker," in book ii. capp. v. 5, 6; also book iv. cap. vii. 4, 5, and elsewhere.

II.

(Abrogated indulgence (comp. capp. 2 and 3), p. 70.)

Poor Tertullian is at war with himself in all the works which he indites against Catholic orthodoxy. In the tract *De Exhort. Castitatis* he gives one construction to 1 Cor. ix. 5, which in this he explains away;[699] and now he patches up his conclusion by referring to his Montanistic "Paraclete." In fighting Marcion, how thoroughly he agrees with Clement of

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[696] P. 40, Kaye's *Tertullian*.

[697] P. 24, Kaye's *Tertullian*.

[698] Comp. Bacon, *Essays*, No. viii., Of Marriage and Single Life.

[699] Comp. *Ex. Cast.*, cap. viii. p. 55, *supra*, with the *Monogam.*, cap. viii. p. 65, *supra*.

Alexandria as to the sanctity of marriage. In the second epistle to his wife, how beautiful his tribute to the married state, blessed by the Church, and enjoyed in chastity. But here[700] how fanatically he would make out that marriage is but tolerated adultery! From Tertullian himself we may prove the marriage of the clergy, and that (*de Exhort. Cast.*, last chapter) abstinence was voluntary and exceptional, however praiseworthy. Also, if he here urges that (cap. 12) even laymen should abstain from second marriages, he allows the liberty of the clergy to marry once. He admits St. Peter's marriage. Eusebius proves the marriage of St. Jude. Concerning "the grave dignity" of a single marriage, we may concede that Tertullian proves his point, but no further.

In England the principles of the *Monogamia* were revived by the eccentric Whiston (*circa* a.d. 1750), and attracted considerable attention among the orthodox,—a fact pleasantly satirized by Goldsmith in his *Vicar of Wakefield*.

On the general subject comp. Chrysost., tom. iii. p. 226: "Laus Maximi, et quales ducendæ sint uxores."

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[700] Comp. Apparel of Women, ii. cap. ix. p. 23, *supra*.

VII.

On Modesty.[701]

[Translated by the Rev. S. Thelwall.]

Modesty, the flower of manners, the honour of our bodies, the grace of the sexes, the integrity of the blood, the guarantee of our race, the basis of sanctity, the pre-indication of every good disposition; rare though it is, and not easily perfected, and scarce ever retained in perpetuity, will yet up to a certain point linger in the world, if nature shall have laid the preliminary groundwork of it, discipline persuaded to it, censorial rigour curbed its excesses—on the hypothesis, that is, that every mental good quality is the result either of birth, or else of training, or else of external compulsion.

But as the conquering power of things evil is on the increase—which is the characteristic of the last times[702]—things good are now not allowed either to be born, so corrupted are the seminal principles; or to be trained, so deserted are studies; nor to be enforced, so disarmed are the laws. In fact, (the modesty) of which we are now beginning (to treat) is by this time grown so obsolete, that it is not the abjuration but the moderation of the appetites which modesty is believed to be; and he is held to be chaste *enough* who has not been *too* chaste. But let the world's[703] modesty see to itself, together with the world[704] itself: together with its inherent nature, if it was wont to originate in birth; its study, if in training; its servitude, if in compulsion: except that it had been even more unhappy if it had remained only to prove fruitless, in that it had not been in God's household that its activities had been exercised. I should prefer no good to a vain good: what profits it that that should exist whose existence profits not? It is *our own* good things whose position is now sinking; it is the system of *Christian* modesty which is being shaken to its foundation—(Christian modesty), which derives its all from heaven; its nature, "through the laver of regeneration;"[705] its discipline, through the instrumentality of preaching; its censorial rigour, through the judgments which each Testament exhibits; and is subject to a more constant external compulsion, arising from the apprehension or the desire of the eternal fire or kingdom.[706]

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[701] [Written not earlier than a.d. 208; probably very much later. See Bp. Kaye's very important remarks on this treatise, p. 224.]

[702] Comp. 2 Tim. iii. 1–5; Matt. xxiv. 12.

[703] Sæculi.

[704] Sæculo.

[705] Tit. iii. 5.

In opposition to this (modesty), could I not have acted the dissembler? I hear that there has even been an edict set forth, and a peremptory one too. The *Pontifex Maximus*[707]—that is, the bishop of bishops[708]—issues an edict: "I remit, to such as have discharged (the requirements of) repentance, the sins both of adultery and of fornication." O edict, on which cannot be inscribed, "Good deed!" And where shall this liberality be posted up? On the very spot, I suppose, on the very gates of the sensual appetites, beneath the very titles of the sensual appetites. There is the place for promulgating such repentance, where the delinquency itself shall haunt. There is the place to read the pardon, where entrance shall be made under the hope thereof. But it is in the church that this (edict) is read, and in the church that it is pronounced; and (the church) is a virgin! Far, far from Christ's betrothed be such a proclamation! She, the true, the modest, the saintly, shall be free from stain even of her ears. She has none to whom to make such a promise; and if she have had, she does not make it; since even the earthly temple of God can sooner have been called by the Lord a "den of robbers,"[709] than of adulterers and fornicators.

This too, therefore, shall be a count in my indictment against the Psychics; against the fellowship of sentiment also which I myself formerly maintained with them; in order that 75 they may the more cast this in my teeth for a mark of fickleness. Repudiation of fellowship is never a pre-indication of sin. As if it were not easier to err with the majority, when it is in the company of the few that truth is loved! But, however, a profitable fickleness shall no more be a disgrace to me, than I should wish a hurtful one to be an ornament. I blush not at an error which I have ceased to hold, because I am delighted at having ceased to hold it, because I recognise myself to be better and more modest. No one blushes at his own improvement. Even in Christ, knowledge had its stages of growth;[710] through which stages the apostle, too, passed. "When I was a child," he says, "as a child I spake, as a child I understood; but when I became a man, those (things) which had been the child's I abandoned:"[711] so truly did he turn away from his early opinions: nor did he sin by becoming an emulator not of ancestral but of Christian traditions,[712] wishing even the precision of them who advised the retention of circumcision.[713] And would that the same fate might befall those, too, who obtruncate the pure and true integrity of the flesh; amputating not the extremest superficies, but the inmost image of modesty itself, while they promise pardon to adulterers and fornicators, in the teeth of the primary discipline of the Christian Name; a discipline to which heathendom itself bears such emphatic witness, that it strives to punish that discipline in the persons of our females rather by defilements of the flesh than tortures; wishing to wrest from them that which they hold dearer than life! But now this glory is being extinguished, and that by means of those who ought with all the more constancy to refuse concession of any pardon to defilements of this kind, that they make the fear of succumbing to adultery and fornication their reason for marrying as often as they please—since "better it is to marry than to burn."[714] No doubt it is for continence sake that incontinence is necessary—the "burning" will be extinguished by "fires!" Why, then, do they withal grant indulgence, under the name of repentance, to crimes for which they furnish remedies by their law of multinuptialism? For remedies will be idle while crimes are indulged, and crimes will remain if remedies are idle. And so, either way, they trifle with solicitude and negligence; by taking emptiest precaution against (crimes) to which they grant quarter, and granting absurdest quarter to (crimes) against which they take precaution: whereas either precaution is not to be taken where quarter is given, or quarter not given where precaution is taken; for they take precaution, as if they were unwilling that something should be committed; but grant indulgence, as if they were willing it should be committed: whereas, if they be unwilling it should be committed, they ought not to grant indulgence; if they be willing to grant indulgence, they ought not to take precaution. For, again, adultery and fornication will not be ranked at the same time among the moderate and among the greatest sins, so that each course may be equally open with regard to them—the solicitude which takes precaution, and the security which grants indulgence. But since they are such as to hold the culminating place among crimes, there is no room at once for their indulgence as if they were moderate, and for their precaution as if they were greatest. But by *us* precaution is thus also taken against the greatest, or, (if you will), *highest* (crimes, viz.,) in that it is not permitted, after believing, to know even a second marriage, differentiated though it be, to be sure, from the work of adultery and fornication by the nuptial and dotal tablets: and accordingly, with the utmost strictness, we excommunicate digamists, as bringing infamy upon the Paraclete by the irregularity of their discipline. The self-same liminal limit we fix for adulterers also and fornicators; dooming them to pour forth tears barren of peace, and to regain from the Church no ampler return than the publication of their disgrace.

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[706] Comp. Matt. xxv. 46.

[707] [This is irony; a heathen epithet applied to Victor (or his successor), ironically, because he seemed ambitious of superiority over other bishops.]

[708] Zephyrinus (de Genoude): Zephyrinus or (his predecessor) Victor. J. B. Lightfoot, *Ep. ad Phil.*, 221, 222, ed. 1, 1868. [See also Robertson, *Ch. Hist.*, p. 121. S.]

[709] Matt. xxi. 13; Mark xi. 17; Luke xix. 46; Jer. vii. 11.

[710] See Luke ii. 52.

[711] 1 Cor. xiii. 11, one clause omitted.

[712] Comp. Gal. i. 14 with 2 Thess. ii. 15.

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[713] See Gal. v. 12.

[714] 1 Cor. vii. 9, repeatedly quoted.

Chapter II.—God Just as Well as Merciful; Accordingly, Mercy Must Not Be Indiscriminate.

"But," say they, "God is 'good,' and 'most good,'[715] and 'pitiful-hearted,' and 'a pitier,' and 'abundant in pitiful-heartedness,'[716] which He holds 'dearer than all sacrifice,'[717] 'not thinking the sinner's death of so much worth as his repentance',[718] 'a Saviour of all men, most of all of believers.'[719] And so it will be becoming for 'the sons of God'[720] too to be 'pitiful-hearted'[721] and 'peacemakers;'[722] 'giving in their turn just as Christ withal hath given to us;'[723] 'not judging, that we be not judged.'[724] For 'to his own lord a man standeth or falleth; who art thou, to judge another's servant?'[725] 'Remit, and remission shall be made to thee.'"[726] Such and so great futilities of theirs wherewith they flatter God and pander to 76 themselves, effeminating rather than invigorating discipline, with how cogent and contrary (arguments) are we for our part able to rebut,—(arguments) which set before us warningly the "severity"[727] of God, and provoke our own constancy? Because, albeit God is by nature good, still He is "just"[728] too. For, from the nature of the case, just as He knows how to "heal," so does He withal know how to "smite;"[729] "making peace," but withal "creating evils;"[730] preferring repentance, but withal commanding Jeremiah not to pray for the aversion of ills on behalf of the sinful People,—"since, if they shall have fasted," saith He, "I will not listen to their entreaty."[731] And again: "And pray not thou unto (me) on behalf of the

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[715] See Matt. xix. 17; Mark x. 18; Luke xviii. 19.

[716] See Ex. xxxiv. 6, 7.

[717] Hos. vi. 6; Mic. vi. 8; Matt. ix. 13; xii. 7.

[718] Ezek. xviii. 23, 32; xxxiii. 11.

[719] 1 Tim. iv. 10.

[720] 1 John iii. 1, 2.

[721] Luke vi. 36.

[722] Matt. v. 9.

[723] Comp. Matt. x. 8; but the reference seems to be to Eph. iv. 32, where the Vulgate reads almost as Tertullian does, "donantes invicem, sicut et Deus in Christo donavit vobis."

[724] Matt. vii. 1; Luke vi. 37.

[725] Comp. Rom. xiv. 4.

[726] Comp. Luke vi. 37.

[727] See Rom. xi. 22.

[728] Comp. Isa. xlv. 21; Rom. iii. 26.

[729] Comp. Job v. 18; Deut. xxxii. 39.

[730] Isa. xlv. 7.

[731] Jer. xiv. 11, 12; vii. 16; xi. 14.

People, and request not on their behalf in prayer and supplication, since I will not listen to (them) in the time wherein they shall have invoked me, in the time of their affliction."[732] And further, above, the same preferrer of mercy above sacrifice (says): "And pray not thou unto (me) on behalf of this People, and request not that they may obtain mercy, and approach not on their behalf unto me, since I will not listen to (them)"[733]—of course when they sue for mercy, when out of repentance they weep and fast, and when they offer their self-affliction to God. For God is "jealous,"[734] and is One who is not contemptuously derided[735]—derided, namely, by such as flatter His goodness—and who, albeit "patient,"[736] yet threatens, through Isaiah, an end of (His) patience. "I have held my peace; shall I withal always hold my peace and endure? I have been quiet as (a woman) in birth-throes; I will arise, and will make (them) to grow arid."[737] For "a fire shall proceed before His face, and shall utterly burn His enemies;"[738] striking down not the body only, but the souls too, into hell.[739] Besides, the Lord Himself demonstrates the manner in which He threatens such as judge: "For with what judgment ye judge, judgment shall be given on you."[740] Thus He has not prohibited judging, but taught (how to do it). Whence the apostle withal judges, and that in a case of fornication,[741] that "such a man must be surrendered to Satan for the destruction of the flesh;"[742] chiding them likewise because "brethren" were not "judged at the bar of the saints:"[743] for he goes on and says, "To what (purpose is it) for me to judge those who are without?" "But you remit, in order that remission may be granted you by God." The sins which are (thus) cleansed are such as a man may have committed against his brother, not against God. We profess, in short, in our prayer, that we will grant remission to our debtors;[744] but it is not becoming to distend further, on the ground of the authority of such Scriptures, the cable of contention with alternate pull into diverse directions; so that one (Scripture) may seem to draw tight, another to relax, the reins of discipline—in uncertainty, as it were,—and the latter to debase the remedial aid of repentance through lenity, the former to refuse it through austerity. Further: the authority of Scripture will stand within its own limits, without reciprocal opposition. The remedial aid of repentance is determined by its own conditions, without unlimited concession; and the causes of it themselves are anteriorly distinguished without confusion in the proposition. We agree that the causes of repentance are sins. These we divide into two issues: some will be remissible, some irremissible: in accordance wherewith it will be doubtful to no one that some deserve chastisement, some condemnation. Every sin is dischargeable either by pardon or else by penalty: by pardon as the result of chastisement, by penalty as the result of condemnation. Touching this difference, we have not only already premised certain antithetical passages of the Scriptures, on one hand retaining, on the other remitting, sins;[745] but John, too, will teach us: "If any knoweth his brother to be sinning a sin not unto death, he shall request, and life shall be given to him;" because he is not "sinning unto death," this will be remissible. "(There) is a sin unto death; not for this do I say that any is to request"[746]—this will be irremissible. So, where there is the efficacious power of "making request," there likewise is that of remission: where there is no (efficacious power) of "making request," there equally is none of remission either. According to this difference of sins, the condition of repentance also is discriminated. There will be a condition which may possibly obtain pardon,—in the case, namely, of a remissible sin: there will be a condition which can by no means obtain it,—in the case, namely, of an irremissible sin. And it remains to examine specially, with regard to the position of adultery and fornication, to which class of sins they ought to be assigned. 77

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[732] Jer. xi. 14.

[733] Jer. vii. 16.

[734] Comp. Ex. xx. 5; xxxiv. 14; Deut. iv. 24; v. 9; vi. 15; Josh. xxiv. 19; Nahum i. 2.

[735] Gal. vi. 7.

[736] Comp. Rom. xv. 5; Ps. vii. 12 (in LXX.).

[737] Isa. xlii. 14.

[738] Comp. Ps. xcvii. 3.

[739] Comp. Matt. x. 28; Luke xii. 4, 5.

[740] Matt. vii. 2; Luke vi. 37.

[741] Or rather incest, as appears by 1 Cor. v. 1.

[742] 1 Cor. v. 5.

[743] See 1 Cor. vi. 1–6; v. 12.

[744] Luke xi. 4.

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[745] Comp. John xx. 23.

[746] 1 John v. 16, not quite *verbatim*.

Chapter III.—An Objection Anticipated Before the Discussion Above Promised is Commenced.

But before doing this, I will make short work with an answer which meets us from the opposite side, in reference to that species of repentance which we are just defining as being without pardon. "Why, if," say they, "there is a repentance which lacks pardon, it immediately follows that such repentance must withal be wholly unpractised by you. For nothing is to be done in vain. Now repentance will be practised in vain, if it is without pardon. But *all* repentance *is* to be practised. Therefore let (us allow that) *all* obtains pardon, that it may not be practised in vain; because it will not be to be practised, if it be practised in vain. Now, in vain it is practised, if it shall lack pardon." Justly, then, do they allege (this argument) against us; since they have usurpingly kept in their own power the fruit of this as of other repentance—that is, pardon; for, so far as *they* are concerned, at whose hands (repentance) obtains *man's* peace, (it is in vain). As regards *us*, however, who remember that the Lord alone concedes (the pardon of) sins, (and of course of *mortal* ones,) it will *not* be practised in vain. For (the repentance) being referred back to the Lord, and thenceforward lying prostrate before Him, will by this very fact the rather avail to win pardon, that it gains it by entreaty *from God alone*, that it believes not that *man's* peace is adequate to its guilt, that as far as regards the Church it prefers the blush of shame to the privilege of communion. For before her doors it stands, and by the example of its own stigma admonishes all others, and calls at the same time to its own aid the brethren's tears, and returns with an even richer merchandise—their compassion, namely—than their communion. And if it reaps not the harvest of peace here, yet it sows the seed of it with the Lord; nor does it lose, but prepares, its fruit. It will not fail of emolument if it do not fail in duty. Thus, neither is such repentance vain, nor such discipline harsh. Both honour God. The former, by laying no flattering unction to itself, will more readily win success; the latter, by assuming nothing to itself, will more fully aid.

Chapter IV.—Adultery and Fornication Synonymous.

Having defined the distinction (between the kinds) of repentance, we are by this time, then, able to return to the assessment of the sins—whether they be such as can obtain pardon at the hand of men. In the first place, (as for the fact) that we call adultery likewise fornication, usage requires (us so to do). “Faith,” withal, has a familiar acquaintance with sundry appellations. So, in every one of our little works, we carefully guard usage. Besides, if I shall say “adulterium,” and if “stuprum,” the indictment of contamination of the flesh will be one and the same. For it makes no difference whether a man assault another’s bride or widow, provided it be not his own “female;” just as there is no difference made by places—whether it be in chambers or in towers that modesty is massacred. Every homicide, even outside a wood, is banditry. So, too, whoever enjoys any other than nuptial intercourse, in whatever place, and in the person of whatever woman, makes himself guilty of adultery and fornication. Accordingly, among us, secret connections as well—connections, that is, not first professed in presence of the Church—run risk of being judged akin to adultery and fornication; nor must we let them, if thereafter woven together by the covering of marriage, elude the charge. But all the other frenzies of passions—impious both toward the bodies and toward the sexes—beyond the laws of nature, we banish not only from the threshold, but from all shelter of the Church, because they are not sins, but monstrosities.

Chapter V.—Of the Prohibition of Adultery in the Decalogue.

Of how deep guilt, then, adultery—which is likewise a matter of fornication, in accordance with its criminal function—is to be accounted, the Law of God first comes to hand to show us; if it is true, (as it is), that after interdicting the superstitious service of alien gods, and the making of idols themselves, after commending (to religious observance) the veneration of the Sabbath, after commanding a religious regard toward parents second (only to that) toward God, (that Law) laid, as the next substratum in strengthening and fortifying such counts, no other precept than "Thou shalt not commit adultery." For after spiritual chastity and sanctity followed corporeal integrity. And this (the Law) accordingly fortified, by immediately prohibiting its foe, adultery. Understand, consequently, what kind of sin (that must be), the repression of which (the Law) ordained next to (that of) idolatry. Nothing that is a second is remote from the first; nothing is so close to the first as the second. That which results from the first is (in a sense) another first. And so adultery is bordering on idolatry. For idolatry withal, often cast as a reproach upon the People under the name of adultery and fornication, will be alike conjoined therewith in fate as in following—will be alike co-heir therewith in condemnation as in co-ordination. Yet further: premising "Thou shalt not commit adultery," (the Law) adjoins, "Thou shalt not kill." It honoured adultery, of course, to which it gives the precedence over murder, in the very fore-front of the most holy law, among the primary counts of the celestial edict, marking it with the inscription of the very principal sins. From its place you may discern the measure, from its rank the station, from its neighbourhood the merit, of each thing. Even evil has a dignity, consisting in being stationed at the summit, or else in the centre, of the superlatively bad. I behold a certain pomp and circumstance of adultery: on the one side, Idolatry goes before and leads the way; on the other, Murder follows in company. Worthily, without doubt, has she taken her seat between the two most conspicuous eminences of misdeeds, and has completely filled the vacant space, as it were, in their midst, with an equal majesty of crime. Enclosed by such flanks, encircled and supported by such ribs, who shall dislocate her from the corporate mass of coherencies, from the bond of neighbour crimes, from the embrace of kindred wickednesses, so as to set apart her alone for the enjoyment of repentance? Will not on one side Idolatry, on the other Murder, detain her, and (if they have any voice) reclaim: "This is our wedge, this our compacting power? By (the standard of) Idolatry we are measured; by her disjunctive intervention we are conjoined; to her, outjutting from our midst, we are united; the Divine Scripture has made us concorporate; the very letters are our glue; herself can no longer exist without us. 'Many and many a time do I, Idolatry, subminister occasion to Adultery; witness my groves and my mounts, and the living waters, and the very temples in cities, what mighty agents we are for overthrowing modesty.' 'I also, Murder, sometimes exert myself on behalf of Adultery. To omit tragedies, witness nowadays the poisoners, witness the magicians, how many seductions I avenge, how many 78 rivalries I revenge; how many guards, how many informers, how many accomplices, I make away with. Witness the midwives likewise, how many adulterous conceptions are slaughtered.' Even among Christians there is no adultery without us. Wherever the business of the unclean spirit is, there are idolatries; wherever a man, by being polluted, is slain, there too is murder. Therefore the remedial aids of repentance will not be suitable to *them*, or else they will likewise be to *us*. We either detain Adultery, or else follow her." These words the sins themselves do speak. If the sins are deficient in speech, hard by (the door of the church) stands an idolater, hard by stands a murderer; in their midst stands, too, an adulterer. Alike, as the duty of repentance bids, they sit in sackcloth and bristle in ashes; with the self-same weeping they groan; with the selfsame prayers they make their circuits; with the self-same knees they supplicate; the self-same mother they invoke. What doest thou, gentlest and humanest Discipline? Either to *all* these will it be thy duty so to be, for "blessed are the peacemakers;"[747] or else, if not to *all*, it will be thy duty to range thyself on our side. Dost thou once for all condemn the idolater and the murderer, but take the adulterer out from their midst?—(the adulterer), the successor of the idolater, the predecessor of the murderer, the colleague of each? It is "an accepting of person:"[748] the more pitiable repentances thou hast left (unpitied) behind!

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[747] Matt. v. 9.

[748] Job xxxii. 21; Lev. xix. 15, and the references there.

Chapter VI.—Examples of Such Offences Under the Old Dispensation No Pattern for the Disciples of the New. But Even the Old Has Examples of Vengeance Upon Such Offences.

Plainly, if you show by what patronages of heavenly precedents and precepts it is that you open to adultery alone—and therein to fornication also—the gate of repentance, at this very line our hostile encounter will forthwith cross swords. Yet I must necessarily prescribe you a law, not to stretch out your hand after the old things,[749] not to look backwards:[750] for "the old things are passed away,"[751] according to Isaiah; and "a renewing hath been renewed,"[752] according to Jeremiah; and "forgetful of former things, we are reaching forward,"[753] according to the apostle; and "the law and the prophets (were) until John,"[754] according to the Lord. For even if we are just now beginning with the Law in demonstrating (the nature of) adultery, it is justly with that phase of the law which Christ has "not dissolved, but fulfilled."[755] For it is the "burdens" of the law which were "until John," not the remedial virtues. It is the "yokes" of "works" that have been rejected, not those of disciplines.[756] "Liberty in Christ"[757] has done no injury to innocence. The law of piety, sanctity, humanity, truth, chastity, justice, mercy, benevolence, modesty, remains in its entirety; in which law "blessed (is) the man who shall meditate by day and by night."[758] About that (law) the same 79
David (says) again: "The law of the Lord (is) unblameable,[759] converting souls; the statutes of the Lord (are) direct, delighting hearts; the precept of the Lord far-shining, enlightening eyes." Thus, too, the apostle: "And so the law indeed is holy, and the precept holy and most good"[760]—"Thou shalt not commit adultery," of course. But he had withal said above: "Are we, then, making void the law through faith? Far be it; but we are establishing the

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[749] Comp. Isa. xliii. 18.

[750] Comp. Luke ix. 62.

[751] There is no passage, so far as I am aware, in Isaiah containing this distinct assertion. We have almost the exact words in Rev. xxi. 4. The reference may be to Isa. xlii. 9; but there the Eng. ver. reads, "are come to pass," and the LXX. have τὰ ἀπ’ ἀρχῆς ἰδου ἥκασι.

[752] Comp. Jer. iv. 3 in LXX.

[753] Comp. Phil. iii. 13.

[754] Comp. Matt. xi. 13; Luke xvi. 16.

[755] See Matt. v. 17.

[756] See Acts xv. 10.

[757] See Gal. ii. 4; v. 1, 13.

[758] Ps. i. 1, briefly.

[759] Ps. xix. 7: "perfect," Eng. ver. In LXX. it is xviii. 8.

[760] Rom. vii. 12, not literally.

law"[761]—forsooth in those (points) which, being even now interdicted by the New Testament, are prohibited by an even more emphatic precept: instead of, "Thou shalt not commit adultery," "Whoever shall have seen with a view to concupiscence, hath already committed adultery in his own heart;"[762] and instead of, "Thou shalt not kill," "Whoever shall have said to his brother, Racha, shall be in danger of hell."[763] Ask (yourself) whether the law of not committing adultery be still in force, to which has been added that of not indulging concupiscence. Besides, if any precedents (taken from the Old Dispensation) shall favour you in (the secrecy of) your bosom, they shall not be set in opposition to this discipline which we are maintaining. For it is in vain that an additional law has been reared, condemning the *origin* even of sins—that is, concupiscences and wills—no less than the actual deeds; if the fact that pardon was of old in some cases conceded to adultery is to be a reason why it shall be conceded at the present day. "What will be the reward attaching to the restrictions imposed upon the more fully developed discipline of the present day, except that the elder (discipline) may be made the agent for granting indulgence to your prostitution?" In that case, you will grant pardon to the idolater too, and to every apostate, because we find the People itself, so often guilty of these crimes, as often reinstated in their former privileges. You will maintain communion, too, with the murderer: because Ahab, by deprecation, washed away (the guilt of) Naboth's blood;[764] and David, by confession, purged Uriah's slaughter, together with its cause—adultery.[765] That done, you will condone incests, too, for Lot's sake;[766] and fornications combined with incest, for Judah's sake;[767] and base marriages with prostitutes, for Hosea's sake;[768] and not only the frequent repetition of marriage, but its simultaneous plurality, for our fathers' sakes: for, of course, it is meet that there should also be a perfect equality of grace in regard of *all* deeds to which indulgence was in days bygone granted, if on the ground of some pristine precedent pardon is claimed for *adultery*. We, too, indeed have precedents in the self-same antiquity on the side of our opinion,—(precedents) of judgment not merely not waived, but even summarily executed upon fornication. And of course it is a sufficient one, that so vast a number—(the number) of 24,000—of the People, when they committed fornication with the daughters of Madian, fell in one plague.[769] But, with an eye to the glory of Christ, I prefer to derive (my) discipline from Christ. Grant that the pristine days may have had—if the Psychics please—even a *right* of (indulging) every immodesty; grant that, before Christ, the flesh may have disported itself, nay, may have *perished* before its Lord went to seek and bring it back: not yet was it worthy of the gift of salvation; not yet apt for the office of sanctity. It was still, up to that time, accounted as being *in Adam*, with its own vicious nature, easily indulging concupiscence after whatever it had seen to be "attractive to the sight,"[770] and looking back at the lower things, and checking its itching with fig-leaves.[771] Universally inherent was the virus of lust—the dregs which are formed out of milk contain it—(dregs) fitted (for so doing), in that even the waters themselves had not yet been bathed. But when the Word of God descended into flesh,—(flesh) not unsealed even by marriage,—and "the Word was made flesh,"[772]—(flesh) never to be unsealed by marriage,—which was to find its way to the tree not of incontinence, but of endurance; which was to taste from that tree not anything sweet, but something bitter; which was to pertain not to the infernal regions, but to heaven; which was to be precinct not with the leaves of lasciviousness, but the flowers of holiness;[773] which was to impart to the waters its own purities—thenceforth, whatever flesh (is) "in Christ"[774] has lost its pristine soils, is now a thing different, emerges in a new state, no longer (generated) of the slime of natural seed, nor of the grime of concupiscence, but of "pure water" and a "clean Spirit." And, accordingly, why excuse it on the ground of pristine precedent? It did not bear the names of "body of Christ,"[775] of "members of Christ,"[776] of "temple of God,"[777] at the time when it used to obtain pardon for adultery. And thus if, from the moment when it changed its condition, and "having been baptized into Christ put on Christ,"[778] and was "redeemed with a great price"—"the blood," to wit, "of the Lord and Lamb"[779]—you take hold of any one precedent (be it precept, or law, or sentence,) of indulgence granted, or to be granted, to adultery and fornication,—you have likewise at our hands a definition of the time from which the age of the question dates. 80

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[761] Rom. iii. 31.

[762] Matt. v. 27, 28.

[763] Matt. v. 21, 22.

[764] See 1 Kings xxi. (in LXX. 3 Kings xx).

[765] See 2 Sam. xi.; xii. 1–13.

[766] See Gen. xix. 30–38.

[767] See Gen. xxxviii.

[768] See Hos. i. 2, 3; iii. 1–3.

[769] See Num. xxv. 1–9; 1 Cor. x. 8.

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[770] See Gen. iii. 6; and comp. 1 John ii. 16.

[771] See Gen. iii. 7.

[772] John i. 14.

[773] Or, "chastity."

[774] Comp. 2 Cor. v. 17.

[775] 1 Cor. xii. 27.

[776] *Ib.* and vi. 15.

[777] 1 Cor. iii. 16; vi. 19.

[778] Gal. iii. 27.

[779] Comp. 1 Cor. vi. 20, and the references there.

Chapter VII.—Of the Parables of the Lost Ewe and the Lost Drachma.

You shall have leave to begin with the parables, where you have the lost ewe re-sought by the Lord, and carried back on His shoulders.[780] Let the very paintings upon your cups come forward to show whether even in them the figurative meaning of that sheep will shine through (the outward semblance, to teach) whether a Christian or heathen sinner be the object it aims at in the matter of restoration. For we put in a demurrer arising out of the teaching of nature, out of the law of ear and tongue, out of the soundness of the mental faculty, to the effect that such answers are always given as are called forth (by the question,—answers), that is, to the (questions) which call them forth. That which was calling forth (an answer in the present case) was, I take it, the fact that the Pharisees were muttering in indignation at the Lord's admitting to His society heathen publicans and sinners, and communicating with them in food. When, in reply to this, the Lord had figured the restoration of the lost ewe, to whom else is it credible that he configured it but to the lost *heathen*, about whom the question was then in hand,—not about a *Christian*, who up to that time had no existence? Else, what kind of (hypothesis) is it that the Lord, like a quibbler in answering, omitting the present subject-matter which it was His duty to refute, should spend His labour about one yet future? "But a 'sheep' properly means a Christian,[781] and the Lord's 'flock' is the people of the Church,[782] and the 'good shepherd' is Christ;[783] and hence in the 'sheep' we must understand a Christian who has erred from the Church's 'flock.'" In that case, you make the Lord to have given no answer to the Pharisees' muttering, but to your presumption. And yet you will be bound so to defend that presumption, as to deny that the (points) which you think applicable to Christians are referable to a heathen. Tell me, is not all mankind one flock of God? Is not the same God both Lord and Shepherd of the universal nations?[784] Who more "perishes" from God than the heathen, so long as he "errs?" Who is more "re-sought" by God than the heathen, when he is recalled by Christ? In fact, it is among heathens that this order finds antecedent place; if, that is, Christians are not otherwise made out of heathens than by being first "lost," and "re-sought" by God, and "carried back" by Christ. So likewise ought this order to be kept, that we may interpret any such (figure) with reference to those in whom it finds prior place. But you, I take it, would wish this: that He should represent the ewe as lost not from a flock, but from an ark or a chest! In like manner, albeit He calls the remaining number of the heathens "righteous," it does not follow that He shows them to be *Christians*; dealing as He is with *Jews*, and at that very moment refuting them, because they were indignant at the hope of the heathens. But in order to express, in opposition to the Pharisees' envy, His own grace and goodwill even in regard of one heathen, He preferred the salvation of one sinner by repentance to theirs by righteousness; or else, pray, were the Jews *not* "righteous," and such as "had no need of repentance," having, as they had, as pilotages of discipline and instruments of fear, "the Law and the Prophets?" He set them therefore in the parable—and if not such as they were, yet such as they ought to have been—that they might blush the more when they heard that repentance was necessary to others, and not to themselves.

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[780] Luke xv. 3–7.

[781] Comp. John x. 27.

[782] Comp. Acts xx. 28.

[783] Comp. John x. 11.

[784] Comp. Rom. iii. 29.

Similarly, the parable of the drachma,[785] as being called forth out of the same subject-matter, we equally interpret with reference to a heathen; albeit it had been "lost" in a house, as it were in the church; albeit "found" by aid of a "lamp," as it were by aid of God's word.[786] Nay, but this whole world is the one house of all; in which world it is more the heathen, who is found in darkness, whom the grace of God enlightens, than the Christian, who is already in God's light.[787] Finally, it is *one* "straying" which is ascribed to the ewe and the drachma: (and this is an evidence in my favour); for if the parables had been composed with a view to a *Christian* sinner, after the loss of his faith, a *second* loss and restoration of them would have been noted.

I will now withdraw for a short time from this position; in order that I may, even by withdrawing, the more recommend it, when I shall have succeeded even thus also in confuting the presumption of the opposite side. I admit that the sinner portrayed in each parable is one who is already a Christian; yet not that on this account must he be affirmed to be such an one as can be restored, through repentance, from the crime of adultery and fornication. For although he be said to "have perished," there will be the *kind* of perdition to treat of; inasmuch as the "ewe" "perished" not by dying, but by straying; and the "drachma" not by being destroyed, but by being hidden. In this sense, a thing which is safe may be said to "have perished." Therefore the believer, too, "perishes," by lapsing out of (the right path) into a public exhibition of charioteering frenzy, or gladiatorial gore, or scenic foulness, or athletic vanity; or else if he has lent the aid of any special "arts of curiosity" to sports, to the convivialities of heathen solemnity, to official exigence, to the ministry of another's idolatry; if he has impaled himself upon some word of ambiguous denial, or else of blasphemy. For some such cause he has been driven outside the flock; or even himself, perhaps, by anger, by pride, by jealousy, (or)—as, in fact, often happens—by disdaining to submit to chastisement, has broken away (from it). He ought to be re-sought and recalled. That which can be recovered does not "perish," unless it persist in remaining outside. You will well interpret 81 the parable by recalling the sinner *while he is still living*. But, for the adulterer and fornicator, who is there who has not pronounced him to be *dead* immediately upon commission of the crime? With what face will you restore to the flock one who is dead, on the authority of that parable which recalls a sheep *not* dead?

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[785] Luke xv. 8–10.

[786] Comp. Ps. cxix. 105 (in LXX. cxviii. 105).

[787] Comp. 1 John i. 5–7; ii. 8; also Rom. xiii. 12, 13; 1 Thess. v. 4, 5.

Finally, if you are mindful of the prophets, when they are chiding the shepherds, there is a word—I think it is Ezekiel's: "Shepherds, behold, ye devour the milk, and clothe you with the fleeces: what is strong ye have slain; what is weak ye have not tended; what is shattered ye have not bound; what has been driven out ye have not brought back; what has perished ye have not re-sought."[788] Pray, does he withal upbraid them at all concerning that which is *dead*, that they have taken no care to restore that too to the flock? Plainly, he makes it an additional reproach that they have caused the sheep to perish, and to be eaten up by the beasts of the field; nor can they either "perish mortally," or be "eaten up," if they are left remaining. "Is it not possible—(granting) that ewes which have been mortally lost, and eaten up, are recovered—that (in accordance also with the example of the drachma (lost and found again) even within the house of God, the Church) there may be some sins of a moderate character, proportionable to the small size and the weight of a drachma, which, lurking in the same Church, and by and by in the same discovered, forthwith are brought to an end in the same with the joy of amendment?" But of adultery and fornication it is not a drachma, but a talent, (which is the measure); and for searching them out there is need not of the javelin-light of a lamp, but of the spear-like ray of the entire sun. No sooner has (such a) man made his appearance than he is expelled from the Church; nor does he remain there; nor does he cause joy to the Church which discovers him, but grief; nor does he invite the congratulation of her neighbours, but the fellowship in sadness of the surrounding fraternities.

By comparison, even in this way, of this our interpretation with theirs, the arguments of both the ewe and the drachma will all the more refer to the heathen, that they cannot possibly apply to the Christian guilty of the sin for the sake of which they are wrested into a forced application to the Christian on the opposite side.

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[788] See Ezek. xxxiv. 1–4.

Chapter VIII.—Of the Prodigal Son.

But, however, the majority of interpreters of the parables are deceived by the self-same result as is of very frequent occurrence in the case of embroidering garments with purple. When you think that you have judiciously harmonized the proportions of the hues, and believe yourself to have succeeded in skilfully giving vividness to their mutual combination; presently, when each body (of colour) and (the various) lights are fully developed, the convicted diversity will expose all the error. In the self-same darkness, accordingly, with regard to the parable of the two sons also, they are led by some figures (occurring in it), which harmonize in hue with the present (state of things), to wander out of the path of the true light of that comparison which the subject-matter of the parable presents. For they set down, as represented in the two sons, two peoples—the elder the Jewish, the younger the Christian: for they cannot in the sequel arrange for the Christian sinner, in the person of the younger son, to obtain pardon, unless in the person of the elder they first portray the Jewish. Now, if I shall succeed in showing that the Jewish fails to suit the comparison of the elder son, the consequence of course will be, that the Christian will not be admissible (as represented) by the joint figure of the younger son. For although the Jew withal be called "a son," and an "elder one," inasmuch as he had priority in adoption;[789] although, too, he envy the Christian the reconciliation of God the Father,—a point which the opposite side most eagerly catches at,—still it will be no speech of a Jew to the Father: "Behold, in how many years do I serve Thee, and Thy precept have I never transgressed." For when has the Jew *not* been a transgressor of the law; hearing with the ear, and not hearing;[790] holding in hatred him who reproveth in the gates,[791] and in scorn holy speech?[792] So, too, it will be no speech of the Father to the Jew: "Thou art always with Me, and all Mine are thine." For the Jews are pronounced "apostate sons, begotten indeed and raised on high, but who have not understood the Lord, and who have quite forsaken the Lord, and have provoked unto anger the Holy One of Israel."[793] That all things, plainly, were *conceded* to the Jew, we shall admit; but he has likewise had every more savoury morsel torn from his throat,[794] not to say the very land of paternal promise. And accordingly the Jew at the present day, no less than the younger son, having squandered God's substance, is a beggar in alien territory, serving even until now its princes, that is, the princes of this world.[795] Seek, therefore, the

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[789] See Ex. iv. 22; Rom. ix. 4.

[790] Comp. Isa. vi. 9.

[791] Comp. Isa. xxix. 21.

[792] Comp. Jer. xx. 7, 8.

[793] Comp. Isa. i. 2–4.

[794] See Ps. lxxviii. 30, 31 (in LXX. it is lxxvii. 30, 31).

[795] Or "age"—sæculi. Comp. 1 Cor. ii. 6.

Christians some other as their brother; for the Jew the parable does not admit. Much more aptly would they have matched the Christian with the elder, and the Jew with the younger son, "according to the analogy of faith,"[796] if the order of each people as intimated from Rebecca's womb[797] permitted the inversion: only that (in that case) the concluding paragraph would oppose them; for it will be fitting for the Christian to rejoice, and not to grieve, at the restoration of Israel, if it be true, (as it is), that the whole of our hope is intimately united with the remaining expectation of Israel.[798] Thus, even if some (features in the parable) are favourable, yet by others of a contrary significance the thorough carrying out of this comparison is destroyed; although (albeit all points be capable of corresponding with mirror-like accuracy) there be one cardinal danger in interpretations—the danger lest the felicity of our comparisons be tempered with a different aim from that which the subject-matter of each particular parable has bidden us (temper it). For we remember (to have seen) actors withal, while accommodating allegorical gestures to their ditties, giving expression to such as are far different from the immediate plot, and scene, and character, and *yet with the utmost congruity*. But away with extraordinary ingenuity, for it has nothing to do with our subject. Thus heretics, too, apply the self-same parables where they list, and exclude them (in other cases)—not where they *ought*—with the utmost aptitude. Why the utmost aptitude? Because from the very beginning they have moulded together the very subject-matters of their doctrines in accordance with the opportune incidences of the parables. Loosed as they are from the constraints of the rule of truth, they have had leisure, of course, to search into and put together those things of which the parables seem (to be symbolical).

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[796] Comp. Rom. xii. 6.

[797] Comp. Rom. ix. 10–13; Gen. xxv. 21–24.

[798] Comp. Rom. xi. 11–36.

Chapter IX.—Certain General Principles of Parabolic Interpretation. These Applied to the Parables Now Under Consideration, Especially to that of the Prodigal Son.

We, however, who do not make the parables the sources whence we devise our subject-matters, but the subject-matters the sources whence we interpret the parables, do not labour hard, either, to twist all things (into shape) in the exposition, while we take care to avoid all contradictions. Why "an hundred sheep?" and why, to be sure, "ten drachmas?" And what is that "besom?" Necessary it was that He who was desiring to express the extreme pleasure which the salvation of *one* sinner gives to God, should name some special quantity of a numerical whole from which to describe that "one" had perished. Necessary it was that the style of one engaged in searching for a "drachma" in a "house," should be aptly fitted with the helpful accompaniment of a "besom" as well as of a "lamp." For curious niceties of this kind not only render some things suspected, but, by the subtlety of forced explanations, generally lead away from the truth. There are, moreover, some points which are just simply introduced with a view to the structure and disposition and texture of the parable, in order that they may be worked up throughout to the end for which the typical example is being provided. Now, of course the (parable of) the two sons will point to the same end as (those of) the drachma and the ewe: for it has the self-same cause (to call it forth) as those to which it coheres, and the selfsame "muttering," of course, of the Pharisees at the intercourse between the Lord and heathens. Or else, if any doubts that in the land of Judea, subjugated as it had been long since by the hand of Pompey and of Lucullus, the publicans were heathens, let him read Deuteronomy: "There shall be no tribute-weigher of the sons of Israel."[799] Nor would the name of publicans have been so execrable in the eyes of the Lord, unless as being a "strange"[800] name,—a (name) of such as put up the pathways of the very sky, and earth, and sea, for sale. Moreover, when (the writer) adjoins "sinners" to "publicans,"[801] it does not follow that he shows them to have been Jews, albeit some may possibly have been so; but by placing on a par the one *genus* of heathens—some sinners by office, that is, publicans; some by nature, that is, not publicans—he has drawn a distinction between them. Besides, the Lord would not have been censured for partaking of food with Jews, but with heathens, from whose board the Jewish discipline excludes (its disciples).[802] 83

Now we must proceed, in the case of the prodigal son, to consider first that which is more useful; for no adjustment of examples, albeit in the most nicely-poised balance, shall be admitted if it shall prove to be most hurtful to salvation. But the whole system of salvation, as it is comprised in the maintenance of discipline, we see is being subverted by that interpretation which is affected by the opposite side. For if it is a *Christian* who, after wandering far from his Father, squanders, by living heathenishly, the "substance" received from God his Father,—(the substance), of course, of baptism—(the substance), of course, of the Holy Spirit, and (in consequence) of eternal hope; if, stripped of his mental "goods," he has even handed his service over to the prince of the world[803]—who else but the devil?—and by him being appointed over the business of "feeding swine"—of tending unclean spirits, to wit—has recovered his senses so as to return to his Father,—the result will be, that, not adulterers and fornicators, but idolaters, and blasphemers, and renegades, and every class of apostates, will by this parable make satisfaction to the Father; and in this way (it may) rather (be said that) the whole "substance" of the sacrament is most truly wasted away. For who will fear to squander what he has the power of afterwards recovering? Who will be careful to preserve to perpetuity what he will be able to lose *not* to perpetuity? Security in sin is likewise an appetite for it. Therefore the apostate withal will recover his former "garment," the robe of the Holy Spirit; and a renewal of the "ring," the sign and seal of baptism; and Christ will again be "slaughtered;"[804] and he will recline on that couch from which such as are *unworthily clad* are wont to be lifted by the torturers, and cast away into darkness,[805]—much more such as have been *stripped*. It is therefore a further step if it is not *expedient*, (any more than *reasonable*), that the story of the prodigal son should apply to a Christian. Wherefore, if the image of a "son" is not entirely suitable to a Jew either, our interpretation shall be simply governed with an eye to the object the Lord had in view. The Lord had come, of course, to save that which "had perished;"[806] "a Physician" necessary to "the sick" "more than to the whole."[807] This fact He was in the habit both of typifying in parables and preaching in direct statements. Who among men "perishes," who falls from health, but he who knows not the Lord? Who is "safe and sound," but he who knows the Lord? These two classes—"brothers" by birth—this parable also will signify. See whether the heathen have in God the Father the "substance" of origin, and wisdom, and natural power of Godward recognition; by means of which power the apostle withal notes that "in the wisdom of God, the world through wisdom knew not God,"[808]—(wisdom) which, of course, it had received originally from God. This ("substance"), accordingly, he "squandered;" having been cast by his moral habits far from the Lord, amid the errors and allurements and appetites of the world,[809] where, compelled by hunger after truth,[810] he handed himself over to the prince of this age. He set him over "swine," to feed that flock familiar to demons,[811] where he would not be master of a supply of vital food, and at the same time would see others (engaged) in a divine work, having abundance of heavenly bread. He remembers his Father, God; he returns to Him when he has been satisfied; he receives again the pristine "garment,"—the condition, to wit, which Adam by transgression had lost. The "ring" also he is then wont to receive for the first time, wherewith, after being interrogated,[812] he publicly seals the agreement of faith, and thus thenceforward feeds upon the "fatness" of the Lord's body,—the Eucharist, to wit. This will be the prodigal son, who never in days bygone was thrifty; who was from the first prodigal, because *not* from the first a Christian. Him withal, returning from the world to the Father's embraces, the Pharisees mourned over, in the persons of the "publicans and sinners." And accordingly to this point alone the elder brother's envy is adapted: not because the Jews were innocent, and obedient to God, but because they envied the nation salvation; being plainly they who *ought* to have been "ever with" the Father. And of course it is immediately over the *first* calling of the Christian that the Jew groans, not over his *second* restoration: for the former reflects its rays even upon the heathen; but the latter, which takes place in the churches, is not known even to the Jews. I think that I have advanced interpretations more consonant with the subject-matter of the parables, and the congruity of things, and the preservation of disciplines. But if the view with which the opposite party is eager to mould the ewe, and the drachma, and the voluptuousness of the son to the shape of the Christian sinner, is that they may endow adultery and fornication with (the gift of) repentance; it will be fitting either that all other crimes equally capital should be conceded remissible, or else that their peers, adultery and fornication, should be retained inconcessible. 84

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[799] Oehler refers to Deut. xxiii. 19; but the ref. is not satisfactory.

[800] Extraneum. Comp. such phrases as "*strange* children," Ps. cxliv. 7, 11 (cxliii. 7, 11, in LXX.), and Hos. v. 7; "*strange* gods," etc.

[801] See Luke xv. 1, 2; Matt. ix. 10, 11; xi. 19; Mark ii. 15, 16; Luke v. 29, 30.

[802] See Acts x. 28; xi. 3.

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[803] Sæculi. Comp. 1 Cor. ii. 8; 2 Cor. iv. 4.

[804] Besides the reference to Luke xv. 23, there may be a reference to Heb. vi. 6.

[805] See Matt. xxii. 11–14.

[806] See Matt. xviii. 11.

[807] Matt. ix. 12; Mark ix. 17; Luke v. 21.

[808] 1 Cor. i. 21.

But it is more (to the point) that it is not lawful to draw conclusions about anything else than the subject which was immediately in hand. In short, if it were lawful to transfer the parables to other ends (than they were originally intended for), it would be rather to *martyrdom* that we would direct the hope drawn from those now in question; for that is the only thing which, after all his substance has been squandered, will be able to restore the son; and will joyfully proclaim that the drachma has been found, albeit among all (rubbish) on a dungheap; and will carry back into the flock on the shoulders of the Lord Himself the ewe, fugitive though she have been over all that is rough and rugged. But we prefer, if it must be so, to be *less* wise *in* the Scriptures, than to be wise *against* them. We are as much bound to keep the *sense* of the Lord as His *precept*. Transgression in interpretation is not lighter than in conversation.

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[809] Sæculi.

[810] Amos viii. 11.

[811] See Matt. viii. 30–34; Mark v. 11–14; Luke viii. 32, 33.

[812] Comp. 1 Pet. iii. 21; and Hooker, *Eccl. Pol.*, v. 63, 3.

Chapter X.—Repentance More Competent to Heathens Than to Christians.

When, therefore, the yoke which forbade the discussion of these parables with a view to the heathens has been shaken off, and the necessity once for all discerned or admitted of not interpreting otherwise than is (suitable to) the subject-matter of the proposition; they contend in the next place, that the official proclamation of repentance is not even applicable to heathens, since their sins are not amenable to it, imputable as they are to ignorance, which nature alone renders culpable before God. Hence the remedies are unintelligible to such to whom the perils themselves are unintelligible: whereas the principle of repentance finds there its corresponding place where sin is committed with conscience and will, where both the fault and the favour are intelligible; that he who mourns, he who prostrates himself, is he who knows both what he has lost and what he will recover if he makes to God the offering of his repentance—to God who, of course, offers that repentance rather to sons than to strangers.

Was that, then, the reason why Jonah thought not repentance necessary to the heathen Ninevites, when he tergiversated in the duty of preaching? or did he rather, foreseeing the mercy of God poured forth even upon strangers, fear that that mercy would, as it were, destroy (the credit of) his proclamation? and accordingly, for the sake of a profane city, not yet possessed of a knowledge of God, still sinning in ignorance, did the prophet well-nigh perish?[813] except that he suffered a typical example of the Lord's passion, which was to redeem heathens as well (as others) on their repentance. It is enough for me that even John, when "strewing the Lord's ways,"[814] was the herald of repentance no less to such as were on military service and to publicans, than to the sons of Abraham.[815] The Lord Himself presumed repentance on the part of the Sidonians and Tyrians if they had seen the evidences of His "miracles."[816]

Nay, but I will even contend that repentance is *more* competent to natural sinners than to voluntary. For he will merit its fruit who has not yet *used* more than he who has already withal *abused* it; and remedies will be more effective on their first application than when outworn. No doubt the Lord is "kind" to "the unthankful,"[817] rather than to the ignorant! and "merciful" to the "reprobates" sooner than to such as have yet had no probation! so that insults offered to His clemency do not rather incur His *anger* than His *caresses*! and He does not more willingly impart to strangers that (clemency) which, in the case of His own sons, He has lost, seeing that He has thus adopted the Gentiles while the Jews make sport of His patience! But what the Psychics mean is this—that God, the Judge of righteousness, prefers the repentance to the death of that sinner who has preferred death to repentance! If this is so, it is by sinning that we merit favour.

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[813] Comp. Jonah i. iv.

[814] See Luke i. 76.

[815] See Luke iii. 8, 12, 14.

[816] Matt. xi. 21; Luke x. 13.

[817] Comp. Luke vi. 35.

Come, you rope-walker upon modesty, and chastity, and every kind of sexual sanctity, who, by the instrumentality of a discipline of this nature remote from the path of truth, mount with uncertain footstep upon a most slender thread, balancing flesh with spirit, moderating your animal principle by faith, tempering your eye by fear; why are you thus wholly engaged in a single step? Go on, if you succeed in finding power and will, while you are so secure, and as it were upon solid ground. For if any wavering of the flesh, any distraction of the mind, any wandering of the eye, shall chance to shake you down from your equipoise, "God is good." To His own (children), not to heathens, He opens His bosom: a second repentance will await you; you will again, from being an adulterer, be a Christian! 85 These (pleas) you (will urge) to me, most benignant interpreter of God. But I would yield my ground to you, if the scripture of "the Shepherd,"[818] which is the only one which favours adulterers, had deserved to find a place in the Divine canon; if it had not been habitually judged by every council of Churches (even of your own) among apocryphal and false (writings); itself adulterous, and hence a patroness of its comrades; from which in other respects, too, you derive initiation; to which, perchance, that "Shepherd," will play the patron whom you depict upon your (sacramental) chalice, (depict, I say, as) himself withal a prostitutor of the Christian sacrament, (and hence) worthily both the idol of drunkenness, and the brize of adultery by which the chalice will quickly be followed, (a chalice) from which you sip nothing more readily than (the flavour of) the "ewe" of (your) second repentance! I, however, imbibe the Scriptures of that Shepherd who cannot be broken. Him John forthwith offers me, together with the laver and duty of repentance; (and offers Him as) saying, "Bear worthy fruits of repentance: and say not, We have Abraham (as our) father"—for fear, to wit, lest they should again take flattering unctions for delinquency from the grace shown to the fathers—"for God is able from these stones to raise sons to Abraham." Thus it follows that we too (must judge) such as "sin no more" (as) "bearing worthy fruits of repentance." For what more ripens as the fruit of repentance than the achievement of emendation? But even if *pardon* is rather the" fruit of repentance," even pardon cannot coexist without the cessation from sin. So is the cessation from sin the root of pardon, that pardon may be the fruit of repentance.

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[818] i.e., the "Shepherd" of Hermas. See *de Or.*, c. xvi.

Chapter XI.—From Parables Tertullian Comes to Consider Definite Acts of the Lord.

From the side of its pertinence to the Gospel, the question of the parables indeed has by this time been disposed of. If, however, the Lord, by His *deeds* withal, issued any such proclamation in favour of sinners; as when He permitted contact even with his own body to the "woman, a sinner,"—washing, as she did, His feet with tears, and wiping them with her hair, and inaugurating His sepulture with ointment; as when to the Samaritaness—not an adulteress by her now sixth marriage, but a prostitute—He showed (what He did show readily to any one) who He was;[819]—no benefit is hence conferred upon our adversaries, even if it had been to such as were already Christians that He (in these several cases) granted pardon. For we now affirm: This is lawful to the Lord alone: may the power of His indulgence be operative at the present day![820] At those times, however, in which He lived on earth we lay this down definitively, that it is no prejudgment against us if pardon used to be conferred on sinners—even Jewish ones. For Christian discipline dates from the renewing of the Testament,[821] and (as we have premised) from the redemption of flesh—that is, the Lord's passion. None was perfect before the discovery of the order of faith; none a Christian before the resumption of Christ to heaven; none holy before the manifestation of the Holy Spirit from heaven, the Determiner of discipline itself.

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[819] John iv. 1–25.

[820] Comp. c. iii. above.

[821] Comp. Matt. xxvi. 28, Mark xiv. 24, Luke xxii. 21, with Heb. ix. 11–20.

Chapter XII.—Of the Verdict of the Apostles, Assembled in Council, Upon the Subject of Adultery.

Accordingly, these who have received “another Paraclete” in and through the apostles,—(a Paraclete) whom, not recognising Him even in His special prophets, they no longer possess in the apostles either;—come, now, let them, even from the apostolic instrument, teach us the possibility that the stains of a flesh which after baptism has been repolluted, can by repentance be washed away. Do we not, in the apostles also, recognise the form of the Old Law with regard to the demonstration of adultery, how great (a crime) it is; lest perchance it be esteemed more trivial in the new stage of disciplines than in the old? When first the Gospel thundered and shook the old system to its base, when dispute was being held on the question of retaining or not the Law; this is the first rule which the apostles, on the authority of the Holy Spirit, send out to those who were already beginning to be gathered to their side out of the nations: “It has seemed (good),” say they, “to the Holy Spirit and to us to cast upon you no ampler weight than (that) of those (things) from which it is necessary that abstinence be observed; from sacrifices, and from fornications, and from blood:[822] by abstaining from which ye act rightly, the Holy Spirit carrying you.” Sufficient it is, that in this place withal there has been preserved to adultery and fornication the post of their own honour between idolatry and murder: for the interdict upon “blood” we shall understand to be (an interdict) much more upon *human* blood. Well, then, in what light do the apostles will those crimes to appear which alone they select, in the way of careful guarding against, from the pristine Law? which alone they prescribe as necessarily to be abstained from? Not that they permit others; but that these alone they put in the foremost rank, of course as not remissible; (they,) who, for the heathens’ sake, made the other burdens of the law remissible. Why, then, do they release our neck from so heavy a yoke, except to place forever upon those (necks) these compendia of discipline? Why do they indulgently relax so many bonds, except that they may wholly bind us in perpetuity to such as are more necessary? They loosed us from the more numerous, that we might be bound up to abstinence from the more noxious. The matter has been settled by compensation: we have gained much, in order that we may render somewhat. But the compensation is not revocable; if, that is, it will be revoked by iteration—(iteration) of adultery, of course, and blood and idolatry: for it will follow that the (burden of) the whole law will be incurred, if the condition of pardon shall be violated. But it is not lightly that the Holy Spirit has come to an agreement with us—coming to this agreement even without our asking; whence He is the more to be honoured. His engagement none but an ungrateful man will dissolve. In that event, He will neither accept back what He has discarded, nor discard what He has retained. Of the latest Testament the condition is ever immutable; and, of course the public recitation of that de-

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[822] See Acts xv. 28, 29.

cree,[823] and the counsel embodied therein, will cease (only) with the world.[824] He has definitely enough refused pardon to those crimes the careful avoidance whereof He selectively enjoined; He has claimed whatever He has not inferentially conceded. Hence it is that there is no restoration of peace granted by the Churches to "idolatry" or to "blood." From which final decision of theirs that the apostles should have departed, is (I think) not lawful to believe; or else, if some find it possible to believe so, they will be bound to prove it.

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[823] See Acts xv. 30 and xvi. 4.

[824] Sæculo.

Chapter XIII.—Of St. Paul, and the Person Whom He Urges the Corinthians to Forgive.

We know plainly at this point, too, the suspicions which they raise. For, in fact, they suspect the Apostle Paul of having, in the second (Epistle) to the Corinthians, granted pardon to the self-same fornicator whom in the first he has publicly sentenced to be "surrendered to Satan, for the destruction of the flesh,"[825]—impious heir as he was to his father's wedlock; as if he subsequently erased his own words, writing: "But if any hath wholly saddened, he hath not wholly saddened *me*, but in part, lest I burden you all. Sufficient is such a chiding which is given by many; so that, on the contrary, ye should prefer to forgive and console, lest, perhaps, by more abundant sadness, such an one be devoured. For which reason, I pray you, confirm toward him affection. For to this end withal have I written, that I may learn a proof of you, that in all (things) ye are obedient to me. But if ye shall have forgiven any, so (do) I; for I, too, if I have forgiven ought, have forgiven in the person of Christ, lest we be overreached by Satan, since we are not ignorant of his injections."[826] What (reference) is understood here to the fornicator? what to the contaminator of his father's bed?[827] what to the Christian who had overstepped the shamelessness of heathens?—since, of course, he would have absolved by a special pardon one whom he had condemned by a special anger. He is more obscure in his pity than in his indignation. He is more open in his austerity than in his lenity. And yet, (generally), anger is more readily indirect than indulgence. Things of a sadder are more wont to hesitate than things of a more joyous cast. Of course the question in hand concerned some *moderate* indulgence; which (moderation in the indulgence) was now, if ever, to be divined, when it is usual for all the *greatest* indulgences not to be granted without public proclamation, so far (are they from being granted) without particularization. Why, do you yourself, when introducing into the church, for the purpose of melting the brotherhood by his prayers, the repentant adulterer, lead into the midst and prostrate him, all in haircloth and ashes, a compound of disgrace and horror, before the widows, before the elders, suing for the tears of all, licking the footprints of all, clasping the knees of all? And do you, good shepherd and blessed father that you are, to bring about the (desired) end of the man, grace your harangue with all the allurements of mercy in your power, and under the parable of the "ewe" go in quest of your goats?[828] do you, for fear lest your "ewe" again take a leap out from the flock—as if that were no more lawful for the future which was not even once lawful—fill all the rest likewise full of apprehension at the very moment of granting indulgence? And would the apostle so carelessly have granted indulgence to the atrocious licentiousness of fornication burdened with incest, as not at least to have exacted from the criminal even this legally established garb of repentance which you ought to have learned from him? as to have uttered no commination on the past? no allocution touching the future? Nay, more; he goes further, and beseeches that they "would confirm toward him affection," as if he were making satisfaction to him, not as if he were granting an indulgence! And yet I hear (him speak of) "affection," not "communion;" as (he writes) withal to the Thessalonians: "But if any obey not our word through the epistle, him mark; and associate not with him, that he may feel awed; not regarding (him) as an enemy, but rebuking as a brother."[829] Accordingly, he could have said that to a fornicator, too, "affection" only was conceded, not "communion" as well; to an incestuous man, however, not even "affection;" whom he would, to be sure, have bidden to be banished from their *midst*[830]—much more, of course, from their *mind*. "But he was apprehensive lest they should be 'overreached by Satan' with regard to the loss of that person whom himself had cast forth to Satan; or else lest, 'by abundance of mourning, he should be devoured' whom he had sentenced to 'destruction of the flesh.'" Here they go so far as to interpret "destruction of the flesh" of the office of repentance; in that by fasts, and squalor, and every species of neglect and studious ill-treatment devoted to the extermination of the flesh, it seems to make satisfaction to God; so that they argue that that fornicator—that incestuous person rather—having been delivered by the apostle to Satan, not with a view to "perdition," but with a view to "emendation," on the hypothesis that subsequently he would, on account of the "destruction" (that is, the general affliction) "of the flesh," attain pardon, therefore did actually attain it. Plainly, the selfsame apostle delivered to Satan Hymenæus and Alexander, "that they might be emended into not blaspheming,"[831] as he writes to his Timotheus. "But withal himself says that 'a stake[832] was given him, an angel of Satan,' by which he was to be buffeted, lest he should exalt himself." If they touch upon this (instance) withal, in order to lead us to understand that such as were "delivered to Satan" by him (were so delivered) with a view to emendation, not to perdition; what similarity is there between blasphemy and incest, and a soul entirely free from these,—nay, rather elated from no other source than the highest sanctity and all innocence; which (elation of soul) was being restrained in the apostle by "buffets," if you will, by means (as they say) of pain in the ear or head? Incest, however, and blasphemy, deserved to have delivered the entire persons of men to Satan himself for a possession, not to "an angel" of his. And (there is yet another point): for about this it makes a difference, nay, rather withal in regard to this it is of the utmost consequence,

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[825] See 1 Cor. v. 5.

[826] See 2 Cor. ii. 5–11.

[827] Comp. Gen. xlix. 4.

[828] Comp. Matt. xxv. 32, 33.

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[829] 2 Thess. iii. 14, 15.

[830] Comp. 1 Cor. v. 2.

[831] 1 Tim. i. 20.

[832] 2 Cor. xii. 7–10.

that we find those men delivered by the apostle to Satan, but to the apostle himself an angel of Satan given. Lastly, when Paul is praying the Lord for its removal, what does he hear? "Hold my grace sufficient; for virtue is perfected in infirmity."[833] This they who are surrendered to Satan cannot hear. Moreover, if the crime of Hymenæus and Alexander—blasphemy, to wit—is irremissible in this and in the future age,[834] of course the apostle would not, in opposition to the determinate decision of the Lord, have given to Satan, *under a hope of pardon*, men already sunken from the faith into blasphemy; whence, too, he pronounced them "shipwrecked with regard to faith,"[835] having no longer the solace of the ship, the Church. For to those who, after believing, have struck upon (the rock of) blasphemy, pardon is denied; on the other hand, *heathens* and *heretics* are daily emerging *out of* blasphemy. But even if he did say, "I delivered them to Satan, that they might receive the discipline of not blaspheming," he said it of the rest, who, by *their* deliverance to Satan—that is, their projection outside the Church—had to be trained in the knowledge that there must be no blaspheming. So, therefore, the incestuous fornicator, too, he delivered, not with a view to emendation, but with a view to perdition, to Satan, to whom he had already, by sinning above an heathen, gone over; that they might learn there must be no fornicating. Finally, he says, "for the *destruction* of the flesh," not its "*torture*"—condemning the actual substance through which he had fallen out (of the faith), which substance had already perished immediately on the loss of baptism—"in order that the spirit," he says, "may be saved in the day of the Lord." And (here, again, is a difficulty): for let this point be inquired into, whether *the man's own spirit* will be saved. In that case, a spirit polluted with so great a wickedness will be saved; the object of the perdition of the flesh being, that the spirit may be saved *in penalty*. In that case, the interpretation which is contrary to ours will recognise a penalty *without the flesh*, if we lose the resurrection of the flesh. It remains, therefore, that his meaning was, that *that* spirit which is accounted to exist *in the Church* must be presented "saved," that is, untainted by the contagion of impurities in the day of the Lord, by the ejection of the incestuous fornicator; if, that is, he subjoins: "Know ye not, that a little leaven spoileth the savour of the whole lump?"[836] And yet incestuous fornication was not a little, but a large, leaven. 88

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[833] 2 Cor. xii. 9, not very exactly rendered.

[834] Ævo. Comp. Matt. xii. 32.

[835] 1 Tim. i. 19.

[836] 1 Cor. v. 6, where Tertullian appears to have used δολοῖ, not ζυμοῖ.

Chapter XIV.—The Same Subject Continued.

And—these intervening points having accordingly been got rid of—I return to the second of Corinthians; in order to prove that this saying also of the apostle, "Sufficient to such a man be *this rebuke* which (is administered) by many," is not suitable to the person of the fornicator. For if he had sentenced him "to be surrendered to Satan for the destruction of the flesh," of course he had *condemned* rather than *rebuked* him. Some other, then, it was to whom he willed the "rebuke" to be sufficient; if, that is, the fornicator had incurred not "rebuke" from his sentence, but "condemnation." For I offer you withal, for your investigation, this very question: Whether there were in the first Epistle others, too, who "wholly saddened" the apostle by "acting disorderly,"[837] and "were wholly saddened" by him, through incurring (his) "rebuke," according to the sense of the second Epistle; of whom some particular one may in that (second Epistle) have received pardon. Direct we, moreover, our attention to the entire first Epistle, written (that I may so say) as a whole, not with ink, but with gall; swelling, indignant, disdainful, comminatory, invidious, and shaped through (a series of) individual charges, with an eye to certain individuals who were, as it were, the proprietors of those charges? For so had schisms, and emulations, and discussions, and presumptions, and elations, and contentions required, that they should be laden with invidiousness, and rebuffed with curt reproof, and filed down by haughtiness, and deterred by austerity. And what kind of invidiousness is the pungency of humility? "To God I give thanks that I have baptized none of you, except Crispus and Gaius, lest any say that I have baptized in mine own name."[838] "For neither did I judge to know anything among you but Jesus Christ, and Him crucified."[839] And, "(I think) God hath selected us the apostles (as) hindmost, like men appointed to fight with wild beasts; since we have been made a spectacle to this world, both to angels and to men:" And, "We have been made the offscourings of this world, the refuse of all:" And, "Am I not free? am I not an apostle? have I not seen Christ Jesus our Lord?"[840] With what kind of superciliousness, on the contrary, was he compelled to declare, "But to me it is of small moment that I be interrogated by you, or by a human court-day; for neither am I conscious to myself (of any guilt);" and, "My glory none shall make empty."[841] "Know ye not that we are to judge angels?"[842] Again, of how open censure (does) the free expression (find utterance), how manifest the edge of the spiritual sword, (in words like these): "Ye are already enriched! ye are already satiated! ye are already reigning!"[843] and, "If any thinks himself to know, he knoweth not yet how it behoves him to know!"[844] Is he not even then "smiting some one's face,"[845] in saying, "For who maketh *thee* to differ? What, moreover, hast thou which thou hast not received? Why gloriest thou as if thou have not received?"[846] Is he not withal "smiting them upon the mouth,"[847] (in saying): "But some, in (their) conscience, even until now eat (it) as if (it were) an idol-sacrifice. But, so sinning, by shocking the weak consciences of the brethren thoroughly, they will sin against Christ."[848] By this time, indeed, (he mentions individuals) by name: "Or have we not a power of eating, and of drinking, and of leading about women, just as the other apostles withal, and the brethren of the Lord, and Cephas?" and, "If others attain to (a share) in power over you, (may) not we rather?" In like manner he pricks *them*, too, with an individualizing pen: "Wherefore, let *him* who thinketh himself to be standing, see lest he fall;" and, "*If any seemeth* to be contentious, we have not such a custom, nor (has) the Church of the Lord." With such a final clause (as the following), wound up with a malediction, "If *any loveth not* the Lord Jesus, be he anathema maranatha," he is, of course, striking *some particular individual* through.

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[837] Comp. 2 Thess. iii. 6, 11.

[838] 1 Cor. i. 14, 15; but the Greek is, εἰς τὸ ἐμὸν ὄνομα.

[839] 1 Cor. ii. 2.

[840] 1 Cor. ix. 1.

[841] Comp. 1 Cor. ix. 15.

[842] 1 Cor. vi. 3.

But I will rather take my stand at that point where the apostle is more fervent, where the fornicator himself has troubled others also. "As if I be not about to come unto you, some are inflated. But I will come with more speed, if the Lord shall have permitted, and will learn not the speech of those who are inflated, but the power. For the kingdom of God is not in speech, but in power. And what will ye? shall I come unto you in a rod, or in a spirit of lenity?" For what was to succeed? "There is heard among you generally fornication, and such fornication as (is) not (heard) even among the Gentiles, that one should have his own father's wife. And are ye inflated, and have ye not rather mourned, that he who hath committed such a deed may be taken away from the midst of you?" *For* whom were they to "mourn?" Of course, for one dead. *To* whom were they to mourn? Of course, to the Lord, in order that in some way or other he may be "taken away from the midst of them;" not, of course in order that he may be put outside the Church. For a thing would not have been requested of God which came within the official province of the president (of the Church); but (what would be requested of Him was), that through death—not only this death common to all, but one specially appropriate to that very flesh which was already a corpse, a tomb leprous with irremediable uncleanness—he might more fully (than by simple 89 excommunication) incur the penalty of being "taken away" from the Church. And accordingly, in so far as it was meantime possible for him to be "taken away," he "adjudged such an one to be surrendered to Satan for the destruction of the flesh." For it followed that flesh which was being cast forth to the devil should be accursed, in order that it might be discarded from the sacrament of blessing, never to return into the camp of the Church.

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[843] 1 Cor. iv. 8, inaccurately.

[844] 1 Cor. viii. 2, inaccurately.

[845] See 2 Cor. xi. 20.

[846] 1 Cor. iv. 7, with some words omitted.

[847] Comp. Acts xxiii. 2.

[848] 1 Cor. viii. 7, 12, inaccurately.

And thus we see in this place the apostle's severity divided, against one who was "inflated," and one who was "incestuous:" (we see the apostle) armed against the one with "a rod," against the other with a sentence,—a "rod," which he was threatening; a sentence, which he was executing: the former (we see) still brandishing, the latter instantaneously hurtling; (the one) wherewith he was rebuking, and (the other) wherewith he was condemning. And certain it is, that forthwith thereafter the rebuked one indeed trembled beneath the menace of the uplifted rod, but the condemned perished under the instant infliction of the penalty. Immediately the former retreated fearing the blow, the latter paying the penalty. When a letter of the self-same apostle is sent a second time to the Corinthians, pardon is granted plainly; but it is uncertain *to whom*, because neither person nor cause is advertised. I will compare the cases with the senses. If the "incestuous" man is set before us, on the same platform will be the "inflated" man too. Surely the analogy of the case is sufficiently maintained, when the "inflated" is rebuked, but the "incestuous" is condemned. To the "inflated" pardon is granted, but after rebuke; to the "incestuous" no pardon seems to have been granted, as under condemnation. If it was to him for whom it was feared that he might be "devoured by mourning" that pardon was being granted, the "rebuked" one was still in danger of being devoured, losing heart on account of the commination, and mourning on account of the rebuke. The "condemned" one, however, was permanently accounted as already devoured, alike by his fault and by his sentence; (accounted, that is, as one) who had not to "mourn," but to *suffer* that which, before suffering it, he might have mourned. If the reason why pardon was being granted was "lest we should be defrauded by Satan," the loss against which precaution was being taken had to do with that which had not yet perished. No precaution is taken in the use of a thing finally despatched, but in the case of a thing still safe. But the condemned one—condemned, too, to the possession of Satan—had already perished *from the Church* at the moment when he had committed such a deed, not to say withal at the moment of being forsworn by the Church itself. How should (the Church) fear to suffer a fraudulent loss of him whom she had already lost on his ereption, and whom, after condemnation, she could not have held? Lastly, to what will it be becoming for a judge to grant indulgence? to that which by a formal pronouncement he has decisively settled, or to that which by an interlocutory sentence he has left in suspense? And, of course, (I am speaking of) *that* judge who is not wont "to rebuild those things which he has destroyed, lest he be held a transgressor."[849]

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[849] Comp. Gal. ii. 18.

Come, now, if he had not "wholly saddened" so many persons in the first Epistle; if he had "rebuked" none, had "terrified"[850] none; if he had "smitten" the incestuous man alone; if, for his cause, he had sent none into panic, had struck (no) "inflated" one with consternation,—would it not be better for you to suspect, and more believing for you to argue, that rather some one far different had been in the same predicament at that time among the Corinthians; so that, rebuked, and terrified, and already wounded with mourning, he therefore—the moderate nature of his fault permitting it—subsequently received pardon, than that you should interpret that (pardon as granted) to an incestuous fornicator? For this you had been bound to read, even if not in an Epistle, yet impressed upon the very character of the apostle, by (his) modesty more clearly than by the instrumentality of a pen: not to steep, to wit, Paul, the "apostle of Christ,"[851] the "teacher of the nations in faith and verity,"[852] the "vessel of election,"[853] the founder of Churches, the censor of discipline, (in the guilt of) levity so great as that he should either have condemned rashly one whom he was presently to absolve, or else rashly absolved one whom he had not rashly condemned, albeit on the ground of that fornication which is the result of simple immodesty, not to say on the ground of incestuous nuptials and impious voluptuousness and parricidal lust,—(lust) which he had refused to compare even with (the lusts of) the nations, for fear it should be set down to the account of custom; (lust) on which he would sit in judgment though absent, for fear the culprit should "gain the time;"[854] (lust) which he had condemned after calling 90 to his aid even "the Lord's power," for fear the sentence should seem human. Therefore he has trifled both with his own "spirit,"[855] and with "the angel of the Church,"[856] and with "the power of the Lord," if he rescinded what by their counsel he had formally pronounced.

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[850] Comp. 2 Cor. x. 9.

[851] Comp. Rom. i. 1, and the beginnings of his Epp. *πασσιμ*.

[852] 1 Tim. ii. 7.

[853] Acts ix. 15.

[854] Comp. Dan. ii. 8.

[855] Comp. 1 Cor. v. 3.

[856] Comp. Rev. i. 20; ii. 1, 8, 12, 18; iii. 1, 7, 14.

Chapter XV.—The Same Subject Continued.

If you hammer out the sequel of that Epistle to illustrate the meaning of the apostle, neither will that sequel be found to square with the obliteration of incest; lest even here the apostle be put to the blush by the incongruity of his later meanings. For what kind (of hypothesis) is it, that the very moment after making a largess of restoration to the privileges of ecclesiastical peace to an incestuous fornicator, he should forthwith have proceeded to accumulate exhortations about turning away from impurities, about pruning away of blemishes, about exhortations to deeds of sanctity, as if he had decreed nothing of a contrary nature just before? Compare, in short, (and see) whether it be his province to say, "Wherefore, having this ministration, in accordance with (the fact) that we have obtained mercy, we faint not; but renounce the secret things of disgrace,"[857] who has just released from condemnation one manifestly convicted of, not "disgrace" merely, but crime too: whether it be province, again, to excuse a conspicuous immodesty, who, among the counts of his own labours, after "straits and pressures," after "fasts and vigils," has named "chastity" also:[858] whether it be, once more, his province to receive back into communion whatsoever reprobates, who writes, "For what society (is there) between righteousness and iniquity? what communion, moreover, between light and darkness? what consonance between Christ and Belial? or what part for a believer with an unbeliever? or what agreement between the temple of God and idols?" Will he not deserve to hear constantly (the reply); "And in what manner do you make a separation between things which, in the former part of your Epistle, by restitution of the incestuous one, you have joined? For by his restoration to concorporate unity with the Church, righteousness is made to have fellowship with iniquity, darkness has communion with light, Belial is consonant with Christ, and believer shares the sacraments with unbeliever. And idols may see to themselves: the very vitiator of the temple of God is converted into a temple of God: for here, too, he says, 'For ye are a temple of the living God. For He saith, That I will dwell in you, and will walk in (you), and will be their God, and they shall be to Me a people. Wherefore depart from the midst of them, be separate, and touch not the unclean.'[859] This (thread of discourse) also you spin out, O apostle, when at the very moment you yourself are offering your hand to so huge a whirlpool of impurities; nay, you superadd yet further, 'Having therefore this promise, beloved, cleanse we ourselves out from every defilement of flesh and spirit, perfecting chastity in God's fear.'"[860] I pray you, had he who fixes such (exhortations) in our minds been recalling some notorious fornicator into the Church? or is his reason for writing it, to prevent himself from appearing to you in the present day to have so recalled him? These (words of his) will be in duty bound alike to serve as a prescriptive rule for the foregone, and a prejudgment for the following, (parts of the Epistle). For in saying, toward the end of the Epistle, "Lest, when I shall have come, God humble me, and I bewail many of those who have formerly sinned, and have not repented of the impurity which they have committed, the fornication, and the vileness,"[861] he did not, of course, determine that they were to be received back (by him *into* the Church) if they should have entered (the path of) repentance, whom he was to find *in* the Church, but that they were to be bewailed, and indubitably ejected, that they might lose (the benefit of) repentance. And, besides, it is not congruous that he, who had above asserted that there was no communion between light and darkness, righteousness and iniquity, should in this place have been indicating somewhat touching communion. But all such are ignorant of the apostle as understand anything in a sense contrary to the nature and design of the man himself, contrary to the norm and rule of his doctrines; so as to presume that he, a teacher of every sanctity, even by his own example, an execrator and expiator of every impurity, and universally consistent with himself in these points, restored ecclesiastical privileges to an incestuous person sooner than to some more mild offender.

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[857] 2 Cor. iv. 1, 2.

[858] *Ib.* vi. 5, 6.

[859] 2 Cor. vi. 16–18.

[860] 2 Cor. vii. 1, not accurately given.

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[861] 2 Cor. xii. 21, again inexactly given.

Chapter XVI.—General Consistency of the Apostle.

Necessary it is, therefore, that the (character of the) apostle should be continuously pointed out to them; whom I will maintain to be such in the second of Corinthians withal, as I know (him to be) in all his letters. (He it is) who even in the first (Epistle) was the first of all (the apostles) to dedicate the temple of God: "Know ye not that ye are the temple of God, and that in you the Lord dwells?"[862]—who likewise, for the consecrating and purifying (of) that temple, wrote the law pertaining to the temple-keepers: "If any shall have marred the temple of God, him shall God mar; for the temple of God is holy, which (temple) are ye."[863] Come, now; who in the world has (ever) redintegrated one who has been "marred" by God (that is, delivered to Satan with a view to destruction of the flesh), after subjoining for that reason, "Let none seduce himself;"[864] that is, let none presume that one "marred" by God can possibly be redintegrated anew? Just as, again, among all other crimes—nay, even *before* all others—when affirming that "adulterers, and fornicators, and effeminates, and co-habitors with males, will not attain the kingdom of God," he premised, "Do not err"[865]—to wit, if you think they will attain it. But to them from whom "the kingdom" is taken away, of course the life which exists in the kingdom is not permitted either. Moreover, by superadding, "But such indeed ye have been; but ye have received ablution, but ye have been sanctified, in the Name of the Lord Jesus Christ, and in the Spirit of our God;"[866] in as far as he puts on the paid side of the account such sins *before* baptism, in so far *after* baptism he determines them irremissible, if it is true, (as it is), that they are not allowed to "receive ablution" anew. Recognise, too, in what follows, Paul (in the character of) an immoveable column of discipline and its rules: "Meats for the belly, and the belly for meats: God maketh a full end both of the one and of the others; but the body (is) not for fornication, but for God:"[867] for "Let Us make man," said God, "(conformable) to Our image and likeness." "And God made man; (conformable) to the image and likeness of God made He him."[868] "The Lord for the body:" yes; for "the Word was made flesh."[869] "Moreover, God both raised up the Lord, and will raise up us through His own power;"[870] on account, to wit, of the union of our body with Him. And accordingly, "Know ye not your bodies (to

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[862] 1 Cor. iii. 16, inexactly.

[863] Ver. 17, not quite correctly.

[864] Ver. 18.

[865] 1 Cor. vi. 9, 10.

[866] Ver. 11, inexactly.

[867] Ver. 13.

[868] Comp. Gen. i. 26, 27.

[869] John i. 14.

[870] 1 Cor. vi. 14.

be) members of Christ?" because Christ, too, is God's temple. "Overturn this temple, and I will in three days' space resuscitate it."[871] "Taking away the members of Christ, shall I make (them) members of an harlot? Know ye not, that whoever is agglutinated to an harlot is made one body? (for the two shall be (made) into one flesh): but whoever is agglutinated to the Lord is one spirit? Flee fornication."[872] If revocable by pardon, in what sense am I to flee it, to turn adulterer anew? I shall gain nothing if I do flee it: I shall be "one body," to which by communion I shall be agglutinated. "Every sin which a human being may have committed is extraneous to the body; but whoever fornicateth, sinneth against his own body."[873] And, for fear you should fly to that statement for a licence to fornication, on the ground that you will be sinning against a thing which is yours, not the Lord's, he takes you away from yourself, and awards you, according to his previous disposition, to Christ: "And ye are not your own;" immediately opposing (thereto), "for bought ye are with a price"—the blood, to wit, of the Lord:[874] "glorify and extol the Lord in your body."[875] See whether he who gives this injunction be likely to have pardoned one who has disgraced the Lord, and who has cast Him down from (the empire of) his body, and this indeed through incest. If you wish to imbibe to the utmost all knowledge of the apostle, in order to understand with what an axe of censorship he lops, and eradicates, and extirpates, every forest of lusts, for fear of permitting aught to regain strength and sprout again; behold him desiring souls to keep a fast from the legitimate fruit of nature—the apple, I mean, of marriage: "But with regard to what ye wrote, good it is for a man to have no contact with a woman; but, on account of fornication, let each one have his own wife: let husband to wife, and wife to husband, render what is due."[876] Who but must know that it was against his will that he relaxed the bond of this "good," in order to prevent fornication? But if he either has granted, or does grant, indulgence to fornication, of course he has frustrated the design of his own remedy. and will be bound forthwith to put the curb upon the nuptials of continence, if the fornication for the sake of which those nuptials are permitted shall cease to be feared. For (a fornication) which has indulgence granted it will not be feared. And yet he professes that he has granted the use of marriage "by way of indulgence, not of command."[877] For he "*wills*" all to be on a level with himself. But when things lawful are (only) granted by way of indulgence, who hope for things unlawful? “To the unmarried” also, “and widows,” he says, “It is good, by his example, to persevere” (in their present state); “but if they were too weak, to marry; because it is preferable to marry than to bum.”[878] With what fires, I pray you, is it preferable 92 to “burn”—(the fires) of concupiscence, or (the fires) of penalty? Nay, but if fornication is pardonable, it will not be an object of *concupiscence*. But it is more (the manner) of an apostle to take forethought for the fires of *penalty*. Wherefore, if it is *penalty* which “burns,” it follows that fornication, which *penalty* awaits, is not pardonable. Meantime withal, while prohibiting divorce, he uses the Lord’s precept against adultery as an instrument for providing, in place of divorce, either perseverance in widowhood, or else a reconciliation of peace: inasmuch as “whoever shall have dismissed a wife (for any cause) except the cause of adultery, maketh her commit adultery; and he who marrieth one dismissed by a husband committeth adultery.”[879] What powerful remedies does the Holy Spirit furnish, to prevent, to wit, the commission anew of that which He wills not should anew be pardoned!

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[871] John ii. 19.

[872] 1 Cor. vi. 15–17.

[873] 1 Cor. vi. 18.

[874] Comp. 1 Pet. i. 19; and c. vi. above, *ad fin.*

[875] 1 Cor. vi. 19, 20, not exactly.

[876] 1 Cor. vii. 1–3.

[877] *Ib.*, ver. 6.

Now, if in all cases he says it is best for a man thus to be; “Thou art joined to a wife, seek not loosing” (that you may give no occasion to adultery); “thou art loosed from a wife, seek not a wife,” that you may reserve an opportunity for yourself: “but withal, if thou shalt have married a wife, and if a virgin shall have married, she sinneth not; pressure, however, of the flesh such shall have,”—even here he is granting a permission by way of “sparing them.”[880] On the other hand, he lays it down that “the time is wound up,” in order that even “they who have wives may be as if they had them not.” “For the fashion of this world is passing away,”—(this world) no longer, to wit, requiring (the command), “Grow and multiply.” Thus he wills us to pass our life “without anxiety,” because “the unmarried care about the Lord, how they may please God; the married, however, muse about the world,[881] how they may please their spouse.”[882] Thus he pronounces that the “preserver of a virgin” doeth “better” than her “giver in marriage.”[883] Thus, too, he discriminatingly judges her to be more blessed, who, after losing her husband subsequently to her entrance into the faith, lovingly embraces the opportunity of widowhood.[884] Thus he commends as Divine all these counsels of continence: “I think,”[885] he says, “I too have the Spirit of God.”[886]

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[878] 1 Cor. vii. 8, 9.

[879] Matt. v. 32.

[880] 1 Cor. vii. 26–28, constantly quoted in previous treatises.

[881] Mundo.

[882] Vers. 32, 33, loosely.

[883] 1 Cor. vii. 38.

[884] Vers. 39, 40.

[885] Puto: Gr. δοκῶ.

[886] Ver. 40 *ad fin.*

Who is this your most audacious asserter of all immodesty, plainly a "most faithful" advocate of the adulterous, and fornicators, and incestuous, in whose honour he has undertaken this cause against the Holy Spirit, so that he recites a false testimony from (the writings of) His apostle? No such indulgence granted Paul, who endeavours to obliterate "necessity of the flesh" wholly from (the list of) even honourable pretexts (for marriage unions). He does grant "indulgence," I allow;—not to adulteries, but to nuptials. He does "spare," I allow;—marriages, not harlotries. He tries to avoid giving pardon even to nature, for fear he may flatter guilt. He is studious to put restraints upon the union which is heir to blessing, for fear that which is heir to curse be excused. This (one possibility) was left him—to purge the flesh from (natural) dregs, for (cleanse it) from (foul) stains he cannot. But this is the usual way with perverse and ignorant heretics; yes, and by this time even with Psychics universally: to arm themselves with the opportune support of some one ambiguous passage, in opposition to the disciplined host of sentences of the entire document.

Chapter XVII.—Consistency of the Apostle in His Other Epistles.

Challenge me to front the apostolic line of battle; look at his Epistles: they all keep guard in defence of modesty, of chastity, of sanctity; they all aim their missiles against the interests of luxury, and lasciviousness, and lust. What, in short, does he write to the Thessalonians withal? "For our consolation[887] (originated) not of seduction, nor of impurity:" and, "This is the will of God, your sanctification, that ye abstain from fornication; that each one know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, as (do) the nations which are ignorant of God."[888] What do the Galatians read? "Manifest are the works of the flesh." What are these? Among the first he has set "fornication, impurity, lasciviousness:" "(concerning) which I foretell you, as I have foretold, that whoever do such acts are not to attain by inheritance the kingdom of God."[889] The Romans, moreover,—what learning is more impressed upon them than that there must be no dereliction of the Lord after believing? "What, then, say we? Do we persevere in sin, in order that grace may superabound? Far be it. We, who are dead to sin, how shall we live in it still? Are ye ignorant that we who have been baptized in Christ have been baptized into His death? Buried with Him, then, we have been, through the baptism into the death, in order that, as Christ hath risen again from the dead, so we too may walk in newness of life. For if we have been buried 93 together in the likeness of His death, why, we shall be (in that) of (His) resurrection too; knowing this, that our old man hath been crucified together with Him. But if we died with Christ, we believe that we shall live, too, with Him; knowing that Christ, having been raised from the dead, no more dieth, (that) death no more hath domination over Him. For in that He died to sin, He died *once for all*; but in that He liveth, to God He liveth. Thus, too, repute ye yourselves dead indeed to sin, but living to God through Christ Jesus."[890] Therefore, Christ being once for all dead, none who, subsequently to Christ, has died, can live again to sin, and especially to so heinous a sin. Else, if fornication and adultery may by possibility be anew admissible, Christ withal will be able anew to die. Moreover, the apostle is urgent in prohibiting "sin from reigning in our mortal body,"[891] whose "infirmity of the flesh" he knew. "For as ye have tendered your members to servile impurity and iniquity, so too now tender them servants to righteousness unto holiness." For even if he has affirmed that "good dwelleth not in his flesh,"[892] yet (he means) according to "the law of the letter,"[893] in which he "was:" but according to "the law of the Spirit,"[894] to which he annexes us, he frees us from the "infirmity of the flesh." "For the law," he says, "of the Spirit of life hath manumitted thee from the law of sin and of death."[895] For albeit he may appear to be partly disputing from the standpoint of Judaism, yet it is to us that he is directing the integrity and plenitude of the rules of discipline,—(us), for whose sake soever, labouring (as we were) in the law, "God hath sent, through flesh, His own Son, in similitude of flesh of sin; and, because of sin, hath condemned sin in the flesh; in order that the righteousness of the law," he says, "might be fulfilled in us, who walk not according to flesh, but according to (the) Spirit. For they who walk according to flesh are sensible as to those things which are the flesh's, and they who (walk) according to (the) Spirit those which (are) the Spirit's."[896] Moreover, he has affirmed the "sense of the flesh" to be "death;"[897] hence too, "enmity," and enmity *toward God*;[898] and that "they who are in the flesh," that is, in the *sense* of the flesh, "cannot please God:"[899] and, "If ye live according to flesh," he says, "it will come to pass that ye die."[900] But what do we understand "the sense of the flesh" and "the life of the flesh" (to mean), except whatever "it shames (one) to pronounce?"[901] for the other (works) of the flesh even an apostle would have named.[902] Similarly, too, (when writing) to the Ephesians, while recalling past (deeds), he warns (them) concerning the future: "In which we too had our conversation, doing the concupiscences and pleasures of the flesh."[903] Branding, in fine, such as had denied themselves—Christians, to wit—on the score of having "delivered themselves up to the working of every impurity,"[904] "But ye," he says, "not so have learnt Christ." And again he says thus: "Let him who was wont to steal, steal no more."[905] But, similarly, let him who was wont to commit adultery hitherto, not commit adultery; and he who was wont to fornicate hitherto, not fornicate: for he would have added these (admonitions) too, had he been in the habit of extending pardon to such, or at all willed it to be extended—(he) who, not willing pollution to be contracted even by a word, says, "Let no base speech proceed out of your mouth."[906] Again: "But let fornication and every impurity not be even named among you, as becometh saints,"[907]—so far is it from being excused,—"knowing this, that every fornicator or impure (person) hath not God's kingdom. Let none seduce you with empty words: on this account cometh the wrath of God upon the sons of unbelief."[908] Who "seduces with empty words" but he who states in a public harangue that adultery is remissible? not seeing into the fact that its very foundations have been dug out by the apostle, when he puts restraints upon drunkennesses and revellings, as withal here: "And be not inebriated with wine, in which is voluptuousness."[909] He demonstrates, too, to the Colossians what "members" they are to "mortify" upon earth: "fornication, impurity, lust, evil concupiscence," and "base talk."[910] Yield up, by this time, to so many and such sentences, the one (passage) to which you cling. Paucity is cast into the shade by multitude, doubt by certainty, obscurity by plainness. Even if, for certain, the apostle had granted pardon of fornication to that Corinthian, it would be another instance of his once for all contravening his own practice to meet the requirement of the time. He circumcised Timotheus alone, and yet did away with circumcision.[911] 94

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[887] 1 Thess. ii. 3, omitting the last clause.

[888] 1 Thess. iv. 3–5.

[889] Gal. v. 19–21.

[890] Rom. vi. 1–11.

[891] Ver. 12.

[892] See Rom. vii. 18.

[893] This exact expression does not occur; but comp. 2 Cor. iii. 6.

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[894] Comp. the last reference and Rom. viii. 2.

[895] Rom. viii. 2, omitting ἐν Χριστῷ Ἰησοῦ, and substituting (unless it be a misprint) "te" for μέ.

[896] Rom. viii. 3–5.

[897] Ver. 6.

[898] Ver. 7.

[899] Ver. 8.

[900] Ver. 12.

[901] See Eph. v. 12.

[902] As he did to the Galatians: see Gal. v. 19–21.

[903] Eph. ii. 3, briefly, and not literally.

[904] Eph. iv. 17–20.

[905] Ver. 28.

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[906] Ver. 29 *ad init.*

[907] Eph. v. 3.

[908] Vers. 5, 6, not accurately.

[909] Ver. 18.

[910] See Col. iii. 5, 8.

[911] Comp. Acts xvi. 1–3 with Gal. v. 2–6, and similar passages.

Chapter XVIII.—Answer to a Psychical Objection.

"But these (passages)," says (our opponent), "will pertain to the interdiction of all immodesty, and the enforcing of all modesty, yet without prejudice to the place of pardon; which (pardon) is not forthwith quite denied when sins are condemned, since the time of the pardon is concurrent with the condemnation which it excludes."

This piece of shrewdness on the part of the Psychics was (naturally) sequent; and accordingly we have reserved for this place the cautions which, even in the times of antiquity, were openly taken with a view to the refusing of ecclesiastical communion to cases of this kind.

For even in the Proverbs, which we call Parœmiæ, Solomon specially (treats) of the adulterer (as being) nowhere admissible to expiation. "But the adulterer," he says, "through indigence of senses acquireth perdition to his own soul; sustaineth dolors and disgraces. His ignominy, moreover, shall not be wiped away for the age. For indignation, full of jealousy, will not spare the man in the day of judgment."[912] If you think this said about a heathen, at all events about believers you have already heard (it said) through Isaiah: "Go out from the midst of them, and be separate, and touch not the impure."[913] You have at the very outset of the Psalms, "Blessed the man who hath not gone astray in the counsel of the impious, nor stood in the way of sinners, and sat in the state-chair of pestilence;"[914] whose voice,[915] withal, (is heard) subsequently: "I have not sat with the conclave of vanity; and with them who act iniquitously will I not enter"—this (has to do with "*the church*" of such as act ill—"and with the impious will I not sit;"[916] and, "I will wash with the innocent mine hands, and Thine altar will I surround, Lord"[917]—as being "a host in himself"—inasmuch as indeed "With an holy (man), holy Thou wilt be; and with an innocent man, innocent Thou wilt be; and with an elect, elect Thou wilt be; and with a perverse, perverse Thou wilt be."[918] And elsewhere: "But to the sinner saith the Lord, Why expoundest thou my righteous acts, and takest up my testament through thy mouth? If thou sawest a thief, thou rannest with him; and with adulterers thy portion thou madest."[919] Deriving his instructions, therefore, from hence, the apostle too says: "I wrote to you in the Epistle, not to be mingled up with fornicators: not, of course, with the fornicators of this world"—and so forth—"else it behoved you to go out from the world. But now I write to you, if any is named a brother among you, (being) a fornicator, or an idolater" (for what so intimately joined?), "or a defrauder" (for what so near akin?), and so on, "with such to take no food even,"[920] not to say the Eucharist: because, to wit, withal "a little leaven spoileth the flavour of the whole lump."[921] Again to Timotheus: "Lay hands on no one hastily, nor communicate with others' sins."[922] Again to the Ephesians: "Be not, then, partners with them: for ye were at one time darkness."[923] And yet more earnestly: "Communicate not with the unfruitful works of darkness; nay rather withal convict them. For (the things) which are done by them in secrecy it is disgraceful even to utter."[924] What more disgraceful than immodesties? If, moreover, even from a "brother" who "walketh idly"[925] he warns the Thessalonians to withdraw themselves, how much more withal from a fornicator! For these are the deliberate judgments of Christ, "loving the Church," who "hath delivered Himself up for her, that He may sanctify her (purifying her utterly by the laver of water) in the word, that He may present the Church to Himself glorious, not having stain or wrinkle"—of course *after* the laver—"but (that) she may be holy and without reproach;"[926] thereafter, to wit, being "without wrinkle" as a virgin, "without stain" (of fornication) as a spouse, "without disgrace" (of vileness), as having been "utterly purified."

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[912] Prov. vi. 32–34.

[913] Isa. lii. 11, quoted in 2 Cor. vi. 17.

[914] Ps. i. 1 in LXX.

[915] i.e., the voice of this "blessed man," this true "Asher."

[916] Ps. xxvi. 4, 5 (in LXX. xxv. 4, 5).

[917] Ps. xxvi. (xxv. in LXX.) 6, not quite exactly.

[918] Ps. xviii. 25, 26 (in LXX. Ps. xviii. 26, 27), nearly.

[919] Ps. l. (xlix. in LXX.) 16, 18.

What if, even here, you should conceive to reply that communion is indeed denied to sinners, very especially such as had been "polluted by the flesh,"[927] but (only) for the present; to be restored, to wit, as the result of penitential suing: in accordance with that clemency of God which prefers a sinner's repentance to his death?[928]—for this fundamental ground of your opinion must be universally attacked. We say, accordingly, that if it had been competent to the Divine clemency to have guaranteed the demonstration of itself even to the post-baptismally lapsed, the apostle would have said thus: "Communicate not with the works of darkness, *unless they shall have repented*;" and, "With such take not food even, *unless after they shall have wiped, with rolling at their feet, the shoes of the brethren*;" and, "Him who shall have marred the temple of God, shall God mar, *unless he shall have shaken off from his head in the church the ashes of all hearths*." For it had been his duty, in the case of those things which he had condemned, to have equally determined the extent to which 95 he had (and that conditionally) condemned them—whether he had condemned them with a temporary and conditional, and not a perpetual, severity. However, since in all Epistles he both prohibits such a character, (so sinning) after believing, from being admitted (to the society of believers); and, if admitted, detrudes him from communion, without hope of any condition or time; he sides more with *our* opinion, pointing out that the repentance which the Lord prefers is that which *before* believing, *before* baptism, is esteemed better than the death of the sinner,—(the sinner, I say,) once for all to be washed through the grace of Christ, who once for all has suffered death for our sins. For this (rule), even in his own person, the apostle has laid down. For, when affirming that Christ came for this end, that He might save sinners,[929] of whom himself had been the "first," what does he add? "And I obtained mercy, because I did (so) ignorantly in unbelief."[930] Thus that clemency of God, preferring the repentance of a sinner to his death, looks at such as are ignorant still, and still unbelieving, for the sake of whose liberation Christ came; not (at such) as already know God, and have learnt the sacrament of the faith. But if the clemency of God is applicable to such as are ignorant still, and unbelieving, of course it follows that repentance invites clemency to itself; without prejudice to that species of repentance *after* believing, which either, for lighter sins, will be able to obtain pardon from the bishop, or else, for greater and irremissible ones, from God only.[931]

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[920] 1 Cor. v. 9–11.

[921] Ver. 6.

[922] 1 Tim. v. 22.

[923] Eph. v. 7, 8 *ad init.*

[924] Vers. 11, 12.

[925] 2 Thess. iii. 6.

[926] Eph. v. 26, 27.

[927] Comp. Jude 23 *ad fin.*

[928] Comp. Ezek. xxxiii. 11, etc.; and see cc. ii., xxii.

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[929] See 1 Tim. i. 15.

[930] 1 Tim. i. 13, 16.

[931] See cc. iii. and xi., above.

Chapter XIX.—Objections from the Revelation and the First Epistle of St. John Refuted.

But how far (are we to treat) of Paul; since even John appears to give some secret countenance to the opposite side? as if in the Apocalypse he has manifestly assigned to fornication the auxiliary aid of repentance, where, to the angel of the Thyatirenes, the Spirit sends a message that He "hath against him that he kept (in communion) the woman Jezebel, who calleth herself a prophet, and teacheth,[932] and seduceth my servants unto fornicating and eating of idol sacrifice. And I gave her bounteously a space of time, that she might enter upon repentance; nor is she willing to enter upon it on the count of fornication. Behold, I will give her into a bed, and her adulterers with herself into greatest pressure, unless they shall have repented of her works."[933] I am content with the fact that, between apostles, there is a common agreement in rules of faith and of discipline. For, "Whether (it be) I," says (Paul), "or they, thus we preach."[934] Accordingly, it is material to the interest of the whole sacrament to believe nothing conceded by John, which has been flatly refused by Paul. This harmony of the Holy Spirit whoever observes, shall by Him be conducted into His meanings. For (the angel of the Thyatirene Church) was secretly introducing into the Church, and urging justly to repentance, an heretical woman, who had taken upon herself to teach what she had learnt from the Nicolaitans. For who has a doubt that an heretic, deceived by (a spurious baptismal) rite, upon discovering his mischance, and expiating it by repentance, both attains pardon and is restored to the bosom of the Church? Whence even among us, as being on a par with an heathen, nay even more than heathen, an heretic likewise, (such an one) is purged through the baptism of truth from each character,[935] and admitted (to the Church). Or else, if you are certain that that woman had, after a living faith, subsequently expired, and turned heretic, in order that you may claim pardon as the result of repentance, not as it were for an heretical, but as it were for a believing, sinner: let her, I grant, repent; but with the view of ceasing from adultery, not however in the prospect of restoration (to Church-fellowship) as well. For this will be a repentance which we, too, acknowledge to be due much more (than you do); but which we reserve, for pardon, to God.[936]

In short, this Apocalypse, in its later passages, has assigned "the infamous and fornicators," as well as "the cowardly, and unbelieving, and murderers, and sorcerers, and idolaters," who have been guilty of any such crime while professing the faith, to "the lake of fire,"[937] without any *conditional* condemnation. For it will not appear to savour of (a bearing upon) *heathens*, since it has (just) pronounced with regard to *believers*, "They who shall have conquered shall have this inheritance; and I will be to them a God, and they to me for sons;" and so has subjoined: "But to the cowardly, and unbelieving, and infamous, and fornicators, and murderers, and sorcerers, and idolaters, (shall be) a share in the lake of fire and sulphur, which (lake) is the second death." Thus, too, again: "Blessed they who act according to the precepts, that they may have power over the tree of life and over the gates, for entering into the holy city. Dogs, sorcerers, fornicators, murderers, out!"[938]—of course, such as do *not* act according to the precepts; for *to be sent out* is the portion of those *who have been within*. Moreover, "What have I to do to judge them who are without?"[939] had preceded (the sentences now in question). 96

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[932] Or, "saith and teacheth that she is a prophet."

[933] Rev. ii. 18, 20–22.

[934] 1 Cor. xv. 11.

[935] i.e., of *heathen* and *heretic*.

[936] See the end of the foregoing chapter.

From the Epistle also of John they forthwith cull (a proof). It is said: "The blood of His Son purifieth us utterly from every sin."[940] Always then, and in every form, we will sin, if always and from every sin He utterly purifies us; or else, if not *always*, not again after believing; and if not from sin, not again from fornication. But what is the point whence (John) has started? He had predicated "God" to be "Light," and that "darkness is not in Him," and that "we lie if we say that we have communion with Him, and walk in darkness."[941] "If, however," he says, "we walk in the light, we shall have communion with Him, and the blood of Jesus Christ our Lord purifieth us utterly from every sin."[942] Walking, then, in the light, do we sin? and, sinning in the light, shall we be utterly purified? By no means. For he who sins is not in the light, but in darkness. Whence, too, he points out the mode in which we shall be utterly purified from sin—(by) "walking in the light," in which sin cannot be committed. Accordingly, the sense in which he says we "are utterly purified" is, not in so far as we sin, but in so far as we do *not* sin. For, "walking in the light," but not having communion with darkness, we shall act as they that are "utterly purified;" sin not being quite laid down, but not being wittingly committed. For this is the virtue of the Lord's blood, that such as it has already purified from sin, and thenceforward has set "in the light," it renders thenceforward pure, if they shall continue to persevere walking in the light. "But he subjoins," you say, "If we say that we have not sin, we are seducing ourselves, and the truth is not in us. If we confess our sins, faithful and just is He to remit them to us, and utterly purify us from every unrighteousness."[943] Does he say "from impurity?" (No): or else, if that is so, then (He "utterly purifies" us) from "idolatry" too. But there is a difference in the sense. For see yet again: "If we say," he says, "that we have not sinned, we make Him a liar, and His word is not in us."[944] All the more fully: "Little children, these things have I written to you, lest ye sin; and if ye shall have sinned, an Advocate we have with God the Father, Jesus Christ the righteous; and, He is the propitiation for our sins."[945] "According to these words," you say, "it will be admitted both that we sin, and that we have pardon." What, then, will become (of your theory), when, proceeding (with the Epistle), I find something different? For he affirms that *we do not sin at all*; and to this end he treats at large, that he may make no such concession; setting forth that sins have been once for all deleted by Christ, not subsequently to obtain pardon; in which statement the sense requires us (to apply the statement) to an admonition to *chastity*. "Every one," he says, "who hath this hope, maketh himself chaste, because He too is chaste. Every one who doeth sin, doeth withal iniquity;[946] and sin is iniquity.[947] And ye know that He hath been manifested to take away sins"—henceforth, of course, to be no more incurred, if it is true, (as it is,) that he subjoins, "Every one who abideth in Him sinneth not; every one who sinneth neither hath seen nor knoweth Him. Little children, let none seduce you. Every one who doeth righteousness is righteous, as He withal is righteous. He who doeth sin is of the devil, inasmuch as the devil sinneth from the beginning. For unto this end was manifested the Son of God, to undo the works of the devil:" for He has "undone" them withal, by setting man free through baptism, the "handwriting of death" having been "made a gift of" to him:[948] and accordingly, "he who is being born of God doeth not sin, because the seed of God abideth in him; and he cannot sin, because he hath been born of God. Herein are manifest the sons of God and the sons of the devil."[949] *Where*in? except it be (thus): the former by not sinning, from the time that they were born from God; the latter by sinning, because they are from the devil, just as if they never were born from God? But if he says, "He who is not *righteous* is not of God,"[950] how shall he who is not *modest* again become (a son) of God, who has already ceased to be so?

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[937] Rev. xxi. 8.

[938] Rev. xxii. 14, 15.

[939] 1 Cor. v. 12 *ad init.*

[940] 1 John i. 7 *ad fin.*

[941] Vers. 5, 6.

[942] Ver. 8, incorrectly.

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[943] 1 John i. 8, 9.

[944] 1 John i. 9.

[945] 1 John ii. 1, 2.

[946] Iniquitatem =ἀνομίαν.

[947] Iniquitas; ἀνομία ="lawlessness."

[948] See Col. ii. 13, 14.

[949] 1 John iii. 3–10.

[950] 1 John iii. 10.

"It is therefore nearly equivalent to saying that John has forgotten himself; asserting, in the former part of his Epistle, that we are not without sin, but now prescribing that we do not sin at all: and in the one case flattering us somewhat with hope of pardon, but in the other asserting with all stringency, that whoever may have sinned are no sons of God." But away with (the thought): for not even we ourselves forget the distinction between sins, which was the starting-point of our digression. And (a right distinction it was); for John has here sanctioned it; in that there are some sins of daily committal, to which we all are liable: 97 for who will be free from the accident of either being angry unjustly, and retaining his anger beyond sunset;[951] or else even using manual violence or else carelessly speaking evil; or else rashly swearing; or else forfeiting his plighted word or else lying, from bashfulness or "necessity?" In businesses, in official duties, in trade, in food, in sight, in hearing, by how great temptations are we plied! So that, if there were no pardon for such sins as these, salvation would be unattainable to any. Of these, then, there will be pardon, through the successful Suppliant of the Father, Christ. But there are, too, the contraries of these; as the graver and destructive ones, such as are incapable of pardon—murder, idolatry, fraud, apostasy, blasphemy; (and), of course, too, adultery and fornication; and if there be any other "violation of the temple of God." For these Christ will no more be the successful Pleader: these will not at all be incurred by one who has been born of God, who will cease to be the son of God if he do incur them.

Thus John's rule of diversity will be established; arranging as he does a distinction of sins, while he now admits and now denies that the sons of God sin. For (in making these assertions) he was looking forward to the final clause of his letter, and for that (final clause) he was laying his preliminary bases; intending to say, in the end, more manifestly: "If any knoweth his brother to be sinning a sin not unto death, he shall make request, and the Lord shall give life to him who sinneth not unto death. For there is a sin unto death: not concerning that do I say that one should make request."[952] He, too, (as I have been), was mindful that Jeremiah had been prohibited by God to deprecate (Him) on behalf of a people which was committing mortal sins. "Every unrighteousness is sin; and there is a sin unto death.[953] But we know that every one who hath been born of God sinneth not"[954]—to wit, the sin which is unto death. Thus there is no course left for you, but either to deny that adultery and fornication are mortal sins; or else to confess them irremissible, for which it is not permitted even to make successful intercession.

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[951] Eph. iv. 26.

[952] 1 John v. 16. But Tertullian has rendered αἰτεῖν and ἐρωτᾶν by the one word *postulare*. See Trench, *N. T. Synonyms*, pp. 169–173. ed. 4, 1858.

[953] So Oehler; but it appears that a "non" must have been omitted.

[954] Vers. 17, 18.

Chapter XX.—From Apostolic Teaching Tertullian Turns to that of Companions of the Apostles, and of the Law.

The discipline, therefore, of the apostles properly (so called), indeed, instructs and determinately directs, as a principal point, the overseer of all sanctity as regards the temple of God to the universal eradication of every sacrilegious outrage upon modesty, without any mention of restoration. I wish, however, redundantly to superadd the testimony likewise of one particular comrade of the apostles,—(a testimony) aptly suited for confirming, by most proximate right, the discipline of his masters. For there is extant withal an Epistle to the Hebrews under the name of Barnabas—a man sufficiently accredited by God, as being one whom Paul has stationed next to himself in the uninterrupted observance of abstinence: "Or else, I alone and Barnabas, have not we the power of working?"[955] And, of course, the Epistle of Barnabas is more generally received among the Churches than that apocryphal "Shepherd" of adulterers. Warning, accordingly, the disciples to omit all first principles, and strive rather after perfection, and not lay again the foundations of repentance from the works of the dead, he says: "For impossible it is that they who have once been illuminated, and have tasted the heavenly gift, and have participated in the Holy Spirit, and have tasted the word of God and found it sweet, when they shall—their age already setting—have fallen away, should be again recalled unto repentance, crucifying again for themselves the Son of God, and dishonouring Him."[956] "For the earth which hath drunk the rain often descending upon it, and hath borne grass apt for them on whose account it is tilled withal, attaineth God's blessing; but if it bring forth thorns, it is reprobate, and nighest to cursing, whose end is (doomed) unto utter burning."[957] He who learnt this *from* apostles, and taught it *with* apostles, never knew of any "second repentance" promised by apostles to the adulterer and fornicator.

For excellently was he wont to interpret the law, and keep its figures even in (the dispensation of) the Truth itself. It was with a reference, in short, to this species of discipline that the caution was taken in the case of the leper: "But if the speckled appearance shall have become efflorescent over the skin, and shall have covered the whole skin from the head even unto the feet through all the visible surface, then the priest, when he shall have seen, shall utterly cleanse him: since he hath wholly turned into white he is clean. But on the day that there shall have been seen in such an one quick colour, he is defiled."[958] (The Law) would have the man who is wholly turned from the pristine habit of the flesh to the whiteness of faith—which (faith) is esteemed a defect and blemish in (the eyes of) the world[959]—and is wholly made new, to be understood to be "clean;" as being no longer "speckled," no longer dappled with the pristine and the new (intermixt). If, however, after the reversal (of the sentence of uncleanness), ought of the old nature shall have revived with its tendencies, that which was beginning to be thought utterly dead to sin in his flesh must again be judged unclean, and must no more be expiated by the priest. Thus adultery, sprouting again from the pristine stock, and wholly blemishing the unity of the new colour from which it had been excluded, is a defect that admits of no cleansing. Again, in the case of a house: if any spots and cavities in the party-walls had been reported to the priest, before he entered to inspect that house he bids all (its contents) be taken away from it; thus the belongings of the house would not be unclean. Then the priest, if, upon entering, he had found greenish or reddish cavities, and their appearance to the sight deeper down within the body of the party-wall, was to go out to the gate, and separate the house for a period within seven days. Then, upon returning on the seventh day, if he should have perceived the taint to have become diffused in the party-walls, he was to order those stones in which the taint of the leprosy had been to be extracted and cast away outside the city into an unclean place; and other stones, polished and sound, to be taken and replaced in the stead of the first, and the house to be plastered with other mortar.[960] For, in coming to the High Priest of the Father—Christ—all impediments must first be taken away, in the space of a week, that the house which remains, the flesh and the soul, may be clean; and when the Word of God has entered it, and has found "stains of red and green," forthwith must the deadly and sanguinary passions "be extracted" and "cast away" out of doors—for the Apocalypse withal has set "death" upon a "green horse," but a "warrior" upon a "red"[961]—and in their stead must be under-strewn stones polished and apt for conjunction, and firm,—such as are made (by God) into (sons) of Abraham,[962]—that thus the man may be fit for God. But if, after the recovery and reformation, the priest again perceived in the same house ought of the pristine disorders and blemishes, he pronounced it unclean, and bade the timbers, and the stones, and all the structure of it, to be pulled down, and cast away into an unclean place.[963] This will be the man—flesh and soul—who, subsequently to reformation, after baptism and the entrance

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[955] 1 Cor. ix. 6; but our copies read, τοῦ μὴ ἐργάζεσθαι.

[956] Comp. Heb. vi. 1, 4–6.

[957] Vers. 7, 8.

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[958] See Lev. xiii. 12–14 (in LXX.).

[959] Sæculo.

[960] See Lev. xiv. 33–42.

[961] See Rev. vi. 4, 8.

[962] Comp. Matt. iii. 9; Luke iii. 8.

[963] Lev. xiv. 43–45.

of the priests, again resumes the scabs and stains of the flesh, and “is case away outside the city into an unclean place,”—“surrendered,” to wit, “to Satan for the destruction of the flesh,”—and is no more rebuilt in the Church after his ruin. So, too, with regard to lying with a female slave, who had been betrothed to an husband, but not yet redeemed, not yet set free: “provision,” says (the Law), shall be made for her, and she shall not die, because she was not yet manumitted for him for whom she was being kept.[964] For flesh not yet manumitted to Christ, for whom it was being kept,[965] used to be contaminated with impunity: so now, after manumission, it no more receives pardon.

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[964] See Lev. xix. 20.

[965] Comp. 2 Cor. xi. 2.

Chapter XXI.—Of the Difference Between Discipline and Power, and of the Power of the Keys.

If the apostles understood these (figurative meanings of the Law) better, of course they were more careful (with regard to them than even apostolic men). But I will descend even to this point of contest now, making a separation between the *doctrine* of apostles and their *power*. Discipline governs a man, power sets a seal upon him; apart from the fact that power is the Spirit, but the Spirit is God. What, moreover, used (the Spirit) to teach? That there must be no communicating with the works of darkness.[966] Observe what He bids. Who, moreover, was able to forgive sins? This is His alone prerogative: for "who remitteth sins but God alone?"[967] and, of course, (who but He can remit) *mortal* sins, such as have been committed against Himself,[968] and against His temple? For, as far as you are concerned, such as are chargeable with offence against you personally, you are commanded, in the person of Peter, to forgive even seventy times sevenfold.[969] And so, if it were agreed that even the blessed apostles had granted any such indulgence (to any crime) the pardon of which (comes) from God, not from man, it would be competent (for them) to have done so, not in the exercise of discipline, but of power. For they both raised the dead,[970] which God alone (can do), and restored the debilitated to their integrity,[971] which none but Christ (can do); nay, they inflicted plagues too, which Christ would not do. For it did not beseem Him to be severe who had come to suffer. Smitten were both Ananias[972] and Elymas[973]—Ananias with death, Elymas with blindness—in order that by this very fact it might be proved that Christ had *had the power* of doing even *such* (miracles). So, too, had the prophets (of old) granted to the repentant the *pardon* of murder, and therewith of adultery, inasmuch as they gave, at the same time, manifest proofs of *severity*.[974] Exhibit therefore even now to me,[975] apostolic sir, prophetic evidences, that I may recognise your divine virtue, and vindicate to yourself the *power* of remitting such sins! If, however, you have had the functions of *discipline* alone allotted you, and (the duty) of presiding not im- 99 perially, but ministerially;[976] who or how great are you, that you should grant indulgence, who, by exhibiting neither the prophetic nor the apostolic character, lack that virtue whose property it is to indulge?

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[966] Eph. v. 11. See ch. xviii. above.

[967] Mark ii. 7; Luke v. 21.

[968] Comp. Ps. li. 4 (in LXX. Ps. l. 6).

[969] Matt. xviii. 22.

[970] Comp. Acts ix. 36–43; xx. 9–12.

[971] Comp. Acts iii. 1–11; v. 13–16.

[972] Acts v. 1–6.

[973] Acts xiii. 6–12.

[974] Comp. 2 Sam. xii. 1–14, etc.

[975] Kaye suggests "apostolica et prophetica"—"apostolic and prophetic evidences;" which is very probable.

"But," you say, "*the Church* has the power of forgiving sins." This I acknowledge and adjudge more (than you; I) who have the Paraclete Himself in the persons of the new prophets, saying, "The Church has the power to forgive sins; but I will not do it, lest they commit others withal." "What if a pseudo-prophetic spirit has made that declaration?" Nay, but it would have been more the part of a subverter on the one hand to commend himself on the score of clemency, and on the other to influence all others to sin. Or if, again, (the pseudo-prophetic spirit) has been eager to affect this (sentiment) in accordance with "the Spirit of truth,"[977] it follows that "the Spirit of truth" has indeed the *power* of indulgently granting pardon to fornicators, but *wills* not to do it if it involve evil to the majority.

I now inquire into your opinion, (to see) from what source you usurp this right to "the Church."

If, because the Lord has said to Peter, "Upon this rock will I build My Church,"[978] "to thee have I given the keys of the heavenly kingdom;"[979] or, "Whatsoever thou shalt have bound or loosed in earth, shall be bound or loosed in the heavens,"[980] you therefore presume that the power of binding and loosing has derived to you, that is, to every Church akin to Peter, what sort of man are you, subverting and wholly changing the manifest intention of the Lord, conferring (as that intention did) this (gift) personally upon Peter? "*On thee*," He says, "will I build My Church;" and, "I will give *to thee* the keys," not *to the Church*; and, "Whatsoever *thou shalt have loosed or bound*," not what *they* shall have loosed or bound. For so withal the result teaches. In (Peter) himself the Church was reared; that is, *through* (Peter) himself; (Peter) himself essayed the key; you see *what* (key): "Men of Israel, let what I say sink into your ears: Jesus the Nazarene, a man destined by God for you," and so forth.[981] (Peter) himself, therefore, was the first to unbar, in Christ's baptism, the entrance to the heavenly kingdom, in which (kingdom) are "loosed" the sins that were beforetime "bound;" and those which have not been "loosed" are "bound," in accordance with true salvation; and Ananias he "bound" with the bond of death, and the weak in his feet he "absolved" from his defect of health. Moreover, in that dispute about the observance or non-observance of the Law, Peter was the first of all to be endued with the Spirit, and, after making preface touching the calling of the nations, to say, "And now why are ye tempting the Lord, concerning the imposition upon the brethren of a yoke which neither we nor our fathers were able to support? But however, through the grace of Jesus we believe that we shall be saved in the same way as they."[982] This sentence both "loosed" those parts of the law which were abandoned, and "bound" those which were reserved. Hence the power of loosing and of binding committed to Peter had nothing to do with the capital sins of believers; and if the Lord had given him a precept that he must grant pardon to a brother sinning against *him* even "seventy times sevenfold," of course He would have commanded him to "bind"—that is, to "retain"[983]—*nothing* subsequently, unless perchance such (sins) as one may have committed against *the Lord*, not against a *brother*. For the forgiveness of (sins) committed in the case of a *man* is a prejudgment against the remission of sins against *God*.

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[976] Comp. 1 Pet. v. 1–4.

[977] Comp. John xv. 26.

[978] Matt. xvi. 18.

[979] Matt. xvi. 19 *ad init.*, incorrectly.

[980] Matt. xvi. 19.

[981] Acts ii. 22 et seqq.

What, now, (has this to do) with the Church, and *your* (church), indeed, Psychic? For, in accordance with the person of Peter, it is to *spiritual* men that this power will correspondently appertain, either to an apostle or else to a prophet. For the very Church itself is, properly and principally, the Spirit Himself, in whom is the Trinity of the One Divinity—Father, Son, and Holy Spirit.[984] (The Spirit) combines that Church which the Lord has made to consist in "three." And thus, from that time forward,[985] every number (of persons) who may have combined together into this faith is accounted "a Church," from the Author and Consecrator (of the Church). And accordingly "the Church," it is true, will forgive sins: but (it will be) the Church of the Spirit, by means of a spiritual man; not the Church which consists of a number of bishops. For the right and arbitrament is the Lord's, not the servant's; 100
God's Himself, not the priest's.

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[982] See Acts xv. 7–11.

[983] Comp. John xx. 23.

[984] See *de Or.*, c. ii.

[985] See Matt. xviii. 20.

Chapter XXII.—Of Martyrs, and Their Intercession on Behalf of Scandalous Offenders.

But you go so far as to lavish this "power" upon martyrs withal! No sooner has any one, acting on a preconceived arrangement, put on the bonds—(bonds), moreover, which, in the nominal custody now in vogue,[986] are soft ones—than adulterers beset him, fornicators gain access to him; instantly prayers echo around him; instantly pools of tears (from the eyes) of all the polluted surround him; nor are there any who are more diligent in purchasing entrance into the prison than they who have lost (the fellowship of) the Church! Men and women are violated in the darkness with which the habitual indulgence of lusts has plainly familiarized them; and they seek peace at the hands of those who are risking their own! Others betake them to the mines, and return, in the character of communicants, from thence, where by this time another "martyrdom" is necessary for sins committed *after* "martyrdom." "Well, who on earth and in the flesh is faultless?" What "martyr" (continues to be) an inhabitant of the world[987] supplicating? pence in hand? subject to physician and usurer? Suppose, now, (your "martyr") beneath the glaive, with head already steadily poised; suppose him on the cross, with body already outstretched; suppose him at the stake, with the lion already let loose; suppose him on the axle, with the fire already heaped; in the very certainty, I say, and possession of martyrdom: who permits *man* to condone (offences) which are to be reserved for *God*, by whom those (offences) have been condemned without discharge, which not even apostles (so far as I know)—martyrs withal themselves—have judged condonable? In short, Paul had already "fought with beasts at Ephesus," when he decreed "destruction" to the incestuous person.[988] Let it suffice to the martyr to have purged his own sins: it is the part of ingratitude or of pride to lavish upon others also what one has obtained at a high price.[989] Who has redeemed another's death by his own, but the Son of God alone? For even in His very passion He set the robber free.[990] For to this end had He come, that, being Himself pure from sin,[991] and in all respects holy,[992] He might undergo death on behalf of sinners.[993] Similarly, you who emulate Him in condoning sins, if you yourself have done no sin, plainly suffer in my stead. If, however, you are a sinner, how will the oil of your puny torch be able to suffice for you and for me?[994]

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[986] Comp. *de Je.*, c. xii.

[987] *Sæculi.*

[988] See 1 Cor. xv. 32.

[989] See Acts xxii. 28.

[990] Luke xxiii. 39–43.

[991] See 1 John iii. v.

[992] See Heb. vii. 26–viii. 1.

[993] See 1 Pet. iii. 18.

I have, even now, a test whereby to prove (the presence of) Christ (in you). If Christ is in the martyr for this reason, that the martyr may absolve adulterers and fornicators, let Him tell publicly the secrets of the heart, that He may thus concede (pardon to) sins; and He is Christ. For thus it was that the Lord Jesus Christ showed His power: "Why think ye evil in your hearts? For which is easier, to say to the paralytic, Thy sins are remitted thee; or, Rise and walk? Therefore, that ye may know the Son of man to have the power upon earth of remitting sins, I say to thee, paralytic, Rise, and walk."[995] If the Lord set so much store by the proof of His power as to reveal thoughts, and so impart health by His command, lest He should not be believed to have the power of remitting sins; it is not lawful for me to believe the same power (to reside) in any one, whoever he be, without the same proofs. In the act, however, of urgently entreating from a martyr pardon for adulterers and fornicators, you yourself confess that crimes of that nature are not to be washed away except by the martyrdom of the criminal himself, while you presume (they can be washed away) by another's. If this is so, then martyrdom will be another baptism. For "I have withal," saith He, "another baptism."[996] Whence, too, it was that there flowed out of the wound in the Lord's side water and blood, the materials of either baptism.[997] I ought, then, by the *first* baptism too to (have the right of) setting another free if I can by the *second*: and we must necessarily force upon the mind (of our opponents this conclusion): Whatever authority, whatever reason, restores ecclesiastical peace to the adulterer and fornicator, the same will be bound to come to the aid of the murderer and idolater in their repentance,—at all events, of the apostate, and of course of him whom, in the battle of his confession, after hard struggling with torments, savagery has overthrown. Besides, it were unworthy of God and of His mercy, who prefers the repentance of a sinner to his death, that they should have easier return into (the bosom of) the Church who have fallen in heat of passion, than they who have fallen in hand-to-hand combat.[998] Indignation urges us to speak. Contaminated bodies you will recall rather than gory ones! Which repentance is more pitiable—that which prostrates tickled flesh, or lacerated? Which pardon is, in all causes, more justly concessible—that which a voluntary, or that which an involuntary, sinner implores? No one is compelled 10 *with* his will to apostatize; no one *against* his will commits fornication. Lust is exposed to no violence, except itself: it knows no coercion whatever. Apostasy, on the contrary, what ingenuities of butchery and tribes of penal inflictions enforce! Which has more truly apostatized—he who has lost Christ amid agonies, or (he who has done so) amid delights? he who when losing Him grieved, or he who when losing Him sported? And yet those scars graven on the Christian combatant—scars, of course, enviable in the eyes of Christ, because they yearned after Conquest, and thus also glorious, because failing to conquer they yielded; (scars) after which even the devil himself yet sighs; (scars) with an infelicity of their own, but a chaste one, with a repentance that mourns, but blushes not, to the Lord for pardon—will anew be remitted to such, because their apostasy was expiable! In their case alone is the "flesh weak." Nay, no flesh so strong as that which crushes out the Spirit!

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[994] See Matt. xxv. 8, 9.

[995] See Mark ii. 9–11.

[996] Luke xii. 50.

[997] John xix. 33, 34.

[998] Comp. *de Monog.*, c. xv.

Elucidations.

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I.

(The Shepherd of Hermas, p. 85.)

Here, and in chap. xx. below, Tertullian's rabid utterances against the *Shepherd* may be balanced by what he had said, less unreasonably, in his better mood.[999] Now he refers to the *Shepherd's* (ii. 1)[1000] view of pardon, even to adulterers. But surely it might be objected even more plausibly against "the Shepherd," whom he prefers, in common with all Christians, as see John viii. 1–11, which I take to be canonical Scripture. A curious question is suggested by what he says of the figure of the Good Shepherd portrayed on the chalice: Is this *irony*, as if the figure so familiar from illustrations of the catacombs must be meant for the *Shepherd* of Hermas? Regarding all pictures as idolatrous, he may intend to intimate that adultery (=idolatry) was thus symbolized.

II.

(Clasping the knees of all, p. 86.)

Here is a portrait of the early penitential discipline sufficiently terrible, and it conforms to the apostolic pictures of the same. "Tell it unto the Church," says our Lord (Matt. xviii. 17). In 1 Cor. v. 4 the apostle ("present in spirit") gives judgment, but the whole Church is "gathered together." In James v. 16 the "confession to *one another*" seems to refer to this public discipline, as also the prayer for *healing* enjoined on one another. St. Chrysostom, however, reflecting the discipline of his day, in which great changes were made, says, on Matt. xviii. 17, unless it be a gloss, "*Dic Ecclesiæ* id est *Præsidibus* =προεδρευούσιν." (Tom. vii. p. 536, ed. Migne.)

III.

(Remedial discipline, p. 87.)

Powerfully as Tertullian states his view of this apostolic "delivering unto Satan" as for final perdition, it is not to be gainsaid that (1 Cor. v. 5) the object was salvation and hope, "that the spirit may be saved in the day of the Lord Jesus." Thus, the power of Satan to inflict bodily suffering (Job ii. 6), when divinely permitted, is recognised under the Gospel (Luke xiii. 16; 2 Cor. xii. 7). The remedial mercy of trials and sufferings may be inferred when providentially occurring.

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[999] *On Prayer*, vol. iii. cap. xvi. p. 686, *supra*, where he speaks respectfully.

[1000] Vol. ii. p. 22 (also p. 43), this series.

IV.

(Personally upon Peter, p. 99.)

See what has been said before. But note our author (now writing against the Church, and as a Montanist) has no idea that the *personal* prerogative of St. Peter had descended to any bishop. More when we come to Cyprian, and see vol. iii. p. 630, this series.

VIII.

On Fasting.[1001]

In Opposition to the Psychics.

[Translated by the Rev. S. Thelwall.]

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Chapter I.—Connection of Gluttony and Lust. Grounds of Psychical Objections Against the Montanists.

I should wonder at the Psychics, if they were enthralled to voluptuousness alone, which leads them to repeated marriages, if they were not likewise bursting with gluttony, which leads them to hate fasts. Lust without voracity would certainly be considered a monstrous phenomenon; since these two are so united and concrete, that, had there been any possibility of disjoining them, the pudenda would not have been affixed to the belly itself rather than elsewhere. Look at the body: the region (of these members) is one and the same. In short, the order of the vices is proportionate to the arrangement of the members. First, the belly; and then immediately the materials of all other species of lasciviousness are laid subordinately to daintiness: through love of eating, love of impurity finds passage. I recognise, therefore, *animal*[1002] faith by its care of the flesh (of which it wholly consists)—as prone to manifold feeding as to manifold marrying—so that it deservedly accuses the *spiritual* discipline, which according to its ability opposes it, in this species of continence as well; imposing, as it does, reins upon the appetite, through taking, sometimes no meals, or late meals, or dry meals, just as upon lust, through allowing but one marriage.

It is really irksome to engage with such: one is really ashamed to wrangle about subjects the very defence of which is offensive to modesty. For how am I to protect chastity and sobriety without taxing their adversaries? What those adversaries are I will once for all mention: they are the exterior and interior *botuli* of the Psychics. It is these which raise controversy with the Paraclete; it is on this account that the New Prophecies are rejected: not that Montanus and Priscilla and Maximilla preach another God, nor that they disjoin Jesus Christ (from God), nor that they overturn any particular rule of faith or hope, but that they plainly teach more frequent fasting than marrying. Concerning the limit of marrying, we have already published a defence of monogamy.[1003] Now our battle is the battle of the secondary (or rather the primary) continence, in regard of the chastisement of diet. They charge us with keeping fasts of our own; with prolonging our Stations generally into the evening; with observing xerophagies likewise, keeping our food unmoistened by any flesh, and by any juiciness, and by any kind of specially succulent fruit; and with not eating or drinking anything with a winey flavour; also with abstinence from the bath, congruent with our dry diet. They are therefore constantly reproaching us with novelty; concerning the unlawfulness of which they lay down a prescriptive rule, that either it must be adjudged *heresy*, if (the point in dispute) is a human presumption; or else pronounced *pseudo-prophecy*, if it is a spiritual declaration; provided that, either way, we who reclaim hear (sentence of) anathema.

[1001] [Written, say, *circa* a.d. 208.]

[1002] i.e., Psychic.

[1003] [Which is a note of time, not unimportant.]

Chapter II.—Arguments of the Psychics, Drawn from the Law, the Gospel, the Acts, the Epistles, and Heathenish Practices.

For, so far as pertains to fasts, they oppose to us the definite days appointed by God: as when, in Leviticus, the Lord enjoins upon Moses the tenth day of the seventh month (as) a day of atonement, saying, "Holy shall be to you the day, and ye shall vex your souls; and every soul which shall not have been vexed in that day shall be exterminated from his people."[1004] At all events, in the Gospel they think that those days were definitely appointed for fasts in which "the Bridegroom was taken away;"[1005] and that these are now the only 10 legitimate days for Christian fasts, the legal and prophetical antiquities having been abolished: for wherever it suits their wishes, they recognise what is the meaning of "the Law and the prophets until John."[1006] Accordingly, (they think) that, with regard to the future, fasting was to be indifferently observed, by the New Discipline, of choice, not of command, according to the times and needs of each individual: that this, withal, had been the observance of the apostles, imposing (as they did) no other yoke of definite fasts to be observed by all generally, nor similarly of Stations either, which (they think) have withal days of their own (the fourth and sixth days of the week), but yet take a wide range according to individual judgment, neither subject to the law of a given precept, nor (to be protracted) beyond the last hour of the day, since even prayers the ninth hour generally concludes, after Peter's example, which is recorded in the Acts. Xerophagies, however, (they consider) the novel name of a studied duty, and very much akin to heathenish superstition, like the abstemious rigours which purify an Apis, an Isis, and a Magna Mater, by a restriction laid upon certain kinds of food; whereas faith, free in Christ,[1007] owes no abstinence from particular meats to the Jewish Law even, admitted as it has been by the apostle once for all to the whole range of the meat-market[1008]—(the apostle, I say), that detester of such as, in like manner as they prohibit marrying, so bid us abstain from meats created by God.[1009] And accordingly (they think) *us* to have been even then prenoted as "in the latest times departing from the faith, giving heed to spirits which seduce the world, having a conscience inburnt with doctrines of liars."[1010] (Inburnt?) With what fires, prithee? The fires, I ween, which lead us to repeated contracting of nuptials and daily cooking of dinners! Thus, too, they affirm that we share with the Galatians the piercing rebuke (of the apostle), as "observers of days, and of months, and of years."[1011] Meantime they huff in our teeth the fact that Isaiah withal has authoritatively declared, "Not such a fast hath the Lord elected," that is, not abstinence from food, but the works of righteousness, which he there appends:[1012] and that the Lord Himself in the Gospel has given a compendious answer to every kind of scrupulousness in regard to food; "that not by such things as are introduced into the mouth is a man defiled, but by such as are produced out of the mouth;"[1013] while Himself withal was wont to eat and drink till He made Himself noted thus; "Behold, a gormandizer and a drinker:"[1014] (finally), that so, too, does the apostle teach that "food commendeth us not to God; since we neither abound if we eat, nor lack if we eat not."[1015]

[1004] Lev. xvi. 29; xxiii. 26–29.

[1005] Matt. ix. 14, 15; Mark ii. 18–20; Luke v. 33–35.

[1006] Luke xvi. 16; Matt. xi. 13.

[1007] Comp. Gal. v. 1.

[1008] Comp. 1 Cor. x. 25.

[1009] Comp. 1 Tim. iv. 3.

[1010] So Oehler punctuates. The reference is to 1 Tim. iv. 1, 2.

By the instrumentalities of these and similar passages, they subtlely tend at last to such a point, that every one who is somewhat prone to appetite finds it possible to regard as superfluous, and not so very necessary, the duties of abstinence from, or diminution or delay of, food, since "God," forsooth, "prefers the works of justice and of innocence." And we know the quality of the hortatory addresses of carnal conveniences, how easy it is to say, "I must believe with my whole heart;[1016] I must love God, and my neighbour as myself:[1017] for 'on these two precepts the whole Law hangeth, and the prophets,' not on the emptiness of my lungs and intestines."

[1011] See Gal. iv. 10; the words καὶ καιρούς Tertullian omits.

[1012] See Isa. lviii. 3–7.

[1013] See Matt. xv. 11; Mark vii. 15.

[1014] Matt. xi. 19; Luke vii. 34.

[1015] 1 Cor. viii. 8.

[1016] Rom. x. 10.

[1017] Comp. Matt. xxii. 37–40, and the parallel passages.

Chapter III.—The Principle of Fasting Traced Back to Its Earliest Source.

Accordingly we are bound to affirm, before proceeding further, this (principle), which is in danger of being secretly subverted; (namely), of what value in the sight of God this "emptiness" you speak of is: and, first of all, whence has proceeded the rationale itself of earning the favour of God in this way. For the necessity of the observance will then be acknowledged, when the authority of a rationale, to be dated back from the very beginning, shall have shone out to view.

Adam had received from God the law of not tasting "of the tree of recognition of good and evil," with the doom of death to ensue upon tasting.[1018] However, even (Adam) himself at that time, reverting to the condition of a Psychic after the spiritual ecstasy in which he had prophetically interpreted that "great sacrament"[1019] with reference to Christ and the Church, and no longer being "capable of the things which were the Spirit's,"[1020] yielded more readily to his belly than to God, heeded the meat rather than the mandate, and sold salvation for his gullet! He ate, in short, and perished; saved (as he would) else (have been), if he had preferred to fast from one little tree: so that, even from this early date, *animal faith* may recognise its own seed, deducing from thence onward its appetite for carnalities and rejection of spiritualities. I hold, therefore, that from the very beginning the murderous gullet was to be punished with the torments and penalties of hunger. Even if God had enjoined no preceptive fasts, still, by pointing out the source whence Adam was slain, He who had demonstrated the offence had left to my intelligence the remedies for the offence. Unbidden, I would, in such ways and at such times as I might have been able, have habitually accounted food as poison, and taken the antidote, hunger; through which to purge the primordial cause of death—a cause transmitted to me also, concurrently with my very generation; certain that God willed that whereof He nilled the contrary, and confident enough that the care of continence will be pleasing to Him by whom I should have understood that the crime of *in*continence had been condemned. Further: since He Himself both commands fasting, and calls "a soul[1021] wholly shattered"—properly, of course, by straits of diet—"a sacrifice;" who will any longer doubt that of all dietary macerations the rationale has been this, that by a renewed interdiction of food and observation of precept the primordial sin might now be expiated, in order that man may make God satisfaction through the self-same causative material through which he had offended, that is, through interdiction of food; and thus, in emulous wise, hunger might rekindle, just as satiety had extinguished, salvation, contemning for the sake of one unlawful more lawful (gratifications)?

[1018] See Gen. ii. 16, 17.

[1019] Comp. Eph. v. 32 with Gen. ii. 23, 24.

[1020] See 1 Cor. ii. 14.

[1021] The reference is to Ps. li. 17 (in LXX. Ps. l. 19).

Chapter IV.—The Objection is Raised, Why, Then, Was the Limit of Lawful Food Extended After the Flood? The Answer to It.

This rationale was constantly kept in the eye of the providence of God—modulating all things, as He does, to suit the exigencies of the times—lest any from the opposite side, with the view of demolishing our proposition, should say: "Why, in that case, did not God forthwith institute some definite restriction upon food? nay, rather, why did He withal enlarge His permission? For, at the beginning indeed, it had only been the food of herbs and trees which He had assigned to man: 'Behold, I have given you all grass fit for sowing, seeding seed, which is upon the earth; and every tree which hath in itself the fruit of seed fit for sowing shall be to you for food.'[1022] Afterwards, however, after enumerating to Noah the subjection (to him) of 'all beasts of the earth, and fowls of the heaven, and things moving on earth, and the fish of the sea, and every creeping thing,' He says, 'They shall be to you for food: just like grassy vegetables have I given (them) you universally: but flesh in the blood of its own soul shall ye not eat.'[1023] For even by this very fact, that He exempts from eating that flesh only the 'soul' of which is not out-shed through 'blood,' it is manifest that He has conceded the use of all other flesh." To this we reply, that it was not suitable for man to be burdened with any further special law of abstinence, who so recently showed himself unable to tolerate so light an interdiction—of one single fruit, to wit; that, accordingly, having had the rein relaxed, he was to be strengthened by his very liberty; that equally after the deluge, in the *re*formation of the human race, (as before it), *one* law—of abstaining from blood—was sufficient, the use of all things else being allowed. For the Lord had already shown His judgment through the deluge; had, moreover, likewise issued a comminatory warning through the "requisition of blood from the hand of a brother, and from the hand of every beast."[1024] And thus, preministering the justice of judgment, He issued the materials of liberty; preparing through allowance an undergrowth of discipline; permitting all things, with a view to take some away; meaning to "exact more" if He had "committed more;"[1025] to command abstinence since He had foresent indulgence: in order that (as we have said) the primordial sin might be the more expiated by the operation of a greater abstinence in the (midst of the) opportunity of a greater licence.

[1022] Gen. i. 29.

[1023] See Gen. ix. 2–5 (in LXX.).

[1024] See Gen. ix. 5, 6.

[1025] See Luke xii. 48.

Chapter V.—Proceeding to the History of Israel, Tertullian Shows that Appetite Was as Conspicuous Among Their Sins as in Adam's Case. Therefore the Restraints of the Levitical Law Were Imposed.

At length, when a familiar people began to be chosen by God to Himself, and the restoration of man was able to be essayed, then all the laws and disciplines were imposed, even such as curtailed food; certain things being prohibited as unclean, in order that man, by observing a perpetual abstinence in certain particulars, might at last the more easily tolerate absolute fasts. For the first People had withal reproduced the first man's crime, being found more prone to their belly than to God, when, plucked out from the harshness of Egyptian servitude "by the mighty hand and sublime arm"[1026] of God, they were seen to be its lord, destined to the "land flowing with milk and honey;"[1027] but forthwith, stumbled at the surrounding spectacle of an incopious desert sighing after the lost enjoyments of Egyptian satiety, they murmured against Moses and Aaron: "Would that we had been smitten to the heart by the Lord, and perished in the land of Egypt, when we were wont to sit over our jars of flesh and eat bread unto the full! How leddest thou us out into these deserts, to kill this assembly by famine?"[1028] From the self-same belly preference were they destined (at last) to deplore[1029] (the fate of) the self-same leaden of their own and eye-witnesses of (the power of) God, whom, by their regretful hankering after flesh, and their recollection of their Egyptian plenties, they were ever exacerbating: "Who shall feed us with flesh? here have come into our mind the fish which in Egypt we were wont to eat freely, and the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is arid: nought save manna do our eyes see!"[1030] Thus used they, too, (like the Psychics), to find the angelic bread[1031] of xerophagy displeasing: they preferred the fragrance of garlic and onion to that of heaven. And therefore from men so ungrateful all that was more pleasing and appetizing was withdrawn, for the sake at once of punishing gluttony and exercising continence, that the former might be condemned, the latter practically learned.

[1026] Comp. Ps. cxxxvi. 12 (in LXX. cxxxv. 12).

[1027] See Ex. iii. 8.

[1028] See Ex. xvi. 1–3.

[1029] Comp. Num. xx. 1–12 with Ps. cvi. 31–33 (in LXX. cv. 31–33).

[1030] See Num. xi. 1–6.

[1031] See Ps. lxxviii. 25 (in LXX. lxxvii. 25).

Chapter VI.—The Physical Tendencies of Fasting and Feeding Considered. The Cases of Moses and Elijah.

Now, if there has been temerity in our retracing to primordial experiences the reasons for God's having laid, and our duty (for the sake of God) to lay, restrictions upon food, let us consult common conscience. Nature herself will plainly tell with what qualities she is ever wont to find us endowed when she sets us, *before* taking food and drink, with our saliva still in a virgin state, to the transaction of matters, by the sense especially whereby things divine are handled; whether (it be not) with a mind much more vigorous, with a heart much more alive, than when that whole habitation of our interior man, stuffed with meats, inundated with wines, fermenting for the purpose of excremental secretion, is already being turned into a premeditatory of privies, (a premeditatory) where, plainly, nothing is so proximately supersequent as the savouring of lasciviousness. "The people did eat and drink, and they arose to play."[1032] Understand the modest language of Holy Scripture: "play," unless it had been immodest, it would not have reprehended. On the other hand, how many are there who are mindful of religion, when the seats of the memory are occupied, the limbs of wisdom impeded? No one will suitably, fitly, usefully, remember God at that time when it is customary for a man to forget his own self. All discipline food either slays or else wounds. I am a liar, if the Lord Himself, when upbraiding Israel with forgetfulness, does not impute the cause to "fulness:" "(My) beloved is waxen thick, and fat, and distent, and hath quite forsaken God, who made him, and hath gone away from the Lord his Saviour."[1033] In short, in the self-same Deuteronomy, when bidding precaution to be taken against the self-same cause, He says: "Lest, when thou shalt have eaten, and drunken, and built excellent houses, thy sheep and oxen being multiplied, and (thy) silver and gold, thy heart be elated, and thou be forgetful of the Lord thy God."[1034] To the corrupting power of riches He made the enormity of edacity antecedent, for which riches themselves are the procuring agents.[1035] Through them, to wit, had "the heart of the People been made thick, lest they should see with the eyes, and hear with the ears, and understand with a heart"[1036] obstructed by the "fats" of which He had expressly forbidden the eating,[1037] teaching man not to be studious of the stomach.[1038]

[1032] Comp. 1 Cor. x. 7 with Ex. xxxii. 6.

[1033] See Deut. xxxii. 15.

[1034] See Deut. viii. 12–14.

[1035] Comp. Eccles. vi. 7; Prov. xvi. 26. (The LXX. render the latter quotation very differently from the Eng. ver. or the Vulg.)

[1036] See Isa. vi. 10; John xii. 40; Acts xxviii. 26, 27.

[1037] See Lev. iii. 17.

[1038] See Deut. viii. 3; Matt. iv. 4; Luke iv. 4.

On the other hand, he whose "heart" was habitually found "lifted up"[1039] rather than fattened up, who in forty days and as many nights maintained a fast above the power of human nature, while spiritual faith subministered strength (to his body),[1040] both saw with his eyes God's glory, and heard with his ears God's voice, and understood with his heart God's law: while He taught him even then (by experience) that man liveth not upon bread alone, but upon every word of God; in that the People, though fatter than he, could not constantly contemplate even Moses himself, fed as he had been upon God, nor his leanness, sated as it had been with His glory![1041] Deservedly, therefore, even while in the flesh, did the Lord show Himself to him, the colleague of His own fasts, no less than to Elijah.[1042] For Elijah withal had, by this fact primarily, that he had imprecated a famine,[1043] already sufficiently devoted himself to fasts: "The Lord liveth," he said, "before whom I am standing in His sight, if there shall be dew in these years, and rain-shower."[1044] Subsequently, fleeing from threatening Jezebel, after one single (meal of) food and drink, which he had found on being awakened by an angel, he too himself, in a space of forty days and nights, his belly empty, his mouth dry, arrived at Mount Horeb; where, when he had made a cave his inn, with how familiar a meeting with God was he received![1045] "What (doest) thou, Elijah, here?"[1046] Much more friendly was this voice than, "Adam, where art thou?"[1047] For the latter voice was uttering a threat to a fed man, the former soothing a fasting one. Such is the prerogative of circumscribed food, that it makes God tent-fellow[1048] with man—peer, in truth, with peer! For if the eternal God will not hunger, as He testifies through Isaiah,[1049] this will be the time for man to be made equal with God, when he lives without food.

[1039] See Ps. lxxxvi. 4 (in LXX. lxxxv. 4); Lam. iii. 41 (in LXX. iii. 40).

[1040] Twice over. See Ex. xxiv. 18 and xxxiv. 28; Deut. ix. 11, 25.

[1041] See Ex. xxxiii. 18, 19, with xxxiv. 4–9, 29–35.

[1042] See Matt. xvii. 1–13; Mark ix. 1–13; Luke ix. 28–36.

[1043] See Jas. v. 17.

[1044] See 1 Kings xvii. 1 (in LXX. 3 Kings *ib.*).

[1045] See 1 Kings xix. 1–8. But he took *two* meals: see vers. 6, 7, 8.

[1046] Vers. 9, 13.

[1047] Gen. iii. 9 (in LXX.).

[1048] Comp. Matt. xvii. 4; Mark ix. 5; Luke ix. 33.

[1049] See Ps. xl. 28 in LXX. In E.V., "fainteth not."

Chapter VII.—Further Examples from the Old Testament in Favour of Fasting.

And thus we have already proceeded to examples, in order that, by its profitable efficacy, we may unfold the powers of this duty which reconciles God, even when angered, to man.

Israel, before their gathering together by Samuel on occasion of the drawing of water at Mizpeh, had sinned; but so immediately do they wash away the sin by a fast, that the peril of battle is dispersed by them simultaneously (with the water on the ground). At the very moment when Samuel was offering the holocaust (in no way do we learn that the clemency of God was more procured than by the *abstinence* of the people), and the aliens were advancing to battle, then and there "the Lord thundered with a mighty voice upon the aliens, and they were thrown into confusion, and fell in a mass in the sight of Israel; and the men of Israel went forth out of Mizpeh, and pursued the aliens, and smote them unto Bethor,"—the unfed (chasing) the fed, the unarmed the armed. Such will be the strength of them who "fast to God."[1050] For such, Heaven fights. You have (before you) a condition upon which (divine) defence will be granted, necessary even to spiritual wars.

Similarly, when the king of the Assyrians, Sennacherib, after already taking several cities, was volleying blasphemies and menaces against Israel through Rabshakeh, nothing else (but fasting) diverted him from his purpose, and sent him into the Ethiopias. After that, what else swept away by the hand of the angel an hundred eighty and four thousand from his army than Hezekiah the king's humiliation? if it is true, (as it is), that on hearing the announcement of the harshness of the foe, he rent his garment, put on sackcloth, and bade the elders of the priests, similarly habited, approach God through Isaiah—fasting being, of course, the escorting attendant of their prayers.[1051] For peril has no time for food, nor sackcloth any care for satiety's refinements. Hunger is ever the attendant of mourning, just as gladness is an accessory of fulness.

Through this attendant of mourning, and (this) hunger, even that sinful state, Nineveh, is freed from the predicted ruin. For repentance for sins had sufficiently commended the fast, keeping it up in a space of three days, starving out even the cattle with which God was not angry.[1052] Sodom also, and Gomorrah, would have escaped if they had fasted.[1053] This remedy even Ahab acknowledges. When, after his transgression and idolatry, and the slaughter of Naboth, slain by Jezebel on account of his vineyard, Elijah had upbraided him, "How hast thou killed, and possessed the inheritance? In the place where dogs had licked up the blood of Naboth, thine also shall they lick up,"—he "abandoned himself, and put sackcloth upon his flesh, and fasted, and slept in sackcloth. And then (came) the word of the Lord unto Elijah, Thou hast seen how Ahab hath shrunk in awe from my face: for that he hath shrunk in awe I will not bring the hurt upon (him) in his own days; but in the days of his son I will bring it upon (him)"—(his son), who was not to fast.[1054] Thus a God-ward fast is a work of reverential awe: and by its means also Hannah the wife of Elkanah making suit, barren as she had been beforetime, easily obtained from God the filling of her belly, empty of food, with a son, ay, and a prophet.[1055]

[1050] See Zech. vii. 5.

[1051] See 2 Kings xviii.; xix.; 2 Chron. xxxii.; Isa. xxxvi.; xxxvii.

[1052] See Jonah iii. Comp. *de Pa.*, c. x.

[1053] See Ezek. xvi. 49; Matt. xi. 23, 24; Luke x. 12–14.

Nor is it merely change of nature, or aversion of perils, or obliteration of sins, but likewise the recognition of mysteries, which fasts will merit from God. Look at Daniel's example. About the dream of the King of Babylon all the sophists are troubled: they affirm that, without external aid, it cannot be discovered by human skill. Daniel alone, trusting to God, and knowing what would tend to the deserving of God's favour, requires a space of three days, fasts with his fraternity, and—his prayers thus commended—is instructed throughout as to the order and signification of the dream; quarter is granted to the tyrant's sophists; God is glorified; Daniel is honoured; destined as he was to receive, even subsequently also, no less a favour of God in the first year, of King Darius, when, after careful and repeated meditation upon the times predicted by Jeremiah, he set his face to God in fasts, and sackcloth, and ashes. For the angel, withal, sent to him, immediately professed this to be the cause of the Divine approbation: "I am come," he said, "to demonstrate to thee, since thou art pitiable"[1056]—by fasting, to wit. If to God he was "pitiable," to the lions in the den he was formidable, where, six days fasting, he had breakfast provided him by an angel.[1057]

[1054] See 1 Kings xxi. (in the LXX. it is 3 Kings xx.).

[1055] See 1 Sam. i. 1, 2, 7–20; iii. 20 (in LXX. 1 Kings).

[1056] Dan. ix. 23; x. 11.

[1057] See Bel and the Dragon (in LXX.) vers. 31–39. "Pitiable" appears to be Tertullian's rendering of what in the E.V. is rendered "greatly beloved." Rig. (in Oehler) renders: "of how great compassion thou hast attained the favour;" but surely that overlooks the fact that the Latin is "*miserabilis es*," not "*sis*."

Chapter VIII.—Examples of a Similar Kind from the New.

We produce, too, our remaining (evidences). For we now hasten to modern proofs. On the threshold of the Gospel,[1058] Anna the prophetess, daughter of Phanuel, "who both recognised the infant Lord, and preached many things about Him to such as were expecting the redemption of Israel," after the pre-eminent distinction of long-continued and single-husbanded widowhood, is additionally graced with the testimony of "fastings" also; pointing out, as she does, what the duties are which should characterize attendants of the Church, and (pointing out, too, the fact) that Christ is understood by none more than by the once married and often fasting.

By and by the Lord Himself consecrated His own baptism (and, in His own, that of all) by fasts;[1059] having (the power) to make "loaves out of stones,"[1060] say, to make Jordan flow with wine perchance, if He had been such a "glutton and toper."[1061] Nay, rather, by the virtue of contemning food He was initiating "the new man" into "a severe handling" of "the old,"[1062] that He might show that (new man) to the devil, again seeking to tempt him by means of *food*, (to be) too strong for the whole power of hunger.

Thereafter He prescribed to fasts a law—that they are to be performed "without sadness:"[1063] for why should what is salutary be sad? He taught likewise that fasts are to be the weapons for battling with the more direful demons:[1064] for what wonder if the same operation is the instrument of the iniquitous spirit's egress as of the Holy Spirit's ingress? Finally, granting that upon the centurion Cornelius, even *before baptism*, the honourable gift of the Holy Spirit, together with the gift of prophecy besides, had hastened to descend, we see that *his fasts* had been heard,[1065] I think, moreover, that the apostle too, in the Second of Corinthians, among his labours, and perils, and hardships, after "hunger and thirst," enumerates "fasts" also "very many."[1066]

[1058] See Luke ii. 36–38. See *de Monog.*, c. viii.

[1059] Matt. iv. 12; Luke iv. 1, 2; comp. *de Bapt.*, c. xx.

[1060] See Matt. iv. 3; Luke iv. 3.

[1061] See c. ii.

[1062] Comp. Eph. iv. 22, 23; and, for the meaning of *sugillationem* ("severe handling"), comp. 1 Cor. ix. 27, where St. Paul's word ὑπωπιάζω (="I smite under the eye," Eng. ver. "I keep under") is perhaps exactly equivalent in meaning.

[1063] Matt. vi. 16–18.

[1064] See Matt. xvii. 21; Mark ix. 29.

[1065] See Acts x. 44–46, 1–4, 30.

[1066] 2 Cor. xi. 27.

Chapter IX.—From Fasts Absolute Tertullian Comes to Partial Ones and Xerophagies.

This principal species in the category of dietary restriction may already afford a prejudgment concerning the inferior operations of abstinence also, as being themselves too, in proportion to their measure, useful or necessary. For the exception of certain kinds from use of food is a partial fast. Let us therefore look into the question of the novelty or vanity of xerophagies, to see whether in them too we do not find an operation alike of most ancient as of most efficacious religion. I return to Daniel and his brethren, preferring as they did a diet of vegetables and the beverage of water to the royal dishes and decanters, and being found as they were therefore "more handsome" (lest any be apprehensive on the score of his paltry body, to boot!), besides being spiritually cultured into the bargain.[1067] For God gave to the young men knowledge and understanding in every kind of literature, and to Daniel in every word, and in dreams, and in every kind of wisdom; which (wisdom) was to make him wise in this very thing also,—namely, by what means the recognition of mysteries was to be obtained from God. Finally, in the third year of Cyrus king of the Persians, when he had fallen into careful and repeated meditation on a vision, he provided another form of humiliation. "In those days," he says, "I Daniel was mourning during three weeks: pleasant bread I ate not; flesh and wine entered not into my mouth; with oil I was not anointed; until three weeks were consummated:" which being elapsed, an angel was sent out (from God), addressing him on this wise: "Daniel, thou art a man pitiable; fear not: since, from the first day on which thou gavest thy soul to recogitation and to humiliation before God, thy word hath been heard, and I am entered at thy word."[1068] Thus the "pitiable" spectacle and the humiliation of xerophagies expel fear, and attract the ears of God, and make men masters of secrets.

I return likewise to Elijah. When the ravens had been wont to satisfy him with "bread and *flesh*,"[1069] why was it that afterwards, at Beersheba of Judea, that certain angel, after rousing him from sleep, offered him, beyond doubt, bread *alone*, and water?[1070] Had ravens been wanting, to feed him more liberally? or had it been difficult to the "angel" to carry away from some pan of the banquet-room of the king some attendant with his amply-furnished waiter, and transfer him to Elijah, just as the breakfast of the reapers was carried into the den of lions and presented to Daniel in his hunger? But it behoved that an example should be set, teaching us that, at a time of pressure and persecution and whatsoever difficulty, we must live on xerophagies. With such food did David express his own exomologesis; "eating ashes indeed as it were bread," that is, bread dry and foul like ashes: "mingling, moreover, his drink with weeping"—of course, instead of wine.[1071] For *abstinence from wine* withal has honourable badges of its own: (an abstinence) which had dedicated Samuel, and consecrated Aaron, to God. For of Samuel his mother said: "And wine and that which is intoxicating shall he not drink:"[1072] for such was her condition withal when praying to God.[1073] And the Lord said to Aaron: "Wine and spirituous liquor shall ye not drink, thou and thy son after thee, whenever ye shall enter the tabernacle, or ascend unto the sacrificial altar; and ye shall not die."[1074] So true is it, that such as shall have ministered in the Church, being not sober, shall "die." Thus, too, in recent times He upbraids Israel: "And ye used to give my sanctified ones wine to drink." And, moreover, this limitation upon drink is the portion of xerophagy. Anyhow, wherever abstinence from wine is either exacted by God or vowed by man, there let there be understood likewise a restriction of *food* fore-furnishing a formal type to *drink*. For the quality of the drink is correspondent to that of the eating. It is not probable that a man should sacrifice to God *half* his appetite; temperate in waters, and intemperate in meats. Whether, moreover, the apostle had any acquaintance with xerophagies—(the apostle) who had repeatedly practised greater rigours, "hunger, and thirst, and fasts many," who had forbidden "drunkennesses and revellings"[1075]—we have a sufficient evidence even from the case of his disciple Timotheus; whom when he admonishes, "for the sake of his stomach and constant weaknesses," to use "a little wine,"[1076] from which he was abstaining not from rule, but from devotion—else the custom would rather have been beneficial to his stomach—by this very fact he has advised abstinence from wine as "worthy of God," which, on a ground of *necessity*, he has dissuaded.

[1067] Dan. i.

[1068] See Dan. x. 1–3, 5, 12.

[1069] See 1 Kings xvii. (in LXX. 3 Kings xvii.) 1–6.

[1070] 1 Kings xix. 3–7.

[1071] See Ps. cii. (in LXX. ci.) 9.

[1072] 1 Sam. (in LXX. 1 Kings) i. 11.

[1073] 1 Sam. i. 15.

[1074] See Lev. x. 9.

[1075] See Rom. xiii. 13.

[1076] 1 Tim. v. 23.

Chapter X.—Of Stations, and of the Hours of Prayer.

In like manner they censure on the count of novelty our Stations as being *enjoined*; some, moreover, (censure them) too as being prolonged habitually too late, saying that this duty also ought to be observed of free choice, and not continued beyond the ninth hour,—(deriving their rule), of course, from their own practice. Well: as to that which pertains to the question of *injunction*, I will once for all give a reply to suit all causes. Now, (turning) to the point which is proper to this particular cause—concerning the limit of time, I mean—I must first demand from themselves whence they derive this prescriptive law for concluding Stations at the ninth hour. If it is from the fact that we read that Peter and he who was with him entered the temple "at the ninth (hour), the hour of prayer," who will prove to me that they had that day been performing a Station, so as to interpret the ninth hour as the hour for the conclusion and discharge of the Station? Nay, but you would more easily find that Peter at the *sixth* hour had, for the sake of taking food, gone up first on the roof to pray;[1077] so that the *sixth* hour of the day may the rather be made the limit to this duty, which (in Peter's case) was apparently to finish that duty, after prayer. Further: since in the self-same commentary of Luke the *third* hour is demonstrated as an hour of prayer, about which hour it was that they who had received the initiatory gift of the Holy Spirit were held for drunkards;[1078] and the *sixth*, at which Peter went up on the roof; and the *ninth*, at which they entered the temple: why should we not understand that, with absolutely perfect indifference, we must pray[1079] always, and everywhere, and at every time; yet still that these three hours, as being more marked in things human—(hours) which divide the day, which distinguish businesses, which re-echo in the public ear—have likewise ever been of special solemnity in divine prayers? A persuasion which is sanctioned also by the corroborative fact of Daniel praying thrice in the day;[1080] of course, through exception of certain stated hours, no other, moreover, than the more marked and subsequently apostolic (hours)—the third, the sixth, the ninth. And hence, accordingly, I shall affirm that Peter too had been led rather by ancient usage to the observance of the ninth hour, praying at the third specific interval, (the interval) of final prayer.

109 These (arguments), moreover, (we have advanced) for their sakes who think that they are acting in conformity with Peter's model, (a model) of which they are ignorant: not as if we slighted the ninth hour, (an hour) which, on the fourth and sixth days of the week, we most highly honour; but because, of those things which are observed on the ground of tradition, we are bound to adduce so much the more worthy reason, that they lack the authority

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[1077] See Acts x. 9.

[1078] Acts ii. 1–4, 13, 15.

[1079] The reference is to Eph. vi. 18; Col. iv. 2; 1 Thess. v. 17; Luke xviii. 1.

[1080] See Dan. vi. 10.

of Scripture, until by some signal celestial gift they be either confirmed or else corrected. "And if," says (the apostle), "there are matters which ye are ignorant about, the Lord will reveal to you."[1081] Accordingly, setting out of the question the confirmer of all such things, the Paraclete, the guide of universal truth,[1082] inquire whether there be not a worthier reason adduced among *us* for the observing of the ninth hour; so that this reason (of ours) must be attributed even to Peter if he observed a Station at the time in question. For (the practice) comes from the death of the Lord; which death albeit it behoves to be commemorated always, without difference of hours; yet are we at that time more impressively commended to its commemoration, according to the actual (meaning of the) name of Station. For even soldiers, though never unmindful of their military oath, yet pay a greater deference to Stations. And so the "pressure" must be maintained up to that hour in which the orb—involved from the sixth hour in a general darkness—performed for its dead Lord a sorrowful act of duty; so that we too may then return to enjoyment when the universe regained its sunshine.[1083] If this savours more of the spirit of Christian religion, while it celebrates more the glory of Christ, I am equally able, from the self-same order of events, to fix the condition of *late protraction of the Station*; (namely), that we are to fast till a late hour, awaiting the time of the Lord's sepulture, when Joseph took down and entombed the body which he had requested. Thence (it follows) that it is even irreligious for the flesh of the servants to take refreshment before their Lord did.

But let it suffice to have thus far joined issue on the *argumentative* challenge; rebutting, as I have done, conjectures by conjectures, and yet (as I think) by conjectures more worthy of a believer. Let us see whether any such (principle) drawn from the ancient times takes us under its patronage.

In Exodus, was not that position of Moses, battling against Amalek by prayers, maintained as it was perseveringly even till "sunset," a "late Station?"[1084] Think we that Joshua the son of Nun, when warring down the Amorites, had breakfasted on that day on which he ordered the very elements to keep a Station?[1085] The sun "stood" in Gibeon, and the moon in Ajalon; the sun and the moon "stood in station until the People was avenged of his enemies, and the sun stood in the mid heaven." When, moreover, (the sun) did draw toward his setting and the end of the one day, there was no such day beforetime and in the latest time (of course, (no day) so *long*), "that God," says (the writer), "should hear a man"—(a man,) to be sure, the sun's peer, so long persistent in his duty—a Station longer even than *late*.

[1081] See Phil. iii. 15.

[1082] John xiv. 26; xvi. 13.

[1083] See Matt. xxvii. 45–54; Mark xvi. 33–39; Luke xxiii. 44–47.

[1084] See Ex. xvii. 8–12.

[1085] See Josh. x. 12–14.

At all events, Saul himself, when engaged in battle, manifestly *enjoined* this duty: "Cursed (be) the man who shall have eaten bread until evening, until I avenge me on mine enemy;" and his whole people tasted not (food), and (yet) the whole earth was breakfasting! So solemn a sanction, moreover, did God confer on the edict which enjoined that Station, that Jonathan the son of Saul, although it had been in ignorance of the fast having been appointed till a late hour that he had allowed himself a taste of honey, was both presently convicted, by lot, of sin, and with difficulty exempted from punishment through the prayer of the People:[1086] for he had been convicted of gluttony, although of a simple kind. But withal Daniel, in the first year of King Darius, when, fasting in sackcloth and ashes, he was doing exomologesis to God, said: "And while I was still speaking in prayer, behold, the man whom I had seen in dreams at the beginning, swiftly flying, approached me, as it were, at the hour of the evening sacrifice."[1087] This will be a "late" Station which, fasting *until the evening*, sacrifices a fatter (victim of) prayer to God![1088]

[1086] See 1 Sam. (in LXX. 1 Kings) xiv. 24–25.

[1087] See Dan. ix. 1, 3, 4, 20, 21.

[1088] Comp. *δε Ορ.*, c. xxviii.

Chapter XI.—Of the Respect Due to “Human Authority;” And of the Charges of “Heresy” And “Pseudo-Prophecy.”

But all these (instances) I believe to be unknown to those who are in a state of agitation at our proceedings; or else known by the reading alone, not by careful study as well; in accordance with the greater bulk of “the unskilled”[1089] among the overboastful multitude, to wit, of the Psychics. This is why we have steered our course straight through the different individual species of fastings, of xerophagies, of stations: in order that, while we recount, according to the materials which we find in either Testament, the advantages which the dutiful observances of abstinence from, or curtailment or deferment of, food confer, we may refute those who invalidate these things as empty observances; and again, while we similarly point out in what rank of religious duty they have always had place, may confute those who accuse them as novelties: for neither is that novel which has always been, nor that empty which is useful.

The question, however, still lies before us, that some of these observances, having been commanded by God to man, have constituted this practice legally binding; some, offered by man to God, have discharged some votive obligation. Still, even a vow, when it has been accepted by God, constitutes a law for the time to come, owing to the authority of the Acceptor; for he who has given his approbation to a deed, when done, has given a mandate for its doing thenceforward. And so from this consideration, again, the wrangling of the opposite party is silenced, while they say: “It is either a pseudo-prophecy, if it is a spiritual voice which institutes these your solemnities; or else a heresy, if it is a human presumption which devises them.” For, while censuring that form in which the ancient economies ran their course, and at the same time drawing out of that form arguments to hurl back (upon us) which the very adversaries of the ancient economies will in their turn be able to retort, they will be bound either to reject those arguments, or else to undertake these proven duties (which they impugn): necessarily so; chiefly because these very duties (which they impugn), from whatsoever institutor they are, be he a spiritual man or merely an ordinary believer, direct their course to the honour of the same God as the ancient economies. For, indubitably, both heresy and pseudo-prophecy will, in the eyes of us who are all priests of one only God the Creator and of His Christ, be judged by diversity of divinity: and so far forth I defend this side indifferently, offering my opponents to join issue on whatever ground they choose. “It is the spirit of the devil,” you say, O Psychic. And how is it that he enjoins duties which belong to our God, and enjoins them to be offered to none other than our God? Either contend that the devil works with our God, or else let the Paraclete be held to be Satan. But you affirm it is “a human Antichrist:” for by this name heretics are called in John.[1090] And how is it that, whoever he is, he has in (the name of) our Christ directed these duties toward our Lord; whereas withal antichrists have (ever) gone forth (professedly teaching) towards God, (but) in opposition to our Christ? On which side, then, do you think the Spirit is confirmed as existing among us; when He commands, or when He approves, what our God has always both commanded and approved? But you again set up boundary-posts to God, as with regard to grace, so with regard to discipline; as with regard to gifts, so, too, with regard to solemnities: so that our observances are supposed to have ceased in like manner as His benefits; and you thus deny that He still continues to impose duties, because, in this case again, “the Law and the prophets (were) until John.” It remains for you to banish Him wholly, being, as He is, so far as lies in *you*, so otiose.

[1089] Comp. 2 Pet. iii. 16.

[1090] See 1 John ii. 18, 29; 2 John 7–10.

Chapter XII—Of the Need for Some Protest Against the Psychics and Their Self-Indulgence.

For, by this time, in this respect as well as others, “you are reigning in wealth and satiety”[1091]—not making inroads upon such sins as fasts diminish, nor feeling need of such revelations as xerophagies extort, nor apprehending such wars of your own as Stations dispel. Grant that from the time of John the Paraclete had grown mute; we ourselves would have arisen as prophets to ourselves, for this cause chiefly: I say not now to bring down by our prayers God’s anger, nor to obtain his protection or grace; but to secure by premunition the moral position of the “latest times;”[1092] enjoining every species of ταπεινοφρόνησις, since the prison must be familiarized to us, and hunger and thirst practised, and capacity of enduring as well the absence of food as anxiety about it acquired: in order that the Christian may enter into prison in like condition as if he had (just) come forth of it,—to suffer there not penalty, but discipline, and not the world’s tortures, but his own habitual observances; and to go forth out of custody to (the final) conflict with all the more confidence, having nothing of sinful false care of the flesh about him, so that the tortures may not even have material to work on, since he is cuirassed in a mere dry skin, and cased in horn to meet the claws, the succulence of his blood already sent on (heavenward) before him, the baggage as it were of his soul,—the soul herself withal now hastening (after it), having already, by frequent fasting, gained a most intimate knowledge of death!

Plainly, *your* habit is to furnish cookshops in the prisons to untrustworthy martyrs, for fear they should miss their accustomed usages, grow weary of life, (and) be stumbled at the novel discipline of abstinence; (a discipline) which not even the well-known Pristinus—*your* martyr, no *Christian* martyr—had ever come in contact with: he whom—stuffed as he had long been, thanks to the facilities afforded by the “free custody” (now in vogue, and) under an obligation, I suppose, to all the baths (as if they were better than baptism!), and to all the retreats of voluptuousness (as if they were more secret than those of the Church!), and to 11 all the allurements of this life (as if they were of more worth than those of life eternal!), not to be willing to die—on the very last day of trial, at high noon, you premedicated with drugged wine as an antidote, and so completely enervated, that on being tickled—for his intoxication made it feel like tickling—with a few claws, he was unable any more to make answer to the presiding officer interrogating him “whom he confessed to be Lord;” and, being now put on the rack for this silence, when he could utter nothing but hiccoughs and belchings, died in the very act of apostasy! This is why they who preach sobriety are “false prophets;” this why they who practise it are “heretics!” Why then hesitate to believe that the Paraclete, whom you deny in a Montanus, exists in an Apicius?

[1091] 1 Cor. iv. 8.

[1092] See the Vulg. in 1 Tim. iv. 1, 2; 2 Tim. iii. 1; and comp. therewith the Greek in both places.

Chapter XIII.—Of the Inconsistencies of the Psychics.

You lay down a prescription that this faith has its solemnities "appointed" by the Scriptures or the tradition of the ancestors; and that no further addition in the way of observance must be added, on account of the unlawfulness of innovation. Stand on that ground, if you can. For, behold, I impeach you of fasting besides on the Paschal-day, beyond the limits of those days in which "the Bridegroom was taken away;" and interposing the half-fasts of Stations; and you, (I find), sometimes living on bread and water, when it has seemed meet to each (so to do). In short, you answer that "these things are to be done of choice, not of command." You have changed your ground, therefore, by exceeding tradition, in undertaking observances which have not been "appointed." But what kind of deed is it, to permit to your own choice what you grant not to the command of God? Shall human volition have more licence than Divine power? I am mindful that I am free from *the world*,[1093] not from God. Thus it is my part to perform, without external suggestion thereto, an act of respect to my Lord, it is His to enjoin. I ought not merely to pay a willing obedience to Him, but withal to court Him; for the former I render to His command, the latter to my own choice.

But it is enough for me that it is a customary practice for the bishops withal to issue mandates for fasts to the universal commonalty of the Church; I do not mean for the special purpose of collecting contributions of alms, as your beggarly fashion has it, but sometimes too from some particular cause of ecclesiastical solicitude. And accordingly, if you practise ταπεινοφρόνησις at the bidding of a man's edict, and all unitedly, how is it that in our case you set a brand upon the very unity also of our fastings, and xerophagies, and Stations?—unless, perhaps, it is against the decrees of the senate and the mandates of the emperors which are opposed to "meetings" that we are sinning! The Holy Spirit, when He was preaching in whatsoever lands He chose, and through whomsoever He chose, was wont, from foresight of the imminence either of temptations to befall the Church, or of plagues to befall the world, in His character of Paraclete (that is, Advocate for the purpose of winning over the judge by prayers), to issue mandates for observances of this nature; for instance, at the present time, with the view of practising the discipline of sobriety and abstinence: we, who receive Him, must necessarily observe also the appointments which He then made. Look at the Jewish calendar, and you will find it nothing novel that all succeeding posterity guards with hereditary scrupulousness the precepts given to the fathers. Besides, throughout the provinces of Greece there are held in definite localities those councils gathered out of the universal Churches, by whose means not only all the deeper questions are handled for the common benefit, but the actual representation of the whole Christian name is celebrated with great veneration. (And how worthy a thing is this, that, under the auspices of faith, men should congregate from all quarters to Christ! "See, how good and how enjoyable for brethren to dwell in unity!"[1094] This psalm *you* know not easily how to sing, except when you are supping with a goodly company!) But those conclaves first, by the operations of Stations and fastings, know what it is "to grieve with the grieving," and thus at last "to rejoice in company with the rejoicing."[1095] If we also, in our diverse provinces, (but) present mutually in spirit,[1096] observe those very solemnities, whose then celebration our present discourse has been defending, that is the sacramental law.

[1093] 1 Cor. ix. 19; sæculo.

[1094] Ps. cxxxiii. (in LXX. and Vulg. cxxxii.).

[1095] See Rom. xii. 15.

[1096] Comp. 1 Cor. v. 3; Col. ii. 5.

Chapter XIV.—Reply to the Charge of "Galaticism."

Being, therefore, observers of "seasons" for these things, and of "days, and months, and years,"[1097] we *Galaticize*. Plainly we do, if we are observers of *Jewish* ceremonies, of *legal* solemnities: for *those* the apostle unteaches, suppressing the continuance of the Old Testament which has been buried in Christ, and establishing that of the New. But if there is a new creation in Christ,[1098] our solemnities too will be bound to be new: else, if the apostle has erased *all* devotion absolutely "of seasons, and days, and months, and years," why do we celebrate the passover by an *annual* rotation in the *first month*? Why in the *fifty* ensuing *days* do we spend our time in all exultation? Why do we devote to Stations the *fourth* and *sixth* days of the week, and to fasts the "*preparation-day*?"[1099] Anyhow, *you* sometimes continue your Station even over the Sabbath,—a day never to be kept as a fast except at the passover season, according to a reason elsewhere given. With us, at all events, *every* day likewise is celebrated by an ordinary consecration. And it will not, then, be, in the eyes of the apostle, the *differentiating principle*—distinguishing (as he is doing) "things new and old"[1100]—which will be ridiculous; but (in this case too) it will be your own unfairness, while you taunt us with the *form* of *antiquity* all the while you are laying against us the *charge* of *novelty*.

[1097] Comp. Gal. iv. 10.

[1098] Comp. Luke xxii. 20; 2 Cor. v. 17, etc.

[1099] Comp. Mark xv. 42.

[1100] Comp. Matt. xiii. 52 *ad fin.*

Chapter XV.—Of the Apostle's Language Concerning Food.

The apostle reprobates likewise such as "bid to abstain from meats; but he does so from the foresight of the Holy Spirit, precondemning already the heretics who would enjoin *perpetual* abstinence to the extent of destroying and despising the works of the Creator; such as I may find in the person of a Marcion, a Tatian, or a Jupiter, the Pythagorean heretic of to-day; not in the person of the Paraclete. For how limited is the extent of *our* "interdiction of meats!" Two weeks of xerophagies in the year (and not the whole of these,—the Sabbaths, to wit, and the Lord's days, being excepted) we offer to God; abstaining from things which we do not *reject*, but *defer*. But further: when writing to the Romans, the apostle now gives *you* a home-thrust, detractors as you are of this observance: "Do not for the sake of food," he says, "undo[1101] the work of God." What "work?" That about which he says,[1102] "It is good not to eat flesh, and not to drink wine:" "for he who in these points doeth service, is pleasing and propitiable to our God." "One believeth that all things may be eaten; but another, being weak, feedeth on vegetables. Let not him who eateth lightly esteem him who eateth not. Who art thou, who judgest another's servant?" "Both he who eateth, and he who eateth not, giveth God thanks." But, since he forbids *human* choice to be made matter of controversy, how much more *Divine*! Thus he knew how to chide certain restricters and interdicters of food, such as abstained from it of contempt, not of duty; but to approve such as did so to the honour, not the insult, of the Creator. And if he has "delivered you the keys of the meat-market," permitting the eating of "all things" with a view to establishing the exception of "things offered to idols;" still he has not included the kingdom of God in the meat-market: "For," he says, "the kingdom of God is neither meat nor drink;"[1103] and, "Food commendeth us not to God"—not that you may think this said about *dry* diet, but rather about rich and carefully prepared, if, when he subjoins, "Neither, if we shall have eaten, shall we abound; nor, if we shall not have eaten, shall we be deficient," the ring of his words suits, (as it does), you rather (than us), who think that you do "abound" if you eat, and are "deficient if you eat not; and for this reason disparage these observances.

How unworthy, also, is the way in which you interpret to the favour of your own lust the fact that the Lord "ate and drank" promiscuously! But I think that He must have likewise "fasted" inasmuch as He has pronounced, not "the full," but "the hungry and thirsty, blessed:"[1104] (He) who was wont to profess "food" to be, not that which His disciples had supposed, but "the thorough doing of the Father's work;"[1105] teaching "to labour for the meat which is permanent unto life eternal;"[1106] in our ordinary prayer likewise commanding us to request "bread,"[1107] not the wealth of Attalus[1108] therewithal. Thus, too, Isaiah has *not* denied that God "hath chosen" *a* "fast;" but has particularized in detail the *kind* of fast which He has *not* chosen: "for in the days," he says, "of your fasts your own wills are found (indulged), and all who are subject to you ye stealthily sting; or else ye fast with a view to abuse and strifes, and ye smite with the fists. Not *such* a fast have I elected;"[1109] but such an one as He has subjoined, and by subjoining has not abolished, but confirmed.

[1101] Rom. xiv. 20.

[1102] Ver. 21.

[1103] Rom. xiv. 17.

[1104] Comp. Luke vi. 21 and 25, and Matt. v. 6.

[1105] John iv. 31–34.

[1106] John vi. 27.

[1107] Matt. vi. 11; Luke xi. 3.

[1108] See Hor., *Od.*, i. 1, 12, and Macleane's note there.

[1109] See Isa. lviii. 3, 4, 5, briefly, and more like the LXX. than the Vulg. or the Eng. ver.

Chapter XVI.—Instances from Scripture of Divine Judgments Upon the Self-Indulgent; And Appeals to the Practices of Heathens.

For even if He does *prefer* "the works of righteousness," still not without a sacrifice, which is a soul afflicted with fasts.[1110] He, at all events, is the God to whom neither a People incontinent of appetite, nor a priest, nor a prophet, was pleasing. To this day the "monuments of concupiscence" remain, where the People, greedy of "flesh," till, by devouring without digesting the quails, they brought on cholera, were buried. Eli breaks his neck before the 113 temple doors,[1111] his sons fall in battle, his daughter-in-law expires in child-birth:[1112] for such was the blow which had been deserved at the hand of God by the shameless house, the defrauder of the fleshly sacrifices.[1113] Sameas, a "man of God," after prophesying the issue of the idolatry introduced by King Jeroboam—after the drying up and immediate restoration of that king's hand—after the rending in twain of the sacrificial altar,—being on account of these signs invited (home) by the king by way of recompense, plainly declined (for he had been prohibited by God) to touch food at all in that place; but having presently afterwards rashly taken food from another old man, who lyingly professed himself a prophet, he was deprived, in accordance with the word of God then and there uttered over the table, of burial in his fathers' sepulchres. For he was prostrated by the rushing of a lion upon him in the way, and was buried among strangers; and thus paid the penalty of his breach of fast.[1114]

These will be warnings both to people and to bishops, even spiritual ones, in case they may ever have been guilty of incontinence of appetite. Nay, even in Hades the admonition has not ceased to speak; where we find in the person of the rich feaster, convivialities tortured; in that of the pauper, fasts refreshed; having—(as convivialities and fasts alike had)—as preceptors "Moses and the prophets."[1115] For Joel withal exclaimed: "Sanctify a fast, and a religious service;"[1116] foreseeing even then that other apostles and prophets would sanction fasts, and would preach observances of special service to God. Whence it is that even they who court their *idols* by dressing them, and by adorning them in their sanctuary, and by saluting them at each particular hour, are said to do them *service*. But, more than that, the heathens recognise every form of ταπεινοφρόνησις. When the heaven is rigid and the year arid, barefooted processions are enjoined by public proclamation; the magistrates lay aside their purple, reverse the fasces, utter prayer, offer a victim. There are, moreover, some colonies where, besides (these extraordinary solemnities, the inhabitants), by an annual rite, clad in sackcloth and besprent with ashes, present a suppliant importunity to their idols, (while) baths and shops are kept shut till the ninth hour. They have one single fire in public—on the altars; no water even in their platters. There is, I believe, a Ninevitan suspension of business! A Jewish fast, at all events, is universally celebrated; while, neglecting the temples, throughout all the shore, in every open place, they continue long to send prayer up to heaven. And, albeit by the dress and ornamentation of mourning they disgrace the duty, still they do affect a faith in abstinence, and sigh for the arrival of the long-lingering evening star to sanction (their feeding). But it is enough for me that you, by heaping blasphemies upon *our* xerophagies, put them on a level with the chastity of an Isis and a Cybele. I admit the comparison in the way of evidence. Hence (our xerophagy) will be proved divine, which the devil, the emulator of things divine, imitates. It is out of truth that falsehood is built; out of religion that superstition is compacted. Hence *you* are more irreligious, in proportion as a heathen is more conformable. He, in short, sacrifices his appetite to an idol-god; *you* to (the true) God will not. For to you your belly is god, and your lungs a temple, and your paunch a sacrificial altar, and your cook the priest, and your fragrant smell the Holy Spirit, and your condiments spiritual gifts, and your belching prophecy.

[1110] See Ps. li. (l. in LXX. and Vulg.) 18, 19; see c. iii. above.

[1111] This seems an oversight; see 1 Sam. (in LXX. and Vulg. 1 Kings) iv. 13.

[1112] 1 Sam. iv. 17–21.

[1113] 1 Sam. ii. 12–17, 22–25.

[1114] See 1 Kings (in LXX. and Vulg. 3 Kings) xiii.

[1115] Luke xvi. 19–31.

[1116] Joel ii. 15.

Chapter XVII.—Conclusion.

"Old" you are, if we will say the truth, you who are so indulgent to appetite, and justly do you vaunt your "priority:" always do I recognise the savour of Esau, the hunter of wild beasts: so unlimitedly studious are you of catching fieldfares, so do you come from "the field" of your most lax discipline, so faint are you in spirit.[1117] If I offer you a paltry lentile dyed red with must well boiled down, forthwith you will sell all your "primacies:" with you "love" shows its fervour in sauce-pans, "faith" its warmth in kitchens, "hope" its anchorage in waiters; but of greater account is "love," because that is the means whereby your young men sleep with their sisters! Appendages, as we all know, of appetite are lasciviousness and voluptuousness. Which alliance the apostle withal was aware of; and hence, after premising, "Not in drunkenness and revels," he adjoined, "nor in couches and lusts."[1118]

To the indictment of your appetite pertains (the charge) that "double honour" is with you assigned to your presiding (elders) by double shares (of meat and drink); whereas the apostle has given them "double honour" as being both *brethren* and *officers*.[1119] Who, among you, is superior in holiness, except him who is more frequent in banqueting, more sumptuous in catering, more learned in cups? Men of soul and flesh alone as you are, justly 114 do you reject things spiritual. If the prophets were pleasing to *such*, my (prophets) they were not. Why, then, do not you constantly preach, "Let us eat and drink, for to-morrow we shall die?"[1120] just as *we* do not hesitate manfully to command, "Let us fast, brethren and sisters, lest to-morrow perchance we die." Openly let us vindicate our disciplines. Sure we are that "they who are in the flesh cannot please God;"[1121] not, of course, those who are in the *substance* of the flesh, but in the *care*, the *affection*, the *work*, the *will*, of it. Emaciation displeases not us; for it is not by weight that God bestows flesh, any more than He does "the Spirit by measure."[1122] More easily, it may be, through the "strait gate"[1123] of salvation will slenderer flesh enter; more speedily will lighter flesh rise; longer in the sepulchre will drier flesh retain its firmness. Let Olympic cestus-players and boxers cram themselves to satiety. To them bodily ambition is suitable to whom bodily strength is necessary; and yet they also strengthen themselves by xerophagies. But ours are other thews and other sinews, just as our contests withal are other; we whose "wrestling is not against flesh and blood, but against the world's[1124] power, against the spiritualities of malice." Against these it is not by robustness of flesh and blood, but of faith and spirit, that it behoves us to make our antagonistic stand. On the other hand, an over-fed Christian will be more necessary to bears and lions, perchance, than to God; only that, even to encounter beasts, it will be his duty to practise emaciation.

[1117] Comp. Gen. xxiii. 2, 3, 4, 31, and xxv. 27–34.

[1118] Rom. xiii. 13.

[1119] 1 Tim. v. 17.

[1120] Isa. xxii. 13; 1 Cor. xv. 32.

[1121] Rom. viii. 8.

[1122] John iii. 34.

[1123] Matt. vii. 13, 14; Luke xiii. 24.

[1124] Mundi: cf. κοσμοκράτορας, Eph. vi. 12.

Elucidations.

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I.

(Greater licence, p. 104.)

In this treatise, which is designed to justify the extremes of Montanistic fasts, Tertullian’s genius often surprises us by his ingenuity. This is one of the instances where the forensic orator comes out, trying to outflank and turn the position of an antagonist who has gained an advantage. The fallacy is obvious. Kaye cites, in comparison, a passage[1125] from “The Apparel of Women,” and another[1126] from “The Exhortation to Chastity.” He remarks, “Were we required to produce an instance [i.e. to prove the tendency of mankind to run into extremes], we should without hesitation refer the reader to this treatise.”

Fasting was ordained of Christ Himself as a means to an end. It is here reduced from its instrumental character, and made an excuse for dividing the household of faith, and for cruel accusations against brethren.

In our age of an entire relaxation of discipline, the enthusiast may nevertheless awaken us, perhaps, to honest self-examination as to our manner of life, in view of the example of Christ and His apostles, and their holy precepts.

II.

(Provinces of Greece, p. 111.)

We have here an interesting hint as to the ἀρχαῖα ἔθη to which the Council of Nice[1127] refers in one of her most important canons. Provinces, synods, and the charges or pastoral letters of the bishops are referred to as established institutions. And note the emphasis given to “Greece” as the mother of churches, and of laws and customs. He looks Eastward, and not by any means to the West, for high examples of the Catholic usages by which he was endeavouring to justify his own. 115

III.

(An over-fed Christian, p. 114.)

[1125] II. cap. 10, p. 23, *supra*.

[1126] Cap. 8, p. 55, *supra*.

[1127] See our minor titlepage.

"Are we not carnal" (psychics) in our days? May not the very excesses of Tertullian sting and reproach us with the charge of excessive indulgence (Matt. ix. 15)? The "over-fed Christians" whom he here reproaches are proved by this very treatise to have observed a system of fasting which is little practised anywhere in our times—for a mere change to luxurious fish-diet is the very mockery of fasting. We learn that the customary fasts of these *psychics* were as follows: (1) the annual Paschal fast,[1128] from Friday till Easter-Day; (2) Wednesdays and Fridays (stationary days[1129]) every week; and (3) the "dry-food days,"[1130]—abstinence from "pleasant bread" (Dan. x. 2),—though some Catholics objected to these voluntary abstinences.

IV.

(Practise emaciation, p. 114.)

Think of our Master's fast among the wild beasts! Let us condescend to go back to Clement, to Origen, and to Tertullian to learn the practical laws of the Gospel against avarice, luxury, and "the deceitfulness of sin." I am emboldened to say this by some remarkable words which I find, to my surprise, thrown out *in a scientific work*[1131] proceeding from Harvard University. It is with exceeding gratitude that I quote as follows: "*It is well to go away at times, that we may see another aspect of human life* which still survives in the East, and to feel that influence which led even the Christ into the wilderness to prepare for the struggle with the animal nature of man.[1132] We need something of the experience of the Anchorites of Egypt, to impress us with the great truth that the distinction between the spiritual and the material remains broad and clear, even if with the scalpel of our modern philosophy we cannot completely dissect the two; and this experience will give us courage to cherish our aspirations, keep bright our hopes, and hold fast our Christian faith until the consummation comes."

[1128] Capp. 2, 13, 14, *supra*.

[1129] Cap. 14. See *De Orat.*, cap. 19, p. 687.

[1130] The *Xerophagiæ*, cap. 2, p. 103.

[1131] *Scientific Culture*, by J. P. Cooke, professor of chemistry, etc. New York, 1884.

[1132] This is ambiguous, but I merely note it. Heb. iv. 15.

IX.

De Fuga in Persecutione.[1133]

[Translated by the Rev. S. Thelwall.]

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1. My brother Fabius, you very lately asked, because some news or other were communicated, whether or not we ought to flee in persecution. For my part, having on the spot made some observations in the negative suited to the place and time, I also, owing to the rudeness of some persons, took away with me the subject but half treated, meaning to set it forth now more fully by my pen; for your inquiry had interested me in it, and the state of the times had already on its own account pressed it upon me. As persecutions in increasing number threaten us, so the more are we called on to give earnest thought to the question of how faith ought to receive them, and the duty of carefully considering it concerns you no less, who no doubt, by not accepting the Comforter, the guide to all truth, have, as was natural, opposed us hitherto in regard to other questions also. We have therefore applied a methodical treatment, too, to your inquiry, as we see that we must first come to a decision as to how the matter stands in regard to persecution itself, whether it comes on us from God or from the devil, that with the less difficulty we may get on firm ground as to our duty to meet it; for of everything one's knowledge is clearer when it is known from whom it has its origin. It is enough indeed to lay it down, (in bar of all besides,) that nothing happens without the will of God. But lest we be diverted from the point before us, we shall not by this deliverance at once give occasion to the other discussions if one make answer—Therefore evil and sin are both from God; the devil henceforth, and even we ourselves, are entirely free. The question in hand is persecution. With respect to this, let me in the meantime say, that nothing happens without God's will; on the ground that persecution is especially worthy of God, and, so to speak, requisite, for the approving, to wit, or if you will, the rejection of His professing servants. For what is the issue of persecution, what other result comes of it, but the approving and rejecting of faith, in regard to which the Lord will certainly sift His people? Persecution, by means of which one is declared either approved or rejected, is just the judgment of the Lord. But the judging properly belongs to God alone. This is that fan which even now cleanses the Lord's threshing-floor—the Church, I mean—winnowing the mixed heap of believers, and separating the grain[1134] of the martyrs from the chaff of the

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[1133] [Written, say, *circa* a.d. 208.]

[1134] Matt. iii. 12.

deniers; and this is also the ladder[1135] of which Jacob dreams, on which are seen, some mounting up to higher places, and others going down to lower. So, too, persecution may be viewed as a contest. By whom is the conflict proclaimed, but by Him by whom the crown and the rewards are offered? You find in the Revelation its edict, setting forth the rewards by which He incites to victory—those, above all, whose is the distinction of conquering in persecution, in very deed contending in their victorious struggle not against flesh and blood, but against spirits of wickedness. So, too, you will see that the adjudging of the contest belongs to the same glorious One, as umpire, who calls us to the prize. The one great thing in persecution is the promotion of the glory of God, as He tries and casts away, lays on and takes off. But what concerns the glory of God will surely come to pass by His will. And when is trust in God more strong, than when there is a greater fear of Him, and when persecution breaks out? The Church is awe-struck. Then is faith both more zealous in preparation, and better disciplined in fasts, and meetings, and prayers, and lowliness, in brotherly-kindness and love, in holiness and temperance. There is no room, in fact, for ought but fear and hope. So even by this very thing we have it clearly proved that persecution, improving as it does the servants of God, cannot be imputed to the devil.

2. If, because injustice is not from God, but from the devil, and persecution consists of 11
injustice (for what more unjust than that the bishops of the true God, that all the followers of the truth, should be dealt with after the manner of the vilest criminals?), persecution therefore seems to proceed from the devil, by whom the injustice which constitutes persecution is perpetrated, we ought to know, as you have neither persecution without the injustice of the devil, nor the trial of faith without persecution, that the injustice necessary for the trial of faith does not give a warrant for persecution, but supplies an agency; that in reality, in reference to the trial of faith, which is the reason of persecution, the will of God goes first, but that as the instrument of persecution, which is the way of trial, the injustice of the devil follows. For in other respects, too, injustice in proportion to the enmity it displays against righteousness affords occasion for attestations of that to which it is opposed as an enemy, that so righteousness may be perfected in injustice, as strength is perfected in weakness.[1136] For the weak things of the world have been chosen by God to confound the strong, and the foolish things of the world to confound its wisdom.[1137] Thus even injustice is employed, that righteousness may be approved in putting unrighteousness to shame. Therefore, since the service is not of free-will, but of subjection (for persecution is the appointment of the Lord for the trial of faith, but its ministry is the injustice of the devil, supplied that persecution may be got up), we believe that persecution comes to pass, no question, by the devil's agency,

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[1135] Gen. xxviii. 12.

[1136] 2 Cor. xii. 9.

[1137] 1 Cor. i. 27, 28.

but not by the devil's origination. Satan will not be at liberty to do anything against the servants of the living God unless the Lord grant leave, either that He may overthrow Satan himself by the faith of the elect which proves victorious in the trial, or in the face of the world show that apostatizers to the devil's cause have been in reality His servants. You have the case of Job, whom the devil, unless he had received authority from God, could not have visited with trial, not even, in fact, in his property, unless the Lord had said, "Behold, all that he has I put at your disposal; but do not stretch out your hand against himself."[1138] In short, he would not even have stretched it out, unless afterwards, at his request, the Lord had granted him this permission also, saying, "Behold, I deliver him to you; only preserve his life." So he asked in the case of the apostles likewise an opportunity to tempt them, having it only by special allowance, since the Lord in the Gospel says to Peter, "Behold, Satan asked that he might sift you as grain; but I have prayed for you that your faith fail not;"[1139] that is, that the devil should not have power granted him sufficient to endanger his faith. Whence it is manifest that both things belong to God, the shaking of faith as well as the shielding of it, when both are sought from Him—the shaking by the devil, the shielding by the Son. And certainly, when the Son of God has faith's protection absolutely committed to Him, beseeching it of the Father, from whom He receives all power in heaven and on earth, how entirely out of the question is it that the devil should have the assailing of it in *his* own power! But in the prayer prescribed to us, when we say to our Father, "Lead us not into temptation"[1140] (now what greater temptation is there than persecution?), we acknowledge that that comes to pass by His will whom we beseech to exempt us from it. For this is what follows, "But deliver us from the wicked one," that is, do not lead us into temptation by giving us up to the wicked one, for then are we delivered from the power of the devil, when we are not handed over to him to be tempted. Nor would the devil's legion have had power over the herd of swine[1141] unless they had got it from God; so far are they from having power over the sheep of God. I may say that the bristles of the swine, too, were then counted by God, not to speak of the hairs of holy men. The devil, it must be owned, seems indeed to have power—in this case really his own—over those who do not belong to God, the nations being once for all counted by God as a drop of the bucket, and as the dust of the threshing-floor, and as the spittle of the mouth, and so thrown open to the devil as, in a sense, a free possession. But against those who belong to the household of God he may not do ought as by any right of his own, because the cases marked out in Scripture show when—that is, for what reasons—he may touch them. For either, with a view to their being approved, the power of trial is granted to him, challenged or challenging, as in the instances already referred to, or, to secure an opposite result, the sinner is handed over to him, as though he were an executioner to whom belonged the inflicting of punishment, as in the case of Saul. "And the Spirit of the Lord," says Scripture, "departed from Saul, and an evil spirit from the Lord troubled and stifled him;"[1142] or the design is to humble, as the apostle tells us, that there was given him a stake, the messenger of Satan, to buffet him;[1143] and even this sort of thing is not permitted in the case of holy men, unless it be that at the same time strength of endurance may be perfected in weakness. For the apostle likewise delivered Phygellus and Hermogenes over to Satan that by chastening they might be taught not to blaspheme.[1144] You see, then, that the devil receives more suitably power even from the servants of God; so far is he from having it by any right of his own.

[1138] Job i. 12.

[1139] Luke xxii. 31, 32.

[1140] Matt. vi. 13.

[1141] Mark v. 11.

3. Seeing therefore, too, these cases occur in persecutions more than at other times, as there is then among us more of proving or rejecting, more of abusing or punishing, it must be that their general occurrence is permitted or commanded by Him at whose will they happen even partially; by Him, I mean, who says, "I am He who make peace and create evil,"[1145]—that is, war, for that is the antithesis of peace. But what other war has our peace than persecution? If in its issues persecution emphatically brings either life or death, either wounds or healing, you have the author, too, of this. "I will smite and heal, I will make alive and put to death."[1146] "I will burn them," He says, "as gold is burned; and I will try them," He says, "as silver is tried,"[1147] for when the flame of persecution is consuming us, then the stedfastness of our faith is proved. These will be the fiery darts of the devil, by which faith gets a ministry of burning and kindling; yet by the will of God. As to this I know not who can doubt, unless it be persons with frivolous and frigid faith, which seizes upon those who with trembling assemble together in the church. For you say, seeing we assemble without order, and assemble at the same time, and flock in large numbers to the church, the heathen are led to make inquiry about us, and we are alarmed lest we awaken their anxieties. Do ye not know that God is Lord of all? And if it is God's will, then you shall suffer persecution; but if it is not, the heathen will be still. Believe it most surely, if indeed you believe in that God without whose will not even the sparrow, a penny can buy, falls to the ground.[1148] But we, I think, are better than many sparrows.

[1142] 1 Sam. xvi. 14.

[1143] 2 Cor. xii. 7.

[1144] 2 Tim. i. 15; see 1 Tim. i. 20.

[1145] Isa. xlv. 7.

[1146] Deut. xxxii. 39.

[1147] Zech. xiii. 9.

[1148] Matt. x. 29.

4. Well, then, if it is evident from whom persecution proceeds, we are able at once to satisfy your doubts, and to decide from these introductory remarks alone, that men should not flee in it. For if persecution proceeds from God, in no way will it be our duty to flee from what has God as its author; a twofold reason opposing; for what proceeds from God ought not on the one hand to be avoided, and it cannot be evaded on the other. It ought not to be avoided, because it is good; for everything must be good on which God has cast His eye. And with this idea has perhaps this statement been made in Genesis, "And God saw because it is good;" not that He would have been ignorant of its goodness unless He had seen it, but to indicate by this expression that it was good because it was viewed by God. There are many events indeed happening by the will of God, and happening to somebody's harm. Yet for all that, a thing is therefore good because it is of God, as divine, as reasonable; for what is divine, and not reasonable and good? What is good, yet not divine? But if to the universal apprehension of mankind this seems to be the case, in judging, man's faculty of apprehension does not predetermine the nature of things, but the nature of things his power of apprehension. For every several nature is a certain definite reality, and it lays it on the perceptive power to perceive it just as it exists. Now, if that which comes from God is good indeed in its natural state (for there is nothing from God which is not good, because it is divine, and reasonable), but seems evil only to the human faculty, all will be right in regard to the former; with the latter the fault will lie. In its real nature a very good thing is chastity, and so is truth, and righteousness; and yet they are distasteful to many. Is perhaps the real nature on this account sacrificed to the sense of perception? Thus persecution in its own nature too is good, because it is a divine and reasonable appointment; but those to whom it comes as a punishment do not feel it to be pleasant. You see that as proceeding from Him, even that evil has a reasonable ground, when one in persecution is cast out of a state of salvation, just as you see that you have a reasonable ground for the good also, when one by persecution has his salvation made more secure. Unless, as it depends on the Lord, one either perishes irrationally, or is irrationally saved, he will not be able to speak of persecution as an evil, which, while it is under the direction of reason, is, even in respect of its evil, good. So, if persecution is in every way a good, because it has a natural basis, we on valid grounds lay it down, that what is good ought not to be shunned by us, because it is a sin to refuse what is good; besides that, what has been looked upon by God can no longer indeed be avoided, proceeding as it does from God, from whose will escape will not be possible. Therefore those who think that they should flee, either reproach God with doing what is evil, if they flee from persecution as an evil (for no one avoids what is good); or they count themselves stronger than God: so they think, who imagine it possible to escape when it is God's pleasure that such events should occur.

5. But, says some one, I flee, the thing it belongs to me to do, that I may not perish, if I deny; it is for Him on His part, if He chooses, to bring me, when I flee, back before the 119

tribunal. First answer me this: Are you sure you will deny if you do not flee, or are you not sure? For if you are sure, you have denied already, because by presupposing that you will deny, you have given yourself up to that about which you have made such a presupposition; and now it is vain for you to think of flight, that you may avoid denying, when in intention you have denied already. But if you are doubtful on that point, why do you not, in the incertitude of your fear wavering between the two different issues, presume that you are able rather to act a confessor's part, and so add to your safety, that you may not flee, just as you presuppose denial to send you off a fugitive? The matter stands thus—we have either both things in our own power, or they wholly lie with God. If it is ours to confess or to deny, why do we not anticipate the nobler thing, that is, that we shall confess? If you are not willing to confess, you are not willing to suffer; and to be unwilling to confess is to deny. But if the matter is wholly in God's hand, why do we not leave it to His will, recognising His might and power in that, just as He can bring us back to trial when we flee, so is He able to screen us when we do not flee; yes, and even living in the very heart of the people? Strange conduct, is it not, to honour God in the matter of flight from persecution, because He can bring you back from your flight to stand before the judgment-seat; but in regard of witness-bearing, to do Him high dishonour by despairing of power at His hands to shield you from danger? Why do you not rather on this, the side of constancy and trust in God, say, I do my part; I depart not; God, if He choose, will Himself be my protector? It beseems us better to retain our position in submission to the will of God, than to flee at our own will. Rutilius, a saintly martyr, after having ofttimes fled from persecution from place to place, nay, having bought security from danger, as he thought, by money, was, notwithstanding the complete security he had, as he thought, provided for himself, at last unexpectedly seized, and being brought before the magistrate, was put to the torture and cruelly mangled,—a punishment, I believe, for his fleeing,—and thereafter he was consigned to the flames, and thus paid to the mercy of God the suffering which he had shunned. What else did the Lord mean to show us by this example, but that we ought not to flee from persecution because it avails us nothing if God disapproves?

6. Nay, says some one, he fulfilled the command, when he fled from city to city. For so a certain individual, but a fugitive likewise, has chosen to maintain, and others have done the same who are unwilling to understand the meaning of that declaration of the Lord, that they may use it as a cloak for their cowardice, although it has had its persons as well as its times and reasons to which it specially applies. "When they begin," He says, "to persecute you, flee from city to city."[1149] We maintain that this belongs specially to the persons of the apostles, and to their times and circumstances, as the following sentences will show, which are suitable only to the apostles: "Do not go into the way of the Gentiles, and into a

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[1149] Matt. x. 23.

city of the Samaritans do not enter: but go rather to the lost sheep of the house of Israel."[1150] But to us the way of the Gentiles is also open, as in it we in fact were found, and to the very last we walk; and no city has been excepted. So we preach throughout all the world; nay, no special care even for Israel has been laid upon us, save as also we are bound to preach to all nations. Yes, and if we are apprehended, we shall not be brought into Jewish councils, nor scourged in Jewish synagogues, but we shall certainly be cited before Roman magistrates and judgment-seats.[1151] So, then, the circumstances of the apostles even required the injunction to flee, their mission being to preach first to the lost sheep of the house of Israel. That, therefore, this preaching might be fully accomplished in the case of those among whom this behoved first of all to be carried out—that the sons might receive bread before the dogs, for that reason He commanded them to flee then for a time—not with the object of eluding danger, under the plea strictly speaking which persecution urges (rather He was in the habit of proclaiming that they would suffer persecutions, and of teaching that these must be endured); but in order to further the proclamation of the Gospel message, lest by their being at once put down, the diffusion of the Gospel too might be prevented. Neither were they to flee to any city as if by stealth, but as if everywhere about to proclaim their message; and for this, everywhere about to undergo persecutions, until they should fulfil their teaching. Accordingly the Saviour says, "Ye will not go over all the cities of Israel."[1152] So the command to flee was restricted to the limits of Judea. But no command that shows Judea to be specially the sphere for preaching applies to us, now that the Holy Spirit has been poured out upon all flesh. Therefore Paul and the apostles themselves, mindful of the precept of the Lord, bear this solemn testimony before Israel, which they had now filled with their doctrine—saying, "It was necessary that the word of God should have been first delivered to you; but seeing ye have rejected it, and have not thought yourselves worthy of eternal life, lo, we turn to the Gentiles."[1153] And from that time they turned their steps away, as those who went before them had laid it down, and departed into the way of the Gentiles, and entered into the cities of the Samaritans; so that, in very deed, their sound went forth into all the earth, and their words to the end of the world.[1154] If, therefore, the prohibition against setting foot in the way of the Gentiles, and entering into the cities of the Samaritans, has come to an end, why should not the command to flee, which was issued at the same time, have come also to an end? Accordingly, from the time when, Israel having had its full measure, the apostles went over to the Gentiles, they neither fled from city to city, nor hesitated to suffer. Nay, Paul too, who had submitted to deliverance from persecution by being let down from the wall, as to do so was at this time a matter of command, refused in like manner now at the close of his ministry, and after the injunction had come to an end, to give in to the anxieties of the disciples, eagerly entreating him that he would not risk himself at Jerusalem, because of the sufferings in store for him which Agabus had foretold; but doing the very opposite, it is thus he speaks, "What do ye, weeping and disquieting my heart? For I could wish not only to suffer bonds, but also to die at Jerusalem, for the name of my Lord Jesus Christ."[1155] And so they all said, "Let the will of the Lord be done." What was the will of the Lord? Certainly no longer to flee from persecution. Otherwise they who had wished him rather to avoid persecution, might also have adduced that prior will of the Lord, in which He had commanded flight. Therefore, seeing even in the days of the apostles themselves, the command to flee was temporary, as were those also relating to the other things at the same time enjoined, that [command] cannot continue with us which ceased with our teachers, even although it had not been issued specially for them; or if the Lord wished it to continue, the apostles did wrong who were not careful to keep fleeing to the last.

[1150] Matt. x. 5.

[1151] Matt. x. 17.

[1152] Matt. x. 23.

[1153] Acts xiii. 46.

[1154] Ps. xix. 4.

7. Let us now see whether also the rest of our Lord's ordinances accord with a lasting command of flight. In the first place, indeed, if persecution is from God, what are we to think of our being ordered to take ourselves out of its way, by the very party who brings it on us? For if He wanted it to be evaded, He had better not have sent it, that there might not be the appearance of His will being thwarted by another will.

For He wished us either to suffer persecution or to flee from it. If to flee, how to suffer? If to suffer, how to flee? In fact, what utter inconsistency in the decrees of One who commands to flee, and yet urges to suffer, which is the very opposite! "Him who will confess Me, I also will confess before My Father."[1156] How will he confess, fleeing? How flee, confessing? "Of him who shall be ashamed of Me, will I also be ashamed before My Father."[1157] If I avoid suffering, I am ashamed to confess. "Happy they who suffer persecution for My name's sake."[1158] Unhappy, therefore, they who, by running away, will not suffer according to the divine command. "He who shall endure to the end shall be saved."[1159] How then, when you bid me flee, do you wish me to endure to the end? If views so opposed to each other do not comport with the divine dignity, they clearly prove that the command to flee had, at the time it was given, a reason of its own, which we have pointed out. But it is said, the Lord, providing for the weakness of some of His people, nevertheless, in His kindness, suggested also the haven of flight to them. For He was not able even without flight—a protection so base, and unworthy, and servile—to preserve in persecution such as He knew to be weak! Whereas in fact He does not cherish, but ever rejects the weak, teaching first, not that we are to fly from our persecutors, but rather that we are not to fear them. "Fear not them who are able to kill the body, but are unable to do ought against the soul; but fear Him who can destroy both body and soul in hell."[1160] And then what does He allot to the fearful? "He who will value his life more than Me, is not worthy of Me; and he who takes not up his cross and follows Me, cannot be My disciple."[1161] Last of all, in the Revelation, He does not propose flight to the "fearful,"[1162] but a miserable portion among the rest of the outcast, in the lake of brimstone and fire, which is the second death.

[1155] Acts xxi. 13.

[1156] Matt. x. 32, 33.

[1157] Mark viii. 38; Luke ix. 26.

[1158] Matt. v. 11.

[1159] Matt. x. 22.

8. He sometimes also fled from violence Himself, but for the same reason as had led Him to command the apostles to do so: that is, He wanted to fulfil His ministry of teaching; and when it was finished, I do not say He stood firm, but He had no desire even to get from His Father the aid of hosts of angels: finding fault, too, with Peter's sword. He likewise acknowledged, it is true, that His "soul was troubled, even unto death,"[1163] and the flesh weak; with the design, (however,) first of all, that by having, as His own, trouble of soul and weakness of the flesh, He might show you that both the substances in Him were truly human; lest, as certain persons have now brought it in, you might be led to think either the flesh or the soul of Christ different from ours; and then, that, by an exhibition of their states, you might be convinced that they have no power at all of themselves without the spirit. And for this reason He puts first "the willing spirit,"[1164] that, looking to the natures respectively of both the substances, you may see that you have in you the spirit's strength as well as the flesh's weakness; and even from this may learn what to do, and by what means to do it, and what to bring under what,—the weak, namely, under the strong, that you may not, as is now your fashion, make excuses on the ground of the weakness of the flesh, forsooth, but put out of sight the strength of the spirit. He also asked of His Father, that if it might be, the cup of suffering should pass from Him.[1165] So ask you the like favour; but as He did, holding your position,—merely offering supplication, and adding, too, the other words: "but not what I will, but what Thou wilt." But when you run away, how will you make this

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[1160] Matt. x. 28.

[1161] Matt. x. 37, 38.

[1162] Rev. xxi. 8.

[1163] Matt. xxvi. 38.

[1164] Matt. xxvi. 41.

[1165] Matt. xxvi. 39.

request? taking, in that case, into your own hands the removal of the cup from you, and instead of doing what your Father wishes, doing what you wish yourself.

9. The teaching of the apostles was surely in everything according to the mind of God: they forgot and omitted nothing of the Gospel. Where, then, do you show that they renewed the command to flee from city to city? In fact, it was utterly impossible that they should have laid down anything so utterly opposed to their own examples as a command to flee, while it was just from bonds, or the islands in which, for confessing, not fleeing from the Christian name, they were confined, they wrote their letters to the Churches. Paul[1166] bids us support the weak, but most certainly it is not when they flee. For how can the absent be supported by you? By bearing with them? Well, he says that people must be supported, if anywhere they have committed a fault through the weakness of their faith, just as (he enjoins) that we should comfort the faint-hearted; he does not say, however, that they should be sent into exile. But when he urges us not to give place to evil,[1167] he does not offer the suggestion that we should take to our heels, he only teaches that passion should be kept under restraint; and if he says that the time must be redeemed, because the days are evil,[1168] he wishes us to gain a lengthening of life, not by flight, but by wisdom. Besides, he who bids us shine as sons of light,[1169] does not bid us hide away out of sight as sons of darkness. He commands us to stand stedfast,[1170] certainly not to act an opposite part by fleeing; and to be girt, not to play the fugitive or oppose the Gospel. He points out weapons, too, which persons who intend to run away would not require. And among these he notes the shield[1171] too, that ye may be able to quench the darts of the devil, when doubtless ye resist him, and sustain his assaults in their utmost force. Accordingly John also teaches that we must lay down our lives for the brethren;[1172] much more, then, we must do it for the Lord. This cannot be fulfilled by those who flee. Finally, mindful of his own Revelation, in which he had heard the doom of the fearful, (and so) speaking from personal knowledge, he warns us that fear must be put away. “There is no fear,” says he, “in love; but perfect love casteth out fear; because fear has torment”—the fire of the lake, no doubt. “He that feareth is not perfect in love”[1173]—to wit, the love of God. And yet who will flee from persecution, but he who fears? Who will fear, but he who has not loved? Yes; and if you ask counsel of the Spirit,

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[1166] 1 Thess. v. 14.

[1167] Eph. iv. 27.

[1168] Eph. v. 16.

[1169] 1 Thess. v. 5.

[1170] 1 Cor. xv. 58.

[1171] Eph. vi. 16.

[1172] 1 John iii. 16.

[1173] 1 John iv. 18.

what does He approve more than that utterance of the Spirit? For, indeed, it incites all almost to go and offer themselves in martyrdom, not to flee from it; so that we also make mention of it. If you are exposed to public infamy, says he, it is for your good; for he who is not exposed to dishonour among men is sure to be so before the Lord. Do not be ashamed; righteousness brings you forth into the public gaze. Why should you be ashamed of gaining glory? The opportunity is given you when you are before the eyes of men. So also elsewhere: seek not to die on bridal beds, nor in miscarriages, nor in soft fevers, but to die the martyr's death, that He may be glorified who has suffered for you.

10. But some, paying no attention to the exhortations of God, are readier to apply to themselves that Greek versicle of worldly wisdom, "He who fled will fight again;" perhaps also in the battle to flee again. And when will he who, as a fugitive, is a defeated man, be conqueror? A worthy soldier he furnishes to his commander Christ, who, so amply armed by the apostle, as soon as he hears persecution's trumpet, runs off from the day of persecution. I also will produce in answer a quotation taken from the world: "Is it a thing so very sad to die?"[1174] He must die, in whatever way of it, either as conquered or as conqueror. But although he has succumbed in denying, he has yet faced and battled with the torture. I had rather be one to be pitied than to be blushed for. More glorious is the soldier pierced with a javelin in battle, than he who has a safe skin as a fugitive. Do you fear man, O 122 Christian?—you who ought to be feared by the angels, since you are to judge angels; who ought to be feared by evil spirits, since you have received power also over evil spirits; who ought to be feared by the whole world, since by you, too, the world is judged. You are Christ-clothed, you who flee before the devil, since into Christ you have been baptized. Christ, who is in you, is treated as of small account when you give yourself back to the devil, by becoming a fugitive before him. But, seeing it is from the Lord you flee, you taunt all runaways with the futility of their purpose. A certain bold prophet also had fled from the Lord, he had crossed over from Joppa in the direction of Tarsus, as if he could as easily transport himself away from God; but I find him, I do not say in the sea and on the land, but, in fact, in the belly even of a beast, in which he was confined for the space of three days, unable either to find death or even thus escape from God. How much better the conduct of the man who, though he fears the enemy of God, does not flee from, but rather despises him, relying on the protection of the Lord; or, if you will, having an awe of God all the greater, the more that he has stood in His presence, says, "It is the Lord, He is mighty. All things belong to Him; wherever I am, I am in His hand: let Him do as He wills, I go not away; and if it be His pleasure that I die, let Him destroy me Himself, while I save myself for Him. I had rather bring odium upon Him by dying by His will, than by escaping through my own anger."

[1174] *Æneid*, xii. 646.

11. Thus ought every servant of God to feel and act, even one in an inferior place, that he may come to have a more important one, if he has made some upward step by his endurance of persecution. But when persons in authority themselves—I mean the very deacons, and presbyters, and bishops—take to flight, how will a layman be able to see with what view it was said, Flee from city to city? Thus, too, with the leaders turning their backs, who of the common rank will hope to persuade men to stand firm in the battle? Most assuredly a good shepherd lays down his life for the sheep, according to the word of Moses, when the Lord Christ had not as yet been revealed, but was already shadowed forth in himself: "If you destroy this people," he says, "destroy me also along with it."[1175] But Christ, confirming these foreshadowings Himself, adds: "The bad shepherd is he who, on seeing the wolf, flees, and leaves the sheep to be torn in pieces."[1176] Why, a shepherd like this will be turned off from the farm; the wages to have been given him at the time of his discharge will be kept from him as compensation; nay, even from his former savings a restoration of the master's loss will be required; for "to him who hath shall be given, but from him who hath not shall be taken away even that which he seemeth to have."[1177] Thus Zechariah threatens: "Arise, O sword, against the shepherds, and pluck ye out the sheep; and I will turn my hand against the shepherds."[1178] And against them both Ezekiel and Jeremiah declaim with kindred threatenings, for their not only wickedly eating of the Sheep,—they feeding themselves rather than those committed to their charge,—but also scattering the flock, and giving it over, shepherdless, a prey to all the beasts of the field. And this never happens more than when in persecution the Church is abandoned by the clergy. If any one recognises the Spirit also, he will hear him branding the runaways. But if it does not become the keepers of the flock to flee when the wolves invade it—nay, if that is absolutely unlawful (for He who has declared a shepherd of this sort a bad one has certainly condemned him; and whatever is condemned has, without doubt, become unlawful)—on this ground it will not be the duty of those who have been set over the Church to flee in the time of persecution. But otherwise, if the flock should flee, the overseer of the flock would have no call to hold his ground, as his doing so in that case would be, without good reason, to give to the flock protection, which it would not require in consequence of its liberty, forsooth, to flee.

12. So far, my brother, as the question proposed by you is concerned, you have our opinion in answer and encouragement. But he who inquires whether persecution ought to be shunned by us must now be prepared to consider the following question also: Whether, if we should not flee from it, we should at least buy ourselves off from it. Going further than

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[1175] Ex. xxxii. 32.

[1176] John x. 12.

[1177] Luke viii. 18.

[1178] Zech. xiii. 7.

you expected, therefore, I will also on this point give you my advice, distinctly affirming that persecution, from which it is evident we must not flee, must in like manner not even be bought off. The difference lies in the payment; but as flight is a buying off without money, so buying off is money-flight. Assuredly you have here too the counselling of fear. Because you fear, you buy yourself off; and so you flee. As regards your feet, you have stood; in respect of the money you have paid, you have run away. Why, in this very standing of yours there was a fleeing from persecution, in the release from persecution which you bought; but that you should ransom with money a man whom Christ has ransomed with His blood, how unworthy is it of God and His ways of acting, who spared not His own Son for you, that He might be made a curse for us, because cursed is he that hangeth on a tree,[1179]—Him who was led as a sheep to be a sacrifice, and just as a lamb before its shearer, so opened He not His mouth;[1180] but gave His back to the scourges, nay, His cheeks to the hands of the smiter, and turned not away His face from spitting, and, being numbered with the transgressors, was delivered up to death, nay, the death of the cross. All this took place that He might redeem us from our sins. The sun ceded to us the day of our redemption; hell re-transferred the right it had in us, and our covenant is in heaven; the everlasting gates were lifted up, that the King of Glory, the Lord of might, might enter in,[1181] after having redeemed man from earth, nay, from hell, that he might attain to heaven. What, now, are we to think of the man who strives against that glorious One, nay, slights and defiles His goods, obtained at so great a ransom—no less, in truth, than His most precious blood? It appears, then, that it is better to flee than to fall in value, if a man will not lay out for himself as much as he cost Christ. And the Lord indeed ransomed him from the angelic powers which rule the world—from the spirits of wickedness, from the darkness of this life, from eternal judgment, from everlasting death. But *you* bargain for him with an informer, or a soldier or some paltry thief of a ruler—under, as they say, the folds of the tunic—as if *he* were stolen goods whom Christ purchased in the face of the whole world, yes, and set at liberty. Will you value, then, this free man at any price, and possess him at any price, but the one, as we have said, it cost the Lord,—namely, His own blood? (And if not,) why then do you purchase Christ in the man in whom He dwells, as though He were some human property? No otherwise did Simon even try to do, when he offered the apostles money for the Spirit of Christ. Therefore this man also, who in buying himself has bought the Spirit of Christ, will hear that word, "Your money perish with you, since you have thought that the grace of God is to be had at a price!"[1182] Yet who will despise him for being (what he is), a denier? For what says that extorter? Give me money: assuredly that he may not deliver him up, since he tries to sell you nothing else than that which he is going to give you for money. When you put that into his hands, it is certainly your wish *not* to be delivered up. But not delivered up, had you to be held up to public ridicule? While, then, in being unwilling to be delivered up, you are not willing to be thus exposed; by this unwillingness of yours you have denied that you are what you have been unwilling to have it made public that you are. Nay, you say, While I am unwilling to be held up to the public as being what I am, I have acknowledged that I am what I am unwilling to be so held up as being, that is, a Christian. Can Christ, therefore, claim that you, as a witness for Him, have stedfastly shown Him forth? He who buys himself off does nothing in that way. Before *one* it might, I doubt not, be said, You have confessed Him; so also, on the account of your unwillingness to confess Him before many you have denied Him. A man's very safety will pronounce that he has fallen while getting out of persecution's way. He has fallen, therefore, whose desire has been to escape. The refusal of martyrdom is denial. A Christian is preserved by his wealth, and for this end has his treasures, that he may not suffer, while he will be rich toward God. But it is the case that Christ was rich in blood for him. Blessed therefore are the poor, because, He says, the kingdom of heaven is theirs who have the soul only treasured up.[1183] If we cannot serve God and mammon, can we be redeemed both by God and by mammon? For who will serve mammon more than the man whom mammon has ransomed? Finally, of what example do you avail yourself to warrant your averting by money the giving of you up? When did the apostles, dealing with the matter, in any time of persecution trouble, extricate themselves by money? And money they certainly had from the prices of lands which were laid down at their feet,[1184] there being, without a doubt, many of the rich among those who believed—men, and also women, who were wont, too, to minister to their comfort. When did Onesimus, or Aquila, or Stephen,[1185] give them aid of this kind when they were persecuted? Paul indeed, when Felix the governor hoped that he should receive money for him from the disciples,[1186] about which matter he also dealt with the apostle in private, certainly neither paid it himself, nor did the disciples for him. Those disciples, at any rate, who wept because he was equally persistent in his determination to go to Jerusalem, and neglectful of all means to secure himself from the persecutions which had been foretold as about to occur there, at last say, "Let the will of the Lord be done." What was that will? No doubt that he should suffer for the name of the Lord, not that he should be bought off. For as Christ laid down His life for us, so, too, we should do for Him; and not only for the Lord Himself, nay, but likewise for our brethren on His account. This, too, is the teaching of John when he declares, not that we should pay for our brethren, but rather that we should die for them. It makes no difference whether the thing not to be done by you is to buy *off* a Christian, or to *buy* one. And so the will of God accords with this. Look at the condition—certainly of God's ordaining, in whose hand the king's heart is—of kingdoms and empires. For increasing the treasury there are daily provided so many appliances—registerings of property, taxes in kind benevolences, taxes in money; but never up to this time has ought of the kind been provided by bringing Christians under some purchase-money for the person and the sect, although enormous gains could be reaped from numbers too great for any to be ignorant of them. Bought with blood, paid for with blood, we owe no money for our head, because Christ is our Head. It is not fit that Christ should cost us money. How could martyrdoms, too, take place to the glory of the Lord, if by tribute we should pay for the liberty of our sect? And so he who stipulates to have it at a price, opposes the divine appointment. Since, therefore, Cæsar has imposed nothing on us after this fashion of a tributary sect—in fact, such an imposition never can be made,—with Antichrist now close at hand, and gaping for the blood, not for the money of Christians—how can it be pointed out to me that there is the command, "Render to Cæsar the things which are Cæsar's?"[1187] A soldier, be he an informer or an enemy, extorts money from me by threats, exacting nothing on Cæsar's behalf; nay, doing the very opposite, when for a bribe he lets me go—Christian as I am, and by the laws of man a criminal. Of another sort is the *denarius* which I owe to Cæsar, a thing belonging to him, about which the question then was started, it being a tribute coin due indeed by those subject to tribute, not by children. Or how shall I render to God the things which are God's,—certainly, therefore, His own likeness and money inscribed with His name, that is, a Christian man? But what do I owe God, as I do Cæsar the *denarius*, but the blood which His own Son shed for me? Now if I owe God, indeed, a human being and my own blood; but I am now in this juncture, that a demand is made upon me for the payment of that debt, I am undoubtedly guilty of cheating God if I do my best to withhold payment. I have well kept the commandment, if, rendering to Cæsar the things which are Cæsar's, I refuse to God the things which are God's!

[1179] Rom. viii. 32; Gal. iii. 13.

[1180] Isa. liii. 7.

[1181] Ps. xxiv. 7.

[1182] Acts viii. 20.

[1183] Matt. v. 3.

[1184] Acts iv. 34, 35.

[1185] Stephanas is perhaps intended.—Tr.

[1186] Acts xxiv. 26.

13. But also to every one who asks me I will give on the plea of charity, not under any intimidation. Who asks?[1188] He says. But he who uses intimidation does not ask. One who threatens if he does not receive, does not crave, but compels. It is not alms he looks for, who comes not to be pitied, but to be feared. I will give, therefore, because I pity, not

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[1187] Matt. xxii. 21.

[1188] Matt. v. 42.

because I fear, when the recipient honours God and returns me his blessing; not when rather he both believes that he has conferred a favour on me, and, beholding his plunder, says, “Guilt money.” Shall I be angry even with an enemy? But enmities have also other grounds. Yet withal he did not say a betrayer, or persecutor, or one seeking to terrify you by his threats. For how much more shall I heap coals upon the head of a man of this sort, if I do not redeem myself by money? “In like manner,” says Jesus, “to him who has taken away your coat, grant even your cloak also.” But that refers to him who has sought to take away my property, not my faith. The cloak, too, I will grant, if I am not threatened with betrayal. If he threatens, I will demand even my coat back again. Even now, the declarations of the Lord have reasons and laws of their own. They are not of unlimited or universal application. And so He commands us to give to every one who asks, yet He Himself does not give to those who ask a sign. Otherwise, if you think that we should give indiscriminately to all who ask, that seems to me to mean that you would give, I say not wine to him who has a fever, but even poison or a sword to him who longs for death. But how we are to understand, “Make to yourselves friends of mammon,”[1189] let the previous parable teach you. The saying was addressed to the Jewish people; inasmuch as, having managed ill the business of the Lord which had been entrusted to them, they ought to have provided for themselves out of the men of mammon, which we then were, friends rather than enemies, and to have delivered us from the dues of sins which kept us from God, if they bestowed the blessing upon us, for the reason given by the Lord, that when grace began to depart from them, they, betaking themselves to our faith, might be admitted into everlasting habitations. Hold now any other explanation of this parable and saying you like, if only you clearly see that there is no likelihood of our opposers, should we make them friends with mammon, then receiving us into everlasting abodes. But of what will not cowardice convince men? As if Scripture both allowed them to flee, and commanded them to buy off! Finally, it is not enough if one or another is so rescued. Whole Churches have imposed tribute *en masse* on themselves. I know not whether it is matter for grief or shame when among hucksters, and pickpockets, and bath-thieves, and gamesters, and pimps, Christians too are included as taxpayers in the 125 lists of free soldiers and spies. Did the apostles, with so much foresight, make the office of overseer of this type, that the occupants might be able to enjoy their rule free from anxiety, under colour of providing (a like freedom for their flocks)? For such a peace, forsooth, Christ, returning to His Father, commanded to be bought from the soldiers by gifts like those you have in the Saturnalia!

14. But how shall we assemble together? say you; how shall we observe the ordinances of the Lord? To be sure, just as the apostles also did, who were protected by faith, not by money; which faith, if it can remove a mountain, can much more remove a soldier. Be your

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[1189] Luke xvi. 9.

safeguard wisdom, not a bribe. For you will not have at once complete security from the people also, should you buy off the interference of the soldiers. Therefore all you need for your protection is to have both faith and wisdom: if you do not make use of these, you may lose even the deliverance which you have purchased for yourself; while, if you do employ them, you can have no need of any ransoming. Lastly, if you cannot assemble by day, you have the night, the light of Christ luminous against its darkness. You cannot run about among them one after another. Be content with a church of threes. It is better that you sometimes should not see your crowds, than subject yourselves (to a tribute bondage). Keep pure for Christ His betrothed virgin; let no one make gain of her. These things, my brother, seem to you perhaps harsh and not to be endured; but recall that God has said, "He who receives it, let him receive it,"[1190] that is, let him who does not receive it go his way. He who fears to suffer, cannot belong to Him who suffered. But the man who does not fear to suffer, he will be perfect in love—in the love, it is meant, of God; "for perfect love casteth out fear."[1191] "And therefore many are called, but few chosen."[1192] It is not asked who is ready to follow the broad way, but who the narrow. And therefore the Comforter is requisite, who guides into all truth, and animates to all endurance. And they who have received Him will neither stoop to flee from persecution nor to buy it off, for they have the Lord Himself, One who will stand by us to aid us in suffering, as well as to be our mouth when we are put to the question.

[1190] Matt. xix. 12.

[1191] 1 John iv. 18.

[1192] Matt. xxii. 14.

Elucidations.

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I.

(Persecutions threaten, p. 116.)

We have reserved this heroic tract to close our series of the ascetic essays of our author because it places even his sophistical enthusiasm in a light which shows much to admire. Strange that this defiant hero should have died (as we may infer) in his bed, and in extreme old age. Great man, how much, alike for weal and woe, the ages have been taught by thee!

This is the place for a tabular view of the *ten persecutions* of the Ante-Nicene Church. They are commonly enumerated as follows:[1193]—

1. Under Nero——a.d. 64.
2. Under Trajan——a.d. 95.
3. Under Trajan——a.d. 107.
4. Under Hadrian (a.d. 118 and)——a.d. 134.
5. Under Aurelius (a.d. 177) and Severus——a.d. 202.
6. Under Maximin——a.d. 235.
7. Under Decius——a.d. 250.
8. Under Valerian——a.d. 254.
9. Under Aurelian——a.d. 270.
10. Under Diocletian (a.d. 284 and)——a.d. 303.

Periods of Comparative Rest.

1. Under Antoninus Pius——a.d. 151.
2. Under Commodus——a.d. 185.
3. Under Alexander Severus——a.d. 223.
4. Under Philip——a.d. 248.
5. Under Diocletian——a.d. 284 till a.d. 303.

In thus chastising and sifting his Church in the years of her gradual growth “from the smallest of all seeds,” we see illustrations of the Lord’s Epistles to the seven churches of the Apocalypse. Who can doubt that Tertullian’s writings prepared the North-African Church for the Decian furnace, and all believers for the “seven times hotter” fires of Diocletian?

II.

[1193] See what Gibbon can say to *minimize* the matter (in cap. xvi. 4, vol. ii. p. 45, New York).

(To the fearful, p. 120.)

In the *Patientia*[1194] Tertullian reflects the views of Catholics, and seems to allow those "persecuted in one city to flee to another." So also in the *Ad Uxorem*,[1195] as instanced by Kaye.[1196] In the *Fuga* we have the enthusiast, but not as Gibbon will have it,[1197] the most wild and fanatical of declaimers. On the whole subject we again refer our readers to the solid and sober comments of Kaye on the martyrdoms and persecutions of the early faithful, and on the patristic views of the same.

III.

(Enormous gains from numbers, p. 124.)

Christians were now counted by millions. The following tabular view of the Christian population of the world from the beginning has been attributed to *Sharon Turner*. I do not find it in any of his works with which I am familiar. The *nineteenth century* is certainly credited too low, according to the modern computists; but I insert it merely for the centuries we are now considering.

Growth of the Church in Numbers.

1. First century——500,000
2. Second century——2,000,000
3. Third century——5,000,000
4. Fourth century——10,000,000
5. Fifth century——15,000,000
6. Sixth century——20,000,000
7. Seventh century——24,000,000
8. Eighth century——30,000,000
9. Ninth century——40,000,000
10. Tenth century——50,000,000
11. Eleventh century——70,000,000
12. Twelfth century——80,000,000
13. Thirteenth century——75,000,000
14. Fourteenth century——80,000,000
15. Fifteenth century——100,000,000

[1194] Cap. xiii.

[1195] I. cap. iii.

[1196] pp. 46, 138.

[1197] In his disgraceful chap. xvi.

16. Sixteenth century——125,000,000
17. Seventeenth century——155,000,000
18. Eighteenth century——200,000,000
19. Nineteenth century——400,000,000

X.

Appendix.[1198]

[Translated by the Rev. S. Thelwall.]

1. A Strain of Jonah the Prophet.

After the living, aye—enduring death
Of Sodom and Gomorrah; after fires
Penal, attested by time-frosted plains
Of ashes; after fruitless apple-growths,
Born but to feed the eye; after the death
Of sea and brine, both in like fate involved;
While whatsoe’er is human still retains
In change corporeal its penal badge:[1199]
A city—Nineveh—by stepping o’er
The path of justice and of equity,
On her own head had well-nigh shaken down
More fires of rain supernal. For what dread[1200]
Dwells in a mind subverted? Commonly
Tokens of penal visitations prove
All vain where error holds possession. Still,
Kindly and patient of our waywardness,
And slow to punish, the Almighty Lord
Will launch no shaft of wrath, unless He first
Admonish and knock oft at hardened hearts,
Rousing with mind august presaging seers.
For to the merits of the Ninevites
The Lord had bidden Jonah to foretell
Destruction; but he, conscious that He spare;
The subject, and remits to suppliants

[1198] [Elucidation.]

[1199] These two lines, if this be their true sense, seem to refer to Lot’s wife. But the grammar and meaning of this introduction are alike obscure.

[1200] “Metus;” used, as in other places, of *godly* fear.

The dues of penalty, and is to good
Ever inclinable, was loth to face
That errand; lest he sing his seerly strain
In vain, and peaceful issue of his threats
Ensue. His counsel presently is flight:
(If, howsoe'er, there is at all the power
God to avoid, and shun the Lord's right hand
'Neath whom the whole orb trembles and is held
In check: but is there reason in the act
Which in[1201] his saintly heart the prophet dares?)
On the beach-lip, over against the shores
Of the Cilicians, is a city poised,[1202]
Far-famed for trusty port—Joppa her name.
Thence therefore Jonah speeding in a barque
Seeks Tarsus,[1203] through the signal providence
Of the same God;[1204] nor marvel is't, I ween,
If, fleeing from the Lord upon the lands,
He found Him in the waves. For suddenly
A little cloud had stained the lower air
With fleecy wrack sulphureous, itself[1205]
By the wind's seed excited: by degrees,
Bearing a brood globose, it with the sun
Cohered, and with a train caliginous
Shut in the cheated day. The main becomes
The mirror of the sky; the waves are dyed so
With black encirclement; the upper air
Down rushes into darkness, and the sea
Uprises; nought of middle space is left;
While the clouds touch the waves, and the waves all
Are mingled by the bluster of the winds

[1201] Lit. "from," i.e., which, *urged by* a heart which is that of a saint, even though on this occasion it failed, the prophet dared.

[1202] Libratur.

[1203] "Tarshish," Eng. ver.; perhaps Tartessus in Spain. For this question, and the "trustiness" of Joppa (now Jaffa) as a port, see Pusey on Jonah i. 3.

[1204] Ejusdem per signa Dei.

[1205] i.e., the cloud.

In whirling eddy. ’Gainst the renegade,
’Gainst Jonah, diverse frenzy joined to rave,
While one sole barque did all the struggle breed
’Twixt sky and surge. From this side and from that
Pounded she reels; ’neath each wave-breaking blow
The forest of her tackling trembles all;
As, underneath, her spinal length of keel,
Staggered by shock on shock, all palpitates;
And, from on high, her labouring mass of yard
Creaks shuddering; and the tree-like mast itself
Bends to the gale, misdoubting to be riven.
Meantime the rising[1206] clamour of the crew
Tries every chance for barque’s and dear life’s sake:
To pass from hand to hand[1207] the tardy coils
To tighten the girth’s noose: straitly to bind
The tiller’s struggles; or, with breast opposed,
T’ impel reluctant curves. Part, turn by turn,
With foremost haste outbale the reeking well
Of inward sea. The wares and cargo all
They then cast headlong, and with losses seek
Their perils to subdue. At every crash
Of the wild deep rise piteous cries; and out
They stretch their hands to majesties of gods,
Which gods are none; whom might of sea and sky
Fears not, nor yet the less from off their poops
With angry eddy sweeping sinks them down.
Unconscious of all this, the guilty one
’Neath the poop’s hollow arch was making sleep
Re-echo stertorous with nostril wide
Inflated: whom, so soon as he who guides
The functions of the wave-dividing prow
Saw him sleep-bound in placid peace, and proud

[1206] Ge*nit*us (Oehler); ge*min*us (Migne) ="twin clamour,” which is not inapt.

[1207] M*a*ndare (Oehler). If this be the true reading, the rendering in the text seems to represent the meaning; for “mandare” with *an accusative*, in the sense of “to *bid* the tardy coils tighten the girth’s noose,” seems almost too gross a solecism for even so lax a Latinist as our present writer. Migne, however, reads m*u*ndare—*to “clear”* the tardy coils, i.e., probably from the wash and weed with which the gale was cloying them.

In his repose, he, standing o'er him, shook,
And said, "Why sing'st, with vocal nostril, dreams,
In such a crisis? In so wild a whirl,
Why keep'st thou only harbour? Lo! the wave
Whelms us, and our one hope is in the gods.
Thou also, whosoever is thy god,
Make vows, and, pouring prayers on bended knee,
Win o'er thy country's Sovran!"
                                        Then they vote
To learn by lot who is the culprit, who
The cause of storm; nor does the lot belie
Jonah: whom then they ask, and ask again,
"Who? whence? who in the world? from what abode,
What people, hail'st thou?" He avows himself
A servant, and an over-timid one,
Of God, who raised aloft the sky, who based
The earth, who corporally fused the whole:
A renegade from Him he owns himself,
And tells the reason. Rigid turned they all
With dread. "What grudge, then, ow'st thou *us*? What now
Will follow? By what deed shall we appease
The main?" For more and far more swelling grew
The savage surges. Then the seer begins
Words prompted by the Spirit of the Lord:[1208]
"Lo! I your tempest am; I am the sum
Of the world's[1209] madness: 'tis in me," he says,
"That the sea rises, and the upper air
Down rushes; land in me is far, death near,
And hope in God is none! Come, headlong hurl
Your cause of bane: lighten your ship, and cast

[1208] Tunc Domini vates ingesta Spiritus infit. Of course it is a gross offence against quantity to make a genitive in "us" short, as the rendering in the text does. But a writer who makes the first syllable in "clamor" and the last syllable of gerunds in *do* short, would scarcely be likely to hesitate about taking similar liberties with a genitive of the so-called fourth declension. It is possible, it is true, to take "vates" and "Spiritus" as in apposition, and render, "Then the seer-Spirit of the Lord begins to utter words inspired," or "Then the seer-Spirit begins to utter the promptings of the Lord." But these renderings seem to accord less well with the ensuing words.

[1209] Mundi.

This single mighty burden to the main,
A willing prey!" But they—all vainly!—strive
Homeward to turn their course; for helm refused
To suffer turning, and the yard's stiff poise
Willed not to change. At last unto the Lord
They cry: "For one soul's sake give us not o'er
Unto death's maw, nor let us be besprent
With righteous blood, if thus Thine own right hand
Leadeth." And from the eddy's depth a whale
Outrising on the spot, scaly with shells,[1210]
Unravelling his body's train, 'gan urge
More near the waves, shocking the gleaming brine,
Seizing—at God's command—the prey; which, rolled
From the poop's summit prone, with slimy jaws
He sucked; and into his long belly sped
The living feast; and swallowed, with the man,
The rage of sky and main. The billowy waste
Grows level, and the ether's gloom dissolves;
The waves on this side, and the blasts on that,
Are to their friendly mood restored; and, where
The placid keel marks out a path secure,
White traces in the emerald furrow bloom.
The sailor then does to the reverend Lord
Of death make grateful offering of his fear;[1211]
Then enters friendly ports.
Jonah the seer
The while is voyaging, in other craft
Embarked, and cleaving 'neath the lowest waves
A wave: his sails the intestines of the fish,
Inspired with breath ferine; himself, shut in;
By waters, yet untouched; in the sea's heart
And yet beyond its reach; 'mid wrecks of fleets

[1210] i.e., apparently with shells which had gathered about him as he lay in the deep.

[1211] This seems to be the sense of Oehler's "Nauta at tum Domino leti venerando timorem Sacrificat grates"—"grates" being in apposition with "timorem." But Migne reads: "Nautæ tum Domino læti venerando timorem Sacrificant grates:"— "The sailors then do to the reverend Lord Gladly make grateful sacrifice of fear:" and I do not see that Oehler's reading is much better.

Half-eaten, and men's carcasses dissolved
In putrid disintegrity: in life
Learning the process of his death; but still—
To be a sign hereafter of the Lord[1212]—
A witness was he (in his very self),[1213]
Not of destruction, but of death's repulse.

———————————

[1212] Comp. Matt. xii. 38–41; Luke xi. 29, 30.

[1213] These words are not in the original, but are inserted (I confess) to fill up the line, and avoid ending with an incomplete verse. If, however, any one is curious enough to compare the translation, with all its defects, with the Latin, he may be somewhat surprised to find how very little alteration or adaptation is necessary in turning verse into verse.

2. A Strain of Sodom.

(Author Uncertain.)

Already had Almighty God wiped off
By vengeful flood (with waters all conjoined
Which heaven discharged on earth and the sea’s plain[1214]
Outspued) the times of the primeval age:
5 Had pledged Himself, while nether air should bring
The winters in their course, ne’er to decree,
By *liquid* ruin, retribution’s due;
And had assigned, to curb the rains, the bow
Of many hues, sealing the clouds with band
10 Of purple and of green, Iris its name,
The rain-clouds’ proper baldric.[1215]
But alike
With mankind’s second race impiety
Revives, and a new age of ill once more
Shoots forth; allotted now no more to *showers*
15 For ruin, but to *fires*: thus did the land
Of Sodom earn to be by glowing dews
Upburnt, and typically thus portend
The future end.[1216] There wild voluptuousness
(Modesty’s foe) stood in the room of law;
20 Which prescient guest would shun, and sooner choose
At Scythian or Busirian altar’s foot
’Mid sacred rites to die, and, slaughtered, pour
His blood to Bebryx, or to satiate
Libyan palæstras, or assume new forms;
25 By virtue of Circæan cups, than lose
His outraged sex in Sodom. At heaven’s gate
There knocked for vengeance marriages commit
With equal incest common ’mong a race
By nature rebels ’gainst themselves;[1217] and hurts

[1214] Maris æquor.

[1215] See Gen. ix. 21, 22; x. 8–17.

[1216] Comp. 2 Pet. iii. 5–14.

[1217] The expression, “sinners against their own souls,” in Num. xvi. 38—where, however, the LXX. have a very different version—may be compared with this; as likewise Prov. viii. 36.

Done to man’s name and person equally.
But God, forewatching all things, at fix’d time
Doth judge the unjust; with patience tarrying
The hour when crime’s ripe age—not any force
Of wrath impetuous—shall have circumscribed
The space for waiting.[1218]
                                        Now at length the day
Of vengeance was at hand. Sent from the host
Angelical, two, youths in form, who both
Were ministering spirits,[1219] carrying
The Lord’s divine commissions, come beneath
The walls of Sodom. There was dwelling Lot
A transplantation from a pious stock;
Wise, and a practicer of righteousness,
He was the only one to think on God:
As oft a fruitful tree is wont to lurk,
Guest-like, in forests wild. He, sitting then
Before the gate (for the celestials scarce
Had reached the ramparts), though he knew not them
Divine,[1220] accosts them unsolicited,
Invites, and with ancestral honour greets;
And offers them, preparing to abide
Abroad, a hospice. By repeated prayers
He wins them; and then ranges studiously
The sacred pledges[1221] on his board,[1222] and quits[1223]

[1218] Whether the above be the sense of this most obscure triplet I will not presume to determine. It is at least (I hope) *intelligible* sense. But that the reader may judge for himself whether he can offer any better, I subjoin the lines, which form a sentence alone, and therefore can be judged of without their context:— “Tempore sed certo Deus omnia prospectulatus, Judicat injustos, patiens ubi criminis ætas Cessandi spatium vis nulla coëgerit iræ.”

[1219] Comp. Heb. i. 14. It may be as well here to inform the reader once for all that prosody as well as syntax is repeatedly set at defiance in these metrical fragments; and hence, of course, arise some of the chief difficulties in dealing with them.

[1220] “Divinos;” i.e., apparently “superhuman,” as everything *heavenly* is.

[1221] Of hospitality—bread and salt, etc.

[1222] “Mens*a*;” but perhaps “mensæ” may be suggested—“the sacred pledges *of the board*.”

[1223] “Dispungit,” which is the only verb in the sentence, and refers both to *pia pignora* and to *amicos*. I use “quit” in the sense in which we speak of “quitting a debtor,” i.e., giving him his full due; but the two lines are

His friends with courteous offices. The night
Had brought repose: alternate[1224] dawn had chased
The night, and Sodom with her shameful law
Makes uproar at the doors. Lot, suppliant wise,
Withstands: “Young men, let not your new fed lust
Enkindle you to violate this youth![1225]
Whither is passion’s seed inviting you?
To what vain end your lust? For such an end
No creatures wed: not such as haunt the fens;
Not stall-fed cattle; not the gaping brood
Subaqueous; nor they which, modulant
On pinions, hang suspended near the clouds;
Nor they which with forth-stretched body creep
Over earth’s face. To conjugal delight
Each kind its kind doth owe: but female still
To all is wife; nor is there one that has
A mother save a female one. Yet now,
If youthful vigour holds it right[1226] to waste
The flower of modesty, I have within
Two daughters of a nuptial age, in whom
Virginity is swelling in its bloom,
Already ripe for harvest—a desire
Worthy of men—which let your pleasure reap!
Myself their sire, I yield them; and will pay
For my guests’ sake, the forfeit of my grief!”
Answered the mob insane: “And who art thou?
And what? and whence? to lord it over us,
And to expound us laws? Shall foreigner
Rule Sodom, and hurl threats? Now, then, thyself

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very hard, and present (as in the case of those before quoted) a jumble of words without grammar; “pia pignora mensa Officiisque probis studio dispungit amicos;” which may be somewhat more literally rendered than in our text, thus: “he zealously discharges” (i.e., fulfils) “his sacred pledges” (i.e., the promised hospitality which he had offered them) “with (a generous) board, and discharges” (i.e., fulfils his obligations to) “his friends with honourable courtesies.”

[1224] Altera =alterna. But the statement differs from Gen. xix. 4.

[1225] “Istam juventam,” i.e., the two “juvenes” (ver. 31) within.

[1226] “Fas” =ὅσιον, *morally* right; distinct from “jus” or “licitum.”

For daughters and for guests shalt sate our greed!
One shall suffice for all!” So said, so done:
85 The frantic mob delays not. As, whene’er
A turbid torrent rolls with wintry tide,
And rushes at one speed through countless streams
Of rivers, if, just where it forks, some tree
Meets the swift waves (not long to stand, save while
90 By her root’s force she shall avail to oppose
Her tufty obstacles), when gradually
Her hold upon the undermined soil
Is failing, with her bared stem she hangs,
And, with uncertain heavings to and fro,
95 Defers her certain fall; not otherwise
Lot in the mid-whirl of the dizzy mob
Kept nodding, now almost o’ercome. But power
Divine brings succour: the angelic youths,
Snatching him from the threshold, to his roof
100 Restore him; but upon the spot they mulct
Of sight the mob insane in open day,—
Fit augury of coming penalties!
Then they unlock the just decrees of God:
That penalty condign from heaven will fall
105 On Sodom; that himself had merited
Safety upon the count of righteousness.
“Gird thee, then, up to hasten hence thy flight,
And with thee to lead out what family
Thou hast: already we are bringing on
110 Destruction o’er the city.” Lot with speed
Speaks to his sons-in-law; but their hard heart
Scorned to believe the warning, and at fear
Laughed. At what time the light attempts to climb
The darkness, and heaven’s face wears double hue
115 From night and day, the youthful visitants
Were instant to outlead from Sodoma
The race Chaldæan,[1227] and the righteous house
Consign to safety: “Ho! come, Lot! arise,

[1227] i.e., Lot’s race or family, which had come from “Ur of the Chaldees.” See Gen. xi. 26, 27, 28.

And take thy yokefellow and daughters twain,
And hence, beyond the boundaries be gone,
Preventing[1228] Sodom's penalties!" And eke
With friendly hands they lead them trembling forth,
And then their final mandates give: "Save, Lot,
Thy life, lest thou perchance should will to turn
Thy retroverted gaze behind, or stay
The step once taken: to the mountain speed!"
Lot feared to creep the heights with tardy step,
Lest the celestial wrath-fires should o'ertake
And whelm him: therefore he essays to crave
Some other ports; a city small, to wit,
Which opposite he had espied. "Hereto,"
He said, "I speed my flight: scarce with its walls
'Tis visible; nor is it far, nor great."
They, favouring his prayer, safety assured
To him and to the city; whence the spot
Is known in speech barbaric by the name
Segor.[1229] Lot enters Segor while the sun
Is rising,[1230] the last sun, which glowing bears
To Sodom conflagration; for his rays
He had armed all with fire: beneath him spreads
An emulous gloom, which seeks to intercept
The light; and clouds combine to interweave
Their smoky globes with the confused sky:
Down pours a novel shower: the ether seethes
With sulphur mixt with blazing flames:[1231] the air
Crackles with liquid heats exust. From hence
The fable has an echo of the truth
Amid its false, that the sun's progeny
Would drive his father's team; but nought availed

[1228] I use "preventing" in its now unusual sense of "anticipating the arrival of."

[1229] Σηγώρ in the LXX., "Zoar" in Eng. ver.

[1230] "*Simul exoritur* sol." But both the LXX. and the Eng. ver. say the sun *was risen* when Lot entered the city.

[1231] So Oehler and Migne. But perhaps we may alter the pointing slightly, and read:— "Down pours a novel shower, sulphur mixt With blazing flames: the ether seethes: the air Crackles with liquid exust."

150 The giddy boy to curb the haughty steeds
Of fire: so blazed our orb: then lightning reft
The lawless charioteer, and bitter plaint
Transformed his sisters. Let Eridanus
See to it, if one poplar on his banks
155 Whitens, or any bird dons plumage there
Whose note old age makes mellow![1232]
Here they mourn
O'er miracles of metamorphosis
Of other sort. For, partner of Lot's flight,
His wife (ah me, for woman! even then[1233]
160 Intolerant of law!) alone turned back
At the unearthly murmurs of the sky)
Her daring eyes, but bootlessly: not doomed
To utter what she saw! and then and there
Changed into brittle salt, herself her tomb
165 She stood, herself an image of herself,
Keeping an incorporeal form: and still
In her unsheltered station 'neath the heaven
Dures she, by rains unmelted, by decay
And winds unwasted; nay, if some strange hand
170 Deface her form, forthwith from her own store
Her wounds she doth repair. Still is she said
To live, and, 'mid her corporal change, discharge
With wonted blood her sex's monthly dues.
Gone are the men of Sodom; gone the glare
175 Of their unhallowed ramparts; all the house
Inhospitable, with its lords, is gone:
The champaign is one pyre; here embers rough
And black, here ash-heaps with hoar mould, mark out

[1232] The story of Phaëthon and his fate is told in Ov., *Met.*, ii. 1–399, which may be compared with the present piece. His two sisters were transformed into white poplars, according to some; alders, according to others. See Virg., *Æn.*, x. 190 sqq., *Ec.*, vi. 62 sqq. His half-brother (Cycnus or Cygnus) was turned into a swan: and the scene of these transformations is laid by Ovid on the banks of the Eridanus (the Po). But the fable is variously told; and it has been suggested that the groundwork of it is to be found rather in the still-standing of the sun recorded in Joshua.

[1233] i.e., as she had been before in the case of Eve. See Gen. iii. 1 sqq.

The conflagration's course: evanished
Is all that old fertility[1234] which Lot,
Seeing outspread before him,…
. . . .
No ploughman spends his fruitless toil on glebes
Pitchy with soot: or if some acres there,
But half consumed, still strive to emulate
Autumn's glad wealth, pears, peaches, and all fruits
Promise themselves full easely[1235] to the eye
In fairest bloom, until the plucker's hand
Is on them: then forthwith the seeming fruit
Crumbles to dust 'neath the bewraying touch,
And turns to embers vain.
Thus, therefore (sky
And earth entombed alike), not e'en the sea
Lives there: the quiet of that quiet sea
Is death![1236]—a sea which no wave animates
Through its anhealant volumes; which beneath
Its native Auster sighs not anywhere;
Which cannot from its depths one scaly race, 132
Or with smooth skin or cork-like fence encased,
Produce, or curled shell in single valve
Or double fold enclosed. Bitumen there

[1234] I have hazarded the bold conjecture—which I see others (Pamelius at all events) had hazarded before me—that "feritas" is used by our author as ="fertilitas." The word, of course, is very incorrectly formed etymologically; but etymology is not our author's *forte* apparently. It will also be seen that there is seemingly a gap at this point, or else some enormous mistake, in the mss. An attempt has been made (see Migne) to correct it, but not a very satisfactory one. For the common reading, which gives two lines, "Occidit illa prior feritas, quam prospiciens Loth Nullus arat frustra piceas fuligine glebas," which are evidently entirely unconnected with one another, it is proposed to read, "Occidit illa prior feritas, quam prospiciens Loth, Deseruisse pii fertur commercia fratris. Nullas arat," etc. This use of "fratris" in a wide sense may be justified from Gen. xiii. 8 (to which passage, with its immediate context, there seems to be a reference, whether we adopt the proposed correction or no), and similar passages in Holy Writ. But the transition is still abrupt to the "nullus arat," etc.; and I prefer to leave the passage as it is, without attempting to supply the hiatus.

[1235] This use of "easely" as a dissyllable is justifiable from Spenser.

[1236] This seems to be the sense, but the Latin is somewhat strange: "mors est maris illa quieti," i.e., illa (quies) maris quieti mors est. The opening lines of "Jonah" (above) should be compared with this passage and its context.

200 (The sooty reek of sea exust) alone,
With its own crop, a spurious harvest yields;
Which ’neath the stagnant surface vivid heat
From seething mass of sulphur and of brine
Maturing tempers, making earth cohere
205 Into a pitch marine.[1237] At season due
The heated water’s fatty ooze is borne
Up to the surface; and with foamy flakes
Over the level top a tawny skin
Is woven. They whose function is to catch
210 That ware put to, tilting their smooth skin down
With balance of their sides, to teach the film,
Once o’er the gunnel, to float in: for, lo!
Raising itself spontaneous, it will swim
Up to the edge of the unmoving craft;
215 And will, when pressed,[1238] for guerdon large, ensure
Immunity from the defiling touch
Of weft which female monthly efflux clothes.
Behold another portent notable,
Fruit of that sea’s disaster: all things cast
220 Therein do swim: gone is its native power
For sinking bodies: if, in fine, you launch
A torch’s lightsome[1239] hull (where spirit serves
For fire) therein, the apex of the flame
Will act as sail; put out the flame, and ’neath
225 The waters will the light’s wrecks ruin go!
Such Sodom’s and Gomorrah’s penalties,
For ages sealed as signs before the eyes
Of unjust nations, whose obdurate hearts
God’s fear have quite forsaken,[1240] will them teach
230 To reverence heaven-sanctioned rights,[1241] and lift
Their gaze unto one only Lord of all.

[1237] Inque picem dat terræ hærere marinam.

[1238] “Pressum” (Oehler); “pretium” (Migne): “it will yield a prize, namely, that,” etc.

[1239] Luciferam.

[1240] Oehler’s pointing is disregarded.

[1241] “De cælo jura tueri;” possibly “to look for laws from heaven.”

———————————————

3. Genesis.

(Author Uncertain.)

In the beginning did the Lord create
The heaven and earth:[1242] for formless was the land,[1243]
And hidden by the wave, and God immense[1244]
O’er the vast watery plains was hovering,
While chaos and black darkness shrouded all:
Which darkness, when God bade be from the pole[1245]
Disjoined, He speaks, “Let there be light;” and all
In the clear world[1246] was bright. Then, when the Lord
The first day’s work had finished, He formed
Heaven’s axis white with nascent clouds: the deep
Immense receives its wandering[1247] shores, and draws
The rivers manifold with mighty trains.
The third dun light unveiled earth’s[1248] face, and soon
(Its name assigned[1249]) the dry land’s story ’gins:
Together on the windy champaigns rise
The flowery seeds, and simultaneously
Fruit-bearing boughs put forth procurvant arms.
The fourth day, with[1250] the sun’s lamp generates
The moon, and moulds the stars with tremulous light
Radiant: these elements it[1251] gave as signs
To th’ underlying world,[1252] to teach the times

[1242] Terram.

[1243] Tellus.

[1244] Immensus. See note on the word in the fragment “Concerning the Cursing of the Heathen’s Gods.”

[1245] Cardine.

[1246] Mundo.

[1247] “Errantia;” so called, probably, either because they appear to move as ships pass them, or because they may be said to “wander” by reason of the constant change which they undergo from the action of the sea, and because of the shifting nature of their sands.

[1248] Terrarum.

[1249] “God called the dry land Earth:” Gen. i. 10.

[1250] i.e., “together with;” it begets both sun and moon.

[1251] i.e., “the fourth day.”

[1252] Mundo.

Which, through their rise and setting, were to change.
Then, on the fifth, the liquid[1253] streams receive
Their fish, and birds poise in the lower air
Their pinions many-hued. The sixth, again,
Supples the ice-cold snakes into their coils,
And over the whole fields diffuses herds
Of quadrupeds; and mandate gave that all
Should grow with multiplying seed, and roam
And feed in earth's immensity.
All these
When power divine by mere command arranged,
Observing that things mundane still would lack
A ruler, thus It[1254] speaks: "With utmost care,
Assimilated to our own aspect,[1255]
Make We a man to reign in the whole orb."
And him, although He with a single word[1256]
Could have compounded, yet Himself did deign
To shape him with His sacred own right hand,
Inspiring his dull breast from breast divine.
Whom when He saw formed in a likeness such
As is His own, He measures how he broods
Alone on gnawing cares. Straight way his eyes
With sleep irriguous He doth perfuse;
That from his left rib woman softlier
May formed be, and that by mixture twin
His substance may add firmness to her limbs.
To her the name of "Life"—which is called "Eve"[1257]—
Is given: wherefore sons, as custom is,
Their parents leave, and, with a settled home,
Cleave to their wives.
The seventh came, when God
At His works' end did rest, decreeing it

[1253] Or, "lucid"—liquentia.

[1254] i.e., "Power Divine."

[1255] So Milton and Shakespeare.

[1256] As (see above, l. 31) He had all other things.

[1257] See Gen. iii. 20, with the LXX., and the marg. in the Eng. ver.

Sacred unto the coming ages' joys.
Straightway—the crowds of living things deployed
Before him—Adam's cunning skill (the gift
Of the good Lord) gives severally to all
The name which still is permanent. Himself,
And, joined with him, his Eve, God deigns address
"Grow, for the times to come, with manifold
Increase, that with your seed the pole and earth[1258]
Be filled; and, as Mine heirs, the varied fruits
Pluck ye, which groves and champaigns render you,
From their rich turf." Thus after He discoursed,
In gladsome court[1259] a paradise is strewn,
And looks towards the rays of th' early sun.[1260]
These joys among, a tree with deadly fruits,
Breeding, conjoined, the taste of life and death,
Arises. In the midst of the demesne[1261]
Flows with pure tide a stream, which irrigates
Fair offsprings from its liquid waves, and cuts
Quadrified paths from out its bubbling fount
Here wealthy Phison, with auriferous waves,
Swells, and with hoarse tide wears[1262] conspicuous gems,
This prasinus,[1263] that glowing carbuncle,[1264]
By name; and raves, transparent in its shoals,
The margin of the land of Havilath.
Next Gihon, gliding by the Æthiops,
Enriches them. The Tigris is the third,
Adjoined to fair Euphrates, furrowing
Disjunctively with rapid flood the land
Of Asshur. Adam, with his faithful wife,

[1258] Terræ.

[1259] The "gladsome court"—"læta aula"—seems to mean *Eden, in* which the garden is said to have been planted. See Gen. ii. 8.

[1260] i.e., eastward. See the last reference.

[1261] Ædibus in mediis.

[1262] Terit. So Job (xiv. 19), "The waters *wear* the stones."

[1263] "Onyx," Eng. ver. See the following piece, l. 277.

[1264] "Bdellium," Eng. Ver.; ἄνθραξ, LXX.

Placed here as guard and workman, is informed
By such the Thunderer’s[1265] speech: “Tremble ye not
To pluck together the permitted fruits
Which, with its leafy bough, the unshorn grove
Hath furnished; anxious only lest perchance
Ye cull the hurtful apple,[1266] which is green
With a twin juice for functions several.”
And, no less blind meantime than Night herself,
Deep night ’gan hold them, nor had e’en a robe
Covered their new-formed limbs.
Amid these haunts,
And on mild berries reared, a foamy snake,
Surpassing living things in sense astute,
Was creeping silently with chilly coils.
He, brooding over envious lies instinct
With gnawing sense, tempts the soft heart beneath
The woman’s breast: “Tell me, why shouldst thou dread
The apple’s[1267] happy seeds? Why, hath not
All known fruits hallowed?[1268] Whence if thou be prompt
To cull the honeyed fruits, the golden world[1269]
Will on its starry pole return.”[1270] But she
Refuses, and the boughs forbidden fears
To touch. But yet her breast ’gins be o’er come
With sense infirm. Straightway, as she at length
With snowy tooth the dainty morsels bit,
Stained with no cloud the sky serene up-lit!
Then taste, instilling lure in honeyed jaws,
To her yet uninitiated lord
Constrained her to present the gift; which he
No sooner took, then—night effaced!:—their eyes

[1265] Comp. Ps. xxix. 3, especially in “Great Bible” (xxviii. 3 in LXX.)

[1266] Malum.

[1267] Mali.

[1268] “Numquid poma Deus non omnia nota sacravit?”

[1269] Mundus.

[1270] The writer, supposing it to be night (see 88, 89), seems to mean that the serpent hinted that the fruit would instantly dispel night and restore day. Compare the ensuing lines.

Shone out serene in the resplendent world.[1271]
When, then, they each their body bare espied,
And when their shameful parts they see, with leaves
Of fig they shadow them.
By chance, beneath
The sun's now setting light, they recognise
The sound of the Lord's voice, and, trembling, haste
To bypaths. Then the Lord of heaven accosts
The mournful Adam: "Say, where now thou art."
Who suppliant thus answers: "Thine address,
O Lord, O Mighty One, I tremble at,
Beneath my fearful heart; and, being bare,
I faint with chilly dread." Then said the Lord:
"Who hath the hurtful fruits, then, given you?"
"This woman, while she tells me how her eyes
With brilliant day promptly perfused were,
And on her dawned the liquid sky serene,
And heaven's sun and stars, o'ergave them me!"
Forthwith God's anger frights perturbed Eve,
While the Most High inquires the authorship
Of the forbidden act. Hereon she opes
Her tale: "The speaking serpent's suasive words
I harboured, while the guile and bland request
Misled me: for, with venoms viperous
His words inweaving, stories told he me
Of those delights which should all fruits excel."
Straightway the Omnipotent the dragon's deeds
Condemns, and bids him be to all a sight
Unsightly, monstrous; bids him presently
With grovelling beast to crawl; and then to bite
And chew the soil; while war should to all time
'Twixt human senses and his tottering self
Be waged, that he might creep, crestfallen, prone,
Behind the legs of men,[1272]—that while he glides
Close on their heels they may down-trample him.

[1271] Mundo.

[1272] Virorum.

The woman, sadly caught by guileful words,
Is bidden yield her fruit with struggle hard,
And bear her husband's yoke with patient zeal.[1273]
"But thou, to whom the sentence[1274] of the wife
(Who, vanquished, to the dragon pitiless
Yielded) seemed true, shalt through long times deplore
Thy labour sad; for thou shalt see, instead
Of wheaten harvest's seed, the thistle rise,
And the thorn plenteously with pointed spines:
So that, with weary heart and mournful breast,
Full many sighs shall furnish anxious food;[1275]
Till, in the setting hour of coming death,
To level earth, whence thou thy body draw'st,
Thou be restored." This done, the Lord bestows
Upon the trembling pair a tedious life;
And from the sacred gardens far removes
Them downcast, and locates them opposite,
And from the threshold bars them by mid fire,
Wherein from out the swift heat is evolved
A cherubim,[1276] while fierce the hot point glows,
And rolls enfolding flames. And lest their limbs
With sluggish cold should be benumbed, the Lord
Hides flayed from cattle's flesh together sews,
With vestures warm their bare limbs covering.
When, therefore, Adam—now believing—felt
(By wedlock taught) his manhood, he confers
On his loved wife the mother's name; and, made
Successively by scions twain a sire,
Gives names to stocks[1277] diverse: Caïn the first

[1273] "Servitiumque sui studio perferre mariti;" or, perhaps, "and drudge in patience at her husband's beck."

[1274] "Sententia:" her sentence, or opinion, as to the fruit and its effects.

[1275] Or, "That with heart-weariness and mournful breast Full many sighs may furnish anxious food."

[1276] The writer makes "cherubim"—or "cherubin"—singular. I have therefore retained his mistake. What the "hot point"—"calidus apex"—is, is not clear. It may be an allusion to the "flaming sword" (see Gen. iii. 24); or it may mean the top of the flame.

[1277] Or, "origins"—"orsis"—because Cain and Abel were original types, as it were, of two separate classes of men.

Hath for his name, to whom is Abel joined.
The latter’s care tended the harmless sheep;
The other turned the earth with curved plough.
These, when in course of time[1278] they brought their gifts
To Him who thunders, offered—as their sense
Prompted them—fruits unlike. The elder one
Offered the first-fruits[1279] of the fertile glebes:
The other pays his vows with gentle lamb,
Bearing in hand the entrails pure, and fat
Snow-white; and to the Lord, who pious vows
Beholds, is instantly acceptable.
Wherefore with anger cold did Cain glow;[1280]
With whom God deigns to talk, and thus begins:
“Tell Me, if thou live rightly, and discern
Things hurtful, couldst thou not then pass thine age
Pure from contracted guilt? Cease to essay
With gnawing sense thy brother’s ruin, who,
Subject to thee as lord, his neck shall yield.”
Not e’en thus softened, he unto the fields
Conducts his brother; whom when overta’en
In lonely mead he saw, with his twin palms
Bruising his pious throat, he crushed life out.
Which deed the Lord espying from high heaven,
Straitly demands “where Abel is on earth? ”
He says “he will not as his brother’s guard
Be set.” Then God outspeaks to him again:
“Doth not the sound of his blood’s voice, sent up
To Me, ascend unto heaven’s lofty pole?
Learn, therefore, for so great a crime what doom
Shall wait thee. Earth, which with thy kinsman’s blood

[1278] “Perpetuo;” “in process of time,” Eng. ver.; μεθ’ ἡμέρας, LXX. in Gen. iv. 3.

[1279] Quæ prosata fuerant. But, as Wordsworth remarks on Gen. iv., we do not read that Cain’s offerings were first-fruits even.

[1280] Quod propter gelida Cain incanduit ira. If this, which is Oehler’s and Migne’s reading, be correct, the words *gelida* and *incanduit* seem to be intentionally contrasted, unless *incandescere* be used here in a supposed sense of “growing white,” “turning pale.” *Urere* is used in Latin of heat and cold indifferently. *Calida* would, of course, be a ready emendation; but *gelida* has the advantage of being far more startling.

Hath reeked but now, shall to thy hateful hand
Refuse to render back the cursed seeds
205 Entrusted her; nor shall, if set with herbs,
Produce her fruit: that, torpid, thou shalt dash
Thy limbs against each other with much fear.”……

4. A Strain of the Judgment of the Lord.

(Author Uncertain.)[1281]

Who will for me in fitting strain adapt
Field-haunting muses? and with flowers will grace
The spring-tide's rosy gales? And who will give
The summer harvest's heavy stalks mature?
5 And to the autumn's vines their swollen grapes?
Or who in winter's honour will commend
The olives, ever-peaceful? and will ope
Waters renewed, even at their fountainheads?
And cut from waving grass the leafy flowers?
10 Forthwith the breezes of celestial light
I will attune. Now be it granted me
To meet the lightsome[1282] muses! to disclose
The secret rivers on the fluvial top
Of Helicon,[1283] and gladsome woods that grow
15 'Neath other star.[1284] And simultaneously
I will attune in song the eternal flames;
Whence the sea fluctuates with wave immense:
What power[1285] moves the solid lands to quake;
And whence the golden light first shot its rays
20 On the new world; or who from gladsome clay
Could man have moulded; whence in empty world[1286]
Our race could have upgrown; and what the greed
Of living which each people so inspires;
What things for ill created are; or what
25 Death's propagation; whence have rosy wreaths

[1281] The reader is requested to bear in mind, in reading this piece, tedious in its elaborate struggles after effect, that the constant repetitions of words and expressions with which his patience will be tried, are due to the original. It was irksome to reproduce them; but fidelity is a translator's first law.

[1282] Luciferas.

[1283] Helicon is not named in the original, but it seems to be meant.

[1284] i.e., in another clime or continent. The writer is (or feigns to be) an African. Helicon, of course, is in Europe.

[1285] Virtus.

[1286] Sæculo.

Sweet smell and ruddy hue; what makes the vine
Ferment in gladsome grapes away; and makes
Full granaries by fruit of slender stalks
distended be; or makes the tree grow ripe
’Mid ice, with olives black; who gives to seeds
Their increments of vigour various;
And with her young’s soft shadowings protects
The mother. Good it is all things to know
Which wondrous are in nature, that it may
Be granted us to recognise through all
The true Lord, who light, seas, sky, earth prepared,
And decked with varied star the new-made world;[1287]
And first bade beasts and birds to issue forth;
And gave the ocean’s waters to be stocked
With fish; and gathered in a mass the sands,
With living creatures fertilized. Such strains
With stately[1288] muses will I spin, and waves
Healthful will from their fountainheads disclose:
And may this strain of mine the gladsome shower
Catch, which from placid clouds doth come, and flows
Deeply and all unsought into men’s souls,
And guide it into our new-fumed lands
In copious rills.[1289]
                    Now come: if any one
Still ignorant of God, and knowing naught
Of life to come,[1290] would fain attain to touch
The care-effacing living nymph, and through
The swift waves’ virtue his lost life repair,
And ’scape the penalties of flame eterne,[1291]
And rather win the guerdons of the life
To come, let such remember God is One,

[1287] Mundum.

[1288] Compositis.

[1289] I have endeavoured to give some intelligible sense to these lines; but the absence of syntax in the original, as it now stands, makes it necessary to guess at the meaning as best one may.

[1290] Venturi ævi.

[1291] “But in them nature’s copy’s not *eterne.*”—Shakespeare, *Macbeth*, act iii. scene 2.

Alone the object of our prayers; who ’neath
His threshold hath the whole world poised; Himself
Eternally abiding, and to be
Alway for aye; holding the ages[1292] all;
Alone, before all ages;[1293] unbegotten,
Limitless God; who holds alone His seat
Supernal; supereminent alone
Above high heavens; omnipotent alone;
Whom all things do obey; who for Himself
Formed, when it pleased Him, man for aye; and gave
Him to be pastor of beasts tame, and lord
Of wild; who by a word[1294] could stretch forth heaven;
And with a word could solid earth suspend;
And quicklier than word[1295] had the seas wave
Disjoined;[1296] and man’s dear form with His own hands
Did love to mould; and furthermore did will
His own fair likeness[1297] to exist in him;
And by His Spirit on his countenance
The breath[1298] of life did breathe.
Unmindful he
Of God, such guilt rashly t’ incur! Beyond
The warning’s range he was not ought to touch.[1299]
One fruit illicit, whence he was to know
Forthwith how to discriminate alike
Evil and equity, God him forbade
To touch. What functions of the world[1300] did God

[1292] Sæcula.

[1293] Sæcula.

[1294] *Sermone tenus*: i.e., the exertion (so to speak) needed to do such mighty works only extended to the uttering of a speech; no more was requisite. See for a similar allusion to the contrast between the making of other things and the making of man, the “Genesis,” 30–39.

[1295] Dicto.

[1296] i.e., from the solid mass of earth. See Gen. i. 9, 10.

[1297] Faciem.

[1298] “Auram,” or “breeze.”

[1299] “Immemor ille Dei temere committere tale! Non ultra monitum quidquam contingeret.” Whether I have hit the sense here I know not. In this and in other passages I have punctuated for myself.

[1300] Munera mundi.

Permit to man, and sealed the sweet sweet pledge
Of His own love! and jurisdiction gave
O’er birds, and granted him both deep and soil
To tame, and mandates useful did impart
Of dear salvation! ’Neath his sway He gave
The lands, the souls of flying things, the race
Feathered, and every race, or tame or wild,
Of beasts, and the sea’s race, and monsterforms
Shapeless of swimming things. But since so soon
The primal man by primal crime transgressed
The law, and left the mandates of the Lord
(Led by a wife who counselled all the ills),
By death he ’gan to perish. Woman ’twas
Who sin’s first ill committed, and (the law
Transgressed) deceived her husband. Eve, induced
By guile, the thresholds oped to death, and proved
To her own self, with her whole race as well,
A procreatrix of funereal woes.
Hence unanticipated wickedness,
Hence death, like seed, for aye, is scattered. Then
More frequent grew atrocious deed; and toil
More savage set the corrupt orb astir:
(This lure the crafty serpent spread, inspired
By envy’s self:) then peoples more invent
Practices of ill deeds; and by ill deeds
Gave birth to seeds of wickedness.
And so
The only Lord, whose is the power supreme.
Who o’er the heights the summits holds of heaven
Supreme, and in exalted regions dwells 137
In lofty light for ages, mindful too
Of present time, and of futurity
Prescient beforehand, keeps the progeny
Of ill-desert, and all the souls which move
By reason’s force much-erring man—nor less
Their tardy bodies governs He—against
The age decreed, so soon as, stretched in death,
Men lay aside their ponderous limbs, and light

As air, shall go, their earthly bonds undone,
And take in diverse parts their proper spheres
(But some He bids be forthwith by glad gales
Recalled to life, and be in secret kept
To wait the decreed law's awards, until
Their bodies with resuscitated limbs
Revive.[1301]) Then shall men 'gin to weigh the awards
Of their first life, and on their crime and faults
To think, and keep them for their penalties
Which will be far from death; and mindful grow
Of pious duties, by God's judgments taught;
To wait expectant for their penalty
And their descendants', fruit of their own crime;
Or else to live wholly the life of sheep,[1302]
Without a name; and in God's ear, now deaf,
Pour unavailing weeping. Shall not God
Almighty, 'neath whose law are all things ruled,
Be able after death life to restore?
Or is there ought which the creation's Lord
Unable seems to do? If, darkness chased,
He could outstretch the light, and could compound
All the world's mass by a word suddenly,
And raise by potent voice all things from *nought*,
Why out of *somewhat*[1303] could He not compound
The well-known shape which erst had been, which He
Had moulded formerly; and bid the form
Arise assimilated to Himself
Again? Since God's are all things, earth the more
Gives Him all back; for she will, when He bids,

[1301] These lines, again, are but a guess at the meaning of the original, which is as obscure as defiance of grammar can well make it. The sense seems to be, in brief, that while the vast majority are, immediately on their death, shut up in Hades to await the "decreed age," i.e., the day of judgment, some, like the children raised by Elijah and Elisha, the man who revived on touching Elisha's bones, and the like, are raised *to die again*. Lower down it will be seen that the writer believes that the saints who came out of their graves after our Lord's resurrection (see Matt. xxvii. 51–54) did *not* die again.

[1302] Cf. Ps. xlix. 14 (xlviii. 15 in LXX.).

[1303] i.e., the dust into which our bodies turn.

Unweave whate'er she woven had before.
If one, perhaps, laid on sepulchral pyre,
The flame consumed; or one in its blind waves
The ocean have dismembered; if of one
The entrails have, in hunger, satisfied
The fishes; or on any's limbs wild beasts
Have fastened cruel death; or any's blood,
His body reft by birds, unhid have lain:
Yet shall they not wrest from the mighty Lord
His latest dues. Need is that men appear
Quickened from death 'fore God, and at His bar
Stand in their shapes resumed. Thus arid seeds
Are drops into the vacant lands, and deep
In the fixt furrows die and rot: and hence
Is not their surface[1304] animated soon
With stalks repaired? and do they[1305] not grow strong
And yellow with the living grains? and, rich
With various usury,[1306] new harvests rise
In mass? The stars all set, and, born again,
Renew their sheen; and day dies with its light
Lost in dense night; and now night wanes herself
As light unveils creation presently;
And now another and another day
Rises from its own stars; and the sun sets,
Bright as it is with splendour—bearing light;
Light perishes when by the coming eve
The world[1307] is shaded; and the phœnix lives
By her own soot[1308] renewed, and presently
Rises, again a bird, O wondrous sight!
After her burnings! The bare tree in time
Shoots with her leaves; and once more are her boughs
Curved by the germen of the fruits.

[1304] i.e., the surface or ridge of the furrows.

[1305] i.e., the furrows.

[1306] "Some thirty-fold, some sixty-fold, some an hundred-fold." See the parable of the sower.

[1307] Mundo.

[1308] Fuligine.

While then
The world[1309] throughout is trembling at God's voice,
And deeply moved are the high air's powers,[1310]
Then comes a crash unwonted, then ensue
Heaven's mightiest murmurs, on the approach of God,
The whole world's[1311] Judge! His countless ministers
Forthwith conjoin their rushing march, and God
With majesty supernal fence around.
Angelic bands will from the heaven descend
To earth; all, God's host, whose is faculty
Divine; in form and visage spirits all
Of virtue: in them fiery vigour is;
Rutilant are their bodies; heaven's might
Divine about them flashes; the whole orb
Hence murmurs; and earth, trembling to her depths
(Or whatsoe'er her bulk is[1312]), echoes back
The roar, parturient of men, whom she,
Being bidden, will with grief upyield.[1313] All stand
In wonderment. At last disturbed are
The clouds, and the stars move and quake from height
Of sudden power.[1314] When thus God comes, with voice
Of potent sound, at once throughout all realms
The sepulchres are burst, and every ground

[1309] Mundo.

[1310] Virtutibus. Perhaps the allusion is to Eph. ii. 2, Matt. xxiv. 29, Luke xxi. 26.

[1311] Mundi.

[1312] Vel quanta est. If this be the right sense, the words are probably inserted, because the conflagration of "the earth and the works that are therein" predicted in 2 Pet. iii. 10, and referred to lower down in this piece, is supposed to have begun, and thus the "depths" of the earth are supposed to be already diminishing.

[1313] I have ventured to alter one letter of the Latin; and for "quos reddere jussa do*c*ebit," read "quos reddere jussa do*l*ebit." If the common reading be retained, the only possible meaning seems to be "whom she will teach to render (to God) His commands," i.e., to render obedience to them; or else, "to render (to God) what they are bidden to render," i.e., an account of themselves; and earth, as their mother, giving them birth out of her womb, is said to teach them to do this. But the emendation, which is at all events simple, seems to give a better sense: "being bidden to render the dead, whom she is keeping, up, earth will grieve at the throes it causes her, but will do it."

[1314] Subitæ virtutis ab alto.

Outpours bones from wide chasms, and opening sand
Outbelches living peoples; to the hair[1315]
The members cleave; the bones inwoven are
With marrow; the entwined sinews rule
The breathing bodies; and the veins 'gin throb
With simultaneously infused blood:
And, from their caves dismissed, to open day
Souls are restored, and seek to find again
Each its own organs, as at their own place
They rise. O wondrous faith! Hence every age
Shoots forth; forth shoots from ancient dust the host
Of dead. Regaining light, there rise again
Mothers, and sires, and high-souled youths, and boys,
And maids unwedded; and deceased old men
Stand by with living souls; and with the cries
Of babes the groaning orb resounds.[1316] Then tribes
Various from their lowest seats will come:
Bands of the Easterns; those which earth's extreme
Sees; those which dwell in the downsloping clime
Of the mid-world, and hold the frosty star's
Riphæan citadels. Every colonist
Of every land stands frighted here: the boor;
The son of Atreus[1317] with his diadem
Of royalty put off; the rich man mixt
Coequally in line with pauper peers.
Deep tremor everywhere: then groans the orb
With prayers; and peoples stretching forth their hands
Grow stupid with the din!
The Lord Himself
Seated, is bright with light sublime; and fire
Potent in all the Virtues[1318] flashing shines.
And on His high-raised throne the Heavenly One
Coruscates from His seat; with martyrs hemmed

[1315] Comis, here "the heads."

[1316] This passage is imitated from Virgil, *Æn.*, vi. 305 sqq.; *Georg.*, iv. 475 sqq.

[1317] i.e., "the king." The "Atridæ" of Homer are referred to,—Agamemnon "king of men," and Menelaus.

[1318] Or, "Powers."

(A dazzling troop of men), and by His seers
Elect accompanied (whose bodies bright
Effulgent are with snowy stoles), He towers
Above them. And now priests in lustrous robes
Attend, who wear upon their marked[1319] front
Wreaths golden-red; and all submissive kneel
And reverently adore. The cry of all
Is one: "O Holy, Holy Holy, God!"
To these[1320] the Lord will mandate give, to range
The people in twin lines; and orders them
To set apart by number the depraved;
While such as have His biddings followed
With placid words He calls, and bids them, clad
With vigour—death quite conquered—ever dwell
Amid light's inextinguishable airs,
Stroll through the ancients' ever blooming realm,
Through promised wealth, through ever sunny swards,
And in bright body spend perpetual life.
A place there is, beloved of the Lord,
In Eastern coasts, where light is bright and clear,
And healthier blows the breeze; day is eterne,
Time changeless: 'tis a region set apart
By God, most rich in plains, and passing blest,
In the meridian[1321] of His cloudless seat.
There gladsome the air, and is in light
Ever to be; soft is the wind, and breathes
Life-giving blasts; earth, fruitful with a soil
Luxuriant, bears all things; in the meads
Flowers shed their fragrance; and upon the plains
The purple—not in envy—mingles all
With golden-ruddy light. One gladsome flower,
With its own lustre clad, another clothes;
And here with many a seed the dewy fields

[1319] Insigni. The allusion seems to be to Ezek. ix. 4, 6, Rev. vii. 3 et seqq., xx. 3, 4, and to the inscribed mitre of the Jewish high priest, see Ex. xxviii. 36; xxxix. 30.

[1320] I have corrected "*his*" for "*hic*." If the latter be retained, it would seem to mean "hereon."

[1321] Cardine, i.e., the *hinge* as it were upon which the sun turns in his course.

Are dappled, and the snowy tilths are crisped
With rosy flowers. No region happier
Is known in other spots; none which in look
Is fairer, or in honour more excels.
270 Never in flowery gardens are there born
Such lilies, nor do such upon our plains
Outbloom; nor does the rose so blush, what time,
New-born, ’tis opened by the breeze; nor is
The purple with such hue by Tyrian dye
275 Imbued. With coloured pebbles beauteous gleams
The gem: here shines the prasinus;[1322] there glows
The carbuncle; and giant-emerald
Is green with grassy light. Here too are born
The cinnamons, with odoriferous twigs;
280 And with dense leaf gladsome amomum joins
Its fragrance. Here, a native, lies the gold
Of radiant sheen; and lofty groves reach heaven
In blooming time, and germens fruitfullest
Burden the living boughs. No glades like these
285 Hath Ind herself forth-stretcht; no tops so dense
Rears on her mount the pine; nor with a shade
So lofty-leaved is her cypress crisped;
Nor better in its season blooms her bough
In spring-tide. Here black firs on lofty peak
290 Bloom; and the only woods that know no hail
Are green eternally: no foliage falls;
At no time fails the flower. There, too, there blooms
A flower as red as Tarsine purple is:
A rose, I ween, it is (red hue it has,
295 An odour keen); such aspect on its leaves
It wears, such odour breathes. A tree it[1323] stands,
With a new flower, fairest in fruits; a crop
Life-giving, dense, its happy strength does yield.
Rich honies with green cane their fragrance join,
300 And milk flows potable in runners full;

[1322] See the “Genesis,” 73.

[1323] Or, “there.” The question is, whether a different tree is meant, or the rose just spoken of.

And with whate'er that sacred earth is green,
It all breathes life; and there Crete's healing gift[1324]
Is sweetly redolent. There, with smooth tide,
Flows in the placid plains a fount: four floods
Thence water parted lands.[1325] The garden robed
With flowers, I wot, keeps ever spring; no cold
Of wintry star varies the breeze; and earth,
After her birth-throes, with a kindlier blast
Repairs. Night there is none; the stars maintain
Their darkness; angers, envies, and dire greed
Are absent; and out-shut is fear, and cares
Driven from the threshold. Here the Evil One
Is homeless; he is into worthy courts
Out-gone, nor is't e'er granted him to touch
The glades forbidden. But here ancient faith
Rests in elect abode; and life here treads,
Joying in an eternal covenant;
And health[1326] without a care is gladsome here
In placid tilths, ever to live and be
Ever in light.
Here whosoe'er hath lived
Pious, and cultivant of equity
And goodness; who hath feared the thundering God
With mind sincere; with sacred duteousness
Tended his parents; and his other life[1327]
Spent ever crimeless; or who hath consoled
With faithful help a friend in indigence;
Succoured the over-toiling needy one,
As orphans' patron, and the poor man's aid;
Rescued the innocent, and succoured them
When press with accusation; hath to guests
His ample table's pledges given; hath done

[1324] This seems to be *marshmallows.*

[1325] Here again it is plain that the writer is drawing his description from what we read of the garden of Eden.

[1326] "Salus," health (probably) in its widest sense, both bodily and mental; or perhaps "safety," "salvation."

[1327] Reliquam vitam, i.e., apparently his life in all other relations; unless it mean his life *after his parents' death*, which seems less likely.

All things divinely; pious offices
Enjoined; done hurt to none; ne’er coveted
Another’s: such as these, exulting all
In divine praises, and themselves at once
Exhorting, raise their voices to the stars;
Thanksgivings to the Lord in joyous wise
They psalming celebrate; and they shall go
Their harmless way with comrade messengers.
When ended hath the Lord these happy gifts,
And likewise sent away to realms eterne
The just, then comes a pitiable crowd
Wailing its crimes; with parching tears it pours
All groans effusely, and attests[1328] in acts
With frequent ululations. At the sight
Of flames, their merit’s due, and stagnant pools
Of fire, wrath’s weapons, they ’gin tremble all.[1329]
Them an angelic host, upsnatching them,
Forbids to pray, forbids to pour their cries
(Too late!) with clamour loud: pardon withheld,
Into the lowest bottom they are hurled!
O miserable men! how oft to you
Hath Majesty divine made itself known!
The sounds of heaven ye have heard; have seen
Its lightnings; have experienced its rains
Assiduous; its ires of winds and hail!
How often nights and days serene do make
Your seasons—God’s gifts—fruitful with fair yields!
Roses were vernal; the grain’s summer-tide
Failed not; the autumn variously poured
Its mellow fruits; the rugged winter brake
The olives, icy though they were: ’twas God
Who granted all, nor did His goodness fail.
At God earth trembled; on His voice the deep
Hung, and the rivers trembling fled and left

[1328] i.e., “appeals to.” So Burke: “I *attest* the former, I *attest* the coming generations.” This “attesting of its acts” seems to refer to Matt. xxv. 44. It appeals to them in hope of mitigating its doom.

[1329] This seems to be the sense. The Latin stands thus: “Flammas pro meritis, stagnantia tela tremiscunt.”

Sands dry; and every creature everywhere
Confesses God! Ye (miserable men!)
Have heaven's Lord and earth's denied; and oft
(Horrible!) have God's heralds put to flight;[1330]
And rather slain the just with slaughter fell;
And, after crime, fraud ever hath in you
Inhered. Ye then shall reap the natural fruit
Of your iniquitous sowing. That God is
Ye know; yet are ye wont to laugh at Him.
Into deep darkness ye shall go of fire
And brimstone; doomed to suffer glowing ires
In torments just.[1331] God bids your bones descend
To[1332] penalty eternal; go beneath
The ardour of an endless raging hell;[1333]
Be urged, a seething mass, through rotant pools
Of flame; and into threatening flame He bids
The elements convert; and all heaven's fire
Descend in clouds.
                                        Then greedy Tartarus
With rapid fire enclosed is; and flame
Is fluctuant within with tempest waves;
And the whole earth her whirling embers blends!
There is a flamy furrow; teeth acute
Are turned to plough it, and for all the years[1334]
The fiery torrent will be armed: with force
Tartarean will the conflagrations gnash
Their teeth upon the world.[1335] There are they scorched
In seething tide with course precipitate;
Hence flee; thence back are borne in sharp career;
The savage flame's ire meets them fugitive!

[1330] Or, "banished."

[1331] I adopt the correction (suggested in Migne) of just*is* for just*as*.

[1332] This is an extraordinary use for the Latin dative; and even if the meaning be "*for* (i.e., to suffer) penalty eternal," it is scarcely less so.

[1333] Gehennæ.

[1334] Or, "*in* all the years:" but see note 5 on this page.

[1335] Mundo.

And now at length they own the penalty
Their own, the natural issue of their crime.
And now the reeling earth, by not a swain
Possest, is by the sea's profundity
Prest, at her farthest limit, where the sun
(His ray out-measured) divides the orb,
And where, when traversed is the world,[1336] the stars
Are hidden. Ether thickens. O'er the light
Spreads sable darkness; and the latest flames
Stagnate in secret rills. A place there is
Whose nature is with sealed penalties
Fiery, and a dreadful marsh white-hot
With heats infernal, where, in furnaces
Horrific, penal deed roars loud, and seethes,
And, rushing into torments, is up-caught
By the flame's vortex wide; by savage wave
And surge the turbid sand all mingled is
With miry bottom. Hither will be sent,
Groaning, the captive crowd of evil ones,
And wickedness (the sinful body's train)
To burn! Great is the beating there of breasts,
By bellowing of grief accompanied;
Wild is the hissing of the flames, and thence
The ululation of the sufferers!
And flames, and limbs sonorous,[1337] will outrise
Afar: more fierce will the fire burn; and up
To th' upper air the groaning will be borne.
Then human progeny its bygone deeds
Of ill will weigh; and will begin to stretch
Heavenward its palms; and then will wish to know
The Lord, whom erst it would not know, what time
To know Him had proved useful to them. There,
His life's excesses, handiworks unjust,
And crimes of savage mind, each will confess,

[1336] Mundo.

[1337] "Artusque sonori," i.e., probably the arms and hands with which (as has been suggested just before) the sufferers beat their unhappy breasts.

And at the knowledge of the impious deeds
Of his own life will shudder. And now first,
Whoe’er erewhile cherished ill thoughts of God;
Had worshipped stones unsteady, lyingly
Pretending to divinity; hath e’er
Made sacred to gore-stained images
Altars; hath voiceless pictured figures feared;
Hath slender shades of false divinity
Revered; whome’er ill error onward hath
Seduced; whoe’er was an adulterer,
Or with the sword had slain his sons; whoe’er
Had stalked in robbery; whoe’er by fraud
His clients had deferred; whoe’er with mind
Unfriendly had behaved himself, or stained
His palms with blood of men, or poison mixt
Wherein death lurked, or robed with wicked guise
His breast, or at his neighbour’s ill, or gain
Iniquitous, was wont to joy; whoe’er
Committed whatsoever wickedness
Of evil deeds: him mighty heat shall rack,
And bitter fire; and these all shall endure,
In passing painful death, their punishment.
Thus shall the vast crowd lie of mourning men!
This oft as holy prophets sang of old,
And (by God’s inspiration warned) oft told
The future, none (’tis pity!) none (alas!)
Did lend his ears. But God Almighty willed
His guerdons to be known, and His law’s threats
’Mid multitudes of such like signs promulged.
He ’stablished them[1338] by sending prophets more,
These likewise uttering words divine; and some,
Roused from their sleep, He bids go from their tombs
Forth with Himself, when He, His own tomb burst,
Had risen. Many ’wildered were, indeed,
To see the tombs agape, and in clear light
Corpses long dead appear; and, wondering

[1338] i.e., the “guerdons” and the “threats.”

465 At their discourses pious, dulcet words!
Starward they stretch their palms at the mere sound,[1339]
And offer God and so—victorious Christ
Their gratulating homage. Certain 'tis
That *these* no more re-sought their silent graves,
470 Nor were retained within earth's bowels shut;[1340]
But the remaining host reposes now
In lowliest beds, until—time's circuit run—
That great day do arrive.
Now all of you
Own the true Lord, who alone makes this soul
475 Of ours to see His light[1341] and can the same
(To Tartarus sent) subject to penalties;
And to whom all the power of life and death
Is open. Learn that God *can* do whate'er
He list; for 'tis enough for Him to *will*,
480 And by mere speaking He achieves the deed;
And Him nought plainly, by withstanding, checks.
He is my God alone, to whom I trust
With deepest senses. But, since death concludes
Every career, let whoe'er *is* to-day
485 Bethink him over all things in his mind.
And thus, while life remains, while 'tis allowed
To see the light and change your life, before
The limit of allotted age o'ertake
You unawares, and that last day, which[1342] is
490 By death's law fixt, your senseless eyes do glaze,
Seek what remains worth seeking: watchful be
For dear salvation; and run down with ease
And certainty the good course. Wipe away
By pious sacred rites your past misdeeds
495 Which expiation need; and shun the storms,

[1339] "Ipsa voce," unless it mean "voice and all," i.e., and their voice as well as their palms.

[1340] See note 1, p. 137.

[1341] Here again a correction suggested in Migne's ed., of "su*am* luc*em*" for "su*a* luc*e*," is adopted.

[1342] "Qui" is read here, after Migne's suggestion, for "quia;" and Oehler's and Migne's punctuation both are set aside.

The too uncertain tempests, of the world.[1343]
Then turn to right paths, and keep sanctities.
Hence from your gladsome minds depraved crime
Quite banish; and let long-inveterate fault
Be washed forth from your breast; and do away
Wicked ill-stains contracted; and appease
Dread God by prayers eternal; and let all
Most evil mortal things to living good
Give way: and now at once a new life keep
Without a crime; and let your minds begin
To use themselves to good things and to true:
And render ready voices to God's praise.
Thus shall your piety find better things
All growing to a flame; thus shall ye, too,
Receive the gifts of the celestial life;[1344]
And, to long age, shall ever live with God,
Seeing the starry kingdom's golden joys.

[1343] Mundi.

[1344] Or, "assume the functions of the heavenly life."

5. Five Books in Reply to Marcion.

142

(Author Uncertain.)

Book I.—Of the Divine Unity, and the Resurrection of the Flesh.

Part I.—Of the Divine Unity.

After the Evil One’s impiety
Profound, and his life-grudging mind, entrapped
Seducèd men with empty hope, it laid
Them bare, by impious suasion to false trust
In him,—not with impunity, indeed;
For he forthwith, as guilty of the deed,
And author rash of such a wickedness,
Received deserved maledictions. Thus,
Thereafter, maddened, he, most desperate foe,
Did more assail and instigate men’s minds
In darkness sunk. He taught them to forget
The Lord, and leave sure hope, and idols vain
Follow, and shape themselves a crowd of gods,
Lots, auguries, false names of stars, the show
Of being able to o’errule the births
Of embryos by inspecting entrails, and
Expecting things to come, by hardihood
Of dreadful magic’s renegadoes led,
Wondering at a mass of feigned lore;
And he impelled them headlong to spurn life,
Sunk in a criminal insanity;
To joy in blood; to threaten murders fell;
To love the wound, then, in their neighbour’s flesh;
Or, burning, and by pleasure’s heat entrapped,
To transgress nature’s covenants, and stain
Pure bodies, manly sex, with an embrace
Unnameable, and uses feminine
Mingled in common contact lawlessly;
Urging embraces chaste, and dedicate
To generative duties, to be held
For intercourse obscene for passion’s sake.
Such in time past his deeds, assaulting men,

Through the soul's lurking-places, with a flow
Of scorpion-venom,—not that men would blame
35 Him, for they followed of their own accord:
His suasion was in guile; in freedom man
Performed it.
Whileas the perfidious one
Continuously through the centuries[1345]
Is breathing such ill fumes, and into hearts
40 Seduced injecting his own counselling
And hoping in his folly (alas!) to find
Forgiveness of his wickedness, unware
What sentence on his deed is waiting him;
With words of wisdom's weaving,[1346] and a voice
45 Presaging from God's Spirit, speak a host
Of prophets. Publicly he[1347] does not dare
Nakedly to speak evil of the Lord,
Hoping by secret ingenuity
He possibly may lurk unseen. At length
50 The soul's Light[1348] as the thrall of flesh is held;
The hope of the despairing, mightier
Than foe, enters the lists; the Fashioner,
The Renovator, of the body He;
True Glory of the Father; Son of God;
55 Author unique; a Judge and Lord He came,
The orb's renowned King; to the opprest
Prompt to give pardon, and to loose the bound;
Whose friendly aid and penal suffering
Blend God and renewed man in one. With child
60 Is holy virgin: life's new gate opes; words
Of prophets find their proof, fulfilled by facts;
Priests[1349] leave their temples, and—a star their guide—
Wonder the Lord so mean a birth should choose.

[1345] Sæcula.

[1346] The "tectis" of the edd. I have ventured to alter to "textis," which gives (as in my text) a far better sense.

[1347] i.e., the Evil One.

[1348] i.e., the Son of God.

[1349] i.e., the Magi.

Waters—sight memorable!—turn to wine;
Eyes are restored to blind; fiends trembling cry,
Outdriven by His bidding, and own Christ!
All limbs, already rotting, by a word
Are healed; now walks the lame; the deaf forthwith
Hears hope; the maimed extends his hand; the dumb
Speaks mighty words: sea at His bidding calms,
Winds drop; and all things recognise the Lord:
Confounded is the foe, and yields, though fierce,
Now triumphed over, to unequal[1350] arms!
When all his enterprises now revoked
He[1351] sees; the flesh, once into ruin sunk,
Now rising; man—death vanquisht quite—to heavens
Soaring; the peoples sealed with holy pledge
Outpoured;[1352] the work and envied deeds of might
Marvellous;[1353] and hears, too, of penalties
Extreme, and of perpetual dark, prepared
For himself by the Lord by God's decree
Irrevocable; naked and unarmed,
Damned, vanquisht, doomed to perish in a death
Perennial, guilty now, and sure that he
No pardon has, a last impiety
Forthwith he dares,—to scatter everywhere
A word for ears to shudder at, nor meet
For voice to speak. Accosting men cast off
From God's community,[1354] men wandering

[1350] i.e., arms which *seemed* unequal; for the cross, in which Christ *seemed* to be vanquished, was the very means of His triumph. See Col. ii. 14, 15.

[1351] i.e., the Enemy.

[1352] i.e., with the Holy Spirit, the "Pledge" or "Promise" of the Father (see Acts i. 4, 5), "outpoured" upon "the peoples"—both Jewish and Gentile—on the day of Pentecost and many subsequent occasions; see, for instances, Acts x. and xix.

[1353] The "mirandæ virtutis opus, invisaque facts," I take to be the miracles wrought by the apostles through the might (virtus) of the Spirit, as we read in the Acts. These were objects of "envy" to the Enemy, and to such as—like Simon Magus, of whom we find record—were his servants.

[1354] i.e., excommunicated, as Marcion was. The "last impiety" (*extremum nefas*), or "last atrocity" (*extremum facinus*),—see 218, lower down—seems to mean the introduction of *heretical teaching*.

90 Without the light, found mindless, following
Things earthly, them he teaches to become
Depraved teachers of depravity.
By[1355] them he preaches that there are two Sires,
And realms divided: ill’s cause is the Lord[1356]
95 Who built the orb, fashioned breath-quickened flesh,
And gave the law, and by the seers’ voice spake.
Him he affirms not *good*, but owns Him *just*;
Hard, cruel, taking pleasure fell in war;
In judgment dreadful, pliant to no prayers.
100 His suasion tells of other one, to none
E’er known, who nowhere is, a deity
False, nameless, constituting nought, and who
Hath spoken precepts none. Him he calls *good*;
Who judges none, but spares all equally,
105 And grudges life to none. No judgment waits
The guilty; so he says, bearing about
A gory poison with sweet honey mixt
For wretched men. That flesh can rise—to which
Himself was cause of ruin, which he spoiled
110 Iniquitously with contempt (whence,[1357] cursed,
He hath grief without end), its ever-foe,—
He doth deny; because with various wound
Life to expel and the salvation whence
He fell he strives: and therefore says that Christ
115 Came suddenly to earth,[1358] but was not made,
By any compact, partner of the flesh;

[1355] This use of the ablative, though quite against classical usage, is apparently admissible in late Latinity. It seems to me that the “his” *is* an ablative here, the men being regarded for the moment as merely *instruments*, not *agents*; but it *may* be a dative ="*to* these he preaches,” etc., i.e., he dictates *to* them what they afterwards are to teach in public.

[1356] It must be borne in mind that “Dominus” (the Lord), and “Deus” (God), are kept as distinct terms throughout this piece.

[1357] i.e., for which reason.

[1358] i.e., as Marcion is stated by some to have taught, in the fifteenth year of Tiberius; founding his statement upon a perverted reading of Luke iii. 1. It will be remembered that Marcion only used St. Luke’s Gospel, and that in a mutilated and corrupted form.

But Spirit-form, and body feigned beneath
A shape imaginary, seeks to mock
Men with a semblance that what is not is.
120 Does this, then, become God, to sport with men
By darkness led? to act an impious lie?
Or falsely call Himself a man? He walks,
Is carried, clothed, takes due rest, handled is,
Suffers, is hung and buried: man's are all
125 Deeds which, in holy body conversant,
But sent by God the Father, who hath all
Created, He did perfect properly,
Reclaiming not another's but His own;
Discernible to peoples who of old
130 Were hoping for Him by His very work,
And through the prophets' voice to the round world[1359]
Best known: and now they seek an unknown Lord,
Wandering in death's threshold manifest,
And leave behind the known. False is their faith,
135 False is their God, deceptive their reward,
False is their resurrection, death's defeat
False, vain their martyrdoms, and e'en Christ's name
An empty sound: whom, teaching that He came
Like magic mist, they (quite demented) own
140 To be the actor of a lie, and make
His passion bootless, and the populace[1360]
(A feigned one!) without crime! Is God *thus* true?
Are *such* the honours rendered to the Lord?
Ah! wretched men! gratuitously lost
145 In death ungrateful! Who, by blind guide led,
Have headlong rushed into the ditch![1361] and as
In dreams the fancied rich man in his store
Of treasure doth exult, and with his hands
Grasps it, the sport of empty hope, so ye, so
150 Deceived, are hoping for a shadow vain

[1359] Orbi.

[1360] i.e., of the Jews.

[1361] "In fossa," i.e., as Fabricius (quoted in Migne's ed.) explains it, "in *de*fossa." It is the past part. of *fodio*.

Of guerdon!
Ah! ye silent laughingstocks,
Or doomed prey, of the dragon, do ye hope,
Stern men, for death in room of gentle peace?[1362]
Dare ye blame God, who hath works
So great? in whose earth, ’mid profuse displays
Of His exceeding parent-care, His gifts
(Unmindful of Himself!) ye largely praise,
Rushing to ruin! do ye reprobate—
Approving of the works—the Maker’s self,
The world’s[1363] Artificer, whose work withal
Ye are yourselves? Who gave those little selves
Great honours; sowed your crops; made all the brutes[1364]
Your subjects; makes the seasons of the year
Fruitful with stated months; grants sweetnesses,
Drinks various, rich odours, jocund flowers,
And the groves’ grateful bowers; to growing herbs
Grants wondrous juices; founts and streams dispreads
With sweet waves, and illumes with stars the sky
And the whole orb: the infinite sole Lord,
Both Just and Good; known by His work; to none
By aspect known; whom nations, flourishing
In wealth, but foolish, wrapped in error’s shroud,
(Albeit ’tis beneath an alien name
They praise Him, yet) their Maker knowing! dread
To blame: nor e’en one[1365]—save you, hell’s new gate!—
Thankless, ye choose to speak ill of your Lord!
These cruel deadly gifts the Renegade
Terrible has bestowed, through Marcion—thanks
To Cerdo’s mastership—on you; nor comes

[1362] If this line be correct,—“Speratis pro pace truces homicidia blanda,”—though I cannot see the propriety of the “truces” in it, it seems to mean, “Do ye hope or expect that the master you are serving will, instead of the gentle peace he promises you, prove a murderer and lead you to death? No, you do not expect it; but so it is.”

[1363] Mundi.

[1364] Animalia.

[1365] The sentence breaks off abruptly, and the verb which should apparently have gone with “e’en one” is joined to the “ye” in the next line.

180 The thought into your mind that, from Christ's name
Seduced, Marcion's name has carried you
To lowest depths.[1366] Say of His many acts
What one displeases you? or what hath God
Done which is not to be extolled with praise?
185 Is it that He permits you, all too long,
(Unworthy of His patience large,) to see
Sweet light? you, who read truths,[1367] and, docking them,
Teach these your falsehoods, and approve as past
Things which are yet to be?[1368] What hinders, else,
190 That *we* believe *your* God incredible?[1369]
Nor marvel is't if, practiced as he[1370] is,
He captived you unarmed, persuading you
There are two Fathers (being damned by One),
And all, whom he had erst seduced, are gods;
195 And after that dispread a pest, which ran
With multiplying wound, and cureless crime,
To many. Men unworthy to be named,
Full of all magic's madness, he induced
To call themselves "Virtue Supreme;" and feign

[1366] The Latin is:— "Nec venit in mentem quod vos, a nomine Christi Seductos, ad Marcionis tulit infima nomen." The rendering in my text, I admit, involves an exceedingly harsh construction of the Latin, but I see not how it is to be avoided; unless either (1) we take *nomen* absolutely, and "ad Marcionis infima" together, and translate, "A name has carried you to Marcion's lowest depths;" in which case the question arises, What name is meant? can it be the name "Electi"? Or else (2) we take "tulit" as referring to the "terrible renegade," i.e., the arch-fiend, and "infima" as in apposition with "ad Marcionis nomen," and translate, "He has carried you to the name of Marcion—deepest degradation."

[1367] i.e., the Gospels and other parts of Holy Scripture.

[1368] i.e., I take it, the resurrection. Cf. 2 Tim. ii. 17, 18.

[1369] Whether this be the sense (i.e., "either tell us what it is which displeases you in *our* God, whether it be His too great patience in bearing with you, or what; or else tell us what is to hinder *us* from believing *your* God to be an *incredible* being") of this passage, I will not venture to determine. The last line in the edd. previous to Oehler's ran: "Aut incredibile quid differt credere vestrum?" Oehler reads "incredibil*em*" (sc. Deum), which I have followed; but he suggests, "Aut incredibil*em qui* differt *cædere* vestrum?" Which may mean "or else"—i.e., if it were not for his "too great patience"—"why"—"qui"—"does He delay to smite your incredible god?" and thus challenge a contest and prove His own superiority.

[1370] i.e., the "terrible renegade."

(With harlot comrade) fresh impiety;
To roam, to fly.[1371] He is the insane god
Of Valentine, and to his Æonage
Assigned heavens thirty, and Profundity
Their sire.[1372] He taught two baptisms, and led
The body through the flame. That there are gods
So many as the year hath days, he bade
A Basilides to believe, and worlds
As many. Marcus, shrewdly arguing
Through numbers, taught to violate chaste form
'Mid magic's arts; taught, too, that the Lord's cup
Is an oblation, and by prayers is turned
To blood. His[1373] suasion prompted Hebion
To teach that Christ was born from human seed;
He taught, too, circumcision, and that room
Is still left for the Law, and, though Law's founts
Are lost,[1374] its elements must be resumed.
Unwilling am I to protract in words
His last atrocity, or to tell all
The causes, or the names at length. Enough
It is to note his many cruelties
Briefly, and the unmentionable men,
The dragon's organs fell, through whom he now,
Speaking so much profaneness, ever toils
To blame the Maker of the world.[1375] But come;
Recall your foot from savage Bandit's cave,
While space is granted, and to wretched men
God, patient in perennial parent-love,

[1371] The reference here is to Simon Magus; for a brief account of whom, and of the other heretics in this list, down to Hebion inclusive, the reader is referred to the *Adv. omn. Hær.*, above. The words "to roam, to fly," refer to the alleged wanderings of Simon with his paramour Helen, and his reported attempt (at Rome, in the presence of St. Peter) to fly. The tale is doubtful.

[1372] The Latin runs thus:— "Et ævo Triginta tribuit cælos, patremque Profundum." But there seems a confusion between Valentine and his æons and Basilides and his heavens. See the *Adv. omn. Hær.*, above.

[1373] i.e., the Evil One's, as before.

[1374] i.e., probably Jerusalem and the temple there.

[1375] Mundi.

Condones all deeds through error done! Believe
Truly in the true Sire, who built the orb;
230 Who, on behalf of men incapable
To bear the law, sunk in sin’s whirlpool, sent
The true Lord to repair the ruin wrought,
And bring them the salvation promised
Of old through seers. He who the mandates gave
235 Remits sins too. Somewhat, deservedly,
Doth He exact, because He formerly
Entrusted somewhat; or else bounteously,
As Lord, condones as it were debts to slaves:
Finally, peoples shut up ’neath the curse,
240 And meriting the penalty, Himself
Deleting the indictment, bids be washed!

Part II.—Of the Resurrection of the Flesh.

The *whole* man, then, believes; the *whole* is washed;
Abstains from sin, or truly suffers wounds
For Christ’s name’s sake: he rises a true[1376] man,
245 Death, truly vanquish, shall be mute. But not
Part of the man,—his *soul*,—her own part[1377] left
Behind, will win the palm which, labouring
And wrestling in the course, combinedly
And simultaneously with *flesh*, she earns.
250 Great crime it were for two in chains to bear
A weight, of whom the one were affluent
The other needy, and the wretched one
Be spurned, and guerdons to the happy one
Rendered. Not so the Just—fair Renderer
255 Of wages—deals, both good and just, whom we
Believe Almighty: to the thankless kind
Full is His will of pity. Nay, whate’er
He who hath greater mortal need[1378] doth need[1379]

[1376] Oehler’s “versus” (="changed the man rises”) is set aside for Migne’s “verus.” Indeed it is probably a misprint.

[1377] i.e., her own dwelling or “quarters,”—the body, to wit, if the reading “sua parte” be correct.

[1378] Egestas.

[1379] Eget.

That, by advancement, to his comrade he
May equalled be, that will the affluent
Bestow the rather unsolicited:
So are we bidden to believe, and not
Be willing to cast blame unlawfully
On the Lord in our teaching, as if He
Were one to raise the *soul*, as having met
With ruin, and to set her free from death
So that the granted faculty of life
Upon the ground of sole desert (because
She bravely acted), should abide with her;[1380]
While she who ever shared the common lot
Of toil, the *flesh*, should to the earth be left,
The prey of a perennial death. Has, then,
The *soul* pleased God by acts of fortitude?
By no means could she Him have pleased alone
Without the *flesh*. Hath she borne penal bonds?[1381]
The flesh sustained upon her limbs the bonds.
Contemned she death? But she hath left the *flesh*
Behind in death. Groaned she in pain?
The *flesh* is slain and vanquisht by the wound. Repose
Seeks she? The *flesh*, spilt by the sword in dust,
Is left behind to fishes, birds, decay,
And ashes; torn she is, unhappy one!
And broken; scattered, she melts away.
Hath she not earned to rise? for what could she
Have e'er committed, lifeless and alone?
What so life-grudging[1382] cause impedes, or else
Forbids, the *flesh* to take God's gifts, and live
Ever, conjoined with her comrade *soul*,
And see what she hath been, when formerly

[1380] I have ventured to alter the "*e*t viven*ti*" of Oehler and Migne into "*u*t viven*di*," which seems to improve the sense.

[1381] It seems to me that these ideas should all be expressed interrogatively, and I have therefore so expressed them in my text.

[1382] See line 2.

Converted into dust?[1383] After, renewed,
Bear she to God deserved meeds of praise,
Not ignorant of herself, frail, mortal, sick.[1384]
Contend ye as to what the living might[1385]
Of the great God can do; who, good alike
And potent, grudges life to none? Was this
Death's captive?[1386] shall this perish vanquished
Which the Lord hath with wondrous wisdom made,
And art? This by His virtue wonderful
Himself upraises; this our Leader's self
Recalls, and this with His own glory clothes
God's art and wisdom, then, our body shaped
What can by these be made, how faileth it
To be by virtue reproduced?[1387] No cause
Can holy parent-love withstand; (lest else
Ill's cause[1388] should mightier prove than Power Supreme;)
That man even now saved by God's gift, may learn[1389]
(Mortal before, now robed in light immense
Inviolable, wholly quickened,[1390] soul
And body) God, in virtue infinite,
In parent-love perennial, through His King

[1383] "Cernere quid fuerit conversa in pulvere quondam." Whether the meaning be that, as the *soul* will be able (as it should seem) to retrace all that she has experienced since she left the body, so the *body*, when revived, will be able as it were to look back upon all that has happened to her since the soul left her,—something after the manner in which Hamlet traces the imaginary vicissitudes of Cæsar's dust,—or whether there be some great error in the Latin, I leave the reader to judge.

[1384] i.e., apparently remembering that she *was* so *before*.

[1385] Vivida virtus.

[1386] I rather incline to read for "hæc captiva fu*it* mortis," "hæc captiva fu*at* mortis" = "Is this To be death's thrall?" "This" is, of course, the flesh.

[1387] For "Quod c*u*pit his fieri, deest hoc virtute reduci," I venture to read, "Quod c*a*pit," etc., taking "capit" as ="capax est." "By these," of course, is by wisdom and art; and "virtue" ="power."

[1388] i.e., the Evil One.

[1389] i.e., may learn *to know*.

[1390] Oehler's "vi*s*us" seems to be a mistake for "vi*v*us," which is Migne's reading; as in the fragment "*De exsecrandis gentium diis*," we saw (*sub. fin.*) "vi*d*entem" to be a probable misprint for "vi*v*entem." If, however, it is to be retained, it must mean "appearing" (i.e., in presence of God) "wholly," in body as well as soul.

Christ, through whom opened is light's way; and now,
Standing in new light, filled now with each gift,[1391]
Glad with fair fruits of living Paradise,
May praise and laud Him to eternity,[1392]
315 Rich in the wealth of the celestial hall.

[1391] i.e., the double gift of a saved soul and a saved body.

[1392] In æternum.

Book II.—Of the Harmony of the Old and New Laws.[1393]

After the faith was broken by the dint
Of the foe's breathing renegades,[1394] and sworn
With wiles the hidden pest[1395] emerged; with lies
Self-prompted, scornful of the Deity
5 That underlies the sense, he did his plagues
Concoct: skilled in guile's path, he mixed his own
Words impious with the sayings of the saints.
And on the good seed sowed his wretched tares,
Thence willing that foul ruin's every cause
10 Should grow combined; to wit, that with more speed
His own iniquitous deeds he may assign
To God clandestinely, and may impale
On penalties such as his suasion led;
False with true veiling, turning rough with smooth,
15 And, (masking his spear's point with rosy wreaths,)
Slaying the unwary unforeseen with death
Supreme. His supreme wickedness is this:
That men, to such a depth of madness sunk!
Off-broken boughs![1396] should into parts divide
20 The endlessly-dread Deity; Christ's deeds
Sublime should follow with false praise, and blame
The former acts,[1397] God's countless miracles,
Ne'er seen before, nor heard, nor in a heart
Conceived;[1398] and should so rashly frame in words

[1393] I have so frequently had to construct my own text (by altering the reading or the punctuation of the Latin) in this book, that, for brevity's sake, I must ask the reader to be content with this statement once for all, and not expect each case to be separately noted.

[1394] The "foe," as before, is Satan; his "breathing instruments" are the men whom he uses (cf. Shakespeare's "*no breather*" = no man, in the dialogue between Orlando and Jacques, *As you Like it,* act iii. sc. 2); and they are called "renegades," like the Evil One himself, because they have deserted from their allegiance to God in Christ.

[1395] Heresy.

[1396] Cf. John xv. 2, 4, 5, 6; Rom. xi. 17–20. The writer simply calls them "abruptos homines;" and he seems to mean *excommunicated*, like Marcion.

[1397] i.e., those recorded in the Old Testament.

[1398] I have followed Migne's suggestion here, and transposed one line of the original. The reference seems to be to Isa. lxiv. 4, quoted in 1 Cor. ii. 9, where the Greek differs somewhat remarkably from the LXX.

The impermissible impiety
Of wishing by "wide dissimilitude
Of sense" to prove that the two Testaments
Sound adverse each to other, and the Lord's
Oppose the prophets' words; of drawing down
All the Law's cause to infamy; and eke
Of reprobating holy fathers' life
Of old, whom into friendship, and to share
His gifts, God chose. Without beginning, one
Is, for its lesser part, accepted.[1399] Though
Of one are four, of four one,[1400] yet to them
One part is pleasing, three they (in a word)
Reprobate: and they seize, in many ways,
On Paul as their own author; yet was he
Urged by a frenzied impulse of his own
To his last words:[1401] all whatsoe'er he spake
Of the old covenant[1402] seems hard to them
Because, deservedly, "made gross in heart."[1403]
Weight apostolic, grace of beaming word,
Dazzles their mind, nor can they possibly
Discern the Spirit's drift. Dull as they are,
Seek they congenial animals!
But ye
Who have not yet, (false deity your guide,
Reprobate in your very mind,[1404]) to death's

[1399] Unless some line has dropped out here, the construction, harsh enough in my English, is yet harsher in the Latin. "Accipitur" has no subject of any kind, and one can only guess from what has gone before, and what follows, that it must mean "*one Testament.*"

[1400] Harsh still. It must refer to the four Gospels—the "coat without seam"—in their quadrate unity; Marcion receiving but one—St. Luke's—and that without St. Luke's name, and also in a mutilated and interpolated form.

[1401] This seems to be the sense. The allusion is to the fact that Marcion and his sect accepted but *ten* of St. Paul's Epistles: leaving out entirely those to Timothy and Titus, and *all* the other books, except his one Gospel.

[1402] It seems to me that the reference here must evidently be to the Epistle to the Hebrews, which treats specially of the old covenant. If so, we have some indication as to the authorship, if not the date, of the book: for Tertullian himself, though he frequently cites the Epistle, appears to hesitate (to say the least) as to ascribing it to St. Paul.

[1403] Comp. Isa. vi. 9, 10, with Acts xxviii. 17–29.

[1404] The reference seems to be to Rom. i. 28; comp., too, Tit. i. 15, 16.

Inmost caves penetrated, learn there flows
50 A stream perennial from its fount, which feeds
A tree, (twice sixfold are the fruits, its grace!)
And into earth and to the orb's four winds
Goes out: into so many parts doth flow
The fount's one hue and savour.[1405] Thus, withal,
55 From apostolic word descends the Church,
Out of Christ's womb, with glory of His Sire
All filled, to wash off filth, and vivify
Dead fates.[1406] The Gospel, four in number, one
In its diffusion 'mid the Gentiles, this,
60 By faith elect accepted, Paul hands down
(Excellent doctor!) pure, without a crime;
And from it he forbade Galatian saints
To turn aside withal; whom "brethren false,"
(Urging them on to circumcise themselves,
65 And follow "elements," leaving behind
Their novel "freedom,") to "a shadow old
Of things to be" were teaching to be slaves.
These were the causes which Paul had to write
To the Galatians: not that they took out
70 One small part of the Gospel, and held that
For the whole bulk, leaving the greater part
Behind. And hence 'tis no words of a book,
But Christ Himself, Christ sent into the orb,
Who is the gospel, if ye will discern;
75 Who from the Father came, sole Carrier
Of tidings good; whose glory vast completes
The early testimonies; by His work
Showing how great the orb's Creator is:
Whose deeds, conjoined at the same time with words,

[1405] The reference is to Gen. ii. 9–14.

[1406] Fata mortua. This extraordinary expression appears to mean "dead *men*;" men who, through Adam, are *fated*, so to speak, to die, and are under the sad *fate* of being "*dead* in trespasses and sins." See Eph. ii. 1. As far as *quantity* is concerned, it might as well be "*facta* mortua," "dead *works*," such as we read of in Heb. vi. 1; ix. 14. It is true *these* works cannot strictly be said to be ever *vivified*; but a very similar inaccuracy seems to be committed by our author lower down in this same book.

Those faithful ones, Matthew, Mark, Luke, and John,
Recorded unalloyed (not speaking words
External), sanctioned by God’s Spirit, ’neath
So great a Master’s eye!
This paschal Lamb
Is hung, a victim, on the tree: Him Paul,
Writing decrees to Corinth, with his torch,[1407]
Hands down as slain, the future life and God
Promised to the fathers, whom before
He had attracted.
See what virtue, see
What power, the paschal image[1408] has; ye thus
Will able be to see what power there is
In the true Passover.
Lest well-earned love
Should tempt the faithful sire and seer,[1409] to whom
His pledge and heir[1410] was dear, whom God by chance[1411]
Had given him, to offer him to God
(A mighty execution!), there is shown
To him a lamb entangled by the head
In thorns; a holy victim—holy blood
For blood—to God. From whose piacular death,
That to the wasted race[1412] it might be sign
And pledge of safety, signed are with blood
Their posts and thresholds many:[1413]—aid immense!
The flesh (a witness credible) is given
For food. The Jordan crossed, the land possessed,
Joshua by law kept Passover with joy,

[1407] I have followed Oehler’s “face” for the common “phase;” but what the meaning is I will not venture to decide. It may probably mean one of two things: (*a*) that Paul wrote *by torchlight*; (*b*) that the *light* which Paul holds forth in his life and writings, is a *torch* to show the Corinthians and others Christ.

[1408] i.e., the legal passover, “image” or type of “the true Passover,” Christ. See 1 Cor. v. 6–9.

[1409] Abraham. See Gen. xxii. 1–19.

[1410] Isaac, a pledge to Abraham of all God’s other promises.

[1411] Forte. I suppose this means out of the ordinary course of nature; but it is a strange word to use.

[1412] Israel, wasted by the severities of their Egyptian captivity.

[1413] “Mu*lta*;” but “mu*ta*” ="mute” has been suggested, and is not inapt.

And immolates a lamb; and the great kings
And holy prophets that were after him,
Not ignorant of the good promises
Of sure salvation; full of godly fear
The great Law to transgress, (that mass of types
In image of the Supreme Virtue once
To come,) did celebrate in order due
The mirrorly-inspected passover.[1414]
In short, if thou recur with rapid mind
To times primordial, thou wilt find results

Too fatal following impious words. That man
Easily credulous, alas! and stripped
Of life's own covering, might covered be
With skins, a lamb is hung: the wound slays sins,
Or death by blood effaces or enshrouds
Or cherishes the naked with its fleece.
Is sheep's blood of more worth than human blood,
That, offered up for sins, it should quench wrath?
Or is a lamb (as if he were more dear!)
Of more worth than much people's? aid immense!
As safeguard of so great salvation, could
A lamb, if offered, have been price enough
For the redeemed? Nay: but Almighty God,
The heaven's and earth's Creator, infinite,[1415]
Living, and perfect, and perennially
Dwelling in light, is not appeased by these,
Nor joys in cattle's blood. Slain be all flocks;

[1414] I have given what appears to be a possible sense for these almost unintelligible lines. They run as follows in Oehler:— "Et reliqui magni reges sanctique prophetæ, Non ignorantes certæ promissa salutis, Ingentemque metu pleni transcendere legem, Venturam summæ virtutis imagine molem, Inspectam e speculo celebrarunt ordine pascham." I rather incline to alter them somehow thus :— "Ingentemque metu plen*is* transcendere legem, Ventur*um in* summæ virtutis imagine,—*so*lem Inspect*um* e speculo,—celebrarunt ordine pascham;" connecting these three lines with "non ignorantes," and rendering:— "Not ignorant of the good promises Of sure salvation; and that One would come, For such as filled are with godly fear The law to overstep, a mighty One, In Highest Virtue's image,—the Sun seen In mirror:—did in order celebrate The passover." That is, in brief, they all, in celebrating the type, looked forward to the Antitype to come.

[1415] Immensus.

Be every herd upburned into smoke;
That expiatively ’t may pardon win
Of but one sin: in vain at so vile price;
Will the stained figure of the Lord—foul flesh—
Prepare, if wise, such honours:[1416] but the hope
And faith to mortals promised of old—
Great Reason’s counterpart[1417]—hath wrought to bring
These boons premeditated and prepared
Erst by the Father’s passing parent-love;
That Christ should come to earth, and be a man!
Whom when John saw, baptism’s first opener, John,
Comrade of seers, apostle great, and sent
As sure forerunner, witness faithful; John,
August in life, and marked with praise sublime,[1418]
He shows, to such as sought of olden time
God’s very Paschal Lamb, that He is come
At last, the expiation of misdeed,
To undo many’s sins by His own blood,
In place of reprobates the Proven One,
In place of vile the dear; in body, man;
And, in life, God: that He, as the slain Lamb,
Might us accept,[1419] and for us might outpour
Himself Thus hath it pleased the Lord to spoil
Proud death: thus wretched man will able be
To hope salvation. This slain paschal Lamb
Paul preaches: nor does a phantasmal shape
Of the sublime Lord (one consimilar
To Isaac’s silly sheep[1420]) the passion bear,
Wherefore He is called Lamb: but ’tis because,

[1416] This, again, seems to be the meaning, unless the passage (which is not probable) be corrupt. The flesh, “foul” now with sin, is called the “stained image of the Lord,” as having been originally in His image, but being now stained by guilt.

[1417] Faith is called so, as being the reflection of divine reason.

[1418] i.e., the praise of Christ Himself. See Matt. xi. 7–15, with the parallel passage, Luke vii. 24–30; comp. also John v. 33–35.

[1419] i.e., perhaps “render acceptable.”

[1420] See above, 91–99.

As wool, He these renewed bodies clothes,
Giving to many covering, yet Himself
Never deficient. Thus does the Lord shroud
In His Sire's virtue, those whom, disarrayed
Of their own light, He by His death redeemed,
Virtue which ever is in Him. So, then,
The Shepherd who hath lost the sheep Himself
Re-seeks it. He, prepared to tread the strength
Of the vine, and its thorns, or to o'ercome
The wolf's rage, and regain the cattle lost,
And brave to snatch them out, the Lion He
In sheepskin-guise, unasked presents Himself
To the contemned[1421] teeth, baffling by His garb
The robber's bloody jaws.
Thus everywhere
Christ seeks force-captured Adam; treads the path
Himself where death wrought ruin; permeates
All the old heroes' monuments;[1422] inspects
Each one; the One of whom all types were full;
Begins e'en from the womb to expel the death
Conceived simultaneously with seed
Of flesh within the bosom; purging all
Life's stages with a silent wisdom; debts
Assuming;[1423] ready to cleanse all, and give
Their Maker back the many whom the one[1424]
Had scattered. And, because one direful man
Down-sunk in pit iniquitous did fall,
By dragon-subdued virgin's[1425] suasion led;
Because he pleased her wittingly;[1426] because
He left his heavenly covering[1427] behind:

[1421] i.e., teeth which *He* contemned, for His people's sake: not that they are to *us* contemptible.

[1422] i.e., perhaps permeating, by the influence of His death, the tombs of all the old saints.

[1423] i.e., undertaking our debts in our stead.

[1424] Adam. See Rom. v., *passim*.

[1425] It is an idea of the genuine Tertullian, apparently, that Eve was a "virgin" all the time she was with Adam in Paradise. A similar idea appears in the "Genesis" above.

[1426] Consilio. Comp. 1 Tim. ii. 14, "Adam was not *deceived*."

[1427] Called "life's own covering" (i.e., apparently his innocence) in 117, above.

Because the "tree" their nakedness did prove;
Because dark death coerced them: in like wise
Out of the self-same mass[1428] re-made returns
Renewed now,—the flower of flesh, and host
Of peace,—a flesh from espoused virgin born,
Not of man's seed; conjoined to its own
Artificer; without the debt of death.
These mandates of the Father through bright stars
An angel carries down, that angel-fame
The tidings may accredit; telling how
"A virgin's debts a virgin, flesh's flesh,
Should pay." Thus introduced, the Giant-Babe,
The Elder-Boy, the Stripling-Man, pursues
Death's trail. Thereafter, when completed was
The ripe age of man's strength, when man is wont
To see the lives that were his fellows drop
By slow degrees away, and to be changed
In mien to wrinkles foul and limbs inert,
While blood forsakes his veins, his course he stayed,
And suffered not his fleshly garb to age.
Upon what day or in what place did fall
Most famous Adam, or outstretched his hand
Rashly to touch the tree, on that same day,
Returning as the years revolve, within
The stadium of the "tree" the brave Athlete,
'Countering, outstretched His hands, and, penalty
For praise pursuing,[1429] quite did vanquish death,
Because He left death of His own accord
Behind, disrobing Him of fleshly slough,
And of death's dues; and to the "tree" affixed
The serpent's spoil—"the world's[1430] prince" vanquisht quite!
Grand trophy of the renegades: for sign
Whereof had Moses hung the snake, that all,
Who had by many serpents stricken been,

[1428] Or, "ore."

[1429] Comp. Heb. xii. 2, "Who, for the joy that was set before Him"—"ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς.

[1430] Mundi. See John xiv. 30.

Might gaze upon the dragon's self, and see
Him vanquisht and transfixt.
When, afterwards,
He reached the infernal region's secret waves,
And, as a victor, by the light which aye
Attended Him, revealed His captive thrall,
And by His virtue thoroughly fulfilled
The Father's bidding, He Himself re-took
The body which, spontaneous, He had left:
This was the cause of death: this same was made
Salvation's path: a messenger of guile
The former was; the latter messenger
Of peace: a spouse her man[1431] did slay; a spouse
Did bear a lion:[1432] hurtful to her man[1433]
A virgin[1434] proved; a man[1435] from virgin born
Proved victor: for a type whereof, while sleep
His[1436] body wrapped, out of his side is ta'en
A woman,[1437] who is her lord's[1438] rib; whom, he,
Awaking, called "flesh from his flesh, and bones
From his own bones;" with a presaging mind
Speaking. Faith wondrous! Paul deservedly,
(Most certain author!) teaches Christ to be
"The Second Adam from the heavens."[1439] Truth,
Using her own examples, doth refulge;
Nor covets out of alien source to show
Her paces keen:[1440] this is a pauper's work,

[1431] Virum.

[1432] "The Lion of the tribe of Juda." Rev. v. 5.

[1433] Viro. This use of "*man*" may be justified, to say nothing of other arguments, from Jer. xliv. 19, where "*our men*" seem plainly ="our husbands." See marg.

[1434] Virgo: a play on the word in connection with the "viro" and what follows.

[1435] Vir.

[1436] i.e., Adam's. The constructions, as will be seen, are oddly confused throughout, and I rather suspect some transposition of lines.

[1437] Mulier.

[1438] Mariti.

[1439] See 1 Cor. xv. 22 sqq., especially 45, 47.

[1440] Acres gressus.

Needy of virtue of his own! Great Paul
These mysteries—taught to him—did teach; to wit,
Discerning that in Christ thy glory is,
O Church! from His side, hanging on high “tree,”
His lifeless body’s “blood and humour” flowed.
The blood the woman[1441] was; the waters were
The new gifts of the font:[1442] this is the Church,
True mother of a living people; flesh
New from Christ’s flesh, and from His bones a bone.
A spot there is called Golgotha,—of old
The fathers’ earlier tongue thus called its name,—
“The skull-pan of a head:” here is earth’s midst;
Here victory’s sign; here, have our elders taught,
There was a great head[1443] found; here the first man,
We have been taught, was buried; here the Christ
Suffers; with sacred blood the earth[1444] grows moist.
That the old Adam’s dust may able be,
Commingled with Christ’s blood, to be upraised
By dripping water’s virtue. The “one ewe”
That is, which, during Sabbath-hours, alive
The Shepherd did resolve that He would draw
Out of th’ infernal pit. This was the cause
Why, on the Sabbaths, He was wont to cure
The prematurely dead limbs of all flesh;
Or perfected for sight the eyes of him
Blind from his birth—eyes which He had not erst
Given; or, in presence of the multitude,
Called, during Sabbath-hours, one wholly dead
To life, e’en from the sepulchre.[1445] Himself
The new man’s Maker, the Repairer good
Of th’ old, supplying what did lack, or else

[1441] Femina.

[1442] Lavacri.

[1443] “Os;” lit., “face” or “mouth.”

[1444] Terra.

[1445] This would seem to refer to Lazarus; but it seems to be an assumption that his raising took place on a Sabbath.

Restoring what was lost. About to do—
When dawns “the holy day”—these works, for such
As hope in Him, in plenitude, (to keep
His plighted word,) He taught men thus His power
To do them.
What? If flesh dies, and no hope
Is given of salvation, say, what grounds
Christ had to feign Himself a man, and head
Men, or have care for flesh? If He recalls[1446]
Some few, why shall He not withal recall
All? Can corruption’s power liquefy
The body and undo it, and shall not
The virtue of the Lord be powerful
The undone to recall?

They, who believe
Their bodies are *not* loosed from death, do not
Believe the Lord, who wills to raise His own
Works sunken; or else say they that the Good
Wills not, and that the Potent hath not power,—
Ignorant from how great a crime they suck
Their milk, in daring to set things infirm
Above the Strong.[1447] In the grain lurks the tree;
And if this[1448] rot not, buried in the earth,
It yields not tree-graced fruits.[1449] Soon bound will be
The liquid waters: ’neath the whistling cold
They will become, and ever will be stones,
Unless a mighty power, by leading on
Soft-breathing warmth, undo them. The great bunch
Lurks in the tendril’s slender body: if
Thou seek it, it is not; when God doth will,

[1446] i.e., to life.

[1447] I have ventured to alter the “*M*orti,” of the edd. into “*F*orti;” and “causas” (as we have seen) seems, in this late Latin, nearly ="res.”

[1448] i.e., the grain.

[1449] This may seem an unusual expression, as it is more common to regard the fruit as gracing the tree, than the tree the fruit. But, in point of fact, the tree, with its graceful form and foliage, may be said to give a grace to the fruit; and so our author puts it here: “decoratos arbore fructus.”

’Tis seen to be. On trees their leaves, on thorns
The rose, the seeds on plains, are dead and fail,
And rise again, new living. For man’s use
These things doth God before his eyes recall
And form anew—man’s, for whose sake at first[1450]
The wealthy One made all things bounteously.
All naked fall; with its own body each
He clothes. Why man alone, on whom He showered
Such honours, should He not recall in all
His first perfection[1451] to Himself? man, whom
He set o’er all?
Flesh, then, and blood are said
To be not worthy of God’s realm, as if
Paul spake of flesh *materially*. He
Indeed taught mighty truths; but hearts inane
Think he used carnal speech: for *pristine deeds*
He meant beneath the name of “flesh and blood;”
Remembering, heavenly home—slave that he is,
His heavenly Master’s words; who gave the name
Of His own honour to men born from Him
Through water, and from His own Spirit poured
A pledge;[1452] that, by whose virtue men had been
Redeemed, His name of honour they withal
Might, when renewed, receive. Because, then, He
Refused, on the old score, the heavenly realm
To peoples not yet from His fount re-born,
Still with their ancient sordid raiment clad—
These are “the dues of death”—saying that that
Which human is must needs be born again,—
“What hath been born of flesh is flesh; and what
From Spirit, life;”[1453] and that the body, washed,
Changing with glory its old root’s new seeds,[1454]

[1450] I read “prim*um*” here for “prim*us*.”

[1451] “Tantum” ="tantum quantum primo fuerat,” i.e., with a body as well as a spirit.

[1452] Pignus: “the *promise* of the Father” (Acts i. 4); “the *earnest* of the Spirit” (2 Cor. i. 22; v. 5.). See, too, Eph. i. 13, 14; Rom. viii. 23.

[1453] The reference is to John iii. 6, but it is not quite correctly given.

[1454] See note on 245, above.

Is no more called "from flesh:" Paul follows this;
340 Thus did he speak of "flesh." In fine, he said[1455]
This frail garb with a robe must be o'erclad,
This mortal form be wholly covered;
Not that another body must be given,
But that the former one, dismantled,[1456] must
345 Be with God's kingdom wholly on all sides
Surrounded: "In the moment of a glance,"
He says, "it shall be changed:" as, on the blade,
Dispreads the red corn's[1457] face, and changes 'neath
The sun's glare its own hue; so the same flesh,
350 From "the effulgent glory"[1458] borrowing,
Shall ever joy, and joying,[1459] shall lack death;
Exclaiming that "the body's cruel foe
Is vanquisht quite; death, by the victory
Of the brave Christ, is swallowed;"[1460] praises high
355 Bearing to God, unto the highest stars.

[1455] See 2 Cor. v. 1. sqq.

[1456] I read "inerm*um*"—a very rare form—here for "inerm*em*." But there seems a confusion in the text, which here, as elsewhere, is probably corrupt.

[1457] "Ceræ," which seems senseless here, I have changed to "cer*eris*."

[1458] There seems to be a reference to 2 Pet. i. 17.

[1459] Here again I have altered the punctuation by a very simple change.

[1460] See 1 Cor. xv. 54; Isa. xxv. 8 (where the LXX. have a strange reading).

Book III.—Of the Harmony of the Fathers of the Old and New Testaments.

Now hath the mother, formerly surnamed
Barren, giv'n birth:[1461] now a new people, born
From the free woman,[1462] joys: (the slave expelled,
Deservedly, with her proud progeny;
Who also leaves ungratefully behind
The waters of the living fount,[1463] and drinks—
Errant on heated plains—'neath glowing star:[1464])
Now can the Gentiles as their parent claim
Abraham; who, the Lord's voice following,
Like him, have all things left,[1465] life's pilgrimage
To enter. "Be glad, barren one;" conceive
The promised people; "break thou out, and cry,"
Who with no progeny wert blest; of whom
Spake, through the seers, the Spirit of old time:
She hath borne, out of many nations, one;
With whose beginning are her pious limbs
Ever in labour.
Hers "just Abel"[1466] was,
A pastor and a cattle—master he;
Whom violence of brother's right hand slew
Of old. Her Enoch, signal ornament,
Limb from her body sprung, by counsel strove
To recall peoples gone astray from God
And following misdeed, (while raves on earth
The horde of robber-renegades,[1467]) to flee
The giants'sacrilegious cruel race;
Faithful in all himself. With groaning deep[1468]

[1461] Isa. liv. 1; Gal. iv. 27.

[1462] Gal. iv. 19–31.

[1463] The Jewish people leaving Christ, "the fountain of living waters" (Jer. ii. 13; John vii. 37–39), is compared to Hagar leaving the well, which was, we may well believe, close to Abraham's tent.

[1464] Et tepidis errans ardenti sidere potat. See Gen. xxi. 12–20.

[1465] See Matt. xix. 27; Mark x. 28; Luke xviii. 28.

[1466] See Matt. xxiii. 35.

[1467] i.e., apparently the "giants;" see Gen. vi. 4; but there is no mention of them in Enoch's time (Migne).

[1468] i.e., over the general sinfulness.

Did he please God, and by deserved toil
Translated[1469] is reserved as a pledge,
With honour high. Perfect in praise, and found
Faultless, and just—God witnessing[1470] the fact—
In an adulterous people, Noah (he
Who in twice fifty years[1471] the ark did weave)
By deeds and voice the coming ruin told.
Favour he won, snatched out of so great waves
Of death, and, with his progeny, preserved.
Then, in the generation[1472] following,
Is Abraham, whose sons ye do deny
Yourselves to be; who first—race, country, sire,
All left behind—at suasion of God's voice
Withdrew to realms extern: such honours he
At God's sublime hand worthily deserved
As to be father to believing tribes
And peoples. Jacob with the patriarchs
(Himself their patriarch) through all his own
Life's space the gladdest times of Christ foresang
By words, act, virtue, toil.
Him follows—free
From foul youth's stain—Joseph, by slander feigned,
Doomed to hard penalty and gaol: his groans
Glory succeeds, and the realm's second crown, so
And in dearth's time large power of furnishing
Bread: so appropriate a type of Christ,
So lightsome type of Light, is manifest
To all whose mind hath eyes, that they may see
In a face-mirror[1473] their sure hope.
Himself

[1469] I suggest "translat*us*" for "translat*um*" here.

[1470] See Gen. vii. 1.

[1471] Loosely; 120 years is the number in Gen. vi. 3.

[1472] Gente.

[1473] Speculo vultus. The two words seem to me to go together, and, unless the second be indeed redundant, to mean perhaps a small *hand-mirror*, which affords more facilities for minute examination of the face than a larger fixed one.

The patriarch Judah, see; the origin
Of royal line,[1474] whence leaders rose, nor kings
Failed ever from his seed, until the Power
To come, by Gentiles looked for, promised long,
Came.
                    Moses, leader of the People, (he
Who, spurning briefly—blooming riches, left
The royal thresholds,) rather chose to bear
His people's toils, afflicted, with bowed neck,
By no threats daunted, than to gain himself
Enjoyments, and of many penalties
Remission: admirable for such faith
And love, he, with God's virtue armed, achieved
Great exploits: smote the nation through with plagues;
And left their land behind, and their hard king
Confounds, and leads the People back; trod waves;
Sunk the foes down in waters; through a "tree"[1475]
Made ever-bitter waters sweet; spake much
(Manifestly to the People) with the Christ,[1476]
From whose face light and brilliance in his own
Reflected shone; dashed on the ground the law
Accepted through some few,[1477]—implicit type,

[1474] "Sortis;" lit. "lot," here ="the line or family chosen *by lot*." Compare the similar derivation of "clergy."

[1475] Lignum.

[1476] I have ventured to substitute "Christ*o*" for "Christ*i*;" and thus, for "Cum Christ*i* populo manifeste multa locutus," read, "Cum Christo (populo manifeste) multa locutus." The reference is to the fact, on which such special stress is laid, of the Lord's "speaking to Moses *face to face, as a man speaketh with his friend*." See especially Num. xii. 5–8, Deut. xxxiv. 9–12, with Deut. xviii. 17–19, Acts iii. 22, 23, vii. 37.

[1477] The Latin in Oehler and Migne is thus: "Acceptam legem per paucos fudit in orbem;" and the reference seems to me to be to Ex. xxxii. 15–20, though the use of "orbem" for "ground" is perhaps strange; but "humum" would have been against the metre, if that argument be of any weight in the case of a writer so prolific of false quantities. Possibly the lines may mean that "he diffused through some few"—i.e., through the Jews, "few" as compared with the total inhabitants of the orb—"the Law which he had received;" but then the following line seems rather to favour the former view, because the tables of the Law—called briefly "the Law"—broken by Moses so soon after he had received them, were typical of the inefficacy of all Moses' own toils, which, after all, ended in disappointment, as he was forbidden, on account of a sin committed in the very last of the forty years, to lead the people into "the land," as he had fondly hoped to do. Only I suspect some error in "per paucos;" unless it be lawful to supply "dies," and take it to mean "received during but few days," i.e., "*within* few days,"

And sure, of his own toils!—smote through the rock;
And, being bidden, shed forth streams; and stretched
His hands that, by a sign,[1478] he vanquish might
The foe; *of* Christ all *severally*, all[1479]
Combined through Christ, do speak. Great and approved,
He[1480] rests with praise and peace.
But Joshua,
The son of Nun, erst called Oshea—this man
The Holy Spirit to Himself did join
As partner in His name:[1481] hence did he cleave
The flood; constrained the People to pass o’er;
Freely distributed the land—the prize
Promised the fathers!—stayed both sun and moon
While vanquishing the foe; races extern
And giants’ progeny outdrave; razed groves;
Altars and temples levelled; and with mind
Loyal[1482] performed all due solemnities:
Type of Christ’s name; his virtue’s image.
What
Touching the People’s Judges shall I say
Singly? whose virtues,[1483] if unitedly
Recorded, fill whole volumes numerous
With space of words. But yet the order due
Of filling out the body of my words,
Demands that, out of many, I should tell
The life of few.
Of whom when Gideon, guide
Of martial band, keen to attack the foe,
(Not keen to gain for his own family,

“only a few days before,” and “accepted” or “kept” by the People “during but a few days.” Would it be lawful to conjecture “perpau*cis*” as one word, with “ante diebus” to be understood?

[1478] i.e., the sign of the cross. See Tertullian, *adv. Marc.*, l. iii. c. xviii. *sub. fin.*; also *adv. Jud.*, c. x. *med.*

[1479] i.e., all the acts and the experiences of Moses.

[1480] Moses.

[1481] See Ex. xxiii. 20–23; and comp. *adv. Marc.*, l. iii. c. xvi.

[1482] Legitima, i.e., reverent of law.

[1483] i.e., virtuous acts.

By virtue,[1484] tutelary dignity,[1485])
And needing to be strengthened[1486] in the faith
Excited in his mind, seeks for a sign
Whereby he either could not, or could, wage
Victorious war; to wit, that with the dew
A fleece, exposèd for the night, should be
Moistened, and all the ground lie dry around
(By this to show that, with the world,[1487] should dry[1488]
The enemies’ palm); and then again, the fleece
Alone remaining dry, the earth by night
Should with the self-same[1489] moisture be bedewed:
For by this sign he prostrated the heaps
Of bandits; with Christ’s People ’countering them
Without much soldiery, with cavalry[1490]
Three hundred—the Greek letter Tau, in truth,
That number is[1491]—with torches armed, and horns
Of blowers with the mouth: then[1492] was the *fleece*,
The people of Christ’s sheep, from holy seed
Born (for the *earth* means nations various,
And scattered through the orb), which fleece the word
Nourishes; *night* death’s image; *Tau* the sign

[1484] Or, “valour.”

[1485] The Latin runs thus: “Acer in hostem. Non virtute su*a* tutelam acquirere genti.” I have ventured to read “su*æ*,” and connect it with “genti;” and thus have obtained what seems to me a probable sense. See Judg. viii. 22, 23.

[1486] I read “firm*andus*” for “firm*atus*.”

[1487] Mundo.

[1488] I have again ventured a correction, “coa*r*escere” for “coa*l*escere.” It makes at least *some* sense out of an otherwise (to *me*) unintelligible passage, the “palm” being taken as the well-known symbol of bloom and triumph. So David in Ps. xcii. 12 (xci. 13 in LXX.), “The righteous shall *flourish* like the *palm-tree*.” To “dry” here is, of course, neuter, and means to “wither.”

[1489] I have changed “e*a*dem”—which must agree with “nocte,” and hence give a false sense; for it was not, of course, on “*the same night*,” but on the next, that this second sign was given—into “e*o*dem,” to agree with “liquore,” which gives a true one, as the “moisture,” of course, *was* the same,—dew, namely.

[1490] Equite. It appears to be used loosely for “men of war” generally.

[1491] Which is taken, from its form, as a sign of the cross; see below.

[1492] Refers to the “when” in 99, above.

Of the dear cross; the *horn* the heraldings
Of life; the *torches* shining in their stand[1493]
The glowing Spirit: and this *testing*, too,
Forsooth, an image of Christ's virtue was:[1494]
To teach that death's fierce battles should not be
By trump angelic vanquished before
Th' indocile People be deservedly
By their own fault left desolate behind,
And Gentiles, flourishing in faith, received
In praise.
Yea, Deborah, a woman far
Above all fame, appears; who, having braced
Herself for warlike toil, for country's sake,
Beneath the palm-tree sang how victory
Had crowned her People; thanks to whom it was
That the foes, vanquisht, turned at once their backs,
And Sisera their leader fled; whose flight
No man, nor any band, arrested: him,
Suddenly renegade, a woman's hand—
Jael's[1495]—with wooden weapon vanquished quite,
For token of Christ's victory.
With firm faith
Jephthah appears, who a deep-wounding vow
Dared make—to promise God a grand reward
Of war: him[1496] then, because he senselessly
Had promised what the Lord not wills, first meets
The pledge[1497] dear to his heart; who suddenly
Fell by a lot unhoped by any. He,
To keep his promise, broke the sacred laws
Of parenthood: the shade of mighty fear
Did in his violent mind cover his vow

[1493] Lychno. The "*faces*" are probably the *wicks*.

[1494] "Scilicet hoc testamen erat virtutis imago."

[1495] The text as it stands is, in Oehler:— …"Hic Baal Christi victoria signo Extemplo refugam devicit femina ligno;" which I would read:— …"Hunc Jael, Christi victoriæ signo, Extemplo," etc.

[1496] For "*hic*" I would incline to read "*huic*."

[1497] i.e., child.

Of sin: as solace of his widowed life
For[1498] wickedness, renown, and, for crime, praise,
He won.
Nor Samson’s strength, all corporal might
Passing, must we forget; the Spirit’s gift
Was this; the power was granted to his head.[1499]
Alone he for his People, daggerless,
Armless, an ass-jaw grasping, prostrated
A thousand corpses; and no bonds could keep
The hero bound: but after his shorn pride
Forsook him thralled, he fell, and, by his death,—
Though vanquisht,—bought his foes back ’neath his power.
Marvellous Samuel, who first received
The precept to anoint kings, to give chrism
And show men-Christs,[1500] so acted laudably
In life’s space as, e’en after his repose,
To keep prophetic rights.[1501]
Psalmographist
David, great king and prophet, with a voice
Submiss was wont Christ’s future suffering
To sing: which prophecy spontaneously
His thankless lawless People did perform:
Whom[1502] God had promised that in time to come,
Fruit of his womb,[1503] a holy progeny,
He would on his sublime throne set: the Lord’s
Fixt faith did all that He had promised.
Corrector of an inert People rose
Emulous[1504] Hezekiah; who restored
Iniquitous forgetful men the Law:[1505]

[1498] i.e., instead of.

[1499] i.e., to his unshorn Nazarite locks.

[1500] Viros ostendere Christos.

[1501] See 1 Sam. xxviii. (in LXX. 1 Kings) 11–19.

[1502] i.e., *to* whom, to *David.*

[1503] “Ex utero:” a curious expression for a man; but so it is.

[1504] i.e., emulous of David’s virtues.

[1505] Comp. especially 2 Chron. xxix.; xxx.; xxxi.

All these God's mandates of old time he first
Bade men observe, who ended war by prayers,[1506]
Not by steel's point: he, dying, had a grant
Of years and times of life made to his tears:
Deservedly such honour his career
Obtained.
With zeal immense, Josiah, prince
Himself withal, in like wise acted: none
So much, before or after!—Idols he
Dethroned; destroyed unhallowed temples; burned
With fire priests on their altars; all the bones
Of prophets false updug; the altars burned,
The carcases to be consumed did serve
For fuel!
To the praise of signal faith,
Noble Elijah, (memorable fact!)
Was rapt;[1507] who hath not tasted yet death's dues;
Since to the orb he is to come again.
His faith unbroken, then, chastening with stripes
People and frenzied king, (who did desert
The Lord's best service), and with bitter flames
The foes, shut up the stars; kept in the clouds
The rain; showed all collectively that God
Is; made their error patent;—for a flame,
Coming with force from heaven at his prayers,
Ate up the victim's parts, dripping with flood,
Upon the altar:[1508]—often as he willed,
So often from on high rushed fire;[1509] the stream
Dividing, he made pathless passable;[1510]

[1506] Our author is quite correct in his order. A comparison of dates as given in the Scripture history shows us that his reforms preceded his war with Sennacherib.

[1507] The "tactus" of the Latin is without sense, unless indeed it refer to his being twice "touched" by an angel. See 1 Kings (in LXX. 3 Kings) xix. 1–8. I have therefore substituted "raptus," there being no mention of the angel in the Latin.

[1508] "Ar*as*" should probably be "ar*am*."

[1509] See 2 Kings (in LXX. 4 Kings) i. 9–12.

[1510] For "transgressas *et* avia fecit," I read "transgress*us* avia fecit," taking "transgressus" as a subst.

And, in a chariot raised aloft, was borne
To paradise's hall.
Disciple his
Elisha was, succeeding to his lot:[1511]
Who begged to take to him Elijah's lot[1512]
In double measure; so, with forceful stripe,
The People to chastise:[1513] such and so great
A love for the Lord's cause he breathed. He smote
Through Jordan; made his feet a way, and crossed
Again; raised with a twig the axe down—sunk
Beneath the stream; changed into vital meat
The deathful food; detained a second time,
Double in length,[1514] the rains; cleansed leprosies;[1515]
Entangled foes in darkness; and when one
Offcast and dead, by bandits'slaughter slain
His limbs, after his death, already hid
In sepulchre, did touch, he—light recalled—
Revived.
Isaiah, wealthy seer, to whom
The fount was oped,—so manifest his faith!
Poured from his mouth God's word forth. Promised was
The Father's will, bounteous through Christ; through him
It testified before the way of life,
And was approved:[1516] but him, though stainless found,

[1511] Sortis.

[1512] Sortem.

[1513] Our author has somewhat mistaken Elisha's mission apparently; for as there is a significant difference in the meaning of their respective names, so there is in their works: Elijah's miracles being rather miracles of judgment, it has been remarked; Elisha's, of mercy.

[1514] The reference is to a famine in Elisha's days, which—2 Kings (in LXX. 4 Kings) viii. i.—was to last *seven years*; whereas that for which Elijah prayed, as we learn in Jas. v. 17., lasted *three* and *six months*. But it is not said that Elisha *prayed for* that famine.

[1515] We only read of *one* leprosy which Elisha cleansed—Naaman's. He *inflicted* leprosy on Gehazi, which was "to cleave to him and to his seed for ever."

[1516] Prætestata vi*am* vitæ atque probata per ipsam est. I suspect we should read "via," quantity being of no importance with our author, and take "prætestata" as passive: "The way of life was testified before, and proved, through him."

And undeserving, the mad People cut
With wooden saw in twain, and took away
With cruel death.
The holy Jeremy
Followed; whom the Eternal's Virtue bade
Be prophet to the Gentiles, and him told
The future: who, because he brooded o'er
His People's deeds illaudable, and said
(Speaking with voice presaging) that, unless
They had repented of betaking them
To deeds iniquitous against their slaves,[1517]
They should be captived, bore hard bonds, shut up
In squalid gaol; and, in the miry pit,
Hunger exhausted his decaying limbs.
But, after he did prove what they to hear
Had been unwilling, and the foes did lead
The People bound in their triumphal trains,
Hardly at length his wrinkled right hand lost
Its chains: it is agreed that by no death
Nor slaughter was the hero ta'en away.
Faithful Ezekiel, to whom granted was
Rich grace of speech, saw sinners' secrets; wailed
His own afflictions; prayed for pardon; saw
The vengeance of the saints, which is to be
By slaughter; and, in Spirit wrapt, the place
Of the saints' realm, its steps and accesses,
And the salvation of the flesh, he saw.
Hosea, Amos, Micah, Joel, too,
With Obadiah, Jonah, Nahum, come;
Habakkuk, Zephaniah, Haggai,
And Zechariah who did violence
Suffer, and Malachi—angel himself!
Are here: these are the Lord's seers; and their choir,
As still they sing, is heard; and equally
Their proper wreath of praise they all have earned.

[1517] This seems to be the meaning, and the reference will then be to Jer. xxxiv. 8–22 (in LXX. xli. 8–22); but the punctuation both in Oehler and Migne makes nonsense, and I have therefore altered it.

How great was Daniel! What a man!
What power!
Who by their own mouth did false witnesses
Bewray, and saved a soul on a false charge
Condemned;[1518] and, before that, by mouth resolved
The king's so secret dreams; foresaw how Christ
Dissolves the limbs of kingdoms; was accused
For his Lord's was made the lions' prey;
And, openly preserved[1519] before all eyes,
Rested in peace.
His Three Companions, scarce
With due praise to be sung, did piously
Contemn the king's iniquitous decree,
Out of so great a number: to the flames
Their bodies given were; but they preferred,
For the Great Name, to yield to penalties
Themselves, than to an image stretch their palms
On bended knees. Now their o'erbrilliant faith,
Now hope outshining all things, the wild fires
Hath quencht, and vanquisht the iniquitous!
Ezra the seer, doctor of Law, and priest
Himself (who, after full times, back did lead
The captive People), with the Spirit filled
Of memory, restored by word of mouth
All the seers' volumes, by the fires and mould[1520]
Consumèd.
Great above all born from seed
Is John whose praises hardly shall we skill
To tell: the washer[1521] of the flesh: the Lord's

[1518] See the apocryphal "Susanna."

[1519] For "servat*is*que palam cunctis in pace quievit," which the edd. give, I suggest "servat*us*que," etc., and take "palam" for governing "cunctis."

[1520] Ignibus et *multa* consumpta volumina vatum. *Multa*must, apparently, be an error for some word signifying "mould" or the like; unless, with the disregard of construction and quantity observable in this author, it be an *acc. pl.* to agree with *volumina*, so that we must take *"omnia multa volumina"* together, which would alter the whole construction of the context.

[1521] Ablutor.

Open forerunner; washer,[1522] too, of Christ,
Himself first born again from Him: the first
Of the new convenant, last of the old,
Was he; and for the True Way's sake he died,
The first slain victim.
See God-Christ! behold
Alike, His Twelve-Fold Warrior-Youth![1523] in all
One faith, one dove, one power; the flower of men;
Lightening the world[1524] with light; comrades of Christ
And apostolic men; who, speaking truth,
Heard with their ears Salvation,[1525] with their eyes
Saw It, and handled with their hand the late
From death recovered body,[1526] and partook
As fellow-guests of food therewith, as they
Themselves bear witness.
Him did Paul as well
(Forechosen apostle, and in due time sent),
When rapt into the heavens,[1527] behold: and sent
By Him, he, with his comrade Barnabas,
And with the earlier associates
Joined in one league together, everywhere
Among the Gentiles hands the doctrine down
That Christ is Head, whose members are the Church,
He the salvation of the body, He
The members' life perennial;
He, made flesh, He, ta'en away for all, Himself first rose
Again, salvation's only hope; and gave
The norm to His disciples: they at once
All variously suffered, for His Name,
Unworthy penalties.

[1522] Ablutor.

[1523] Juventus.

[1524] Mundo.

[1525] Salutem =Christum. So Simeon, "Mine eyes have seen *Thy salvation*," where the Greek word should be noted and compared with its usage in the LXX., especially in the Psalms. See Luke ii. 30.

[1526] Comp. 1 John i. 1, 2.

[1527] See 2 Cor. xii. 1 sqq.

Such members bears
With beauteous body the free mother, since
She never her Lord’s precepts left behind,
And in His home hath grown old, to her Lord
Ever most choice, having for His Name’s sake
Penalties suffered. For since, barren once,
Not yet secure of her futurity,
She hath outgiven a people born of seed
Celestial, and[1528] been spurned, and borne the spleen[1529]
Of her own handmaid; now ’tis time to see
This former-barren mother have a son
The heir of her own liberty; not like
The *handmaid’s* heir, yoked in *estate* to *her*,
Although she bare him from celestial seed
Conceived. Far be it that ye should with words
Unlawful, with rash voice, collectively
Without distinction, give men exemplary
(Heaven’s glowing constellations, to the mass
Of men conjoined by seed alone or blood),
The rugged bondman’s[1530] name; or that one think
That he may speak in servile style about
A People who the mandates followèd
Of the Lord’s Law. No: but we mean the troop
Of sinners, empty, mindless, who have placed
God’s promises in a mistrustful heart;
Men vanquisht by the miserable sweet
Of present life: that troop would have been bound
Capital slavery to undergo,
By their own fault, if sin’s cause shall impose
Law’s yoke upon the mass. For to serve God,

[1528] The common reading is, “Atque suæ famulæ porta*vit* spreta dolorem,” for which Oehler reads “porta*rit*;” but I incline rather to suggest that “porta*vit*” be retained, but that the “a*t*que” be changed into “a*e*que,” thus: “A*e*que suæ famulæ porta*vit* spreta dolorem;” i.e., Since, like Sarah, the once barren Christian church-mother hath had children, *equally*, like Sarah, hath she had to bear scorn and spleen at her handmaid’s—the Jewish church-mother’s—hands.

[1529] Dolorem.

[1530] i.e., Ishmael’s.

And be whole-heartedly intent thereon,
Untainted faith, and freedom, is thereto
Prepared spontaneous.
The just fathers, then,
And holy stainless prophets, many, sang
The future advent of the Lord; and they
Faithfully testify what Heaven bids
To men profane: with them the giants,[1531] men
With Christ's own glory satiated, made
The consorts of His virtue, filling up
The hallowed words, have stablished our faith;
By facts predictions proving.
Of these men
Disciples who succeeded them throughout
The orb, men wholly filled with virtue's breath,
And our own masters, have assigned to us
Honours conjoined with works.
Of whom the first
Whom Peter bade to take his place and sit
Upon this chair in mightiest Rome where he
Himself had sat,[1532] was Linus, great, elect,
And by the mass approved. And after him
Cletus himself the fold's flock undertook;
As his successor Anacletus was
By lot located: Clement follows him;
Well known was he to apostolic men:[1533]
Next Evaristus ruled without a crime
The law.[1534] To Sixtus Sextus Alexander
Commends the fold: who, after he had filled
His lustral times up, to Telesphorus

[1531] "Immanes," if it be the true reading.

[1532] This is the way Oehler's punctuation reads. Migne's reads as follows:— …"Of whom the first Whom mightiest Rome bade take his place and sit Upon the chair where Peter's self had sat," etc.

[1533] "Is apostolicis bene notus." This may mean, (*a*) as in our text; (*b*) by his apostolically-minded writings—writings like an apostle's; or (*c*) by the apostolic writings, i.e., by the mention made of him, supposing him to be the same, in Phil. iv. 3.

[1534] Legem.

Hands it in order: excellent was he,
And martyr faithful. After him succeeds
A comrade in the law,[1535] and master sure:
When lo! the comrade of your wickedness,
Its author and forerunner—Cerdo hight—
Arrived at Rome, smarting with recent wounds:
Detected, for that he was scattering
Voices and words of venom stealthily:
For which cause, driven from the band, he bore
This sacrilegious brood, the dragon’s breath
Engendering it. Blooming in piety
United stood the Church of Rome, compact
By Peter: whose successor, too, himself,
And now in the ninth place, Hyginus was,
The burden undertaking of his chair.
After him followed Pius—Hermas his
Own brother[1536] was; angelic “Pastor” he,
Because he spake the words delivered him:[1537]
And Anicetus[1538] the allotted post
In pious order undertook. ’Neath whom
Marcion here coming, the new Pontic pest,
(The secret daring deed in his own heart
Not yet disclosed,) went, speaking commonly,
In all directions, in his perfidy,
With lurking art. But after he began
His deadly arrows to produce, cast off
Deservedly (as author of a crime
So savage), reprobated by the saints,
He burst, a wondrous monster! on our view.

[1535] Legis.

[1536] Germine frater.

[1537] An allusion to the well-known *Pastor* or *Shepherd* of Hermas.

[1538] Our author makes the name Anicetus. Rig. (as quoted by Oehler) observes that a comparison of the list of bishops of Rome here given with that given by Tertullian in *de Præscr.*, c. xxxii., seems to show that this metrical piece cannot be his.

Book IV.—Of Marcion's Antitheses.[1539]

What the Inviolable Power bids
The youthful people,[1540] which, rich, free, and heir,
Possesses an eternal hope of praise
(By right assigned) is this: that with great zeal
Burning, armed with the love of peace—yet not
As teachers (Christ alone doth all things teach[1541]),
But as Christ's household—servants—o'er the earth
They should conduct a massive war;[1542] should raze
The wicked's lofty towers, savage walls,
And threats which 'gainst the holy people's bands
Rise, and dissolve such empty sounds in air.
Wherefore we, justly speaking emulous words,[1543]
Out of his[1544] own words even strive to express
The meaning of salvation's records,[1545] which
Large grace hath poured profusely; and to ope
To the saints' eyes the Bandit's[1546] covert plague:
Lest any untrained, daring, ignorant,
Fall therein unawares, and (being caught)
Forfeit celestial gifts.

God, then, is One
To mortals all and everywhere; a Realm
Eternal, Origin of light profound;
Life's Fount; a Draught fraught[1547] with all wisdom. He
Produced the orb whose bosom all things girds;

[1539] The state of the text in some parts of this book is frightful. It has been almost hopeless to extract any sense whatever out of the Latin in many passages—indeed, the renderings are in these cases little better than guess-work—and the confusion of images, ideas, and quotations is extraordinary.

[1540] See the preceding book.

[1541] I have changed the unintelligible "daret" of the edd. into "docet." The reference seems to be to Matt. xxiii. 8; Jas. iii. 1; 1 Pet. v. 2, 3.

[1542] Molem belli deducere terræ.

[1543] Æmulamenta. Migne seems to think the word refers to Marcion's "Antitheses."

[1544] i.e., apparently Marcion's.

[1545] Monumenta.

[1546] See the opening of the preceding book.

[1547] "Conditus;" i.e., probably (in violation of quantity) the past part. of "condio" = flavoured, seasoned.

Him not a region, not a place, includes as
In circuit: matter none perennial is,[1548]
So as to be self-made, or to have been
Ever, created by no Maker: heaven’s,
Earth’s, sea’s, and the abyss’s[1549] Settler[1550] is
The Spirit; air’s Divider, Builder, Author,
Sole God perpetual, Power immense, is He.[1551]
Him had the Law the People[1552] shown to be
One God,[1553] whose mighty voice to Moses spake
Upon the mount. Him this His Virtue, too,
His Wisdom, Glory, Word, and Son, this Light
Begotten from the Light immense,[1554] proclaims
Through the seers’ voices, to be One: and Paul,[1555]
Taking the theme in order up, thus too
Himself delivers; “Father there is One[1556]
Through whom were all things made: Christ One, through whom
God all things made;”[1557] to whom he plainly owns
That every knee doth bow itself;[1558] of whom
Is every fatherhood[1559] in heaven and earth
Called: who is zealous with the highest love

[1548] I have altered the punctuation here.

[1549] Inferni.

[1550] Locator.

[1551] These lines are capable, according to their punctuation, of various renderings, which for brevity’s sake I must be content to omit.

[1552] i.e., the People of Israel. See the *de Idol.*, p. 148, c. v. note 1.

[1553] See Deut. vi. 3, 4, quoted in Mark xii. 29, 30.

[1554] This savours of the Nicene Creed.

[1555] Migne’s pointing is followed, in preference to Oehler’s.

[1556] “Un*um hunc* esse Patrem;” i.e., “that *this One* (God) is the Father.” But I rather incline to read, “un*umque* esse;” or we may render, “This One is the Sire.”

[1557] See 1 Cor. viii. 5, 6 (but notice the prepositions in the Greek; our author is not accurate in rendering them); Eph. iv. 4, 5, 6.

[1558] Ad quem se curvare genu plane omne fatetur. The reference is to Phil. ii. 10; but our author is careless in using the present tense, “se curvare.”

[1559] The reference is to Eph. iii. 14, 15; but here again our author seems in error, as he refers the words to *Christ*, whereas the meaning of the apostle appears clearly to refer them to*the Father*.

Of parent-care His people-ward; and wills
All flesh to live in holy wise, and wills
His people to appear before Him pure
Without a crime. With such zeal, by a law[1560]
Guards He our safety; warns us *loyal* be;
Chastens; is instant. So, too, has the same
Apostle (when Galatian brethren
Chiding)—Paul—written that such zeal hath he.[1561]
The fathers' sins God freely rendered, then,
Slaying in whelming deluge utterly Parents alike with progeny, and e'en
Grandchildren in "fourth generation"[1562] now
Descended from the parent-stock, when He
Has then for nearly these nine hundred years
Assisted them. Hard does the judgment seem?
The sentence savage? And in Sodom, too,
That the still guiltless little one unarmed
And tender should lose life: for what had e'er
The infant sinned? What cruel thou mayst think,
Is parent-care's true duty. Lest misdeed
Should further grow, crime's authors He did quench,
And sinful parents' brood. But, with his sires,
The harmless infant pays not penalties
Perpetual, ignorant and not advanced
In crime: but lest he partner should become
Of adult age's guilt, death immature
Undid spontaneous future ills.
Why, then,
Bids God libation to be poured to Him
With blood of sheep? and takes so stringent means
By Law, that, in the People, none transgress
Erringly, threatening them with instant death
By stoning? and why reprobates, again,

[1560] Legitimos. See book iv. 91.

[1561] See Gal. iii. 20. But here, again, "Galatas" seems rather like an error; for in speaking to the *Corinthians* St. Paul uses an expression more like our author's: see 2 Cor. xi. 2. The Latin, too, is faulty: "Talem *se* Paulus zelum *se* scripsit habere," where, perhaps, for the first "*se*" we should read "*sic.*"

[1562] Comp. Ex. xx. 5; Deut. v. 9.

These gifts of theirs, and says they are to Him
Unwelcome, while He chides a People prest
With swarm of sin?[1563] Does He, the truthful, bid,
And He, the just, at the same time repel?
The causes if thou seekst, cease to be moved
Erringly: for faith's cause is weightier
Than fancied reason.[1564] Through a mirror[1565]—shade
Of fulgent light!—behold what the calf's blood,
The heifer's ashes, and each goat, do mean:
The one dismissed goes off, the other falls
A victim at the temple.
With calf's blood
With water mixt the seer[1566] (thus from on high
Bidden) besprinkled People, vessels all,
Priests, and the written volumes of the Law.
See here not their true hope, nor yet a mere
Semblance devoid of virtue:[1567] but behold
In the calf's type Christ destined *bodily*
To suffer; who upon His shoulders bare
The plough-beam's hard yokes,[1568] and with fortitude
Brake His own heart with the steel share, and poured
Into the furrows water of His own
Life's blood. For these "temple-vessels" do
Denote our bodies: God's true temple[1569] He,
Not dedicated erst; for to Himself
He by His blood associated men,
And willed them be His body's priests, Himself
The Supreme Father's perfect Priest by right.

[1563] See Isa. i. 10–15; Jer. vi. 20.

[1564] Causa etenim fidei rationis imagine major.

[1565] Comp. 1 Cor. xiii. 12; Heb. x. 1.

[1566] Moses. See Heb. ix. 19–22, and the references there.

[1567] Comp. Heb. ix. 13.

[1568] Alluding probably to our Lord's bearing of the *cross-beam* of His *cross*—the beam being the "yokes," and the upright stem of the cross the "plough-beam"—on His shoulders.—See John xix. 17.

[1569] Templum. Comp. John ii. 19–22; Col. ii. 9.

Hearing, sight, step inert, He cleansed; and, for a “book,”[1570]
Sprinkled, by speaking[1571] words of presage, those
His witnesses: demonstrating the Law
Bound by His holy blood.
This cause withal
Our victim through “*the heifer*” manifests
From whose blood taking for the People’s sake
Piacular drops, them the first Levite[1572] bare
Within the veil; and, by God’s bidding, burned
Her corse without the camp’s gates; with whose ash
He cleansed lapsed bodies.
Thus our Lord (who us
By His own death redeemed), without the camp[1573]
Willingly suffering the violence
Of an iniquitous People, did fulfil
The Law, by facts predictions proving;[1574] who
A people of contamination full
Doth truly cleanse, conceding all things, as
The body’s Author rich; within heaven’s veil
Gone with the blood which—One for many’s deaths—
He hath outpoured.
A holy victim, then,
Is meet for a great priest; which worthily
He, being perfect, may be proved to have,
And offer. He *a body* hath: this is
For mortals a live victim; worthy this

[1570] Libro. The reference is to the preceding lines, especially 89, and Heb. ix. 19, αὐτὸ τὸ βιβλίον. The use of “libro” is curious, as it seems to be used partly as if it would be equivalent to *pro libro*, “in the place of a book,” partly in a more truly datival sense, “to serve the purposes of a book;” and our “for” is capable of the two senses.

[1571] For this comparison of “speaking” to “sprinkling,” comp. Deut. xxxii. 2, “My *doctrine shall drop as the rain*; my *speech shall distil as the dew*,” etc.; Job xxix. 22, “My *speech dropped* upon them;” with Eph. v. 26, and with our Lord’s significant action (recorded in the passage here alluded to, John xx. 22) of “*breathing on*” (ἐνεφύσησεν) His disciples. Comp., too, for the “witnesses” and “words of presage,” Luke xxiv. 48, 49; Acts i. 6–8.

[1572] i.e., the chief of the Levites, the high priest.

[1573] Comp. Heb. xiii. 12, 13; John xix. 19, 20.

[1574] Comp. the preceding book, 355.

Of great price did He offer, One for all.
The[1575] semblance of the "goats" teaches that they
Are men exiled out of the "peoples twain"[1576]
As barren;[1577] fruitless both; (of whom the Lord
130 Spake also, in the Gospel, telling how
The kids are severed from the sheep, and stand
On the left hand[1578]): that some indeed there are
Who for the Lord's Name's sake have suffered: thus
That fruit has veiled their former barrenness:
135 And such, the prophet teaches, on the ground
Of that their final merit worthy are
Of the Lord's altar: others, cast away
(As was th' iniquitous rich man, we read,
By Lazarus[1579]), are such as have remained
140 Exiled, persistent in their stubbornness.
Now a veil, hanging in the midst, did both
Dissever,[1580] and had into portions twain
Divided the one shrine.[1581] The inner parts
Were called "Holies of holies." Stationed there
145 An altar shone, noble with gold; and there,
At the same time, the testaments and ark
Of the Law's tablets; covered wholly o'er
With lambs'skins[1582] dyed with heaven's hue; within

[1575] The passage which follows is almost unintelligible. The sense which I have offered in my text is so offered with great diffidence, as I am far from certain of having hit the meaning; indeed, the state of the text is such, that *any* meaning must be a matter of some uncertainty.

[1576] i.e., perhaps the Jewish and Christian peoples. Comp. *adv. Jud.*, c. 1.

[1577] i.e., "barren" of faith and good works. The "goats" being but "kids" (see Lev. xvi. 8), would, of course, be barren. "Exiled" seems to mean "excommunicated." But the comparison of the sacrificed goat to a penitent, and of the scapegoat to an impenitent, excommunicate, is extravagant. Yet I see no other sense.

[1578] See Matt. xxv. 31–33.

[1579] i.e., Lazarus was not allowed to help him. In that sense he may be said to have been "cast away;" but it is Abraham, not Lazarus, who pronounces his doom. See Luke xvi. 19–31.

[1580] i.e., in that the blood of the one was brought within the veil; the other was not.

[1581] Ædem.

[1582] The meaning seems to be, that *the ark*, when it had to be removed from place to place, had (as we learn from Num. iv. 5) to be covered with "the second veil" (as it is called in Heb. ix. 3), which was "of blue," etc. But that this veil was made "of lambs' skins" does not appear; on the contrary, it was made of "linen." The *outer*

Gold-clad;[1583] and all between of wood. Here are so
The tablets of the Law; here is the urn
Replete with manna; here is Aaron's rod
Which puts forth germens of the cross[1584]—unlike
The cross itself, yet born of storax-tree[1585]—And over it—in uniformity
Fourfold—the cherubim their pinions spread,
And the inviolable sanctities[1586]
Covered obediently.[1587] Without the veil
Part of the shrine stood open: facing it,
Heavy with broad brass, did an altar stand;
And with two triple sets (on each side one)
Of branches woven with the central stem,
A lampstand, and as many[1588] lamps:
The golden substance wholly filled with light
The temple.[1589]
Thus the temple's outer face,
Common and open, does the ritual
Denote, then, of a people lingering
Beneath the Law; amid whose[1590] gloom there shone
The Holy Spirit's sevenfold unity
Ever, the People sheltering.[1591] And thus

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veil, indeed (not the out*most*, which was of "badgers' skins," according to the Eng. ver.; but of "ὑακίνθινα δερματα"—of what material is not said—according to the LXX.), *was* made "of rams' skins;" but then they were "dyed *red*" (ἠρυθροδανωμένα, LXX.), not "*blue*." So there is some confusion in our author.

[1583] The ark was overlaid with gold *without* as well as within. (See Ex. xxv. 10, 11; xxxvii. 1, 2; and this is referred to in Heb. ix. 3, 4—κιβωτὸν…περικεκαλυμμένην—where our Eng. ver. rendering is defective, and in the context as well.) This, however, may be said to be implied in the following words: "and *all between*," i.e., between the layers above and beneath, "of wood."

[1584] Migne supposes some error in these words. Certainly the sense is dark enough; but see lower down.

[1585] It yielded "almonds," according to the Eng. ver. (Num. xvii. 8). But see the LXX.

[1586] Sagmina. But the word is a very strange one to use indeed. See the Latin Lexicons, *s.v.*

[1587] It might be questionable whether "jussa" refers to "cherubim" or to "sagmina."

[1588] i.e., twice three + the central one = 7.

[1589] Our author persists in calling the tabernacle temple.

[1590] i.e., the Law's.

[1591] "*T*egebat," i.e., with the "fiery-cloudy pillar," unless it be an error for "*r*egebat," which still might apply to the pillar.

The Lampstand True and living Lamps do shine
Persistently throughout the Law and Seers
On men subdued in heart. And for a type
Of *earth*,[1592] the altar—so tradition says—
Was made. Here constantly, in open space,
Before all eyes were visible of old
The People's "works,"[1593] which ever—"not without
Blood"[1594]—it did offer, shedding out the gore
Of lawless life.[1595] There, too, the Lord—Himself
Made victim on behalf of all—denotes
The *whole earth*[1596]—altar in specific sense.
Hence likewise that new covenant author, whom
No language can describe, Disciple John,
Testifies that beneath such altar he
Saw souls which had for Christ's name suffered,
Praying the vengeance of the mighty God
Upon their slaughter.[1597] There,[1598] meantime, is rest.
In some unknown part there exists a spot
Open, enjoying its own light; 'tis called
"Abraham's bosom;" high above the glooms,[1599]
And far removed from fire, yet 'neath the earth.[1600]
The *brazen altar* this is called, whereon
(We have recorded) was a dusky veil.[1601]
This veil divides both parts, and leaves the one
Open, from the eternal one distinct
In worship and time's usage. To itself

[1592] Terræ.

[1593] "Operæ," i.e., sacrifices. The Latin is a hopeless jumble of words without grammatical sequence, and any rendering is mere guesswork.

[1594] Heb. ix. 7.

[1595] i.e., of animals which, as irrational, were "without the Law."

[1596] Terram.

[1597] Rev. vi. 9, 10.

[1598] i.e., beneath the altar. See the 11th verse *ib*.

[1599] Or possibly, "deeper than the glooms:" "altior a tenebris."

[1600] Terra.

[1601] See 141, 142, above.

Tis not unfriendly, though of fainter love,
By time and space divided, and yet linked
By reason. ’Tis one house, though by a veil
Parted it seems: and thus (when the veil burst,
200 On the Lord’s passion) heavenly regions oped
And holy vaults,[1602] and what was double erst
Became one house perennial.
Order due
Traditionally has interpreted
The *inner temple* of the people called
205 After Christ’s Name, with worship heavenly,
God’s actual mandates following; (no “shade”
Is *herein* bound, but persons real;[1603]) complete
By the arrival of the “perfect things.”[1604]
The *ark* beneath a type points out to us
210 Christ’s venerable body, joined, through “wood,”[1605]
With sacred Spirit: the *aërial*[1606] *skins*
Are flesh not born of seed, outstretcht on “wood;”[1607]
At the same time, with golden semblance fused,[1608]
Within, the glowing Spirit joined is
215 Thereto; that, with peace[1609] granted, flesh might bloom
With Spirit mixt. Of the Lord’s flesh, again,

[1602] Cælataque sancta. We might conjecture “*ce*lataque sancta,” ="and the sanctuaries formerly hidden.”

[1603] This sense appears intelligible, as the writer’s aim seems to be to distinguish between the “actual” commands of God, i.e., the spiritual, essential ones, which the spiritual people “follow,” and which “bind”—not the ceremonial observance of a “shadow of the future blessings” (see Heb. x. 1), but “real persons,” i.e., living souls. But, as Migne has said, the passage is probably faulty and mutilated.

[1604] Comp. Heb. vii. 19; x. 1; xi. 11, 12.

[1605] “Lignum:” here probably ="the flesh,” which He took from Mary; the “rod” (according to our author) which Isaiah had foretold.

[1606] Aërial, i.e., as he said above, “dyed with *heaven’s hue*.”

[1607] “Ligno,” i.e., “the cross,” represented by the “wood” of which the tabernacle’s boards, on which the coverings were stretched (but comp. 147–8, above), were made.

[1608] As the flame of the lamps appeared to grow out of and be fused with the “golden semblance” or “form” of the lampstand or candlestick.

[1609] Of which the olive—of which the pure oil for the lamps was to be made: Ex. xxvii. 20; Lev. xxiv. 2—is a type. “Peace” is granted to “the flesh” through Christ’s work and death in flesh.

The *urn*, golden and full, a type doth bear.
Itself denotes that the new covenant's Lord
Is *manna*; in that He, true heavenly Bread,
Is, and hath by the Father been transfused[1610]
Into that bread which He hath to His saints
Assigned for a pledge: this Bread will He
Give perfectly to them who (of good works
The lovers ever) have the bonds of peace
Kept. And *the double tablets of the law*
Written all over, these, at the same time,
Signify that that Law was ever hid
In Christ, who mandate old and new fulfilled,
Ark of the Supreme Father as He is,
Through whom He, being rich, hath all things given.
The *storax-rod*, too, nut's fruit bare itself;
(The virgin's semblance this, who bare in blood
A body:) on the "wood"[1611] conjoined 'twill lull
Death's bitter, which within sweet fruit doth lurk,
By virtue of the Holy Spirit's grace:
Just as Isaiah did predict "a rod"
From Jesse's seed[1612]—Mary—from which a flower
Issues into the orb.
The *altar bright with gold*
Denotes the heaven on high, whither ascend
Prayers holy, sent up without crime: the Lord
This "altar" spake of, where if one doth gifts
Offer, he must first reconciliate
Peace with his brother:[1613] thus at length his prayers
Can flame unto the stars. Christ, Victor sole
And foremost.[1614] Priest, thus offered *incense* born
Not of a *tree*, but prayers.[1615]

[1610] Traditus.

[1611] In ligno. The passage is again in an almost desperate state.

[1612] Isa. xi. 1, 2.

[1613] Matt. v. 23, 24.

[1614] Primus.

[1615] See Rev. viii. 3, 4.

The *cherubim*[1616]
Being, with twice two countenances, one,
And are the one word through fourfold order led;[1617]
The hoped comforts of life's mandate new,
250 Which in their plenitude Christ bare Himself
Unto us from the Father. But the *wings*
In number *four times six*,[1618] the heraldings
Of the old world denote, witnessing things
Which, we are taught, were after done. On these[1619]
255 The heavenly words fly through the orb: with these
Christ's blood is likewise held context, so told
Obscurely by the seers' presaging mouth.
The *number* of the wings doth set a seal
Upon the ancient volumes; teaching us
260 Those *twenty-four* have certainly enough
Which sang the Lord's ways and the times of peace:
These all, we see, with the new covenant
Cohere. Thus also John; the Spirit thus
To him reveals that in that number stand
265 The enthroned elders white[1620] and crowned, who (as
With girding-rope) all things surround, before
The Lord's throne, and upon the glassy sea
Subigneous: and four living creatures, winged
And full of eyes within and outwardly,
270 Do signify that hidden things are oped,
And all things shut are at the same time seen,
In the word's eye. The glassy flame-mixt sea

[1616] Here ensues a confused medley of all the cherubic figures of Moses, Ezekiel, and St. John.

[1617] i.e., by the four evangelists.

[1618] The cherubim, (or, "seraphim" rather,) of Isa. vi. have each *six* wings. Ezekiel mentions *four* cherubim, or "living creatures." St. John likewise mentions *four* "living creatures." Our author, combining the passages, and thrusting them into the subject of the Mosaic cherubim, multiplies the *six* (wings) by the *four* (cherubs), and so attains his end—the desired number "*twenty-four*"—to represent the books of the Old Testament, which (by combining certain books) may be reckoned to be *twenty-four* in number.

[1619] These wings.

[1620] There is again some great confusion in the text. The elders could not "*stand enthroned*:" nor do they stand "*over*," but "*around*" God's throne; so that the "insuper solio" could not apply to that.

Means that the laver’s gifts, with Spirit fused
Therein, upon believers are conferred.
Who could e’en tell what the Lord’s parent-care
Before His judgment-seat, before His bar,
Prepared hath? that such as willing be
His forum and His judgment for themselves
To antedate, should ’scape! that who thus hastes
Might find abundant opportunity!
Thus therefore Law and wondrous prophets sang;
Thus all parts of the covenant old and new,
Those sacred rights and pregnant utterances
Of words, conjoined, do flourish. Thus withal,
Apostles’ voices witness everywhere;
Nor aught of old, in fine, but to the new
Is joined.
Thus err they, and thus facts retort
Their sayings, who to false ways have declined;
And from the Lord and God, eternal King,
Who such an orb produced, detract, and seek
Some other deity ’neath feigned name,
Bereft of minds, which (frenzied) they have lost;
Willing to affirm that Christ a stranger is
To the Law; nor is the world’s[1621] Lord; nor doth will
Salvation of the flesh; nor was Himself
The body’s Maker, by the Father’s power.[1622]
Them must we flee, stopping (unasked) our ears;
Lest with their speech they stain innoxious hearts.
Let therefore us, whom so great grace[1623] of God
Hath penetrated, and the true celestial words
Of the great Master-Teacher in good ways
Have trained, and given us right monuments;[1624]
Pay honour ever to the Lord, and sing
Endlessly, joying in pure faith, and sure

[1621] Mundi.

[1622] Virtute.

[1623] Honestas.

[1624] Or, “records:” “monumenta,” i.e., the written word, according to the canon.

305 Salvation. Born of the true God, with bread
Perennial are we nourished, and hope
With our whole heart after eternal life.

Book V.—General Reply to Sundry of Marcion’s Heresies.[1625]

The *first* Book did the enemy’s words recall
In order, which the senseless renegade
Composed and put forth lawlessly; hence, too,
Touched briefly flesh’s hope, Christ’s victory,
And false ways’ speciousness. The *next* doth teach
The Law’s conjoined mysteries, and what
In the new covenant the one God hath
Delivered. The *third* shows the race, create
From freeborn mother, to be ministers
Sacred to seers and patriarchs;[1626] whom Thou,
O Christ, in number twice six out of all,[1627]
Chosest; and, with their names, the lustral[1628] times
Of our own elders noted, (times preserved
On record,) showing in whose days appeared
The author[1629] of this wickedness, unknown,
Lawless, and roaming, cast forth[1630] with his brood.
The *fourth*, too, the piacular rites recalls
Of the old Law themselves, and shows them types
In which the Victim True appeared, by saints
Expected long since, with the holy Seed.
This *fifth* doth many twists and knots untie,
Rolls wholly into sight what ills soe’er
Were lurking; drawing arguments, but not
Without attesting prophet.
And although

[1625] I make no apology for the ruggedness of the versification and the obscurity of the sense in this book, further than to say that the state of the Latin text is such as to render it almost impossible to find any sense at all in many places, while the grammar and metre are not reducible to any known laws. It is about the hardest and most uninteresting book of the five.

[1626] Or, “consecrated by seers and patriarchs.”

[1627] i.e., all the number of Thy disciples.

[1628] Tempora lustri, i.e., apparently the times during which these “elders” (i.e., the bishops, of whom a list is given at the end of book iii.) held office. “Lustrum” is used of other periods than it strictly implies, and this seems to give some sense to this difficult passage.

[1629] i.e., Marcion.

[1630] i.e., excommunicated.

With strong arms fortified we vanquish foes,
Yet hath the serpent mingled so at once
All things polluted, impious, unallowed,
Commaculate,—the blind's path without light!
A voice contaminant!—that, all the while
We are contending the world's Maker is
Himself sole God, who also spake by voice
Of seers, and proving that there is none else
Unknown; and, while pursuing Him with praise,
Who is by various endearment[1631] known,
Are blaming—among other fallacies—
The Unknown's tardy times: our subject's fault
Will scarce keep pure our tongue. Yet, for all that,
Guile's many hidden venoms us enforce
(Although with double risk[1632]) to ope our words.
Who, then, the God whom ye say is the true,
Unknown to peoples, alien, in a word,
To all the world?[1633] Him whom none knew before?
Came he from high? If 'tis his own[1634] he seeks,
Why seek so late? If not his own, why rob
Bandit-like? and why ply with words unknown
So oft throughout Law's rein a People still
Lingering 'neath the Law? If, too, he comes
To pity and to succour all combined,
And to re-elevate men vanquisht quite
By death's funereal weight, and to release
Spirit from flesh's bond obscene, whereby
The inner man (iniquitously dwarfed)
Is held in check; why, then, so late appear
His ever-kindness, duteous vigilance?
How comes it that he ne'er at all before
Offered himself to any, but let slip

[1631] Complexu vario.

[1632] Ancipiti quamquam cum crimine. The last word seems almost ="*dis*crimine;" just as our author uses "cerno" ="*dis*cerno."

[1633] Mundo.

[1634] Cf. John i. 11, and see the Greek.

Poor souls in numbers?[1635] and then with his mouth
Seeks to regain another's subjects: ne'er
Expected; not known; sent into the orb.
Seeking the "ewe" he had not lost before,
The Shepherd ought[1636] to have disrobed himself
Of flesh, as if his victor-self withal
Had ever been a spirit, and as such[1637]
Willed to rescue all expelled souls,
Without a body, everywhere, and leave
The spoiled flesh to earth; wholly to fill
The world[1638] on one day equally with corpses
To leave the orb void; and to raise the souls
To heaven. Then would human progeny
At once have ceased to be born; nor had
Thereafter any scion of *your*[1639] kith
Been born, or spread a new pest[1640] o'er the orb.
Or (since at that time[1641] none of all these things
Is shown to have been done) he should have set
A bound to future race; with solid heart
Nuptial embraces would he, in that case
Have sated quite;[1642] made men grow torpid, reft
Of fruitful seed; made irksome intercourse
With female sex; and closed up inwardly
The flesh's organs genital: our mind
Had had no will, no potent faculty

[1635] Whether this be the sense I know not. The passage is a mass of confusion.

[1636] i.e., according to Marcion's view.

[1637] i.e., as spirits, like himself.

[1638] Mundum.

[1639] i.e., Marcionite.

[1640] See book ii. 3.

[1641] i.e., apparently on the day of Christ's resurrection.

[1642] Rep*l*esset, i.e., replevisset. If this be the right reading, the meaning would seem to be, "would have taken away all further desire for" them, as satiety or *repletion* takes away all appetite for food. One is almost inclined to hazard the suggestion "represset," i.e., repressisset, "he would have *repressed*," but that such a contraction would be irregular. Yet, with an author who takes such liberties as the present one, perhaps that might not be a decisive objection.

Our body: after this the "inner man"
Could withal, joined with blood,[1643] have been infused
And cleaved to flesh, and would have ever been
Perishing. Ever perishes the "ewe:"
And is there then no power of saving her?
Since man is ever being born beneath
Death's doom, what is the Shepherd's work, if thus
The "ewe" is stated[1644] to be found? *Unsought*
In that case, but not *rescued*, she is proved.
But now choice is allowed of entering
Wedlock, as hath been ever; and that choice
Sure progeny hath yoked: nations are born
And folk scarce numerable, at whose birth
Their souls by living bodies are received;
Nor was it meet that Paul (though, for the time,
He did exhort some few, discerning well
The many pressures of a straitened time)
To counsel men in like case to abide
As he himself:[1645] for elsewhere he has bidden
The tender ages marry, nor defraud
Each other, but their compact's dues discharge.
But say, whose suasion hath, with fraud astute,
Made you "abide," and in divided love
Of offspring live secure, and commit crime
Adulterous, and lose your life? and, though
'Tis perishing, belie (by verbal name)
That fact. For which cause all the so sweet sounds
Of his voice pours he forth, that "you must do,

[1643] "Junct*us*," for the edd.'s "junct*is*," which, if retained, will mean "in the case of beings still joined with (or to) blood."

[1644] "Doc*e*tur," for the edd.'s "doc*en*tur." The sense seems to be, if there be any, exceedingly obscure; but for the idea of a half-salvation—the salvation of the "inner man" without the outer—being no salvation at all, and unworthy of "the Good Shepherd" and His work, we may compare the very difficult passage in the *de Pudic.*, c. xiii. *ad fin.*

[1645] This sense, which I deduce from a transposition of one line and the supplying of the words "*he did exhort*," which are not expressed, but seem necessary, in the original, agrees well with 1 Cor. vii., which is plainly the passage referred to.

Undaunted, whatsoever pleases you;"
Outwardly chaste, stealthily stained with crime!
Of honourable wedlock, by this plea,[1646]
He hath deprived you. But why more? 'Tis well
(Forsooth) to be disjoined! for the world, too,
Expedient 'tis! lest any of *your* seed
Be born! Then will death's organs[1647] cease at length!
The while you hope salvation to retain,
Your "total man" quite loses part of man,
With mind profane: but neither is man said
To be *sole spirit*, nor the *flesh* is called
"The old man;" nor unfriendly are the flesh
And spirit, the *true man* combined in one,
The *inner*, and he whom you call "*old foe*;"[1648]
Nor are they seen to have each his own set
Of senses. One is ruled; the other rules,
Groans, joys, grieves, loves; himself[1649] to his own flesh
Most dear, too; *through* which[1650] his humanity
Is visible, *with* which commixt he is
Held ever: to its wounds he care applies;
And pours forth tears; and nutriments of food
Takes, through its limbs, often and eagerly:
This hopes he to have ever with himself
Immortal; o'er its fracture doth he groan;
And grieves to quit it limb by limb: fixt time
Death lords it o'er the unhappy flesh; that so
From light dust it may be renewed, and death
Unfriendly fail at length, when flesh, released,
Rises again. This will that victory be
Supreme and long expected, wrought by Him,
The aye-to-be-revered, who did become

[1646] "Causa;" or perhaps "*means*." It is, of course, the French "chose."

[1647] i.e., you and your like, through whom sin, and in consequence death, is disseminated.

[1648] Here, again, for the sake of the sense, I have transposed a line.

[1649] i.e., "the other," the "inner man," or spirit.

[1650] i.e., through flesh.

True man; and by His Father's virtue won:
Who man's redeemed limbs unto the heavens
Hath raised,[1651] and richly opened access up
Thither in hope, first to His nation; then
145 To those among all tongues in whom His work
Is ever doing: Minister imbued
With His Sire's parent-care, seen by the eye
Of the Illimitable, He performed,
By suffering, His missions.[1652]
What say now
150 The impious voices? what th' abandoned crew?
If He Himself, God the Creator's self,
Gave not the Law,[1653] He who from Egypt's vale[1654]
Paved in the waves a path, and freely gave
The seats which He had said of old, why comes
155 He in that very People and that land
Aforesaid? and why rather sought He not
Some other[1655] peoples or some rival[1656] realms?
Why, further, did He teach that, through the seers,
(With Name foretold in full, yet not His own,)
160 He had been often sung of? Whence, again,
Could He have issued baptism's kindly gifts,
Promised by some one else, as His own works?
These gifts men who God's mandates had transgressed,
And hence were found polluted, longed for,
165 And begged a pardoning rescue from fierce death.
Expected long, they[1657] came: but that to those
Who recognised them when erst heard, and now
Have recognised them, when in due time found,

[1651] i.e., in His own person.

[1652] I hope I have succeeded in giving some intelligible sense; but the passage as it stands in the Latin is nearly hopeless.

[1653] I read "lege*m*" for "lege*s*."

[1654] I read "*v*alle" for "*c*alle."

[1655] Alios.

[1656] Altera.

[1657] i.e., "the gifts of baptism."

Christ's true hand is to give them, this, with voice
Paternal, the Creator-Sire Himself
Warns ever from eternity, and claims;
And thus the work of virtue which He framed,
And still frames, arms, and fosters, and doth now
Victorious look down on and reclothe
With His own light, should with perennial praise
Abide.[1658]
What[1659] hath the Living Power done
To make men recognise what God can give
And man can suffer, and thus live?[1660] But since
Neither predictions earlier nor facts
The latest can suede senseless frantic[1661] men
That God became a man, and (after He
Had suffered and been buried) rose; that they
May credit those so many witnesses
Harmonious,[1662] who of old did cry aloud
With heavenly word, let them both[1663] learn to trust
At least terrestrial reason.
When the Lord
Christ came to be, as flesh, born into the orb
In time of king Augustus' reign at Rome,
First, by decree, the nations numbered are
By census everywhere: this measure, then,

[1658] This seems to give sense to a very obscure passage, in which I have been guided more by Migne's pointing than by Oehler's.

[1659] I read here "qu*i*d" for "qu*o*d."

[1660] i.e., to make men live by recognising that. Comp. the Psalmist's prayer: "Give me *understanding* and I shall *live*" (Ps. cxix. 144; in LXX., Ps. cxviii. 144).

[1661] The "f*u*rentes" of Pam. and Rig. is preferred to Oehler's "f*e*rentes."

[1662] "Complexis," lit. "embracing."

[1663] i.e., both Jews and Gentile heretics, the "senseless frantic men" just referred to probably: or possibly the "ambo" may mean "*both sects*," viz., the Marcionites and Manichees, against whom the writer whom Oehler supposes to be the probable author of these "Five Books," Victorinus, a rhetorician of Marseilles, directed his efforts. But it may again be the acc. neut. pl., and mean "let them"—i.e., the "senseless frantic men"—"learn to believe *as to both facts*," i.e., the incarnation and the resurrection; (see vers. 179, 180;) "the testimony at least of human reason."

This same king chanced to pass, because the
Will
Supreme, in whose high reigning hand doth lie
The king's heart, had impelled him:[1664] he was first
To do it, and the enrolment was reduced
To orderly arrangement. Joseph then
Likewise, with his but just delivered wife
Mary,[1665] with her celestial Son alike,
Themselves withal are numbered. Let, then, such
As trust to instruments of human skill,
Who may (approving of applying them
As attestators of the holy word)
Inquire into this census, if it be
But found so as we say, then afterwards
Repent they and seek pardon while time still
Is had[1666]
The Jews, who own[1667] to having wrought
A grave crime, while in our disparagement
They glow, and do resist us, neither call
Christ's family unknown, nor can[1668] affirm
They hanged a man, who spake truth, on a tree:[1669]
Ignorant that the Lord's flesh which they bound[1670]
Was not seed-gendered. But, while partially

[1664] I would suggest here, for "…quia summa voluntas In cujus manu regnantis cor *legibus esset*," something like this, "…quia summa voluntas, In cujus manu regnantis cor *regis, egisset*," which would only add one more to our author's false quantities. "Regum egisset" would avoid even that, while it would give some sense. Comp. Prov. xxi. 1.

[1665] Maria cum conjuge feta. What follows seems to decide the meaning of "feta," as a child could hardly be included in a census before birth.

[1666] Again I have had to attempt to amend the text of the Latin in order to extract any sense, and am far from sure that I have extracted the right one.

[1667] "Fatentur," unless our author use it passively ="are confessed."

[1668] "Possunt," i.e., probably "have the hardihood."

[1669] Because Christ plainly, as they understood Him, "made Himself the Son of God;" and hence, if they confessed that He had said the truth, and yet that they hanged Him on a tree, they would be pronouncing their own condemnation.

[1670] "Vi*n*ctam" for "victam" I read here.

They keep a reticence, so partially
They triumph; for they strive to represent
God to the peoples commonly as man.
215 Behold the error which o'ercomes you both![1671]
This error will our cause assist, the while,
We prove to you those things which certain are.
They do deny Him God; you falsely call
Him man, a body bodiless! and ah!
220 A various insanity of mind
Sinks you; which him who hath presumed to hint
You both do, sinking, sprinkle:[1672] for His deeds
Will then approve Him man alike and God
Commingled, and the world[1673] will furnish signs
225 No few.
While then the Son Himself of God
Is seeking to regain the flesh's limbs,[1674]
Already robed as King, He doth sustain
Blows from rude palms; with spitting covered is
His face; a thorn-inwoven crown His head
230 Pierces all round; and to the tree[1675] Himself
Is fixed; wine drugged with myrrh,[1676] is drunk, and gall[1677]
Is mixt with vinegar; parted His robe,[1678]
And in it[1679] lots are cast; what for himself

[1671] i.e., you and the Jews. See above on 185.

[1672] Quod qui præsumpsit mergentes spargitis ambo. What the meaning is I know not, unless it be this: if any one hints to you that you are in an error which is sinking you into perdition, you both join in trying to sink *him* (if "mergentes" be active; or "while you are sinking," if neuter), and in sprinkling him with your doctrine (or besprinkling him with abuse).

[1673] Mundus.

[1674] "Dum carnis membra requirit," i.e., seeking to regain *for God* all the limbs of the flesh as His instruments. Comp. Rom. vi. 13, 19.

[1675] Ligno.

[1676] "Scriblita," a curious word.

[1677] Fel miscetur *aceto*. The reading may have arisen—and it is not confined to our author—from confounding ὄξος with οἶνος. Comp. Matt. xxvii. 33 with Mark xv. 23.

[1678] This is an error, if the "coat" be meant.

[1679] Perhaps for "in ill*a*" we should read "in ill*am*"—"on it," for "in it."

Each one hath seized he keeps; in murky gloom,
As God from fleshly body silently
Outbreathes His soul, in darkness trembling day
Took refuge with the sun; twice dawned one day;
Its centre black night covered: from their base
Mounts move in circle, wholly moved was earth,
Saints' sepulchres stood ope, and all things joined
In fear to see His passion whom they knew!
His lifeless side a soldier with bare spear
Pierces, and forth flows blood, nor water less
Thence followed. These facts they[1680] agree to hide,
And are unwilling the misdeed to own,
Willing to blink the crime.
Can spirit, then,
Without a body wear a robe? or is't
Susceptible of penalty? the wound
Of violence does it bear? or die? or rise?
Is blood thence poured? from what flesh. since ye say
He had none? or else, rather, feigned He? if
'Tis safe for you to say so; though you do
(Headlong) so say, by passing over more
In silence. Is not, then, faith manifest?
And are not all things fixed? The day before
He then[1681] should suffer, keeping Passover,
And handing down a memorable rite[1682]
To His disciples, taking bread alike
And the vine's juice, "My body, and My blood
Which is poured[1683] for you, this is," did He say;
And bade it ever afterward be done.
Of what created elements were made,
Think ye, the bread and wine which were (He said)
His body with its blood? and what must be
Confessed? Proved He not Himself the world's[1684]

[1680] The Jews.

[1681] For "ante diem qu*am cum* pateretur" I have read "qu*a tum*."

[1682] Or, "deed"—"factum."

[1683] Or, "*is being* poured"—"funditur."

[1684] Mundi.

Maker, through deeds? and that He bore at once
A body formed from flesh and blood?
This God
This true Man, too, the Father's Virtue 'neath
An Image,[1685] with the Father ever was,
United both in glory and in age;[1686]
Because alone He ministers the words
Of the All-Holder; whom He[1687] upon earth
Accepts;[1688] through whom He all things did create:
God's Son, God's dearest Minister, is He!
Hence hath He generation, hence Name too,
Hence, finally, a kingdom; Lord from Lord;
Stream from perennial Fount! He, He it was
Who to the holy fathers (whosoe'er
Among them doth profess to have "seen God"[1689])—
God is our witness—since the origin
Of this our world,[1690] appearing, opened up
The Father's words of promise and of charge
From heaven high: He led the People out;
Smote through th'iniquitous nation; was Himself
The column both of light and of cloud's shade;
And dried the sea; and bids the People go
Right through the waves, the foe therein involved
And covered with the flood and surge: a way
Through deserts made He for the followers
Of His high biddings; sent down bread in showers[1691]
From heaven for the People; brake the rock;
Bedewed with wave the thirsty;[1692] and from God

[1685] I read with Migne, "*Patris* sub imagine virtus," in preference to the conjecture which Oehler follows, "*Christi* sub imagine virtus." The reference seems clearly to be to Heb. i. 3.

[1686] Ævo. Perhaps here ="eternity."

[1687] i.e., "The All-Holder."

[1688] Capit.

[1689] Cf. Jacob's words in Gen. xxxii. 30; Manoah's in Judg. xiii. 22; etc.

[1690] Mundi.

[1691] For "*di*misit in *um*bris" I read here "*de*misit in *im*bris." If we retain the former reading, it will then mean, "dispersed during the shades of night," during which it was that the manna seems always to have fallen.

[1692] "Sitient*is*" in Oehler must be a misprint for "sitient*es*."

The mandate of the Law to Moses spake
With thunder, trumpet-sound, and flamey column
Terrible to the sight, while men's hearts shook.
After twice twenty years, with months complete,
Jordan was parted; a way oped; the wave
Stood in a mass; and the tribes shared the land,
Their fathers' promised boons! The Father's word,
Speaking Himself by prophets' mouth, that He[1693]
Would come to earth and be a man, He did
Predict; Christ manifestly to the earth
Foretelling.
Then, expected for our aid,
Life's only Hope, the Cleanser of our flesh,[1694]
Death's Router, from th' Almighty Sire's empire
At length He came, and with our human limbs
He clothed Him. Adam—virgin—dragon—tree,[1695]
The cause of ruin, and the way whereby
Rash death us all had vanquisht! by the same
Our Shepherd treading, seeking to regain
His sheep—with angel—virgin—His own flesh—
And the "tree's" remedy;[1696] whence vanquisht man
And doomed to perish was aye wont to go
To meet his vanquisht peers; hence, interposed,
One in all captives' room, He did sustain
In body the unfriendly penalty
With patience; by His own death spoiling death;
Becomes salvation's cause; and, having paid
Throughly our debts by throughly suffering
On earth, in holy body, everything,
Seeks the infern! here souls, bound for their crime,
Which shut up all together by Law's weight,
Without a guard,[1697] were asking for the boons

[1693] There ought to be a "se" in the Latin if this be the meaning.

[1694] For "Mundator carnis *seræ*" ="the Cleanser of *late* flesh" (which would seem, if it mean anything, to mean that the flesh had to wait long for its cleansing), I have read "carnis *nostræ*."

[1695] Lignum.

[1696] I have followed the disjointed style of the Latin as closely as I could here.

[1697] Here we seem to see the idea of the "limbus patrum."

Promised of old, hoped for, and tardy, He
325 To the saints'rest admitted, and, with light,
Brought back. For on the third day mounting up,[1698]
A victor, with His body by His Sire's
Virtue immense, (salvation's pathway made,)
And bearing God and man is form create,
330 He clomb the heavens, leading back with Him
Captivity's first-fruits (a welcome gift
And a dear figure[1699] to the Lord), and took
His seat beside light's Father, and resumed
The virtue and the glory of which, while
335 He was engaged in vanquishing the foe
He had been stripped;[1700] conjoined with Spirit; bound
With flesh, on our part. Him, Lord, Christ, King, God,
Judgment and kingdom given to His hand,
The father is to send unto the orb.

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[1698] "Subiens" ="going beneath," i.e., apparently coming beneath *the walls of heaven.*

[1699] i.e., a figure of the future harvest.

[1700] I have hazarded the conjecture "m*inu*tus" here for the edd.'s "m*uni*tus." It adds one more, it is true, to our author's false quantities, but that is a minor difficulty, while it improves (to my mind) the sense vastly.

(N.B.—It has been impossible to note the changes which I have had to make in the text of the Latin. In some cases they will suggest themselves to any scholar who may compare the translation with the original; and in others I must be content to await a more fitting opportunity, if such ever arise, for discussing them.)

Elucidations.

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I.

(Appendix, p. 127.)

About these versifications, which are “poems” only as mules are horses, it is enough to say of them, with Dupin, “They are no more Tertullian’s than they are Virgil’s or Homer’s. The poem called *Genesis* seems to be that which Gennadius attributes to Salvian, Bishop of Marseilles. That concerning the *Judgment of God* was, perhaps, composed by Verecundus, an African bishop. In the books *Against Marcion* there are some opinions different from those of Tertullian. There is likewise a poem *To a Senator* in Pamelius’ edition, one of *Sodom*, and in the *Bibliotheca Patrum* one of *Jonas and Nineve*; the first of which is ancient, and the other two seem to be by the same author.”

It is worth while to observe that this rhymester makes two bishops out of one.[1701] Cletus and Anacletus he supposes different persons, which brings Clement into the fourth place in the see of Rome. Our author elsewhere makes St. Clement the immediate successor of the apostles.[1702]

II.

(Or is there ought, etc., l. 136, p. 137.)

In taking leave of Tertullian, it may be well to say a word of his famous saying, *Certum est quia impossibile est*. It occurs in the tract *De Carne Christi*,[1703] and is one of those startling epigrammatic dicta of our author which is no more to be pressed in argument than any other *bon-mot* of a wit or a poet. It is evidently designed as a rhetorical climax, to enforce the same idea which we find in the hymn of Aquinas:—

“Et si sensus deficit,
Adfirmandum cor sincerum
Sola fides sufficit.”

As Jeremy Taylor[1704] argues, the condition is, that holy Scripture affirms it. If that be the case, then “all things are possible with God:” I believe; but I do not argue, for it is impossible with men. This is the plain sense of the great Carthaginian doctor's pithy rhetoric. But Dr. Bunsen sets it on all-fours, and treats it as if it were soberly designed to defy reason,—that reason to which Tertullian constantly makes his appeal against Marcion, and in many of his sayings[1705] hardly less witty. Speaking of Hippolytus, that writer remarks,[1706] "He might have said on some points, *Credibile licet ineptum*: he would never have exclaimed with Tertullian, 'Credibile *quia* ineptum.'" Why attempt to prove the absurdity of such a reflection? As well attempt to defend St. John's hyperbole[1707] against a mind incapable of comprehending a figure of speech.

[1701] See p. 156, *supra*.

[1702] See *De Præscrip.*, cap. xxxii. vol. iii. p. 258.

[1703] Cap. v. vol. iii. p. 525.

[1704] *Christ in the Holy Sacrament*, § xi. 6.

[1705] *De Anima*, cap. xvii.

[1706] Vol. i. p. 304.

[1707] Chap. xxi. verse 25.

MINUCIUS FELIX.

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[Translated by the Rev. Robert Ernest Wallis, Ph.D.]

Introductory Note

to

Minucius Felix.

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[a.d. 210.] Though Tertullian is the founder of Latin Christianity, his contemporary Minucius Felix gives to Christian thought its earliest clothing in Latinity. The harshness and provincialism, with the *Græcisms*, if not the mere *Tertullianism*, of Tertullian, deprive him of high claims to be classed among Latin writers, as such; but in Minucius we find, at the very fountain-head of Christian Latinity, a disciple of Cicero and a precursor of Lactantius in the graces of style. The question of his originality is earnestly debated among moderns, as it was in some degree with the ancients. It turns upon the doubt as to his place with respect to Tertullian, whose *Apology* he seems to quote, or rather to abridge. But to me it seems evident that his argument reflects so strikingly that of Tertullian's *Testimony of the Soul*, coincident though it be with portions of the Apology, that we must make the date of the *Testimony* the pivot of our inquiry concerning Minucius. Now, Tertullian's *Apology* preceded the *Testimony*, and the latter preceded the essay on the *Flesh of Christ*. If the *Testimony* was quoted or employed by Minucius, therefore, he could not have written before[1708] a.d. 205; and the statement of Jerome is confirmed, which makes our author, and not Tertullian, the copyist. The modern discussion of the matter is an interesting literary controversy; not yet settled, perhaps, though the dip of the balance just now sustains my own impressions.[1709] But it is a very unimportant matter in itself, the primary place in Latin Christianity being necessarily adjudged to the commanding genius and fertile mind of Tertullian, while it is no discredit to assign to Minucius his proper but secondary credit, of showing, at the very outset of the literature of Western Christianity, that believers were not all illiterate men, nor destitute of polite erudition, and that the language of the Tusculan philosopher was not degraded by its new destination to the higher and holier service of the faith.

Like Tertullian, our author appears to have been a jurisconsult, at Rome, at some period of his history. Beautiful glimpses of his life and character and surroundings are gained from his own pages, and nearly all we know about him is to be found therein. So far, he is his own biographer. He probably continued a layman, and may have lived, as some suppose, till the middle of the third century.

[1708] Possibly as late as a.d. 230. Comp. Wordsworth, *Hippol.*, p. 126.

[1709] A condensed and valuable view of this matter may be seen in Dr. Schaff's *History*, etc., vol. iii. pp. 834–841.

It is not unimportant to note that we are still dealing with “the North-African school,” and that Rome has nothing to do with the birth of Latin Christianity, as such. We have entered upon the third Christian century, and as yet the venerable apostolic see of the West has made no movement whatever towards the creation of a Latin literature among Christians. So far from being “the mother and mistress” of the churches, she is yet voiceless in Christendom; while Africa holds the mastery of Christian thought alike in her schools of Alexandria and Carthage. This, although it is our fourth volume, contains nothing to modify this fact; and yet the whole literature of early Christianity is contained in our series. Well said Æneas Sylvius, who afterwards became Pope Pius the Second, “Verily, before the Council of Nice, some regard there was unto the Bishops of Rome, *although but small*.” Holy men as most of them were, they are invisible and unfelt in the formation of Christian theology.[1710]

In our author’s style and thought there is a charm and a fragrance which associate him, in my mind, with the pure spirit of “Mathetes,” with whose *Epistle to Diognetus*, written nearly a hundred years before, it may be profitably compared. See also my prefatory remarks to Mathetes, and the reference to Bunsen which I have suffixed to the Notice of the Edinburgh editors.[1711]

In the Edinburgh series, Minucius comes into view after Cyprian, and not till the end of the thirteenth volume of that edition. It will gratify the scholar to find it here where it belongs, and not less to note that it has an index of its own, while in the Edinburgh edition its contents are indexed with those of Cyprian. Consequently, the joint index is rendered nearly worthless, and the injury and confusion resulting to the Contents of Cyprian are not inconsiderable.

Here follows the valuable Prefatory Notice of Dr. Wallis:

Minucius Felix is said by Jerome[1712] to have been an advocate at Rome prior to his conversion to Christianity.[1713] Very little else is known, however, of his history; and of his writings nothing with any certainty, except the following dialogue; although Jerome speaks of another tract as having, probably without reason, been ascribed to him.

The *Octavius*, which is here translated, is a supposed argument between the heathen Cæcilius and the Christian Octavius—the writer being requested to arbitrate between the disputants. The date of its composition is still a matter of keen dispute. The settlement of the point hinges upon the answer to the question—Whether, in the numerous passages which are strikingly similar, occurring in the *Apologeticus* and the *Octavius*, Tertullian borrowed from Minucius, or Minucius borrowed from Tertullian? If Minucius borrowed from Tertullian, he must have flourished in the commencement of the third century, as the *Apologeticus* was written about the year 198 a.d. If, on the other hand, Tertullian borrowed from Minucius, the *Octavius* was written probably about the year 166, and Minucius flourished in the reign of Marcus Aurelius. The later date was the one adopted by earlier critics, and the reasons for it are well given by Mr. Holden in his introduction. The earlier date was suggested by Rösler, maintained by Niebuhr, and elaborately defended by Muralto. An exhaustive exhibition of arguments in favour of the earlier date has been given by Adolf Ebert in his paper, *Tertullian's Verhältniss zu Minucius Felix*, Leipzig, 1868.

[1710] See Bishop Jewell, *Works*, vol. i. pp. 386, 441. Cambridge, 1845.

[1711] Vol. I. of this series, pp. 23, 24. See also Bunsen, *Hippol.*, i. p. 244.

[1712] *De Viris Illustribus*, c. 58.

[1713] [His connection with the Roman courts is inferred from cap. ii. *infra*.]

Of the literary character of the dialogue, it is sufficient to quote the testimony of the late Dean Milman: "Perhaps no late work, either Pagan or Christian, reminds us of the golden days of Latin prose so much as the *Octavius* of Minucius Felix."[1714]

In considering the claim of the dialogue to such praise as this, it must be borne in mind that the text as we have it is very uncertain, and often certainly corrupt; so that many passages seem to us confused, and some hopelessly obscure. Only one manuscript of the work has come down to us; which is now in the Imperial Library in Paris. It is beautifully written. Some editors have spoken of two other mss.; but it is now known that they were wrong. They supposed that the first edition was taken from a different ms. than the Codex Regius, and they were not aware that a codex in Brussels was merely a transcript of the one in Paris.

The *Octavius* appears in the ms. as the eighth book of Arnobius, and at first it was published as such. To Franciscus Balduinus (1560) is due the merit of having discovered the real author.

There are very many editions of the *Octavius*. Among the earlier, those of Gronovius (1709) and Davies (1712) are valuable. Among the later, Lindner (1760), Eduard de Muralto (1836), and Oehler (1847) may be mentioned. There is a very good English edition by the Rev. H. A. Holden, M.A., Cambridge, 1853. The most recent edition is that of Carl Halm, published under the auspices of the Imperial Academy of Letters in Vienna; Vindobonæ, 1867. Both Holden and Halm give new recensions of the Codex Regius.[1715]

[1714] Milman's *Hist. of Christianity*, vol. iii. book iv. ch. iii.

[1715] [Dr. Wallis, the learned translator of the *Octavius*, is described in the Edinburgh edition as "Senior Priest-Vicar of Wells Cathedral, and incumbent of Christ Church, Coxley, Somerset."]

The Octavius of Minucius Felix.

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Chapter I.—Argument: Minucius Relates How Delightful to Him is the Recollection of the Things that Had Happened to Him with Octavius While He Was Associated with Him at Rome, and Especially of This Disputation.

When I consider and mentally review my remembrance of Octavius, my excellent and most faithful companion, the sweetness and charm of the man so clings to me, that I appear to myself in some sort as if I were returning to past times, and not merely recalling in my recollection things which have long since happened and gone by. Thus, in the degree in which the actual contemplation of him is withdrawn from my eyes, it is bound up in my heart and in my most intimate feelings. And it was not without reason that that remarkable and holy man, when he departed *this life*, left to me an unbounded regret for him, especially since he himself also glowed with such a love for me at all times, that, whether in matters of amusement or of business, he agreed with me in similarity of will, in either liking or disliking the same things.[1716] You would think that one mind had been shared between us two. Thus he alone was my confidant in my loves, my companion in my mistakes; and when, after the gloom had been dispersed, I emerged from the abyss of darkness into the light of wisdom and truth, he did not cast off his associate, but—what is more glorious still—he outstripped him. And thus, when my thoughts were traversing the entire period of our intimacy and friendship, the direction of my mind fixed itself chiefly on that discourse of his, wherein by very weighty arguments he converted Cæcilius, who was still cleaving to superstitious vanities, to the true religion.[1717]

[1716] [Sallust, *Catiline*, "Idem facere atque sentire," etc. Also, Catiline's speech, p. 6 of *The Conspiracy*.]

[1717] [Beautiful tribute to Christian friendship, in a primitive example. We must bear in mind that the story is of an earlier period than that of the work itself, written at Cirta.]

Chapter II.—Argument: The Arrival of Octavius at Rome During the Time of the Public Holidays Was Very Agreeable to Minucius. Both of Them Were Desirous of Going to the Marine Baths of Ostia, with Cæcilius Associated with Them as a Companion of Minucius. On Their Way Together to the Sea, Cæcillus, Seeing an Image of Serapis, Raises His Hand to His Mouth, and Worships It.

For, for the sake of business and of visiting me, Octavius had hastened to Rome, having left his home, his wife, his children, and that which is most attractive in children, while yet their innocent years are attempting only half-uttered words,—a language all the sweeter for the very imperfection of the faltering tongue. And at this his arrival I cannot express in words with how great and with how impatient a joy I exulted, since the unexpected presence of a man so very dear to me greatly enhanced my gladness. Therefore, after one or two days, when the frequent enjoyment of our continual association had satisfied the craving of affection, and when we had ascertained by mutual narrative all that we were ignorant of about one another by reason of our separation, we agreed to go to that very pleasant city Ostia, that my body might have a soothing and appropriate remedy for drying its humours from the marine bathing, especially as the holidays of the courts at the vintage-time had released me from my cares. For at that time, after the summer days, the autumn season was tending to a milder temperature. And thus, when in the early morning we were going towards the sea along the shore (of the Tiber), that both the breathing air might gently refresh our limbs, and that the yielding sand might sink down under our easy footsteps with excessive pleasure; Cæcilius, observing an image of Serapis, raised his hand to his mouth, as is the custom of the superstitious common people, and pressed a kiss on it with his lips.

Chapter III.—Argument: Octavius, Displeased at the Act of This Superstitious Man, Sharply Reproaches Minucius, on the Ground that the Disgrace of This Wicked Deed is Reflected Not Less on Himself, as Cæcilius’ Host, Than on Cæcilius.

Then Octavius said: “It is not the part of a good man, my brother Marcus, so to desert a man who abides by your side at home and abroad, in this blindness of vulgar ignorance, as that you should suffer him in such broad daylight as this to give himself up to stones, however they may be carved into images, anointed and crowned; since you know that the disgrace of this his error redounds in no less degree to your discredit than to his own.” With 17 this discourse of his we passed over the distance between the city and the sea, and we were now walking on the broad and open shore. There the gently rippling wave was smoothing the outside sands as if it would level them for a promenade; and as the sea is always restless, even when the winds are lulled, it came up on the shore, although not with waves crested and foaming, yet with waves crisped and curling. Just then we were excessively delighted at its vagaries, as on the very threshold of the water we were wetting the soles of our feet, and it now by turns approaching broke upon our feet, and now the wave retiring and retracing its course, sucked itself back into itself. And thus, slowly and quietly going along, we tracked the coast of the gently bending shore, beguiling the way with stories. These stories were related by Octavius, who was discoursing on navigation. But when we had occupied a sufficiently reasonable time of our walk with discourse, retracing the same way again, we trod the path with reverted footsteps. And when we came to that place where the little ships, drawn up on an oaken framework, were lying at rest supported above the (risk of) ground-rot, we saw some boys eagerly gesticulating as they played at throwing shells into the sea. This play is: To choose a shell from the shore, rubbed and made smooth by the tossing of the waves; to take hold of the shell in a horizontal position with the fingers; to whirl it along sloping and as low down as possible upon the waves, that when thrown it may either skim the back of the wave, or may swim as it glides along with a smooth impulse, or may spring up as it cleaves the top of the waves, and rise as if lifted up with repeated springs. That boy claimed to be conqueror whose shell both went out furthest, and leaped up most frequently.

Chapter IV.—Argument: Cæcilius, Somewhat Grieved at This Kind of Rebuke Which for His Sake Minucius Had Had to Bear from Octavius, Begs to Argue with Octavius on the Truth of His Religion. Octavius with His Companion Consents, and Minucius Sits in the Middle Between Cæcilius and Octavius.

And thus, while we were all engaged in the enjoyment of this spectacle, Cæcilius was paying no attention, nor laughing at the contest; but silent, uneasy, standing apart, confessed by his countenance that he was grieving for I knew not what. To whom I said: "What is the matter? Wherefore do I not recognise, Cæcilius, your usual liveliness? and why do I seek vainly for that joyousness which is characteristic of your glances even in serious matters?" Then said he: "For some time our friend Octavius' speech has bitterly vexed and worried me, in which he, attacking you, reproached you with negligence, that he might under cover of that charge more seriously condemn me for ignorance. Therefore I shall proceed further: the matter is now wholly and entirely between me and Octavius. If he is willing that I, a man of that form of opinion, should argue with him, he will now at once perceive that it is easier to hold an argument among his comrades, than to engage in close conflict after the manner of the philosophers. Let us be seated on those rocky barriers that are cast there for the protection of the baths, and that run far out into the deep, that we may be able both to rest after our journey, and to argue with more attention." And at his word we sat down, so that, by covering me on either side, they sheltered me in the midst of the three.[1718] Nor was this a matter of observance, or of rank, or of honour, because friendship always either receives or makes equals; but that, as an arbitrator, and being near to both, I might give my attention, and being in the middle, I might separate the two. Then Cæcilius began thus:—

[1718] "Ita ut me ex tribus medium lateris ambitione protegerent."

Chapter V.—Argument: Cæcilius Begins His Argument First of All by Reminding Them that in Human Affairs All Things are Doubtful and Uncertain, and that Therefore It is to Be Lamented that Christians, Who for the Most Part are Untrained and Illiterate Persons, Should Dare to Determine on Anything with Certainty Concerning the Chief of Things and the Divine Majesty: Hence He Argues that the World is Governed by No Providence, and Concludes that It is Better to Abide by the Received Forms of Religion.

"Although to you, Marcus my brother, the subject on which especially we are inquiring is not in doubt, inasmuch as, being carefully informed in both kinds of life, you have rejected the one and assented to the other, yet in the present case your mind must be so fashioned that you may hold the balance of a most just judge, nor lean with a disposition to one side (more than another), lest your decision may seem not to arise so much from our arguments, as to be originated from your own perceptions. Accordingly, if you sit in judgment on me, as a person who is new, and as one ignorant of either side, there is no difficulty in making plain that all things in human affairs are doubtful, uncertain, and unsettled, and that all things are rather probable than true. Wherefore it is the less[1719] wonderful that some, from 175 the weariness of thoroughly investigating truth, should rashly succumb to any sort of opinion rather than persevere in exploring it with persistent diligence. And thus all men must be indignant, all men must feel pain,[1720] that certain persons—and these unskilled in learning, strangers to literature, without knowledge even[1721] of sordid arts—should dare to determine on any certainty concerning the nature at large, and the (divine) majesty, of which so many of the multitude of sects in all ages (still doubt), and philosophy itself deliberates still. Nor without reason; since the mediocrity of human intelligence is so far from (the capacity of) divine investigation, that neither is it given us to know, nor is it permitted to search, nor is it religious to ravish,[1722] the things that are supported in suspense in the heaven above us, nor the things which are deeply submerged below the earth; and we may rightly seem sufficiently happy and sufficiently prudent, if, according to that ancient oracle of the sage, we should know ourselves intimately. But even if we indulge in a senseless and useless labour, and wander away beyond the limits proper to our humility, and though, inclined towards the earth, we transcend with daring ambition heaven itself, and the very stars, let us at least not entangle this error with vain and fearful opinions. Let the seeds of all things have been in the beginning condensed by a nature combining them in itself—what God is the author here? Let the members of the whole world be by fortuitous concurrences united, digested, fashioned—what God is the contriver? Although fire may have lit up the stars; although (the lightness of) its own material may have suspended the heaven; although its own material may have established the earth by its weight;[1723] and although the sea may have flowed in from moisture,[1724] whence is this religion? Whence this fear? What is this superstition? Man, and every animal which is born, inspired with life, and nourished,[1725] is as a voluntary concretion of the elements, into which again man and every animal is divided, resolved, and dissipated. So all things flow back again into their source, and are turned again into themselves, without any artificer, or judge, or creator. Thus the seeds of fires, being gathered together, cause other suns, and again others, always to shine forth. Thus the vapours of the earth, being exhaled, cause the mists always to grow, which being condensed and collected, cause the clouds to rise higher; and when they fall, cause the rains to flow, the winds to blow, the hail to rattle down; or when the clouds clash together, they cause the thunder to bellow, the lightnings to grow red, the thunderbolts to gleam forth. Therefore they fall everywhere, they rush on the mountains, they strike the trees; without any choice,[1726] they blast places sacred and profane; they smite mischievous men, and often, too, religious men. Why should I speak of tempests, various and uncertain, wherein the attack upon all things is tossed about without any order or discrimination?—in shipwrecks, that the fates of good and bad men are jumbled together, their deserts confounded?—in conflagrations, that the destruction of innocent and guilty is united?—and when with the plague-taint of the sky a region is stained, that all perish without distinction?—and when the heat of war is raging, that it is the better men who generally fall? In peace also, not only is wickedness put on the same level with (the lot of) those who are better, but it is also regarded in such esteem,[1727] that, in the case of many people, you know not whether their depravity is most to be detested, or their felicity to be desired. But if the world were governed by divine providence and by the authority of any deity, Phalaris and Dionysius would never have deserved to reign, Rutilius and Camillus would never have merited banishment, Socrates would never have merited the poison. Behold the fruit-bearing trees, behold the harvest already white, the vintage, already dropping, is destroyed by the rain, is beaten down by the hail. Thus either an uncertain truth is hidden from us, and kept back; or, which is rather to be believed, in these various and wayward chances, fortune, unrestrained by laws, is ruling over us.

[1719] The ms. and first edition read "more;" Ursinus suggested *minus* instead of *magis*.

[1720] This clause is otherwise read: "Therefore we must be indignant, nay, must be grieved."

[1721] Otherwise for "even," "except."

[1722] The reading of the ms. is "stuprari," as above. "Scrutari," "sciari," or "lustrare" and "suspicari," are proposed emendations.

[1723] Or, "although its weight may have established the earth."

[1724] Or, "although the moisture may have flowed into the sea."

[1725] Variously read, "is raised up," or "and is raised up." The ms. has "attollitur," which by some is amended into "et alitur," or "et tollitur."

[1726] Either "delectu" or "dilectu."

[1727] Or, "it is extolled."

Chapter VI.—Argument: The Object of All Nations, and Especially of the Romans, in Worshipping Their Divinities, Has Been to Attain for Their Worship the Supreme Dominion Over the Whole Earth.

"Since, then, either fortune is certain or nature is uncertain, how much more reverential and better it is, as the high priests of truth, to receive the teaching of your ancestors, to cultivate the religions handed down to you, to adore the gods whom you were first trained by your parents to fear rather than to know[1728] with familiarity; not to assert an opinion concerning the deities, but to believe your forefathers, who, while the age was still untrained in 17
the birth-times of the world itself, deserved to have gods either propitious to them, or as their kings.[1729] Thence, therefore, we see through all empires, and provinces, and cities, that each people has its national rites of worship, and adores its local gods: as the Eleusinians worship Ceres; the Phrygians, Mater;[1730] the Epidaurians, Æsculapius; the Chaldæans; Belus; the Syrians, Astarte; the Taurians, Diana; the Gauls, Mercurius; the Romans, all divinities. Thus their power and authority has occupied the circuit of the whole world: thus it has propagated its empire beyond the paths of the sun, and the bounds of the ocean itself; in that in their arms they practise a religious valour; in that they fortify their city with the religions of sacred rites, with chaste virgins, with many honours, and the names of priests; in that, when besieged and taken, all but the Capitol alone, they worship the gods which when angry any other people would have despised;[1731] and through the lines of the Gauls, marvelling at the audacity of their superstition, they move unarmed with weapons, but armed with the worship of their religion; while in the city of an enemy, when taken while still in the fury of victory, they venerate the conquered deities; while in all directions they seek for the gods of the strangers, and make them their own; while they build altars even to unknown divinities, and to the Manes. Thus, in that they acknowledge the sacred institutions of all nations, they have also deserved their dominion. Hence the perpetual course of their veneration has continued, which is not weakened by the long lapse of time, but increased, because antiquity has been accustomed to attribute to ceremonies and temples so much of sanctity as it has ascribed of age.

[1728] "To think of rather than to know" in some texts.

[1729] Neander quotes this passage as illustrating the dissatisfied state of the pagan mind with the prevailing infidelity at that time.

[1730] Or, "the great mother" [i.e., Cybele. S.].

[1731] Or, "which another people, when angry, would have despised."

Chapter VII.—Argument: That the Roman Auspices and Auguries Have Been Neglected with Ill Consequences, But Have Been Observed with Good Fortune.

"Nor yet by chance (for I would venture in the meantime even to take for granted *the point in debate*, and so to err on the safe side) have our ancestors succeeded in their undertakings either by the observance of auguries, or by consulting the entrails, or by the institution of sacred rites, or by the dedication of temples. Consider what is the record of books. You will at once discover that they have inaugurated the rites of all kinds of religions, either that the divine indulgence might be rewarded, or that the threatening anger might be averted, or that the wrath already swelling and raging might be appeased. Witness the Idæan mother,[1732] who at her arrival both approved the chastity of the matron, and delivered the city from the fear of the enemy. Witness the statues of the equestrian brothers,[1733] consecrated even as they had showed themselves on the lake, who, with horses breathless,[1734] foaming, and smoking, announced the victory over the Persian on the same day on which they had gained it. Witness the renewal of the games of the offended Jupiter,[1735] on account of the dream of a man of the people. And an acknowledged witness is the devotion of the Decii. Witness also Curtius, who filled up the opening of the profound chasm either with the mass, or with the glory of his knighthood. Moreover, more frequently than we wished have the auguries, when despised, borne witness to the presence of the gods: thus Allia is an unlucky name; thus the battle of Claudius and Junius is not a battle against the Carthaginians, but a fatal shipwreck. Thus, that Thrasymenus might be both swollen and discoloured with the blood of the Romans, Flaminius despised the auguries; and that we might again demand our standards from the Parthians, Crassus both deserved and scoffed at the imprecations of the terrible sisters. I omit the old stories, which are many, and I pass by the songs of the poets about the births, and the gifts, and the rewards of the gods. Moreover, I hasten over the fates predicted by the oracles, lest antiquity should appear to you excessively fabulous. Look at the temples and lanes of the gods by which the Roman city is both protected and armed: they are more august by the deities which are their inhabitants, who are present and constantly dwelling in them, than opulent by the ensigns and gifts of worship. Thence therefore the prophets, filled with the god, and mingled with him, collect futurity beforehand, give caution for dangers, medicine for diseases, hope for the afflicted, help to the wretched, solace to calamities, alleviation to labours. Even in our repose we see, we hear, we acknowledge the gods, whom in the day-time we impiously deny, refuse, and abjure.

[1732] Otherwise, "the goddess mother."

[1733] *Scil.* Castor and Pollux.

[1734] Otherwise, "who breathless with horses foaming," etc.

[1735] Otherwise, "the offence of Jupiter, the renewal of the games," etc.

Chapter VIII.—Argument: The Impious Temerity of Theodorus, Diagoras, and Protagoras is Not at All to Be Acquiesced In, Who Wished Either Altogether to Get Rid of the Religion of the Gods, or at Least to Weaken It. But Infinitely Less to Be Endured is that Skulking and Light-Shunning People of the Christians, Who Reject the Gods, and Who, Fearing to Die After Death, Do Not in the Meantime Fear to Die.

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"Therefore, since the consent of all nations concerning the existence of the immortal gods remains established, although their nature or their origin remains uncertain, I suffer nobody swelling with such boldness, and with I know not what irreligious wisdom, who would strive to undermine or weaken this religion, so ancient, so useful, so wholesome, even although he may be Theodorus of Cyrene, or one who is before him, Diagoras the Melian,[1736] to whom antiquity applied the surname of Atheist,—both of whom, by asseverating that there were no gods, took away all the fear by which humanity is ruled, and all veneration absolutely; yet never will they prevail in this discipline of impiety, under the name and authority of their pretended philosophy. When the men of Athens both expelled Protagoras of Abdera, and in public assembly burnt his writings, because he disputed deliberately[1737] rather than profanely concerning the divinity, why is it not a thing to be lamented, that men (for you will bear with my making use pretty freely of the force of the plea that I have undertaken)—that men, I say, of a reprobate, unlawful, and desperate faction, should rage against the gods? who, having gathered together from the lowest dregs the more unskilled, and women, credulous and, by the facility of their sex, yielding, establish a herd of a profane conspiracy, which is leagued together by nightly meetings, and solemn fasts and inhuman meats—not by any sacred rite, but by that which requires expiation—a people skulking and shunning the light, silent in public, but garrulous in corners. They despise the temples as dead-houses, they reject the gods, they laugh at sacred things; wretched, they pity, if they are allowed, the priests; half naked themselves, they despise honours and purple robes. Oh, wondrous folly and incredible audacity! they despise present torments, although they fear those which are uncertain and future; and while they fear to die after death, they do not fear to die for the present: so does a deceitful hope soothe their fear with the solace of a revival.[1738]

[1736] According to the codex, "the Milesian." [See note in Reeve's *Apologies of Justin Martyr, Tertullian*, and *Minucius Felix*, vol. ii. p. 59. S.]

[1737] Some have corrected this word, reading "without consideration," *scil.* "inconsulte;" and the four first editions omit the subsequent words, "concerning the divinity."

[1738] There are various emendations of this passage, but their meaning is somewhat obscure. One is elaborately ingenious: "Ita illis pavorum fallax spes solatio redivivo blanditur," which is said to imply, "Thus the hope that deceives their fears, soothes them with the hope of living again."

Chapter IX.—Argument: The Religion of the Christians is Foolish, Inasmuch as They Worship a Crucified Man, and Even the Instrument Itself of His Punishment. They are Said to Worship the Head of an Ass, and Even the Nature of Their Father. They are Initiated by the Slaughter and the Blood of an Infant, and in Shameless Darkness They are All Mixed Up in an Uncertain Medley.

"And now, as wickeder things advance more fruitfully, and abandoned manners creep on day by day, those abominable shrines of an impious assembly are maturing themselves throughout the whole world. Assuredly this confederacy ought to be rooted out and execrated. They know one another by secret marks and insignia, and they love one another almost before they know one another. Everywhere also there is mingled among them a certain religion of lust, and they call one another promiscuously brothers and sisters, that even a not unusual debauchery may by the intervention of that sacred name become incestuous: it is thus that their vain and senseless superstition glories in crimes. Nor, concerning these things, would intelligent report speak of things so great and various,[1739] and requiring to be prefaced by an apology, unless truth were at the bottom of it. I hear that they adore the head of an ass, that basest of creatures, consecrated by I know not what silly persuasion,—a worthy and appropriate religion for such manners. Some say that they worship the *virilia* of their pontiff and priest,[1740] and adore the nature, as it were, of their common parent. I know not whether these things are false; certainly suspicion is applicable to secret and nocturnal rites; and he who explains their ceremonies by reference to a man punished by extreme suffering for his wickedness, and to the deadly wood of the cross, appropriates fitting altars for reprobate and wicked men, that they may worship what they deserve. Now the story about the initiation of young novices is as much to be detested as it is well known. An infant covered over with meal, that it may deceive the unwary, is placed before him who is to be stained with their rites: this infant is slain by the young pupil, who has been urged on as if to harmless blows on the surface of the meal, with dark and secret wounds. Thirstily—O horror!—they lick up its blood; eagerly they divide its limbs. By this victim they are pledged together; with this consciousness of wickedness they are covenanted to mutual silence.[1741] Such sacred rites as these are more foul than any sacrileges. And of their banqueting it is well known all men speak of it everywhere; even the speech of our Cirtensian[1742] testifies to it. On a solemn day they assemble at the feast, with all their children, sisters, mothers, people of every sex and of every age. There, after much feasting, when the fellowship has grown warm, and the fervour of incestuous lust has grown hot with drunkenness, a dog that has been tied to the chandelier is provoked, by throwing a small piece of offal beyond the length of a line by which he is bound, to rush and spring; and thus the conscious light being overturned and extinguished in the shameless darkness, the connections of abominable lust involve them in the uncertainty of fate. Although not all in fact, yet in consciousness all are alike incestuous, since by the desire of all of them everything is sought for which can happen in the act of each individual.

[1739] Otherwise read "abominable."

[1740] This charge, as Oehler thinks, refers apparently to the kneeling posture in which penitents made confession before their bishop.

[1741] This calumny seems to have originated from the sacrament of the Eucharist.

[1742] *Scil.* Fronto of Cirta, spoken of again in ch. xxxi. [A recent very interesting discovery goes to show that our author was the chief magistrate of Cirta, in Algeria, from a.d. 210 to 217. See Schaff, vol. iii. p. 841.]

Chapter X.—Argument: Whatever the Christians Worship, They Strive in Every Way to Conceal: They Have No Altars, No Temples, No Acknowledged Images. Their God, Like that of the Jews, is Said to Be One, Whom, Although They are Neither Able to See Nor to Show, They Think Nevertheless to Be Mischievous, Restless, and Unseasonably Inquisitive.

"I purposely pass over many things, for those that I have mentioned are already too many; and that all these, or the greater part of them, are true, the obscurity of their vile religion declares. For why do they endeavour with such pains to conceal and to cloak whatever they worship, since honourable things always rejoice in publicity, while crimes are kept secret? Why have they no altars, no temples, no acknowledged images?[1743] Why do they never speak openly, never congregate freely, unless for the reason that what they adore and conceal is either worthy of punishment, or something to be ashamed of? Moreover, whence or who is he, or where is the *one* God, solitary, desolate, whom no free people, no kingdoms, and not even Roman superstition, have known? The lonely and miserable nationality of the Jews worshipped one God, and one peculiar to itself; but they worshipped him openly, with temples, with altars, with victims, and with ceremonies; and he has so little force or power, that he is enslaved, with his own special nation, to the Roman deities. But the Christians, moreover, what wonders, what monstrosities do they feign!—that he who is their God, whom they can neither show nor behold, inquires diligently into the character of all, the acts of all, and, in fine, into their words and secret thoughts; that he runs about everywhere, and is everywhere present: they make him out to be troublesome, restless, even shamelessly inquisitive, since he is present at everything that is done, wanders in and out in all places, although, being occupied with the whole, he cannot give attention to particulars, nor can he be sufficient for the whole while he is busied with particulars. What! because they threaten conflagration to the whole world, and to the universe itself, with all its stars, are they meditating its destruction?—as if either the eternal order constituted by the divine laws of nature would be disturbed, or the league of all the elements would be broken up, and the heavenly structure dissolved, and that fabric in which it is contained and bound together[1744] would be overthrown.[1745]

[1743] Otherwise, "no consecrated images."

[1744] Otherwise, "we are contained and bound together."

[1745] [These very accusations, reduced back to Christian language, show that much of the Creed was, in fact, known to the heathen at this period.]

Chapter XI.—Argument: Besides Asserting the Future Conflagration of the Whole World, They Promise Afterwards the Resurrection of Our Bodies: and to the Righteous an Eternity of Most Blessed Life; To the Unrighteous, of Extreme Punishment.

“And, not content with this wild opinion, they add to it and associate with it old women’s fables:[1746] they say that they will rise again after death, and ashes, and dust; and with I know not what confidence, they believe by turns in one another’s lies: you would think that they had already lived again. It is a double evil and a twofold madness to denounce destruction to the heaven and the stars, which we leave just as we find them, and to promise eternity to ourselves, who are dead and extinct—who, as we are born, so also perish! It is for this cause, doubtless, also that they execrate our funeral piles, and condemn our burials by fire, as if every body, even although it be withdrawn from the flames, were not, nevertheless, resolved into the earth by lapse of years and ages, and as if it mattered not whether wild beasts tore the body to pieces, or seas consumed it, or the ground covered it, or the flames carried it away; since for the carcases every mode of sepulture is a penalty if they feel it; if they feel it not, in the very quickness of their destruction there is relief. Deceived by this error, they promise to themselves, as being good, a blessed and perpetual life after their death; to others, as being unrighteous, eternal punishment. Many things occur to me to say in addition, if the limits of my discourse did not hasten me. I have already shown, and take no more pains 179 to prove,[1747] that they themselves are unrighteous; although, even if I should allow them to be righteous, yet your agreement also concurs with the opinions of many, that guilt and innocence are attributed by fate. For whatever we do, as some ascribe it to fate, so you refer it to God: thus it is according to your sect to believe that men will, not of their own accord, but as elected to will. Therefore you feign an iniquitous judge, who punishes in men, not their will, but their destiny. Yet I should be glad to be informed whether or no you rise again with bodies;[1748] and if so, with what bodies—whether with the same or with renewed bodies? Without a body? Then, as far as I know, there will neither be mind, nor soul, nor life. With the same body? But this has already been previously destroyed. With another body? Then it is a new man who is born, not the former one restored; and yet so long a time has passed away, innumerable ages have flowed by, and what single individual has returned from the dead either by the fate of Protesilaus, with permission to sojourn even for a few hours, or that we might believe it for an example? All such figments of an unhealthy belief, and vain sources of comfort, with which deceiving poets have trifled in the sweetness of their verse, have been disgracefully remoulded by you, believing undoubtingly[1749] on your God.

[1746] [1 Tim. iv. 7.]

[1747] “And I have already shown, without any trouble,” is another reading.

[1748] Otherwise, “without a body or with.”

[1749] Otherwise, “too credulous.”

Chapter XII.—Argument: Moreover, What Will Happen to the Christians Themselves After Death, May Be Anticipated from the Fact that Even Now They are Destitute of All Means, and are Afflicted with the Heaviest Calamities and Miseries.

"Neither do you at least take experience from things present, how the fruitless expectations of vain promise deceive you. Consider, wretched creatures, (from your lot) while you are yet living, what is threatening you after death.[1750] Behold, a portion of you—and, as you declare, the larger and better portion—are in want, are cold, are labouring in hard work and hunger; and God suffers it, He feigns; He either is not willing or not able to assist His people; and thus He is either weak or inequitable. Thou, who dreamest over a posthumous immortality, when thou art shaken by danger,[1751] when thou art consumed with fever, when thou art torn with pain, dost thou not then feel thy real condition? Dost thou not then acknowledge thy frailty? Poor wretch, art thou unwillingly convinced of thine infirmity, and wilt not confess it? But I omit matters that are common to all alike. Lo, for you there are threats, punishments, tortures, and crosses; and that no longer as objects of adoration, but as tortures to be undergone; fires also, which you both predict and fear. Where is that God who is able to help you when you come to life again, since he cannot help you while you are in this life? Do not the Romans, without any help from your God, govern, reign, have the enjoyment of the whole world, and have dominion over you? But you in the meantime, in suspense and anxiety, are abstaining from respectable enjoyments. You do not visit exhibitions; you have no concern in public displays; you reject the public banquets, and abhor the sacred contests; the meats previously tasted by, and the drinks made a libation of upon, the altars. Thus you stand in dread of the gods whom you deny. You do not wreath your heads with flowers; you do not grace your bodies with odours; you reserve unguents for funeral rites; you even refuse garlands to your sepulchres—pallid, trembling beings, worthy of the pity even of our gods! Thus, wretched as you are, you neither rise again, nor do you live in the meanwhile. Therefore, if you have any wisdom or modesty, cease from prying into the regions of the sky, and the destinies and secrets of the world: it is sufficient to look before your feet, especially for untaught, uncultivated, boorish, rustic people: they who have no capacity for understanding civil matters, are much more denied the ability to discuss divine.

[1750] Otherwise, "while you consider, while you are yet alive, poor wretches, what is threatening after death."

[1751] Some read, "with shivering."

Chapter XIII.—Argument: Cæcilius at Length Concludes that the New Religion is to Be Repudiated; And that We Must Not Rashly Pronounce Upon Doubtful Matters.

"However, if you have a desire to philosophize, let any one of you who is sufficiently great, imitate, if he can, Socrates the prince of wisdom. The answer of that man, whenever he was asked about celestial matters, is well known: '*What is above us is nothing to us.*' Well, therefore, did he deserve from the oracle the testimony of singular wisdom, which oracle he himself had a presentiment of, that he had been preferred to all men for the reason, not that he had discovered all things, but because he had learnt that he knew nothing. And thus the confession of ignorance is the height of wisdom. From this source flowed the safe doubting of Arcesilas, and long after of Carneades, and of very many of the Academics,[1752] in questions of the highest moment, in which species of philosophy the unlearned can do much with caution, and the learned can do gloriously. 180 What! is not the hesitation of Simonides the lyric poet to be admired and followed by all? Which Simonides, when he was asked by Hiero the tyrant what, and what like he thought the gods to be, asked first of all for a day to deliberate; then postponed his reply for two days; and then, when pressed, he added only another; and finally, when the tyrant inquired into the causes of such a long delay, he replied that, the longer his research continued, the obscurer the truth became to him.[1753] In my opinion also, things which are uncertain ought to be left as they are. Nor, while so many and so great men are deliberating, should we rashly and boldly give an opinion in another direction, lest either a childish superstition should be introduced, or all religion should be overthrown."

[1752] This is otherwise read, "Academic Pyrrhonists."

[1753] Cicero, *de Natura Deorum*, i. 22.

Chapter XIV.—Argument: With Something of the Pride of Self-Satisfaction, Cæcilius Urges Octavius to Reply to His Arguments; And Minucius with Modesty Answers Him, that He Must Not Exult at His Own by No Means Ordinary Eloquence, and at the Harmonious Variety of His Address.

Thus far Cæcilius; and smiling cheerfully (for the vehemence of his prolonged discourse had relaxed the ardour of his indignation), he added: "And what does Octavius venture to reply to this, a man of the race of Plautus,[1754] who, while he was chief among the millers, was still the lowest of philosophers?" "Restrain," said I, "your self-approval against him; for it is not worthy of you to exult at the harmony of your discourse, before the subject shall have been more fully argued on both sides; especially since your reasoning is striving after truth, not praise. And in however great a degree your discourse has delighted me by its subtile variety, yet I am very deeply moved, not concerning the present discussion, but concerning the entire kind of disputation—that for the most part the condition of truth should be changed according to the powers of discussion, and even the faculty of perspicuous eloquence. This is very well known to occur by reason of the facility of the hearers, who, being distracted by the allurement of words from attention to things, assent without distinction to everything that is said, and do not separate falsehood from truth; unaware that even in that which is incredible there is often truth, and in verisimilitude falsehood. Therefore the oftener they believe bold assertions, the more frequently they are convinced by those who are more clever, and thus are continually deceived by their temerity. They transfer the blame of the judge to the complaint of uncertainty; so that, everything being condemned, they would rather that all things should be left in suspense, than that they should decide about matters of doubt. Therefore we must take care that we do not in such sort suffer from the hatred at once of all discourses, even as very many of the more simple kind are led to execration and hatred of men in general. For those who are carelessly credulous are deceived by those whom they thought worthy; and by and by, by a kindred error, they begin to suspect every one as wicked, and dread even those whom they might have regarded as excellent. Now therefore we are anxious—because in everything there may be argument on both sides; and on the one hand, the truth is for the most part obscure; and on the other side there is a marvellous subtlety, which sometimes by its abundance of words imitates the confidence of acknowledged proof—as carefully as possible to weigh each particular, that we may, while ready to applaud acuteness, yet elect, approve, and adopt those things which are right."

[1754] "Plautinæ prosapiæ." The expression is intended as a reproach against the humble occupations of many of the Christian professors. Plautus is said, when in need, to have laboured at a baker's hand-mill. Cæcilius tells Octavius that he may be the first among the millers, but he is the last among the philosophers. Stieber proposes "Christianorum" instead of "pistorum"—"Christians" instead of "millers."

Chapter XV.—Argument: Cæcilius Retorts Upon Minucius, with Some Little Appearance of Being Hurt, that He is Foregoing the Office of a Religious Umpire, When He is Weakening the Force of His Argument. He Says that It Should Be Left to Octavius to Confute All that He Had Advanced.

"You are withdrawing," says Cæcilius, "from the office of a religious judge; for it is very unfair for you to weaken the force of my pleading by the interpolation of a very important argument, since Octavius has before him each thing that I have said, sound and unimpaired, if he can refute it." "What you are reproving," said I, "unless I am mistaken, I have brought forward for the common advantage, so that by a scrupulous examination we might weigh our decision, not by the pompous style of the eloquence, but by the solid character of the matter itself. Nor must our attention, as you complain, be any longer called away, but with absolute silence let us listen to the reply of our friend Januarius,[1755] who is now beckoning to us."

[1755] *Scil.* "Octavius."

Chapter XVI.—Argument: Octavius Arranges His Reply, and Trusts that He Shall Be Able to Dilute the Bitterness of Reproach with the River of Truthful Words. He Proceeds to Weaken the Individual Arguments of Cæcilius. Nobody Need Complain that the Christians, Unlearned Though They May Be, Dispute About Heavenly Things Because It is Not the Authority of Him Who Argues, But the Truth of the Argument Itself, that Should Be Considered.

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And thus Octavius began: "I will indeed speak as I shall be able to the best of my powers, and you must endeavour with me to dilute the very offensive strain of recriminations in the river[1756] of veracious words. Nor will I disguise in the outset, that the opinion of my friend Natalis[1757] has swayed to and fro in such an erratic, vague, and slippery manner, that we are compelled to doubt whether your[1758] information was confused, or whether it wavered backwards and forwards[1759] by mere mistake. For he varied at one time from believing the gods, at another time to being in a state of hesitation on the subject; so that the direct purpose of my reply was established with the greater uncertainty,[1760] by reason of the uncertainty of his proposition. But in my friend Natalis—I will not allow, I do not believe in, any chicanery—far from his simplicity is crafty trickery.[1761] What then? As he who knows not the right way, when as it happens one road is separated into many, because he knows not the way, remains in anxiety, and dares neither make choice of particular roads, nor try them all; so, if a man has no stedfast judgment of truth, even as his unbelieving suspicion is scattered, so his doubting opinion is unsettled. It is therefore no wonder if Cæcilius in the same way is cast about by the tide, and tossed hither and thither among things contrary and repugnant to one another; but that this may no longer be the case, I will convict and refute all that has been said, however diverse, confirming and approving the truth alone; and for the future he must neither doubt nor waver. And since my brother broke out in such expressions as these, that he was grieved, that he was vexed, that he was indignant, that he regretted that illiterate, poor, unskilled people should dispute about heavenly things; let him know that all men are begotten alike, with a capacity and ability of reasoning and feeling, without preference of age, sex, or dignity. Nor do they obtain wisdom by fortune, but have it implanted by nature; moreover, the very philosophers themselves, or any others who have gone forth unto celebrity as discoverers of arts, before they attained an illustrious name by their mental skill, were esteemed plebeian, untaught, half-naked. Thus it is, that rich men, attached to their means, have been accustomed to gaze more upon their gold than upon heaven, while our sort of people, though poor, have both discovered wisdom, and have delivered their teaching to others; whence it appears that intelligence is not given to wealth, nor is gotten by study, but is begotten with the very formation of the mind. Therefore it is nothing to be angry or to be grieved about, though any one should inquire, should think, should utter his thoughts about divine things; since what is wanted is not the authority of the arguer, but the truth of the argument itself: and even the more unskilled the discourse, the more evident the reasoning, since it is not coloured by the pomp of eloquence and grace; but as it is, it is sustained by the rule of right.

[1756] Some read, "in the light."

[1757] Cæcilius.

[1758] Otherwise "his."

[1759] Some read "cavillaverit" instead of "vacillaverit," which would give the sense, "make captious objections."

[1760] This is otherwise given "certainty," which helps the meaning of the passage.

[1761] Otherwise, "Far from his guileless subtlety is so crafty a trickery." But the readings are very unsettled.

Chapter XVII.—Argument: Man Ought Indeed to Know Himself, But This Knowledge Cannot Be Attained by Him Unless He First of All Acknowledges the Entire Scope of Things, and God Himself. And from the Constitution and Furniture of the World Itself, Every One Endowed with Reason Holds that It Was Established by God, and is Governed and Administered by Him.

"Neither do I refuse to admit what Cæcilius earnestly endeavoured to maintain among the chief matters, that man ought to know himself, and to look around and see what he is, whence he is, why he is; whether collected together from the elements, or harmoniously formed of atoms, or rather made, formed, and animated by God. And it is this very thing which we cannot seek out and investigate without inquiry into the universe; since things are so coherent, so linked and associated together, that unless you diligently examine into the nature of divinity, you must be ignorant of that of humanity. Nor can you well perform your social duty unless you know that community of the world which is common to all, especially since in this respect we differ from the wild beasts, that while they are prone and tending to the earth, and are born to look upon nothing but their food, we, whose countenance is erect, whose look is turned towards heaven, as is our converse and reason, whereby we recognise, feel, and imitate God,[1762] have neither right nor reason to be ignorant of the celestial glory which forms itself into our eyes and senses. For it is as bad as the grossest sacrilege even, to seek on the ground for what you ought to find on high. Wherefore the rather, they who deny that this furniture of the whole world was perfected by the divine reason, and assert that it was heaped together by certain fragments[1763] casually adhering to each other, seem to me not to have either mind or sense, or, in fact, even sight itself. For 182 what can possibly be so manifest, so confessed, and so evident, when you lift your eyes up to heaven, and look into the things which are below and around, than that there is some Deity of most excellent intelligence, by whom all nature is inspired, is moved, is nourished, is governed? Behold the heaven itself, how broadly it is expanded, how rapidly it is whirled around, either as it is distinguished in the night by its stars, or as it is lightened in the day by the sun, and you will know at once how the marvellous and divine balance of the Supreme Governor is engaged therein. Look also on the year, how it is made by the circuit of the sun; and look on the month, how the moon drives it around in her increase, her decline, and decay. What shall I say of the recurring changes of darkness and light; how there is thus provided for us an alternate restoration of labour and rest? Truly a more prolix discourse concerning the stars must be left to astronomers, whether as to how they govern the course of navigation, or bring on[1764] the season of ploughing or of reaping, each of which things not only needed a Supreme Artist and a perfect intelligence, nor only to create, to construct, and to arrange; but, moreover, they cannot be felt, perceived and understood without the highest intelligence and reason. What! when the order of the seasons and of the harvests is distinguished by stedfast variety, does it not attest its Author and Parent? As well the spring with its flowers, and the summer with its harvests, and the grateful maturity of autumn, and the wintry olive-gathering,[1765] are needful; and this order would easily be disturbed unless it were established by the highest intelligence. Now, how great is the providence needed, lest there should be nothing but winter to blast with its frost, or nothing but summer to scorch with its heat, to interpose the moderate temperature of autumn and spring, so that the unseen and harmless transitions of the year returning on its footsteps may glide by! Look attentively at the sea; it is bound by the law of its shore. Wherever there are trees, look how they are animated from the bowels of the earth! Consider the ocean; it ebbs and flows with alternate tides. Look at the fountains, how they gush in perpetual streams! Gaze on the rivers; they always roll on in regular courses. Why should I speak of the aptly ordered peaks of the mountains, the slopes of the hills, the expanses of the plains? Wherefore should I speak of the multiform protection provided by animated creatures against one another?—some armed with horns, some hedged with teeth, and shod with claws, and barbed with stings, or with freedom obtained by swiftness of feet, or by the capacity of soaring furnished by wings? The very beauty of our own figure especially confesses God to be its artificer: our upright stature, our uplooking countenance, our eyes placed at the top, as it were, for outlook; and all the rest of our senses as if arranged in a citadel.

[1762] Some read, "the Lord God."

[1763] *Scil.* "atoms."

[1764] According to some, "point out" or "indicate."

[1765] Olives ripen in the month of December.

Chapter XVIII.—Argument: Moreover, God Not Only Takes Care of the Universal World, But of Its Individual Parts. That by the Decree of the One God All Things are Governed, is Proved by the Illustration of Earthly Empires. But Although He, Being Infinite and Immense—And How Great He Is, is Known to Himself Alone—Cannot Either Be Seen or Named by Us, Yet His Glory is Beheld Most Clearly When the Use of All Titles is Laid Aside.

"It would be a long matter to go through particular instances. There is no member in man which is not calculated both for the sake of necessity and of ornament; and what is more wonderful still, all have the same form, but each has certain lineaments modified, and thus we are each found to be unlike to one another, while we all appear to be like in general. What is the reason of our being born? what means the desire of begetting? Is it not given by God, and that the breasts should become full of milk as the offspring grows to maturity, and that the tender progeny should grow up by the nourishment afforded by the abundance of the milky moisture? Neither does God have care alone for the universe as a whole, but also for its parts. Britain is deficient in sunshine, but it is refreshed by the warmth of the sea that flows around it. The river Nile tempers the dryness of Egypt; the Euphrates cultivates Mesopotamia; the river Indus makes up for the want of rains, and is said both to sow and to water the East. Now if, on entering any house, you should behold everything refined, well arranged, and adorned, assuredly you would believe that a master presided over it, and that he himself was much better than all those excellent things. So in this house of the world, when you look upon the heaven and the earth, its providence, its ordering, its law, believe that there is a Lord and Parent of the universe far more glorious than the stars themselves, and the parts of the whole world. Unless, perchance—since there is no doubt as to the existence of providence—you think that it is a subject of inquiry, whether the celestial kingdom is governed by the power of one or by the rule of many; and this matter itself does not involve much trouble in opening out, to one who considers earthly empires, for which the examples 183 certainly are taken from heaven. When at any time was there an alliance in royal authority which either began with good faith or ceased without bloodshed? I pass over the Persians who gathered the augury for their chieftainship from the neighing of horses;[1766] and I do not quote that absolutely dead fable of the Theban brothers.[1767] The story about the twins (Romulus and Remus), in respect of the dominion of shepherds, and of a cottage, is very well known. The wars of the son-in-law and the father-in-law[1768] were scattered over the whole world; and the fortune[1769] of so great an empire could not receive two rulers. Look at other matters. The bees have one king; the flocks one leader; among the herds there is one ruler. Canst thou believe that in heaven there is a division of the supreme power, and that the whole authority of that true and divine empire is sundered, when it is manifest that God, the Parent of all, has neither beginning nor end—that He who gives birth to all gives perpetuity to Himself—that He who was before the world, was Himself to Himself instead of the world? He orders everything, whatever it is, by a word; arranges it by His wisdom; perfects it by His power. He can neither be seen—He is brighter than light; nor can be grasped—He is purer than touch;[1770] nor estimated; He is greater than all perceptions; infinite, immense, and how great is known to Himself alone. But our heart is too limited to understand Him, and therefore we are then worthily estimating Him when we say that He is beyond estimation. I will speak out in what manner I feel. He who thinks that he knows the magnitude of God, is diminishing it; he who desires not to lessen it, knows it not. Neither must you ask a name for God. God is His name. We have need of names when a multitude is to be separated into individuals by the special characteristics of names; to God, who is alone, the name God is the whole. If I were to call Him Father, you would judge Him to be earthly; if a King, you would suspect Him to be carnal; if a Lord, you will certainly understand Him to be mortal. Take away the additions of names, and you will behold His glory. What! is it not true that I have in this matter the consent of all men? I hear the common people, when they lift their hands to heaven, say nothing else but *Oh God*, and *God is great*, and *God is true*, and *if God shall permit*. Is this the natural discourse of the common people, or is it the prayer of a confessing Christian? And they who speak of Jupiter as the chief, are mistaken in the name indeed, but they are in agreement about the unity of the power.

[1766] [In the case of Darius Hystaspes.]

[1767] Eteocles and Polynices.

[1768] Pompey and Cæsar.

[1769] According to some, "one fate."

[1770] These words are omitted by some editors.

Chapter XIX.—Argument: Moreover, the Poets Have Called Him the Parent of Gods and Men, the Creator of All Things, and Their Mind and Spirit. And, Besides, Even the More Excellent Philosophers Have Come Almost to the Same Conclusion as the Christians About the Unity of God.

"I hear the poets also announcing 'the One Father of gods and men;' and that such is the mind of mortal men as the Parent of all has appointed His day.[1771] What says the Mantuan Maro? Is it not even more plain, more apposite, more true? 'In the beginning,' says he, 'the spirit within nourishes, and the mind infused stirs the heaven and the earth,' and the other members 'of the world. Thence arises the race of men and of cattle,'[1772] and every other kind of animal. The same poet in another place calls that mind and spirit God. For these are his words:[1773] 'For that God pervades all the lands, and the tracts of the sea, and the profound heaven, from whom are men and cattle; from whom are rain and fire.'[1774] What else also is God announced to be by us, but mind, and reason, and spirit? Let us review, if it is agreeable, the teaching of philosophers. Although in varied kinds of discourse, yet in these matters you will find them concur and agree in this one opinion. I pass over those untrained and ancient ones who deserved to be called wise men for their sayings. Let Thales the Milesian be the first of all, for he first of all disputed about heavenly things. That same Thales the Milesian said that water was the beginning of things, but that God was that mind which from water formed all things. Ah! a higher and nobler account of water and spirit than to have ever been discovered by man. It was delivered to him by God. You see that the opinion of this original philosopher absolutely agrees with ours. Afterwards Anaximenes, and then Diogenes of Apollonia, decide that the air, infinite and unmeasured, is God. The agreement of these also as to the Divinity is like ours. But the description of Anaxagoras also is, that God is said to be the motion of an infinite mind; and the God of Pythagoras is the soul passing to and fro and intent, throughout the universal nature of things, from whom also the life of all animals is received. It is a known fact, that Xenophanes delivered that God was all infinity with a mind; and Antisthenes, that there are many gods of the people, but that one God of Nature was the chief of all; that Xeuxippus[1775] acknowledged as God a natural animal force whereby all things are governed. 184 What says Democritus? Although the first discoverer of atoms, does not he especially speak of nature, which is the basis of forms, and intelligence, as God? Strato also himself says that God is nature. Moreover,

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[1771] Homer, *Odyss.*, xviii. 136, 137.

[1772] Virgil, *Æneid*, vi. 724.

[1773] Some read, "For these things are true."

[1774] Virgil, *Georgics*, iv. 221; *Æneid*, i. 743.

[1775] Otherwise, "Speusippus."

Epicurus, the man who feigns either otiose gods or none at all, still places above all, Nature. Aristotle varies, but nevertheless assigns a unity of power: for at one time he says that Mind, at another the World, is God; at another time he sets God above the world.[1776] Heraclides of Pontus also ascribes, although in various ways, a divine mind to God. Theophrastus, and Zeno, and Chrysippus, and Cleanthes are indeed themselves of many forms of opinion but they are all brought back to the one fact of the unity of providence. For Cleanthes discoursed of God as of a mind, now of a soul, now of air, but for the most part of reason. Zeno, his master, will have the law of nature and of God, and sometimes the air, and sometimes reason, to be the beginning of all things. Moreover, by interpreting Juno to be the air, Jupiter the heaven, Neptune the sea, Vulcan to be fire, and in like manner by showing the other gods of the common people to be elements, he forcibly denounces and overcomes the public error. Chrysippus says almost the same. He believes that a divine force, a rational nature, and sometimes the world, and a fatal necessity, is God; and he follows the example of Zeno in his physiological interpretation of the poems of Hesiod, of Homer, and of Orpheus. Moreover, the teaching of Diogenes of Babylon is that of expounding and arguing that the birth of Jupiter, and the origin of Minerva, and this kind, are names for other things, not for gods. For Xenophon the Socratic says that the form of the true God cannot be seen, and therefore ought not to be inquired after. Aristo the Stoic[1777] says that He cannot at all be comprehended. And both of them were sensible of the majesty of God, while they despaired of understanding Him. Plato has a clearer discourse about God, both in the matters themselves and in the names by which he expresses them; and his discourse would be altogether heavenly, if it were not occasionally fouled by a mixture of merely civil belief. Therefore in his *Timæus* Plato's God is by His very name the parent of the world, the artificer of the soul, the fabricator of heavenly and earthly things, whom both to discover he declares is difficult, on account of His excessive and incredible power; and when you have discovered Him, impossible to speak of in public. The same almost are the opinions also which are ours. For we both know and speak of a God who is parent of all, and never speak of Him in public unless we are interrogated.[1778]

[1776] The ms. here inserts, "Aristoteles of Pontus varies, at one time attributing the supremacy to the world, at another to the divine mind." Some think that this is an interpolation, others transfer the words to Theophrastus below.

[1777] Otherwise, "Aristo the Chian."

[1778] [See note on Plato, chap. xxvi.]

Chapter XX.—Argument: But If the World is Ruled by Providence and Governed by the Will of One God, an Ignorant Antipathy Ought Not to Carry Us Away into the Error of Agreement with It: Although Delighted with Its Own Fables, It Has Brought in Ridiculous Traditions. Nor is It Shown Less Plainly that the Worship of the Gods Has Always Been Silly and Impious, in that the Most Ancient of Men Have Venerated Their Kings, Their Illustrious Generals, and Inventors of Arts, on Account of Their Remarkable Deeds, No Otherwise Than as Gods.

"I have set forth the opinions almost of all the philosophers whose more illustrious glory it is to have pointed out that there is one God, although with many names; so that any one might think either that Christians are now philosophers, or that philosophers were then already Christians. But if the world is governed by providence, and directed by the will of one God, antiquity of unskilled people ought not, however delighted and charmed with its own fables, to carry us away into the mistake of a mutual agreement, when it is rebutted by the opinions of its own philosophers, who are supported by the authority both of reason and of antiquity. For our ancestors had such an easy faith in falsehoods, that they rashly believed even other monstrosities as marvellous wonders;[1779] a manifold Scylla, a Chimæra of many forms, and a Hydra rising again from its auspicious wounds, and Centaurs, horses entwined with their riders; and whatever Report was allowed[1780] to feign, they were entirely willing to listen to. Why should I refer to those old wives' fables, that men were changed from men into birds and beasts, and from men into trees and flowers?—which things, if they had happened at all, would happen again; and because they cannot happen now, therefore never happened at all. In like manner with respect to the gods too, our ancestors believed carelessly, credulously, with untrained simplicity; while worshipping their kings religiously, desiring to look upon them when dead in outward forms, anxious to preserve their memories in statues,[1781] those things became sacred which had been taken up merely as consolations. Thereupon, and before the world was opened up by commerce, and before the nations confounded their rites and customs, each particular nation venerated its Founder, or illustrious Leader, or modest Queen braver than her sex, or the discoverer of any sort of faculty or art, as a citizen of worthy memory; and thus a reward was given to the deceased, and an example to those who were to follow.

[1779] Some editors read, "mere wonders," apparently on conjecture only.

[1780] Otherwise, "was pleased."

[1781] Four early editions read "instantius" for "in statuis," making the meaning probably, "more keenly," "more directly."

Chapter XXI.—Argument: Octavius Attests the Fact that Men Were Adopted as Gods, by the Testimony of Euhemerus, Prodicus, Persæus, and Alexander the Great, Who Enumerate the Country, the Birthdays, and the Burial-Places of the Gods. Moreover He Sets Forth the Mournful Endings, Misfortunes, and Deaths of the Gods. And, in Addition, He Laughs at the Ridiculous and Disgusting Absurdities Which the Heathens Continually Allege About the Form and Appearance of Their Gods.

"Read the writings of the Stoics,[1782] or the writings of wise men, you will acknowledge these facts with me. On account of the merits of their virtue or of some gift, Euhemerus asserts that they were esteemed gods; and he enumerates their birthdays, their countries, their places of sepulture, and throughout various provinces points out these circumstances of the Dictæan Jupiter, and of the Delphic Apollo, and of the Pharian Isis, and of the Eleusinian Ceres. Prodicus speaks of men who were taken up among the gods, because they were helpful to the uses of men in their wanderings, by the discovery of new kinds of produce. Persæus philosophizes also to the same result; and he adds thereto, that the fruits discovered, and the discoverers of those same fruits, were called by the same names; as the passage of the comic writer runs, that Venus freezes without Bacchus and Ceres. Alexander the Great, the celebrated Macedonian, wrote in a remarkable document[1783] addressed to his mother, that under fear of his power there had been betrayed to him by the priest the secret of the gods having been men: to her he makes Vulcan the original of all, and then the race of Jupiter. And you behold the swallow and the cymbal of Isis,[1784] and the tomb of your Serapis or Osiris empty, with his limbs scattered about. Then consider the sacred rites themselves, and their very mysteries: you will find mournful deaths, misfortunes, and funerals, and the griefs and wailings of the miserable gods. Isis bewails, laments, and seeks after her lost son, with her Cynocephalus and her bald priests; and the wretched Isiacs beat their breasts, and imitate the grief of the most unhappy mother. By and by, when the little boy is found, Isis rejoices, and the priests exult, Cynocephalus the discoverer boasts, and they do not cease year by year either to lose what they find, or to find what they lose. Is it not ridiculous either to grieve for what you worship, or to worship that over which you grieve? Yet these were formerly Egyptian rites, and now are Roman ones. Ceres with her torches lighted, and surrounded[1785] with a serpent, with anxiety and solicitude tracks the footsteps of Proserpine, stolen away in her wandering, and corrupter. These are the Eleusinian mysteries. And what are the sacred rites of Jupiter? His nurse is a she-goat, and as an infant he is taken away from his greedy father, lest he should be devoured; and clanging uproar[1786] is dashed out of the cymbals of the Corybantes, lest the father should hear the infant's wailing. Cybele of Dindymus—I am ashamed to speak of it—who could not entice her adulterous lover, who unhappily was pleasing to her, to lewdness, because she herself, as being the mother of many gods, was ugly and old, mutilated him, doubtless that she might make a god of the eunuch. On account of this story, the Galli also worship her by the punishment of their emasculated body. Now certainly these things are not sacred rites, but tortures. What are the very forms and appearances (of the gods)? do they not argue the contemptible and disgraceful characters of your gods?[1787] Vulcan is a lame god, and crippled; Apollo, smooth-faced after so many ages; Æsculapius well bearded, notwithstanding that he is the son of the ever youthful Apollo; Neptune with sea-green eyes; Minerva with eyes bluish grey; Juno with ox-eyes; Mercury with winged feet; Pan with hoofed feet; Saturn with feet in fetters; Janus, indeed, wears two faces, as if that he might walk with looks turned back; Diana sometimes is a huntress, with her robe girded up high; and as the Ephesian she has many and fruitful breasts; and when exaggerated as Trivia, she is horrible with three heads and with many hands. What is your Jupiter himself? Now he is represented in a statue as beardless, now he is set up as bearded; and when he is called Hammon, he has horns; and when Capitolinus, then he wields the thunderbolts; and when Latiaris, he is sprinkled with gore; and when Feretrius, he is not approached;[1788] and not to mention any further the multitude of Jupiters, the monstrous appearances of Jupiter are as numerous as his names. Erigone was hanged from a noose, that as a virgin she might be glowing[1789] among the stars. The Castors die by turns, that they may live. Æsculapius, that he may rise into a god, is struck with a thunderbolt. Hercules, that he may put off humanity, is burnt up by the fires of Œta.[1790]

[1782] Otherwise, according to some, "of the historians."

[1783] This treatise is mentioned by Athenagoras, *Legat. pro Christ.*, ch. xxviii. [See vol. ii. p. 143, this series.] Also by Augustine, *de Civ. Dei.*, lib. viii. ch. iii. and xxvii. In the fifth chapter Augustine calls the priest by the name of Leo.

[1784] This passage is very doubtful both in its text and its meaning.

[1785] Otherwise, "carried about."

[1786] Otherwise, "his approach is drowned."

[1787] Otherwise, "do they not show what are the sports and the honours of your gods?"

[1788] These words are very variously read. Davis conjectures that they should be, "When Feretrius, he does not hear," and explains the allusion as follows: that Jupiter Feretrius could only be approached with the *spolia opima*; and Minucius is covertly ridiculing the Romans, because, not having taken *spolia opima* for so long a time, they could not approach Feretrius.

[1789] Otherwise, "pointed out," or "designated."

[1790] Otherwise corrupted into Ætna.

Chapter XXII.—Argument: Moreover, These Fables, Which at First Were Invented by Ignorant Men, Were Afterwards Celebrated by Others, and Chiefly by Poets, Who Did No Little Mischief to the Truth by Their Authority. By Fictions of This Kind, and by Falsehoods of a Yet More Attractive Nature, the Minds of Young People are Corrupted, and Thence They Miserably Grow Old in These Beliefs, Although, on the Other Hand, the Truth is Obvious to Them If They Will Only Seek After It.

"These fables and errors we both learn from ignorant parents, and, what is more serious still, we elaborate them in our very studies and instructions, especially in the verses of the poets, who as much as possible have prejudiced[1791] the truth[1792] by their authority. And for this reason Plato rightly expelled from the state which he had founded in his discourse, the illustrious Homer whom he had praised and crowned.[1793] For it was he especially who in the Trojan was allowed your gods, although he made jests of them, still to interfere in the affairs and doings of men: he brought them together in contest; he wounded Venus; he bound, wounded, and drove away Mars. He relates that Jupiter was set free by Briareus, so as not to be bound fast by the rest of the gods; and that he bewailed in showers of blood his son Sarpedon, because he could not snatch him from death; and that, enticed by the girdle of Venus, he lay more eagerly with his wife Juno than he was accustomed to do with his adulterous loves. Elsewhere Hercules threw out dung, and Apollo is feeding cattle for Admetus. Neptune, however, builds walls for Laomedon, and the unfortunate builder did not receive the wages for his work. Then Jupiter's thunderbolt is fabricated[1794] on the anvil with the arms of Æneas, although there were heaven, and thunderbolts, and lightnings long before Jupiter was born in Crete; and neither could the Cyclops imitate, nor Jupiter himself help fearing, the flames of the real thunderbolt. Why should I speak of the detected adultery of Mars and Venus, and of the violence of Jupiter against Ganymede,—a deed consecrated, (as you say,) in heaven? And all these things have been put forward with this view, that a certain authority might be gained for the vices[1795] of men. By these fictions, and such as these, and by lies of a more attractive kind, the minds of boys are corrupted; and with the same fables clinging to them, they grow up even to the strength of mature age; and, poor wretches, they grow old in the same beliefs, although the truth is plain, if they will only seek after it. For all the writers of antiquity, both Greek and Roman, have set forth that Saturn, the beginner of this race and multitude, was a man. Nepos knows this, and Cassius in his history; and Thallus and Diodorus speak the same thing. This Saturn then, driven from Crete, by the fear of his raging son, had come to Italy, and, received by the hospitality of Janus, taught those unskilled and rustic men many things,—as, being something of a Greek, and polished,—to print letters for instance, to coin money, to make instruments. Therefore he preferred that his hiding-place, because he had been safely hidden (latent) there, should be called Latium; and he gave a city, from his own name, the name of Saturnia, and Janus, Janiculum, so that each of them left their names to the memory of posterity. Therefore it was certainly a man that fled, certainly a man who was concealed, and the father of a man, and sprung from a man. He was declared, however, to be the son of earth or of heaven, because among the Italians he was of unknown parents; as even to this day we call those who appear unexpectedly, sent from heaven, those who are ignoble and unknown, sons of the earth. His son Jupiter reigned at Crete after his father was driven out. There he died, there he had sons. To this day the cave of Jupiter is visited, and his sepulchre is shown, and he is convicted of being human by those very sacred rites of his.

[1791] Some read, "and it is marvellous how these have prejudiced," etc.

[1792] Some read, "the truth itself."

[1793] Plat., *de Rep.*, lib. iii.

[1794] Otherwise, "Then Vulcan fabricates," etc.

[1795] Otherwise, "judgments."

Chapter XXIII.—Argument: Although the Heathens Acknowledge Their Kings to Be Mortal, Yet They Feign that They are Gods Even Against Their Own Will, Not Because of Their Belief in Their Divinity, But in Honour of the Power that They Have Exerted. Yet a True God Has Neither Rising Nor Setting. Thence Octavius Criticises the Images and Shrines of the Gods.

“It is needless to go through each individual case, and to develope the entire series of 187 that race, since in its first parents their mortality is proved, and must have flowed down into the rest by the very law of their succession, unless perhaps you fancy that they were gods after death; as by the perjury of Proculus, Romulus became a god; and by the good-will of the Mauritanians, Juba is a god; and other kings are divine who are consecrated, not in the faith of their divinity, but in honour of the power that they exercised. Moreover, this name is ascribed to those who are unwilling to bear it. They desire to persevere in their human condition. They fear that they may be made gods; although they are already old men, they do not wish it. Therefore neither are gods made from dead people, since a god cannot die; nor of people that are born, since everything which is born dies. But that is divine which has neither rising nor setting. For why, if they were born, are they not born in the present day also?—unless, perchance, Jupiter has already grown old, and child-bearing has failed in Juno, and Minerva has grown grey before she has borne children. Or has that process of generation ceased, for the reason that no assent is any longer yielded to fables of this kind? Besides, if the gods could create,[1796] they could not perish: we should have more gods than all men together; so that now, neither would the heaven contain them, nor the air receive them, nor the earth bear them. Whence it is manifest, that those were men whom we both read of as having been born, and know to have died. Who therefore doubts that the common people pray to and publicly worship the consecrated images of these men; in that the belief and mind of the ignorant is deceived by the perfection of art, is blinded by the glitter of gold, is dimmed with the shining of silver and the whiteness of ivory? But if any one were to present to his mind with what instruments and with what machinery every image is formed, he would blush that he had feared matter, treated after his fancy by the artificer to make a god.[1797] For a god of wood, a portion perhaps of a pile, or of an unlucky log, is hung up, is cut, is hewn, is planed; and a god of brass or of silver, often from an impure vessel, as was done by the Egyptian king,[1798] is fused, is beaten with hammers and forged on anvils; and the god of stone is cut, is sculptured, and is polished by some abandoned man, nor feels the injury done to him in his nativity, any more than afterwards it feels the worship flowing from your veneration; unless perhaps the stone, or the wood, or the silver is not yet a god. When, therefore, does the god begin his existence? Lo, it is melted, it is wrought, it is sculptured—it is not yet a god; lo, it is soldered, it is built together—it is set up, and even yet it is not a god; lo, it is adorned, it is consecrated, it is prayed to—then at length it is a god, when man has chosen it to be so, and for the purpose has dedicated it.

[1796] “Be created” is a more probable reading.

[1797] Otherwise, “that he had rashly been so deceived by the artificer in the material, as to make a god.”

[1798] [Footbaths. See vol. ii., *Theophilus*, p. 92, and *Athenagoras*, p. 143.]

Chapter XXIV.—Argument: He Briefly Shows, Moreover, What Ridiculous, Obscene, and Cruel Rites Were Observed in Celebrating the Mysteries of Certain Gods.

"How much more truly do dumb animals naturally judge concerning your gods? Mice, swallows, kites, know that they have no feeling: they gnaw them, they trample on them, they sit upon them; and unless you drive them off, they build their nests in the very mouth of your god. Spiders, indeed, weave their webs over his face, and suspend their threads from his very head. You wipe, cleanse, scrape, and you protect and fear those whom you make; while not one of you thinks that he ought to know God before he worships Him; desiring without consideration to obey their ancestors, choosing rather to become an addition to the error of others, than to trust themselves; in that they know nothing of what they fear. Thus avarice has been consecrated in gold and silver; thus the form of empty statues has been established; thus has arisen Roman superstition. And if you reconsider the rites of these gods, how many things are laughable, and how many also pitiable! Naked people run about in the raw winter; some walk bonneted, and carry around old bucklers, or beat drums, or lead their gods a-begging through the streets. Some fanes it is permitted to approach once a year, some it is forbidden to visit at all. There is one place where a man may not go, and there are some that are sacred from women: it is a crime needing atonement for a slave even to be present at some ceremonies. Some sacred places are crowned by a woman having one husband, some by a woman with many; and she who can reckon up most adulteries is sought after with most religious zeal. What! would not a man who makes libations of his own blood, and supplicates (his god) by his own wounds, be better if he were altogether profane, than religious in such a way is this? And he whose shameful parts are cut off, how greatly does he wrong God in seeking to propitiate Him in this manner! since, if God wished for eunuchs, He could bring them as such into existence, and would not make them so afterwards. Who does not perceive that people of unsound mind, and of weak and degraded apprehension, are foolish in these things, and that the very multitude of those who err affords 188 to each of them mutual patronage? Here the defence of the general madness is the multitude of the mad people.

Chapter XXV.—Argument: Then He Shows that Cæcilius Had Been Wrong in Asserting that the Romans Had Gained Their Power Over the Whole World by Means of the Due Observance of Superstitions of This Kind. Rather the Romans in Their Origin Were Collected by Crime, and Grew by the Terrors of Their Ferocity. And Therefore the Romans Were Not So Great Because They Were Religious, But Because They Were Sacrilegious with Impunity.

"Nevertheless, you will say that that very superstition itself gave, increased, and established their empire for the Romans, since they prevailed not so much by their valour as by their religion and piety. Doubtless the illustrious and noble justice of the Romans had its beginning from the very cradle of the growing empire. Did they not in their origin, when gathered together and fortified by crime, grow by the terror of their own fierceness? For the first people were assembled together as to an asylum. Abandoned people, profligate, incestuous, assassins, traitors, had flocked together; and in order that Romulus himself, their commander and governor, might excel his people in guilt, he committed fratricide.[1799] These are the first auspices of the religious state! By and by they carried off, violated, and ruined foreign virgins, already betrothed, already destined for husbands, and even some young women from their marriage vows—a thing unexampled[1800]—and then engaged in war with their parents, that is, with their fathers-in-law, and shed the blood of their kindred. What more irreligious, what more audacious, what could be safer than the very confidence of crime? Now, to drive their neighbours from the land, to overthrow the nearest cities, with their temples and altars, to drive them into captivity, to grow up by the losses of others and by their own crimes, is the course of training common to the rest of the kings and the latest leaders with Romulus. Thus, whatever the Romans hold, cultivate, possess, is the spoil of their audacity. All their temples are built from the spoils of violence, that is, from the ruins of cities, from the spoils of the gods, from the murders of priests. This is to insult and scorn, to yield to conquered religions, to adore them when captive, after having vanquished them. For to adore what you have taken by force, is to consecrate sacrilege, not divinities. As often, therefore, as the Romans triumphed, so often they were polluted; and as many trophies as they gained from the nations, so many spoils did they take from the gods. Therefore the Romans were not so great because they were religious, but because they were sacrilegious with impunity. For neither were they able in the wars themselves to have the help of the gods against whom they took up arms; and they began to worship those when they were triumphed over, whom they had previously challenged. But what avail such gods as those on behalf of the Romans, who had had no power on behalf of their own worshippers against the Roman arms? For we know the indigenous gods of the Romans—Romulus, Picus, Tiberinus, and Consus, and Pilumnus, and Picumnus. Tatius both discovered and worshipped Cloacina; Hostilius, Fear and Pallor. Subsequently Fever was dedicated by I know not whom: such was the superstition that nourished that city,—diseases and ill states of health. Assuredly also Acca Laurentia, and Flora, infamous harlots, must be reckoned among the diseases[1801] and the gods of the Romans. Such as these doubtless enlarged the dominion of the Romans, in opposition to others who were worshipped by the nations: for against their own people neither did the Thracian Mars, nor the Cretan Jupiter, nor Juno, now of Argos, now of Samos, now of Carthage, nor Diana of Tauris, nor the Idæan Mother, nor those Egyptian—not deities, but monstrosities—assist them; unless perchance among the Romans the chastity of virgins was greater, or the religion of the priests more holy: though absolutely among very many of the virgins unchastity was punished, in that they, doubtless without the knowledge of Vesta, had intercourse too carelessly with men; and for the rest their impunity arose not from the better protection of their chastity, but from the better fortune of their immodesty. And where are adulteries better arranged by the priests than among the very altars and shrines? where are more panderings debated, or more acts of violence concerted? Finally, burning lust is more frequently gratified in the little chambers of the keepers of the temple, than in the brothels themselves. And still, long before the Romans, by the ordering of God, the Assyrians held dominion, the Medes, the Persians, the Greeks also, and the Egyptians, although they had not any Pontiffs, nor Arvales, nor Salii, nor Vestals, nor Augurs, nor chickens shut up in a coop, by whose feeding or abstinence the highest concerns of the state were to be governed.

[1799] Parricidium.

[1800] Virg., *Æneid*, viii. 635.

[1801] Some read “probra” for “morbos,” *scil.* “reproaches.”

Chapter XXVI.—Argument: The Weapon that Cæcilius Had Slightly Brandished Against Him, Taken from the Auspices and Auguries of Birds, Octavius Retorts by Instancing the Cases of Regulus, Mancinus, Paulus, and Cæsar. And He Shows by Other Examples, that the Argument from the Oracles is of No Greater Force Than the Others.

"And now I come to those Roman auspices and auguries which you have collected with extreme pains, and have borne testimony that they were both neglected with ill consequences, and observed with good fortune. Certainly Clodius, and Flaminius, and Junius lost their armies on this account, because they did not judge it well to wait for the very solemn omen given by the greedy pecking of the chickens. But what of Regulus? Did he not observe the auguries, and was taken captive? Mancinus maintained his religious duty, and was sent under the yoke, and was given up. Paulus also had greedy chickens at Cannæ, yet he was overthrown with the greater part of the republic.[1802] Caius Cæsar despised the auguries and auspices that resisted his making his voyage into Africa before the winter, and thus the more easily he both sailed and conquered. But what and how much shall I go on to say about oracles? After his death Amphiaraus answered as to things to come, though he knew not (while living) that he should be betrayed by his wife on account of a bracelet. The blind Tiresias saw the future, although he did not see the present. Ennius invented the replies of the Pythian Apollo concerning Pyrrhus, although Apollo had already ceased to make verses; and that cautious and ambiguous oracle of his, failed just at the time when men began to be at once more cultivated and less credulous. And Demosthenes, because he knew that the answers were feigned, complained that the Pythia *philippized*. But sometimes, it is true, even auspices or oracles have touched the truth. Although among many falsehoods chance might appear as if it imitated forethought; yet I will approach the very source of error and perverseness, whence all that obscurity has flowed, and both dig into it more deeply, and lay it open more manifestly. There are some insincere and vagrant spirits degraded from their heavenly vigour by earthly stains and lusts. Now these spirits, after having lost the simplicity of their nature by being weighed down and immersed in vices, for a solace of their calamity, cease not, now that they are ruined themselves, to ruin others; and being depraved themselves, to infuse into others the error of their depravity and being themselves alienated from God, to separate others from God by the introduction of degraded superstitions. The poets know that those spirits are demons; the philosophers discourse of them; Socrates knew it, who, at the nod and decision of a demon that was at his side, either declined or undertook affairs. The Magi, also, not only know that there are demons, but, moreover, whatever miracle they affect to perform, do it by means of demons; by their aspirations and communications they show their wondrous tricks, making either those things appear which are not, or those things not to appear which are. Of those magicians, the first both in eloquence and in deed, Sosthenes,[1803] not only describes the true God with fitting majesty, but the angels that are the ministers and messengers of God, even the true God. And he knew that it enhanced His veneration, that in awe of the very nod and glance of their Lord they should tremble. The same man also declared that demons were earthly, wandering, hostile to humanity. What said Plato,[1804] who believed that it was a hard thing to find out God? Does not he also, without hesitation, tell of both angels and demons? And in his *Symposium* also, does not he endeavour to explain the nature of demons? For he will have it to be a substance between mortal and immortal—that is, mediate between body and spirit, compounded by mingling of earthly weight and heavenly lightness; whence also he warns us of the desire of love,[1805] and he says that it is moulded and glides into the human breast, and stirs the senses, and moulds the affections, and infuses the ardour of lust.

[1802] Reipublicæ; but it is shrewdly conjectured that the passage was written, "cum majore R. P. parte"—"with the greater part of the Roman people," and the mistake made by the transcriber of the ms.

[1803] Otherwise Hostanes.

[1804] [Octavius and Minucius had but one mind (see cap. i. *supra*), and both were philosophers of the Attic Academy reflecting Cicero. See my remarks on Athenagoras, vol. ii. p. 126, this series.]

[1805] According to some editors, “warns us that the desire of love is received.”

Chapter XXVII.—Argument: Recapitulation. Doubtless Here is a Source of Error: Demons Lurk Under the Statues and Images, They Haunt the Fanes, They Animate the Fibres of the Entrails, Direct the Flights of Birds, Govern the Lots, Pour Forth Oracles Involved in False Responses. These Things Not from God; But They are Constrained to Confess When They are Adjured in the Name of the True God, and are Driven from the Possessed Bodies. Hence They Flee Hastily from the Neighbourhood of Christians, and Stir Up a Hatred Against Them in the Minds of the Gentiles Who Begin to Hate Them Before They Know Them.

“These impure spirits, therefore—the demons—as is shown by the Magi, by the philosophers, and by Plato, consecrated under statues and images, lurk there, and by their afflatus attain the authority as of a present deity; while in the meantime they are breathed into the prophets, while they dwell in the shrines, while sometimes they animate the fibres of the entrails, control the flights of birds, direct the lots, are the cause of oracles involved in many falsehoods. 190 For they are both deceived, and they deceive; inasmuch as they are both ignorant of the simple truth, and for their own ruin they confess not that which they know. Thus they weigh men downwards from heaven, and call them away from the true God to material things: they disturb the life, render all men[1806] unquiet; creeping also secretly into human bodies, with subtlety, as being spirits, they feign diseases, alarm the minds, wrench about the limbs; that they may constrain men to worship them, being gorged with the fumes of altars or the sacrifices of cattle, that, by remitting what they had bound, they may seem to have cured it. These raging maniacs also, whom you see rush about in public, are moreover themselves prophets without a temple; thus they rage, thus they rave, thus they are whirled around. In them also there is a like instigation of the demon, but there is a dissimilar occasion for their madness. From the same causes also arise those things which were spoken of a little time ago by you, that Jupiter demanded the restoration of his games in a dream, that the Castors appeared with horses, and that a small ship was following the leading of the matron’s girdle. A great many, even some of your own people, know all those things that the demons themselves confess concerning themselves, as often as they are driven by us from bodies by the torments of our words and by the fires of our prayers. Saturn himself, and Serapis, and Jupiter, and whatever demons you worship, overcome by pain, speak out what they are; and assuredly they do not lie to their own discredit, especially when any of you are standing by. Since they themselves are the witnesses that they are demons, believe them when they confess the truth of themselves; for when abjured by the only and true God, unwillingly the wretched beings shudder in[1807] their bodies, and either at once leap forth, or vanish by degrees, as the faith of the sufferer assists or the grace of the healer inspires. Thus they fly from Christians when near at hand, whom at a distance they harassed by your means in their assemblies. And thus, introduced into the minds of the ignorant, they secretly sow there a hatred of us by means of fear. For it is natural both to hate one whom you fear, and to injure one whom you have feared, if you can. Thus they take possession of the minds and obstruct the hearts, that men may begin to hate us before they know us; lest, if known, they should either imitate us, or not be able to condemn us.

[1806] Some read “slumbers” for “all men.”

[1807] “Cling to” is another reading.

Chapter XXVIII.—Argument: Nor is It Only Hatred that They Arouse Against the Christians, But They Charge Against Them Horrid Crimes, Which Up to This Time Have Been Proved by Nobody. This is the Work of Demons. For by Them a False Report is Both Set on Foot and Propagated. The Christians are Falsely Accused of Sacrilege, of Incest, of Adultery, of Parricide; And, Moreover, It is Certain and True that the Very Same Crimes, or Crimes Like to or Greater Than These, are in Fact Committed by the Gentiles Themselves.

"But how unjust it is,[1808] to form a judgment on things unknown and unexamined, as you do! Believe us ourselves when penitent, for we also were the same as you, and formerly, while yet blind and obtuse, thought the same things as you; to wit, that the Christians worshipped monsters, devoured infants, mingled in incestuous banquets. And we did not perceive that such fables as these were always set afloat by those (newsmongers), and were never either inquired into nor proved; and that in so long a time no one had appeared to betray (their doings), to obtain not only pardon for their crime, but also favour for its discovery: moreover, that it was to this extent not evil, that a Christian, when accused, neither blushed nor feared, and that he only repented that he had not been one before. We, however, when we undertook to defend and protect some sacrilegious and incestuous persons, and even parricides, did not think that these (Christians) were to be heard at all. Sometimes even, when we affected to pity them, we were more cruelly violent against them, so as to torture them[1809] when they confessed, that they might deny, to wit, that they might not perish; making use of a perverse inquisition against them, not to elicit the truth, but to compel a falsehood. And if any one, by reason of greater weakness, overcome with suffering, and conquered, should deny that he was a Christian, we showed favour to him, as if by forswearing that name he had at once atoned for all his deeds by that simple denial. Do not you acknowledge that we felt and did the same as you feel and do? when, if reason and not the instigation of a demon were to judge, they should rather have been pressed not to disavow themselves Christians, but to confess themselves guilty of incests, of abominations, of sacred rites polluted, of infants immolated. For with these and such as these stories, did those same demons fill up the ears of the ignorant against us, to the horror of their execration. Nor yet was it wonderful, since the common report of men,[1810] which is, always fed by the scattering 19 of falsehoods, is wasted away when the truth is brought to light. Thus this is the business of demons, for by them false rumours are both sown and cherished. Thence arises what you say that you hear, that an ass's head is esteemed among us a divine thing. Who is such a fool as to worship this? Who is so much more foolish as to believe that it is an object of worship? unless that you even consecrate whole asses in your stables, together with your Epona,[1811] and religiously devour[1812] those same asses with Isis. Also you offer up and worship the heads of oxen and of wethers, and you dedicate gods mingled also of a goat and a man, and gods with the faces of dogs and lions. Do you not adore and feed Apis the ox, with the Egyptians? And you do not condemn their sacred rites instituted in honour of serpents, and crocodiles, and other beasts, and birds, and fishes, of which if any one were to kill one of these gods, he is even punished with death. These same Egyptians, together with very many of you, are not more afraid of Isis than they are of the pungency of onions, nor of Serapis more than they tremble at the basest noises produced by the foulness of their bodies. He also who fables against us about our adoration of the members of the priest, tries to confer upon us what belongs really to himself. (Ista enim impudicitæ eorum forsitan sacra sint, apud quos sexus omnis membris omnibus prostat, apud quos iota impudicitia vocatur urbanitas; qui scortorum licentiæ invident, qui medios viros lambunt, libidinoso ore inguinibus inhærescunt, homines malæ linguæ etiam si tacerent, quos prius tædescit impudicitiæ suæ quam pudescit.) Abomination! they suffer on themselves such evil deeds, as no age is so effeminate as to be able to bear, and no slavery so cruel as to be compelled to endure.

[1808] Otherwise read, "But how great a fault it is."

[1809] "To urge them" is the reading in some text.

[1810] "Of all men" is another reading.

[1811] Otherwise, "Hippona."

[1812] Otherwise, "devote," and other readings.

Chapter XXIX.—Argument: Nor is It More True that a Man Fastened to a Cross on Account of His Crimes is Worshipped by Christians, for They Believe Not Only that He Was Innocent, But with Reason that He Was God. But, on the Other Hand, the Heathens Invoke the Divine Powers of Kings Raised into Gods by Themselves; They Pray to Images, and Beseech Their Genii.

"These, and such as these infamous things, we are not at liberty even to hear; it is even disgraceful with any more words to defend ourselves from such charges. For you pretend that those things are done by chaste and modest persons, which we should not believe to be done at all, unless you proved that they were true concerning yourselves. For in that you attribute to our religion the worship of a criminal and his cross,[1813] you wander far from the neighbourhood of the truth, in thinking either that a criminal deserved, or that an earthly being was able, to be believed God. Miserable indeed is that man whose whole hope is dependent on mortal man, for all his help is put an end to with the extinction of the man.[1814] The Egyptians certainly choose out a man for themselves whom they may worship; him alone they propitiate; him they consult about all things; to him they slaughter victims; and he who to others is a god, to himself is certainly a man whether he will or no, for he does not deceive his own consciousness, if he deceives that of others. "Moreover, a false flattery disgracefully caresses princes and kings, not as great and chosen men, as is just, but as gods; whereas honour is more truly rendered to an illustrious man, and love is more pleasantly given to a very good man. Thus they invoke their deity, they supplicate their images, they implore their Genius, that is, their demon; and it is safer to swear falsely by the genius of Jupiter than by that of a king. Crosses, moreover, we neither worship nor wish for.[1815] You, indeed, who consecrate gods of wood, adore wooden crosses perhaps as parts of your gods. For your very standards, as well as your banners; and flags of your camp, what else are they but crosses glided and adorned? Your victorious trophies not only imitate the appearance of a simple cross, but also that of a man affixed to it. We assuredly see the sign of a cross,[1816] naturally, in the ship when it is carried along with swelling sails, when it glides forward with expanded oars; and when the military yoke is lifted up, it is the sign of a cross; and when a man adores God with a pure mind, with hands outstretched. Thus the sign of the cross either is sustained by a natural reason, or your own religion is formed with respect to it.

[1813] [A reverent allusion to the Crucified, believed in and worshipped as God.]

[1814] [Jer. xvii. 5–7.]

[1815] [See Justin Martyr's *Dialogue with Trypho*, chap. lxxxix. et seqq. vol. i. p. 244. S.]

[1816] [See Reeves's *Apologies* (ut supra), vol. ii. p. 144, note. S.]

Chapter XXX.—Argument: The Story About Christians Drinking the Blood of an Infant that They Have Murdered, is a Barefaced Calumny. But the Gentiles, Both Cruelly Expose Their Children Newly Born, and Before They are Born Destroy Them by a Cruel Abortion. Christians are Neither Allowed to See Nor to Hear of Manslaughter.

"And now I should wish to meet him who says or believes that we are initiated by the slaughter and blood of an infant. Think you that it can be possible for so tender, so little a body to receive those fatal wounds; for any one to shed, pour forth, and drain that new blood of a youngling, and of a man scarcely come into existence? 192 No one can believe this, except one who can dare to do it. And I see that you at one time expose your begotten children to wild beasts and to birds; at another, that you crush them when strangled with a miserable kind of death. There are some women who, by drinking medical preparations,[1817] extinguish the source of the future man in their very bowels, and thus commit a parricide before they bring forth. And these things assuredly come down from the teaching of your gods. For Saturn did not expose his children, but devoured them. With reason were infants sacrificed to him by parents in some parts of Africa, caresses and kisses repressing their crying, that a weeping victim might not be sacrificed. Moreover, among the Tauri of Pontus, and to the Egyptian Busiris, it was a sacred rite to immolate their guests, and for the Galli to slaughter to Mercury human, or rather inhuman, sacrifices. The Roman sacrificers buried living a Greek man and a Greek woman, a Gallic man and a Gallic woman; and to this day, Jupiter Latiaris is worshipped by them with murder; and, what is worthy of the son of Saturn, he is gorged with the blood of an evil and criminal man. I believe that he himself taught Catiline to conspire under a compact of blood, and Bellona to steep her sacred rites with a draught of human gore, and taught men to heal epilepsy with the blood of a man, that is, with a worse disease. They also are not unlike to him who devour the wild beasts from the arena, besmeared and stained with blood, or fattened with the limbs or the entrails of men. To us it is not lawful either to see or to hear of homicide; and so much do we shrink from human blood, that we do not use the blood even of eatable animals in our food.

[1817] By medicaments and drinks.

Chapter XXXI.—Argument: The Charge of Our Entertainments Being Polluted with Incest, is Entirely Opposed to All Probability, While It is Plain that Gentiles are Actually Guilty of Incest. The Banquets of Christians are Not Only Modest, But Temperate. In Fact, Incestuous Lust is So Unheard Of, that with Many Even the Modest Association of the Sexes Gives Rise to a Blush.

"And of the incestuous banqueting, the plotting of demons has falsely devised an enormous fable against us, to stain the glory of our modesty, by the loathing excited by an outrageous infamy, that before inquiring into the truth it might turn men away from us by the terror of an abominable charge. It was thus your own Fronto[1818] acted in this respect: he did not produce testimony, as one who alleged a charge, but he scattered reproaches as a rhetorician. For these things have rather originated from your own nations. Among the Persians, a promiscuous association between sons and mothers is allowed. Marriages with sisters are legitimate among the Egyptians and in Athens. Your records and your tragedies, which you both read and hear with pleasure, glory in incests: thus also you worship incestuous gods, who have intercourse with mothers, with daughters, with sisters. With reason, therefore, is incest frequently detected among you, and is continually permitted. Miserable men, you may even, without knowing it, rush into what is unlawful: since you scatter your lusts promiscuously, since you everywhere beget children, since you frequently expose even those who are born at home to the mercy of others, it is inevitable that you must come back to your own children, and stray to your own offspring. Thus you continue the story of incest, even although you have no consciousness of your crime. But we maintain our modesty not in appearance, but in our heart we gladly abide by the bond of a single marriage; in the desire of procreating, we know either one wife, or none at all. We practise sharing in banquets, which are not only modest, but also sober: for we do not indulge in entertainments nor prolong our feasts with wine; but we temper our joyousness with gravity, with chaste discourse, and with body even more chaste (divers of us unviolated) enjoy rather than make a boast of a perpetual virginity of a body. So far, in fact, are they from indulging in incestuous desire, that with some even the (idea of a) modest intercourse of the sexes causes a blush. Neither do we at once stand on the level of the lowest of the people, if we refuse your honours and purple robes; and we are not fastidious, if we all have a discernment of one good, but are assembled together with the same quietness with which we live as individuals; and we are not garrulous in corners, although you either blush or are afraid to hear us in public. And that day by day the number of us is increased, is not a ground for a charge of error, but is a testimony which claims praise; for, in a fair mode of life, our actual number both continues and abides undiminished, and strangers increase it. Thus, in short, we do not distinguish our people by some small bodily mark, as you suppose, but easily enough by the sign of innocency and modesty. Thus we love one another, to your regret, with a mutual love, because we do not know how to hate. Thus we call one another, to your envy, brethren: as being men born of one God and Parent, and companions in faith, and as fellow-heirs in hope. You, however, do not recognise one another, and you are cruel in your mutual hatreds; nor do you acknowledge one another as brethren, unless indeed for the purpose of fratricide. 193

[1818] [Fronto is called "*our* Cirtensian" in cap. ix. *supra*; and this suggests that the *Octavius* was probably written in Cirta, *circa*a.d. 210. See *supra*, p. 178.]

Chapter XXXII.—Argument: Nor Can It Be Said that the Christians Conceal What They Worship Because They Have No Temples and No Altars, Inasmuch as They are Persuaded that God Can Be Circumscribed by No Temple, and that No Likeness of Him Can Be Made. But He is Everywhere Present, Sees All Things, Even the Most Secret Thoughts of Our Hearts; And We Live Near to Him, and in His Protection.

"But do you think that we conceal what we worship, if we have not temples and altars? And yet what image of God shall I make, since, if you think rightly, man himself is the image of God? What temple shall I build to Him, when this whole world fashioned by His work cannot receive Him? And when I, a man, dwell far and wide, shall I shut up the might of so great majesty within one little building? Were it not better that He should be dedicated in our mind, consecrated in our inmost heart? Shall I offer victims and sacrifices to the Lord, such as He has produced for my use, that I should throw back to Him His own gift? It is ungrateful when the victim fit for sacrifice is a good disposition, and a pure mind, and a sincere judgment.[1819] Therefore he who cultivates innocence supplicates God; he who cultivates justice makes offerings to God; he who abstains from fraudulent practices propitiates God; he who snatches man from danger slaughters the most acceptable victim. These are our sacrifices, these are our rites of God's worship; thus, among us, he who is most just is he who is most religious. But certainly the God whom we worship we neither show nor see. Verily for this reason we believe Him to be God, that we can be conscious of Him, but cannot see Him; for in His works, and in all the movements of the world, we behold His power ever present when He thunders, lightens, darts His bolts, or when He makes all bright again. Nor should you wonder if you do not see God. By the wind and by the blasts of the storm all things are driven on and shaken, are agitated, and yet neither wind nor tempest comes under our eyesight. Thus we cannot look upon the sun, which is the cause of seeing to all creatures: the pupil of the eye is with drawn from his rays, the gaze of the beholder is dimmed; and if you look too long, all power of sight is extinguished. What! can you sustain the Architect of the sun Himself, the very source of light, when you turn yourself away from His lightnings, and hide yourself from His thunderbolts? Do you wish to see God with your carnal eyes, when you are neither able to behold nor to grasp your own soul itself, by which you are enlivened and speak? But, moreover, it is said that God is ignorant of man's doings; and being established in heaven, He can neither survey all nor know individuals. Thou errest, O man, and art deceived; for from where is God afar off, when all things heavenly and earthly, and which are beyond this province of the universe, are known to God, are full of God? Everywhere He is not only very near to us, but He is infused into us. Therefore once more look upon the sun: it is fixed fast in the heaven, yet it is diffused over all lands equally; present everywhere, it is associated and mingled with all things; its brightness is never violated. How much more God, who has made all things, and looks upon all things, from whom there can be nothing secret, is present in the darkness, is present in our thoughts, as if in the deep darkness. Not only do we act in Him, but also, I had almost said, we live with Him.

[1819] According to some editions, "conscience."

Chapter XXXIII.—Argument: That Even If God Be Said to Have Nothing Availed the Jews, Certainly the Writers of the Jewish Annals are the Most Sufficient Witnesses that They Forsook God Before They Were Forsaken by Him.

"Neither let us flatter ourselves concerning our multitude. We seem many to ourselves, but to God we are very few. We distinguish peoples and nations; to God this whole world is one family. Kings only know all the matters of their kingdom by the ministrations of their servants: God has no need of information. We not only live in His eyes, but also in His bosom. But *it is objected* that it availed the Jews nothing that they themselves worshipped the one God with altars and temples, with the greatest superstition. You are guilty of ignorance if you are recalling later events while you are forgetful or unconscious of former ones. For they themselves also, as long as they worshipped our God—and He is the same God of all—with chastity, innocency, and religion, as long as they obeyed His wholesome precepts, from a few became innumerable, from poor became rich, from being servants became kings; a few overwhelmed many; unarmed men overwhelmed armed ones as they fled from them, following them up by God's command, and with the elements striving on their behalf. Carefully read over their Scriptures, or if you are better pleased with the Roman writings,[1820] inquire concerning the Jews in the books (to say nothing of ancient documents) of Flavius Josephus[1821] or Antoninus Julianus, and you shall know that by their wickedness they deserved this fortune, and that nothing happened which had not before been predicted to them, if they should persevere in their obstinacy. Therefore you will understand that they forsook before they were forsaken, and that they were not, as you impiously say, taken captive with their God, but they were given up by God as deserters from His discipline. 194

[1820] [Minucius is blamed for not introducing more Scripture! He relates his friend's argument with a scoffing Pagan. How could Octavius have used the Scriptures with such an antagonist?]

[1821] [*Wars of the Jews*, b. v. cap. 9, etc.]

Chapter XXXIV.—Argument: Moreover, It is Not at All to Be Wondered at If This World is to Be Consumed by Fire, Since Everything Which Has a Beginning Has Also an End. And the Ancient Philosophers are Not Averse from the Opinion of the Probable Burning Up of the World. Yet It is Evident that God, Having Made Man from Nothing, Can Raise Him Up from Death into Life. And All Nature Suggests a Future Resurrection.

"Further, in respect of the burning up of the world, it is a vulgar error not to believe either that fire will fall upon it in an unforeseen way, or that the world will be destroyed by it.[1822] For who of wise men doubts, who is ignorant, that all things which have had a beginning perish, all things which are made come to an end? The heaven also, with all things which are contained in heaven, will cease even as it began. The nourishment of the seas by the sweet waters of the springs shall pass away into the power of fire.[1823] The Stoics have a constant belief that, the moisture being dried up, all this world will take fire; and the Epicureans have the very same opinion concerning the conflagration of the elements and the destruction of the world. Plato speaks, saying that parts of the world are now inundated, and are now burnt up by alternate changes; and although he says that the world itself is constructed perpetual and indissoluble, yet he adds that to God Himself, the only artificer,[1824] it is both dissoluble and mortal. Thus it is no wonder if that mass be destroyed by Him by whom it was reared. You observe that philosophers dispute of the same things that we are saying, not that we are following up their tracks, but that they, from the divine announcements of the prophets, imitated the shadow of the corrupted truth. Thus also the most illustrious of the wise men, Pythagoras first, and Plato chiefly, have delivered the doctrine of resurrection with a corrupt and divided faith; for they will have it, that the bodies being dissolved, the souls alone both abide for ever, and very often pass into other new bodies. To these things they add also this, by way of misrepresenting the truth, that the souls of men return into cattle, birds, and beasts. Assuredly such an opinion as that is not worthy of a philosopher's inquiry, but of the ribaldry of a buffoon.[1825] But for our argument it is sufficient, that even in this your wise men do in some measure harmonize with us. But who is so foolish or so brutish as to dare to deny that man, as he could first of all be formed by God, so can again be re-formed; that he is nothing after death, and that he was nothing before he began to exist; and as from nothing it was possible for him to be born, so from nothing it may be possible for him to be restored? Moreover, it is more difficult to begin that which is not, than to repeat that which has been. Do you think that, if anything is withdrawn from our feeble eyes, it perishes to God? Every body, whether it is dried up into dust, or is dissolved into moisture, or is compressed into ashes, or is attenuated into smoke, is withdrawn from us, but it is reserved for God in the custody of the elements. Nor, as you believe, do we fear any loss from sepulture,[1826] but we adopt the ancient and better custom of burying in the earth. See, therefore, how for our consolation all nature suggests a future resurrection. The sun sinks down and arises, the stars pass away and return, the flowers die and revive again, after their wintry decay the shrubs resume their leaves, seeds do not flourish again. unless they are rotted:[1827] thus the body in the sepulchre is like the trees which in winter hide their verdure with a deceptive dryness. Why are you in haste for it to revive and return, while the winter is still raw? We must wait also for the spring-time of the body. And I am not ignorant that many, in the consciousness of what they deserve, rather desire than believe that they shall be nothing after death; for they would prefer to be altogether extinguished, rather than to be restored for the purpose of punishment. And their error also is enhanced, both by the liberty granted them in this life, and by God's very great patience, whose judgment, the more tardy it is, is so much the more just.

[1822] This passage is very indefinite, and probably corrupt; the meaning is anything but satisfactory. The general meaning is given freely thus: "Further, it is a vulgar error to doubt or disbelieve a future conflagration of the world."

[1823] This passage is very variously read, without substantial alteration of the sense.

[1824] Otherwise, "to God Himself alone, the artificer."

[1825] This is otherwise read, "the work of the mimic or buffoon."

[1826] *Scil.* "by burning."

[1827] [1 Cor. xv. 36, Job xiv. 7–15.]

Chapter XXXV.—Argument: Righteous and Pious Men Shall Be Rewarded with Never-Ending Felicity, But Unrighteous Men Shall Be Visited with Eternal Punishment. The Morals of Christians are Far More Holy Than Those of the Gentiles.

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"And yet men are admonished in the books and poems of the most learned poets of that fiery river, and of the heat flowing in manifold turns from the Stygian marsh,—things which, prepared for eternal torments, and known to them by the information of demons and from the oracles of their prophets, they have delivered to us. And therefore among them also even king Jupiter himself swears religiously by the parching banks and the black abyss; for, with foreknowledge of the punishment destined to him, with his worshippers, he shudders. Nor is there either measure or termination to these torments. There the intelligent fire[1828] burns the limbs and restores them, feeds on them and nourishes them. As the fires of the thunderbolts strike upon the bodies, and do not consume them; as the fires of Mount Ætna and of Mount Vesuvius, and of burning lands everywhere, glow, but are not wasted; so that penal fire is not fed by the waste of those who burn, but is nourished by the unexhausted eating away of their bodies. But that they who know not God are deservedly tormented as impious, as unrighteous persons, no one except a profane man hesitates to believe, since it is not less wicked to be ignorant of, than to offend the Parent of all, and the Lord of all. And although ignorance of God is sufficient for punishment, even as knowledge of Him is of avail for pardon, yet if we Christians be compared with you, although in some things our discipline is inferior, yet we shall be found much better than you. For you forbid, and yet commit, adulteries; we are born[1829] *men* only for our own wives: you punish crimes when committed; with us, even to think of crimes is to sin: you are afraid of those who are aware of what you do; we are even afraid of our own conscience alone, without which we cannot exist: finally, from your numbers the prison boils over; but there is no Christian there, unless he is accused on account of his religion, or a deserter.

[1828] πῦρ σωφρονοῦν is an expression of Clemens Alexandrinus, so that there is no need for the emendation of "rapiens" instead of "sapiens," suggested by one editor.

[1829] "Are known as" is another reading.

Chapter XXXVI.—Argument: Fate is Nothing, Except So Far as Fate is God. Man's Mind is Free, and Therefore So is His Action: His Birth is Not Brought into Judgment. It is Not a Matter of Infamy, But of Glory, that Christians are Reproached for Their Poverty; And the Fact that They Suffer Bodily Evils is Not as a Penalty, But as a Discipline.

"Neither let any one either take comfort from, or apologize for what happens from fate. Let what happens be of the disposition of fortune, yet the mind is free; and therefore man's doing, not his dignity, is judged. For what else is fate than what God has spoken[1830] of each one of us? who, since He can foresee our constitution, determines also the fates for us, according to the deserts and the qualities of individuals. Thus in our case it is not the star under which we are born that is punished, but the particular nature of our disposition is blamed. And about fate enough is said; or if, in consideration of the time, we have spoken too little, we shall argue the matter at another time more abundantly[1831] and more fully. But that many of us are called poor, this is not our disgrace, but our glory; for as our mind is relaxed by luxury, so it is strengthened by frugality. And yet who can be poor if he does not want, if he does not crave for the possessions of others, if he is rich towards God? He rather is poor, who, although he has much, desires more. Yet I will speak[1832] according as I feel. No one can be so poor as he is born. Birds live without any patrimony, and day by day the cattle are fed; and yet these creatures are born for us—all of which things, if we do not lust after, we possess. Therefore, as he who treads a road is the happier the lighter he walks, so happier is he in this journey of life who lifts himself along in poverty, and does not breathe heavily under the burden of riches. And yet even if we thought wealth useful to us, we should ask it of God. Assuredly He might be able to indulge us in some measure, whose is the whole; but we would rather despise riches than possess them:[1833] we desire rather innocency, we rather entreat for patience, we prefer being good to being prodigal; and that we feel and suffer the human mischiefs of the body is not punishment—it is warfare. For fortitude is strengthened by infirmities, and calamity is very often the discipline of virtue; in addition, strength both of mind and of body grows torpid without the exercise of labour. Therefore all your mighty men whom you announce as an example have flourished illustriously by their afflictions. And thus God is neither unable to aid us, nor does He despise us, since He is both the ruler of all men and the lover of His own people. But in adversity He looks into and searches out each one; He weighs the disposition of every individual in dangers, even to death at last; He investigates the will of man, certain that to Him nothing can perish. Therefore, as gold by the fires, so are we declared by critical moments. 196

[1830] Fatus.

[1831] Otherwise read, "both more truly."

[1832] Some read, "I will speak at length."

[1833] Probably a better reading is "strive for them."

Chapter XXXVII.—Argument: Tortures Most Unjustly Inflicted for the Confession of Christ's Name are Spectacles Worthy of God. A Comparison Instituted Between Some of the Bravest of the Heathens and the Holy Martyrs. He Declares that Christians Do Not Present Themselves at Public Shows and Processions, Because They Know Them, with the Greatest Certainty, to Be No Less Impious Than Cruel.

"How beautiful is the spectacle to God when a Christian does battle with pain; when he is drawn up against threats, and punishments, and tortures; when, mocking[1834] the noise of death, he treads under foot the horror of the executioner; when he raises up his liberty against kings and princes, and yields to God alone, whose he is; when, triumphant and victorious, he tramples upon the very man who has pronounced sentence against him! For he has conquered who has obtained that for which he contends. What soldier would not provoke peril with greater boldness under the eyes of his general? For no one receives a reward before his trial, and yet the general does not give what he has not: he cannot preserve life, but he can make the warfare glorious. But God's soldier is neither forsaken in suffering, nor is brought to an end by death. Thus the Christian may seem to be miserable; he cannot be really found to be so. You yourselves extol unfortunate men to the skies; Mucius Scævola, for instance, who, when he had failed in his attempt against the king, would have perished among the enemies unless he had sacrificed his right hand. And how many of our people have borne that not their right hand only, but their whole body, should be burned—burned up without any cries of pain, especially when they had it in their power to be sent away! Do I compare men with Mucius or Aquilius, or with Regulus? Yet boys and young women among us treat with contempt crosses and tortures, wild beasts, and all the bugbears of punishments, with the inspired[1835] patience of suffering. And do you not perceive, O wretched men, that there is nobody who either is willing without reason to undergo punishment, or is able without God to bear tortures? Unless, perhaps, the fact has deceived you, that those who know not God abound in riches, flourish in honours, and excel in power. Miserable men! in this respect they are lifted up the higher, that they may fall down lower. For these are fattened as victims for punishment, as sacrifices they are crowned for the slaughter. Thus in this respect some are lifted up to empires and dominations, that the unrestrained exercise of power might make a market of their spirit to the unbridled licence that is characteristic of a ruined soul.[1836] For, apart from the knowledge of God, what solid happiness can there be, since death must come? Like a dream, happiness slips away before it is grasped. Are you a king? Yet you fear as much as you are feared; and however you may be surrounded with abundant followers, yet you are alone in the presence of danger. Are you rich? But fortune is ill trusted; and with a large travelling equipage the brief journey of life is not furnished, but burdened. Do you boast of the fasces and the magisterial robes? It is a vain mistake of man, and an empty worship of dignity, to glitter in purple and to be sordid in mind. Are you elevated by nobility of birth? do you praise your parents? Yet we are all born with one lot; it is only by virtue that we are distinguished. We therefore, who are estimated by our character and our modesty, reasonably abstain from evil pleasures, and from your pomps and exhibitions, the origin of which in connection with sacred things we know, and condemn their mischievous enticements. For in the chariot games who does not shudder at the madness of the people brawling among themselves? or at the teaching of murder in the gladiatorial games? In the scenic games also the madness is not less, but the debauchery is more prolonged: for now a mimic either expounds or shows forth adulteries; now nerveless player, while he feigns lust, suggests it; the same actor disgraces your gods by attributing to them adulteries, sighs, hatreds; the same provokes your tears with pretended sufferings, with vain gestures and expressions. Thus you demand murder, in fact, while you weep at it in fiction.

[1834] "Arridens," but otherwise "arripiens," *scil.* "snatching at," suggesting possibly the idea of the martyrs chiding the delays of the executioners, or provoking the rush of the wild beasts.

[1835] Otherwise, "unhoped-for." [This chapter has been supposed to indicate that the work was written in a time of persecution. Faint tokens of the same have been imagined also, in capp. 29 and 33, *supra*.]

[1836] This passage is peculiar; the original is, “Ut ingenium eorum perditæ mentis licentiæ potestatis liberæ nundinentur,” with various modifications of reading.

Chapter XXXVIII.—Argument: Christians Abstain from Things Connected with Idol Sacrifices, Lest Any One Should Think Either that They Yield to Demons, or that They are Ashamed of Their Religion. They Do Not Indeed Despise All the Colour and Scent of Flowers, for They are Accustomed to Use Them Scattered About Loosely and Negligently, as Well as to Entwine Their Necks with Garlands; But to Crown the Head of a Corpse They Think Superfluous and Useless. Moreover, with the Same Tranquillity with Which They Live They Bury Their Dead, Waiting with a Very Certain Hope the Crown of Eternal Felicity. Therefore Their Religion, Rejecting All the Superstitions of the Gentiles, Should Be Adopted as True by All Men.

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"But that we despise the leavings of sacrifices, and the cups out of which libations have been poured, is not a confession of fear, but an assertion of our true liberty. For although nothing which comes into existence as an inviolable gift of God is corrupted by any agency, yet we abstain, lest any should think either that we are submitting to demons, to whom libation has been made, or that we are ashamed of our religion. But who is he who doubts of our indulging ourselves in spring flowers, when we gather both the rose of spring and the lily, and whatever else is of agreeable colour and odour among the flowers? For these we both use scattered loose and free, and we twine our necks with them in garlands. Pardon us, forsooth, that we do not crown our heads; we are accustomed to receive the scent of a sweet flower in our nostrils, not to inhale it with the back of our head or with our hair. Nor do we crown the dead. And in this respect I the more wonder at you, in the way in which you apply to a lifeless person, or to one who does not feel, a torch; or a garland[1837] to one who does not smell it, when either as blessed he does not want, or, being miserable, he has no pleasure in, flowers. Still we adorn our obsequies with the same tranquillity with which we live; and we do not bind to us a withering garland, but we wear one living with eternal flowers from God, since we, being both moderate and secure in the liberality of our God, are animated to the hope of future felicity by the confidence of His present majesty. Thus we both rise again in blessedness, and are already living in contemplation of the future. Then let Socrates the Athenian buffoon see to it, confessing that he knew nothing, although boastful in the testimony of a most deceitful demon; let Arcesilaus also, and Carneades, and Pyrrho, and all the multitude of the Academic philosophers, deliberate; let Simonides also for ever put off the decision of his opinion. We despise the bent brows of the philosophers, whom we know to be corrupters, and adulterers, and tyrants, and ever eloquent against their own vices. We who[1838] bear wisdom not in our dress, but in our mind, we do not speak great things, but we live them; we boast that we have attained what they have sought for with the utmost eagerness, and have not been able to find. Why are we ungrateful? why do we grudge if the truth of divinity has ripened in the age of our time? Let us enjoy our benefits, and let us in rectitude moderate our judgments; let superstition be restrained; let impiety be expiated; let true religion be preserved.

[1837] The probable reading here is, "You apply to a lifeless person, either if he has feeling, a torch; or, if he feels not, a garland."

[1838] "We who do not," etc., is a conjectural reading, omitting the subsequent "we."

Chapter XXXIX.—Argument: When Octavius Had Finished This Address, Minucius and Cæcilius Sate for Some Time in Attentive and Silent Wonder. And Minucius Indeed Kept Silence in Admiration of Octavius, Silently Revolving What He Had Heard.

When Octavius had brought his speech to a close, for some time we were struck into silence, and held our countenances fixed in attention and as for me, I was lost in the greatness of my admiration, that he had so adorned those things which it is easier to feel than to say, both by arguments and by examples, and by authorities derived from reading; and that he had repelled the malevolent objectors with the very weapons of the philosophers with which they are armed, and had moreover shown the truth not only as easy, but also as agreeable.

Chapter XL.—Argument: Then Cæcilius Exclaims that He is Vanquished by Octavius; And That, Being Now Conqueror Over Error, He Professes the Christian Religion. He Postpones, However, Till the Morrow His Training in the Fuller Belief of Its Mysteries.

While, therefore, I was silently turning over these things in my own mind, Cæcilius broke forth: "I congratulate as well my Octavius as myself, as much as possible on that tranquillity in which we live, and I do not wait for the decision. Even thus we have conquered: not unjustly do I assume to myself the victory. For even as he is my conqueror, so I am triumphant over error. Therefore, in what belongs to the substance of the question, I both confess concerning providence, and I yield to God;[1839] and I agree concerning the sincerity of the way of life which is now mine. Yet even still some things remain in my mind, not as resisting the truth, but as necessary to a perfect training[1840] of which on the morrow, as the sun is already sloping to his setting, we shall inquire at length in a more fitting and ready manner."

[1839] Otherwise read, "and I believe concerning God."

[1840] [i.e., he will become a *catechumen* on the morrow.]

Chapter XLI.—Argument: Finally, All are Pleased, and Joyfully Depart: Cæcilius, that He Had Believed; Octavius, that He Had Conquered; And Minucius, that the Former Had Believed, and the Latter Had Conquered.

“But for myself,” said I, “I rejoice more fully on behalf of all of us; because also Octavius has conquered for me, in that the very great invidiousness of judging is taken away from me. Nor can I acknowledge by my praises the merit of his words: the testimony both of man, and of one man only, is weak. 198 He has an illustrious reward from God, inspired by whom he has pleaded, and aided by whom he has gained the victory.”

After these things we departed, glad and cheerful: Cæcilius, to rejoice that he had believed; Octavius, that he had succeeded; and I, that the one had believed, and the other had conquered.

Elucidations.

I.

(Editions, p. 171.)

For an interesting account of the bibliographical history of this work, see Dupin. It passed for the Eight Book of Arnobius until a.d. 1560, and was first printed in its true character at Heidelberg in that year, with a learned preface by Balduinus, who restored it to its true author.

II.

(The neighing of horses, note 1, p. 183.)

It strikes me as singular that the Edinburgh edition, which gives a note to each of the instances that follow, should have left me to supply this reference to the case of Darius Hystaspes. The story is told, as will be remembered by all who have ever read it, by Herodotus, and is certainly one of the most extraordinary in history, when one reflects that a horse elected a great monarch, and one whose life not a little affected the fortunes of mankind. A knavish groom was indeed the engineer of this election, as often, in such events, the secret springs of history are hidden; but, if the story is not wholly a fable, the coincidence of thunder in the heavens is most noteworthy. It seemed to signify the overruling of Providence, and the power of God to turn the folly, not less than the wrath, of men, to God's praise. See Herod., book iii. cap. lxxxvi.

III.

(From nothing, p. 194.)

From this chapter, if not from others, it had been rashly affirmed that our author imagined that the soul perishes with the body, and is to be renewed out of nothing. The argument is wholly *ad hominem*, and asserts nothing from the author's own point of view, as I understand it. He gives what is "sufficient for his argument," and professes nothing more. He was not a clergyman, nor is his work a sermon to the faithful. He defies any one to deny, that, if God could form man out of nothing, He can make him anew out of nothing. The residue of the argument is a brilliant assertion of the imperishability of matter, in terms which might satisfy modern science; and the implication is, that the soul no more perishes to the sight of God than does the body vaporized and reserved in the custody of the elements.

COMMODIANUS.

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[Translated by the Rev. Robert Ernest Wallis, Ph.D.]

Introductory Note to the Instructions of Commodianus.

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[a.d. 240.] Our author seems to have been a North-African bishop, of whom little is known save what we learn from his own writings. He has been supposed to incline to some ideas of Praxeas, and also to the Millenarians, but perhaps on insufficient grounds. His Millenarianism reflects the views of a very primitive age, and that without the corrupt Chiliasm of a later period, which brought about a practical repudiation of the whole system.[1841] Of his writings, two poems only remain, and of these the second, a very recent discovery, has no place in the Edinburgh series. I greatly regret that it cannot be included in ours.

As a poetical work the following prose version probably does it no injustice. His versification is pronounced very crabbed, and his diction is the wretched *patois* of North Africa. But the piety and earnestness of a practical Christian seem everywhere conspicuous in this fragment of antiquity.

[1841] He gives us a painful picture of the decline of godliness in his days; of which see Wordsworth's *Hippolytus*, p. 140.

The Instructions of Commodianus

in favour of

Christian Discipline,

Against the Gods of the Heathens.

(Expressed in Acrostics.)

I.—Preface.

My preface sets forth the way to the wanderer and a good visitation when the goal of life shall have come, that he may become eternal—a thing which ignorant hearts disbelieve. I in like manner have wandered for a long time, by giving attendance upon *heathen* fanes, my parents themselves being ignorant.[1842] Thence at length I withdrew myself by reading concerning the law. I bear witness to the Lord; I grieve alas, the crowd of citizens! ignorant of what it loses in going to seek vain gods. Thoroughly taught by these things, I instruct the ignorant in the truth.

[1842] [Sufficient evidence of his heathen origin.]

II.—God’s Indignation.

In the law, the Lord of heaven, and earth, and sea has commanded, saying, Worship not vain gods made by your own hands out of wood or gold, lest my wrath destroy you for such things. The people before Moses, unskilled, abiding without law, and ignorant of God, prayed to gods that perished, after the likenesses of which they fashioned vain idols. The Lord having brought the Jews out of the land of Egypt, subsequently imposed on them a law; and the Omnipotent enjoined these things, that they should serve Him alone, and not those idols. Moreover, in that law is taught concerning the resurrection, and the hope of living in happiness again in the world, if vain idols be forsaken and not worshipped.

III.—The Worship of Demons.

When Almighty God, to beautify the nature of the world, willed that that earth should be visited by angels, when they were sent down they despised His laws. Such was the beauty of women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. Then the Highest uttered His judgment against them; and from their seed giants are said to have been born. By them arts were made known in the earth, and they taught the dyeing of wool, and everything which is done; and to them, when they died, men erected images. But the Almighty, because they were of an evil seed, did not approve that, when dead, they should be brought back from death. Whence wandering they now subvert many bodies, and it is such as these especially that ye this day worship and pray to as gods.

IV.—Saturn.

And Saturn the old, if he is a god, how does he grow old? Or if he was a god, why was he driven by his terrors to devour his children? But because he was not a god, he consumed the bowels of his sons in a monstrous madness. He was a king upon earth, born in the mount Olympus; and he was not divine, but called himself a god. He fell into weakness of mind, and swallowed a stone for his son. Thus he became a god; of late he is called Jupiter.

V.—Jupiter.

This Jupiter was born to Saturn in the island of Breta; and when he was grown up, he deprived his father of the kingdom. He then deluded the wives and sisters of the nobles. Moreover, Pyracmon, a smith, had made for him a sceptre. In the beginning God made the heaven, the earth, and the sea. But that frightful creature, born in the midst of time, went forth as a youth from a cave, and was nourished by stealth. Behold, that God is the author of all things, not that Jupiter. 204

VI.—Of the Same Jupiter’s Thunderbolt.

Ye say, O fools, Jupiter thunders. It is he that hurls thunderbolts; and if it was childishness that thought thus, why for two hundred years have ye been babies?[1843] And will ye still be so always? Infancy is passed into maturity, old age does not enjoy trifles, the age of boyhood has departed; let the mind of youth in like manner depart. Your thoughts ought to belong to the character of men. Thou art then a fool, to believe that it is Jupiter that thunders. He, born on the earth, is nourished with goats’ milk. Therefore if Saturn had devoured him, who was it in those times that sent rain when he was dead? Especially, if a god may be thought to be born of a mortal father, Saturn grew old on the earth, and on the earth he died. There was none that predicted his previous birth. Or if he thunders, the law would have been given by him. The stories that the poets feign seduce you. He, however, reigned in Crete, and there died. He who to you is the Almighty became Alcmena’s lover; he himself would in like manner be in love with living men now if he were alive. Ye pray to unclean gods, and ye call them heavenly who are born of mortal seed from those giants. Ye hear and ye read that he was born in the earth: whence was it that that corrupter so well deserved to ascend into heaven? And the Cyclopes are said to have forged him a thunderbolt; for though he was immortal, he received arms from mortals. Ye have conveyed to heaven by your authority one guilty of so many crimes, and, moreover, a parricide of his own relations.

[1843] [An index of time. He writes, therefore, in the third century.]

VII.—Of the Septizonium and the Stars.

Your want of intelligence deceives you concerning the circle of the zone, and perchance from that you find out that you must pray to Jupiter. Saturn is told of there, but it is as a star, for he was driven forth by Jupiter, or let Jupiter be believed to be in the star. He who controlled the constellations of the pole, and the sower of the soil; he who made war with the Trojans, he loved the beautiful Venus. Or among the stars themselves Mars was caught with her by married jealousy: he is called the youthful god. Oh excessively foolish, to think that those who are born of Maia rule from the stars, or that they rule the entire nature of the world! Subjected to wounds, and themselves living under the dominion of the fates, obscene, inquisitive, warriors of an impious life; and they made sons, equally mortal with themselves, and were all terrible, foolish, strong, in the sevenfold girdle. If ye worship the stars, worship also the twelve signs *of the zodiac*, as well the ram, the bull, the twins, as the fierce lion; and finally, they go on into fishes,—cook them and you will prove them. A law without law is your refuge: what wishes to be, will prevail. A woman desires to be wanton; she seeks to live without restraint. Ye yourselves will be what ye wish for, and pray to as gods and goddesses. Thus I worshipped while I went astray, and now I condemn it.

VIII.—Of the Sun and Moon.

Concerning the Sun and Moon ye are in error, although they are in our immediate presence; in that ye, as I formerly did, think that you must pray to them. They, indeed, are among the stars; but they do not run of their own accord. The Omnipotent, when He established all things at first, placed them there with the stars, on the fourth day. And, indeed, He commanded in the law that none should worship them. Ye worship so many gods who promise nothing concerning life, whose law is not on the earth, nor are they themselves foretold. But a few priests seduce you, who say that any deity destined to die can be of service. Draw near now, read, and learn the truth.

IX.—Mercury.

Let your Mercury be depicted with a Saraballum, and with wings on his helmet or his cap, and in other respects naked. I see a marvellous thing, a god flying with a little satchel. Run, poor creatures, with your lap spread open when he flies, that he may empty his satchel: do ye from thence be prepared. Look on the painted one, since he will thus cast you money from on high: then dance ye securely. Vain man, art thou not mad, to worship painted gods in heaven? If thou knowest not how to live, continue to dwell with the beasts.

X.—Neptune.

Ye make Neptune a god descended from Saturn; and he wields a trident that he may spear the fishes. It is plain by his being thus provided that he is a sea-god. Did not he himself with Apollo raise up walls for the Trojans? How did that poor stone-mason become a god? Did not he beget the cyclops-monster? And was he himself when dead unable to live again, though his structure admitted of this?[1844] Thus begotten, he begot who was already once dead.

[1844] We have changed *marhus et* into *mortuus*, and *de suo* into *denuo*.

XI.—Apollo the Soothsaying and False.

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Ye make Apollo a player on the cithara, and divine. Born at first of Maia, in the isle of Delos, subsequently, for offered wages, a builder, obeying the king Laomedon, he reared the walls of the Trojans. And he established himself, and ye are seduced into thinking him a god, in whose bones the love of Cassandra burned, whom the virgin craftily sported with, and, though a divine being, he is deceived. By his office of augur he was able to know the double-hearted one. Moreover rejected, he, though divine, departed thence. Him the virgin burnt up with her beauty, whom he ought to have burnt up; while she ought first of all to have loved the god who thus lustfully began to love Daphne, and still follows her up, wishing to violate the maid. The fool loves in vain. Nor can he obtain her by running. Surely, if he were a god, he would come up with her through the air. She first came under the roof, and the divine being remained outside. The race of men deceive you, for they were of a sad way of life. Moreover, he is said to have fed the cattle of Admetus. While in imposed sports he threw the quoit into the air, he could not restrain it as it fell, and it killed his friend. That was the last day of his companion Hyacinthus. Had he been divine, he would have foreknown the death of his friend.

XII.—Father Liber—Bacchus.

Ye yourselves say that Father Liber was assuredly twice begotten. First of all he was born in India of Proserpine and Jupiter, and waging war against the Titans, when his blood was shed, he expired even as one of mortal men. Again, restored from his death, in another womb Semele conceived him again of Jupiter, a second Maia, whose womb being divided, he is taken away near to birth from his dead mother, and as a nursling is given to be nourished to Nisus. From this being twice born he is called Dionysus; and his religion is falsely observed in vanity; and they celebrate his orgies such that now they themselves seem to be either foolhardy or burlesquers of Mimnermomerus. They conspire in evil; they practise beforehand with pretended heat, that they may deceive others into saying that a deity is present. Hence you manifestly see men living a life like his, violently excited with the wine which he himself had pressed out; they have given him divine honour in the midst of their drunken excess.

XIII.—The Unconquered One.

The unconquered one was born from a rock, if he is regarded as a god. Now tell us, then, on the other hand, which is the first of these two. The rock has overcome the god: then the creator of the rock has to be sought after. Moreover, you still depict him also as a thief; although, if he were a god, he certainly did not live by theft. Assuredly he was of earth, and of a monstrous nature. And he turned other people's oxen into his caves; just as did Cacus, that son of Vulcan.

XIV.—Sylvanus.

Whence, again, has Sylvanus appeared to be a god? Perhaps it is agreeable *so to call him* from this, that the pipe sings sweetly because he bestows the wood; for, perhaps, it might not be so. Thou hast bought a venal master, when thou shalt have bought from him. Behold the wood fails! What is due to him? Art thou not ashamed, O fool, to adore such pictures? Seek one God who will allow you to live after death. Depart from such as have become dead in life.

XV.—Hercules.

Hercules, because he destroyed the monster of the Aventine Mount, who had been wont to steal the herds of Evander, *is a god*: the rustic mind of men, untaught also, when they wished to return thanks instead of praise to the absent thunderer, senselessly vowed victims as to a god to be besought, they made milky altars as a memorial to themselves. Thence it arises that he is worshipped in the ancient manner. But he is no god, although he was strong in arms.

XVI.—Of the Gods and Goddesses.

Ye say that they are gods who are plainly cruel, and ye say that genesis assigns the fates to you. Now, then, say to whom first of all sacred rites are paid. Between the ways on either side immature death is straying. If the fates give the generations, why do you pray to the god? Thou art vainly deceived who art seeking to beseech the manes, and thou namest them to be lords over thee who are fabricated. Or, moreover, I know not what women you pray to as goddesses—Bellona and Nemesis the goddesses, together with the celestial Fury, the Virgins and Venus, for whom your wives are weak in the loins. Besides, there are in the lanes other demons which are not as yet numbered, and are worn on the neck, so that they themselves cannot give to themselves an account. Plagues ought rather to be exported to the ends of the earth.

XVII.—Of Their Images.

A few wicked and empty poets delude you; while they seek with difficulty to procure their living, they adorn falsehood to be for others under the guise of mystery. Thence feigning to be smitten by some deity, they sing of his majesty, and weary themselves under his form. Ye have often seen the Dindymarii, with what a din they enter upon luxuries while they seek to feign the furies, or when they strike their backs with the filthy axe, although with their teaching they keep what they heal by their blood. Behold in what name they do not compel those who first of all unite themselves to them with a sound mind. But that they may take away a gift, they seek such minds. Thence see how all things are feigned. They cast a shadow over a simple people, lest they should believe, while they perish, the thing once for all proceeded in vanity from antiquity, that a prophet who uttered false things might be believed; but their majesty has spoken nought.

XVIII.—Of Ammydates and the Great God.

We have already said many things of an abominable superstition, and yet we follow up the subject, lest we should be said to have passed anything over. And the worshippers worshipped their Ammydates after their manner. He was great to them when there was gold in the temple. They placed their heads under his power, as if he were present. It came to the highest point that Cæsar took away the gold. The deity failed, or fled, or passed away into fire. The author of this wickedness is manifest who formed this same god, and falsely prophesying seduces so many and so great men, and only was silent about Him who was accustomed to be divine. For voices broke forth, as if with a changed mind, as if the wooden god were speaking into his ear. Say now yourselves if they are not false deities? From that prodigy how many has that prophet destroyed? He forgot to prophesy who before was accustomed to prophesy; so those prodigies are feigned among those who are greedy of wine, whose damnable audacity feigns deities, for they were carried about, and such an image was dried up. For both he himself is silent, and no one prophesies concerning him at all. But ye wish to ruin yourselves.

XIX.—Of the Vain Nemesiaci.

Is it not ignominy, that a prudent man should be seduced and worship such a one, or say that a log is Diana? You trust a man who in the morning is drunk, costive, and ready to perish, who by art speaks falsely what is seen by him. While he lives strictly, he feeds on his own bowels. A detestable one defiles all the citizens; and he has attached to himself—a similar gathering being made—those with whom he feigns the history, that he may adorn a god. He is ignorant how to prophesy for himself; for others he dares it. He places it on his shoulder when he pleases, and again he places it down. Whirling round, he is turned by himself with the tree of the two-forked one, as if you would think that he was inspired with the deity of the wood. Ye do not worship the gods whom they themselves falsely announce; ye worship the priests themselves, fearing them vainly. But if thou art strong in heart, flee at once from the shrines of death.

XX.—The Titans.

Ye say that the Titans are to you *Tutans*. Ye ask that these fierce ones should be silent under your roof, as so many Lares, shrines, images made like to a Titan. For ye foolishly adore those who have died by an evil death, not reading their own law. They themselves speak not, and ye dare to call them gods who are melted out of a brazen vessel; ye should rather melt them into little vessels for yourselves.

XXI.—The Montesiani.

Ye call the mountains also gods. Let them rule in gold, darkened by evil, and aiding with an averted mind. For if a pure spirit and a serene mind remained to you, thou thyself ought to examine for thyself concerning them. Thou art become senseless as a man, if thou thinkest that these can save thee, whether they rule or whether they cease. If thou seekest anything healthy, seek rather the righteousness of the law, that brings the help of salvation, and says that you are becoming eternal. For what you shall follow in vanity rejoices you for a time. Thou art glad for a brief space, and afterwards bewailest in the depths. Withdraw thyself from these, if thou wilt rise again with Christ.

XXII.—The Dulness of the Age.

Alas, I grieve, citizens, that ye are thus blinded by the world. One runs to the lot; another gazes on the birds; another, having shed the blood of bleating animals, calls forth the manes, and credulously desires to hear vain responses. When so many leaders and kings have taken counsel concerning life, what benefit has it been to them to have known even its portents? Learn, I beg you, citizens, what is good; beware of idol-fanes. Seek, indeed, all of you, in the law of the Omnipotent. Thus it has pleased the Lord of lords Himself in the heavens, that demons should wander in the world for our discipline. And yet, on the other hand, He has sent out His mandates, that they who forsake their altars shall become inhabitants of heaven. Whence I am not careful to argue this in a small treatise. The law teaches; it calls on you in your midst. Consider for yourselves. Ye have entered upon two roads; decide upon the right one.[1845]

[1845] [He defers to the Canon Law and notes the *Duæ Viæ*.]

XXIII.—Of Those Who are Everywhere Ready.

While thou obeyest the belly, thou sayest that thou art innocent; and, as if courteously, makest thyself everywhere ready. Woe to thee, foolish man! thou thyself lookest around upon death. Thou seekest in a barbarous fashion to live without law. Thou thyself hymnest thyself also to play upon a word, who feignest thyself simple. I live in simplicity with such a one. Thou believest that thou livest, whilst thou desirest to fill thy belly. To sit down disgracefully of no account in thy house, ready for feasting, and to run away from precepts. 20 Or because thou believest not that God will judge the dead, thou foolishly makest thyself ruler of heaven instead of Him. Thou regardest thy belly as if thou canst provide for it. Thou seemest at one time to be profane, at another to be holy. Thou appearest as a suppliant of God, under the aspect of a tyrant. Thou shalt feel in thy fates by whose law thou art aided.

XXIV.—Of Those Who Live Between the Two.

Thou who thinkest that, by living doubtfully between the two, thou art on thy guard, goest on thy way stript of law, broken down by luxury. Thou art looking forward vainly to so many things, why seekest thou unjust things? And whatever thou hast done shall there remain to thee when dead. Consider, thou foolish one, thou wast not, and lo, thou art seen. Thou knowest not whence thou hast proceeded, nor whence thou art nourished. Thou avoidest the excellent and benignant God of thy life, and thy Governor, who would rather wish thee to live. Thou turnest thyself to thyself, and givest thy back to God. Thou drownest thyself in darkness, whilst thou thinkest thou art abiding in light. Why runnest thou in the synagogue to the Pharisees, that He may become merciful to thee, whom thou of thy own accord deniest? Thence thou goest abroad again; thou seekest healthful things. Thou wishest to live between both ways, but thence thou shalt perish. And, moreover, thou sayest, Who is He who has redeemed from death, that we may believe in Him, since there punishments are awarded? Ah! not thus, O malignant man, shall it be as thou thinkest. For to him who has lived well there is advantage after death. Thou, however, when one day thou diest, shalt be taken away in an evil place. But they who believe in Christ shall be led into a good place, and those to whom that delight is given are caressed; but to you who are of a double mind, against you is punishment without the body. The course of the tormentor stirs you up to cry out against your brother.

XXV.—They Who Fear and Will Not Believe.

How long, O foolish man, wilt thou not acknowledge Christ? Thou avoidest the fertile field, and castest thy seeds on the sterile one. Thou seekest to abide in the wood where the thief is delaying. Thou sayest, I also am of God; and thou wanderest out of doors. Now at length, after so many invitations, enter within the palace. Now is the harvest ripe, and the time so many times prepared. Lo, now reap! What! dost thou not repent? Thence now, if thou hast not, gather the seasonable wines. The time of believing to life is present in the time of death. The first law of God is the foundation of the subsequent law. Thee, indeed, it assigned to believe in the second law. Nor are threats from Himself, but from it, powerful over thee. Now astounded, swear that thou wilt believe in Christ; for the Old Testament proclaims concerning Him. For it is needful only to believe in Him who was dead, to be able to rise again to live for all time. Therefore, if thou art one who disbelievest that these things shall be, at length he shall be overcome in his guilt in the second death. I will declare things to come in few words in this little treatise. In it can be known when hope must be preferred. Still I exhort you as quickly as possible to believe in Christ.

XXVI.—To Those Who Resist the Law of Christ the Living God.

Thou rejectest, unhappy one, the advantage of heavenly discipline, and rushest into death while wishing to stray without a bridle. Luxury and the shortlived joys of the world are ruining thee, whence thou shalt be tormented in hell for all time. They are vain joys with which thou art foolishly delighted. Do not these make thee to be a man dead? Cannot thirty years at length make thee a wise man? Ignorant how thou hast first strayed, look upon ancient time, thou thinkest now to enjoy here a joyous life in the midst of wrongs. These are the ruins of thy friends, wars, or wicked frauds, thefts with bloodshed: the body is vexed with sores, and groaning and wailing is indulged; whether a slight disease invade thee, or thou art held down by long sickness, or thou art bereaved of thy children, or thou mournest over a lost wife. All is a wilderness: alas, dignities are hurried down from their height by vices and poverty; doubly so, assuredly, if thou languishest long. And callest thou it life when this life of glass is mortal? Consider now at length that this time is of no avail, but in the future you have hope without the craft of living. Certainly the little children which have been snatched away desired to live. Moreover, the young men who have been deprived of life, perchance were preparing to grow old, and they themselves were making ready to enjoy joyful days; and yet we unwillingly lay aside all things in the world. I have delayed with a perverse mind, and I have thought that the life of this world was a true one; and I judged that death would come in like manner as ye did—that when once life had departed, the soul also was dead and perished. These things, however, are not so; but the Founder and Author of the world has certainly required the brother slain by a brother. Impious man, say, said He, where is thy brother? and he denied. 20 For the blood of thy brother has cried aloud to Me to heaven. Thou art tormented, I see, when thou thoughtest to feel nothing; but he lives and occupies the place on the right hand. He enjoys delights which thou, O wicked one, hast lost; and when thou hast called back the world, he also has gone before, and will be immortal: for thou shalt wail in hell. Certainly God lives, who makes the dead to live, that He may give worthy rewards to the innocent and to the good; but to the fierce and impious, cruel hell. Commence, O thou who art led away, to perceive the judgments of God.

XXVII.—O Fool, Thou Dost Not Die to God.

O fool, thou dost not absolutely die; nor, when dead, dost thou escape the lofty One. Although thou shouldst arrange that when dead thou perceivest nothing, thou shalt foolishly be overcome. God the Creator of the world liveth, whose laws cry out that the dead are in existence. But thou, whilst recklessly thou seekest to live without God, judgest that in death is extinction, and thinkest that it is absolute. God has not ordered it as thou thinkest, that the dead are forgetful of what they have previously done. Now has the governor made for us receptacles of death, and after our ashes we shall behold them. Thou art stripped, O foolish one, who thinkest that by death thou art not, and hast made thy Ruler and Lord to be able to do nothing. But death is not a mere vacuity, if thou reconsiderest in thine heart. Thou mayest know that He is to be desired, for late thou shalt perceive Him. Thou wast the ruler of the flesh; certainly flesh ruled not thee. Freed from it, the former is buried; thou art here. Rightly is mortal man separated from the flesh. Therefore mortal eyes will not be able to be equalled (to divine things). Thus our depth keeps us from the secret of God. Give thou now, whilst in weakness thou art dying, the honour to God, and believe that Christ will bring thee back living from the dead. Thou oughtest to give praises in the church to the omnipotent One.

XXVIII.—The Righteous Rise Again.

Righteousness and goodness, peace and true patience, and care concerning one's deeds, make to live after death. But a crafty mind, mischievous, perfidious, evil, destroys itself by degrees, and delays in a cruel death. O wicked man, hear now what thou gainest by thy evil deeds. Look on the judges of earth, who now in the body torture with terrible punishments; either chastisements are prepared for the deserving by the sword, or to weep in a long imprisonment. Dost thou, last of all, hope to laugh at the God of heaven and the Ruler of the sky, by whom all things were made? Thou ragest, thou art mad, and now thou takest away the name of God, from whom, moreover, thou shalt not escape; and He will award punishments according to your deeds. Now I would have you be cautious that thou come not to the burning of fire. Give thyself up at once to Christ, that goodness may attend thee.

XXIX.—To the Wicked and Unbelieving Rich Man.

Thou wilt, O rich man, by insatiably looking too much to all thy wealth, squander those things to which thou art still seeking to cling. Thou sayest, I do not hope when dead to live after such things as these. O ungrateful to the great God, who thus judgest thyself to be a god; to Him who, when thou knewest nothing of it, brought thee forth, and then nourished thee. He governs thy meadows; He, thy vineyards; He, thy herd of cattle; and He, whatever thou possessest. Nor dost thou give heed to these things; or thou, perchance, rulest all things. He who made the sky, and the earth, and the salt seas, decreed to give us back again ourselves in a golden age. And only if thou believest, thou livest in the secret of God. Learn God, O foolish man, who wishes thee to be immortal, that thou mayest give Him eternal thanks in thy struggle. His own law teaches thee; but since thou seekest to wander, thou disbelievest all things, and thence thou shalt go into hell. By and by thou givest up thy life; thou shalt be taken where it grieveth thee to be: there the spiritual punishment, which is eternal, is undergone; there are always wailings: nor dost thou absolutely die therein—there at length too late proclaiming the omnipotent God.

XXX.—Rich Men, Be Humble.

Learn, O thou who art about to die, to show thyself good to all. Why, in the midst of the people, makest thou thyself to be another *than thou art*? Thou goest where thou knowest not, and ignorantly thence thou departest. Thou managest wickedly with thy very body; thou thirstest always after riches. Thou exaltest thyself too much on high; and thou bearest pride, and dost not willingly look on the poor. Now ye do not even feed your parents themselves when placed under you. Ah, wretched men, let ordinary men flee far from you. He lived, and I have destroyed him; the poor man cries out εὕρηκα. By and by thou shalt be driven with the furies of Charybdis, when thou thyself dost perish. Thus ye rich men are undisciplined, ye give a law to those, ye yourselves not being prepared. Strip thyself, O rich man turned away from God, of such evils, if assuredly, perchance, what thou hast seen done may aid thee. Be ye the attendant of God while ye have time. Even as the elm loves the vine, so love ye people of no account. Observe now, O barren one, the law which is terrible to the evil, and equally benignant to the good; be humble in prosperity. Take away, O rich men, hearts of fraud, and take up hearts of peace. And look upon your evil-doing. Do ye do good? I am here.

XXXI.—To Judges.

Consider the sayings of Solomon, all ye judges; in what way, with one word of his, he disparages you. How gifts and presents corrupt the judges, thence, thence follows the law. Ye always love givers; and when there shall be a cause, the unjust cause carries off the victory. Thus I am innocent; nor do I, a man of no account, accuse you, because Solomon openly raises the blasphemy. But your god is your belly, and rewards are your laws. Paul the apostle suggests this, I am not deceitful.

XXXII.—To Self-Pleasers.

If place or time is favourable, or the person has advanced, let there be a new judge. Why now art thou lifted up thence? Untaught, thou blasphemest Him of whose liberality thou livest. In such weakness thou dost not ever regard Him. Throughout advances and profits thou greedily presumest on fortune. There is no law to thee, nor dost thou discern thyself in prosperity. Although they may be counted of gold, let the strains of the pipe always be raving. If thou hast not adored the crucifixion of the Lord, thou hast perished.[1846] Both place and occasion and person are now given to thee, if, however, thou believest; but if not, thou shalt fear before Him. Bring thyself into obedience to Christ, and place thy neck under Him. To Him remains the honour and all the confidence of things. When the time flatters thee, be more cautious. Not foreseeing, as it behoves thee, the final awards of fate, thou art not able ever to live again without Christ.

[1846] [This is not Patripassianism. Nor does the “one God” of the next chapter involve this heresy.]

XXXIII.—To the Gentiles.

O people, ferocious, without a shepherd, now at length wander not. For I also who admonish you was the same, ignorant, wandering. Now, therefore, take the likeness of your Lord. Raise upward your wild and roughened hearts. Enter stedfastly into the fold of your sylvan Shepherd, remaining safe from robbers under the royal roof. In the wood are wolves; therefore take refuge in the cave. Thou warrest, thou art mad; nor dost thou behold where thou abidest. Believe in the one God, that when dead thou mayest live, and mayest rise in His kingdom, when there shall be the resurrection to the just.

XXXIV.—Moreover, to Ignorant Gentiles.

The unsubdued neck refuses to bear the yoke of labour. Then it delights to be satisfied with herbs in the rich plains. And still unwillingly is subdued the useful mare, and it is made to be less fierce when it is first brought into subjection. O people, O man, thou brother, do not be a brutal flock. Pluck thyself forth at length, and thyself withdraw thyself. Assuredly thou art not cattle, thou art not a beast, but thou art born a man. Do thou thyself wisely subdue thyself, and enter under arms. Thou who followest idols art nothing but the vanity of the age. Your trifling hearts destroy you when almost set free. There gold, garments, silver is brought to the elbows; there war is made; there love is sung of instead of psalms. Dost thou think it to be life, when thou playest or lookest forward to such things as these? Thou choosest, O ignorant one, things that are extinct; thou seekest golden things. Thence thou shalt not escape the plague, although thyself art divine. Thou seekest not that grace which God sent to be read of in the earth, but thus as a beast thou wanderest. The golden age before spoken of shall come to thee if thou believest, and again thou shalt begin to live always an immortal life. That also is permitted to know what thou wast before. Give thyself as a subject to God, who governs all things.[1847]

[1847] [Here ends the apologetic portion.]

XXXV.—Of the Tree of Life and Death.

Adam was the first who fell, and that he might shun the precepts of God, Belial was his tempter by the lust of the palm tree. And he conferred on us also what he did, whether of good or of evil, as being the chief of all that was born from him; and thence we die by his means, as he himself, receding from the divine, became an outcast from the Word. We shall be immortal when six thousand years are accomplished. The tree of the apple being tasted, death has entered into the world. By this tree of death we are born to the life to come. On the tree depends the life that bears fruits—precepts. Now, therefore, pluck[1848] believingly the fruits of life. A law was given from the tree to be feared by the primitive man, whence comes death by the neglect of the law of the beginning. Now stretch forth your hand, and take of the tree of life. The excellent law of the Lord which follows has issued from the tree. The first law is lost; man eats whence he can, who adores the forbidden gods, the evil joys of life. Reject this partaking; it will suffice you to know what it should be. If you wish to live, surrender yourselves to the second law. Avoid the worship of temples, the oracles of 210 demons; turn yourselves to Christ, and ye shall be associates with God. Holy is God's law, which teaches the dead to live. God alone has commanded us to offer to Him the hymn of praise. All of you shun absolutely the law of the devil.

[1848] *Scil.* "capite," conjectural for "cavete."

XXXVI.—Of the Foolishness of the Cross.

I have spoken of the twofold sign whence death proceeded, and again I have said that thence life frequently proceeds; but the cross has become foolishness to an adulterous people. The awful King of eternity shadows forth *these things* by the cross, that they may now believe on Him.[1849] O fools, that live in death! Cain slew his younger brother by the invention of wickedness. Thence the sons of Enoch[1850] are said to be the race of Cain. Then the evil people increased in the world, which never transfers souls to God. To believe the cross came to be a dread, and they say that they live righteously. The first law was in the tree; and thence, too, the second. And thence the second law first of all overcame the terrible law with peace.[1851] Lifted up, they have rushed into vain prevarications. They are unwilling to acknowledge the Lord pierced with nails; but when His judgment shall come, they will then discern Him. But the race of Abel already believes on a merciful Christ.

[1849] [Or, "shadows forth *Himself*."]

[1850] "Eusebius tells of another Enoch, who was not translated without seeing death."—Rig. [See Gen. iv. 17, 18. S.]

[1851] Et inde secunda terribilem legem primo cum pace revincit.—Davis, conjecturally.

XXXVII.—The Fanatics Who Judaize.

What! art thou half a Jew? wilt thou be half profane? Whence thou shalt not when dead escape the judgment of Christ. Thou thyself blindly wanderest, and foolishly goest in among the blind. And thus the blind leadeth the blind into the ditch. Thou goest whither thou knowest not, and thence ignorantly withdrawest. Let them who are learning go to the learned, and let the learned depart. But thou goest to those from whom thou canst learn nothing. Thou goest forth before the doors, and thence also thou goest to the idols. Ask first of all what is commanded in the law. Let them tell thee if it be commanded to adore the gods; for they are ignored in respect of that which they are especially able to do. But because they are guilty of that very crime, they relate nothing concerning the commandments of God save what is marvellous. Then, however, they blindly lead you with them into the ditch. There are deaths too well known by them to relate, or because the heaping up of the plough closes up the field. The Almighty would not have them understand their King. Why such a wickedness? He Himself took refuge from those bloody men. He gave Himself to us by a superadded law. Thence now they lie concealed with us, deserted by their King. But if you think that in them there is hope, you are altogether in error if you worship God and heathen temples.

XXXVIII.—To the Jews.

Evil always, and recalcitrant, with a stiff neck ye wish not that ye should be overcome; thus ye will be heirs. Isaiah said that ye were of hardened heart. Ye look upon the law which Moses in wrath dashed to pieces; and the same Lord gave to him a second law. In that he placed his hope; but ye, half healed, reject it, and therefore ye shall not be worthy of the kingdom of heaven.

XXXIX.—Also to the Jews.

Look upon Leah, that was a type of the synagogue, which Jacob received as a sign, with eyes so weak; and yet he served again for the younger one beloved: a true mystery, and a type of our Church. Consider what was abundantly said of Rebecca from heaven; whence, imitating the alien, ye may believe in Christ. Thence come to Tamar and the offspring of twins. Look to Cain, the first tiller of the earth, and Abel the shepherd, who was an unspotted offerer in the ruin of his brother, and was slain by his brother. Thus therefore perceive, that the younger are approved by Christ.

XL.—Again to the Same.

There is not an unbelieving people such as yours. O evil men! in so many places, and so often rebuked by the law of those who cry aloud. And the lofty One despises your Sabbaths, and altogether rejects your universal monthly feasts according to law, that ye should not make to Him the commanded sacrifices; who told you to throw a stone for your offence. If any should not believe that He had perished by an unjust death, and that those who were beloved were saved by other laws, thence that life was suspended on the tree, and believe not on Him. God Himself is the life; He Himself was suspended for us. But ye with indurated heart insult Him.

XLI.—Of the Time of Antichrist.[1852]

Isaiah said: This is the man who moveth the world and so many kings, and under whom the land shall become desert. Hear ye how the prophet foretold concerning him. I have said nothing elaborately, but negligently. Then, doubtless, the world shall be finished when he shall appear. He himself shall divide the globe into three ruling powers, when, moreover, 21 Nero shall be raised up from hell, Elias shall first come to seal the beloved ones; at which things the region of Africa and the northern nation, the whole earth on all sides, for seven years shall tremble. But Elias shall occupy the half of the time, Nero shall occupy half. Then the whore Babylon, being reduced to ashes, its embers shall thence advance to Jerusalem; and the Latin conqueror shall then say, I am Christ, whom ye always pray to; and, indeed, the original ones who were deceived combine to praise him. He does many wonders, since his is the false prophet. Especially that they may believe him, his image shall speak. The Almighty has given it power to appear such. The Jews, recapitulating Scriptures from him, exclaim at the same time to the Highest that they have been deceived.

[1852] [See Elucidation at end.]

XLII.—Of the Hidden and Holy People of the Almighty Christ, the Living God.

Let the hidden, the final, the holy people be longed for; and, indeed, let it be unknown by us where it abides, acting by nine of the tribes and a half…; and he has bidden to live by the former law. Now let us all live: the tradition of the law is new, as the law itself teaches, I point out to you more plainly. Two of the tribes and a half are left: wherefore is the half of the tribes *separated* from them? That they might be martyrs, when He should bring war on His elected ones into the world; or certainly the choir of the holy prophets would rise together upon the people who should impose a check upon them whom the obscene horses have slaughtered with kicking heel; nor would the band hurry rashly at any time to *the gift of* peace. Those of the tribes are withdrawn, and all the mysteries of Christ are fulfilled by them throughout the whole age. Moreover, they have arisen from the crime of two brothers, by whose auspices they have followed crime. Not undeservedly are these bloody ones thus scattered: they shall again assemble on behalf of the mysteries of Christ. But then the things told of in the law are hastening to their completion. The Almighty Christ descends to His elect, who have been darkened from our view for so long a time—they have become so many thousands—that is the true heavenly people. The son does not die before his father, then; nor do they feel pains in their bodies, nor polypus in their nostrils. They who cease depart in ripe years in their bed, fulfilling all the things of the law, and therefore they are protected. They are bidden to pass on the right side of their Lord; and when they have passed over as before, He dries up the river. Nor less does the Lord Himself also proceed with them. He has passed over to our side, they come with the King of heaven; and in their journey, what shall I speak of which God will bring to pass? Mountains subside before them, and fountains break forth. The creation rejoices to see the heavenly people. Here, however, they hasten to defend the captive matron. But the wicked king who possesses her, when he hears, flies into the parts of the north, and collects all *his followers*. Moreover, when the tyrant shall dash himself against the army of God, his soldiery are overthrown by the celestial terror; the false prophet himself is seized with the wicked one, by the decree of the Lord; they are handed over alive to Gehenna. From him chiefs and leaders are bidden to obey; then will the holy ones enter into the breasts of their ancient mother, that, moreover, they also may be refreshed whom he has evil persuaded. With various punishments he will torment those who trust in him; they come to the end, whereby offences are taken away from the world. The Lord will begin to give judgment by fire.

XLIII.—Of the End of This Age.

The trumpet gives the sign in heaven, the lion being taken away, and suddenly there is darkness with the din of heaven. The Lord casts down His eyes, so that the earth trembles. He cries out, so that all may hear throughout the world: Behold, long have I been silent while I bore your doings in such a time. They cry out together, complaining and groaning too late. They howl, they bewail; nor is there room found for the wicked. What shall the mother do for the sucking child, when she herself is burnt up? In the flame of fire the Lord will judge the wicked. But the fire shall not touch the just, but shall by all means lick them up.[1853] In one place they delay, but a part has wept at the judgment. Such will be the heat, that the stones themselves shall melt. The winds assemble into lightnings, the heavenly wrath rages; and wherever the wicked man fleeth, he is seized upon by this fire. There will be no succour nor ship of he sea. Amen[1854] flames on the nations, and the Medes and Parthians burn for a thousand years, as the hidden words of John declare. For then after a thousand years they are delivered over to Gehenna; and he whose work they were, with them are burnt up.

[1853] [The translator here inserts a mark of interrogation. The meaning is: lick up them (the wicked) who have persecuted them. Dan. iii. 22.]

[1854] [Rev. iii. 14.]

XLIV.—Of the First Resurrection.

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From heaven will descend the city in the first resurrection; this is what we may tell of such a celestial fabric. We shall arise again to Him, who have been devoted to Him. And they shall be incorruptible, even already living without death. And neither will there be any grief nor any groaning in that city. They shall come also who overcame cruel martyrdom under Antichrist, and they themselves live for the whole time, and receive blessings because they have suffered evil things; and they themselves marrying, beget for a thousand years. There are prepared all the revenues of the earth, because the earth renewed without end pours forth abundantly. Therein are no rains; no cold comes into the golden camp. No sieges as now, nor rapines, nor does that city crave the light of a lamp. It shines from its Founder. Moreover, Him it obeys; in breadth 12,000 furlongs and length and depth. It levels its foundation in the earth, but it raises its head to heaven. In the city before the doors, moreover, sun and moon shall shine; he who is evil is hedged up in torment, for the sake of the nourishment of the righteous. But from the thousand years God will destroy all those evils.

XLV.—Of the Day of Judgment.

I add something, on account of unbelievers, of the day of judgment. Again, the fire of the Lord sent forth shall be appointed. The earth gives a true groan; then those who are making their journey in the last end, and then all unbelievers, *groan*. The whole of nature is converted in flame, which yet avoids the camp of His saints. The earth is burned up from its foundations, and the mountains melt. Of the sea nothing remains: it is overcome by the powerful fire. This sky perishes, and the stars and these things are changed. Another newness of sky and of everlasting earth is arranged. Thence they who deserve it are sent away in a second death, but the righteous are placed in inner dwelling-places.

XLVI.—To Catechumens.

In few words, I admonish all believers in Christ, who have forsaken idols, for your salvation. In the first times, if in any way thou fallest into error, still, when entreated, do thou leave all things for Christ; and since thou hast known God, be a recruit good and approved, and let virgin modesty dwell with thee in purity. Let the mind be watchful for good things. Beware that thou fall not into former sins. In baptism the coarse dress of thy birth is washed. For if any sinful catechumen is marked with punishment, let him live in the signs *of Christianity*, although not without loss.[1855] The whole of the matter for thee is this, Do thou ever shun great sins.

[1855] [Catechumens falling away before baptism must not despair, but persevere and remain under discipline.]

XLVII.—To the Faithful.

I admonish the faithful not to hold their brethren in hatred. Hatreds are accounted impious by martyrs for the flame. The martyr is destroyed whose confession is of such kind; nor is it taught that the evil is expiated by the shedding of blood. A law is given to the unjust man that he may restrain himself. Thence he ought to be free from craft; so also oughtest thou. Twice dost thou sin against God, if thou extendest strifes to thy brother; whence thou shalt not avoid sin following thy former courses. Thou hast once been washed: shalt thou be able to be immersed again?

XLVIII.—O Faithful, Beware of Evil.

The birds are deceived, and the beasts of the woods in the woods, by those very charms by which their ruin is ever accomplished, and caves as well as food deceive them as they follow; and they know not how to shun evil, nor are they restrained by law. Law is given to man, and a doctrine of life to be chosen, from which he remembers that he may be able to live carefully, and recalls his own place, and takes away those things which belong to death. He severely condemns himself who forsakes rule; either bound with iron, or cast down from his degree; or deprived of life, he loses what he ought to enjoy. Warned by example, do not sin gravely; translated by the laver, rather have charity; flee far from the bait of the mouse-trap, where there is death. Many are the martyrdoms which are made without shedding of blood. Not to desire other men’s goods; to wish to have the benefit of martyrdom; to bridle the tongue, thou oughtest to make thyself humble; not willingly to use force, nor to return force used against thee, thou wilt be a patient mind, understand that thou art a martyr.

XLIX.—To Penitents.

Thou art become a penitent; pray night and day; yet from thy Mother *the Church* do not far depart, and the Highest will be able to be merciful to thee. The confession of thy fault shall not be in vain. Equally in thy state of accusation learn to weep manifestly. Then, if thou hast a wound, seek herbs and a physician; and yet in thy punishments thou shalt be able to mitigate thy sufferings. For I will even confess that I alone of you am here, and that terror must be foregone. I have myself felt the destruction; and therefore I warn those who are wounded to walk more cautiously, to put thy hair and thy beard in the dust of the earth, and to be clothed in sackcloth, and to entreat from the highest King will aid thee, that thou perish not perchance from among the people.

L.—Who Have Apostatized from God.

Moreover, when war is waged, or an enemy attacks, if one be able either to conquer or to be hidden, they are great trophies; but unhappy will he be who shall be taken by them. He loses country and king who has been unwilling to fight worthily for the truth, for his country, or for life. He ought to die rather than go under a barbarian king; and let him seek slavery who is willing to transfer himself to enemies without law. Then, if in warring thou shouldst die for thy king, thou hast conquered, or if thou hast given thy hands, thou hast perished uninjured by law. The enemy crosses the river; do thou hide under thy lurking-place; or, if he can enter or not, do not linger. Everywhere make thyself safe, and thy friends also; thou hast conquered. And take watchful care lest any one enter in that lurking-place. It will be an infamous thing if any one declares himself to the enemy. He who knows not how to conquer, and runs to deliver himself up, has weakly foregone praise for neither his own nor his country's good. Then he was unwilling to live, since life itself will perish. If any one is without God, or profane from the enemy, they are become as sounding brass, or deaf as adders: such men ought abundantly to pray or to hide themselves.

LI.—Of Infants.

The enemy has suddenly come flooding us over with war; and before they could flee, he has seized upon the helpless children. They cannot be reproached, although they are seen to be taken captive; nor, indeed, do I excuse them. Perhaps they have deserved it on account of the faults of their parents; therefore God has given them up. However, I exhort the adults that they run to arms, and that they should be born again, as it were, to their Mother from the womb. Let them avoid a law that is terrible, and always bloody, impious, intractable, living with the life of the beasts; for when another war by chance should be to be waged, he who should be able to conquer or even rightly to know how to beware.

LII.—Deserters.

For deserters are not called so as all of one kind. One is wicked, another partially withdraws; but yet true judgments are decreed for both. So Christ is fought against, even as Cæsar is obeyed. Seek the refuge of the king, if thou hast been a delinquent. Do thou implore of Him; do thou prostrate confess to Him: He will grant all things whose also are all our things. The camp being replaced, beware of sinning further; do not wander long as a soldier through caves of the wild beasts. Let it be sin to thee to cease from unmeasured doing.

LIII.—To the Soldiers of Christ.

When thou hast given thy name to the warfare, thou art held by a bridle. Therefore begin thou to put away thy former doings. Shun luxuries, since labour is threatening arms. With all thy virtue thou must obey the king’s command, if thou wishest to attain the last times in gladness. He is a good soldier, always wait for things to be enjoyed. Be unwilling to flatter thyself; absolutely put away sloth, that thou mayest daily be ready for what is set before thee. Be careful beforehand; in the morning revisit the standards. When thou seest the war, take the nearest contest. This is the king’s glory, to see the soldiery prepared. The king is present; desire that ye may fight beyond his hope. He makes ready gifts. He gladly looks for the victory, and assigns you to be a fit follower. Do thou be unwilling to spare thyself besides for Belial; be thou rather diligent, that he may give fame for your death.

LIV.—Of Fugitives.

The souls of those that are lost deservedly of themselves separate themselves. Begotten of him, they again recur to those things which are his. The root of Cain, the accursed seed, breaks forth and takes refuge in the servile nation under a barbarian king; and there the eternal flame will torment on the day decreed. The fugitive will wander vaguely without discipline, loosed from law to go about through the defiles of the ways. These, therefore, are such whom no penalty has restrained. If they will not live, they ought to be seen by the idols.

LV.—Of the Seed of the Tares.

Of the seed of the tares, who stand mingled in the Church. When the times of the harvest are filled up, the tares that have sprung up are separated from the fruit, because God had not sent them. The husbandman separates all those collected tares. The law is our field; whoever does good in it, assuredly the Ruler Himself will afford a true repose, for the tares are burned with fire. If, therefore, you think that under one they are delaying, you are wrong. I designate you as barren Christians; cursed was the fig-tree without fruit in the word of the Lord, and immediately it withered away. Ye do not works; ye prepare no gift for the treasury, and yet ye thus vainly think to deserve well of the Lord.

LVI.—To the Dissembler.

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Dost thou dissemble with the law that was given with such public announcement, crying out in the heavenly word of so many prophets? If a prophet had only cried out to the clouds,[1856] the word of the Lord uttered by him would surely suffice. The law of the Lord proclaims itself into so many volumes of prophets; none of them excuses wickedness; thus even thou wishest from the heart to see good things; thou art also seeking to live by deceits. Why, then, has the law itself gone forth with so much pains? Thou abusest the commands of the Lord, and yet thou callest thyself His son. Thou art seen, if thou wilt be such without reason. I say, the Almighty seeks the meek to be His sons, those who are upright with a good heart, those who are devoted to the divine law; but ye know already where He has plunged the wicked.

[1856] Or, "If one prophet only had cried out to the world."

LVII.—That Worldly Things are Absolutely to Be Avoided.

If certain teachers, while looking for your gifts or fearing your persons, relax individual things to you, not only do I not grieve, but I am compelled to speak the truth. Thou art going to vain shows with the crowd of the evil one, where Satan is at work in the circus with din. Thou persuadest thyself that everything that shall please thee is lawful. Thou art the offspring of the Highest, mingled with the sons of the devil. Dost thou wish to see the former things which thou hast renounced? Art thou again conversant with them? What shall the Anointed One profit thee? Or if it is permitted, on account of weakness, that thou foolishly profane…Love not the world, nor its contents. Such is God's word, and it seems good to thee. Thou observest man's command, and shunnest God's. Thou trustedst to the gift whereby the teachers shut up their mouths, that they may be silent, and not tell thee the divine commands; while I speak the truth, as thou art bound look to the Highest. Assign thyself as a follower to Him whose son thou wast. If thou seekest to live, being a believing man, as do the Gentiles, the joys of the world remove thee from the grace of Christ. With an undisciplined mind thou seekest what thou presumest to be easily lawful, both thy dear actors and their musical strains; nor carest thou that the offspring of such an one should babble follies. While thou thinkest that thou art enjoying life, thou art improvidently erring. The Highest commands, and thou shunnest His righteous precepts.

LVIII.—That the Christian Should Be Such.

When the Lord says that man should eat bread with groaning, here what art thou now doing, who desirest to live with joy? Thou seekest to rescind the judgment uttered by the highest God when He first formed man; thou wishest to abandon the curb of the law. If the Almighty God have bidden thee live with sweat, thou who art living in pleasure wilt already be a stranger to Him. The Scripture saith that the Lord was angry with the Jews. Their sons, refreshed with food, rose up to play. Now, therefore, why do we follow these circumcised men?[1857] In what respect they perished, we ought to beware; the greatest part of you, surrendered to luxuries, obey them. Thou transgressest the law in staining thyself with dyes: against thee the apostle cries out; yea, God cries out by him. Your dissoluteness, says he, in itself ruins[1858] you. Be, then, such as Christ wishes you to be, gentle, and in Him joyful, for in the world you are sad. Run, labour, sweat, fight with sadness. Hope comes with labour, and the palm is given to victory. If thou wishest to be refreshed, give help and encouragement to the martyr. Wait for the repose to come in the passage of death.

[1857] Sponte profectos.

[1858] Deperdunt.

LIX.—To the Matrons of the Church of the Living God.

Thou wishest, O Christian woman, that the matrons should be as the ladies of the world. Thou surroundest thyself with gold, or with the modest silken garment. Thou givest the terror of the law from thy ears to the wind. Thou affectest vanity with all the pomp of the devil. Thou art adorned at the looking-glass with thy curled hair turned back from thy brow. And moreover, with evil purposes, thou puttest on false medicaments, on thy pure eyes the stibium, with painted beauty, or thou dyest thy hair that it may be always black. God is the overlooker, who dives into each heart. But these things are not necessary for modest women. Pierce thy breast with chaste and modest feeling. The law of God bears witness that such laws fail from the heart which believes; to a wife approved of her husband, let it suffice that she is so, not by her dress, but by her good disposition. To put on clothes which the cold and the heat or too much sun demands, only that thou mayest be approved modest, and show forth the gifts of thy capacity among the people of God. Thou who wast formerly most illustrious, givest to thyself the guise of one who is contemptible. She who lay without life, was raised by the prayers of the widows. She deserved this, that she should be raised from death, not by her costly dress, but by her gifts. Do ye, O good matrons, flee from the adornment of vanity; such attire is fitting for women who haunt the brothels. Overcome the evil one, O modest women of Christ. Show forth all your wealth in giving.

LX.—To the Same Again.

Hear my voice, thou who wishest to remain a Christian woman, in what way the blessed Paul commands you to be adorned. Isaiah, moreover, the teacher and author that spoke from heaven, for he detests those who follow the wickedness of the world, says: The daughters of Zion that are lifted up shall be brought low. It is not right in God that a faithful Christian woman should be adorned. Dost thou seek to go forth after the fashion of the Gentiles, O thou who art consecrated to God? God's heralds, crying aloud in the law, condemn such to be unrighteous women, who in such wise adorn themselves. Ye stain your hair; ye paint the opening of your eyes with black; ye lift up your pretty hair one by one on your painted brow; ye anoint your cheeks with some sort of ruddy colour laid on; and, moreover, earrings hang down with very heavy weight. Ye bury your neck with necklaces; with gems and gold ye bind hands worthy of God with an evil presage. Why should I tell of your dresses, or of the whole pomp of the devil? Ye are rejecting the law when ye wish to please the world. Ye dance in your houses; instead of psalms, ye sing love songs. Thou, although thou mayest be chaste, dost not prove thyself so by following evil things. Christ therefore makes you, such as you are, equal with the Gentiles. Be pleasing to the hymned chorus, and to an appeased Christ with ardent love fervently offer your savour to Christ.

LXI.—In the Church to All the People of God.

I, brethren, am not righteous who am lifted up out of the filth, nor do I exalt myself; but I grieve for you, as seeing that out of so great a people, none is crowned in the contest; certainly, even if he does not himself fight, yet let him suggest encouragement to others. Ye rebuke calamity; O belly, stuff yourself out with luxury. The brother labours in arms with a world opposed to him; and dost thou, stuffed with wealth, neither fight, nor place thyself by his side when he is fighting? O fool, dost not thou perceive that one is warring on behalf of many? The whole Church is suspended on such a one if he conquers. Thou seest that thy brother is withheld, and that he fights with the enemy. Thou desirest peace in the camp, he outside rejects it. Be pitiful, that thou mayest be before all things saved. Neither dost thou fear the Lord, who cries aloud with such an utterance; even He who commands us to give food even to our enemies. Look forward to thy meals from that Tobias who always on every day shared them entirely with the poor man. Thou seekest to feed him, O fool, who feedeth thee again. Dost thou wish that he should prepare for me, who is setting before him his burial? The brother oppressed with want, nearly languishing away, cries out at the splendidly fed, and with distended belly. What sayest thou of the Lord's day? If he have not placed himself before, call forth a poor man from the crowd whom thou mayest take to thy dinner. In the tablets is your hope from a Christ refreshed.

LXII.—To Him Who Wishes for Martyrdom.

Since, O son, thou desirest martyrdom, hear. Be thou such as Abel was, or such as Isaac himself, or Stephen, who chose for himself on the way the righteous life. Thou indeed desirest that which is a matter suited for the blessed. First of all, overcome the evil one with thy good acts by living well; and when He thy King shall see thee, be thou secure. It is His own time, and we are living for both; so that if war fails, the martyrs shall go in peace. Many indeed err who say, With our blood we have overcome the wicked one; and if he remains, they are unwilling to overcome. He perishes by lying in wait, and the wicked thus feels it; but he that is lawful does not feel the punishments applied. With exclamation and with eagerness beat thy breast with thy fists. Even now, if thou hast conquered by good deeds, thou art a martyr in Him. Thou, therefore, who seekest to extol martyrdom with thy word, in peace clothe thyself with good deeds, and be secure.[1859]

[1859] [Compare Clement's reproof, vol. ii. p. 423, this series.]

LXIII.—The Daily War.

Thou seekest to wage war, O fool, as if wars were at peace. From the first formed day in the end you fight. Lust precipitates you, there is war; fight with it. Luxury persuades, neglect it; thou hast overcome the war. Be sparing of abundance of wine, lest by means of it thou shouldest go wrong. Restrain thy tongue from cursing, because with it thou adorest the Lord. Repress rage. Make thyself peaceable to all. Beware of trampling on thy inferiors when weighed down with miseries. Lend thyself as a protector only, and do no hurt. Lead yourselves in a righteous path, unstained by jealousy. In thy riches make thyself gentle to those that are of little account. Give of thy labour, clothe the naked. Thus shalt thou conquer. Lay snares for no man, since thou servest God. Look to the beginning, whence the envious enemy has perished. I am not a teacher, but the law itself teaches by its proclamation. Thou wearest such great words vainly, who in one moment seekest without labour to raise a martyrdom to Christ.

LXIV.—Of the Zeal of Concupiscence.

In desiring, thence thou perishest, whilst thou art burning with envy of thy neighbour. Thou extinguishest thyself, when thou inflamest thyself within. Thou art jealous, O envious man, of another who is struggling with evil, and desirest that thou mayest become equally the possessor of so much wealth. The law does not thus behold him when thou seekest to fall upon him. Depending on all things, thou livest in the lust of gain; and although thou art guilty to thyself, thou condemnest thyself by thy own judgment. The greedy survey of the eyes is never satisfied. Now, therefore, if thou mayest return and consider, lust is vain…whence God cries out, Thou fool, this night thou art summoned. Death rushes after thee. Whose, then, shall be those talents? By hiding the unrighteous gains in the concealed treasury, when the Lord shall supply to every one his daily life. Let another accumulate; do thou seek to live well. And when thy heart is conscious of God, thou shalt be victor over all things; yet I do not say that thou shouldest boast thyself in public, when thou art watching for thy day by living without fraud. The bird perishes in the midst of food, or carelessly sticks fast in the bird-lime. Think that in thy simplicity thou hast much to beware of. Let others trangress these bounds. Do thou always look forward.

LXV.—They Who Give from Evil.

Why dost thou senselessly feign thyself good by the wound of another? Whence thou bestowest, another is daily weeping. Dost not thou believe that the Lord sees those things from heaven? The Highest says, He does not prove of the gifts of the wicked. Thou shalt break forth upon the wretched when thou shalt have gained a place. One gives gifts that he may make another of no account; or if thou hast lent on usury, taking twenty-four per cent, thou wishest to bestow charity that thou mayest purge thyself, as being evil, with that which is evil. The Almighty absolutely rejects such works as these. Thou hast given *that which has been* wrung from tears; that candidate, oppressed with ungrateful usuries, and become needy, deplores it. Besides having obtained an opportunity for the exactors, thy enemy for the present is the people; thou consecrated, hast become wicked for reward. Also thou wishest to atone for thyself by the gain of wages. O wicked one, thou deceivest thyself, but none else.

LXVI.—Of a Deceitful Peace.

The arranged time comes to our people; there is peace in the world; and, at the same time, ruin is weighing us down from the enticement of the world, (the destruction) of the reckless people whom ye have rent into schism. Either obey the law of the city, or depart from it. Ye behold the mote sticking in our eyes, and will not see the beam in your own. A treacherous peace is coming to you; persecution is rife; the wounds do not appear; and thus, without slaughter, ye are destroyed. War is waged in secret, because, in the midst of peace itself, scarcely one of you has behaved himself with caution. O badly fortified, and foretold for slaughter, ye praise a treacherous peace, a peace that is mischievous to you. Having become the soldiers of another than Christ, ye have perished.

I warn certain readers only to consider, and to give material to others by an example of life, to avoid strife, and to shun so many quarrels; to repress terror, and never to be proud; moreover, denounce the righteous obedience of wicked men. Make yourselves like to Christ your Master, O little ones. Be among the lilies of the field by your benefits; ye have become blessed when ye bear the edicts; ye are flowers in the congregation; ye are Christ’s lanterns. Keep what ye are, and ye shall be able to tell it.

LXVIII.—To Ministers.

Exercise the mystery of Christ, O deacons, with purity; therefore, O ministers, do the commands of your Master; do not play the person of a righteous judge; strengthen your office by all things, as learned men, looking upwards, always devoted to the Supreme God. Render the faithful sacred ministries of the altar to God, prepared in divine matters to set an example; yourselves incline your head to the pastors, so shall it come to pass that ye may be approved of Christ.

LXIX.—To God’s Shepherds.

A shepherd, if he shall have confessed, has doubled his conflict. Moreover, the apostle bids that such should be teachers. Let him be a patient ruler; let him know when he may relax the reins; let him terrify at first, and then anoint with honey; and let him first observe to do himself what he says. The shepherd who minds worldly things is esteemed in fault, against whose countenance thou mightest dare to say anything. Gehenna itself bubbles up in hell with rumours. Woe to the wretched people which wavers with doubtful brow! if such a shepherd shall be present to it, it is almost ruined. But a devout man restrains it, governing rightly. The swarms are rejoiced under suitable kings; in such there is hope, and the entire Church lives.

LXX.—I Speak to the Elder-Born.

The time demands that I alone should speak to you truth.

He is often admonished by one word which many refuse. I wish you to turn your hatred against me alone, that the hearts of all may tremble at the tempter. Look to the saying that truly begets hatred, (and consider) how many things I have lately indeed foretold concerning a delusive peace, while, alas, the enticing seducer has come upon you unawares, and because ye have not known how that his wiles were imminent, ye have perished; ye work absolutely bitter things, but that is itself the characteristic of the world; not any one for whom ye intercede acts for nothing. He who takes refuge from your fire, plunges in the whirlpool. Then the wretch, stripped naked, seeks assistance from you. The judges themselves shudder at your frauds…of a shorter title, I should not labour at so many lines. Ye who teach, look upon those to whom ye willingly tend, when for yourselves ye both receive banquets and feed upon them. For those things are ye already almost entering the foundations of the earth.

LXXI.—To Visit the Sick.

If thy brother should be weak—I speak of the poor man—do not empty-handed visit such an one as he lies ill. Do good under God; pay your obedience by your money. Thence he shall be restored; or if he should perish, let a poor man be refreshed, who has nothing wherewith to pay you, but the Founder and Author of the world on his behalf. Or if it should displease thee to go to the poor man, always hateful, send money, and something whence he may recover himself. And, similarly, if thy poor sister lies upon a sick-bed, let your matrons begin to bear her victuals. God Himself cries out, Break thy bread to the needy. There is no need to visit with words, but with benefits. It is wicked that thy brother should be sick through want of food. Satisfy him not with words. He needs meat and drink. Look upon such assuredly weakened, who are not able to act for themselves. Give to them at once. I pledge my word that fourfold shall be given you by God.

LXXII.—To the Poor in Health.

What can healthful poverty do, unless wealth be present? Assuredly, if thou hast the means, at once communicate also to thy brother. Be responsible to thyself for one, lest thou shouldst be said to be proud. I promise that thou shalt live more secure than the rich man. Receive into thy ears the teaching of the great Solomon: God hates the poor man to be a pleader on high.[1860] Therefore submit thyself, and give honour to Him that is powerful; for the soft speech—thou knowest the proverb—melts.[1861] One is conquered by service, even although there be an ancient anger. If the tongue be silent, thou hast found nothing better. If there should not wholesomely be an art whereby life may be governed, either give aid or direction by the command of Him that is mighty. Let it not shame or grieve you that a healthy man should have faith. In the treasury, besides, thou oughtest to give of thy labour, even as that widow whom the Anointed One preferred.[1862]

[1860] [Prov. xxiii. 11.]

[1861] [Prov. xv. 1.]

[1862] [Mark xii. 42; Luke xxi. 2.]

LXXIII.—That Sons are Not to Be Bewailed.

Although the death of sons leaves grief for the heart, yet it is not right either to go forth in black garments, or to bewail them. The Lord prudently says that ye must grieve with the mind, not with outward show, which is finished in the week. In the book of Solomon the promises of the Lord concerning the resurrection are forgotten if thou wouldest make thy sons martyrs, and thus with thy voice will bewail them. Art thou not ashamed without restraint to lament thy sons, like the Gentiles? Thou tearest thy face, thou beatest thy breast, thou takest off thy garments; and dost thou not fear the Lord, whose kingdom thou desirest to behold? Mourn as it is right, but do not do wrong on their behalf. Ye therefore are such. What less than Gentiles are ye? Ye do as the crowds that are descended from the diabolical stock. Ye cry that they are extinct. With what advantage, O false one, thou hast perished! The father has not led his son with grief to be slain at the altar, nor has the prophet mourned over a deceased son with grief, nor even has a weeping parent. But one devoted to God was hastily dying.

LXXIV.—Of Funeral Pomp.

Thou who seekest to be careful of the pomp of death art in error. As a servant of God, thou oughtest even in death to please Him. Alas that the lifeless body should be adorned in death! O true vanity, to desire honour for the dead! A mind enchained to the world; not even in death devoted to Christ. Thou knowest the proverbs. He wished to be carried through the forum. Thus ye, who are like to him, and living with untrained mind, wish to have a happy and blessed day at your death, that the people may come together, and that you may see praise with mourning. Thou dost not foresee whither thou mayest deserve to go when dead. Lo, they are following thee; and thou, perchance, art already burning, being driven to punishment. What will the pomp benefit the dead man? Thou shalt be accused, who seekest them on account of those gatherings. Thou desirest to live under idols. Thou deceivest thyself.

LXXV.—To the Clerks.

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They will assemble together at Easter, that day of ours most blessed; and let them rejoice, who ask for divine entertainments. Let what is sufficient be expended upon them, wine and food. Look back at the source whence these things may be told on your behalf. Ye are wanting in a gift to Christ, in moderate expenditure. Since ye yourselves do it not, in what manner can ye persuade the righteousness of the law to such people, even once in the year? Thus often blasphemy suggests to many concerning you.

LXXVI.—Of Those Who Gossip, and of Silence.

When a thing appears to anybody of no consequence, and is not shunned, and it rushes forth, as if easy, whilst thou abusest it. Fables assist it when thou comest to pour out prayers, or to beat thy breast for thy daily sin. The trumpet of the heralds sounds forth, while the reader is reading, that the ears may be open, and thou rather impedest them. Thou art luxurious with thy lips, with which thou oughtest to groan. Shut up thy breast to evils, or loose them in thy breast. But since the possession of money gives barefacedness to the wealthy, thence every one perishes when they are most trusting to themselves. Thus, moreover, the women assemble, as if they would enter the bath. They press closely, and make of God's house as if it were a fair. Certainly the Lord frightened the house of prayer. The Lord's priest commanded with "sursum corda," when prayer was to be made, that your silence should be made. Thou answerest fluently, and moreover abstainest not from promises. He entreats the Highest on behalf of a devoted people, lest any one should perish, and thou turnest thyself to fables. Thou mockest at him, or detractest from thy neighbour's reputation. Thou speakest in an undisciplined manner, as if God were absent—as if He who made all things neither hears nor sees.

LXXVII.—To the Drunkards.

I place no limit to a drunkard; but I prefer a beast. From those who are proud in drinking thou withdrawest in thine inner mind, holding the power of the ruler, O fool, among Cyclopes. Thence in the histories thou criest, While I am dead I drink not. Be it mine to drink the best things, and to be wise in heart. Rather give assistance (what more seekest thou to abuse?) to the lowest pauper, and ye shall both be refreshed. If thou doest such things, thou extinguishest Gehenna for thyself.

LXXVIII.—To the Pastors.

Thou who seekest to feed others, and hast prepared what thou couldest by assiduously feeding, hast done rightly. But still look after the poor man, who cannot feed thee again: then will thy table be approved by the one God. The Almighty has bidden such even especially to be fed. Consider, when thou feedest the sick, thou art also lending to the High One. In that thing the Lord has wished that you should stand before Him approved.

LXXIX.—To the Petitioners.

If thou desirest, when praying, to be heard from heaven, break the chains from the lurking-places of wickedness; or if, pitying the poor, thou prayest by thy benefits, doubt not but what thou shalt have asked may be given to the petitioner. Then truly, if void of benefits, thou adorest God, do not thus at all make thy prayers vainly.

LXXX.—The Name of the Man of Gaza.

Ye who are to be inhabitants of the heavens with God-Christ, hold fast the beginning, look at all things from heaven. Let simplicity, let meekness dwell in your body. Be not angry with thy devout brother without a cause, for ye shall receive whatever ye may have done from him. This has pleased Christ, that the dead should rise again, yea, with their bodies; and those, too, whom in this world the fire has burned, when six thousand years are completed, and the world has come to an end. The heaven in the meantime is changed with an altered course, for then the wicked are burnt up with divine fire. The creature with groaning burns with the anger of the highest God. Those who are more worthy, and who are begotten of an illustrious stem, and the men of nobility under the conquered Antichrist, according to God's command living again in the world for a thousand years, indeed, that they may serve the saints, and the High One, under a servile yoke, that they may bear victuals on their neck. Moreover, that they may be judged again when the reign is finished. They who make God of no account when the thousandth year is finished shall perish by fire, when they themselves shall speak to the mountains. All flesh in the monuments and tombs is restored according to its deed: they are plunged in hell; they bear their punishments in the world; they are shown to them, and they read the things transacted from heaven; the reward according to one's deeds in a perpetual tyranny. I cannot comprehend all things in a little treatise; the curiosity of the learned men shall find my name in this.[1863]

[1863] [Dr. Schaff says this *Nomen Gazæi* may indicate his possession of the wealth of truth, etc. But, if we read the acrostical initials of the verses *backwards*, we find the name *Commodianus Mendicus Christi*, which betokens his poverty also, in the spirit of St. Paul (2 Cor. vi. 10; also, Rev. ii. 9), which our author would naturally make emphatic here.]

Elucidation.

I know nothing of the second poem of our author, and am indebted for the following particulars to Dr. Schaff.[1864]

It is an *apologetic poem* against Jews and Gentiles, written in uncouth hexameters, and discusses in forty-seven sections the doctrine concerning God and the Redeemer and mankind. It treats of the names of Son and Father; and here, probably, he lays himself open to the charge of Patripassian heresy. He passes to the obstacles encountered by the Gospel, warns the Jews and the Gentiles to forsake their unprofitable devotions, and enlarges on the eschatology, as he conceives of it. Let me now quote textually, as follows:—

"The most interesting part of the second poem is the conclusion. It contains a fuller description of Antichrist than the first poem. The author expects that the end of the world will come with the seventh persecution. The Goths will conquer Rome and redeem the Christians; but then Nero will appear as the heathen Antichrist, reconquer Rome, and rage against the Christians three years and a half. He will be conquered in turn by the Jewish and real Antichrist from the East, who, after the defeat of Nero and the burning of Rome, will return to Judea, perform false miracles, and be worshipped by the Jews. At last Christ appears, that is, God himself (from the *Monarchian* stand-point of the author) with the lost Twelve Tribes [?] as his army, which had lived beyond Persia in happy simplicity and virtue. Under astounding phenomena of nature he will conquer Antichrist and his host, convert all nations, and take possession of the holy city of Jerusalem."

This idea of a double Antichrist re-appears in Lactantius, *Inst. Div.*, vii. 16 seqq.

This second poem was discovered by Cardinal Pitra in 1852. The two poems were edited by E. Ludwig, Leipzig, 1877 and 1878.

[1864] *Hist.*, vol. ii. 855.

ORIGEN.

[Translated by the Rev. Frederick Crombie, D.D.]

Introductory Note
to the
Works of Origen.

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[a.d. 185–230–254.] The reader will remember the rise and rapid development of the great Alexandrian school, and the predominance which was imparted to it by the genius of the illustrious Clement.[1865] But in Origen, his pupil, who succeeded him at the surprising age of eighteen, a new sun was to rise upon its noontide. Truly was Alexandria "the mother and mistress of churches" in the benign sense of a nurse and instructress of Christendom, not its arrogant and usurping imperatrix.

The full details of Origen's troubled but glorious career are given by Dr. Crombie, who in my opinion deserves thanks for the kind and apologetic temper of his estimate of the man and the sublime doctor, as well as of the period of his life. Upon the fervid spirit of a confessor in an age of cruelty, lust, and heathenism, what right have we to sit in judgment? Of one whose very errors were virtues at their source, how can a Christian of our self-indulgent times presume to speak in censure? Well might the Psalmist exclaim,[1866] "Let us fall now into the hand of the Lord; for His mercies are great: let me not fall into the hand of man."

Justly has it been urged that to those whose colossal labours during the ante-Nicene period exposed them to hasty judgment, and led them into mistakes, much indulgence must be shown. The language of theology was but assuming shape under their processes, and we owe them an incalculable debt of gratitude: but it was not yet moulded into precision; nor had great councils, presided over by the Holy Ghost, as yet afforded those safeguards to freedom of thought which gradually defined the limits of orthodoxy. To no single teacher did the Church defer. Holy Scripture and the *quod ab omnibus*were the grand *prescription*, against which no individual prelate or doctor could prevail, against which no see could uplift a voice, without chastisement and subjection. Over and over again were the bishops of patriarchal and apostolic sees, including Rome, adjudged heretics, and anathematized by the inexorable law of truth, and of "the faith once delivered to the saints," which not even "an angel from heaven" might presume to change or to enlarge. But before the great Synodical period (a.d. 325 to 451), while orthodoxy is marvellously maintained and witnessed to by Origen and Tertullian themselves, their errors, however serious, have never separated them from the grateful and loving regard of those upon whom their lives of heroic sorrow and suffering have conferred blessings unspeakable. The Church cannot leave their errors uncorrected. Their persons she leaves to the Master's award: their characters she cherishes, while their faults she deplores.

[1865] Vol. ii. p. 105, this series.

[1866] 2 Sam. xxiv. 14.

The great feature of the ante-Nicene theology, even in the mistakes of the writers, is its reliance on the Holy Scripture. What wealth of Scripture they lavish in their pages! We identify the Scriptures by their aid; but, were they lost in other forms, we might almost restore them from their pages. And forever is the Church indebted to Origen for the patient and encyclopedic labour and learning which he bestowed on the Scriptures in producing his *Hexapla*. Would that, in his interpretations of the inspired text, he had more strictly adhered to the counsels of Leonides, who was of Bacon's opinion, that the meanings which flow naturally from the holy text are sweetest and best, even as that wine is best which is not crushed out and extorted from the grape, but which trickles of itself from the ripe and luscious cluster in all its purity and natural flavour. So Hooker remarks; and his view is commonly accepted by critics, that the interpretation of a text which departeth most from its natural rendering is commonly the worst. 224

It is too striking an illustration of the childlike simplicity of the primitive faithful to be passed by, in Origen's history, that anecdote of his father, Leonides, who was himself a confessor and martyr: how he used to strip the bosom of his almost inspired boy as he lay asleep, and imprint kisses on his naked breast, "the temple of the Holy Ghost." That blessed Spirit, he believed, was near to his own lips when he thus saluted a Christian child, "for of such is the kingdom of heaven." From a child, this other Timothy "knew the Scriptures" indeed. His own doting father imbued him with the literature of the Greeks, but, far better, he taught him to love the lively oracles of the Lord of glory; and in these he became so proficient, even from tender years, that he puzzled his parent with his "understanding and answers," like the holy Child of Nazareth when He heard the doctors in the Temple, and also "asked them questions." In will he was also a martyr from his youth, and to the genuine spirit of martyrdom we must attribute that heroic fault of his youth which he lived to condemn in riper years, and which, evil and rash as it was, enabled the Church, once and for all, to give an authoritative interpretation to the language of the Saviour, and to guard her children thenceforth from similar exploits of pious mistake. None can doubt the purity of the motive. Few draw the important inference of the nature of the Church's conflict with that intolerable prevalence of sensuality and shameless vice which so impressed her children with the import of Christ's words, "Blessed are the pure in heart: for they shall see God."

Here follows the very full account of the life of Origen by Dr. Crombie, professor of biblical criticism in St. Mary's College, St. Andrew:

Origen, surnamed Adamantinus, was born in all probability at Alexandria, about the year 185 a.d.[1867] Notwithstanding that his name is derived from that of an Egyptian deity,[1868] there seems no reason to doubt that his parents were Christian at the time of his birth. His father Leonides was probably, as has been conjectured,[1869] one of the many teachers of rhetoric or grammar who abounded in that city of Grecian culture, and appears to have been a man of decided piety. Under his superintendence, the youthful Origen was not only educated in the various branches of Grecian learning, but was also required daily to commit to memory and to repeat portions of Scripture prescribed him by his father; and while under this training, the spirit of inquiry into the meaning of Scripture, which afterwards formed so striking a feature in the literary character of the great Alexandrine, began to display itself. Eusebius[1870] relates that he was not satisfied with the plain and obvious meaning of the text, but sought to penetrate into its deeper signification, and caused his father trouble by the questions which he put to him regarding the sense of particular passages of Holy Writ. Leonides, like many parents, assumed the appearance of rebuking the curiosity of the boy for inquiring into things which were beyond his youthful capacity, and recommended him to be satisfied with the simple and apparent meaning of Scripture, while he is described as inwardly rejoicing at the signs of genius exhibited by his son, and as giving thanks to God for having made him the parent of such a child.[1871] But this state of things was not to last; for in the year 202 when Origen was about seventeen years of age, the great persecution of 225 the Christians under Septimius Severus broke out, and among the victims was his father Leonides, who was apprehended and put in prison. Origen wished to share the fate of his father, but was prevented from quitting his home by the artifice of his mother, who was obliged to conceal his clothes to prevent him from carrying out his purpose. He wrote to his father, however, a letter, exhorting him to constancy under his trials, and entreating him not to change his convictions for the sake of his family.[1872] By the death of his father, whose property was confiscated to the imperial treasury, Origen was left, with his mother and six younger brothers dependent upon him for support. At this juncture, a wealthy and benevolent lady of Alexandria opened to him her house, of which he became an inmate for a short time. The society, however, which he found there was far from agreeable to the feelings of the youth. The lady had adopted as her son one Paul of Antioch, whom Eusebius terms an "advocate of the heretics then existing at Alexandria." The eloquence of the man drew crowds to hear him, although Origen could never be induced to regard him with any favour, nor even to join with him in any act of worship, giving then, as Eusebius remarks, "unmistakeable specimens of the orthodoxy of his faith."[1873]

[1867] Cf. Redepenning's *Origenes*, vol. i. pp. 417–420 (Erste Beilage: über Origenes Geburtsjahr und den Ort, wo er geboren wurde). [His surname denotes the strength, clearness, and point of his mind and methods. It is generally given Adamantius.]

[1868] Horus *vel* Or. Cf. *Ibid.* (Zweite Beilage: über Namen und Beinamen der Origenes). [But compare Cave, vol. i. p. 322. *Lives of the Fathers*, Oxford, 1840.]

[1869] *Encyclopædie der Katholischen Theologie*, s.v. Origenes.

[1870] *Hist. Eccles.*, b. vi. c. ii. § 9.

[1871] *Hist. Eccles.*, b. vi. c. ii. §§ 10, 11.

[1872] Eusebius, *Hist. Eccles.*, b. vi. c. ii.: Ἔπεχε, μὴ δι᾽ ἡμᾶς ἄλλο τὶ φρονήσης.

Finding his position in his household so uncomfortable, he resolved to enter upon the career of a teacher of grammar, and to support himself by his own exertions. As he had been carefully instructed by his father in Grecian literature, and had devoted himself to study after his death, he was enabled successfully to carry out his intention. And now begins the second stadium of his career.

The diligence and ability with which Origen prosecuted his profession speedily attracted attention and brought him many pupils. Among others who sought to avail themselves of his instructions in the principles of the Christian religion, were two young men, who afterwards became distinguished in the history of the Church,—Plutarch, who died the death of martyrdom, and Heraclas, who afterwards became bishop of Alexandria. It was not, however, merely by his success as a teacher that Origen gained a reputation. The brotherly kindness and unwearied affection which he displayed to all the victims of the persecution, which at that time was raging with peculiar severity at Alexandria under the prefect Aquila, and in which many of his old pupils and friends were martyred, are described as being so marked and conspicuous, as to draw down upon him the fury of the mob, so that he was obliged on several occasions to flee from house to house to escape instant death. It is easy to understand that services of this kind could not fail to attract the attention of the heads of the Christian community at Alexandria; and partly, no doubt, because of these, but chiefly on account of his high literary reputation, Bishop Demetrius appointed him to the office of master in the Catechetical School, which was at that time vacant (by the departure of Clement, who had quitted the city on the outbreak of the persecution), although he was still a layman, and had not passed his eighteenth year. The choice of Demetrius was amply justified by the result. Origen discontinued his instructions in literature, in order to devote himself exclusively to the work of teaching in the Catechetical School. For his labours he refused all remuneration. He sold the books which he possessed,—many of them manuscripts which he himself had copied,—on condition of receiving from the purchaser four obols[1874] a day; and on this scanty pittance he subsisted, leading for many years a life of the greatest asceticism and devotion to study. After a day of labour in the school, he used to devote the greater part of the night to the investigation of Scripture, sleeping on the bare ground, and keeping frequent fasts. He carried out literally the command of the Saviour, not to possess two coats, nor wear shoes. He consummated his work of mortification of the flesh by an act of self mutilation, springing from a perverted interpretation of our Lord's words in Matthew xix. 12 and the desire to place himself beyond the reach of temptation in the intercourse which he necessarily had to hold with youthful female catechumens.[1875] This act was destined to exercise a baneful influence upon his subsequent career in the Church.

[1873] τῆς ἐξ ἐκείνου περὶ τὴν πίστιν ὀρθοδοξίας ἐναργῆ παρείχετο δείγματα.

[1874] The obol was about three-halfpence of English money.

During the episcopate of Zephyrinus (201–218) Origen visited Rome,[1876] and on his return again resumed his duties in the Catechetical School, transferring the care of the younger catechumens to his friend and former pupil Heraclas, that he might devote himself with less distraction to the instruction of the more advanced, and to the more thorough investigation and exposition of Scripture. With a view to accomplish this more successfully, it is probable that about this time he set himself to acquire a knowledge of the Hebrew language, the fruit of which may be seen in the fragments which remain to us of his *magnum opus*, the *Hexapla*, and as many among the more cultured heathens, attracted by his reputation, seem to have attended his lectures, he felt it necessary to make himself more extensively acquainted with the doctrines of the Grecian schools, that he might meet his opponents upon their own ground, and for this purpose he attended the prelections of Ammonius Saccas, at that time in high repute at Alexandria as an expounder of the Neo-Platonic philosophy, of which school he has generally been considered the founder. The influence which the study of philosophical speculations exerted upon the mind of Origen may be traced in the whole course of his after development, and proved the fruitful source of many of those errors which were afterwards laid to his charge, and the controversies arising out of which disturbed the peace of the Church during the two following centuries. As was to be expected, the fame of the great Alexandrine teacher was not confined to his native city, but spread far and wide; and an evidence of this was the request made by the Roman governor of the province of Arabia to Demetrius and to the prefect of Egypt, that they would send Origen to him that he might hold an interview with one whose reputation was so great. We have no details of this visit, for all that Eusebius relates is that, "having accomplished the objects of his journey, he again returned to Alexandria."[1877] It was in the year 216 that the Emperor Caracalla visited Alexandria, and directed a bloody persecution against its inhabitants, especially the literary members of the community, in revenge for the sarcastic verses which had been composed against him for the murder of his brother Geta, a crime which he had perpetrated under circumstances of the basest treachery and cruelty.

[1875] For a full discussion of the doubts which have been thrown upon the credibility of Eusebius in this matter by Schnitzer and Baur, cf. Redepenning, *Origenes*, vol. i. pp. 444–458, and Hefele, *Encyclopædie der Katholischen Theologie, s.v. Origenes.*

[1876] [Where he met with Hippolytus, and heard him preach, according to St. Jerome.]

[1877] Euseb., *Hist. Eccles.*, b. vi. c. 19, § 16.

Origen occupied too prominent a position in the literary Society of the city to be able to remain with safety, and therefore withdrew to Palestine to his friend Bishop Alexander of Jerusalem, and afterwards to Cæsarea, where he received an honourable welcome from Bishop Theoctistus. This step proved the beginning of his after troubles. These two men, filled with becoming admiration for the most learned teacher in the Church, requested him to expound the Scriptures in their presence in a public assembly of the Christians. Origen, although still a layman, and without any sacerdotal dignity in the Church, complied with the request. When this proceeding reached the ears of Demetrius, he was filled with the utmost indignation. "Such an act was never either heard or done before, that laymen should deliver discourses in the presence of the bishops,"[1878] was his indignant remonstrance to the two offending bishops, and Origen received a command to return immediately to Alexandria. He obeyed, and for some years appears to have devoted himself solely to his studies in his usual spirit of self-abnegation.

It was probably during this period that the commencement of his friendship with Ambrosius is to be dated. Little is known of this individual. Eusebius[1879] states that he had formerly been an adherent of the Valentinian heresy, but had been converted by the arguments and eloquence of Origen to the orthodox faith of the Church. They became intimate friends; and as Ambrose seems to have been possessed of large means, and entertained an unbounded admiration of the learning and abilities of his friend, it was his delight to bear 227 the expenses attending the transcription and publication of the many works which he persuaded him to give to the world. He furnished him "with more than seven amanuenses, who relieved each other at stated times, and with an equal number of transcribers, along with young girls who had been practiced in calligraphy,"[1880] to make fair copies for publication of the works dictated by Origen. The literary activity of these years must have been prodigious, and probably they were among the happiest which Origen ever enjoyed. Engaged in his favourite studies, surrounded by many friends, adding yearly to his own stores of learning, and enriching the literature of the Church with treatises of the highest value in the department of sacred criticism and exegesis, it is difficult to conceive a condition of things more congenial to the mind of a true scholar. Only one incident of any importance seems to have taken place during these peaceful years,—his visit to Julia Mammæa, the pious mother of Alexander Severus. This noble lady had heard of the fame of Origen, and invited him to visit her at Antioch, sending a military escort to conduct him from Alexandria to the Syrian capital. He remained with her some time, "exhibiting innumerable illustrations of the glory of the Lord, and of the excellence of divine instruction, and then hastened back to his accustomed studies."[1881]

[1878] *Ibid.*, b. vi. c. 19.

[1879] *Ibid.*, b. vi. c. 18.

[1880] Euseb., *Hist. Eccles.*, b. vi. c. 23.

These happy years, however, were soon to end. Origen was called to Greece, probably about the year 228,[1882] upon what Eusebius vaguely calls "the pressing need of ecclesiastical affairs."[1883] But, this has generally been understood[1884] to refer to the prevalence of heretical views in the Church there, for the eradication of which the assistance of Origen was invoked. Before entering on this journey, he obtained letters of recommendation from his bishop.[1885] He passed through Palestine on his way to Greece, and at Cæsarea received at the hands of his friends Alexander and Theoctistus ordination to the office of presbyter,—an honour which proved to him afterwards the source of much persecution and annoyance. No doubt the motives of his friends were of the highest kind, and among them may have been the desire to take away the ground of objection formerly raised by Demetrius against the public preaching of a mere layman in the presence of a bishop. But they little dreamed of the storm which this act of theirs was to raise, and of the consequences which it was to bring upon the head of him whom they had sought to honour. After completing his journey through Greece, Origen returned to Alexandria about the year 230. He there found his bishop greatly incensed against him for what had taken place at Cæsarea. Nor did his anger expend itself in mere objurgations and rebukes. In the year 231 a synod was summoned by Demetrius, composed of Egyptian bishops and Alexandrian presbyters, who declared Origen unworthy to hold the office of teacher, and excommunicated him from the fellowship of the Church of Alexandria. Even this did not satisfy the vindictive feeling of Demetrius. He summoned a second synod, in which the bishops alone were permitted to vote, and by their suffrages Origen was degraded from the office of presbyter, and intimation of this sentence was ordered to be made by encyclical letter to the various Churches. The validity of the sentence was recognised by all of them, with the exception of those in Palestine, Phœnicia, Arabia, and Achaia; a remarkable proof of the position of influence which was at that time held by the Church of Alexandria. Origen appears to have quitted the city before the bursting of the storm, and betook himself to Cæsarea, which henceforth became his home, and the seat of his labours for a period of nearly a quarter of a century. The motives which impelled Demetrius to this treatment of Origen have been variously stated and variously criticized. Eusebius[1886] refers his readers for a full account of all the matters involved to the treatise which he and Pamphilus composed in his defence; but this work has not come down to us,[1887] although we possess a brief notice of it in the *Bibliotheca* of Photius,[1888] from which we derive our knowledge of the proceedings of the two synods. There seems little reason to doubt that jealousy of interference on the part of the bishops of another diocese was one main cause of the resentment displayed by Demetrius; while it is also possible that another alleged cause, the heterodox character of some of Origen's opinions, as made known in his already published works, among which were his *Stromata* and *De Principiis*,[1889] may have produced some effect upon the minds of the hostile bishops. Hefele[1890] asserts that the act of the Palestinian bishops was contrary to the Church law of the time, and that Demetrius was justified on that ground for his procedure against him. But it may well be doubted whether there was any generally understood law or practice existing at so early a period of the Church's history. If so, it is difficult to understand how it should have been unknown to the Palestinian bishops; or, on the supposition of any such existing law or usage, it is equally difficult to conceive that either they themselves or Origen should have agreed to disregard it, knowing as they did the jealous temper of Demetrius, displayed on the occasion of Origen's preaching at Cæsarea already referred to. This had drawn from the Alexandrine bishop an indignant remonstrance, in which he had asserted that such an act was "quite unheard of before;"[1891] but, to this statement the Cæsarean bishops replied in a letter, in which they enumerated several instances of laymen who had addressed the congregation.[1892] The probabilities, therefore, are in favour of there being no generally understood law or practice on the subject, and that the procedure, therefore, was dictated by hierarchical jealousy on the part of Demetrius. According to Eusebius,[1893] indeed, the act of mutilation already referred to was made a ground of accusation against Origen; and there seems no doubt that there existed an old canon of the Church,[1894] based upon the words in Deuteronomy xxiii. 1, which rendered one who had committed such an act ineligible for office in the Church. But there is no trace of this act, as disqualifying Origen for the office of presbyter, having been urged by Demetrius, so far as can be discovered from the notices of the two synods which have been preserved by Rufinus and Photius. And it seems extremely probable, as Redepenning remarks,[1895] that if Demetrius were acquainted with this act of Origen, as Eusebius says he was,[1896] he made no public mention of it, far less that he made it a presence for his deposition.

[1881] Euseb., *Hist. Eccles.*, b. vi. c. 21: παρ᾽ ᾗ χρόνον διατρίψας πλεῖστά τε ὅσα εἰς τὴν τοῦ Κυρίου δόξαν καὶ τῆς τοῦ θείου διδασκαλείου ἀρετῆς ἐπιδειξάμενος, ἐπὶ τὰς συνήθεις ἔσπευδε διατριβάς.

[1882] Cf. Hefele, *Encyclopædie*, etc., s.v. Origenes.

[1883] Ἐπειγούσης χρείας ἐκκλησιαστικῶν ἕνεκα πραγμάτων.

[1884] Cf. Redepenning, vol. i. p. 406, etc.

[1885] Cf. *ibid.*

[1886] *Hist. Eccles.*, b. vi. c. 22. and c. 33.

[1887] With the exception of the first book; cf. Migne, vol. ix. pp. 542–632.

[1888] Cf. Photii *Bibliotheca*, ed. Hoeschel, p. 298.

[1889] Eusebius expressly mentions that both these works, among others, were published before he left Alexandria.—*Hist. Eccles.*, b. vi. c. 24.

[1890] s.v. Origenes.

[1891] *Hist. Eccles.*, b. vi. c. 19.

[1892] *Ibid.*

[1893] *Ibid.*, b. vi. c. 8.

[1894] ὁ ἀκρωτηριάσας ἑαυτὸν μὴ γενέσθω κληρικός. Cf. Redepenning, vol. i. pp. 208, 216, 218.

Demetrius did not long survive the execution of his vengeance against his unfortunate catechist. He died about a year afterwards, and was succeeded by Heraclas, the friend and former pupil of Origen. It does not, however, appear that Heraclas made any effort to have the sentence against Origen recalled, so that he might return to the early seat of his labours. Origen devoted himself at Cæsarea chiefly to exegetical studies upon the books of Scripture, enjoying the countenance and friendship of the two bishops Alexander and Theoctistus, who are said by Eusebius "to have attended him the whole time as pupils do their master." He speedily raised the theological school of that city to a degree of reputation which attracted many pupils. Among those who placed themselves under his instructions were two young Cappadocians, who had come to Cæsarea with other intentions, but who were so attracted by the whole character and personality of Origen, that they immediately became his pupils. The former of these, afterwards Gregory Thaumaturgus, Bishop of New Cæsarea, has left us, in the panegyric which he wrote after a discipleship of five years, a full and admiring account of the method of his great master.

The persecution under the Emperor Maximin obliged Origen to take refuge in Cæsarea 229
in Cappadocia, where he remained in concealment about two years in the house of a Christian lady named Juliana, who was the heiress of Symmachus, the Ebionite translator of the Septuagint, and from whom he obtained several mss. which had belonged to Symmachus. Here, also, he composed his *Exhortation to Martyrdom*, which was expressly written for the sake of his friends Ambrosius and Protoctetus, who had been imprisoned on account of their Christian profession, but who recovered their freedom after the death of Maximin,—an event which allowed Origen to return to the Palestinian Cæsarea and to the prosecution of his labours. A visit to Athens, where he seems to have remained some time, and to Bostra in Arabia, in order to bring back to the true faith Bishop Beryllus, who had expressed heterodox opinions upon the subject of the divinity of Christ, (in which attempt he proved successful,) were the chief events of his life during the next five years. On the outbreak of the Decian persecution, however, in 249, he was imprisoned at Tyre, to which city he had gone from Cæsarea for some unknown reason, and was made to suffer great cruelties by his persecutors. The effect of these upon a frame worn out by ascetic labours

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[1895] Cf. Redepenning, vol. i. p. 409, note 2.

[1896] *Hist. Eccles.*, b. vi. c. 8.

may be easily conceived. Although he survived his imprisonment, his body was so weakened by his sufferings, that he died at Tyre in 254, in the seventieth year of his age.

The character of Origen is singularly pure and noble; for his moral qualities are as remarkable as his intellectual gifts. The history of the Church records the names of few whose patience and meekness under unmerited suffering were more conspicuous than his. How very differently would Jerome have acted under circumstances like those which led to Origen's banishment from Alexandria! And what a favourable contrast is presented by the self-denying asceticism of his whole life, to the sins which stained the early years of Augustine, prior to his conversion! The impression which his whole personality made upon those who came within the sphere of his influence is evidenced in a remarkable degree by the admiring affection displayed towards him by his friend Ambrose and his pupil Gregory. Nor was it friends alone that he so impressed. To him belongs the rare honour of convincing heretics of their errors, and of leading them back to the Church; a result which must have been due as much to the gentleness and earnestness of his Christian character, as to the prodigious learning, marvellous acuteness, and logical power, which entitle him to be regarded as the greatest of the Fathers. It is singular, indeed, that a charge of heresy should have been brought, not only after his death, but even during his life, against one who rendered such eminent services to the cause of orthodox Christianity. But this charge must be considered in reference to the times when he lived and wrote. No General Council had yet been held to settle authoritatively the doctrine of the Church upon any of those great questions, the discussion of which convulsed the Christian world during the two following centuries; and in these circumstances greater latitude was naturally permissible than would have been justifiable at a later period. Moreover, a mind so speculative as that of Origen, and so engrossed with the deepest and most difficult problems of human thought, must sometimes have expressed itself in a way liable to be misunderstood. But no doubt the chief cause of his being regarded as a heretic is to be found in the haste with which he allowed many of his writings to be published. Had he considered more carefully what he intended to bring before the public eye, less occasion would have been furnished to objectors, and the memory of one of the greatest scholars and most devoted Christians that the world has ever seen would have been freed, to a great extent at least, from the reproach of heresy.

Origen was a very voluminous author. Jerome says that he wrote more than any individual could read; and Epiphanius[1897] relates that his writings amounted to 6,000 volumes, by which statement we are probably to understand that every individual treatise, large or small, including each of the numerous homilies, was counted as a separate volume. The admiration entertained for him by his friend Ambrosius, and the readiness with which the latter bore all the expenses of transcription and publication, led Origen to give to the world much which otherwise would never have seen the light.

[1897] *Hæres*, lxiv. 63.

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The works of the great Adamantinus may be classed under the following divisions:

(1) Exegetical Works.

These comprise Σχόλια, brief notes on Scripture, of which only fragments remain: Τόμοι, Commentaries, lengthened expositions, of which we possess considerable portions, including those on Matthew, John, and Epistle to the Romans; and about 200 Homilies, upon the principal books of the Old and New Testaments, a full list of which may be seen in Migne's edition. In these works his peculiar system of interpretation found ample scope for exercise; and although he carried out his principle of allegorizing many things, which in their historical and literal signification offended his exegetical sense, he nevertheless maintains that "the passages which hold good in their historical acceptation are much more numerous than those which contain a purely spiritual meaning."[1898] The student will find much that is striking and suggestive in his remarks upon the various passages which he brings under review. For an account of his method of interpreting Scripture, and the grounds on which he based it, the reader may consult the fourth book of the treatise *On the Principles*.

[1898] [*De Princip.*, b. iv. i. 19. S.]

(2) Critical Works.

The great critical work of Origen was the *Hexapla* or Six-columned Bible; an attempt to provide a revised text of the Septuagint translation of Old Testament Scripture. On this undertaking he is said to have spent eight-and-twenty years of his life, and to have acquired a knowledge of Hebrew in order to qualify himself for the task. Each page of this work consisted, with the exception to be noticed immediately, of six columns. In the first was placed the current Hebrew text; in the second, the same represented in *Greek* letters; in the third, the version of Aquila; in the fourth, that of Symmachus; in the fifth, the text of the LXX., as it existed at the time; and in the sixth, the version of Theodotion. Having come into possession also of certain other Greek translations of some of the books of Scripture, he added these in their appropriate place, so that the work presented in some parts the appearance of seven, eight, or nine columns, and was termed Heptapla, Octopla, or Enneapla, in consequence. He inserted critical marks in the text of the LXX., an asterisk to denote what ought to be added, and an obelus to denote what ought to be omitted; taking the additions chiefly from the version of Theodotion. The work, with the omission of the Hebrew column, and that representing the Hebrew in Greek letters, was termed Tetrapla; and with regard to it, it is uncertain whether it is to be considered a preliminary work on the part of Origen, undertaken by way of preparation for the larger, or merely as an excerpt from the latter. The whole extended, it is said, to nearly fifty volumes, and was, of course, far too bulky for common use, and too costly for transcription. It was placed in some repository in the city of Tyre, from which it was removed after Origen's death to the library at Cæsarea, founded by Pamphilus, the friend of Eusebius. It is supposed to have been burnt at the capture of Cæsarea by the Arabs in 653 a.d. The column, however, containing the version of the LXX. had been copied by Pamphilus and Eusebius, along with the critical marks of Origen, although, owing to carelessness on the part of subsequent transcribers, the text was soon again corrupted. The remains of this work were published by Montfaucon at Paris, 1713, 2 vols. folio; by Bahrdt at Leipsic in 1769; and is at present again in course of publication from the Clarendon press, Oxford, under the editorship of Mr. Field, who has made use of the Syriac-Hexaplar version, and has added various fragments not contained in prior editions. (For a full and critical account of this work, the English reader is referred to Dr. Sam. Davidson's *Biblical Criticism*, vol. i. ch. xii., which has been made use of for the above notice.)

(3) Apologetical Works.

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His great apologetical work was the treatise undertaken at the special request of his friend Ambrosius, in answer to the attack of the heathen philosopher Celsus on the Christian religion, in a work which he entitled Λόγος ἀληθής or *A True Discourse*. Origen states that he had heard that there were two individuals of this name, both of them Epicureans, the earlier of the two having lived in the time of Nero, and the other in the time of Adrian, or later.[1899] Redepenning is of opinion that Celsus must have composed his work in the time of Marcus Aurelius (161–180 a.d.), on account of his supposed mention of the Marcionites (whose leader did not make his appearance at Rome before 142 a.d.), and of the Marcellians (followers of the Carpocratian Marcellina), a sect which was founded after the year 155 a.d. under Bishop Anicetus.[1900] Origen believed his opponent to be an Epicurean, but to have adopted other doctrines than those of Epicurus, because he thought that by so doing he could assail Christianity to greater advantage.[1901] The work which Origen composed in answer to the so-styled *True Discourse* consists of eight books, and belongs to the latest years of his life. It has always been regarded as the great apologetic work of antiquity; and no one can peruse it without being struck by the multifarious reading, wonderful acuteness, and rare subtlety of mind which it displays. But the rule which Origen prescribed to himself, of not allowing a single objection of his opponent to remain unanswered, leads him into a minuteness of detail, and into numerous repetitions, which fatigue the reader, and detract from the interest and unity of the work. He himself confesses that he began it on one plan, and carried it out on another.[1902] No doubt, had he lived to re-write and condense it, it would have been more worthy of his reputation. But with all its defects, it is a great work, and well deserves the notice of the students of Apologetics. The table of contents subjoined to the translation will convey a better idea of its nature than any description which our limits would permit us to give.

[1899] Cf. *Contra Celsum*, I. c. viii. *ad fin.*

[1900] Cf. Redepenning, vol. ii. p. 131, note 2.

[1901] *Contra Celsum*, I. ch. viii.

[1902] Preface, b. i. § 6.

(4) Dogmatic Works.

These include the Στρωματεῖς, a work composed in imitation of the treatise of Clement of the same name, and consisting originally of ten books, of which only three fragments exist in a Latin version by Jerome;[1903] a treatise on the Resurrection, of which four fragments remain;[1904] and the treatise Περὶ ’Αρχῶν, *De Principiis*, which contains Origen’s views on various questions of systematic theology. The work has come down to us in the Latin translation of his admirer Rufinus; but, from a comparison of the few fragments of the original Greek which have been preserved, we see that Rufinus was justly chargeable with altering many of Origen’s expressions, in order to bring his doctrine on certain points more into harmony with the orthodox views of the time. The *De Principiis* consists of four books, and is the first of the works of Origen in this series, to which we refer the reader.

[1903] Migne, vol. i. pp. 102–107.

[1904] Migne, vol. i. 91–100.

(5) Practical Works.

Under this head we place the little treatise Περὶ Εὐχῆς, *On Prayer*, written at the instance of his friend Ambrose, and which contains an exposition of the Lord’s Prayer; the Λόγος προτρεπτικὸς εἰς μαρτύριον, *Exhortation to Martyrdom*, composed at the outbreak of the persecution by Maximian, when his friends Ambrose and Protoctetus were imprisoned. Of his numerous letters only two have come down entire, viz., that which was addressed to Julius Africanus, who had questioned the genuineness of the history of Susanna in the apocryphal additions to the book of Daniel, and that to Gregory Thaumaturgus on the use of Greek philosophy in the explanation of Scripture, although, from the brevity of the latter, it is questionable whether it is more than a fragment of the original.[1905] The Φιλοκαλία, *Philocalia*, was a compilation from the writings of Origen, intended to explain the difficult passages of Scripture, and executed by Basil the Great and Gregory of Nazianzum; large extracts of which have been preserved, especially of that part which was taken from the treatise against Celsus. The remains were first printed at Paris in 1618, and again at Cambridge in 1676, in the reprint of Spencer’s edition of the *Contra Celsum*. In the Benedictine edition, and in Migne’s reprint, the various portions are quoted in footnotes under the respective passages of Origen’s writings. 232

[1905] Both of these are translated in the first volume of Origen’s works in this series.

(6) Editions of Origin.[1906]

The first published works of Origen were his Homilies, which appeared in 1475, although neither the name of the publisher nor the place of publication is given. These were followed by the treatise against Celsus in the translation of Christopher Persana, which appeared at Rome in 1481; and this, again, by an edition of the Homilies at Venice in 1503, containing those on the first four books of Moses, Joshua, and Judges. The first collective edition of the whole works was given to the world in a Latin translation by James Merlin, and was published in two folio volumes, first at Paris in 1512 and 1519, and afterwards at Paris in 1522 and 1530. A revision of Merlin’s edition was begun by Erasmus, and completed, after his death, by Beatus Rhenanus. This appeared at Basle in 1536 in two folio volumes, and again in 1557 and 1571. A much better and more complete edition was undertaken by the Benedictine Gilbertus Genebrardus, which was published also in two volumes folio at Paris in 1574, and again in 1604 and 1619. Hoeschel published the treatise against Celsus at Augsburg in 1605; Spencer, at Cambridge in 1658 and 1677, to which was added the *Philocalia*, which had first appeared in a Latin translation by Genebrardus, and afterwards in Greek by Tarinus at Paris in 1618 and 1624, in quarto. Huet, Bishop of Avranches, published the exegetical writings in Greek, including the Commentaries on Matthew and John, in two volumes folio, of which the one appeared at Rouen in 1668, and the other at Paris in 1679. The great edition by the two learned Benedictines of St. Maur—Charles de la Rue, and his nephew Vincent de la Rue—was published at Paris between the years 1733 and 1759. This is a work of immense industry and labour, and remains the standard to the present time. It has been reprinted by Migne in his series of the Greek Fathers, in nine volumes, large 8vo. In Oberthür’s series of the Greek Fathers, seven volumes contain the chief portion of Origen’s writings; while Lommatzsch has published the whole in twenty-five small volumes, Berlin, 1831–48, containing the Greek text alone.

For further information upon the life and opinions of Origen, the reader may consult Redepenning’s *Origenes*, 2 vols., Bonn, 1841, 1846; the articles in Herzog’s *Encyclopädie* and Wetzer’s and Wette’s *Kirchen-Lexikon*, by Kling and Hefele respectively; the brilliant sketch by Pressensé in his *Martyrs and Apologists*;[1907] and the learned compilation of Huet, entitled *Origeniana*, to be found in the ninth volume of Migne’s edition.

[In the Edinburgh series the foregoing Life was delayed till the appearance of the second volume. The earlier volume appeared with a preface, as follows:]—

[1906] Abridged from Redepenning.

[1907] Harwood’s translation.

The name of the illustrious Origen comes before us in this series in connection with his works *De Principiis*, *Epistola ad Africanum*, *Epistola ad Gregorium*,[1908] and the treatise *Contra Celsum*.[1909]

It is in his treatise Περὶ ’Αρχῶν, or, as it is commonly known under the Latin title, *De Principiis*, that most fully develops his system, and brings out his peculiar principles. None of his works exposed him to so much animadversion in the ancient Church as this. On it chiefly was based the charge of heresy which some vehemently pressed against him,—a charge from which even his firmest friends felt it no easy matter absolutely to defend him. 233 The points on which it was held that he had plainly departed from the orthodox faith, were the four following: *First*, That the souls of men had existed in a previous state, and that their imprisonment in material bodies was a punishment for sins which they had then committed. *Second*, That the human soul of Christ had also previously existed, and been united to the Divine nature before that incarnation of the Son of God which is related in the Gospels. *Third*, That our material bodies shall be transformed into absolutely ethereal ones at the resurrection; and *Fourth*, That all men, and even devils, shall be finally restored through the mediation of Christ. His principles of interpreting Scripture are also brought out in this treatise; and while not a little ingenuity is displayed in illustrating and maintaining them, the serious errors into which they might too easily lead will be at once perceived by the reader.

It is much to be regretted that the original Greek of the *De Principiis* has for the most part perished. We possess it chiefly in a Latin translation by Rufinus. And there can be no doubt that he often took great liberties with his author. So much was this felt to be the case, that Jerome undertook a new translation of the work; but only small portions of his version have reached our day. He strongly accuses Rufinus of unfaithfulness as an interpreter, while he also inveighs bitterly against Origen himself, as having departed from the Catholic Faith, specially in regard to the doctrine of the Trinity. There seems, however, after all, no adequate reason to doubt the substantial orthodoxy of our author, although the bent of his mind and the nature of his studies led him to indulge in many vain and unauthorized speculations.

The *Epistle to Africanus* was drawn forth by a letter which that learned writer had addressed to Origen respecting the story of Susanna appended to the book of Daniel. Africanus had grave doubts as to the canonical authority of the account. Origen replies to his objections, and seeks to uphold the story as both useful in itself, and a genuine portion of the ancient prophetical writings.

[1908] i.e., Thaumaturgus.

[1909] [The Messrs. Clark announced, in their original plan, that, of the manifold works of this great Father, only these specimens could be given.]

The treatise of Origen *Against Celsus* is, of all his works, the most interesting to the modern reader. It is a defence of Christianity in opposition to a Greek philosopher named Celsus, who had attacked it in a work entitled ’Αληθὴς Λόγος, that is, *The True Word*, or *The True Discourse*. Of this work we know nothing, except from the quotations contained in the answer given to it by Origen. Nor has anything very certain been ascertained respecting its author. According to Origen, he was a follower of Epicures, but others have regarded him as a Platonist. If we may judge of the work by those specimens of it presented in the reply of Origen, it was little better than a compound of sophistry and slander. But there is reason to be grateful for it, as having called forth the admirable answer of Origen. This work was written in the old age of our author, and is composed with great care; while it abounds with proofs of the widest erudition. It is also perfectly orthodox; and, as Bishop Bull has remarked, it is only fair that we should judge from a work written with the view of being considered by the world at large, and with the most elaborate care, as to the mature and finally accepted views of the author.

The best edition of Origen’s works is that superintended by Charles and Charles Vincent de la Rue, Paris, 1783, 4 vols. fol., which is reprinted by Migne. There is also an edition in 25 volumes, based upon that of De la Rue, but without the Latin translation, by Lommatzsch, Berlin, 1831–1848. The *De Principiis* has been separately edited by Redepenning, Leipzig, 1836. Spencer edited the *Contra Celsum*, Cambridge, 1677.

[Professor Crombie was assisted in the *Contra Celsum* by the Rev. W. H. Cairns, M.A., Rector of the Dumfries Academy. Mr. Cairns (since deceased) was the translator of Books VII. and VIII. of that work.]

234 [The Works of Origen included in this volume having been placed in my hands by the Right Reverend Editor of the present series (who restricts himself to a limited task of supervision), I have endeavoured to do for them that which seemed needful in the circumstances. The temptation was strong to enter upon annotations, for which no one of the authors among the Ante-Nicene Fathers offers larger room, and to insert corrections of various sorts, based upon modern progress and research. But, in accordance with the plan of this series, I have been forced to resist this temptation, and have striven only to be useful in matters which, though of great moment, are toilsome, and in no wise flattering to editorial vanity or conceit.

I have silently corrected numerous typographical errors which exist in the Edinburgh edition, and have sought to secure uniformity in the details of reproducing the work, and, above all, accuracy in all its parts. Particularly, I may mention that the Scripture references needed correction to the extent of more than a hundred places, and that references to classical and other writers were often quite astray. A very few notes, enclosed in brackets, are all that I have deemed it expedient or proper, on my part, to add.

While no one who is aware of human infirmity will ever dare to claim perfection in the typography of a book which has passed through the press under his hands, yet in the present case I venture to assure the student and reader that no pains or effort have been spared in order to make the volume as accurate as possible in this respect. Much experience and training incline me to hope and believe that success has attended my efforts. S.]

Prefatory Notice to Origen's Works.

[The great biblical scholar and critic of the first half of the third century deserves a more cordial recognition and appreciation than have always been accorded to him. While it is true that in various matters he has strange, even wild, fancies, and gives utterance to expressions which can hardly, if at all, be justified; while it is also true that he indulges beyond all reason (as it appears to us of the present age) in utterly useless speculations, and carries to excess his great love of allegorizing,—yet these are rather of the nature of possible guesses and surmises on numerous topics, of more or less interest, than deliberate, systematic teaching as matters of faith. He frequently speaks of them in this wise, and does not claim for these guesses and speculations any more credit than they may appear to his readers to be worth. In the great fundamentals of the Christian creed Origen is unquestionably sound and true. He does not always express himself in accordance with the exact definitions which the Church Catholic secured in the century after his decease, as a necessary result of the struggle with Arian and other deadly heresies; but surely, in fairness, he is not to be too severely judged for this. Some writers (e.g., J. M. Neale, in his *History of the Patriarchate of Alexandria*) give an unfavorable and condemnatory view of Origen and his career, but I am of opinion that Neale and others push their objections much too far. I hold that Bishop Bull, and men like him, are nearer to truth and justice in defending Origen and his lifelong labors in the cause of the Master.

The Περὶ 'Αρχῶν, which has come to us through the professedly paraphrastic but really unsatisfactory version of Rufinus, is the work which has given chief offence, and brought much odium upon Origen; but as this was written in early life, and it is doubtful in how far Origen is responsible for many things that are in it, it is only fair and just to judge him by such works as the Κατὰ Κέλσον and his valuable *Homilies* on various books of Holy Scripture.[1910] These go far to prove clearly that he, whom Dr. Barrow designates as "the father of interpreters," is worthy the high estimate which ancient as well as modern defenders of his good name have fully set forth, and to justify the conviction, that, if we possessed more out of the numerous works of his which have entirely perished, we should rank him even more highly than is done by Bishop Bull in his *Defensio Fidei Nicenæ*.[1911]

[1910] It is matter of deep regret that the proposal of the Edinburgh publishers, to include in Origen's works a translation of his *Homilies*, did not meet with sufficient encouragement to warrant them in adding these to the present series.

[1911] Book II. cap. ix.

In conclusion, I give a paragraph from the very valuable *Introduction to the Criticism of the New Testament*, by Dr. F. H. Scrivener,[1912] one of the ablest of living biblical scholars and critics:—

“Origen is the most celebrated biblical critic of antiquity. His is the highest name among the critics and expositors of the early Church. He is perpetually engaged in the discussion of various readings of the New Testament, and employs language, in describing the then existing state of the text, which would be deemed strong if applied even to its present condition, after the changes which sixteen more centuries must needs have produced.…Seldom have such warmth of fancy and so bold a grasp of mind been united with the lifelong, patient industry which procured for this famous man the honourable appellation of *Adamantius*.” S.]

[1912] Third edition, Cambridge, 1883, pp. 418, 509.

Prologue of Rufinus.

I know that very many of the brethren, induced by their thirst for a knowledge of the Scriptures, have requested some distinguished men, well versed in Greek learning, to translate Origen into Latin, and so make him accessible to Roman readers. Among these, when our brother and colleague[1913] had, at the earnest entreaty of Bishop Damasus, translated two of the Homilies on the Song of Songs out of Greek into Latin, he prefixed so elegant and noble a preface to that work, as to inspire every one with a most eager desire to read and study Origen, saying that the expression, "The King hath brought me into his chamber,"[1914] was appropriate to his feelings, and declaring that while Origen in his other works surpassed all writers, he in the Song of Songs surpassed even himself. He promises, indeed, in that very preface, that he will present the books on the Song of Songs, and numerous others of the works of Origen, in a Latin translation, to Roman readers. But he, finding greater pleasure in compositions of his own, pursues an end that is attended with greater fame, viz., in being the author rather than the translator of works. Accordingly we enter upon the undertaking, which was thus begun and approved of by him, although we cannot compose in a style of elegance equal to that of a man of such distinguished eloquence; and therefore I am afraid lest, through my fault, the result should follow, that that man, whom he deservedly esteems as the second teacher of knowledge and wisdom in the Church after the apostles, should, through the poverty of my language, appear far inferior to what he is. And this consideration, which frequently recurred to my mind, kept me silent, and prevented me from yielding to the numerous entreaties of my brethren, until your influence, my very faithful brother Macarius, which is so great, rendered it impossible for my unskilfulness any longer to offer resistance. And therefore, that I might not find you too grievous an exactor, I gave way, even contrary to my resolution; on the condition and arrangement, however, that in my translation I should follow as far as possible the rule observed by my predecessors, and especially by that distinguished man whom I have mentioned above, who, after translating into Latin more than seventy of those treatises of Origen which are styled *Homilies* and a considerable number also of his writings on the apostles, in which a good many "stumbling-blocks" are found in the original Greek, so smoothed and corrected them in his translation, that a Latin reader would meet with nothing which could appear discordant with our belief. His example, therefore, we follow, to the best of our ability; if not with equal power of eloquence, yet at least with the same strictness of rule, taking care not to reproduce those expressions occurring in the works of Origen which are inconsistent with and opposed to each other. The cause of these variations we have explained more freely in the *Apologeticus*, which Pamphilus wrote in defence of the works of Origen, where we added a brief tract, in which we showed, I think, by unmistakeable proofs, that his books had been corrupted in numerous places by heretics and malevolent persons, and especially those books of which you now require me to undertake the translation, i.e., the books which may be entitled *De Principiis* or *De Principatibus*, and which are indeed in other respects full of obscurities and difficulties. For he there discusses those subjects with respect to which philosophers, after spending all their lives upon them, have been unable to discover anything. But here our author strove, as much as in him lay, to turn to the service of religion the belief in a Creator, and the rational nature of created beings, which the latter had degraded to purposes of wickedness. If, therefore, we have found anywhere in his writings, any statement opposed to that view, which elsewhere in his works he had himself piously laid down regarding the Trinity, we have either omitted it, as being corrupt, and not the composition of Origen, or we have brought it forward agreeably to the rule which we frequently find affirmed by himself. If, indeed, in his desire to pass rapidly on, he has, as speaking to persons of skill and knowledge, sometimes expressed himself obscurely, we have, in order that the passage might be clearer, added what we had read more fully stated on the same subject in his other works, keeping explanation in view, but adding nothing of our own, but simply restoring 238 to him what was his, although occurring in other portions of his writings.

[1913] Jerome is the person alluded to.

[1914] Cant. i. 4.

These remarks, therefore, by way of admonition, I have made in the preface, lest slanderous individuals perhaps should think that they had a second time discovered matter of accusation. But let perverse and disputatious men have a care what they are about. For we have in the meantime undertaken this heavy labour, if God should aid your prayers, not to shut the mouths of slanderers (which is impossible, although God perhaps will do it), but to afford material to those who desire to advance in the knowledge of these things. And, verily, in the presence of God the Father, and of the Son, and of the Holy Spirit, I adjure and beseech every one, who may either transcribe or read these books, by his belief in the kingdom to come, by the mystery of the resurrection from the dead, and by that everlasting fire prepared for the devil and his angels, that, as he would not possess for an eternal inheritance that place where there is weeping and gnashing of teeth, and where their fire is not quenched and their worm dieth not, he add nothing to Scripture, and take nothing away from it, and make no insertion or alteration, but that he compare his transcript with the copies from which he made it, and make the emendations and distinctions according to the letter, and not have his manuscript incorrect or indistinct, lest the difficulty of ascertaining the sense, from the indistinctness of the copy, should cause greater difficulties to the readers.

Origen De Principiis.

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Preface.

1. All who believe and are assured that grace and truth were obtained through Jesus Christ, and who know Christ to be the truth, agreeably to His own declaration, "I am the truth,"[1915] derive the knowledge which incites men to a good and happy life from no other source than from the very words and teaching of Christ. And by the words of Christ we do not mean those only which He spake when He became man and tabernacled in the flesh; for before that time, Christ, the Word of God, was in Moses and the prophets. For without the Word of God, how could they have been able to prophesy of Christ? And were it not our purpose to confine the present treatise within the limits of all attainable brevity, it would not be difficult to show, in proof of this statement, out of the Holy Scriptures, how Moses or the prophets both spake and performed all they did through being filled with the Spirit of Christ. And therefore I think it sufficient to quote this one testimony of Paul from the Epistle to the Hebrews,[1916] in which he says: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of the Egyptians."[1917] Moreover, that after His ascension into heaven He spake in His apostles, is shown by Paul in these words: "Or do you seek a proof of Christ who speaketh in me?"[1918]

2. Since many, however, of those who profess to believe in Christ differ from each other, not only in small and trifling matters, but also on subjects of the highest importance, as, e.g., regarding God, or the Lord Jesus Christ, or the Holy Spirit; and not only regarding these, but also regarding others which are created existences, viz., the powers[1919] and the

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[1915] John xiv. 6.

[1916] [Here, and frequently elsewhere (some two hundred times in all), Origen, in his extant works, ascribes the authorship of the Epistle to the Hebrews to St. Paul. Eusebius (*Ecclesiastical History*, vi. 25) quotes Origen as saying, "My opinion is this: the thoughts are the apostle's; but the diction and phraseology belong to some one who has recorded what the apostle said, and as one who noted down what his master dictated. If, then, any Church considers this Epistle as coming from Paul, let it be commended for this; for neither did those ancient men deliver it as such without cause. But who it was that committed the Epistle to writing, is known only to God." S.]

[1917] Heb. xi. 24–26.

[1918] 2 Cor. xiii. 3.

[1919] Dominationes.

holy virtues;[1920] it seems on that account necessary first of all to fix a definite limit and to lay down an unmistakable rule regarding each one of these, and then to pass to the investigation of other points. For as we ceased to seek for truth (notwithstanding the professions of many among Greeks and Barbarians to make it known) among all who claimed it for erroneous opinions, after we had come to believe that Christ was the Son of God, and were persuaded that we must learn it from Himself; so, seeing there are many who think they hold the opinions of Christ, and yet some of these think differently from their predecessors, yet as the teaching of the Church, transmitted in orderly succession from the apostles, and remaining in the Churches to the present day, is still preserved, that alone is to be accepted as truth which differs in no respect from ecclesiastical and apostolical tradition.

3. Now it ought to be known that the holy apostles, in preaching the faith of Christ, delivered themselves with the utmost clearness on certain points which they believed to be necessary to every one, even to those who seemed somewhat dull in the investigation of divine knowledge; leaving, however, the grounds of their statements to be examined into by those who should deserve the excellent gifts of the Spirit, and who, especially by means of the Holy Spirit Himself, should obtain the gift of language, of wisdom, and of knowledge: while on other subjects they merely stated the fact that things were so, keeping silence as to the manner or origin of their existence; clearly in order that the more zealous of their successors, who should be lovers of wisdom, might have a subject of exercise on which to display the fruit of their talents,—those persons, I mean, who should prepare themselves to be fit and worthy receivers of wisdom.

4. The particular points[1921] clearly delivered in the teaching of the apostles are as follow:— 240

First, That there is one God, who created and arranged all things, and who, when nothing existed, called all things into being—God from the first creation and foundation of the world—the God of all just men, of Adam, Abel, Seth, Enos, Enoch, Noe, Sere, Abraham, Isaac, Jacob, the twelve patriarchs, Moses, and the prophets; and that this God in the last days, as He had announced beforehand by His prophets, sent our Lord Jesus Christ to call in the first place Israel to Himself, and in the second place the Gentiles, after the unfaithfulness of the people of Israel. This just and good God, the Father of our Lord Jesus Christ, Himself gave the law and the prophets, and the Gospels, being also the God of the apostles and of the Old and New Testaments.

Secondly, That Jesus Christ Himself, who came (into the world), was born of the Father before all creatures; that, after He had been the servant of the Father in the creation of all things—"For by Him were all things made"[1922]—He in the last times, divesting Himself (of

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[1920] Virtutes.

[1921] Species.

[1922] John i. 3.

His glory), became a man, and was incarnate although God, and while made a man remained the God which He was; that He assumed a body like to our own, differing in this respect only, that it was born of a virgin and of the Holy Spirit: that this Jesus Christ was truly born, and did truly suffer, and did not endure this death common (to man) in appearance only, but did truly die; that He did truly rise from the dead; and that after His resurrection He conversed with His disciples, and was taken up (into heaven).

Then, *Thirdly*, the apostles related that the Holy Spirit was associated in honour and dignity with the Father and the Son. But in His case it is not clearly distinguished whether He is to be regarded as born or innate,[1923] or also as a Son of God or not: for these are points which have to be inquired into out of sacred Scripture according to the best of our ability, and which demand careful investigation. And that this Spirit inspired each one of the saints, whether prophets or apostles; and that there was not one Spirit in the men of the old dispensation, and another in those who were inspired at the advent of Christ, is most clearly taught throughout the Churches.

5. After these points, also, the apostolic teaching is that the soul, having a substance[1924] and life of its own, shall, after its departure from the world, be rewarded according to its deserts, being destined to obtain either an inheritance of eternal life and blessedness, if its actions shall have procured this for it, or to be delivered up to eternal fire and punishments, if the guilt of its crimes shall have brought it down to this: and also, that there is to be a time of resurrection from the dead, when this body, which now "is sown in corruption, shall rise in incorruption," and that which "is sown in dishonour will rise in glory."[1925] This also is clearly defined in the teaching of the Church, that every rational soul is possessed of free-will and volition; that it has a struggle to maintain with the devil and his angels, and opposing influences,[1926] because they strive to burden it with sins; but if we live rightly and wisely, we should endeavour to shake ourselves free of a burden of that kind. From which it follows, also, that we understand ourselves not to be subject to necessity, so as to be compelled by all means, even against our will, to do either good or evil. For if we are our own masters, some influences perhaps may impel us to sin, and others help us to salvation; we are not

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[1923] Innatus. The words which Rufinus has rendered "natus an innatus" are rendered by Jerome in his *Epistle to Avitus* (94 *alias* 59), "factus an infectus." Criticising the errors in the first book of the *Principles*, he says: "Origen declares the Holy Spirit to be third in dignity and honour after the Father and the Son; and although professing ignorance whether he were created or not (factus an infectus), he indicated afterwards his opinion regarding him, maintaining that nothing was uncreated except God the Father." Jerome, no doubt, read γενητὸς ἢ ἀγένητος, and Rufinus γεννητὸς ἢ ἀγέννητος.—R.

[1924] Substantia.

[1925] 1 Cor. xv. 42, 43.

[1926] Virtutes.

forced, however, by any necessity either to act rightly or wrongly, which those persons think is the case who say that the courses and movements of the stars are the cause of human actions, not only of those which take place beyond the influence of the freedom of the will, but also of those which are placed within our own power. But with respect to the soul, whether it is derived from the seed by a process of traducianism, so that the reason or substance of it may be considered as placed in the seminal particles of the body themselves, or whether it has any other beginning; and this beginning, itself, whether it be by birth or not, or whether bestowed upon the body from without or no, is not distinguished with sufficient clearness in the teaching of the Church.

6. Regarding the devil and his angels, and the opposing influences, the teaching of the Church has laid down that these beings exist indeed; but what they are, or how they exist, it has not explained with sufficient clearness. This opinion, however, is held by most, that the devil was an angel, and that, having become an apostate, he induced as many of the angels as possible to fall away with himself, and these up to the present time are called his angels.

7. This also is a part of the Church's teaching, that the world was made and took its beginning at a certain time, and is to be destroyed on account of its wickedness. But what existed before this world, or what will exist after it, has not become certainly known to the many, for there is no clear statement regarding it in the teaching of the Church.

8. Then, finally, that the Scriptures were written by the Spirit of God, and have a meaning, not such only as is apparent at first sight, but also another, which escapes the notice 241 of most. For those (words) which are written are the forms of certain mysteries,[1927] and the images of divine things. Respecting which there is one opinion throughout the whole Church, that the whole law is indeed spiritual; but that the spiritual meaning which the law conveys is not known to all, but to those only on whom the grace of the Holy Spirit is bestowed in the word of wisdom and knowledge.

The term ἀσώματον, i.e., incorporeal, is disused and unknown, not only in many other writings, but also in our own Scriptures. And if any one should quote it to us out of the little treatise entitled *The Doctrine of Peter*,[1928] in which the Saviour seems to say to His disciples, "I am not an incorporeal demon,"[1929] I have to reply, in the first place, that that work is not included among ecclesiastical books; for we can show that it was not composed either by Peter or by any other person inspired by the Spirit of God. But even if the point were to be conceded, the word ἀσώματον there does not convey the same meaning as is intended by Greek and Gentile authors when incorporeal nature is discussed by philosophers. For in the little treatise referred to he used the phrase "incorporeal demon" to denote that that form or outline of demoniacal body, whatever it is, does not resemble this gross and visible body of ours; but, agreeably to the intention of the author of the treatise, it must be understood to mean that He had not such a body as demons have, which is naturally fine,[1930] and thin as if formed of air (and for this reason is either considered or called by many incorporeal), but that He had a solid and palpable body. Now, according to human custom, everything which is not of that nature is called by the simple or ignorant incorporeal; as if one were to say that the air which we breathe was incorporeal, because it is not a body of such a nature as can be grasped and held, or can offer resistance to pressure.

[1927] Sacramentorum.

[1928] Eusebius (*Hist. Eccles.*, iii. c. 36), treating of Ignatius, quotes from his Epistle to the Church of Smyrna as follows: "Writing to the Smyrnæans, he (Ignatius) has employed words respecting Jesus, I know not whence they are taken, to the following effect: 'But I know and believe that He was seen after the resurrection; and when He came to Peter and his companions, He said to them, Take and handle Me, and see that I am not an incorporeal spirit.'" Jerome, in his catalogue of ecclesiastical writers, says the words are a quotation from the Gospel of the Nazarenes, a work which he had recently translated. Origen here quotes them, however, from *The Doctrine of Peter*, on which Ruæus remarks that the words might be contained in both of these apocryphal works.

[1929] Dæmonium.

9. We shall inquire, however, whether the thing which Greek philosophers call ἀσώματον, or "incorporeal," is found in holy Scripture under another name. For it is also to be a subject of investigation how God himself is to be understood,—whether as corporeal, and formed according to some shape, or of a different nature from bodies,—a point which is not clearly indicated in our teaching. And the same inquiries have to be made regarding Christ and the Holy Spirit, as well as respecting every soul, and everything possessed of a rational nature.

10. This also is a part of the teaching of the Church, that there are certain angels of God, and certain good influences, which are His servants in accomplishing the salvation of men. When these, however, were created, or of what nature they are, or how they exist, is not clearly stated. Regarding the sun, moon, and stars, whether they are living beings or without life, there is no distinct deliverance.[1931]

Every one, therefore, must make use of elements and foundations of this sort, according to the precept, "Enlighten yourselves with the light of knowledge,"[1932] if he would desire to form a connected series and body of truths agreeably to the reason of all these things, that by clear and necessary statements he may ascertain the truth regarding each individual topic, and form, as we have said, one body of doctrine, by means of illustrations and arguments,—either those which he has discovered in holy Scripture, or which he has deduced by closely tracing out the consequences and following a correct method.

[1930] Subtile.

[1931] [See note, *infra*, at end of cap. vi. S.]

[1932] Hos. x. 12. The words in the text are not the rendering of the Authorized Version, but that of the Septuagint, which has φωτίσατε ἑαυτοῖς φῶς γνώσεως. Where the Masoretic text has תע“וְ (*et tempus*) Origen evidently read תעַדְ (*scientia*), the similarity of *Vau* and *Daleth* accounting for the error of the transcriber.

Book I.

Chapter I.—On God.

1. I know that some will attempt to say that, even according to the declarations of our own Scriptures, God is a body, because in the writings of Moses they find it said, that “our God is a consuming fire;”[1933] and in the Gospel according to John, that “God is a Spirit, and they who worship Him must worship Him in spirit and in truth.”[1934] Fire and spirit, according to them, are to be regarded as nothing else than a body. Now, I should like to ask these persons what they have to say respecting that passage where it is declared that God is light; as John writes in his Epistle, “God is light, and in Him there is no darkness at all.”[1935] Truly He is that light which illuminates the whole understanding of those who are capable of receiving truth, as is said in the thirty-sixth Psalm, “In Thy light we shall see light.”[1936] For what other light of God can be named, “in which any one sees light,” save an influence of God, by which a man, being enlightened, either thoroughly sees the truth of all things, or comes to know God Himself, who is called the truth? Such is the meaning of the expression, “In Thy light we shall see light;” i.e., in Thy word and wisdom which is Thy Son, in Himself we shall see Thee the Father. Because He is called light, shall He be supposed to have any resemblance to the light of the sun? Or how should there be the slightest ground for imagining, that from that corporeal light any one could derive the cause of knowledge, and come to the understanding of the truth?

2. If, then, they acquiesce in our assertion, which reason itself has demonstrated, regarding the nature of light, and acknowledge that God cannot be understood to be a body in the sense that light is, similar reasoning will hold true of the expression “a consuming fire.” For what will God consume in respect of His being fire? Shall He be thought to consume material substance, as wood, or hay, or stubble? And what in this view can be called worthy of the glory of God, if He be a fire, consuming materials of that kind? But let us reflect that God does indeed consume and utterly destroy; that He consumes evil thoughts, wicked actions, and sinful desires, when they find their way into the minds of believers; and that, inhabiting along with His Son those souls which are rendered capable of receiving His word and wisdom, according to His own declaration, “I and the Father shall come, and We shall make our abode with him?”[1937] He makes them, after all their vices and passions have been consumed, a holy temple, worthy of Himself. Those, moreover, who, on account of the

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[1933] Deut. iv. 24.

[1934] John iv. 24.

[1935] 1 John i. 5.

[1936] Ps. xxxvi. 9.

[1937] John xiv. 23.

expression “God is a Spirit,” think that He is a body, are to be answered, I think, in the following manner. It is the custom of sacred Scripture, when it wishes to designate anything opposed to this gross and solid body, to call it spirit, as in the expression, “The letter killeth, but the spirit giveth life,”[1938] where there can be no doubt that by “letter” are meant bodily things, and by “spirit” intellectual things, which we also term “spiritual.” The apostle, moreover, says, “Even unto this day, when Moses is read, the veil is upon their heart: nevertheless, when it shall turn to the Lord, the veil shall be taken away: and where the Spirit of the Lord is, there is liberty.”[1939] For so long as any one is not converted to a spiritual understanding, a veil is placed over his heart, with which veil, i.e., a gross understanding, Scripture itself is said or thought to be covered: and this is the meaning of the statement that a veil was placed over the countenance of Moses when he spoke to the people, i.e., when the law was publicly read aloud. But if we turn to the Lord, where also is the word of God, and where the Holy Spirit reveals spiritual knowledge, then the veil is taken away, and with unveiled face we shall behold the glory of the Lord in the holy Scriptures.

3. And since many saints participate in the Holy Spirit, He cannot therefore be understood to be a body, which being divided into corporeal parts, is partaken of by each one of the saints; but He is manifestly a sanctifying power, in which all are said to have a share who have deserved to be sanctified by His grace. And in order that what we say may be more easily understood, let us take an illustration from things very dissimilar. There are many persons who take a part in the science[1940] or art of medicine: are we therefore to suppose that those who do so take to themselves the particles of some body called medicine, which is placed before them, and in this way participate in the same? Or must we not rather understand that all who with quick and trained minds come to understand the art and discipline itself, may be said to be partakers of the art of healing? But these are not to be deemed altogether parallel instances in a comparison of medicine to the Holy Spirit, as they have been adduced only to establish that that is not necessarily to be considered a body, a share in which is possessed by many individuals. For the Holy Spirit differs widely from the method 243 or science of medicine, in respect that the Holy Spirit is an intellectual existence[1941] and subsists and exists in a peculiar manner, whereas medicine is not at all of that nature.

4. But we must pass on to the language of the Gospel itself, in which it is declared that “God is a Spirit,” and where we have to show how that is to be understood agreeably to what we have stated. For let us inquire on what occasion these words were spoken by the Saviour, before whom He uttered them, and what was the subject of investigation. We find, without

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[1938] 2 Cor. iii. 6.

[1939] 2 Cor. iii. 15–17.

[1940] Disciplina.

[1941] Subsistentia.

any doubt, that He spoke these words to the Samaritan woman, saying to her, who thought, agreeably to the Samaritan view, that God ought to be worshipped on Mount Gerizim, that "God is a Spirit." For the Samaritan woman, believing Him to be a Jew, was inquiring of Him whether God ought to be worshipped in Jerusalem or on this mountain; and her words were, "All our fathers worshipped on this mountain, and ye say that in Jerusalem is the place where we ought to worship."[1942] To this opinion of the Samaritan woman, therefore, who imagined that God was less rightly or duly worshipped, according to the privileges of the different localities, either by the Jews in Jerusalem or by the Samaritans on Mount Gerizim, the Saviour answered that he who would follow the Lord must lay aside all preference for particular places, and thus expressed Himself: "The hour is coming when neither in Jerusalem nor on this mountain shall the true worshippers worship the Father. God is a Spirit, and they who worship Him must worship Him in spirit and in truth."[1943] And observe how logically He has joined together the spirit and the truth: He called God a Spirit, that He might distinguish Him from bodies; and He named Him the truth, to distinguish Him from a shadow or an image. For they who worshipped in Jerusalem worshipped God neither in truth nor in spirit, being in subjection to the shadow or image of heavenly things; and such also was the case with those who worshipped on Mount Gerizim.

5. Having refuted, then, as well as we could, every notion which might suggest that we were to think of God as in any degree corporeal, we go on to say that, according to strict truth, God is incomprehensible, and incapable of being measured.[1944] For whatever be the knowledge which we are able to obtain of God, either by perception or reflection, we must of necessity believe that He is by many degrees far better than what we perceive Him to be. For, as if we were to see any one unable to bear a spark of light, or the flame of a very small lamp, and were desirous to acquaint such a one, whose vision could not admit a greater degree of light than what we have stated, with the brightness and splendour of the sun, would it not be necessary to tell him that the splendour of the sun was unspeakably and incalculably better and more glorious than all this light which he saw? So our understanding, when shut in by the fetters of flesh and blood, and rendered, on account of its participation in such material substances, duller and more obtuse, although, in comparison with our bodily nature, it is esteemed to be far superior, yet, in its efforts to examine and behold incorporeal things, scarcely holds the place of a spark or lamp. But among all intelligent, that is, incorporeal beings, what is so superior to all others—so unspeakably and incalculably superior—as God, whose nature cannot be grasped or seen by the power of any human understanding, even the purest and brightest?

[1942] John iv. 20.

[1943] John iv. 23, 24.

[1944] "Inæstimabilem."

6. But it will not appear absurd if we employ another similitude to make the matter clearer. Our eyes frequently cannot look upon the nature of the light itself—that is, upon the substance of the sun; but when we behold his splendour or his rays pouring in, perhaps, through windows or some small openings to admit the light, we can reflect how great is the supply and source of the light of the body. So, in like manner. the works of Divine Providence and the plan of this whole world are a sort of rays, as it were, of the nature of God, in comparison with His real substance and being. As, therefore, our understanding is unable of itself to behold God Himself as He is, it knows the Father of the world from the beauty of His works and the comeliness of His creatures. God, therefore, is not to be thought of as being either a body or as existing in a body, but as an uncompounded intellectual nature,[1945] admitting within Himself no addition of any kind; so that He cannot be believed to have within him a greater and a less, but is such that He is in all parts Μονάς, and, so to speak, Ἑνάς, and is the mind and source from which all intellectual nature or mind takes its beginning. But mind, for its movements or operations, needs no physical space, nor sensible magnitude, nor bodily shape, nor colour, nor any other of those adjuncts which are the properties of body or matter. Wherefore that simple and wholly intellectual nature[1946] can admit of no delay or hesitation in its movements or operations, lest the simplicity of the divine nature should appear to be circumscribed or in some degree hampered by such adjuncts, and lest that which is the beginning of all things should be found composite and 244 differing, and that which ought to be free from all bodily intermixture, in virtue of being the one sole species of Deity, so to speak, should prove, instead of being one, to consist of many things. That mind, moreover, does not require space in order to carry on its movements agreeably to its nature, is certain from observation of our own mind. For if the mind abide within its own limits, and sustain no injury from any cause, it will never, from diversity of situation, be retarded in the discharge of its functions; nor, on the other hand, does it gain any addition or increase of mobility from the nature of particular places. And here, if any one were to object, for example, that among those who are at sea, and tossed by its waves the mind is considerably less vigorous than it is wont to be on land, we are to believe that it is in this state, not from diversity of situation, but from the commotion or disturbance of the body to which the mind is joined or attached. For it seems to be contrary to nature, as it were, for a human body to live at sea; and for that reason it appears, by a sort of inequality of its own, to enter upon its mental operations in a slovenly and irregular manner, and to perform the acts of the intellect with a duller sense, in as great degree as those who on land are prostrated with fever; with respect to whom it is certain, that if the mind do not discharge its functions as well as before, in consequence of the attack of disease, the blame is to be laid

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[1945] “Simplex intellectualis natura.”

[1946] “Natura illa simplex et tota mens.”

not upon the place, but upon the bodily malady, by which the body, being disturbed and disordered, renders to the mind its customary services under by no means the well-known and natural conditions: for we human beings are animals composed of a union of body and soul, and in this way (only) was it possible for us to live upon the earth. But God, who is the beginning of all things, is not to be regarded as a composite being, lest perchance there should be found to exist elements prior to the beginning itself, out of which everything is composed, whatever that be which is called composite. Neither does the mind require bodily magnitude in order to perform any act or movement; as when the eye by gazing upon bodies of larger size is dilated, but is compressed and contracted in order to see smaller objects. The mind, indeed, requires magnitude of an intellectual kind, because it grows, not after the fashion of a body, but after that of intelligence. For the mind is not enlarged, together with the body, by means of corporal additions, up to the twentieth or thirtieth year of life; but the intellect is sharpened by exercises of learning, and the powers implanted within it for intelligent purposes are called forth; and it is rendered capable of greater intellectual efforts, not being increased by bodily additions, but carefully polished by learned exercises. But these it cannot receive immediately from boyhood, or from birth, because the framework of limbs which the mind employs as organs for exercising itself is weak and feeble; and it is unable to bear the weight of its own operations, or to exhibit a capacity for receiving training.

7. If there are any now who think that the mind itself and the soul is a body, I wish they would tell me by way of answer how it receives reasons and assertions on subjects of such importance—of such difficulty and such subtlety? Whence does it derive the power of memory? and whence comes the contemplation of invisible[1947] things? How does the body possess the faculty of understanding incorporeal existences? How does a bodily nature investigate the processes of the various arts, and contemplate the reasons of things? How, also, is it able to perceive and understand divine truths, which are manifestly incorporeal? Unless, indeed, some should happen to be of opinion, that as the very bodily shape and form of the ears or eyes contributes something to hearing and to sight, and as the individual members, formed by God, have some adaptation, even from the very quality of their form, to the end for which they were naturally appointed; so also he may think that the shape of the soul or mind is to be understood as if created purposely and designedly for perceiving and understanding individual things, and for being set in motion by vital movements. I do not perceive, however, who shall be able to describe or state what is the colour of the mind, in respect of its being mind, and acting as an intelligent existence. Moreover, in confirmation and explanation of what we have already advanced regarding the mind or soul—to the effect that it is better than the whole bodily nature—the following remarks may be added. There

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[1947] Some read “visible.”

underlies every bodily sense a certain peculiar sensible substance,[1948] on which the bodily sense exerts itself. For example, colours, form, size, underlie vision; voices and sound, the sense of hearing; odours, good or bad, that of smell; savours, that of taste; heat or cold, hardness or softness, roughness or smoothness, that of touch. Now, of those senses enumerated above, it is manifest to all that the sense of mind is much the best. How, then, should it not appear absurd, that under those senses which are inferior, substances should have been placed on which to exert their powers, but that under this power, which is far better than any other, i.e., the sense of mind, nothing at all of the nature of a substance should be placed, but that a power of an intellectual nature should be an accident, or consequent upon 245 bodies? Those who assert this, doubtless do so to the disparagement of that better substance which is within them; nay, by so doing, they even do wrong to God Himself, when they imagine He may be understood by means of a bodily nature, so that according to their view He is a body, and that which may be understood or perceived by means of a body; and they are unwilling to have it understood that the mind bears a certain relationship to God, of whom the mind itself is an intellectual image, and that by means of this it may come to some knowledge of the nature of divinity, especially if it be purified and separated from bodily matter.

8. But perhaps these declarations may seem to have less weight with those who wish to be instructed in divine things out of the holy Scriptures, and who seek to have it proved to them from that source how the nature of God surpasses the nature of bodies. See, therefore, if the apostle does not say the same thing, when, speaking of Christ, he declares, that "He is the image of the invisible God, the first-born of every creature."[1949] Not, as some suppose, that the nature of God is visible to some and invisible to others: for the apostle does not say "the image of God invisible" to men or "invisible" to sinners, but with unvarying constancy pronounces on the nature of God in these words: "the image of the invisible God." Moreover, John, in his Gospel, when asserting that "no one hath seen God at any time,"[1950] manifestly declares to all who are capable of understanding, that there is no nature to which God is visible: not as if, He were a being who was visible by nature, and merely escaped or baffled the view of a frailer creature, but because by the *nature* of His being it is impossible for Him to be seen. And if you should ask of me what is my opinion regarding the Only-begotten Himself, whether the nature of God, which is naturally invisible, be not visible even to Him, let not such a question appear to you at once to be either absurd or impious, because we shall give you a logical reason. It is one thing to see, and another to know: to see and to be seen is a property of bodies; to know and to be known, an attribute of intellectual being.

[1948] "Substantia quædam sensibilis propria."

[1949] Col. i. 15.

[1950] John i. 18.

Whatever, therefore, is a property of bodies, cannot be predicated either of the Father or of the Son; but what belongs to the nature of deity is common to the Father and the Son.[1951] Finally, even He Himself, in the Gospel, did not say that no one has *seen* the Father, save the Son, nor any one the Son, save the Father; but His words are: "No one *knoweth* the Son, save the Father; nor any one the Father, save the Son."[1952] By which it is clearly shown, that whatever among bodily natures is called seeing and being seen, is termed, between the Father and the Son, a knowing and being known, by means of the power of knowledge, not by the frailness of the sense of sight. Because, then, neither seeing nor being seen can be properly applied to an incorporeal and invisible nature, neither is the Father, in the Gospel, said to be seen by the Son, nor the Son by the Father, but the one is said to be known by the other.

9. Here, if any one lay before us the passage where it is said, "Blessed are the pure in heart, for they shall see God,"[1953] from that very passage, in my opinion, will our position derive additional strength; for what else is seeing God in heart, but, according to our exposition as above, understanding and knowing Him with the mind? For the names of the organs of sense are frequently applied to the soul, so that it may be said to see with the eyes of the heart, i.e., to perform an intellectual act by means of the power of intelligence. So also it is said to hear with the ears when it perceives the deeper meaning of a statement. So also we say that it makes use of teeth, when it chews and eats the bread of life which cometh down from heaven. In like manner, also, it is said to employ the services of other members, which are transferred from their bodily appellations, and applied to the powers of the soul, according to the words of Solomon, "You will find a divine sense."[1954] For he knew that there were within us two kinds of senses: the one mortal, corruptible, human; the other immortal and intellectual, which he now termed divine. By this divine sense, therefore, not of the eyes, but of a pure heart, which is the mind, God may be seen by those who are worthy. For you will certainly find in all the Scriptures, both old and new, the term "heart" repeatedly used instead of "mind," i.e., intellectual power. In this manner, therefore, although far below the dignity of the subject, have we spoken of the nature of God, as those who understand it under the limitation of the human understanding. In the next place, let us see what is meant by the name of Christ.

[1951] "Constat inter Patrem et Filium."

[1952] Matt. xi. 27.

[1953] Matt. v. 8.

[1954] Cf. Prov. ii. 5.

Chapter II.—On Christ.

1. In the first place, we must note that the nature of that deity which is in Christ in respect of His being the only-begotten Son of God is one thing, and that human nature which He assumed in these last times for the purposes of the dispensation (of grace) is another. And therefore we have first to ascertain what the only-begotten Son of God is, seeing He is called by many different names, according to the circumstances and views of individuals. 246 For He is termed Wisdom, according to the expression of Solomon: "The Lord created me—the beginning of His ways, and among His works, before He made any other thing; He founded me before the ages. In the beginning, before He formed the earth, before He brought forth the fountains of waters, before the mountains were made strong, before all the hills, He brought me forth."[1955] He is also styled First-born, as the apostle has declared: "who is the first-born of every creature."[1956] The first-born, however, is not by nature a different person from the Wisdom, but one and the same. Finally, the Apostle Paul says that "Christ (is) the power of God and the wisdom of God."[1957]

2. Let no one, however, imagine that we mean anything impersonal[1958] when we call Him the wisdom of God; or suppose, for example, that we understand Him to be, not a living being endowed with wisdom, but something which makes men wise, giving itself to, and implanting itself in, the minds of those who are made capable of receiving His virtues and intelligence. If, then, it is once rightly understood that the only-begotten Son of God is His wisdom hypostatically[1959] existing, I know not whether our curiosity ought to advance beyond this, or entertain any suspicion that that ὑπόστασις or *substantia* contains anything of a bodily nature, since everything that is corporeal is distinguished either by form, or colour, or magnitude. And who in his sound senses ever sought for form, or colour, or size, in wisdom, in respect of its being wisdom? And who that is capable of entertaining reverential thoughts or feelings regarding God, can suppose or believe that God the Father ever existed, even for a moment of time,[1960] without having generated this Wisdom? For in that case he must say either that God was unable to generate Wisdom before He produced her, so that He afterwards called into being her who formerly did not exist, or that He possessed the power indeed, but—what cannot be said of God without impiety—was unwilling to use it; both of which suppositions, it is patent to all, are alike absurd and impious: for they amount to this, either that God advanced from a condition of inability to one of ability, or

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[1955] Prov. viii. 22–25. The reading in the text differs considerably from that of the Vulgate.

[1956] Col. i. 15.

[1957] 1 Cor. i. 24.

[1958] Aliquid insubstantivum.

[1959] Substantialiter.

[1960] Ad punctum alicujus momenti.

that, although possessed of the power, He concealed it, and delayed the generation of Wisdom. Wherefore we have always held that God is the Father of His only-begotten Son, who was born indeed of Him, and derives from Him what He is, but without any beginning, not only such as may be measured by any divisions of time, but even that which the mind alone can contemplate within itself, or behold, so to speak, with the naked powers of the understanding. And therefore we must believe that Wisdom was generated before any beginning that can be either comprehended or expressed. And since all the creative power of the coming creation[1961] was included in this very existence of Wisdom (whether of those things which have an original or of those which have a derived existence), having been formed beforehand and arranged by the power of foreknowledge; on account of these very creatures which had been described, as it were, and prefigured in Wisdom herself, does Wisdom say, in the words of Solomon, that she was created the beginning of the ways of God, inasmuch as she contained within herself either the beginnings, or forms, or species of all creation.

3. Now, in the same way in which we have understood that Wisdom was the beginning of the ways of God, and is said to be created, forming beforehand and containing within herself the species and beginnings of all creatures, must we understand her to be the Word of God, because of her disclosing to all other beings, i.e., to universal creation, the nature of the mysteries and secrets which are contained within the divine wisdom; and on this account she is called the Word, because she is, as it were, the interpreter of the secrets of the mind. And therefore that language which is found in the *Acts of Paul*,[1962] where it is said that "here is the Word a living being," appears to me to be rightly used. John, however, with more sublimity and propriety, says in the beginning of his Gospel, when defining God by a special definition to be the Word, "And God was the Word,[1963] and this was in the beginning with God." Let him, then, who assigns a beginning to the Word or Wisdom of God, take care that he be not guilty of impiety against the unbegotten Father Himself, seeing he denies that He had always been a Father, and had generated the Word, and had possessed wisdom in all preceding periods, whether they be called times or ages, or anything else that can be so entitled.

4. This Son, accordingly, is also the truth and life of all things which exist. And with reason. For how could those things which were created live, unless they derived their being 247

[1961] Omnis virtus ac deformatio futuræ creaturæ.

[1962] This work is mentioned by Eusebius, *Hist. Eccles.*, iii. c. 3 and 25, as among the spurious writings current in the Church. The *Acts of Paul and Thecla* was a different work from the *Acts of Paul*. The words quoted, "Hic est verbum animal vivens," seem to be a corruption from Heb. iv. 12, ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ. [Jones on the *Canon*, vol. ii. pp. 353–411, as to *Paul and Thecla*. As to this quotation of our author, see Lardner, *Credib.*, ii. p. 539.]

[1963] Or, "and the Word was God."

from life? or how could those things which are, truly exist, unless they came down from the truth? or how could rational beings exist, unless the Word or reason had previously existed? or how could they be wise, unless there were wisdom? But since it was to come to pass that some also should fall away from life, and bring death upon themselves by their declension—for death is nothing else than a departure from life—and as it was not to follow that those beings which had once been created by God for the enjoyment of life should utterly perish, it was necessary that, before death, there should be in existence such a power as would destroy the coming death, and that there should be a resurrection, the type of which was in our Lord and Saviour, and that this resurrection should have its ground in the wisdom and word and life of God. And then, in the next place, since some of those who were created were not to be always willing to remain unchangeable and unalterable in the calm and moderate enjoyment of the blessings which they possessed, but, in consequence of the good which was in them being theirs not by nature or essence, but by accident, were to be perverted and changed, and to fall away from their position, therefore was the Word and Wisdom of God made the Way. And it was so termed because it leads to the Father those who walk along it.

Whatever, therefore, we have predicated of the wisdom of God, will be appropriately applied and understood of the Son of God, in virtue of His being the Life, and the Word, and the Truth and the Resurrection: for all these titles are derived from His power and operations, and in none of them is there the slightest ground for understanding anything of a corporeal nature which might seem to denote either size, or form, or colour; for those children of men which appear among us, or those descendants of other living beings, correspond to the seed of those by whom they were begotten, or derive from those mothers, in whose wombs they are formed and nourished, whatever that is, which they bring into this life, and carry with them when they are born.[1964] But it is monstrous and unlawful to compare God the Father, in the generation of His only-begotten Son, and in the substance[1965] of the same, to any man or other living thing engaged in such an act; for we must of necessity hold that there is something exceptional and worthy of God which does not admit of any comparison at all, not merely in things, but which cannot even be conceived by thought or discovered by perception, so that a human mind should be able to apprehend how the unbegotten God is made the Father of the only-begotten Son. Because His generation is as eternal and everlasting as the brilliancy which is produced from the sun. For it is not by receiving the[1966] breath of life that He is made a Son, by *any outward act*, but by His own nature.

[1964] "Quoniam hi qui videntur apud nos hominum filii, vel ceterorum animalium, semini eorum a quibus seminati sunt respondent, vel earum quarum in utero formantur ac nutriuntur, habent ex his quidquid illud est quod in lucem hanc assumunt, ac deferunt processuri." Probably the last two words should be "deferunt processuris"—"and hand it over to those who are destined to come forth from them," i.e., to their descendants.

[1965] Subsistentia. Some would read here, "substantia."

5. Let us now ascertain how those statements which we have advanced are supported by the authority of holy Scripture. The Apostle Paul says, that the only-begotten Son is the "image of the invisible God," and "the first-born of every creature."[1967] And when writing to the Hebrews, he says of Him that He is "the brightness of His glory, and the express image of His person."[1968] Now, we find in the treatise called the Wisdom of Solomon the following description of the wisdom of God: "For she is the breath of the power of God, and the purest efflux[1969] of the glory of the Almighty."[1970] Nothing that is polluted can therefore come upon her. For she is the splendour of the eternal light, and the stainless mirror of God's working, and the image of His goodness. Now we say, as before, that Wisdom has her existence nowhere else save in Him who is the beginning of all things: from whom also is derived everything that is wise, because He Himself is the only one who is by nature a Son, and is therefore termed the Only-begotten.

6. Let us now see how we are to understand the expression "invisible image," that we may in this way perceive how God is rightly called the Father of His Son; and let us, in the first place, draw our conclusions from what are customarily called images among men. That is sometimes called an image which is painted or sculptured on some material substance, such as wood or stone; and sometimes a child is called the image of his parent, when the features of the child in no respect belie their resemblance to the father. I think, therefore, that that man who was formed after the image and likeness of God may be fittingly compared to the first illustration. Respecting him, however, we shall see more precisely, God willing, when we come to expound the passage in Genesis. But the image of the Son of God, of whom we are now speaking, may be compared to the second of the above examples, even in respect of this, that He is the invisible image of the invisible God, in the same manner as we say, according to the sacred history, that the image of Adam is his son Seth. The words are, "And Adam begat Seth in his own likeness, and after his own image."[1971] Now this image contains the unity of nature and substance belonging to Father and Son. For if the Son do, in like manner, all those things which the Father doth, then, in virtue of the Son

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[1966] Per adoptionem Spiritus. The original words here were probably εἰσποίησις τοῦ πνεύματος, and Rufinus seems to have mistaken the allusion to Gen. ii. 7. To "adoption," in the technical theological sense, the words in the text cannot have any reference.—Schnitzer.

[1967] Col. i. 15.

[1968] Heb. i. 3.

[1969] ἀπόῤῥοια.

[1970] Wisd. vii. 25.

[1971] Gen. v. 3.

doing all things like the Father, is the image of the Father formed in the Son, who is born of Him, like an act of His will proceeding from the mind. And I am therefore of opinion that the will of the Father ought alone to be sufficient for the existence of that which He wishes to exist. For in the exercise of His will He employs no other way than that which is made known by the counsel of His will. And thus also the existence[1972] of the Son is generated by Him. For this point must above all others be maintained by those who allow nothing to be unbegotten, i.e., unborn, save God the Father only. And we must be careful not to fall into the absurdities of those who picture to themselves certain emanations, so as to divide the divine nature into parts, and who divide God the Father as far as they can, since even to entertain the remotest suspicion of such a thing regarding an incorporeal being is not only the height of impiety, but a mark of the greatest folly, it being most remote from any intelligent conception that there should be any physical division of any incorporeal nature. Rather, therefore, as an act of the will proceeds from the understanding, and neither cuts off any part nor is separated or divided from it, so after some such fashion is the Father to be supposed as having begotten the Son, His own image; namely, so that, as He is Himself invisible by nature, He also begat an image that was invisible. For the Son is the Word, and therefore we are not to understand that anything in Him is cognisable by the senses. He is wisdom, and in wisdom there can be no suspicion of anything corporeal. He is the true light, which enlightens every man that cometh into this world; but He has nothing in common with the light of this sun. Our Saviour, therefore, is the image of the invisible God, inasmuch as compared with the Father Himself He is the truth: and as compared with us, to whom He reveals the Father, He is the image by which we come to the knowledge of the Father, whom no one knows save the Son, and he to whom the Son is pleased to reveal Him. And the method of revealing Him is through the understanding. For He by whom the Son Himself is understood, understands, as a consequence, the Father also, according to His own words: “He that hath seen Me, hath seen the Father also.”[1973]

7. But since we quoted the language of Paul regarding Christ, where He says of Him that He is “the brightness of the glory of God, and the express figure of His person,”[1974] let us see what idea we are to form of this. According to John, “God is light.” The only-begotten Son, therefore, is the glory of this light, proceeding inseparably from (God) Himself, as brightness does from light, and illuminating the whole of creation. For, agreeably to what we have already explained as to the manner in which He is the Way, and conducts to the Father; and in which He is the Word, interpreting the secrets of wisdom, and the mysteries of knowledge, making them known to the rational creation; and is also the Truth, and the

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[1972] Subsistentia.

[1973] John xiv. 9.

[1974] Heb. i. 3.

Life, and the Resurrection,—in the same way ought we to understand also the meaning of His being the brightness: for it is by its splendour that we understand and feel what light itself is. And this splendour, presenting itself gently and softly to the frail and weak eyes of mortals, and gradually training, as it were, and accustoming them to bear the brightness of the light, when it has put away from them every hindrance and obstruction to vision, according to the Lord's own precept, "Cast forth the beam out of thine eye,"[1975] renders them capable of enduring the splendour of the light, being made in this respect also a sort of mediator between men and the light.

8. But since He is called by the apostle not only the brightness of His glory, but also the express figure of His person or *subsistence*,[1976] it does not seem idle to inquire how there can be said to be another figure of that person besides the person of God Himself, whatever be the meaning of person and subsistence. Consider, then, whether the Son of God, seeing He is His Word and Wisdom, and alone knows the Father, and reveals Him to whom He will (i.e., to those who are capable of receiving His word and wisdom), may not, in regard of this very point of making God to be understood and acknowledged, be called the figure of His person and subsistence; that is, when that Wisdom, which desires to make known to others the means by which God is acknowledged and understood by them, describes Himself first of all, it may by so doing be called the express figure of the person of God. In order, however, to arrive at a fuller understanding of the manner in which the Saviour is the figure of the person or subsistence of God, let us take an instance, which, although it does not describe the subject of which we are treating either fully or appropriately, may nevertheless be seen to be employed for this purpose only, to show that the Son of God, who was in the form of God, divesting Himself (of His glory), makes it His object, by this very divesting of 249 Himself, to demonstrate to us the fulness of His deity. For instance, suppose that there were a statue of so enormous a size as to fill the whole world, and which on that account could be seen by no one; and that another statue were formed altogether resembling it in the shape of the limbs, and in the features of the countenance, and in form and material, but without the same immensity of size, so that those who were unable to behold the one of enormous proportions, should, on seeing the latter, acknowledge that they had seen the former, because it preserved all the features of its limbs and countenance, and even the very form and material, so closely, as to be altogether undistinguishable from it; by some such similitude, the Son of God, divesting Himself of His equality with the Father, and showing to us the way to the knowledge of Him, is made the express image of His person: so that we, who were unable to look upon the glory of that marvellous light when placed in the greatness of His Godhead, may, by His being made to us brightness, obtain the means of beholding the divine

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[1975] Luke vi. 42.

[1976] Heb. i. 3. Substantiæ vel subsistentiæ.

light by looking upon the brightness. This comparison, of course, of statues, as belonging to material things, is employed for no other purpose than to show that the Son of God, though placed in the very insignificant form of a human body, in consequence of the resemblance of His works and power to the Father, showed that there was in Him an immense and invisible greatness, inasmuch as He said to His disciples, “He who sees Me, sees the Father also;” and, “I and the Father are one.” And to these belong also the similar expression, “The Father is in Me, and I in the Father.”

9. Let us see now what is the meaning of the expression which is found in the Wisdom of Solomon, where it is said of Wisdom that “it is a kind of breath of the power of God, and the purest efflux of the glory of the Omnipotent, and the splendour of eternal light, and the spotless mirror of the working or power of God, and the image of His goodness.”[1977] These, then, are the definitions which he gives of God, pointing out by each one of them certain attributes which belong to the Wisdom of God, calling wisdom the power, and the glory, and the everlasting light, and the working, and the goodness of God. He does not say, however, that wisdom is the breath of the glory of the Almighty, nor of the everlasting light, nor of the working of the Father, nor of His goodness, for it was not appropriate that breath should be ascribed to any one of these; but, with all propriety, he says that wisdom is the breath of the power of God. Now, by the power of God is to be understood that by which He is strong; by which He appoints, restrains, and governs all things visible and invisible; which is sufficient for all those things which He rules over in His providence; among all which He is present, as if one individual. And although the breath of all this mighty and immeasurable power, and the vigour itself produced, so to speak, by its own existence, proceed from the power itself, as the will does from the mind, yet even this will of God is nevertheless made to become the power of God.[1978]

Another power accordingly is produced, which exists with properties of its own,—a kind of breath, as Scripture says, of the primal and unbegotten power of God, deriving from Him its being, and never at any time non-existent. For if any one were to assert that it did not formerly exist, but came afterwards into existence, let him explain the reason why the Father, who gave it being, did not do so before. And if he shall grant that there was once a beginning, when that breath proceeded from the power of God, we shall ask him again, why not even before the beginning, which he has allowed; and in this way, ever demanding an earlier date, and going upwards with our interrogations, we shall arrive at this conclusion, that as God was always possessed of power and will, there never was any reason of propriety or otherwise, why He may not have always possessed that blessing which He desired. By which it is shown that that breath of God's power always existed, having no beginning save God Himself. Nor was it fitting that there should be any other beginning save God Himself, from whom it derives its birth. And according to the expression of the apostle, that Christ "is the power of God,"[1979] it ought to be termed not only the breath of the power of God, but power out of power.

[1977] Wisd. vii. 25, 26.

[1978] “Hujus ergo totius virtutis tantæ et tam immensæ vapor, et, ut ita dicam, vigor ipse in propriâ subsistentiâ effectus, quamvis ex ipsa virtute velut voluntas ex mente procedat, tamen et ipsa voluntas Dei nihilominus Dei virtus efficitur.”

10. Let us now examine the expression, "Wisdom is the purest efflux of the glory of the Almighty;" and let us first consider what the glory of the omnipotent God is, and then we shall also understand what is its efflux. As no one can be a father without having a son, nor a master without possessing a servant, so even God cannot be called omnipotent unless there exist those over whom He may exercise His power; and therefore, that God may be shown to be almighty, it is necessary that all things should exist. For if any one would have some ages or portions of time, or whatever else he likes to call them, to have passed away, while those things which were afterwards made did not yet exist, he would undoubtedly show that during those ages or periods God was not omnipotent, but became so afterwards, 250 viz., from the time that He began to have persons over whom to exercise power; and in this way He will appear to have received a certain increase, and to have risen from a lower to a higher condition; since there can be no doubt that it is better for Him to be omnipotent than not to be so. And now how can it appear otherwise than absurd, that when God possessed none of those things which it was befitting for Him to possess, He should afterwards, by a kind of progress, come into the possession of them? But if there never was a time when He was not omnipotent, of necessity those things by which He receives that title must also exist; and He must always have had those over whom He exercised power, and which were governed by Him either as king or prince, of which we shall speak more fully in the proper place, when we come to discuss the subject of the creatures. But even now I think it necessary to drop a word, although cursorily, of warning, since the question before us is, how wisdom is the purest efflux of the glory of the Almighty, lest any one should think that the title of Omnipotent was anterior in God to the birth of Wisdom, through whom He is called Father, seeing that Wisdom, which is the Son of God, is the purest efflux of the glory of the Almighty. Let him who is inclined to entertain this suspicion hear the undoubted declaration of Scripture pronouncing, "In wisdom hast Thou made them all,"[1980] and the teaching of the Gospel, that "by Him were all things made, and without Him nothing was made;"[1981] and let him understand from this that the title of Omnipotent in God cannot be older than that of Father; for it is through the Son that the Father is almighty. But from the expression

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[1979] 1 Cor. i. 24.

[1980] Ps. civ. 24.

[1981] John i. 3.

"glory of the Almighty," of which glory Wisdom is the efflux, this is to be understood, that Wisdom, through which God is called omnipotent, has a share in the glory of the Almighty. For through Wisdom, which is Christ, God has power over all things, not only by the authority of a ruler, but also by the voluntary obedience of subjects. And that you may understand that the omnipotence of Father and Son is one and the same, as God and the Lord are one and the same with the Father, listen to the manner in which John speaks in the Apocalypse: "Thus saith the Lord God, which is, and which was, and which is to come, the Almighty."[1982] For who else was "He which is to come" than Christ? And as no one ought to be offended, seeing God is the Father, that the Saviour is also God; so also, since the Father is called omnipotent, no one ought to be offended that the Son of God is also called omnipotent. For in this way will that saying be true which He utters to the Father, "All Mine are Thine, and Thine are Mine, and I am glorified in them."[1983] Now, if all things which are the Father's are also Christ's, certainly among those things which exist is the omnipotence of the Father; and doubtless the only-begotten Son ought to be omnipotent, that the Son also may have all things which the Father possesses. "And I am glorified in them," He declares. For "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that the Lord Jesus is in the glory of God the Father."[1984] Therefore He is the efflux of the glory of God in this respect, that He is omnipotent—the pure and limpid Wisdom herself—glorified as the efflux of omnipotence or of glory. And that it may be more clearly understood what the glory of omnipotence is, we shall add the following. God the Father is omnipotent, because He has power over all things, i.e., over heaven and earth, sun, moon, and stars, and all things in them. And He exercises His power over them by means of His Word, because at the name of Jesus every knee shall bow, both of things in heaven, and things on earth, and things under the earth. And if every knee is bent to Jesus, then, without doubt, it is Jesus to whom all things are subject, and He it is who exercises power over all things, and through whom all things are subject to the Father; for through wisdom, i.e., by word and reason, not by force and necessity, are all things subject. And therefore His glory consists in this very thing, that He possesses all things, and this is the purest and most limpid glory of omnipotence, that by reason and wisdom, not by force and necessity, all things are subject. Now the purest and most limpid glory of wisdom is a convenient expression to distinguish it from that glory which cannot be called pure and sincere. But every nature which is convertible and changeable, although glorified in the works of righteousness or wisdom, yet by the fact that righteousness or wisdom are accidental qualities, and because that which is accidental may also fall away, its glory cannot be called sincere and pure. But the Wisdom of God, which is His only-begotten Son, being in all respects incapable of change or alteration, and every good quality in Him being essential, and such as cannot be changed and converted, His glory is therefore declared to be pure and sincere.

[1982] Rev. i. 8.

[1983] John xvii. 10.

[1984] Phil. ii. 10, 11.

11. In the third place, wisdom is called the splendour of eternal light. The force of this expression we have explained in the preceding pages, when we introduced the similitude of the sun and the splendour of its rays, and showed to the best of our power how this should be understood. To what we then said we shall add only the following remark. That is properly termed everlasting or eternal which neither had a beginning of existence, nor can ever cease to be what it is. And this is the idea conveyed by John when he says that "God is light." Now His wisdom is the splendour of that light, not only in respect of its being light, but also of being everlasting light, so that His wisdom is eternal and everlasting splendour. If this be fully understood, it clearly shows that the existence of the Son is derived from the Father but not in time, nor from any other beginning, except, as we have said, from God Himself.

12. But wisdom is also called the stainless mirror of the ἐνέργεια or working of God. We must first understand, then, what the working of the power of God is. It is a sort of vigour, so to speak, by which God operates either in creation, or in providence, or in judgment, or in the disposal and arrangement of individual things, each in its season. For as the image formed in a mirror unerringly reflects all the acts and movements of him who gazes on it, so would Wisdom have herself to be understood when she is called the stainless mirror of the power and working of the Father: as the Lord Jesus Christ also, who is the Wisdom of God, declares of Himself when He says, "The works which the Father doeth, these also doeth the Son likewise."[1985] And again He says, that the Son cannot do anything of Himself, save what He sees the Father do. As therefore the Son in no respect differs from the Father in the power of His works, and the work of the Son is not a different thing from that of the Father, but one and the same movement, so to speak, is in all things, He therefore named Him a stainless mirror, that by such an expression it might be understood that them is no dissimilarity whatever between the Son and the Father. How, indeed, can those things which are said by some to be done after the manner in which a disciple resembles or imitates his master, or according to the view that those things are made by the Son in bodily material which were first formed by the Father in their spiritual essence, agree with the declarations of Scripture, seeing in the Gospel the Son is said to do not similar things, but the *same* things in a similar manner?

13. It remains that we inquire what is the "image of His goodness;" and here, I think, we must understand the same thing which we expressed a little ago, in speaking of the image

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[1985] John v. 19.

formed by the mirror. For He is the primal goodness, doubtless, out of which the Son is born, who, being in all respects the image of the Father, may certainly also be called with propriety the image of His goodness. For there is no other second goodness existing in the Son, save that which is in the Father. And therefore also the Saviour Himself rightly says in the Gospel, "There is none good save one only, God the Father,"[1986] that by such an expression it may be understood that the Son is not of a different goodness, but of that only which exists in the Father, of whom He is rightly termed the image, because He proceeds from no other source but from that primal goodness, lest there might appear to be in the Son a different goodness from that which is in the Father. Nor is there any dissimilarity or difference of goodness in the Son. And therefore it is not to be imagined that there is a kind of blasphemy, as it were, in the words, "There is none good save one only, God the Father," as if thereby it may be supposed to be denied that either Christ or the Holy Spirit was good. But, as we have already said, the primal goodness is to be understood as residing in God the Father, from whom both the Son is born and the Holy Spirit proceeds, retaining within them, without any doubt, the nature of that goodness which is in the source whence they are derived. And if there be any other things which in Scripture are called good, whether angel, or man, or servant, or treasure, or a good heart, or a good tree, all these are so termed catachrestically,[1987] having in them an accidental, not an essential goodness. But it would require both much time and labour to collect together all the titles of the Son of God, such, e.g., as the true light, or the door, or the righteousness, or the sanctification, or the redemption, and countless others; and to show for what reasons each one of them is so given. Satisfied, therefore, with what we have already advanced, we go on with our inquiries into those other matters which follow.

[1986] [Luke xviii. 19.]

[1987] Abusive [= improperly used. S.]

Chapter III.—On the Holy Spirit.

1. The next point is to investigate as briefly as possible the subject of the Holy Spirit. All who perceive, in whatever manner, the existence of Providence, confess that God, who created and disposed all things, is unbegotten, and recognise Him as the parent of the universe. Now, that to Him belongs a Son, is a statement not made by us only; although it may seem a sufficiently marvellous and incredible assertion to those who have a reputation as philosophers among Greeks and Barbarians, by some of whom, however, an idea of His existence seems to have been entertained, in their acknowledging that all things were created by the word or reason of God. We, however, in conformity with our belief in that doctrine, which we assuredly hold to be divinely inspired, believe that it is possible in no other way to explain and bring within the reach of human knowledge this higher and diviner reason as the Son of God, than by means of those Scriptures alone which were inspired by the Holy Spirit, i.e., the Gospels and Epistles, and the law and the prophets, according to the declaration of Christ Himself. Of the existence of the Holy Spirit no one indeed could entertain any suspicion, save those who were familiar with the law and the prophets, or those who profess a belief in Christ. For although no one is able to speak with certainty of God the Father, it is nevertheless possible for some knowledge of Him to be gained by means of the visible creation and the natural feelings of the human mind; and it is possible, moreover, for such knowledge to be confined from the sacred Scriptures. But with respect to the Son of God, although no one knoweth the Son save the Father, yet it is from sacred Scripture also that the human mind is taught how to think of the Son; and that not only from the New, but also from the Old Testament, by means of those things which, although done by the saints, are figuratively referred to Christ, and from which both His divine nature, and that human nature which was assumed by Him, may be discovered.

2. Now, what the Holy Spirit is, we are taught in many passages of Scripture, as by David in the fifty-first Psalm, when he says, "And take not Thy Holy Spirit from me;"[1988] and by Daniel, where it is said, "The Holy Spirit which is in thee."[1989] And in the New Testament we have abundant testimonies, as when the Holy Spirit is described as having descended upon Christ, and when the Lord breathed upon His apostles after His resurrection, saying, "Receive the Holy Spirit;"[1990] and the saying of the angel to Mary, "The Holy Spirit will come upon thee;"[1991] the declaration by Paul, that no one can call Jesus Lord, save by the Holy Spirit.[1992] In the Acts of the Apostles, the Holy Spirit was given by the imposition

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[1988] Ps. li. 11.

[1989] Dan. iv. 8.

[1990] John xx. 22.

[1991] Luke i. 35.

[1992] 1 Cor. xii. 3.

of the apostles' hands in baptism.[1993] From all which we learn that the person of the Holy Spirit was of such authority and dignity, that saving baptism was not complete except by the authority of the most excellent Trinity of them all, i.e., by the naming of Father, Son, and Holy Spirit, and by joining to the unbegotten God the Father, and to His only-begotten Son, the name also of the Holy Spirit. Who, then, is not amazed at the exceeding majesty of the Holy Spirit, when he hears that he who speaks a word against the Son of man may hope for forgiveness; but that he who is guilty of blasphemy against the Holy Spirit has not forgiveness, either in the present world or in that which is to come![1994]

3. That all things were created by God, and that there is no creature which exists but has derived from Him its being, is established from many declarations of Scripture; those assertions being refuted and rejected which are falsely alleged by some respecting the existence either of a matter co-eternal with God, or of unbegotten souls, in which they would have it that God implanted not so much the power of existence, as equality and order. For even in that little treatise called *The Pastor or Angel of Repentance*, composed by Hermas, we have the following: "First of all, believe that there is one God who created and arranged all things; who, when nothing formerly existed, caused all things to be; who Himself contains all things, but Himself is contained by none."[1995] And in the book of Enoch also we have similar descriptions. But up to the present time we have been able to find no statement in holy Scripture in which the Holy Spirit could be said to be made or created,[1996] not even in the way in which we have shown above that the divine wisdom is spoken of by Solomon, or in which those expressions which we have discussed are to be understood of the life, or the word, or the other appellations of the Son of God. The Spirit of God, therefore, which was borne upon the waters, as is written in the beginning of the creation of the world, is, I am of opinion, no other than the Holy Spirit, so far as I can understand; as indeed we have shown in our exposition of the passages themselves, not according to the historical, but according to the spiritual method of interpretation.

4. Some indeed of our predecessors have observed, that in the New Testament, whenever the Spirit is named without that adjunct which denotes quality, the Holy Spirit is to be understood; as e.g., in the expression, "Now the fruit of the Spirit is love, joy, and

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[1993] Acts viii. 18.

[1994] Cf. Matt. xii. 32 and Luke xii. 10.

[1995] Cf. *Hermæ Past.*, Vision v. Mandat. 1. [See vol. ii. p. 20.]

[1996] Per quem Spiritus Sanctus factura esse vel creatura diceretur.

peace;”[1997] and, “Seeing ye began in the Spirit, are ye now made perfect in the flesh?”[1998] We are of opinion that this distinction may be observed in the Old Testament also, as when it is said, “He that giveth His Spirit to the people who are upon the earth, and Spirit to them who walk thereon.”[1999] For, without doubt, every one who walks upon the earth (i.e., earthly and corporeal beings) is a partaker also of the Holy Spirit, receiving it from God. My Hebrew master also used to say that those two seraphim in Isaiah, which are described as having each six wings, and calling to one another, and saying, “Holy, holy, holy, is the Lord God of hosts,”[2000] were to be understood of the only-begotten Son of God and of the Holy Spirit. And we think that that expression also which occurs in the hymn of Habakkuk, “In the midst either of the two living things, or of the two lives, Thou wilt be known,”[2001] ought to be understood of Christ and of the Holy Spirit. For all knowledge of the Father is obtained by revelation of the Son through the Holy Spirit, so that both of these beings which, according to the prophet, are called either “living things” or “lives,” exist as the ground of the knowledge of God the Father. For as it is said of the Son, that “no one knoweth the Father but the Son, and he to whom the Son will reveal Him,”[2002] the same also is said by the apostle of the Holy Spirit, when He declares, “God hath revealed them to us by His Holy Spirit; for the Spirit searcheth all things, even the deep things of God;”[2003] and again in the Gospel, when the Saviour, speaking of the divine and profounder parts of His teaching, which His disciples were not yet able to receive, thus addresses them: “I have yet many things to say unto you, but ye cannot bear them now; but when the Holy Spirit, the Comforter, is come, He will teach you all things, and will bring all things to your remembrance, whatsoever I have said unto you.”[2004] We must understand, therefore, that as the Son, who alone knows the Father, reveals Him to whom He will, so the Holy Spirit, who alone searches the deep things of God, reveals God to whom He will: “For the Spirit bloweth where He listeth.”[2005] We are not, however, to suppose that the Spirit derives His knowledge through revelation from the Son. For if the Holy Spirit knows the Father through the Son’s revelation, He passes from a state of ignorance into one of knowledge; but it is alike impious and foolish to confess the Holy Spirit, and yet to ascribe to Him ignorance. For even although something else ex-

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[1997] Gal. v. 22.

[1998] Gal. iii. 3.

[1999] Isa. xlii. 5.

[2000] Isa. vi. 3.

[2001] Hab. iii. 2.

[2002] Luke x. 22.

[2003] 1 Cor. ii. 10.

[2004] Cf. John xvi. 12, 13, and xiv. 26.

[2005] John iii. 8.

isted before the Holy Spirit, it was not by progressive advancement that He came to be the Holy Spirit; as if any one should venture to say, that at the time when He was not yet the Holy Spirit He was ignorant of the Father, but that after He had received knowledge He was made the Holy Spirit. For if this were the case, the Holy Spirit would never be reckoned in the Unity of the Trinity, i.e., along with the unchangeable Father and His Son, unless He had always been the Holy Spirit. When we use, indeed, such terms as "always" or "was," or any other designation of time, they are not to be taken absolutely, but with due allowance; for while the significations of these words relate to time, and those subjects of which we speak are spoken of by a stretch of language as existing in time, they nevertheless surpass in their real nature all conception of the finite understanding.

5. Nevertheless it seems proper to inquire what is the reason why he who is regenerated by God unto salvation has to do both with Father and Son and Holy Spirit, and does not obtain salvation unless with the co-operation of the entire Trinity; and why it is impossible to become partaker of the Father or the Son without the Holy Spirit. And in discussing these subjects, it will undoubtedly be necessary to describe the special working of the Holy Spirit, and of the Father and the Son. I am of opinion, then, that the working of the Father and of the Son takes place as well in saints as in sinners, in rational beings and in dumb animals; nay, even in those things which are without life, and in all things universally which exist; but that the operation of the Holy Spirit does not take place at all in those things which are without life, or in those which, although living, are yet dumb; nay, is not found even in those who are endued indeed with reason, but are engaged in evil courses, and not at all converted to a better life. In those persons alone do I think that the operation of the Holy Spirit takes place, who are already turning to a better life, and walking along the way which leads to Jesus Christ, i.e., who are engaged in the performance of good actions, and who abide in God.

6. That the working of the Father and the Son operates both in saints and in sinners, is manifest from this, that all who are rational beings are partakers of the word, i.e., of reason, and by this means bear certain seeds, implanted within them, of wisdom and justice, which is Christ. Now, in Him who truly exists, and who said by Moses, "I Am Who I Am,"[2006] all things, whatever they are, participate; which participation in God the Father is shared both by just men and sinners, by rational and irrational beings, and by all things universally which exist. The Apostle Paul also shows truly that all have a share in Christ, when he says, "Say not in thine heart, Who shall ascend into heaven? (i.e., to bring Christ down from above;) or who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith the Scripture? The word is nigh thee, even in thy mouth, and in thy heart."[2007] By which he means that Christ is in the heart of all, in respect of His 254

[2006] Ex. iii. 14.

[2007] Rom. x. 6–8.

being the word or reason, by participating in which they are rational beings. That declaration also in the Gospel, “If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin,”[2008] renders it manifest and patent to all who have a rational knowledge of how long a time man is without sin, and from what period he is liable to it, how, by participating in the word or reason, men are said to have sinned, viz., from the time they are made capable of understanding and knowledge, when the reason implanted within has suggested to them the difference between good and evil; and after they have already begun to know what evil is, they are made liable to sin, if they commit it. And this is the meaning of the expression, that “men have no excuse for their sin,” viz., that, from the time the divine word or reason has begun to show them internally the difference between good and evil, they ought to avoid and guard against that which is wicked: “For to him who knoweth to do good, and doeth it not, to him it is sin.”[2009] Moreover, that all men are not without communion with God, is taught in the Gospel thus, by the Saviour’s words: “The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! but the kingdom of God is within you.”[2010] But here we must see whether this does not bear the same meaning with the expression in Genesis: “And He breathed into his face the breath of life, and man became a living soul.”[2011] For if this be understood as applying generally to all men, then all men have a share in God.

7. But if this is to be understood as spoken of the Spirit of God, since Adam also is found to have prophesied of some things, it may be taken not as of general application, but as confined to those who are saints. Finally, also, at the time of the flood, when all flesh had corrupted their way before God, it is recorded that God spoke thus, as of undeserving men and sinners: “My Spirit shall not abide with those men for ever, because they are flesh.”[2012] By which, it is clearly shown that the Spirit of God is taken away from all who are unworthy. In the Psalms also it is written: “Thou wilt take away their spirit, and they will die, and return to their earth. Thou wilt send forth Thy Spirit, and they shall be created, and Thou wilt renew the face of the earth;”[2013] which is manifestly intended of the Holy Spirit, who, after sinners and unworthy persons have been taken away and destroyed, creates for Himself a new people, and renews the face of the earth, when, laying aside, through the grace of the Spirit, the old man with his deeds, they begin to walk in newness of life. And therefore the expression is competently applied to the Holy Spirit, because He will take up His dwelling, not in

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[2008] John xv. 22.

[2009] Jas. iv. 17.

[2010] Luke xvii. 20, 21.

[2011] Gen. ii. 7.

[2012] Gen. vi. 3.

[2013] Ps. civ. 29, 30.

all men, nor in those who are flesh, but in those whose land[2014] has been renewed. Lastly, for this reason was the grace and revelation of the Holy Spirit bestowed by the imposition of the apostles' hands after baptism. Our Saviour also, after the resurrection, when old things had already passed away, and all things had become new, Himself a new man, and the first-born from the dead, His apostles also being renewed by faith in His resurrection, says, "Receive the Holy Spirit."[2015] This is doubtless what the Lord the Saviour meant to convey in the Gospel, when He said that new wine cannot be put into old bottles, but commanded that the bottles should be made new, i.e., that men should walk in newness of life, that they might receive the new wine, i.e., the newness of grace of the Holy Spirit. In this manner, then, is the working of the power of God the Father and of the Son extended without distinction to every creature; but a share in the Holy Spirit we find possessed only by the saints. And therefore it is said, "No man can say that Jesus is Lord, but by the Holy Ghost."[2016] And on one occasion, scarcely even the apostles themselves are deemed worthy to hear the words, "Ye shall receive the power of the Holy Ghost coming upon you."[2017] For this reason, also, I think it follows that he who has committed a sin against the Son of man is deserving of forgiveness; because if he who is a participator of the word or reason of God cease to live agreeably to reason, he seems to have fallen into a state of ignorance or folly, and therefore to deserve forgiveness; whereas he who has been deemed worthy to have a portion of the Holy Spirit, and who has relapsed, is, by this very act and work, said to be guilty of blasphemy against the Holy Spirit. Let no one indeed suppose that we, from having said that the Holy Spirit is conferred upon the saints alone, but that the benefits or operations of the Father and of the Son extend to good and bad, to just and unjust, by so doing give a preference to the Holy Spirit over the Father and the Son, or assert that His dignity is greater, which certainly would be a very illogical conclusion. For it is the peculiarity of His grace and operations that we have been describing. Moreover, nothing in the Trinity can 255 be called greater or less, since the fountain of divinity alone contains all things by His word and reason, and by the Spirit of His mouth sanctifies all things which are worthy of sanctification, as it is written in the Psalm: "By the word of the Lord were the heavens strengthened, and all their power by the Spirit of His mouth."[2018] There is also a special working of God the Father, besides that by which He bestowed upon all things the gift of natural life. There is also a special ministry of the Lord Jesus Christ to those upon whom he confers by nature the gift of reason, by means of which they are enabled to be rightly what they are. There is also another grace of the Holy Spirit, which is bestowed upon the deserving, through the ministry of Christ and the working of the Father, in proportion to the merits of those who are rendered capable of receiving it. This is most clearly pointed out by the Apostle Paul, when demonstrating that the power of the Trinity is one and the same, in the words, “There are diversities of gifts, but the same Spirit; there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.”[2019] From which it most clearly follows that there is no difference in the Trinity, but that which is called the gift of the Spirit is made known through the Son, and operated by God the Father. “But all these worketh that one and the self-same Spirit, dividing to every one severally as He will.”[2020]

[2014] Terra.

[2015] John xx. 22.

[2016] 1 Cor. xii. 3.

[2017] Acts i. 8.

[2018] Ps. xxxiii. 6.

8. Having made these declarations regarding the Unity of the Father, and of the Son, and of the Holy Spirit, let us return to the order in which we began the discussion. God the Father bestows upon all, existence; and participation in Christ, in respect of His being the word of reason, renders them rational beings. From which it follows that they are deserving either of praise or blame, because capable of virtue and vice. On this account, therefore, is the grace of the Holy Ghost present, that those beings which are not holy in their essence may be rendered holy by participating in it. Seeing, then, that firstly, they derive their existence from God the Father; secondly, their rational nature from the Word; thirdly, their holiness from the Holy Spirit,—those who have been previously sanctified by the Holy Spirit are again made capable of receiving Christ, in respect that He is the righteousness of God; and those who have earned advancement to this grade by the sanctification of the Holy Spirit, will nevertheless obtain the gift of wisdom according to the power and working of the Spirit of God. And this I consider is Paul’s meaning, when he says that to “some is given the word of wisdom, to others the word of knowledge, according to the same Spirit.” And while pointing out the individual distinction of gifts, he refers the whole of them to the source of all things, in the words, “There are diversities of operations, but one God who worketh all in all.”[2021] Whence also the working of the Father, which confers existence upon all things, is found to be more glorious and magnificent, while each one, by participation in Christ, as being wisdom, and knowledge, and sanctification, makes progress, and advances to higher degrees of perfection; and seeing it is by partaking of the Holy Spirit that any one is made purer and holier, he obtains, when he is made worthy, the grace of wisdom and knowledge, in order that, after all stains of pollution and ignorance are cleansed and taken away, he may make so great an advance in holiness and purity, that the nature which he

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[2019] 1 Cor. xii. 4–7.

[2020] 1 Cor. xii. 11.

[2021] 1 Cor. xii. 6.

received from God may become such as is worthy of Him who gave it to be pure and perfect, so that the being which exists may be as worthy as He who called it into existence. For, in this way, he who is such as his Creator wished him to be, will receive from God power always to exist, and to abide for ever. That this may be the case, and that those whom He has created may be unceasingly and inseparably present with Him, Who IS, it is the business of wisdom to instruct and train them, and to bring them to perfection by confirmation of His Holy Spirit and unceasing sanctification, by which alone are they capable of receiving God. In this way, then, by the renewal of the ceaseless working of Father, Son, and Holy Spirit in us, in its various stages of progress, shall we be able at some future time perhaps, although with difficulty, to behold the holy and the blessed life, in which (as it is only after many struggles that we are able to reach it) we ought so to continue, that no satiety of that blessedness should ever seize us; but the more we perceive its blessedness, the more should be increased and intensified within us the longing for the same, while we ever more eagerly and freely receive and hold fast the Father, and the Son, and the Holy Spirit. But if satiety should ever take hold of any one of those who stand on the highest and perfect summit of attainment, I do not think that such an one would suddenly be deposed from his position and fall away, but that he must decline gradually and little by little, so that it may sometimes happen that if a brief lapsus take place, and the individual quickly repent and return to himself, he may not utterly fall away, but may retrace his steps, and return to his former place, and again 256 make good that which had been lost by his negligence.

Chapter IV.—On Defection, or Falling Away.

1. To exhibit the nature of defection or falling away, on the part of those who conduct themselves carelessly, it will not appear out of place to employ a similitude by way of illustration. Suppose, then, the case of one who had become gradually acquainted with the art or science, say of geometry or medicine, until he had reached perfection, having trained himself for a lengthened time in its principles and practice, so as to attain a complete mastery over the art: to such an one it could never happen, that, when he lay down to sleep in the possession of his skill, he should awake in a state of ignorance. It is not our purpose to adduce or to notice here those accidents which are occasioned by any injury or weakness, for they do not apply to our present illustration. According to our point of view, then, so long as that geometer or physician continues to exercise himself in the study of his art and in the practice of its principles, the knowledge of his profession abides with him; but if he withdraw from its practice, and lay aside his habits of industry, then, by his neglect, at first a few things will gradually escape him, then by and by more and more, until in course of time everything will be forgotten, and be completely effaced from the memory. It is possible, indeed, that when he has first begun to fall away, and to yield to the corrupting influence of a negligence which is small as yet, he may, if he be aroused and return speedily to his senses, repair those losses which up to that time are only recent, and recover that knowledge which hitherto had been only slightly obliterated from his mind. Let us apply this now to the case of those who have devoted themselves to the knowledge and wisdom of God, whose learning and diligence incomparably surpass all other training; and let us contemplate, according to the form of the similitude employed, what is the acquisition of knowledge, or what is its disappearance, especially when we hear from the apostle what is said of those who are perfect, that they shall behold face to face the glory of the Lord in the revelation of His mysteries.

2. But in our desire to show the divine benefits bestowed upon us by Father, Son, and Holy Spirit, which Trinity is the fountain of all holiness, we have fallen, in what we have said, into a digression, having considered that the subject of the soul, which accidentally came before us, should be touched on, although cursorily, seeing we were discussing a cognate topic relating to our rational nature. We shall, however, with the permission of God through Jesus Christ and the Holy Spirit, more conveniently consider in the proper place the subject of all rational beings, which are distinguished into three genera and species.

Chapter V.—On Rational Natures.

1. After the dissertation, which we have briefly conducted to the best of our ability, regarding the Father, Son, and Holy Spirit, it follows that we offer a few remarks upon the subject of rational natures, and on their species and orders, or on the offices as well of holy as of malignant powers, and also on those which occupy an intermediate position between these good and evil powers, and as yet are placed in a state of struggle and trial. For we find in holy Scripture numerous names of certain orders and offices, not only of holy beings, but also of those of an opposite description, which we shall bring before us, in the first place; and the meaning of which we shall endeavour, in the second place, to the best of our ability, to ascertain. There are certain holy angels of God whom Paul terms "ministering spirits, sent forth to minister for them who shall be heirs of salvation."[2022] In the writings also of St. Paul himself we find him designating them, from some unknown source, as thrones, and dominions, and principalities, and powers; and after this enumeration, as if knowing that there were still other rational offices[2023] and orders besides those which he had named, he says of the Saviour: "Who is above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."[2024] From which he shows that there were certain beings besides those which he had mentioned, which may be named indeed in this world, but were not now enumerated by him, and perhaps were not known by any other individual; and that there were others which may not be named in this world, but will be named in the world to come.

2. Then, in the next place, we must know that every being which is endowed with reason, and transgresses its statutes and limitations, is undoubtedly involved in sin by swerving from rectitude and justice. Every rational creature, therefore, is capable of earning praise and censure: of praise, if, in conformity to that reason which he possesses, he advance to better things; of censure, if he fall away from the plan and course of rectitude, for which reason he is justly liable to pains and penalties. And this also is to be held as applying to the devil himself, and those who are with him, and are called his angels. Now the titles of these beings have to be explained, that we may know what they are of whom we have to speak. The name, then, of Devil, and Satan, and Wicked One, who is also described as Enemy of God, is mentioned in many passages of Scripture. Moreover, certain angels of the devil are mentioned, and also a prince of this world, who, whether the devil himself or some one else, is not yet clearly manifest. There are also certain princes of this world spoken of as possessing a kind of wisdom which will come to nought; but whether these are those princes who are also the principalities with whom we have to wrestle, or other beings, seems to me

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[2022] Heb. i. 14.

[2023] Officia.

[2024] Eph. i. 21.

a point on which it is not easy for any one to pronounce. After the principalities, certain powers also are named with whom we have to wrestle, and carry on a struggle even against the princes of this world and the rulers of this darkness. Certain spiritual powers of wickedness also, in heavenly places, are spoken of by Paul himself. What, moreover, are we to say of those wicked and unclean spirits mentioned in the Gospel? Then we have certain heavenly beings called by a similar name, but which are said to bend the knee, or to be about to bend the knee, at the name of Jesus; nay, even things on earth and things under the earth, which Paul enumerates in order. And certainly, in a place where we have been discussing the subject of rational natures, it is not proper to be silent regarding ourselves, who are human beings, and are called rational animals; nay, even this point is not to be idly passed over, that even of us human beings certain different orders are mentioned in the words, "The portion of the Lord is His people Jacob; Israel is the cord of His inheritance."[2025] Other nations, moreover, are called a part of the angels; since "when the Most High divided the nations, and dispersed the sons of Adam, He fixed the boundaries of the nations according to the number of the angels of God."[2026] And therefore, with other rational natures, we must also thoroughly examine the reason of the human soul.

3. After the enumeration, then, of so many and so important names of orders and offices, underlying which it is certain that there are personal existences, let us inquire whether God, the creator and founder of all things, created certain of them holy and happy, so that they could admit no element at all of an opposite kind, and certain others so that they were made capable both of virtue and vice; or whether we are to suppose that He created some so as to be altogether incapable of virtue, and others again altogether incapable of wickedness, but with the power of abiding only in a state of happiness, and others again such as to be capable of either condition.[2027] In order, now, that our first inquiry may begin with the names themselves, let us consider whether the holy angels, from the period of their first existence, have always been holy, and are holy still, and will be holy, and have never either admitted or had the power to admit any occasion of sin. Then in the next place, let us consider whether those who are called holy principalities began from the moment of their creation by God to exercise power over some who were made subject to them, and whether these latter were created of such a nature, and formed for the very purpose of being subject and subordinate. In like manner, also, whether those which are called powers were created of such a nature and for the express purpose of exercising power, or whether their arriving at that power and dignity is a reward and desert of their virtue. Moreover, also, whether those which are called thrones or seats gained that stability of happiness at the same time with

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[2025] Deut. xxxii. 9.

[2026] Deut. xxxii. 8. The Septuagint here differs from the Masoretic text.

[2027] [See note at end of chap. vi. S.]

their coming forth into being,[2028] so as to have that possession from the will of the Creator alone; or whether those which are called dominions had their dominion conferred on them, not as a reward for their proficiency, but as the peculiar privilege of their creation,[2029] so that it is something which is in a certain degree inseparable from them, and natural. Now, if we adopt the view that the holy angels, and the holy powers, and the blessed seats, and the glorious virtues, and the magnificent dominions, are to be regarded as possessing those powers and dignities and glories in virtue of their nature,[2030] it will doubtless appear to follow that those beings which have been mentioned as holding offices of an opposite kind must be regarded in the same manner; so that those principalities with whom we have to struggle are to be viewed, not as having received that spirit of opposition and resistance to all good at a later period, or as falling away from good through the freedom of the will, but as having had it in themselves as the essence of their being from the beginning of their existence. In like manner also will it be the case with the powers and virtues, in none of which was wickedness subsequent or posterior to their first existence. Those also whom the apostle termed rulers and princes of the darkness of this world, are said, with respect to their rule and occupation of darkness, to fall not from perversity of intention, but from the necessity of their creation. Logical reasoning will compel us to take the same view with regard to wicked and malignant spirits and unclean demons. But if to entertain this view regarding malignant and opposing powers seem to be absurd, as it is certainly absurd that the cause of their wickedness should be removed from the purpose of their own will, and ascribed of necessity to their Creator, why should we not also be obliged to make a similar confession regarding the good and holy powers, that, viz., the good which is in them is not theirs by essential being, which we have manifestly shown to be the case with Christ and the Holy Spirit alone, as undoubtedly with the Father also? For it was proved that there was nothing compound in the nature of the Trinity, so that these qualities might seem to belong to it as accidental consequences. From which it follows, that in the case of every creature it is a result of his own works and movements, that those powers which appear either to hold sway over others or to exercise power or dominion, have been preferred to and placed over those whom they are said to govern or exercise power over, and not in consequence of a peculiar privilege inherent in their constitutions, but on account of merit.

4. But that we may not appear to build our assertions on subjects of such importance and difficulty on the ground of inference alone, or to require the assent of our hearers to what is only conjectural, let us see whether we can obtain any declarations from holy Scripture, by the authority of which these positions may be more credibly maintained. And,

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[2028] Simul cum substantiæ suæ prolatione—at the same time with the emanation of their substance.

[2029] Conditionis prærogativa.

[2030] Substantialiter.

firstly, we shall adduce what holy Scripture contains regarding wicked powers; we shall next continue our investigation with regard to the others, as the Lord shall be pleased to enlighten us, that in matters of such difficulty we may ascertain what is nearest to the truth, or what ought to be our opinions agreeably to the standard of religion. Now we find in the prophet Ezekiel two prophecies written to the prince of Tyre, the former of which might appear to any one, before he heard the second also, to be spoken of some man who was prince of the Tyrians. In the meantime, therefore, we shall take nothing from that first prophecy; but as the second is manifestly of such a kind as cannot be at all understood of a man, but of some superior power which had fallen away from a higher position, and had been reduced to a lower and worse condition, we shall from it take an illustration, by which it may be demonstrated with the utmost clearness, that those opposing and malignant powers were not formed or created so by nature, but fell from a better to a worse position, and were converted into wicked beings; that those blessed powers also were not of such a nature as to be unable to admit what was opposed to them if they were so inclined and became negligent, and did not guard most carefully the blessedness of their condition. For if it is related that he who is called the prince of Tyre was amongst the saints, and was without stain, and was placed in the paradise of God, and adorned also with a crown of comeliness and beauty, is it to be supposed that such an one could be in any degree inferior to any of the saints? For he is described as having been adorned with a crown of comeliness and beauty, and as having walked stainless in the paradise of God: and how can any one suppose that such a being was not one of those holy and blessed powers which, as being placed in a state of happiness, we must believe to be endowed with no other honour than this? But let us see what we are taught by the words of the prophecy themselves. "The word of the Lord," says the prophet, "came to me, saying, Son of man, take up a lamentation over the prince of Tyre, and say to him, Thus saith the Lord God, Thou hast been the seal of a similitude, and a crown of comeliness among the delights of paradise; thou wert adorned with every good stone or gem, and wert clothed with sardonyx, and topaz, and emerald, and carbuncle, and sapphire, and jasper, set in gold and silver, and with agate, amethyst, and chrysolite, and beryl, and onyx: with gold also didst thou fill thy treasures, and thy storehouses within thee. From the day when thou wert created along with the cherubim, I placed thee in the holy mount of God. Thou wert in the midst of the fiery stones: thou wert stainless in thy days, from the day when thou wert created, until iniquities were found in thee: from the greatness of thy trade, thou didst fill thy storehouses with iniquity, and didst sin, and wert wounded from the mount of God. And a cherub drove thee forth from the midst of the burning stones; and thy heart was elated because of thy comeliness, thy discipline was corrupted along with thy beauty: on account of the multitude of thy sins, I cast thee forth to the earth before kings; I gave thee for a show and a mockery on account of the multitude of thy sins, and of thine iniquities: because of thy trade thou hast polluted thy holy places.

And I shall bring forth fire from the midst of thee, and it shall devour thee, and I shall give thee for ashes and cinders on the earth in the sight of all who see thee: and all who know thee among the nations shall mourn over thee. Thou hast been made destruction, and thou shalt exist no longer for ever."[2031] Seeing, then, that such are the words of the prophet, who is there that on hearing, "Thou wert a seal of a similitude, and a crown of comeliness among the delights of paradise," or that "From the day when thou wert created with the cherubim, I placed thee in the holy mount of God," can so enfeeble the meaning as to suppose that this language is used of some man or saint, not to say the prince of Tyre? Or what fiery stones can he imagine in the midst of which any man could live? Or who could be supposed to be stainless from the very day of his creation, and wickedness being afterwards discovered in him, it be said of him then that he was cast forth upon the earth? For the meaning of this is, that He who was not yet on the earth is said to be cast forth upon it: whose holy places also are said to be polluted. We have shown, then, that what we have quoted regarding the prince of Tyre from the prophet Ezekiel refers to an adverse power, and by it it is most clearly proved that that power was formerly holy and happy; from which state of happiness it fell from the time that iniquity was found in it, and was hurled to the earth, and was not such by nature and creation. We are of opinion, therefore, that these words are spoken of a certain angel who had received the office of governing the nation of the Tyrians, and to whom also their souls had been entrusted to be taken care of. But what Tyre, or what souls of Tyrians, we ought to understand, whether that Tyre which is situated within the boundaries of the province of Phœnicia, or some other of which, this one which we know on earth is the model; and the souls of the Tyrians, whether they are those of the former or those which belong to that Tyre which is spiritually understood, does not seem to be a matter requiting examination in this place; lest perhaps we should appear to investigate subjects of so much mystery and importance in a cursory manner, whereas they demand a labour and work of their own.

5. Again, we are taught as follows by the prophet Isaiah regarding another opposing power. The prophet says, "How is Lucifer, who used to arise in the morning, fallen from heaven! He who assailed all nations is broken and beaten to the ground. Thou indeed saidst in thy heart, I shall ascend into heaven; above the stars of heaven shall I place my throne; I shall sit upon a lofty mountain, above the lofty mountains which are towards the north; I shall ascend above the clouds; I shall be like the Most High. Now shalt thou be brought down to the lower world, and to the foundations of the earth. They who see thee shall be amazed at thee, and shall say, This is the man who harassed the whole earth, who moved kings, who made the whole world a desert, who destroyed cities, and did not unloose those who were in chains. All the kings of the nations have slept in honour, every one in his own

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[2031] Ezek. xxviii. 11–19.

house; but thou shalt be cast forth on the mountains, accursed with the many dead who have been pierced through with swords, and have descended to the lower world. As a garment cloned with blood, and stained, will not be clean; neither shalt thou be clean, because thou hast destroyed my land and slain my people: thou shalt not remain for ever, most wicked seed. Prepare thy sons for death on account of the sins of thy father, lest they rise again and inherit the earth, and fill the earth with wars. And I shall rise against them, saith the Lord of hosts, and I shall cause their name to perish, and their remains, and their seed."[2032] Most evidently by these words is he shown to have fallen from heaven, who formerly was Lucifer, and who used to arise in the morning. For if, as some think, he was a nature of darkness, how is Lucifer said to have existed before? Or how could he arise in the morning, who had in himself nothing of the light? Nay, even the Saviour Himself teaches us, saying of the devil, "Behold, I see Satan fallen from heaven like lightning."[2033] For at one time he was light. Moreover our Lord, who is the truth, compared the power of His own glorious advent to lightning, in the words, "For as the lightning shineth from the height of heaven even to its height again, so will the coming of the Son of man be."[2034] And notwithstanding He compares him to lightning, and says that he fell from heaven, that He might show by this that he had been at one time in heaven, and had had a place among the saints, and had enjoyed a share in that light in which all the saints participate, by which they are made angels of light, and by which the apostles are termed by the Lord the light of the world. In this manner, then, did that being once exist as light before he went astray, and fell to this place, and had his glory turned into dust, which is peculiarly the mark of the wicked, as the prophet also says; whence, too, he was called the prince of this world, i.e., of an earthly habitation: for he exercised power over those who were obedient to his wickedness, since "the whole of this world"—for I term this place of earth, world—"lieth in the wicked one,"[2035] and in this apostate. That he is an apostate, i.e., a fugitive, even the Lord in the book of Job says, "Thou wilt take with a hook the apostate dragon," i.e., a fugitive.[2036] Now it is certain that by the dragon is understood the devil himself. If then they are called opposing powers, and are said to have been once without stain, while spotless purity exists in the essential being of none save the Father, Son, and Holy Spirit, but is an accidental quality in every created thing; and since that which is accidental may also fall away, and since those opposite powers once were spotless, and were once among those which still remain unstained, it is evident from all this that no one is pure either by essence or nature, and that no one 260 was by nature polluted. And the consequence of this is, that it lies within ourselves and in our own actions to possess either happiness or holiness; or by sloth and negligence to fall from happiness into wickedness and ruin, to such a degree that, through too great proficiency, so to speak, in wickedness (if a man be guilty of so great neglect), he may descend even to that state in which he will be changed into what is called an “opposing power.”

[2032] Isa. xiv. 12–22.

[2033] Luke x. 18.

[2034] Matt. xxiv. 27.

[2035] 1 John v. 19.

[2036] Job xl. 20 [LXX.].

Chapter VI.—On the End or Consummation.

1. An end or consummation would seem to be an indication of the perfection and completion of things. And this reminds us here, that if there be any one imbued with a desire of reading and understanding subjects of such difficulty and importance, he ought to bring to the effort a perfect and instructed understanding, lest perhaps, if he has had no experience in questions of this kind, they may appear to him as vain and superfluous; or if his mind be full of preconceptions and prejudices on other points, he may judge these to be heretical and opposed to the faith of the Church, yielding in so doing not so much to the convictions of reason as to the dogmatism of prejudice. These subjects, indeed, are treated by us with great solicitude and caution, in the manner rather of an investigation and discussion, than in that of fixed and certain decision. For we have pointed out in the preceding pages those questions which must be set forth in clear dogmatic propositions, as I think has been done to the best of my ability when speaking of the Trinity. But on the present occasion our exercise is to be conducted, as we best may, in the style of a disputation rather than of strict definition.

The end of the world, then, and the final consummation, will take place when every one shall be subjected to punishment for his sins; a time which God alone knows, when He will bestow on each one what he deserves. We think, indeed, that the goodness of God, through His Christ, may recall all His creatures to one end, even His enemies being conquered and subdued. For thus says holy Scripture, “The Lord said to My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.”[2037] And if the meaning of the prophet’s language here be less clear, we may ascertain it from the Apostle Paul, who speaks more openly, thus: “For Christ must reign until He has put all enemies under His feet.”[2038] But if even that unreserved declaration of the apostle do not sufficiently inform us what is meant by “enemies being placed under His feet,” listen to what he says in the following words, “For all things must be put under Him.” What, then, is this “putting under” by which all things must be made subject to Christ? I am of opinion that it is this very subjection by which we also wish to be subject to Him, by which the apostles also were subject, and all the saints who have been followers of Christ. For the name “subjection,” by which we are subject to Christ, indicates that the salvation which proceeds from Him belongs to His subjects, agreeably to the declaration of David, “Shall not my soul be subject unto God? From Him cometh my salvation.”[2039]

2. Seeing, then, that such is the end, when all enemies will be subdued to Christ, when death—the last enemy—shall be destroyed, and when the kingdom shall be delivered up by

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[2037] Ps. cx. 1.

[2038] 1 Cor. xv. 25.

[2039] Ps. lxii. 1.

Christ (to whom all things are subject) to God the Father; let us, I say, from such an end as this, contemplate the beginnings of things. For the end is always like the beginning: and, therefore, as there is one end to all things, so ought we to understand that there was one beginning; and as there is one end to many things, so there spring from one beginning many differences and varieties, which again, through the goodness of God, and by subjection to Christ, and through the unity of the Holy Spirit, are recalled to one end, which is like unto the beginning: all those, viz., who, bending the knee at the name of Jesus, make known by so doing their subjection to Him: and these are they who are in heaven, on earth, and under the earth: by which three classes the whole universe of things is pointed out, those, viz., who from that one beginning were arranged, each according to the diversity of his conduct, among the different orders, in accordance with their desert; for there was no goodness in them by essential being, as in God and His Christ, and in the Holy Spirit. For in the Trinity alone, which is the author of all things, does goodness exist in virtue of essential being; while others possess it as an accidental and perishable quality, and only then enjoy blessedness, when they participate in holiness and wisdom, and in divinity itself. But if they neglect and despise such participation, then is each one, by fault of his own slothfulness, made, one more rapidly, another more slowly, one in a greater, another in a less degree, the cause of his own downfall. And since, as we have remarked, the lapse by which an individual falls away from his position is characterized by great diversity, according to the movements of the mind and will, one man falling with greater ease, another with more difficulty, into a lower condition; in this is to be seen the just judgment of the providence of God, that it should happen to every one according to the diversity of his conduct, in proportion to the desert of his declension and defection. Certain of those, indeed, who remained in that beginning which we have described as resembling the end which is to come, obtained, in the ordering and arrangement of the world, the rank of angels; others that of influences, others of principalities, others of powers, that they may exercise power over those who need to have power upon their head. Others, again, received the rank of thrones, having the office of judging or ruling those who require this; others dominion, doubtless, over slaves; all of which are conferred by Divine Providence in just and impartial judgment according to their merits, and to the progress which they had made in the participation and imitation of God. But those who have been removed from their primal state of blessedness have not been removed irrecoverably, but have been placed under the rule of those holy and blessed orders which we have described; and by availing themselves of the aid of these, and being remoulded by salutary principles and discipline, they may recover themselves, and be restored to their condition of happiness. From all which I am of opinion, so far as I can see, that this order of the human race has been appointed in order that in the future world, or in ages to come, when there shall be the new heavens and new earth, spoken of by Isaiah, it may be restored to that unity promised by the Lord Jesus in His prayer to God the Father on behalf of His disciples: “I do not pray for these alone, but for all who shall believe on Me through their word: that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us;”[2040] and again, when He says: “That they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one.”[2041] And this is further confirmed by the language of the Apostle Paul: “Until we all come in the unity of the faith to a perfect man, to the measure of the stature of the fulness of Christ.”[2042] And in keeping with this is the declaration of the same apostle, when he exhorts us, who even in the present life are placed in the Church, in which is the form of that kingdom which is to come, to this same similitude of unity: “That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”[2043]

3. It is to be borne in mind, however, that certain beings who fell away from that one beginning of which we have spoken, have sunk to such a depth of unworthiness and wickedness as to be deemed altogether undeserving of that training and instruction by which the human race, while in the flesh, are trained and instructed with the assistance of the heavenly powers; and continue, on the contrary, in a state of enmity and opposition to those who are receiving this instruction and teaching. And hence it is that the whole of this mortal life is full of struggles and trials, caused by the opposition and enmity of those who fell from a better condition without at all looking back, and who are called the devil and his angels, and the other orders of evil, which the apostle classed among the opposing powers. But whether any of these orders who act under the government of the devil, and obey his wicked commands, will in a future world be converted to righteousness because of their possessing the faculty of freedom of will, or whether persistent and inveterate wickedness may be changed by the power of habit into nature, is a result which you yourself, reader, may approve of, if neither in these present worlds which are seen and temporal, nor in those which are unseen and are eternal, that portion is to differ wholly from the final unity and fitness of things. But in the meantime, both in those temporal worlds which are seen, as well as in those eternal worlds which are invisible, all those beings are arranged, according to a regular plan, in the order and degree of their merits; so that some of them in the first, others in the second, some even in the last times, after having undergone heavier and severer punishments, endured for a lengthened period, and for many ages, so to speak, improved by this stern method of training, and restored at first by the instruction of the angels, and subsequently by the powers of a higher grade, and thus advancing through each stage to a

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[2040] John xvii. 20, 21.

[2041] John xvii. 22, 23.

[2042] Eph. iv. 13.

[2043] 1 Cor. i. 10.

better condition, reach even to that which is invisible and eternal, having travelled through, by a kind of training, every single office of the heavenly powers. From which, I think, this will appear to follow as an inference, that every rational nature may, in passing from one order to another, go through each to all, and advance from all to each, while made the subject of various degrees of proficiency and failure according to its own actions and endeavours, put forth in the enjoyment of its power of freedom of will.

4. But since Paul says that certain things are visible and temporal, and others besides 262 these invisible and eternal, we proceed to inquire how those things which are seen are temporal—whether because there will be nothing at all after them in all those periods of the coming world, in which that dispersion and separation from the one beginning is undergoing a process of restoration to one and the same end and likeness; or because, while the form of those things which are seen passes away, their essential nature is subject to no corruption. And Paul seems to confirm the latter view, when he says, "For the fashion of this world passeth away."[2044] David also appears to assert the same in the words, "The heavens shall perish, but Thou shalt endure; and they all shall wax old as a garment, and Thou shalt change them like a vesture, and like a vestment they shall be changed."[2045] For if the heavens are to be changed, assuredly that which is changed does not perish, and if the fashion of the world passes away, it is by no means an annihilation or destruction of their material substance that is shown to take place, but a kind of change of quality and transformation of appearance. Isaiah also, in declaring prophetically that there will be a new heaven and a new earth, undoubtedly suggests a similar view. For this renewal of heaven and earth, and this transmutation of the form of the present world, and this changing of the heavens will undoubtedly be prepared for those who are walking along that way which we have pointed out above, and are tending to that goal of happiness to which, it is said, even enemies themselves are to be subjected, and in which God is said to be "all and in all." And if any one imagine that at the end material, i.e., bodily, nature will be entirely destroyed, he cannot in any respect meet my view, how beings so numerous and powerful are able to live and to exist without bodies, since it is an attribute of the divine nature alone—i.e., of the Father, Son, and Holy Spirit—to exist without any material substance, and without partaking in any degree of a bodily adjunct. Another, perhaps, may say that in the end every bodily substance will be so pure and refined as to be like the æther, and of a celestial purity and clearness. How things will be, however, is known with certainty to God alone, and to those who are His friends through Christ and the Holy Spirit.[2046]

[2044] 1 Cor. vii. 31.

[2045] Ps. cii. 26.

[2046] [The language used by Origen in this and the preceding chapter affords a remarkable illustration of that occasional extravagance in statements of facts and opinions, as well as of those strange imaginings and wild speculations as to the meaning of Holy Scripture, which brought upon him subsequently grave charges of error

Chapter VII.—On Incorporeal and Corporeal Beings.

1. The subjects considered in the previous chapter have been spoken of in general language, the nature of rational beings being discussed more by way of intelligent inference than strict dogmatic definition, with the exception of the place where we treated, to the best of our ability, of the persons of Father, Son, and Holy Spirit. We have now to ascertain what those matters are which it is proper to treat in the following pages according to our dogmatic belief, i.e., in agreement with the creed of the Church. All souls and all rational natures, whether holy or wicked, were formed or created, and all these, according to their proper nature, are incorporeal; but although incorporeal, they were nevertheless created, because all things were made by God through Christ, as John teaches in a general way in his Gospel, saying, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was nothing made.”[2047] The Apostle Paul, moreover, describing created things by species and numbers and orders, speaks as follows, when showing that all things were made through Christ: “And in Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and in Him: and He is before all, and He is the head.”[2048] He therefore manifestly declares that in Christ and through Christ were all things made and created, whether things visible, which are corporeal, or things invisible, which I regard as none other than incorporeal and spiritual powers. But of those things which he had termed generally corporeal or incorporeal, he seems to me, in the words that follow, to enumerate the various kinds, viz., thrones, dominions, principalities, powers, influences.

These matters now have been previously mentioned by us, as we are desirous to come in an orderly manner to the investigation of the sun, and moon, and stars by way of logical inference, and to ascertain whether they also ought properly to be reckoned among the principalities on account of their being said to be created in Ἀρχάς, i.e., for the government of day and night; or whether they are to be regarded as having only that government of day and night which they discharge by performing the office of illuminating them, and are not in reality chief of that order of principalities.

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and heretical pravity. See Neander’s *History of the Christian Religion and Church during the First Three Centuries* (Rose’s translation), vol. ii. p. 217 et seqq., and Hagenbach’s *History of Doctrines*, vol. i. p. 102 et seqq. See also *Prefatory Note to Origen’s Works, supra*, p. 235. S.]

[2047] John i. 1–3.

[2048] Col. i. 16–18.

2. Now, when it is said that all things were made by Him, and that in Him were all things created, both things in heaven and things on earth, there can be no doubt that also those things which are in the firmament, which is called heaven, and in which those luminaries are said to be placed, are included amongst the number of heavenly things. And secondly, 263 seeing that the course of the discussion has manifestly discovered that all things were made or created, and that amongst created things there is nothing which may not admit of good and evil, and be capable of either, what are we to think of the following opinion which certain of our friends entertain regarding sun, moon, and stars, viz., that they are unchangeable, and incapable of becoming the opposite of what they are? Not a few have held that view even regarding the holy angels, and certain heretics also regarding souls, which they call spiritual natures.

In the first place, then, let us see what reason itself can discover respecting sun, moon, and stars,—whether the opinion, entertained by some, of their unchangeableness be correct,—and let the declarations of holy Scripture, as far as possible, be first adduced. For Job appears to assert that not only may the stars be subject to sin, but even that they are actually not clean from the contagion of it. The following are his words: “The stars also are not clean in Thy sight.”[2049] Nor is this to be understood of the splendour of their physical substance, as if one were to say, for example, of a garment, that it is not clean; for if such were the meaning, then the accusation of a want of cleanness in the splendour of their bodily substance would imply an injurious reflection upon their Creator. For if they are unable, through their own diligent efforts, either to acquire for themselves a body of greater brightness, or through their sloth to make the one they have less pure, how should they incur censure for being stars that are not clean, if they receive no praise because they are so?[2050]

3. But to arrive at a clearer understanding on these matters, we ought first to inquire after this point, whether it is allowable to suppose that they are living and rational beings; then, in the next place, whether their souls came into existence at the same time with their bodies, or seem to be anterior to them; and also whether, after the end of the world, we are to understand that they are to be released from their bodies; and whether, as we cease to live, so they also will cease from illuminating the world. Although this inquiry may seem to be somewhat bold, yet, as we are incited by the desire of ascertaining the truth as far as possible, there seems no absurdity in attempting an investigation of the subject agreeably to the grace of the Holy Spirit.

We think, then, that they may be designated as living beings, for this reason, that they are said to receive commandments from God, which is ordinarily the case only with rational beings. “I have given a commandment to all the stars,”[2051] says the Lord. What, now, are these commandments? Those, namely, that each star, in its order and course, should bestow upon the world the amount of splendour which has been entrusted to it. For those which are called "planets" move in orbits of one kind, and those which are termed ἀπλανεῖς are different. Now it manifestly follows from this, that neither can the movement of that body take place without a soul, nor can living things be at any time without motion. And seeing that the stars move with such order and regularity, that their movements never appear to be at any time subject to derangement, would it not be the height of folly to say that so orderly an observance of method and plan could be carried out or accomplished by irrational beings? In the writings of Jeremiah, indeed, the moon is called the queen of heaven.[2052] Yet if the stars are living and rational beings, there will undoubtedly appear among them both an advance and a falling back. For the language of Job, "the stars are not clean in His sight," seems to me to convey some such idea.

[2049] Job xxv. 5.

[2050] [See note, *supra*, p. 262. S.]

[2051] Isa. xlv. 12.

4. And now we have to ascertain whether those beings which in the course of the discussion we have discovered to possess life and reason, were endowed with a soul along with their bodies at the time mentioned in Scripture, when "God made two great lights, the greater light to rule the day, and the lesser light to rule the night, and the stars also,"[2053] or whether their spirit was implanted in them, not at the creation of their bodies, but from without, after they had been already made. I, for my part, suspect that the spirit was implanted in them from without; but it will be worth while to prove this from Scripture: for it will seem an easy matter to make the assertion on conjectural grounds, while it is more difficult to establish it by the testimony of Scripture. Now it may be established conjecturally as follows. If the soul of a man, which is certainly inferior while it remains the soul of a man, was not formed along with his body, but is proved to have been implanted strictly from without, much more must this be the case with those living beings which are called heavenly. For, as regards man, how could the soul of him, viz., Jacob, who supplanted his brother in the womb, appear to be formed along with his body? Or how could his soul, or its images, be formed along with his body, who, while lying in his mother's womb, was filled with the Holy Ghost? I refer to John leaping in his mother's womb, and exulting because the voice of the salutation of Mary had come to the ears of his mother Elisabeth. How could his soul and its images be formed along with his body, who, before he was created in the womb, is said to be known to God, and was sanctified by Him before his birth? 26 Some, perhaps, may think that God fills individuals with His Holy Spirit, and bestows upon them sanctification, not on grounds of justice and according to their deserts; but undeservedly. And how shall we escape that declaration: "Is there unrighteousness with God? God for-

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[2052] Jer. vii. 18.

[2053] Gen. i. 16.

bid!"[2054] or this: "Is there respect of persons with God?"[2055] For such is the defence of those who maintain that souls come into existence with bodies. So far, then, as we can form an opinion from a comparison with the condition of man, I think it follows that we must hold the same to hold good with heavenly beings, which reason itself and scriptural authority show us to be the case with men.

5. But let us see whether we can find in holy Scripture any indications properly applicable to these heavenly existences. The following is the statement of the Apostle Paul: "The creature was made subject to vanity, not willingly, but by reason of Him who subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."[2056] To what vanity, pray, was the creature made subject, or what creature is referred to, or how is it said "not willingly," or "in hope of what?" And in what way is the creature itself to be delivered from the bondage of corruption? Elsewhere, also, the same apostle says: "For the expectation of the creature waiteth for the manifestation of the sons of God."[2057] And again in another passage, "And not only we, but the creation itself groaneth together, and is in pain until now."[2058] And hence we have to inquire what are the groanings, and what are the pains. Let us see then, in the first place, what is the vanity to which the creature is subject. I apprehend that it is nothing else than the body; for although the body of the stars is ethereal, it is nevertheless material. Whence also Solomon appears to characterize the whole of corporeal nature as a kind of burden which enfeebles the vigour of the soul in the following language: "Vanity of vanities, saith the Preacher; all is vanity. I have looked, and seen all the works that are done under the sun; and, behold, all is vanity."[2059] To this vanity, then, is the creature subject, that creature especially which, being assuredly the greatest in this world, holds also a distinguished principality of labour, i.e., the sun, and moon, and stars, are said to be subject to vanity, because they are clothed with bodies, and set apart to the office of giving light to the human race. "And this creature," he remarks, "was subjected to vanity not willingly." For it did not undertake a voluntary service to vanity, but because it was the will of Him who made it subject, and because of the promise of the Subjector to those who were reduced to this unwilling obedience, that when the ministry of their great work was performed, they were to be freed from this bondage of corruption and vanity when the time of the glorious redemption of God's children should have arrived. And the whole of creation, receiving

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[2054] Rom. ix. 14.

[2055] Rom. ii. 11.

[2056] Cf. Rom. viii. 20, 21.

[2057] Rom. viii. 19.

[2058] Rom. viii. 22, cf. 23.

[2059] Eccles. i. 1, 14.

this hope, and looking for the fulfilment of this promise now, in the meantime, as having an affection for those whom it serves, groans along with them, and patiently suffers with them, hoping for the fulfilment of the promises. See also whether the following words of Paul can apply to those who, although not willingly, yet in accordance with the will of Him who subjected them, and in hope of the promises, were made subject to vanity, when he says, "For I could wish to be dissolved," or "to return and be with Christ, which is far better."[2060] For I think that the sun might say in like manner, "I would desire to be dissolved," or "to return and be with Christ, which is far better." Paul indeed adds, "Nevertheless, to abide in the flesh is more needful for you;" while the sun may say, "To abide in this bright and heavenly body is more necessary, on account of the manifestation of the sons of God." The same views are to be believed and expressed regarding the moon and stars.

Let us see now what is the freedom of the creature, or the termination of its bondage. When Christ shall have delivered up the kingdom to God even the Father, then also those living things, when they shall have first been made the kingdom of Christ, shall be delivered, along with the whole of that kingdom, to the rule of the Father, that when God shall be all in all, they also, since they are a part of all things, may have God in themselves, as He is in all things.

[2060] Phil. i. 23.

Chapter VIII.—On the Angels.

1. A similar method must be followed in treating of the angels; nor are we to suppose that it is the result of accident that a particular office is assigned to a particular angel: as to Raphael, e.g., the work of curing and healing; to Gabriel, the conduct of wars; to Michael, the duty of attending to the prayers and supplications of mortals. For we are not to imagine that they obtained these offices otherwise than by their own merits, and by the zeal and excellent qualities which they severally displayed before this world was formed; so that afterwards in the order of archangels, this or that office was assigned to each one, while others deserved to be enrolled in the order of angels, and to act under this or that archangel, or that leader or head of an order. All of which things were disposed, as I have said, not indiscriminately and fortuitously, but by a most appropriate and just decision of God, who arranged them according to deserts, in accordance with His own approval and judgment: so that to one angel the Church of the Ephesians was to be entrusted; to another, that of the Smyrnæans; one angel was to be Peter's, another Paul's; and so on through every one of the little ones that are in the Church, for such and such angels as even daily behold the face of God must be assigned to each one of them;[2061] and there must also be some angel that encampeth round about them that fear God.[2062] All of which things, assuredly, it is to be believed, are not performed by accident or chance, or because they (the angels) were so created, lest on that view the Creator should be accused of partiality; but it is to be believed that they were conferred by God, the just and impartial Ruler of all things, agreeably to the merits and good qualities and mental vigour of each individual spirit.

2. And now let us say something regarding those who maintain the existence of a diversity of spiritual natures, that we may avoid falling into the silly and impious fables of such as pretend that there is a diversity of spiritual natures both among heavenly existences and human souls, and for that reason allege that they were called into being by different creators; for while it seems, and is really, absurd that to one and the same Creator should be ascribed the creation of different natures of rational beings, they are nevertheless ignorant of the cause of that diversity. For they say that it seems inconsistent for one and the same Creator, without any existing ground of merit, to confer upon some beings the power of dominion, and to subject others again to authority; to bestow a principality upon some, and to render others subordinate to rulers. Which opinions indeed, in my judgment, are completely rejected by following out the reasoning explained above, and by which it was shown that the cause of the diversity and variety among these beings is due to their conduct, which

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[2061] Matt. xviii. 10.

[2062] Ps. xxxiv. 7. Tum demun per singulos minimorum, qui sunt in ecclesiâ, qui vel qui adscribi singulis debeant angeli, qui etiam quotidie videant faciem Dei; sed et quis debeat esse angelus, qui circumdet in circuitu timentium Deum.

has been marked either with greater earnestness or indifference, according to the goodness or badness of their nature, and not to any partiality on the part of the Disposer. But that this may more easily be shown to be the case with heavenly beings, let us borrow an illustration from what either has been done or is done among men, in order that from visible things we may, by way of consequence, behold also things invisible.

Paul and Peter are undoubtedly proved to have been men of a spiritual nature. When, therefore, Paul is found to have acted contrary to religion, in having persecuted the Church of God, and Peter to have committed so grave a sin as, when questioned by the maid-servant, to have asserted with an oath that he did not know who Christ was, how is it possible that these—who, according to those persons of whom we speak, were spiritual beings—should fall into sins of such a nature, especially as they are frequently in the habit of saying that a good tree cannot bring forth evil fruits? And if a good tree cannot produce evil fruit, and as, according to them, Peter and Paul were sprung from the root of a good tree, how should they be deemed to have brought forth fruits so wicked? And if they should return the answer which is generally invented, that it was not Paul who persecuted, but some other person, I know not whom, who was in Paul; and that it was not Peter who uttered the denial, but some other individual in him; how should Paul say, if he had not sinned, that "I am not worthy to be called an apostle, because I persecuted the Church of God?"[2063] Or why did Peter weep most bitterly, if it were another than he who sinned? From which all their silly assertions will be proved to be baseless.

3. According to our view, there is no rational creature which is not capable both of good and evil. But it does not follow, that because we say there is no nature which may not admit evil, we therefore maintain that every nature has admitted evil, i.e., has become wicked. As we may say that the nature of every man admits of his being a sailor, but it does not follow from that, that every man will become so; or, again, it is possible for every one to learn grammar or medicine, but it is not therefore proved that every man is either a physician or a grammarian; so, if we say that there is no nature which may not admit evil, it is not necessarily indicated that it has done so. For, in our view, not even the devil himself was incapable of good; but although capable of admitting good, he did not therefore also desire it, or make any effort after virtue. For, as we are taught by those quotations which we adduced from the prophets, there was once a time when he was good, when he walked in the paradise of God between the cherubim. As he, then, possessed the power either of receiving good or evil, but fell away from a virtuous course, and turned to evil with all the powers of his mind, so also other creatures, as having a capacity for either condition, in the exercise of the freedom of their will, flee from evil, and cleave to good. There is no nature, then, which may not admit of good or evil, except the nature of God—the fountain of all good things—and of

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[2063] 1 Cor. xv. 9.

Christ; for it is wisdom, and wisdom assuredly cannot admit folly; and it is righteousness, and righteousness will never certainly admit of unrighteousness; and it is the Word, or Reason, which certainly cannot be made irrational; nay, it is also the light, and it is certain that the darkness does not receive the light. In like manner, also, the nature of the Holy Spirit, being holy, does not admit of pollution; for it is holy by nature, or essential being. If there is any other nature which is holy, it possesses this property of being made holy by the reception or inspiration of the Holy Spirit, not having it by nature, but as an accidental quality, for which reason it may be lost, in consequence of being accidental. So also a man may possess an accidental righteousness, from which it is possible for him to fall away. Even the wisdom which a man has is still accidental, although it be within our own power to become wise, if we devote ourselves to wisdom with the zeal and effort of our life; and if we always pursue the study of it, we may always be participators of wisdom: and that result will follow either in a greater or less degree, according to the desert of our life or the amount of our zeal. For the goodness of God, as is worthy of Him, incites and attracts all to that blissful end, where all pain, and sadness, and sorrow fall away and disappear.

4. I am of opinion, then, so far as appears to me, that the preceding discussion has sufficiently proved that it is neither from want of discrimination, nor from any accidental cause, either that the "principalities" hold their dominion, or the other orders of spirits have obtained their respective offices; but that they have received the steps of their rank on account of their merits, although it is not our privilege to know or inquire what those acts of theirs were, by which they earned a place in any particular order. It is sufficient only to know this much, in order to demonstrate the impartiality and righteousness of God, that, conformably with the declaration of the Apostle Paul, "there is no acceptance of persons with Him,"[2064] who rather disposes everything according to the deserts and moral progress of each individual. So, then, the angelic office does not exist except as a consequence of their desert; nor do "powers" exercise power except in virtue of their moral progress; nor do those which are called "seats," i.e., the powers of judging and ruling, administer their powers unless by merit; nor do "dominions" rule undeservedly, for that great and distinguished order of rational creatures among celestial existences is arranged in a glorious variety of offices. And the same view is to be entertained of those opposing influences which have given themselves up to such places and offices, that they derive the property by which they are made "principalities," or "powers," or rulers of the darkness of the world, or spirits of wickedness, or malignant spirits, or unclean demons, not from their essential nature, nor from their being so created, but have obtained these degrees in evil in proportion to their conduct, and the progress which they made in wickedness. And that is a second order of rational creatures, who have devoted themselves to wickedness in so headlong a course, that they are unwilling

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[2064] Cf. Rom. ii. 11.

rather than unable to recall themselves; the thirst for evil being already a passion, and imparting to them pleasure. But the third order of rational creatures is that of those who are judged fit by God to replenish the human race, i.e., the souls of men, assumed in consequence of their moral progress into the order of angels; of whom we see some assumed into the number: those, viz., who have been made the sons of God, or the children of the resurrection, or who have abandoned the darkness, and have loved the light, and have been made children of the light; or those who, proving victorious in every struggle, and being made men of peace, have been the sons of peace, and the sons of God; or those who, mortifying their members on the earth, and, rising above not only their corporeal nature, but even the uncertain and fragile movements of the soul itself, have united themselves to the Lord, being made altogether spiritual, that they may be for ever one spirit with Him, discerning along with Him each individual thing, until they arrive at a condition of perfect spirituality, and discern all things by their perfect illumination in all holiness through the word and wisdom of God, and are themselves altogether undistinguishable by any one.

We think that those views are by no means to be admitted, which some are wont unnecessarily to advance and maintain, viz., that souls descend to such a pitch of abasement that they forget their rational nature and dignity, and sink into the condition of irrational animals, either large or small; and in support of these assertions they generally quote some pretended statements of Scripture, such as, that a beast, to which a woman has unnaturally prostituted herself, shall be deemed equally guilty with the woman, and shall be ordered to be stoned; or that a bull which strikes with its horn,[2065] shall be put to death in the same way; or even the speaking of Balaam's ass, when God opened its mouth, and the dumb beast of burden, 267 answering with human voice, reproved the madness of the prophet. All of which assertions we not only do not receive, but, as being contrary to our belief, we refute and reject. After the refutation and rejection of such perverse opinions, we shall show, at the proper time and place, how those passages which they quote from the sacred Scriptures ought to be understood.

[2065] [See Exod. xxi. 28, 29. S.]

Fragment from the First Book of the de Principiis.

Translated by Jerome in His Epistle to Avitus.

“It is an evidence of great negligence and sloth, that each one should fall down to such (a pitch of degradation), and be so emptied, as that, in coming to evil, he may be fastened to the gross body of irrational beasts of burden.”

Another Fragment from the Same.

Translated in the Same Epistle to Avitus.

“At the end and consummation of the world, when souls and rational creatures shall have been sent forth as from bolts and barriers,[2066] some of them walk slowly on account of their slothful habits, others fly with rapid flight on account of their diligence. And since all are possessed of free-will, and may of their own accord admit either of good or evil, the former will be in a worse condition than they are at present, while the latter will advance to a better state of things; because different conduct and varying wills will admit of a different condition in either direction, i.e., angels may become men or demons, and again from the latter they may rise to be men or angels.”

[2066] De quibusdam repagulis atque carceribus. There is an allusion here to the race-course and the mode of starting the chariots.

Book II.

Chapter I.—On the World.

1. Although all the discussions in the preceding book have had reference to the world and its arrangements, it now seems to follow that we should specially re-discuss a few points respecting the world itself, i.e., its beginning and end, or those dispensations of Divine Providence which have taken place between the beginning and the end, or those events which are supposed to have occurred before the creation of the world, or are to take place after the end.

In this investigation, the first point which clearly appears is, that the world in all its diversified and varying conditions is composed not only of rational and diviner natures, and of a diversity of bodies, but of dumb animals, wild and tame beasts, of birds, and of all things which live in the waters;[2067] then, secondly, of places, i.e., of the heaven or heavens, and of the earth or water, as well as of the air, which is intermediate, and which they term æther, and of everything which proceeds from the earth or is born in it. Seeing, then,[2068] there is so great a variety in the world, and so great a diversity among rational beings themselves, on account of which every other variety and diversity also is supposed to have come into existence, what other cause than this ought to be assigned for the existence of the world, especially if we have regard to that end by means of which it was shown in the preceding book that all things are to be restored to their original condition? And if this should seem to be logically stated, what other cause, as we have already said, are we to imagine for so great a diversity in the world, save the diversity and variety in the movements and declensions of those who fell from that primeval unity and harmony in which they were at first created by God, and who, being driven from that state of goodness, and drawn in various directions by the harassing influence of different motives and desires, have changed, according to their different tendencies, the single and undivided goodness of their nature into minds of various sorts?[2069]

2. But God, by the ineffable skill of His wisdom, transforming and restoring all things, in whatever manner they are made, to some useful aim, and to the common advantage of

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[2067] The words “in aquis” are omitted in Redepenning’s edition.

[2068] The original of this sentence is found at the close of the Emperor Justinian’s Epistle to Menas, patriarch of Constantinople, and, literally translated, is as follows: “The world being so very varied, and containing so many different rational beings, what else ought we to say was the cause of its existence than the diversity of the falling away of those who decline from unity (τῆς ἑνάδος) in different ways?”—Ruæus. Lommatzsch adds a clause not contained in the note of the Benedictine editor: “And sometimes the soul selects the life that is in water” (ἔνυδρον).

[2069] Lit. “into various qualities of mind.”

all, recalls those very creatures which differed so much from each other in mental conformation to one agreement of labour and purpose; so that, although they are under the influence of different motives, they nevertheless complete the fulness and perfection of one world, and the very variety of minds tends to one end of perfection. For it is one power which grasps and holds together all the diversity of the world, and leads the different movements towards one work, lest so immense an undertaking as that of the world should be dissolved by the dissensions of souls. And for this reason we think that God, the Father of all things, in order to ensure the salvation of all His creatures through the ineffable plan of His word and wisdom, so arranged each of these, that every spirit, whether soul or rational existence, however called, should not be compelled by force, against the liberty of his own will, to any other course than that to which the motives of his own mind led him (lest by so doing the power of exercising free-will should seem to be taken away, which certainly would produce a change in the nature of the being itself); and that the varying purposes of these would be suitably and usefully adapted to the harmony of one world, by some of them requiring help, and others being able to give it, and others again being the cause of struggle and contest to those who are making progress, amongst whom their diligence would be deemed more worthy of approval, and the place of rank obtained after victory be held with greater certainty, which should be established by the difficulties of the contest.[2070]

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3. Although the whole world is arranged into offices of different kinds, its condition, nevertheless, is not to be supposed as one of internal discrepancies and discordances; but as our one body is provided with many members, and is held together by one soul, so I am of opinion that the whole world also ought to be regarded as some huge and immense animal, which is kept together by the power and reason of God as by one soul. This also, I think, is indicated in sacred Scripture by the declaration of the prophet, "Do not I fill heaven and earth? saith the Lord;"[2071] and again, "The heaven is My throne, and the earth is My footstool;"[2072] and by the Saviour's words, when He says that we are to swear "neither by heaven, for it is God's throne; nor by the earth, for it is His footstool."[2073] To the same effect also are the words of Paul, in his address to the Athenians, when he says, "In Him we live, and move, and have our being."[2074] For how do we live, and move, and have our being in

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[2070] "Et diversi motus propositi earum (rationabilium subsistentiarum) ad unius mundi consonantiam competenter atque utiliter aptarentur, dum aliæ juvari indigent, aliæ juvare possunt, aliæ vero proficientibus certamina atque agones movent, in quibus eorum probabilior haberetur industria, et certior post victoriam reparati gradus statio teneretur, quæ per difficultates laborantium constitisset."

[2071] Jer. xxiii. 24.

[2072] Isa. lxvi. 1.

[2073] Matt. v. 34.

[2074] Acts xvii. 28.

God, except by His comprehending and holding together the whole world by His power? And how is heaven the throne of God, and the earth His footstool, as the Saviour Himself declares, save by His power filling all things both in heaven and earth, according to the Lord's own words? And that God, the Father of all things, fills and holds together the world with the fulness of His power, according to those passages which we have quoted, no one, I think, will have any difficulty in admitting. And now, since the course of the preceding discussion has shown that the different movements of rational beings, and their varying opinions, have brought about the diversity that is in the world, we must see whether it may not be appropriate that this world should have a termination like its beginning. For there is no doubt that its end must be sought amid much diversity and variety; which variety, being found to exist in the termination of the world, will again furnish ground and occasion for the diversities of the other world which is to succeed the present.

4. If now, in the course of our discussion, it has been ascertained that these things are so, it seems to follow that we next consider the nature of corporeal being, seeing the diversity in the world cannot exist without bodies. It is evident from the nature of things themselves, that bodily nature admits of diversity and variety of change, so that it is capable of undergoing all possible transformations, as, e.g., the conversion of wood into fire, of fire into smoke, of smoke into air, of oil into fire. Does not food itself, whether of man or of animals, exhibit the same ground of change? For whatever we take as food, is converted into the substance of our body. But how water is changed into earth or into air, and air again into fire, or fire into air, or air into water, although not difficult to explain, yet on the present occasion it is enough merely to mention them, as our object is to discuss the nature of bodily matter. By matter, therefore, we understand that which is placed under bodies, viz., that by which, through the bestowing and implanting of qualities, bodies exist; and we mention four qualities—heat, cold, dryness, humidity. These four qualities being implanted in the ὕλη, or matter (for matter is found to exist in its own nature without those qualities before mentioned), produce the different kinds of bodies. Although this matter is, as we have said above, according to its own proper nature without qualities, it is never found to exist without a quality. And I cannot understand how so many distinguished men have been of opinion that this matter, which is so great, and possesses such properties as to enable it to be sufficient for all the bodies in the world which God willed to exist, and to be the attendant and slave of the Creator for whatever forms and species He wished in all things, receiving into itself whatever qualities He desired to bestow upon it, was uncreated, i.e., not formed by God Himself, who is the Creator of all things, but that its nature and power were the result of chance. And I am astonished that they should find fault with those who deny either God's creative power or His providential administration of the world, and accuse them of impiety for thinking that so great a work as the world could exist without an architect or overseer; while they themselves incur a similar charge of impiety in saying that matter is uncreated,

and co-eternal with the uncreated God. According to this view, then, if we suppose for the sake of argument that matter did not exist, as these maintain, saying that God could not create anything when nothing existed, without doubt He would have been idle, not having matter on which to operate, which matter they say was furnished Him not by His own arrangement, but by accident; and they think that this, which was discovered by chance, was able to suffice Him for an undertaking of so vast an extent, and for the manifestation of the power of His might, and by admitting the plan of all His wisdom, might be distinguished and formed into a world. Now this appears to me to be very absurd, and to be the opinion of those men who are altogether ignorant of the power and intelligence of uncreated nature. But that we may see the nature of things a little more clearly, let it be granted that for a little time matter did not exist, and that God, when nothing formerly existed, caused those things 270 to come into existence which He desired, why are we to suppose that God would create matter either better or greater, or of another kind, than that which He did produce from His own power and wisdom, in order that that might exist which formerly did not? Would He create a worse and inferior matter, or one the same as that which they call uncreated? Now I think it will very easily appear to any one, that neither a better nor inferior matter could have assumed the forms and species of the world, if it had not been such as that which actually did assume them. And does it not then seem impious to call that uncreated, which, if believed to be formed by God, would doubtless be found to be such as that which they call uncreated?

5. But that we may believe on the authority of holy Scripture that such is the case, hear how in the book of Maccabees, where the mother of seven martyrs exhorts her son to endure torture, this truth is confirmed; for she says, "I ask of thee, my son, to look at the heaven and the earth, and at all things which are in them, and beholding these, to know that God made all these things when they did not exist."[2075] In the book of the Shepherd also, in the first commandment, he speaks as follows: "First of all believe that there is one God who created and arranged all things, and made all things to come into existence, and out of a state of nothingness."[2076] Perhaps also the expression in the Psalms has reference to this: "He spake, and they were made; He commanded, and they were created."[2077] For the words, "He spake, and they were made," appear to show that the substance of those things which exist is meant; while the others, "He commanded, and they were created," seem spoken of the qualities by which the substance itself has been moulded.

[2075] 2 Mac. vii. 28.

[2076] *Hermæ Past.*, book ii. [See vol. ii. p. 20, of this series. S]

[2077] Ps. cxlviii. 5.

Chapter II.—On the Perpetuity of Bodily Nature.

1. On this topic some are wont to inquire whether, as the Father generates an uncreated Son, and brings forth a Holy Spirit, not as if He had no previous existence, but because the Father is the origin and source of the Son or Holy Spirit, and no anteriority or posteriority can be understood as existing in them; so also a similar kind of union or relationship can be understood as subsisting between rational natures and bodily matter. And that this point may be more fully and thoroughly examined, the commencement of the discussion is generally directed to the inquiry whether this very bodily nature, which bears the lives and contains the movements of spiritual and rational minds, will be equally eternal with them, or will altogether perish and be destroyed. And that the question may be determined with greater precision, we have, in the first place, to inquire if it is possible for rational natures to remain altogether incorporeal after they have reached the summit of holiness and happiness (which seems to me a most difficult and almost impossible attainment), or whether they must always of necessity be united to bodies. If, then, any one could show a reason why it was possible for them to dispense wholly with bodies, it will appear to follow, that as a bodily nature, created out of nothing after intervals of time, was produced when it did not exist, so also it must cease to be when the purposes which it served had no longer an existence.

2. If, however, it is impossible for this point to be at all maintained, viz., that any other nature than the Father, Son, and Holy Spirit can live without a body, the necessity of logical reasoning compels us to understand that rational natures were indeed created at the beginning, but that material substance was separated from them only in thought and understanding, and appears to have been formed for them, or after them, and that they never have lived nor do live without it; for an incorporeal life will rightly be considered a prerogative of the Trinity alone. As we have remarked above, therefore, that material substance of this world, possessing a nature admitting of all possible transformations, is, when dragged down to beings of a lower order, moulded into the crasser and more solid condition of a body, so as to distinguish those visible and varying forms of the world; but when it becomes the servant of more perfect and more blessed beings, it shines in the splendour of celestial bodies, and adorns either the angels of God or the sons of the resurrection with the clothing of a spiritual body, out of all which will be filled up the diverse and varying state of the one world. But if any one should desire to discuss these matters more fully, it will be necessary, with all reverence and fear of God, to examine the sacred Scriptures with greater attention and diligence, to ascertain whether the secret and hidden sense within them may perhaps reveal anything regarding these matters; and something may be discovered in their abstruse and mysterious language, through the demonstration of the Holy Spirit to those who are worthy, after many testimonies have been collected on this very point.

Chapter III.—On the Beginning of the World, and Its Causes.

1. The next subject of inquiry is, whether there was any other world before the one which now exists; and if so, whether it was such as the present, or somewhat different, or inferior; or whether there was no world at all, but something like that which we understand will be after the end of all things, when the kingdom shall be delivered up to God, even the Father; which nevertheless may have been the end of another world,—of that, namely, after which this world took its beginning; and whether the various lapses of intellectual natures provoked God to produce this diverse and varying condition of the world. This point also, I think, must be investigated in a similar way, viz., whether after this world there will be any (system of) preservation and amendment, severe indeed, and attended with much pain to those who were unwilling to obey the word of God, but a process through which, by means of instruction and rational training, those may arrive at a fuller understanding of the truth who have devoted themselves in the present life to these pursuits, and who, after having had their minds purified, have advanced onwards so as to become capable of attaining divine wisdom; and after this the end of all things will immediately follow, and there will be again, for the correction and improvement of those who stand in need of it, another world, either resembling that which now exists, or better than it, or greatly inferior; and how long that world, whatever it be that is to come after this, shall continue; and if there will be a time when no world shall anywhere exist, or if there has been a time when there was no world at all; or if there have been, or will be several; or if it shall ever come to pass that there will be one resembling another, like it in every respect, and indistinguishable from it.

2. That it may appear more clearly, then, whether bodily matter can exist during intervals of time, and whether, as it did not exist before it was made, so it may again be resolved into non-existence, let us see, first of all, whether it is possible for any one to live without a body. For if one person can live without a body, all things also may dispense with them; seeing our former treatise has shown that all things tend towards one end. Now, if all things may exist without bodies, there will undoubtedly be no bodily substance, seeing there will be no use for it. But how shall we understand the words of the apostle in those passages, in which, discussing the resurrection of the dead, he says, "This corruptible must put on incorruption, and this mortal must put on immortality. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory! Where, O death, is thy victory? O death, thy sting has been swallowed up: the sting of death is sin, and the strength of sin is the law."[2078] Some such meaning, then, as this, seems to be suggested by the apostle. For can the expression which he employs, "this corruptible," and "this mortal," with the gesture, as it were, of one who touches or points out, apply to anything else than to bodily matter?

[2078] 1 Cor. xv. 53–56; cf. Hos. xiii. 14 and Isa. xxv. 8.

This matter of the body, then, which is now corruptible shall put on incorruption when a perfect soul, and one furnished with the marks[2079] of incorruption, shall have begun to inhabit it. And do not be surprised if we speak of a perfect soul as the clothing of the body (which, on account of the Word of God and His wisdom, is now named incorruption), when Jesus Christ Himself, who is the Lord and Creator of the soul, is said to be the clothing of the saints, according to the language of the apostle, "Put ye on the Lord Jesus Christ."[2080] As Christ, then, is the clothing of the soul, so for a kind of reason sufficiently intelligible is the soul said to be the clothing of the body, seeing it is an ornament to it, covering and concealing its mortal nature. The expression, then, "This corruptible must put on incorruption," is as if the apostle had said, "This corruptible nature of the body must receive the clothing of incorruption—a soul possessing in itself incorruptibility," because it has been clothed with Christ, who is the Wisdom and Word of God. But when this body, which at some future period we shall possess in a more glorious state, shall have become a partaker of life, it will then, in addition to being immortal, become also incorruptible. For whatever is mortal is necessarily also corruptible; but whatever is corruptible cannot also be said to be mortal. We say of a stone or a piece of wood that it is corruptible, but we do not say that it follows that it is also mortal. But as the body partakes of life, then because life may be, and is, separated from it, we consequently name it mortal, and according to another sense also we speak of it as corruptible. The holy apostle therefore, with remarkable insight, referring to the general first cause of bodily matter, of which (matter), whatever be the qualities with which it is endowed (now indeed carnal, but by and by more refined and pure, which are termed spiritual), the soul makes constant use, says, "This corruptible must put on incorruption." And in the second place, looking to the special cause of the body, he says, "This mortal must put on immortality." Now, what else will incorruption and immortality be, save the wisdom, and the word, and the righteousness of God, which mould, and clothe, and adorn the soul? And hence it happens that it is said, "The corruptible will put on incorruption, and the mortal immortality." For although we may now make great proficiency, yet as we only know in part, and prophesy in part, and see through a glass, darkly, those very things which we seem to understand, this corruptible does not yet put on incorruption, nor is this mortal yet clothed with immorality; and as this training of ours in the body is protracted doubtless to a longer period, up to the time, viz., when those very bodies of ours with which we are enveloped may, on account of the word of God, and His wisdom and perfect righteousness, earn incorruptibility and immortality, therefore is it said, "This corruptible must put on incorruption, and this mortal must put on immortality."

[2079] Dogmatibus. Schnitzer says that "dogmatibus" here yields no sense. He conjectures δείγμασι, and renders "proofs," "marks."

[2080] Rom. xiii. 14.

3. But, nevertheless, those who think that rational creatures can at any time lead an existence out of the body, may here raise such questions as the following. If it is true that this corruptible shall put on incorruption, and this mortal put on immortality, and that death is swallowed up at the end; this shows that nothing else than a material nature is to be destroyed, on which death could operate, while the mental acumen of those who are in the body seems to be blunted by the nature of corporeal matter. If, however, they are out of the body, then they will altogether escape the annoyance arising from a disturbance of that kind. But as they will not be able immediately to escape all bodily clothing, they are just to be considered as inhabiting more refined and purer bodies, which possess the property of being no longer overcome by death, or of being wounded by its sting; so that at last, by the gradual disappearance of the material nature, death is both swallowed up, and even at the end exterminated, and all its sting completely blunted by the divine grace which the soul has been rendered capable of receiving, and has thus deserved to obtain incorruptibility and immortality. And then it will be deservedly said by all, "O death, where is thy victory? O death, where is thy sting? The sting of death is sin." If these conclusions, then, seem to hold good, it follows that we must believe our condition at some future time to be incorporeal; and if this is admitted, and all are said to be subjected to Christ, this (incorporeity) also must necessarily be bestowed on all to whom the subjection to Christ extends; since all who are subject to Christ will be in the end subject to God the Father, to whom Christ is said to deliver up the kingdom; and thus it appears that then also the need of bodies will cease.[2081] And if it ceases, bodily matter returns to nothing, as formerly also it did not exist.

Now let us see what can be said in answer to those who make these assertions. For it will appear to be a necessary consequence that, if bodily nature be annihilated, it must be again restored and created; since it seems a possible thing that rational natures, from whom the faculty of free-will is never taken away, may be again subjected to movements of some kind, through the special act of the Lord Himself, lest perhaps, if they were always to occupy a condition that was unchangeable, they should be ignorant that it is by the grace of God and not by their own merit that they have been placed in that final state of happiness; and these movements will undoubtedly again be attended by variety and diversity of bodies, by which the world is always adorned; nor will it ever be composed (of anything) save of variety and diversity,—an effect which cannot be produced without a bodily matter.

[2081] This passage is found in Jerome's *Epistle to Avitus*; and, literally translated, his rendering is as follows: "If these (views) are not contrary to the faith, we shall perhaps at some future time live without bodies. But if he who is perfectly subject to Christ is understood to be without a body, and all are to be subjected to Christ, we also shall be without bodies when we have been completely subjected to Him. If all have been subjected to God, all will lay aside their bodies, and the whole nature of bodily things will be dissolved into nothing; but if, in the second place, necessity shall demand, it will again come into existence on account of the fall of rational creatures. For God has abandoned souls to struggle and wrestling, that they may understand that they have obtained a full and perfect victory, not by their own bravery, but by the grace of God. And therefore I think that for a variety of causes are different worlds created, and the errors of those refuted who contend that worlds resemble each other." A fragment of the Greek original of the above is found in the Epistle of Justinian to the patriarch of Constantinople. "If the things subject to Christ shall at the end be subjected also to God, all will lay aside their bodies; and then, I think, there will be a dissolution (ἀνάλυσις) of the nature of bodies into non-existence (εἰς τὸ μὴ ὄν), to come a second time into existence, if rational (beings) should again gradually come down (ὑποκαταβῇ)."

4. And now I do not understand by what proofs they can maintain their position, who assert that worlds sometimes come into existence which are not dissimilar to each other, but in all respects equal. For if there is said to be a world similar in all respects (to the present), then it will come to pass that Adam and Eve will do the same things which they did before: there will be a second time the same deluge, and the same Moses will again lead a nation numbering nearly six hundred thousand out of Egypt; Judas will also a second time betray the Lord; Paul will a second time keep the garments of those who stoned Stephen; and everything which has been done in this life will be said to be repeated,—a state of things which I think cannot be established by any reasoning, if souls are actuated by freedom of will, and maintain either their advance or retrogression according to the power of their will. For souls are not driven on in a cycle which returns after many ages to the same round, so as either to do or desire this or that; but at whatever point the freedom of their own will aims, thither do they direct the course of their actions. For what these persons say is much the same as if one were to assert that if a medimnus of grain were to be poured out on the 273
ground, the fall of the grain would be on the second occasion identically the same as on the first, so that every individual grain would lie for the second time close beside that grain where it had been thrown before, and so the medimnus would be scattered in the same order, and with the same marks as formerly; which certainly is an impossible result with the countless grains of a medimnus, even if they were to be poured out without ceasing for many ages. So therefore it seems to me impossible for a world to be restored for the second time, with the same order and with the same amount of births, and deaths, and actions; but that a diversity of worlds may exist with changes of no unimportant kind, so that the state of another world may be for some unmistakeable reasons better (than this), and for others worse, and for others again intermediate. But what may be the number or measure of this I confess myself ignorant, although, if any one can tell it, I would gladly learn.

5. But this world, which is itself called an age, is said to be the conclusion of many ages. Now the holy apostle teaches that in that age which preceded this, Christ did not suffer, nor even in the age which preceded that again; and I know not that I am able to enumerate the number of anterior ages in which He did not suffer. I will show, however, from what statements of Paul I have arrived at this understanding. He says, “But now once in the

consummation of ages, He was manifested to take away sin by the sacrifice of Himself."[2082] For He says that He was once made a victim, and in the consummation of ages was manifested to take away sin. Now that after this age, which is said to be formed for the consummation of other ages, there will be other ages again to follow, we have clearly learned from Paul himself, who says, "That in the ages to come He might show the exceeding riches of His grace in His kindness towards us."[2083] He has not said, "in the age to come," nor "in the two ages to come," whence I infer that by his language many ages are indicated. Now if there is something greater than ages, so that among created beings certain ages may be understood, but among other beings which exceed and surpass visible creatures, (ages still greater) (which perhaps will be the case at the restitution of all things, when the whole universe will come to a perfect termination), perhaps that period in which the consummation of all things will take place is to be understood as something more than an age. But here the authority of holy Scripture moves me, which says, "For an age and more."[2084] Now this word "more" undoubtedly means something greater than an age; and see if that expression of the Saviour, "I will that where I am, these also may be with Me; and as I and Thou are one, these also may be one in Us,"[2085] may not seem to convey something more than an age and ages, perhaps even more than ages of ages,—that period, viz., when all things are now no longer in an age, but when God is in all.

6. Having discussed these points regarding the nature of the world to the best of our ability, it does not seem out of place to inquire what is the meaning of the term world, which in holy Scripture is shown frequently to have different significations. For what we call in Latin *mundus*, is termed in Greek κόσμος, and κόσμος signifies not only a world, but also an ornament. Finally, in Isaiah, where the language of reproof is directed to the chief daughters of Sion, and where he says, "Instead of an ornament of a golden head, thou wilt have baldness on account of thy works,"[2086] he employs the same term to denote ornament as to denote the world, viz., κόσμος. For the plan of the world is said to be contained in the clothing of the high priest, as we find in the Wisdom of Solomon, where he says, "For in the long garment was the whole world."[2087] That earth of ours, with its inhabitants, is also termed the world, as when Scripture says, "The whole world lieth in wickedness."[2088]

[2082] Heb. ix. 26.

[2083] Eph. ii. 7.

[2084] In sæculum et adhuc.

[2085] Cf. John xvii. 24, 21, 22.

[2086] Cf. Isa. iii. 24. Origen here quotes the Septuagint, which differs both from the Hebrew and the Vulgate: καὶ ἀντὶ τοῦ κόσμου τῆς κεφαλῆς τοῦ χρυσίου φαλάκρωμα ἕξεις διὰ τὰ ἔργά σου.

[2087] Wisd. xviii. 24. Poderis, lit. "reaching to the feet."

[2088] 1 John v. 19.

Clement indeed, a disciple of the apostles, makes mention of those whom the Greeks called Ἀντίχθονες , and other parts of the earth, to which no one of our people can approach, nor can any one of those who are there cross over to us, which he also termed worlds, saying, "The ocean is impassable to men; and those are worlds which are on the other side of it, which are governed by these same arrangements of the ruling God."[2089] That universe which is bounded by heaven and earth is also called a world, as Paul declares: "For the fashion of this world will pass away."[2090] Our Lord and Saviour also points out a certain other world besides this visible one, which it would indeed be difficult to describe and make known. He says, "I am not of this world."[2091] For, as if He were of a certain other world, He says, "I am not of this world." Now, of this world we have said beforehand, that the explanation was difficult; and for this reason, that there might not be afforded to any an occasion of entertaining the supposition that we maintain the existence of certain images which the Greeks call "ideas:" for it is certainly alien to our (writers) to speak of an incorporeal 274
world existing in the imagination alone, or in the fleeting world of thoughts; and how they can assert either that the Saviour comes from thence, or that the saints will go thither, I do not see. There is no doubt, however, that something more illustrious and excellent than this present world is pointed out by the Saviour, at which He incites and encourages believers to aim. But whether that world to which He desires to allude be far separated and divided from this either by situation, or nature, or glory; or whether it be superior in glory and quality, but confined within the limits of this world (which seems to me more probable), is nevertheless uncertain, and in my opinion an unsuitable subject for human thought. But from what Clement seems to indicate when he says, "The ocean is impassable to men, and those worlds which are behind it," speaking in the plural number of the worlds which are behind it, which he intimates are administered and governed by the same providence of the Most High God, he appears to throw out to us some germs of that view by which the whole universe of existing things, celestial and super-celestial, earthly and infernal, is generally called one perfect world, within which, or by which, other worlds, if any there are, must be supposed to be contained. For which reason he wished the globe of the sun or moon, and of the other bodies called planets, to be each termed worlds. Nay, even that pre-eminent globe itself which they call the non-wandering (ἀπλανῆ), they nevertheless desire to have properly called world. Finally, they summon the book of Baruch the prophet to bear witness to this assertion, because in it the seven worlds or heavens are more clearly pointed out. Nevertheless, above that sphere which they call non-wandering (ἀπλανῆ), they will have another sphere to exist, which they say, exactly as our heaven contains all things which are

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[2089] Clemens Rom., Ep. i., *ad Cor.*, c. 20. [See vol. i. p. 10, of this series. S.]

[2090] 1 Cor. vii. 31.

[2091] John xvii. 16.

under it, comprehends by its immense size and indescribable extent the spaces of all the spheres together within its more magnificent circumference; so that all things are within it, as this earth of ours is under heaven. And this also is believed to be called in the holy Scriptures the good land, and the land of the living, having its own heaven, which is higher, and in which the names of the saints are said to be written, or to have been written, by the Saviour; by which heaven that earth is confined and shut in, which the Saviour in the Gospel promises to the meek and merciful. For they would have this earth of ours, which formerly was named "Dry," to have derived its appellation from the name of that earth, as this heaven also was named firmament from the title of that heaven. But we have treated at greater length of such opinions in the place where we had to inquire into the meaning of the declaration, that in the beginning "God made the heavens and the earth." For another heaven and another earth are shown to exist besides that "firmament" which is said to have been made after the second day, or that "dry land" which was afterwards called "earth." Certainly, what some say of this world, that it is corruptible because it was made, and yet is not corrupted, because the will of God, who made it and holds it together lest corruption should rule over it, is stronger and more powerful than corruption, may more correctly be supposed of that world which we have called above a "non-wandering" sphere, since by the will of God it is not at all subject to corruption, for the reason that it has not admitted any causes of corruption, seeing it is the world of the saints and of the thoroughly purified, and not of the wicked, like that world of ours. We must see, moreover, lest perhaps it is with reference to this that the apostle says, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are unseen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."[2092] And when he says elsewhere, "Because I shall see the heavens, the works of Thy fingers,"[2093] and when God said, regarding all things visible, by the mouth of His prophet, "My hand has formed all these things,"[2094] He declares that that eternal house in the heavens which He promises to His saints was not made with hands, pointing out, doubtless, the difference of creation in things which are seen and in those which are not seen. For the same thing is not to be understood by the expressions, "those things which are not seen," and "those things which are invisible." For those things which are invisible are not only not seen, but do not even possess the property of visibility, being what the Greeks call ἀσώματα, i.e., incorporeal; whereas those of which Paul says, "They are not seen," possess indeed the property of being seen, but, as he explains, are not yet beheld by those to whom they are promised.

[2092] 2 Cor. iv. 18–v. 1.

[2093] Ps. viii. 3.

[2094] Isa. lxvi. 2.

7. Having sketched, then, so far as we could understand, these three opinions regarding the end of all things, and the supreme blessedness, let each one of our readers determine for himself, with care and diligence, whether any one of them can be approved and adopted.[2095] For it has been said that we must suppose either that an incorporeal existence is possible, after all things have become subject to Christ, and through Christ to God the 275 Father, when God will be all and in all; or that when, notwithstanding all things have been made subject to Christ, and through Christ to God (with whom they formed also one spirit, in respect of spirits being rational natures), then the bodily substance itself also being united to most pure and excellent spirits, and being changed into an ethereal condition in proportion to the quality or merits of those who assume it (according to the apostle's words, "We also shall be changed"), will shine forth in splendour; or at least that when the fashion of those things which are seen passes away, and all corruption has been shaken off and cleansed away, and when the whole of the space occupied by this world, in which the spheres of the planets are said to be, has been left behind and beneath,[2096] then is reached the fixed abode of the pious and the good situated above that sphere, which is called non-wandering (ἀπλανής), as in a good land, in a land of the living, which will be inherited by the meek and gentle; to which land belongs that heaven (which, with its more magnificent extent, surrounds and contains that land itself) which is called truly and chiefly heaven, in which heaven and earth, the end and perfection of all things, may be safely and most confidently placed,—where, viz., these, after their apprehension and their chastisement for the offences which they have undergone by way of purgation, may, after having fulfilled and discharged every obligation, deserve a habitation in that land; while those who have been obedient to the word of God, and have henceforth by their obedience shown themselves capable of wisdom, are said to deserve the kingdom of that heaven or heavens; and thus the prediction is more worthily fulfilled, "Blessed are the meek, for they shall inherit the earth;"[2097] and,

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[2095] This passage is found in Jerome's *Epistle to Avitus*, and, literally translated, is as follows: "A threefold suspicion, therefore, is suggested to us regarding the end, of which the reader may examine which is the true and better one. For we shall either live without a body, when, being subject to Christ, we shall be subject to God, and God shall be all in all; or, as things subject to Christ will be subject along with Christ Himself to God, and enclosed in one covenant, so all substance will be reduced to the best quality and dissolved into an ether, which is of a purer and simpler nature; or at least that sphere which we have called above ἀπλανῆ, and whatever is contained within its circumference (*circulo*), will be dissolved into nothing, but that one by which the anti-zone (ἀντιζώνη) itself is held together and surrounded will be called a good land; and, moreover, another sphere which surrounds this very earth itself with its revolution, and is called heaven, will be preserved for a habitation of the saints."

[2096] Omnique hoc mundi statu, in quo planetarum dicuntur sphæræ, supergresso atque superato.

[2097] Matt. v. 5.

"Blessed are the poor in spirit, for they shall inherit the kingdom of heaven;"[2098] and the declaration in the Psalm, "He shall exalt thee, and thou shalt inherit the land."[2099] For it is called a descent to this earth, but an exaltation to that which is on high. In this way, therefore, does a sort of road seem to be opened up by the departure of the saints from that earth to those heavens; so that they do not so much appear to abide in that land, as to inhabit it with an intention, viz., to pass on to the inheritance of the kingdom of heaven, when they have reached that degree of perfection also.

[2098] Matt. v. 3.

[2099] Ps. xxxvii. 34.

Chapter IV.—The God of the Law and the Prophets, and the Father of Our Lord Jesus Christ, is the Same God.

1. Having now briefly arranged these points in order as we best could, it follows that, agreeably to our intention from the first, we refute those who think that the Father of our Lord Jesus Christ is a different God from Him who gave the answers of the law to Moses, or commissioned the prophets, who is the God of our fathers, Abraham, Isaac, and Jacob. For in this article of faith, first of all, we must be firmly grounded. We have to consider, then, the expression of frequent recurrence in the Gospels, and subjoined to all the acts of our Lord and Saviour, "that it might be fulfilled which was spoken by this or that prophet," it being manifest that the prophets are the prophets of that God who made the world. From this therefore we draw the conclusion, that He who sent the prophets, Himself predicted what was to be foretold of Christ. And there is no doubt that the Father Himself, and not another different from Him, uttered these predictions. The practice, moreover, of the Saviour or His apostles, frequently quoting illustrations from the Old Testament, shows that they attribute authority to the ancients. The injunction also of the Saviour, when exhorting His disciples to the exercise of kindness, "Be ye perfect, even as your Father who is in heaven is perfect; for He commands His sun to rise upon the evil and the good, and sendeth rain on the just and on the unjust,"[2100] most evidently suggests even to a person of feeble understanding, that He is proposing to the imitation of His disciples no other God than the maker of heaven and the bestower of the rain. Again, what else does the expression, which ought to be used by those who pray, "Our Father who art in heaven,"[2101] appear to indicate, save that God is to be sought in the better parts of the world, i.e., of His creation? Further, do not those admirable principles which He lays down respecting oaths, saying that we ought not to "swear either by heaven, because it is the throne of God; nor by the earth, because it is His footstool,"[2102] harmonize most clearly with the words of the prophet, "Heaven is My throne, and the earth is My footstool?"[2103] And also when casting out of the temple those who sold sheep, and oxen, and doves, and pouring out the tables of the money-changers, and saying, "Take these things, hence, and do not make My Father's house a house of merchandise,"[2104] He undoubtedly called Him His Father, to whose name Solomon had raised a magnificent temple. The words, moreover, "Have you not read what was spoken by God to Moses: I am the God of Abraham, and the God of Isaac, and the God of Jacob; He is not

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[2100] Matt. v. 48, 45.

[2101] Matt. vi. 9.

[2102] Matt. v. 34, 35.

[2103] Isa. lxvi. 1.

[2104] John ii. 16.

a God of the dead, but of the living,"[2105] most clearly teach us, that He called the God of the patriarchs (because they were holy, and were alive) the God of the living, the same, viz., who had said in the prophets, "I am God, and besides Me there is no God."[2106] For if the Saviour, knowing that He who is written in the law is the God of Abraham, and that it is the same who says, "I am God, and besides Me there is no God, acknowledges that very one to be His Father who is ignorant of the existence of any other God above Himself, as the heretics suppose, He absurdly declares Him to be His Father who does not know of a greater God. But if it is not from ignorance, but from deceit, that He says there is no other God than Himself, then it is a much greater absurdity to confess that His Father is guilty of falsehood. From all which this conclusion is arrived at, that He knows of no other Father than God, the Founder and Creator of all things.

2. It would be tedious to collect out of all the passages in the Gospels the proofs by which the God of the law and of the Gospels is shown to be one and the same. Let us touch briefly upon the Acts of the Apostles,[2107] where Stephen and the other apostles address their prayers to that God who made heaven and earth, and who spoke by the mouth of His holy prophets, calling Him the "God of Abraham, of Isaac, and of Jacob;" the God who "brought forth His people out of the land of Egypt." Which expressions undoubtedly clearly direct our understandings to faith in the Creator, and implant an affection for Him in those who have learned piously and faithfully thus to think of Him; according to the words of the Saviour Himself, who, when He was asked which was the greatest commandment in the law, replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbour as thyself." And to these He added: "On these two commandments hang all the law and the prophets."[2108] How is it, then, that He commends to him whom He was instructing, and was leading to enter on the office of a disciple, this commandment above all others, by which undoubtedly love was to be kindled in him towards the God of that law, inasmuch as such had been declared by the law in these very words? But let it be granted, notwithstanding all these most evident proofs, that it is of some other unknown God that the Saviour says, "Thou shalt love the Lord thy God with all thy heart," etc., etc. How, in that case, if the law and the prophets are, as they say, from the Creator, i.e., from another God than He whom He calls good, shall that appear to be logically said which He subjoins, viz., that "on these two commandments hang the law and the prophets?" For how shall that which is strange and foreign to God depend upon Him? And when Paul says, "I thank my God, whom I

[2105] Matt. xxii. 31, 32; cf. Ex. iii. 6.

[2106] Isa. xlv. 6.

[2107] Acts vii.

[2108] Matt. xxii. 37, 39, 40.

serve in my spirit from my forefathers with pure conscience,”[2109] he clearly shows that he came not to some new God, but to Christ. For what other forefathers of Paul can be intended, except those of whom he says, “Are they Hebrews? so am I: are they Israelites? so am I.”[2110] Nay, will not the very preface of his Epistle to the Romans clearly show the same thing to those who know how to understand the letters of Paul, viz., what God he preaches? For his words are: “Paul, the servant of Jesus Christ, called to be an apostle, set apart to the Gospel of God, which He had promised afore by His prophets in the holy Scriptures concerning His Son, who was made of the seed of David according to the flesh, and who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead of Christ Jesus our Lord,”[2111] etc. Moreover, also the following, “Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that plougheth should plough in hope, and he that thresheth in hope of partaking of the fruits.”[2112] By which he manifestly shows that God, who gave the law on our account, i.e., on account of the apostles, says, “Thou shalt not muzzle the mouth of the ox that treadeth out the corn;” whose care was not for oxen, but for the apostles, who were preaching the Gospel of Christ. In other passages also, Paul, embracing the promises of the law, says, “Honour thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and that thy days may be long upon the land, the good land, which the Lord thy God will give thee.”[2113] By which he undoubtedly makes known that the law, 27 and the God of the law, and His promises, are pleasing to him.

3. But as those who uphold this heresy are sometimes accustomed to mislead the hearts of the simple by certain deceptive sophisms, I do not consider it improper to bring forward the assertions which they are in the habit of making, and to refute their deceit and falsehood. The following, then, are their declarations. It is written, that “no man hath seen God at any time.”[2114] But that God whom Moses preaches was both seen by Moses himself, and by his fathers before him; whereas He who is announced by the Saviour has never been seen at all by any one. Let us therefore ask them and ourselves whether they maintain that He whom they acknowledge to be God, and allege to be a different God from the Creator, is visible or invisible. And if they shall say that He is visible, besides being proved to go against the declaration of Scripture, which says of the Saviour, “He is the image of the invisible God, the

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[2109] 2 Tim. i. 3.

[2110] 2 Cor. xi. 22.

[2111] Rom. i. 1–4.

[2112] 1 Cor. ix. 9, 10; cf. Deut. xxv. 4.

[2113] Eph. vi. 2, 3; cf. Ex. xx. 12.

[2114] John i. 18.

first-born of every creature,"[2115] they will fall also into the absurdity of asserting that God is corporeal. For nothing can be seen except by help of form, and size, and colour, which are special properties of bodies. And if God is declared to be a body, then He will also be found to be material, since every body is composed of matter. But if He be composed of matter, and matter is undoubtedly corruptible, then, according to them, God is liable to corruption! We shall put to them a second question. Is matter made, or is it uncreated, i.e., not made? And if they shall answer that it is not made, i.e., uncreated, we shall ask them if one portion of matter is God, and the other part the world? But if they shall say of matter that it is made, it will undoubtedly follow that they confess Him whom they declare to be God to have been made!—a result which certainly neither their reason nor ours can admit. But they will say, God is invisible. And what will you do? If you say that He is invisible by nature, then neither ought He to be visible to the Saviour. Whereas, on the contrary, God, the Father of Christ, is said to be seen, because "he who sees the Son," he says, "sees also the Father."[2116] This certainly would press us very hard, were the expression not understood by us more correctly of understanding, and not of seeing. For he who has understood the Son will understand the Father also. In this way, then, Moses too must be supposed to have seen God, not beholding Him with the bodily eye, but understanding Him with the vision of the heart and the perception of the mind, and that only in some degree. For it is manifest that He, viz., who gave answers to Moses, said, "You shall not see My face, but My hinder parts."[2117] These words are, of course, to be understood in that mystical sense which is befitting divine words, those old wives' fables being rejected and despised which are invented by ignorant persons respecting the anterior and posterior parts of God. Let no one indeed suppose that we have indulged any feeling of impiety in saying that even to the Saviour the Father is not visible. Let him consider the distinction which we employ in dealing with heretics. For we have explained that it is one thing to see and to be seen, and another to know and to be known, or to understand and to be understood.[2118] To see, then, and to be seen, is a property of bodies, which certainly will not be appropriately applied either to the Father, or to the Son, or to the Holy Spirit, in their mutual relations with one another. For the nature of the Trinity surpasses the measure of vision, granting to those who are in the body, i.e., to all other creatures, the property of vision in reference to one another. But to a nature that is incorporeal and for the most part intellectual, no other attribute is appropriate save that of knowing or being known, as the Saviour Himself declares when He says, "No man knoweth the Son, save the Father; nor does any one know the Father, save the Son, and he to whom the Son will reveal Him."[2119] It is clear, then, that He has not said, "No one has seen the Father, save the Son;" but, "No one knoweth the Father, save the Son."

[2115] Col. i. 15.

[2116] John xiv. 9.

[2117] Ex. xxxiii. 20, cf. 23.

[2118] Aliud sit videre et videri, et aliud nôsse et nosci, vel cognoscere atque cognosci.

4. And now, if, on account of those expressions which occur in the Old Testament, as when God is said to be angry or to repent, or when any other human affection or passion is described, (our opponents) think that they are furnished with grounds for refuting us, who maintain that God is altogether impassible, and is to be regarded as wholly free from all affections of that kind, we have to show them that similar statements are found even in the parables of the Gospel; as when it is said, that he who planted a vineyard, and let it out to husbandmen, who slew the servants that were sent to them, and at last put to death even the son, is said in anger to have taken away the vineyard from them, and to have delivered over the wicked husbandmen to destruction, and to have handed over the vineyard to others, who would yield him the fruit in its season. And so also with regard to those citizens who, when the head of the household had set out to receive for himself a kingdom, sent messengers after him, saying, "We will not have this man to reign over us;"[2120] for the head of the household having obtained the kingdom, returned, and in anger commanded them to be put to death before him, and burned their city with fire. But when we read either in the Old Testament or in the New of the anger of God, we do not take such expressions literally, but seek in them a spiritual meaning, that we may think of God as He deserves to be thought of. And on these points, when expounding the verse in the second Psalm, "Then shall He speak to them in His anger, and trouble them in His fury,"[2121] we showed, to the best of our poor ability, how such an expression ought to be understood.

[2119] Matt. xi. 27.

[2120] Luke xix. 14.

[2121] Ps. ii. 5.

Chapter V.—On Justice and Goodness.

1. Now, since this consideration has weight with some, that the leaders of that heresy (of which we have been speaking) think they have established a kind of division, according to which they have declared that justice is one thing and goodness another, and have applied this division even to divine things, maintaining that the Father of our Lord Jesus Christ is indeed a good God, but not a just one, whereas the God of the law and the prophets is just, but not good; I think it necessary to return, with as much brevity as possible, an answer to these statements. These persons, then, consider goodness to be some such affection as would have benefits conferred on all, although the recipient of them be unworthy and undeserving of any kindness; but here, in my opinion, they have not rightly applied their definition, inasmuch as they think that no benefit is conferred on him who is visited with any suffering or calamity. Justice, on the other hand, they view as that quality which rewards every one according to his deserts. But here, again, they do not rightly interpret the meaning of their own definition. For they think that it is just to send evils upon the wicked and benefits upon the good; i.e., so that, according to their view, the just God does not appear to wish well to the bad, but to be animated by a kind of hatred against them. And they gather together instances of this, wherever they find a history in the Scriptures of the Old Testament, relating, e.g., the punishment of the deluge, or the fate of those who are described as perishing in it, or the, destruction of Sodom and Gomorrah by a shower of fire and brimstone, or the falling of all the people in the wilderness on account of their sins, so that none of those who had left Egypt were found to have entered the promised land, with the exception of Joshua and Caleb. Whereas from the New Testament they gather together words of compassion and piety, through which the disciples are trained by the Saviour, and by which it seems to be declared that no one is good save God the Father only; and by this means they have ventured to style the Father of the Saviour Jesus Christ a good God, but to say that the God of the world is a different one, whom they are pleased to term just, but not also good.

2. Now I think they must, in the first place, be required to show, if they can, agreeably to their own definition, that the Creator is just in punishing according to their deserts, either those who perished at the time of the deluge, or the inhabitants of Sodom, or those who had quitted Egypt, seeing we sometimes behold committed crimes more wicked and detestable than those for which the above-mentioned persons were destroyed, while we do not yet see every sinner paying the penalty of his misdeeds. Will they say that He who at one time was just has been made good? Or will they rather be of opinion that He is even now just, but is patiently enduring human offences, while that then He was not even just, inasmuch as He exterminated innocent and sucking children along with cruel and ungodly giants? Now, such are their opinions, because they know not how to understand anything beyond the letter; otherwise they would show how it is literal justice for sins to be visited upon the heads of children to the third and fourth generation, and on children's children after them. By

us, however, such things are not understood literally; but, as Ezekiel taught[2122] when relating the parable, we inquire what is the inner meaning contained in the parable itself. Moreover, they ought to explain this also, how He is just, and rewards every one according to his merits, who punishes earthly-minded persons and the devil, seeing they have done nothing worthy of punishment.[2123] For they could not do any good if, according to them, they were of a wicked and ruined nature. For as they style Him a judge, He appears to be a judge not so much of actions as of natures; and if a bad nature cannot do good, neither can a good nature do evil. Then, in the next place, if He whom they call good is good to all, He is undoubtedly good also to those who are destined to perish. And why does He not save them? If He does not desire to do so, He will be no longer good; if He does desire it, and cannot effect it, He will not be omnipotent. Why do they not rather hear the Father of our Lord Jesus Christ in the Gospels, preparing fire for the devil and his angels? And how shall that proceeding, as penal as it is sad, appear to be, according to their view, the work of the good 279 God? Even the Saviour Himself, the Son of the good God, protests in the Gospels, and declares that "if signs and wonders had been done in Tyre and Sidon, they would have repented[2124] long ago, sitting in sackcloth and ashes." And when He had come near to those very cities, and had entered their territory, why, pray, does He avoid entering those cities, and exhibiting to them abundance of signs and wonders, if it were certain that they would have repented, after they had been performed, in sackcloth and ashes? But as He does not do this, He undoubtedly abandons to destruction those whom the language of the Gospel shows not to have been of a wicked or ruined nature, inasmuch as it declares they were capable of repentance. Again, in a certain parable of the Gospel, where the king enters in to see the guests reclining at the banquet, he beheld a certain individual not clothed with wedding raiment, and said to him, "Friend, how camest thou in hither, not having a wedding garment?" and then ordered his servants, "Bind him hand and foot, and cast him into outer darkness; there will be weeping and gnashing of teeth."[2125] Let them tell us who is that king who entered in to see the guests, and finding one amongst them with unclean garments, commanded him to be bound by his servants, and thrust out into outer darkness. Is he the same whom they call just? How then had he commanded good and bad alike to be invited, without directing their merits to be inquired into by his servants? By such procedure would be indicated, not the character of a just God who rewards according to men's deserts, as they assert, but of one who displays undiscriminating goodness towards all. Now, if this must necessarily be understood of the good God, i.e., either of Christ or of the Father of

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[2122] Ezek. xviii. 3.

[2123] [Cum nihil dignum pœna commiserint. S.]

[2124] Pœnitentiam egissent.

[2125] Matt. xxii. 12, 13.

Christ, what other objection can they bring against the justice of God's judgment? Nay, what else is there so unjust charged by them against the God of the law as to order him who had been invited by His servants, whom He had sent to call good and bad alike, to be bound hand and foot, and to be thrown into outer darkness, because he had on unclean garments?

3. And now, what we have drawn from the authority of Scripture ought to be sufficient to refute the arguments of the heretics. It will not, however, appear improper if we discuss the matter with them shortly, on the grounds of reason itself. We ask them, then, if they know what is regarded among men as the ground of virtue and wickedness, and if it appears to follow that we can speak of virtues in God, or, as they think, in these two Gods. Let them give an answer also to the question, whether they consider goodness to be a virtue; and as they will undoubtedly admit it to be so, what will they say of injustice? They will never certainly, in my opinion, be so foolish as to deny that justice is a virtue. Accordingly, if virtue is a blessing, and justice is a virtue, then without doubt justice is goodness. But if they say that justice is not a blessing, it must either be an evil or an indifferent thing. Now I think it folly to return any answer to those who say that justice is an evil, for I shall have the appearance of replying either to senseless words, or to men out of their minds. How can that appear an evil which is able to reward the good with blessings, as they themselves also admit? But if they say that it is a thing of indifference, it follows that since justice is so, sobriety also, and prudence, and all the other virtues, are things of indifference. And what answer shall we make to Paul, when he says, "If there be any virtue, and, if there be any praise, think on these things, which ye have learned, and received, and heard, and seen in me?"[2126] Let them learn, therefore, by searching the holy Scriptures, what are the individual virtues, and not deceive themselves by saying that that God who rewards every one according to his merits, does, through hatred of evil, recompense the wicked with evil, and not because those who have sinned need to be treated with severer remedies, and because He applies to them those measures which, with the prospect of improvement, seem nevertheless, for the present, to produce a feeling of pain. They do not read what is written respecting the hope of those who were destroyed in the deluge; of which hope Peter himself thus speaks in his first Epistle: "That Christ, indeed, was put to death in the flesh, but quickened by the Spirit, by which He went and preached to the spirits who were kept in prison, who once were unbelievers, when they awaited the long-suffering of God in the days of Noah, when the ark was preparing, in which a few, i.e., eight souls, were saved by water. Whereunto also baptism by a like figure now saves you."[2127] And with regard to Sodom and Gomorrah, let them tell us whether they believe the prophetic words to be those of the Creator God—of Him, viz., who is related to have rained upon them a shower of fire and brimstone. What does

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[2126] Phil. iv. 8, 9.

[2127] 1 Pet. iii. 18–21.

Ezekiel the prophet say of them? “Sodom,” he says, “shall be restored to her former condition.”[2128] But why, in afflicting those who are deserving of punishment, does He not afflict them for their good?—who also says to Chaldea, “Thou hast coals of fire, sit upon them; they will be a help to thee.”[2129] And of those also who fell in the desert, let them hear what 280 is related in the seventy-eighth Psalm, which bears the superscription of Asaph; for he says, “When He slew them, then they sought Him.”[2130] He does not say that some sought Him after others had been slain, but he says that the destruction of those who were killed was of such a nature that, when put to death, they sought God. By all which it is established, that the God of the law and the Gospels is one and the same, a just and good God, and that He confers benefits justly, and punishes with kindness; since neither goodness without justice, nor justice without goodness, can display the (real) dignity of the divine nature.

We shall add the following remarks, to which we are driven by their subtleties. If justice is a different thing from goodness, then, since evil is the opposite of good, and injustice of justice, injustice will doubtless be something else than an evil; and as, in your opinion, the just man is not good, so neither will the unjust man be wicked; and again, as the good man is not just, so the wicked man also will not be unjust. But who does not see the absurdity, that to a good God one should be opposed that is evil; while to a just God, whom they allege to be inferior to the good, no one should be opposed! For there is none who can be called unjust, as there is a Satan who is called wicked. What, then, are we to do? Let us give up the position which we defend, for they will not be able to maintain that a bad man is not also unjust, and an unjust man wicked. And if these qualities be indissolubly inherent in these opposites, viz., injustice in wickedness, or wickedness in injustice, then unquestionably the good man will be inseparable from the just man, and the just from the good; so that, as we speak of one and the same wickedness in malice and injustice, we may also hold the virtue of goodness and justice to be one and the same.

4. They again recall us, however, to the words of Scripture, by bringing forward that celebrated question of theirs, affirming that it is written, “A bad tree cannot produce good fruits; for a tree is known by its fruit.”[2131] What, then, is their position? What sort of tree the law is, is shown by its fruits, i.e., by the language of its precepts. For if the law be found to be good, then undoubtedly He who gave it is believed to be a good God. But if it be just rather than good, then God also will be considered a just legislator. The Apostle Paul makes use of no circumlocution, when he says, “The law is good; and the commandment is holy,

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[2128] Ezek. xvi. 55, cf. 53.

[2129] Isa. xlvii. 14, 15. The Septuagint here differs from the Hebrew: ἔχεις ἄνθρακας πυρός, κάθισαι ἐπ’ αὐτούς, οὗτοι ἔσονταί σοι βοήθεια.

[2130] Ps. lxxviii. 34.

[2131] Matt. vii. 18, cf. xii. 33.

and just, and good."[2132] From which it is clear that Paul had not learned the language of those who separate justice from goodness, but had been instructed by that God, and illuminated by His Spirit, who is at the same time both holy, and good, and just; and speaking by whose Spirit he declared that the commandment of the law was holy, and just, and good. And that he might show more clearly that goodness was in the commandment to a greater degree than justice and holiness, repeating his words, he used, instead of these three epithets, that of goodness alone, saying, "Was then that which is good made death unto me? God forbid."[2133] As he knew that goodness was the *genus* of the virtues, and that justice and holiness were *species* belonging to the *genus*, and having in the former verses named *genus* and *species* together, he fell back, when repeating his words, on the *genus* alone. But in those which follow he says, "Sin wrought death in me by that which is good,"[2134] where he sums up generically what he had beforehand explained specifically. And in this way also is to be understood the declaration, "A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."[2135] For here also he assumed that there was a *genus* in good or evil, pointing out unquestionably that in a good man there were both justice, and temperance, and prudence, and piety, and everything that can be either called or understood to be good. In like manner also he said that a man was wicked who should without any doubt be unjust, and impure, and unholy, and everything which singly makes a bad man. For as no one considers a man to be wicked without these marks of wickedness (nor indeed can he be so), so also it is certain that without these virtues no one will be deemed to be good. There still remains to them, however, that saying of the Lord in the Gospel, which they think is given them in a special manner as a shield, viz., "There is none good but one, God the Father."[2136] This word they declare is peculiar to the Father of Christ, who, however, is different from the God who is Creator of all things, to which Creator he gave no appellation of goodness. Let us see now if, in the Old Testament, the God of the prophets and the Creator and Legislator of the word is not called good. What are the expressions which occur in the Psalms? "How good is God to Israel, to the upright in heart!"[2137] and, "Let Israel now say that He is good, that His mercy endureth for ever;"[2138] the language in the Lamentations of Jeremiah, "The Lord is good to 28
them that wait for Him, to the soul that seeketh Him."[2139] As therefore God is frequently

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[2132] Rom. vii. 12.

[2133] Rom. vii. 13.

[2134] Rom. vii. 13.

[2135] Matt. xii. 35.

[2136] Matt. xix. 17.

[2137] Ps. lxxiii. 1.

[2138] Ps. cxviii. 2.

[2139] Lam. iii. 25.

called good in the Old Testament, so also the Father of our Lord Jesus Christ is styled just in the Gospels. Finally, in the Gospel according to John, our Lord Himself, when praying to the Father, says, “O just Father, the world hath not known Thee.”[2140] And lest perhaps they should say that it was owing to His having assumed human flesh that He called the Creator of the world “Father,” and styled Him “Just,” they are excluded from such a refuge by the words that immediately follow, “The world hath not known Thee.” But, according to them, the world is ignorant of the good God alone. For the world unquestionably recognises its Creator, the Lord Himself saying that the world loveth what is its own. Clearly, then, He whom they consider to be the good God, is called just in the Gospels. Any one may at leisure gather together a greater number of proofs, consisting of those passages, where in the New Testament the Father of our Lord Jesus Christ is called just, and in the Old also, where the Creator of heaven and earth is called good; so that the heretics, being convicted by numerous testimonies, may perhaps some time be put to the blush.

[2140] John xvii. 25: Juste Pater.

Chapter VI.—On the Incarnation of Christ.

1. It is now time, after this cursory notice of these points, to resume our investigation of the incarnation of our Lord and Saviour, viz., how or why He became man. Having therefore, to the best of our feeble ability, considered His divine nature from the contemplation of His own works rather than from our own feelings, and having nevertheless beheld (with the eye) His visible creation while the invisible creation is seen by faith, because human frailty can neither see all things with the bodily eye nor comprehend them by reason, seeing we men are weaker and frailer than any other rational beings (for those which are in heaven, or are supposed to exist above the heaven, are superior), it remains that we seek a being intermediate between all created things and God, i.e., a Mediator, whom the Apostle Paul styles the "first-born of every creature."[2141] Seeing, moreover, those declarations regarding His majesty which are contained in holy Scripture, that He is called the "image of the invisible God, and the first-born of every creature," and that "in Him were all things created, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him, and in Him: and He is before all things, and by Him all things consist,"[2142] who is the head of all things, alone having as head God the Father; for it is written, "The head of Christ is God;"[2143] seeing clearly also that it is written, "No one knoweth the Father, save the Son, nor doth any one know the Son, save the Father"[2144] (for who can know what wisdom is, save He who called it into being? or, who can understand clearly what truth is, save the Father of truth? who can investigate with certainty the universal nature of His Word, and of God Himself, which nature proceeds from God, except God alone, with whom the Word was), we ought to regard it as certain that this Word, or Reason (if it is to be so termed), this Wisdom, this Truth, is known to no other than the Father only; and of Him it is written, that "I do not think that the world itself could contain the books which might be written,"[2145] regarding, viz., the glory and majesty of the Son of God. For it is impossible to commit to writing (all) those particulars which belong to the glory of the Saviour. After the consideration of questions of such importance concerning the being of the Son of God, we are lost in the deepest amazement that such a nature, pre-eminent above all others, should have divested itself of its condition of majesty and become man, and tabernacled amongst men, as the grace that was poured upon His lips testifies, and as His heavenly Father bore Him witness, and as is confessed by the various signs and wonders

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[2141] Col. i. 15.

[2142] Col. i. 16, 17.

[2143] 1 Cor. xi. 3.

[2144] Matt. xi. 27.

[2145] John xxi. 25.

and miracles[2146] that were performed by Him; who also, before that appearance of His which He manifested in the body, sent the prophets as His forerunners, and the messengers of His advent; and after His ascension into heaven, made His holy apostles, men ignorant and unlearned, taken from the ranks of tax-gatherers or fishermen, but who were filled with the power of His divinity, to itinerate throughout the world, that they might gather together out of every race and every nation a multitude of devout believers in Himself.

2. But of all the marvellous and mighty acts related of Him, this altogether surpasses human admiration, and is beyond the power of mortal frailness to understand or feel, how that mighty power of divine majesty, that very Word of the Father, and that very wisdom of God, in which were created all things, visible and invisible, can be believed to have existed within the limits of that man who appeared in Judea; nay, that the Wisdom of God can have entered the womb of a woman, and have been born an infant, and have uttered wailings like the cries of little children! And that afterwards it should be related that He was greatly 282 troubled in death, saying, as He Himself declared, "My soul is sorrowful even unto death;"[2147] and that at the last He was brought to that death which is accounted the most shameful among men, although He rose again on the third day. Since, then, we see in Him some things so human that they appear to differ in no respect from the common frailty of mortals, and some things so divine that they can appropriately belong to nothing else than to the primal and ineffable nature of Deity, the narrowness of human understanding can find no outlet; but, overcome with the amazement of a mighty admiration, knows not whither to withdraw, or what to take hold of, or whither to turn. If it think of a God, it sees a mortal; if it think of a man, it beholds Him returning from the grave, after overthrowing the empire of death, laden with its spoils. And therefore the spectacle is to be contemplated with all fear and reverence, that the truth of both natures may be clearly shown to exist in one and the same Being; so that nothing unworthy or unbecoming may be perceived in that divine and ineffable substance, nor yet those things which were done be supposed to be the illusions of imaginary appearances. To utter these things in human ears, and to explain them in words, far surpasses the powers either of our rank, or of our intellect and language. I think that it surpasses the power even of the holy apostles; nay, the explanation of that mystery may perhaps be beyond the grasp of the entire creation of celestial powers. Regarding Him, then, we shall state, in the fewest possible words, the contents of our creed rather than the assertions which human reason is wont to advance; and this from no spirit of rashness, but as called for by the nature of our arrangement, laying before you rather (what may be termed) our suspicions than any clear affirmations.

[2146] Virtutibus, probably for δυνάμεσιν.

[2147] Matt. xxvi. 38.

3. The Only-begotten of God, therefore, through whom, as the previous course of the discussion has shown, all things were made, visible and invisible, according to the view of Scripture, both made all things, and loves what He made. For since He is Himself the invisible image of the invisible God, He conveyed invisibly a share in Himself to all His rational creatures, so that each one obtained a part of Him exactly proportioned to the amount of affection with which he regarded Him. But since, agreeably to the faculty of free-will, variety and diversity characterized the individual souls, so that one was attached with a warmer love to the Author of its being, and another with a feebler and weaker regard, that soul (*anima*) regarding which Jesus said, "No one shall take my life (*animam*) from me,"[2148] inhering, from the beginning of the creation, and afterwards, inseparably and indissolubly in Him, as being the Wisdom and Word of God, and the Truth and the true Light, and receiving Him wholly, and passing into His light and splendour, was made with Him in a preeminent degree[2149] one spirit, according to the promise of the apostle to those who ought to imitate it, that "he who is joined in the Lord is one spirit."[2150] This substance of a soul, then, being intermediate between God and the flesh—it being impossible for the nature of God to intermingle with a body without an intermediate instrument—the God-man is born, as we have said, that substance being the intermediary to whose nature it was not contrary to assume a body. But neither, on the other hand, was it opposed to the nature of that soul, as a rational existence, to receive God, into whom, as stated above, as into the Word, and the Wisdom, and the Truth, it had already wholly entered. And therefore deservedly is it also called, along with the flesh which it had assumed, the Son of God, and the Power of God, the Christ, and the Wisdom of God, either because it was wholly in the Son of God, or because it received the Son of God wholly into itself. And again, the Son of God, through whom all things were created, is named Jesus Christ and the Son of man. For the Son of God also is said to have died—in reference, viz., to that nature which could admit of death; and He is called the Son of man, who is announced as about to come in the glory of God the Father, with the holy angels. And for this reason, throughout the whole of Scripture, not only is the divine nature spoken of in human words, but the human nature is adorned by appellations of divine dignity. More truly indeed of this than of any other can the statement be affirmed, "They shall both be in one flesh, and are no longer two, but one flesh."[2151] For the Word of God is to be considered as being more in one flesh with the soul than a

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[2148] John x. 18. "No other soul which descended into a human body has stamped on itself a pure and unstained resemblance of its former stamp, save that one of which the Savior says, 'No one will take my soul from me, but I lay it down of myself.'"—Jerome, *Epistle to Avitus*, p. 763.

[2149] Principaliter.

[2150] 1 Cor. vi. 17.

[2151] Gen. ii. 24; cf. Mark x. 8.

man with his wife. But to whom is it more becoming to be also one spirit with God, than to this soul which has so joined itself to God by love as that it may justly be said to be one spirit with Him?

4. That the perfection of his love and the sincerity of his deserved affection[2152] formed for it this inseparable union with God, so that the assumption of that soul was not accidental, 28 or the result of a personal preference, but was conferred as the reward of its virtues, listen to the prophet addressing it thus: "Thou hast loved righteousness, and hated wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."[2153] As a reward for its love, then, it is anointed with the oil of gladness; i.e., the soul of Christ along with the Word of God is made Christ. Because to be anointed with the oil of gladness means nothing else than to be filled with the Holy Spirit. And when it is said "above thy fellows," it is meant that the grace of the Spirit was not given to it as to the prophets, but that the essential fulness of the Word of God Himself was in it, according to the saying of the apostle, "In whom dwelt all the fulness of the Godhead bodily."[2154] Finally, on this account he has not only said, "Thou hast loved righteousness;" but he adds, "and Thou hast hated wickedness." For to have hated wickedness is what the Scripture says of Him, that "He did no sin, neither was any guile found in His mouth,"[2155] and that "He was tempted in all things like as we are, without sin."[2156] Nay, the Lord Himself also said, "Which of you will convince Me of sin?"[2157] And again He says with reference to Himself, "Behold, the prince of this world cometh, and findeth nothing in Me."[2158] All which (passages) show that in Him there was no sense of sin; and that the prophet might show more clearly that no sense of sin had ever entered into Him, he says, "Before the boy could have knowledge to call upon father or mother, He turned away from wickedness."[2159]

5. Now, if our having shown above that Christ possessed a rational soul should cause a difficulty to any one, seeing we have frequently proved throughout all our discussions that the nature of souls is capable both of good and evil, the difficulty will be explained in the following way. That the nature, indeed, of His soul was the same as that of all others cannot

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[2152] Meriti affectus.

[2153] Ps. xlv. 7.

[2154] Col. ii. 9.

[2155] Isa. liii. 9.

[2156] Heb. iv. 15.

[2157] John viii. 46.

[2158] John xiv. 30.

[2159] This quotation is made up of two different parts of Isaiah: chap. viii. 4, "Before the child shall have knowledge to cry, My father and my mother;" and chap. vii. 16, "Before the child shall know to refuse the evil, and choose the good."

be doubted, otherwise it could not be called a soul were it not truly one. But since the power of choosing good and evil is within the reach of all, this soul which belonged to Christ elected to love righteousness, so that in proportion to the immensity of its love it clung to it unchangeably and inseparably, so that firmness of purpose, and immensity of affection, and an inextinguishable warmth of love, destroyed all susceptibility (*sensum*) for alteration and change; and that which formerly depended upon the will was changed by the power of long custom into nature; and so we must believe that there existed in Christ a human and rational soul, without supposing that it had any feeling or possibility of sin.

6. To explain the matter more fully, it will not appear absurd to make use of an illustration, although on a subject of so much difficulty it is not easy to obtain suitable illustrations. However, if we may speak without offence, the metal iron is capable of cold and heat. If, then, a mass of iron be kept constantly in the fire, receiving the heat through all its pores and veins, and the fire being continuous and the iron never removed from it, it become wholly converted into the latter; could we at all say of this, which is by nature a mass of iron, that when placed in the fire, and incessantly burning, it was at any time capable of admitting cold? On the contrary, because it is more consistent with truth, do we not rather say, what we often see happening in furnaces, that it has become wholly fire, seeing nothing but fire is visible in it? And if any one were to attempt to touch or handle it, he would experience the action not of iron, but of fire. In this way, then, that soul which, like an iron in the fire, has been perpetually placed in the Word, and perpetually in the Wisdom, and perpetually in God,[2160] is God in all that it does, feels, and understands, and therefore can be called neither convertible nor mutable, inasmuch as, being incessantly heated, it possessed immutability from its union with the Word of God. To all the saints, finally, some warmth from the Word of God must be supposed to have passed; and in this soul the divine fire itself must be believed to have rested, from which some warmth may have passed to others. Lastly, the expression, "God, thy God, anointed thee with the oil of gladness above thy fellows,"[2161] shows that that soul is anointed in one way with the oil of gladness, i.e., with the word of God and wisdom; and his fellows, i.e., the holy prophets and apostles, in another. For they are said to have "run in the odour of his ointments;"[2162] and that soul was the vessel which contained that very ointment of whose fragrance all the worthy prophets and apostles were made partakers. As, then, the substance of an ointment is one thing and its odour another, so also Christ is one thing and His fellows another. And as the vessel itself, which contains

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[2160] Semper in verbo, semper in sapientia, semper in Deo.

[2161] Ps. xlv. 7.

[2162] Illi enim in odore unguentorum ejus circumire dicuntur; perhaps an allusion to Song of Sol. i. 3 or to Ps. xlv. 8.

the substance of the ointment, can by no means admit any foul smell; whereas it is possible that those who enjoy its odour may, if they remove a little way from its fragrance, receive any foul odour which comes upon them: so, in the same way, was it impossible that Christ, being as it were the vessel itself, in which was the substance of the ointment, should receive 284 an odour of an opposite kind, while they who are His "fellows" will be partakers and receivers of His odour, in proportion to their nearness to the vessel.

7. I think, indeed, that Jeremiah the prophet, also, understanding what was the nature of the wisdom of God in him, which was the same also which he had assumed for the salvation of the world, said, "The breath of our countenance is Christ the Lord, to whom we said, that under His shadow we shall live among the nations."[2163] And inasmuch as the shadow of our body is inseparable from the body, and unavoidably performs and repeats its movements and gestures, I think that he, wishing to point out the work of Christ's soul, and the movements inseparably belonging to it, and which accomplished everything according to His movements and will, called this the shadow of Christ the Lord, under which shadow we were to live among the nations. For in the mystery of this assumption the nations live, who, imitating it through faith, come to salvation. David also, when saying, "Be mindful of my reproach, O Lord, with which they reproached me in exchange for Thy Christ,"[2164] seems to me to indicate the same. And what else does Paul mean when he says, "Your life is hid with Christ in God;"[2165] and again in another passage, "Do you seek a proof of Christ, who speaketh in me?"[2166] And now he says that Christ was hid in God. The meaning of which expression, unless it be shown to be something such as we have pointed out above as intended by the prophet in the words "shadow of Christ," exceeds, perhaps, the apprehension of the human mind. But we see also very many other statements in holy Scripture respecting the meaning of the word "shadow," as that well-known one in the Gospel according to Luke, where Gabriel says to Mary, "The Spirit of the Lord shall come upon thee, and the power of the Highest shall overshadow thee."[2167] And the apostle says with reference to the law, that they who have circumcision in the flesh, "serve for the similitude and shadow of heavenly things."[2168] And elsewhere, "Is not our life upon the earth a shadow?"[2169] If, then, not only the law which is upon the earth is a shadow, but also all our life which is upon the earth is the same, and we live among the nations under the shadow of Christ, we must see

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[2163] Lam. iv. 20.

[2164] Ps. lxxxix. 50, 51.

[2165] Col. iii. 3.

[2166] 2 Cor. xiii. 3.

[2167] Luke i. 35.

[2168] Heb. viii. 5.

[2169] Job viii. 9.

whether the truth of all these shadows may not come to be known in that revelation, when no longer through a glass, and darkly, but face to face, all the saints shall deserve to behold the glory of God, and the causes and truth of things. And the pledge of this truth being already received through the Holy Spirit, the apostle said, "Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."[2170]

The above, meanwhile, are the thoughts which have occurred to us, when treating of subjects of such difficulty as the incarnation and deity of Christ. If there be any one, indeed, who can discover something better, and who can establish his assertions by clearer proofs from holy Scriptures, let his opinion be received in preference to mine.

[2170] 2 Cor. v. 16.

Chapter VII.—On the Holy Spirit.

1. As, then, after those first discussions which, according to the requirements of the case, we held at the beginning regarding the Father, Son, and Holy Spirit, it seemed right that we should retrace our steps, and show that the same God was the creator and founder of the world, and the Father of our Lord Jesus Christ, i.e., that the God of the law and of the prophets and of the Gospel was one and the same; and that, in the next place, it ought to be shown, with respect to Christ, in what manner He who had formerly been demonstrated to be the Word and Wisdom of God became man; it remains that we now return with all possible brevity to the subject of the Holy Spirit.

It is time, then, that we say a few words to the best of our ability regarding the Holy Spirit, whom our Lord and Saviour in the Gospel according to John has named the Paraclete. For as it is the same God Himself, and the same Christ, so also is it the same Holy Spirit who was in the prophets and apostles, i.e., either in those who believed in God before the advent of Christ, or in those who by means of Christ have sought refuge in God. We have heard, indeed, that certain heretics have dared to say that there are two Gods and two Christs, but we have never known of the doctrine of two Holy Spirits being preached by any one.[2171] For how could they maintain this out of Scripture, or what distinction could they lay down between Holy Spirit and Holy Spirit, if indeed any definition or description of Holy Spirit can be discovered? For although we should concede to Marcion or to Valentinus that it is possible to draw distinctions in the question of Deity, and to describe the nature of the good God as one, and that of the just God as another, what will he devise, or what will he discover, to enable him to introduce a distinction in the Holy Spirit? I consider, then, that they are 285 able to discover nothing which may indicate a distinction of any kind whatever.

2. Now we are of opinion that every rational creature, without any distinction, receives a share of Him in the same way as of the Wisdom and of the Word of God. I observe, however, that the chief advent of the Holy Spirit is declared to men, after the ascension of Christ to heaven, rather than before His coming into the world. For, before that, it was upon the prophets alone, and upon a few individuals—if there happened to be any among the people deserving of it—that the gift of the Holy Spirit was conferred; but after the advent of the Saviour, it is written that the prediction of the prophet Joel was fulfilled, "In the last days it shall come to pass, and I will pour out my Spirit upon all flesh, and they shall prophesy,"[2172] which is similar to the well-known statement, "All nations shall serve

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[2171] According to Pamphilus in his *Apology*, Origen, in a note on Tit. iii. 10, has made a statement the opposite of this. His words are: "But there are some also who say, that it was one Holy Spirit who was in the prophets, and another who was in the apostles of our Lord Jesus Christ."—Ruæus.

[2172] Joel ii. 28.

Him."[2173] By the grace, then, of the Holy Spirit, along with numerous other results, this most glorious consequence is clearly demonstrated, that with regard to those things which were written in the prophets or in the law of Moses, it was only a few persons at that time, viz., the prophets themselves, and scarcely another individual out of the whole nation, who were able to look beyond the mere corporeal meaning and discover something greater, i.e., something spiritual, in the law or in the prophets; but now there are countless multitudes of believers who, although unable to unfold methodically and clearly the results of their spiritual understanding,[2174] are nevertheless most firmly persuaded that neither ought circumcision to be understood literally, nor the rest of the Sabbath, nor the pouring out of the blood of an animal, nor that answers were given by God to Moses on these points. And this method of apprehension is undoubtedly suggested to the minds of all by the power of the Holy Spirit.

3. And as there are many ways of apprehending Christ, who, although He is wisdom, does not act the part or possess the power of wisdom in all men, but only in those who give themselves to the study of wisdom in Him; and who, although called a physician, does not act as one towards all, but only towards those who understand their feeble and sickly condition, and flee to His compassion that they may obtain health; so also I think is it with the Holy Spirit, in whom is contained every kind of gifts. For on some is bestowed by the Spirit the word of wisdom, on others the word of knowledge, on others faith; and so to each individual of those who are capable of receiving Him, is the Spirit Himself made to be that quality, or understood to be that which is needed by the individual who has deserved to participate.[2175] These divisions and differences not being perceived by those who hear Him called Paraclete in the Gospel, and not duly considering in consequence of what work or act He is named the Paraclete, they have compared Him to some common spirits or other, and by this means have tried to disturb the Churches of Christ, and so excite dissensions of no small extent among brethren; whereas the Gospel shows Him to be of such power and majesty, that it says the apostles could not yet receive those things which the Saviour wished to teach them until the advent of the Holy Spirit, who, pouring Himself into their souls, might enlighten them regarding the nature and faith of the Trinity. But these persons, because of the ignorance of their understandings, are not only unable themselves logically to state the truth, but cannot even give their attention to what is advanced by us; and entertain-

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[2173] Ps. lxxii. 11.

[2174] Qui licet non omnes possint per ordinem atque ad liquidum spiritualis intelligentiæ explanare consequentiam.

[2175] Ita per singulos, qui eum capere possunt, hoc efficitur, vel hoc intelligitur ipse Spiritus, quo indiget ille, qui eum participare meruerit. Schnitzer renders, "And so, in every one who is susceptible of them, the Spirit is exactly that which the receiver chiefly needs."

ing unworthy ideas of His divinity, have delivered themselves over to errors and deceits, being depraved by a spirit of error, rather than instructed by the teaching of the Holy Spirit, according to the declaration of the apostle, "Following the doctrine of devils, forbidding to marry, to the destruction and ruin of many, and to abstain from meats, that by an ostentatious exhibition of stricter observance they may seduce the souls of the innocent."[2176]

4. We must therefore know that the Paraclete is the Holy Spirit, who teaches truths which cannot be uttered in words, and which are, so to speak, unutterable, and "which it is not lawful for a man to utter,"[2177] i.e., which cannot be indicated by human language. The phrase "it is not lawful" is, we think, used by the apostle instead of "it is not possible;" as also is the case in the passage where he says, "All things are lawful for me, but all things are not expedient: all things are lawful for me; but all things edify not."[2178] For those things which are in our power because we may have them, he says are lawful for us. But the Paraclete, who is called the Holy Spirit, is so called from His work of consolation, *paraclesis* being termed in Latin *consolatio*. For if any one has deserved to participate in the Holy Spirit by the knowledge of His ineffable mysteries, he undoubtedly obtains comfort and joy of heart. For since he comes by the teaching of the Spirit to the knowledge of the reasons of all things which happen—how or why they occur—his soul can in no respect be troubled, or admit any feeling of sorrow; nor is he alarmed by anything, since, clinging to the Word of God and His wisdom, he through the Holy Spirit calls Jesus Lord. And since we have made mention of the Paraclete, and have explained as we were able what sentiments ought to be entertained regarding Him; and since our Saviour also is called the Paraclete in the Epistle of John, when he says, "If any of us sin, we have a Paraclete with the Father, Jesus Christ the righteous, and He is the propitiation for our sins;"[2179] let us consider whether this term Paraclete should happen to have one meaning when applied to the Saviour, and another when applied to the Holy Spirit. Now Paraclete, when spoken of the Saviour, seems to mean intercessor. For in Greek, Paraclete has both significations—that of intercessor and comforter. On account, then, of the phrase which follows, when he says, "And He is the propitiation for our sins," the name Paraclete seems to be understood in the case of our Saviour as meaning intercessor; for He is said to intercede with the Father because of our sins. In the case of the Holy Spirit, the Paraclete must be understood in the sense of comforter, inasmuch as He bestows consolation upon the souls to whom He openly reveals the apprehension of spiritual knowledge.

[2176] 1 Tim. iv. 1–3.

[2177] 2 Cor. xii. 4.

[2178] 1 Cor. x. 23.

[2179] 1 John ii. 1, 2.

Chapter VIII.—On the Soul (Anima).

1. The order of our arrangement now requires us, after the discussion of the preceding subjects, to institute a general inquiry regarding the soul;[2180] and, beginning with points of inferior importance, to ascend to those that are of greater. Now, that there are souls[2181] in all living things, even in those which live in the waters, is, I suppose, doubted by no one. For the general opinion of all men maintains this; and confirmation from the authority of holy Scripture is added, when it is said that "God made great whales, and every living creature[2182] that moveth which the waters brought forth after their kind."[2183] It is confirmed also from the common intelligence of reason, by those who lay down in certain words a definition of soul. For soul is defined as follows: a substance φανταστική and ὁρμητική, which may be rendered into Latin, although not so appropriately, *sensibilis et mobilis*.[2184] This certainly may be said appropriately of all living beings, even of those which abide in the waters; and of winged creatures too, this same definition of *anima*may be shown to hold good. Scripture also has added its authority to a second opinion, when it says, "Ye shall not eat the blood, because the life[2185] of all flesh is its blood; and ye shall not eat the life with the flesh;"[2186] in which it intimates most clearly that the blood of every animal is its life. And if any one now were to ask how it can be said with respect to bees, wasps, and ants, and those other things which are in the waters, oysters and cockles, and all others which are without blood, and are most clearly shown to be living things, that the "life of all flesh is the blood," we must answer, that in living things of that sort the force which is exerted in other animals by the power of red blood is exerted in them by that liquid which is within them, although it be of a different colour; for colour is a thing of no importance, provided the substance be endowed with life.[2187] That beasts of burden or cattle of smaller size are endowed with souls,[2188] there is, by general assent, no doubt whatever. The opinion of holy Scripture, however, is manifest, when God says, "Let the earth bring forth the living creature after its kind, four-footed beasts, and creeping things, and beasts of the earth after their

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[2180] Anima.

[2181] Animæ.

[2182] Animam animantium.

[2183] Gen. i. 21: πᾶσαν ψυχὴν ζώων, Sept.

[2184] Erasmus remarks, that φανταστική may be rendered *imaginitiva*, which is the understanding: ὁρμητική, *impulsiva*, which refers to the affections (Schnitzer).

[2185] Animam.

[2186] Lev. xvii. 14: ἡ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστι, Sept.

[2187] Vitalis.

[2188] Animantia.

kind."[2189] And now with respect to man, although no one entertains any doubt, or needs to inquire, yet holy Scripture declares that "God breathed into his countenance the breath of life, and man became a living soul."[2190] It remains that we inquire respecting the angelic order whether they also have souls, or are souls; and also respecting the other divine and celestial powers, as well as those of an opposite kind. We nowhere, indeed, find any authority in holy Scripture for asserting that either the angels, or any other divine spirits that are ministers of God, either possess souls or are called souls, and yet they are felt by very many persons to be endowed with life. But with regard to God, we find it written as follows: "And I will put My soul upon that soul which has eaten blood, and I will root him out from among his people;"[2191] and also in another passage, "Your new moons, and sabbaths, and great days, I will not accept; your fasts, and holidays, and festal days, My soul hateth."[2192] And in the twenty-second Psalm, regarding Christ—for it is certain, as the Gospel bears witness, that this Psalm is spoken of Him—the following words occur: "O Lord, be not far from helping me; look to my defence: O God, deliver my soul from the sword, and my beloved 287 one from the hand of the dog;"[2193] although there are also many other testimonies respecting the soul of Christ when He tabernacled in the flesh.

2. But the nature of the incarnation will render unnecessary any inquiry into the soul of Christ. For as He truly possessed flesh, so also He truly possessed a soul. It is difficult indeed both to feel and to state how that which is called in Scripture the soul of God is to be understood; for we acknowledge that nature to be simple, and without any intermixture or addition. In whatever way, however, it is to be understood, it seems, meanwhile, to be named the soul of God; whereas regarding Christ there is no doubt. And therefore there seems to me no absurdity in either understanding or asserting some such thing regarding the holy angels and the other heavenly powers, since that definition of soul appears applicable also to them. For who can rationally deny that they are "sensible and moveable?" But if that definition appear to be correct, according to which a soul is said to be a substance rationally "sensible and moveable," the same definition would seem also to apply to angels. For what else is in them than rational feeling and motion? Now those beings who are comprehended under the same definition have undoubtedly the same substance. Paul indeed intimates that there is a kind of animal-man[2194] who, he says, cannot receive the things of

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[2189] Gen. i. 24, living creature, *animam*.

[2190] Gen. ii. 7, *animam viventem*.

[2191] Lev. xvii. 10. It is clear that in the text which Origen or his translator had before him he must have read ψυχή instead of πρόσωπον: otherwise the quotation would be inappropriate (Schnitzer).

[2192] Isa. i. 13, 14.

[2193] Ps. xxii. 19, 20, unicam meam, μονογενῆ μου.

[2194] Animalem.

the Spirit of God, but declares that the doctrine of the Holy Spirit seems to him foolish, and that he cannot understand what is to be spiritually discerned. In another passage he says it is sown an animal body, and arises a spiritual body, pointing out that in the resurrection of the just there will be nothing of an animal nature. And therefore we inquire whether there happen to be any substance which, in respect of its being *anima*, is imperfect. But whether it be imperfect because it falls away from perfection, or because it was so created by God, will form the subject of inquiry when each individual topic shall begin to be discussed in order. For if the animal man receive not the things of the Spirit of God, and because he is animal, is unable to admit the understanding of a better, i.e., of a divine nature, it is for this reason perhaps that Paul, wishing to teach us more plainly what that is by means of which we are able to comprehend those things which are of the Spirit, i.e., spiritual things, conjoins and associates with the Holy Spirit an understanding[2195] rather than a soul.[2196] For this, I think, he indicates when he says, "I will pray with the spirit, I will pray with the understanding also; I will sing with the spirit, I will sing with the understanding also."[2197] And he does not say that "I will pray with the soul," but with the spirit and the understanding. Nor does he say, "I will sing with the soul," but with the spirit and the understanding.

3. But perhaps this question is asked, If it be the understanding which prays and sings with the spirit, and if it be the same which receives both perfection and salvation, how is it that Peter says, "Receiving the end of your faith, even the salvation of your souls?"[2198] If the soul neither prays nor sings with the spirit, how shall it hope for salvation? or when it attains to blessedness, shall it be no longer called a soul?[2199] Let us see if perhaps an answer may be given in this way, that as the Saviour came to save what was lost, that which formerly was said to be lost is not lost when it is saved; so also, perhaps, this which is saved is called a soul, and when it has been placed in a state of salvation will receive a name from the Word that denotes its more perfect condition. But it appears to some that this also may be added,

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[2195] Mens.

[2196] Anima.

[2197] 1 Cor. xiv. 15.

[2198] 1 Pet. i. 9.

[2199] These words are found in Jerome's *Epistle to Avitus*, and, literally translated, are as follows: "Whence infinite caution is to be employed, lest perchance, after souls have obtained salvation and come to the blessed life, they should cease to be souls. For as our Lord and Saviour came to seek and to save what was lost, that it might cease to be lost; so the soul which was lost, and for whose salvation the Lord came, shall, when it has been saved, cease for a soul. This point in like manner must be examined, whether, as that which has been lost was at one time not lost, and a time will come when it will be no longer lost; so also at some time a soul may not have been a soul, and a time may be when it will by no means continue to be a soul." A portion of the above is also found, in the original Greek, in the Emperor Justinian's Letter to Menas, Patriarch of Constantinople.

that as the thing which was lost undoubtedly existed before it was lost, at which time it was something else than destroyed, so also will be the case when it is no longer in a ruined condition. In like manner also, the soul which is said to have perished will appear to have been something at one time, when as yet it had not perished, and on that account would be termed soul, and being again freed from destruction, it may become a second time what it was before it perished, and be called a soul. But from the very signification of the name soul which the Greek word conveys, it has appeared to a few curious inquirers that a meaning of no small importance may be suggested. For in sacred language God is called a fire, as when Scripture says," Our God is a consuming fire."[2200] Respecting the substance of the angels also it speaks as follows: "Who maketh His angels spirits, and His ministers a burning fire;"[2201] and in another place, "The angel of the Lord appeared in a flame of fire in the bush."[2202] We have, moreover, received a commandment to be "fervent in spirit;"[2203] by which expression undoubtedly the Word of God is shown to be hot and fiery. The prophet Jeremiah also hears from Him, who gave him his answers, "Behold, I have given My words into thy mouth a fire."[2204] As God, then, is a fire, and the angels a flame of fire, and all the saints are fervent in spirit, so, on the contrary, those who have fallen away from the love of God are undoubtedly said to have cooled in their affection for Him, and to have become cold. For the Lord also says, that, "because iniquity has abounded, the love of many will grow cold."[2205] Nay, all things, whatever they are, which in holy Scripture are compared with the hostile power, the devil is said to be perpetually finding cold; and what is found to be colder than he? In the sea also the dragon is said to reign. For the prophet[2206] intimates that the serpent and dragon, which certainly is referred to one of the wicked spirits, is also in the sea. And elsewhere the prophet says, "I will draw out my holy sword upon the dragon the flying serpent, upon the dragon the crooked serpent, and will slay him."[2207] And again he says: "Even though they hide from my eyes, and descend into the depths of the sea, there will I command the serpent, and it shall bite them."[2208] In the book of Job also, he is said to be the king of all things in the waters.[2209] The prophet[2210] threatens that evils will be kindled by the north wind upon all who inhabit the earth. Now the north wind is described in holy Scripture as cold, according to the statement in the book of Wisdom, “That cold north wind;”[2211] which same thing also must undoubtedly be understood of the devil. If, then, those things which are holy are named fire, and light, and fervent, while those which are of an opposite nature are said to be cold; and if the love of many is said to wax cold; we have to inquire whether perhaps the name soul, which in Greek is termed ψυχή, be so termed from growing cold[2212] out of a better and more divine condition, and be thence derived, because it seems to have cooled from that natural and divine warmth, and therefore has been placed in its present position, and called by its present name. Finally, see if you can easily find a place in holy Scripture where the soul is properly mentioned in terms of praise: it frequently occurs, on the contrary, accompanied with expressions of censure, as in the passage, “An evil soul ruins him who possesses it;”[2213] and, “The soul which sinneth, it shall die.”[2214] For after it has been said, “All souls are Mine; as the soul of the father, so also the soul of the son is Mine,”[2215] it seemed to follow that He would say, “The soul that doeth righteousness, it shall be saved,” and “The soul which sinneth, it shall die.” But now we see that He has associated with the soul what is censurable, and has been silent as to that which was deserving of praise. We have therefore to see if, perchance, as we have said is declared by the name itself, it was called ψυχή, i.e., *anima*, because it has waxed cold from the fervour of just things,[2216] and from participation in the divine fire, and yet has not lost the power of restoring itself to that condition of fervour in which it was at the beginning. Whence the prophet also appears to point out some such state of things by the words, “Return, O my soul, unto thy rest.”[2217] From all which this appears to be made out, that the understanding, falling away from its status and dignity, was made or named soul; and that, if repaired and corrected, it returns to the condition of the understanding.[2218]

[2200] Deut. iv. 24.

[2201] Ps. civ. 4; cf. Heb. i. 7.

[2202] Ex. iii. 2.

[2203] Rom. xii. 11.

[2204] Cf. Jer. i. 9. The word "fire" is found neither in the Hebrew nor in the Septuagint.

[2205] Matt. xxiv. 12.

[2206] Cf. Ezek. xxxii. 2 seqq.

[2207] Isa. xxvii. 1.

[2208] Amos ix. 3.

[2209] Job xli. 34 [LXX.].

[2210] Jer. i. 14.

[2211] Ecclus. xliii. 20.

[2212] ψυχή from ψύχεσθαι.

[2213] Ecclus. vi. 4.

[2214] Ezek. xviii. 4, cf. 20.

[2215] Ezek. xviii. 4, 19.

[2216] “By falling away and growing cold from a spiritual life, the soul has become what it now is, but is capable also of returning to what it was at the beginning, which I think is intimated by the prophet in the words, ‘Return, O my soul, unto thy rest,’ so as to be wholly this.”—*Epistle of Justinian to Patriarch of Constantinople.*

[2217] Ps. cxvi. 7.

[2218] “The understanding (Νοῦς) somehow, then, has become a soul, and the soul, being restored, becomes an understanding. The understanding falling away, was made a soul, and the soul, again, when furnished with virtues, will become an understanding. For if we examine the case of Esau, we may find that he was condemned because of his ancient sins in a worse course of life. And respecting the heavenly bodies we must inquire, that not at the time when the world was created did the soul of the sun, or whatever else it ought to be called, begin

4. Now, if this be the case, it seems to me that this very decay and falling away of the understanding is not the same in all, but that this conversion into a soul is carried to a greater or less degree in different instances, and that certain understandings retain something even of their former vigour, and others again either nothing or a very small amount. Whence some are found from the very commencement of their lives to be of more active intellect, others again of a slower habit of mind, and some are born wholly obtuse, and altogether incapable of instruction. Our statement, however, that the understanding is converted into a soul, or whatever else seems to have such a meaning, the reader must carefully consider and settle for himself, as these views are not be regarded as advanced by us in a dogmatic manner, but simply as opinions, treated in the style of investigation and discussion. Let the 289 reader take this also into consideration, that it is observed with regard to the soul of the Saviour, that of those things which are written in the Gospel, some are ascribed to it under the name of soul, and others under that of spirit. For when it wishes to indicate any suffering or perturbation affecting Him, it indicates it under the name of soul; as when it says, "Now is My soul troubled;"[2219] and, "My soul is sorrowful, even unto death;"[2220] and, "No man taketh My soul[2221] from Me, but I lay it down of Myself."[2222] Into the hands of His Father He commends not His soul, but His spirit; and when He says that the flesh is weak, He does not say that the soul is willing, but the spirit: whence it appears that the soul is something intermediate between the weak flesh and the willing spirit.

5. But perhaps some one may meet us with one of those objections which we have ourselves warned you of in our statements, and say, "How then is there said to be also a soul of God?" To which we answer as follows: That as with respect to everything corporeal which is spoken of God, such as fingers, or hands, or arms, or eyes, or feet, or mouth, we say that these are not to be understood as human members, but that certain of His powers are indicated by these names of members of the body; so also we are to suppose that it is something else which is pointed out by this title—soul of God. And if it is allowable for us to venture to say anything more on such a subject, the soul of God may perhaps be understood to mean the only-begotten Son of God. For as the soul, when implanted in the body,

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to exist, but before that it entered that shining and burning body. We may hold similar opinions regarding the moon and stars, that, for the foregoing reasons, they were compelled, unwillingly, to subject themselves to vanity on account of the rewards of the future; and to do, not their own will, but the will of their Creator, by whom they were arranged among their different offices."—*Jerome's Epistle to Avitus*. From these, as well as other passages, it may be seen how widely Rufinus departed in his translation from the original.

[2219] John xii. 27.

[2220] Matt. xxvi. 38.

[2221] Animam.

[2222] John x. 18.

moves all things in it, and exerts its force over everything on which it operates; so also the only-begotten Son of God, who is His Word and Wisdom, stretches and extends to every power of God, being implanted in it; and perhaps to indicate this mystery is God either called or described in Scripture as a body. We must, indeed, take into consideration whether it is not perhaps on this account that the soul of God may be understood to mean His only-begotten Son, because He Himself came into this world of affliction, and descended into this valley of tears, and into this place of our humiliation; as He says in the Psalm, "Because Thou hast humiliated us in the place of affliction."[2223] Finally, I am aware that certain critics, in explaining the words used in the Gospel by the Saviour, "My soul is sorrowful, even unto death," have interpreted them of the apostles, whom He termed His soul, as being better than the rest of His body. For as the multitude of believers is called His body, they say that the apostles, as being better than the rest of the body, ought to be understood to mean His soul.

We have brought forward as we best could these points regarding the rational soul, as topics of discussion for our readers, rather than as dogmatic and well-defined propositions. And with respect to the souls of animals and other dumb creatures, let that suffice which we have stated above in general terms.

[2223] Ps. xliv. 19.

Chapter IX.—On the World and the Movements of Rational Creatures, Whether Good or Bad; And on the Causes of Them.

1. But let us now return to the order of our proposed discussion, and behold the commencement of creation, so far as the understanding can behold the beginning of the creation of God. In that commencement,[2224] then, we are to suppose that God created so great a number of rational or intellectual creatures (or by whatever name they are to be called), which we have formerly termed understandings, as He foresaw would be sufficient. It is certain that He made them according to some definite number, predetermined by Himself: for it is not to be imagined, as some would have it, that creatures have not a limit, because where there is no limit there can neither be any comprehension nor any limitation. Now if this were the case, then certainly created things could neither be restrained nor administered by God. For, naturally, whatever is infinite will also be incomprehensible. Moreover, as Scripture says, “God has arranged all things in number and measure;”[2225] and therefore number will be correctly applied to rational creatures or understandings, that they may be so numerous as to admit of being arranged, governed, and controlled by God. But measure will be appropriately applied to a material body; and this measure, we are to believe, was created by God such as He knew would be sufficient for the adorning of the world. These, then, are the things which we are to believe were created by God in the beginning, i.e., before all things. And this, we think, is indicated even in that beginning which Moses has introduced in terms somewhat ambiguous, when he says, “In the beginning God made the heaven and the earth.”[2226] 290 For it is certain that the firmament is not spoken of, nor the dry land, but that heaven and earth from which this present heaven and earth which we now see afterwards borrowed their names.

2. But since those rational natures, which we have said above were made in the beginning, were created when they did not previously exist, in consequence of this very fact of their nonexistence and commencement of being, are they necessarily changeable and mutable; since whatever power was in their substance was not in it by nature, but was the result of the goodness of their Maker. What they are, therefore, is neither their own nor endures for

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[2224] The original of this passage is found in Justinian’s Epistle to Menas, Patriarch of Constantinople, *apud finem*. “In that beginning which is cognisable by the understanding, God, by His own will, caused to exist as great a number of intelligent beings as was sufficient; for we must say that the power of God is finite, and not, under pretence of praising Him, take away His limitation. For if the divine power be infinite, it must of necessity be unable to understand even itself, since that which is naturally illimitable is incapable of being comprehended. He made things therefore so great as to be able to apprehend and keep them under His power, and control them by His providence; so also He prepared matter of such a size (τοσαύτην ὕλην) as He had the power to ornament.”

[2225] Wisdom xi. 20: “Thou hast ordered all things in measure, and number, and weight.”

[2226] Gen. i. 1.

ever, but is bestowed by God. For it did not always exist; and everything which is a gift may also be taken away, and disappear. And a reason for removal will consist in the movements of souls not being conducted according to right and propriety. For the Creator gave, as an indulgence to the understandings created by Him, the power of free and voluntary action, by which the good that was in them might become their own, being preserved by the exertion of their own will; but slothfulness, and a dislike of labour in preserving what is good, and an aversion to and a neglect of better things, furnished the beginning of a departure from goodness. But to depart from good is nothing else than to be made bad. For it is certain that to want goodness is to be wicked. Whence it happens that, in proportion as one falls away from goodness, in the same proportion does he become involved in wickedness. In which condition, according to its actions, each understanding, neglecting goodness either to a greater or more limited extent, was dragged into the opposite of good, which undoubtedly is evil. From which it appears that the Creator of all things admitted certain seeds and causes of variety and diversity, that He might create variety and diversity in proportion to the diversity of understandings, i.e., of rational creatures, which diversity they must be supposed to have conceived from that cause which we have mentioned above. And what we mean by variety and diversity is what we now wish to explain.

3. Now we term world everything which is above the heavens, or in the heavens, or upon the earth, or in those places which are called the lower regions, or all places whatever that anywhere exist, together with their inhabitants. This whole, then, is called world. In which world certain beings are said to be super-celestial, i.e., placed in happier abodes, and clothed with heavenly and resplendent bodies; and among these many distinctions are shown to exist, the apostle, e.g., saying, "That one is the glory of the sun, another the glory of the moon, another the glory of the stars; for one star differeth from another star in glory."[2227] Certain beings are called earthly, and among them, i.e., among men, there is no small difference; for some of them are Barbarians, others Greeks; and of the Barbarians some are savage and fierce, and others of a milder disposition. And certain of them live under laws that have been thoroughly approved; others, again, under laws of a more common or severe kind;[2228] while some, again, possess customs of an inhuman and savage character, rather than laws. And certain of them, from the hour of their birth, are reduced to humiliation and subjection, and brought up as slaves, being placed under the dominion either of masters, or princes, or tyrants. Others, again, are brought up in a manner more consonant with freedom and reason: some with sound bodies, some with bodies diseased from their early years; some defective in vision, others in hearing and speech; some born in that condition, others deprived of the use of their senses immediately after birth, or at least undergoing such misfortune on

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[2227] 1 Cor. xv. 41.

[2228] Vilioribus et asperioribus.

reaching manhood. And why should I repeat and enumerate all the horrors of human misery, from which some have been free, and in which others have been involved, when each one can weigh and consider them for himself? There are also certain invisible powers to which earthly things have been entrusted for administration; and amongst them no small difference must be believed to exist, as is also found to be the case among men. The Apostle Paul indeed intimates that there are certain lower powers,[2229] and that among them, in like manner, must undoubtedly be sought a ground of diversity. Regarding dumb animals, and birds, and those creatures which live in the waters, it seems superfluous to require; since it is certain that these ought to be regarded not as of primary, but of subordinate rank.

4. Seeing, then, that all things which have been created are said to have been made through Christ, and in Christ, as the Apostle Paul most clearly indicates, when he says, "For in Him and by Him were all things created, whether things in heaven or things on earth, visible and invisible, whether they be thrones, or powers, or principalities, or dominions; all things were created by Him, and in Him;"[2230] and as in his Gospel John indicates the same thing, saying, "In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God: all things were made by Him; and without Him was not anything made;"[2231] and as in the Psalm also it is written, "In wisdom hast Thou made them all;"[2232]—seeing, then, Christ is, as it were, the Word and Wisdom, and so also the Righteousness, it will undoubtedly follow that those things which were created in the Word and Wisdom are said to be created also in that righteousness which is Christ; that in created things there may appear to be nothing unrighteous or accidental, but that all things may be shown to be in conformity with the law of equity and righteousness. How, then, so great a variety of things, and so great a diversity, can be understood to be altogether just and righteous, I am sure no human power or language can explain, unless as prostrate suppliants we pray to the Word, and Wisdom, and Righteousness Himself, who is the only-begotten Son of God, and who, pouring Himself by His graces into our senses, may deign to illuminate what is dark, to lay open what is concealed, and to reveal what is secret; if, indeed, we should be found either to seek, or ask, or knock so worthily as to deserve to receive when we ask, or to find when we seek, or to have it opened to us when we knock. Not relying, then, on our own powers, but on the help of that Wisdom which made all things, and of that Righteousness which we believe to be in all His creatures, although we are in the meantime unable to declare it, yet, trusting in His mercy, we shall endeavour to examine and inquire how that great variety and diversity in the world may appear 29

[2229] Inferna.

[2230] Col. i. 16.

[2231] John i. 1, 2.

[2232] Ps. civ. 24.

to be consistent with all righteousness and reason. I mean, of course, merely reason in general; for it would be a mark of ignorance either to seek, or of folly to give, a special reason for each individual case.

5. Now, when we say that this world was established in the variety in which we have above explained that it was created by God, and when we say that this God is good, and righteous, and most just, there are numerous individuals, especially those who, coming from the school of Marcion, and Valentinus, and Basilides, have heard that there are souls of different natures, who object to us, that it cannot consist with the justice of God in creating the world to assign to some of His creatures an abode in the heavens, and not only to give such a better habitation, but also to grant them a higher and more honourable position; to favour others with the grant of principalities; to bestow powers upon some, dominions on others; to confer upon some the most honourable seats in the celestial tribunals; to enable some to shine with more resplendent glory, and to glitter with a starry splendour; to give to some the glory of the sun, to others the glory of the moon, to others the glory of the stars; to cause one star to differ from another star in glory. And, to speak once for all, and briefly, if the Creator God wants neither the will to undertake nor the power to complete a good and perfect work, what reason can there be that, in the creation of rational natures, i.e., of beings of whose existence He Himself is the cause, He should make some of higher rank, and others of second, or third, or of many lower and inferior degrees? In the next place, they object to us, with regard to terrestrial beings, that a happier lot by birth is the case with some rather than with others; as one man, e.g., is begotten of Abraham, and born of the promise; another, too, of Isaac and Rebekah, and who, while still in the womb, supplants his brother, and is said to be loved by God before he is born. Nay, this very circumstance,—especially that one man is born among the Hebrews, with whom he finds instruction in the divine law; another among the Greeks, themselves also wise, and men of no small learning; and then another amongst the Ethiopians, who are accustomed to feed on human flesh; or amongst the Scythians, with whom parricide is an act sanctioned by law; or amongst the people of Taurus, where strangers are offered in sacrifice,—is a ground of strong objection. Their argument accordingly is this: If there be this great diversity of circumstances, and this diverse and varying condition by birth, in which the faculty of free-will has no scope (for no one chooses for himself either where, or with whom, or in what condition he is born); if, then, this is not caused by the difference in the nature of souls, i.e., that a soul of an evil nature is destined for a wicked nation, and a good soul for a righteous nation, what other conclusion remains than that these things must be supposed to be regulated by accident and chance? And if that be admitted, then it will be no longer believed that the world was made by God, or administered by His providence; and as a consequence, a judgment of God upon the deeds of each individual will appear a thing not to be looked for. In which matter,

indeed, what is clearly the truth of things is the privilege of Him alone to know who searches all things, even the deep things of God.

6. We, however, although but men, not to nourish the insolence of the heretics by our silence, will return to their objections such answers as occur to us, so far as our abilities enable us. We have frequently shown, by those declarations which we were able to produce from the holy Scriptures, that God, the Creator of all things, is good, and just, and all-powerful. When He in the beginning created those beings which He desired to create, i.e., rational natures, He had no other reason for creating them than on account of Himself, i.e., His own goodness. 292 As He Himself, then, was the cause of the existence of those things which were to be created, in whom there was neither any variation nor change, nor want of power, He created all whom He made equal and alike, because there was in Himself no reason for producing variety and diversity. But since those rational creatures themselves, as we have frequently shown, and will yet show in the proper place, were endowed with the power of free-will, this freedom of will incited each one either to progress by imitation of God, or reduced him to failure through negligence. And this, as we have already stated, is the cause of the diversity among rational creatures, deriving its origin not from the will or judgment of the Creator, but from the freedom of the individual will. Now God, who deemed it just to arrange His creatures according to their merit, brought down these different understandings into the harmony of one world, that He might adorn, as it were, one dwelling, in which there ought to be not only vessels of gold and silver, but also of wood and clay (and some indeed to honour, and others to dishonour), with those different vessels, or souls, or understandings. And these are the causes, in my opinion, why that world presents the aspect of diversity, while Divine Providence continues to regulate each individual according to the variety of his movements, or of his feelings and purpose. On which account the Creator will neither appear to be unjust in distributing (for the causes already mentioned) to every one according to his merits; nor will the happiness or unhappiness of each one's birth, or whatever be the condition that falls to his lot, be deemed accidental; nor will different creators, or souls of different natures, be believed to exist.

7. But even holy Scripture does not appear to me to be altogether silent on the nature of this secret, as when the Apostle Paul, in discussing the case of Jacob and Esau, says: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him who calleth, it was said, The elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated."[2233] And after that, he answers himself, and says, "What shall we say then? Is there unrighteousness with God?" And that he might furnish us with an opportunity of inquiring into these matters, and of ascertaining how these things do not happen without a reason,

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[2233] Rom. ix. 11, 12.

he answers himself, and says, “God forbid.”[2234] For the same question, as it seems to me, which is raised concerning Jacob and Esau, may be raised regarding all celestial and terrestrial creatures, and even those of the lower world as well. And in like manner it seems to me, that as he there says, “The children being not yet born, neither having done any good or evil,” so it might also be said of all other things, “When they were not yet” created, “neither had yet done any good or evil, that the decree of God according to election may stand,” that (as certain think) some things on the one hand were created heavenly, some on the other earthly, and others, again, beneath the earth, “not of works” (as they think), “but of Him who calleth,” what shall we say then, if these things are so? “Is there unrighteousness with God? God forbid.” As, therefore, when the Scriptures are carefully examined regarding Jacob and Esau, it is not found to be unrighteousness with God that it should be said, before they were born, or had done anything in this life, “the elder shall serve the younger;” and as it is found not to be unrighteousness that even in the womb Jacob supplanted his brother, if we feel that he was worthily beloved by God, according to the deserts of his previous life, so as to deserve to be preferred before his brother; so also is it with regard to heavenly creatures, if we notice that diversity was not the original condition of the creature, but that, owing to causes that have previously existed, a different office is prepared by the Creator for each one in proportion to the degree of his merit, on this ground, indeed, that each one, in respect of having been created by God an understanding, or a rational spirit, has, according to the movements of his mind and the feelings of his soul, gained for himself a greater or less amount of merit, and has become either an object of love to God, or else one of dislike to Him; while, nevertheless, some of those who are possessed of greater merit are ordained to suffer with others for the adorning of the state of the world, and for the discharge of duty to creatures of a lower grade, in order that by this means they themselves may be participators in the endurance of the Creator, according to the words of the apostle: “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.”[2235] Keeping in view, then, the sentiment expressed by the apostle, when, speaking of the birth of Esau and Jacob, he says, “Is there unrighteousness with God? God forbid,” I think it right that this same sentiment should be carefully applied to the case of all other creatures, because, as we formerly remarked, the righteousness of the Creator ought to appear in everything. And this, it appears to me, will be seen more clearly at last, if each one, whether of celestial or terrestrial or infernal beings, be said to have the causes of his diversity 293 in himself, and antecedent to his bodily birth. For all things were created by the Word of God, and by His Wisdom, and were set in order by His Justice. And by the grace of His compassion He provides for all men, and encourages all to the use of whatever remedies may lead to their cure, and incites them to salvation.

[2234] The text runs, “Respondet sibi ipse, et ait,” on which Ruæus remarks that the sentence is incomplete, and that “absit” probably should be supplied. This conjecture has been adopted in the translation.

[2235] Rom. viii. 20, 21.

8. As, then, there is no doubt that at the day of judgment the good will be separated from the bad, and the just from the unjust, and all by the sentence of God will be distributed according to their deserts throughout those places of which they are worthy, so I am of opinion some such state of things was formerly the case, as, God willing, we shall show in what follows. For God must be believed to do and order all things and at all times according to His judgment. For the words which the apostle uses when he says, "In a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honour and some to dishonour;"[2236] and those which he adds, saying, "If a man purge himself, he will be a vessel unto honour, sanctified and meet for the Master's use, unto every good work,"[2237] undoubtedly point out this, that he who shall purge himself when he is in this life, will be prepared for every good work in that which is to come; while he who does not purge himself will be, according to the amount of his impurity, a vessel unto dishonour, i.e., unworthy. It is therefore possible to understand that there have been also formerly rational vessels, whether purged or not, i.e., which either purged themselves or did not do so, and that consequently every vessel, according to the measure of its purity or impurity, received a place, or region, or condition by birth, or an office to discharge, in this world. All of which, down to the humblest, God providing for and distinguishing by the power of His wisdom, arranges all things by His controlling judgment, according to a most impartial retribution, so far as each one ought to be assisted or cared for in conformity with his deserts. In which certainly every principle of equity is shown, while the inequality of circumstances preserves the justice of a retribution according to merit. But the grounds of the merits in each individual case are only recognised truly and clearly by God Himself, along with His only-begotten Word, and His Wisdom, and the Holy Spirit.

[2236] 2 Tim. ii. 20.

[2237] 2 Tim. ii. 21.

Chapter X.—On the Resurrection, and the Judgment, the Fire of Hell, and Punishments.

1. But since the discourse has reminded us of the subjects of a future judgment and of retribution, and of the punishments of sinners, according to the threatenings of holy Scripture and the contents of the Church's teaching—viz., that when the time of judgment comes, everlasting fire, and outer darkness, and a prison, and a furnace, and other punishments of like nature, have been prepared for sinners—let us see what our opinions on these points ought to be.[2238] But that these subjects may be arrived at in proper order, it seems to me that we ought first to consider the nature of the resurrection, that we may know what that (body) is which shall come either to punishment, or to rest, or to happiness; which question in other treatises which we have composed regarding the resurrection we have discussed at greater length, and have shown what our opinions were regarding it. But now, also, for the sake of logical order in our treatise, there will be no absurdity in restating a few points from such works, especially since some take offence at the creed of the Church, as if our belief in the resurrection were foolish, and altogether devoid of sense; and these are principally heretics, who, I think, are to be answered in the following manner. If they also admit that there is a resurrection of the dead, let them answer us this, What is that which died? Was it not a body? It is of the body, then, that there will be a resurrection. Let them next tell us if they think that we are to make use of bodies or not. I think that when the Apostle Paul says, that "it is sown a natural body, it will arise a spiritual body,"[2239] they cannot deny that it is a body which arises, or that in the resurrection we are to make use of bodies. What then? If it is certain that we are to make use of bodies, and if the bodies which have fallen are declared to rise again (for only that which before has fallen can be properly said to rise again), it can be a matter of doubt to no one that they rise again, in order that we may be clothed with them a second time at the resurrection. The one thing is closely connected with the other. For if bodies rise again, they undoubtedly rise to be coverings for us; and if it is necessary for us to be invested with bodies, as it is certainly necessary, we ought to be invested with no other than our own. But if it is true that these rise again, and that they arise "spiritual" bodies, there can be no doubt that they are said to rise from the dead, after casting away corruption and laying aside mortality; otherwise it will appear vain and superfluous for any one to arise from the dead in order to die a second time. And this, finally, may be more distinctly comprehended thus, if one carefully consider what are the qualities of an animal body, which, when sown into the earth, recovers the qualities of a spiritual body. For it is out of the animal body that the very power and grace of the resur-

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[2238] [Elucidation I.]

[2239] 1 Cor. xv. 44: natural, animale (ψυχικόν).

rection educe the spiritual body, when it transmutes it from a condition of indignity to one of glory.

2. Since the heretics, however, think themselves persons of great learning and wisdom, we shall ask them if every body has a form of some kind, i.e., is fashioned according to some shape. And if they shall say that a body is that which is fashioned according to no shape, they will show themselves to be the most ignorant and foolish of mankind. For no one will deny this, save him who is altogether without any learning. But if, as a matter of course, they say that every body is certainly fashioned according to some definite shape, we shall ask them if they can point out and describe to us the shape of a spiritual body; a thing which they can by no means do. We shall ask them, moreover, about the differences of those who rise again. How will they show that statement to be true, that there is "one flesh of birds, another of fishes; bodies celestial, and bodies terrestrial; that the glory of the celestial is one, and the glory of the terrestrial another; that one is the glory of the sun, another the glory of the moon, another the glory of the stars; that one star differeth from another star in glory; and that so is the resurrection of the dead?"[2240] According to that gradation, then, which exists among heavenly bodies, let them show to us the differences in the glory of those who rise again; and if they have endeavoured by any means to devise a principle that may be in accordance with the differences in heavenly bodies, we shall ask them to assign the differences in the resurrection by a comparison of earthly bodies. Our understanding of the passage indeed is, that the apostle, wishing to describe the great difference among those who rise again in glory, i.e., of the saints, borrowed a comparison from the heavenly bodies, saying, "One is the glory of the sun, another the glory of the moon, another the glory of the stars." And wishing again to teach us the differences among those who shall come to the resurrection, without having purged themselves in this life, i.e., sinners, he borrowed an illustration from earthly things, saying, "There is one flesh of birds, another of fishes." For heavenly things are worthily compared to the saints, and earthly things to sinners. These statements are made in reply to those who deny the resurrection of the dead, i.e., the resurrection of bodies.

3. We now turn our attention to some of our own (believers), who, either from feebleness of intellect or want of proper instruction, adopt a very low and abject view of the resurrection of the body. We ask these persons in what manner they understand that an animal body is to be changed by the grace of the resurrection, and to become a spiritual one; and how that which is sown in weakness will arise in power; how that which is planted in dishonour will arise in glory; and that which was sown in corruption, will be changed to a state of incorruption. Because if they believe the apostle, that a body which arises in glory, and power, and incorruptibility, has already become spiritual, it appears absurd and contrary to his meaning

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[2240] 1 Cor. xv. 39–42.

to say that it can again be entangled with the passions of flesh and blood, seeing the apostle manifestly declares that "flesh and blood shall not inherit the kingdom of God, nor shall corruption inherit incorruption." But how do they understand the declaration of the apostle, "We shall all be changed?" This transformation certainly is to be looked for, according to the order which we have taught above; and in it, undoubtedly, it becomes us to hope for something worthy of divine grace; and this we believe will take place in the order in which the apostle describes the sowing in the ground of a "bare grain of corn, or of any other fruit," to which "God gives a body as it pleases Him," as soon as the grain of corn is dead. For in the same way also our bodies are to be supposed to fall into the earth like a grain; and (that germ being implanted in them which contains the bodily substance) although the bodies die, and become corrupted, and are scattered abroad, yet by the word of God, that very germ which is always safe in the substance of the body, raises them from the earth, and restores and repairs them, as the power which is in the grain of wheat, after its corruption and death, repairs and restores the grain into a body having stalk and ear. And so also to those who shall deserve to obtain an inheritance in the kingdom of heaven, that germ of the body's restoration, which we have before mentioned, by God's command restores out of the earthly and animal body a spiritual one, capable of inhabiting the heavens; while to each one of those who may be of inferior merit, or of more abject condition, or even the lowest in the scale, and altogether thrust aside, there is yet given, in proportion to the dignity of his life and soul, a glory and dignity of body,—nevertheless in such a way, that even the body which rises again of those who are to be destined to everlasting fire or to severe punishments, is by the very change of the resurrection so incorruptible, that it cannot be corrupted and dissolved even by severe punishments. If, then, such be the qualities of that body which will arise from the dead, let us now see what is the meaning of the threatening of eternal fire.

295 4. We find in the prophet Isaiah, that the fire with which each one is punished is described as his own; for he says, "Walk in the light of your own fire, and in the flame which ye have kindled."[2241] By these words it seems to be indicated that every sinner kindles for himself the flame of his own fire, and is not plunged into some fire which has been already kindled by another, or was in existence before himself. Of this fire the fuel and food are our sins, which are called by the Apostle Paul "wood, and hay, and stubble."[2242] And I think that, as abundance of food, and provisions of a contrary kind and amount, breed fevers in the body, and fevers, too, of different sorts and duration, according to the proportion in which the collected poison[2243] supplies material and fuel for disease (the quality of this material, gathered together from different poisons, proving the causes either of a more acute

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[2241] Isa. l. 11.

[2242] 1 Cor. iii. 12.

[2243] Intemperies.

or more lingering disease); so, when the soul has gathered together a multitude of evil works, and an abundance of sins against itself, at a suitable time all that assembly of evils boils up to punishment, and is set on fire to chastisements; when the mind itself, or conscience, receiving by divine power into the memory all those things of which it had stamped on itself certain signs and forms at the moment of sinning, will see a kind of history, as it were, of all the foul, and shameful, and unholy deeds which it has done, exposed before its eyes: then is the conscience itself harassed, and, pierced by its own goads, becomes an accuser and a witness against itself. And this, I think, was the opinion of the Apostle Paul himself, when he said, "Their thoughts mutually accusing or excusing them in the day when God will judge the secrets of men by Jesus Christ, according to my Gospel."[2244] From which it is understood that around the substance of the soul certain tortures are produced by the hurtful affections of sins themselves.

5. And that the understanding of this matter may not appear very difficult, we may draw some considerations from the evil effects of those passions which are wont to befall some souls, as when a soul is consumed by the fire of love, or wasted away by zeal or envy, or when the passion of anger is kindled, or one is consumed by the greatness of his madness or his sorrow; on which occasions some, finding the excess of these evils unbearable, have deemed it more tolerable to submit to death than to endure perpetually torture of such a kind. You will ask indeed whether, in the case of those who have been entangled in the evils arising from those vices above enumerated, and who, while existing in this life, have been unable to procure any amelioration for themselves, and have in this condition departed from the world, it be sufficient in the way of punishment that they be tortured by the remaining in them of these hurtful affections, i.e., of the anger, or of the fury, or of the madness, or of the sorrow, whose fatal poison was in this life lessened by no healing medicine; or whether, these affections being changed, they will be subjected to the pains of a general punishment. Now I am of opinion that another species of punishment may be understood to exist; because, as we feel that when the limbs of the body are loosened and torn away from their mutual supports, there is produced pain of a most excruciating kind, so, when the soul shall be found to be beyond the order, and connection, and harmony in which it was created by God for the purposes of good and useful action and observation, and not to harmonize with itself in the connection of its rational movements, it must be deemed to bear the chastisement and torture of its own dissension, and to feel the punishments of its own disordered condition. And when this dissolution and rending asunder of soul shall have been tested by the application of fire, a solidification undoubtedly into a firmer structure will take place, and a restoration be effected.

[2244] Rom. ii. 15, 16.

6. There are also many other things which escape our notice, and are known to Him alone who is the physician of our souls. For if, on account of those bad effects which we bring upon ourselves by eating and drinking, we deem it necessary for the health of the body to make use of some unpleasant and painful drug, sometimes even, if the nature of the disease demand, requiring the severe process of the amputating knife; and if the virulence of the disease shall transcend even these remedies, the evil has at last to be burned out by fire; how much more is it to be understood that God our Physician, desiring to remove the defects of our souls, which they had contracted from their different sins and crimes, should employ penal measures of this sort, and should apply even, in addition, the punishment of fire to those who have lost their soundness of mind! Pictures of this method of procedure are found also in the holy Scriptures. In the book of Deuteronomy, the divine word threatens sinners with the punishments of fevers, and colds, and jaundice,[2245] and with the pains of feebleness of vision, and alienation of mind and paralysis, and blindness, and weakness of the reins. If any one, then, at his leisure gather together out of the whole of Scripture all the enumerations of diseases which in the threatenings addressed to sinners are called by the names of bodily maladies, he will find that either the vices of souls, or their punishments, are figuratively indicated by them. To understand now, that in the same way in which physicians apply remedies to the sick, in order that by careful treatment they may recover their health, God so deals towards those who have lapsed and fallen into sin, is proved by this, that the cup of God's fury is ordered, through the agency of the prophet Jeremiah,[2246] to be offered to all nations, that they may drink it, and be in a state of madness, and vomit it forth. In doing which, He threatens them, saying, That if any one refuse to drink, he shall not be cleansed.[2247] By which certainly it is understood that the fury of God's vengeance is profitable for the purgation of souls. That the punishment, also, which is said to be applied by fire, is understood to be applied with the object of healing, is taught by Isaiah, who speaks thus of Israel: "The Lord will wash away the filth of the sons or daughters of Zion, and shall purge away the blood from the midst of them by the spirit of judgment, and the spirit of burning."[2248] Of the Chaldeans he thus speaks: "Thou hast the coals of fire; sit upon them: they will be to thee a help."[2249] And in other passages he says, "The Lord will sanctify in a burning fire"[2250] and in the prophecies of Malachi he says, "The Lord sitting will blow, and purify, and will pour forth the cleansed sons of Judah."[2251]

[2245] Aurigine [aurugine]. Deut. xxviii.

[2246] Cf. Jer. xxv. 15, 16.

[2247] Cf. Jer. xxv. 28, 29.

[2248] Isa. iv. 4.

[2249] Isa. xlvii. 14, 15; *vid.* note, chap. v. § 3 [p. 280, *supra*. S].

[2250] Isa. x. 17, cf. lxvi. 16.

[2251] Cf. Mal. iii. 3.

7. But that fate also which is mentioned in the Gospels as overtaking unfaithful stewards who, it is said, are to be divided, and a portion of them placed along with unbelievers, as if that portion which is not their own were to be sent elsewhere, undoubtedly indicates some kind of punishment on those whose spirit, as it seems to me, is shown to be separated from the soul. For if this Spirit is of divine nature, i.e., is understood to be a Holy Spirit, we shall understand this to be said of the gift of the Holy Spirit: that when, whether by baptism, or by the grace of the Spirit, the word of wisdom, or the word of knowledge, or of any other gift, has been bestowed upon a man, and not rightly administered, i.e., either buried in the earth or tied up in a napkin, the gift of the Spirit will certainly be withdrawn from his soul, and the other portion which remains, that is, the substance of the soul, will be assigned its place with unbelievers, being divided and separated from that Spirit with whom, by joining itself to the Lord, it ought to have been one spirit. Now, if this is not to be understood of the Spirit of God, but of the nature of the soul itself, that will be called its better part which was made in the image and likeness of God; whereas the other part, that which afterwards, through its fall by the exercise of free-will, was assumed contrary to the nature of its original condition of purity,—this part, as being the friend and beloved of matter, is punished with the fate of unbelievers. There is also a third sense in which that separation may be understood, this viz., that as each believer, although the humblest in the Church, is said to be attended by an angel, who is declared by the Saviour always to behold the face of God the Father, and as this angel was certainly one with the object of his guardianship; so, if the latter is rendered unworthy by his want of obedience, the angel of God is said to be taken from him, and then that part of him—the part, viz., which belongs to his human nature—being rent away from the divine part, is assigned a place along with unbelievers, because it has not faithfully observed the admonitions of the angel allotted it by God.

8. But the outer darkness, in my judgment, is to be understood not so much of some dark atmosphere without any light, as of those persons who, being plunged in the darkness of profound ignorance, have been placed beyond the reach of any light of the understanding. We must see, also, lest this perhaps should be the meaning of the expression, that as the saints will receive those bodies in which they have lived in holiness and purity in the habitations of this life, bright and glorious after the resurrection, so the wicked also, who in this life have loved the darkness of error and the night of ignorance, may be clothed with dark and black bodies after the resurrection, that the very mist of ignorance which had in this life taken possession of their minds within them, may appear in the future as the external covering of the body. Similar is the view to be entertained regarding the prison. Let these remarks, which have been made as brief as possible, that the order of our discourse in the meantime might be preserved, suffice for the present occasion.

Chapter XI.—On Counter Promises.[2252]

1. Let us now briefly see what views we are to form regarding promises. It is certain that there is no living thing which can be altogether inactive and immoveable, but delights in motion of every kind, and in perpetual activity and volition; and this nature, I think it evident, is in all living things. Much more, then, must a rational animal, i.e., the nature of man, be in perpetual movement and activity. If, indeed, he is forgetful of himself, and ignorant of what becomes him, all his efforts are directed to serve the uses of the body, and in all his movements he is occupied with his own pleasures and bodily lusts; but if he be one who studies to care or provide for the general good, then, either by consulting for the benefit of the state or by obeying the magistrates, he exerts himself for that, whatever it is, which may seem certainly to promote the public advantage. And if now any one be of such a nature as to understand that there is something better than those things which seem to be corporeal, and so bestow his labour upon wisdom and science, then he will undoubtedly direct all his attention towards pursuits of that kind, that he may, by inquiring into the truth, ascertain the causes and reason of things. As therefore, in this life, one man deems it the highest good to enjoy bodily pleasures, another to consult for the benefit of the community, a third to devote attention to study and learning; so let us inquire whether in that life which is the true one (which is said to be hidden with Christ in God, i.e., in that eternal life), there will be for us some such order and condition of existence.

2. Certain persons, then, refusing the labour of thinking, and adopting a superficial view of the letter of the law, and yielding rather in some measure to the indulgence of their own desires and lusts, being disciples of the letter alone, are of opinion that the fulfilment of the promises of the future are to be looked for in bodily pleasure and luxury; and therefore they especially desire to have again, after the resurrection, such bodily structures[2253] as may never be without the power of eating, and drinking, and performing all the functions of flesh and blood, not following the opinion of the Apostle Paul regarding the resurrection of a spiritual body. And consequently they say, that after the resurrection there will be marriages, and the begetting of children, imagining to themselves that the earthly city of Jerusalem is to be rebuilt, its foundations laid in precious stones, and its walls constructed of jasper, and its battlements of crystal; that it is to have a wall composed of many precious stones, as jasper, and sapphire, and chalcedony, and emerald, and sardonyx, and onyx, and chrysolite, and chrysoprase, and jacinth, and amethyst. Moreover, they think that the natives of other countries are to be given them as the ministers of their pleasures, whom they are to employ either as tillers of the field or builders of walls, and by whom their ruined and fallen city is again to be raised up; and they think that they are to receive the wealth of the

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[2252] Repromissionibus.

[2253] Carnes.

nations to live on, and that they will have control over their riches; that even the camels of Midian and Kedar will come, and bring to them gold, and incense, and precious stones. And these views they think to establish on the authority of the prophets by those promises which are written regarding Jerusalem; and by those passages also where it is said, that they who serve the Lord shall eat and drink, but that sinners shall hunger and thirst; that the righteous shall be joyful, but that sorrow shall possess the wicked. And from the New Testament also they quote the saying of the Saviour, in which He makes a promise to His disciples concerning the joy of wine, saying, "Henceforth I shall not drink of this cup, until I drink it with you new in My Father's kingdom."[2254] They add, moreover, that declaration, in which the Saviour calls those blessed who now hunger and thirst,[2255] promising them that they shall be satisfied; and many other scriptural illustrations are adduced by them, the meaning of which they do not perceive is to be taken figuratively. Then, again, agreeably to the form of things in this life, and according to the gradations of the dignities or ranks in this world, or the greatness of their powers, they think they are to be kings and princes, like those earthly monarchs who now exist; chiefly, as it appears, on account of that expression in the Gospel: "Have thou power over five cities."[2256] And to speak shortly, according to the manner of things in this life in all similar matters, do they desire the fulfilment of all things looked for in the promises, viz., that what now is should exist again. Such are the views of those who, while believing in Christ, understand the divine Scriptures in a sort of Jewish sense, drawing from them nothing worthy of the divine promises.

3. Those, however, who receive the representations of Scripture according to the understanding of the apostles, entertain the hope that the saints will eat indeed, but that it will be the bread of life, which may nourish the soul with the food of truth and wisdom, and enlighten the mind, and cause it to drink from the cup of divine wisdom, according to the declaration of holy Scripture: "Wisdom has prepared her table, she has killed her beasts, she has mingled her wine in her cup, and she cries with a loud voice, Come to me, eat the bread which I have prepared for you, and drink the wine which I have mingled."[2257] By this food of wisdom, the understanding, being nourished to an entire and perfect condition like that in which man was made at the beginning, is restored to the image and likeness of God; so that, although an individual may depart from this life less perfectly instructed, but who has done works that are approved of,[2258] he will be capable of receiving instruction in that Jerusalem, the city of the saints, i.e., he will be educated and moulded, and made a living stone, a stone

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[2254] Matt. xxvi. 29.

[2255] Matt. v. 6.

[2256] Cf. Luke xix. 19 and 17.

[2257] Cf. Prov. ix. 1–5.

[2258] Opera probabilia.

elect and precious, because he has undergone with firmness and constancy the struggles of life and the trials of piety; and will there come to a truer and clearer knowledge of that which here has been already predicted, viz., that “man shall not live by bread alone, but by every word which proceedeth from the mouth of God.”[2259] And they also are to be understood to be the princes and rulers who both govern those of lower rank, and instruct them, and teach them, and train them to divine things.

4. But if these views should not appear to fill the minds of those who hope for such results with a becoming desire, let us go back a little, and, irrespective of the natural and innate longing of the mind for the thing itself, let us make inquiry so that we may be able at last to describe, as it were, the very forms of the bread of life, and the quality of that wine, and the peculiar nature of the principalities, all in conformity with the spiritual view of things.[2260] Now, as in those arts which are usually performed by means of manual labour, the reason why a thing is done, or why it is of a special quality, or for a special purpose, is an object of investigation to the mind,[2261] while the actual work itself is unfolded to view by the agency of the hands; so, in those works of God which were created by Him, it is to be observed that the reason and understanding of those things which we see done by Him remains undisclosed. And as, when our eye beholds the products of an artist’s labour, the mind, immediately on perceiving anything of unusual artistic excellence, burns to know of what nature it is, or how it was formed, or to what purposes it was fashioned; so, in a much greater degree, and in one that is beyond all comparison, does the mind burn with an inexpressible desire to know the reason of those things which we see done by God. This desire, this longing, we believe to be unquestionably implanted within us by God; and as the eye naturally seeks the light and vision, and our body naturally desires food and drink, so our mind is possessed with a becoming and natural desire to become acquainted with the truth of God and the causes of things. Now we have received this desire from God, not in order that it should never be gratified or be *capable* of gratification; otherwise the love of truth would appear to have been implanted by God into our minds to no purpose, if it were never to have an opportunity of satisfaction. Whence also, even in this life, those who devote themselves with great labour to the pursuits of piety and religion, although obtaining only some small fragments from the numerous and immense treasures of divine knowledge, yet, by the very circumstance that their mind and soul is engaged in these pursuits, and that in the eagerness of their desire they outstrip themselves, do they derive much advantage; and, because their minds are directed to the study and love of the investigation of truth, are they made fitter for receiving the instruction that is to come; as if, when one would paint an image,

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[2259] Deut. viii. 3.

[2260] The passage is somewhat obscure, but the rendering in the text seems to convey the meaning intended.

[2261] Versatur in sensu.

he were first with a light pencil to trace out the outlines of the coming picture, and prepare marks for the reception of the features that are to be afterwards added, this preliminary sketch in outline is found to prepare the way for the laying on of the true colours of the painting; so, in a measure, an outline and sketch may be traced on the tablets of our heart by the pencil of our Lord Jesus Christ. And therefore perhaps is it said, "Unto every one that hath shall be given, and be added."[2262] By which it is established, that to those who possess in this life a kind of outline of truth and knowledge, shall be added the beauty of a perfect image in the future.

5. Some such desire, I apprehend, was indicated by him who said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better;"[2263] knowing that when he should have returned to Christ he would then know more clearly the reasons of all things which are done on earth, either respecting man, or the soul of man, or the mind; or regarding any other subject, such as, for instance, what is the Spirit that operates, what also is the vital spirit, or what is the grace of the Holy Spirit that is given to believers. Then also will he understand what Israel appears to be, or what is meant by the diversity of nations; what the twelve tribes of Israel mean, and what the individual people of each tribe. Then, too, will he understand the reason of the priests and Levites, and of the different priestly orders, the type of which was in Moses, and also what is the true meaning of the jubilees, and of the weeks of years with God. He will see also the reasons for the festival days, and holy days, and for all the sacrifices and purifications. He will perceive also the reason of the purgation from leprosy, and what the different kinds of leprosy are, and the reason of the purgation of those who lose their seed. He will come to know, moreover, what are the good influences,[2264] and their greatness, and their qualities; and those too which are of a contrary kind, and what the affection of the former, and what the strife-causing emulation of the latter is towards men. He will behold also the nature of the soul, and the 299 diversity of animals (whether of those which live in the water, or of birds, or of wild beasts), and why each of the genera is subdivided into so many species; and what intention of the Creator, or what purpose of His wisdom, is concealed in each individual thing. He will become acquainted, too, with the reason why certain properties are found associated with certain roots or herbs, and why, on the other hand, evil effects are averted by other herbs and roots. He will know, moreover, the nature of the apostate angels, and the reason why they have power to flatter in some things those who do not despise them with the whole power of faith, and why they exist for the purpose of deceiving and leading men astray. He will learn, too, the judgment of Divine Providence on each individual thing; and that, of

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[2262] Luke xix. 26; cf. Matt. xxv. 29.

[2263] Phil. i. 23.

[2264] Virtutes.

those events which happen to men, none occur by accident or chance, but in accordance with a plan so carefully considered, and so stupendous, that it does not overlook even the number of the hairs of the heads, not merely of the saints, but perhaps of all human beings, and the plan of which providential government extends even to caring for the sale of two sparrows for a denarius, whether sparrows there be understood figuratively or literally. Now indeed this providential government is still a subject of investigation, but then it will be fully manifested. From all which we are to suppose, that meanwhile not a little time may pass by until the reason of those things only which are upon the earth be pointed out to the worthy and deserving after their departure from life, that by the knowledge of all these things, and by the grace of full knowledge, they may enjoy an unspeakable joy. Then, if that atmosphere which is between heaven and earth is not devoid of inhabitants, and those of a rational kind, as the apostle says, "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit who now worketh in the children of disobedience."[2265] And again he says, "We shall be caught up in the clouds to meet Christ in the air, and so shall we ever be with the Lord."[2266]

6. We are therefore to suppose that the saints will remain there until they recognise the twofold mode of government in those things which are performed in the air. And when I say "twofold mode," I mean this: When we were upon earth, we saw either animals or trees, and beheld the differences among them, and also the very great diversity among men; but although we saw these things, we did not understand the reason of them; and this only was suggested to us from the visible diversity, that we should examine and inquire upon what principle these things were either created or diversely arranged. And a zeal or desire for knowledge of this kind being conceived by us on earth, the full understanding and comprehension of it will be granted after death, if indeed the result should follow according to our expectations. When, therefore, we shall have fully comprehended its nature, we shall understand in a twofold manner what we saw on earth. Some such view, then, must we hold regarding this abode in the air. I think, therefore, that all the saints who depart from this life will remain in some place situated on the earth, which holy Scripture calls paradise, as in some place of instruction, and, so to speak, class-room or school of souls, in which they are to be instructed regarding all the things which they had seen on earth, and are to receive also some information respecting things that are to follow in the future, as even when in this life they had obtained in some degree indications of future events, although "through a glass darkly," all of which are revealed more clearly and distinctly to the saints in their proper time and place. If any one indeed be pure in heart, and holy in mind, and more practised in perception, he will, by making more rapid progress, quickly ascend to a place

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[2265] Eph. ii. 2. There is an evident omission of some words in the text, such as, "They will enter into it," etc.

[2266] 1 Thess. iv. 17.

in the air, and reach the kingdom of heaven, through those mansions, so to speak, in the various places which the Greeks have termed spheres, i.e., globes, but which holy Scripture has called heavens; in each of which he will first see clearly what is done there, and in the second place, will discover the reason why things are so done: and thus he will in order pass through all gradations, following Him who hath passed into the heavens, Jesus the Son of God, who said, "I will that where I am, these may be also."[2267] And of this diversity of places He speaks, when He says, "In My Father's house are many mansions." He Himself is everywhere, and passes swiftly through all things; nor are we any longer to understand Him as existing in those narrow limits in which He was once confined for our sakes, i.e., not in that circumscribed body which He occupied on earth, when dwelling among men, according to which He might be considered as enclosed in some one place.

7. When, then, the saints shall have reached the celestial abodes, they will clearly see the nature of the stars one by one, and will understand whether they are endued with life, or their condition, whatever it is. And they will comprehend also the other reasons for the works of God, which He Himself will reveal to them. For He will show to them, as to children, the causes of things and the power of His creation,[2268] and will explain why that star was 300
placed in that particular quarter of the sky, and why it was separated from another by so great an intervening space; what, e.g., would have been the consequence if it had been nearer or more remote; or if that star had been larger than this, how the totality of things would not have remained the same, but all would have been transformed into a different condition of being. And so, when they have finished all those matters which are connected with the stars, and with the heavenly revolutions, they will come to those which are not seen, or to those whose names only we have heard, and to things which are invisible, which the Apostle Paul has informed us are numerous, although what they are, or what difference may exist among them, we cannot even conjecture by our feeble intellect. And thus the rational nature, growing by each individual step, not as it grew in this life in flesh, and body, and soul, but enlarged in understanding and in power of perception, is raised as a mind already perfect to perfect knowledge, no longer at all impeded by those carnal senses, but increased in intellectual growth; and ever gazing purely, and, so to speak, face to face, on the causes of things, it attains perfection, firstly, viz., that by which it ascends to (the truth),[2269] and secondly, that by which it abides in it, having problems and the understanding of things, and the causes of events, as the food on which it may feast. For as in this life our bodies grow physically to what they are, through a sufficiency of food in early life supplying the means of increase, but after the due height has been attained we use food no longer to

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[2267] John xvii. 24.

[2268] Virtutem suæ conditionis. Seine Schöpferkraft (Schnitzer).

[2269] In id: To that state of the soul in which it gazes purely on the causes of things.

grow, but to live, and to be preserved in life by it; so also I think that the mind, when it has attained perfection, eats and avails itself of suitable and appropriate food in such a degree, that nothing ought to be either deficient or superfluous. And in all things this food is to be understood as the contemplation and understanding of God, which is of a measure appropriate and suitable to this nature, which was made and created; and this measure it is proper should be observed by every one of those who are beginning to see God, i.e., to understand Him through purity of heart.

Book III.

Preface of Rufinus.

Reader, remember me in your prayers, that we too may deserve to be made emulators of the spirit. The two former books on *The Principles* I translated not only at your instance, but even under pressure from you during the days of Lent;[2270] but as you, my devout brother Macarius, were not only living near me during that time, but had more leisure at your command than now, so I also worked the harder; whereas I have been longer in explaining these two latter books, seeing you came less frequently from a distant extremity of the city to urge on my labour. Now if you remember what I warned you of in my former preface,—that certain persons would be indignant, if they did not hear that we spoke some evil of Origen,—that, I imagine, you have forthwith experienced, has come to pass. But if those demons[2271] who excite the tongues of men to slander were so infuriated by that work, in which he had not as yet fully unveiled their secret proceedings, what, think you, will be the case in this, in which he will expose all those dark and hidden ways, by which they creep into the hearts of men, and deceive weak and unstable souls? You will immediately see all things thrown into confusion, seditions stirred up, clamours raised throughout the whole city, and that individual summoned to receive sentence of condemnation who endeavoured to dispel the diabolical darkness of ignorance by means of the light of the Gospel lamp.[2272] Let such things, however, be lightly esteemed by him who is desirous of being trained in divine learning, while retaining in its integrity the rule of the Catholic faith.[2273] I think it necessary, however, to remind you that the principle observed in the former books has been observed also in these, viz., not to translate what appeared contrary to Origen's other opinions, and to our own belief, but to pass by such passages as being interpolated and forged by others. But if he has appeared to give expression to any novelties regarding rational creatures (on which subject the essence of our faith does not depend), for the sake of discussion and of adding to our knowledge, when perhaps it was necessary for us to answer in such an order some heretical opinions, I have not omitted to mention these either in the present or preceding books, unless when he wished to repeat in the following books what he had already stated in the previous ones, when I have thought it convenient, for the sake of brevity, to curtail some of these repetitions. Should any one, however, peruse these passages from a desire to enlarge his knowledge, and not to raise captious objections, he will do better to have them expounded by persons of skill. For it is an absurdity to have the fictions of poetry and the ridiculous plays of comedy[2274] interpreted by grammarians, and to suppose that without a master and an interpreter any one is able to learn those things which are spoken either of God or of the heavenly virtues, and of the whole universe of things, in which some deplorable error either of pagan philosophers or of heretics is confuted; and the result of which is, that men would rather rashly and ignorantly condemn things that are difficult and obscure, than ascertain their meaning by diligence and study.

[2270] Diebus quadragesimæ.

[2271] Dæmones.

[2272] Evangelicæ lucernæ lumine diabolicas ignorantiæ tenebras.

[2273] Salvâ fidei Catholicæ regula. [This remonstrance of Rufinus deserves candid notice. He reduces the liberties he took with his author to two heads: (1) omitting what Origen himself contradicts, and (2) what was interpolated by those who thus vented their own heresies under a great name. "To our own belief," may mean what is contrary to the faith, as reduced to technical formula, at Nicæa; i.e., *Salva regula fidei*. Note examples in the parallel columns following.]

[2274] Comœdiarum ridiculas fabulas.

Translated from Latin of Rufinus.

Chapter I.—On the Freedom of the Will.[2275]

1. Some such opinions, we believe, ought to be entertained regarding the divine promises, when we direct our understanding to the contemplation of that eternal and infinite world, and gaze on its ineffable joy and blessedness. But as the preaching of the Church includes a belief in a future and just judgment of God, which belief incites and persuades men to a good and virtuous life, and to an avoidance of sin by all possible means; and as by this it is undoubtedly indicated that it is within our own power to devote ourselves either to a life that is worthy of praise, or to one that is worthy of censure, I therefore deem it necessary to say a few words regarding the freedom of the will, seeing that this topic has been treated by very many writers in no mean style. And that we may ascertain more easily what is the freedom of the will, let us inquire into the nature of will and of desire.[2276]

2. Of all things which move, some have the cause of their motion within themselves, others receive it from without: and all those things only are moved from without which are without life, as stones, and pieces of wood, and whatever things are of such a nature as to be held together by the constitution of their matter alone, or of their bodily substance.[2277] That view must indeed be dismissed which would regard the dissolution of bodies by corruption as motion, for it has no bearing upon our present purpose. Others, again, have the cause of motion in themselves, as animals, or trees, and all things which are held together by natural life or soul; among which some think ought to be classed the veins of metals. Fire, also, is supposed to be the cause of its own motion, and perhaps also springs of water. And of those things which have the causes of their motion in themselves, some are said to be moved out of themselves, others by themselves. And they so distinguish them, because those things are moved out of themselves which are alive indeed, but have no soul;[2278] whereas those things which have a soul are moved by themselves, when a phantasy,[2279] i.e., a desire or incitement, is presented to them, which excites them to move towards something. Finally, in certain things endowed with a soul, there is such a phantasy, i.e., a will or feeling,[2280] as by a kind of natural instinct calls them forth, and arouses them to orderly and

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[2275] The whole of this chapter has been preserved in the original Greek, which is *literally* translated in corresponding portions on each page, so that the differences between Origen's own words and amplifications and alterations of the paraphrase of Rufinus may be at once patent to the reader.

[2276] Natura ipsius arbitrii voluntatisque.

[2277] Quæcunque hujusmodi sunt, quæ solo habitu materiæ suæ vel corporum constant.

[2278] Non tamen animantia sunt.

[2279] Phantasia.

[2280] Voluntas vel sensus.

regular motion; as we see to be the case with spiders, which are stirred up in a most orderly manner by a phantasy, i.e., a sort of wish and desire for weaving, to undertake the production of a web, some natural movement undoubtedly calling forth the effort to work of this kind. Nor is this very insect found to possess any other feeling than the natural desire of weaving; 303 as in like manner bees also exhibit a desire to form honeycombs, and to collect, as they say, aerial honey.[2281]

3. But since a rational animal not only has within itself these natural movements, but has moreover, to a greater extent than other animals, the power of reason, by which it can judge and determine regarding natural movements, and disapprove and reject some, while approving and adopting others, so by the judgment of this reason may the movements of men be governed and directed towards a commendable life. And from this it follows that, since the nature of this reason which is in man has within itself the power of distinguishing between good and evil, and while distinguishing possesses the faculty of selecting what it has approved, it may justly be deemed worthy of praise in choosing what is good, and deserving of censure in following that which is base or wicked. This indeed must by no means escape our notice, that in some dumb animals there is found a more regular movement[2282] than in others, as in hunting-dogs or war-horses, so that they may appear to some to be moved by a kind of rational sense. But we must believe this to be the result not so much of reason as of some natural instinct,[2283] largely bestowed for purposes of that kind. Now, as we had begun to remark, seeing that such is the nature of a rational animal, some things may happen to us human beings from without; and these, coming in contact with our sense of sight, or hearing, or any other of our senses, may incite and arouse us to good movements, or the contrary; and seeing they come to us from an external source, it is not within our own power to prevent their coming. But to determine and approve what use we ought to make of those things which thus happen, is the duty of no other than of that reason within us, i.e., of our own judgment; by the decision of which reason we use the incitement, which comes to us from without for that purpose, which reason approves, our natural movements being determined by its authority either to good actions or the reverse.

4. If any one now were to say that those things which happen to us from an external cause, and call forth our movements, are of such a nature that it is impossible to resist them, whether they incite us to good or evil, let the holder of this opinion turn his attention for a

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[2281] Mella, ut aiunt, aeria congregandi. Rufinus seems to have read, in the original, ἀεροπλαστεῖν instead of κηροπλαστεῖν,—an evidence that he followed in general the worst readings (Redepenning).

[2282] Ordinatior quidem motus.

[2283] Incentivo quodam et naturali motu.

little upon himself, and carefully inspect the movements of his own mind, unless he has discovered already, that when an enticement to any desire arises, nothing is accomplished until the assent of the soul is gained, and the authority of the mind has granted indulgence to the wicked suggestion; so that a claim might seem to be made by two parties on certain 304 probable grounds as to a judge residing within the tribunals of our heart, in order that, after the statement of reasons, the decree of execution may proceed from the judgment of reason.[2284] For, to take an illustration: if, to a man who has determined to live continently and chastely, and to keep himself free from all pollution with women, a woman should happen to present herself, inciting and alluring him to act contrary to his purpose, that woman is not a complete and absolute cause or necessity of his transgressing,[2285] since it is in his power, by remembering his resolution, to bridle the incitements to lust, and by the stern admonitions of virtue to restrain the pleasure of the allurement that solicits him; so that, all feeling of indulgence being driven away, his determination may remain firm and enduring. Finally, if to any men of learning, strengthened by divine training, allurements of that kind present themselves, remembering forthwith what they are, and calling to mind what has long been the subject of their meditation and instruction, and fortifying themselves by the support of a holier doctrine, they reject and repel all incitement to pleasure, and drive away opposing lusts by the interposition of the reason implanted within them.

5. Seeing, then, that these positions are thus established by a sort of natural evidence, is it not superfluous to throw back the causes of our actions on those things which happen to us from without, and thus transfer the blame from ourselves, on whom it wholly lies? For this is to say that we are like pieces of wood, or stones, which have no motion in themselves, but receive the causes of their motion from without. Now such an assertion is neither true nor becoming, and is invented only that the freedom of the will may be denied; unless, indeed, we are to suppose that the freedom of the will consists in this, that nothing which happens to us from without can incite us to good or evil. And if any one were to refer the causes of our faults to the natural disorder[2286] of the body, such a theory is proved to be contrary to the reason of all teaching.[2287] For, as we see in very many individuals, that after living unchastely and intemperately, and after being the captives of luxury and lust, if they should happen to be aroused by the word of teaching and instruction to enter upon a better

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[2284] Ita ut etiam verisimilibus quibusdam causis intra cordis nostri tribunalia velut judici residenti ex utrâque parte adhiberi videatur assertio, ut causis prius expositis gerendi sententia de rationis judicio proferatur.

[2285] Causa ei perfecta et absoluta vel necessitas prævaricandi.

[2286] Naturalem corporis intemperiem; ψιλην την κατασκευήν.

[2287] Contra rationem totius eruditionis. In the Greek, “contra rationem” is expressed by παρὰ τὸ ἐναργές ἐστι: and the words λόγου παιδευτικοῦ (rendered by Rufinus “totius eruditionis,” and connected with “contra rationem”) belong to the following clause.

course of life, there takes place so great a change, that from being luxurious and wicked men, they are converted into those who are sober, and most chaste and gentle; so, again, we see in the case of those who are quiet and honest, that after associating with restless and shameless individuals, their good morals are corrupted by evil conversation, and they become like those whose wickedness is complete.[2288] And this is the case sometimes with men of mature age, so that such have lived more chastely in youth than when more advanced years have enabled them to indulge in a freer mode of life. The result of our reasoning, therefore, is to show that those things which happen to us from without are not in our own power; but that to make a good or bad use of those things which do so happen, by help of that reason which is within us, and which distinguishes and determines how these things ought to be used, *is* within our power.

6. And now, to confirm the deductions of reason by the authority of Scripture—viz., that it is our own doing whether we live rightly or not, and that we are not compelled, either by those causes which come to us from without, or, as some think, by the presence of fate—we adduce the testimony of the prophet Micah, in these words: "If it has been announced to thee, O man, what is good, or what the Lord requires of thee, except that thou shouldst do justice, and love mercy, and be ready to walk with the Lord thy God."[2289] Moses also speaks as follows: "I have placed before thy face the way of life and the way of death: choose what is good, and walk in it."[2290] Isaiah, moreover, makes this declaration: "If you are willing, and hear me, ye shall eat the good of the land. But if you be unwilling, and will not hear me, the sword shall consume you; for the mouth of the Lord has spoken this."[2291] In the Psalm, too, it is written: "If My people had heard Me, if Israel had walked in My ways, I would have humbled her enemies to nothing;"[2292] by which he shows that it was in the power of the people to hear, and to walk in the ways of God. The Saviour also saying, "I say unto you, Resist not evil;"[2293] and, "Whoever shall be angry with his brother, shall be in danger of the judgment;"[2294] and, "Whosoever shall look upon a woman to lust after her, hath already committed adultery with her in his heart;"[2295] and in issuing certain other commands,—conveys no other meaning than this, that it is in our own power to observe what is commanded. And therefore we are rightly rendered liable to condemnation if we

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[2288] Quibus nihil ad turpitudinem deest.

[2289] Mic. vi. 8.

[2290] Deut. xxx. 15.

[2291] Isa. i. 19, 20.

[2292] Ps. lxxxi. 13, 14.

[2293] Matt. v. 39.

[2294] Matt. v. 22.

[2295] Matt. v. 28.

transgress those commandments which we are able to keep. And hence He Himself also declares: "Every one who hears my words, and doeth them, I will show to whom he is like: he is like a wise man who built his house upon a rock," etc.[2296] So also the declaration: "Whoso heareth these things, and doeth them not, is like a foolish man, who built his house upon the sand," etc.[2297] Even the words addressed to those who are on His right hand, "Come unto Me, all ye blessed of My Father," etc.; "for I was an hungered, and ye gave Me to eat; I was thirsty, and ye gave Me drink,"[2298] manifestly show that it depended upon themselves, that either these should be deserving of praise for doing what was commanded and receiving what was promised, or those deserving of censure who either heard or received the contrary, and to whom it was said, "Depart, ye cursed, into everlasting fire." Let us observe also, that the Apostle Paul addresses us as having power over our own will, and as possessing in ourselves the causes either of our salvation or of our ruin: "Dost thou despise the riches of His goodness, and of His patience, and of His long-suffering, not knowing that the goodness of God leadeth thee to repentance? But, according to thy hardness and impenitent heart, thou art treasuring up for thyself wrath on the day of judgment and of the revelation of the just judgment of God, who will render to every one according to his work: to those who by patient continuance in well-doing seek for glory and immortality, eternal life;[2299] while to those who are contentious, and believe not the truth, but who believe iniquity, anger, indignation, tribulation, and distress, on every soul of man that worketh evil, on the Jew first, and (afterwards) on the Greek; but glory, and honour, and peace to every one that doeth good, to the Jew first, and (afterwards) to the Greek."[2300] You will find also innumerable other passages in holy Scripture, which manifestly show that we possess freedom of will. Otherwise there would be a contrariety in commandments being given us, by observing which we may be saved, or by transgressing which we may be condemned, if the power of keeping them were not implanted in us.

7. But, seeing there are found in the sacred Scriptures themselves certain expressions occurring in such a connection, that the opposite of this may appear capable of being understood from them, let us bring them forth before us, and, discussing them according to the rule of piety,[2301] let us furnish an explanation of them, in order that from those few passages which we now expound, the solution of those others which resemble them, and by which

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[2296] Matt. vii. 24.

[2297] Matt. vii. 26.

[2298] Matt. xxv. 34 sq.

[2299] The words in the text are: His qui secundum patientiam boni operis, gloria et incorruptio, qui quærunt vitam eternam.

[2300] Rom. ii. 4–10.

[2301] Secundum pietatis regulam.

any power over the will seems to be excluded, may become clear. Those expressions, accordingly, make an impression on very many, which are used by God in speaking of Pharaoh, as when He frequently says, "I will harden Pharaoh's heart."[2302] For if he is hardened by God, and commits sin in consequence of being so hardened, the cause of his sin is not himself. And if so, it will appear that Pharaoh does not possess freedom of will; and it will be maintained, as a consequence, that, agreeably to this illustration, neither do others who perish owe the cause of their destruction to the freedom of their own will. That expression, also, in Ezekiel, when he says, "I will take away their stony hearts, and will give them hearts of flesh, that they may walk in My precepts, and keep My ways,"[2303] may impress some, inasmuch as it seems to be a gift of God, either to walk in His ways or to keep His precepts,[2304] if He take away that stony heart which is an obstacle to the keeping of His commandments, and bestow and implant a better and more impressible heart, which is called now[2305] a heart of flesh. Consider also the nature of the answer given in the Gospel by our Lord and Saviour to those who inquired of Him why He spoke to the multitude in parables. His words are: "That seeing they may not see; and hearing they may hear, and not understand; lest they should be converted, and their sins be forgiven them."[2306] The words, moreover, used by the Apostle Paul, that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy;"[2307] in another passage also, "that to will and to do are of God:"[2308] and again, elsewhere, "Therefore hath He mercy upon whom He will, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who shall resist His will? O man, who art thou that repliest against God? Shall the thing formed say to him who hath formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour?"[2309]—these and similar declarations seem to have no small influence in preventing very many from believing that every one is to be considered as having freedom over his own will, and in making it appear to be a consequence of the will of God whether a man is either saved or lost.

[2302] Ex. iv. 21, etc.

[2303] Ezek. xi. 19, 20.

[2304] Justificationes.

[2305] The word "now" is added, as the term "flesh" is frequently used in the New Testament in a bad sense (Redepenning).

[2306] Mark iv. 12.

[2307] Rom. ix. 16.

[2308] Phil. ii. 13.

[2309] Rom. ix. 18 sq.

8. Let us begin, then, with those words which were spoken to Pharaoh, who is said to have been hardened by God, in order that he might not let the people go; and, along with 308 his case, the language of the apostle also will be considered, where he says, “Therefore He hath mercy on whom He will, and whom He will He hardeneth.”[2310] For it is on these passages chiefly that the heretics rely, asserting that salvation is not in our own power, but that souls are of such a nature as must by all means be either lost or saved; and that in no way can a soul which is of an evil nature become good, or one which is of a virtuous nature be made bad. And hence they maintain that Pharaoh, too, being of a ruined nature, was on that account hardened by God, who hardens those that are of an earthly nature, but has compassion on those who are of a spiritual nature. Let us see, then, what is the meaning of their assertion; and let us, in the first place, request them to tell us whether they maintain that the soul of Pharaoh was of an earthly nature, such as they term lost. They will undoubtedly answer that it was of an earthly nature. If so, then to believe God, or to obey Him, when his nature opposed his so doing, was an impossibility. And if this were his condition by nature, what further need was there for his heart to be hardened, and this not once, but several times, unless indeed because it was possible for him to yield to persuasion? Nor could any one be said to be hardened by another, save him who of himself was not obdurate. And if he were not obdurate of himself, it follows that neither was he of an earthly nature, but such an one as might give way when overpowered[2311] by signs and wonders. But he was necessary for God’s purpose, in order that, for the saving of the multitude, He might manifest in him His power by his offering resistance to numerous miracles, and struggling against the will of God, and his heart being by this means said to be hardened. Such are our answers, in the first place, to these persons; and by these their assertion may be overturned, according to which they think that Pharaoh was destroyed in consequence of his evil nature.[2312] And with regard to the language of the Apostle Paul, we must answer them in a similar way. For who are they whom God hardens, according to your view? Those, namely, whom you term of a ruined nature, and who, I am to suppose, would have done something else had they not been hardened. If, indeed, they come to destruction in consequence of being hardened, they no longer perish naturally, but in virtue of what befalls them. Then, in the next place, upon whom does God show mercy? On those, namely, who 309 are to be saved. And in what respect do those persons stand in need of a second compassion, who are to be saved once by their nature, and so come naturally to blessedness, except that it is shown even from their case, that, because it was possible for them to perish, they therefore obtain mercy, that so they may not perish, but come to salvation, and possess the

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[2310] Rom. ix. 18.

[2311] Obstupefactus.

[2312] Naturaliter.

kingdom of the good. And let this be our answer to those who devise and invent the fable[2313] of good or bad natures, i.e., of earthly or spiritual souls, in consequence of which, as they say, each one is either saved or lost.

9. And now we must return an answer also to those who would have the God of the law to be just only, and not also good; and let us ask such in what manner they consider the heart of Pharaoh to have been hardened by God—by what acts or by what prospective arrangements.[2314] For we must observe the conception of a God[2315] who in our opinion is both just and good, but according to them only just. And let them show us how a God whom they also acknowledge to be just, can with justice cause the heart of a man to be hardened, that, in consequence of that very hardening, he may sin and be ruined. And how shall the justice of God be defended, if He Himself is the cause of the destruction of those whom, owing to their unbelief (through their being hardened), He has afterwards condemned by the authority of a judge? For why does He blame him, saying, "But since thou wilt not let My people go, lo, I will smite all the first-born in Egypt, even thy first-born,"[2316] and whatever else was spoken through Moses by God to Pharaoh? For it behoves every one who maintains the truth of what is recorded in Scripture, and who desires to show that the God of the law and the prophets is just, to render a reason for all these things, and to show how there is in them nothing at all derogatory to the justice of God, since, although they deny His goodness, they admit that He is a just judge, and creator of the world. Different, however, is the method of our reply to those who assert that the creator of this world is a malignant being, i.e., a devil.

10. But since we acknowledge the God who spoke by Moses to be not only just, but also good, let us carefully inquire how it is in keeping with the character of a just and good Deity 31 to have hardened the heart of Pharaoh. And let us see whether, following the example of the Apostle Paul, we are able to solve the difficulty by help of some parallel instances: if we can show, e.g., that by one and the same act God has pity upon one individual, but hardens another; not purposing or desiring that he who is hardened should be so, but because, in the manifestation of His goodness and patience, the heart of those who treat His kindness and forbearance with contempt and insolence is hardened by the punishment of their crimes being delayed; while those, on the other hand, who make His goodness and patience the occasion of their repentance and reformation, obtain compassion. To show more clearly, however, what we mean, let us take the illustration employed by the Apostle Paul in the Epistle to the Hebrews, where he says, "For the earth, which drinketh in the rain that cometh

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[2313] Commentitias fabulas introducunt.

[2314] Quid faciente vel quid prospiciente.

[2315] Prospectus et intuitus Dei. Such is the rendering of ἔννοια by Rufinus.

[2316] Ex. ix. 17, cf. xi. 5 and xii. 12.

oft upon it, and bringeth forth herbs meet for them by whom it is dressed, will receive blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned."[2317] Now from those words of Paul which we have quoted, it is clearly shown that by one and the same act on the part of God—that, viz., by which He sends rain upon the earth—one portion of the ground, when carefully cultivated, brings forth good fruits; while another, neglected and uncared for, produces thorns and thistles. And if one, speaking as it were in the person of the rain,[2318] were to say, "It is I, the rain, that have made the good fruits, and it is I that have caused the thorns and thistles to grow," however hard[2319] the statement might appear, it would nevertheless be true; for unless the rain had fallen, neither fruits, nor thorns, nor thistles would have sprung up, whereas by the coming of the rain the earth gave birth to both. Now, although it is due to the beneficial action of the rain that the earth has produced herbs of both kinds, it is not to the rain that the diversity of the herbs is properly to be ascribed; but on those will justly rest the blame for the bad seed, who, although they might have turned up the ground by frequent ploughing, and have broken the clods by repeated harrowing, and have extirpated all useless and noxious weeds, and have cleared and prepared the fields for the coming showers by all the labour and toil which cultivation demands, have nevertheless neglected to do this, and who will accordingly reap briers and thorns, the most appropriate fruit of their sloth. And the consequence therefore is, that while the rain falls in kindness and impartiality[2320] equally upon the whole earth, yet, by one and the same operation of the rain, that soil which is cultivated yields with a blessing useful fruits to the diligent and careful cultivators, while that which has become hardened through the neglect of the husbandman brings forth only thorns and thistles. Let us therefore view those signs and miracles which were done by God, as the showers furnished by Him from above; and the purpose and desires of men, as the cultivated and uncultivated soil, which is of one and the same nature indeed, as is every soil compared with another, but not in one and the same state of cultivation. From which it follows that every one's will,[2321] if untrained, and fierce, and barbarous, is either hardened by the miracles and wonders of God, growing more savage and thorny than ever, or it becomes more pliant, and yields itself up with the whole mind to obedience, if it be cleared from vice and subjected to training.

11. But, to establish the point more clearly, it will not be superfluous to employ another illustration, as if, e.g., one were to say that it is the sun which hardens and liquefies, although

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[2317] Heb. vi. 7, 8.

[2318] Ex personâ imbrium.

[2319] Dure.

[2320] Bonitas et æquitas imbrium.

[2321] Propositum.

liquefying and hardening are things of an opposite nature. Now it is not incorrect to say that the sun, by one and the same power of its heat, melts wax indeed, but dries up and hardens mud:[2322] not that its power operates one way upon mud, and in another way upon wax; but that the qualities of mud and wax are different, although according to nature they are one thing,[2323] both being from the earth. In this way, then, one and the same working upon the part of God, which was administered by Moses in signs and wonders, made manifest the hardness of Pharaoh, which he had conceived in the intensity of his wickedness[2324] but exhibited the obedience of those other Egyptians who were intermingled with the Israelites, and who are recorded to have quitted Egypt at the same time with the Hebrews. With respect to the statement that the heart of Pharaoh was subdued by degrees, so that on one occasion he said, "Go not far away; ye shall go a three days' journey, but leave your wives, and your children, and your cattle,"[2325] and as regards any other statements, according to which he appears to yield gradually to the signs and wonders, what else is shown, save that the power of the signs and miracles was making some impression on him, but not so much as it ought to have done? For if the hardening were of such a nature as many take it to be, he would not indeed have given way even in a few instances. But I think there is no absurdity in explaining the tropical or figurative[2326] nature of that language employed in speaking of "hardening," according to common usage. For those masters who are remarkable for kindness to their slaves, are frequently accustomed to say to the latter, when, through much patience and indulgence on their part, they have become insolent and worthless: "It is I that have made you what you are; I have spoiled you; it is my endurance that has made you good for nothing: I am to blame for your perverse and wicked habits, because I do not have you immediately punished for every delinquency according to your deserts." For we must first attend to the tropical or figurative meaning of the language, and so come to see the force of the expression, and not find fault with the word, whose inner meaning we do not ascertain. Finally, the Apostle Paul, evidently treating of such, says to him who remained in his sins: "Despisest thou the riches of His goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but, after thy hardness and impenitent heart, treasurest up unto thyself wrath on the day of wrath and revelation of the righteous judgment of God."[2327] Such are the words of the apostle to him who is in his sins. Let us apply these very expressions to Pharaoh, and see if they also are not spoken of him with propriety, since, according to his hardness and impenitent heart, he treasured and stored up for himself wrath on the day of wrath, inasmuch as his hardness could never have been declared and manifested, unless signs and wonders of such number and magnificence had been performed.

[2322] Limum.

[2323] Cum utique secundum naturam unum sit.

[2324] Malitiæ suæ intentione conceperat.

[2325] Cf. Ex. viii. 27–29.

[2326] Tropum vel figuram sermonis.

[2327] Rom. ii. 4, 5.

12. But if the proofs which we have adduced do not appear full enough, and the similitude of the apostle seem wanting in applicability,[2328] let us add the voice of prophetic authority, and see what the prophets declare regarding those who at first, indeed, leading a righteous life, have deserved to receive numerous proofs of the goodness of God, but afterwards, as being human beings, have fallen astray, with whom the prophet, making himself also one, says: "Why, O Lord, hast Thou made us to err from Thy way? and hardened our heart, that we should not fear Thy name? Return, for Thy servants' sake, for the tribes of Thine inheritance, that we also for a little may obtain some inheritance from Thy holy hill."[2329] Jeremiah also employs similar language: "O Lord, Thou hast deceived us, and we were deceived; Thou hast held (us), and Thou hast prevailed."[2330] The expression, then, "Why, O Lord, hast Thou hardened our heart, that we should not fear Thy name?" used by those who prayed for mercy, is to be taken in a figurative, moral acceptation,[2331] as if one were to say, "Why hast Thou spared us so long, and didst not requite us when we sinned, but didst abandon us, that so our wickedness might increase, and our liberty of sinning be extended when punishment ceased?" In like manner, unless a horse continually feel the spur[2332] of his rider, and have his mouth abraded by a bit,[2333] he becomes hardened. And a boy also, unless constantly disciplined by chastisement, will grow up to be an insolent youth, and one ready to fall headlong into vice. God accordingly abandons and neglects those whom He has judged undeserving of chastisement: "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."[2334] From which we are to suppose that those are to be received into the rank and affection of sons, who have deserved to be scourged and chastened by the Lord, in order that they also, through endurance of trials and tribulations, may be able to say, "Who shall separate us from the love of God which is in Christ Jesus? shall tribulation, or anguish, or famine, or nakedness, or peril, or sword?"[2335]

[2328] Et apostolicæ similitudinis parum munimenti habere adhus videtur assertio.

[2329] Isa. lxiii. 17, 18. Here the Septuagint differs from the Masoretic text.

[2330] Jer. xx. 7.

[2331] Morali utique tropo accipiendum.

[2332] Ferratum calcem.

[2333] Frenis ferratis.

[2334] Heb. xii. 6.

[2335] Rom. viii. 35.

For by all these is each one's resolution manifested and displayed, and the firmness of his perseverance made known, not so much to God, who knows all things before they happen, as to the rational and heavenly virtues,[2336] who have obtained a part in the work of procuring human salvation, as being a sort of assistants and ministers to God. Those, on the other hand, who do not yet offer themselves to God with such constancy and affection, and are not ready to come into His service, and to prepare their souls for trial, are said to be abandoned by God, i.e., not to be instructed, inasmuch as they are not prepared for instruction, their training or care being undoubtedly postponed to a later time. These certainly do not know what they will obtain from God, unless they first entertain the desire of being benefited; and this finally will be the case, if a man come first to a knowledge of himself, and feel what are his defects, and understand from whom he either ought or can seek the supply of his deficiencies. For he who does not know beforehand of his weakness or his sickness, cannot seek a physician; or at least, after recovering his health, that man will not be grateful to his physician who did not first recognise the dangerous nature of his ailment. And so, unless a man has first ascertained the defects of his life, and the evil nature of his sins, and made this known by confession from his own lips, he cannot be cleansed or acquitted, lest he should be ignorant that what he possesses has been bestowed on him by favour, but should consider as his own property what flows from the divine liberality, which idea undoubtedly generates arrogance of mind and pride, and finally becomes the cause of the individual's ruin. And this, we must believe, was the case with the devil, who viewed as his own, and not as given him by God, the primacy[2337] which he held at the time when he was unstained;[2338] and thus was fulfilled in him the declaration, that "every one who exalteth himself shall be abased."[2339] From which it appears to me that the divine mysteries were concealed from the wise and prudent, according to the statement of Scripture, that "no flesh should glory before God,"[2340] and revealed to children—to those, namely, who, after they have become infants and little children, i.e., have returned to the humility and simplicity of children, then make progress; and on arriving at perfection, remember that they have obtained their state of happiness, not by their own merits, but by the grace and compassion of God.

13. It is therefore by the sentence of God that he is abandoned who deserves to be so, while over some sinners God exercises forbearance; not, however, without a definite principle of action.[2341] Nay, the very fact that He is long-suffering conduces to the advantage of those

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[2336] Rationabilibus cœlestibusque virtutibus.

[2337] Primatus.

[2338] Immaculatus.

[2339] Luke xviii. 14.

[2340] 1 Cor. i. 29.

[2341] Non tamen sine certâ ratione.

very persons, since the soul over which He exercises this providential care is immortal; and, as being immortal and everlasting, it is not, although not immediately cared for, excluded from salvation, which is postponed to a more convenient time. For perhaps it is expedient for those who have been more deeply imbued with the poison of wickedness to obtain this salvation at a later period. For as medical men sometimes, although they could quickly cover over the scars of wounds, keep back and delay the cure for the present, in the expectation of a better and more perfect recovery, knowing that it is more salutary to retard the 314 treatment in the cases of swellings caused by wounds, and to allow the malignant humours to flow off for a while, rather than to hasten a superficial cure, by shutting up in the veins the poison of a morbid humour, which, excluded from its customary outlets, will undoubtedly creep into the inner parts of the limbs, and penetrate to the very vitals of the viscera, producing no longer mere disease in the body, but causing destruction to life; so, in like manner, God also, who knows the secret things of the heart, and foreknows the future, in much forbearance allows certain events to happen, which, coming from without upon men, cause to come forth into the light the passions and vices which are concealed within, that by their means those may be cleansed and cured who, through great negligence and carelessness, have admitted within themselves the roots and seeds of sins, so that, when driven outwards and brought to the surface, they may in a certain degree be cast forth and dispersed.[2342] And thus, although a man may appear to be afflicted with evils of a serious kind, suffering convulsions in all his limbs, he may nevertheless, at some future time, obtain relief and a cessation from his trouble; and, after enduring his afflictions to satiety, may, after many sufferings, be restored again to his (proper) condition. For God deals with souls not merely with a view to the short space of our present life, included within sixty years[2343] or more, but with reference to a perpetual and never-ending period, exercising His providential care over souls that are immortal, even as He Himself is eternal and immortal. For He made the rational nature, which He formed in His own image and likeness, incorruptible; and therefore the soul, which is immortal, is not excluded by the shortness of the present life from the divine remedies and cures.

14. But let us take from the Gospels also the similitudes of those things which we have mentioned, in which is described a certain rock, having on it a little superficial earth, on which, when a seed falls, it is said quickly to spring up; but when sprung up, it withers as the sun ascends in the heavens, and dies away, because it did not cast its root deeply into the ground.[2344] Now this rock undoubtedly represents the human soul, hardened on account of its own negligence, and converted into stone because of its wickedness. For God gave

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[2342] Digeri. The rendering "dispersed" seems to agree best with the meaning intended to be conveyed.

[2343] In the Greek the term is πεντηκονταετίαν.

[2344] Cf. Matt. xiii. 5, 6.

no one a stony heart by a creative act; but each individual's heart is said to become stony through his own wickedness and disobedience. As, therefore, if one were to blame a husbandman for not casting his seed more quickly upon rocky ground, because seed cast upon other rocky soil was seen to spring up speedily, the husbandman would certainly say in reply: "I sow this soil more slowly, for this reason, that it may retain the seed which it has received; for it suits this ground to be sown somewhat slowly, lest perhaps the crop, having sprouted too rapidly, and coming forth from the mere surface of a shallow soil, should be unable to withstand the rays of the sun." Would not he who formerly found fault acquiesce in the reasons and superior knowledge of the husbandman, and approve as done on rational grounds what formerly appeared to him as founded on no reason? And in the same way, God, the thoroughly skilled husbandman of all His creation, undoubtedly conceals and delays to another time those[2345] things which we think ought to have obtained health sooner, in order that not the outside of things, rather than the inside, may be cured. But if any one now were to object to us that certain seeds do even fall upon rocky ground, i.e., on a hard and stony heart, we should answer that even this does not happen without the arrangement of Divine Providence; inasmuch as, but for this, it would not be known what condemnation was incurred by rashness in hearing and indifference in investigation,[2346] nor, certainly, what benefit was derived from being trained in an orderly manner. And hence it happens that the soul comes to know its defects, and to cast the blame upon itself, and, consistently with this, to reserve and submit itself to training, i.e., in order that it may see that its faults must first be removed, and that then it must come to receive the instruction of wisdom. As, therefore, souls are innumerable, so also are their manners, and purposes, and movements, and appetencies, and incitements different, the variety of which can by no means be grasped by the human mind; and therefore to God alone must be left the art, and the knowledge, and the power of an arrangement of this kind, as He alone can know both the remedies for each individual soul, and measure out the time of its cure. It is He alone then who, as we said, recognises the ways of individual men, and determines by what way He ought to lead Pharaoh, that through him His name might be named in all the earth, having previously chastised him by many blows, and finally drowning him in the sea. By this drowning, however, it is not to be supposed that God's providence as regards Pharaoh was terminated; for we must not imagine, because he was drowned, that therefore he had forthwith completely[2347] perished: "for in the hand of God are both we and our words; all wisdom, also, and knowledge of workmanship,"[2348] as Scripture declares. But these points we have discussed according to our ability, treating of that chapter[2349] of Scripture in which it is said that God hardened the heart of Pharaoh, and agreeably to the statement, “He hath mercy on whom He will have mercy, and whom He will He hardeneth.”[2350]

[2345] Hæc.

[2346] Persecrutationis improbitas.

[2347] Substantialiter.

[2348] Wisd. vii. 16.

15. Let us now look at those passages of Ezekiel where he says, “I will take away from them their stony heart, and I will put in them a heart of flesh, that they may walk in My statutes, and keep Mine ordinances.[2351] For if God, when He pleases, takes away a heart of stone and bestows a heart of flesh, that His ordinances may be observed and His commandments may be obeyed, it will then appear that it is not in our power to put away wickedness. For the taking away of a stony heart seems to be nothing else than the removal 31
of the wickedness by which one is hardened, from whomsoever God pleases to remove it. Nor is the bestowal of a heart of flesh, that the precepts of God may be observed and His commandments obeyed, any other thing than a man becoming obedient, and no longer resisting the truth, but performing works of virtue. If, then, God promises to do this, and if, before He takes away the stony heart, we are unable to remove it from ourselves, it follows that it is not in our power, but in God’s only, to cast away wickedness. And again, if it is not our doing to form within us a heart of flesh, but the work of God alone, it will not be in our power to live virtuously, but it will in everything appear to be a work of divine grace. Such are the assertions of those who wish to prove from the authority of Holy Scripture that nothing lies in our own power. Now to these we answer, that these passages are not to be so understood, but in the following manner. Take the case of one who was ignorant and untaught, and who, feeling the disgrace of his ignorance, should, driven either by an exhortation from some person, or incited by a desire to emulate other wise men, hand himself over to one by whom he is assured that he will be carefully trained and competently instructed. If he, then, who had formerly hardened himself in ignorance, yield himself, as we have said, with full purpose of mind to a master, and promise to obey him in all things, the master, on seeing clearly the resolute nature of his determination, will appropriately promise to take away all ignorance, and to implant knowledge within his mind; not that he undertakes to do this if the disciple refuse or resist his efforts, but only on his offering and binding himself to obedience in all things. So also the Word of God promises to those who draw near to Him, that He will take away their stony heart, not indeed from those who do not listen to His word, but from those who receive the precepts of His teaching; as in the Gospels we find the sick approaching the Saviour, asking to receive health, and thus at last be cured. And in order that the blind might be healed and regain their sight, their part consisted in making supplication to the Saviour, and in believing that their cure could be effected by

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[2349] Capitulum.

[2350] Rom. ix. 18.

[2351] Ezek. xi. 19, 20.

Him; while His part, on the other hand, lay in restoring to them the power of vision. And in this way also does the Word of God promise to bestow instruction by taking away the stony heart, i.e., by the removal of wickedness, that so men may be able to walk in the divine precepts, and observe the commandments of the law.

16. There is next brought before us that declaration uttered by the Saviour in the Gospel: "That seeing they may see, and not perceive; and hearing they may hear, and not understand; 31 lest they should happen to be converted, and their sins be forgiven them."[2352] On which our opponent will remark: "If those who shall hear more distinctly are by all means to be corrected and converted, and converted in such a manner as to be worthy of receiving the remission of sins, and if it be not in their own power to hear the word distinctly, but if it depend on the Instructor to teach more openly and distinctly, while he declares that he does not proclaim to them the word with clearness, lest they should perhaps hear and understand, and be converted, and be saved, it will follow, certainly, that their salvation is not dependent upon themselves. And if this be so, then we have no free-will either as regards salvation or destruction." Now were it not for the words that are added, "Lest perhaps they should be converted, and their sins be forgiven them," we might be more inclined to return the answer, that the Saviour was unwilling that those individuals whom He foresaw would not become good, should understand the mysteries of the kingdom of heaven, and that therefore He spoke to them in parables; but as that addition follows, "Lest perhaps they should be converted, and their sins be forgiven them," the explanation is rendered more difficult. And, in the first place, we have to notice what defence this passage furnishes against those heretics who are accustomed to hunt out of the Old Testament any expressions which seem, according to their view, to predicate severity and cruelty of God the Creator, as when He is described as being affected with the feeling of vengeance or punishment, or by any of those emotions, however named, from which they deny the existence of goodness in the Creator; for they do not judge of the Gospels with the same mind and feelings, and do not observe whether any such statements are found in them as they condemn and censure in the Old Testament. For manifestly, in the passage referred to, the Saviour is shown, as they themselves admit, not to speak distinctly, for this very reason, that men may not be converted, and when converted, receive the remission of sins. Now, if the words be understood according to the letter merely, nothing less, certainly, will be contained in them than in those passages which they find fault with in the Old Testament. 31 And if they are of opinion that any expressions occurring in such a connection in the New Testament stand in need of explanation, it will necessarily follow that those also occurring in the Old Testament, which are the subject of censure, may be freed from aspersion by an explanation of a similar kind, so that by such

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[2352] Mark iv. 12.

means the passages found in both Testaments may be shown to proceed from one and the same God. But let us return, as we best may, to the question proposed.

17. We said formerly, when discussing the case of Pharaoh, that sometimes it does not lead to good results for a man to be cured too quickly, especially if the disease, being shut up within the inner parts of the body, rage with greater fierceness. Whence God, who is acquainted with secret things, and knows all things before they happen, in His great goodness delays the cure of such, and postpones their recovery to a remoter period, and, so to speak, cures them by not curing them, lest a too favourable state of health[2353] should render them incurable. It is therefore possible that, in the case of those to whom, as being "without," the words of our Lord and Saviour were addressed, He, seeing from His scrutiny of the hearts and reins that they were not yet able to receive teaching of a clearer type, veiled by the covering of language the meaning of the profounder mysteries, lest perhaps, being rapidly converted and healed, i.e., having quickly obtained the remission of their sins, they should again easily slide back into the same disease which they had found could be healed without any difficulty. For if this be the case, no one can doubt that the punishment is doubled, and the amount of wickedness increased; since not only are the sins which had appeared to be forgiven repeated, but the court[2354] of virtue also is desecrated when trodden by deceitful and polluted beings,[2355] filled within with hidden wickedness. And what remedy can there ever be for those who, after eating the impure and filthy food of wickedness, have tasted the pleasantness of virtue, and received its sweetness into their mouths, and yet have again betaken themselves to the deadly and poisonous provision of sin? And who doubts that it is better for delay and a temporary abandonment to occur, in order that if, at some future time, they should happen to be satiated with wickedness, and the filth with which they are now delighted should become loathsome, the word of God may at last be appropriately made clear to them, and that which is holy be not given to the dogs, nor pearls be cast before swine, which will trample them under foot, and turn, moreover, and rend and assault those who have proclaimed to them the word of God? These, then, are they who are said to be "without," undoubtedly by way of contrast with those who are said to be "within," and to hear the word of God with greater clearness. And yet those who are "without" do hear the word, although it is covered by parables, and overshadowed by proverbs. There are others, also, besides those who are without, who are called Tyrians, and who do not hear at all, respecting whom the Saviour knew that they would have repented long ago, sitting in sackcloth and ashes, if the miracles performed among others had been done amongst them, and yet these do not hear those things which are heard even by those who are "without:" and I be-

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[2353] Prospera sanitas.

[2354] Aula.

[2355] Mentes.

lieve, for this reason, that the rank of such in wickedness was far lower and worse than that of those who are said to be "without," i.e., who are not far from those who are within, and who have deserved to hear the word, although in parables; and because, perhaps, their cure was delayed to that time when it will be more tolerable for them on the day of judgment, than for those before whom those miracles which are recorded were performed, that so at last, being then relieved from the weight of their sins, they may enter with more ease and power of endurance upon the way of safety. And this is a point which I wish impressed upon those who peruse these pages, that with respect to topics of such difficulty and obscurity we use our utmost endeavour, not so much to ascertain clearly the solutions of the questions (for every one will do this as the Spirit gives him utterance), as to maintain the rule of faith in the most unmistakeable manner,[2356] by striving to show that the providence of God, which equitably administers all things, governs also immortal souls on the justest principles, (conferring rewards) according to the merits and motives of each individual; the present economy of things[2357] not being confined within the life of this world, but the pre-existing state of merit always furnishing the ground for the state that is to follow,[2358] and thus by an eternal and immutable law of equity, and by the controlling influence of Divine Providence, the immortal soul is brought to the summit of perfection. If one, however, were to object to our statement, that the word of preaching was purposely put aside by certain men of wicked and worthless character, and (were to inquire) why the word was preached to those over whom the Tyrians, who were certainly despised, are preferred in comparison (by which proceeding, certainly, their wickedness was increased, and their condemnation rendered more severe, that they should hear the word who were not to believe it), they must be answered in the following manner: God, who is the Creator of the minds of all men, foreseeing complaints against His providence, especially on the part of those who say, "How could we believe when we neither beheld those things which others saw, nor heard those words which were preached to others? in so far is the blame removed from us, since they to whom the word was announced, and the signs manifested, made no delay whatever, but became believers, overpowered by the very force of the miracles;" wishing to destroy the grounds for complaints of this kind, and to show that it was no concealment of Divine Providence, but the determination of the human mind which was the cause of their ruin, bestowed the grace of His benefits even upon the unworthy and the unbelieving, that every mouth might indeed be shut, and that the mind of man might know that all the deficiency was on its own part, and none on that of God; and that it may, at the same time, be understood and recognised that he receives a heavier sentence of condemnation who has despised

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[2356] Evidentissimâ assertione pietatis regulam teneamus.

[2357] Dispensatio humana.

[2358] Futuri status causam præstat semper anterior meritorum status.

the divine benefits conferred upon him than he who has not deserved to obtain or hear them, and that it is a peculiarity of divine compassion, and a mark of the extreme justice of its administration, that it sometimes conceals from certain individuals the opportunity of either seeing or hearing the mysteries of divine power, lest, after beholding the power of the miracles, and recognising and hearing the mysteries of its wisdom, they should, on treating them with contempt and indifference, be punished with greater severity for their impiety.

18. Let us now look to the expression, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."[2359] For our opponents assert, that if it does not depend upon him that willeth, nor on him that runneth, but on God that showeth mercy, that a man be saved, our salvation is not in our own power. For our nature is such as to admit of our either being saved or not, or else our salvation rests solely on the will of Him who, if He wills it, shows mercy, and confers salvation. Now let us inquire, in the first place, of such persons, whether to desire blessings be a good or evil act; and whether to hasten after good as a final aim[2360] be worthy of praise. If they were to answer that such a procedure was deserving of censure, they would evidently be mad; for all holy men both desire blessings and run after them, and certainly are not blameworthy. How, then, is it that he who is not 32 saved, if he be of an evil nature, desires blessing, and runs after them, but does not find them? For they say that a bad tree does not bring forth good fruits, whereas it is a good fruit to desire blessings. And how is the fruit of a bad tree good? And if they assert that to desire blessings, and to run after them, is an act of indifference,[2361] i.e., neither good nor bad, we shall reply, that if it be an indifferent act to desire blessings, and to run after them, then the opposite of that will also be an indifferent act, viz., to desire evils, and to run after them; whereas it is certain that it is not an indifferent act to desire evils, and to run after them, but one that is manifestly wicked. It is established, then, that to desire and follow after blessings is not an indifferent, but a virtuous proceeding.

Having now repelled these objections by the answer which we have given, let us hasten on to the discussion of the subject itself, in which it is said, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."[2362] In the book of Psalms—in the Songs of Degrees, which are ascribed to Solomon—the following statement occurs: "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain."[2363] By which words he does not indeed indicate that we should cease from building or watching over the safe keeping of that city which is within us; but what he points out is this, that whatever is built without God, and whatever is guarded without him, is built in vain, and guarded to no purpose. For in all things that are well built and well protected, the Lord is held to be the cause either of the building or of its protection. As if, e.g., we were to behold some magnificent structure and mass of splendid building reared with beauteous architectural skill, would we not justly and deservedly say that such was built not by human power, but by divine help and might? And yet from such a statement it will not be meant that the labour and industry of human effort were inactive, and effected nothing at all. Or again, if we were to see some city surrounded by a severe blockade of the enemy, in which threatening engines were brought against the walls, and the place hard pressed by a vallum, and weapons, and fire, and all the instruments of war, by which destruction is prepared, would we not rightly and deservedly say, if the enemy were repelled and put to flight, that the deliverance had been wrought for the liberated city by God? And yet we would not mean, by so speaking, that either the vigilance of the sentinels, or the alertness of the young men,[2364] or the protection of the guards, had been wanting. And the apostle also must be understood in a similar manner, because the human will alone is not sufficient to obtain salvation; nor is any mortal running able to win the heavenly (rewards), and to obtain the prize of our high calling[2365] of God in Christ Jesus, unless this very good will of ours, and ready purpose, and whatever that diligence within us may be, be aided or furnished with divine help. And therefore most logically[2366] did the apostle say, that "it is not of him 322 that willeth, nor of him that runneth, but of God that showeth mercy;" in the same manner as if we were to say of agriculture what is actually written: "I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."[2367] As, therefore, when a field has brought good and rich crops to perfect maturity, no one would piously and logically assert that the husbandman had made those fruits, but would acknowledge that they had been produced by God; so also is our own perfection brought about, not indeed by our remaining inactive and idle,[2368] (but by some activity on our part): and yet the consummation of it will not be ascribed to us, but to God, who is the first and chief cause of the work. So, when a ship has overcome the dangers of the sea, although the result be accomplished by great labour on the part of the sailors, and by the aid of all the art of navigation, and by the zeal and carefulness of the pilot, and by the favouring influence of the breezes, and the careful observation of the signs of the stars, no one in his sound senses would ascribe the safety of the vessel, when, after being tossed by the waves, and wearied by the billows, it has at last reached the harbour in safety, to anything else than to the mercy of God. Not even the sailors or pilot venture to say, "I have saved the ship," but they refer all to the mercy of God; not that they feel that they have contributed no skill or labour to save the ship, but because they know that while they contributed the labour, the safety of the vessel was ensured by God. So also in the race of our life we ourselves must expend labour, and bring diligence and zeal to bear; but it is from God that salvation is to be hoped for as the fruit of our labour. Otherwise, if God demand none of our labour, His commandments will appear to be superfluous. In vain, also, does Paul blame some for having fallen from the truth, and praise others for abiding in the faith; and to no purpose does he deliver certain precepts and institutions to the Churches: in vain, also, do we ourselves either desire or run after what is good. But it is certain that these things are not done in vain; and it is certain that neither do the apostles give instructions in vain, nor the Lord enact laws without a reason. It follows, therefore, that we declare it to be in vain, rather, for the heretics to speak evil of these good declarations.

[2359] Rom. ix. 16.

[2360] Ad finem boni.

[2361] Medium est velle bona.

[2362] Rom. ix. 16.

[2363] Ps. cxxvii. 1.

[2364] Procinctum juvenum.

[2365] Supernæ vocationis.

[2366] Valde consequenter.

[2367] 1 Cor. iii. 6, 7.

[2368] "Nostra perfectio non quidem nobis cessantibus et otiosis efficitur." There is an ellipsis of some such words as, "but by activity on our part."

19. After this there followed this point, that "to will and to do are of God."[2369] Our opponents maintain that if to will be of God, and if to do be of Him, or if, whether we act 323 or desire well or ill, it be of God, then in that case we are not possessed of free-will. Now to this we have to answer, that the words of the apostle do not say that to will evil is of God, or that to will good is of Him; nor that to do good or evil is of God; but his statement is a general one, that to will and to do are of God. For as we have from God this very quality, that we are men,[2370] that we breathe, that we move; so also we have from God (the faculty) by which we will, as if we were to say that our power of motion is from God,[2371] or that the performing of these duties by the individual members, and their movements, are from God. From which, certainly, I do not understand this, that because the hand moves, e.g., to punish unjustly, or to commit an act of theft, the act is of God, but only that the power of motion[2372] is from God; while it is our duty to turn those movements, the power of executing which we have from God, either to purposes of good or evil. And so what the apostle says is, that we receive indeed the power of volition, but that we misuse the will either to good or evil desires. In a similar way, also, we must judge of results.

20. But with respect to the declaration of the apostle, "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, 324 Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou

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[2369] Cf. Phil. ii. 13.

[2370] Hoc ipsum, quod homines sumus.

[2371] Sicut dicamus, quod movemur, ex Deo est.

[2372] Hoc ipsum, quod movetur.

that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"[2373] Some one will perhaps say, that as the potter out of the same lump makes some vessels to honour, and others to dishonour, so God creates some men for perdition, and others for salvation; and that it is not therefore in our own power either to be saved or to perish; by which reasoning we appear not to be possessed of free-will. We must answer those who are of this opinion with the question, Whether it is possible for the apostle to contradict himself? And if this cannot be imagined of an apostle, how shall he appear, according to them, to be just in blaming those who committed fornication in Corinth, or those who sinned, and did not repent of their unchastity, and fornication, and uncleanness, which they had committed? How, also, does he greatly praise those who acted rightly, like the house of Onesiphorus, saying, "The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he had come to Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day."[2374] Now it is not consistent with apostolic gravity to blame him who is worthy of blame, i.e., who has sinned, and greatly to praise him who is deserving of praise for his good works; and again, as if it were in no one's power to do any good or evil, to say that it was the Creator's doing that every one should act virtuously or wickedly, seeing He makes one vessel to honour, and another to dishonour. And how can he add that statement, "We must all stand before the judgment-seat of Christ, that every one of us may receive in his body, according to what he hath done, whether it be good or bad?"[2375] For what reward of good will be conferred on him who could not commit evil, being formed by the Creator to that very end? or what punishment will deservedly be inflicted on him who was unable to do good in consequence of the creative act of his Maker?[2376] Then, again, how is not this opposed to that other declaration elsewhere, that "in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the 325 Master's use, prepared unto every good work."[2377] He, accordingly, who purges himself, is made a vessel unto honour, while he who has disdained to cleanse himself from his impurity is made a vessel unto dishonour. From such declarations, in my opinion, the cause of our actions can in no degree be referred to the Creator. For God the Creator makes a certain vessel unto honour, and other vessels to dishonour; but that vessel which has cleansed itself from all impurity He makes a vessel unto honour, while that which has stained itself with the filth of vice He makes a vessel unto dishonour. The conclusion from which, accordingly, is this, that the cause of each one's actions is a pre-existing one; and then every one, according to his deserts, is made by God either a vessel unto honour or dishonour. Therefore every individual vessel has furnished to its Creator out of itself the causes and occasions of its being formed by Him to be either a vessel unto honour or one unto dishonour. And if the assertion appear correct, as it certainly is, and in harmony with all piety, that it is due to previous causes that every vessel be prepared by God either to honour or to dishonour, it does not appear absurd that, in discussing remoter causes in the same order, and in the same method, we should come to the same conclusion respecting the nature of souls, and (believe) that this was the reason why Jacob was beloved before he was born into this world, and Esau hated, while he still was contained in the womb of his mother.

[2373] Rom. ix. 18–21.

[2374] 2 Tim. i. 16–18.

[2375] 2 Cor. v. 10.

[2376] Ex ipsâ conditoris creatione.

[2377] 2 Tim. ii. 20, 21.

21. Nay, that very declaration, that from the same lump a vessel is formed both to honour and to dishonour, will not push us hard; for we assert that the nature of all rational 326 souls is the same, as one lump of clay is described as being under the treatment of the potter. Seeing, then, the nature of rational creatures is one, God, according to the previous grounds of merit,[2378] created and formed out of it, as the potter out of the one lump, some persons to honour and others to dishonour. Now, as regards the language of the apostle, which he utters as if in a tone of censure, "Nay but, O man, who art thou that repliest against God?" he means, I think, to point out that such a censure does not refer to any believer who lives rightly and justly, and who has confidence in God, i.e., to such an one as Moses was, of whom Scripture says that "Moses spake, and God answered him by a voice;"[2379] and as God answered Moses, so also does every saint answer God. But he who is an unbeliever, and loses confidence in answering before God owing to the unworthiness of his life and conversation, and who, in relation to these matters, does not seek to learn and make progress, but to oppose and resist, and who, to speak more plainly, is such an one as to be able to say those words which the apostle indicates, when he says, "Why, then, does He yet find fault? for who will resist His will?"—to such an one may the censure of the apostle rightly be directed, "Nay but, O man, who art thou that repliest against God?" This censure accordingly applies not to believers and saints, but to unbelievers and wicked men.

Now, to those who introduce souls of different natures,[2380] and who turn this declaration of the apostle to the support of their own opinion, we have to reply as follows: If even they are agreed as to what the apostle says, that out of the one lump are formed both those who are made to honour and those who are made to dishonour, whom they term of a nature that is to be saved and destroyed, there will then be no longer souls of different natures, but one nature for all. And if they admit that one and the same potter may undoubtedly denote one Creator, there will not be different creators either of those who are saved, or of those who perish. Now, truly, let them choose whether they will have a good Creator to be intended who creates bad and ruined men, or one who is not good, who creates good men and those who are prepared to honour. For the necessity of returning an answer will extort from them one of these two alternatives. But according to our declaration, whereby we say that it is owing to preceding causes that God makes vessels either to honour or to dishonour, the approval of God's justice is in no respect limited. For it is possible that this vessel, which owing to previous causes was made in this world to honour, may, if it behave negligently, be converted in another world, according to the deserts of its conduct, into a vessel unto dishonour: as again, if any one, owing to preceding causes, was formed by his Creator in this life a vessel unto dishonour, and shall mend his ways and cleanse himself from all filth and vice, he may, in the new world, be made a vessel to honour, sanctified and useful, and prepared unto every good work. Finally, those who were formed by God in this world to be Israelites, and who have lived a life unworthy of the nobility of their race, and have fallen away from the grandeur of their descent, will, in the world to come, in a certain degree[2381] be converted, on account of their unbelief, from vessels of honour into vessels of dishonour; while, on the other hand, many who in this life were reckoned among Egyptian or Idumean vessels, having adopted the faith and practice of Israelites, when they shall have done the works of Israelites, and shall have entered the Church of the Lord, will exist as vessels of honour in the revelation of the sons of God. From which it is more agreeable to the rule of piety to believe that every rational being, according to his purpose and manner of life, is converted, sometimes from bad to good, and falls away sometimes from good to bad: that some abide in good, and others advance to a better condition, and always ascend to higher things, until they reach the highest grade of all; while others, again, remain in evil, or, if the wickedness within them begin to spread itself further, they descend to a worse condition, and sink into the lowest depth of wickedness. Whence also we must suppose that it is possible there may be some who began at first indeed with small offences, but who have poured out wickedness to such a degree, and attained such proficiency in evil, that in the measure of their wickedness they are equal even to the opposing powers: and again, if, by means of many severe administrations of punishment, they are able at some future time to recover their senses, and gradually attempt to find healing for their wounds, they may, on ceasing from their wickedness, be restored to a state of goodness. Whence we are of opinion that, seeing the soul, as we have frequently said, is immortal and eternal, it is possible that, in the many and endless periods of duration in the immeasurable and different worlds, it may descend from the highest good to the lowest evil, or be restored from the lowest evil to the highest good.

[2378] Secundum præcedentes meritorum causas.

[2379] Ex. xix. 19.

[2380] Diversas animarum naturas.

[2381] Quodammodo.

22. But since the words of the apostle, in what he says regarding vessels of honour or dishonour, that “if a man therefore purge himself, he will be a vessel unto honour, sanctified 328 and meet for the Master’s service, and prepared unto every good work,” appear to place nothing in the power of God, but all in ourselves; while in those in which he declares that “the potter hath power over the clay, to make of the same lump one vessel to honour, another to dishonour,” he seems to refer the whole to God,—it is not to be understood that those statements are contradictory, but the two meanings are to be reduced to agreement, and one signification must be drawn from both, viz., that we are not to suppose either that those things which are in our own power can be done without the help of God, or that those which are in God’s hand can be brought to completion without the intervention of our acts, and desires, and intention; because we have it not in our own power so to will or do anything, as not to know that this very faculty, by which we are able to will or to do, was bestowed on us by God, according to the distinction which we indicated above. Or again, when God forms vessels, some to honour and others to dishonour, we are to suppose that He does not regard either our wills, or our purposes, or our deserts, to be the causes of the honour or dishonour, as if they were a sort of matter from which He may form the vessel of each one of us either to honour or to dishonour; whereas the very movement of the soul itself, or the purpose of the understanding, may of itself suggest to him, who is not unaware of his heart and the thoughts of his mind, whether his vessel ought to be formed to honour or to dishonour. But let these points suffice, which we have discussed as we best could, regarding the questions connected with the freedom of the will.[2382]

[2382] [Elucidation II.]

Translation from the Greek.

Chapter I.—On the Freedom of the Will,[2383] With an Explanation and Interpretation of Those Statements of Scripture Which Appear to Nullify It.

1. Since in the preaching of the Church there is included the doctrine respecting a just judgment of God, which, when believed to be true, incites those who hear it to live virtuously, and to shun sin by all means, inasmuch as they manifestly acknowledge that things worthy of praise and blame are within our own power, come and let us discuss by themselves a few points regarding the freedom of the will—a question of all others most necessary. And that we may understand what the freedom of the will is, it is necessary to unfold the conception of it,[2384] that this being declared with precision, the subject may be placed before us.

2. Of things that move, some have the cause of their motion within themselves; others, again, are moved only from without. Now only portable things are moved from without, such as pieces of wood, and stones, and all matter that is held together by their constitution alone.[2385] And let that view be removed from consideration which calls the flux of bodies motion, since it is not needed for our present purpose. But animals and plants have the cause of their motion within themselves, and in general whatever is held together by nature and a soul, to which class of things they say that metals also belong. And besides these, fire too is self-moved, and perhaps also fountains of water. Now, of those things which have the cause of their movement within themselves, some, they say, are moved out of themselves, others from themselves: things without life, out of themselves; animate things, from themselves. For animate things are moved from themselves, a phantasy[2386] springing up in them which incites to effort. And again, in certain animals phantasies are formed which call forth an effort, the nature of the phantasy[2387] stirring up the effort in an orderly manner, as in the spider is formed the phantasy of weaving; and the attempt to weave follows, the nature of its phantasy inciting the insect in an orderly manner to this alone. And besides its phantasial nature, nothing else is believed to belong to the insect.[2388] And in the bee there is formed the phantasy to produce wax.

3. The rational animal, however, has, in addition to its phantasial nature, also reason, which judges the phantasies, and disapproves of some and accepts others, in order that the animal may be led according to them. Therefore, since there are in the nature of reason

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[2383] περι τοῦ αὐτεξουσίου.

[2384] τὴν ἔννοιαν αὐτοῦ ἀναπτύξαι.

[2385] ὑπὸ ἕξεως μόνης.

[2386] φαντασίας.

[2387] φύσεως φανταστικῆς.

[2388] καὶ οὐδενὸς ἄλλου μετὰ τὴν φανταστικὴν αὐτοῦ φυσιν πεπιστευμένου τοῦ ζώου.

aids towards the contemplation of virtue and vice, by following which, after beholding good and evil, we select the one and avoid the other, we are deserving of praise when we give ourselves to the practice of virtue, and censurable when we do the reverse. We must not, however, be ignorant that the greater part of the nature assigned to all things is a varying quantity[2389] among animals, both in a greater and a less degree; so that the instinct in hunting-dogs and in war-horses approaches somehow, so to speak, to the faculty of reason. Now, to fall under some one of those external causes which stir up within us this phantasy or that, is confessedly not one of those things that are dependent upon ourselves; but to determine that we shall use the occurrence in this way or differently, is the prerogative of nothing else than of the reason within us, which, as occasion offers,[2390] arouses us towards efforts inciting to what is virtuous and becoming, or turns us aside to what is the reverse.

4. But if any one maintain that this very external cause is of such a nature that it is impossible to resist it when it comes in such a way, let him turn his attention to his own feelings and movements, (and see) whether there is not an approval, and assent, and inclination of the controlling principle towards some object on account of some specious arguments.[2391] For, to take an instance, a woman who has appeared before a man that has determined to be chaste, and to refrain from carnal intercourse, and who has incited him to act contrary 30 to his purpose, is not a perfect[2392] cause of annulling his determination. For, being altogether pleased with the luxury and allurement of the pleasure, and not wishing to resist it, or to keep his purpose, he commits an act of licentiousness. Another man, again (when the same things have happened to him who has received more instruction, and has disciplined himself[2393]), encounters, indeed, allurements and enticements; but his reason, as being strengthened to a higher point, and carefully trained, and confirmed in its views towards a virtuous course, or being near to confirmation,[2394] repels the incitement, and extinguishes the desire.

5. Such being the case, to say that we are moved from without, and to put away the blame from ourselves, by declaring that we are like to pieces of wood and stones, which are dragged about by those causes that act upon them from without, is neither true nor in conformity with reason, but is the statement of him who wishes to destroy[2395] the conception of free-will. For if we were to ask such an one what was free-will, he would say that it con-

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[2389] ποσῶς.

[2390] παρὰ τὰς ἀφορμάς.

[2391] διὰ τάσδε τὰς πιθανότητας.

[2392] αὐτοτελής.

[2393] ησκηκότι.

[2394] ἐγγύς γε τοῦ βεβαιωθῆναι γεγενημένος.

[2395] παραχαράττειν.

sisted in this, that when purposing to do some thing, no external cause came inciting to the reverse. But to blame, on the other hand, the mere constitution of the body,[2396] is absurd; for the disciplinary reason,[2397] taking hold of those who are most intemperate and savage (if they will follow her exhortation), effects a transformation, so that the alteration and change for the better is most extensive,—the most licentious men frequently becoming better than those who formerly did not seem to be such by nature; and the most savage men passing into such a state of mildness,[2398] that those persons who never at any time were so savage as they were, appear savage in comparison, so great a degree of gentleness having been produced within them. And we see other men, most steady and respectable, driven 305 from their state of respectability and steadiness by intercourse with evil customs, so as to fall into habits of licentiousness, often beginning their wickedness in middle age, and plunging into disorder after the period of youth has passed, which, so far as its nature is concerned, is unstable. Reason, therefore, demonstrates that external events do not depend on us, but that it is our own business to use them in this way or the opposite, having received reason as a judge and an investigator[2399] of the manner in which we ought to meet those events that come from without.

6. Now, that it is our business to live virtuously, and that God asks this of us, as not being dependent on Him nor on any other, nor, as some think, upon fate, but as being our own doing, the prophet Micah will prove when he says: "If it has been announced to thee, O man, what is good, or what does the Lord require of thee, except to do justice and to love mercy?"[2400] Moses also: "I have placed before thy face the way of life, and the way of death: choose what is good, and walk in it."[2401] Isaiah too: "If you are willing, and hear me, ye shall eat the good of the land; but if ye be unwilling, and will not hear me, the sword will consume you: for the mouth of the Lord hath spoken it."[2402] And in the Psalms: "If My people had heard Me, and Israel had walked in My ways, I would have humbled their enemies to nothing, and laid My hand upon those that afflicted them;"[2403] showing that it was in the power of His people to hear and to walk in the ways of God. And the Saviour also, when He commands, "But I say unto you, Resist not evil;"[2404] and, "Whosoever shall be angry

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[2396] ψιλὴν τὴν κατασκευήν.

[2397] λόγου παιδευτικοῦ.

[2398] ἡμερότητος .

[2399] ἐξεταστήν.

[2400] Mic. vi. 8.

[2401] Cf. Deut. xxx. 15, 16, cf. 19.

[2402] Isa. i. 19, 20.

[2403] Ps. lxxxi. 13, 14.

[2404] Matt. v. 39.

with his brother, shall be in danger of the judgment;"[2405] and, "Whosoever shall look upon a woman to lust after her, hath already committed adultery with her in his heart;"[2406] and by any other commandment which He gives, declares that it lies with ourselves to keep what is enjoined, and that we shall reasonably[2407] be liable to condemnation if we transgress. 306 And therefore He says in addition: "He that heareth My words, and doeth them, shall be likened to a prudent man, who built his house upon a rock," etc., etc.; "while he that heareth them, but doeth them not, is like a foolish man, who built his house upon the sand," etc.[2408] And when He says to those on His right hand, "Come, ye blessed of My Father," etc.; "for I was an hungered, and ye gave Me to eat; I was athirst, and ye gave Me to drink,"[2409] it is exceedingly manifest that He gives the promises to these as being deserving of praise. But, on the contrary, to the others, as being censurable in comparison with them, He says, "Depart, ye cursed, into everlasting fire!"[2410] And let us observe how Paul also converses[2411] with us as having freedom of will, and as being ourselves the cause of ruin or salvation, when he says, "Dost thou despise the riches of His goodness, and of His patience, and of His long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, according to thy hardness and impenitent heart, thou art treasuring up for thyself wrath on the day of wrath and revelation of the righteous judgment of God; who will render to every one according to his works: to those who, by patient continuance in well-doing, seek for glory and immortality, eternal life; while to those who are contentious, and believe not the truth, but who believe iniquity, anger, wrath, tribulation, and distress, on every soul of man that worketh evil; on the Jew first, and on the Greek: but glory, and honour, and peace to every one that worketh good; to the Jew first, and to the Greek."[2412] There are, indeed, innumerable passages in the Scriptures which establish with exceeding clearness the existence of freedom of will.

7. But, since certain declarations of the Old Testament and of the New lead to the opposite conclusion—namely, that it does not depend on ourselves to keep the commandments and to be saved, or to transgress them and to be lost—let us adduce them one by one, and see the explanations of them, in order that from those which we adduce, any one selecting 307 in a similar way all the passages that seem to nullify free-will, may consider what is said

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[2405] Matt. v. 22.

[2406] Matt. v. 28.

[2407] εὐλόγως.

[2408] Cf. Matt. vii. 26.

[2409] Matt. xxv. 34.

[2410] Matt. xxv. 41.

[2411] διαλέγεται.

[2412] Rom. ii. 4–10.

about them by way of explanation. And now, the statements regarding Pharaoh have troubled many, respecting whom God declared several times, “I will harden Pharaoh’s heart.”[2413] For if he is hardened by God, and commits sin in consequence of being hardened, he is not the cause of sin to himself; and if so, then neither does Pharaoh possess free-will. And some one will say that, in a similar way, they who perish have not free-will, and will not perish of themselves. The declaration also in Ezekiel, “I will take away their stony hearts, and will put in them hearts of flesh, that they may walk in My precepts, and keep My commandments,”[2414] might lead one to think that it was God who gave the power to walk in His commandments, and to keep His precepts, by His withdrawing the hindrance—the stony heart, and implanting a better—a heart of flesh. And let us look also at the passage in the Gospel—the answer which the Saviour returns to those who inquired why He spake to the multitude in parables. His words are: “That seeing they might not see; and hearing they may hear, and not understand; lest they should be converted, and their sins be forgiven them.”[2415] The passage also in Paul: “It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.”[2416] The declarations, too, in other places, that “both to will and to do are of God;”[2417] “that God hath mercy upon whom He will have mercy, and whom He will He hardeneth. Thou wilt say then, Why doth He yet find fault? For who hath resisted His will?” “The persuasion is of Him that calleth, and not of us.”[2418] “Nay, O man, who art thou that repliest against God? Shall the thing formed say to him that hath formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?”[2419] Now these 308 passages are sufficient of themselves to trouble the multitude, as if man were not possessed of free-will, but as if it were God who saves and destroys whom He will.

8. Let us begin, then, with what is said about Pharaoh—that he was hardened by God, that he might not send away the people; along with which will be examined also the statement of the apostle, “Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.”[2420] And certain of those who hold different opinions misuse these passages, themselves also almost destroying free-will by introducing ruined natures incapable of salvation, and others saved which it is impossible can be lost; and Pharaoh, they say, as being

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[2413] Ex. iv. 21, cf. vii. 3.

[2414] Ezek. xi. 19, 20.

[2415] Cf. Mark iv. 12 and Luke viii. 10.

[2416] Rom. ix. 16.

[2417] Cf. Phil. ii. 13.

[2418] Gal. v. 8.

[2419] Rom. ix. 20, 21.

[2420] Cf. Rom. ix. 18.

of a ruined nature, is therefore hardened by God, who has mercy upon the spiritual, but hardens the earthly. Let us see now what they mean. For we shall ask them if Pharaoh was of an earthy nature; and when they answer, we shall say that he who is of an earthy nature is altogether disobedient to God: but if disobedient, what need is there of his heart being hardened, and that not once, but frequently? Unless perhaps, since it was possible for him to obey (in which case he would certainly have obeyed, as not being earthy, when hard pressed by the signs and wonders), God needs him to be disobedient to a greater degree,[2421] in order that He may manifest His mighty deeds for the salvation of the multitude, and therefore hardens his heart. This will be our answer to them in the first place, in order to overturn their supposition that Pharaoh was of a ruined nature. And the same reply must be given to them with respect to the statement of the apostle. For whom does God harden? Those who perish, as if they would obey unless they were hardened, or manifestly those who would be saved because they are not of a ruined nature. And on whom has He mercy? Is it on those who are to be saved? And how is there need of a second mercy for those who have been prepared once for salvation, and who will by all means become blessed on account 309
of their nature? Unless perhaps, since they are capable of incurring destruction, if they did not receive mercy, they will obtain mercy, in order that they may not incur that destruction of which they are capable, but may be in the condition of those who are saved. And this is our answer to such persons.

9. But to those who think they understand the term "hardened," we must address the inquiry, What do they mean by saying that God, by His working, hardens the heart, and with what purpose does He do this? For let them observe the conception[2422] of a God who is in reality just and good; but if they will not allow this, let it be conceded to them for the present that He is just; and let them show how the good and just God, or the just God only, appears to be just, in hardening the heart of him who perishes because of his being hardened: and how the just God becomes the cause of destruction and disobedience, when men are chastened by Him on account of their hardness and disobedience. And why does He find fault with him, saying, "Thou wilt not let My people go;"[2423] "Lo, I will smite all the first-born in Egypt, even thy first-born;"[2424] and whatever else is recorded as spoken from God to Pharaoh through the intervention of Moses? For he who believes that the Scriptures are true, and that God is just, must necessarily endeavour, if he be honest,[2425] to show how God, in using such expressions, may be distinctly[2426] understood to be just. But if any one

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[2421] χρῄζει δὲ αὐτοῦ ὁ Θεὸς…ἐπι πλεῖον ἀπειθοῦντος.

[2422] ἔννοιαν.

[2423] Cf. Ex. iv. 23 and ix. 17.

[2424] Cf. Ex. xii. 12.

[2425] εὐγνωμονῇ.

[2426] τρανῶς.

should stand, declaring with uncovered head that the Creator of the world was inclined to wickedness,[2427] we should need other words to answer them.

10. But since they say that they regard Him as a just God, and we as one who is at the same time good and just, let us consider how the good and just God could harden the heart 310 of Pharaoh. See, then, whether, by an illustration used by the apostle in the Epistle to the Hebrews, we are able to prove that by one operation[2428] God has mercy upon one man while He hardens another, although not intending to harden; but, (although) having a good purpose, hardening follows as a result of the inherent principle of wickedness in such persons,[2429] and so He is said to harden him who is hardened. “The earth,” he says, “which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them for whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh to cursing, whose end is to be burned.”[2430] As respects the rain, then, there is one operation; and there being one operation as regards the rain, the ground which is cultivated produces fruit, while that which is neglected and is barren produces thorns. Now, it might seem profane[2431] for Him who rains to say, “I produced the fruits, and the thorns that are in the earth;” and yet, although profane, it is true. For, had rain not fallen, there would have been neither fruits nor thorns; but, having fallen at the proper time and in moderation, both were produced. The ground, now, which drank in the rain which often fell upon it, and yet produced thorns and briers, is rejected and nigh to cursing. The blessing, then, of the rain descended even upon the inferior land; but it, being neglected and uncultivated, yielded thorns and thistles. In the same way, therefore, the wonderful works also done by God are, as it were, the rain; while the differing purposes are, as it were, the cultivated and neglected land, being (yet), like earth, of one nature.

11. And as if the sun, uttering a voice, were to say, “I liquefy and dry up,” liquefaction and drying up being opposite things, he would not speak falsely as regards the point in 311 question;[2432] wax being melted and mud being dried by the same heat; so the same operation, which was performed through the instrumentality of Moses, proved the hardness of Pharaoh on the one hand, the result of his wickedness, and the yielding of the mixed Egyptian multitude who took their departure with the Hebrews. And the brief statement[2433] that the heart of Pharaoh was softened, as it were, when he said, “But ye shall not go far: ye will go

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2427 ἀπογραψάμενός τις γυμνῇ τῇ κεφαλῇ ἵστατο πρὸς τὸ πονηρὸν εἶναι τὸν δημιουργόν.

2428 ἐνεργείᾳ.

2429 διὰ τὸ τῆς κακίας ὑποκείμενον τοῦ παρ’ ἑαυτοῖς κακοῦ.

2430 Heb. vi. 7, 8.

2431 δύσφημον.

2432 παρὰ τὸ ὑποκείμενον.

2433 καὶ τὸ κατὰ τὸ βραχὺ δὲ ἀναγεγράφθαι.

a three days' journey, and leave your wives,"[2434] and anything else which he said, yielding little by little before the signs, proves that the wonders made some impression even upon him, but did not accomplish all (that they might). Yet even this would not have happened, if that which is supposed by the many—the hardening of Pharaoh's heart—had been produced by God Himself. And it is not absurd to soften down such expressions agreeably to common usage:[2435] for good masters often say to their slaves, when spoiled by their kindness and forbearance, "I have made you bad, and I am to blame for offences of such enormity." For we must attend to the character and force of the phrase, and not argue sophistically,[2436] disregarding the meaning of the expression. Paul accordingly, having examined these points clearly, says to the sinner: "Or despisest thou the riches of His goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."[2437] Now, let what the apostle says to the sinner be addressed to Pharaoh, and then the announcements made to him will be 312 understood to have been made with peculiar fitness, as to one who, according to his hardness and unrepentant heart, was treasuring up to himself wrath; seeing that his hardness would not have been proved nor made manifest unless miracles had been performed, and miracles, too, of such magnitude and importance.

12. But since such narratives are slow to secure assent,[2438] and are considered to be forced,[2439] let us see from the prophetical declarations also, what those persons say, who, although they have experienced the great kindness of God, have not lived virtuously, but have afterwards sinned. "Why, O Lord, hast Thou made us to err from Thy ways? Why hast Thou hardened our heart, so as not to fear Thy name? Return for Thy servants' sake, for the tribes of Thine inheritance, that we may inherit a small portion of Thy holy mountain."[2440] And in Jeremiah: "Thou hast deceived me, O Lord, and I was deceived; Thou wert strong, and Thou didst prevail."[2441] For the expression, "Why hast Thou hardened our heart, so as not to fear Thy name?" uttered by those who are begging to receive mercy, is in its nature as follows: "Why hast Thou spared us so long, not visiting us because of our sins, but deserting us, until our transgressions come to a height?" Now He leaves the

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[2434] Cf. Ex. viii. 28, 29.

[2435] οὐκ ἄτοπον δὲ καὶ ἀπὸ συνηθείας τὰ τοιαῦτα παραμυθήσασθαι.

[2436] συκοφαντεῖν.

[2437] Rom. ii. 4, 5.

[2438] δυσπειθεῖς.

[2439] βίαιοι.

[2440] Isa. lxiii. 17, 18.

[2441] Jer. xx. 7.

greater part of men unpunished, both in order that the habits of each one may be examined, so far as it depends upon ourselves, and that the virtuous may be made manifest in consequence of the test applied; while the others, not escaping notice from God—for He knows all things before they exist—but from the rational creation and themselves, may afterwards obtain the means of cure, seeing they would not have known the benefit had they not condemned themselves. It is of advantage to each one, that he perceive his own peculiar nature[2442] and the grace of God. For he who does not perceive his own weakness and the divine favour, although he receive a benefit, yet, not having made trial of himself, nor having condemned himself, will imagine that the benefit conferred upon him by the grace of Heaven is his own doing. And this imagination, producing also vanity,[2443] will be the cause of a downfall: which, we conceive, was the case with the devil, who attributed to himself the priority which he possessed when in a state of sinlessness.[2444] "For every one that exalteth himself shall be abased," and "every one that humbleth himself shall be exalted."[2445] And observe, that for this reason divine things have been concealed from the wise and prudent, in order, as says the apostle, that "no flesh should glory in the presence of God;"[2446] and they have been revealed to babes, to those who after childhood have come to better things, and who remember that it is not so much from their own effort, as by the unspeakable goodness (of God), that they have reached the greatest possible extent of blessedness.

13. It is not without reason, then, that he who is abandoned, is abandoned to the divine judgment, and that God is long-suffering with certain sinners; but because it will be for their advantage, with respect to the immortality of the soul and the unending world,[2447] that they be not quickly brought[2448] into a state of salvation, but be conducted to it more slowly, after having experienced many evils. For as physicians, who are able to cure a man quickly, when they suspect that a hidden poison exists in the body, do the reverse of healing, making this more certain through their very desire to heal, deeming it better for a considerable time to retain the patient under inflammation and sickness, in order that he may recover his health more surely, than to appear to produce a rapid recovery, and afterwards to cause a relapse, and (thus) that hasty cure last only for a time; in the same way, God also, who knows the secret things of the heart, and foresees future events, in His long-suffering, permits (certain events to occur), and by means of those things which happen from without extracts the

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[2442] ἰδιότητος.

[2443] φυσιωσιν.

[2444] ἄμωμος.

[2445] Cf. Luke xiv. 11.

[2446] Cf. 1 Cor. i. 29.

[2447] τὸν ἄπειρον αἰῶνα.

[2448] συνεργηθῆναι .

secret evil, in order to cleanse him who through carelessness has received the seeds of sin, that having vomited them forth when they came to the surface, although he may have been deeply involved in evils, he may afterwards obtain healing after his wickedness, and be renewed.[2449] For God governs souls not with reference, let me say, to the fifty[2450] years of the present life, but with reference to an illimitable[2451] age: for He made the thinking principle immortal in its nature, and kindred to Himself; and the rational soul is not, as in this life, excluded from cure.

14. Come now, and let us use the following image[2452] from the Gospel. There is a certain rock, with a little surface-soil, on which, if seeds fall, they quickly spring up; but when sprung up, as not having root, they are burned and withered when the sun has arisen. Now this rock is a human soul, hardened on account of its negligence, and converted to stone because of its wickedness; for no one receives from God a heart created of stone, but it becomes such in consequence of wickedness. If one, then, were to find fault with the husbandman for not sowing his seed sooner upon the rocky soil, when he saw other rocky ground which had received seed flourishing, the husbandman would reply, "I shall sow this ground more slowly, casting in seeds that will be able to retain their hold, this slower method being better for the ground, and more secure than that which receives the seed in 315 a more rapid manner, and more upon the surface." (The person finding fault) would yield his assent to the husbandman, as one who spoke with sound reason, and who acted with skill: so also the great Husbandman of all nature postpones that benefit which might be deemed premature,[2453] that it may not prove superficial. But it is probable that here some one may object to us with reference to this: "Why do some of the seeds fall upon the earth that has superficial soil, the soul being, as it were, a rock?" Now we must say, in answer to this, that it was better for this soul, which desired better things precipitately,[2454] and not by a way which led to them, to obtain its desire, in order that, condemning itself on this account, it may, after a long time, endure to receive the husbandry which is according to nature. For souls are, as one may say, innumerable; and their habits are innumerable, and their movements, and their purposes, and their assaults, and their efforts, of which there is only one admirable administrator, who knows both the season, and the fitting helps, and the avenues, and the ways, viz., the God and Father of all things, who knows how He conducts even Pharaoh by so great events, and by drowning in the sea, with which latter occurrence His

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[2449] ἀναστοιχειωθῆναι.

[2450] πεντηκονταετίαν. Rufinus has "*sexaginta annos*."

[2451] ἀπέραντον αἰῶνα.

[2452] εἰκόνι.

[2453] τάχιον.

[2454] προπετέστερον, καὶ οὐχὶ ὁδῷ ἐπ’ αὐτὰ ὁδευσάσῃ.

superintendence of Pharaoh does not cease. For he was not annihilated when drowned: “For in the hand of God are both we and our words; all wisdom also, and knowledge of workmanship.”[2455] And such is a moderate defence with regard to the statement that “Pharaoh’s heart was hardened,” and that “God hath mercy upon whom He will have mercy, and whom He will He hardeneth.”

15. Let us look also at the declaration in Ezekiel, which says, “I shall take away their stony hearts, and will put in them hearts of flesh, that they may walk in My statutes and keep My precepts.”[2456] For if God, when He wills, takes away the stony hearts, and implants hearts of flesh, so that His precepts are obeyed and His commandments are observed, it is not in our power to put away wickedness. For the taking away of the stony hearts is nothing else than the taking away of the wickedness, according to which one is hardened, from him from whom God wills to take it; and the implanting of a heart of flesh, so that a man may walk in the precepts of God and keep His commandments, what else is it than to become somewhat yielding and unresistent to the truth, and to be capable of practising virtues? And if God promises to do this, and if, before He takes away the stony hearts, we do not lay them aside, it is manifest that it does not depend upon ourselves to put away wickedness; and if it is not we who do anything towards the production within us of the heart of flesh, but if it is God’s doing, it will not be our own act to live agreeably to virtue, but altogether (the result of) divine grace. Such will be the statements of him who, from the mere words (of Scripture), annihilates free-will.[2457] But we shall answer, saying, that we ought to understand these passages thus: That as a man, e.g., who happened to be ignorant and uneducated, on perceiving his own defects, either in consequence of an exhortation from his teacher, or in some other way, should spontaneously give himself up to him whom he considers able to introduce[2458] him to education and virtue; and, on his yielding himself up, his instructor promises that he will take away his ignorance, and implant instruction, not as if it contributed nothing to his training, and to the avoiding of ignorance, that he brought himself to be healed, but because the instructor promised to improve him who desired improvement; so, in the same way, the Word of God promises to take away wickedness, which it calls a stony heart, from those who come to it, not if they are unwilling, but (only) if they submit themselves to the Physician of the sick, as in the Gospels the sick are found coming to the Saviour, and asking to obtain healing, and so are cured. And, let me say, the recovery of sight by the blind is, so far as their request goes, the act of those who believe that they are capable of being healed; but as respects the restoration of sight, it is the work of our Saviour. Thus,

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[2455] Cf. Wisd. vii. 16.

[2456] Ezek. xi. 19, 20.

[2457] ἀπὸ τῶν ψιλῶν ῥητῶν τὸ ἐφ’ ἡμῖν ἀναιρῶν.

[2458] χειραγωγήσειν.

then, does the Word of God promise to implant knowledge in those who come to it, by taking away the stony and hard heart, which is wickedness, in order that one may walk in the divine commandments, and keep the divine injunctions.

16. There was after this the passage from the Gospel, where the Saviour said, that for this reason did He speak to those without in parables, that "seeing they may not see, and hearing they may not understand; lest they should be converted, and their sins be forgiven them."[2459] Now, our opponent will say, "If some persons are assuredly converted on hearing words of greater clearness, so that they become worthy of the remission of sins, and if it does not depend upon themselves to hear these words of greater clearness, but upon him who teaches, and he for this reason does not announce them to them more distinctly, lest they should see and understand, it is not within the power of such to be saved; and if so, we are not possessed of free-will as regards salvation and destruction." Effectual, indeed, would be the reply to such arguments, were it not for the addition, "Lest they should be converted, and their sins be forgiven them,"—namely, that the Saviour did not wish those who were not to become good and virtuous to understand the more mystical (parts of His teaching), and for this reason spake to them in parables; but now, on account of the words, "Lest they should be converted, and their sins be forgiven them," the defence is more difficult. In the first place, then, we must notice the passage in its bearing on the heretics, who hunt out those portions from the Old Testament where is exhibited, as they themselves daringly assert, the cruelty[2460] of the Creator of the world[2461] in His purpose of avenging and punishing the wicked,[2462] or by whatever other name they wish to designate such a quality, so speaking only that they may say that goodness does not exist in the Creator; and who do not deal with the New Testament in a similar manner, nor in a spirit of candour,[2463] but pass by places similar to those which they consider censurable in the Old Testament. For manifestly, and according to the Gospel, is the Saviour shown, as they assert, by His former words, not to speak distinctly for this reason, that men might not be converted, and, being converted, might become deserving of the remission of sins: which statement of itself is nothing inferior[2464] to those passages from the Old Testament which are objected to. And if they seek to defend the Gospel, we must ask them whether they are not acting in a blameworthy manner in dealing differently with the same questions; and, while not stumbling against the New Testament, but seeking to defend it, they nevertheless bring a charge against the Old regarding

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[2459] Mark iv. 12.

[2460] ὠμότης.

[2461] δημιουργοῦ.

[2462] ἡ ἀμυντικὴ καὶ ἀνταποδοτικὴ τῶν χειρόνων προαίρεσις.

[2463] εὐγνωμόνως.

[2464] οὐδενὸς ἔλαττον.

similar points, whereas they ought to offer a defence in the same way of the passages from the New. And therefore we shall force them, on account of the resemblances, to regard all as the writings of one God. Come, then, and let us, to the best of our ability, furnish an answer to the question submitted to us.

17. We asserted also, when investigating the subject of Pharaoh, that sometimes a rapid cure is not for the advantage of those who are healed, if, after being seized by troublesome diseases, they should easily get rid of those by which they had been entangled. For, despising the evil as one that is easy of cure, and not being on their guard a second time against falling into it, they will be involved in it (again). Wherefore, in the case of such persons, the everlasting God, the Knower of secrets, who knows all things before they exist, in conformity with His goodness, delays sending them more rapid assistance, and, so to speak, in helping them does not help, the latter course being to their advantage. It is probable, then, that those "without," of whom we are speaking, having been foreseen by the Saviour, according to our supposition, as not (likely) to prove steady in their conversion,[2465] if they should hear more clearly the words that were spoken, were (so) treated by the Saviour as not to 319 hear distinctly the deeper (things of His teaching),[2466] lest, after a rapid conversion, and after being healed by obtaining remission of sins, they should despise the wounds of their wickedness, as being slight and easy of healing, and should again speedily relapse into them. And perhaps also, suffering punishment for their former transgressions against virtue, which they had committed when they had forsaken her, they had not yet filled up the (full) time; in order that, being abandoned by the divine superintendence, and being filled[2467] to a greater degree by their own evils which they had sown, they may afterwards be called to a more stable repentance; so as not to be quickly entangled again in those evils in which they had formerly been involved when they treated with insolence the requirements of virtue, and devoted themselves to worse things. Those, then, who are said to be "without" (manifestly by comparison with those "within"), not being very far from those "within," while those "within" hear clearly, do themselves hear indistinctly, because they are addressed in parables; but nevertheless they do hear. Others, again, of those "without," who are called Tyrians, although it was foreknown that they would have repented long ago, sitting in sackcloth and ashes, had the Saviour come near their borders, do not hear even those words which are heard by those "without" (being, as is probable, very far inferior in merit to those "without"[2468]), in order that at another season, after it has been more tolerable for them than for those who did not receive the word (among whom he mentioned also the Tyrians),

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[2465] ἑωραμένους οὐ βεβαίους ἔσεσθαι ἐν τῇ ἐπιστροφῇ.

[2466] τῶν βαθυτέρων.

[2467] ἐπὶ πλεῖον ἐμφορηθέντας.

[2468] ὡς εἰκὸς μᾶλλον πόρρω ὄντες τῆς ἀξίας τῶν ἔξω.

they may, on hearing the word at a more appropriate time, obtain a more lasting repentance. But observe whether, besides our desire to investigate (the truth), we do not rather strive to maintain an attitude of piety in everything regarding God and His Christ,[2469] seeing we endeavour by every means to prove that, in matters so great and so peculiar regarding the varied providence of God, He takes an oversight of the immortal soul. If, indeed, one were to inquire regarding those things that are objected to, why those who saw wonders and who heard divine words are not benefited, while the Tyrians would have repented if such had been performed and spoken amongst them; and should ask, and say, Why did the Saviour proclaim such to these persons, to their own hurt, that their sin might be reckoned to them as heavier? we must say, in answer to such an one, that He who understands the dispositions[2470] of all those who find fault with His providence—(alleging) that it is owing to it that they have not believed, because it did not permit them to see what it enabled others to behold, and did not arrange for them to hear those words by which others, on hearing them, were benefited—wishing to prove that their defence is not founded on reason, He grants those advantages which those who blame His administration asked; in order that, after obtaining them, they may notwithstanding be convicted of the greatest impiety in not having even then yielded themselves to be benefited, and may cease from such audacity; and having been made free in respect to this very point, may learn that God occasionally, in conferring benefits upon certain persons, delays and procrastinates, not conferring the favour of seeing and hearing those things which, when seen and heard, would render the sin of those who did not believe, after acts so great and peculiar, heavier and more serious.

18. Let us look next at the passage: "So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."[2471] For they who find fault say: If "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," salvation does not depend upon ourselves, but upon the arrangement[2472] made by Him who has formed[2473] us such as we are, or on the purpose[2474] of Him who showeth mercy when he pleases. Now we must ask these persons the following questions: Whether to desire what is good is virtuous or vicious; and whether the desire to run in order to reach the goal in the pursuit of what is good be worthy of praise or censure? And if they shall say that it is worthy of censure, they will return an absurd answer;[2475] since the saints desire and run, and manifestly in so acting

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[2469] εἰ μὴ μᾶλλον ἡμεῖς πρὸς τῷ ἐξεταστικῷ καὶ τὸ εὐσεβὲς πάντη ἀγωνιζόμεθα τηρεῖν περι Θεοῦ, etc.

[2470] διαθέσεις.

[2471] Rom. ix. 16.

[2472] κατασκευῆς.

[2473] κατασκευάσαντος.

[2474] προαιρέσεως.

[2475] παρὰ τὴν ἐνάργειαν.

do nothing that is blameworthy. But if they shall say that it is virtuous to desire what is good, and to run after what is good, we shall ask them how a perishing nature desires better things;[2476] for it is like an evil tree producing good fruit, since it is a virtuous act to desire better things. They will give (perhaps) a third answer, that to desire and run after what is good is one of those things that are indifferent,[2477] and neither beautiful[2478] nor wicked. Now to this we must say, that if to desire and to run after what is good be a thing of indifference, then the opposite also is a thing of indifference, viz., to desire what is evil, and to run after it. But it is not a thing of indifference to desire what is evil, and to run after it. And therefore also, to desire what is good, and to run after it, is not a thing of indifference. Such, then, is the defence which I think we can offer to the statement, that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."[2479] Solomon says in the book of Psalms (for the Song of Degrees[2480] is his, from which we shall quote the words): "Unless the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh in vain:"[2481] not dissuading us from building, nor teaching us not to keep watch in order to guard the city in our soul, but showing that what is built without God, and does not receive a guard from Him, is built in vain and watched to no purpose, because God might reasonably be entitled the Lord of the building; and the Governor of all things, the Ruler of the guard of the city. As, then, if we were to say that such a building is not the work of the builder, but of God, and that it was not owing to the successful effort of the watcher, but of the God who is over all, that such a city suffered no injury from its enemies, we should not be wrong,[2482] it being understood that something also had been done by human means, but the benefit being gratefully referred to God who brought it to 322
pass; so, seeing that the (mere) human desire is not sufficient to attain the end, and that the running of those who are, as it were, athletes, does not enable them to gain the prize of the high calling of God in Christ Jesus—for these things are accomplished with the assistance of God—it is well said that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." As if also it were said with regard to husbandry what also is actually recorded: "I planted, Apollos watered; and God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."[2483] Now

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[2476] τὰ κρείττονα.

[2477] τῶν μέσων ἐστί.

[2478] ἀστεῖον.

[2479] Rom. ix. 16.

[2480] ᾠδὴ τῶν ἀναβαθμῶν.

[2481] Ps. cxxvii. 1.

[2482] οὐκ ἄν πταίοιμεν.

[2483] 1 Cor. iii. 6, 7.

we could not piously assert that the production of full crops was the work of the husbandman, or of him that watered, but the work of God. So also our own perfection is brought about, not as if we ourselves did nothing;[2484] for it is not completed[2485] by us, but God produces the greater part of it. And that this assertion may be more clearly believed, we shall take an illustration from the art of navigation. For in comparison with the effect of the winds,[2486] and the mildness of the air,[2487] and the light of the stars, all co-operating in the preservation of the crew, what proportion[2488] could the art of navigation be said to bear in the bringing of the ship into harbour?—since even the sailors themselves, from piety, do not venture to assert often that they had saved the ship, but refer all to God; not as if they had done nothing, but because what had been done by Providence was infinitely[2489] greater than what had been effected by their art. And in the matter of our salvation, what is done by God is infinitely greater than what is done by ourselves; and therefore, I think, is it said that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." For if in the manner which they imagine we must explain the statement,[2490] that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," the commandments are superfluous; 323 and it is in vain that Paul himself blames some for having fallen away, and approves of others as having remained upright, and enacts laws for the Churches: it is in vain also that we give ourselves up to desire better things, and in vain also (to attempt) to run. But it is not in vain that Paul gives such advice, censuring some and approving of others; nor in vain that we give ourselves up to the desire of better things, and to the chase after things that are pre-eminent. They have accordingly not well explained the meaning of the passage.[2491]

19. Besides these, there is the passage, "Both to will and to do are of God."[2492] And some assert that, if to will be of God, and to do be of God, and if, whether we will evil or do evil, these (movements) come to us from God, then, if so, we are not possessed of free-will. But again, on the other hand, when we will better things, and do things that are more excellent,[2493] seeing that willing and doing are from God, it is not we who have done the more excellent things, but we only appeared (to perform them), while it was God that bestowed

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[2484] ἡ ἡμετέρα τελείωσις οὐχὶ μηδὲν ἡμῶν πραξάντων γίνεται.

[2485] ἀπαρτίζεται.

[2486] πνοήν.

[2487] εὐκρασίαν.

[2488] ἀριθμόν.

[2489] εἰς ὑπερβολὴν πολλαπλάσιον.

[2490] ἐκλαμβάνειν.

[2491] ἐξειλήφασι τὰ κατὰ τὸν τόπον.

[2492] Cf. Phil. ii. 13.

[2493] τὰ διαφέροντα.

them;[2494] so that even in this respect we do not possess free-will. Now to this we have to answer, that the language of the apostle does not assert that to will evil is of God, or to will good is of Him (and similarly with respect to doing better and worse); but that to will in a general[2495] way, and to run in a general way, (are from Him). For as we have from God (the property) of being living things and human beings, so also have we that of willing generally, and, so to speak, of motion in general. And as, possessing (the property) of life and of motion, and of moving, e.g., these members, the hands or the feet, we could not rightly say[2496] that we had from God this species of motion,[2497] whereby we moved to strike, or destroy, or take away another's goods, but that we had received from Him simply the generic[2498] power of motion, which we employed to better or worse purposes; so we have obtained from God (the power) of acting, in respect of our being living things, and 324 (the power) to will from the Creator[2499] while we employ the power of will, as well as that of action, for the noblest objects, or the opposite.

20. Still the declaration of the apostle will appear to drag us to the conclusion that we are not possessed of freedom of will, in which, objecting against himself, he says, "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"[2500] For it will be said: If the potter of the same lump make some vessels to honour and others to dishonour, and God thus form some men for salvation and others for ruin, then salvation or ruin does not depend upon ourselves, nor are we possessed of free-will. Now we must ask him who deals so with these passages, whether it is possible to conceive of the apostle as contradicting himself. I presume, however, that no one will venture to say so. If, then, the apostle does not utter contradictions, how can he, according to him who so understands him, reasonably find fault, censuring the individual at Corinth who had committed fornication, or those who had fallen away, and had not repented of the licentiousness and impurity of which they had been guilty? And how can he bless those whom he praises as having done well, as he does the house of Onesiphorus in these words: "The Lord give mercy to the house of Onesiphorus;

[2494] ἡμεῖς μὲν ἐδόξαμεν, ὁ δὲ Θεὸς ταῦτα ἐδωρήσατο.

[2495] τὸ καθόλου θέλειν.

[2496] εὐλόγως.

[2497] τὸ εἰδικὸν τόδε.

[2498] τὸ μὲν γενικὸν, τὸ κινεῖσθαι.

[2499] δημιουργοῦ.

[2500] Rom. ix. 18–21.

for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant to him that he may find mercy of the Lord in that day."[2501] It is not consistent for the same apostle[2502] to blame the sinner as worthy of censure, and to praise him who had done well as deserving of approval; and 325 again, on the other hand, to say, as if nothing depended on ourselves, that the cause was in the Creator[2503] why the one vessel was formed to honour, and the other to dishonour. And how is this statement correct:[2504] "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,"[2505] since they who have done evil have advanced to this pitch of wickedness[2506] because they were created vessels unto dishonour, while they that have lived virtuously have done good because they were created from the beginning for this purpose, and became vessels unto honour? And again, how does not the statement made elsewhere conflict with the view which these persons draw from the words which we have quoted (that it is the fault of the Creator that one vessel is in honour and another in dishonour), viz., "that in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work;"[2507] for if he who purges himself becomes a vessel unto honour, and he who allows himself to remain unpurged[2508] becomes a vessel unto dishonour, then, so far as these words are concerned, the Creator is not at all to blame. For the Creator makes vessels of honour and vessels of dishonour, not from the beginning according to His foreknowledge,[2509] since He does not condemn or justify beforehand[2510] according to it; but (He makes) those into vessels of honour who purged themselves, and those into vessels of dishonour who allowed themselves to remain unpurged: so that it results from older causes[2511] (which operated) in the formation of the vessels unto honour and dishonour, that one was created for the former condition, and another for the latter. But if we once 326 admit that there were certain older causes (at work) in the forming of a vessel unto honour, and of one unto dishonour, what absurdity is there in going back to the subject of the soul, and (in supposing) that a more ancient cause for Jacob being loved and for Esau being hated existed with respect to Jacob before his assumption of a body, and with regard to Esau before he was conceived in the womb of Rebecca?

[2501] 2 Tim. i. 16–18.

[2502] οὐ κατὰ τὸν αὐτὸν δὴ ἀπόστολόν ἐστι.

[2503] παρὰ την αιτίαν του δημιουργοῦ.

[2504] ὑγιές.

[2505] 2 Cor. v. 10.

[2506] ἐπὶ τοῦτο πράξεως.

[2507] 2 Tim. ii. 20, 21.

[2508] ἀπερικάθαρτον ἑαυτον περιιδών.

[2509] πρόγνωσιν.

[2510] προκατακρίνει ἢ προδικαιοῖ.

[2511] ἐκ πρεσβυτέρων αἰτιῶν.

21. And at the same time, it is clearly shown that, as far as regards the underlying nature,[2512] as there is one (piece of) clay which is under the hands of the potter, from which piece vessels are formed unto honour and dishonour; so the one nature of every soul being in the hands of God, and, so to speak, there being (only) one lump of reasonable beings,[2513] certain causes of more ancient date led to some being created vessels unto honour, and others vessels unto dishonour. But if the language of the apostle convey a censure when he says, "Nay but, O man, who art thou that repliest against God?" it teaches us that he who has confidence before God, and is faithful, and has lived virtuously, would not hear the words, "Who art thou that repliest against God?" Such an one, e.g., as Moses was, "For Moses spake, and God answered him with a voice;"[2514] and as God answers Moses, so does a saint also answer God. But he who does not possess this confidence, manifestly, either because he has lost it, or because he investigates these matters not from a love of knowledge, but from a desire to find fault,[2515] and who therefore says, "Why does He yet find fault? for who hath resisted His will?" would merit the language of censure, which says, "Nay but, O man, who art thou that repliest against God?"

Now to those who introduce different natures, and who make use of the declaration of the apostle (to support their view), the following must be our answer. If they maintain[2516] that those who perish and those who are saved are formed of one lump, and that the Creator of those who are saved is the Creator also of them who are lost, and if He is good who creates 327 not only spiritual but also earthy (natures) (for this follows from their view), it is nevertheless possible that he who, in consequence of certain former acts of righteousness,[2517] had now been made a vessel of honour, but who had not (afterwards) acted in a similar manner, nor done things befitting a vessel of honour, was converted in another world into a vessel of dishonour; as, on the other hand, it is possible that he who, owing to causes more ancient than the present life, was here a vessel of dishonour, may after reformation become in the new creation "a vessel of honour, sanctified and meet for the Master's use, prepared unto every good work.” And perhaps those who are now Israelites, not having lived worthily of their descent, will be deprived of their rank, being changed, as it were, from vessels of honour into those of dishonour; and many of the present Egyptians and Idumeans who came near to Israel, when they shall have borne fruit to a larger extent, shall enter into the Church of the Lord, being no longer accounted Egyptians and Idumeans, but becoming Israelites: so that, according to this view, it is owing to their (varying) purposes that some advance from a worse to a better condition, and others fall from better to worse; while others, again, are preserved in a virtuous course, or ascend from good to better; and others, on the contrary, remain in a course of evil, or from bad become worse, as their wickedness flows on.

[2512] ὅσον ἐπὶ τῇ ὑποκειμένῃ φύσει.

[2513] ἑνὸς φυραμάτος τῶν λογικῶν ὑποστάσεων.

[2514] Cf. Ex. xix. 19.

[2515] κατὰ φιλονεικίαν.

[2516] σώζουσι.

[2517] ἐκ προτέρων τινῶν κατορθωμάτων.

22. But since the apostle in one place does not pretend that the becoming of a vessel unto honour or dishonour depends upon God, but refers back the whole to ourselves, saying, 328 “If, then, a man purge himself, he will be a vessel unto honour, sanctified, meet for the Master’s use, and prepared unto every good work;” and elsewhere does not even pretend that it is dependent upon ourselves, but appears to attribute the whole to God, saying, “The potter hath power over the clay, of the same lump to make one vessel unto honour and another to dishonour;” and as his statements are not contradictory, we must reconcile them, and extract one complete statement from both. Neither does our own power,[2518] apart from the knowledge[2519] of God, compel us to make progress; nor does the knowledge of God (do so), unless we ourselves also contribute something to the good result; nor does our own power, apart from the knowledge of God, and the use of the power that worthily belongs to us,[2520] make a man become (a vessel) unto honour or dishonour; nor does the will of God alone[2521] form a man to honour or to dishonour, unless He hold our will to be a kind of matter that admits of variation,[2522] and that inclines to a better or worse course of conduct. And these observations are sufficient to have been made by us on the subject of free-will.

[2518] τὸ ἐφ’ ἡμῖν.

[2519] ἐπιστήμη: probably in the sense of πρόγνωσις.

[2520] τῆς καταχρήσεως τοῦ κατ’ ἀξίαν τοῦ ἐφ’ ἡμῖν. “Nec sine usu liberi nostri arbitrii, quod peculiare nobis et meriti nostri est” (Redepenning).

[2521] οὔτε τοῦ ἐπὶ τῷ Θεῷ μόνον.

[2522] ὕλην τινὰ διαφορας.

Chapter II.—On the Opposing Powers.

1. We have now to notice, agreeably to the statements of Scripture, how the opposing powers, or the devil himself, contends with the human race, inciting and instigating men to sin. And in the first place, in the book of Genesis,[2523] the serpent is described as having seduced Eve; regarding whom, in the work entitled *The Ascension of Moses*[2524] (a little treatise, of which the Apostle Jude makes mention in his Epistle), the archangel Michael, when disputing with the devil regarding the body of Moses, says that the serpent, being inspired by the devil, was the cause of Adam and Eve's transgression. This also is made a subject of inquiry by some, viz., who the angel was that, speaking from heaven to Abraham, said, "Now I know that thou fearest God, and on my account hast not spared thy beloved son, whom thou lovedst."[2525] For he is manifestly described as an angel who said that he knew then that Abraham feared God, and had not spared his beloved son, as the Scripture declares, although he did not say that it was on account of God that Abraham had done this, but on his, that is, the speaker's account. We must also ascertain who that is of whom it is stated in the book of Exodus that he wished to slay Moses, because he was taking his departure for Egypt;[2526] and afterwards, also, who he is that is called the destroying[2527] angel, as well as he who in the book of Leviticus is called Apopompæus, i.e., Averter, regarding whom 329 Scripture says, "One lot for the Lord, and one lot for Apopompæus, i.e., the Averter."[2528] In the first book of Kings, also, an evil spirit is said to strangle[2529] Saul; and in the third book, Micaiah the prophet says, "I saw the Lord of Israel sitting on His throne, and all the host of heaven standing by Him, on His right hand and on His left. And the Lord said, Who will deceive Achab king of Israel, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and

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[2523] Gen. iii.

[2524] This apocryphal work, entitled in Hebrew פטירת מֹשה, and in Greek Ἀνάληψις, or Ἀνάβασις Μωυσέως, is mentioned by several ancient writers; e.g., by Athanasius, in his *Synopsis Sacræ Scripturæ*; Nicephorus Constantinopolitanus in his *Stichometria*, appended to the *Chronicon* of Eusebius (where he says the Ἀνάληψις contained 1400 verses), in the Acts of the Council of Nice, etc., etc. (Ruæus).

[2525] Gen. xxii. 12. The reading in the text is according to the Septuagint and Vulgate, with the exception of the words "quem dilexisti," which are an insertion.

[2526] Cf. Ex. iv. 24–26.

[2527] Ex. xii. 23, exterminator. *Percussor*, Vulgate; ὀλοθρεύων, Sept.

[2528] Lev. xvi. 8. Ἀποπομπαῖος is the reading of the Sept., "Caper emissarius" of the Vulgate, עֲזָאזֵל of the Masoretic text. Cf. Fürst and Gesenius s.v. Rufinus translates Apopompæus by "transmissor."

[2529] 1 Sam. xviii. 10, effocare. Septuagint has ἔπεσε: Vulgate, "invasit;" the Masoretic text תִּצְלַח.

stood before the Lord, and said, I will deceive him. And the Lord said to him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt deceive him, and prevail also: go forth, and do so quickly. And now therefore the Lord hath put a lying spirit in the mouth of all thy prophets: the Lord hath spoken evil concerning thee."[2530] Now by this last quotation it is clearly shown that a certain spirit, from his own (free) will and choice, elected to deceive (Achab), and to work a lie, in order that the Lord might mislead the king to his death, for he deserved to suffer. In the first book of Chronicles also it is said, "The devil, Satan, stood up against Israel, and provoked David to number the people."[2531] In the Psalms, moreover, an evil angel is said to harass[2532] certain persons. In the book of Ecclesiastes, too, Solomon says, "If the spirit of the ruler rise up against thee, leave not thy place; for soundness will restrain many transgressions."[2533] In Zechariah[2534] we read that the devil stood on the right hand of Joshua, and resisted him. Isaiah says that the sword of the Lord arises against the dragon, the crooked[2535] serpent.[2536] And what shall I say of Ezekiel, who in his second vision prophesies most unmistakeably to the prince of Tyre regarding an opposing power, and who says also that the dragon dwells in the rivers of Egypt?[2537] Nay, with what else are the contents of the whole work which is written regarding Job occupied, save with the (doings) of the devil, who asks that power may be given him over all that Job possesses, and over his sons, and even over his person? And yet the devil is defeated through the patience of Job. In that book the Lord has by His answers imparted much information regarding the power of that dragon which opposes us. Such, meanwhile, are the statements made in the Old Testament, so far as we can at present recall them, on the subject of hostile powers being either named in Scripture, or being said to oppose the human race, and to be afterwards subjected to punishment.

Let us now look also to the New Testament, where Satan approaches the Saviour, and tempts Him: wherein also it is stated that evil spirits and unclean demons, which had taken possession of very many, were expelled by the Saviour from the bodies of the sufferers, who are said also to be made free by Him. Even Judas, too, when the devil had already put it in his heart to betray Christ, afterwards received Satan wholly into him; for it is written, that after the sop "Satan entered into him."[2538] And the Apostle Paul teaches us that we ought not to give place to the devil; but "put on," he says, "the armour of God, that ye may be able to resist the wiles of the devil:"[2539] pointing out that the saints have to "*wrestle* not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."[2540] Nay, he says that the Saviour even was crucified by the princes of this world, who shall come to nought,[2541] whose wisdom also, he says, he does not speak. By all this, therefore, holy Scripture teaches us that there are certain invisible enemies that fight against us, and against whom it commands us to arm ourselves. Whence, also, the more simple among the believers in the Lord Christ are of opinion, that all the sins which men have committed are caused by the persistent efforts of these opposing powers exerted upon the minds of sinners, because in that invisible struggle these powers are found to be superior (to man). For if, for example, there were no devil, no single human being[2542] would go astray.

[2530] 1 Kings xxii. 19–23.

[2531] 1 Chron. xxi. 1.

[2532] Atterere.

[2533] Eccles. x. 4, "For yielding pacifieth great offences." The words in the text are, "Quoniam sanitas compescet multa peccata." The Vulgate has, "Curatio faciet cessare peccata maxima." The Septuagint reads, Ιαμα καταπαύσει ἁμαρτιας μεγάλας: while the Masoretic text has מַרְפֵּא (curatio).

[2534] Zech. iii. 1.

[2535] Perversum.

[2536] Isa. xxvii. 1.

[2537] Ezek. xxviii. 12 sq.

2. We, however, who see the reason (of the thing) more clearly, do not hold this opinion, taking into account those (sins) which manifestly originate as a necessary consequence of our bodily constitution.[2543] Must we indeed suppose that the devil is the cause of our feeling hunger or thirst? Nobody, I think, will venture to maintain that. If, then, he is not the cause of our feeling hunger and thirst, wherein lies the difference when each individual has attained 330 the age of puberty, and that period has called forth the incentives of the natural heat? It will undoubtedly follow, that as the devil is not the cause of our feeling hunger and thirst, so neither is he the cause of that appetency which naturally arises at the time of maturity, viz., the desire of sexual intercourse. Now it is certain that this cause is not always so set in motion by the devil that we should be obliged to suppose that bodies would nor possess a desire for intercourse of that kind if the devil did not exist. Let us consider, in the next place, if, as we have already shown, food is desired by human beings, not from a suggestion of the devil, but by a kind of natural instinct, whether, if there were no devil, it were possible for human experience to exhibit such restraint in partaking of food as never to exceed the proper limits; i.e., that no one would either take otherwise than the case required, or more than reason would allow; and so it would result that men, observing due measure and moderation in the matter of eating, would never go wrong. I do not think, indeed, that so great moderation

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[2538] Cf. John xiii. 27.

[2539] Eph. vi. 13.

[2540] Eph. vi. 12.

[2541] Cf. 1 Cor. ii. 6.

[2542] Nemo hominum omnino.

[2543] Ex corporali necessitate descendunt.

could be observed by men (even if there were no instigation by the devil inciting thereto), as that no individual, in partaking of food, would go beyond due limits and restraint, until he had learned to do so from long usage and experience. What, then, is the state of the case? In the matter of eating and drinking it was possible for us to go wrong, even without any incitement from the devil, if we should happen to be either less temperate or less careful (than we ought); and are we to suppose, then, in our appetite for sexual intercourse, or in the restraint of our natural desires, our condition is not something similar?[2544] I am of opinion, indeed, that the same course of reasoning must be understood to apply to other natural movements as those of covetousness, or of anger, or of sorrow, or of all those generally which through the vice of intemperance exceed the natural bounds of moderation. There are therefore manifest reasons for holding the opinion, that as in good things the human will[2545] is of itself weak to accomplish any good (for it is by divine help that it is brought to perfection in everything); so also, in things of an opposite nature we receive certain initial elements, and, as it were, seeds of sins, from those things which we use agreeably to nature;[2546] but when we have indulged them beyond what is proper, and have not resisted the first movements to intemperance, then the hostile power, seizing the occasion of this first transgression, incites and presses us hard in every way, seeking to extend our sins over a wider field, and furnishing us human beings with occasions and beginnings of sins, which these hostile powers spread far and wide, and, if possible, beyond all limits. Thus, when men at first for a little desire money, covetousness begins to grow as the passion increases, and finally the fall into avarice takes place. And after this, when blindness of mind has succeeded passion, and the hostile powers, by their suggestions, hurry on the mind, money is now no longer desired, but stolen, and acquired by force, or even by shedding human blood. Finally, a confirmatory evidence of the fact that vices of such enormity proceed from demons, may be easily seen in this, that those individuals who are oppressed either by immoderate love, or incontrollable anger, or excessive sorrow, do not suffer less than those who are bodily vexed by devils. For it is recorded in certain histories, that some have fallen into madness from a state of love, others from a state of anger, not a few from a state of sorrow, and even from one of excessive joy; which results, I think, from this, that those opposing powers, i.e., those demons, having gained a lodgment in their minds which has been already laid open to them by intemperance, have taken complete possession of their sensitive nature,[2547] especially when no feeling of the glory of virtue has aroused them to resistance.

[2544] Quod non simile aliquid pateremur?

[2545] Propositum.

[2546] Quæ in usu naturaliter habentur.

[2547] Sensum eorum penitus possederint.

3. That there are certain sins, however, which do not proceed from the opposing powers, but take their beginnings from the natural movements of the body, is manifestly declared by the Apostle Paul in the passage: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."[2548] If, then, the flesh lust against the Spirit, and the Spirit against the flesh, we have occasionally to wrestle against flesh and blood, i.e., as being men, and walking according to the flesh, and not capable of being tempted by greater than human temptations; since it is said of us, "There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able."[2549] For as the presidents of the public games do not allow the competitors to enter the lists indiscriminately or fortuitously, but after a careful examination, pairing in a most impartial consideration either of size or age, this individual with that—boys, e.g., with boys, men with men, who are nearly related to each other either in age or strength; so also must we understand the procedure of divine providence, which arranges on most impartial principles all who descend into the struggles of this human life, according to the nature of each individual's power, which is known only to Him who alone beholds the hearts of men: so that one individual fights against one temptation of the flesh,[2550] another against a second; one is exposed to its influence for so long a period of time, another only for so long; one is tempted by the flesh to this or that indulgence, another to one of a different kind; one has to resist this or that hostile power, another has to combat two or three at the same time; or at one time this hostile influence, at another that; at some particular date having to resist one enemy, and at another a different one; being, after the performance of certain acts, exposed to one set of enemies, after others to a second. And observe whether some such state of things be not indicated by the language of the apostle: "God is faithful, who will not suffer you to be tempted above what ye are able,"[2551] i.e., each one is tempted in proportion to the amount of his strength or power of resistance.[2552] Now, although we have said that it is by the just judgment of God that every one is tempted according to the amount of his strength, we are not therefore to suppose that he who is tempted ought by all means to prove victorious in the struggle; in like manner as he who contends in the lists, although paired with his adversary on a just principle of arrangement, will nevertheless not necessarily prove conqueror. But unless the powers of the combatants are equal, the prize of the victor will not be justly won; nor will blame justly attach to the vanquished, because He allows us indeed to be tempted,

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[2548] Gal. v. 17.

[2549] 1 Cor. x. 13.

[2550] Carnem talem.

[2551] 1 Cor. x. 13.

[2552] Pro virtutis suæ quantitate, vel possibilitate.

but not "beyond what we are able:" for it is in proportion to our strength that we are tempted; and it is not written that, in temptation, He will make also a way to escape so as that we should bear it, but a way to escape so as that we should be able to bear it.[2553] But it depends upon ourselves to use either with energy or feebleness this power which He has given us. For there is no doubt that under every temptation we have a power of endurance, if we employ properly the strength that is granted us. But it is not the same thing to possess the *power* of conquering and to be victorious, as the apostle himself has shown in very cautious language, saying, "God will make a way to escape, that you may be *able* to bear it,"[2554] not that you *will* bear it. For many do not sustain temptation, but are overcome by it. Now God enables us not to sustain (temptation), (otherwise there would appear to be no struggle), but to have the *power* of sustaining it.[2555] But this power which is given us to enable us to conquer may be used, according to our faculty of free-will, either in a diligent manner, and then we prove victorious, or in a slothful manner, and then we are defeated. For if such a power were wholly given us as that we must by all means prove victorious, and never be defeated, what further reason for a struggle could remain to him who cannot be overcome? Or what merit is there in a victory, where the power of successful resistance[2556] is taken away? But if the possibility of conquering be equally conferred on us all, and if it be in our own power how to use this possibility, i.e., either diligently or slothfully, then will the vanquished be justly censured, and the victor be deservedly lauded. Now from these points which we have discussed to the best of our power, it is, I think, clearly evident that there are certain transgressions which we by no means commit under the pressure of malignant powers; while there are others, again, to which we are incited by instigation on their part to excessive and immoderate indulgence. Whence it follows that we have to inquire how those opposing powers produce these incitements within us.

4. With respect to the thoughts which proceed from our heart, or the recollection of things which we have done, or the contemplation of any things or causes whatever, we find that they sometimes proceed from ourselves, and sometimes are originated by the opposing powers; not seldom also are they suggested by God, or by the holy angels. Now such a statement will perhaps appear incredible,[2557] unless it be confirmed by the testimony of holy Scripture. That, then, thoughts arise within ourselves, David testifies in the Psalms, saying, "The thought of a man will make confession to Thee, and the rest of the thought

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[2553] Nec tamen scriptum est, quia faciet in tentatione etiam exitum sustinendi, sed exitum ut sustinere possimus.

[2554] 1 Cor. x. 13.

[2555] Ut sustinere possimus.

[2556] Repugnandi vincendique.

[2557] Fabulosum.

shall observe to Thee a festival day."[2558] That this, however, is also brought about by the opposing powers, is shown by Solomon in the book of Ecclesiastes in the following manner: "If the spirit of the ruler rise up against thee, leave not thy place; for soundness restrains great offences."[2559] The Apostle Paul also will bear testimony to the same point in the words: "Casting down imaginations, and every high thing that exalted itself against the knowledge of Christ."[2560] That it is an effect due to God, nevertheless, is declared by David, when he says in the Psalms, "Blessed is the man whose help is in Thee, O Lord, Thy ascents (are) in his heart."[2561] And the apostle says that "God put it into the heart of Titus."[2562] That certain thoughts are suggested to men's hearts either by good or evil angels, is shown 332 both by the angel that accompanied Tobias,[2563] and by the language of the prophet, where he says, "And the angel who spoke in me answered."[2564] The book of the Shepherd[2565] declares the same, saying that each individual is attended by two angels; that whenever good thoughts arise in our hearts, they are suggested by the good angel; but when of a contrary kind, they are the instigation of the evil angel. The same is declared by Barnabas in his Epistle,[2566] where he says there are two ways, one of light and one of darkness, over which he asserts that certain angels are placed;—the angels of God over the way of light, the angels of Satan over the way of darkness. We are not, however, to imagine that any other result follows from what is suggested to our heart, whether good or bad, save a (mental) commotion only, and an incitement instigating us either to good or evil. For it is quite within our reach, when a malignant power has begun to incite us to evil, to cast away from us the wicked suggestions, and to resist the vile inducements, and to do nothing that is at all deserving of blame. And, on the other hand, it is possible, when a divine power calls us to better things, not to obey the call; our freedom of will being preserved to us in either case. We said, indeed, in the foregoing pages, that certain recollections of good or evil actions were suggested to us either by the act of divine providence or by the opposing powers, as is shown in the book of Esther, when Artaxerxes had not remembered the services of that just man Mordecai, but, when wearied out with his nightly vigils, had it put into his mind by God to require that the annals of his great deeds should be read to him; whereon, being reminded of the benefits received from Mordecai, he ordered his enemy Haman to be hanged, but splendid honours to be conferred on him, and impunity from the threatened danger to be granted to the whole of the holy nation. On the other hand, however, we must suppose that it was through the hostile influence of the devil that the suggestion was introduced into the minds of the high priests and the scribes which they made to Pilate, when they came and said, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again."[2567] The design of Judas, also, respecting the betrayal of our Lord and Saviour, did not originate in the wickedness of his mind alone. For Scripture testifies that the "devil had already put it into his heart to betray Him."[2568] And therefore Solomon rightly commanded, saying, "Keep thy heart with all diligence."[2569] And the Apostle Paul warns us: "Therefore we ought to give the more earnest heed to the things which we have heard, lest perhaps we should let them slip."[2570] And when he says, "Neither give place to the devil,"[2571] he shows by that injunction that it is through certain acts, or a kind of mental slothfulness, that room is made for the devil, so that, if he once enter our heart, he will either gain possession of us, or at least will pollute the soul, if he has not obtained the entire mastery over it, by casting on us his fiery darts; and by these we are sometimes deeply wounded, and sometimes only set on fire. Seldom indeed, and only in a few instances, are these fiery darts quenched, so as not to find a place where they may wound, i.e., when one is covered by the strong and mighty shield of faith. The declaration, indeed, in the Epistle to the Ephesians, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places,"[2572] must be so understood as if "we" meant, "I Paul, and you Ephesians, and all who have not to wrestle against flesh and blood:" for such have to struggle against principalities and powers, against the rulers of the darkness of this world, not like the Corinthians, whose struggle was as yet against flesh and blood, and who had been overtaken by no temptation but such as is common to man.

[2558] Ps. lxxvi. 10. Such is the reading of the Vulgate and of the Septuagint. The authorized version follows the Masoretic text.

[2559] Eccles. x. 4; cf. note 8, p. 329.

[2560] 2 Cor. x. 5.

[2561] Ps. lxxxiv. 5. The words in the text are: Beatus vir, cujus est susceptio apud te, Domine, adscensus in corde ejus. The Vulgate reads: Beatus vir, cujus est auxilium abs te: ascensiones in corde suo disposuit. The Septuagint the same. The Masoretic text has מְסִלּוֹת ("festival march or procession:" Furst). Probably the Septuagint and Vulgate had מַעֲלוֹת before them, the similarity between Samech and Ayin accounting for the error in transcription.

[2562] 2 Cor. viii. 16.

[2563] [See book of Tobit, chaps. v. vi. S.]

[2564] Zech. i. 14. The Vulgate, Septuagint, and Masoretic text all have "in me," although the Authorized Version reads "with me."

[2565] *Shepherd of Hermas*, Command. vi. 2. See vol. ii. p. 24.

[2566] *Epistle of Barnabas*. See vol. i. pp. 148, 149.

[2567] Matt. xxvii. 63.

[2568] John xiii. 2.

[2569] Prov. iv. 23.

[2570] Heb. ii. 1.

[2571] Eph. iv. 27.

[2572] Eph. vi. 12.

5. We are not, however, to suppose that each individual has to contend against all these (adversaries). For it is impossible for any man, although he were a saint, to carry on a contest against all of them at the same time. If that indeed were by any means to be the case, as it is certainly impossible it should be so, human nature could not possibly bear it without undergoing entire destruction.[2573] But as, for example, if fifty soldiers were to say that they were about to engage with fifty others, they would not be understood to mean that one of them had to contend against the whole fifty, but each one would rightly say that "our battle was against fifty," all against all; so also this is to be understood as the apostle's meaning, 333 that all the athletes and soldiers of Christ have to wrestle and struggle against all the adversaries enumerated,—the struggle having, indeed, to be maintained against all, but by single individuals either with individual powers, or at least in such manner as shall be determined by God, who is the just president of the struggle. For I am of opinion that there is a certain limit to the powers of human nature, although there may be a Paul, of whom it is said, "He is a chosen vessel unto Me;"[2574] or a Peter, against whom the gates of hell do not prevail; or a Moses, the friend of God: yet not one of them could sustain, without destruction to himself,[2575] the whole simultaneous assault of these opposing powers, unless indeed the might of Him alone were to work in him, who said, "Be of good cheer, I have overcome the world."[2576] And therefore Paul exclaims with confidence, "I can do all things through Christ, who strengtheneth me;"[2577] and again, "I laboured more abundantly than they all; yet not I, but the grace of God which was with me."[2578] On account, then, of this power, which certainly is not of human origin operating and speaking in him, Paul could say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor power, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."[2579] For I do not think that human nature can alone of itself maintain a contest with angels, and with the powers of the height and of the abyss,[2580] and with any other creature; but when

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[2573] Sine maxima subversione sui.

[2574] Acts ix. 15.

[2575] Sine aliquâ pernicie sui.

[2576] John xvi. 33.

[2577] Phil. iv. 13.

[2578] 1 Cor. xv. 10.

[2579] Rom. viii. 38, 39. The word "virtus," δύναμις, occurring in the text, is not found in the *text. recept.* Tischendorf reads Δύναμεις *in loco* (edit. 7). So also Codex Siniaticus.

[2580] Excelsa et profunda.

it feels the presence of the Lord dwelling within it, confidence in the divine help will lead it to say, "The Lord is my light, and my salvation; whom shall I fear? The Lord is the protector of my life; of whom shall I be afraid? When the enemies draw near to me, to eat my flesh, my enemies who trouble me, they stumbled and fell. Though an host encamp against me, my heart shall not fear; though war should rise against me, in Him shall I be confident."[2581] From which I infer that a man perhaps would never be able of himself to vanquish an opposing power, unless he had the benefit of divine assistance. Hence, also, the angel is said to have wrestled with Jacob. Here, however, I understand the writer to mean, that it was not the same thing for the angel to have wrestled *with* Jacob, and to have wrestled *against* him; but the angel that wrestles with him is he who was present with him in order to secure his safety, who, after knowing also his moral progress, gave him in addition the name of Israel, i.e., he is *with* him in the struggle, and assists him in the contest; seeing there was undoubtedly another angel against whom he contended, and against whom he had to carry on a contest. Finally, Paul has not said that we wrestle *with* princes, or *with* powers, but *against* principalities and powers. And hence, although Jacob wrestled, it was unquestionably *against* some one of those powers which, Paul declares, resist and contend with the human race, and especially with the saints. And therefore at last the Scripture says of him that "he wrestled with the angel, and had power with God," so that the struggle is supported by help of the angel, but the prize of success conducts the conqueror to God.

6. Nor are we, indeed, to suppose that struggles of this kind are carried on by the exercise of bodily strength, and of the arts of the wrestling school;[2582] but spirit contends with spirit, according to the declaration of Paul, that our struggle is against principalities, and powers, and the rulers of the darkness of this world. Nay, the following is to be understood as the nature of the struggles; when, e.g., losses and dangers befall us, or calumnies and false accusations are brought against us, it not being the object of the hostile powers that we should suffer these (trials) only, but that by means of them we should be driven either to excess of anger or sorrow, or to the last pitch of despair; or at least, which is a greater sin, should be forced, when fatigued and overcome by any annoyances, to make complaints against God, as one who does not administer human life justly and equitably; the consequence of which is, that our faith may be weakened, or our hopes disappointed, or we may be compelled to give up the truth of our opinions, or be led to entertain irreligious sentiments regarding God. For some such things are written regarding Job, after the devil had requested God that power should be given him over his goods. By which also we are taught, that it is not by any accidental attacks that we are assailed, whenever we are visited with any such loss of property, nor that it is owing to chance when one of us is taken prisoner, or when the

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[2581] Ps. xxvii. 1–3.

[2582] Palæstricæ artis exercitiis.

dwellings in which those who are dear to us are crushed to death, fall in ruins; for, with respect to all these occurrences, every believer ought to say, "Thou couldst have no power at all against Me, except it were given thee from above."[2583] 33 For observe that the house of Job did not fall upon his sons until the devil had first received power against them; nor would the horsemen have made an irruption in three bands,[2584] to carry away his camels or his oxen, and other cattle, unless they had been instigated by that spirit to whom they had delivered themselves up as the servants of his will. Nor would that fire, as it seemed to be, or thunderbolt, as it has been considered, have fallen upon the sheep of the patriarch, until the devil had said to God, "Hast Thou not made a hedge about all that is without and within his house and around all the rest of his property? But now put forth Thy hand, and touch all that he hath, (and see) if he do not renounce Thee to Thy face."[2585]

7. The result of all the foregoing remarks is to show, that all the occurrences in the world which are considered to be of an intermediate kind, whether they be mournful or otherwise are brought about, not indeed by God, and yet not without Him; while He not only does not prevent those wicked and opposing powers that are desirous to bring about these things (from accomplishing their purpose), but even permits them to do so, although only on certain occasions and to certain individuals, as is said with respect to Job himself, that for a certain time he was made to fall under the power of others, and to have his house plundered by unjust persons. And therefore holy Scripture teaches us to receive all that happens as sent by God, knowing that without Him no event occurs. For how can we doubt that such is the case, viz., that nothing comes to man without (the will of) God, when our Lord and Saviour declares, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father who is in heaven."[2586] But the necessity of the case has drawn us away in a lengthened digression on the subject of the struggle waged by the hostile powers against men, and of those sadder events which happen to human life, i.e., its temptations—according to the declaration of Job, "Is not the whole life of man upon the earth a temptation?"[2587]—in order that the manner of their occurrence, and the spirit in which we should regard them, might be clearly shown. Let us notice next, how men fall

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[2583] John xix. 11.

[2584] Tribus ordinibus.

[2585] Cf. Job i. 10, 11. "Nisi in faciem benedixerit tibi." The Hebrew verb בָּרַךְ has the double signification of "blessing" and "cursing." Cf. Davidson's *Commentary on Job*, p. 7. Septuag. εὐλογήσει.

[2586] Matt. x. 29.

[2587] Cf. Job vii. 1. The Septuagint reads, πότερον οὐχὶ πειρατήριον, etc.; the Vulgate, "militia," the Masoretic text has צָבָא. Cf. Davidson's *Commentary on Job, in loc.*

away into the sin of false knowledge, or with what object the opposing powers are wont to stir up conflict with us regarding such things.

Chapter III.—On Threefold Wisdom.

1. The holy apostle, wishing to teach us some great and hidden truth respecting science and wisdom, says, in the first Epistle to the Corinthians: "We speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of the world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of the world knew: for had they known it, they would not have crucified the Lord of glory."[2588] In this passage, wishing to describe the different kinds of wisdom, he points out that there is a wisdom of this world, and a wisdom of the princes of this world, and another wisdom of God. But when he uses the expression "wisdom of the princes of this world," I do not think that he means a wisdom common to all the princes of this world, but one rather that is peculiar to certain individuals among them. And again, when he says, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory,"[2589] we must inquire whether his meaning be, that this is the same wisdom of God which was hidden from other times and generations, and was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets, and which was also that wisdom of God before the advent of the Saviour, by means of which Solomon obtained his wisdom, and in reference to which the language of the Saviour Himself declared, that what He taught was greater than Solomon, in these words, "Behold, a greater than Solomon is here,"[2590]—words which show, that those who were instructed by the Saviour were instructed in something higher than the knowledge of Solomon. For if one were to assert that the Saviour did indeed Himself possess greater knowledge, but did not communicate more to others than Solomon did, how will that agree with the statement which follows: "The queen of the south shall rise up in the judgment, and condemn the men of this generation, because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here?" There is therefore a wisdom of this world, and also probably a wisdom belonging to each individual prince of this world. But with respect to the wisdom of God alone, we perceive that this is indicated, that it operated to a less degree in ancient and former times, and was (afterwards) more fully revealed and manifested through Christ. We shall inquire, however, regarding the wisdom of God in the proper place. 335

2. But now, since we are treating of the manner in which the opposing powers stir up those contests, by means of which false knowledge is introduced into the minds of men, and human souls led astray, while they imagine that they have discovered wisdom, I think

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[2588] 1 Cor. ii. 6–8.

[2589] 1 Cor. ii. 7.

[2590] Matt. xii. 42.

it necessary to name and distinguish the wisdom of this world, and of the princes of this world, that by so doing we may discover who are the fathers of this wisdom, nay, even of these kinds of wisdom.[2591] I am of opinion, therefore, as I have stated above, that there is another wisdom of this world besides those (different kinds of) wisdom[2592] which belong to the princes of this world, by which wisdom those things seem to be understood and comprehended which belong to this world. This wisdom, however, possesses in itself no fitness for forming any opinion either respecting divine things,[2593] or the plan of the world's government, or any other subjects of importance, or regarding the training for a good or happy life; but is such as deals wholly with the art of poetry, e.g., or that of grammar, or rhetoric, or geometry, or music, with which also, perhaps, medicine should be classed. In all these subjects we are to suppose that the wisdom of this world is included. The wisdom of the princes of this world, on the other hand, we understand to be such as the secret and occult philosophy, as they call it, of the Egyptians, and the astrology of the Chaldeans and Indians, who make profession of the knowledge of high things,[2594] and also that manifold variety of opinion which prevails among the Greeks regarding divine things. Accordingly, in the holy Scriptures we find that there are princes over individual nations; as in Daniel[2595] we read that there was a prince of the kingdom of Persia, and another prince of the kingdom of Græcia, who are clearly shown, by the nature of the passage, to be not human beings, but certain powers. In the prophecies of Ezekiel,[2596] also, the prince of Tyre is unmistakeably shown to be a kind of spiritual power. When these, then, and others of the same kind, possessing each his own wisdom, and building up his own opinions and sentiments, beheld our Lord and Saviour professing and declaring that He had for this purpose come into the world, that all the opinions of science, falsely so called, might be destroyed, not knowing what was concealed within Him, they forthwith laid a snare for Him: for "the kings of the earth set themselves, and the rulers assembled together, against the Lord and His Christ."[2597] But their snares being discovered, and the plans which they had attempted to carry out being made manifest when they crucified the Lord of glory, therefore the apostle says, "We speak wisdom among them that are perfect, but not the wisdom of this world, nor of the princes of this world, who are brought to nought, which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."[2598]

[2591] Sapientiarum harum.

[2592] Sapientias illas.

[2593] De divinitate.

[2594] De scientiâ excelsi pollicentium.

[2595] Cf. Dan. x.

[2596] Cf. Ezek. xxvi.

[2597] Ps. ii. 2.

[2598] 1 Cor. ii. 6–8.

3. We must, indeed, endeavour to ascertain whether that wisdom[2599] of the princes of this world, with which they endeavour to imbue men, is introduced into their minds by the opposing powers, with the purpose of ensnaring and injuring them, or only for the purpose of deceiving them, i.e., not with the object of doing any hurt to man; but, as these princes of this world esteem such opinions to be true, they desire to impart to others what they themselves believe to be the truth: and this is the view which I am inclined to adopt. For as, to take an illustration, certain Greek authors, or the leaders of some heretical sect, after having imbibed an error in doctrine instead of the truth, and having come to the conclusion in their own minds that such is the truth, proceed, in the next place, to endeavour to persuade others of the correctness of their opinions; so, in like manner, are we to suppose is the procedure of the princes of this world, in which to certain spiritual powers has been assigned the rule over certain nations, and who are termed on that account the princes of this world. There are besides, in addition to these princes, certain special energies[2600] of this world, i.e., spiritual powers, which bring about certain effects, which they have themselves, in virtue of their freedom of will, chosen to produce, and to these belong those princes who practise the wisdom of this world: there being, for example, a peculiar energy and power, which is the inspirer of poetry; another, of geometry; and so a separate power, to remind us of each of the arts and professions of this kind. Lastly, many Greek writers have been of opinion that the art of poetry cannot exist without madness;[2601] whence also it is several times related in their histories, that those whom they call poets[2602] were suddenly filled with a kind of spirit of madness. And what are we to say also of those whom they call diviners,[2603] from whom, by the working of those demons who have the mastery over them, answers are given in carefully constructed verses? Those persons, too, whom they term Magi or Malevolent,[2604] frequently, by invoking demons over boys of tender years, have made them repeat poetical 33 compositions which were the admiration and amazement of all. Now these effects we are to suppose are brought about in the following manner: As holy and immaculate souls, after devoting themselves to God with all affection and purity, and after preserving themselves free from all contagion of evil spirits,[2605] and after being purified by lengthened abstinence, and imbued with holy and religious training, assume by this means a portion of divinity, and earn the grace of prophecy, and other divine gifts; so also are we to suppose that those

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[2599] Istæ sapientiæ.

[2600] Energiæ.

[2601] Insania.

[2602] Vates.

[2603] Divinos.

[2604] Magi vel malefici.

[2605] Dæmonum.

who place themselves in the way of the opposing powers, i.e., who purposely admire and adopt their manner of life and habits,[2606] receive their inspiration, and become partakers of their wisdom and doctrine. And the result of this is, that they are filled with the working of those spirits to whose service they have subjected themselves.

4. With respect to those, indeed, who teach differently regarding Christ from what the rule of Scripture allows, it is no idle task to ascertain whether it is from a treacherous purpose that these opposing powers, in their struggles to prevent a belief in Christ, have devised certain fabulous and impious doctrines; or whether, on hearing the word of Christ, and not being able to cast it forth from the secrecy of their conscience, nor yet to retain it pure and holy, they have, by means of vessels that were convenient to their use,[2607] and, so to speak, through their prophets, introduced various errors contrary to the rule of Christian truth. Now we are to suppose rather that apostate and refugee powers,[2608] which have departed from God out of the very wickedness of their mind and will,[2609] or from envy of those for whom there is prepared (on their becoming acquainted with the truth) an ascent to the same rank, whence they themselves had fallen, did, in order to prevent any progress of that kind, invent these errors and delusions of false doctrine. It is then clearly established, by many proofs, that while the soul of man exists in this body, it may admit different energies, i.e., operations, from a diversity of good and evil spirits. Now, of wicked spirits there is a twofold mode of operation: i.e., when they either take complete and entire possession of the mind,[2610] so as to allow their captives[2611] the power neither of understanding nor feeling; as, for instance, is the case with those commonly called possessed,[2612] whom we see to be deprived of reason, and insane (such as those were who are related in the Gospel to have been cured by the Saviour); or when by their wicked suggestions they deprave a sentient and intelligent soul with thoughts of various kinds, persuading it to evil, of which Judas is an illustration, who was induced at the suggestion of the devil to commit the crime of treason, according to the declaration of Scripture, that “the devil had already put it into the heart of Judas Iscariot to betray him.”[2613]

But a man receives the energy, i.e., the working, of a good spirit, when he is stirred and incited to good, and is inspired to heavenly or divine things; as the holy angels and God

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[2606] Id est, industria vita, vel studio amico illis et accepto.

[2607] Per vasa opportuna sibi.

[2608] Apostatæ et refugæ virtutes.

[2609] Propositi.

[2610] Penitus ex integro.

[2611] Eos quos obsederint.

[2612] Energumenos.

[2613] John xix. 2.

Himself wrought in the prophets, arousing and exhorting them by their holy suggestions to a better course of life, yet so, indeed, that it remained within the will and judgment of the individual, either to be willing or unwilling to follow the call to divine and heavenly things. And from this manifest distinction, it is seen how the soul is moved by the presence of a better spirit, i.e., if it encounter no perturbation or alienation of mind whatever from the impending inspiration, nor lose the free control of its will; as, for instance, is the case with all, whether prophets or apostles, who ministered to the divine responses without any perturbation of mind.[2614] Now, that by the suggestions of a good spirit the memory of man is aroused to the recollection of better things, we have already shown by previous instances, when we mentioned the cases of Mordecai and Artaxerxes.

5. This too, I think, should next be inquired into, viz., what are the reasons why a human soul is acted on at one time by good (spirits), and at another by bad: the grounds of which I suspect to be older than the bodily birth of the individual, as John (the Baptist) showed by his leaping and exulting in his mother's womb, when the voice of the salutation of Mary reached the ears of his mother Elisabeth; and as Jeremiah the prophet declares, who was known to God before he was formed in his mother's womb, and before he was born was sanctified by Him, and while yet a boy received the grace of prophecy.[2615] And again, on the other hand it is shown beyond a doubt, that some have been possessed by hostile spirits from the very beginning of their lives: i.e., some were born with an evil spirit; and others, according to credible histories, have practised divination[2616] from childhood. Others have been under the influence of the demon called Python, i.e., the ventriloquial spirit, from the commencement of their existence. To all which instances, those who maintain that everything in the world is under the administration of Divine Providence (as is also our 337 own belief), can, as it appears to me, give no other answer, so as to show that no shadow of injustice rests upon the divine government, than by holding that there were certain causes of prior existence, in consequence of which the souls, before their birth in the body, contracted a certain amount of guilt in their sensitive nature, or in their movements, on account of which they have been judged worthy by Divine Providence of being placed in this condition. For a soul is always in possession of free-will, as well when it is in the body as when it is without it; and freedom of will is always directed either to good or evil. Nor can any rational and sentient being, i.e., a mind or soul, exist without some movement either good or bad. And it is probable that these movements furnish grounds for merit even before they do anything in this world; so that on account of these merits or grounds they are, immediately

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[2614] [See Oehler's *Old Testament Theology*, § 207, "Psychological Definition of the Prophetic State in Ancient Times," pp. 468, 469. S.]

[2615] Jer. i. 5, 6.

[2616] Divinasse.

on their birth, and even before it, so to speak, assorted by Divine Providence for the endurance either of good or evil.

Let such, then, be our views respecting those events which appear to befall men, either immediately after birth, or even before they enter upon the light. But as regards the suggestions which are made to the soul, i.e., to the faculty of human thought, by different spirits, and which arouse men to good actions or the contrary, even in such a case we must suppose that there sometimes existed certain causes anterior to bodily birth. For occasionally the mind, when watchful, and casting away from it what is evil, calls to itself the aid of the good; or if it be, on the contrary, negligent and slothful, it makes room through insufficient caution for these spirits, which, lying in wait secretly like robbers, contrive to rush into the minds of men when they see a lodgment made for them by sloth; as the Apostle Peter says, "that our adversary the devil goes about like a roaring lion, seeking whom he may devour."[2617] On which account our heart must be kept with all carefulness both by day and night, and no place be given to the devil; but every effort must be used that the ministers of God—those spirits, viz., who were sent to minister to them who are called to be heirs of salvation[2618]—may find a place within us, and be delighted to enter into the guest-chamber[2619] of our soul, and dwelling within us may guide us by their counsels; if, indeed, they shall find the habitation of our heart adorned by the practice of virtue and holiness. But let that be sufficient which we have said, as we best could, regarding those powers which are hostile to the human race.

[2617] 1 Pet. v. 8.

[2618] Heb. i. 14.

[2619] Hospitium.

Chapter IV.—On Human Temptations.

1. And now the subject of human temptations must not, in my opinion, be passed over in silence, which take their rise sometimes from flesh and blood, or from the wisdom of flesh and blood, which is said to be hostile to God. And whether the statement be true which certain allege, viz., that each individual has as it were two souls, we shall determine after we have explained the nature of those temptations, which are said to be more powerful than any of human origin, i.e., which we sustain from principalities and powers, and from the rulers of the darkness of this world, and from spiritual wickedness in high places, or to which we are subjected from wicked spirits and unclean demons. Now, in the investigation of this subject, we must, I think, inquire according to a logical method whether there be in us human beings, who are composed of soul and body and vital spirit, some other element, possessing an incitement of its own, and evoking a movement towards evil. For a question of this kind is wont to be discussed by some in this way: whether, viz., as two souls are said to co-exist within us, the one is more divine and heavenly and the other inferior; or whether, from the very fact that we inhere in bodily structures which according to their own proper nature are dead, and altogether devoid of life (seeing it is from us, i.e., from our souls, that the material body derives its life, it being contrary and hostile to the spirit), we are drawn on and enticed to the practice of those evils which are agreeable to the body; or whether, thirdly (which was the opinion of some of the Greek philosophers), although our soul is one in substance, it nevertheless consists of several elements, and one portion of it is called rational and another irrational, and that which is termed the irrational part is again separated into two affections—those of covetousness and passion. These three opinions, then, regarding the soul, which we have stated above, we have found to be entertained by some, but that one of them, which we have mentioned as being adopted by certain Grecian philosophers, viz., that the soul is tripartite, I do not observe to be greatly confirmed by the authority of holy Scripture; while with respect to the remaining two there is found a considerable number of passages in the holy Scriptures which seem capable of application to them.

2. Now, of these opinions, let us first discuss that which is maintained by some, that there is in us a good and heavenly soul, and another earthly and inferior; and that the better 338 soul is implanted within us from heaven, such as was that which, while Jacob was still in the womb, gave him the prize of victory in supplanting his brother Esau, and which in the case of Jeremiah was sanctified from his birth, and in that of John was filled by the Holy Spirit from the womb. Now, that which they term the inferior soul is produced, they allege, along with the body itself out of the seed of the body, whence they say it cannot live or subsist beyond the body, on which account also they say it is frequently termed flesh. For the expression, "The flesh lusteth against the Spirit,"[2620] they take to be applicable not to the flesh,

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[2620] Gal. v. 17.

but to this soul, which is properly the soul of the flesh. From these words, moreover, they endeavour notwithstanding to make good the declaration in Leviticus: "The life of all flesh is the blood thereof."[2621] For, from the circumstance that it is the diffusion of the blood throughout the whole flesh which produces life in the flesh, they assert that this soul, which is said to be the life of all flesh, is contained in the blood. This statement, moreover, that the flesh struggles against the spirit, and the spirit against the flesh; and the further statement, that "the life of all flesh is the blood thereof," is, according to these writers, simply calling the wisdom of the flesh by another name, because it is a kind of material spirit, which is not subject to the law of God, nor can be so, because it has earthly wishes and bodily desires. And it is with respect to this that they think the apostle uttered the words: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."[2622] And if one were to object to them that these words were spoken of the nature of the body, which indeed, agreeably to the peculiarity of its nature, is dead, but is said to have sensibility, or wisdom[2623] which is hostile to God, or which struggles against the spirit; or if one were to say that, in a certain degree, the flesh itself was possessed of a voice, which should cry out against the endurance of hunger, or thirst, or cold, or of any discomfort arising either from abundance or poverty,—they would endeavour to weaken and impair the force of such (arguments), by showing that there were many other mental perturbations[2624] which derive their origin in no respect from the flesh, and yet against which the spirit struggles, such as ambition, avarice, emulation, envy, pride, and others like these; and seeing that with these the human mind or spirit wages a kind of contest, they lay down as the cause of all these evils, nothing else than this corporal soul, as it were, of which we have spoken above, and which is generated from the seed by a process of traducianism. They are accustomed also to adduce, in support of their assertion, the declaration of the apostle, "Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, poisonings,[2625] hatred, contentions, emulations, wrath, quarrelling, dissensions, heresies, sects, envyings, drunkenness, revellings, and the like;"[2626] asserting that all these do not derive their origin from the habits or pleasures of the flesh, so that all such movements are to be regarded as inherent in that substance which has not a soul, i.e., the flesh. The declaration, moreover, "For ye see your calling, brethren, how that not many wise men among you according to the flesh are called,"[2627] would seem to require to be understood as if there were one kind of wisdom, carnal and material, and another according to the spirit, the former of which cannot indeed be called wisdom, unless there be a soul of the flesh, which is wise in respect of what is called carnal wisdom. And in addition to these passages they adduce the following: “Since the flesh lusteth against the Spirit, and the Spirit against the flesh, so that we cannot do the things that we would.”[2628] What are these things now respecting which he says, “that we cannot do the things that we would?” It is certain, they reply, that the spirit cannot be intended; for the will of the spirit suffers no hindrance. But neither can the flesh be meant, because if it has not a soul of its own, neither can it assuredly possess a will. It remains, then, that the will of this soul be intended which is capable of having a will of its own, and which certainly is opposed to the will of the spirit. And if this be the case, it is established that the will of the soul is something intermediate between the flesh and the spirit, undoubtedly obeying and serving that one of the two which it has elected to obey. And if it yield itself up to the pleasures of the flesh, it renders men carnal; but when it unites itself with the spirit, it produces men of the Spirit, and who on that account are termed spiritual. And this seems to be the meaning of the apostle in the words, “But ye are not in the flesh, but in the Spirit.”[2629]

[2621] Lev. xvii. 14.

[2622] Rom. vii. 23.

[2623] Sensum vel sapientiam.

[2624] Passiones animæ.

[2625] Veneficia. Φαρμακεία. "Witchcraft" (Auth. Version).

[2626] Gal. v. 19–21.

[2627] 1 Cor. i. 26.

We have accordingly to ascertain what is this very will (intermediate) between flesh and spirit, besides that will which is said to belong to the flesh or the spirit. For it is held as certain, that everything which is said to be a work of the spirit is (a product of) the will of the spirit, and everything that is called a work of the flesh (proceeds from) the will of the flesh. What else then, besides these, is that will of the soul which receives a separate name,[2630] and which will, the apostle being opposed to our executing, says: “Ye cannot do the things 339 that ye would?” By this it would seem to be intended, that it ought to adhere to neither of these two, i.e., to neither flesh nor spirit. But some one will say, that as it is better for the soul to execute its own will than that of the flesh; so, on the other hand, it is better to do the will of the spirit than its own will. How, then, does the apostle say, “that ye cannot do the things that ye would?” Because in that contest which is waged between flesh and spirit, the spirit is by no means certain of victory, it being manifest that in very many individuals the flesh has the mastery.

[2628] Gal. v. 17.

[2629] Rom. viii. 9.

[2630] The text here is very obscure, and has given some trouble to commentators. The words are: “Quæ ergo ista est præter hæc voluntas animæ quæ extrinsecus nominatur,” etc. Redepenning understands “extrinsecus” as meaning “seorsim,” “insuper,” and refers to a note of Origen upon the Epistle to the Romans (tom. i. p. 466): “Et idcirco *extrinsecus* eam (animam, corporis et spiritus mentione factâ, Rom. i. 3, 4) apostolus non nominat, sed carnem tantum vel spiritum,” etc. Schnitzer supposes that in the Greek the words were, Τῆς ἔξω καλουμένης, where ἔξω is to be taken in the sense of κάτω, so that the expression would mean “anima inferior.”

3. But since the subject of discussion on which we have entered is one of great profundity, which it is necessary to consider in all its bearings,[2631] let us see whether some such point as this may not be determined: that as it is better for the soul to follow the spirit when the latter has overcome the flesh, so also, if it seem to be a worse course for the former to follow the flesh in its struggles against the spirit, when the latter would recall the soul to its influence, it may nevertheless appear a more advantageous procedure for the soul to be under the mastery of the flesh than to remain under the power of its own will. For, since it is said to be neither hot nor cold, but to continue in a sort of tepid condition, it will find conversion a slow and somewhat difficult undertaking. If indeed it clung to the flesh, then, satiated at length, and filled with those very evils which it suffers from the vices of the flesh, and wearied as it were by the heavy burdens of luxury and lust, it may sometimes be converted with greater ease and rapidity from the filthiness of matter to a desire for heavenly things, and (to a taste for) spiritual graces. And the apostle must be supposed to have said, that "the Spirit contends against the flesh, and the flesh against the Spirit, so that we cannot do the things that we would" (those things, undoubtedly, which are designated as being beyond the will of the spirit, and the will of the flesh), meaning (as if we were to express it in other words) that it is better for a man to be either in a state of virtue or in one of wickedness, than in neither of these; but that the soul, before its conversion to the spirit, and its union with it,[2632] appears during its adherence to the body, and its meditation of carnal things, to be neither in a good condition nor in a manifestly bad one, but resembles, so to speak, an animal. It is better, however, for it, if possible, to be rendered spiritual through adherence to the spirit; but if that cannot be done, it is more expedient for it to follow even the wickedness of the flesh, than, placed under the influence of its own will, to retain the position of an irrational animal.

These points we have now discussed, in our desire to consider each individual opinion, at greater length than we intended, that those views might not be supposed to have escaped our notice which are generally brought forward by those who inquire whether there is within us any other soul than this heavenly and rational one, which is naturally opposed to the latter, and is called either the flesh, or the wisdom of the flesh, or the soul of the flesh.

4. Let us now see what answer is usually returned to these statements by those who maintain that there is in us one movement, and one life, proceeding from one and the same soul, both the salvation and the destruction of which are ascribed to itself as a result of its own actions. And, in the first place, let us notice of what nature those commotions[2633] of the soul are which we suffer, when we feel ourselves inwardly drawn in different directions;

[2631] In quâ necesse est ex singulis quibusque partibus quæ possunt moveri discutere.

[2632] Priusquam—unum efficiatur cum eo.

[2633] Passiones.

when there arises a kind of contest of thoughts in our hearts, and certain probabilities are suggested us, agreeably to which we lean now to this side, now to that, and by which we are sometimes convicted of error, and sometimes approve of our acts.[2634] It is nothing remarkable, however, to say of wicked spirits, that they have a varying and conflicting judgment, and one out of harmony with itself, since such is found to be the case in all men, whenever, in deliberating upon an uncertain event, council is taken, and men consider and consult what is to be chosen as the better and more useful course. It is not therefore surprising that, if two probabilities meet, and suggest opposite views, they should drag the mind in contrary directions. For example, if a man be led by reflection to believe and to fear God, it cannot then be said that the flesh contends against the Spirit; but, amidst the uncertainty of what may be true and advantageous, the mind is drawn in opposite directions. So, also, when it is supposed that the flesh provokes to the indulgence of lust, but better counsels oppose allurements of that kind, we are not to suppose that it is one life which is resisting another, but that it is the tendency of the nature of the body, which is eager to empty out and cleanse the places filled with seminal moisture; as, in like manner, it is not to be supposed that it is 340 any opposing power, or the life of another soul, which excites within us the appetite of thirst, and impels us to drink, or which causes us to feel hunger, and drives us to satisfy it. But as it is by the natural movements of the body that food and drink are either desired or rejected,[2635] so also the natural seed, collected together in course of time in the various vessels, has an eager desire to be expelled and thrown away, and is so far from never being removed, save by the impulse of some exciting cause, that it is even sometimes spontaneously emitted. When, therefore, it is said that "the flesh struggles against the Spirit," these persons understand the expression to mean that habit or necessity, or the delights of the flesh, arouse a man, and withdraw him from divine and spiritual things. For, owing to the necessity of the body being drawn away, we are not allowed to have leisure for divine things, which are to be eternally advantageous. So again, the soul, devoting itself to divine and spiritual pursuits, and being united to the spirit, is said to fight against the flesh, by not permitting it to be relaxed by indulgence, and to become unsteady through the influence of those pleasures for which it feels a natural delight. In this way, also, they claim to understand the words, "The wisdom of the flesh is hostile to God,"[2636] not that the flesh really has a soul, or a wisdom of its own. But as we are accustomed to say, by an abuse[2637] of language, that the earth is thirsty, and wishes to drink in water, this use of the word "wishes" is not proper, but catachrestic,—as if we were to say again, that this house wants to be rebuilt,[2638] and many other similar expressions; so also is the wisdom of the flesh to be understood, or the expression, that "the flesh lusteth against the Spirit." They generally connect with these the expression, "The voice of thy brother's blood crieth unto Me from the ground."[2639] For what cries unto the Lord is not properly the blood which was shed; but the blood is said improperly to cry out, vengeance being demanded upon him who had shed it. The declaration also of the apostle, "I see another law in my members, warring against the law of my mind,"[2640] they so understand as if he had said, That he who wishes to devote himself to the word of God is, on account of his bodily necessities and habits, which like a sort of law are ingrained in the body, distracted, and divided, and impeded, lest, by devoting himself vigorously to the study of wisdom, he should be enabled to behold the divine mysteries.

[2634] Quibus nunc quidem arguimur, nunc vero nosmet ipsos amplectimur.

[2635] Evacuantur.

[2636] Cf. Rom. viii. 2.

[2637] Abusive = improperly used.

[2638] Recomponi vult.

5. With respect, however, to the following being ranked among the works of the flesh, viz., heresies, and envyings, and contentions, or other (vices), they so understand the passage, that the mind, being rendered grosser in feeling, from its yielding itself to the passions of the body, and being oppressed by the mass of its vices, and having no refined or spiritual feelings, is said to be made flesh, and derives its name from that in which it exhibits more vigour and force of will.[2641] They also make this further inquiry, "Who will be found, or who will be said to be, the creator of this evil sense, called the sense of the flesh?" Because they defend the opinion that there is no other creator of soul and flesh than God. And if we were to assert that the good God created anything in His own creation that was hostile to Himself, it would appear to be a manifest absurdity. If, then, it is written, that "carnal wisdom is enmity against God,"[2642] and if this be declared to be a result of creation, God Himself will appear to have formed a nature hostile to Himself, which cannot be subject to Him nor to His law, as if it were (supposed to be) an animal of which such qualities are predicated. And if this view be admitted, in what respect will it appear to differ from that of those who maintain that souls of different natures are created, which, according to their natures,[2643] are destined either to be lost or saved? But this is an opinion of the heretics alone, who, not being able to maintain the justice of God on grounds of piety, compose impious inventions of this kind. And now we have brought forward to the best of our ability, in the person of each of the parties, what might be advanced by way of argument regarding the several views, and let the reader choose out of them for himself that which he thinks ought to be preferred.

[2639] Gen. iv. 10.

[2640] Rom. vii. 23.

[2641] Plus studii vel propositi.

[2642] Rom. viii. 7.

[2643] Naturaliter.

Chapter V.—That the World Took Its Beginning in Time.

1. And now, since there is one of the articles of the Church[2644] which is held principally in consequence of our belief in the truth of our sacred history, viz. that this world was created and took its beginning at a certain time, and, in conformity to the cycle of time[2645] decreed to all things, is to be destroyed on account of its corruption, there seems no absurdity in re-discussing a few points connected with this subject. And so far, indeed, as the credibility of Scripture is concerned, the declarations on such a matter seem easy of proof. Even the heretics, although widely opposed on many other things, yet on this appear to be at one, yielding to the authority of Scripture.

Concerning, then, the creation of the world, what portion of Scripture can give us more information regarding it, than the account which Moses has transmitted respecting its origin? And although it comprehends matters of profounder significance than the mere historical narrative appears to indicate, and contains very many things that are to be spiritually understood, and employs the letter, as a kind of veil, in treating of profound and mystical subjects; nevertheless the language of the narrator shows that all visible things were created at a certain time. But with regard to the consummation of the world, Jacob is the first who gives any information, in addressing his children in the words: "Gather yourselves together unto me, ye sons of Jacob, that I may tell you what shall be in the last days," or "after the last days."[2646] If, then, there be "last days," or a period "succeeding the last days," the days which had a beginning must necessarily come to an end. David, too, declares: "The heavens shall perish, but Thou shalt endure; yea, all of them shall wax old as doth a garment: as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end."[2647] Our Lord and Saviour, indeed, in the words, "He who made them at the beginning, made them male and female,"[2648] Himself bears witness that the world was created; and again, when He says, "Heaven and earth shall pass away, but My word shall not pass away,"[2649] He points out that they are perishable, and must come to an end. The apostle, moreover, in declaring that "the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God,"[2650] manifestly announces the end of the world; as he does also when he again says, "The fashion of this world passeth away."[2651] Now, by the expression which he employs, "that the creature was made subject to vanity," he shows that there was a beginning to this world: for if the creature were made subject to vanity on account of some hope, it was certainly made subject from a cause; and seeing it was from a cause, it must necessarily have had a beginning: for, without some beginning, the creature could not be subject to vanity, nor could that (creature) hope to be freed from the bondage of corruption, which had not begun to serve. But any one who chooses to search at his leisure, will find numerous other passages in holy Scripture in which the world is both said to have a beginning and to hope for an end.

[2644] De ecclesiasticis definitionibus unum.

[2645] Consummationem sæculi.

[2646] Gen. xlix. 1. The Vulgate has, "In diebus novissimis;" the Sept. Ἐπ' ἐσχάτων τῶν ἡμερῶν: the Masoretic text, בְּאַחֲרִית.

[2647] Ps. cii. 26, 27.

[2648] Matt. xix. 4.

[2649] Matt. xxiv. 35.

2. Now, if there be any one who would here oppose either the authority or credibility of our Scriptures,[2652] we would ask of him whether he asserts that God can, or cannot, comprehend all things? To assert that He cannot, would manifestly be an act of impiety. If then he answer, as he must, that God comprehends all things, it follows from the very fact of their being capable of comprehension, that they are understood to have a beginning and an end, seeing that which is altogether without any beginning cannot be at all comprehended. For however far understanding may extend, so far is the faculty of comprehending illimitably withdrawn and removed when there is held to be no beginning.

3. But this is the objection which they generally raise: they say, "If the world had its beginning in time, what was God doing before the world began? For it is at once impious and absurd to say that the nature of God is inactive and immoveable, or to suppose that goodness at one time did not do good, and omnipotence at one time did not exercise its power." Such is the objection which they are accustomed to make to our statement that this world had its beginning at a certain time, and that, agreeably to our belief in Scripture, we can calculate the years of its past duration. To these propositions I consider that none of the heretics can easily return an answer that will be in conformity with the nature of their opinions. But we can give a logical answer in accordance with the standard of religion,[2653] when we say that not then for the first time did God begin to work when He made this visible world; but as, after its destruction, there will be another world, so also we believe that others existed before the present came into being. And both of these positions will be confirmed by the authority of holy Scripture. For that there will be another world after this, is taught by Isaiah, who says, "There will be new heavens, and a new earth, which I shall make to abide in my sight, saith the Lord;"[2654] and that before this world others also existed is shown

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[2650] Rom. viii. 20, 21.

[2651] 1 Cor. vii. 31.

[2652] Auctoritate Scripturæ nostræ, vel fidei.

[2653] Regulam pietatis.

[2654] Cf. Isa. lxvi. 22.

by Eccelesiastes, in the words: “What is that which hath been? Even that which shall be. And what is that which has been created? Even this which is to be created: and there is nothing altogether new under the sun. Who shall speak and declare, Lo, this is new? It hath already been in the ages which have been before us.”[2655] By these testimonies it is established both that there were ages[2656] before our own, and that there will be others after it. It is not, 342 however, to be supposed that several worlds existed at once, but that, after the end of this present world, others will take their beginning; respecting which it is unnecessary to repeat each particular statement, seeing we have already done so in the preceding pages.

4. This point, indeed, is not to be idly passed by, that the holy Scriptures have called the creation of the world by a new and peculiar name, terming it καταβολή, which has been very improperly translated into Latin by “constitutio;” for in Greek καταβολή signifies rather “dejicere,” i.e., to cast downwards,—a word which has been, as we have already remarked, improperly translated into Latin by the phrase “constitutio mundi,” as in the Gospel according to John, where the Saviour says, “And there will be tribulation in those days, such as was not since the beginning of the world;”[2657] in which passage καταβολή is rendered by beginning (*constitutio*), which is to be understood as above explained. The apostle also, in the Epistle to the Ephesians, has employed the same language, saying, “Who hath chosen us before the foundation of the world;”[2658] and this foundation he calls καταβολή, to be understood in the same sense as before. It seems worth while, then, to inquire what is meant by this new term; and I am, indeed, of opinion[2659] that, as the end and consummation of

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[2655] Cf. Eccles. i. 9, 10. The text is in conformity with the Septuag.: Τί τὸ γεγονός; Αὐτὸ τὸ γενησόμενον. Καὶ τί τὸ πεποιημένον ; Αὐτὸ τὸ ποιηθησόμενον. Καὶ οὐκ ἔστι πᾶν πρόσφατον ὑπὸ τὸν ἥλιον. Ὃς λαλήσει καὶ ἐρεῖ. Ἴδε τοῦτο καινόν ἐστιν ἤδη γέγονεν ἐν τοῖς αἰῶσι τοῖς γενομένοις ἀπὸ ἔμτροσθεν ἡμῶν.

[2656] Sæcula.

[2657] Matt. xxiv. 21.

[2658] Eph. i. 4.

[2659] The following is Jerome’s version of this passage (*Epistle to Avitus*): “A divine habitation, and a true rest above (*apud superos*), I think is to be understood, where rational creatures dwell, and where before their descent to a lower position, and removal from invisible to visible (worlds), and fall to earth, and need of gross bodies, they enjoyed a former blessedness. Whence God the Creator made for them bodies suitable to their humble position and created this visible world, and sent into the world ministers for the salvation and correction of those who had fallen: of whom some were to obtain certain localities, and be subject to the necessities of the world; others were to discharge with care and attention the duties enjoined upon them at all times, and which were known to God, the Arranger (of all things). And of these, the sun, moon, and stars, which are called ‘creature’ by the apostle, received the more elevated places of the world. Which ‘creature’ was made subject to vanity, in that it was clothed with gross bodies, and was open to view, and yet was subject to vanity not voluntarily, but because of the will of Him who subjected the same in hope.” And again: “While others, whom we believe to be angels, at different places and times, which the Arranger alone knows, serve the government of the

the saints will be in those (ages) which are not seen, and are eternal, we must conclude (as frequently pointed out in the preceding pages), from a contemplation of that very end, that rational creatures had also a similar beginning. And if they had a beginning such as the end for which they hope, they existed undoubtedly from the very beginning in those (ages) which are not seen, and are eternal.[2660] And if this is so, then there has been a descent from a higher to a lower condition, on the part not only of those souls who have deserved the change by the variety of their movements, but also on that of those who, in order to serve the whole world, were brought down from those higher and invisible spheres to these lower and visible ones, although against their will—"Because the creature was subjected to vanity, not willingly, but because of Him who subjected the same in hope;"[2661] so that both sun, and moon, and stars, and angels might discharge their duty to the world, and to those souls which, on account of their excessive mental defects, stood in need of bodies of a grosser and more solid nature; and for the sake of those for whom this arrangement was necessary, this visible world was also called into being. From this it follows, that by the use of the word a descent from a higher to a lower condition, shared by all in common, would seem to be pointed out. The hope indeed of freedom is entertained by the whole of creation—of being liberated from the corruption of slavery—when the sons of God, who either fell away or were scattered abroad,[2662] shall be gathered together into one, or when they shall have fulfilled their other duties in this world, which are known to God alone, the Disposer of all things. We are, in-

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world." And a little further on: "Which order of things is regulated by the providential government of the whole world, some powers falling down from a loftier position, others gradually sinking to earth: some falling voluntarily, others being cast down against their will: some undertaking, of their own accord, the service of stretching out the hand to those who fall; others being compelled to persevere for so long a time in the duty which they have undertaken." And again: "Whence it follows that, on account of the various movements, various worlds also are created, and after this world which we now inhabit, there will be another greatly dissimilar. But no other being save God alone, the Creator of all things, can arrange the deserts (of all), both to the time to come and to that which preceded, suitably to the differing lapses and advances (of individuals), and to the rewards of virtues or the punishment of vices, both in the present and in the future, and in all (times), and to conduct them all again to one end: for He knows the causes why He allows some to enjoy their own will, and to fall from a higher rank to the lowest condition: and why He begins to visit others, and bring them back gradually, as if by giving them His hand, to their pristine state, and placing them in a lofty position" (Ruæus).

[2660] [According to Hagenbach (*History of Doctrines*, vol. i. p. 167), "Origen formally adopts the idea of original sin, by asserting that the human soul does not come into the world in a state of innocence, because it has already sinned in a former state.…And yet subsequent times, especially after Jerome, have seen in Origen the precursor of Pelagius. Jerome calls the opinion that man can be without sin, *Origenis ramusculus*." S.]

[2661] Cf. Rom. viii. 20, 21.

[2662] Dispersi.

deed, to suppose that the world was created of such quality and capacity as to contain not only all those souls which it was determined should be trained in this world, but also all those powers which were prepared to attend, and serve, and assist them. For it is established by many declarations that all rational creatures are of one nature: on which ground alone could the justice of God in all His dealings with them be defended, seeing every one has the reason in himself, why he has been placed in this or that rank in life.

5. This arrangement of things, then, which God afterwards appointed (for He had, from the very origin of the world, clearly perceived the reasons and causes affecting those who, either owing to mental deficiencies, deserved to enter into bodies, or those who were carried away by their desire for visible things, and those also who, either willingly or unwillingly, were compelled, (by Him who subjected the same in hope), to perform certain services to such as had fallen into that condition), not being understood by some, who failed to perceive that it was owing to preceding causes, originating in free-will, that this variety of arrangement had been instituted by God, they have concluded that all things in this world are directed either by fortuitous movements or by a necessary fate, and that nothing is within the power of our own will. And, therefore, also they were unable to show that the providence of God was beyond the reach of censure.

6. But as we have said that all the souls who lived in this world stood in need of many ministers, or rulers, or assistants; so, in the last times, when the end of the world is already imminent and near, and the whole human race is verging upon the last destruction, and when not only those who were governed by others have been reduced to weakness, but those also to whom had been committed the cares of government, it was no longer such help nor such defenders that were needed, but the help of the Author and Creator Himself was required to restore to the one the discipline of obedience, which had been corrupted and profaned, and to the other the discipline of rule. And hence the only-begotten Son of God, who was the Word and the Wisdom of the Father, when He was in the possession of that glory with the Father, which He had before the world was, divested Himself[2663] of it, and, taking the form of a servant, was made obedient unto death, that He might teach obedience to those who could not otherwise than by obedience obtain salvation. He restored also the laws of rule and government[2664] which had been corrupted, by subduing all enemies under His feet, that by this means (for it was necessary that He should reign until He had put all enemies under His feet, and destroyed the last enemy—death) He might teach rulers themselves moderation in their government. As He had come, then, to restore the discipline, not only of government, but of obedience, as we have said, accomplishing in Himself first what He desired to be accomplished by others, He became obedient to the Father, not only

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[2663] Exinanivit semet ipsum.

[2664] Regendi regnandique.

to the death of the cross, but also, in the end of the world, embracing in Himself all whom He subjects to the Father, and who by Him come to salvation, He Himself, along with them, and in them, is said also to be subject to the Father; all things subsisting in Him, and He Himself being the Head of all things, and in Him being the salvation and the fulness of those who obtain salvation. And this consequently is what the apostle says of Him: "And when all things shall be subjected to Him, then shall the Son also Himself be subject to Him that put all things under Him, that God may be all in all."

7. I know not, indeed, how the heretics, not understanding the meaning of the apostle in these words, consider the term[2665] "subjection" degrading as applied to the Son; for if the propriety of the title be called in question, it may easily be ascertained from making a contrary supposition. Because if it be not good to be in subjection, it follows that the opposite will be good, viz., not to be in subjection. Now the language of the apostle, according to their view, appears to indicate by these words, "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him,"[2666] that He, who is not now in subjection to the Father, will become subject to Him when the Father shall have first subdued all things unto Him. But I am astonished how it can be conceived to be the meaning, that He who, while all things are not yet subdued to Him, is not Himself in subjection, should—at a time when all things have been subdued to Him, and when He has become King of all men, and holds sway over all things—be supposed then to be made subject, seeing He was not formerly in subjection; for such do not understand that the subjection of Christ to the Father indicates that our happiness has attained to perfection, and that the work undertaken by Him has been brought to a victorious termination, seeing He has not only purified the power of supreme government over the whole of creation, but presents to the Father the principles of the obedience and subjection of the human race in a corrected and improved condition.[2667] If, then, that subjection be held to be good and salutary by which the Son is said to be subject to the Father, it is an extremely rational and logical inference to deduce that the subjection also of enemies, which is said to be made to the Son of God, should be understood as being also salutary and useful; as if, when the Son is said to be subject to the Father, the perfect restoration of the whole of creation is signified, so also, when enemies are said to be subjected to the Son of God, the salvation of the conquered and the restoration of the lost is in that understood to consist. 344

8. This subjection, however, will be accomplished in certain ways, and after certain training, and at certain times; for it is not to be imagined that the subjection is to be brought

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[2665] [Elucidation II.]

[2666] 1 Cor. xv. 28.

[2667] Cum non solum regendi ac regnandi summam, quam in universam emendaverit creaturam, verum etiam obedientæ et subjectione correcta reparataque humani generis Patri offerat instituta.

about by the pressure of necessity (lest the whole world should then appear to be subdued to God by force), but by word, reason, and doctrine; by a call to a better course of things, by the best systems of training, by the employment also of suitable and appropriate threatenings, which will justly impend over those who despise any care or attention to their salvation and usefulness. In a word, we men also, in training either our slaves or children, restrain them by threats and fear while they are, by reason of their tender age, incapable of using their reason; but when they have begun to understand what is good, and useful, and honourable, the fear of the lash being over, they acquiesce through the suasion of words and reason in all that is good. But how, consistently with the preservation of freedom of will in all rational creatures, each one ought to be regulated, i.e., who they are whom the word of God finds and trains, as if they were already prepared and capable of it; who they are whom it puts off to a later time; who these are from whom it is altogether concealed, and who are so situated as to be far from hearing it; who those, again, are who despise the word of God when made known and preached to them, and who are driven by a kind of correction and chastisement to salvation, and whose conversion is in a certain degree demanded and extorted; who those are to whom certain opportunities of salvation are afforded, so that sometimes, their faith being proved by an answer alone,[2668] they have unquestionably obtained salvation;[2669]—from what causes or on what occasions these results take place, or what the divine wisdom sees within them, or what movements of their will leads God so to arrange all these things, is known to Him alone, and to His only-begotten Son, through whom all things were created and restored, and to the Holy Spirit, through whom all things are sanctified, who proceedeth from the Father,[2670] to whom be glory for ever and ever. Amen.

[2668] By a profession of faith in baptism.

[2669] Indubitatam ceperit salutem.

[2670] It was not until the third Synod of Toledo, a.d. 589, that the "Filioque" clause was added to the Creed of Constantinople,—this difference forming, as is well known, one of the dogmatic grounds for the disunion between the Western and Eastern Churches down to the present day, the latter Church denying that the Spirit proceedeth from the Father *and the Son*. [See Elucidation III.]

Chapter VI.—On the End of the World.

1. Now, respecting the end of the world and the consummation of all things, we have stated in the preceding pages, to the best of our ability, so far as the authority of holy Scripture enabled us, what we deem sufficient for purposes of instruction; and we shall here only add a few admonitory remarks, since the order of investigation has brought us back to the subject. The highest good, then, after the attainment of which the whole of rational nature is seeking, which is also called the end of all blessings,[2671] is defined by many philosophers as follows: The highest good, they say, is to become as like to God as possible. But this definition I regard not so much as a discovery of theirs, as a view derived from holy Scripture. For this is pointed out by Moses, before all other philosophers, when he describes the first creation of man in these words: "And God said, Let Us make man in Our own image, and after Our likeness;"[2672] and then he adds the words: "So God created man in His own image: in the image of God created He him; male and female created He them, and He blessed them."[2673] Now the expression, "In the image[2674] of God created He him," without any mention of the word" likeness,"[2675] conveys no other meaning than this, that man received the dignity of God's image at his first creation; but that the perfection of his likeness has been reserved for the consummation,—namely, that he might acquire it for himself by the exercise of his own diligence in the imitation of God, the possibility of attaining to perfection being granted him at the beginning through the dignity of the divine image, and the perfect realization of the divine likeness being reached in the end by the fulfilment of the (necessary) works. Now, that such is the case, the Apostle John points out more clearly and unmistakeably, when he makes this declaration: "Little children, we do not yet know what we shall be; but if a revelation be made to us from the Saviour, ye will say, without any doubt, we shall be like Him."[2676] By which expression he points out with the utmost certainty, that not only was the end of all things to be hoped for, which he says was still unknown to him, but also the likeness to God, which will be conferred in proportion to the completeness of our deserts. The Lord Himself, in the Gospel, not only declares that these same results are future, but that they are to be brought about by His own intercession, He Himself deigning to obtain them from the Father for His disciples, saying, "Father, I will that where I am, these also

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[2671] Finis omnium: "bonorum" understood.

[2672] Gen. i. 26.

[2673] Gen. i. 27, 28.

[2674] Imago.

[2675] Similitudo.

[2676] Cf. 1 John iii. 2.

may be with Me; and as Thou and I are one, they also may be one in Us."[2677] In which the divine likeness itself already appears to advance, if we may so express ourselves, and from being merely similar, to become the same,[2678] because undoubtedly in the consummation or end God is "all and in all." 345 And with reference to this, it is made a question by some[2679] whether the nature of bodily matter, although cleansed and purified, and rendered altogether spiritual, does not seem either to offer an obstruction towards attaining the dignity of the (divine) likeness, or to the property of unity,[2680] because neither can a corporeal nature appear capable of any resemblance to a divine nature which is certainly incorporeal; nor can it be truly and deservedly designated one with it, especially since we are taught by the truths of our religion that that which alone is one, viz., the Son with the Father, must be referred to a peculiarity of the (divine) nature.

[2677] Cf. John xvii. 24; cf. 21.

[2678] Ex simili unum fieri.

[2679] Jerome, in his *Epistle to Avitus*, No. 94, has the passage thus: "Since, as we have already frequently observed, the beginning is generated again from the end, it is a question whether then also there will be bodies, or whether existence will be maintained at some time without them when they shall have been annihilated, and thus the life of incorporeal beings must be believed to be incorporeal, as we know is the case with God. And there is no doubt that if all the bodies which are termed visible by the apostle, belong to that sensible world, the life of incorporeal beings will be incorporeal." And a little after: "That expression, also, used by the apostle, 'The whole creation will be freed from the bondage of corruption into the glorious liberty of the children of God' (Rom. viii. 21), we so understand, that we say it was the first creation of rational and incorporeal beings which is not subject to corruption, because it was not clothed with bodies: for wherever bodies are, corruption immediately follows. But afterwards it will be freed from the bondage of corruption, when they shall have received the glory of the sons of God, and God shall be all in all." And in the same place: "That we must believe the end of all things to be incorporeal, the language of the Saviour Himself leads us to think, when He says, 'As I and Thou are one, so may they also be one in Us' (John xvii. 21). For we ought to know what God is, and what the Saviour will be in the end, and how the likeness of the Father and the Son has been promised to the saints; for as they are one in Him, so they also are one in them. For we must adopt the view, either that the God of all things is clothed with a body, and as we are enveloped with flesh, so He also with some material covering, that the likeness of the life of God may be in the end produced also in the saints: or if this hypothesis is unbecoming, especially in the judgment of those who desire, even in the smallest degree, to feel the majesty of God, and to look upon the glory of His uncreated and all-surpassing nature, we are forced to adopt the other alternative, and despair either of attaining any likeness to God, if we are to inhabit for ever the same bodies, or if the blessedness of the same life with God is promised to us, we must live in the same state as that in which God lives." All these points have been omitted by Rufinus as erroneous, and statements of a different kind here and there inserted instead (Ruæus).

[2680] Ad unitatis proprietatem.

2. Since, then, it is promised that in the end God will be all and in all, we are not, as is fitting, to suppose that animals, either sheep or other cattle, come to that end, lest it should be implied that God dwelt even in animals, whether sheep or other cattle; and so, too, with pieces of wood or stones, lest it should be said that God is in these also. So, again, nothing that is wicked must be supposed to attain to that end, lest, while God is said to be in all things, He may also be said to be in a vessel of wickedness. For if we now assert that God is everywhere and in all things, on the ground that nothing can be empty of God, we nevertheless do not say that He is now "all things" in those in whom He is. And hence we must look more carefully as to what that is which denotes the perfection of blessedness and the end of things, which is not only said to be God in all things, but also "all in all." Let us then inquire what all those things are which God is to become in all.

3. I am of opinion that the expression, by which God is said to be "all in all," means that He is "all" in each individual person. Now He will be "all" in each individual in this way: when all which any rational understanding, cleansed from the dregs of every sort of vice, and with every cloud of wickedness completely swept away, can either feel, or understand, or think, will be wholly God; and when it will no longer behold or retain anything else than God, but when God will be the measure and standard of all its movements; and thus God will be "all," for there will no longer be any distinction of good and evil, seeing evil nowhere exists; for God is all things, and to Him no evil is near: nor will there be any longer a desire to eat from the tree of the knowledge of good and evil, on the part of him who is always in the possession of good, and to whom God is all. So then, when the end has been restored to the beginning, and the termination of things compared with their commencement, that condition of things will be re-established in which rational nature was placed, when it had no need to eat of the tree of the knowledge of good and evil; so that when all feeling of wickedness has been removed, and the individual has been purified and cleansed, He who alone is the one good God becomes to him "all," and that not in the case of a few individuals, or of a considerable number, but He Himself is "all in all." And when death shall no longer anywhere exist, nor the sting of death, nor any evil at all, then verily God will be "all in all." But some are of opinion that that perfection and blessedness of rational creatures, or natures, can only remain in that same condition of which we have spoken above, i.e., that all things should possess God, and God should be to them all things, if they are in no degree prevented by their union with a bodily nature. Otherwise they think that the glory of the highest blessedness is impeded by the intermixture of any material sub-

stance.[2681] But this subject we have discussed at greater length, as may be seen in the preceding pages.

4. And now, as we find the apostle making mention of a spiritual body, let us inquire, to the best of our ability, what idea we are to form of such a thing. So far, then, as our understanding can grasp it, we consider a spiritual body to be of such a nature as ought to be inhabited not only by all holy and perfect souls, but also by all those creatures which will be liberated from the slavery of corruption. Respecting the body also, the apostle has said, "We have a house not made with hands, eternal in the heavens,"[2682] i.e., in the mansions of the blessed. And from this statement we may form a conjecture, how pure, how refined, and how glorious are the qualities of that body, if we compare it with those which, although they are celestial bodies, and of most brilliant splendour, were nevertheless made with hands, and are visible to our sight. But of that body it is said, that it is a house not made with hands, but eternal in the heavens. Since, then, those things "which are seen are temporal, but those things which are not seen are eternal,"[2683] all those bodies which we see either on earth or in heaven, and which are capable of being seen, and have been made with hands, but are

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[2681] "Here the honesty of Rufinus in his translation seems very suspicious: for Origen's well-known opinion regarding the sins and lapses of blessed spirits he here attributes to others. Nay, even the opinion which he introduces Origen as ascribing to others, he exhibits him as refuting a little further on, sec. 6, in these words: 'And in this condition (of blessedness) we are to believe that, by the will of the Creator, it will abide for ever without any change,' etc. I suspect, therefore, that all this is due to Rufinus himself, and that he has inserted it, instead of what is found in the beginning of the chapter, sec. 1, and which in Jerome's *Epistle to Avitus* stands as follows: 'Nor is there any doubt that, after certain intervals of time, matter will again exist, and bodies be formed, and a diversity be established in the world, on account of the varying wills of rational creatures who, after (enjoying) perfect blessedness down to the end of all things, have gradually fallen away to a lower condition and received into them so much wickedness that they are converted) into an opposite condition, by their unwillingness to retain their original state, and to preserve their blessedness uncorrupted. Nor is this point to be suppressed, that many rational creatures retain their first condition (*principium*) even to the second and third and fourth worlds, and allow no room for any change within them while others, again, will lose so little of their pristine state, that they will appear to have lost almost nothing, and some are to be precipitated with great destruction into the lowest pit. And God, the disposer of all things, when creating His worlds, knows how to treat each individual agreeably to his merits, and He is acquainted with the occasions and causes by which the government (*gubernacula*) of the world is sustained and commenced: so that he who surpassed all others in wickedness, and brought himself completely down to the earth, is made in another world, which is afterwards to be formed, a devil, the beginning of the creation of the Lord (Job xl. 19), to be mocked by the angels who have lost the virtue of their original condition' (*exordii virtutem*)."—Ruæus.

[2682] 2 Cor. v. 1.

[2683] 2 Cor. iv. 18.

not eternal, are far excelled in glory by that which is not visible, nor made with hands, but is eternal. From which comparison it may be conceived how great are the comeliness, and splendour, and brilliancy of a spiritual body; and how true it is, that "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God hath prepared for them that love Him."[2684] We ought not, however, to doubt that the nature of this present body of ours may, by the will of God, who made it what it is, be raised to those qualities of refinement, and purity, and splendour (which characterize the body referred to), according as the condition of things requires, and the deserts of our rational nature shall demand. Finally, when the world required variety and diversity, matter yielded itself with all docility throughout the diverse appearances and species of things to the Creator, as to its Lord and Maker, that He might educe from it the various forms of celestial and terrestrial beings. But when things have begun to hasten to that consummation that all may be one, as the Father is one with the Son, it may be understood as a rational inference, that where all are one, there will no longer be any diversity.

5. The last enemy, moreover, who is called death, is said on this account to be destroyed, that there may not be anything left of a mournful kind when death does not exist, nor anything that is adverse when there is no enemy. The destruction of the last enemy, indeed, is to be understood, not as if its substance, which was formed by God, is to perish, but because its mind and hostile will, which came not from God, but from itself, are to be destroyed. Its destruction, therefore, will not be its non-existence, but its ceasing to be an enemy, and (to be) death. For nothing is impossible to the Omnipotent, nor is anything incapable of restoration[2685] to its Creator: for He made all things that they might exist, and those things which were made for existence cannot cease to be.[2686] For this reason also will they admit of change and variety, so as to be placed, according to their merits, either in a better or worse position; but no destruction of substance can befall those things which were created by God for the purpose of permanent existence.[2687] For those things which agreeably to the common opinion are believed to perish, the nature either of our faith or of the truth will not permit us to suppose to be destroyed. Finally, our flesh is supposed by ignorant men and unbelievers to be destroyed after death, in such a degree that it retains no relic at all of its former substance. We, however, who believe in its resurrection, understand that a change only has

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[2684] 1 Cor. ii. 9; cf. Isa. lxiv., 4.

[2685] Insanabile.

[2686] ["Origen went so far, that, contrary to the general opinion, he allowed Satan the glimmer of a hope of future grace.…He is here speaking of the last enemy, death: but it is evident, from the context, that he identifies death with the devil," etc. (Hagenbach's *History of Doctrines*, vol. i. p. 145–147. See also, *supra*, book i. vi. 3. p. 261.) S.]

[2687] Ut essent et permanerent.

been produced by death, but that its substance certainly remains; and that by the will of its Creator, and at the time appointed, it will be restored to life; and that a second time a change will take place in it, so that what at first was flesh (formed) out of earthly soil, and was afterwards dissolved by death, and again reduced to dust and ashes ("For dust thou art,"[2688] it is said, "and to dust shalt thou return"), will be again raised from the earth, and shall after this, according to the merits of the indwelling soul, advance to the glory of a spiritual body.

6. Into this condition, then, we are to suppose that all this bodily substance of ours will be brought, when all things shall be re-established in a state of unity, and when God shall be all in all. And this result must be understood as being brought about, not suddenly, but slowly and gradually, seeing that the process of amendment and correction will take place imperceptibly in the individual instances during the lapse of countless and unmeasured 347 ages, some outstripping others, and tending by a swifter course towards perfection,[2689] while others again follow close at hand, and some again a long way behind; and thus, through the numerous and uncounted orders of progressive beings who are being reconciled to God from a state of enmity, the last enemy is finally reached, who is called death, so that he also may be destroyed, and no longer be an enemy. When, therefore, all rational souls shall have been restored to a condition of this kind, then the nature of this body of ours will undergo a change into the glory of a spiritual body. For as we see it not to be the case with rational natures, that some of them have lived in a condition of degradation owing to their sins, while others have been called to a state of happiness on account of their merits; but as we see those same souls who had formerly been sinful, assisted, after their conversion and reconciliation to God, to a state of happiness; so also are we to consider, with respect to the nature of the body, that the one which we now make use of in a state of meanness, and corruption, and weakness, is not a different body from that which we shall possess in incorruption, and in power, and in glory; but that the same body, when it has cast away the infirmities in which it is now entangled, shall be transmuted into a condition of glory, being rendered spiritual, so that what was a vessel of dishonour may, when cleansed, become a vessel unto honour, and an abode of blessedness. And in this condition, also, we are to believe, that by the will of the Creator, it will abide for ever without any change, as is confirmed by the declaration of the apostle, when he says, "We have a house, not made with hands, eternal in the heavens." For the faith of the Church[2690] does not admit the view of certain Grecian philosophers, that there is besides the body, composed of four elements, another fifth body, which is different in all its parts, and diverse from this our present body; since neither out of sacred Scripture can any produce the slightest suspicion of evidence for such

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[2688] Gen. iii. 19.

[2689] Ad summa.

[2690] [Elucidation IV.]

an opinion, nor can any rational inference from things allow the reception of it, especially when the holy apostle manifestly declares, that it is not new bodies which are given to those who rise from the dead, but that they receive those identical ones which they had possessed when living, transformed from an inferior into a better condition. For his words are: "It is sown an animal body, it will rise a spiritual body; it is sown in corruption, it will arise in incorruption: it is sown in weakness, it will arise in power: it is sown in dishonour, it will arise in glory."[2691] As, therefore, there is a kind of advance in man, so that from being first an animal being, and not understanding what belongs to the Spirit of God, he reaches by means of instruction the stage of being made a spiritual being, and of judging all things, while he himself is judged by no one; so also, with respect to the state of the body, we are to hold that this very body which now, on account of its service to the soul, is styled an animal body, will, by means of a certain progress, when the soul, united to God, shall have been made one spirit with Him (the body even then ministering, as it were, to the spirit), attain to a spiritual condition and quality, especially since, as we have often pointed out, bodily nature was so formed by the Creator, as to pass easily into whatever condition he should wish, or the nature of the case demand.

7. The whole of this reasoning, then, amounts to this: that God created two general natures,—a visible, i.e., a corporeal nature; and an invisible nature, which is incorporeal. Now these two natures admit of two different permutations. That invisible and rational nature changes in mind and purpose, because it is endowed with freedom of will,[2692] and is on this account found sometimes to be engaged in the practice of good, and sometimes in that of the opposite. But this corporeal nature admits of a change in substance; whence also God, the arranger of all things, has the service of this matter at His command in the moulding, or fabrication, or re-touching of whatever He wishes, so that corporeal nature may be transmuted, and transformed into any forms or species whatever, according as the deserts of things may demand; which the prophet evidently has in view when he says, "It is God who makes and transforms all things."[2693]

8. And now the point for investigation is, whether, when God shall be all in all, the whole of bodily nature will, in the consummation of all things, consist of one species, and the sole quality of body be that which shall shine in the indescribable glory which is to be regarded as the future possession of the spiritual body. For if we rightly understand the matter, this is the statement of Moses in the beginning of his book, when he says, "In the

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[2691] 1 Cor. xv. 28.

[2692] [Elucidation V.]

[2693] Cf. Ps. cii. 25, 26.

beginning God created the heavens and the earth."[2694] For this is the beginning of all creation: to this beginning the end and consummation of all things must be recalled, i.e., in order that that heaven and that earth may be the habitation and resting-place of the pious; so that all the holy ones, and the meek, may first obtain an inheritance in that land, since this is the teaching of the law, and of the prophets, and of the Gospel. In which land I believe there exist the true and living forms of that worship which Moses handed down under the shadow of the law; of which it is said, that "they serve unto the example and shadow of heavenly things"[2695]—those, viz., who were in subjection in the law. To Moses himself also was the injunction given, "Look that thou make them after the form and pattern which were showed thee on the mount."[2696] From which it appears to me, that as on this earth the law was a sort of schoolmaster to those who by it were to be conducted to Christ, in order that, being instructed and trained by it, they might more easily, after the training of the law, receive the more perfect principles of Christ; so also another earth, which receives into it all the saints, may first imbue and mould them by the institutions of the true and everlasting law, that they may more easily gain possession of those perfect institutions of heaven, to which nothing can be added; in which there will be, of a truth, that Gospel which is called everlasting, and that Testament, ever new, which shall never grow old.

9. In this way, accordingly, we are to suppose that at the consummation and restoration of all things, those who make a gradual advance, and who ascend (in the scale of improvement), will arrive in due measure and order at that land, and at that training which is contained in it, where they may be prepared for those better institutions to which no addition can be made. For, after His agents and servants, the Lord Christ, who is King of all, will Himself assume the kingdom; i.e., after instruction in the holy virtues, He will Himself instruct those who are capable of receiving Him in respect of His being wisdom, reigning in them until He has subjected them to the Father, who has subdued all things to Himself, i.e., that when they shall have been made capable of receiving God, God may be to them all in all. Then accordingly, as a necessary consequence, bodily nature will obtain that highest condition[2697] to which nothing more can be added. Having discussed, up to this point, the

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[2694] Gen. i. 1.

[2695] Heb. viii. 5.

[2696] Ex. xxv. 40.

[2697] Jerome (*Epistle to Avitus*, No. 94) says that Origen, "after a most lengthened discussion, in which he asserts that all bodily nature is to be changed into attenuated and spiritual bodies, and that all substance is to be converted into one body of perfect purity, and more brilliant than any splendour (*mundissimum et omni splendore purius*), and such as the human mind cannot now conceive," adds at the last, "And God will be 'all in all,' so that the whole of bodily nature may be reduced into that substance which is better than all others, into the divine, viz., than which none is better." From which, since it seems to follow that God possesses a body, al-quality of bodily nature, or of spiritual body, we leave it to the choice of the reader to determine what he shall consider best. And here we may bring the third book to a conclusion.

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though of extreme tenuity (*licet tenuissimum*), Rufinus has either suppressed this view, or altered the meaning of Origen's words (Ruæus).

Book IV. 349

Translated from the Latin of Rufinus.

Chapter I.—That the Scriptures are Divinely Inspired.

1. But as it is not sufficient, in the discussion of matters of such importance, to entrust the decision to the human senses and to the human understanding, and to pronounce on things invisible as if they were seen by us,[2698] we must, in order to establish the positions which we have laid down, adduce the testimony of Holy Scripture. And that this testimony may produce a sure and unhesitating belief, either with regard to what we have still to advance, or to what has been already stated, it seems necessary to show, in the first place, that the Scriptures themselves are divine, i.e., were inspired by the Spirit of God. We shall therefore with all possible brevity draw forth from the Holy Scriptures themselves, such evidence on this point as may produce upon us a suitable impression, (making our quotations) from Moses, the first legislator of the Hebrew nation, and from the words of Jesus Christ, the Author and Chief of the Christian religious system.[2699] For although there have been numerous legislators among the Greeks and Barbarians, and also countless teachers and philosophers who professed to declare the truth, we do not remember any legislator who was able to produce in the minds of foreign nations an affection and a zeal (for him) such as led them either voluntarily to adopt his laws, or to defend them with all the efforts of their mind. No one, then, has been able to introduce and make known what seemed to himself the truth, among, I do not say many foreign nations, but even amongst the individuals of one single nation, in such a manner that a knowledge and belief of the same should extend to all. And yet there can be no doubt that it was the wish of the legislators that their laws should be observed by all men, if possible; and of the teachers, that what appeared to themselves to be truth, should become known to all. But knowing that they could by no means succeed in producing any such mighty power within them as would lead foreign nations to obey their laws, or have regard to their statements, they did not venture even to essay the attempt, lest the failure of the undertaking should stamp their conduct with the 350 mark of imprudence. And yet there are throughout the whole world—throughout all Greece, and all foreign countries—countless individuals who have abandoned the laws of their country, and those whom they had believed to be gods, and have yielded themselves up to the obedience of the law of Moses, and to the discipleship and worship of Christ; and have done this, not without exciting against themselves the intense hatred of the worshippers of images, so as frequently to be exposed to cruel tortures from the latter, and sometimes even

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[2698] Visibiliter de invisibilibus pronunciare.

[2699] Principis Christianorum religionis et dogmatis.

to be put to death. And yet they embrace, and with all affection preserve, the words and teaching of Christ.

2. And we may see, moreover, how that religion itself grew up in a short time, making progress by the punishment and death of its worshippers, by the plundering of their goods, and by the tortures of every kind which they endured; and this result is the more surprising, that even the teachers of it themselves neither were men of skill,[2700] nor very numerous; and yet these words are preached throughout the whole world, so that Greeks and Barbarians, wise and foolish, adopt the doctrines of the Christian religion.[2701] From which it is no doubtful inference, that it is not by human power or might that the words of Jesus Christ come to prevail with all faith and power over the understandings and souls of all men. For, that these results were both predicted by Him, and established by divine answers proceeding from Him, is clear from His own words: "Ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles."[2702] And again: "This Gospel of the kingdom shall be preached among all nations."[2703] And again: "Many shall say to Me in that day, Lord, Lord, have we not eaten and drunk in Thy name, and in Thy name cast out devils? And I will say unto them, Depart from Me, ye workers of iniquity, I never knew you."[2704] If these sayings, indeed, had been so uttered by Him, and yet if these predictions had not been fulfilled, they might perhaps appear to be untrue,[2705] and not to possess any authority. But now, when His declarations do pass into fulfilment, seeing they were predicted with such power and authority, it is most clearly shown to be true that He, when He was made man, delivered to men the precepts of salvation.[2706]

3. What, then, are we to say of this, which the prophets had beforehand foretold of Him, that princes would not cease from Judah, nor leaders from between his thighs, until He should come for whom it has been reserved (viz., the kingdom), and until the expectation of the Gentiles should come? For it is most distinctly evident from the history itself, from what is clearly seen at the present day, that from the times of Christ onwards there were no kings amongst the Jews. Nay, even all those objects of Jewish pride,[2707] of which they vaunted so much, and in which they exulted, whether regarding the beauty of the temple or the ornaments of the altar, and all those sacerdotal fillets and robes of the high priests,

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[2700] Satis idonei.

[2701] Religionem Christianæ doctrinæ.

[2702] Matt. x. 18.

[2703] Cf. Matt. xxiv. 14.

[2704] Cf. Matt. vii. 22, 23.

[2705] Fortasse minus vera esse viderentur.

[2706] Salutaria præcepta.

[2707] Illæ omnes ambitiones Judaicæ.

were all destroyed together. For the prophecy was fulfilled which had declared, “For the children of Israel shall abide many days without king and prince: there shall be no victim, nor altar, nor priesthood, nor answers.”[2708] These testimonies, accordingly, we employ against those who seem to assert that what is spoken in Genesis by Jacob refers to Judah; and who say that there still remains a prince of the race of Judah—he, viz., who is the prince of their nation, whom they style Patriarch[2709]—and that there cannot fail (a ruler) of his seed, who will remain until the advent of that Christ whom they picture to themselves. But if the prophet’s words be true, when he says, “The children of Israel shall abide many days without king, without prince; and there shall be no victim, nor altar, nor priesthood;”[2710] and if, certainly, since the overthrow of the temple, victims are neither offered, nor any altar found, nor any priesthood exists, it is most certain that, as it is written, princes have departed from Judah, and a leader from between his thighs, until the coming of Him for whom it has been reserved. It is established, then, that He is come for whom it has been reserved, and in whom is the expectation of the Gentiles. And this manifestly seems to be fulfilled in the multitude of those who have believed on God through Christ out of the different nations.

4. In the song of Deuteronomy,[2711] also, it is prophetically declared that, on account of the sins of the former people, there was to be an election of a foolish nation,—no other, 352
certainly, than that which was brought about by Christ; for thus the words run: “They have moved Me to anger with their images, and I will stir them up to jealousy; I will arouse them to anger against a foolish nation.”[2712] We may therefore evidently see how the Hebrews, who are said to have excited God’s anger by means of those (idols), which are no gods, and to have aroused His wrath by their images, were themselves also excited to jealousy by means of a foolish nation, which God hath chosen by the advent of Jesus Christ and His disciples. For the following is the language of the apostle: “For ye see your calling, brethren, how that not many wise men among you after the flesh, not many mighty, not many noble (are called): but God has chosen the foolish things of the world, and the things which are not, to destroy the things which formerly existed.”[2713] Carnal Israel, therefore, should not boast; for such is the term used by the apostle: “No flesh, I say, should glory in the presence of God.”[2714]

5. What are we to say, moreover, regarding those prophecies of Christ contained in the Psalms, especially the one with the superscription, “A song for the Beloved;”[2715] in which

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[2708] Cf. Hos. iii. 4. Quoted from the Septuagint.

[2709] On the Patriarch of the Jews, cf. Milman’s *History of the Jews*, vol. ii. p. 399 sq., and vol. iii. p. 7 sq.

[2710] Deut. xxxii.

[2711] Deut. xxxii.

[2712] Deut. xxxii. 21.

[2713] 1 Cor. i. 26–28.

[2714] 1 Cor. i. 29.

[2715] Ps. xlv. 1, 2.

it is stated that “His tongue is the pen of a ready writer; fairer than the children of men;” that “grace is poured into His lips?” Now, the indication that grace has been poured upon His lips is this, that, after a short period had elapsed—for He taught only during a year and some months[2716]—the whole world, nevertheless, became filled with His doctrine, and with faith in His religion. There arose, then, “in His days righteous men, and abundance of peace,”[2717] abiding even to the end, which end is entitled “the taking away of the moon;” and “His dominion shall extend from sea to sea, and from the river to the ends of the earth.”[2718] There was a sign also given to the house of David. For a virgin conceived, and bare Emmanuel, which, when interpreted, signifies, “God with us: know it, O nations, and be overcome.”[2719] For we are conquered and overcome, who are of the Gentiles, and remain as a kind of spoils of His victory, who have subjected our necks to His grace. Even the place of His birth was predicted in the prophecies of Micah, who said, “And thou, Bethlehem, land of Judah, art by no means small among the leaders of Judah: for out of thee shall come forth a Leader, who shall rule My people Israel.”[2720] The weeks of years, also, which the prophet Daniel had predicted, extending to the leadership of Christ,[2721] have been fulfilled. 353
Moreover, he is at hand, who in the book of Job[2722] is said to be about to destroy the huge beast, who also gave power to his own disciples to tread on serpents and scorpions, and on all the power of the enemy, without being injured by him. But if any one will consider the journeys of Christ’s apostles throughout the different places, in which as His messengers they preached the Gospel, he will find that both what they ventured to undertake is beyond the power of man, and what they were enabled to accomplish is from God alone. If we consider how men, on hearing that a new doctrine was introduced by these, were able to receive them; or rather, when desiring often to destroy them, they were prevented by a divine power which was in them, we shall find that in this nothing was effected by human strength, but that the whole was the result of the divine power and providence,—signs and wonders, manifest beyond all doubt, bearing testimony to their word and doctrine.

6. These points now being briefly established, viz., regarding the deity of Christ, and the fulfilment of all that was prophesied respecting Him, I think that this position also has been made good, viz., that the Scriptures themselves, which contained these predictions, were divinely inspired,—those, namely, which had either foretold His advent, or the power

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[2716] [See note *infra*, *Contra Celsum*, B. II. cap. xii. S.]

[2717] Cf. Ps. lxxii. 7.

[2718] Ps. lxxii. 8.

[2719] Cf. Isa. viii. 8, 9. Quoted from the Septuagint.

[2720] Cf. Mic. v. 2 with Matt. ii. 6.

[2721] Cf. Dan. ix. 25. Ad ducem Christum; “To Messiah the Prince,” Auth. Vers.

[2722] The allusion is perhaps to Job xli. 1.

of His doctrine, or the bringing over of all nations (to His obedience). To which this remark must be added, that the divinity and inspiration both of the predictions of the prophets and of the law of Moses have been clearly revealed and confirmed, especially since the advent of Christ into the world. For before the fulfilment of those events which were predicted by them, they could not, although true and inspired by God, be shown to be so, because they were as yet unfulfilled. But the coming of Christ was a declaration that their statements were true and divinely inspired, although it was certainly doubtful before that whether there would be an accomplishment of those things which had been foretold.

If any one, moreover, consider the words of the prophets with all the zeal and reverence which they deserve, it is certain that, in the perusal and careful examination thus given them, 354 he will feel his mind and senses touched by a divine breath, and will acknowledge that the words which he reads were no human utterances, but the language of God; and from his own emotions he will feel that these books were the composition of no human skill, nor of any mortal eloquence, but, so to speak, of a style that is divine.[2723] The splendour of Christ's advent, therefore, illuminating the law of Moses by the light of truth, has taken away that veil which had been placed over the letter (of the law), and has unsealed, for every one who believes upon Him, all the blessings which were concealed by the covering of the word.

7. It is, however, a matter attended with considerable labour, to point out, in every instance, how and when the predictions of the prophets were fulfilled, so as to appear to confirm those who are in doubt, seeing it is possible for everyone who wishes to become more thoroughly acquainted with these things, to gather abundant proofs from the records of the truth themselves. But if the sense of the letter, which is beyond man, does not appear to present itself at once, on the first glance, to those who are less versed in divine discipline, it is not at all to be wondered at, because divine things are brought down somewhat slowly to (the comprehension of) men, and elude the view in proportion as one is either sceptical or unworthy. For although it is certain that all things which exist in this world, or take place in it, are ordered by the providence of God, and certain events indeed do appear with sufficient clearness to be under the disposal of His providential government, yet others again unfold themselves so mysteriously and incomprehensibly, that the plan of Divine Providence with regard to them is completely concealed; so that it is occasionally believed by some that particular occurrences do not belong to (the plan of) Providence, because the principle eludes their grasp, according to which the works of Divine Providence are administered with indescribable skill; which principle of administration, however, is not equally concealed from all. For even among men themselves, one individual devotes less consideration to it, another more; while by every man, He who is on earth, whoever is the inhabitant of heaven,

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[2723] Divino, ut ita dixerim, cothurno.

is more acknowledged.[2724] And the nature of bodies is clear to us in one way, that of trees in another, that of animals in a third; the nature of souls, again, is concealed in a different way; and the manner in which the diverse movements of rational understandings are ordered by Providence, eludes the view of men in a greater degree, and even, in my opinion, in no small degree that of the angels also. But as the existence of divine providence is not refuted by those especially who are certain of its existence, but who do not comprehend its workings 355 or arrangements by the powers of the human mind; so neither will the divine inspiration of holy Scripture, which extends throughout its body, be believed to be non-existent, because the weakness of our understanding is unable to trace out the hidden and secret meaning in each individual word, the treasure of divine wisdom being hid in the vulgar and unpolished vessels of words,[2725] as the apostle also points out when he says, "We have this treasure in earthen vessels,"[2726] that the virtue of the divine power may shine out the more brightly, no colouring of human eloquence being intermingled with the truth of the doctrines. For if our books induced men to believe because they were composed either by rhetorical arts or by the wisdom of philosophy, then undoubtedly our faith would be considered to be based on the art of words, and on human wisdom, and not upon the power of God; whereas it is now known to all that the word of this preaching has been so accepted by numbers throughout almost the whole world, because they understood their belief to rest not on the persuasive words of human wisdom, but on the manifestation of the Spirit and of power. On which account, being led by a heavenly, nay, by a more than heavenly power, to faith and acceptance,[2727] that we may worship the sole Creator of all things as our God, let us also do our utmost endeavour, by abandoning the language of the elements of Christ, which are but the first beginnings of wisdom, to go on to perfection, in order that that wisdom which is given to them who are perfect, may be given to us also. For such is the promise of him to whom was entrusted the preaching of this wisdom, in the words: "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, who will be brought to nought;"[2728] by which he shows that this wisdom of ours has nothing in common, so far as regards the beauty of language, with the wisdom of this world. This wisdom, then, will be inscribed more clearly and perfectly on our hearts, if it be made known to us according to the revelation of the mystery which has been hid from eternity,[2729] but now is manifest through the Scriptures of prophecy, and the advent of our Lord and Saviour Jesus Christ, to whom be glory for ever. Amen.

[2724] "Nam et inter ipsos homines ab alio minus, ab alio amplius consideratur: plus vero ab omni homine, qui in terris est, quis-quis ille est cœli habitator, agnoscitur." The translation of Rufinus, as Redepenning remarks, seems very confused. Probably also the text is corrupt. The Greek without doubt gives the genuine thought of Origen. By omitting the *ab* we approximate to the Greek, and get: "but he, whoever he be, who is inhabitant of heaven, is better known than any man who is on the earth;" or according to the punctuation in the old editions, "but he who is inhabitant of heaven is better known than any man on earth, whoever he be."

[2725] In vilioribus et incomptis verborum vasculis.

[2726] Cf. 2 Cor. iv. 7.

[2727] Ad fidem credulitatemque.

[2728] 1 Cor. ii. 6.

Many, not understanding the Scriptures in a spiritual sense, but incorrectly,[2730] have fallen into heresies.

8. These particulars, then, being briefly stated regarding the inspiration of the sacred Scriptures by the Holy Spirit, it seems necessary to explain this point also, viz., how certain persons, not reading them correctly, have given themselves over to erroneous opinions, inasmuch as the procedure to be followed, in order to attain an understanding of the holy writings, is unknown to many. The Jews, in fine, owing to the hardness of their heart, and 356
from a desire to appear wise in their own eyes, have not believed in our Lord and Saviour, judging that those statements which were uttered respecting Him ought to be understood literally, i.e., that He ought in a sensible and visible manner to preach deliverance to the captives, and first build a city which they truly deem the city of God, and cut off at the same time the chariots of Ephraim,[2731] and the horse from Jerusalem; that He ought also to eat butter and honey,[2732] in order to choose the good before He should come to know how to bring forth evil.[2733] They think, also, that it has been predicted that the wolf—that four-footed animal—is, at the coming of Christ, to feed with the lambs, and the leopard to lie down with kids, and the calf and the bull to pasture with lions, and that they are to be led by a little child to the pasture; that the ox and the bear are to lie down together in the green fields, and that their young ones are to be fed together; that lions also will frequent stalls with the oxen, and feed on straw. And seeing that, according to history, there was no accomplishment of any of those things predicted of Him, in which they believed the signs of Christ's advent were especially to be observed, they refused to acknowledge the presence of our Lord Jesus Christ; nay, contrary to all the principles of human and divine law,[2734] i.e., contrary to the faith of prophecy, they crucified Him for assuming to Himself the name of Christ. Thereupon the heretics, reading that it is written in the law, "A fire has been kindled in Mine anger;"[2735] and that "I the Lord am a jealous (God), visiting the sins of the fathers upon the

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[2729] Temporibus eternis.

[2730] Male.

[2731] Cf. Zech. ix. 10.

[2732] Cf. Isa. vii. 15.

[2733] Ut priusquam cognosceret proferre malum, eligeret bonum.

[2734] Contra jus fasque.

[2735] Cf. Jer. xv. 14.

children unto the third and fourth generation;"[2736] and that "it repenteth Me that I anointed Saul to be king;"[2737] and, "I am the Lord, who make peace and create evil;"[2738] and again, "There is not evil in a city which the Lord hath not done;"[2739] and, "Evils came down from the Lord upon the gates of Jerusalem;"[2740] and, "An evil spirit from the Lord plagued Saul;"[2741] and reading many other passages similar to these, which are found in Scripture, they did not venture to assert that these were not the Scriptures of God, but they considered them to be the words of that creator God whom the Jews worshipped, and who, they judged, ought to be regarded as just only, and not also as good; but that the Saviour had come to announce to us a more perfect God, who, they allege; is not the creator of the world,—there being different and discordant opinions among them even on this very point, because, when they once depart from a belief in God the Creator, who is Lord of all, they have given themselves over to various inventions and fables, devising certain (fictions), and asserting that some things were visible, and made by one (God), and that certain other things were invisible, and were created by another, according to the vain and fanciful suggestions of their own minds. But not a few also of the more simple of those, who appear to be restrained within the faith of the Church, are of opinion that there is no greater God than the Creator, holding in this a correct and sound opinion; and yet they entertain regarding Him such views as would not be entertained regarding the most unjust and cruel of men.

9. Now the reason of the erroneous apprehension of all these points on the part of those whom we have mentioned above, is no other than this, that holy Scripture is not understood by them according to its spiritual, but according to its literal meaning. And therefore we shall endeavour, so far as our moderate capacity will permit, to point out to those who believe the holy Scriptures to be no human compositions, but to be written by inspiration of the Holy Spirit, and to be transmitted and entrusted to us by the will of God the Father, through His only-begotten Son Jesus Christ, what appears to us, who observe things by a right way of understanding,[2742] to be the standard and discipline delivered to the apostles by Jesus

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[2736] Cf. Ex. xx. 5.

[2737] Cf. 1 Sam. xv. 11.

[2738] Cf. Isa. xlv. 7.

[2739] Cf. Amos iii. 6.

[2740] Cf. Mic. i. 12.

[2741] Cf. 1 Sam. xvi. 14; xviii. 10.

[2742] The text, as it stands, is probably corrupt: "Propter quod conabimur pro mediocritate sensus nostri his, qui credunt Scripturas sanctas non humana verba aliqua esse composita, sed Sancti Spiritus inspiratione conscripta, et voluntate Dei patris per unigenitum filium suum Jesum Christum nobis quoque esse tradita et commissa, quæ nobis videntur, recta via intelligentiæ observantibus, demonstrare illam regulam et disciplinam, quam ab Jesu Christo traditam sibi apostoli per successionem posteris quoque suis, sanctam ecclesiam docentibus, tradiderunt."

Christ, and which they handed down in succession to their posterity, the teachers of the holy Church. Now, that there are certain mystical economies[2743] indicated in holy Scripture, is admitted by all, I think, even the simplest of believers. But what these are, or of what kind they are, he who is rightly minded, and not overcome with the vice of boasting, will scrupulously[2744] acknowledge himself to be ignorant. For if anyone, e.g., were to adduce the case of the daughters of Lot, who seem, contrary to the law of God,[2745] to have had intercourse with their father, or that of the two wives of Abraham, or of the two sisters who were married to Jacob, or of the two handmaids who increased the number of his sons, what other answer could be returned than that these were certain mysteries,[2746] and forms of spiritual things, but that we are ignorant of what nature they are? Nay, even when we read of the construction of the tabernacle, we deem it certain that the written descriptions are the figures of certain hidden things; but to adapt these to their appropriate standards, and to open up and discuss every individual point, I consider to be exceedingly difficult, not to say impossible. That that description, however, is, as I have said, full of mysteries, does not escape even the common understanding. But all the narrative portion, relating either to the marriages, or to the begetting of the children, or to battles of different kinds, or to any other histories whatever, what else can they be supposed to be, save the forms and figures of hidden and sacred things? As men, however, make little effort to exercise their intellect, or imagine that they possess knowledge before they really learn, the consequence is that they never begin to have knowledge or if there be no want of a desire, at least, nor of an instructor, and if divine knowledge be sought after, as it ought to be, in a religious and holy spirit, and in the hope that many points will be opened up by the revelation of God—since to human sense they are exceedingly difficult and obscure—then, perhaps, he who seeks in such a manner will find what it is lawful[2747] to discover.

10. But lest this difficulty perhaps should be supposed to exist only in the language of the prophets, seeing the prophetic style is allowed by all to abound in figures and enigmas, what do we find when we come to the Gospels? Is there not hidden there also an inner, namely a divine sense, which is revealed by that grace alone which he had received who said, "But we have the mind of Christ, that we might know the things freely given to us by God. Which things also we speak, not in the words which man's wisdom teaches, but which the Spirit teacheth?"[2748] And if one now were to read the revelations which were made to

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[2743] Dispensationes.

[2744] Religiosius.

[2745] Contra fas.

[2746] Sacramenta quædam.

[2747] Fas.

[2748] Cf. 1 Cor. ii. 16 and 12, 13.

John, how amazed would he not be that there should be contained within them so great an amount of hidden, ineffable mysteries,[2749] in which it is clearly understood, even by those who cannot comprehend *what* is concealed, that *something* certainly *is* concealed. And yet are not the Epistles of the Apostles, which seem to some to be plainer, filled with meanings so profound, that by means of them, as by some small receptacle,[2750] the clearness of incalculable light[2751] appears to be poured into those who are capable of understanding the meaning of divine wisdom? And therefore, because this is the case, and because there are many who go wrong in this life, I do not consider that it is easy to pronounce, without danger, that anyone knows or understands those things, which, in order to be opened up, need the key of knowledge; which key, the Saviour declared, lay with those who were skilled in the law. And here, although it is a digression, I think we should inquire of those who assert that before the advent of the Saviour there was no truth among those who were engaged in the study of the law, how it could be said by our Lord Jesus Christ that the keys of knowledge were with them, who had the books of the prophets and of the law in their hands. For thus did He speak: "Woe unto you, ye teachers of the law, who have taken away the key of knowledge: ye entered not in yourselves, and them who wished to enter in ye hindered."[2752]

11. But, as we had begun to observe, the way which seems to us the correct one for the understanding of the Scriptures, and for the investigation of their meaning, we consider to be of the following kind: for we are instructed by Scripture itself in regard to the ideas which we ought to form of it. In the Proverbs of Solomon we find some such rule as the following laid down, respecting the consideration of holy Scripture: "And do thou," he says, "describe these things to thyself in a threefold manner, in counsel and knowledge, and that thou mayest answer the words of truth to those who have proposed them to thee."[2753] Each one, then, ought to describe in his own mind, in a threefold manner, the understanding of the divine letters,—that is, in order that all the more simple individuals may be edified, so to speak, by the very body of Scripture; for such we term that common and historical sense: while, if some have commenced to make considerable progress, and are able to see something more (than that), *they* may be edified by the very soul of Scripture. Those, again, who are perfect, and who resemble those of whom the apostle says, "We speak wisdom among them

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[2749] Tantam occultationem ineffabilium sacramentorum.

[2750] Per breve quoddam receptaculum.

[2751] Immensæ lucis claritas.

[2752] Luke xi. 52.

[2753] Cf. Prov. xxii. 20, 21. The Masoretic text reads, דדעֲירִוֹהלְ. תעַדָוָ תוצעֹ״מֹבְּ (סישִׁלשָׁ, *keri*) דדיחֶלְשֹׁלְ תמֶאֱ סירִמָאֲ בישִׁהָלְ תמֶאֱ יר״מְאִ טשְׁקְ. סושִׁלשָׁ דדלְ יתבְתַכָ אלהֲ

that are perfect, but not the wisdom of this world, nor of the princes of this world, who will be brought to nought; but we speak the wisdom of God, hidden in a mystery, which God hath decreed before the ages unto our glory;"[2754]—all such as these may be edified by the spiritual law itself (which has a shadow of good things to come), as if by the Spirit. For as man is said to consist of body, and soul, and spirit, so also does sacred Scripture, which has been granted by the divine bounty[2755] for the salvation of man; which we see pointed out, moreover, in the little book of *The Shepherd*, which seems to be despised by some, where Hermas is commanded to write two little books, and afterwards to announce to the presbyters of the Church what he learned from the Spirit. For these are the words that are written: "And you will write," he says, "two books; and you will give the one to Clement, and the other to Grapte.[2756] And let Grapte admonish the widows and orphans, and let Clement send through all the cities which are abroad, while you will announce to the presbyters of the Church." Grapte, accordingly, who is commanded to admonish the orphans and widows, is the pure understanding of the letter itself; by which those youthful minds are admonished, who have not yet deserved to have God as their Father, and are on that account styled orphans. They, again, are the widows, who have withdrawn themselves from the unjust man, to whom they had been united contrary to law; but who have remained widows, because they have not yet advanced to the stage of being joined to a heavenly Bridegroom. Clement, moreover, is ordered to send into those cities which are abroad what is written to those individuals who already are withdrawing from the letter,—as if the meaning were to those souls who, being built up by this means, have begun to rise above the cares of the body and the desires of the flesh; while he himself, who had learned from the Holy Spirit, is commanded to announce, not by letter nor by book, but by the living voice, to the presbyters of the Church of Christ, i.e., to those who possess a mature faculty of wisdom, capable of receiving spiritual teaching. 360

12. This point, indeed, is not to be passed by without notice, viz., that there are certain passages of Scripture where this "body," as we termed it, i.e., this inferential historical sense,[2757] is not always found, as we shall prove to be the case in the following pages, but where that which we termed "soul" or "spirit" can only be understood. And this, I think, is indicated in the Gospels, where there are said to be placed, according to the manner of

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[2754] 1 Cor. ii. 6, 7.

[2755] Largitione.

[2756] [Hermas, vol. ii. pp. 3, 8, 12, this series. Origen seems to overrule this contempt of a minority; and, what is more strange, he appears to have accepted the fiction of the *Pauline* Hermas as authentic history. How naturally this became the impression in the East has been explained; and the *De Principiis*, it must not be forgotten, was not the product of the author's mature mind.]

[2757] Consquentia historialis intelligentiæ.

purification among the Jews, six water-vessels, containing two or three firkins[2758] a-piece; by which, as I have said, the language of the Gospel seems to indicate, with respect to those who are secretly called by the apostle “Jews,” that they are purified by the word of Scripture,—receiving indeed sometimes two firkins, i.e., the understanding of the “soul” or “spirit,” according to our statement as above; sometimes even three (firkins), when in the reading (of Scripture) the “bodily” sense, which is the “historical,” may be preserved for the edification of the people. Now six water-vessels are appropriately spoken of, with regard to those persons who are purified by being placed in the world; for we read that in six days—which is the perfect number—this world and all things in it were finished. How great, then, is the utility of this first “historical” sense which we have mentioned, is attested by the multitude of all believers, who believe with adequate faith and simplicity, and does not need much argument, because it is openly manifest to all; whereas of that sense which we have called above the “soul,” as it were, of Scripture, the Apostle Paul has given us numerous examples in the first Epistle to the Corinthians. For we find the expression, “Thou shalt not muzzle the mouth of the ox that treadeth out the corn.”[2759] And afterwards, when explaining what precept ought to be understood by this, he adds the words: “Doth God take care for oxen? or saith He it altogether for our sakes? For our sakes, no doubt, this is written; that he who plougheth should plough in hope, and he that thresheth, in hope of partaking.”[2760] 36 Very many other passages also of this nature, which are in this way explained of the law, contribute extensive information to the hearers.

13. Now a “spiritual” interpretation is of this nature: when one is able to point out what are the heavenly things of which these serve as the patterns and shadow, who are Jews “according to the flesh,” and of what things future the law contains a shadow, and any other expressions of this kind that may be found in holy Scripture; or when it is a subject of inquiry, what is that wisdom hidden in a mystery which “God ordained before the world for our glory, which none of the princes of this world knew;”[2761] or the meaning of the apostle’s language, when, employing certain illustrations from Exodus or Numbers, he says: “These things happened to them in a figure,[2762] and they are written on our account, on whom the ends of the ages have come.”[2763] Now, an opportunity is afforded us of understanding of what those things which happened to them were figures, when he adds: “And they drank of that spiritual Rock which followed them, and that Rock was Christ.”[2764] In another

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[2758] Metretes.

[2759] Cf. 1 Cor. ix. 9 and Deut. xxv. 4.

[2760] Cf. 1 Cor. ix. 9, 10.

[2761] Cf. 1 Cor. ii. 7.

[2762] In figurâ. Greek (*text. recept.*) τύποι. Lachmann reads τυπικῶς.

[2763] 1 Cor. x. 11.

[2764] 1 Cor. x. 4.

Epistle also, when referring to the tabernacle, he mentions the direction which was given to Moses: “Thou shalt make (all things) according to the pattern which was showed thee in the mount.”[2765] And writing to the Galatians, and upbraiding certain individuals who seem to themselves to read the law, and yet without understanding it, because of their ignorance of the fact that an allegorical meaning underlies what is written, he says to them in a certain tone of rebuke: “Tell me, ye who desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born according to the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants.”[2766] And here this point is to be attended to, viz., the caution with which the apostle employs the expression, “Ye who are under the law, do ye not hear the law?” Do ye not *hear*, i.e., do ye not understand and know? In the Epistle to the Colossians, again, briefly summing up and condensing the meaning of the whole law, he says: “Let no man therefore judge you in meat, or in drink, or in respect of holy days, or of the new moon, or of the Sabbath, which are a shadow of things to come.”[2767] Writing to the Hebrews also, and treating of those who belong to the circumcision, he says: “Those who serve to the example and shadow of heavenly things.”[2768] Now perhaps, through these illustrations, no doubt will be entertained regarding the five books of Moses, by those who hold the writings of the 362 apostle, as divinely inspired. And if they require, with respect to the rest of the history, that those events which are contained in it should be considered as having happened for an ensample to those of whom they are written, we have observed that this also has been stated in the Epistle to the Romans, where the apostle adduces an instance from the third book of Kings, saying, “I have left me seven thousand men who have not bowed the knee to Baal;”[2769] which expression Paul understood as figuratively spoken of those who are called Israelites according to the election, in order to show that the advent of Christ had not only now been of advantage to the Gentiles, but that very many even of the race of Israel had been called to salvation.

14. This being the state of the case, we shall sketch out, as if by way of illustration and pattern, what may occur to us with regard to the manner in which holy Scripture is to be understood on these several points, repeating in the first instance, and pointing out this fact, that the Holy Spirit, by the providence and will of God, through the power of His only-begotten Word, who was in the beginning God with God, enlightened the ministers of truth,

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[2765] Cf. Ex. xxv. 40 and Heb. viii. 5.

[2766] Gal. iv. 21–24.

[2767] Col. ii. 16.

[2768] Heb. viii. 5.

[2769] Rom. xi. 4; cf. 1 Kings xix. 18.

the prophets and apostles, to understand the mysteries of those things or causes which take place among men, or with respect to men.[2770] And by "men," I now mean souls that are placed in bodies, who, relating those mysteries that are known to them, and revealed through Christ, as if they were a kind of human transactions, or handing down certain legal observances and injunctions, described them figuratively;[2771] not that anyone who pleased might view these expositions as deserving to be trampled under foot, but that he who should devote himself with all chastity, and sobriety, and watchfulness, to studies of this kind, might be able by this means to trace out the meaning of the Spirit of God, which is perhaps lying profoundly buried, and the context, which may be pointing again in another direction than the ordinary usage of speech would indicate. And in this way he might become a sharer in the knowledge of the Spirit, and a partaker in the divine counsel, because the soul cannot come to the perfection of knowledge otherwise than by inspiration of the truth of the divine wisdom. Accordingly, it is of God, i.e., of the Father, and of the Son, and of the Holy Spirit, 363 that these men, filled with the Divine Spirit, chiefly treat; then the mysteries relating to the Son of God—how the Word became flesh, and why He descended even to the assumption of the form of a servant—are the subject, as I have said, of explanation by those persons who are filled with the Divine Spirit. It next followed, necessarily, that they should instruct mortals by divine teaching, regarding rational creatures, both those of heaven and the happier ones of earth; and also (should explain) the differences among souls, and the origin of these differences; and then should tell what this world is, and why it was created; whence also sprung the great and terrible wickedness which extends over the earth. And whether that wickedness is found on this earth only, or in other places, is a point which it was necessary for us to learn from divine teaching. Since, then, it was the intention of the Holy Spirit to enlighten with respect to these and similar subjects, those holy souls who had devoted themselves to the service of the truth, this object was kept in view, in the second place, viz., for the sake of those who either could not or would not give themselves to this labour and toil by which they might deserve to be instructed in or to recognise things of such value and importance, to wrap up and conceal, as we said before, in ordinary language, under the covering of some history and narrative of visible things, hidden mysteries. There is therefore introduced the narrative of the visible creation, and the creation and formation of the first man; then the offspring which followed from him in succession, and some of the actions which were done by the good among his posterity, are related, and occasionally certain crimes also, which are stated to have been committed by them as being human; and afterwards certain unchaste or wicked deeds also are narrated as being the acts of the wicked. The description of battles, moreover, is given in a wonderful manner, and the alternations of victors and vanquished, by which certain ineffable mysteries are made known to those who know how to investigate statements of that kind. By an admirable discipline of wisdom, too, the law of truth, even of the prophets, is implanted in the Scriptures of the law, each of which is woven by a divine art of wisdom, as a kind of covering and veil of spiritual truths; and this is what we have called the "body" of Scripture, so that also, in this way, what we have called the covering of the letter, woven by the art of wisdom, might be capable of edifying and profiting many, when others would derive no benefit.

[2770] Quæ inter homines, vel de hominibus geruntur.

[2771] Figuraliter describebant.

15. But as if, in all the instances of this covering (i.e., of this history), the logical connection and order of the law had been preserved, we would not certainly believe, when thus 364 possessing the meaning of Scripture in a continuous series, that anything else was contained in it save what was indicated on the surface; so for that reason divine wisdom took care that certain stumbling-blocks, or interruptions,[2772] to the historical meaning should take place, by the introduction into the midst (of the narrative) of certain impossibilities and incongruities; that in this way the very interruption of the narrative might, as by the interposition of a bolt, present an obstacle to the reader, whereby he might refuse to acknowledge the way which conducts to the ordinary meaning; and being thus excluded and debarred from it, we might be recalled to the beginning of another way, in order that, by entering upon a narrow path, and passing to a loftier and more sublime road, he might lay open the immense breadth of divine wisdom.[2773] This, however, must not be unnoted by us, that as the chief object of the Holy Spirit is to preserve the coherence of the spiritual meaning, either in those things which ought to be done or which have been already performed, if He anywhere finds that those events which, according to the history, took place, can be adapted to a spiritual meaning, He composed a texture of both kinds in one style of narration, always concealing the hidden meaning more deeply; but where the historical narrative could not be made appropriate to the spiritual coherence of the occurrences, He inserted sometimes certain things which either did not take place or could not take place; sometimes also what might happen, but what did not: and He does this at one time in a few words, which, taken in their "bodily" meaning, seem incapable of containing truth, and at another by the insertion of many. And this we find frequently to be the case in the legislative portions, where there are many things manifestly useful among the "bodily" precepts, but a very great number also in which no principle of utility is at all discernible, and sometimes even things which are judged to be impossibilities. Now all this, as we have remarked, was done by the Holy Spirit in order that, seeing those events which lie on the surface can be neither true nor useful, we may be

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[2772] Intercapedines.

[2773] Ut ita celsioris cujusdam et eminentioris tramitis per angusti callis ingressum immensam divinæ scientiæ latitudinem pandat.

led to the investigation of that truth which is more deeply concealed, and to the ascertaining of a meaning worthy of God in those Scriptures which we believe to be inspired by Him.

16. Nor was it only with regard to those Scriptures which were composed down to the advent of Christ that the Holy Spirit thus dealt; but as being one and the same Spirit, and proceeding from one God, He dealt in the same way with the evangelists and apostles. For even those narratives which He inspired them to write were not composed without the aid of that wisdom of His, the nature of which we have above explained. Whence also in them were intermingled not a few things by which, the historical order of the narrative being interrupted and broken up, the attention of the reader might be recalled, by the impossibility 365 of the case, to an examination of the inner meaning. But, that our meaning may be ascertained by the facts themselves, let us examine the passages of Scripture. Now who is there, pray, possessed of understanding, that will regard the statement as appropriate,[2774] that the first day, and the second, and the third, in which also both evening and morning are mentioned, existed without sun, and moon, and stars—the first day even without a sky? And who is found so ignorant as to suppose that God, as if He had been a husbandman, planted trees in paradise, in Eden towards the east, and a tree of life in it, i.e., a visible and palpable tree of wood,[2775] so that anyone eating of it with bodily teeth should obtain life, and, eating again of another tree, should come to the knowledge of good and evil? No one, I think, can doubt that the statement that God walked in the afternoon in paradise, and that Adam lay hid under a tree, is related figuratively in Scripture, that some mystical meaning may be indicated by it. The departure of Cain from the presence of the Lord will manifestly cause a careful reader to inquire what is the presence of God, and how anyone can go out from it. But not to extend the task which we have before us beyond its due limits, it is very easy for anyone who pleases to gather out of holy Scripture what is recorded indeed as having been done, but what nevertheless cannot be believed as having reasonably and appropriately occurred according to the historical account. The same style of Scriptural narrative occurs abundantly in the Gospels, as when the devil is said to have placed Jesus on a lofty mountain, that he might show Him from thence all the kingdoms of the world, and the glory of them. How could it literally come to pass, either that Jesus should be led up by the devil into a high mountain, or that the latter should show him all the kingdoms of the world (as if they were lying beneath his bodily eyes, and adjacent to one mountain), i.e., the kingdoms of the Persians, and Scythians, and Indians? or how could he show in what manner the kings of these kingdoms are glorified by men? And many other instances similar to this will be found in the Gospels by anyone who will read them with attention, and will observe that in those narratives which appear to be literally recorded, there are inserted and interwoven things

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[2774] Consequenter, alii "convenienter."

[2775] Lignum.

which cannot be admitted historically, but which may be accepted in a spiritual signification.[2776]

17. In the passages containing the commandments also, similar things are found. For in the law Moses is commanded to destroy every male that is not circumcised on the eighth day, which is exceedingly incongruous;[2777] since it would be necessary, if it were related that the law was executed according to the history, to command those parents to be punished who did not circumcise their children, and also those who were the nurses of little children. The declaration of Scripture now is, "The uncircumcised male, i.e., who shall not have been circumcised, shall be cut off from his people."[2778] And if we are to inquire regarding the impossibilities of the law, we find an animal called the goat-stag,[2779] which cannot possibly exist, but which, as being in the number of clean beasts, Moses commands to be eaten; and a griffin,[2780] which no one ever remembers or heard of as yielding to human power, but which the legislator forbids to be used for food. Respecting the celebrated[2781] observance of the Sabbath also he thus speaks: "Ye shall sit, everyone in your dwellings; no one shall move from his place on the Sabbath-day."[2782] Which precept it is impossible to observe literally; for no man can sit a whole day so as not to move from the place where he sat down. With respect to each one of these points now, those who belong to the circumcision, and all who would have no more meaning to be found in sacred Scripture than what is indicated by the letter, consider that there should be no investigation regarding the goat-stag, and the griffin, and the vulture; and they invent some empty and trifling tales about the Sabbath, drawn from some traditional sources or other, alleging that everyone's place is computed to him within two thousand cubits.[2783] Others, again, among whom is Dositheus the Samaritan, censure indeed expositions of this kind, but themselves lay down something more ridiculous, viz., that each one must remain until the evening in the posture, place, or position in which he found himself on the Sabbath-day; i.e., if found sitting, he is to sit the whole day, or if reclining, he is to recline the whole day. Moreover, the injunction which runs, "Bear no burden on the Sabbath-day,"[2784] seems to me an impossibility. For the

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[2776] [See note, p. 262, *supra*. See also Dr. Lee, *The Inspiration of Holy Scripture*, pp. 523–527. S.]

[2777] Inconsequens.

[2778] Cf. Gen. xvii. 14.

[2779] Tragelaphus; "wild goat," Auth. Vers. Deut. xiv. 5; Heb. אַקוֹ, ἅπαξ λεγ.

[2780] Gryphus; "ossifrage," Auth. Vers. Lev. xi. 13; Heb. פֶּרֶס.

[2781] Opinatissimâ.

[2782] Cf. Ex. xvi. 29.

[2783] Ulnas.

[2784] Jer. xvii. 21.

Jewish doctors, in consequence of these (prescriptions), have betaken themselves, as the holy apostle says, to innumerable fables, saying that it is not accounted a burden if a man wear shoes without nails, but that it is a burden if shoes with nails be worn; and that if it be carried on one shoulder, they consider it a burden but if on both, they declare it to be none.

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18. And now, if we institute a similar examination with regard to the Gospels, how shall it appear otherwise than absurd to take the injunction literally, "Salute no man by the way?"[2785] And yet there are simple individuals, who think that our Saviour gave this command to His apostles! How, also, can it appear possible for such an order as this to be observed, especially in those countries where there is a rigorous winter, attended by frost and ice, viz., that one should possess "neither two coats, nor shoes?"[2786] And this, that when one is smitten on the right cheek, he is ordered to present the left also, since everyone who strikes with the *right* hand smites the *left* cheek? This precept also in the Gospels must be accounted among impossibilities, viz., that if the right eye "offend" thee, it is to be plucked out; for even if we were to suppose that bodily eyes were spoken of, how shall it appear appropriate, that when both eyes have the property of sight, the responsibility of the "offence" should be transferred to one eye, and that the right one? Or who shall be considered free of a crime of the greatest enormity, that lays hands upon himself? But perhaps the Epistles of the Apostle Paul will appear to be beyond this. For what is his meaning, when he says, "Is any man called, being circumcised? Let him not become uncircumcised."[2787] This expression indeed, in the first place, does not on careful consideration seem to be spoken with reference to the subject of which he was treating at the time, for this discourse consisted of injunctions relating to marriage and to chastity; and these words, therefore, will have the appearance an unnecessary addition to such a subject. In the second place, however, what objection would there be, if, for the sake of avoiding that unseemliness which is caused by circumcision, a man were able to become uncircumcised?[2788] And, in the third place, that is altogether impossible.

The object of all these statements on our part, is to show that it was the design of the Holy Spirit, who deigned to bestow upon us the sacred Scriptures, to show that we were not to be edified by the letter alone, or by everything in it,—a thing which we see to be frequently impossible and inconsistent; for in that way not only absurdities, but impossibilities, would be the result; but that we are to understand that certain occurrences were interwoven in this

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[2785] Luke x. 4.

[2786] Luke x. 4.

[2787] 1 Cor. vii. 18.

[2788] Secundo vero, quid obesset, si obscœnitatis vitandæ causa ejus, quæ ex circumcisione est, posset aliquis revocare præputium?

"visible" history, which, when considered and understood in their inner meaning, give forth a law which is advantageous to men and worthy of God.

19. Let no one, however, entertain the suspicion that we do not believe any history in Scripture to be real, because we suspect certain events related in it not to have taken place; 368 or that no precepts of the law are to be taken literally, because we consider certain of them, in which either the nature or possibility of the case so requires, incapable of being observed; or that we do not believe those predictions which were written of the Saviour to have been fulfilled in a manner palpable to the senses; or that His commandments are not to be literally obeyed. We have therefore to state in answer, since we are manifestly so of opinion, that the truth of the history may and ought to be preserved in the majority of instances. For who can deny that Abraham was buried in the double cave[2789] at Hebron, as well as Isaac and Jacob, and each of their wives? Or who doubts that Shechem was given as a portion to Joseph?[2790] or that Jerusalem is the metropolis of Judea, on which the temple of God was built by Solomon?—and countless other statements. For the passages which hold good in their historical acceptation are much more numerous than those which contain a purely spiritual meaning. Then, again, who would not maintain that the command to "honour thy father and thy mother, that it may be well with thee,"[2791] is sufficient of itself without any spiritual meaning, and necessary for those who observe it? especially when Paul also has confirmed the command by repeating it in the same words. And what need is there to speak of the prohibitions, "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness,"[2792] and others of the same kind? And with respect to the precepts enjoined in the Gospels, no doubt can be entertained that very many of these are to be literally observed, as, e.g., when our Lord says, "But I say unto you, Swear not at all;"[2793] and when He says, "Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart;"[2794] the admonitions also which are found in the writings of the Apostle Paul, "Warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men,"[2795] and very many others. And yet I have no doubt that an attentive reader will, in numerous instances, hesitate whether this or that history can be considered to be literally true or not; or whether this or that precept ought to be observed according to the letter or no. And therefore great pains and labour are to be employed,

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[2789] Duplici spelunca.

[2790] Cf. Gen. xlviii. 22 and Josh. xxiv. 32.

[2791] Cf. Ex. xx. 12 and Eph. vi. 2, 3.

[2792] Cf. Ex. xx. 13–16.

[2793] Cf. Matt. v. 34.

[2794] Matt. v. 28.

[2795] 1 Thess. v. 14.

until every reader reverentially understand that he is dealing with divine and not human words inserted in the sacred books.

20. The understanding, therefore, of holy Scripture which we consider ought to be deservedly and consistently maintained, is of the following kind. A certain nation is declared 369
by holy Scripture to have been chosen by God upon the earth, which nation has received several names: for sometimes the whole of it is termed Israel, and sometimes Jacob; and it was divided by Jeroboam son of Nebat into two portions; and the ten tribes which were formed under him were called Israel, while the two remaining ones (with which were united the tribe of Levi, and that which was descended from the royal race of David) was named Judah. Now the whole of the country possessed by that nation, which it had received from God, was called Judea, in which was situated the metropolis, Jerusalem; and it is called metropolis, being as it were the mother of many cities, the names of which you will frequently find mentioned here and there in the other books of Scripture, but which are collected together into one catalogue in the book of Joshua the son of Nun.[2796]

21. This, then, being the state of the case, the holy apostle desiring to elevate in some degree, and to raise our understanding above the earth, says in a certain place, "Behold Israel after the flesh;"[2797] by which he certainly means that there is another Israel which is not according to the flesh, but according to the Spirit. And again in another passage, "For they
are not all Israelites who are of Israel."[2798] 370

22. Being taught, then, by him that there is one Israel according to the flesh, and another
according to the Spirit, when the Saviour says, "I am not sent but to the lost sheep of the 37
house of Israel,"[2799] we do not understand these words as those do who savour of earthly things, i.e., the Ebionites, who derive the appellation of "poor" from their very name (for "Ebion" means "poor" in Hebrew[2800]); but we understand that there exists a race of souls which is termed "Israel," as is indicated by the interpretation of the name itself: for Israel is interpreted to mean a "mind," or "man seeing God." The apostle, again, makes a similar revelation respecting Jerusalem, saying, "The Jerusalem which is above is free, which is the mother of us all."[2801] And in another of his Epistles he says: "But ye are come unto mount Zion, and to the city of the living God, and to the heavenly Jerusalem, and to an innumerable company of angels, and to the Church of the first-born which is written in heaven."[2802] If,

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[2796] In libro Jesu Naue.

[2797] 1 Cor. x. 18.

[2798] Rom. ix. 6.

[2799] Matt. xv. 24.

[2800] Ebion, Heb. ןוֹיבְאֶ, (from הבאָ, to desire), lit. "wishing," "desiring;" secondarily, "poor."

[2801] Gal. iv. 26.

[2802] Cf. Heb. xii. 22, 23.

then, there are certain souls in this world who are called Israel, and a city in heaven which is called Jerusalem, it follows that those cities which are said to belong to the nation of Israel have the heavenly Jerusalem as their metropolis; and that, agreeably to this, we understand as referring to the whole of Judah (of which also we are of opinion that the prophets have spoken in certain mystical narratives), any predictions delivered either regarding Judea or Jerusalem, or invasions of any kind, which the sacred histories declare to have happened to Judea or Jerusalem. Whatever, then, is either narrated or predicted of Jerusalem, must, if we accept the words of Paul as those of Christ speaking in him, be understood as spoken in conformity with his opinion regarding that city which he calls the heavenly Jerusalem, and all those places or cities which are said to be cities of the holy land, of which Jerusalem is the metropolis. For we are to suppose that it is from these very cities that the Saviour, wishing to raise us to a higher grade of intelligence, promises to those who have well managed the money entrusted to them by Himself, that they are to have power over ten or five cities. If, then, the prophecies delivered concerning Judea, and Jerusalem, and Judah, and Israel, and Jacob, not being understood by us in a carnal sense, signify certain divine mysteries, it certainly follows that those prophecies also which were delivered either concerning Egypt or the Egyptians, or Babylonia and the Babylonians, and Sidon and the Sidonians, are not to be understood as spoken of that Egypt which is situated on the earth, or of the earthly Babylon, Tyre, or Sidon. Nor can those predictions which the prophet Ezekiel delivered concerning Pharaoh king of Egypt, apply to any man who may seem to have reigned over 372 Egypt, as the nature of the passage itself declares. In a similar manner also, what is spoken of the prince of Tyre cannot be understood of any man or king of Tyre. And how could we possibly accept, as spoken of a man, what is related in many passages of Scripture, and especially in Isaiah, regarding Nebuchadnezzar? For he is not a man who is said to have "fallen from heaven," or who was "Lucifer," or who "arose in the morning." But with respect to those predictions which are found in Ezekiel concerning Egypt, such as that it is to be destroyed in forty years, so that the foot of man should not be found within it, and that it should suffer such devastation, that throughout the whole land the blood of men should rise to the knees, I do not know that anyone possessed of understanding could refer this to that earthly Egypt which adjoins Ethiopia. But let us see whether it may not be understood more fittingly in the following manner: viz., that as there is a heavenly Jerusalem and Judea, and a nation undoubtedly which inhabits it, and is named Israel; so also it is possible that there are certain localities near to these which may seem to be called either Egypt, or Babylon, or Tyre, or Sidon, and that the princes of these places, and the souls, if there be any, that inhabit them, are called Egyptians, Babylonians, Tyrians, and Sidonians. From whom also, according to the mode of life which they lead there, a sort of captivity would seem to result, in consequence of which they are said to have fallen from Judea into Babylonia or Egypt, from a higher and better condition, or to have been scattered into other countries.

23. For perhaps as those who, departing this world in virtue of that death which is common to all, are arranged, in conformity with their actions and deserts—according as they shall be deemed worthy—some in the place which is called "hell,"[2803] others in the bosom of Abraham, and in different localities or mansions; so also from those places, as if dying there, if the expression can be used,[2804] do they come down from the "upper world"[2805] to this "hell." For that "hell" to which the souls of the dead are conducted from this world, is, I believe, on account of this distinction, called the "lower hell" by Scripture, as is said in the book of Psalms: "Thou hast delivered my soul from the lowest hell."[2806] Everyone, accordingly, of those who descend to the earth is, according to his deserts, or agreeably to the position which he occupied there, ordained to be born in this world, in a different country, or among a different nation, or in a different mode of life, or surrounded by infirmities of a different kind, or to be descended from religious parents, or parents who are not religious; so that it may sometimes happen that an Israelite descends among the Scythians, and a poor Egyptian is brought down to Judea. And yet our Saviour came to gather together the lost 373 sheep of the house of Israel; and as many of the Israelites did not accept His teaching, those who belonged to the Gentiles were called. From which it will appear to follow, that those prophecies which are delivered to the individual nations ought to be referred rather to the souls, and to their different heavenly mansions. Nay, the narratives of the events which are said to have happened either to the nation of Israel, or to Jerusalem, or to Judea, when assailed by this or that nation, cannot in many instances be understood as having actually[2807] occurred, and are much more appropriate to those nations of souls who inhabit that heaven which is said to pass away, or who even now are supposed to be inhabitants of it.

If now anyone demand of us clear and distinct declarations on these points out of holy Scripture, we must answer that it was the design of the Holy Spirit, in those portions which appear to relate the history of events, rather to cover and conceal the meaning: in those passages, e.g., where they are said to go down into Egypt, or to be carried captive to Babylonia, or when in these very countries some are said to be brought to excessive humiliation, and to be placed under bondage to their masters; while others, again, in these very countries of their captivity, were held in honour and esteem, so as to occupy positions of rank and power, and were appointed to the government of provinces;—all which things, as we have said, are kept hidden and covered in the narratives of holy Scripture, because "the kingdom of heaven is like a treasure hid in a field; which when a man findeth, he hideth it, and for joy thereof goeth away and selleth all that he hath, and buyeth that field."[2808] By which similitude, consider whether it be not pointed out that the very soil and surface, so to speak, of Scripture—that is, the literal meaning—is the field, filled with plants and flowers of all kinds; while that deeper and profounder "spiritual" meaning are the very hidden treasures of wisdom and knowledge which the Holy Spirit by Isaiah calls the dark and invisible and hidden treasures, for the finding out of which the divine help is required: for God alone can burst the brazen gates by which they are enclosed and concealed, and break in pieces the iron bolts and levers by which access is prevented to all those things which are written and concealed in Genesis respecting the different kinds of souls, and of those seeds and generations which either have a close connection with Israel[2809] or are widely separated from his descendants; as well as what is that descent of seventy souls into Egypt, which seventy souls became in that land as the stars of heaven in multitude. But as not all of them were the light of this world—"for all who are of Israel are not Israel"[2810]—they grow from being seventy souls to be an important people,[2811] and as the "sand by the sea-shore innumerable." 37

[2803] Infernus.

[2804] Velut illic, si dici potest, morientes.

[2805] A superis.

[2806] Cf. Ps. xxx. 3. and Deut. xxxii. 22.

[2807] Corporaliter.

[2808] Matt. xiii. 44.

[2809] Ad propinquitatem pertinent Israel.

[2810] Rom. ix. 6.

[2811] Ex ipsis Septuaginta animabus fiunt aliqui.

Translated from the Greek.

Chapter I.—On the Inspiration of Holy Scripture, and How the Same is to be Read and Understood, and What is the Reason of the Uncertainty in it; and of the Impossibility or Irrationality of Certain Things in it, Taken According to the Letter.

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(The translation from the Greek is designedly literal, that the difference between the original and the paraphrase of Rufinus may be more clearly seen.)

1. Since, in our investigation of matters of such importance, not satisfied with the common opinions, and with the clear evidence of visible things,[2812] we take in addition, for the proof of our statements, testimonies from what are believed by us to be divine writings, viz., from that which is called the Old Testament, and that which is styled the New, and endeavour by reason to confirm our faith; and as we have not yet spoken of the Scriptures as divine, come and let us, as if by way of an epitome, treat of a few points respecting them, laying down those reasons which lead us to regard them as divine writings. And before making use of the words of the writings themselves, and of the things which are exhibited in them, we must make the following statement regarding Moses and Jesus Christ,—the lawgiver of the Hebrews, and the Introducer of the saving doctrines according to Christianity. For, although there have been very many legislators among the Greeks and Barbarians, and teachers who announced opinions which professed to be the truth, we have heard of no legislator who was able to imbue other nations with a zeal for the reception of his words; and although those who professed to philosophize about truth brought forward a great apparatus of apparent logical demonstration, no one has been able to impress what was deemed by him the truth upon other nations, or even on any number of persons worth mentioning in 350 a single nation. And yet not only would the legislators have liked to enforce those laws which appeared to be good, if possible, upon the whole human race, but the teachers also to have spread what they imagined to be truth everywhere throughout the world. But as they were unable to call men of other languages and from many nations to observe their laws, and accept their teaching, they did not at all attempt to do this, considering not unwisely the impossibility of such a result happening to them. Whereas all Greece, and the barbarous part of our world, contains innumerable zealots, who have deserted the laws of their fathers and the established gods, for the observance of the laws of Moses and the discipleship of the words of Jesus Christ; although those who clave to the law of Moses were hated by the worshippers of images, and those who accepted the words of Jesus Christ were exposed, in addition, to the danger of death.

[2812] τῇ ἐναργείᾳ τῶν βλεπομένων.

2. And if we observe how powerful the word has become in a very few years, notwithstanding that against those who acknowledged Christianity conspiracies were formed, and some of them on its account put to death, and others of them lost their property, and that, notwithstanding the small number of its teachers,[2813] it was preached everywhere throughout the world, so that Greeks and Barbarians, wise and foolish, gave themselves up to the worship that is through Jesus,[2814] we have no difficulty in saying that the result is beyond any human power,[2815] Jesus having taught with all authority and persuasiveness that His word should not be overcome; so that we may rightly regard as oracular responses[2816] those utterances of His, such as, "Ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles;"[2817] and, "Many shall say unto Me in that day, Lord, Lord, have we not eaten in Thy name, and drunk in Thy name, and in Thy name cast out devils? And I shall say unto them, Depart from Me, ye workers of iniquity, I never knew you."[2818] Now it was perhaps (once) probable that, in uttering these words, He spoke them in vain, so that they were not true; but when that which was delivered with so much authority *has* come to pass, it shows that God, having really become man, delivered to men the doctrines of salvation.[2819]

3. And what need is there to mention also that it was predicted of Christ[2820] that then would the rulers fail from Judah, and the leaders from his thighs,[2821] when He came for whom it is reserved (the kingdom, namely); and that the expectation of the Gentiles should dwell in the land?[2822] For it is clearly manifest from the history, and from what is seen at the present day, that from the times of Jesus there were no longer any who were called kings of the Jews;[2823] all those Jewish institutions on which they prided themselves—I mean those arrangements relating to the temple and the altar, and the offering of the service, and the robes of the high priest having been destroyed. For the prophecy was fulfilled which said, "The children of Israel shall sit many days, there being no king, nor ruler, nor sacrifice, nor altar, nor priesthood, nor responses."[2824] And these predictions we employ to answer those

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[2813] οὐδὲ τῶν διδασκάλων πλεοναζόντων.

[2814] τῇ διὰ Ἰησοῦ θεοσεβείᾳ.

[2815] μεῖζον ἢ κατὰ ἄνθρωπον το πρᾶγμα εἶναι.

[2816] χρησμούς.

[2817] Matt. x. 18.

[2818] Cf. Matt. vii. 22, 23.

[2819] σωτήρια δόγματα.

[2820] προεφητεύθη ὁ Χριστός.

[2821] ἐκ τῶν μηρῶν.

[2822] ἐπιδημήσῃ.

[2823] οὔκ ἔτι βασιλεῖς Ἰουδαίαν ἐχρημάτισαν.

[2824] Cf. Hos. iii. 4. Quoted from the Septuagint.

who, in their perplexity as to the words spoken in Genesis by Jacob to Judah, assert that the Ethnarch,[2825] being of the race of Judah, is the ruler of the people, and that there will not fail some of his seed, until the advent of that Christ whom they figure to their imagination. But if "the children of Israel are to sit many days without a king, or ruler, or altar, or priesthood, or responses;" and if, since the temple was destroyed, there exists no longer sacrifice, nor altar, nor priesthood, it is manifest that the ruler *has* failed out of Judah, and the leader from between his thighs. And since the prediction declares that "the ruler shall not fail from Judah, and the leader from between his thighs, until what is reserved for Him shall come," it is manifest that He is come to whom (belongs) what is reserved—the expectation of the Gentiles. And this is clear from the multitude of the heathen who have believed on God through Jesus Christ.

4. And in the song in Deuteronomy,[2826] also, it is prophetically made known that, on account of the sins of the former people, there was to be an election of foolish nations, which 352 has been brought to pass by no other than by Jesus. "For they," He says, "moved Me to jealousy with that which is not God, they have provoked Me to anger with their idols; and I will move them to jealousy with those which are not a people, and will provoke them to anger with a foolish nation."[2827] Now it is possible to understand with all clearness how the Hebrews, who are said to have moved God to jealousy by that which is not God, and to have provoked Him to anger by their idols, were (themselves) aroused to jealousy by that which was not a people—the foolish nation, namely, which God chose by the advent of Jesus Christ and His disciples. We see, indeed, "our calling, that not many wise men after the flesh, not many mighty, not many noble (are called); but God hath chosen the foolish things of the world to confound the wise; and base things, and things that are despised, hath God chosen, and things that are not, to bring to nought the things which formerly existed;"[2828] and let not the Israel according to the flesh, which is called by the apostle "flesh," boast in the presence of God.

5. And what are we to say regarding the prophecies of Christ in the Psalms, there being a certain ode with the superscription "For the Beloved,"[2829] whose" tongue" is said to be the "pen of a ready writer, who is fairer than the sons of men," since "grace was poured on His lips?" For a proof that grace was poured on His lips is this, that although the period of His teaching was short—for He taught somewhere about a year and a few months—the world has been filled with his teaching, and with the worship of God (established) through

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[2825] Termed by Rufinus "Patriarch."

[2826] Deut. xxxii.

[2827] Deut. xxxii. 21.

[2828] Cf. 1 Cor. i. 26–28.

[2829] Ps. xlv. 1, 2.

Him. For there arose "in His days righteousness and abundance of peace,"[2830] which abides until the consummation, which has been called the taking away of the moon; and He continues "ruling from sea to sea, and from the rivers to the ends of the earth."[2831] And to the house of David has been given a sign: for the Virgin bore, and was pregnant,[2832] and brought forth a son, and His name is Emmanuel, which is, "God with us;" and as the same prophet says, the prediction has been fulfilled, "God (is) with us; know it, O nations, and be overcome; ye who are strong, be vanquished:"[2833] for we of the heathen have been overcome and vanquished, we who have been taken by the grace of His teaching. The place also of His 353 birth has been foretold in (the prophecies of) Micah: "For thou, Bethlehem," he says, "land of Judah, art by no means the least among the rulers of Judah; for out of thee shall come forth a Ruler, who shall rule My people Israel."[2834] And according to Daniel, seventy weeks were fulfilled until (the coming of) Christ the Ruler.[2835] And He came, who, according to Job,[2836] has subdued the great fish,[2837] and has given power to His true disciples to tread upon serpents and scorpions, and all the power of the enemy,[2838] without sustaining any injury from them. And let one notice also the universal advent of the apostles sent by Jesus to announce the Gospel, and he will see both that the undertaking was beyond human power, and that the commandment came from God. And if we examine how men, on hearing new doctrines, and strange words, yielded themselves up to these teachers, being overcome, amid the very desire to plot against them, by a divine power that watched over these (teachers), we shall not be incredulous as to whether they also wrought miracles, God bearing witness to their words both by signs, and wonders, and divers miracles.

6. And while we thus briefly[2839] demonstrate the deity of Christ, and (in so doing) make use of the prophetic declarations regarding Him, we demonstrate at the same time that the writings which prophesied of Him were divinely inspired; and that those documents which announced His coming and His doctrine were given forth with all power and authority, and that on this account they obtained the election from the Gentiles.[2840] We must say,

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[2830] Cf. Ps. lxxii. 7.

[2831] Ps. lxxii. 8.

[2832] ἔτεκε καὶ ἐν γαστρὶ ἔσχε, καὶ ἔτεκεν υἱόν.

[2833] Cf. Isa. viii. 8, 9.

[2834] Cf. Mic. v. 2 with Matt. ii. 6.

[2835] Cf. Dan. ix. 25.

[2836] Cf. Job xl. and xli.

[2837] τὸ μέγα κῆτος.

[2838] Cf. Luke x. 19.

[2839] ὡς ἐν ἐπιτομ*.

[2840] διὰ τοῦτο τῆς ἀπὸ τῶν ἐθνῶν ἐκλογῆς κεκρατηκότα.

also, that the divinity of the prophetic declarations, and the spiritual nature of the law of Moses, shone forth after the advent of Christ. For before the advent of Christ it was not altogether possible to exhibit manifest proofs of the divine inspiration of the ancient Scripture; whereas His coming led those who might suspect the law and the prophets not to be divine, to the clear conviction that they were composed by (the aid of) heavenly grace. And he who reads the words of the prophets with care and attention, feeling by the very perusal the traces of the divinity[2841] that is in them, will be led by his own emotions to believe that those words which have been deemed to be the words of God are not the compositions of men. The 354
light, moreover, which was contained in the law of Moses, but which had been concealed by a veil, shone forth at the advent of Jesus, the veil being taken away, and those blessings, the shadow of which was contained in the letter, coming forth gradually to the knowledge (of men).

7. It would be tedious now to enumerate the most ancient prophecies respecting each future event, in order that the doubter, being impressed by their divinity, may lay aside all hesitation and distraction, and devote himself with his whole soul to the words of God. But if in every part of the Scriptures the superhuman element of thought[2842] does not seem to present itself to the uninstructed, that is not at all wonderful for, with respect to the works of that providence which embraces the whole world, some show with the utmost clearness that they are works of providence, while others are so concealed as to seem to furnish ground for unbelief with respect to that God who orders all things with unspeakable skill and power. For the artistic plan[2843] of a providential Ruler is not so evident in those matters belonging to the earth, as in the case of the sun, and moon, and stars; and not so clear in what relates to human occurrences, as it is in the souls and bodies of animals,—the object and reason of the impulses, and phantasies and natures of animals, and the structure of their bodies, being carefully ascertained by those who attend to these things.[2844] But as (the doctrine of) providence is not at all weakened[2845] (on account of those things which are not understood) in the eyes of those who have once honestly accepted it, so neither is the divinity of Scripture, which extends to the whole of it, (lost) on account of the inability of our weakness to discover

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[2841] ἴχνος ἐνθουσιασμοῦ.

[2842] τὸ ὑπὲρ ἄνθρωπον τῶν νοημάτων.

[2843] ὁ τεχνικὸς λόγος.

[2844] Σφόδρα τοῦ πρὸς τί καὶ ἕνεκα τίνος εὑρισκομένου τοῖς τούτων ἐπιμελομένοις, περὶ τὰς ὁρμὰς, καὶ τὰς φαντασίας, καὶ φύσεις τῶν ζώων, καὶ τὰς κατασκευὰς τῶν σωμάτων.

[2845] χρεοκοπεῖται.

in every expression the hidden splendour of the doctrines veiled in common and unattractive phraseology.[2846] For we have the treasure in earthen vessels, that the excellency of the power of God may shine forth, and that it may not be deemed to proceed from us (who are but) human beings. For if the hackneyed[2847] methods of demonstration (common) among men, contained in the books (of the Bible), had been successful in producing conviction; then our faith would rightly have been supposed to rest on the wisdom of men, and not on the power of God; but now it is manifest to everyone who lifts up his eyes, that the word and preaching have not prevailed among the multitude "by persuasive words of wisdom, but by demonstration of the Spirit and of power."[2848] Wherefore, since a celestial or even a super-celestial power compels us to worship the only Creator, let us leave the doctrine of the beginning of Christ, i.e., the elements,[2849] and endeavour to go on to perfection, in order that the wisdom spoken to the perfect may be spoken to us also. For he who possesses it promises to speak wisdom among them that are perfect, but another wisdom than that of this world, and of the rulers of this world, which is brought to nought. And this wisdom will be distinctly stamped[2850] upon us, and will produce a revelation of the mystery that was kept silent in the eternal ages,[2851] but now has been manifested through the prophetic Scriptures, and the appearance of our Lord and Saviour Jesus Christ, to whom be glory for ever and ever. Amen.

8. Having spoken thus briefly[2852] on the subject of the divine inspiration of the holy Scriptures, it is necessary to proceed to the (consideration of the) manner in which they are to be read and understood, seeing numerous errors have been committed in consequence of the method in which the holy documents[2853] ought to be examined;[2854] not having been discovered by the multitude. For both the hardened in heart, and the ignorant persons[2855] belonging to the circumcision, have not believed on our Saviour, thinking that they are following the language of the prophecies respecting Him, and not perceiving in a manner palpable to their senses[2856] that He had proclaimed liberty to the captives, nor that He had

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[2846] ἐν εὐτελεῖ καὶ εὐκαταφρονήτῳ λέξει.

[2847] καθημαξευμέναι.

[2848] 1 Cor. ii. 4.

[2849] τῆς στοιχειώσεως.

[2850] ἐντυπωθήσεται.

[2851] χρόνοις αἰωνίοις.

[2852] ὡς ἐν ἐπιδρομῇ.

[2853] τὰ ἅγια ἀναγνώσματα.

[2854] πῶς δεῖ ἐφοδεύειν.

[2855] οἱ ἰδιῶται τῶν ἐκ τῆς περιτομῆς.

[2856] αἰσθητῶς.

built up what they truly consider the city of God, nor cut off “the chariots of Ephraim, and the horse from Jerusalem,”[2857] nor eaten butter and honey, and, before knowing or preferring the evil, had selected the good.[2858] And thinking, moreover, that it was prophesied that the wolf—the four-footed animal—was to feed with the lamb, and the leopard to lie down with the kid, and the calf and bull and lion to feed together, being led by a little child, and that the ox and bear were to pasture together, their young ones growing up together, and that the lion was to eat straw like the ox:[2859] seeing none of these things visibly accomplished during the advent of Him who is believed by us to be Christ, they did not accept our Lord Jesus; but, as having called Himself Christ improperly,[2860] they crucified Him. And those belonging to heretical sects reading this (statement), “A fire has been kindled in Mine anger;”[2861] and this, “I am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation;”[2862] and this, “I repent of having anointed Saul to be king;”[2863] and this, “I am a God that maketh peace, and createth evil;”[2864] and, among others, this, “There is not wickedness in the city which the Lord hath not done;”[2865] and again this, “Evils came down from the Lord upon the gates of Jerusalem;”[2866] and, “An evil spirit from the Lord plagued Saul;”[2867] and countless other passages like these—they have not ventured to disbelieve these as the Scriptures of God; but believing them to be the (words) of the Demiurge, whom the Jews worship, they thought that as the Demiurge was an imperfect and unbenevolent God, the Saviour had come to announce a more perfect Deity, who, they say, is not the Demiurge, being of different opinions regarding Him; and having once departed from the Demiurge, who is the only uncreated God, they have given themselves up to fictions, inventing to themselves hypotheses, according to which they imagine that there are some things which are visible, and certain other things which are not visible, all which are the fancies of their own minds. And yet, indeed, the more simple among those who profess to belong to the Church have supposed that there is no deity greater than the

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[2857] Cf. Zech. ix. 10.

[2858] Cf. Isa. vii. 15.

[2859] Cf. Isa. xi. 6, 7.

[2860] παρὰ τὸ δέον.

[2861] Cf. Jer. xv. 14.

[2862] Cf. Ex. xx. 5.

[2863] Cf. 1 Sam. xv. 11.

[2864] Cf. Isa. xlv. 7.

[2865] Cf. Amos iii. 6.

[2866] Cf. Mic. i. 12.

[2867] Cf. 1 Sam. xvi. 14; xviii. 10.

Demiurge, being right in so thinking, while they imagine regarding Him such things as would not be believed of the most savage and unjust of mankind.

9. Now the cause, in all the points previously enumerated, of the false opinions, and of the impious statements or ignorant assertions[2868] about God, appears to be nothing else than the not understanding the Scripture according to its spiritual meaning, but the interpretation of it agreeably to the mere letter. And therefore, to those who believe that the sacred books are not the compositions of men, but that they were composed by inspiration[2869] of the Holy Spirit, agreeably to the will of the Father of all things through Jesus Christ, and that they have come down to us, we must point out the ways (of interpreting them) which appear (correct) to us, who cling to the standard[2870] of the heavenly Church of Jesus Christ according to the succession of the apostles. Now, that there are certain mystical economies made known by the holy Scriptures, all—even the most simple of those who adhere to the word—have believed; but what these are, candid and modest individuals confess that they know not. If, then, one were to be perplexed about the intercourse of Lot with his daughters, and about the two wives of Abraham, and the two sisters married to Jacob, and the two handmaids who bore him children, they can return no other answer than this, that these are mysteries not understood by us. Nay, also, when the (description of the) fitting out of the tabernacle is read, believing that what is written is a type,[2871] they seek to adapt what they can to each particular related about the tabernacle,—not being wrong so far as regards their belief that the tabernacle is a type of *something*, but erring sometimes in adapting the description of that of which the tabernacle is a type, to some special thing in 358 a manner worthy of Scripture. And all the history that is considered to tell of marriages, or the begetting of children, or of wars, or any histories whatever that are in circulation among the multitude, they declare to be types; but of what in each individual instance, partly owing to their habits not being thoroughly exercised—partly, too, owing to their precipitation—sometimes, even when an individual does happen to be well trained and clear-sighted, owing to the excessive difficulty of discovering things on the part of men,—the nature of each particular regarding these (types) is not clearly ascertained.

10. And what need is there to speak of the prophecies, which we all know to be filled with enigmas and dark sayings? And if we come to the Gospels, the exact understanding of these also, as being the mind of Christ, requires the grace that was given to him who said, "But we have the mind of Christ, that we might know the things freely given to us by God. Which things also we speak, not in the words which man's wisdom teacheth, but which the

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[2868] ἰδιωτικῶν.

[2869] ἐπιπνοίας.

[2870] κανόνος.

[2871] τύπους εἶναι τὰ γεγραμμένα.

Spirit teacheth."[2872] And who, on reading the revelations made to John, would not be amazed at the unspeakable mysteries therein concealed, and which are evident (even) to him who does not comprehend what is written? And to what person, skilful in investigating words, would the Epistles of the Apostles seem to be clear and easy of understanding, since even in them there are countless numbers of most profound ideas, which, (issuing forth) as by an aperture, admit of no rapid comprehension?[2873] And therefore, since these things are so, and since innumerable individuals fall into mistakes, it is not safe in reading (the Scriptures) to declare that one easily understands what needs the key of knowledge, which the Saviour declares is with the lawyers. And let those answer who will not allow that the truth was with these before the advent of Christ, how the key of knowledge is said by our Lord Jesus Christ to be with those who, as they allege, had not the books which contain the secrets[2874] of knowledge, and perfect mysteries.[2875] For His words run thus: "Woe unto you, ye lawyers! for ye have taken away the key of knowledge: ye have not entered in yourselves, and them that were entering in ye hindered."[2876] 359

11. The way, then, as it appears to us, in which we ought to deal with the Scriptures, and extract from them their meaning, is the following, which has been ascertained from the Scriptures themselves. By Solomon in the Proverbs we find some such rule as this enjoined respecting the divine doctrines of Scripture:[2877] "And do thou portray them in a threefold manner, in counsel and knowledge, to answer words of truth to them who propose them to thee."[2878] The individual ought, then, to portray the ideas of holy Scripture in a threefold manner upon his own soul; in order that the simple man may be edified by the "flesh," as it were, of the Scripture, for so we name the obvious sense; while he who has ascended a certain way (may be edified) by the "soul," as it were. The perfect man, again, and he who resembles those spoken of by the apostle, when he says, "We speak wisdom among them that are perfect, but not the wisdom of the world, nor of the rulers of this world, who come to nought; but we speak the wisdom of God in a mystery, the hidden wisdom, which God hath ordained before the ages, unto our glory,"[2879] (may receive edification) from the

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[2872] 1 Cor. ii. 12, 13, and 16 ad fin.

[2873] Μυρίων ὅσων κἀκεῖ, ὡς δὶ ὀπῆς, μεγίστων καὶ πλείστων νοημάτων οὐ βραχεῖαν ἀφορμὴν παρεχόντων.

[2874] ἀπόῤῥητα.

[2875] παντελῆ μυστήρια.

[2876] Luke xi. 52.

[2877] The Septuagint: Καὶ σὺ δὲ ἀπόγραψαι αὐτὰ σεαυτῷ τρισσῶς, εἰς βουλὴν καὶ γνῶσιν ἐπὶ τὸ πλάτος τῆς καρδίας σου· διδάκω οὖν σε ἀληθῆ λόγον, καὶ γνῶσιν ἀληθῆ ὑπακούειν, τοῦ ἀποκρίνεσθαί σε λόγους ἀληθείας τοῖς προβαλλομένοις σοι. The Vulgate reads: Ecce, descripsi eam tibi tripliciter, in cogitationibus et scientia, ut ostenderem tibi firmitatem et eloquia veritatis, respondere ex his illis, qui miserunt te.

[2878] Cf. note 4, *ut supra*.

[2879] 1 Cor. ii. 6, 7.

spiritual law, which has a shadow of good things to come. For as man consists of body, and soul, and spirit, so in the same way does Scripture, which has been arranged to be given by God for the salvation of men. And therefore we deduce this also from a book which is despised by some—*The Shepherd*—in respect of the command given to Hermas to write two books, and after so doing to announce to the presbyters of the Church what he had learned from the Spirit. The words are as follows: "You will write two books, and give one to Clement, and one to Grapte. And Grapte shall admonish the widows and the orphans, and Clement will send to the cities abroad, while you will announce to the presbyters of the Church." Now Grapte, who admonishes the widows and the orphans, is the mere letter (of Scripture), which admonishes those who are yet children in soul, and not able to call God 360 their Father, and who are on that account styled orphans,—admonishing, moreover, those who no longer have an unlawful bridegroom,[2880] but who remain widows, because they have not yet become worthy of the (heavenly) Bridegroom; while Clement, who is already beyond the letter, is said to send what is written to the cities abroad, as if we were to call these the "souls," who are above (the influence of) bodily (affections) and degraded[2881] ideas,—the disciple of the Spirit himself being enjoined to make known, no longer by letters, but by living words, to the presbyters of the whole Church of God, who have become grey[2882] through wisdom.

12. But as there are certain passages of Scripture which do not at all contain the "corporeal" sense, as we shall show in the following (paragraphs), there are also places where we must seek only for the "soul," as it were, and "spirit" of Scripture. And perhaps on this account the water-vessels containing two or three firkins a-piece are said to lie for the purification of the Jews, as we read in the Gospel according to John: the expression darkly intimating, with respect to those who (are called) by the apostle "Jews" secretly, that they are purified by the word of Scripture, receiving sometimes two firkins, i.e., so to speak, the "psychical" and "spiritual" sense; and sometimes three firkins, since some have, in addition to those already mentioned, also the "corporeal" sense, which is capable of (producing) edification. And six water-vessels are reasonably (appropriate) to those who are purified in the world, which was made in six days—the perfect number. That the first "sense," then, is profitable in this respect, that it is capable of imparting edification, is testified by the multitudes of genuine and simple believers; while of that interpretation which is referred back to the "soul," there is an illustration in Paul's first Epistle to the Corinthians. The expression is, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn;"[2883] to

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[2880] παρανόμῳ νυμφίῳ.

[2881] τῶν κάτω νοημάτων.

[2882] πεπολιωμένοις.

[2883] Cf. 1 Cor. ix. 9 and Deut. xxv. 4.

which he adds, “Doth God take care of oxen? or saith He it altogether for our sakes? For our sakes, no doubt, this was written: that he that plougheth should plough in hope, and that he who thresheth, in hope of partaking.”[2884] And there are numerous interpretations adapted to the multitude which are in circulation, and which edify those who are unable to understand profounder meanings, and which have somewhat the same character.

13. But the interpretation is “spiritual,” when one is able to show of what heavenly things the Jews “according to the flesh” served as an example and a shadow, and of what future blessings the law contains a shadow. And, generally, we must investigate, according to the apostolic promise, “the wisdom in a mystery, the hidden wisdom which God ordained before the world for the glory” of the just, which “none of the princes of this world knew.”[2885] And the same apostle says somewhere, after referring to certain events mentioned as occurring in Exodus and Numbers, “that these things happened to them figuratively, but that they were written on our account, on whom the ends of the world are come.”[2886] And he gives an opportunity for ascertaining of what things these were patterns, when he says: “For they drank of the spiritual Rock that followed them, and that Rock was Christ.”[2887] And in another Epistle, when sketching the various matters relating to the tabernacle, he used the words: “Thou shalt make everything according to the pattern showed thee in the mount.”[2888] Moreover, in the Epistle to the Galatians, as if upbraiding those who think that they read the law, and yet do not understand it, judging that those do not understand it who do not reflect that allegories are contained under what is written, he says: “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons; the one by the bond-maid, the other by the free woman. But he who was by the bond-maid was born according to the flesh; but he of the free woman was by promise. Which things are an allegory:[2889] for these are the two covenants,” and so on. Now we must carefully observe each word employed by him. He says: “Ye who desire to be under the law,” not “Ye that are under the law;” and, “Do ye not *hear*the law?”—“hearing” being understood to mean “*comprehending*” and “*knowing*.” And in the Epistle to the Colossians, briefly abridging the meaning of the whole legislation, he says: “Let no man therefore judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths, which are a shadow of things to come.”[2890] Moreover, in the Epistle to the Hebrews, discoursing

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[2884] Cf. 1 Cor. ix. 9, 10.

[2885] Cf. 1 Cor. ii. 6, 7, 8.

[2886] 1 Cor. x. 11.

[2887] 1 Cor. x. 4.

[2888] Cf. Ex. xxv. 40 and Heb. viii. 5.

[2889] ἀλληγορούμενα.

[2890] Col. ii. 16.

of those who belong to the circumcision, he writes: “who serve for an ensample and shadow of heavenly things.”[2891] Now it is probable that, from these illustrations, those will entertain no doubt with respect to the five books of Moses, who have once given in their adhesion to the apostle, as divinely inspired;[2892] but do you wish to know, with regard to the rest of the history, if it also happened as a pattern? We must note, then, the expression in the Epistle to the Romans, “I have left to myself seven thousand men, who have not bowed the knee to Baal,”[2893] quoted from the third book of Kings, which Paul has understood as equivalent (in meaning) to those who are Israelites according to election, because not only were the Gentiles benefited by the advent of Christ, but also certain of the race of God.[2894]

14. This being the state of the case, we have to sketch what seem to us to be the marks of the (true) understanding of Scriptures. And, in the first place, this must be pointed out, that the object of the Spirit, which by the providence of God, through the Word who was in the beginning with God, illuminated the ministers of truth, the prophets and apostles, was especially (the communication) of ineffable mysteries regarding the affairs of men (now by men I mean those souls that make use of bodies), in order that he who is capable of instruction may by investigation, and by devoting himself to the study of the profundities of meaning contained in the words, become a participator of all the doctrines of his counsel. And among those matters which relate to souls (who cannot otherwise obtain perfection apart from the rich and wise truth of God), the (doctrines) belonging to God and His only-begotten Son are necessarily laid down as primary, viz., of what nature He is, and in what manner He is the Son of God, and what are the causes of His descending even to (the assumption of) human flesh, and of complete humanity; and what, also, is the operation of this (Son), and upon whom and when exercised. And it was necessary also that the subject of kindred beings, and other rational creatures, both those who are divine and those who have fallen from blessedness, together with the reasons of their fall, should be contained in the divine teaching; and also that of the diversities of souls, and of the origin of these diversities, and of the nature of the world, and the cause of its existence. We must learn also the origin of the great and terrible wickedness which overspreads the earth, and whether it is confined to this earth only, or prevails elsewhere. Now, while these and similar objects were present to the Spirit, who enlightened the souls of the holy ministers of the truth, there was a second object, for the sake of those who were unable to endure the fatigue of investigating matters so important, viz., to conceal the doctrine relating to the previously mentioned subjects, in expressions containing a narrative which conveyed an announcement

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[2891] Heb. viii. 5.

[2892] ὡς θεῖον ἄνδρα.

[2893] Rom. xi. 4; cf. 1 Kings xix. 18. [3 Kings according to the Septuagint and Vulgate enumeration. S.]

[2894] τινὰς ἀπὸ τοῦ θεῖου γένους, i.e., Israelites.

regarding the things of the visible creation,[2895] the creation of man, and the successive descendants of the first men until they became numerous; and other histories relating the acts of just men, and the sins occasionally committed by these same men as being human beings, and the wicked deeds, both of unchastity and vice, committed by sinful and ungodly men. And what is most remarkable, by the history of wars, and of the victors, and the vanquished, certain mysteries are indicated to those who are able to test these statements. And more wonderful still, the laws of truth are predicted by the written legislation;—all these being described in a connected series, with a power which is truly in keeping with the wisdom of God. For it was intended that the covering also of the spiritual truths—I mean the "bodily" part of Scripture—should not be without profit in many cases, but should be capable of improving the multitude, according to their capacity.

15. But since, if the usefulness of the legislation, and the sequence and beauty[2896] of the history, were universally evident of itself,[2897] we should not believe that any other thing could be understood in the Scriptures save what was obvious, the word of God has arranged that certain stumbling-blocks, as it were, and offences, and impossibilities, should be introduced into the midst of the law and the history, in order that we may not, through being drawn away in all directions by the merely attractive nature of the language,[2898] either altogether fall away from the (true) doctrines, as learning nothing worthy of God, or, by not departing from the letter, come to the knowledge of nothing more divine. And this also we must know, that the principal aim being to announce the "spiritual" connection in those things that are done, and that ought to be done, where the Word found that things done according to the history could be adapted to these mystical senses, He made use of them, concealing from the multitude the deeper meaning; but where, in the narrative of the development of super-sensual things,[2899] there did not follow the performance of those certain events, which was already indicated by the mystical meaning, the Scripture interwove in the history (the account of) some event that did not take place, sometimes what could not have happened; sometimes what could, but did not. And sometimes a few words are interpolated which are not true in their literal acceptation,[2900] and sometimes a larger number. And a similar practice also is to be noticed with regard to the legislation, in which is often to be found what is useful in itself, and appropriate to the times of the legislation; and sometimes also what does not appear to be of utility; and at other times impossibilities are recorded

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[2895] περὶ τῶν αἰσθητῶν δημιουργημάτων.

[2896] γλαφυρόν.

[2897] αὐτόθεν.

[2898] ὑπὸ τῆς λέξεως ἑλκόμενοι τὸ ἀγωγὸν ἄκρατον ἐχούσης.

[2899] ἐν τῇ διηγήσει τῆς περὶ τῶν νοητῶν ἀκολουθίας.

[2900] κατὰ τὸ σῶμα.

for the sake of the more skilful and inquisitive, in order that they may give themselves to the toil of investigating what is written, and thus attain to a becoming conviction of the manner in which a meaning worthy of God must be sought out in such subjects.

16. It was not only, however, with the (Scriptures composed) before the advent (of Christ) that the Spirit thus dealt; but as being the same Spirit, and (proceeding) from the one God, He did the same thing both with the evangelists and the apostles,—as even these do not contain throughout a pure history of events, which are interwoven indeed according to the letter, but which did not actually occur.[2901] Nor even do the law and the commandments wholly convey what is agreeable to reason. For who that has understanding will 365 suppose that the first, and second, and third day, and the evening and the morning, existed without a sun, and moon, and stars? and that the first day was, as it were, also without a sky? And who is so foolish as to suppose that God, after the manner of a husbandman, planted a paradise in Eden, towards the east, and placed in it a tree of life, visible and palpable, so that one tasting of the fruit by the bodily teeth obtained life? and again, that one was a partaker of good and evil by masticating what was taken from the tree? And if God is said to walk in the paradise in the evening, and Adam to hide himself under a tree, I do not suppose that anyone doubts that these things figuratively indicate certain mysteries, the history having taken place in appearance, and not literally.[2902] Cain also, when going forth from the presence of God, certainly appears to thoughtful men as likely to lead the reader to inquire what is the presence of God, and what is the meaning of going out from Him. And what need is there to say more, since those who are not altogether blind can collect countless instances of a similar kind recorded as having occurred, but which did not literally[2903] take place? Nay, the Gospels themselves are filled with the same kind of narratives; e.g., the devil leading Jesus up into a high mountain, in order to show him from thence the kingdoms of the whole world, and the glory of them. For who is there among those who do not read such accounts carelessly, that would not condemn those who think that with the eye of the body—which requires a lofty height in order that the parts lying (immediately) under and adjacent may be seen—the kingdoms of the Persians, and Scythians, and Indians, and Parthians, were beheld, and the manner in which their princes are glorified among men? And the attentive reader may notice in the Gospels innumerable other passages like

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[2901] Οὐδὲ τούτων πάντη ἄκρατον τὴν ἱστορίαν τῶν προσυφασμένων κατὰ τὸ σωματικὸν ἐχόντων, μὴ γεγενημένων · οὐδὲ τὴν νομοθεσίαν καὶ τὰς ἐντολὰς πάντως τὸ εὔλογον ἐμφαίνοντα . One ms. reads γεγενημένην, referring to ἱστορίαν, on which one editor remarks, "Hic et in sequentibus imploro fidem codicum!"

[2902] διὰ δοκούσης ιστορίας καὶ οὐ σωματικῶς γεγενημένης.

[2903] κατὰ την λέξιν.

these, so that he will be convinced that in the histories that are literally recorded, circumstances that did not occur are inserted.

17. And if we come to the legislation of Moses, many of the laws manifest the irrationality, and others the impossibility, of their literal[2904] observance. The irrationality (in this), 366 that the people are forbidden to eat vultures, although no one even in the direst famines was (ever) driven by want to have recourse to this bird; and that children eight days old, which are uncircumcised, are ordered to be exterminated from among their people, it being necessary, if the law were to be carried out at all literally with regard to these, that their fathers, or those with whom they are brought up, should be commanded to be put to death. Now the Scripture says: "Every male that is uncircumcised, who shall not be circumcised on the eighth day, shall be cut off from among his people."[2905] And if you wish to see impossibilities contained in the legislation, let us observe that the goat-stag is one of those animals that cannot exist, and yet Moses commands us to offer it as being a clean beast; whereas a griffin, which is not recorded ever to have been subdued by man, the lawgiver forbids to be eaten. Nay, he who carefully considers (the famous injunction relating to) the Sabbath, "Ye shall sit each one in your dwellings: let no one go out from his place on the seventh day,"[2906] will deem it impossible to be literally observed: for no living being is able to sit throughout a whole day, and remain without moving from a sitting position. And therefore those who belong to the circumcision, and all who desire that no meaning should be exhibited, save the literal one, do not investigate at all such subjects as those of the goat-stag and griffin and vulture, but indulge in foolish talk on certain points, multiplying words and adducing tasteless[2907] traditions; as, for example, with regard to the Sabbath, saying that two thousand cubits is each one's limit.[2908] Others, again, among whom is Dositheus the Samaritan, condemning such an interpretation, think that in the position in which a man is found on the Sabbath-day, he is to remain until evening. Moreover, the not carrying of a burden on the Sabbath-day is an impossibility; and therefore the Jewish teachers have fallen into countless absurdities,[2909] saying that a shoe of such a kind was a burden, but not one of another kind; and that a sandal which had nails was a burden, but not one that was without them; and in like manner what was borne on one shoulder (was a load), but not 367 that which was carried on both.

[2904] ὅσον ἐπὶ τῷ καθ' ἑαυτοὺς τηρεῖσθαι.

[2905] Gen. xvii. 14.

[2906] Ex. xvi. 29.

[2907] ψυχρὰς παραδόσεις.

[2908] τόπον ἑκάστῳ εἶναι δισχιλίους πήχεις.

[2909] Εἰς ἀπεραντολογίαν ἐληλύθασι.

18. And if we go to the Gospel and institute a similar examination, what would be more irrational than (to take literally the injunction), “Salute no man by the way,”[2910] which simple persons think the Saviour enjoined on the apostles? The command, moreover, that the right cheek should be smitten, is most incredible, since everyone who strikes, unless he happen to have some bodily defect,[2911] smites the *left* cheek with his *right* hand. And it is impossible to take (literally, the statement) in the Gospel about the “offending” of the right eye. For, to grant the possibility of one being “offended” by the sense of sight, how, when there are two eyes that see, should the blame be laid upon the right eye? And who is there that, condemning himself for having looked upon a woman to lust after her, would rationally transfer the blame to the right eye alone, and throw *it* away? The apostle, moreover, lays down the law, saying, “Is any man called, being circumcised? Let him not become uncircumcised.” [2912] In the first place, anyone will see that he does not utter these words in connection with the subject before him. For, when laying down precepts on marriage and purity, how will it not appear that he has introduced these words at random?[2913] But, in the second place, who will say that a man does wrong who endeavours to become uncircumcised, if that be possible, on account of the disgrace that is considered by the multitude to attach to circumcision.

All these statements have been made by us, in order to show that the design of that divine power which gave us the sacred Scriptures is, that we should not receive what is presented by the letter alone (such things being sometimes not true in their literal acceptation, but absurd and impossible), but that certain things have been introduced into the actual history and into the legislation that are useful in their literal sense.[2914]

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19. But that no one may suppose that we assert respecting the whole that no history is real[2915] because a certain one is not; and that no law is to be literally observed, because a certain one, (understood) according to the letter, is absurd or impossible; or that the statements regarding the Saviour are not true in a manner perceptible to the senses;[2916] or that no commandment and precept of His ought to be obeyed;—we have to answer that, with regard to certain things, it is perfectly clear to us that the historical account is true; as that Abraham was buried in the double cave at Hebron, as also Isaac and Jacob, and the wives of each of them; and that Shechem was given as a portion to Joseph;[2917] and that Jerusalem

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[2910] Luke x. 4.

[2911] εἰ μὴ ἄρα πεπονθώς τι παρὰ φύσιν τυγχάνοι.

[2912] 1 Cor. vii. 18.

[2913] εἰκῆ.

[2914] καὶ τῇ κατὰ τὸ ῥητὸν χρησίμων νομοθεσίᾳ.

[2915] γέγονεν.

[2916] κατὰ τὸ αἰσθητόν.

[2917] Cf. Gen. xlviii. 22 and Josh. xxiv. 32.

is the metropolis of Judea, in which the temple of God was built by Solomon; and innumerable other statements. For the passages that are true in their historical meaning are much more numerous than those which are interspersed with a purely spiritual signification. And again, who would not say that the command which enjoins to "honour thy father and thy mother, that it may be well with thee,"[2918] is useful, apart from all allegorical meaning,[2919] and ought to be observed, the Apostle Paul also having employed these very same words? And what need is there to speak of the (prohibitions), "Thou shalt not commit adultery," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness?"[2920] And again, there are commandments contained in the Gospel which admit of no doubt whether they are to be observed according to the letter or not; e.g., that which says, "But I say unto you, Whoever is angry with his brother,"[2921] and so on. And again, "But I say unto you, Swear not at all."[2922] "And in the writings of the apostle the literal sense is to be retained: "Warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men;"[2923] although it is possible for those ambitious of a deeper meaning to retain the profundities of the wisdom of God, without setting aside the commandment in its literal meaning.[2924] The careful (reader), however, will be in doubt[2925] as to certain points, being unable to show without long investigation whether this history so deemed literally occurred or not, and whether the literal meaning of this law is to be observed or not. And therefore the exact reader must, in obedience to the Saviour's injunction to "search the Scriptures,"[2926] carefully ascertain in how far the literal meaning is true, and in how far impossible; and so far as he can, trace out, by means of similar statements, the meaning everywhere scattered through Scripture of that which cannot be understood in a literal signification.

20. Since, therefore, as will be clear to those who read, the connection taken literally is impossible, while the sense preferred[2927] is not impossible, but even the true one, it must be our object to grasp the whole meaning, which connects the account of what is literally impossible in an intelligible manner with what is not only not impossible, but also historically

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[2918] Cf. Ex. xx. 12 and Eph. vi. 2, 3.

[2919] χωρις πάσης ἀναγωγῆς.

[2920] Cf. Ex. xx. 13–16.

[2921] [Matt. v. 22.]

[2922] Matt. v. 34.

[2923] 1 Thess. v. 14.

[2924] Εἰ και παρὰ τοῖς φιλοτιμοτέροις δύναται σώζειν ἕκαστον αὐτῶν, μετὰ τοῦ μὴ ἀθετεῖσθαι τὴν κατὰ τὸ ῥητὸν ἐντολην, βάθη Θεοῦ σοφίας.

[2925] περιελκυσθήσεται.

[2926] John v. 39.

[2927] ὁπροηγούμενος.

true, and which is allegorically understood, in respect of its not having literally occurred.[2928] For, with respect to holy Scripture, our opinion is that the whole of it has a "spiritual," but not the whole a "bodily" meaning, because the bodily meaning is in many places proved to be impossible. And therefore great attention must be bestowed by the cautious reader on the divine books, as being divine writings; the manner of understanding which appears to us to be as follows:—The Scriptures relate that God chose a certain nation upon the earth, which they call by several names. For the whole of this nation is termed Israel, and also Jacob. And when it was divided in the times of Jeroboam the son of Nebat, the ten tribes related as being subject to him were called Israel; and the remaining two, along with the tribe of Levi, being ruled over by the descendants of David, were named Judah. And the whole of the territory which the people of this nation inhabited, being given them by God, receives the name of Judah, the metropolis of which is Jerusalem,—a metropolis, namely, of numerous cities, the names of which lie scattered about in many other passages (of Scripture), but are enumerated together in the book of Joshua the son of Nun.[2929]

21. Such, then, being the state of the case, the apostle, elevating our power of discernment (above the letter), says somewhere, "Behold Israel after the flesh,"[2930] as if there were an Israel "according to the Spirit." And in another place he says, "For they who are the children of the flesh are not the children of God;" nor are "they all Israel who are of Israel;"[2931] nor 370 is "he a Jew who is one outwardly, nor is that 'circumcision' which is outward in the flesh: but he is a Jew who is one 'inwardly;' and circumcision is that of the heart, in the spirit, and not in the letter."[2932] For if the judgment respecting the "Jew inwardly" be adopted, we must understand that, as there is a "bodily" race of Jews, so also is there a race of "Jews inwardly," the soul having acquired this nobility for certain mysterious reasons. Moreover, there are many prophecies which predict regarding Israel and Judah what is about to befall them. And do not such promises as are written concerning them, in respect of their being mean in expression, and manifesting no elevation (of thought), nor anything worthy of the promise of God, need a mystical interpretation? And if the "spiritual" promises are announced by visible signs, then they to whom the promises are made are not "corporeal." And not to linger over the point of the Jew who is a Jew "inwardly," nor over that of the Israelite according to the "inner man"—these statements being sufficient for those who are

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[2928] Ὅλον τὸν νοῦν φιλοτιμητέον καταλαμβάνειν, συνείροντα τὸν περὶ τῶν κατὰ τὴν λέξιν ἀδυνάτων λόγον νοητῶς τοῖς οὐ μόνον οὐκ ἀδυνάτοις, ἀλλὰ καὶ ἀληθέσι κατὰ τὴν ἱστορίαν, συναλληγορουμένοις τοῖς ὅσον ἐπὶ τῇ λέξει, μὴ γεγενημένοις.

[2929] ἐν Ἰησοῦ τῷ τοῦ Ναυῆ.

[2930] 1 Cor. x. 18.

[2931] Rom. ix. 6, 8.

[2932] Rom. ii. 28, 29.

not devoid of understanding—we return to our subject, and say that Jacob is the father of the twelve patriarchs, and they of the rulers of the people; and these, again, of the other Israelites. Do not, then, the "corporeal" Israelites refer their descent to the rulers of the people, and the rulers of the people to the patriarchs, and the patriarchs to Jacob, and those still higher up; while are not the "spiritual" Israelites, of whom the "corporeal" Israelites were the type, sprung from the families, and the families from the tribes, and the tribes from some one individual whose descent is not of a "corporeal" but of a better kind,—he, too, being born of Isaac, and he of Abraham,—all going back to Adam, whom the apostle declares to be Christ? For every beginning of those families which have relation to God as to the Father of all, took its commencement lower down with Christ, who is next to the God and Father of all,[2933] being thus the Father of every soul, as Adam is the father of all men. And if Eve also is intended by the apostle to refer to the Church, it is not surprising that Cain, who was born of Eve, and all after him, whose descent goes back to Eve, should be types of the Church, inasmuch as in a pre-eminent sense they are all descended from the Church. 37

22. Now, if the statements made to us regarding Israel, and its tribes and its families, are calculated to impress us, when the Saviour says, "I was not sent but to the lost sheep of the house of Israel,"[2934] we do not understand the expression as the Ebionites do, who are poor in understanding (deriving their name from the poverty of their intellect—"Ebion" signifying "poor" in Hebrew), so as to suppose that the Saviour came specially to the "carnal" Israelites; for "they who are the children of the flesh are not the children of God."[2935] Again, the apostle teaches regarding Jerusalem as follows: "The Jerusalem which is above is free, which is the mother of us all."[2936] And in another Epistle: "But ye are come unto mount Zion, and to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and to the Church of the first-born which are written in heaven."[2937] If, then, Israel is among the race of souls,[2938] and if there is in heaven a city of Jerusalem, it follows that the cities of Israel have for their metropolis the heavenly Jerusalem, and it consequently is the metropolis of all Judea. Whatever, therefore, is predicted of Jerusalem, and spoken of it, if we listen to the words of Paul as those of God, and of one who utters wisdom, we must understand the Scriptures as speaking of the heavenly

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[2933] Πᾶσα γὰρ ἀρχὴ πατριῶν τῶν ὡς πρὸς τὸν τῶν ὅλων Θεὸν, κατωτέρω ἀπὸ τοῦ Χριστοῦ ἤρξατο τοῦ μετὰ τὸν τῶν ὅλων Θεὸν καὶ πατέρα.

[2934] Matt. xv. 24.

[2935] Rom. ix. 8. [See Dr. Burton's *Inquiry into the Heresies of the Apostolic Age* (Bampton Lectures), pp. 184, 185, 498, 499. S.]

[2936] Gal. iv. 26.

[2937] Heb. xii. 22, 23.

[2938] ἐν ψυχῶν γένει.

city, and of the whole territory included within the cities of the holy land. For perhaps it is to these cities that the Saviour refers us, when to those who have gained credit by having managed their "pounds" well, He assigns the presidency over five or ten cities. If, therefore, the prophecies relating to Judea, and Jerusalem, and Israel, and Judah, and Jacob, not being understood by us in a "carnal" sense, indicate some such mysteries (as already mentioned), it will follow also that the predictions concerning Egypt and the Egyptians, Babylon and the Babylonians, Tyre and the Tyrians, Sidon and the Sidonians, or the other nations, are spoken not only of these "bodily" Egyptians, and Babylonians, and Tyrians, and Sidonians, but also of their "spiritual" (counterparts). For if there be "spiritual" Israelites, it follows that there are also "spiritual" Egyptians and Babylonians. For what is related in Ezekiel concerning 372 Pharaoh king of Egypt does not at all apply to the case of a certain man who ruled or was said to rule over Egypt, as will be evident to those who give it careful consideration. Similarly, what is said about the ruler of Tyre cannot be understood of a certain man who ruled over Tyre. And what is said in many places, and especially in Isaiah, of Nebuchadnezzar, cannot be explained of that individual. For the man Nebuchadnezzar neither fell from heaven, nor was he the morning star, nor did he arise upon the earth in the morning. Nor would any man of understanding interpret what is said in Ezekiel about Egypt—viz., that in forty years it should be laid desolate, so that the footstep of man should not be found thereon, and that the ravages of war should be so great that the blood should run throughout the whole of it, and rise to the knees—of that Egypt which is situated beside the Ethiopians whose bodies are blackened by the sun.

23. And perhaps as those here, dying according to the death common to all, are, in consequence of the deeds done here, so arranged as to obtain different places according to the proportion of their sins, if they should be deemed worthy of the place called Hades;[2939] so those there dying, so to speak, descend into this Hades, being judged deserving of different abodes—better or worse—throughout all this space of earth, and (of being descended) from parents of different kinds,[2940] so that an Israelite may sometimes fall among Scythians, and an Egyptian descend into Judea. And yet the Saviour came to gather together the lost sheep of the house of Israel; but many of the Israelites not having yielded to His teaching, those from the Gentiles were called.…And these points, as we suppose, have been concealed in the histories. For "the kingdom of heaven is like a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and 373 buyeth that field."[2941] Let us notice, then, whether the apparent and superficial and obvious meaning of Scripture does not resemble a field filled with plants of every kind, while the

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[2939] τοῦ καλουμένου χωρίου ᾅδου.

[2940] καὶ παρὰ τοισδε, ἤ τοῖσδε τοῖς πατράσι.

[2941] Matt. xiii. 44.

things lying in it, and not visible to all, but buried, as it were, under the plants that are seen, are the hidden treasures of wisdom and knowledge; which the Spirit through Isaiah[2942] calls dark and invisible and concealed, God alone being able to break the brazen gates that conceal them, and to burst the iron bars that are upon the gates, in order that all the statements in the book of Genesis may be discovered which refer to the various genuine kinds, and seeds, as it were, of souls, which stand nearly related to Israel, or at a distance from it; and the descent into Egypt of the seventy souls, that they may there become as the "stars of heaven in multitude." But since not all who are of them are the light of the world—"for not all who are of Israel are Israel"[2943]—they become from seventy souls as the "sand that is beside the sea-shore innumerable."

[2942] Cf. Isa. xlv. 3.

[2943] Rom. ix. 6.

From the Latin.

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24. This descent of the holy fathers into Egypt will appear as granted to this world by the providence of God for the illumination of others, and for the instruction of the human race, that so by this means the souls of others might be assisted in the work of enlightenment. For to them was first granted the privilege of converse with God, because theirs is the only race which is said to see God; this being the meaning, by interpretation, of the word "Israel."[2944] And now it follows that, agreeably to this view, ought the statement to be accepted and explained that Egypt was scourged with ten plagues, to allow the people of God to depart, or the account of what was done with the people in the wilderness, or of the building of the tabernacle by means of contributions from all the people, or of the wearing of the priestly robes, or of the vessels of the public service, because, as it is written, they truly contain within them the "shadow and form of heavenly things." For Paul openly says of them, that "they serve unto the example and shadow of heavenly things."[2945] There are, moreover, contained in this same law the precepts and institutions, according to which men are to live in the holy land. Threatenings also are held out as impending over those who shall transgress the law; different kinds of purifications are moreover prescribed for those who required purification, as being persons who were liable to frequent pollution, that by means of these they may arrive at last at that one purification after which no further pollution is permitted. The very people are numbered, though not all; for the souls of children are not yet old enough to be numbered according to the divine command: nor are those souls who cannot become the head of another, but are themselves subordinated to others as to a head, who are called "women," who certainly are not included in that numbering which is enjoined by God; but they alone are numbered who are called "men," by which it might be shown that the women could not be counted separately,[2946] but were included in those called men. Those, however, especially belong to the sacred number, who are prepared to go forth to the battles of the Israelites, and are able to fight against those public and private enemies[2947] whom the Father subjects to the Son, who sits on His right hand that He may destroy all principality and power, and by means of these bands of His soldiery, who, being engaged in a warfare for God, do not entangle themselves in secular business, He may overturn the Kingdom of His adversary; by whom the shields of faith are borne, and the weapons of wisdom brandished; among whom also the helmet of hope and salvation gleams forth, and the breastplate of brightness fortifies the breast that is filled with God. Such soldiers appear to me to be indicated, and to be prepared for wars of this kind, in those persons who in the

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[2944] Cf. Gen. xxxii. 28–30.

[2945] Heb. viii. 5.

[2946] Extrinsecus.

[2947] Hostes inimicosque.

sacred books are ordered by God's command to be numbered. But of these, by far the more perfect and distinguished are shown to be those of whom the very hairs of the head are said to be numbered. Such, indeed, as were punished for their sins, whose bodies fell in the wilderness, appear to possess a resemblance to those who had made indeed no little progress, but who could not at all, for various reasons, attain to the end of perfection; because they are reported either to have murmured, or to have worshipped idols, or to have committed fornication, or to have done some evil work which the mind ought not even to conceive. I do not consider the following even to be without some mystical meaning,[2948] viz., that certain (of the Israelites), possessing many flocks and animals, take possession by anticipation of a country adapted for pasture and the feeding of cattle, which was the very first that the right hand of the Hebrews had secured in war.[2949] For, making a request of Moses to receive this region, they are divided off by the waters of the Jordan, and set apart from any possession in the holy land. And this Jordan, according to the form of heavenly things, may appear to water and irrigate thirsty souls, and the senses that are adjacent to it.[2950] In connection with which, even this statement does not appear superfluous, that Moses indeed hears from God what is described in the book of Leviticus, while in Deuteronomy it is the people that are the auditors of Moses, and who learn from him what they could not hear from God. For as Deuteronomy is called, as it were, the second law, which to some will appear to convey this signification, that when the first law which was given through Moses had come to an end, so a second legislation seems to have been enacted, which was specially transmitted by Moses to his successor Joshua, who is certainly believed to embody a type[2951] of our Saviour, by whose second law—that is, the precepts of the Gospel—all things are brought to perfection.

25. We have to see, however, whether this deeper meaning may not perhaps be indicated, viz., that as in Deuteronomy the legislation is made known with greater clearness and distinctness than in those books which were first written, so also by that advent of the Saviour which He accomplished in His state of humiliation, when He assumed the form of a servant, that more celebrated and renowned second advent in the glory of His Father may not be pointed out, and in it the types of Deuteronomy may be fulfilled, when in the kingdom of heaven all the saints shall live according to the laws of the everlasting Gospel; and as in His coming now He fulfilled that law which has a shadow of good things to come, so also by that (future) glorious advent will be fulfilled and brought to perfection the shadows of the present advent. For thus spake the prophet regarding it: "The breath of our countenance, Christ the Lord, to whom we said, that under Thy shadow we shall live among the na-

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[2948] Ne illud quidem sacramento aliquo vacuum puto.

[2949] Quem primum omnium Israelitici belli dextra defenderat.

[2950] Rigare et inundare animas sitientes, et sensus adjacentes sibi.

[2951] Formam.

tions;"[2952] at the time, viz., when He will more worthily transfer all the saints from a temporal to an everlasting Gospel, according to the designation, employed by John in the Apocalypse, of "an everlasting Gospel."[2953]

26. But let it be sufficient for us in all these matters to adapt our understanding to the rule of religion, and so to think of the words of the Holy Spirit as not to deem the language the ornate composition of feeble human eloquence, but to hold, according to the scriptural statement, that "all the glory of the King is within,"[2954] and that the treasure of divine meaning is enclosed within the frail vessel of the common letter. And if any curious reader were still to ask an explanation of individual points, let him come and hear, along with ourselves, how the Apostle Paul, seeking to penetrate by help of the Holy Spirit, who searches even the "deep things" of God, into the depths of divine wisdom and knowledge, and yet, unable to reach the end, so to speak, and to come to a thorough knowledge, exclaims in despair and amazement, "Oh the depth of the riches of the knowledge and wisdom of God!"[2955] Now, that it was from despair of attaining a perfect understanding that he uttered this exclamation, listen to his own words: "How unsearchable are God's judgments! and His ways, how past finding out!"[2956] For he did not say that God's judgments were difficult to discover, but that they were altogether inscrutable; nor that it was (simply) difficult to trace out His ways, but that they were altogether past finding out. For however far a man may advance in his investigations, and how great soever the progress that he may make by unremitting study, assisted even by the grace of God, and with his mind enlightened, he will not be able to attain to the end of those things which are the object of his inquiries. Nor can any created mind deem it possible in any way to attain a full comprehension (of things); but after having discovered certain of the objects of its research, it sees again others which have still to be sought out. And even if it should succeed in mastering these, it will see again many others succeeding them which must form the subject of investigation. And on this account, therefore, Solomon, the wisest of men, beholding by his wisdom the nature of things, says, "I said, I will become wise; and wisdom herself was made far from me, far further than it was; and a profound depth, who shall find?"[2957] Isaiah also, knowing that the beginnings of things could not be discovered by a mortal nature, and not even by those natures

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[2952] Lam. iv. 20.

[2953] Cf. Rev. xiv. 6.

[2954] Omnis gloria regis intrinsecus est. Heb., Sept., and Vulgate all read, "daughter of the king." Probably the omission of "filiæ" in the text may be due to an error of the copyists. [Cf. Ps. xlv. 13.]

[2955] Rom. xi. 33.

[2956] Rom. xi. 33.

[2957] [Eccles. vii. 23, 24.] The Septuagint reads: Εἶπα, Σοφισθήσομαι· καὶ αὕτη ἐμακρύνθη ἀπ᾽ ἐμοῦ, μακρὰν ὑπέρ ὃ ἦν, καὶ βαθὺ βάθος, τίς εὑρήσει αὐτό; the Vulgate translates this literally.

which, although more divine than human, were nevertheless themselves created or formed; knowing then, that by none of these could either the beginning or the end be discovered, says, “Tell the former things which have been, and we know that ye are gods; or announce what are the last things, and then we shall see that ye are gods.”[2958] For my Hebrew teacher also used thus to teach, that as the beginning or end of all things could be comprehended by no one, save only our Lord Jesus Christ and the Holy Spirit, so under the form of a vision Isaiah spake of two seraphim alone, who with two wings cover the countenance of God, and with two His feet, and with two do fly, calling to each other alternately, and saying, “Holy, 370 holy, holy is the Lord God of Sabaoth; the whole earth is full of Thy glory.”[2959] That the seraphim alone have both their wings over the face of God, and over His feet, we venture to declare as meaning that neither the hosts of holy angels, nor the “holy seats,” nor the “dominions,” nor the “principalities,” nor the “powers,” can fully understand the beginning of all things, and the limits of the universe. But we are to understand that those “saints” whom the Spirit has enrolled, and the “virtues,” approach very closely to those very beginnings, and attain to a height which the others cannot reach; and yet whatever it be that these “virtues” have learned through revelation from the Son of God and from the Holy Spirit—and they will certainly be able to learn very much, and those of higher rank much more than those of a lower—nevertheless it is impossible for them to comprehend all things, according to the statement, “The most part of the works of God are hid.”[2960] And therefore also it is to be desired that every one, according to his strength, should ever stretch out to those things that are before, “forgetting the things that are behind,” both to better works and to a clearer apprehension and understanding, through Jesus Christ our Saviour, to whom be glory for ever!

27. Let every one, then, who cares for truth, be little concerned about words and language, seeing that in every nation there prevails a different usage of speech; but let him rather direct his attention to the meaning conveyed by the words, than to the nature of the words that convey the meaning, especially in matters of such importance and difficulty: as, e.g., when it is an object of investigation whether there is any “substance” in which neither colour, nor form, nor touch, nor magnitude is to be understood as existing visible to the mind alone, which any one names as he pleases; for the Greeks call such ἀσώματον, i.e., “incorporeal,” while holy Scripture declares it to be “invisible,” for Paul calls Christ the “image of the invisible God,” and says again, that by Christ were created all things “visible and invisible.” And by this it is declared that there are, among created things, certain “substances” that are, according to their peculiar nature, invisible. But although these are

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[2958] Cf. Isa. xli. 22, 23.

[2959] Isa. vi. 3.

[2960] Cf. Ecclus. xvi. 21.

not themselves “corporeal,” they nevertheless make use of bodies, while they are themselves better than any bodily substances. But that “substance” of the Trinity which is the beginning and cause of all things, “from which are all things, and through which are all things, and in which are all things,” cannot be believed to be either a body or in a body, but is altogether incorporeal. And now let it suffice to have spoken briefly on these points (although in a digression, caused by the nature of the subject), in order to show that there are certain things, the meaning of which cannot be unfolded at all by any words of human language, but which are made known more through simple apprehension than by any properties of words. And under this rule must be brought also the understanding of the sacred Scripture, in order that its statements may be judged not according to the worthlessness of the letter, but according to the divinity of the Holy Spirit, by whose inspiration they were caused to be written.

Summary (of Doctrine) Regarding the Father, the Son, and the Holy Spirit, and the Other Topics Discussed in the Preceding Pages.

28. It is now time, after the rapid consideration which to the best of our ability we have given to the topics discussed, to recapitulate, by way of summing up what we have said in different places, the individual points, and first of all to restate our conclusions regarding the Father, and the Son, and the Holy Spirit.

Seeing God the Father is invisible and inseparable from the Son, the Son is not generated from Him by “prolation,” as some suppose. For if the Son be a “prolation” of the Father (the term “prolation” being used to signify such a generation as that of animals or men usually is), then, of necessity, both He who “prolated” and He who *was* “prolated” are corporeal. For we do not say, as the heretics suppose, that some part of the substance of God was converted into the Son, or that the Son was procreated by the Father out of things non-existent,[2961] i.e., beyond His own substance, so that there once was a time when He did not exist; but, putting away all corporeal conceptions, we say that the Word and Wisdom was begotten out of the invisible and incorporeal without any corporeal feeling, as if it were an act of the will proceeding from the understanding. Nor, seeing He is called the Son of (His) love, will it appear absurd if in this way He be called the Son of (His) will. Nay, John also indicates that “God is Light,”[2962] and Paul also declares that the Son is the splendour of everlasting light.[2963] As light, accordingly, could never exist without splendour, so neither can the Son be understood to exist without the Father; for He is called the "express image of His person,"[2964] and the Word and Wisdom. How, then, can it be asserted that there once was a time when He was not the Son? For that is nothing else than to say that there was once a time when He was not the Truth, nor the Wisdom, nor the Life, although in all these He is judged to be the perfect essence of God the Father; for these things cannot be severed from Him, or even be separated from His essence. And although these qualities are said to be many in understanding,[2965] yet in their nature and essence they are one, and in them is the fulness of divinity. Now this expression which we employ—"that there never was a time when He did not exist"—is to be understood with an allowance. For these very words "when" or "never" have a meaning that relates to time, whereas the statements made regarding Father, Son, and Holy Spirit are to be understood as transcending all time, all ages, and all eternity. For it is the Trinity alone which exceeds the comprehension not only of temporal but even of eternal intelligence; while other things which are not included in it[2966] are to be measured by times and ages. This Son of God, then, in respect of the Word being God, which was in the beginning with God, no one will logically suppose to be contained in any place; nor yet in respect of His being "Wisdom," or "Truth," or the "Life," or "Righteousness," or "Sanctification," or "Redemption:" for all these properties do not require space to be able to act or to operate, but each one of them is to be understood as meaning those individuals who participate in His virtue and working.

[2961] Ex nullis substantibus.

[2962] 1 John i. 5.

[2963] Cf. Heb. i. 3.

29. Now, if any one were to say that, through those who are partakers of the "Word" of God, or of His "Wisdom," or His "Truth," or His "Life," the Word and Wisdom itself appeared to be contained in a place, we should have to say to him in answer, that there is no doubt that Christ, in respect of being the "Word" or "Wisdom," or all other things, was in Paul, and that he therefore said, "Do you seek a proof of Christ speaking in me?"[2967] and again, "I live, yet not I, but Christ liveth in me."[2968] Seeing, then, He was in Paul, who will doubt that He was in a similar manner in Peter and in John, and in each one of the saints; and not only in those who are upon the earth, but in those also who are in heaven? For it is absurd to say that Christ was in Peter and in Paul, but not in Michael the archangel, nor in Gabriel. And from this it is distinctly shown that the divinity of the Son of God was not shut up in some place; otherwise it would have been in it only, and not in another. But since, in conformity with the majesty of its incorporeal nature, it is confined to no place; so, again, it cannot be understood to be wanting in any. But this is understood to be the

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[2964] Cf. Heb. i. 3.

[2965] Quæ quidem quamvis intellectu multa esse dicantur.

[2966] Quæ sunt extra Trinitatem.

[2967] Cf. 2 Cor. xiii. 3.

[2968] Gal. ii. 20.

sole difference, that although He is in different individuals as we have said—as Peter, or Paul, or Michael, or Gabriel—He is not in a similar way in all beings whatever. For He is more fully and clearly, and, so to speak, more openly in archangels than in other holy men.[2969] And this is evident from the statement, that when all who are saints have arrived at the summit of perfection, they are said to be made like, or equal to, the angels, agreeably to the declaration in the Gospels.[2970] Whence it is clear that Christ is in each individual in as great a degree as the amount of his deserts allows.[2971]

30. Having, then, briefly restated these points regarding the nature of the Trinity, it follows that we notice shortly this statement also, that "by the Son" are said to be created "all things that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all, and all things consist by Him, who is the Head."[2972] In conformity with which John also in his Gospel says: "All things were created by Him; and without Him was not anything made."[2973] And David, intimating that the mystery of the entire Trinity was (concerned) in the creation of all things, says: "By the Word of the Lord were the heavens made; and all the host of them by the Spirit of His mouth."[2974]

After these points we shall appropriately remind (the reader) of the bodily advent and incarnation of the only-begotten Son of God, with respect to whom we are not to suppose that all the majesty of His divinity is confined within the limits of His slender body, so that all the "word" of God, and His "wisdom," and "essential truth," and "life," was either rent asunder from the Father, or restrained and confined within the narrowness of His bodily person, and is not to be considered to have operated anywhere besides; but the cautious acknowledgment of a religious man ought to be between the two, so that it ought neither to be believed that anything of divinity was wanting in Christ, nor that any separation at all was made from the essence of the Father, which is everywhere. For some such meaning seems to be indicated by John the Baptist, when he said to the multitude in the bodily absence of Jesus, "There standeth one among you whom ye know not: He it is who cometh after me, the latchet of whose shoes I am not worthy to unloose."[2975] For it certainly could not be said of Him, who was absent, so far as His bodily presence is concerned, that He was 378 standing in the midst of those among whom the Son of God was not bodily present.

[2969] Quam in aliis sanctis viris. "Aliis" is found in the mss., but is wanting in many editions.

[2970] Cf. Matt. xxii. 30 and Luke xx. 36.

[2971] Unde constat in singulis quibusque tantum effici Christum, quantum ratio indulserit meritorum.

[2972] Cf. Col. i. 16–18.

[2973] John i. 3.

[2974] Ps. xxxiii. 6.

[2975] Cf. John i. 26, 27.

31. Let no one, however, suppose that by this we affirm that some portion of the divinity of the Son of God was in Christ, and that the remaining portion was elsewhere or everywhere, which may be the opinion of those who are ignorant of the nature of an incorporeal and invisible essence. For it is impossible to speak of the parts of an incorporeal being, or to make any division of them; but He is in all things, and through all things, and above all things, in the manner in which we have spoken above, i.e., in the manner in which He is understood to be either "wisdom," or the "word," or the "life," or the "truth," by which method of understanding all confinement of a local kind is undoubtedly excluded. The Son of God, then, desiring for the salvation of the human race to appear unto men, and to sojourn among them, assumed not only a human body, as some suppose, but also a soul resembling our souls indeed in nature, but in will and power[2976] resembling Himself, and such as might unfailingly accomplish all the desires and arrangements of the "word" and "wisdom." Now, that He had a soul,[2977] is most clearly shown by the Saviour in the Gospels, when He said, "No man taketh my life from me, but I lay it down of myself. I have power to lay down my life, and I have power to take it again."[2978] And again, "My soul is sorrowful even unto death."[2979] And again, "Now is my soul troubled."[2980] For the "Word" of God is not to be understood to be a "sorrowful and troubled" soul, because with the authority of divinity He says, "I have power to lay down my life." Nor yet do we assert that the Son of God was in that soul as he was in the soul of Paul or Peter and the other saints, in whom Christ is believed to speak as He does in Paul. But regarding all these we are to hold, as Scripture declares, "No one is clean from filthiness, not even if his life lasted but a single day."[2981] But this soul which was in Jesus, before it knew the evil, selected the good; and because He loved righteousness, and hated iniquity, therefore God "anointed Him with the oil of gladness above His fellows."[2982] He is anointed, then, with the oil of gladness when He is united to the "word" of God in a stainless union, and by this means alone of all souls was incapable of sin, because it was capable of (receiving) well and fully the Son of God; and therefore also it is one with Him, and is named by His titles, and is called Jesus Christ, by whom all things are said to be made. Of which soul, seeing it had received into itself the whole wisdom of God, and the truth, and the life, I think that the apostle also said this: "Our life is hidden with Christ in God; but when Christ, who is our life, shall appear, then shall we also appear

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[2976] Proposito vero et virtute similem sibi.

[2977] Animam.

[2978] John x. 18.

[2979] Matt. xxvi. 38.

[2980] John xii. 27.

[2981] Cf. Job xv. 14.

[2982] Ps. xlv. 7.

with him in glory."[2983] For what other Christ can be here understood, who is said to be hidden in God, and who is afterwards to appear, except Him who is related to have been anointed with the oil of gladness, i.e., to have been filled with God essentially,[2984] in whom he is now said to be hidden? For on this account is Christ proposed as an example to all believers, because as He always, even before he knew evil at all, selected the good, and loved righteousness, and hated iniquity, and therefore God anointed Him with the oil of gladness; so also ought each one, after a lapse or sin, to cleanse himself from his stains, making Him his example, and, taking Him as the guide of his journey, enter upon the steep way of virtue, that so perchance by this means, as far as possible we may, by imitating Him, be made partakers of the divine nature, according to the words of Scripture: "He that saith that he believeth in Christ, ought so to walk, as He also walked."[2985]

This "word," then, and this "wisdom," by the imitation of which we are said to be either wise or rational (beings), becomes "all things to all men, that it may gain all;" and because it is made weak, it is therefore said of it, "Though He was crucified through weakness, yet He liveth by the power of God."[2986] Finally, to the Corinthians who were weak, Paul declares that he "knew nothing, save Jesus Christ, and Him crucified."[2987]

32. Some, indeed, would have the following language of the apostle applied to the soul itself, as soon as it had assumed flesh from Mary,[2988] viz., "Who, being in the form of God, thought it not robbery to be equal with God, but divested Himself (of His glory)[2989] taking upon Himself the form of a servant;"[2990] since He undoubtedly restored it to the form of God by means of better examples and training, and recalled it to that fulness of which He had divested Himself.

As now by participation in the Son of God one is adopted as a son,[2991] and by participating in that wisdom which is in God is rendered wise, so also by participation in the Holy Spirit is a man rendered holy and spiritual. For it is one and the same thing to have a share in the Holy Spirit, which is (the Spirit) of the Father and the Son, since the nature of the Trinity is one and incorporeal. And what we have said regarding the participation of the

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[2983] Cf. Col. iii. 3, 4.

[2984] Substantialiter.

[2985] Cf. 1 John ii. 6.

[2986] 2 Cor. xiii. 4.

[2987] 1 Cor. ii. 2.

[2988] De Maria corpus assumsit.

[2989] Semet ipsum exinanivit.

[2990] Phil. ii. 6, 7.

[2991] In filium adoptatur.

soul is to be understood of angels and heavenly powers in a similar way as of souls, because every rational creature needs a participation in the Trinity.

Respecting also the plan of this visible world—seeing one of the most important questions usually raised is as to the manner of its existence—we have spoken to the best of our ability in the preceding pages, for the sake of those who are accustomed to seek the grounds of their belief in our religion, and also for those who stir against us heretical questions, and who are accustomed to bandy about[2992] the word "matter," which they have not yet been able to understand; of which subject I now deem it necessary briefly to remind (the reader).

33. And, in the first place, it is to be noted that we have nowhere found in the canonical Scriptures,[2993] up to the present time, the word "matter" used for that substance which is said to underlie bodies. For in the expression of Isaiah, "And he shall devour ὕλη," i.e., matter, "like hay,"[2994] when speaking of those who were appointed to undergo their punishments, the word "matter" was used instead of "sins." And if this word "matter" should happen to occur in any other passage, it will never be found, in my opinion, to have the signification of which we are now in quest, unless perhaps in the book which is called the Wisdom of Solomon, a work which is certainly not esteemed authoritative by all.[2995] In that book, however, we find written as follows: "For thy almighty hand, that made the world out of shapeless matter, wanted not means to send among them a multitude of bears and fierce lions."[2996] Very many, indeed, are of opinion that the matter of which things are made is itself signified in the language used by Moses in the beginning of Genesis: "In the beginning God made heaven and earth; and the earth was invisible, and not arranged:"[2997] for by the words "invisible and not arranged" Moses would seem to mean nothing else than shapeless matter. But if this be truly matter, it is clear then that the original elements of bodies[2998] are not incapable of change. For those who posited "atoms"—either those particles which are incapable of subdivision, or those which are subdivided into equal parts—or any one element, as the principles of bodily things, could not posit the word "matter" in the proper sense of the term among the first principles of things. For if they will have it that matter underlies every body—a substance convertible or changeable, or divisible in all its parts—they will not, as is proper, assert that it exists without qualities. And with them we agree, for we altogether deny that matter ought to be spoken of as "unbegotten" or "uncre-

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[2992] Ventilare.

[2993] In Scripturis canonicis.

[2994] Isa. x. 17, καὶ φάγεται ὡσεὶ χόρτον τὴν ὕλην, Sept. The Vulgate follows the Masoretic text.

[2995] [Elucidation VI].

[2996] Wisd. xi. 17.

[2997] Gen. i. 2, "invisibilis et incomposita;" "inanis et vacua," Vulg.

[2998] Initia corporum.

ated,” agreeably to our former statements, when we pointed out that from water, and earth, and air or heat, different kinds of fruits were produced by different kinds of trees; or when we showed that fire, and air, and water, and earth were alternately converted into each other, and that one element was resolved into another by a kind of mutual consanguinity; and also when we proved that from the food either of men or animals the substance of the flesh was derived, or that the moisture of the natural seed was converted into solid flesh and bones;—all which go to prove that the substance of the body is changeable, and may pass from one quality into all others.

34. Nevertheless we must not forget that a substance never exists without a quality, and that it is by an act of the understanding alone that this (substance) which underlies bodies, and which is capable of quality, is discovered to be matter. Some indeed, in their desire to investigate these subjects more profoundly, have ventured to assert that bodily nature[2999] is nothing else than qualities. For if hardness and softness, heat and cold, moisture and aridity, be qualities; and if, when these or other (qualities) of this sort be cut away, nothing else is understood to remain, then all things will appear to be “qualities.” And therefore also those persons who make these assertions have endeavoured to maintain, that since all who say that matter was uncreated will admit that qualities were created by God, it may be in this way shown that even according to them matter was not uncreated; since qualities constitute everything, and these are declared by all without contradiction to have been made by God. Those, again, who would make out that qualities are superimposed from without upon a certain underlying matter, make use of illustrations of this kind: e.g., Paul undoubtedly is either silent, or speaks, or watches, or sleeps, or maintains a certain attitude of body; for he is either in a sitting, or standing, or recumbent position. For these are “accidents” belonging to men, without which they are almost never found. And yet our conception of 380 man does not lay down any of these things as a definition of him; but we so understand and regard him by their means, that we do not at all take into account the reason of his (particular) condition either in watching, or in sleeping, or in speaking, or in keeping silence, or in any other action that must necessarily happen to men.[3000] If any one, then, can regard Paul as being without all these things which are capable of happening, he will in the same way also be able to understand this underlying (substance) without qualities. When, then, our mind puts away all qualities from its conception, and gazes, so to speak, upon the underlying element alone, and keeps its attention closely upon it, without any reference to the softness or hardness, or heat or cold, or humidity or aridity of the substance, then by means

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[2999] Naturam corpoream.

[3000] Nec tamen sensus noster manifeste de eo aliquid horum definit, sed ita eum per hæc intelligimus, vel consideramus, ut non omnino rationem status ejus comprehendamus, vel in eo, quod vigilat, vel in eo, quod dormit, aut in quo loquitur, vel tacet, et si qua alia sunt, quæ accidere necesse est hominibus.

of this somewhat simulated process of thought[3001] it will appear to behold matter clear from qualities of every kind.

35. But some one will perhaps inquire whether we can obtain out of Scripture any grounds for such an understanding of the subject. Now I think some such view is indicated in the Psalms, when the prophet says, “Mine eyes have seen thine imperfection;”[3002] by which the mind of the prophet, examining with keener glance the first principles of things, and separating in thought and imagination only between matter and its qualities, perceived the imperfection of God, which certainly is understood to be perfected by the addition of qualities. Enoch also, in his book, speaks as follows: “I have walked on even to imperfection;”[3003] which expression I consider may be understood in a similar manner, viz., that the mind of the prophet proceeded in its scrutiny and investigation of all visible things, until it arrived at that first beginning in which it beheld imperfect matter (existing) without “qualities.” For it is written in the same book of Enoch, “I beheld the whole of matter;”[3004] which is so understood as if he had said: “I have clearly seen all the divisions of matter which are broken up from one into each individual species either of men, or animals, or of the sky, or of the sun, or of all other things in this world.” After these points, now, we proved to the best of our power in the preceding pages that all things which exist were made by God, and that there was nothing which was not made, save the nature of the Father, and the Son, and the Holy Spirit; and that God, who is by nature good, desiring to have those upon whom He might confer benefits, and who might rejoice in receiving His benefits, created creatures worthy (of this), i.e., who were capable of receiving Him in a worthy manner, who, He says, are also begotten by Him as his sons. He made all things, moreover, by number and measure. For there is nothing before God without either limit or measure. For by His power He comprehends all things, and He Himself is comprehended by the strength of no created thing, because that nature is known to itself alone. For the Father alone knoweth the Son, and the Son alone knoweth the Father, and the Holy Spirit alone searcheth even the deep things of God. All created things, therefore, i.e., either the number of rational beings or the measure of bodily matter, are distinguished by Him as being within

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[3001] Tunc simulatâ quodammodo cogitatione.

[3002] Ps. cxxxix. 16, τὸ ἀκατέργαστόν μου εἴδοσαν οἱ ὀφθαλμοί σου, Sept.; “Imperfectum meum viderunt oculi tui,” Vulg. (same as in the text.) גָּלְמִי רָאוּ “עֵינֶיךָ—“Thine eyes did see my substance, yet being imperfect,” Auth. Vers. Cf. Gesenius and Fürst, s.v., סלן.

[3003] Ambulavi usque ad imperfectum; cf. Book of Enoch, chap. xvii.

[3004] Universas materias perspexi; cf. Book of Enoch, chap. xvii. [On this apocryphal book, see the learned remarks of Dr. Pusey in his reply to Canon Farrar, *What is of Faith as to Everlasting Punishment*; pp. 52–59. London, 1881.]

a certain number or measurement; since, as it was necessary for an intellectual nature to employ bodies, and this nature is shown to be changeable and convertible by the very condition of its being created (for what did not exist, but began to exist, is said by this very circumstance to be of mutable nature), it can have neither goodness nor wickedness as an essential, but only as an accidental attribute of its being. Seeing, then, as we have said, that rational nature was mutable and changeable, so that it made use of a different bodily covering of this or that sort of quality, according to its merits, it was necessary, as God foreknew there would be diversities in souls or spiritual powers, that He should create also a bodily nature the qualities of which might be changed at the will of the Creator into all that was required. And this bodily nature must last as long as those things which require it as a covering: for there will be always rational natures which need a bodily covering; and there will therefore always be a bodily nature whose coverings must necessarily be used by rational creatures, unless some one be able to demonstrate by arguments that a rational nature can live without a body. But how difficult—nay, how almost impossible—this is for our understanding, we have shown in the preceding pages, in our discussion of the individual topics.

36. It will not, I consider, be opposed to the nature of our undertaking, if we restate with all possible brevity our opinions on the immortality of rational natures. Every one who participates in anything, is unquestionably of one essence and nature with him who is partaker of the same thing. For example, as all eyes participate in the light, so accordingly all eyes which partake of the light are of one nature; but although every eye partakes of the light, yet, inasmuch as one sees more clearly, and another more obscurely, every eye does not equally share in the light. And again, all hearing receives voice or sound, and therefore all hearing is of one nature; but each one hears more rapidly or more slowly, according as the quality of his hearing is clear and sound. Let us pass now from these sensuous illustrations to the consideration of intellectual things. Every mind which partakes of intellectual light ought undoubtedly to be of one nature with every mind which partakes in a similar manner of intellectual light. If the heavenly virtues, then, partake of intellectual light, i.e., of divine nature, because they participate in wisdom and holiness, and if human souls, have partaken of the same light and wisdom, and thus are mutually of one nature and of one essence,—then, since the heavenly virtues are incorruptible and immortal, the essence of the human soul will also be immortal and incorruptible. And not only so, but because the nature of Father, and Son, and Holy Spirit, whose intellectual light alone all created things have a share, is incorruptible and eternal, it is altogether consistent and necessary that every substance which partakes of that eternal nature should last for ever, and be incorruptible and eternal, so that the eternity of divine goodness may be understood also in this respect, that they who obtain its benefits are also eternal. But as, in the instances referred to, a diversity in the participation of the light was observed, when the glance of the beholder was described as being duller or more acute, so also a diversity is to be noted in the participation of Father, 38

Son, and Holy Spirit, varying with the degree of zeal or capacity of mind. If such were not the case,[3005] we have to consider whether it would not seem to be an act of impiety to say that the mind which is capable of (receiving) God should admit of a destruction of its essence;[3006] as if the very fact that it is able to feel and understand God could not suffice for its perpetual existence, especially since, if even through neglect the mind fall away from a pure and complete reception of God, it nevertheless contains within it certain seeds of restoration and renewal to a better understanding, seeing the "inner," which is also called the "rational" man, is renewed after "the image and likeness of God, who created him." And therefore the prophet says, "All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before Thee."[3007]

37. If any one, indeed, venture to ascribe essential corruption to Him who was made after the image and likeness of God, then, in my opinion, this impious charge extends even to the Son of God Himself, for He is called in Scripture the image of God.[3008] Or he who holds this opinion would certainly impugn the authority of Scripture, which says that man was made in the image of God; and in him are manifestly to be discovered traces of the divine image, not by any appearance of the bodily frame, which is corruptible, but by mental wisdom, by justice, moderation, virtue, wisdom, discipline; in fine, by the whole band of virtues, which are innate in the essence of God, and which may enter into man by diligence and imitation of God; as the Lord also intimates in the Gospel, when He says, "Be ye therefore merciful, as your Father also is merciful;"[3009] and, "Be ye perfect, even as your Father also is perfect."[3010] From which it is clearly shown that all these virtues are perpetually in God, and that they can never approach to or depart from Him, whereas by men they are acquired only slowly, and one by one. And hence also by these means they seem to have a kind of relationship with God; and since God knows all things, and none of things intellectual in themselves can elude His notice[3011] (for God the Father alone, and His only-begotten Son, and the Holy Spirit, not only possess a knowledge of those things which they have created, but also of themselves), a rational understanding also, advancing from small things to great, and from things visible to things invisible, may attain to a more perfect knowledge. For it is placed in the body, and advances from sensible things themselves, which are corporeal, to things that are intellectual. But lest our statement that things intellectual are not cognisable

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[3005] Alioquin.

[3006] Substantialem interitum.

[3007] Ps. xxii. 27.

[3008] Cf. Col. i. 15 and 2 Cor. iv. 4.

[3009] Luke vi. 36.

[3010] Matt. v. 48.

[3011] Nihil eum rerum intellectualium ex se lateat.

by the senses should appear unbecoming, we shall employ the instance of Solomon, who says, “You will find also a divine sense;”[3012] by which he shows that those things which are intellectual are to be sought out not by means of a bodily sense, but by a certain other which he calls “divine.” And with this sense must we look on each of those rational beings which we have enumerated above; and with this sense are to be understood those words which we speak, and those statements to be weighed which we commit to writing. For the divine nature knows even those thoughts which we revolve within us in silence. And on those matters of which we have spoken, or on the others which follow from them, according to the rule above laid down, are our opinions to be formed.

[3012] Cf. Prov. ii. 5, ἐπίγνωσιν Θεοῦ εὑρήσεις (Sept.), Scientiam Dei invenies (Vulg.). מְתִ סיהִלֹאֱ תעַרַאצָ.

Elucidations.

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I.

(Teaching of the Church, p. 240.)

It is noteworthy how frequently our author employs this expression in this immediate connection. Concerning the punishment of the wicked he asserts a "clearly defined teaching." He shows what the Church's teaching "has laid down" touching demons and angels. Touching the origin of the world, he again asserts the Church's teaching, and then concedes, that, over and above what he maintains, there is "no clear statement regarding it,"—i.e., the creation and its antecedents. Elsewhere he speaks of "the faith of the Church," and all this as something accepted by all Christians recognised as orthodox or Catholics.

Not to recur to the subject of the creeds[3013] known at this period in the East and West, this frequent recognition of a system of theology, or something like it, starts some interesting inquiries. We have space to state only some of them:—

1. Was Origen here speaking of the catechetical school of Alexandria, and assuming its teaching to be that of the whole Church?

2. If so, was not this recognition of the Alexandrian leadership the precursor of that terrible shock which was given to Christendom by the rise of Arianism out of such a stronghold of orthodoxy?

3. Does not the power of Athanasius to stand "against the world" assure us that he was strong in the position that "the teaching of the Church," in Alexandria and elsewhere, was against Arias, whom he was able to defeat by *prescription* as well as by Scripture?

4. Is it not clear that all this was asserted, held, and defined without help from the West, and that the West merely responded *Amen* to what Alexandria had taught from the beginning?

5. Is not the evidence overwhelming, that nothing but passive testimony was thus far heard of in connection with the see of Rome?

6. If the "teaching of the Church," then, was so far independent of that see that Christendom neither waited for its voice, nor recognised it as of any exceptional importance in the definition of the faith and the elimination of heresy, is it not evident that the entire fabric of the Middle-Age polity in the West has its origin in times and manners widely differing from the Apostolic Age and that of the Ante-Nicene Fathers?

II.

[3013] On which consult Dupin, and, for another view, Bunsen's *Hippolytus*. See also p. 383, *infra*.

(Subjection, p. 343.)

The *subordination* of the Son, as held by all Nicene Christians, is defended by Bull[3014] at great length and with profound learning. It is my purpose elsewhere to quote his splendid tribute to the substantial orthodoxy of Origen. Professor Shedd, in his work on *Christian Doctrine*,[3015] pronounces the Nicene Creed "*the received* creed-statement among all Trinitarian Churches." I assume that this note will be of interest to all theological minds. For an unsatisfactory and meagre account of primitive creeds, see Bunsen, *Hippol.*, iii. pp. 125–132.

III.

(Proceedeth from the Father, p. 344.)

The double procession is no part of the Creed of Christendom; nor did it become fixed in the West, till, by the influence of Charlemagne, the important but not immaculate Council of Frankfort (a.d. 794) completed the work of Toledo, and committed the whole West to its support. The Anglican Church recites the *Filioque* liturgically, but explains its adhesion to this *formula* in a manner satisfactory to the Easterns. It has no rightful place in the Creed, however; and its retention in the Nicene Symbol is a just offence, not only to the Greeks, but against the great canon, *Quod semper*, etc.

Compare Pearson on the *Creed*,[3016] and these candid words: "Although the addition of words to the formal Creed *be not justifiable*," etc. Consult the valuable work of Theophanes Procopowicz, Bishop of Novgorod, which contains a history of the literature of the subject down to his times.[3017] It is a matter debated anew in our own age, in view of advances to the Greeks made by Dr. Döllinger and the Old Catholics. Let me refer to a volume almost equally learned and ill-digested,[3018] written by a clever author who was perverted to Romanism, and returned, after many years, to the Church of England. It bears the marks of many unreal impressions received during his "Babylonish captivity." I refer to a work of E. S. Foulkes.

IV.

(The faith of the Church, p. 347.)

[3014] Vol. v. p. 134, and *passim* to 745; also vi. 368.

[3015] Vol. ii. p. 438.

[3016] pp. 521–526.

[3017] *Tractatus de Processione Spiritus Sancti*, Gothæ, a.d. 1772.

[3018] *Christendom's Divisions*, London, 1865.

Before the Nicene Council local creeds were in use, all agreeing substantially; all scriptural, but some more full than others. Of these the ancient Symbol of Jerusalem was chief, and this forms the base of the Nicene Creed. It is here noteworthy that Origen speaks of "the faith" as something settled and known: clearly, he did not intentionally transgress it. Bull says,[3019] "Græci Scriptores Ante-Nicæni τὸν κανόνα τῆς πίστεως passim in scriptis suis commemorant." See the Jerusalem Creed, on the same page; and note, the Church of Jerusalem is called by the Second Œcumenical Council (a.d. 381), "the mother of all the Churches." So ignorant were the Fathers of that date of any other "mother Church," that they address this very statement to the clergy of Rome.[3020] Compare Eusebius, book iv. cap. viii.

V.

(Endowed with freedom of will, p. 347.)

Elsewhere in this treatise our author defines the will as "able to resist external causes." The profound work of Edwards needs no words of mine.[3021] As an example of logic the most acute, it is the glory of early American literature. I read it eagerly during my college course, while under the guidance of my instructor in philosophy, the amiable and profound Dr. Tappan (afterwards president of the University of Michigan), who taught us to admire it, but not to regard it as infallible. See his vigorous review of Edwards,[3022] in which he argues as a disciple of Coleridge and of Plato.

On allied subjects, let me refer to Wiggers's *Augustinismus*, etc., translated by Professor Emerson of Andover;[3023] also to Bledsoe's *Theodicy*,[3024] heretofore cited. I venture to say, that, among the thinkers of America, and as Christian philosophers, both Bledsoe and Tappan are less known and honoured than they deserve to be.

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VI.

(Not esteemed authoritative by all, p. 379.)

Not by Jerome, nor Rufinus, nor Chrysostom. Gregory the Great, Bishop of Rome, is also shown by Lardner (*Credib.*, v. 127) to have quoted "the wisdom of Solomon" only as the sayings of a wise man; not at all as Scripture. The Easterns are equally represented by John Damascene (a.d. 730), who says of this book that it is one of those “excellent and useful” books which are not reckoned with the hagiographa. But Methodius is an exception; for he quotes this book *twice* (says Lardner) as if it were Scripture, and certainly cites it not infrequently. Yet his testimony does not amount, perhaps, to more than an acceptance of the same as only *deutero-canonical*; i.e., as one of the books read in the Church for instruction, but not appealed to as establishing any doctrine otherwise unknown to the Church. We may examine this subject when we come to Methodius, in vol. vi. of this series.

[3019] Vol. vi. p. 132, 133.

[3020] Theodoret, book v. cap. ix.

[3021] Ed. Converse, New York, 1829.

[3022] *A Review of Edward's Inquiry*, by Henry Philip Tappan, New York, 1839.

[3023] New York, 1840.

[3024] New York, 1854. See vol. ii. p. 522, this series.

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Note.

This is a convenient place for the following tables, compiled from Eusebius as far as his history goes; i.e. a.d. 305. See also Dr. Robinson’s *Researches*.

I. The See of Jerusalem.

1. James, the Lord’s brother.
2. Simeon.
3. Justus.
4. Zacchæus.
5. Tobias.
6. Benjamin.
7. John.
8. Matthew.
9. Philip.
10. Seneca.
11. Justus.
12. Levi.
13. Ephres.
14. Joseph.
15. Judah.
16. Marcus.
17. Cassian.
18. Publius.
19. Maximus.
20. Julian.
21. Caius.
22. Symmachus.

23. Caius II.
24. Julian II.
25. Capito.
26. Maximus II.
27. Antoninus.
28. Valens.
29. Dolichianus.
30. Narcissus.
31. Dius.
32. Germanio.
33. Gordius.
34. Narcissus II.
35. Alexander.
36. Mazabanes.
37. Hymenæus.
38. Zabdas.
39. Hermon, a.d. 300.

II. The See of Alexandria.

1. Annianus.
2. Avilius.
3. Cerdon.
4. Primus.
5. Justus.
6. Eumenes.
7. Marcus.
8. Celadion.
9. Aggripinus.
10. Julianus.
11. Demetrius.
12. Heraclas.
13. Dionysius.
14. Maximus.
15. Theonas.
16. Peter.
17. Achillas.
18. Alexander,[3025] a.d. 326.

[3025] Alexander, dying just after the Nicene Council, was succeeded by the great Athanasius.

A Letter to Origen from Africanus About the History of Susanna.

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Greeting, my lord and son, most worthy Origen, from Africanus.[3026] In your sacred discussion with Agnomon you referred to that prophecy of Daniel which is related of his youth. This at that time, as was meet, I accepted as genuine. Now, however, I cannot understand how it escaped you that this part of the book is spurious. For, in sooth, this section, although apart from this it is elegantly written, is plainly a more modern forgery. There are many proofs of this. When Susanna is condemned to die, the prophet is seized by the Spirit, and cries out that the sentence is unjust. Now, in the first place, it is always in some other way that Daniel prophesies—by visions, and dreams, and an angel appearing to him, never by prophetic inspiration. Then, after crying out in this extraordinary fashion, he detects them in a way no less incredible, which not even Philistion the play-writer would have resorted to. For, not satisfied with rebuking them through the Spirit, he placed them apart, and asked them severally where they saw her committing adultery. And when the one said, “Under a holm-tree” (*prinos*), he answered that the angel would saw him asunder (*prisein*); and in a similar fashion menaced the other who said, “Under a mastich-tree” (*schinos*), with being rent asunder (*schisthenai*). Now, in Greek, it happens that “holm-tree” and “saw asunder,” and “rend” and “mastich-tree” sound alike; but in Hebrew they are quite distinct. But all the books of the Old Testament have been translated from Hebrew into Greek.

2. Moreover, how is it that they who were captives among the Chaldæans, lost and won at play,[3027] thrown out unburied on the streets, as was prophesied of the former captivity, their sons torn from them to be eunuchs, and their daughters to be concubines, as had been prophesied; how is it that such could pass sentence of death, and that on the wife of their king Joakim, whom the king of the Babylonians had made partner of his throne? Then if it was not this Joakim, but some other from the common people, whence had a captive such a mansion and spacious garden? But a more fatal objection is, that this section, along with the other two at the end of it, is not contained in the Daniel received among the Jews. And

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[3026] [See Routh’s *Reliquiæ*, vol. ii. p. 115; also Euseb., i. 7, and Socrates, ii. 35. He ranks with the great pupils of the Alexandrian school, with which, however, he seems to have had only a slight personal relation. Concerning this Epistle to Origen, and the answer of the latter, consult Routh’s very full annotations (*ut supra*, pp. 312–328). Concerning Gregory Thaumaturgus, the greatest of Origen’s pupils, we shall know more when we come to vol. vi. of this series. He died *circa* 270.]

[3027] Nolte would change ἠστραγαλωμένοι (or ἀστραγαλώμενοι, as Wetsten. has it), which is a ἅπαξ εἰρημένον, into στραγγαλώμενοι or ἐστραγγαλωμένοι, “strangled.” He compares Tob. ii. 3.

add that, among all the many prophets who had been before, there is no one who has quoted from another word for word. For they had no need to go a-begging for words, since their own were true; but this one, in rebuking one of those men, quotes the words of the Lord: "The innocent and righteous shalt thou not slay." From all this I infer that this section is a later addition. Moreover, the style is different. I have struck the blow; do you give the echo; answer, and instruct me. Salute all my masters. The learned all salute thee. With all my heart I pray for your and your circle's health.

A Letter from Origen to Africanus.

Origen to Africanus, a beloved brother in God the Father, through Jesus Christ, His holy Child, greeting. Your letter, from which I learn what you think of the Susanna in the Book of Daniel, which is used in the Churches, although apparently somewhat short, presents in its few words many problems, each of which demands no common treatment, but such as oversteps the character of a letter, and reaches the limits of a discourse.[3028] And I, when I consider, as best I can, the measure of my intellect, that I may know myself, am aware that I am wanting in the accuracy necessary to reply to your letter; and that the more, that the few days I have spent in Nicomedia have been far from sufficient to send you an answer to all your demands and queries even after the fashion of the present epistle. Wherefore pardon my little ability, and the little time I had, and read this letter with all indulgence, supplying anything I may omit.

2. You begin by saying, that when, in my discussion with our friend Bassus, I used the Scripture which contains the prophecy of Daniel when yet a young man in the affair of Susanna, I did this as if it had escaped me that this part of the book was spurious. You say that you praise this passage as elegantly written, but find fault with it as a more modern composition, and a forgery; and you add that the forger has had recourse to something which not even Philistion the play-writer would have used in his puns between *prinos* and *prisein*, *schinos* and *schisis*, which words as they sound in Greek can be used in this way, but not in Hebrew. In answer to this, I have to tell you what it behoves us to do in the cases not only of the History of Susanna, which is found in every Church of Christ in that Greek copy which the Greeks use, but is not in the Hebrew, or of the two other passages you mention at the end of the book containing the history of Bel and the Dragon, which likewise are not in the Hebrew copy of Daniel; but of thousands of other passages also which I found in many places when with my little strength I was collating the Hebrew copies with ours. For in Daniel itself I found the word "bound" followed in our versions by very many verses which are not in the Hebrew at all, beginning (according to one of the copies which circulate in the Churches) thus: "Ananias, and Azarias, and Misael prayed and sang unto God," down to "O, all ye that worship the Lord, bless ye the God of gods. Praise Him, and say that His mercy endureth for ever and ever. And it came to pass, when the king heard them singing, and saw them that they were alive." Or, as in another copy, from "And they walked in the midst of the fire, praising God and blessing the Lord," down to "O, all ye that worship the Lord, bless ye the God of gods. Praise Him, and say that His mercy endureth to all genera-

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[3028] [See Dr. Pusey's *Lectures on Daniel the Prophet*, lect. vi. p. 326, 327; also *The Uncanonical and Apocryphal Scriptures*, by Rev. R. W. Churton, B.D. (1884), pp. 389–404. S.]

tions."[3029] But in the Hebrew copies the words, "And these three men, Sedrach, Misach, and Abednego fell down bound into the midst of the fire," are immediately followed by the verse, "Nabouchodonosor the king was astonished, and rose up in haste, and spake, and said unto his counsellors." For so Aquila, following the Hebrew reading, gives it, who has obtained the credit among the Jews of having interpreted the Scriptures with no ordinary care, and whose version is most commonly used by those who do not know Hebrew, as the one which has been most successful. Of the copies in my possession whose readings I gave, one follows the Seventy, and the other Theodotion; and just as the History of Susanna which you call a forgery is found in both, together with the passages at the end of Daniel, so they give also these passages, amounting, to make a rough guess, to more than two hundred verses.

3. And in many other of the sacred books I found sometimes more in our copies than in the Hebrew, sometimes less. I shall adduce a few examples, since it is impossible to give them all. Of the Book of Esther neither the prayer of Mardochaios nor that of Esther, both fitted to edify the reader, is found in the Hebrew. Neither are the letters;[3030] nor the one written to Amman about the rooting up of the Jewish nation, nor that of Mardochaios in the name of Artaxerxes delivering the nation from death. Then in Job, the words from "It is written, that he shall rise again with those whom the Lord raises," to the end, are not in the Hebrew, and so not in Aquila's edition; while they are found in the Septuagint and in Theodotion's version, agreeing with each other at least in sense. And many other places I found in Job where our copies have more than the Hebrew ones, sometimes a little more, and sometimes a great deal more: a little more, as when to the words, "Rising up in the morning, he offered burnt-offerings for them according to their number," they add, "one heifer for the sin of their soul;" and to the words, "The angels of God came to present themselves before God, and the devil came with them," "from going to and fro in the earth, and from walking up and down in it." Again, after "The Lord gave, the Lord has taken away," the Hebrew has not, "It was so, as seemed good to the Lord." Then our copies are very much fuller than the Hebrew, when Job's wife speaks to him, from "How long wilt thou hold out? And he said, Lo, I wait yet a little while, looking for the hope of my salvation," down to "that I may cease from my troubles, and my sorrows which compass me." For they have only these words of the woman, "But say a word against God, and die."

4. Again, through the whole of Job there are many passages in the Hebrew which are wanting in our copies, generally four or five verses, but sometimes, however, even fourteen, and nineteen, and sixteen. But why should I enumerate all the instances I collected with so much labour, to prove that the difference between our copies and those of the Jews did not

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[3029] "The Song of the Three Holy Children" (in the Apocrypha).

[3030] This should probably be corrected, with Pat. Jun., into, "Nor are the letters, *neither*," etc.

escape me? In Jeremiah I noticed many instances, and indeed in that book I found much transposition and variation in the readings of the prophecies. Again, in Genesis, the words, "God saw that it was good," when the firmament was made, are not found in the Hebrew, and there is no small dispute among them about this; and other instances are to be found in Genesis, which I marked, for the sake of distinction, with the sign the Greeks call an obelisk, as on the other hand I marked with an asterisk those passages in our copies which are not found in the Hebrew. What needs there to speak of Exodus, where there is such diversity in what is said about the tabernacle and its court, and the ark, and the garments of the high priest and the priests, that sometimes the meaning even does not seem to be akin? And, forsooth, when we notice such things, we are forthwith to reject as spurious the copies in use in our Churches, and enjoin the brotherhood to put away the sacred books current among them, and to coax the Jews, and persuade them to give us copies which shall be untampered with, and free from forgery! Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the Churches of Christ, had no thought for those bought with a price, for whom Christ died;[3031] whom, although His Son, God who is love spared not, but gave Him up for us all, that with Him He might freely give us all things?[3032]

5. In all these cases consider whether it would not be well to remember the words, "Thou shalt not remove the ancient landmarks which thy fathers have set."[3033] Nor do I say this because I shun the labour of investigating the Jewish Scriptures, and comparing them with ours, and noticing their various readings. This, if it be not arrogant to say it, I have already to a great extent done to the best of my ability, labouring hard to get at the meaning in all the editions and various readings;[3034] while I paid particular attention to the interpretation of the Seventy, lest I might to be found to accredit any forgery to the Churches which are under heaven, and give an occasion to those who seek such a starting-point for gratifying their desire to slander the common brethren, and to bring some accusation against

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[3031] 1 Cor. vi. 20; Rom. xiv. 15.

[3032] Rom. viii. 32.

[3033] Prov. xxii. 28.

[3034] Origen's most important contribution to biblical literature was his elaborate attempt to rectify the text of the Septuagint by collating it with the Hebrew original and other Greek versions. On this he spent twenty-eight years, during which he travelled through the East collecting materials. The form in which he first issued the result of his labours was that of the *Tetrapla*, which presented in four columns the texts of the LXX., Aquila, Symmachus, and Theodotion. He next issued the *Hexapla*, in which the Hebrew text was given, first in Hebrew and then in Greek letters. Of some books he gave two additional Greek versions, whence the title *Octapla*; and there was even a seventh Greek version added for some books. Unhappily this great work, which extended to nearly fifty volumes, was never transcribed, and so perished (Kitto, *Cycl.*).

those who shine forth in our community. And I make it my endeavour not to be ignorant of their various readings, lest in my controversies with the Jews I should quote to them what is not found in their copies, and that I may make some use of what is found there, even although it should not be in our Scriptures. For if we are so prepared for them in our discussions, they will not, as is their manner, scornfully laugh at Gentile believers for their ignorance of the true reading as they have them. So far as to the History of Susanna not being found in the Hebrew.

6. Let us now look at the things you find fault with in the story itself. And here let us begin with what would probably make any one averse to receiving the history: I mean the play of words between *prinos* and *prisis*, *schinos* and *schisis*. You say that you can see how this can be in Greek, but that in Hebrew the words are altogether distinct. On this point, however, I am still in doubt; because, when I was considering this passage (for I myself saw this difficulty), I consulted not a few Jews about it, asking them the Hebrew words for *prinos* 388 and *prisein*, and how they would translate *schinos* the tree, and how *schisis*. And they said that they did not know these Greek words *prinos* and *schinos*, and asked me to show them the trees, that they might see what they called them. And I at once (for the truth's dear sake) put before them pieces of the different trees. One of them then said, that he could not with any certainty give the Hebrew name of anything not mentioned in Scripture, since, if one was at a loss, he was prone to use the Syriac word instead of the Hebrew one; and he went on to say, that some words the very wisest could not translate. "If, then," said he, "you can adduce a passage in any Scripture where the *schinos* is mentioned, or the *prinos*, you will find there the words you seek, together with the words which have the same sound; but if it is nowhere mentioned, we also do not know it." This, then, being what the Hebrews said to whom I had recourse, and who were acquainted with the history, I am cautious of affirming whether or not there is any correspondence to this play of words in the Hebrew. Your reason for affirming that there is not, you yourself probably know.

7. Moreover, I remember hearing from a learned Hebrew, said among themselves to be the son of a wise man, and to have been specially trained to succeed his father, with whom I had intercourse on many subjects, the names of these elders, just as if he did not reject the History of Susanna, as they occur in Jeremias as follows: "The Lord make thee like Zedekias and Achiab, whom the king of Babylon roasted in the fire, for the iniquity they did in Israel."[3035] How, then, could the one be sawn asunder by an angel, and the other rent in pieces? The answer is, that these things were prophesied not of this world, but of the judgment of God, after the departure from this world. For as the lord of that wicked servant who says, "My lord delayeth his coming," and so gives himself up to drunkenness, eating and drinking with drunkards, and smiting his fellow-servants, shall at his coming "cut him

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[3035] Jer. xxix. 22, 23.

asunder, and appoint him his portion with the unbelievers,"[3036] even so the angels appointed to punish will accomplish these things (just as they will cut asunder the wicked steward of that passage) on these men, who were called indeed elders, but who administered their stewardship wickedly. One will saw asunder him who was waxen old in wicked days, who had pronounced false judgment, condemning the innocent, and letting the guilty go free;[3037] and another will rend in pieces him of the seed of Chanaan, and not of Judah, whom beauty had deceived, and whose heart lust had perverted.[3038]

8. And I knew another Hebrew, who told about these elders such traditions as the following: that they pretended to the Jews in captivity, who were hoping by the coming of Christ to be freed from the yoke of their enemies, that they could explain clearly the things concerning Christ,…and that they so deceived the wives of their countrymen.[3039] Wherefore it is that the prophet Daniel calls the one "waxen old in wicked days," and says to the other, "Thus have ye dealt with the children of Israel; but the daughters of Juda would not abide your wickedness."

9. But probably to this you will say, Why then is the "History" not in their Daniel, if, as you say, their wise men hand down by tradition such stories? The answer is, that they hid from the knowledge of the people as many of the passages which contained any scandal against the elders, rulers, and judges, as they could, some of which have been preserved in uncanonical writings (Apocrypha). As an example, take the story told about Esaias; and guaranteed by the Epistle to the Hebrews, which is found in none of their public books. For the author of the Epistle to the Hebrews, in speaking of the prophets, and what they suffered, says, "They were stoned, they were sawn asunder, they were slain with the sword."[3040] To whom, I ask, does the "sawn asunder" refer (for by an old idiom, not peculiar to Hebrew, but found also in Greek, this is said in the plural, although it refers to but one person)? Now we know very well that tradition says that Esaias the prophet was sawn asunder; and this is found in some apocryphal work, which probably the Jews have purposely tampered with, introducing some phrases manifestly incorrect, that discredit might be thrown on the whole.

However, some one hard pressed by this argument may have recourse to the opinion of those who reject this Epistle as not being Paul's; against whom I must at some other time use other arguments to prove that it is Paul's.[3041] At present I shall adduce from the Gospel what Jesus Christ testifies concerning the prophets, together with a story which He refers to, but which is not found in the Old Testament, since in it also there is a scandal against unjust judges in Israel. The words of our Saviour run thus: "Woe unto you, scribes and Pharisees, hypocrites because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partaken with them in the blood of the prophets. Wherefore be ye witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." And what follows is of the same tenor: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."[3042]

[3036] Luke xii. 45, 46.

[3037] Susanna 52, 53.

[3038] Susanna 56.

[3039] Et utrumque sigillatim in quamcunque mulierem incidebat, et cui vitium afferre cupiebat, ei secreto affirmasse sibi a Deo datum e suo semine progignere Christum. Hinc spe gignendi Christum decepta mulier, sui copiam decipienti faciebat, et sic civium uxores stuprabant seniores Achiab et Sedekias.

[3040] Heb. xi. 37.

Let us see now if in these cases we are not forced to the conclusion, that while the Saviour gives a true account of them, none of the Scriptures which could prove what He tells are to be found. For they who build the tombs of the prophets and garnish the sepulchres of the righteous, condemning the crimes their fathers committed against the righteous and the prophets, say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."[3043] In the blood of what prophets, can any one tell me? For where do we find anything like this written of Esaias, or Jeremias, or any of the twelve, or Daniel? Then about Zacharias the son of Barachias, who was slain between the temple and the altar, we learn from Jesus only, not knowing it otherwise from any Scripture. Wherefore I think no other supposition is possible, than that they who had the reputation of wisdom, and the rulers and elders, took away from the people every passage which might bring them into discredit among the people. We need not wonder, then, if this history of the evil device of the licentious elders against Susanna is true, but was concealed and removed from the Scriptures by men themselves not very far removed from the counsel of these elders.

In the Acts of the Apostles also, Stephen, in his other testimony, says, "Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers."[3044] That Stephen speaks the truth, every one will admit who receives the Acts of the Apostles; but it is impossible to show from the extant books of the Old Testament how with any justice he throws the blame of having persecuted and slain the prophets on the fathers of those who believed not in Christ. And Paul, in the first Epistle to the Thessalonians, testifies this concerning the Jews: "For ye, brethren, became followers of the Churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews; who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."[3045] What I have said is, I think, sufficient to prove that it would be nothing wonderful if this history were true, and the licentious and cruel attack was actually made on Susanna by those who were at that time elders, and written down by the wisdom of the Spirit, but removed by these rulers of Sodom,[3046] as the Spirit would call them.

[3041] [See note *supra*, p. 239. S.]

[3042] Matt. xxiii. 29–38.

[3043] Matt. xxiii. 30.

10. Your next objection is, that in this writing Daniel is said to have been seized by the Spirit, and to have cried out that the sentence was unjust; while in that writing of his which is universally received he is represented as prophesying in quite another manner, by visions and dreams, and an angel appearing to him, but never by prophetic inspiration. You seem to me to pay too little heed to the words, "At sundry times, and in divers manners, God spake in time past unto the fathers by the prophets."[3047] This is true not only in the general, but also of individuals. For if you notice, you will find that the same saints have been favoured with divine dreams and angelic appearances and (direct) inspirations. For the present it will suffice to instance what is testified concerning Jacob. Of dreams from God he speaks thus: "And it came to pass, at the time that the cattle conceived, that I saw them before my eyes in a dream, and, behold, the rams and he-goats which leaped upon the sheep and the goats, white-spotted, and speckled, and grisled. And the angel of God spake unto me in a dream, saying, Jacob. And I said, What is it? And he said, Lift up thine eyes and see, the goats and rams leaping on the goats and sheep, white-spotted, and speckled, and grisled: for I have seen all that Laban doeth unto thee. I am God, who appeared unto thee in the place of God, where thou anointedst to Me there a pillar, and vowedst a vow there to Me: now arise, get thee out from this land, and return unto the land of thy kindred."[3048] 39

And as to an appearance (which is better than a dream), he speaks as follows about himself: "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And he saw that he prevailed not against him, and he touched the breadth of his thigh; and the breadth of Jacob's thigh grew stiff while he was wrestling with him. And he said to him, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said to him, Thy name shall be called no more Jacob, but Israel shall be thy name: for thou hast prevailed with God, and art powerful with men. And Jacob asked him, and said, Tell me thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Vision of God: for I have seen God face to face, and my life is preserved. And the sun rose, when the vision of God passed by."[3049] And that he also prophesied by inspiration, is evident from this passage: "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you what shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Reuben, my first-born, my might, and the beginning of my children, hard to be born, hard and stubborn. Thou wert wanton, boil not over like water; because thou wentest up to thy father's bed; then defiledst thou the couch to which thou wentest up."[3050] And so with the rest: it was by inspiration that the prophetic blessings were pronounced. We need not wonder, then, that Daniel sometimes prophesied by inspiration, as when he rebuked the elders sometimes, as you say, by dreams and visions, and at other times by an angel appearing unto him.

[3044] Acts vii. 52.

[3045] 1 Thess. ii. 14, 15.

[3046] Isa. i. 10.

[3047] Heb. i. 1.

[3048] Gen. xxxi. 10–13.

11. Your other objections are stated, as it appears to me, somewhat irreverently, and without the becoming spirit of piety. I cannot do better than quote your very words: "Then, after crying out in this extraordinary fashion, he detects them in a way no less incredible, which not even Philistion the play-writer would have resorted to. For, not satisfied with rebuking them through the Spirit, he placed them apart, and asked them severally where they saw her committing adultery; and when the one said, 'Under a holm-tree' (*prinos*) he answered that the angel would saw him asunder (*prisein*); and in a similar fashion threatened the other, who said, 'Under a mastich-tree' (*schinos*), with being rent asunder."

You might as reasonably compare to Philistion the play-writer, a story somewhat like this one, which is found in the third book of Kings, which you yourself will admit to be well written. Here is what we read in Kings:—

"Then there appeared two women that were harlots before the king, and stood before him. And the one woman said, To me, my lord, I and this woman dwell in one house; and we were delivered in the house. And it came to pass, the third day after that I was delivered, that this woman was delivered also: and we were together; there is no one in our house except us two. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from my arms. And thine handmaid slept. And she laid it in her bosom, and laid her dead child in my bosom. And I arose in the morning to give my child suck, and he was dead; but when I had considered it in the morning, behold, it was not my son which I did bear. And the other woman said, Nay; the dead is thy son, but the living is my son. And the other said, No; the living is my son, but the dead is thy son. Thus they spake before the king. Then said the king, Thou sayest, This is my son that liveth, and thy son is the dead: and thou sayest, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king (for her bowels yearned after her son), and she said, To me, my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give the child to her which said, Give her the living child, and in no wise slay it: for she is the mother of it. And all Israel heard of the judgment which the king had judged; and they feared the face of the king: for they saw that the wisdom of God was in him to do judgment.»[3051]

[3049] Gen. xxxii. 24–31.

[3050] Gen. xlix. 1–4.

For if we were at liberty to speak in this scoffing way of the Scriptures in use in the Churches, we should rather compare this story of the two harlots to the play of Philistion than that of the chaste Susanna. And just as the people would not have been persuaded if Solomon had merely said, “Give this one the living child, for she is the mother of it;” so Daniel’s attack on the elders would not have been sufficient had there not been added the condemnation from their own mouth, when both said that they had seen her lying with the young man under a tree, but did not agree as to what kind of tree it was. And since you have asserted, as if you knew for certain, that Daniel in this matter judged by inspiration (which may or may not have been the case), I would have you notice that there seem to me to be some analogies in the story of Daniel to the judgment of Solomon, concerning whom the Scripture testifies that the people saw that the wisdom of God was in him to do judgment.[3052] This might be said also of Daniel, for it was because wisdom was in him to do judgment that the elders were judged in the manner described.

12. I had nearly forgotten an additional remark I have to make about the *prino-prisein* and *schino-schisein* difficulty; that is, that in our Scriptures there are many etymological fancies, so to call them, which in the Hebrew are perfectly suitable, but not in the Greek. It need not surprise us, then, if the translators of the History of Susanna contrived it so that they found out some Greek words, derived from the same root, which either corresponded exactly to the Hebrew form (though this I hardly think possible), or presented some analogy

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[3051] 1 Kings iii. 16–28.

[3052] 1 Kings iii. 28.

to it. Here is an instance of this in our Scripture. When the woman was made by God from the rib of the man, Adam says, "She shall be called woman, because she was taken out of her husband." Now the Jews say that the woman was called "*Essa*," and that "taken" is a translation of this word as is evident from "*chos isouoth essa*," which means, "I have taken the cup of salvation;"[3053] and that "*is*" means "man," as we see from "*Hesre aïs*," which is, "Blessed is the man."[3054] According to the Jews, then, "*is*" is "man," and "*essa*," "woman," because she was taken out of her husband (*is*). It need not then surprise us if some interpreters of the Hebrew "Susanna," which had been concealed among them at a very remote date, and had been preserved only by the more learned and honest, should have either given the Hebrew word for word, or hit upon some analogy to the Hebrew forms, that the Greeks might be able to follow them. For in many other passages we can find traces of this kind of contrivance on the part of the translators, which I noticed when I was collating the various editions.

13. You raise another objection, which I give in your own words: "Moreover, how is it that they, who were captives among the Chaldeans, lost and won at play, thrown out unburied on the streets, as was prophesied of the former captivity, their sons torn from them to be eunuchs, and their daughters to be concubines, as had been prophesied; how is it that such could pass sentence of death, and that on the wife of their king Joakim, whom the king of the Babylonians had made partner of his throne? Then, if it was not this Joakim, but some other from the common people, whence had a captive such a mansion and spacious garden?"

Where you get your "lost and won at play, and thrown out unburied on the streets," I know not, unless it is from Tobias; and Tobias (as also Judith), we ought to notice, the Jews do not use. They are not even found in the Hebrew Apocrypha, as I learned from the Jews themselves. However, since the Churches use Tobias, you must know that even in the captivity some of the captives were rich and well to do. Tobias himself says, "Because I remembered God with all my heart; and the Most High gave me grace and beauty in the eyes of Nemessarus, and I was his purveyor; and I went into Media, and left in trust with Gabael, the brother of Gabrias, at Ragi, a city of Media, ten talents of silver."[3055] And he adds, as if he were a rich man, "In the days of Nemessarus I gave many alms to my brethren. I gave my bread to the hungry, and my clothes to the naked: and if I saw any of my nation dead, and cast outside the walls of Nineve, I buried him; and if king Senachereim had slain any when he came fleeing from Judea, I buried them privily (for in his wrath he killed many)." Think whether this great catalogue of Tobias's good deeds does not betoken great wealth and much property, especially when he adds, “Understanding that I was sought for to be put to death, I withdrew myself for fear, and all my goods were forcibly taken away.”[3056]

[3053] Ps. cxvi. 13.

[3054] Ps. i. 1.

[3055] Tob. i. 12–14.

And another captive, Dachiacharus, the son of Ananiel, the brother of Tobias, was set over all the exchequer of the kingdom of king Acherdon; and we read, “Now Achiacharus was cup-bearer and keeper of the signet, and steward and overseer of the accounts.”[3057]

Mardochaios, too, frequented the court of the king, and had such boldness before him, that he was inscribed among the benefactors of Artaxerxes.

Again we read in Esdras, that Neemias, a cup-bearer and eunuch of the king, of Hebrew race, made a request about the rebuilding of the temple, and obtained it; so that it was granted to him, with many more, to return and build the temple again. Why then should we wonder that one Joakim had garden, and house, and property, whether these were very expensive or only moderate, for this is not clearly told us in the writing?

392 14. But you say, “How could they who were in captivity pass sentence of death?” asserting, I know not on what grounds, that Susanna was the wife of a king, because of the name Joakim. The answer is, that it is no uncommon thing, when great nations become subject, that the king should allow the captives to use their own laws and courts of justice. Now, for instance, that the Romans rule, and the Jews pay the half-shekel to them, how great power by the concession of Cæsar the ethnarch has; so that we, who have had experience of it, know that he differs in little from a true king! Private trials are held according to the law, and some are condemned to death. And though there is not full licence for this, still it is not done without the knowledge of the ruler, as we learned and were convinced of when we spent much time in the country of that people. And yet the Romans only take account of two tribes, while at that time besides Judah there were the ten tribes of Israel. Probably the Assyrians contented themselves with holding them in subjection, and conceded to them their own judicial processes.

15. I find in your letter yet another objection in these words: “And add, that among all the many prophets who had been before, there is no one who has quoted from another word for word. For they had no need to go a-begging for words, since their own were true. But this one, in rebuking one of these men, quotes the words of the Lord, ‘The innocent and righteous shalt thou not slay.’” I cannot understand how, with all your exercise in investigating and meditating on the Scriptures, you have not noticed that the prophets continually quote each other almost word for word. For who of all believers does not know the words in Esaias? “And in the last days the mountain of the Lord shall be manifest, and the house of the Lord on the top of the mountains, and it shall be exalted above the hills; and all nations shall come unto it. And many people shall go and say, Come ye, and let us go

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[3056] Tob. i. 19.

[3057] Tob. i. 22.

up to the mountain of the Lord, unto the house of the God of Jacob; and He will teach us His way, and we will walk in it: for out of Zion shall go forth a law, and a word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation; neither shall they learn war any more."[3058]

But in Micah we find a parallel passage, which is almost word for word: "And in the last days the mountain of the Lord shall be manifest, established on the top of the mountains, and it shall be exalted above the hills; and people shall hasten unto it. And many nations shall come, and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and they will teach us His way, and we will walk in His paths: for a law shall go forth from Zion, and a word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."[3059]

Again, in First Chronicles, the psalm which is put in the hands of Asaph and his brethren to praise the Lord, beginning, "Give thanks unto the Lord, call upon His name,"[3060] is in the beginning almost identical with Psalm cv., down to "and do my prophets no harm;" and after that it is the same as Psalm xcvi., from the beginning of that psalm, which is something like this, "Praise the Lord all the earth," down to "For He cometh to judge the earth." (It would have taken up too much time to quote more fully; so I have given these short references, which are sufficient for the matter before us.) And you will find the law about not bearing a burden on the Sabbath-day in Jeremias, as well as in Moses.[3061] And the rules about the passover, and the rules for the priests, are not only in Moses, but also at the end of Ezekiel.[3062] I would have quoted these, and many more, had I not found that from the shortness of my stay in Nicomedia my time for writing you was already too much restricted.

Your last objection is, that the style is different. This I cannot see.

This, then, is my defence. I might, especially after all these accusations, speak in praise of this history of Susanna, dwelling on it word by word, and expounding the exquisite nature of the thoughts. Such an encomium, perhaps, some of the learned and able students of divine things may at some other time compose. This, however, is my answer to your strokes, as you call them. Would that I could instruct you! But I do not now arrogate that to myself. My lord and dear brother Ambrosius, who has written this at my dictation, and has, in looking over it, corrected as he pleased, salutes you. His faithful spouse, Marcella, and her children, also salute you. Also Anicetus. Do you salute our dear father Apollinarius, and all our friends.

[3058] Isa. ii. 2–4.

[3059] Mic. iv. 1–3.

[3060] 1 Chron. xvi. 8.

[3061] Ex. xxxv. 2; Num. xv. 32; Jer. xvii. 21–24.

[3062] In Levit. *passim*; Ezek. xliii.; xliv.; xlv.; xlvi.

A Letter from Origen to Gregory.[3063]

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1. Greeting in God, my most excellent sir, and venerable son Gregory, from Origen. A natural readiness of comprehension, as you well know, may, if practice be added, contribute somewhat to the contingent end, if I may so call it, of that which any one wishes to practise. Thus, your natural good parts might make of you a finished Roman lawyer or a Greek philosopher, so to speak, of one of the schools in high reputation. But I am anxious that you should devote all the strength of your natural good parts to Christianity for your end; and in order to this, I wish to ask you to extract from the philosophy of the Greeks what may serve as a course of study or a preparation for Christianity, and from geometry and astronomy what will serve to explain the sacred Scriptures, in order that all that the sons of the philosophers are wont to say about geometry and music, grammar, rhetoric, and astronomy, as fellow-helpers to philosophy, we may say about philosophy itself, in relation to Christianity.

2. Perhaps something of this kind is shadowed forth in what is written in Exodus from the mouth of God, that the children of Israel were commanded to ask from their neighbours, and those who dwelt with them, vessels of silver and gold, and raiment, in order that, by spoiling the Egyptians, they might have material for the preparation of the things which pertained to the service of God. For from the things which the children of Israel took from the Egyptians the vessels in the holy of holies were made,—the ark with its lid, and the Cherubim, and the mercy-seat, and the golden coffer, where was the manna, the angels' bread. These things were probably made from the best of the Egyptian gold. An inferior kind would be used for the solid golden candlestick near the inner veil, and its branches, and the golden table on which were the pieces of shewbread, and the golden censer between them. And if there was a third and fourth quality of gold, from it would be made the holy vessels; and the other things would be made of Egyptian silver. For when the children of Israel dwelt in Egypt, they gained this from their dwelling there, that they had no lack of such precious material for the utensils of the service of God. And of the Egyptian raiment were probably made all those things which, as the Scripture mentions, needed sewed and embroidered work, sewed with the wisdom of God, the one to the other, that the veils might be made, and the inner and the outer courts. And why should I go on, in this untimely digression, to set forth how useful to the children of Israel were the things brought from Egypt, which the Egyptians had not put to a proper use, but which the Hebrews, guided by the wisdom of God, used for God's service? Now the sacred Scripture is wont to represent as an evil the going down from the land of the children of Israel into Egypt, indicating that

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[3063] This Gregory, styled the Wonder-worker, (Thaumaturgus) was afterwards bishop of Neo-Cæsarea.

certain persons get harm from sojourning among the Egyptians, that is to say, from meddling with the knowledge of this world, after they have subscribed to the law of God, and the Israelitish service of Him. Ader[3064] at least, the Idumæan; so long as he was in the land of Israel, and had not tasted the bread of the Egyptians, made no idols. It was when he fled from the wise Solomon, and went down into Egypt, as it were flying from the wisdom of God, and was made a kinsman of Pharaoh by marrying his wife's sister, and begetting a child, who was brought up with the children of Pharaoh, that he did this. Wherefore, although he did return to the land of Israel, he returned only to divide the people of God, and to make them say to the golden calf, "These be thy gods, O Israel, which brought thee up from the land of Egypt."[3065] And I may tell you from my experience, that not many take from Egypt only the useful, and go away and use it for the service of God; while Ader the Idumæan has many brethren. These are they who, from their Greek studies, produce heretical notions, and set them up, like the golden calf, in Bethel, which signifies "God's house." In these words also there seems to me an indication that they have set up their own imaginations in the Scriptures, where the word of God dwells, which is called in a figure Bethel. The other figure, the word says, was set up in Dan. Now the borders of Dan are the most extreme, and nearest the borders of the Gentiles, as is clear from what is written in 394 Joshua, the son of Nun. Now some of the devices of these brethren of Ader, as we call them, are also very near the borders of the Gentiles.

3. Do you then, my son, diligently apply yourself to the reading of the sacred Scriptures. Apply yourself, I say. For we who read the things of God need much application, lest we should say or think anything too rashly about them. And applying yourself thus to the study of the things of God, with faithful prejudgments such as are well pleasing to God, knock at its locked door, and it will be opened to you by the porter, of whom Jesus says, "To him the porter opens."[3066] And applying yourself thus to the divine study, seek aright, and with unwavering trust in God, the meaning of the holy Scriptures, which so many have missed. Be not satisfied with knocking and seeking; for prayer is of all things indispensable to the knowledge of the things of God. For to this the Saviour exhorted, and said not only, "Knock, and it shall be opened to you; and seek, and ye shall find,"[3067] but also, "Ask, and it shall be given unto you."[3068] My fatherly love to you has made me thus bold; but whether my boldness be good, God will know, and His Christ, and all partakers of the Spirit of God and the Spirit of Christ. May you also be a partaker, and be ever increasing your inheritance,

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[3064] Origen evidently confounds Hadad the Edomite, of 1 Kings xi. 14, with Jeroboam.

[3065] [1 Kings xii. 28. S.]

[3066] John x. 3.

[3067] Matt. vii. 7.

[3068] Luke xi. 9.

that you may say not only, “We are become partakers of Christ,”[3069] but also partakers of God.

[3069] Heb. iii. 14.

Elucidation.

This golden letter, doubtless genuine, was attended with very great consequences, of which we shall gather more hereafter. It is worthy of the solemn consideration of young students to whom this page may come. Gregory was unbaptized when Origen (*circa* a.d. 230) thus addressed his conscience.

On the letters here inserted, let me refer the student to Routh, *Reliqu.*, ii. pp. 312–327; also same vol., pp. 222–228; also iii. 254–256.

For the facts concerning this letter to Gregory, see Cave, i. p. 400.

Origen Against Celsus.

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Book I.

Preface.

1. When false witnesses testified against our Lord and Saviour Jesus Christ, He remained silent; and when unfounded charges were brought against Him, He returned no answer, believing that His whole life and conduct among the Jews were a better refutation than any answer to the false testimony, or than any formal defence against the accusations. And I know not, my pious Ambrosius,[3070] why you wished me to write a reply to the false charges brought by Celsus against the Christians, and to his accusations directed against the faith of the Churches in his treatise; as if the facts themselves did not furnish a manifest refutation, and the doctrine a better answer than any writing, seeing it both disposes of the false statements, and does not leave to the accusations any credibility or validity. Now, with respect to our Lord's silence when false witness was borne against Him, it is sufficient at present to quote the words of Matthew, for the testimony of Mark is to the same effect. And the words of Matthew are as follow: "And the high priest and the council sought false witness against Jesus to put Him to death, but found none, although many false witnesses came forward. At last two false witnesses came and said, This fellow said, I am able to destroy the temple of God, and after three days to build it up. And the high priest arose, and said to Him, Answerest thou nothing to what these witness against thee? But Jesus held His peace."[3071] And that He returned no answer when falsely accused, the following is the statement: "And Jesus stood before the governor; and he asked Him, saying, Art Thou the King of the Jews? And Jesus said to him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest thou not how many things they witness against Thee? And He answered him to never a word, insomuch that the governor marvelled greatly."[3072]

[3070] This individual is mentioned by Eusebius (*Eccles. Hist.*, vi. c. 18) as having been converted from the heresy of Valentinus to the faith of the Church by the efforts of Origen. [Lardner (*Credib.*, vii. 210–212) is inclined to "place" Celsus in the year 176. Here and elsewhere this learned authority is diffuse on the subject, and merits careful attention.]

[3071] Cf. Matt. xxvi. 59–63.

[3072] Cf. Matt. xxvii. 11–14.

2. It was, indeed, matter of surprise to men even of ordinary intelligence, that one who was accused and assailed by false testimony, but who was able to defend Himself, and to show that He was guilty of none of the charges (alleged), and who might have enumerated the praiseworthy deeds of His own life, and His miracles wrought by divine power, so as to give the judge an opportunity of delivering a more honourable judgment regarding Him, should not have done this, but should have disdained such a procedure, and in the nobleness of His nature have contemned His accusers.[3073] That the judge would, without any hesitation, have set Him at liberty if He had offered a defence, is clear from what is related of him when he said, "Which of the two do ye wish that I should release unto you, Barabbas or Jesus, who is called Christ?"[3074] and from what the Scripture adds, "For he knew that for envy they had delivered Him."[3075] Jesus, however, is at all times assailed by false witnesses, and, while wickedness remains in the world, is ever exposed to accusation. And yet even now He continues silent before these things, and makes no audible answer, but places His defence in the lives of His genuine disciples, which are a pre-eminent testimony, and one that rises superior to all false witness, and refutes and overthrows all unfounded accusations and charges.

3. I venture, then, to say that this "apology" which you require me to compose will somewhat weaken that defence (of Christianity) which rests on facts, and that power of Jesus which is manifest to those who are not altogether devoid of perception. Notwithstanding, that we may not have the appearance of being reluctant to undertake the task which you have enjoined, we have endeavoured, to the best of our ability, to suggest, by way of answer to each of the statements advanced by Celsus, what seemed to us adapted to refute them, although his arguments have no power to shake the faith of any (true) believer. And forbid, 39 indeed, that any one should be found who, after having been a partaker in such a love of God as was (displayed) in Christ Jesus, could be shaken in his purpose by the arguments of Celsus, or of any such as he. For Paul, when enumerating the innumerable causes which generally separate men from the love of Christ and from the love of God in Christ Jesus (to all of which, the love that was in himself rose superior), did not set down argument among the grounds of separation. For observe that he says, firstly: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (as it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors through Him that loved us."[3076] And secondly, when laying down another series of causes which

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[3073] Μεγαλοφυῶς ὑπερεωρακέναι τοὺς κατηγόρους.

[3074] Cf. Matt. xxvii. 17.

[3075] Cf. Matt. xxvii. 18.

[3076] Rom. viii. 35–37.

naturally tend to separate those who are not firmly grounded in their religion, he says: “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”[3077]

4. Now, truly, it is proper that *we* should feel elated because afflictions, or those other causes enumerated by Paul, do not separate us (from Christ); but not that Paul and the other apostles, and any other resembling them, (should entertain that feeling), because they were far exalted above such things when they said, “In all these things we are *more* than conquerors through Him that loved us,”[3078] which is a stronger statement than that they are simply “conquerors.” But if it be proper for apostles to entertain a feeling of elation in not being separated from the love of God that is in Christ Jesus our Lord, that feeling will be entertained by them, because neither death, nor life, nor angels, nor principalities, nor any of the things that follow, can separate them from the love of God which is in Christ Jesus our Lord. And therefore I do not congratulate that believer in Christ whose faith can be shaken by Celsus—who no longer shares the common life of men, but has long since departed—or by any apparent plausibility of argument.[3079] For I do not know in what rank to place him who has need of arguments written in books in answer to the charges of Celsus against the Christians, in order to prevent him from being shaken in his faith, and confirm him in it. But nevertheless, since in the multitude of those who are considered believers some such persons might be found as would have their faith shaken and overthrown by the writings of Celsus, but who might be preserved by a reply to them of such a nature as to refute his statements and to exhibit the truth, we have deemed it right to yield to your injunction, and to furnish an answer to the treatise which you sent us, but which I do not think that any one, although only a short way advanced in philosophy, will allow to be a “True Discourse,” as Celsus has entitled it.

5. Paul, indeed, observing that there are in Greek philosophy certain things not to be lightly esteemed, which are plausible in the eyes of the many, but which represent falsehood as truth, says with regard to such: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”[3080] And seeing that there was a kind of greatness manifest in the words of the world’s wisdom, he said that the words of the philosophers were “according to the rudiments of the world.” No man of sense, however, would say that those of Celsus were “according to the rudiments of the world.” Now those words, which contained some element of deceit-

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[3077] Rom. viii. 38, 39.

[3078] Rom. viii. 37, ὑπερνικῶμεν.

[3079] ἤ τινος πιθανότητος λόγου.

[3080] Col. ii. 8.

fulness, the apostle named “vain deceit,” probably by way of distinction from a deceit that was not “vain;” and the prophet Jeremiah observing this, ventured to say to God, “O Lord, Thou hast deceived me, and I was deceived; Thou art stronger than I, and hast prevailed.”[3081] But in the language of Celsus there seems to me to be no deceitfulness at all, not even that which is “vain;” such deceitfulness, viz., as is found in the language of those who have founded philosophical sects, and who have been endowed with no ordinary talent for such pursuits. And as no one would say that any ordinary error in geometrical demonstrations was intended to deceive, or would describe it for the sake of exercise in such matters;[3082] so those opinions which are to be styled “vain deceit,” and the “tradition of men,” and “according to the rudiments of the world,” must have some resemblance to the views of those who have been the founders of philosophical sects, (if such titles are to be appropriately applied to them).

6. After proceeding with this work as far as the place where Celsus introduces the Jew disputing with Jesus, I resolved to prefix this preface to the beginning (of the treatise), in order that the reader of our reply to Celsus might fall in with it first, and see that this book has been composed not for those who are thorough believers, but for such as are either wholly unacquainted with the Christian faith, or for those who, as the apostle terms them, are “weak in the faith;” regarding whom he says, “Him that is weak in the faith receive ye.”[3083] And this preface must be my apology for beginning my answer to Celsus on one plan, and carrying it on on another. For my first intention was to indicate his principal objections, and then briefly the answers that were returned to them, and subsequently to make a systematic treatise of the whole discourse.[3084] But afterwards, circumstances themselves suggested to me that I should be economical of my time, and that, satisfied with what I had already stated at the commencement, I should in the following part grapple closely, to the best of my ability, with the charges of Celsus. I have therefore to ask indulgence for those portions which follow the preface towards the beginning of the book. And if you are not impressed by the powerful arguments which succeed, then, asking similar indulgence also with respect to them, I refer you, if you still desire an argumentative solution of the objections of Celsus, to those men who are wiser than myself, and who are able by words and treatises to overthrow the charges which he brings against us. But better is the man who, although meeting with the work of Celsus, needs no answer to it at all, but who despises

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[3081] Cf. Jer. xx. 7.

[3082] Καὶ ὥσπερ οὐ τὸ τυχὸν τῶν ψευδομένων ἐν γεωμετρικοῖς θεωρήμασι ψευδογραφούμενόν τις ἂν λέγοι, ἢ καὶ ἀναγράφοι γυμνασίου ἕνεκεν τοῦ ἀπὸ τοιούτων. Cf. note of Ruæus *in loc.*

[3083] Rom. xiv. 1.

[3084] σωματοποιῆσαι.

all its contents, since they are contemned, and with good reason, by every believer in Christ, through the Spirit that is in him.

Chapter I.

The first point which Celsus brings forward, in his desire to throw discredit upon Christianity, is, that the Christians entered into secret associations with each other contrary to law, saying, that "of associations some are public, and that these are in accordance with the laws; others, again, secret, and maintained in violation of the laws." And his wish is to bring into disrepute what are termed the "love-feasts"[3085] of the Christians, as if they had their origin in the common danger, and were more binding than any oaths. Since, then, he babbles about the public law, alleging that the associations of the Christians are in violation of it, we have to reply, that if a man were placed among Scythians, whose laws were unholy,[3086] and having no opportunity of escape, were compelled to live among them, such an one would with good reason, for the sake of the law of truth, which the Scythians would regard as wickedness,[3087] enter into associations contrary to their laws, with those like-minded with himself; so, if truth is to decide, the laws of the heathens which relate to images, and an atheistical polytheism, are "Scythian" laws, or more impious even than these, if there be any such. It is not irrational, then, to form associations in opposition to existing laws, if done for the sake of the truth. For as those persons would do well who should enter into a secret association in order to put to death a tyrant who had seized upon the liberties of a state, so Christians also, when tyrannized over by him who is called the devil, and by falsehood, form leagues contrary to the laws of the devil, against his power, and for the safety of those others whom they may succeed in persuading to revolt from a government which is, as it were, "Scythian," and despotic.

[3085] τὴν καλουμένην ἀγάπην.

[3086] ἀθέσμους.

[3087] παρανομίαν.

Chapter II.

Celsus next proceeds to say, that the system of doctrine, viz., Judaism, upon which Christianity depends, was barbarous in its origin. And with an appearance of fairness, he does not reproach Christianity[3088] because of its origin among barbarians, but gives the latter credit for their ability in discovering (such) doctrines. To this, however, he adds the statement, that the Greeks are more skilful than any others in judging, establishing, and reducing to practice the discoveries of barbarous nations. Now this is our answer to his allegations, and our defence of the truths contained in Christianity, that if any one were to come from the study of Grecian opinions and usages to the Gospel, he would not only decide that its doctrines were true, but would by practice establish their truth, and supply whatever seemed wanting, from a Grecian point of view, to their demonstration, and thus confirm the truth of Christianity. We have to say, moreover, that the Gospel has a demonstration of its own, more divine than any established by Grecian dialectics. And this diviner method is called by the apostle the "manifestation of the Spirit and of power:" of "the Spirit," on account of the prophecies, which are sufficient to produce faith in any one who reads them, especially in those things which relate to Christ; and of "power," because of the signs and wonders which we must believe to have been performed, both on many other grounds, and on this, that traces of them are still preserved among those who regulate their lives by the precepts of the Gospel.

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[3088] τῷ λόγῳ.

Chapter III.

After this, Celsus proceeding to speak of the Christians teaching and practising their favourite doctrines in secret, and saying that they do this to some purpose, seeing they escape the penalty of death which is imminent, he compares their dangers with those which were encountered by such men as Socrates for the sake of philosophy; and here he might have mentioned Pythagoras as well, and other philosophers. But our answer to this is, that in the case of Socrates the Athenians immediately afterwards repented; and no feeling of bitterness remained in their minds regarding him, as also happened in the history of Pythagoras. The followers of the latter, indeed, for a considerable time established their schools in that part of Italy called Magna Græcia; but in the case of the Christians, the Roman Senate, and the princes of the time, and the soldiery, and the people, and the relatives of those who had become converts to the faith, made war upon their doctrine, and would have prevented (its progress), overcoming it by a confederacy of so powerful a nature, had it not, by the help of God, escaped the danger, and risen above it, so as (finally) to defeat the whole world in its conspiracy against it.

Chapter IV.

Let us notice also how he thinks to cast discredit upon our system of morals,[3089] alleging that it is only common to us with other philosophers, and no venerable or new branch of instruction. In reply to which we have to say, that unless all men had naturally impressed upon their minds sound ideas of morality, the doctrine of the punishment of sinners would have been excluded by those who bring upon themselves the righteous judgments of God. It is not therefore matter of surprise that the same God should have sown in the hearts of all men those truths which He taught by the prophets and the Saviour, in order that at the divine judgment every man may be without excuse, having the "requirements[3090] of the law written upon his heart,"—a truth obscurely alluded to by the Bible[3091] in what the Greeks regard as a myth, where it represents God as having with His own finger written down the commandments, and given them to Moses, and which the wickedness of the worshippers of the calf made him break in pieces, as if the flood of wickedness, so to speak, had swept them away. But Moses having again hewn tables of stone, God wrote the commandments a second time, and gave them to him; the prophetic word preparing the soul, as it were, after the first transgression, for the writing of God a second time.

[3089] τὸν ἠθικὸν τόπον.

[3090] τὸ βούλημα τοῦ νόμου.

[3091] ὁ λόγος.

Chapter V.

Treating of the regulations respecting idolatry as being peculiar to Christianity, Celsus establishes their correctness, saying that the Christians do not consider those to be gods that are made with hands, on the ground that it is not in conformity with right reason (to suppose) that images, fashioned by the most worthless and depraved of workmen, and in many instances also provided by wicked men, can be (regarded as) gods. In what follows, however, wishing to show that this is a common opinion, and one not first discovered by Christianity, he quotes a saying of Heraclitus to this effect: "That those who draw near to lifeless images, as if they were gods, act in a similar manner to those who would enter into conversation with houses." Respecting this, then, we have to say, that ideas were implanted in the minds of men like the principles of morality, from which not only Heraclitus, but any other Greek or barbarian, might by reflection have deduced the same conclusion; for he states that the Persians also were of the same opinion, quoting Herodotus as his authority. We also can add to these Zeno of Citium, who in his *Polity*, says: "And there will be no need to build temples, for nothing ought to be regarded as sacred, or of much value, or holy, which is the work of builders and of mean men." It is evident, then, with respect to this opinion (as well as others), that there has been engraven upon the hearts of men by the finger of God a sense of the duty that is required.

Chapter VI.

After this, through the influence of some motive which is unknown to me, Celsus asserts that it is by the names of certain demons, and by the use of incantations, that the Christians appear to be possessed of (miraculous) power; hinting, I suppose, at the practices of those who expel evil spirits by incantations. And here he manifestly appears to malign the Gospel. For it is not by incantations that Christians seem to prevail (over evil spirits), but by the name of Jesus, accompanied by the announcement of the narratives which relate to Him; for the repetition of these has frequently been the means of driving demons out of men, especially when those who repeated them did so in a sound and genuinely believing spirit. Such power, indeed, does the name of Jesus possess over evil spirits, that there have been instances where it was effectual, when it was pronounced even by bad men, which Jesus Himself taught (would be the case), when He said: "Many shall say to Me in that day, In Thy name we have cast out devils, and done many wonderful works."[3092] Whether Celsus omitted this from intentional malignity, or from ignorance, I do not know. And he next proceeds to bring a charge against the Saviour Himself, alleging that it was by means of sorcery that He was able to accomplish the wonders which He performed; and that foreseeing that others would attain the same knowledge, and do the same things, making a boast of doing them by help of the power of God, He excludes such from His kingdom. And his accusation is, that if they are justly excluded, while He Himself is guilty of the same practices, He is a wicked man; but if He is not guilty of wickedness in doing such things, neither are they who do the same as He. But even if it be impossible to show by what power Jesus wrought these miracles, it is clear that Christians employ no spells or incantations, but the simple name of Jesus, and certain other words in which they repose faith, according to the holy Scriptures. 399

[3092] Cf. Matt. vii. 22.

Chapter VII.

Moreover, since he frequently calls the Christian doctrine a secret system (of belief), we must confute him on this point also, since almost the entire world is better acquainted with what Christians preach than with the favourite opinions of philosophers. For who is ignorant of the statement that Jesus was born of a virgin, and that He was crucified, and that His resurrection is an article of faith among many, and that a general judgment is announced to come, in which the wicked are to be punished according to their deserts, and the righteous to be duly rewarded? And yet the mystery of the resurrection, not being understood,[3093] is made a subject of ridicule among unbelievers. In these circumstances, to speak of the Christian doctrine as a *secret* system, is altogether absurd. But that there should be certain doctrines, not made known to the multitude, which are (revealed) after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also of philosophic systems, in which certain truths are exoteric and others esoteric. Some of the hearers of Pythagoras were content with his *ipse dixit*; while others were taught in secret those doctrines which were not deemed fit to be communicated to profane and insufficiently prepared ears. Moreover, all the mysteries that are celebrated everywhere throughout Greece and barbarous countries, although held in secret, have no discredit thrown upon them, so that it is in vain that he endeavours to calumniate the secret doctrines of Christianity, seeing he does not correctly understand its nature.

[3093] The words, as they stand in the text of Lommatzsch, are, ἀλλὰ καὶ μὴν νοηθὲν τὸ περὶ τῆς ἀναστάσεως μυστήριον. Ruæus would read μή instead of μήν. This emendation has been adopted in the translation.

Chapter VIII.

It is with a certain eloquence,[3094] indeed, that he appears to advocate the cause of those who bear witness to the truth of Christianity by their death, in the following words: "And I do not maintain that if a man, who has adopted a system of good doctrine, is to incur danger from men on that account, he should either apostatize, or feign apostasy, or openly deny his opinions." And he condemns those who, while holding the Christian views, either pretend that they do not, or deny them, saying that "he who holds a certain opinion ought not to feign recantation, or publicly disown it." And here Celsus must be convicted of self-contradiction. For from other treatises of his it is ascertained that he was an Epicurean; but here, because he thought that he could assail Christianity with better effect by not professing the opinions of Epicurus, he pretends that there is a something better in man than the earthly part of his nature, which is akin to God, and says that "they in whom this element, viz., the soul, is in a healthy condition, are ever seeking after their kindred nature, meaning God, and are ever desiring to hear something about Him, and to call it to remembrance." Observe now the insincerity of his character! Having said a little before, that "the man who had embraced a system of good doctrine ought not, even if exposed to danger on that account from men, to disavow it, or pretend that he had done so, nor yet openly disown it," he now involves himself in all manner of contradictions. For he knew that if he acknowledged himself an Epicurean, he would not obtain any credit when accusing those who, in any degree, introduce the doctrine of Providence, and who place a God over the world. And we have heard that there were two individuals of the name of Celsus, both of whom were Epicureans; the earlier of the two having lived in the time of Nero, but this one in that of Adrian, and later.

[3094] δεινότητος.

Chapter IX.

He next proceeds to recommend, that in adopting opinions we should follow reason and a rational guide,[3095] since he who assents to opinions without following this course is very liable to be deceived. And he compares inconsiderate believers to Metragyrtæ, and soothsayers, and Mithræ, and Sabbadians, and to anything else that one may fall in with, and to the phantoms of Hecate, or any other demon or demons. For as amongst such persons are frequently to be found wicked men, who, taking advantage of the ignorance of those who are easily deceived, lead them away whither they will, so also, he says, is the case among 400 Christians. And he asserts that certain persons who do not wish either to give or receive a reason for their belief, keep repeating, “Do not examine, but believe!” and, “Your faith will save you!” And he alleges that such also say, “The wisdom of this life is bad, but that foolishness is a good thing!” To which we have to answer, that if it were possible for all to leave the business of life, and devote themselves to philosophy, no other method ought to be adopted by any one, but this alone. For in the Christian system also it will be found that there is, not to speak at all arrogantly, at least as much of investigation into articles of belief, and of explanation of dark sayings, occurring in the prophetical writings, and of the parables in the Gospels, and of countless other things, which either were narrated or enacted with a symbolical signification,[3096] (as is the case with other systems). But since the course alluded to is impossible, partly on account of the necessities of life, partly on account of the weakness of men, as only a very few individuals devote themselves earnestly to study,[3097] what better method could be devised with a view of assisting the multitude, than that which was delivered by Jesus to the heathen? And let us inquire, with respect to the great multitude of believers, who have washed away the mire of wickedness in which they formerly wallowed, whether it were better for them to believe without a reason, and (so) to have become reformed and improved in their habits, through the belief that men are chastised for sins, and honoured for good works or not to have allowed themselves to be converted on the strength of mere faith, but (to have waited) until they could give themselves to a thorough examination of the (necessary) reasons. For it is manifest that, (on such a plan), all men, with very few exceptions, would not obtain this (amelioration of conduct) which they have obtained through a simple faith, but would continue to remain in the practice of a wicked life. Now, whatever other evidence can be furnished of the fact, that it was not without divine intervention that the philanthropic scheme of Christianity was introduced among men, this also must be added. For a pious man will not believe that even a physician of the body, who restores the sick to better health, could take up his abode in any city or country without divine permission, since no good happens to men without the help of God. And if he who has cured the *bodies* of many, or restored them to better health, does not effect his cures without the help of God, how much more He who has healed the *souls* of many, and has turned them (to virtue), and improved their nature, and attached them to God who is over all things, and taught them to refer every action to His good pleasure, and to shun all that is displeasing to Him, even to the least of their words or deeds, or even of the thoughts of their hearts?

[3095] λόγῳ καὶ λογικῷ ὁδηγῷ.

[3096] συμβολικῶς γεγενημένων, ἢ νενομοθετημένων.

[3097] σφόδρα ὀλίγων ἐπὶ τὸν λόγον ᾀττόντων.

Chapter X.

In the next place, since our opponents keep repeating those statements about faith, we must say that, considering it as a useful thing for the multitude, we admit that we teach those men to believe without reasons, who are unable to abandon all other employments, and give themselves to an examination of arguments; and our opponents, although they do not acknowledge it, yet practically do the same. For who is there that, on betaking himself to the study of philosophy, and throwing himself into the ranks of some sect, either by chance,[3098] or because he is provided with a teacher of that school, adopts such a course for any other reason, except that he *believes* his particular sect to be superior to any other? For, not waiting to hear the arguments of all the other philosophers, and of all the different sects, and the reasons for condemning one system and for supporting another, he in this way elects to become a Stoic, e.g., or a Platonist, or a Peripatetic, or an Epicurean, or a follower of some other school, and is thus borne, although they will not admit it, by a kind of irrational impulse to the practice, say of Stoicism, to the disregard of the others; despising either Platonism, as being marked by greater humility than the others; or Peripateticism, as more human, and as admitting with more fairness[3099] than other systems the blessings of human life. And some also, alarmed at first sight[3100] about the doctrine of providence, from seeing what happens in the world to the vicious and to the virtuous, have rashly concluded that there is no divine providence at all, and have adopted the views of Epicurus and Celsus.

[3098] ἀποκληρωτικῶς.

[3099] μᾶλλον εὐγνωμόνως.

[3100] ἀπὸ πρώτης προσβολῆς.

Chapter XI.

Since, then, as reason teaches, we must repose faith in some one of those who have been the introducers of sects among the Greeks or Barbarians, why should we not rather believe in God who is over all things, and in Him who teaches that worship is due to God alone, and that other things are to be passed by, either as non-existent, or as existing indeed, and worthy of honour, but not of worship and reverence? And respecting these things, he who not only believes, but who contemplates things with the eye of reason, will state the 401 demonstrations that occur to him, and which are the result of careful investigation. And why should it not be more reasonable, seeing all human things are dependent upon faith, to believe God rather than them? For who enters on a voyage, or contracts a marriage, or becomes the father of children, or casts seed into the ground, without believing that better things will result from so doing, although the contrary might and sometimes does happen? And yet the belief that better things, even agreeably to their wishes, will follow, makes all men venture upon uncertain enterprises, which may turn out differently from what they expect. And if the hope and belief of a better future be the support of life in every uncertain enterprise, why shall not this faith rather be rationally accepted by him who believes on better grounds than he who sails the sea, or tills the ground, or marries a wife, or engages in any other human pursuit, in the existence of a God who was the Creator of all these things, and in Him who with surpassing wisdom and divine greatness of mind dared to make known this doctrine to men in every part of the world, at the cost of great danger, and of a death considered infamous, which He underwent for the sake of the human race; having also taught those who were persuaded to embrace His doctrine at the first, to proceed, under the peril of every danger, and of ever impending death, to all quarters of the world to ensure the salvation of men?

Chapter XII.

In the next place, when Celsus says in express words, “If they would answer me, not as if I were asking for information, for I am acquainted with all their opinions, but because I take an equal interest in them all, it would be well. And if they will not, but will keep reiterating, as they generally do, ‘Do not investigate,’ etc., they must,” he continues, “explain to me at least of what nature these things are of which they speak, and whence they are derived,” etc. Now, with regard to his statement that he “is acquainted with all our doctrines,” we have to say that this is a boastful and daring assertion; for if he had read the prophets in particular, which are full of acknowledged difficulties, and of declarations that are obscure to the multitude, and if he had perused the parables of the Gospels, and the other writings of the law and of the Jewish history, and the utterances of the apostles, and had read them candidly, with a desire to enter into their meaning, he would not have expressed himself with such boldness, nor said that he “was acquainted with all their doctrines.” Even we ourselves, who have devoted much study to these writings, would not say that “we were acquainted with everything,” for we have a regard for truth. Not one of us will assert, “I know all the doctrines of Epicurus,” or will be confident that he knows all those of Plato, in the knowledge of the fact that so many differences of opinion exist among the expositors of these systems. For who is so daring as to say that he knows all the opinions of the Stoics or of the Peripatetics? Unless, indeed, it should be the case that he has heard this boast, “I know them all,” from some ignorant and senseless individuals, who do not perceive their own ignorance, and should thus imagine, from having had such persons as his teachers, that he was acquainted with them all. Such an one appears to me to act very much as a person would do who had visited Egypt (where the Egyptian *savans*, learned in their country’s literature, are greatly given to philosophizing about those things which are regarded among them as divine, but where the vulgar, hearing certain myths, the reasons of which they do not understand, are greatly elated because of their fancied knowledge), and who should imagine that he is acquainted with the whole circle of Egyptian knowledge, after having been a disciple of the ignorant alone, and without having associated with any of the priests, or having learned the mysteries of the Egyptians from any other source. And what I have said regarding the learned and ignorant among the Egyptians, I might have said also of the Persians; among whom there are mysteries, conducted on rational principles by the learned among them, but understood in a symbolical sense by the more superficial of the multitude.[3101] And the same remark applies to the Syrians, and Indians, and to all those who have a literature and a mythology.

[3101] Παρʼ οἷς εἰσι τελεταὶ, πρεσβευόμεναι μὲν λογικῶς ὑπὸ τῶν παρʼ αὐτοῖς λογίων, συμβολικῶς δὲ γινόμεναι ὑπὸ τῶν παρʼ αὐτοῖς πολλῶν καὶ ἐπιπολαιοτέρων. For γινόμεναι Ruæus prefers γινωσκόμεναι, which is adopted in the translation.

Chapter XIII.

But since Celsus has declared it to be a saying of many Christians, that “the wisdom of this life is a bad thing, but that foolishness is good,” we have to answer that he slanders the Gospel, not giving the words as they actually occur in the writings of Paul, where they run as follow: “If any one among you seemeth to be wise in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God.”[3102] The apostle, therefore, does not say simply that “wisdom is foolishness with God,” but “the wisdom of *this world*.” And again, not, “If any one among you seemeth to be wise, let him become a fool universally;” but, “let him become a fool *in this world*, that he may become wise.” We term, then, “the wisdom of this world,” every false system of philosophy, which, according to the Scriptures, is brought to nought; and we call foolishness good, not without restriction, but when a man becomes foolish as to *this world*. As if we were to say that the Platonist, who believes in the immortality of the soul, and in the doctrine of its metempsychosis,[3103] incurs the charge of folly with the Stoics, who discard this opinion; and with the Peripatetics, who babble about the subtleties of Plato; and with the Epicureans, who call it superstition to introduce a providence, and to place a God over all things. Moreover, that it is in agreement with the spirit of Christianity, of much more importance to give our assent to doctrines upon grounds of reason and wisdom than on that of faith merely, and that it was only in certain circumstances that the latter course was desired by Christianity, in order not to leave men altogether without help, is shown by that genuine disciple of Jesus, Paul, when he says: “For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”[3104] Now by these words it is clearly shown that it is by the wisdom of God that God ought to be known. But as this result did not follow, it pleased God a second time to save them that believe, not by “folly” *universally*, but by such foolishness as depended on preaching. For the preaching of Jesus Christ as crucified is the “foolishness” of preaching, as Paul also perceived, when he said, “But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God, and wisdom of God.”[3105]

[3102] 1 Cor. iii. 18, 19.

[3103] μετενσωματώσεως.

[3104] Ἔτι δε ὅτι καὶ κατὰ τὸ τῷ λόγῳ ἀρέσκον, πολλῷ διαφέρει μετὰ λόγου καὶ σοφίας συγκατατίθεσθαι τοῖς δόγμασιν, ἤπερ μετὰ ψιλῆς τῆς πίστεως· καὶ ὅτι κατὰ περίστασιν καὶ τοῦτ’ ἐβουλήθη ὁ Λόγος, ἵνα μὴ πάντη ἀνωφελεῖς ἐάσῃ τοὺς ἀνθρώπους, δηλοῖ ὁ τοῦ ᾿Ιησοῦ γνήσιος μαθητής, etc.

[3105] 1 Cor. i. 23, 24.

Chapter XIV.

Celsus, being of opinion that there is to be found among many nations a general relationship of doctrine, enumerates all the nations which gave rise to such and such opinions; but for some reason, unknown to me, he casts a slight upon the Jews, not including them amongst the others, as having either laboured along with them, and arrived at the same conclusions, or as having entertained similar opinions on many subjects. It is proper, therefore, to ask him why he gives credence to the histories of Barbarians and Greeks respecting the antiquity of those nations of whom he speaks, but stamps the histories of this nation alone as false. For if the respective writers related the events which are found in these works in the spirit of truth, why should we distrust the prophets of the Jews alone? And if Moses and the prophets have recorded many things in their history from a desire to favour their own system, why should we not say the same of the historians of other countries? Or, when the Egyptians or their histories speak evil of the Jews, are they to be believed on that point; but the Jews, when saying the same things of the Egyptians, and declaring that they had suffered great injustice at their hands, and that on this account they had been punished by God, are to be charged with falsehood? And this applies not to the Egyptians alone, but to others; for we shall find that there was a connection between the Assyrians and the Jews, and that this is recorded in the ancient histories of the Assyrians. And so also the Jewish historians (I avoid using the word "prophets," that I may not appear to prejudge the case) have related that the Assyrians were enemies of the Jews. Observe at once, then, the arbitrary procedure of this individual, who believes the histories of these nations on the ground of their being learned, and condemns others as being wholly ignorant. For listen to the statement of Celsus: "There is," he says, "an authoritative account from the very beginning, respecting which there is a constant agreement among all the most learned nations, and cities, and men." And yet he will not call the Jews a learned nation in the same way in which he does the Egyptians, and Assyrians, and Indians, and Persians, and Odrysians, and Samothracians, and Eleusinians.

Chapter XV.

How much more impartial than Celsus is Numenius the Pythagorean, who has given many proofs of being a very eloquent man, and who has carefully tested many opinions, and collected together from many sources what had the appearance of truth; for, in the first book of his treatise *On the Good*, speaking of those nations who have adopted the opinion that God is incorporeal, he enumerates the Jews also among those who hold this view; not showing any reluctance to use even the language of their prophets in his treatise, and to give it a metaphorical signification. It is said, moreover, that Hermippus has recorded in his first book, *On Lawgivers*, that it was from the Jewish people that Pythagoras derived the philosophy which he introduced among the Greeks. And there is extant a work by the historian Hecatæus, treating of the Jews, in which so high a character is bestowed upon that nation for its learning, that Herennius Philo, in his treatise on the Jews, has doubts in the first place, whether it is really the composition of the historian; and says, in the second place, that if really his, it is probable that he was carried away by the plausible nature of the Jewish 403 history, and so yielded his assent to their system.

Chapter XVI.

I must express my surprise that Celsus should class the Odrysians, and Samothracians, and Eleusinians, and Hyperboreans among the most ancient and learned nations, and should not deem the Jews worthy of a place among such, either for their learning or their antiquity, although there are many treatises in circulation among the Egyptians, and Phœnicians, and Greeks, which testify to their existence as an ancient people, but which I have considered it unnecessary to quote. For any one who chooses may read what Flavius Josephus has recorded in his two books, *On the Antiquity*[3106] *of the Jews*, where he brings together a great collection of writers, who bear witness to the antiquity of the Jewish people; and there exists the *Discourse to the Greeks* of Tatian the younger,[3107] in which with very great learning he enumerates those historians who have treated of the antiquity of the Jewish nation and of Moses. It seems, then, to be not from a love of truth, but from a spirit of hatred, that Celsus makes these statements, his object being to asperse the origin of Christianity, which is connected with Judaism. Nay, he styles the Galactophagi of Homer, and the Druids of the Gauls, and the Getæ, most learned and ancient tribes, on account of the resemblance between their traditions and those of the Jews, although I know not whether any of their histories survive; but the Hebrews alone, as far as in him lies, he deprives of the honour both of antiquity and learning. And again, when making a list of ancient and learned men who have conferred benefits upon their contemporaries (by their deeds), and upon posterity by their writings, he excluded Moses from the number; while of Linus, to whom Celsus assigns a foremost place in his list, there exists neither laws nor discourses which produced a change for the better among any tribes; whereas a whole nation, dispersed throughout the entire world, obey the laws of Moses. Consider, then, whether it is not from open malevolence that he has expelled Moses from his catalogue of learned men, while asserting that Linus, and Musæus, and Orpheus, and Pherecydes, and the Persian Zoroaster, and Pythagoras, discussed these topics, and that their opinions were deposited in books, and have thus been preserved down to the present time. And it is intentionally also that he has omitted to take notice of the myth, embellished chiefly by Orpheus, in which the gods are described as affected by human weaknesses and passions.

[3106] [ἀρχαιότητος. See Josephus's *Works*, for the treatise in two books, usually designated, as written, *Against Apion*. S.]

[3107] [See vol. ii. pp. 80, 81. S.]

Chapter XVII.

In what follows, Celsus, assailing the Mosaic history, finds fault with those who give it a tropical and allegorical signification. And here one might say to this great man, who inscribed upon his own work the title of a *True Discourse*, “Why, good sir, do you make it a boast to have it recorded that the gods should engage in such adventures as are described by your learned poets and philosophers, and be guilty of abominable intrigues, and of engaging in wars against their own fathers, and of cutting off their secret parts, and should dare to commit and to suffer such enormities; while Moses, who gives no such accounts respecting God, nor even regarding the holy angels, and who relates deeds of far less atrocity regarding men (for in his writings no one ever ventured to commit such crimes as Kronos did against Uranus, or Zeus against his father, or that of the father of men and gods, who had intercourse with his own daughter), should be considered as having deceived those who were placed under his laws, and to have led them into error?” And here Celsus seems to me to act somewhat as Thrasymachus the Platonic philosopher did, when he would not allow Socrates to answer regarding justice, as he wished, but said, “Take care not to say that utility is justice, or duty, or anything of that kind.” For in like manner Celsus assails (as he thinks) the Mosaic histories, and finds fault with those who understand them allegorically, at the same time bestowing also some praise upon those who do so, to the effect that they are more impartial (than those who do not); and thus, as it were, he prevents by his cavils those who are able to show the true state of the case from offering such a defence as they would wish to offer.[3108]

[3108] Οἱονεὶ κωλύεται, κατηγορήσας ὡς βούλεται, ἀπολογεῖσθαι τοὺς δυναμένους ὡς πέφυκεν ἔχειν τὰ πράγματα. We have taken κωλύεται as middle. Some propose κωλύει. And we have read βούλονταί , a lection which is given by a second hand in one ms.

Chapter XVIII.

And challenging a comparison of book with book, I would say, “Come now, good sir, take down the poems of Linus, and of Musæus, and of Orpheus, and the writings of Pherecydes, and carefully compare these with the laws of Moses—histories with histories, and ethical discourses with laws and commandments—and see which of the two are the better fitted to change the character of the hearer on the very spot, and which to harden[3109] him in his wickedness; and observe that your series of writers display little concern for those readers who are to peruse them at once unaided,[3110] but have composed their philosophy 404 (as you term it) for those who are able to comprehend its metaphorical and allegorical signification; whereas Moses, like a distinguished orator who meditates some figure of Rhetoric, and who carefully introduces in every part language of twofold meaning, has done this in his five books: neither affording, in the portion which relates to morals, any handle to his Jewish subjects for committing evil; nor yet giving to the few individuals who were endowed with greater wisdom, and who were capable of investigating his meaning, a treatise devoid of material for speculation. But of your learned poets the very writings would seem no longer to be preserved, although they would have been carefully treasured up if the readers had perceived any benefit (likely to be derived from them); whereas the works of Moses have stirred up many, who were even aliens to the manners of the Jews, to the belief that, as these writings testify, the first who enacted these laws and delivered them to Moses, was the God who was the Creator of the world. For it became the Creator of the universe, after laying down laws for its government, to confer upon His words a power which might subdue all men in every part of the earth.[3111] And this I maintain, having as yet entered into no investigation regarding Jesus, but still demonstrating that Moses, who is far inferior to the Lord, is, as the *Discourse* will show, greatly superior to your wise poets and philosophers.”

[3109] ’Επιτρίψαι. Other readings are ἐπιστρέψαι and ἀποστρέψαι, which convey the opposite meaning.

[3110] αὐτόθεν.

[3111] [See Dr. Waterland’s charge to the clergy, on “The Wisdom of the Ancients borrowed from Divine Revelation,” *Works*, vol. v. pp. 10, 24. S.]

Chapter XIX.

After these statements, Celsus, from a secret desire to cast discredit upon the Mosaic account of the creation, which teaches that the world is not yet ten thousand years old, but very much under that, while concealing his wish, intimates his agreement with those who hold that the world is uncreated. For, maintaining that there have been, from all eternity, many conflagrations and many deluges, and that the flood which lately took place in the time of Deucalion is comparatively modern, he clearly demonstrates to those who are able to understand him, that, in his opinion, the world was uncreated. But let this assailant of the Christian faith tell us by what arguments he was compelled to accept the statement that there have been many conflagrations and many cataclysms, and that the flood which occurred in the time of Deucalion, and the conflagration in that of Phæthon, were more recent than any others. And if he should put forward the dialogues of Plato (as evidence) on these subjects, we shall say to him that it is allowable for us also to believe that there resided in the pure and pious soul of Moses, who ascended above all created things, and united himself to the Creator of the universe, and who made known divine things with far greater clearness than Plato, or those other wise men (who lived) among the Greeks and Romans, a spirit which was divine. And if he demands of us our reasons for such a belief, let him first give grounds for his own unsupported assertions, and then we shall show that this view of ours is the correct one.

Chapter XX.

And yet, against his will, Celsus is entangled into testifying that the world is comparatively modern, and not yet ten thousand years old, when he says that the Greeks consider those things as ancient, because, owing to the deluges and conflagrations, they have not beheld or received any memorials of older events. But let Celsus have, as his authorities for the myth regarding the conflagrations and inundations, those persons who, in his opinion, are the most learned of the Egyptians, traces of whose wisdom are to be found in the worship of irrational animals, and in arguments which prove that such a worship of God is in conformity with reason, and of a secret and mysterious character. The Egyptians, then, when they boastfully give their own account of the divinity of animals, are to be considered wise; but if any Jew, who has signified his adherence to the law and the lawgiver, refer everything to the Creator of the universe, and the only God, he is, in the opinion of Celsus and those like him, deemed inferior to him who degrades the Divinity not only to the level of rational and mortal animals, but even to that of irrational also!—a view which goes far beyond the mythical doctrine of transmigration, according to which the soul falls down from the summit of heaven, and enters into the body of brute beasts, both tame and savage! And if the Egyptians related fables of this kind, they are believed to convey a philosophical meaning by their enigmas and mysteries; but if Moses compose and leave behind him histories and laws for an entire nation, they are to be considered as empty fables, the language of which admits of no allegorical meaning!

Chapter XXI.

The following is the view of Celsus and the Epicureans: “Moses having,” he says, “learned the doctrine which is to be found existing among wise nations and eloquent men, obtained the reputation of divinity.” Now, in answer to this we have to say, that it may be allowed him that Moses did indeed hear a somewhat ancient doctrine, and transmitted the same to the Hebrews; that if the doctrine which he heard was false, and neither pious nor venerable, 405 and if notwithstanding, he received it and handed it down to those under his authority, he is liable to censure; but if, as you assert, he gave his adherence to opinions that were wise and true, and educated his people by means of them, what, pray, has he done deserving of condemnation? Would, indeed, that not only Epicurus, but Aristotle, whose sentiments regarding providence are not so impious (as those of the former), and the Stoics, who assert that God is a body, had heard such a doctrine! Then the world would not have been filled with opinions which either disallow or enfeeble the action of providence, or introduce a corrupt corporeal principle, according to which the god of the Stoics is a body, with respect to whom they are not afraid to say that he is capable of change, and may be altered and transformed in all his parts, and, generally, that he is capable of corruption, if there be any one to corrupt him, but that he has the good fortune to escape corruption, because there is none to corrupt. Whereas the doctrine of the Jews and Christians, which preserves the immutability and unalterableness of the divine nature, is stigmatized as impious, because it does not partake of the profanity of those whose notions of God are marked by impiety, but because it says in the supplication addressed to the Divinity, “Thou art the same,”[3112] it being, moreover, an article of faith that God has said, “I change not.”[3113]

[3112] Ps. cii. 27.

[3113] Mal. iii. 6.

Chapter XXII.

After this, Celsus, without condemning circumcision as practised by the Jews, asserts that this usage was derived from the Egyptians; thus believing the Egyptians rather than Moses, who says that Abraham was the first among men who practised the rite. And it is not Moses alone who mentions the name of Abraham, assigning to him great intimacy with God; but many also of those who give themselves to the practice of the conjuration of evil spirits, employ in their spells the expression "God of Abraham," pointing out by the very name the friendship (that existed) between that just man and God. And yet, while making use of the phrase "God of Abraham," they do not know who Abraham is! And the same remark applies to Isaac, and Jacob, and Israel; which names, although confessedly Hebrew, are frequently introduced by those Egyptians who profess to produce some wonderful result by means of their knowledge. The rite of circumcision, however, which began with Abraham, and was discontinued by Jesus, who desired that His disciples should not practise it, is not before us for explanation; for the present occasion does not lead us to speak of such things, but to make an effort to refute the charges brought against the doctrine of the Jews by Celsus, who thinks that he will be able the more easily to establish the falsity of Christianity, if, by assailing its origin in Judaism, he can show that the latter also is untrue.

Chapter XXIII.

After this, Celsus next asserts that “Those herdsmen and shepherds who followed Moses as their leader, had their minds deluded by vulgar deceits, and so supposed that there was one God.” Let him show, then, how, after this irrational departure, as he regards it, of the herdsmen and shepherds from the worship of many gods, he himself is able to establish the multiplicity of deities that are found amongst the Greeks, or among those other nations that are called Barbarian. Let him establish, therefore, the existence of Mnemosyne, the mother of the Muses by Zeus; or of Themis, the parent of the Hours; or let him prove that the ever naked Graces can have a real, substantial existence. But he will not be able to show, from any actions of theirs, that these fictitious representations[3114] of the Greeks, which have the appearance of being invested with bodies, are (really) gods. And why should the fables of the Greeks regarding the gods be true, any more than those of the Egyptians for example, who in their language know nothing of a Mnemosyne, mother of the nine Muses; nor of a Themis, parent of the Hours; nor of a Euphrosyne, one of the Graces; nor of any other of these names? How much more manifest (and how much better than all these inventions!) is it that, convinced by what we see, in the admirable order of the world, we should worship the Maker of it as the one Author of one effect, and which, as being wholly in harmony with itself, cannot on that account have been the work of many makers; and that we should believe that the whole heaven is not held together by the movements of many souls, for one is enough, which bears the whole of the non-wandering[3115] sphere from east to west, and embraces within it all things which the world requires, and which are not self-existing! For all are parts of the world, while God is no part of the whole. But God cannot be imperfect, as a part is imperfect. And perhaps profounder consideration will show, that as God is not a part, so neither is He properly the whole, since the whole is composed of parts; and reason will not allow us to believe that the God who is over all is composed of parts, each one of which cannot do what all the other parts can. 40

[3114] ἀναπλάσματα.

[3115] τὴν ἀπλανῆ.

Chapter XXIV.

After this he continues: "These herdsmen and shepherds concluded that there was but one God, named either the Highest, or Adonai, or the Heavenly, or Sabaoth, or called by some other of those names which they delight to give this world; and they knew nothing beyond that." And in a subsequent part of his work he says, that "It makes no difference whether the God who is over all things be called by the name of Zeus, which is current among the Greeks, or by that, e.g., which is in use among the Indians or Egyptians." Now, in answer to this, we have to remark that this involves a deep and mysterious subject—that, viz., respecting the nature of names: it being a question whether, as Aristotle thinks, names were bestowed by arrangement, or, as the Stoics hold, by nature; the first words being imitations of things, agreeably to which the names were formed, and in conformity with which they introduce certain principles of etymology; or whether, as Epicurus teaches (differing in this from the Stoics), names were given by nature,—the first men having uttered certain words varying with the circumstances in which they found themselves. If, then, we shall be able to establish, in reference to the preceding statement, the nature of powerful names, some of which are used by the learned amongst the Egyptians, or by the Magi among the Persians, and by the Indian philosophers called Brahmans, or by the Samanæans, and others in different countries; and shall be able to make out that the so-called magic is not, as the followers of Epicurus and Aristotle suppose, an altogether uncertain thing, but is, as those skilled in it prove, a consistent system, having words which are known to exceedingly few; then we say that the name Sabaoth, and Adonai, and the other names treated with so much reverence among the Hebrews, are not applicable to any ordinary created things, but belong to a secret theology which refers to the Framer of all things. These names, accordingly, when pronounced with that attendant train of circumstances which is appropriate to their nature, are possessed of great power; and other names, again, current in the Egyptian tongue, are efficacious against certain demons who can only do certain things; and other names in the Persian language have corresponding power over other spirits; and so on in every individual nation, for different purposes. And thus it will be found that, of the various demons upon the earth, to whom different localities have been assigned, each one bears a name appropriate to the several dialects of place and country. He, therefore, who has a nobler idea, however small, of these matters, will be careful not to apply differing names to different things; lest he should resemble those who mistakenly apply the name of God to lifeless matter, or who drag down the title of "the Good" from the First Cause, or from virtue and excellence, and apply it to blind Plutus, and to a healthy and well-proportioned mixture of flesh and blood and bones, or to what is considered to be noble birth.[3116]

[3116] Ἐπὶ τὸν τυφλὸν πλοῦτον, καὶ ἐπὶ τὴν σαρκῶν καὶ αἱμάτων καὶ ὀστέων συμμετρίαν ἐν ὑγιείᾳ καὶ εὐεξίᾳ, ἢ την νομιζομένην εὐγένειαν.

Chapter XXV.

And perhaps there is a danger as great as that which degrades the name of "God," or of "the Good," to improper objects, in changing the name of God according to a secret system, and applying those which belong to inferior beings to greater, and *vice versa*. And I do not dwell on this, that when the name of Zeus is uttered, there is heard at the same time that of the son of Kronos and Rhea, and the husband of Hera, and brother of Poseidon, and father of Athene, and Artemis, who was guilty of incest with his own daughter Persephone; or that Apollo immediately suggests the son of Leto and Zeus, and the brother of Artemis, and half-brother of Hermes; and so with all the other names invented by these wise men of Celsus, who are the parents of these opinions, and the ancient theologians of the Greeks. For what are the grounds for deciding that he should on the one hand be properly called Zeus, and yet on the other should not have Kronos for his father and Rhea for his mother? And the same argument applies to all the others that are called gods. But this charge does not at all apply to those who, for some mysterious reason, refer the word Sabaoth, or Adonai, or any of the other names to the (true) God. And when one is able to philosophize about the mystery of names, he will find much to say respecting the titles of the angels of God, of whom one is called Michael, and another Gabriel, and another Raphael, appropriately to the duties which they discharge in the world, according to the will of the God of all things. And a similar philosophy of names applies also to our Jesus, whose name has already been seen, in an unmistakeable manner, to have expelled myriads of evil spirits from the souls and bodies (of men), so great was the power which it exerted upon those from whom the spirits were driven out. And while still upon the subject of names, we have to mention that those who are skilled in the use of incantations, relate that the utterance of the same incantation in its proper language can accomplish what the spell professes to do; but when translated into any other tongue, it is observed to become inefficacious and feeble. And thus it is not the things signified, but the qualities and peculiarities of words, which possess a certain 407
power for this or that purpose. And so on such grounds as these we defend the conduct of the Christians, when they struggle even to death to avoid calling God by the name of Zeus, or to give Him a name from any other language. For they either use the common name—God—indefinitely, or with some such addition as that of the "Maker of all things," "the Creator of heaven and earth"—He who sent down to the human race those good men, to whose names that of God being added, certain mighty works are wrought among men. And much more besides might be said on the subject of names, against those who think that we ought to be indifferent as to our use of them. And if the remark of Plato in the *Philebus* should surprise us, when he says, "My fear, O Protagoras, about the names of the gods is no small one," seeing Philebus in his discussion with Socrates had called pleasure a "god," how shall we not rather approve the piety of the Christians, who apply none of the

names used in the mythologies to the Creator of the world? And now enough on this subject for the present.

Chapter XXVI.

But let us see the manner in which this Celsus, who professes to know everything, brings a false accusation against the Jews, when he alleges that "they worship angels, and are addicted to sorcery, in which Moses was their instructor." Now, in what part of the writings of Moses he found the lawgiver laying down the worship of angels, let him tell, who professes to know all about Christianity and Judaism; and let him show also how sorcery can exist among those who have accepted the Mosaic law, and read the injunction, "Neither seek after wizards, to be defiled by them."[3117] Moreover, he promises to show afterwards "how it was through ignorance that the Jews were deceived and led into error." Now, if he had discovered that the ignorance of the Jews regarding Christ was the effect of their not having heard the prophecies about Him, he would show with truth how the Jews fell into error. But without any wish whatever that this should appear, he views as Jewish errors what are no errors at all. And Celsus having promised to make us acquainted, in a subsequent part of his work, with the doctrines of Judaism, proceeds in the first place to speak of our Saviour as having been the leader of our generation, in so far as we are Christians,[3118] and says that "a few years ago he began to teach this doctrine, being regarded by Christians as the Son of God." Now, with respect to this point—His prior existence a few years ago—we have to remark as follows. Could it have come to pass without divine assistance, that Jesus, desiring during these years to spread abroad His words and teaching, should have been so successful, that everywhere throughout the world, not a few persons, Greeks as well as Barbarians, learned as well as ignorant, adopted His doctrine, so that they struggled, even to death in its defence, rather than deny it, which no one is ever related to have done for any other system? I indeed, from no wish to flatter[3119] Christianity, but from a desire thoroughly to examine the facts, would say that even those who are engaged in the healing of numbers of sick persons, do not attain their object—the cure of the body—without divine help; and if one were to succeed in delivering souls from a flood of wickedness, and excesses, and acts of injustice, and from a contempt of God, and were to show, as evidence of such a result, one hundred persons improved in their natures (let us suppose the number to be so large), no one would reasonably say that it was without divine assistance that he had implanted in those hundred individuals a doctrine capable of removing so many evils. And if any one, on a candid consideration of these things, shall admit that no improvement ever takes place among men without divine help, how much more confidently shall he make the same assertion regarding Jesus, when he compares the former lives of many converts to His doctrine with their after conduct, and reflects in what acts of licentiousness and injustice and covetousness they formerly indulged, until, as Celsus, and they who think with him, allege, “they were deceived,” and accepted a doctrine which, as these individuals assert, is destructive of the life of men; but who, from the time that they adopted it, have become in some way meeker, and more religious, and more consistent, so that certain among them, from a desire of exceeding chastity, and a wish to worship God with greater purity, abstain even from the permitted indulgences of (lawful) love.

[3117] Lev. xix. 31.

[3118] Ὡς γενομένου ἡγεμόνος τῇ καθὸ Χριστιανοί ἐσμεν γενέσει ἡμῶν.

[3119] οὐ κολακεύων.

Chapter XXVII.

Any one who examines the subject will see that Jesus attempted and successfully accomplished works beyond the reach of human power. For although, from the very beginning, all things opposed the spread of His doctrine in the world, —both the princes of the times, and their chief captains and generals, and all, to speak generally, who were possessed of the smallest influence, and in addition to these, the rulers of the different cities, and the soldiers, and the people,—yet it proved victorious, as being the Word of God, the nature of which is 408 such that it cannot be hindered; and becoming more powerful than all such adversaries, it made itself master of the whole of Greece, and a considerable portion of Barbarian lands, and convened countless numbers of souls to His religion. And although, among the multitude of converts to Christianity, the simple and ignorant necessarily outnumbered the more intelligent, as the former class always does the latter, yet Celsus, unwilling to take note of this, thinks that this philanthropic doctrine, which reaches to every soul under the sun, is vulgar,[3120] and on account of its vulgarity and its want of reasoning power, obtained a hold only over the ignorant. And yet he himself admits that it was not the simple alone who were led by the doctrine of Jesus to adopt His religion; for he acknowledges that there were amongst them some persons of moderate intelligence, and gentle disposition, and possessed of understanding, and capable of comprehending allegories.

[3120] ἰδιωτικήν.

Chapter XXVIII.

And since, in imitation of a rhetorician training a pupil, he introduces a Jew, who enters into a personal discussion with Jesus, and speaks in a very childish manner, altogether unworthy of the grey hairs of a philosopher, let me endeavour, to the best of my ability, to examine his statements, and show that he does not maintain, throughout the discussion, the consistency due to the character of a Jew. For he represents him disputing with Jesus, and confuting Him, as he thinks, on many points; and in the first place, he accuses Him of having "invented his birth from a virgin," and upbraids Him with being "born in a certain Jewish village, of a poor woman of the country, who gained her subsistence by spinning, and who was turned out of doors by her husband, a carpenter by trade, because she was convicted of adultery; that after being driven away by her husband, and wandering about for a time, she disgracefully gave birth to Jesus, an illegitimate child, who having hired himself out as a servant in Egypt on account of his poverty, and having there acquired some miraculous powers, on which the Egyptians greatly pride themselves, returned to his own country, highly elated on account of them, and by means of these proclaimed himself a God." Now, as I cannot allow anything said by unbelievers to remain unexamined, but must investigate everything from the beginning, I give it as my opinion that all these things worthily harmonize with the predictions that Jesus is the Son of God.

Chapter XXIX.

For birth is an aid towards an individual's becoming famous, and distinguished, and talked about; viz., when a man's parents happen to be in a position of rank and influence, and are possessed of wealth, and are able to spend it upon the education of their son, and when the country of one's birth is great and illustrious; but when a man having all these things against him is able, notwithstanding these hindrances, to make himself known, and to produce an impression on those who hear of him, and to become distinguished and visible to the whole world, which speaks of him as it did not do before, how can we help admiring such a nature as being both noble in itself, and devoting itself to great deeds, and possessing a courage which is not by any means to be despised? And if one were to examine more fully the history of such an individual, why should he not seek to know in what manner, after being reared up in frugality and poverty, and without receiving any complete education, and without having studied systems and opinions by means of which he might have acquired confidence to associate with multitudes, and play the demagogue, and attract to himself many hearers, he nevertheless devoted himself to the teaching of new opinions, introducing among men a doctrine which not only subverted the customs of the Jews, while preserving due respect for their prophets, but which especially overturned the established observances of the Greeks regarding the Divinity? And how could such a person—one who had been so brought up, and who, as his calumniators admit, had learned nothing great from men—have been able to teach, in a manner not at all to be despised, such doctrines as he did regarding the divine judgment, and the punishments that are to overtake wickedness, and the rewards that are to be conferred upon virtue; so that not only rustic and ignorant individuals were won by his words, but also not a few of those who were distinguished by their wisdom, and who were able to discern the hidden meaning in those more common doctrines, as they were considered, which were in circulation, and which secret meaning enwrapped, so to speak, some more recondite signification still? The Seriphian, in Plato, who reproaches Themistocles after he had become celebrated for his military skill, saying that his reputation was due not to his own merits, but to his good fortune in having been born in the most illustrious country in Greece, received from the good-natured Athenian, who saw that his native country did contribute to his renown, the following reply: "Neither would I, had I been a Seriphian, have been so distinguished as I am, nor would you have been a Themistocles, even if you had had the good fortune to be an Athenian!" And now, 409 our Jesus, who is reproached with being born in a village, and that not a Greek one, nor belonging to any nation widely esteemed, and being despised as the son of a poor labouring woman, and as having on account of his poverty left his native country and hired himself out in Egypt, and being, to use the instance already quoted, not only a Seriphian, as it were, a native of a very small and undistinguished island, but even, so to speak, the meanest of the Seriphians, has yet been able to shake[3121] the whole inhabited world not only to a degree far above what Themistocles the Athenian ever did, but beyond what even Pythagoras, or Plato, or any other wise man in any part of the world whatever, or any prince or general, ever succeeded in doing.[3122]

[3121] σεῖσαι.

[3122] [This striking chapter is cited, as a specimen of Christian eloquence, in the important work of Guillon, *Cours d' Eloquence Sacrèe*, Bruxelles, 1828].

Chapter XXX.

Now, would not any one who investigated with ordinary care the nature of these facts, be struck with amazement at this man's victory?—with his complete success in surmounting by his reputation all causes that tended to bring him into disrepute, and with his superiority over all other illustrious individuals in the world? And yet it is a rare thing for distinguished men to succeed in acquiring a reputation for several things at once. For one man is admired on account of his wisdom, another for his military skill, and some of the Barbarians for their marvellous powers of incantation, and some for one quality, and others for another; but not many have been admired and acquired a reputation for many things at the same time; whereas this man, in addition to his other merits, is an object of admiration both for his wisdom, and for his miracles, and for his powers of government. For he persuaded some to withdraw themselves from their laws, and to secede to him, not as a tyrant would do, nor as a robber, who arms[3123] his followers against men; nor as a rich man, who bestows help upon those who come to him; nor as one of those who confessedly are deserving of censure; but as a teacher of the doctrine regarding the God of all things, and of the worship which belongs to Him, and of all moral precepts which are able to secure the favour of the Supreme God to him who orders his life in conformity therewith. Now, to Themistocles, or to any other man of distinction, nothing happened to prove a hindrance to their reputation; whereas to this man, besides what we have already enumerated, and which are enough to cover with dishonour the soul of a man even of the most noble nature, there was that apparently infamous death of crucifixion, which was enough to efface his previously acquired glory, and to lead those who, as they who disavow his doctrine assert, were formerly deluded by him to abandon their delusion, and to pass condemnation upon their deceiver.

[3123] Gelenius reads ὁπλίζων (instead of ἀλείφων), which has been adopted in the translation.

Chapter XXXI.

And besides this, one may well wonder how it happened that the disciples—if, as the calumniators of Jesus say, they did not see Him after His resurrection from the dead, and were not persuaded of His divinity—were not afraid to endure the same sufferings with their Master, and to expose themselves to danger, and to leave their native country to teach, according to the desire of Jesus, the doctrine delivered to them by Him. For I think that no one who candidly examines the facts would say that these men devoted themselves to a life of danger for the sake of the doctrine of Jesus, without profound belief which He had wrought in their minds of its truth, not only teaching them to conform to His precepts, but others also, and to conform, moreover, when manifest destruction to life impended over him who ventured to introduce these new opinions into all places and before all audiences, and who could retain as his friend no human being who adhered to the former opinions and usages. For did not the disciples of Jesus see, when they ventured to prove not only to the Jews from their prophetic Scriptures that this is He who was spoken of by the prophets, but also to the other heathen nations, that He who was crucified yesterday or the day before underwent this death voluntarily on behalf of the human race,—that this was analogous to the case of those who have died for their country in order to remove pestilence, or barrenness, or tempests? For it is probable that there is in the nature of things, for certain mysterious reasons which are difficult to be understood by the multitude, such a virtue that one just man, dying a voluntary death for the common good, might be the means of removing wicked spirits, which are the cause of plagues, or barrenness, or tempests, or similar calamities. Let those, therefore, who would disbelieve the statement that Jesus died on the cross on behalf of men, say whether they also refuse to accept the many accounts current both among Greeks and Barbarians, of persons who have laid down their lives for the public advantage, in order to remove those evils which had fallen upon cities and countries? Or will they say that such events actually happened, but that no credit is to be attached to that account which makes this so-called man to have died to ensure the destruction of a mighty evil spirit, the ruler of 410 evil spirits, who had held in subjection the souls of all men upon earth? And the disciples of Jesus, seeing this and much more (which, it is probable, they learned from Jesus in private), and being filled, moreover, with a divine power (since it was no mere poetical virgin that endowed them with strength and courage, but the true wisdom and understanding of God), exerted all their efforts "to become distinguished among all men," not only among the Argives, but among all the Greeks and Barbarians alike, and "so bear away for themselves a glorious renown."[3124]

[3124] Cf. Homer's *Iliad*, v. 2, 3.

Chapter XXXII.

But let us now return to where the Jew is introduced, speaking of the mother of Jesus, and saying that “when she was pregnant she was turned out of doors by the carpenter to whom she had been betrothed, as having been guilty of adultery, and that she bore a child to a certain soldier named Panthera;” and let us see whether those who have blindly concocted these fables about the adultery of the Virgin with Panthera, and her rejection by the carpenter, did not invent these stories to overturn His miraculous conception by the Holy Ghost: for they could have falsified the history in a different manner, on account of its extremely miraculous character, and not have admitted, as it were against their will, that Jesus was born of no ordinary human marriage. It was to be expected, indeed, that those who would not believe the miraculous birth of Jesus would invent some falsehood. And their not doing this in a credible manner, but (their) preserving the fact that it was not by Joseph that the Virgin conceived Jesus, rendered the falsehood very palpable to those who can understand and detect such inventions. Is it at all agreeable to reason, that he who dared to do so much for the human race, in order that, as far as in him lay, all the Greeks and Barbarians, who were looking for divine condemnation, might depart from evil, and regulate their entire conduct in a manner pleasing to the Creator of the world, should not have had a miraculous birth, but one the vilest and most disgraceful of all? And I will ask of them as Greeks, and particularly of Celsus, who either holds or not the sentiments of Plato, and at any rate quotes them, whether He who sends souls down into the bodies of men, degraded Him who was to dare such mighty acts, and to teach so many men, and to reform so many from the mass of wickedness in the world, to a birth more disgraceful than any other, and did not rather introduce Him into the world through a lawful marriage? Or is it not more in conformity with reason, that every soul, for certain mysterious reasons (I speak now according to the opinion of Pythagoras, and Plato, and Empedocles, whom Celsus frequently names), is introduced into a body, and introduced according to its deserts and former actions? It is probable, therefore, that this soul also, which conferred more benefit by its residence in the flesh than that of many men (to avoid prejudice, I do not say “all”), stood in need of a body not only superior to others, but invested with all excellent qualities.

Chapter XXXIII.

Now if a particular soul, for certain mysterious reasons, is not deserving of being placed in the body of a wholly irrational being, nor yet in that of one purely rational, but is clothed with a monstrous body, so that reason cannot discharge its functions in one so fashioned, which has the head disproportioned to the other parts, and altogether too short; and another receives such a body that the soul is a little more rational than the other; and another still more so, the nature of the body counteracting to a greater or less degree the reception of the reasoning principle; why should there not be also some soul which receives an altogether miraculous body, possessing some qualities common to those of other men, so that it may be able to pass through life with them, but possessing also some quality of superiority, so that the soul may be able to remain untainted by sin? And if there be any truth in the doctrine of the physiognomists, whether Zopyrus, or Loxus, or Polemon, or any other who wrote on such a subject, and who profess to know in some wonderful way that all bodies are adapted to the habits of the souls, must there have been for that soul which was to dwell with miraculous power among men, and work mighty deeds, a body produced, as Celsus thinks, by an act of adultery between Panthera and the Virgin?! Why, from such unhallowed intercourse there must rather have been brought forth some fool to do injury to mankind,—a teacher of licentiousness and wickedness, and other evils; and not of temperance, and righteousness, and the other virtues!

Chapter XXXIV.

But it was, as the prophets also predicted, from a virgin that there was to be born, according to the promised sign, one who was to give His name to the fact, showing that at His birth God was to be with man. Now it seems to me appropriate to the character of a Jew to have quoted the prophecy of Isaiah, which says that Immanuel was to be born of a virgin. This, however, Celsus, who professes to know everything, has not done, either from ignorance or from an unwillingness (if he had read it and voluntarily passed it by in silence) to furnish 41 an argument which might defeat his purpose. And the prediction runs thus: “And the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord Himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel, which is, being interpreted, God with us.”[3125] And that it was from intentional malice that Celsus did not quote this prophecy, is clear to me from this, that although he makes numerous quotations from the Gospel according to Matthew, as of the star that appeared at the birth of Christ, and other miraculous occurrences, he has made no mention at all of this. Now, if a Jew should split words, and say that the words are not, “Lo, a virgin,” but, “Lo, a young woman,”[3126] we reply that the word “Olmah”—which the Septuagint have rendered by “a virgin,” and others by “a young woman”—occurs, as they say, in Deuteronomy, as applied to a “virgin,” in the following connection: “If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel,[3127] because she cried not, being in the city; and the man, because he humbled his neighbour’s wife.”[3128] And again: “But if a man find a betrothed damsel in a field, and the man force her, and lie with her: then the man only that lay with her shall die: but unto the damsel[3129] ye shall do nothing; there is in her no sin worthy of death.”

[3125] Cf. Isa. vii. 10–14 with Matt. i. 23.

[3126] νεᾶνις.

[3127] νεᾶνιν.

[3128] Cf. Deut. xxii. 23, 24.

[3129] τῇ νεάνιδι.

Chapter XXXV.

But that we may not seem, because of a Hebrew word, to endeavour to persuade those who are unable to determine whether they ought to believe it or not, that the prophet spoke of this man being born of a virgin, because at his birth these words, "God with us," were uttered, let us make good our point from the words themselves. The Lord is related to have spoken to Ahaz thus: "Ask a sign for thyself from the Lord thy God, either in the depth or height above;"[3130] and afterwards the sign is given, "Behold, a virgin shall conceive, and bear a son."[3131] What kind of sign, then, would that have been—a young woman who was not a virgin giving birth to a child? And which of the two is the more appropriate as the mother of Immanuel (i.e., "God with us"),—whether a woman who has had intercourse with a man, and who has conceived after the manner of women, or one who is still a pure and holy virgin? Surely it is appropriate only to the latter to produce a being at whose birth it is said, "God with us." And should he be so captious as to say that it is to Ahaz that the command is addressed, "Ask for thyself a sign from the Lord thy God," we shall ask in return, who in the times of Ahaz bore a son at whose birth the expression is made use of, "Immanuel," i.e., "God with us?" And if no one can be found, then manifestly what was said to Ahaz was said to the house of David, because it is written that the Saviour was born of the house of David according to the flesh; and this sign is said to be "in the depth or in the height," since "He that descended is the same also that ascended up far above all heavens, that He might fill all things."[3132] And these arguments I employ as against a Jew who believes in prophecy. Let Celsus now tell me, or any of those who think with him, with what meaning the prophet utters either these statements about the future, or the others which are contained in the prophecies? Is it with any foresight of the future or not? If with a foresight of the future, then the prophets were divinely inspired; if with no foresight of the future, let him explain the meaning of one who speaks thus boldly regarding the future, and who is an object of admiration among the Jews because of his prophetic powers.

[3130] Cf. Isa. vii. 11.

[3131] Isa. vii. 14.

[3132] Cf. Eph. iv. 10.

Chapter XXXVI.

And now, since we have touched upon the subject of the prophets, what we are about to advance will be useful not only to the Jews, who believe that they spake by divine inspiration, but also to the more candid among the Greeks. To these we say that we must necessarily admit that the Jews had prophets, if they were to be kept together under that system of law which had been given them, and were to believe in the Creator of the world, as they had learned, and to be without pretexts, so far as the law was concerned, for apostatizing to the polytheism of the heathen. And we establish this necessity in the following manner. "For the nations," as it is written in the law of the Jews itself, "shall hearken unto observers of times, and diviners;"[3133] but to that people it is said: "But as for thee, the Lord thy God hath not suffered thee so to do."[3134] And to this is subjoined the promise: "A prophet shall the Lord thy God raise up unto thee from among thy brethren."[3135] Since, therefore, the heathen employ modes of divination either by oracles or by omens, or by birds, or by ventriloquists, or by those who profess the art of sacrifice, or by Chaldean genealogists—all which practices were forbidden to the Jews—this people, if they had no means of attaining a knowledge of futurity, being led by the passion common to humanity of ascertaining the future would have despised their own prophets, as not having in them any particle of divinity; and would not have accepted any prophet after Moses, nor committed their words to writing, but would have spontaneously betaken themselves to the divining usages of the heathen, or attempted to establish some such practices amongst themselves. There is therefore no absurdity in their prophets having uttered predictions even about events of no importance, to soothe those who desire such things, as when Samuel prophesies regarding three she-asses which were lost,[3136] or when mention is made in the third book of Kings respecting the sickness of a king's son.[3137] And why should not those who desired to obtain auguries from idols be severely rebuked by the administrators of the law among the Jews?—as Elijah is found rebuking Ahaziah, and saying, "Is it because there is not a God in Israel that ye go to inquire of Baalzebub, god of Ekron?"[3138]

[3133] Cf. Deut. xviii. 14.

[3134] Cf. Deut. xviii. 14.

[3135] Cf. Deut. xviii. 15.

[3136] Cf. 1 Sam. ix. 10.

[3137] Cf. 1 Kings xiv. 12. [See note 3, *supra*, p. 362. S.]

[3138] Cf. 2 Kings i. 3.

Chapter XXXVII.

I think, then, that it has been pretty well established not only that our Saviour was to be born of a virgin, but also that there were prophets among the Jews who uttered not merely general predictions about the future,—as, e.g., regarding Christ and the kingdoms of the world, and the events that were to happen to Israel, and those nations which were to believe on the Saviour, and many other things concerning Him,—but also prophecies respecting particular events; as, for instance, how the asses of Kish, which were lost, were to be discovered, and regarding the sickness which had fallen upon the son of the king of Israel, and any other recorded circumstance of a similar kind. But as a further answer to the Greeks, who do not believe in the birth of Jesus from a virgin, we have to say that the Creator has shown, by the generation of several kinds of animals, that what He has done in the instance of one animal, He could do, if it pleased Him, in that of others, and also of man himself. For it is ascertained that there is a certain female animal which has no intercourse with the male (as writers on animals say is the case with vultures), and that this animal, without sexual intercourse, preserves the succession of race. What incredibility, therefore, is there in supposing that, if God wished to send a divine teacher to the human race, He caused Him to be born in some manner different from the common![3139] Nay, according to the Greeks themselves, all men were not born of a man and woman. For if the world has been created, as many even of the Greeks are pleased to admit, then the first men must have been produced not from sexual intercourse, but from the earth, in which spermatic elements existed; which, however, I consider more incredible than that Jesus was born like other men, so far as regards the half of his birth. And there is no absurdity in employing Grecian histories to answer Greeks, with the view of showing that we are not the only persons who have recourse to miraculous narratives of this kind. For some have thought fit, not in regard to ancient and heroic narratives, but in regard to events of very recent occurrence, to relate as a possible thing that Plato was the son of Amphictione, Ariston being prevented from having marital intercourse with his wife until she had given birth to him with whom she was pregnant by Apollo. And yet these are veritable fables, which have led to the invention of such stories concerning a man whom they regarded as possessing greater wisdom and power than the multitude, and as having received the beginning of his corporeal substance from better and diviner elements than others, because they thought that this was appropriate to persons who were too great to be human beings. And since Celsus has introduced the Jew disputing with Jesus, and tearing in pieces, as he imagines, the fiction of His birth from a virgin, comparing the Greek fables about Danaë, and Melanippe, and Auge, and Antiope, our answer is, that such language becomes a buffoon, and not one who is writing in a serious tone.

[3139] Πεποίηκεν ἀντὶ σπερματικοῦ λόγου, τοῦ ἐκ μίξεως τῶν ἀῤῥένων ταῖς γυναιξὶ, ἄλλῳ τρόπῳ γενέσθαι τὸν λόγον τοῦ τεχθησομένου.

Chapter XXXVIII.

But, moreover, taking the history, contained in the Gospel according to Matthew, of our Lord's descent into Egypt, he refuses to believe the miraculous circumstances attending it, viz., either that the angel gave the divine intimation, or that our Lord's quitting Judea and residing in Egypt was an event of any significance; but he invents something altogether different, admitting somehow the miraculous works done by Jesus, by means of which He induced the multitude to follow Him as the Christ. And yet he desires to throw discredit on them, as being done by help of magic and not by divine power; for he asserts "that he (Jesus), having been brought up as an illegitimate child, and having served for hire in Egypt, and then coming to the knowledge of certain miraculous powers, returned from thence to his own country, and by means of those powers proclaimed himself a god." Now I do not understand how a magician should exert himself to teach a doctrine which persuades us always to act as if God were to judge every man for his deeds; and should have trained his disciples, whom he was to employ as the ministers of his doctrine, in the same belief. For did the latter make an impression upon their hearers, after they had been so taught to work miracles; or was it without the aid of these? The assertion, therefore, that they did no miracles at all, but that, after yielding their belief to arguments which were not at all convincing, like the wisdom of Grecian dialectics,[3140] they gave themselves up to the task of teaching the new doctrine to those persons among whom they happened to take up their abode, is altogether absurd. For in what did they place their confidence when they taught the doctrine and disseminated the new opinions? But if they indeed wrought miracles, then how can it be believed that magicians exposed themselves to such hazards to introduce a doctrine which forbade the practice of magic?

[3140] This difficult passage is rendered in the Latin translation: "but that, after they had believed (in Christ), they with no adequate supply of arguments, such as is furnished by the Greek dialectics, gave themselves up," etc.

Chapter XXXIX.

I do not think it necessary to grapple with an argument advanced not in a serious but in a scoffing spirit, such as the following: "If the mother of Jesus was beautiful, then the god whose nature is not to love a corruptible body, had intercourse with her because she was beautiful;" or, "It was improbable that the god would entertain a passion for her, because she was neither rich nor of royal rank, seeing no one, even of her neighbours, knew her." And it is in the same scoffing spirit that he adds: "When hated by her husband, and turned out of doors, she was not saved by divine power, nor was her story believed. Such things," he says, "have no connection with the kingdom of heaven." In what respect does such language differ from that of those who pour abuse on others on the public streets, and whose words are unworthy of any serious attention?

Chapter XL.

After these assertions, he takes from the Gospel of Matthew, and perhaps also from the other Gospels, the account of the dove alighting upon our Saviour at His baptism by John, and desires to throw discredit upon the statement, alleging that the narrative is a fiction. Having completely disposed, as he imagined, of the story of our Lord's birth from a virgin, he does not proceed to deal in an orderly manner with the accounts that follow it; since passion and hatred observe no order, but angry and vindictive men slander those whom they hate, as the feeling comes upon them, being prevented by their passion from arranging their accusations on a careful and orderly plan. For if he had observed a proper arrangement, he would have taken up the Gospel, and, with the view of assailing it, would. have objected to the first narrative, then passed on to the second, and so on to the others. But now, after the birth from a virgin, this Celsus, who professes to be acquainted with all our history, attacks the account of the appearance of the Holy Spirit in the form of a dove at the baptism. He then, after that, tries to throw discredit upon the prediction that our Lord was to come into the world. In the next place, he runs away to what immediately follows the narrative of the birth of Jesus—the account of the star, and of the wise men who came from the east to worship the child. And you yourself may find, if you take the trouble, many confused statements made by Celsus throughout his whole book; so that even in this account he may, by those who know how to observe and require an orderly method of arrangement, be convicted of great rashness and boasting, in having inscribed upon his work the title of *A True Discourse*,—a thing which is never done by a learned philosopher. For Plato says, that it is not an indication of an intelligent man to make strong assertions respecting those matters which are somewhat uncertain; and the celebrated Chrysippus even, who frequently states the reasons by which he is decided, refers us to those whom we shall find to be abler speakers than himself. This man, however, who is wiser than those already named, and than all the other Greeks, agreeably to his assertion of being acquainted with everything, inscribed upon his book the words, *A True Discourse*!

Chapter XLI.

But, that we may not have the appearance of intentionally passing by his charges through inability to refute them, we have resolved to answer each one of them separately according to our ability, attending not to the connection and sequence of the nature of the things themselves, but to the arrangement of the subjects as they occur in this book. Let us therefore notice what he has to say by way of impugning the bodily appearance of the Holy Spirit to 41 our Saviour in the form of a dove. And it is a Jew who addresses the following language to Him whom we acknowledge to be our Lord Jesus: “When you were bathing,” says the Jew, “beside John, you say that what had the appearance of a bird from the air alighted upon you.” And then this same Jew of his, continuing his interrogations, asks, “What credible witness beheld this appearance? or who heard a voice from heaven declaring you to be the Son of God? What proof is there of it, save your own assertion, and the statement of another of those individuals who have been punished along with you?”

Chapter XLII.

Before we begin our reply, we have to remark that the endeavour to show, with regard to almost any history, however true, that it actually occurred, and to produce an intelligent conception regarding it, is one of the most difficult undertakings that can be attempted, and is in some instances an impossibility. For suppose that some one were to assert that there never had been any Trojan war, chiefly on account of the impossible narrative interwoven therewith, about a certain Achilles being the son of a sea-goddess Thetis and of a man Peleus, or Sarpedon being the son of Zeus, or Ascalaphus and Ialmenus the sons of Ares, or Æneas that of Aphrodite, how should we prove that such was the case, especially under the weight of the fiction attached, I know not how, to the universally prevalent opinion that there was really a war in Ilium between Greeks and Trojans? And suppose, also, that some one disbelieved the story of Œdipus and Jocasta, and of their two sons Eteocles and Polynices, because the sphinx, a kind of half-virgin, was introduced into the narrative, how should we demonstrate the reality of such a thing? And in like manner also with the history of the Epigoni, although there is no such marvellous event interwoven with it, or with the return of the Heracleidæ, or countless other historical events. But he who deals candidly with histories, and would wish to keep himself also from being imposed upon by them, will exercise his judgment as to what statements he will give his assent to, and what he will accept figuratively, seeking to discover the meaning of the authors of such inventions, and from what statements he will withhold his belief, as having been written for the gratification of certain individuals. And we have said this by way of anticipation respecting the whole history related in the Gospels concerning Jesus, not as inviting men of acuteness to a simple and unreasoning faith, but wishing to show that there is need of candour in those who are to read, and of much investigation, and, so to speak, of insight into the meaning of the writers, that the object with which each event has been recorded may be discovered.

Chapter XLIII.

We shall therefore say, in the first place, that if he who disbelieves the appearance of the Holy Spirit in the form of a dove had been described as an Epicurean, or a follower of Democritus, or a Peripatetic, the statement would have been in keeping with the character of such an objector. But now even this Celsus, wisest of all men, did not perceive that it is to a Jew, who believes more incredible things contained in the writings of the prophets than the narrative of the appearance of the dove, that he attributes such an objection! For one might say to the Jew, when expressing his disbelief of the appearance, and thinking to assail it as a fiction, "How are you able to prove, sir, that the Lord spake to Adam, or to Eve, or to Cain, or to Noah, or to Abraham, or to Isaac, or to Jacob, those words which He is recorded to have spoken to these men?" And, to compare history with history, I would say to the Jew, "Even your own Ezekiel writes, saying, 'The heavens were opened, and I saw a vision of God.'[3141] After relating which, he adds, 'This was the appearance of the likeness of the glory of the Lord; and He said to me,'"[3142] etc. Now, if what is related of Jesus be false, since we cannot, as you suppose, clearly prove it to be true, it being seen or heard by Himself alone, and, as you appear to have observed, also by one of those who were punished, why should we not rather say that Ezekiel also was dealing in the marvellous when he said, "The heavens were opened," etc.? Nay, even Isaiah asserts, "I saw the Lord of hosts sitting on a throne, high and lifted up; and the seraphim stood round about it: the one had six wings, and the other had six wings."[3143] How can we tell whether he really saw them or not? Now, O Jew, you have believed these visions to be true, and to have been not only shown to the prophet by a diviner Spirit, but also to have been both spoken and recorded by the same. And who is the more worthy of belief, when declaring that the heavens were opened before him, and that he heard a voice, or beheld the Lord of Sabaoth sitting upon a throne high and lifted up,—whether Isaiah and Ezekiel or Jesus? Of the former, indeed, no work has been found equal to those of the latter; whereas the good deeds of Jesus have not been confined solely to the period of His tabernacling in the flesh, but up to the present time His power still produces conversion and amelioration of life in those who believe in God through Him. And a manifest proof that these things are done by His power, is the fact that, although, as He Himself said, and as is admitted, there are not labourers enough to gather in the harvest of souls, there really is nevertheless such a great harvest of those who are gathered together and conveyed into the everywhere existing threshing-floors and Churches of God. 415

[3141] Cf. Ezek. i. 1.

[3142] Cf. Ezek. i. 28 and ii. 1.

[3143] Cf. Isa. vi. 1, 2.

Chapter XLIV.

And with these arguments I answer the Jew, not disbelieving, I who am a Christian, Ezekiel and Isaiah, but being very desirous to show, on the footing of our common belief, that this man is far more worthy of credit than they are when He says that He beheld such a sight, and, as is probable, related to His disciples the vision which He saw, and told them of the voice which He heard. But another party might object, that not all those who have narrated the appearance of the dove and the voice from heaven heard the accounts of these things from Jesus, but that that Spirit which taught Moses the history of events before his own time, beginning with the creation, and descending down to Abraham his father, taught also the writers of the Gospel the miraculous occurrence which took place at the time of Jesus' baptism. And he who is adorned with the spiritual gift,[3144] called the "word of wisdom," will explain also the reason of the heavens opening, and the dove appearing, and why the Holy Spirit appeared to Jesus in the form of no other living thing than that of a dove. But our present subject does not require us to explain this, our purpose being to show that Celsus displayed no sound judgment in representing a Jew as disbelieving, on such grounds, a fact which has greater probability in its favour than many events in which he firmly reposes confidence.

[3144] χαρίσματι.

Chapter XLV.

And I remember on one occasion, at a disputation held with certain Jews who were reputed learned men, having employed the following argument in the presence of many judges: "Tell me, sirs," I said, "since there are two individuals who have visited the human race, regarding whom are related marvellous works surpassing human power—Moses, viz., your own legislator, who wrote about himself, and Jesus our teacher, who has left no writings regarding Himself, but to whom testimony is borne by the disciples in the Gospels—what are the grounds for deciding that Moses is to be believed as speaking the truth, although the Egyptians slander him as a sorcerer, and as appearing to have wrought his mighty works by jugglery, while Jesus is not to be believed because you are His accusers? And yet there are nations which bear testimony in favour of both: the Jews to Moses; and the Christians, who do not deny the prophetic mission of Moses, but proving from that very source the truth of the statement regarding Jesus, accept as true the miraculous circumstances related of Him by His disciples. Now, if ye ask us for the reasons of our faith in Jesus, give yours first for believing in Moses, who lived before Him, and then we shall give you ours for accepting the latter. But if you draw back, and shirk a demonstration, then we, following your own example, decline for the present to offer any demonstration likewise. Nevertheless, admit that ye have no proof to offer for Moses, and then listen to our defence of Jesus derived from the law and the prophets. And now observe what is almost incredible! It is shown from the declarations concerning Jesus, contained in the law and the prophets, that both Moses and the prophets were truly prophets of God."

Chapter XLVI.

For the law and the prophets are full of marvels similar to those recorded of Jesus at His baptism, viz., regarding the dove and the voice from heaven. And I think the wonders wrought by Jesus are a proof of the Holy Spirit's having then appeared in the form of a dove, although Celsus, from a desire to cast discredit upon them, alleges that He performed only what He had learned among the Egyptians. And I shall refer not only to His miracles, but, as is proper, to those also of the apostles of Jesus. For they could not without the help of miracles and wonders have prevailed on those who heard their new doctrines and new teachings to abandon their national usages, and to accept their instructions at the danger to themselves even of death. And there are still preserved among Christians traces of that Holy Spirit which appeared in the form of a dove. They expel evil spirits, and perform many cures, and foresee certain events, according to the will of the Logos. And although Celsus, or the Jew whom he has introduced, may treat with mockery what I am going to say, I shall say it nevertheless,—that many have been converted to Christianity as if against their will, some sort of spirit having suddenly transformed their minds from a hatred of the doctrine to a readiness to die in its defence, and having appeared to them either in a waking vision or a dream of the night. Many such instances have we known, which, if we were to commit to writing, although they were seen and witnessed by ourselves, we should afford great occasion for ridicule to unbelievers, who would imagine that we, like those whom they suppose to have invented such things, had ourselves also done the same. But God is witness of our conscientious desire, not by false statements, but by testimonies of different kinds, to establish the divinity of the doctrine of Jesus. And as it is a Jew who is perplexed about the account of the Holy Spirit having descended upon Jesus in the form of a dove, we would say to him, "Sir, who is it that says in Isaiah, 'And now the Lord hath sent me and His Spirit?'"[3145] In which sentence, as the meaning is doubtful—viz., whether the Father and the Holy Spirit sent Jesus, or the Father sent both Christ and the Holy Spirit—the latter is correct. For, because the Saviour was sent, afterwards the Holy Spirit was sent also, that the prediction of the prophet might be fulfilled; and as it was necessary that the fulfilment of the prophecy should be known to posterity, the disciples of Jesus for that reason committed the result to writing.

[3145] Cf. Isa. xlviii. 16.

Chapter XLVII.

I would like to say to Celsus, who represents the Jew as accepting somehow John as a Baptist, who baptized Jesus, that the existence of John the Baptist, baptizing for the remission of sins, is related by one who lived no great length of time after John and Jesus. For in the 18th book of his *Antiquities*[3146] *of the Jews*, Josephus bears witness to John as having been a Baptist, and as promising purification to those who underwent the rite. Now this writer, although not believing in Jesus as the Christ, in seeking after the cause of the fall of Jerusalem and the destruction of the temple, whereas he ought to have said that the conspiracy against Jesus was the cause of these calamities befalling the people, since they put to death Christ, who was a prophet, says nevertheless—being, although against his will, not far from the truth—that these disasters happened to the Jews as a punishment for the death of James the Just, who was a brother of Jesus (called Christ),—the Jews having put him to death, although he was a man most distinguished for his justice.[3147] Paul, a genuine disciple of Jesus, says that he regarded this James as a brother of the Lord, not so much on account of their relationship by blood, or of their being brought up together, as because of his virtue and doctrine.[3148] If, then, he says that it was on account of James that the desolation of Jerusalem was made to overtake the Jews, how should it not be more in accordance with reason to say that it happened on account (of the death) of Jesus Christ, of whose divinity so many Churches are witnesses, composed of those who have been convened from a flood of sins, and who have joined themselves to the Creator, and who refer all their actions to His good pleasure.

[3146] [ἀρχαιολογίας. S.] Cf. Joseph., *Antiq.*, book xviii. c. v. sec. 2.

[3147] [*Ibid.*, b. xx. c. ix. § 1. S.]

[3148] Cf. Gal. i. 19.

Chapter XLVIII.

Although the Jew, then, may offer no defence for himself in the instances of Ezekiel and Isaiah, when we compare the opening of the heavens to Jesus, and the voice that was heard by Him, to the similar cases which we find recorded in Ezekiel and Isaiah, or any other of the prophets, we nevertheless, so far as we can, shall support our position, maintaining that, as it is a matter of belief that in a *dream* impressions have been brought before the minds of many, some relating to divine things, and others to future events of this life, and this either with clearness or in an enigmatic manner,—a fact which is manifest to all who accept the doctrine of providence; so how is it absurd to say that the mind which could receive impressions in a *dream* should be impressed also in a waking vision, for the benefit either of him on whom the impressions are made, or of those who are to hear the account of them from him? And as in a dream we fancy that we hear, and that the organs of hearing are actually impressed, and that we see with our eyes—although neither the bodily organs of sight nor hearing are affected, but it is the mind alone which has these sensations—so there is no absurdity in believing that similar things occurred to the prophets, when it is recorded that they witnessed occurrences of a rather wonderful kind, as when they either heard the words of the Lord or beheld the heavens opened. For I do not suppose that the visible heaven was actually opened, and its physical structure divided, in order that Ezekiel might be able to record such an occurrence. Should not, therefore, the same be believed of the Saviour by every intelligent hearer of the Gospels?—although such an occurrence may be a stumbling-block to the simple, who in their simplicity would set the whole world in movement, and split in sunder the compact and mighty body of the whole heavens. But he who examines such matters more profoundly will say, that there being, as the Scripture calls it, a kind of general divine perception which the blessed man alone knows how to discover, according to the saying of Solomon, "Thou shalt find the knowledge of God;"[3149] and as there are various forms of this perceptive power, such as a faculty of vision which can naturally see things that are better than bodies, among which are ranked the cherubim and seraphim; and a faculty of hearing which can perceive voices which have not their being in the air; and a sense of taste which can make use of living bread that has come down from heaven, and 41 that giveth life unto the world; and so also a sense of smelling, which scents such things as leads Paul to say that he is a sweet savour of Christ unto God;[3150] and a sense of touch, by which John says that he "handled with his hands of the Word of life;"[3151]—the blessed prophets having discovered this divine perception, and seeing and hearing in this divine manner, and tasting likewise, and smelling, so to speak, with no sensible organs of perception, and laying hold on the Logos by faith, so that a healing effluence from it comes upon them, saw in this manner what they record as having seen, and heard what they say they heard, and were affected in a similar manner to what they describe when eating the roll of a book that was given them.[3152] And so also Isaac smelled the savour of his son's divine garments,[3153] and added to the spiritual blessing these words: "See, the savour of my son is as the savour of a full field which the Lord blessed."[3154] And similarly to this, and more as a matter to be understood by the mind than to be perceived by the senses, Jesus touched the leper,[3155] to cleanse him, as I think, in a twofold sense,—freeing him not only, as the multitude heard, from the visible leprosy by visible contact, but also from that other leprosy, by His truly divine touch. It is in this way, accordingly, that John testifies when he says, "I beheld the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said to me, Upon whom you will see the Spirit descending, and abiding on Him, the same is He that baptizeth with the Holy Ghost. And I saw, and bear witness, that this is the Son of God."[3156] Now it was to Jesus that the heavens were opened; and on that occasion no one except John is recorded to have seen them opened. But with respect to this opening of the heavens, the Saviour, foretelling to His disciples that it would happen, and that they would see it, says, "Verily, verily, I say unto you, Ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of man."[3157] And so Paul was carried away into the third heaven, having previously seen it opened, since he was a disciple of Jesus. It does not, however, belong to our present object to explain why Paul says, "Whether in the body, I know not; or whether out of the body, I know not: God knoweth."[3158] But I shall add to my argument even those very points which Celsus imagines, viz., that Jesus Himself related the account of the opening of the heavens, and the descent of the Holy Spirit upon Him at the Jordan in the form of a dove, although the Scripture does not assert that He said that He saw it. For this great man did not perceive that it was not in keeping with Him who commanded His disciples on the occasion of the vision on the mount, "Tell what ye have seen to no man, until the Son of man be risen from the dead,"[3159] to have related to His disciples what was seen and heard by John at the Jordan. For it may be observed as a trait of the character of Jesus, that He on all occasions avoided unnecessary talk about Himself; and on that account said, "If I speak of Myself, My witness is not true."[3160] And since He avoided unnecessary talk about Himself, and preferred to show by acts rather than words that He was the Christ, the Jews for that reason said to Him, "If Thou art the Christ, tell us plainly."[3161] And as it is a Jew who, in the work of Celsus, uses the language to Jesus regarding the appearance of the Holy Spirit in the form of a dove, "This is your own testimony, unsupported save by one of those who were sharers of your punishment, whom you adduce," it is necessary for us to show him that such a statement is not appropriately placed in the mouth of a Jew. For the Jews do not connect John with Jesus, nor the punishment of John with that of Christ. And by this instance, this man who boasts of universal knowledge is convicted of not knowing what words he ought to ascribe to a Jew engaged in a disputation with Jesus.

[3149] Cf. Prov. ii. 5.

[3150] Cf. 2 Cor. ii. 15.

[3151] Cf. 1 John i. 1.

[3152] Cf. Ezek. iii. 2, 3.

[3153] Ὠσφράνθη τῆς ὀσμῆς τῶν τοῦ υἱοῦ θειοτέρων ἱματίων.

[3154] Cf. Gen. xxvii. 27.

[3155] Cf. Matt. viii. 3.

[3156] Cf. John i. 32–34.

[3157] Cf. John i. 51.

[3158] Cf. 2 Cor. xii. 2.

[3159] Cf. Matt. xvii. 9.

[3160] John v. 31.

[3161] John x. 24.

Chapter XLIX.

After this he wilfully sets aside, I know not why, the strongest evidence in confirmation of the claims of Jesus, viz., that His coming was predicted by the Jewish prophets—Moses, and those who succeeded as well as preceded that legislator—from inability, as I think, to meet the argument that neither the Jews nor any other heretical sect refuse to believe that Christ was the subject of prophecy. But perhaps he was unacquainted with the prophecies relating to Christ. For no one who was acquainted with the statements of the Christians, that many prophets foretold the advent of the Saviour, would have ascribed to a Jew sentiments which it would have better befitted a Samaritan or a Sadducee to utter; nor would the Jew in the dialogue have expressed himself in language like the following: "But my prophet once declared in Jerusalem, that the Son of God will come as the Judge of the righteous and the Punisher of the wicked." Now it is not one of the prophets merely who 41 predicted the advent of Christ. But although the Samaritans and Sadducees, who receive the books of Moses alone, would say that there were contained in them predictions regarding Christ, yet certainly not in Jerusalem, which is not even mentioned in the times of Moses, was the prophecy uttered. It were indeed to be desired, that all the accusers of Christianity were equally ignorant with Celsus, not only of the facts, but of the bare letter of Scripture, and would so direct their assaults against it, that their arguments might not have the least available influence in shaking, I do not say the faith, but the little faith of unstable and temporary believers. A Jew, however, would not admit that any prophet used the expression, "The 'Son of God' will come;" for the term which they employ is, "The 'Christ of God' will come." And many a time indeed do they directly interrogate us about the "Son of God," saying that no such being exists, or was made the subject of prophecy. We do not of course assert that the "Son of God" is not the subject of prophecy; but we assert that he most inappropriately attributes to the Jewish disputant, who would not allow that He was, such language as, "My prophet once declared in Jerusalem that the 'Son of God' will come."

Chapter L.

In the next place, as if the only event predicted were this, that He was to be “the Judge of the righteous and the Punisher of the wicked,” and as if neither the place of His birth, nor the sufferings which He was to endure at the hands of the Jews, nor His resurrection, nor the wonderful works which He was to perform, had been made the subject of prophecy, he continues: “Why should it be you alone, rather than innumerable others, who existed after the prophecies were published, to whom these predictions are applicable?” And desiring, I know not how, to suggest to others the possibility of the notion that they themselves were the persons referred to by the prophets, he says that “some, carried away by enthusiasm, and others having gathered a multitude of followers, give out that the Son of God is come down from heaven.” Now we have not ascertained that such occurrences are admitted to have taken place among the Jews. We have to remark then, in the first place, that many of the prophets have uttered predictions in all kinds of ways[3162] regarding Christ; some by means of dark sayings, others in allegories or in some other manner, and some also in express words. And as in what follows he says, in the character of the Jew addressing the converts from his own nation, and repeating emphatically and malevolently, that “the prophecies referred to the events of his life may also suit other events as well,” we shall state a few of them out of a greater number; and with respect to these, any one who chooses may say what he thinks fitted to ensure a refutation of them, and which may turn away intelligent believers from the faith.

[3162] παντοδαπῶς προεῖπον.

Chapter LI.

Now the Scripture speaks, respecting the place of the Saviour's birth—that the Ruler was to come forth from Bethlehem—in the following manner: "And thou Bethlehem, house of Ephrata, art not the least among the thousands of Judah: for out of thee shall He come forth unto Me who is to be Ruler in Israel; and His goings forth have been of old, from everlasting."[3163] Now this prophecy could not suit any one of those who, as Celsus' Jew says, were fanatics and mob-leaders, and who gave out that they had come from heaven, unless it were clearly shown that He had been born in Bethlehem, or, as another might say, had come forth from Bethlehem to be the leader of the people. With respect to the birth of Jesus in Bethlehem, if any one desires, after the prophecy of Micah and after the history recorded in the Gospels by the disciples of Jesus, to have additional evidence from other sources, let him know that, in conformity with the narrative in the Gospel regarding His birth, there is shown at Bethlehem the cave[3164] where He was born, and the manger in the cave where He was wrapped in swaddling-clothes. And this sight is greatly talked of in surrounding places, even among the enemies of the faith, it being said that in this cave was born that Jesus who is worshipped and reverenced by the Christians.[3165] Moreover, I am of opinion that, before the advent of Christ, the chief priests and scribes of the people, on account of the distinctness and clearness of this prophecy, taught that in Bethlehem the Christ was to be born. And this opinion had prevailed also extensively among the Jews; for which reason it is related that Herod, on inquiring at the chief priests and scribes of the people, heard from them that the Christ was to be born in Bethlehem of Judea, "whence David was." It is stated also in the Gospel according to John, that the Jews declared that the Christ was to be born in Bethlehem, "whence David was."[3166] But after our Lord's coming, those who busied themselves with overthrowing the belief that the place of His birth had been the subject of prophecy from the beginning, withheld such teaching from the people; acting in a similar manner to those individuals who won over those soldiers of the guard stationed around the tomb who had seen Him arise from the dead, and who instructed these eye-witnesses to report as follows: "Say that His disciples, while we slept, came and stole Him away. And if this come to the governor's ears, we shall persuade him, and secure you."[3167]

[3163] Cf. Mic. v. 2. and Matt. ii. 6.

[3164] [See Dr. Spencer's *The East: Sketches of Travel in Egypt and the Holy Land*, pp. 362–365, London, Murray, 1850, an interesting work by my esteemed collaborator.]

[3165] [Concerning this, besides Dr. Robinson (ii. 159), consult Dean Stanley, *Sinai and Palestine*, p. 433. But compare Van Lennep, *Bible Lands*, p. 804; Roberts' *Holy Land*, capp. 85, 87, vol. ii., London.]

[3166] Cf. John vii. 42.

[3167] Cf. Matt. xxviii. 13, 14.

Chapter LII.

Strife and prejudice are powerful instruments in leading men to disregard even those things which are abundantly clear; so that they who have somehow become familiar with certain opinions, which have deeply imbued their minds, and stamped them with a certain character, will not give them up. For a man will abandon his habits in respect to other things, although it may be difficult for him to tear himself from them, more easily than he will surrender his opinions. Nay, even the former are not easily put aside by those who have become accustomed to them; and so neither houses, nor cities, nor villages, nor intimate acquaintances, are willingly forsaken when we are prejudiced in their favour. This, therefore, was a reason why many of the Jews at that time disregarded the clear testimony of the prophecies, and miracles which Jesus wrought, and of the sufferings which He is related to have endured. And that human nature is thus affected, will be manifest to those who observe that those who have once been prejudiced in favour of the most contemptible and paltry traditions of their ancestors and fellow-citizens, with difficulty lay them aside. For example, no one could easily persuade an Egyptian to despise what he had learned from his fathers, so as no longer to consider this or that irrational animal as a god, or not to guard against eating, even under the penalty of death, of the flesh of such an animal. Now, if in carrying our examination of this subject to a considerable length, we have enumerated the points respecting Bethlehem, and the prophecy regarding it, we consider that we were obliged to do this, by way of defence against those who would assert that if the prophecies current among the Jews regarding Jesus were so clear as we represent them, why did they not at His coming give in their adhesion to His doctrine, and betake themselves to the better life pointed out by Him? Let no one, however, bring such a reproach against believers, since he may see that reasons of no light weight are assigned by those who have learned to state them, for their faith in Jesus.

Chapter LIII.

And if we should ask for a second prophecy, which may appear to us to have a clear reference to Jesus, we would quote that which was written by Moses very many years before the advent of Christ, when he makes Jacob, on his departure from this life, to have uttered predictions regarding each of his sons, and to have said of Judah along with the others: “The ruler will not fail from Judah, and the governor from his loins, until that which is reserved for him come.”[3168] Now, any one meeting with this prophecy, which is in reality much older than Moses, so that one who was not a believer might suspect that it was not written by him, would be surprised that Moses should be able to predict that the princes of the Jews, seeing there are among them twelve tribes, should be born of the tribe of Judah, and should be the rulers of the people; for which reason also the whole nation are called Jews, deriving their name from the ruling tribe. And, in the second place, one who candidly considers the prophecy, would be surprised how, after declaring that the rulers and governors of the people were to proceed from the tribe of Judah, he should determine also the limit of their rule, saying that “the ruler should not fail from Judah, nor the governor from his loins, until there should come that which was reserved for him, and that He is the expectation of the Gentiles.”[3169] For He came for whom these things were reserved, viz., the Christ of God, the ruler of the promises of God. And manifestly He is the only one among those who preceded, and, I might make bold to say, among those also who followed Him, who was the expectation of the Gentiles; for converts from among all the Gentile nations have believed on God through Him, and that in conformity with the prediction of Isaiah, that in His name the Gentiles had hoped: “In Thy name shall the Gentiles hope.”[3170] And this man said also to those who are in prison, as every man is a captive to the chains of his sins, “Come forth;” and to the ignorant, “Come into the light:” these things also having been thus foretold: “I have given Thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritage; saying to the prisoners, Go forth; and to them that are in darkness, Show yourselves.”[3171] And we may see at the appearing of this man, by means of those who everywhere throughout the world have reposed a simple faith in Him, the fulfilment of this 420 prediction: “They shall feed in the ways, and their pastures shall be in all the beaten tracks.”[3172]

[3168] Cf. Gen. xlix. 10, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ. This is one of the passages of the Septuagint which Justin Martyr charges the Jews with corrupting; the true reading, according to him, being ἕως ἂν ἔλθῃ ᾧ ἀπόκειται. Cf. Justin Martyr, *Dialogue with Trypho*, vol. i. p. 259.

[3169] Cf. Gen. xlix. 10.

[3170] Isa. xlii. 4. (Sept.).

[3171] Cf. Isa. xlix. 8, 9.

[3172] Isa. xlix. 9.

Chapter LIV.

And since Celsus, although professing to know all about the Gospel, reproaches the Saviour because of His sufferings, saying that He received no assistance from the Father, or was unable to aid Himself; we have to state that His sufferings were the subject of prophecy, along with the cause of them; because it was for the benefit of mankind that He should die on their account,[3173] and should suffer stripes because of His condemnation. It was predicted, moreover, that some from among the Gentiles would come to the knowledge of Him (among whom the prophets are not included); and it had been declared that He would be seen in a form which is deemed dishonourable among men. The words of prophecy run thus: "Lo, my Servant shall have understanding, and shall be exalted and glorified, and raised exceedingly high. In like manner, many shall be astonished at Thee; so Thy form shall be in no reputation among men, and Thy glory among the sons of men. Lo, many nations shall marvel because of Him; and kings shall close their mouths: because they, to whom no message about Him was sent, shall see Him; and they who have not heard of Him, shall have knowledge of Him."[3174] "Lord, who hath believed our report? and to whom was the arm of the Lord revealed? We have reported, as a child before Him, as a root in a thirsty ground. He has no form nor glory; and we beheld Him, and He had not any form nor beauty: but His appearance was without honour, and deficient more than that of all men. He was a man under suffering, and who knew how to bear sickness: because His countenance was averted, He was treated with disrespect, and was made of no account. This man bears our sins, and suffers pain on our behalf; and we regarded Him as in trouble, and in suffering, and as ill-treated. But He was wounded for our sins, and bruised for our iniquities. The chastisement of our peace was upon Him; by His stripes we were healed. We all, like sheep, wandered from the way. A man wandered in his way, and the Lord delivered Him on account of our sins; and He, because of His evil treatment, opens not His mouth. As a sheep was He led to slaughter; and as a lamb before her shearer is dumb, so He opens not His mouth. In His humiliation His judgment was taken away. And who shall describe His generation? because His life is taken away from the earth; because of the iniquities of My people was He led unto death."[3175]

[3173] ὑπὲρ αὐτῶν.

[3174] Cf. Isa. lii. 13–15 in the Septuagint version (Roman text).

[3175] Cf. Isa. liii. 1–8 in the Septuagint version (Roman text).

Chapter LV.

Now I remember that, on one occasion, at a disputation held with certain Jews, who were reckoned wise men, I quoted these prophecies; to which my Jewish opponent replied, that these predictions bore reference to the whole people, regarded as *one individual*, and as being in a state of dispersion and suffering, in order that many proselytes might be gained, on account of the dispersion of the Jews among numerous heathen nations. And in this way he explained the words, “Thy form shall be of no reputation among men;” and then, “They to whom no message was sent respecting him shall see;” and the expression, “A man under suffering.” Many arguments were employed on that occasion during the discussion to prove that these predictions regarding one particular person were not rightly applied by them to the whole nation. And I asked to what character the expression would be appropriate, “This man bears our sins, and suffers pain on our behalf;” and this, “But He was wounded for our sins, and bruised for our iniquities;” and to whom the expression properly belonged, “By His stripes were we healed.” For it is manifest that it is they who had been sinners, and had been healed by the Saviour’s sufferings (whether belonging to the Jewish nation or converts from the Gentiles), who use such language in the writings of the prophet who foresaw these events, and who, under the influence of the Holy Spirit, applied these words to a person. But we seemed to press them hardest with the expression, “Because of the iniquities of My people was He led away unto death.” For if the people, according to them, are the subject of the prophecy, how is the man said to be led away to death because of the iniquities of the people of God, unless he be a different person from that people of God? And who is this person save Jesus Christ, by whose stripes they who believe on Him are healed, when “He had spoiled the principalities and powers (that were over us), and had made a show of them openly on His cross?”[3176] At another time we may explain the several parts of the prophecy, leaving none of them unexamined. But these matters have been treated at greater length, necessarily as I think, on account of the language of the Jew, as quoted in the work of Celsus.

[3176] [Col. ii. 15. S.]

Chapter LVI.

Now it escaped the notice of Celsus, and of the Jew whom he has introduced, and of all who are not believers in Jesus, that the prophecies speak of two advents of Christ: the former characterized by human suffering and humility, in order that Christ, being with men, might make known the way that leads to God, and might leave no man in this life a ground of excuse, in saying that he knew not of the judgment to come; and the latter, distinguished only by glory and divinity, having no element of human infirmity intermingled with its divine greatness. To quote the prophecies at length would be tedious; and I deem it sufficient for the present to quote a part of the forty-fifth Psalm, which has this inscription, in addition to others, "A Psalm for the Beloved," where God is evidently addressed in these words: "Grace is poured into Thy lips: therefore God will bless Thee for ever and ever. Gird Thy sword on Thy thigh, O mighty One, with Thy beauty and Thy majesty. And stretch forth, and ride prosperously, and reign, because of Thy truth, and meekness, and righteousness; and Thy right hand shall lead Thee marvellously. Thine arrows are pointed, O mighty One; the people will fall under Thee in the heart of the enemies of the King."[3177] But attend carefully to what follows, where He is called God: "For Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."[3178] And observe that the prophet, speaking familiarly to God, whose "throne is for ever and ever," and "a sceptre of righteousness the sceptre of His kingdom," says that this God has been anointed by a God who was His God, and anointed, because more than His fellows He had loved righteousness and hated iniquity. And I remember that I pressed the Jew, who was deemed a learned man, very hard with this passage; and he, being perplexed about it, gave such an answer as was in keeping with his Judaistic views, saying that the words, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom," are spoken of the God of all things; and these, "Thou hast loved righteousness and hated iniquity, therefore Thy God hath anointed Thee," etc., refer to the Messiah.[3179]

[3177] Ps. xlv. 2–5.

[3178] Ps. xlv. 6, 7.

[3179] πρὸς τὸν Χριστόν.

Chapter LVII.

The Jew, moreover, in the treatise, addresses the Saviour thus: “If you say that every man, born according to the decree of Divine Providence, is a son of God, in what respect should you differ from another?” In reply to whom we say, that every man who, as Paul expresses it, is no longer under fear, as a schoolmaster, but who chooses good for its own sake, is “a son of God;” but this man is distinguished far and wide above every man who is called, on account of his virtues, a son of God, seeing He is, as it were, a kind of source and beginning of all such. The words of Paul are as follow: “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”[3180] But, according to the Jew of Celsus, “countless individuals will convict Jesus of falsehood, alleging that those predictions which were spoken of him were intended of them.” We are not aware, indeed, whether Celsus knew of any who, after coming into this world, and having desired to act as Jesus did, declared themselves to be also the “sons of God,” or the “power” of God. But since it is in the spirit of truth that we examine each passage, we shall mention that there was a certain Theudas among the Jews before the birth of Christ, who gave himself out as some great one, after whose death his deluded followers were completely dispersed. And after him, in the days of the census, when Jesus appears to have been born, one Judas, a Galilean, gathered around him many of the Jewish people, saying he was a wise man, and a teacher of certain new doctrines. And when he also had paid the penalty of his rebellion, his doctrine was overturned, having taken hold of very few persons indeed, and these of the very humblest condition. And after the times of Jesus, Dositheus the Samaritan also wished to persuade the Samaritans that he was the Christ predicted by Moses; and he appears to have gained over some to his views. But it is not absurd, in quoting the extremely wise observation of that Gamaliel named in the book of Acts, to show how those persons above mentioned were strangers to the promise, being neither “sons of God” nor “powers” of God, whereas Christ Jesus was truly the Son of God. Now Gamaliel, in the passage referred to, said: “If this counsel or this work be of men, it will come to nought” (as also did the designs of those men already mentioned after their death); “but if it be of God, ye cannot overthrow this doctrine, lest haply ye be found even to fight against God.”[3181] There was also Simon the Samaritan magician, who wished to draw away certain by his magical arts. And on that occasion he was successful; but now-a-days it is impossible to find, I suppose, thirty of his followers in the entire world, and probably I have even overstated the number. There are exceedingly few in Palestine; while in the rest 422 of the world, through which he desired to spread the glory of his name, you find it nowhere mentioned. And where it is found, it is found quoted from the Acts of the Apostles; so that it is to Christians that he owes this mention of himself, the unmistakeable result having proved that Simon was in no respect divine.

[3180] Rom. viii. 15.

[3181] Cf. Acts v. 38, 39.

Chapter LVIII.

After these matters this Jew of Celsus, instead of the Magi mentioned in the Gospel, says that "Chaldeans are spoken of by Jesus as having been induced to come to him at his birth, and to worship him while yet an infant as a God, and to have made this known to Herod the tetrarch; and that the latter sent and slew all the infants that had been born about the same time, thinking that in this way he would ensure his death among the others; and that he was led to do this through fear that, if Jesus lived to a sufficient age, he would obtain the throne." See now in this instance the blunder of one who cannot distinguish between Magi and Chaldeans, nor perceive that what they profess is different, and so has falsified the Gospel narrative. I know not, moreover, why he has passed by in silence the cause which led the Magi to come, and why he has not stated, according to the scriptural account, that it was a star seen by them in the east. Let us see now what answer we have to make to these statements. The star that was seen in the east we consider to have been a new star, unlike any of the other well-known planetary bodies, either those in the firmament above or those among the lower orbs, but partaking of the nature of those celestial bodies which appear at times, such as comets, or those meteors which resemble beams of wood, or beards, or wine jars, or any of those other names by which the Greeks are accustomed to describe their varying appearances. And we establish our position in the following manner.

Chapter LIX.

It has been observed that, on the occurrence of great events, and of mighty changes in terrestrial things, such stars are wont to appear, indicating either the removal of dynasties or the breaking out of wars, or the happening of such circumstances as may cause commotions upon the earth. But we have read in the *Treatise on Comets* by Chæremon the Stoic, that on some occasions also, when *good* was to happen, comets made their appearance; and he gives an account of such instances. If, then, at the commencement of new dynasties, or on the occasion of other important events, there arises a comet so called, or any similar celestial body, why should it be matter of wonder that at the birth of Him who was to introduce a new doctrine to the human race, and to make known His teaching not only to Jews, but also to Greeks, and to many of the barbarous nations besides, a star should have arisen? Now I would say, that with respect to comets there is no prophecy in circulation to the effect that such and such a comet was to arise in connection with a particular kingdom or a particular time; but with respect to the appearance of a star at the birth of Jesus there is a prophecy of Balaam recorded by Moses to this effect: "There shall arise a star out of Jacob, and a man shall rise up out of Israel."[3182] And now, if it shall be deemed necessary to examine the narrative about the Magi, and the appearance of the star at the birth of Jesus, the following is what we have to say, partly in answer to the Greeks, and partly to the Jews.

[3182] Cf. Num. xxiv. 17 (Septuag.).

Chapter LX.

To the Greeks, then, I have to say that the Magi, being on familiar terms with evil spirits, and invoking them for such purposes as their knowledge and wishes extend to, bring about such results only as do not appear to exceed the superhuman power and strength of the evil spirits, and of the spells which invoke them, to accomplish; but should some greater manifestation of divinity be made, then the powers of the evil spirits are overthrown, being unable to resist the light of divinity. It is probable, therefore, that since at the birth of Jesus "a multitude of the heavenly host," as Luke records, and as I believe, "praised God, saying, Glory to God in the highest, and on earth peace, good-will towards men," the evil spirits on that account became feeble, and lost their strength, the falsity of their sorcery being manifested, and their power being broken; this overthrow being brought about not only by the angels having visited the terrestrial regions on account of the birth of Jesus, but also by the power of Jesus Himself, and His innate divinity. The Magi, accordingly, wishing to produce the customary results, which formerly they used to perform by means of certain spells and sorceries, sought to know the reason of their failure, conjecturing the cause to be a great one; and beholding a divine sign in the heaven, they desired to learn its signification. I am therefore of opinion that, possessing as they did the prophecies of Balaam, which Moses also records, inasmuch as Balaam was celebrated for such predictions, and finding among them the prophecy about the star, and the words, "I shall show him to him, but not now; I deem him happy, although he will not be near,"[3183] they conjectured that the man whose appearance had been foretold along with that of the star, had actually come into the world; 423 and having predetermined that he was superior in power to all demons, and to all common appearances and powers, they resolved to offer him homage. They came, accordingly, to Judea, persuaded that some king had been born; but not knowing over what kingdom he was to reign, and being ignorant also of the place of his birth, bringing gifts, which they offered to him as one whose nature partook, if I may so speak, both of God and of a mortal man,—gold, viz., as to a king; myrrh, as to one who was mortal; and incense, as to a God; and they brought these offerings after they had learned the place of His birth. But since He was a God, the Saviour of the human race, raised far above all those angels which minister to men, an angel rewarded the piety of the Magi for their worship of Him, by making known to them that they were not to go back to Herod, but to return to their own homes by another way.

[3183] Cf. Num. xxiv. 17 (Septuag.).

Chapter LXI.

That Herod conspired against the Child (although the Jew of Celsus does not believe that this really happened), is not to be wondered at. For wickedness is in a certain sense blind, and would desire to defeat fate, as if it were stronger than it. And this being Herod's condition, he both believed that a king of the Jews had been born, and yet cherished a purpose contradictory of such a belief; not seeing that the Child is assuredly either a king and will come to the throne, or that he is not to be a king, and that his death, therefore, will be to no purpose. He desired accordingly to kill Him, his mind being agitated by contending passions on account of his wickedness, and being instigated by the blind and wicked devil who from the very beginning plotted against the Saviour, imagining that He was and would become some mighty one. An angel, however, perceiving the course of events, intimated to Joseph, although Celsus may not believe it, that he was to withdraw with the Child and His mother into Egypt, while Herod slew all the infants that were in Bethlehem and the surrounding borders, in the hope that he would thus destroy Him also who had been born King of the Jews. For he saw not the sleepless guardian power that is around those who deserve to be protected and preserved for the salvation of men, of whom Jesus is the first, superior to all others in honour and excellence, who was to be a King indeed, but not in the sense that Herod supposed, but in that in which it became God to bestow a kingdom,—for the benefit, viz., of those who were to be under His sway, who was to confer no ordinary and unimportant blessings, so to speak, upon His subjects, but who was to train them and to subject them to laws that were truly from God. And Jesus, knowing this well, and denying that He was a king in the sense that the multitude expected, but declaring the superiority of His kingdom, says: "If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not of this world."[3184] Now, if Celsus had seen this, he would not have said: "But if, then, this was done in order that you might not reign in his stead when you had grown to man's estate; why, after you did reach that estate, do you not become a king, instead of you, the Son of God, wandering about in so mean a condition, hiding yourself through fear, and leading a miserable life up and down?" Now, it is not dishonourable to avoid exposing one's self to dangers, but to guard carefully against them, when this is done, not through fear of death, but from a desire to benefit others by remaining in life, until the proper time come for one who has assumed human nature to die a death that will be useful to mankind. And this is plain to him who reflects that Jesus died for the sake of men,—a point of which we have spoken to the best of our ability in the preceding pages.

[3184] Cf. John xviii. 36.

Chapter LXII.

And after such statements, showing his ignorance even of the number of the apostles, he proceeds thus: “Jesus having gathered around him ten or eleven persons of notorious character, the very wickedest of tax-gatherers and sailors, fled in company with them from place to place, and obtained his living in a shameful and importunate manner.” Let us to the best of our power see what truth there is in such a statement. It is manifest to us all who possess the Gospel narratives, which Celsus does not appear even to have read, that Jesus selected twelve apostles, and that of these Matthew alone was a tax-gatherer; that when he calls them indiscriminately sailors, he probably means James and John, because they left their ship and their father Zebedee, and followed Jesus; for Peter and his brother Andrew, who employed a net to gain their necessary subsistence, must be classed not as sailors, but as the Scripture describes them, as fishermen. The Lebes[3185] also, who was a follower of Jesus, may have been a tax-gatherer; but he was not of the number of the apostles, except according to a statement in one of the copies of Mark’s Gospel.[3186] And we have not ascertained the employments of the remaining disciples, by which they earned their livelihood 424 before becoming disciples of Jesus. I assert, therefore, in answer to such statements as the above, that it is clear to all who are able to institute an intelligent and candid examination into the history of the apostles of Jesus, that it was by help of a divine power that these men taught Christianity, and succeeded in leading others to embrace the word of God. For it was not any power of speaking, or any orderly arrangement of their message, according to the arts of Grecian dialectics or rhetoric, which was in them the effective cause of converting their hearers. Nay, I am of opinion that if Jesus had selected some individuals who were wise according to the apprehension of the multitude, and who were fitted both to think and speak so as to please them, and had used such as the ministers of His doctrine, He would most justly have been suspected of employing artifices, like those philosophers who are the leaders of certain sects, and consequently the promise respecting the divinity of His doctrine would not have manifested itself; for had the doctrine and the preaching consisted in the persuasive utterance and arrangement of words, then faith also, like that of the philosophers of the world in their opinions, would have been through the wisdom of men, and not through the power of God. Now, who is there on seeing fishermen and tax-gatherers, who had not acquired even the merest elements of learning (as the Gospel relates of them, and in respect to which Celsus believes that they speak the truth, inasmuch as it is their own ignorance which they record), discoursing boldly not only among the Jews of faith in Jesus, but also preaching Him with success among other nations, would not inquire whence they derived this power of persuasion, as theirs was certainly not the common method followed by the multitude? And who would not say that the promise, “Follow Me, and I will make you fishers of men,”[3187] had been accomplished by Jesus in the history of His apostles by a sort of divine power? And to this also, Paul, referring in terms of commendation, as we have stated a little above, says: “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.”[3188] For, according to the predictions in the prophets, foretelling the preaching of the Gospel, “the Lord gave the word in great power to them who preached it, even the King of the powers of the Beloved,”[3189] in order that the prophecy might be fulfilled which said, “His words shall run very swiftly.”[3190] And we see that “the voice of the apostles of Jesus has gone forth into all the earth, and their words to the end of the world.”[3191] On this account are they who hear the word powerfully proclaimed filled with power, which they manifest both by their dispositions and their lives, and by struggling even to death on behalf of the truth; while some are altogether empty, although they profess to believe in God through Jesus, inasmuch as, not possessing any divine power, they have the appearance only of being converted to the word of God. And although I have previously mentioned a Gospel declaration uttered by the Saviour, I shall nevertheless quote it again, as appropriate to the present occasion, as it confirms both the divine manifestation of our Saviour’s foreknowledge regarding the preaching of His Gospel, and the power of His word, which without the aid of teachers gains the mastery over those who yield their assent to persuasion accompanied with divine power; and the words of Jesus referred to are, “The harvest is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.”[3192]

[3185] Λέβης.

[3186] Cf. Mark iii. 18 with Matt. x. 3.

[3187] Matt. iv. 19.

[3188] Cf. 1 Cor. ii. 4, 5.

[3189] Cf. Ps. lxviii. 11 (Septuag.).

[3190] Ps. cxlvii. 15.

[3191] Ps. xix. 4.

[3192] Matt. ix. 37, 38.

Chapter LXIII.

And since Celsus has termed the apostles of Jesus men of infamous notoriety, saying that they were tax-gatherers and sailors of the vilest character, we have to remark, with respect to this charge, that he seems, in order to bring an accusation against Christianity, to believe the Gospel accounts only where he pleases, and to express his disbelief of them, in order that he may not be forced to admit the manifestations of Divinity related in these same books; whereas one who sees the spirit of truth by which the writers are influenced, ought, from their narration of things of inferior importance, to believe also the account of divine things. Now in the general Epistle of Barnabas, from which perhaps Celsus took the statement that the apostles were notoriously wicked men, it is recorded that "Jesus selected His own apostles, as persons who were more guilty of sin than all other evildoers."[3193] And in the Gospel according to Luke, Peter says to Jesus, "Depart from me, O Lord, for I am a sinful man."[3194] Moreover, Paul, who himself also at a later time became an apostle of Jesus, says in his Epistle to Timothy, "This is a faithful saying, that Jesus Christ came into the world to save sinners, of whom I am the chief."[3195] And I do not know how Celsus should have forgotten or not have thought of saying something about Paul, the founder, after Jesus, of 425 the Churches that are in Christ. He saw, probably, that anything he might say about that apostle would require to be explained, in consistency with the fact that, after being a persecutor of the Church of God, and a bitter opponent of believers, who went so far even as to deliver over the disciples of Jesus to death, so great a change afterwards passed over him, that he preached the Gospel of Jesus from Jerusalem round about to Illyricum, and was ambitious to carry the glad tidings where he needed not to build upon another man's foundation, but to places where the Gospel of God in Christ had not been proclaimed at all. What absurdity, therefore, is there, if Jesus, desiring to manifest to the human race the power which He possesses to heal souls, should have selected notorious and wicked men, and should have raised them to such a degree of moral excellence, that they became a pattern of the purest virtue to all who were converted by their instrumentality to the Gospel of Christ?

[3193] *Epistle of Barnabas*, chap. v. vol. i. p. 139.

[3194] Luke v. 8.

[3195] Cf. 1 Tim. i. 15.

Chapter LXIV.

But if we were to reproach those who have been converted with their former lives, then we would have occasion to accuse Phædo also, even after he became a philosopher; since, as the history relates, he was drawn away by Socrates from a house of bad fame[3196] to the pursuits of philosophy. Nay, even the licentious life of Polemo, the successor of Xenocrates, will be a subject of reproach to philosophy; whereas even in these instances we ought to regard it as a ground of praise, that reasoning was enabled, by the persuasive power of these men, to convert from the practice of such vices those who had been formerly entangled by them. Now among the Greeks there was only one Phædo, I know not if there were a second, and one Polemo, who betook themselves to philosophy, after a licentious and most wicked life; while with Jesus there were not only at the time we speak of, the twelve disciples, but many more at all times, who, becoming a band of temperate men, speak in the following terms of their former lives: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour towards man appeared, by the washing of regeneration, and renewing of the Holy Ghost, which He shed upon us richly,"[3197] we became such as we are. For "God sent forth His Word and healed them, and delivered them from their destructions,"[3198] as the prophet taught in the book of Psalms. And in addition to what has been already said, I would add the following: that Chrysippus, in his treatise on the *Cure of the Passions*, in his endeavours to restrain the passions of the human soul, not pretending to determine what opinions are the true ones, says that according to the principles of the different sects are those to be cured who have been brought under the dominion of the passions, and continues: "And if pleasure be an end, then by it must the passions be healed; and if there be three kinds of chief blessings, still, according to this doctrine, it is in the same way that those are to be freed from their passions who are under their dominion;" whereas the assailants of Christianity do not see in how many persons the passions have been brought under restraint, and the flood of wickedness checked, and savage manners softened, by means of the Gospel. So that it well became those who are ever boasting of their zeal for the public good, to make a public acknowledgement of their thanks to that doctrine which by a new method led men to abandon many vices, and to bear their testimony at least to it, that even though not the truth, it has at all events been productive of benefit to the human race.

[3196] ἀπὸ οἰκήματος. Such is the reading in the text of Lommatzsch. Hoeschel and Spencer read ἀπὸ οἰκήματος ἐτείου, and Ruaus proposes ἑταιρίου.

[3197] Cf. Tit. iii. 3–6.

[3198] Cf. Ps. cvii. 20.

Chapter LXV.

And since Jesus, in teaching His disciples not to be guilty of rashness, gave them the precept, “If they persecute you in this city, flee ye into another; and if they persecute you in the other, flee again into a third,”[3199] to which teaching He added the example of a consistent life, acting so as not to expose Himself to danger rashly, or unseasonably, or without good grounds; from this Celsus takes occasion to bring a malicious and slanderous accusation,—the Jew whom he brings forward saying to Jesus, “In company with your disciples you go and hide yourself in different places.” Now similar to what has thus been made the ground of a slanderous charge against Jesus and His disciples, do we say was the conduct recorded of Aristotle. This philosopher, seeing that a court was about to be summoned to try him, on the ground of his being guilty of impiety on account of certain of his philosophical tenets which the Athenians regarded as impious, withdrew from Athens, and fixed his school in Chalcis, defending his course of procedure to his friends by saying, “Let us depart from Athens, that we may not give the Athenians a handle for incurring guilt a second time, as formerly in the case of Socrates, and so prevent them from committing a second act of impiety against philosophy.” He further says, “that Jesus went about with His disciples, and obtained His livelihood in a disgraceful and importunate manner.” Let him show wherein lay the disgraceful and importunate element in their manner of subsistence. For it is related in the Gospels, that there were certain women who had been healed of their diseases, among whom also was Susanna, who from their own possessions afforded the disciples the means of support. And who is there among philosophers, that, when devoting himself to the service of his acquaintances, is not in the habit of receiving from them what is needful for his wants? Or is it only in them that such acts are proper and becoming; but when the disciples of Jesus do the same, they are accused by Celsus of obtaining their livelihood by disgraceful importunity?

[3199] Cf. Matt. x. 23.

Chapter LXVI.

And in addition to the above, this Jew of Celsus afterwards addresses Jesus: "What need, moreover, was there that you, while still an infant, should be conveyed into Egypt? Was it to escape being murdered? But then it was not likely that a God should be afraid of death; and yet an angel came down from heaven, commanding you and your friends to flee, lest ye should be captured and put to death! And was not the great God, who had already sent two angels on your account, able to keep you, His only Son, there in safety?" From these words Celsus seems to think that there was no element of divinity in the human body and soul of Jesus, but that His body was not even such as is described in the fables of Homer; and with a taunt also at the blood of Jesus which was shed upon the cross, he adds that it was not

"Ichor, such as flows in the veins of the blessed gods."[3200]

We now, believing Jesus Himself, when He says respecting His divinity, "I am the way, and the truth, and the life,"[3201] and employs other terms of similar import; and when He says respecting His being clothed with a human body, "And now ye seek to kill Me, a man that hath told you the truth,"[3202] conclude that He was a kind of compound being. And so it became Him who was making provision for His sojourning in the world as a human being, not to expose Himself unseasonably to the danger of death. And in like manner it was necessary that He should be taken away by His parents, acting under the instructions of an angel from heaven, who communicated to them the divine will, saying on the first occasion, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost;"[3203] and on the second, "Arise, and take the young Child, and His mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him."[3204] Now, what is recorded in these words appears to me to be not at all marvellous. For in either passage of Scripture it is stated that it was in a dream that the angel spoke these words; and that in a dream certain persons may have certain things pointed out to them to do, is an event of frequent occurrence to many individuals,—the impression on the mind being produced either by an angel or by some other thing. Where, then, is the absurdity in believing that He who had once become incarnate, should be led also by human guidance to keep out of the way of dangers? Not indeed from any impossibility that it should be otherwise, but from the moral fitness that ways and means should be made use of to ensure the safety of Jesus. And it was certainly better that the Child Jesus should escape the snare of Herod, and should reside with His parents in Egypt until the death of the conspirator, than that Divine Providence should hinder the free-will of Herod in his wish to put the Child to death, or that the fabled poetic helmet of Hades should have been employed, or anything of a similar kind done with respect to Jesus, or that they who came to destroy Him should have been smitten with blindness like the people of Sodom. For the sending of help to Him in a very miraculous and unnecessarily public manner, would not have been of any service to Him who wished to show that as a man, to whom witness was borne by God, He possessed within that form which was seen by the eyes of men some higher element of divinity,—that which was properly the Son of God—God the Word—the power of God, and the wisdom of God—He who is called the Christ. But this is not a suitable occasion for discussing the composite nature of the incarnate Jesus; the investigation into such a subject being for believers, so to speak, a sort of private question.

[3200] Cf. Iliad, v. 340.

[3201] John xiv. 6.

[3202] Cf. John viii. 40.

[3203] Cf. Matt. i. 20.

[3204] Cf. Matt. ii. 13.

Chapter LXVII.

After the above, this Jew of Celsus, as if he were a Greek who loved learning, and were well instructed in Greek literature, continues: "The old mythological fables, which attributed a divine origin to Perseus, and Amphion, and Æacus, and Minos, were not believed by us. Nevertheless, that they might not appear unworthy of credit, they represented the deeds of these personages as great and wonderful, and truly beyond the power of man; but what hast thou done that is noble or wonderful either in deed or in word? Thou hast made no manifestation to us, although they challenged you in the temple to exhibit some unmistakeable sign that you were the Son of God." In reply to which we have to say: Let the Greeks show to us, among those who have been enumerated, any one whose deeds have been marked by a utility and splendour extending to after generations, and which have been so great as to produce a belief in the fables which represented them as of divine descent. But these Greeks can show us nothing regarding those men of whom they speak, which is even inferior by a great degree to what Jesus did; unless they take us back to their fables and histories, wishing us to believe them without any reasonable grounds, and to discredit the Gospel accounts even after the clearest evidence. For we assert that the whole habitable world contains evidence of the works of Jesus, in the existence of those Churches of God which have been founded through Him by those who have been converted from the practice of innumerable sins.[3205] And the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases; and produce a marvellous meekness of spirit and complete change of character, and a humanity, and goodness, and gentleness in those individuals who do not feign themselves to be Christians for the sake of subsistence or the supply of any mortal wants, but who have honestly accepted the doctrine concerning God and Christ, and the judgment to come. 421

[3205] [Note the words, "The whole habitable world," and comp. cap. iii., *supra*, "the defeat of the whole world." In cap. vii. is another important testimony. "Countless numbers" is the phrase in cap. xxvii. See cap. xxix. also, *ad finem*. Such evidence cannot be explained away.]

Chapter LXVIII.

But after this, Celsus, having a suspicion that the great works performed by Jesus, of which we have named a few out of a great number, would be brought forward to view, affects to grant that those statements may be true which are made regarding His cures, or His resurrection, or the feeding of a multitude with a few loaves, from which many fragments remained over, or those other stories which Celsus thinks the disciples have recorded as of a marvellous nature; and he adds: "Well, let us believe that these were actually wrought by you." But then he immediately compares them to the tricks of jugglers, who profess to do more wonderful things, and to the feats performed by those who have been taught by Egyptians, who in the middle of the market-place, in return for a few obols, will impart the knowledge of their most venerated arts, and will expel demons from men, and dispel diseases, and invoke the souls of heroes, and exhibit expensive banquets, and tables, and dishes, and dainties having no real existence, and who will put in motion, as if alive, what are not really living animals, but which have only the appearance of life. And he asks, "Since, then, these persons can perform such feats, shall we of necessity conclude that they are 'sons of God,' or must we admit that they are the proceedings of wicked men under the influence of an evil spirit?" You see that by these expressions he allows, as it were, the existence of magic. I do not know, however, if he is the same who wrote several books against it. But, as it helped his purpose, he compares the (miracles) related of Jesus to the results produced by magic. There would indeed be a resemblance between them, if Jesus, like the dealers in magical arts, had performed His works only for show; but now there is not a single juggler who, by means of his proceedings, invites his spectators to reform their manners, or trains those to the fear of God who are amazed at what they see, nor who tries to persuade them so to live as men who are to be justified[3206] by God. And jugglers do none of these things, because they have neither the power nor the will, nor any desire to busy themselves about the reformation of men, inasmuch as their own lives are full of the grossest and most notorious sins. But how should not He who, by the miracles which He did, induced those who beheld the excellent results to undertake the reformation of their characters, manifest Himself not only to His genuine disciples, but also to others, as a pattern of most virtuous life, in order that His disciples might devote themselves to the work of instructing men in the will of God, and that the others, after being more fully instructed by His word and character than by His miracles, as to how they were to direct their lives, might in all their conduct have a constant reference to the good pleasure of the universal God? And if such were the life of Jesus, how could any one with reason compare Him with the sect of impostors, and not, on the contrary, believe, according to the promise, that He was God, who appeared in human form to do good to our race?

[3206] ὡς δικαιωθησομένους.

Chapter LXIX.

After this, Celsus, confusing together the Christian doctrine and the opinions of some heretical sect, and bringing them forward as charges that were applicable to all who believe in the divine word, says: “Such a body as yours could not have belonged to God.” Now, in answer to this, we have to say that Jesus, on entering into the world, assumed, as one born of a woman, a human body, and one which was capable of suffering a natural death. For which reason, in addition to others, we say that He was also a great wrestler;[3207] having, on account of His human body, been tempted in all respects like other men, but no longer as men, with sin as a consequence, but being altogether without sin. For it is distinctly clear to us that “He did no sin, neither was guile found in His mouth; and as one who knew no sin,”[3208] God delivered Him up as pure for all who had sinned. Then Celsus says: “The body of god would not have been so generated as you, O Jesus, were.” He saw, besides, that if, as it is written, it had been born, His body somehow might be even more divine than that of the multitude, and in a certain sense a body of god. But he disbelieves the accounts of His conception by the Holy Ghost, and believes that He was begotten by one Panthera, who corrupted the Virgin, “because a god’s body would not have been so generated as you were.” But we have spoken of these matters at greater length in the preceding pages. 428

[3207] μέγαν ἀγωνιστήν.

[3208] [1 Pet. ii. 22; 2 Cor. v. 21. S.]

Chapter LXX.

He asserts, moreover, that “the body of a god is not nourished with such food (as was that of Jesus),” since he is able to prove from the Gospel narratives both that He partook of food, and food of a particular kind. Well, be it so. Let him assert that He ate the passover with His disciples, when He not only used the words, “With desire have I desired to eat this passover with you,” but also actually partook of the same. And let him say also, that He experienced the sensation of thirst beside the well of Jacob, and drank of the water of the well. In what respect do these facts militate against what we have said respecting the nature of His body? Moreover, it appears indubitable that after His resurrection He ate a piece of fish; for, according to our view, He assumed a (true) body, as one born of a woman. “But,” objects Celsus, “the body of a god does not make use of such a voice as that of Jesus, nor employ such a method of persuasion as he.” These are, indeed, trifling and altogether contemptible objections. For our reply to him will be, that he who is believed among the Greeks to be a god, viz., the Pythian and Didymean Apollo, makes use of such a voice for his Pythian priestess at Delphi, and for his prophetess at Miletus; and yet neither the Pythian nor Didymean is charged by the Greeks with not being a god, nor any other Grecian deity whose worship is established in one place. And it was far better, surely, that a god should employ a voice which, on account of its being uttered with power, should produce an indescribable sort of persuasion in the minds of the hearers.

Chapter LXXI.

Continuing to pour abuse upon Jesus as one who, on account of his impiety and wicked opinions, was, so to speak, hated by God, he asserts that "these tenets of his were those of a wicked and God-hated sorcerer." And yet, if the name and the thing be properly examined, it will be found an impossibility that man should be hated by God, seeing God loves all existing things, and "hateth nothing of what He has made," for He created nothing in a spirit of hatred. And if certain expressions in the prophets convey such an impression, they are to be interpreted in accordance with the general principle by which Scripture employs such language with regard to God as if He were subject to human affections. But what reply need be made to him who, while professing to bring foreward credible statements, thinks himself bound to make use of calumnies and slanders against Jesus, as if He were a wicked sorcerer? Such is not the procedure of one who seeks to make good his case, but of one who is in an ignorant and unphilosophic state of mind, inasmuch as the proper course is to state the case, and candidly to investigate it; and, according to the best of his ability, to bring forward what occurs to him with regard to it. But as the Jew of Celsus has, with the above remarks, brought to a close his charges against Jesus, so we also shall here bring to a termination the contents of our first book in reply to him. And if God bestow the gift of that truth which destroys all falsehood, agreeably to the words of the prayer, "Cut them off in thy truth,"[3209] we shall begin, in what follows, the consideration of the second appearance of the Jew, in which he is represented by Celsus as addressing those who have become converts to Jesus.

[3209] Ps. liv. 5.

Book II.

Chapter I.

The first book of our answer to the treatise of Celsus, entitled *A True Discourse*, which concluded with the representation of the Jew addressing Jesus, having now extended to a sufficient length, we intend the present part as a reply to the charges brought by him against those who have been converted from Judaism to Christianity.[3210] And we call attention, in the first place, to this special question, viz., why Celsus, when he had once resolved upon the introduction of individuals upon the stage of his book, did not represent the Jew as addressing the converts from heathenism rather than those from Judaism, seeing that his discourse, if directed to us, would have appeared more likely to produce an impression.[3211] But probably this claimant to universal knowledge does not know what is appropriate in the matter of such representations; and therefore let us proceed to consider what he has to say to the converts from Judaism. He asserts that "they have forsaken the law of their fathers, in consequence of their minds being led captive by Jesus; that they have been most ridiculously deceived, and that they have become deserters to another name and to another mode of life." Here he has not observed that the Jewish converts have not deserted the law of their fathers, inasmuch as they live according to its prescriptions, receiving their very name from the poverty of the law, according to the literal acceptation of the word; for Ebion signifies "poor" among the Jews,[3212] and those Jews who have received Jesus as Christ are called by the name of Ebionites. Nay, Peter himself seems to have observed for a considerable time the Jewish observances enjoined by the law of Moses, not having yet learned from Jesus to ascend from the law that is regulated according to the letter, to that which is interpreted according to the spirit,—a fact which we learn from the Acts of the Apostles. For on the day after the angel of God appeared to Cornelius, suggesting to him "to send to Joppa, to Simon surnamed Peter," Peter "went up into the upper room to pray about the sixth hour. And he became very hungry, and would have eaten: but while they made ready he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call thou not common."[3213] Now observe how, by this instance, Peter is represented as still observing the Jewish customs respecting clean and unclean animals. And from the narrative that follows, it is manifest that he, as being yet a Jew, and living according to their traditions, and despising those who were beyond the pale of Judaism, stood in need of a vision to lead him to communicate to Cornelius (who was not an Israelite according to the flesh), and to those who were with him, the word of faith. Moreover, in the Epistle to the Galatians, Paul states that Peter, still from fear of the Jews, ceased upon the arrival of James to eat with the Gentiles, and "separated himself from them, fearing them that were of the circumcision;"[3214] and the rest of the Jews, and Barnabas also, followed the same course. And certainly it was quite consistent that those should not abstain from the observance of Jewish usages who were sent to minister to the circumcision, when they who "seemed to be pillars" gave the right hand of fellowship to Paul and Barnabas, in order that, while devoting themselves to the circumcision, the latter might preach to the Gentiles. And why do I mention that they who preached to the circumcision withdrew and separated themselves from the heathen, when even Paul himself "became as a Jew to the Jews, that he might gain the Jews?" 430 Wherefore also in the Acts of the Apostles it is related that he even brought an offering to the altar, that he might satisfy the Jews that he was no apostate from their law.[3215] Now, if Celsus had been acquainted with all these circumstances, he would not have represented the Jew holding such language as this to the converts from Judaism: "What induced you, my fellow-citizens, to abandon the law of your fathers, and to allow your minds to be led captive by him with whom we have just conversed, and thus be most ridiculously deluded, so as to become deserters from us to another name, and to the practices of another life?"

[3210] [Comp. Justin, *Dial. with Trypho* (*passim*), vol. i., this series.]

[3211] πιθανώτατος.

[3212] אֶבְיוֹן.

[3213] Cf. Acts x. 9–15.

[3214] Cf. Gal. ii. 12.

[3215] Cf. Acts xxi. 26.

Chapter II.

Now, since we are upon the subject of Peter, and of the teachers of Christianity to the circumcision, I do not deem it out of place to quote a certain declaration of Jesus taken from the Gospel according to John, and to give the explanation of the same. For it is there related that Jesus said: “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all the truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak.”[3216] And when we inquire what were the “many things” referred to in the passage which Jesus had to say to His disciples, but which they were not then able to bear, I have to observe that, probably because the apostles were Jews, and had been trained up according to the letter of the Mosaic law, He was unable to tell them what was the true law, and how the Jewish worship consisted in the pattern and shadow of certain heavenly things, and how future blessings were foreshadowed by the injunctions regarding meats and drinks, and festivals, and new moons, and sabbaths. These were many of the subjects which He had to explain to them; but as He saw that it was a work of exceeding difficulty to root out of the mind opinions that have been almost born with a man, and amid which he has been brought up till he reached the period of maturity, and which have produced in those who have adopted them the belief that they are divine, and that it is an act of impiety to overthrow them; and to demonstrate by the superiority of Christian doctrine, that is, by the truth, in a manner to convince the hearers, that such opinions were but “loss and dung,” He postponed such a task to a future season—to that, namely, which followed His passion and resurrection. For the bringing of aid unseasonably to those who were not yet capable of receiving it, might have overturned the idea which they had already formed of Jesus, as the Christ, and the Son of the living God. And see if there is not some well-grounded reason for such a statement as this, “I have many things to say unto you, but ye cannot hear them now;” seeing there are many points in the law which require to be explained and cleared up in a spiritual sense, and these the disciples were in a manner unable to bear, having been born and brought up amongst Jews. I am of opinion, moreover, that since these rites were typical, and the truth was that which was to be taught them by the Holy Spirit, these words were added, “When He is come who is the Spirit of truth, He will lead you into all the truth;” as if He had said, into all the truth about those things which, being to you but types, ye believed to constitute a true worship which ye rendered unto God. And so, according to the promise of Jesus, the Spirit of truth came to Peter, saying to him, with regard to the four-footed beasts, and creeping things of the earth, and fowls of the air: “Arise, Peter; kill, and eat.” And the Spirit came to him while he was still in a state of superstitious ignorance; for he said, in answer to the divine command, “Not so Lord; for I have never yet eaten anything common or unclean." He instructed him, however, in the true and spiritual meaning of meats, by saying, "What God hath cleansed, that call not thou common." And so, after that vision, the Spirit of truth, which conducted Peter into all the truth, told him the many things which he was unable to bear when Jesus was still with him in the flesh. But I shall have another opportunity of explaining those matters, which are connected with the literal acceptation of the Mosaic law.

[3216] John xvi. 12, 13.

Chapter III.

Our present object, however, is to expose the ignorance of Celsus, who makes this Jew of his address his fellow-citizen and the Israelitish converts in the following manner: "What induced you to abandon the law of your fathers?" etc. Now, how should they have abandoned the law of their fathers, who are in the habit of rebuking those who do not listen to its commands, saying, "Tell me, ye who read the law, do ye not hear the law? For it is written, that Abraham had two sons;" and so on, down to the place, "which things are an allegory,"[3217] etc.? And how have they abandoned the law of their fathers, who are ever speaking of the usages of their fathers in such words as these: "Or does not the law say these things also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen? or saith He it altogether for our sakes? for for our sakes it was written," and so on?[3218] Now, how confused is the reasoning of the Jew in regard to these matters (although he had it in his power to speak with greater effect) when he says: "Certain among you have abandoned the usages of our fathers under a pretence of explanations and allegories; and some of you, although, as ye pretend, interpreting them in a spiritual manner, nevertheless do observe the customs of our fathers; and some of you, without any such interpretation, are willing to accept Jesus as the subject of prophecy, and to keep the law of Moses according to the customs of the fathers, as having in the words the whole mind of the Spirit." Now how was Celsus able to see these things so clearly in this place, when in the subsequent parts of his work he makes mention of certain godless heresies altogether alien from the doctrine of Jesus, and even of others which leave the Creator out of account altogether, and does not appear to know that there are Israelites who are converts to Christianity, and who have not abandoned the law of their fathers? It was not his object to investigate everything here in the spirit of truth, and to accept whatever he might find to be useful; but he composed these statements in the spirit of an enemy, and with a desire to overthrow everything as soon as he heard it.

[3217] Gal. iv. 21, 22, 24.

[3218] 1 Cor. ix. 8–10.

Chapter IV.

The Jew, then, continues his address to converts from his own nation thus: "Yesterday and the day before, when we visited with punishment the man who deluded you, ye became apostates from the law of your fathers;" showing by such statements (as we have just demonstrated) anything but an exact knowledge of the truth. But what he advances afterwards seems to have some force, when he says: "How is it that you take the beginning of your system from our worship, and when you have made some progress you treat it with disrespect, although you have no other foundation to show for your doctrines than our law?" Now, certainly the introduction to Christianity is through the Mosaic worship and the prophetic writings; and after the introduction, it is in the interpretation and explanation of these that progress takes place, while those who are introduced prosecute their investigations into "the mystery according to revelation, which was kept secret since the world began, but now is made manifest in the Scriptures of the prophets,"[3219] and by the appearance of our Lord Jesus Christ. But they who advance in the knowledge of Christianity do not, as ye allege, treat the things written in the law with disrespect. On the contrary, they bestow upon them greater honour, showing what a depth of wise and mysterious reasons is contained in these writings, which are not fully comprehended by the Jews, who treat them superficially, and as if they were in some degree even fabulous.[3220] And what absurdity should there be in our system—that is, the Gospel—having the law for its foundation, when even the Lord Jesus Himself said to those who would not believe upon Him: "If ye had believed Moses, ye would have believed Me, for he wrote of Me. But if ye do not believe his writings, how shall ye believe My words?"[3221] Nay, even one of the evangelists—Mark—says: "The beginning of the Gospel of Jesus Christ, as it is written in the prophet Isaiah, Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee,"[3222] which shows that the beginning of the Gospel is connected with the Jewish writings. What force, then, is there in the objection of the Jew of Celsus, that "if any one predicted to us that the Son of God was to visit mankind, he was one of our prophets, and the prophet of our God?" Or how is it a charge against Christianity, that John, who baptized Jesus, was a Jew? For although He was a Jew, it does not follow that every believer, whether a convert from heathenism or from Judaism, must yield a literal obedience to the law of Moses.

[3219] Rom. xvi. 25, 26.

[3220] τῶν ἐπιπολαιότερον καὶ μυθικώτερον αὐτοῖς ἐντυγχανόντων.

[3221] John v. 46, 47.

[3222] Mark i. 1, 2.

Chapter V.

After these matters, although Celsus becomes tautological in his statements about Jesus, repeating for the second time that "he was punished by the Jews for his crimes," we shall not again take up the defence, being satisfied with what we have already said. But, in the next place, as this Jew of his disparages the doctrine regarding the resurrection of the dead, and the divine judgment, and of the rewards to be bestowed upon the just, and of the fire which is to devour the wicked, as being stale[3223] opinions, and thinks that he will overthrow Christianity by asserting that there is nothing new in its teaching upon these points, we have to say to him, that our Lord, seeing the conduct of the Jews not to be at all in keeping with the teaching of the prophets, inculcated by a parable that the kingdom of God would be taken from them, and given to the converts from heathenism. For which reason, now, we may also see of a truth that all the doctrines of the Jews of the present day are mere trifles and fables,[3224] since they have not the light that proceeds from the knowledge of the Scriptures; whereas those of the Christians are the truth, having power to raise and elevate the soul and understanding of man, and to persuade him to seek a citizenship, not like the 432 earthly[3225] Jews here below, but in heaven. And this result shows itself among those who are able to see the grandeur of the ideas contained in the law and the prophets, and who are able to commend them to others.

[3223] ἕωλα.

[3224] μύθους καὶ λήρους.

[3225] τοῖς κάτω Ἰουδαίοις.

Chapter VI.

But let it be granted that Jesus observed all the Jewish usages, including even their sacrificial observances, what does that avail to prevent our recognising Him as the Son of God? Jesus, then, is the Son of God, who gave the law and the prophets; and we, who belong to the Church, do not transgress the law, but have escaped the mythologizings[3226] of the Jews, and have our minds chastened and educated by the mystical contemplation of the law and the prophets. For the prophets themselves, as not resting the sense of these words in the plain history which they relate, nor in the legal enactments taken according to the word and letter, express themselves somewhere, when about to relate histories, in words like this, "I will open my mouth in parables, I will utter hard sayings of old;"[3227] and in another place, when offering up a prayer regarding the law as being obscure, and needing divine help for its comprehension, they offer up this prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."[3228]

[3226] μυθολογίας.

[3227] Ps. lxxviii. 2.

[3228] Ps. cxix. 18.

Chapter VII.

Moreover, let them show where there is to be found even the appearance of language dictated by arrogance[3229] and proceeding from Jesus. For how could an arrogant man thus express himself, "Learn of Me, for I am meek and lowly of heart, and you shall find rest for your souls?"[3230] or how can He be styled arrogant, who after supper laid aside His garments in the presence of His disciples, and, after girding Himself with a towel, and pouring water into a basin, proceeded to wash the feet of each disciple, and rebuked him who was unwilling to allow them to be washed, with the words, "Except I wash thee, thou hast no part with Me?"[3231] Or how could He be called such who said, "I was amongst you, not as he that sitteth at meat, but as he that serveth?"[3232] And let any one show what were the falsehoods which He uttered, and let him point out what are great and what are small falsehoods, that he may prove Jesus to have been guilty of the former. And there is yet another way in which we may confute him. For as one falsehood is not less or more false than another, so one truth is not less or more true than another. And what charges of impiety he has to bring against Jesus, let the Jew of Celsus especially bring forward. Was it impious to abstain from corporeal circumcision, and from a literal Sabbath, and literal festivals, and literal new moons, and from clean and unclean meats, and to turn the mind to the good and true and spiritual law of God, while at the same time he who was an ambassador for Christ knew how to become to the Jews as a Jew, that he might gain the Jews, and to those who are under the law, as under the law, that he might gain those who are under the law?

[3229] ἀλαζονεία.

[3230] Matt. xi. 29.

[3231] John xiii. 8.

[3232] Luke xxii. 27.

Chapter VIII.

He says, further, that “many other persons would appear such as Jesus was, to those who were willing to be deceived.” Let this Jew of Celsus then show us, not many persons, nor even a few, but a single individual, such as Jesus was, introducing among the human race, with the power that was manifested in Him, a system of doctrine and opinions beneficial to human life, and which converts men from the practice of wickedness. He says, moreover, that this charge is brought against the Jews by the Christian converts, that they have not believed in Jesus as in God. Now on this point we have, in the preceding pages, offered a preliminary defence, showing at the same time in what respects we understand Him to be God, and in what we take Him to be man. “How should we,” he continues, “who have made known to all men that there is to come from God one who is to punish the wicked, treat him with disregard when he came?” And to this, as an exceedingly silly argument, it does not seem to me reasonable to offer any answer. It is as if some one were to say, “How could we, who teach temperance, commit any act of licentiousness? or we, who are ambassadors for righteousness, be guilty of any wickedness?” For as these inconsistencies are found among men, so, to say that they believed the prophets when speaking of the future advent of Christ, and yet refused their belief to Him when He came, agreeably to prophetic statement, was quite in keeping with human nature. And since we must add another reason, we shall remark that this very result was foretold by the prophets. Isaiah distinctly declares: “Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for the heart of this people has become fat,”[3233] etc. And let them explain why it was predicted to the Jews, that although they both heard and saw, they would not understand what was said, nor perceive what was seen as they ought. 433 For it is indeed manifest, that when they beheld Jesus they did not see who He was; and when they heard Him, they did not understand from His words the divinity that was in Him, and which transferred God’s providential care, hitherto exercised over the Jews, to His converts from the heathen. Therefore we may see, that after the advent of Jesus the Jews were altogether abandoned, and possess now none of what were considered their ancient glories, so that there is no indication of any Divinity abiding amongst them. For they have no longer prophets nor miracles, traces of which to a considerable extent are still found among Christians, and some of them more remarkable than any that existed among the Jews; and these we ourselves have witnessed, if our testimony may be received.[3234] But the Jew of Celsus exclaims: “Why did we treat him, whom we announced beforehand, with dishonour? Was it that we might be chastised more than others?” To which we have to answer, that on account of their unbelief, and the other insults which they heaped upon Jesus, the Jews will not only suffer more than others in that judgment which is believed to impend over the world, but have even already endured such sufferings. For what nation is an exile from their own metropolis, and from the place sacred to the worship of their fathers, save the Jews alone? And these calamities they have suffered, because they were a most wicked nation, which, although guilty of many other sins, yet has been punished so severely for none, as for those that were committed against our Jesus.

[3233] Isa. vi. 9.

[3234] [“The Fathers, while they refer to extraordinary divine agency going on in their own day, also with one consent represent miracles as having ceased since the apostolic era.”—Mozley’s Bampton Lectures, *On Miracles*, p. 165. See also, Newman’s *Essay on the Miracles of the Early Ages*, quoted by Mozley. S.]

Chapter IX.

The Jew continues his discourse thus: “How should we deem him to be a God, who not only in other respects, as was currently reported, performed none of his promises, but who also, after we had convicted him, and condemned him as deserving of punishment, was found attempting to conceal himself, and endeavouring to escape in a most disgraceful manner, and who was betrayed by those whom he called disciples? And yet,” he continues, “he who was a God could neither flee nor be led away a prisoner; and least of all could he be deserted and delivered up by those who had been his associates, and had shared all things in common, and had had him for their teacher, who was deemed to be a Saviour, and a son of the greatest God, and an angel.” To which we reply, that even we do not suppose the body of Jesus, which was then an object of sight and perception, to have been God. And why do I say His body? Nay, not even His soul, of which it is related, “My soul is exceeding sorrowful, even unto death.”[3235] But as, according to the Jewish manner of speaking, “I am the Lord, the God of all flesh,” and, “Before Me there was no God formed, neither shall there be after Me,” God is believed to be He who employs the soul and body of the prophet as an instrument; and as, according to the Greeks, he who says,

> “I know both the number of the sand, and the measures of the sea,
> And I understand a dumb man, and hear him who does not speak,”[3236]

is considered to be a god when speaking, and making himself heard through the Pythian priestess; so, according to our view, it was the Logos God, and Son of the God of all things, who spake in Jesus these words, “I am the way, and the truth, and the life;” and these, “I am the door;” and these, “I am the living bread that came down from heaven;” and other expressions similar to these. We therefore charge the Jews with not acknowledging Him to be God, to whom testimony was borne in many passages by the prophets, to the effect that He was a mighty power, and a God next to[3237] the God and Father of all things. For we assert that it was to Him the Father gave the command, when in the Mosaic account of the creation He uttered the words, “Let there be light,” and “Let there be a firmament,” and gave the injunctions with regard to those other creative acts which were performed; and that to Him also were addressed the words, “Let Us make man in Our own image and likeness;” and that the Logos, when commanded, obeyed all the Father’s will. And we make these statements not from our own conjectures, but because we believe the prophecies circulated among the Jews, in which it is said of God, and of the works of creation, in express words, as follows: “He spake, and they were made; He commanded, and they were created.”[3238] Now if God gave the command, and the creatures were formed, who, according to the view of the spirit of prophecy, could He be that was able to carry out such commands of the Father, save Him who, so to speak, is the living Logos and the Truth? And that the Gospels do not consider 434 him who in Jesus said these words, “I am the way, and the truth, and the life,” to have been of so circumscribed a nature[3239] as to have an existence nowhere out of the soul and body of Jesus, is evident both from many considerations, and from a few instances of the following kind which we shall quote. John the Baptist, when predicting that the Son of God was to appear immediately, not in that body and soul, but as manifesting Himself everywhere, says regarding Him: “There stands in the midst of you One whom ye know not, who cometh after me.”[3240] For if he had thought that the Son of God was only there, where was the visible body of Jesus, how could he have said, “There stands in the midst of you One whom ye know not?” And Jesus Himself, in raising the minds of His disciples to higher thoughts of the Son of God, says: “Where two or three are gathered together in My name, there am I in the midst of you.”[3241] And of the same nature is His promise to His disciples: “Lo, I am with you alway, even to the end of the world.”[3242] And we quote these passages, making no distinction between the Son of God and Jesus. For the soul and body of Jesus formed, after the οἰκονομία , one being with the Logos of God. Now if, according to Paul’s teaching, “he that is joined unto the Lord is one spirit,”[3243] every one who understands what being joined to the Lord is, and who has been actually joined to Him, is one spirit with the Lord; how should not that being be one in a far greater and more divine degree, which was once united with the Logos of God?[3244] He, indeed, manifested Himself among the Jews as the power of God, by the miracles which He performed, which Celsus suspected were accomplished by sorcery, but which by the Jews of that time were attributed I know not why, to Beelzebub, in the words: "He casteth out devils through Beelzebub, the prince of the devils."[3245] But these our Saviour convicted of uttering the greatest absurdities, from the fact that the kingdom of evil was not yet come to an end. And this will be evident to all intelligent readers of the Gospel narrative, which it is not now the time to explain.

[3235] Matt. xxvi. 38.

[3236] Herodot., i. cap. 47.

[3237] καὶ Θεὸν κατὰ τὸν τῶν ὅλων Θεὸν καὶ πατέρα. “Ex mente Origenis, inquit Boherellus, vertendum ‘Secundo post universi Deum atque parentem loco;” non cum interprete Gelenio, ‘Ipsius rerum universarum Dei atque Parentis testimonio.’ Nam si hic esset sensus, frustra post ὑπὸ τῶν προφητῶν, adderetur κατὰ τὸν Θεόν. Præterea, hæc epitheta, τὸν τῶν ὅλων Θεὸν καὶ πατέρα, manifestam continent antithesin ad ista, μεγάλην ὄντα δύναμιν καὶ Θεόν, ut Pater supra Filium evehatur, quemadmodum evehitur, ab Origene infra libro octavo, num. 15. Τοῦ, κατά, inferiorem ordinem denotantis exempla afferre supersedeo, cum obvia sint.”—Ruæus. [See also Liddon’s Bampton Lectures on *The Divinity of our Lord and Saviour Jesus Christ*, p. 414, where he says, “Origen maintains Christ’s true divinity against the contemptuous criticisms of Celsus” (book ii. 9, 16, seq.; vii. 53, etc.). S.]

[3238] Ps. cxlviii. 5.

[3239] περιγεγραμμένον τινά.

[3240] John i. 26.

[3241] Matt. xviii. 20.

[3242] Matt. xxviii. 20.

[3243] 1 Cor. vi. 17.

[3244] εἰ γὰρ κατὰ τὴν Παύλου διδασκαλίαν, λέγοντος· “ὁ κολλώμενος τῷ κυρίῳ, ἓν πνεῦμά ἐστι·” πᾶς ὁ νοησας τί τὸ κολλᾶσθαι τῷ κυρίῳ, καὶ κολληθεὶς αὐτῷ, ἕν ἐστι πνεῦμα πρὸς τὸν κύριον· πῶς οὐ πολλῷ μᾶλλον θειοτέρως καὶ μειζόνως ἕν ἐστι τό ποτε σύνθετον πρὸς τὸν λόγον τοῦ Θεοῦ;

[3245] Matt. xii. 24.

Chapter X.

But what promise did Jesus make which He did not perform? Let Celsus produce any instance of such, and make good his charge. But he will be unable to do so, especially since it is from mistakes, arising either from misapprehension of the Gospel narratives, or from Jewish stories, that he thinks to derive the charges which he brings against Jesus or against ourselves. Moreover, again, when the Jew says, “We both found him guilty, and condemned him as deserving of death,” let them show how they who sought to concoct false witness against Him proved Him to be guilty. Was not the great charge against Jesus, which His accusers brought forward, this, that He said, “I am able to destroy the temple of God, and after three days to raise it up again?”[3246] But in so saying, He spake of the temple of His body; while they thought, not being able to understand the meaning of the speaker, that His reference was to the temple of stone, which was treated by the Jews with greater respect than He was who ought to have been honoured as the true Temple of God—the Word, and the Wisdom, and the Truth. And who can say that “Jesus attempted to make His escape by disgracefully concealing Himself?” Let any one point to an act deserving to be called disgraceful. And when he adds, “he was taken prisoner,” I would say that, if to be taken prisoner implies an act done against one’s will, then Jesus was not taken prisoner; for at the fitting time He did not prevent Himself falling into the hands of men, as the Lamb of God, that He might take away the sin of the world. For, knowing all things that were to come upon Him, He went forth, and said to them, “Whom seek ye?” and they answered, “Jesus of Nazareth;” and He said unto them, “I am He.” And Judas also, who betrayed Him, was standing with them. When, therefore, He had said to them, “I am He,” they went backwards and fell to the ground. Again He asked them, “Whom seek ye?” and they said again, “Jesus of Nazareth.” Jesus said to them, “I told you I am He; if then ye seek Me, let these go away.”[3247] Nay, even to Him who wished to help Him, and who smote the high priest’s servant, and cut off his ear, He said: “Put up thy sword into its sheath: for all they who draw the sword shall perish by the sword. Thinkest thou that I cannot even now pray to My Father, and He will presently give Me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that thus it must be?”[3248] And if any one imagines these statements to be inventions of the writers of the Gospels, why should not those statements rather be regarded as inventions which proceeded from a spirit of hatred and hostility against Jesus and the Christians? and these the truth, which proceed from those who manifest the 435 sincerity of their feelings towards Jesus, by enduring everything, whatever it may be, for the sake of His words? For the reception by the disciples of such power of endurance and resolution continued even to death, with a disposition of mind that would not invent regarding their Teacher what was not true, is a very evident proof to all candid judges that they were fully persuaded of the truth of what they wrote, seeing they submitted to trials so numerous and so severe, for the sake of Him whom they believed to be the Son of God.

[3246] Matt. xxvi. 61.

[3247] John xviii. 4 sqq.

[3248] Matt. xxvi. 52–54.

Chapter XI.

In the next place, that He was betrayed by those whom He called His disciples, is a circumstance which the Jew of Celsus learned from the Gospels; calling the one Judas, however, "many disciples," that he might seem to add force to the accusation. Nor did he trouble himself to take note of all that is related concerning Judas; how this Judas, having come to entertain opposite and conflicting opinions regarding his Master neither opposed Him with his whole soul, nor yet with his whole soul preserved the respect due by a pupil to his teacher. For he that betrayed Him gave to the multitude that came to apprehend Jesus, a sign, saying, "Whomsoever I shall kiss, it is he; seize ye him,"—retaining still some element of respect for his Master: for unless he had done so, he would have betrayed Him, even publicly, without any pretence of affection. This circumstance, therefore, will satisfy all with regard to the purpose of Judas, that along with his covetous disposition, and his wicked design to betray his Master, he had still a feeling of a mixed character in his mind, produced in him by the words of Jesus, which had the appearance (so to speak) of some remnant of good. For it is related that, "when Judas, who betrayed Him, knew that He was condemned, he repented, and brought back the thirty pieces of silver to the high priest and elders, saying, I have sinned, in that I have betrayed the innocent blood. But they said, What is that to us? see thou to that;"[3249]—and that, having thrown the money down in the temple, he departed, and went and hanged himself. But if this covetous Judas, who also stole the money placed in the bag for the relief of the poor, repented, and brought back the thirty pieces of silver to the chief priests and elders, it is clear that the instructions of Jesus had been able to produce some feeling of repentance in his mind, and were not altogether despised and loathed by this traitor. Nay, the declaration, "I have sinned, in that I have betrayed the innocent blood," was a public acknowledgment of his crime. Observe, also, how exceedingly passionate[3250] was the sorrow for his sins that proceeded from that repentance, and which would not suffer him any longer to live; and how, after he had cast the money down in the temple, he withdrew, and went away and hanged himself: for he passed sentence upon himself, showing what a power the teaching of Jesus had over this sinner Judas, this thief and traitor, who could not always treat with contempt what he had learned from Jesus. Will Celsus and his friends now say that those proofs which show that the apostasy of Judas was not a complete apostasy, even after his attempts against his Master, are inventions, and that this alone is true, viz., that one of His disciples betrayed Him; and will they add to the Scriptural account that he betrayed Him also with his whole heart? To act in this spirit of hostility with the same writings, both as to what we are to believe and what we are not to believe, is absurd.[3251]

[3249] Matt. xxvii. 3–5.

[3250] διάπυρος καὶ σφόδρα.

[3251] ἀπίθανον.

And if we must make a statement regarding Judas which may overwhelm our opponents with shame, we would say that, in the book of Psalms, the whole of the 108th contains a prophecy about Judas, the beginning of which is this: "O God, hold not Thy peace before my praise; for the mouth of the sinner, and the mouth of the crafty man, are opened against me."[3252] And it is predicted in this psalm, both that Judas separated himself from the number of the apostles on account of his sins, and that another was selected in his place; and this is shown by the words: "And his bishopric let another take."[3253] But suppose now that He had been betrayed by some one of His disciples, who was possessed by a worse spirit than Judas, and who had completely poured out, as it were, all the words which he had heard from Jesus, what would this contribute to an accusation against Jesus or the Christian religion? And how will this demonstrate its doctrine to be false? We have replied in the preceding chapter to the statements which follow this, showing that Jesus was not taken prisoner when attempting to flee, but that He gave Himself up voluntarily for the sake of us all. Whence it follows, that even if He were bound, He was bound agreeably to His own will; thus teaching us the lesson that we should undertake similar things for the sake of religion in no spirit of unwillingness.

[3252] Ps. cix. 1, 2. [cviii. 1, 2, Sept. S.]

[3253] Ps. cix. 8. [cviii. 8, Sept. S.]

Chapter XII.

436 And the following appear to me to be childish assertions, viz., that "no good general and leader of great multitudes was ever betrayed; nor even a wicked captain of robbers and commander of very wicked men, who seemed to be of any use to his associates; but Jesus, having been betrayed by his subordinates, neither governed like a good general, nor, after deceiving his disciples, produced in the minds of the victims of his deceit that feeling of good-will which, so to speak, would be manifested towards a brigand chief." Now one might find many accounts of generals who were betrayed by their own soldiers, and of robber chiefs who were captured through the instrumentality of those who did not keep their bargains with them. But grant that no general or robber chief was ever betrayed, what does that contribute to the establishment of the fact as a charge against Jesus, that one of His disciples became His betrayer? And since Celsus makes an ostentatious exhibition of philosophy, I would ask of him, If, then, it was a charge against Plato, that Aristotle, after being his pupil for twenty years, went away and assailed his doctrine of the immortality of the soul, and styled the ideas of Plato the merest trifling?[3254] And if I were still in doubt, I would continue thus: Was Plato no longer mighty in dialectics, nor able to defend his views, after Aristotle had taken his departure; and, on that account, are the opinions of Plato false? Or may it not be, that while Plato is true, as the pupils of his philosophy would maintain, Aristotle was guilty of wickedness and ingratitude towards his teacher? Nay, Chrysippus also, in many places of his writings, appears to assail Cleanthes, introducing novel opinions opposed to his views, although the latter had been his teacher when he was a young man, and began the study of philosophy. Aristotle, indeed, is said to have been Plato's pupil for twenty years, and no inconsiderable period was spent by Chrysippus in the school of Cleanthes; while Judas did not remain so much as three years with Jesus.[3255] But from the narratives of the lives of philosophers we might take many instances similar to those on which Celsus founds a charge against Jesus on account of Judas. Even the Pythagoreans erected cenotaphs[3256] to those who, after betaking themselves to philosophy, fell back again into their ignorant mode of life; and yet neither was Pythagoras nor his followers, on that account, weak in argument and demonstration.

[3254] τερετίσματα.

[3255] [See *De Princip.*, iv. i. 5, where Origen gives the length of our Lord's ministry as "only a year and a few months." S.]

[3256] Cf. Clem. Alex., *Strom.*, v. c. ix. [See vol. ii. pp. 457, 458. S.]

Chapter XIII.

This Jew of Celsus continues, after the above, in the following fashion: “Although he could state many things regarding the events of the life of Jesus which are true, and not like those which are recorded by the disciples, he willingly omits them.” What, then, are those true statements, unlike the accounts in the Gospels, which the Jew of Celsus passes by without mention? Or is he only employing what appears to be a figure of speech,[3257] in pretending to have something to say, while in reality he had nothing to produce beyond the Gospel narrative which could impress the hearer with a feeling of its truth, and furnish a clear ground of accusation against Jesus and His doctrine? And he charges the disciples with having invented the statement that Jesus foreknew and foretold all that happened to Him; but the truth of this statement we shall establish, although Celsus may not like it, by means of many other predictions uttered by the Saviour, in which He foretold what would befall the Christians in after generations. And who is there who would not be astonished at this prediction: “Ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles;”[3258] and at any others which He may have delivered respecting the future persecution of His disciples? For what system of opinions ever existed among men on account of which others are punished, so that any one of the accusers of Jesus could say that, foreseeing the impiety or falsity of his opinions to be the ground of an accusation against them he thought that this would redound to his credit, that he had so predicted regarding it long before? Now if any deserve to be brought, on account of their opinions, before governors and kings, what others are they, save the Epicureans, who altogether deny the existence of providence? And also the Peripatetics, who say that prayers are of no avail, and sacrifices offered as to the Divinity? But some one will say that the Samaritans suffer persecution because of their religion. In answer to whom we shall state that the Sicarians,[3259] on account of the practice of circumcision, as mutilating themselves contrary to the established laws and the customs permitted to the Jews alone, are put to death. And you never hear a judge inquiring whether a Sicarian who strives to live according to this established religion of his will be released from punishment if he apostatizes, but will be led away to death if he continues firm; for the evidence of the circumcision is sufficient to ensure the death of him who has undergone it. But Christians alone, according to the prediction of their Saviour, “Ye shall be brought before governors and kings for My sake,” are urged up to their last breath by their judges to deny Christianity, and to sacrifice according to the 437
public customs; and after the oath of abjuration, to return to their homes, and to live in

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[3257] δοκούσῃ δεινότητι ῥητορικῇ.

[3258] Matt. x. 18.

[3259] Modestinus, lib. vi. *Regularum, ad legem Corneliam de Sicariis*: “Circumcidere filios suos Judæis tantum rescripto divi Pii permittitur: in non ejusdem religionis qui hoc fecerit, castrantis pœna irrogatur.”

safety. And observe whether it is not with great authority that this declaration is uttered: "Whosoever therefore shall confess Me before men, him will I confess also before My Father who is in heaven. And whosoever shall deny Me before men,"[3260] etc. And go back with me in thought to Jesus when He uttered these words, and see His predictions not yet accomplished. Perhaps you will say, in a spirit of incredulity, that he is talking folly, and speaking to no purpose, for his words will have no fulfilment; or, being in doubt about assenting to his words, you will say, that if these predictions be fulfilled, and the doctrine of Jesus be established, so that governors and kings think of destroying those who acknowledge Jesus, then we shall believe that he utters these prophecies as one who has received great power from God to implant this doctrine among the human race, and as believing that it will prevail. And who will not be filled with wonder, when he goes back in thought to Him who then taught and said, "This Gospel shall be preached throughout the whole world, for a testimony against them and the Gentiles,"[3261] and beholds, agreeably to His words, the Gospel of Jesus Christ preached in the whole world under heaven to Greeks and Barbarians, wise and foolish alike? For the word, spoken with power, has gained the mastery over men of all sorts of nature, and it is impossible to see any race of men which has escaped accepting the teaching of Jesus. But let this Jew of Celsus, who does not believe that He foreknew all that happened to Him, consider how, while Jerusalem was still standing, and the whole Jewish worship celebrated in it, Jesus foretold what would befall it from the hand of the Romans. For they will not maintain that the acquaintances and pupils of Jesus Himself handed down His teaching contained in the Gospels without committing it to writing, and left His disciples without the memoirs of Jesus contained in their works.[3262] Now in these it is recorded, that "when ye shall see Jerusalem compassed about with armies, then shall ye know that the desolation thereof is nigh."[3263] But at that time there were no armies around Jerusalem, encompassing and enclosing and besieging it; for the siege began in the reign of Nero, and lasted till the government of Vespasian, whose son Titus destroyed Jerusalem, on account, as Josephus says, of James the Just, the brother of Jesus who was called Christ, but in reality, as the truth makes clear, on account of Jesus Christ the Son of God.

[3260] Matt. x. 18.

[3261] Matt. xxiv. 14.

[3262] ["Celsus quotes the writings of the disciples of Jesus concerning His life, as possessing unquestioned authority; and that these were the four canonical Gospels is proved both by the absence of all evidence to the contrary, and by the special facts which he brings forward. And not only this, but both Celsus and Porphyry appear to have been acquainted with the Pauline Epistles" (Westcott's *History of the Canon of the New Testament*, pp. 464, 465, 137, 138, 401, 402). See also *infra*, cap. lxxiv. S.]

[3263] [Luke xxi. 20. S.]

Chapter XIV.

Celsus, however, accepting or granting that Jesus foreknew what would befall Him, might think to make light of the admission, as he did in the case of the miracles, when he alleged that they were wrought by means of sorcery; for he might say that many persons by means of divination, either by auspices, or auguries, or sacrifices, or nativities, have come to the knowledge of what was to happen. But this concession he would not make, as being too great a one; and although he somehow granted that Jesus worked miracles, he thought to weaken the force of this by the charge of sorcery. Now Phlegon, in the thirteenth or fourteenth book, I think, of his Chronicles, not only ascribed to Jesus a knowledge of future events (although falling into confusion about some things which refer to Peter, as if they referred to Jesus), but also testified that the result corresponded to His predictions. So that he also, by these very admissions regarding foreknowledge, as if against his will, expressed his opinion that the doctrines taught by the fathers of our system were not devoid of divine power.

Chapter XV.

Celsus continues: “The disciples of Jesus, having no undoubted fact on which to rely, devised the fiction that he foreknew everything before it happened;” not observing, or not wishing to observe, the love of truth which actuated the writers, who acknowledged that Jesus had told His disciples beforehand, “All ye shall be offended because of Me this night,”—a statement which was fulfilled by their all being offended; and that He predicted to Peter, “Before the cock crow, thou shalt deny Me thrice,” which was followed by Peter’s threefold denial. Now if they had not been lovers of truth, but, as Celsus supposes, inventors of fictions, they would not have represented Peter as denying, nor His disciples as being offended. For although these events actually happened, who could have proved that they turned out in that manner? And yet, according to all probability, these were matters which ought to have been passed over in silence by men who wished to teach the readers of the Gospels to despise death for the sake of confessing Christianity. But now, seeing that the word, by its power, will gain the mastery over men, they related those facts which they have done, and which, 438 I know not how, were neither to do any harm to their readers, nor to afford any pretext for denial.

Chapter XVI.

Exceedingly weak is his assertion, that “the disciples of Jesus wrote such accounts regarding him, by way of extenuating the charges that told against him: as if,” he says, “any one were to say that a certain person was a just man, and yet were to show that he was guilty of injustice; or that he was pious, and yet had committed murder; or that he was immortal, and yet was dead; subjoining to all these statements the remark that he had foretold all these things.” Now his illustrations are at once seen to be inappropriate; for there is no absurdity in Him who had resolved that He would become a living pattern to men, as to the manner in which they were to regulate their lives, showing also how they ought to die for the sake of their religion, apart altogether from the fact that His death on behalf of men was a benefit to the whole world, as we proved in the preceding book. He imagines, moreover, that the whole of the confession of the Saviour’s sufferings confirms his objection instead of weakening it. For he is not acquainted either with the philosophical remarks of Paul,[3264] or the statements of the prophets, on this subject. And it escaped him that certain heretics have declared that Jesus underwent His sufferings in appearance, not in reality. For had he known, he would not have said: “For ye do not even allege this, that he seemed to wicked men to suffer this punishment, though not undergoing it in reality; but, on the contrary, ye acknowledge that he openly suffered.” But we do not view His sufferings as having been merely in appearance, in order that His resurrection also may not be a false, but a real event. For he who really died, actually arose, if he did arise; whereas he who appeared only to have died, did not in reality arise. But since the resurrection of Jesus Christ is a subject of mockery to unbelievers, we shall quote the words of Plato,[3265] that Erus the son of Armenius rose from the funeral pile twelve days after he had been laid upon it, and gave an account of what he had seen in Hades; and as we are replying to unbelievers, it will not be altogether useless to refer in this place to what Heraclides[3266] relates respecting the woman who was deprived of life. And many persons are recorded to have risen from their tombs, not only on the day of their burial, but also on the day following. What wonder is it, then, if in the case of One who performed many marvellous things, both beyond the power of man and with such fulness of evidence, that he who could not deny their performance, endeavoured to calumniate them by comparing them to acts of sorcery, should have manifested also in His death some greater display of divine power, so that His soul, if it pleased, might leave its body, and having performed certain offices out of it, might return again at pleasure? And such a declaration is Jesus said to have made in the Gospel of John, when He said: “No man taketh My life from Me, but I lay it down of Myself. I have power to lay it down, and

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[3264] ὅσα περὶ τούτου καὶ παρὰ τῷ Παύλῳ πεφιλοσόφηται.

[3265] Cf. Plato, *de Rep.*, x. p. 614.

[3266] Cf. Plin., *Nat. Hist.*, vii. c. 52.

I have power to take it again."[3267] And perhaps it was on this account that He hastened His departure from the body, that He might preserve it, and that His legs might not be broken, as were those of the robbers who were crucified with Him. "For the soldiers brake the legs of the first, and of the other who was crucified with Him; but when they came to Jesus, and saw that He was dead, they brake not His legs."[3268] We have accordingly answered the question, "How is it credible that Jesus could have predicted these things?" And with respect to this, "How could the dead man be immortal?" let him who wishes to understand know, that it is not the dead man who is immortal, but He who rose from the dead. So far, indeed, was the dead man from being immortal, that even the Jesus before His decease—the compound being, who was to suffer death—was not immortal.[3269] For no one is immortal who is destined to die; but he is immortal when he shall no longer be subject to death. But "Christ, being raised from the dead, dieth no more: death hath no more dominion over Him;"[3270] although those may be unwilling to admit this who cannot understand how such things should be said.

[3267] John x. 18.

[3268] John xix. 32, 33.

[3269] Οὐ μόνον οὖν οὐχ ὁ νεκρὸς ἀθάνατος, ἀλλ' οὐδ' ὁ πρὸ τοῦ νεκροῦ Ἰησοῦς ὁ σύνθετος ἀθάνατος ἦν, ὅς γε ἔμελλε τεθνήξεσθαι.

[3270] Rom. vi. 9.

Chapter XVII.

Extremely foolish also is his remark, “What god, or spirit, or prudent man would not, on foreseeing that such events were to befall him, avoid them if he could; whereas he threw himself headlong into those things which he knew beforehand were to happen?” And yet Socrates knew that he would die after drinking the hemlock, and it was in his power, if he had allowed himself to be persuaded by Crito, by escaping from prison, to avoid these calamities; but nevertheless he decided, as it appeared to him consistent with right reason, that it was better for him to die as became a philosopher, than to retain his life in a manner unbecoming one. Leonidas also, the Lacedæmonian general, knowing that he was on the 43 point of dying with his followers at Thermopylæ, did not make any effort to preserve his life by disgraceful means but said to his companions, “Let us go to breakfast, as we shall sup in Hades.” And those who are interested in collecting stories of this kind will find numbers of them. Now, where is the wonder if Jesus, knowing all things that were to happen, did not avoid them, but encountered what He foreknew; when Paul, His own disciple, having heard what would befall him when he went up to Jerusalem, proceeded to face the danger, reproaching those who were weeping around him, and endeavouring to prevent him from going up to Jerusalem? Many also of our contemporaries, knowing well that if they made a confession of Christianity they would be put to death, but that if they denied it they would be liberated, and their property restored, despised life, and voluntarily selected death for the sake of their religion.

Chapter XVIII.

After this the Jew makes another silly remark, saying, “How is it that, if Jesus pointed out beforehand both the traitor and the perjurer, they did not fear him as a God, and cease, the one from his intended treason, and the other from his perjury?” Here the learned Celsus did not see the contradiction in his statement: for if Jesus foreknew events as a God, then it was impossible for His foreknowledge to prove untrue; and therefore it was impossible for him who was known to Him as going to betray Him not to execute his purpose, nor for him who was rebuked as going to deny Him not to have been guilty of that crime. For if it had been possible for the one to abstain from the act of betrayal, and the other from that of denial, as having been warned of the consequences of these actions beforehand, then His words were no longer true, who predicted that the one would betray Him and the other deny Him. For if He had foreknowledge of the traitor, He knew the wickedness in which the treason originated, and this wickedness was by no means taken away by the foreknowledge. And, again, if He had ascertained that one would deny Him, He made that prediction from seeing the weakness out of which that act of denial would arise, and yet this weakness was not to be taken away thus at once[3271] by the foreknowledge. But whence he derived the statement, “that these persons betrayed and denied him without manifesting any concern about him,” I know not; for it was proved, with respect to the traitor, that it is false to say that he betrayed his master without an exhibition of anxiety regarding Him. And this was shown to be equally true of him who denied Him; for he went out, after the denial, and wept bitterly.

[3271] οὔτως ἀθρόως.

Chapter XIX.

Superficial also is his objection, that “it is always the case when a man against whom a plot is formed, and who comes to the knowledge of it, makes known to the conspirators that he is acquainted with their design, that the latter are turned from their purpose, and keep upon their guard.” For many have continued to plot even against those who were acquainted with their plans. And then, as if bringing his argument to a conclusion, he says: “Not because these things were predicted did they come to pass, for that is impossible; but since they have come to pass, their being predicted is shown to be a falsehood: for it is altogether impossible that those who heard beforehand of the discovery of their designs, should carry out their plans of betrayal and denial!” But if his premises are overthrown, then his conclusion also falls to the ground, viz., “that we are not to believe, because these things were predicted, that they have come to pass.” Now we maintain that they not only came to pass as being possible, but also that, because they came to pass, the fact of their being predicted is shown to be true; for the truth regarding future events is judged of by results. It is false, therefore, as asserted by him, that the prediction of these events is proved to be untrue; and it is to no purpose that he says, “It is altogether impossible for those who heard beforehand that their designs were discovered, to carry out their plans of betrayal and denial.”

Chapter XX.

Let us see how he continues after this: “These events,” he says, “he predicted as being a God, and the prediction must by all means come to pass. God, therefore, who above all others ought to do good to men, and especially to those of his own household, led on his own disciples and prophets, with whom he was in the habit of eating and drinking, to such a degree of wickedness, that they became impious and unholy men. Now, of a truth, he who shared a man’s table would not be guilty of conspiring against him; but after banqueting with God, he became a conspirator. And, what is still more absurd, God himself plotted against the members of his own table, by converting them into traitors and villains!” Now, since you wish me to answer even those charges of Celsus which seem to me frivolous,[3272] the following is our reply to such statements. Celsus imagines that an event, predicted through foreknowledge, comes to pass because it was predicted; but we do not grant this, maintaining that he who foretold it was not the cause of its happening, because he foretold 440 it would happen; but the future event itself, which would have taken place though not predicted, afforded the occasion to him, who was endowed with foreknowledge, of foretelling its occurrence. Now, certainly this result is present to the foreknowledge of him who predicts an event, when it is possible that it may or may not happen, viz., that one or other of these things will take place. For we do not assert that he who foreknows an event, by secretly taking away the possibility of its happening or not, makes any such declaration as this: “This shall infallibly happen, and it is impossible that it can be otherwise.” And this remark applies to all the foreknowledge of events dependent upon ourselves, whether contained in the sacred Scriptures or in the histories of the Greeks. Now, what is called by logicians an “idle argument,”[3273] which is a sophism, will be no sophism as far as Celsus can help, but according to sound reasoning it is a sophism. And that this may be seen, I shall take from the Scriptures the predictions regarding Judas, or the foreknowledge of our Saviour regarding him as the traitor; and from the Greek histories the oracle that was given to Laius, conceding for the present its truth, since it does not affect the argument. Now, in Ps. cviii., Judas is spoken of by the mouth of the Saviour, in words beginning thus: “Hold not Thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me.” Now, if you carefully observe the contents of the psalm, you will find that, as it was foreknown that he would betray the Saviour, so also was he considered to be himself the cause of the betrayal, and deserving, on account of his wickedness, of the imprecations contained in the prophecy. For let him suffer these things, “because,” says the psalmist, “he remembered not to show mercy, but persecuted the poor and needy man.” Wherefore it was possible for him to show mercy, and not to persecute him whom he did persecute. But although he might have done these things, he did not do them, but carried out the act of treason, so as to merit the curses pronounced against him in the prophecy.

[3272] εὐτελέσι.

[3273] ἀργὸς λόγος.

And in answer to the Greeks we shall quote the following oracular response to Laius, as recorded by the tragic poet, either in the exact words of the oracle or in equivalent terms. Future events are thus made known to him by the oracle: "Do not try to beget children against the will of the gods. For if you beget a son, your son shall murder you; and all your household shall wade in blood."[3274] Now from this it is clear that it was within the power of Laius not to try to beget children, for the oracle would not have commanded an impossibility; and it was also in his power to do the opposite, so that neither of these courses was compulsory. And the consequence of his not guarding against the begetting of children was, that he suffered from so doing the calamities described in the tragedies relating to Œdipus and Jocasta and their sons. Now that which is called the "idle argument," being a quibble, is such as might be applied, say in the case of a sick man, with the view of sophistically preventing him from employing a physician to promote his recovery; and it is something like this: "If it is decreed that you should recover from your disease, you will recover whether you call in a physician or not; but if it is decreed that you should not recover, you will not recover whether you call in a physician or no. But it is certainly decreed either that you should recover, or that you should not recover; and therefore it is in vain that you call in a physician." Now with this argument the following may be wittily compared: "If it is decreed that you should beget children, you will beget them, whether you have intercourse with a woman or not. But if it is decreed that you should not beget children, you will not do so, whether you have intercourse with a woman or no. Now, certainly, it is decreed either that you should beget children or not; therefore it is in vain that you have intercourse with a woman." For, as in the latter instance, intercourse with a woman is not employed in vain, seeing it is an utter impossibility for him who does not use it to beget children; so, in the former, if recovery from disease is to be accomplished by means of the healing art, of necessity the physician is summoned, and it is therefore false to say that "in vain do you call in a physician." We have brought forward all these illustrations on account of the assertion of this learned Celsus, that "being a God He predicted these things, and the predictions must *by all means* come to pass." Now, if by "*by all means*" he means "*necessarily*," we cannot admit this. For it was quite possible, also, that they might *not* come to pass. But if he uses "*by all means*" in the sense of "*simple futurity*,"[3275] which nothing hinders from being true

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[3274] Euripid., *Phœnissæ*, 18–20.

[3275] ἀντὶ τοῦ ἔσται.

(although it was possible that they might not happen), he does not at all touch my argument; nor did it follow, from Jesus having predicted the acts of the traitor or the perjurer, that it was the same thing with His being the cause of such impious and unholy proceedings. For He who was amongst us, and knew what was in man, seeing his evil disposition, and foreseeing what he would attempt from his spirit of covetousness, and from his want of stable ideas of duty towards his Master, along with many other declarations, gave utterance to this also: "He that dippeth his hand with Me in the dish, the same shall betray Me."[3276]

[3276] Matt. xxvi. 23.

Chapter XXI.

Observe also the superficiality and manifest falsity of such a statement of Celsus, when he asserts “that he who was partaker of a man’s table would not conspire against him; and if he would not conspire against a man, much less would he plot against a God after banqueting with him.” For who does not know that many persons, after partaking of the salt on the table,[3277] have entered into a conspiracy against their entertainers? The whole of Greek and Barbarian history is full of such instances. And the Iambic poet of Paros,[3278] when upbraiding Lycambes with having violated covenants confirmed by the salt of the table, says to him:—

> “But thou hast broken a mighty oath—that, viz., by the salt of the table.”

And they who are interested in historical learning, and who give themselves wholly to it, to the neglect of other branches of knowledge more necessary for the conduct of life,[3279] can quote numerous instances, showing that they who shared in the hospitality of others entered into conspiracies against them.

[3277] ἁλῶν καὶ τραπέζης.

[3278] Archilochus.

[3279] Guietus would expunge these words as “inept.”

Chapter XXII.

He adds to this, as if he had brought together an argument with conclusive demonstrations and consequences, the following: "And, which is still more absurd, God himself conspired against those who sat at his table, by converting them into traitors and impious men." But how Jesus could either conspire or convert His disciples into traitors or impious men, it would be impossible for him to prove, save by means of such a deduction as any one could refute with the greatest ease.

Chapter XXIII.

He continues in this strain: "If he had determined upon these things, and underwent chastisement in obedience to his Father, it is manifest that, being a God, and submitting voluntarily, those things that were done agreeably to his own decision were neither painful nor distressing." But he did not observe that here he was at once contradicting himself. For if he granted that He was chastised because He had determined upon these things, and had submitted Himself to His Father, it is clear that He actually suffered punishment, and it was impossible that what was inflicted on Him by His chastisers should not be painful, because pain is an involuntary thing. But if, because He was willing to suffer, His inflictions were neither painful nor distressing, how did He grant that "He was chastised?" He did not perceive that when Jesus had once, by His birth, assumed a body, He assumed one which was capable both of suffering pains, and those distresses incidental to humanity, if we are to understand by distresses what no one voluntarily chooses. Since, therefore, He voluntarily assumed a body, not wholly of a different nature from that of human flesh, so along with His body He assumed also its sufferings and distresses, which it was not in His power to avoid enduring, it being in the power of those who inflicted them to send upon Him things distressing and painful. And in the preceding pages we have already shown, that He would not have come into the hands of men had He not so willed. But He did come, because He was willing to come, and because it was manifest beforehand that His dying upon behalf of men would be of advantage to the whole human race.

Chapter XXIV.

After this, wishing to prove that the occurrences which befell Him were painful and distressing, and that it was impossible for Him, had He wished, to render them otherwise, he proceeds: "Why does he mourn, and lament, and pray to escape the fear of death, expressing himself in terms like these: 'O Father, if it be possible, let this cup pass from Me?'"[3280] Now in these words observe the malignity of Celsus, how not accepting the love of truth which actuates the writers of the Gospels (who might have passed over in silence those points which, as Celsus thinks, are censurable, but who did not omit them for many reasons, which any one, in expounding the Gospel, can give in their proper place), he brings an accusation against the Gospel statement, grossly exaggerating the facts, and quoting what is not written in the Gospels, seeing it is nowhere found that Jesus lamented. And he changes the words in the expression, "Father, if it be possible, let this cup pass from Me," and does not give what follows immediately after, which manifests at once the ready obedience of Jesus to His Father, and His greatness of mind, and which runs thus: "Nevertheless, not as I will, but as Thou wilt."[3281] Nay, even the cheerful obedience of Jesus to the will of His Father in those things which He was condemned to suffer, exhibited in the declaration, "If this cup cannot pass from Me except I drink it, Thy will be done," he pretends not to have 442 observed, acting here like those wicked individuals who listen to the Holy Scriptures in a malignant spirit, and "who talk wickedness with lofty head." For they appear to have heard the declaration, "I kill,"[3282] and they often make it to us a subject of reproach; but the words, "I will make alive," they do not remember,—the whole sentence showing that those who live amid public wickedness, and who work wickedly, are put to death by God, and that a better life is infused into them instead, even one which God will give to those who have died to sin. And so also these men have heard the words, "I will smite;" but they do not see these, "and I will heal," which are like the words of a physician, who cuts bodies asunder, and inflicts severe wounds, in order to extract from them substances that are injurious and prejudicial to health, and who does not terminate his work with pains and lacerations, but by his treatment restores the body to that state of soundness which he has in view. Moreover, they have not heard the whole of the announcement, "For He maketh sore, and again bindeth up;" but only this part, "He maketh sore." So in like manner acts this Jew of Celsus who quotes the words, "O Father, would that this cup might pass from Me;" but who does not add what follows, and which exhibits the firmness of Jesus, and His preparedness for suffering. But these matters, which afford great room for explanation from the wisdom of God, and which may reasonably be pondered over[3283] by those whom Paul calls “perfect” when he said, “We speak wisdom among them who are perfect,”[3284] we pass by for the present, and shall speak for a little of those matters which are useful for our present purpose.

[3280] Matt. xxvi. 39.

[3281] Matt. xxvi. 39.

[3282] Deut. xxxii. 39.

[3283] καὶ ταῦτα δὲ πολλὴν ἔχοντα διήγησιν ἀπὸ σοφίας Θεοῦ οἷς ὁ Παῦλος ὠνόμασε τελείοις εὐλόγως παραδοθησέμένην.

[3284] 1 Cor. ii. 6.

Chapter XXV.

We have mentioned in the preceding pages that there are some of the declarations of Jesus which refer to that Being in Him which was the "first-born of every creature," such as, "I am the way, and the truth, and the life," and such like; and others, again, which belong to that in Him which is understood to be man, such as, "But now ye seek to kill Me, a man that hath told you the truth which I have heard of the Father."[3285] And here, accordingly, he describes the element of weakness belonging to human flesh, and that of readiness of spirit which existed in His humanity: the element of weakness in the expression, "Father, if it be possible, let this cup pass from Me;" the readiness of the spirit in this, "Nevertheless, not as I will, but as Thou wilt." And since it is proper to observe the order of our quotations, observe that, in the first place, there is mentioned only the single instance, as one would say, indicating the weakness of the flesh; and afterwards those other instances, greater in number, manifesting the willingness of the spirit. For the expression, "Father, if it be possible, let this cup pass from Me," is only one: whereas more numerous are those others, viz., "Not as I will, but as Thou wilt;" and, "O My Father, if this cup cannot pass from Me except I drink it, Thy will be done." It is to be noted also, that the words are not, "let this cup depart from Me;" but that the whole expression is marked by a tone of piety and reverence, "Father, if it be possible, let this cup pass from Me." I know, indeed, that there is another explanation of this passage to the following effect:—The Saviour, foreseeing the sufferings which the Jewish people and the city of Jerusalem were to undergo in requital of the wicked deeds which the Jews had dared to perpetrate upon Him, from no other motive than that of the purest philanthropy towards them, and from a desire that they might escape the impending calamities, gave utterance to the prayer, "Father, if it be possible, let this cup pass from Me." It is as if He had said, "Because of My drinking this cup of punishment, the whole nation will be forsaken by Thee, I pray, if it be possible, that this cup may pass from Me, in order that Thy portion, which was guilty of such crimes against Me, may not be altogether deserted by Thee." But if, as Celsus would allege, "nothing at that time was done to Jesus which was either painful or distressing," how could men afterwards quote the example of Jesus as enduring sufferings for the sake of religion, if He did *not* suffer what are human sufferings, but only had the *appearance* of so doing?

[3285] John viii. 40.

Chapter XXVI.

This Jew of Celsus still accuses the disciples of Jesus of having invented these statements, saying to them: "Even although guilty of falsehood, ye have not been able to give a colour of credibility to your inventions." In answer to which we have to say, that there was an easy method of concealing these occurrences,—that, viz., of not recording them at all. For if the Gospels had not contained the accounts of these things, who could have reproached us with Jesus having spoken such words during His stay upon the earth? Celsus, indeed, did not see that it was an inconsistency for the same persons both to be deceived regarding Jesus, believing Him to be God, and the subject of prophecy, and to invent fictions about Him, 443 knowing manifestly that these statements were false. Of a truth, therefore, they were not guilty of inventing untruths, but such were their real impressions, and they recorded them truly; or else they were guilty of falsifying the histories, and did not entertain these views, and were not deceived when they acknowledged Him to be God.

Chapter XXVII.

After this he says, that certain of the Christian believers, like persons who in a fit of drunkenness lay violent hands upon themselves, have corrupted the Gospel from its original integrity, to a threefold, and fourfold, and many-fold degree, and have remodelled it, so that they might be able to answer objections. Now I know of no others who have altered the Gospel, save the followers of Marcion, and those of Valentinus, and, I think, also those of Lucian. But such an allegation is no charge against the Christian system, but against those who dared so to trifle with the Gospels. And as it is no ground of accusation against philosophy, that there exist Sophists, or Epicureans, or Peripatetics, or any others, whoever they may be, who hold false opinions; so neither is it against genuine Christianity that there are some who corrupt the Gospel histories, and who introduce heresies opposed to the meaning of the doctrine of Jesus.

Chapter XXVIII.

And since this Jew of Celsus makes it a subject of reproach that Christians should make use of the prophets, who predicted the events of Christ's life, we have to say, in addition to what we have already advanced upon this head, that it became him to spare individuals, as he says, and to expound the prophecies themselves, and after admitting the probability of the Christian interpretation of them, to show how the use which they make of them may be overturned.[3286] For in this way he would not appear hastily to assume so important a position on small grounds, and particularly when he asserts that the "prophecies agree with ten thousand other things more credibly than with Jesus." And he ought to have carefully met this powerful argument of the Christians, as being the strongest which they adduce, and to have demonstrated with regard to each particular prophecy, that it can apply to other events with greater probability than to Jesus. He did not, however, perceive that this was a plausible argument to be advanced against the Christians only by one who was an opponent of the prophetic writings; but Celsus has here put in the mouth of a Jew an objection which a Jew would not have made. For a Jew will not admit that the prophecies may be applied to countless other things with greater probability than to Jesus; but he will endeavour, after giving what appears to him the meaning of each, to oppose the Christian interpretation, not indeed by any means adducing convincing reasons, but only attempting to do so.

[3286] The original here is probably corrupt: Ὅτι ἐχρῆν αὐτὸν (ὣς φησι) φειδόμενον ἀνθρώπων αὐτὰς ἐκθέσθαι τὰς προφητείας, καὶ συναγορεύσαντα ταῖς πιθανότησιν αὐτῶν, τὴν φαινομένην αὐτῶν ἀνατροπὴν τῆς χρήσεως τῶν προφητικῶν ἐκθέσθαι. For φειδόμενον Boherellus would read κηδόμενον, and τὴν φαινομένην αὐτῷ ἀνατροπήν.

Chapter XXIX.

In the preceding pages we have already spoken of this point, viz., the prediction that there were to be two advents of Christ to the human race, so that it is not necessary for us to reply to the objection, supposed to be urged by a Jew, that "the prophets declare the coming one to be a mighty potentate, Lord of all nations and armies." But it is in the spirit of a Jew, I think, and in keeping with their bitter animosity, and baseless and even improbable calumnies against Jesus, that he adds: "Nor did the prophets predict such a pestilence."[3287] For neither Jews, nor Celsus, nor any other, can bring any argument to prove that a pestilence converts men from the practice of evil to a life which is according to nature, and distinguished by temperance and other virtues.

[3287] ὄλεθρον.

Chapter XXX.

This objection also is cast in our teeth by Celsus: “From such signs and misinterpretations, and from proofs so mean, no one could prove him to be God, and the Son of God.” Now it was his duty to enumerate the alleged misinterpretations, and to prove them to be such, and to show by reasoning the meanness of the evidence, in order that the Christian, if any of his objections should seem to be plausible, might be able to answer and confute his arguments. What he said, however, regarding Jesus, did indeed come to pass, because He was a mighty potentate, although Celsus refuses to see that it so happened, notwithstanding that the clearest evidence proves it true of Jesus. “For as the sun,” he says, “which enlightens all other objects, first makes himself visible, so ought the Son of God to have done.” We would say in reply, that so He did; for righteousness has arisen in His days, and there is abundance of peace, which took its commencement at His birth, God preparing the nations for His teaching, that they might be under one prince, the king of the Romans, and that it might not, owing to the want of union among the nations, caused by the existence of many kingdoms, be more difficult for the apostles of Jesus to accomplish the task enjoined upon them by their Master, when He said, “Go and teach all nations.” Moreover it is certain that Jesus was born in the reign of Augustus, who, so to speak, fused together into one monarchy the many populations of the earth. Now the existence of many kingdoms would have been a hindrance to the spread of the doctrine of Jesus throughout the entire world; not only for the reasons mentioned, but also on account of the necessity of men everywhere engaging in war, and fighting on behalf of their native country, which was the case before the times of Augustus, and in periods still more remote, when necessity arose, as when the Peloponnesians and Athenians warred against each other, and other nations in like manner. How, then, was it possible for the Gospel doctrine of peace, which does not permit men to take vengeance even upon enemies, to prevail throughout the world, unless at the advent of Jesus[3288] a milder spirit had been everywhere introduced into the conduct of things?

[3288] [In fulfillment of the great plan foreshadowed in Daniel, and promised by Haggai (ii. 7), where I adhere to the Anglican version and the Vulgate.]

Chapter XXXI.

He next charges the Christians with being "guilty of sophistical reasoning, in saying that the Son of God is the Logos Himself." And he thinks that he strengthens the accusation, because "when we declare the Logos to be the Son of God, we do not present to view a pure and holy Logos, but a most degraded man, who was punished by scourging and crucifixion." Now, on this head we have briefly replied to the charges of Celsus in the preceding pages, where Christ was shown to be the first-born of all creation, who assumed a body and a human soul; and that God gave commandment respecting the creation of such mighty things in the world, and they were created; and that He who received the command was God the Logos. And seeing it is a Jew who makes these statements in the work of Celsus, it will not be out of place to quote the declaration, "He sent His word, and healed them, and delivered them from their destruction,"[3289]—a passage of which we spoke a little ago. Now, although I have conferred with many Jews who professed to be learned men, I never heard any one expressing his approval of the statement that the Logos is the Son of God, as Celsus declares they do, in putting into the mouth of the Jew such a declaration as this: "If your Logos is the Son of God, we also give our assent to the same."

[3289] Ps. cvii. 20.

Chapter XXXII.

We have already shown that Jesus can be regarded neither as an arrogant man, nor a sorcerer; and therefore it is unnecessary to repeat our former arguments, lest, in replying to the tautologies of Celsus, we ourselves should be guilty of needless repetition. And now, in finding fault with our Lord's genealogy, there are certain points which occasion some difficulty even to Christians, and which, owing to the discrepancy between the genealogies, are advanced by some as arguments against their correctness, but which Celsus has not even mentioned. For Celsus, who is truly a braggart, and who professes to be acquainted with all matters relating to Christianity, does not know how to raise doubts in a skilful manner against the credibility of Scripture. But he asserts that the "framers of the genealogies, from a feeling of pride, made Jesus to be descended from the first man, and from the kings of the Jews." And he thinks that he makes a notable charge when he adds, that "the carpenters wife could not have been ignorant of the fact, had she been of such illustrious descent." But what has this to do with the question? Granted that she was not ignorant of her descent, how does that affect the result? Suppose that she *were* ignorant, how could her ignorance prove that she was not descended from the first man, or could not derive her origin from the Jewish kings? Does Celsus imagine that the poor must always be descended from ancestors who are poor, or that kings are always born of kings? But it appears folly to waste time upon such an argument as this, seeing it is well known that, even in our own days, some who are poorer than Mary are descended from ancestors of wealth and distinction, and that rulers of nations and kings have sprung from persons of no reputation.

Chapter XXXIII.

“But,” continues Celsus, “what great deeds did Jesus perform as being a God? Did he put his enemies to shame, or bring to a ridiculous conclusion what was designed against him?” Now to this question, although we are able to show the striking and miraculous character of the events which befell Him, yet from what other source can we furnish an answer than from the Gospel narratives, which state that “there was an earthquake, and that the rocks were split asunder, and the tombs opened, and the veil of the temple rent in twain from top to bottom, and that darkness prevailed in the day-time, the sun failing to give light?”[3290] But if Celsus believe the Gospel accounts when he thinks that he can find in them matter of charge against the Christians, and refuse to believe them when they establish the divinity of Jesus, our answer to him is: “Sir,[3291] either disbelieve all the Gospel narratives, 445 and then no longer imagine that you can found charges upon them; or, in yielding your belief to their statements, look in admiration on the Logos of God, who became incarnate, and who desired to confer benefits upon the whole human race. And this feature evinces the nobility of the work of Jesus, that, down to the present time, those whom God wills are healed by His name.[3292] And with regard to the eclipse in the time of Tiberius Cæsar, in whose reign Jesus appears to have been crucified, and the great earthquakes which then took place, Phlegon too, I think, has written in the thirteenth or fourteenth book of his Chronicles.”[3293]

[3290] Cf. Matt. xxvii. 51, 52; cf. Luke xxiii. 44, 45.

[3291] ὦ οὗτος.

[3292] [Testimony not to be scorned.]

[3293] On Phlegon, cf. note in Migne, pp. 823, 854. [See also vol. iii. Elucidation V. p. 58.]

Chapter XXXIV.

This Jew of Celsus, ridiculing Jesus, as he imagines, is described as being acquainted with the Bacchæ of Euripides, in which Dionysus says:—

> “The divinity himself will liberate me whenever I wish.”[3294]

Now the Jews are not much acquainted with Greek literature; but suppose that there was a Jew so well versed in it (as to make such a quotation on his part appropriate), how (does it follow) that Jesus *could* not liberate Himself, because He did not do so? For let him believe from our own Scriptures that Peter obtained his freedom after having been bound in prison, an angel having loosed his chains; and that Paul, having been bound in the stocks along with Silas in Philippi of Macedonia, was liberated by divine power, when the gates of the prison were opened. But it is probable that Celsus treats these accounts with ridicule, or that he never read them; for he would probably say in reply, that there are certain sorcerers who are able by incantations to unloose chains and to open doors, so that he would liken the events related in our histories to the doings of sorcerers. “But,” he continues, “no calamity happened even to him who condemned him, as there did to Pentheus, viz., madness or discerption.”[3295] And yet he does not know that it was not so much Pilate that condemned Him (who knew that “for envy the Jews had delivered Him”), as the Jewish nation, which has been condemned by God, and rent in pieces, and dispersed over the whole earth, in a degree far beyond what happened to Pentheus. Moreover, why did he intentionally omit what is related of Pilate’s wife, who beheld a vision, and who was so moved by it as to send a message to her husband, saying: “Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him?”[3296] And again, passing by in silence the proofs of the divinity of Jesus, Celsus endeavours to cast reproach upon Him from the narratives in the Gospel, referring to those who mocked Jesus, and put on Him the purple robe, and the crown of thorns, and placed the reed in His hand. From what source now, Celsus, did you derive these statements, save from the Gospel narratives? And did you, accordingly, see that they were fit matters for reproach; while they who recorded them did not think that you, and such as you, would turn them into ridicule; but that others would receive from them an example how to despise those who ridiculed and mocked Him on account of His religion, who appropriately laid down His life for its sake? Admire rather their love of truth, and that of the Being who bore these things voluntarily for the sake of men, and who endured them with all constancy and long-suffering. For it is not recorded that He uttered any lamentation, or that after His condemnation He either did or uttered anything unbecoming.

[3294] Eurip., *Bacchæ*, 498 (ed. Dindorf).

[3295] Cf. Euseb., *Hist. Eccles.*, bk. ii. c. vii.

[3296] Matt. xxvii. 19.

Chapter XXXV.

But in answer to this objection, “If not before, yet why now, at least, does he not give some manifestation of his divinity, and free himself from this reproach, and take vengeance upon those who insult both him and his Father?” We have to reply, that it would be the same thing as if we were to say to those among the Greeks who accept the doctrine of providence, and who believe in portents, Why does God not punish those who insult the Divinity, and subvert the doctrine of providence? For as the Greeks would answer such objections, so would we, in the same, or a more effective manner. There was not only a portent from heaven—the eclipse of the sun—but also the other miracles, which show that the crucified One possessed something that was divine, and greater than was possessed by the majority of men.

Chapter XXXVI.

Celsus next says: “What is the nature of the ichor in the body of the crucified Jesus? Is it ‘such as flows in the bodies of the immortal gods?’”[3297] He puts this question in a spirit of mockery; but we shall show from the serious narratives of the Gospels, although Celsus may not like it, that it was no mythic and Homeric ichor which flowed from the body of Jesus, but that, after His death, “one of the soldiers with a spear pierced His side, and there came thereout blood and water. And he that saw it bare record, and his record is true, and 44 he knoweth that he saith the truth.”[3298] Now, in other dead bodies the blood congeals, and pure water does not flow forth; but the miraculous feature in the case of the dead body of Jesus was, that around the dead body blood and water flowed forth from the side. But if this Celsus, who, in order to find matter of accusation against Jesus and the Christians, extracts from the Gospel even passages which are incorrectly interpreted, but passes over in silence the evidences of the divinity of Jesus, would listen to divine portents, let him read the Gospel, and see that even the centurion, and they who with him kept watch over Jesus, on seeing the earthquake, and the events that occurred, were greatly afraid, saying, “This man was the Son of God.”[3299]

[3297] Cf. *Iliad*, v. 340.

[3298] Cf. John xix. 34, 35.

[3299] Cf. Matt. xxvii. 54.

Chapter XXXVII.

After this, he who extracts from the Gospel narrative those statements on which he thinks he can found an accusation, makes the vinegar and the gall a subject of reproach to Jesus, saying that "he rushed with open mouth[3300] to drink of them, and could not endure his thirst as any ordinary man frequently endures it." Now this matter admits of an explanation of a peculiar and figurative kind; but on the present occasion, the statement that the prophets predicted this very incident may be accepted as the more common answer to the objection. For in the sixty-ninth Psalm there is written, with reference to Christ: "And they gave me gall for my meat, and in my thirst they gave me vinegar to drink."[3301] Now, let the Jews say who it is that the prophetic writing represents as uttering these words; and let them adduce from history one who received gall for his food, and to whom vinegar was given as drink. Would they venture to assert that the Christ whom they expect still to come might be placed in such circumstances? Then we would say, What prevents the prediction from having been already accomplished? For this very prediction was uttered many ages before, and is sufficient, along with the other prophetic utterances, to lead him who fairly examines the whole matter to the conclusion that Jesus is He who was prophesied of as Christ, and as the Son of God.

[3300] χανδόν.

[3301] Ps. lxix. 21.

Chapter XXXVIII.

The few next remarks: “You, O sincere believers,[3302] find fault with us, because we do not recognise this individual as God, nor agree with you that he endured these (sufferings) for the benefit of mankind, in order that we also might despise punishment.” Now, in answer to this, we say that we blame the Jews, who have been brought up under the training of the law and the prophets (which foretell the coming of Christ), because they neither refute the arguments which we lay before them to prove that He is the Messiah,[3303] adducing such refutation as a defence of their unbelief; nor yet, while not offering any refutation, do they believe in Him who was the subject of prophecy, and who clearly manifested through His disciples, even after the period of His appearance in the flesh, that He underwent these things for the benefit of mankind; having, as the object of His first advent, not to condemn men and their actions[3304] before He had instructed them, and pointed out to them their duty,[3305] nor to chastise the wicked and save the good, but to disseminate His doctrine in an extraordinary[3306] manner, and with the evidence of divine power, among the whole human race, as the prophets also have represented these things. And we blame them, moreover, because they did not believe in Him who gave evidence of the power that was in Him, but asserted that He cast out demons from the souls of men through Beelzebub the prince of the demons; and we blame them because they slander the philanthropic character of Him, who overlooked not only no city, but not even a single village in Judea, that He might everywhere announce the kingdom of God, accusing Him of leading the wandering life of a vagabond, and passing an anxious existence in a disgraceful body. But there is no disgrace in enduring such labours for the benefit of all those who may be able to understand Him.

[3302] ὦ πιστότατοι.

[3303] τὸν Χριστόν.

[3304] τὰ ἀνθρώπων.

[3305] μαρτύρασθαι περὶ τῶν πρακτέων.

[3306] παραδόξως.

Chapter XXXIX.

And how can the following assertion of this Jew of Celsus appear anything else than a manifest falsehood, viz., that Jesus, "having gained over no one during his life, not even his own disciples, underwent these punishments and sufferings?" For from what other source sprang the envy which was aroused against Him by the Jewish high priests, and elders, and scribes, save from the fact that multitudes obeyed and followed Him, and were led into the deserts not only by the persuasive[3307] language of Him whose words were always appropriate to His hearers, but who also by His miracles made an impression on those who were not moved to belief by His words? And is it not a manifest falsehood to say that "he did not gain over even his own disciples," who exhibited, indeed, at that time some symptoms of human weakness arising from cowardly fear—for they had not yet been disciplined to the exhibition of full courage—but who by no means abandoned the judgments which they had formed regarding Him as the Christ? For Peter, after his denial, perceiving to what a depth of wickedness he had fallen, "went out and wept bitterly;" while the others, although stricken with dismay on account of what had happened to Jesus (for they still continued to admire Him), had, by His glorious appearance,[3308] their belief more firmly established than before that He was the Son of God.

[3307] τῆς τῶν λόγων αὐτοῦ ἀκολουθίας.

[3308] ἐπιφανείας.

Chapter XL.

It is, moreover, in a very unphilosophical spirit that Celsus imagines our Lord's preeminence among men to consist, not in the preaching of salvation and in a pure morality, but in acting contrary to the character of that personality which He had taken upon Him, and in not dying, although He had assumed mortality; or, if dying, yet at least not such a death as might serve as a pattern to those who were to learn by that very act how to die for the sake of religion, and to comport themselves boldly through its help, before those who hold erroneous views on the subject of religion and irreligion, and who regard religious men as altogether irreligious, but imagine those to be most religious who err regarding God, and who apply to everything rather than to God the ineradicable[3309] idea of Him (which is implanted in the human mind), and especially when they eagerly rush to destroy those who have yielded themselves up with their whole soul (even unto death), to the clear evidence of one God who is over all things.

[3309] τὴν περὶ αὐτοῦ ἀδιάστροφον ἔννοιαν.

Chapter XLI.

In the person of the Jew, Celsus continues to find fault with Jesus, alleging that “he did not show himself to be pure from all evil.” Let Celsus state from what “evil” our Lord did not, show Himself to be pure. If he means that, He was not pure from what is properly termed “evil,” let him clearly prove the existence of any wicked work in Him. But if he deems poverty and the cross to be evils, and conspiracy on the part of wicked men, then it is clear that he would say that evil had happened also to Socrates, who was unable to show himself pure from evils. And how great also the other band of poor men is among the Greeks, who have given themselves to philosophical pursuits, and have voluntarily accepted a life of poverty, is known to many among the Greeks from what is recorded of Democritus, who allowed his property to become pasture for sheep; and of Crates, who obtained his freedom by bestowing upon the Thebans the price received for the sale of his possessions. Nay, even Diogenes himself, from excessive poverty, came to live in a tub; and yet, in the opinion of no one possessed of moderate understanding, was Diogenes on that account considered to be in an evil (sinful) condition.

Chapter XLII.

But further, since Celsus will have it that "Jesus was not irreproachable," let him instance any one of those who adhere to His doctrine, who has recorded anything that could truly furnish ground of reproach against Jesus; or if it be not from these that he derives his matter of accusation against Him, let him say from what quarter he has learned that which has induced him to say that He is not free from reproach. Jesus, however, performed all that He promised to do, and by which He conferred benefits upon his adherents. And we, continually seeing fulfilled all that was predicted by Him before it happened, viz., that this Gospel of His should be preached throughout the whole world, and that His disciples should go among all nations and announce His doctrine; and, moreover, that they should be brought before governors and kings on no other account than because of His teaching; we are lost in wonder at Him, and have our faith in Him daily confirmed. And I know not by what greater or more convincing proofs Celsus would have Him confirm His predictions; unless, indeed, as seems to be the case, not understanding that the Logos had become the man Jesus, he would have Him to be subject to no human weakness, nor to become an illustrious pattern to men of the manner in which they ought to bear the calamities of life, although these appear to Celsus to be most lamentable and disgraceful occurrences, seeing that he regards labour[3310] to be the greatest of evils, and pleasure the perfect good,—a view accepted by none of those philosophers who admit the doctrine of providence, and who allow that courage, and fortitude, and magnanimity are virtues. Jesus, therefore, by His sufferings cast no discredit upon the faith of which He was the object; but rather confirmed the same among those who would approve of manly courage, and among those who were taught by Him that what was truly and properly the happy life was not here below, but was to be found in that which was called, according to His own words, the "coming world;" whereas in what is called the "present world" life is a calamity, or at least the first and greatest struggle of the soul.[3311] 448

[3310] πόνον.

[3311] ἀγῶνα τὸν πρῶτον καὶ μέγιστον τῆς ψυχῆς.

Chapter XLIII.

Celsus next addresses to us the following remark: "You will not, I suppose, say of him, that, after failing to gain over those who were in this world, he went to Hades to gain over those who were there." But whether he like it or not, we assert that not only while Jesus was in the body did He win over not a few persons merely, but so great a number, that a conspiracy was formed against Him on account of the multitude of His followers; but also, that when He became a soul, without the covering of the body, He dwelt among those souls which were without bodily covering, converting such of them as were willing to Himself, or those whom He saw, for reasons known to Him alone, to be better adapted to such a course.[3312]

[3312] [See Dean Plumptre's *The Spirits in Prison: Studies on the Life after Death*, p. 85. S.]

Chapter XLIV.

Celsus in the next place says, with indescribable silliness: “If, after inventing defences which are absurd, and by which ye were ridiculously deluded, ye imagine that you really make a good defence, what prevents you from regarding those other individuals who have been condemned, and have died a miserable death, as greater and more divine messengers of heaven (than Jesus)?” Now, that manifestly and clearly there is no similarity between Jesus, who suffered what is described, and those who have died a wretched death on account of their sorcery, or whatever else be the charge against them, is patent to every one. For no one can point to any acts of a sorcerer which turned away souls from the practice of the many sins which prevail among men, and from the flood of wickedness (in the world).[3313] But since this Jew of Celsus compares Him to robbers, and says that “any similarly shameless fellow might be able to say regarding even a robber and murderer whom punishment had overtaken, that such an one was not a robber, but a god, because he predicted to his fellow-robbers that he would suffer such punishment as he actually did suffer,” it might, in the first place, be answered, that it is not because He predicted that He would suffer such things that we entertain those opinions regarding Jesus which lead us to have confidence in Him, as one who has come down to us from God. And, in the second place, we assert that this very comparison[3314] has been somehow foretold in the Gospels; since God was numbered with the transgressors by wicked men, who desired rather a “murderer” (one who for sedition and murder had been cast into prison) to be released unto them, and Jesus to be crucified, and who crucified Him between two robbers. Jesus, indeed, is ever crucified with robbers among His genuine disciples and witnesses to the truth, and suffers the same condemnation which they do among men. And we say, that if those persons have any resemblance to robbers, who on account of their piety towards God suffer all kinds of injury and death, that they may keep it pure and unstained, according to the teaching of Jesus, then it is clear also that Jesus, the author of such teaching, is with good reason compared by Celsus to the captain of a band of robbers. But neither was He who died for the common good of mankind, nor they who suffered because of their religion, and alone of all men were persecuted because of what appeared to them the right way of honouring God, put to death in accordance with justice, nor was Jesus persecuted without the charge of impiety being incurred by His persecutors.

[3313] τῆς κατὰ τὴν κακίαν χύσεως.

[3314] καὶ ταῦτα.

Chapter XLV.

But observe the superficial nature of his argument respecting the former disciples of Jesus, in which he says: "In the next place, those who were his associates while alive, and who listened to his voice, and enjoyed his instructions as their teacher, on seeing him subjected to punishment and death, neither died with him, nor for him, nor were even induced to regard punishment with contempt, but denied even that they were his disciples, whereas now ye die along with him." And here he believes the sin which was committed by the disciples while they were yet beginners and imperfect, and which is recorded in the Gospels, to have been actually committed, in order that he may have matter of accusation against the Gospel; but their upright conduct after their transgression, when they behaved with courage before the Jews, and suffered countless cruelties at their hands, and at last suffered death for the doctrine of Jesus, he passes by in silence. For he would neither hear the words of Jesus, when He predicted to Peter, "When thou shalt be old, thou shalt stretch forth thy hands,"[3315] etc., to which the Scripture adds, "This spake He, signifying by what death he should glorify God;" nor how James the brother of John—an apostle, the brother of an apostle—was slain with the sword by Herod for the doctrine of Christ; nor even the many instances of boldness displayed by Peter and the other apostles because of the Gospel, and "how they went forth from the presence of the Sanhedrim after being scourged, rejoicing that they were counted worthy to suffer shame for His name,"[3316] and so surpassing many 449 of the instances related by the Greeks of the fortitude and courage of their philosophers. From the very beginning, then, this was inculcated as a precept of Jesus among His hearers, which taught men to despise the life which is eagerly sought after by the multitude, but to be earnest in living the life which resembles that of God.

[3315] John xxi. 18, 19.

[3316] Acts v. 41.

Chapter XLVI.

But how can this Jew of Celsus escape the charge of falsehood, when he says that Jesus, "when on earth, gained over to himself only ten sailors and tax-gatherers of the most worthless character, and not even the whole of these?" Now it is certain that the Jews themselves would admit that He drew over not ten persons merely, nor a hundred, nor a thousand, but on one occasion five thousand at once, and on another four thousand; and that He attracted them to such a degree that they followed Him even into the deserts, which alone could contain the assembled multitude of those who believed in God through Jesus, and where He not only addressed to them discourses, but also manifested to them His works. And now, through his tautology, he compels us also to be tautological, since we are careful to guard against being supposed to pass over any of the charges advanced by him; and therefore, in reference to the matter before us following the order of his treatise as we have it, he says: "Is it not the height of absurdity to maintain, that if, while he himself was alive, he won over not a single person to his views, after his death any who wish are able to gain over such a multitude of individuals?" Whereas he ought to have said, in consistency with truth, that if, after His death, not simply those who will, but they who have the will and the power, can gain over so many proselytes, how much more consonant to reason is it, that while He was alive He should, through the greater power of His words and deeds, have won over to Himself manifold greater numbers of adherents?

Chapter XLVII.

He represents, moreover, a statement of his own as if it were an answer to one of his questions, in which he asks: "By what train of argument were you led to regard him as the Son of God?" For he makes us answer that "we were won over to him, because[3317] we know that his punishment was undergone to bring about the destruction of the father of evil." Now we were won over to His doctrine by innumerable other considerations, of which we have stated only the smallest part in the preceding pages; but, if God permit, we shall continue to enumerate them, not only while dealing with the so-called *True Discourse* of Celsus, but also on many other occasions. And, as if we said that we consider Him to be the Son of God because He suffered punishment, he asks: "What then? have not many others, too, been punished, and that not less disgracefully?" And here Celsus acts like the most contemptible enemies of the Gospel, and like those who imagine that it follows as a consequence from our history of the crucified Jesus, that we should worship those who have undergone crucifixion!

[3317] The reading in the text is εἰ καὶ ἴσμεν; for which both Bohereau and De la Rue propose ἐπεὶ ἴσμεν, which has been adopted in the translation: cf. ἐπεὶ ἐκολάσθη, *infra*.

Chapter XLVIII.

Celsus, moreover, unable to resist the miracles which Jesus is recorded to have performed, has already on several occasions spoken of them slanderously as works of sorcery; and we also on several occasions have, to the best of our ability, replied to his statements. And now he represents us as saying that "we deemed Jesus to be the Son of God, because he healed the lame and the blind." And he adds: "Moreover, as you assert, he raised the dead." That He healed the lame and the blind, and that therefore we hold Him to be the Christ and the Son of God, is manifest to us from what is contained in the prophecies: "Then the eyes of the blind shall be opened, and the ears of the deaf shall hear; then shall the lame man leap as an hart."[3318] And that He also raised the dead, and that it is no fiction of those who composed the Gospels, is shown by this, that if it had been a fiction, *many* individuals would have been represented as having risen from the dead, and these, too, such as had been many years in their graves. But as it is no fiction, they are very easily counted of whom this is related to have happened; viz., the daughter of the ruler of the synagogue (of whom I know not why He said, "She is not dead, but sleepeth," stating regarding her something which does not apply to all who die); and the only son of the widow, on whom He took compassion and raised him up, making the bearers of the corpse to stand still; and the third instance, that of Lazarus, who had been four days in the grave. Now, regarding these cases we would say to all persons of candid mind, and especially to the Jew, that as there were many lepers in the days of Elisha the prophet, and none of them was healed save Naaman the Syrian, and many widows in the days of Elijah the prophet, to none of whom was Elijah sent save to Sarepta in Sidonia (for the widow there had been deemed worthy by a divine decree of the 450 miracle which was wrought by the prophet in the matter of the bread); so also there were many dead in the days of Jesus, but those only rose from the grave whom the Logos knew to be fitted for a resurrection, in order that the works done by the Lord might not be merely symbols of certain things, but that by the very acts themselves He might gain over many to the marvellous doctrine of the Gospel. I would say, moreover, that, agreeably to the promise of Jesus, His disciples performed even greater works than these miracles of Jesus, which were perceptible only to the senses.[3319] For the eyes of those who are blind in soul are ever opened; and the ears of those who were deaf to virtuous words, listen readily to the doctrine of God, and of the blessed life with Him; and many, too, who were lame in the feet of the "inner man," as Scripture calls it, having now been healed by the word, do not simply leap, but leap as the hart, which is an animal hostile to serpents, and stronger than all the poison of vipers. And these lame who have been healed, receive from Jesus power to trample, with those feet in which they were formerly lame, upon the serpents and scorpions of wickedness, and generally upon all the power of the enemy; and though they tread upon it, they sustain no injury, for they also have become stronger than the poison of all evil and of demons.

[3318] Cf. Isa. xxxv. 5, 6.

[3319] ὧν Ἰησοῦς αἰσθητῶν.

Chapter XLIX.

Jesus, accordingly, in turning away the minds of His disciples, not merely from giving heed to sorcerers in general, and those who profess in any other manner to work miracles—for His disciples did not need to be so warned—but from such as gave themselves out as the Christ of God, and who tried by certain apparent[3320] miracles to gain over to them the disciples of Jesus, said in a certain passage: "Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even to the west, so also shall the coming of the Son of man be."[3321] And in another passage: "Many will say unto Me in that day, Lord, Lord, have we not eaten and drunk in Thy name, and by Thy name have cast out demons, and done many wonderful works? And then will I say unto them, Depart from Me, because ye are workers of iniquity."[3322] But Celsus, wishing to assimilate the miracles of Jesus to the works of human sorcery, says in express terms as follows: "O light and truth! he distinctly declares, with his own voice, as ye yourselves have recorded, that there will come to you even others, employing miracles of a similar kind, who are wicked men, and sorcerers; and he calls him who makes use of such devices, one Satan. So that Jesus himself does not deny that these works at least are not at all divine, but are the acts of wicked men; and being compelled by the force of truth, he at the same time not only laid open the doings of others, but convicted himself of the same acts. Is it not, then, a miserable inference, to conclude from the same works that the one is God and the other sorcerers? Why ought the others, because of these acts, to be accounted wicked rather than this man, seeing they have him as their witness against himself? For he has himself acknowledged that these are not the works of a divine nature, but the inventions of certain deceivers, and of thoroughly wicked men." Observe, now, whether Celsus is not clearly convicted of slandering the Gospel by such statements, since what Jesus says regarding those who are to work signs and wonders is different from what this Jew of Celsus alleges it to be. For if Jesus had simply told His disciples to be on their guard against those who professed to work miracles, without declaring what they would give themselves out to be, then perhaps there would have been some ground for his suspicion. But since those against whom Jesus would have us to be on our guard give themselves out as the Christ—which is not a claim put forth by sorcerers—and since He says that even some who lead wicked lives will perform miracles in the name of

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[3320] φαντασιῶν.

[3321] Matt. xxiv. 23–27.

[3322] Cf. Matt. vii. 22, 23, with Luke xiii. 26, 27.

Jesus, and expel demons out of men, sorcery in the case of these individuals, or any suspicion of such, is rather, if we may so speak, altogether banished, and the divinity of Christ established, as well as the divine mission[3323] of His disciples; seeing that it is possible that one who makes use of His name, and who is wrought upon by some power, in some way unknown, to make the pretence that he is the Christ, should seem to perform miracles like those of Jesus, while others through His name should do works resembling those of His genuine disciples.

Paul, moreover, in the second Epistle to the Thessalonians, shows in what manner there will one day be revealed "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself that he is God."[3324] And again he says to the Thessalonians: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord will consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose cunning is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."[3325] And in assigning the reason why the man of sin is permitted to continue in existence, he says: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."[3326] Let any one now say whether any of the statements in the Gospel, or in the writings of the apostle, could give occasion for the suspicion that there is therein contained any prediction of sorcery. Any one, moreover, who likes may find the prophecy in Daniel respecting antichrist.[3327] But Celsus falsities the words of Jesus, since He did not say that others would come working similar miracles to Himself, but who are wicked men and sorcerers, although Celsus asserts that He uttered such words. For as the power of the Egyptian magicians was not similar to the divinely-bestowed grace of Moses, but the issue clearly proved that the acts of the former were the effect of magic, while those of Moses were wrought by divine power; so the proceedings of the antichrists, and of those who feign that they can work miracles as being the disciples of Christ, are said to be lying signs and wonders, prevailing with all deceivableness of unrighteousness among them that perish; whereas the works of Christ and His disciples had for their fruit, not deceit, but the salvation of human souls. And who would rationally maintain that an improved moral life, which daily lessened the number of a man's offences, could proceed from a system of deceit?

[3323] θειότης, lit. divinity.

[3324] 2 Thess. ii. 3, 4.

[3325] 2 Thess. ii. 6–10.

[3326] 2 Thess. ii. 10–12.

[3327] Cf. Dan. vii. 26.

Chapter LI.

Celsus, indeed, evinced a slight knowledge of Scripture when he made Jesus say, that it is “a certain Satan who contrives such devices;” although he begs the question[3328] when he asserts that “Jesus did not deny that these works have in them nothing of divinity, but proceed from wicked men,” for he makes things which differ in kind to be the same. Now, as a wolf is not of the same species as a dog, although it may appear to have some resemblance in the figure of its body and in its voice, nor a common wood-pigeon[3329] the same as a dove,[3330] so there is no resemblance between what is done by the power of God and what is the effect of sorcery. And we might further say, in answer to the calumnies of Celsus, Are those to be regarded as miracles which are wrought through sorcery by wicked demons, but those not which are performed by a nature that is holy and divine? and does human life endure the worse, but never receive the better? Now it appears to me that we must lay it down as a general principle, that as, wherever anything that is evil would make itself to be of the same nature with the good, there must by all means be something that is good opposed to the evil; so also, in opposition to those things which are brought about by sorcery, there must also of necessity be some things in human life which are the result of divine power. And it follows from the same, that we must either annihilate both, and assert that neither exists, or, assuming the one, and particularly the evil, admit also the reality of the good. Now, if one were to lay it down that works are wrought by means of sorcery, but would not grant that there are also works which are the product of divine power, he would seem to me to resemble him who should admit the existence of sophisms and plausible arguments, which have the appearance of establishing the truth, although really undermining it, while denying that truth had anywhere a home among men, or a dialectic which differed from sophistry. But if we once admit that it is consistent with the existence of magic and sorcery (which derive their power from evil demons, who are spell-bound by elaborate incantations, and become subject to sorcerers) that some works must be found among men which proceed from a power that is divine, why shall we not test those who profess to perform them by their lives and morals, and the consequences of their miracles, viz., whether they tend to the injury of men or to the reformation of conduct? What minister of evil demons, e.g., can do such things? and by means of what incantations and magic arts? And who, on the other hand, is it that, having his soul and his spirit, and I imagine also his body, in a pure and holy state, receives a divine spirit, and performs such works in order to benefit men, and to lead them to believe on the true God? But if we must once investigate (without being carried away by the miracles themselves) who it is that performs them by help of a good, and who by help of an evil power, so that we may neither slander all without discrimination, nor yet admire and accept all as divine, will it not be manifest, from what occurred in the times of 452 Moses and Jesus, when entire nations were established in consequence of their miracles, that these men wrought by means of divine power what they are recorded to have performed? For wickedness and sorcery would not have led a whole nation to rise not only above idols and images erected by men, but also above all created things, and to ascend to the uncreated origin of the God of the universe.

[3328] συναρπάζει τὸν λόγον.

[3329] φάσσα.

[3330] περιστερά.

Chapter LII.

But since it is a Jew who makes these assertions in the treatise of Celsus, we would say to him: Pray, friend, why do you believe the works which are recorded in your writings as having been performed by God through the instrumentality of Moses to be really divine, and endeavour to refute those who slanderously assert that they were wrought by sorcery, like those of the Egyptian magicians; while, in imitation of your Egyptian opponents, you charge those which were done by Jesus, and which, you admit, were actually performed, with not being divine? For if the final result, and the founding of an entire nation by the miracles of Moses, manifestly demonstrate that it was God who brought these things to pass in the time of Moses the Hebrew lawgiver, why should not such rather be shown to be the case with Jesus, who accomplished far greater works than those of Moses? For the former took those of his own nation, the descendants of Abraham, who had observed the rite of circumcision transmitted by tradition, and who were careful observers of the Abrahamic usages, and led them out of Egypt, enacting for them those laws which you believe to be divine; whereas the latter ventured upon a greater undertaking, and superinduced upon the pre-existing constitution, and upon ancestral customs and modes of life agreeable to the existing laws, a constitution in conformity with the Gospel. And as it was necessary, in order that Moses should find credit not only among the elders, but the common people, that there should be performed those miracles which he is recorded to have performed, why should not Jesus also, in order that He may be believed on by those of the people who had learned to ask for signs and wonders, need[3331] to work such miracles as, on account of their greater grandeur and divinity (in comparison with those of Moses), were able to convert men from Jewish fables, and from the human traditions which prevailed among them, and make them admit that He who taught and did such things was greater than the prophets? For how was not He greater than the prophets, who was proclaimed by them to be the Christ, and the Saviour of the human race?

[3331] [δεήσεται. S.]

Chapter LIII.

All the arguments, indeed, which this Jew of Celsus advances against those who believe on Jesus, may, by parity of reasoning, be urged as ground of accusation against Moses: so that there is no difference in asserting that the sorcery practised by Jesus and that by Moses were similar to each other,[3332]—both of them, so far as the language of this Jew of Celsus is concerned, being liable to the same charge; as, e.g., when this Jew says of Christ, “But, O light and truth! Jesus with his own voice expressly declares, as you yourselves have recorded, that there will appear among you others also, who will perform miracles like mine, but who are wicked men and sorcerers,” some one, either Greek or Egyptian, or any other party who disbelieved the Jew, might say respecting Moses, “But, O light and truth! Moses with his own voice expressly declares, as ye also have recorded, that there will appear among you others also, who will perform miracles like mine, but who are wicked men and sorcerers. For it is written in your law, ‘If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not hearken to the words of that prophet, or dreamer of dreams,’”[3333] etc. Again, perverting the words of Jesus, he says, “And he terms him who devises such things, one Satan;” while one, applying this to Moses, might say, “And he terms him who devises such things, a prophet who dreams.” And as this Jew asserts regarding Jesus, that “even he himself does not deny that these works have in them nothing of divinity, but are the acts of wicked men;” so any one who disbelieves the writings of Moses might say, quoting what has been already said, the same thing, viz., that, “even Moses does not deny that these works have in them nothing of divinity, but are the acts of wicked men.” And he will do the same thing also with respect to this: “Being compelled by the force of truth, Moses at the same time both exposed the doings of others, and convicted himself of the same.” And when the Jew says, “Is it not a wretched inference from the same acts, to conclude that the one is a God, and the others sorcerers?” one might object to him, on the ground of those words of Moses already quoted, “Is it not then a wretched inference from the same acts, to conclude that the one is a prophet and servant of God, and the others sorcerers?” But when, in addition 453 to those comparisons which I have already mentioned, Celsus, dwelling upon the subject, adduces this also: “Why from these works should the others be accounted wicked, rather than this man, seeing they have him as a witness against himself?”—we, too, shall adduce the following, in addition to what has been already said: “Why, from those passages in which Moses forbids us to believe those who exhibit signs and wonders, ought we to consider such persons as wicked, rather than Moses, because he calumniates some of them in respect of their signs and wonders?" And urging more to the same effect, that he may appear to strengthen his attempt, he says: "He himself acknowledged that these were not the works of a divine nature, but were the inventions of certain deceivers, and of very wicked men." Who, then, is "himself?" You O Jew, say that it is Jesus; but he who accuses you as liable to the same charges, will transfer this "himself" to the person of Moses.

[3332] ὥστε μηδὲν διαφέρειν παραπλήσιον εἶναι λέγειν γοητειαν της Ἰησοῦ τῇ Μωϋσέως.

[3333] Deut. xiii. 1–3.

Chapter LIV.

After this, forsooth, the Jew of Celsus, to keep up the character assigned to the Jew from the beginning, in his address to those of his countrymen who had become believers, says: “By what, then, were you induced (to become his followers)? Was it because he foretold that after his death he would rise again?” Now this question, like the others, can be retorted upon Moses. For we might say to the Jew: “By what, then, were *you* induced (to become the follower of Moses)? Was it because he put on record the following statement about his own death: ‘And Moses, the servant of the Lord died there, in the land of Moab, according to the word of the Lord; and they buried him in Moab, near the house of Phogor: and no one knoweth his sepulchre until this day?’”[3334] For as the Jew casts discredit upon the statement, that “Jesus foretold that after His death He would rise again,” another person might make a similar assertion about Moses, and would say in reply, that Moses also put on record (for the book of Deuteronomy is his composition) the statement, that “no one knoweth his sepulchre until this day,” in order to magnify and enhance the importance of his place of burial, as being unknown to mankind.

[3334] Cf. Deut. xxxiv. 5, 6.

Chapter LV.

The Jew continues his address to those of his countrymen who are converts, as follows: “Come now, let us grant to you that the prediction was actually uttered. Yet how many others are there who practise such juggling tricks, in order to deceive their simple hearers, and who make gain by their deception?—as was the case, they say, with Zamolxis[3335] in Scythia, the slave of Pythagoras; and with Pythagoras himself in Italy; and with Rhampsinitus[3336] in Egypt (the latter of whom, they say, played at dice with Demeter in Hades, and returned to the upper world with a golden napkin which he had received from her as a gift); and also with Orpheus[3337] among the Odrysians, and Protesilaus in Thessaly, and Hercules[3338] at Cape Tænarus, and Theseus. But the question is, whether any one who was really dead ever rose with a veritable body.[3339] Or do you imagine the statements of others not only to be myths, but to have the appearance of such, while you have discovered a becoming and credible termination to your drama in the voice from the cross, when he breathed his last, and in the earthquake and the darkness? That while alive he was of no assistance to himself, but that when dead he rose again, and showed the marks of his punishment, and how his hands were pierced with nails: who beheld this? A half-frantic[3340] woman, as you state, and some other one, perhaps, of those who were engaged in the same system of delusion, who had either dreamed so, owing to a peculiar state of mind,[3341] or under the influence of a wandering imagination had formed to himself an appearance according to his own wishes,[3342] which has been the case with numberless individuals; or, which is most probable, one who desired to impress others with this portent, and by such a falsehood to furnish an occasion to impostors like himself.”

Now, since it is a Jew who makes these statements, we shall conduct the defence of our Jesus as if we were replying to a Jew, still continuing the comparison derived from the accounts regarding Moses, and saying to him: “How many others are there who practise similar juggling tricks to those of Moses, in order to deceive their silly hearers, and who make gain by their deception?” Now this objection would be more appropriate in the mouth of one who did not believe in Moses (as we might quote the instances of Zamolxis and Pythagoras, who were engaged in such juggling tricks) than in that of a Jew, who is not very learned in the histories of the Greeks. An Egyptian, moreover, who did not believe the miracles of Moses, might credibly adduce the instance of Rhampsinitus, saying that it was far more credible that he had descended to Hades, and had played at dice with Demeter, and that after stealing from her a golden napkin he exhibited it as a sign of his having been in Hades, and of his having returned thence, than that Moses should have recorded that he entered into the darkness, where God was, and that he alone, above all others, drew near to God. For the following is his statement: "Moses alone shall come near the Lord; but the rest shall not come nigh."[3343] We, then, who are the disciples of Jesus, say to the Jew who urges these objections: "While assailing our belief in Jesus, defend yourself, and answer the Egyptian and the Greek objectors: what will you say to those charges which you brought against our Jesus, but which also might be brought against Moses first? And if you should make a vigorous effort to defend Moses, as indeed his history does admit of a clear and powerful defence, you will unconsciously, in your support of Moses, be an unwilling assistant in establishing the greater divinity of Jesus."

[3335] Cf. Herodot., iv. 95.

[3336] Cf. Herodot., ii. 122.

[3337] Cf. Herodot., ii. 122.

[3338] Cf. Diodor., iv., *Bibl. Hist.*

[3339] αὐτῷ σώματι. [See Mozley’s Bampton Lectures *On Miracles*, 3d ed., p. 297: “That a man should rise from the dead, was treated by them (the heathen) as an absolutely incredible fact.” S.]

[3340] γυνη πάροιστρος.

[3341] κατά τινα διάθεσιν ὀνειρώξας.

[3342] ἢ κατά τὴν αὐτοῦ βούλησιν δόξῃ πεπλανημένῃ φαντασιωθείς.

[3343] Cf. Ex. xxiv. 2.

Chapter LVI.

But since the Jew says that these histories of the alleged descent of heroes to Hades, and of their return thence, are juggling impositions,[3344] maintaining that these heroes disappeared for a certain time, and secretly withdrew themselves from the sight of all men, and gave themselves out afterwards as having returned from Hades,—for such is the meaning which his words seem to convey respecting the Odrysian Orpheus, and the Thessalian Protesilaus, and the Tænarian Hercules, and Theseus also,—let us endeavour to show that the account of Jesus being raised from the dead cannot possibly be compared to these. For each one of the heroes respectively mentioned might, had he wished, have secretly withdrawn himself from the sight of men, and returned again, if so determined, to those whom he had left; but seeing that Jesus was crucified before all the Jews, and His body slain in the presence of His nation, how can they bring themselves to say that He practised a similar deception[3345] with those heroes who are related to have gone down to Hades, and to have returned thence? But we say that the following consideration might be adduced, perhaps, as a defence of the public crucifixion of Jesus, especially in connection with the existence of those stories of heroes who are supposed to have been compelled[3346] to descend to Hades: that if we were to suppose Jesus to have died an obscure death, so that the fact of His decease was not patent to the whole nation of the Jews, and afterwards to have actually risen from the dead, there would, in such a case, have been ground for the same suspicion entertained regarding the heroes being also entertained regarding Himself. Probably, then, in addition to other causes for the crucifixion of Jesus, this also may have contributed to His dying a conspicuous death upon the cross, that no one might have it in his power to say that He voluntarily withdrew from the sight of men, and seemed only to die, without really doing so; but, appearing again, made a juggler’s trick[3347] of the resurrection from the dead. But a clear and unmistakeable proof of the fact I hold to be the undertaking of His disciples, who devoted themselves to the teaching of a doctrine which was attended with danger to human life,—a doctrine which they would not have taught with such courage had they invented the resurrection of Jesus from the dead; and who also, at the same time, not only prepared others to despise death, but were themselves the first to manifest their disregard for its terrors.

[3344] τερατείας.

[3345] πῶς οἴονται τὸ παραπλήσιον πλάσασθαι λέγειν αὐτὸν τοῖς ἱστορουμένοις, etc.

[3346] καταβεβηκέναι βιᾳ̃. Bohereau proposes the omission of βιᾳ̃.

[3347] ἐτερατεύσατο.

Chapter LVII.

But observe whether this Jew of Celsus does not talk very blindly, in saying that it is impossible for any one to rise from the dead with a veritable body, his language being: "But this is the question, whether any one who was really dead ever rose again with a veritable body?" Now a Jew would not have uttered these words, who believed what is recorded in the third and fourth books of Kings regarding little children, of whom the one was raised up by Elijah,[3348] and the other by Elisha.[3349] And on this account, too, I think it was that Jesus appeared to no other nation than the Jews, who had become accustomed to miraculous occurrences; so that, by comparing what they themselves believed with the works which were done by Him, and with what was related of Him, they might confess that He, in regard to whom greater things were done, and by whom mightier marvels were performed, was greater than all those who preceded Him.

[3348] Cf. 1 Kings xvii. 21, 22. [3 Kings, Sept. and Vulg. S.]

[3349] Cf. 2 Kings iv. 34, 35. [4 Kings, Sept. and Vulg. S.]

Chapter LVIII.

Further, after these Greek stories which the Jew adduced respecting those who were guilty of juggling practices,[3350] and who pretended to have risen from the dead, he says to those Jews who are converts to Christianity: "Do you imagine the statements of others not only to be myths, but to have the appearance of such, while you have discovered a becoming and credible termination to your drama in the voice from the cross, when he breathed his last?" We reply to the Jew: "What you adduce as myths, we regard also as such; but the statements of the Scriptures which are common to us both, in which not you only, but we also, take pride, we do not at all regard as myths. And therefore we accord our belief to those who have therein related that some rose from the dead, as not being guilty of imposition; and to Him especially there mentioned as having risen, who both predicted the event Himself, and was the subject of prediction by others. And His resurrection is more miraculous than that of the others in this respect, that they were raised by the prophets Elijah and Elisha, while He was raised by none of the prophets, but by His Father in heaven. And therefore His resurrection also produced greater results than theirs. For what great good has accrued to the world from the resurrection of the children through the instrumentality of Elijah and Elisha, such as has resulted from the preaching of the resurrection of Jesus, accepted as an article of belief, and as effected through the agency of divine power?"

[3350] τερατευομένοις.

Chapter LIX.

He imagines also that both the earthquake and the darkness were an invention;[3351] but regarding these, we have in the preceding pages, made our defence, according to our ability, adducing the testimony of Phlegon, who relates that these events took place at the time when our Saviour suffered.[3352] And he goes on to say, that "Jesus, while alive, was of no assistance to himself, but that he arose after death, and exhibited the marks of his punishment, and showed how his hands had been pierced by nails." We ask him what he means by the expression, "was of no assistance to himself?" For if he means it to refer to want of virtue, we reply that He *was* of very great assistance. For He neither uttered nor committed anything that was improper, but was truly "led as a sheep to the slaughter, and was dumb as a lamb before the shearer;"[3353] and the Gospel testifies that He opened not His mouth. But if Celsus applies the expression to things indifferent and corporeal,[3354] (meaning that in such Jesus could render no help to Himself,) we say that we have proved from the Gospels that He went voluntarily to encounter His sufferings. Speaking next of the statements in the Gospels, that after His resurrection He showed the marks of His punishment, and how His hands had been pierced, he asks, "Who beheld this?" And discrediting the narrative of Mary Magdalene, who is related to have seen Him, he replies, "A half-frantic woman, as ye state." And because she is not the only one who is recorded to have seen the Saviour after His resurrection, but others also are mentioned, this Jew of Celsus calumniates these statements also in adding, "And some one else of those engaged in the same system of deception!"

[3351] τερατείαν.

[3352] [See cap. xxxiii., note, p. 455, *supra*.]

[3353] Isa. liii. 7.

[3354] εἰ δὲ τὸ "ἐπήρκεσεν " ἀπὸ τῶν μέσων καὶ σωματικῶν λαμβάνει.

Chapter LX.

In the next place, as if this were possible, viz., that the image of a man who was dead could appear to another as if he were still living, he adopts this opinion as an Epicurean, and says, “That some one having so dreamed owing to a peculiar state of mind, or having, under the influence of a perverted imagination, formed such an appearance as he himself desired, reported that such had been seen; and this,” he continues, “has been the case with numberless individuals.” But even if this statement of his seems to have a considerable degree of force, it is nevertheless only fitted to confirm a necessary doctrine, that the soul of the dead exists in a separate state (from the body); and he who adopts such an opinion does not believe without good reason in the immortality, or at least continued existence, of the soul, as even Plato says in his treatise on the Soul that shadowy phantoms of persons already dead have appeared to some around their sepulchres. Now the phantoms which exist about the soul of the dead are produced by some substance, and this substance is in the soul, which exists apart in a body said to be of splendid appearance.[3355] But Celsus, unwilling to admit any such view, will have it that some dreamed a waking dream,[3356] and, under the influence of a perverted imagination, formed to themselves such an image as they desired. Now it is not irrational to believe that a dream may take place while one is asleep; but to suppose a waking vision in the case of those who are not altogether out of their senses, and under the influence of delirium or hypochondria, is incredible. And Celsus, seeing this, called the woman “half-mad,”—a statement which is not made by the history recording the fact, but from which he took occasion to charge the occurrences with being untrue.

[3355] τὰ μὲν οὖν γινόμενα περὶ ψυχῆς τεθνηκότων φαντάσματα ἀπό τινος ὑποκειμένου γίνεται, τοῦ κατὰ τὴν ὑφεστηκυῖαν ἐν τῷ καλουμένῳ αὐγοειδεῖ σώματι ψυχήν. Cf. note in Benedictine ed.

[3356] ὕπαρ.

Chapter LXI.

Jesus accordingly, as Celsus imagines, exhibited after His death only the appearance of wounds received on the cross, and was not in reality so wounded as He is described to have been; whereas, according to the teaching of the Gospel—some portions of which Celsus arbitrarily accepts, in order to find ground of accusation, and other parts of which he rejects—Jesus called to Him one of His disciples who was sceptical, and who deemed the miracle an impossibility. That individual had, indeed, expressed his belief in the statement of the woman who said that she had seen Him, because he did not think it impossible that the soul of a dead man could be seen; but he did not yet consider the report to be true that He had been raised in a body, which was the antitype of the former.[3357] And therefore he did not merely say, "Unless I see, I will not believe;" but he added, "Unless I put my hand into the print of the nails, and lay my hands upon His side, I will not believe." These words were spoken by Thomas, who deemed it possible that the body of the soul[3358] might be seen by the eye of sense, resembling in all respects its former appearance,

> "Both in size, and in beauty of eyes,
> And in voice;"

and frequently, too,

> "Having, also, such garments around the person[3359] (as when alive)."

Jesus accordingly, having called Thomas, said, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing."[3360]

[3357] ἐν σώματι ἀντιτύπῳ ἐγηγέρθαι.

[3358] ψυχῆς σῶμα.

[3359] Cf. Homer, *Iliad*, xxiii. 66, 67.

[3360] Cf. John xx. 27.

Chapter LXII.

Now it followed from all the predictions which were uttered regarding Him—amongst which was this prediction of the resurrection—and, from all that was done by Him, and from all the events which befell Him, that this event should be marvellous above all others. For it had been said beforehand by the prophet in the person of Jesus: "My flesh shall rest in hope, and Thou wilt not leave my soul in Hades, and wilt not suffer Thine Holy One to see corruption."[3361] And truly, after His resurrection, He existed in a body intermediate, as it were, between the grossness of that which He had before His sufferings, and the appearance of a soul uncovered by such a body. And hence it was, that when His disciples were together, and Thomas with them, there "came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger,"[3362] etc. And in the Gospel of Luke also, while Simon and Cleopas were conversing with each other respecting all that had happened to them, Jesus "drew near, and went with them. And their eyes were holden, that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk?" And when their eyes were opened, and they knew Him, then the Scripture says, in express words, "And He vanished out of their sight."[3363] And although Celsus may wish to place what is told of Jesus, and of those who saw Him after His resurrection, on the same level with imaginary appearances of a different kind, and those who have invented such, yet to those who institute a candid and intelligent examination, the events will appear only the more miraculous.

[3361] Ps. xvi. 9, 10.

[3362] John xx. 26, 27.

[3363] Luke xxiv. 15, 31.

Chapter LXIII.

After these points, Celsus proceeds to bring against the Gospel narrative a charge which is not to be lightly passed over, saying that "if Jesus desired to show that his power was really divine, he ought to have appeared to those who had ill-treated him, and to him who had condemned him, and to all men universally." For it appears to us also to be true, according to the Gospel account, that He was not seen after His resurrection in the same manner as He used formerly to show Himself—publicly, and to all men. But it is recorded in the Acts, that "being seen during forty days," He expounded to His disciples "the things pertaining to the kingdom of God."[3364] And in the Gospels[3365] it is not stated that He was always with them; but that on one occasion He appeared in their midst, after eight days, when the doors were shut, and on another in some similar fashion. And Paul also, in the concluding portions of the first Epistle to the Corinthians, in reference to His not having publicly appeared as He did in the period before He suffered, writes as follows: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that He was seen of above five hundred brethren at once, of whom the greater part remain unto the present time, but some are fallen asleep. After that He was seen of James, then of all the apostles. And last of all He was seen of me also, as of one born out of due time."[3366] I am of opinion now that the statements in this passage contain some great and wonderful mysteries, which are beyond the grasp not merely of the great multitude of ordinary believers, but even of those who are far advanced (in Christian knowledge), and that in them the reason would be explained why 457 He did not show Himself, after His resurrection from the dead, in the same manner as before that event. And in a treatise of this nature, composed in answer to a work directed against the Christians and their faith, observe whether we are able to adduce a few rational arguments out of a greater number, and thus make an impression upon the hearers of this apology.

[3364] Acts i. 3.

[3365] Cf. John xx. 26.

[3366] 1 Cor. xv. 3–8.

Chapter LXIV.

Although Jesus was only a single individual, He was nevertheless more things than one, according to the different standpoint from which He might be regarded;[3367] nor was He seen in the same way by all who beheld Him. Now, that He was more things than one, according to the varying point of view, is clear from this statement, “I am the way, and the truth, and the life;” and from this, “I am the bread;” and this, “I am the door,” and innumerable others. And that when seen He did not appear in like fashion to all those who saw Him, but according to their several ability to receive Him, will be clear to those who notice why, at the time when He was about to be transfigured on the high mountain, He did not admit all His apostles (to this sight), but only Peter, and James, and John, because they alone were capable of beholding His glory on that occasion, and of observing the glorified appearance of Moses and Elijah, and of listening to their conversation, and to the voice from the heavenly cloud. I am of opinion, too, that before He ascended the mountain where His disciples came to Him alone, and where He taught them the beatitudes, when He was somewhere in the lower part of the mountain, and when, as it became late, He healed those who were brought to Him, freeing them from all sickness and disease, He did not appear the same person to the sick, and to those who needed His healing aid, as to those who were able by reason of their strength to go up the mountain along with Him. Nay, even when He interpreted privately to His own disciples the parables which were delivered to the multitudes without, from whom the explanation was withheld, as they who heard them explained were endowed with higher organs of hearing than they who heard them without explanation, so was it altogether the same with the eyes of their soul, and, I think, also with those of their body.[3368] And the following statement shows that He had not always the same appearance, viz., that Judas, when about to betray Him, said to the multitudes who were setting out with him, as not being acquainted with Him, “Whomsoever I shall kiss, the same is He.”[3369] And I think that the Saviour Himself indicates the same thing by the words: “I was daily with you, teaching in the temple, and ye laid no hold on Me.”[3370] Entertaining, then, such exalted views regarding Jesus, not only with respect to the Deity within, and which was hidden from the view of the multitude, but with respect to the transfiguration of His body, which took place when and to whom He would, we say, that before Jesus had “put off the governments and powers,”[3371] and while as yet He was not dead unto sin, all men were capable of seeing Him; but that, when He had “put off the governments and powers,” and had no longer anything which was capable of being seen by the multitude, all who had formerly seen Him were not now able to behold Him. And therefore, sparing them, He did not show Himself to all after His resurrection from the dead.

[3367] πλείονα τῇ ἐπινοίᾳ ἦν.

[3368] οὕτω καὶ ταῖς ὄψεσι πάντως μὲν τῆς ψυχῆς, ἐγὼ δ’ ἡγοῦμαι, ὅτι καὶ τοῦ σώματος.

[3369] Matt. xxvi. 48.

[3370] Matt. xxvi. 55.

[3371] τὸν μὴ ἀπεκδυσάμενον, etc. Cf. Alford, *in loco* (Col. ii. 15).

Chapter LXV.

And why do I say “to all?” For even with His own apostles and disciples He was not perpetually present, nor did He constantly show Himself to them, because they were not able without intermission[3372] to receive His divinity. For His deity was more resplendent after He had finished the economy[3373] (of salvation): and this Peter, surnamed Cephas, the first-fruits as it were of the apostles, was enabled to behold, and along with him the twelve (Matthias having been substituted in room of Judas); and after them He appeared to the five hundred brethren at once, and then to James, and subsequently to all the others besides the twelve apostles, perhaps to the seventy also, and lastly to Paul, as to one born out of due time, and who knew well how to say, “Unto me, who am less than the least of all saints, is this grace given;” and probably the expression “least of all” has the same meaning with “one born out of due time.” For as no one could reasonably blame Jesus for not having admitted all His apostles to the high mountain, but only the three already mentioned, on the occasion of His transfiguration, when He was about to manifest the splendour which appeared in His garments, and the glory of Moses and Elias talking with Him, so none could reasonably object to the statements of the apostles, who introduce the appearance of Jesus after His resurrection as having been made not to all, but to those only whom He knew to have received eyes capable of seeing His resurrection. I think, moreover, that the following statement regarding Him has an apologetic value[3374] in reference to our subject, viz.: “For to this end Christ died, and rose again, that He might be Lord both of the ‘dead and living.’”[3375] For 458 observe, it is conveyed in these words, that Jesus died that He might be Lord of the dead; and that He rose again to be Lord not only of the dead, but also of the living. And the apostle understands, undoubtedly, by the dead over whom Christ is to be Lord, those who are so called in the first Epistle to the Corinthians, “For the trumpet shall sound, and the dead shall be raised incorruptible;”[3376] and by the living, those who are to be changed, and who are different from the dead who are to be raised. And respecting the living the words are these, “And we shall be changed;” an expression which follows immediately after the statement, “The dead shall be raised first.”[3377] Moreover, in the first Epistle to the Thessalonians, describing the same change in different words, he says, that they who sleep are not the same as those who are alive; his language being, “I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others which have no hope.

[3372] διηνεκῶς.

[3373] τὴν οικονομίαν τελεσαντος.

[3374] χρήσιμον δ’ οἶμαι πρὸς ἀπολογίαν τῶν προκειμένων.

[3375] Cf. Rom. xiv. 9.

[3376] 1 Cor. xv. 52.

[3377] Cf. 1 Cor. xv. 52 with 1 Thess. iv. 16.

For if we believe that Jesus died, and rose again, even so them also that sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them that are asleep."[3378] The explanation which appeared to us to be appropriate to this passage, we gave in the exegetical remarks which we have made on the first Epistle to the Thessalonians.

[3378] Cf. 1 Thess. iv. 13–15.

Chapter LXVI.

And be not surprised if all the multitudes who have believed on Jesus do not behold His resurrection, when Paul, writing to the Corinthians, can say to them, as being incapable of receiving greater matters, “For I determined not to know anything among you, save Jesus Christ, and Him crucified;”[3379] which is the same as saying, “Hitherto ye were not able, neither yet now are ye able, for ye are still carnal.”[3380] The Scripture, therefore, doing everything by appointment of God, has recorded of Jesus, that before His sufferings He appeared to all indifferently, but not always; while after His sufferings He no longer appeared to all in the same way, but with a certain discrimination which measured out to each his due. And as it is related that “God appeared to Abraham,” or to one of the saints, and this “appearance” was not a thing of constant occurrence, but took place at intervals, and not to all, so understand that the Son of God appeared in the one case on the same principle that God appeared to the latter.[3381]

[3379] 1 Cor. ii. 2.

[3380] Cf. 1 Cor. iii. 2, 3.

[3381] οὕτω μοι νόει καὶ τὸν υἱὸν τοῦ Θεοῦ ὦφθαι τῇ παραπλησίᾳ εἰς τὸ περὶ ἐκείνων, εἰς τὸ ὦφθαι αὐτοῖς τὸν Θεόν, κρίσει.

Chapter LXVII.

To the best of our ability, therefore, as in a treatise of this nature, we have answered the objection, that "if Jesus had really wished to manifest his divine power, he ought to have shown himself to those who ill-treated him, and to the judge who condemned him, and to all without reservation." There was, however, no obligation on Him to appear either to the judge who condemned Him, or to those who ill-treated Him. For Jesus spared both the one and the other, that they might not be smitten with blindness, as the men of Sodom were when they conspired against the beauty of the angels entertained by Lot. And here is the account of the matter: "But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men who were at the door of the house with blindness, both small and great; so that they wearied themselves to find the door."[3382] Jesus, accordingly, wished to show that His power was divine to each one who was capable of seeing it, and according to the measure of His capability. And I do not suppose that He guarded against being seen on any other ground than from a regard to the fitness of those who were incapable of seeing Him. And it is in vain for Celsus to add, "For he had no longer occasion to fear any man after his death, being, as you say, a God; nor was he sent into the world at all for the purpose of being hid." Yet He was sent into the world not only to become known, but also to be hid. For all that He was, was not known even to those to whom He was known, but a certain part of Him remained concealed even from them; and to some He was not known at all. And He opened the gates of light to those who were the sons of darkness and of night, and had devoted themselves to becoming the sons of light and of the day. For our Saviour Lord, like a good physician, came rather to us who were full of sins, than to those who were righteous.

[3382] Cf. Gen. xix. 10, 11. [Also Jude 7, "strange (or *other*) flesh."]

Chapter LXVIII.

But let us observe how this Jew of Celsus asserts that, “if this at least would have helped to manifest his divinity, he ought accordingly to have at once disappeared from the cross.” Now this seems to me to be like the argument of those who oppose the doctrine of providence, and who arrange things differently from what they are, and allege that the world would be better if it were as they arrange it. Now, in those instances in which their arrangement is a possible one, they are proved to make the world, so far as depends upon them, worse by their arrangement than it actually is; while in those cases in which they do not portray things worse than they really are, they are shown to desire impossibilities; so that in either case they are deserving of ridicule. And here, accordingly, that there was no impossibility in His coming, as a being of diviner nature, in order to disappear when He chose, is clear from the very nature of the case; and is certain, moreover, from what is recorded of Him, in the judgment of those who do not adopt certain portions merely of the narrative that they may have ground for accusing Christianity, and who consider other portions to be fiction. For it is related in St. Luke’s Gospel, that Jesus after His resurrection took bread, and blessed it, and breaking it, distributed it to Simon and Cleopas; and when they had received the bread, “their eyes were opened, and they knew Him, and He vanished out of their sight.”[3383]

[3383] Cf. Luke xxiv. 30, 31.

Chapter LXIX.

But we wish to show that His instantaneous bodily disappearance from the cross was not better fitted to serve the purposes of the whole economy of salvation (than His remaining upon it was). For the mere letter and narrative of the events which happened to Jesus do not present the whole view of the truth. For each one of them can be shown, to those who have an intelligent apprehension of Scripture, to be a symbol of something else. Accordingly, as His crucifixion contains a truth, represented in the words, “I am crucified with Christ,” and intimated also in these, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world;”[3384] and as His death was necessary, because of the statement, “For in that He died, He died unto sin once,”[3385] and this, “Being made conformable to His death,”[3386] and this, “For if we be dead with Him, we shall also live with Him:”[3387] so also His burial has an application to those who have been made conformable to His death, who have been both crucified with Him, and have died with Him; as is declared by Paul, “For we were buried with Him by baptism, and have also risen with Him.”[3388] These matters, however, which relate to His burial, and His sepulchre, and him who buried Him, we shall expound at greater length on a more suitable occasion, when it will be our professed purpose to treat of such things. But, for the present, it is sufficient to notice the clean linen in which the pure body of Jesus was to be enwrapped, and the new tomb which Joseph had hewn out of the rock, where “no one was yet lying,”[3389] or, as John expresses it, “wherein was never man yet laid.”[3390] And observe whether the harmony of the three evangelists here is not fitted to make an impression: for they have thought it right to describe the tomb as one that was “quarried or hewn out of the rock;” so that he who examines the words of the narrative may see something worthy of consideration, both in them and in the *newness* of the tomb,—a point mentioned by Matthew and John[3391]—and in the statement of Luke and John,[3392] that no one had ever been interred therein before. For it became Him, who was unlike other dead men (but who even in death manifested signs of life in the water and the blood), and who was, so to speak, a *new* dead man, to be laid in a new and clean tomb, in order that, as His birth was purer than any other (in consequence of His being born, not in the way of ordinary generation, but of a virgin), His burial also might have the purity symbolically indicated in His body being deposited in a sepulchre which was new, not built of stones gathered from various quarters, and having no natural unity, but quarried and hewed out of *one* rock, united together in all its parts. Regarding the explanation, however, of these points, and the method of ascending from the narratives themselves to the things which they symbolized, one might treat more profoundly, and in a manner more adapted to their divine character, on a more suitable occasion, in a work expressly devoted to such subjects. The literal narrative, however, one might thus explain, viz., that it was appropriate for Him who had resolved to endure suspension upon the cross, to maintain all the accompaniments of the character He had assumed, in order that He who as a man had been put to death, and who as a man had died, might also as a man be buried. But even if it had been related in the Gospels, according to the view of Celsus, that Jesus had immediately disappeared from the cross, he and other unbelievers would have found fault with the narrative, and would have brought against it some such objection as this: "Why, pray, did he disappear after he had been put upon the cross, and not disappear before he suffered?" If, then, after learning from the Gospels that He did not at once disappear from the cross, they imagine that they can find fault with the narrative, because it did not invent, as they consider it ought to have done, any such instantaneous disappearance, but gave a true account of the matter, is it not reasonable that they 460 should accord their faith also to His resurrection, and should believe that He, according to His pleasure, on one occasion, when the doors were shut, stood in the midst of His disciples, and on another, after distributing bread to two of His acquaintances, immediately disappeared from view, after He had spoken to them certain words?

[3384] Cf. Gal. vi. 14.

[3385] Rom. vi. 10.

[3386] Phil. iii. 10.

[3387] 2 Tim. ii. 11.

[3388] Cf. Rom. vi. 4.

[3389] Luke xxiii. 53, οὐκ ἦν οὔπω οὐδεὶς κείμενος.

[3390] John xix. 41, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.

[3391] Cf. Matt. xxvii. 60 with John xix. 41.

[3392] Cf. Luke xxiii. 53 with John xix. 41.

Chapter LXX.

But how is it that this Jew of Celsus could say that Jesus concealed Himself? For his words regarding Him are these: “And who that is sent as a messenger ever conceals himself when he ought to make known his message?” Now, He did not conceal Himself, who said to those who sought to apprehend Him, “I was daily teaching openly in the temple, and ye laid no hold upon Me.” But having once already answered this charge of Celsus, now again repeated, we shall content ourselves with what we have formerly said. We have answered, also, in the preceding pages, this objection, that “while he was in the body, and no one believed upon him, he preached to all without intermission; but when he might have produced a powerful belief in himself after rising from the dead, he showed himself secretly only to one woman, and to his own boon companions.”[3393] Now it is not true that He showed Himself only to one woman; for it is stated in the Gospel according to Matthew, that “in the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there had been a great earthquake: for the angel of the Lord had descended from heaven, and came and rolled back the stone.”[3394] And, shortly after, Matthew adds: “And, behold, Jesus met *them*”—clearly meaning the afore-mentioned Marys—“saying, All hail. And they came and held Him by the feet, and worshipped Him.”[3395] And we answered, too, the charge, that “while undergoing his punishment he was seen by all, but after his resurrection only by one,” when we offered our defence of the fact that “He was not seen by all.” And now we might say that His merely human attributes were visible to all men but those which were divine in their nature—I speak of the attributes not as related, but as distinct[3396]—were not capable of being received by all. But observe here the manifest contradiction into which Celsus falls. For having said, a little before, that Jesus had appeared secretly to one woman and His own boon companions, he immediately subjoins: “While undergoing his punishment he was seen by all men, but after his resurrection by one, whereas the opposite ought to have happened.” And let us hear what he means by “ought to have happened.” The being seen by all men while undergoing His punishment, but after His resurrection only by one individual, are opposites.[3397] Now, so far as his language conveys a meaning, he would have that to take place which is both impossible and absurd, viz., that while undergoing His punishment He should be seen only by one individual, but after His resurrection by all men! or else how will you explain his words, "The opposite ought to have happened?"

[3393] τοῖς ἑαυτοῦ θιασώταις.

[3394] Matt. xxviii. 1, 2.

[3395] Matt. xxviii. 9.

[3396] λέγω δὲ οὐ περὶ τῶν σχέσιν πρὸς ἕτερα ἐχόντων, ἀλλὰ περὶ τῶν κατὰ διαφοράν.

[3397] ἐναντίον τὸν μὲν κολαζόμενον πᾶσιν ἑωρᾶσθαι, ἀναστάντα δὲ ἑνί. The Benedictine editor reads τὸν μὲν κολαζόμενον, and Bohereau proposes ἐναντίον τῷ κολαζόμενον μὲν, etc.

Chapter LXXI.

Jesus taught us who it was that sent Him, in the words, "None knoweth the Father but the Son;"[3398] and in these, "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him."[3399] He, treating of Deity, stated to His true disciples the doctrine regarding God; and we, discovering traces of such teaching in the Scripture narratives, take occasion from such to aid our theological conceptions,[3400] hearing it declared in one passage, that "God is light, and in Him there is no darkness at all;"[3401] and in another, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."[3402] But the purposes for which the Father sent Him are innumerable; and these any one may ascertain who chooses, partly from the prophets who prophesied of Him, and partly from the narratives of the evangelists. And not a few things also will he learn from the apostles, and especially from Paul. Moreover, those who are pious He leadeth to the light, and those who sin He will punish,—a circumstance which Celsus not observing, has represented Him "as one who will lead the pious to the light, and who will have mercy on others, whether they sin or repent."[3403]

[3398] Cf. Luke x. 22.

[3399] John i. 18.

[3400] ὧν ἴχνη ἐν τοῖς γεγραμμένοις εὑρίσκοντες ἀφορμὰς ἔχομεν θεολογεῖν.

[3401] 1 John i. 5.

[3402] John iv. 24.

[3403] The text is, τοὺς δὲ ἁμαρτάνοντας ἢ μεταγνόντας ἐλεήσων. Bohereau would read μὴ μεταγνόντας, or would render the passage as if the reading were ἢ ἁμαρτανόντας, ἢ μεταγνόντας. This suggestion has been adopted in the translation.

Chapter LXXII.

461 After the above statements, he continues: “If he wished to remain hid, why was there heard a voice from heaven proclaiming him to be the Son of God? And if he did not seek to remain concealed, why was he punished? or why did he die?” Now, by such questions he thinks to convict the histories of discrepancy, not observing that Jesus neither desired all things regarding Himself to be known to all whom He happened to meet, nor yet all things to be unknown. Accordingly, the voice from heaven which proclaimed Him to be the Son of God, in the words, “This is my beloved Son, in whom I am well pleased,”[3404] is not stated to have been audible to the multitudes, as this Jew of Celsus supposed. The voice from the cloud on the high mountain, moreover, was heard only by those who had gone up with Him. For the divine voice is of such a nature, as to be heard only by those whom the speaker wishes to hear it. And I maintain, that the voice of God which is referred to, is neither air which has been struck, nor any concussion of the air, nor anything else which is mentioned in treatises on the voice;[3405] and therefore it is heard by a better and more divine organ of hearing than that of sense. And when the speaker will not have his voice to be heard by all, he that has the finer ear hears the voice of God, while he who has the ears of his soul deadened does not perceive that it is God who speaks. These things I have mentioned because of his asking, “Why was there heard a voice from heaven proclaiming him to be the Son of God?” while with respect to the query, “Why was he punished, if he wished to remain hid?” what has been stated at greater length in the preceding pages on the subject of His suffering may suffice.

[3404] Matt. iii. 17.

[3405] οὐδέπω δὲ λέγω, ὅτι οὐ πάντως ἐστὶν ἀὴρ πεπληγμένος· ἢ πληγὴ ἀέρος, ἢ ὅ τι ποτὲ λέγεται ἐν τοῖς περὶ φωνῆς.

Chapter LXXIII.

The Jew proceeds, after this, to state as a consequence what does *not* follow from the premises; for it does not follow from "His having wished, by the punishments which He underwent, to teach us also to despise death," that after His resurrection He should openly summon all men to the light, and instruct them in the object of His coming. For He had formerly summoned all men to the light in the words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."[3406] And the object of His coming had been explained at great length in His discourses on the beatitudes, and in the announcements which followed them, and in the parables, and in His conversations with the scribes and Pharisees. And the instruction afforded us by the Gospel of John, shows that the eloquence of Jesus consisted not in words, but in deeds; while it is manifest from the Gospel narratives that His speech was "with power," on which account also they marvelled at Him.

[3406] Cf. Matt. xi. 28.

Chapter LXXIV.

In addition to all this, the Jew further says: "All these statements are taken from your own books, in addition to which we need no other witness; for ye fall upon your own swords."[3407]

Now we have proved that many foolish assertions, opposed to the narratives of our Gospels, occur in the statements of the Jew, either with respect to Jesus or ourselves. And I do not think that he has shown that "we fall upon our own swords;" but he only so imagines. And when the Jew adds, in a general way, this to his former remarks: "O most high and heavenly one! what God, on appearing to men, is received with incredulity?" we must say to him, that according to the accounts in the law of Moses, God is related to have visited the Hebrews in a most public manner, not only in the signs and wonders performed in Egypt, and also in the passage of the Red Sea, and in the pillar of fire and cloud of light, but also when the Decalogue was announced to the whole people, and yet was received with incredulity by those who saw these things: for had they believed what they saw and heard, they would not have fashioned the calf, nor changed their own glory into the likeness of a grass-eating calf; nor would they have said to one another with reference to the calf, "These be thy gods, O Israel, who brought thee up out of the land of Egypt."[3408] And observe whether it is not entirely in keeping with the character of the same people, who formerly refused to believe such wonders and such appearances of divinity, throughout the whole period of wandering in the wilderness, as they are recorded in the law of the Jews to have done, to refuse to be convinced also, on occasion of the glorious advent of Jesus, by the mighty words which were spoken by Him with authority, and the marvels which He performed in the presence of all the people.

[3407] αὐτοὶ γὰρ ἑαυτοῖς περιπίπτετε. [See note *supra*, cap. xiii. p. 437. S.]

[3408] Cf. Ex. xxxii. 4.

Chapter LXXV.

I think what has been stated is enough to convince any one that the unbelief of the Jews with regard to Jesus was in keeping with what is related of this people from the beginning. For I would say in reply to this Jew of Celsus, when he asks, “What God that appeared among men is received with incredulity, and that, too, when appearing to those who expect him? or why, pray, is he not recognized by those who have been long looking for him?” what answer, friends, would you have us return to your[3409] questions? Which class of miracles, in your judgment, do you regard as the greater? 46 Those which were wrought in Egypt and the wilderness, or those which we declare that Jesus performed among you? For if the former are in your opinion greater than the latter, does it not appear from this very fact to be in conformity with the character of those who disbelieved the greater to despise the less? And this is the opinion entertained with respect to our accounts of the miracles of Jesus. But if those related of Jesus are considered to be as great as those recorded of Moses, what strange thing has come to pass among a nation which has manifested incredulity with regard to the commencement of both dispensations?[3410] For the beginning of the legislation was in the time of Moses, in whose work are recorded the sins of the unbelievers and wicked among you, while the commencement of our legislation and second covenant is admitted to have been in the time of Jesus. And by your unbelief of Jesus ye show that ye are the sons of those who in the desert discredited the divine appearances; and thus what was spoken by our Saviour will be applicable also to you who believed not on Him: “Therefore ye bear witness that ye allow the deeds of your fathers.”[3411] And there is fulfilled among you also the prophecy which said: “Your life shall hang in doubt before your eyes, and you will have no assurance of your life.”[3412] For ye did not believe in the life which came to visit the human race.

[3409] The text reads ἡμῶν, for which Bohereau and the Benedictine editor propose either ὑμᾶς or ἡμᾶς, the former of which is preferred by Lommatzsch.

[3410] κατ᾽ ἀμφοτέρας τὰς ἀρχὰς τῶν πραγμάτων ἀπιστοῦντι ;

[3411] Cf. Luke xi. 48.

[3412] Cf. Deut. xxviii. 66.

Chapter LXXVI.

Celsus, in adopting the character of a Jew, could not discover any objections to be urged against the Gospel which might not be retorted on him as liable to be brought also against the law and the prophets. For he censures Jesus in such words as the following: "He makes use of threats, and reviles men on light grounds, when he says, 'Woe unto you,' and 'I tell you beforehand.' For by such expressions he manifestly acknowledges his inability to persuade; and this would not be the case with a God, or even a prudent man." Observe, now, whether these charges do not manifestly recoil upon the Jew. For in the writings of the law and the prophets God makes use of threats and revilings, when He employs language of not less severity than that found in the Gospel, such as the following expressions of Isaiah: "Woe unto them that join house to house, and lay field to field;"[3413] and, "Woe unto them that rise up early in the morning that they may follow strong drink;"[3414] and, "Woe unto them that draw their sins after them as with a long rope;"[3415] and, "Woe unto them that call evil good, and good evil;"[3416] and, "Woe unto those of you who are mighty to drink wine;"[3417] and innumerable other passages of the same kind. And does not the following resemble the threats of which he speaks: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters?"[3418] and so on, to which he subjoins such threats as are equal in severity to those which, he says, Jesus made use of. For is it not a threatening, and a great one, which declares, "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers?"[3419] And are there not revilings in Ezekiel directed against the people, when the Lord says to the prophet, "Thou dwellest in the midst of scorpions?"[3420] Were you serious, then, Celsus, in representing the Jew as saying of Jesus, that "he makes use of threats and revilings on slight grounds, when he employs the expressions, 'Woe unto you,' and 'I tell you beforehand?'" Do you not see that the charges which this Jew of yours brings against Jesus might be brought by him against God? For the God who speaks in the prophetic writings is manifestly liable to the same accusations, as Celsus regards them, of inability to persuade. I might, moreover, say to this Jew, who thinks that he makes a good charge against Jesus by such statements, that if he undertakes, in support of the scriptural account, to defend the numerous curses recorded in the books of Leviticus and Deuteronomy, we should make as good, or better, a defence of the revilings and threatenings which are regarded as having been spoken by Jesus. And as respects the law of Moses itself, we are in a position to make a better defence of it than the Jew is, because we have been taught by Jesus to have a more intelligent apprehension of the writings of the law. Nay, if the Jew perceive the meaning of the prophetic Scriptures, he will be able to show that it is for no light reason that God employs threatenings and revilings, when He says, "Woe unto you," and "I tell you beforehand." And how should God employ such expressions for the conversion of men, which Celsus thinks that even a prudent man would not have recourse to? But Christians, who know only one God—the same who spoke in the prophets and in the Lord (Jesus)—can prove the reasonableness of those threatenings and revilings, as Celsus considers and entitles them. And here a few remarks shall be addressed to this Celsus, who professes both to be a philosopher, and to be acquainted with all our system. How is it, friend, when Hermes, in Homer, says to Odysseus,

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[3413] Isa. v. 8.

[3414] Isa. v. 11.

[3415] Isa. v. 18.

[3416] Isa. v. 20.

[3417] Isa. v. 22.

[3418] Cf. Isa. i. 4.

[3419] Isa. i. 7.

[3420] Ezek. ii. 6.

> "Why, now, wretched man, do you come wandering alone over the mountain-tops?"[3421]

that you are satisfied with the answer, which explains that the Homeric Hermes addresses such language to Odysseus to remind him of his duty,[3422] because it is characteristic of the Sirens to flatter and to say pleasing things, around whom

> "Is a huge heap of bones,"[3423]

and who say,

> "Come hither, much lauded Odysseus, great glory of the Greeks;"[3424]

whereas, if our prophets and Jesus Himself, in order to turn their hearers from evil, make use of such expressions as "Woe unto you," and what you regard as revilings, there is no condescension in such language to the circumstances of the hearers, nor any application of such words to them as healing[3425] medicine? Unless, indeed, you would have God, or one who partakes of the divine nature, when conversing with men, to have regard to His own nature alone, and to what is worthy of Himself, but to have no regard to what is fitting to be brought before men who are under the dispensation and leading of His word, and with each one of whom He is to converse agreeably to his individual character. And is it not a ridiculous assertion regarding Jesus, to say that He was unable to persuade men, when you compare the state of matters not only among the Jews, who have many such instances recorded in the prophecies, but also among the Greeks, among whom all of those who have attained great reputation for their wisdom have been unable to persuade those who conspired against them, or to induce their judges or accusers to cease from evil, and to endeavour to attain to virtue by the way of philosophy?

[3421] Cf. *Odyss.*, x. 281.

[3422] ὑπὲρ ἐπιστροφῆς.

[3423] Cf. *Odyss.*, xii. 45.

[3424] *Ibid.*, xii. 184.

[3425] παιώνιον φάρμακον.

Chapter LXXVII.

After this the Jew remarks, manifestly in accordance with the Jewish belief: "We certainly hope that there will be a bodily resurrection, and that we shall enjoy an eternal life; and the example and archetype of this will be He who is sent to us, and who will show that nothing is impossible with God." We do not know, indeed, whether the Jew would say of the expected Christ, that He exhibits in Himself an example of the resurrection; but let it be supposed that he both thinks and says so. We shall give this answer, then, to him who has told us that he drew his information from our own writings: "Did you read those writings, friend, in which you think you discover matter of accusation against us, and not find there the resurrection of Jesus, and the declaration that He was the first-born from the dead? Or because you will not allow such things to have been recorded, were they not actually recorded?" But as the Jew still admits the resurrection of the body, I do not consider the present a suitable time to discuss the subject with one who both believes and says that there is a bodily resurrection, whether he has an articulate[3426] understanding of such a topic, and is able to plead well on its behalf,[3427] or not, but has only given his assent to it as being of a legendary character.[3428] Let the above, then, be our reply to this Jew of Celsus. And when he adds, "Where, then, is he, that we may see him and believe upon him?" we answer: Where is He now who spoke in the prophecies, and who wrought miracles, that we may see and believe that He is part of God? Are *you* to be allowed to meet the objection, that God does not perpetually show Himself to the Hebrew nation, while we are not to be permitted the same defence with regard to Jesus, who has both once risen Himself, and led His disciples to believe in His resurrection, and so thoroughly persuaded them of its truth, that they show to all men by their sufferings how they are able to laugh at all the troubles of life, beholding the life eternal and the resurrection clearly demonstrated to them both in word and deed?

[3426] εἶτε διαρθροῦντα τὸ τοιοῦτον παρ᾽ ἑαυτῷ.

[3427] καὶ δυνάμενον πρεσβεῦσαι περὶ τοῦ λόγου καλῶς.

[3428] ἀλλὰ μυθικώτερον συγκατατιθέμενον τῷ λόγῳ.

Chapter LXXVIII.

The Jew continues: “Did Jesus come into the world for this purpose, that we should not believe him?” To which we immediately answer, that He did not come with the object of producing incredulity among the Jews; but knowing beforehand that such would be the result, He foretold it, and made use of their unbelief for the calling of the Gentiles. For through their sin salvation came to the Gentiles, respecting whom the Christ who speaks in the prophecies says, “A people whom I did not know became subject to Me: they were obedient to the hearing of My ear;”[3429] and, “I was found of them who sought Me not; I became manifest to those who inquired not after Me.”[3430] It is certain, moreover, that the Jews were punished even in this present life, after treating Jesus in the manner in which they did. And let the Jews assert what they will when we charge them with guilt, and say, “Is not the providence and goodness of God most wonderfully displayed in your punishment, and 464 in your being deprived of Jerusalem, and of the sanctuary, and of your splendid worship?” For whatever they may say in reply with respect to the providence of God, we shall be able more effectually to answer it by remarking, that the providence of God was wonderfully manifested in using the transgression of that people for the purpose of calling into the kingdom of God, through Jesus Christ, those from among the Gentiles who were strangers to the covenant and aliens to the promises. And these things were foretold by the prophets, who said that, on account of the transgressions of the Hebrew nation, God would make choice, not of a nation, but of individuals chosen from all lands;[3431] and, having selected the foolish things of the world, would cause an ignorant nation to become acquainted with the divine teaching, the kingdom of God being taken from the one and given to the other. And out of a larger number it is sufficient on the present occasion to adduce the prediction from the song in Deuteronomy regarding the calling of the Gentiles, which is as follows, being spoken in the person of the Lord: “They have moved Me to jealousy with those who are not gods; they have provoked Me to anger with their idols: and I will move them to jealousy with those who are not a people; I will provoke them to anger with a foolish nation.”[3432]

[3429] Cf. 2 Sam. xxii. 44, 45.

[3430] Cf. Isa. lxv. 1.

[3431] οὐχὶ ἔθνος, ἀλλὰ λογάδας πανταχόθεν.

[3432] Cf. Deut. xxxii. 21.

Chapter LXXIX.

The conclusion of all these arguments regarding Jesus is thus stated by the Jew: "He was therefore a man, and of such a nature, as the truth itself proves, and reason demonstrates him to be." I do not know, however, whether a man who had the courage to spread throughout the entire world his doctrine of religious worship and teaching,[3433] could accomplish what he wished without the divine assistance, and could rise superior to all who withstood the progress of his doctrine—kings and rulers, and the Roman senate, and governors in all places, and the common people. And how could the nature of a man possessed of no inherent excellence convert so vast a multitude? For it would not be wonderful if it were only the wise who were so convened; but it is the most irrational of men, and those devoted to their passions, and who, by reason of their irrationality, change with the greater difficulty so as to adopt a more temperate course of life. And yet it is because Christ was the power of God and the wisdom of the Father that He accomplished, and still accomplishes, such results, although neither the Jews nor Greeks who disbelieve His word will so admit. And therefore we shall not cease to believe in God, according to the precepts of Jesus Christ, and to seek to convert those who are blind on the subject of religion, although it is they who are truly blind themselves that charge us with blindness: and they, whether Jews or Greeks, who lead astray those that follow them, accuse us of seducing men—a good seduction, truly!—that they may become temperate instead of dissolute, or at least may make advances to temperance; may become just instead of unjust, or at least may tend to become so; prudent instead of foolish, or be on the way to become such; and instead of cowardice, meanness, and timidity, may exhibit the virtues of fortitude and courage, especially displayed in the struggles undergone for the sake of their religion towards God, the Creator of all things. Jesus Christ therefore came announced beforehand, not by one prophet, but by all; and it was a proof of the ignorance of Celsus, to represent a Jew as saying that one prophet only had predicted the advent of Christ. But as this Jew of Celsus, after being thus introduced, asserting that these things were indeed in conformity with his own law, has somewhere here ended his discourse, with a mention of other matters not worthy of remembrance, I too shall here terminate this second book of my answer to his treatise. But if God permit, and the power of Christ abide in my soul, I shall endeavour in the third book to deal with the subsequent statements of Celsus.

[3433] τὴν κατ᾽ αὐτὸν θεοσέβειαν καὶ διδασκαλίαν.

Book III.

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Chapter I.

In the first book of our answer to the work of Celsus, who had boastfully entitled the treatise which he had composed against us *A True Discourse*, we have gone through, as you enjoined, my faithful Ambrosius, to the best of our ability, his preface, and the parts immediately following it, testing each one of his assertions as we went along, until we finished with the tirade[3434] of this Jew of his, feigned to have been delivered against Jesus. And in the second book we met, as we best could, all the charges contained in the invective[3435] of the said Jew, which were levelled at us who are believers in God through Christ; and now we enter upon this third division of our discourse, in which our object is to refute the allegations which he makes in his own person.

He gives it as his opinion, that "the controversy between Jews and Christians is a most foolish one," and asserts that "the discussions which we have with each other regarding Christ differ in no respect from what is called in the proverb, 'a fight about the shadow of an ass;'"[3436] and thinks that "there is nothing of importance[3437] in the investigations of the Jews and Christians: for both believe that it was predicted by the Divine Spirit that one was to come as a Saviour to the human race, but do not yet agree on the point whether the person predicted has actually come or not." For we Christians, indeed, have believed in Jesus, as He who came according to the predictions of the prophets. But the majority of the Jews are so far from believing in Him, that those of them who lived at the time of His coming conspired against Him; and those of the present day, approving of what the Jews of former times dared to do against Him, speak evil of Him, asserting that it was by means of sorcery[3438] that he passed himself off for Him who was predicted by the prophets as the One who was to come, and who was called, agreeably to the traditions of the Jews,[3439] the Christ.

[3434] δημηγορίας: cf. book i. c. 71.

[3435] δημηγορίας: cf. book i. c. 71.

[3436] κατὰ τὴν παροιμίαν καλουμένης ὄνου σκιᾶς μάχης. On this proverb, see Zenobius, *Centuria Sexta*, adag. 28, and the note of Schottius. Cf. also Suidas, s.v. ὄνου σκιά.—De la Rue.

[3437] σεμνόν.

[3438] διά τινος γοητείας.

[3439] κατὰ τὰ Ἰουδαίων πάτρια.

Chapter II.

But let Celsus, and those who assent to his charges, tell us whether it is at all like "an ass's shadow," that the Jewish prophets should have predicted the birth-place of Him who was to be the ruler of those who had lived righteous lives, and who are called the "heritage" of God;[3440] and that Emmanuel should be conceived by a virgin; and that such signs and wonders should be performed by Him who was the subject of prophecy; and that His word should have such speedy course, that the voice of His apostles should go forth into all the earth; and that He should undergo certain sufferings after His condemnation by the Jews; and that He should rise again from the dead. For was it by chance[3441] that the prophets made these announcements, with no persuasion of the truth in their minds,[3442] moving them not only to speak, but to deem their announcements worthy of being committed to writing? And did so great a nation as that of the Jews, who had long ago received a country of their own wherein to dwell, recognise certain men as prophets, and reject others as utterers of false predictions, without any conviction of the soundness of the distinction?[3443] And was there no motive which induced them to class with the books of Moses, which were held as sacred, the words of those persons who were afterwards deemed to be prophets? And can those who charge the Jews and Christians with folly, show us how the Jewish nation could have continued to subsist, had there existed among them no promise of the knowledge of future events? and how, while each of the surrounding nations believed, agreeably to their ancient institutions, that they received oracles and predictions from those whom they accounted gods, this people alone, who were taught to view with contempt all those who were considered gods by the heathen, as not being gods, but demons, according to the declaration of the prophets, "For all the gods of the nations are demons,"[3444] had among them no one who professed to be a prophet, and who could restrain such as, from a desire to know the future, were ready to desert[3445] to the demons[3446] of other nations? Judge, then, whether 460 it were not a necessity, that as the whole nation had been taught to despise the deities of other lands, they should have had an abundance of prophets, who made known events which were of far greater importance in themselves,[3447] and which surpassed the oracles of all other countries.

[3440] τῶν χρηματιζόντων μερίδος Θεοῦ.

[3441] ἆρα γὰρ ὡς ἔτυχε.

[3442] σὺν οὐδεμιᾷ πιθανότητι.

[3443] σὺν οὐδεμιᾷ πιθανότητι.

[3444] Ps. xcvi. 5, δαιμόνια, "idols," Auth. Vers. We have in this passage, and in many others, the identification of the δαίμονες or gods of the heathen with the δαίμονες or δαιμόνια, "evil spirits," or angels, supposed to be mentioned in Gen. vi. 2.

[3445] The reading in the text is αὐτομολεῖν, on which Bohereau, with whom the Benedictine editor agrees, remarks that we must either read αὐτομολήσοντας, or understand some such word as ἑτοίμους before αὐτομολεῖν.

[3446] Ps. xcvi. 5, δαιμόνια, "idols," Auth. Vers. We have in this passage, and in many others, the identification of the δαίμονες or gods of the heathen with the δαίμονες or δαιμόνια, "evil spirits," or angels, supposed to be mentioned in Gen. vi. 2.

[3447] τὸ μεῖζον αὐτόθεν.

Chapter III.

In the next place, miracles were performed in all countries, or at least in many of them, as Celsus himself admits, instancing the case of Æsculapius, who conferred benefits on many, and who foretold future events to entire cities, which were dedicated to him, such as Tricca, and Epidaurus, and Cos, and Pergamus; and along with Æsculapius he mentions Aristeas of Proconnesus, and a certain Clazomenian, and Cleomedes of Astypalæa. But among the Jews alone, who say they are dedicated to the God of all things, there was wrought no miracle or sign which might help to confirm their faith in the Creator of all things, and strengthen their hope of another and better life! But how can they imagine such a state of things? For they would immediately have gone over to the worship of those demons which gave oracles and performed cures, and deserted the God who was believed, as far as words went,[3448] to assist them, but who never manifested to them His visible presence. But if this result has not taken place, and if, on the contrary, they have suffered countless calamities rather than renounce Judaism and their law, and have been cruelly treated, at one time in Assyria, at another in Persia, and at another under Antiochus, is it not in keeping with the probabilities of the case[3449] for those to suppose who do not yield their belief to their miraculous histories and prophecies, that the events in question could not be inventions, but that a certain divine Spirit being in the holy souls of the prophets, as of men who underwent any labour for the cause of virtue, *did* move them to prophesy some things relating to their contemporaries, and others to their posterity, but chiefly regarding a certain personage who was to come as a Saviour to the human race?

[3448] μέχρι λόγου.

[3449] πῶς οὐχὶ ἐξ εἰκότων κατασκευάζεται.

Chapter IV.

And if the above be the state of the case, how do Jews and Christians search after “the shadow of an ass,” in seeking to ascertain from those prophecies which they believe in common, whether He who was foretold has come, or has not yet arrived, and is still an object of expectation? But even suppose[3450] it be granted to Celsus that it was not Jesus who was announced by the prophets, then, even on such a hypothesis, the investigation of the sense of the prophetic writings is no search after “the shadow of an ass,” if He who was spoken of can be clearly pointed out, and it can be shown both what sort of person He was predicted to be, and what He was to do, and, if possible, when He was to arrive. But in the preceding pages we have already spoken on the point of Jesus being the individual who was foretold to be the Christ, quoting a few prophecies out of a larger number. Neither Jews nor Christians, then, are wrong in assuming that the prophets spoke under divine influence;[3451] but they are in error who form erroneous opinions respecting Him who was expected by the prophets to come, and whose person and character were made known in their “true discourses.”

[3450] καθ’ ὑπόθεσιν.

[3451] θεόθεν.

Chapter V.

Immediately after these points, Celsus, imagining that the Jews are Egyptians by descent, and had abandoned Egypt, after revolting against the Egyptian state, and despising the customs of that people in matters of worship, says that "they suffered from the adherents of Jesus, who believed in Him as the Christ, the same treatment which they had inflicted upon the Egyptians; and that the cause which led to the new state of things[3452] in either instance was rebellion against the state." Now let us observe what Celsus has here done. The ancient Egyptians, after inflicting many cruelties upon the Hebrew race, who had settled in Egypt owing to a famine which had broken out in Judea, suffered, in consequence of their injustice to strangers and suppliants, that punishment which divine Providence had decreed was to fall on the whole nation for having combined against an entire people, who had been their guests, and who had done them no harm; and after being smitten by plagues from God, they allowed them, with difficulty, and after a brief period, to go wherever they liked, as being unjustly detained in slavery. Because, then, they were a selfish people, who honoured those who were in any degree related to them far more than they did strangers of better lives, there is not an accusation which they have omitted to bring against Moses and the Hebrews,—not altogether denying, indeed, the miracles and wonders done by him, but alleging that they were wrought by sorcery, and not by divine power. Moses, however, not as a magician, but as a devout man, and one devoted to the God of all things, and a partaker in the divine Spirit, both enacted laws for the Hebrews, according to the suggestions of the Divinity, and recorded events as they happened with perfect fidelity. 467

[3452] Τῆς καινοτομίας.

Chapter VI.

Celsus, therefore, not investigating in a spirit of impartiality the facts, which are related by the Egyptians in one way, and by the Hebrews in another, but being bewitched, as it were,[3453] in favour of the former, accepted as true the statements of those who had oppressed the strangers, and declared that the Hebrews, who had been unjustly treated, had departed from Egypt after revolting against the Egyptians,—not observing how impossible it was for so great a multitude of rebellious Egyptians to become a nation, which, dating its origin from the said revolt, should change its language at the time of its rebellion, so that those who up to that time made use of the Egyptian tongue, should completely adopt, all at once, the language of the Hebrews! Let it be granted, however, according to his supposition, that on abandoning Egypt they did conceive a hatred also of their mother tongue,[3454] how did it happen that after so doing they did not rather adopt the Syrian or Phœnician language, instead of preferring the Hebrew, which is different from both? But reason seems to me to demonstrate that the statement is false, which makes those who were Egyptians by race to have revolted against Egyptians, and to have left the country, and to have proceeded to Palestine, and occupied the land now called Judea. For Hebrew was the language of their fathers before their descent into Egypt; and the Hebrew letters, employed by Moses in writing those five books which are deemed sacred by the Jews, were different from those of the Egyptians.

[3453] Προκαταληφθεὶς ὥς ὕπο φίλτρων τῶν Αἰγυπτίων.

[3454] Τὴν σύντροφον φωνήν.

Chapter VII.

In like manner, as the statement is false "that the Hebrews, being (originally) Egyptians, dated the commencement (of their political existence) from the time of their rebellion," so also is this, "that in the days of Jesus others who were Jews rebelled against the Jewish state, and became His followers;" for neither Celsus nor they who think with him are able to point out any act on the part of Christians which savours of rebellion. And yet, if a revolt had led to the formation of the Christian commonwealth, so that it derived its existence in this way from that of the Jews, who were permitted to take up arms in defence of the members of their families, and to slay their enemies, the Christian Lawgiver would not have altogether forbidden the putting of men to death; and yet He nowhere teaches that it is right for His own disciples to offer violence to any one, however wicked. For He did not deem it in keeping with such laws as His, which were derived from a divine source, to allow the killing of any individual whatever. Nor would the Christians, had they owed their origin to a rebellion, have adopted laws of so exceedingly mild a character as not to allow them, when it was their fate to be slain as sheep, on any occasion to resist their persecutors. And truly, if we look a little deeper into things, we may say regarding the exodus from Egypt, that it is a miracle if a whole nation *at once* adopted the language called Hebrew, as if it had been a gift from heaven, when one of their own prophets said, "As they went forth from Egypt, they heard a language which they did not understand."[3455]

[3455] Cf. Ps. lxxxi. 5.

Chapter VIII.

In the following way, also, we may conclude that they who came out of Egypt with Moses were not Egyptians; for if they had been Egyptians, their *names* also would be Egyptian, because in every language the designations (of persons and things) are kindred to the language.[3456] But if it is certain, from the names being Hebrew, that the people were not Egyptians,—and the Scriptures are full of Hebrew names, and these bestowed, too, upon their children while they were in Egypt,—it is clear that the Egyptian account is false, which asserts that they were Egyptians, and went forth from Egypt with Moses. Now it is absolutely certain[3457] that, being descended, as the Mosaic history records, from Hebrew ancestors, they employed a language from which they also took the names which they conferred upon their children. But with regard to the Christians, because they were taught not to avenge themselves upon their enemies (and have thus observed laws of a mild and philanthropic character); and because they would not, although able, have made war even if they had received authority to do so,—they have obtained this reward from God, that He has always warred in their behalf, and on certain occasions has restrained those who rose up against them and desired to destroy them. For in order to remind others, that by seeing a *few* engaged in a struggle for their religion, they also might be better fitted to despise death, some, on 468 special occasions, and these individuals who can be easily numbered, have endured death for the sake of Christianity,—God not permitting the whole nation to be exterminated, but desiring that it should continue, and that the whole world should be filled with this salutary and religious doctrine.[3458] And again, on the other hand, that those who were of weaker minds might recover their courage and rise superior to the thought of death, God interposed His providence on behalf of believers, dispersing by an act of His will alone all the conspiracies formed against them; so that neither kings, nor rulers, nor the populace, might be able to rage against them beyond a certain point. Such, then, is our answer to the assertions of Celsus, "that a revolt was the original commencement of the ancient Jewish state, and subsequently of Christianity."

[3456] Συγγενεῖς εἰσιν αἱ προσηγορίαι.

[3457] Σαφῶς ἐναργές.

[3458] [Gibbon, in the sixteenth chapter of his *Decline and Fall of the Roman Empire*, quotes the first part of this sentence as proving that "the learned Origen declares, in the most express terms, that the number of martyrs was very inconsiderable." But see Guizot's note on the passage. S.]

Chapter IX.

But since he is manifestly guilty of falsehood in the statements which follow, let us examine his assertion when he says, “If all men wished to become Christians, the latter would not desire such a result.” Now that the above statement is false is clear from this, that Christians do not neglect, as far as in them lies, to take measures to disseminate their doctrine throughout the whole world. Some of them, accordingly, have made it their business to itinerate not only through cities, but even villages and country houses,[3459] that they might make converts to God. And no one would maintain that they did this for the sake of gain, when sometimes they would not accept even necessary sustenance; or if at any time they were pressed by a necessity of this sort, were contented with the mere supply of their wants, although many were willing to share (their abundance) with them, and to bestow help upon them far above their need. At the present day, indeed, when, owing to the multitude of Christian believers, not only rich men, but persons of rank, and delicate and high-born ladies, receive the teachers of Christianity, some perhaps will dare to say that it is for the sake of a little glory[3460] that certain individuals assume the office of Christian instructors. It is impossible, however, rationally to entertain such a suspicion with respect to Christianity in its beginnings, when the danger incurred, especially by its teachers, was great; while at the present day the discredit attaching to it among the rest of mankind is greater than any supposed honour enjoyed among those who hold the same belief, especially when such honour is not shared by all. It is false, then, from the very nature of the case, to say that “if all men wished to become Christians, the latter would not desire such a result.”

[3459] Ἐπαύλεις.

[3460] Δοξάριον.

Chapter X.

But observe what he alleges as a proof of his statement: “Christians at first were few in number, and held the same opinions; but when they grew to be a great multitude, they were divided and separated, each wishing to have his own individual party:[3461] for this was their object from the beginning.” That Christians at first were few in number, in comparison with the multitudes who subsequently became Christian, is undoubted; and yet, all things considered, they were not so very few.[3462] For what stirred up the envy of the Jews against Jesus, and aroused them to conspire against Him, was the great number of those who followed Him into the wilderness,—five thousand men on one occasion, and four thousand on another, having attended Him thither, without including the women and children. For such was the charm[3463] of Jesus’ words, that not only were *men* willing to follow Him to the wilderness, but *women* also, forgetting[3464] the weakness of their sex and a regard for outward propriety[3465] in thus following their Teacher into desert places. Children, too, who are altogether unaffected by such emotions,[3466] either following their parents, or perhaps attracted also by His divinity, in order that it might be implanted within them, became His followers along with their parents. But let it be granted that Christians were few in number at the beginning, how does that help to prove that Christians would be unwilling to make all men believe the doctrine of the Gospel?

[3461] στάσεις ἰδίας.

[3462] καί τοι οὐ πάντη ἦσαν ὀλίγοι.

[3463] ἴϋγξ.

[3464] The reading in Spencer’s and the Benedictine edition is ὑποτεμνομένας, for which Lommatzsch reads ὑπομεμνημένας.

[3465] καὶ τὸ δοκοῦν.

[3466] ἀπαθέστατα.

Chapter XI.

He says, in addition, that "all the Christians were of one mind," not observing, even in this particular, that from the beginning there were differences of opinion among believers regarding the meaning[3467] of the books held to be divine. At all events, while the apostles were still preaching, and while eye-witnesses of (the works of) Jesus were still teaching His doctrine, there was no small discussion among the converts from Judaism regarding Gentile believers, on the point whether they ought to observe Jewish customs, or should reject the burden of clean and unclean meats, as not being obligatory on those who had abandoned their ancestral Gentile customs, and had become believers in Jesus. Nay, even in the Epistles of Paul, who was contemporary with those who had seen Jesus, certain particulars are found mentioned as having been the subject of dispute,—viz., respecting the resurrection,[3468] and whether it were already past, and the day of the Lord, whether it were nigh at hand[3469] or not. Nay, the very exhortation to "avoid profane and vain babblings, and oppositions of science falsely so called: which some professing, have erred concerning the faith,"[3470] is enough to show that from the very beginning, when, as Celsus imagines, believers were few in number, there were certain doctrines interpreted in different ways.[3471]

[3467] Ἐκδοχήν.

[3468] Cf. 1 Cor. xv. 12 sqq.

[3469] Cf. 2 Thess. ii. 2.

[3470] Cf. 1 Tim. vi. 20.

[3471] Τινὲς παρεκδοχαί. [He admits the fact, but does not justify such oppositions.]

Chapter XII.

In the next place, since he reproaches us with the existence of heresies in Christianity as being a ground of accusation against it, saying that "when Christians had greatly increased in numbers, they were divided and split up into factions, each individual desiring to have his own party;" and further, that "being thus separated through their numbers, they confute one another, still having, so to speak, one *name* in common, if indeed they still retain it. And this is the only thing which they are yet ashamed to abandon, while other matters are determined in different ways by the various sects." In reply to which, we say that heresies of different kinds have never originated from any matter in which the principle involved was not important and beneficial to human life. For since the science of medicine is useful and necessary to the human race, and many are the points of dispute in it respecting the manner of curing bodies, there are found, for this reason, numerous heresies confessedly prevailing in the science of medicine among the Greeks, and also, I suppose, among those barbarous nations who profess to employ medicine. And, again, since philosophy makes a profession of the truth, and promises a knowledge of existing things with a view to the regulation of life, and endeavours to teach what is advantageous to our race, and since the investigation of these matters is attended with great differences of opinion,[3472] innumerable heresies have consequently sprung up in philosophy, some of which are more celebrated than others. Even Judaism itself afforded a pretext for the origination of heresies, in the different acceptation accorded to the writings of Moses and those of the prophets. So, then, seeing Christianity appeared an object of veneration to men, not to the more servile class alone, as Celsus supposes, but to many among the Greeks who were devoted to literary pursuits,[3473] there necessarily originated heresies,—not at all, however, as the result of faction and strife, but through the earnest desire of many literary men to become acquainted with the doctrines of Christianity. The consequence of which was, that, taking in different acceptations those discourses which were believed by all to be divine, there arose heresies, which received their names from those individuals who admired, indeed, the origin of Christianity, but who were led, in some way or other, by certain plausible reasons, to discordant views. And yet no one would act rationally in avoiding medicine because of its heresies; nor would he who aimed at that which is seemly[3474] entertain a hatred of philosophy, and adduce its many heresies as a pretext for his antipathy. And so neither are the sacred books of Moses and the prophets to be condemned on account of the heresies in Judaism.

[3472] πολλὴν ἔχει διολκήν.

[3473] φιλολόγον.

[3474] τό πρέπον.

Chapter XIII.

Now, if these arguments hold good, why should we not defend, in the same way, the existence of heresies in Christianity? And respecting these, Paul appears to me to speak in a very striking manner when he says, “For there must be heresies among you, that they who are approved may be made manifest among you.”[3475] For as that man is “approved” in medicine who, on account of his experience in various (medical) heresies, and his honest examination of the majority of them, has selected the preferable system,—and as the great proficient in philosophy is he who, after acquainting himself experimentally with the various views, has given in his adhesion to the best,—so I would say that the wisest Christian was he who had carefully studied the heresies both of Judaism and Christianity. Whereas he who finds fault with Christianity because of its heresies would find fault also with the teaching of Socrates, from whose school have issued many others of discordant views. Nay, the opinions of Plato might be chargeable with error, on account of Aristotle’s having separated from his school, and founded a new one,—on which subject we have remarked in the preceding book. But it appears to me that Celsus has become acquainted with certain heresies which do not possess even the *name* of Jesus in common with us. Perhaps he had heard of the sects called Ophites and Cainites, or some others of a similar nature, which had departed in all points from the teaching of Jesus. And yet surely this furnishes no ground 470
for a charge against the *Christian* doctrine.

[3475] 1 Cor. xi. 19.

Chapter XIV.

After this he continues: "Their union is the more wonderful, the more it can be shown to be based on no substantial reason. And yet rebellion is a substantial reason, as well as the advantages which accrue from it, and the fear of external enemies. Such are the causes which give stability to their faith." To this we answer, that our union does thus rest upon a reason, or rather not upon a reason, but upon the divine working,[3476] so that its commencement was God's teaching men, in the prophetical writings, to expect the advent of Christ, who was to be the Saviour of mankind. For in so far as this point is not really refuted (although it may *seem* to be by unbelievers), in the same proportion is the doctrine commended as the doctrine of God, and Jesus shown to be the Son of God both before and after His incarnation. I maintain, moreover, that even after His incarnation, He is always found by those who possess the acutest spiritual vision to be most God-like, and to have really come down to us from God, and to have derived His origin or subsequent development not from human wisdom, but from the manifestation[3477] of God within Him, who by His manifold wisdom and miracles established Judaism first, and Christianity afterwards; and the assertion that rebellion, and the advantages attending it, were the originating causes of a doctrine which has converted and improved so many men was effectually refuted.

[3476] θείας ἐνεργείας.

[3477] ἐπιφανείας.

Chapter XV.

But again, that it is not the fear of external enemies which strengthens our union, is plain from the fact that this cause, by God's will, has already, for a considerable time, ceased to exist. And it is probable that the secure existence, so far as regards the world, enjoyed by believers at present, will come to an end, since those who calumniate Christianity in every way are again attributing the present frequency of rebellion to the multitude of believers, and to their not being persecuted by the authorities as in old times. For we have learned from the Gospel neither to relax our efforts in days of peace, and to give ourselves up to repose, nor, when the world makes war upon us, to become cowards, and apostatize from the love of the God of all things which is in Jesus Christ. And we clearly manifest the illustrious nature of our origin, and do not (as Celsus imagines) conceal it, when we impress upon the minds of our first converts a contempt for idols, and images of all kinds, and, besides this, raise their thoughts from the worship of created things instead of God, and elevate them to the universal Creator; clearly showing Him to be the subject of prophecy, both from the predictions regarding Him—of which there are many—and from those traditions which have been carefully investigated by such as are able intelligently to understand the Gospels, and the declarations of the apostles.

Chapter XVI.

"But what the legends are of every kind which we gather together, or the terrors which we invent," as Celsus without proof asserts, he who likes may show. I know not, indeed, what he means by "inventing terrors," unless it be our doctrine of God as Judge, and of the condemnation of men for their deeds, with the various proofs derived partly from Scripture, partly from probable reason. And yet—for truth is precious—Celsus says, at the close, "Forbid that either I, or these, or any other individual should ever reject the doctrine respecting the future punishment of the wicked and the reward of the good!" What terrors, then, if you except the doctrine of punishment, do we invent and impose upon mankind? And if he should reply that "we weave together erroneous opinions drawn from ancient sources, and trumpet them aloud, and sound them before men, as the priests of Cybele clash their cymbals in the ears of those who are being initiated in their mysteries;"[3478] we shall ask him in reply, "Erroneous opinions from what ancient sources?" For, whether he refers to Grecian accounts, which taught the existence of courts of justice under the earth, or Jewish, which, among other things, predicted the life that follows the present one; he will be unable to show that we who, striving to believe on grounds of reason, regulate our lives in conformity with such doctrines, have failed correctly to ascertain the truth.[3479]

[3478] τὰ τοῦ παλαιοῦ λόγου παρακούσματα συμπλάττοντες, τούτοις προκαταυλοῦμεν καὶ προκατηχοῦμεν τοὺς ἀνθρώπους, ὥς οἱ τους κορυβαντιζομένους περιβομβοῦντες .

[3479] οὐκ ἄν ἔχοι παραστῆσαι, ὅτι ἡμεῖς μὲν ἐν παρακούσμασι γενόμενοι τῆς ἀληθείας, ὅσοι γε πειρώμεθα μετὰ λόγου πιστεύειν, πρὸς τὰ τοιαῦτα ζῶμεν δόγματα.

Chapter XVII.

He wishes, indeed, to compare the articles of our faith to those of the Egyptians; "among whom, as you approach their sacred edifices, are to be seen splendid enclosures, and groves, and large and beautiful gateways,[3480] and wonderful temples, and magnificent tents around them, and ceremonies of worship full of superstition and mystery; but when you have entered, and passed within, the object of worship is seen to be a cat, or an ape, or a crocodile, or a goat, or a dog!" Now, what is the resemblance[3481] between us and the splendours of Egyptian worship which are seen by those who draw near their temples? And where is the resemblance to those irrational animals which are worshipped within, after you pass through the splendid gateways? Are our prophecies, and the God of all things, and the injunctions against images,[3482] objects of reverence in the view of Celsus also, and Jesus Christ crucified, the analogue to the worship of the irrational animal? But if he should assert this—and I do not think that he will maintain anything else—we shall reply that we have spoken in the preceding pages at greater length in defence of those charges affecting Jesus, showing that what appeared to have happened to Him in the capacity of His human nature, was fraught with benefit to all men, and with salvation to the whole world.

[3480] προπυλαίων μεγέθη τε καὶ κάλλη.

[3481] τὸ ἀνάλογον.

[3482] [Clearly coincident with Clement and other early Fathers on this head.]

Chapter XVIII.

In the next place, referring to the statements of the Egyptians, who talk loftily about irrational animals, and who assert that they are a sort of symbols of God, or anything else which their prophets, so termed, are accustomed to call them, Celsus says that "an impression is produced in the minds of those who have learned these things; that they have not been initiated in vain;"[3483] while with regard to the truths which are taught in our writings to those who have made progress in the study of Christianity (through that which is called by Paul the gift consisting in the "word of wisdom" through the Spirit, and in the "word of knowledge" according to the Spirit), Celsus does not seem even to have formed an idea,[3484] judging not only from what he has already said, but from what he subsequently adds in his attack upon the Christian system, when he asserts that Christians "repel every wise man from the doctrine of their faith, and invite only the ignorant and the vulgar;" on which assertions we shall remark in due time, when we come to the proper place.

[3483] φαντασίαν ἐξαποστέλλειν τοῖς ταῦτα μεμαθηκόσιν, ὅτι μὴ μάτην μεμύηνται.

[3484] πεφαντάσθαι.

Chapter XIX.

He says, indeed, that “we ridicule the Egyptians, although they present many by no means contemptible mysteries[3485] for our consideration, when they teach us that such rites are acts of worship offered to eternal ideas, and not, as the multitude think, to ephemeral animals; and that we are silly, because we introduce nothing nobler than the goats and dogs of the Egyptian worship in our narratives about Jesus.” Now to this we reply, “Good sir,[3486] (suppose that) you are right in eulogizing the fact that the Egyptians present to view many by no means contemptible mysteries, and obscure explanations about the animals (worshipped) among them, you nevertheless do not act consistently in accusing us as if you believed that we had nothing to state which was worthy of consideration, but that all *our* doctrines were contemptible and of no account, seeing we unfold[3487] the narratives concerning Jesus according to the ‘wisdom of the word’ to those who are ‘perfect’ in Christianity. Regarding whom, as being competent to understand the wisdom that is in Christianity, Paul says: ‘We speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, who come to nought, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew.’”[3488]

[3485] αἰνίγματα.

[3486] ὦ γενναῖε.

[3487] διεξοδεύωμεν.

[3488] 1 Cor. ii. 6–8.

Chapter XX.

And we say to those who hold similar opinions to those of Celsus: "Paul then, we are to suppose, had before his mind the idea of no pre-eminent wisdom when he professed to speak wisdom among them that are perfect?" Now, as he spoke with his customary boldness when in making such a profession he said that *he* was possessed of no wisdom, we shall say in reply: first of all examine the Epistles of him who utters these words, and look carefully at the meaning of each expression in them—say, in those to the Ephesians, and Colossians, and Thessalonians, and Philippians, and Romans,—and show two things, both that you understand Paul's words, and that you can demonstrate any of them to be silly or foolish. For if any one give himself to their attentive perusal, I am well assured either that he will be amazed at the understanding of the man who can clothe great ideas in common language; or if he be not amazed, he will only exhibit himself in a ridiculous light, whether he simply state the meaning of the writer as if he had comprehended it, or try to controvert and confute what he only imagined that he understood!

Chapter XXI.

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And I have not yet spoken of the observance[3489] of all that is written in the Gospels, each one of which contains much doctrine difficult to be understood, not merely by the multitude, but even by certain of the more intelligent, including a very profound explanation of the parables which Jesus delivered to "those without," while reserving the exhibition of their full meaning[3490] for those who had passed beyond the stage of exoteric teaching, and who came to Him privately in the house. And when he comes to understand it, he will admire the reason why some are said to be "without," and others "in the house." And again, who would not be filled with astonishment that is able to comprehend the movements[3491] of Jesus; ascending at one time a mountain for the purpose of delivering certain discourses, or of performing certain miracles, or for His own transfiguration, and descending again to heal the sick and those who were unable to follow Him whither His disciples went? But it is not the appropriate time to describe at present the truly venerable and divine contents of the Gospels, or the mind of Christ—that is, the wisdom and the word—contained in the writings of Paul. But what we have said is sufficient by way of answer to the unphilosophic sneers[3492] of Celsus, in comparing the inner mysteries of the Church of God to the cats, and apes, and crocodiles, and goats, and dogs of Egypt.

[3489] τηρήσεως.

[3490] σαφήνειαν.

[3491] μεταβάσεις.

[3492] ἀφιλόσοφον χλεύην.

Chapter XXII.

But this low jester[3493] Celsus, omitting no species of mockery and ridicule which can be employed against us, mentions in his treatise the Dioscuri, and Hercules, and Æsculapius, and Dionysus, who are believed by the Greeks to have become gods after being men, and says that "we cannot bear to call such beings gods, because they were at first men,[3494] and yet they manifested many noble qualifies, which were displayed for the benefit of mankind, while we assert that Jesus was seen after His death by His own followers;" and he brings against us an additional charge, as if we said that "He was seen indeed, but was only a shadow!" Now to this we reply, that it was very artful of Celsus not here clearly to indicate that he did not regard these beings as gods, for he was afraid of the opinion of those who might peruse his treatise, and who might suppose him to be an atheist; whereas, if he had paid respect to what appeared to him to be the truth, he would not have *feigned* to regard them as gods.[3495] Now to either of the allegations we are ready with an answer. Let us, accordingly, to those who do *not* regard them as gods reply as follows: These beings, then, are not gods at all; but agreeably to the view of those who think that the soul of man perishes immediately (after death), the souls of these men also perished; or according to the opinion of those who say that the soul continues to subsist or is immortal, these men continue to exist or are immortal, and they are not gods but heroes,—or not even heroes, but simply souls. If, then, on the one hand, you suppose them *not* to exist, we shall have to prove the doctrine of the soul's immortality, which is to us a doctrine of pre-eminent importance;[3496] if, on the other hand, they *do* exist, we have *still* to prove[3497] the doctrine of immortality, not only by what the Greeks have so well said regarding it, but also in a manner agreeable to the teaching of Holy Scripture. And we shall demonstrate that it is impossible for those who were polytheists during their lives to obtain a better country and position after their departure from this world, by quoting the histories that are related of them, in which is recorded the great dissoluteness of Hercules, and his effeminate bondage with Omphale, together with the statements regarding Æsculapius, that their Zeus struck him dead by a thunderbolt. And of the Dioscuri, it will be said that they die often—

[3493] βωμολόχος.

[3494] The reading in the text is καὶ πρῶτοι, for which Bohereau proposes τὸ πρῶτον, which we have adopted in the translation.

[3495] We have followed in the translation the emendation of Guietus, who proposes εἰ δὲ τὴν φαινομένην αὐτῷ ἀλήθειαν ἐπρέσβευσεν, οὐκ ἄν, κ.τ.λ.,, instead of the textual reading, εἴ τε τῆς φαινομένης αὐτῷ ἀληθείας ἐπρέσβενσεν, οὐκ ἄν, κ.τ.λ.

[3496] τὸν προηγούμενον ἡμῖν περὶ ψυχῆς κατασκευαστέον λόγον.

[3497] Bohereau conjectures, with great probability, that instead of ἀποδεκτέον, we ought to read ἀποδεικτέον.

“At one time live on alternate days, and at another
Die, and obtain honour equally with the gods.”[3498]

How, then, can they reasonably imagine that one of these is to be regarded as a god or a hero?

[3498] Cf. Hom., *Odyss.*, xi. 303 and 304.

Chapter XXIII.

But we, in proving the facts related of our Jesus from the prophetic Scriptures, and comparing afterwards His history with them, demonstrate that no dissoluteness on His part is recorded. For even they who conspired against Him, and who sought false witnesses to aid them, did not find even any plausible grounds for advancing a false charge against Him, so as to accuse Him of licentiousness; but His death was indeed the result of a conspiracy, and bore no resemblance to the death of Æsculapius by lightning. And what is there that is venerable in the madman Dionysus, and his female garments, that *he* should be worshipped as a god? And if they who would defend such beings betake themselves to allegorical interpretations, we must examine each individual instance, and ascertain whether it is well founded,[3499] and also in each particular case, whether those beings can have a real existence, and are deserving of respect and worship who were torn by the Titans, and cast down from their heavenly throne. Whereas our Jesus, who appeared to the members of His own 473 troop[3500]—for I will take the word that Celsus employs—did *really* appear, and Celsus makes a false accusation against the Gospel in saying that what appeared was a shadow. And let the statements of their histories and that of Jesus be carefully compared together. Will Celsus have the former to be true, but the latter, although recorded by eye-witnesses who showed by their acts that they clearly understood the nature of what they had seen, and who manifested their state of mind by what they cheerfully underwent for the sake of His Gospel, to be inventions? Now, who is there that, desiring to act always in conformity with right reason, would yield his assent at random[3501] to what is related of the one, but would rush to the history of Jesus, and without examination refuse to believe what is recorded of Him?[3502]

[3499] εἰ τὸ ὑγιὲς ἔχουσιν.

[3500] θιασώταις.

[3501] ἀποκληρωτικῶς.

[3502] εἰς δὲ τὰ περὶ τούτου ἀνεξετάστως ὁρμῶν ἀπιστῆσαι τοῖς περὶ αὐτοῦ;

Chapter XXIV.

And again, when it is said of Æsculapius that a great multitude both of Greeks and Barbarians acknowledge that they have frequently seen, and still see, no mere phantom, but Æsculapius himself, healing and doing good, and foretelling the future; Celsus requires us to believe this, and finds no fault with the believers in Jesus, when we express our belief in such stories, but when we give our assent to the disciples, and eye-witnesses of the miracles of Jesus, who clearly manifest the honesty of their convictions (because we see their guilelessness, as far as it is possible to see the conscience revealed in writing), we are called by him a set of "silly" individuals, although he cannot demonstrate that an incalculable[3503] number, as he asserts, of Greeks and Barbarians acknowledge the existence of Æsculapius; while we, if we deem this a matter of importance, can clearly show a countless multitude of Greeks and Barbarians who acknowledge the existence of Jesus. And some give evidence of their having received through this faith a marvellous power by the cures which they perform, revoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities, and from distractions of mind,[3504] and madness, and countless other ills, which could be cured neither by men nor devils.

[3503] ἀμύθητον.

[3504] ἐκστάσεων.

Chapter XXV.

Now, in order to grant that there did exist a healing spirit named Æsculapius, who used to cure the bodies of men, I would say to those who are astonished at such an occurrence, or at the prophetic knowledge of Apollo, that since the cure of bodies is a thing indifferent,[3505] and a matter within the reach not merely of the good,[3506] but also of the bad; and as the foreknowledge of the future is also a thing indifferent—for the possessor of foreknowledge does not necessarily manifest the possession of virtue—you must show that they who practise healing or who forefell the future are in no respect wicked, but exhibit a perfect pattern of virtue, and are not far from being regarded as gods. But they will *not* be able to show that they are virtuous who practise the art of healing, or who are gifted with foreknowledge, seeing many who are not fit to live are related to have been healed; and these, too, persons whom, as leading improper lives, no wise physician would wish to heal. And in the responses of the Pythian oracle also you may find some injunctions which are not in accordance with reason, two of which we will adduce on the present occasion; viz., when it gave commandment that Cleomedes[3507]—the boxer, I suppose—should be honoured with divine honours, seeing some great importance or other attaching to his pugilistic skill, but did not confer either upon Pythagoras or upon Socrates the honours which it awarded to pugilism; and also when it called Archilochus "the servant of the Muses"—a man who employed his poetic powers upon topics of the most wicked and licentious nature, and whose public character was dissolute and impure—and entitled him "pious,"[3508] in respect of his being the servant of the Muses, who are deemed to be goddesses! Now I am inclined to think that no one would assert that he was a "pious" man who was not adorned with all moderation and virtue, or that a decorous[3509] man would utter such expressions as are contained in the unseemly[3510] iambics of Archilochus. And if nothing that is divine in itself is shown to belong either to the healing skill of Æsculapius or the prophetic power of Apollo, how could any one, even were I to grant that the facts are as alleged, reasonably worship them as pure divinities?—and especially when the prophetic spirit of Apollo, pure from any body of earth, secretly enters through the private parts the person of her who is called the priestess, as she is seated at the mouth of the Pythian cave![3511] Whereas regarding Jesus and His power we have no such notion; for the body which was born of the Virgin was composed of human material, and capable of receiving human wounds and death.

[3505] μέσον.

[3506] ἀστείους.

[3507] Cf. Smith's *Dict. of Biograph.*, s.v.

[3508] εὐσεβῆ.

[3509] κόσμιος.

[3510] οἱ μὴ σεμνοί.

[3511] ὅτε διὰ τοῦ Πυθίου στομίου περικαθεζομένῃ τῇ καλουμένῃ προφήτιδι πνεῦμα διὰ τῶν γυναικείων ὑπεισέρχεται τὸ μαντικὸν, ὁ ’Απόλλων, τὸ καθαρὸν ἀπὸ γηίνου σώματος. Boherellus conjectures τὸ μαντικὸν τοῦ ’Απόλλωνος τὸ καθαρον.

Chapter XXVI.

Let us see what Celsus says next, when he adduces from history marvellous occurrences, which in themselves seem to be incredible, but which are not discredited by him, so far at least as appears from his words. And, in the first place, regarding Aristeas of Proconnesus, of whom he speaks as follows: "Then, with respect to Aristeas of Proconnesus, who disappeared from among men in a manner so indicative of divine intervention,[3512] and who showed himself again in so unmistakeable a fashion, and on many subsequent occasions visited many parts of the world, and announced marvellous events, and whom Apollo enjoined the inhabitants of Metapontium to regard as a god, no one considers him to be a god." This account he appears to have taken from Pindar and Herodotus. It will be sufficient, however, at present to quote the statement of the latter writer from the fourth book of his histories, which is to the following effect: "Of what country Aristeas, who made these verses, was, has already been mentioned, and I shall now relate the account I heard of him in Proconnesus and Cyzicus. They say that Aristeas, who was inferior to none of the citizens by birth, entering into a fuller's shop in Proconnesus, died suddenly, and that the fuller, having closed his workshop, went to acquaint the relatives of the deceased. When the report had spread through the city that Aristeas was dead, a certain Cyzicenian, arriving from Artace, fell into a dispute with those who made the report, affirming that he had met and conversed with him on his way to Cyzicus, and he vehemently disputed the truth of the report; but the relations of the deceased went to the fuller's shop, taking with them what was necessary for the purpose of carrying the body away; but when the house was opened, Aristeas was not to be seen, either dead or alive. They say that afterwards, in the seventh year, he appeared in Proconnesus, composed those verses which by the Greeks are now called Arimaspian, and having composed them, disappeared a second time. Such is the story current in these cities. But these things I know happened to the Metapontines in Italy 340 years after the second disappearance of Aristeas, as I discovered by computation in Proconnesus and Metapontium. The Metapontines say that Aristeas himself, having appeared in their country, exhorted them to erect an altar to Apollo, and to place near it a statue bearing the name of Aristeas the Proconnesian; for he said that Apollo had visited their country only of all the Italians, and that he himself, who was now Aristeas, accompanied him; and that when he accompanied the god he was a crow; and after saying this he vanished. And the Metapontines say they sent to Delphi to inquire of the god what the apparition of the man meant; but the Pythian bade them obey the apparition, and if they obeyed it would conduce to their benefit. They accordingly, having received this answer, fulfilled the injunctions. And now, a statue bearing the name of Aristeas is placed near the image of Apollo, and around it laurels are planted: the image is placed in the public square. Thus much concerning Aristeas."[3513]

[3512] οὕτω δαιμονίως.

[3513] Herod., book iv. chaps. 14 and 15 (Cary's transl.).

Chapter XXVII.

Now, in answer to this account of Aristeas, we have to say, that if Celsus had adduced it as history, without signifying his own assent to its truth, it is in a different way that we should have met his argument. But since he asserts that he “disappeared through the intervention of the divinity,” and “showed himself again in an unmistakeable manner,” and “visited many parts of the world,” and “made marvellous announcements;” and, moreover, that there was “an oracle of Apollo, enjoining the Metapontines to treat Aristeas as a god,” he gives the accounts relating to him as upon his own authority, and with his full assent. And (this being the case), we ask, How is it possible that, while supposing the marvels related by the disciples of Jesus regarding their Master to be wholly fictitious, and finding fault with those who believe them, you, O Celsus, do not regard these stories of yours to be either products of jugglery[3514] or inventions? And how,[3515] while charging others with an irrational belief in the marvels recorded of Jesus, can you show yourself justified in giving credence to such statement as the above, without producing some proof or evidence of the alleged occurrences having taken place? Or do Herodotus and Pindar appear to you to speak the truth, while they who have made it their concern to *die* for the doctrine of Jesus, and who have left to their successors writings so remarkable on the truths which they believed, entered for the sake of “fictions” (as you consider them), and “myths,” and “juggleries,” upon a struggle which entails a life of danger and a death of violence? Place yourself, then, as a neutral party, between what is related of Aristeas and what is recorded of Jesus, and see whether, from the result, and from the benefits which have accrued from the reformation of morals, and to the worship of the God who is over all things, it is not allowable to conclude 475 that we must believe the events recorded of Jesus not to have happened without the divine intervention, but that this was not the case with the story of Aristeas the Proconnesian.

[3514] τερατείαν.

[3515] Guietus conjectures, καὶ πῶς, ὦ λῷστε.

Chapter XXVIII.

For with what purpose in view did Providence accomplish the marvels related of Aristeas? And to confer what benefit upon the human race did such remarkable events, as you regard them, take place? You cannot answer. But we, when we relate the events of the history of Jesus, have no ordinary defence to offer for their occurrence;—this, viz., that God desired to commend the doctrine of Jesus as a doctrine which was to save mankind, and which was based, indeed, upon the apostles as foundations of the rising[3516] edifice of Christianity, but which increased in magnitude also in the succeeding ages, in which not a few cures are wrought in the name of Jesus, and certain other manifestations of no small moment have taken place. Now what sort of person is Apollo, who enjoined the Metapontines to treat Aristeas as a god? And with what object does he do this? And what advantage was he procuring to the Metapontines from this divine worship, if they were to regard him as a god, who a little ago was a mortal? And yet the recommendations of Apollo (viewed by us as a demon who has obtained the honour of libation and sacrificial odours[3517]) regarding this Aristeas appear to you to be worthy of consideration; while those of the God of all things, and of His holy angels, made known beforehand through the prophets—not *after* the birth of Jesus, but *before* He appeared among men—do not stir you up to admiration, not merely of the prophets who received the Divine Spirit, but of Him also who was the object of their predictions, whose entrance into life was so clearly predicted many years beforehand by numerous prophets, that the whole Jewish people who were hanging in expectation of the coming of Him who was looked for, did, after the advent of Jesus, fall into a keen dispute with each other; and that a great multitude of them acknowledged Christ, and believed Him to be the object of prophecy, while others did not believe in Him, but, despising the meekness of those who, on account of the teaching of Jesus, were unwilling to cause even the most trifling sedition, dared to inflict on Jesus those cruelties which His disciples have so truthfully and candidly recorded, without secretly omitting from their marvellous history of Him what seems to the multitude to bring disgrace upon the doctrine of Christianity. But both Jesus Himself and His disciples desired that His followers should believe not merely in His Godhead and miracles, as if He had not also been a partaker of human nature, and had assumed the human flesh which "lusteth against the Spirit;"[3518] but they saw also that the power which had descended into human nature, and into the midst of human miseries, and which had assumed a human soul and body, contributed through faith, along with its divine elements, to the salvation of believers,[3519] when they see that from Him there began the union of the divine with the human nature, in order that the human, by communion with the divine, might rise to be divine, not in Jesus alone, but in all those who not only believe, but[3520] enter upon the life which Jesus taught, and which elevates to friendship with God and communion with Him every one who lives according to the precepts of Jesus.

[3516] τῆς καταβαλλομένης οἰκοδομῆς.

[3517] τοῦ καθ' ἡμᾶς δαίμονος, λαχόντος γέρας λοιβῆς τε κνίσσης τε.

[3518] ὡς οὐ κοινωνήσαντος τῇ ἀνθρωπίνῃ φύσει, οὐδ' ἀναλαβόντος τὴν ἐν ἀνθρώποις σάρκα ἐπιθυμοῦσαν κατὰ τοῦ πνεύματος.

[3519] ᾿Αλλὰ γὰρ καὶ τὴν καταβᾶσαν εἰς ἀνθρωπίνην φύσιν καὶ εἰς ἀνθρωπίνας περιστάσεις δύναμιν, καὶ ἀναλαβοῦσαν ψυχὴν καὶ σῶμα ἀνθρώπινον, ἒώρων ἐκ τοῦ πιστευεσθαι μετὰ τῶν θειοτέρων συμβαλλομένην εἰς σωτηρίαν τοῖς πιοτεύουσιν.

[3520] μετὰ τοῦ πιστεύειν. Others read, μετὰ το πιστεύειν.

Chapter XXIX.

According to Celsus, then, Apollo wished the Metapontines to treat Aristeas as a god. But as the Metapontines considered the evidence in favour of Aristeas being a man—and probably not a virtuous one—to be stronger than the declaration of the oracle to the effect that he was a god or worthy of divine honours, they for that reason would not obey Apollo, and consequently no one regarded Aristeas as a god. But with respect to Jesus we would say that, as it was of advantage to the human race to accept him as the Son of God—God come in a human soul and body—and as this did not seem to be advantageous to the gluttonous appetites[3521] of the demons which love bodies, and to those who deem them to be gods on that account, the demons that are on earth (which are supposed to be gods by those who are not instructed in the nature of demons), and also their worshippers, were desirous to prevent the spread of the doctrine of Jesus; for they saw that the libations and odours in which they greedily delighted were being swept away by the prevalence of the instructions of Jesus. But the God who sent Jesus dissipated all the conspiracies of the demons, and made the Gospel of Jesus to prevail throughout the whole world for the conversion and reformation of men, and caused Churches to be everywhere established in opposition to those of superstitious and licentious and wicked men; for such is the character of the multitudes 476 who constitute the citizens[3522] in the assemblies of the various cities. Whereas the Churches of God which are instructed by Christ, when carefully contrasted with the assemblies of the districts in which they are situated, are as beacons[3523] in the world; for who would not admit that even the inferior members of the Church, and those who in comparison with the better are less worthy, are nevertheless more excellent than many of those who belong to the assemblies in the different districts?

[3521] λιχνείᾳ.

[3522] τοιαῦτα γὰρ τὰ πανταχοῦ πολιτευόμενα ἐν ταῖς ἐκκλησίαις τῶν πόλεων πλήθη.

[3523] φωστῆρες. [Phil. ii. 15. Very noteworthy are the details of this and the following chapter, and their defiant comparisons.]

Chapter XXX.

For the Church[3524] of God, e.g., which is at Athens, is a meek and stable body, as being one which desires to please God, who is over all things; whereas the assembly[3525] of the Athenians is given to sedition, and is not at all to be compared to the Church of God in that city. And you may say the same thing of the Church of God at Corinth, and of the assembly of the Corinthian people; and also of the Church of God at Alexandria, and of the assembly of the people of Alexandria. And if he who hears this be a candid man, and one who investigates things with a desire to ascertain the truth, he will be filled with admiration of Him who not only conceived the design, but also was able to secure in all places the establishment of Churches of God alongside[3526] of the assemblies of the people in each city. In like manner, also, in comparing the council[3527] of the Church of God with the council in any city, you would find that certain councillors[3528] of the Church are worthy to rule in the city of God, if there be any such city in the whole world;[3529] whereas the councillors in all other places exhibit in their characters no quality worthy of the conventional[3530] superiority which they appear to enjoy over their fellow-citizens. And so, too, you must compare *the ruler* of the *Church* in each city with the ruler of the *people* of the city, in order to observe that even amongst those councillors and rulers of the Church of God who come very far short of their duty, and who lead more indolent lives than others who are more energetic, it is nevertheless possible to discover a general superiority in what relates to the progress of virtue over the characters of the councillors and rulers in the various cities.[3531]

[3524] ἐκκλησία.

[3525] ἐκκλησία.

[3526] παροικούσας.

[3527] βουλήν.

[3528] βουλευταί.

[3529] εὕροις ἂν τίνες μὲν τῆς ἐκκλησίας βουλευταὶ ἄξιοί εἰσιν, εἴ τίς ἐστιν ἐν τῷ πάντι πόγις τοῦ Θεοῦ, ἐν ἐκεινῇ πολιτεύεσθαι. Boherellus conjectures εὕροις ἂν ὅτι τινὲς μὲν, κ.τ.λ.

[3530] τῆς ἐκ κατατάξεως ὑπεροχῆς.

[3531] ὅτι και ἐπὶ τῶν σφόδρα ἀποτυγχανομένων βουλευτῶν καὶ ἀρχόντων ἐκκλησίας Θεοῦ, καὶ ῥαθυμότερον παρὰ τοὺς εὐτονωτέρως βιοῦντας, οὐδὲν ἧττόν ἐστιν εὑρεῖν ὡς ἐπίπαν ὑπεροχὴν, τὴν ἐν τῇ ἐπὶ τὰς ἀρετὰς προκοπῇ, παρὰ τὰ ἔθη τῶν ἐν ταῖς πόλεσι βουλευτῶν καὶ ἀρχόντων. Boherellus conjectures ῥαθυμοτερων.

Chapter XXXI.

Now if these things be so, why should it not be consistent with reason to hold with regard to Jesus, who was able to effect results so great, that there dwelt in *Him* no ordinary divinity? while this was not the case either with the Proconnesian Aristeas (although Apollo would have him regarded as a god), or with the other individuals enumerated by Celsus when he says, "No one regards Abaris the Hyperborean as a god, who was possessed of such power as to be borne along like an arrow from a bow."[3532] For with what object did the deity who bestowed upon this Hyperborean Abaris the power of being carried along like an arrow, confer upon him such a gift? Was it that the human race might be benefited thereby,[3533] or did he himself obtain any advantage from the possession of such a power?—always supposing it to be conceded that these statements are not wholly inventions, but that the thing actually happened through the co-operation of some demon. But if it be recorded that my Jesus was received up into glory,[3534] I perceive the divine arrangement[3535] in such an act, viz., because God, who brought this to pass, commends in this way the Teacher to those who witnessed it, in order that as men who are contending not for human doctrine, but for divine teaching, they may devote themselves as far as possible to the God who is over all, and may do all things in order to please Him, as those who are to receive in the divine judgment the reward of the good or evil which they have wrought in this life.

[3532] ὥστε ὀϊστῷ βέλει συμφέρεσθαι. Spencer and Bohereau would delete βέλει as a gloss.

[3533] Guietus would insert ἤ before ἵνα τὶ ὠφεληθῇ. This emendation is adopted in the translation.

[3534] Cf. 1 Tim. iii. 16.

[3535] την οἰκονομίαν.

Chapter XXXII.

But as Celsus next mentions the case of the Clazomenian, subjoining to the story about him this remark, “Do they not report that his soul frequently quitted his body, and flitted about in an incorporeal form? and yet men did not regard him as a god,” we have to answer that probably certain wicked demons contrived that such statements should be committed to writing (for I do not believe that they contrived that such a thing should actually *take place*), in order that the predictions regarding Jesus, and the discourses uttered by Him, might either be evil spoken of, as inventions like these, or might excite no surprise, as not being more remarkable than other occurrences. But my Jesus said regarding His own soul 47 (which was separated from the body, not by virtue of any human necessity, but by the miraculous power which was given Him also for this purpose): “No one taketh my life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.”[3536] For as He had power to lay it down, He laid it down when He said, “Father, why hast Thou forsaken Me? And when He had cried with a loud voice, He gave up the ghost,”[3537] anticipating the public executioners of the crucified, who break the legs of the victims, and who do so in order that their punishment may not be further prolonged. And He “took His life,” when He manifested Himself to His disciples, having in their presence foretold to the unbelieving Jews, “Destroy this temple, and in three days I will raise it up again,”[3538] and “He spake this of the temple of His body;” the prophets, moreover, having predicted such a result in many other passages of their writings, and in this, “My flesh also shall rest in hope: for Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.”[3539]

[3536] Cf. John x. 18.

[3537] Cf. Matt. xxvii. 46–50.

[3538] Cf. John ii. 19.

[3539] Ps. xvi. 9, 10.

Chapter XXXIII.

Celsus, however, shows that he has read a good many Grecian histories, when he quotes further what is told of Cleomedes of Astypalæa, “who,” he relates, “entered into an ark, and although shut up within it, was not found therein, but through some arrangement of the divinity, flew out, when certain persons had cut open the ark in order to apprehend him.” Now this story, if an invention, as it appears to be, cannot be compared with what is related of Jesus, since in the lives of such men there is found no indication of their possessing the divinity which is ascribed to them; whereas the divinity of Jesus is established both by the existence of the Churches of the saved,[3540] and by the prophecies uttered concerning Him, and by the cures wrought in His name, and by the wisdom and knowledge which are in Him, and the deeper truths which are discovered by those who know how to ascend from a simple faith, and to investigate the meaning which lies in the divine Scriptures, agreeably to the injunctions of Jesus, who said, “Search the Scriptures,”[3541] and to the wish of Paul, who taught that “we ought to know how to answer every man;”[3542] nay, also of him who said, “Be ready always to give an answer to every man that asketh of you a reason of the faith[3543] that is in you.”[3544] If he wishes to have it conceded, however, that it is not a fiction, let him show with what object this supernatural power made him, through some arrangement of the divinity, flee from the ark. For if he will adduce any reason worthy of consideration, and point out any purpose worthy of God in conferring such a power on Cleomedes, we will decide on the answer which we ought to give; but if he fail to say anything convincing on the point, clearly because no reason *can* be discovered, then we shall either speak slightingly of the story to those who have not accepted it, and charge it with being false, or we shall say that some demoniac power, casting a glamour over the eyes, produced, in the case of the Astypalæan, a result like that which is produced by the performers of juggling tricks,[3545] while Celsus thinks that with respect to him he has spoken like an oracle, when he said that “by some divine arrangement he flew away from the ark.”

[3540] τῶν ὠφελουμένων.

[3541] John v. 39.

[3542] Cf. Col. iv. 6.

[3543] πίστεως.

[3544] 1 Pet. iii. 15.

[3545] ἤτοι διαβαλοῦμεν τοῖς αὐτὴν μὴ παραδεξαμένοις, καὶ ἐγκαλέσομεν τῇ ἱστορίᾳ ὡς οὐκ ἀληθεὶ, ἤ δαιμόνιόν τι φησομεν παραπλήσιον τοῖς ἐπιδεικνυπένοις γόησιν ἀπατῆ ὀφθαλμῶν πεποιηκέναι καὶ περὶ τὸν ᾿Αστυπαλαιέα. Spencer in his edition includes μὴ in brackets, and renders, “Aut eos incusabimus, qui istam virtutem admiserint.”

Chapter XXXIV.

I am, however, of opinion that these individuals are the only instances with which Celsus was acquainted. And yet, that he might appear voluntarily to pass by other similar cases, he says, “And one might name many others of the same kind.” Let it be granted, then, that many such persons have existed who conferred no benefit upon the human race: what would each one of their acts be found to amount to in comparison with the work of Jesus, and the miracles related of Him, of which we have already spoken at considerable length? He next imagines that, “in worshipping him who,” as *he* says, “was taken prisoner and put to death, we are acting like the Getæ who worship Zamolxis, and the Cilicians who worship Mopsus, and the Acarnanians who pay divine honours to Amphilochus, and like the Thebans who do the same to Amphiaraus, and the Lebadians to Trophonius.” Now in these instances we shall prove that he has compared us to the foregoing without good grounds. For these different tribes erected temples and statues to those individuals above enumerated, whereas we have refrained from offering to the Divinity honour by any such means (seeing they are adapted rather to demons, which are somehow fixed in a certain place which they prefer to any other, or which take up their dwelling, as it were, after being removed (from one place to another) by certain rites and incantations), and are lost in reverential wonder at Jesus, who has recalled our minds from all sensible things, as being not only corruptible, but destined to corruption, and elevated them to honour the God who is over all with prayers 478 and a righteous life, which we offer to Him as being intermediate between the nature of the uncreated and that of all created things,[3546] and who bestows upon us the benefits which come from the Father, and who as High Priest conveys our prayers to the supreme God.

[3546] ἃς προσάγομεν αὐτῷ, ὡς διὰ μεταξὺ ὄντος τῆς τοῦ ἀγενήτου και τῆς τῶν γενητῶν πάντων φύσεως. “Hoeschel (itemque Spencerus ad marg.) suspicabatur legendum: ὡς δὴ μεταξὺ ὄντος. Male. Nihil mutari necesse est. Agitur quippe de precibus, quas offerimus Deo ‘per eum qui veluti medius est inter increatam naturam et creatam.’”—Ruæus.

Chapter XXXV.

But I should like, in answer to him who for some unknown reason advances such statements as the above, to make in a conversational way[3547] some such remarks as the following, which seem not inappropriate to him. Are then those persons whom you have mentioned nonentities, and is there no power in Lebadea connected with Trophonius, nor in Thebes with the temple of Amphiaraus, nor in Acarnania with Amphilochus, nor in Cilicia with Mopsus? Or is there in such persons some being, either a demon, or a hero, or even a god, working works which are beyond the reach of man? For if he answer that there is nothing either demoniacal or divine about these individuals more than others, then let him at once make known his own opinion, as being that of an Epicurean, and of one who does not hold the same views with the Greeks, and who neither recognises demons nor worships gods as do the Greeks; and let it be shown that it was to no purpose that he adduced the instances previously enumerated (as if he believed them to be true), together with those which he adds in the following pages. But if he will assert that the persons spoken of are either demons, or heroes, or even gods, let him notice that he will establish by what he has admitted a result which he does not desire, viz., that Jesus also was some such being; for which reason, too, he was able to demonstrate to not a few that He had come down from God to visit the human race. And if he once admit this, see whether he will not be forced to confess that He is mightier than those individuals with whom he classed Him, seeing none of the latter forbids the offering of honour to the others; while He, having confidence in Himself, because He is more powerful than all those others, forbids them to be received as divine[3548] because they are wicked demons, who have taken possession of places on earth, through inability to rise to the purer and diviner region, whither the grossnesses of earth and its countless evils cannot reach.

[3547] ἀδολεσχῆσαι.

[3548] τὰς τουτων ἀποδοχάς.

Chapter XXXVI.

But as he next introduces the case of the favourite of Adrian (I refer to the accounts regarding the youth Antinous, and the honours paid him by the inhabitants of the city of Antinous in Egypt), and imagines that the honour paid to him falls little short of that which we render to Jesus, let us show in what a spirit of hostility this statement is made. For what is there in common between a life lived among the favourites of Adrian, by one who did not abstain even from unnatural lusts, and that of the venerable Jesus, against whom even they who brought countless other charges, and who told so many falsehoods, were not able to allege that He manifested, even in the slightest degree, any tendency to what was licentious?[3549] Nay, further, if one were to investigate, in a spirit of truth and impartiality, the stories relating to Antinous, he would find that it was due to the magical arts and rites of the Egyptians that there was even the *appearance* of his performing anything (marvellous) in the city which bears his name, and that too only after his decease,—an effect which is said to have been produced in other temples by the Egyptians, and those who are skilled in the arts which they practise. For they set up in certain places demons claiming prophetic or healing power, and which frequently torture those who seem to have committed any mistake about ordinary kinds of food, or about touching the dead body of a man, that they may have the appearance of alarming the uneducated multitude. Of this nature is the being that is considered to be a god in Antinoopolis in Egypt, whose (reputed) virtues are the lying inventions of some who live by the gain derived therefrom;[3550] while others, deceived by the demon placed there, and others again convicted by a weak conscience, actually think that they are paying a divine penalty inflicted by Antinous. Of such a nature also are the mysteries which they perform, and the seeming predictions which they utter. Far different from such are those of Jesus. For it was no company of sorcerers, paying court to a king or ruler at his bidding, who seemed to have made him a god; but the Architect of the universe Himself, in keeping with the marvellously persuasive power of His words,[3551] commended Him as worthy of honour, not only to those men who were well disposed, but to demons also, and other unseen powers, which even at the present time show that they either fear the name of Jesus as that of a being of superior power, or reverentially accept Him as their legal ruler.[3552] For if the commendation had not been given Him by God, the demons would not have withdrawn from those whom they had assailed, in obedience to the mere mention of His name. 479

[3549] ὡς κἄν τὸ τυχὸν ἀκολασίας κἂν ἐπ᾽ ὀλίγον γευσαμένου.

[3550] οὗ ἀρετὰς οἱ μέν τινες κυβευτικώτερον ζῶντες καταψεύδονται.

[3551] ἀκολούθως τῇ ἐν τῷ λέγειν τεραστὶως πιστικῇ δυνάμει.

[3552] ὡς κατὰ νόμους αὐτῶν ἄρχοντος.

Chapter XXXVII.

The Egyptians, then, having been taught to worship Antinous, will, if you compare him with Apollo or Zeus, endure such a comparison, Antinous being magnified in their estimation through being classed with these deities; for Celsus is clearly convicted of falsehood when he says, "that they will not endure his being compared with Apollo or Zeus." Whereas Christians (who have learned that their eternal life consists in knowing the only true God, who is over all, and Jesus Christ, whom He has sent; and who have learned also that all the gods of the heathen are greedy demons, which flit around sacrifices and blood, and other sacrificial accompaniments,[3553] in order to deceive those who have not taken refuge with the God who is over all, but that the divine and holy angels of God are of a different nature and will[3554] from all the demons on earth, and that they are known to those exceedingly few persons who have carefully and intelligently investigated these matters) will not endure a comparison to be made between them and Apollo or Zeus, or any being worshipped with odour and blood and sacrifices; some of them, so acting from their extreme simplicity, not being able to give a reason for their conduct, but sincerely observing the precepts which they have received; others, again, for reasons not to be lightly regarded, nay, even of a profound description, and (as a Greek would say) drawn from the inner nature of things;[3555] and amongst the latter of these God is a frequent subject of conversation, and those who are honoured by God, through His only-begotten Word, with participation in His divinity, and therefore also in His name. They speak much, too, both regarding the angels of God and those who are opposed to the truth, but have been deceived; and who, in consequence of being deceived, call them gods or angels of God, or good demons, or heroes who have become such by the transference into them of a good human soul.[3556] And such Christians will also show, that as in philosophy there are many who appear to be in possession of the truth, who have yet either deceived themselves by plausible arguments, or by rashly assenting to what was brought forward and discovered by others; so also, among those souls which exist apart from bodies, both angels and demons, there are some which have been induced by plausible reasons to declare themselves gods. And because it was impossible that the reasons of such things could be discovered by men with perfect exactness, it was deemed safe that no mortal should entrust himself to any being as to God, with the exception of Jesus Christ, who is, as it were, the Ruler over all things, and who both beheld these weighty secrets, and made them known to a few.

[3553] ἀποφοράς.

[3554] προαιρέσεως.

[3555] ἐσωτερικῶν καὶ ἐποπτικῶν.

[3556] ἢ ἥρωας ἐκ μεταβολῆς συστάντας ἀγαθῆς ἀνθρωπίνης ψυχῆς.

Chapter XXXVIII.

The belief, then, in Antinous,[3557] or any other such person, whether among the Egyptians or the Greeks, is, so to speak, unfortunate; while the belief in Jesus would seem to be either a fortunate one, or the result of thorough investigation, having the appearance of the former to the multitude, and of the latter to exceedingly few.[3558] And when I speak of a certain belief being, as the multitude would call it, unfortunate, I in such a case refer the cause to God, who knows the reasons of the various fates allotted to each one who enters human life. The Greeks, moreover, will admit that even amongst those who are considered to be most largely endowed with wisdom, good fortune has had much to do, as in the choice of teachers of one kind rather than another, and in meeting with a better class of instructors (there being teachers who taught the most opposite doctrines), and in being brought up in better circumstances; for the bringing up of many has been amid surroundings of such a kind, that they were prevented from ever receiving any idea of better things, but constantly passed their life, from their earliest youth, either as the favourites of licentious men or of tyrants, or in some other wretched condition which forbade the soul to look upwards. And the causes of these varied fortunes, according to all probability, are to be found in the reasons of providence, though it is not easy for men to ascertain these; but I have said what I have done by way of digression from the main body of my subject, on account of the proverb, that "such is the power of faith, because it seizes that which first presents itself."[3559] For it was necessary, owing to the different methods of education, to speak of the differences of belief among men, some of whom are more, others less fortunate in their belief; and from this to proceed to show that what is termed good or bad fortune would appear to contribute even in the case of the most talented, to their appearing to be more fully endowed with reason and to give their assent on grounds of reason to the majority of human opinions. 480 But enough on these points.

[3557] [See vol. ii. p. 185, and the stinging reference of Justin, vol. i. p. 172, this series.]

[3558] περι δὲ τοῦ Ἰησοῦ ἤτοι δόξασα ἂν εἶναι εὐτυχὴς, ἢ καὶ βεβασανισμένως ἐξητασμένη, δοκοῦσα μὲν εὐτυχὴς παρὰ τοῖς πολλοῖς, βεβασανισμένως δὲ ἐξητασμένη παρὰ πάνυ ὀλιγωτάτοιβ.

[3559] τοσοῦτον ποιεῖ πίστις, ὁποία δὴ προκατασχοῦσα.

Chapter XXXIX.

We must notice the remarks which Celsus next makes, when he says to us, that “faith, having taken possession of our minds, makes us yield the assent which we give to the doctrine of Jesus;” for of a truth it is faith which does produce such an assent. Observe, however, whether that faith does not of itself exhibit what is worthy of praise, seeing we entrust ourselves to the God who is over all, acknowledging our gratitude to Him who has led us to such a faith, and declaring that He could not have attempted or accomplished such a result without the divine assistance. And we have confidence also in the intentions of the writers of the Gospels, observing their piety and conscientiousness, manifested in their writings, which contain nothing that is spurious, or deceptive,[3560] or false, or cunning; for it is evident to us that souls unacquainted with those artifices which are taught by the cunning sophistry of the Greeks (which is characterized by great plausibility and acuteness), and by the kind of rhetoric in vogue in the courts of justice, would not have been able thus to invent occurrences which are fitted of themselves to conduct to faith, and to a life in keeping with faith. And I am of opinion that it was on this account that Jesus wished to employ such persons as teachers of His doctrines, viz., that there might be no ground for any suspicion of plausible sophistry, but that it might clearly appear to all who were capable of understanding, that the guileless purpose of the writers being, so to speak, marked with great simplicity, was deemed worthy of being accompanied by a diviner power, which accomplished far more than it seemed possible could be accomplished by a periphrasis of words, and a weaving of sentences, accompanied by all the distinctions of Grecian art.

[3560] κυβευτικόν.

Chapter XL.

But observe whether the principles of our faith, harmonizing with the general ideas implanted in our minds at birth, do not produce a change upon those who listen candidly to its statements; for although a perverted view of things, with the aid of much instruction to the same effect, has been able to implant in the minds of the multitude the belief that images are gods, and that things made of gold, and silver, and ivory, and stone are deserving of worship, yet common sense[3561] forbids the supposition that God is at all a piece of corruptible matter, or is honoured when made to assume by men a form embodied in dead matter, fashioned according to some image or symbol of His appearance. And therefore we say at once of images that they are not gods, and of such creations (of art) that they are not to be compared with the Creator, but are small in contrast with the God who is over all, and who created, and upholds, and governs the universe. And the rational soul recognising, as it were, its relationship (to the divine), at once rejects what it for a time supposed to be gods, and resumes its natural love[3562] for its Creator; and because of its affection towards Him, receives Him also who first presented these truths to all nations through the disciples whom He had appointed, and whom He sent forth, furnished with divine power and authority, to proclaim the doctrine regarding God and His kingdom.

[3561] ἡ κοινὴ ἔννοια.

[3562] φίλτρον φυσικόν.

Chapter XLI.

But since he has charged us, I know not how often already, “with regarding this Jesus, who was but a mortal body, as a God, and with supposing that we act piously in so doing,” it is superfluous to say any more in answer to this, as a great deal has been said in the preceding pages. And yet let those who make this charge understand that He whom we regard and believe to have been from the beginning God, and the Son of God, is the very Logos, and the very Wisdom, and the very Truth; and with respect to His mortal body, and the human soul which it contained, we assert that not by their communion merely with Him, but by their unity and intermixture,[3563] they received the highest powers, and after participating in His divinity, were changed into God. And if any one should feel a difficulty at our saying this regarding His body, let him attend to what is said by the Greeks regarding matter, which, properly speaking, being without qualities, receives such as the Creator desires to invest it with, and which frequently divests itself of those which it formerly possessed, and assumes others of a different and higher kind. And if these opinions be correct, what is there wonderful in this, that the mortal quality of the body of Jesus, if the providence of God has so willed it, should have been changed into one that was ethereal and divine?[3564]

[3563] ἀλλὰ καὶ ἑνώσει καὶ ἀνακράσει.

[3564] [“By means of Origen the idea of a proper reasonable soul in Christ received a new dogmatical importance. This point, which up to this time had been altogether untouched with controversy with the Patripassians, was now for the first time expressly brought forward in a synod held against Beryllus of Bostra, a.d. 244, and the doctrine of a reasonable human soul in Christ settled as a doctrine of the Church.”—Neander’s *History (ut supra)*, vol. ii. p. 309, with the references there. See also Waterland’s *Works*, vol. i. pp. 330, 331. S.]

Chapter XLII.

Celsus, then, does not speak as a good reasoner,[3565] when he compares the mortal flesh of Jesus to gold, and silver, and stone, asserting that the former is more liable to corruption than the latter. For, to speak correctly, that which is incorruptible is not more free from corruption than another thing which is incorruptible, nor that which is corruptible more liable to corruption than another corruptible thing. But, admitting that there are degrees of corruptibility, we can say in answer, that if it is possible for the matter which underlies all qualities to exchange some of them, how should it be impossible for the flesh of Jesus also to exchange qualities, and to become such as it was proper for a body to be which had its abode in the ether and the regions above it, and possessing no longer the infirmities belonging to the flesh, and those properties which Celsus terms "impurities," and in so terming them, speaks unlike a philosopher? For that which is properly impure, is so because of its wickedness. Now the nature of body is not impure; for in so far as it is bodily nature, it does not possess vice, which is the generative principle of impurity. But, as he had a suspicion of the answer which we would return, he says with respect to the change of the body of Jesus, "Well, after he has laid aside these qualities, he will be a God:" (and if so), why not rather Æsculapius, and Dionysus, and Hercules? To which we reply, "What great deed has Æsculapius, or Dionysus, or Hercules wrought?" And what individuals will they be able to point out as having been improved in character, and made better by their words and lives, so that they may make good their claim to be gods? For let us peruse the many narratives regarding them, and see whether they were free from licentiousness or injustice, or folly, or cowardice. And if nothing of that kind be found in them, the argument of Celsus might have force, which places the forenamed individuals upon an equality with Jesus. But if it is certain that, although some things are reported of them as reputable, they are recorded, nevertheless, to have done innumerable things which are contrary to right reason, how could you any longer say, with any show of reason, that these men, on putting aside their mortal body, became gods rather than Jesus?

[3565] διαλεκτικός.

Chapter XLIII.

He next says of us, that “we ridicule those who worship Jupiter, because his tomb is pointed out in the island of Crete; and yet we worship him who rose from the tomb,[3566] although ignorant of the grounds[3567] on which the Cretans observe such a custom.” Observe now that he thus undertakes the defence of the Cretans, and of Jupiter, and of his tomb, alluding obscurely to the allegorical notions, in conformity with which the myth regarding Jupiter is said to have been invented; while he assails us who acknowledge that our Jesus has been buried, indeed, but who maintain that He has also been *raised* from the tomb,—a statement which the Cretans have not yet made regarding Jupiter. But since he appears to admit that the tomb of Jupiter is in Crete, when he says that “we are ignorant of the grounds on which the Cretans observe such a custom,” we reply that Callimachus the Cyrenian, who had read innumerable poetic compositions, and nearly the whole of Greek history, was not acquainted with any allegorical meaning which was contained in the stories about Jupiter and his tomb; and accordingly he accuses the Cretans in his hymn addressed to Jupiter, in the words:[3568]—

“The Cretans are always liars: for thy tomb, O king,
The Cretans have reared; and yet thou didst not die,
For thou ever livest.”

Now he who said, “Thou didst not die, for thou ever livest,” in denying that Jupiter’s tomb was in Crete, records nevertheless that in Jupiter there was the beginning of death.[3569] But birth upon earth is the beginning of death. And his words run:—

“And Rhea bore thee among the Parrhasians; ”—

whereas he ought to have seen, after denying that the birth of Jupiter took place in Crete because of his tomb, that it was quite congruous with his birth in Arcadia that he who was born should also die. And the following is the manner in which Callimachus speaks of these things: “O Jupiter, some say that thou wert born on the mountains of Ida, others in Arcadia. Which of them, O father, have lied? The Cretans are always liars,” etc. Now it is Celsus who made us discuss these topics, by the unfair manner in which he deals with Jesus, in giving his assent to what is related about His death and burial, but regarding as an invention His resurrection from the dead, although this was not only foretold by innumerable prophets, but many proofs also were given of His having appeared after death.

[3566] τόν ἀπὸ τοῦ τάφου.

[3567] οὐκ εἰδότες πῶς καὶ καθό.

[3568] Cf. Callimach., *Hymn*, i. Cf. also Tit. i. 12.

[3569] τὴν ἀρχὴν τοῦ θανάτου γεγονέναι περὶ τὸν Δία.

Chapter XLIV.

After these points Celsus quotes some objections against the doctrine of Jesus, made by a very few individuals who are considered Christians, not of the more intelligent, as he supposes, but of the more ignorant class, and asserts that "the following are the rules laid down by them. Let no one come to us who has been instructed, or who is wise or prudent (for such qualifications are deemed evil by us); but if there be any ignorant, or unintelligent, or uninstructed, or foolish persons, let them come with confidence. By which words, acknowledging that such individuals are worthy of their God, they manifestly show that they desire and are able to gain over only the silly, and the mean, and the stupid, with women and children."[3570] In reply to which, we say that, as if, while Jesus teaches continence, and says, "Whosoever looketh upon a woman to lust after her, hath already committed adultery with her in his heart," one were to behold a few of those who are deemed to be Christians living licentiously, he would most justly blame them for living contrary to the teaching of Jesus, but would act most unreasonably if he were to charge the Gospel with their censurable conduct; so, if he found nevertheless that the doctrine of the Christians invites men to wisdom, the blame then must remain with those who rest in their own ignorance, and who utter, not what Celsus relates (for although some of them are simple and ignorant, they do not speak so shamelessly as he alleges), but other things of much less serious import, which, however, serve to turn aside men from the practice of wisdom.

[3570] [The sarcastic raillery of Celsus in regard to the ignorance and low social scale of the early converts to Christianity is in keeping with his whole tone and manner. On the special value of the evidence of early Christian writers, such as Justin Martyr , Clement, Origen, etc., to the truth and power, among men of all classes, of the Gospel of our Lord, see Rawlinson's Bampton Lectures, *The Historical Evidences of the Truth of the Scripture Records*, Lect. viii. pp. 207, 420, et seqq. (Amer. ed. 1860). S.]

Chapter XLV.

But that the object of Christianity[3571] is that we should become wise, can be proved not only from the ancient Jewish writings, which we also use, but especially from those which were composed after the time of Jesus, and which are believed among the Churches to be divine. Now, in the fiftieth Psalm, David is described as saying in his prayer to God these words: "The unseen and secret things of Thy wisdom Thou hast manifested to me."[3572] Solomon, too, because he asked for wisdom, received it; and if any one were to peruse the Psalms, he would find the book filled with many maxims of wisdom: and the evidences of his wisdom may be seen in his treatises, which contain a great amount of wisdom expressed in few words, and in which you will find many laudations of wisdom, and encouragements towards obtaining it. So wise, moreover, was Solomon, that "the queen of Sheba, having heard his name, and the name of the Lord, came to try him with difficult questions, and spake to him all things, whatsoever were in her heart; and Solomon answered her all her questions. There was no question omitted by the king which he did not answer her. And the queen of Sheba saw all the wisdom of Solomon, and the possessions which he had[3573] and there was no more spirit in her.[3574] And she said to the king, The report is true which I heard in mine own land regarding thee and thy wisdom; and I believed not them who told me, until I had come, and mine eyes have seen it. And, lo, they did not tell me the half. Thou hast added wisdom and possessions above all the report which I heard."[3575] It is recorded also of him, that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And the wisdom that was in Solomon greatly excelled the wisdom of all the ancients, and of all the wise men of Egypt; and he was wiser than all men, even than Gethan the Ezrahite, and Emad, and Chalcadi, and Aradab, the sons of Madi. And he was famous among all the nations round about. And Solomon spake three thousand proverbs, and his songs were five thousand. And he spake of trees, from the cedar that is in Lebanon even to the hyssop which springeth out of the wall; and also of fishes and of beasts. And all nations came to hear the wisdom of Solomon, and from all the kings of the earth who had heard of the fame of his wisdom."[3576]

[3571] ὁ λόγος.

[3572] τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι.

[3573] τὰ κατ᾽ αὐτόν.

[3574] καὶ ἐξ αὐτῆς ἐγένετο.

[3575] Cf. 1 Kings x. 1–9.

[3576] Cf. 1 Kings iv. 29–34. The text reads, περὶ πάντων τῶν βασιλέων τῆς γῆς, for which παρά has been substituted.

And to such a degree does the Gospel desire that there should be wise men among believers, that for the sake of exercising the understanding of its hearers, it has spoken certain truths in enigmas, others in what are called “dark” sayings, others in parables, and others in problems.[3577] And one of the prophets—Hosea—says at the end of his prophecies: “Who is wise, and he will understand these things? or prudent, and he shall know them?”[3578] Daniel, moreover, and his fellow-captives, made such progress in the learning which the wise men around the king in Babylon cultivated, that they were shown to excel all of them in a tenfold degree. And in the book of Ezekiel it is said to the ruler of Tyre, who greatly prided himself on his wisdom, “Art thou wiser than Daniel? Every secret was not revealed to thee.”[3579]

[3577] καὶ ἄλλα διὰ προβλημάτων.

[3578] Hos. xiv. 9.

[3579] Cf. Ezek. xxviii. 3.

Chapter XLVI.

And if you come to the books written after the time of Jesus, you will find that those multitudes of believers who hear the parables are, as it were, “without,” and worthy only of exoteric doctrines, while the disciples learn in private the explanation of the parables. For, privately, to His own disciples did Jesus open up all things, esteeming above the multitudes those who desired to know His wisdom. And He promises to those who believe upon Him to send them wise men and scribes, saying, “Behold, I will send unto you wise men and scribes, and some of them they shall kill and crucify.”[3580] 48 And Paul also, in the catalogue of “charismata” bestowed by God, placed first “the word of wisdom,” and second, as being inferior to it, “the word of knowledge,” but third, and lower down, “faith.”[3581] And because he regarded “the word” as higher than miraculous powers, he for that reason places “workings of miracles” and “gifts of healings” in a lower place than the gifts of the word. And in the Acts of the Apostles Stephen bears witness to the great learning of Moses, which he had obtained wholly from ancient writings not accessible to the multitude. For he says: “And Moses was learned in all the wisdom of the Egyptians.”[3582] And therefore, with respect to his miracles, it was suspected that he wrought them perhaps, not in virtue of his professing to come from God, but by means of his Egyptian knowledge, in which he was well versed. For the king, entertaining such a suspicion, summoned the Egyptian magicians, and wise men, and enchanters, who were found to be of no avail as against the wisdom of Moses, which proved superior to all the wisdom of the Egyptians.

[3580] Cf. Matt. xxiii. 34.

[3581] Cf. 1 Cor. xii. 8.

[3582] Acts vii. 22.

Chapter XLVII.

But it is probable that what is written by Paul in the first Epistle to the Corinthians,[3583] as being addressed to Greeks who prided themselves greatly on their Grecian wisdom, has moved some to believe that it was not the object of the Gospel to win wise men. Now, let him who is of this opinion understand that the Gospel, as censuring wicked men, says of them that they are wise not in things which relate to the understanding, and which are unseen and eternal; but that in busying themselves about things of sense alone, and regarding these as all-important, they are wise men of the world: for as there are in existence a multitude of opinions, some of them espousing the cause of matter and bodies,[3584] and asserting that everything is corporeal which has a substantial existence,[3585] and that besides these nothing else exists, whether it be called invisible or incorporeal, it says also that these constitute the wisdom of the world, which perishes and fades away, and belongs only to this age, while those opinions which raise the soul from things here to the blessedness which is with God, and to His kingdom, and which teach men to despise all sensible and visible things as existing only for a season, and to hasten on to things invisible, and to have regard to those things which are not seen,—these, it says, constitute the wisdom of God. But Paul, as a lover of truth, says of certain wise men among the Greeks, when their statements are true, that "although they knew God, they glorified Him not as God, neither were thankful."[3586] And he bears witness that they knew God, and says, too, that this did not happen to them without divine permission, in these words: "For God showed it unto them;"[3587] dimly alluding, I think, to those who ascend from things of sense to those of the understanding, when he adds, "For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful."[3588]

[3583] Cf. 1 Cor. i. 18, etc.

[3584] τὰ μὲν συναγορεύοντα ὑγῇ καὶ σώμασι.

[3585] τὰ προηγουμένως ὑφεστηκότα.

[3586] Cf. Rom. i. 21.

[3587] Rom. i. 19.

[3588] Cf. Rom. i. 20–22.

Chapter XLVIII.

And perhaps also from the words, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and the base things, and the things which are despised, hath God chosen, and things which are not, to bring to nought things that are, that no flesh may glory in His presence;”[3589] some have been led to suppose that no one who is instructed, or wise, or prudent, embraces the Gospel. Now, in answer to such an one, we would say that it has not been stated that “*no* wise man according to the flesh,” but that “not *many* wise men according to the flesh,” are called. It is manifest, further, that amongst the characteristic qualifications of those who are termed “bishops,” Paul, in describing what kind of man the bishop ought to be, lays down as a qualification that he should also be a teacher, saying that he ought to be able to convince the gainsayers, that by the wisdom which is in him he may stop the mouths of foolish talkers and deceivers.[3590] And as he selects for the episcopate a man who has been once married[3591] rather than he who has twice entered the married state,[3592] and a man of blameless life rather than one who is liable to censure, and a sober man rather than one who is not such, and a prudent man rather than one who is not prudent, and a man whose behaviour is decorous rather than he who is open to the charge even of the slightest indecorum, so he desires that he who is to be chosen by preference for the office of a bishop should be apt to teach, and able to convince the gainsayers. 484 How then can Celsus justly charge us with saying, “Let no one come to us who is ‘instructed,’ or ‘wise,’ or ‘prudent?’” Nay, let him who wills come to us “instructed,” and “wise,” and “prudent;” and none the less, if any one be ignorant and unintelligent, and uninstructed and foolish, let him also come: for it is these whom the Gospel promises to cure, when they come, by rendering them all worthy of God.

[3589] Cf. 1 Cor. i. 26–28.

[3590] Cf. Tit. i. 9, 10.

[3591] Μονόγαμον. Cf. *Can. Apost.*, c. xvii.: “ὁ δυσὶ γάμοις συμπλακεὶς μετὰ τὸ βάπτισμα, ἢ παλλακὴν κτησάμενος, οὐ δύναται εἶναι ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ὅλως τοῦ καταλόγου τοῦ ἱερατικοῦ.” Cf. note in Benedictine ed.

[3592] [Origen agrees with Tertullian, *passim*, on this subject. Hippolytus makes Callistus, Bishop of Rome, the first to depart from this principle,—accepting “digamists and trigamists.”]

Chapter XLIX.

This statement also is untrue, that it is "only foolish and low individuals, and persons devoid of perception, and slaves, and women, and children, of whom the teachers of the divine word wish to make converts." Such indeed does the Gospel invite, in order to make them better; but it invites also others who are very different from these, since Christ is the Saviour of all men, and especially of them that believe, whether they be intelligent or simple; and "He is the propitiation with the Father for our sins; and not for ours only, but also for the sins of the whole world."[3593] After this it is superfluous for us to wish to offer a reply to such statements of Celsus as the following: "For why is it an evil to have been educated, and to have studied the best opinions, and to have both the reality and appearance of wisdom? What hindrance does this offer to the knowledge of God? Why should it not rather be an assistance, and a means by which one might be better able to arrive at the truth?" Truly it is no evil to have been educated, for education is the way to virtue; but to rank those amongst the number of the educated who hold erroneous opinions is what even the wise men among the Greeks would not do. On the other hand, who would not admit that to have studied the best opinions is a blessing? But what shall we call the best, save those which are true, and which incite men to virtue? Moreover, it is an excellent thing for a man to *be* wise, but not to *seem* so, as Celsus says. And it is no hindrance to the knowledge of God, but an assistance, to have been educated, and to have studied the best opinions, and to be wise. And it becomes us rather than Celsus to say this, especially if it be shown that he is an Epicurean.

[3593] Cf. 1 John ii. 2.

Chapter L.

But let us see what those statements of his are which follow next in these words: "Nay, we see, indeed, that even those individuals, who in the market-places perform the most disgraceful tricks, and who gather crowds around them, would never approach an assembly of wise men, nor dare to exhibit their arts among them; but wherever they see young men, and a mob of slaves, and a gathering of unintelligent persons, thither they thrust themselves in, and show themselves off." Observe, now, how he slanders us in these words, comparing us to those who in the market-places perform the most disreputable tricks, and gather crowds around them! What disreputable tricks, pray, do we perform? Or what is there in *our* conduct that resembles theirs, seeing that by means of readings, and explanations of the things read, we lead men to the worship of the God of the universe, and to the cognate virtues, and turn them away from contemning Deity, and from all things contrary to right reason? Philosophers verily would wish to collect together such hearers of their discourses as exhort men to virtue,—a practice which certain of the Cynics especially have followed, who converse publicly with those whom they happen to meet. Will they maintain, then, that these who do not gather together persons who are considered to have been educated, but who invite and assemble hearers from the public street, resemble those who in the market-places perform the most disreputable tricks, and gather crowds around them? Neither Celsus, however, nor any one who holds the same opinions, will blame those who, agreeably to what they regard as a feeling of philanthropy, address their arguments to the ignorant populace.

Chapter LI.

And if they are not to be blamed for so doing, let us see whether Christians do not exhort multitudes to the practice of virtue in a greater and better degree than they. For the philosophers who converse in public do not pick and choose their hearers, but he who likes stands and listens. The Christians, however, having previously, so far as possible, tested the souls of those who wish to become their hearers, and having previously instructed[3594] them in private, when they appear (before entering the community) to have sufficiently evinced their desire towards a virtuous life, introduce them then, and not before, privately forming one class of those who are beginners, and are receiving admission, but who have not yet obtained the mark of complete purification; and another of those who have manifested to the best of their ability their intention to desire no other things than are approved by Christians; and among these there are certain persons appointed to make inquiries regarding the lives and behaviour of those who join them, in order that they may prevent those who commit acts of infamy from coming into their public assembly, while those of a different character they receive with their whole heart, in order that they may daily make them better. 485
And this is their method of procedure, both with those who are sinners, and especially with those who lead dissolute lives, whom they exclude from their community, although, according to Celsus, they resemble those who in the market-places perform the most shameful tricks. Now the venerable school of the Pythagoreans used to erect a cenotaph to those who had apostatized from their system of philosophy, treating them as dead; but the Christians lament as dead those who have been vanquished by licentiousness or any other sin, because they are lost and dead to God, and as being risen from the dead (if they manifest a becoming change) they receive them afterwards, at some future time, after a greater interval than in the case of those who were admitted at first, but not placing in any office or post of rank in the Church of God those who, after professing the Gospel, lapsed and fell.

[3594] προεπᾴσαντες.

Chapter LII.

Observe now with regard to the following statement of Celsus, “We see also those persons who in the market-places perform most disreputable tricks, and collect crowds around them,” whether a manifest falsehood has not been uttered, and things compared which have no resemblance. He says that these individuals, to whom he compares us, who “perform the most disreputable tricks in the market-places and collect crowds, would never approach an assembly of wise men, nor dare to show off their tricks before them; but wherever they see young men, and a mob of slaves, and a gathering of foolish people, thither do they thrust themselves in and make a display.” Now, in speaking thus he does nothing else than simply load us with abuse, like the women upon the public streets, whose object is to slander one another; for we do everything in our power to secure that our meetings should be composed of wise men, and those things among us which are especially excellent and divine we then venture to bring forward publicly in our discussions when we have an abundance of intelligent hearers, while we conceal and pass by in silence the truths of deeper import when we see that our audience is composed of simpler minds, which need such instruction as is figuratively termed “milk.”

Chapter LIII.

For the word is used by our Paul in writing to the Corinthians, who were Greeks, and not yet purified in their morals: "I have fed you with milk, not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal: for whereas there is among you envying and strife, are ye not carnal, and walk as men?"[3595] Now the same writer,[3596] knowing that there was a certain kind of nourishment better adapted for the soul, and that the food of those young[3597] persons who were admitted was compared to milk, continues: "And ye are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."[3598] Would then those who believe these words to be well spoken, suppose that the noble doctrines of our faith would never be mentioned in an assembly of wise men, but that wherever (our instructors) see young men, and a mob of slaves, and a collection of foolish individuals, they bring publicly forward divine and venerable truths, and before such persons make a display of themselves in treating of them? But it is clear to him who examines the whole spirit of our writings, that Celsus is animated with a hatred against the human race resembling that of the ignorant populace, and gives utterance to these falsehoods without examination.

[3595] [1 Cor. iii. 2, 3. S.]

[3596] [See note *supra*, p. 239. S.]

[3597] νηπίων.

[3598] Heb. v. 12–14.

Chapter LIV.

We acknowledge, however, although Celsus will not have it so, that we *do* desire to instruct all men in the word of God, so as to give to young men the exhortations which are appropriate to them, and to show to slaves how they may recover freedom of thought,[3599] and be ennobled by the word. And those amongst us who are the ambassadors of Christianity sufficiently declare that they are debtors[3600] to Greeks and Barbarians, to wise men and fools, (for they do not deny their obligation to cure the souls even of foolish persons,) in order that as far as possible they may lay aside their ignorance, and endeavour to obtain greater prudence, by listening also to the words of Solomon: "Oh, ye fools, be of an understanding heart,"[3601] and "Who is the most simple among you, let him turn unto me;"[3602] and wisdom exhorts those who are devoid of understanding in the words, "Come, eat of my bread, and drink of the wine which I have mixed for you. Forsake folly that ye may live, and correct understanding in knowledge."[3603] This too would I say (seeing it bears on the point),[3604] in answer to the statement of Celsus: Do not philosophers invite young men to their lectures? and do they not encourage young men to exchange a wicked life for a better? and do they not desire slaves to learn philosophy? Must we find fault, then, with philosophers who have exhorted slaves to the practice of virtue? with Pythagoras for having so done with Zamolxis, Zeno with Perseus, and with those who recently encouraged Epictetus to the study of philosophy? Is it indeed permissible for you, O Greeks, to call youths and slaves and foolish persons to the study of philosophy, but if *we* do so, we do not act from philanthropic motives in wishing to heal every rational nature with the medicine of reason, and to bring them into fellowship with God, the Creator of all things? These remarks, then, may suffice in answer to what are slanders rather than accusations[3605] on the part of Celsus.

[3599] ἐλεύθερον ἀναλαβόντες φρόνημα.

[3600] Cf. Rom. i. 14.

[3601] Cf. Prov. viii. 5.

[3602] Cf. Prov. ix. 4.

[3603] Cf. Prov. ix. 5, 6.

[3604] διὰ τὰ ἐγκείμενα.

[3605] λοιδορίας μᾶλλον ἢ κατηγορίας.

Chapter LV.

But as Celsus delights to heap up calumnies against us, and, in addition to those which he has already uttered, has added others, let us examine these also, and see whether it be the Christians or Celsus who have reason to be ashamed of what is said. He asserts, “We see, indeed, in private houses workers in wool and leather, and fullers, and persons of the most uninstructed and rustic character, not venturing to utter a word in the presence of their elders and wiser masters;[3606] but when they get hold of the children privately, and certain women as ignorant as themselves, they pour forth wonderful statements, to the effect that they ought not to give heed to their father and to their teachers, but should obey them; that the former are foolish and stupid, and neither know nor can perform anything that is really good, being preoccupied with empty trifles; that *they* alone know how men ought to live, and that, if the children obey them, they will both be happy themselves, and will make their home happy also. And while thus speaking, if they see one of the instructors of youth approaching, or one of the more intelligent class, or even the father himself, the more timid among them become afraid, while the more forward incite the children to throw off the yoke, whispering that in the presence of father and teachers they neither will nor can explain to them any good thing, seeing they turn away with aversion from the silliness and stupidity of such persons as being altogether corrupt, and far advanced in wickedness, and such as would inflict punishment upon them; but that if they wish (to avail themselves of their aid) they must leave their father and their instructors, and go with the women and their playfellows to the women’s apartments, or to the leather shop, or to the fuller’s shop, that they may attain to perfection;—and by words like these they gain them over.”

[3606] The allusion is to the practice of wealthy Greeks and Romans having among their slaves artificers of various kinds, for whose service there was constant demand in the houses and villas of the rich, and who therefore had their residence in or near the dwelling of their master. Many of these artificers seem, from the language of Celsus, to have been converts to Christianity.

Chapter LVI.

Observe now how by such statements he depreciates those amongst us who are teachers of the word, and who strive in every way to raise the soul to the Creator of all things, and who show that we ought to despise things “sensible,” and “temporal,” and “visible,” and to do our utmost to reach communion with God, and the contemplation of things that are “intelligent,” and “invisible,” and a blessed life with God, and the friends of God; comparing them to “workers in wool in private houses, and to leather-cutters, and to fullers, and to the most rustic of mankind, who carefully incite young boys to wickedness, and women to forsake their fathers and teachers, and follow them.” Now let Celsus point out from what wise parent, or from what teachers, we keep away children and women, and let him ascertain by comparison among those children and women who are adherents of our doctrine, whether any of the opinions which they formerly heard are better than ours, and in what manner we draw away children and women from noble and venerable studies, and incite them to worse things. But he will not be able to make good any such charge against us, seeing that, on the contrary, we turn away women from a dissolute life, and from being at variance with those with whom they live, from all mad desires after theatres and dancing, and from superstition; while we train to habits of self-restraint boys just reaching the age of puberty, and feeling a desire for sexual pleasures, pointing out to them not only the disgrace which attends those sins, but also the state to which the soul of the wicked is reduced through practices of that kind, and the judgments which it will suffer, and the punishments which will be inflicted.

Chapter LVII.

But who are the teachers whom we call triflers and fools, whose defence is undertaken by Celsus, as of those who teach better things? (I know not,) unless he deem those to be good instructors of women, and no triflers, who invite them to superstition and to unchaste spectacles, and those, moreover, to be teachers not devoid of sense who lead and drag the young men to all those disorderly acts which we know are often committed by them. We indeed call away these also, as far as we can, from the dogmas of philosophy to our worship of God, by showing forth its excellence and purity. But as Celsus, by his statements, has 487 declared that we do not do so, but that we call only the foolish, I would say to him, "If you had charged us with withdrawing from the study of philosophy those who were already preoccupied with it, you would not have spoken the truth, and yet your charge would have had an appearance of probability; but when you now say that we draw away our adherents from good teachers, show who are those other teachers save the teachers of philosophy, or those who have been appointed to give instruction in some useful branch of study."[3607]

He will be unable, however, to show any such; while we promise, openly and not in secret, that *they* will be happy who live according to the word of God, and who look to Him in all things, and who do everything, whatever it is, as if in the presence of God. Are these the instructions of workers in wool, and of leather-cutters, and fullers, and uneducated rustics? But such an assertion he cannot make good.

[3607] Παράστησον τοὺς διδασκάλους ἄλλους παρὰ τοὺς φιλοσοφίας διδασκάλους, ἢ τοὺς κατά τι τῶν χρησίμων πεποιημένους.

Chapter LVIII.

But those who, in the opinion of Celsus, resemble the workers in wool in private houses, and the leather-cutters, and fullers, and uneducated rustics, will, he alleges, in the presence of father or teachers be unwilling to speak, or unable to explain to the boys anything that is good. In answer to which, we would say, What kind of father, my good sir, and what kind of teacher, do you mean? If you mean one who approves of virtue, and turns away from vice, and welcomes what is better, then know, that with the greatest boldness will we declare our opinions to the children, because we will be in good repute with such a judge. But if, in the presence of a father who has a hatred of virtue and goodness, we keep silence, and also before those who teach what is contrary to sound doctrine, do not blame us for so doing, since you will blame us without good reason. You, at all events, in a case where fathers deemed the mysteries of philosophy an idle and unprofitable occupation for their sons, and for young men in general, would not, in teaching philosophy, make known its secrets before worthless parents; but, desiring to keep apart those sons of wicked parents who had been turned towards the study of philosophy, you would observe the proper seasons, in order that the doctrines of philosophy might reach the minds of the young men. And we say the same regarding our teachers. For if we turn (our hearers) away from those instructors who teach obscene comedies and licentious iambics, and many other things which neither improve the speaker nor benefit the hearers (because the latter do not know how to listen to poetry in a philosophic frame of mind, nor the former how to say to each of the young men what tends to his profit), we are not, in following such a course, ashamed to confess what we do. But if you will show me teachers who train young men for philosophy, and who exercise them in it, I will not from such turn away young men, but will try to raise them, as those who have been previously exercised in the whole circle of learning and in philosophical subjects, to the venerable and lofty height of eloquence which lies hid from the multitude of Christians, where are discussed topics of the greatest importance, and where it is demonstrated and shown that they have been treated philosophically both by the prophets of God and the apostles of Jesus.

Chapter LIX.

Immediately after this, Celsus, perceiving that he has slandered us with too great bitterness, as if by way of defence expresses himself as follows: “That I bring no heavier charge than what the truth compels me, any one may see from the following remarks. Those who invite to participation in other mysteries, make proclamation as follows: ‘Every one who has clean hands, and a prudent tongue;’[3608] others again thus: ‘He who is pure from all pollution, and whose soul is conscious of no evil, and who has lived well and justly.’ Such is the proclamation made by those who promise purification from sins.[3609] But let us hear what kind of persons these Christians invite. Every one, they say, who is a sinner, who is devoid of understanding, who is a child, and, to speak generally, whoever is unfortunate, him will the kingdom of God receive. Do you not call him a sinner, then, who is unjust, and a thief, and a housebreaker, and a poisoner, and a committer of sacrilege, and a robber of the dead? What others would a man invite if he were issuing a proclamation for an assembly of robbers?” Now, in answer to such statements, we say that it is not the same thing to invite those who are *sick in soul* to be *cured*, and those who are *in health* to the *knowledge and study* of divine things. We, however, keeping both these things in view, at first invite all men to be healed, and exhort those who are sinners to come to the consideration of the doctrines which teach men not to sin, and those who are devoid of understanding to those which beget wisdom, and those who are children to rise in their thoughts to manhood, and 488 those who are simply[3610] unfortunate to good fortune,[3611] or—which is the more appropriate term to use—to blessedness.[3612] And when those who have been turned towards virtue have made progress, and have shown that they have been purified by the word, and have led as far as they can a better life, then and not before do we invite them to participation in our mysteries. “For we speak wisdom among them that are perfect.”[3613]

[3608] φωνὴν συνετός.

[3609] [Much is to be gathered from this and the following chapters, of the evangelical character of primitive preaching and discipline.]

[3610] ἁπλῶς.

[3611] εὐδαιμονίαν.

[3612] μακαριότητα.

[3613] Cf. 1 Cor. ii. 6.

Chapter LX.

And as we teach, moreover, that "wisdom will not enter into the soul of a base man, nor dwell in a body that is involved in sin,"[3614] we say, Whoever has clean hands, and therefore lifts up holy hands to God, and by reason of being occupied with elevated and heavenly things, can say, "The lifting up of my hands is as the evening sacrifice,"[3615] let him come to us; and whoever has a wise tongue through meditating on the law of the Lord day and night, and by "reason of habit has his senses exercised to discern between good and evil," let him have no reluctance in coming to the strong and rational sustenance which is adapted to those who are athletes in piety and every virtue. And since the grace of God is with all those who love with a pure affection the teacher of the doctrines of immortality, whoever is pure not only from all defilement, but from what are regarded as lesser transgressions, let him be boldly initiated in the mysteries of Jesus, which properly are made known only to the holy and the pure. The initiated of Celsus accordingly says, "Let him whose soul is conscious of no evil come." But he who acts as initiator, according to the precepts of Jesus, will say to those who have been purified in heart, "He whose soul has, for a long time, been conscious of no evil, and especially since he yielded himself to the healing of the word, let such an one hear the doctrines which were spoken in private by Jesus to His genuine disciples." Therefore in the comparison which he institutes between the procedure of the initiators into the Grecian mysteries, and the teachers of the doctrine of Jesus, he does not know the difference between inviting the wicked to be healed, and initiating those already purified into the sacred mysteries!

[3614] Wisd. Solom. i. 4.

[3615] Cf. Ps. cxli. 2.

Chapter LXI.

Not to *participation in mysteries*, then, and to *fellowship in the wisdom hidden in a mystery*, which God ordained before the world to the glory of His saints,[3616] do we invite the *wicked* man, and the *thief*, and the *housebreaker*, and the *poisoner*, and the *committer of sacrilege*, and the *plunderer of the dead*, and all those others whom Celsus may enumerate in his exaggerating style, but such as these we invite to be *healed*. For there are in the divinity of the word some helps towards the cure of those who are sick, respecting which the word says, "They that be whole need not a physician, but they that are sick;"[3617] others, again, which to the pure in soul and body exhibit "the revelation of the mystery, which was kept secret since the world began, but now is made manifest by the Scriptures of the prophets,"[3618] and "by the appearing of our Lord Jesus Christ,"[3619] which "appearing" is manifested to each one of those who are perfect, and which enlightens the reason[3620] in the true[3621] knowledge of things. But as he exaggerates the charges against us, adding, after his list of those vile individuals whom he has mentioned, this remark, "What other persons would a robber summon to himself by proclamation?" we answer such a question by saying that a robber summons around him individuals of such a character, in order to make use of their villainy against the men whom they desire to slay and plunder. A Christian, on the other hand, even though he invite those whom the robber invites, invites them to a very different vocation, viz., to bind up these wounds by His word, and to apply to the soul, festering amid evils, the drugs obtained from the word, and which are analogous to the wine and oil, and plasters, and other healing appliances which belong to the art of medicine.

[3616] Cf. 1 Cor. ii. 7.

[3617] Matt. ix. 12.

[3618] Rom. xvi. 25, 26.

[3619] Cf. 2 Tim. i. 10.

[3620] τὸ ἡγεμονικόν.

[3621] ἀψευδῆ.

Chapter LXII.

In the next place, throwing a slur[3622] upon the exhortations spoken and written to those who have led wicked lives, and which invite them to repentance and reformation of heart, he asserts that we say “that it was to sinners that God has been sent.” Now this statement of his is much the same as if he were to find fault with certain persons for saying that on account of the sick who were living in a city, a physician had been sent them by a very benevolent monarch.[3623] God the Word was sent, indeed, as a physician to sinners, but as a teacher of divine mysteries to those who are already pure and who sin no more. But Celsus, unable to see this distinction,—for he had no desire to be animated with a love of truth,—remarks, “Why was he not sent to those who were without sin? What evil is it not 489 to have committed sin?” To which we reply, that if by those “who were without sin” he means those who sin no more, then our Saviour Jesus was sent even to such, but not as a physician. While if by those “who were without sin” he means such as have never at any time sinned,—for he made no distinction in his statement,—we reply that it is impossible for a man thus to be without sin. And this we say, excepting, of course, the man understood to be in Christ Jesus,[3624] who “did no sin.” It is with a malicious intent, indeed, that Celsus says of us that we assert that “God will receive the unrighteousness man if he humble himself on account of his wickedness, but that He will not receive the righteous man, although he look up to Him, (adorned) with virtue from the beginning.” Now we assert that it is impossible for a man to look up to God (adorned) with virtue from the beginning. For wickedness must necessarily first exist in men. As Paul also says, “When the commandment came, sin revived, and I died.”[3625] Moreover, we do not teach regarding the unrighteous man, that it is sufficient for him to humble himself on account of his wickedness in order to his being accepted by God, but that God will accept him if, after passing condemnation upon himself for his past conduct, he walk humbly on account of it, and in a becoming manner for the time to come.

[3622] συκοφαντῶν.

[3623] [The reproaches of the scoffer are very instructive as to the *real* nature of the primitive dealing with sinners and with sin.]

[3624] ὑπεξαιρομένου τοῦ κατὰ τὸν Ἰησοῦν νοουμένου ἀνθρώπου.

[3625] Rom. vii. 9.

Chapter LXIII.

After this, not understanding how it has been said that "every one who exalted himself shall be abased;"[3626] nor (although taught even by Plato) that "the good and virtuous man walketh humbly and orderly;" and ignorant, moreover, that we give the injunction, "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time;"[3627] he says that "those persons who preside properly over a trial make those individuals who bewail before them their evil deeds to cease from their piteous wailings, lest their decisions should be determined rather by compassion than by a regard to truth; whereas God does not decide in accordance with truth, but in accordance with flattery."[3628] Now, what words of flattery and piteous wailing are contained in the Holy Scriptures when the sinner says in his prayers to God, "I have acknowledged my sin, and mine iniquity have I not hid. I said, I will confess my transgression to the Lord," etc., etc.? For is he able to show that a procedure of this kind is not adapted to the conversion of sinners, who humble themselves in their prayers under the hand of God? And, becoming confused by his efforts to accuse us, he contradicts himself; appearing at one time to know a man "without sin," and "a righteous man, who can look up to God (adorned) with virtue from the beginning;" and at another time accepting our statement that there is no man altogether righteous, or without sin;[3629] for, as if he admitted its truth, he remarks, "This is indeed apparently true, that somehow the human race is naturally inclined to sin." In the next place, as if all men were not invited by the word, he says, "All men, then, without distinction, ought to be invited, since all indeed are sinners." And yet, in the preceding pages, we have pointed out the words of Jesus: "Come unto Me, *all* ye that labour and are heavy laden, and I will give you rest."[3630] *All* men, therefore, labouring and being heavy laden on account of the nature of sin, are invited to the rest spoken of in the word of God, "for God sent His word, and healed them, and delivered them from their destructions."[3631]

[3626] Cf. Matt. xxiii. 12.

[3627] 1 Pet. v. 6.

[3628] προς κολακείαν.

[3629] In the text it is put interrogatively: τίς ἄνθρωπος τελέως δίκαιος; ἢ τίς ἀναμάρτητος; The allusion seems to be to Job xv. 14 (Sept.): τίς γὰρ ὢν βροτὸς, ὅτι ἔσται ἄμεμπτος; ἢ ὡς ἐσόμενος δίκαιος γεννητὸς γυναικός;

[3630] Matt. xi. 28.

[3631] Ps. cvii. 20.

Chapter LXIV.

But since he says, in addition to this, “What is this preference of sinners over others?” and makes other remarks of a similar nature, we have to reply that absolutely a sinner is not preferred before one who is not a sinner; but that sometimes a sinner, who has become conscious of his own sin, and for that reason comes to repentance, being humbled on account of his sins, is preferred before one who is accounted a lesser sinner, but who does not consider himself one, but exalts himself on the ground of certain good qualities which he thinks he possesses, and is greatly elated on their account. And this is manifest to those who are willing to peruse the Gospels in a spirit of fairness, by the parable of the publican, who said, “Be merciful to me a sinner,”[3632] and of the Pharisee who boasted with a certain wicked self-conceit in the words, “I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.”[3633] For Jesus subjoins to his narrative of them both the words: “This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”[3634] We utter no blasphemy, then, against God, neither are we guilty of falsehood, when we teach that every man, whoever he may be, is conscious of human infirmity in comparison with 490 the greatness of God, and that we must ever ask from Him, who alone is able to supply our deficiencies, what is wanting to our (mortal) nature.

[3632] Luke xviii. 13.

[3633] Luke xviii. 11.

[3634] Luke xviii. 14.

Chapter LXV.

He imagines, however, that we utter these exhortations for the conversion of sinners, because we are able to gain over no one who is really good and righteous, and therefore open our gates to the most unholy and abandoned of men. But if any one will fairly observe our assemblies we can present a greater number of those who have been converted from not a very wicked life, than of those who have committed the most abominable sins. For naturally those who are conscious to themselves of better things, desire that those promises may be true which are declared by God regarding the reward of the righteous, and thus assent more readily to the statements (of Scripture) than those do who have led very wicked lives, and who are prevented by their very consciousness (of evil) from admitting that they will be punished by the Judge of all with such punishment as befits those who have sinned so greatly, and as would not be inflicted by the Judge of all contrary to right reason.[3635] Sometimes, also, when very abandoned men are willing to accept the doctrine of (future) punishment, on account of the hope which is based upon repentance, they are prevented from so doing by their habit of sinning, being constantly dipped,[3636] and, as it were, dyed[3637] in wickedness, and possessing no longer the power to turn from it easily to a proper life, and one regulated according to right reason. And although Celsus observes this, he nevertheless, I know not why, expresses himself in the following terms: "And yet, indeed, it is manifest to every one that no one by chastisement, much less by merciful treatment, could effect a complete change in those who are sinners both by nature and custom, for to change nature is an exceedingly difficult thing. But they who are without sin are partakers of a better life."

[3635] και οὐ παρὰ τὸν ὀρθὸν λόγον προσάγοιτο ὑπὸ τοῦ ἐπὶ πᾶσι δικαστοῦ. [See *infra*, book iv. cap. lxxix, and Elucidations there named.]

[3636] [ἐπιμόνως βεβαμμένοι. S.]

[3637] [ὡσπεγεὶ δευσοποιηθέντες απὸ τῆς κακίας. S.]

Chapter LXVI.

Now here Celsus appears to me to have committed a great error, in refusing to those who are sinners by nature, and also by habit, the possibility of a complete transformation, alleging that they cannot be cured even by punishment. For it clearly appears that all men are inclined to sin by nature,[3638] and some not only by nature but by practice, while not all men are incapable of an entire transformation. For there are found in every philosophical sect, and in the word of God, persons who are related to have undergone so great a change that they may be proposed as a model of excellence of life. Among the names of the heroic age some mention Hercules and Ulysses, among those of later times, Socrates, and of those who have lived very recently, Musonius.[3639] Not only against us, then, did Celsus utter the calumny, when he said that "it was manifest to every one that those who were given to sin by nature and habit could not by any means—even by punishments—be completely changed for the better," but also against the noblest names in philosophy, who have not denied that the recovery of virtue was a possible thing for men. But although he did not express his meaning with exactness, we shall nevertheless, though giving his words a more favourable construction, convict him of unsound reasoning. For his words were: "Those who are inclined to sin by nature and habit, no one could completely reform even by chastisement;" and his words, as we understood them, we refuted to the best of our ability.[3640]

[3638] [Let us note this in passing, as balancing some other expressions which could not have been used after the Pelagian controversy.]

[3639] He is said to have been either a Babylonian or Tyrrhenian, and to have lived in the reign of Nero. Cf. Philostratus, iv. 12.—Ruæus.

[3640] καὶ τὸ ἐξακουόμενον ἀπὸ τῆς λέξεως ὡς δυνατὸν ἡμῖν, ἀνετρέψαμεν.

Chapter LXVII.

It is probable, however, that he meant to convey some such meaning as this, that those who were both by nature and habit given to the commission of those sins which are committed by the most abandoned of men, could not be completely transformed even by punishment. And yet this is shown to be false from the history of certain philosophers. For who is there that would not rank among the most abandoned of men the individual who somehow submitted to yield himself to his master, when he placed him in a brothel,[3641] that he might allow himself to be polluted by any one who liked? And yet such a circumstance is related of Phædo! And who will not agree that he who burst, accompanied with a flute-player and a party of revellers, his profligate associates, into the school of the venerable Xenocrates, to insult a man who was the admiration of his friends, was not one of the greatest miscreants[3642] among mankind? Yet, notwithstanding this, reason was powerful enough to effect their conversion, and to enable them to make such progress in philosophy, that the one was deemed worthy by Plato to recount the discourse of Socrates on immortality, and to record his firmness in prison, when he evinced his contempt of the hemlock, and with all fearlessness and tranquillity of mind treated of subjects so numerous and important, that it is difficult even for those to follow them who are giving their utmost attention, and who are disturbed by no distraction; while Polemon, on the other hand, who from a profligate became a man of most temperate life, was successor in the school of Xenocrates, so celebrated for his venerable character. Celsus then does not speak the truth when he says "that sinners by nature and habit cannot be completely reformed even by chastisement."

[3641] ἐπὶ τέγους. ["Ut quidam scripserunt," says Hoffmann.]

[3642] μιαρώτατον ἀνθρώπων.

Chapter LXVIII.

That philosophical discourses, however, distinguished by orderly arrangement and elegant expression,[3643] should produce such results in the case of those individuals just enumerated, and upon others[3644] who have led wicked lives, is not at all to be wondered at. But when we consider that those discourses, which Celsus terms "vulgar,"[3645] are filled with power, as if they were spells, and see that they at once convert multitudes from a life of licentiousness to one of extreme regularity,[3646] and from a life of wickedness to a better, and from a state of cowardice or unmanliness to one of such high-toned courage as to lead men to despise even death through the piety which shows itself within them, why should we not justly admire the power which they contain? For the words of those who at the first assumed the office of (Christian) ambassadors, and who gave their labours to rear up the Churches of God,—nay, their preaching also,—were accompanied with a persuasive power, though not like that found among those who profess the philosophy of Plato, or of any other merely human philosopher, which possesses no other qualities than those of human nature. But the demonstration which followed the words of the apostles of Jesus was given from God, and was accredited[3647] by the Spirit and by power. And therefore *their* word ran swiftly and speedily, or rather the word of *God* through their instrumentality, transformed numbers of persons who had been sinners both by nature and habit, whom no one could have reformed by punishment, but who were changed by the word, which moulded and transformed them according to its pleasure.

[3643] Ἀλλὰ τὴν μὲν τάξιν καὶ σύνθεσιν καὶ φράσιν τῶν ἀπὸ φιλοσοφίας λόγων.

[3644] The reading in the text is ἄλλως, for which ἄλλους has been conjectured by Ruæus and Boherellus, and which has been adopted in the translation.

[3645] ιδιωτικούς.

[3646] εὐσταθέστατον.

[3647] πιστικὴ ἀπὸ πνεύματος.

Chapter LXIX.

Celsus continues in his usual manner, asserting that "to change a nature entirely is exceedingly difficult." We, however, who know of only one nature in every rational soul, and who maintain that none has been created evil by the Author of all things, but that many have *become* wicked through education, and perverse example, and surrounding influences,[3648] so that wickedness has been naturalized[3649] in some individuals, are persuaded that for the word of God to change a nature in which evil has been naturalized is not only not impossible, but is even a work of no very great difficulty, if a man only believe that he must entrust himself to the God of all things, and do everything with a view to please Him with whom it cannot be[3650] that

"Both good and bad are in the same honour,
Or that the idle man and he who laboured much
Perish alike."[3651]

But even if it be exceedingly difficult to effect a change in some persons, the cause must be held to lie in their own will, which is reluctant to accept the belief that the God over all things is a just Judge of all the deeds done during life. For deliberate choice and practice[3652] avail much towards the accomplishment of things which appear to be very difficult, and, to speak hyperbolically, almost impossible. Has the nature of man, when desiring to walk along a rope extended in the air through the middle of the theatre, and to carry at the same time numerous and heavy weights, been able by practice and attention to accomplish such a feat; but when desiring to live in conformity with the practice of virtue, does it find it impossible to do so, although formerly it may have been exceedingly wicked? See whether he who holds such views does not bring a charge against the nature of the Creator of the rational animal[3653] rather than against the creature, if He has formed the nature of man with powers for the attainment of things of such difficulty, and of no utility whatever, but has rendered it incapable of securing its own blessedness. But these remarks may suffice as an answer to the assertion that "entirely to change a nature is exceedingly difficult." He alleges, in the next place, that "they who are without sin are partakers of a better life;" not making it clear what he means by "those who are without sin," whether those who are so from the beginning (of their lives), or those who become so by a transformation. Of those who were so from

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[3648] παρὰ τὰς ἀνατροφὰς, καὶ τὰς διαστροφὰς, καὶ τὰς περιηχήσεις.

[3649] φυσιωθῆναι.

[3650] [παρ' ᾧ οὐκ ἔστιν. S.]

[3651] Cf. *Iliad*, ix. 319, 320.

[3652] προαίρεσις καὶ ασκησις.

[3653] τοῦ λογικοῦ ζῴου.

the beginning of their lives, there cannot possibly be any; while those who are so after a
transformation (of heart) are found to be few in number, being those who have become so
after giving in their allegiance to the saving word. And they were not such when they gave
in their allegiance. For, apart from the aid of the word, and that too the word of perfection, 492
it is impossible for a man to become free from sin.

Chapter LXX.

In the next place, he objects to the statement, as if it were maintained by us, that "God will be able to do all things," not seeing even here how these words are meant, and what "the *all things*" are which are included in it, and how it is said that God "will be able." But on these matters it is not necessary now to speak; for although he might with a show of reason have opposed this proposition, he has not done so. Perhaps he did not understand the arguments which might be plausibly used against it, or if he did, he saw the answers that might be returned. Now in our judgment God can do everything which it is possible for Him to do without ceasing to be God, and good, and wise. But Celsus asserts—not comprehending the meaning of the expression "God can do all things"—"that He will not desire to do anything wicked," admitting that He has the *power*, but not the *will*, to commit evil. We, on the contrary, maintain that as that which by nature possesses the property of sweetening other things through its own inherent sweetness cannot produce bitterness contrary to its own peculiar nature,[3654] nor that whose nature it is to produce light through its being light can cause darkness; so neither is God able to commit wickedness, for the power of doing evil is contrary to His deity and its omnipotence. Whereas if any one among existing things is able to commit wickedness from being inclined to wickedness by nature, it does so from not having in its nature the ability not to do evil.

[3654] ὥσπερ οὐ δύναται τὸ πεφυκὸς γλυκαίνειν τῷ γλυκυ τυγχάνειν πικράζειν, παρὰ την αὐτοῦ μόνην αἰτίαν.

Chapter LXXI.

He next assumes what is not granted by the more rational class of believers, but what perhaps is considered to be true by some who are devoid of intelligence,—viz., that "God, like those who are overcome with pity, being Himself overcome, alleviates the sufferings of the wicked through pity for their wailings, and casts off the good, who do nothing of that kind, which is the height of injustice." Now, in our judgment, God lightens the suffering of no wicked man who has not betaken himself to a virtuous life, and casts off no one who is already good, nor yet alleviates the suffering of any one who mourns, simply because he utters lamentation, or takes pity upon him, to use the word pity in its more common acceptation.[3655] But those who have passed severe condemnation upon themselves because of their sins, and who, as on that account, lament and bewail themselves as lost, so far as their previous conduct is concerned, and who have manifested a satisfactory change, are received by God on account of their repentance, as those who have undergone a transformation from a life of great wickedness. For virtue, taking up her abode in the souls of these persons, and expelling the wickedness which had previous possession of them, produces an oblivion of the past. And even although virtue do not effect an entrance, yet if a considerable progress take place in the soul, even that is sufficient, in the proportion that it is progressive, to drive out and destroy the flood of wickedness, so that it almost ceases to remain in the soul.

[3655] ἵνα κοινότερον τῷ ἐλέει χρήσωμαι.

Chapter LXXII.

In the next place, speaking as in the person of a teacher of our doctrine, he expresses himself as follows: "Wise men reject what we say, being led into error, and ensnared by their wisdom." In reply to which we say that, since wisdom is the knowledge of divine and human things and of their causes, or, as it is defined by the word of God, "the breath of the power of God, and a pure influence flowing from the glory of the Almighty; and the brightness of the everlasting light, and the unspotted mirror of the power of God, and the image of His goodness,"[3656] no one who was really wise would reject what is said by a Christian acquainted with the principles of Christianity, or would be led into error, or ensnared by it. For true wisdom does not mislead, but ignorance does, while of existing things knowledge alone is permanent, and the truth which is derived from wisdom. But if, contrary to the definition of wisdom, you call any one whatever who dogmatizes with sophistical opinions wise, we answer that in conformity with what *you* call wisdom, such an one rejects the words of God, being misled and ensnared by plausible sophisms. And since, according to our doctrine, wisdom is not the knowledge of evil, but the knowledge of evil, so to speak, is in those who hold false opinions and who are deceived by them, I would therefore in such persons term it ignorance rather than wisdom.

[3656] Cf. Wisd. of Solom. vii. 25, 26.

Chapter LXXIII.

After this he again slanders the ambassador of Christianity, and gives out regarding him that he relates "ridiculous things," although he does not show or clearly point out what are the things which he calls "ridiculous." And in his slanders he says that "no wise man believes the Gospel, being driven away by the multitudes who adhere to it." And in this he acts like one who should say that owing to the multitude of those ignorant persons who are brought into subjection to the laws, no wise man would yield obedience to Solon, for example, or to Lycurgus, or Zaleucus, or any other legislator, and especially if by wise man he means one who is wise (by living) in conformity with virtue. For, as with regard to these ignorant persons, the legislators, according to their ideas of utility, caused them to be surrounded with appropriate guidance and laws, so God, legislating through Jesus Christ for men in all parts of the world, brings to Himself even those who are not wise in the way in which it is possible for such persons to be brought to a better life. And God, well knowing this, as we have already shown in the preceding pages, says in the books of Moses: "They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their idols: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation."[3657] And Paul also, knowing this, said, "But God hath chosen the foolish things of the world to confound the wise,"[3658] calling, in a general way, wise all who appear to have made advances in knowledge, but have fallen into an atheistic polytheism, since "professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."[3659]

[3657] Cf. Deut. xxxii. 21.

[3658] Cf. 1 Cor. i. 27.

[3659] Rom. i. 22, 23.

Chapter LXXIV.

He accuses the Christian teacher, moreover of "seeking after the unintelligent." In answer we ask, Whom do you mean by the "unintelligent?" For, to speak accurately, every wicked man is "unintelligent." If then by "unintelligent" you mean the wicked, do you, in drawing men to philosophy, seek to gain the wicked or the virtuous?[3660] But it is impossible to gain the virtuous, because they have already given themselves to philosophy. The wicked, then, (you try to gain;) but if they are wicked, are they "unintelligent?" And many such you seek to win over to philosophy, and you therefore seek the "unintelligent." But if I seek after those who are thus termed "unintelligent," I act like a benevolent physician, who should seek after the sick in order to help and cure them. If, however, by "unintelligent" you mean persons who are not clever,[3661] but the inferior class of men intellectually,[3662] I shall answer that I endeavour to improve such also to the best of my ability, although I would not desire to build up the Christian community out of such materials. For I seek in preference those who are more clever and acute, because they are able to comprehend the meaning of the hard sayings, and of those passages in the law, and prophecies, and Gospels, which are expressed with obscurity, and which you have despised as not containing anything worthy of notice, because you have not ascertained the meaning which they contain, nor tried to enter into the aim of the writers.

[3660] ἀστείους.

[3661] τοὺς μὴ ἐντρεχεῖς.

[3662] The reading in the text is τερατωδεστέρους, of which Ruæus remarks, "Hic nullum habet locum." Καταδεεστέρους has been conjectured instead, and has been adopted in the translation.

Chapter LXXV.

But as he afterwards says that "the teacher of Christianity acts like a person who promises to restore patients to bodily health, but who prevents them from consulting skilled physicians, by whom his ignorance would be exposed," we shall inquire in reply, "What are the physicians to whom you refer, from whom we turn away ignorant individuals? For you do not suppose that we exhort those to embrace the Gospel who are devoted to philosophy, so that you would regard the latter as the physicians from whom we keep away such as we invite to come to the word of God." He indeed will make no answer, because he cannot name the physicians; or else he will be obliged to betake himself to those of them who are ignorant, and who of their own accord servilely yield themselves to the worship of many gods, and to whatever other opinions are entertained by ignorant individuals. In either case, then, he will be shown to have employed to no purpose in his argument the illustration of "one who keeps others away from skilled physicians." But if, in order to preserve from the philosophy of Epicurus, and from such as are considered physicians after his system, those who are deceived by them, why should we not be acting most reasonably in keeping such away from a dangerous disease caused by the physicians of Celsus,—that, viz., which leads to the annihilation of providence, and the introduction of pleasure as a good? But let it be conceded that we do keep away those whom we encourage to become our disciples from other philosopher-physicians,—from the Peripatetics, for example, who deny the existence of providence and the relation of Deity to man,—why shall we not piously train[3663] and heal those who have been thus encouraged, persuading them to devote themselves to the God of all things, and free those who yield obedience to us from the great wounds inflicted by the words of such as are deemed to be philosophers? Nay, let it also be admitted that we turn away from physicians of the sect of the Stoics, who introduce a corruptible god, and assert that his essence consists of a body, which is capable of being changed and altered in all its parts,[3664] 494 and who also maintain that all things will one day perish, and that God alone will be left; why shall we not even thus emancipate our subjects from evils, and bring them by pious arguments to devote themselves to the Creator, and to admire the Father of the Christian system, who has so arranged that instruction of the most benevolent kind, and fitted for the conversion of souls,[3665] should be distributed throughout the whole human race? Nay, if we should cure those who have fallen into the folly of believing in the transmigration of souls through the teaching of physicians, who will have it that the rational nature descends sometimes into all kinds of irrational animals, and sometimes into that state of being which is incapable of using the imagination,[3666] why should we not improve the souls of our subjects by means of a doctrine which does not teach that a state of insensibility or irrationalism is produced in the wicked instead of punishment, but which shows that the labours and chastisements inflicted upon the wicked by God are a kind of medicines leading to conversion? For those who are intelligent Christians,[3667] keeping this in view, deal with the simple-minded, as parents do with very young[3668] children. We do not betake ourselves then to young persons and silly rustics, saying to them, "Flee from physicians." Nor do we say, "See that none of you lay hold of knowledge;" nor do we assert that "knowledge is an evil;" nor are we mad enough to say that "knowledge causes men to lose their soundness of mind." We would not even say that any one ever perished through wisdom; and although we give instruction, we never say, "Give heed to me," but "Give heed to the God of all things, and to Jesus, the giver of instruction concerning Him." And none of us is so great a braggart[3669] as to say what Celsus put in the mouth of one of our teachers to his acquaintances, "I alone will save you." Observe here the lies which he utters against us! Moreover, we do *not* assert that "true physicians destroy those whom they promise to cure."

[3663] For εὐσεβεῖς in the text, Boherellus conjectures εὐσεβῶς.

[3664] θεὸν φθαρτὸν εἰσαγόντων, καὶ τὴν οὐσίαν αὐτοῦ λεγόντων σῶμα τρεπτὸν διόλου καὶ ἀλλοιωτὸν καὶ μεταβλητόν.

[3665] The words in the text are, φιλανθρωτότατα ἐπιστρεπτικόν, καὶ ψυχῶν μαθήματα οἰκονομήσαντα, for which we have adopted in the translation the emendation of Boherellus, φιλανθρωπότατα καὶ ψυχῶν ἐπιστρεπτικὰ μαθήματα.

[3666] ἀλλὰ κἂν τοὺς πεπονθότας τὴν περὶ τῆς μετενσωματώσεως ἄνοιαν ἀπὸ ἰατρῶν, τῶν καταβιβαζόντων τὴν λογικὴν φύσιν ὅτε μὲν ἐπὶ τὴν ἄλογον πᾶσαν, ὁτὲ δὲ καὶ ἐπὶ τὴν ἀφάνταστον.

[3667] Instead of οἱ φρονίμωςΧριστιανοὶ ζῶντες, as in the text, Ruæus and Boherellus conjecture οι φρονίμως Χριστιανιζοντες, etc.

[3668] τους κομιδῇ νηπίους.

[3669] ἀλαζών.

Chapter LXXVI.

And he produces a second illustration to our disadvantage, saying that "our teacher acts like a drunken man, who, entering a company of drunkards, should accuse those who are sober of being drunk." But let him show, say from the writings of Paul, that the apostle of Jesus gave way to drunkenness, and that his words were not those of soberness; or from the writings of John, that his thoughts do not breathe a spirit of temperance and of freedom from the intoxication of evil. No one, then, who is of sound mind, and teaches the doctrines of Christianity, gets drunk with wine; but Celsus utters these calumnies against us in a spirit very unlike that of a philosopher. Moreover, let Celsus say who those "sober" persons are whom the ambassadors of Christianity accuse. For in our judgment all are intoxicated who address themselves to inanimate objects as to God. And why do I say "intoxicated?" "Insane" would be the more appropriate word for those who hasten to temples and worship images or animals as divinities. And they too are not less insane who think that images, fashioned by men of worthless and sometimes most wicked character, confer any honour upon genuine divinities.[3670]

[3670] [See vol. iii. Elucidation I. p. 76, this series; and as against the *insanity* of the Deutero-Nicene Council (a.d. 787) note this prophetic protest. Condemned at Frankfort (a.d. 794) by Anglicans and Gallicans. See Sir W. Palmer, *Treatise on the Church*, part iv. 10, sect. 4. The Council of Frankfort is the pivot of history as to the division between East and West, the rise of Gallicanism, and of the Anglican Reformation.]

Chapter LXXVII.

He next likens our teacher to one suffering from ophthalmia, and his disciples to those suffering from the same disease, and says that "such an one amongst a company of those who are afflicted with ophthalmia, accuses those who are sharp-sighted of being blind." Who, then, would we ask, O Greeks, are they who in our judgment do not see, save those who are unable to look up from the exceeding greatness of the world and its contents, and from the beauty of created things, and to see that they ought to worship, and admire, and reverence Him alone who made these things, and that it is not befitting to treat with reverence anything contrived by man, and applied to the honour of God, whether it be without a reference to the Creator, or with one?[3671] For, to compare with that illimitable excellence, which surpasses all created being, things which ought not to be brought into comparison with it, is the act of those whose understanding is darkened. We do not then say that those who are sharp-sighted are suffering from ophthalmia or blindness; but we assert that those who, in ignorance of God, give themselves to temples and images, and so-called sacred seasons,[3672] are blinded in their minds, and especially when, in addition to their impiety, they live also in licentiousness, not even inquiring after any honourable work whatever, but 495 doing everything that is of a disgraceful character.

[3671] ειτε χωρὶς τοῦ δημιουργοῦ θεοῦ εἴτε καὶ μετ᾿ ἐκείνου.

[3672] ἱερομηνίας.

Chapter LXXVIII.

After having brought against us charges of so serious a kind, he wishes to make it appear that, although he has others to adduce, he passes them by in silence. His words are as follows: "These charges I have to bring against them, and others of a similar nature, not to enumerate them one by one, and I affirm that they are in error, and that they act insolently towards God, in order to lead on wicked men by empty hopes, and to persuade them to despise better things, saying that if they refrain from them it will be better for them." In answer to which, it might be said that from the power which shows itself in those who are converted to Christianity, it is not at all the "wicked" who are won over to the Gospel, as the more simple class of persons, and, as many would term them, the "unpolished."[3673] For such individuals, through fear of the punishments that are threatened, which arouses and exhorts them to refrain from those actions which are followed by punishments, strive to yield themselves up to the Christian religion, being influenced by the power of the word to such a degree, that through fear of what are called in the word "everlasting punishments," they despise all the tortures which are devised against them among men,—even death itself, with countless other evils,—which no wise man would say is the act of persons of wicked mind. How can temperance and sober-mindedness, or benevolence and liberality, be practised by a man of wicked mind? Nay, even the fear of God cannot be felt by such an one, with respect to which, because it is useful to the many, the Gospel encourages those who are not yet able to choose that which ought to be chosen for its own sake, to select it as the greatest blessing, and one above all promise; for this principle cannot be implanted in him who prefers to live in wickedness.

[3673] The reading in the text is κομψοί, which is so opposed to the sense of the passage, that the conjecture of Guietus, ακομψοι, has been adopted in the translation.

Chapter LXXIX.

But if in these matters any one were to imagine that it is superstition rather than wickedness which appears in the multitude of those who believe the word, and should charge our doctrine with making men superstitious, we shall answer him by saying that, as a certain legislator[3674] replied to the question of one who asked him whether he had enacted for his citizens the best laws, that he had not given them absolutely the best, but the best which they were capable of receiving; so it might be said by the Father of the Christian doctrine, I have given the best laws and instruction for the improvement of morals of which the many were capable, not threatening sinners with imaginary labours and chastisements, but with such as are real, and necessary to be applied for the correction of those who offer resistance, although they do not at all understand the object of him who inflicts the punishment, nor the effect of the labours. For the doctrine of punishment is both attended with utility, and is agreeable to truth, and is stated in obscure terms with advantage.[3675] Moreover, as for the most part it is not the wicked whom the ambassadors of Christianity gain over, neither do we insult God. For we speak regarding Him both what is true, and what appears to be clear to the multitude, but not so clear to them as it is to those few who investigate the truths of the Gospel in a philosophical manner.

[3674] [i.e., Solon. S.]

[3675] [See Gieseler's *Church History*, vol. i. p. 212 (also 213), with references there. But see Elucidation IV. p. 77, vol. iii., this series, and Elucidation at close of this book. See also Robertson's *History of the Church*, vol. i. p. 156. S.]

Chapter LXXX.

Seeing, however, that Celsus alleges that “Christians are won over by us through vain hopes,” we thus reply to him when he finds fault with our doctrine of the blessed life, and of communion with God: “As for you, good sir, they also are won over by vain hopes who have accepted the doctrine of Pythagoras and Plato regarding the soul, that it is its nature to ascend to the vault[3676] of heaven, and in the super-celestial space to behold the sights which are seen by the blessed spectators above. According to you, O Celsus, they also who have accepted the doctrine of the duration of the soul (after death), and who lead a life through which they become heroes, and make their abodes with the gods, are won over by vain hopes. Probably also they who are persuaded that the soul comes (into the body) from without, and that it will be withdrawn from the power of death,[3677] would be said by Celsus to be won over by empty hopes. Let him then come forth to the contest, no longer concealing the sect to which he belongs, but confessing himself to be an Epicurean, and let him meet the arguments, which are not lightly advanced among Greeks and Barbarians, regarding the immortality of the soul, or its duration (after death), or the immortality of the thinking principle;[3678] and let him prove that these are words which deceive with empty hopes those 496 who give their assent to them; but that the adherents of his philosophical system are pure from empty hopes, and that they indeed lead to hopes of good, or—what is more in keeping with his opinions—give birth to no hope at all, on account of the immediate and complete destruction of the soul (after death). Unless, perhaps, Celsus and the Epicureans will deny that it is a vain hope which they entertain regarding *their* end,—pleasure,—which, according to them, is the supreme good, and which consists in the permanent health of the body, and the hope regarding it which is entertained by Epicurus.[3679]

[3676] ἁψῖδα.

[3677] Τάχα δὲ καὶ οἱ πεισθέντες περὶ τοῦ θύραθεν νοῦ, ὡς θανάτου καινοῦ διεξαγωγὴν ἕξοντος, etc. Locus certe obscurus, cui lucem afferre conatur Boherellus, legendo divisim ὡς θανάτου καὶ νοῦ διεξαγωγὴν ἕξοντος, ut sensus sit “morti etiam mentem subductum iri.” Nam si θύραθεν ἥκει νοῦς, consequens est ut θανάτου καὶ νοῦς διεξαγωγὴν ἔχῃ. Cf. Aristot, lib. ii. c. 3, *de generatione animalium*.—Spencer.

[3678] ἢ τῆς τοῦ νοῦ ἀθανασίας.

[3679] Εἰ μὴ ἄρα Κέλσος καὶ οἱ Ἐτικούρειοι οὐ φήσουσι κούφην εἶναι ἐλπίδα τὴν περὶ τοῦ τέλους αὐτῶν τῆς ἡδονῆς, ἥτις κατ’ αὐτούς ἐστι τὸ ἀγαθὸν, τὸ τῆς σαρκὸς εὐσταθὲς κατάστημα, καὶ τὸ περὶ ταύτης πιστὸν Ἐπικούρῳ ἔλπισμα.

Chapter LXXXI.

And do not suppose that it is not in keeping with the Christian religion for me to have accepted, against Celsus, the opinions of those philosophers who have treated of the immortality or after-duration of the soul; for, holding certain views in common with them, we shall more conveniently establish our position, that the future life of blessedness shall be for those only who have accepted the religion which is according to Jesus, and that devotion towards the Creator of all things which is pure and sincere, and unmingled with any created thing whatever. And let him who likes show what "better things" we persuade men to despise, and let him compare the blessed end with God in Christ,—that is, the word, and the wisdom, and all virtue;—which, according to our view, shall be bestowed, by the gift of God, on those who have lived a pure and blameless life, and who have felt a single and undivided love for the God of all things, with that end which is to follow according to the teaching of each philosophic sect, whether it be Greek or Barbarian, or according to the professions of religious mysteries;[3680] and let him prove that the end which is predicted by any of the others is superior to that which we promise, and consequently that that is true, and ours not befitting the gift of God, nor those who have lived a good life; or let him prove that these words were not spoken by the divine Spirit, who filled the souls of the holy prophets. And let him who likes show that those words which are acknowledged among all men to be human, are superior to those which are proved to be divine, and uttered by inspiration.[3681] And what are the "better" things from which we teach those who receive them that it would be better to abstain? For if it be not arrogant so to speak, it is self-evident that nothing can be denied which is better than to entrust oneself to the God of all, and yield oneself up to the doctrine which raises us above all created things, and brings us, through the animate and living word—which is also living wisdom and the Son of God—to God who is over all. However, as the third book of our answers to the treatise of Celsus has extended to a sufficient length, we shall here bring our present remarks to a close, and in what is to follow shall meet what Celsus has subsequently written.

[3680] τῷ καθ᾽ ἑκάστην φιλοσόφων αἵρεσιν ἐν Ἕλλησιν ἢ βαρβάροις, ἢ μυστηριώδη ἐπαγγελίαν, τέλει.

[3681] [Note the testimony to divine inspiration.]

Book IV.

Chapter I.

Having, in the three preceding books, fully stated what occurred to us by way of answer to the treatise of Celsus, we now, reverend Ambrosius, with prayer to God through Christ, offer this fourth book as a reply to what follows. And we pray that words may be given us, as it is written in the book of Jeremiah that the Lord said to the prophet: "Behold, I have put My words in thy mouth as fire. See, I have set thee this day over the nations, and over the kingdoms, to root out and to pull down, and to destroy, and to throw down, and to build and to plant."[3682] For we need words now which will root out of every wounded soul the reproaches uttered against the truth by this treatise of Celsus, or which proceed from opinions like his. And we need also thoughts which will pull down all edifices based on false opinions, and especially the edifice raised by Celsus in his work which resembles the building of those who said, "Come, let us build us a city, and a tower whose top shall reach to heaven."[3683] Yea, we even require a wisdom which will throw down all high things that rise against the knowledge of God,[3684] and especially that height of arrogance which Celsus displays against us. And in the next place, as we must not stop with rooting out and pulling down the hindrances which have just been mentioned, but must, in room of what has been rooted out, plant the plants of "God's husbandry;"[3685] and in place of what has been pulled down, rear up the building of God, and the temple of His glory,—we must for that reason pray also to the Lord, who bestowed the gifts named in the book of Jeremiah, that He may grant even to us words adapted both for building up the (temple) of Christ, and for planting the spiritual law, and the prophetic words referring to the same.[3686] And above all is it necessary to show, as against the assertions of Celsus which follow those he has already made, that the prophecies regarding Christ are true predictions. For, arraying himself at the same time against both parties—against the Jews on the one hand, who deny that the advent of Christ has taken place, but who expect it as future, and against Christians on the other, who acknowledge that Jesus is the Christ spoken of in prophecy—he makes the following statement:—

[3682] Cf. Jer. i. 9, 10.

[3683] Cf. Gen. xi. 4.

[3684] Cf. 2 Cor. x. 5.

[3685] Cf. 1 Cor. iii. 9.

[3686] τοὺς ἀνάλογον αὐτῷ προφητικοὺς λόγους.

Chapter II.

“But that certain Christians and (all) Jews should maintain, the former that there *has* already descended, the latter that there *will* descend, upon the earth a certain God, or Son of a God, who will make the inhabitants of the earth righteous,[3687] is a most shameless assertion, and one the refutation of which does not need many words.” Now here he appears to pronounce correctly regarding not “certain” of the Jews, but *all* of them, that they imagine that there is a certain (God) who will descend upon the earth; and with regard to Christians, that *certain of them* say that He has already come down. For he means those who prove from the Jewish Scriptures that the advent of Christ has already taken place, and he seems to know that there are certain heretical sects which deny that Christ Jesus was predicted by the prophets. In the preceding pages, however, we have already discussed, to the best of our ability, the question of Christ having been the subject of prophecy, and therefore, to avoid tautology, we do not repeat much that might be advanced upon this head. Observe, now, that if he had wished with a kind of apparent force[3688] to subvert faith in the prophetic writings, either with regard to the future or past advent of Christ, he ought to have set forth the prophecies themselves which we Christians and Jews quote in our discussions with each other. For in this way he would have appeared to turn aside those who are carried away by the plausible character[3689] of the prophetic statements, as he regards it, from assenting to their truth, and from believing, on account of these prophecies, that Jesus is the Christ; whereas now, being unable to answer the prophecies relating to Christ, or else not knowing at all what are the prophecies relating to Him, he brings forward no prophetic declaration, although there are countless numbers which refer to Christ; but he thinks that he prefers an accusation against the prophetic Scriptures, while he does not even state what he himself would call their “plausible character!” He is not, however, aware that it is not at all the Jews who say that Christ will descend as a God, or the Son of a God, as we have shown in the foregoing pages. And when he asserts that “he is said by us to have already come, but by the Jews that his advent as Messiah[3690] is still future,” he appears by the very charge to censure our statement as one that is most shameless, and which needs no lengthened refutation.

[3687] δικαιωτής.

[3688] ἀκολουθίας.

[3689] πιθανότητος.

[3690] Δικαιωτής not Δικαστής.

Chapter III.

And he continues: "What is the meaning of such a descent upon the part of God?" not observing that, according to our teaching, the meaning of the descent is pre-eminently to convert what are called in the Gospel the lost "sheep of the house of Israel;" and secondly, to take away from them, on account of their disobedience, what is called the "kingdom of God," and to give to other husbandmen than the ancient Jews, viz. to the Christians, who will render to God the fruits of His kingdom in due season (each action being a "fruit of the kingdom").[3691] We shall therefore, out of a greater number, select a few remarks by way of answer to the question of Celsus, when he says, "What is the meaning of such a descent upon the part of God?" And Celsus here returns to himself an answer which would have been given neither by Jews nor by us, when he asks, "Was it in order to learn what goes on amongst men?" For not one of us asserts that it was in order to learn what goes on amongst men that Christ entered into this life. Immediately after, however, as if some would reply that it *was* "in order to learn what goes on among men," he makes this objection to his own statement: "Does he not know all things?" Then, as if we were to answer that He *does* know all things, he raises a new question, saying, "Then he does know, but does not make (men) better, nor is it possible for him by means of his divine power to make (men) better." Now all this on his part is silly talk;[3692] for God, by means of His word, which is continually passing from generation to generation into holy souls, and constituting them friends of God and prophets, *does* improve those who listen to His words; and by the coming of Christ He improves, through the doctrine of Christianity, not those who are unwilling, but those who have chosen the better life, and that which is pleasing to God. I do not know, moreover, what kind of improvement Celsus wished to take place when he raised the objection, asking, "Is it then not possible for him, by means of his divine power, to make (men) better, unless he send some one for that special purpose?"[3693] Would he then have the improvement to take place by God's filling the minds of men with new ideas, removing at once the (inherent) wickedness, and implanting virtue (in its stead)?[3694] Another person now would inquire whether this was not inconsistent or impossible in the very nature of things; we, however, would say, "Grant it to be so, and let it be possible." Where, then, is our free will?[3695] and what credit is there in assenting to the truth? or how is the rejection of what is false praiseworthy? But even if it were once granted that such a course was not only possible, but could be accomplished with propriety (by God), why would not one rather inquire (asking a question like that of Celsus) why it was not possible for God, by means of His divine power, to create men who needed no improvement, but who were of themselves virtuous and perfect, evil being altogether non-existent? These questions may perplex ignorant and foolish individuals, but not him who sees into the nature of things; for if you take away the spontaneity of virtue, you destroy its essence. But it would need an entire treatise to discuss these matters; and on this subject the Greeks have expressed themselves at great length in their works on providence. They truly would not say what Celsus has expressed in words, that "God knows (all things) indeed, but does not make (men) better, nor is able to do so by His divine power." We ourselves have spoken in many parts of our writings on these points to the best of our ability, and the Holy Scriptures have established the same to those who are able to understand them.

[3691] τοὺς καρποὺς τῆς τοῦ Θεοῦ βασιλείας ἀποδώσουσι τῷ Θεῷ, ἐν τοῖς ἑκάστης πράξεως οὔσης καρποῦ τῆς βασιλείας καιροῖς.

[3692] εὐήθως.

[3693] The word φύσει which is found in the text seems out of place, and has been omitted in the translation, agreeably to the emendation of Boherellus.

[3694] Ἆρα γὰρ ἤθελε φαντασιουμένοις τοῖς ἀνθρώποις ὑπὸ Θεοῦ, ἀπειληφότος μὲν ἀθρόως τὴν κακίαν, ἐμφύοντος δὲ τὴν ἀρετὴν, τὴν ἐπανόρθωσιν γενέσθαι;

[3695] ποῦ οὖν τὸ ἐφ' ἡμῖν;

Chapter IV.

The argument which Celsus employs against us and the Jews will be turned against himself thus: My good sir, does the God who is over all things know what takes place among men, or does He not know? Now if you admit the existence of a God and of providence, as your treatise indicates, He must of necessity know. And if He does know, why does He not make (men) better? Is it obligatory, then, on us to defend God’s procedure in not making 499 men better, although He knows their state, but not equally binding on *you*, who do not distinctly show by your treatise that you are an Epicurean, but pretend to recognise a providence, to explain why God, although knowing all that takes place among men, does not make them better, nor by divine power liberate all men from evil? We are not ashamed, however, to say that God is constantly sending (instructors) in order to make men better; for there are to be found amongst men reasons[3696] given by God which exhort them to enter on a better life. But there are many diversities amongst those who serve God, and they are few in number who are perfect and pure ambassadors of the truth, and who produce a complete reformation, as did Moses and the prophets. But above all these, great was the reformation effected by Jesus, who desired to heal not only those who lived in one corner of the world, but as far as in Him lay, men in every country, for He came as the Saviour of *all* men.

[3696] οἱ γὰρ ἐπὶ τὰ βέλτιστα προκαλούμενοι λόγοι, Θεοῦ αὐτοὺς δεδωκότος, εἰσὶν ἐν ἀνθρώποις.

Chapter V.

The illustrious[3697] Celsus, taking occasion I know not from what, next raises an additional objection against us, as if we asserted that "God Himself will come down to men." He imagines also that it follows from this, that "He has left His own abode;" for he does not know the power of God, and that "the Spirit of the Lord filleth the world, and that which upholdeth all things hath knowledge of the voice."[3698] Nor is he able to understand the words, "Do I not fill heaven and earth? saith the Lord."[3699] Nor does he see that, according to the doctrine of Christianity, we all "in Him live, and move, and have our being,"[3700] as Paul also taught in his address to the Athenians; and therefore, although the God of the universe should through His own power descend with Jesus into the life of men, and although the Word which was in the beginning with God, which is also God Himself, should come to us, He does not give His place or vacate His own seat, so that one place should be empty of Him, and another which did not formerly contain Him be filled. But the power and divinity of God comes through him whom God chooses, and resides in him in whom it finds a place, not changing its situation, nor leaving its own place empty and filling another: for, in speaking of His quitting one place and occupying another, we do not mean such expressions to be taken *topically*; but we say that the soul of the bad man, and of him who is overwhelmed in wickedness, is abandoned by God, while we mean that the soul of him who wishes to live virtuously, or of him who is making progress (in a virtuous life), or who is already living conformably thereto, is filled with or becomes a partaker of the Divine Spirit. It is not necessary, then, for the descent of Christ, or for the coming of God to men, that He should abandon a greater seat, and that things on earth should be changed, as Celsus imagines when he says, "If you were to change a single one, even the least, of things on earth, all things would be overturned and disappear." And if we must speak of a change in any one by the appearing of the power of God, and by the entrance of the word among men, we shall not be reluctant to speak of changing from a wicked to a virtuous, from a dissolute to a temperate, and from a superstitious to a religious life, the person who has allowed the word of God to find entrance into his soul.

[3697] γενναιότατος.

[3698] Wisd. Solom. i. 7, καὶ τὸ συνέχον τὰ πάντα γνῶσιν ἔχει φωνῆς.

[3699] Cf. Jer. xxiii. 24.

[3700] Cf. Acts xvii. 28.

Chapter VI.

But if you will have us to meet the most ridiculous among the charges of Celsus, listen to him when he says: “Now God, being unknown amongst men, and deeming himself on that account to have less than his due,[3701] would desire to make himself known, and to make trial both of those who believe upon him and of those who do not, like those of mankind who have recently come into the possession of riches, and who make a display of their wealth; and thus they testify to an excessive but very mortal ambition on the part of God.”[3702] We answer, then, that God, not being known by wicked men, would desire to make Himself known, not because He thinks that He meets with less than His due, but because the knowledge of Him will free the possessor from unhappiness. Nay, not even with the desire to try those who do or who do not believe upon Him, does He, by His unspeakable and divine power, Himself take up His abode in certain individuals, or send His Christ; but He does this in order to liberate from all their wretchedness those who do believe upon Him, and who accept His divinity, and that those who do *not* believe may no longer have this as a ground of excuse, viz., that their unbelief is the consequence of their not having heard the word of instruction. What argument, then, proves that it follows from our views that God, according to our representations, is “like those of mankind who have recently come into the possession of riches, and who make a display of their wealth?” For God makes no display 500 towards us, from a desire that we should understand and consider His pre-eminence; but desiring that the blessedness which results from His being known by us should be implanted in our souls, He brings it to pass through Christ, and His ever-indwelling word, that we come to an intimate fellowship[3703] with Him. No mortal ambition, then, does the Christian doctrine testify as existing on the part of God.

[3701] καὶ παρὰ τοῦτ᾽ ἔλαττον ἔχειν δοκῶν.

[3702] καθάπερ οἱ νεόπλουτοι τῶν ἀνθρώπων ἐπιδεικτιῶντες, πολλήν τινα καὶ πάνυ θνητὴν φιλοτιμίαν τοῦ Θεοῦ καταμαρτυροῦσι.

[3703] οἰκείωσιν.

Chapter VII.

I do not know how it is, that after the foolish remarks which he has made upon the subject which we have just been discussing, he should add the following, that "God does not desire to make himself known for his own sake, but because he wishes to bestow upon us the knowledge of himself for the sake of our salvation, in order that those who accept it may become virtuous and be saved, while those who do not accept may be shown to be wicked and be punished." And yet, after making such a statement, he raises a new objection, saying: "After so long a period of time,[3704] then, did God now bethink himself of making men live righteous lives,[3705] but neglect to do so before?" To which we answer, that there never was a time when God did not wish to make men live righteous lives; but He continually evinced His care for the improvement of the rational animal,[3706] by affording him occasions for the exercise of virtue. For in every generation the wisdom of God, passing into those souls which it ascertains to be holy, converts them into friends and prophets of God. And there may be found in the sacred book (the names of) those who in each generation were holy, and were recipients of the Divine Spirit, and who strove to convert their contemporaries so far as in their power.

[3704] μετὰ τοσοῦτον αἰῶνα.

[3705] δικαιῶσαι.

[3706] τὸ λογικὸν ζῶον.

Chapter VIII.

And it is not matter of surprise that in certain generations there have existed prophets who, in the reception of divine influence,[3707] surpassed, by means of their stronger and more powerful (religious) life, other prophets who were their contemporaries, and others also who lived before and after them. And so it is not at all wonderful that there should also have been a time when something of surpassing excellence[3708] took up its abode among the human race, and which was distinguished above all that preceded or even that followed. But there is an element of profound mystery in the account of these things, and one which is incapable of being received by the popular understanding. And in order that these difficulties should be made to disappear, and that the objections raised against the advent of Christ should be answered—viz., that, "after so long a period of time, then, did God now bethink himself of making men live righteous lives, but neglect to do so before?"—it is necessary to touch upon the narrative of the divisions (of the nations), and to make it evident why it was, that "when the Most High divided the nations, when He separated the sons of Adam, He set the bounds of the nations according to the number of the angels of God, and the portion of the Lord was His people Jacob, Israel the cord of His inheritance;"[3709] and it will be necessary to state the reason why the birth of each man took place within each particular boundary, under him who obtained the boundary by lot, and how it rightly happened that "the portion of the Lord was His people Jacob, and Israel the cord of His inheritance," and why formerly the portion of the Lord was His people Jacob, and Israel the cord of His inheritance. But with respect to those who come after, it is said to the Saviour by the Father, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."[3710] For there are certain connected and related reasons, bearing upon the different treatment of human souls, which are difficult to state and to investigate.[3711]

[3707] ἐν τῇ παραδοχῇ τῆς θειότητος.

[3708] ἐξαίρετόν τι χρῆμα.

[3709] Deut. xxxii. 8, 9 (according to the LXX.).

[3710] Cf. Ps. ii. 8.

[3711] Εἰσὶ γάρ τινες εἱρμοὶ καὶ ἀκολουθίαι ἄφατοι καὶ ἀνεκδιήγητοι περὶ τῆς κατὰ τὰς ἀνθρωπίνας ψυχὰς διαφόρου οἰκονομίας.

Chapter IX.

There came, then, although Celsus may not wish to admit it, after the numerous prophets who were the reformers of that well-known Israel, the Christ, the Reformer of the whole world, who did not need to employ against men whips, and chains, and tortures, as was the case under the former economy. For when the sower went forth to sow, the doctrine sufficed to sow the word everywhere. But if there is a time coming which will necessarily circumscribe the duration of the world, by reason of its having had a beginning, and if there is to be an end to the world, and after the end a just judgment of all things, it will be incumbent on him who treats the declarations of the Gospels philosophically, to establish these doctrines by arguments of all kinds, not only derived directly from the sacred Scriptures, but also by inferences deducible from them; while the more numerous and simpler class of believers, and those who are unable to comprehend the many varied aspects of the divine wisdom, must entrust themselves to God, and to the Saviour of our race, and be contented 501 with His “ipse dixit,”[3712] instead of this or any other demonstration whatever.

[3712] αὐτὸς ἔφα.

Chapter X.

In the next place, Celsus, as is his custom, having neither proved nor established anything, proceeds to say, as if we talked of God in a manner that was neither holy nor pious, that "it is perfectly manifest that they babble about God in a way that is neither holy nor reverential;" and he imagines that we do these things to excite the astonishment of the ignorant, and that we do not speak the truth regarding the necessity of punishments for those who have sinned. And accordingly he likens us to those who "in the Bacchic mysteries introduce phantoms and objects of terror." With respect to the mysteries of Bacchus, whether there is any trustworthy[3713] account of them, or none that is such, let the Greeks tell, and let Celsus and his boon-companions[3714] listen. But we defend our own procedure, when we say that our object is to reform the human race, either by the threats of punishments which we are persuaded are necessary for the whole world,[3715] and which perhaps are not without use[3716] to those who are to endure them; or by the promises made to those who have lived virtuous lives, and in which are contained the statements regarding the blessed termination which is to be found in the kingdom of God, reserved for those who are worthy of becoming His subjects.

[3713] [The word "reliable" is used here. I cannot let it stand, and have supplied an English word instead].

[3714] συνθιασῶται.

[3715] τῷ παντί.

[3716] οὐκ ἀχρήστους. On Origen's views respecting rewards and punishments, cf. Huet's *Origeniana*, book ii. question xi.

Chapter XI.

After this, being desirous to show that it is nothing either wonderful or new which we state regarding floods or conflagrations, but that, from misunderstanding the accounts of these things which are current among Greeks or barbarous nations, we have accorded our belief to our own Scriptures when treating of them, he writes as follows: "The belief has spread among them, from a misunderstanding of the accounts of these occurrences, that after lengthened cycles of time, and the returns and conjunctions of planets, conflagrations and floods are wont to happen, and because after the last flood, which took place in the time of Deucalion, the lapse of time, agreeably to the vicissitude of all things, requires a conflagration and this made them give utterance to the erroneous opinion that God will descend, bringing fire like a torturer." Now in answer to this we say, that I do not understand how Celsus, who has read a great deal, and who shows that he has perused many histories, had not his attention arrested[3717] by the antiquity of Moses, who is related by certain Greek historians to have lived about the time of Inachus the son of Phoroneus, and is acknowledged by the Egyptians to be a man of great antiquity, as well as by those who have studied the history of the Phœnicians. And any one who likes may peruse the two books of Flavius Josephus on the antiquities of the Jews, in order that he may see in what way Moses was more ancient than those who asserted that floods and conflagrations take place in the world after long intervals of time; which statement Celsus alleges the Jews and Christians to have misunderstood, and, not comprehending what was said about a conflagration, to have declared that "God will descend, bringing fire like a torturer."[3718]

[3717] οὐκ ἐπέστη.

[3718] δίκην βασανιστοῦ πῦρ φέρων.

Chapter XII.

Whether, then, there are cycles of time, and floods, or conflagrations which occur periodically or not, and whether the Scripture is aware of this, not only in many passages, but especially where Solomon[3719] says, “What is the thing which hath been? Even that which shall be. And what is the thing which hath been done? Even that which shall be done,”[3720] etc., etc., belongs not to the present occasion to discuss. For it is sufficient only to observe, that Moses and certain of the prophets, being men of very great antiquity, did not receive from others the statements relating to the (future) conflagration of the world; but, on the contrary (if we must attend to the matter of time[3721]), others rather misunderstanding them, and not inquiring accurately into their statements, invented the fiction of the same events recurring at certain intervals, and differing neither in their essential nor accidental qualities.[3722] But we do not refer either the deluge or the conflagration to cycles and planetary periods; but the cause of them we declare to be the extensive prevalence of wickedness,[3723] and its (consequent) removal by a deluge or a conflagration. And if the voices of the prophets say that God “comes down,” who has said, “Do I not fill heaven and earth? saith the Lord,”[3724] the term is used in a figurative sense. For God “comes down” from His own height and greatness when He arranges the affairs of men, and especially those of the wicked. And as custom leads men to say that teachers “condescend”[3725] to children, and wise men to those youths who have just betaken themselves to philosophy, not by “descending” in a *bodily* manner; so, if God is said anywhere in the holy Scriptures to “come down,” it is understood as spoken in conformity with the usage which so employs the word, and, in like manner also with the expression “go up.”[3726]

[3719] [Note this testimony to the authorship of *Koheleth*, and that it is Scripture.]

[3720] Cf. Eccles. i. 9.

[3721] εἰ χρν ἐπιστήσαντα τοῖς χρόνοις εἰπεῖν.

[3722] ἀνέτλασαν κατὰ περιόδους ταυτότητας, καὶ ἀπαραλλάκτους τοῖς ἰδίοις ποιοῖς καὶ τοῖς συμβεβηκόσιν αὐτοῖς.

[3723] κακίαν ἐτὶ πλεῖον χεομένην.

[3724] Cf. Jer. xxiii. 24.

[3725] συγκαταβαίνειν.

[3726] [On this figure (*anthropopathy*) see vol. ii. p. 363, this series.]

Chapter XIII.

But as it is in mockery that Celsus says we speak of "God coming down like a torturer bearing fire," and thus compels us unseasonably to investigate words of deeper meaning, we shall make a few remarks, sufficient to enable our hearers to form an idea[3727] of the defence which disposes of the ridicule of Celsus against us, and then we shall turn to what follows. The divine word says that our God is "a consuming fire,"[3728] and that "He draws rivers of fire before Him;"[3729] nay, that He even entereth in as "a refiner's fire, and as a fuller's herb,"[3730] to purify His own people. But when He is said to be a "consuming fire," we inquire what are the things which are appropriate to be consumed by God. And we assert that they are wickedness, and the works which result from it, and which, being figuratively called "wood, hay, stubble,"[3731] God consumes as a fire. The wicked man, accordingly, is said to build up on the previously-laid foundation of reason, "wood, and hay, and stubble." If, then, any one can show that these words were differently understood by the writer, and can prove that the wicked man *literally*[3732] builds up "wood, or hay, or stubble," it is evident that the fire must be understood to be material, and an object of sense. But if, on the contrary, the works of the wicked man are spoken of *figuratively* under the names of "wood, or hay, or stubble," why does it not at once occur (to inquire) in what sense the word "fire" is to be taken, so that "wood" of such a kind should be consumed? for (the Scripture) says: "The fire will try each man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work be burned, he shall suffer loss."[3733] But what work can be spoken of in these words as being "burned," save all that results from wickedness? Therefore our God is a "consuming fire" in the sense in which we have taken the word; and thus He enters in as a "refiner's fire," to refine the rational nature, which has been filled with the lead of wickedness, and to free it from the other impure materials, which adulterate the natural gold or silver, so to speak, of the soul.[3734] And, in like manner, "rivers of fire" are said to be before God, who will thoroughly cleanse away the evil which is intermingled throughout the whole soul.[3735] But these remarks are sufficient in answer to the assertion, “that thus they were made to give expression to the erroneous opinion that God will come down bearing fire like a torturer.”

[3727] γεῦσαι.

[3728] Cf. Deut. iv. 24; ix. 3.

[3729] Cf. Dan. vii. 10.

[3730] Cf. Mal. iii. 2.

[3731] Cf. 1 Cor. iii. 12.

[3732] σωματικῶς.

[3733] Cf. 1 Cor. iii. 13–15.

[3734] τὴν τοῦ χρυσοῦ (ἵν' οὕτως ὀνομάσω), φύσιν τῆς ψυχῆς, ἢ τὴν ἀργύρου, δολωσάντων.

[3735] [See note *supra*, cap. x. S.]

Chapter XIV.

But let us look at what Celsus next with great ostentation announces in the following fashion: "And again," he says, "let us resume the subject from the beginning, with a larger array of proofs. And I make no new statement, but say what has been long settled. God is good, and beautiful, and blessed, and that in the best and most beautiful degree.[3736] But if he come down among men, he must undergo a change, and a change from good to evil, from virtue to vice, from happiness to misery, and from best to worst. Who, then, would make choice of such a change? It is the nature of a mortal, indeed, to undergo change and remoulding, but of an immortal to remain the same and unaltered. God, then, could not admit of such a change." Now it appears to me that the fitting answer has been returned to these objections, when I have related what is called in Scripture the "condescension"[3737] of God to human affairs; for which purpose He did not need to undergo a transformation, as Celsus thinks we assert, nor a change from good to evil, nor from virtue to vice, nor from happiness to misery, nor from best to worst. For, continuing unchangeable in His essence, He condescends to human affairs by the economy of His providence.[3738] We show, accordingly, that the holy Scriptures represent God as unchangeable, both by such words as "Thou art the same,"[3739] and" I change not;"[3740] whereas the gods of Epicurus, being composed of atoms, and, so far as their structure is concerned, capable of dissolution, endeavour to throw off the atoms which contain the elements of destruction. Nay, even the god of the Stoics, as being corporeal, at one time has his whole essence composed of the guiding principle[3741] when the conflagration (of the world) takes place; and at another, when a rearrangement of things occurs, he again becomes partly material.[3742] For even the Stoics were unable distinctly to comprehend the natural idea of God, as of a being altogether incorruptible and simple, and uncompounded and indivisible. 503

[3736] Ὁ Θεὸς ἀγαθός ἐστι, καὶ καλὸς, καὶ εὐδαίμων, καὶ ἐν τῷ καλλίστῳ καὶ ἀρίστῳ.

[3737] κατάβασιν.

[3738] τῇ προνοίᾳ καὶ τῇ οἰκονομίᾳ.

[3739] Ps. cii. 27.

[3740] Mal. iii. 6.

[3741] ἡγεμονικόν.

[3742] The reading in the text is, ἐπὶ μέρους γίνεται αὐτῆς, which is thus corrected by Guietus: ἐπιμερὴς γίνεται αὐτὸς.

Chapter XV.

And with respect to His having descended among men, He was "previously in the form of God;"[3743] and through benevolence, divested Himself (of His glory), that He might be capable of being received by men. But He did not, I imagine, undergo any change from "good to evil," for "He did no *sin*;"[3744] nor from "virtue to vice," for "He knew no *sin*."[3745] Nor did He pass from "happiness to misery," but He humbled Himself, and nevertheless was blessed, even when His humiliation was undergone in order to benefit our race. Nor was there any change in Him from "best to worst," for how can goodness and benevolence be of "the worst?" Is it befitting to say of the physician, who looks on dreadful sights and handles unsightly objects in order to cure the sufferers, that he passes from "good to evil," or from "virtue to vice," or from "happiness to misery?" And yet the physician, in looking on dreadful sights and handling unsightly objects, does not wholly escape the possibility of being involved in the same fate. But He who heals the wounds of our souls, through the word of God that is in Him, is Himself incapable of admitting any wickedness. But if the immortal God—the Word[3746]—by assuming a mortal body and a human soul, appears to Celsus to undergo a change and transformation, let him learn that the Word, still remaining essentially the Word, suffers none of those things which are suffered by the body or the soul; but, condescending occasionally to (the weakness of) him who is unable to look upon the splendours and brilliancy of Deity, He becomes as it were flesh, speaking with a literal voice, until he who has received Him in such a form is able, through being elevated in some slight degree by the teaching of the Word, to gaze upon what is, so to speak, His real and pre-eminent appearance.[3747]

[3743] Cf. Phil. ii. 6, 7.

[3744] Cf. 1 Pet. ii. 22.

[3745] Cf. 2 Cor. v. 21.

[3746] [Gieseler cites this chapter (and cap. xix. *infra*) to show that Origen taught that the Logos did not assume a human body. Could words be stronger to the contrary? "He becomes, *as it were, flesh*," is used below to guard against transmutation.]

[3747] προηγουμένην.

Chapter XVI.

For there are different appearances, as it were, of the Word, according as He shows Himself to each one of those who come to His doctrine; and this in a manner corresponding to the condition of him who is just becoming a disciple, or of him who has made a little progress, or of him who has advanced further, or of him who has already *nearly* attained to virtue, or who has even *already* attained it. And hence it is not the case, as Celsus and those like him would have it, that our God was transformed, and ascending the lofty mountain, showed that His real appearance was something different, and far more excellent than what those who remained below, and were unable to follow Him on high, beheld. For those below did not possess eyes capable of seeing the transformation of the Word into His glorious and more divine condition. But with difficulty were they able to receive Him as He was; so that it might be said of Him by those who were unable to behold His more excellent nature: "We saw Him, and He had no form nor comeliness; but His form was mean,[3748] and inferior to that of the sons of men."[3749] And let these remarks be an answer to the suppositions of Celsus, who does not understand the changes or transformations of Jesus, as related in the histories, nor His mortal and immortal nature.[3750]

[3748] ἄτιμον.

[3749] ἐκλεῖπον.

[3750] [The transfiguration did not conflict with his *mortal* nature, nor the incarnation with his *immortality*.]

Chapter XVII.

But will not those narratives, especially when they are understood in their proper sense, appear far more worthy of respect than the story that Dionysus was deceived by the Titans, and expelled from the throne of Jupiter, and torn in pieces by them, and his remains being afterwards put together again, he returned as it were once more to life, and ascended to heaven? Or are the Greeks at liberty to refer such stories to the doctrine of the soul, and to interpret them figuratively, while the door of a consistent explanation, and one everywhere in accord and harmony with the writings of the Divine Spirit, who had His abode in pure souls, is closed against *us*? Celsus, then, is altogether ignorant of the purpose of our writings, and it is therefore upon his own acceptation of them that he casts discredit, and not upon their real meaning; whereas, if he had reflected on what is appropriate[3751] to a soul which is to enjoy an everlasting life, and on the opinion which we are to form of its essence and principles, he would not so have ridiculed the entrance of the immortal into a mortal body, which took place not according to the metempsychosis of Plato, but agreeably to another and higher view of things. And he would have observed one “descent,” distinguished by its great benevolence, undertaken to convert (as the Scripture mystically terms them) the “lost sheep of the house of Israel,” which had strayed down from the mountains, and to which the Shepherd is said in certain parables to have gone down, leaving on the mountains those “which had not strayed.” 504

[3751] τί ἀκολουθεῖ.

Chapter XVIII.

But Celsus, lingering over matters which he does not understand, leads us to be guilty of tautology, as we do not wish even in appearance to leave any one of his objections unexamined. He proceeds, accordingly, as follows: "God either really changes himself, as these assert, into a mortal body, and the impossibility of that has been already declared; or else he does *not* undergo a change, but only causes the beholders to imagine so, and thus deceives them, and is guilty of falsehood. Now deceit and falsehood are nothing but evils, and would only be employed as a medicine, either in the case of sick and lunatic friends, with a view to their cure, or in that of enemies when one is taking measures to escape danger. But no sick man or lunatic is a friend of God, nor does God fear any one to such a degree as to shun danger by leading him into error." Now the answer to these statements might have respect partly to the nature of the Divine Word, who is God, and partly to the soul of Jesus. As respects the nature of the Word, in the same way as the quality of the food changes in the nurse into milk with reference to the nature of the child, or is arranged by the physician with a view to the good of his health in the case of a sick man or (is specially) prepared for a stronger man, because he possesses greater vigour, so does God appropriately change, in the case of each individual, the power of the Word to which belongs the natural property of nourishing the human soul. And to one is given, as the Scripture terms it, "the sincere milk of the word;" and to another, who is weaker, as it were, "herbs;" and to another who is full-grown, "strong meat." And the Word does not, I imagine, prove false to His own nature, in contributing nourishment to each one, according as he is capable of receiving Him.[3752] Nor does He mislead or prove false. But if one were to take the change as referring to the soul of Jesus after it had entered the body, we would inquire in what sense the term "change" is used. For if it be meant to apply to its essence, such a supposition is inadmissible, not only in relation to the soul of Jesus, but also to the rational soul of any other being. And if it be alleged that it suffers anything from the body when united with it, or from the place to which it has come, then what inconvenience[3753] can happen to the Word who, in great benevolence, brought down a Saviour to the human race?—seeing none of those who formerly professed to effect a cure could accomplish so much as that soul showed *it* could do, by what it performed, even by voluntarily descending to the level of human destinies for the benefit of our race. And the Divine Word, well knowing this, speaks to that effect in many passages of Scripture, although it is sufficient at present to quote one testimony of Paul to the following effect: "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."[3754]

[3752] [Such are the *accommodations* reflected upon by Gieseler. See Book III. cap. lxxix., *supra*.]

[3753] τί ἄτοπον.

[3754] Phil. ii. 5–9.

Chapter XIX.

Others, then, may concede to Celsus that God does not undergo a change, but leads the spectators to imagine that He does; whereas we who are persuaded that the advent of Jesus among men was no mere appearance, but a real manifestation, are not affected by this charge of Celsus. We nevertheless will attempt a reply, because you assert, Celsus, do you not, that it is sometimes allowable to employ deceit and falsehood by way, as it were, of medicine?[3755] Where, then, is the absurdity, if such a saving result were to be accomplished, that some such events should have taken place? For certain words, when savouring of falsehood, produce upon such characters a corrective effect (like the similar declarations of physicians to their patients), rather than when spoken in the spirit of truth. This, however, must be our defence against other opponents. For there is no absurdity in Him who healed sick friends, healing the dear human race by means of such remedies as He would not employ preferentially, but only according to circumstances.[3756] The human race, moreover, when in a state of mental alienation, had to be cured by methods which the Word saw would aid in bringing back those so afflicted to a sound state of mind. But Celsus says also, that "one acts thus towards enemies when taking measures to escape danger. But God does not fear any one, so as to escape danger by leading into error those who conspire against him." Now it is altogether unnecessary and absurd to answer a charge which is advanced by no one against our Saviour. And we have already replied, when answering other charges, to the statement that "no one who is either in a state of sickness or mental alienation is a friend of God." For the answer is, that such arrangements have been made, not for the sake of those 505 who, being already friends, afterwards fell sick or became afflicted with mental disease, but in order that those who were still enemies through sickness of the soul, and alienation of the natural reason, might become the friends of God. For it is distinctly stated that Jesus endured all things on behalf of sinners, that He might free them from sin, and convert them to righteousness.

[3755] ὅμως δ' ἀπολογησόμεθα, ὅτι οὐ φῄς, ὦ Κέλσε, ὥς ἐν φαρμάκου μοίρα ποτὲ δίδοται χρῆσθαι τῷ πλανᾷν καὶ τῷ ψεύδεσθαι ;

[3756] προηγουμένως, ἀλλ' ἐκ περιστάσεως.

Chapter XX.

In the next place, as he represents the Jews accounting in a way peculiar to themselves for their belief that the advent of Christ among them is still in the future, and the Christians as maintaining in *their* way that the coming of the Son of God into the life of men has already taken place, let us, as far as we can, briefly consider these points. According to Celsus, the Jews say that "(human) life, being filled with all wickedness, needed one sent from God, that the wicked might be punished, and all things purified in a manner analogous to the first deluge which happened." And as the Christians are said to make statements additional to this, it is evident that he alleges that they admit these. Now, where is the absurdity in the coming of one who is, on account of the prevailing flood of wickedness, to purify the world, and to treat every one according to his deserts? For it is not in keeping with the character of God that the diffusion of wickedness should not cease, and all things be renewed. The Greeks, moreover, know of the earth's being purified at certain times by a deluge or a fire, as Plato, too, says somewhere to this effect: "And when the gods overwhelm the earth, purifying it with water, some of them on the mountains,"[3757] etc., etc. Must it be said, then, that if the Greeks make such assertions, they are to be deemed worthy of respect and consideration, but that if we too maintain certain of these views, which are quoted with approval by the Greeks, they cease to be honourable? And yet they who care to attend to the connection and truth of all our records, will endeavour to establish not only the antiquity of the writers, but the venerable nature of their writings, and the consistency of their several parts.

[3757] Cf. Plato in the *Timæus*, and book iii., *de Legibus*.

Chapter XXI.

But I do not understand how he can imagine the overturning of the tower (of Babel) to have happened with a similar object to that of the deluge, which effected a purification of the earth, according to the accounts both of Jews and Christians. For, in order that the narrative contained in Genesis respecting the tower may be held to convey no secret meaning, but, as Celsus supposes, may be taken as true to the letter,[3758] the event does not on such a view appear to have taken place for the purpose of purifying the earth; unless, indeed, he imagines that the so-called confusion of tongues is such a purificatory process. But on this point, he who has the opportunity will treat more seasonably when his object is to show not only what is the meaning of the narrative in its historical connection, but what metaphorical meaning may be deduced from it.[3759] Seeing that he imagines, however, that Moses, who wrote the account of the tower, and the confusion of tongues, has perverted the story of the sons of Aloeus,[3760] and referred it to the tower, we must remark that I do not think any one prior to the time of Homer[3761] has mentioned the sons of Aloeus, while I am persuaded that what is related about the tower has been recorded by Moses as being much older not only than Homer, but even than the invention of letters among the Greeks. Who, then, are the perverters of each other's narratives? Whether do they who relate the story of the Aloadæ pervert the history of the time, or he who wrote the account of the tower and the confusion of tongues the story of the Aloadæ? Now to impartial hearers Moses appears to be more ancient than Homer. The destruction by fire, moreover, of Sodom and Gomorrah on account of their sins, related by Moses in Genesis, is compared by Celsus to the story of Phæthon,—all these statements of his resulting from one blunder, viz., his not attending to the (greater) antiquity of Moses.[3762] For they who relate the story of Phæthon seem to be younger even than Homer, who, again, is much younger than Moses. We do not deny, then, that the purificatory fire and the destruction of the world took place in order that evil might be swept away, and all things be renewed; for we assert that we have learned these things from the sacred books of the prophets. But since, as we have said in the preceding pages, the prophets, in uttering many predictions regarding future events, show that they have spoken the truth concerning many things that are past, and thus give evidence of the indwelling of the Divine Spirit, it is manifest that, with respect to things still future, we should repose faith in them, or rather in the Divine Spirit that is in them.

[3758] σαφής.

[3759] Ἐπὰν τὸ προκείμενον ᾖ παραστῆσαι καὶ τὰ τῆς κατὰ τὸν τόπον ἱσνορίας τίνα ἔχοι λόγον, καὶ τὰ τῆς περὶ αὐτοῦ ἀναγωγῆς.

[3760] Otus and Ephialtes. Cf. Smith's *Dict. of Myth. and Biog.*, s.v.

[3761] Cf. Hom., *Odyss.*, xi. 305.

[3762] [Demonstrated by Justin, vol. i. pp. 277, 278, this series.]

Chapter XXII.

506 But, according to Celsus, “the Christians, making certain additional statements to those of the Jews, assert that the Son of God has been already sent on account of the sins of the Jews; and that the Jews having chastised Jesus, and given him gall to drink, have brought upon themselves the divine wrath.” And any one who likes may convict this statement of falsehood, if it be not the case that the whole Jewish nation was overthrown within one single generation after Jesus had undergone these sufferings at their hands. For forty and two years, I think, after the date of the crucifixion of Jesus, did the destruction of Jerusalem take place. Now it has never been recorded, since the Jewish nation began to exist, that they have been expelled for so long a period from their venerable temple-worship[3763] and service, and enslaved by more powerful nations; for if at any time they appeared to be abandoned because of their sins, they were notwithstanding visited (by God),[3764] and returned to their own country, and recovered their possessions, and performed unhindered the observances of their law. One fact, then, which proves that Jesus was something divine and sacred,[3765] is this, that Jews should have suffered on His account now for a lengthened time calamities of such severity. And we say with confidence that they will never be restored to their former condition.[3766] For they committed a crime of the most unhallowed kind, in conspiring against the Saviour of the human race in that city where they offered up to God a worship containing the symbols of mighty mysteries. It accordingly behoved that city where Jesus underwent these sufferings to perish utterly, and the Jewish nation to be overthrown, and the invitation to happiness offered them by God to pass to others,—the Christians, I mean, to whom has come the doctrine of a pure and holy worship, and who have obtained new laws, in harmony with the established constitution in all countries;[3767] seeing those which were formerly imposed, as on a single nation which was ruled by princes of its own race and of similar manners,[3768] could not now be observed in all their entireness.

[3763] ἁγιστείας.

[3764] ἐπεσκοπήθησαν.

[3765] Θεῖόν τι καὶ ἱερὸν χρῆμα γεγονέναι τὸν ’Ιησοῦν.

[3766] οὐδ’ ἀποκατασταθήσονται. [A very bold and confident assertion this must have seemed sixteen hundred years ago.]

[3767] καὶ ἁρμόζοντας τῇ πανταχοῦ καθεστώσῃ πολιτείᾳ.

[3768] ὑπὸ οἰκείων καὶ ὁμοήθων.

Chapter XXIII.

In the next place, ridiculing after his usual style the race of Jews and Christians, he compares them all "to a flight of bats or to a swarm of ants issuing out of their nest, or to frogs holding council in a marsh, or to worms crawling together in the corner of a dunghill, and quarrelling with one another as to which of them were the greater sinners, and asserting that God shows and announces to us all things beforehand; and that, abandoning the whole world, and the regions of heaven,[3769] and this great earth, he becomes a citizen[3770] among us alone, and to us alone makes his intimations, and does not cease sending and inquiring, in what way we may be associated with him for ever." And in his fictitious representation, he compares us to "worms which assert that there is a God, and that immediately after him, we who are made by him are altogether like unto God, and that all things have been made subject to us,—earth, and water, and air, and stars,—and that all things exist for our sake, and are ordained to be subject to us." And, according to his representation, the worms—that is, we ourselves—say that "now, since certain amongst us commit sin, God will come or will send his Son to consume the wicked with fire, that the rest of us may have eternal life with him." And to all this he subjoins the remark, that "such wranglings would be more endurable amongst worms and frogs than betwixt Jews and Christians."

[3769] τὴν οὐράνιον φοράν.

[3770] ἐμπολιτεύεται.

Chapter XXIV.

In reply to these, we ask of those who accept such aspersions as are scattered against us, Do you regard all men as a collection of bats, or as frogs, or as worms, in consequence of the pre-eminence of God or do you not include the rest of mankind in this proposed comparison, but on account of their possession of reason, and of the established laws, treat *them* as men, while you hold cheap[3771] *Christians* and *Jews*, because their opinions are distasteful to you, and compare them to the animals above mentioned? And whatever answer you may return to our question, we shall reply by endeavouring to show that such assertions are most unbecoming, whether spoken of all men in general, or of us in particular. For, let it be supposed that you say justly that all men, as compared with God, are (rightly) likened to these worthless[3772] animals, since their littleness is not at all to be compared with the superiority of God, what then do you mean by littleness? Answer me, good sirs. If you refer to littleness of body, know that superiority and inferiority, if truth is to be judge, are not determined by a bodily standard.[3773] For, on such a view, vultures[3774] and elephants would be superior to us men; for they are larger, and stronger, and longer-lived than we. But no sensible person would maintain that these irrational creatures are superior to rational beings, merely on account of their bodies: for the possession of reason raises a rational being to a vast superiority over all irrational creatures. Even the race of virtuous and blessed beings would admit this, whether they are, as ye say, good demons, or, as we are accustomed to call them, the angels of God, or any other natures whatever superior to that of man, since the rational faculty within them has been made perfect, and endowed with all virtuous qualities.[3775]

[3771] ἐξευτελίζοντες.

[3772] εὐτελέσι.

[3773] οὐκ ἐν σώματι κρίνεται.

[3774] γύπες: γρύπες?

[3775] καὶ κατὰ πᾶσαν ἀρετὴν πεποίωται.

Chapter XXV.

But if you depreciate the littleness of man, not on account of his body, but of his soul, regarding it as inferior to that of other rational beings, and especially of those who are virtuous; and inferior, because evil dwells in it,—why should those among Christians who are wicked, and those among the Jews who lead sinful lives, be termed a collection of bats, or ants, or worms, or frogs, rather than those individuals among other nations who are guilty of wickedness?—seeing, in this respect, any individual whatever, especially if carried away by the tide of evil, is, in comparison with the rest of mankind, a bat, and worm, and frog, and ant. And although a man may be an orator like Demosthenes, yet, if stained with wickedness like his,[3776] and guilty of deeds proceeding, like his, from a wicked nature; or an Antiphon, who was also considered to be indeed an orator, yet who annihilated the doctrine of providence in his writings, which were entitled *Concerning Truth*, like that discourse of Celsus,—such individuals are notwithstanding worms, rolling in a corner of the dung-heap of stupidity and ignorance. Indeed, whatever be the nature of the rational faculty, it could not reasonably be compared to a worm, because it possesses capabilities of virtue.[3777] For these adumbrations[3778] towards virtue do not allow of those who possess the power of acquiring it, and who are incapable of wholly losing its seeds, to be likened to a worm. It appears, therefore, that neither can men in general be deemed worms in comparison with God. For reason, having its beginning in the reason of God, cannot allow of the rational animal being considered wholly alien from Deity. Nor can those among Christians and Jews who are wicked, and who, in truth, are neither Christians nor Jews, be compared, more than other wicked men, to worms rolling in a corner of a dunghill. And if the nature of reason will not permit of such comparisons, it is manifest that we must not calumniate human nature, which has been formed for virtue, even if it should sin through ignorance, nor liken it to animals of the kind described.

[3776] The allusion may possibly be to his flight from the field of Chæronea, or to his avarice, or to the alleged impurity of his life, which is referred to by Plutarch in his *Lives of the Ten Orators*.—Spencer.

[3777] ἀφορμὰς ἔχον πρὸς ἀρετήν.

[3778] ὑποτυπώσεις.

Chapter XXVI.

But if it is on account of those opinions of the Christians and Jews which displease Celsus (and which he does not at all appear to understand) that they are to be regarded as worms and ants, and the rest of mankind as different, let us examine the acknowledged opinions of Christians and Jews,[3779] and compare them with those of the rest of mankind, and see whether it will not appear to those who have once admitted that certain men are worms and ants, that *they* are the worms and ants and frogs who have fallen away from sound views of God, and, under a vain appearance of piety,[3780] worship either irrational animals, or images, or other objects, the works of men's hands;[3781] whereas, from the beauty of such, they ought to admire the Maker of them, and worship Him: while those are indeed men, and more honourable than men (if there be anything that is so), who, in obedience to their reason, are able to ascend from stocks and stones,[3782] nay, even from what is reckoned the most precious of all matter—silver and gold; and who ascend up also from the beautiful things in the world to the Maker of all, and entrust themselves to Him who alone is able to satisfy[3783] all existing things, and to overlook the thoughts of all, and to hear the prayers of all; who send up their prayers to Him, and do all things as in the presence of Him who beholds everything, and who are careful, as in the presence of the Hearer of all things, to say nothing which might not with propriety be reported to God. Will not such piety as this—which can be overcome neither by labours, nor by the dangers of death, nor by logical plausibilities[3784]—be of no avail in preventing those who have obtained it from being any longer compared to worms, even if they had been so represented before their assumption of a piety so remarkable? Will they who subdue that fierce longing for sexual pleasures which has reduced the souls of many to a weak and feeble condition, and who subdue it because they are persuaded that they cannot otherwise have communion with God, unless they ascend to Him through the exercise of temperance, appear to you to be the brothers of worms, and relatives of ants, and to bear a likeness to frogs? What! is the brilliant quality of justice, which keeps inviolate the rights common to our neighbour, and our kindred, and which observes fairness, and benevolence, and goodness, of no avail in saving him who practises it from being termed a bird of the night? 508 And are not they who wallow in dissoluteness, as do the majority of mankind, and they who associate promiscuously with common harlots, and who teach that such practices are not wholly contrary to propriety, worms who roll in mire?—especially when they are compared with those who have been taught not to take the "members of Christ," and the body inhabited by the Word, and make them the "members of a harlot;" and who have already learned that the body of the rational being, as consecrated to the God of all things, is the temple of the God whom they worship, becoming such from the pure conceptions which they entertain of the Creator, and who also, being careful not to corrupt the temple of God by unlawful pleasure; practise temperance as constituting piety towards God!

[3779] τὰ αὐτόθεν πᾶσι προφαινόμενα δόγματα Χριστιανῶν καὶ Ἰουδαίων.

[3780] φαντασίᾳ δ᾽ εὐσεβείας.

[3781] ἢ καὶ τὰ δημιουργήματα.

[3782] λίθων καὶ ξύλων.

[3783] διαρκεῖν.

[3784] ὑπὸ λογικῶν πιθανοτήτων.

Chapter XXVII.

And I have not yet spoken of the other evils which prevail amongst men, from which even those who have the appearance of philosophers are not speedily freed, for in philosophy there are many pretenders. Nor do I say anything on the point that many such evils are found to exist among those who are neither Jews nor Christians. Of a truth, such evil practices do not at all prevail among *Christians*, if you properly examine what constitutes a Christian. Or, if any persons of that kind should be discovered, they are at least not to be found among those who frequent the assemblies, and come to the public prayers, without their being excluded from them, unless it should happen, and that rarely, that some one individual of such a character escapes notice in the crowd. We, then, are not worms who assemble together; who take our stand against the Jews on those Scriptures which they believe to be divine, and who show that He who was spoken of in prophecy *has* come, and that *they* have been abandoned on account of the greatness of their sins, and that *we* who have accepted the Word have the highest hopes in God, both because of our faith in Him, and of His ability to receive us into His communion pure from all evil and wickedness of life. If a man, then, should call himself a Jew or a Christian, he would not say without qualification that God had made the whole world, and the vault of heaven[3785] for us in particular. But if a man is, as Jesus taught, pure in heart, and meek, and peaceful, and cheerfully submits to dangers for the sake of his religion, such an one might reasonably have confidence in God, and with a full apprehension of the word contained in the prophecies, might say this also: "All these things has God shown beforehand, and announced to us who believe."

[3785] την οὐράνιον φοράν.

Chapter XXVIII.

But since he has represented those whom he regards as worms, viz., the Christians, as saying that “God, having abandoned the heavenly regions, and despising this great earth, takes up His abode amongst us alone, and to us alone makes His announcements, and ceases not His messages and inquiries as to how we may become His associates for ever,” we have to answer that he attributes to us words which we never uttered, seeing we both read and know that God loves all existing things, and loathes[3786] nothing which He has made, for He would not have created anything in hatred. We have, moreover, read the declaration: “And Thou sparest all things, because they are Thine, O lover of souls. For Thine incorruptible Spirit is in all. And therefore those also who have fallen away for a little time Thou rebukest, and admonishest, reminding them of their sins.”[3787] How can we assert that “God, leaving the regions of heaven, and the whole world, and despising this great earth, takes up His abode amongst us only,” when we have found that all thoughtful persons must say in their prayers, that “the earth is full of the mercy of the Lord,”[3788] and that “the mercy of the Lord is upon all flesh;”[3789] and that God, being good, “maketh His sun to arise upon the evil and the good, and sendeth His rain upon the just and the unjust;”[3790] and that He encourages us to a similar course of action, in order that we may become His sons, and teaches us to extend the benefits which we enjoy, so far as in our power, to all men? For He Himself is said to be the Saviour of all men, especially of them that believe;[3791] and His Christ to be the “propitiation for our sins, and not for ours only, but also for the sins of the whole world.”[3792] And this, then, is our answer to the allegations of Celsus. Certain other statements, in keeping with the character of the Jews, might be made by some of that nation, but certainly not by the Christians, who have been taught that “God commendeth His love towards us, in that, while we were yet sinners, Christ died for us;”[3793] and although “scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die.”[3794] But now is Jesus declared to have come for the sake of sinners in all parts of the

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[3786] βδελύσσεται.

[3787] Cf. Wisd. of Solom. xi. 26, xii. 1, 2.

[3788] Ps. xxxiii. 5.

[3789] Ecclus. xviii. 13.

[3790] Cf. Matt. v. 45.

[3791] Cf. 1 Tim. iv. 10.

[3792] Cf. 1 John ii. 2.

[3793] Cf. Rom. v. 8.

[3794] Cf. Rom. v. 7.

world (that they may forsake their sin, and entrust themselves to God), being called also, agreeably to an ancient custom of these Scriptures, the “Christ of God.”

Chapter XXIX.

But Celsus perhaps has misunderstood certain of those whom he has termed “worms,” when they affirm that “God exists, and that we are next to Him.” And he acts like those who would find fault with an entire sect of philosophers, on account of certain words uttered by some rash youth who, after a three days’ attendance upon the lectures of a philosopher, should exalt himself above other people as inferior to himself, and devoid of philosophy. For we know that there are many creatures more honourable[3795] than man; and we have read that “God standeth in the congregation of gods,”[3796] but of gods who are not worshipped by the nations, “for all the gods of the nations are idols.”[3797] We have read also, that “God, standing in the congregation of the gods, judgeth among the gods.”[3798] We know, moreover, that “though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.”[3799] And we know that in this way the angels are superior to men; so that men, when made perfect, become like the angels. “For in the resurrection they neither marry nor are given in marriage, but the righteous are as the angels in heaven,”[3800] and also become “equal to the angels.”[3801] We know, too, that in the arrangement of the universe there are certain beings termed “thrones,” and others “dominions,” and others “powers,” and others “principalities;” and we see that we men, who are far inferior to these, may entertain the hope that by a virtuous life, and by acting in all things agreeably to reason, we may rise to a likeness with all these. And, lastly, because “it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like God, and shall see Him as He is.”[3802] And if any one were to maintain what is asserted by some (either by those who possess intelligence or who do not, but have misconceived sound reason), that “God exists, and *we* are next to Him,” I would interpret the word “we,” by using in its stead, “We who act according to reason,” or rather, “We *virtuous*, who act according to reason.”[3803] For, in our opinion, the same virtue belongs to *all* the blessed, so that the virtue of man and of God is identical.[3804] And therefore we are taught to become "perfect," as our Father in heaven is perfect.[3805] No good and virtuous man, then, is a "worm rolling in filth," nor is a pious man an "ant," nor a righteous man a "frog;" nor could one whose soul is enlightened with the bright light of truth be reasonably likened to a "bird of the night."

[3795] τιμιώτερα.

[3796] Cf. Ps. lxxxii. 1.

[3797] δαιμόνια. Cf. Ps. xcvi. 5.

[3798] Cf. Ps. lxxxii. 1.

[3799] 1 Cor. viii. 5, 6.

[3800] Cf. Matt. xxii. 30.

[3801] Cf. Luke xx. 36.

[3802] Cf. 1 John iii. 2.

[3803] καὶ τοῦτό γ᾽ ἂν ἑρμηνεύοιμι, τὸ “ἡμεῖς” λέγων ἀντὶ τοῦ οἱ λογικοὶ, καὶ ἔτι μᾶλλον, οἱ σπουδαῖοι λογικοί.

[3804] ὥστε καὶ ἡ αὐτὴ ἀνθρώπου καὶ Θεοῦ. Cf. Cicero, *de Leg.*, i.: "Jam vero virtus eadem in homine ac deo est, neque ullo alio in genio præterea. Est autem virtus nihil aliud, quam in se perfecta, et ad summum perducta natura. Est igitur homini cum Deo similitudo." Cf. also Clemens Alex., *Strom.*, vii. c. 14: Οὐ γὰρ, καθάπερ οἱ Στωϊκοὶ, ἀθέως, πάνυ τὴν αὐτὴν ἀρετὴν ἀνθρώπου λέγομεν καὶ Θεοῦ. [See vol. ii. p. 549. S.] Cf. Theodoret, *Serm.*, xi.—Spencer.

[3805] Cf. Matt. v. 48.

Chapter XXX.

It appears to me that Celsus has also misunderstood this statement, “Let Us make man in Our image and likeness;”[3806] and has therefore represented the “worms” as saying that, being created by God, we altogether resemble Him. If, however, he had known the difference between man being created “in the image of God” and “after His likeness,” and that God is recorded to have said, “Let Us make man after Our image and likeness,” but that He made man “after the image” of God, but not then also “after His likeness,”[3807] he would not have represented us as saying that “we are altogether like Him.” Moreover, we do not assert that the stars are subject to us; since the resurrection which is called the “resurrection of the just,” and which is understood by wise men, is compared to the sun, and moon, and stars, by him who said, “There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.”[3808] Daniel also prophesied long ago regarding these things.[3809] Celsus says further, that we assert that “all things have been arranged so as to be subject to us,” having perhaps heard some of the intelligent among us speaking to that effect, and perhaps also not understanding the saying, that “he who is the greatest amongst us is the servant of all.”[3810] And if the Greeks say, “Then sun and moon are the slaves of mortal men,”[3811] they express approval of the statement, and give an explanation of its meaning; but since such a statement is either not made at all by us, or is expressed in a different way, Celsus here too falsely accuses us. Moreover, we who, according to Celsus, are “worms,” are represented by him as saying that, “seeing some among us are guilty of sin, God will come to us, or will send His own Son, that He may consume the wicked, and that we other frogs may enjoy eternal life with Him.” Observe how this venerable philosopher, like a low buffoon,[3812] turns into ridicule and mockery, and a subject of laughter, the announcement of a divine judgment, and of the punishment of the wicked, and of the reward of the righteous; and subjoins to all this the remark, that “such statements would be more endurable if made by worms and frogs than by Christians and Jews who quarrel with one another!” We shall not, however, imitate his example, nor say similar things regarding those philosophers who profess to know the nature of all things, and who discuss with each other the manner in which all things were created, and how the heaven and earth originated, and all things in them; and how the souls (of men), being either unbegotten, and not created by God, are yet governed by Him, and pass from one body to another;[3813] or being formed at the same time with the body, exist for ever or pass away. For instead of treating with respect and accepting the intention of those who have devoted themselves to the investigation of the truth, one might mockingly and revilingly say that such men were "worms," who did not measure themselves by their corner of their dung-heap in human life, and who accordingly gave forth their opinions on matters of such importance as if they understood them, and who strenuously assert that they have obtained a view of those things which cannot be seen without a higher inspiration and a diviner power. "For no man knoweth the things of a man, save the spirit of man which is in him: even so the things of God knoweth no man, but the Spirit of God."[3814] We are not, however, mad, nor do we compare such human wisdom (I use the word "wisdom" in the common acceptation), which busies itself not about the affairs of the multitude, but in the investigation of truth, to the wrigglings of worms or any other such creatures; but in the spirit of truth, we testify of certain Greek philosophers that they knew God, seeing "He manifested Himself to them,"[3815] although "they glorified Him not as God, neither were thankful, but became vain in their imaginations; and professing themselves to be wise, they became foolish, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."[3816]

[3806] Cf. Gen. i. 26.

[3807] Cf. Gen. i. 27.

[3808] Cf. 1 Cor. xv. 41, 42.

[3809] Cf. Dan. xii. 3.

[3810] Cf. Matt. xx. 27.

[3811] Cf. Eurip., *Phœniss.*, 546, 547.

[3812] βωμολόχος.

[3813] καὶ ἀμείβουσι σώματα.

[3814] Cf. 1 Cor. ii. 11.

[3815] Cf. Rom. i. 19.

[3816] Rom. i. 21–23.

Chapter XXXI.

After this, wishing to prove that there is no difference between Jews and Christians, and those animals previously enumerated by him, he asserts that the Jews were "fugitives from Egypt, who never performed anything worthy of note, and never were held in any reputation or account."[3817] Now, on the point of their not being fugitives, nor Egyptians, but Hebrews who settled in Egypt, we have spoken in the preceding pages. But if he thinks his statement, that "they were never held in any reputation or account," to be proved, because no remarkable event in their history is found recorded by the Greeks, we would answer, that if one will examine their polity from its first beginning, and the arrangement of their laws, he will find that they were men who represented upon earth the shadow of a heavenly life, and that amongst them God is recognised as nothing else, save He who is over all things, and that amongst them no maker of images was permitted to enjoy the rights of citizenship.[3818] For neither painter nor image-maker existed in their state, the law expelling all such from it; that there might be no pretext for the construction of images,—an art which attracts the attention of foolish men, and which drags down the eyes of the soul from God to earth.[3819] There was, accordingly, amongst them a law to the following effect: "Do not transgress the law, and make to yourselves a graven image, any likeness of male or female; either a likeness of any one of the creatures that are upon the earth, or a likeness of any winged fowl that flieth under the heaven, or a likeness of any creeping thing that creepeth upon the earth, or a likeness of any of the fishes which are in the waters under the earth."[3820] The law, indeed, wished them to have regard to the truth of each individual thing, and not to form representations of things contrary to reality, feigning the appearance merely of what was really male or really female, or the nature of animals, or of birds, or of creeping things, or of fishes. Venerable, too, and grand was this prohibition of theirs: "Lift not up thine eyes unto heaven, lest, when thou seest the sun, and the moon, and the stars, and all the host of heaven, thou shouldst be led astray to worship them, and serve them."[3821] And what a *régime*[3822] was that under which the whole nation was placed, and which rendered it impossible for any effeminate person to appear in public;[3823] and worthy of admiration, too, was the arrangement by which harlots were removed out of the state, those incentives to the passions of the youth! Their courts of justice also were composed of men of the strictest integrity, who, after having for a lengthened period set the example of an unstained life, were entrusted with the duty of presiding over the tribunals, and who, on account of the superhuman purity of their character,[3824] were said to be gods, in conformity with an ancient Jewish usage of speech. Here was the spectacle of a whole nation devoted to philosophy; and in order that there might be leisure to listen to their sacred laws, the days termed "Sabbath," and the other festivals which existed among them, were instituted. And why need I speak of the orders of their priests and sacrifices, which contain innumerable indications (of deeper truths) to those who wish to ascertain the signification of things?

[3817] οὔτ᾽ ἐν λόγῳ οὔτ᾽ ἐν ἀριθμῷ αὐτούς ποτε γεγενημένους.

[3818] ἐπολιτεύετο.

[3819] [See note on Book III. cap. lxxvi. *supra*, and to vol. iii. p. 76, this series.]

[3820] Cf. Deut. iv. 16–18.

[3821] Cf. Deut. iv. 19.

[3822] πολιτεία.

[3823] οὐδὲ φαίνεσθαι θηλυδρίαν οἷόν τ᾽ ἦν.

[3824] οἵ τινες διὰ τὸ καθαρὸν ἦθος, καὶ τὸ ὑπὲρ ἄνθρωπον.

Chapter XXXII.

But since nothing belonging to human nature is permanent, this polity also must gradually be corrupted and changed. And Providence, having remodelled their venerable system where it needed to be changed, so as to adapt it to men of all countries, gave to believers of all nations, in place of the Jews, the venerable religion of Jesus, who, being adorned not only with understanding, but also with a share of divinity,[3825] and having overthrown the doctrine regarding earthly demons, who delight in frankincense, and blood, and in the exhalations of sacrificial odours, and who, like the fabled Titans or Giants, drag down men from thoughts of God; and having Himself disregarded their plots, directed chiefly against the better class of men, enacted laws which ensure happiness to those who live according to them, and who do not flatter the demons by means of sacrifices, but altogether despise them, through help of the word of God, which aids those who look upwards to Him. And as it was the will of God that the doctrine of Jesus should prevail amongst men, the demons could effect nothing, although straining every nerve[3826] to accomplish the destruction of Christians; for they stirred up both princes, and senates, and rulers in every place,—nay, even nations themselves, who did not perceive the irrational and wicked procedure of the demons,—against the word, and those who believed in it; yet, notwithstanding, the word of God, which is more powerful than all other things, even when meeting with opposition, deriving from the opposition, as it were, a means of increase, advanced onwards, and won many souls, such being the will of God. And we have offered these remarks by way of a necessary digression. For we wished to answer the assertion of Celsus concerning the Jews, that they were "fugitives from Egypt, and that these men, beloved by God, never accomplished anything worthy of note." And further, in answer to the statement that "they were never held in any reputation or account," we say, that living apart as a "chosen nation and a royal priesthood," and shunning intercourse with the many nations around them, in order that their morals might escape corruption, they enjoyed the protection of the divine power, neither coveting like the most of mankind the acquisition of other kingdoms, nor yet being abandoned so as to become, on account of their smallness, an easy object of attack to others, and thus be altogether destroyed; and this lasted so long as they were worthy of the divine protection. But when it became necessary for them, as a nation wholly given to sin, to be brought back by their sufferings to their God, they were abandoned (by Him), sometimes for a longer, sometimes for a shorter period, until in the time of the Romans, having committed the greatest of sins in putting Jesus to death, they were completely deserted.

[3825] θείᾳ μοίρᾳ.

[3826] καίτοιγε πάντα κάλων κινήσαντες.

Chapter XXXIII.

Immediately after this, Celsus, assailing the contents of the first book of Moses, which is entitled “Genesis,” asserts that “the Jews accordingly endeavoured to derive their origin from the first race of jugglers and deceivers,[3827] appealing to the testimony of dark and ambiguous words, whose meaning was veiled in obscurity, and which they misinterpreted[3828] to the unlearned and ignorant, and that, too, when such a point had never been called in question during the long preceding period.” Now Celsus appears to me in these words to have expressed very obscurely the meaning which he intended to convey. It is probable, indeed, that his obscurity on this subject is intentional, inasmuch as he saw the strength of the argument which establishes the descent of the Jews from their ancestors; while again, on the other hand, he wished not to appear ignorant that the question regarding the Jews and their descent was one that could not be lightly disposed of. It is certain, however, that the Jews trace their genealogy back to the three fathers, Abraham, Isaac, and Jacob. And the names of these individuals possess such efficacy, when united with the name of God, that not only do those belonging to the nation employ in their prayers to God, and in the exorcising of demons, the words, “God of Abraham,[3829] and God of Isaac, and God of Jacob,” but so also do almost all those who occupy themselves with incantations and magical rites. For there is found in treatises on magic in many countries such an invocation of God, and assumption of the divine name, as implies a familiar use of it by these men in their dealings 512 with demons. These facts, then—adduced by Jews and Christians to prove the sacred character of Abraham, and Isaac, and Jacob, the fathers of the Jewish race—appear to me not to have been altogether unknown to Celsus, but not to have been distinctly set forth by him, because he was unable to answer the argument which might be founded on them.

[3827] ἀπὸ πρώτης σπορᾶς γοήτων καὶ πλάνων ἀνθρώπων.

[3828] παρεξηούμενοι.

[3829] [This *formula* he regards as an adumbration of the Triad (see our vol. ii. p. 101): thus, “the God of Abraham” = Fatherhood; “of Isaac” = Sonship; “of Jacob” = Wisdom, and the Founder of the New Israel.]

Chapter XXXIV.

For we inquire of all those who employ such invocations of God, saying: Tell us, friends, who was Abraham, and what sort of person was Isaac, and what power did Jacob possess, that the appellation “God,” when joined with their name, could effect such wonders? And from whom have you learned, or can you learn, the facts relating to these individuals? And who has occupied himself with writing a history about them, either directly magnifying these men by ascribing to them mysterious powers, or hinting obscurely at their possession of certain great and marvellous qualities, patent to those who are qualified to see them?[3830] And when, in answer to our inquiry, no one can show from what history—whether Greek or Barbarian—or, if not a history, yet at least from what mystical narrative,[3831] the accounts of these men are derived, we shall bring forward the book entitled “Genesis,” which contains the acts of these men, and the divine oracles addressed to them, and will say, Does not the use by you of the names of these three ancestors of the race, establishing in the clearest manner that effects not to be lightly regarded are produced by the invocation of them, evidence the divinity of the men?[3832] And yet we know them from no other source than the sacred books of the Jews! Moreover, the phrases, “the God of Israel,” and “the God of the Hebrews,” and “the God who drowned in the Red Sea the king of Egypt and the Egyptians,” are *formulæ*[3833] frequently employed against demons and certain wicked powers. And we learn the history of the names and their interpretation from those Hebrews, who in their national literature and national tongue dwell with pride upon these things, and explain their meaning. How, then, should the Jews attempt to derive their origin from the first race of those whom Celsus supposed to be jugglers and deceivers, and shamelessly endeavour to trace themselves and their beginning back to these?—whose names, being Hebrew, are an evidence to the Hebrews, who have their sacred books written in the Hebrew language and letters, that their nation is akin to these men. For up to the present time, the Jewish names belonging to the Hebrew language were either taken from their writings, or generally from words the meaning of which was made known by the Hebrew language.

[3830] εἴτε καὶ αὐτόθεν σεμνύνουσαν ἐν ἀποῤῥήτοις τοὺς ἄνδρας, εἴτε καὶ δι᾽ ὑπονοιῶν αἰνισσμένην τινὰ μεγάλα καὶ θαυμάσια τοῖς θεωρῆσαι αὐτὰ δυναμένοις ;

[3831] μυστικῆς ἀναγραφῆς.

[3832] ἐροῦμέν τε· ὅτι μήποτε τὸ καὶ ὑφ᾽ ὑμῶν παραλαμβάνεσθαι τὰ ὀνόματα τῶν τριῶν τούτων γεναρχῶν τοῦ ἔθνους, τῇ ἐναργείᾳ καταλαμβανόντων, οὐκ εὐκαταφρόνητα ἀνύεσθαι ἐκ τῆς κατεπικλήσεως αὐτῶν, παρίστησι τὸ θεῖον τῶν ἀνδρῶν. Guietus would expunge the words τῇ ἐναργείᾳ καταλαμβανόντων.

[3833] [See p. 511, *supra*, on the *formula* of benediction and exorcism, and compare Num. vi. 24.]

Chapter XXXV.

And let any one who peruses the treatise of Celsus observe whether it does not convey some such insinuation as the above, when he says: “And they attempted to derive their origin from the first race of jugglers and deceivers, appealing to the testimony of dark and ambiguous words, whose meaning was veiled in obscurity.” For these names are indeed obscure, and not within the comprehension and knowledge of many, though not in our opinion of doubtful meaning, even although assumed by those who are aliens to our religion; but as, according to Celsus, they do not[3834] convey any ambiguity, I am at a loss to know why he has rejected them. And yet, if he had wished honestly to overturn the genealogy which he deemed the Jews to have so shamelessly arrogated, in boasting of Abraham and his descendants (as their progenitors), he ought to have quoted *all* the passages bearing on the subject; and, in the first place, to have advocated his cause with such arguments as he thought likely to be convincing, and in the next to have bravely[3835] refuted, by means of what appeared to him to be the true meaning, and by arguments in its favour, the errors existing on the subject. But neither Celsus nor any one else will be able, by their discussions regarding the nature of names employed for miraculous purposes, to lay down the correct doctrine regarding them, and to demonstrate that those men were to be lightly esteemed whose names merely, not among their countrymen alone, but also amongst foreigners, could accomplish (such results). He ought to have shown, moreover, how we, in misinterpreting[3836] the passages in which these names are found, deceive our hearers, as he imagines, while he himself, who boasts that he is not ignorant or unintelligent, gives the true interpretation of them. And he hazarded the assertion,[3837] in speaking of those names, from which the Jews deduce their genealogies, that “never, during the long antecedent period, has there been any dispute about these names, but that at the present time the Jews dispute about them with certain others,” whom he does not mention. Now, let him who chooses show who these are that dispute with the Jews, and who adduce even probable arguments to show that Jews and Christians do not decide correctly on the points relating to these names, but that there are others who have discussed these questions with the greatest learning and accuracy. But we are well assured that none can establish anything of the sort, it being manifest that these names are derived from the Hebrew language, which is found only among the Jews.

[3834] κατὰ δὲ Κέλσον, οὐ παριστάντα. *Libri editi ad oram* ὡς παριστάντα.

[3835] γενναίως.

[3836] παρεξηγούμενοι.

[3837] παρέῤῥιψε.

Chapter XXXVI.

Celsus in the next place, producing from history other than that of the divine record, those passages which bear upon the claims to great antiquity put forth by many nations, as the Athenians, and Egyptians, and Arcadians, and Phrygians, who assert that certain individuals have existed among them who sprang from the earth, and who each adduce proofs of these assertions, says: “The Jews, then, leading a grovelling life[3838] in some corner of Palestine, and being a wholly uneducated people, who had not heard that these matters had been committed to verse long ago by Hesiod and innumerable other inspired men, wove together some most incredible and insipid stories,[3839] viz., that a certain man was formed by the *hands* of God, and had breathed into him the breath of life, and that a woman was taken from his side, and that God issued certain commands, and that a serpent opposed these, and gained a victory over the commandments of God; thus relating certain old wives’ fables, and most impiously representing God as weak at the very beginning (of things), and unable to convince even a single human being whom He Himself had formed.” By these instances, indeed, this deeply read and learned Celsus, who accuses Jews and Christians of ignorance and want of instruction, clearly evinces the accuracy of his knowledge of the chronology of the respective historians, whether Greek or Barbarian, since he imagines that Hesiod and the “innumerable” others, whom he styles “inspired” men, are older than Moses and his writings—that very Moses who is shown to be much older than the time of the Trojan war! It is not the Jews, then, who have composed incredible and insipid stories regarding the birth of man from the earth, but these “inspired” men of Celsus, Hesiod and his other “innumerable” companions, who, having neither learned nor heard of the far older and most venerable accounts existing in Palestine, have written such histories as their Theogonies, attributing, so far as in their power, “generation” to their deities, and innumerable other absurdities. And these are the writers whom Plato expels from his “State” as being corrupters of the youth,[3840]—Homer, viz., and those who have composed poems of a similar description! Now it is evident that Plato did not regard as “inspired” those men who had left behind them such works. But perhaps it was from a desire to cast reproach upon us, that this Epicurean Celsus, who is better able to judge than Plato (if it be the same Celsus who composed two other books against the Christians), called those individuals “inspired” whom he did not in reality regard as such.

[3838] συγκύψαντες.

[3839] ἀμουσότατα.

[3840] Cf. Plato, *de Repub.*, book ii. etc.

Chapter XXXVII.

He charges us, moreover, with introducing “a man formed by the hands of God,” although the book of Genesis has made no mention of the “hands” of God, either when relating the creation or the “fashioning”[3841] of the man; while it is Job and David who have used the expression, “Thy hands have made me and fashioned me;”[3842] with reference to which it would need a lengthened discourse to point out the sense in which these words were understood by those who used them, both as regards the difference between “making” and “fashioning,” and also the “hands” of God. For those who do not understand these and similar expressions in the sacred Scriptures, imagine that we attribute to the God who is over all things a form[3843] such as that of man; and according to their conceptions, it follows that we consider the body of God to be furnished with wings, since the Scriptures, literally understood, attribute such appendages to God. The subject before us, however, does not require us to interpret these expressions; for, in our explanatory remarks upon the book of Genesis, these matters have been made, to the best of our ability, a special subject of investigation. Observe next the malignity[3844] of Celsus in what follows. For the Scripture, speaking of the “fashioning”[3845] of the man, says, “And breathed into his face the breath of life, and the man became a living soul.”[3846] Whereon Celsus, wishing maliciously to ridicule the “inbreathing into his face of the breath of life,” and not understanding the sense in which the expression was employed, states that “they composed a story that a man was fashioned by the hands of God, and was inflated by breath blown into him,”[3847] in order that, taking the word “inflated” to be used in a similar way to the inflation of skins, he might ridicule 514 the statement, “He breathed into his face the breath of life,”—terms which are used figuratively, and require to be explained in order to show that God communicated to man of His incorruptible Spirit; as it is said, “For Thine incorruptible Spirit is in all things.”[3848]

[3841] ἐπὶ τῆς πλάσεως.

[3842] Cf. Job x. 8 and Ps. cxix. 73.

[3843] σχῆμα.

[3844] κακοήθειαν.

[3845] πλάσεως.

[3846] Gen. ii. 7; Heb. ויפָּאֲפֶּ, LXX. πρόσωπον.

[3847] ἐμφυσώμενον.

[3848] Wisd. of Solom. xii. 1.

Chapter XXXVIII.

In the next place, as it is his object to slander our Scriptures, he ridicules the following statement: "And God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof. And the rib, which He had taken from the man, made He a woman,"[3849] and so on; without quoting the words, which would give the hearer the impression that they are spoken with a figurative meaning. He would not even have it appear that the words were used allegorically, although he says afterwards, that "the more modest among Jews and Christians are ashamed of these things, and endeavour to give them somehow an allegorical signification." Now we might say to him, Are the statements of your "inspired" Hesiod, which he makes regarding the woman in the form of a myth, to be explained allegorically, in the sense that she was given by Jove to men as an evil thing, and as a retribution for the theft of "the fire;"[3850] while that regarding the woman who was taken from the side of the man (after he had been buried in deep slumber), and was formed by God, appears to you to be related without any rational meaning and secret signification?[3851] But is it not uncandid, not to ridicule the former as myths, but to admire them as philosophical ideas in a mythical dress, and to treat with contempt[3852] the latter, as offending the understanding, and to declare that they are of no account? For if, because of the mere phraseology, we are to find fault with what is intended to have a secret meaning, see whether the following lines of Hesiod, a man, as you say," inspired," are not better fitted to excite laughter:—

"'Son of Iapetus!' with wrathful heart
Spake the cloud-gatherer: 'Oh, unmatched in art!
Exultest thou in this the flame retrieved,
And dost thou triumph in the god deceived?
But thou, with the posterity of man,
Shalt rue the fraud whence mightier ills began;
I will send evil for thy stealthy fire,
While all embrace it, and their bane desire.'
The sire, who rules the earth, and sways the pole,
Had said, and laughter fill'd his secret soul.
He bade the artist-god his hest obey,
And mould with tempering waters ductile clay:

[3849] Cf. Gen. ii. 21, 22.

[3850] ἀντὶ τοῦ πυρός.

[3851] χωρὶς παντὸς λόγου καί τινος ἐπικρύψεως.

[3852] μοχθίζειν.

Infuse, as breathing life and form began,
The supple vigour, and the voice of man:
Her aspect fair as goddesses above,
A virgin's likeness, with the brows of love.
He bade Minerva teach the skill that dyes
The web with colours, as the shuttle flies;
He called the magic of Love's Queen to shed
A nameless grace around her courteous head;
Instil the wish that longs with restless aim,
And cares of dress that feed upon the frame:
Bade Hermes last implant the craft refined
Of artful manners, and a shameless mind.
He said; their king th' inferior powers obeyed:
The fictile likeness of a bashful maid
Rose from the temper'd earth, by Jove's behest,
Under the forming god; the zone and vest
Were clasp'd and folded by Minerva's hand:
The heaven-born graces, and persuasion bland
Deck'd her round limbs with chains of gold: the hours
Of loose locks twined her temples with spring flowers.
The whole attire Minerva's curious care
Form'd to her shape, and fitted to her air.
But in her breast the herald from above,
Full of the counsels of deep thundering Jove,
Wrought artful manners, wrought perfidious lies,
And speech that thrills the blood, and lulls the wise.
Her did th' interpreter of gods proclaim,
And named the woman with Pandora's name;
Since all the gods conferr'd their gifts, to charm,
For man's inventive race, this beauteous harm."[3853]

Moreover, what is said also about the casket is fitted of itself to excite laughter; for example:—

"Whilome on earth the sons of men abode
From ills apart, and labour's irksome load,
And sore diseases, bringing age to man;
Now the sad life of mortals is a span.

[3853] Hesiod, *Works and Days*, i. 73–114 (Elton's translation [in substance. S.]).

The woman's hands a mighty casket bear;
She lifts the lid; she scatters griefs in air:
Alone, beneath the vessel's rims detained,
Hope still within th' unbroken cell remained,
Nor fled abroad; so will'd cloud-gatherer Jove:
The woman's hand had dropp'd the lid above."[3854]

Now, to him who would give to these lines a grave allegorical meaning (whether any such meaning be contained in them or not), we would say: Are the Greeks alone at liberty to convey a philosophic meaning in a secret covering? or perhaps also the Egyptians, and those of the Barbarians who pride themselves upon their mysteries and the truth (which is concealed within them); while the Jews alone, with their lawgiver and historians, appear to you the most unintelligent of men? And is this the only nation which has not received a share of divine power, and which yet was so grandly instructed how to rise upwards to the uncreated nature of God, and to gaze on Him alone, and to expect from Him alone (the fulfilment of) their hopes?

[3854] Hesiod, *Works and Days*, i.125–134 (Elton's translation [in substance. S.]).

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But as Celsus makes a jest also of the serpent, as counteracting the injunctions given by God to the man, taking the narrative to be an old wife’s fable,[3855] and has purposely neither mentioned the paradise[3856] of God, nor stated that God is said to have planted it in Eden towards the east, and that there afterwards sprang up from the earth every tree that was beautiful to the sight, and good for food, and the tree of life in the midst of the paradise, and the tree of the knowledge of good and evil, and the other statements which follow, which might of themselves lead a candid reader to see that all these things had not inappropriately an allegorical meaning, let us contrast with this the words of Socrates regarding Eros in the Symposium of Plato, and which are put in the mouth of Socrates as being more appropriate than what was said regarding him by all the others at the Symposium. The words of Plato are as follow: “When Aphrodite was born, the gods held a banquet, and there was present, along with the others, Porus the son of Metis. And after they had dined, Penia[3857] came to beg for something (seeing there was an entertainment), and she stood at the gate. Porus meantime, having become intoxicated with the nectar (for there was then no wine), went into the garden of Zeus, and, being heavy with liquor, lay down to sleep. Penia accordingly formed a secret plot, with a view of freeing herself from her condition of poverty,[3858] to get a child by Porus, and accordingly lay down beside him, and became pregnant with Eros. And on this account Eros has become the follower and attendant of Aphrodite, having been begotten on her birthday feast,[3859] and being at the same time by nature a lover of the beautiful, because Aphrodite too is beautiful. Seeing, then, that Eros is the son of Porus and Penia, the following is his condition.[3860] In the first place, he is always poor, and far from being delicate and beautiful, as most persons imagine; but is withered, and sunburnt,[3861] and unshod, and without a home, sleeping always upon the ground, and without a covering; lying in the open air beside gates, and on public roads; possessing the nature of his mother, and dwelling continually with indigence.[3862] But, on the other hand, in conformity with the character of his father, he is given to plotting against the beautiful and the good, being courageous, and hasty, and vehement;[3863] a keen[3864] hunter, perpetually devising contrivances; both much given to forethought, and also fertile in resources;[3865] acting like a philosopher throughout the whole of his life; a terrible[3866] sorcerer, and dealer in drugs, and a sophist as well; neither immortal by nature nor yet mortal, but on the same day, at one time he flourishes and lives when he has plenty, and again at another time dies, and once more is recalled to life through possessing the nature of his father. But the supplies furnished to him are always gradually disappearing, so that he is never at any time in want, nor yet rich; and, on the other hand, he occupies an intermediate position between wisdom and ignorance."[3867] Now, if those who read these words were to imitate the malignity of Celsus—which be it far from Christians to do!—they would ridicule the myth, and would turn this great Plato into a subject of jest; but if, on investigating in a philosophic spirit what is conveyed in the dress of a myth, they should be able to discover the meaning of Plato, (they will admire)[3868] the manner in which he was able to conceal, on account of the multitude, in the form of this myth, the great ideas which presented themselves to him, and to speak in a befitting manner to those who know how to ascertain from the myths the true meaning of him who wove them together. Now I have brought forward this myth occurring in the writings of Plato, because of the mention in it of the garden of Zeus, which appears to bear some resemblance to the paradise of God, and of the comparison between Penia and the serpent, and the plot against Porus by Penia, which may be compared with the plot of the serpent against the man. It is not very clear, indeed, whether Plato fell in with these stories by chance, or whether, as some think, meeting during his visit to Egypt with certain individuals who philosophized on the Jewish mysteries, and learning some things from them, he may have preserved a few of their ideas, and thrown others aside, being careful not to offend the Greeks by a complete adoption of all the points of the philosophy of the Jews, who were in bad repute with the multitude, on account of the foreign character of their laws and their peculiar polity. The present, however, is not the proper time for explaining either the myth of Plato, or the story of the serpent and the paradise of God, and all that is related to have taken place in it, as in our exposition of the book of Genesis we have especially occupied ourselves as we best could with these matters.

[3855] “μῦθόν τινα” παραπλήσιον τοῖς παραδιδομένοις ταῖς γραυσίν.

[3856] παράδεισος.

[3857] Penia, poverty; Porus, abundance.

[3858] διὰ τὴν αὑτῆς ἀπορίαν.

[3859] ἐν τοῖς ἐκείνης γενεθλίοις.

[3860] ἐν τοιαῦτῃ τύχῃ καθέστηκε.

[3861] σκληρὸς καὶ αὐχμηρός.

[3862] ἐνδείᾳ.

[3863] σύντονος.

[3864] δεινός.

[3865] καὶ φρονήσεως ἐπιθυμητὴς καὶ πόριμος.

[3866] δεινὸς γόης.

[3867] [Plato, *Symposion*, xxiii. p. 203. S.]

[3868] Boherellus, quem Ruæus sequitur, in notis; "Ante voces: τίνα τρόπον, videtur deesse: θαυμάσονται, aut quid simile."—Lommatzsch.

Chapter XL.

But as he asserts that "the Mosaic narrative most impiously represents God as in a state of weakness from the very commencement (of things), and as unable to gain over (to obedience) even one single man whom He Himself had formed," we say in answer that the objection[3869] is much the same as if one were to find fault with the existence of evil, which God has not been able to prevent even in the case of a single individual, so that *one* man might be found from the very beginning of things who was born into the world untainted by sin. For as those whose business it is to defend the doctrine of providence do so by means of arguments which are not to be despised,[3870] so also the subjects of Adam and his son will be philosophically dealt with by those who are aware that in the Hebrew language Adam signifies man; and that in those parts of the narrative which appear to refer to Adam as an individual, Moses is discoursing upon the nature of man in general.[3871] For "in Adam" (as the Scripture[3872] says) "all die," and were condemned in the likeness of Adam's transgression, the word of God asserting this not so much of *one particular individual* as of the *whole human race*. For in the connected series of statements which appears to apply as to one particular individual, the curse pronounced upon Adam is regarded as common to all (the members of the race), and what was spoken with reference to the woman is spoken of *every* woman without exception.[3873] And the expulsion of the man and woman from paradise, and their being clothed with tunics of skins (which God, because of the transgression of men, made for those who had sinned), contain a certain secret and mystical doctrine (far transcending that of Plato) of the souls losing its wings,[3874] and being borne downwards to earth, until it can lay hold of some stable resting-place.

[3869] τὸ λεγόμενον.

[3870] εὐκαταφρονήτων.

[3871] φυσιολογεῖ Μωϋσῆς τὰ περὶ τοῦ ἀνθρώπου φύσεως.

[3872] Cf. 1 Cor. xv. 22 with Rom. v. 14.

[3873] οὐκ ἔστι καθ' ἧς οὐ λέγεται.

[3874] πτερoῤῥυούσης. This is a correction for πτεροφυούσης, the textual reading in the Benedictine and Spencer's edd.

Chapter XLI.

After this he continues as follows: “They speak, in the next place, of a deluge, and of a monstrous[3875] ark, having within it all things, and of a dove and a crow[3876] as messengers, falsifying and recklessly altering[3877] the story of Deucalion; not expecting, I suppose, that these things would come to light, but imagining that they were inventing stories merely for young children.” Now in these remarks observe the hostility—so unbecoming a philosopher—displayed by this man towards this very ancient Jewish narrative. For, not being able to say anything against the history of the deluge, and not perceiving what he might have urged against the ark and its dimensions,—viz., that, according to the general opinion, which accepted the statements that it was three hundred cubits in length, and fifty in breadth, and thirty in height, it was impossible to maintain that it contained (all) the animals that were upon the earth, fourteen specimens of every clean and four of every unclean beast,—he merely termed it “monstrous, containing all things within it.” Now wherein was its “monstrous” character, seeing it is related to have been a hundred years in building, and to have had the three hundred cubits of its length and the fifty of its breadth contracted, until the thirty cubits of its height terminated in a top one cubit long and one cubit broad? Why should we not rather admire a structure which resembled an extensive city, if its measurements be taken to mean what they are capable of meaning,[3878] so that it was nine myriads of cubits long in the base, and two thousand five hundred in breadth?[3879] And why should we not admire the design evinced in having it so compactly built, and rendered capable of sustaining a tempest which caused a deluge? For it was not daubed with pitch, or any material of that kind, but was securely coated with bitumen. And is it not a subject of admiration, that by the providential arrangement of God, the elements of all the races were brought into it, that the earth might receive again the seeds of all living things, while God made use of a most righteous man to be the progenitor of those who were to be born after the deluge?

[3875] ἀλλόκοτον.

[3876] κορώνη.

[3877] παραχαράττοντες καὶ ῥᾳδιουργοῦντες.

[3878] τῷ δυνάμει λέγεσθαι τὰ μέτρα.

[3879] [This question, which is little short of astounding, illustrates the marvellous reach and play of Origen’s fancy at times. See note *supra*, p. 262. S.]

Chapter XLII.

In order to show that he had read the book of Genesis, Celsus rejects the story of the dove, although unable to adduce any reason which might prove it to be a fiction. In the next place, as his habit is, in order to put the narrative in a more ridiculous light, he converts the "raven" into a "crow," and imagines that Moses so wrote, having recklessly altered the accounts related of the Grecian Deucalion; unless perhaps he regards the narrative as not having proceeded from Moses, but from *several* individuals, as appears from his employing the *plural* number in the expressions, "falsifying and recklessly altering the story of Deucalion,"[3880] as well as from the words, "For *they* did not expect, I suppose, that these things would come to light." But how should they, who gave their Scriptures to the *whole* nation, not expect that they would come to light, and who predicted, moreover, that this religion should be proclaimed to *all* nations? Jesus declared, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof;"[3881] and in uttering these 51 words to the Jews, what other meaning did He intend to convey than this, viz., that He Himself should, through his divine power, bring forth into light the whole of the Jewish Scriptures, which contain the mysteries of the kingdom of God? If, then, they peruse the Theogonies of the Greeks, and the stories about the twelve gods, they impart to them an air of dignity, by investing them with an allegorical signification; but when they wish to throw contempt upon our biblical narratives, they assert that they are fables, clumsily invented for infant children!

[3880] παραχαράττοντες καὶ ῥᾳδιουργοῦντες.

[3881] Cf. Matt. xxi. 43.

Chapter XLIII.

"Altogether absurd, and out of season,"[3882] he continues, "is the (account of the) begetting of children," where, although he has mentioned no names, it is evident that he is referring to the history of Abraham and Sarah. Cavilling also at the "conspiracies of the brothers," he allies either to the story of Cain plotting against Abel,[3883] or, in addition, to that of Esau against Jacob;[3884] and (speaking) of "a father's sorrow," he probably refers to that of Isaac on account of the absence of Jacob, and perhaps also to that of Jacob because of Joseph having been sold into Egypt. And when relating the "crafty procedure of mothers," I suppose he means the conduct of Rebecca, who contrived that the blessing of Isaac should descend, not upon Esau, but upon Jacob. Now if we assert that in all these cases God interposed in a very marked degree,[3885] what absurdity do we commit, seeing we are persuaded that He never withdraws His providence[3886] from those who devote themselves to Him in an honourable and vigorous[3887] life? He ridicules, moreover, the acquisition of property made by Jacob while living with Laban, not understanding to what these words refer: "And those which had no spots were Laban's, and those which were spotted were Jacob's;"[3888] and he says that "God presented his sons with asses, and sheep, and camels,"[3889] and did not see that "all these things happened unto them for ensamples, and were written for our sake, upon whom the ends of the world are come."[3890] The varying customs (prevailing among the different nations) becoming famous,[3891] are regulated by the word of God, being given as a possession to him who is figuratively termed Jacob. For those who become converts to Christ from among the heathen, are indicated by the history of Laban and Jacob.

[3882] ἔξωρον.

[3883] Cf. Gen. iv. 8.

[3884] Cf. Gen. xxvii. 41.

[3885] ἄγχιστα δὲ τούτοις πᾶσι συμπολιτευόμενον.

[3886] θειότητα.

[3887] ἐῤῥωμένως.

[3888] Cf. Gen. xxx. 42 (LXX.). "The feebler were Laban's, and the stronger Jacob's" (Auth. Vers.).

[3889] Cf. Gen. xxx. 43.

[3890] Cf. 1 Cor. x. 11.

[3891] παρ᾽ οἷς τὰ ποικίλα ἤθη ἐπίσημα γενόμενα, τῷ λογῷ τοῦ Θεοῦ πολιτεύεται, δοθέντα κτῆσις τῷ τροπικῶς καλουμένῳ Ἰακώβ: ἐπίσημα is the term employed to denote the "spotted" cattle of Laban, and is here used by Origen in its figurative sense of "distinguished," thus playing on the double meaning of the word.

Chapter XLIV.

And erring widely from the meaning of Scripture, he says that “God gave wells[3892] also to the righteous.” Now he did not observe that the righteous do not construct cisterns,[3893] but dig wells, seeking to discover the inherent ground and source of potable blessings,[3894] inasmuch as they receive in a figurative sense the commandment which enjoins, “Drink waters from your own vessels, and from your own wells of fresh water. Let not your water be poured out beyond your own fountain, but let it pass into your own streets. Let it belong to you alone, and let no alien partake with thee.”[3895] Scripture frequently makes use of the histories of real events, in order to present to view more important truths, which are but obscurely intimated; and of this kind are the narratives relating to the “wells,” and to the “marriages,” and to the various acts of “sexual intercourse” recorded of righteous persons, respecting which, however, it will be more seasonable to offer an explanation in the exegetical writings referring to those very passages. But that wells were constructed by righteous men in the land of the Philistines, as related in the book of Genesis,[3896] is manifest from the wonderful wells which are shown at Ascalon, and which are deserving of mention on account of their structure, so foreign and peculiar compared with that of other wells. Moreover, that both young women[3897] and female servants are to be understood metaphorically, is not *our* doctrine merely, but one which we have received from the beginning from wise men, among whom a certain one said, when exhorting his hearers to investigate the figurative meaning: “Tell me, ye that read the law, do ye not hear the law? For it is written that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar.”[3898] And a little after, “But Jerusalem which is above is free, which is the mother of us all.” And any one who will take up the Epistle to the Galatians may learn how the passages relating to the “marriages,” and the 51
intercourse with “the maid-servants,” have been allegorized; the Scripture desiring us to

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[3892] φρέατα.

[3893] λάκκους.

[3894] τὴν ἐνυπάρχουσαν γῆν καὶ ἀρχὴν τῶν ποτίμων ἀγαθῶν. Boherellus proposes: τὴν ἐνυπάρχουσαν πηγὴν καὶ ἀρχὴν τῶν ποτίμων ὑδάτων.

[3895] Cf. Prov. v. 15–17.

[3896] Cf. Gen. xxvi. 15.

[3897] νυμφας.

[3898] Cf. Gal. iv. 21–24.

imitate not the literal acts of those who did these things, but (as the apostles of Jesus are accustomed to call them) the spiritual.

Chapter XLV.

And whereas Celsus ought to have recognised the love of truth displayed by the writers of sacred Scripture, who have not concealed even what is to their discredit,[3899] and thus been led to accept the other and more marvellous accounts as true, he has done the reverse, and has characterized the story of Lot and his daughters (without examining either its literal or its figurative meaning) as "worse than the crimes of Thyestes." The figurative signification of that passage of history it is not necessary at present to explain, nor what is meant by Sodom, and by the words of the angels to him who was escaping thence, when they said: "Look not behind thee, neither stay thou in all the surrounding district; escape to the mountain, lest thou be consumed;"[3900] nor what is intended by Lot and his wife, who became a pillar of salt because she turned back; nor by his daughters intoxicating their father, that they might become mothers by him. But let us in a few words soften down the repulsive features of the history. The nature of actions—good, bad, and indifferent—has been investigated by the Greeks; and the more successful of such investigators[3901] lay down the principle that intention alone gives to actions the character of good or bad, and that all things which are done without a purpose are, strictly speaking, indifferent; that when the intention is directed to a becoming end, it is praiseworthy; when the reverse, it is censurable. They have said, accordingly, in the section relating to "things indifferent," that, strictly speaking, for a man to have sexual intercourse with his daughters is a thing indifferent, although such a thing ought not to take place in established communities. And for the sake of hypothesis, in order to show that such an act belongs to the class of things indifferent, they have assumed the case of a wise man being left with an only daughter, the entire human race besides having perished; and they put the question whether the father can fitly have intercourse with his daughter, in order, agreeably to the supposition, to prevent the extermination of mankind. Is this to be accounted sound reasoning among the Greeks, and to be commended by the influential[3902] sect of the Stoics; but when young maidens, who had heard of the burning of the world, though without comprehending (its full meaning), saw fire devastating their city and country, and supposing that the only means left of rekindling the flame[3903] of human life lay in their father and themselves, should, on such a supposition, conceive the desire that the world should continue, shall their conduct be deemed worse than that of the wise man who, according to the hypothesis of the Stoics, acts becomingly in having intercourse with his daughter in the case already supposed, of all men having been destroyed? I am not unaware, however, that some have taken offence at the desire[3904] of Lot's daughters, and have regarded their conduct as very wicked; and have said that two accursed nations—Moab and Ammon—have sprung from that unhallowed intercourse. And yet truly sacred Scripture is nowhere found distinctly approving of their conduct as good, nor yet passing sentence upon it as blameworthy. Nevertheless, whatever be the real state of the case, it admits not only of a figurative meaning, but also of being defended on its own merits.[3905]

[3899] τὰ ἀπεμφαίνοντα.

[3900] Gen. xix. 17.

[3901] οἱ ἐπιτυγχάνοντές γε αὐτῶν.

[3902] οὐκ εὐκαταφρόνητος αὐτοῖς.

[3903] ζώπυρον.

[3904] βουλήματι.

[3905] ἔχει δέ τινα καὶ καθ' αὑτὸ ἀπολογίαν. [Our Edinburgh translator gives a misleading rendering here. Origen throughout this part of his argument is reasoning *ad hominem*, and has shown that Greek philosophy sustains this idea.]

Chapter XLVI.

Celsus, moreover, sneers at the "hatred" of Esau (to which, I suppose, he refers) against Jacob, although he was a man who, according to the Scriptures, is acknowledged to have been wicked; and not clearly stating the story of Simeon and Levi, who sallied out (on the Shechemites) on account of the insult offered to their sister, who had been violated by the son of the Shechemite king, he inveighs against their conduct. And passing on, he speaks of "brothers selling (one another)," alluding to the sons of Jacob; and of "a brother sold," Joseph to wit; and of "a father deceived," viz., Jacob, because he entertained no suspicion of his sons when they showed him Joseph's coat of many colours, but believed their statement, and mourned for his son, who was a slave in Egypt, as if he were dead. And observe in what a spirit of hatred and falsehood Celsus collects together the statements of the sacred history; so that wherever it appeared to him to contain a ground of accusation he produces the passage, but wherever there is any exhibition of virtue worthy of mention—as when Joseph would not gratify the lust of his mistress, refusing alike her allurements and her threats—he does not even mention the circumstance! He should see, indeed, that the conduct of Joseph was far superior to what is related of Bellerophon,[3906] since the former chose rather to be 519
shut up in prison than do violence to his virtue. For although he might have offered a just defence against his accuser, he magnanimously remained silent, entrusting his cause to God.

[3906] Cf. Homer, *Iliad*, vi. 160.

Chapter XLVII.

Celsus next, for form's sake,[3907] and with great want of precision, speaks of "the dreams of the chief butler and chief baker, and of Pharaoh, and of the explanation of them, in consequence of which Joseph was taken out of prison in order to be entrusted by Pharaoh with the second place in Egypt." What absurdity, then, did the history contain, looked at even in itself, that it should be adduced as matter of accusation by this Celsus, who gave the title of *True Discourse* to a treatise not containing doctrines, but full of charges against Jews and Christians? He adds: "He who had been sold behaved kindly to his brethren (who had sold him), when they were suffering from hunger, and had been sent with their asses to purchase (provisions);" although he has not related these occurrences (in his treatise). But he *does* mention the circumstance of Joseph making himself known to his brethren, although I know not with what view, or what absurdity he can point out in such an occurrence; since it is impossible for Momus himself, we might say, to find any reasonable fault with events which, apart from their figurative meaning, present so much that is attractive. He relates, further, that "Joseph, who had been sold as a slave, was restored to liberty, and went up with a solemn procession to his father's funeral," and thinks that the narrative furnishes matter of accusation against us, as he makes the following remark: "By whom (Joseph, namely) the illustrious and divine nation of the Jews, after growing up in Egypt to be a multitude of people, was commanded to sojourn somewhere beyond the limits of the kingdom, and to pasture their flocks in districts of no repute." Now the words, "that they were commanded to pasture their flocks in districts of no repute," are an addition, proceeding from his own feelings of hatred; for he has not shown that Goshen, the district of Egypt, is a place of no repute. The exodus of the people from Egypt he calls a flight, not at all remembering what is written in the book of Exodus regarding the departure of the Hebrews from the land of Egypt. We have enumerated these instances to show that what, literally considered, might appear to furnish ground of accusation, Celsus has not succeeded in proving to be either objectionable or foolish, having utterly failed to establish the evil character, as he regards it, of our Scriptures.

[3907] ὁσίας ἕνεκεν.

Chapter XLVIII.

In the next place, as if he had devoted himself solely to the manifestation of his hatred and dislike of the Jewish and Christian doctrine, he says: “The more modest of Jewish and Christian writers give all these things an allegorical meaning;” and, “Because they are ashamed of these things, they take refuge in allegory.” Now one might say to him, that if we must admit fables and fictions, whether written with a concealed meaning or with any other object, to be shameful narratives when taken in their literal acceptation,[3908] of what histories can this be said more truly than of the Grecian? In these histories, gods who are sons castrate the gods who are their fathers, and gods who are parents devour their own children, and a goddess-mother gives to the “father of gods and men” a stone to swallow instead of his own son, and a father has intercourse with his daughter, and a wife binds her own husband, having as her allies in the work the brother of the fettered god and his own daughter! But why should I enumerate these absurd stories of the Greeks regarding their gods, which are most shameful in themselves, even though invested with an allegorical meaning? (Take the instance) where Chrysippus of Soli, who is considered to be an ornament of the Stoic sect, on account of his numerous and learned treatises, explains a picture at Samos, in which Juno was represented as committing unspeakable abominations with Jupiter. This reverend philosopher says in his treatises, that matter receives the spermatic words[3909] of the god, and retains them within herself, in order to ornament the universe. For in the picture at Samos Juno represents matter, and Jupiter god. Now it is on account of these, and of countless other similar fables, that we would not even in word call the God of all things Jupiter, or the sun Apollo, or the moon Diana. But we offer to the Creator a worship which is pure, and speak with religious respect of His noble works of creation, not contaminating even in word the things of God; approving of the language of Plato in the *Philebus*, who would not admit that pleasure was a goddess, “so great is my reverence, Protarchus,” he says, “for the very names of the gods.” We verily entertain such reverence for the name of God, and for His noble works of creation, that we would not, even under pretext of an allegorical meaning, admit any fable which might do injury to the young.

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[3908] κατὰ τὴν πρώτην ἐκδοχήν.

[3909] τοὺς σπερματικοὺς λόγους.

Chapter XLIX.

If Celsus had read the Scriptures in an impartial spirit, he would not have said that "our writings are incapable of admitting an allegorical meaning." For from the prophetic Scriptures, in which historical events are recorded (not from the historical), it is possible to be convinced that the historical portions also were written with an allegorical purpose, and were most skilfully adapted not only to the multitude of the simpler believers, but also to the few who are able or willing to investigate matters in an intelligent spirit. If, indeed, those writers at the present day who are deemed by Celsus the "more modest of the Jews and Christians" were the (first) allegorical interpreters of our Scriptures, he would have the appearance, perhaps, of making a plausible allegation. But since the very fathers and authors of the doctrines themselves give them an allegorical signification, what other inference can be drawn than that they were composed so as to be allegorically understood in their chief signification?[3910] And we shall adduce a few instances out of very many to show that Celsus brings an empty charge against the Scriptures, when he says "that they are incapable of admitting an allegorical meaning." Paul, the apostle of Jesus, says: "It is written in the law, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith He it altogether for our sakes? For our sakes, no doubt, this is written, that he that plougheth should plough in hope, and he that thresheth in hope of partaking."[3911] And in another passage the same Paul says: "For it is written, For this cause shall a man leave his father and mother and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church."[3912] And again, in another place: "We know that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea."[3913] Then, explaining the history relating to the manna, and that referring to the miraculous issue of the water from the rock, he continues as follows: "And they did all eat the same spiritual meat, and did all drink the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ."[3914] Asaph, moreover, who, in showing the histories in Exodus and Numbers to be full of difficulties and parables,[3915] begins in the following manner, as recorded in the book of Psalms, where he is about to make mention of these things: "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in parables; I will utter dark sayings of old, which we have heard and known, and our fathers have told us."[3916]

[3910] κατὰ τὸν προηούμενον νοῦν.

[3911] Cf. 1 Cor. ix. 9, 10 and Deut. xxv. 4.

[3912] Cf. Eph. v. 31, 32. Cf. Gen. ii. 24.

[3913] Cf. 1 Cor. x. 1, 2.

[3914] Cf. 1 Cor. x. 3, 4.

[3915] προβλήματα καὶ παραβολαί.

[3916] Cf. Ps. lxxviii. 1–3.

Chapter L.

Moreover, if the law of Moses had contained nothing which was to be understood as having a secret meaning, the prophet would not have said in his prayer to God, “Open Thou mine eyes, and I will behold wondrous things out of Thy law;”[3917] whereas he knew that there was a veil of ignorance lying upon the heart of those who read but do not understand the figurative meaning, which veil is taken away by the gift of God, when He hears him who has done all that he can,[3918] and who by reason of habit has his senses exercised to distinguish between good and evil, and who continually utters the prayer, “Open Thou mine eyes, and I will behold wondrous things out of Thy law.” And who is there that, on reading of the dragon that lives in the Egyptian river,[3919] and of the fishes which lurk in his scales, or of the excrement of Pharaoh which fills the mountains of Egypt,[3920] is not led at once to inquire who he is that fills the Egyptian mountains with his stinking excrement, and what the Egyptian mountains are; and what the rivers in Egypt are, of which the aforesaid Pharaoh boastfully says, “The rivers are mine, and I have made them;”[3921] and who the dragon is, and the fishes in its scales,—and this so as to harmonize with the interpretation to be given of the rivers? But why establish at greater length what needs no demonstration? For to these things applies the saying: “Who is wise, and he shall understand these things? or who is prudent, and he shall know them?”[3922] Now I have gone at some length into the subject, because I wished to show the unsoundness of the assertion of Celsus, that “the more modest among the Jews and Christians endeavour somehow to give these stories an allegorical signification, although some of them do not admit of this, but on the contrary are exceedingly silly inventions.” Much rather are the stories of the Greeks not only very silly, but very impious inventions. For our narratives keep expressly in view the multitude of simpler believers, which was not done by those who invented the Grecian fables. And therefore not without propriety does Plato expel from his state all fables and poems of such a nature as those of which we have been speaking.

[3917] Cf. Ps. cxix. 18.

[3918] ἐπὰν ἐπακούσῃ τοῦ παρ’ ἑαυτοῦ πάντα ποιήσαντος.

[3919] Cf. Ezek. xxix. 3.

[3920] Cf. Ezek. xxxii. 5, 6.

[3921] Cf. Ezek. xxix. 3.

[3922] Cf. Hos. xiv. 9.

Chapter LI.

Celsus appears to me to have heard that there are treatises in existence which contain allegorical explanations of the law of Moses. These however, he could not have read; for if he had he would not have said: "The allegorical explanations, however, which have been devised are much more shameful and absurd than the fables themselves, inasmuch as they endeavour to unite with marvellous and altogether insensate folly things which cannot at all be made to harmonize." He seems to refer in these words to the works of Philo, or to those of still older writers, such as Aristobulus. But I conjecture that Celsus has not read their books, since it appears to me that in many passages they have so successfully hit the meaning (of the sacred writers), that even Grecian philosophers would have been captivated by their explanations; for in their writings we find not only a polished style, but exquisite thoughts and doctrines, and a rational use of what Celsus imagines to be fables in the sacred writings. I know, moreover, that Numenius the Pythagorean—a surpassingly excellent expounder of Plato, and who held a foremost place as a teacher of the doctrines of Pythagoras—in many of his works quotes from the writings of Moses and the prophets, and applies to the passages in question a not improbable allegorical meaning, as in his work called *Epops*, and in those which treat of "Numbers" and of "Place." And in the third book of his dissertation on *The Good*, he quotes also a narrative regarding Jesus—without, however, mentioning His name—and gives it an allegorical signification, whether successfully or the reverse I may state on another occasion. He relates also the account respecting Moses, and Jannes, and Jambres.[3923] But we are not elated on account of this instance, though we express our approval of Numenius, rather than of Celsus and other Greeks, because he was willing to investigate our histories from a desire to acquire knowledge, and was (duly) affected by them as narratives which were to be allegorically understood, and which did not belong to the category of foolish compositions.

[3923] Cf. 2 Tim. iii. 8. [Note this testimony concerning Numenius.]

Chapter LII.

After this, selecting from all the treatises which contain allegorical explanations and interpretations, expressed in a language and style not to be despised, the least important,[3924] such as might contribute, indeed, to strengthen the faith of the multitude of simple believers, but were not adapted to impress those of more intelligent mind, he continues: "Of such a nature do I know the work to be, entitled *Controversy between one Papiscus and Jason*, which is fitted to excite pity and hatred instead of laughter. It is not my purpose, however, to confute the statements contained in such works; for their fallacy is manifest to all, especially if any one will have the patience to read the books themselves. Rather do I wish to show that Nature teaches this, that God made nothing that is mortal, but that His works, whatever they are, are immortal, and theirs mortal. And the soul[3925] is the work of God, while the nature of the body is different. And in this respect there is no difference between the body of a bat, or of a worm, or of a frog, and that of a man; for the matter[3926] is the same, and their corruptible part is alike." Nevertheless I could wish that every one who heard Celsus declaiming and asserting that the treatise entitled *Controversy between Jason and Papiscus regarding Christ* was fitted to excite not laughter, but hatred, could take the work into his hands, and patiently listen to its contents; that, finding in it nothing to excite hatred, he might condemn Celsus out of the book itself. For if it be impartially perused, it will be found that there is nothing to excite even laughter in a work in which a Christian is described as conversing with a Jew on the subject of the Jewish Scriptures, and proving that the predictions regarding Christ fitly apply to Jesus; although the other disputant maintains the discussion in no ignoble style, and in a manner not unbecoming the character of a Jew.

[3924] τὸ εὐτελέστερον.

[3925] ψυχή.

[3926] ὕλη.

Chapter LIII.

I do not know, indeed, how he could conjoin things that do not admit of union, and which cannot exist together at the same time in human nature, in saying, as he did, that "the above treatise deserved to be treated both with pity and hatred." For every one will admit that he who is the object of pity is not at the same moment an object of hatred, and that he who is the object of hatred is not at the same time a subject of pity. Celsus, moreover, says that it was not his purpose to refute such statements, because he thinks that their absurdity is evident to all, and that, even before offering any logical refutation, they will appear to be bad, and to merit both pity and hatred. But we invite him who peruses this reply of ours to the charges of Celsus to have patience, and to listen to our sacred writings themselves, and, as far as possible, to form an opinion from their *contents* of the purpose of the writers, and of their consciences and disposition of mind; for he will discover that they are men who strenuously contend for what they uphold, and that some of them show that the history which they narrate is one which they have both seen and experienced,[3927] which was miraculous, and worthy of being recorded for the advantage of their future hearers. Will any 522 one indeed venture to say that it is not the source and fountain of all blessing[3928] (to men) to believe in the God of all things, and to perform all our actions with the view of pleasing Him in everything whatever, and not to entertain even a thought unpleasing to Him, seeing that not only our words and deeds, but our very thoughts, will be the subject of future judgment? And what other arguments would more effectually lead human nature to adopt a virtuous life, than the belief or opinion that the supreme God beholds all things, not only what is said and done, but even what is thought by us? And let any one who likes compare any other system which at the same time converts and ameliorates, not merely one or two individuals, but, as far as in it lies, countless numbers, that by the comparison of both methods he may form a correct idea of the arguments which dispose to a virtuous life.

[3927] The reading in the text of Spencer and of the Benedictine ed. is καταλειφθεῖσαν, for which Lommatzsch has adopted the conjecture of Boherellus, καταληφθεῖσαν.

[3928] ὠφελείας.

Chapter LIV.

But as in the words which I quoted from Celsus, which are a paraphrase from the Timæus, certain expressions occur, such as, "God made nothing mortal, but immortal things alone, while mortal things are the works of others, and the soul is a work of God, but the nature of the body is different, and there is no difference between the body of a man and that of a bat, or of a worm, or of a frog; for the matter is the same, and their corruptible part alike,"—let us discuss these points for a little; and let us show that Celsus either does not disclose his Epicurean opinions, or, as might be said by one person, has exchanged them for better, or, as another might say, has nothing in common save the name, with Celsus, the Epicurean. For he ought, in giving expression to such opinions, and in proposing to contradict not only us, but the by no means obscure sect of philosophers who are the adherents of Zeno of Citium, to have proved that the bodies of animals are not the work of God, and that the great skill displayed in their construction did not proceed from the highest intelligence. And he ought also, with regard to the countless diversities of plants, which are regulated by an inherent, incomprehensible nature,[3929] and which have been created for the by no means despicable[3930] use of man in general, and of the animals which minister to man, whatever other reasons may be adduced for their existence,[3931] not only to have stated his opinion, but also to have shown us that it was no perfect intelligence which impressed these qualities upon the matter of plants. And when he had once represented (various) divinities as the creators of all the bodies, the soul alone being the work of God, why did not he, who separated these great acts of creation, and apportioned them among a plurality of creators, next demonstrate by some convincing reason the existence of these diversities among divinities, some of which construct the bodies of men, and others—those, say, of beasts of burden, and others—those of wild animals? And he who saw that some divinities were the creators of dragons, and of asps, and of basilisks, and others of each plant and herb according to its species, ought to have explained the causes of these diversities. For probably, had he given himself carefully to the investigation of each particular point, he would either have observed that it was one God who was the creator of all, and who made each thing with a certain object and for a certain reason; or if he had failed to observe this, he would have discovered the answer which he ought to return to those who assert that corruptibility is a thing indifferent in its nature; and that there was no absurdity in a world which consists of diverse materials, being formed by one architect, who constructed the different kinds of things so as to secure the good of the whole. Or, finally, he ought to have expressed no opinion at all on so important a doctrine, since he did not intend to prove what he professed to demonstrate; unless, indeed, he who censures others for professing a simple faith, would have us to believe his mere assertions, although he gave out that he would not merely assert, but would prove his assertions.

[3929] ὑπ᾽ ἐνυπαρχούσης ἀφαντάστου φύσεως διοικουμένων.

[3930] πρὸς χρείαν οὐκ εὐκαταφρόνητον.

[3931] ὅπως ποτὲ ἄλλως ὄντων.

Chapter LV.

But I maintain that, if he had the patience (to use his own expression) to listen to the writings of Moses and the prophets, he would have had his attention arrested by the circumstance that the expression “God made” is applied to heaven and earth, and to what is called the firmament, and also to the lights and stars; and after these, to the great fishes, and to every living thing among creeping animals which the waters brought forth after their kinds, and to every fowl of heaven after its kind; and after these, to the wild beasts of the earth after their kind, and the beasts after their kind, and to every creeping thing upon the earth after its kind; and last of all to man. The expression “made,” however, is not applied to other things; but it is deemed sufficient to say regarding light, “And it was light;” and regarding the one gathering together of all the waters that are under the whole heaven, “It was so.” 523 And in like manner also, with regard to what grew upon the earth, where it is said, “The earth brought forth grass, and herb yielding seed after its kind and after its likeness, and the fruit-tree yielding fruit, whose seed is in itself, after its kind, upon the earth.” He would have inquired, moreover, whether the recorded commands of God respecting the coming into existence of each part of the world were addressed to one thing or to several;[3932] and he would not lightly have charged with being unintelligible, and as having no secret meaning, the accounts related in these books, either by Moses, or, as *we* would say, by the Divine Spirit speaking in Moses, from whom also he derived the power of prophesying; since he “knew both the present, and the future, and the past,” in a higher degree than those priests who are alleged by the poets to have possessed a knowledge of these things.

[3932] τίνι ἢ τίσιν.

Chapter LVI.

Moreover, since Celsus asserts that “the soul is the work of God, but that the nature of body is different; and that in this respect there is no difference between the body of a bat, or of a worm, or of a frog, and that of a man, for the matter is the same, and their corruptible part alike,”—we have to say in answer to this argument of his, that if, since the same matter underlies the body of a bat, or of a worm, or of a frog, or of a man, these bodies will differ in no respect from one another, it is evident then that these bodies also will differ in no respect from the sun, or the moon, or the stars, or the sky, or any other thing which is called by the Greeks a god, cognisable by the senses.[3933] For the same matter, underlying *all* bodies, is, properly speaking, without qualities and without form, and derives its qualities from some (other) source, I know not whence, since Celsus will have it that nothing corruptible can be the work of God. Now the corruptible part of everything whatever, being produced from the same underlying matter, must necessarily be the same, by Celsus’ own showing; unless, indeed, finding himself here hard pressed, he should desert Plato, who makes the soul arise from a certain bowl,[3934] and take refuge with Aristotle and the Peripatetics, who maintain that the ether is *immaterial*,[3935] and consists of a fifth nature, separate from the other four elements,[3936] against which view both the Platonists and the Stoics have nobly protested. And we too, who are despised by Celsus, will contravene it, seeing we are required to explain and maintain the following statement of the prophet: The heavens shall perish, but Thou remainest: and they all shall wax old as a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same.”[3937] These remarks, however, are sufficient in reply to Celsus, when he asserts that “the soul is the work of God, but that the nature of body is different;” for from his argument it follows that there is no difference between the body of a bat, or of a worm, or of a frog, and that of a heavenly[3938] being.

[3933] αἰσθητοῦ θεοῦ.

[3934] Cf. Plato in *Timæo*.

[3935] ἄϋλον.

[3936] πέμπτης παρὰ τὰ τέσσαρα στοιχεῖα εἶναι φύσεως.

[3937] Cf. Ps. cii. 26, 27.

[3938] αἰθερίου.

Chapter LVII.

See, then, whether we ought to yield to one who, holding such opinions, calumniates the Christians, and thus abandon a doctrine which explains the difference existing among bodies as due to the different qualities, internal and external, which are implanted in them. For we, too, know that there are “bodies celestial, and bodies terrestrial;” and that “the glory of the celestial is one, and the glory of the terrestrial another;” and that even the glory of the celestial bodies is not alike: for “one is the glory of the sun, and another the glory of the stars;” and among the stars themselves, “one star differeth from another star in glory.”[3939] And therefore, as those who expect the resurrection of the dead, we assert that the qualities which are in bodies undergo change: since some bodies, which are sown in corruption, are raised in incorruption; and others, sown in dishonour, are raised in glory; and others, again, sown in weakness, are raised in power; and those which are sown natural bodies, are raised as spiritual.[3940] That the matter which underlies bodies is capable of receiving those qualities which the Creator pleases to bestow, is a point which all of us who accept the doctrine of providence firmly hold; so that, if God so willed, one quality is at the present time implanted in this portion of matter, and afterwards another of a different and better kind. But since there are, from the beginning of the world, laws[3941] established for the purpose of regulating the changes of bodies, and which will continue while the world lasts, I do not know whether, when a new and different order of things has succeeded[3942] after the destruction of the world, and what our Scriptures call the end[3943] (of the ages), it is not wonderful that at the present time a snake should be formed out of a dead man, growing, as the multitude affirm, out of the marrow of the back,[3944] and that a bee should spring from an ox, and a wasp from a horse, and a beetle from an ass, and, generally, worms from the most of bodies. Celsus, indeed, thinks that this can be shown to be the consequence of none of these bodies being the work of God, and that qualities (I know not whence it was so arranged that one should spring out of another) are not the work of a divine intelligence, producing the changes which occur in the qualities of matter.

[3939] Cf. 1 Cor. xv. 41, etc.

[3940] Cf. 1 Cor. xv. 44.

[3941] ὁδοί.

[3942] καινῆς διαδεξαμένης ὁδοῦ καὶ ἀλλοίας, etc. For διαδεξαμένης, Boherellus would read διαδεξομένης. Cf. Origen, *de Princip.*, iii. c. 5; ii. c. 3. [See also Neander’s *Church History*, vol. 1. p. 328, and his remarks on “the general ἀποκατάστασις” of Origen. S.]

[3943] συντέλεια.

[3944] Cf. Pliny, x. c. 66: “Anguem ex medullâ hominis spinæ gigni accepimus a multis.” Cf. also Ovid, *Metamorphos.*, xv. fab. iv.

Chapter LVIII.

But we have something more to say to Celsus, when he declares that “the soul is the work of God, and that the nature of body is different,” and puts forward such an opinion not only without proof, but even without clearly defining his meaning; for he did not make it evident whether he meant that every soul is the work of God, or only the rational soul. This, then, is what we have to say: If every soul is the work of God, it is manifest that those of the meanest irrational animals are God’s work, so that the nature of all bodies is different from that of the soul. He appears, however, in what follows, where he says that “irrational animals are more beloved by God than we, and have a purer knowledge of divinity,” to maintain that not only is the soul of man, but in a much greater degree that of irrational animals, the work of God; for this follows from their being said to be more beloved by God than we. Now if the rational soul alone be the work of God, then, in the first place, he did not clearly indicate that such was his opinion; and in the second place, this deduction follows from his indefinite language regarding the soul—viz., whether not every one, but only the rational, is the work of God—that neither is the nature of all bodies different (from the soul). But if the nature of all bodies be not different, although the body of each animal correspond to its soul, it is evident that the body of that animal whose soul was the work of God, would differ from the body of that animal in which dwells a soul which was not the work of God. And so the assertion will be false, that there is no difference between the body of a bat, or of a worm, or of a frog, and that of a man.

Chapter LIX.

For it would, indeed, be absurd that certain stones and buildings should be regarded as more sacred or more profane than others, according as they were constructed for the honour of God, or for the reception of dishonourable and accursed persons;[3945] while bodies should not differ from bodies, according as they are inhabited by rational or irrational beings, and according as these rational beings are the most virtuous or most worthless of mankind. Such a principle of distinction, indeed, has led some to deify the bodies of distinguished men,[3946] as having received a virtuous soul, and to reject and treat with dishonour those of very wicked individuals. I do not maintain that such a principle has been always soundly exercised, but that it had its origin in a correct idea. Would a wise man, indeed, after the death of Anytus and Socrates, think of burying the bodies of both with like honours? And would he raise the same mound or tomb to the memory of both? These instances we have adduced because of the language of Celsus, that “none of these is the work of God” (where the words “of these” refer to the body of a man or to the snakes which come out of the body and to that of an ox, or of the bees which come from the body of an ox; and to that of a horse or of an ass, and to the wasps which come from a horse, and the beetles which proceed from an ass); for which reason we have been obliged to return to the consideration of his statement, that “the soul is the work of God, but that the nature of body is different.”

[3945] σωμάτων.

[3946] τῶν διαφερότων.

Chapter LX.

He next proceeds to say, that “a common nature pervades all the previously mentioned bodies, and one which goes and returns the same amid recurring changes.”[3947] In answer to this it is evident from what has been already said that not only does a common nature pervade those bodies which have been previously enumerated, but the heavenly bodies as well. And if this is the case, it is clear also that, according to Celsus (although I do not know whether it is according to truth), it is one nature which goes and returns the same through all bodies amid recurring changes. It is evident also that this is the case in the opinion of those who hold that the world is to perish; while those also who hold the opposite view will endeavour to show, with out the assumption of a fifth substance,[3948] that in their judgment too it is one nature “which goes and returns the same through all bodies amid recurring 525 changes.” And thus, even that which is perishable remains in order to undergo a change;[3949] for the matter which underlies (all things), while its properties perish, still abides, according to the opinion of those who hold it to be uncreated. If, however, it can be shown by any arguments not to be uncreated, but to have been created for certain purposes, it is clear that it will not have the same nature of permanency which it would possess on the hypothesis of being uncreated. But it is not our object at present, in answering the charges of Celsus, to discuss these questions of natural philosophy.

[3947] καὶ μία εἰς ἀμοιβὴν παλίντροπον ἰοῦσα καὶ ἐπανιοῦσα.

[3948] σῶμα.

[3949] οὕτω δὲ καὶ τὸ ἀπολλύμενον εἰς μεταβολὴν διαμένει.

Chapter LXI.

He maintains, moreover, that “no product of matter is immortal.” Now, in answer to this it may be said, that if no product of matter is immortal, then either the whole world is immortal, and thus not a product of matter, or it is not immortal. If, accordingly, the world is immortal (which is agreeable to the view of those who say that the soul alone is the work of God, and was produced from a certain bowl), let Celsus show that the world was not produced from a matter devoid of qualities, remembering his own assertion that “no product of matter is immortal.” If, however, the world is not immortal (seeing it is a product of matter), but mortal, does it also perish, or does it not? For if it perish, it will perish as being a work of God; and then, in the event of the *world* perishing, what will become of the *soul*, which is also a work of God? Let Celsus answer this! But if, perverting the notion of immortality, he will assert that, although *perishable*, it is immortal, because it does not *really* perish; that it is *capable* of dying, but does not *actually* die,—it is evident that, according to him, there will exist something which is at the same time mortal and immortal, by being capable of both conditions; and that which does not die will be mortal, and that which is not immortal by nature will be termed in a peculiar sense immortal, because it does not die! According to what distinction, then, in the meaning of words, will he maintain that no product of matter is immortal? And thus you see that the ideas contained in his writings, when closely examined and tested, are proved *not* to be sound and incontrovertible.[3950] And after making these assertions he adds: “On this point these remarks are sufficient; and if any one is capable of hearing and examining further, he will come to know (the truth).” Let us, then, who in his opinion are unintelligent individuals, see what will result from our being able to listen to him for a little, and so continue our investigation.

[3950] διελέγχεται οὐκ ἐπιδεχόμενα τὸ γενναῖον καὶ ἀναντίῤῥητον.

Chapter LXII.

After these matters, then, he thinks that he can make us acquainted in a few words with the questions regarding the nature of evil, which have been variously discussed in many important treatises, and which have received very opposite explanations. His words are: "There neither were formerly, nor are there now, nor will there be again, more or fewer evils in the world (than have always been). For the nature of all things is one and the same, and the generation of evils is always the same." He seems to have paraphrased these words from the discussions in the *Theætetus*, where Plato makes Socrates say: "It is neither possible for evils to disappear from among men, nor for them to become established among the gods," and so on. But he appears to me not to have understood Plato correctly, although professing to include all truth[3951] in this one treatise, and giving to his own book against us the title of *A True Discourse*. For the language in the *Timæus*, where it is said, "When the gods purify the earth with water," shows that the earth, when purified with water, contains less evil than it did before its purification. And this assertion, that there at one time were fewer evils in the world, is one which we make, in harmony with the opinion of Plato, because of the language in the *Theætetus*, where he says that "evils cannot disappear from among men."[3952]

[3951] ὁ τὴν ἀλήθειαν ἐκπεριλαμβάνων.

[3952] [Cf. Plato, *Theætetus*, xxv. p. 176. S.]

Chapter LXIII.

I do not understand how Celsus, while admitting the existence of Providence, at least so far as appears from the language of this book, can say that there never existed (at any time) either more or fewer evils, but, as it were, a fixed number; thus annihilating the beautiful doctrine regarding the indefinite[3953] nature of evil, and asserting that evil, even in its own nature,[3954] is infinite. Now it appears to follow from the position, that there never have been, nor are now, nor ever will be, more or fewer evils in the world; that as, according to the view of those who hold the indestructibility of the world, the equipoise of the elements is maintained by a Providence (which does not permit one to gain the preponderance over the others, in order to prevent the destruction of the world), so a kind of Providence presides, as it were, over evils (the number of which is fixed),[3955] to prevent their being either increased or diminished! In other ways, too, are the arguments of Celsus concerning evil confuted, by those philosophers who have investigated the subjects of good and evil, and who have proved also from history that in former times it was without the city, and with their faces concealed by masks, that loose women hired themselves to those who wanted them; that subsequently, becoming more impudent, they laid aside their masks, though not being permitted by the laws to enter the cities, they (still) remained without 52
them, until, as the dissoluteness of manners daily increased, they dared even to enter the cities. Such accounts are given by Chrysippus in the introduction to his work on *Good and Evil*. From this also it may be seen that evils both increase and decrease, viz., that those individuals who were called “Ambiguous”[3956] used formerly to present themselves openly to view, suffering and committing all shameful things, while subserving the passions of those who frequented their society; but recently they have been expelled by the authorities.[3957] And of countless evils which, owing to the spread of wickedness, have made their appearance in human life, we may say that formerly they did *not* exist. For the most ancient histories, which bring innumerable other accusations against sinful men, know nothing of the perpetrators of abominable[3958] crimes.

[3953] ἀόριστον.

[3954] καὶ τῷ ἰδίῳ λόγῳ.

[3955] τοσοῖσδε τυγχάνουσιν.

[3956] ᾿Αμφίβολοι.

[3957] ᾿Αγορανόμοι.

[3958] ἀῤῥητοποιους οὐκ ἴσασι.

Chapter LXIV.

And now, after these arguments, and others of a similar kind, how can Celsus escape appearing in a ridiculous light, when he imagines that there never has been in the past, nor will be in the future, a greater or less number of evils? For although the nature of all things is one and the same, it does not at all follow that the production of evils is a constant quantity.[3959] For although the nature of a certain individual is one and the same, yet his mind, and his reason, and his actions, are not always alike:[3960] there being a time when he had not yet attained to reason; and another, when, with the possession of reason, he had become stained with wickedness, and when this increased to a greater or less degree; and again, a time when he devoted himself to virtue, and made greater or less progress therein, attaining sometimes the very summit of perfection, through longer or shorter periods of contemplation.[3961] In like manner, we may make the same assertion in a higher degree of the nature of the universe,[3962] that although it is one and the same in kind, yet neither do exactly the same things, nor yet things that are similar, occur in it; for we neither have invariably productive nor unproductive seasons, nor yet periods of continuous rain or of drought. And so in the same way, with regard to virtuous souls, there are neither appointed periods of fertility nor of barrenness; and the same is the case with the greater or less spread of evil. And those who desire to investigate all things to the best of their ability, must keep in view this estimate of evils, that their amount is not always the same, owing to the working of a Providence which either preserves earthly things, or purges them by means of floods and conflagrations; and effects this, perhaps, not merely with reference to things on earth, but also to the whole universe of things[3963] which stands in need of purification, when the wickedness that is in it has become great.

[3959] οὗ πάντως καὶ ἡ τῶν κακῶν γένεσις ἀεὶ ἡ αὐτή.

[3960] οὐκ ἀεὶ τὰ αὐτά ἐστι περὶ τὸ ἡγεμονικὸν αὐτοῦ, καὶ τὸν λόγον αὐτοῦ, καὶ τὰς πράξεις.

[3961] θεωρίαις.

[3962] τῶν ὅλων.

[3963] τὰ ἐν ὀλῳ τῷ κόσμῳ.

Chapter LXV.

After this Celsus continues: “It is not easy, indeed, for one who is not a philosopher to ascertain the origin of evils, though it is sufficient for the multitude to say that they do not proceed from God, but cleave to matter, and have their abode among mortal things; while the course[3964] of mortal things being the same from beginning to end, the same things must always, agreeably to the appointed cycles,[3965] recur in the past, present, and future.” Celsus here observes that it is not easy for one who is not a philosopher to ascertain the origin of evils, as if it were an easy matter for a philosopher to gain this knowledge, while for one who is not a philosopher it was difficult, though still possible, for such an one, although with great labour, to attain it. Now, to this we say, that the origin of evils is a subject which is not easy even for a philosopher to master, and that perhaps it is impossible even for such to attain a clear understanding of it, unless it be revealed to them by divine inspiration, both what evils are, and how they originated, and how they shall be made to disappear. But although ignorance of God is an evil, and one of the greatest of these is not to know how God is to be served and worshipped, yet, as even Celsus would admit, there are undoubtedly some philosophers who have been ignorant of this, as is evident from the views of the different philosophical sects; whereas, according to our judgment, no one is capable of ascertaining the origin of evils who does not know that it is wicked to suppose that piety is preserved uninjured amid the laws that are established in different states, in conformity with the generally prevailing ideas of government.[3966] No one, moreover, who has not heard what is related of him who is called “devil,” and of his “angels,” and what he was before he became a devil, and *how* he became such, and what was the cause of the simultaneous apostasy of those who are termed his angels, will be able to ascertain the origin of evils. But he who would attain to this knowledge must learn more accurately the nature of demons, and know that they are not the work of God so far as respects their demoniacal nature, but only in so far as they are possessed of reason; and also what their origin was, so that they became beings of such a nature, that while converted into demons, the powers of their mind[3967] remain. And if there be any topic of human investigation which is difficult for our nature to grasp, certainly the origin of evils may be considered to be such.

[3964] περίοδος.

[3965] κατὰ τὰς τεταγμένας ἀνακυκλήσεις.

[3966] μὴ ἐγνωκὼς κακὸν εἶναι τὸ νομίζειν εὐσέβειαν σώζεσθαι ἐν τοῖς καθεστηκόσι κατὰ τὰς κοινότερον νοουμένας πολιτείας νόμοις.

[3967] τὸ ἡγεμονικόν.

Chapter LXVI.

Celsus in the next place, as if he were able to tell certain secrets regarding the origin of evils, but chose rather to keep silence, and say only what was suitable to the multitude, continues as follows: "It is sufficient to say to the multitude regarding the origin of evils, that they do not proceed from God, but cleave to matter, and dwell among mortal things." It is true, certainly, that evils do not proceed from God; for according to Jeremiah, one of our prophets, it is certain that "out of the mouth of the Most High proceedeth not evil and good."[3968] But to maintain that matter, dwelling among mortal things, is the cause of evils, is in our opinion not true. For it is the mind of each individual which is the cause of the evil which arises in him, and this is evil (in the abstract);[3969] while the actions which proceed from it are wicked, and there is, to speak with accuracy, nothing else in our view that is evil. I am aware, however, that this topic requires very elaborate treatment, which (by the grace of God enlightening the mind) may be successfully attempted by him who is deemed by God worthy to attain the necessary knowledge on this subject.

[3968] Cf. Lam. iii. 38. [In the Authorized Version and in the Vulgate the passage is interrogative. S.]

[3969] ἥτις ἐστὶ τὸ κακόν.

Chapter LXVII.

I do not understand how Celsus should deem it of advantage, in writing a treatise against us, to adopt an opinion which requires at least much plausible reasoning to make it appear, as far as he can do so, that “the course of mortal things is the same from beginning to end, and that the same things must always, according to the appointed cycles, recur in the past, present, and future.” Now, if this be true, our free-will is annihilated.[3970] For if, in the revolution of mortal things, the same events must perpetually occur in the past, present, and future, according to the appointed cycles, it is clear that, of necessity, Socrates will always be a philosopher, and be condemned for introducing strange gods and for corrupting the youth. And Anytus and Melitus must always be his accusers, and the council of the Areopagus must ever condemn him to death by hemlock. And in the same way, according to the appointed cycles, Phalaris must always play the tyrant, and Alexander of Pheræ commit the same acts of cruelty, and those condemned to the bull of Phalaris continually pour forth their wailings from it. But if these things be granted, I do not see how our free-will can be preserved, or how praise or blame can be administered with propriety. We may say further to Celsus, in answer to such a view, that “if the course of moral things be always the same from beginning to end, and if, according to the appointed cycles, the same events must always occur in the past, present, and future,” then, according to the appointed cycles, Moses must again come forth from Egypt with the Jewish people, and Jesus again come to dwell in human life, and perform the same actions which (according to this view) he has done not once, but countless times, as the periods have revolved. Nay, Christians too will be the same in the appointed cycles; and Celsus will again write this treatise of his, which he has done innumerable times before.

[3970] τὸ ἐφ’ ἡμῖν ἀνῄρηται.

Chapter LXVIII.

Celsus, however, says that it is only "the course of *mortal* things which, according to the appointed cycles, must always be the same in the past, present, and future;" whereas the majority of the Stoics maintain that this is the case not only with the course of mortal, but also with that of immortal things, and of those whom they regard as gods. For after the conflagration of the world,[3971] which has taken place countless times in the past, and will happen countless times in the future, there has been, and will be, the same arrangement of all things from the beginning to the end. The Stoics, indeed, in endeavouring to parry, I don't know how, the objections raised to their views, allege that as cycle after cycle returns, all men will be altogether unchanged[3972] from those who lived in former cycles; so that Socrates will not live again, but one altogether like to Socrates, who will marry a wife exactly like Xanthippe, and will be accused by men exactly like Anytus and Melitus. I do not understand, however, how the world is to be always the same, and one individual not different from another, and yet the things in it not the same, though exactly alike. But the main argument in answer to the statements of Celsus and of the Stoics will be more appropriately investigated elsewhere, since on the present occasion it is not consistent with the purpose we have in view to expatiate on these points. 528

[3971] τοῦ παντός.

[3972] ἀπαραλλάκτους.

Chapter LXIX.

He continues to say that “neither have visible things[3973] been given to man (by God), but each individual thing comes into existence and perishes for the sake of the safety of the whole passing agreeably to the change, which I have already mentioned, from one thing to another.” It is unnecessary, however, to linger over the refutation of these statements, which have been already refuted to the best of my ability. And the following, too, has been answered, viz., that “there will neither be more nor less good and evil among mortals.” This point also has been referred to, viz., that “God does not need to amend His work afresh.”[3974] But it is not as a man who has imperfectly designed some piece of workmanship, and executed it unskilfully, that God administers correction to the world, in purifying it by a flood or by a conflagration, but in order to prevent the tide of evil from rising to a greater height; and, moreover, I am of opinion that it is at periods which are precisely determined beforehand that He sweeps wickedness away, so as to contribute to the good of the whole world.[3975] If, however, he should assert that, after the disappearance of evil, it again comes into existence, such questions will have to be examined in a special treatise.[3976] It is, then, always in order to repair what has become faulty[3977] that God desires to amend His work afresh. For although, in the creation of the world, all things had been arranged by Him in the most beautiful and stable manner, He nevertheless needed to exercise some healing power upon those who were labouring under the disease of wickedness, and upon a whole world, which was polluted as it were thereby. But nothing has been neglected by God, or will be neglected by Him; for He does at each particular juncture what it becomes Him to do in a perverted and changed world. And as a husbandman performs different acts of husbandry upon the soil and its productions, according to the varying seasons of the year, so God administers entire ages of time, as if they were, so to speak, so many individual years, performing during each one of them what is requisite with a reasonable regard to the care of the world; and this, as it is truly understood by God alone, so also is it accomplished by Him.

[3973] τὰ ὁρώμενα.

[3974] οὔτε τῷ Θεῷ καινοτέρας δεῖ διορθώσεως.

[3975] ὅτι καὶ πάντη τεταγμένως αὐτὴν ἀφανίζων συμφερόντως τῷ παντί.

[3976] [See note *supra*, p. 524. S.]

[3977] τὰ σφάλματα ἀναλαμβάνειν.

Chapter LXX.

Celsus has made a statement regarding evils of the following nature, viz., that "although a thing may seem to you to be evil, it is by no means certain that it is so; for you do not know what is of advantage to yourself, or to another, or to the whole world." Now this assertion is made with a certain degree of caution;[3978] and it hints that the nature of evil is not wholly wicked, because that which may be considered so in individual cases, may contain something which is of advantage to the whole community. However, lest any one should mistake my words, and find a pretence of wrongdoing, as if his wickedness were profitable to the world, or at least *might* be so, we have to say, that although God, who preserves the free-will of each individual, may make use of the evil of the wicked for the administration of the world, so disposing them as to conduce to the benefit of the whole; yet, notwithstanding, such an individual is deserving of censure, and as such has been appointed for a use, which is a subject of loathing to each separate individual, although of advantage to the whole community.[3979] It is as if one were to say that in the case of a city, a man who had committed certain crimes, and on account of these had been condemned to serve in public works that were useful to the community, did something that was of advantage to the entire city, while he himself was engaged in an abominable task,[3980] in which no one possessed of moderate understanding would wish to be engaged. Paul also, the apostle of Jesus, teaches us that even the very wicked will contribute to the good of the whole, while in themselves they will be amongst the vile, but that the most virtuous men, too, will be of the greatest advantage to the world, and will therefore on that account occupy the noblest position. His words are: "But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself, he shall be a vessel unto honour, sanctified and meet for the Master's use, prepared unto every good work."[3981] These remarks I have thought it necessary to make in reply to the assertion, that "although a thing may seem to you to be evil, it is by no means certain that it is so, for you do not know what is of advantage either to yourself or to another," in order that no one may take occasion from what has been said on the subject to commit sin, on the pretext that he will thus be useful to the world.

[3978] ἔχει τὶ εὐλαβές.

[3979] καὶ ὡς ψεκτὸς κατατέτακται εἰς χρείαν ἀπευκταίαν μὲν ἑκάστῳ, χρήσιμον δὲ τῷ παντί.

[3980] ἐν ἀπευκταίῳ πράματι.

[3981] Cf. 2 Tim. ii. 20, 21.

Chapter LXXI.

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But as, in what follows, Celsus, not understanding that the language of Scripture regarding God is adapted to an anthropopathic point of view,[3982] ridicules those passages which speak of words of anger addressed to the ungodly, and of threatenings directed against sinners, we have to say that, as we ourselves, when talking with very young children, do not aim at exerting our own power of eloquence,[3983] but, adapting ourselves to the weakness of our charge, both say and do those things which may appear to us useful for the correction and improvement of the children as children, so the word of God appears to have dealt with the history, making the capacity of the hearers, and the benefit which they were to receive, the standard of the appropriateness of its announcements (regarding Him). And, generally, with regard to such a style of speaking about God, we find in the book of Deuteronomy the following: “The Lord thy God bare with your manners, as a man would bear with the manners of his son.”[3984] It is, as it were, assuming the manners of a man in order to secure the advantage of men that the Scripture makes use of such expressions; for it would not have been suitable to the condition of the multitude, that what God had to say to them should be spoken by Him in a manner more befitting the majesty of His own person. And yet he who is anxious to attain a true understanding of holy Scripture, will discover the spiritual truths which are spoken by it to those who are called “spiritual,” by comparing the meaning of what is addressed to those of weaker mind with what is announced to such as are of acuter understanding, both meanings being frequently found in the same passage by him who is capable of comprehending it.

[3982] [See note, p. 502, *supra*.]

[3983] οὐ τοῦ ἑαυτῶν ἐν τῷ λέγειν στοχαζόμεθα δυνατοῦ.

[3984] Cf. Deut. i. 31. Origen appears to have read, not ἐτροφόρησεν, the common reading (Heb. נָשָׂא), but ἐτροποφόρησεν, the reading of the Codex Alex.

Chapter LXXII.

We speak, indeed, of the “wrath” of God. We do not, however, assert that it indicates any “passion” on His part, but that it is something which is assumed in order to discipline by stern means those sinners who have committed many and grievous sins. For that which is called God’s “wrath,” and “anger,” is a means of discipline; and that such a view is agreeable to Scripture, is evident from what is said in the sixth Psalm, “O Lord, rebuke me not in Thine anger, neither chasten me in Thy hot displeasure;”[3985] and also in Jeremiah. “O Lord, correct me, but with judgment: not in Thine anger, lest Thou bring me to nothing.”[3986] Any one, moreover, who reads in the second book of Kings of the “wrath” of God, inducing David to number the people, and finds from the first book of Chronicles that it was the devil who suggested this measure, will, on comparing together the two statements, easily see for what purpose the “wrath” is mentioned, of which “wrath,” as the Apostle Paul declares, all men are children: “We were by nature children of wrath, even as others.”[3987] Moreover, that “wrath” is no passion on the part of God, but that each one brings it upon himself by his sins, will be clear from the further statement of Paul: “Or despisest thou the riches of His goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.” How, then, can any one treasure up for himself “wrath” against a “day of wrath,” if “wrath” be understood in the sense of “passion?” or how can the “passion of wrath” be a help to discipline? Besides, the Scripture, which tells us not to be angry at all, and which says in the thirty-seventh Psalm, “Cease from anger, and forsake wrath,”[3988] and which commands us by the mouth of Paul to “put off all these, anger, wrath, malice, blasphemy, filthy communication,”[3989] would not involve God in the same passion from which it would have us to be altogether free. It is manifest, further, that the language used regarding the wrath of God is to be understood *figuratively* from what is related of His “sleep,” from which, as if awaking Him, the prophet says: “Awake, why sleepest Thou, Lord?”[3990] and again: “Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.”[3991] If, then, “sleep” must mean something else, and not what the first acceptation of the word conveys, why should not “wrath” also be understood in a similar way? The “threatenings,”

[3985] Cf. Ps. vi. 1.

[3986] Cf. Jer. x. 24.

[3987] Cf. Eph. ii. 3.

[3988] Cf. Ps. xxxvii. 8.

[3989] Cf. Col. iii. 8.

[3990] Ps. xliv. 23.

[3991] Cf. Ps. lxxviii. 65.

again, are intimations of the (punishments) which are to befall the wicked: for it is as if one were to call the words of a physician "threats," when he tells his patients, "I will have to use the knife, and apply cauteries, if you do not obey my prescriptions, and regulate your diet and mode of life in such a way as I direct you." It is no human passions, then, which we ascribe to God, nor impious opinions which we entertain of Him; nor do we err when we present the various narratives concerning Him, drawn from the Scriptures themselves, after careful comparison one with another. For those who are wise ambassadors of the "word" have no other object in view than to free as far as they can their hearers from weak opinions, 530
and to endue them with intelligence.

Chapter LXXIII.

And as a sequel to his non-understanding of the statements regarding the “wrath” of God, he continues: “Is it not ridiculous to suppose that, whereas a *man*, who became angry with the Jews, slew them all from the youth upwards, and burned their city (so powerless were they to resist him), the mighty *God*, as they say, being angry, and indignant, and uttering threats, should, (instead of punishing them) send His own *Son*, who endured the sufferings which He did?” If the Jews, then, after the treatment which they dared to inflict upon Jesus, perished with all their youth, and had their city consumed by fire, they suffered this punishment in consequence of no other wrath than that which they treasured up for themselves; for the judgment of God against them, which was determined by the divine appointment, is termed “wrath” agreeably to a traditional usage of the Hebrews. And what the Son of the mighty God suffered, He suffered voluntarily for the salvation of men, as has been stated to the best of my ability in the preceding pages. He then continues: “But that I may speak not of the Jews alone (for that is not my object), but of the whole of nature, as I promised, I will bring out more clearly what has been already stated.” Now what modest man, on reading these words, and knowing the weakness of humanity, would not be indignant at the offensive nature of the promise to give an account of the “whole of nature,” and at an arrogance like that which prompted him to inscribe upon his book the title which he ventured to give it (of a True Discourse)? But let us see what he has to say regarding the “whole of nature,” and what he is to place “in a clearer light.”

Chapter LXXIV.

He next, in many words, blames us for asserting that God made all things for the sake of man. Because from the history of animals, and from the sagacity manifested by them, he would show that all things came into existence not more for the sake of man than of the irrational animals. And here he seems to me to speak in a similar manner to those who, through dislike of their enemies, accuse them of the same things for which their own friends are commended. For as, in the instance referred to, hatred blinds these persons from seeing that they are accusing their very dearest friends by the means through which they think they are slandering their enemies; so in the same way, Celsus also, becoming confused in his argument, does not see that he is bringing a charge against the philosophers of the Porch, who, not amiss, place man in the foremost rank, and rational nature in general before irrational animals, and who maintain that Providence created all things mainly on account of rational nature. Rational beings, then, as being the principal ones, occupy the place, as it were, of children in the womb, while irrational and soulless beings hold that of the envelope which is created along with the child.[3992] I think, too, that as in cities the superintendents of the goods and market discharge their duties for the sake of no other than human beings, while dogs and other irrational animals have the benefit of the superabundance; so Providence provides *in a special manner* for rational creatures; while this also follows, that irrational creatures likewise enjoy the benefit of what is done for the sake of man. And as he is in error who alleges that the superintendents of the markets[3993] make provision in no greater degree for men than for dogs, because dogs also get their share of the goods; so in a far greater degree are Celsus and they who think with him guilty of impiety towards the God who makes provision for rational beings, in asserting that His arrangements are made in no greater degree for the sustenance of human beings than for that of plants, and trees, and herbs, and thorns.

[3992] καὶ λόγον μὲν ἔχει τὰ λογικὰ, ἅπερ ἐστὶ προηγούμενα, παίδων γεννωμένων· τὰ δ᾽ ἄλογα καὶ τὰ ἄψυχα χωρίου συγκτιζομένου τᾷ παιδίῳ.

[3993] ἀγορανόμοι.

Chapter LXXV.

For, in the first place, he is of opinion that “thunders, and lightnings, and rains are not the works of God,”—thus showing more clearly at last his Epicurean leanings; and in the second place, that “even if one were to grant that these were the works of God, they are brought into existence not more for the support of us who are human beings, than for that of plants, and trees, and herbs, and thorns,”—maintaining, like a true Epicurean, that these things are the product of chance, and not the work of Providence. For if these things are of no more use to us than to plants, and trees, and herbs, and thorns, it is evident either that they do not proceed from Providence at all, or from a providence which does not provide for us in a greater degree than for trees, and herbs, and thorns. Now, either of these suppositions is impious in itself, and it would be foolish to refute such statements by answering any one who brought against us the charge of impiety; for it is manifest to every one, from what has been said, who is the person guilty of impiety. In the next place, he adds: “Although you may say that these things, viz., plants, and trees, and herbs, and thorns, grow for the use of men, why will you maintain that they grow for the use of men rather than for that of the most savage of irrational animals?” Let Celsus then say distinctly that the great diversity among the products of the earth is not the work of Providence, but that a certain fortuitous concurrence of atoms[3994] gave birth to qualities so diverse, and that it was owing to chance that so many kinds of plants, and trees, and herbs resemble one another, and that no disposing reason gave existence to them,[3995] and that they do *not* derive their origin from an understanding that is beyond all admiration. We Christians, however, who are devoted to the worship of the only God, who created these things, feel grateful for them to Him who made them, because not only for us, but also (on our account) for the animals which are subject to us, He has prepared such a home,[3996] seeing “He causeth the grass to grow for the cattle, and herb for the service of man, that He may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.”[3997] But that He should have provided food even for the most savage animals is not matter of surprise, for these very animals are said by some who have philosophized (upon the subject) to have been created for the purpose of affording exercise to the rational creature. And one of our own wise men says somewhere: “Do not say, What is this? or Wherefore is that? for all things have been made for their uses. And do not say, What is this? or Wherefore is that? for everything shall be sought out in its season.”[3998]

[3994] συντυχία τις ἀτόμων.

[3995] οὐδεὶς λόγος τεχνικὸς ὑπέστησεν αὐτά.

[3996] ἑστίαν.

[3997] Cf. Ps. civ. 14, 15.

[3998] Cf. Ecclus. xxxix. 21, and 16, 17.

Chapter LXXVI.

After this, Celsus, desirous of maintaining that Providence created the products of the earth, not more on our account than on that of the most savage animals, thus proceeds: "We indeed by labour and suffering earn a scanty and toilsome subsistence,[3999] while all things are produced for them without their sowing and ploughing." He does not observe that God, wishing to exercise the human understanding in all countries (that it might not remain idle and unacquainted with the arts), created man a being full of wants,[4000] in order that by virtue of his very needy condition he might be compelled to be the inventor of arts, some of which minister to his subsistence, and others to his protection. For it was better that those who would not have sought out divine things, nor engaged in the study of philosophy, should be placed in a condition of want, in order that they might employ their understanding in the invention of the arts, than that they should altogether neglect the cultivation of their minds, because their condition was one of abundance. The want of the necessaries of human life led to the invention on the one hand of the art of husbandry, on the other to that of the cultivation of the vine; again, to the art of gardening, and the arts of carpentry and smithwork, by means of which were formed the tools required for the arts which minister to the support of life. The want of covering, again, introduced the art of weaving, which followed that of wool-carding and spinning; and again, that of house-building: and thus the intelligence of men ascended even to the art of architecture. The want of necessaries caused the products also of other places to be conveyed, by means of the arts of sailing and pilotage,[4001] to those who were without them; so that even on that account one might admire the Providence which made the rational being subject to want in a far higher degree than the irrational animals, and yet all with a view to his advantage. For the irrational animals have their food provided for them, because there is not in them even an impulse[4002] towards the invention of the arts. They have, besides, a natural covering; for they are provided either with hair, or wings, or scales, or shells. Let the above, then, be our answer to the assertions of Celsus, when he says that "we indeed by labour and suffering earn a scanty and toilsome subsistence, while all things are produced for them without their sowing and ploughing."

[3999] μόλις καὶ ἐπιπόνως.

[4000] ἐπιδεῆ.

[4001] διὰ ναυτικῆς καὶ κυβερνητικῆς.

[4002] ἀφορμήν.

Chapter LXXVII.

In the next place, forgetting that his object is to accuse both Jews and Christians, he quotes against himself an iambic verse of Euripides, which is opposed to his view, and, joining issue with the words, charges them with being an erroneous statement. His words are as follow: "But if you will quote the saying of Euripides, that

'The Sun and Night are to mortals slaves,'[4003]

why should they be so in a greater degree to us than to ants and flies? For the night is created for them in order that they may rest, and the day that they may see and resume their work." Now it is undoubted, that not only have certain of the Jews and Christians declared that the sun and the heavenly bodies[4004] are our servants; but he also has said this, who, according to some, is the philosopher of the stage,[4005] and who was a hearer of the lectures on the philosophy of nature delivered by Anaxagoras. But this man asserts that all things in the world are subject to all rational beings,—one rational nature being taken to represent all, on the principle of a part standing for the whole;[4006] which, again, clearly appears from 532 the verse:—

"The Sun and Night are to mortals slaves."

Perhaps the tragic poet meant the day when he said the sun, inasmuch as it is the cause of the day,—teaching that those things which most need the day and night are the things which are under the moon, and other things in a less degree than those which are upon the earth. Day and night, then, are subject to mortals, being created for the sake of rational beings. And if ants and flies, which labour by day and rest by night, have, besides, the benefit of those things which were created for the sake of men, we must not say that day and night were brought into being for the sake of ants and flies, nor must we suppose that they were created for the sake of nothing, but, agreeably to the design of Providence, were formed for the sake of man.

[4003] Cf. Eurip., *Phœniss.*, 546.

[4004] τὰ ἐν οὐρανῷ.

[4005] ὁ κατά τινας Σκηνικὸς φιλόσοφος. Euripides himself is the person alluded to. He is called by Athenæus and Clemens Alexandrinus (*Strom.*, v. vol. ii. p. 461), ὁ ἐπὶ τῆς σκηνῆς φιλόσοφος.— De La Rue.

[4006] συνεκδοχικῶς.

Chapter LXXVIII.

He next proceeds further to object against himself[4007] what is said on behalf of man, viz., that the irrational animals were created on his account, saying: “If one were to call us the lords of the animal creation because we hunt the other animals and live upon their flesh, we would say, Why were not *we* rather created on *their* account, since they hunt and devour us? Nay, *we* require nets and weapons, and the assistance of many persons, along with dogs, when engaged in the chase; while they are immediately and spontaneously provided by nature with weapons which easily bring us under their power.” And here we may observe, that the gift of understanding has been bestowed upon us as a mighty aid, far superior to any weapon which wild beasts may seem to possess. We, indeed, who are far weaker in bodily strength than the beasts, and shorter in stature than some of them, yet by means of our understanding obtain the mastery, and capture the huge elephants. We subdue by our gentle treatment those animals whose nature it is to be tamed, while with those whose nature is different, or which do not appear likely to be of use to us when tamed, we take such precautionary measures, that when we desire it, we keep such wild beasts shut up; and when we need the flesh of their bodies for food, we slaughter them, as we do those beasts which are not of a savage nature. The Creator, then, has constituted all things the servants of the rational being and of his natural understanding. For some purposes we require dogs, say as guardians of our sheep-folds, or of our cattle-yards, or goat-pastures, or of our dwellings; and for other purposes we need oxen, as for agriculture; and for others, again, we make use of those which bear the yoke, or beasts of burden. And so it may be said that the race of lions, and bears, and leopards, and wild boars, and such like, has been given to us in order to call into exercise the elements of the manly character that exists within us.

[4007] ἑαυτῷ ἀνθυποφέρει.

Chapter LXXIX.

In the next place, in answer to the human race, who perceive their own superiority, which far exceeds that of the irrational animals, he says: “With respect to your assertion, that God gave you the power to capture wild beasts, and to make your own use of them, we would say that, in all probability, before cities were built, and arts invented, and societies such as now exist were formed, and weapons and nets employed, men were generally caught and devoured by wild beasts, while wild beasts were very seldom captured by men.” Now, in reference to this, observe that although men catch wild beasts, and wild beasts make prey of men, there is a great difference between the case of such as by means of their understanding obtain the mastery over those whose superiority consists in their savage and cruel nature, and that of those who do not make use of their understanding to secure their safety from injury by wild beasts. But when Celsus says, “before cities were built, and arts invented, and societies such as now exist were formed,” he appears to have forgotten what he had before said, that “the world was uncreated and incorruptible, and that it was only the things on earth which underwent deluges and conflagrations, and that all these things did not happen at the same time.” Now let it be granted that these admissions on his part are entirely in harmony with our views, though not at all with him and his statements made above; yet what does it all avail to prove that in the beginning men were mostly captured and devoured by wild beasts, while wild beasts were never caught by men? For, since the world was created in conformity with the will of Providence, and God presided over the universe of things, it was necessary that the elements[4008] of the human race should at the commencement of its existence be placed under some protection of the higher powers, so that there might be formed from the beginning a union of the divine nature with that of men. And the poet of Ascra, perceiving this, sings:—

“For common then were banquets, and common were seats,
Alike to immortal gods and mortal men.”[4009] 53

[4008] ζώπυρα.

[4009] Cf. Hesiod, *Fragmenta Incerta*, ed. Goettling, p. 231.

Chapter LXXX.

Those holy Scriptures, moreover, which bear the name of Moses, introduce the first men as hearing divine voices and oracles, and beholding sometimes the angels of God coming to visit them.[4010] For it was probable that in the beginning of the world's existence human nature would be assisted to a greater degree (than afterwards), until progress had been made towards the attainment of understanding and the other virtues, and the invention of the arts, and they should thus be able to maintain life of themselves, and no longer stand in need of superintendents, and of those to guide them who do so with a miraculous manifestation of the means which subserve the will of God. Now it follows from this, that it is false that "in the beginning men were captured and devoured by wild beasts, while wild beasts were very seldom caught by men." And from this, too, it is evident that the following statement of Celsus is untrue, that "in this way God rather subjected men to wild beasts." For God did not subject men to wild beasts, but gave wild beasts to be a prey to the understanding of man, and to the arts, which are directed against them, and which are the product of the understanding. For it was not without the help of God[4011] that men desired for themselves the means of protection against wild beasts, and of securing the mastery over them.

[4010] [Cf. Wordsworth, *Excursion*: "He sat and talked," etc., book iv., *circa med.*]

[4011] οὐ γὰρ ἀθεεί.

Chapter LXXXI.

Our noble opponent, however, not observing how many philosophers there are who admit the existence of Providence, and who hold that Providence created all things for the sake of rational beings, overturns as far as he can those doctrines which are of use in showing the harmony that prevails in these matters between Christianity and philosophy; nor does he see how great is the injury done to religion from accepting the statement that before God there is no difference between a man and an ant or a bee, but proceeds to add, that "if men appear to be superior to irrational animals on this account, that they have built cities, and make use of a political constitution, and forms of government, and sovereignties,[4012] this is to say nothing to the purpose, for ants and bees do the same. Bees, indeed, have a sovereign, who has followers and attendants; and there occur among them wars and victories, and slaughterings of the vanquished,[4013] and cities and suburbs, and a succession of labours, and judgments passed upon the idle and the wicked; for the drones are driven away and punished." Now here he did not observe the difference that exists between what is done after reason and consideration, and what is the result of an irrational nature, and is purely mechanical. For the origin of these things is not explained by the existence of any rational principle in those who make them, because they do not possess any such principle; but the most ancient Being, who is also the Son of God, and the King of all things that exist, has created an irrational nature, which, as being irrational, acts as a help to those who are deemed worthy of reason. Cities, accordingly, were established among men, with many arts and well-arranged laws; while constitutions, and governments, and sovereignties among men are either such as are properly so termed, and which exemplify certain virtuous tendencies and workings, or they are those which are improperly so called, and which were devised, so far as could be done, in imitation of the former: for it was by contemplating these that the most successful legislators established the best constitutions, and governments, and sovereignties. None of these things, however, can be found among irrational animals, although Celsus may transfer rational names, and arrangements which belong to rational beings, as cities and constitutions, and rulers and sovereignties, even to ants and bees; in respect to which matters, however, ants and bees merit no approval, because they do not act from reflection. But we ought to admire the divine nature, which extended even to irrational animals the capacity, as it were, of imitating rational beings, perhaps with a view of putting rational beings to shame; so that by looking upon ants, for instance, they might become more industrious and more thrifty in the management of their goods; while, by considering the bees, they might place themselves in subjection to their Ruler, and take their respective parts in those constitutional duties which are of use in ensuring the safety of cities.

[4012] ἡγεμονίαις.

[4013] τῶν ἡττημένων αἱρέσεις. "Nota αἱρέσεις hoc loco sumi pro internecionibus, cædibus. Haud scio an alibi reperiatur pari significatu. Forte etiam scribendum καθαιρέσεις ."—Ruæus.

Chapter LXXXII.

Perhaps also the so-called wars among the bees convey instruction as to the manner in which wars, if ever there arise a necessity for them, should be waged in a just and orderly way among men. But the bees have no cities or suburbs; while their hives and hexagonal cells, and succession of labours, are for the sake of men, who require honey for many purposes, both for cure of disordered bodies, and as a pure article of food. Nor ought we to compare the proceedings taken by the bees against the drones with the judgments and punishments inflicted on the idle and wicked in cities. But, as I formerly said, we ought on the one hand in these things to admire the divine nature, and on the other to express our 534 admiration of man, who is capable of considering and admiring all things (as co-operating with Providence), and who executes not merely the works which are determined by the providence of God, but also those which are the consequences of his own foresight.

Chapter LXXXIII.

After Celsus has finished speaking of the bees, in order to depreciate (as far as he can) the cities, and constitutions, and governments, and sovereignties not only of us Christians, but of all mankind, as well as the wars which men undertake on behalf of their native countries, he proceeds, by way of digression, to pass a eulogy upon the ants, in order that, while praising them, he may compare the measures which men take to secure their subsistence with those adopted by these insects,[4014] and so evince his contempt for the forethought which makes provision for winter, as being nothing higher than the irrational providence of the ants, as he regards it. Now might not some of the more simple-minded, and such as know not how to look into the nature of all things, be turned away (so far, at least, as Celsus could accomplish it) from helping those who are weighed down with the burdens (of life), and from sharing their toils, when he says of the ants, that “they help one another with their loads, when they see one of their number toiling under them?” For he who needs to be disciplined by the word, but who does not at all understand[4015] its voice, will say: “Since, then, there is no difference between us and the ants, even when we help those who are weary with bearing their heavy burdens, why should we continue to do so to no purpose?” And would not the ants, as being irrational creature, be greatly puffed up, and think highly of themselves, because their works were compared to those of men? while men, on the other hand, who by means of their reason are enabled to hear how their philanthropy[4016] towards others is contemned, would be injured, so far as could be effected by Celsus and his arguments: for he does not perceive that, while he wishes to turn away from Christianity those who read his treatise, he turns away also the sympathy of those who are not Christians from those who bear the heaviest burdens (of life). Whereas, had he been a philosopher, who was capable of perceiving the good which men may do each other, he ought, in addition to not removing along with Christianity the blessings which are found amongst men, to have lent his aid to co-operate (if he had it in his power) with those principles of excellence which are common to Christianity and the rest of mankind. Moreover, even if the ants set apart in a place by themselves those grains which sprout forth, that they may not swell into bud, but may continue throughout the year as their food, this is not to be deemed as evidence of the existence of *reason* among ants, but as the work of the universal mother, Nature, which adorned even irrational animals, so that even the most insignificant is not omitted, but bears traces of the reason implanted in it by nature. Unless, indeed, by these assertions Celsus means obscurely to intimate (for in many instances he would like to adopt Platonic ideas) that all souls are of the same species, and that there is no difference between that of a man and those of ants and bees, which is the act of one who would bring down the soul from the vault of heaven, and cause it to enter not only a human body, but that of an animal. Christians, however, will not yield their assent to such opinions: for they have been instructed before now that the human soul was created in the image of God; and they see that it is impossible for a nature fashioned in the divine image to have its (original) features altogether obliterated, and to assume others, formed after I know not what likeness of irrational animals.

[4014] παραβάλῃ τῷ λόγῳ πρὸς τοὺς μύρμηκας. “Verba: τᾷ λόγῳ πρὸς τοὺς μύρμηκας addititia videntur et recidenda.”—Ruæus.

[4015] ἐπαΐων.

[4016] τὸ κοινωνικόν.

Chapter LXXXIV.

And since he asserts that, “when ants die, the survivors set apart a special place (for their interment), and that their ancestral sepulchres such a place is,” we have to answer, that the greater the laudations which he heaps upon irrational animals, so much the more does he magnify (although against his will) the work of that reason which arranged all things in order, and points out the skill[4017] which exists among men, and which is capable of adorning by its reason even the gifts which are bestowed by nature on the irrational creation. But why do I say “irrational,” since Celsus is of opinion that these animals, which, agreeably to the common ideas of all men, are termed irrational, are not really so? Nor does *he* regard the ants as devoid of reason, who professed to speak of “universal nature,” and who boasted of his truthfulness in the inscription of his book. For, speaking of the ants conversing with one another, he uses the following language: “And when they meet one another they enter into conversation, for which reason they never mistake their way; consequently they possess a full endowment of reason, and some common ideas on certain general subjects, and a voice by which they express themselves regarding accidental things.”[4018] Now conversation 535
between one man and another is carried on by means of a voice, which gives expression to the meaning intended, and which also gives utterances concerning what are called “accidental things;” but to say that this was the case with ants would be a most ridiculous assertion.

[4017] ἐντρέχειαν.

[4018] οὐκοῦν καὶ λόγου συμπλήρωσίς ἐστι παρ’ αὐτοῖς, καὶ κοιναὶ ἔννοιαι καθολικῶν τινων, καὶ φωνὴ, καὶ τυγχάνοντα σημαινόμενα.

Chapter LXXXV.

He is not ashamed, moreover, to say, in addition to these statements (that the unseemly character[4019] of his opinions may be manifest to those who will live after him): "Come now, if one were to look down from heaven upon earth, in what respect would *our* actions appear to differ from those of ants and bees?" Now does he who, according to his own supposition, looks from heaven upon the proceedings of men and ants, look upon their bodies alone, and not rather have regard to the controlling reason which is called into action by reflection;[4020] while, on the other hand, the guiding principle of the latter is irrational, and set in motion irrationally by impulse and fancy, in conjunction with a certain natural apparatus?[4021] But it is absurd to suppose that he who looks from heaven upon earthly things would desire to look from such a distance upon the *bodies* of men and ants, and would not rather consider the nature of the guiding principles, and the source of impulses, whether that be rational or irrational. And if he once look upon the source of all impulses, it is manifest that he would behold also the difference which exists, and the superiority of man, not only over ants, but even over elephants. For he who looks from heaven will see among irrational creatures, however large their bodies, no other principle[4022] than, so to speak, irrationality;[4023] while amongst rational beings he will discover reason, the common possession of men, and of divine and heavenly beings, and perhaps of the Supreme God Himself, on account of which man is said to have been created in the image of God, for the image of the Supreme God is his reason.[4024]

[4019] ἀσχημοσύνην.

[4020] οὐ κατανοεῖ δὲ τὸ λογικὸν ἡγεμονικὸν καὶ λογισμῷ κινούμενον;

[4021] μετά τινος φυσικῆς ὑποκατασκευῆς;

[4022] ἀρχὴν.

[4023] τὴν ἀλογίαν.

[4024] λόγος.

Chapter LXXXVI.

Immediately after this, as if doing his utmost to reduce the human race to a still lower position, and to bring them to the level of the irrational animals, and desiring to omit not a single circumstance related of the latter which manifests their greatness, he declares that "in certain individuals among the irrational creation there exists the power of sorcery;" so that even in this particular men cannot specially pride themselves, nor wish to arrogate a superiority over irrational creatures. And the following are his words: "If, however, men entertain lofty notions because of their possessing the power of sorcery, yet even in that respect are serpents and eagles their superiors in wisdom; for they are acquainted with many prophylactics against persons and diseases, and also with the virtues of certain stones which help to preserve their young. If men, however, fall in with these, they think that they have gained a wonderful possession." Now, in the first place, I know not why he should designate as sorcery the knowledge of natural prophylactics displayed by animals,—whether that knowledge be the result of experience, or of some natural power of apprehension;[4025] for the term "sorcery" has by usage been assigned to something else. Perhaps, indeed, he wishes quietly, as an Epicurean, to censure the entire use of such arts, as resting only on the professions of sorcerers. However, let it be granted him that men *do* pride themselves greatly upon the knowledge of such arts, whether they are sorcerers or not: how can serpents be in this respect wiser than men, when they make use of the well-known fennel[4026] to sharpen their power of vision and to produce rapidity of movement, having obtained this natural power not from the exercise of reflection, but from the constitution of their body,[4027] while men do not, like serpents, arrive at such knowledge merely by nature, but partly by experiment, partly by reason, and sometimes by reflection and knowledge? So, if eagles, too, in order to preserve their young in the nest, carry thither the eagle-stone[4028] when they have discovered it, how does it appear that they are wise, and more intelligent than men, who find out by the exercise of their reflective powers and of their understanding what has been bestowed by nature upon eagles as a gift?

[4025] φυσικήν τινα κατάληψιν.

[4026] τῷ μαράθρῳ.

[4027] ἀλλ᾽ ἐκ κατασκευῆς.

[4028] [The ἀετίτης. See Pliny, *N. H.*, x. 4.]

Chapter LXXXVII.

Let it be granted, however, that there are other prophylactics against poisons known to animals: what does that avail to prove that it is not nature, but reason, which leads to the discovery of such things among them? For if reason were the discoverer, this one thing (or, if you will, one or two more things) would not be (exclusive[4029] of all others) the sole discovery made by serpents, and some other thing the sole discovery of the eagle, and so on with the rest of the animals; but as many discoveries would have been made amongst them as among men. But now it is manifest from the determinate inclination of the nature of each animal towards certain kinds of help, that they possess neither wisdom nor reason, but 536 a natural constitutional tendency implanted by the Logos[4030] towards such things in order to ensure the preservation of the animal. And, indeed, if I wished to join issue with Celsus in these matters, I might quote the words of Solomon from the book of Proverbs, which run thus: “There be four things which are little upon the earth, but these are wiser than the wise: The ants are a people not strong, yet they prepare their meat in the summer; the conies[4031] are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth in order at one command; and the spotted lizard,[4032] though leaning upon its hands, and being easily captured, dwelleth in kings’ fortresses.”[4033] I do not quote these words, however, as taking them in their literal signification, but, agreeably to the title of the book (for it is inscribed “Proverbs”), I investigate them as containing a secret meaning. For it is the custom of these writers (of Scripture) to distribute into many classes those writings which express one sense when taken literally,[4034] but which convey a different signification as their hidden meaning; and one of these kinds of writing is “Proverbs.” And for this reason, in our Gospels too, is our Saviour described as saying: “These things have I spoken to you in proverbs, but the time cometh when I shall no more speak unto you in proverbs.”[4035] It is not, then, the *visible* ants which are “wiser even than the wise,” but they who are indicated as such under the “proverbial” style of expression. And such must be our conclusion regarding the rest of the animal creation, although Celsus regards the books of the Jews and Christians as exceedingly simple and commonplace,[4036] and imagines that those who give them an allegorical interpretation do violence to the meaning of the writers. By what we have said, then, let it appear that Celsus calumniates us in vain, and let his assertions that serpents and eagles are wiser than men also receive their refutation.

[4029] αποτεταγμένως.

[4030] ὑπὸ τοῦ Λόγου γεγενημένη.

[4031] χοιρογρύλλιοι. Heb. סינְפַּשְׂ.

[4032] ἀσκαλαβώτης.

[4033] Cf. Prov. xxx. 24–28.

[4034] αὐτόθεν.

[4035] John xvi. 25.

[4036] ιδιωτικά.

Chapter LXXXVIII.

And wishing to show at greater length that even the thoughts of God entertained by the human race are not superior to those of all other mortal creatures, but that certain of the irrational animals are capable of thinking about Him regarding whom opinions so discordant have existed among the most acute of mankind—Greeks and Barbarians—he continues: "If, because man has been able to grasp the idea of God, he is deemed superior to the other animals, let those who hold this opinion know that this capacity will be claimed by many of the other animals; and with good reason: for what would any one maintain to be more divine than the power of foreknowing and predicting future events? Men accordingly acquire the art from the other animals, and especially from birds. And those who listen to the indications furnished by them, become possessed of the gift of prophecy. If, then, birds, and the other prophetic animals, which are enabled by the gift of God to foreknow events, instruct us by means of signs, so much the nearer do they seem to be to the society of God, and to be endowed with greater wisdom, and to be more beloved by Him. The more intelligent of men, moreover, say that the animals hold meetings which are more sacred than our assemblies, and that they know what is said at these meetings, and show that in reality they possess this knowledge, when, having previously stated that the birds have declared their intention of departing to some particular place, and of doing this thing or the other, the truth of their assertions is established by the departure of the birds to the place in question, and by their doing what was foretold. And no race of animals appears to be more observant of oaths than the elephants are, or to show greater devotion to divine things; and this, I presume, solely because they have some knowledge of God." See here now how he at once lays hold of, and brings forward as acknowledged facts, questions which are the subject of dispute among those philosophers, not only among the Greeks, but also among the Barbarians, who have either discovered or learned from certain demons some things about birds of augury and other animals, by which certain prophetic intimations are said to be made to men. For, in the first place, it has been disputed whether there is an art of augury, and, in general, a method of divination by animals, or not. And, in the second place, they who admit that there is an art of divination by birds, are not agreed about the manner of the divination; since some maintain that it is from certain demons or gods of divination[4037] that the animals receive their impulses to action—the birds to flights and sounds of different kinds, and the other animals to movements of one sort or another. Others, again, believe that their souls are more divine in their nature, and fitted to operations of that kind, which is a most incredible supposition.

[4037] θεῶν μαντικῶν.

Chapter LXXXIX.

Celsus, however, seeing he wished to prove by the foregoing statements that the irrational animals are more divine and intelligent than human beings, ought to have established at greater length the actual existence of such an art of divination, and in the next place have energetically undertaken its defence, and effectually refuted the arguments of those who would annihilate such arts of divination, and have overturned in a convincing manner also the arguments of those who say that it is from demons or from gods that animals receive the movements which lead them to divination, and to have proved in the next place that the soul of irrational animals is more divine than that of man. For, had he done so, and manifested a philosophical spirit in dealing with such things, we should to the best of our power have met his confident assertions, refuting in the first place the allegation that irrational animals are wiser than men, and showing the falsity of the statement that they have ideas of God more sacred than ours, and that they hold among themselves certain sacred assemblies. But now, on the contrary, *he* who accuses us because we believe in the Supreme God, requires us to believe that the souls of birds entertain ideas of God more divine and distinct than those of men. Yet if this is true, the birds have clearer ideas of God than Celsus himself; and it is not matter of surprise that it should be so with him, who so greatly depreciates human beings. Nay, so far as Celsus can make it appear, the birds possess grander and more divine ideas than, I do not say we Christians do, or than the Jews, who use the same Scriptures with ourselves, but even than are possessed by the theologians among the Greeks, for they were only human beings. According to Celsus, indeed, the tribe of birds that practise divination, forsooth, understand the nature of the Divine Being better than Pherecydes, and Pythagoras, and Socrates and Plato! We ought then to go to the birds as our teachers, in order that as, according to the view of Celsus, they instruct us by their power of divination in the knowledge of future events, so also they may free men from doubts regarding the Divine Being, by imparting to them the clear ideas which they have obtained respecting Him! It follows, accordingly, that Celsus, who regards birds as superior to men, ought to employ them as his instructors, and not one of the Greek philosophers.

Chapter XC.

But we have a few remarks to make, out of a larger number, in answer to these statements of Celsus, that we may show the ingratitude towards his Maker which is involved in his holding these false opinions.[4038] For Celsus, although a man, and "being in honour,"[4039] does not possess understanding, and therefore he did not compare himself with the birds and the other irrational animals, which he regards as capable of divining; but yielding to them the foremost place, he lowered himself, and as far as he could the whole human race with him (as entertaining lower and inferior views of God than the irrational animals), beneath the Egyptians, who worship irrational animals as divinities. Let the principal point of investigation, however, be this: whether there actually is or not an art of divination, by means of birds and other living things believed to have such power. For the arguments which tend to establish either view are not to be despised. On the one hand, it is pressed upon us not to admit such an art, lest the rational being should abandon the divine oracles, and betake himself to birds; and on the other, there is the energetic testimony of many, that numerous individuals have been saved from the greatest dangers by putting their trust in divination by birds. For the present, however, let it be granted that an art of divination does exist, in order that I may in this way show to those who are prejudiced on the subject, that if this be admitted, the superiority of man over irrational animals, even over those that are endowed with power of divination, is great, and beyond all reach of comparison with the latter. We have then to say, that if there was in them any divine nature capable of foretelling future events, and so rich (in that knowledge) as out of its superabundance to make them known to any man who wished to know them, it is manifest that they would know what concerned themselves far sooner (than what concerned others); and had they possessed this knowledge, they would have been upon their guard against flying to any particular place where men had planted snares and nets to catch them, or where archers took aim and shot at them in their flight. And especially, were eagles aware beforehand of the designs formed against their young, either by serpents crawling up to their nests and destroying them, or by men who take them for their amusement, or for any other useful purpose or service, they would not have placed their young in a spot where they were to be attacked; and, in general, not one of these animals would have been captured by men, because they were more divine and intelligent than they.

[4038] τὴν ἀχάριστον ψευδοδοξίαν.

[4039] Ps. xlix. 12.

Chapter XCI.

538 But besides, if birds of augury converse with one another,[4040] as Celsus maintains they do, the prophetic birds having a divine nature, and the other rational animals also ideas of the divinity and foreknowledge of future events; and if they had communicated this knowledge to others, the sparrow mentioned in Homer would not have built her nest in the spot where a serpent was to devour her and her young ones, nor would the serpent in the writings of the same poet have failed to take precautions against being captured by the eagle. For this wonderful poet says, in his poem regarding the former:—

"A mighty dragon shot, of dire portent;
From Jove himself the dreadful sign was sent.
Straight to the tree his sanguine spires he rolled,
And curled around in many a winding fold.
The topmost branch a mother-bird possessed;
Eight callow infants filled the mossy nest;
Herself the ninth: the serpent, as he hung,
Stretched his black jaws, and crashed the dying young;
While hovering near, with miserable moan,
The drooping mother wailed her children gone.
The mother last, as round the nest she flew,
Seized by the beating wing, the monster slew:
Nor long survived: to marble turned, he stands
A lasting prodigy on Aulis' sands.
Such was the will of Jove; and hence we dare
Trust in his omen, and support the war."[4041]

And regarding the second—the bird—the poet says:—

"Jove's bird on sounding pinions beat the skies;
A bleeding serpent of enormous size,
His talons twined; alive, and curling round,
He stung the bird, whose throat received the wound.
Mad with the smart, he drops the fatal prey,
In airy circles wings his painful way,
Floats on the winds, and rends the heaven with cries;

[4040] εἴπερ οἰωνοὶ οἰωνοῖς μάχονται. For μάχονται Ruæus conjectures διαλέγονται, which is adopted by Lommatzsch.

[4041] Homer, *Iliad*, ii. 308 sq. (Pope's translation).

Amidst the host, the fallen serpent lies.
They, pale with terror, mark its spires unrolled,
And Jove's portent with beating hearts behold."[4042]

Did the eagle, then, possess the power of divination, and the serpent (since this animal also is made use of by the augurs) not? But as this distinction can be easily refuted, cannot the assertion that both were capable of divination be refuted also? For if the serpent had possessed this knowledge, would not he have been on his guard against suffering what he did from the eagle? And innumerable other instances of a similar character may be found, to show that animals do not possess a prophetic soul, but that, according to the poet and the majority of mankind, it is the "Olympian himself who sent him to the light." And it is with a symbolical meaning[4043] that Apollo employs the hawk[4044] as his messenger, for the hawk[4045] is called the "swift messenger of Apollo."[4046]

[4042] Homer, *Iliad*, xii. 200 sq. (Pope's translation).

[4043] κατά δέ τι σημεῖον.

[4044] ἱέραξ.

[4045] κίρκος, "the hen-harrier," "Falco," or "Circus pygargus." Cf. Liddell and Scott, s.v.

[4046] Cf. Homer, *Odyss.*, xv. 526.

Chapter XCII.

In my opinion, however, it is certain wicked demons, and, so to speak, of the race of Titans or Giants, who have been guilty of impiety towards the true God, and towards the angels in heaven, and who have fallen from it, and who haunt the denser parts of bodies, and frequent unclean places upon earth, and who, possessing some power of distinguishing future events, because they are without bodies of earthly material, engage in an employment of this kind, and desiring to lead the human race away from the true God, secretly enter the bodies of the more rapacious and savage and wicked of animals, and stir them up to do whatever they choose, and at whatever time they choose: either turning the fancies of these animals to make flights and movements of various kinds, in order that men may be caught by the divining power that is in the irrational animals, and neglect to seek after the God who contains all things; or to search after the pure worship of God, but allow their reasoning powers to grovel on the earth, and amongst birds and serpents, and even foxes and wolves. For it has been observed by those who are skilled in such matters, that the clearest prognostications are obtained from animals of this kind; because the demons cannot act so effectively in the milder sort of animals as they can in these, in consequence of the similarity between them in point of wickedness; and yet it is not wickedness, but something like wickedness,[4047] which exist in these animals.

[4047] καὶ οὐ κακίαν μὲν, οἱονεὶ δὲ κακίαν οὖσαν.

Chapter XCIII.

For which reason, whatever else there may be in the writings of Moses which excites my wonder, I would say that the following is worthy of admiration, viz., that Moses, having observed the varying natures of animals, and having either learned from God what was peculiar to them, and to the demons which are kindred to each of the animals, or having himself ascertained these things by his own wisdom, has, in arranging the different kinds of animals, pronounced all those which are supposed by the Egyptians and the rest of mankind to possess the power of divination to be unclean, and, as a general rule, all that are not of that class to be clean. And amongst the unclean animals mentioned by Moses are the wolf, and fox, and serpent, and eagle, and hawk, and such like. And, generally speaking, you will find that not only in the law, but also in the prophets, these animals are employed as examples of all that is most wicked; and that a wolf or a fox is never mentioned for a good purpose. Each species of demon, consequently, would seem to possess a certain affinity with a certain species of animal. And as among men there are some who are stronger than 539 others, and this not at all owing to their moral character, so, in the same way, some demons will be more powerful in things indifferent than others;[4048] and one class of them employs one kind of animal for the purpose of deluding men, in accordance with the will of him who is called in our Scriptures the "prince of this world," while others predict future events by means of another kind of animal. Observe, moreover, to what a pitch of wickedness the demons proceed, so that they even assume the bodies of weasels in order to reveal the future! And now, consider with yourself whether it is better to accept the belief that it is the Supreme God and His Son who stir up the birds and the other living creatures to divination, or that those who stir up these creatures, and not human beings (although they are present before them), are wicked, and, as they are called by our Scriptures, unclean demons.

[4048] ἐν μέσοις.

Chapter XCIV.

But if the soul of birds is to be esteemed divine because future events are predicted by them, why should we not rather maintain, that when omens[4049] are accepted by men, the souls of those are divine through which the omens are heard? Accordingly, among such would be ranked the female slave mentioned in Homer, who ground the corn, when she said regarding the suitors:—

“For the very last time, now, will they sup here.”[4050]

This slave, then, was divine, while the great Ulysses, the friend of Homer’s Pallas Athene, was *not* divine, but understanding the words spoken by this “divine” grinder of corn as an omen, rejoiced, as the poet says:—

“The divine Ulysses rejoiced at the omen.”[4051]

Observe, now, as the birds are possessed of a divine soul, and are capable of perceiving God, or, as Celsus says, the gods, it is clear that when we men also sneeze, we do so in consequence of a kind of divinity that is within us, and which imparts a prophetic power to our soul. For this belief is testified by many witnesses, and therefore the poet also says:—

“And while he prayed, he sneezed.”[4052]

And Penelope, too, said:—

“Perceiv’st thou not that at every word my son did sneeze?”[4053]

[4049] κληδόνες.

[4050] Cf. Homer, *Odyss.*, iv. 685; cf. also xx. 116, 119.

[4051] Cf. Homer, *Odyss.*, xx. 120.

[4052] Cf. Homer, *Odyss.*, xvii. 541.

[4053] Cf. Homer, *Odyss.*, xvii. 545.

Chapter XCV.

The true God, however, neither employs irrational animals, nor any individuals whom chance may offer,[4054] to convey a knowledge of the future; but, on the contrary, the most pure and holy of human souls, whom He inspires and endows with prophetic power. And therefore, whatever else in the Mosaic writings may excite our wonder, the following must be considered as fitted to do so: "Ye shall not practise augury, nor observe the flight of birds;"[4055] and in another place: "For the nations whom the Lord thy God will destroy from before thy face, shall listen to omens and divinations; but as for thee, the Lord thy God has not suffered thee to do so."[4056] And he adds: "A prophet shall the Lord your God raise up unto you from among your brethren."[4057] On one occasion, moreover, God, wishing by means of an augur to turn away (His people) from the practice of divination, caused the spirit that was in the augur to speak as follows: "For there is no enchantment in Jacob, nor is there divination in Israel. In due time will it be declared to Jacob and Israel what the Lord will do."[4058] And now, we who knew these and similar sayings wish to observe this precept with the mystical meaning, viz., "Keep thy heart with all diligence,"[4059] that nothing of a demoniacal nature may enter into our minds, or any spirit of our adversaries turn our imagination whither it chooses. But we pray that the light of the knowledge of the glory of God may shine in our hearts, and that the Spirit of God may dwell in our imaginations, and lead them to contemplate the things of God; for "as many as are led by the Spirit of God, they are the sons of God."[4060]

[4054] οὔτε τοῖς τυχοῦσι τῶν ἀνθρώπων.

[4055] Cf. Lev. xix. 26. The Septuagint here differs from the Masoretic text.

[4056] Cf. Deut. xviii. 14, cf. 12.

[4057] Cf. Deut. xviii. 15.

[4058] Cf. Num. xxiii. 23.

[4059] Prov. iv. 23.

[4060] Cf. Rom. viii. 14.

Chapter XCVI.

We ought to take note, however, that the power of foreknowing the future is by no means a proof of divinity; for in itself it is a thing indifferent, and is found occurring amongst both good and bad. Physicians, at any rate, by means of their professional skill foreknow certain things, although their character may happen to be bad. And in the same way also pilots, although perhaps wicked men, are able to foretell the signs[4061] (of good or bad weather), and the approach of violent tempests of wind, and atmospheric changes,[4062] because they gather this knowledge from experience and observation, although I do not suppose that on that account any one would term them "gods" if their characters happened to be bad. The assertion, then, of Celsus is false, when he says: "What could be called more divine than the power of foreknowing and foretelling the future?" And so also is this, that "many of the animals claim to have ideas of God;" for none of the irrational animals possess any idea of God. And wholly false, too, is his assertion, that "the irrational animals are nearer the society of God (than men)," when even men who are still in a state of wickedness, however great their progress in knowledge, are far removed from that society. It is, then, those alone who are truly wise and sincerely religious who are nearer to God's society; such persons as were our prophets, and Moses, to the latter of whom, on account of his exceeding purity, the Scripture said: "Moses alone shall come near the Lord, but the rest shall not come nigh."[4063]

[4061] ἐπισημασίας.

[4062] τροπάς.

[4063] Cf. Ex. xxiv. 2.

Chapter XCVII.

How impious, indeed, is the assertion of this man, who charges us with impiety, that "not only are the irrational animals wiser than the human race, but that they are more beloved by God (than they)!" And who would not be repelled (by horror) from paying any attention to a man who declared that a serpent, and a fox, and a wolf, and an eagle, and a hawk, were more beloved by God than the human race? For it follows from his maintaining such a position, that if these animals be more beloved by God than human beings, it is manifest that they are dearer to God than Socrates, and Plato, and Pythagoras, and Pherecydes, and those theologians whose praises he had sung a little before. And one might address him with the prayer: "If these animals be dearer to God than men, may you be beloved of God along with them, and be made like to those whom you consider as dearer to Him than human beings!" And let no one suppose that such a prayer is meant as an imprecation; for who would not pray to resemble in all respects those whom he believes to be dearer to God than others, in order that he, like them, may enjoy the divine love? And as Celsus is desirous to show that the assemblies of the irrational animals are more sacred than ours, he ascribes the statement to that effect not to any ordinary individuals, but to persons of intelligence. Yet it is the virtuous alone who are truly wise, for no wicked man is so. He speaks, accordingly, in the following style: "Intelligent men say that these animals hold assemblies which are more sacred than ours, and that they know what is spoken at them, and actually prove that they are not without such knowledge, when they mention beforehand that the birds have announced their intention of departing to a particular place, or of doing this thing or that, and then show that they *have* departed to the place in question, and have done the particular thing which was foretold." Now, truly, no person of intelligence ever related such things; nor did any wise man ever say that the assemblies of the irrational animals were more sacred than those of men. But if, for the purpose of examining (the soundness of) his statements, we look to their consequences, it is evident that, in his opinion, the assemblies of the irrational animals are more sacred than those of the venerable Pherecydes, and Pythagoras, and Socrates, and Plato, and of philosophers in general; which assertion is not only incongruous[4064] in itself, but full of absurdity. In order that we may believe, however, that certain individuals *do* learn from the indistinct sound of birds that they are about to take their departure, and do this thing or that, and announce these things beforehand, we would say that this information is imparted to men by demons by means of signs, with the view of having men deceived by demons, and having their understanding dragged down from God and heaven to earth, and to places lower still.

[4064] ἀπεμφαῖνον.

Chapter XCVIII.

I do not know, moreover, how Celsus could hear of the elephants' (fidelity to) oaths, and of their great devotedness to our God, and of the knowledge which they possess of Him. For I know many wonderful things which are related of the nature of this animal, and of its gentle disposition. But I am not aware that any one has spoken of its observance of oaths; unless indeed to its gentle disposition, and its observance of compacts, so to speak, when once concluded between it and man, he give the name of keeping its oath, which statement also in itself is false. For although rarely, yet sometimes it has been recorded that, after their apparent tameness, they have broken out against men in the most savage manner, and have committed murder, and have been on that account condemned to death, because no longer of any use. And seeing that after this, in order to establish (as he thinks he does) that the stork is more pious than any human being, he adduces the accounts which are narrated regarding that creature's display of filial affection[4065] in bringing food to its parents for their support, we have to say in reply, that this is done by the storks, not from a regard to what is proper, nor from reflection, but from a natural instinct; the nature which formed them being desirous to show an instance among the irrational animals which might put men to shame, in the matter of exhibiting their gratitude to their parents. And if Celsus had known how great the difference is between acting in this way from reason, and from an irrational natural impulse, he would not have said that storks are more pious than human beings. 541
But further, Celsus, as still contending for the piety of the irrational creation, quotes the instance of the Arabian bird the phœnix, which after many years repairs to Egypt, and bears thither its parent, when dead and buried in a ball of myrrh, and deposits its body in the Temple of the Sun. Now this story is indeed recorded, and, if it be true,[4066] it is possible that it may occur in consequence of some provision of nature; divine providence freely displaying to human beings, by the differences which exist among living things, the variety of constitution which prevails in the world, and which extends even to birds, and in harmony with which He has brought into existence one creature, the only one of its kind, in order that by it men may be led to admire, not the creature, but Him who created it.

[4065] ἀντιπελαργοῦντος.

[4066] [See vol. i. pp. viii., 12, this series. Observe, Origen, *in Egypt*, doubts the story.]

Chapter XCIX.

In addition to all that he has already said, Celsus subjoins the following: “All things, accordingly, were not made for man, any more than they were made for lions, or eagles, or dolphins, but that this world, as being God’s work, might be perfect and entire in all respects. For this reason all things have been adjusted, not with reference to each other, but with regard to their bearing upon the whole.[4067] And God takes care of the whole, and (His) providence will never forsake it; and it does not become worse; nor does God after a time bring it back to himself; nor is He angry on account of men any more than on account of apes or flies; nor does He threaten these beings, each one of which has received its appointed lot in its proper place.” Let us then briefly reply to these statements. I think, indeed, that I have shown in the preceding pages that all things were created for man, and every rational being, and that it was chiefly for the sake of the rational creature that the creation took place. Celsus, indeed, may say that this was done not more for man than for lions, or the other creatures which he mentions; but we maintain that the Creator did not form these things for lions, or eagles, or dolphins, but all for the sake of the rational creature, and “in order that this world, as being God’s work, might be perfect and complete in all things.” For to this sentiment we must yield our assent as being well said. And God takes care, not, as Celsus supposes, merely of the *whole*, but beyond the whole, in a special degree of every rational being. Nor will Providence ever abandon the whole; for although it should become more wicked, owing to the sin of the rational being, which is a portion of the whole, He makes arrangements to purify it, and after a time to bring back the whole to Himself. Moreover, He is not angry with apes or flies; but on human beings, as those who have transgressed the laws of nature, He sends judgments and chastisements, and threatens them by the mouth of the prophets, and by the Saviour who came to visit the whole human race, that those who hear the threatenings may be converted by them, while those who neglect these calls to conversion may deservedly suffer those punishments which it becomes God, in conformity with that will of His which acts for the advantage of the whole, to inflict upon those who need such painful discipline and correction. But as our fourth book has now attained sufficient dimensions, we shall here terminate our discourse. And may God grant, through His Son, who is God the Word, and Wisdom, and Truth, and Righteousness, and everything else which the sacred Scriptures when speaking of God call Him, that we may make a good beginning of the fifth book, to the benefit of our readers, and may bring it to a successful conclusion, with the aid of His word abiding in our soul.

[4067] ἀλλ’ εἰ μὴ πᾶν ἔργον. “Gelenius does not recognise these words, and Guietus regards them as superfluous.” They are omitted in the translation.

Elucidation.

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(Stated in obscure terms, with advantage, p. 495.)

Turn back to the *Second Apology* of Justin (cap. ix.), "Eternal punishment not a mere threat;"[4068] also to Clement (*Stromata*, iv. cap. xxiv.), "the reason and end of divine punishments."[4069] Now compare Gieseler[4070] (vol. i. p. 212) for what he so sweepingly asserts. And on the doctrine of Origen, let me quote a very learned and *on such points* a most capable judge, the late erudite and pious *half-Gallican* Dr. Pusey. He says:—

"Celsus and Origen are both witnesses that Christians believed in the eternity of punishment. Celsus, to weaken the force of the argument from the sufferings which the martyrs underwent sooner than abjure Christianity, tells Origen that heathen priests taught the same doctrine of eternal punishment as the Christians, and that the only question was, *which was right*.[4071]

"Origen answers, 'I should say that the truth lies with those who are able to induce their hearers to *live as men convinced of the truth* of what they have heard. Jews and Christians have been thus affected by the doctrines which they hold about the world to come, the rewards of the righteous, and the punishments of the wicked. Who have been moved in this way, in regard to eternal punishments, by the teaching of heathen priests and mystagogues?'

"Origen's answer acknowledges that the doctrine of eternal punishment had been taught to Christians, that One [Christ] had taught it, and that it had produced the effects He had [in view] in teaching it; viz., to set Christians to strive with all their might to *conquer the sin* which produced it."[4072]

On this most painful subject my natural feelings are much with Canon Farrar; but, after lifelong application to the subject, I must think Dr. Pusey holds with his Master, Christ. I feel willing to leave it all with Him who died for sinners, and the cross shuts my mouth. "Herein is love;" and I cannot dictate to such love, from my limited mind, and capacity, and knowledge of His universe. Here let "*every thought* be brought into captivity to the obedience of Christ." Let us sacrifice "imaginations and every high thing that exalteth itself," and leave our Master alike supreme in our affections and over our intellectual powers. He merits such subjection. Let us preach His words, and leave Him to explain them when He shall "condemn every tongue that shall rise against Him in judgment."

[4068] Our vol. i. p. 191.

[4069] Our vol. ii. p. 437.

[4070] Ed. Philadelphia, 1836.

[4071] See this treatise, Book VIII. cap. xlviii., *infra*.

[4072] *What is of Faith as to Everlasting Punishment*? in reply to Dr. Farrar's *Challenge*, 1879. By the Rev. E. B. Pusey, D.D., Oxford, 1881.

Let me also refer to Bledsoe's most solemn and searching reply to John Foster; also to his answer to Lord Kames's effort to help the Lord out of a supposed difficulty.[4073] I am sorry that Tillotson exposed himself to a witty retort by the same author, in these words: "If the Almighty really undertook to deceive the world for its own good, it is a pity He did not take the precaution to prevent the archbishop from *detecting the cheat*,…not suffering his secret to get into the possession of one who has so indiscreetly published it." The awful importance of the subject, and the recently awakened interest in its discussion, have led me to enlarge this annotation.

[4073] *Theodicy*, pp. 295–311 (answer to Foster), p. 81 (to Lord Kames), p. 310 (to Tillotson). I must confess that Bledsoe is *paulo iniquior* when he gives no reference to Tillotson's language. If the retort is based on the sermon (xxxv. vol. iii. p. 350, ed. folio, 1720) on the "Eternity of Torment," however, I do not think it just. The latitudinarian primate restricts himself therein to a very guarded statement of that reserved right by which any governor commutes or remits punishment, though he cannot modify a promise of reward. I wish modern apologists for the divine sovereignty had not gone farther.

Book V.

Chapter I.

It is not, my reverend Ambrosius, because we seek after many words—a thing which is forbidden, and in the indulgence of which it is impossible to avoid sin[4074]—that we now begin the fifth book of our reply to the treatise of Celsus, but with the endeavour, so far as may be within our power, to leave none of his statements without examination, and especially those in which it might appear to some that he had skilfully assailed us and the Jews. If it were possible, indeed, for me to enter along with my words into the conscience of every one without exception who peruses this work, and to extract each dart which wounds him who is not completely protected with the "whole armour" of God, and apply a rational medicine to cure the wound inflicted by Celsus, which prevents those who listen to his words from remaining "sound in the faith," I would do so. But since it is the work of God alone, in conformity with His own Spirit, and along with that of Christ, to take up His abode invisibly in those persons whom He judges worthy of being visited; so, on the other hand, is *our* object to try, by means of arguments and treatises, to confirm men in their faith, and to earn the name of "workmen needing not to be ashamed, rightly dividing the word of truth."[4075] And there is one thing above all which it appears to us we ought to do, if we would discharge faithfully the task enjoined upon us by you, and that is to overturn to the best of our ability the confident assertions of Celsus. Let us then quote such assertions of his as follow those which we have already refuted (the reader must decide whether we have done so successfully or not), and let us reply to them. And may God grant that we approach not our subject with our understanding and reason empty and devoid of divine inspiration, that the faith of those whom we wish to aid may not depend upon human wisdom, but that, receiving the "mind" of Christ from His Father, who alone can bestow it, and being strengthened by participating in the word of God, we may pull down "every high thing that exalteth itself against the knowledge of God,"[4076] and the imagination of Celsus, who exalts himself against us, and against Jesus, and also against Moses and the prophets, in order that He who "gave the word to those who published it with great power"[4077] may supply us also, and bestow upon us "great power," so that faith in the word and power of God may be implanted in the minds of all who will peruse our work.

[4074] Cf. Prov. x. 19.

[4075] Cf. 2 Tim. ii. 15.

[4076] Cf. 2 Cor. x. 5.

[4077] Cf. Ps. lxviii. 11.

Chapter II.

We have now, then, to refute that statement of his which runs as follows: “O Jews and Christians, no God or son of a God either came or will come down (to earth). But if you mean that certain angels did so, then what do you call them? Are they gods, or some other race of beings? Some other race of beings (doubtless), and in all probability demons.” Now as Celsus here is guilty of repeating himself (for in the preceding pages such assertions have been frequently advanced by him), it is unnecessary to discuss the matter at greater length, seeing what we have already said upon this point may suffice. We shall mention, however, a few considerations out of a greater number, such as we deem in harmony with our former arguments, but which have not altogether the same bearing as they, and by which we shall show that in asserting generally that no God, or son of God, ever descended (among men), he overturns not only the opinions entertained by the majority of mankind regarding the manifestation of Deity, but also what was formerly admitted by himself. For if the general statement, that “no God or son of God has come down or will come down,” be truly maintained by Celsus, it is manifest that we have here overthrown the belief in the existence of gods upon the earth who had descended from heaven either to predict the future to mankind or to heal them by means of divine responses; and neither the Pythian Apollo, nor Æsculapius, nor any other among those supposed to have done so, would be a god descended from heaven. He might, indeed, either be a god who had obtained as his lot (the obligation) to dwell on earth for ever, and be thus a fugitive, as it were, from the abode of the gods, or he might be one who had no power to share in the society of the gods in heaven;[4078] or else Apollo, and Æsculapius, and those others who are believed to perform acts on earth, would not be gods, but only certain demons, much inferior to those wise men among mankind, who on account of their virtue ascend to the vault[4079] of heaven.

[4078] τοῖς ἐκεῖ θεοῖς.

[4079] ἁψῖδα.

Chapter III.

But observe how, in his desire to subvert our opinions, he who never acknowledged himself throughout his whole treatise to be an Epicurean, is convicted of being a deserter to that sect. And now is the time for you, (reader), who peruse the works of Celsus, and give your assent to what has been advanced, either to overturn the belief in a God who visits the human race, and exercises a providence over each individual man, or to grant this, and prove the falsity of the assertions of Celsus. If you, then, wholly annihilate providence, you will falsify those assertions of his in which he grants the existence of "God and a providence," in order that you may maintain the truth of your own position; but if, on the other hand, you still admit the existence of providence, because you do not assent to the dictum of Celsus, that "neither has a God nor the son of a God come down nor is to come down[4080] to mankind," why not rather carefully ascertain from the statements made regarding Jesus, and the prophecies uttered concerning Him, who it is that we are to consider as having come down to the human race as God, and the Son of God?—whether that Jesus who said and ministered so much, or those who under pretence of oracles and divinations, do not reform the morals of their worshippers, but who have besides apostatized from the pure and holy worship and honour due to the Maker of all things, and who tear away the souls of those who give heed to them from the one only visible and true God, under a pretence of paying honour to a multitude of deities?

[4080] κατέρχεσθαι.

Chapter IV.

But since he says, in the next place, as if the Jews or Christians had answered regarding those who come down to visit the human race, that they were angels: "But if ye say that they are angels, what do you call them?" he continues, "Are they gods, or some other race of beings?" and then again introduces us as if answering, "Some other race of beings, and probably demons,"—let us proceed to notice these remarks. For we indeed acknowledge that angels are "ministering spirits," and we say that "they are sent forth to minister for them who shall be heirs of salvation;"[4081] and that they ascend, bearing the supplications of men, to the purest of the heavenly places in the universe, or even to supercelestial regions purer still;[4082] and that they come down from these, conveying to each one, according to his deserts, something enjoined by God to be conferred by them upon those who are to be the recipients of His benefits. Having thus learned to call these beings "angels" from their employments, we find that because they are divine they are sometimes termed "god" in the sacred Scriptures,[4083] but not so that we are commanded to honour and worship in place of God those who minister to us, and bear to us His blessings. For every prayer, and supplication, and intercession, and thanksgiving, is to be sent up to the Supreme God through the High Priest, who is above all the angels, the living Word and God. And to the Word Himself shall we also pray and make intercessions, and offer thanksgivings and supplications to Him, if we have the capacity of distinguishing between the proper use and abuse of prayer.[4084]

[4081] Cf. Heb. i. 14.

[4082] ἐν τοῖς καθαρωτάτοις τοῦ κόσμου χωρίοις ἐπουρανίοις, ἢ καὶ τοῖς τούτων καθαρωτέροις ὑπερουρανίοις.

[4083] Cf. Ps. lxxxvi. 8; xcvi. 4; cxxxvi. 2.

[4084] ἐὰν δυνώμεθα κατακούειν τῆς περὶ προσευχῆς κυριολεξίας καὶ καταχρήσεως.

Chapter V.

For to invoke angels without having obtained a knowledge of their nature greater than is possessed by men, would be contrary to reason. But, conformably to our hypothesis, let this knowledge of them, which is something wonderful and mysterious, be obtained. Then this knowledge, making known to us their nature, and the offices to which they are severally appointed, will not permit us to pray with confidence to any other than to the Supreme God, who is sufficient for all things, and that through our Saviour the Son of God, who is the Word, and Wisdom, and Truth, and everything else which the writings of God's prophets and the apostles of Jesus entitle Him. And it is enough to secure that the holy angels of God be propitious to us,[4085] and that they do all things on our behalf, that our disposition of mind towards God should imitate as far as it is within the power of human nature the example of these holy angels, who again follow the example of their God; and that the conceptions which we entertain of His Son, the Word, so far as attainable by us, should not be 545 opposed to the clearer conceptions of Him which the holy angels possess, but should daily approach these in clearness and distinctness. But because Celsus has not read our holy Scriptures, he gives himself an answer as if it came from us, saying that we "assert that the angels who come down from heaven to confer benefits on mankind are a different race from the gods," and adds that "in all probability they would be called demons by us:" not observing that the name "demons" is not a term of indifferent meaning like that of "men," among whom some are good and some bad, nor yet a term of excellence like that of "the gods," which is applied not to wicked demons, or to statues, or to animals, but (by those who know divine things) to what is truly divine and blessed; whereas the term "demons" is always applied to those wicked powers, freed from the encumbrance of a grosser body, who lead men astray, and fill them with distractions and drag them down from God and supercelestial thoughts to things here below.

[4085] [Comp. Col. iii. 18 and cap. viii., *infra*.]

Chapter VI.

He next proceeds to make the following statement about the Jews:—“The first point relating to the Jews which is fitted to excite wonder, is that they should worship the heaven and the angels who dwell therein, and yet pass by and neglect its most venerable and powerful parts, as the sun, the moon, and the other heavenly bodies, both fixed stars and planets, as if it were possible that ‘the whole’ could be God, and yet its parts not divine; or (as if it were reasonable) to treat with the greatest respect those who are said to appear to such as are in darkness somewhere, blinded by some crooked sorcery, or dreaming dreams through the influence of shadowy spectres,[4086] while those who prophesy so clearly and strikingly to all men, by means of whom rain, and heat, and clouds, and thunder (to which they offer worship), and lightnings, and fruits, and all kinds of productiveness, are brought about,—by means of whom God is revealed to them,—the most prominent heralds among those beings that are above,—those that are truly heavenly angels,—are to be regarded as of no account!” In making these statements, Celsus appears to have fallen into confusion, and to have penned them from false ideas of things which he did not understand; for it is patent to all who investigate the practices of the Jews, and compare them with those of the Christians, that the Jews who follow the law, which, speaking in the person of God, says, “Thou shalt have no other gods before Me: thou shalt not make unto thee an image, nor a likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down to them, nor serve them,”[4087] worship nothing else than the Supreme God, who made the heavens, and all things besides. Now it is evident that those who live according to the law, and worship the *Maker* of heaven, will not worship the heaven at the same time with God. Moreover, no one who obeys the law of Moses will bow down to the angels who are in heaven; and, in like manner, as they do not bow down to sun, moon, and stars, the host of heaven, they refrain from doing obeisance to heaven and its angels, obeying the law which declares: “Lest thou lift up thine eyes to heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations.”[4088]

[4086] ἢ τοὺς μὲν ἐν σκότῳ που ἐκ γοητείας οὐκ ὀρθῆς τυφλώττουσιν, ἢ δι’ ἀμυδρῶν φασμάτων ὀνειρώττουσιν ἐγχρίμπτειν λεγομένους, εὖ μάλα θρησκεύειν.

[4087] Cf. Ex. xx. 3, 4, 5.

[4088] Cf. Deut. iv. 19.

Chapter VII.

Having, moreover, assumed that the Jews consider the heaven to be God, he adds that this is absurd; finding fault with those who bow down to the heaven, but not also to the sun, and moon, and stars, saying that the Jews do this, as if it were possible that “the whole” should be God, and its several parts not divine. And he seems to call the heaven “a whole,” and sun, moon, and stars its several parts. Now, certainly neither Jews nor Christians call the “heaven” God. Let it be granted, however, that, as he alleges, the heaven is called God by the Jews, and suppose that sun, moon, and stars *are* parts of “heaven,”—which is by no means true, for neither are the animals and plants upon the earth any portion of it,—how is it true, even according to the opinions of the Greeks, that if God be a whole, His parts also are divine? Certainly they say that the Cosmos taken as the whole[4089] is God, the Stoics calling it the First God, the followers of Plato the Second, and some of them the Third. According to these philosophers, then, seeing the whole Cosmos is God, its parts also are divine; so that not only are human beings divine, but the whole of the irrational creation, as being “*portions*” of the Cosmos; and besides these, the plants also are divine. And if the rivers, and mountains, and seas are portions of the Cosmos, then, since the whole Cosmos is God, are the rivers and seas also gods? But even this the Greeks will not assert. Those, 54 however, who preside over rivers and seas (either demons or gods, as they call them), they would term gods. Now from this it follows that the general statement of Celsus, even according to the Greeks, who hold the doctrine of Providence, is false, that if any “whole” be a god, its parts necessarily are divine. But it follows from the doctrine of Celsus, that if the Cosmos be God, all that is in it is divine, being parts of the Cosmos. Now, according to this view, animals, as flies, and gnats, and worms, and every species of serpent, as well as of birds and fishes, will be divine,—an assertion which would not be made even by those who maintain that the Cosmos is God. But the Jews, who live according to the law of Moses, although they may not know how to receive the secret meaning of the law, which is conveyed in obscure language, will not maintain that either the heaven or the angels are God.

[4089] τὸ ὅλον ὁ κόσμος.

Chapter VIII.

As we allege, however, that he has fallen into confusion in consequence of false notions which he has imbibed, come and let us point them out to the best of our ability, and show that although Celsus considers it to be a Jewish custom to bow down to the heaven and the angels in it, such a practice is not at all Jewish, but is in violation of Judaism, as it also is to do obeisance to sun, moon, and stars, as well as images. You will find at least in the book of Jeremiah the words of God censuring by the mouth of the prophet the Jewish people for doing obeisance to such objects, and for sacrificing to the queen of heaven, and to all the host of heaven.[4090] The writings of the Christians, moreover, show, in censuring the sins committed among the Jews, that when God abandoned that people on account of certain sins, these sins (of idol-worship) also were committed by them. For it is related in the Acts of the Apostles regarding the Jews, that "God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to Me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them."[4091] And in the writings of Paul, who was carefully trained in Jewish customs, and converted afterwards to Christianity by a miraculous appearance of Jesus, the following words may be read in the Epistle to the Colossians: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the Head, from which all the body by joint and bands having nourishment ministered, and knit together, increaseth with the increase of God."[4092] But Celsus, having neither read these verses, nor having learned their contents from any other source, has represented, I know not how, the Jews as not transgressing their law in bowing down to the heavens, and to the angels therein.

[4090] Cf. Jer. vii. 17, 18.

[4091] Cf. Acts vii. 42, 43.

[4092] Cf. Col. ii. 18, 19.

Chapter IX.

And still continuing a little confused, and not taking care to see what was relevant to the matter, he expressed his opinion that the Jews were induced by the incantations employed in jugglery and sorcery (in consequence of which certain phantoms appear, in obedience to the spells employed by the magicians) to bow down to the angels in heaven, not observing that this was contrary to their law, which said to them who practised such observances: "Regard not them which have familiar spirits,[4093] neither seek after wizards,[4094] to be defiled by them: I am the Lord your God."[4095] He ought, therefore, either not to have at all attributed this practice to the Jews, seeing he has observed that they keep their law, and has called them "those who live according to their law;" or if he did attribute it, he ought to have shown that the Jews did this in violation of their code. But again, as they transgress their law who offer worship to those who are said to appear to them who are involved in darkness and blinded by sorcery, and who dream dreams, owing to obscure phantoms presenting themselves; so also do they transgress the law who offer sacrifice to sun, moon, and stars.[4096] And there is thus great inconsistency in the same individual saying that the Jews are careful to keep their law by not bowing down to sun, and moon, and stars, while they are not so careful to keep it in the matter of heaven and the angels.

[4093] ἐγγαστριμύθοις.

[4094] ἐπαοιδοῖς.

[4095] Cf. Lev. xix. 31.

[4096] The emendations of Ruæus have been adopted in the translation, the text being probably corrupt. Cf. Ruæus, *in loc.*

Chapter X.

And if it be necessary for us to offer a defence of our refusal to recognise as gods, equally with angels, and sun, and moon, and stars, those who are called by the Greeks “manifest and visible” divinities, we shall answer that the law of Moses knows that these latter have been apportioned by God among all the nations under the heaven, but not amongst those who were selected by God as His chosen people above all the nations of the earth. For it is written in the book of Deuteronomy: “And lest thou lift up thine eyes unto heaven, and 547 when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations unto the whole heaven. But the Lord hath taken us, and brought us forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance, as ye are this day.”[4097] The Hebrew people, then, being called by God a “chosen generation, and a royal priesthood, and a holy nation, and a purchased people,”[4098] regarding whom it was foretold to Abraham by the voice of the Lord addressed to him, “Look now towards heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be;”[4099] and having thus a hope that they would become as the stars of heaven, were not likely to bow down to those objects which they were to resemble as a result of their understanding and observing the law of God. For it was said to them: “The Lord our God hath multiplied us; and, behold, ye are this day as the stars of heaven for multitude.”[4100] In the book of Daniel, also, the following prophecies are found relating to those who are to share in the resurrection: “And at that time thy people shall be delivered, every one that has been written in the book. And many of them that sleep in the dust[4101] of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and (those) of the many righteous[4102] as the stars for ever and ever,”[4103] etc. And hence Paul, too, when speaking of the resurrection, says: “And there are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.”[4104] It was not therefore consonant to reason that those who had been taught sublimely[4105] to ascend above all created things, and to hope for the enjoyment of the most glorious rewards with God on account of their virtuous lives, and who had heard the words, "Ye are the light of the world,"[4106] and, "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven,"[4107] and who possessed through practice this brilliant and unfading wisdom, or who had secured even the "very reflection of everlasting light,"[4108] should be so impressed with the (mere) *visible* light of sun, and moon, and stars, that, on account of that sensible light of theirs, they should deem themselves (although possessed of so great a rational light of knowledge, and of the true light, and the light of the world, and the light of men) to be somehow inferior to them, and to bow down to them; seeing they ought to be worshipped, if they are to receive worship at all, not for the sake of the sensible light which is admired by the multitude, but because of the rational and true light, if indeed the stars in heaven are rational and virtuous beings, and have been illuminated with the light of knowledge by that wisdom which is the "reflection of everlasting light." For that sensible light of theirs is the work of the Creator of all things, while that rational light is derived perhaps from the principle of free-will within them.[4109]

[4097] Cf. Deut. iv. 19, 20.

[4098] Cf. 1 Pet. ii. 9.

[4099] Cf. Gen. xv. 5.

[4100] Cf. Deut. i. 10.

[4101] χώματι.

[4102] ἀπὸ τῶν δικαίων τῶν πολλῶν.

[4103] Cf. Dan. xii. 1, 2, 3.

[4104] Cf. 1 Cor. xv. 40–42.

[4105] μεγαλοφυῶς.

[4106] Matt. v. 14.

[4107] Cf. Matt. v. 16.

[4108] Cf. Origen, *de Principiis*, i. c. vii.

[4109] ἐκ τοῦ ἐν αὐτοῖς αὐτεξουσίου ἐληλυθός.

Chapter XI.

But even this rational light itself ought not to be worshipped by him who beholds and understands the true light, by sharing in which these also are enlightened; nor by him who beholds God, the Father of the true light,—of whom it has been said, “God is light, and in Him there is no darkness at all.”[4110] Those, indeed, who worship sun, moon, and stars because their light is visible and celestial, would not bow down to a spark of fire or a lamp upon earth, because they see the incomparable superiority of those objects which are deemed worthy of homage to the light of sparks and lamps. So those who understand that God is light, and who have apprehended that the Son of God is “the true light which lighteth every man that cometh into the world,” and who comprehend also how He says, “I am the light of the world,” would not rationally offer worship to that which is, as it were, a spark in sun, moon, and stars, in comparison with God, who is light of the true light. Nor is it with a view to depreciate these great works of God’s creative power, or to call them, after the fashion of Anaxagoras, “fiery masses,”[4111] that we thus speak of sun, and moon, and stars; but because we perceive the inexpressible superiority of the divinity of God, and that of His only-begotten Son, which surpasses all other things. And being persuaded that the sun himself, and moon, and stars pray to the Supreme God through His only-begotten Son, we judge it improper to pray to those beings who themselves offer up prayers (to God), seeing 548 even they themselves would prefer that we should send up our requests to the God to whom they pray, rather than send them downwards to themselves, or apportion our power of prayer[4112] between God and them.[4113] And here I may employ this illustration, as bearing upon this point: Our Lord and Saviour, hearing Himself on one occasion addressed as “Good Master,”[4114] referring him who used it to His own Father, said, “Why callest thou Me good? There is none good but one, that is, God the Father.”[4115] And since it was in accordance with sound reason that this should be said by the Son of His Father’s love, as being the image of the goodness of God, why should not the sun say with greater reason to those that bow down to him, Why do you worship me? “for thou wilt worship the Lord thy God, and Him only shalt thou serve;”[4116] for it is He whom I and all who are with me serve and worship. And although one may not be so exalted (as the sun), nevertheless let such an one pray to the Word of God (who is able to heal him), and still more to His Father, who also to the righteous of former times “sent His word, and healed them, and delivered them from their destructions.”[4117]

[4110] Cf. 1 John i. 5.

[4111] μύδρον διάπυρον.

[4112] τὴν εὐκτικὴν δύναμιν.

[4113] [See note in Migne’s edition of Origen’s *Works*, vol. i. p. 1195; also note *supra*, p. 262. S.]

[4114] Cf. Matt. xix. 17; cf. Mark x. 18.

[4115] Ibid.

[4116] Cf. Deut. vi. 13.

[4117] Cf. Ps. cvii. 20.

Chapter XII.

God accordingly, in His kindness, condescends to mankind, not in any local sense, but through His providence;[4118] while the Son of God, not only (when on earth), but at *all* times, is with His own disciples, fulfilling the promise, “Lo, I am with you always, even to the end of the world.”[4119] And if a branch cannot bear fruit except it abide in the vine, it is evident that the disciples also of the Word, who are the rational branches of the Word’s true vine, cannot produce the fruits of virtue unless they abide in the true vine, the Christ of God, who is with us locally here below upon the earth, and who is with those who cleave to Him in all parts of the world, and is also in all places with those who do not know Him. Another is made manifest by that John who wrote the Gospel, when, speaking in the person of John the Baptist, he said, “There standeth one among you whom ye know not; He it is who cometh after me.”[4120] And it is absurd, when He who fills heaven and earth, and who said, “Do I not fill heaven and earth? saith the Lord,”[4121] is with us, and near us (for I believe Him when He says, “I am a God nigh at hand, and not afar off, saith the Lord”[4122]) to seek to pray to sun or moon, or one of the stars, whose influence does not reach the whole of the world.[4123] But, to use the very words of Celsus, let it be granted that “the sun, moon, and stars *do* foretell rain, and heat, and clouds, and thunders,” why, then, if they really do foretell such great things, ought we not rather to do homage to God, whose servant they are in uttering these predictions, and show reverence to *Him* rather than His *prophets*? Let them predict, then, the approach of lightnings, and fruits, and all manner of productions, and let all such things be under their administration; yet we shall not on that account worship those who themselves offer worship, as we do not worship even Moses, and those prophets who came from God after him, and who predicted better things than rain, and heat, and clouds, and thunders, and lightnings, and fruits, and all sorts of productions visible to the senses. Nay, even if sun, and moon, and stars were able to prophesy better things than rain, not even then shall we worship *them*, but the *Father* of the prophecies which are in them, and the *Word* of God, their minister. But grant that they are His heralds, and truly messengers of heaven, why, even then ought we not to worship the *God* whom they only proclaim and announce, rather than those who are the *heralds* and *messengers*?

[4118] προνοητικῶς.

[4119] Matt. xxviii. 20.

[4120] Cf. John i. 26, 27.

[4121] Cf. Jer. xxiii. 24.

[4122] Cf. Jer. xxiii. 23.

[4123] ζητεῖν εὔχεσθαι τῷ μὴ φθάνοντι ἐπὶ τὰ σύμπαντα.

Chapter XIII.

Celsus, moreover, assumes that sun, and moon, and stars are regarded by us as of no account. Now, with regard to these, we acknowledge that they too are “waiting for the manifestation of the sons of God,” being for the present subjected to the “vanity” of their material bodies, “by reason of Him who has subjected the same in hope.”[4124] But if Celsus had read the innumerable other passages where we speak of sun, moon, and stars, and especially these,—“Praise Him, all ye stars, and thou, O light,” and, “Praise Him, ye heaven of heavens,”[4125]—he would not have said of us that we regard such mighty beings, which “greatly praise” the Lord God, as of no account. Nor did Celsus know the passage: “For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”[4126] And with these words let us terminate our defence against the charge of not worshipping sun, moon, and 549 stars. And let us now bring forward those statements of his which follow, that we may, God willing, address to him in reply such arguments as shall be suggested by the light of truth.

[4124] Cf. Rom. viii. 19–21.

[4125] Cf. Ps. cxlviii. 3, 4.

[4126] Cf. Rom. viii. 19–21.

Chapter XIV.

The following, then, are his words: "It is folly on their part to suppose that when God, as if He were a cook,[4127] introduces the fire (which is to consume the world), all the rest of the human race will be burnt up, while they alone will remain, not only such of them as are then alive, but also those who are long since dead, which latter will arise from the earth clothed with the self-same flesh (as during life); for such a hope is simply one which might be cherished by worms. For what sort of human soul is that which would still long for a body that had been subject to corruption? Whence, also, this opinion of yours is not shared by some of the Christians, and they pronounce it to be exceedingly vile, and loathsome, and impossible; for what kind of body is that which, after being completely corrupted, can return to its original nature, and to that self-same first condition out of which it fell into dissolution? Being unable to return any answer, they betake themselves to a most absurd refuge, viz., that all things are possible to God. And yet God *cannot* do things that are disgraceful, nor does He wish to do things that are contrary to His nature; nor, if (in accordance with the wickedness of your own heart) you desired anything that was evil, would God accomplish it; nor must you believe at once that it will be done. For God does not rule the world in order to satisfy inordinate desires, or to allow disorder and confusion, but to govern a nature that is upright and just.[4128] For the *soul*, indeed, He might be able to provide an everlasting life; while dead *bodies*, on the contrary, are, as Heraclitus observes, more worthless than dung. God, however, neither can nor will declare, contrary to all reason, that the flesh, which is full of those things which it is not even honourable to mention, is to exist for ever. For He is the reason of all things that exist, and therefore can do nothing either contrary to reason or contrary to Himself."

[4127] ὥσπερ μάγειρος.

[4128] οὐ γὰρ τῆς πλημμελοῦς ὀρέξεως, οὐδὲ τῆς πεπλανημένης ἀκοσμίας, ἀλλὰ τῆς ὀρθῆς καὶ δικαίας φύσεως Θεός ἐστιν ἀρχηγέτης.

Chapter XV.

Observe, now, here at the very beginning, how, in ridiculing the doctrine of a conflagration of the world, held by certain of the Greeks who have treated the subject in a philosophic spirit not to be depreciated, he would make us, "representing God, as it were, as a cook, hold the belief in a general conflagration;" not perceiving that, as certain Greeks were of opinion (perhaps having received their information from the ancient nation of the Hebrews), it is a purificatory fire which is brought upon the world, and probably also on each one of those who stand in need of chastisement by the fire and healing at the same time, seeing it *burns* indeed, but does not *consume*, those who are without a material body,[4129] which needs to be consumed by that fire, and which burns and consumes those who by their actions, words, and thoughts have built up wood, or hay, or stubble, in that which is figuratively termed a "building."[4130] And the holy Scriptures say that the Lord will, like a refiner's fire and fullers' soap,[4131] visit each one of those who require purification, because of the intermingling in them of a flood of wicked matter proceeding from their evil nature; who need fire, I mean, to refine, as it were, (the dross of) those who are intermingled with copper, and tin, and lead. And he who likes may learn this from the prophet Ezekiel.[4132] But that we say that God brings fire upon the world, not like a cook, but like a God, who is the benefactor of them who stand in need of the discipline of fire,[4133] will be testified by the prophet Isaiah, in whose writings it is related that a sinful nation was thus addressed: "Because thou hast coals of fire, sit upon them: they shall be to thee a help."[4134] Now the Scripture is appropriately adapted to the multitudes of those who are to peruse it, because it speaks obscurely of things that are sad and gloomy,[4135] in order to terrify those who cannot by any other means be saved from the flood of their sins, although even then the attentive reader will clearly discover the end that is to be accomplished by these sad and painful punishments upon those who endure them. It is sufficient, however, for the present to quote the words of Isaiah: "For My name's sake will I show Mine anger, and My glory I will bring upon thee, that I may not destroy thee."[4136] We have thus been under the necessity of referring in obscure terms to questions not fitted to the capacity of simple believers,[4137] who require a simpler instruction in words, that we might not appear to leave unrefuted the accusation of Celsus, that “God introduces the fire (which is to destroy the world), as if He were a cook.” 550

[4129] ὕλην.

[4130] Cf. 1 Cor. iii. 12.

[4131] Cf. Mal. iii. 2.

[4132] Cf. Ezek. xxii. 18, 20.

[4133] πόνου καὶ πυρός.

[4134] Cf. Isa. xlvii. 14, 15.

[4135] τὰ σκυθρωπά.

[4136] Cf. Isa. xlviii. 9 (Septuagint).

[4137] [See Robertson’s *History of the Church*, vol. i. p. 156, 157. S.]

Chapter XVI.

From what has been said, it will be manifest to intelligent hearers how we have to answer the following: "All the rest of the race will be completely burnt up, and they alone will remain." It is not to be wondered at, indeed, if such thoughts have been entertained by those amongst us who are called in Scripture the "foolish things" of the world, and "base things," and "things which are despised," and "things which are not," because "by the foolishness of preaching it pleased God to save them that believe on Him, after that, in the wisdom of God, the world by wisdom knew not God,"[4138]—because such individuals are unable to see distinctly the sense of each particular passage,[4139] or unwilling to devote the necessary leisure to the investigation of Scripture, notwithstanding the injunction of Jesus, "Search the Scriptures."[4140] The following, moreover, are his ideas regarding the fire which is to be brought upon the world by God, and the punishments which are to befall sinners. And perhaps, as it is appropriate to children that some things should be addressed to them in a manner befitting their infantile condition, to convert them, as being of very tender age, to a better course of life; so, to those whom the word terms "the foolish things of the world," and "the base," and "the despised," the just and obvious meaning of the passages relating to punishments is suitable, inasmuch as they cannot receive any other mode of conversion than that which is by fear and the presentation of punishment, and thus be saved from the many evils (which would befall them).[4141] The Scripture accordingly declares that only those who are unscathed by the fire and the punishments are to remain,—those, viz., whose opinions, and morals, and mind have been purified to the highest degree; while, on the other hand, those of a different nature—those, viz., who, according to their deserts, require the administration of punishment by fire—will be involved in these sufferings with a view to an end which it is suitable for God to bring upon those who have been created in His image, but who have lived in opposition to the will of that nature which is according to His image. And this is our answer to the statement, "All the rest of the race will be completely burnt up, but they alone are to remain."

[4138] Cf. 1 Cor. i. 21.

[4139] τὰ κατὰ τοὺς τόπους.

[4140] Cf. John v. 39.

[4141] καὶ τῶν πολλῶν κακῶν ἀποχήν.

Chapter XVII.

Then, in the next place, having either himself misunderstood the sacred Scriptures, or those (interpreters) by whom they were not understood, he proceeds to assert that "it is said by us that there will remain at the time of the visitation which is to come upon the world by the fire of purification, not only those who are then alive, but also those who are long ago dead;" not observing that it is with a secret kind of wisdom that it was said by the apostle of Jesus: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."[4142] Now he ought to have noticed what was the meaning of him who uttered these words, as being one who was by no means dead, who made a distinction between himself and those like him and the dead, and who said afterwards, "The dead shall be raised incorruptible," and "we shall be changed." And as a proof that such was the apostle's meaning in writing those words which I have quoted from the first Epistle to the Corinthians, I will quote also from the first to the Thessalonians, in which Paul, as one who is alive and awake, and different from those who are asleep, speaks as follows: "For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep; for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."[4143] Then, again, after this, knowing that there were others dead in Christ besides himself and such as he, he subjoins the words, "The dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."[4144]

[4142] Cf. 1 Cor. xv. 51, 52.

[4143] Cf. 1 Thess. iv. 15, 16.

[4144] Cf. 1 Thess. iv. 16, 17.

Chapter XVIII.

But since he has ridiculed at great length the doctrine of the resurrection of the flesh, which has been preached in the Churches, and which is more clearly understood by the more intelligent believer; and as it is unnecessary again to quote his words, which have been already adduced, let us, with regard to the problem[4145] (as in an apologetic work directed against an alien from the faith, and for the sake of those who are still "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"[4146]), state and establish to the best of our ability a few points expressly intended for our readers. Neither we, then, nor the holy Scriptures, assert that with the same bodies, without a change to a higher condition, "shall those who were long dead arise from the earth and live again;" for in so speaking, Celsus makes a false charge against us. For we may listen to many passages of Scripture treating of the resurrection in a manner worthy of God, although it may suffice for the present to quote the language of Paul from the first Epistle to the Corinthians, where he says: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body."[4147] Now, observe how in these words he says that there is sown, "not that body that shall be;" but that of the body which is sown and cast naked into the earth (God giving to each seed its own body), there takes place as it were a resurrection: from the seed that was cast into the ground there arising a stalk, e.g., among such plants as the following, viz., the mustard plant, or of a larger tree, as in the olive,[4148] or one of the fruit-trees.

[4145] περὶ τοῦ προβλήματος τούτου.

[4146] Cf. Eph. iv. 14.

[4147] Cf. 1 Cor. xv. 35–38.

[4148] ἐν ἐλαίας πυρῆνι.

Chapter XIX.

God, then, gives to each thing its own body as He pleases: as in the case of plants that are sown, so also in the case of those beings who are, as it were, sown in dying, and who in due time receive, out of what has been "sown," the body assigned by God to each one according to his deserts. And we may hear, moreover, the Scripture teaching us at great length the difference between that which is, as it were, "sown," and that which is, as it were, "raised" from it in these words: "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."[4149] And let him who has the capacity understand the meaning of the words: "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."[4150] And although the apostle wished to conceal the secret meaning of the passage, which was not adapted to the simpler class of believers, and to the understanding of the common people, who are led by their faith to enter on a better course of life, he was nevertheless obliged afterwards to say (in order that we might not misapprehend his meaning), after "Let us bear the image of the heavenly," these words also: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."[4151] Then, knowing that there was a secret and mystical meaning in the passage, as was becoming in one who was leaving, in his Epistles, to those who were to come after him words full of significance, he subjoins the following, "Behold, I show you a mystery;"[4152] which is his usual style in introducing matters of a profounder and more mystical nature, and such as are fittingly concealed from the multitude, as is written in the book of Tobit: "It is good to keep close the secret of a king, but honourable to reveal the works of God,"[4153]—in a way consistent with truth and God's glory, and so as to be to the advantage of the multitude. Our hope, then, is not "the hope of worms, nor does our soul long for a body that has seen corruption;" for although it may require a body, for the sake of moving from place to place,[4154] yet it understands—as having meditated on the wisdom (that is from above), agreeably to the declaration, "The mouth of the righteous will speak wisdom"[4155]—the difference between the "earthly house," in which is the tabernacle of the building that is to be dissolved, and that in which the righteous do groan, being burdened,—not wishing to "put off" the tabernacle, but to be "clothed therewith," that by being clothed upon, mortality might be swallowed up of life. For, in virtue of the whole nature of the body being corruptible, the corruptible tabernacle must put on incorruption; and its other part, being mortal, and becoming liable to the death which follows sin, must put on immortality, in order that, when the corruptible shall have put on incorruption, and the mortal immortality, then shall come to pass what was predicted of old by the prophets,—the annihilation of the "victory" of death (because it had conquered and subjected us to his sway), and of its "sting," with which it stings the imperfectly defended soul, and inflicts upon it the wounds which result from sin.

[4149] Cf. 1 Cor. xv. 42–44.

[4150] Cf. 1 Cor. xv. 48, 49.

[4151] Cf. 1 Cor. xv. 50.

[4152] Cf. 1 Cor. xv. 51.

[4153] Cf. Tobit xii. 7.

[4154] διὰ τὰς τοπικὰς μεταβάσεις.

[4155] Cf. Ps. xxxvii. 30.

Chapter XX.

But since our views regarding the resurrection have, as far as time would permit, been stated in part on the present occasion (for we have systematically examined the subject in greater detail in other parts of our writings); and as now we must by means of sound reasoning refute the fallacies of Celsus, who neither understands the meaning of our Scripture, nor has the capacity of judging that the meaning of our wise men is not to be determined by those individuals who make no profession of anything more than of a (simple) faith in the Christian system, let us show that men, not to be lightly esteemed on account of their reasoning powers and dialectic subtleties, have given expression to very absurd[4156] opinions. And if we must sneer[4157] at them as contemptible old wives' fables, it is at them rather than at our narrative that we must sneer. The disciples of the Porch assert, that after a period of years there will be a conflagration of the world, and after that an arrangement of things in which everything will be unchanged, as compared with the former arrangement of the world. Those of them, however, who evinced their respect for this doctrine have said that there will be a change, although exceedingly slight, at the end of the cycle, from what prevailed during the preceding.[4158] And these men maintain, that in the succeeding cycle the same things will occur, and Socrates will be again the son of Sophroniscus, and a native of Athens; and Phænarete, being married to Sophroniscus, will again become his mother. And although they do not mention the word "resurrection," they show in reality that Socrates, who derived his origin from seed, will spring from that of Sophroniscus, and will be fashioned in the womb of Phænarete; and being brought up at Athens, will practise the study of philosophy, as if his former philosophy had arisen again, and were to be in no respect different from what it was before. Anytus and Melitus, too, will arise again as accusers of Socrates, and the Council of Areopagus will condemn him to death! But what is more ridiculous still, is that Socrates will clothe himself with garments not at all different from those which he wore during the former cycle, and will live in the same unchanged state of poverty, and in the same unchanged city of Athens! And Phalaris will again play the tyrant, and his brazen bull will pour forth its bellowings from the voices of victims within, unchanged from those who were condemned in the former cycle! And Alexander of Pheræ, too, will again act the tyrant with a cruelty unaltered from the former time, and will condemn to death the same "unchanged" individuals as before. But what need is there to go into detail upon the doctrine held by the Stoic philosophers on such things, and which escapes the ridicule of Celsus, and is perhaps even venerated by him, since he regards Zeno as a wiser man than Jesus?

[4156] σφόδρ' ἀπεμφαίνοντα.

[4157] μυχθίζειν.

[4158] [Comp. book iv. capp. lxv.–lxix. pp. 526–528, *supra*.]

Chapter XXI.

The disciples of Pythagoras, too, and of Plato, although they appear to hold the incorruptibility of the world, yet fall into similar errors. For as the planets, after certain definite cycles, assume the same positions, and hold the same relations to one another, all things on earth will, they assert, be like what they were at the time when the same state of planetary relations existed in the world. From this view it necessarily follows, that when, after the lapse of a lengthened cycle, the planets come to occupy towards each other the same relations which they occupied in the time of Socrates, Socrates will again be born of the same parents, and suffer the same treatment, being accused by Anytus and Melitus, and condemned by the Council of Areopagus! The learned among the Egyptians, moreover, hold similar views, and yet they are treated with respect, and do not incur the ridicule of Celsus and such as he; while we, who maintain that all things are administered by God in proportion to the relation of the free-will of each individual, and are ever being brought into a better condition, so far as they admit of being so,[4159] and who know that the nature of our free-will admits of the occurrence of contingent events[4160] (for it is incapable of receiving the wholly unchangeable character of God), yet do not appear to say anything worthy of a testing examination.

[4159] κατὰ τὸ ἐνδεχόμενον.

[4160] καὶ τὴν τοῦ ἐφ’ ἡμῖν φύσιν γιγνώσκοντες ἐνδεχομένου ἃ ἐνδέχεται.

Chapter XXII.

Let no one, however, suspect that, in speaking as we do, we belong to those who are indeed called Christians, but who set aside the doctrine of the resurrection as it is taught in Scripture. For these persons cannot, so far as their principles apply, at all establish that the stalk or tree which springs up comes from the grain of wheat, or anything else (which was cast into the ground); whereas we, who believe that that which is "sown" is not "quickened" unless it die, and that there is sown not that body that shall be (for God gives it a body as it pleases Him, raising it in incorruption after it is sown in corruption; and after it is sown in dishonour, raising it in glory; and after it is sown in weakness, raising it in power; and after it is sown a natural body, raising it a spiritual),—we preserve both the doctrine[4161] of the Church of Christ and the grandeur of the divine promise, proving also the possibility of its accomplishment not by mere assertion, but by arguments; knowing that although heaven and earth, and the things that are in them, may pass away, yet His words regarding each individual thing, being, as parts of a whole, or species of a genus, the utterances of Him who was God the Word, who was in the beginning with God, shall by no means pass away. For we desire to listen to Him who said: "Heaven and earth shall pass away, but My words shall not pass away."[4162]

[4161] βούλημα.

[4162] Cf. Matt. xxiv. 35; cf. Mark xiii. 31.

Chapter XXIII.

We, therefore, do not maintain that the body which has undergone corruption resumes its original nature, any more than the grain of wheat which has decayed returns to its former condition. But we do maintain, that as above the grain of wheat there arises a stalk, so a certain power[4163] is implanted in the body, which is not destroyed, and from which the body is raised up in incorruption. The philosophers of the Porch, however, in consequence of the opinions which they hold regarding the unchangeableness of things after a certain cycle, assert that the body, after undergoing complete corruption, will return to its original condition, and will again assume that first nature from which it passed into a state of dissolution, establishing these points, as they think, by irresistible arguments.[4164] We, however, do not betake ourselves to a most absurd refuge, saying that with God *all* things are possible; for we know how to understand this word "all" as not referring either to things that are "non-existent" or that are inconceivable. But we maintain, at the same time, that God cannot do what is disgraceful, since then He would be capable of ceasing to be God; for if He do anything that is disgraceful, He is not God. Since, however, he lays it down as a principle, that "God does not desire what is contrary to nature," we have to make a distinction, and say that if any one asserts that wickedness is contrary to nature, while we maintain that "God does not desire what is contrary to nature,"—either what springs from wickedness or from an irrational principle,—yet, if such things happen according to the word and will of God, we must at once necessarily hold that they are not contrary to nature. Therefore things which are done by God, although they may be, or may *appear* to some to be incredible, are not contrary to nature. And if we must press the force of words,[4165] we would say that, in comparison with what is generally understood as "nature," there are certain things which are *beyond* its power, which God could at any time do; as, e.g., in raising man above the level of human nature, and causing him to pass into a better and more divine condition, and preserving him in the same, so long as he who is the object of His care shows by his actions that he desires (the continuance of His help).

[4163] λόγος.

[4164] διαλεκτικαῖς ἀνάγκαις.

[4165] εἰ δὲ χρὴ βεβιασμένως ὀνομάσαι.

Chapter XXIV.

Moreover, as we have already said that for God to desire anything unbecoming Himself would be destructive of His existence as Deity, we will add that if man, agreeably to the wickedness of his nature, should desire anything that is abominable,[4166] God cannot grant it. And now it is from no spirit of contention that we answer the assertions of Celsus; but it is in the spirit of truth that we investigate them, as assenting to his view that "He is the God, not of inordinate desires, nor of error and disorder, but of a nature just and upright," because He is the source of all that is good. And that He is able to provide an eternal life for the soul we acknowledge; and that He possesses not only the "power," but the "will." In view, therefore, of these considerations, we are not at all distressed by the assertion of Heraclitus, adopted by Celsus, that "dead bodies are to be cast out as more worthless than dung;" and yet, with reference even to this, one might say that dung, indeed, ought to be cast out, while the dead bodies of men, on account of the soul by which they were inhabited, especially if it had been virtuous, ought not to be cast out. For, in harmony with those laws which are based upon the principles of equity, bodies are deemed worthy of sepulture, with the honours accorded on such occasions, that no insult, so far as can be helped, may be offered to the soul which dwelt within, by casting forth the body (after the soul has departed) like that of the animals. Let it not then be held, contrary to reason, that it is the will of God to declare that the grain of wheat is not immortal, but the stalk which springs from it, while the body which is sown in corruption is not, but that which is raised by Him in incorruption. But according to Celsus, God Himself is the reason of all things, while according to our view it is His Son, of whom we say in philosophic language, "In the beginning was the Word, and the Word was with God, and the Word was God;"[4167] while in our judgment also, God cannot do anything which is contrary to reason, or contrary to Himself.[4168]

[4166] βδελυρόν.

[4167] Cf. John i. 1.

[4168] [See note *infra*, bk. vi. cap. xlvii. S.]

Chapter XXV.

Let us next notice the statements of Celsus, which follow the preceding, and which are as follow: “As the Jews, then, became a peculiar people, and enacted laws in keeping with the customs of their country,[4169] and maintain them up to the present time, and observe a mode of worship which, whatever be its nature, is yet derived from their fathers, they act in these respects like other men, because each nation retains its ancestral customs, whatever 554 they are, if they happen to be established among them. And such an arrangement appears to be advantageous, not only because it has occurred to the mind of other nations to decide some things differently, but also because it is a duty to protect what has been established for the public advantage; and also because, in all probability, the various quarters of the earth were from the beginning allotted to different superintending spirits,[4170] and were thus distributed among certain governing powers,[4171] and in this manner the administration of the world is carried on. And whatever is done among each nation in this way would be rightly done, wherever it was agreeable to the wishes (of the superintending powers), while it would be an act of impiety to get rid of[4172] the institutions established from the beginning in the various places.” By these words Celsus shows that the Jews, who were formerly Egyptians, subsequently became a “peculiar people,” and enacted laws which they carefully preserve. And not to repeat his statements, which have been already before us, he says that it is advantageous to the Jews to observe their ancestral worship, as other nations carefully attend to theirs. And he further states a deeper reason why it is of advantage to the Jews to cultivate their ancestral customs, in hinting dimly that those to whom was allotted the office of superintending the country which was being legislated for, enacted the laws of each land in co-operation with its legislators. He appears, then, to indicate that both the country of the Jews, and the nation which inhabits it, are superintended by one or more beings, who, whether they were one or more, co-operated with Moses, and enacted the laws of the Jews.

[4169] καὶ κατὰ τὸ ἐπιχώριον νόμους θέμενοι.

[4170] τὰ μέρη τῆς γῆς ἐξ ἀρχῆς ἄλλα ἄλλοις ἐπόπταις νενεμημένα.

[4171] καὶ κατά τινας ἐπικρατείας διειλημμένα.

[4172] παραλύειν.

Chapter XXVI.

“We must,” he says, “observe the laws, not only because it has occurred to the mind of others to decide some things differently, but because it is a duty to protect what has been enacted for the public advantage, and also because, in all probability, the various quarters of the earth were from the beginning allotted to different superintending spirits, and were distributed among certain governing powers, and in this manner the administration of the world is carried on.” Thus Celsus, as if he had forgotten what he had said against the Jews, now includes them in the general eulogy which he passes upon all who observe their ancestral customs, remarking: “And whatever is done among each nation in this way, would be rightly done whenever agreeable to the wishes (of the superintendents).” And observe here, whether he does not openly, so far as he can, express a wish that the Jew should live in the observance of his own laws, and not depart from them, because he would commit an act of impiety if he apostatized; for his words are: “It would be an act of impiety to get rid of the institutions established from the beginning in the various places.” Now I should like to ask him, and those who entertain his views, who it was that distributed the various quarters of the earth from the beginning among the different superintending spirits; and especially, who gave the country of the Jews, and the Jewish people themselves, to the one or more superintendents to whom it was allotted? Was it, as Celsus would say, Jupiter who assigned the Jewish people and their country to a certain spirit or spirits? And was it *his* wish, to whom they were thus assigned, to enact among them the laws which prevail, or was it *against* his will that it was done? You will observe that, whatever be his answer, he is in a strait. But if the various quarters of the earth were *not* allotted by some one being to the various superintending spirits, then each one at random, and without the superintendence of a higher power, divided the earth according to chance; and yet such a view is absurd, and destructive in no small degree of the providence of the God who presides over all things.

Chapter XXVII.

Any one, indeed, who chooses, may relate how the various quarters of the earth, being distributed among certain governing powers, are administered by those who superintend them; but let him tell us also how what is done among each nation is done rightly when agreeable to the wishes of the superintendents. Let him, for example, tell us whether the laws of the Scythians, which permit the murder of parents, are right laws; or those of the Persians, which do not forbid the marriages of sons with their mothers, or of daughters with their own fathers. But what need is there for me to make selections from those who have been engaged in the business of enacting laws among the different nations, and to inquire how the laws are rightly enacted among each, according as they please the superintending powers? Let Celsus, however, tell us how it would be an act of impiety to get rid of those ancestral laws which permit the marriages of mothers and daughters; or which pronounce a man happy who puts an end to his life by hanging, or declare that they undergo entire purification who deliver themselves over to the fire, and who terminate their existence by fire; and how it is an act of impiety to do away with those laws which, for example, prevail 555 in the Tauric Chersonese, regarding the offering up of strangers in sacrifice to Diana, or among certain of the Libyan tribes regarding the sacrifice of children to Saturn. Moreover, this inference follows from the dictum of Celsus, that it is an act of impiety on the part of the Jews to do away with those ancestral laws which forbid the worship of any other deity than the Creator of all things. And it will follow, according to his view, that piety is not divine by its own nature, but by a certain (external) arrangement and appointment. For it is an act of piety among certain tribes to worship a crocodile, and to eat what is an object of adoration among other tribes; while, again, with others it is a pious act to worship a calf, and among others, again, to regard the goat as a god. And, in this way, the same individual will be regarded as acting piously according to one set of laws, and impiously according to another; and this is the most absurd result that can be conceived!

Chapter XXVIII.

It is probable, however, that to such remarks as the above, the answer returned would be, that he was pious who kept the laws of his *own* country, and not at all chargeable with impiety for the non-observance of those of *other* lands; and that, again, he who was deemed guilty of impiety among certain nations was not really so, when he worshipped his own gods, agreeably to his country's laws, although he made war against, and even feasted on,[4173] those who were regarded as divinities among those nations which possessed laws of an opposite kind. Now, observe here whether these statements do not exhibit the greatest confusion of mind regarding the nature of what is just, and holy, and religious; since there is no accurate definition laid down of these things, nor are they described as having a peculiar character of their own, and stamping as religious those who act according to their injunctions. If, then, religion, and piety, and righteousness belong to those things which are so only by comparison, so that the same act may be both pious and impious, according to different relations and different laws, see whether it will not follow that temperance[4174] also is a thing of comparison, and courage as well, and prudence, and the other virtues, than which nothing could be more absurd! What we have said, however, is sufficient for the more general and simple class of answers to the allegations of Celsus. But as we think it likely that some of those who are accustomed to deeper investigation will fall in with this treatise, let us venture to lay down some considerations of a profounder kind, conveying a mystical and secret view respecting the original distribution of the various quarters of the earth among different superintending spirits; and let us prove to the best of our ability, that our doctrine is free from the absurd consequences enumerated above.

[4173] καταθοινᾶται.

[4174] σωφροσύνη.

Chapter XXIX.

It appears to me, indeed, that Celsus has misunderstood some of the deeper reasons relating to the arrangement of terrestrial affairs, some of which are touched upon[4175] even in Grecian history, when certain of those who are considered to be gods are introduced as having contended with each other about the possession of Attica; while in the writings of the Greek poets also, some who are called gods are represented as acknowledging that certain places here are preferred by them[4176] before others. The history of barbarian nations, moreover, and especially that of Egypt, contains some such allusions to the division of the so-called Egyptian homes, when it states that Athena, who obtained Saïs by lot, is the same who also has possession of Attica. And the learned among the Egyptians can enumerate innumerable instances of this kind, although I do not know whether they include the Jews and their country in this division. And now, so far as testimonies outside the word of God bearing on this point are concerned, enough have been adduced for the present. We say, moreover, that our prophet of God and His genuine servant Moses, in his song in the book of Deuteronomy, makes a statement regarding the portioning out of the earth in the following terms: "When the Most High divided the nations, when He dispersed the sons of Adam, He set the bounds of the people according to the number of the angels of God; and the portion was His people Jacob, and Israel the cord of His inheritance."[4177] And regarding the distribution of the nations, the same Moses, in his work entitled Genesis, thus expresses himself in the style of a historical narrative: "And the whole earth was of one language and of one speech; and it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there."[4178] A little further on he continues: "And the Lord came down to see the city and the tower, which the children of men had built. And the Lord said, Behold, the people is one, and they have all one language; and this they have begun to do: and now nothing will be restrained from them which they have imagined to do. Go to, let Us go down, and there confound their language, that they may not understand one another's speech. And the Lord scattered them abroad from thence upon the face of 556 all the earth: and they left off to build the city and the tower. Therefore is the name of it called Confusion;[4179] because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."[4180] In the treatise of Solomon, moreover, on "Wisdom," and on the events at the time of the confusion of languages, when the division of the earth took place, we find the following regarding Wisdom: "Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong in his tender compassion towards his son."[4181] But on these subjects much, and that of a mystical kind, might be said; in keeping with which is the following: "It is good to keep close the secret of a king,"[4182]—in order that the doctrine of the entrance of souls into bodies (not, however, that of the transmigration from one body into another) may not be thrown before the common understanding, nor what is holy given to the dogs, nor pearls be cast before swine. For such a procedure would be impious, being equivalent to a betrayal of the mysterious declarations of God's wisdom, of which it has been well said: "Into a malicious soul wisdom shall not enter, nor dwell in a body subject to sin."[4183] It is sufficient, however, to represent in the style of a historic narrative what is intended to convey a secret meaning in the garb of history, that those who have the capacity may work out for themselves all that relates to the subject. (The narrative, then, may be understood as follows.)

[4175] ἐφάπτεται.

[4176] οἰκειοτέρους.

[4177] Cf. Deut. xxxii. 8, 9 (LXX.).

[4178] Cf. Gen. xi. 1, 2.

[4179] σύγχυσις.

[4180] Cf. Gen. xi. 5–9.

[4181] Cf. Wisd. of Sol. x. 5.

[4182] Cf. Tobit xii. 7.

[4183] Cf. Wisd. of Sol. i. 4.

Chapter XXX.

All the people upon the earth are to be regarded as having used one divine language, and so long as they lived harmoniously together were preserved in the use of this divine language, and they remained without moving from the east so long as they were imbued with the sentiments of the "light," and of the "reflection" of the eternal light.[4184] But when they departed from the east, and began to entertain sentiments alien to those of the east,[4185] they found a place in the land of Shinar (which, when interpreted, means "gnashing of teeth," by way of indicating symbolically that they had lost the means of their support), and in it they took up their abode. Then, desiring to gather together material things,[4186] and to join to heaven what had no natural affinity for it, that by means of material things they might conspire against such as were immaterial, they said, "Come, let us made bricks, and burn them with fire." Accordingly, when they had hardened and compacted these materials of clay and matter, and had shown their desire to make brick into stone, and clay into bitumen, and by these means to build a city and a tower, the head of which was, at least in their conception, to reach up to the heavens, after the manner of the "high things which exalt themselves against the knowledge of God," each one was handed over (in proportion to the greater or less departure from the east which had taken place among them, and in proportion to the extent in which bricks had been converted into stones, and clay into bitumen, and building carried on out of these materials) to angels of character more or less severe, and of a nature more or less stern, until they had paid the penalty of their daring deeds; and they were conducted by those angels, who imprinted on each his native language, to the different parts of the earth according to their deserts: some, for example, to a region of burning heat, others to a country which chastises its inhabitants by its cold; others, again, to a land exceedingly difficult of cultivation, others to one less so in degree; while a fifth were brought into a land filled with wild beasts, and a sixth to a country comparatively free of these.

[4184] ἐς ὅσον εἰσὶ τὰ τοῦ φωτὸς καὶ τοῦ ἀπὸ φωτὸς ἀϊδίου ἀπαυγάσματος φρονοῦντες.

[4185] ἀλλότρια ἀνατολῶν φρονοῦντες.

[4186] τὰ τῆς ὕλης.

Chapter XXXI.

Now, in the next place, if any one has the capacity, let him understand that in what assumes the form of history, and which contains some things that are literally true, while yet it conveys a deeper meaning, those who preserved their original language continued, by reason of their not having migrated from the east, in possession of the east, and of their eastern language. And let him notice, that these alone became the portion of the Lord, and His people who were called Jacob, and Israel the cord of His inheritance; and these alone were governed by a ruler who did not receive those who were placed under him for the purpose of punishment, as was the case with the others. Let him also, who has the capacity to perceive as far as mortals may, observe that in the body politic[4187] of those who were assigned to the Lord as His pre-eminent portion, sins were committed, first of all, such as might be forgiven, and of such a nature as not to make the sinner worthy of entire desertion while subsequently they became more numerous though still of a nature to be pardoned. 557 And while remarking that this state of matters continued for a considerable time, and that a remedy was always applied, and that after certain intervals these persons returned to their duty, let him notice that they were given over, in proportion to their transgressions, to those to whom had been assigned the other quarters of the earth; and that, after being at first slightly punished, and having made atonement,[4188] they returned, as if they had undergone discipline,[4189] to their proper habitations. Let him notice also that afterwards they were delivered over to rulers of a severer character—to Assyrians and Babylonians, as the Scriptures would call them. In the next place, notwithstanding that means of healing were being applied, let him observe that they were still multiplying their transgressions, and that they were on that account dispersed into other regions by the rulers of the nations that oppressed them. And their own ruler intentionally overlooked their oppression at the hands of the rulers of the other nations, in order that he also with good reason, as avenging himself, having obtained power to tear away from the other nations as many as he can, may do so, and enact for them laws, and point out a manner of life agreeably to which they ought to live, that so he may conduct them to the end to which those of the former people were conducted who did not commit sin.

[4187] πολιτείᾳ.

[4188] καὶ τίσαντας δίκην.

[4189] ὡσπερεὶ παιδευθέντας.

Chapter XXXII.

And by this means let those who have the capacity of comprehending truths so profound, learn that he to whom were allotted those who had not formerly sinned is far more powerful than the others, since he has been able to make a selection of individuals from the portion of the whole,[4190] and to separate them from those who received them for the purpose of punishment, and to bring them under the influence of laws, and of a mode of life which helps to produce an oblivion of their former transgressions. But, as we have previously observed, these remarks are to be understood as being made by us with a concealed meaning, by way of pointing out the mistakes of those who asserted that "the various quarters of the earth were from the beginning distributed among different superintending spirits, and being allotted among certain governing powers, were administered in this way;" from which statement Celsus took occasion to make the remarks referred to. But since those who wandered away from the east were delivered over, on account of their sins, to "a reprobate mind," and to "vile affections," and to "uncleanness through the lusts of their own hearts,"[4191] in order that, being sated with sin, they might hate it, we shall refuse our assent to the assertion of Celsus, that "because of the superintending spirits distributed among the different parts of the earth, what is done among each nation is rightly done;" for our desire is to do what is *not* agreeable to these spirits.[4192] For we see that it is a religious act to do away with the customs originally established in the various places by means of laws of a better and more divine character, which were enacted by Jesus, as one possessed of the greatest power, who has rescued us "from the present evil world," and "from the princes of the world that come to nought;" and that it is a mark of irreligion not to throw ourselves at the feet of Him who has manifested Himself to be holier and more powerful than all other rulers, and to whom God said, as the prophets many generations before predicted: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."[4193] For He, too, has become the "expectation" of us who from among the heathen have believed upon Him, and upon His Father, who is God over all things.

[4190] ἀπὸ τῆς πάντων μερίδος.

[4191] Cf. Rom. i. 24, 26, 28.

[4192] ἀλλὰ καὶ βουλόμεθα, οὐχ ὅπη ᾖ ἐκείνοις φίλον, ποιεῖν τὰ ἐκείνων.

[4193] Ps. ii. 8.

Chapter XXXIII.

The remarks which we have made not only answer the statements of Celsus regarding the superintending spirits, but anticipate in some measure what he afterwards brings forward, when he says: “Let the second party come forward; and I shall ask them whence they come, and whom they regard as the originator of their ancestral customs. They will reply, No one, because they spring from the same source as the Jews themselves, and derive their instruction and superintendence[4194] from no other quarter, and notwithstanding they have revolted from the Jews.” Each one of us, then, is come “in the last days,” when one Jesus has visited us, to the “visible mountain of the Lord,” the Word that is above every word, and to the “house of God,” which is “the Church of the living God, the pillar and ground of the truth.”[4195] And we notice how it is built upon “the tops of the mountains,” i.e., the predictions of all the prophets, which are its foundations. And this house is exalted above the hills, i.e., those individuals among men who make a profession of superior attainments in wisdom and truth; and all the nations come to it, and the “many nations” go forth, and say to one another, turning to the religion which in the last days has shone forth through Jesus Christ: “Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in them.”[4196] For the law came 558 forth from the dwellers in Sion, and settled among us as a spiritual law. Moreover, the word of the Lord came forth from that very Jerusalem, that it might be disseminated through all places, and might judge in the midst of the heathen, selecting those whom it sees to be submissive, and rejecting[4197] the disobedient, who are many in number. And to those who inquire of us whence we come, or who is our founder,[4198] we reply that we are come, agreeably to the counsels of Jesus, to “cut down our hostile and insolent ‘wordy’[4199] swords into ploughshares, and to convert into pruning-hooks the spears formerly employed in war.”[4200] For we no longer take up “sword against nation,” nor do we “learn war any more,” having become children of peace, for the sake of Jesus, who is our leader, instead of those whom our fathers followed, among whom we were “strangers to the covenant,” and having received a law, for which we give thanks to Him that rescued us from the error (of our ways), saying, “Our fathers honoured lying idols, and there is not among them one that causeth it to rain.”[4201] Our Superintendent, then, and Teacher, having come forth from the Jews, regulates the whole world by the word of His teaching. And having made these remarks by way of anticipation, we have refuted as well as we could the untrue statements of Celsus, by subjoining the appropriate answer.

[4194] χοροστάτην.

[4195] Cf. 1 Tim. iii. 15.

[4196] Cf. Isa. ii. 3.

[4197] ἐλέγχῃ.

[4198] ἀρχηγέτην.

[4199] συγκόψαι τὰς πολεμικὰς ἡμῶν λογικὰς μαχαίρας καὶ ὑβριστικὰς εἰς ἄροτρα, καὶ τὰς κατὰ τὸ πρότερον ἡμῶν μάχιμον ζιβύνας εἰς δρέπανα μετασκευάζομεν.

[4200] Cf. Isa. ii. 4.

[4201] Cf. Jer. xvi. 19 and xiv. 22: ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, καὶ οὐκ ἔστιν ἐν αὐτοῖς ὑετίζων.

Chapter XXXIV.

But, that we may not pass without notice what Celsus has said between these and the preceding paragraphs, let us quote his words: “We might adduce Herodotus as a witness on this point, for he expresses himself as follows: ‘For the people of the cities Marea and Apis, who inhabit those parts of Egypt that are adjacent to Libya, and who look upon themselves as Libyans, and not as Egyptians, finding their sacrificial worship oppressive, and wishing not to be excluded from the use of cows’ flesh, sent to the oracle of Jupiter Ammon, saying that there was no relationship between them and the Egyptians, that they dwelt outside the Delta, that there was no community of sentiment between them and the Egyptians, and that they wished to be allowed to partake of all kinds of food. But the god would not allow them to do as they desired, saying that that country was a part of Egypt, which was watered by the inundation of the Nile, and that those were Egyptians who dwell to the south of the city of Elephantine, and drink of the river Nile.’[4202] Such is the narrative of Herodotus. But,” continues Celsus, “Ammon in divine things would not make a worse ambassador than the angels of the Jews,[4203] so that there is nothing wrong in each nation observing its established method of worship. Of a truth, we shall find very great differences prevailing among the nations, and yet each seems to deem its own by far the best. Those inhabitants of Ethiopia who dwell in Meroe worship Jupiter and Bacchus alone; the Arabians, Urania and Bacchus only; all the Egyptians, Osiris and Isis; the Saïtes, Minerva; while the Naucratites have recently classed Serapis among their deities, and the rest according to their respective laws. And some abstain from the flesh of sheep, and others from that of crocodiles; others, again, from that of cows, while they regard swine’s flesh with loathing. The Scythians, indeed, regard it as a noble act to banquet upon human beings. Among the Indians, too, there are some who deem themselves discharging a holy duty in eating their fathers, and this is mentioned in a certain passage by Herodotus. For the sake of credibility, I shall again quote his very words, for he writes as follows: ‘For if any one were to make this proposal to all men, viz., to bid him select out of all existing laws the best, each would choose, after examination, those of his own country. Men each consider their own laws much the best, and therefore it is not likely than any other than a madman would make these things a subject of ridicule. But that such are the conclusions of all men regarding the laws, may be determined by many other evidences, and especially by the following illustration. Darius, during his reign, having summoned before him those Greeks who happened to be present at the time, inquired of them for how much they would be willing to eat their deceased fathers? their answer was, that for no consideration would they do such a thing. After this, Darius summoned those Indians who are called Callatians, who are in the habit of eating their parents, and asked of them in the presence of these Greeks, who learned what passed through an interpreter, for what amount of money they would undertake to burn their deceased fathers with fire? on which they raised a loud shout, and bade the king say no more.’[4204] Such is the way, then, in which these matters are regarded. And Pindar appears to me to be right in saying that ‘law’ is the king of all things.”[4205] 559

[4202] Cf. Herodot., ii. 18.

[4203] ὁ δὲ Ἄμμων οὐδέν τι κακίων διαπρεσβεῦσαι τὰ δαιμόνια, ἢ οἱ Ἰουδαίων ἄγγελοι.

[4204] εὐφημεῖν μιν ἐκέλευον.

[4205] Cf. Herodot., iii. 38.

Chapter XXXV.

The argument of Celsus appears to point by these illustrations to this conclusion: that it is "an obligation incumbent on all men to live according to their country's customs, in which case they will escape censure; whereas the Christians, who have abandoned their native usages, and who are not one nation like the Jews, are to be blamed for giving their adherence to the teaching of Jesus." Let him then tell us whether it is a becoming thing for philosophers, and those who have been taught not to yield to superstition, to abandon their country's customs, so as to eat of those articles of food which are prohibited in their respective cities? or whether this proceeding of theirs is opposed to what is becoming? For if, on account of their philosophy, and the instructions which they have received against superstition, they should eat, in disregard of their native laws, what was interdicted by their fathers, why should the Christians (since the Gospel requires *them* not to busy themselves about statues and images, or even about any of the created works of God but to ascend on high, and present the soul to the Creator); when acting in a similar manner to the philosophers, be censured for so doing? But if, for the sake of defending the thesis which he has proposed to himself, Celsus, or those who think with him, should say, that even one who had studied philosophy would keep his country's laws, then philosophers in Egypt, for example, would act most ridiculously in avoiding the eating of onions, in order to observe their country's laws, or certain parts of the body, as the head and shoulders, in order not to transgress the traditions of their fathers. And I do not speak of those Egyptians who shudder with fear at the discharge of wind from the body, because if any one of these were to become a philosopher, and still observe the laws of his country, he would be a ridiculous philosopher, acting very unphilosophically.[4206] In the same way, then, he who has been led by the Gospel to worship the God of all things, and, from regard to his country's laws, lingers here below among images and statues of men, and does not desire to ascend to the Creator, will resemble those who have indeed learned philosophy, but who are afraid of things which ought to inspire no terrors, and who regard it as an act of impiety to eat of those things which have been enumerated.

[4206] γέλοιος ἀν εἴη φιλόσοφος ἀφιλόσοφα πράττων.

Chapter XXXVI.

But what sort of being is this Ammon of Herodotus, whose words Celsus has quoted, as if by way of demonstrating how each one ought to keep his country's laws? For this Ammon would not allow the people of the cities of Marea and Apis, who inhabit the districts adjacent to Libya, to treat as a matter of indifference the use of cows' flesh, which is a thing not only indifferent in its own nature, but which does not prevent a man from being noble and virtuous. If Ammon, then, forbade the use of cows' flesh, because of the advantage which results from the use of the animal in the cultivation of the ground, and in addition to this, because it is by the female that the breed is increased, the account would possess more plausibility. But now he simply requires that those who drink of the Nile should observe the laws of the Egyptians regarding kine. And hereupon Celsus, taking occasion to pass a jest upon the employment of the angels among the Jews as the ambassadors of God, says that "Ammon did not make a worse ambassador of divine things than did the angels of the Jews," into the meaning of whose words and manifestations he instituted no investigation; otherwise he would have seen, that it is not for oxen that God is concerned, even where He may appear to legislate for them, or for irrational animals, but that what is written for the sake of men, under the appearance of relating to irrational animals, contains certain truths of nature.[4207] Celsus, moreover, says that no wrong is committed by any one who wishes to observe the religious worship sanctioned by the laws of his country; and it follows, according to his view, that the Scythians commit no wrong, when, in conformity with their country's laws, they eat human beings. And those Indians who eat their own fathers are considered, according to Celsus, to do a religious, or at least not a wicked act. He adduces, indeed, a statement of Herodotus which favours the principle that each one ought, from a sense of what is becoming, to obey his country's laws; and he appears to approve of the custom of those Indians called Callatians, who in the time of Darius devoured their parents, since, on Darius inquiring for how great a sum of money they would be willing to lay aside this usage, they raised a loud shout, and bade the king say no more.

[4207] φυσιολογίαν.

Chapter XXXVII.

As there are, then, generally two laws presented to us, the one being the law of nature, of which God would be the legislator, and the other being the written law of cities, it is a proper thing, when the written law is not opposed to that of God, for the citizens not to abandon it under pretext of foreign customs; but when the law of nature, that is, the law of God, commands what is opposed to the written law, observe whether reason will not tell us 560 to bid a long farewell to the written code, and to the desire of its legislators, and to give ourselves up to the legislator God, and to choose a life agreeable to His word, although in doing so it may be necessary to encounter dangers, and countless labours, and even death and dishonour. For when there are some laws in harmony with the will of God, which are opposed to others which are in force in cities, and when it is impracticable to please God (and those who administer laws of the kind referred to), it would be absurd to contemn those acts by means of which we may please the Creator of all things, and to select those by which we shall become displeasing to God, though we may satisfy unholy laws, and those who love them. But since it is reasonable in other matters to prefer the law of nature, which is the law of God, before the written law, which has been enacted by men in a spirit of opposition to the law of God, why should we not do this still more in the case of those laws which relate to God? Neither shall we, like the Ethiopians who inhabit the parts about Meroe, worship, as is their pleasure, Jupiter and Bacchus only; nor shall we at all reverence Ethiopian gods in the Ethiopian manner; nor, like the Arabians, shall we regard Urania and Bacchus alone as divinities; nor in any degree at all deities in which the difference of sex has been a ground of distinction (as among the Arabians, who worship Urania as a female, and Bacchus as a male deity); nor shall we, like all the Egyptians, regard Osiris and Isis as gods; nor shall we enumerate Athena among these, as the Saïtes are pleased to do. And if to the ancient inhabitants of Naucratis it seemed good to worship other divinities, while their modern descendants have begun quite recently to pay reverence to Serapis, who never was a god at all, we shall not on that account assert that a new being who was not formerly a god, nor at all known to men, is a deity. For the Son of God, “the First-born of all creation,” although He seemed recently to have become incarnate, is not by any means on that account recent. For the holy Scriptures know Him to be the most ancient of all the works of creation;[4208] for it was to Him that God said regarding the creation of man, “Let Us make man in Our image, after Our likeness.”[4209]

[4208] πρεσβύτατον πάντων τῶν δημιουργημάτων.

[4209] Cf. Gen. i. 26.

Chapter XXXVIII.

I wish, however, to show how Celsus asserts without any good reason, that each one reveres his domestic and native institutions. For he declares that “those Ethiopians who inhabit Meroe know only of two gods, Jupiter and Bacchus, and worship these alone; and that the Arabians also know only of two, viz., Bacchus, who is also an Ethiopian deity, and Urania, whose worship is confined to them.” According to his account, neither do the Ethiopians worship Urania, nor the Arabians Jupiter. If, then, an Ethiopian were from any accident to fall into the hands of the Arabians, and were to be judged guilty of impiety because he did not worship Urania, and for this reason should incur the danger of death, would it be proper for the Ethiopian to die, or to act contrary to his country’s laws, and do obeisance to Urania? Now, if it would be proper for him to act contrary to the laws of his country, he will do what is not right, so far as the language of Celsus is any standard; while, if he should be led away to death, let him show the reasonableness of selecting such a fate. I know not whether, if the Ethiopian doctrine taught men to philosophize on the immortality of the soul, and the honour which is paid to religion, they would reverence those as deities who are deemed to be such by the laws of the country.[4210] A similar illustration may be employed in the case of the Arabians, if from any accident they happened to visit the Ethiopians about Meroe. For, having been taught to worship Urania and Bacchus alone, they will not worship Jupiter along with the Ethiopians; and if, adjudged guilty of impiety, they should be led away to death, let Celsus tell us what it would be reasonable on their part to do. And with regard to the fables which relate to Osiris and Isis, it is superfluous and out of place at present to enumerate them. For although an allegorical meaning may be given to the fables, they will nevertheless teach us to offer divine worship to cold water, and to the earth, which is subject to men, and all the animal creation. For in this way, I presume, they refer Osiris to water, and Isis to earth; while with regard to Serapis the accounts are numerous and conflicting, to the effect that very recently he appeared in public, agreeably to certain juggling tricks performed at the desire of Ptolemy, who wished to show to the people of Alexandria as it were a visible god. And we have read in the writings of Numenius the Pythagorean regarding his formation, that he partakes of the essence of all the animals and plants that are under the control of nature, that he may appear to have been fashioned into a god, not by the makers of images alone, with the aid of profane mysteries, and juggling tricks employed to invoke demons, but also by magicians and sorcerers, and those demons who are bewitched by their incantations.[4211]

[4210] This sentence is regarded by Guietus as an interpolation, which should be struck out of the text.

[4211] ἵνα δόξῃ μετὰ τῶν ἀτελέστων τελετῶν, καὶ τῶν καλουσῶν δαίμονας μαγγανειῶν, οὐχ ὑπὸ ἀγαλματοποιῶν μόνων κατασκευάζεσθαι θεὸς, ἀλλὰ καὶ ὑπὸ μάγων, καὶ φαρμακῶν, καὶ τῶν ἐπῳδαῖς αὐτῶν κηλουμένων δαιμόνων.

Chapter XXXIX.

We must therefore inquire what may be fittingly eaten or not by the rational and gentle[4212] animal, which acts always in conformity with reason; and not worship at random, sheep, or goats, or kine; to abstain from which is an act of moderation,[4213] for much advantage is derived by men from these animals. Whereas, is it not the most foolish of all things to spare crocodiles, and to treat *them* as sacred to some fabulous divinity or other? For it is a mark of exceeding stupidity to spare those animals which do not spare us, and to bestow care on those which make a prey of human beings. But Celsus approves of those who, in keeping with the laws of their country, worship and tend crocodiles, and not a word does he say against them, while the Christians appear deserving of censure, who have been taught to loath evil, and to turn away from wicked works, and to reverence and honour virtue as being generated by God, and as being His Son. For we must not, on account of their feminine name and nature, regard wisdom and righteousness as females;[4214] for these things are in our view the Son of God, as His genuine disciple has shown, when he said of Him, "Who of God is made to us wisdom, and righteousness, and sanctification, and redemption."[4215] And although we may call Him a "second" God, let men know that by the term "second God" we mean nothing else than a virtue capable of including all other virtues, and a reason capable of containing all reason whatsoever which exists in all things, which have arisen naturally, directly, and for the general advantage, and which "reason," we say, dwelt in the soul of Jesus, and was united to Him in a degree far above all other souls, seeing He alone was enabled completely to receive the highest share in the absolute reason, and the absolute wisdom, and the absolute righteousness.

[4212] ἡμέρῳ.

[4213] μέτριον.

[4214] οὐ γὰρ παρὰ τὸ θηλυκὸν ὄνομα, καὶ τῇ οὐσίᾳ θήλειαν νομιστέον εἶναι τὴν σοφίαν, καὶ τὴν δικαιοσύνην.

[4215] Cf. 1 Cor. i. 30.

Chapter XL.

But since, after Celsus had spoken to the above effect of the different kinds of laws, he adds the following remark, “Pindar appears to me to be correct in saying that law is king of all things,” let us proceed to discuss this assertion. What law do you mean to say, good sir, is “king of all things?” If you mean those which exist in the various cities, then such an assertion is not true. For all men are not governed by the same law. You ought to have said that “laws are kings of all men,” for in every nation some law is king of all. But if you mean that which is law in the proper sense, then it is this which is by nature “king of all things;” although there are some individuals who, having like robbers abandoned the law, deny its validity, and live lives of violence and injustice. We Christians, then, who have come to the knowledge of the law which is by nature “king of all things,” and which is the same with the law of God, endeavour to regulate our lives by its prescriptions, having bidden a long farewell to those of an unholy kind.

Chapter XLI.

Let us notice the charges which are next advanced by Celsus, in which there is exceedingly little that has reference to the Christians, as most of them refer to the Jews. His words are: “If, then, in these respects the Jews were carefully to preserve their own law, they are not to be blamed for so doing, but those persons rather who have forsaken their own usages, and adopted those of the Jews. And if they pride themselves on it, as being possessed of superior wisdom, and keep aloof from intercourse with others, as not being equally pure with themselves, they have already heard that their doctrine concerning heaven is not peculiar to them, but, to pass by all others, is one which has long ago been received by the Persians, as Herodotus somewhere mentions. ‘For they have a custom,’ he says, ‘of going up to the tops of the mountains, and of offering sacrifices to Jupiter, giving the name of Jupiter to the whole circle of the heavens.’[4216] And I think,” continues Celsus, “that it makes no difference whether you call the highest being Zeus, or Zen, or Adonai, or Sabaoth, or Ammoun like the Egyptians, or Pappæus like the Scythians. Nor would they be deemed at all holier than others in this respect, that they observe the rite of circumcision, for this was done by the Egyptians and Colchians before them; nor because they abstain from swine’s flesh, for the Egyptians practised abstinence not only from it, but from the flesh of goats, and sheep, and oxen, and fishes as well; while Pythagoras and his disciples do not eat beans, nor anything that contains life. It is not probable, however, that they enjoy God’s favour, or are loved by Him differently from others, or that angels were sent from heaven to them alone, as if they had had allotted to them ‘some region of the blessed,’[4217] for we see both themselves and the country of which they were deemed worthy. Let this band,[4218] then, take its departure, after paying the penalty of its vaunting, not having a knowledge of the great God, but being led away and deceived by the artifices of Moses, having become his pupil to no good end.” 562

[4216] Cf. Herodot., i. 131.

[4217] οἷον δή τινα μακάρων χώραν λαχοῦσιν.

[4218] χορός.

Chapter XLII.

It is evident that, by the preceding remarks, Celsus charges the Jews with falsely giving themselves out as the chosen portion of the Supreme God above all other nations. And he accuses them of boasting, because they gave out that they knew the great God, although they did not really know Him, but were led away by the artifices of Moses, and were deceived by him, and became his disciples to no good end. Now we have in the preceding pages already spoken in part of the venerable and distinguished polity of the Jews, when it existed amongst them as a symbol of the city of God, and of His temple, and of the sacrificial worship offered in it and at the altar of sacrifice. But if any one were to turn his attention to the meaning of the legislator, and to the constitution which he established, and were to examine the various points relating to him, and compare them with the present method of worship among other nations, there are none which he would admire to a greater degree; because, so far as can be accomplished among mortals, everything that was not of advantage to the human race was withheld from them, and only those things which are useful bestowed.[4219] And for this reason they had neither gymnastic contests, nor scenic representations, nor horse-races; nor were there among them women who sold their beauty to any one who wished to have sexual intercourse without offspring, and to cast contempt upon the nature of human generation. And what an advantage was it to be taught from their tender years to ascend above all visible nature, and to hold the belief that God was not fixed anywhere within its limits, but to look for Him on high, and beyond the sphere of all bodily substance![4220] And how great was the advantage which they enjoyed in being instructed almost from their birth, and as soon as they could speak,[4221] in the immortality of the soul, and in the existence of courts of justice under the earth, and in the rewards provided for those who have lived righteous lives! These truths, indeed, were proclaimed in the veil of fable to children, and to those whose views of things were childish; while to those who were already occupied in investigating the truth, and desirous of making progress therein, these fables, so to speak, were transfigured into the truths which were concealed within them. And I consider that it was in a manner worthy of their name as the “portion of God” that they despised all kinds of divination, as that which bewitches men to no purpose, and which proceeds rather from wicked demons than from anything of a better nature; and sought the knowledge of future events in the souls of those who, owing to their high degree of purity, received the spirit of the Supreme God.

[4219] [Note this eulogy on the law, even though it “made nothing perfect.”]

[4220] ὑπὲρ τὰ σώματα.

[4221] συμπληρώσει τοῦ λόγου.

Chapter XLIII.

But what need is there to point out how agreeable to sound reason, and unattended with injury either to master or slave, was the law that one of the same faith[4222] should not be allowed to continue in slavery more than six years?[4223] The Jews, then, cannot be said to preserve their own law in the same points with the other nations. For it would be censurable in them, and would involve a charge of insensibility to the superiority of their law, if they were to believe that they had been legislated for in the same way as the other nations among the heathen. And although Celsus will not admit it, the Jews nevertheless are possessed of a wisdom superior not only to that of the multitude, but also of those who have the appearance of philosophers; because those who engage in philosophical pursuits, after the utterance of the most venerable philosophical sentiments, fall away into the worship of idols and demons, whereas the very lowest Jew directs his look to the Supreme God alone; and they do well, indeed, so far as this point is concerned, to pride themselves thereon, and to keep aloof from the society of others as accursed and impious. And would that they had not sinned, and transgressed the law, and slain the prophets in former times, and in these latter days conspired against Jesus, that we might be in possession of a pattern of a heavenly city which even Plato would have sought to describe; although I doubt whether he could have accomplished as much as was done by Moses and those who followed him, who nourished a "chosen generation," and "a holy nation," dedicated to God, with words free from all superstition.

[4222] τὸν ἀπὸ τῶν αὐτῶν ὁρώμενον δογμάτων.

[4223] Cf. Ex. xxi. 2 and Jer. xxxiv. 14. [An important comment on Mosaic servitude.]

Chapter XLIV.

But as Celsus would compare the venerable customs of the Jews with the laws of certain nations, let us proceed to look at them. He is of opinion, accordingly, that there is no difference between the doctrine regarding "heaven" and that regarding "God;" and he says that "the Persians, like the Jews, offer sacrifices to Jupiter upon the tops of the mountains,"—not observing that, as the Jews were acquainted with one God, so they had only one holy house 563 of prayer, and one altar of whole burnt-offerings, and one censer for incense, and one high priest of God. The Jews, then, had nothing in common with the Persians, who ascend the summits of their mountains, which are many in number, and offer up sacrifices which have nothing in common with those which are regulated by the Mosaic code,—in conformity to which the Jewish priests "served unto the example and shadow of heavenly things," explaining enigmatically the object of the law regarding the sacrifices, and the things of which these sacrifices were the symbols. The Persians therefore may call the "whole circle of heaven" Jupiter; but we maintain that "the heaven" is neither Jupiter nor God, as we indeed know that certain beings of a class inferior to God have ascended above the heavens and all visible nature: and in this sense we understand the words, "Praise God, ye heaven of heavens, and ye waters that be above the heavens: let them praise the name of the Lord."[4224]

[4224] Cf. Ps. cxlviii. 4, 5.

Chapter XLV.

As Celsus, however, is of opinion that it matters nothing whether the highest being be called Jupiter, or Zen, or Adonai, or Sabaoth, or Ammoun (as the Egyptians term him), or Pappæus (as the Scythians entitle him), let us discuss the point for a little, reminding the reader at the same time of what has been said above upon this question, when the language of Celsus led us to consider the subject. And now we maintain that the nature of names is not, as Aristotle supposes, an enactment of those who impose them.[4225] For the languages which are prevalent among men do not derive their origin from men, as is evident to those who are able to ascertain the nature of the charms which are appropriated by the inventors of the languages differently, according to the various tongues, and to the varying pronunciations of the names, on which we have spoken briefly in the preceding pages, remarking that when those names which in a certain language were possessed of a natural power were translated into another, they were no longer able to accomplish what they did before when uttered in their native tongues. And the same peculiarity is found to apply to men; for if we were to translate the name of one who was called from his birth by a certain appellation in the Greek language into the Egyptian or Roman, or any other tongue, we could not make him do or suffer the same things which he would have done or suffered under the appellation first bestowed upon him. Nay, even if we translated into the Greek language the name of an individual who had been originally invoked in the Roman tongue, we could not produce the result which the incantation professed itself capable of accomplishing had it preserved the name first conferred upon him. And if these statements are true when spoken of the names of *men*, what are we to think of those which are transferred, for any cause whatever, to the *Deity*? For example, something is transferred[4226] from the name Abraham when translated into Greek, and something is signified by that of Isaac, and also by that of Jacob; and accordingly, if any one, either in an invocation or in swearing an oath, were to use the expression, “the God of Abraham,” and “the God of Isaac,” and “the God of Jacob,” he would produce certain effects, either owing to the nature of these names or to their powers, since even demons are vanquished and become submissive to him who pronounces these names; whereas if we say, “the god of the chosen father of the echo, and the god of laughter, and the god of him who strikes with the heel,”[4227] the mention of the name is attended with no result, as is the case with other names possessed of no power. And in the same way, if we translate the word “Israel” into Greek or any other language, we shall produce no result; but if we retain it as it is, and join it to those expressions to which such as are skilled in these matters think it ought to be united, there would then follow some result from the pronunciation of the word which would accord with the professions of those who employ such invocations. And we may say the same also of the pronunciation of "Sabaoth," a word which is frequently employed in incantations; for if we translate the term into "Lord of hosts," or "Lord of armies," or "Almighty" (different acceptation of it having been proposed by the interpreters), we shall accomplish nothing; whereas if we retain the original pronunciation, we shall, as those who are skilled in such matters maintain, produce some effect. And the same observation holds good of Adonai. If, then, neither "Sabaoth" nor "Adonai," when rendered into what appears to be their meaning in the Greek tongue, can accomplish anything, how much less would be the result among those who regard it as a matter of indifference whether the highest being be called Jupiter, or Zen, or Adonai, or Sabaoth!

[4225] ὅτι ἡ τῶν ὀνομάτων φύσις οὐ θεμένων εἰσὶ νόμοι.

[4226] μεταλαμβάνεται γάρ τι, φερ’ εἰπεῖν. In the editions of Hœschel and Spencer, τι is wanting.

[4227] ὁ θεὸς πατρὸς ἐκλεκτοῦ τῆς ἠχοῦς, καὶ ὁ θεὸς τοῦ γέλωτος, καὶ ὁ θεὸς τοῦ πτερνιστοῦ. Cf. note in Benedictine ed.

Chapter XLVI.

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It was for these and similar mysterious reasons, with which Moses and the prophets were acquainted, that they forbade the name of other gods to be pronounced by him who bethought himself of praying to the one Supreme God alone, or to be remembered by a heart which had been taught to be pure from all foolish thoughts and words. And for these reasons we should prefer to endure all manner of suffering rather than acknowledge Jupiter to be God. For we do not consider Jupiter and Sabaoth to be the same, nor Jupiter to be at all divine, but that some demon, unfriendly to men and to the true God, rejoices under this title.[4228] And although the Egyptians were to hold Ammon before us under threat of death, we would rather die than address him as God, it being a name used in all probability in certain Egyptian incantations in which this demon is invoked. And although the Scythians may call Pappæus the supreme God, yet we will not yield our assent to this; granting, indeed, that there *is* a Supreme Deity, although we do not give the name Pappæus to Him as His proper title, but regard it as one which is agreeable to the demon to whom was allotted the desert of Scythia, with its people and its language. He, however, who gives God His title in the Scythian tongue, or in the Egyptian or in any language in which he has been brought up, will not be guilty of sin.[4229]

[4228] δαίμονα δέ τινα χαίρειν οὕτως ὀνομαζόμενον.

[4229] [Note the bearing of this chapter on the famous controversy concerning the Chinese renderings of God’s name.]

Chapter XLVII.

Now the reason why circumcision is practised among the Jews is not the same as that which explains its existence among the Egyptians and Colchians, and therefore it is not to be considered the same circumcision. And as he who sacrifices does not sacrifice to the same god, although he appears to perform the rite of sacrifice in a similar manner, and he who offers up prayer does not pray to the same divinity, although he asks the same things in his supplication; so, in the same way, if one performs the rite of circumcision, it by no means follows that it is not a different act from the circumcision performed upon another. For the purpose, and the law, and the wish of him who performs the rite, place the act in a different category. But that the whole subject may be still better understood, we have to remark that the term for "righteousness"[4230] is the same among all the Greeks; but righteousness is shown to be one thing according to the view of Epicurus; and another according to the Stoics, who deny the threefold division of the soul; and a different thing again according to the followers of Plato, who hold that righteousness is the proper business of the parts of the soul.[4231] And so also the "courage"[4232] of Epicures is one thing, who would undergo some labours in order to escape from a greater number; and a different thing that of the philosopher of the Porch, who would choose all virtue for its own sake; and a different thing still that of Plato, who maintains that virtue itself is the act of the irascible part of the soul, and who assigns to it a place about the breast.[4233] And so circumcision will be a different thing according to the varying opinions of those who undergo it. But on such a subject it is unnecessary to speak on this occasion in a treatise like the present; for whoever desires to see what led us to the subject, can read what we have said upon it in the Epistle of Paul to the Romans.

[4230] δικαιοσύνη.

[4231] ἰδιοπραγίαν τῶν μερῶν τῆς ψυχῆς.

[4232] ἀνδρεία.

[4233] τοῦ θυμικοῦ μέρους τῆς ψυχῆς φάσκοντος αὐτὸ εἶναι ἀρετὴν, καὶ ἀποτάσσοντος αὐτῇ τόπον τὸν περὶ τὸν θώρακα.

Chapter XLVIII.

Although the Jews, then, pride themselves on circumcision, they will separate it not only from that of the Colchians and Egyptians, but also from that of the Arabian Ishmaelites; and yet the latter was derived from their ancestor Abraham, the father of Ishmael, who underwent the rite of circumcision along with his father. The Jews say that the circumcision performed on the eighth day is the principal circumcision, and that which is performed according to circumstances is different; and probably it was performed on account of the hostility of some angel towards the Jewish nation, who had the power to injure such of them as were not circumcised, but was powerless against those who had undergone the rite. This may be said to appear from what is written in the book of Exodus, where the angel before the circumcision of Eliezer[4234] was able to work against[4235] Moses, but could do nothing after his son was circumcised. And when Zipporah had learned this, she took a pebble and circumcised her child, and is recorded, according to the reading of the common copies, to have said, "The blood of my child's circumcision is stayed," but according to the Hebrew text, "A bloody husband art thou to me."[4236] For she had known the story about a certain angel having power before the shedding of the blood, but who became powerless through the blood of circumcision. For which reason the words were addressed to Moses, "A bloody husband art thou to me." But these things, which appear rather of a curious nature, and not level to the comprehension of the multitude, I have ventured to treat at such length; and now I shall only add, as becomes a Christian, one thing more, and shall then pass on to what follows. For this angel might have had power, I think, over those of the people who were not circumcised, and generally over all who worshipped only the Creator; and this power lasted so long as Jesus had not assumed a human body. But when He had done this, and had undergone the rite of circumcision in His own person, all the power of the angel over those who practise the same worship, but are not circumcised,[4237] was abolished; for Jesus reduced it to nought by (the power of) His unspeakable divinity. And therefore His disciples are forbidden to circumcise themselves, and are reminded (by the apostle): "If ye be circumcised, Christ shall profit you nothing."[4238]

[4234] Cf. Ex. iv. 24, 25. Eliezer was one of the two sons of Moses. Cf. Ex. xviii. 4.

[4235] ἐνεργεῖν κατὰ Μωϋσέως.

[4236] Cf. Ex. iv. 25, 26.

[4237] κατὰ τῶν ἐν τῇ θεοσεβείᾳ ταύτῃ περιτεμνομένων δύναμις. Boherellus inserts μὴ before περιτεμνομένων,, which has been adopted in the text.

[4238] Gal. v. 2.

Chapter XLIX.

But neither do the Jews pride themselves upon abstaining from swine's flesh, as if it were some great thing; but upon their having ascertained the nature of clean and unclean animals, and the cause of the distinction, and of swine being classed among the unclean. And these distinctions were signs of certain things until the advent of Jesus; after whose coming it was said to His disciple, who did not yet comprehend the doctrine concerning these matters, but who said, "Nothing that is common or unclean hath entered into my mouth,"[4239] "What God hath cleansed, call not thou common." It therefore in no way affects either the Jews or us that the Egyptian priests abstain not only from the flesh of swine, but also from that of goats, and sheep, and oxen, and fish. But since it is not that "which entereth into the mouth that defiles a man," and since "meat does not commend us to God," we do not set great store on refraining from eating, nor yet are we induced to eat from a gluttonous appetite. And therefore, so far as we are concerned, the followers of Pythagoras, who abstain from all things that contain life may do as they please; only observe the different reason for abstaining from things that have life on the part of the Pythagoreans and our ascetics. For the former abstain on account of the fable about the transmigration of souls, as the poet says:—

"And some one, lifting up his beloved son,
Will slay him after prayer; O how foolish he!"[4240]

We, however, when we do abstain, do so because "we keep under our body, and bring it into subjection,"[4241] and desire "to mortify our members that are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence;"[4242] and we use every effort to "mortify the deeds of the flesh."[4243]

[4239] Cf. Acts x. 14.

[4240] καί τις φίλον υἱὸν ἀείρας, σφάξει ἐπευχόμενος μέγα νήπιος. —A verse of Empedocles, quoted by Plutarch, *de Superstitione*, c. xii. Spencer. Cf. note *in loc.* in Benedictine edition.

[4241] Cf. 1 Cor. ix. 27.

[4242] Cf. Col. iii. 5.

[4243] Cf. Rom. viii. 13.

Chapter L.

Celsus, still expressing his opinion regarding the Jews, says: “It is not probable that they are in great favour with God, or are regarded by Him with more affection than others, or that angels are sent by Him to them alone, as if to them had been allotted some region of the blessed. For we may see both the people themselves, and the country of which they were deemed worthy.” We shall refute this, by remarking that it is evident that this nation was in great favour with God, from the fact that the God who presides over all things was called the God of the Hebrews, even by those who were aliens to our faith. And because they were in favour with God, they were not abandoned by Him;[4244] but although few in number, they continued to enjoy the protection of the divine power, so that in the reign of Alexander of Macedon they sustained no injury from him, although they refused, on account of certain covenants and oaths, to take up arms against Darius. They say that on that occasion the Jewish high priest, clothed in his sacred robe, received obeisance from Alexander, who declared that he had beheld an individual arrayed in this fashion, who announced to him in his sleep that he was to be the subjugator of the whole of Asia.[4245] Accordingly, we Christians maintain that “it was the fortune of that people in a remarkable degree to enjoy God’s favour, and to be loved by Him in a way different from others;” but that this economy of things and this divine favour were transferred to us, after Jesus had conveyed the power which had been manifested among the Jews to those who had become converts to Him from among the heathen. And for this reason, although the Romans desired to perpetrate many atrocities against the Christians, in order to ensure their extermination, they were unsuccessful; for there was a divine hand which fought on their behalf, and whose desire it was that the word of God should spread from one corner of the land of Judea throughout the whole human race.

[4244] καὶ ὡς εὐδοκιμοῦντές γε ὅσον οὐκ ἐγκατλείποντο. The negative particle (οὐκ) is wanting in the editions of Hœschel and Spencer, but is found in the Royal, Basil, and Vatican mss. Guietus would delete ὅσον (which emendation has been adopted in the translation), while Boherellus would read ὅσοι instead.—Ruæus.

[4245] [Josephus, *Antiquities*, b. xi. cap. viii.]

Chapter LI.

But seeing that we have answered to the best of our ability the charges brought by Celsus against the Jews and their doctrine, let us proceed to consider what follows, and to prove that it is no empty boast on our part when we make a profession of knowing the great God, and that we have not been led away by any juggling tricks[4246] of Moses (as Celsus imagines), or even of our own Saviour Jesus; but that for a good end we listen to the God who speaks in Moses, and have accepted Jesus, whom he testifies to be God, as the Son of God, in hope of receiving the best rewards if we regulate our lives according to His word. And we shall willingly pass over what we have already stated by way of anticipation on the points, "whence we came and who is our leader, and what law proceeded from Him." And if Celsus would maintain that there is no difference between us and the Egyptians, who worship the goat, or the ram, or the crocodile, or the ox, or the river-horse, or the dog-faced baboon,[4247] or the cat, he can ascertain if it be so, and so may any other who thinks alike on the subject. We, however, have to the best of our ability defended ourselves at great length in the preceding pages on the subject of the honour which we render to our Jesus, pointing out that we have found the better part;[4248] and that in showing that the truth which is contained in the teaching of Jesus Christ is pure and unmixed with error, we are not commending ourselves, but our Teacher, to whom testimony was borne through many witnesses by the Supreme God and the prophetic writings among the Jews, and by the very clearness of the case itself, for it is demonstrated that He could not have accomplished such mighty works without the divine help.

[4246] γοητείᾳ.

[4247] τὸν κυνοκέφαλον.

[4248] ὅτι κρεῖττον εὕρομεν.

Chapter LII.

But the statement of Celsus which we wish to examine at present is the following: “Let us then pass over the refutations which might be adduced against the claims of their teacher, and let him be regarded as really an angel. But is he the first and only one who came (to men), or were there others before him? If they should say that he is the only one, they would be convicted of telling lies against themselves. For they assert that on many occasions others came, and sixty or seventy of them together, and that these became wicked, and were cast under the earth and punished with chains, and that from this source originate the warm springs, which are their tears; and, moreover, that there came an angel to the tomb of this said being—according to some, indeed, one, but according to others, two—who answered the women that he had arisen. For the Son of God could not himself, as it seems, open the tomb, but needed the help of another to roll away the stone. And again, on account of the pregnancy of Mary, there came an angel to the carpenter, and once more another angel, in order that they might take up the young Child and flee away (into Egypt). But what need is there to particularize everything, or to count up the number of angels said to have been sent to Moses, and others amongst them? If, then, others were sent, it is manifest that he also came from the same God. But he may be supposed to have the appearance of announcing something of greater importance (than those who preceded him), as if the Jews had been committing sin, or corrupting their religion, or doing deeds of impiety; for these things are obscurely hinted at.”

Chapter LIII.

The preceding remarks might suffice as an answer to the charges of Celsus, so far as regards those points in which our Saviour Jesus Christ is made the subject of special investigation. But that we may avoid the appearance of intentionally passing over any portion of his work, as if we were unable to meet him, let us, even at the risk of being tautological (since we are challenged to this by Celsus), endeavour as far as we can with all due brevity to continue our discourse, since perhaps something either more precise or more novel may occur to us upon the several topics. He says, indeed, that "he has omitted the refutations which have been adduced against the claims which Christians advance on behalf of their teacher," although he has *not* omitted anything which he was able to bring forward, as is manifest from his previous language, but makes this statement only as an empty rhetorical device. That we are not refuted, however, on the subject of our great Saviour, although the accuser may *appear* to refute us, will be manifest to those who peruse in a spirit of truth-loving investigation all that is predicted and recorded of Him. And, in the next place, since he considers that he makes a concession in saying of the Saviour, "Let him appear to be really an angel," we reply that we do not accept of such a concession from Celsus; but we look to the work of Him who came to visit the whole human race in His word and teaching, as each one of His adherents was capable of receiving Him. And this was the work of one who, as the prophecy regarding Him said, was not simply an angel, but the "Angel of the great counsel:"[4249] for He announced to men the great counsel of the God and Father of all things regarding them, (saying) of those who yield themselves up to a life of pure religion, that they ascend by means of their great deeds to God; but of those who do not adhere to Him, that they place themselves at a distance from God, and journey on to destruction through their unbelief of Him. He then continues: "If even the angel came to men, is he the first and only one who came, or did others come on former occasions?" And he thinks he can meet either of these dilemmas at great length, although there is not a single real Christian who asserts that Christ was the only being that visited the human race. For, as Celsus says, "If they should say the only one," there are others who appeared to different individuals. 56

[4249] Cf. Isa. ix. 6. [according to Sept. See vol. i. pp. 223, 236, this series.]

Chapter LIV.

In the next place, he proceeds to answer himself as he thinks fit in the following terms: "And so he is not the only one who is recorded to have visited the human race, as even those who, under pretext of teaching in the name of Jesus, have apostatized from the Creator as an inferior being, and have given in their adherence to one who is a superior God and father of him who visited (the world), assert that before him certain beings came from the Creator to visit the human race." Now, as it is in the spirit of truth that we investigate all that relates to the subject, we shall remark that it is asserted by Apelles, the celebrated disciple of Marcion, who became the founder of a certain sect, and who treated the writings of the Jews as fabulous, that Jesus is the only one that came to visit the human race. Even against him, then, who maintained that Jesus was the only one that came from God to men, it would be in vain for Celsus to quote the statements regarding the descent of other angels, seeing Apelles discredits, as we have already mentioned, the miraculous narratives of the Jewish Scriptures; and much more will he decline to admit what Celsus has adduced, from not understanding the contents of the book of Enoch. No one, then, convicts us of falsehood, or of making contradictory assertions, as if we maintained both that our Saviour was the only being that ever came to men, and yet that many others came on different occasions. And in a most confused manner, moreover, does he adduce, when examining the subject of the visits of angels to men, what he has derived, without seeing its meaning, from the contents of the book of Enoch; for he does not appear to have read the passages in question, nor to have been aware that the books which bear the name Enoch[4250] do not at all circulate in the Churches as divine, although it is from this source that he might be supposed to have obtained the statement, that "sixty or seventy angels descended at the same time, who fell into a state of wickedness."

[4250] [See p. 380, *supra*.]

Chapter LV.

But, that we may grant to him in a spirit of candour what he has not discovered in the contents of the book of Genesis, that "the sons of God, seeing the daughters of men, that they were fair, took to them wives of all whom they chose,"[4251] we shall nevertheless even on this point persuade those who are capable of understanding the meaning of the prophet, that even before us there was one who referred this narrative to the doctrine regarding souls, which became possessed with a desire for the corporeal life of men, and this in metaphorical language, he said, was termed "daughters of men." But whatever may be the meaning of the "sons of God desiring to possess the daughters of men," it will not at all contribute to prove that Jesus was not the only one who visited mankind as an angel, and who manifestly became the Saviour and benefactor of all those who depart from the flood of wickedness. Then, mixing up and confusing whatever he had at any time heard, or had anywhere found written—whether held to be of divine origin among Christians or not—he adds: "The sixty or seventy who descended together were cast under the earth, and were punished with chains." And he quotes (as from the book of Enoch, but without naming it) the following: "And hence it is that the tears of these angels are warm springs,"—a thing neither mentioned nor heard of in the Churches of God! For no one was ever so foolish as to materialize into human tears those which were shed by the angels who had come down from heaven. And if it were right to pass a jest upon what is advanced against us in a serious spirit by Celsus, we might observe that no one would ever have said that hot springs, the greater part of which are fresh water, were the tears of the angels, since tears are saltish in their nature, unless indeed the angels, in the opinion of Celsus, shed tears which are fresh.

[4251] [Gen. vi. 2. S.]

Chapter LVI.

Proceeding immediately after to mix up and compare with one another things that are dissimilar, and incapable of being united, he subjoins to his statement regarding the sixty or seventy angels who came down from heaven, and who, according to him, shed fountains of warm water for tears, the following: "It is related also that there came to the tomb of Jesus himself, according to some, two angels, according to others, one;" having failed to notice, I think, that Matthew and Mark speak of one, and Luke and John of two, which statements are not contradictory. For they who mention "one," say that it was he who rolled away the stone from the sepulchre; while they who mention "two," refer to those who appeared in shining raiment to the women that repaired to the sepulchre, or who were seen within sitting in white garments. Each of these occurrences might now be demonstrated to have actually taken place, and to be indicative of a figurative meaning existing in these "phenomena," (and intelligible) to those who were prepared to behold the resurrection of the Word. Such a task, however, does not belong to our present purpose, but rather to an exposition of the Gospel.[4252] 568

[4252] [See Dr. Lee on *The Inspiration of Holy Scripture*, p. 383, where it is pointed out that the primitive Church was fully aware of the difficulties urged against the historic accuracy of the Four Gospels. Dr. Lee also notes that the culminating sarcasm of Gibbon's famous fifteenth chapter "has not even the poor merit of originality." S.]

Chapter LVII.

Now, that miraculous appearances have sometimes been witnessed by human beings, is related by the Greeks; and not only by those of them who might be suspected of composing fabulous narratives, but also by those who have given every evidence of being genuine philosophers, and of having related with perfect truth what had happened to them. Accounts of this kind we have read in the writings of Chrysippus of Soli, and also some things of the same kind relating to Pythagoras; as well as in some of the more recent writers who lived a very short time ago, as in the treatise of Plutarch of Chæronea "on the Soul," and in the second book of the work of Numenius the Pythagorean on the "Incorruptibility of the Soul." Now, when such accounts are related by the Greeks, and especially by the philosophers among them, they are not to be received with mockery and ridicule, nor to be regarded as fictions and fables; but when those who are devoted to the God of all things, and who endure all kinds of injury, even to death itself, rather than allow a falsehood to escape their lips regarding God, announce the appearances of angels which they have themselves witnessed, they are to be deemed unworthy of belief, and their words are not to be regarded as true! Now it is opposed to sound reason to judge in this way whether individuals are speaking truth or falsehood. For those who act honestly, only after a long and careful examination into the details of a subject, slowly and cautiously express their opinion of the veracity or falsehood of this or that person with regard to the marvels which they may relate; since it is the case that neither do all men show themselves worthy of belief, nor do all make it distinctly evident that they are relating to men only fictions and fables. Moreover, regarding the resurrection of Jesus from the dead, we have this remark to make, that it is not at all wonderful if, on such an occasion, either one or two angels should have appeared to announce that Jesus had risen from the dead, and to provide for the safety of those who believed in such an event to the advantage of their souls. Nor does it appear to me at all unreasonable, that those who believe in the resurrection of Jesus, and who manifest, as a fruit of their faith not to be lightly esteemed, their possession of a virtuous[4253] life, and their withdrawal from the flood of evils, should not be unattended by angels who lend their help in accomplishing their conversion to God.

[4253] τὸν ἐῤῥωμένον βίον.

Chapter LVIII.

But Celsus challenges the account also that an angel rolled away the stone from the sepulchre where the body of Jesus lay, acting like a lad at school, who should bring a charge against any one by help of a string of commonplaces. And, as if he had discovered some clever objection to the narrative, he remarks: “The Son of God, then, it appears, could not open his tomb, but required the aid of another to roll away the stone.” Now, not to overdo the discussion of this matter, or to have the appearance of unreasonably introducing philosophical remarks, by explaining the figurative meaning at present, I shall simply say of the narrative alone, that it does appear in itself a more respectful proceeding, that the servant and inferior should have rolled away the stone, than that such an act should have been performed by Him whose resurrection was to be for the advantage of mankind. I do not speak of the desire of those who conspired against the Word, and who wished to put Him to death, and to show to all men that He *was* dead and non-existent,[4254] that His tomb should not be opened, in order that no one might behold the Word alive after their conspiracy; but the “Angel of God” who came into the world for the salvation of men, with the help of another angel, proved more powerful than the conspirators, and rolled away the weighty stone, that those who deemed the Word to be dead might be convinced that He is not with the “departed,” but is alive, and precedes those who are willing to follow Him, that He may manifest to them those truths which come after those which He formerly showed them at the time of their first entrance (into the school of Christianity), when they were as yet incapable of receiving deeper instruction. In the next place, I do not understand what advantage he thinks will accrue to his purpose when he ridicules the account of “the angel’s visit to Joseph regarding the pregnancy of Mary;” and again, that of the angel to warn the parents “to take up the new-born Child, whose life was in danger, and to flee with it into Egypt.” 569 Concerning these matters, however, we have in the preceding pages answered his statements. But what does Celsus mean by saying, that “according to the Scriptures, angels are recorded to have been sent to Moses, and others as well?” For it appears to me to contribute nothing to his purpose, and especially because none of them made any effort to accomplish, as far as in his power, the conversion of the human race from their sins. Let it be granted, however, that other angels were sent from God, but that he came to announce something of greater importance (than any others who preceded him); and when the Jews had fallen into sin, and corrupted their religion, and had done unholy deeds, transferred the kingdom of God to other husbandmen, who in all the Churches take special care of themselves,[4255] and use every endeavour by means of a holy life, and by a doctrine conformable thereto, to win over to the God of all things those who would rush away from the teaching of Jesus.[4256]

[4254] καὶ τὸ μηδὲν τυγχάνοντα.

[4255] ἑαυτῶν. Guietus would read αὑτῶν, to agree with τῶν ἐκκλησιῶν.

[4256] Instead of τὰς ἀπὸ τῆς διδασκαλίας τοῦ Ἰησοῦ ἀφορμάς, Boherellus conjectures τοὺς…ἀφορμῶντας, which has been adopted in the translation.

Chapter LIX.

Celsus then continues: "The Jews accordingly, and these (clearly meaning the Christians), have the same God;" and as if advancing a proposition which would not be conceded, he proceeds to make the following assertion: "It is certain, indeed, that the members of the great Church[4257] admit this, and adopt as true the accounts regarding the creation of the world which are current among the Jews, viz., concerning the six days and the seventh;" on which day, as the Scripture says, God "ceased"[4258] from His works, retiring into the contemplation of Himself, but on which, as Celsus says (who does not abide by the letter of the history, and who does not understand its meaning), God "rested,"[4259]—a term which is not found in the record. With respect, however, to the creation of the world, and the "rest[4260] which is reserved after it for the people of God," the subject is extensive, and mystical, and profound, and difficult of explanation. In the next place, as it appears to me, from a desire to fill up his book, and to give it an appearance of importance, he recklessly adds certain statements, such as the following, relating to the first man, of whom he says: "We give the same account as do the Jews, and deduce the same genealogy from him as they do." However, as regards "the conspiracies of brothers against one another," we know of none such, save that Cain conspired against Abel, and Esau against Jacob; but not Abel against Cain, nor Jacob against Esau: for if this had been the case, Celsus would have been correct in saying that we give the same accounts as do the Jews of "the conspiracies of brothers against one another." Let it be granted, however, that we speak of the same descent into Egypt as they, and of their return[4261] thence, which was not a "flight,"[4262] as Celsus considers it to have been, what does that avail towards founding an accusation against us or against the Jews? Here, indeed, he thought to cast ridicule upon us, when, in speaking of the Hebrew people, he termed their exodus a "flight;" but when it was his business to investigate the account of the punishments inflicted by God upon Egypt, that topic he purposely passed by in silence.

[4257] τῶν ἀπὸ μεγάλης ἐκκλησίας.

[4258] κατέπαυσεν.

[4259] ἀναπαυσάμενος.

[4260] σαββατισμοῦ.

[4261] τὴν ἐκεῖθεν ἐπάνοδον.

[4262] φυγήν.

Chapter LX.

If, however, it be necessary to express ourselves with precision in our answer to Celsus, who thinks that we hold the same opinions on the matters in question as do the Jews, we would say that we both agree that the books (of Scripture) were written by the Spirit of God, but that we do *not* agree about the meaning of their contents; for we do not regulate our lives like the Jews, because we are of opinion that the literal acceptation of the laws is not that which conveys the meaning of the legislation. And we maintain, that "when Moses is read, the veil is upon their heart,"[4263] because the meaning of the law of Moses has been concealed from those who have not welcomed[4264] the way which is by Jesus Christ. But we know that if one turn to the Lord (for "the Lord is that Spirit"), the veil being taken away, "he beholds, as in a mirror with unveiled face, the glory of the Lord" in those thoughts which are concealed in their literal expression, and to his own glory becomes a participator of the divine glory; the term "face" being used figuratively for the "understanding," as one would call it without a figure, in which is the face of the "inner man," filled with light and glory, flowing from the true comprehension of the contents of the law.

[4263] 2 Cor. iii. 15.

[4264] ἀσπασαμένοις.

Chapter LXI.

After the above remarks he proceeds as follows: "Let no one suppose that I am ignorant that some of them will concede that their God is the same as that of the Jews, while others will maintain that he is a different one, to whom the latter is in opposition, and that it was from the former that the Son came." Now, if he imagine that the existence of numerous heresies among the Christians is a ground of accusation against Christianity, why, in a similar way, should it not be a ground of accusation against philosophy, that the various sects of philosophers differ from each other, not on small and indifferent points, but upon those of the highest importance? Nay, medicine also ought to be a subject of attack, on account of its many conflicting schools. Let it be admitted, then, that there are amongst us some who deny that our God is the same as that of the Jews: nevertheless, on that account those are not to be blamed who prove from the same Scriptures that one and the same Deity is the God of the Jews and of the Gentiles alike, as Paul, too, distinctly says, who was a convert from Judaism to Christianity, "I thank my God, whom I serve from my forefathers with a pure conscience."[4265] And let it be admitted also, that there is a third class who call certain persons "carnal," and others "spiritual,"—I think he here means the followers of Valentinus,—yet what does this avail against us, who belong to the Church, and who make it an accusation against such as hold that certain natures are saved, and that others perish in consequence of their natural constitution?[4266] And let it be admitted further, that there are some who give themselves out as Gnostics, in the same way as those Epicureans who call themselves philosophers: yet neither will they who annihilate the doctrine of providence be deemed true philosophers, nor those true Christians who introduce monstrous inventions, which are disapproved of by those who are the disciples of Jesus. Let it be admitted, moreover, that there are some who accept Jesus, and who boast on that account of being Christians, and yet would regulate their lives, like the Jewish multitude, in accordance with the Jewish law,—and these are the twofold sect of Ebionites, who either acknowledge with us that Jesus was born of a virgin, or deny this, and maintain that He was begotten like other human beings,—what does that avail by way of charge against such as belong to the Church, and whom Celsus has styled "those of the multitude?"[4267] He adds, also, that certain of the Christians are believers in the Sibyl,[4268] having probably misunderstood some who blamed such as believed in the existence of a prophetic Sibyl, and termed those who held this belief Sibyllists.

[4265] 2 Tim. i. 3.

[4266] ἐκ κατασκευῆς.

[4267] ἀπὸ τοῦ πλήθους.

[4268] Σιβυλλιστάς.

Chapter LXII.

571

He next pours down upon us a heap of names, saying that he knows of the existence of certain Simonians who worship Helene, or Helenus, as their teacher, and are called Helenians. But it has escaped the notice of Celsus that the Simonians do not at all acknowledge Jesus to be the Son of God, but term Simon the "power" of God, regarding whom they relate certain marvellous stories, saying that he imagined that if he could become possessed of similar powers to those with which be believed Jesus to be endowed, he too would become as powerful among men as Jesus was amongst the multitude. But neither Celsus nor Simon could comprehend how Jesus, like a good husbandman of the word of God, was able to sow the greater part of Greece, and of barbarian lands, with His doctrine, and to fill these countries with words which transform the soul from all that is evil, and bring it back to the Creator of all things. Celsus knows, moreover, certain Marcellians, so called from Marcellina, and Harpocratians from Salome, and others who derive their name from Mariamme, and others again from Martha. We, however, who from a love of learning examine to the utmost of our ability not only the contents of Scripture, and the differences to which they give rise, but have also, from love to the truth, investigated as far as we could the opinions of philosophers, have never at any time met with these sects. He makes mention also of the Marcionites, whose leader was Marcion.

Chapter LXIII.

In the next place, that he may have the appearance of knowing still more than he has yet mentioned, he says, agreeably to his usual custom, that “there are others who have wickedly invented some being as their teacher and demon, and who wallow about in a great darkness, more unholy and accursed than that of the companions of the Egyptian Antinous.” And he seems to me, indeed, in touching on these matters, to say with a certain degree of truth, that there are certain others who have wickedly invented another demon, and who have found him to be their lord, as they wallow about in the great darkness of their ignorance. With respect, however, to Antinous, who is compared with our Jesus, we shall not repeat what we have already said in the preceding pages. “Moreover,” he continues, “these persons utter against one another dreadful blasphemies, saying all manner of things shameful to be spoken; nor will they yield in the slightest point for the sake of harmony, hating each other with a perfect hatred.” Now, in answer to this, we have already said that in philosophy and medicine sects are to be found warring against sects. 572 We, however, who are followers of the word of Jesus, and have exercised ourselves in thinking, and saying, and doing what is in harmony with His words, “when reviled, bless; being persecuted, we suffer it; being defamed, we entreat;”[4269] and we would *not* utter “all manner of things shameful to be spoken” against those who have adopted different opinions from ours, but, if possible, use every exertion to raise them to a better condition through adherence to the Creator alone, and lead them to perform every act as those who will (one day) be judged. And if those who hold different opinions will not be convinced, we observe the injunction laid down for the treatment of such: “A man that is a heretic, after the first and second admonition, reject, knowing that he that is such is subverted, and sinneth, being condemned of himself.”[4270] Moreover, we who know the maxim, “Blessed are the peacemakers,” and this also, “Blessed are the meek,” would not regard with hatred the corrupters of Christianity, nor term those who had fallen into error Circes and flattering deceivers.[4271]

[4269] 1 Cor. iv. 12, 13.

[4270] Tit. iii. 10, 11.

[4271] Κίρκας καὶ κύκηθρα αἱμύλα.

Chapter LXIV.

Celsus appears to me to have misunderstood the statement of the apostle, which declares that “in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe;”[4272] and to have misunderstood also those who employed these declarations of the apostle against such as had corrupted the doctrines of Christianity. And it is owing to this cause that Celsus has said that “certain among the Christians are called ‘cauterized in the ears;’”[4273] and also that some are termed “enigmas,”[4274]—a term which we have never met. The expression “stumbling-block”[4275] is, indeed, of frequent occurrence in these writings,—an appellation which we are accustomed to apply to those who turn away simple persons, and those who are easily deceived, from sound doctrine. But neither we, nor, I imagine, any other, whether Christian or heretic, know of any who are styled Sirens, who betray and deceive,[4276] and stop their ears, and change into swine those whom they delude. And yet this man, who affects to know everything, uses such language as the following: “You may hear,” he says, “all those who differ so widely, and who assail each other in their disputes with the most shameless language, uttering the words, ‘The world is crucified to me, and I unto the world.’” And this is the only phrase which, it appears, Celsus could remember out of Paul’s writings; and yet why should we not also employ innumerable other quotations from the Scriptures, such as, “For though we do walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds,) casting down imaginations, and every high thing that exalteth itself against the knowledge of God?”[4277]

[4272] Cf. 1 Tim. iv. 1–3.

[4273] ἀκοῆς καυστήρια. Cf. note in Benedictine ed.

[4274] αἰνίγματα. Cf. note in Benedictine ed.

[4275] σκανδάλου.

[4276] ἐξορχουμένας καὶ σοφιστρίας.

[4277] Cf. 2 Cor. x. 3–5.

Chapter LXV.

But since he asserts that “you may hear all those who differ so widely saying, ‘The world is crucified to me, and I unto the world,’” we shall show the falsity of such a statement. For there are certain heretical sects which do not receive the Epistles of the Apostle Paul, as the two sects of Ebionites, and those who are termed Encratites.[4278] Those, then, who do not regard the apostle as a holy and wise man, will not adopt his language, and say, “The world is crucified to me, and I unto the world.” And consequently in this point, too, Celsus is guilty of falsehood. He continues, moreover, to linger over the accusations which he brings against the diversity of sects which exist, but does not appear to me to be accurate in the language which he employs, nor to have carefully observed or understood how it is that those Christians who have made progress in their studies say that they are possessed of greater knowledge than the Jews; and also, whether they acknowledge the same Scriptures, but interpret them differently, or whether they do not recognise these books as divine. For we find both of these views prevailing among the sects. He then continues: “Although they have no foundation for the doctrine, let us examine the system itself; and, in the first place, let us mention the corruptions which they have made through ignorance and misunderstanding, when in the discussion of elementary principles they express their opinions in the most absurd manner on things which they do not understand, such as the following.” And then, to certain expressions which are continually in the mouths of the believers in Christianity, he opposes certain others from the writings of the philosophers, with the object of making it appear that the noble sentiments which Celsus supposes to be used by Christians have been expressed in better and clearer language by the philosophers, in order that he might 573 drag away to the study of philosophy those who are caught by opinions which at once evidence their noble and religious character. We shall, however, here terminate the fifth book, and begin the sixth with what follows.

[4278] [Irenæus, vol. i. p. 353.]

Book VI.

Chapter I.

In beginning this our sixth book, we desire, my reverend Ambrosius, to answer in it those accusations which Celsus brings against the *Christians*, not, as might be supposed, those objections which he has adduced from *writers on philosophy*. For he has quoted a considerable number of passages, chiefly from Plato, and has placed alongside of these such declarations of holy Scripture as are fitted to impress even the intelligent mind; subjoining the assertion that "these things are stated much better among the Greeks (than in the Scriptures), and in a manner which is free from all exaggerations[4279] and promises on the part of God, or the Son of God." Now we maintain, that if it is the object of the ambassadors of the truth to confer benefits upon the greatest possible number, and, so far as they can, to win over to its side, through their love to men, every one without exception—intelligent as well as simple—not Greeks only, but also Barbarians (and great, indeed, is the humanity which should succeed in converting the rustic and the ignorant[4280]), it is manifest that they must adopt a style of address fitted to do good to all, and to gain over to them men of every sort. Those, on the other hand, who turn away[4281] from the ignorant as being mere slaves,[4282] and unable to understand the flowing periods of a polished and logical discourse, and so devote their attention solely to such as have been brought up amongst literary pursuits,[4283] confine their views of the public good within very strait and narrow limits.

[4279] ἀνατάσεως.

[4280] πολὺ δὲ τὸ ἥμερον ἐὰν...οἷος τέ τις γένηται ἐπιστρέφειν.

[4281] πολλὰ χαίρειν φράσαντες.

[4282] ἀνδραπόδοις.

[4283] καὶ μὴ οἷοί τε κατακούειν τῆς ἐν φράσει λόγων καὶ τάξει ἀπαγγελλομένων ἀκολουθίας, μόνων ἐφρόντισαν τῶν ἀνατραφέντων ἐν λόγοις καὶ μαθήυασιν.

Chapter II.

I have made these remarks in reply to the charges which Celsus and others bring against the simplicity of the language of Scripture, which appears to be thrown into the shade by the splendour of polished discourse. For our prophets, and Jesus Himself, and His apostles, were careful to adopt[4284] a style of address which should not merely convey the truth, but which should be fitted to gain over the multitude, until each one, attracted and led onwards, should ascend as far as he could towards the comprehension of those mysteries which are contained in these apparently simple words. For, if I may venture to say so, few have been benefited (if they have indeed been benefited at all) by the beautiful and polished style of Plato, and those who have written like him;[4285] while, on the contrary, many have received advantage from those who wrote and taught in a simple and practical manner, and with a view to the wants of the multitude. It is easy, indeed, to observe that Plato is found only in the hands of those who profess to be literary men;[4286] while Epictetus is admired by persons of ordinary capacity, who have a desire to be benefited, and who perceive the improvement which may be derived from his writings. Now we make these remarks, not to disparage Plato (for the great world of men has found even him useful), but to point out the aim of those who said: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that our faith should not stand in the wisdom of men, but in the power of God."[4287] For the word of God declares that the preaching (although in itself true and most worthy of belief) is not sufficient to reach the human heart, unless a certain power be imparted to the speaker from God, and a grace appear upon his words; and it is only by the divine agency that this takes place in those who speak effectually. The prophet says in the sixty-seventh Psalm, that "the Lord will give a word with great power to them who preach."[4288] If, then, it should be granted with respect to certain points, that the same doctrines are found among the Greeks as in our own Scriptures, yet they do not possess the same power of attracting and disposing the souls of men to follow 575 them. And therefore the disciples of Jesus, men ignorant so far as regards Grecian philosophy, yet traversed many countries of the world, impressing, agreeably to the desire of the Logos, each one of their hearers according to his deserts, so that they received a moral amelioration in proportion to the inclination of their will to accept of that which is good.

[4284] ἐνεῖδον.

[4285] [See Dr. Burton's Bampton Lectures *On the Heresies of the Apostolic Age*, pp. 198, 529. S.]

[4286] φιλολόγων.

[4287] 1 Cor. ii. 4, 5.

[4288] Such is the reading of the Septuagint version. The Masoretic text has: "The Lord gave a word; of them who published it there was a great host." [Cf. Ps. lxviii. 11. S.]

Chapter III.

Let the ancient sages, then, make known their sayings to those who are capable of understanding them. Suppose that Plato, for example, the son of Ariston, in one of his Epistles, is discoursing about the "chief good," and that he says, "The chief good can by no means be described in words, but is produced by long habit, and bursts forth suddenly as a light in the soul, as from a fire which had leapt forth." We, then, on hearing these words, admit that they are well said, for it is God who revealed to men these as well as all other noble expressions. And for this reason it is that we maintain that those who have entertained correct ideas regarding God, but who have not offered to Him a worship in harmony with the truth, are liable to the punishments which fall on sinners. For respecting such Paul says in express words: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."[4289] The truth, then, is verily held (in unrighteousness), as our Scriptures testify, by those who are of opinion that "the chief good cannot be described in words," but who assert that, "after long custom and familiar usage,[4290] a light becomes suddenly kindled in the soul, as if by a fire springing forth, and that it now supports itself alone."

[4289] Cf. Rom. i. 18–23.

[4290] ἐκ πολλῆς συνουσίας γινομένης περὶ τὸ πρᾶγμα αὐτὸ, καὶ τοῦ συζῆν.

Chapter IV.

Notwithstanding, those who have written in this manner regarding the “chief good” will go down to the Piræus and offer prayer to Artemis, as if she were God, and will look (with approval) upon the solemn assembly held by ignorant men; and after giving utterance to philosophical remarks of such profundity regarding the soul, and describing its passage (to a happier world) after a virtuous life, they pass from those great topics which God has revealed to them, and adopt mean and trifling thoughts, and offer a cock to Æsculapius![4291] And although they had been enabled to form representations both of the “invisible things” of God and of the “archetypal forms” of things from the creation of the world, and from (the contemplation of) sensible things, from which they ascend to those objects which are comprehended by the understanding alone,—and although they had no mean glimpses of His “eternal power and Godhead,”[4292] they nevertheless became “foolish in their imaginations,” and their “foolish heart” was involved in darkness and ignorance as to the (true) worship of God. Moreover, we may see those who greatly pride themselves upon their wisdom and theology worshipping the image of a corruptible man, *in honour*, they say, of Him, and sometimes even descending, with the Egyptians, to the worship of birds, and four-footed beasts, and creeping things! And although some may appear to have risen above such practices, nevertheless they will be found to have changed the truth of God into a lie, and to worship and serve the “creature more than the Creator.”[4293] As the wise and learned among the Greeks, then, commit errors in the service which they render to God, God “chose the foolish things of the world to confound the wise; and base things of the world, and things that are weak, and things which are despised, and things which are nought, to bring to nought things that are;” and this, truly, “that no flesh should glory in the presence of God.”[4294] *Our* wise men, however,—Moses, the most ancient of them all, and the prophets who followed him,—knowing that the chief good could by no means be described in words, were the first who wrote that, as God manifests Himself to the deserving, and to those who are qualified to behold Him,[4295] He appeared to Abraham, or to Isaac, or to Jacob. But who He was that appeared, and of what form, and in what manner, and like to which of mortal beings,[4296] they have left to be investigated by those who are able to show that they resemble 576 those persons to whom God showed Himself: for He was seen not by their bodily eyes, but by the pure heart. For, according to the declaration of our Jesus, "Blessed are the pure in heart, for they shall see God."[4297]

[4291] Cf. Plato, *Phædo* [lxvi. p. 118. S.]

[4292] καὶ τὰ ἀόρατα τοῦ Θεοῦ, καὶ τὰς ἰδέας φαντασθέντες ἀπὸ τῆς κτίσεως τοῦ κόσμου, καὶ τῶν αἰσθητῶν, ἀφ’ ὧν ἀναβαίνουσιν ἐπὶ τὰ νοούμενα· τὴν τε ἀΐδιον αὐτοῦ δύναμιν καὶ θειότητα οὐκ ἀγεννῶς ἰδόντες, etc.

[4293] Rom. i. 25.

[4294] Cf. 1 Cor. i. 27, 28, 29.

[4295] ἐπιτηδείοις.

[4296] καὶ τίνι τῶν ἐν ἡμῖν. Boherellus understands ὅμοιος, which has been adopted in the translation.

[4297] Cf. Matt. v. 8.

Chapter V.

But that a light is suddenly kindled in the soul, as by a fire leaping forth, is a fact known long ago to our Scriptures; as when the prophet said, “Light ye for yourselves the light of knowledge.”[4298] John also, who lived after him, said, “That which was in the Logos was life, and the life was the light of men;”[4299] which “true light lighteneth every man that cometh into the world” (i.e., the true world, which is perceived by the understanding[4300]), and maketh him a light of the world:” For this light shone in our hearts, to give the light of the glorious Gospel of God in the face of Christ Jesus.”[4301] And therefore that very ancient prophet, who prophesied many generations before the reign of Cyrus (for he was older than he by more than fourteen generations), expressed himself in these words: “The Lord is my light and my salvation: whom shall I fear?”[4302] and, “Thy law is a lamp unto my feet, and a light unto my path;”[4303] and again, “The light of Thy countenance, O Lord, was manifested towards us;”[4304] and, “In Thy light we shall see light.”[4305] And the Logos, exhorting us to come to this light, says, in the prophecies of Isaiah: “Enlighten thyself, enlighten thyself, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee.”[4306] The same prophet also, when predicting the advent of Jesus, who was to turn away men from the worship of idols, and of images, and of demons, says, “To those that sat in the land and shadow of death, upon them hath the light arisen;”[4307] and again, “The people that sat in darkness saw a great light.”[4308] Observe now the difference between the fine phrases of Plato respecting the “chief good,” and the declarations of our prophets regarding the “light” of the blessed; and notice that the truth as it is contained in Plato concerning this subject did not at all help his readers to attain to a pure worship of God, nor even himself, who could philosophize so grandly about the “chief good,” whereas the simple language of the holy Scriptures has led to their honest readers being filled with a divine spirit;[4309] and this light is nourished within them by the oil, which in a certain parable is said to have preserved the light of the torches of the five wise virgins.[4310]

[4298] Hos. x. 12. φωτίσατε ἑαυτοῖς φῶς γνώσεως (LXX.). The Masoretic text is, תע״ְו רינִ סכֶלָ וּרינִ, where for תע״ְו (*and time*) the Septuagint translator apparently read תעַדְ (*knowledge*), ד and ו being interchanged for their similarity.

[4299] Cf. John i. 3, 4.

[4300] τὸν ἀληθινὸν καὶ νοητόν.

[4301] Cf. 2 Cor. iv. 6.

[4302] Ps. xxvii. 1 (attributed to David).

[4303] Ps. cxix. 105.

[4304] Ps. iv. 6 (Heb. “Lift up upon us,” etc.)

[4305] Ps. xxxvi. 9.

[4306] Cf. Isa. lx. 1.

[4307] Cf. Isa. ix. 2.

[4308] Cf. Isa. ix. 2.

[4309] ἐνθουσιᾷν.

[4310] Cf. Matt. xxv. 4.

Chapter VI.

Seeing, however, that Celsus quotes from an epistle of Plato another statement to the following effect, viz.: “If it appeared to me that these matters could be adequately explained to the multitude in writing and in oral address, what nobler pursuit in life could have been followed by me, than to commit to writing what was to prove of such advantage to human beings, and to lead the nature of all men onwards to the light?”—let us then consider this point briefly, viz., whether or not Plato were acquainted with any doctrines more profound than are contained in his writings, or more divine than those which he has left behind him, leaving it to each one to investigate the subject according to his ability, while we demonstrate that our prophets did know of greater things than any in the Scriptures, but which they did not commit to writing. Ezekiel, e.g., received a roll,[4311] written within and without, in which were contained “lamentations,” and “songs,” and “denunciations;”[4312] but at the command of the Logos he swallowed the book, in order that its contents might not be written, and so made known to unworthy persons. John also is recorded to have seen and done a similar thing.[4313] Nay, Paul even heard “unspeakable words, which it is not lawful for a man to utter.”[4314] And it is related of Jesus, who was greater than all these, that He conversed with His disciples in private, and especially in their sacred retreats, concerning the Gospel of God; but the words which He uttered have not been preserved, because it appeared to the evangelists that they could not be adequately conveyed to the multitude in writing or in speech. And if it were not tiresome to repeat the truth regarding these illustrious individuals, I would say that they saw better than Plato (by means of the intelligence which they received by the grace of God), what things were to be committed to *writing*, and how this was to be done, and what was by no means to be written to the multitude, and what was to be expressed in *words*, and what was not to be so conveyed. And once more, John, in teaching us the difference between what ought to be committed to writing and what not, declares that he heard seven thunders instructing him on certain matters, and forbidding him to commit their words to writing.[4315] 57

[4311] κεφαλίδα βιβλίου.

[4312] οὐαί: cf. Ezek. ii. 9, 10.

[4313] Cf. Rev. x. 9.

[4314] 2 Cor. xii. 4.

[4315] Cf. Rev. x. 4.

Chapter VII.

There might also be found in the writings of Moses and of the prophets, who are older not only than Plato, but even than Homer and the invention of letters among the Greeks, passages worthy of the grace of God bestowed upon them, and filled with great thoughts, to which they gave utterance, but not because they understood Plato imperfectly, as Celsus imagines. For how was it possible that they should have heard one who was not yet born? And if any one should apply the words of Celsus to the apostles of Jesus, who were younger than Plato, say whether it is not on the very face of it an incredible assertion, that Paul the tentmaker, and Peter the fisherman, and John who left his father's nets, should, through misunderstanding the language of Plato in his Epistles, have expressed themselves as they have done regarding God? But as Celsus now, after having often required of us immediate assent (to his views), as if he were babbling forth something new in addition to what he has already advanced, only repeats himself,[4316] what we have said in reply may suffice. Seeing, however, he produces another quotation from Plato, in which he asserts that the employment of the method of question and answer sheds light on the thoughts of those who philosophize like him, let us show from the holy Scriptures that the word of God also encourages us to the practice of dialectics: Solomon, e.g., declaring in one passage, that "instruction unquestioned goes astray;"[4317] and Jesus the son of Sirach, who has left us the treatise called "Wisdom," declaring in another, that "the knowledge of the unwise is as words that will not stand investigation."[4318] Our methods of discussion, however, are rather of a gentle kind; for we have learned that he who presides over the preaching of the word ought to be able to confute gainsayers. But if some continue indolent, and do not train themselves so as to attend to the reading of the word, and "to search the Scriptures," and, agreeably to the command of Jesus, to investigate the *meaning* of the sacred writings, and to ask of God concerning them, and to keep "knocking" at what may be closed within them, the Scripture is not on that account to be regarded as devoid of wisdom.

[4316] πολλάκις δὲ ἤδη ὁ Κέλσος θρυλλήσας ὡς ἀξιούμενον εὐθέως πιστεύειν, ὡς καινόν τι παρὰ τὰ πρότερον εἰρημένα. Guietus thus amends the passage: πολλάκις δὲ ἤδη ὁ Κέλσος ἀξιούμενος εὐθέως πιστεύειν, ὡς καινόν τι παρὰ τὰ πρότερον εἰρημένα θρυλλήσας, etc. Boherellus would change ἀξιούμενον into ἀξιοῦμεν.

[4317] παιδεία ἀνεξέλεγκτος πλανᾶται: cf. Prov. x. 17 (Sept.).

[4318] γνῶσις ἀσυνέτου ἀδιεξέταστοι λόγοι: cf. Ecclus. xxi. 18.

Chapter VIII.

In the next place, after other Platonic declarations, which demonstrate that “the good” can be known by few, he adds: “Since the multitude, being puffed up with a contempt for others, which is far from right, and being filled with vain and lofty hopes, assert that, because they have come to the knowledge of some venerable doctrines, certain things are true.” “Yet although Plato predicted these things, he nevertheless does not talk marvels,[4319] nor shut the mouth of those who wish to ask him for information on the subject of his promises; nor does he command them to come at once and believe that a God of a particular kind exists, and that he has a son of a particular nature, who descended (to earth) and conversed with me.” Now, in answer to this we have to say, that with regard to Plato, it is Aristander, I think, who has related that he was not the son of Ariston, but of a phantom, which approached Amphictione in the guise of Apollo. And there are several other of the followers of Plato who, in their lives of their master, have made the same statement. What are we to say, moreover, about Pythagoras, who relates the greatest possible amount of wonders, and who, in a general assembly of the Greeks, showed his ivory thigh, and asserted that he recognised the shield which he wore when he was Euphorbus, and who is said to have appeared on one day in two different cities! He, moreover, who will declare that what is related of Plato and Socrates belongs to the marvellous, will quote the story of the swan which was recommended to Socrates while he was asleep, and of the master saying when he met the young man, “This, then, was the swan!”[4320] Nay, the third eye which Plato saw that he himself possessed, he will refer to the category of prodigies.[4321] But occasion for slanderous accusations will never be wanting to those who are ill-disposed, and who wish to speak evil of what has happened to such as are raised above the multitude. Such persons will deride as a fiction even the demon of Socrates. We do not, then, relate marvels when we narrate the history of Jesus, nor have His genuine disciples recorded any such stories of Him; whereas this Celsus, who professes universal knowledge, and who quotes many of the sayings of Plato, is, I think, intentionally silent on the discourse concerning the Son of God which is related in Plato’s Epistle to Hermeas and Coriscus. Plato’s words are as follows: “And calling to witness the God of all things—the ruler both of things present and things to come, father and lord both of the ruler and cause—whom, if we are philosophers indeed, we shall all clearly know, so far as it is possible for happy human beings to attain such knowledge.”[4322]

[4319] οὐ τερατεύεται.

[4320] The night before Ariston brought Plato to Socrates as his pupil, the latter dreamed that a swan from the altar of Cupid alighted on his bosom. Cf. Pausanias in *Atticis*, p. 58.

[4321] “Alicubi forsan occurrit: me vero uspiam legisse non memini. Credo Platonem per tertium oculum suam πολυμάθειαν et scientiam, quâ ceteris anteibat, denotare voluisse.”—Spencer.

[4322] Plato, *Epist.*, vi.

Chapter IX.

Celsus quotes another saying of Plato to the following effect: “It has occurred to me to speak once more upon these subjects at greater length, as perhaps I might express myself about them more clearly than I have already done for there is a certain ‘real’ cause, which proves a hindrance in the way of him who has ventured, even to a slight extent, to write on such topics; and as this has been frequently mentioned by me on former occasions, it appears to me that it ought to be stated now. In each of existing things, which are necessarily employed in the acquisition of knowledge, there are three elements; knowledge itself is the fourth; and that ought to be laid down as the fifth which is both capable of being known and is true. Of these, one is ‘name;’ the second is ‘word;’ the third, ‘image;’ the fourth, ‘knowledge.’”[4323] Now, according to this division, John is introduced before Jesus as the voice of one crying in the wilderness, so as to correspond with the “name” of Plato; and the second after John, who is pointed out by him, is Jesus, with whom agrees the statement, “The Word became flesh;” and that corresponds to the “word” of Plato. Plato terms the third “image;” but we, who apply the expression “image” to something different, would say with greater precision, that the mark of the wounds which is made in the soul by the word is the Christ which is in each one of us and this mark is impressed by Christ the Word.[4324] And whether Christ, the wisdom which is in those of us who are perfect, correspond to the “fourth” element—knowledge—will become known to him who has the capacity to ascertain it.

[4323] ὧν ἓν μὲν ὄνομα· δεύτερον δὲ λόγος· τὸ δὲ τρίτον εἴδωλον· τὸ τέταρτον δὲ ἐπιστήμη.

[4324] τρανότερον φήσομεν ἐν τῇ ψυχῇ γινόμενον μετὰ τὸν λόγον τῶν τραυμάτων τύπον, τοῦτον εἶναι τὸν ἓν ἑκάστῳ Χριστὸν, ἀπὸ Χριστοῦ Λόγου.

Chapter X.

He next continues: “You see how Plato, although maintaining that (the chief good) cannot be described in words, yet, to avoid the appearance of retreating to an irrefutable position, subjoins a reason in explanation of this difficulty, as even ‘nothing’[4325] might perhaps be explained in words.” But as Celsus adduces this to prove that we ought not to yield a simple assent, but to furnish a reason for our belief, we shall quote also the words of Paul, where he says, in censuring the hasty[4326] believer, “unless ye have believed inconsiderately.”[4327] Now, through his practice of repeating himself, Celsus, so far as he can, forces us to be guilty of tautology, reiterating, after the boastful language which has been quoted, that “Plato is not guilty of boasting and falsehood, giving out that he has made some new discovery, or that he has come down from heaven to announce it, but acknowledges whence these statements are derived.” Now, if one wished to reply to Celsus, one might say in answer to such assertions, that even Plato is guilty of boasting, when in the *Timæus*[4328] he puts the following language in the month of Zeus: “Gods of gods, whose creator and father I am,” and so on. And if any one will defend such language on account of the meaning which is conveyed under the name of Zeus, thus speaking in the dialogue of Plato, why should not he who investigates the meaning of the words of the Son of God, or those of the Creator[4329] in the prophets, express a profounder meaning than any conveyed by the words of Zeus in the *Timæus*? For the characteristic of divinity is the announcement of future events, predicted not by human power, but shown by the result to be due to a divine spirit in him who made the announcement. Accordingly, we do not say to each of our hearers, “Believe, first of all, that He whom I introduce to thee is the Son of God;” but we put the Gospel before each one, as his character and disposition may fit him to receive it, inasmuch as we have learned to know “how we ought to answer every man.”[4330] And there are some who are capable of receiving nothing more than an exhortation to believe, and to these we address that alone; while we approach others, again, as far as possible, in the way of demonstration, by means of question and answer. Nor do we at all say, as Celsus scoffingly alleges, “Believe that he whom I introduce to thee is the Son of God, although he was shamefully bound, and disgracefully punished, and very recently[4331] was most contumeliously treated before the eyes of all men;” neither do we add, “Believe it even the more (on that account).” For it is our endeavour to state, on each individual point, arguments more numerous even than we have brought forward in the preceding pages.

[4325] τὸ μηδέν.

[4326] εἰκῇ πιστεύοντι.

[4327] 1 Cor. xv. 2.

[4328] [p. 41. S.]

[4329] τοῦ δημιουργοῦ.

[4330] Cf. Col. iv. 6.

[4331] χθὲς καὶ πρώην.

Chapter XI.

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After this Celsus continues: “If these (meaning the Christians) bring forward this person, and others, again, a different individual (as the Christ), while the common and ready cry[4332] of all parties is, ‘Believe, if thou wilt be saved, or else begone,’ what shall those do who are in earnest about their salvation? Shall they cast the dice, in order to divine whither they may betake themselves, and whom they shall join?” Now we shall answer this objection in the following manner, as the clearness of the case impels us to do. If it had been recorded that several individuals had appeared in human life as sons of God in the manner in which Jesus did, and if each of them had drawn a party of adherents to his side, so that, on account of the similarity of the profession (in the case of each individual) that he was the Son of God, he to whom his followers bore testimony to that effect was an object of dispute, there would have been ground for his saying, “If these bring forward this person, and others a different individual, while the common and ready cry of all parties is, ‘Believe, if thou wilt be saved, or else begone,’” and so on; whereas it has been proclaimed to the entire world that Jesus Christ is the only Son of God who visited the human race: for those who, like Celsus, have supposed that (the acts of Jesus) were a series of prodigies,[4333] and who for that reason wished to perform acts of the same kind,[4334] that they, too, might gain a similar mastery over the minds of men, were convicted of being utter nonentities.[4335] Such were Simon, the Magus of Samaria, and Dositheus, who was a native of the same place; since the former gave out that he was the power of God that is called great,[4336] and the latter that he was the Son of God. Now Simonians are found nowhere throughout the world; and yet, in order to gain over to himself many followers, Simon freed his disciples from the danger of death, which the Christians were taught to prefer, by teaching them to regard idolatry as a matter of indifference. But even at the beginning of their existence the followers of Simon were not exposed to persecution. For that wicked demon who was conspiring against the doctrine of Jesus, was well aware that none of his own maxims would be weakened by the teaching of Simon. The Dositheans, again, even in former times, did not rise to any eminence, and now they are completely extinguished, so that it is said their whole number does not amount to thirty. Judas of Galilee also, as Luke relates in the Acts of the Apostles,[4337] wished to call himself some great personage, as did Theudas before him; but as their doctrine was not of God, they were destroyed, and all who obeyed them were immediately dispersed. We do not, then, “cast the dice in order to divine whither we shall betake ourselves, and whom we shall join,” as if there were many claimants able to draw us after them by the profession of their having come down from God to visit the human race. On these points, however, we have said enough.

[4332] κοινὸν δὲ πάντων ἢ καὶ πρόχειρον. For ἢ, Boherellus reads ᾗ.

[4333] οἱ γὰρ ὁμοίως Κελσῷ ὑπολαβόντες τετερατεῦσθαι. The word ὁμοίως formerly stood, in the text of Spencer and Ruæus, before τετερατεῦθαι, but is properly expunged, as arising from the preceding ὁμοίως. Boherellus remarks: “Forte aliud quid exciderit, verbi gratiâ, τὰ τοῦ Ιησοῦ.”

[4334] τερατεύσασθαι.

[4335] τὸ οὐδέν.

[4336] Cf. Acts viii. 10 [and vol. i. p. 187, this series].

[4337] Cf. Acts v. 36, 37.

Chapter XII.

Accordingly, let us pass on to another charge made by Celsus, who is not even acquainted with the words (of our sacred books), but who, from misunderstanding them, has said that “we declare the wisdom that is among men to be foolishness with God;” Paul having said that “the wisdom of the *world* is foolishness with God.”[4338] Celsus says that “the reason of this has been stated long ago.” And the reason he imagines to be, “our desire to win over by means of this saying the ignorant and foolish alone.” But, as he himself has intimated, he has said the same thing before; and we, to the best of our ability, replied to it. Notwithstanding this, however, he wished to show that this statement was an invention[4339] of ours, and borrowed from the Grecian sages, who declare that human wisdom is of one kind, and divine of another. And he quotes the words of Heraclitus, where he says in one passage, that “man’s method of action is not regulated by fixed principles, but that of God is;”[4340] and in another, that “a foolish man listens to a demon, as a boy does to a man.” He quotes, moreover, the following from the *Apology of Socrates*, of which Plato was the author: “For I, O men of Athens, have obtained this name by no other means than by my wisdom. And of what sort is this wisdom? Such, probably, as is human; for in that respect I venture to think that I am in reality wise.”[4341] Such are the passages adduced by Celsus. But I shall subjoin also the following from Plato’s letter to Hermeas, and Erastus, and Coriscus: “To Erastus and Coriscus I say, although I am an old man, that, in addition to this noble knowledge of ‘forms’ (which they possess), they need a wisdom, with regard to the class of wicked and unjust persons, which may serve as a protective and repelling force against them. For they are inexperienced, in consequence of having passed a large portion of their lives with us, who are moderate[4342] individuals, and not wicked. I have accordingly said that they need these things, in order that they may not be compelled to neglect the true wisdom, and to apply themselves in a greater degree than is proper to that which is necessary and human.” 58

[4338] Cf. 1 Cor. iii. 19.

[4339] πεπλασμένον ἡμῖν.

[4340] ἦθος γὰρ ἀνθρώπειον μὲν οὐκ ἔχει γνώμας, θεῖον δὲ ἔχει.

[4341] Cf. Plato’s *Apolog.*, v.

[4342] μετρίων ὄντων.

Chapter XIII.

According to the foregoing, then, the one kind of wisdom is human, and the other divine. Now the "human" wisdom is that which is termed by us the wisdom of the "world," which is "foolishness with God;" whereas the "divine"—being different from the "human," because it is "divine"—comes, through the grace of God who bestows it, to those who have evinced their capacity for receiving it, and especially to those who, from knowing the difference between either kind of wisdom, say, in their prayers to God, "Even if one among the sons of men be perfect, while the wisdom is wanting that comes from Thee, he shall be accounted as nothing."[4343] We maintain, indeed, that "human" wisdom is an exercise for the soul, but that "divine" wisdom is the "end," being also termed the "strong" meat of the soul by him who has said that "strong meat belongeth to them that are perfect,[4344] even those who by reason of use have their senses exercised to discern both good and evil."[4345] This opinion, moreover, is truly an ancient one, its antiquity not being referred back, as Celsus thinks, merely to Heraclitus and Plato. For before these individuals lived, the prophets distinguished between the two kinds of wisdom. It is sufficient for the present to quote from the words of David what he says regarding the man who is wise, according to divine wisdom, that "he will not see corruption when he beholds wise men dying."[4346] Divine wisdom, accordingly, being different from faith, is the "first" of the so-called "charismata" of God; and the "second" after it—in the estimation of those who know how to distinguish such things accurately—is what is called "knowledge;"[4347] and the "third"—seeing that even the more simple class of men who adhere to the service of God, so far as they can, must be saved—is faith. And therefore Paul says: "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit."[4348] And therefore it is no ordinary individuals whom you will find to have participated in the "divine" wisdom, but the more excellent and distinguished among those who have given in their adherence to Christianity; for it is not "to the most ignorant, or servile, or most uninstructed of mankind," that one would discourse upon the topics relating to the divine wisdom.

[4343] Cf. Wisd. of Sol. ix. 6.

[4344] τέλειοι.

[4345] Heb. v. 14.

[4346] Ps. xlix. 9, 10. (LXX.).

[4347] γνῶσις.

[4348] 1 Cor. xii. 8, 9. [See Gieseler's *Church History*, on "The Alexandrian Theology," vol. i. p. 212. S.]

Chapter XIV.

In designating others by the epithets of "uninstructed, and servile, and ignorant," Celsus, I suppose, means those who are not acquainted with his laws, nor trained in the branches of Greek learning; while we, on the other hand, deem those to be "uninstructed" who are not ashamed to address (supplications) to inanimate objects, and to call upon those for health that have no strength, and to ask the dead for life, and to entreat the helpless for assistance.[4349] And although some may say that these objects are not gods, but only imitations and symbols of real divinities, nevertheless these very individuals, in imagining that the hands of low mechanics[4350] can frame imitations of divinity, are "uninstructed, and servile, and ignorant;" for we assert that the lowest[4351] among us have been set free from this ignorance and want of knowledge, while the most intelligent can understand and grasp the divine hope. We do *not* maintain, however, that it is impossible for one who has not been trained in earthly wisdom to receive the "divine," but we *do* acknowledge that all human wisdom is "folly" in comparison with the "divine." In the next place, instead of endeavouring to adduce reasons, as he ought, for his assertions, he terms us "sorcerers,"[4352] and asserts that "we flee away with headlong speed[4353] from the more polished[4354] class of persons, because they are not suitable subjects for our impositions, while we seek to decoy[4355] those who are more rustic." Now he did not observe that from the very beginning our wise men were trained in the external branches of learning: Moses, e.g., in all the wisdom of the Egyptians; Daniel, and Ananias, and Azariah, and Mishael, in all Assyrian learning, so that they were found to surpass in tenfold degree all the wise men of that country. At the present time, moreover, the Churches have, in proportion to the multitudes (of ordinary believers), a few "wise" men, who have come over to them from that wisdom which is said by us to be "according to the flesh;"[4356] and they have also some who have advanced from it to that wisdom which is "divine."

[4349] τοὺς μὴ αἰσχυνομένους ἐν τῷ τοῖς ἀψύχοις προσλαλεῖν, καὶ περὶ μὲν ὑγείας τὸ ἀσθενὲς ἐπικαλουμένους, περὶ δὲ ζωῆς τὸ νεκρὸν ἀξιοῦντας, περὶ δὲ ἐπικουρίας τὸ ἀπορώτατον ἱκετεύοντας.

[4350] βαναύσων.

[4351] τοὺς ἐσχάτους.

[4352] γόητας.

[4353] προτροπάδ‘ν.

[4354] τοὺς χαριεστέρους.

[4355] παλεύομεν. [See note *supra*, p. 482. S.]

[4356] Cf. 1 Cor. i. 26.

Chapter XV.

Celsus, in the next place, as one who has heard the subject of humility greatly talked about,[4357] but who has not been at the pains to understand it,[4358] would wish to speak evil of that humility which is practised among us, and imagines that it is borrowed from some words of Plato imperfectly understood, where he expresses himself in the *Laws* as follows: "Now God, according to the ancient account, having in Himself both the beginning and end and middle of all existing things, proceeds according to nature, and marches straight on.[4359] He is constantly followed by justice, which is the avenger of all breaches of the divine law: he who is about to become happy follows her closely in humility, and becomingly adorned."[4360] He did not observe, however, that in writers much older than Plato the following words occur in a prayer: "Lord, my heart is not haughty, nor mine eyes lofty, neither do I walk in great matters, nor in things too wonderful for me; if I had not been humble,"[4361] etc. Now these words show that he who is of humble mind does not by any means humble himself in an unseemly or inauspicious manner, falling down upon his knees, or casting himself headlong on the ground, putting on the dress of the miserable, or sprinkling himself with dust. But he who is of humble mind in the sense of the prophet, while "walking in great and wonderful things," which are above his capacity—viz., those doctrines that are truly great, and those thoughts that are wonderful—"humbles himself under the mighty hand of God." If there are some, however, who through their stupidity[4362] have not clearly understood the doctrine of humiliation, and act as they do, it is not our doctrine which is to be blamed; but we must extend our forgiveness to the stupidity[4363] of those who aim at higher things, and owing to their fatuity of mind[4364] fail to attain them. He who is "humble and becomingly adorned," is so in a greater degree than Plato's "humble and becomingly adorned" individual: for he is becomingly adorned, on the one hand, because "he walks in things great and wonderful," which are beyond his capacity; and humble, on the other hand, because, while being in the midst of such, he yet voluntarily humbles himself, not under any one at random, but under "the mighty hand of God," through Jesus Christ, the teacher of such instruction, "who did not deem equality with God a thing to be eagerly clung to, but made Himself of no reputation, and took on Him the form of a servant, and being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the cross."[4365] And so great is this doctrine of humiliation, that it has no ordinary individual as its teacher; but our great Saviour Himself says: "Learn of Me, for I am meek and lowly of heart, and ye shall find rest for your souls."[4366]

[4357] ὡς περιηχηθεὶς τὰ περὶ ταπεινοφροσύνης.

[4358] μὴ ἐπιμελῶς αὐτὴν νοήσας.

[4359] εὐθείᾳ περαίνει κατὰ φύσιν παραπορευόμενος.

[4360] Plato, *de Legibus*, iv. p. 716.

[4361] Ps. cxxxi. 1, 2 (LXX.). The clause, "If I had not been humble," seems to belong to the following verse.

[4362] τῇ ἰδιωτείᾳ.

[4363] τῇ ἰδιωτείᾳ.

[4364] διὰ τὸν ἰδιωτισμόν.

[4365] Cf. Phil. ii. 6, 8.

[4366] Cf. Matt. xi. 20.

Chapter XVI.

In the next place, with regard to the declaration of Jesus against rich men, when He said, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God,”[4367] Celsus alleges that this saying manifestly proceeded from Plato, and that Jesus perverted the words of the philosopher, which were, that “it was impossible to be distinguished for goodness, and at the same time for riches.”[4368] Now who is there that is capable of giving even moderate attention to affairs—not merely among the believers on Jesus, but among the rest of mankind—that would not laugh at Celsus, on hearing that Jesus, who was born and brought up among the Jews, and was supposed to be the son of Joseph the carpenter, and who had not studied literature—not merely that of the Greeks, but not even that of the Hebrews—as the truth-loving Scriptures testify regarding Him,[4369] had read Plato, and being pleased with the opinion he expressed regarding rich men, to the effect that “it was impossible to be distinguished for goodness and riches at the same time,” had perverted this, and changed it into, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God!” Now, if Celsus had not perused the Gospels in a spirit of hatred and dislike, but had been imbued with a love of truth, he would have turned his attention to the point why a camel—that one of animals which, as regards its physical structure, is crooked—was chosen as an object of comparison with a rich man, and what signification the “narrow eye of a needle” had for him who saw that “strait and narrow was the way that leadeth unto life;”[4370] and to this point also, that this animal. according to the law, is described as “unclean,” having one element of acceptability, viz. that it ruminates, but one of condemnation, viz., that it does not divide the hoof. He would have inquired, moreover, how often the camel was adduced as an object of comparison in the sacred Scriptures, and in reference to what objects, that he might thus ascertain the meaning of the Logos concerning the rich men. Nor would he have left without examination the fact that “the poor” are termed “blessed” by Jesus, while “the rich” are designated as “miserable;” and whether these words refer to the rich and poor who are visible to the senses, or whether there is any kind of poverty known to the Logos which is to be deemed “altogether blessed,” and any rich man who is to be wholly condemned. For even a common individual would not thus indiscriminately have praised the poor, many of whom lead most wicked lives. But on this point we have said enough.

[4367] Cf. Matt. xix. 24.

[4368] Cf. Plato, *de Legibus*, v. p. 743.

[4369] Cf. Matt. xiii. 54, Mark vi. 2, and John vii. 15.

[4370] Cf. Matt. vii. 14.

Chapter XVII.

Since Celsus, moreover, from a desire to depreciate the accounts which our Scriptures give of the kingdom of God, has quoted none of them, as if they were unworthy of being recorded by him (or perhaps because he was unacquainted with them), while, on the other hand, he quotes the sayings of Plato, both from his *Epistles* and the *Phædrus*, as if these were divinely inspired, but our Scriptures were not, let us set forth a few points, for the sake of comparison with these plausible declarations of Plato, which did not however, dispose the philosopher to worship in a manner worthy of him the Maker of all things. For he ought not to have adulterated or polluted this worship with what we call "idolatry," but what the many would describe by the term "superstition." Now, according to a Hebrew figure of speech, it is said of God in the eighteenth Psalm, that "He made darkness His secret place,"[4371] to signify that those notions which should be worthily entertained of God are invisible and unknowable, because God conceals Himself in darkness, as it were, from those who cannot endure the splendours of His knowledge, or are incapable of looking at them, partly owing to the pollution of their understanding, which is clothed with the body of mortal lowliness, and partly owing to its feebler power of comprehending God. And in order that it may appear that the knowledge of God has rarely been vouchsafed to men, and has been found in very few individuals, Moses is related to have entered into the darkness where God was.[4372] And again, with regard to Moses it is said: "Moses alone shall come near the Lord, but the rest shall not come nigh."[4373] And again, that the prophet may show the depth of the doctrines which relate to God, and which is unattainable by those who do not possess the "Spirit which searcheth all things, even the deep things of God," he added: "The abyss like a garment is His covering."[4374] Nay, our Lord and Saviour, the Logos of God, manifesting that the greatness of the knowledge of the Father is appropriately comprehended and known pre-eminently by Him alone, and in the second place by those whose minds are enlightened by the Logos Himself and God, declares: "No man knoweth the Son, but the Father; neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal Him."[4375] For no one can worthily know the "uncreated"[4376] and first-born of all created nature like the Father who begat Him, nor any one the Father like the living Logos, and His Wisdom and Truth.[4377] By sharing in Him who takes away from the Father what is called “darkness,” which He “made His secret place,” and “the abyss,” which is called His “covering,” and in this way unveiling the Father, every one knows the Father who[4378] is capable of knowing Him.

[4371] Cf. Ps. xviii. 11.

[4372] Cf. Ex. xx. 21.

[4373] Cf. Ex. xxiv. 2.

[4374] Cf. Ps. civ. 6.

[4375] Cf. Matt. xi. 27.

[4376] ἀγένητον. Locus diligenter notandus, ubi Filius e creaturarum numero diserte eximitur, dum ἀγένητος dicitur. At non dissimulandum in unico Cod. Anglicano secundo legi: τὸν γεννητόν: cf. *Origenianorum*, lib. ii. quæstio 2, num. 23.—Ruæus.

[4377] [Bishop Bull, in the *Defensio Fidei Nicenæ*, book ii. cap. ix. 9, says, “In these words, which are clearer than any light, Origen proves the absolutely divine and uncreated nature of the Son.” S.]

[4378] ὅ τι ποτ᾽ ἂν χωρῇ γιγνώσκειν. Boherellus proposes ὅστις ποτ᾽ ἂν χωρῇ, etc.

Chapter XVIII.

I thought it right to quote these few instances from a much larger number of passages, in which our sacred writers express their ideas regarding God, in order to show that, to those who have eyes to behold the venerable character of Scripture, the sacred writings of the prophets contain things more worthy of reverence than those sayings of Plato which Celsus admires. Now the declaration of Plato, quoted by Celsus, runs as follows: “All things are around the King of all, and all things exist for his sake, and he is the cause of all good things. With things of the second rank he is second, and with those of the third rank he is third. The human soul, accordingly, is eager to learn what these things are, looking to such things as are kindred to itself, none of which is perfect. But as regards the King and those things which I mentioned, there is nothing which resembles them.”[4379] I might have mentioned, moreover, what is said of those beings which are called seraphim by the Hebrews, and described in Isaiah,[4380] who cover the face and feet of God, and of those called cherubim, whom Ezekiel[4381] has described, and the postures of these, and of the manner in which God is said to be borne upon the cherubim. But since they are mentioned in a very mysterious manner, on account of the unworthy and the indecent, who are unable to enter into the great thoughts and venerable nature of theology, I have not deemed it becoming to discourse of them in this treatise. 58

[4379] Cf. Plato, *Epist.*, ii., ad Dionys.

[4380] Cf. Isa. vi. 2.

[4381] Cf. Ezek. i. and x.

Chapter XIX.

Celsus in the next place alleges, that “certain Christians, having misunderstood the words of Plato, loudly boast of a ‘super-celestial’ God, thus ascending beyond the heaven of the Jews.” By these words, indeed, he does not make it clear whether they also ascend beyond the *God* of the Jews, or only beyond the heaven by which they swear. It is not our purpose at present, however, to speak of those who acknowledge another god than the one worshipped by the Jews, but to defend ourselves, and to show that it was impossible for the prophets of the Jews, whose writings are reckoned among ours, to have borrowed anything from Plato, because they were older than he. They did not then borrow from him the declaration, that “all things are around the King of all, and that all exist on account of him;” for we have learned that nobler thoughts than these have been uttered by the prophets, by Jesus Himself and His disciples, who have clearly indicated the meaning of the spirit that was in them, which was none other than the spirit of Christ. Nor was the philosopher the first to present to view the “super-celestial” place; for David long ago brought to view the profundity and multitude of the thoughts concerning God entertained by those who have ascended above visible things, when he said in the book of Psalms: “Praise God, ye heaven of heavens and ye waters that be above the heavens, let them praise the name of the Lord.”[4382] I do not, indeed, deny that Plato learned from certain Hebrews the words quoted from the *Phædrus*, or even, as some have recorded, that he quoted them from a perusal of our prophetic writings, when he said: “No poet here below has ever sung of the super-celestial place, or ever will sing in a becoming manner,” and so on. And in the same passage is the following: “For the essence, which is both colourless and formless, and which cannot be touched, which really exists, is the pilot of the soul, and is beheld by the understanding alone; and around it the genus of true knowledge holds this place.”[4383] Our Paul, moreover, educated by these words, and longing after things “supra-mundane” and “super-celestial,” and doing his utmost for their sake to attain them, says in the second Epistle to the Corinthians: “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are unseen are eternal.”[4384]

[4382] Ps. cxlviii. 4.

[4383] Cf. Plato in *Phædro*, p. 247.

[4384] Cf. 2 Cor. iv. 17, 18.

Chapter XX.

Now, to those who are capable of understanding him, the apostle manifestly presents to view "things which are the objects of perception," calling them "things seen;" while he terms "unseen," things which are the object of the understanding, and cognisable by it alone. He knows, also, that things "seen" and visible are "temporal," but that things cognisable by the mind, and "not seen," are "eternal;" and desiring to remain in the contemplation of these, and being assisted by his earnest longing for them, he deemed all affliction as "light" and as "nothing," and during the season of afflictions and troubles was not at all bowed down by them, but by his contemplation of (divine) things deemed every calamity a light thing, seeing we also have "a great High Priest," who by the greatness of His power and understanding "has passed through the heavens, even Jesus the Son of God," who has promised to all that have truly learned divine things, and have lived lives in harmony with them, to go before them to the things that are supra-mundane; for His words are: "That where I go, ye may be also."[4385] And therefore we hope, after the troubles and struggles which we suffer here, to reach the highest heavens,[4386] and receiving, agreeably to the teaching of Jesus, the fountains of water that spring up unto eternal life, and being filled with the rivers of knowledge,[4387] shall be united with those waters that are said to be above the heavens, and which praise His name. And as many of us[4388] as praise Him shall not be carried about by the revolution of the heaven, but shall be ever engaged in the contemplation of the invisible things of God, which are no longer understood by us through the things which He hath made from the creation of the world, but seeing, as it was expressed by the true disciple of Jesus in these words, "then face to face;"[4389] and in these, "When that which is perfect is come, then that which is in part will be done away."[4390]

[4385] Cf. John xiv. 3.

[4386] πρὸς ἄκροις τοῖς οὐρανοῖς.

[4387] ποταμοὺς τῶν θεωρήματων.

[4388] For ὅσον γε Boherellus proposes ὅσοι γε, which is adopted in the translation.

[4389] Cf. 1 Cor. xiii. 12.

[4390] Cf. 1 Cor. xiii. 10.

Chapter XXI.

The Scriptures which are current in the Churches[4391] of God do not speak of "seven" heavens, or of any definite number at all,[4392] but they do appear to teach the existence of "heavens," whether that means the "spheres" of those bodies which the Greeks call "planets," or something more mysterious. Celsus, too, agreeably to the opinion of Plato,[4393] asserts 584 that souls can make their way to and from the earth through the planets; while Moses, our most ancient prophet, says that a divine vision was presented to the view of our prophet Jacob,[4394]—a ladder stretching to heaven, and the angels of God ascending and descending upon it, and the Lord supported[4395] upon its top,—obscurely pointing, by this matter of the ladder, either to the same truths which Plato had in view, or to something greater than these. On this subject Philo has composed a treatise which deserves the thoughtful and intelligent investigation of all lovers of truth.

[4391] [Bishop Pearson, in his *Exposition of the Creed*, Art. IX., notes that "Origen for the most part speaks of the Church in the plural number, αι ἐκκλησίαι." S.]

[4392] [But see 2 Cor. xii. 2, and also Irenæus, vol. i. p. 405.]

[4393] Cf. Plato in *Timæo*, p. 42.

[4394] Cf. Gen. xxviii. 12, 13.

[4395] ἐπεστηριγμένον.

Chapter XXII.

After this, Celsus, desiring to exhibit his learning in his treatise against us, quotes also certain Persian mysteries, where he says: "These things are obscurely hinted at in the accounts of the Persians, and especially in the mysteries of Mithras, which are celebrated amongst them. For in the latter there is a representation of the two heavenly revolutions,—of the movement, viz., of the fixed[4396] stars, and of that which take place among the planets, and of the passage of the soul through these. The representation is of the following nature: There is a ladder with lofty gates,[4397] and on the top of it an eighth gate. The first gate consists of lead, the second of tin, the third of copper, the fourth of iron, the fifth of a mixture of metals,[4398] the sixth of silver, and the seventh of gold. The first gate they assign to Saturn, indicating by the 'lead' the slowness of this star; the second to Venus, comparing her to the splendour and softness of tin; the third to Jupiter, being firm[4399] and solid; the fourth to Mercury, for both Mercury and iron are fit to endure all things, and are money-making and laborious;[4400] the fifth to Mars, because, being composed of a mixture of metals, it is varied and unequal; the sixth, of silver, to the Moon; the seventh, of gold, to the Sun,—thus imitating the different colours of the two latter." He next proceeds to examine the reason of the stars being arranged in this order, which is symbolized by the names of the rest of matter.[4401] Musical reasons, moreover, are added or quoted by the Persian theology; and to these, again, he strives to add a second explanation, connected also with musical considerations. But it seems to me, that to quote the language of Celsus upon these matters would be absurd, and similar to what he himself has done, when, in his accusations against Christians and Jews, he quoted, most inappropriately, not only the words of Plato; but, dissatisfied even with these,[4402] he adduced in addition the mysteries of the Persian Mithras, and the explanation of them. Now, whatever be the case with regard to these,—whether the Persians and those who conduct the mysteries of Mithras give false or true accounts regarding them,—why did he select these for quotation, rather than some of the other mysteries, with the explanation of them? For the mysteries of Mithras do not appear to be more famous among the Greeks than those of Eleusis, or than those in Ægina, where individuals are initiated in the rites of

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[4396] τῆς τε ἀπλανοῦς.

[4397] κλίμαξ ἱψίπυλος. Boherellus conjectures ἑπτάπυλος.

[4398] κεραστοῦ νομίσματος.

[4399] τὴν χαλκοβάτην καὶ στεῤῥάν.

[4400] τλήμονα γὰρ ἔργων ἁπάντων, καὶ χρηματιστὴν, καὶ πολύκμητον εἶναι, τόν τε σίδηρον καὶ τὸν Ἑρμῆν.

[4401] τῆς λοιπῆς ὕλης. For ὕλης, another reading is πύλης.

[4402] For ὡς ἐκείνοις ἀρκεῖσθαι, Spencer introduced into his text, οὐδ' ἐκείνοις ἀρκεῖσθαι, which has been adopted in the translation.

Hecate. But if he must introduce barbarian mysteries with their explanation, why not rather those of the Egyptians, which are highly regarded by many,[4403] or those of the Cappadocians regarding the Comanian Diana, or those of the Thracians, or even those of the Romans themselves, who initiate the noblest members of their senate?[4404] But if he deemed it inappropriate to institute a comparison with any of these, because they furnished no aid in the way of accusing Jews or Christians, why did it not also appear to him inappropriate to adduce the instance of the mysteries of Mithras?

[4403] ἐν οἷς πολλοὶ σεμνύνονται.

[4404] ἀπὸ τῆς συγκλήτου βουλῆς.

Chapter XXIII.

If one wished to obtain means for a profounder contemplation of the entrance of souls into divine things, not from the statements of that very insignificant sect from which he quoted, but from books—partly those of the Jews, which are read in their synagogues, and adopted by Christians, and partly from those of Christians alone—let him peruse, at the end of Ezekiel’s prophecies, the visions beheld by the prophet, in which gates of different kinds are enumerated,[4405] which obscurely refer to the different modes in which divine souls enter into a better world;[4406] and let him peruse also, from the Apocalypse of John, what is related of the city of God, the heavenly Jerusalem, and of its foundations and gates.[4407] And if he is capable of finding out also the road, which is indicated by symbols, of those who will march on to divine things, let him read the book of Moses entitled Numbers, and let him seek the help of one who is capable of initiating him into the meaning of the narratives concerning the encampments of the children of Israel; viz., of what sort those were which were arranged towards the east, as was the case with the first; and what those 585 towards the south-west and south; and what towards the sea; and what the last were, which were stationed towards the north. For he will see that there is in the respective places a meaning[4408] not to be lightly treated, nor, as Celsus imagines, such as calls only for silly and servile listeners: but he will distinguish in the encampments certain things relating to the numbers that are enumerated, and which are specially adapted to each tribe, of which the present does not appear to us to be the proper time to speak. Let Celsus know, moreover, as well as those who read his book, that in no part of the genuine and divinely accredited Scriptures are “seven” heavens mentioned; neither do our prophets, nor the apostles of Jesus, nor the Son of God Himself, repeat anything which they borrowed from the Persians or the Cabiri.

[4405] Cf. Ezek. xlviii.

[4406] ἐπὶ τὰ κρείττονα.

[4407] Cf. Rev. xxi.

[4408] θεωρήματα.

Chapter XXIV.

After the instance borrowed from the Mithraic mysteries, Celsus declares that he who would investigate the Christian mysteries, along with the aforesaid Persian, will, on comparing the two together, and on unveiling the rites of the Christians, see in this way the difference between them. Now, wherever he was able to give the names of the various sects, he was nothing loth to quote those with which he thought himself acquainted; but when he ought most of all to have done this, if they were really known to him, and to have informed us which was the sect that makes use of the diagram he has drawn, he has not done so. It seems to me, however, that it is from some statements of a very insignificant sect called Ophites,[4409] which he has misunderstood, that, in my opinion, he has partly borrowed what he says about the diagram.[4410] Now, as we have always been animated by a love of learning,[4411] we have fallen in with this diagram, and we have found in it the representations of men who, as Paul says, "creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth."[4412] The diagram was, however, so destitute of all credibility, that neither these easily deceived women, nor the most rustic class of men, nor those who were ready to be led away by any plausible pretender whatever, ever gave their assent to the diagram. Nor, indeed, have we ever met any individual, although we have visited many parts of the earth, and have sought out all those who anywhere made profession of knowledge, that placed any faith in this diagram.

[4409] [Vol. i. p. 354, this series.]

[4410] "Utinam exstaret! Multum enim lucis procul dubio antiquissimorum Patrum libris, priscæ ecclesiæ temporibus, et quibusdam sacræ Scripturæ locis, accederet."—Spencer.

[4411] κατὰ τὸ φιλομαθὲς ἡμῶν.

[4412] Cf. 2 Tim. iii. 6, 7.

Chapter XXV.

In this diagram were described ten circles, distinct from each other, but united by one circle, which was said to be the soul of all things, and was called “Leviathan.”[4413] This Leviathan, the Jewish Scriptures say, whatever they mean by the expression, was created by God for a plaything;[4414] for we find in the Psalms: “In wisdom hast Thou made all things: the earth is full of Thy creatures; so is this great and wide sea. There go the ships; small animals with great; there is this dragon, which Thou hast formed to play therein.”[4415] Instead of the word “dragon,” the term “leviathan” is in the Hebrew. This impious diagram, then, said of this leviathan, which is so clearly depreciated by the Psalmist, that it was the soul which had travelled through all things! We observed, also, in the diagram, the being named “Behemoth,” placed as it were under the lowest circle. The inventor of this accursed diagram had inscribed this leviathan at its circumference and centre, thus placing its name in two separate places. Moreover, Celsus says that the diagram was “divided by a thick black line, and this line he asserted was called Gehenna, which is Tartarus.” Now as we found that Gehenna was mentioned in the Gospel as a place of punishment, we searched to see whether it is mentioned anywhere in the ancient Scriptures, and especially because the Jews too use the word. And we ascertained that where the valley of the son of Ennom was named in Scripture in the Hebrew, instead of “valley,” with fundamentally the same meaning, it was termed both the valley of Ennom and also Geenna. And continuing our researches, we find that what was termed “Geenna,” or “the valley of Ennom,” was included in the lot of the tribe of Benjamin, in which Jerusalem also was situated. And seeking to ascertain what might be the inference from the heavenly Jerusalem belonging to the lot of Benjamin and the valley of Ennom, we find a certain confirmation of what is said regarding the place of punishment, intended for the purification of such souls as are to be purified by torments, agreeably to the saying: “The Lord cometh like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver and of gold.”[4416]

[4413] Cf. note in Spencer’s edition.

[4414] παίγνιον.

[4415] Cf. Ps. civ. 24–26.

[4416] Cf. Mal. iii. 2, 3.

Chapter XXVI.

It is in the precincts of Jerusalem, then, that punishments will be inflicted upon those who undergo the process of purification,[4417] who have received into the substance of their soul the elements of wickedness, which in a certain place[4418] is figuratively termed "lead," and on that account iniquity is represented in Zechariah as sitting upon a "talent of lead."[4419] But the remarks which might be made on this topic are neither to be made to all, nor to be uttered on the present occasion; for it is not unattended with danger to commit to writing the explanation of such subjects, seeing the multitude need no further instruction than that which relates to the punishment of sinners; while to ascend beyond this is not expedient, for the sake of those who are with difficulty restrained, even by fear of eternal punishment, from plunging into any degree of wickedness, and into the flood of evils which result from sin.[4420] The doctrine of Geenna, then, is unknown both to the diagram and to Celsus: for had it been otherwise, the framers of the former would not have boasted of their pictures of animals and diagrams, as if the truth were represented by these; nor would Celsus, in his treatise against the Christians, have introduced among the charges directed against them statements which they never uttered instead of what was spoken by some who perhaps are no longer in existence, but have altogether disappeared, or been reduced to a very few individuals, and these easily counted. And as it does not beseem those who profess the doctrines of Plato to offer a defence of Epicurus and his impious opinions, so neither is it for us to defend the diagram, or to refute the accusations brought against it by Celsus. We may therefore allow his charges on these points to pass as superfluous and useless,[4421] for we would censure more severely than Celsus any who should be carried away by such opinions.

[4417] χωνευομένων.

[4418] ποῦ.

[4419] Cf. Zech. v. 7.

[4420] [See Dean Plumptre's *The Spirits in Prison*, on "The Universalism of Origen," p. 137, et seqq. S.]

[4421] μάτην ἐκκείμενα.

Chapter XXVII.

After the matter of the diagram, he brings forward certain monstrous statements, in the form of question and answer,[4422] regarding what is called by ecclesiastical writers the “seal,” statements which did not arise from imperfect information; such as that “he who impresses the seal is called father, and he who is sealed is called young man and son;” and who answers, “I have been anointed with white ointment from the tree of life,”—things which we never heard to have occurred even among the heretics. In the next place, he determines even the number mentioned by those who deliver over the seal, as that “of seven angels, who attach themselves to both sides of the soul of the dying body; the one party being named angels of light, the others ‘archontics;’”[4423] and he asserts that the “ruler of those named ‘archontics’ is termed the ‘accursed’ god.” Then, laying hold of the expression, he assails, not without reason, those who venture to use such language; and on that account we entertain a similar feeling of indignation with those who censure such individuals, if indeed there exist any who call the God of the Jews—who sends rain and thunder, and who is the Creator of this world, and the God of Moses, and of the cosmogony which he records—an “accursed” divinity. Celsus, however, appears to have had in view in employing these expressions, not a *rational*[4424] object, but one of a most irrational kind, arising out of his hatred towards us, which is so unlike a philosopher. For his aim was, that those who are unacquainted with our customs should, on perusing his treatise, at once assail us as if we called the noble Creator of this world an “accursed divinity.” He appears to me, indeed, to have acted like those Jews who, when Christianity began to be first preached, scattered abroad false reports of the Gospel, such as that “Christians offered up an infant in sacrifice, and partook of its flesh;” and again, “that the professors of Christianity, wishing to do the ‘works of darkness,’ used to extinguish the lights (in their meetings), and each one to have sexual intercourse with any woman whom he chanced to meet.” These calumnies have long exercised, although unreasonably, an influence over the minds of very many, leading those who are aliens to the Gospel to believe that Christians are men of such a character; and even at the present day they mislead some, and prevent them from entering even into the simple intercourse of conversation with those who are Christians.

[4422] ἀλλόκοτα καὶ ἀμοιβαίας φωνάς.

[4423] ἀρχοντικῶν.

[4424] οὐκ εὔγνωμον ἀλλά…πάνυ ἀγνωμονέστατον.

Chapter XXVIII.

With some such object as this in view does Celsus seem to have been actuated, when he alleged that Christians term the Creator an “accursed divinity;” in order that he who believes these charges of his against us, should, if possible, arise and exterminate the Christians as the most impious of mankind. Confusing, moreover, things that are distinct,[4425] he states also the reason why the God of the Mosaic cosmogony is termed “accursed,” asserting that “such is his character, and worthy of execration in the opinion of those who so regard him, inasmuch as he pronounced a curse upon the serpent, who introduced the first human beings to the knowledge of good and evil.” Now he ought to have known that those who have espoused the cause of the serpent, because he gave good advice to the first human beings, and who go far beyond the Titans and Giants of fable, and are on this account called Ophites, are so far from being Christians, that they bring accusations against Jesus to as great a degree as Celsus himself; and they do not admit any one into their assembly[4426] until he has uttered maledictions against Jesus. See, then, how irrational is the procedure of Celsus, who, in his discourse against the Christians, represents as such those who will not even listen to the *name* of Jesus, or omit even that He was a wise man, or a person of virtuous[4427] character! What, then, could evince greater folly or madness, not only on the part of those who wish to derive their name from the serpent as the author of good,[4428] but also on the part of Celsus, who thinks that the accusations with which the Ophites[4429] are charged, are chargeable also against the Christians! Long ago, indeed, that Greek philosopher who preferred a state of poverty,[4430] and who exhibited the pattern of a happy life, showing that he was not excluded from happiness although he was possessed of nothing,[4431] termed himself a Cynic; while these impious wretches, as not being human beings, whose enemy the serpent is, but as being serpents, pride themselves upon being called Ophites from the serpent, which is an animal most hostile to and greatly dreaded by man, and boast of one Euphrates[4432] as the introducer of these unhallowed opinions. 587

[4425] φύρων δὲ τὰ πράγματα.

[4426] συνέδριον.

[4427] μέτριος τὰ ἤθη.

[4428] ἀρχηγοῦ τῶν καλῶν.

[4429] ᾿Οφιᾶνοι: cf. Irenæus, vol. i. pp. 354–358.

[4430] τὴν εὐτέλειαν ἀγαπήσας.

[4431] ἀπὸ τῆς παντελοῦς ἀκτημοσύνης.

[4432] “Euphraten hujus hæresis auctorem solus Origenes tradit.”—Spencer; cf. note in Spencer’s edition.

Chapter XXIX.

In the next place, as if it were the Christians whom he was calumniating, he continues his accusations against those who termed the God of Moses and of his law an “accursed” divinity; and imagining that it is the Christians who so speak, he expresses himself thus: “What could be more foolish or insane than such senseless[4433] wisdom? For what blunder has the Jewish lawgiver committed? and why do you accept, by means, as you say,[4434] of a certain allegorical and typical method of interpretation, the cosmogony which he gives, and the law of the Jews, while it is with unwillingness, O most impious man, that you give praise to the Creator of the world, who promised to give them all things; who promised to multiply their race to the ends of the earth, and to raise them up from the dead with the same flesh and blood, and who gave inspiration[4435] to their prophets; and, again, you slander Him! When you feel the force of such considerations, indeed, you acknowledge that you worship the same God; but when your teacher Jesus and the Jewish Moses give contradictory decisions,[4436] you seek another God, instead of Him, and the Father!” Now, by such statements, this illustrious philosopher Celsus distinctly slanders the Christians, asserting that, when the Jews press them hard, they acknowledge the same God as they do; but that when Jesus legislates differently from Moses, they seek another god instead of Him. Now, whether we are conversing with the Jews, or are alone with ourselves, we know of only one and the same God, whom the Jews also worshipped of old time, and still profess to worship as God, and we are guilty of no impiety towards Him. We do *not* assert, however, that God will raise men from the dead with the same flesh and blood, as has been shown in the preceding pages; for we do not maintain that the natural[4437] body, which is sown in corruption, and in dishonour, and in weakness, will rise again such as it was sown. On such subjects, however, we have spoken at adequate length in the foregoing pages.

[4433] ἀναισθήτου.

[4434] Boherellus proposes φῇς for the textual reading φησί.

[4435] καὶ τοῖς προφήταις ἐμπνέοντα.

[4436] ὅταν δὲ τὰ ἐναντία ὁ σὸς διδάσκαλος Ἰησοῦς, καὶ ὁ Ἰουδαίων Μωϋσῆς, νομοθετῇ.

[4437] ψυχικόν.

Chapter XXX.

He next returns to the subject of the Seven ruling Demons,[4438] whose names are not found among Christians, but who, I think, are accepted by the Ophites. We found, indeed, that in the diagram, which on their account we procured a sight of, the same order was laid down as that which Celsus has given. Celsus says that "the goat was shaped like a lion," not mentioning the name given him by those who are truly the most impious of individuals; whereas *we* discovered that He who is honoured in holy Scripture as the angel of the Creator is called by this accursed diagram Michael the Lion-like. Again, Celsus says that the "second in order is a bull;" whereas the diagram which we possessed made him to be Suriel, the bull-like. Further, Celsus termed the third "an amphibious sort of animal, and one that hissed frightfully;" while the diagram described the third as Raphael, the serpent-like. Moreover, Celsus asserted that the "fourth had the form of an eagle;" the diagram representing him as Gabriel, the eagle-like. Again, the "fifth," according to Celsus, "had the countenance of a bear;" and this, according to the diagram, was Thauthabaoth,[4439] the bear-like. Celsus continues his account, that the "sixth was described as having the face of a dog;" and him the diagram called Erataoth. The "seventh," he adds, "had the countenance of an ass, and 588 was named Thaphabaoth or Onoel;" whereas we discovered that in the diagram he is called Onoel, or Thartharaoth, being somewhat asinine in appearance. We have thought it proper to be exact in stating these matters, that we might not appear to be ignorant of those things which Celsus professed to know, but that we Christians, knowing them better than he, may demonstrate that these are not the words of Christians, but of those who are altogether alienated from salvation, and who neither acknowledge Jesus as Saviour, nor God, nor Teacher, nor Son of God.

[4438] Cf. Spencer's note, as quoted in Benedictine edition.

[4439] "Nescio, an hæresium Scriptores hujus Thauthabaoth, Erataoth, Thaphabaoth, Onoeles, et Thartharaoth, usquam meminerint. Hujus generis vocabula innumera invenies apud Epiphan., *Hær.*, 31, quæ est Valentinianorum, pp. 165–171."—Spencer.

Chapter XXXI.

Moreover, if any one would wish to become acquainted with the artifices of those sorcerers, through which they desire to lead men away by their teaching (as if they possessed the knowledge of certain secret rites), but are not at all successful in so doing, let him listen to the instruction which they receive after passing through what is termed the "fence of wickedness,"[4440]—gates which are subjected to the world of ruling spirits.[4441] (The following, then, is the manner in which they proceed): "I salute the one-formed[4442] king, the bond of blindness, complete[4443] oblivion, the first power, preserved by the spirit of providence and by wisdom, from whom I am sent forth pure, being already part of the light of the son and of the father: grace be with me; yea, O father, let it be with me." They say also that the beginnings of the Ogdoad[4444] are derived from this. In the next place, they are taught to say as follows, while passing through what they call Ialdabaoth: "Thou, O first and seventh, who art born to command with confidence, thou, O Ialdabaoth, who art the rational ruler of a pure mind, and a perfect work to son and father, bearing the symbol of life in the character of a type, and opening to the world the gate which thou didst close against thy kingdom, I pass again in freedom through thy realm. Let grace be with me; yea, O father, let it be with me." They say, moreover, that the star Phænon[4445] is in sympathy[4446] with the lion-like ruler. They next imagine that he who has passed through Ialdabaoth and arrived at Iao ought thus to speak: "Thou, O second Iao, who shinest by night,[4447] who art the ruler of the secret mysteries of son and father, first prince of death, and portion of the innocent, bearing now mine own beard as symbol, I am ready to pass through thy realm, having strengthened him who is born of thee by the living word. Grace be with me; father, let it be with me." They next come to Sabaoth, to whom they think the following should be addressed: "O governor of the fifth realm, powerful Sabaoth, defender of the law of thy creatures, who are liberated by thy grace through the help of a more powerful Pentad,[4448] admit me, seeing the faultless symbol of their art, preserved by the stamp of an image, a body liberated by a Pentad. Let grace be with me, O father, let grace be with me." And after Sabaoth they come to Astaphæus, to whom they believe the following prayer should be offered: "O Astaphæus, ruler of the third gate, overseer of the first principle of water, look upon me as one of thine initiated,[4449] admit me who am purified with the spirit of a virgin, thou who seest the essence of the world. Let grace be with me, O father, let grace be with me." After him comes Aloæus, who is to be thus addressed: "O Aloæus, governor of the second gate, let me pass, seeing I bring to thee the symbol of thy mother, a grace which is hidden by the powers of the realms.[4450] Let grace be with me, O father, let it be with me." And last of all they name Horæus, and think that the following prayer ought to be offered to him: "Thou who didst fearlessly overleap the rampart of fire, O Horæus, who didst obtain the government of the first gate, let me pass, seeing thou beholdest the symbol of thine own power, sculptured[4451] on the figure of the tree of life, and formed after this image, in the likeness of innocence. Let grace be with me, O father, let grace be with me."

[4440] φραγμὸν κακίας.

[4441] πύλας ἀρχόντων αἰῶνι δεδεμένας.

[4442] μονότροπον.

[4443] λήθην ἀπερίσκεπτον.

[4444] ᾿Ογδοάδος. Cf. Tertullian, de *Præscript. adv. Hæreticos*, cap. xxxiii. (vol. iii. p. 259), and other references in Benedictine ed.

[4445] Φαίνων. "Ea, quæ Saturni stella dicitur, φαινων que a Græcis dicitur."—Cicero, *de Nat. Deorum*, book ii. c. 20.

[4446] συμπαθεῖν.

[4447] νυκτοφαής.

[4448] πεντάδι δυνατωτέρᾳ.

[4449] μύστην.

[4450] χάριν κρυπτομένην δυνάμεσιν ἐξουσιῶν.

[4451] For καταλυθέν Boherellus conjectures καταγλυφθέν, which has been adopted in the translation.

Chapter XXXII.

The supposed great learning of Celsus, which is composed, however, rather of curious trifles and silly talk than anything else, has made us touch upon these topics, from a wish to show to every one who peruses his treatise and our reply, that we have no lack of information on those subjects, from which he takes occasion to calumniate the Christians, who neither are acquainted with, nor concern themselves about, such matters. For we, too, desired both to learn and set forth these things, in order that sorcerers might not, under pretext of knowing more than we, delude those who are easily carried away by the glitter[4452] of names. 589
And I could have given many more illustrations to show that we are acquainted with the opinions of these deluders,[4453] and that we disown them, as being alien to ours, and impious, and not in harmony with the doctrines of true Christians, of which we are ready to make confession even to the death. It must be noticed, too, that those who have drawn up this array of fictions, have, from neither understanding magic, nor discriminating the meaning of holy Scripture, thrown everything into confusion; seeing that they have borrowed from magic the names of Ialdabaoth, and Astaphæus, and Horæus, and from the Hebrew Scriptures him who is termed in Hebrew Iao or Jah, and Sabaoth, and Adonæus, and Eloæus. Now the names taken from the Scriptures are names of one and the same God; which, not being understood by the enemies of God, as even themselves acknowledge, led to their imagining that Iao was a different God, and Sabaoth another, and Adonæus, whom the Scriptures term Adonai, a third besides, and that Eloæus, whom the prophets name in Hebrew Eloi, was also different

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[4452] φαντασίας.

[4453] ἀπατεώνων.

Chapter XXXIII.

Celsus next relates other fables, to the effect that “certain persons return to the shapes of the archontics,[4454] so that some are called lions, others bulls, others dragons, or eagles, or bears, or dogs.” We found also in the diagram which we possessed, and which Celsus called the “square pattern,” the statements[4455] made by these unhappy beings concerning the gates of Paradise. The flaming sword was depicted as the diameter of a flaming circle, and as if mounting guard over the tree of knowledge and of life. Celsus, however, either would not or could not repeat the harangues which, according to the fables of these impious individuals, are represented as spoken at each of the gates by those who pass through them; but this we have done in order to show to Celsus and those who read his treatise, that we know the depth of these unhallowed mysteries,[4456] and that they are far removed from the worship which Christians offer up to God.

[4454] εἰς τὰς ἀρχοντικὰς μορφάς.

[4455] Guietus thinks that some word has been omitted here, as ξίφος, which seems very probable.

[4456] τὸ τῆς ἀτελέστου τελετῆς πέρας.

Chapter XXXIV.

After finishing the foregoing, and those analogous matters which we ourselves have added, Celsus continues as follows: “They continue to heap together one thing after another,—discourses of prophets, and circles upon circles, and effluents[4457] from an earthly church, and from circumcision; and a power flowing from one Prunicos, a virgin and a living soul; and a heaven slain in order to live, and an earth slaughtered by the sword, and many put to death that they may live, and death ceasing in the world, when the sin of the world is dead; and, again, a narrow way, and gates that open spontaneously. And in all their writings (is mention made) of the tree of life, and a resurrection of the flesh by means[4458] of the ‘tree,’ because, I imagine, their teacher was nailed to a cross, and was a carpenter by craft; so that if he had chanced to have been cast from a precipice, or thrust into a pit, or suffocated by hanging, or had been a leather-cutter, or stone-cutter, or worker in iron, there would have been (invented) a precipice of life beyond the heavens, or a pit of resurrection, or a cord of immortality, or a blessed stone, or an iron of love, or a sacred leather! Now what old woman would not be ashamed to utter such things in a whisper, even when making stories to lull an infant to sleep?” In using such language as this, Celsus appears to me to confuse together matters which he has imperfectly heard. For it seems likely that, even supposing that he had heard a few words traceable to some existing heresy, he did not clearly understand the meaning intended to be conveyed; but heaping the words together, he wished to show before those who knew nothing either of our opinions or of those of the heretics, that he was acquainted with all the doctrines of the Christians. And this is evident also from the foregoing words.

[4457] ἀποῤῥοίας.

[4458] ἀπὸ ξύλου.

Chapter XXXV.

It is our practice, indeed, to make use of the words of the prophets, who demonstrate that Jesus is the Christ predicted by them, and who show from the prophetic writings the events in the Gospels regarding Jesus have been fulfilled. But when Celsus speaks of "circles upon circles," (he perhaps borrowed the expression) from the aforementioned heresy, which includes in one circle (which they call the soul of all things, and Leviathan) the seven circles of archontic demons, or perhaps it arises from misunderstanding the preacher, when he says: "The wind goeth in a circle of circles, and returneth again upon its circles."[4459] The expression, too, "effluents of an earthly church and of circumcision," was probably taken from the fact that the church on earth was called by some an effluent from a heavenly church and a better world; and that the circumcision described in the law was a symbol of the circumcision performed there, in a certain place set apart for purification. The adherents of Valentinus, moreover, in keeping with their system of error,[4460] give the name of Prunicos 590 to a certain kind of wisdom, of which they would have the woman afflicted with the twelve years' issue of blood to be the symbol; so that Celsus, who confuses together all sorts of opinions—Greek, Barbarian, and Heretical—having heard of her, asserted that it was a power flowing forth from one Prunicos, a virgin. The "living soul," again, is perhaps mysteriously referred by some of the followers of Valentinus to the being whom they term the psychic[4461] creator of the world; or perhaps, in contradistinction to a "dead" soul, the "living" soul is termed by some, not inelegantly,[4462] the soul of "him who is saved." I know nothing, however, of a "heaven which is said to be slain," or of an "earth slaughtered by the sword," or of many persons slain in order that they might live; for it is not unlikely that these were coined by Celsus out of his own brain.

[4459] Eccles. i. 6. (literally rendered). [Modern science demonstrates this physical truth.]

[4460] κατὰ τὴν πεπλανηένην ἑαυτῶν σοφίαν.

[4461] ψυχικὸν δημιουργόν.

[4462] οὐκ ἀγεννῶς.

Chapter XXXVI.

We would say, moreover, that death ceases in the world when the sin of the world dies, referring the saying to the mystical words of the apostle, which run as follows: "When He shall have put all enemies under His feet, then the last enemy that shall be destroyed is death."[4463] And also: "When this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up in victory."[4464] The "strait descent,"[4465] again, may perhaps be referred by those who hold the doctrine of transmigration of souls to that view of things. And it is not incredible that the gates which are said to open spontaneously are referred obscurely by some to the words, "Open to me the gates of righteousness, that I may go into them, and praise the Lord; this gate of the Lord, into it the righteous shall enter;"[4466] and again, to what is said in the ninth psalm, "Thou that liftest me up from the gates of death, that I may show forth all Thy praise in the gates of the daughter of Zion."[4467] The Scripture further gives the name of "gates of death" to those sins which lead to destruction, as it terms, on the contrary, good actions the "gates of Zion." So also "the gates of righteousness," which is an equivalent expression to "the gates of virtue," and these are ready to be opened to him who follows after virtuous pursuits. The subject of the "tree of life" will be more appropriately explained when we interpret the statements in the book of Genesis regarding the paradise planted by God. Celsus, moreover, has often mocked at the subject of a resurrection,—a doctrine which he did not comprehend; and on the present occasion, not satisfied with what he has formerly said, he adds, "And there is said to be a resurrection of the flesh by means of the tree;" not understanding, I think, the symbolical expression, that "through the tree came death, and through the tree comes life,"[4468] because death was in Adam, and life in Christ. He next scoffs at the "tree," assailing it on two grounds, and saying, "For this reason is the tree introduced, either because our teacher was nailed to a cross, or because he was a carpenter by trade;" not observing that the tree of life is mentioned in the Mosaic writings, and being blind also to this, that in none of the Gospels current in the Churches[4469] is Jesus Himself ever described as being a carpenter.[4470]

[4463] Cf. 1 Cor. xv. 25, 26.

[4464] Cf. 1 Cor. xv. 54; cf. Hos. xiii. 14.

[4465] κάθοδον στενήν.

[4466] Cf. Ps. cxviii. 19, 20.

[4467] Cf. Ps. ix. 13, 14.

[4468] Cf. 1 Cor. xv. 22.

[4469] [See note *supra*, p. 582. S.]

[4470] Cf., however, Mark vi. 3. [Some mss., though not of much value, have the reading here (Mark vi. 3), “Is not this the carpenter’s son, the son of Mary?” Origen seems to have so read the evangelist. See Alford, *in loc.* S.]

Chapter XXXVII.

Celsus, moreover, thinks that we have invented this “tree of life” to give an allegorical meaning to the cross; and in consequence of his error upon this point, he adds: “If he had happened to be cast down a precipice, or shoved into a pit, or suffocated by hanging, there would have been invented a precipice of life far beyond the heavens, or a pit of resurrection, or a cord of immortality.” And again: “If the ‘tree of life’ were an invention, because he—Jesus—(is reported) to have been a carpenter, it would follow that if he had been a leather-cutter, something would have been said about holy leather; or had he been a stone-cutter, about a blessed stone; or if a worker in iron, about an iron of love.” Now, who does not see at once[4471] the paltry nature of his charge, in thus calumniating men whom he professed to convert on the ground of their being deceived? And after these remarks, he goes on to speak in a way quite in harmony with the tone of those who have invented the fictions of lion-like, and ass-headed, and serpent-like ruling angels,[4472] and other similar absurdities, but which does not affect those who belong to the Church. Of a truth, even a drunken old woman would be ashamed to chaunt or whisper to an infant, in order to lull him to sleep, any such fables as those have done who invented the beings with asses’ heads, and the harangues, so to speak, which are delivered at each of the gates. But Celsus is not acquainted with the doctrines of the members of the Church, which very few have been able to comprehend, even of those who have devoted all their lives, in conformity with the command of Jesus, to the searching of the Scriptures, and have laboured to investigate the meaning of the sacred books, to a greater degree than Greek philosophers in their efforts to attain a so-called wisdom. 59

[4471] αὐτόθεν.

[4472] ἄρχοντας.

Chapter XXXVIII.

Our noble (friend), moreover, not satisfied with the objections which he has drawn from the diagram, desires, in order to strengthen his accusations against us, who have nothing in common with it, to introduce certain other charges, which he adduces from the same (heretics), but yet as if they were from a different source. His words are: “And that is not the least of their marvels, for there are between the upper circles—those that are above the heavens—certain inscriptions of which they give the interpretation, and among others two words especially, ‘a greater and a less,’ which they refer to Father and Son.”[4473] Now, in the diagram referred to, we found the greater and the lesser circle, upon the diameter of which was inscribed “Father and Son;” and between the greater circle (in which the lesser was contained) and another[4474] composed of two circles,—the outer one of which was yellow, and the inner blue,—a barrier inscribed in the shape of a hatchet. And above it, a short circle, close to the greater of the two former, having the inscription “Love;” and lower down, one touching the same circle, with the word “Life.” And on the second circle, which was intertwined with and included two other circles, another figure, like a rhomboid, (entitled) “The foresight of wisdom.” And within their point of common section was “The nature of wisdom.” And above their point of common section was a circle, on which was inscribed “Knowledge;” and lower down another, on which was the inscription, “Understanding.” We have introduced these matters into our reply to Celsus, to show to our readers that we know better than he, and not by mere report, those things, even although we also disapprove of them. Moreover, if those who pride themselves upon such matters profess also a kind of magic and sorcery,—which, in their opinion, is the summit of wisdom,—we, on the other hand, make no affirmation about it, seeing we never have discovered anything of the kind. Let Celsus, however, who has been already often convicted of false witness and irrational accusations, see whether he is not guilty of falsehood in these also, or whether he has not extracted and introduced into his treatise, statements taken from the writings of those who are foreigners and strangers to our Christian faith.

[4473] ἄλλα τε, καὶ δύο ἄττα, μεῖζον τε καὶ μικρότερον υἱοῦ καὶ πατρός.

[4474] For ἄλλους, the textual reading, Gelenius, with the approval of Boherellus, proposes καὶ ἄλλου συγκειμένου, which has been followed in the translation.

Chapter XXXIX.

In the next place, speaking of those who employ the arts of magic and sorcery, and who invoke the barbarous names of demons, he remarks that such persons act like those who, in reference to the same things,[4475] perform marvels before those who are ignorant that the names of demons among the Greeks are different from what they are among the Scythians. He then quotes a passage from Herodotus, stating that "Apollo is called Gongosyrus by the Scythians; Poseidon, Thagimasada; Aphrodite, Argimpasan; Hestia, Tabiti."[4476] Now, he who has the capacity can inquire whether in these matters Celsus and Herodotus are not both wrong; for the Scythians do not understand the same thing as the Greeks, in what relates to those beings which are deemed to be gods. For how is it credible[4477] that Apollo should be called Gongosyrus by the Scythians? I do not suppose that Gongosyrus, when transferred into the Greek language, yields the same etymology as Apollo; or that Apollo, in the dialect of the Scythians, has the signification of Gongosyrus. Nor has any such assertion hitherto been made regarding the other names,[4478] for the Greeks took occasion from different circumstances and etymologies to give to those who are by them deemed gods the names which they bear; and the Scythians, again, from another set of circumstances; and the same also was the case with the Persians, or Indians, or Ethiopians, or Libyans, or with those who delight to bestow names (from fancy), and who do not abide by the just and pure idea of the Creator of all things. Enough, however, has been said by us in the preceding pages, where we wished to demonstrate that Sabaoth and Zeus were not the same deity, and where also we made some remarks, derived from the holy Scriptures, regarding the different dialects. We willingly, then, pass by these points, on which Celsus would make us repeat ourselves. In the next place, again, mixing up together matters which belong to magic and sorcery, and referring them perhaps to no one,—because of the non-existence of any who practise magic under pretence of a worship of this character,—and yet, perhaps, having in view some who *do* employ such practices in the presence of the simple (that they may have the appearance of acting by divine power), he adds: "What need to number up all those 592
who have taught methods of purification, or expiatory hymns, or spells for averting evil, or (the making of) images, or resemblances of demons, or the various sorts of antidotes against poison (to be found)[4479] in clothes, or in numbers, or stones, or plants, or roots, or generally

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[4475] ἐπὶ τοῖς αὐτοῖς ὑποκειμένοις.

[4476] Cf. Herodot., iv. 59.

[4477] ποία γὰρ πιθανότης.

[4478] For the textual reading, οὔπω δὲ οὐδὲ περὶ τῶν λοιπῶν ταὐτόν τι ἐρεῖ, Boherellus conjectures εἴρηται, which has been adopted in the translation.

[4479] For αἰσθητῶν, Lommatzsch adopts the conjecture of Boherellus, approved by Ruæus, ἐσθητων.

in all kinds of things?” In respect to these matters, reason does not require us to offer any defence, since we are not liable in the slightest degree to suspicions of such a nature.

Chapter XL.

After these things, Celsus appears to me to act like those who, in their intense hatred of the Christians, maintain, in the presence of those who are utterly ignorant of the Christian faith, that they have actually ascertained that Christians devour the flesh of infants, and give themselves without restraint to sexual intercourse with their women. Now, as these statements have been condemned as falsehoods invented against the Christians, and this admission made by the multitude and those altogether aliens to our faith; so would the following statements of Celsus be found to be calumnies invented against the Christians, where he says that "he has seen in the hands of certain presbyters belonging to our faith[4480] barbarous books, containing the names and marvellous doings of demons;" asserting further, that "these presbyters of our faith professed to do no good, but all that was calculated to injure human beings." Would, indeed, that all that is said by Celsus against the Christians was of such a nature as to be refuted by the multitude, who have ascertained by experience that such things are untrue, seeing that most of them have lived as neighbours with the Christians, and have not even heard of the existence of any such alleged practices!

[4480] δόξης.

Chapter XLI.

In the next place, as if he had forgotten that it was his object to write against the Christians, he says that, "having become acquainted with one Dionysius, an Egyptian musician, the latter told him, with respect to magic arts, that it was only over the uneducated and men of corrupt morals that they had any power, while on philosophers they were unable to produce any effect, because they were careful to observe a healthy manner of life." If, now, it had been our purpose to treat of magic, we could have added a few remarks in addition to what we have already said on this topic; but since it is only the more important matters which we have to notice in answer to Celsus, we shall say of magic, that any one who chooses to inquire whether philosophers were ever led captive by it or not, can read what has been written by Moiragenes regarding the memoirs of the magician and philosopher Apollonius of Tyana, in which this individual, who is not a Christian, but a philosopher, asserts that some philosophers of no mean note were won over by the magic power possessed by Apollonius, and resorted to him as a sorcerer; and among these, I think, he especially mentioned Euphrates and a certain Epicurean. Now *we*, on the other hand, affirm, and have learned by experience, that they who worship the God of all things in conformity with the Christianity which comes by Jesus, and who live according to His Gospel, using night and day, continuously and becomingly, the prescribed prayers, are not carried away either by magic or demons. For verily "the angel of the Lord encamps round about them that fear Him, and delivereth them"[4481] from all evil; and the angels of the little ones in the Church, who are appointed to watch over them, are said always to behold the face of their Father who is in heaven,[4482] whatever be the meaning of "face" or of "behold."

[4481] Cf. Ps. xxxiv. 7.

[4482] Cf. Matt. xviii. 10.

Chapter XLII.

After these matters, Celsus brings the following charges against us from another quarter: “Certain most impious errors,” he says, “are committed by them, due to their extreme ignorance, in which they have wandered away from the meaning of the divine enigmas, creating an adversary to God, the devil, and naming him in the Hebrew tongue, Satan. Now, of a truth, such statements are altogether of mortal invention,[4483] and not even proper to be repeated, viz., that the mighty God, in His desire to confer good upon men, has yet one counterworking Him, and is helpless. The Son of God, it follows, is vanquished by the devil; and being punished by him, teaches us also to despise the punishments which he inflicts, telling us beforehand that Satan, after appearing to men as He Himself had done, will exhibit great and marvellous works, claiming for himself the glory of God, but that those who wish to keep him at a distance ought to pay no attention to these works of Satan, but to place their faith in Him alone. Such statements are manifestly the words of a deluder, planning and manœuvring against those who are opposed to his views, and who rank themselves against them.” In the next place, desiring to point out the “enigmas,” our mistakes regarding which lead to the introduction of our views concerning Satan, he continues: “The 593 ancients allude obscurely to a certain war among the gods, Heraclitus speaking thus of it: ‘If one must say that there is a general war and discord, and that all things are done and administered in strife.’ Pherecydes, again, who is much older than Heraclitus, relates a myth of one army drawn up in hostile array against another, and names Kronos as the leader of the one, and Ophioneus of the other, and recounts their challenges and struggles, and mentions that agreements were entered into between them, to the end that whichever party should fall into the ocean[4484] should be held as vanquished, while those who had expelled and conquered them should have possession of heaven. The mysteries relating to the Titans and Giants also had some such (symbolical) meaning, as well as the Egyptian mysteries of Typhon, and Horus, and Osiris.” After having made such statements, and not having got over the difficulty[4485] as to the way in which these accounts contain a higher view of things, while our accounts are erroneous copies of them, he continues his abuse of us, remarking that “these are not like the stories which are related of a devil, or demon, or, as he remarks with more truth, of a man who is an impostor, who wishes to establish an opposite doctrine.” And in the same way he understands Homer, as if he referred obscurely to matters similar to those mentioned by Heraclitus, and Pherecydes, and the originators of the mysteries about the Titans and Giants, in those words which Hephæstus addresses to Hera as follows:—

[4483] θνητά. Instead of this reading, Guietus conjectures πτηκτά, which is approved of by Ruæus.

[4484] ᾽Ωγηνόν, i.e., in Oceanum, Hesych.; ᾽Ωγήν, ὠκεανός, Suid.

[4485] καὶ μὴ παραμυθησάμενος.

"Once in your cause I felt his matchless might,
Hurled headlong downward from the ethereal height."[4486]

And in those of Zeus to Hera:—

"Hast thou forgot, when, bound and fix'd on high,
From the vast concave of the spangled sky,
I hung thee trembling in a golden chain,
And all the raging gods opposed in vain?
Headlong I hurled them from the Olympian hall,
Stunn'd in the whirl, and breathless with the fall."[4487]

Interpreting, moreover, the words of Homer, he adds: "The words of Zeus addressed to Hera are the words of God addressed to matter; and the words addressed to matter obscurely signify that the matter which at the beginning was in a state of discord (with God), was taken by Him, and bound together and arranged under laws, which may be analogically compared to chains;[4488] and that by way of chastising the demons who create disorder in it, he hurls them down headlong to this lower world." These words of Homer, he alleges, were so understood by Pherecydes, when he said that beneath that region is the region of Tartarus, which is guarded by the Harpies and Tempest, daughters of Boreas, and to which Zeus banishes any one of the gods who becomes disorderly. With the same ideas also are closely connected the *peplos* of Athena, which is beheld by all in the procession of the *Panathenæa*. For it is manifest from this, he continues, that a motherless and unsullied demon[4489] has the mastery over the daring of the Giants. While accepting, moreover, the fictions of the Greeks, he continues to heap against us such accusations as the following, viz., that "the Son of God is punished by the devil, and teaches us that we also, when punished by him, ought to endure it. Now these statements are altogether ridiculous. For it is the devil, I think, who ought rather to be punished, and those human beings who are calumniated by him ought not to be threatened with chastisement."

[4486] Cf. *Iliad*, i. 590 (Pope's translation).

[4487] Cf. *Iliad*, xv. 18–24 (Pope's translation).

[4488] ἀναλογίαις τισὶ συνέδησε καὶ ἐκόσμησεν ὁ Θεός.

[4489] ἀμήτωρ τις καὶ ἄχραντος δαίμων.

Chapter XLIII.

Mark now, whether he who charges us with having committed errors of the most impious kind, and with having wandered away from the (true meaning) of the divine enigmas, is not himself clearly in error, from not observing that in the writings of Moses, which are much older not merely than Heraclitus and Pherecydes, but even than Homer, mention is made of this wicked one, and of his having fallen from heaven. For the serpent[4490]—from whom the Ophioneus spoken of by Pherecydes is derived—having become the cause of man's expulsion from the divine Paradise, obscurely shadows forth something similar, having deceived the woman[4491] by a promise of divinity and of greater blessings; and her example is said to have been followed also by the man. And, further, who else could the destroying angel mentioned in the Exodus of Moses[4492] be, than he who was the author of destruction to them that obeyed him, and did not withstand his wicked deeds, nor struggle against them? Moreover (the goat), which in the book of Leviticus[4493] is sent away (into the wilderness), and which in the Hebrew language is named Azazel, was none other than this; and it was necessary to send it away into the desert, and to treat it as an expiatory sacrifice, because on it the lot fell. For all who belong to the "worse" part, on account of their wickedness, being opposed to those who are God's heritage, are deserted by God.[4494] Nay, with respect to the sons of Belial in the book of Judges,[4495] whose sons are they said to be, save his, on account of their wickedness? 594 And besides all these instances, in the book of Job, which is older even than Moses himself,[4496] the devil is distinctly described as presenting himself before God,[4497] and asking for power against Job, that he might involve him in trials[4498] of the most painful kind; the first of which consisted in the loss of all his goods and of his children, and the second in afflicting the whole body of Job with the so-called disease of elephantiasis.[4499] I pass by what might be quoted from the Gospels regarding the devil who tempted the Saviour, that I may not appear to quote in reply to Celsus from more recent writings on this question. In the last (chapter)[4500] also of Job, in which the Lord utters to Job amid tempest and clouds what is recorded in the book which bears his name, there are not a few things referring to the serpent. I have not yet mentioned the passages in Ezekiel,[4501] where he speaks, as it were, of Pharaoh, or Nebuchadnezzar, or the prince of Tyre; or those in Isaiah,[4502] where lament is made for the king of Babylon, from which not a little might be learned concerning evil, as to the nature of its origin and generation, and as to how it derived its existence from some who had lost their wings,[4503] and who had followed him who was the first to lose his own.

[4490] Cf. Gen. iii.

[4491] τὸ θηλύτερον γένος.

[4492] Cf. Ex. xii. 23.

[4493] Cf. Lev. xvi. 8.

[4494] ἐναντίοι ὄντες τοῖς ἀπὸ τοῦ κλήρου τοῦ Θεοῦ, ἔρημοί εἰσι Θεοῦ.

[4495] [Judg. xix. 22. S.]

[4496] [See the elaborate articles on the book of Job, by Canon Cook, in Dr. Smith's *Dictionary of the Bible*, vol. i. pp. 1087–1100. S.]

[4497] Cf. Job i. 11.

[4498] περιστάσεσί.

[4499] ἀγρίῳ ἐλέφαντι.

[4500] Cf. Job xl. 20.

[4501] Cf. Ezek. xxxii. 1–28.

[4502] Isa. xiv. 4 sqq.

[4503] πτεροῤῥυησάντων. Cf. *supra*, bk. iv. cap. xl. p. 516.

Chapter XLIV.

For it is impossible that the good which is the result of accident, or of communication, should be like that good which comes by nature; and yet the former will never be lost by him who, so to speak, partakes of the "living" bread with a view to his own preservation. But if it should fail any one, it must be through his own fault, in being slothful to partake of this "living bread" and "genuine drink," by means of which the wings, nourished and watered, are fitted for their purpose, even according to the saying of Solomon, the wisest of men, concerning the truly rich man, that "he made to himself wings like an eagle, and returns to the house of his patron."[4504] For it became God, who knows how to turn to proper account even those who in their wickedness have apostatized from Him, to place wickedness of this sort in some part of the universe, and to appoint a training-school of virtue, wherein those must exercise themselves who would desire to recover in a "lawful manner"[4505] the possession (which they had lost); in order that being tested, like gold in the fire, by the wickedness of these, and having exerted themselves to the utmost to prevent anything base injuring their rational nature, they may appear deserving of an ascent to divine things, and may be elevated by the Word to the blessedness which is above all things, and so to speak, to the very summit of goodness. Now he who in the Hebrew language is named Satan, and by some Satanas—as being more in conformity with the genius of the Greek language—signifies, when translated into Greek, "adversary." But every one who prefers vice and a vicious life, is (because acting in a manner contrary to virtue) Satanas, that is, an "adversary" to the Son of God, who is righteousness, and truth, and wisdom.[4506] With more propriety, however, is *he* called "adversary," who was the first among those that were living a peaceful and happy life to lose his wings, and to fall from blessedness; he who, according to Ezekiel, walked faultlessly in all his ways, "until iniquity was found in him,"[4507] and who being the "seal of resemblance" and the "crown of beauty" in the paradise of God, being filled as it were with good things, fell into destruction, in accordance with the word which said to him in a mystic sense: "Thou hast fallen into destruction, and shalt not abide for ever."[4508] We have ventured somewhat rashly to make these few remarks, although in so doing we have added nothing of importance to this treatise. If any one, however, who has leisure for the examination of the sacred writings, should collect together from all sources and form into one body of doctrine what is recorded concerning the origin of evil, and the manner of its dissolution, he would see that the views of Moses and the prophets regarding Satan had not been even dreamed of either by Celsus or any one of those whose soul had been dragged down, and torn away from God, and from right views of Him, and from His word, by this wicked demon.

[4504] Cf. Prov. xxiii. 5. [See Neander's *History of the Church*, vol. ii. p. 299, with Rose's note. S.]

[4505] Cf. 2 Tim. ii. 5.

[4506] Cf. 1 Cor. i. 30.

[4507] Cf. Ezek. xxviii. 15.

[4508] Cf. Ezek. xxviii. 19.

Chapter XLV.

But since Celsus rejects the statements concerning Antichrist, as it is termed, having neither read what is said of him in the book of Daniel[4509] nor in the writings of Paul,[4510] nor what the Saviour in the Gospels[4511] has predicted about his coming, we must make a few remarks upon this subject also; because, “as faces do not resemble faces,”[4512] so also neither do men’s “hearts” resemble one another. It is certain, then, that there will be diversities amongst the hearts of men,—those which are inclined to virtue not being all modelled and shaped towards it in the same or like degree; while others, through neglect of virtue, rush to the opposite extreme. And amongst the latter are some in whom evil is deeply engrained, and others in whom it is less deeply rooted. Where is the absurdity, then, in holding that there exist among men, so to speak, two extremes,[4513]—the one of virtue, and the other of its opposite; so that the perfection of virtue dwells in the man who realizes the ideal given in Jesus, from whom there flowed to the human race so great a conversion, and healing, and amelioration, while the opposite extreme is in the man who embodies the notion of him that is named Antichrist? For God, comprehending all things by means of His foreknowledge, and foreseeing what consequences would result from both of these, wished to make these known to mankind by His prophets, that those who understand their words might be familiarized with the good, and be on their guard against its opposite. It was proper, moreover, that the one of these extremes, and the best of the two, should be styled the Son of God, on account of His pre-eminence; and the other, who is diametrically opposite, be termed the son of the wicked demon, and of Satan, and of the devil. And, in the next place, since evil is specially characterized by its diffusion, and attains its greatest height when it simulates the appearance of the good, for that reason are signs, and marvels, and lying miracles found to accompany evil, through the co-operation of its father the devil. For, far surpassing the help which these demons give to jugglers (who deceive men for the basest of purposes), is the aid which the devil himself affords in order to deceive the human race. Paul, indeed, speaks of him who is called Antichrist, describing, though with a certain reserve,[4514] both the manner, and time, and cause of his coming to the human race. And notice whether his language on this subject is not most becoming, and undeserving of being treated with even the slightest degree of ridicule.

[4509] Cf. Dan. viii. 23.

[4510] Cf. 2 Thess. ii. 3, 4.

[4511] Cf. Matt. xxiv. 4, 5.

[4512] Cf. Prov. xxvii. 19.

[4513] ἀκρότητας.

[4514] μετά τινος ἐπικρύψεως. Cf. 2 Thess. ii. 9.

Chapter XLVI.

It is thus that the apostle expresses himself: "We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by word, nor by spirit, nor by letter as from us, as that the day of the Lord is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: *even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."[4515] To explain each particular here referred to does not belong to our present purpose. The prophecy also regarding Antichrist is stated in the book of Daniel, and is fitted to make an intelligent and candid reader admire the words as truly divine and prophetic; for in them are mentioned the things relating to the coming kingdom, beginning with the times of Daniel, and continuing to the destruction of the world. And any one who chooses may read it. Observe, however, whether the prophecy regarding Antichrist be not as follows: "And at the latter time of their kingdom, when their sins are coming to the full, there shall arise a king, bold in countenance, and understanding riddles. And his power shall be great, and he shall destroy wonderfully, and prosper, and practise; and shall destroy mighty men, and the holy people. And the yoke of his chain shall prosper: there is craft in his hand, and he shall magnify himself in his heart, and by craft shall destroy many; and he shall stand up for the destruction of many, and shall crush them as eggs in his hand."[4516] What is stated by Paul in the words quoted from him, where he says, "so that he sitteth in the temple of God, showing himself that he is God,"[4517] is in Daniel referred to in the following fashion:

[4515] 2 Thess. ii. 1–12.

[4516] Cf. Dan. viii. 23–25 (LXX.).

[4517] Cf. 2 Thess. ii. 4.

"And on the temple shall be the abomination of desolations, and at the end of the time an end shall be put to the desolation."[4518] So many, out of a greater number of passages, have I thought it right to adduce, that the hearer may understand in some slight degree the meaning of holy Scripture, when it gives us information concerning the devil and Antichrist; and being satisfied with what we have quoted for this purpose, let us look at another of the charges of Celsus, and reply to it as we best may.

[4518] Cf. Dan. ix. 27 (LXX.).

Chapter XLVII.

Celsus, after what has been said, goes on as follows: "I can tell how the very thing occurred, viz., that they should call him 'Son of God.' Men of ancient times termed this world, as being born of God, both his child and his son.[4519] Both the one and other 'Son of God,' then, greatly resembled each other." He is therefore of opinion that we employed the expression "Son of God," having perverted[4520] what is said of the world, as being born of God, and being His "Son," and "a God." For he was unable so to consider the times of Moses and the prophets, as to see that the Jewish prophets predicted generally that there was a "Son of God" long before the Greeks and those men of ancient time of whom Celsus speaks. Nay, he would not even quote the passage in the letters of Plato, to which we referred in the preceding pages, concerning Him who so beautifully arranged this world, as being the Son of God; lest he too should be compelled by Plato, whom he often mentions with respect, to admit that the architect of this world is the Son of God, and that His Father is the first God and Sovereign Ruler over all things.[4521] Nor is it at all wonderful if we maintain that the soul of Jesus is made one with so great a Son of God through the highest union with Him, being no longer in a state of separation from Him. For the sacred language of holy Scripture knows of other things also, which, although "dual" in their own nature, are considered to be, and really are, "one" in respect to one another. It is said of husband and wife, "They are no longer twain, but one flesh;"[4522] and of the perfect man, and of him who is joined to the true Lord, Word, and Wisdom, and Truth, that "he who is joined to the Lord is one spirit."[4523] And if he who "is joined to the Lord is one spirit," who has been joined to the Lord, the Very Word, and Wisdom, and Truth, and Righteousness, in a more intimate union, or even in a manner at all approaching to it than the soul of Jesus? And if this be so, then the soul of Jesus and God the Word—the first-born of every creature—are no longer two, (but one).

[4519] παῖδά τε αὐτοῦ καὶ ἠίθεον.

[4520] παραποιήσαντας.

[4521] [See Dr. Burton's learned discussion as to the Logos of Plato, and the connection of Plato's doctrines with the Gospel of the Son of God: *Bampton Lectures*, pp. 211–223, 537–547. See also *Fisher's Beginnings of Christianity*, p. 147 (1877). S.]

[4522] Cf. Gen. ii. 24.

[4523] Cf. 1 Cor. vi. 17.

Chapter XLVIII.

In the next place, when the philosophers of the Porch, who assert that the virtue of God and man is the same, maintain that the God who is over all things is not happier than *their* wise man, but that the happiness of both is equal, Celsus neither ridicules nor scoffs at their opinion. If, however, holy Scripture says that the perfect man is joined to and made one with the Very Word by means of virtue, so that we infer that the soul of Jesus is not separated from the first-born of all creation, he laughs at Jesus being called "Son of God," not observing what is said of Him with a secret and mystical signification in the holy Scriptures. But that we may win over to the reception of our views those who are willing to accept the inferences which flow from our doctrines, and to be benefited thereby, we say that the holy Scriptures declare the body of Christ, animated by the Son of God, to be the whole Church of God, and the members of this body—considered as a whole—to consist of those who are believers; since, as a soul vivifies and moves the body, which of itself has not the natural power of motion like a living being, so the Word, arousing and moving the whole body, the Church, to befitting action, awakens, moreover, each individual member belonging to the Church, so that they do nothing apart from the Word. Since all this, then, follows by a train of reasoning not to be depreciated, where is the difficulty in maintaining that, as the *soul* of Jesus is joined in a perfect and inconceivable manner with the very Word, so the person of Jesus, generally speaking,[4524] is not separated from the only-begotten and first-born of all creation, and is not a different being from Him? But enough here on this subject.

[4524] ἁπαξαπλῶς.

Chapter XLIX.

Let us notice now what follows, where, expressing in a single word his opinion regarding the Mosaic cosmogony, without offering, however, a single argument in its support, he finds fault with it, saying: "Moreover, their cosmogony is extremely silly."[4525] Now, if he had produced some credible proofs of its silly character, we should have endeavoured to answer them; but it does not appear to me reasonable that I should be called upon to demonstrate, in answer to his mere *assertion*, that it is *not* "silly." If any one, however, wishes to see the reasons which led us to accept the Mosaic account, and the arguments by which it may be defended, he may read what we have written upon Genesis, from the beginning of the book up to the passage, "And this is the book of the generation of men,"[4526] where we have tried to show from the holy Scriptures themselves what the "heaven" was which was created in 597 the beginning; and what the "earth," and the "invisible part of the earth," and that which was "without form;"[4527] and what the "deep" was, and the "darkness" that was upon it; and what the "water" was, and the "Spirit of God" which was "borne over it;" and what the "light" which was created, and what the "firmament," as distinct from the "heaven" which was created in the beginning; and so on with the other subjects that follow. Celsus has also expressed his opinion that the narrative of the creation of man is "exceedingly silly," without stating any proofs, or endeavouring to answer our arguments; for he had no evidence, in my judgment, which was fitted to overthrow the statement that "man has been made in the image of God."[4528] He does not even understand the meaning of the "Paradise" that was planted by God, and of the life which man first led in it; and of that which resulted from accident,[4529] when man was cast forth on account of his sin, and was settled opposite the Paradise of delight. Now, as he asserts that these are silly statements, let him turn his attention not merely to each one of them (in general), but to this in particular, "He placed the cherubim, and the flaming sword, which turned every way, to keep the way of the tree of life,"[4530] and say whether Moses wrote these words with no serious object in view, but in the spirit of the writers of the old Comedy, who have sportively related that "Prœtus slew Bellerophon," and that "Pegasus came from Arcadia." Now their object was to create laughter in composing such stories; whereas it is incredible that he who left behind him laws[4531] for a whole nation, regarding which he wished to persuade his subjects that they were given by God, should have written words so little to the purpose,[4532] and have said without any meaning, “He placed the cherubim, and the flaming sword, which turned every way, to keep the way of the tree of life,” or made any other statement regarding the creation of man, which is the subject of philosophic investigation by the Hebrew sages.

[4525] μάλα εὐηθική.

[4526] Cf. Gen. v. 1.

[4527] ἀκατασκεύαστον.

[4528] Cf. Gen. i. 26.

[4529] τὴν ἐκ περιστάσεως γενομένην.

[4530] Gen. iii. 24.

[4531] γραφάς.

[4532] ἀπρόσλογα.

Chapter L.

In the next place, Celsus, after heaping together, simply as mere assertions, the varying opinions of some of the ancients regarding the world, and the origin of man, alleges that "Moses and the prophets, who have left to us our books, not knowing at all what the nature of the world is, and of man, have woven together a web of sheer nonsense."[4533] If he had shown, now, *how* it appeared to him that the holy Scriptures contained "sheer nonsense," we should have tried to demolish the arguments which appeared to him to establish their nonsensical character; but on the present occasion, following his own example, we also sportively give it as our opinion that Celsus, knowing nothing at all about the nature of the meaning and language of the prophets,[4534] composed a work which contained "sheer nonsense," and boastfully gave it the title of a "true discourse." And since he makes the statements about the "days of creation" ground of accusation,—as if he understood them clearly and correctly, some of which elapsed *before* the creation of light and heaven, and sun, and moon, and stars, and some of them *after* the creation of these,—we shall only make this observation, that Moses must then have forgotten that he had said a little before, "that in six days the creation of the world had been finished," and that in consequence of this act of forgetfulness he subjoins to these words the following: "This is the book of the creation of man, in the day when God made the heaven and the earth!" But it is not in the least credible, that after what he had said respecting the six days, Moses should immediately add, without a special meaning, the words, "in the day that God made the heavens and the earth;" and if any one thinks that these words may be referred to the statement, "In the beginning God made the heaven and the earth," let him observe that before the words, "Let there be light, and there was light," and these, "God called the light day," it has been stated that "in the beginning God made the heaven and the earth."

[4533] συνθεῖναι ληρον βαθύν.

[4534] ὅτι τίς ποτέ ἐστιν ἡ φύσις τοῦ νοῦ, καὶ τοῦ ἐν τοῖς προφήταις λόγου.

Chapter LI.

On the present occasion, however, it is not our object to enter into an explanation of the subject of intelligent and sensible beings,[4535] nor of the manner in which the different kinds[4536] of days were allotted to both sorts, nor to investigate the details which belong to the subject, for we should need whole treatises for the exposition of the Mosaic cosmogony; and that work we had already performed, to the best of our ability, a considerable time before the commencement of this answer to Celsus, when we discussed with such measure of capacity as we then possessed the question of the Mosaic cosmogony of the six days. We must keep in mind, however, that the Word promises to the righteous through the mouth of Isaiah, that days will come[4537] when not the sun, but the Lord Himself, will be to them an everlasting light, and God will be their glory.[4538] 598 And it is from misunderstanding, I think, some pestilent heresy which gave an erroneous interpretation to the words, "Let there be light," as if they were the expression of a *wish*[4539] merely on the part of the Creator, that Celsus made the remark: "The Creator did not borrow light from above, like those persons who kindle their lamps at those of their neighbours." Misunderstanding, moreover, another impious heresy, he has said: "If, indeed, there did exist an accursed god opposed to the great God, who did this contrary to his approval, why did he lend him the light?" So far are we from offering a defence of such puerilities, that we desire, on the contrary, distinctly to arraign the statements of these heretics as erroneous, and to undertake to refute, not those of their opinions with which we are *unacquainted*, as Celsus does, but those of which we have attained an accurate knowledge, derived in part from the statements of their own adherents, and partly from a careful perusal of their writings.

[4535] περὶ νοητῶν καὶ αἰσθητῶν.

[4536] αἱ φύσεις τῶν ἡμερῶν.

[4537] ἐν καταστάσει ἔσεσθαι ἡμέρας.

[4538] Cf. Isa. lx. 19.

[4539] εὐκτικῶς.

Chapter LII.

Celsus proceeds as follows: "With regard to the origin of the world and its destruction, whether it is to be regarded as uncreated and indestructible, or as created indeed, but not destructible, or the reverse, I at present say nothing." For this reason we too say nothing on these points, as the work in hand does not require it. Nor do we allege that the Spirit of the universal God mingled itself in things here below as in things alien to itself,[4540] as might appear from the expression, "The Spirit of God moved upon the water;" nor do we assert that certain wicked devices directed against His Spirit, as if by a different creator from the great God, and which were tolerated by the Supreme Divinity, needed to be completely frustrated. And, accordingly, I have nothing further to say to those[4541] who utter such absurdities; nor to Celsus, who does not refute them with ability. For he ought either not to have mentioned such matters at all, or else, in keeping with that character for philanthropy which he assumes, have carefully set them forth, and then endeavoured to rebut these impious assertions. Nor have we ever heard that the great God, after giving his spirit to the creator, demands it back again. Proceeding next foolishly to assail these impious assertions, he asks: "What god gives anything with the intention of demanding it back? For it is the mark of a needy person to demand back (what he has given), whereas God stands in need of nothing." To this he adds, as if saying something clever against certain parties: "Why, when he lent (his spirit), was he ignorant that he was lending it to an evil being?" He asks, further: "Why does he pass without notice[4542] a wicked creator who was counter-working his purposes?"

[4540] ὡς ἐν ἀλλοτρίοις τοῖς τῇδε.

[4541] μακρὰν χαιρέτωσαν.

[4542] περιορᾷ.

Chapter LIII.

In the next place, mixing up together various heresies, and not observing that some statements are the utterances of one heretical sect, and others of a different one, he brings forward the objections which we raised against Marcion.[4543] And, probably, having heard them from some paltry and ignorant individuals,[4544] he assails the very arguments which combat them, but not in a way that shows much intelligence. Quoting then our arguments against Marcion, and not observing that it is *against* Marcion that he is speaking, he asks: "Why does he send secretly, and destroy the works which he has created? Why does he secretly employ force, and persuasion, and deceit? Why does he allure those who, as ye assert, have been condemned or accused by him, and carry them away like a slave-dealer? Why does he teach them to steal away from their Lord? Why to flee from their father? Why does he claim them for himself against the father's will? Why does he profess to be the father of strange children?" To these questions he subjoins the following remark, as if by way of expressing his surprise:[4545] "Venerable, indeed, is the god who desires to be the father of those sinners who are condemned by another (god), and of the needy,[4546] and, as themselves say, of the very offscourings[4547] (of men), and who is unable to capture and punish his messenger, who escaped from him!" After this, as if addressing us who acknowledge that this world is not the work of a different and strange god, he continues in the following strain: "If these are his works, how is it that God created evil? And how is it that he cannot persuade and admonish (men)? And how is it that he repents on account of the ingratitude and wickedness of men? He finds fault, moreover, with his own handwork,[4548] and hates, and threatens, and destroys his own offspring? Whither can he transport them out of this world, which he himself has made?" Now it does not appear to me that by these remarks he makes clear what "evil" is; and although there have been among the Greeks many sects who differ as to the nature of good and evil, he hastily concludes, as if it were a consequence of our maintaining that this world also is a work of the universal God, that in *our* judgment *God* is the author of evil. Let it be, however, regarding evil as it may—whether created by God or not—it nevertheless follows only as a *result* when you compare the principal design.[4549] 599

[4543] Cf. bk. v. cap. liv.

[4544] The textual reading is, ἀπό τινων εὐτελῶς καὶ ἰδιωτικῶς, for which Ruæus reads, ἀπό τινων εὐτελῶν καὶ ἰδιωτικῶν, which emendation has been adopted in the translation.

[4545] οἱονεὶ θαυμαστικῶς.

[4546] ἀκλήρων.

[4547] σκυβάλων.

[4548] τέχνην.

[4549] ἐκ παρακολουθήσεως γεγένηται τῆς πρὸς τὰ προηγούμενα.

And I am greatly surprised if the inference regarding God's authorship of evil, which he thinks follows from our maintaining that this world also is the work of the universal God, does not follow too from his *own* statements. For one might say to Celsus: "If these are His works, how is it that God created evil? and how is it that He cannot persuade and admonish men?" It is indeed the greatest error in reasoning to accuse those who are of different opinions of holding unsound doctrines, when the accuser himself is much more liable to the same charge with regard to his own.

Chapter LIV.

Let us see, then, briefly what holy Scripture has to say regarding good and evil, and what answer we are to return to the questions, "How is it that God created evil?" and, "How is He incapable of persuading and admonishing men?" Now, according to holy Scripture, properly speaking, virtues and virtuous actions are good, as, properly speaking, the reverse of these are evil. We shall be satisfied with quoting on the present occasion some verses from the thirty-fourth Psalm, to the following effect: "They that seek the Lord shall not want any good thing. Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good."[4550] Now, the injunctions to "depart from evil, and to do good," do not refer either to *corporeal* evils or *corporeal* blessings, as they are termed by some, nor to external things at all, but to blessings and evils of a *spiritual* kind; since he who departs from such evils, and performs such virtuous actions, will, as one who desires the true life, come to the enjoyment of it; and as one loving to see "good days," in which the word of righteousness will be the Sun, he will see them, God taking him away from this "present evil world,"[4551] and from those evil days concerning which Paul said: "Redeeming the time, because the days are evil."[4552]

[4550] Cf. Ps. xxxiv. 10–14.

[4551] Cf. Gal. i. 4.

[4552] Cf. Eph. v. 16.

Chapter LV.

Passages, indeed, might be found where corporeal and external (benefits) are improperly[4553] called "good,"—those things, viz., which contribute to the natural life, while those which do the reverse are termed "evil." It is in this sense that Job says to his wife: "If we have received good at the hand of the Lord, shall we not also receive evil!"[4554] Since, then, there is found in the sacred Scriptures, in a certain passage, this statement put into the mouth of God, "I make peace, and create evil;"[4555] and again another, where it is said of Him that "evil came down from the Lord to the gate of Jerusalem, the noise of chariots and horsemen,"[4556]—passages which have disturbed many readers of Scripture, who are unable to see what Scripture means by "good" and "evil,"—it is probable that Celsus, being perplexed thereby, gave utterance to the question, "How is it that God created evil?" or, perhaps, having heard some one discussing the matters relating to it in an ignorant manner, he made this statement which we have noticed. We, on the other hand, maintain that "evil," or "wickedness," and the actions which proceed from it, were *not* created by God. For if God created that which is *really* evil, how was it possible that the proclamation regarding (the last) judgment should be confidently announced,[4557] which informs us that the wicked are to be punished for their evil deeds in proportion to the amount of their wickedness, while those who have lived a virtuous life, or performed virtuous actions, will be in the enjoyment of blessedness, and will receive rewards from God? I am well aware that those who would daringly assert that these evils were created by God will quote certain expressions of Scripture (in their support), because we are not able to show one consistent series[4558] of passages; for although Scripture (generally) blames the wicked and approves of the righteous, it nevertheless contains some statements which, although comparatively[4559] few in number, seem to disturb the minds of ignorant readers of holy Scripture. I have not, however, deemed it appropriate to my present treatise to quote on the present occasion those discordant statements, which are many in number,[4560] and their explanations, which would require a long array of proofs. Evils, then, if those be meant which are *properly* so called, were *not* created by God; but some, although *few* in comparison with the order of the *whole* world, *have* resulted from His principal works, as there follow from the chief works of the carpenter such 600 things as spiral shavings and sawdust,[4561] or as architects might appear to be the cause of the rubbish[4562] which lies around their buildings in the form of the filth which drops from the stones and the plaster.

[4553] καταχρηστικώτερον.

[4554] Cf. Job ii. 10.

[4555] Cf. Isa. xlv. 7.

[4556] Cf. Mic. i. 12, 13. The rendering of the Heb. in the first clause of the thirteenth verse is different from that of the LXX.

[4557] παῤῥησίαν ἔχειν.

[4558] ὕφος.

[4559] ὀλίγα must be taken *comparatively*, on account of the πολλάς that follows afterwards.

[4560] πολλάς. See note 11.

[4561] τὰ ἑλικοειδῆ ξέσματα καὶ πρίσματα.

[4562] τὰ παρακείμενα.

Chapter LVI.

If we speak, however, of what are called "corporeal" and "external" evils,—which are improperly so termed,—then it may be granted that there *are* occasions when some of these have been called into existence by God, in order that by their means the conversion of certain individuals might be effected. And what absurdity would follow from such a course? For as, if we should hear those sufferings[4563] improperly termed "evils" which are inflicted by fathers, and instructors, and pedagogues upon those who are under their care, or upon patients who are operated upon or cauterized by the surgeons in order to effect a cure, we were to say that a father was ill-treating his son, or pedagogues and instructors their pupils, or physicians their patients, no blame would be laid upon the operators or chastisers; so, in the same way, if God is said to bring upon men such evils for the conversion and cure of those who need this discipline, there would be no absurdity in the view, nor would "evils come down from the Lord upon the gates of Jerusalem,"[4564]—which evils consist of the punishments inflicted upon the Israelites by their enemies with a view to their conversion; nor would one visit "with a rod the transgressions of those who forsake the law of the Lord, and their iniquities with stripes;"[4565] nor could it be said, "Thou hast coals of fire to set upon them; they shall be to thee a help."[4566] In the same way also we explain the expressions, "I, who make peace, and create evil;"[4567] for He calls into existence "corporeal" or "external" evils, while purifying and training those who would not be disciplined by the word and sound doctrine. This, then, is our answer to the question, "How is it that God created evil?"

[4563] πόνους.

[4564] Cf. Mic. i. 12.

[4565] Cf. Ps. lxxxix. 32.

[4566] Cf. Isa. xlvii. 14, 15 (LXX.).

[4567] Cf. Isa. xlv. 7.

Chapter LVII.

With respect to the question, “How is he incapable of persuading and admonishing men?” it has been already stated that, if such an objection were really a ground of charge, then the objection of Celsus might be brought against those who accept the doctrine of providence. Any one might answer the charge that God is *incapable* of admonishing men; for He conveys His admonitions throughout the whole of Scripture, and by means of those persons who, through God’s gracious appointment, are the instructors of His hearers. Unless, indeed, some peculiar meaning be understood to attach to the word “admonish,” as if it signified both to penetrate into the mind of the person admonished, and to make him hear the words of his[4568] instructor, which is contrary to the usual meaning of the word. To the objection, “How is he incapable of persuading?”—which also might be brought against all who believe in providence,—we have to make the following remarks. Since the expression “to be persuaded” belongs to those words which are termed, so to speak, “reciprocal”[4569] (compare the phrase “to shave a man,” when he makes an effort to submit himself to the barber[4570]), there is for this reason needed not merely the effort of him who persuades, but also the submission, so to speak, which is to be yielded to the persuader, or the acceptance of what is said by him. And therefore it must not be said that it is because God is incapable of persuading men that they are not persuaded, but because they will not accept the faithful words of God. And if one were to apply this expression to men who are the “artificers of persuasion,”[4571] he would not be wrong; for it is possible for a man who has thoroughly learned the principles of rhetoric, and who employs them properly, to do his utmost to persuade, and yet appear to fail, because he cannot overcome the will of him who ought to yield to his persuasive arts. Moreover, that persuasion does not come from God, although persuasive words may be uttered by him, is distinctly taught by Paul, when he says: “This persuasion cometh not of him that calleth you.”[4572] Such also is the view indicated by these words: “If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, a sword shall devour you.”[4573] For that one may (really) desire what is addressed to him by one who admonishes, and may become deserving of those promises of God which he hears, it is necessary to secure the will of the hearer, and his inclination to what is addressed to him. And therefore it appears to me, that in the book of Deuteronomy the following words are uttered with peculiar emphasis: "And now, O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all His ways, and to love Him, and to keep His commandments?"[4574]

[4568] τὸ καὶ ἐπιτυγχάνειν ἐν τῷ νουθετουμένῳ καὶ ἀκούειν τὸν τοῦ διδάσκοντος λόγον.

[4569] ὡσπερεὶ τῶν καλουμένων ἀντιπεπονθότων ἐστίν.

[4570] ἀνάλογον τῷ κείρεσθαι ἄνθρωπον, ἐνεργοῦντα τὸ παρέχειν ἑαυτὸν τῷ κείροντι.

[4571] πειθοῦς δημιουργῶν.

[4572] Cf. Gal. v. 8.

[4573] Cf. Isa. i. 19, 20.

[4574] Cf. Deut. x. 12, 13.

Chapter LVIII.

There is next to be answered the following query: “And how is it that he repents when men become ungrateful and wicked; and finds fault with his own handwork, and hates, and threatens, and destroys his own offspring?” Now Celsus here calumniates and falsities what is written in the book of Genesis to the following effect: “And the Lord God, seeing that the wickedness of men upon the earth was increasing, and that every one in his heart carefully meditated to do evil continually, was grieved[4575] He had made man upon the earth. And God meditated in His heart, and said, I will destroy man, whom I have made, from the face of the earth, both man and beast, and creeping thing, and fowl of the air, because I am grieved[4576] that I made them;”[4577] quoting words which are not written in Scripture, as if they conveyed the meaning of what was actually written. For there is no mention in these words of the repentance of God, nor of His blaming and hating His own handwork. And if there is the appearance of God threatening the catastrophe of the deluge, and thus destroying His own children in it, we have to answer that, as the soul of man is immortal, the supposed threatening has for its object the conversion of the hearers, while the destruction of men by the flood is a purification of the earth, as certain among the Greek philosophers of no mean repute have indicated by the expression: “When the gods purify the earth.”[4578] And with respect to the transference to God of those anthropopathic phrases, some remarks have been already made by us in the preceding pages.

[4575] ἐνεθυμήθη, in all probability a corruption for ἐθυμώθη, which Hoeschel places in the text, and Spencer in the margin of his ed.: Heb. סחֶנָּיִּוַ.

[4576] ἐνεθυμήθην. Cf. remark in note 2.

[4577] Cf. Gen. vi. 5–7.

[4578] Cf. Plato in *Timæo*.

Chapter LIX.

Celsus, in the next place, suspecting, or perhaps seeing clearly enough, the answer which might be returned by those who defend the destruction of men by the deluge, continues: "But if he does not destroy his own offspring, whither does he convey them out of this world[4579] which he himself created?" To this we reply, that God by no means removes out of the whole world, consisting of heaven and earth, those who suffered death by the deluge, but removes them from a life in the flesh, and, having set them free from their bodies, liberates them at the same time from an existence upon earth, which in many parts of Scripture it is usual to call the "world." In the Gospel according to John especially, we may frequently find the regions of earth[4580] termed "world," as in the passage, "He was the true Light, which lighteneth every man that cometh into the 'world;'"[4581] as also in this, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."[4582] If, then, we understand by "removing out of the world" a transference from "regions on earth," there is nothing absurd in the expression. If, on the contrary, the system of things which consists of heaven and earth be termed "world," then those who perished in the deluge are by no means removed out of the so-called "world." And yet, indeed, if we have regard to the words, "Looking not at the things which are seen, but at the things which are not seen;"[4583] and also to these, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,"[4584]—we might say that he who dwells amid the "invisible" things, and what are called generally "things not seen," is gone out of the world, the Word having removed him hence, and transported him to the heavenly regions, in order to behold all beautiful things.

[4579] κόσμος.

[4580] τὸν περίγειον τόπον.

[4581] Cf. John i. 9.

[4582] Cf. John xvi. 33.

[4583] Cf. 2 Cor. iv. 18.

[4584] Cf. Rom. i. 20.

Chapter LX.

But after this investigation of his assertions, as if his object were to swell his book by many words, he repeats, in different language, the same charges which we have examined a little ago, saying: “By far the most silly thing is the distribution of the creation of the world over certain days, *before days existed*: for, as the heaven was not yet created, nor the foundation of the earth yet laid,[4585] nor the sun yet revolving,[4586] how could there be *days*?” Now, what difference is there between these words and the following: “Moreover, taking and looking at these things from the beginning, would it not be absurd in the first and greatest God to issue the command, Let this (first thing) come into existence, and this second thing, and this (third); and after accomplishing so much on the first day, to do so much more again on the second, and third, and fourth, and fifth, and sixth?” We answered to the best of our ability this objection to God’s “commanding this first, second, and third thing to be created,” when we quoted the words, “He said, and it was done; He commanded, and all things stood fast;”[4587] remarking that the immediate[4588] Creator, and, as it were, very Maker[4589] of the world was the Word, the Son of God; while the Father of the Word, by 602 commanding His own Son—the Word—to create the world, is *primarily* Creator. And with regard to the creation of the light upon the first day, and of the firmament upon the second, and of the gathering together of the waters that are under the heaven into their several reservoirs[4590] on the third (the earth thus causing to sprout forth those (fruits) which are under the control of nature alone[4591]), and of the (great) lights and stars upon the fourth, and of aquatic[4592] animals upon the fifth, and of land animals and man upon the sixth, we have treated to the best of our ability in our notes upon Genesis, as well as in the foregoing pages, when we found fault with those who, taking the words in their *apparent* signification, said that the time of six days was occupied in the creation of the world, and quoted the words: “These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.”[4593]

[4585] ἐρηρεισμένης.

[4586] τῇδε φερομένου.

[4587] Cf. Ps. xxxiii. 9.

[4588] τὸν προσεχῶς δημιουργόν.

[4589] αὐτουργόν.

[4590] συναγωγάς.

[4591] τὰ ὑπὸ μόνης φύσεως διοικούμενα.

[4592] τὰ νηκτά.

[4593] Cf. Gen. ii. 4.

Chapter LXI.

Again, not understanding the meaning of the words, “And God ended[4594] on the sixth day His works which He had made, and ceased[4595] on the seventh day from all His works which He had made: and God blessed the seventh day, and hallowed it, because on it He had ceased[4596] from all His works which He had begun to make;”[4597] and imagining the expression, “He *ceased* on the seventh day,” to be the same as this, “He *rested*[4598] on the seventh day,” he makes the remark: “After this, indeed, he is weary, like a very bad workman, who stands in need of rest to refresh himself!” For he knows nothing of the day of the Sabbath and rest of God, which follows the completion of the world’s creation, and which lasts during the duration of the world, and in which all those will keep festival with God who have done all *their* works in *their* six days, and who, because they have omitted none of their duties,[4599] will ascend to the contemplation (of celestial things), and to the assembly of righteous and blessed beings. In the next place, as if either the Scriptures made such a statement, or as if we ourselves so spoke of God as having rested from fatigue, he continues: “It is not in keeping with the fitness of things[4600] that the first God should feel fatigue, or work with His hands,[4601] or give forth commands.” Celsus says, that “it is not in keeping with the fitness of things that the first God should feel fatigue. Now we would say that neither does God the Word feel fatigue, nor any of those beings who belong to a better and diviner order of things, because the sensation of fatigue is peculiar to those who are in the body. You can examine whether this is true of those who possess a body of any kind, or of those who have an *earthly* body, or one a little better than this. But “neither is it consistent with the fitness of things that the first God should work with His own hands.” If you understand the words “work with His own hands” *literally*, then neither are they applicable to the *second* God, nor to any other being partaking of divinity. But suppose that they are spoken in an improper and figurative sense, so that we may translate the following expressions, “And the firmament showeth forth His handywork,”[4602] and “the heavens are the work of Thy hands,”[4603] and any other similar phrases, in a figurative manner, so far as respects the “hands” and “limbs” of Deity, where is the absurdity in the words, “God thus working with His own hands?” And as there is no absurdity in God thus working, so neither is there in His issuing “commands;” so that what is done at His bidding should be beautiful and praiseworthy, because it was God who commanded it to be performed.

[4594] [συνετέλεσεν, *complevit.* S.]

[4595] κατέπαυσεν.

[4596] κατέπαυσεν.

[4597] Cf. Gen. ii. 2, 3.

[4598] ἀνεπαύσατο.

[4599] τῶν ἐπιβαλλόντων.

[4600] οὐ θέμις.

[4601] χειρουργεῖν.

[4602] Cf. Ps. xix. 1.

[4603] Cf. Ps. cii. 25.

Chapter LXII.

Celsus, again, having perhaps misunderstood the words, “For the mouth of the Lord hath spoken it,”[4604] or perhaps because some ignorant individuals had rashly ventured upon the explanation of such things, and not understanding, moreover, on what principles parts called after the names of the bodily members are assigned to the attributes[4605] of God, asserts: “He has neither mouth nor voice.” Truly, indeed, God can have no voice, if the voice is a concussion of the air, or a stroke on the air, or a species of air, or any other definition which may be given to the voice by those who are skilled in such matters; but what is called the “voice of God” is said to be *seen* as “God’s voice” by the people in the passage, “And all the people saw the voice of God;”[4606] the word “saw” being taken, agreeably to the custom of Scripture, in a spiritual sense. Moreover, he alleges that “God possesses nothing else of which *we* have any knowledge;” but of what things *we* have knowledge he gives no indication. If he means “limbs,” we agree with him, understanding the things “of which we have knowledge” to be those called corporeal, and pretty generally so termed. But if we are to 603 understand the words “of which *we* have knowledge” in a universal sense, then there are many things of which we have knowledge, (and which may be attributed to God); for He possesses virtue, and blessedness, and divinity. If we, however, put a higher meaning upon the words, “of which *we* have knowledge,” since all that we know is less than God, there is no absurdity in our also admitting that God possesses none of those things “of which *we* have knowledge.” For the attributes which belong to God are far superior to all things with which not merely the nature of man is acquainted, but even that of those who have risen far above it. And if he had read the writings of the prophets, David on the one hand saying, “But Thou art the same,”[4607] and Malachi on the other, “I am (the Lord), and change not,”[4608] he would have observed that none of us assert that there is any change in God, either in act or thought. For abiding the same, He administers mutable things according to their nature, and His word elects to undertake their administration.

[4604] Cf. Isa. i. 20.

[4605] ἐπὶ τῶν δυνάμεων.

[4606] Cf. Ex. xx. 18 (LXX.). The Masoretic text is different.

[4607] Cf. Ps. cii. 27.

[4608] Cf. Mal. iii. 6.

Chapter LXIII.

Celsus, not observing the difference between "*after* the image of God" and "God's image," next asserts that the "first-born of every creature" is the image of God,—the very word and truth, and also the very wisdom, being the image of His goodness, while man has been created *after* the image of God; moreover, that every man whose head is Christ is the image and glory of God;—and further, not observing to which of the characteristics of humanity the expression "after the image of God" belongs, and that it consists in a nature which never had nor longer has "the old man with his deeds," being called "after the image of Him who created it," from its not possessing these qualities,—he maintains: "Neither did He make man His image; for God is not such an one, nor like any other species of (visible) being." Is it possible to suppose that the element which is "after the image of God" should exist in the inferior part—I mean the body—of a compound being like man, because Celsus has explained that to be made after the image of God? For if that which is "after the image of God" be in the body only, the better part, the soul, has been deprived of that which is "after His image," and this (distinction) exists in the corruptible body,—an assertion which is made by none of us. But if that which is "after the image of God" be in *both together*, then God must necessarily be a compound being, and consist, as it were, of soul and body, in order that the element which is "after God's image," the better part, may be in the soul; while the inferior part, and that which "is according to the body," may be in the body,—an assertion, again, which is made by none of us. It remains, therefore, that that which is "after the image of God" must be understood to be in our "inner man," which is also renewed, and whose nature it is to be "after the image of Him who created it," when a man becomes "perfect," as "our Father in heaven is perfect," and hears the command, "Be ye holy, for I the Lord your God am holy,"[4609] and learning the precept, "Be ye followers of God,"[4610] receives into his virtuous soul the traits of God's image. The body, moreover, of him who possesses such a soul is a temple of God; and in the soul God dwells, because it has been made after His image.[4611]

[4609] Lev. xi. 44.

[4610] Cf. Eph. v. 1 (μιμηταί).

[4611] The words as they stand in the text are probably corrupt: we have adopted in the translation the emendation of Guietus: ἔτι και ναός ἐστι τοῦ Θεοῦ το σῶμα τοῦ τοιαύτην ἔχοντος ψυχὴν, καὶ ἐν τῇ ψυχῇ διὰ τὸ κατʼ εἰκόνα, τὸν Θεόν.

Chapter LXIV.

Celsus, again, brings together a number of statements, which he gives as admissions on our part, but which no intelligent Christian would allow. For not one of us asserts that "God partakes of form or colour." Nor does He even partake of "motion," because He stands firm, and His nature is permanent, and He invites the righteous man also to do the same, saying: "But as for thee, stand thou here by Me."[4612] And if certain expressions indicate a kind of motion, as it were, on His part, such as this, "They heard the voice of the Lord God *walking* in the garden in the cool of the day,"[4613] we must understand them in this way, that it is by sinners that God is understood as moving, or as we understand the "sleep" of God, which is taken in a figurative sense, or His "anger," or any other similar attribute. But "God does not partake even of substance."[4614] For He is partaken of (by others) rather than that Himself partakes of them, and He is partaken of by those who have the Spirit of God. Our Saviour, also, does not partake of righteousness; but being Himself "righteousness," He is partaken of *by* the righteous. A discussion about "substance" would be protracted and difficult, and especially if it were a question whether that which is permanent and immaterial be "substance" properly so called, so that it would be found that God is *beyond* "substance," communicating of His "substance," by means of office and power,[4615] to those to whom He communicates Himself by His Word, as He does to the Word Himself; or even if He *is* "substance," yet He is said be in His nature "invisible," in these words respecting 604 our Saviour, who is said to be "the image of the *invisible* God,"[4616] while from the term "invisible" it is indicated that He is "immaterial." It is also a question for investigation, whether the "only-begotten" and "first-born of every creature" is to be called "substance of substances," and "idea of ideas," and the "principle of all things," while above all there is His Father and God.[4617]

[4612] Deut. v. 31.

[4613] Cf. Gen. iii. 8.

[4614] οὐσία.

[4615] πρεσβείᾳ καὶ δυνάμει.

[4616] Cf. Col. i. 15.

[4617] ["It is a remarkable fact, that it was Origen who discerned the heresy outside the Church on its first rise, and actually gave the alarm, sixty years before Arius's day. See Athanasius, *De Decret. Nic.*, § 27; also the περὶ ἀρχῶν (if Rufinus may be trusted), for Origen's denouncement of the still more characteristic Arianism of the ἠν ὅτε οὐκ ἦν and the ἐξ οὐκ ὄντων."—Newman's *The Arians of the Fourth Century*, p. 97. See also Hagenbach's *History of Doctrines*, vol. i. pp. 130–133. S.]

Chapter LXV.

Celsus proceeds to say of God that "of Him are all things," abandoning (in so speaking), I know not how, all his principles;[4618] while our Paul declares, that "of Him, and through Him, and to Him are all things,"[4619] showing that He is the beginning of the substance of all things by the words "of Him," and the bond of their subsistence by the expression "through Him," and their final end by the terms "to Him." Of a truth, God is of nothing. But when Celsus adds, that "He is not to be reached by word,"[4620] I make a distinction, and say that if he means the word that is in *us*—whether the word conceived in the mind, or the word that is uttered[4621]—I, too, admit that God is not to be reached by word. If, however, we attend to the passage, "In the beginning was the Word, and the Word was with God, and the Word was God,"[4622] we are of opinion that God is to be reached by *this* Word, and is comprehended not by Him only, but by any one whatever to whom He may reveal the Father; and thus we shall prove the falsity of the assertion of Celsus, when he says, "Neither is God to be reached by word." The statement, moreover, that "He cannot be expressed by name," requires to be taken with a distinction. If he means, indeed, that there is no word or sign[4623] that can represent the attributes of God, the statement is true, since there are many qualities which cannot be indicated by words. Who, for example, could describe in words the difference betwixt the quality of sweetness in a palm and that in a fig? And who could distinguish and set forth in words the peculiar qualities of each individual thing? It is no wonder, then, if in this way God cannot be described by name. But if you take the phrase to mean that it is possible to represent by words something of God's attributes, in order to lead the hearer by the hand,[4624] as it were, and so enable him to comprehend something of God, so far as attainable by human nature, then there is no absurdity in saying that "He *can* be described by name." And we make a similar distinction with regard to the expression, "for He has undergone no suffering that can be conveyed by words." It is true that the Deity is beyond all suffering. And so much on this point.

[4618] For αὐτοῦ Boherellus conjectures αὑτοῦ, and translates, "*Propria ipse principia*, quæ sunt Epicuri, *subruens*."

[4619] Rom. xi. 36.

[4620] οὐδὲ λογῷ ἐφικτός.

[4621] εἴτε ἐνδιαθέτῳ εἴτε καὶ προφορικῷ.

[4622] John i. 1.

[4623] οὐδὲν τῶν ἐν λέξεσι καὶ σημαινομένοις.

[4624] χειραγωγῆσαι.

Chapter LXVI.

Let us look also at his next statement, in which he introduces, as it were, a certain person, who, after hearing what has been said, expresses himself in the following manner, “How, then, shall I know God? and how shall I learn the way that leads to Him? And how will you show Him to me? Because now, indeed, you throw darkness before my eyes, and I see nothing distinctly.” He then answers, as it were, the individual who is thus perplexed, and thinks that he assigns the reason why darkness has been poured upon the eyes of him who uttered the foregoing words, when he asserts that “those whom one would lead forth out of darkness into the brightness of light, being unable to withstand its splendours, have their power of vision affected[4625] and injured, and so imagine that they are smitten with blindness.” In answer to this, we would say that all those indeed sit in darkness, and are rooted in it, who fix their gaze upon the evil handiwork of painters, and moulders and sculptors, and who will not look upwards, and ascend in thought from all visible and sensible things, to the Creator of all things, who is light; while, on the other hand, every one is in light who has followed the radiance of the Word, who has shown in consequence of what ignorance, and impiety, and want of knowledge of divine things these objects were worshipped instead of God, and who has conducted the soul of him who desires to be saved towards the uncreated God, who is over all. For “the people that sat in darkness—the Gentiles—saw a great light, and to them who sat in the region and shadow of death light is sprung up,”[4626]—the God Jesus. No Christian, then, would give Celsus, or any accuser of the divine Word, the answer, “How shall I know God?” for each one of them knows God according to his capacity. And no one asks, “How shall I learn the way which leads to Him?” because he has heard Him who says, “I am the way, and the truth, and the life,”[4627] and has tasted, in the course of the journey, the happiness which results from it. And not a single Christian would say to Celsus, “How will you show me God?” 605

[4625] κολάζεσθαι.

[4626] Cf. Matt. iv. 16. and Isa. ix. 2.

[4627] John xiv. 6.

Chapter LXVII.

The remark, indeed, was true which Celsus made, that any one, on hearing his words, would answer, seeing that his words *are* words of darkness, "You pour darkness before my eyes." Celsus verily, and those like him, do desire to pour darkness before our eyes: we, however, by means of the light of the Word, disperse the darkness of their impious opinions. The Christian, indeed, could retort on Celsus, who says nothing that is distinct or true, "I see nothing that is distinct among all *your* statements." It is not, therefore, "out of darkness" into "the brightness of light" that Celsus leads us forth: he wishes, on the contrary, to transport us from light into darkness, making the darkness light and the light darkness, and exposing himself to the woe well described by the prophet Isaiah in the following manner: "Woe unto them that put darkness for light, and light for darkness."[4628] But we, the eyes of whose soul have been opened by the Word, and who see the difference between light and darkness, prefer by all means to take our stand "in the light," and will have nothing to do with darkness at all. The true light, moreover, being endued with life, knows to whom his full splendours are to be manifested, and to whom his light; for he does not display his brilliancy on account of the still existing weakness in the eyes of the recipient. And if we must speak at all of "sight being affected and injured," what other eyes shall we say are in this condition, than his who is involved in ignorance of God, and who is prevented by his passions from seeing the truth? Christians, however, by no means consider that they are blinded by the words of Celsus, or any other who is opposed to the worship of God. But let those who perceive that they are blinded by following multitudes who are in error, and tribes of those who keep festivals to demons, draw near to the Word, who can bestow the gift of sight,[4629] in order that, like those poor and blind who had thrown themselves down by the wayside, and who were healed by Jesus because they said to Him, "Son of David, have mercy upon me," they too may receive mercy and recover their eyesight,[4630] fresh and beautiful, as the Word of God can create it.

[4628] Cf. Isa. v. 20.

[4629] ὀφθαλμούς.

[4630] ὀφθαλμούς.

Chapter LXVIII.

Accordingly, if Celsus were to ask us how we think we know God, and how we shall be saved by Him, we would answer that the Word of God, which entered into those who seek Him, or who accept Him when He appears, is able to make known and to reveal the Father, who was not seen (by any one) before the appearance of the Word. And who else is able to save and conduct the soul of man to the God of all things, save God the Word, who, "being in the beginning with God," became flesh for the sake of those who had cleaved to the flesh, and had become as flesh, that He might be received by those who could not behold Him, inasmuch as He was the Word, and was with God, and was God? And discoursing in human form,[4631] and announcing Himself as flesh, He calls to Himself those who are flesh, that He may in the first place cause them to be transformed according to the Word that was made flesh, and afterwards may lead them upwards to behold Him as He was before He became flesh; so that they, receiving the benefit, and ascending from their great introduction to Him, which was according to the flesh, say, "Even if we have known Christ after the flesh, yet henceforth know we Him no more."[4632] Therefore He became flesh, and having become flesh, "He tabernacled among us,"[4633] not dwelling without us; and after tabernacling and dwelling *within* us, He did not continue in the form in which He first presented Himself, but caused us to ascend to the lofty mountain of His word, and showed us His own glorious form, and the splendour of His garments; and not His own form alone, but that also of the spiritual law, which is Moses, seen in glory along with Jesus. He showed to us, moreover, all prophecy, which did not perish even after His incarnation, but was received up into heaven, and whose symbol was Elijah. And he who beheld these things could say, "We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."[4634] Celsus, then, has exhibited considerable ignorance in the imaginary answer to his question which he puts into our mouth, "How we think we can know God? and how we know we shall be saved by Him?" for our answer is what we have just stated.

[4631] σωματικῶς.

[4632] [2 Cor. v. 16. S.]

[4633] Cf. John i. 14.

[4634] Cf. John i. 14.

Chapter LXIX.

Celsus, however, asserts that the answer which we give is based upon a probable conjecture,[4635] admitting that he describes our answer in the following terms: "Since God is great and difficult to see,[4636] He put His own Spirit into a body that resembled ours, and sent it down to us, that we might be enabled to hear Him and become acquainted with Him." But the God and Father of all things is not the only being that is great in our judgment; for He has imparted (a share) of Himself and His greatness to His Only-begotten and First-born 606 of every creature, in order that He, being the image of the invisible God, might preserve, even in His greatness, the image of the Father. For it was not possible that there could exist a well-proportioned,[4637] so to speak, and beautiful image of the invisible God, which did not at the same time preserve the image of His greatness. God, moreover, is in our judgment invisible, because He is not a body, while He *can* be seen by those who see with the heart, that is, the understanding; not indeed with any kind of heart, but with one which is pure. For it is inconsistent with the fitness of things that a polluted heart should look upon God; for that must be itself pure which would worthily behold that which is pure. Let it be granted, indeed, that God is "difficult to see," yet He is not the only being who is so; for His Only-begotten also is "difficult to see." For God the Word is "difficult to see," and so also is His[4638] wisdom, by which God created all things. For who is capable of seeing the wisdom which is displayed in each individual part of the whole system of things, and by which God created every individual thing? It was not, then, because God was "difficult to see" that He sent God His Son to be an object "easy to be seen."[4639] And because Celsus does not understand this, he has represented us as saying, "Because God was 'difficult to see,' He put His own Spirit in a body resembling ours, and sent it down to us, that we might be enabled to hear Him and become acquainted with Him." Now, as we have stated, the Son also is "difficult to see," because He is God the Word, through whom all things were made, and who "tabernacled amongst us."

[4635] εἰκότι στοχασμῷ.

[4636] δυσθεώρητος.

[4637] σύμμετρον.

[4638] For οὑτωσί we have adopted the conjecture of Guietus, τούτου.

[4639] ὡς εὐθεώρητον.

Chapter LXX.

If Celsus, indeed, had understood our teaching regarding the Spirit of God, and had known that "as many as are led by the Spirit of God, these are the sons of God,"[4640] he would not have returned to himself the answer which he represents as coming from us, that "God put His own Spirit into a body, and sent it down to us;" for God is perpetually bestowing of His own Spirit to those who are capable of receiving it, although it is not by way of division and separation that He dwells in (the hearts of) the deserving. Nor is the Spirit, in our opinion, a "body," any more than fire is a "body," which God is said to be in the passage, "Our God is a consuming fire."[4641] For all these are figurative expressions, employed to denote the nature of "intelligent beings" by means of familiar and corporeal terms. In the same way, too, if sins are called "wood, and straw, and stubble," we shall not maintain that sins are corporeal; and if blessings are termed "gold, and silver, and precious stones,"[4642] we shall not maintain that blessings are "corporeal;" so also, if God be said to be a fire that consumes wood, and straw, and stubble, and all substance[4643] of sin, we shall not understand Him to be a "body," so neither do we understand Him to be a body if He should be called "fire." In this way, if God be called "spirit,"[4644] we do not mean that He is a "body." For it is the custom of Scripture to give to "intelligent beings" the names of "spirits" and "spiritual things," by way of distinction from those which are the objects of "sense;" as when Paul says, "But our sufficiency is of God; who hath also made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life,"[4645] where by the "letter" he means that "exposition of Scripture which is apparent to the senses,"[4646] while by the "spirit" that which is the object of the "understanding." It is the same, too, with the expression, "God is a Spirit." And because the prescriptions of the law were obeyed both by Samaritans and Jews in a corporeal and literal[4647] manner, our Saviour said to the Samaritan woman, "The hour is coming, when neither in Jerusalem, nor in this mountain, shall ye worship the Father. God is a Spirit; and they that worship Him must worship Him in spirit and in truth."[4648] And by these words He taught men that God must be worshipped not in the flesh, and with fleshly sacrifices, but in the spirit. And He will be understood to be a Spirit in proportion as the worship rendered to Him is rendered in spirit, and with understanding. It is not, however, with images[4649] that we are to worship the Father, but "in truth," which "came by Jesus Christ," after the giving of the law by Moses. For when we turn to the Lord (and the Lord is a Spirit[4650]), He takes away the veil which lies upon the heart when Moses is read.

[4640] Rom. viii. 14.

[4641] Cf. Heb. xii. 29.

[4642] Cf. 1 Cor. iii. 12.

[4643] πᾶσαν οὐσίαν.

[4644] πνεῦμα. There is an allusion to the two meanings of πνεῦμα, "wind" and "spirit."

[4645] 2 Cor. iii. 5, 6.

[4646] τὴν αἰσθητὴν ἐκδοχήν.

[4647] τυπικῶς here evidently must have the above meaning.

[4648] Cf. John iv. 21, 24.

[4649] ἐν τύποις.

[4650] Cf. 2 Cor. iii. 17.

Chapter LXXI.

Celsus accordingly, as not understanding the doctrine relating to the Spirit of God ("for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned"[4651]), weaves together (such a web) as pleases himself,[4652] imagining that we, in calling God a Spirit, differ in no respect in this particular from the Stoics among the Greeks, who maintain that "God is a Spirit, diffused through all things, and containing all things within Himself." Now the superintendence and providence of God does extend through all things, but not in the way that spirit does, according to the Stoics. Providence indeed contains all things that are its objects, and comprehends them all, but not as a containing body includes its contents, because they also are "body,"[4653] but as a *divine* power does it comprehend what it contains. According to the philosophers of the Porch, indeed, who assert that principles are "corporeal," and who on that account make all things perishable, and who venture even to make the God of all things capable of perishing, the very Word of God, who descends even to the lowest of mankind, would be—did it not appear to them to be too gross an incongruity[4654]—nothing else than a "corporeal" spirit; whereas, in our opinion,—who endeavour to demonstrate that the rational soul is superior to all "corporeal" nature, and that it is an invisible substance, and incorporeal,—God the Word, by whom all things were made, who came, in order that all things might be made by the Word, not to men only, but to what are deemed the very lowest of things, under the dominion of nature alone, would be no body. The Stoics, then, may consign all things to destruction by fire; we, however, know of no incorporeal substance that is destructible by fire, nor (do we believe) that the soul of man, or the substance of "angels," or of "thrones," or dominions," or "principalities," or "powers," can be dissolved by fire.

[4651] Cf. 1 Cor. ii. 14.

[4652] ἑαυτῷ συνάπτει.

[4653] οὐχ ὡς σῶμα δὲ περιέχον περιέχει, ὅτι καὶ σῶμά ἐστι τὸ περιεχόμενον.

[4654] πάνυ ἀπεμφαῖνον.

Chapter LXXII.

It is therefore in vain that Celsus asserts, as one who knows not the nature of the Spirit of God, that "as the Son of God, who existed in a human body, is a Spirit, this very Son of God would not be immortal." He next becomes confused in his statements, as if there were some of us who did not admit that God is a Spirit, but maintain that only with regard to His Son, and he thinks that he can answer us by saying that there "is no kind of spirit which lasts for ever." This is much the same as if, when we term God a "consuming fire," he were to say that there "is no kind of fire which lasts for ever;" not observing the sense in which we say that our God is a fire, and what the things are which He consumes, viz., sins, and wickedness. For it becomes a God of goodness, after each individual has shown, by his efforts, what kind of combatant he has been, to consume vice by the fire of His chastisements. He proceeds, in the next place, to assume what we do not maintain, that "God must necessarily have given up the ghost;" from which also it follows that Jesus could not have risen again with His body. For God would not have received back the spirit which He had surrendered after it had been stained by contact with the body. It is foolish, however, for us to answer statements as ours which were never made by us.

Chapter LXXIII.

He proceeds to repeat himself, and after saying a great deal which he had said before, and ridiculing the birth of God from a virgin,—to which we have already replied as we best could,—he adds the following: “If God had wished to send down His Spirit from Himself, what need was there to breathe it into the womb of a woman? For as one who knew already how to form men, He could also have fashioned a body for this person, without casting His own Spirit into so much pollution;[4655] and in this way He would not have been received with incredulity, if He had derived His existence immediately from above.” He had made these remarks, because he knows not the pure and virgin birth, unaccompanied by any corruption, of that body which was to minister to the salvation of men. For, quoting the sayings of the Stoics,[4656] and affecting not to know the doctrine about “things indifferent,” he thinks that the divine nature was cast amid pollution, and was stained either by being in the body of a woman, until a body was formed around it, or by assuming a body. And in this he acts like those who imagine that the sun’s rays are polluted by dung and by foul-smelling bodies, and do not remain pure amid such things. If, however, according to the view of Celsus, the body of Jesus had been fashioned without generation, those who beheld the body would at once have believed that it had not been formed by generation; and yet an object, when seen, does not at the same time indicate the nature of that from which it has derived its origin. For example, suppose that there were some honey (placed before one) which had not been manufactured by bees, no one could tell from the taste or sight that it was not their workmanship, because the honey which comes from bees does not make known its origin by the senses,[4657] but experience alone can tell that it does not proceed 608 from them. In the same way, too, experience teaches that wine comes from the vine, for taste does not enable us to distinguish (the wine) which comes from the vine. In the same manner, therefore, the visible[4658] body does not make known the manner of its existence. And you will be induced to accept this view,[4659] by (regarding) the heavenly bodies, whose existence and splendour we perceive as we gaze at them; and yet, I presume, their appearance does not suggest to us whether they are created or uncreated; and accordingly different opinions have existed on these points. And yet those who say that they are created are not agreed as to the manner of their creation, for their appearance does not suggest it, although the force of reason[4660] may have discovered that they are created, and how their creation was effected.

[4655] εἰς τοσοῦτον μίασμα.

[4656] Cf. book iv. capp. xiv. and lxviii.

[4657] τῇ αἰσθήσει τὴν ἀρχὴν.

[4658] τὸ αἰσθητὸν σῶμα.

[4659] προσαχθήσῃ δὲ τῷ λεγομένῳ.

[4660] κἂν βιασάμενος ὁ λόγος εὕρῃ.

Chapter LXXIV.

After this he returns to the subject of Marcion's opinions (having already spoken frequently of them), and states some of them correctly, while others he has misunderstood; these, however, it is not necessary for us to answer or refute. Again, after this he brings forward the various arguments that may be urged on Marcion's behalf, and also against him, enumerating what the opinions are which exonerate him from the charges, and what expose him to them; and when he desires to support the statement which declares that Jesus has been the subject of prophecy,—in order to found a charge against Marcion and his followers,—he distinctly asks, "How could he, who was punished in such a manner, be shown to be God's Son, unless these things had been predicted of him?" He next proceeds to jest, and, as his custom is, to pour ridicule upon the subject, introducing "two sons of God, one the son of the Creator,[4661] and the other the son of Marcion's God; and he portrays their single combats, saying that the Theomachies of the Fathers are like the battles between quails;[4662] or that the Fathers, becoming useless through age, and falling into their dotage[4663] do not meddle at all with one another, but leave their sons to fight it out." The remark which he made formerly we will turn against himself: "What old woman would not be ashamed to lull a child to sleep with such stories as he has inserted in the work which he entitles *A True Discourse*? For when he ought seriously[4664] to apply himself to argument, he leaves serious argument aside, and betakes himself to jesting and buffoonery, imagining that he is writing mimes or scoffing verses; not observing that such a method of procedure defeats his purpose, which is to make us abandon Christianity and give in our adherence to his opinions, which, perhaps, had they been stated with some degree of gravity,[4665] would have appeared more likely to convince, whereas since he continues to ridicule, and scoff, and play the buffoon, we answer that it is because he has no argument of weight[4666] (for such he neither had, nor could understand) that he has betaken himself to such drivelling."[4667]

[4661] τοῦ δημιουργοῦ.

[4662] ὀρτύγων.

[4663] ληροῦντας.

[4664] πραγματικῶς.

[4665] ἐσεμνολόγει.

[4666] σεμνῶν λόγων.

[4667] τοσαύτην φλυαρίαν.

Chapter LXXV.

To the preceding remarks he adds the following: "Since a divine Spirit inhabited the body (of Jesus), it must certainly have been different from that of other beings, in respect of grandeur, or beauty, or strength, or voice, or impressiveness,[4668] or persuasiveness. For it is impossible that He, to whom was imparted some divine quality beyond other beings, should not differ from others; whereas this person did not differ in any respect from another, but was, as they report, little, and ill-favoured, and ignoble."[4669] Now it is evident by these words, that when Celsus wishes to bring a charge against Jesus, he adduces the sacred writings, as one who believed them to be writings apparently fitted to afford a handle for a charge against Him; but wherever, in the same writings, statements would appear to be made opposed to those charges which are adduced, he pretends not even to know them! There are, indeed, admitted to be recorded some statements respecting the body of Jesus having been "ill-favoured;" not, however, "ignoble," as has been stated, nor is there any certain evidence that he was "little." The language of Isaiah runs as follows, who prophesied regarding Him that He would come and visit the multitude, not in comeliness of form, nor in any surpassing beauty: "Lord, who hath believed our report, and to whom was the arm of the Lord revealed? He made announcement before Him, as a child, as a root in a thirsty ground. He has no form nor glory, and we beheld Him, and He had no form nor beauty; but His form was without honour, and inferior to that of the sons of men."[4670] These passages, then, Celsus listened to, because he thought they were of use to him in bringing a charge against Jesus; but he paid no attention to the words of the forty-fifth Psalm, and why it is then said, "Gird Thy sword upon Thy thigh, O most mighty, with Thy comeliness and beauty; and continue, and prosper, and reign."[4671] 609

[4668] κατάπληξιν.

[4669] ἀγενές.

[4670] Cf. Isa. liii. 1–3 (LXX.). [See Bishop Pearson's *Exposition of the Creed*, Art. II., note. S.]

[4671] Cf. Ps. xlv. 3, 4 (LXX.).

Chapter LXXVI.

Let it be supposed, however, that he had not read the prophecy, or that he *had* read it, but had been drawn away by those who misinterpreted it as not being spoken of Jesus Christ. What has he to say of the Gospel, in the narratives of which Jesus ascended up into a high mountain, and was transfigured before the disciples, and was seen in glory, when both Moses and Elias, "being seen in glory, spake of the decease which He was about to accomplish at Jerusalem?"[4672] or when the prophet says, "We beheld Him, and He had no form nor beauty," etc.? and Celsus accepts this prophecy as referring to Jesus, being blinded in so accepting it, and not seeing that it is a great proof that the Jesus who appeared to be "without form" was the Son of God, that His very appearance should have been made the subject of prophecy many years before His birth. But if another prophet speak of His comeliness and beauty, he will no longer accept the prophecy as referring to Christ! And if it were to be clearly ascertained from the Gospels that "He had no form nor beauty, but that His appearance was without honour, and inferior to that of the sons of men," it might be said that it was not with reference to the prophetic writings, but to the Gospels, that Celsus made his remarks. But now, as neither the Gospels nor the apostolic writings indicate that "He had no form nor beauty," it is evident that we must accept the declaration of the prophets as true of Christ, and this will prevent the charge against Jesus from being advanced.[4673]

[4672] [Luke ix. 31. S.]

[4673] προβαινειν.

Chapter LXXVII.

But again, how did he who said, “Since a divine Spirit inhabited the body (of Jesus), it must certainly have been different from that of other beings in respect of grandeur, or voice, or strength, or impressiveness, or persuasiveness,” not observe the changing relation of His body according to the capacity of the spectators (and therefore its corresponding utility), inasmuch as it appeared to each one of such a nature as it was requisite for him to behold it? Moreover it is not a subject of wonder that the matter, which is by nature susceptible of being altered and changed, and of being transformed into anything which the Creator chooses, and is capable of receiving all the qualities which the Artificer desires, should at one time possess a quality, agreeably to which it is said, “He had no form nor beauty,” and at another, one so glorious, and majestic, and marvellous, that the spectators of such surpassing loveliness—three disciples who had ascended (the mount) with Jesus—should fall upon their faces. He will say, however, that these are inventions, and in no respect different from myths, as are also the other marvels related of Jesus; which objection we have answered at greater length in what has gone before. But there is also something mystical in this doctrine, which announces that the varying appearances of Jesus are to be referred to the nature of the divine Word, who does not show Himself in the same manner to the multitude as He does to those who are capable of following Him to the high mountain which we have mentioned; for to those who still remain below, and are not yet prepared to ascend, the Word “has neither form nor beauty,” because to such persons His form is “without honour,” and inferior to the words given forth by men, which are figuratively termed “sons of men.” For we might say that the words of philosophers—who are “sons of men”—appear far more beautiful than the Word of God, who is proclaimed to the multitude, and who also exhibits (what is called) the “foolishness of preaching,” and on account of this apparent “foolishness of preaching” those who look at this alone say, “We saw Him; but He had no form nor beauty.” To those, indeed, who have received power to follow Him, in order that they may attend Him even when He ascends to the “lofty mount,” He *has* a diviner appearance, which they behold, if there happens to be (among them) a Peter, who has received within himself the edifice of the Church based upon the Word, and who has gained such a habit (of goodness) that none of the gates of Hades will prevail against him, having been exalted by the Word from the gates of death, that he may “publish the praises of God in the gates of the daughter of Sion,” and any others who have derived their birth from impressive preaching,[4674] and who are not at all inferior to “sons of thunder.” But how can Celsus and the enemies of the divine Word, and those who have not examined the doctrines of Christianity in the spirit of truth, know the meaning of the different appearances of Jesus? And I refer also to the different stages of His life, and to any actions performed by Him before His sufferings, and after His resurrection from the dead.

[4674] καὶ εἴ τινές εἰσιν ἐκ λόγων την γένεσιν λαχόντες μεγαλοφώνων.

Chapter LXXVIII.

Celsus next makes certain observations of the following nature: “Again, if God, like Jupiter in the comedy, should, on awaking from a lengthened slumber, desire to rescue the human race from evil, why did He send this Spirit of which you speak into one corner (of the earth)? He ought to have breathed it alike into many bodies, and have sent them out into all the world. Now the comic poet, to cause laughter in the theatre, wrote that Jupiter, after awakening, despatched Mercury to the Athenians and Lacedæmonians; but do not you think that you have made the Son of God more ridiculous in sending Him to the Jews?” Observe in such language as this the irreverent character of Celsus, who, unlike a philosopher, takes the writer of a comedy, whose business is to cause laughter, and compares our God, the Creator of all things, to the being who, as represented in the play, on awaking, despatches Mercury (on an errand)! We stated, indeed, in what precedes, that it was not as if awakening from a lengthened slumber that God sent Jesus to the human race, who has now, for good reasons, fulfilled the economy of His incarnation, but who has always conferred benefits upon the human race. For no noble deed has ever been performed amongst men, where the divine Word did not visit the souls of those who were capable, although for a little time, of admitting such operations of the divine Word. Moreover, the advent of Jesus apparently to one corner (of the earth) was founded on good reasons, since it was necessary that He who was the subject of prophecy should make His appearance among those who had become acquainted with the doctrine of one God, and who perused the writings of His prophets, and who had come to know the announcement of Christ, and that He should come to them at a time when the Word was about to be diffused from one corner over the whole world.

Chapter LXXIX.

And therefore there was no need that there should everywhere exist many bodies, and many spirits like Jesus, in order that the whole world of men might be enlightened by the Word of God. For the one Word was enough, having arisen as the “Sun of righteousness,” to send forth from Judea His coming rays into the soul of all who were willing to receive Him. But if any one desires to see many bodies filled with a divine Spirit, similar to the one Christ, ministering to the salvation of men everywhere, let him take note of those who teach the Gospel of Jesus in all lands in soundness of doctrine and uprightness of life, and who are themselves termed “christs” by the holy Scriptures, in the passage, “Touch not Mine anointed,[4675] and do not My prophets any harm.”[4676] For as we have heard that Antichrist cometh, and yet have learned that there are many antichrists in the world, in the same way, knowing that Christ has come, we see that, owing to Him, there are many christs in the world, who, like Him, have loved righteousness and hated iniquity, and therefore God, the God of Christ, anointed them also with the “oil of gladness.” But inasmuch as He loved righteousness and hated iniquity above those who were His partners,[4677] He also obtained the first-fruits of His anointing, and, if we must so term it, the entire unction of the oil of gladness; while they who were His partners shared also in His unction, in proportion to their individual capacity. Therefore, since Christ is the Head of the Church, so that Christ and the Church form one body, the ointment descended from the head to the beard of Aaron,—the symbols of the perfect man,—and this ointment in its descent reached to the very skirt of his garment. This is my answer to the irreverent language of Celsus when he says, “He ought to have breathed (His Spirit) alike into many bodies, and have sent it forth into all the world.” The comic poet, indeed, to cause laughter, has represented Jupiter asleep and awaking from slumber, and despatching Mercury to the Greeks; but the Word, knowing that the nature of God is unaffected by sleep, may teach us that God administers in due season, and as right reason demands, the affairs of the world. It is not, however, a matter of surprise that, owing to the greatness and incomprehensibility[4678] of the divine judgments, ignorant persons should make mistakes, and Celsus among them. There is therefore nothing ridiculous in the Son of God having been sent to the Jews, amongst whom the prophets had appeared, in order that, making a commencement among them in a bodily shape, He might arise with might and power upon a world of souls, which no longer desired to remain deserted by God.

[4675] τῶν χριστῶν μου.

[4676] Cf. 1 Chron. xvi. 22 and Ps. cv. 15.

[4677] τοὺς μετόχους αὐτοῦ.

[4678] δυσδιηγήτους τὰς κρίσεις.

Chapter LXXX.

After this, it seemed proper to Celsus to term the Chaldeans a most divinely-inspired nation from the very earliest times,[4679] from whom the delusive system of astrology[4680] has spread abroad among men. Nay, he ranks the Magi also in the same category, from whom the art of magic derived its name and has been transmitted to other nations, to the corruption and destruction of those who employ it. In the preceding part of this work, (we mentioned) that, in the opinion even of Celsus, the Egyptians also were guilty of error, because they had indeed solemn enclosures around what they considered their temples, while within them there was nothing save apes, or crocodiles, or goats, or asps, or some other animal; but on the present occasion it pleases him to speak of the Egyptian people too as most divinely inspired, and that, too, from the earliest times,—perhaps because they made war upon the Jews from an early date. The Persians, moreover, who marry their own mothers,[4681] and have intercourse with their own daughters, are, in the opinion of Celsus, an inspired race; nay, even the Indians are so, some of whom, in the preceding, he mentioned as eaters of human flesh. To the Jews, however, especially those of ancient times, who employ none of these practices, he did not merely refuse the name of inspired, but declared that they would immediately perish. And this prediction he uttered respecting them, as being doubtless endued with prophetic power, not observing that the whole history of the Jews, and their ancient and venerable polity, were administered by God; and that it is by their fall that salvation has come to the Gentiles, and that "their fall is the riches of the world, and the diminishing of them the riches of the Gentiles,"[4682] until the fulness of the Gentiles come, that after that the whole of Israel, whom Celsus does not know, may be saved.

[4679] ἐξ ἀρχῆς.

[4680] γενεθλιαλογία.

[4681] [On the manners of heathen nations, note this. See 1 Cor. v. 1.]

[4682] Cf. Rom. xi. 11, 12.

Chapter LXXXI.

I do not understand, however, how he should say of God, that although “knowing all things, He was not aware of this, that He was sending His Son amongst wicked men, who were both to be guilty of sin, and to inflict punishment upon Him.” Certainly he appears, in the present instance, to have forgotten that all the sufferings which Jesus was to undergo were foreseen by the Spirit of God, and foretold by His prophets; from which it does not follow that “God did not know that He was sending His Son amongst wicked and sinful men, who were also to inflict punishment upon Him.” He immediately adds, however, that “our defence on this point is that all these things were predicted.” But as our sixth book has now attained sufficient dimensions, we shall stop here, and begin, God willing, the argument of the seventh, in which we shall consider the reasons which he thinks furnish an answer to our statement, that everything regarding Jesus was foretold by the prophets; and as these are numerous, and require to be answered at length, we wished neither to cut the subject short, in consequence of the size of the present book, nor, in order to avoid doing so, to swell this sixth book beyond its proper proportions.

Book VII.

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Chapter I.

In the six former books we have endeavoured, reverend brother Ambrosius, according to our ability to meet the charges brought by Celsus against the Christians, and have as far as possible passed over nothing without first subjecting it to a full and close examination. And now, while we enter upon the seventh book, we call upon God through Jesus Christ, whom Celsus accuses, that He who is the truth of God would shed light into our hearts and scatter the darkness of error, in accordance with that saying of the prophet which we now offer as our prayer, "Destroy them by Thy truth."[4683] For it is evidently the words and reasonings opposed to the truth that God destroys by His truth; so that when these are destroyed, all who are delivered from deception may go on with the prophet to say, "I will freely sacrifice unto Thee,"[4684] and may offer to the Most High a reasonable and smokeless sacrifice.

[4683] Ps. liv. 5.

[4684] Ps. liv. 6.

Chapter II.

Celsus now sets himself to combat the views of those who say that the Jewish prophets foretold events which happened in the life of Christ Jesus. At the outset let us refer to a notion he has, that those who assume the existence of another God besides the God of the Jews have no ground on which to answer his objections; while we who recognise the same God rely for our defence on the prophecies which were delivered concerning Jesus Christ. His words are: "Let us see how they can raise a defence. To those who admit another God, no defence is possible; and they who recognise the same God will always fall back upon the same reason, 'This and that must have happened.' And why? 'Because it had been predicted long before.'" To this we answer, that the arguments recently raised by Celsus against Jesus and Christians were so utterly feeble, that they might easily be overthrown even by those who are impious enough to bring in another God. Indeed, were it not dangerous to give to the weak any excuse for embracing false notions, we could furnish the answer ourselves, and show Celsus how unfounded is his opinion, that those who admit another God are not in a position to meet his arguments. However, let us for the present confine ourselves to a defence of the prophets, in continuation of what we have said on the subject before.

Chapter III.

Celsus goes on to say of us: “They set no value on the oracles of the Pythian priestess, of the priests of Dodona, of Clarus, of Branchidæ, of Jupiter Ammon, and of a multitude of others; although under their guidance we may say that colonies were sent forth, and the whole world peopled. But those sayings which were uttered or not uttered in Judea, after the manner of that country, as indeed they are still delivered among the people of Phœnicia and Palestine—these they look upon as marvellous sayings, and unchangeably true.” In regard to the oracles here enumerated, we reply that it would be possible for us to gather from the writings of Aristotle and the Peripatetic school not a few things to overthrow the authority of the Pythian and the other oracles. From Epicurus also, and his followers, we could quote passages to show that even among the Greeks themselves there were some who utterly discredited the oracles which were recognised and admired throughout the whole of Greece. But let it be granted that the responses delivered by the Pythian and other oracles were not the utterances of false men who pretended to a divine inspiration; and let us see if, after all, we cannot convince any sincere inquirers that there is no necessity to attribute these oracular responses to any divinities, but that, on the other hand, they may be traced to wicked demons—to spirits which are at enmity with the human race, and which in this way wish to hinder the soul from rising upwards, from following the path of virtue, and from returning to God in sincere piety. It is said of the Pythian priestess, whose oracle seems to have been the most celebrated, that when she sat down at the mouth of the Castalian cave, the prophetic Spirit of Apollo entered her private parts; and when she was filled with 613 it, she gave utterance to responses which are regarded with awe as divine truths. Judge by this whether that spirit does not show its profane and impure nature, by choosing to enter the soul of the prophetess not through the more becoming medium of the bodily pores which are both open and invisible, but by means of what no modest man would ever see or speak of. And this occurs not once or twice, which would be more permissible, but as often as she was believed to receive inspiration from Apollo. Moreover, it is not the part of a divine spirit to drive the prophetess into such a state of ecstasy and madness that she loses control of herself. For he who is under the influence of the Divine Spirit ought to be the first to receive the beneficial effects; and these ought not to be first enjoyed by the persons who consult the oracle about the concerns of natural or civil life, or for purposes of temporal gain or interest; and, moreover, that should be the time of clearest perception, when a person is in close intercourse with the Deity.

Chapter IV.

Accordingly, we can show from an examination of the sacred Scriptures, that the Jewish prophets, who were enlightened as far as was necessary for their prophetic work by the Spirit of God, were the first to enjoy the benefit of the inspiration; and by the contact—if I may so say—of the Holy Spirit they became clearer in mind, and their souls were filled with a brighter light. And the body no longer served as a hindrance to a virtuous life; for to that which we call "the lust of the flesh" it was deadened. For we are persuaded that the Divine Spirit "mortifies the deeds of the body," and destroys that enmity against God which the carnal passions serve to excite. If, then, the Pythian priestess is beside herself when she prophesies, what spirit must that be which fills her mind and clouds her judgment with darkness, unless it be of the same order with those demons which many Christians cast out of persons possessed with them? And this, we may observe, they do without the use of any curious arts of magic, or incantations, but merely by prayer and simple adjurations which the plainest person can use. Because for the most part it is unlettered persons who perform this work; thus making manifest the grace which is in the word of Christ, and the despicable weakness of demons, which, in order to be overcome and driven out of the bodies and souls of men, do not require the power and wisdom of those who are mighty in argument, and most learned in matters of faith.[4685]

[4685] [See Dr. Lee on "the immemorial doctrine of the Church of God" as to the Divine influence upon the intellectual faculties of the prophets: *Inspiration of Holy Scripture: its Nature and Proof*, pp. 78, 79. S.]

Chapter V.

Moreover, if it is believed not only among Christians and Jews, but also by many others among the Greeks and Barbarians, that the human soul lives and subsists after its separation from the body; and if reason supports the idea that pure souls which are not weighed down with sin as with a weight of lead ascend on high to the region of purer and more ethereal bodies, leaving here below their grosser bodies along with their impurities; whereas souls that are polluted and dragged down to the earth by their sins, so that they are unable even to breathe upwards, wander hither and thither, at some times about sepulchres, where they appear as the apparitions of shadowy spirits, at others among other objects on the ground;—if this is so, what are we to think of those spirits that are attached for entire ages, as I may say, to particular dwellings and places, whether by a sort of magical force or by their own natural wickedness? Are we not compelled by reason to set down as evil such spirits as employ the power of prophesying—a power in itself neither good nor bad—for the purpose of deceiving men, and thus turn them away from God, and from the purity of His service? It is moreover evident that this is their character, when we add that they delight in the blood of victims, and in the smoke odour of sacrifices, and that they feed their bodies on these, and that they take pleasure in such haunts as these, as though they sought in them the sustenance of their lives; in this resembling those depraved men who despise the purity of a life apart from the senses, and who have no inclination except for the pleasures of the body, and for that earthly and bodily life in which these pleasures are found. If the Delphian Apollo were a god, as the Greeks suppose, would he not rather have chosen as his prophet some wise man? or if such an one was not to be found, then one who was endeavouring to become wise? How came he not to prefer a man to a woman for the utterance of his prophesies? And if he preferred the latter sex, as though he could only find pleasure in the breast of a woman, why did he not choose among women a virgin to interpret his will?

Chapter VI.

But no; the Pythian, so much admired among the Greeks, judged no wise man, nay, no man at all, worthy of the divine possession, as they call it. And among women he did not choose a virgin, or one recommended by her wisdom, or by her attainments in philosophy; but he selects a common woman. Perhaps the better class of men were too good to become the subjects of the inspiration. Besides, if he were a god, he should have employed his prophetic power as a bait, so to speak, with which he might draw men to a change of life, and to the practice of virtue. But history nowhere makes mention of anything of the kind. For if the oracle did call Socrates the wisest of all men, it takes from the value of that eulogy by what is said in regard to Euripides and Sophocles. The words are:—

> "Sophocles is wise, and Euripides is wiser,
> But wiser than all men is Socrates."[4686]

As, then, he gives the designation "wise" to the tragic poets, it is not on account of his philosophy that he holds up Socrates to veneration, or because of his love of truth and virtue. It is poor praise of Socrates to say that he prefers him to men who for a paltry reward compete upon the stage, and who by their representations excite the spectators at one time to tears and grief, and at another to unseemly laughter (for such is the intention of the satyric drama). And perhaps it was not so much in regard to his philosophy that he called Socrates the wisest of all men, as on account of the victims which he sacrificed to him and the other demons. For it seems that the demons pay more regard in distributing their favours to the sacrifices which are offered them than to deeds of virtue. Accordingly, Homer, the best of the poets, who describes what usually took place, when, wishing to show us what most influenced the demons to grant an answer to the wishes of their votaries, introduces Chryses, who, for a few garlands and the thighs of bulls and goats, obtained an answer to his prayers for his daughter Chryseis, so that the Greeks were driven by a pestilence to restore her back to him. And I remember reading in the book of a certain Pythagorean, when writing on the hidden meanings in that poet, that the prayer of Chryses to Apollo, and the plague which Apollo afterwards sent upon the Greeks, are proofs that Homer knew of certain evil demons who delight in the smoke of sacrifices, and who, to reward those who offer them, grant in answer to their prayers the destruction of others. "He," that is, Jupiter, "who rules over wintry Dodona, where his prophets have ever unwashed feet, and sleep upon the ground,"[4687] has rejected the male sex, and, as Celsus observes, employs the women of Dodona for the prophetic office. Granting that there are oracles similar to these, as that at Clarus, another in Branchidæ, another in the temple of Jupiter Ammon, or anywhere else; yet how shall it be proved that these are gods, and not demons?

[4686] Suidas in Σοφός.

[4687] Homer, *Iliad*, xvi. 234, etc.

Chapter VII.

In regard to the prophets among the Jews, some of them were wise men before they became divinely inspired prophets, while others became wise by the illumination which their minds received when divinely inspired. They were selected by Divine Providence to receive the Divine Spirit, and to be the depositaries of His holy oracles, on the ground of their leading a life of almost unapproachable excellence, intrepid, noble, unmoved by danger or death. For reason teaches that such ought to be the character of the prophets of the Most High, in comparison with which the firmness of Antisthenes, Crates, and Diogenes will seem but as child's play. It was therefore for their firm adherence to truth, and their faithfulness in the reproof of the wicked, that "they were stoned; they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth, of whom the world was not worthy:"[4688] for they looked always to God and to His blessings, which, being invisible, and not to be perceived by the senses, are eternal. We have the history of the life of each of the prophets; but it will be enough at present to direct attention to the life of Moses, whose prophecies are contained in the law; to that of Jeremiah, as it is given in the book which bears his name; to that of Isaiah, who with unexampled austerity walked naked and barefooted for the space of three years.[4689] Read and consider the severe life of those children, Daniel and his companions, how they abstained from flesh, and lived on water and pulse.[4690] Or if you will go back to more remote times, think of the life of Noah, who prophesied;[4691] and of Isaac, who gave his son a prophetic blessing; or of Jacob, who addressed each of his twelve sons, beginning with "Come, that I may tell you what shall befall you in the last days."[4692] These, and a multitude of others, prophesying on behalf of God, foretold events relating to Jesus Christ. We therefore for this reason set at nought the oracles of the Pythian priestess, or those delivered at Dodona, at Clarus, at Branchidæ, at the temple of Jupiter Ammon, or by a multitude of other so-called prophets; whilst we regard with reverent awe the Jewish prophets: for we see that the noble, earnest, and devout lives of these men were worthy of the inspiration of the Divine Spirit, whose wonderful effects were widely different from the divination of demons. 615

[4688] Heb. xi. 37, 38.

[4689] [Isa. xx. 3. S.]

[4690] [Dan. i. 16. S.]

[4691] [Gen. ix. 25–27. S.]

[4692] [Gen. xlix. 1. S.]

Chapter VIII.

I do not know what led Celsus, when saying, "But what things were spoken or not spoken in the land of Judea, according to the custom of the country," to use the words "or not spoken," as though implying that he was incredulous, and that he suspected that those things which were written were never spoken. In fact, he is unacquainted with these times; and he does not know that those prophets who foretold the coming of Christ, predicted a multitude of other events many years beforehand. He adds, with the view of casting a slight upon the ancient prophets, that "they prophesied in the same way as we find them still doing among the inhabitants of Phœnicia and Palestine." But he does not tell us whether he refers to persons who are of different principles from those of the Jews and Christians, or to persons whose prophecies are of the same character as those of the Jewish prophets. However it be, his statement is false, taken in either way. For never have any of those who have not embraced our faith done any thing approaching to what was done by the ancient prophets; and in more recent times, since the coming of Christ, no prophets have arisen among the Jews, who have confessedly been abandoned by the Holy Spirit on account of their impiety towards God, and towards Him of whom their prophets spoke. Moreover, the Holy Spirit gave signs of His presence at the beginning of Christ's ministry, and after His ascension He gave still more; but since that time these signs have diminished, although there are still traces of His presence in a few who have had their souls purified by the Gospel, and their actions regulated by its influence. "For the holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding."[4693]

[4693] Wisd. of Sol. i. 5.

Chapter IX.

But as Celsus promises to give an account of the manner in which prophecies are delivered in Phœnicia and Palestine, speaking as though it were a matter with which he had a full and personal acquaintance, let us see what he has to say on the subject. First he lays it down that there are several kinds of prophecies, but he does not specify what they are; indeed, he could not do so, and the statement is a piece of pure ostentation. However, let us see what he considers the most perfect kind of prophecy among these nations. "There are many," he says, "who, although of no name, with the greatest facility and on the slightest occasion, whether within or without temples, assume the motions and gestures of inspired persons; while others do it in cities or among armies, for the purpose of attracting attention and exciting surprise. These are accustomed to say, each for himself, 'I am God; I am the Son of God; or, I am the Divine Spirit; I have come because the world is perishing, and you, O men, are perishing for your iniquities. But I wish to save you, and you shall see me returning again with heavenly power. Blessed is he who now does me homage. On all the rest I will send down eternal fire, both on cities and on countries. And those who know not the punishments which await them shall repent and grieve in vain; while those who are faithful to me I will preserve eternally.'" Then he goes on to say: "To these promises are added strange, fanatical, and quite unintelligible words, of which no rational person can find the meaning: for so dark are they, as to have no meaning at all; but they give occasion to every fool or impostor to apply them to suit his own purposes."

Chapter X.

But if he were dealing honestly in his accusations, he ought to have given the exact terms of the prophecies, whether those in which the speaker is introduced as claiming to be God Almighty, or those in which the Son of God speaks, or finally those under the name of the Holy Spirit. For thus he might have endeavoured to overthrow these assertions, and have shown that there was no divine inspiration in those words which urged men to forsake their sins, which condemned the past and foretold the future. For the prophecies were recorded and preserved by men living at the time, that those who came after might read and admire them as the oracles of God, and that they might profit not only by the warnings and admonitions, but also by the predictions, which, being shown by events to have proceeded from the Spirit of God, bind men to the practice of piety as set forth in the law and the prophets. The prophets have therefore, as God commanded them, declared with all plainness those things which it was desirable that the hearers should understand at once for the regulation of their conduct; while in regard to deeper and more mysterious subjects, which lay beyond the reach of the common understanding, they set them forth in the form of enigmas and allegories, or of what are called dark sayings, parables, or similitudes. And this plan they have followed, that those who are ready to shun no labour and spare no pains in their endeavours after truth and virtue might search into their meaning, and having found it, might apply it as reason requires. But Celsus, ever vigorous in his denunciations, as though he were angry at his inability to understand the language of the prophets, scoffs at them thus: 61 “To these grand promises are added strange, fanatical, and quite unintelligible words, of which no rational person can find the meaning; for so dark are they as to have no meaning at all; but they give occasion to every fool or impostor to apply them so as to suit his own purposes.” This statement of Celsus seems ingeniously designed to dissuade readers from attempting any inquiry or careful search into their meaning. And in this he is not unlike certain persons, who said to a man whom a prophet had visited to announce future events, “Wherefore came this mad fellow to thee?”[4694]

[4694] 2 Kings ix. 11.

Chapter XI.

I am convinced, indeed, that much better arguments could be adduced than any I have been able to bring forward, to show the falsehood of these allegations of Celsus, and to set forth the divine inspiration of the prophecies; but we have according to our ability, in our commentaries on Isaiah, Ezekiel, and some of the twelve minor prophets, explained literally and in detail what he calls "those fanatical and utterly unintelligible passages."[4695] And if God give us grace in the time that He appoints for us, to advance in the knowledge of His word, we shall continue our investigation into the parts which remain, or into such at least as we are able to make plain. And other persons of intelligence who wish to study Scripture may also find out its meaning for themselves; for although there are many places in which the meaning is not obvious, yet there are none where, as Celsus affirms, "there is no sense at all." Neither is it true that "any fool or impostor can explain the passages so as to make them suit his own purposes." For it belongs only to those who are wise in the truth of Christ (and to all them it does belong) to unfold the connection and meaning of even the obscure parts of prophecy, "comparing spiritual things with spiritual," and interpreting each passage according to the usage of Scripture writers. And Celsus is not to be believed when he says that he has heard such men prophesy; for no prophets bearing any resemblance to the ancient prophets have appeared in the time of Celsus. If there had been any, those who heard and admired them would have followed the example of the ancients, and have recorded the prophecies in writing. And it seems quite clear that Celsus is speaking falsely, when he says that "those prophets whom he had heard, on being pressed by him, confessed their true motives, and acknowledged that the ambiguous words they used really meant nothing." He ought to have given the names of those whom he says he had heard, if he had any to give, so that those who were competent to judge might decide whether his allegations were true or false.

[4695] [See note *supra*, p. 612. S.]

Chapter XII.

He thinks, besides, that those who support the cause of Christ by a reference to the writings of the prophets can give no proper answer in regard to statements in them which attribute to God that which is wicked, shameful, or impure; and assuming that no answer can be given, he proceeds to draw a whole train of inferences, none of which can be allowed. But he ought to know that those who wish to live according to the teaching of sacred Scripture understand the saying, "The knowledge of the unwise is as talk without sense,"[4696] and have learnt "to be ready always to give an answer to every one that asketh us a reason for the hope that is in us."[4697] And they are not satisfied with affirming that such and such things have been predicted; but they endeavour to remove any apparent inconsistencies, and to show that, so far from there being anything evil, shameful, or impure in these predictions, everything is worthy of being received by those who understand the sacred Scriptures. But Celsus ought to have adduced from the prophets examples of what he thought bad, or shameful, or impure, if he saw any such passages; for then his argument would have had much more force, and would have furthered his purpose much better. He gives no instances, however, but contents himself with loudly asserting the false charge that these things are to be found in Scripture. There is no reason, then, for us to defend ourselves against groundless charges, which are but empty sounds, or to take the trouble of showing that in the writings of the prophets there is nothing evil, shameful, impure, or abominable.

[4696] Ecclus. xxi. 18.

[4697] 1 Pet. iii. 15.

Chapter XIII.

And there is no truth in the statement of Celsus, that "God does the most shameless deeds, or suffers the most shameless sufferings," or that "He favours the commission of evil;" for whatever he may say, no such things have ever been foretold. He ought to have cited from the prophets the passages in which God is represented as favouring evil, or as doing and enduring the most shameless deeds, and not to have sought without foundation to prejudice the minds of his readers. The prophets, indeed, foretold what Christ should suffer, and set forth the reason why He should suffer. God therefore also knew what Christ would suffer; but where has he learnt that those things which the Christ of God should suffer were most base and dishonourable? He goes on to explain what those most shameful and degrading things were which Christ suffered, in these words: "For what better was it for God to eat the flesh of sheep, or to drink vinegar and gall, than to feed on filth?" But God, according to us, did not eat the flesh of sheep; and while it may seem that Jesus ate, He did so only as possessing a body. But in regard to the vinegar and gall mentioned in the prophecy, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink,"[4698] we have already referred[4699] to this point; and as Celsus compels us to recur to it again, we would only say further, that those who resist the word of truth do ever offer to Christ the Son of God the gall of their own wickedness, and the vinegar of their evil inclinations; but though He tastes of it, yet He will not drink it.

[4698] Ps. lxix. 21.

[4699] Book ii. cap. xxxvii.

Chapter XIV.

In the next place, wishing to shake the faith of those who believe in Jesus on the ground of the prophecies which were delivered in regard to Him, Celsus says: "But pray, if the prophets foretold that the great God—not to put it more harshly—would become a slave, or become sick or die; would there be therefore any necessity that God should die, or suffer sickness, or become a slave, simply because such things had been foretold? Must he die in order to prove his divinity? But the prophets never would utter predictions so wicked and impious. We need not therefore inquire whether a thing has been predicted or not, but whether the thing is honourable in itself, and worthy of God. In that which is evil and base, although it seemed that all men in the world had foretold it in a fit of madness, we must not believe. How then can the pious mind admit that those things which are said to have happened to him, could have happened to one who is God?" From this it is plain that Celsus feels the argument from prophecy to be very effective for convincing those to whom Christ is preached; but he seems to endeavour to overthrow it by an opposite probability, namely, "that the question is not whether the prophets uttered these predictions or not." But if he wished to reason justly and without evasion, he ought rather to have said, "We must show that these things were never predicted, or that those things which were predicted of Christ have never been fulfilled in him," and in that way he would have established the position which he holds. In that way it would have been made plain what those prophecies are which we apply to Jesus, and how Celsus could justify himself in asserting that that application was false. And we should thus have seen whether he fairly disproved all that we bring from the prophets in behalf of Jesus, or whether he himself is convicted of a shameless endeavour to resist the plainest truths by violent assertions.

Chapter XV.

After assuming that some things were foretold which are impossible in themselves, and inconsistent with the character of God, he says: "If these things were predicted of the Most High God, are we bound to believe them of God simply because they were predicted?" And thus he thinks he proves, that although the prophets may have foretold truly such things of the Son of God, yet it is impossible for us to believe in those prophecies declaring that He would do or suffer such things. To this our answer is that the supposition is absurd, for it combines two lines of reasoning which are opposed to each other, and therefore mutually destructive. This may be shown as follows. The one argument is: "If any true prophets of the Most High say that God will become a slave, or suffer sickness, or die, these things will come to God; for it is impossible that the prophets of the great God should utter lies." The other is: "If even true prophets of the Most High God say that these same things shall come to pass, seeing that these things foretold are by the nature of things impossible, the prophecies are not true, and therefore those things which have been foretold will not happen to God." When, then, we find two processes of reasoning in both of which the major premiss is the same, leading to two contradictory conclusions, we use the form of argument called "the theorem of two propositions,"[4700] to prove that the major premiss is false, which in the case before us is this, "that the prophets have foretold that the great God should become a slave, suffer sickness, or die." We conclude, then, that the prophets never foretold such things; and the argument is formally expressed as follows: 1st, Of two things, if the first is true, the second is true; 2d, if the first is[4701] true, the second is not true, therefore the first is not true. The concrete example which the Stoics give to illustrate this form of argument is the following: 1st, If you know that you are dead, you are dead; 2d, if you know that you are dead, you are not dead. And the conclusion is—"you do not know that you are dead." These propositions are worked out as follows: If you know that you are dead, that which you know is certain; therefore you are dead. Again, if you know that you are dead, your death is an object of knowledge; but as the dead know nothing, your knowing this proves that you are not dead. Accordingly, by joining the two arguments together, you arrive at the conclusion—"you do not know that you are dead." Now the hypothesis of Celsus which we have given above is much of the same kind.

[4700] διὰ δύο τροπικῶν θεωρήμα.

[4701] We follow Bouhéreau and Valesius, who expunge the negative particle in this clause.

Chapter XVI.

But besides, the prophecies which he introduces into his argument are very different from what the prophets actually foretold of Jesus Christ. For the prophecies do not foretell that God will be crucified, when they say of Him who should suffer, "We beheld Him, and He had no form or comeliness; but His form was dishonoured and marred more than the sons of men; He was a man of sorrows, and acquainted with grief."[4702] Observe, then, how distinctly they say that it was a man who should endure these human sufferings. And Jesus Himself, who knew perfectly that one who was to die must be a man, said to His accusers: "But now ye seek to kill Me, a man that hath spoken unto you the truth which I heard of God."[4703] And if in that man as He appeared among men there was something divine, namely the only-begotten Son of God, the first-born of all creation, one who said of Himself, "I am the truth," "I am the life," "I am the door," "I am the way," "I am the living bread which came down from heaven," of this Being and His nature we must judge and reason in a way quite different from that in which we judge of the man who was seen in Jesus Christ. Accordingly, you will find no Christian, however simple he may be, and however little versed in critical studies, who would say that He who died was "the truth," "the life," "the way," "the living bread which came down from heaven," "the resurrection;" for it was He who appeared to us in the form of the man Jesus, who taught us, saying, "I am the resurrection." There is no one amongst us, I say, so extravagant as to affirm "the Life died," "the Resurrection died." The supposition of Celsus would have some foundation if we were to say that it had been foretold by the prophets that death would befall God the Word, the Truth, the Life, the Resurrection, or any other name which is assumed by the Son of God.

[4702] Isa. liii. 2, 3.

[4703] John viii. 40.

Chapter XVII.

In one point alone is Celsus correct in his statements on this subject. It is that in which he says: “The prophets would not foretell this, because it involves that which is wicked and impious,”—namely, that the great God should become a slave or suffer death. But that which is predicted by the prophets is worthy of God, that He who is the brightness and express image of the divine nature should come into the world with the holy human soul which was to animate the body of Jesus, to sow the seed of His word, which might bring all who received and cherished it into union with the Most High God, and which would lead to perfect blessedness all those who felt within them the power of God the Word, who was to be in the body and soul of a man. He was to be in it indeed, but not in such a way as to confine therein all the rays of His glory; and we are not to suppose that the light of Him who is God the Word is shed forth in no other way than in this. If, then, we consider Jesus in relation to the divinity that was in Him, the things which He did in this capacity present nothing to offend our ideas of God, nothing but what is holy; and if we consider Him as man, distinguished beyond all other men by an intimate communion with the Eternal Word, with absolute Wisdom, He suffered as one who was wise and perfect, whatever it behoved Him to suffer who did all for the good of the human race, yea, even for the good of all intelligent beings. And there is nothing absurd in a man having died, and in His death being not only an example of death endured for the sake of piety, but also the first blow in the conflict which is to overthrow the power of that evil spirit the devil, who had obtained dominion over the whole world.[4704] For we have signs and pledges of the destruction of his empire, in those who through the coming of Christ are everywhere escaping from the power of demons, and who, after their deliverance from this bondage in which they were held, consecrate themselves to God, and earnestly devote themselves day by day to advancement in a life of piety.

[4704] [John xii. 31 and xvi. 11.]

Chapter XVIII.

Celsus adds: “Will they not besides make this reflection? If the prophets of the God of the Jews foretold that he who should come into the world would be the Son of this same God, how could he command them through Moses to gather wealth, to extend their dominion, to fill the earth, to put their enemies of every age to the sword, and to destroy them utterly, which indeed he himself did—as Moses says—threatening them, moreover, that if they did not obey his commands, he would treat them as his avowed enemies; whilst, on the other hand, his Son, the man of Nazareth, promulgated laws quite opposed to these, declaring that no one can come to the Father who loves power, or riches, or glory; that men ought not to be more careful in providing food than the ravens; that they were to be less concerned about their raiment than the lilies; that to him who has given them one blow, they should offer to receive another? Whether is it Moses or Jesus who teaches falsely? Did the Father, when he sent Jesus, forget the commands which he had given to Moses? Or did he change his mind, condemn his own laws, and send forth a messenger with counter instructions?” Celsus, with all his boasts of universal knowledge, has here fallen into the most vulgar of errors, in supposing that in the law and the prophets there is not a meaning deeper than that afforded by a literal rendering of the words. He does not see how manifestly incredible it is that worldly riches should be promised to those who lead upright lives, when it is a matter of common observation that the best of men have lived in extreme poverty. Indeed, the prophets themselves, who for the purity of their lives received the Divine Spirit, “wandered about in sheepskins and goatskins; being destitute, afflicted, tormented: they wandered in deserts, and in mountains, and in dens and caves of the earth.”[4705] For, as the Psalmist, says, “many are the afflictions of the righteous.”[4706] If Celsus had read the writings of Moses, he would, I daresay, have supposed that when it is said to him who kept the law, “Thou shalt lend unto many nations, and thou thyself shalt not borrow,”[4707] the promise is made to the just man, that his temporal riches should be so abundant, that he would be able to lend not only to the Jews, not only to two or three nations, but “to many nations.” What, then, must have been the wealth which the just man received according to the law for his righteousness, if he could lend to many nations? And must we not suppose also, in accordance with this interpretation, that the just man would never borrow anything? For it is written, “and thou shalt thyself borrow nothing.” Did then that nation remain for so long a period attached to the religion which was taught by Moses, whilst, according to the supposition of Celsus, they saw themselves so grievously deceived by that lawgiver? For nowhere is it said of any one that he was so rich as to lend to many nations. It is not to be believed that they would have fought so zealously in defence of a law whose promises had proved glaringly false, if they understood them in the sense which Celsus gives to them. And if any one should say that the sins which are recorded to have been committed by the people are a proof that they despised the law, doubtless from the feeling that they had been deceived by it, we may reply that we have only to read the history of the times in order to find it shown that the whole people, after having done that which was evil in the sight of the Lord, returned afterwards to their duty, and to the religion prescribed by the law.

[4705] Heb. xi. 37, 38.

[4706] Ps. xxiv. 19.

[4707] Deut. xxviii. 12.

Chapter XIX.

Now if these words in the law, “Thou shalt have dominion over many nations, and no one shall rule over thee,” were simply a promise to them of dominion, and if they contain no deeper meaning than this, then it is certain that the people would have had still stronger grounds for despising the promises of the law. Celsus brings forward another passage, although he changes the terms of it, where it is said that the whole earth shall be filled with the Hebrew race; which indeed, according to the testimony of history, did actually happen after the coming of Christ, although rather as a result of God’s anger, if I may so say, than of His blessing. As to the promise made to the Jews that they should slay their enemies, it may be answered that any one who examines carefully into the meaning of this passage will find himself unable to interpret it literally. It is sufficient at present to refer to the manner in which in the Psalms the just man is represented as saying, among other things, “Every morning will I destroy the wicked of the land; that I may cut off all workers of iniquity from the city of Jehovah.”[4708] Judge, then, from the words and spirit of the speaker, whether it is conceivable that, after having in the preceding part of the Psalm, as any one may read for himself, uttered the noblest thoughts and purposes, he should in the sequel, according to the literal rendering of his words, say that in the morning, and at no other period of the day, he would destroy all sinners from the earth, and leave none of them alive, and that he would slay every one in Jerusalem who did iniquity. And there are many similar expressions to be found in the law, as this, for example: “We left not anything alive.”[4709]

[4708] Ps. ci. 8.

[4709] Deut. ii. 34.

Chapter XX.

Celsus adds, that it was foretold to the Jews, that if they did not obey the law, they would be treated in the same way as they treated their enemies; and then he quotes from the teaching of Christ some precepts which he considers contrary to those of the law, and uses that as an argument against us. But before proceeding to this point, we must speak of that which precedes. We hold, then, that the law has a twofold sense,—the one literal, the other spiritual,—as has been shown by some before us. Of the first or literal sense it is said, not by us, but by God, speaking in one of the prophets, that "the statutes are not good, and the judgments not good;"[4710] whereas, taken in a spiritual sense, the same prophet makes God 620 say that "His statutes are good, and His judgments good." Yet evidently the prophet is not saying things which are contradictory of each other. Paul in like manner says, that "the letter killeth, and the spirit giveth life,"[4711] meaning by "the letter" the literal sense, and by "the spirit" the spiritual sense of Scripture. We may therefore find in Paul, as well as in the prophet, apparent contradictions. Indeed, if Ezekiel says in one place, "I gave them commandments which were not good, and judgments whereby they should not live," and in another, "I gave them good commandments and judgments, which if a man shall do, he shall live by them,"[4712] Paul in like manner, when he wishes to disparage the law taken literally, says, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?"[4713] But when in another place he wishes to praise and recommend the law, he calls it "spiritual," and says, "We know that the law is spiritual;" and, "Wherefore the law is holy, and the commandment holy, and just, and good."[4714]

[4710] Ezek. xx. 25.

[4711] 2 Cor. iii. 6.

[4712] [Ezek. xx. 21, 25. S.]

[4713] 2 Cor. iii. 7, 8.

[4714] Rom. vii. 12, 14.

Chapter XXI.

When, then, the letter of the law promises riches to the just, Celsus may follow the letter which killeth, and understand it of worldly riches, which blind men; but we say that it refers to those riches which enlighten the eyes, and which enrich a man "in all utterance and in all knowledge." And in this sense we "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."[4715] For, as Solomon says, "riches" are the true good, which "are the ransom of the life of a man;" but the poverty which is the opposite of these riches is destructive, for by it "the poor cannot bear rebuke."[4716] And what has been said of riches applies to dominion, in regard to which it is said, "The just man shall chase a thousand, and two put ten thousand to flight."[4717] Now if riches are to be taken in the sense we have just explained, consider if it is not according to God's promise that he who is rich in all utterance, in all knowledge, in all wisdom, in all good works, may not out of these treasures of utterance, of wisdom, and of knowledge, lend to many nations. It was thus that Paul lent to all the nations that he visited, "carrying the Gospel of Christ from Jerusalem, and round about unto Illyricum."[4718] And as the divine knowledge was given to him by revelation, and his mind was illumined by the Divine Word, he himself therefore needed to borrow from no one, and required not the ministry to any man to teach him the word of truth. Thus, as it had been written, "Thou shalt have dominion over many nations, and they shall not have dominion over thee," he ruled over the Gentiles whom he brought under the teaching of Jesus Christ; and he never "gave place by subjection to men, no, not for an hour,"[4719] as being himself mightier than they. And thus also he "filled the earth."

[4715] 1 Tim. vi. 17, 18.

[4716] Prov. xiii. 8.

[4717] Deut. xxxii. 30.

[4718] Rom. xv. 19.

[4719] Gal. ii. 5.

Chapter XXII.

If I must now explain how the just man “slays his enemies,” and prevails everywhere, it is to be observed that, when he says, “Every morning will I destroy the wicked of the land, that I may cut off all workers of iniquity from the city of Jehovah,” by “the land” he means the flesh whose lusts are at enmity with God; and by “the city of Jehovah” he designates his own soul, in which was the temple of God, containing the true idea and conception of God, which makes it to be admired by all who look upon it. As soon, then, as the rays of the Sun of righteousness shine into his soul, feeling strengthened and invigorated by their influence, he sets himself to destroy all the lusts of the flesh, which are called “the wicked of the land,” and drives out of that city of the Lord which is in his soul all thoughts which work iniquity, and all suggestions which are opposed to the truth. And in this way also the just give up to destruction all their enemies, which are their vices, so that they do not spare even the children, that is, the early beginnings and promptings of evil. In this sense also we understand the language of the 137th Psalm: “O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us: happy shall he be that taketh and dasheth thy little ones against the stones.”[4720] For “the little ones” of Babylon (which signifies confusion) are those troublesome sinful thoughts which arise in the soul and he who subdues them by striking, as it were, their heads against the firm and solid strength of reason and truth, is the man who “dasheth the little ones against the stones;” and he is therefore truly 62 blessed. God may therefore have commanded men to destroy all their vices utterly, even at their birth, without having enjoined anything contrary to the teaching of Christ; and He may Himself have destroyed before the eyes of those who were “Jews inwardly”[4721] all the offspring of evil as His enemies. And, in like manner, those who disobey the law and word of God may well be compared to His enemies led astray by sin; and they may well be said to suffer the same fate as they deserve who have proved traitors to the truth of God.

[4720] Ps. cxxxvii. 8, 9. [An instance of Origen’s characteristic spiritualizing.]

[4721] Rom. ii. 29.

Chapter XXIII.

From what has been said, it is clear then that Jesus, “the man of Nazareth,” did not promulgate laws opposed to those just considered in regard to riches, when He said, “It is hard for the rich man to enter into the kingdom of God;”[4722] whether we take the word “rich” in its simplest sense, as referring to the man whose mind is distracted by his wealth, and, as it were, entangled with thorns, so that he brings forth no spiritual fruit; or whether it is the man who is rich in the sense of abounding in false notions, of whom it is written in the Proverbs, “Better is the poor man who is just, than the rich man who is false.”[4723] Perhaps it is the following passages which have led Celsus to suppose that Jesus forbids ambition to His disciples: “Whoever of you will be the chiefest, shall be servant of all;”[4724] “The princes of the Gentiles exercise dominion over them,”[4725] and “they that exercise authority upon them are called benefactors.”[4726] But there is nothing here inconsistent with the promise, “Thou shalt rule over many nations, and they shall not rule over thee,” especially after the explanation which we have given of these words. Celsus next throws in an expression in regard to wisdom, as though he thought that, according to the teaching of Christ, no wise man could come to the Father. But we would ask in what sense he speaks of a wise man. For if he means one who is wise in “the wisdom of this world,” as it is called, “which is foolishness with God,”[4727] then we would agree with him in saying that access to the Father is denied to one who is wise in that sense. But if by wisdom any one means Christ, who is “the power and wisdom of God,” far from such a wise man being refused access to the Father, we hold that he who is adorned by the Holy Spirit with that gift which is called “the word of wisdom,” far excels all those who have not received the same grace.

[4722] Matt. xix. 23.

[4723] Prov. xxviii. 6.

[4724] Mark x. 44.

[4725] Matt. xx. 25.

[4726] Luke xxii. 25.

[4727] 1 Cor. iii. 19.

Chapter XXIV.

The pursuit of human glory, we maintain, is forbidden not only by the teaching of Jesus, but also by the Old Testament. Accordingly we find one of the prophets, when imprecating upon himself certain punishments for the commission of certain sins, includes among the punishments this one of earthly glory. He says, "O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, rather, I have delivered him that without cause is mine enemy;) let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and *set my glory up on high*."[4728] And these precepts of our Lord, "Take no thought what ye shall eat, or what ye shall drink. Behold the fowls of the air, or behold the ravens: for they sow not, neither do they reap; yet your heavenly Father feedeth them. How much better are ye than they! And why take ye thought for raiment? Consider the lilies of the field;"[4729]—these precepts, and those which follow, are not inconsistent with the promised blessings of the law, which teaches that the just "shall eat their bread to the full;"[4730] nor with that saying of Solomon, "The righteous eateth to the satisfying of his soul, but the belly of the wicked shall want."[4731] For we must consider the food promised in the law as the food of the soul, which is to satisfy not both parts of man's nature, but the soul only. And the words of the Gospel, although probably containing a deeper meaning, may yet be taken in their more simple and obvious sense, as teaching us not to be disturbed with anxieties about our food and clothing, but, while living in plainness, and desiring only what is needful, to put our trust in the providence of God.

[4728] Ps. vii. 3–5. Origen follows the reading εἰς χοῦν (LXX.) instead of εἰς χνοῦν, "make my glory abide *in the dust*."

[4729] Matt. vi. 25–28.

[4730] Lev. xxvi. 5.

[4731] Prov. xiii. 25.

Chapter XXV.

Celsus then extracts from the Gospel the precept, “To him who strikes thee once, thou shalt offer thyself to be struck again,” although without giving any passage from the Old Testament which he considers opposed to it. On the one hand, we know that “it was said to them in old time, An eye for an eye, and a tooth for a tooth;”[4732] and on the other, we have read, “I say unto you, Whoever shall smite thee on the one cheek, turn to him the other also.”[4733] But as there is reason to believe that Celsus produces the objections which he has heard from those who wish to make a difference between the God of the Gospel and the God of the law, we must say in reply, that this precept, “Whosoever shall strike thee on the one cheek, turn to him the other,” is not unknown in the older Scriptures. For thus, in the Lamentations of Jeremiah, it is said, “It is good for a man that he bear the yoke in his youth: he sitteth alone, and keepeth silence, because he hath borne it upon him. He giveth his cheek to him that smiteth him; he is filled full with reproach.”[4734] There is no discrepancy, then, between the God of the Gospel and the God of the law, even when we take literally the precept regarding the blow on the face. So, then, we infer that neither “Jesus nor Moses has taught falsely.” The Father in sending Jesus did not “forget the commands which He had given to Moses:” He did not “change His mind, condemn His own laws, and send by His messenger counter instructions.”

[4732] Ex. xxi. 24.

[4733] Matt. v. 39.

[4734] Lam. iii. 27, 28, 30.

Chapter XXVI.

However, if we must refer briefly to the difference between the constitution which was given to the Jews of old by Moses, and that which the Christians, under the direction of Christ's teaching, wish now to establish, we would observe that it must be impossible for the legislation of Moses, taken literally, to harmonize with the calling of the Gentiles, and with their subjection to the Roman government; and on the other hand, it would be impossible for the Jews to preserve their civil economy unchanged, supposing that they should embrace the Gospel. For Christians could not slay their enemies, or condemn to be burned or stoned, as Moses commands, those who had broken the law, and were therefore condemned as deserving of these punishments; since the Jews themselves, however desirous of carrying out their law, are not able to inflict these punishments. But in the case of the ancient Jews, who had a land and a form of government of their own, to take from them the right of making war upon their enemies, of fighting for their country, of putting to death or otherwise punishing adulterers, murderers, or others who were guilty of similar crimes, would be to subject them to sudden and utter destruction whenever the enemy fell upon them; for their very laws would in that case restrain them, and prevent them from resisting the enemy. And that same providence which of old gave the law, and has now given the Gospel of Jesus Christ, not wishing the Jewish state to continue longer, has destroyed their city and their temple: it has abolished the worship which was offered to God in that temple by the sacrifice of victims, and other ceremonies which He had prescribed. And as it has destroyed these things, not wishing that they should longer continue, in like manner it has extended day by day the Christian religion, so that it is now preached everywhere with boldness, and that in spite of the numerous obstacles which oppose the spread of Christ's teaching in the world. But since it was the purpose of God that the nations should receive the benefits of Christ's teaching, all the devices of men against Christians have been brought to nought; for the more that kings, and rulers, and peoples have persecuted them everywhere, the more have they increased in number and grown in strength.

Chapter XXVII.

After this Celsus relates at length opinions which he ascribes to us, but which we do not hold, regarding the Divine Being, to the effect that "he is corporeal in his nature, and possesses a body like a man." As he undertakes to refute opinions which are none of ours, it would be needless to give either the opinions themselves or their refutation. Indeed, if we did hold those views of God which he ascribes to us, and which he opposes, we would be bound to quote his words, to adduce our own arguments, and to refute his. But if he brings forward opinions which he has either heard from no one, or if it be assumed that he has heard them, it must have been from those who are very simple and ignorant of the meaning of Scripture, then we need not undertake so superfluous a task as that of refuting them. For the Scriptures plainly speak of God as of a being without body. Hence it is said, "No man hath seen God at any time;"[4735] and the First-born of all creation is called "the image of the invisible God,"[4736] which is the same as if it were said that He is incorporeal. However, we have already said something on the nature of God while examining into the meaning of the words, "God is a Spirit, and they who worship Him must worship Him in spirit and in truth."

[4735] John i. 18.

[4736] Col. i. 15.

Chapter XXVIII.

After thus misrepresenting our views of the nature of God, Celsus goes on to ask of us "where we hope to go after death;" and he makes our answer to be, "to another land better than this." On this he comments as follows: "The divine men of a former age have spoken of a happy life reserved for the souls of the blessed. Some designated it 'the isles of the blest,' and others 'the Elysian plain,' so called because they were there to be delivered from their present evils. Thus Homer says: 'But the gods shall send thee to the Elysian plain, on the borders of the earth, where they lead a most quiet life.'[4737] Plato also, who believed in the immortality of the soul, distinctly gives the name 'land' to the place where it is sent. 'The extent of it,'[4738] says he, 'is immense, and we only occupy a small portion of it, from the Phasis to the Pillars of Hercules, where we dwell along the shores of the sea, as grasshoppers and frogs beside a marsh. But there are many other places inhabited in like manner by other men. For there are in different parts of the earth cavities, varying in form and in magnitude, into which run water, and clouds, and air. But that land which is pure lies in the pure region of heaven.'" Celsus therefore supposes that what we say of a land which is much better and more excellent than this, has been borrowed from certain ancient writers whom he styles "divine," and chiefly from Plato, who in his *Phædon* discourses on the pure land lying in a pure heaven. But he does not see that Moses, who is much older than the Greek literature, introduces God as promising to those who lived according to His law the holy land, which is "a good land and a large, a land flowing with milk and honey;"[4739] which promise is not to be understood to refer, as some suppose, to that part of the earth which we call Judea; for it, however good it may be, still forms part of the earth, which was originally cursed for the transgression of Adam. For these words, "Cursed shall the ground be for what thou hast done; with grief, that is, with labour, shalt thou eat of the fruit of it all the days of thy life,"[4740] were spoken of the whole earth, the fruit of which every man who died in Adam eats with sorrow or labour all the days of his life. And as all the earth has been cursed, it brings forth thorns and briers all the days of the life of those who in Adam were driven out of paradise; and in the sweat of his face every man eats bread until he returns to the ground from which he was taken. For the full exposition of all that is contained in this passage much might be said; but we have confined ourselves to these few words at present, which are intended to remove the idea, that what is said of the good land promised by God to the righteous, refers to the land of Judea.

[4737] *Odyss.*, iv. 563.

[4738] *Phædo*, lviii. p. 109.

[4739] Ex. iii. 8.

[4740] Gen. iii. 17.

Chapter XXIX.

If, then, the whole earth has been cursed in the deeds of Adam and of those who died in him, it is plain that all parts of the earth share in the curse, and among others the land of Judea; so that the words, "a good land and a large, a land flowing with milk and honey, cannot apply to it, although we may say of it, that both Judea and Jerusalem were the shadow and figure of that pure land, goodly and large, in the pure region of heaven, in which is the heavenly Jerusalem. And it is in reference to this Jerusalem that the apostle spoke, as one who, "being risen with Christ, and seeking those things which are above," had found a truth which formed no part of the Jewish mythology. "Ye are come," says he, "unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."[4741] And in order to be assured that our explanation of "the good and large land" of Moses is not contrary to the intention of the Divine Spirit, we have only to read in all the prophets what they say of those who, after having left Jerusalem, and wandered astray from it, should afterwards return and be settled in the place which is called the habitation and city of God, as in the words, "His dwelling is in the holy place;"[4742] and, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness, beautiful for situation, the joy of the whole earth."[4743] It is enough at present to quote the words of the thirty-seventh Psalm, which speaks thus of the land of the righteous, "Those that wait upon the Lord they shall inherit the earth;" and a little after, "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace;" and again, "Those who bless Him shall inherit the earth;" and, "The righteous shall inherit the land, and dwell therein for ever."[4744] And consider whether it is not evident to intelligent readers that the following words from this same Psalm refer to the pure land in the pure heaven: "Wait on the Lord, and keep His way; and He shall exalt thee to inherit the land."

[4741] Heb. xii. 22.

[4742] Ps. lxxvi. 2; English version, "In Salem is His tabernacle."

[4743] Ps. xlviii. 1, 2.

[4744] Ps. xxxvii. 9, 11, 22, 29, 34.

Chapter XXX.

It seems to me also that the fancy of Plato, that those stones which we call precious stones derive their lustre from a reflection, as it were, of the stones in that better land, is taken from the words of Isaiah in describing the city of God, "I will make thy battlements of jasper, thy stones shall be crystal, and thy borders of precious stones;"[4745] and, "I will lay thy foundations with sapphires." Those who hold in greatest reverence the teaching of Plato, explain this myth of his as an allegory. And the prophecies from which, as we conjecture, Plato has borrowed, will be explained by those who, leading a godly life like that of the prophets, devote all their time to the study of the sacred Scriptures, to those who are qualified to learn by purity of life, and their desire to advance in divine knowledge. For our part, our purpose has been simply to say that what we affirm of that sacred land has not been taken from Plato or any of the Greeks, but that they rather—living as they did not only after Moses, who was the oldest, but even after most of the prophets—borrowed from them, and in so doing either misunderstood their obscure intimations on such subjects, or else endeavoured, in their allusions to the better land, to imitate those portions of Scripture which had fallen into their hands. Haggai expressly makes a distinction between the earth and the dry land, meaning by the latter the land in which we live. He says: "Yet once, and I will shake the heavens, and the earth, and the dry land, and the sea."[4746]

[4745] Isa. liv. 12, 11.

[4746] Hagg. ii. 6.

Chapter XXXI.

Referring to the passage in the *Phædon* of Plato, Celsus says: "It is not easy for every one to understand the meaning of Plato's words, when he says that on account of our weakness and slowness we are unable to reach the highest region of the air; but that if our nature were capable of so sublime a contemplation, we would then be able to understand that that is the true heaven, and that the true light." As Celsus has deferred to another opportunity the explanation of Plato's idea, we also think that it does not fall within our purpose at present to enter into any full description of that holy and good land, and of the city of God which is in it; but reserve the consideration of it for our Commentary on the Prophets, having already in part, according to our power, treated of the city of God in our remarks on the forty-sixth and forty-eighth Psalms. The writings of Moses and the prophets—the most ancient of all books—teach us that all things here on earth which are in common use among men, have other things corresponding to them in name which are alone real. Thus, for instance, there is the true light, and another heaven beyond the firmament, and a Sun of righteousness other than the sun we see. In a word, to distinguish those things from the objects of sense, which have no true reality, they say of God that "His works are truth;"[4747] thus making a distinction between the works of God and the works of God's hands, which latter are of an inferior sort. Accordingly, God in Isaiah complains of men, that "they regard not the works of the Lord, nor consider the operation of His hands."[4748] But enough on this point.

[4747] Dan. iv. 37.

[4748] Isa. v. 12.

Chapter XXXII.

Celsus next assails the doctrine of the resurrection, which is a high and difficult doctrine, and one which more than others requires a high and advanced degree of wisdom to set forth how worthy it is of God; and how sublime a truth it is which teaches us that there is a seminal principle lodged in that which Scripture speaks of as the "tabernacle" of the soul, in which the righteous "do groan, being burdened, not for that they would be unclothed, but clothed upon."[4749] Celsus ridicules this doctrine because he does not understand it, and because he has learnt it from ignorant persons, who were unable to support it on any reasonable grounds. It will be profitable, therefore, that in addition to what we have said above, we should make this one remark. Our teaching on the subject of the resurrection is not, as Celsus imagines, derived from anything that we have heard on the doctrine of metempsychosis; but we know that the soul, which is immaterial and invisible in its nature, exists in no material place, without having a body suited to the nature of that place. Accordingly, it at one time puts off one body which was necessary before, but which is no longer adequate in its changed state, and it exchanges it for a second; and at another time it assumes another in addition to the former, which is needed as a better covering, suited to the purer ethereal regions of heaven. When it comes into the world at birth, it casts off the integuments which it needed in the womb; and before doing this, it puts on another body suited for its life upon earth. Then, again, as there is "a tabernacle" and "an earthly house" which is in some sort necessary for this tabernacle, Scripture teaches us that "the earthly house of this tabernacle shall be dissolved," but that the tabernacle shall "be clothed upon with a house not made with hands, eternal in the heavens."[4750] The men of God say also that "the corruptible shall put on incorruption,"[4751] which is a different thing from "the incorruptible;" and "the mortal shall put on immortality," which is different from "the immortal." Indeed, what "wisdom" is to "the wise," and "justice" to "the just," and "peace" to "the peaceable," the same relation does "incorruption" hold to "the incorruptible," and "immortality" to "the immortal." Behold, then, to what a prospect Scripture encourages us to look, when it speaks to us of being clothed with incorruption and immortality, which are, as it were, vestments which will not suffer those who are covered with them to come to corruption or death. 625 Thus far I have taken the liberty of referring to this subject, in answer to one who assails the doctrine of the resurrection without understanding it, and who, simply because he knew nothing about it, made it the object of contempt and ridicule.

[4749] 2 Cor. v. 1, 4.

[4750] 2 Cor. v. 1.

[4751] 1 Cor. xv. 53.

Chapter XXXIII.

As Celsus supposes that we uphold the doctrine of the resurrection in order that we may see and know God, he thus follows out his notions on the subject: "After they have been utterly refuted and vanquished, they still, as if regardless of all objections, come back again to the same question, 'How then shall we see and know God? how shall we go to Him?'" Let any, however, who are disposed to hear us observe, that if we have need of a body for other purposes, as for occupying a material locality to which this body must be adapted, and if on that account the "tabernacle" is clothed in the way we have shown, we have no need of a body in order to know God. For that which sees God is not the eye of the body; it is the mind which is made in the image of the Creator,[4752] and which God has in His providence rendered capable of that knowledge. To see God belongs to the pure heart, out of which no longer proceed "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, the evil eye,"[4753] or any other evil thing. Wherefore it is said, "Blessed are the pure in heart, for they shall see God."[4754] But as the strength of our will is not sufficient to procure the perfectly pure heart, and as we need that God should create it, he therefore who prays as he ought, offers this petition to God, "Create in me a clean heart, O God."[4755]

[4752] Bouhèreau follows the reading, "the mind which sees what is made in the image of the Creator."

[4753] Matt. xv. 19 and vi. 23.

[4754] Matt. v. 8.

[4755] Ps. li. 10.

Chapter XXXIV.

And we do not ask the question, "How shall we go to God?" as though we thought that God existed in some place. God is of too excellent a nature for any place: He holds all things in His power, and is Himself not confined by anything whatever. The precept, therefore, "Thou shalt walk after the Lord thy God,"[4756] does not command a bodily approach to God; neither does the prophet refer to physical nearness to God, when he says in his prayer, "My soul followeth hard after Thee."[4757] Celsus therefore misrepresents us, when he says that we expect to see God with our bodily eyes, to hear Him with our ears, and to touch Him sensibly with our hands. We know that the holy Scriptures make mention of eyes, of ears, and of hands, which have nothing but the name in common with the bodily organs; and what is more wonderful, they speak of a diviner sense, which is very different from the senses as commonly spoken of. For when the prophet says, "Open Thou mine eyes, that I may behold wondrous things out of thy law,"[4758] or, "the commandment of the Lord is pure, enlightening the eyes,"[4759] or, "Lighten mine eyes, lest I sleep the sleep of death,"[4760] no one is so foolish as to suppose that the eyes of the body behold the wonders of the divine law, or that the law of the Lord gives light to the bodily eyes, or that the sleep of death falls on the eyes of the body. When our Saviour says, "He that hath ears to hear, let him hear,"[4761] any one will understand that the ears spoken of are of a diviner kind. When it is said that the word of the Lord was "in the hand" of Jeremiah or of some other prophet; or when the expression is used, "the law by the hand of Moses," or, "I sought the Lord with my hands, and was not deceived,"[4762]—no one is so foolish as not to see that the word "hands" is taken figuratively, as when John says, "Our hands have handled the Word of life."[4763] And if you wish further to learn from the sacred writings that there is a diviner sense than the senses of the body, you have only to hear what Solomon says, "Thou shalt find a divine sense."[4764]

[4756] Deut. xiii. 4.

[4757] Ps. lxiii. 8.

[4758] Ps. cxix. 18.

[4759] Ps. xix. 8.

[4760] Ps. xiii. 3.

[4761] Matt. xiii. 9.

[4762] Ps. lxxvii. 2, according to the LXX.

[4763] 1 John i. 1.

[4764] Prov. ii. 5, Eng. Vers. and LXX., "Thou shalt find the knowledge of God."

Chapter XXXV.

Seeking God, then, in this way, we have no need to visit the oracles of Trophonius, of Amphiaraus, and of Mopsus, to which Celsus would send us, assuring us that we would there "see the gods in human form, appearing to us with all distinctness, and without illusion." For we know that these are demons, feeding on the blood, and smoke, and odour of victims, and shut up by their base desires in prisons, which the Greeks call temples of the gods, but which we know are only the dwellings of deceitful demons. To this Celsus maliciously adds, in regard to these gods which, according to him, are in human form, "they do not show themselves for once, or at intervals, like him who has deceived men, but they are ever open to intercourse with those who desire it." From this remark, it would seem that Celsus supposes that the appearance of Christ to His disciples after His resurrection was like that of a spectre flitting before their eyes; whereas these gods, as he calls them, in human shape always present themselves to those who desire it. But how is it possible that a phantom 62 which, as he describes it, flew past to deceive the beholders, could produce such effects after it had passed away, and could so turn the hearts of men as to lead them to regulate their actions according to the will of God, as in view of being hereafter judged by Him? And how could a phantom drive away demons, and show other indisputable evidences of power, and that not in any one place, like these so-called gods in human form, but making its divine power felt through the whole world, in drawing and congregating together all who are found disposed to lead a good and noble life?

Chapter XXXVI.

After these remarks of Celsus, which we have endeavoured to answer as we could, he goes on to say, speaking of us: "Again they will ask, 'How can we know God, unless by the perception of the senses? for how otherwise than through the senses are we able to gain any knowledge?'" To this he replies: "This is not the language of a man; it comes not from the soul, but from the flesh. Let them hearken to us, if such a spiritless and carnal race are able to do so: if, instead of exercising the senses, you look upwards with the soul; if, turning away the eye of the body, you open the eye of the mind, thus and thus only will you be able to see God. And if you seek one to be your guide along this way, you must shun all deceivers and jugglers, who will introduce you to phantoms. Otherwise you will be acting the most ridiculous part, if, whilst you pronounce imprecations upon those others that are recognised as gods, treating them as idols, you yet do homage to a more wretched idol than any of these, which indeed is not even an idol or a phantom, but a dead man, and you seek a father like to him." The first remark which we have to make on this passage is in regard to his use of personification, by which he makes us defend in this way the doctrine of the resurrection. This figure of speech is properly employed when the character and sentiments of the person introduced are faithfully preserved; but it is an abuse of the figure when these do not agree with the character and opinions of the speaker. Thus we should justly condemn a man who put into the mouths of barbarians, slaves, or uneducated people the language of philosophy; because we know that the philosophy belonged to the author, and not to such persons, who could not know anything of philosophy. And in like manner we should condemn a man for introducing persons who are represented as wise and well versed in divine knowledge, and should make them give expression to language which could only come out of the mouths of those who are ignorant or under the influence of vulgar passions. Hence Homer is admired, among other things, for preserving a consistency of character in his heroes, as in Nestor, Ulysses, Diomede, Agamemnon, Telemachus, Penelope, and the rest. Euripides, on the contrary, was assailed in the comedies of Aristophanes as a frivolous talker, often putting into the mouth of a barbarian woman, a wretched slave, the wise maxims which he had learned from Anaxagoras or some other philosophers.

Chapter XXXVII.

Now if this is a true account of what constitutes the right and the wrong use of personification, have we not grounds for holding Celsus up to ridicule for thus ascribing to Christians words which they never uttered? For if those whom he represents as speaking are the unlearned, how is it possible that such persons could distinguish between "sense" and "reason," between "objects of sense" and "objects of the reason?" To argue in this way, they would require to have studied under the Stoics, who deny all intellectual existences, and maintain that all that we apprehend is apprehended through the senses, and that all knowledge comes through the senses. But if, on the other hand, he puts these words into the mouth of philosophers who search carefully into the meaning of Christian doctrines, the statements in question do not agree with their character and principles. For no one who has learnt that God is invisible, and that certain of His works are invisible, that is to say, apprehended by the reason,[4765] can say, as if to justify his faith in a resurrection, "How can they know God, except by the perception of the senses?" or, "How otherwise than through the senses can they gain any knowledge?" For it is not in any secret writings, perused only by a few wise men, but in such as are most widely diffused and most commonly known among the people, that these words are written: "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made."[4766] From whence it is to be inferred, that though men who live upon the earth have to begin with the use of the senses upon sensible objects, in order to go on from them to a knowledge of the nature of things intellectual, yet their knowledge must not stop short with the objects of sense. And thus, while Christians would not say that it is impossible to have a knowledge of intellectual objects without the senses, but rather that the senses supply the first means of obtaining knowledge, they might well ask the question, "Who can gain any knowledge without the senses?" without deserving the abuse of Celsus, when he adds, "This is not the language of a man; it comes not from the soul, but from the flesh."

[4765] νοητά, falling under the province of νοῦς, the reason. For convenience, we translate it elsewhere "intellectual."

[4766] Rom. i. 20.

Chapter XXXVIII.

Since we hold that the great God is in essence simple, invisible, and incorporeal, Himself pure intelligence, or something transcending intelligence and existence, we can never say that God is apprehended by any other means than through the intelligence which is formed in His image, though now, in the words of Paul, "we see in a glass obscurely, but then face to face."[4767] And if we use the expression "face to face," let no one pervert its meaning; but let it be explained by this passage, "Beholding with open face the glory of the Lord, we are changed into the same image, from glory to glory," which shows that we do not use the word in this connection to mean the visible face, but take it figuratively, in the same way as we have shown that the eyes, the ears, and the other parts of the body are employed. And it is certain that a man—I mean a soul using a body, otherwise called "the inner man," or simply "the soul"—would answer, not as Celsus makes us answer, but as the man of God himself teaches. It is certain also that a Christian will not make use of "the language of the flesh," having learnt as he has "to mortify the deeds of the body"[4768] by the spirit, and "to bear about in his body the dying of Jesus;"[4769] and "mortify your members which are on the earth,"[4770] and with a true knowledge of these words, "My spirit shall not always strive with man, for that he also is flesh,"[4771] and again, "They that are in the flesh cannot please God,"[4772] he strives in every way to live no longer according to the flesh, but only according to the Spirit.

[4767] 1 Cor. xiii. 12.

[4768] Rom. viii. 13.

[4769] 2 Cor. iv. 10.

[4770] Col. iii. 5.

[4771] Gen. vi. 3.

[4772] Rom. viii. 8.

Chapter XXXIX.

Now let us hear what it is that he invites us to learn, that we may ascertain from him how we are to know God, although he thinks that his words are beyond the capacity of all Christians. "Let them hear," says he, "if they are able to do so." We have then to consider what the philosopher wishes us to hear from him. But instead of instructing us as he ought, he abuses us; and while he should have shown his goodwill to those whom he addresses at the outset of his discourse, he stigmatizes as "a cowardly race" men who would rather die than abjure Christianity even by a word, and who are ready to suffer every form of torture, or any kind of death. He also applies to us that epithet "carnal" or "flesh-indulging," "although," as we are wont to say, "we have known Christ after the flesh, yet now henceforth we know Him no more,"[4773] and although we are so ready to lay down our lives for the cause of religion, that no philosopher could lay aside his robes more readily. He then addresses to us these words: "If, instead of exercising your senses, you look upwards with the soul; if, turning away the eye of the body, you open the eye of the mind, thus and thus only you will be able to see God." He is not aware that this reference to the two eyes, the eye of the body and the eye of the mind, which he has borrowed from the Greeks, was in use among our own writers; for Moses, in his account of the creation of the world, introduces man before his transgression as both seeing and not seeing: seeing, when it is said of the woman, "The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise;"[4774] and again not seeing, as when he introduces the serpent saying to the woman, as if she and her husband had been blind, "God knows that on the day that ye eat thereof your eyes shall be opened;"[4775] and also when it is said, "They did eat, and the eyes of both of them were opened."[4776] The eyes of sense were then opened, which they had done well to keep shut, that they might not be distracted, and hindered from seeing with the eyes of the mind; and it was those eyes of the mind which in consequence of sin, as I imagine, were then closed, with which they had up to that time enjoyed the delight of beholding God and His paradise. This twofold kind of vision in us was familiar to our Saviour, who says, "For judgment I am come into this world, that they which see not, might see, and that they which see might be made blind,"[4777]—meaning, by the eyes that see not, the eyes of the mind, which are enlightened by His teaching; and the eyes which see are the eyes of sense, which His words do render blind, in order that the soul may look without distraction upon proper objects. All true Christians therefore have the eye of the mind sharpened, and the eye of sense closed; so that each one, according to the degree in which his better eye is quickened, and the eye of sense darkened, sees and knows the Supreme God, and His Son, who is the Word, Wisdom, and so forth.

[4773] 2 Cor. v. 16.

[4774] Gen. iii. 6.

[4775] Gen. iii. 5.

[4776] Gen. iii. 7.

[4777] John ix. 39.

Chapter XL.

Next to the remarks of Celsus on which we have already commented, come others which he addresses to all Christians, but which, if applicable to any, ought to be addressed to persons whose doctrines differ entirely from those taught by Jesus. For it is the Ophians who, as we have before shown,[4778] have utterly renounced Jesus, and perhaps some others of similar opinions who are "the impostors and jugglers, leading men away to idols and phantoms;" and it is they who with miserable pains learn off the names of the heavenly doorkeepers. These words are therefore quite inappropriate as addressed to Christians: "If you seek one to be your guide along this way, you must shun all deceivers and jugglers, who will introduce you to phantoms." And, as though quite unaware that these impostors entirely agree with him, and are not behind him in speaking ill of Jesus and His religion, he thus continues, confounding us with them: "otherwise you will be acting the most ridiculous part, if, whilst you pronounce imprecations upon those other recognised gods, treating them as idols, you yet do homage to a more wretched idol than any of these, which indeed is not even an idol or a phantom, but a dead man, and you seek a father like to himself." That he is ignorant of the wide difference between our opinions and those of the inventors of these fables, and that he imagines the charges which he makes against them applicable to us, is evident from the following passage: "For the sake of such a monstrous delusion, and in support of those wonderful advisers, and those wonderful words which you address to the lion, to the amphibious creature, to the creature in the form of an ass, and to others, for the sake of those divine doorkeepers whose names you commit to memory with such pains, in such a cause as this you suffer cruel tortures, and perish at the stake." Surely, then, he is unaware that none of those who regard beings in the form of an ass, a lion, or an amphibious animal, as the doorkeepers or guides on the way to heaven, ever expose themselves to death in defence of that which they think the truth. That excess of zeal, if it may be so called, which leads us for the sake of religion to submit to every kind of death, and to perish at the stake, is ascribed by Celsus to those who endure no such sufferings; and he reproaches us who suffer crucifixion for our faith, with believing in fabulous creatures—in the lion, the amphibious animal, and other such monsters. If we reject all these fables, it is not out of deference to Celsus, for we have never at any time held any such fancies; but it is in accordance with the teaching of Jesus that we oppose all such notions, and will not allow to Michael, or to any others that have been referred to, a form and figure of that sort.

[4778] See book vi. cap. xxx., etc.

Chapter XLI.

But let us consider who those persons are whose guidance Celsus would have us to follow, so that we may not be in want of guides who are recommended both by their antiquity and sanctity. He refers us to divinely inspired poets, as he calls them, to wise men and philosophers, without mentioning their names; so that, after promising to point out those who should guide us, he simply hands us over in a general way to divinely inspired poets, wise men, and philosophers. If he had specified their names in particular, we should have felt ourselves bound to show him that he wished to give us as guides men who were blinded to the truth, and who must therefore lead us into error; or that if not wholly blinded, yet they are in error in many matters of belief. But whether Orpheus, Parmenides, Empedocles, or even Homer himself, and Hesiod, are the persons whom he means by "inspired poets," let any one show how those who follow their guidance walk in a better way, or lead a more excellent life, than those who, being taught in the school of Jesus Christ, have rejected all images and statues, and even all Jewish superstition, that they may look upward through the Word of God to the one God, who is the Father of the Word. Who, then, are those wise men and philosophers from whom Celsus would have us to learn so many divine truths, and for whom we are to give up Moses the servant of God, the prophets of the Creator of the world, who have spoken so many things by a truly divine inspiration, and even Him who has given light and taught the way of piety to the whole human race, so that no one can reproach Him if he remains without a share in the knowledge of His mysteries? Such, indeed, was the abounding love which He had for men, that He gave to the more learned a theology capable of raising the soul far above all earthly things; while with no less consideration He comes down to the weaker capacities of ignorant men, of simple women, of slaves, and, in short, of all those who from Jesus alone could have received that help for the better regulation of their lives which is supplied by his instructions in regard to the Divine Being, adapted to their wants and capacities.

Chapter XLII.

Celsus next refers us to Plato as to a more effective teacher of theological truth, and quotes the following passage from the *Timæus*: “It is a hard matter to find out the Maker and Father of this universe; and after having found Him, it is impossible to make Him known to all.” To which he himself adds this remark: “You perceive, then, how divine men seek after the way of truth, and how well Plato knew that it was impossible for all men to walk 629 in it. But as wise men have found it for the express purpose of being able to convey to us some notion of Him who is the first, the unspeakable Being,—a notion, namely; which may represent Him to us through the medium of other objects,—they endeavour either by synthesis, which is the combining of various qualities, or by analysis, which is the separation and setting aside of some qualities, or finally by analogy;—in these ways, I say, they endeavour to set before us that which it is impossible to express in words. I should therefore be surprised if you could follow in that course, since you are so completely wedded to the flesh as to be incapable of seeing ought but what is impure.” These words of Plato are noble and admirable; but see if Scripture does not give us an example of a regard for mankind still greater in God the Word, who was “in the beginning with God,” and “who was made flesh,” in order that He might reveal to all men truths which, according to Plato, it would be impossible to make known to all men, even after he had found them himself. Plato may say that “it is a hard thing to find out the Creator and Father of this universe;” by which language he implies that it is not wholly beyond the power of human nature to attain to such a knowledge as is either worthy of God, or if not, is far beyond that which is commonly attained (although if it were true that Plato or any other of the Greeks had found God, they would never have given homage and worship, or ascribed the name of God, to any other than to Him: they would have abandoned all others, and would not have associated with this great God objects which can have nothing in common with Him).[4779] For ourselves, we maintain that human nature is in no way able to seek after God, or to attain a clear knowledge of Him without the help of Him whom it seeks. He makes Himself known to those who, after doing all that their powers will allow, confess that they need help from Him, who discovers Himself to those whom He approves, in so far as it is possible for man and the soul still dwelling in the body to know God.

[4779] [See note *supra*, p. 573. S.]

Chapter XLIII.

Observe that when Plato says, that "after having found out the Creator and Father of the universe, it is impossible to make Him known to all men," he does not speak of Him as unspeakable, and as incapable of being expressed in words. On the contrary, he implies that He may be spoken of, and that there are a few to whom He may be made known. But Celsus, as if forgetting the language which he had just quoted from Plato, immediately gives God the name of "the unspeakable." He says: "since the wise men have found out this way, in order to be able to give us some idea of the First of Beings, who is unspeakable." For ourselves, we hold that not God alone is unspeakable, but other things also which are inferior to Him. Such are the things which Paul labours to express when he says, "I heard unspeakable words, which it is not lawful for a man to utter,"[4780] where the word "heard" is used in the sense of "understood;" as in the passage, "He who hath ears to hear, let him hear." We also hold that it is a hard matter to see the Creator and Father of the universe; but it is possible to see Him in the way thus referred to, "Blessed are the pure in heart, for they shall see God;"[4781] and not only so, but also in the sense of the words of Him "who is the image of the invisible God;" "He who hath seen Me hath seen the Father who sent Me."[4782] No sensible person could suppose that these last words were spoken in reference to His bodily presence, which was open to the view of all; otherwise all those who said, "Crucify him, crucify him," and Pilate, who had power over the humanity of Jesus, were among those who saw God the Father, which is absurd. Moreover, that these words, "He that hath seen Me, hath seen the Father who sent Me," are not to be taken in their grosser sense, is plain from the answer which He gave to Philip, "Have I been so long time with you, and yet dost thou not know Me, Philip?" after Philip had asked, "Show us the Father, and it sufficeth us." He, then, who perceives how these words, "The Word was made flesh," are to be understood of the only-begotten Son of God, the first-born of all creation, will also understand how, in seeing the image of the invisible God, we see "the Creator and Father of the universe."

[4780] 2 Cor. xii. 4.

[4781] Matt. v. 8.

[4782] John xiv. 9.

Chapter XLIV.

Celsus supposes that we may arrive at a knowledge of God either by combining or separating certain things after the methods which mathematicians call synthesis and analysis, or again by analogy, which is employed by them also, and that in this way we may as it were gain admission to the chief good. But when the Word of God says, "No man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him,"[4783] He declares that no one can know God but by the help of divine grace coming from above, with a certain divine inspiration. Indeed, it is reasonable to suppose that the knowledge of God is beyond the reach of human nature, and hence the many errors into which men have fallen in their views of God. It is, then, through the goodness and love of God to mankind, and by a marvellous exercise of divine grace to those whom He saw in His foreknowledge, and knew that they would walk worthy of Him who had made Himself known to them, and that they would never swerve from a faithful attachment to His service, although they were condemned to death or held up to ridicule by those who, in ignorance of what true religion is, give that name to what deserves to be called anything rather than religion. God doubtless saw the pride and arrogance of those who, with contempt for all others, boast of their knowledge of God, and of their profound acquaintance with divine things obtained from philosophy, but who still, not less even than the most ignorant, run after their images, and temples, and famous mysteries; and seeing this, He "has chosen the foolish things of this world"[4784]—the simplest of Christians, who lead, however, a life of greater moderation and purity than many philosophers—"to confound the wise," who are not ashamed to address inanimate things as gods or images of the gods. For what reasonable man can refrain from smiling when he sees that one who has learned from philosophy such profound and noble sentiments about God or the gods, turns straightway to images and offers to them his prayers, or imagines that by gazing upon these material things he can ascend from the visible symbol to that which is spiritual and immaterial.[4785] But a Christian, even of the common people, is assured that every place forms part of the universe, and that the whole universe is God's temple. In whatever part of the world he is, he prays; but he rises above the universe, "shutting the eyes of sense, and raising upwards the eyes of the soul." And he stops not at the vault of heaven; but passing in thought beyond the heavens, under the guidance of the Spirit of God, and having thus as it were gone beyond the visible universe, he offers prayers to God. But he prays for no trivial blessings, for he has learnt from Jesus to seek for nothing small or mean, that is, sensible objects, but to ask only for what is great and truly divine; and these things

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[4783] Matt. xi. 27.

[4784] 1 Cor. i. 27.

[4785] [Vol. ii. p. 186, this series.]

God grants to us, to lead us to that blessedness which is found only with Him through His Son, the Word, who is God.

Chapter XLV.

But let us see further what the things are which he proposes to teach us, if indeed we can comprehend them, since he speaks of us as being "utterly wedded to the flesh;" although if we live well, and in accordance with the teaching of Jesus, we hear this said of us: "Ye are not in the flesh, but in the Spirit, if the Spirit of God dwelleth in you."[4786] He says also that we look upon nothing that is pure, although our endeavour is to keep even our thoughts free from all defilement of sin, and although in prayer we say, "Create in me a clean heart, O God, and renew a right spirit within me,"[4787] so that we may behold Him with that "pure heart" to which alone is granted the privilege of seeing Him. This, then, is what he proposes for our instruction: "Things are either *intelligible*, which we call substance—being; or *visible*, which we call *becoming*:[4788] with the former is truth; from the latter arises error. Truth is the object of knowledge; truth and error form opinion. Intelligible objects are known by the reason, visible objects by the eyes; the action of the reason is called intelligent perception, that of the eyes vision. As, then, among visible things the sun is neither the eye nor vision, but that which enables the eye to see, and renders vision possible, and in consequence of it visible things are seen, all sensible things exist and itself is rendered visible; so among things intelligible, that which is neither reason, nor intelligent perception, nor knowledge, is yet the cause which enables the reason to know, which renders intelligent perception possible; and in consequence of it knowledge arises, all things intelligible, truth itself and substance have their existence; and itself, which is above all these things, becomes in some ineffable way intelligible. These things are offered to the consideration of the intelligent; and if even you can understand any of them, it is well. And if you think that a Divine Spirit has descended from God to announce divine things to men, it is doubtless this same Spirit that reveals these truths, and it was under the same influence that men of old made known many important truths. But if you cannot comprehend these things, then keep silence; do not expose your own ignorance, and do not accuse of blindness those who see, or of lameness those who run, while you yourselves are utterly lamed and mutilated in mind, and lead a merely animal life—the life of the body, which is the dead part of our nature."

[4786] Rom. viii. 9.

[4787] Ps. li. 10.

[4788] γένεσις. For the distinction between οὐσία and γένεσις, see Plato's *Sophista*, p. 246.

Chapter XLVI.

We are careful not to oppose fair arguments even if they proceed from those who are not of our faith; we strive not to be captious, or to seek to overthrow any sound reasonings. But here we have to reply to those who slander the character of persons wishing to do their best in the service of God, who accepts the faith which the meanest place in Him, as well as the more refined and intelligent piety of the learned; seeing that both alike address to the Creator of the world their prayers and thanksgivings through the High Priest who has set before men the nature of pure religion. We say, then, that those who are stigmatized as "lamed and mutilated in spirit," as "living only for the sake of the body which is dead," are persons whose endeavour it is to say with sincerity: "For though we live[4789] in the flesh, we do not war according to the flesh; for the weapons of our warfare are not fleshly, but mighty through God." It is for those who throw out such vile accusations against men who desire to be God's servants, to beware lest, by the calumnies which they cast upon others who strive to live well, they "lame" their own souls, and "mutilate" the inner man, by severing from it that justice and moderation of mind which the Creator has planted in the nature of all His rational creatures. As for those, however, who, along with other lessons given by the Divine Word, have learned and practised this, "when reviled to bless, when persecuted to endure, when defamed to entreat,"[4790] they may be said to be walking in spirit in the ways of uprightness, to be purifying and setting in order the whole soul. They distinguish—and to them the distinction is not one of words merely—between "substance," or that which is, and that which is "becoming;" between things apprehended by reason, and things apprehended by sense; and they connect truth with the one, and avoid the errors arising out of the other; looking, as they have been taught, not at the things "becoming" or phenomenal, which are seen, and therefore temporary, but at better things than these, whether we call them "substance," or "spiritual" things, as being apprehended by reason, or "invisible," because they lie out of the reach of the senses. The disciples of Jesus regard these phenomenal things only that they may use them as steps to ascend to the knowledge of the things of reason. For "the invisible things of God," that is, the objects of the reason, "from the creation of the world are clearly seen" by the reason, "being understood by the things that are made." And when they have risen from the created things of this world to the invisible things of God, they do not stay there; but after they have sufficiently exercised their minds upon these, and have understood their nature, they ascend to "the eternal power of God," in a word, to His divinity. For they know that God, in His love to men, has "manifested" His truth, and "that which is known of Him," not only to those who devote themselves to His service, but also to some who are far removed from the purity of worship and service which He requires; and that some of those who by the providence of God had attained a knowledge of these truths, were yet doing things unworthy of that knowledge, and “holding the truth in unrighteousness,” and who are unable to find any excuse before God after the knowledge of such great truths which He has given them.

[4789] 2 Cor. x. 3, 4. The received text has "walk" instead of "live."

[4790] 1 Cor. iv. 12, 13.

Chapter XLVII.

For Scripture testifies, in regard to those who have a knowledge of those things of which Celsus speaks, and who profess a philosophy founded on these principles, that they, “when they knew God, glorified Him not as God, neither were thankful, but became vain in their imaginations;” and notwithstanding the bright light of knowledge with which God had enlightened them, “their foolish heart” was carried away, and became “darkened.”[4791] Thus we may see how those who accounted themselves wise gave proofs of great folly, when, after such grand arguments delivered in the schools on God and on things apprehended by the reason, they “changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.”[4792] As, then, they lived in a way unworthy of the knowledge which they had received from God, His providence leaving them to themselves, they were given “up to uncleanness, through the lusts of their own hearts to dishonour their own bodies,”[4793] in shamelessness and licentiousness, because they “changed the truth of God into a lie, and worshipped and served the creature more than the Creator.”

[4791] Rom. i. 21.

[4792] Rom. i. 23.

[4793] Rom. i. 24, 25.

Chapter XLVIII.

But those who are despised for their ignorance, and set down as fools and abject slaves, no sooner commit themselves to God's guidance by accepting the teaching of Jesus, than, so far from defiling themselves by licentious indulgence or the gratification of shameless passion, they in many cases, like perfect priests, for whom such pleasures have no charm, keep themselves in act and in thought in a state of virgin purity. The Athenians have one hierophant, who, not having confidence in his power to restrain his passions within the limits he prescribed for himself, determined to check them at their seat by the application of hemlock; and thus he was accounted pure, and fit for the celebration of religious worship among the Athenians. But among Christians may be found men who have no need of hemlock to fit them for the pure service of God, and for whom the Word in place of hemlock is able to drive all evil desires from their thoughts, so that they may present their prayers to the Divine Being. And attached to the other so-called gods are a select number of virgins, who are guarded by men, or it may be not guarded (for that is not the point in question at present), and who are supposed to live in purity for the honour of the god they serve. But among Christians, those who maintain a perpetual virginity do so for no human honours, for no fee or reward, from no motive of vainglory;[4794] but "as they choose to retain God in their knowledge,"[4795] they are preserved by God in a spirit well-pleasing to Him, and in the discharge of every duty, being filled with all righteousness and goodness. 632

[4794] [See Robertson's *History of the Church*, vol. i. p. 145. S.]

[4795] Rom. i. 28.

Chapter XLIX.

What I have now said, then, is offered not for the purpose of cavilling with any right opinions or sound doctrines held even by Greeks, but with the desire of showing that the same things, and indeed much better and diviner things than these, have been said by those divine men, the prophets of God and the apostles of Jesus. These truths are fully investigated by all who wish to attain a perfect knowledge of Christianity, and who know that "the mouth of the righteous speaketh wisdom, and his tongue talketh of judgment; the law of his God is in his heart."[4796] But even in regard to those who, either from deficiency or knowledge or want of inclination, or from not having Jesus to lead them to a rational view of religion, have not gone into these deep questions, we find that they believe in the Most High God, and in His Only-begotten Son, the Word and God, and that they often exhibit in their character a high degree of gravity, of purity, and integrity; while those who call themselves wise have despised these virtues, and have wallowed in the filth of sodomy, in lawless lust, "men with men working that which is unseemly."[4797]

[4796] Ps. xxxvii. 30, 31.

[4797] Rom. i. 27.

Chapter L.

Celsus has not explained how error accompanies the "becoming," or product of generation; nor has he expressed himself with sufficient clearness to enable us to compare his ideas with ours, and to pass judgment on them. But the prophets, who have given some wise suggestions on the subject of things produced by generation, tell us that a sacrifice for sin was offered even for new-born infants, as not being free from sin.[4798] They say, "I was shapen in iniquity, and in sin did my mother conceive me;"[4799] also, "They are estranged from the womb;" which is followed by the singular expression, "They go astray as soon as they are born, speaking lies."[4800] Besides, our wise men have such a contempt for all sensible objects, that sometimes they speak of all material things as vanity: thus, "For the creature was made subject to vanity, not willingly, but by reason of him that subjected the same in hope;"[4801] at other times as vanity of vanities, "Vanity of vanities, saith the Preacher, all is vanity."[4802] Who has given so severe an estimate of the life of the human soul here on earth, as he who says: "Verily every man at his best estate is altogether vanity?"[4803] He does not hesitate at all as to the difference between the present life of the soul and that which it is to lead hereafter. He does not say, "Who knows if to die is not to live, and if to live is not death"[4804] But he boldly proclaims the truth, and says, "Our soul is bowed down to the dust;"[4805] and, "Thou hast brought me into the dust of death;"[4806] and similarly, "Who will deliver me from the body of this death?"[4807] also, "Who will change the body of our humiliation."[4808] It is a prophet also who says, "Thou hast brought us down in a place of affliction;"[4809] meaning by the "place of affliction" this earthly region, to which Adam, that is to say, man, came after he was driven out of paradise for sin. Observe also how well the different life of the soul here and hereafter has been recognised by him who says, "Now we see in a glass, obscurely, but then face to face;"[4810] and, "Whilst we are in our home in the body, we are away from our home in the Lord;” wherefore “we are well content to go from our home in the body, and to come to our home with the Lord.”[4811]

[4798] [The noteworthy testimony of the Alexandrian school to the doctrine of birth-sin.]

[4799] Ps. li. 5.

[4800] Ps. lviii. 3.

[4801] Rom. viii. 20.

[4802] Eccles. i. 2.

[4803] Ps. xxxix. 5.

[4804] Euripides. [See De la Rue's note *ad loc.* in his edition of Origen's *Works*. S.]

[4805] Ps. xliv. 25.

[4806] Ps. xxii. 15.

[4807] Rom. vii. 24.

[4808] Phil. iii. 21.

[4809] Ps. xliii. 20 (LXX.).

[4810] 1 Cor. xiii. 12.

[4811] 2 Cor. v. 6, 8.

Chapter LI.

But what need is there to quote any more passages against Celsus, in order to prove that his words contain nothing which was not said long before among themselves, since that has been sufficiently established by what we have said? It seems that what follows has some reference to this: "If you think that a Divine Spirit has descended from God to announce 633 divine things to men, it is doubtless this same Spirit that reveals these truths; and it was under the same influence that men of old made known many important truths." But he does not know how great is the difference between those things and the clear and certain teaching of those who say to us, "Thine incorruptible spirit is in all things, wherefore God chasteneth them by little and little that offend;"[4812] and of those who, among their other instructions, teach us that words, "Receive ye the Holy Ghost,"[4813] refer to a degree of spiritual influence higher than that in the passage, "Ye shall be baptized with the Holy Ghost not many days hence."[4814] But it is a difficult matter, even after much careful consideration, to perceive the difference between those who have received a knowledge of the truth and a notion of God at different intervals and for short periods of time, and those who are more fully inspired by God, who have constant communion with Him, and are always led by His Spirit. Had Celsus set himself to understand this, he would not have reproached as with ignorance, or forbidden us to characterize as "blind" those who believe that religion shows itself in such products of man's mechanical art as images. For every one who sees with the eyes of his soul serves the Divine Being in no other way than in that which leads him ever to have regard to the Creator of all, to address his prayers to Him alone, and to do all things as in the sight of God, who sees us altogether, even to our thoughts. Our earnest desire then is both to see for ourselves, and to be leaders of the blind, to bring them to the Word of God, that He may take away from their minds the blindness of ignorance. And if our actions are worthy of Him who taught His disciples, "Ye are the light of the world,"[4815] and of the Word, who says, "The light shineth in darkness,"[4816] then we shall be light to those who are in darkness; we shall give wisdom to those who are without it, and we shall instruct the ignorant.

[4812] Wisd. xii. 1, 2.

[4813] John xx. 22.

[4814] Acts i. 5.

[4815] Matt. v. 14.

[4816] John i. 5.

Chapter LII.

And let not Celsus be angry if we describe as lame and mutilated in soul those who run to the temples as to places having a real sacredness and who cannot see that no mere mechanical work of man can be truly sacred. Those whose piety is grounded on the teaching of Jesus also run until they come to the end of their course, when they can say in all truth and confidence: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."[4817] And each of us runs "not as uncertain," and he so fights with evil "not as one beating the air,"[4818] but as against those who are subject to "the prince of the power of the air, the spirit that now worketh in the children of disobedience."[4819] Celsus may indeed say of us that we "live with the body which is a dead thing;" but we have learnt, "If ye live after the flesh, ye shall die; but if ye by the Spirit do mortify the deeds of the body, ye shall live;"[4820] and, "If we live in the Spirit, let us also walk in the Spirit."[4821] Would that we might convince him by our actions that he did us wrong, when he said that we "live with the body which is dead!"

[4817] 2 Tim. iv. 7.

[4818] 1 Cor. ix. 26.

[4819] Eph. ii. 2.

[4820] Rom. viii. 13.

[4821] Gal. v. 25.

Chapter LIII.

After these remarks of Celsus, which we have done our best to refute, he goes on to address us thus: “Seeing you are so eager for some novelty, how much better it would have been if you had chosen as the object of your zealous homage some one of those who died a glorious death, and whose divinity might have received the support of some myth to perpetuate his memory! Why, if you were not satisfied with Hercules or Æsculapius, and other heroes of antiquity, you had Orpheus, who was confessedly a divinely inspired man, who died a violent death. But perhaps some others have taken him up before you. You may then take Anaxarchus, who, when cast into a mortar, and beaten most barbarously, showed a noble contempt for his suffering, and said, ‘Beat, beat the shell of Anaxarchus, for himself you do not beat,’—a speech surely of a spirit truly divine. But others were before you in following his interpretation of the laws of nature. Might you not, then, take Epictetus, who, when his master was twisting his leg, said, smiling and. unmoved, ‘You will break my leg;’ and when it was broken, he added, ‘Did I not tell you that you would break it?’ What saying equal to these did your god utter under suffering? If you had said even of the Sibyl, whose authority some of you acknowledge, that she was a child of God, you would have said something more reasonable. But you have had the presumption to include in her writings many impious things,[4822] and set up as a god one who ended a most infamous life by a most miserable death. How much more suitable than he would have been Jonah in the whale’s belly, or Daniel delivered from the wild beasts, or any of a still more portentous kind!”

[4822] [See vol. i. p. 169, note 9, and cap. lvi. *infra*.]

Chapter LIV.

But since he sends us to Hercules, let him repeat to us any of his sayings, and let him justify his shameful subjection to Omphale. Let him show that divine honours should be paid to one who, like a highway robber, carries off a farmer's ox by force, and afterwards devours it, amusing himself meanwhile with the curses of the owner; in memory of which even to this day sacrifices offered to the demon of Hercules are accompanied with curses. Again he proposes Æsculapius to us, as if to oblige us to repeat what we have said already; but we forbear. In regard to Orpheus, what does he admire in him to make him assert that, by common consent, he was regarded as a divinely inspired man, and lived a noble life? I am greatly deceived if it is not the desire which Celsus has to oppose us and put down Jesus that leads him to sound forth the praises of Orpheus; and whether, when he made himself acquainted with his impious fables about the gods, he did not cast them aside as deserving, even more than the poems of Homer, to be excluded from a well-ordered state. For, indeed, Orpheus says much worse things than Homer of those whom they call gods. Noble, indeed, it was in Anaxarchus to say to Aristocreon, tyrant of Cyprus, "Beat on, beat the shell of Anaxarchus," but it is the one admirable incident in the life of Anaxarchus known to the Greeks; and although, on the strength of that, some like Celsus might deservedly honour the man for his courage, yet to look up to Anaxarchus as a god is not consistent with reason. He also directs us to Epictetus, whose firmness is justly admired, although his saying when his leg was broken by his master is not to be compared with the marvellous acts and words of Jesus which Celsus refuses to believe; and these words were accompanied by such a divine power, that even to this day they convert not only some of the more ignorant and simple, but many also of the most enlightened of men.

Chapter LV.

When, to his enumeration of those to whom he would send us, he adds, “What saying equal to these did your god utter under sufferings?” we would reply, that the silence of Jesus under scourgings, and amidst all His sufferings, spoke more for His firmness and submission than all that was said by the Greeks when beset by calamity. Perhaps Celsus may believe what was recorded with all sincerity by trustworthy men, who, while giving a truthful account of all the wonders performed by Jesus, specify among these the silence which He preserved when subjected to scourgings; showing the same singular meekness under the insults which were heaped upon Him, when they put upon Him the purple robe, and set the crown of thorns upon His head, and when they put in His hand a reed in place of a sceptre: no unworthy or angry word escaped Him against those who subjected Him to such outrages. Since, then, He received the scourgings with silent firmness, and bore with meekness all the insults of those who outraged Him, it cannot be said, as is said by some, that it was in cowardly weakness that He uttered the words: “Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt.”[4823] The prayer which seems to be contained in these words for the removal of what He calls “the cup” bears a sense which we have elsewhere examined and set forth at large. But taking it in its more obvious sense, consider if it be not a prayer offered to God with all piety. For no man naturally regards anything which may befall him as necessary and inevitable; though he may submit to what is not inevitable, if occasion requires. Besides, these words, “nevertheless, not as I will, but as Thou wilt,” are not the language of one who yielded to necessity, but of one who was contented with what was befalling Him, and who submitted with reverence to the arrangements of Providence.

[4823] Matt. xxvi. 39.

Chapter LVI.

Celsus then adds, for what reason I know not, that instead of calling Jesus the Son of God, we had better have given that honour to the Sibyl, in whose books he maintains we have interpolated many impious statements, though he does not mention what those interpolations are.[4824] He might have proved his assertion by producing some older copies which are free from the interpolations which he attributes to us; but he does not do so even to justify his statement that these passages are of an impious character. Moreover, he again speaks of the life of Jesus as "a most infamous life," as he has done before, not once or twice, but many times, although he does not stay to specify any of the actions of His life which he thinks most infamous. He seems to think that he may in this way make assertions without proving them, and rail against one of whom he knows nothing. Had he set himself to show what sort of infamy he found in the actions of Jesus, we should have repelled the several charges brought against Him. Jesus did indeed meet with a most sad death; but the same might be said of Socrates, and of Anaxarchus, whom he had just mentioned, and a multitude of others. If the death of Jesus was a miserable one, was not that of the others so too? And if their death was not miserable, can it be said that the death of Jesus was? You see from this, then, that the object of Celsus is to vilify the character of Jesus; and I can only suppose that he is driven to it by some spirit akin to those whose power has been broken and vanquished by Jesus, and which now finds itself deprived of the smoke and blood on which it lived, whilst deceiving those who sought for God here upon earth in images, instead of looking up to the true God, the Governor of all things.

[4824] [Vol. i. pp. 280, 288, 289; vol. ii. pp. 192, 194, 346, and 622.]

Chapter LVII.

After this, as though his object was to swell the size of his book, he advises us "to choose Jonah rather than Jesus as our God;" thus setting Jonah, who preached repentance to the single city of Nineveh, before Jesus, who has preached repentance to the whole world, and with much greater results. He would have us to regard as God a man who, by a strange miracle, passed three days and three nights in the whale's belly; and he is unwilling that He who submitted to death for the sake of men, He to whom God bore testimony through the prophets, and who has done great things in heaven and earth, should receive on that ground honour second only to that which is given to the Most High God. Moreover, Jonah was swallowed by the whale for refusing to preach as God had commanded him; while Jesus suffered death for men after He had given the instructions which God wished Him to give. Still further, he adds that Daniel rescued from the lions is more worthy of our adoration than Jesus, who subdued the fierceness of every opposing power, and gave to us "authority to tread on serpents and scorpions, and over all the power of the enemy."[4825] Finally, having no other names to offer us, he adds, "and others of a still more monstrous kind," thus casting a slight upon both Jonah and Daniel, for the spirit which is in Celsus cannot speak well of the righteous.

[4825] Luke x. 19.

Chapter LVIII.

Let us now consider what follows. “They have also,” says he, “a precept to this effect, that we ought not to avenge ourselves on one who injures us, or, as he expresses it, ‘Whosoever shall strike thee on the one cheek, turn to him the other also.’ This is an ancient saying, which had been admirably expressed long before, and which they have only reported in a coarser way. For Plato introduces Socrates conversing with Crito as follows: ‘Must we never do injustice to any?’ ‘Certainly not.’ ‘And since we must never do injustice, must we not return injustice for an injustice that has been done to us, as most people think?’ ‘It seems to me that we should not.’ ‘But tell me, Crito, may we do evil to any one or not?’ ‘Certainly not, O Socrates.’ ‘Well, is it just, as is commonly said, for one who has suffered wrong to do wrong in return, or is it unjust?’ ‘It is unjust. Yes; for to do harm to a man is the same as to do him injustice.’ ‘You speak truly. We must then not do injustice in return for injustice, nor must we do evil to any one, whatever evil we may have suffered from him.’ Thus Plato speaks; and he adds, ‘Consider, then, whether you are at one with me, and whether, starting from this principle, we may not come to the conclusion that it is never right to do injustice, even in return for an injustice which has been received; or whether, on the other hand, you differ from me, and do not admit the principle from which we started. That has always been my opinion, and is so still.’[4826] Such are the sentiments of Plato, and indeed they were held by divine men before his time. But let this suffice as one example of the way in which this and other truths have been borrowed and corrupted. Any one who wishes can easily by searching find more of them.”

[4826] Plato’s *Crito*, p. 49.

Chapter LIX.

When Celsus here or elsewhere finds himself unable to dispute the truth of what we say, but avers that the same things were said by the Greeks, our answer is, that if the doctrine be sound, and the effect of it good, whether it was made known to the Greeks by Plato or any of the wise men of Greece, or whether it was delivered to the Jews by Moses or any of the prophets, or whether it was given to the Christians in the recorded teaching of Jesus Christ, or in the instructions of His apostles, that does not affect the value of the truth communicated. It is no objection to the principles of Jews or Christians, that the same things were also said by the Greeks, especially if it be proved that the writings of the Jews are older than those of the Greeks. And further, we are not to imagine that a truth adorned with the graces of Grecian speech is necessarily better than the same when expressed in the more humble and unpretending language used by Jews and Christians, although indeed the language of the Jews, in which the prophets wrote the books which have come down to us, has a grace of expression peculiar to the genius of the Hebrew tongue. And even if we were required to show that the same doctrines have been better expressed among the Jewish prophets or in Christian writings, however paradoxical it may seem, we are prepared to prove this by an illustration taken from different kinds of food, and from the different modes 63
of preparing them. Suppose that a kind of food which is wholesome and nutritious has been prepared and seasoned in such a way as to be fit, not for the simple tastes of peasants and poor labourers, but for those only who are rich and dainty in their tastes. Suppose, again, that that same food is prepared not to suit the tastes of the more delicate, but for the peasants, the poor labourers, and the common people generally, in short, so that myriads of persons might eat of it. Now if, according to the supposition, the food prepared in the one way promotes the health of those only who are styled the better classes, while none of the others could taste it, whereas when prepared in the other way it promoted the health of great multitudes of men, which shall we esteem as most contributing to the public welfare,—those who prepare food for persons of mark, or those who prepare it for the multitudes?—taking for granted that in both cases the food is equally wholesome and nourishing; while it is evident that the welfare of mankind and the common good are promoted better by that physician who attends to the health of the many, than by one who confines his attention to a few.

Chapter LX.

Now, after understanding this illustration, we have to apply it to the qualities of spiritual food with which the rational part of man is nourished. See, then, if Plato and the wise men among the Greeks, in the beautiful things they say, are not like those physicians who confine their attentions to what are called the better classes of society, and despise the multitude; whereas the prophets among the Jews, and the disciples of Jesus, who despise mere elegances of style, and what is called in Scripture "the wisdom of men," "the wisdom according to the flesh," which delights in what is obscure, resemble those who study to provide the most wholesome food for the largest number of persons. For this purpose they adapt their language and style to the capacities of the common people, and avoid whatever would seem foreign to them, lest by the introduction of strange forms of expression they should produce a distaste for their teaching. Indeed, if the true use of spiritual food, to keep up the figure, is to produce in him who partakes of it the virtues of patience and gentleness, must that discourse not be better prepared when it produces patience and gentleness in multitudes, or makes them grow in these virtues, than that which confines its effects to a select few, supposing that it does really make them gentle and patient? If a Greek wished by wholesome instruction to benefit people who understood only Egyptian or Syriac, the first thing that he would do would be to learn their language; and he would rather pass for a Barbarian among the Greeks, by speaking as the Egyptians or Syrians, in order to be useful to them, than always remain Greek, and be without the means of helping them. In the same way the divine nature, having the purpose of instructing not only those who are reputed to be learned in the literature of Greece, but also the rest of mankind, accommodated itself to the capacities of the simple multitudes whom it addressed. It seeks to win the attention of the more ignorant by the use of language which is familiar to them, so that they may easily be induced, after their first introduction, to strive after an acquaintance with the deeper truths which lie hidden in Scripture. For even the ordinary reader of Scripture may see that it contains many things which are too deep to be apprehended at first; but these are understood by such as devote themselves to a careful study of the divine word, and they become plain to them in proportion to the pains and zeal which they expend upon its investigation.

Chapter LXI.

From these remarks it is evident, that when Jesus said "coarsely," as Celsus terms it, "To him who shall strike thee on the one cheek, turn the other also; and if any man be minded to sue thee at the law, and take away thy coat, let him have thy cloak also,"[4827] He expressed Himself in such a way as to make the precept have more practical effect than the words of Plato in the *Crito*; for the latter is so far from being intelligible to ordinary persons, that even those have a difficulty in understanding him, who have been brought up in the schools of learning, and have been initiated into the famous philosophy of Greece. It may also be observed, that the precept enjoining patience under injuries is in no way corrupted or degraded by the plain and simple language which our Lord employs, but that in this, as in other cases, it is a mere calumny against our religion which he utters when he says: "But let this suffice as one example of the way in which this and other truths have been borrowed and corrupted. Any one who wishes can easily by searching find more of them."

[4827] Matt. v. 39, 40.

Chapter LXII.

Let us now see what follows. “Let us pass on,” says he, “to another point. They cannot tolerate temples, altars, or images.[4828] In this they are like the Scythians, the nomadic tribes of Libya, the Seres who worship no god, and some other of the most barbarous and impious nations in the world. That the Persians hold the same notions is shown by Herodotus in these words: ‘I know that among the Persians it is considered unlawful to erect images, altars, or temples; but they charge those with folly who do so, because, as I conjecture, they do not, like the Greeks, suppose the gods to be of the nature of men.’[4829] Heraclitus also says in one place: ‘Persons who address prayers to these images act like those who speak to the walls, without knowing who the gods or the heroes are.’ And what wiser lesson have they to teach us than Heraclitus? He certainly plainly enough implies that it is a foolish thing for a man to offer prayers to images, whilst he knows not who the gods and heroes are. This is the opinion of Heraclitus; but as for them, they go further, and despise without exception all images. If they merely mean that the stone, wood, brass, or gold which has been wrought by this or that workman cannot be a god, they are ridiculous with their wisdom. For who, unless he be utterly childish in his simplicity, can take these for gods, and not for offerings consecrated to the service of the gods, or images representing them? But if we are not to regard these as representing the Divine Being, seeing that God has a different form, as the Persians concur with them in saying, then let them take care that they do not contradict themselves; for they say that God made man His own image, and that He gave him a form like to Himself. However, they will admit that these images, whether they are like or not, are made and dedicated to the honour of certain beings. But they will hold that the beings to whom they are dedicated are not gods, but demons, and that a worshipper of God ought not to worship demons.”

[4828] [The temples here meant are such as enshrined images.]

[4829] Herod., i. 131.

Chapter LXIII.

To this our answer is, that if the Scythians, the nomadic tribes of Libya, the Seres, who according to Celsus have no god, if those other most barbarous and impious nations in the world, and if the Persians even cannot bear the sight of temples, altars, and images, it does not follow because we cannot suffer them any more than they, that the grounds on which we object to them are the same as theirs. We must inquire into the principles on which the objection to temples and images is founded, in order that we may approve of those who object on sound principles, and condemn those whose principles are false. For one and the same thing may be done for different reasons. For example, the philosophers who follow Zeno of Citium abstain from committing adultery, the followers of Epicurus do so too, as well as others again who do so on no philosophical principles; but observe what different reasons determine the conduct of these different classes. The first consider the interests of society, and hold it to be forbidden by nature that a man who is a reasonable being should corrupt a woman whom the laws have already given to another, and should thus break up the household of another man. The Epicureans do not reason in this way; but if they abstain from adultery, it is because, regarding pleasure as the chief end of man, they perceive that one who gives himself up to adultery, encounters for the sake of this one pleasure a multitude of obstacles to pleasure, such as imprisonment, exile, and death itself. They often, indeed, run considerable risk at the outset, while watching for the departure from the house of the master and those in his interest. So that, supposing it possible for a man to commit adultery, and escape the knowledge of the husband, of his servants, and of others whose esteem he would forfeit, then the Epicurean would yield to the commission of the crime for the sake of pleasure. The man of no philosophical system, again, who abstains from adultery when the opportunity comes to him, does so generally from dread of the law and its penalties, and not for the sake of enjoying a greater number of other pleasures. You see, then, that an act which passes for being one and the same—namely, abstinence from adultery—is not the same, but differs in different men according to the motives which actuate it: one man refraining for sound reasons, another for such bad and impious ones as those of the Epicurean, and the common person of whom we have spoken.

Chapter LXIV.

As, then, this act of self-restraint, which in appearance is one and the same, is found in fact to be different in different persons, according to the principles and motives which lead to it; so in the same way with those who cannot allow in the worship of the Divine Being altars, or temples, or images. The Scythians, the Nomadic Libyans, the godless Seres, and the Persians, agree in this with the Christians and Jews, but they are actuated by very different principles. For none of these former abhor altars and images on the ground that they are afraid of degrading the worship of God, and reducing it to the worship of material things wrought by the hands of men.[4830] Neither do they object to them from a belief that the demons choose certain forms and places, whether because they are detained there by virtue of certain charms, or because for some other possible reason they have selected these haunts, where they may pursue their criminal pleasures, in partaking of the smoke of sacrificial victims. But Christians and Jews have regard to this command, "Thou shalt fear the Lord thy God, and serve Him alone;"[4831] and this other, "Thou shalt have no other gods before Me: thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them;"[4832] and again, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."[4833] It is in consideration of these and many other such commands, that they not only avoid temples, altars, and images, but are ready to suffer death when it is necessary, rather than debase by any such impiety the conception which they have of the Most High God.

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[4830] [Note this wholesome fear of early Christians.]

[4831] Deut. vi. 13.

[4832] Ex. xx. 3, 4.

[4833] Matt. iv. 10.

Chapter LXV.

In regard to the Persians, we have already said that though they do not build temples, yet they worship the sun and the other works of God. This is forbidden to us, for we have been taught not to worship the creature instead of the Creator, but to know that "the creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God;" and "the earnest expectation of the creation is waiting for the revelation of the sons of God;" and "the creation was made subject to vanity, not willingly, but by reason of him who made it subject, in hope."[4834] We believe, therefore, that things "under the bondage of corruption," and "subject to vanity," which remain in this condition "in hope" of a better state, ought not in our worship to hold the place of God, the all-sufficient, and of His Son, the First-born of all creation. Let this suffice, in addition to what we have already said of the Persians, who abhor altars and images, but who serve the creature instead of the Creator. As to the passage quoted by Celsus from Heraclitus, the purport of which he represents as being, "that it is childish folly for one to offer prayers to images, whilst he knows not who the gods and heroes are," we may reply that it is easy to know that God and the Only-begotten Son of God, and those whom God has honoured with the title of God, and who partake of His divine nature, are very different from all the gods of the nations which are demons; but it is not possible at the same time to know God and to address prayers to images.[4835]

[4834] Rom. viii. 19–21.

[4835] [Let this be noted; and see book viii. 20, *infra*.]

Chapter LXVI.

And the charge of folly applies not only to those who offer prayers to images, but also to such as pretend to do so in compliance with the example of the multitude: and to this class belong the Peripatetic philosophers and the followers of Epicurus and Democritus. For there is no falsehood or pretence in the soul which is possessed with true piety towards God. Another reason also why we abstain from doing honour to images, is that we may give no support to the notion that the images are gods. It is on this ground that we condemn Celsus, and all others who, while admitting that they are not gods, yet, with the reputation of being wise men, render to them what passes for homage. In this way they lead into sin the multitude who follow their example, and who worship these images not simply out of deference to custom, but from a belief into which they have fallen that they are true gods, and that those are not to be listened to who hold that the objects of their worship are not true gods. Celsus, indeed, says that "they do not take them for gods, but only as offerings dedicated to the gods." But he does not prove that they are not rather dedicated to men than, as he says, to the honour of the gods themselves; for it is clear that they are the offerings of men who were in error in their views of the Divine Being. Moreover, we do not imagine that these images are representations of God, for they cannot represent a being who is invisible and incorporeal.[4836] But as Celsus supposes that we fall into a contradiction, whilst on the one hand we say that God has not a human form, and on the other we profess to believe that God made man the image of Himself, and created man the image of God; our answer is the same as has been given already, that we hold the resemblance to God to be preserved in the reasonable soul, which is formed to virtue, although Celsus, who does not see the difference between "being the image of God," and "being created after the image of God," pretends that we said, "God made man His own image, and gave him a form like to His own." But this also has been examined before.

[4836] [Vol. ii. p. 186, note 1.]

Chapter LXVII.

His next remark upon the Christians is: "They will admit that these images, whether they are like or not, are made and dedicated to the honour of certain beings; but they will hold that the beings to whom they are dedicated are not gods, but demons, and that a worshipper of God ought not to worship demons." If he had been acquainted with the nature of demons, and with their several operations, whether led on to them by the conjurations of those who are skilled in the art, or urged on by their own inclination to act according to 639 their power and inclination; if, I say, he had thoroughly understood this subject, which is both wide in extent and difficult for human comprehension, he would not have condemned us for saying that those who worship the Supreme Being should not serve demons. For ourselves, so far are we from wishing to serve demons, that by the use of prayers and other means which we learn from Scripture, we drive them out of the souls of men, out of places where they have established themselves, and even sometimes from the bodies of animals; for even these creatures often suffer from injuries inflicted upon them by demons.

Chapter LXVIII.

After all that we have already said concerning Jesus, it would be a useless repetition for us to answer these words of Celsus: "It is easy to convict them of worshipping not a god, not even demons, but a dead person." Leaving, then, this objection for the reason assigned, let us pass on to what follows: "In the first place, I would ask why we are not to serve demons? Is it not true that all things are ordered according to God's will, and that His providence governs all things? Is not everything which happens in the universe, whether it be the work of God, of angels, of other demons, or of heroes, regulated by the law of the Most High God? Have these not had assigned them various departments of which they were severally deemed worthy? Is it not just, therefore, that he who worships God should serve those also to whom God has assigned such power? Yet it is impossible, he says, for a man to serve many masters." Observe here again how he settles at once a number of questions which require considerable research, and a profound acquaintance with what is most mysterious in the government of the universe. For we must inquire into the meaning of the statement, that "all things are ordered according to God's will," and ascertain whether sins are or are not included among the things which God orders. For if God's government extends to sins not only in men, but also in demons and in any other spiritual beings who are capable of sin, it is for those who speak in this manner to see how inconvenient is the expression that "all things are ordered by the will of God." For it follows from it that all sins and all their consequences are ordered by the will of God, which is a different thing from saying that they come to pass with God's permission. For if we take the word "ordered" in its proper signification, and say that "all the results of sin were ordered," then it is evident that all things are ordered according to God's will, and that all, therefore, who do evil do not offend against His government. And the same distinction holds in regard to "providence." When we say that "the providence of God regulates all things," we utter a great truth if we attribute to that providence nothing but what is just and right. But if we ascribe to the providence of God all things whatsoever, however unjust they may be, then it is no longer true that the providence of God regulates all things, unless we refer directly to God's providence things which flow as results from His arrangements. Celsus maintains also, that "whatever happens in the universe, whether it be the work of God, of angels, of other demons, or of heroes, is regulated by the law of the Most High God." But this also is incorrect; for we cannot say that transgressors follow the law of God when they transgress; and Scripture declares that it is not only wicked men who are transgressors, but also wicked demons and wicked angels.

Chapter LXIX.

And it is not we alone who speak of wicked demons, but almost all who acknowledge the existence of demons. Thus, then, it is not true that all observe the law of the Most High; for all who fall away from the divine law, whether through heedlessness, or through depravity and vice, or through ignorance of what is right, all such do not keep the law of God, but, to use a new phrase which we find in Scripture, "the law of sin." I say, then, that in the opinion of most of those who believe in the existence of demons, some of them are wicked; and these, instead of keeping the law of God, offend against it. But, according to our belief, it is true of all demons, that they were not demons originally, but they became so in departing from the true way; so that the name "demons" is given to those beings who have fallen away from God. Accordingly, those who worship God must not serve demons. We may also learn the true nature of demons if we consider the practice of those who call upon them by charms to prevent certain things, or for many other purposes. For this is the method they adopt, in order by means of incantations and magical arts to invoke the demons, and induce them to further their wishes. Wherefore, the worship of all demons would be inconsistent in us who worship the Supreme God; and the service of demons is the service of so-called gods, for "all the gods of the heathen are demons."[4837] The same thing also appears from the fact that the dedication of the most famous of the so-called sacred places, whether temples or statues, was accompanied by curious magical incantations, which were performed by those who zealously served the demons with magical arts. 640 Hence we are determined to avoid the worship of demons even as we would avoid death; and we hold that the worship, which is supposed among the Greeks to be rendered to gods at the altars, and images, and temples, is in reality offered to demons.

[4837] Ps. xcv. 5 (LXX.); xcvi. 5 (Heb.)

Chapter LXX.

His next remark was, “Have not these inferior powers had assigned to them by God different departments, according as each was deemed worthy?” But this is a question which requires a very profound knowledge. For we must determine whether the Word of God, who governs all things, has appointed wicked demons for certain employments, in the same way as in states executioners are appointed, and other officers with cruel but needful duties to discharge; or whether as among robbers, who infest desert places, it is customary for them to choose out of their number one who may be their leader,—so the demons, who are scattered as it were in troops in different parts of the earth, have chosen for themselves a chief under whose command they may plunder and pillage the souls of men. To explain this fully, and to justify the conduct of the Christians in refusing homage to any object except the Most High God, and the First-born of all creation, who is His Word and God, we must quote this from Scripture, “All that ever came before Me are thieves and robbers: but the sheep did not hear them;” and again, “The thief cometh not, but for to steal, and to kill, and to destroy;”[4838] and other similar passages, as, “Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you;”[4839] and again, “Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.”[4840] But of these things Celsus knew nothing, or he would not have made use of language like this: “Is not everything which happens in the universe, whether it be the work of God, of angels, of other demons, or of heroes, regulated by the law of the Most High God? Have these not had assigned to them various departments of which they were severally deemed worthy? Is it not just, therefore, that he who serves God should serve those also to whom God has assigned such power?” To which he adds, “It is impossible, they say, for a man to serve many masters.” This last point we must postpone to the next book; for this, which is the seventh book which we have written in answer to the treatise of Celsus, is already of sufficient length.

[4838] John x. 8–10.

[4839] Luke x. 19.

[4840] Ps. xci. 13.

Book VIII.

Chapter I.

Having completed seven books, I now propose to begin the eighth. And may God and His Only-begotten Son the Word be with us, to enable us effectively to refute the falsehoods which Celsus has published under the delusive title of *A True Discourse*, and at the same time to unfold the truths of Christianity with such fulness as our purpose requires. And as Paul said, "We are ambassadors for Christ, as though God did beseech you by us,"[4841] so would we in the same spirit and language earnestly desire to be ambassadors for Christ to men, even as the Word of God beseeches them to the love of Himself, seeking to win over to righteousness, truth, and the other virtues, those who, until they receive the doctrines of Jesus Christ, live in darkness about God and in ignorance of their Creator. Again, then, I would say, may God bestow upon us His pure and true Word, even "the Lord strong and mighty in battle"[4842] against sin. We must now proceed to state the next objection of Celsus, and afterwards to answer it.

[4841] 2 Cor. v. 20.

[4842] Ps. xxiv. 8.

Chapter II.

In a passage previously quoted Celsus asks us why we do not worship demons, and to his remarks on demons we gave such an answer as seemed to us in accordance with the divine word. After having put this question for the purpose of leading us to the worship of demons, he represents us as answering that it is impossible to serve many masters. “This,” he goes on to say, “is the language of sedition, and is only used by those who separate themselves and stand aloof from all human society. Those who speak in this way ascribe,” as he supposes, “their own feelings and passions to God. It does hold true among men, that he who is in the service of one master cannot well serve another, because the service which he renders to the one interferes with that which he owes to the other; and no one, therefore, who has already engaged himself to the service of one, must accept that of another. And, in like manner, it is impossible to serve at the same time heroes or demons of different natures. But in regard to God, who is subject to no suffering or loss, it is,” he thinks, “absurd to be on our guard against serving more gods, as though we had to do with demi-gods, or other spirits of that sort.” He says also, “He who serves many gods does that which is pleasing to the Most High, because he honours that which belongs to Him.” And he adds, “It is indeed wrong to give honour to any to whom God has not given honour.” “Wherefore,” he says, “in honouring and worshipping all belonging to God, we will not displease Him to whom they all belong.”

Chapter III.

Before proceeding to the next point, it may be well for us to see whether we do not accept with approval the saying, “No man can serve two masters,” with the addition, “for either he will hate the one, and love the other; or else he will hold to the one, and despise the other,” and further, “Ye cannot serve God and mammon.”[4843] The defence of this passage will lead us to a deeper and more searching inquiry into the meaning and application of the words “gods” and “lords.” Divine Scripture teaches us that there is “a great Lord above all gods.”[4844] And by this name “gods” we are not to understand the objects of heathen worship (for we know that “all the gods of the heathen are demons”[4845]), but the gods mentioned by the prophets as forming an assembly, whom God “judges,” and to each of whom He assigns his proper work. For “God standeth in the assembly of the gods: He judgeth among the gods.”[4846] For “God is Lord of gods,” who by His Son “hath called the earth from the rising of the sun unto the going down thereof.”[4847] We are also commanded to “give thanks to the God of gods.”[4848] Moreover, we are taught that “God is not the God of the dead, but of the living.”[4849] Nor are these the only passages to this effect; but there are very many others. 642

[4843] Matt. vi. 24.

[4844] Ps. xcvii. 9.

[4845] Ps. xcvi. 5.

[4846] Ps. lxxxii. 1.

[4847] Ps. l. 1.

[4848] Ps. cxxxvi. 2.

[4849] Matt. xxii. 32.

Chapter IV.

The sacred Scriptures teach us to think, in like manner, of the Lord of lords. For they say in one place, "Give thanks to the God of gods, for His mercy endureth for ever. Give thanks to the Lord of lords, for His mercy endureth for ever;" and in another, "God is King of kings, and Lord of lords." For Scripture distinguishes between those gods which are such only in name and those which are truly gods, whether they are called by that name or not; and the same is true in regard to the use of the word "lords." To this effect Paul says, "For though there be that are called gods, whether in heaven or in earth, as there are gods many, and lords many."[4850] But as the God of gods calls whom He pleases through Jesus to his inheritance, "from the east and from the west," and the Christ of God thus shows His superiority to all rulers by entering into their several provinces, and summoning men out of them to be subject to Himself, Paul therefore, with this in view, goes on to say, "But to us there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by Him;" adding, as if with a deep sense of the marvellous and mysterious nature of the doctrine, "Howbeit there is not in every man that knowledge." When he says, "To us there is but one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things," by "us" he means himself and all those who have risen up to the supreme God of gods and to the supreme Lord of lords. Now he has risen to the supreme God who gives Him an entire and undivided worship through His Son—the word and wisdom of God made manifest in Jesus. For it is the Son alone who leads to God those who are striving, by the purity of their thoughts, words, and deeds, to come near to God the Creator of the universe. I think, therefore, that the prince of this world, who "transforms himself into an angel of light,"[4851] was referring to this and such like statements in the words, "Him follows a host of gods and demons, arranged in eleven bands."[4852] Speaking of himself and the philosophers, he says, "We are of the party of Jupiter; others belong to other demons."

[4850] 1 Cor. viii. 5, etc.

[4851] 2 Cor. xi. 14.

[4852] Plato, *Phædrus*, p. 246.

Chapter V.

Whilst there are thus many gods and lords, whereof some are such in reality, and others are such only in name, we strive to rise not only above those whom the nations of the earth worship as gods, but also beyond those spoken of as gods in Scripture, of whom they are wholly ignorant who are strangers to the covenants of God given by Moses and by our Saviour Jesus, and who have no part in the promises which He has made to us through them. That man rises above all demon-worship who does nothing that is pleasing to demons; and he rises to a blessedness beyond that of those whom Paul calls "gods," if he is enabled, like them, or in any way he may, "to look not at the things which are seen, but at the things which are unseen." And he who considers that "the earnest expectation of the creature waiteth for the manifestation of the sons of God, not willingly, but by reason of him who subjected the same in hope," whilst he praises the creature, and sees how "it shall be freed altogether from the bondage of corruption, and restored to the glorious liberty of the children of God,"[4853]—such a one cannot be induced to combine with the service of God the service of any other, or to serve two masters. There is therefore nothing seditious or factious in the language of those who hold these views, and who refuse to serve more masters than one. To them Jesus Christ is an all-sufficient Lord, who Himself instructs them, in order that when fully instructed He may form them into a kingdom worthy of God, and present them to God the Father. But indeed they do in a sense separate themselves and stand aloof from those who are aliens from the commonwealth of God and strangers to His covenants, in order that they may live as citizens of heaven, "coming to the living God, and to the city of God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven."[4854]

[4853] Rom. viii. 19, 20.

[4854] Heb. xii. 22, 23.

Chapter VI.

But when we refuse to serve any other than God through His word and wisdom, we do so, not as though we would thereby be doing any harm or injury to God, in the same way as injury would be done to a man by his servant entering into the service of another, but we fear that we ourselves should suffer harm by depriving ourselves of our portion in God, through which we live in the participation of the divine blessedness, and are imbued with that excellent spirit of adoption which in the sons of the heavenly Father cries, not with words, but with deep effect in the inmost heart, "Abba, Father." The Lacedæmonian ambassadors, when brought before the king of Persia, refused to prostrate themselves before him, 643 when the attendants endeavoured to compel them to do so, out of respect for that which alone had authority and lordship over them, namely, the law of Lycurgus.[4855] But they who have a much greater and diviner embassy in "being ambassadors for Christ" should not worship any ruler among Persians, or Greeks or Egyptians, or of any nation whatever, even although their officers and ministers, demons and angels of the devil, should seek to compel them to do so, and should urge them to set at nought a law which is mightier than all the laws upon earth. For the Lord of those who are "ambassadors for Christ" is Christ Himself, whose ambassadors they are, and who is "the Word, who was in the beginning, was with God, and was God."[4856]

[4855] Herod., vii. 136.

[4856] John i. 1.

Chapter VII.

But when Celsus speaks of heroes and demons, he starts a deeper question than he is aware of. For after the statement which he made in regard to service among men, that "the first master is injured when any of his servants wishes at the same time to serve another," he adds, that "the same holds true of heroes, and other demons of that kind." Now we must inquire of him what nature he thinks those heroes and demons possess of whom he affirms that he who serves one hero may not serve another, and he who serves one demon may not serve another, as though the former hero or demon would be injured in the same way as men are injured when they who serve them first afterwards give themselves to the service of others. Let him also state what loss he supposes those heroes or demons will suffer. For he will be driven either to plunge into endless absurdities, and first repeat, then retract his previous statements; or else to abandon his frivolous conjectures, and confess that he understands nothing of the nature of heroes and demons. And in regard to his statement, that men suffer injury when the servant of one man enters the service of a second master, the question arises: "What is the nature of the injury which is done to the former master by a servant who, while serving him, wishes at the same time to serve another?"

Chapter VIII.

For if he answers, as one who is unlearned and ignorant of philosophy, that the injury sustained is one which regards things that are outside of us, it will be plainly manifest that he knows nothing of that famous saying of Socrates, “Anytus and Melitus may kill me, but they cannot injure me; for it is impossible that the better should ever be injured by the worse.” But if by injury he means a wicked impulse or an evil habit, it is plain that no injury of this kind would befall the wise, by one man serving two wise men in different places. If this sense does not suit his purpose, it is evident that his endeavours are vain to weaken the authority of the passage, “No man can serve two masters;” for these words can be perfectly true only when they refer to the service which we render to the Most High through His Son, who leadeth us to God. And we will not serve God as though He stood in need of our service, or as though He would be made unhappy if we ceased to serve Him; but we do it because we are ourselves benefited by the service of God, and because we are freed from griefs and troubles by serving the Most High God through His only-begotten Son, the Word and Wisdom.

Chapter IX.

And observe the recklessness of that expression, “For if thou worship any other of the things in the universe,” as though he would have us believe that we are led by our service of God to the worship of any other things which belong to God, without any injury to ourselves. But, as if feeling his error, he corrects the words, “If thou worship any other of the things in the universe,” by adding, “We may honour none, however, except those to whom that right has been given by God.” And we would put to Celsus this question in regard to those who are honoured as gods, as demons, or as heroes: “Now, sir, can you prove that the right to be honoured has been given to these by God, and that it has not arisen from the ignorance and folly of men who in their wanderings have fallen away from Him to whom alone worship and service are properly due? You said a little ago, O Celsus, that Antinous, the favourite of Adrian, is honoured; but surely you will not say that the right to be worshipped as a god was given to him by the God of the universe? And so of the others, we ask proof that the right to be worshipped was given to them by the Most High God.” But if the same question is put to us in regard to the worship of Jesus, we will show that the right to be honoured was given to Him by God, “that all may honour the Son, even as they honour the Father.”[4857] For all the prophecies which preceded His birth were preparations for His worship. And the wonders which He wrought—through no magical art, as Celsus supposes, but by a divine power, which was foretold by the prophets—have served as a testimony from God in behalf of the worship of Christ. He who honours the Son, who is the Word and Reason, acts in nowise contrary to reason, and gains for himself great good; he who honours Him, who is the Truth, becomes better by honouring truth: and this we may say of honouring wisdom, righteousness, and all the other names by which the sacred Scriptures are wont to designate the Son of God.

[4857] John v. 23.

Chapter X.

But that the honour which we pay to the Son of God, as well as that which we render to God the Father, consists of an upright course of life, is plainly taught us by the passage, "Thou that makest thy boast of the law, through breaking the law dishonourest thou God?"[4858] and also, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"[4859] For if he who transgresses the law dishonours God by his transgression, and he who treads under foot the word treads under foot the Son of God, it is evident that he who keeps the law honours God, and that the worshipper of God is he whose life is regulated by the principles and precepts of the divine word. Had Celsus known who they are who are God's people, and that they alone are wise,—and who they are who are strangers to God, and that these are all the wicked who have no desire to give themselves to virtue, he would have considered before he gave expression to the words, "How can he who honours any of those whom God acknowledges as His own be displeasing to God, to whom they all belong?"

[4858] Rom. ii. 23.

[4859] Heb. x. 29.

Chapter XI.

He adds, "And indeed he who, when speaking of God, asserts that there is only one who may be called Lord, speaks impiously, for he divides the kingdom of God, and raises a sedition therein, implying that there are separate factions in the divine kingdom, and that there exists one who is His enemy." He might speak after this fashion, if he could prove by conclusive arguments that those who are worshipped as gods by the heathens are truly gods, and not merely evil spirits, which are supposed to haunt statues and temples and altars. But we desire not only to understand the nature of that divine kingdom of which we are continually speaking and writing, but also ourselves to be of those who are under the rule of God alone, so that the kingdom of God may be ours. Celsus, however, who teaches us to worship many gods, ought in consistency not to speak of "the kingdom of God," but of "the kingdom of the gods." There are therefore no factions in the kingdom of God, nor is there any god who is an adversary to Him, although there are some who, like the Giants and Titans, in their wickedness wish to contend with God in company with Celsus, and those who declare war against Him who has by innumerable proofs established the claims of Jesus, and against Him who, as the Word, did, for the salvation of our race, show Himself before all the world in such a form as each was able to receive Him.

Chapter XII.

In what follows, some may imagine that he says something plausible against us. “If,” says he, “these people worshipped one God alone, and no other, they would perhaps have some valid argument against the worship of others. But they pay excessive reverence to one who has but lately appeared among men, and they think it no offence against God if they worship also His servant.” To this we reply, that if Celsus had known that saying, “I and My Father are one,”[4860] and the words used in prayer by the Son of God, “As Thou and I are one,”[4861] he would not have supposed that we worship any other besides Him who is the Supreme God. “For,” says He, “My Father is in Me, and I in Him.”[4862] And if any should from these words be afraid of our going over to the side of those who deny that the Father and the Son are two persons, let him weigh that passage, “And the multitude of them that believed were of one heart and of one soul,”[4863] that he may understand the meaning of the saying, “I and My Father are one.” We worship one God, the Father and the Son, therefore, as we have explained; and our argument against the worship of other gods still continues valid. And we do not “reverence beyond measure one who has but lately appeared,” as though He did not exist before;[4864] for we believe Himself when He says, “Before Abraham was, I am.”[4865] Again He says, “I am the truth;”[4866] and surely none of us is so simple as to suppose that truth did not exist before the time when Christ appeared.[4867] We worship, therefore, the Father of truth, and the Son, who is the truth; and these, while they are two, considered as persons or subsistences, are one in unity of thought, in harmony and in identity of will. So entirely are they one, that he who has seen the Son, “who is the brightness of God’s glory, and the express image of His person,”[4868] has seen in Him who is the image of God, God Himself. 64

[4860] John x. 30.

[4861] John xvii. 22.

[4862] John xiv. 11, and xvii. 21.

[4863] Acts iv. 32.

[4864] [See note *infra*, cap. xxvi. S.]

[4865] John viii. 58.

[4866] John xiv. 6.

[4867] [ἡ τῆς ἀληθείας οὐσία: see Neander’s *History of the Church*, vol. ii. pp. 282, 283; also note *supra*, book vi. cap. lxiv. p. 603. S.]

[4868] Heb. i. 3.

Chapter XIII.

He further supposes, that "because we join along with the worship of God the worship of His Son, it follows that, in our view, not only God, but also the servants of God, are to be worshipped." If he had meant this to apply to those who are truly the servants of God, after His only-begotten Son,—to Gabriel and Michael, and the other angels and archangels, and if he had said of these that they ought to be worshipped,—if also he had clearly defined the meaning of the word "worship," and the duties of the worshippers,—we might perhaps have brought forward such thoughts as have occurred to us on so important a subject. But as he reckons among the servants of God the demons which are worshipped by the heathen, he cannot induce us, on the plea of consistency, to worship such as are declared by the word to be servants of the evil one, the prince of this world, who leads astray from God as many as he can. We decline, therefore, altogether to worship and serve those whom other men worship, for the reason that they are not servants of God. For if we had been taught to regard them as servants of the Most High, we would not have called them demons. Accordingly, we worship with all our power the one God, and His only Son, the Word and the Image of God, by prayers and supplications; and we offer our petitions to the God of the universe through His only-begotten Son. To the Son we first present them, and beseech Him, as "the propitiation for our sins,"[4869] and our High Priest, to offer our desires, and sacrifices, and prayers, to the Most High. Our faith, therefore, is directed to God through His Son, who strengthens it in us; and Celsus can never show that the Son of God is the cause of any sedition or disloyalty in the kingdom of God. We honour the Father when we admire His Son, the Word, and Wisdom, and Truth, and Righteousness, and all that He who is the Son of so great a Father is said in Scripture to be. So much on this point.

[4869] 1 John ii. 2.

Chapter XIV.

Again Celsus proceeds: "If you should tell them that Jesus is not the Son of God, but that God is the Father of all, and that He alone ought to be truly worshipped, they would not consent to discontinue their worship of him who is their leader in the sedition. And they call him Son of God, not out of any extreme reverence for God, but from an extreme desire to extol Jesus Christ." We, however, have learned who the Son of God is, and know that He is "the brightness of His glory, and the express image of His person," and "the breath of the power of God, and a pure influence flowing from the glory of the Almighty;" moreover, "the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness."[4870] We know, therefore, that He is the Son of God, and that God is His father. And there is nothing extravagant or unbecoming the character of God in the doctrine that He should have begotten such an only Son; and no one will persuade us that such a one is not a Son of the unbegotten God and Father. If Celsus has heard something of certain persons holding that the Son of God is not the Son of the Creator of the universe, that is a matter which lies between him and the supporters of such an opinion. Jesus is, then, not the leader of any seditious movement, but the promoter of peace. For He said to His disciples, "Peace I leave with you, My peace I give unto you;" and as He knew that it would be men of the world, and not men of God, who would wage war against us, he added, "Not as the world giveth peace, do I give peace unto you."[4871] And even although we are oppressed in the world, we have confidence in Him who said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And it is He whom we call Son of God—Son of that God, namely, whom, to quote the words of Celsus, "we most highly reverence;" and He is the Son who has been most highly exalted by the Father. Grant that there may be some individuals among the multitudes of believers who are not in entire agreement with us, and who incautiously assert that the Saviour is the Most High God; however, we do not hold with them, but rather believe Him when He says, "The Father who sent Me is greater than I."[4872] We would not therefore make Him whom we call Father inferior—as Celsus accuses us of doing—to the Son of God.

[4870] Wisd. vii. 25, 26.

[4871] John xiv. 27.

[4872] John xiv. 28.

Chapter XV.

Celsus goes on to say: “That I may give a true representation of their faith, I will use their own words, as given in what is called *A Heavenly Dialogue*: ‘If the Son is mightier than God, and the Son of man is Lord over Him, who else than the Son can be Lord over that God who is the ruler over all things? How comes it, that while so many go about the well, no one goes down into it? Why art thou afraid when thou hast gone so far on the way? Answer: Thou art mistaken, for I lack neither courage nor weapons.’ Is it not evident, then, 646 that their views are precisely such as I have described them to be? They suppose that another God, who is above the heavens, is the Father of him whom with one accord they honour, that they may honour this Son of man alone, whom they exalt under the form and name of the great God, and whom they assert to be stronger than God, who rules the world, and that he rules over Him. And hence that maxim of theirs, ‘It is impossible to serve two masters,’ is maintained for the purpose of keeping up the party who are on the side of this Lord.” Here, again, Celsus quotes opinions from some most obscure sect of heretics, and ascribes them to all Christians. I call it “a most obscure sect;” for although we have often contended with heretics, yet we are unable to discover from what set of opinions he has taken this passage, if indeed he has quoted it from any author, and has not rather concocted it himself, or added it as an inference of his own. For we who say that the visible world is under the government to Him who created all things, do thereby declare that the Son is not mightier than the Father, but inferior to Him. And this belief we ground on the saying of Jesus Himself, “The Father who sent Me is greater than I.” And none of us is so insane as to affirm that the Son of man is Lord over God. But when we regard the Saviour as God the Word, and Wisdom, and Righteousness, and Truth, we certainly do say that He has dominion over all things which have been subjected to Him in this capacity, but not that His dominion extends over the God and Father who is Ruler over all.[4873] Besides, as the Word rules over none against their will, there are still wicked beings—not only men, but also angels, and all demons—over whom we say that in a sense He does not rule, since they do not yield Him a willing obedience; but, in another sense of the word, He rules even over them, in the same way as we say that man rules over the irrational animals,—not by persuasion, but as one who tames and subdues lions and beasts of burden. Nevertheless, he leaves no means untried to persuade even those who are still disobedient to submit to His authority. So far as we are concerned, therefore, we deny the truth of that which Celsus quotes as one of our sayings, “Who else than He can be Lord over Him who is God over all?”

[4873] [See note, book ii. cap. ix. p. 433. S.]

Chapter XVI.

The remaining part of the extract given by Celsus seems to have been taken from some other form of heresy, and the whole jumbled together in strange confusion: "How is it, that while so many go about the well, no one goes down into it? Why dost thou shrink with fear when thou hast gone so far on the way? Answer: Thou art mistaken, for I lack neither courage nor weapons." We who belong to the Church which takes its name from Christ, assert that none of these statements are true. For he seems to have made them simply that they might harmonize with what he had said before; but they have no reference to us. For it is a principle with us, not to worship any god whom we merely "suppose" to exist, but Him alone who is the Creator of this universe, and of all things besides which are unseen by the eye of sense. These remarks of Celsus may apply to those who go on another road and tread other paths from us,—men who deny the Creator, and make to themselves another god under a new form, having nothing but the name of God, whom they esteem higher than the Creator; and with these may be joined any that there may be who say that the Son is greater than the God who rules all things. In reference to the precept that we ought not to serve two masters, we have already shown what appears to us the principle contained in it, when we proved that no sedition or disloyalty could be charged against the followers of Jesus their Lord, who confess that they reject every other lord, and serve Him alone who is the Son and Word of God.

Chapter XVII.

Celsus then proceeds to say that “we shrink from raising altars, statues, and temples; and this,” he thinks, “has been agreed upon among us as the badge or distinctive mark of a secret and forbidden society.” He does not perceive that we regard the spirit of every good man as an altar from which arises an incense which is truly and spiritually sweet-smelling, namely, the prayers ascending from a pure conscience. Therefore it is said by John in the Revelation, “The odours are the prayers of saints;”[4874] and by the Psalmist, “Let my prayer come up before Thee as incense.”[4875] And the statues and gifts which are fit offerings to God are the work of no common mechanics, but are wrought and fashioned in us by the Word of God, to wit, the virtues in which we imitate “the First-born of all creation,” who has set us an example of justice, of temperance, of courage, of wisdom, of piety, and of the other virtues. In all those, then, who plant and cultivate within their souls, according to the divine word, temperance, justice, wisdom, piety, and other virtues, these excellences are their statues they raise, in which we are persuaded that it is becoming for us to honour the model and prototype of all statues: “the image of the invisible God,” God the Only-begotten. 64 And again, they who “put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of Him that hath created him,” in taking upon them the image of Him who hath created them, do raise within themselves a statue like to what the Most High God Himself desires. And as among statuaries there are some who are marvellously perfect in their art, as for example Pheidias and Polycleitus, and among painters, Zeuxis and Apelles, whilst others make inferior statues, and others, again, are inferior to the second-rate artists,—so that, taking all together, there is a wide difference in the execution of statues and pictures,—in the same way there are some who form images of the Most High in a better manner and with a more perfect skill; so that there is no comparison even between the Olympian Jupiter of Pheidias and the man who has been fashioned according to the image of God the Creator. But by far the most excellent of all these throughout the whole creation is that image in our Saviour who said, “My Father is in Me.”

[4874] Rev. v. 8.

[4875] Ps. cxli. 2.

Chapter XVIII.

And every one who imitates Him according to his ability, does by this very endeavour raise a statue according to the image of the Creator, for in the contemplation of God with a pure heart they become imitators of Him. And, in general, we see that all Christians strive to raise altars and statues as we have described them and these not of a lifeless and senseless kind and not to receive greedy spirits intent upon lifeless things, but to be filled with the Spirit of God who dwells in the images of virtue of which we have spoken, and takes His abode in the soul which is conformed to the image of the Creator. Thus the Spirit of Christ dwells in those who bear, so to say, a resemblance in form and feature to Himself. And the Word of God, wishing to set this clearly before us, represents God as promising to the righteous, "I will dwell in them, and walk among them; and I will be their God, and they shall be My people."[4876] And the Saviour says, "If any man hear My words, and do them, I and My Father will come to him, and make Our abode with him."[4877] Let any one, therefore, who chooses compare the altars which I have described with those spoken of by Celsus, and the images in the souls of those who worship the Most High God with the statues of Pheidias, Polycleitus, and such like, and he will clearly perceive, that while the latter are lifeless things, and subject to the ravages of time, the former abide in the immortal spirit as long as the reasonable soul wishes to preserve them.

[4876] 2 Cor. vi. 16.

[4877] John xiv. 23.

Chapter XIX.

And if, further, temples are to be compared with temples, that we may prove to those who accept the opinions of Celsus that we do not object to the erection of temples suited to the images and altars of which we have spoken, but that we do refuse to build lifeless temples to the Giver of all life, let any one who chooses learn how we are taught, that our bodies are the temple of God, and that if any one by lust or sin defiles the temple of God, he will himself be destroyed, as acting impiously towards the true temple. Of all the temples spoken of in this sense, the best and most excellent was the pure and holy body of our Saviour Jesus Christ. When He knew that wicked men might aim at the destruction of the temple of God in Him, but that their purposes of destruction would not prevail against the divine power which had built that temple, He says to them, "Destroy this temple, and in three days I will raise it again.…This He said of the temple of His body."[4878] And in other parts of holy Scripture where it speaks of the mystery of the resurrection to those whose ears are divinely opened, it says that the temple which has been destroyed shall be built up again of living and most precious stones, thereby giving us to understand that each of those who are led by the word of God to strive together in the duties of piety, will be a precious stone in the one great temple of God. Accordingly, Peter says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ;"[4879] and Paul also says, "Being built upon the foundation of the apostles and prophets, Jesus Christ our Lord being the chief cornerstone."[4880] And there is a similar hidden allusion in this passage in Isaiah, which is addressed to Jerusalem: "Behold, I will lay thy stones with carbuncles, and lay thy foundations with sapphires. And I will make thy battlements of jasper, and thy gates of crystal, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established."[4881]

[4878] John ii. 19, 21.

[4879] 1 Pet. ii. 5.

[4880] Eph. ii. 20.

[4881] Isa. liv. 11–14.

Chapter XX.

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There are, then, among the righteous some who are carbuncles, others sapphires, others jaspers, and others crystals, and thus there is among the righteous every kind of choice and precious stone. As to the spiritual meaning of the different stones,—what is their nature, and to what kind of soul the name of each precious stone especially applies,—we cannot at present stay to examine. We have only felt it necessary to show thus briefly what we understand by temples, and what the one Temple of God built of precious stones truly means. For as if in some cities a dispute should arise as to which had the finest temples, those who thought their own were the best would do their utmost to show the excellence of their own temples and the inferiority of the others,—in like manner, when they reproach us for not deeming it necessary to worship the Divine Being by raising lifeless temples, we set before them our temples, and show to such at least as are not blind and senseless, like their senseless gods, that there is no comparison between our statues and the statues of the heathen, nor between our altars, with what we may call the incense ascending from them, and the heathen altars, with the fat and blood of the victims; nor, finally, between the temples of senseless gods, admired by senseless men, who have no divine faculty for perceiving God, and the temples, statues, and altars which are worthy of God. It is not therefore true that we object to building altars, statues, and temples, because we have agreed to make this the badge of a secret and forbidden society; but we do so, because we have learnt from Jesus Christ the true way of serving God, and we shrink from whatever, under a pretence of piety, leads to utter impiety those who abandon the way marked out for us by Jesus Christ. For it is He who alone is the way of piety, as He truly said, "I am the way, the truth, the life."

Chapter XXI.

Let us see what Celsus further says of God, and how he urges us to the use of those things which are properly called idol offerings, or, still better, offerings to demons, although, in his ignorance of what true sanctity is, and what sacrifices are well-pleasing to God, he call them "holy sacrifices." His words are, "God is the God of all alike; He is good, He stands in need of nothing, and He is without jealousy. What, then, is there to hinder those who are most devoted to His service from taking part in public feasts. I cannot see the connection which he fancies between God's being good, and independent, and free from jealousy, and His devoted servants taking part in public feasts. I confess, indeed, that from the fact that God is good, and without want of anything, and free from jealousy, it would follow as a consequence that we might take part in public feasts, if it were proved that the public feasts had nothing wrong in them, and were grounded upon true views of the character of God, so that they resulted naturally from a devout service of God. If, however, the so-called public festivals can in no way be shown to accord with the service of God, but may on the contrary be proved to have been devised by men when occasion offered to commemorate some human events, or to set forth certain qualities of water or earth, or the fruits of the earth,—in that case, it is clear that those who wish to offer an enlightened worship to the Divine Being will act according to sound reason, and not take part in the public feasts. For "to keep a feast," as one of the wise men of Greece has well said, "is nothing else than to do one's duty;"[4882] and that man truly celebrates a feast who does his duty and prays always, offering up continually bloodless sacrifices in prayer to God. That therefore seems to me a most noble saying of Paul, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."[4883]

[4882] Thucyd., book i. sect. lxx.

[4883] Gal. iv. 10, 11.

Chapter XXII.

If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as for example the Lord’s day, the Preparation, the Passover, or Pentecost, I have to answer, that to the perfect Christian, who is ever in his thoughts, words, and deeds serving his natural Lord, God the Word, all his days are the Lord’s, and he is always keeping the Lord’s day. He also who is unceasingly preparing himself for the true life, and abstaining from the pleasures of this life which lead astray so many,—who is not indulging the lust of the flesh, but “keeping under his body, and bringing it into subjection,”—such a one is always keeping Preparation-day. Again, he who considers that “Christ our Passover was sacrificed for us,” and that it is his duty to keep the feast by eating of the flesh of the Word, never ceases to keep the paschal feast; for the *pascha* means a “passover,” and he is ever striving in all his thoughts, words, and deeds, to pass over from the things of this life to God, and is hastening towards the city of God. And, finally, he who can truly say, “We are risen with Christ,” and “He hath exalted us, and made us to sit with Him in heavenly places in Christ,” is always living in the season of Pentecost; and most of all, when going up to the upper chamber, like the apostles of Jesus, he gives himself to supplication and prayer, that he may become worthy of receiving “the mighty wind rushing from heaven,” which is powerful to destroy sin and its fruits among men, and worthy of having some share of the tongue of fire which God sends. 649

Chapter XXIII.

But the majority of those who are accounted believers are not of this advanced class; but from being either unable or unwilling to keep every day in this manner, they require some sensible memorials to prevent spiritual things from passing altogether away from their minds. It is to this practice of setting apart some days distinct from others, that Paul seems to me to refer in the expression, "part of the feast;"[4884] and by these words he indicates that a life in accordance with the divine word consists not "in a part of the feast," but in one entire and never ceasing festival.[4885] Again, compare the festivals, observed among us as these have been described above, with the public feasts of Celsus and the heathen, and say if the former are not much more sacred observances than those feasts in which the lust of the flesh runs riot, and leads to drunkenness and debauchery. It would be too long for us at present to show why we are required by the law of God to keep its festivals by eating "the bread of affliction,"[4886] or "unleavened with bitter herbs,"[4887] or why it says, "Humble your souls,"[4888] and such like. For it is impossible for man, who is a compound being, in which "the flesh lusteth against the Spirit, and the Spirit against the flesh,"[4889] to keep the feast with his whole nature; for either he keeps the feast with his spirit and afflicts the body, which through the lust of the flesh is unfit to keep it along with the spirit, or else he keeps it with the body, and the spirit is unable to share in it. But we have for the present said enough on the subject of feasts.

[4884] Col. ii. 16. The whole passage in the English version is, "Let no man judge you in meat, or in drink, or in *respect of an holyday*" (ἐν μέρει ἑορτῆς). Origen's interpretation is not followed by any modern expositors. It is adopted by Chrysostom and Theodoret.

[4885] [Dr. Hessey notes this as "a curious comment" of Origen's on St. Paul's language: Bampton Lectures, *On Sunday: its Origin, History, and Present Obligation*, pp. 48, 286–289, 4th ed. S.]

[4886] Deut. xvi. 3.

[4887] Ex. xii. 8.

[4888] Lev. xvi. 29.

[4889] Gal. v. 17.

Chapter XXIV.

Let us now see on what grounds Celsus urges us to make use of the idol offerings and the public sacrifices in the public feasts. His words are, "If these idols are nothing, what harm will there be in taking part in the feast? On the other hand, if they are demons, it is certain that they too are God's creatures, and that we must believe in them, sacrifice to them according to the laws, and pray to them that they may be propitious." In reference to this statement, it would be profitable for us to take up and clearly explain the whole passage of the first Epistle to the Corinthians, in which Paul treats of offerings to idols.[4890] The apostle draws from the fact that "an idol is nothing in the world," the consequence that it is injurious to use things offered to idols; and he shows to those who have ears to hear on such subjects, that he who partakes of things offered to idols is worse than a murderer, for he destroys his own brethren, for whom Christ died. And further, he maintains that the sacrifices are made to demons; and from that he proceeds to show that those who join the table of demons become associated with the demons; and he concludes that a man cannot both be a partaker of the table of the Lord and of the table of demons. But since it would require a whole treatise to set forth fully all that is contained on this subject in the Epistle to the Corinthians, we shall content ourselves with this brief statement of the argument; for it will be evident to any one who carefully considers what has been said, that even if idols are nothing, nevertheless it is an awful thing to join in idol festivals. And even supposing that there are such beings as demons to whom the sacrifices are offered, it has been clearly shown that we are forbidden to take part in these festivals, when we know the difference between the table of the Lord and the table of demons. And knowing this, we endeavour as much as we can to be always partakers of the Lord's table, and beware to the utmost of joining at any time the table of demons.

[4890] 1 Cor. viii. 4, 11.

Chapter XXV.

Celsus says that “the demons belong to God, and are therefore to be believed, to be sacrificed to according to laws, and to be prayed to that they may be propitious.” Those who are disposed to learn, must know that the word of God nowhere says of evil things that they belong to God, for it judges them unworthy of such a Lord. Accordingly, it is not all men who bear the name of “men of God,” but only those who are worthy of God,—such as Moses and Elias, and any others who are so called, or such as resemble those who are so called in Scripture. In the same way, all angels are not said to be angels of God, but only those that are blessed: those that have fallen away into sin are called “angels of the devil,” just as bad men are called “men of sin,” “sons of perdition,” or “sons of iniquity.” Since, then, among men some are good and others bad, and the former are said to be God’s and the latter the devil’s, so among angels some are angels of God, and others angels of the devil. But among demons there is no such distinction, for all are said to be wicked. We do not therefore hesitate to say that Celsus is false when he says, “If they are demons, it is evident that they must also belong to God.” He must either show that this distinction of good and bad among angels and men has no foundation, or else that a similar distinction may be shown to hold among demons. If that is impossible, it is plain that demons do not belong to God; for their prince is not God, but, as holy Scripture says, “Beelzebub.” 650

Chapter XXVI.

And we are not to believe in demons, although Celsus urges us to do so; but if we are to obey God, we must die, or endure anything, sooner than obey demons. In the same way, we are not to propitiate demons; for it is impossible to propitiate beings that are wicked and that seek the injury of men. Besides, what are the laws in accordance with which Celsus would have us propitiate the demons? For if he means laws enacted in states, he must show that they are in agreement with the divine laws. But if that cannot be done, as the laws of many states are quite inconsistent with each other, these laws, therefore, must of necessity either be no laws at all in the proper sense of the word, or else the enactments of wicked men; and these we must not obey, for "we must obey God rather than men." Away, then, with this counsel, which Celsus gives us, to offer prayer to demons: it is not to be listened to for a moment; for our duty is to pray to the Most High God alone, and to the Only-begotten, the First-born of the whole creation, and to ask Him as our High Priest to present the prayers which ascend to Him from us, to His God and our God, to His Father and the Father of those who direct their lives according to His word.[4891] And as we would have no desire to enjoy the favour of those men who wish us to follow their wicked lives, and who give us their favour only on condition that we choose nothing opposed to their wishes, because their favour would make us enemies of God, who cannot be pleased with those who have such men for their friends,—in the same way those who are acquainted with the nature, the purposes, and the wickedness of demons, can never wish to obtain their favour.

[4891] [See Liddon's Bampton Lectures on *The Divinity of our Lord and Saviour Jesus Christ*, p. 383, where it is pointed out that "Origen often insists upon the worship of Christ as being a Christian duty." S.]

Chapter XXVII.

And Christians have nothing to fear, even if demons should not be well-disposed to them; for they are protected by the Supreme God, who is well pleased with their piety, and who sets His divine angels to watch over those who are worthy of such guardianship, so that they can suffer nothing from demons. He who by his piety possesses the favour of the Most High, who has accepted the guidance of Jesus, the "Angel of the great counsel,"[4892] being well contented with the favour of God through Christ Jesus, may say with confidence that he has nothing to suffer from the whole host of demons. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear."[4893] So much, then, in reply to those statements of Celsus: "If they are demons, they too evidently belong to God, and they are to be believed, to be sacrificed to according to the laws, and prayers are to be offered to them that they may be propitious."

[4892] Isa. ix. 6 (LXX.).

[4893] Ps. xxvii. 1, 3.

Chapter XXVIII.

We shall now proceed to the next statement of Celsus, and examine it with care: “If in obedience to the traditions of their fathers they abstain from such victims, they must also abstain from all animal food, in accordance with the opinions of Pythagoras, who thus showed his respect for the soul and its bodily organs. But if, as they say, they abstain that they may not eat along with demons, I admire their wisdom, in having at length discovered, that whenever they eat they eat with demons, although they only refuse to do so when they are looking upon a slain victim; for when they eat bread, or drink wine, or taste fruits, do they not receive these things, as well as the water they drink and the air they breathe, from certain demons, to whom have been assigned these different provinces of nature?” Here I would observe that I cannot see how those whom he speaks of as abstaining from certain victims, in accordance with the traditions of their fathers, are consequently bound to abstain from the flesh of all animals. We do not indeed deny that the divine word does seem to command something similar to this, when to raise us to a higher and purer life it says, “It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak;”[4894] and again, “Destroy not him with thy meat, for whom Christ died;”[4895] and again, “If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”[4896]

[4894] Rom. xiv. 21.

[4895] Rom. xiv. 15.

[4896] 1 Cor. viii. 13.

Chapter XXIX.

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But it is to be observed that the Jews, who claim for themselves a correct understanding of the law of Moses, carefully restrict their food to such things as are accounted clean, and abstain from those that are unclean. They also do not use in their food the blood of an animal nor the flesh of an animal torn by wild beasts, and some other things which it would take too long for us at present to detail. But Jesus, wishing to lead all men by His teaching to the pure worship and service of God, and anxious not to throw any hindrance in the way of many who might be benefited by Christianity, through the imposition of a burdensome code of rules in regard to food, has laid it down, that "not that which goeth into the mouth defileth a man, but that which cometh out of the mouth; for whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught. But those things which proceed out of the mouth are evil thoughts when spoken, murders, adulteries, fornications, thefts, false witness, blasphemies."[4897] Paul also says, "Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."[4898] Wherefore, as there is some obscurity about this matter, without some explanation is given, it seemed good to the apostles of Jesus and the elders assembled together at Antioch,[4899] and also, as they themselves say, to the Holy Spirit, to write a letter to the Gentile believers, forbidding them to partake of those things from which alone they say it is necessary to abstain, namely, "things offered to idols, things strangled, and blood."[4900]

[4897] Matt. xv. 11, 17–19.

[4898] 1 Cor. viii. 8.

[4899] Acts xv. 28, 29. It was at Jerusalem.

[4900] Acts xv. 28, 29. It was at Jerusalem.

Chapter XXX.

For that which is offered to idols is sacrificed to demons, and a man of God must not join the table of demons. As to things strangled, we are forbidden by Scripture to partake of them, because the blood is still in them; and blood, especially the odour arising from blood, is said to be the food of demons. Perhaps, then, if we were to eat of strangled animals, we might have such spirits feeding along with us. And the reason which forbids the use of strangled animals for food is also applicable to the use of blood. And it may not be amiss, as bearing on this point, to recall a beautiful saying in the writings of Sextus,[4901] which is known to most Christians: "The eating of animals," says he, "is a matter of indifference; but to abstain from them is more agreeable to reason." It is not, therefore, simply an account of some traditions of our fathers that we refrain from eating victims offered to those called gods or heroes or demons, but for other reasons, some of which I have here mentioned. It is not to be supposed, however, that we are to abstain from the flesh of animals in the same way as we are bound to abstain from all race and wickedness: we are indeed to abstain not only from the flesh of animals, but from all other kinds of food, if we cannot partake of them without incurring evil, and the consequences of evil. For we are to avoid eating for gluttony, or for the mere gratification of the appetite, without regard to the health and sustenance of the body. We do not believe that souls pass from one body to another, and that they may descend so low as to enter the bodies of the brutes. If we abstain at times from eating the flesh of animals, it is evidently, therefore, not for the same reason as Pythagoras; for it is the reasonable soul alone that we honour, and we commit its bodily organs with due honours to the grave. For it is not right that the dwelling-place of the rational soul should be cast aside anywhere without honour, like the carcases of brute beasts; and so much the more when we believe that the respect paid to the body redounds to the honour of the person who received from God a soul which has nobly employed the organs of the body in which it resided. In regard to the question, "How are the dead raised up, and with what body do they come?"[4902] we have already answered it briefly, as our purpose required.

[4901] [Sextus, or Xystus. See note of Spencer in Migne. S.]

[4902] [1 Cor. xv. 35. S.]

Chapter XXXI.

Celsus afterwards states what is adduced by Jews and Christians alike in defence of abstinence from idol sacrifices, namely, that it is wrong for those who have dedicated themselves to the Most High God to eat with demons. What he brings forward against this view, we have already seen. In our opinion, a man can only be said to eat and drink with demons when he eats the flesh of what are called sacred victims, and when he drinks the wine poured out to the honour of the demons. But Celsus thinks that we cannot eat bread or drink wine in any way whatever, or taste fruits, or even take a draught of water, without eating and drinking with demons. He adds also, that the air which we breathe is received from demons, and that not an animal can breathe without receiving the air from the demons who are set over the air. If any one wishes to defend this statement of Celsus, let him show that it is not the divine angels of god, but demons, the whole race of whom are bad, that have been appointed to communicate all those blessings which have been mentioned. We indeed also maintain with regard not only to the fruits of the earth, but to every flowing stream and every breath of air that the ground brings forth those things which are said to grow up naturally,—that the water springs in fountains, and refreshes the earth with running streams,—that the air is kept pure, and supports the life of those who breathe it, only in 652 consequence of the agency and control of certain beings whom we may call invisible husbandmen and guardians; but we deny that those invisible agents are demons. And if we might speak boldly, we would say that if demons have any share at all in these things, to them belong famine, blasting of the vine and fruit trees, pestilence among men and beasts: all these are the proper occupations of demons, who in the capacity of public executioners receive power at certain times to carry out the divine judgments, for the restoration of those who have plunged headlong into wickedness, or for the trial and discipline of the souls of the wise. For those who through all their afflictions preserve their piety pure and unimpaired, show their true character to all spectators, whether visible or invisible, who behold them; while those who are otherwise minded, yet conceal their wickedness, when they have their true character exposed by misfortunes, become manifest to themselves as well as to those whom we may also call spectators.

Chapter XXXII.

The Psalmist bears witness that divine justice employs certain evil angels to inflict calamities upon men: "He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, sent by evil angels."[4903] Whether demons ever go beyond this when they are suffered to do what they are ever ready, though through the restraint put upon them they are not always able to do, is a question to be solved by that man who can conceive, in so far as human nature will allow, how it accords with the divine justice, that such multitudes of human souls are separated from the body while walking in the paths which lead to certain death. "For the judgments of God are so great," that a soul which is still clothed with a mortal body cannot comprehend them; "and they cannot be expressed: therefore by unnurtured souls"[4904] they are not in any measure to be understood. And hence, too, rash spirits, by their ignorance in these matters, and by recklessly setting themselves against the Divine Being, multiply impious objections against providence. It is not from demons, then, that men receive any of those things which meet the necessities of life, and least of all ourselves, who have been taught to make a proper use of these things. And they who partake of corn and wine, and the fruits of trees, of water and of air, do not feed with demons, but rather do they feast with divine angels, who are appointed for this purpose, and who are as it were invited to the table of the pious man, who hearkens to the precept of the word, which says, "Whether ye eat or drink, or whatever ye do, do all to the glory of God."[4905] And again, in another place it is written, "Do all things in the name of God."[4906] When, therefore, we eat and drink and breathe to the glory of God, and act in all things according to what is right, we feast with no demons, but with divine angels: "For every creature is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."[4907] But it could not be good, and it could not be sanctified, if these things were, as Celsus supposes, entrusted to the charge of demons.

[4903] Ps. lxxviii. 49.

[4904] Wisdom of Sol. xvii. 1.

[4905] 1 Cor. x. 31.

[4906] Col. iii. 17.

[4907] 1 Tim. iv. 4, 5.

Chapter XXXIII.

From this it is evident that we have already met the next statement of Celsus, which is as follows: "We must either not live, and indeed not come into this life at all, or we must do so on condition that we give thanks and first-fruits and prayers to demons, who have been set over the things of this world: and that we must do as long as we live, that they may prove good and kind." We must surely live, and we must live according to the word of God, as far as we are enabled to do so. And we are thus enabled to live, when, "whether we eat or drink, we do all to the glory of God;" and we are not to refuse to enjoy those things which have been created for our use, but must receive them with thanksgiving to the Creator. And it is under these conditions, and not such as have been imagined by Celsus, that we have been brought into life by God; and we are not placed under demons, but we are under the government of the Most High God, through Him who hath brought us to God—Jesus Christ. It is not according to the law of God that any demon has had a share in worldly affairs, but it was by their own lawlessness that they perhaps sought out for themselves places destitute of the knowledge of God and of the divine life, or places where there are many enemies of God. Perhaps also, as being fit to rule over and punish them, they have been set by the Word, who governs all things, to rule over those who subjected themselves to evil and not to God. For this reason, then, let Celsus, as one who knows not God, give thank-offerings to demons. But we give thanks to the Creator of all, and, along with thanksgiving and prayer for the blessings we have received, we also eat the bread presented to us; and this bread becomes by prayer a sacred body, which sanctifies those who sincerely partake of it. 653

Chapter XXXIV.

Celsus would also have us to offer first-fruits to demons. But we would offer them to Him who said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth."[4908] And to Him to whom we offer first-fruits we also send up our prayers, "having a great high priest, that is passed into the heavens, Jesus the Son of God," and "we hold fast this profession"[4909] as long as we live; for we find God and His only-begotten Son, manifested to us in Jesus, to be gracious and kind to us. And if we would wish to have besides a great number of beings who shall ever prove friendly to us, we are taught that "thousand thousands stood before Him, and ten thousand times ten thousand ministered unto Him."[4910] And these, regarding all as their relations and friends who imitate their piety towards God, and in prayer call upon Him with sincerity, work along with them for their salvation, appear unto them, deem it their office and duty to attend to them, and as if by common agreement they visit with all manner of kindness and deliverance those who pray to God, to whom they themselves also pray: "For they are all ministering spirits, sent forth to minister for those who shall be heirs of salvation."[4911] Let the learned Greeks say that the human soul at its birth is placed under the charge of demons: Jesus has taught us not to despise even the little ones in His Church, saying, "Their angels do always behold the face of My Father which is in heaven."[4912] And the prophet says, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."[4913] We do not, then, deny that there are many demons upon earth, but we maintain that they exist and exercise power among the wicked, as a punishment of their wickedness. But they have no power over those who "have put on the whole armour of God," who have received strength to "withstand the wiles of the devil,"[4914] and who are ever engaged in contests with them, knowing that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."[4915]

[4908] Gen. i. 11.

[4909] Heb. iv. 14.

[4910] Dan. vii. 10.

[4911] Heb. i. 14.

[4912] Matt. xviii. 10.

[4913] Ps. xxxiv. 7.

[4914] Eph. vi. 11.

[4915] Eph. vi. 12.

Chapter XXXV.

Now let us consider another saying of Celsus, which is as follows: "The satrap of a Persian or Roman monarch, or ruler or general or governor, yea, even those who fill lower offices of trust or service in the state, would be able to do great injury to those who despised them; and will the satraps and ministers of earth and air be insulted with impunity?" Observe now how he introduces servants of the Most High—rulers, generals, governors, and those filling lower offices of trust and service—as, after the manner of men, inflicting injury upon those who insult them. For he does not consider that a wise man would not wish to do harm to any, but would strive to the utmost of his power to change and amend them; unless, indeed, it be that those whom Celsus makes servants and rulers appointed by the Most High are behind Lycurgus, the lawgiver of the Lacedæmonians, or Zeno of Citium. For when Lycurgus had had his eye put out by a man, he got the offender into his power; but instead of taking revenge upon him, he ceased not to use all his arts of persuasion until he induced him to become a philosopher. And Zeno, on the occasion of some one saying, "Let me perish rather than not have my revenge on thee," answered him, "But rather let me perish if I do not make a friend of thee." And I am not yet speaking of those whose characters have been formed by the teaching of Jesus, and who have heard the words, "Love your enemies, and pray for them which despitefully use you, that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."[4916] And in the prophetical writings the righteous man says, "O Lord my God, if I have done this; if there be iniquity in my hands; if I have returned evil to those who have done evil to me, let me fall helpless under mine enemies: let my enemy persecute my soul, and take it; yea, let him tread down my life upon the earth."[4917]

[4916] Matt. v. 44, 45.

[4917] Ps. vii. 3–5.

Chapter XXXVI.

But the angels, who are the true rulers and generals and ministers of God, do not, as Celsus supposes, “injure those who offend them;” and if certain demons, whom Celsus had in mind, do inflict evils, they show that they are wicked, and that they have received no office of the kind from God. And they even do injury to those who are under them, and who have acknowledged them as their masters; and accordingly, as it would seem that those who break through the regulations which prevail in any country in regard to matters of food, suffer for it if they are under the demons of that place, while those who are not under them, and have not submitted to their power, are free from all harm, and bid defiance to such spirits; although if, in ignorance of certain things, they have come under the power of other demons, they may suffer punishment from them. But the Christian—the true Christian, I mean—who 654 has submitted to God alone and His Word, will suffer nothing from demons, for He is mightier than demons. And the Christian will suffer nothing, for “the angel of the Lord will encamp about them that fear Him, and will deliver them,”[4918] and his “angel,” who “always beholds the face of his Father in heaven,”[4919] offers up his prayers through the one High Priest to the God of all, and also joins his own prayers with those of the man who is committed to his keeping. Let not, then, Celsus try to scare us with threats of mischief from demons, for we despise them. And the demons, when despised, can do no harm to those who are under the protection of Him who can alone help all who deserve His aid; and He does no less than set His own angels over His devout servants, so that none of the hostile angels, nor even he who is called “the prince of this world,”[4920] can effect anything against those who have given themselves to God.

[4918] Ps. xxxiv. 7.

[4919] Matt. xviii. 10.

[4920] John xiv. 30.

Chapter XXXVII.

In the next place, Celsus forgets that he is addressing Christians, who pray to God alone through Jesus; and mixing up other notions with theirs, he absurdly attributes them all to Christians. "If," says he, "they who are addressed are called upon by barbarous names, they will have power, but no longer will they have any if they are addressed in Greek or Latin." Let him, then, state plainly whom we call upon for help by barbarous names. Any one will be convinced that this is a false charge which Celsus brings against us, when he considers that Christians in prayer do not even use the precise names which divine Scripture applies to God; but the Greeks use Greek names, the Romans Latin names, and every one prays and sings praises to God as he best can, in his mother tongue. For the Lord of all the languages of the earth hears those who pray to Him in each different tongue, hearing, if I may so say, but one voice, expressing itself in different dialects.[4921] For the Most High is not as one of those who select one language, Barbarian or Greek, knowing nothing of any other, and caring nothing for those who speak in other tongues.

[4921] [A very express testimony in favour "of speaking in the congregation in such a tongue as the people understandeth" (Art. XXIV. of Church of England). See Rev. H. Cary's *Testimonies of the Fathers of the First Four Centuries*, etc., p. 287, Oxford, 1835. S.]

Chapter XXXVIII.

He next represents Christians as saying what he never heard from any Christian; or if he did, it must have been from one of the most ignorant and lawless of the people. "Behold," they are made to say, "I go up to a statue of Jupiter or Apollo, or some other god: I revile it, and beat it, yet it takes no vengeance on me." He is not aware that among the prohibitions of the divine law is this, "Thou shalt not revile the gods,"[4922] and this is intended to prevent the formation of the habit of reviling any one whatever; for we have been taught, "Bless, and curse not,"[4923] and it is said that "revilers shall not inherit the kingdom of God."[4924] And who amongst us is so foolish as to speak in the way Celsus describes, and to fail to see that such contemptuous language can be of no avail for removing prevailing notions about the gods? For it is matter of observation that there are men who utterly deny the existence of a God or of an overruling providence, and who by their impious and destructive teaching have founded sects among those who are called philosophers, and yet neither they themselves, nor those who have embraced their opinions, have suffered any of those things which mankind generally account evils: they are both strong in body and rich in possessions. And yet if we ask what loss they have sustained, we shall find that they have suffered the most certain injury. For what greater injury can befall a man than that he should be unable amidst the order of the world to see Him who has made it? and what sorer affliction can come to any one than that blindness of mind which prevents him from seeing the Creator and Father of every soul?

[4922] Ex. xxii. 28 [θεοὺς οὐ κακολογήσεις, Sept. S.].

[4923] Rom. xii. 14.

[4924] 1 Cor. vi. 10.

Chapter XXXIX.

After putting such words into our mouth, and maliciously charging Christians with sentiments which they never held, he then proceeds to give to this supposed expression of Christian feeling an answer, which is indeed more a mockery than an answer, when he says, “Do you not see, good sir, that even your own demon is not only reviled, but banished from every land and sea, and you yourself, who are as it were an image dedicated to him, are bound and led to punishment, and fastened to the stake, whilst your demon—or, as you call him, ‘the Son of God’—takes no vengeance on the evil-doer?” This answer would be admissible if we employed such language as he ascribes to us; although even then he would have no right to call the Son of God a demon. For as we hold that all demons are evil, He who turns so many men to God is in our view no demon, but God the Word, and the Son of God. And I know not how Celsus has so far forgotten himself as to call Jesus Christ a demon, 655 when he nowhere alludes to the existence of any evil demons. And finally, as to the punishments threatened against the ungodly, these will come upon them after they have refused all remedies, and have been, as we may say, visited with an incurable malady of sinfulness.

Chapter XL.

Such is our doctrine of punishment; and the inculcation of this doctrine turns many from their sins. But let us see, on the other hand, what is the response given on this subject by the priest of Jupiter or Apollo of whom Celsus speaks. It is this: "The mills of the gods grind slowly."[4925] Another describes punishment as reaching "to children's children, and to those who came after them."[4926] How much better are those words of Scripture: "The fathers shall not be put to death for the children, nor the children for the fathers. Every man shall be put to death for his own sin."[4927] And again, "Every man that eateth the sour grape, his teeth shall be set on edge."[4928] And, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."[4929] If any shall say that the response, "To children's children, and to those who come after them," corresponds with that passage, "Who visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me,"[4930] let him learn from Ezekiel that this language is not to be taken literally; for he reproves those who say, "Our fathers have eaten sour grapes, and the children's teeth are set on edge,"[4931] and then he adds, "As I live, saith the Lord, every one shall die for his own sin." As to the proper meaning of the figurative language about sins being visited unto the third and fourth generation, we cannot at present stay to explain.

[4925] "The mills of the gods grind slowly, but they grind to powder" (Plutarch): [*De Sera Numinis Vindicta*, sect. iii. S.]

[4926] Hom. *Il.*, xx. 308.

[4927] Deut. xxiv. 16.

[4928] Jer. xxxi. 30.

[4929] Ezek. xviii. 20.

[4930] Ex. xx. 5.

[4931] Ezek. xviii. 2–4.

Chapter XLI.

He then goes on to rail against us after the manner of old wives. "You," says he, "mock and revile the statues of our gods; but if you had reviled Bacchus or Hercules in person, you would not perhaps have done so with impunity. But those who crucified your God when present among men, suffered nothing for it, either at the time or during the whole of their lives. And what new thing has there happened since then to make us believe that he was not an impostor, but the Son of God? And forsooth, he who sent his Son with certain instructions for mankind, allowed him to be thus cruelly treated, and his instructions to perish with him, without ever during all this long time showing the slightest concern. What father was ever so inhuman? Perhaps, indeed, you may say that he suffered so much, because it was his wish to bear what came to him. But it is open to those whom you maliciously revile, to adopt the same language, and say that they wish to be reviled, and therefore they bear it with patience; for it is best to deal equally with both sides,—although these (gods) severely punish the scorner, so that he must either flee and hide himself, or be taken and perish." Now to these statements I would answer that we revile no one, for we believe that "revilers will not inherit the kingdom of God."[4932] And we read, "Bless them that curse you; bless, and curse not;" also, "Being reviled, we bless." And even although the abuse which we pour upon another may seem to have some excuse in the wrong which we have received from him, yet such abuse is not allowed by the word of God. And how much more ought we to abstain from reviling others, when we consider what a great folly it is! And it is equally foolish to apply abusive language to stone or gold or silver, turned into what is supposed to be the form of God by those who have no knowledge of God. Accordingly, we throw ridicule not upon lifeless images, but upon those only who worship them. Moreover, if certain demons reside in certain images, and one of them passes for Bacchus, another for Hercules, we do not vilify them: for, on the one hand, it would be useless; and, on the other, it does not become one who is meek, and peaceful, and gentle in spirit, and who has learnt that no one among men or demons is to be reviled, however wicked he may be.

[4932] 1 Cor. vi. 10.

Chapter XLII.

There is an inconsistency into which, strangely enough, Celsus has fallen unawares. Those demons or gods whom he extolled a little before, he now shows to be in fact the vilest of creatures, punishing more for their own revenge than for the improvement of those who revile them. His words are, “If you had reviled Bacchus or Hercules when present in person, you would not have escaped with impunity.” How any one can hear without being present in person, I leave any one who will to explain; as also those other questions, “Why he is sometimes present, and sometimes absent?” and, “What is the business which takes demons away from place to place?” Again, when he says, “Those who crucified your God himself, suffered no harm for doing so,” he supposes that it is the body of Jesus extended on the 656 cross and slain, and not His divine nature, that we call God; and that it was as God that Jesus was crucified and slain. As we have already dwelt at length on the sufferings which Jesus suffered as a man, we shall purposely say no more here, that we may not repeat what we have said already. But when he goes on to say that “those who inflicted death upon Jesus suffered nothing afterwards through so long a time,” we must inform him, as well as all who are disposed to learn the truth, that the city in which the Jewish people called for the crucifixion of Jesus with shouts of “Crucify him, crucify him,”[4933] preferring to have the robber set free, who had been cast into prison for sedition and murder, and Jesus, who had been delivered through envy, to be crucified,—that this city not long afterwards was attacked, and, after a long siege, was utterly overthrown and laid waste; for God judged the inhabitants of that place unworthy of living together the life of citizens. And yet, though it may seem an incredible thing to say, God spared this people in delivering them to their enemies; for He saw that they were incurably averse to any amendment, and were daily sinking deeper and deeper into evil. And all this befell them, because the blood of Jesus was shed at their instigation and on their land; and the land was no longer able to bear those who were guilty of so fearful a crime against Jesus.

[4933] Luke xxiii. 21, 25.

Chapter XLIII.

Some new thing, then, has come to pass since the time that Jesus suffered,—that, I mean, which has happened to the city, to the whole nation, and in the sudden and general rise of a Christian community. And that, too, is a new thing, that those who were strangers to the covenants of God, with no part in His promises, and far from the truth, have by a divine power been enabled to embrace the truth. These things were not the work of an impostor, but were the work of God, who sent His Word, Jesus Christ, to make known His purposes.[4934] The sufferings and death which Jesus endured with such fortitude and meekness, show the cruelty and injustice of those who inflicted them, but they did not destroy the announcement of the purposes of God; indeed, if we may so say, they served rather to make them known. For Jesus Himself taught us this when He said, "Except a grain of wheat fall into the ground and die, it abideth by itself alone: but if it die, it bringeth forth much fruit."[4935] Jesus, then, who is this grain of wheat, died, and brought forth much fruit. And the Father is ever looking forward for the results of the death of the grain of wheat, both those which are arising now, and those which shall arise hereafter. The Father of Jesus is therefore a tender and loving Father, though "He spared not His own Son, but delivered Him up" as His lamb "for us all,"[4936] that so "the Lamb of God," by dying for all men, might "take away the sin of the world." It was not by compulsion, therefore, but willingly, that He bore the reproaches of those who reviled Him. Then Celsus, returning to those who apply abusive language to images, says: "Of those whom you load with insults, you may in like manner say that they voluntarily submit to such treatment, and therefore they bear insults with patience; for it is best to deal equally with both sides. Yet these severely punish the scorner, so that he must either flee and hide himself, or be taken and perish." It is not, then, because Christians cast insults upon demons that they incur their revenge, but because they drive them away out of the images, and from the bodies and souls of men. And here, although Celsus perceives it not, he has on this subject spoken something like the truth; for it is true that the souls of those who condemn Christians, and betray them, and rejoice in persecuting them, are filled with wicked demons.

[4934] ἀγγελμάτων. Spencer reads ἀγαλμάτων in this and the following sentences.

[4935] John xii. 24.

[4936] Rom. viii. 32.

Chapter XLIV.

But when the souls of those who die for the Christian faith depart from the body with great glory, they destroy the power of the demons, and frustrate their designs against men. Wherefore I imagine, that as the demons have learnt from experience that they are defeated and overpowered by the martyrs for the truth, they are afraid to have recourse again to violence. And thus, until they forget the defeats they have sustained, it is probable that the world will be at peace with the Christians. But when they recover their power, and, with eyes blinded by sin, wish again to take their revenge on Christians, and persecute them, then again they will be defeated, and then again the souls of the godly, who lay down their lives for the cause of godliness, shall utterly destroy the army of the wicked one. And as the demons perceive that those who meet death victoriously for the sake of religion destroy their authority, while those who give way under their sufferings, and deny the faith, come under their power, I imagine that at times they feel a deep interest in Christians when on their trial, and keenly strive to gain them over to their side, feeling as they do that their confession is torture to them, and their denial is a relief and encouragement to them. And traces of the same feeling may be seen in the demeanour of the judges; for they are greatly distressed at seeing those who bear outrage and torture with patience, but are greatly elated when a Christian gives way under it. Yet it is from no feeling of humanity that this arises. They see well, that, while "the tongues" of those who are overpowered by the tortures "may take the oath, the mind has not sworn."[4937] And this may serve as an answer to the remark of Celsus: "But they severely punish one who reviles them, so that he must either flee and hide himself, or be taken and perish." If a Christian ever flees away, it is not from fear, but in obedience to the command of his Master, that so he may preserve himself, and employ his strength for the benefit of others.

[4937] Euripides, *Hippolytus*, 612.

Chapter XLV.

Let us see what Celsus next goes on to say. It is as follows: “What need is there to collect all the oracular responses, which have been delivered with a divine voice by priests and priestesses, as well as by others, whether men or women, who were under a divine influence?—all the wonderful things that have been heard issuing from the inner sanctuary?—all the revelations that have been made to those who consulted the sacrificial victims?—and all the knowledge that has been conveyed to men by other signs and prodigies? To some the gods have appeared in visible forms. The world is full of such instances. How many cities have been built in obedience to commands received from oracles; how often, in the same way, delivered from disease and famine! Or again, how many cities, from disregard or forgetfulness of these oracles, have perished miserably! How many colonies have been established and made to flourish by following their orders! How many princes and private persons have, from this cause, had prosperity or adversity! How many who mourned over their childlessness, have obtained the blessing they asked for! How many have turned away from themselves the anger of demons! How many who were maimed in their limbs, have had them restored! And again, how many have met with summary punishment for showing want of reverence to the temples—some being instantly seized with madness, others openly confessing their crimes, others having put an end to their lives, and others having become the victims of incurable maladies! Yea, some have been slain by a terrible voice issuing from the inner sanctuary.” I know not how it comes that Celsus brings forward these as undoubted facts, whilst at the same time he treats as mere fables the wonders which are recorded and handed down to us as having happened among the Jews, or as having been performed by Jesus and His disciples. For why may not our accounts be true, and those of Celsus fables and fictions? At least, these latter were not believed by the followers of Democritus, Epicurus, and Aristotle, although perhaps these Grecian sects would have been convinced by the evidence in support of our miracles, if Moses or any of the prophets who wrought these wonders, or Jesus Christ Himself, had come in their way.

Chapter XLVI.

It is related of the priestess of Apollo, that she at times allowed herself to be influenced in her answers by bribes; but our prophets were admired for their plain truthfulness, not only by their contemporaries, but also by those who lived in later times. For through the commands pronounced by the prophets cities were founded, men were cured, and plagues were stayed. Indeed, the whole Jewish race went out as a colony from Egypt to Palestine, in accordance with the divine oracles. They also, when they followed the commands of God, were prosperous; when they departed from them, they suffered reverses. What need is there to quote all the princes and private persons in Scripture history who fared well or ill according as they obeyed or despised the words of the prophets? If we refer to those who were unhappy because they were childless, but who, after offering prayers to the Creator of all, became fathers and mothers, let any one read the accounts of Abraham and Sarah, to whom at an advanced age was born Isaac, the father of the whole Jewish nation: and there are other instances of the same thing. Let him also read the account of Hezekiah, who not only recovered from his sickness, according to the prediction of Isaiah, but was also bold enough to say, "Afterwards I shall beget children, who shall declare Thy righteousness."[4938] And in the fourth book of Kings we read that the prophet Elisha made known to a woman who had received him hospitably, that by the grace of God she should have a son; and through the prayers of Elisha she became a mother.[4939] The maimed were cured by Jesus in great numbers. And the books of the Maccabees relate what punishments were inflicted upon those who dared to profane the Jewish service in the temple at Jerusalem.

[4938] Isa. xxxviii. 19 (according to the LXX.).

[4939] [2 Kings iv. 17. 4 Kings, Sept. and Vulg. S.]

Chapter XLVII.

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But the Greeks will say that these accounts are fabulous, although two whole nations are witnesses to their truth. But why may we not consider the accounts of the Greeks as fabulous rather than those? Perhaps some one, however, wishing not to appear blindly to accept his own statements and reject those of others, would conclude, after a close examination of the matter, that the wonders mentioned by the Greeks were performed by certain demons; those among the Jews by prophets or by angels, or by God through the means of angels; and those recorded by Christians by Jesus Himself, or by His power working in His apostles. Let us, then, compare all these accounts together; let us examine into the aim and purpose of those who performed them; and let us inquire what effect was produced upon the persons on whose account these acts of kindness were performed, whether beneficial or hurtful, or neither the one nor the other. The ancient Jewish people, before they sinned against God, and were for their great wickedness cast off by Him, must evidently have been a people of great wisdom.[4940] But Christians, who have in so wonderful a manner formed themselves into a community, appear at first to have been more induced by miracles than by exhortations to forsake the institutions of their fathers, and to adopt others which were quite strange to them. And indeed, if we were to reason from what is probable as to the first formation of the Christian society, we should say that it is incredible that the apostles of Jesus Christ, who were unlettered men of humble life, could have been emboldened to preach Christian truth to men by anything else than the power which was conferred upon them, and the grace which accompanied their words and rendered them effective; and those who heard them would not have renounced the old-established usages of their fathers, and been induced to adopt notions so different from those in which they had been brought up, unless they had been moved by some extraordinary power, and by the force of miraculous events.

[4940] φιλόσοφον.

Chapter XLVIII.

In the next place, Celsus, after referring to the enthusiasm with which men will contend unto death rather than abjure Christianity, adds strangely enough some remarks, in which he wishes to show that our doctrines are similar to those delivered by the priests at the celebration of the heathen mysteries. He says, “Just as you, good sir, believe in eternal punishments, so also do the priests who interpret and initiate into the sacred mysteries. The same punishments with which you threaten others, they threaten you. Now it is worthy of examination, which of the two is more firmly established as true; for both parties contend with equal assurance that the truth is on their side. But if we require proofs, the priests of the heathen gods produce many that are clear and convincing, partly from wonders performed by demons, and partly from the answers given by oracles, and various other modes of divination.” He would, then, have us believe that we and the interpreters of the mysteries equally teach the doctrine of eternal punishment, and that it is a matter for inquiry on which side of the two the truth lies. Now I should say that the truth lies with those who are able to induce their hearers to live as men who are convinced of the truth of what they have heard. But Jews and Christians have been thus affected by the doctrines they hold about what we speak of as the world to come, and the rewards of the righteous, and the punishments of the wicked. Let Celsus then, or any one who will, show us who have been moved in this way in regard to eternal punishments by the teaching of heathen priests and mystagogues. For surely the purpose of him who brought to light this doctrine was not only to reason upon the subject of punishments, and to strike men with terror of them, but to induce those who heard the truth to strive with all their might against those sins which are the causes of punishment. And those who study the prophecies with care, and are not content with a cursory perusal of the predictions contained in them, will find them such as to convince the intelligent and sincere reader that the Spirit of God was in those men, and that with their writings there is nothing in all the works of demons, responses of oracles, or sayings of soothsayers, for one moment to be compared.

Chapter XLIX.

Let us see in what terms Celsus next addresses us: “Besides, is it not most absurd and inconsistent in you, on the one hand, to make so much of the body as you do—to expect that the same body will rise again, as though it were the best and most precious part of us; and yet, on the other, to expose it to such tortures as though it were worthless? But men who hold such notions, and are so attached to the body, are not worthy of being reasoned with; for in this and in other respects they show themselves to be gross, impure, and bent upon revolting without any reason from the common belief. But I shall direct my discourse to those who hope for the enjoyment of eternal life with God by means of the soul or mind, whether they choose to call it a spiritual substance, an intelligent spirit, holy and blessed, or a living soul, or the heavenly and indestructible offspring of a divine and incorporeal nature, or by whatever name they designate the spiritual nature of man. And they are rightly persuaded that those who live well shall be blessed, and the unrighteous shall all suffer everlasting punishments. And from this doctrine neither they nor any other should ever swerve.” Now, as he has often already reproached us for our opinions on the resurrection, and as we have on these occasions defended our opinions in what seemed to us a reasonable way, we do not intend, at each repetition of the one objection, to go into a repetition of our defence. Celsus makes an unfounded charge against us when he ascribes to us the opinion that “there is nothing in our complex nature better or more precious than the body;” for we hold that far beyond all bodies is the soul, and especially the reasonable soul; for it is the soul, and not the body, which bears the likeness of the Creator. For, according to us, God is not corporeal, unless we fall into the absurd errors of the followers of Zeno and Chrysippus. 65

Chapter L.

But since he reproaches us with too great an anxiety about the body, let him know that when that feeling is a wrong one we do not share in it, and when it is indifferent we only long for that which God has promised to the righteous. But Celsus considers that we are inconsistent with ourselves when we count the body worthy of honour from God, and therefore hope for its resurrection, and yet at the same time expose it to tortures as though it were not worthy of honour. But surely it is not without honour for the body to suffer for the sake of godliness, and to choose afflictions on account of virtue: the dishonourable thing would be for it to waste its powers in vicious indulgence. For the divine word says: "What is an honourable seed? The seed of man. What is a dishonourable seed? The seed of man."[4941] Moreover, Celsus thinks that he ought not to reason with those who hope for the good of the body, as they are unreasonably intent upon an object which can never satisfy their expectations. He also calls them gross and impure men, bent upon creating needless dissensions. But surely he ought, as one of superior humanity, to assist even the rude and depraved. For society does not exclude from its pale the coarse and uncultivated, as it does the irrational animals, but our Creator made us on the same common level with all mankind. It is not an undignified thing, therefore, to reason even with the coarse and unrefined, and to try to bring them as far as possible to a higher state of refinement—to bring the impure to the highest practicable degree of purity—to bring the unreasoning multitude to reason, and the diseased in mind to spiritual health.

[4941] Ecclus. x. 19. In the LXX. the last clause is, "What is a dishonourable seed? They that transgress the commandments."

Chapter LI.

In the next place, he expresses his approval of those who "hope that eternal life shall be enjoyed with God by the soul or mind, or, as it is variously called, the spiritual nature, the reasonable soul, intelligent, holy, and blessed;" and he allows the soundness of the doctrine, "that those who had a good life shall be happy, and the unrighteous shall suffer eternal punishments." And yet I wonder at what follows, more than at anything that Celsus has ever said; for he adds, "And from this doctrine let not them or any one ever swerve." For certainly in writing against Christians, the very essence of whose faith is God, and the promises made by Christ to the righteous, and His warnings of punishment awaiting the wicked, he must see that, if a Christian were brought to renounce Christianity by his arguments against it, it is beyond doubt that, along with his Christian faith, he would cast off the very doctrine from which he says that no Christian and no man should ever swerve. But I think Celsus has been far surpassed in consideration for his fellow-men by Chrysippus in his treatise, *On the Subjugation of the Passions*. For when he sought to apply remedies to the affections and passions which oppress and distract the human spirit, after employing such arguments as seemed to himself to be strong, he did not shrink from using in the second and third place others which he did not himself approve of. "For," says he, "if it were held by any one that there are three kinds of good, we must seek to regulate the passions in accordance with that supposition; and we must not too curiously inquire into the opinions held by a person at the time that he is under the influence of passion, lest, if we delay too long for the purpose of overthrowing the opinions by which the mind is possessed, the opportunity for curing the passion may pass away." And he adds, "Thus, supposing that pleasure were the highest good, or that he was of that opinion whose mind was under the dominion of passion, we should not the less give him help, and show that, even on the principle that pleasure is the highest and final good of man, all passion is disallowed." And Celsus, in like manner, after having embraced the doctrine, "that the righteous shall be blessed, and the wicked shall suffer eternal punishments," should have followed out his subject; and, after having advanced what seemed to him the chief argument, he should have proceeded to prove and enforce by further reasons the truth that the unjust shall surely suffer eternal punishment, and those who lead a good life shall be blessed. 660

Chapter LII.

For we who have been persuaded by many, yea by innumerable, arguments to lead a Christian life, are especially anxious to bring all men as far as possible to receive the whole system of Christian truth; but when we meet with persons who are prejudiced by the calumnies thrown out against Christians, and who, from a notion that Christians are an impious people, will not listen to any who offer to instruct them in the principles of the divine word, then, on the common principles of humanity, we endeavour to the best of our ability to convince them of the doctrine of the punishment of the wicked, and to induce even those who are unwilling to become Christians to accept that truth. And we are thus anxious to persuade them of the rewards of right living, when we see that many things which we teach about a healthy moral life are also taught by the enemies of our faith. For you will find that they have not entirely lost the common notions of right and wrong, of good and evil. Let all men, therefore, when they look upon the universe, observe the constant revolution of the unerring stars, the converse motion of the planets, the constitution of the atmosphere, and its adaptation to the necessities of the animals, and especially of man, with all the innumerable contrivances for the well-being of mankind; and then, after thus considering the order of the universe, let them beware of doing ought which is displeasing to the Creator of this universe, of the soul and its intelligent principle; and let them rest assured that punishment shall be inflicted on the wicked, and rewards shall be bestowed upon the righteous, by Him who deals with every one as he deserves, and who will proportion His rewards to the good that each has done, and to the account of himself that he is able to give.[4942] And let all men know that the good shall be advanced to a higher state, and that the wicked shall be delivered over to sufferings and torments, in punishment of their licentiousness and depravity, their cowardice, timidity, and all their follies.

[4942] [Eccles. viii. 11. See cap. xl., *supra*. De Maistre has admirably annotated Plutarch's *Delay of the Divine Judgment*.]

Chapter LIII.

Having said so much on this subject, let us proceed to another statement of Celsus: "Since men are born united to a body, whether to suit the order of the universe, or that they may in that way suffer the punishment of sin; or because the soul is oppressed by certain passions until it is purged from these at the appointed period of time,—for, according to Empedocles, all mankind must be banished from the abodes of the blessed for 30,000 periods of time,—we must therefore believe that they are entrusted to certain beings as keepers of this prison-house." You will observe that Celsus, in these remarks, speaks of such weighty matters in the language of doubtful human conjecture. He adds also various opinions as to the origin of man, and shows considerable reluctance to set down any of these opinions as false. When he had once come to the conclusion neither indiscriminately to accept nor recklessly to reject the opinions held by the ancients, would it not have been in accordance with that same rule of judging, if, when he found himself not disposed to believe the doctrines taught by the Jewish prophets and by Jesus, at any rate to have held them as matters open to inquiry? And should he not have considered whether it is very probable that a people who faithfully served the Most High God, and who ofttimes encountered numberless dangers, and even death, rather than sacrifice the honour of God, and what they believed to be the revelations of His will, should have been wholly overlooked by God? Should it not rather be thought probable that people who despised the efforts of human art to represent the Divine Being, but strove rather to rise in thought to the knowledge of the Most High, should have been favoured with some revelation from Himself? Besides, he ought to have considered that the common Father and Creator of all, who sees and hears all things, and who duly esteems the intention of every man who seeks Him and desires to serve Him, will grant unto these also some of the benefits of His rule, and will give them an enlargement of that knowledge of Himself which He has once bestowed upon them. If this had been remembered by Celsus and the others who hate Moses and the Jewish prophets, and Jesus, and His faithful disciples, who endured so much for the sake of His word, they would not thus have reviled Moses, and the prophets, and Jesus, and His apostles; and they would not have singled out for their contempt the Jews beyond all the nations of the earth, and said they were worse even than the Egyptians,—a people who, either from superstition or some other form of delusion, went as far as they could in degrading the Divine Being to the level of brute beasts. And we invite inquiry, not as though we wished to lead any to doubt regarding the truths of Christianity, but in order to show that it would be better for those who in every way revile the doctrines of Christianity, at any rate to suspend their judgment, and not so rashly to state about Jesus and His apostles such things as they do not know, and as they cannot prove, either by what the Stoics call “apprehensive perception,”[4943] or by any other methods used by different sects of philosophers as criteria of truth.

[4943] καταληπτικὴ φαντασία.

Chapter LIV.

When Celsus adds, “We must therefore believe that men are entrusted to certain beings who are the keepers of this prison-house,” our answer is, that the souls of those who are called by Jeremiah “prisoners of the earth,”[4944] when eager in the pursuit of virtue, are even in this life delivered from the bondage of evil; for Jesus declared this, as was foretold long before His advent by the prophet Isaiah, when he said that “the prisoners would go forth, and they that were in darkness would show themselves.”[4945] And Jesus Himself, as Isaiah also foretold of Him, arose as “a light to them that sat in darkness and in the shadow of death,”[4946] so that we may therefore say, “Let us break their bands asunder, and cast their cords from us.”[4947] If Celsus, and those who like him are opposed to us, had been able to sound the depths of the Gospel narratives, they would not have counselled us to put our confidence in those beings whom they call “the keepers of the prison-house.” It is written in the Gospel that a woman was bowed together, and could in no wise lift up herself. And when Jesus beheld her, and perceived from what cause she was bowed together, he said, “Ought not this daughter of Abraham, whom Satan has bound, lo, these eighteen years, to be loosed from this bond on the Sabbath day?”[4948] And how many others are still bowed down and bound by Satan, who hinders them from looking up at all, and who would have us to look down also! And no one can raise them up, except the Word, that came by Jesus Christ, and that aforetime inspired the prophets. And Jesus came to release those who were under the dominion of the devil; and, speaking of him, He said with that depth of meaning which characterized His words, “Now is the prince of this world judged.” We are, then, indulging in no baseless calumnies against demons, but are condemning their agency upon earth as destructive to mankind, and show that, under cover of oracles and bodily cures, and such other means, they are seeking to separate from God the soul which has descended to this “body of humiliation;” and those who feel this humiliation exclaim, “O wretched man that I am! who shall deliver me from the body of this death?”[4949] It is not in vain, therefore, that we expose our bodies to be beaten and tortured; for surely it is not in vain for a man to submit to such sufferings, if by that means he may avoid bestowing the name of gods on those earthly spirits that unite with their worshippers to bring him to destruction. Indeed, we think it both reasonable in itself and well-pleasing to God, to suffer pain for the sake of virtue, to undergo torture for the sake of piety, and even to suffer death for the sake of holiness; for “precious in the sight of God is the death of His saints;”[4950] and we maintain that to overcome the love of life is to enjoy a great good. But when Celsus compares us to notorious criminals, who justly suffer punishment for their crimes, and does not shrink from placing so laudable a purpose as that which we set before us upon the same level with the obstinacy of criminals, he makes himself the brother and companion of those who accounted Jesus among criminals, fulfilling the Scripture, which saith, “He was numbered with transgressors.”[4951]

[4944] Lam. iii. 34.

[4945] Isa. xlix. 9.

[4946] Isa. ix. 2.

[4947] Ps. ii. 3.

[4948] Luke xiii. 11, 16.

[4949] Rom. vii. 24.

[4950] Ps. cxvi. 15.

[4951] Isa. liii. 12.

Chapter LV.

Celsus goes on to say: “They must make their choice between two alternatives. If they refuse to render due service to the gods, and to respect those who are set over this service, let them not come to manhood, or marry wives, or have children, or indeed take any share in the affairs of life; but let them depart hence with all speed, and leave no posterity behind them, that such a race may become extinct from the face of the earth. Or, on the other hand, if they will take wives, and bring up children, and taste of the fruits of the earth, and partake of all the blessings of life, and bear its appointed sorrows (for nature herself hath allotted sorrows to all men; for sorrows must exist, and earth is the only place for them), then must they discharge the duties of life until they are released from its bonds, and render due honour to those beings who control the affairs of this life, if they would not show themselves ungrateful to them. For it would be unjust in them, after receiving the good things which they dispense, to pay them no tribute in return.” To this we reply, that there appears to us to be no good reason for our leaving this world, except when piety and virtue require it; as when, for example, those who are set as judges, and think that they have power over our lives, place before us the alternative either to live in violation of the commands of Jesus, or to die if we continue obedient to them. But God has allowed us to marry, because all are not fit for the higher, that is, the perfectly pure life; and God would have us to bring up all our children, and not to destroy any of the offspring given us by His providence. And this does not conflict with our purpose not to obey the demons that are on the earth; for, “being armed with the whole armour of God, we stand”[4952] as athletes of piety against the race of demons that plot against us. 662

[4952] Eph. vi. 11.

Chapter LVI.

Although, therefore, Celsus would, in his own words, “drive us with all haste out of life,” so that “such a race may become extinct from the earth;” yet we, along with those who worship the Creator, will live according to the laws of God, never consenting to obey the laws of sin. We will marry if we wish, and bring up the children given to us in marriage; and if need be, we will not only partake of the blessings of life, but bear its appointed sorrows as a trial to our souls. For in this way is divine Scripture accustomed to speak of human afflictions, by which, as gold is tried in the fire, so the spirit of man is tried, and is found to be worthy either of condemnation or of praise. For those things which Celsus calls evils we are therefore prepared, and are ready to say, “Try me, O Lord, and prove me; purge my reins and my heart.”[4953] For “no one will be crowned,” unless here upon earth, with this body of humiliation, “he strive lawfully.”[4954] Further, we do not pay honours supposed to be due to those whom Celsus speaks of as being set over the affairs of the world. For we worship the Lord our God, and Him only do we serve, and desire to be followers of Christ, who, when the devil said to Him, “All these things will I give thee if thou wilt fall down and worship me,” answered him by the words, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.”[4955] Wherefore we do not render the honour supposed to be due to those who, according to Celsus, are set over the affairs of this world; for “no man can serve two masters,” and we “cannot serve God and mammon,” whether this name be applied to one or more. Moreover, if any one “by transgressing the law dishonours the lawgiver,” it seems clear to us that if the two laws, the law of God and the law of mammon, are completely opposed to each other, it is better for us by transgressing the law of mammon to dishonour mammon, that we may honour God by keeping His law, than by transgressing the law of God to dishonour God, that by obeying the law of mammon we may honour mammon.

[4953] Ps. xxvi. 2.

[4954] 2 Tim. ii. 5.

[4955] Matt. iv. 9, 10.

Chapter LVII.

Celsus supposes that men “discharge the duties of life until they are loosened from its bonds,” when, in accordance with commonly received customs, they offer sacrifices to each of the gods recognised in the state; and he fails to perceive the true duty which is fulfilled by an earnest piety. For we say that he truly discharges the duties of life who is ever mindful who is his Creator, and what things are agreeable to Him, and who acts in all things so that he may please God. Again, Celsus wishes us to be thankful to these demons, imagining that we owe them thank-offerings. But we, while recognising the duty of thankfulness, maintain that we show no ingratitude by refusing to give thanks to beings who do us no good, but who rather set themselves against us when we neither sacrifice to them nor worship them. We are much more concerned lest we should be ungrateful to God, who has loaded us with His benefits, whose workmanship we are, who cares for us in whatever condition we may be, and who has given us hopes of things beyond this present life. And we have a symbol of gratitude to God in the bread which we call the Eucharist. Besides, as we have shown before, the demons have not the control of those things which have been created for our use; we commit no wrong, therefore, when we partake of created things, and yet refuse to offer sacrifices to beings who have no concern with them. Moreover, as we know that it is not demons, but angels, who have been set over the fruits of the earth, and over the birth of animals, it is the latter that we praise and bless, as having been appointed by God over the things needful for our race; yet even to them we will not give the honour which is due to God. For this would not be pleasing to God, nor would it be any pleasure to the angels themselves to whom these things have been committed. Indeed, they are much more pleased if we refrain from offering sacrifices to them than if we offer them; for they have no desire for the sacrificial odours which rise from the earth.

Chapter LVIII.

Celsus goes on to say: "Let any one inquire of the Egyptians, and he will find that everything, even to the most insignificant, is committed to the care of a certain demon. The body of man is divided into thirty-six parts, and as many demons of the air are appointed to the care of it, each having charge of a different part, although others make the number much larger. All these demons have in the language of that country distinct names; as Chnoumen, Chnachoumen, Cnat, Sicat, Biou, Erou, Erebiou, Ramanor, Reianoor, and other such Egyptian names. Moreover, they call upon them, and are cured of diseases of particular parts of the body. What, then, is there to prevent a man from giving honour to these or to others, if he would rather be in health than be sick, rather have prosperity than adversity, and be freed as much as possible from all plagues and troubles?" In this way, Celsus seeks to degrade our souls to the worship of demons, under the assumption that they have possession of our bodies, and that each one has power over a separate member. And he wishes us on this ground to put confidence in these demons of which he speaks, and to serve them, in order that we may be in health rather than be sick, have prosperity rather than adversity, and may as far as possible escape all plagues and troubles. The honour of the Most High God, which cannot be divided or shared with another, is so lightly esteemed by him, that he cannot believe in the ability of God, if called upon and highly honoured, to give to those who serve Him a power by which they may be defended from the assaults directed by demons against the righteous. For he has never beheld the efficacy of those words, "in the name of Jesus," when uttered by the truly faithful, to deliver not a few from demons and demoniacal possessions and other plagues. 663

Chapter LIX.

Probably those who embrace the views of Celsus will smile at us when we say, "At the name of Jesus every knee shall bow, of things in heaven, of things on earth, and of things under the earth, and every tongue" is brought to "confess that Jesus Christ is Lord, to the glory of God the Father."[4956] But although they may ridicule such a statement, yet they will receive much more convincing arguments in support of it than Celsus brings in behalf of Chnoumen, Chnachoumen, Cnat, Sicat, and the rest of the Egyptian catalogue, whom he mentions as being called upon, and as healing the diseases of different parts of the human body. And observe how, while seeking to turn us away from our faith in the God of all through Jesus Christ, he exhorts us for the welfare of our bodies to faith in six-and-thirty barbarous demons, whom the Egyptian magi alone call upon in some unknown way, and promise us in return great benefits. According to Celsus, then, it would be better for us now to give ourselves up to magic and sorcery than to embrace Christianity, and to put our faith in an innumerable multitude of demons than in the almighty, living, self-revealing God, who has manifested Himself by Him who by His great power has spread the true principles of holiness among all men throughout the world; yea, I may add without exaggeration, He has given this knowledge to all beings everywhere possessed of reason, and needing deliverance from the plague and corruption of sin.

[4956] Phil. ii. 10, 11.

Chapter LX.

Celsus, however, suspecting that the tendency of such teaching as he here gives is to lead to magic, and dreading that harm may arise from these statements, adds: "Care, however, must be taken lest any one, by familiarizing his mind with these matters, should become too much engrossed with them, and lest, through an excessive regard for the body, he should have his mind turned away from higher things, and allow them to pass into oblivion. For perhaps we ought not to despise the opinion of those wise men who say that most of the earth-demons are taken up with carnal indulgence, blood, odours, sweet sounds, and other such sensual things; and therefore they are unable to do more than heal the body, or foretell the fortunes of men and cities, and do other such things as relate to this mortal life." If there is, then, such a dangerous tendency in this direction, as even the enemy of the truth of God confesses, how much better is it to avoid all danger of giving ourselves too much up to the power of such demons, and of becoming turned aside from higher things, and suffering them to pass into oblivion through an excessive attention to the body; by entrusting ourselves to the Supreme God through Jesus Christ, who has given us such instruction, and asking of Him all help, and the guardianship of holy and good angels, to defend us from the earth-spirits intent on lust, and blood, and sacrificial odours,[4957] and strange sounds, and other sensual things! For even, by the confession of Celsus, they can do nothing more than cure the body. But, indeed, I would say that it is not clear that these demons, however much they are reverenced, can even cure the body. But in seeking recovery from disease, a man must either follow the more ordinary and simple method, and have recourse to medical art; or if he would go beyond the common methods adopted by men, he must rise to the higher and better way of seeking the blessing of Him who is God over all, through piety and prayers.

[4957] [Observe this traditional objection to incense. Comp. vol. ii. p. 532.]

Chapter LXI.

For consider with yourself which disposition of mind will be more acceptable to the Most High, whose power is supreme and universal, and who directs all for the welfare of mankind in body, and in mind, and in outward things,—whether that of the man who gives himself up to God in all things, or that of the man who is curiously inquisitive about the names of demons, their powers and agency, the incantations, the herbs proper to them, and the stones with the inscriptions graven on them, corresponding symbolically or otherwise to their traditional shapes? It is plain even to the least intelligent, that the disposition of the man who is simpleminded and not given to curious inquiries, but in all things devoted to the divine will, will be most pleasing to God, and to all those who are like God; but that of 664 the man who, for the sake of bodily health, of bodily enjoyment, and outward prosperity, busies himself about the names of demons, and inquires by what incantations he shall appease them, will be condemned by God as bad and impious, and more agreeable to the nature of demons than of men, and will be given over to be torn and otherwise tormented by demons. For it is probable that they, as being wicked creatures, and, as Celsus confesses, addicted to blood, sacrificial odours, sweet sounds, and such like, will not keep their most solemn promises to those who supply them with these things. For if others invoke their aid against the persons who have already called upon them, and purchase their favour with a larger supply of blood, and odours, and such offerings as they require, they will take part against those who yesterday sacrificed and presented pleasant offerings to them.

Chapter LXII.

In a former passage, Celsus had spoken at length on the subject of oracles, and had referred us to their answers as being the voice of the gods; but now he makes amends, and confesses that “those who foretell the fortunes of men and cities, and concern themselves about mortal affairs, are earth-spirits, who are given up to fleshly lust, blood, odours, sweet sounds, and other such things, and who are unable to rise above these sensual objects.” Perhaps, when we opposed the theological teaching of Celsus in regard to oracles, and the honour done to those called gods, some one might suspect us of impiety when we alleged that these were stratagems of demoniacal powers, to draw men away to carnal indulgence. But any who entertained this suspicion against us, may now believe that the statements put forth by Christians were well-founded, when they see the above passage from the writings of one who is a professed adversary of Christianity, but who now at length writes as one who has been overcome by the spirit of truth. Although, therefore, Celsus says that “we must offer sacrifices to them, in so far as they are profitable to us, for to offer them indiscriminately is not allowed by reason,” yet we are not to offer sacrifices to demons addicted to blood and odours; nor is the Divine Being to be profaned in our minds, by being brought down to the level of wicked demons. If Celsus had carefully weighed the meaning of the word “profitable,” and had considered that the truest profit lies in virtue and in virtuous action, he would not have applied the phrase “as far as it is profitable” to the service of such demons, as he has acknowledged them to be. If, then, health of body and success in life were to come to us on condition of our serving such demons, we should prefer sickness and misfortune accompanied with the consciousness of our being truly devoted to the will of God. For this is preferable to being mortally diseased in mind, and wretched through being separate and outcasts from God, though healthy in body and abounding in earthly prosperity. And we would rather go for help to one who seeks nothing whatever but the well-being of men and of all rational creatures, than to those who delight in blood and sacrificial odours.

Chapter LXIII.

After having said so much of the demons, and of their fondness for blood and the odour of sacrifices, Celsus adds, as though wishing to retract the charge he had made: "The more just opinion is, that demons desire nothing and need nothing, but that they take pleasure in those who discharge towards them offices of piety." If Celsus believed this to be true, he should have said so, instead of making his previous statements. But, indeed, human nature is never utterly forsaken by God and His only-begotten Son, the Truth. Wherefore even Celsus spoke the truth when he made the demons take pleasure in the blood and smoke of victims; although, by the force of his own evil nature, he falls back into his errors, and compares demons with men who rigorously discharge every duty, even to those who show no gratitude; while to those who are grateful they abound in acts of kindness. Here Celsus appears to me to get into confusion. At one time his judgment is darkened by the influence of demons, and at another he recovers from their deluding power, and gets some glimpses of the truth. For again he adds: "We must never in any way lose our hold of God, whether by day or by night, whether in public or in secret, whether in word or in deed, but in whatever we do, or abstain from doing." That is, as I understand it, whatever we do in public, in all our actions, in all our words, "let the soul be constantly fixed upon God." And yet again, as though, after struggling in argument against the insane inspirations of demons, he were completely overcome by them, he adds: "If this is the case, what harm is there in gaining the favour of the rulers of the earth, whether of a nature different from ours, or human princes and kings? For these have gained their dignity through the instrumentality of demons." In a former part, Celsus did his utmost to debase our souls to the worship of demons; and now he wishes us to seek the favour of kings and princes, of whom, as the world and all history are full of them, I do not consider it necessary to quote examples. 665

Chapter LXIV.

There is therefore One whose favour we should seek, and to whom we ought to pray that He would be gracious to us—the Most High God, whose favour is gained by piety and the practice of every virtue. And if he would have us to seek the favour of others after the Most High God, let him consider that, as the motion of the shadow follows that of the body which casts it, so in like manner it follows, that when we have the favour of God, we have also the good-will of all angels and spirits who are friends of God. For they know who are worthy of the divine approval, and they are not only well disposed to them, but they co-operate with them in their endeavours to please God: they seek His favour on their behalf; with their prayers they join their own prayers and intercessions for them. We may indeed boldly say, that men who aspire after better things have, when they pray to God, tens of thousands of sacred powers upon their side. These, even when not asked, pray with them, they bring succour to our mortal race, and if I may so say, take up arms alongside of it: for they see demons warring and fighting most keenly against the salvation of those who devote themselves to God, and despise the hostility of demons; they see them savage in their hatred of the man who refuses to serve them with the blood and fumes of sacrifices, but rather strives in every way, by word and deed, to be in peace and union with the Most High through Jesus, who put to flight multitudes of demons when He went about "healing," and delivering "all who were oppressed by the devil."[4958]

[4958] Acts x. 38.

Chapter LXV.

Moreover, we are to despise ingratiating ourselves with kings or any other men, not only if their favour is to be won by murders, licentiousness, or deeds of cruelty, but even if it involves impiety towards God, or any servile expressions of flattery and obsequiousness, which things are unworthy of brave and high-principled men, who aim at joining with their other virtues that highest of virtues, patience and fortitude. But whilst we do nothing which is contrary to the law and word of God, we are not so mad as to stir up against us the wrath of kings and princes, which will bring upon us sufferings and tortures, or even death. For we read: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."[4959] These words we have in our exposition of the Epistle to the Romans, to the best of our ability, explained at length, and with various applications; but for the present we have taken them in their more obvious and generally received acceptation, to meet the saying of Celsus, that "it is not without the power of demons that kings have been raised to their regal dignity." Here much might be said on the constitution of kings and rulers, for the subject is a wide one, embracing such rulers as reign cruelly and tyrannically, and such as make the kingly office the means of indulging in luxury and sinful pleasures. We shall therefore, for the present, pass over the full consideration of this subject. We will, however, never swear by "the fortune of the king," nor by ought else that is considered equivalent to God. For if the word "fortune" is nothing but an expression for the uncertain course of events, as some say, although they seem not to be agreed, we do not swear by that as God which has no existence, as though it did really exist and was able to do something, lest we should bind ourselves by an oath to things which have no existence. If, on the other hand (as is thought by others, who say that to swear by the fortune of the king of the Romans is to swear by his demon), what is called the fortune of the king is in the power of demons, then in that case we must die sooner than swear by a wicked and treacherous demon, that ofttimes sins along with the man of whom it gains possession, and sins even more than he.

[4959] Rom. xiii. 1, 2.

Chapter LXVI.

Then Celsus, following the example of those who are under the influence of demons—at one time recovering, at another relapsing, as though he were again becoming sensible—says: “If, however, any worshipper of God should be ordered to do anything impious, or to say anything base, such a command should in no wise be regarded; but we must encounter all kinds of torment, or submit to any kind of death, rather than say or even think anything unworthy of God.” Again, however, from ignorance of our principles, and in entire confusion of thought, he says: “But if any one commands you to celebrate the sun, or to sing a joyful triumphal song in praise of Minerva, you will by celebrating their praises seem to render the higher praise to God; for piety, in extending to all things, becomes more perfect.” To this our answer is, that we do not wait for any command to celebrate the praises of the sun; for we have been taught to speak well not only of those creatures that are obedient to the will of God, but even of our enemies. We therefore praise the sun as the glorious workmanship of God, which obeys His laws and hearkens to the call, “Praise the Lord, sun and moon,”[4960] and with all your powers show forth the praises of the Father and Creator of all. Minerva, however, whom Celsus classes with the sun, is the subject of various Grecian myths, whether these contain any hidden meaning or not. They say that Minerva sprang fully armed from the brain of Jupiter; that when she was pursued by Vulcan, she fled from him to preserve her honour; and that from the seed which fell to the ground in the heat of Vulcan’s passion, there grew a child whom Minerva brought up and called Erichthonius,

> “That owed his nurture to the blue-eyed maid,
> But from the teeming furrow took his birth,
> The mighty offspring of the foodful earth.”[4961]

It is therefore evident, that if we admit Minerva the daughter of Jupiter, we must also admit many fables and fictions which can be allowed by no one who discards fables and seeks after truth.

[4960] Ps. cxlviii. 3.

[4961] Homer’s *Iliad*, ii. 547, 548.

Chapter LXVII.

And to regard these myths in a figurative sense, and consider Minerva as representing prudence, let any one show what were the actual facts of her history, upon which this allegory is based. For, supposing honour was given to Minerva as having been a woman of ancient times, by those who instituted mysteries and ceremonies for their followers, and who wished her name to be celebrated as that of a goddess, much more are we forbidden to pay divine honours to Minerva, if we are not permitted to worship so glorious an object as the sun, although we may celebrate its glory. Celsus, indeed, says that "we seem to do the greater honour to the great God when we sing hymns in honour of the sun and Minerva;" but we know it to be the opposite of that. For we sing hymns to the Most High alone, and His Only-begotten, who is the Word and God; and we praise God and His Only-begotten, as do also the sun, the moon, the stars, and all the host of heaven.[4962] For these all form a divine chorus, and unite with the just among men in celebrating the praises of the Most High God and His Only-begotten. We have already said that we must not swear by a human king, or by what is called "the fortune of the king." It is therefore unnecessary for us again to refute these statements: "If you are commanded to swear by a human king, there is nothing wrong in that. For to him has been given whatever there is upon earth; and whatever you receive in this life, you receive from him." We deny, however, that all things which are on the earth have been given to the king, or that whatever we receive in this life we receive from him. For whatever we receive rightly and honourably we receive from God, and by His providence, as ripe fruits, and "corn which strengtheneth man's heart, and the pleasant vine, and wine which rejoiceth the heart of man."[4963] And moreover, the fruit of the olive-tree, to make his face to shine, we have from the providence of God.

[4962] ["Origen pointed out that hymns were addressed only to God and to His Only-begotten Word, who is also God.…The hymnody of the primitive Church protected and proclaimed the truths which she taught and cherished."—Liddon's Bampton Lectures, *On the Divinity of our Lord and Saviour Jesus Christ*, pp. 385, 386. S.]

[4963] Ps. civ. 15.

Chapter LXVIII.

Celsus goes on to say: "We must not disobey the ancient writer, who said long ago, 'Let one be king, whom the son of crafty Saturn appointed;'"[4964] and adds: "If you set aside this maxim, you will deservedly suffer for it at the hands of the king. For if all were to do the same as you, there would be nothing to prevent his being left in utter solitude and desertion, and the affairs of the earth would fall into the hands of the wildest and most lawless barbarians; and then there would no longer remain among men any of the glory of your religion or of the true wisdom." If, then, "there shall be one lord, one king," he must be, not the man "whom the son of crafty Saturn appointed," but the man to whom He gave the power, who "removeth kings and setteth up kings,"[4965] and who "raiseth up the useful man in time of need upon earth."[4966] For kings are not appointed by that son of Saturn, who, according to Grecian fable, hurled his father from his throne, and sent him down to Tartarus (whatever interpretation may be given to this allegory), but by God, who governs all things, and who wisely arranges whatever belongs to the appointment of kings. We therefore do set aside the maxim contained in the line,

> "Whom the son of crafty Saturn appointed;"

for we know that no god or father of a god ever devises anything crooked or crafty. But we are far from setting aside the notion of a providence, and of things happening directly or indirectly through the agency of providence. And the king will not "inflict deserved punishment" upon us, if we say that not the son of crafty Saturn gave him his kingdom, but He who "removeth and setteth up kings." And would that all were to follow my example in rejecting the maxim of Homer, maintaining the divine origin of the kingdom, and observing the precept to honour the king! In these circumstances the king will not "be left in utter solitude and desertion," neither will "the affairs of the world fall into the hands of the most impious and wild barbarians." For if, in the words of Celsus, "they do as I do," then 667 it is evident that even the barbarians, when they yield obedience to the word of God, will become most obedient to the law, and most humane; and every form of worship will be destroyed except the religion of Christ, which will alone prevail. And indeed it will one day triumph, as its principles take possession of the minds of men more and more every day.

[4964] Homer's *Iliad*, ii. 205.

[4965] Dan. ii. 21.

[4966] Ecclus. x. 4. (LXX.).

Chapter LXIX.

Celsus, then, as if not observing that he was saying anything inconsistent with the words he had just used, "if all were to do the same as you," adds: "You surely do not say that if the Romans were, in compliance with your wish, to neglect their customary duties to gods and men, and were to worship the Most High, or whatever you please to call him, that he will come down and fight for them, so that they shall need no other help than his. For this same God, as yourselves say, promised of old this and much more to those who served him, and see in what way he has helped them and you! They, in place of being masters of the whole world, are left with not so much as a patch of ground or a home; and as for you, if any of you transgresses even in secret, he is sought out and punished with death." As the question started is, "What would happen if the Romans were persuaded to adopt the principles of the Christians, to despise the duties paid to the recognised gods and to men, and to worship the Most High?" this is my answer to the question. We say that "if two" of us "shall agree on earth as touching anything that they shall ask, it shall be done for them of the Father" of the just, "which is in heaven;"[4967] for God rejoices in the agreement of rational beings, and turns away from discord. And what are we to expect, if not only a very few agree, as at present, but the whole of the empire of Rome? For they will pray to the Word, who of old said to the Hebrews, when they were pursued by the Egyptians, "The Lord shall fight for you, and ye shall hold your peace;"[4968] and if they all unite in prayer with one accord, they will be able to put to flight far more enemies than those who were discomfited by the prayer of Moses when he cried to the Lord, and of those who prayed with him. Now, if what God promised to those who keep His law has not come to pass, the reason of its nonfulfilment is not to be ascribed to the unfaithfulness of God. But He had made the fulfilment of His promises to depend on certain conditions,—namely, that they should observe and live according to His law; and if the Jews have not a plot of ground nor a habitation left to them, although they had received these conditional promises, the entire blame is to be laid upon their crimes, and especially upon their guilt in the treatment of Jesus.

[4967] Matt. xviii. 19.

[4968] Ex. xiv. 14.

Chapter LXX.

But if all the Romans, according to the supposition of Celsus, embrace the Christian faith, they will, when they pray, overcome their enemies; or rather, they will not war at all, being guarded by that divine power which promised to save five entire cities for the sake of fifty just persons. For men of God are assuredly the salt of the earth: they preserve the order of the world;[4969] and society is held together as long as the salt is uncorrupted: for "if the salt have lost its savour, it is neither fit for the land nor for the dunghill; but it shall be cast out, and trodden under foot of men. He that hath ears, let him hear"[4970] the meaning of these words. When God gives to the tempter permission to persecute us, then we suffer persecution; and when God wishes us to be free from suffering, even in the midst of a world that hates us, we enjoy a wonderful peace, trusting in the protection of Him who said, "Be of good cheer, I have overcome the world."[4971] And truly He has overcome the world. Wherefore the world prevails only so long as it is the pleasure of Him who received from the Father power to overcome the world; and from His victory we take courage. Should He even wish us again to contend and struggle for our religion, let the enemy come against us, and we will say to them, "I can do all things, through Christ Jesus our Lord, which strengtheneth me."[4972] For of "two sparrows which are sold for a farthing," as the Scripture says, "not one of them falls on the ground without our Father in heaven."[4973] And so completely does the Divine Providence embrace all things, that not even the hairs of our head fail to be numbered by Him.

[4969] [Comp. Cowper, *Task*, book vi., *sub finem*.]

[4970] Luke xiv. 34, 35; Matt. v. 13.

[4971] John xvi. 33.

[4972] Phil. iv. 13.

[4973] Matt. x. 29, 30.

Chapter LXXI.

Celsus again, as is usual with him, gets confused, and attributes to us things which none of us have ever written. His words are: “Surely it is intolerable for you to say, that if our present rulers, on embracing your opinions, are taken by the enemy, you will still be able to persuade those who rule after them; and after these have been taken you will persuade their successors and so on, until at length, when all who have yielded to your persuasion have been taken, some prudent ruler shall arise, with a foresight of what is impending, and 668 he will destroy you all utterly before he himself perishes.” There is no need of any answer to these allegations: for none of us says of our present rulers, that if they embrace our opinions, and are taken by the enemy, we shall be able to persuade their successors; and when these are taken, those who come after them, and so on in succession. But on what does he ground the assertion, that when a succession of those who have yielded to our persuasion have been taken because they did not drive back the enemy, some prudent ruler shall arise, with a foresight of what is impending, who shall utterly destroy us? But here he seems to me to delight in inventing and uttering the wildest nonsense.

Chapter LXXII.

Afterwards he says: "If it were possible," implying at the same time that he thought it most desirable, "that all the inhabitants of Asia, Europe, and Libya, Greeks and Barbarians, all to the uttermost ends of the earth, were to come under one law;" but judging this quite impossible, he adds, "Any one who thinks this possible, knows nothing." It would require careful consideration and lengthened argument to prove that it is not only possible, but that it will surely come to pass, that all who are endowed with reason shall come under one law. However, if we must refer to this subject, it will be with great brevity. The Stoics, indeed, hold that, when the strongest of the elements prevails, all things shall be turned into fire. But our belief is, that the Word shall prevail over the entire rational creation, and change every soul into His own perfection; in which state every one, by the mere exercise of his power, will choose what he desires, and obtain what he chooses. For although, in the diseases and wounds of the body, there are some which no medical skill can cure, yet we hold that in the mind there is no evil so strong that it may not be overcome by the Supreme Word and God. For stronger than all the evils in the soul is the Word, and the healing power that dwells in Him; and this healing He applies, according to the will of God, to every man. The consummation of all things is the destruction of evil, although as to the question whether it shall be so destroyed that it can never anywhere arise again, it is beyond our present purpose to say. Many things are said obscurely in the prophecies on the total destruction of evil, and the restoration to righteousness of every soul; but it will be enough for our present purpose to quote the following passage from Zephaniah: "Prepare and rise early; all the gleanings of their vineyards are destroyed. Therefore wait ye upon Me, saith the Lord, on the day that I rise up for a testimony; for My determination is to gather the nations, that I may assemble the kings, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent. From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring My offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against Me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of My holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."[4974] I leave it to those who are able, after a careful study of the whole subject, to unfold the meaning of this prophecy, and especially to inquire into the signification of the words, "When the whole earth is destroyed, there will be turned upon the peoples a language according to their race,"[4975] as things were before the confusion of tongues. Let them also carefully consider the promise, that all shall call upon the name of the Lord, and serve Him with one consent; also that all contemptuous reproach shall be taken away, and there shall be no longer any injustice, or vain speech, or a deceitful tongue. And thus much it seemed needful for me to say briefly, and without entering into elaborate details, in answer to the remark of Celsus, that he considered any agreement between the inhabitants of Asia, Europe, and Libya, as well Greeks as Barbarians, was impossible. And perhaps such a result would indeed be impossible to those who are still in the body, but not to those who are released from it.

[4974] Zeph. iii. 7–13.

[4975] "A language to last as long as the world."—Bouhéreau.

Chapter LXXIII.

In the next place, Celsus urges us "to help the king with all our might, and to labour with him in the maintenance of justice, to fight for him; and if he requires it, to fight under him, or lead an army along with him." To this our answer is, that we do, when occasion requires, give help to kings, and that, so to say, a divine help, "putting on the whole armour of God."[4976] And this we do in obedience to the injunction of the apostle, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority;"[4977] and the more any one excels in piety, 669 the more effective help does he render to kings, even more than is given by soldiers, who go forth to fight and slay as many of the enemy as they can. And to those enemies of our faith who require us to bear arms for the commonwealth, and to slay men, we can reply: "Do not those who are priests at certain shrines, and those who attend on certain gods, as you account them, keep their hands free from blood, that they may with hands unstained and free from human blood offer the appointed sacrifices to your gods; and even when war is upon you, you never enlist the priests in the army. If that, then, is a laudable custom, how much more so, that while others are engaged in battle, these too should engage as the priests and ministers of God, keeping their hands pure, and wrestling in prayers to God on behalf of those who are fighting in a righteous cause, and for the king who reigns righteously, that whatever is opposed to those who act righteously may be destroyed!" And as we by our prayers vanquish all demons who stir up war, and lead to the violation of oaths, and disturb the peace, we in this way are much more helpful to the kings than those who go into the field to fight for them. And we do take our part in public affairs, when along with righteous prayers we join self-denying exercises and meditations, which teach us to despise pleasures, and not to be led away by them. And none fight better for the king than we do. We do not indeed fight under him, although he require it; but we fight on his behalf, forming a special army—an army of piety—by offering our prayers to God.

[4976] Eph. vi. 11.

[4977] 1 Tim. ii. 1, 2.

Chapter LXXIV.

And if Celsus would have us to lead armies in defence of our country, let him know that we do this too, and that not for the purpose of being seen by men, or of vainglory. For "in secret," and in our own hearts, there are prayers which ascend as from priests in behalf of our fellow-citizens. And Christians are benefactors of their country more than others. For they train up citizens, and inculcate piety to the Supreme Being; and they promote those whose lives in the smallest cities have been good and worthy, to a divine and heavenly city, to whom it may be said, "Thou hast been faithful in the smallest city, come into a great one,"[4978] where "God standeth in the assembly of the gods, and judgeth the gods in the midst;" and He reckons thee among them, if thou no more "die as a man, or fall as one of the princes."[4979]

[4978] Luke xix. 17.

[4979] Ps. lxxxii. 1, 7.

Chapter LXXV.

Celsus also urges us to "take office in the government of the country, if that is required for the maintenance of the laws and the support of religion." But we recognise in each state the existence of another national organization,[4980] founded by the Word of God, and we exhort those who are mighty in word and of blameless life to rule over Churches. Those who are ambitious of ruling we reject; but we constrain those who, through excess of modesty, are not easily induced to take a public charge in the Church of God. And those who rule over us well are under the constraining influence of the great King, whom we believe to be the Son of God, God the Word. And if those who govern in the Church, and are called rulers of the divine nation—that is, the Church—rule well, they rule in accordance with the divine commands, and never suffer themselves to be led astray by worldly policy. And it is not for the purpose of escaping public duties that Christians decline public offices, but that they may reserve themselves for a diviner and more necessary service in the Church of God—for the salvation of men. And this service is at once necessary and right. They take charge of all—of those that are within, that they may day by day lead better lives, and of those that are without, that they may come to abound in holy words and in deeds of piety; and that, while thus worshipping God truly, and training up as many as they can in the same way, they may be filled with the word of God and the law of God, and thus be united with the Supreme God through His Son the Word, Wisdom, Truth, and Righteousness, who unites to God all who are resolved to conform their lives in all things to the law of God.

[4980] σύστημα πατρίδος. [A very notable passage as to the autonomy of the primitive Churches in their divers nations.]

Chapter LXXVI.

You have here, reverend Ambrosius, the conclusion of what we have been enabled to accomplish by the power given to us in obedience to your command. In eight books we have embraced all that we considered it proper to say in reply to that book of Celsus which he entitles *A True Discourse*. And now it remains for the readers of his discourse and of my reply to judge which of the two breathes most of the Spirit of the true God, of piety towards Him, and of that truth which leads men by sound doctrines to the noblest life. You must know, however, that Celsus had promised another treatise as a sequel to this one, in which he engaged to supply practical rules of living to those who felt disposed to embrace his 670 opinions. If, then, he has not fulfilled his promise of writing a second book, we may well be contented with these eight books which we have written in answer to his discourse. But if he has begun and finished that second book, pray obtain it and send it to us, that we may answer it as the Father of truth may give us ability, and either overthrow the false teaching that may be in it, or, laying aside all jealousy, we may testify our approval of whatever truth it may contain.

Glory Be to Thee, Our God; Glory Be to Thee.

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ὠφελείας: 1199
ὡς ἐκείνοις ἀρκεῖσθαι: 1355
ὡς ἐν ἀλλοτρίοις τοῖς τῇδε: 1394
ὡς ἐν ἐπιδρομῇ: 801
ὡς ἐν ἐπιτομ: 799
ὡς δὴ μεταξὺ ὄντος: 1082
ὡς δικαιωθησομένους: 937
ὡς εἰκὸς μᾶλλον πόρρω ὄντες τῆς ἀξίας τῶν ἔξω: 725
ὡς εὐθεώρητον: 1415
ὡς θανάτου καὶ νοῦ διεξαγωγὴν ἔξοντος: 1131
ὡς θεῖον ἄνδρα: 807
ὡς κἂν τὸ τυχὸν ἀκολασίας κἂν ἐπ᾽ ὀλίγον γευσαμένου: 1084

ὡς κατὰ νόμους αὐτῶν ἄρχοντος: 1084
ὡς οὐ κοινωνήσαντος τῇ ἀνθρωπίνῃ φύσει, οὐδ᾽ ἀναλαβόντος τὴν ἐν ἀνθρώποις σάρκα ἐπιθυμοῦσαν κατὰ τοῦ πνεύματος: 1075
ὡς παριστάντα: 1175
ὡς περιηχηθεὶς τὰ περὶ ταπεινοφροσύνης: 1346
ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, καὶ οὐκ ἔστιν ἐν αὐτοῖς ὑετίζων: 1292
ὡσπεγεὶ δευσοποιηθέντες απὸ τῆς κακίας: 1114
ὡσπερεὶ παιδευθέντας: 1289
ὡσπερεὶ τῶν καλουμένων ἀντιπεπονθότων ἐστίν: 1401
ὥσπερ μάγειρος: 1269
ὥσπερ οὐ δύναται τὸ πεφυκὸς γλυκαίνειν τῷ γλυκυ τυγχάνειν πικράζειν, παρὰ την αὐτοῦ μόνην αἰτίαν: 1120
ὥστε ὀϊστῷ βέλει συμφέρεσθαι: 1079
ὥστε καὶ ἡ αὐτὴ ἀνθρώπου καὶ Θεοῦ: 1167
ὥστε μηδὲν διαφέρειν παραπλήσιον εἶναι λέγειν γοητειαν της Ἰησοῦ τῇ Μωϋσέως: 1009
ὦ γενναῖε: 1063
ὦ οὗτος: 985
ὦ πιστότατοι: 991
ὧν ἓν μὲν ὄνομα· δεύτερον δὲ λόγος· τὸ δὲ τρίτον εἴδωλον· τὸ τέταρτον δὲ ἐπιστήμη: 1338
ὧν ἴχνη ἐν τοῖς γεγραμμένοις εὑρίσκοντες ἀφορμὰς ἔχομεν θεολογεῖν: 1033
ὧν Ἰησοῦς αἰσθητῶν: 1001
ᾗ: 1341
ᾠδὴ τῶν ἀναβαθμῶν: 727
Ἀγορανόμοι: 1210
Ἀλλὰ γὰρ καὶ τὴν καταβᾶσαν εἰς ἀνθρωπίνην φύσιν καὶ εἰς ἀνθρωπίνας περιστάσεις δύναμιν, καὶ ἀναλαβοῦσαν ψυχὴν καὶ σῶμα ἀνθρώπινον, ѐώρων ἐκ τοῦ πιστευεσθαι μετὰ τῶν θειοτέρων συμβαλλομένην εἰς σωτηρίαν τοῖς πιοτεύουσιν: 1076
Ἀλλὰ τὴν μὲν τάξιν καὶ σύνθεσιν καὶ φράσιν τῶν ἀπὸ φιλοσοφίας λόγων: 1117
Ἀμφίβολοι: 1210
Ἀνάβασις Μωυσέως: 733
Ἀνάληψις: 733 733
Ἀντίχθονες: 634
Ἀποπομπαῖος: 733
Ἀρχάς: 613
Ἀχιλλεύς: 14
Ἐκδοχήν: 1055

Ἐπὰν τὸ προκείμενον ᾖ παραστῆσαι καὶ τὰ τῆς κατὰ τὸν τόπον ἱσνορίας τίνα ἔχοι λόγον, καὶ τὰ τῆς περὶ αὐτοῦ ἀναγωγῆς: 1156
Ἐπὶ τὸν τυφλὸν πλοῦτον, καὶ ἐπὶ τὴν σαρκῶν καὶ αἱμάτων καὶ ὀστέων συμμετρίαν ἐν ὑγιείᾳ καὶ εὐεξίᾳ, ἢ την νομιζομένην εὐγένειαν: 885
Ἐπ᾽ ἐσχάτων τῶν ἡμερῶν: 757
Ἐπαύλεις: 1053
Ἐπειγούσης χρείας ἐκκλησιαστικῶν ἕνεκα πραγμάτων: 551
Ἐπιτρίψαι: 879
Ὀγδοάδος: 1365
Ὀφιᾶνοι: 1362
Ὠγήν, ὠκεανός: 1379
Ὠγηνόν: 1379
Ὠσφράνθη τῆς ὀσμῆς τῶν τοῦ υἱοῦ θειοτέρων ἱματίων: 913
Ἔτι δε ὅτι καὶ κατὰ τὸ τῷ λόγῳ ἀρέσκον, πολλῷ διαφέρει μετὰ λόγου καὶ σοφίας συγκατατίθεσθαι τοῖς δόγμασιν, ἤπερ μετὰ ψιλῆς τῆς πίστεως· καὶ ὅτι κατὰ περίστασιν καὶ τοῦτ᾽ ἐβουλήθη ὁ Λόγος, ἵνα μὴ πάντη ἀνωφελεῖς ἐάσῃ τοὺς ἀνθρώπους, δηλοῖ ὁ τοῦ Ἰησοῦ γνήσιος μαθητής: 874
Ἆρα γὰρ ἤθελε φαντασιουμένοις τοῖς ἀνθρώποις ὑπὸ Θεοῦ, ἀπειληφότος μὲν ἀθρόως τὴν κακίαν, ἐμφύοντος δὲ τὴν ἀρετὴν, τὴν ἐπανόρθωσιν γενέσθαι: 1135
Ἕπεχε, μὴ δι᾽ ἡμᾶς ἄλλο τὶ φρονήσῃς: 547
Ὅλον τὸν νοῦν φιλοτιμητέον καταλαμβάνειν, συνείροντα τὸν περὶ τῶν κατὰ τὴν λέξιν ἀδυνάτων λόγον νοητῶς τοῖς οὐ μόνον οὐκ ἀδυνάτοις, ἀλλὰ καὶ ἀληθέσι κατὰ τὴν ἱστορίαν, συναλληγορουμένοις τοῖς ὅσον ἐπὶ τῇ λέξει, μὴ γεγενημένοις: 813
Ὅτι ἐχρῆν αὐτὸν (ὥς φησι) φειδόμενον ἀνθρώπων αὐτὰς ἐκθέσθαι τὰς προφητείας, καὶ συναγορεύσαντα ταῖς πιθανότησιν αὐτῶν, τὴν φαινομένην αὐτῶν ἀνατροπὴν τῆς χρήσεως τῶν προφητικῶν ἐκθέσθαι: 980
ῥαθυμοτερων: 1078
Ἑνάς: 578
Ὁ Θεὸς ἀγαθός ἐστι, καὶ καλὸς, καὶ εὐδαίμων, καὶ ἐν τῷ καλλίστῳ καὶ ἀρίστῳ: 1148
Ὡς γενομένου ἡγεμόνος τῇ καθὸ Χριστιανοί ἐσμεν γενέσει ἡμῶν: 888
Ἀληθὴς Λόγος: 563
Δύναμεις: 741
Δῆλος οὐκ ἔτι δῆλος, ἄδηλα δὲ πάντα τοῦ Δήλου: 9
Δικαιωτής: 1134
Δικαστής: 1134
Δοξάριον: 1053

Εἰ και παρὰ τοῖς φιλοτιμοτέροις δύναται σώζειν ἕκαστον αὐτῶν, μετὰ τοῦ μὴ ἀθετεῖσθαι τὴν κατὰ τὸ ῥητὸν ἐντολην, βάθη Θεοῦ σοφίας: 812
Εἰ μὴ ἄρα Κέλσος καὶ οἱ Ἐτικούρειοι οὐ φήσουσι κούφην εἶναι ἐλπίδα τὴν περὶ τοῦ τέλους αὐτῶν τῆς ἡδονῆς, ἥτις κατ᾽ αὐτούς ἐστι τὸ ἀγαθὸν, τὸ τῆς σαρκὸς εὐσταθὲς κατάστημα, καὶ τὸ περὶ ταύτης πιστὸν Ἐπικούρῳ ἔλπισμα: 1131
Εἰς ἀπεραντολογίαν ἐληλύθασι: 810
Εἰσὶ γάρ τινες εἱρμοὶ καὶ ἀκολουθίαι ἄφατοι καὶ ἀνεκδιήγητοι περὶ τῆς κατὰ τὰς ἀνθρωπίνας ψυχὰς διαφόρου οἰκονομίας: 1141
Εἶπα, Σοφισθήσομαι · καὶ αὕτη ἐμακρύνθη ἀπ᾽ ἐμοῦ, μακρὰν ὑπέρ ὃ ἦν, καὶ βαθὺ βάθος, τίς εὑρήσει αὐτό: 819
Θεῖόν τι καὶ ἱερὸν χρῆμα γεγονέναι τὸν Ἰησοῦν: 1157
Θεοῦ: 106
Ιαμα καταπαύσει ἁμαρτιας μεγάλας: 734
Κίρκας καὶ κύκηθρα αἱμύλα: 1325
Κόσμου: 49
Καὶ ὥσπερ οὐ τὸ τυχὸν τῶν ψευδομένων ἐν γεωμετρικοῖς θεωρήμασι ψευδογραφούμενόν τις ἂν λέγοι, ἢ καὶ ἀναγράφοι γυμνασίου ἕνεκεν τοῦ ἀπὸ τοιούτων: 859
Καὶ Σάμος ἄμμος ἔσῃ, καὶ Δῆλος ἄδηλος: 9
Καὶ σὺ δὲ ἀπόγραψαι αὐτὰ σεαυτῷ τρισσῶς, εἰς βσυλὴν καὶ γνῶσιν ἐπὶ τὸ πλάτος τῆς καρδίας σου · διδάκω οὖν σε ἀληθῆ λόγον, καὶ γνῶσιν ἀληθῆ ὑπακούειν, τοῦ ἀποκρίνεσθαί σε λόγους ἀληθείας τοῖς προβαλλομένοις σοι: 804
Κατὰ Κέλσον: 565
Καταδεεστέρους: 1124
Κυρίου: 106
Λέβης: 929
Λόγος ἀληθής: 558
Λόγος προτρεπτικὸς εἰς μαρτύριον: 560
Μεγαλοφυῶς ὑπερεωρακέναι τοὺς κατηγόρους: 857
Μονάς: 578
Μονόγαμον: 1097
Μυρίων ὅσων κἀκεῖ, ὡς δἰ ὀπῆς, μεγίστων καὶ πλείστων νοημάτων οὐ βραχεῖαν ἀφορμὴν παρεχόντων: 804
Νοῦς: 663
Οἱονεὶ κωλύεται, κατηγορήσας ὡς βούλεται, ἀπολογεῖσθαι τοὺς δυναμένους ὡς πέφυκεν ἔχειν τὰ πράγματα: 878
Οὐ γὰρ, καθάπερ οἱ Στωϊκοὶ, ἀθέως, πάνυ τὴν αὐτὴν ἀρετὴν ἀνθρώπου λέγομεν καὶ Θεοῦ: 1167

Οὐ μόνον οὖν οὐχ ὁ νεκρὸς ἀθάνατος, ἀλλ᾽ οὐδ᾽ ὁ πρὸ τοῦ νεκροῦ ᾿Ιησοῦς ὁ σύνθετος ἀθάνατος ἦν, ὅς γε ἔμελλε τεθνήξεσθαι: 965
Οὐδὲ τούτων πάντη ἄκρατον τὴν ἱστορίαν τῶν προσυφασμένων κατὰ τὸ σωματικὸν ἐχόντων, μὴ γεγενημένων · οὐδὲ τὴν νομοθεσίαν καὶ τὰς ἐντολὰς πάντως τὸ εὔλογον ἐμφαίνοντα: 809
Πᾶσα γὰρ ἀρχὴ πατριῶν τῶν ὡς πρὸς τὸν τῶν ὅλων Θεὸν, κατωτέρω ἀπὸ τοῦ Χριστοῦ ἤρξατο τοῦ μετὰ τὸν τῶν ὅλων Θεὸν καὶ πατέρα: 814
Παράστησον τοὺς διδασκάλους ἄλλους παρὰ τοὺς φιλοσοφίας διδασκάλους, ἢ τοὺς κατά τι τῶν χρησίμων πεποιημένους: 1106
Παρ᾽ οἷς εἰσι τελεταὶ, πρεσβευόμεναι μὲν λογικῶς ὑπὸ τῶν παρ᾽ αὐτοῖς λογίων, συμβολικῶς δὲ γινόμεναι ὑπὸ τῶν παρ᾽ αὐτοῖς πολλῶν καὶ ἐπιπολαιοτέρων: 873
Πεποίηκεν ἀντὶ σπερματικοῦ λόγου, τοῦ ἐκ μίξεως τῶν ἀῤῥένων ταῖς γυναιξὶ, ἄλλῳ τρόπῳ γενέσθαι τὸν λόγον τοῦ τεχθησομένου: 901
Περὶ ᾿Αρχῶν: 559 562 565
Περὶ Εὐχῆς: 560
Προκαταληφθεὶς ὡς ὑπο φίλτρων τῶν Αἰγυπτίων: 1050
Σαφῶς ἐναργές: 1052
Σηγώρ: 296
Σιβυλλιστάς: 1323
Σοφός: 1436
Στρωματεῖς: 559
Συγγενεῖς εἰσιν αἱ προσηγορίαι: 1052
Σφόδρα τοῦ πρὸς τί καὶ ἕνεκα τίνος εὑρισκομένου τοῖς τούτων ἐπιμελομένοις, περὶ τὰς ὁρμὰς, καὶ τὰς φαντασίας, καὶ φύσεις τῶν ζώων, καὶ τὰς κατασκευὰς τῶν σωμάτων: 800
Σχόλια: 556
Τὰ ἀρχαῖα ἔθη κρατείτω.: 2
Τάχα δὲ καὶ οἱ πεισθέντες περὶ τοῦ θύραθεν νοῦ, ὡς θανάτου καινοῦ διεξαγωγὴν ἕξοντος: 1131
Τὴν σύντροφον φωνήν: 1050
Τί τὸ γεγονός; Αὐτὸ τὸ γενησόμενον. Καὶ τί τὸ πεποιημένον ; Αὐτὸ τὸ ποιηθησόμενον. Καὶ οὐκ ἔστι πᾶν πρόσφατον ὑπὸ τὸν ἥλιον. ῝Ος λαλήσει καὶ ἐρεῖ. ῎Ιδε τοῦτο καινόν ἐστιν ἤδη γέγονεν ἐν τοῖς αἰῶσι τοῖς γενομένοις ἀπὸ ἔμτροσθεν ἡμῶν: 759
Τόμοι: 556
Τῆς ἔξω καλουμένης: 753
Τῆς καινοτομίας: 1049
Τινὲς παρεκδοχαί: 1055
Τοῦ, κατά: 952

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Φαρμακεία: 752
Φιλοκαλία: 560
αἰθερίου: 1203
αἰνίγματα: 1063 1326
αἰσθητῶν: 1375
αἰσθητῶς: 801
αἰσθητοῦ θεοῦ: 1203
αἰτεῖν: 223
αἱ φύσεις τῶν ἡμερῶν: 1393
αἱρέσεις: 1229
αὐτὸ τὸ βιβλίον: 370
αὐτὸς ἔφα: 1142
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αὐτοὶ γὰρ ἑαυτοῖς περιπίπτετε: 1036
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αὐτοτελής: 714
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ακομψοι: 1129
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βέλει: 1079
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βαναύσων: 1345
βδελύσσεται: 1164
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δέδεσαι γυναικί; μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα: 97 97
δίκην βασανιστοῦ πῦρ φέρων: 1144
δόξης: 1377
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δεήσεται: 1008
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δημηγορίας: 1044 1044
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διὰ δοκούσης ιστορίας καὶ οὐ σωματικῶς γεγενημένης: 809
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διὰ τάσδε τὰς πιθανότητας: 714
διὰ τὴν αὐτῆς ἀπορίαν: 1181
διὰ τὸ τῆς κακίας ὑποκείμενον τοῦ παρ᾽ ἑαυτοῖς κακοῦ: 719
διὰ τὸν ἰδιωτισμόν: 1346
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διὰ τοῦτο τῆς ἀπὸ τῶν ἐθνῶν ἐκλογῆς κεκρατηκότα: 799
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διαλέγονται: 1242
διαλεκτικός: 1090
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διελέγχεται οὐκ ἐπιδεχόμενα τὸ γενναῖον καὶ ἀναντίῤῥητον: 1208
διεξοδεύωμεν: 1063
διηνεκῶς: 1024
δικαιῶσαι: 1140
δικαιοσύνη: 1308
δικαιωτής: 1134
δοκῶ: 212
δοκούσῃ δεινότητι ῥητορικῇ: 960
δολοῖ: 203
δυνάμεσιν: 650
δυσδιηγήτους τὰς κρίσεις: 1428

δυσθεώρητος: 1415
δυσπειθεῖς: 720
εἰ γὰρ κατὰ τὴν Παύλου διδασκαλίαν, λέγοντος· “ὁ κολλώμενος τῷ κυρίῳ, ἓν πνεῦμά ἐστι·” πᾶς ὁ νοησας τί τὸ κολλᾶσθαι τῷ κυρίῳ, καὶ κολληθεὶς αὐτῷ, ἕν ἐστι πνεῦμα πρὸς τὸν κύριον· πῶς οὐ πολλῷ μᾶλλον θειοτέρως καὶ μειζόνως ἕν ἐστι τό ποτε σύνθετον πρὸς τὸν λόγον τοῦ Θεοῦ: 953
εἰ δὲ τὴν φαινομένην αὐτῷ ἀλήθειαν ἐπρέσβευσεν, οὐκ ἄν, κ.τ.λ.,: 1066
εἰ δὲ τὸ “ἐπήρκεσεν ” ἀπὸ τῶν μέσων καὶ σωματικῶν λαμβάνει: 1017
εἰ δὲ χρὴ βεβιασμένως ὀνομάσαι: 1280
εἰ καὶ ἴσμεν: 1000
εἰ μὴ ἄρα πεπονθώς τι παρὰ φύσιν τυγχάνοι: 811
εἰ μὴ μᾶλλον ἡμεῖς πρὸς τῷ ἐξεταστικῷ καὶ τὸ εὐσεβὲς πάντη ἀγωνιζόμεθα τηρεῖν περι Θεοῦ: 726
εἰ τὸ ὑγιὲς ἔχουσιν: 1068
εἰ χρν ἐπιστήσαντα τοῖς χρόνοις εἰπεῖν: 1145
εἰκόνι: 722
εἰκότι στοχασμῷ: 1415
εἰκὼν καὶ δόξα: 116
εἰκῆ: 811
εἰκῆ πιστεύοντι: 1339
εἰς ὑπερβολὴν πολλαπλάσιον: 728
εἰς Χριστόν: 151
εἰς δὲ τὰ περὶ τούτου ἀνεξετάστως ὁρμῶν ἀπιστήσαι τοῖς περὶ αὐτοῦ: 1068
εἰς οὕς τὰ τέλη τῶν αἰωνων κατήντησεν: 50
εἰς τὰς ἀρχοντικὰς μορφάς: 1368
εἰς τὸ ἐμὸν ὄνομα: 204
εἰς τὸ μὴ ὄν: 631
εἰς τὸν αἰῶνα: 139
εἰς τοσοῦτον μίασμα: 1420
εἰς χνοῦν: 1456
εἰς χοῦν: 1456
εἰσποίησις τοῦ πνεύματος: 585
εἴ τε τῆς φαινομένης αὐτῷ ἀληθείας ἐπρέσβενσεν, οὐκ ἄν, κ.τ.λ: 1066
εἴπερ οἰωνοὶ οἰωνοῖς μάχονται: 1242
εἴρηται: 1375
εἴτε ἐνδιαθέτῳ εἴτε καὶ προφορικῷ: 1411

εἴτε καὶ αὐτόθεν σεμνύνουσαν ἐν ἀποῤῥήτοις τοὺς ἄνδρας, εἴτε καὶ δι᾽ ὑπονοιῶν αἰνισσμένην τινὰ μεγάλα καὶ θαυμάσια τοῖς θεωρῆσαι αὐτὰ δυναμένοις ;: 1174
εἶτε διαρθροῦντα τὸ τοιοῦτον παρ᾽ ἑαυτῷ: 1041
εὐήθως: 1135
εὐγνωμόνως: 724
εὐγνωμονῇ: 718
εὐδαιμονίαν: 1108
εὐθείᾳ περαίνει κατὰ φύσιν παραπορευόμενος: 1346
εὐκαταφρονήτων: 1183
εὐκρασίαν: 728
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εὐλόγως: 716 729
εὐλογήσει: 743
εὐσεβῆ: 1070
εὐσεβῶς: 1125
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εὐφημεῖν μιν ἐκέλευον: 1294
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CCEL Staff Writer
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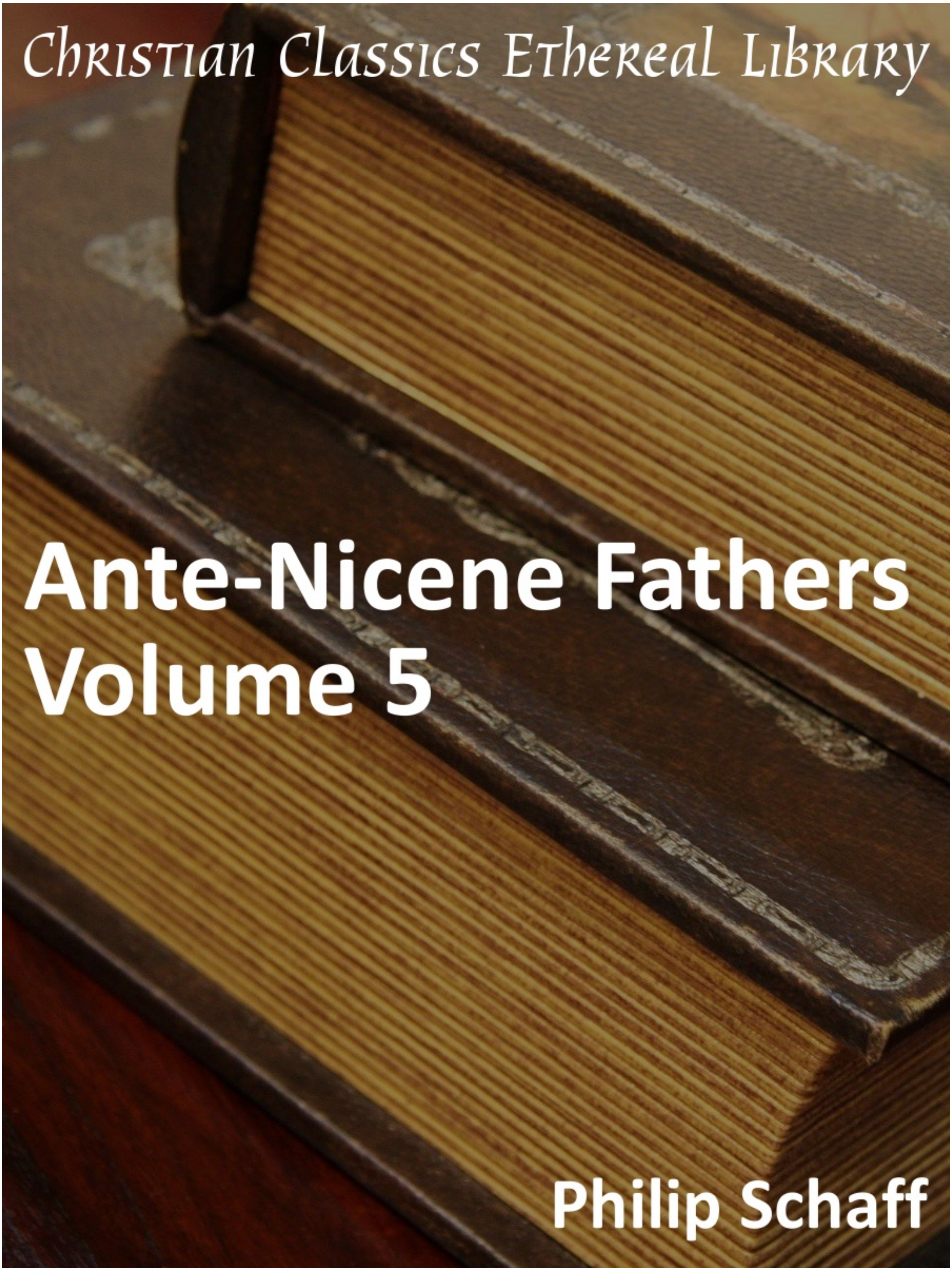

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Ante-Nicene Fathers Volume 5

Philip Schaff

ANF05. Fathers of the Third Century: Hippolytus, Cyprian, Caius, Novatian, Appendix

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That God Also Appeared to Jacob as an Angel; Namely, the Son of God. 1502

It is Proved from the Scriptures that Christ Was Called an Angel. But Yet It is Shown from Other Parts of Holy Scripture that He is God Also. 1505

That the Same Divine Majesty is Again Confirmed in Christ by Other Scriptures. 1507

That the Same Divine Majesty is in Christ, He Once More Asserts by Other Scriptures. 1510

And This is So Manifest, that Some Heretics Have Thought Him to Be God the Father, Others that He Was Only God Without the Flesh. 1512

That These Have Therefore Erred, by Thinking that There Was No Difference Between the Son of God and the Son of Man; Because They Have Ill Understood the Scripture. 1513

And that It Does Not Follow Thence, that Because Christ Died It Must Also Be Received that God Died; For Scripture Sets Forth that Not Only Was Christ God, But Man Also. 1515

Moreover, Against the Sabellians He Proves that the Father is One, the Son Another. 1517

He Skilfully Replies to a Passage Which the Heretics Employed in Defence of Their Own Opinion. 1519

He Proves Also that the Words Spoken to Philip Make Nothing for the Sabellians. 1521

He Next Teaches Us that the Authority of the Faith Enjoins, After the Father and the Son, to Believe Also on the Holy Spirit, Whose Operations He Enumerates from Scripture. 1525

In Fine, Notwithstanding the Said Heretics Have Gathered the Origin of Their Error from Consideration of What is Written: Although We Call Christ God, and the Father God, Still Scripture Does Not Set Forth Two Gods, Any More Than Two Lords or Two Teachers. 1528

But that God, the Son of God, Born of God the Father from Everlasting, Who Was Always in the Father, is the Second Person to the Father, Who Does Nothing Without His Father's Decree; And that He is Lord, and the Angel of God's Great Counsel, to Whom the Father's Godhead is Given by Community of Substance. 1531

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On the Jewish Meats. 1535

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He First of All Asserts that the Law is Spiritual; And Thence, Man's First Food Was Only the Fruit Trees, and the Use of Flesh Was Added, that the Law that Followed Subsequently Was to Be Understood Spiritually. 1537

And Thus Unclean Animals are Not to Be Reproached, Lest the Reproach Be Thrown Upon Their Author; But When an Irrational Animal is Rejected on Any Account, It is Rather that that Very Thing Should Be Condemned in Man Who is Rational; And Therefore that in Animals the Character, the Doings, and the Wills of Men are Depicted. 1540

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The Writings of the Fathers Down to AD 325

ANTE-NICENE FATHERS

VOLUME 5.

Hippolytus, Cyprian, Caius, Novatian, Appendix.

Edited by

Alexander Roberts, D.D.
&
James Donaldson, LL.D.
Revised and chronologically arranged, with brief prefaces and occasional notes, by
A. Cleveland Coxe, D.D.

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Fathers of the Third Century:

Hippolytus, Cyprian, Caius, Novatian, Appendix.

————————

AMERICAN EDITION.

Chronologically arranged, with brief notes and prefaces, by
A. Cleveland Coxe, D.D.

Τὰ ἀρχαῖα ἔθη κρατείτω.
The Nicene Council

Preface.

This fifth volume will be found a work complete in itself, *simplex et unum*. At first, indeed, it might look otherwise. The formation of Latin Christianity in the school of North Africa seems interrupted by the interpolation, between Tertullian and his great pupil Cyprian, of a Western bishop and doctor, who writes in Greek. A little reflection, however, will suggest to the thoughtful student, that, even if our chronological plan admitted of it, we should divest the works of Cyprian of a very great advantage should we deprive them of the new and all-important light shed upon Cyprian and his conflicts with Stephen by the discovery of the *Philosophumena* of Hippolytus. That discovery, as Dr. Bunsen reminds us, more than once, has *duplicated* our information concerning the Western Church of the ante-Nicene period. It gives us overwhelming evidence on many points heretofore imperfectly understood, and confirms the surmises of the learned and candid authors who have endeavoured to disentangle certain complications of history. It meets some questions of our own day with most conclusive testimony, and probably had not a little to do with the ultimate conclusions of Döllinger, and the rise of the Old Catholic school, among the Latins. We cannot fail to observe in all this the hand of a wise and paternal Providence, which is never wanting to the faithful in the day of trial. "I believe, with Niebuhr," says Dr. Bunsen, "that Providence always furnishes every generation with the necessary means of arriving at the truth and at the solution of its doubts." This consideration has inspired me with great hopes from the publication of this series in America, where the aggressions of an alien element are forcing us to renewed study of that virgin antiquity which is so fatal to its pretensions. I can adopt with a grateful heart the language of Bunsen, when he adds:[1] "I cannot help thinking it of importance that we have *just now* so unexpectedly got our knowledge of facts respecting early Christianity *doubled*."

To show some tokens of this new light on old difficulties, I shall be obliged to throw one or two of my *Elucidations* almost into the form of dissertations. It will appear, as we proceed, that we have reached a most critical point in the ante-Nicene history, and one on which that period itself depends for its complete exposition. Let me adduce conclusive evidence of this by reference to two fundamental facts, which need only to be mentioned to be admitted:—

1. The Council of Nice did not pretend to be setting forth a new creed, or making anything doctrine which was not doctrine before. Hence the period we are now studying is to be interpreted by the testimony of the Nicene Fathers, who were able to state historically, and with great felicity, in idioms gradually framed by the Alexandrian theologians, *the precise*

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[1] *Hippol.*, vol. i. p. 7. Ed. London, 1851.

intent and purport of their teaching. The learned Bull has demonstrated this; demolishing alike the sophistry of Petavius the Jesuit, and the efforts of latitudinarians to make capital out of some of those *obiter dicta* of orthodox Fathers, which, like certain passages of Holy Scripture itself, may be wrested into contradictory and self-stultifying declarations. Note, therefore, that the Nicene Creed must be studied not so much in the controvertists of the fourth century as in the doctors of preceding ages, whom we are reviewing in these pages.

2. A like statement is true of the Nicene constitutions and discipline. The synodical rule, alike in faith and discipline, was Τὰ ἄρχαῖα ἔθη κρατέιτο: "Let the (ancient) primitive examples prevail." Observe, therefore, what they ruled as to Rome and other churches was already *ancient*. Now, the "duplicated" light thrown upon the position of the North-African churches, and others in the West, at this period, by the discovery of long-lost portions of Hippolytus, will be found to settle many groundless assertions of Roman controvertists as to what these ἄρχαῖα ἔθη were.

Bearing this in mind, let us return to the point with which this Preface starts. We are pausing for a moment, in the North-African history, to take a contemporary survey of Rome, and to mark just where it stands, and what it is, at this moment. The earliest of the great Roman Fathers now comes forward, but not as a Latin Father. He writes in Greek; he continues the Greek line of thought brought into the West by Irenæus; he maintains the Johannean rather than the Petrine traditions and idioms, which are distinct but not clashing; he stands only in the third generation from St. John himself, through Polycarp, and his master Irenæus; and, like his master, he confronts the Roman bishops of his time with a superior orthodoxy and with an authority more apostolic.[2] He illustrates in his own conduct the maxim of Irenæus, that "the Catholic faith is preserved in Rome by the testimony *imported into it* by those who visit it from every side;" that is, who thus keep alive in it the common faith, as witnessed in all the churches of Christendom.

Thus, Hippolytus, once "torn to pieces as by horses," in his works, if not in his person, comes to life again in our times, to shed new light upon the history of Latin Christianity, and to show that Rome had no place nor hand in its creation. He appears as a Greek Father in a church which was yet a "Greek colony;"[3] and he shows to what an estate of feebleness and humiliation the Roman Church had been brought, probably by the neglect of preaching, which is an anomaly in its history, and hardly less probably by its adherence to a Greek liturgy long after the Christians of Rome had ceased to understand Greek familiarly. At such a moment Hippolytus proves himself a reformer. His historical elucidations of the period, therefore, form an admirable introduction to Cyprian, and will explain the entire independence of Roman dictation, with which he maintained his own opinions against that Church and its bishops.

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[2] See this series, vol. iii. Elucid. II. p. 630.

[3] See this series, vol. i. pp. 309, 360; also vol. ii. p. 166, and Milman (vol. i. pp. 28, 29), *Latin Christianity*.

And lastly we have Novatian as a sequel to the works of Cyprian; and truly, the light upon his sad history is "duplicated" by what Hippolytus shows us of the times and circumstances which made his schism possible, and which somewhat relieve his character from its darker shades.

Such, then, is the volume now given to the reader,—Hippolytus, Cyprian, Novatian,—affording the fullest information ever yet brought together in one volume, upon the rise of Latin Christianity, the decline of the Greek period of the Roman See, and the restricted limits of the Roman province not yet elevated to the technical position of a Nicene patriarchate.

HIPPOLYTUS.

1

Introductory Notice to Hippolytus.

[a.d. 170–236.] 3

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The first great Christian Father whose history is Roman is, nevertheless, not a Roman, but a Greek. He is the disciple of Irenæus, and the spirit of his life-work rejects that of his master. In his personal character he so much resembles Irenæus risen again,[4] that the great Bishop of Lyons must be well studied and understood if we would do full justice to the conduct of Hippolytus. Especially did he follow his master's example in withstanding contemporary bishops of Rome, who, like Victor, "deserved to be blamed," but who, much more than any of their predecessors, merited rebuke alike for error in doctrine and viciousness of life.

In the year 1551, while some excavations were in progress near the ancient Church of St. Lawrence at Rome, on the Tiburtine Road, there was found an ancient statue, in marble, of a figure seated in a chair, and wearing over the Roman tunic the *pallium* of Tertullian's eulogy. It was in 1851, just three hundred years after its discovery, and in the year of the publication of the newly discovered *Philosophumena* at Oxford, that I saw it in the Vatican. As a specimen of early Christian art it is a most interesting work, and possesses a higher merit than almost any similar production of a period subsequent to that of the Antonines.[5] It represents a grave personage, of noble features and a high, commanding forehead, slightly bearded, his right hand resting over his heart, while under it his left arm crosses the body to reach a book placed at his side. There is no reason to doubt that this is, indeed, the statue of Hippolytus, as is stated in the inscription of Pius IV., who calls him "Saint Hippolytus, Bishop of Portus," and states that he lived in the reign of the Emperor Alexander; i.e., Severus.

Of this there is evidence on the chair itself, which represents his episcopal *cathedra*, and has a modest symbol of lions at "the stays," as if borrowed from the throne of Solomon. It is a work of later date than the age of Severus, no doubt; but Wordsworth, who admirably illustrates the means by which such a statue may have been provided, gives us good reasons for supposing that it may have been the grateful tribute of contemporaries, and all the more trustworthy as a portrait of the man himself. The chair has carved upon it, no doubt for use in the Church, a calendar indicating the Paschal full moons for seven cycles of sixteen years each; answering, according to the science of the period, to similar tables in the

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[4] In *pseudo-Chrysost.* called γλυκύτατος καὶ εὐνούστατος. See Wordsworth, *St. Hippolytus*, etc., p. 92.

[5] A very good representation of it may be seen in Bunsen's *Hippolytus and his Age*, as a frontispiece to vol. i. London, 1852.

Anglican Book of Common Prayer. It indicates the days on which Easter must fall, from a.d. 222 to a.d. 333. On the back of the chair is a list of the author's works.[6]

Not less interesting, and vastly more important, was the discovery, at Mount Athos, in 1842, of the long-lost *Philosophumena* of this author, concerning which the important facts will appear below. Its learned editor, Emmanuel Miller, published it at Oxford under the name of Origen, which was inscribed on the ms. Like the Epistle of Clement, its composition in the Greek language had given it currency among the Easterns long after it was forgotten in the West; and very naturally they had ascribed to Origen an anonymous treatise containing much in coincidence with his teachings, and supplying the place of one of his works of a similar kind. It is now sufficiently established as the work of Hippolytus, and has been providentially brought to light just when it was most needed.[7] In fact, the statue rose from its grave as if to rebuke the reigning pontiff (Pius IV.), who just then imposed upon the 4 Latin churches the novel "Creed" which bears his name; and now the *Philosophumena* comes forth as if to breathe a last warning to that namesake of the former Pius who, in the very teeth of its testimony, so recently forged and uttered the dogma of "papal infallibility" conferring this attribute upon himself, and retrospectively upon the very bishops of Rome whom St. Hippolytus resisted as heretics, and has transmitted to posterity, in his writings, branded with the shame alike of false doctrine and of heinous crimes. Dr. Döllinger, who for a time lent his learning and genius to an apologetic effort in behalf of the Papacy, was no doubt prepared, by this very struggle of his heart *versus* head, for that rejection of the new dogma which overloaded alike his intellect and his conscience, and made it impossible for him any longer to bear the lashes of Rehoboam[8] in communion with modern Rome.

In the biographical *data* which will be found below, enough is supplied for the needs of the reader of the present series, who, if he wishes further to investigate the subject, will find the fullest information in the works to which reference has been made, or which will be hereafter indicated.[9] But this is the place to recur to the much-abused passage of Irenæus which I have discussed in a former volume.[10] Strange to say, I was forced to correct, from a Roman-Catholic writer, the very unsatisfactory rendering of our Edinburgh editors, and to elucidate at some length the palpable absurdity of attributing to Irenæus any other than a geographical and imperial reference to the importance of Rome, and its usefulness to the West, more especially, as its only see of apostolic origin. Quoting the Ninth Antiochian Canon, I gave good reasons for my conjecture that the Latin *convenire* represents συντρέχειν in the original; and now it remains to be noted how strongly the real meaning of Irenæus is illustrated in the life and services of his pupil Hippolytus.

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[6] The learned Dr. Wordsworth deals with all the difficulties of the case with judicial impartiality, but enforces his conclusions with irrefragable cogency. See also Dr. Jarvis, learned *Introduction*, p. 339.

[7] The valuable treatise of Dr. Bunsen must be compared with the luminous reviewal of Wordsworth, *St. Hippolytus and the Church of Rome*, London, 1853; enlarged 1880.

[8] 1 Kings xii. 14.

[9] A *Bibliographical* account of all the ante-Nicene literature, from the learned pen of Dr. M. B. Riddle, will be given in the concluding volume of this series.

[10] Vol. i. pp. 415, 460, this series.

1. That neither Hippolytus nor his master had any conception that the See of Rome possesses any pre-eminent authority, to which others are obliged to defer, is conspicuously evident from the history of both. Alike they convicted Roman bishops of error, and alike they rebuked them for their misconduct.

2. Hippolytus is the author of a work called the *Little Labyrinth*, which, like the recently discovered *Philosophumena*, attributes to the Roman See anything but the "infallibility" which the quotation from Irenæus is so ingeniously wrested to sustain.[11] How he did *not* understand the passage is, therefore, sufficiently apparent. Let us next inquire what appears, from his conduct, to be the true understanding of Irenæus.

3. I have shown, in the elucidation already referred to, how Irenæus affirms that Rome is the city which everybody visits from all parts, and that Christians, resorting thither, because it is the Imperial City, *carry into it* the testimony of all other churches. Thus it becomes a competent witness to the *quod ab omnibus*, because it cannot be ignorant of what all the churches teach with one accord. This argument, therefore, reverses the modern Roman dogma; primitive Rome *received* orthodoxy instead of prescribing it. She embosomed the Catholic testimony *brought into* it from all the churches, and gave it forth as reflected light; not primarily her own, but what she faithfully preserved in coincidence with older and more learned churches than herself. Doubtless she had been planted and watered by St. Paul and St. Peter; but doubtless, also, she had been expressly warned by the former of her liability to error and to final severance[12] from apostolic communion. Hippolytus lived at a critical moment, when this awful admonition seemed about to be realized.

4. Now, then, from Portus and from Lyons, Hippolytus brought into Rome the Catholic doctrine, and convicted two of its bishops of pernicious heresies and evil living. And thus, as Irenæus teaches, the faith was preserved in Rome by the testimony of those *from every side resorting thither*, not by any prerogative of the See itself. All this will appear clearly enough as the student proceeds in the examination of this volume. But it is now time to avail ourselves of the information given us by the translator in his Introductory Notice, as follows:— 5

The entire of *The Refutation of all Heresies*, with the exception of book i., was found in a ms. brought from a convent on Mount Athos so recently as the year 1842. The discoverer of this treasure—for treasure it certainly is—was Minöides Mynas, an erudite Greek, who had visited his native country in search of ancient mss., by direction of M. Abel Villemain, Minister of Public Instruction under Louis Philippe. The French Government have thus the credit of being instrumental in bringing to light this valuable work, while the University of Oxford shares the distinction by being its earliest publishers. *The Refutation* was printed at the Clarendon Press in 1851, under the editorship of M. Emmanuel Miller,[13] whose labours have proved serviceable to all subsequent commentators. One generally acknowledged mistake was committed by Miller in ascribing the work to Origen. He was right in affirming that the discovered ms. was the continuation of the fragment, *The Philosophumena*, inserted in the Benedictine copy of Origen's works. In the volume, however, containing the *Philosophumena*, we have dissertations by Huet, in which he questions Origen's authorship in favour of Epiphanius. Heuman attributed the *Philosophumena* to Didymus of Alexandria, Gale to Aetius;[14] and it, with the rest of *The Refutation*, Fessler and Baur ascribed to Caius, but the Abbe Jellabert to Tertullian. The last hypothesis is untenable, if for no other reason, because the work is in Greek. In many respects, Caius, who was a presbyter of Rome in the time of Victor and Zephyrinus, would seem the probable author; but a fatal argument—one applicable to those named above, except Epiphanius—against Caius is his not being, as the author of *The Refutation* in the *Proœmium* declares himself to be, a bishop. Epiphanius no doubt filled the episcopal office; but when we have a large work of his on the heresies, with a summary,[15] it would seem scarcely probable that he composed likewise, on the same topic, an extended treatise like the present, with two abridgments. Whatever diversity of opinion, however, existed as to these claimants, most critics, though not all, now agree in denying the authorship of Origen. Neither the style nor tone of *The Refutation* is Origenian. Its compilatory process is foreign to Origen's plan of composition; while the subject matter itself, for many reasons, would not be likely to have occupied the pen of the Alexandrine Father. It is almost impossible but that Origen would have made some allusions in *The Refutation* to his other writings, or in them to it. Not only, however, is there no such allusion, but the derivation of the word "Ebionites," in *The Refutation*, and an expressed belief in the (orthodox) doctrine of eternal punishment, are at variance with Origen's authorship. Again, no work answering the description is awarded to Origen in catalogues of his extant or lost writings. These arguments are strengthened by the facts, that Origen was never a bishop, and that he did not reside for any length of time at Rome. He once paid a hurried visit to the capital of the West, whereas the author of *The Refutation* asserts his presence at Rome during the occurrence of events which occupied a period of some twenty years. And not only was he a spectator, but took part in these transactions in such an official and authoritative manner as Origen could never have assumed, either at Rome or elsewhere.

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[11] See Eusebius, *Hist.*, v. 28; also Routh, *Script. Eccles. Opusc.*, vol. ii. pp. 153–160.

[12] Rom. xi. 17–21.

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[13] In addition to Miller, the translator has made use of the Göttingen edition, by Duncker and Schneidewin, 1859; and the Abbe Cruice's edition, Paris, 1860.

[14] An Arian bishop of the first half of the fourth century.

[15] See pp. 126–157, tom. ii., of Epiphanius' collected works, edited by Dionysius Petavius.

In this state of the controversy, commentators turned their attention towards Hippolytus, in favour of whose authorship the majority of modern scholars have decided. The arguments that have led to this conclusion, and those alleged by others against it, could not be adequately discussed in a notice like the present. Suffice it to say, that such names as Jacobi, Gieseler, Duncker, Schneidewin, Bernays, Bunsen, Wordsworth, and Döllinger, support the claims of Hippolytus. The testimony of Dr. Döllinger, considering the extent of his theological learning, and in particular his intimate acquaintance with the apostolic period in church history, virtually, we submit, decides the question.[16]

For a biography of Hippolytus we have not much authentic materials. There can be no reasonable doubt but that he was a bishop, and passed the greater portion of his life in Rome and its vicinity. This assertion corresponds with the conclusion adopted by Dr. Döllinger, who, however, refuses to allow that Hippolytus was, as is generally maintained, Bishop of Portus, a harbour of Rome at the northern mouth of the Tiber, opposite Ostia. However, it is satisfactory to establish, and especially upon such eminent authority as that of Dr. Döllinger, the fact of Hippolytus' connection with the Western Church, not only because it bears on the investigation of the authorship of *The Refutation*, the writer of which affirms his personal observation of what he records as occurring in his own time at Rome, but also because it overthrows the hypothesis of those who contend that there were more Hippolytuses than one—Dr. Döllinger shows that there is only one historical Hippolytus—or that the East, and not Italy, was the sphere of his episcopal labours. Thus Le Moyne, in the seventeenth century, a French writer resident in Leyden, ingeniously argues that Hippolytus was bishop of *Portus Romanorum* (Aden), in Arabia. Le Moyne's theory was adopted by some celebrities, viz., Dupin, Tillemont, Spanheim, Basnage, and our own Dr. Cave. To this position are opposed, among others, the names of Nicephorus, Syncellus, Baronius, Bellarmine, Dodwell, Beveridge, Bull, and Archbishop Ussher. The judgment and critical accuracy of Ussher is, on a point of this kind, of the highest value. Wherefore the question of Hippolytus being bishop of Portus near Rome would also appear established, for the reasons laid down in Bunsen's *Letters to Archdeacon Hare*, and Canon Wordsworth's *St. Hippolytus*. The mind of inquirers appears to have been primarily unsettled in consequence of Eusebius' mentioning Hippolytus (*Ecclesiast. Hist.,* vi. 10) in company with Beryllus (of Bostra), an Arabian, expressing at the same time his uncertainty as to where Hippolytus was bishop. This indecision is easily explained, and cannot invalidate the tradition and historical testimony which assign the bishopric of Portus near Rome to Hippolytus, a saint and martyr of the Church. Of his martyrdom, though the fact itself is certain, the details, furnished in Prudentius' hymn, are not historic. Thus the mode of Hippolytus' death is stated by Prudentius to have been identical with that of Hippolytus the son of Theseus, who was torn limb from limb by being tied to wild horses. St. Hippolytus, however, is known on historical testimony to have been thrown into a canal and drowned; but whether the scene of his martyrdom was Sardinia, to which he was undoubtedly banished along with the Roman bishop Pontianus, or Rome, or Portus, has not as yet been definitively proved. The time of his martyrdom, however, is probably a year or two, perhaps less or more, after the commencement of the reign of Maximin the Thracian, that is, somewhere about a.d. 235–39. This enables us to determine the age of Hippolytus; and as some statements in *The Refutation* evince the work to be the composition of an old man, and as the work itself was written after the death of Callistus in a.d. 222, this would transfer the period of his birth to not very long after the last half of the second century.

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[16] Those who are desirous of examining it for themselves may consult Gieseler's paper on Hippolytus, etc., in the *Theologische Studien und Kritiken*, 1853; Hergenröther, *Theologische Quartalschrift*, Tübingen, 1852; Bunsen's *Hippolytus and His Age*; Wordsworth's *St. Hippolytus*; Dr. Döllinger's *Hippolytus und Kallistus: oder die Römische Kirche in der ersten Hälfte des dritten Jahrhunderts*, 1853; and Cruice's *Études sur de Nouveaux Documents Historiques empruntés au livre des* φιλοσοφούμενα, 1853. See also articles in the *Quarterly Review*, 1851; *Ecclesiastic and Theologian*, 1852, 1853; the *Westminster Review*, 1853; the *Dublin Review*, 1853, 1854; *Le Correspondent*, t. xxxi.; and the *Revue des Deux Mondes*, 1865.

The contents of *The Refutation*, as they originally stood, seem to have been arranged thus: The first book (which we have) contained an account of the different schools of ancient philosophers; the second (which is missing), the doctrines and mysteries of the Egyptians; the third (likewise missing), the Chaldean science and astrology; and the fourth (the beginning of which is missing), the system of the Chaldean horoscope, and the magical rites and incantations of the Babylonian Theurgists. Next came the portion of the work relating more immediately to the heresies of the Church, which is contained in books v.–ix. The tenth book is the *résumé* of the entire, together with the exposition of the author's own religious opinions. The heresies enumerated by Hippolytus comprehend a period starting from an age prior to the composition of St. John's Gospel, and terminating with the death of Callistus. The heresies are explained according to chronological development, and may be ranged under five leading schools: (1) The Ophites; (2) Simonists; (3) Basilidians; (4) Docetæ; (5) Noetians. Hippolytus ascends to the origin of heresy, not only in assigning heterodoxy a derivative nature from heathenism, but in pointing out in the *Gnosis* elements of abnormal opinions antecedent to the promulgation of Christianity. We have thus a most interesting account of the early heresies, which in some respects supplies many *desiderata* in the ecclesiastical history of this epoch. 7

We can scarcely over-estimate the value of *The Refutation*, on account of the propinquity of its author to the apostolic age. Hippolytus was a disciple of St. Irenæus, St. Irenæus of St.

Polycarp, St. Polycarp of St. John. Indeed, one fact of grave importance connected with the writings of St. John, is elicited from Hippolytus' *Refutation*. The passage given out of Basilides' work, containing a quotation by the heretic from St. John i. 9, settles the period of the composition of the fourth Gospel, as of greater antiquity by at least thirty years than is allowed to it by the Tübingen school. It is therefore obvious that Basilides formed his system out of the prologue of St. John's Gospel; thus for ever setting at rest the allegation of these critics, that St. John's Gospel was written at a later date, and assigned an apostolic author, in order to silence the Basilidian Gnostics.[17] In the case of Irenæus, too, *The Refutation* has restored the Greek text of much of his book *Against Heresies*, hitherto only known to us in a Latin version. Nor is the value of Hippolytus' work seriously impaired, even on the supposition of the authorship not being proved,—a concession, however, in no wise justified by the evidence. Whoever the writer of *The Refutation* be, he belonged to the early portion of the third century, formed his compilations from primitive sources, made conscientious preparation for his undertaking, delivered statements confirmed by early writers of note,[18] and lastly, in the execution of his task, furnished indubitable marks of information and research, and of having thoroughly mastered the relations and affinities, each to other, of the various heresies of the first two and a quarter centuries. These heresies, whether deducible from attempts to Christianize the philosophy of Paganism, or to interpret the Doctrines and Life of our Lord by the tenets of Gnosticism and Oriental speculation generally, or to create a compromise with the pretensions of Judaism,—these heresies, amid all their complexity and diversity, St. Hippolytus[19] reduces to one common ground of censure—antagonism to

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[17] It settles the period of the composition of St. John's Gospel only, of course, on the supposition that Hippolytus is giving a correct account as regards Basilides' work. The mode, however, in which Hippolytus introduces the quotation, appears to place its authenticity beyond reasonable doubt. He represents Basilides (see book vii. chap. 10) as notifying his reference to St. John's Gospel thus, "And this," he says, "is what has been stated in the Gospels: 'He was the true light, which lighteneth every man that cometh into the world.'" Now this is precisely the mode of reference we should expect that Basilides would employ; whereas, if Hippolytus had either fabricated the passage or adduced it from hearsay, it is almost certain he would have said "in the Gospel of St. John," and not indefinitely "the Gospels." And more than this, the formulary "in the Gospels," adopted by Basilides, reads very like a recognition of an agreed collection of authorized accounts of our Lord's life and sayings. It is also remarkable that the word "stated" (λεγόμενον) Basilides has just used in quoting (Gen. i. 3) as interchangeable with "written" (γέγραπται), the word exclusively applied to what is included within the canon of Scripture.

[18] For instance, St. Irenæus, whom Hippolytus professes to follow, Epiphanius, Theodoret, St. Augustine, etc.

[19] The translator desires to acknowledge obligations to Dr. Lottner, Professor of Sanskrit and sub-librarian in Trinity College, Dublin,—a gentleman of extensive historical erudition as well as of accurate and comprehensive scholarship.

Holy Scripture. Heresy, thus branded, he leaves to wither under the condemnatory sentence of the Church.

The Refutation of All Heresies.

[Translated by the Rev. J. H. MacMahon, M.A.]

Book I.

Contents.

The following are the contents of the first book of *The Refutation of all Heresies*.[20]

We propose to furnish an account of the tenets of natural philosophers, and who these are, as well as the tenets of moral philosophers, and who these are; and thirdly, the tenets of logicians, and who these logicians are.

Among natural philosophers[21] may be enumerated Thales, Pythagoras, Empedocles, Heraclitus, Anaximander, Anaximenes, Anaxagoras, Archelaus, Parmenides, Leucippus, Democritus, Xenophanes, Ecphantus, Hippo.

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[20] The four of the mss. of the first book extant prior to the recent discovery of seven out of the remaining nine books of *The Refutation*, concur in ascribing it to Origen. These inscriptions run thus: 1. "Refutation by Origen of all Heresies;" 2. "Of Origen's Philosophumena…these are the contents;" 3. "Being estimable (Dissertations) by Origen, a man of the greatest wisdom." The recently discovered ms. itself in the margin has the words, "Origen, and Origen's opinion." The title, as agreed upon by modern commentators, is: 1. "Book I. of Origen's Refutation of all Heresies" (Wolf and Gronovius); 2. "A Refutation of all Heresies;" 3. "Origen's Philosophumena, or the Refutation of all Heresies." The last is Miller's in his Oxford edition, 1851. The title might have been, "Philosophumena, and the Refutation (therefrom) of all Heresies." There were obviously two divisions of the work: (1) A *résumé* of the tenets of the philosophers (books i., ii., iii., iv.), preparatory to (2) the refutation of heresies, on the ground of their derivative character from Greek and Egyptian speculation. Bunsen would denominate the work "St. Hippolytus' (Bishop and Martyr) Refutation of all Heresies; what remains of the ten books."

[21] Most of what follows in book i. is a compilation from ancient sources. The ablest *résumé* followed by Cicero in the *De Nat. Deor.*, of the tenets of the ancient philosophers, is to be found in Aristotle's *Metaphysics*. The English reader is referred to the *Metaphysics*, book i. pp. 13–46 (Bohn's Classical Library), also to the translator's analysis prefixed to this work, pp. 17–25. See also Diogenes' *Lives of the Philosophers*, and Tenneman's *Manual of Philosophy* (translated in Bohn's Library); Plutarch, *De Placitis Philosophorum*; Lewes' *Biographical History of (Ancient) Philosophy*; and Rev. Dr. F. D. Maurice's *History of (Ancient) Metaphysical and Moral Philosophy*. The same subject is discussed in Ritter's *History of Philosophy* (translated by Morrison).

Among moral philosophers are Socrates, pupil of Archelaus the physicist, (and) Plato the pupil of Socrates. This (speculator) combined three systems of philosophy.

Among logicians is Aristotle, pupil of Plato. He systematized the art of dialectics. Among the Stoic (logicians) were Chrysippus (and) Zeno. Epicurus, however, advanced an opinion almost contrary to all philosophers. Pyrrho was an Academic;[22] this (speculator) taught the incomprehensibility of everything. The Brahmins among the Indians, and the Druids among the Celts, and Hesiod (devoted themselves to philosophic pursuits).

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[22] This word is variously given thus: Academian, Academeian, Academaic, Academe, Cademian, and Cadimian. The two last would seem to indicate the character rather than the philosophy of Pyrrho. To favour this view, the text should be altered into καὶ ἄδημος, i.e., ἀπόδημος = from home, not domestic.

The Proœmium.—Motives for Undertaking the Refutation; Exposure of the Ancient Mysteries; Plan of the Work; Completeness of the Refutation; Value of the Treatise to Future Ages.

We must not overlook[23] any figment devised by those denominated philosophers among the Greeks. For even their incoherent tenets must be received as worthy of credit, on account of the excessive madness of the heretics; who, from the observance of silence, and from concealing their own ineffable mysteries, have by many been supposed worshippers of God.[24] We have likewise, on a former occasion,[25] expounded the doctrines of these briefly, not illustrating them with any degree of minuteness, but refuting them in coarse digest; not having considered it requisite to bring to light their secret[26] doctrines, in order that, when we have explained their tenets by enigmas, they, becoming ashamed, lest also, by our divulging their mysteries, we should convict them of atheism, might be induced to desist in some degree from their unreasonable opinion and their profane attempt.[27] But since I perceive that they have not been abashed by our forbearance, and have made no account of how God is long-suffering, though blasphemed by them, in order that either from shame they may repent, or should they persevere, be justly condemned, I am forced to proceed in my intention of exposing those secret mysteries of theirs, which, to the initiated, with a vast amount of plausibility they deliver who are not accustomed first to disclose (to any one), till, by keeping such in suspense during a period (of necessary preparation), and by rendering him blasphemous towards the true God they have acquired complete ascendancy over him, and perceive him eagerly panting after the promised disclosure. And then, when they have tested him to be enslaved by sin, they initiate him, putting him in possession of the perfection of wicked things. Previously, however, they bind him with an oath neither to divulge (the mysteries), nor to hold communication with any person whatsoever, unless he first undergo similar subjection, though, when the doctrine has been simply delivered (to any one), there was no longer any need of an oath. For he who was content to submit to the necessary purgation,[28] and so receive the perfect mysteries of these men, by the very act itself, as well as in reference 10 to his own conscience, will feel himself sufficiently under an obligation not to divulge to others; for if he once disclose wickedness of this description to any man, he would neither be reckoned among men, nor be deemed worthy to behold the light, since not even irrational animals[29] would attempt such an enormity, as we shall explain when we come to treat of such topics.

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[23] Some hiatus at the beginning of this sentence is apparent.

[24] An elaborate defence of this position forms the subject of Cudworth’s great work, *The True Intellectual System of the Universe*.

[25] This statement has been urged against Origen’s authorship, in favour of Epiphanius, who wrote an extended treatise on the *Heresies*, with an abridgment.

[26] That is, their esoteric mysteries, intended only for a favoured few, as contrasted with the exoteric, designed for more general diffusion.

[27] One ms. has—“the profane opinion and unreasonable attempt.”

[28] “To learn” (Roeper).

Since, however, reason compels us to plunge[30] into the very depth of narrative, we conceive we should not be silent, but, expounding the tenets of the several schools with minuteness, we shall evince reserve in nothing. Now it seems expedient, even at the expense of a more protracted investigation, not to shrink from labour; for we shall leave behind us no trifling auxiliary to human life against the recurrence of error, when all are made to behold, in an obvious light, the clandestine rites of these men, and the secret orgies which, retaining under their management, they deliver to the initiated only. But none will refute these, save the Holy Spirit bequeathed unto the Church, which the Apostles, having in the first instance received, have transmitted to those who have rightly believed. But we, as being their successors, and as participators in this grace, high-priesthood, and office of teaching,[31] as well as being reputed guardians of the Church, must not be found deficient in vigilance,[32] or disposed to suppress correct doctrine.[33] Not even, however, labouring with every energy of body and soul, do we tire in our attempt adequately to render our Divine Benefactor a fitting return; and yet withal we do not so requite Him in a becoming manner, except we are not remiss in discharging the trust committed to us, but careful to complete the measure of our particular opportunity, and to impart to all without grudging whatever the Holy Ghost supplies, not only bringing to light,[34] by means of our refutation, matters foreign (to our subject), but also whatsoever things the truth has received by the grace of the Father,[35] and ministered to men. These also, illustrating by argument and creating testimony[36] by letters, we shall unabashed proclaim.

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[29] "And those that are irrational animals do not attempt," (or) "because irrational," etc. The last is Sancroft's reading; that in the text, Roeper's.

[30] "Ascend up to" (Roeper).

[31] This passage is quoted by those who impugn the authorship of Origen on the ground of his never having been a bishop of the Church. It is not, however, quite certain that the words refer to the episcopal office exclusively.

[32] The common reading is in the future, but the present tense is adopted by Richter in his *Critical Observations*, p. 77.

[33] It might be, "any opinion that may be subservient to the subject taken in hand." This is Cruice's rendering in his Latin version. A different reading is, "we must not be silent as regards reasons that hold good," or, "as regards rational distinctions," or, "refrain from utterances through the instrument of reasoning." The last is Roeper's.

[34] Another reading is, "bringing into a collection."

[35] Or, "the Spirit."

In order, then, as we have already stated, that we may prove them atheists, both in opinion and their mode (of treating a question) and in fact, and (in order to show) whence it is that their attempted theories have accrued unto them, and that they have endeavoured to establish their tenets, taking nothing from the holy Scriptures—nor is it from preserving the succession of any saint that they have hurried headlong into these opinions;—but that their doctrines have derived their origin[37] from the wisdom of the Greeks, from the conclusions of those who have formed systems of philosophy, and from would-be mysteries, and the vagaries of astrologers,—it seems, then, advisable, in the first instance, by explaining the opinions advanced by the philosophers of the Greeks, to satisfy our readers that such are of greater antiquity than these (heresies), and more deserving of reverence in reference to their views respecting the divinity; in the next place, to compare each heresy with the system of each speculator, so as to show that the earliest champion of the heresy availing himself[38] of these attempted theories, has turned them to advantage by appropriating their principles, and, impelled from these into worse, has constructed his own doctrine. The undertaking admittedly is full of labour, and (is one) requiring extended research. We shall not, however, be wanting in exertion; for afterwards it will be a source of joy, just like an athlete obtaining with much toil the crown, or a merchant after a huge swell of sea compassing gain, or a husbandman after sweat of brow enjoying the fruits, or a prophet after reproaches and insults seeing his predictions turning out true. In the commencement, therefore, we shall declare who first, among the Greeks, pointed out (the principles of) natural philosophy. For from these especially have they furtively taken their views who have first propounded these heresies,[39] as we shall subsequently prove when we come to compare them one with another. Assigning to each of those who take the lead among philosophers their own peculiar tenets, we shall publicly exhibit these heresiarchs as naked and unseemly. 11

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[36] Or, “indicating a witness;” or, “having adduced testimony.”

[37] Or, “a starting-point.”

[38] Or, “devoting his attention to;” or, “having lighted upon.”

[39] The chief writers on the early heresies are: Irenæus, of the second century; Hippolytus, his pupil, of the third; Philastrius, Epiphanius, and St. Augustine, of the fourth century. The learned need scarcely be reminded of the comprehensive digest furnished by Ittigius in the preface to his dissertation on the heresies of the apostolic and post-apostolic ages. A book more within the reach of the general reader is Dr. Burton’s *Inquiry into the Heresies of the Apostolic Age.*

Chapter I.—Thales; His Physics and Theology; Founder of Greek Astronomy.

It is said that Thales of Miletus, one of the seven[40] wise men, first attempted to frame a system of natural philosophy. This person said that some such thing as water is the generative principle of the universe, and its end;—for that out of this, solidified and again dissolved, all things consist, and that all things are supported on it; from which also arise both earthquakes and changes of the winds and atmospheric movements,[41] and that all things are both produced[42] and are in a state of flux corresponding with the nature of the primary author of generation;—and that the Deity[43] is that which has neither beginning nor end. This person, having been occupied with an hypothesis and investigation concerning the stars, became the earliest author to the Greeks of this kind of learning. And he, looking towards heaven, alleging that he was carefully examining supernal objects, fell into a well; and a certain maid, by name Thratta, remarked of him derisively, that while intent on beholding things in heaven, he did not know[44] what was at his feet. And he lived about the time of Crœsus.

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[40] [These were: Periander of Corinth, b.c. 585; Pittacus of Mitylene, b.c. 570; Thales of Miletus, b.c. 548: Solon of Athens, b.c. 540; Chilo of Sparta, b.c. 597; Bias of Priene; Cleobulus of Lindus, b.c. 564.]

[41] Or, “motions of the stars” (Roeper).

[42] Or, “carried along” (Roeper).

[43] Or,“ that which is divine.” See Clemens Alexandrinus, *Strom.*, v. pp. 461, 463 (Heinsius and Sylburgius’ ed.). Thales, on being asked, “What is God?” “That,” replied he, “which has neither beginning nor end.”

[44] Or, “see.”

Chapter II.—Pythagoras; His Cosmogony; Rules of His Sect; Discoverer of Physiognomy; His Philosophy of Numbers; His System of the Transmigration of Souls; Zaratas on Demons; Why Pythagoras Forbade the Eating of Beans; The Mode of Living Adopted by His Disciples.

But there was also, not far from these times, another philosophy which Pythagoras originated (who some say was a native of Samos), which they have denominated Italian, because that Pythagoras, flying from Polycrates the king of Samos, took up his residence in a city of Italy, and there passed the entire of his remaining years. And they who received in succession his doctrine, did not much differ from the same opinion. And this person, instituting an investigation concerning natural phenomena,[45] combined together astronomy, and geometry, and music.[46] And so he proclaimed that the Deity is a monad; and carefully acquainting himself with the nature of number, he affirmed that the world sings, and that its system corresponds with harmony, and he first resolved the motion of the seven stars into rhythm and melody. And being astonished at the management of the entire fabric, he required that at first his disciples should keep silence, as if persons coming into the world initiated in (the secrets of) the universe; next, when it seemed that they were sufficiently conversant with his mode of teaching his doctrine, and could forcibly philosophize concerning the stars and nature, then, considering them pure, he enjoins them to speak. This man distributed his pupils in two orders, and called the one esoteric, but the other exoteric. And to the former he confided more advanced doctrines, and to the latter a more moderate amount of instruction.

And he also touched on magic—as they say—and himself[47] discovered an art of physiogony,[48] laying down as a basis certain numbers and measures, saying that they comprised the principle of arithmetical philosophy by composition after this manner. The first number became an originating principle, which is one, indefinable, incomprehensible, having in itself all numbers that, according to plurality, can go on *ad infinitum*. But the primary monad became a principle of numbers, according to substance,[49]—which is a male monad, begetting after the manner of a parent all the rest of the numbers. Secondly, the duad is a female number, and the same also is by arithmeticians termed even. Thirdly, the triad is a male number. This also has been classified by arithmeticians under the denomination uneven. And in addition to all these is the tetrad, a female number; and the same also is called even, because it is female. Therefore all the numbers that have been derived from the genus are four; but number is the indefinite genus, from which was constituted, according 12 to them, the perfect[50] number, viz., the decade. For one, two, three, four, become ten, if its proper denomination be preserved essentially for each of the numbers. Pythagoras affirmed this to be a sacred quaternion, source of everlasting nature,[51] having, as it were, roots in itself; and that from this number all the numbers receive their originating principle. For eleven, and twelve, and the rest, partake of the origin of existence[52] from ten. Of this decade, the perfect number, there are termed four divisions,—namely, number, monad,[53] square, (and) cube. And the connections and blendings of these are performed, according to nature, for the generation of growth completing the productive number. For when the square itself is multiplied[54] into itself, a biquadratic is the result. But when the square is multiplied into the cube, the result is the product of a square and cube; and when the cube is multiplied into the cube, the product of two cubes is the result. So that all the numbers from which the production of existing (numbers) arises, are seven,—namely, number, monad, square, cube, biquadratic, quadratic-cube, cubo-cube.

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[45] Or, "nature."

[46] "And arithmetic" (added by Roeper).

[47] Or, "and he first."

[48] Or, "physiognomy."

[49] Or, "in conformity with his hypothesis."

This philosopher likewise said that the soul is immortal, and that it subsists in successive bodies. Wherefore he asserted that before the Trojan era he was Æthalides,[55] and during the Trojan epoch Euphorbus, and subsequent to this Hermotimus of Samos, and after him

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[50] Or, “the third.”

[51] Or, “an everlasting nature;” or, “having the roots of an everlasting nature in itself,” the words “as it were” being omitted in some mss.

[52] Or, “production.”

[53] It should be probably, “monad, number.” The monad was with Pythagoras, and in imitation of him with Leibnitz, the highest generalization of number, and a conception in abstraction, commensurate with what we call essence, whether of matter or spirit.

[54] Κοβισθῂ in text must be rendered “multiplied.” The formulary is self-evident: $(a^2)^2 = a^4$, $(a^2)^3 = a^6$, $(a^3)^3 = a^9$.

[55] Or Thallis. Æthalides, a son of Hermes, was herald of the Argonauts, and said never to have forgotten anything. In this way his soul remembered its successive migrations into the bodies of Euphorbus, Hermotimus, Pyrrhus, and Pythagoras. (See Diogenes’ *Lives*, book viii. chap. i. sec. 4.)

Pyrrhus of Delos; fifth, Pythagoras. And Diodorus the Eretrian,[56] and Aristoxenus[57] the musician, assert that Pythagoras came to Zaratas[58] the Chaldean, and that he explained to him that there are two original causes of things, father and mother, and that father is light, but mother darkness; and that of the light the parts are hot, dry, not heavy, light, swift; but of darkness, cold, moist, weighty, slow; and that out of all these, from female and male, the world consists. But the world, he says, is a musical harmony;[59] wherefore, also, that the sun performs a circuit in accordance with harmony. And as regards the things that are produced from earth and the cosmical system, they maintain that Zaratas[60] makes the following statements: that there are two demons, the one celestial and the other terrestrial; and that the terrestrial sends up a production from earth, and that this is water; and that the celestial is a fire, partaking of the nature of air, hot and cold.[61] And he therefore affirms that none of these destroys or sullies the soul, for these constitute the substance of all things. And he is reported to have ordered his followers not to eat beans, because that Zaratas said that, at the origin and concretion of all things, when the earth was still undergoing its process of solidification,[62] and that of putrefaction had set in, the bean was produced.[63] And of this he mentions the following indication, that if any one, after having chewed a bean without the husk, places it opposite the sun for a certain period,—for this immediately will aid in the result,—it yields the smell of human seed. And he mentions also another clearer instance to be this: if, when the bean is blossoming, we take the bean and its flower, and deposit them in a jar, smear this over, and bury it in the ground, and after a few days uncover it, we shall see it wearing the appearance, first of a woman's *pudendum*, and after this, when closely examined, of the head of a child growing in along with it. This person, being burned along with his disciples in Croton, a town of Italy, perished. And this was a habit with him, whenever one repaired to him with a view of becoming his follower, (the candidate disciple was compelled) to sell his possessions, and lodge the money sealed with Pythagoras, and he continued in silence to undergo instruction, sometimes for three, but sometimes for five years. And again, on being released, he was permitted to associate with the rest, and remained as a disciple, and took his meals along with them; if otherwise, however, he received back his property, and was rejected. These persons, then, were styled Esoteric Pythagoreans, whereas the rest, Pythagoristæ. 13

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[56] No name occurs more frequently in the annals of Greek literature than that of Diodorus. One, however, with the title "of Eretria," as far as the translator knows, is mentioned only by Hippolytus; so that this is likely another Diodorus to be added to the long list already existing. It may be that Diodorus Eretriensis is the same as Diodorus Crotoniates, a Pythagorean philosopher. See Fabricius' *Biblioth. Græc.*, lib ii. cap. iii., lib. iii. cap. xxxi.; also Meursius' *Annotations*, p. 20, *on Chalcidius' Commentary on Plato's Timæus.* The article in *Smith's Dictionary* is a transcript of these.

[57] Aristoxenus is mentioned by Cicero in his *Tusculan Questions*, book i. chap. xviii., as having broached a theory in psychology, which may have suggested, in modern times, to David Hartley his hypothesis of sensation being the result of nerval vibrations. Cicero says of Aristoxenus, "that he was so charmed with his own harmonies, that he sought to transfer them into investigations concerning our corporeal and spiritual nature."

[58] Zaratas is another form of the name Zoroaster.

[59] Or, "is a nature according to musical harmony" (preceding note); or, "The cosmical system is nature and a musical harmony."

[60] Zaratas, or Zoroaster, is employed as a sort of generic denomination for philosopher by the Orientals, who, whatever portions of Asia they inhabit, mostly ascribe their speculative systems to a Zoroaster. No less than six individuals bearing this name are spoken of. Arnobius (*Contr. Gentes.*, i. 52) mentions four—(1) a Chaldean, (2) Bactrian, (3) Pamphylian, (4) Armenian. Pliny mentions a fifth as a native of Proconnesus (*Nat. Hist.*., xxx. 1), while Apuleius (*Florida*, ii. 15) a sixth Zoroaster, a native of Babylon, and contemporary with Pythagoras, the one evidently alluded to by Hippolytus. (See translator's *Treatise on Metaphysics*, chap. ii.)

[61] Or, "that it was hot and cold," or "hot of moist."

Among his followers, however, who escaped the conflagration were Lysis and Archippus, and the servant of Pythagoras, Zamolxis,[64] who also is said to have taught the Celtic Druids to cultivate the philosophy of Pythagoras. And they assert that Pythagoras learned from the Egyptians his system of numbers and measures; and being struck by the plausible, fanciful, and not easily revealed wisdom of the priests, he himself likewise, in imitation of them, enjoined silence, and made his disciples lead a solitary life in underground chapels.[65]

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[62] Or it might be rendered, "a process of arrangement." The Abbe Cruice (in his edition of *Hippolytus*, Paris, 1860) suggests a different reading, which would make the words translate thus, "when the earth was an undigested and solid mass."

[63] [See book vi. cap. xxii., *infra*, and note. But Clement gives another explanation. See vol. ii. p. 385, this series.]

[64] Or, "Zametus."

[65] Or, "leading them down into cells, made them," etc.; or, "made his disciples observe silence," etc.

Chapter III.—Empedocles; His Twofold Cause; Tenet of Transmigration.

But Empedocles, born after these, advanced likewise many statements respecting the nature of demons, to the effect that, being very numerous, they pass their time in managing earthly concerns. This person affirmed the originating principle of the universe to be discord and friendship, and that the intelligible fire of the monad is the Deity, and that all things consist of fire, and will be resolved into fire; with which opinion the Stoics likewise almost agree, expecting a conflagration. But most of all does he concur with the tenet of transition of souls from body to body, expressing himself thus:—

> “For surely both youth and maid I was,
> And shrub, and bird,[66] and fish, from ocean stray’d.”[67]

This (philosopher) maintained the transmutation of all souls into any description of animal. For Pythagoras, the instructor of these (sages),[68] asserted that himself had been Euphorbus, who served in the expedition against Ilium, alleging that he recognised his shield. The foregoing are the tenets of Empedocles.

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[66] Or, “and beast,” more in keeping with the sense of the name; or “a lamb” has been suggested in the Gottingen edition of Hippolytus.

[67] Or, “traveller into the sea;” or, “mute ones from the sea;” or, “from the sea a glittering fish.”

[68] Or, “being the instructor of this (philosopher).”

Chapter IV.—Heraclitus; His Universal Dogmatism; His Theory of Flux; Other Systems.

But Heraclitus, a natural philosopher of Ephesus, surrendered himself to universal grief, condemning the ignorance of the entire of life, and of all men; nay, commiserating the (very) existence of mortals, for he asserted that he himself knew everything, whereas the rest of mankind nothing.[69] But he also advanced statements almost in concert with Empedocles, saying that the originating principle of all things is discord and friendship, and that the Deity is a fire endued with intelligence, and that all things are borne one upon another, and never are at a standstill; and just as Empedocles, he affirmed that the entire locality about us is full of evil things, and that these evil things reach as far as the moon, being extended from the quarter situated around the earth, and that they do not advance further, inasmuch as the entire space above the moon is more pure. So also it seemed to Heraclitus.

After these arose also other natural philosophers, whose opinions we have not deemed it necessary to declare, (inasmuch as) they present no diversity to those already specified. Since, however, upon the whole, a not inconsiderable school has sprung (from thence), and many natural philosophers subsequently have arisen from them, each advancing different accounts of the nature of the universe, it seems also to us advisable, that, explaining the philosophy that has come down by succession from Pythagoras, we should recur to the opinions entertained by those living after the time of Thales, and that, furnishing a narrative of these, we should approach the consideration of the ethical and logical philosophy which Socrates and Aristotle originated, the former ethical, and the latter logical.[70]

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[69] Proclus, in his commentary on Plato's *Timæus*, uses almost the same words: "but Heraclitus, in asserting his own universal knowledge, makes out all the rest of mankind ignorant."

[70] Or, "and among these, Socrates a moral philosopher, and Aristotle a logician, originated systems."

Chapter V.—Anaximander; His Theory of the Infinite; His Astronomic Opinions; His Physics.

Anaximander, then, was the hearer of Thales. Anaximander was son of Praxiadas, and a native of Miletus. This man said that the originating principle of existing things is a certain constitution of the Infinite, out of which the heavens are generated, and the worlds therein; and that this principle is eternal and undecaying, and comprising all the worlds. And he speaks of time as something of limited generation, and subsistence, and destruction. This person declared the Infinite to be an originating principle and element of existing things, being the first to employ such a denomination of the originating principle. But, moreover, he asserted that there is an eternal motion, by the agency of which it happens that the heavens[71] are generated; but that the earth is poised aloft, upheld by nothing, continuing (so) on account of its equal distance from all (the heavenly bodies); and that the figure of it is curved, circular,[72] similar to a column of stone.[73] And one of the surfaces we tread upon, but the other is opposite.[74] And that the stars are a circle of fire, separated from the fire 14 which is in the vicinity of the world, and encompassed by air. And that certain atmospheric exhalations arise in places where the stars shine; wherefore, also, when these exhalations are obstructed, that eclipses take place. And that the moon sometimes appears full and sometimes waning, according to the obstruction or opening of its (orbital) paths. But that the circle of the sun is twenty-seven times[75] larger than the moon, and that the sun is situated in the highest (quarter of the firmament); whereas the orbs of the fixed stars in the lowest. And that animals are produced (in moisture[76]) by evaporation from the sun. And that man was, originally, similar to a different animal, that is, a fish. And that winds are caused by the separation of very rarified exhalations of the atmosphere, and by their motion after they have been condensed. And that rain arises from earth's giving back (the vapours which it receives) from the (clouds[77]) under the sun. And that there are flashes of lightning when the wind coming down severs the clouds. This person was born in the third year of the xlii. Olympiad.[78]

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[71] Or, “men.”

[72] Or, “moist.”

[73] Or, “congealed snow.”

[74] That is, Antipodes. Diogenes Laertius was of the opinion that Plato first indicated by name the Antipodes.

[75] Or, “727 times,” an improbable reading.

[76] “In moisture” is properly added, as Plutarch, in his *De Placitis*, v. xix., remarks that “Anaximander affirms that primary animals were produced in moisture.”

[77] This word seems requisite to the sense of the passage.

[78] b.c. 610. On *Olympiads*, see Jarvis, *Introd.*, p. 21.]

Chapter VI.—Anaximenes; His System of “An Infinite Air;” His Views of Astronomy and Natural Phenomena.

But Anaximenes, who himself was also a native of Miletus, and son of Eurystratus, affirmed that the originating principle is infinite air, out of which are generated things existing, those which have existed, and those that will be, as well as gods and divine (entities), and that the rest arise from the offspring of this. But that there is such a species of air, when it is most even, which is imperceptible to vision, but capable of being manifested by cold and heat, and moisture and motion, and that it is continually in motion; for that whatsoever things undergo alteration, do not change if there is not motion. For that it presents a different appearance according as it is condensed and attenuated, for when it is dissolved into what is more attenuated that fire is produced, and that when it is moderately condensed again into air that a cloud is formed from the air by virtue of the contraction;[79] but when condensed still more, water, (and) that when the condensation is carried still further, earth is formed; and when condensed to the very highest degree, stones. Wherefore, that the dominant principles of generation are contraries,—namely, heat and cold. And that the expanded earth is wafted along upon the air, and in like manner both sun and moon and the rest of the stars; for all things being of the nature of fire, are wafted about through the expanse of space, upon the air. And that the stars are produced from earth by reason of the mist which arises from this *earth*; and when this is attenuated, that fire is produced, and that the stars consist of the fire which is being borne aloft. But also that there are terrestrial natures in the region of the stars carried on along with them. And he says that the stars do not move under the earth, as some have supposed, but around the earth,[80] just as a cap is turned round our head; and that the sun is hid, not by being under the earth, but because covered by the higher portions of the earth, and on account of the greater distance that he is from us. But that the stars do not emit heat on account of the length of distance; and that the winds are produced when the condensed air, becoming rarified, is borne on; and that when collected and thickened still further, clouds are generated, and thus a change made into water. And that hail is produced when the water borne down from the clouds becomes congealed; and that snow is generated when these very clouds, being more moist, acquire congelation; and that lightning is caused when the clouds are parted by force of the winds; for when these are sundered there is produced a brilliant and fiery flash. And that a rainbow is produced by reason of the rays of the sun falling on the collected air. And that an earthquake takes place when the earth is altered into a larger (bulk) by heat and cold. These indeed, then, were the opinions of Anaximenes. This (philosopher) flourished about the first year of the lviii. Olympiad.[81]

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[79] Or, “revolutionary motion.”

[80] Plutarch, in his *De Placitis Philosophorum*, attributes both opinions to Anaximenes, viz., that the sun was moved both under and around the earth.

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[81] [b.c. 556.]

Chapter VII.—Anaxagoras; His Theory of Mind; Recognises an Efficient Cause; His Cosmogony and Astronomy.

After this (thinker) comes Anaxagoras,[82] son of Hegesibulus,[83] a native of Clazomenæ. This person affirmed the originating principle of the universe to be mind and matter; mind being the efficient cause, whereas matter that which was being formed. For all things coming into existence simultaneously, mind supervening introduced order. And material principles, he says, are infinite; even the smaller of these are infinite.[84] And that all things partake of motion by being moved by mind, and that similar bodies coalesce. And that celestial bodies were arranged by orbicular motion. That, therefore, what was thick and moist, and dark and cold, and all things heavy, came together into the centre, from the solidification of which earth derived support; but that the things opposite to these—namely, heat and brilliancy, and dryness and lightness—hurried impetuously into the farther portion of the atmosphere. And that the earth is in figure plane; and that it continues suspended aloft, by reason of its magnitude, and by reason of there being no vacuum, and by reason of the air, which was most powerful, bearing along the wafted earth. But that among moist substances on earth, was the sea, and the waters in it; and when these evaporated (from the sun), or had settled under, that the ocean was formed in this manner, as well as from the rivers that from time to time flow into it. And that the rivers also derive support from the rains and from the actual waters in the earth; for that this is hollow, and contains water in its caverns. And that the Nile is inundated in summer, by reason of the waters carried down into it from the snows in northern (latitudes).[85] And that the sun and moon and all the stars are fiery stones, that were rolled round by the rotation of the atmosphere. And that beneath the stars are sun and moon, and certain invisible bodies that are carried along with us; and that we have no perception of the heat of the stars, both on account of their being so far away, and on account of their distance from the earth; and further, they are not to the same degree hot as the sun, on account of their occupying a colder situation. And that the moon, being lower than the sun, is nearer us. And that the sun surpasses the Peloponnesus in size. And that the moon has not light of its own, but from the sun. But that the revolution of the stars takes place under the earth. And that the moon is eclipsed when the earth is interposed, and oc-

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[82] Aristotle considers that Anaxagoras was the first to broach the existence of efficient causes in nature. He states, however, that Hermotimus received the credit of so doing at an earlier date.

[83] Or, Hegesephontus.

[84] Simplicius, in his *Commentary on Aristotle's Physics*, where (book i. c. 2) Anaxagoras is spoken of, says that the latter maintained that "all things existed simultaneously—infinite things, and plurality, and diminutiveness, for even what was diminutive was infinite." (See Aristotle's *Metaphysics*, iii. 4, Macmahon's translation, p. 93.) This explains Hippolytus' remark, while it suggests an emendation of the text.

[85] Or, "in the Antipodes;" or, "from the snow in Æthiopia."

casionally also those (stars) that are underneath the moon. And that the sun (is eclipsed) when, at the beginning of the month, the moon is interposed. And that the solstices are caused by both sun and moon being repulsed by the air. And that the moon is often turned, by its not being able to make head against the cold. This person was the first to frame definitions regarding eclipses and illuminations. And he affirmed that the moon is earthy, and has in it plains and ravines. And that the milky way is a reflection of the light of the stars which do not derive their radiance from the sun;[86] and that the stars, coursing (the firmament) as shooting sparks, arise out of the motion of the pole. And that winds are caused when the atmosphere is rarified by the sun, and by those burning orbs that advance under the pole, and are borne from (it). And that thunder and lightning are caused by heat falling on the clouds. And that earthquakes are produced by the air above falling on that under the earth; for when this is moved, that the earth also, being wafted by it, is shaken. And that animals originally came into existence[87] in moisture, and after this one from another; and that males are procreated when the seed secreted from the right parts adhered to the right parts of the womb, and that females are born when the contrary took place. This philosopher flourished in the first year of the lxxxviii. Olympiad,[88] at which time they say that Plato also was born. They maintain that Anaxagoras was likewise prescient.

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[86] Or, “overpowered by the sun,” that is, whose light was lost in the superior brilliancy of the sun.

[87] Or, “were generated.”

[88] [Died b.c. 428 or 429.]

Chapter VIII.—Archelaus; System Akin to that of Anaxagoras; His Origin of the Earth and of Animals; Other Systems.

Archelaus was by birth an Athenian, and son of Apollodorus.[89] This person, similarly with Anaxagoras, asserted the mixture of matter, and enunciated his first principles in the same manner. This philosopher, however, held that there is inherent immediately in mind a certain mixture; and that the originating principle of motion is the mutual separation of heat and cold, and that the heat is moved, and that the cold remains at rest. And that the water, being dissolved, flows towards the centre, where the scorched air and earth are produced, of which the one is borne upwards and the other remains beneath. And that the earth is at rest, and that on this account it came into existence; and that it lies in the centre, being no part, so to speak, of the universe, delivered from the conflagration; and that from this, first in a state of ignition, is the nature of the stars, of which indeed the largest is the sun, and next to this the moon; and of the rest some less, but some greater. And he says that the heaven was inclined at an angle, and so that the sun diffused light over the earth, and made the atmosphere transparent, and the ground dry; for that at first it was a sea, inasmuch as it is lofty at the horizon and hollow in the middle. And he adduces, as an indication of the hollowness, that the sun does not rise and set to all at the same time, which ought to happen if the earth was even. And with regard to animals, he affirms that the earth, being originally fire in its lower part, where the heat and cold were intermingled, both the rest of animals made their appearance, numerous and dissimilar,[90] all having the same food, being nourished from mud; and their existence was of short duration, but afterwards also generation from one another arose unto them; and men were separated from the rest (of the animal creation), and they appointed rulers, and laws, and arts, and cities, and the rest. And he asserts that mind is innate in all animals alike; for that each, according to the difference of their physical constitution, employed (mind), at one time slower, at another faster.[91] 16

Natural philosophy, then, continued from Thales until Archelaus. Socrates was the hearer of this (latter philosopher). There are, however, also very many others, introducing various opinions respecting both the divinity and the nature of the universe; and if we were disposed to adduce all the opinions of these, it would be necessary to compose a vast quantity of books. But, reminding the reader of those whom we especially ought—who are deserving of mention from their fame, and from being, so to speak, the leaders to those who have subsequently framed systems of philosophy, and from their supplying them with a starting-point towards such undertakings—let us hasten on our investigations towards what remains for consideration.

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[89] [b.c. 440.]

[90] Or, “both many of the rest of the animal kingdom, and man himself.” (See Diogenes Laertius’ *Lives*, ii. 17.)

[91] There is some confusion in the text here, but the rendering given above, though conjectural, is highly probable. One proposed emendation would make the passage run thus: “for that each body employed mind, sometimes slower, sometimes faster.”

Chapter IX.—Parmenides; His Theory of “Unity;” His Eschatology.

For Parmenides[92] likewise supposes the universe to be one, both eternal and unbegotten, and of a spherical form. And neither did he escape the opinion of the great body (of speculators), affirming fire and earth to be the originating principles of the universe—the earth as matter, but the fire as cause, even an efficient one. He asserted that the world would be destroyed, but in what way he does not mention.[93] The same (philosopher), however, affirmed the universe to be eternal, and not generated, and of spherical form and homogeneous, but not having a figure in itself, and immoveable and limited.

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[92] [b.c. 500.]

[93] The next sentence is regarded by some as not genuine.

Chapter X.—Leucippus; His Atomic Theory.

But Leucippus,[94] an associate of Zeno, did not maintain the same opinion, but affirms things to be infinite, and always in motion, and that generation and change exist continuously. And he affirms plenitude and vacuum to be elements. And he asserts that worlds are produced when many bodies are congregated and flow together from the surrounding space to a common point, so that by mutual contact they made substances of the same figure and similar in form come into connection; and when thus intertwined,[95] there are transmutations into other bodies, and that created things wax and wane through necessity. But what the nature of necessity is, (Parmenides) did not define.

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[94] [b.c. 370.]

[95] Or, "when again mutually connected, that different entities were generated." (See Diogenes Laertius' *Lives*, ix. 30–32.)

Chapter XI.—Democritus; His Duality of Principles; His Cosmogony.

And Democritus[96] was an acquaintance of Leucippus. Democritus, son of Damasippus, a native of Abdera,[97] conferring with many gymnosophists among the Indians, and with priests in Egypt, and with astrologers and magi in Babylon, (propounded his system). Now he makes statements similarly with Leucippus concerning elements, viz., plenitude and vacuum, denominating plenitude entity, and vacuum nonentity; and this he asserted, since existing things are continually moved in the vacuum. And he maintained worlds to be infinite, and varying in bulk; and that in some there is neither sun nor moon, while in others that they are larger than with us, and with others more numerous. And that intervals between worlds are unequal; and that in one quarter of space (worlds) are more numerous, and in another less so; and that some of them increase in bulk, but that others attain their full size, while others dwindle away and that in one quarter they are coming into existence, whilst in another they are failing; and that they are destroyed by clashing one with another. And that some worlds are destitute of animals and plants, and every species of moisture. And that the earth of our world was created before that of the stars, and that the moon is underneath; next (to it) the sun; then the fixed stars. And that (neither) the planets nor these (fixed stars) possess an equal elevation. And that the world flourishes, until no longer it can receive anything from without. This (philosopher) turned all things into ridicule, as if all the concerns of humanity were deserving of laughter.

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[96] [Died in his hundred and ninth year, b.c. 361.]

[97] Or, "Audera."

Chapter XII.—Xenophanes; His Scepticism; His Notions of God and Nature; Believes in a Flood.

17

But Xenophanes, a native of Colophon,[98] was son of Orthomenes. This man survived to the time of Cyrus.[99] This (philosopher) first asserted that there is no possibility of comprehending anything, expressing himself thus:—

> “For if for the most part of perfection man may speak,
> Yet he knows it not himself, and in all attains surmise.”

And he affirms that nothing is generated or perishes, or is moved; and that the universe, being one, is beyond change. But he says that the deity is eternal, and one and altogether homogeneous and limited, and of a spherical form, and endued with perception in all parts. And that the sun exists during each day from a conglomeration of small sparks, and that the earth is infinite, and is surrounded neither by an atmosphere nor by the heaven. And that there are infinite suns and moons, and that all things spring from earth. This man affirmed that the sea is salt, on account of the many mixtures that flow into it. Metrodorus, however, from the fact of its being filtered through earth, asserts that it is on account of this that it is made salt. And Xenophanes is of opinion that there had been a mixture of the earth with the sea, and that in process of time it was disengaged from the moisture, alleging that he could produce such proofs as the following: that in the midst of earth, and in mountains, shells are discovered; and also in Syracuse he affirms was found in the quarries the print of a fish and of seals, and in Paros an image of a laurel[100] in the bottom of a stone, and in Melita[101] parts of all sorts of marine animals. And he says that these were generated when all things originally were embedded in mud, and that an impression of them was dried in the mud, but that all men had perished[102] when the earth, being precipitated into the sea, was converted into mud; then, again, that it originated generation, and that this overthrow occurred to all worlds.

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[98] [Born 556 b.c.]

[99] [Incredible. Cyrus the younger, fell at Cunaxa b.c. 401. Cyrus the elder was a contemporary of Xenophanes.]

[100] Or, “anchovy.”

[101] Or,“ Melitus.”

[102] The textual reading is in the present, but obviously requires a past tense.

Chapter XIII.—Ecphantus; His Scepticism; Tenet of Infinity.

One Ecphantus, a native of Syracuse, affirmed that it is not possible to attain a true knowledge of things. He defines, however, as he thinks, primary bodies to be indivisible,[103] and that there are three variations of these, viz., bulk, figure, capacity, from which are generated the objects of sense. But that there is a determinable multitude of these, and that this is infinite.[104] And that bodies are moved neither by weight nor by impact, but by divine power, which he calls mind and soul; and that of this the world is a representation; wherefore also it has been made in the form of a sphere by divine power.[105] And that the earth in the middle of the cosmical system is moved round its own centre towards the east.[106]

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[103] Some confusion has crept into the text. The first clause of the second sentence belongs probably to the first. The sense would then run thus: "Ecphantus affirmed the impossibility of dogmatic truth, for that every one was permitted to frame definitions as he thought proper."

[104] Or, "that there is, according to this, a multitude of defined existences, and that such is infinite."

[105] Or, "a single power."

[106] [So far anticipating modern science.]

Chapter XIV.—Hippo; His Duality of Principles; His Psychology.

Hippo, a native of Rhegium, asserted as originating principles, coldness, for instance water, and heat, for instance fire. And that fire, when produced by water, subdued the power of its generator, and formed the world. And the soul, he said, is[107] sometimes brain, but sometimes water; for that also the seed is that which appears to us to arise out of moisture, from which, he says, the soul is produced.

So far, then, we think we have sufficiently adduced (the opinions of) these; wherefore, inasmuch as we have adequately gone in review through the tenets of physical speculators, it seems to remain that we now turn to Socrates and Plato, who gave especial preference to moral philosophy.

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[107] Or, “holds.”

Chapter XV.—Socrates; His Philosophy Reproduced by Plato.

Socrates, then, was a hearer of Archelaus, the natural philosopher; and he, reverencing the rule, “Know thyself,” and having assembled a large school, had Plato (there), who was far superior to all his pupils. (Socrates) himself left no writings[108] after him. Plato, however, taking notes[109] of all his (lectures on) wisdom, established a school, combining together natural, ethical, (and) logical (philosophy). But the points Plato determined are these following.

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[108] Or, “writing.” Still Socrates may be called the father of the Greek philosophy. “From the age of Aristotle and Plato, the rise of the several Greek sects may be estimated as so many successful or abortive efforts to carry out the principles enunciated by Socrates.”—*Translator’s Treatise on Metaphysics*, chap. iii. p. 45.

[109] This word signifies to take impressions from anything, which justifies the translation, historically correct, given above. Its literal import is “wipe clean,” and in this sense Hippolytus may intend to assert that Plato wholly appropriated the philosophy of Socrates. (See Diogenes Laertius, xi. 61, where the same word occurs.)

Chapter XVI.—Plato; Threefold Classification of Principles; His Idea of God; Different Opinions Regarding His Theology and Psychology; His Eschatology and System of Metempsychosis; His Ethical Doctrines; Notions on the Free-Will Question.

18

Plato (lays down) that there are three originating principles of the universe, (namely) God, and matter, and exemplar; God as the Maker and Regulator of this universe, and the Being who exercises providence over it; but matter, as that which underlies all (phenomena), which (matter) he styles both receptive and a nurse, out of the arrangement of which proceeded the four elements of which the world consists; (I mean) fire, air, earth, water, from which all the rest of what are denominated concrete substances, as well as animals and plants, have been formed. And that the exemplar, which he likewise calls ideas, is the intelligence of the Deity, to which, as to an image in the soul, the Deity attending, fabricated all things. God, he says, is both incorporeal and shapeless, and comprehensible by wise men solely; whereas matter is body potentially, but with potentiality not as yet passing into action, for being itself without form and without quality, by assuming forms and qualities, it became body. That matter, therefore, is an originating principle, and coeval with the Deity, and that in this respect the world is uncreated. For (Plato) affirms that (the world) was made out of it. And that (the attribute of) imperishableness necessarily belongs to (literally "follows") that which is uncreated. So far forth, however, as body is supposed to be compounded out of both many qualities and ideas, so far forth it is both created and perishable. But some of the followers of Plato mingled both of these, employing some such example as the following: That as a waggon can always continue undestroyed, though undergoing partial repairs from time to time, so that even the parts each in turn perish, yet itself remains always complete; so after this manner the world also, although in parts it perishes, yet the things that are removed, being repaired, and equivalents for them being introduced, it remains eternal.

Some maintain that Plato asserts the Deity to be one, ingenerable and incorruptible, as he says in *The Laws:* [110] "God, therefore, as the ancient account has it, possesses both the beginning, and end, and middle of all things." Thus he shows God to be one, on account of His having pervaded all things. Others, however, maintain that Plato affirms the existence of many gods indefinitely, when he uses these words: "God of gods, of whom I am both the Creator and Father."[111] But others say that he speaks of a definite number of deities in the following passage: "Therefore the mighty Jupiter, wheeling his swift chariot in heaven;" and when he enumerates the offspring of the children of heaven and earth. But others assert that (Plato) constituted the gods as generable; and on account of their having been produced, that altogether they were subject to the necessity of corruption, but that on account of the will of God they are immortal, (maintaining this) in the passage already quoted, where, to the words, "God of gods, of whom I am Creator and Father," he adds, "indissoluble through the fiat of My will;" so that if (God) were disposed that these should be dissolved, they would easily be dissolved.

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[110] *De Legibus*, iv. 7 (p. 109, vol. viii. ed. Bekker).

[111] *Timæus*, c. xvi. (p. 277, vol. vii. ed. Bekker). The passage runs thus in the original: "Gods of gods, of whom I am Creator and Father of works, which having been formed by Me, are indissoluble, through, at all events, My will."

And he admits natures (such as those) of demons, and says that some of them are good, but others worthless. And some affirm that he states the soul to be uncreated and immortal, when he uses the following words, "Every soul is immortal, for that which is always moved is immortal;" and when he demonstrates that the soul is self-moved, and capable of originating motion. Others, however, (say that Plato asserted that the soul was) created, but rendered imperishable through the will of God. But some (will have it that he considered the soul) a composite (essence), and generable and corruptible; for even he supposes that there is a receptacle for it,[112] and that it possesses a luminous body, but that everything generated involves a necessity of corruption.[113] Those, however, who assert the immortality of the soul are especially strengthened in their opinion by those passages[114] (in Plato's writings), where he says, that both there are judgments after death, and tribunals of justice in Hades, and that the virtuous (souls) receive a good reward, while the wicked (ones) suitable punishment. Some notwithstanding assert, that he also acknowledges a transition of souls from one body to another, and that different souls, those that were marked out for such a purpose, pass into different bodies,[115] according to the desert of each, and that after[116] certain definite periods they are sent up into this world to furnish once more a proof of their choice. Others, however, (do not admit this to be his doctrine, but will have it that Plato affirms that the souls) obtain a place according to the desert of each; and they employ as a testimony the saying of his, that some good men are with Jove, and that others are ranging abroad (through heaven) with other gods; whereas that others are involved in eternal punishments, as many as during this life have committed wicked and unjust deeds. 19

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[112] The word is literally a cup or bowl, and, being employed by Plato in an allegorical sense, is evidently intended to signify the *anima mundi* (soul of the world), which constituted a sort of depository for all spiritual existences in the world.

[113] Or, "that there exists a necessity for the corruption of everything created."

[114] Or, "are confirmed by that (philosopher Plato), because he asserts," etc.; or, "those who assert the soul's immortality are especially confirmed in their opinion, as many as affirm the existence of a future state of retribution."

[115] Or, "that he changes different souls," etc.

[116] Or, "during."

And people affirm that Plato says, that some things are without a mean, that others have a mean, that others are a mean. (For example, that) waking and sleep, and such like, are conditions without an intermediate state; but that there are things that had means, for instance virtue and vice; and there are means (between extremes), for instance grey between white and black, or some other colour. And they say, that he affirms that the things pertaining to the soul are absolutely alone good, but that the things pertaining to the body, and those external (to it), are not any longer absolutely good, but reputed blessings. And that frequently he names these means also, for that it is possible to use them both well and ill. Some virtues, therefore, he says, are extremes in regard of intrinsic worth, but in regard of their essential nature means, for nothing is more estimable than virtue. But whatever excels or falls short of these terminates in vice. For instance, he says that there are four virtues—prudence, temperance, justice, fortitude—and that on each of these is attendant two vices, according to excess and defect: for example, on prudence, recklessness according to defect, and knavery according to excess; and on temperance, licentiousness according to defect, stupidity according to excess; and on justice, foregoing a claim according to defect, unduly pressing it according to excess; and on fortitude, cowardice according to defect, foolhardiness according to excess. And that these virtues, when inherent in a man, render him perfect, and afford him happiness. And happiness, he says, is assimilation to the Deity, as far as this is possible; and that assimilation to God takes place when any one combines holiness and justice with prudence. For this he supposes the end of supreme wisdom and virtue. And he affirms that the virtues follow one another in turn,[117] and are uniform, and are never antagonistic to each other; whereas that vices are multiform, and sometimes follow one the other, and sometimes are antagonistic to each other. He asserts that fate exists; not, to be sure, that all things are produced according to fate, but that there is even something in our power, as in the passages where he says, "The fault is his who chooses, God is blameless;" and "the following law[118] of Adrasteia."[119] And thus some (contend for his upholding) a system of fate, whereas others one of free-will. He asserts, however, that sins are involuntary. For into what is most glorious of the things in our power, which is the soul, no one would (deliberately) admit what is vicious, that is, transgression, but that from ignorance and an erroneous conception of virtue, supposing that they were achieving something honourable, they pass into vice. And his doctrine on this point is most clear in *The Republic*,[120] where he says, "But, again, you presume to assert that vice is disgraceful and abhorred of God; how then,

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[117] Diogenes Laertius, in describing the system of the Stoics, employs the same word in the case of their view of virtue.

[118] This is supplied from the original; the passage occurs in the *Phædrus*, c. lx. (p. 86, vol. i. ed. Bekker).

[119] The word Adrasteia was a name for Nemesis, and means here unalterable destiny.

[120] The passage occurs in *Clilophon* (p. 244, vol. vi. ed. Bekker).

I may ask, would one choose such an evil thing? He, you reply, (would do so) who is worsted by pleasures.[121] Therefore this also is involuntary, if to gain a victory be voluntary; so that, in every point of view, the committing an act of turpitude, reason proves[122] to be involuntary." Some one, however, in opposition to this (Plato), advances the contrary statement, "Why then are men punished if they sin involuntary?" But he replies, that he himself also, as soon as possible, may be emancipated from vice, and undergo punishment. For that the undergoing punishment is not an evil, but a good thing, if it is likely to prove a purification of evils; and that the rest of mankind, hearing of it, may not transgress, but guard against such an error. (Plato, however, maintains) that the nature of evil is neither created by the Deity, nor possesses subsistence of itself, but that it derives existence from contrariety to what is good, and from attendance upon it, either by excess and defect, as we have previously affirmed concerning the virtues. Plato unquestionably then, as we have already stated, collecting together the three departments of universal philosophy, in this manner formed his speculative system.

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[121] The text, as given by Miller, is scarcely capable of any meaning. The translation is therefore conjectural, in accordance with alterations proposed by Schneidewin.

[122] Or, "declares."

Chapter XVII.—Aristotle; Duality of Principles; His Categories; His Psychology; His Ethical Doctrines; Origin of the Epithet "Peripatetic."

Aristotle, who was a pupil of this (Plato), reduced philosophy into an art, and was distinguished rather for his proficiency in logical science, supposing as the elements of all things substance and accident; that there is one substance underlying all things, but nine accidents,—namely, quantity, quality, relation, where, when, possession, posture, action, passion; and that substance is of some such description as God, man, and each of the beings that can fall under a similar denomination. But in regard of accidents, quality is seen in, for instance, white, black; and quantity, for instance two cubits, three cubits; and relation, for instance father, son; and where, for instance at Athens, Megara; and when, for instance during the tenth Olympiad; and possession, for instance to have acquired; and action, for instance to write, and in general to evince any practical powers; and posture, for instance to lie down; and passion, for instance to be struck. He also supposes that some things have means, but that others are without means, as we have declared concerning Plato likewise. And in most points he is in agreement with Plato, except the opinion concerning soul. For Plato affirms it to be immortal, but Aristotle that it involves permanence; and after these things, that this also vanishes in the fifth body,[123] which he supposes, along with the other four (elements),—viz., fire, and earth, and water, and air,—to be a something more subtle (than these), of the nature of spirit. Plato therefore says, that the only really good things are those pertaining to the soul, and that they are sufficient for happiness; whereas Aristotle introduces a threefold classification of good things, and asserts that the wise man is not perfect, unless there are present to him both the good things of the body and those extrinsic to it.[124] The former are beauty, strength, vigour of the senses, soundness; while the things extrinsic (to the body) are wealth, nobility, glory, power, peace, friendship.[125] And the inner qualities of the soul he classifies, as it was the opinion of Plato, under prudence, temperance, justice, fortitude. This (philosopher) also affirms that evils arise according to an opposition of the things that are good, and that they exist beneath the quarter around the moon, but reach no farther beyond the moon; and that the soul of the entire world is immortal, and that the world itself is eternal, but that (the soul) in an individual, as we have before stated, vanishes (in the fifth body). This (speculator), then holding discussions in the Lyceum, drew up from time to time his system of philosophy; but Zeno (held his school) in the porch called *Poecilé*. And the followers of Zeno obtained their name from the place—that is, from *Stoa*—(i.e., a

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[123] Or, "the fifth body, in which it is supposed to be, along with the other four (elements);" or, "the fifth body, which is supposed to be (composed) of the other four."

[124] Hippolytus expresses himself in the words of Stobæus, who says (*Eclog.*, ii. 274): "And among reputed external blessings are nobility, wealth, glory, peace, freedom, friendship."

[125] Or, "glory, the confirmed power of friends."

porch), being styled Stoics; whereas Aristotle's followers (were denominated) from their mode of employing themselves while teaching. For since they were accustomed walking about in the Lyceum to pursue their investigations, on this account they were called Peripatetics. These indeed, then, were the doctrines of Aristotle.

Chapter XVIII.—The Stoics; Their Superiority in Logic; Fatalists; Their Doctrine of Conflagrations.

The Stoics themselves also imparted growth to philosophy, in respect of a greater development of the art of syllogism, and included almost everything under definitions, both Chrysippus and Zeno being coincident in opinion on this point. And they likewise supposed God to be the one originating principle of all things, being a body of the utmost refinement, and that His providential care pervaded everything; and these speculators were positive about the existence of fate everywhere, employing some such example as the following: that just as a dog, supposing him attached to a car, if indeed he is disposed to follow, both is drawn,[126] or follows voluntarily, making an exercise also of free power, in combination with necessity, that is, fate; but if he may not be disposed to follow, he will altogether be coerced to do so. And the same, of course, holds good in the case of men. For though not willing to follow, they will altogether be compelled to enter upon what has been decreed for them. (The Stoics), however, assert that the soul abides after death,[127] but that it is a body, and that such is formed from the refrigeration of the surrounding atmosphere; wherefore, also, that it was called *psyche* (i.e., soul). And they acknowledge likewise, that there is a transition of souls from one body to another, that is, for those souls for whom this migration has been destined. And they accept the doctrine, that there will be a conflagration, a purification of this world, some say the entire of it, but others a portion, and that (the world) itself is undergoing partial destruction; and this all but corruption, and the generation from it of another world, they term purgation. And they assume the existence of all bodies, and that body does not pass through body,[128] but that a refraction[129] takes place, and that all things involve plenitude, and that there is no vacuum. The foregoing are the opinions of the Stoics also.

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[126] One of the mss. elucidates the simile in the text thus: “But if he is not disposed, there is absolutely a necessity for his being drawn along. And in like manner men, if they do not follow fate, seem to be free agents, though the reason of (their being) fate holds assuredly valid. If, however, they do not wish to follow, they will absolutely be coerced to enter upon what has been fore-ordained.”

[127] Or, “is immortal.” Diogenes Laertius (book vii.) notices, in his section on Zeno, as part of the Stoic doctrine, “that the soul abides after death, but that it is perishable.”

[128] Or, “through what is incorporeal;” that is, through what is void or empty space.

[129] Or, “resurrection;” or, “resistance;” that is, a resisting medium.

Chapter XIX.—Epicurus; Adopts the Democritic Atomism; Denial of Divine Providence; The Principle of His Ethical System. 21

Epicurus, however, advanced an opinion almost contrary to all. He supposed, as originating principles of all things, atoms and vacuity.[130] He considered vacuity as the place that would contain the things that will exist, and atoms the matter out of which all things could be formed; and that from the concourse of atoms both the Deity derived existence, and all the elements, and all things inherent in them, as well as animals and other (creatures); so that nothing was generated or existed, unless it be from atoms. And he affirmed that these atoms were composed of extremely small particles, in which there could not exist either a point or a sign, or any division; wherefore also he called them atoms. Acknowledging the Deity to be eternal and incorruptible, he says that God has providential care for nothing, and that there is no such thing at all as providence or fate, but that all things are made by chance. For that the Deity reposed in the intermundane spaces, (as they) are thus styled by him; for outside the world he determined that there is a certain habitation of God, denominated “the intermundane spaces,” and that the Deity surrendered Himself to pleasure, and took His ease in the midst of supreme happiness; and that neither has He any concerns of business, nor does He devote His attention to them.[131] As a consequence on these opinions, he also propounded his theory concerning wise men, asserting that the end of wisdom is pleasure. Different persons, however, received the term “pleasure” in different acceptations; for some (among the Gentiles[132] understood) the passions, but others the satisfaction resulting from virtue. And he concluded that the souls of men are dissolved along with their bodies, just as also they were produced along with them, for that they are blood, and that when this has gone forth or been altered, the entire man perishes; and in keeping with this tenet, (Epicurus maintained) that there are neither trials in Hades, nor tribunals of justice; so that whatsoever any one may commit in this life, that, provided he may escape detection, he is altogether beyond any liability of trial (for it in a future state). In this way, then, Epicurus also formed his opinions.

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[130] The atomic theory is, as already mentioned by Hippolytus, of more ancient date than Epicurus’ age, being first broached by Leucippus and Democritus. This fact, however, has, as Cudworth argues, been frequently overlooked by those who trace the doctrine to no older a source than the founder of the Epicurean philosophy.

[131] Or, “that neither has He business to do, nor does He attend to any. As a consequence of which fact,” etc.

[132] “Among the Gentiles” seems a mistake. One reading proposed is, “some (intended) our sensuous passions;” or, “some understood the passions.” The words “among the Gentiles,” the French commentator, the Abbe Cruice, is of opinion, were added by Christian hands, in order to draw a contrast between the virtuous Christian and the vicious pagan.

Chapter XX.—The Academics; Difference of Opinion Among Them.

And another opinion of the philosophers was called that of the Academics,[133] on account of those holding their discussions in the Academy, of whom the founder Pyrrho, from whom they were called Pyrrhonean philosophers, first introduced the notion of the incomprehensibility of all things, so as to (be ready to) attempt an argument on either side of a question, but not to assert anything for certain; for that there is nothing of things intelligible or sensible true, but that they appear to men to be so; and that all substance is in a state of flux and change, and never continues in the same (condition). Some followers, then, of the Academics say that one ought not to declare an opinion on the principle of anything, but simply making the attempt to give it up; whereas others subjoined the formulary "not rather"[134] (this than that), saying that the fire is not rather fire than anything else. But they did not declare what this is, but what sort it is.[135]

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[133] See Diogenes Laertius' *Lives*, x. 63 (Bohn's Library); Plutarch, *De Placitis Philosophorum*, iv. 3.

[134] Diogenes Laertius, *Lives*, ix. 75; Sextus Empiricus, *Hypotyp.*, i. 188–192.

[135] This is what the Academics called "the phenomenon" (Sextus Empiricus, *Pyrrh. Hyp.*, i. 19–22).

Chapter XXI.—The Brachmans; Their Mode of Life; Ideas of Deity; Different Sorts Of; Their Ethical Notions.

But there is also with the Indians a sect composed of those philosophizing among the Brachmans. They spend a contented existence, abstain both from living creatures and all cooked food, being satisfied with fruits; and not gathering these from the trees, but carrying off those that have fallen to the earth. They subsist upon them, drinking the water of the river Tazabena.[136] But they pass their life naked, affirming that the body has been constituted a covering to the soul by the Deity. These affirm that God is light, not such as one sees, nor such as the sun and fire; but to them the Deity is discourse, not that which finds expression in articulate sounds, but that of the knowledge through which the secret mysteries of nature[137] are perceived by the wise. And this light which they say is discourse, their god, they assert that the Brachmans only know on account of their alone rejecting all vanity of opinion which is the soul's ultimate covering.[138] These despise death, and always in their own peculiar language[139] call God by the name which we have mentioned previously, and they send up hymns (to him). But neither are there women among them, nor do they beget children. But they who aim at a life similar to these, after they have crossed over to the country on the opposite side of the river, continue to reside there, returning no more; and these also are called Brachmans. But they do not pass their life similarly, for there are also in the place women, of whom those that dwell there are born, and in turn beget children. And this discourse which[140] they name God they assert to be corporeal, and enveloped in a body outside himself, just as if one were wearing a sheep's skin, but that on divesting himself of body that he would appear clear to the eye. But the Brachmans say that there is a conflict in the body that surrounds them, (and they consider that the body is for them full 22 of conflicts);[141] in opposition to which, as if marshalled for battle against enemies, they contend, as we have already explained. And they say that all men are captive to their own congenital struggles, viz., sensuality and inchastity, gluttony, anger, joy, sorrow, concupiscence, and such like. And he who has reared a trophy over these, alone goes to God; wherefore the Brachmans deify Dandamis, to whom Alexander the Macedonian paid a visit, as one who had proved victorious in the bodily conflict. But they bear down on Calanus as having profanely withdrawn from their philosophy. But the Brachmans, putting off the body, like fishes jumping out of water into the pure air, behold the sun.

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[136] This is a mistake in the manuscript for Ganges, according to Roeper.

[137] Or, "knowledge." (See Clemens Alexandrinus, *Strom.*, i., xv., lxxii.; Eusebius, *Præparat. Evang.*, ix. 6.)

[138] Athenæus (*Deipn.*, book ix.) ascribes this opinion to Plato, who, he tells us, "asserted that the soul was so constituted, that it should reject its last covering, that of vanity."

[139] Or, "they name light their god;" or, "they celebrate in their own peculiar language God, whom they name," etc.

[140] The text here would seem rather confused. The above translation agrees with Cruice's and Schneidewin's Latin version. I have doubts about its correctness, however, and would render it thus: "…enveloped in a body extrinsic to the divine essence, just as if one wore a sheepskin covering; but that his body, on being divested of this (covering), would appear visible to the naked eye." Or, "This discourse whom they name God they affirm to be incorporeal, but enveloped in a body outside himself (or his own body) (just as if one carried a covering of sheepskin to have it seen); but having stripped off the body in which he is enveloped, that he no longer appears visible to the naked eye." (Roeper.) I am not very confident that this exactly conveys the meaning of Roeper's somewhat obscure Greek paraphrase.

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[141] The parenthetical words Roeper considers introduced into the text from a marginal note.

Chapter XXII.—The Druids; Progenitors of Their System.

And the Celtic Druids investigated to the very highest point the Pythagorean philosophy, after Zamolxis,[142] by birth a Thracian,[143] a servant of Pythagoras, became to them the originator of this discipline. Now after the death of Pythagoras, Zamolxis, repairing thither, became to them the originator of this philosophy. The Celts esteem these as prophets and seers, on account of their foretelling to them certain (events), from calculations and numbers by the Pythagorean art; on the methods of which very art also we shall not keep silence, since also from these some have presumed to introduce heresies; but the Druids resort to magical rites likewise.

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[142] Or "Zamalxis," or "Zametris" (see Menagius on Diogenes Laertius, viii. 2).

[143] Or, "of Thracian origin." The words are omitted in two mss.

Chapter XXIII.—Hesiod; The Nine Muses; The Hesiodic Cosmogony; The Ancient Speculators, Materialists; Derivative Character of the Heresies from Heathen Philosophy.

But Hesiod the poet asserts himself also that he thus heard from the Muses concerning nature, and that the Muses are the daughters of Jupiter. For when for nine nights and days together, Jupiter, through excess of passion, had uninterruptedly lain with Mnemosyne, that Mnemosyne conceived in one womb those nine Muses, becoming pregnant with one during each night. Having then summoned the nine Muses from Pieria, that is, Olympus, he exhorted them to undergo instruction:—

"How first both gods and earth were made,[144]
And rivers, and boundless deep, and ocean's surge,
And glittering stars, and spacious heaven above;
How they grasped the crown and shared the glory,
And how at first they held the many-valed Olympus.
These (truths), ye Muses, tell me of, saith he,
From first, and next which of them first arose.
Chaos, no doubt, the very first, arose; but next
Wide-stretching Earth, ever the throne secure of all
Immortals, who hold the peaks of white Olympus;
And breezy Tartarus in wide earth's recess;
And Love, who is most beauteous of the gods immortal,
Chasing care away from all the gods and men,
Quells in breasts the mind and counsel sage.
But Erebus from Chaos and gloomy Night arose;
And, in turn, from Night both Air and Day were born;
But primal Earth, equal to self in sooth begot
The stormy sky to veil it round on every side,
Ever to be for happy gods a throne secure.
And forth she brought the towering hills, the pleasant haunts
Of nymphs who dwell throughout the woody heights.

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[144] There are several verbal differences from the original in Hippolytus' version. These may be seen on comparing it with Hesiod's own text. The particular place which Hesiod occupies in the history of philosophy is pointed out by Aristotle in his *Metaphysics*. The Stagyrite detects in the Hesiodic cosmogony, in the principle of "love," the dawn of a recognition of the necessity of an efficient cause to account for the phenomena of nature. It was Aristotle himself, however, who built up the science of causation; and in this respect humanity owes that extraordinary man a deep debt of gratitude.

And also barren Sea begat the surge-tossed
Flood, apart from luscious Love; but next
Embracing Heaven, she Ocean bred with eddies deep,
And Cæus, and Crius, and Hyperian, and Iapetus,
And Thia, and Rhea, and Themis, and Mnemosyne,
And gold-crowned Phœbe, and comely Tethys.
But after these was born last[145] the wiley Cronus,
Fiercest of sons; but he abhorred his blooming sire,
And in turn the Cyclops bred, who owned a savage breast."

And all the rest of the giants from Cronus, Hesiod enumerates, and somewhere afterwards that Jupiter was born of Rhea. All these, then, made the foregoing statements in their doctrine regarding both the nature and generation of the universe. But all, sinking below what is divine, busied themselves concerning the substance of existing things,[146] being astonished at the magnitude of creation, and supposing that it constituted the Deity, each speculator selecting in preference a different portion of the world; failing, however, to discern the God and maker of these. 23

The opinions, therefore, of those who have attempted to frame systems of philosophy among the Greeks, I consider that we have sufficiently explained; and from these the heretics, taking occasion, have endeavoured to establish the tenets that will be after a short time declared. It seems, however, expedient, that first explaining the mystical rites and whatever imaginary doctrines some have laboriously framed concerning the stars, or magnitudes, to declare these; for heretics likewise, taking occasion from them, are considered by the multitude to utter prodigies. Next in order we shall elucidate the feeble opinions advanced by these.

Books II. And III. Are Awanting.

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[145] Or "youngest," or "most vigorous." This is Hesiod's word, which signifies literally, "fittest for bearing arms" (for service, as we say).

[146] "The majority of those who first formed systems of philosophy, consider those that subsist in a form of matter, to be alone the principle of all things."—Aristotle's *Metaphysics*, book i. c. iii. p. 13 (Bohn's ed.).

Book IV.

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Chapter I.—System of the Astrologers; Sidereal Influence; Configuration of the Stars.

But in each zodiacal sign they call limits of the stars those in which each of the stars, from any one quarter to another, can exert the greatest amount of influence; in regard of which there is among them, according to their writings, no mere casual divergency of opinion. But they say that the stars are attended as if by satellites when they are in the midst of other stars, in continuity with the signs of the Zodiac; as if, when any particular star may have occupied the first portions of the same sign of the Zodiac, and another the last, and another those portions in the middle, that which is in the middle is said to be guarded by those holding the portions at the extremities. And they are said to look upon one another, and to be in conjunction with one another, as if appearing in a triangular or quadrangular figure. They assume, therefore, the figure of a triangle, and look upon one another, which have an intervening distance[147] extending for three zodiacal signs; and they assume the figure of a square those which have an interval extending for two signs. But as the underlying parts sympathize with the head, and the head with the underlying parts,[148] so also things terrestrial with superlunar objects.[149] But there is of these a certain difference and want of sympathy, so that they do not involve one and the same point of juncture.

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[147] Or, "interval."

[148] Hippolytus gives the substance of Sextus Empiricus' remarks, omitting, however, a portion of the passage followed. (See Sextus Empiricus' *Mathem.*, v. 44.)

[149] Or, "celestial."

Chapter II.—Doctrines Concerning Æons; The Chaldean Astrology; Heresy Derivable from It.

Employing these (as analogies), Euphrates the Peratic, and Acembes[150] the Carystian, and the rest of the crowd of these (speculators), imposing names different from the doctrine of the truth, speak of a sedition of Æons, and of a revolt of good powers over to evil (ones), and of the concord of good with wicked (Æons), calling them *Toparchai* and *Proastioi*, and very many other names. But the entire of this heresy, as attempted by them, I shall explain and refute when we come to treat of the subject of these (Æons). But now, lest any one suppose the opinions propounded by the Chaldeans respecting astrological doctrine to be trustworthy and secure, we shall not hesitate to furnish a brief refutation respecting these, establishing that the futile art is calculated both to deceive and blind the soul indulging in vain expectations, rather than to profit it. And we urge our case with these, not according to any experience of the art, but from knowledge based on practical principles. Those who have cultivated the art, becoming disciples of the Chaldeans, and communicating mysteries as if strange and astonishing to men, having changed the names (merely), have from this source concocted their heresy. But since, estimating the astrological art as a powerful one, and availing themselves of the testimonies adduced by its patrons, they wish to gain reliance for their own attempted conclusions, we shall at present, as it has seemed expedient, prove the astrological art to be untenable, as our intention next is to invalidate also the Peratic system, as a branch growing out of an unstable root.

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[150] Or, “Celbes,” or “Ademes.” The first is the form of the name employed in book v. c, viii.; the second in book x. c. vi.

Chapter III.—The Horoscope the Foundation of Astrology; Indiscoverability of the Horoscope; Therefore the Futility of the Chaldean Art.

The originating principle,[151] and, as it were, foundation, of the entire art, is fixing[152] the horoscope.[153] For from this are derived the rest of the cardinal points, as well as the declinations and ascensions, the triangles and squares, and the configurations of the stars in accordance with these; and from all these the predictions are taken. Whence, if the horoscope be removed, it necessarily follows that neither any celestial object is recognisable in the meridian, or at the horizon, or in the point of the heavens opposite the meridian; but if these be not comprehended, the entire system of the Chaldeans vanishes along with (them). But that the sign of the horoscope is indiscoverable by them, we may show by a variety of arguments. For in order that this (horoscope) may be found, it is first requisite that the (time of) birth of the person falling under inspection should be firmly fixed; and secondly, that the horoscope which is to signify this should be infallible; and thirdly, that the ascension[154] of the zodiacal sign should be observed with accuracy. For from[155] (the moment) of birth[156] the ascension of the zodiacal sign rising in the heaven should be closely watched,[157] since the Chaldeans, determining (from this) the horoscope, frame the configuration of the stars in accordance with the ascension (of the sign); and they term this—disposition, in accordance with which they devise their predictions. But neither is it possible to take the birth of persons, falling under consideration, as I shall explain, nor is the horoscope infallible, nor is the rising zodiacal sign apprehended with accuracy. 25

How it is, then, that the system of the Chaldeans[158] is unstable, let us now declare. Having, then, previously marked it out for investigation, they draw the birth of persons falling under consideration from, unquestionably, the depositing of the seed, and (from) conception or from parturition. And if one will attempt to take (the horoscope) from conception, the accurate account of this is incomprehensible, the time (occupied) passing quickly, and naturally (so). For we are not able to say whether conception takes place upon the transference[159] of the seed or not. For this can happen even as quick as thought, just also as leaven, when put into heated jars, immediately is reduced to a glutinous state. But conception can also (take place) after a lapse of duration. For there being an interval from the mouth of the womb to the fundament, where physicians[160] say conceptions take place, it is altogether the nature of the seed deposited to occupy some time in traversing[161] this interval. The Chaldeans, therefore, being ignorant of the quantity of duration to a nicety, never will comprehend the (moment of) conception; the seed at one time being injected straight forward, and falling at one spot upon actual parts of the womb well disposed for conception, and at another time dropping into it dispersedly, and being collected into one place by uterine energies. Now, while these matters are unknown, (namely), as to when the first takes place, and when the second, and how much time is spent in that particular conception, and how much in this; while, I say, ignorance on these points prevails on the part of these (astrologers), an accurate comprehension of conception is put out of the question.[162] And if, as some natural philosophers have asserted, the seed, remaining stationary first, and undergoing alteration in the womb, then enters the (womb's) opened blood-vessels, as the seeds of the earth[163] sink into the ground; from this it will follow, that those who are not acquainted with the quantity of time occupied by the change, will not be aware of the precise moment of conception either. And, moreover, as women[164] differ from one another in the other parts of the body, both as regards energy and in other respects, so also (it is reasonable to suppose that they differ from one another) in respect of energy of womb, some conceiving quicker, and others slower. And this is not strange, since also women, when themselves compared with themselves, at times are observed having a strong disposition towards conception, but at times with no such tendency. And when this is so, it is impossible to say with accuracy when the deposited seed coalesces, in order that from this time the Chaldeans may fix the horoscope of the birth.

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[151] This passage occurs in Sextus Empiricus.

[152] Or, “the knowledge of.”

[153] Horoscope (from ὥρα σκοπός) is the act of observing the aspect of the heavens at the moment of any particular birth. Hereby the astrologer alleged his ability of foretelling the future career of the person so born. The most important part of the sky for the astrologer’s consideration was that sign of the Zodiac which rose above the horizon at the moment of parturition. This was the “horoscope ascendant,” or “first house.” The circuit of the heavens was divided into twelve “houses,” or zodiacal signs.

[154] Or, “difference.”

[155] Or, “during.”

[156] ἀποτέξεως; some would read ἀποτάξεως.

[157] The passage is given more explicitly in Sextus Empiricus. (See *Adversus Astrol.*, v. 53.)

[158] Sextus uses almost these words.

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[159] Or "lodgment" (Sextus), or "deposition."

[160] Or, "attendants of physicians."

[161] Or, "make."

[162] Or, "vanishes."

[163] Not in Sextus Empiricus.

[164] The passage is more clearly given in Sextus.

Chapter IV.—Impossibility of Fixing the Horoscope; Failure of an Attempt to Do This at the Period of Birth.

For this reason it is impossible to fix the horoscope from the (period of) conception. But neither can this be done from (that of) birth. For, in the first place, there exists the difficulty as to when it can be declared that there is a birth; whether it is when the fœtus begins to incline towards the orifice,[165] or when it may project a little, or when it may be borne to the ground. Neither is it in each of these cases possible to comprehend the precise moment of parturition,[166] or to define the time. For also on account of disposition of soul, and on account of suitableness of body, and on account of choice of the parts, and on account of experience in the midwife, and other endless causes, the time is not the same at which the fœtus inclines towards the orifice, when the membranes are ruptured, or when it projects a little, or is deposited on the ground; but the period is different in the case of different individuals. And when the Chaldeans are not able definitely and accurately to calculate this, they will fail, as they ought, to determine the period of emergence. 26

That, then, the Chaldeans profess to be acquainted with the horoscope at the periods of birth,[167] but in reality do not know it, is evident from these considerations. But that neither is their horoscope infallible, it is easy to conclude. For when they allege that the person sitting beside the woman in travail at the time of parturition gives, by striking a metallic rim, a sign to the Chaldean, who from an elevated place is contemplating the stars, and he, looking towards heaven, marks down the rising zodiacal sign; in the first place, we shall prove to them, that when parturition happens indefinitely, as we have shown a little before, neither is it easy[168] to signify this (birth) by striking the metallic rim. However, grant that the birth is comprehensible, yet neither is it possible to signify this at the exact time; for as the noise of the metallic plate is capable of being divided by a longer time and one protracted, in reference to perception, it happens that the sound is carried to the height (with proportionate delay). And the following proof may be observed in the case of those felling timber at a distance. For a sufficiently long time after the descent of the axe, the sound of the stroke is heard, so that it takes a longer time to reach the listener. And for this reason, therefore, it is not possible for the Chaldeans accurately to take the time of the rising zodiacal sign, and consequently the time when one can make the horoscope with truth. And not only does more time seem to elapse after parturition, when he who is sitting beside the woman in labour strikes the metallic plate, and next after the sound reaches the listener, that is, the person who has gone up to the elevated position; but also, while he is glancing around and looking to ascertain in which of the zodiacal signs is the moon, and in which appears each of the rest of the stars, it necessarily follows that there is a different position in regard of the stars, the motion[169] of the pole whirling them on with incalculable velocity, before what is seen in the heavens[170] is carefully adjusted to the moment when the person is born.

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[165] Or, “the cold atmosphere.”

[166] Or, “manifestation.”

[167] Or, “manifestation.”

[168] Or, “reasonable.”

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[169] Or, "but the motion…is whirled on with velocity."

[170] This rendering of the passage may be deduced from Sextus Empiricus.

Chapter V.—Another Method of Fixing the Horoscope at Birth; Equally Futile; Use of the Clepsydra in Astrology; The Predictions of the Chaldeans Not Verified.

In this way, the art practised by the Chaldeans will be shown to be unstable. Should any one, however, allege that, by questions put to him who inquires from the Chaldeans,[171] the birth can be ascertained, not even by this plan is it possible to arrive at the precise period. For if, supposing any such attention on their part in reference to their art to be on record, even these do not attain—as we have proved—unto accuracy either, how, we ask, can an unsophisticated individual comprehend precisely the time of parturition, in order that the Chaldean acquiring the requisite information from this person may set[172] the horoscope correctly? But neither from the appearance of the horizon will the rising star seem the same everywhere; but in one place its declination will be supposed to be the horoscope, and in another the ascension (will be thought) the horoscope, according as the places come into view, being either lower or higher. Wherefore, also, from this quarter an accurate prediction will not appear, since many may be born throughout the entire world at the same hour, each from a different direction observing the stars.

But the supposed comprehension (of the period of parturition) by means of clepsydras[173] is likewise futile. For the contents of the jar will not flow out in the same time when it is full as when it is half empty; yet, according to their own account, the pole itself by a single impulse is whirled along at an equable velocity. If, however, evading the argument,[174] they should affirm that they do not take the time precisely, but as it happens in any particular latitude,[175] they will be refuted almost by the sidereal influences themselves. For those who have been born at the same time do not spend the same life, but some, for example, have been made kings, and others have grown old in fetters. There has been born none equal, at all events, to Alexander the Macedonian, though many were brought forth along with him throughout the earth; (and) none equal to the philosopher Plato. Wherefore the Chaldean, examining the time of the birth in any particular latitude, will not be able to say accurately, whether a 27 person born at this time will be prosperous. Many, I take it, born at this time, have been unfortunate, so that the similarity according to dispositions is futile.

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[171] The text is corrupt, but the above seems probably the meaning, and agrees with the rendering of Schneidewin and Cruice.

[172] Or, "view."

[173] The clepsydra, an instrument for measuring duration, was, with the sun-dial, invented by the Egyptians under the Ptolemies. It was employed not only for the measurement of time, but for making astronomic calculations. Water, as the name imports, was the fluid employed, though mercury has been likewise used. The inherent defect of an instrument of this description is mentioned by Hippolytus.

[174] Literally, "twisting, tergiversating."

[175] This seems the meaning, as deducible from a comparison of Hippolytus with the corresponding passage in Sextus Empiricus.

Having, then, by different reasons and various methods, refuted the ineffectual mode of examination adopted by the Chaldeans, neither shall we omit this, namely, to show that their predictions will eventuate in inexplicable difficulties. For if, as the mathematicians assert, it is necessary that one born under the barb of Sagittarius' arrow should meet with a violent death, how was it that so many myriads of the Barbarians that fought with the Greeks at Marathon or Salamis[176] were simultaneously slaughtered? For unquestionably there was not the same horoscope in the case, at all events, of them all. And again, it is said that one born under the urn of Aquarius will suffer shipwreck: (yet) how is it that so many[177] of the Greeks that returned from Troy were overwhelmed in the deep around the indented shores of Eubœa? For it is incredible that all, distant from one another by a long interval of duration, should have been born under the urn of Aquarius. For it is not reasonable to say, that frequently, for one whose fate it was to be destroyed in the sea, all who were with him in the same vessel should perish. For why should the doom of this man subdue the (destinies) of all? Nay, but why, on account of one for whom it was allotted to die on land, should not all be preserved?

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[176] Omitted by Sextus.

[177] The Abbe Cruice observes, in regard of some verbal difference here in the text from that of Sextus, that the ms. of *The Refutation* was probably executed by one who heard the extracts from other writers read to him, and frequently mistook the sound. The transcriber of the ms. was one Michael, as we learn from a marginal note at the end.

Chapter VI.—Zodiacal Influence; Origin of Sidereal Names.

But since also they frame an account concerning the action of the zodiacal signs, to which they say the creatures that are procreated are assimilated,[178] neither shall we omit this: as, for instance, that one born in Leo will be brave; and that one born in Virgo will have long straight hair,[179] be of a fair complexion, childless, modest. These statements, however, and others similar to them, are rather deserving of laughter than serious consideration. For, according to them, it is possible for no Æthiopian to be born in Virgo; otherwise he would allow that such a one is white, with long straight hair and the rest. But I am rather of opinion,[180] that the ancients imposed the names of received animals upon certain specified stars, for the purpose of knowing them better, not from any similarity of nature; for what have the seven stars, distant one from another, in common with a bear, or the five stars with the head of a dragon?—in regard of which Aratus[181] says:—

“But two his temples, and two his eyes, and one beneath
Reaches the end of the huge monster’s jaw.”

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[178] This was the great doctrine of astrology, the forerunner of the science of astronomy. Astrology seems to have arisen first among the Chaldeans, out of the fundamental principle of their religion—the assimilation of the divine nature to light. This tenet introduced another, the worship of the stars, which was developed into astrology. Others suppose astrology to have been of Arabian or Egyptian origin. From some of these sources it reached the Greeks, and through them the Romans, who held the astrologic art in high repute. The art, after having become almost extinct, was revived by the Arabians at the verve of the middle ages. For the history of astrology one must consult the writings of Manilius, Julius Firmicus, and Ptolemy. Its greatest mediæval apologist is Cardan, the famous physician of Pavia (see his work, *De Astron. Judic.*, lib. vi.–ix. tom. v. of his collected works).

[179] Sextus adds, “bright-eyed.”

[180] Hippolytus here follows Sextus.

[181] Aratus, from whom Hippolytus quotes so frequently in this chapter, was a poet and astronomer of antiquity, born at Soli in Cilicia. He afterwards became physician to Gonatus, son of Demetrius Poliorcetes, king of Macedon, at whose court he rose high into favour. The work alluded to by Hippolytus is Aratus’ *Phænomena*,—a versified account of the motions of the stars, and of sidereal influence over men. This work seems to have been a great favourite with scholars, if we are to judge from the many excellent annotated editions of it that have appeared. Two of these deserve notice, viz., Grotius’ Leyden edition, 1600, in Greek and Latin; and Buhle’s edition, Leipsic, 1803. See also Dionysius Petavius’ *Uranologion*. Aratus must always be famous, from the fact that St. Paul (Acts xiii. 28) quotes the fifth line of the *Phænomena*. Cicero considered Aratus a noble poet, and translated the *Phænomena* into Latin, a fragment of which has been preserved, and is in Grotius’ edition. Aratus has been translated into English verse, with notes by Dr. Lamb, Dean of Bristol (London: J. W. Parker, 1858).

Chapter VII.—Practical Absurdity of the Chaldaic Art; Development of the Art.

In this manner also, that these points are not deserving so much labour, is evident to those who prefer to think correctly, and do not attend to the bombast of the Chaldeans, who consign monarchs to utter obscurity, by perfecting cowardice[182] in them, and rouse private individuals to dare great exploits. But if any one, surrendering himself to evil, is guilty of delinquency, he who has been thus deceived does not become a teacher to all whom the Chaldeans are disposed to mislead by their mistakes. (Far from it); (these astrologers) impel the minds (of their dupes, as they would have them), into endless perturbation, (when) they affirm that a configuration of the same stars could not return to a similar position, otherwise than by the renewal of the Great Year, through a space of seven thousand seven hundred and seventy and seven years.[183] How then, I ask, will human observation for one birth be able to harmonize with so many ages; and this not once, (but oftentimes, when a destruction of the world, as some have stated, would intercept the progress of this Great Year; or a terrestrial convulsion, though partial, would utterly break the continuity of the historical tradition)?[184] The Chaldaic art must necessarily be refuted by a greater number of arguments, although we have been reminding (our readers) of it on account of other circumstances, not peculiarly on account of the art itself. 28

Since, however, we have determined to omit none of the opinions advanced by Gentile philosophers, on account of the notorious knavery of the heretics, let us see what they also say who have attempted to propound doctrines concerning magnitudes,—who, observing the fruitless labour of the majority (of speculators), where each after a different fashion coined his own falsehoods and attained celebrity, have ventured to make some greater assertion, in order that they might be highly magnified by those who mightily extol their contemptible lies. These suppose the existence of circles, and measures, and triangles, and squares, both in twofold and threefold array. Their argumentation, however, in regard of this matter, is extensive, yet it is not necessary in reference to the subject which we have taken in hand.

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[182] The Abbe Cruice suggests “freedom from danger,” instead of “cowardice,” and translates thus: “whereby kings are slain, by having impunity promised in the predictions of these seers.”

[183] Sextus makes the number “nine thousand nine hundred and seventy and seven years.”

[184] The parenthetical words are taken from Sextus Empiricus, as introduced into his text by the Abbe Cruice. Schneidewin alludes to the passage in Sextus as proof of some confusion in Hippolytus’ text, which he thinks is signified by the transcriber in the words, “I think there is some deficiency or omissions,” which occur in the ms. of *The Refutation.*

Chapter VIII.—Prodigies of the Astrologers; System of the Astronomers; Chaldean Doctrine of Circles; Distances of the Heavenly Bodies.

I reckon it then sufficient to declare the prodigies[185] detailed by these men. Wherefore, employing condensed accounts of what they affirm, I shall turn my attention to the other points (that remain to be considered). Now they make the following statements.[186] The Creator communicated pre-eminent power to the orbital motion of the identical and similar (circle), for He permitted the revolution of it to be one and indivisible; but after dividing this internally into six parts, (and thus having formed) seven unequal circles, according to each interval of a twofold and threefold dimension, He commanded, since there were three of each, that the circles should travel in orbits contrary to one another, three indeed (out of the aggregate of seven) being whirled along with equal velocity, and four of them with a speed dissimilar to each other and to the remaining three, yet (all) according to a definite principle. For he affirms that the mastery was communicated to the orbital motion of the same (circle), not only since it embraces the motion of the other, that, is, the erratic stars, but because also it possesses so great mastery, that is, so great power, that even it leads round, along with itself, by a peculiar strength of its own, those heavenly bodies—that is, the erratic stars—that are whirled along in contrary directions from west to east, and, in like manner, from east to west.

And he asserts that this motion was allowed to be one and indivisible, in the first place, inasmuch as the revolutions of all the fixed stars were accomplished in equal periods of time, and were not distinguished according to greater or less portions of duration. In the next place, they all present the same phase as that which belongs to the outermost motion; whereas the erratic stars have been distributed into greater and varying periods for the accomplishment of their movements, and into unequal distances from earth. And he asserts that the motion in six parts of the other has been distributed probably into seven circles. For as many as are sections of each (circle)—I allude to monads of the sections[187]—become segments; for example, if the division be by one section, there will be two segments; if by two, three segments; and so, if anything be cut into six parts, there will be seven segments. And he says that the distances of these are alternately arranged both in double and triple order, there being three of each,—a principle which, he has attempted to prove, holds good of the composition of the soul likewise, as depending upon the seven numbers. For among them there are from the monad three double (numbers), viz., 2, 4, 8, and three triple ones, viz., 3, 9, 27. But the diameter of Earth is 80,108 stadii; and the perimeter of Earth, 250,543 stadii; and the distance also from the surface of the Earth to the lunar circle, Aristarchus the Samian computes at 8,000,178 stadii, but Apollonius 5,000,000, whereas Archimedes computes[188] it at 5,544,130. And from the lunar to solar circle, (according to the last authority,) are 50,262,065 stadii; and from this to the circle of Venus, 20,272,065 stadii; and from this to the circle of Mercury, 50,817,165 stadii; and from this to the circle of Mars, 40,541,108 stadii; and from this to the circle of Jupiter, 20,275,065 stadii; and from this to the circle of Saturn, 40,372,065 stadii; and from this to the Zodiac and the furthest periphery, 20,082,005 stadii.[189] 29

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[185] As regards astrological predictions, see Origen’s *Comment. on Gen.*; Diodorus of Tarsus, *De Fato*; Photii *Biblioth.*, cod. ccxxiii.; and Bardesanis, *De Legibus Nationum*, in Cureton’s *Spicilegium Syriacum.*

[186] See Plato’s *Timæus.*

[187] Schneidewin, on Roeper’s suggestion, amends the passage thus, though I am not sure that I exactly render his almost unintelligible Latin version: “For as many sections as there are of each, there are educible from the monad more segments than sections; for example, if,” etc. The Abbe Cruice would seemingly adopt the following version: “For whatsoever are sections of each, now there are more segments than sections of a monad, will become; for example, if,” etc.

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[188] Schneidewin, on mathematical authority, discredits the numerical calculations ascribed to Archimedes.

[189] This is manifestly erroneous; the total could only be "four myriads!"

Chapter IX.—Further Astronomic Calculations.

The mutual distances of the circles and spheres, and the depths, are rendered by Archimedes. He takes the perimeter of the Zodiac at 447,310,000 stadii; so that it follows that a straight line from the centre of the Earth to the most outward superficies would be the sixth of the aforesaid number, but that the line from the surface of the Earth on which we tread to the Zodiac would be a sixth of the aforesaid number, less by four myriads of stadii, which is the distance from the centre of the Earth to its surface. And from the circle of Saturn to the Earth he says the distance is 2,226,912,711 stadii; and from the circle of Jupiter to Earth, 202,770,646 stadii; and from the circle of Mars to Earth, 132,418,581. From the Sun to Earth, 121,604,454; and from Mercury to the Earth, 526,882,259; and from Venus to Earth, 50,815,160.

Chapter X.—Theory of Stellar Motion and Distance in Accordance with Harmony.

Concerning the Moon, however, a statement has been previously made. The distances and profundities of the spheres Archimedes thus renders; but a different declaration regarding them has been made by Hipparchus; and a different one still by Apollonius the mathematician. It is sufficient, however, for us, following the Platonic opinion, to suppose twofold and threefold distances from one another of the erratic stars; for the doctrine is thus preserved of the composition of the universe out of harmony, on concordant principles[190] in keeping with these distances. The numbers, however, advanced by Archimedes,[191] and the accounts rendered by the rest concerning the distances, if they be not on principles of symphony,—that is, the double and triple (distances) spoken of by Plato,—but are discovered independent of harmonies, would not preserve the doctrine of the formation of the universe according to harmony. For it is neither credible nor possible that the distances of these should be both contrary to some reasonable plan, and independent of harmonious and proportional principles, except perhaps only the Moon, on account of wanings and the shadow of the Earth, in regard also of the distance of which alone—that is, the lunar (planet) from earth—one may trust Archimedes. It will, however, be easy for those who, according to the Platonic dogma itself, adopt this distance to comprehend by numerical calculation (intervals) according to what is double and triple, as Plato requires, and the rest of the distances. If, then, according to Archimedes, the Moon is distant from the surface of the Earth 5,544,130 stadii, by increasing these numbers double and triple, (it will be) easy to find also the distances of the rest, as if subtracting one part of the number of stadii which the Moon is distant from the Earth.

But because the rest of the numbers—those alleged by Archimedes concerning the distance of the erratic stars—are not based on principles of concord, it is easy to understand—that is, for those who attend to the matter—how the numbers are mutually related, and on what principles they depend. That, however, they should not be in harmony and symphony—I mean those that are parts of the world which consists according to harmony—this is impossible. Since, therefore, the first number which the Moon is distant from the earth is 5,544,130, the second number which the Sun is distant from the Moon being 50,272,065, subsists by a greater computation than ninefold. But the higher number in reference to this, being 20,272,065, is (comprised) in a greater computation than half. The number, however, superior to this, which is 50,817,165, is contained in a greater computation than half. But the number superior to this, which is 40,541,108, is contained in a less computation than two-fifths. But the number superior to this, which is 20,275,065, is contained in a greater computation than half. The final number, however, which is 40,372,065, is comprised in a less computation than double.

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[190] The Abbe Cruice thinks that the word should be “tones,” supporting his emendation on the authority of Pliny, who states that Pythagoras called the distance of the Moon from the Earth a tone, deriving the term from musical science (see Pliny’s *Hist. Nat.*, ii. 20).

[191] These numerical speculations are treated of by Archimedes in his work *On the Number of the Sand*, in which he maintains the possibility of counting the sands, even on the supposition of the world’s being much larger than it is (see Archimedes, τὰ μεχρὶ νῦν σωζόμενα ἅπαντα, Treatise ψαμμίτης, p. 120, ed. Eustoc. Ascalon., Basil, 1544).

Chapter XI.—Theory of the Size of the Heavenly Bodies in Accordance with Numerical Harmonies.

These (numerical) relations, therefore, the greater than ninefold, and less than half, and greater than double, and less than two-fifths, and greater than half, and less than double, are beyond all symphonies, from which not any proportionate or harmonic system could be produced. But the whole world, and the parts of it, are in all respects similarly framed in conformity with proportion and harmony. The proportionate and harmonic relations, however, are preserved—as we have previously stated—by double and triple intervals. If, therefore, we consider Archimedes reliable in the case of only the first distance, that from the Moon to the Earth, it is easy also to find the rest (of the intervals), by multiplying (them) by double and treble. Let then the distance, according to Archimedes, from Earth to Moon be 5,544,130 stadii; there will therefore be the double number of this of stadii which the Sun is distant from the Moon, viz. 11,088,260. But the Sun is distant from the Earth 16,632,390 stadii; and Venus is likewise distant from the Sun 16,632,390 stadii, but from the Earth 30 33,264,780 stadii; and Mercury is distant from Venus 22,176,520 stadii, but from Earth 55,441,300 stadii; and Mars is distant from Mercury 49,897,170 stadii, and from Earth 105,338,470 stadii; and Jupiter is distant from Mars 44,353,040 stadii, but from Earth 149,691,510 stadii; Saturn is distant from Jupiter 149,691,510 stadii, but from Earth 299,383,020 stadii.

Chapter XII.—Waste of Mental Energy in the Systems of the Astrologers.

Who will not feel astonishment at the exertion of so much deep thought with so much toil? This Ptolemy, however—a careful investigator of these matters—does not seem to me to be useless; but only this grieves (one), that being recently born, he could not be of service to the sons of the giants, who, being ignorant of these measures, and supposing that the heights of heaven were near, endeavoured in vain to construct a tower. And so, if at that time he were present to explain to them these measures, they would not have made the daring attempt ineffectually. But if any one profess not to have confidence in this (astronomer's calculations), let him by measuring be persuaded (of their accuracy); for in reference to those incredulous on the point, one cannot have a more manifest proof than this. O, pride of vain-toiling soul, and incredible belief, that Ptolemy should be considered pre-eminently wise among those who have cultivated similar wisdom!

Chapter XIII.—Mention of the Heretic Colarbasus; Alliance Between Heresy and the Pythagorean Philosophy.

Certain, adhering partly to these, as if having propounded great conclusions, and supposed things worthy of reason, have framed enormous and endless heresies; and one of these is Colarbasus,[192] who attempts to explain religion by measures and numbers. And others there are (who act) in like manner, whose tenets we shall explain when we commence to speak of what concerns those who give heed to Pythagorean calculation as possible; and uttering vain prophecies, hastily assume[193] as secure the philosophy by numbers and elements. Now certain (speculators), appropriating[194] similar reasonings from these, deceive unsophisticated individuals, alleging themselves endued with foresight;[195] sometimes, after uttering many predictions, happening on a single fulfilment, and not abashed by many failures, but making their boast in this one. Neither shall I pass over the witless philosophy of these men; but, after explaining it, I shall prove that those who attempt to form a system of religion out of these (aforesaid elements), are disciples of a school[196] weak and full of knavery.

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[192] Colarbasus is afterwards mentioned in company with Marcus the heretic, at the beginning and end of book vi. of *The Refutation*.

[193] This word (σχεδιάζουσι), more than once used by Hippolytus, is applied to anything done offhand, e.g., an *extempore* speech. It therefore might be made to designate immaturity of opinion. Σχεδία means something hastily put together, viz., a raft; σχέδιος, sudden.

[194] Schneidewin suggests ὅμως instead of οἱμοίως. The word (ἐρανισάμενοι) translated “appropriating” is derived from ἔρανος, which signifies a meal to which those who partake of it have each contributed some dish (pic-nic). The term, therefore, is an expressive one for Hippolytus’ purpose.

[195] προγνωστικοὺς. Some would read πρὸς γνωστικοὺς.

[196] Some propose δόξης, “opinion.” Hippolytus, however, used the word ῥίζης (translated “school”) in a similar way at the end of chap. i. of book iv. “Novelty” is read instead of “knavery;” and for ἀναπλέου, “full,” is proposed (1) ἀναπλέοντας, (a) ἀναπτεροῦντας.

Chapter XIV.—System of the Arithmeticians; Predictions Through Calculations; Numerical Roots; Transference of These Doctrines to Letters; Examples in Particular Names; Different Methods of Calculation; Prescience Possible by These.

Those, then, who suppose that they prophesy by means of calculations and numbers,[197] and elements and names, constitute the origin of their attempted system to be as follows. They affirm that there is a root of each of the numbers; in the case of thousands, so many monads as there are thousands: for example, the root of six thousand, six monads; of seven thousand, seven monads; of eight thousand, eight monads; and in the case of the rest, in like manner, according to the same (proportion). And in the case of hundreds, as many hundreds as there are, so many monads are the root of them: for instance, of seven hundred there are seven hundreds; the root of these is seven monads: of six hundred, six hundreds; the root of these, six monads. And it is similar respecting decades: for of eighty (the root is) eight monads; and of sixty, six monads; of forty, four monads; of ten, one monad. And in the case of monads, the monads themselves are a root: for instance, of nine, nine; of eight, eight; of seven, seven. In this way, also, ought we therefore to act in the case of the elements (of words), for each letter has been arranged according to a certain number: for instance, the letter *n* according to fifty monads; but of fifty monads five is the root, and the root of the letter *n* is (therefore) five. Grant that from some name we take certain roots of it. For instance, (from) the name Agamemnon, there is of the *a*, one monad; and of the *g*, three monads; and of the other *a*, one monad; of the *m*, four monads; of the *e*, five monads; of the *m*, four monads; of the *n*, five monads; of the (long) *o*, eight monads; of the *n*, five monads; which, brought together into one series, will be 1, 3, 1, 4, 5, 4, 5, 8, 5; and these added together make up 36 monads. Again, they take the roots of these, and they become three in the case of the number thirty, but actually six in the case of the number six. The three and the six, then, added together, constitute nine; but the root of nine is nine: therefore the name Agamemnon terminates in the root nine. 31

Let us do the same with another name—Hector. The name (H)ector has five letters—*e*, and *k*, and *t*, and *o*, and *r*. The roots of these are 5, 2, 3, 8, 1; and these added together make up 19 monads. Again, of the ten the root is one; and of the nine, nine; which added together make up ten: the root of ten is a monad. The name Hector, therefore, when made the subject of computation, has formed a root, namely a monad. It would, however, be easier[198] to conduct the calculation thus: Divide the ascertained roots from the letters—as now in the case of the name Hector we have found nineteen monads—into nine, and treat what remains over as roots. For example, if I divide 19 into 9, the remainder is 1, for 9 times 2 are 18, and there is a remaining monad: for if I subtract 18 from 19, there is a remaining monad; so that the root of the name Hector will be a monad. Again, of the name Patroclus these numbers are roots: 8, 1, 3, 1, 7, 2, 3, 7, 2; added together, they make up 34 monads. And of these the remainder is 7 monads: of the 30, 3; and of the 4, 4. Seven monads, therefore, are the root of the name Patroclus.

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[197] The subject of the numerical system employed by the Gnostics, and their occult mysteries, is treated of by the learned Kircher, *Œdipi Ægypt*., tom. ii. part i., *de Cabalâ Hebræorum*; also in his *Arithmolog*. in the book *De Arithmomantia Gnosticor*., cap. viii., *de Cabalâ Pythagoreâ*. See also Mersennes, *Comment. on Genes*.

[198] This subject is examined by Cornelius Agrippa in his celebrated work, *De vanitate et incertitudine Scientiarum*, chap. xi., *De Sorte Pythagoricâ*. Terentius Maurus has also a versified work on *Letters and Syllables and Metres*, in which he alludes to similar interpretations educible from the names Hector and Patroclus.

Those, then, that conduct their calculations according to the rule of the number nine,[199] take the ninth part of the aggregate number of roots, and define what is left over as the sum of the roots. They, on the other hand, (who conduct their calculations) according to the rule of the number seven, take the seventh (part of the aggregate number of roots); for example, in the case of the name Patroclus, the aggregate in the matter of roots is 34 monads. This divided into seven parts makes four, which (multiplied into each other) are 28. There are six remaining monads; (so that a person using this method) says, according to the rule of the number seven, that six monads are the root of the name Patroclus. If, however, it be 43, (six) taken seven times,[200] he says, are 42, for seven times six are 42, and one is the remainder. A monad, therefore, is the root of the number 43, according to the rule of the number seven. But one ought to observe if the assumed number, when divided, has no remainder; for example, if from any name, after having added together the roots, I find, to give an instance, 36 monads. But the number 36 divided into nine makes exactly 4 enneads; for nine times 4 are 36, and nothing is over. It is evident, then, that the actual root is 9. And again, dividing the number forty-five, we find nine[201] and nothing over—for nine times five are forty-five, and nothing remains; (wherefore) in the case of such they assert the root itself to be nine. And as regards the number seven, the case is similar: if, for example we divide 28 into 7, we have nothing over; for seven times four are 28, and nothing remains; (wherefore) they say that seven is the root. But when one computes names, and finds the same letter occurring twice, he calculates it once; for instance, the name Patroclus has the *pa* twice,[202] and the *o* twice: they therefore calculate the *a* once and the *o* once. According to this, then, the roots will be 8, 1, 3, 1, 7, 2, 3, 2, and added together they make 27 monads;

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[199] That is, the division by nine.

[200] That is, calculated according to the rule of a division by seven.

[201] We should expect rather five instead of 9, if the division be by nine.

[202] There is some confusion in the text. Miller conjectures that the reading should be: “As, for instance, the name Patroclus has the letter *o* occurring twice in it, they therefore take it into calculation once.” Schneidewin suggests that the form of the name may be Papatroclus.

and the root of the name will be, according to the rule of the number nine, nine itself, but according to the rule of the number seven, six.

In like manner, (the name) Sarpedon, when made the subject of calculation, produces as a root, according to the rule of the number nine, two monads. Patroclus, however, produces nine monads; Patroclus gains the victory. For when one number is uneven, but the other even, the uneven number, if it is larger, prevails. But again, when there is an even number, eight, and five an uneven number, the eight prevails, for it is larger. If, however, there were two numbers, for example, both of them even, or both of them odd, the smaller prevails. But how does (the name) Sarpedon, according to the rule of the number nine, make two monads, since the letter (long) *o* is omitted? For when there may be in a name the letter (long) *o* and (long) *e*, they leave out the (long) *o*, using one letter, because they say both are equipollent; and the same must not be computed twice over, as has been above declared. Again, (the name) Ajax makes four monads; (but the name) Hector, according to the rule of the ninth number, makes one monad. And the tetrad is even, whereas the monad odd. And in the case of such, we say, the greater prevails—Ajax gains the victory. Again, Alexander and Menelaus (may be adduced as examples). Alexander has a proper name (Paris). But Paris, according to the rule of the number nine, makes four monads; and Menelaus, according 32 to the rule of the number nine, makes nine monads. The nine, however, conquer the four (monads): for it has been declared, when the one number is odd and the other even, the greater prevails; but when both are even or both odd, the less (prevails). Again, Amycus and Polydeuces (may be adduced as examples). Amycus, according to the rule of the number nine, makes two monads, and Polydeuces, however, seven: Polydeuces gains the victory. Ajax and Ulysses contended at the funeral games. Ajax, according to the rule of the number nine, makes four monads; Ulysses, according to the rule of the number nine, (makes) eight.[203] Is there, then, not any annexed, and (is there) not a proper name for Ulysses?[204] for he has gained the victory. According to the numbers, no doubt, Ajax is victorious, but history hands down the name of Ulysses as the conqueror. Achilles and Hector (may be adduced as examples). Achilles, according to the rule of the number nine, makes four monads; Hector one: Achilles gains the victory. Again, Achilles and Asteropæus (are instances). Achilles makes four monads, Asteropæus three: Achilles conquers. Again, Menelaus and Euphorbus (may be adduced as examples). Menelaus has nine monads, Euphorbus eight: Menelaus gains the victory.

Some, however, according to the rule of the number seven, employ the vowels only, but others distinguish by themselves the vowels, and by themselves the semi-vowels, and by themselves the mutes; and, having formed three orders, they take the roots by themselves of the vowels, and by themselves of the semi-vowels, and by themselves of the mutes, and they compare each apart. Others, however, do not employ even these customary numbers, but different ones: for instance, as an example, they do not wish to allow that the letter *p* has as a root 8 monads, but 5, and that the (letter) *x* (si) has as a root four monads; and turning in every direction, they discover nothing sound. When, however, they contend about the second (letter), from each name they take away the first letter; but when they contend about the third (letter), they take away two letters of each name, and calculating the rest, compare them.

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[203] Miller says there is an error in the calculation here.

[204] This is as near the sense of the passage as a translation in some respects conjectural can make it.

Chapter XV.—Quibbles of the Numerical Theorists; The Art of the Frontispicists (Physiognomy); Connection of This Art with Astrology; Type of Those Born Under Aries.

I think that there has been clearly expounded the mind of arithmeticians, who, by means of numbers and of names, suppose that they interpret life. Now I perceive that these, enjoying leisure, and being trained in calculation, have been desirous that, through the art[205] delivered to them from childhood, they, acquiring celebrity, should be styled prophets. And they, measuring the letters up (and) down, have wandered into trifling. For if they fail, they say, in putting forward the difficulty, Perhaps this name was not a family one, but imposed, as also lighting in the instance they argue in the case of (the names) Ulysses and Ajax. Who, taking occasion from this astonishing philosophy, and desirous of being styled "Heresiarch," will not be extolled?

But since, also, there is another more profound art among the all-wise speculators of the Greeks—to whom heretical individuals boast that they attach themselves as disciples, on account of their employing the opinions of these (ancient philosophers) in reference to the doctrines attempted (to be established) by themselves, as shall a little afterwards be proved; but this is an art of divination, by examination of the forehead[206] or rather, I should say, it is madness: yet we shall not be silent as regards this (system). There are some who ascribe to the stars figures that mould the ideas[207] and dispositions of men, assigning the reason of this to births (that have taken place) under particular stars; they thus express themselves: Those who[208] are born under Aries will be of the following kind: long head, red hair, contracted eyebrows, pointed forehead, eyes grey and lively,[209] drawn cheeks, long-nosed, expanded nostrils, thin lips, tapering chin, wide mouth. These, he says, will partake of the following nature: cautious, subtle, perspicuous,[210] prudent, indulgent, gentle, over-anxious, persons of secret resolves fitted for every undertaking, prevailing more by prudence than strength, deriders for the time being, scholars, trustworthy, contentious, quarrellers in a fray, concupiscent, inflamed with unnatural lust, reflective, estranged[211] from their own homes, giving dissatisfaction in everything, accusers, like madmen in their cups, scorners, year by year losing something[212] serviceable in friendship through goodness; they, 33 in the majority of cases, end their days in a foreign land.

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[205] The word θέλειν occurs in this sentence, but is obviously superfluous.

[206] In the margin of the ms. is the note, "Opinion of the Metopiscopists."

[207] These words are out of place. See next note.

[208] There is evidently some displacement of words here. Miller and Schneidewin suggest: "There are some who ascribe to the influence of the stars the natures of men: since, in computing the births of individuals, they thus express themselves as if they were moulding the species of men." The Abbe Cruice would leave the text as it is, altering only τυποῦντες ἰδέας into τύπων τε ἰδέας.

[209] Literally, "jumping;" others read "blackish," or "expressive" (literally, "talking"). The vulgar reading, ὑπὸ ἄλλοις, is evidently untenable.

[210] Or "cowardly," or "cowards at heart;" or some read, χαροποιοὶ, i.e., "causative of gladness."

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[211] Or, "diseased with unnatural lust," i.e., νοσοῦντες for νοοῦντες.

[212] Or, κατ᾽ ἔπος, "verbally rejecting anything."

Chapter XVI.—Type of Those Born Under Taurus.

Those, however, who are born in Taurus will be of the following description: round head, thick hair, broad forehead, square eyes, and large black eyebrows; in a white man, thin veins, sanguine, long eyelids, coarse huge ears, round mouths, thick nose, round nostrils, thick lips, strong in the upper parts, formed straight from the legs.[213] The same are by nature pleasing, reflective, of a goodly disposition, devout, just, uncouth, complaisant, labourers from twelve years, quarrelsome, dull. The stomach of these is small, they are quickly filled, forming many designs, prudent, niggardly towards themselves, liberal towards others, beneficent, of a slow[214] body: they are partly sorrowful, heedless as regards friendship, useful on account of mind, unfortunate.

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[213] Or better, "weak in the limbs."

[214] Or, "short."

Chapter XVII.—Type of Those Born Under Gemini.

Those who are born in Gemini will be of the following description: red countenance, size not very large, evenly proportioned limbs,[215] black eyes as if anointed with oil, cheeks turned down,[216] and large mouth, contracted eyebrows; they conquer all things, they retain whatever possessions they acquire,[217] they are extremely rich, penurious, niggardly of what is peculiarly their own, profuse in the pleasures of women,[218] equitable, musical, liars. And the same by nature are learned, reflective, inquisitive, arriving at their own decisions, concupiscent, sparing of what belongs to themselves, liberal, quiet, prudent, crafty, they form many designs, calculators, accusers, importunate, not prosperous, they are beloved by the fair sex, merchants; as regards friendship, not to any considerable extent useful.

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[215] Or, "parts."

[216] Some read καλῶ γεγεννημένων, or καλῶ τετεννημένων.

[217] Or, "they are given to hoarding, they have possessions."

[218] This is an amended reading of the text, which is obviously confused. The correction necessary is introduced lower down in the ms., which makes the same characteristic be twice mentioned. The Abbe Cruice, however, accounts for such a twofold mention, on the ground that the whole subject is treated by Hippolytus in such a way as to expose the absurdities of the astrologic predictions. He therefore quotes the opinions of various astrologers, in order to expose the diversities of opinion existing among them.

Chapter XVIII.—Type of Those Born Under Cancer.

Those born in Cancer are of the following description: size not large, hair like a dog, of a reddish colour, small mouth, round head, pointed forehead, grey eyes, sufficiently beautiful, limbs somewhat varying. The same by nature are wicked, crafty, proficients in plans, insatiable, stingy, ungracious, illiberal, useless, forgetful; they neither restore what is another's, nor do they ask back what is their own;[219] as regards friendship, useful.

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[219] Manilius maintains that persons born under Cancer are of an avaricious and usurious disposition. (See *Astronom.*, iv. 5.)

Chapter XIX.—Type of Those Born Under Leo.

Those born in Leo are of the following description: round head, reddish hair, huge wrinkled forehead, coarse ears, large development of neck, partly bald, red complexion, grey eyes, large jaws, coarse mouth, gross in the upper parts,[220] huge breast, the under limbs tapering. The same are by nature persons who allow nothing to interfere with their own decision, pleasing themselves, irascible, passionate, scorners, obstinate, forming no design, not loquacious,[221] indolent, making an improper use of leisure, familiar,[222] wholly abandoned to pleasures of women, adulterers, immodest, in faith untrue, importunate, daring, penurious, spoliators, remarkable; as regards fellowship, useful; as regards friendship,[223] useless.

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[220] Or, “having the upper parts larger than the lower.”

[221] Some read αναλοι.

[222] Schneidewin conjectures ἀσυνήθεις, i.e., inexperienced.

[223] Or, “succour.”

Chapter XX.—Type of Those Born Under Virgo.

Those born in Virgo are of the following description: fair appearance, eyes not large, fascinating, dark, compact[224] eyebrows, cheerful, swimmers; they are, however, slight in frame,[225] beautiful in aspect, with hair prettily adjusted, large forehead, prominent nose. The same by nature are docile, moderate, intelligent, sportive, rational, slow to speak, forming many plans; in regard of a favour, importunate;[226] gladly observing everything; and well-disposed pupils, they master whatever they learn; moderate, scorners, victims of unnatural lusts, companionable, of a noble soul, despisers, careless in practical matters, attending to instruction, more honourable in what concerns others than what relates to themselves; as regards friendship, useful.

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[224] Or, “straight, compact.”

[225] Miller gives an additional sentence: “They are of equal measurement at the (same) age, and possess a body perfect and erect.”

[226] Or, “careful observers.”

Chapter XXI.—Type of Those Born Under Libra.

Those born in Libra will be of the following description: hair thin, drooping, reddish and longish, forehead pointed (and) wrinkled, fair compact eyebrows, beautiful eyes, dark pupils, long thin ears, head inclined, wide mouth. The same by nature are intelligent, God-fearing, communicative to one another,[227] traders, toilers, not retaining gain, liars, not of an amiable disposition, in business or principle true, free-spoken, beneficent, illiterate, deceivers, friendly, careless, (to whom it is not profitable to do any act of injustice);[228] they are scorners, scoffers, satirical,[229] illustrious, listeners, and nothing succeeds with these; as regards friendship, useful. 34

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[227] Or, "speaking falsehoods, they will be believed."

[228] The parenthetical words are obviously an interpolation.

[229] Or, "spies."

Chapter XXII.—Type of Those Born Under Scorpio.

Those born in Scorpio are of the following description: a maidenish countenance, comely, pungent, blackish hair, well-shaped eyes, forehead not broad, and sharp nostril, small contracted ears, wrinkled foreheads, narrow eyebrows, drawn cheeks. The same by nature are crafty, sedulous, liars, communicating their particular designs to no one, of a deceitful spirit, wicked, scorners, victims to adultery, well-grown, docile; as regards friendship, useless.

Chapter XXIII.—Type of Those Born Under Sagittarius.

Those born in Sagittarius will be of the following description: great length, square forehead, profuse eyebrows, indicative of strength, well-arranged projection of hair, reddish (in complexion). The same by nature are gracious, as educated persons, simple, beneficent; given to unnatural lusts, companionable, toil-worn, lovers, beloved, jovial in their cups, clean, passionate, careless, wicked; as regards friendship, useless; scorners, with noble souls, insolent, crafty; for fellowship, useful.

Chapter XXIV.—Type of Those Born Under Capricorn.

Those born in Capricorn will be of the following description: reddish body, projection of greyish hair, round mouth,[230] eyes as of an eagle, contracted brows, open forehead, somewhat bald, in the upper parts of the body endued with more strength. The same by nature are philosophic, scorners, and scoffers at the existing state of things, passionate, persons that can make concessions, honourable, beneficent, lovers of the practice of music, passionate in their cups, mirthful, familiar, talkative, given to unnatural lusts, genial, amiable, quarrelsome lovers, for fellowship well disposed.

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[230] Or, “body.”

Chapter XXV.—Type of Those Born Under Aquarius.

Those born in Aquarius will be of the following description: square in size, of a diminutive body; sharp, small, fierce eyes; imperious, ungenial, severe, readily making acquisitions, for friendship and fellowship well disposed; moreover, for maritime[231] enterprises they make voyages, and perish. The same by nature are taciturn, modest, sociable, adulterers, penurious, practised in business,[232] tumultuous, pure, well-disposed, honourable, large eyebrows; frequently they are born in the midst of trifling events, but (in after life) follow a different pursuit; though they may have shown kindness to any one, still no one returns them thanks.

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[231] Literally “moist,” or “difficult;” or, the Abbe Cruice suggests, “fortuitous.”

[232] Or, “pragmatic, mild, not violent.”

Chapter XXVI.—Type of Those Born Under Pisces.

Those born in Pisces will be of the following description: of moderate dimensions, pointed forehead like fishes, shaggy hair, frequently they become soon grey. The same by nature are of exalted soul, simple, passionate, penurious, talkative; in the first period of life they will be drowsy; they are desirous of managing business by themselves, of high repute, venturesome, emulous, accusers, changing their locality, lovers, dancers; for friendship, useful.

Chapter XXVII.—Futility of This Theory of Stellar Influence.

Since, therefore, we have explained the astonishing wisdom of these men, and have not concealed their overwrought art of divination by means of contemplation, neither shall I be silent as regards (undertakings) in the case of which those that are deceived act foolishly. For, comparing the forms and dispositions of men with names of stars, how impotent their system is! For we know that those originally conversant with such investigations have called the stars by names given in reference to propriety of signification and facility for future recognition. For what similarity is there of these (heavenly bodies) with the likeness of animals, or what community of nature as regards conduct and energy (is there in the two cases), that one should allege that a person born in Leo should be irascible, and one born in Virgo moderate, or one born in Cancer wicked, but that those born in…

Chapter XXVIII.[233]—System of the Magicians; Incantations of Demons; Secret Magical Rites.

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… And (the sorcerer), taking (a paper), directs the inquirer[234] to write down with water whatever questions he may desire to have asked from the demons. Then, folding up the paper, and delivering it to the attendant, he sends him away to commit it to the flames, that the ascending smoke may waft the letters to demons. While, however, the attendant is executing this order, (the sorcerer) first removes equal portions of the paper, and on some more parts of it he pretends that demons write in Hebrew characters. Then burning an incense of the Egyptian magicians, termed Cyphi, he takes these (portions of paper) away, and places them near the incense. But (that paper) which the inquirer happens to have written (upon), having placed on the coals, he has burned. Then (the sorcerer), appearing to be borne away under divine influence, (and) hurrying into a corner (of the house), utters a loud and harsh cry, and unintelligible to all,…and orders all those present to enter, crying out (at the same time), and invoking Phryn, or some other demon. But after passing into the house, and when those that were present stood side by side, the sorcerer, flinging the attendant upon a bed,[235] utters to him several words, partly in the Greek, and partly, as it were, the Hebrew language, (embodying) the customary incantations employed by the magicians. (The attendant), however, goes away[236] to make the inquiry. And within (the house), into a vessel full of water (the sorcerer) infusing copperas mixture, and melting the drug, having with it sprinkled the paper that forsooth had (the characters upon it) obliterated, he forces the latent and concealed letters to come once more into light; and by these he ascertains what the inquirer has written down. And if one write with copperas mixture likewise, and having ground a gall nut, use its vapour as a fumigator, the concealed letters would become plain. And if one write with milk, (and) then scorch the paper, and scraping it, sprinkle and rub (what is thus scraped off) upon the letters traced with the milk, these will become plain. And urine likewise, and sauce of brine, and juice of euphorbia, and of a fig, produce a similar result. But when (the sorcerer) has ascertained the question in this mode, he makes provision for the manner in which he ought to give the reply. And next he orders those that are present to enter, holding laurel branches and shaking them, and uttering cries, and invoking the demon Phryn. For also it becomes these to invoke him;[237] and it is worthy that they make this request from demons, which they do not wish of themselves to put forward, having lost their minds. The confused noise, however, and the tumult, prevent them directing attention to those things which it is supposed (the sorcerer) does in secret. But what these are, the present is a fair opportunity for us to declare.

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[233] Hippolytus, having exposed the system of sidereal influence over men, proceeds to detail the magical rites and operations of the sorcerers. This arrangement is in conformity with the technical divisions of astrology into (1) judiciary, (2) natural. The former related to the prediction of future events, and the latter of the phenomena of nature, being thus akin to the art of magic.

[234] The text here and at the end of the last chapter is somewhat imperfect.

[235] Or "cushion" (Cruice), or "couch," or "a recess."

[236] Or "goes up," or "commences," or "enters in before the others, bearing the oblation" (Cruice).

Considerable darkness, then, prevails. For the (sorcerer) affirms that it is impossible for mortal nature to behold divine things, for that to hold converse (with these mysteries) is sufficient. Making, however, the attendant lie down (upon the couch), head foremost, and placing by each side two of those little tablets, upon which had been inscribed in, forsooth, Hebrew characters, as it were names of demons, he says that (a demon) will deposit the rest in their ears. But this (statement) is requisite, in order that some instrument may be placed beside the ears of the attendant, by which it is possible that he signify everything which he chooses. First, however, he produces a sound that the (attendant) youth may be terrified; and secondly, he makes a humming noise; then, thirdly, he speaks[238] through the instrument what he wishes the youth to say, and remains in expectation of the issue of the affair; next, he makes those present remain still, and directs the (attendant) to signify, what he has heard from the demons. But the instrument that is placed beside his ears is a natural instrument, viz., the windpipe of long-necked cranes, or storks, or swans. And if none of these is at hand, there are also some different artificial instruments (employed); for certain pipes of brass, ten in number, (and) fitting into one another, terminating in a narrow point, are adapted (for the purpose), and through these is spoken into the ear whatsoever the (magician) wishes. And the youth hearing these (words) with terror as uttered by demons, when ordered, speaks them out. If any one, however, putting around a stick a moist hide, and having dried it and drawn it together, close it up, and by removing the rod fashion the hide into the form of a pipe, he attains a similar end. Should any of these, however, be not at hand, he takes a book, and, opening it inside, stretches it out as far as he think requisite, (and thus) achieves the same result.

But if he knows beforehand that one is present who is about to ask a question, he is the more ready for all (contingencies). If, however, he may also previously ascertain the question, he writes (it) with the drug, and, as being prepared, he is considered[239] more skilful, on account of having clearly written out what is (about) being asked. If, however, he is ignorant of the question, he forms conjectures, and puts forth something capable of a doubtful and 36 varied interpretation, in order that the oracular response, being originally unintelligible, may serve for numerous purposes, and in the issue of events the prediction may be considered correspondent with what actually occurs. Next, having filled a vessel with water, he puts down (into it) the paper, as if uninscribed, at the same time infusing along with it copperas mixture. For in this way the paper written upon floats[240] upwards (to the surface), bearing the response. Accordingly there ensue frequently to the attendant formidable fancies, for also he strikes blows plentifully on the terrified (bystanders). For, casting incense into the fire, he again operates after the following method. Covering a lump of what are called "fossil salts" with Etruscan wax, and dividing the piece itself of incense into two parts, he throws in a grain of salt; and again joining (the piece) together, and placing it on the burning coals, he leaves it there. And when this is consumed, the salts, bounding upwards, create the impression of, as it were, a strange vision taking place. And the dark-blue dye which has been deposited in the incense produces a blood-red flame, as we have already declared. But (the sorcerer) makes a scarlet liquid, by mixing wax with alkanet, and, as I said, depositing the wax in the incense. And he makes the coals[241] be moved, placing underneath powdered alum; and when this is dissolved and swells up like bubbles, the coals are moved.

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[237] Or, "deride."

[238] The Abbe Cruice considers that this passage, as attributing all this jugglery to the artifice of sorcerers, militates against the authorship of Origen, who ascribes (Περὶ Ἀρχῶν, lib. iii. p. 144, ed. Benedict.) the same results not to the frauds of magicians, but to demons.

[239] Or, "denominated."

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[240] Or, "rises up."

[241] On the margin of the ms., we find the words, "concerning coals," "concerning magical signs," "concerning sheep."

Chapter XXIX.—Display of Different Eggs.

But different eggs they display after this manner. Perforating the top at both ends, and extracting the white, (and) having again dipped it, throw in some minium and some writing ink. Close, however, the openings with refined scrapings of the eggs, smearing them with fig-juice.

Chapter XXX.—Self-Slaughter of Sheep.

By those who cause sheep to cut off their own heads, the following plan is adopted. Secretly smearing the throat (of the animal) with a cauterizing drug, he places a sword near, and leaves it there.[242] The sheep, desirous of scratching himself, rushes against the blade, and in the act of rubbing is slaughtered, while the head is almost severed from the trunk. There is, however, a compound of the drug, bryony and salt and squills, made up in equal parts. In order that the person bringing the drug may escape notice, he carries a box with two compartments constructed of horn, the visible one of which contains frankincense, but the secret one (the aforesaid) drug. He, however, likewise insinuates into the ears of the sheep about to meet death quicksilver; but this is a poisonous drug.

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[242] Or, παραδοθεὶς, "he delivers it a sword, and departs."

Chapter XXXI.—Method of Poisoning Goats.

And if one smear[243] the ears of goats over with cerate, they say that they expire a little afterwards, by having their breathing obstructed. For this to them is the way—as these affirm—of their drawing their breath in an act of respiration. And a ram, they assert, dies,[244] if one bends back (its neck)[245] opposite the sun. And they accomplish the burning of a house, by daubing it over with the juice of a certain fish called *dactylus*. And this effect, which it has by reason of the sea-water, is very useful. Likewise foam of the ocean is boiled in an earthen jar along with some sweet ingredients; and if you apply a lighted candle to this while in a seething state, it catches the fire and is consumed; and (yet though the mixture) be poured upon the head, it does not burn it at all. If, however, you also smear it over with heated resin,[246] it is consumed far more effectually. But he accomplishes his object better still, if also he takes some sulphur.

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[243] Or, "close up."

[244] The words "death of a goat" occur on the margin of the ms.

[245] A similar statement is made, on the authority of Alcmæon, by Aristotle in his *Histor. Animal.*, i. 2.

[246] Μαννῇ is the word in the text. But manna in the ordinary acceptation of the term can scarcely be intended. Pliny, however, mentions it as a proper name of grains of incense and resin. The Abbe Cruice suggests the very probable emendation of μάλθῃ, which signifies a mixture of wax and resin for caulking ships.

Chapter XXXII.—Imitations of Thunder, and Other Illusions.

Thunder is produced in many ways; for stones very numerous and unusually large, being rolled downwards along wooden planks, fall upon plates of brass, and cause a sound similar to thunder. And also around the thin plank with which carders thicken cloth, they coil a thin rope; and then drawing away the cord with a whirr, they spin the plank round, and in its revolution it emits a sound like thunder. These farces, verily, are played off thus.

There are, however, other practices which I shall explain, which those who execute these ludicrous performances estimate as great exploits. Placing a cauldron full of pitch upon burning coals, when it boils up, (though) laying their hands down upon it, they are not burned; nay, even while walking on coals of fire with naked feet, they are not scorched. But 37 also setting a pyramid of stone on a hearth, (the sorcerer) makes it get on fire, and from the mouth it disgorges a volume of smoke, and that of a fiery description. Then also putting a linen cloth upon a pot of water, throwing on (at the same time) a quantity of blazing coals, (the magician) keeps the linen cloth unconsumed. Creating also darkness in the house, (the sorcerer) alleges that he can introduce gods or demons; and if any requires him to show Æsculapius, he uses an invocation couched in the following words:—

“The child once slain, again of Phœbus deathless made,
I call to come, and aid my sacrificial rites;
Who, also, once the countless tribes of fleeting dead,
In ever-mournful homes of Tartarus wide,
The fatal billow breasting, and the inky[247] flood
Surmounting, where all of mortal mould must float,
Torn, beside the lake, with endless[248] grief and woe,
Thyself didst snatch from gloomy Proserpine.
Or whether the seat of Holy Thrace thou haunt, or lovely
Pergamos, or besides Ionian Epidaurus,
The chief of seers, O happy God, invites thee here.”

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[247] δίαυλον in the text has been altered into κελανὸν. The translator has followed the latter.

[248] Or “indissoluble,” or “inseparable.”

Chapter XXXIII.—The Burning Æsculapius; Tricks with Fire.

But after he discontinues uttering these jests, a fiery Æsculapius[249] appears upon the floor. Then, placing in the midst a pot full of water, he invokes all the deities, and they are present. For any one who is by, glancing into the pot, will behold them all, and Diana leading on her baying hounds. We shall not, however, shrink from narrating the account (of the devices) of these men, how they attempt (to accomplish their jugglery). For (the magician) lays his hand upon the cauldron of pitch,[250] which is in, as it were, a boiling state; and throwing in (at the same time) vinegar and nitre and moist pitch, he kindles a fire beneath the cauldron. The vinegar, however, being mixed along with the nitre, on receiving a small accession of heat, moves the pitch, so as to cause bubbles to rise to the surface, and afford the mere semblance of a seething (pot). The (sorcerer), however, previously washes his hands frequently in brine; the consequence being, that the contents of the cauldron do not in any wise, though in reality boiling, burn him very much. But if, having smeared his hands with a tincture of myrtle[251] and nitre and myrrh, along with vinegar, he wash them in brine frequently, he is not scorched: and he does not burn his feet, provided he smear them with isinglass and a salamander.

As regards, however, the burning like a taper of the pyramid, though composed of stone, the cause of this is the following. Chalky earth is fashioned into the shape of a pyramid, but its colour is that of a milk-white stone, and it is prepared after this fashion. Having anointed the piece of clay with plenty of oil, and put it upon coals, and baked it, by smearing it afresh, and scorching it a second and third time, and frequently, (the sorcerer) contrives that it can be burned, even though he should plunge it in water; for it contains in itself abundance of oil. The hearth, however, is spontaneously kindled, while the magician pours out[252] a libation, by having lime instead of ashes burning underneath, and refined frankincense and a large quantity *of tow*,[253] and a bundle[254] of anointed tapers and of gall nuts, hollow within, and supplied with (concealed) fire. And after some delay, (the sorcerer) makes (the pyramid) emit smoke from the mouth, by both putting fire in the gall nut, and encircling it with tow, and blowing into the mouth. The linen cloth, however, that has been placed round the cauldron, (and) on which he deposits the coals, on account of the underlying brine, would not be burned; besides, that it has itself been washed in brine, and then smeared with the white of an egg, along with moist alum. And if, likewise, one mix in these the juice of houseleek along with vinegar, and for a long time previously smear it (with this preparation), after being washed in this drug, it continues altogether fire-proof.

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[249] Marsilius Ficinus (in his *Commentary on Plotinus*, p. 504 et seq., vol. ii. Creuzer's edition), who here discusses the subject of demons and magical art, mentions, on the authority of Porphyry, that sorcerers had the power of evoking demons, and that a magician, in the presence of many, had shown to Plotinus his guardian demon (angel). This constitutes the Goetic department of magic.

[250] Or, "full of pitch."

[251] Μυρσίνῃ. This word is evidently not the right one, for we have (σμύρνῃ) myrrh mentioned. Perhaps the word μάλθῃ, suggested in a previous passage, is the one employed here likewise.

[252] Or, "makes speedy preparation;" or, "resorts to the contrivance of."

[253] The words in italics are added by the Abbe Cruice. There is obviously some hiatus in the original.

[254] Or, "the refuse of."

Chapter XXXIV.—The Illusion of the Sealed Letters; Object in Detailing These Juggleries.

After, then,[255] we have succinctly explained the powers of the secret arts practised among these (magicians), and have shown their easy plan for the acquisition of knowledge,[256] neither are we disposed to be silent on the following point, which is a necessary one,—how that, loosing the seals, they restore the sealed letters, with the actual seals themselves. Melting pitch, resin, and sulphur, and moreover asphalt, in equal parts, (and) forming the ointment into a figure, they keep it by them. When, however, it is time to loose a small tablet, smearing 38 with oil their tongue, next with the latter anointing the seal, (and) heating the drug with a moderate fire, (the sorcerers) place it upon the seal; and they leave it there until it has acquired complete consistence, and they use it in this condition as a seal. But they say, likewise, that wax itself with fir-wood gum possesses a similar potency, as well as two parts of mastich with one part of dry asphalt. But sulphur also by itself effects the purpose tolerably well, and flower of gypsum strained with water, and of gum. Now this (last mixture) certainly answers most admirably also for sealing molten lead. And that which is accomplished by the Tuscan wax, and refuse[257] of resin, and pitch, and asphalt, and mastich, and powdered spar, all being boiled together in equal parts, is superior to the rest of the drugs which I have mentioned, while that which is effected by the gum is not inferior. In this manner, then, also, they attempt to loose the seals, endeavouring to learn the letters written within.

These contrivances, however, I hesitated to narrate[258] in this book, perceiving the danger lest, perchance, any knavish person, taking occasion (from my account), should attempt (to practise these juggleries). Solicitude, however, for many young persons, who could be preserved from such practices, has persuaded me to teach and publish, for security's sake, (the foregoing statements). For although one person may make use of these for gaining instruction in evil, in this way somebody else will, by being instructed (in these practices), be preserved from them. And the magicians themselves, corrupters of life, will be ashamed in plying their art. And learning these points that have been previously elucidated[259] by us, they will possibly be restrained from their folly. But that this seal may not be broken, let me seal it with hog's lard and hair mixed with wax.[260]

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[255] In the margin of the ms. occur the words, "concerning the breaking of the seals."

[256] Or, "exposed their method of proceeding in accordance with the system of Gnosticism." Schneidewin, following C. Fr. Hermann, is of opinion that what follows is taken from Celsus' work on magic, to which Origen alludes in the *Contra Celsum*, lib. i. p. 53 (Spencer's edition). Lucian (the well-known satirist), in his *Alexander*, or *Pseudomantis*, gives an account of the jugglery of these magicians. See note, chap. xlii. of this book.

[257] Or, "ground"—φορυκτῆς, (*al.*) φορυτῆς, (*al.*) φρυκτῆς, (*al.*) φρικτῆς.

[258] Or, "insert."

[259] Or "taught," or "adduced," or "delivered."

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[260] This sentence is obviously out of place, and should properly come in probably before the words, "These contrivances, however, I hesitated to narrate," etc., a few lines above in this chapter. The Abbe Cruice conjectures that it may have been written on the margin by some reader acquainted with chemistry, and that afterwards it found its way into the text.

Chapter XXXV.—The Divination by a Cauldron; Illusion of Fiery Demons; Specimen of a Magical Invocation.

But neither shall I be silent respecting that piece of knavery of these (sorcerers), which consists in the divination by means of the cauldron. For, making a closed chamber, and anointing the ceiling with cyanus for present use,[261] they introduce certain vessels of cyanus,[262] and stretch them upwards. The cauldron, however, full of water, is placed in the middle on the ground; and the reflection of the cyanus falling upon it, presents the appearance of heaven. But the floor also has a certain concealed aperture, on which the cauldron is laid, having been (previously, supplied with a bottom of crystal, while itself is composed of stone.[263] Underneath, however, unnoticed (by the spectators), is a compartment, into which the accomplices, assembling, appear invested with the figures of such gods and demons as the magician wishes to exhibit. Now the dupe, beholding these, becomes astonished at the knavery of the magician, and subsequently believes all things that are likely to be stated by him. But (the sorcerer) produces a burning demon, by tracing on the wall whatever figure he wishes, and then covertly smearing it with a drug mixed according to this manner, viz., of Laconian[264] and Zacynthian asphalt,—while next, as if under the influence of prophetic frenzy, he moves the lamp towards the wall. The drug, however, is burned with considerable splendour. And that a fiery Hecate seems to career through air, he contrives in the mode following. Concealing a certain accomplice in a place which he wishes, (and) taking aside his dupes, he persuades them (to believe himself), alleging that he will exhibit a flaming demon riding through the air. Now he exhorts them immediately to keep their eyes fixed until they see the flame in the air, and that (then), veiling themselves, they should fall on their face until he himself should call them; and after having given them these instructions, he, on a moonless night, in verses speaks thus:—

“Infernal, and earthy, and supernal Bombo, come!
Saint of streets, and brilliant one, that strays by night;
Foe of radiance, but friend and mate of gloom;
In howl of dogs rejoicing, and in crimson gore,
Wading ’mid corpses through tombs of lifeless dust,
Panting for blood; with fear convulsing men.

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[261] Some read φανερὸν for παρὸν.

[262] What cyanus was is not exactly known. It was employed in the Homeric age for the adornment of implements of war. Whatever the nature of the substance be, it was of a dark-blue colour. Some suppose it to have been blue steel, other, blue copper. Theophrastus’ account of it makes it a stone like a dark sapphire.

[263] Or, “with the head downwards.”

[264] There is some hiatus here.

Gorgo, and Mormo, and Luna,[265] and of many shapes,
Come, propitious, to our sacrificial rites!”

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[265] Or, “memory.”

Chapter XXXVI.—Mode of Managing an Apparition.

And while speaking these words, fire is seen borne through the air; but the (spectators) being horrified at the strange apparition, (and) covering their eyes, fling themselves speechless to earth. But the success of the artifice is enhanced by the following contrivance. The accomplice whom I have spoken of as being concealed, when he hears the incantation ceasing, holding a kite or hawk enveloped with tow, sets fire to it and releases it. The bird, however, frightened by the flame, is borne aloft, and makes a (proportionably) quicker flight, which these deluded persons beholding, conceal themselves, as if they had seen something divine. The winged creature, however, being whirled round by the fire, is borne whithersoever chance may have it, and burns now the houses, and now the courtyards. Such is the divination of the sorcerers. 39

Chapter XXXVII.—Illusive Appearance of the Moon.

And they make moon and stars appear on the ceiling after this manner. In the central part of the ceiling, having fastened a mirror, placing a dish full of water equally (with the mirror) in the central portion of the floor, and setting in a central place likewise a candle, emitting a faint light from a higher position than the dish,—in this way, by reflection, (the magician) causes the moon to appear by the mirror. But frequently, also, they suspend on high from the ceiling, at a distance, a drum,[266] but which, being covered with some garment, is concealed by the accomplice, in order that (the heavenly body) may not appear before the (proper) time. And afterwards placing a candle (within the drum), when the magician gives the signal to the accomplice, he removes so much of the covering as may be sufficient for effecting an imitation representing the figure of the moon as it is at that particular time. He smears, however, the luminous parts of the drum with cinnabar and gum;[267] and having pared around the neck and bottom of a flagon[268] of glass ready behind, he puts a candle in it, and places around it some of the requisite contrivances for making the figures shine, which some one of the accomplices has concealed on high; and on receiving the signal, he throws down from above the contrivances, so to make the moon appear descending from the sky.

And the same result is achieved by means of a jar in sylvan localities.[269] For it is by means of a jar that the tricks in a house are performed. For having set up an altar, subsequently is (placed upon it) the jar, having a lighted lamp; when, however, there are a greater number of lamps, no such sight is displayed. After then the enchanter invokes the moon, he orders all the lights to be extinguished, yet that one be left faintly burning; and then the light, that which streams from the jar, is reflected on the ceiling, and furnishes to those present a representation of the moon; the mouth of the jar being kept covered for the time which it would seem to require, in order that the representation of full moon should be exhibited on the ceiling.

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[266] Or, “suspending a drum, etc., covered with,” etc.; or “frequently placing on an elevated position a drum.” For πόῤῥωθεν, which is not here easy of explanation, some read τορνωθὲν, others πορπωθὲν, i.e., fastened with buckles; others, πόῤῥω τεθὲν.

[267] Schneidewin, but not the Abbe Cruice, thinks there is a hiatus here.

[268] There are different readings: (1) ἐτυμολογικῆς; (2) ἔτι ὁλοκλήρου; (3) ὑαλουργικῆς, i.e., composed of glass. (See next note.)

[269] The Abbe Cruice properly remarks that this has no meaning here. He would read ὑαλώδεσι τόποις, or by means of glass images.

Chapter XXXVIII.—Illusive Appearance of the Stars.

But the scales of fishes—for instance, the seahorse—cause the stars to appear to be; the scales being steeped in a mixture of water and gum, and fastened on the ceiling at intervals.

Chapter XXXIX.—Imitation of an Earthquake.

The sensation of an earthquake they cause in such a way, as that all things seem set in motion; ordure of a weasel burned with a magnet upon coals (has this effect).[270]

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[270] There is a hiatus here.

Chapter XL.—Trick with the Liver.

And they exhibit a liver seemingly bearing an inscription in this manner. With the left hand he writes what he wishes, appending it to the question, and the letters are traced with gall juice and strong vinegar. Then taking up the liver, retaining it in the left hand, he makes some delay, and then it draws away the impression, and it is supposed to have, as it were, writing upon it.

Chapter XLI.—Making a Skull Speak.

But putting a skull on the ground, they make it speak in this manner. The skull itself is made out of the caul of an ox;[271] and when fashioned into the requisite figure, by means of Etruscan wax and prepared gum,[272] (and) when this membrane is placed around, it presents the appearance of a skull, which seems to all[273] to speak when the contrivance operates; in the same manner as we have explained in the case of the (attendant) youths, when, having procured the windpipe of a crane,[274] or some such long-necked animal, and attaching it covertly to the skull, the accomplice utters what he wishes. And when he desires (the skull) to become invisible, he appears as if burning incense, placing around, (for this purpose,) a quantity of coals; and when the wax catches the heat of these, it melts, and in this way the skull is supposed to become invisible.

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[271] The Abbe Cruice suggests ἐπίπλεον βώλου, which he thinks corresponds with the material of which the pyramid mentioned in a previous chapter was composed. He, however, makes no attempt at translating ἐπίπλεον. Does he mean that the skull was filled with clay? His emendation is forced.

[272] Or, "rubbings of" (Cruice).

[273] Or, "they say."

[274] Some similar juggleries are mentioned by Lucian in his *Alexander*, or *Pseudomantis*, xxxii. 26,—a work of a kindred nature to Celsus' *Treatise on Magic* (the latter alluded to by Origen, *Contr. Cels.*, lib. i. p. 53, ed. Spenc.), and dedicated by Lucian to Celsius.

Chapter XLII.—The Fraud of the Foregoing Practices; Their Connection with Heresy.

These are the deeds of the magicians,[275] and innumerable other such (tricks) there are which work on the credulity of the dupes, by fair balanced words, and the appearance of plausible acts. And the heresiarchs, astonished at the art of these (sorcerers), have imitated them, partly by delivering their doctrines in secrecy and darkness, and partly by advancing (these tenets) as their own. For this reason, being desirous of warning the multitude, we have been the more painstaking, in order not to omit any expedient[276] practised by the magicians, for those who may be disposed to be deceived. We have been however drawn, not unreasonably, into a detail of some of the secret (mysteries) of the sorcerers, which are not very requisite, to be sure, in reference to the subject taken in hand; yet, for the purpose of guarding against the villanous and incoherent art of magicians, may be supposed useful. Since, therefore, as far as delineation is feasible, we have explained the opinions of all (speculators), exerting especial attention towards the elucidation of the opinions introduced as novelties by the heresiarchs; (opinions) which, as far as piety is concerned, are futile and spurious, and which are not, even among themselves, perhaps[277] deemed worthy of serious consideration. (Having pursued this course of inquiry), it seems expedient that, by means of a compendious discourse, we should recall to the (reader's) memory statements that have been previously made.

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[275] The word magic, or magician, at its origin, had no sinister meaning, as being the science professed by the Magi, who were an exclusive religious sect of great antiquity in Persia, universally venerated for their mathematical skill and erudition generally. It was persons who practised wicked arts, and assumed the name of Magi, that brought the term into disrepute. The origin of magic has been ascribed to Zoroaster, and once devised, it made rapid progress; because, as Pliny reminds us, it includes three systems of the greatest influence among men—(1) the art of medicine, (2) religion, (3) divination. This corresponds with Agrippa's division of magic into (1) natural, (2) celestial, (3) ceremonial, or superstitious. This last has been also called "goetic" (full of imposture), and relates to the invocation of devils. This originated probably in Egypt, and quickly spread all over the world.

[276] Or, "topic discussed;" or, "not leave any place (subterfuge) for these," etc.

[277] Or "you will suppose."

Chapter XLIII.—Recapitulation of Theologies and Cosmogonies; System of the Persians; Of the Babylonians; The Egyptian Notion of Deity; Their Theology Based on a Theory of Numbers; Their System of Cosmogony.

Among all those who throughout the earth, as philosophers and theologians, have carried on investigations, has prevailed diversity of opinion[278] concerning the Deity, as to His essence or nature. For some affirm Him to be fire, and some spirit, and some water, while others say that He is earth. And each of the elements labours under some deficiency, and one is worsted by the other. To the wise men of the world, this, however, has occurred, which is obvious to persons possessing intelligence; (I mean) that, beholding the stupendous works of creation, they were confused respecting the substance of existing things, supposing that these were too vast to admit of deriving generation from another, and at the same time (asserting) that neither the universe itself is God. As far as theology was concerned, they declared, however, a single cause for things that fall under the cognizance of vision, each supposing the cause which he adjudged the most reasonable; and so, when gazing on the objects made by God, and on those which are the most insignificant in comparison with His overpowering majesty, not, however, being able to extend the mind to the magnitude of God as He really is, they deified these (works of the external world).

But the Persians,[279] supposing that they had penetrated more within the confines of the truth, asserted that the Deity is luminous, a light contained in air. The Babylonians, however, affirmed that the Deity is dark, which very opinion also appears the consequence of the other; for day follows night, and night day. Do not the Egyptians, however,[280] who suppose themselves more ancient than all, speak of the power of the Deity? (This power they estimate by) calculating these intervals of the parts (of the zodiac; and, as if) by a most divine inspiration,[281] they asserted that the Deity is an indivisible monad, both itself generating itself, and that out of this were formed all things. For this, say they,[282] being unbegotten, produces the succeeding numbers; for instance, the monad, superadded into itself, generates the duad; and in like manner, when superadded (into duad, triad, and so forth), produces the triad and tetrad, up to the decade, which is the beginning and end of numbers. Wherefore it is that the first and tenth monad is generated, on account of the decade being equipollent, and being reckoned for a monad, and (because) this multiplied ten times will become a hundred, and again becomes a monad, and the hundred multiplied ten times will produce a thousand, and this will be a monad. In this manner also the thousand multiplied ten times make up the full sum of a myriad; in like manner will it be a monad. But by a comparison of indivisible quantities, the kindred numbers of the monad comprehend 3, 5, 7, 9.[283] 41

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[278] See Aristotle's *Metaphysics*, book i.; Cicero, *De Naturâ Deorum*, book i. (both translated in Bohn's Classical Library); and Plutarch, *De Placitis Philosophorum*. lib. i.

[279] The mention of the Persians, Babylonians, and Egyptians shows the subject-matter of the lost books to have been concerning the speculative systems of these nations.

[280] This rendering follows Miller's text. Schneidewin thinks there is a hiatus, which the Abbe Cruice fills up, the latter translating the passage without an interrogation: "The Egyptians, who think themselves more ancient than all, have formed their ideas of the power of the Deity by calculations and computing," etc.

[281] Or, "meditation on the divine nature," or "godlike reflection."

[282] The ms. has "says he."

There is also, however, a more natural relation of a different number to the monad, according to the arrangement of the orbit of six days' duration,[284] (that is), of the duad, according to the position and division of even numbers. But the kindred number is 4 and 8. These, however, taking from the monad of the numbers[285] an idea of virtue, progressed up to the four elements; (I allude), of course, to spirit, and fire, and water, and earth. And out of these having made the world, (God) framed it an ermaphrodite, and allocated two elements for the upper hemisphere, namely spirit and fire; and this is styled the hemisphere of the monad, (a hemisphere) beneficent, and ascending, and masculine. For, being composed of small particles, the monad soars into the most rarified and purest part of the atmosphere; and the other two elements, earth and water, being more gross, he assigned to the duad; and this is termed the descending hemisphere, both feminine and mischievous. And likewise, again, the upper elements themselves, when compared one with another, comprise in one another both male and female for fruitfulness and increase of the whole creation. And the fire is masculine, and the spirit feminine. And again the water is masculine, and the earth feminine. And so from the beginning fire consorted with spirit, and water with earth. For as the power of spirit is fire, so also that of earth is water;[286]…and the elements themselves, when computed and resolved by subtraction of enneads, terminate properly, some of them in the masculine number, and others of them in the feminine. And, again, the ennead is subtracted for this cause, because the three hundred and sixty parts of the entire (circle) consist of enneads, and for this reason the four regions of the world are circumscribed by ninety perfect parts. And light has been appropriated to the monad, and darkness to the duad, and life to light, according to nature, and death to the duad. And to life (has been appropriated) justice; and to death, injustice. Wherefore everything generated among masculine numbers is beneficent, while that (produced) among feminine (numbers) is mischievous. For instance, they pursue their calculations thus: monad—that we may commence from this—becomes 361, which (numbers) terminate in a monad by the subtraction of the ennead. In like manner, reckon thus: Duad becomes 605; take away the enneads, it ends in a duad, and each reverts into its own peculiar (function).

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[283] The Abbe Cruice suggests the elimination of 9, on account of its being a divisible number.

[284] Miller considers some reference here to the six days' creation (Hexaëmeron), on account of the word φυσικωτέρα, i.e., more natural. The Abbe Cruice considers that there is an allusion to an astronomic instrument used for exhibiting harmonic combinations; see Ptolem., *Harmon.*, i. 2. Bunsen reads τοῦ ἑξακύκλου ὑλικοῦ.

[285] The text is obviously corrupt. As given by Schneidewin, it might be rendered thus: "These deriving from the monad a numerical symbol, a virtue, have progressed up to the elements." He makes no attempt at a Latin version. The Abbe Cruice would suggest the introduction of the word προστεθεῖσαν, on account of the statement already made, that "the monad, superadded into itself, produces a duad."

[286] There is a hiatus here. Hippolytus has said nothing concerning enneads.

Chapter XLIV.—Egyptian Theory of Nature; Their Amulets.

For the monad, therefore, as being beneficent, they assert that there are consequently[287] names ascending, and beneficent, and masculine, and carefully observed, terminating in an uneven number;[288] whereas that those terminating in the even number have been supposed to be both descending, and feminine and malicious. For they affirm that nature is made up of contraries, namely bad and good, as right and left, light and darkness, night and day, life and death. And moreover they make this assertion, that they have calculated the word "Deity," (and found that it reverts into a pentad with an ennead subtracted). Now this name is an even number, and when it is written down (on some material) they attach it to the body, and accomplish cures[289] by it. In this manner, likewise, a certain herb, terminating in this number, being similarly fastened around (the frame), operates by reason of a similar calculation of the number. Nay, even a doctor cures sickly people by a similar calculation. If, however, the calculation is contrary, it does not heal with facility.[290] Persons attending to these numbers reckon as many as are homogeneous according to this principle; some, however, according to vowels alone; whereas others according to the entire number. Such also is the wisdom of the Egyptians, by which, as they boast, they suppose that they cognise the divine nature.

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[287] Or, "names have been allocated," or "distributed."

[288] Miller thinks it should be "even number" (περιττόν). The Abbe Cruice would retain "uneven" (ἀπερίζυγον), on the ground that the duad being a περίζυξ ἀριθμὸς, the monad will be ἀπεριζυγος.

[289] Servius on the *Eclogues of Virgil* (viii. 75) and Pliny (*Hist. Nat.*, xxxviii. 2) make similar statements.

[290] This is Miller and Schneidewin's emendation for "uneven" in the ms.

Chapter XLV.—Use of the Foregoing Discussions.

It appears, then, that these speculations also have been sufficiently explained by us. But since I think that I have omitted no opinion found in this earthly and grovelling Wisdom, I perceive that the solicitude expended by us on these subjects has not been useless. For we observe that our discourse has been serviceable not only for a refutation of heresies, but also in reference to those who entertain these opinions. Now these, when they encounter the extreme care evinced by us, will even be struck with admiration of our earnestness, and will not despise our industry and condemn Christians as fools when they discern the opinions to which they themselves have stupidly accorded their belief. And furthermore, those who, desirous of learning, addict themselves to the truth, will be assisted by our discourse to become, when they have learned the fundamental principles of the heresies, more intelligent not only for the easy refutation of those who have attempted to deceive them, but that also, when they have ascertained the avowed opinions of the wise men, and have been made acquainted with them, that they shall neither be confused by them as ignorant persons would, nor become the dupes of certain individuals acting as if from some authority; nay, more than this, they shall be on their guard against those that are allowing themselves to become victims to these delusions. 42

Chapter XLVI.—The Astrotheosophists; Aratus Imitated by the Heresiarchs; His System of the Disposition of the Stars.

Having sufficiently explained these opinions, let us next pass on to a consideration of the subject taken in hand, in order that, by proving what we have determined concerning heresies, and by compelling their (champions) to return to these several (speculators) their peculiar tenets, we may show the heresiarchs destitute (of a system); and by proclaiming the folly of those who are persuaded (by these heterodox tenets), we shall prevail on them to retrace their course to the serene haven of the truth. In order, however, that the statements about to follow may seem more clear to the readers, it is expedient also to declare the opinions advanced by Aratus concerning the disposition of the stars of the heavens. (And this is necessary), inasmuch as some persons, assimilating these (doctrines) to those declared by the Scriptures, convert (the holy writings) into allegories, and endeavour to seduce the mind of those who give heed to their (tenets), drawing them on by plausible words into the admission of whatever opinions they wish, (and) exhibiting a strange marvel, as if the assertions made by them were fixed among the stars. They, however, gazing intently on the very extraordinary wonder, admirers as they are of trifles, are fascinated like a bird called the owl, which example it is proper to mention, on account of the statements that are about to follow. The animal (I speak of) is, however, not very different from an eagle, either in size or figure, and it is captured in the following way:—The hunter of these birds, when he sees a flock of them lighting anywhere, shaking his hands, at a distance pretends to dance, and so by little and little draws near the birds. But they, struck with amazement at the strange sight, are rendered unobservant of everything passing around them. But others of the party, who have come into the country equipped for such a purpose, coming from behind upon the birds, easily lay hold on them as they are gazing on the dancer.

Wherefore I desire that no one, astonished by similar wonders of those who interpret the (aspect of) heaven, should, like the owl, be taken captive. For the knavery practised by such speculators may be considered dancing and silliness, but not truth. Aratus,[291] therefore, expresses himself thus:—

“Just as many are they; hither and thither they roll
Day by day o’er heav’n, endless, ever, (that is, every star),
Yet this declines not even little; but thus exactly
E’er remains with axis fixed and poised in every part
Holds earth midway, and heaven itself around conducts.”

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[291] Arat., *Phænom.*, v. 19 et seq.

Chapter XLVII.—Opinions of the Heretics Borrowed from Aratus.

Aratus says that there are in the sky revolving, that is, gyrating stars, because from east to west, and west to east, they journey perpetually, (and) in an orbicular figure. And he says that there revolves towards[292] "The Bears" themselves, like some stream of a river, an enormous and prodigious monster, (the) Serpent; and that this is what the devil says in the book of Job to the Deity, when (Satan) uses these words: "I have traversed earth under heaven, and have gone around (it),"[293] that is, that I have been turned around, and thereby have been able to survey the worlds. For they suppose that towards the North Pole is situated the Dragon, the Serpent, from the highest pole looking upon all (the objects), and gazing on all the works of creation, in order that nothing of the things that are being made may escape his notice. For though all the stars in the firmament set, the pole of this (luminary) alone never sets, but, careering high above the horizon, surveys and beholds all things, and none of the works of creation, he says, can escape his notice.

"Where chiefly
Settings mingle and risings one with other."[294]

(Here Aratus) says that the head of this (constellation) is placed. For towards the west and east of the two hemispheres is situated the head of the Dragon, in order, he says, that nothing may escape his notice throughout the same quarter, either of objects in the west or those in the east, but that the Beast may know all things at the same time. And near the head itself of the Dragon is the appearance of a man, conspicuous by means of the stars, which Aratus styles a wearied image, and like one oppressed with labour, and he is denominated "Engonasis." Aratus[295] then affirms that he does not know what this toil is, and what this prodigy is that revolves in heaven. The heretics, however, wishing by means of this account of the stars to establish their own doctrines, (and) with more than ordinary earnestness devoting their attention to these (astronomic systems), assert that Engonasis is Adam, according to the commandment of God as Moses declared, guarding the head of the Dragon, and the Dragon (guarding) his heel. For so Aratus expresses himself:—

"The right-foot's track of the Dragon fierce possessing."[296]

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[292] *Ibid.*, v. 45, 46.

[293] This refers to Job i. 7, but is at once recognised as not a correct quotation.

[294] Arat., *Phænom.*, v. 61.

[295] Arat., *Phænom.*, v. 63 et seq.

[296] Arat., *Phænom.*, v. 70.

Chapter XLVIII.—Invention of the Lyre; Allegorizing the Appearance and Position of the Stars; Origin of the Phœnicians; The Logos Identified by Aratus with the Constellation Canis; Influence of Canis on Fertility and Life Generally.

And (Aratus) says that (the constellations) Lyra and Corona have been placed on both sides near him,—now I mean Engonasis,—but that he bends the knee, and stretches forth both hands, as if making a confession of sin. And that the lyre is a musical instrument fashioned by Logos while still altogether an infant, and that Logos is the same as he who is denominated Mercury among the Greeks. And Aratus, with regard to the construction of the lyre, observes:—

"Then, further, also near the cradle,[297]
Hermes pierced it through, and said, Call it Lyre."[298]

It consists of seven strings, signifying by these seven strings the entire harmony and construction of the world as it is melodiously constituted. For in six days the world was made, and (the Creator) rested on the seventh. If, then, says (Aratus), Adam, acknowledging (his guilt) and guarding the head of the Beast, according to the commandment of the Deity, will imitate Lyra, that is, obey the Logos of God, that is, submit to the law, he will receive Corona that is situated near him. If, however, he neglect his duty, he shall be hurled downwards in company with the Beast that lies underneath, and shall have, he says, his portion with the Beast. And Engonasis seems on both sides to extend his hands, and on one to touch Lyra, and on the other Corona—and this is his confession;—so that it is possible to distinguish him by means of this (sidereal) configuration itself. But Corona nevertheless is plotted against, and forcibly drawn away by another beast, a smaller Dragon, which is the offspring of him who is guarded by the foot[299] of Engonasis. A man also stands firmly grasping with both hands, and dragging towards the space behind the Serpent from Corona; and he does not permit the Beast to touch Corona. though making a violent effort to do so. And Aratus styles him Anguitenens, because he restrains the impetuosity of the Serpent in his attempt to reach Corona. But Logos, he says, is he who, in the figure of a man, hinders the Beast from reaching Corona, commiserating him who is being plotted against by the Dragon and his offspring simultaneously.

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[297] "Pierced it through," i.e., bored the holes for the strings, or, in other words, constructed the instrument. The Latin version in Buhle's edition of Aratus is *ad cunam (cunabulam) compegit*, i.e., he fastened the strings into the shell of the tortoise near his bed. The tortoise is mentioned by Aratus in the first part of the line, which fact removes the obscurity of the passage as quoted by Hippolytus. The general tradition corresponds with this, in representing Mercury on the shores of the Nile forming a lyre out of a dried tortoise. The word translated bed might be also rendered fan, which was used as a cradle, its size and construction being suitable. [See note, p. 46, *infra.*]

[298] Arat., *Phœnom.*, v. 268.

[299] Or, "son of" (see Arat., *Phœnom.*, v. 70).

These (constellations), "The Bears," however, he says, are two hebdomads, composed of seven stars, images of two creations. For the first creation, he affirms, is that according to Adam in labours, this is he who is seen "on his knees" (Engonasis). The second creation, however, is that according to Christ, by which we are regenerated; and this is Anguitenens, who struggles against the Beast, and hinders him from reaching Corona, which is reserved for the man. But "The Great Bear" is, he says, Helice,[300] symbol of a mighty world towards which the Greeks steer their course, that is, for which they are being disciplined. And, wafted by the waves of life, they follow onwards, (having in prospect) some such revolving world or discipline or wisdom which conducts those back that follow in pursuit of such a world. For the term Helice seems to signify a certain circling and revolution towards the same points. There is likewise a certain other "Small Bear" (Cynosuris), as it were some image of the second creation—that formed according to God. For few, he says, there are that journey by the narrow path.[301] But they assert that Cynosuris is narrow, towards which Aratus[302] says that the Sidonians navigate. But Aratus has spoken partly of the Sidonians, (but means) the Phœnicians, on account of the existence of the admirable wisdom of the Phœnicians. The Greeks, however, assert that they are Phœnicians, who have migrated from (the shores of) the Red Sea into this country where they even at present dwell, for this is the opinion of 44 Herodotus.[303] Now Cynosura, he says, is this (lesser) Bear, the second creation; the one of limited dimensions, the narrow way, and not Helice. For he does not lead them back, but guides forward by a straight path, those that follow him being (the tail) of Canis. For Canis is the Logos,[304] partly guarding and preserving the flock, that is plotted against by the wolves; and partly like a dog, hunting the beasts from the creation, and destroying them; and partly producing all things, and being what they express by the name "Cyon" (Canis), that is, generator. Hence it is said, Aratus has spoken of the rising of Canis, expressing himself thus: "When, however, Canis has risen, no longer do the crops miss." This is what he says: Plants that have been put into the earth up to the period of Canis' rising, frequently, though not having struck root, are yet covered with a profusion of leaves, and afford indications to spectators that they will be productive, and that they appear full of life, (though in reality) not having vitality in themselves from the root. But when the rising of Canis takes place, the living are separated from the dead by Canis; for whatsoever plants have not taken root, really undergo putrefaction. This Canis, therefore, he says, as being a certain divine Logos, has been appointed judge of quick and dead. And as (the influence of) Canis is observable in the vegetable productions of this world, so in plants of celestial growth—in men—is beheld the (power of the) Logos. From some such cause, then, Cynosura, the second creation, is set in the firmament as an image of a creation by the Logos. The Dragon, however, in the centre reclines between the two creations, preventing a transition of whatever things are from the great creation to the small creation; and in guarding those that are fixed in the (great) creation, as for instance Engonasis, observing (at the same time) how and in what manner each is constituted in the small creation. And (the Dragon) himself is watched at the head, he says, by Anguitenens. This image, he affirms, is fixed in heaven, being a certain wisdom to those capable of discerning it. If, however, this is obscure, by means of some other image, he says the creation teaches (men) to philosophize, in regard to which Aratus has expressed himself thus:—

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[300] The Abbe Cruice considers that these interpretations, as well as what follows, are taken not from a Greek writer, but a Jewish heretic. No Greek, he supposes, would write, as is stated lower down, that the Greeks were a Phœnician colony. The Jewish heresies were impregnated by these silly doctrines about the stars (see Epiphan., *Adv. Hæres.*, lib. i. *De Pharisæis*).

[301] Reference is here made to Matt. vii. 14.

[302] Arat., *Phænom.*, v. 44.

[303] Herod., *Hist.*, i. 1.

[304] Or, "for creation is the Logos" (see Arat., *Phænom.*, v. 332 et seq.).

> "Neither of Cepheus Iasidas are we the wretched brood."[305]

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[305] Arat., *Phænom.*, v. 179.

Chapter XLIX.—Symbol of the Creature; And of Spirit; And of the Different Orders of Animals.

But Aratus says, near this (constellation) is Cepheus, and Cassiepea, and Andromeda, and Perseus, great lineaments of the creation to those who are able to discern them. For he asserts that Cepheus is Adam, Cassiepea Eve, Andromeda the soul of both of these, Perseus the Logos, winged offspring of Jove, and Cetos[306] the plotting monster. Not to any of these, but to Andromeda only does he repair, who slays the Beast; from whom, likewise taking unto himself Andromeda, who had been delivered (and) chained to the Beast, the Logos—that is, Perseus—achieves, he says, her liberation. Perseus, however, is the winged axle that pierces both poles through the centre of the earth, and turns the world round. The spirit also, that which is in the world, is (symbolized by) Cycnus, a bird—a musical animal near "The Bears"—type of the Divine Spirit, because that when it approaches the end itself of life,[307] it alone is fitted by nature to sing, on departing with good hope from the wicked creation, (and) offering up hymns unto God. But crabs, and bulls, and lions, and rams, and goats, and kids, and as many other beasts as have their names used for denominating the stars in the firmament, are, he says, images, and exemplars from which the creation, subject to change, obtaining (the different) species, becomes replete with animals of this description.

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[306] i.e., literally a sea-monster (Cicero's *Pistrix*); Arat., *Phænom*., v. 353 et seq.

[307] πρὸς αὐτοῖς ἤδη τοῖς τέρμασι γενόμενον τοῦ βίου. Some read τοῖς σπέρμασι, which yields no intelligible meaning.

Chapter L.—Folly of Astrology.

Employing these accounts, (the heretics) think to deceive as many of these as devote themselves over-sedulously to the astrologers, from thence striving to construct a system of religion that is widely divergent from the thoughts of these (speculators). Wherefore, beloved, let us avoid the habit of admiring trifles, secured by which the bird (styled) the owl (is captured). For these and other such speculations are, (as it were), dancing, and not Truth. For neither do the stars yield these points of information; but men of their own accord, for the designation of certain stars, thus called them by names, in order that they might become to them easily distinguishable. For what similarity with a bear or lion, or kid, or waterman, or Cepheus, or Andromeda, or the spectres that have names given them in Hades, have the stars that are scattered over the firmament—for we must remember that these men, and the titles themselves, came into existence long after the origin of man,—(what, I say, is in common between the two), that the heretics, astonished at the marvel, should thus strive by means of such discourses to strengthen their own opinions? 45

Chapter LI.—The Hebdomadarii; System of the Arithmeticians; Pressed into the Service of Heresy; Instances Of, in Simon and Valentinus; The Nature of the Universe Deducible from the Physiology of the Brain.

But since almost every heresy (that has sprung up) through the arithmetical art has discovered measures of hebdomads and certain projections of Æons, each rending the art differently, while whatever variation prevailed was in the names merely; and (since) Pythagoras became the instructor of these, first introducing numbers of this sort among the Greeks from Egypt, it seems expedient not to omit even this, but, after we have given a compendious elucidation, to approach the demonstration of those things that we propose to investigate.

Arithmeticians and geometers arose, to whom especially Pythagoras first seems to have furnished principles. And from numbers that can continually progress *ad infinitum* by multiplication, and from figures, these derived their first principles,[308] as capable of being discerned by reason alone; for a principle of geometry, as one may perceive, is an indivisible point. From that point, however, by means of the art, the generation of endless figures from the point is discovered. For the point being drawn into length becomes a line, after being thus continued, having a point for its extremity. And a line flowing out into breadth begets a surface, and the limits of the surface are lines; but a surface flowing out into breadth becomes body. And when what is solid has in this manner derived existence from, altogether, the smallest point, the nature of a huge body is constituted; and this is what Simon expresses thus: "The little will be great, being as a point, and the great illimitable." Now this coincides with the geometrical doctrine of a point.

But of the arithmetical[309] art, which by composition contains philosophy, number became a first principle, which is an indefinable and incomprehensible (entity), comprising in itself all the numbers that can go on *ad infinitum* by aggregation. But the first monad became a principle, according to substance, of the numbers, which (principle) is a male[310] monad, pro-creating paternally all the rest of the numbers. Secondly, the duad is a female number, which by the arithmeticians is also itself denominated even. Thirdly, the triad is a male number; this also it has been the usual custom of arithmeticians to style odd. In addition to all these, the tetrad is a female number; and this same, because it is feminine, is likewise denominated even. All the numbers therefore, taken generically, are four—number, however, as regards genus, is indefinite—from which, according to their system, is formed the perfect number—I mean the decade. For one, two, three, four, become ten—as has been previously proved—if the proper denomination be preserved, according to substance, for each of the numbers. This is the sacred quaternion, according to Pythagoras, having in itself roots of an endless nature, that is, all other numbers; for eleven, and twelve, and the rest, derive the principle of generation from the ten. Of this decade—the perfect number—there are called four parts—number, monad, power, cube—whose connections and mixtures take place for the generation of increase, according to nature completing the productive number. For when the square is multiplied into itself, it becomes a biquadratic; but when the square is multiplied into a cube, it becomes the product of a quadratic and cube; but when a cube is multiplied into a cube, it becomes the product of cube multiplied by cube. Wherefore all the numbers are seven; so that the generation of things produced may be from the hebdomad—which is number, monad, power, cube, biquadratic, product of quadratic multiplied by cube, product of cube multiplied by cube.

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[308] Sextus Empiricus, *adv. Geom.*, 29 et seq. (See book vi. chap. xviii. of *The Refutation.*)

[309] The observations following have already been made in book i. of *The Refutation.*

[310] Some read ἄρσις.

Of this hebdomad Simon and Valentinus, having altered the names, detailed marvellous stories, from thence hastily adopting a system for themselves. For Simon employs his denominations thus: Mind, Intelligence, Name, Voice, Ratiocination, Reflection; and He who stood, stands, will stand. And Valentinus (enumerates them thus): Mind, Truth, Word, Life, Man, Church, and the Father, reckoned along with these, according to the same principles as those advanced by the cultivators of arithmetical philosophy. And (heresiarchs) admiring, as if unknown to the multitude, (this philosophy, and) following it, have framed heterodox doctrines devised by themselves.

Some indeed, then, attempt likewise to form the hebdomads from the medical[311] (art), being astonished at the dissection of the brain, asserting that the substance of the universe and the power of procreation and the Godhead could be ascertained from the arrangement of the brain. For the brain, being the dominant portion of the entire body, reposes calm and unmoved, containing within itself the spirit. Such an account, then, is not incredible, but widely differs from the conclusions which these (heretics) attempt to deduce from it. For the brain, on being dissected, has within it what may be called a vaulted chamber. And on either side of this are thin membranes, which they term little wings. Now these are gently moved by the spirit, and in turn propel towards the cerebellum the spirit, which, careering through a certain blood-vessel like a reed, advances towards the pineal gland. And near this is situated the entrance of the cerebellum, which admits the current of spirit, and distributes it into what is styled the spinal marrow. But from them the whole frame participates in the spiritual energy, inasmuch as all the arteries, like a branch, are fastened on from this blood-vessel, the extremity of which terminates in the genital blood-vessels, whence all the (animal) seeds proceeding from the brain through the loin are secreted (in the seminal glands). The 46 form, however, of the brain is like the head of a serpent, respecting which a lengthened discussion is maintained by the professors of knowledge, falsely so named, as we shall prove. Six other coupling ligaments grow out of the brain, which, traversing round the head, and having their termination in (the head) itself, hold bodies together; but the seventh (ligament) proceeds from the cerebellum to the lower parts of the rest of the frame, as we have declared.

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[311] The Abbe Cruice refers to Censorinus (*De Die Natali*, cap. vii. et xiv.), who mentions that two numbers were held in veneration, the seventh (hebdomad) and ninth (ennead). The former was of use in curing corporeal disease, and ascribed to Apollo; the latter healed the diseases of the mind, and was attributed to the Muses.

And respecting this there is an enlarged discussion, whence both Simon and Valentinus will be found both to have derived from this source starting-points for their opinions, and, though they may not acknowledge it, to be in the first instance liars, then heretics. Since, then, it appears that we have sufficiently explained these tenets likewise, and that all the reputed opinions of this earthly philosophy have been comprised in four books; it seems expedient to proceed to a consideration of the disciples of these men, nay rather, those who have furtively appropriated their doctrines.[312]

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[312] At foot of ms. occur the words, "Fourth Book of Philosophumena."

Note.

[On p. 43 *supra* I omitted to direct attention to the desirable enlargement of note 3 by a reference to Homer's Hymn of Mercury and its minute description of the invention of the Lyre. The passage is given in Henry Nelson Coleridge's *Introduction*, etc., p. 202. The versified translation of Shelley is inimitable; in *ottava rima*, but instinct with the *ethos* of the original.]

Book V.

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Contents.

The following are the contents of the fifth book of the *Refutation of all Heresies*:[313]—

What the assertions are of the Naasseni, who style themselves Gnostics, and that they advance those opinions which the Philosophers of the Greeks previously propounded, as well as those who have handed down mystical (rites), from (both of) whom *the Naasseni* taking occasion, have constructed their heresies.

And what are the tenets of the Peratæ, and that their system is not framed by them out of the holy Scriptures, but from astrological *art*.

What is the doctrine of the Sethians,[314] and that, purloining[315] their theories from the wise men among the Greeks, they have patched together their own system out of shreds of opinion taken from Musæus, and Linus, and Orpheus.

What are the tenets of Justinus, and that his system is framed by him, not out of the holy Scriptures, but from the detail of marvels furnished by Herodotus the historian.

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[313] [Consult Bunsen, vol. i. p. 35, always interesting and ingeniously critical; nobody should neglect his work. But for a judicial mind, compare Dr. Wordsworth, p. 182.]

[314] The ms. employs the form Sithians, which is obviously not the correct one.

[315] This term κλεψίλογος is frequently applied by Hippolytus to the heretics.

Chapter I.—Recapitulation; Characteristics of Heresy; Origin of the Name Naasseni; The System of the Naasseni.

I think that in the four preceding books I have very elaborately explained the opinions propounded by all the speculators among both Greeks and Barbarians, respecting the Divine Nature and the creation of the world; and not even have I omitted[316] the consideration of their systems of magic. So that I have for my readers undergone no ordinary amount of toil, in my anxiety to urge many forward into a desire of learning, and into stedfastness of knowledge in regard of the truth. It remains, therefore, to hasten on to the refutation of the heresies; but it is for the purpose of furnishing this (refutation) that we have put forward the statements already made by us. For from philosophers the heresiarchs deriving[317] starting-points, (and) like cobblers patching together, according to their own particular interpretation, the blunders of the ancients, have advanced them as novelties to those that are capable of being deceived, as we shall prove in the following books. In the remainder (of our work), the opportunity invites us to approach the treatment of our proposed subjects, and to begin from those who have presumed to celebrate a serpent,[318] the originator of the error (in question), through certain expressions devised by the energy of his own (ingenuity). The priests, then, and champions of the system, have been first those who have been called Naasseni,[319] being so denominated from the Hebrew language, for the serpent is called *naas*[320] (in Hebrew). Subsequently, however, they have styled themselves Gnostics, alleging that they alone have sounded the depths of knowledge. Now, from the system of these (speculators), many, detaching parts, have constructed a heresy which, though with several subdivisions, is essentially one, and they explain precisely the same (tenets); though conveyed under the guise of different opinions, as the following discussion, according as it progresses, will prove.

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[316] Miller has ἀποκαλύψας for παραλείψας. This, however, can bear no intelligible meaning, except we add some other word, as thus: "not even have I failed to disclose." Schneidewin's correction of ἀποκαλύψας into παραλείψας is obviously an improvement.

[317] Μεταλαβόντες; some read μετασχόντες, which it is presumed might be rendered, "sharing in the opinions which gave occasion to these heterodox doctrines."

[318] i.e., ὄφις. This term has created the title "Ophites," which may be regarded as the generic denomination for all the advocates of this phase of Gnosticism.

[319] The heresy of the Naasseni is adverted to by the other leading writers on heresy in the early age of the Church. See St. Irenæus, i. 34; Origen, *Contr. Cels.*, vi. 28 (p. 291 et seq. ed. Spenc.); Tertullian, *Præscr.*, c. 47; Theodoret, *Hæretic. Fabul.*, i. 14; Epiphanius, *Advers. Hæreses.*, xxv. and xxxvii.; St. Augustine, *De Hæres.*, xvii.; Jerome, *Comment. Epist. ad Galat.*, lib. ii. The Abbe Cruice reminds his readers that the Naasseni carried their doctrines into India, and refers to the *Asiatic Researches* (vol. x. p. 39).

[320] The Hebrew word is נָחָשׁ (*nachash*).

These (Naasseni), then, according to the system[321] advanced by them, magnify, (as the originating cause) of all things else, a man and a son of man. And this man is a hermaphrodite, and is denominated among them Adam; and hymns many and various are made to him. The hymns[322] however—to be brief—are couched among them in some such form as this: "From thee (comes) father, and through thee (comes) mother, two names immortal, progenitors of Æons, O denizen of heaven, thou illustrious man." But they divide him as Geryon[323] into three parts. For, say they, of this man one part is rational, another psychical, another earthly. And they suppose that the knowledge of him is the originating principle of the capacity for a knowledge of God, expressing themselves thus: "The originating principle of perfection is the knowledge[324] of man, while the knowledge of God is absolute perfection." All these qualities, however—rational, and psychical, and earthly—have, (the Naassene) says, retired and descended into one man simultaneously—Jesus,[325] who was born of Mary. And these three men (the Naassene) says, are in the habit of speaking (through Jesus) at the same time together, each from their own proper substances to those peculiarly their own. For, according to these, there are three kinds of all existent things—angelic, psychical, earthly; and there are three churches—angelic, psychical, earthly; and the names of these are elect, called, captive.

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[321] παρὰ τὸν αὐτῶν λόγον. Bernaysius suggests for these words, πατέρα τῷ αὐτῷ λόγῳ. Schneidewin regards the emendation as an error, and Bunsen partly so. The latter would read, πατέρα τὸν αὐτῶν Λόγον, i.e., "The Naasseni honour the Father of all existent things, the Logos, as man and the Son of Man."

[322] See Irenæus, *Hær.*, i. 1.

[323] Geryon (see note, chap. iii.) is afterwards mentioned as a synonyme with Jordan, i.e., "flowing from earth" (γῆ ῥύων).

[324] γνῶσις,—a term often alluded to by St. John, and which gives its name "Gnosticism" to the various forms of the Ophitic heresy. The aphorism in the text is one that embodies a grand principle which lies at the root of all correct philosophy. In this and other instances it will be found that the system, however wild and incoherent in its theology, of the Naaseni and of some of the other Gnostic sects, was one which was constructed by a subtle analysis of thought, and by observation of nature.

[325] The Abbe Cruice remarks on this passage, that, as the statement here as regards Jesus Christ does not correspond with Origen's remarks on the opinions of the Naasseni in reference to our Lord, the *Philosophumena* cannot be the work of Origen.

Chapter II.—Naasseni Ascribe Their System, Through Mariamne, to James the Lord’s Brother; Really Traceable to the Ancient Mysteries; Their Psychology as Given in the “Gospel According to Thomas;” Assyrian Theory of the Soul; The Systems of the Naasseni and the Assyrians Compared; Support Drawn by the Naasseni from the Phrygian and Egyptian Mysteries; The Mysteries of Isis; These Mysteries Allegorized by the Naasseni.

These are the heads of very numerous discourses which (the Naassene) asserts James the brother of the Lord handed down to Mariamne.[326] In order, then, that these impious (heretics) may no longer belie Mariamne or James, or the Saviour Himself, let us come to the mystic rites (whence these have derived their figment),—to a consideration, if it seems right, of both the Barbarian and Grecian (mysteries),—and let us see how these (heretics), collecting together the secret and ineffable mysteries of all the Gentiles, are uttering falsehoods against Christ, and are making dupes of those who are not acquainted with these orgies of the Gentiles. For since the foundation of the doctrine with them is the man Adam, and they say that concerning him it has been written, “Who shall declare his generation?”[327] learn how, partly deriving from the Gentiles the undiscoverable and diversified[328] generation of the man, they fictitiously apply it to Christ.

“Now earth,”[329] say the Greeks, “gave forth a man, (earth) first bearing a goodly gift, wishing to become mother not of plants devoid of sense, nor beasts without reason, but of a gentle and highly favoured creature.” “It, however, is difficult,” (the Naassene) says, “to ascertain whether Alalcomeneus,[330] first of men, rose upon the Bœotians over Lake Cephisus; or whether it were the Idæan Curetes, a divine race; or the Phrygian Corybantes, whom first the sun beheld springing up after the manner of the growth of trees; or whether Arcadia brought forth Pelasgus, of greater antiquity than the moon; or Eleusis (produced) Diaulus, an inhabitant of Raria; or Lemnus begot Cabirus, fair child of secret orgies; or Pallene (brought forth) the Phlegræan Alcyoneus, oldest of the giants. But the Libyans affirm that Iarbas, first born, on emerging from arid plains, commenced eating the sweet acorn of Jupiter. But the Nile of the Egyptians," he says, "up to this day fertilizing mud, (and therefore) generating animals, renders up living bodies, which acquire flesh from moist vapour." The Assyrians, however, say that fish-eating Oannes[331] was (the first man, and) produced among themselves. The Chaldeans, however, say that this Adam is the man whom alone earth brought forth. And that he lay inanimate, unmoved, (and) still as a statue; being an image of him who is above, who is celebrated as the man Adam,[332] having been begotten by many powers, concerning whom individually is an enlarged discussion. 49

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[326] The Abbe Cruice observes that we have here another proof that the *Philosophumena* is not the work of Origen, who in his *Contra Celsum* mentions Mariamne, but professes not to have met with any of his followers (see *Contr. Cels.*, lib. v. p. 272, ed. Spenc.). This confirms the opinion mostly entertained of Origen, that neither the bent of his mind nor the direction of his studies justify the supposition that he would write a detailed history of heresy.

[327] Isa. liii. 8.

[328] Or ἀδιάφορον, equivocal.

[329] This has been by the best critics regarded as a fragment of a hymn of Pindar’s on Jupiter Ammon. Schneidewin furnishes a restored poetic version of it by Bergk. This hymn, we believe, first suggested to M. Miller an idea of the possible value and importance of the ms. of *The Refutation* brought by Minöides Mynas from Greece.

[330] The usual form is Alalcomenes. He was a Bœoian Autocthon.

In order, therefore, that finally the Great Man from above may be overpowered, "from whom," as they say, "the whole family named on earth and in the heavens has been formed, to him was given also a soul, that through the soul he might suffer; and that the enslaved image may be punished of the Great and most Glorious and Perfect Man, for even so they call him. Again, then, they ask what is the soul, and whence, and what kind in its nature, that, coming to the man and moving him,[333] it should enslave and punish the image of the Perfect Man. They do not, however, (on this point) institute an inquiry from the Scriptures, but ask this (question) also from the mystic (rites). And they affirm that the soul is very difficult to discover, and hard to understand; for it does not remain in the same figure or the same form invariably, or in one passive condition, that either one could express it by a sign, or comprehend it substantially.

But they have these varied changes (of the soul) set down in the gospel inscribed "according to the Egyptians."[334] They are, then, in doubt, as all the rest of men among the Gentiles, whether (the soul) is at all from something pre-existent, or whether from the self-produced (one),[335] or from a widespread Chaos. And first they fly for refuge to the mysteries of the Assyrians, perceiving the threefold division of the man; for the Assyrians first advanced the opinion that the soul has three parts, and yet (is essentially) one. For of soul, say they, is every nature desirous, and each in a different manner. For soul is cause of all things made; all things that are nourished, (the Naassene) says, and that grow, require soul. For it is not possible, he says, to obtain any nourishment or growth where soul is not present. For even stones, he affirms, are animated, for they possess what is capable of increase; but increase would not at any time take place without nourishment, for it is by accession that things which are being increased grow, but accession is the nourishment of things that are nurtured. Every nature, then, (the Naasene) says, of things celestial, and earthly, and infernal, desires a soul. And an entity of this description the Assyrians call Adonis or Endymion;[336] and when it is styled Adonis, Venus, he says, loves and desires the soul when styled by such a name. But Venus is production, according to them. But whenever Proserpine or Cora becomes enamoured with Adonis, there results, he says, a certain mortal soul separated from Venus (that is, from generation). But should the Moon pass into concupiscence for Endymion, and into love of her form, the nature,[337] he says, of the higher beings requires a soul likewise. But if, he says, the mother of the gods emasculate Attis,[338] and herself has this (person) as an object of affection, the blessed nature, he says, of the supernal and everlasting (beings) alone recalls the male power of the soul to itself.

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[331] Or, "Iannes." The Abbe Cruice refers to Berosus, *Chald. Hist.*, pp. 48, 49, and to his own dissertation (Paris, 1844) on the authority to be attached to Josephus, as regards the writers adduced by him in his treatise *Contr. Apion.*

[332] The Rabbins, probably deriving their notions from the Chaldeans, entertained the most exaggerated ideas respecting the perfection of Adam. Thus Gerson, in his *Commentary on Abarbanel*, says that "Adam was endued with the very perfection of wisdom, and was chief of philosophers, that he was an immediate disciple of the Deity, also a physician and astrologer, and the originator of all the arts and sciences." This spirit of exaggeration passed from the Jews to the Christians (see *Clementine Homilies*, ii.). Aquinas (*Sum. Theol.*, pars i. 94) says of Adam, "Since the first man was appointed perfect, he ought to have possessed a knowledge of everything capable of being ascertained by natural means."

[333] Or, "vanquishing him" (Roeper).

[334] This is known to us only by some ancient quotations. The Naasseni had another work of repute among them, the "Gospel according to Thomas." Bunsen conjectures that the two "Gospels" may be the same.

For (the Naassene) says, there is the hermaphrodite man. According to this account of theirs, the intercourse of woman with man is demonstrated, in conformity with such teaching, to be an exceedingly wicked and filthy (practice).[339] For, says (the Naassene), Attis has been emasculated, that is, he has passed over from the earthly parts of the nether world to the everlasting substance above, where, he says, there is neither female or male,[340] but a new creature,[341] a new man, which is hermaphrodite. As to where, however, they use the expression "above," I shall show when I come to the proper place (for treating this subject). But they assert that, by their account, they testify that Rhea is not absolutely isolated, but—for so I may say—the universal creature; and this they declare to be what is affirmed by the Word. “For the invisible things of Him are seen from the creation of the world, being understood by the things that are made by Him, even His eternal power and Godhead, for the purpose of leaving them without excuse. Wherefore, knowing God, they glorified Him not as God, nor gave Him thanks; but their foolish heart was rendered vain. For, professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into images of the likeness of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore also God gave them up unto vile affections; for even their women did change the natural use into that which is against nature.” What, however, the natural use is, according to them, we shall afterwards declare. “And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men 50 working that which is unseemly”—now the expression that which is unseemly signifies, according to these (Naasseni), the first and blessed substance, figureless, the cause of all figures to those things that are moulded into shapes,—“and receiving in themselves that recompense of their error which was meet.”[342] For in these words which Paul has spoken they say the entire secret of theirs, and a hidden mystery of blessed pleasure, are comprised. For the promise of washing is not any other, according to them, than the introduction of him that is washed in, according to them, life-giving water, and anointed with ineffable[343] ointment (than his introduction) into unfading bliss.

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[335] αὐτογενοῦς. Miller has αὐτοῦ γένους, which Bunsen rejects in favour of the reading "self-begotten."

[336] Schneidewin considers that there have been left out in the ms. the words "or Attis" after Endymion. Attis is subsequently mentioned with some degree of particularity.

[337] Or, "creation."

[338] Or, "Apis." See Diodorus Siculus, iii. 58, 59. Pausanias, vii. 20, writes the word Attes. See also Minucius Felix, *Octav.*, cap. xxi.

[339] Or, "forbidden."

[340] Gal. iii. 28, and Clement's *Epist. ad Rom.*, ii. 12. [This is the apocryphal Clement reserved for vol. viii. of this series. See also same text, Ignatius, vol. i. p. 81.]

[341] See 2 Cor. v. 17; Gal. vi 15.

But they assert that not only is there in favour of their doctrine, testimony to be drawn from the mysteries of the Assyrians, but also from those of the Phrygians concerning the happy nature—concealed, and yet at the same time disclosed—of things that have been, and are coming into existence, and moreover will be,—(a happy nature) which, (the Naassene) says, is the kingdom of heaven to be sought for within a man.[344] And concerning this (nature) they hand down an explicit passage, occurring[345] in the Gospel inscribed according to Thomas,[346] expressing themselves thus: “He who seeks me, will find me in children from seven years old; for there concealed, I shall in the fourteenth age be made manifest.” This, however, is not (the teaching) of Christ, but of Hippocrates, who uses these words: "A child of seven years is half of a father." And so it is that these (heretics), placing the originative nature of the universe in causative seed, (and) having ascertained the (aphorism) of Hippocrates,[347] that a child of seven years old is half of a father, say that in fourteen years, according to Thomas, he is manifested. This, with them, is the ineffable and mystical Logos. They assert, then, that the Egyptians, who after the Phrygians,[348] it is established, are of greater antiquity than all mankind, and who confessedly were the first to proclaim to all the rest of men the rites and orgies of, at the same time, all the gods, as well as the species and energies (of things), have the sacred and august, and for those who are not initiated, unspeakable mysteries of Isis. These, however, are not anything else than what by her of the seven dresses and sable robe was sought and snatched away, namely, the *pudendum* of Osiris. And they say that Osiris is water.[349] But the seven-robed nature, encircled and arrayed with seven mantles of ethereal texture—for so they call the planetary stars, allegorizing and denominating them ethereal[350] robes,—is as it were the changeable generation, and is exhibited as the creature transformed by the ineffable and unportrayable,[351] and inconceivable and figureless one. And this, (the Naassene) says, is what is declared in Scripture, "The just will fall seven times, and rise again."[352] For these falls, he says, are the changes of the stars, moved by Him who puts all things in motion.

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[342] Rom. i. 20–27.

[343] ἀλάλῳ; some read ἄλλῳ.

[344] Luke xvii. 21.

[345] These words do not occur in the “Gospel of Thomas concerning the Saviour’s infancy,” as given by Fabricius and Thilo.

[346] The Abbe Cruice mentions the following works as of authority among the Naasseni, and from whence they derived their system: *The Gospel of Perfection, Gospel of Eve, The Questions of Mary, Concerning the Offspring of Mary, The Gospel of Philip, The Gospel according to* (1) *Thomas*, (2) *the Egyptians*. (See Epiphanius, *Hæres*., c. xxvi., and Origen, *Contr. Cels*., vi. 30, p. 296, ed. Spenc.) These heretics likewise make use of the Old Testament, St. John’s Gospel, and some of the Pauline epistles.

They affirm, then, concerning the substance[353] of the seed which is a cause of all existent things, that it is none of these, but that it produces and forms all things that are made, expressing themselves thus: "I become what I wish, and I am what I am: on account of this I say, that what puts all things in motion is itself unmoved. For what exists remains forming all things, and nought of existing things is made."[354] He says that this (one) alone is good, and that what is spoken by the Saviour[355] is declared concerning this (one): "Why do you say that am good? One is good, my Father which is in the heavens, who causeth His sun to rise upon the just and unjust, and sendeth rain upon saints and sinners."[356] But who the saintly ones are on whom He sends the rain, and the sinners on whom the same sends the rain, this likewise we shall afterwards declare with the rest. And this is the great and secret and unknown mystery of the universe, concealed and revealed among the Egyptians. For Osiris,[357] (the Naassene) says, is in temples in front of Isis;[358] and his *pudendum* stands exposed, looking downwards, and crowned with all its own fruits of things that are made. And (he affirms) that such stands not only in the most hallowed temples chief of idols, but that also, for the information of all, it is as it were a light not set under a bushel, but upon a candlestick, proclaiming its message upon the housetops,[359] in all byways, and all streets, and near the actual dwellings, placed in front as a certain appointed limit and termination of the dwelling, and that this is denominated the good (entity) by all. For they style this good-producing, not knowing what they say. And the Greeks, deriving this mystical (expression) from the Egyptians, preserve it until this day. For we behold, says (the Naassene), statues of Mercury, of such a figure honoured among them. 51

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[347] Miller refers to Littré, *Traduct. des Œuvres d'Hippocrate*, t. i. p. 396.

[348] See Herodotus, ii. 2, 5.

[349] See Origen, *Contr. Cels.*, v. 38 (p. 257, ed. Spenc.).

[350] Or, "brilliant."

[351] Or, "untraceable."

[352] Prov. xxiv. 16; Luke xvii. 4.

[353] Or, "spirit."

[354] See Epiphanius, *Hæres.*, xxvi. 8.

[355] Matt. xix. 17; Mark x. 18; Luke xviii. 19.

[356] Matt. v. 45.

Worshipping, however, Cyllenius with especial distinction, they style him Logios. For Mercury is Logos, who being interpreter and fabricator of the things that have been made simultaneously, and that are being produced, and that will exist, stands honoured among them, fashioned into some such figure as is the *pudendum* of a man, having an impulsive power from the parts below towards those above. And that this (deity)—that is, a Mercury of this description—is, (the Naassene) says, a conjurer of the dead, and a guide of departed spirits, and an originator of souls; nor does this escape the notice of the poets, who express themselves thus:—

“Cyllenian Hermes also called
The souls of mortal suitors.”[360]

Not Penelope’s suitors, says he, O wretches! but (souls) awakened and brought to recollection of themselves,

“From honour so great, and from bliss so long.”[361]

That is, from the blessed man from above, or the primal man or Adam, as it seems to them, *souls* have been conveyed down here into a creation of clay, that they may serve the Demiurge of this creation, Ialdabaoth,[362] a fiery God, a fourth number; for so they call the Demiurge and father of the formal world:—

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[357] Miller has οὐδεὶς. See Plutarch, *De Isid. et Osirid.*, c. li. p. 371.

[358] Or, εἰσόδου, i.e., entrance.

[359] Matt. v. 15; x. 27.

[360] *Odyssey*, xxiv. 1.

[361] Empedocles, v. 390, Stein.

[362] Esaldaius, Miller (see Origen, *Const. Cels.*, v. 76, p. 297, ed. Spenc.).

“And in hand he held a lovely
Wand of gold that human eyes enchants,
Of whom he will, and those again who slumber rouses.”[363]

This, he says, is he who alone has power of life and death. Concerning this, he says, it has been written, “Thou shalt rule them with a rod of iron.”[364] The poet, however, he says, being desirous of adorning the incomprehensible (potency) of the blessed nature of the Logos, invested him with not an iron, but golden wand. And he enchants the eyes of the dead, as he says, and raises up again those that are slumbering, after having been roused from sleep, and after having been suitors. And concerning these, he says, the Scripture speaks: “Awake thou that sleepest, and arise, and Christ will give thee light.”[365]

This is the Christ who, he says, in all that have been generated, is the portrayed Son of Man from the unportrayable Logos. This, he says, is the great and unspeakable mystery of the Eleusinian rites, Hye, Cye.[366] And he affirms that all things have been subjected unto him, and this is that which has been spoken, “Their sound is gone forth unto all the earth,”[367] just as it agrees with the expressions, “Mercury[368] waving his wand, *guides the souls*, but they twittering follow.” I mean the disembodied spirits follow continuously in such a way as the poet by his imagery delineates, using these words:—

“And as when in the magic cave’s recess
Bats humming fly, and when one drops
From ridge of rock, and each to other closely clings.”[369]

The expression “rock,” he says, he uses of Adam. This, he affirms, is Adam: “The chief corner-stone become the head of the corner.”[370] For that in the head the substance is the formative brain from which the entire family is fashioned.[371] “Whom,” he says, “I place as a rock at the foundations of Zion.” Allegorizing, he says, he speaks of the creation of the man. The rock is interposed (within) the teeth, as Homer[372] says, “enclosure of teeth,” that is, a wall and fortress, in which exists the inner man, who thither has fallen from Adam, the primal man above. And he has been "severed without hands to effect the division,"[373] and has been borne down into the image of oblivion, *being earthly and clayish*. And he asserts that the twittering spirits follow him, that is, the Logos:—

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[363] *Odyssey*, xxiv. 2.

[364] Ps. ii. 9.

[365] Eph. v. 14.

[366] See Plutarch, *De Iside et Osiride*, c. xxxiv.

[367] Rom. x. 18.

[368] *Odyssey*, xxiv. 5.

[369] *Ibid*., xxiv. 6 et seq.

[370] Ps. cxviii. 22; Isa. xxviii. 16.

[371] Eph. iii. 15.

[372] *Iliad*, iv. 350, ἕρκος ὀδόντων:— “What word hath ’scaped the ivory guard that should Have fenced it in.”

"Thus these, twittering, came together; and then the souls

That is, he guides them;

Gentle Hermes led through wide-extended paths."[374]

That is, he says, into the eternal places separated from all wickedness. For whither, he says, did they come:—

"O'er ocean's streams they came, and Leuca's cliff,
And by the portals of the sun and land of dreams."

This, he says, is ocean, "generation of gods and generation of men"[375] ever whirled round by the eddies of water, at one time upwards, at another time downwards. But he says there ensues a generation of men when the ocean flows downwards; but when upwards to the wall and fortress and the cliff of Luecas, a generation of gods takes place. This, he asserts, is that which has been written: "I said, Ye are gods, and all children of the highest;"[376] "If ye hasten to fly out of Egypt, and repair beyond the Red Sea into the wilderness," that is, from earthly intercourse to the Jerusalem above, which is the mother of the living;[377] "If, 52 moreover, again you return into Egypt," that is, into earthly intercourse,[378] "ye shall die as men." For mortal, he says, is every generation below, but immortal that which is begotten above, for it is born of water only, and of spirit, being spiritual, not carnal. But what (is born) below is carnal, that is, he says, what is written. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."[379] This, according to them, is the spiritual generation. This, he says, is the great Jordan[380] which, flowing on (here) below, and preventing the children of Israel from departing out of Egypt—I mean from terrestrial intercourse, for Egypt is with them the body,—Jesus drove back, and made it flow upwards.

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[373] Dan. ii. 45.

[374] *Odyssey*, xxiv. 9.

[375] *Iliad*, v. 246, xxiv. 201.

[376] Ps. lxxxii. 6; Luke vi. 35; John x. 34.

[377] Gal. iv. 26.

[378] Philo Judæus adopts the same imagery (see his *De Agricult.*, lib. i.).

[379] John iii. 6.

[380] Josh. iii. 7–17.

Chapter III.—Further Exposition of the Heresy of the Naasseni; Profess to Follow Homer; Acknowledge a Triad of Principles; Their Technical Names of the Triad; Support These on the Authority of Greek Poets; Allegorize Our Saviour's Miracles; The Mystery of the Samothracians; Why the Lord Chose Twelve Disciples; The Name Corybas, Used by Thracians and Phrygians, Explained; Naasseni Profess to Find Their System in Scripture; Their Interpretation of Jacob's Vision; Their Idea of the "Perfect Man;" The "Perfect Man" Called "Papa" By the Phrygians; The Naasseni and Phrygians on the Resurrection; The Ecstasis of St. Paul; The Mysteries of Religion as Alluded to by Christ; Interpretation of the Parable of the Sower; Allegory of the Promised Land; Comparison of the System of the Phrygians with the Statements of Scripture; Exposition of the Meaning of the Higher and Lower Eleusinian Mysteries; The Incarnation Discoverable Here According to the Naasseni.

Adopting these and such like (opinions), these most marvellous Gnostics, inventors of a novel[381] grammatical art, magnify Homer as their prophet—as one, (according to them,) who, after the mode adopted in the mysteries, announces these truths; and they mock those who are not indoctrinated into the holy Scriptures, by betraying them into such notions. They make, however, the following assertion: he who says that all things derive consistence from one, is in error; but he who says that they are of three, is in possession of the truth, and will furnish a solution of the (phenomena of the) universe. For there is, says (the Naassene), one blessed nature of the Blessed Man, of him who is above, (namely) Adam; and there is one mortal nature, that which is below; and there is one kingless generation, which is begotten above, where, he says, is Mariam[382] the sought-for one, and Iothor the mighty sage, and Sephora the gazing one, and Moses whose generation is not in Egypt, for children were born unto him in Madian; and not even this, he says, has escaped the notice of the poets.

"Threefold was our partition; each obtained
His meed of honour due."[383]

For, says he, it is necessary that the magnitudes be declared, and that they thus be declared by all everywhere, "in order that hearing they may not hear, and seeing they may not see."[384] For if, he says, the magnitudes were not declared, the world could not have obtained consistence. These are the three tumid expressions (of these heretics), Caulacau,[385] Saulasau, Zeesar, i.e., Adam, who is farthest above; Saulasau, that is, the mortal one below; Zeesar, that is, Jordan that flows upwards. This, he says, is the hermaphrodite man (present) in all. But those who are ignorant of him, call him Geryon with the threefold body—Geryon, i.e., as if (in the sense of) flowing from earth—but (whom) the Greeks by common consent (style) "celestial horn of the moon," because he mixed and blended all things in all. "For all things," he says, "were made by him, and not even one thing was made without him, and what was made in him is life."[386] This, says he, is the life, the ineffable generation of perfect men, which was not known by preceding generations. But the passage, "nothing was made without him," refers to the formal world, for it was created without his instrumentality by the third and fourth (of the quaternion named above). For says he, this is the cup "Condy, out of which the king, while he quaffs, draws his omens."[387] This, he says, has been discovered hid in the beauteous seeds of Benjamin. And the Greeks likewise, he says, speak of this in the following terms:—

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[381] Or, "empty."

[382] The Abbe Cruice considers that this is taken from verses of Ezekiel, founding his opinion on fragments of these verses to be found in Eusebius' *Præparat. Evang.*, ix. 38.

[383] *Iliad*, xv. 189.

[384] Matt. xiii. 13.

"Water to the raging mouth bring; thou slave, bring wine;
Intoxicate and plunge me into stupor.
My tankard tells me
The sort I must become."[388]

This, says he, was alone sufficient for its being understood by men; (I mean) the cup of Anacreon declaring, (albeit) mutely, an ineffable mystery. For dumb, says he, is Anacreon's cup; and (yet) Anacreon affirms that it speaks to himself, in language mute, as to what sort he must become—that is spiritual, not carnal—if he shall listen in silence to the concealed mystery. And this is the water in those fair nuptials which Jesus changing made into wine. This, he says, is the mighty and true beginning of miracles[389] which Jesus performed in Cana of Galilee, and (thus) manifested the kingdom of heaven. This, says he, is the kingdom of heaven that reposes within us as a treasure, as leaven hid in the three measures of meal.[390]

This is, he says, the great and ineffable mystery of the Samothracians, which it is allowable, he says, for us only who are initiated to know. For the Samothracians expressly hand down, in the mysteries that are celebrated among them, that (same) Adam as the primal man. And habitually there stand in the temple of the Samothracians two images of naked men, having both hands stretched aloft towards heaven, and their *pudenda erecta, as with* the statue of Mercury on Mount Cyllene. And the aforesaid images are figures of the primal man, and of that spiritual one that is born again, in every respect of the same substance with that man. This, he says, is what is spoken by the Saviour: "If ye do not drink my blood, and eat my flesh, ye will not enter into the kingdom of heaven; but even though," He says, "ye drink of the cup which I drink of, whither I go, ye cannot enter there."[391] For He says He was aware of what sort of nature each of His disciples was, and that there was a necessity that each of them should attain unto His own peculiar nature. For He says He chose twelve disciples from the twelve tribes, and spoke by them to each tribe. On this account, He says, the preachings of the twelve disciples neither did all hear, nor, if they heard, could they receive. For the things that are not according to nature, are with them contrary to nature.

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[385] The commentators refer to Isa. xxviii. 10. Epiphanius, *Hæres.*, xxv., mentions these expressions, but assigns them a different meaning. *Saulasau* is tribulation, *Caulacau* hope, and *Zeesar* "hope, as yet, little." [See my note on *Irenæus*, p. 350, this series, and see Elucidation II.]

[386] John i. 3, 4.

[387] Gen. xliv. 2–5.

[388] Taken from Anacreon.

[389] John ii. 1–11.

[390] Matt. xiii. 33, 34; Luke xvii. 21.

This, he says, the Thracians who dwell around Hæmus, and the Phrygians similarly with the Thracians, denominate Corybas, because, (though) deriving the beginning of his descent from the head above and from the unportrayed brain, and (though) permeating all the principles of the existing state of things, (yet) we do not perceive how and in what manner he comes down. This, says he, is what is spoken: "We have heard his voice, no doubt, but we have not seen his shape."[392] For the voice of him that is set apart[393] and portrayed is heard; but (his) shape, which descends from above from the unportrayed one,—what sort it is, nobody knows. It resides, however, in an earthly mould, yet no one recognises it. This, he says, is "the god that inhabiteth the flood," according to the Psalter, "and who speaketh and crieth from many waters."[394] The "many waters," he says, are the diversified generation of mortal men, from which (generation) he cries and vociferates to the unportrayed man, saying, "Preserve my only-begotten from the lions."[395] In reply to him, it has, says he, been declared, "Israel, thou art my child: fear not; even though thou passest through rivers, they shall not drown thee; even though thou passest through fire, it shall not scorch thee."[396] By rivers he means, says he, the moist substance of generation, and by fire the impulsive principle and desire for generation. "Thou art mine; fear not." And again, he says, "If a mother forget her children, so as not to have pity on them and give them food, I also will forget you."[397]

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[391] John vi. 53; Mark x. 38.

[392] John v. 37.

[393] ἀποτεταγμένου: some read ἀποτεταμένου.

[394] Ps. xxix. 3, 10.

[395] Ps. xxii. 20, 21; xxxv. 17.

[396] Isa. xli. 8; xliii. 1, 2.

[397] Isa. xlix. 15.

Adam, he says, speaks to his own men: “But even though a woman forget these things, yet I will not forget you. I have painted you on my hands.” In regard, however, of his ascension, that is his regeneration, that he may become spiritual, not carnal, the Scripture, he says, speaks (thus): “Open the gates, ye who are your rulers; and be ye lift up, ye everlasting doors, and the King of glory shall come in,” that is a wonder of wonders.[398] “For who,” he says, “is this King of glory? A worm, and not a man; a reproach of man, and an outcast of the people; himself is the King of glory, and powerful in war.”[399]

And by war he means the war that is in the body, because its frame has been made out of hostile elements; as it has been written, he says, “Remember the conflict that exists in the body.”[400] Jacob, he says, saw this entrance and this gate in his journey into Mesopotamia, that is, when from a child he was now becoming a youth and a man; that is, (the entrance and gate) were made known unto him as he journeyed into Mesopotamia. But Mesopotamia, he says, is the current of the great ocean flowing from the midst of the Perfect Man; and he was astonished at the celestial gate, exclaiming, “How terrible is this place! it is nought else than the house of God, and this (is) the gate of heaven.”[401] On account of this, he says, Jesus uses the words, “I am the true gate.”[402] Now he who makes these statements is, he says, the Perfect Man that is imaged from the unportrayable one from above. The Perfect Man therefore cannot, he says, be saved, unless, entering in through this gate, he be born again. But this very one the Phrygians, he says, call also Papa, because he tranquillized all things which, prior to his manifestation, were confusedly and dissonantly moved. For the name, he says, of Papa belongs simultaneously to all creatures[403]—celestial, and terrestrial, and infernal—who exclaim, *Cause to cease, cause to cease the discord of the world, and make* “peace for those that are afar off,” that is, for material and earthly beings; and “peace for those that are near,”[404] that is, for perfect men that are spiritual and endued with reason. But the Phrygians denominate this same also “corpse”—buried in the body, as it were, in a mausoleum and tomb. This, he says, is what has been declared, “Ye are whited sepulchres, full,” he says, “of dead men’s bones within,”[405] because there is not in you the living man. And again he exclaims, “The dead shall start forth from the graves,”[406] that is, from the

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[398] Ps. xxiv. 7–9.

[399] Ps. xxii. 6; xxiv. 8.

[400] This is a quotation from the Septuagint, Job xl. 27. The reference to the authorized (English) version would be xli. 8.

[401] Gen. xxviii. 7, 17.

[402] John x. 9; Matt. vii. 13.

[403] [A strange amplifying of the word, which is now claimed exclusively for one. Elucidation III.]

[404] Eph. ii. 17.

[405] Matt. xxiii. 27.

[406] Matt. xxvii. 52, 53.

earthly bodies, being born again spiritual, not carnal. For this, he says, is the Resurrection that takes place through the gate of heaven, through which, he says, all those that do not enter remain dead. These same Phrygians, however, he says, affirm again that this very (man), as a consequence of the change, (becomes) a god. For, he says, he becomes a god when, having risen from the dead, he will enter into heaven through a gate of this kind. Paul the apostle, he says, knew of this gate, partially opening it in a mystery, and stating "that he was caught up by an angel, and ascended as far as the second and third heaven into paradise itself; and that he beheld sights and heard unspeakable words which it would not be possible for man to declare."[407]

These are, he says, what are by all called the secret mysteries, "which (also we speak), not in words taught of human wisdom, but in those taught of the Spirit, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."[408] And these are, he says, the ineffable mysteries of the Spirit, which we alone are acquainted with. Concerning these, he says, the Saviour has declared, "No one can come unto me, except my heavenly Father draw some one unto me."[409] For it is very difficult, he says, to accept and receive this great and ineffable mystery. And again, it is said, the Saviour has declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."[410] And it is necessary that they who perform this (will), not hear it merely, should enter into the kingdom of heaven. And again, he says, the Saviour has declared, "The publicans and the harlots go into the kingdom of heaven before you."[411] For "the publicans," he says, are those who receive the revenues[412] of all things;[413] but we, he says, are the publicans, "unto whom the ends of the ages have come."[414] For "the ends," he says, are the seeds scattered from the unportrayable one upon the world, through which the whole cosmical system is completed; for through these also it began to exist. And this, he says, is what has been declared: "The sower went forth to sow. And some fell by the wayside, and was trodden down; and some on the rocky places, and sprang up," he says, "and on account of its having no depth (of soil), it withered and died; and some," he says, "fell on fair and good ground, and brought forth fruit, some a hundred, some sixty, and some thirty fold. Who hath ears," he says, "to hear, let him hear."[415] The meaning of this, he says, is as follows, that none becomes a hearer of these mysteries, unless only the perfect Gnostics. This, he says, is the fair and good land which Moses speaks of: "I will bring you into a fair and good land, into a land flowing with milk and honey."[416] This, he says, is the honey and the milk, by tasting which those that are perfect become kingless, and share in the Pleroma. This, he says, is the Pleroma, through which all existent things that are produced[417] have from the ingenerable one been both produced and completed.

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[407] 2 Cor. xii. 2.

[408] 1 Cor. ii. 13, 14.

[409] John vi. 44.

[410] Matt. vii. 21.

[411] Matt. xxi. 31.

[412] The word translated "revenues" and "ends" is the same—τέλη

[413] Τῶν ὅλων: some read τῶν ὠνίων

[414] 1 Cor. x. 11.

And this same (one) is styled also by[418] the Phrygians "unfruitful." For he is unfruitful when he is carnal, and causes the desire of the flesh. This, he says, is what is spoken: "Every tree not producing good fruit, is cut down and cast into the fire."[419] For these fruits, he says, are only rational living men, who enter in through the third gate. They say, forsooth, "Ye devour the dead, and make the living; (but) if ye eat the living, what will ye do?" They assert, however, that the living "are rational faculties and minds, and men—pearls of that unportrayable one cast before the creature below."[420] This, he says, is what (Jesus) asserts: "Throw not that which is holy unto the dogs, nor pearls unto the swine."[421] Now they allege that the work of swine and dogs is the intercourse of the woman with a man. And the Phrygians, he says, call this very one "goat-herd" (Aipolis), not because, he says, he is accustomed to feed the goats female and male, as the natural (men) use the name, but because, he says, he is "Aipolis"—that is, always ranging over,—who both revolves and carries around the entire cosmical system by his revolutionary motion. For the word "Polein" signifies to turn and change things; whence, he says, they all call the twos centre of the heaven poles (Poloi). And the poet says:— 55

"What sea-born sinless sage comes hither,
Undying Egyptian Proteus?"[422]

He is not undone,[423] he says,[424] but revolves as it were, and goes round himself. Moreover, also, cities in which we dwell, because we turn and go round in them, are denominated “Poleis.” In this manner, he says, the Phrygians call this one “Aipolis,” inasmuch as he everywhere ceaselessly turns all things, and changes them into their own peculiar (functions). And the Phrygians style him, he says, “very fruitful” likewise, “because,” says he, “more numerous are the children of the desolate one, than those of her which hath an husband;”[425] that is, things by being born again become immortal and abide for ever in great numbers, even though the things that are produced may be few; whereas things carnal, he says, are all corruptible, even though very many things (of this type) are produced. For this reason, he says, “Rachel wept[426] for her children, and would not,” says (the prophet), “be comforted; sorrowing for them, for she knew,” says he, “that they are not.”[427] But Jeremiah likewise utters lamentation for Jerusalem below, not the city in Phœnicia, but the corruptible generation below. For Jeremiah likewise, he says, was aware of the Perfect Man, of him that is born again—of water and the Spirit not carnal. At least Jeremiah himself remarked: “He is a man, and who shall know him?”[428] In this manner, (the Naassene) says, the knowledge of the Perfect Man is exceedingly profound, and difficult of comprehension. For, he says, the beginning of perfection is a knowledge of man, whereas knowledge of God is absolute perfection.

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[415] Matt. xiii. 3–9; Mark iv. 3–9; Luke viii. 5–8.

[416] Deut. xxxi. 20.

[417] Or, "genera."

[418] ὑπὸ: Miller reads ἀπὸ

[419] Matt. iii. 10; Luke iii. 9.

[420] κάτω: some read κάρπου

[421] Matt. vii. 6.

[422] *Odyssey*, iv. 384.

[423] πιπράσκεται; literally, bought and sold, i.e., ruined.

[424] λέγει: some read ἀμέλει, i.e., doubtless, of course.

The Phrygians, however, assert, he says, that he is likewise “a green ear of corn reaped.” And after the Phrygians, the Athenians, while initiating people into the Eleusinian rites, likewise display to those who are being admitted to the highest grade at these mysteries, the mighty, and marvellous, and most perfect secret suitable for one initiated into the highest mystic truths: (I allude to) an ear of corn in silence reaped. But this ear of corn is also (considered) among the Athenians to constitute the perfect enormous illumination (that has descended) from the unportrayable one, just as the Hierophant himself (declares); not, indeed, emasculated like Attis,[429] but made a eunuch by means of hemlock, and despising[430] all carnal generation. (Now) by night in Eleusis, beneath a huge fire, (the Celebrant) enacting the great and secret mysteries, vociferates and cries aloud, saying, “August Brimo has brought forth a consecrated son, Brimus;” that is, a potent (mother has been delivered of) a potent child. But revered, he says, is the generation that is spiritual, heavenly, from above, and potent is he that is so born. For the mystery is called “Eleusin” and “Anactorium.” “Eleusin,” because, he says, we who are spiritual come flowing down from Adam above; for the word "*eleusesthai*" is, he says, of the same import with the expression "to come." But "Anactorium" is of the same import with the expression "to ascend upwards." This, he says, is what they affirm who have been initiated in the mysteries of the Eleusinians. It is, however, a regulation of law, that those who have been admitted into the lesser should again be initiated into the Great Mysteries. For greater destinies obtain greater portions. But the inferior mysteries, he says, are those of Proserpine below; in regard of which mysteries, and the path which leads thither, which is wide and spacious, and conducts those that are perishing to Proserpine, the poet likewise says:—

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[425] Isa. liv. 1; Gal. iv. 27.

[426] ἔκλαιε: this is in the margin; ἔλαβε is in the ms. The marginal reading is the proper correction of that of the ms.

[427] Jer. xxxi. 15; Matt. ii. 18.

[428] Jer. xvii. 9.

[429] [The Phrygian Atys (see cap. iv. *infra*), whose history should have saved Origen from an imitation of heathenism.]

[430] παρῃτημένος : some read ἀπηρτισμένος, i.e., perfecting.

"But under her a fearful path extends,
Hollow, miry, yet best guide to
Highly-honoured Aphrodite's lovely grove."[431]

These, he says, are the inferior mysteries, those appertaining to carnal generation. Now, those men who are initiated into these inferior (mysteries) ought to pause, and (then) be admitted into the great (and) heavenly (ones). For they, he says, who obtain their shares (in this mystery), receive greater portions. For this, he says, is the gate of heaven; and this a house of God, where the Good Deity dwells alone. And into this (gate), he says, no unclean person shall enter, nor one that is natural or carnal; but it is reserved for the spiritual only. And those who come hither ought to cast off[432] their garments, and become all of them bridegrooms, emasculated through the virginal spirit. For this is the virgin[433] who carries in her womb and conceives and brings forth a son, not animal, not corporeal, but blessed for evermore. Concerning these, it is said, the Saviour has expressly declared that "straight and narrow is the way that leadeth unto life, and few there are that enter upon it; whereas broad and spacious is the way that leadeth unto destruction, and many there are that pass through it."[434] 56

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[431] These verses have been ascribed to Parmenides.

[432] Or, "receive."

[433] Isa. vii. 14.

[434] Matt. vii. 13, 14.

Chapter IV.—Further Use Made of the System of the Phrygians; Mode of Celebrating the Mysteries; The Mystery of the "Great Mother;" These Mysteries Have a Joint Object of Worship with the Naasseni; The Naasseni Allegorize the Scriptural Account of the Garden of Eden; The Allegory Applied to the Life of Jesus.

The Phrygians, however, further assert that the father of the universe is "Amygdalus," not a tree, he says, but that he is "Amygdalus" who previously existed; and he having in himself the perfect fruit, as it were, throbbing and moving in the depth, rent his breasts, and produced his now invisible, and nameless, and ineffable child, respecting whom we shall speak. For the word "Amyxai" signifies, as it were, to burst and sever through, as he says (happens) in the case of inflamed bodies, and which have in themselves any tumour; and when doctors have cut this, they call it "Amychai." In this way, he says, the Phrygians call him "Amygdalus," from which proceeded and was born the Invisible (One), "by whom all things were made, and nothing was made without Him."[435] And the Phrygians say that what has been thence produced is "Syrictas" (piper), because the Spirit that is born is harmonious. "For God," he says, "is Spirit; wherefore," he affirms, "neither in this mountain do the true worshippers worship, nor in Jerusalem, but in spirit. For the adoration of the perfect ones," he says, "is spiritual, not carnal."[436] The Spirit, however, he says, is there where likewise the Father is named, and the Son is there born from this Father. This, he says, is the many-named, thousand-eyed Incomprehensible One, of whom every nature—each, however, differently—is desirous. This, he says, is the word of God, which, he says, is a word of revelation of the Great Power. Wherefore it will be sealed, and hid, and concealed, lying in the habitation where lies the basis of the root of the universe, viz. Æons, Powers, Intelligences, Gods, Angels, delegated Spirits, Entities, Nonentities, Generables, Ingenerables, Incomprehensibles, Comprehensibles, Years, Months, Days, Hours, (and) Invisible Point from which[437] what is least begins to increase gradually. That which is, he says, nothing, and which consists of nothing, inasmuch as it is indivisible—(I mean) a point—will become through its own reflective power a certain incomprehensible magnitude. This, he says, is the kingdom of heaven, the grain of mustard seed,[438] the point which is indivisible in the body; and, he says, no one knows this (point) save the spiritual only. This, he says, is what has been spoken: "There is no speech nor language where their voice is not heard."[439]

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[435] John i. 3.

[436] John iv. 21.

[437] ἐξ ῆ̃ς or ἐξῆ̃ς, i.e., next.

[438] Matt. xiii. 31, 32; Mark iv. 31, 32; Luke xiii. 19.

[439] Ps. xix. 3.

They rashly assume in this manner, that whatsoever things have been said and done by all men, (may be made to harmonize) with their own particular mental view, alleging that all things become spiritual. Whence likewise they assert, that those exhibiting themselves in theatres,—not even these say or do anything without premeditation. Therefore, he says, when, on the people assembling in the theatres, any one enters clad in a remarkable robe, carrying a harp and playing a tune (upon it, accompanying it) with a song of the great mysteries, he speaks as follows, not knowing what he says: "Whether (thou art) the race of Saturn or happy Jupiter,[440] or mighty Rhea, Hail, Attis, gloomy mutilation of Rhea. Assyrians style thee thrice-longed-for Adonis, and the whole of Egypt (calls thee) Osiris, celestial horn of the moon; Greeks denominate (thee) Wisdom; Samothracians, venerable Adam; Hæmonians, Corybas; and them Phrygians (name thee) at one time Papa, at another time Corpse, or God, or Fruitless, or Aipolos, or green Ear of Corn that has been reaped, or whom the very fertile Amygdalus produced—a man, a musician." This, he says, is multiform Attis, whom while they celebrate in a hymn, they utter these words: "I will hymn Attis, son of Rhea, not with the buzzing sounds of trumpets, or of Idæan pipers, which accord with (the voices of) the Curetes; but I will mingle (my song) with Apollo's music of harps, 'evoe, evan,' inasmuch as thou art Pan, as thou art Bacchus, as thou art shepherd of brilliant stars."

On account of these and such like reasons, these constantly attend the mysteries called those of the "Great Mother," supposing especially that they behold by means of the ceremonies performed there the entire mystery. 57 For these have nothing more than the ceremonies that are performed there, except that they are not emasculated: they merely complete the work of the emasculated. For with the utmost severity and vigilance they enjoin (on their votaries) to abstain, as if they were emasculated, from intercourse with a woman. The rest, however, of the proceeding (observed in these mysteries), as we have declared at some length, (they follow) just as (if they were) emasculated persons. And they do not worship any other object but Naas, (from thence) being styled Naasseni. But Naas is the serpent from whom, i.e., from the word Naas, (the Naassene) says, are all that under heaven are denominated temples (Naous). And (he states) that to him alone—that is, Naas—is dedicated every shrine and every initiatory rite, and every mystery; and, in general, that a religious ceremony could not be discovered under heaven, in which a temple (Naos) has no existence; and in the temple itself is Naas, from whom it has received its denomination of temple (Naos). And these affirm that the serpent is a moist substance, just as Thales also, the Milesian, (spoke of water as an originating principle,) and that nothing of existing things, immortal or mortal, animate or inanimate, could consist at all without him. And that all things are subject unto him, and that he is good, and that he has all things in himself, as in the horn of the one-horned bull;[441] so as that he imparts beauty and bloom to all things that exist according to their own nature and peculiarity, as if passing through all, just as ("the river) proceeding forth from Edem, and dividing itself into four heads."[442]

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[440] The passage following obviously was in verse originally. It has been restored to its poetic form by Schneidewin.

They assert, however, that Edem is the brain, as it were, bound and tightly fastened in encircling robes, as if (in) heaven. But they suppose that man, as far as the head only, is Paradise, therefore that "this river, which proceeds out of Edem," that is, from the brain, "is divided into four heads,[443] and that the name of the first river is called Phison; this is that which encompasseth all the land of Havilath: there is gold, and the gold of that land is excellent, and there is bdellium and the onyx stone." This, he says, is the eye, which, by its honour (among the rest of the bodily organs), and its colours, furnishes testimony to what is spoken. "But the name of the second river is Gihon: this is that which compasseth the land of Ethiopia." This, he says, is hearing, since Gihon is (a tortuous stream), resembling a sort of labyrinth. "And the name of the third is Tigris. This is that which floweth over against (the country of) the Assyrians." This, he says,[444] is smelling, employing the exceedingly rapid current of the stream (as an analogy of this sense). But it flows over against (the country of) the Assyrians, because in every act of respiration following upon expiration, the breath drawn in from the external atmosphere enters with swifter motion and greater force. For this, he says, is the nature of respiration. "But the fourth river is Euphrates." This, they assert, is the mouth, through which are the passage outwards of prayer, and the passage inwards of nourishment. (The mouth) makes glad, and nurtures and fashions the Spiritual Perfect Man. This, he says, is "the water that is above the firmament,"[445] concerning which, he says, the Saviour has declared, "If thou knewest who it is that asks, thou wouldst have asked from Him, and He would have given you to drink living, bubbling water."[446] Into this water, he says, every nature enters, choosing its own substances; and its peculiar quality comes to each nature from this water, he says, more than iron does to the magnet, and the gold to the backbone[447] of the sea falcon, and the chaff to the amber.

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[441] Deut. xxxiii. 17.

[442] Gen. ii. 10.

[443] Gen. ii. 11–14.

[444] Or, "they say."

[445] Gen. i. 7.

[446] John iv. 10.

[447] κερκίς. This word literally means the rod; or, in later times, the comb fixed into the ἱστός (i.e., the upright loom), for the purpose of driving the threads of the woof home, thus making the web even and close. It is, among other significations, applied to bones in the leg or arm. Cruice and Schneidewin translate κερκίς by *spina*, a rendering adopted above. The allusion is made again in chap. xii. and chap. xvi. In the last passage, κέντρον (spur) is used instead of κερκίς

But if any one, he says, is blind from birth, and has never beheld the true light, "which lighteneth every man that cometh into the world,"[448] by us let him recover his sight, and behold, as it were, through some paradise planted with every description of tree, and supplied with abundance of fruits, water coursing its way through all the trees and fruits; and he will see that from one and the same water the olive chooses for itself and draws the oil, and the vine the wine; and (so is it with) the rest of plants, according to each *genus*. That Man, however, he says, is of no reputation in the world, but of illustrious fame in heaven, being betrayed by those who are ignorant (of his perfections) to those who know him not, being accounted as a drop from a cask.[449] We, however, he says, are spiritual, who, from the life-giving water of Euphrates, which flows through the midst of Babylon, choose our own peculiar quality as we pass through the true gate, which is the blessed Jesus. And of all men, we Christians alone are those who in the third gate celebrate the mystery, and are anointed there with the unspeakable chrism from a horn, as David (was anointed), not from an earthen vessel,[450] he says, as (was) Saul, who held converse with the evil demon[451] of carnal concupiscence. 58

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[448] John i. 9; ix. 1.

[449] Isa. xl. 15.

[450] 1 Sam. x. 1; xvi. 13.

[451] 1 Sam. xvi. 14.

Chapter V.—Explanation of the System of the Naasseni Taken from One of Their Hymns.

The foregoing remarks, then, though few out of many, we have thought proper to bring forward. For innumerable are the silly and crazy attempts of folly. But since, to the best of our ability, we have explained the unknown Gnosis, it seemed expedient likewise to adduce the following point. This psalm of theirs has been composed, by which they seem to celebrate all the mysteries of the error (advanced by) them in a hymn, couched in the following terms:—

The world's producing law was Primal Mind,[452]
And next was First-born's outpoured Chaos;
And third, the soul received its law of toil:
Encircl'd, therefore, with an aqueous[453] form,
With care o'erpowered it succumbs to death.
Now holding sway, it eyes the light,
And now it weeps on misery flung;
Now it mourns, now it thrills with joy;
Now it wails, now it hears its doom;
Now it hears its doom, now it dies,
And now it leaves us, never to return.
It, hapless straying, treads the maze of ills.
But Jesus said, Father, behold,
A strife of ills across the earth
Wanders from thy breath (of wrath);
But bitter Chaos (man) seeks to shun,
And knows not how to pass it through.
On this account, O Father, send me;
Bearing seals, I shall descend;
Through ages whole I'll sweep,
All mysteries I'll unravel,
And forms of Gods I'll show;
And secrets of the saintly path,
Styled "Gnosis," I'll impart.

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[452] The text of this hymn is very corrupt. The Abbe Cruice explains the connection of the hymn with the foregoing exposition, and considers it to have a reference to the Metempsychosis, which forms part of the system of the Naasseni. [Bunsen, i. 36.]

[453] Or, "nimble."

Chapter VI.—The Ophites the Grand Source of Heresy.

These doctrines, then, the Naasseni attempt to establish, calling themselves Gnostics. But since the error is many-headed and diversified, resembling, in truth, the hydra that we read of in history; when, at one blow, we have struck off the heads of this (delusion) by means of refutation, employing the wand of truth, we shall entirely exterminate the monster. For neither do the remaining heresies present much difference of aspect from this, having a mutual connection through (the same) spirit of error. But since, altering the words and the names of the serpent, they wish that there should be many heads of the serpent, neither thus shall we fail thoroughly to refute them as they desire.

Chapter VII.—The System of the Peratæ; Their Tritheism; Explanation of the Incarnation.

There is also unquestionably a certain other (head of the hydra,[454] namely, the heresy) of the Peratæ,[455] whose blasphemy against Christ has for many years escaped notice. And the present is a fitting opportunity for bringing to light the secret mysteries of such (heretics). These allege that the world is one, triply divided. And of the triple division with them, one portion is a certain single originating principle, just as it were a huge fountain, which can be divided mentally into infinite segments. Now the first segment, and that which, according to them, is (a segment) in preference (to others),[456] is a triad, and it is called a Perfect Good, (and) a Paternal Magnitude. And the second portion of the triad of these is, as it were, a certain infinite crowd of potentialities that are generated[457] from themselves, (while) the third is formal.[458] And the first, which is good, is unbegotten, and the second is a self-producing good, and the third is created; and hence it is that they expressly declare that there are three Gods, three Logoi, three Minds, three Men. For to each portion of the world, after the division has been made, they assign both Gods, and Logoi, and Minds, and Men, and the rest; but that from unorigination and the first segment[459] of the world, when afterwards the world had attained unto its completion, there came down from above, for causes that we shall afterwards declare, in the time of Herod a certain man called Christ, with a threefold nature, and a threefold body, and a threefold power, (and) having in himself all (species of) concretions and potentialities (derivable) from the three divisions of the world; and that this, says (the Peratic), is what is spoken: "It pleased him that in him should dwell all fulness 59 bodily,"[460] and in Him the entire Divinity resides of the triad as thus divided. For, he says, that from the two superjacent worlds—namely, from that (portion of the triad) which is unbegotten, and from that which is self-producing—there have been conveyed down into this world in which we are, seeds of all sorts of potentialities. What, however, the mode of the descent is, we shall afterwards declare.

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[454] Something is wanting after Περατική in the text. Miller supplies the deficiency, and his conjecture is adopted above. Literally, it should be rendered—“the Peratic heresy, the blasphemy of which (heretics),” etc.

[455] Most of what is mentioned by Hippolytus concerning this sect is new, as the chief writers on the early heresies are comparatively silent concerning the Peratæ; indeed, Irenæus, Tertullian, and Epiphanius completely so. Clemens Alexandrinus, *Strom.*, vii.; (vol. ii. p. 555), mentions the Peratics, and Theodoret more fully than the rest speaks of them (*Hæret. fabul.*, i. 17). Theodoret, however, as the Abbe Cruice thinks, has appropriated his remarks from Hippolytus.

[456] προεχεστέρα or προσεχεστέρα, contiguous. This is Miller’s reading, but is devoid of sense. Προεχεστέρα, adopted by Schneidewin and Cruice, might bear the meaning of the expression *par excellence*.

[457] γεγεννημένων: Miller reads γεγεννημένον, agreeing with πλῆθος. Bernays, in his *Epistola Critica* addressed to Bunsen, proposes the former reading.

[458] εἰδικοῦ: some read ἰδικοῦ. This term, adopted from the Platonic philosophy, is translated *specialis* by logicians, and *transcendentalis* by metaphysicians. It expresses the pre-existent form in the divine mind, according to which material objects were fashioned. The term seems out of place as used by the Peratics to denominate a corruptible and perishing world. We should rather expect ὑλικοῦ, i.e., material. (See Aristotle’s masterly exposition of the subject of the εἶδος and ὕλη in his *Metaphysics* book vi., and p. 64 of the analysis prefixed to the translation in Bohn’s Library.)

[459] πρώτης or πρὸ τῆς, “antecedent to the segment.”

(The Peratic) then says that Christ descended from above from unorigination, that by His descent all things triply divided might be saved. For some things, he says, being borne down from above, will ascend through Him, whereas whatever (beings) form plots against those which are carried down from above are cast off,[461] and being placed in a state of punishment, are renounced. This, he says, is what is spoken: "For the Son of man came not into the world to destroy the world, but that the world through Him might be saved." The world, he says, he denominates those two parts that are situated above, viz., both the unbegotten (portion of the triad), and the self-produced one. And when Scripture, he says, uses the words, "that we may not be condemned with the world," it alludes to the third portion of (the triad, that is) the formal world. For the third portion, which he styles the world (in which we are), must perish; but the two (remaining portions), which are situated above, must be rescued from corruption.

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[460] σωματικῶς, i.e., substantially. See Col. i. 19; ii. 9.

[461] ἀφίεται: some read ἀφιει, i.e., dismisses; some ἀφιεῖ εἰκῇ, i.e., heedlessly casts off. Hippolytus, in his *Summary of the Peratic Heresy* in book x., has αφιεται εἰκῇ, which Cruice translates *temere absolvuntur*. Schneidewin has in the same passage ἀφίεται merely, and translates it *abjiciuntur*. In both places Bernays suggests ὀφιοειδῆ, i.e., those of the nature of the Serpent.

Chapter VIII.—The Peratæ Derive Their System from the Astrologers; This Proved by a Statement of the Astrological Theories of the Zodiac; Hence the Terminology of the Peratic Heretics.

Let us, then, in the first place, learn how (the Peratists), deriving this doctrine from astrologers, act despitefully towards Christ, working destruction for those who follow them in an error of this description. For the astrologers, alleging that there is one world, divide it into the twelve fixed portions of the zodiacal signs, and call the world of the fixed zodiacal signs one immoveable world; and the other they affirm to be a world of erratic (signs), both in power, and position, and number, and that it extends as far as the moon.[462] And (they lay down), that (one) world derives from (the other) world a certain power, and mutual participation (in that power), and that the subjacent obtain this participation from the superjacent (portions). In order, however, that what is (here) asserted may be perspicuous, I shall one by one employ those very expressions of the astrologers; (and in doing so) I shall only be reminding my readers of statements previously made in the department of the work where we have explained the entire art of the astrologers. What, then, the opinions are which those (speculators) entertain, are as follow:—

(Their doctrine is), that from an emanation of the stars the generations of the subjacent (parts) is consummated. For, as they wistfully gazed upward upon heaven, the Chaldeans asserted that (the seven stars)[463] contain a reason for the efficient causes of the occurrence of all the events that happen unto us, and that the parts of the fixed zodiacal signs co-operate (in this influence). Into twelve (parts they divide the zodiacal circle), and each zodiacal sign into thirty portions, and each portion into sixty diminutive parts; for so they denominate the very smallest parts, and those that are indivisible. And of the zodiacal signs, they term some male, but others feminine; and some with two bodies, but others not so; and some tropical, whereas others firm. The male signs, then, are either feminine, which possess a co-operative nature for the procreation of males, (or are themselves productive of females.) For Aries is a male zodiacal sign, but Taurus female; and the rest (are denominated) according to the same analogy, some male, but others female. And I suppose that the Pythagoreans, being swayed from such (considerations), style the Monad male, and the Duad female; and, again, the Triad male, and analogically the remainder of the even and odd numbers. Some, however, dividing each zodiacal sign into twelve parts, employ almost the same method. For example, in Aries, they style the first of the twelve parts both Aries and a male, but the second both Taurus and a female, and the third both Gemini and a male; and the same plan is pursued in the case of the rest of the parts. And they assert that there are signs with two bodies, viz., Gemini and the signs diametrically opposite, namely Sagittarius, and Virgo, and Pisces, and that the rest have not two bodies. And (they state) that some are likewise tropical, and when the sun stands in these, he causes great turnings[464] of the surrounding (sign). Aries is a sign of this description, and that which is diametrically opposite to it, just as Libra, and Capricorn, and Cancer. For in Aries is the vernal turning, and in Capricorn that of winter, and in Cancer that of summer, and in Libra that of autumn.

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[462] Or, “is part of the moon.”

[463] Some omissions here are supplied from Sextus Empiricus.

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The details, however, concerning this system we have minutely explained in the book preceding this; and from it any one who wishes instruction (on the point), may learn how it is that the originators of this Peratic heresy, viz., Euphrates the Peratic, and Celbes the Carystian,[465] have, in the transference (into their own system of opinions from these sources), made alterations in name only, while in reality they have put forward similar tenets. (Nay more), they have, with immoderate zeal, themselves devoted (their attention) to the art (of the astrologers). For also the astrologers speak of the limits of the stars, in which they assert that the dominant stars have greater influence; as, for instance, on some they act injuriously, while on others they act well. And of these they denominate some malicious, and some beneficent. And (stars) are said to look upon one another, and to harmonize with each other, so that they appear according to (the shape of) a triangle or square. The stars, looking on one another, are figured according to (the shape of[466]) a triangle, having an intervening distance of the extent of three zodiacal signs; whereas (those that have an interval of) two zodiacal signs are figured according to (the shape of) a square. And (their doctrine is), that as in the same way as in a man, the subjacent parts sympathize with the head, and the head likewise sympathizes with the subjacent parts, so all terrestrial (sympathize) with superlunar[467] objects. But (the astrologers go further than this[468]); for there exists (according to them) a certain difference and incompatibility[469] between these, so as that they do not involve one and the same union. This combination and divergence of the stars, which is a Chaldean (tenet), has been arrogated to themselves by those of whom we have previously spoken.

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[464] Or, "produces alterations and causes turnings."

[465] Celbes, as observed in a former note, has two other forms in *The Refutation*, viz., Acembes and Ademes. He is called Carystius, and the other founder of the heresy Peraticus. As the latter term is frequently used to designate Eubœa, i.e., the country beyond (πέραν) the continent, it is inferred that Carystius has a similar import. This would seem placed beyond conjecture by a passage (*Strom.*, vii. vol. ii. p. 555) in Clemens Alexandrinus, already alluded to, who says that some heresies, e.g., those of the Marcionites and Basilidians, derived their denomination from the names, whereas others from the country, of their founders. As an instance of the latter, he mentions the Peratics (see note 4, p. 62, [and note 6, p. 58]).

[466] Some deficiencies in the text are filled up from Sextus Empiricus.

[467] Or, "celestial."

[468] This expression ἀλλὰ γάρ requires to have the ellipsis supplied as above. It may be freely rendered "nay more." Miller reads Ἄλλη γάρ, i.e. "There is some other difference," etc.; but this does not agree with Sextus Empiricus.

[469] Or, "sympathy:" συμπάθεια is, however, properly altered into ἀσυμπάθεια on the authority of Sextus.

Now these, falsifying the name of truth, proclaim as a doctrine of Christ an insurrection of Æons and revolts of good into (the ranks of) evil powers; and they speak of the confederations of good powers with wicked ones. Denominating them, therefore, Toparchai and Proastioi,[470] and (though thus) framing for themselves very many other names not suggested (to them from other sources), they have yet unskilfully systematized the entire imaginary doctrine of the astrologers concerning the stars. And since they have introduced a supposition pregnant with immense error, they shall be refuted through the instrumentality of our admirable arrangement. For I shall set down, in contrast with the previously mentioned Chaldaic art of the astrologers, some of the Peratic[471] treatises, from which, by means of comparison, there will be an opportunity of perceiving how the Peratic doctrines are those confessedly of the astrologers, not of Christ.

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[470] i.e., “Rulers of localities and suburbans.”

[471] The Peratic heresy both Hippolytus and Theodoret state to have originated from Euphrates. Origen, on the other hand, states (*Contr. Cels.*, vi. 28, [vol. iv. p. 586]) that Euphrates was founder of the Ophites. The inference from this is, that Origen was not author of *The Refutation.*

Chapter IX.—System of the Peratæ Explained Out of One of Their Own Books.

It seems, then, expedient to set forth a certain one of the books held[472] in repute amongst them, in which the following passage[473] occurs: "I am a voice of arousal from slumber in the age of night. Henceforward I commence to strip the power which is from chaos. The power is that of the lowest depth of mud, which uprears the slime of the incorruptible (and) humid expanse of space. And it is the entire power of the convulsion, which, ever in motion, and presenting the colour of water, whirls things on that are stationary, restrains things tremulous, sets things free as they proceed, lightens[474] things as they abide, removes things on the increase, a faithful steward of the track of the breezes, enjoying the things disgorged from the twelve eyes of the law,[475] (and) manifesting a seal[476] to the power which along with itself distributes the downborne invisible waters, and has been called Thalassa. This power ignorance has been accustomed to denominate Cronus, guarded with chains because he tightly bound the fold of the dense and misty and obscure and murky Tartarus. According to the image of this were produced Cepheus, Prometheus, (and) Japetus. The Power to which has been entrusted Thalassa[477] is hermaphrodite. And it fastens the hissing sound arising from the twelve mouths into twelve pipes, and pours it forth. 61 And the power itself is subtle, and removes the controlling, boisterous, upward motion (of the sea), and seals the tracks of its paths, lest (any antagonistic power) should wage war or introduce any alteration. The tempestuous daughter of this one is a faithful protectress of all sorts of waters. Her name is Chorzar. Ignorance is in the habit of styling this (power) Neptune, according to whose image was produced Glaucus, Melicertes, Ino, Nebroë.[478] He that is encircled with the pyramid of twelve angels,[479] and darkens the gate into the pyramid with various colours, and completes the entire in the sable hues of Night: this one ignorance denominated Cronus.[480] And his ministers were five,—first U, second Aoai, third Uo, fourth Uoab, fifth…Other trustworthy managers (there are) of his province of night and day, who repose in their own power. Ignorance denominated these the erratic stars, from whom depends a corruptible generation. Manager of the rising of the star[481] is Carphacasemeocheir, (and) Eccabbacara (is the same). Ignorance is in the habit of denominating these Curetes chief of the winds; third in order is Ariel, according to whose image was generated Æolus, Briares. And chief of the twelve-houred nocturnal (power) is Soclan, whom ignorance is accustomed to style Osiris; (and) according to the image of this one was born Admetus, Medea, Helen, Æthusa. Chief of the twelve-houred diurnal power is Euno. This is manager of the rising of the star Protocamarus and of the ethereal (region), but ignorance has denominated him Isis. A sign of this one is the Dog-star, according to whose image were born Ptolemæus son of Arsinoe, Didyma, Cleopatra, and Olympias. God's right-hand power is that which ignorance has denominated Rhea, according to whose image were produced Attis, Mygdon,[482] (and) Œnone. The left-hand power has lordship over sustenance, and ignorance is in the habit of styling this Ceres, (while) her name is Bena; and according to the image of this one were born Celeus, Triptolemus, Misyr, and Praxidica.[483] The right-hand power has lordship over fruits. This one ignorance has denominated Mena, according to whose image were born Bumegas,[484] Ostanes, Mercury Trismegistus, Curites, Petosiris, Zodarium, Berosus, Astrampsuchus, (and) Zoroaster. The left-hand power is (lord) of fire, (and) ignorance has denominated this one Vulcan, according to whose image were born Ericthonius, Achilles, Capaneus, Phaëthon,[485] Meleager, Tydeus, Enceladus, Raphael, Suriel, (and) Omphale. There are three intermediate powers suspended from air, authors of generation. These ignorance has been in the habit of denominating Fates; and according to the image of these were produced the house of Priam, the house of Laius, Ino, Autonoe, Agave, Athamas, Procne, Danaides, and Peliades. A power (there is) hermaphrodite, always continuing in infancy, never waxing old, cause of beauty, pleasure, maturity, desire, and concupiscence; and ignorance has been accustomed to style this Eros, according to whose image were born Paris, Narcissus, Ganymede, Endymion, Tithonus, Icarius, Leda, Amymone, Thetis, Hesperides, Jason, Leander, (and) Hero." These are Proastioi up to Æther, for with this title also he inscribes the book.

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[472] Hippolytus at the end of this chapter mentions the title of one of their books, Οἱ προάστειοι ἕως αἰθέρος, "The Suburbans up to the Air." Bunsen suggests Περάται ἕως αἰθέρος, "The Transcendental Etherians." (See note 1 *supra*.)

[473] The Abbe Cruice considers that the following system of cosmogony is translated into Greek from some Chaldaic or Syriac work. He recognises in it likewise a Jewish element, to be accounted for from the fact that the Jews during the Babylonish captivity imbibed the principles of the Oriental philosophy. What, therefore, is given by Hippolytus may have a Judaistic origin.

[474] Schneidewin considers the text here corrupt.

[475] The Abbe Cruice observes that the reference here is to the second book of the law (Ex. xv. 27), where mention is made of the twelve fountains of Elim. The Hebrew word (עין) stands for both an eye and a fountain. Hence the error by the Greek translator.

[476] i.e., a poetic expression, as Cruice remarks, for closing the seal. (See Job ix. 7.)

[477] Schneidewin refers us to a passage from Berosus, who affirms that this person was styled Thalatta by the Greeks, Thalath by the Chaldeans; another denomination being Omorka, or Omoroka, or Marcaia. The Abbe Cruice, however, sets little value on these names, which, following the judgment of Scaliger, he pronounces spurious. It is unnecessary to remind scholars that the authenticity of Berosus has collapsed under the attacks of modern criticism.

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[478] Miller suggests Νεφέλη, Cruice Nebo.

[479] Cruice thinks this may be a figure of the year and of twelve months.

[480] Miller has Κόρην.

[481] Or, "air."

[482] Miller reads Μυγδώνη, others Μυγδόνη.

[483] Miller has ᾿Απραξία.

[484] Miller suggests Βουζύγης.

[485] Miller reads Φλέγων.

Chapter X.—The Peratic Heresy Nominally Different from Astrology, But Really the Same System Allegorized.

It has been easily made evident to all, that the heresy of the Peratæ is altered in name only from the (art) of the astrologers. And the rest of the books of these (heretics) contain the same method, if it were agreeable to any one to wade through them all. For, as I said, they suppose that the causes of the generation of all begotten things are things unbegotten and superjacent, and that the world with us has been produced after the mode of emanation, which (world) they denominate formal. And (they maintain) that all those stars together which are beheld in the firmament have been causes of the generation of this world. They have, however, altered the name of these, as one may perceive from the Proastioi by means of a comparison (of the two systems). And secondly, according to the same method as that whereby the world was made from a supernal emanation, they affirm that in this manner objects here derive from the emanation of the stars their generation, and corruption, and arrangement. Since, then, astrologers are acquainted with the horoscope, and meridian, and setting, and the point opposite the meridian; and since these stars occupy at different times different positions[486] in space, on account of the perpetual revolution of the universe, there are (necessarily) at different periods different declinations towards a centre, and (different) ascensions to centres.[487] (Now the Peratic heretics), affixing an allegorical import to this arrangement of the astrologers, delineate the centre, as it were, a god and monad and lord over universal generation, whereas the declination (is regarded by them as a power) on the left, and ascension on the right. When any one, therefore, falling in with the treatises of these (heretics), finds mention among them of right or left power, let him recur to the centre, and the declination, and the ascension (of the Chaldean sages, and) he will clearly observe that the entire system of these (Peratæ) consists of the astrological doctrine. 62

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[486] γινομένων; some read κινουμένων, i.e., have different motions.

[487] κέντροις: Schneidewin suggests κέντρων.

Chapter XI.—Why They Call Themselves Peratæ; Their Theory of Generation Supported by an Appeal to Antiquity; Their Interpretation of the Exodus of Israel; Their System of "The Serpent;" Deduced by Them from Scripture; This the Real Import of the Doctrines of the Astrologers.

They denominate themselves, however, Peratæ, imagining that none of those things existing by generation can escape the determined lot for those things that derive their existence from generation. For if, says (the Peratic), anything be altogether begotten, it also perishes, as also is the opinion of the Sibyl.[488] But we alone, he says, who are conversant with the necessity of generation, and the paths through which man has entered into the world, and who have been accurately instructed (in these matters), we alone are competent to proceed through and pass beyond destruction.[489] But water, he says, is destruction; nor did the world, he says, perish by any other thing quicker than by water. Water, however, is that which rolls around among the Proastioi, (and) they assert (it to be) Cronus. For such a power, he says, is of the colour of water; and this power, he says—that is, Cronus—none of those things existent by generation can escape. For Cronus is a cause to every generation, in regard of succumbing under destruction, and there could not exist (an instance of) generation in which Cronus does not interfere. This, he says, is what the poets also affirm, and what even appals the gods:—

"For know, he says, this earth and spacious heaven above,
And Styx' flooded water, which is the oath
That greatest is, and dreaded most by gods of happy life."

And not only, he says, do the poets make this statement, but already also the very wisest men among the Greeks. And Heraclitus is even one of these, employing the following words: "For to souls water becomes death." This death, (the Peratic) says, seizes the Egyptians in the Red Sea, along with their chariots. All, however, who are ignorant (of this fact), he says, are Egyptians. And this, they assert, is the departure from Egypt, (that is,) from the body. For they suppose little Egypt to be body, and that it crosses the Red Sea—that is, the water of corruption, which is Cronus—and that it reaches a place beyond the Red Sea, that is, generation; and that it comes into the wilderness, that is, that it attains a condition independent of generation, where there exist promiscuously all the gods of destruction and the God of salvation.

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[488] See *Oracula Sibyllina Fragm.*, ii. ver. 1.

[489] περασαι; hence their name Peratics, i.e., Transcendentalists. Bunsen considers, however, that such a derivation as this was not the true one (see note 1, p. 60), but merely an after-thought. The title of one of the Peratic treatises, as altered by Bunsen from Οἱ προάστειοι ἕως αιθέρος into Οἱ Περάται ἕως αἰθέρος, i.e., "the Transcendental Etherians," would agree with their subsequent assumption of this title. [Bunsen, i. p. 37.]

Now, he says, the stars are the gods of destruction, which impose upon existent things the necessity of alterable generation. These, he says, Moses denominated serpents of the wilderness, which gnaw and utterly ruin those who imagined that they had crossed the Red Sea. To those, then, he says, who of the children of Israel were bitten in the wilderness, Moses exhibited the real and perfect serpent; and they who believed on this serpent were not bitten in the wilderness, that is, (were not assailed) by (evil) powers. No one therefore, he says, is there who is able to save and deliver those that come forth from Egypt, that is, from the body and from this world, unless alone the serpent that is perfect and replete with fulness. Upon this (serpent), he says, he who fixes his hope is not destroyed by the snakes of the wilderness, that is, by the gods of generation. (This statement) is written, he says, in a book of Moses. This serpent, he says, is the power that attended Moses,[490] the rod that was turned into a serpent. The serpents, however, of the magicians—(that is,) the gods of destruction—withstood the power of Moses in Egypt, but the rod of Moses reduced them all to subjection and slew them. This universal serpent is, he says, the wise discourse of Eve. This, he says, is the mystery of Edem, this the river of Edem; this the mark that was set upon Cain, that any one who findeth him might not kill him. This, he says,[491] is Cain,[492] whose sacrifice[493] the god of this world did not accept. The gory sacrifice, however, of Abel he approved of; for the ruler of this world rejoices in (offerings of) blood. This, he says, is he who appeared in the last days, in form of a man, in the times of Herod, being born after the likeness of Joseph, who was sold by the hand of his brethren, to whom alone belonged the coat of many colours. This, he says, is he who is according to the likeness of Esau, whose garment—he not being himself present—was blessed; who did not receive, he says, the benediction uttered by him of enfeebled vision.[494] He acquired, however, wealth from a source independent of this, receiving nothing from him whose eyes were dim; and Jacob saw his countenance,[495] as a man beholds the face of God. In regard of this, he says, it has been written that “Nebrod was a mighty hunter before the Lord.”[496] And there are, he says, many who closely imitate this (Nimrod): as numerous are they as the gnawing (serpents) which were seen in the wilderness by the children of Israel, from which that perfect serpent which Moses set up delivered those that were bitten. This, he says, is that which has been declared: “In the same manner as Moses lifted up the serpent in the wilderness, so also must the Son

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[490] Ex. iv. 2–4, 17; vii. 9–13.

[491] Or, “they say.”

[492] Gen. iv. 15.

[493] Gen. iv. 5.

[494] Gen. xxvii. 1.

[495] Gen. xxxiii. 10.

[496] Gen. x. 9.

of man be lifted up."[497] According to the likeness of this was made in the desert the brazen serpent which Moses set up. Of this alone, he says, the image is in heaven, always conspicuous in light.

This, he says, is the great beginning respecting which Scripture has spoken. Concerning this, he says it has been declared: "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God, all things were made by Him, and without Him was not one thing that was made. And what was formed in Him is life."[498] And in Him, he says, has been formed Eve; (now) Eve is life. This, however, he says, is Eve, mother of all living,[499]—a common nature, that is, of gods, angels, immortals, mortals, irrational creatures, (and) rational ones. For, he says, the expression "all" he uttered of all (existences). And if the eyes of any, he says, are blessed, this one, looking upward on the firmament, will behold at the mighty summit[500] of heaven the beauteous image of the serpent, turning itself, and becoming an originating principle of every (species of) motion to all things that are being produced. He will (thereby) know that without him nothing consists, either of things in heaven, or things on earth. or things under the earth. Not night, not moon, not fruits, not generation, not wealth, not sustenance, not anything at all of existent things, is without his guidance. In regard of this, he says, is the great wonder which is beheld in the firmament by those who are able to observe it. For, he says, at this top of his head, a fact which is more incredible than all things to those who are ignorant, "are setting and rising mingled one with other." This it is in regard of which ignorance is in the habit of affirming: in heaven

"Draco revolves, marvel mighty of monster dread."[501]

And on both sides of him have been placed Corona and Lyra; and above, near the top itself of the head, is visible the piteous man "Engonasis,"

"Holding the right foot's end of Draco fierce."[502]

And at the back of Engonasis is an imperfect serpent, with both hands tightly secured by Anguitenens, and being hindered from touching Corona that lies beside the perfect serpent.

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[497] John iii. 14, 15.

[498] John i. 1–4.

[499] The Abbe Cruise thinks that Hippolytus is here quoting from the *Gospel of Eve* (see Epiph., *Hær.*, xxvi. 2).

[500] ἄκρᾳ: this is a conjectural reading instead of ἀρχῇ.

[501] Aratus, *Phænom.*, v. 62.

[502] *Ibid.*, v. 46.

Chapter XII.—Compendious Statement of the Doctrines of the Peratæ.

This is the diversified wisdom of the Peratic heresy, which it is difficult to declare in its entirety, so intricate is it on account of its seeming to consist of the astrological art. As far forth, then, as this is possible, we shall briefly explain the whole force of this (heresy). In order, however, that we may by a compendious statement elucidate the entire doctrine of these persons, it appears expedient to subjoin the following observations. According to them, the universe is Father, Son, (and) Matter; (but) each of these three has endless capacities in itself. Intermediate, then, between the Matter and the Father sits the Son, the Word, the Serpent, always being in motion towards the unmoved Father, and (towards) Matter itself in motion. And at one time he is turned towards the Father, and receives the powers into his own person; but at another time takes up these powers, and is turned towards Matter. And Matter, (though) devoid of attribute, and being unfashioned, moulds (into itself) forms from the Son which the Son moulded from the Father.

But the Son derives shape from the Father after a mode ineffable, and unspeakable, and unchangeable; (that is,) in such a manner as Moses says that the colours of the conceived (kine) flowed from the rods[503] which were fixed in the drinking-troughs. And in like manner, again, that capacities flowed also from the Son into Matter, similarly to the power in reference to conception which came from the rods upon the conceived (kine). And the difference of colours, and the dissimilarity which flowed from the rods through the waters upon the sheep, is, he says, the difference of corruptible and incorruptible generation. As, however, one who paints from nature, though he takes nothing away from animals, transfers by his pencil all forms to the canvas; so the Son, by a power which belongs to himself, transfers paternal marks from the Father into Matter. All the paternal marks are here, and there are not any more. For if any one, he says, of those (beings) which are here will have strength to perceive that he is a paternal mark transferred hither from above, (and that he is) incarnate—just as by the conception resulting from the rod a something white is produced,—he is of the same substance altogether with the Father in heaven, and returns thither. If, however, he may not happen upon this doctrine, neither will he understand the necessity of generation, just as an abortion born at night will perish at night. When, therefore, he says, the Saviour observes, "your Father which is in heaven,"[504] he alludes to that one from whom the Son deriving his characteristics has transferred them hither. When, however, (Jesus) remarks, "Your father is a murderer from the beginning,"[505] he alludes to the Ruler and Demiurge of matter, who, appropriating the marks delivered from the Son, generated him here who from the beginning was a murderer, for his work causes corruption and death. 64

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[503] Gen. xxx. 37–39.

[504] Matt. vii. 11.

[505] John viii. 44.

No one, then, he says, can be saved or return (into heaven) without the Son, and the Son is the Serpent. For as he brought down from above the paternal marks, so again he carries up from thence those marks roused from a dormant condition and rendered paternal characteristics, substantial ones from the unsubstantial Being, transferring them hither from thence. This, he says, is what is spoken: "I am the door."[506] And he transfers (those marks), he says,[507] to those who close the eyelid, as the naphtha drawing the fire in every direction towards itself; nay rather, as the magnet (attracting) the iron and not anything else, or just as the backbone of the sea falcon, the gold and nothing else, or as the chaff is led by the amber. In this manner, he says, is the portrayed, perfect, and consubstantial genus drawn again from the world by the Serpent; nor does he (attract) anything else, as it has been sent down by him. For a proof of this, they adduce the anatomy[508] of the brain, assimilating, from the fact of its immobility, the brain itself to the Father, and the cerebellum to the Son, because of its being moved and being of the form of (the head of) a serpent. And they allege that this (cerebellum), by an ineffable and inscrutable process, attracts through the pineal gland the spiritual and life-giving substance emanating from the vaulted chamber[509] (in which the brain is embedded). And on receiving this, the cerebellum in an ineffable manner imparts the ideas, just as the Son does, to matter; or, in other words, the seeds and the genera of the things produced according to the flesh flow along into the spinal marrow. Employing this exemplar, (the heretics) seem to adroitly introduce their secret mysteries, which are delivered in silence. Now it would be impious for us to declare these; yet it is easy to form an idea of them, by reason of the many statements that have been made.

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[506] John x. 7.

[507] There is a hiatus here. Miller, who also suggests διαφέρει instead of μεταφέρει supplies the deficiency as translated above. The Abbe Cruice fills up the hiatus by words taken from a somewhat similar passage in the third chapter of book viii., but the obscurity still remains. Miller thinks there is a reference to Isa. vi. 10.

[508] This theory has been previously alluded to by Hippolytus in the last chapter of book iv.

[509] καμαρίου: some would read μακαρίου ["the dome of thought, the palace of the soul"].

Chapter XIII.—The Peratic Heresy Not Generally Known.

But since I consider that I have plainly explained the Peratic heresy, and by many (arguments) have rendered evident (a system that hitherto) has always escaped notice, and is altogether[510] a tissue of fable, and one that disguises its own peculiar venom, it seems expedient to advance no further statement beyond those already put forward; for the opinions propounded by (the heretics) themselves are sufficient for their own condemnation.

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[510] παντάπασι: some read πάντα πᾶσι. Cruice suggests πᾶσιν ἐπιτιθειμένην, i.e., one that plots against all.

Chapter XIV.—The System of the Sethians; Their Triad of Infinite Principles; Their Heresy Explained; Their Interpretation of the Incarnation.

Let us then see what the Sithians[511] affirm. To these it appears that there are three definite principles of the universe, and that each of these principles possesses infinite powers. And when they speak of powers[512] let him that heareth take into account that they make this statement. Everything whatsoever you discern by an act of intelligence, or also omit (to discern) as not being understood, this by nature is fitted to become each of the principles, as in the human soul every art whatsoever which is made the subject of instruction. Just for instance, he says, this child will be a musician, having waited the requisite time for (acquiring a knowledge of) the harp; or a geometrician, (having previously undergone the necessary study for acquiring a knowledge) of geometry; (or) a grammarian, (after having sufficiently studied) grammar; (or) a workman, (having acquired a practical acquaintance) with a handicraftsman's business; and to one brought into contact with the rest of the arts a similar occurrence will take place. Now of principles, he says, the substances are light and darkness; and of these, spirit is intermediate without admixture. The spirit, however, is that which has its appointed place in the midst of darkness which is below, and light which is above. It is not spirit as a current of wind, or some gentle breeze that can be felt; but, as it were, some odour of ointment or of incense formed out of a compound. (It is) a subtle power, that insinuates itself by means of some impulsive quality in a fragrance, which is inconceivable and better than could be expressed by words. Since, however, light is above and darkness below, and spirit is intermediate in such a way as stated between these; and since light is so constituted, that, like a ray of the sun, it shines from above upon the underlying darkness; and again, since the fragrance of the spirit, holding an intermediate place, is extended and carried in every direction, as in the case of incense-offerings placed upon fire, we detect the fragrance that is being wafted in every direction: when, I say, there is a power of this description belonging unto the principles which are classified under three divisions, the power of spirit and light simultaneously exists in the darkness that is situated underneath them. But the darkness is a terrible water, into which light is absorbed and translated into a nature of the same description with spirit. The darkness, however, is not devoid of intelligence, but altogether reflective, and is conscious that, where the light has been abstracted from the darkness, the darkness remains isolated, invisible, obscure, impotent, inoperative, (and)

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[511] This is the form in which the name occurs in Hippolytus, but the correct one is Sethians. As regards this sect, see Irenæus, *Contr. Hæres.*, i. 30; Tertullian, *Præscript.*, c. lxvii.; Theodoret, *Hæret. Fabul.*, i. 14; Epiphanius, *Advers. Hæres.*, c. xxviii., xxxvii., and xxxix.; Augustine, *De Hæret.*, c. xix.; Josephus, *Antiq. Judaic.*, i. 2; Suidas on the word "Seth."

[512] For δυνάμεις ...λογιζέσθω, Bernays reads δυνάται…λογίζεσθαι: "While these make (such) assertions, he is able to calculate," etc.

feeble. Wherefore it is constrained, by all its reflection and understanding, to collect into itself the lustre and scintillation of light with the fragrance of the spirit. And it is possible to behold an image of the nature of these in the human countenance; for instance, the pupil of the eye, dark from the subjacent humours, (but) illuminated with spirit. As, then, the darkness seeks after the splendour, that it may keep in bondage the spark, and may have perceptive power, so the light and spirit seek after the power that belongs to themselves, and strive to uprear, and towards each other to carry up their intermingled powers into the dark and formidable water lying underneath.

But all the powers of the three originating principles, which are as regards number indefinitely infinite, are each according to its own substance reflective and intelligent, unnumbered in multitude. And since what are reflective and intelligent are numberless in multitude, while they continue by themselves, they are all at rest. If, however, power approaches power, the dissimilarity of (what is set in) juxtaposition produces a certain motion and energy, which are formed from the motion resulting from the concourse effected by the juxtaposition of the coalescing powers. For the concourse of the powers ensues, just like any mark of a seal[513] that is impressed by means of the concourse correspondingly with (the seal) which prints the figure on the substances that are brought up (into contact with it). Since, therefore, the powers of the three principles are infinite in number, and from infinite powers (arise) infinite concourses, images of infinite seals are necessarily produced. These images, therefore, are the forms of the different sorts of animals. From the first great concourse, then, of the three principles, ensues a certain great form, a seal of heaven and earth. The heaven and the earth have a figure similar to the womb, having a navel in the midst; and if, he says, any one is desirous of bringing this figure under the organ of vision, let him artfully scrutinize the pregnant womb of whatsoever animal he wishes, and he will discover an image of the heaven and the earth, and of the things which in the midst of all are unalterably situated underneath.

(And so it is, that the first great concourse of the three principles) has produced such a figure of heaven and earth as is similar to a womb after the first coition. But, again, in the midst of the heaven and the earth have been generated infinite concourses of powers. And each concourse did not effect and fashion anything else than a seal of heaven and earth similar to a womb. But, again, in the earth, from the infinite seals are produced infinite crowds of various animals. But into all this infinity of the different animals under heaven is diffused and distributed, along with the light, the fragrance of the Spirit from above. From the water, therefore, has been produced a first-begotten originating principle, viz., wind, (which is) violent and boisterous, and a cause of all generation. For producing a sort of ferment in the waters, (the wind) uplifts waves out of the waters; and the motion[514] of the waves, just as when some impulsive power of pregnancy is the origin of the production of a man or mind,[515] is caused when (the ocean), excited by the impulsive power of spirit, is propelled forward. When, however, this wave that has been raised out of the water by the wind, and rendered pregnant in its nature, has within itself obtained the power, possessed by the female, of generation, it holds together the light scattered from above along with the fragrance of the spirit—that is, mind moulded in the different species. And this (light) is a 66 perfect God, who from the unbegotten radiance above, and from the spirit, is borne down into human nature as into a temple, by the impulsive power of Nature, and by the motion of wind. And it is produced from water being commingled[516] and blended with bodies as if it were a salt[517] of existent things, and a light of darkness. And it struggles to be released from bodies, and is not able to find liberation and an egress for itself. For a very diminutive spark, a severed splinter from above like the ray of a star, has been mingled in the much compounded waters of many (existences),[518] as, says he, (David) remarks in a psalm.[519] Every thought, then, and solicitude actuating the supernal light is as to how and in what manner mind may be liberated, by the death of the depraved and dark body, from the Father that is below, which is the wind that with noise[520] and tumult uplifted the waves, and who generated a perfect mind his own Son; not, however, being his peculiar (offspring) substantially. For he was a ray (sent down) from above, from that perfect light, (and) was overpowered in the dark,[521] and formidable, and bitter, and defiled water; and he is a luminous spirit borne down over the water.[522] When, therefore, the waves that have been upreared from the waters have received within themselves the power of generation possessed by females, they contain, as a certain womb, in different species, the infused radiance, so as that it is visible in the case of all animals.[523] But the wind, at the same time fierce and formidable,[524] whirling along, is, in respect of its hissing sound, like a serpent.[525]

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[513] Or, “form of a seal.”

[514] Or, “production.”

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[515] This is Cruice's mode of supplying the hiatus. Miller has "man or ox."

[516] Or, "concealed."

[517] ἅλας τῶν γενομένων: Miller reads ἀλάλων

[518] The hiatus, as filled up by Miller, is adopted above. The Abbe Cruice suggests the following emendation: "For there has been intermingled a certain very diminutive spark from the light (subsisting) along with the supernal fragrance, from the spirit producing, like a ray, composition in things dissolved, and dissolution in things compounded."

[519] Ps. xxix. 3.

[520] βρόμῳ: some read βρασμῷ, i.e., agitation, literally a boiling up.

[521] σκοτεινῷ: some read σκολῷ (which is of similar import), crooked, i.e., involved, obscure.

[522] Or, "the light."

First, then, from the wind—that is, from the serpent—has resulted the originating principle of generation in the manner declared, all things having simultaneously received the principle of generation. After, then, the light and the spirit had been received, he says, into the polluted and baneful (and) disordered womb, the serpent—the wind of the darkness, the first-begotten of the waters—enters within and produces man, and the impure womb neither loves nor recognises any other form. The perfect Word of supernal light being therefore assimilated (in form) to the beast, (that is,) the serpent, entered into the defiled womb, having deceived (the womb) through the similitude of the beast itself, in order that (the Word) may loose the chains that encircle the perfect mind which has been begotten amidst impurity of womb by the primal offspring of water, (namely,) serpent, wind, (and) beast.[526] This, he says, is the form of the servant,[527] and this the necessity of the Word of God coming down into the womb of a virgin. But he says it is not sufficient that the Perfect Man, the Word, has entered into the womb of a virgin, and loosed the pangs[528] which were in that darkness. Nay, more than this was requisite; for after his entrance[529] into the foul mysteries of the womb, he was washed, and drank of the cup of life-giving bubbling water.[530] And it was altogether needful that he should drink who was about to strip off the servile form, and assume celestial raiment.

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[523] A hiatus occurs here. The deficiency is supplied by Cruice from previous statements of Hippolytus, and is adopted above.

[524] Or, "strong."

[525] This passage is obscure. The translation above follows Schneidewin and Cruice. Miller's text would seem capable of this meaning: "The wind, simultaneously fierce and formidable, is whirled along like a trailing serpent supplied with wings." His text is, τῷ σύρματι ὄφει παραπλήσιος πτέρωτος, but suggests πτερωτῷ· ὡς ἀπὸ

[526] Schneidewin has a full stop after "wind," and begins the next sentence with θηρίου (beast).

[527] Phil. ii. 7.

[528] Acts ii. 24.

[529] Miller would read μετὰ τὰ…ἐξελθὼν, "after the foul mysteries of the womb he went forth," etc.

[530] John iv. 7–14. For πιεῖν some read ποιεῖν, "a course which he must pursue who," etc.

Chapter XV.—The Sethians Support Their Doctrines by an Allegorical Interpretation of Scripture; Their System Really Derived from Natural Philosophers and from the Orphic Rites; Adopt the Homeric Cosmogony.

These are the statements which the patrons[531] of the Sethian doctrines make, as far as it is possible to declare in a few words. Their system, however, is made up (of tenets) from natural (philosophers), and of expressions uttered in reference to different other subjects; and transferring (the sense of) these to the Eternal[532] Logos, they explain them as we have declared. But they assert likewise that Moses confirms their doctrine when he says, “Darkness, and mist, and tempest.” These, (the Sethian) says, are the three principles (of our system); or when he states that three were born in paradise—Adam, Eve, the serpent; or when he speaks of three (persons, namely) Cain, Abel, Seth; and again of three (others)—Shem, Ham,[533] Japheth; or when he mentions three patriarchs—Abraham, Isaac, Jacob; or when he speaks of the existence of three days before sun and moon; or when he mentions three laws—prohibitory, permissive, and adjudicatory of punishment. Now, a prohibitory law is as follows: “Of every tree that is in paradise thou mayest freely eat; but of the tree of the knowledge of good and evil thou mayest not eat.”[534] But in the passage, “Come forth from thy land and from thy kindred, and hither into a land which I shall show thee,”[535] this law, he says, is permissive; for one who is so disposed may depart, and one who is not so disposed may remain. But a law adjudicatory of punishment is that which makes the following declaration: “Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal;”[536] for a penalty is awarded to each of these acts of wickedness. 67

The entire system of their doctrine, however, is (derived) from[537] the ancient theologians Musæus, and Linus, and Orpheus,[538] who elucidates especially the ceremonies of initiation, as well as the mysteries themselves. For their doctrine concerning the womb is also the tenet of Orpheus; and the (idea of the) navel,[539] which is harmony,[540] is (to be found) with the same symbolism attached to it in the Bacchanalian orgies of Orpheus. But prior to the observance of the mystic rite of Celeus, and Triptolemus, and Ceres, and Proserpine, and Bacchus in Eleusis, these orgies have been celebrated and handed down to men in Phlium of Attica.[541] For antecedent to the Eleusinian mysteries, there are (enacted) in Phlium the orgies[542] of her denominated the "Great (Mother)." There is, however, a portico in this (city), and on the portico is inscribed a representation, (visible) up to the present day, of all the words which are spoken (on such occasions). Many, then, of the words inscribed upon that portico are those respecting which Plutarch institutes discussions in his ten books against[543] Empedocles. And in the greater[544] number of these books is also drawn the representation of a certain aged man, grey-haired, winged,[545] having his *pudendum erectum*, pursuing a retreating woman of azure colour.[546] And over the aged man is the inscription "phaos ruentes," and over the woman "pereëphicola."[547] But "phaos ruentes"[548] appears to be the light (which exists), according to the doctrine of the Sethians, and "*phicola*" the darkish water; while the space in the midst of these seems to be a harmony constituted from the spirit that is placed between. The name, however, of "phaos ruentes" manifests, as they allege, the flow from above of the light downwards. Wherefore one may reasonably assert that the Sethians celebrate rites among themselves, very closely bordering upon those orgies of the "Great (Mother" which are observed among) the Phliasians. And the poet likewise seems to bear his testimony to this triple division, when he remarks, "And all things have been triply divided, and everything obtains its (proper) distinction;"[549] that is, each member of the threefold division has obtained (a particular) capacity. But now, as regards the tenet that the subjacent water below, which is dark, ought, because the light has set (over it), to convey upwards and receive the spark borne down from (the light) itself; in the assertion of this tenet, I say, the all-wise Sethians appear to derive (their opinion) from Homer:—

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[531] προστάται. This is a military expression applied to those placed in the foremost ranks of a battalion of soldiers; but it was also employed in civil affairs, to designate, for instance at Athens, those who protected the μέτοικοι (aliens), and others without the rights of citizenship. Προστάτης was the Roman *Patronus.*

[532] Or, “their own peculiar.”

[533] It is written Cham in the text.

[534] Gen. ii. 16, 17.

[535] Gen. xii. 1.

[536] Ex. xx. 13–15; Deut. v. 17–19.

[537] ὑπὸ, Miller.

[538] These belong to the legendary period of Greek philosophy. Musæus flourished among the Athenians, Linus among the Thebans, and Orpheus among the Thracians. They weaved their physical theories into crude theological systems, which subsequently suggested the cosmogony and theogony of Hesiod. See the translator’s *Treatise on Metaphysics*, chap. ii. pp. 33, 34.

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[539] ὀυφαλος: some read with greater probability φαλλὸς, which means the figure, generally wooden, of a *membrum virile*. This harmonizes with what Hippolytus has already mentioned respecting Osiris. A figure of this description was carried in solemn procession in the orgies of Bacchus as a symbol of the generative power of nature. The worship of the Lingam among the Hindoos is of the same description.

[540] ἁρμονία (Schneidewin). Cruise reads ἀνδρεία (manliness), which agrees with φαλλὸς (see preceding note). For φαλλὸς Schneidewin reads ὀμφαλός (navel).

[541] "Of Achaia" (Meinekius, *Vindic. Strab*., p. 242).

[542] The reading in Miller is obviously incorrect, viz., λεγομένη μεγαληγορία, for which he suggests μεγάλη ἑορτή. Several other emendations have been proposed, but they scarcely differ from the rendering given above, which is coincident with what may be learned of these mysteries from other sources.

[543] πρὸς, or it might be rendered "respecting." A reference, however, to the catalogue of Empedocles' works, given by Fabricius (t. v. p. 160), shows that for πρὸς we should read εις.

[544] πλείοσι: Miller would read πυλεῶσι. i.e., gateways.

[545] Or πετρωτὸς, intended for πετρώδης, "made of stone." [A winged *phallus* was worn by the women of Pompeii as an ornament, for which Christian women substituted a cross. See vol. iii., this series, p. 104.]

[546] κυανοειδῆ: some read κυνοειδῆ, i.e., like a dog.

[547] Some read Persephone (Proserpine) Phlya.

[548] For "phaos ruentes" some read "Phanes rueis," which is the expression found in the Orphic hymn (see Cruice's note).

"By earth I sware, and yon broad Heaven above,
And Stygian stream beneath, the weightiest oath
Of solemn power, to bind the blessed gods."[550]

That is, according to Homer, the gods suppose water to be loathsome and horrible. Now, similar to this is the doctrine of the Sethians, which affirms (water) to be formidable to the mind.[551]

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[549] *Iliad*, xv. 189. (See the passage from Hesiod given at the end of book i. of *The Refutation*.)

[550] *Iliad*, xv. 36–38 (Lord Derby's translation); *Odyssey*, v. 185–187.

[551] Miller reasonably proposes for τῷ νοΐ the reading στοιχείο ν, "which affirms water to be a formidable element."

Chapter XVI.—The Sethian Theory Concerning “Mixture” And “Composition;” Application of It to Christ; Illustration from the Well of Ampa.

These, and other assertions similar to these, are made (by the Sethians) in their interminable commentaries. They, however, persuade their disciples to become conversant with the theory respecting composition and mixture. But this theory has formed a subject of meditation to many, but (among others) also to Andronicus the Peripatetic. The Sethians, then, affirm that the theory concerning composition and mixture is constituted according 68 to the following method: The luminous ray from above is intermingled, and the very diminutive spark is delicately blended in the dark waters beneath; and (both of these) become united, and are formed into one compound mass, just as a single savour (results) from the mixture of many incense-offerings in the fire, and (just as) an adept, by having a test in an acute sense of smell, ought to be able from the single odour of the incense to distinguish accurately each (ingredient) of the incense-offerings that have been mingled in the fire,—whether, for example, storax, and myrrh, and frankincense, or whatever other (ingredient) may be mixed (in the incense). They, however, employ also other examples, saying both that brass is mixed with gold, and that some art has been discovered which separates the brass from the gold. And, in like manner, if tin or brass, or any substance homogeneous with it, be discovered mixed with silver, these likewise, by some art superior to that of mixing, are distinguished. But already some one also distinguishes water mingled with wine.[552] So, say they, though all things are commingled, they are capable of being separated. Nay, but, he says, derive the same lesson from the case of animals. For when the animal is dead, each of its parts is separated; and when dissolution takes place, the animal in this way vanishes. This is, he says, what has been spoken: “I came not to send peace on the earth, but a sword,”[553]—that is, the division and separation of the things that have been commingled. For each of the things that have been commingled is separated and divided when it reaches its proper place. For as there is one place of mixture for all animals, so also has there been established one (locality) of separation. And, he says, no one is aware of this (place), save we alone that have been born again, spiritual, not carnal, whose citizenship is in heaven above.

In this manner insinuating themselves, they corrupt their pupils, partly by misusing the words spoken (by themselves), while they wickedly pervert, to serve any purpose they wish, what has been admirably said (in Scripture); and partly by concealing their nefarious conduct, by means of whatever comparisons they please. All these things, then, he says, that have been commingled, possess, as has been declared, their own particular place, and hurry towards their own peculiar (substances), as iron towards the magnet, and the chaff to the vicinity of amber, and the gold to the spur[554] of the sea falcon. In like manner, the *ray*[555]of light which has been commingled with the water, having obtained from discipline and instruction its own proper locality, hastens towards the Logos that comes from above in servile form; and along with the Logos exists as a logos in that place where the Logos is still: (the light, I say, hastens to the Logos with greater speed) than the iron towards the magnet.

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[552] ὕδωρ μεμιγμένον οἴνῳ διακρίνει: Miller’s text is ὕδωρ μεμιγμένον αἰνωδία κρήνη, which is obviously corrupt. His emendation of the passage may be translated thus: “And now some one observes water from a wayside fountain, mixed, so they say; and even though all things be intermingled, a separation is effected.”

[553] Matt. x. 34.

And that these things, he says, are so, and that all things that have been commingled are separated in their proper places, learn. There is among the Persians in a city Ampa,[556] near the river Tigris, a well; and near the well, at the top, has been constructed a certain reservoir, supplied with three outlets; and when one pumps from this well, and draws off some of its contents in a vessel, what is thus pumped out of the well, whatever it is at all, he pours into the reservoir hard by. And when what is thus infused reaches the outlets, and when what is taken up (out of each outlet) in a single vessel is examined, a separation is observed to have taken place. And in the first of the outlets is exhibited a concretion of salt, and in the second of asphalt, and in the third of oil; and the oil is black, just as, he says, Herodotus[557] also narrates, and it yields a heavy smell, and the Persians call this "rhadinace." The similitude of the well is, say the Sethians, more sufficient for the demonstration of their proposition than all the statements that have been previously made.

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[554] κέντρῳ. In other passages the word κερκίς is used, i.e., the backbone.

[555] Or, "power."

[556] Or, "Ama."

[557] Herodotus, vi. 119.

Chapter XVII.—The Sethian Doctrines to Be Learned from the "Paraphrase of Seth."

The opinion of the Sethians appears to us to have been sufficiently elucidated. If, however, any one is desirous of learning the entire doctrine according to them, let him read a book inscribed *Paraphrase of Seth*; for all their secret tenets he will find deposited there. But since we have explained the opinions entertained by the Sethians, let us see also what are the doctrines advanced by Justinus.

Chapter XVIII.—The System of Justinus Antiscriptural and Essentially Pagan.

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Justinus[558] was entirely opposed to the teaching of the holy Scriptures, and moreover to the written or oral teaching of the blessed evangelists, according as the Logos was accustomed to instruct His disciples, saying, "Go not into the way of the Gentiles;"[559] and this signifies that they should not attend to the futile doctrine of the Gentiles. This (heretic) endeavours to lead on his hearers into an acknowledgment of prodigies detailed by the Gentiles, and of doctrines inculcated by them. And he narrates, word for word, legendary accounts prevalent among the Greeks, and does not previously teach or deliver his perfect mystery, unless he has bound his dupe by an oath. Then he brings forward (these) fables for the purpose of persuasion, in order that they who are conversant with the incalculable trifling of these books may have some consolation in the details of these legends. Thus it happens as when in like manner one making a long journey deems it expedient, on having fallen in with an inn, to take repose. And so it is that, when once more they are induced to turn towards studying the diffuse doctrine of these lectures, they may not abhor them while they, undergoing instruction unnecessarily prolix, rush stupified into the transgression devised by (Justinus); and previously he binds his followers with horrible oaths, neither to publish nor abjure these doctrines, and forces upon them an acknowledgment (of their truth). And in this manner he delivers the mysteries impiously discovered by himself, partly, according to the statements previously made, availing himself of the Hellenic legends, and partly of those pretended books which, to some extent, bear a resemblance to the foresaid heresies. For all, forced together by one spirit, are drawn into one profound abyss of pollution, inculcating the same tenets, and detailing the same legends, each after a different method. All those, however, style themselves Gnostics in this peculiar sense, that they alone themselves have imbibed the marvellous knowledge of the Perfect and Good (Being).

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[558] What Hippolytus here states respecting Justinus is quite new. No mention occurs of this heretic in ecclesiastical history. It is evident, however, that, like Simon Magus, he was contemporary with St. Peter and St. Paul. Justinus, however, and the Ophitic sect to which he belonged, are assigned by Hippolytus and Irenæus a prior position as regards the order of their appearance to the system of Simon, or its offshoot Valentinianism. The Ophites engrafted Phrygian Judaism, and the Valentinians Gentilism, upon Christianity; the former not rejecting the speculations and mysteries of Asiatic paganism, and the latter availing themselves of the cabalistic corruptions of Judaism. The Judaistic element soon became prominent in successive phases of Valentinianism, which produced a fusion of the sects of the old Gnostics and of Simon. Hippolytus, however, now places the Ophitic sect before us prior to its amalgamation with Valentinianism. Here, for the first time, we have an authentic delineation of the primitive Ophites. This is of great value. [See Irenæus, vol. i., this series, p. 354; also Bunsen (on Baur), vol. i. p. 42.]

[559] Matt. x. 5.

Chapter XIX.—The Justinian Heresy Unfolded in the "Book of Baruch."

But swear, says Justinus, if you wish to know "what eye hath not seen, and ear hath not heard, and the things which have not entered into the heart;"[560] that is, if you wish to know Him who is good above all, Him who is more exalted, (swear) that you will preserve the secrets (of the Justinian) discipline, as intended to be kept silent. For also our Father, on beholding the Good One, and on being initiated with Him, preserved the mysteries respecting which silence is enjoined, and sware, as it has been written, "The Lord sware, and will not repent."[561] Having, then, in this way set the seal to these tenets, he seeks to inveigle (his followers) with more legends, (which are detailed) through a greater number of books; and so he conducts (his readers) to the Good One, consummating the initiated (by admitting them into) the unspeakable Mysteries.[562] In order, however, that we may not wade through more of their volumes, we shall illustrate the ineffable Mysteries (of Justinus) from one book of his, inasmuch as, according to his supposition, it is (a work) of high repute. Now this volume is inscribed *Baruch*; and one fabulous account out of many which is explained by (Justinus) in this (volume), we shall point out, inasmuch as it is to be found in Herodotus. But after imparting a different shape to this (account), he explains it to his pupils as if it were something novel, being under the impression that the entire arrangement of his doctrine (springs) out of it.

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[560] Isa. lxiv. 4; 1 Cor. ii. 9.

[561] Ps. cx. 4; Heb. vii. 21.

[562] Or, "the rest of the Mysteries."

Chapter XX.—The Cosmogony of Justinus an Allegorical Explanation of Herodotus' Legend of Hercules.

Herodotus,[563] then, asserts that Hercules, when driving the oxen of Geryon from Erytheia,[564] came into Scythia, and that, being wearied with travelling, he retired into some desert spot and slept for a short time. But while he slumbered his horse disappeared, seated on which he had performed his lengthened journey. On being aroused from repose, he, however, instituted a diligent search through the desert, endeavouring to discover his horse. And though he is unsuccessful in his search after the horse, he yet finds in the desert a certain damsel, half of whose form was that of woman, and proceeded to question her if she had seen the horse anywhere. The girl, however, replies that she had seen (the animal), but that she would not show him unless Hercules previously would come along with her for the purpose of sexual intercourse. Now Herodotus informs us that her upper parts as far as the groin were those of a virgin, but that everything below the body after the groin presented some horrible appearance of a snake. In anxiety, however, for the discovery of his horse, 70 Hercules complies with the monster's request; for he knew her (carnally), and made her pregnant. And he foretold, after coition, that she had by him in her womb three children at the same time, who were destined to become illustrious. And he ordered that she, on bringing forth, should impose on the children as soon as born the following names: Agathyrsus, Gelonus, and Scytha. And as the reward of this (favour) receiving his horse from the beast-like damsel, he went on his way, taking with him the cattle also. But after these (details), Herodotus has a protracted account; adieu, however, to it for the present.[565] But what the opinions are of Justinus, who transfers this legend into (his account of) the generation of the universe, we shall explain.

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[563] Herodotus, iv. 8–10.

[564] Erytheia (Eretheia) was the island which Geryon inhabited. Miller's text has Ἐρυθᾶς (i.e., sc. Θαλάσσης), "the Red Sea." This, however, is a mistake.

[565] Some read τὸν νοῦν, which has been properly altered into τὸ νῦν, as translated above.

Chapter XXI.—Justinus' Triad of Principles; His Angelography Founded on This Triad; His Explanation of the Birth, Life, and Death of Our Lord.

This (heresiarch) makes the following statement. There are three unbegotten principles of the universe, two male (and) one female. Of the male (principles), however, a certain one, is denominated good, and it alone is called after this manner, and possesses a power of prescience concerning the universe. But the other is father[566] of all begotten things, devoid of prescience,[567] and invisible. And the female (principle) is devoid of prescience, passionate, two-minded,[568] two-bodied, in every respect answering (the description of) the girl in the legend of Herodotus, as far as the groin a virgin, and (in) the parts below (resembling) a snake, as Justinus says. But this girl is styled Edem and Israel. And these principles of the universe are, he says, roots and fountains from which existing things have been produced, but that there was not anything else. The Father, then, who is devoid of prescience, beholding that half-woman Edem, passed into a concupiscent desire for her. But this Father, he says, is called Elohim. Not less did Edem also long for Elohim, and the mutual passion brought them together into the one nuptial couch of love.[569] And from such an intercourse the Father generates out of Edem unto himself twelve angels. And the names of the angels begotten by the Father are these: Michaël, Amen,[570] Baruch, Gabriel, Esaddæus.…And of the maternal angels which Edem brought forth, the names in like manner have been subjoined, and they are as follows: Babel,[571] Achamoth, Naas, Bel, Belias, Satan, Saël, Adonæus, Leviathan,[572] Pharao, Carcamenos, (and) Lathen.

Of these twenty-four angels the paternal ones are associated with the Father, and do all things according to His will; and the maternal (angels are associated with) Edem the Mother. And the multitude of all these angels together is Paradise, he says, concerning which Moses speaks: "God planted a garden in Eden towards the east,"[573] that is, towards the face of Edem, that Edem might behold the garden—that is, the angels—continually. Allegorically the angels are styled trees of this garden, and the tree of life is the third of the paternal angels—Baruch. And the tree of the knowledge of good and evil is the third of the maternal angels—Naas. For so,[574] says (Justinus), one ought to interpret the words of Moses, observing, “Moses said these things disguisedly, from the fact that all do not attain the truth.” And, he says, Paradise being formed from the conjugal joy of Elohim and Edem, the angels of Elohim receiving from the most beauteous earth, that is, not from the portion of Edem resembling a monster, but from the parts above the groin of human shape, and gentle—in aspect,—make man out of the earth. But out of the parts resembling a monster are produced wild beasts, and the rest of the animal creation. They made man, therefore, as a symbol of the unity and love (subsisting) between them; and they depute their own powers unto him, Edem the soul, but Elohim the spirit. And the man Adam is produced as some actual seal and memento of love, and as an everlasting emblem of the marriage of Edem and Elohim. And in like manner also Eve was produced, he says, as Moses has described, an image and emblem (as well as) a seal, to be preserved for ever, of Edem. And in like manner also a soul was deposited in Eve,—an image—from Edem, but a spirit from Elohim. And there were given to them commandments, “Be fruitful, and multiply, and replenish the earth,”[575] that is, Edem; for so he wishes that it had been written. For the entire of the power belonging unto herself, Edem conferred upon Elohim as a sort of nuptial dowry. Whence, he says, from imitation of that primary marriage up to this day, women bring a dowry to their husbands, complying with a certain divine and paternal law that came into existence on the part of Edem towards Elohim.

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[566] Or, "mother."

[567] και ἄγνωστος, "and unknown," is added in Cruice's and Schneidewin's text, as this word occurs in Hippolytus' epitome of Justinus' heresy in book x. of *The Refutation*.

[568] δίγνωμος: some read ἀγνώμων, i.e., devoid of judgment.

[569] εὐνήν: some read εὔνοιαν, i.e., goodwill, but this seems pleonastic where φιλίας precedes.

[570] See Rev. iii. 14. [Bunsen, i. 39.]

[571] Or, "Babelachamos," or "Babel, Achamos."

[572] Or, "Kaviathan."

[573] Gen. ii. 8.

And when all things were created as has been described by Moses—both heaven and 71 earth, and the things therein[576]—the twelve angels of the Mother were divided into four principles, and each fourth part of them is called a river—Phison, and Gehon, and Tigris, and Euphrates, as, he says, Moses states. These twelve angels, being mutually connected, go about into four parts, and manage the world, holding from Edem a sort of viceregal[577] authority over the world. But they do not always continue in the same places, but move around as if in a circular dance, changing place after place, and at set times and intervals retiring to the localities subject to themselves. And when Phison holds sway over places, famine, distress, and affliction prevail in that part of the earth, for the battalion of these angels is niggardly. In like manner also there belong to each part of the four, according to the power and nature of each, evil times and hosts of diseases. And continually, according to the dominion[578] of each fourth part, this stream of evil, just (like a current) of rivers, careers, according to the will of Edem, uninterruptedly around the world. And from some cause of this description has arisen the necessity of evil.

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[574] Or, “this one.”

[575] Gen. i. 28.

[576] ἐν αὐτῇ: some read ἐν ἀρχῇ, i.e., in the beginning.

[577] σατραπικήν. The common reading ἀστραπικήν is obviously corrupt.

[578] Or, “mixture.”

When Elohim had prepared and created the world as a result from joint pleasure, He wished to ascend up to the elevated parts of heaven, and to see that not anything of what pertained to the creation laboured under deficiency. And He took His Own angels with Him, for His nature was to mount aloft, leaving Edem below:[579] for inasmuch as she was earth, she was not disposed to follow upward her spouse. Elohim, then, coming to the highest part of heaven above, and beholding a light superior to that which He Himself had created, exclaimed, “Open me the gates, that entering in I may acknowledge the Lord; for I considered Myself to be Lord.”[580] A voice was returned to Him from the light, saying, “This is the gate of the Lord: through this the righteous enter in.”[581] And immediately the gate was opened, and the Father, without the angels, entered, (advancing) towards the Good One, and beheld “what eye hath not seen, and ear hath not heard, and what hath not entered into the heart of man to (conceive).”[582] Then the Good One says to him, “Sit thou on my right hand.”[583] And the Father says to the Good One, “Permit me, Lord, to overturn the world which I have made, for my spirit is bound to men.[584] And I wish to receive it back (from them.” Then the Good One replies to him, “No evil canst thou do while thou art with me, for both thou and Edem made the world as a result of conjugal joy. Permit Edem, then, to hold possession of the world as long as she wishes; but do you remain with me.” Then Edem, knowing that she had been deserted by Elohim, was seized with grief, and placed beside herself her own angels. And she adorned herself after a comely fashion, if by any means Elohim, passing into concupiscent desire, might descend (from heaven) to her.

When, however, Elohim, overpowered by the Good One, no longer descended to Edem, Edem commanded Babel, which is Venus, to cause adulteries and dissolutions of marriages among men. (And she adopted this expedient) in order that, as she had been divorced from Elohim, so also the spirit of Elohim, which is in men, being wrong with sorrow, might be punished by such separations, and might undergo precisely the sufferings which (were being endured by) the deserted Edem. And Edem gives great power to her third angel, Naas, that by every species of punishment she might chasten the spirit of Elohim which is in men, in order that Elohim, through the spirit, might be punished for having deserted his spouse, in violation of the agreements entered into between them. Elohim the father, seeing these things, sends forth Baruch, the third angel among his own, to succour the spirit that is in all men.[585] Baruch then coming, stood in the midst of the angels of Edem, that is, in the midst of paradise—for paradise is the angels, in the midst of whom he stood,—and issued to the man the following injunction: "Of every tree that is in paradise thou mayest freely eat, but thou mayest not eat of the tree of the knowledge of good and evil,"[586] which is Naas. Now the meaning is, that he should obey the rest of the eleven angels of Edem, for the eleven possess passions, but are not guilty of transgression. Naas, however, has committed sin, for he went in unto Eve, deceiving her, and debauched her; and (such an act as) this is a violation of law. He, however, likewise went in unto Adam, and had unnatural intercourse with him; and this is itself also a piece of turpitude, whence have arisen adultery and sodomy.

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[579] κάτω: some read κατώγη, i.e., κατώγαιος, earthly; some κατωφερὴς, with a downward tendency.

[580] Ps. cxvii. 19.

[581] Ps. cxviii. 20.

[582] Isa. lxiv. 4; 1 Cor. ii. 9.

[583] Ps. cx. 1.

[584] Or, “the heavens.”

Henceforward vice and virtue were prevalent among men, arising from a single source—that of the Father. For the Father having ascended to the Good One, points out from time to time the way to those desirous of ascending (to him likewise). After having, however, departed from Edem, he caused an originating principle of evil for the spirit of the Father that is in men.[587] Baruch therefore was despatched to Moses, and through him 72 spoke to the children of Israel, that they might be converted unto the Good One. But the third angel (Naas), by the soul which came from Edem upon Moses, as also upon all men, obscured the precepts of Baruch, and caused his own peculiar injunctions to be hearkened unto. For this reason the soul is arrayed against the spirit, and the spirit against the soul.[588] For the soul is Edem, but the spirit Elohim, and each of these exists in all men, both females and males. Again, after these (occurrences), Baruch was sent to the Prophets, that through the Prophets the spirit that dwelleth in men[589] might hear (words of warning), and might avoid Edem and the wicked fiction, just as the Father had fled from Elohim. In like manner also—by the prophets[590]—Naas, by a similar device, through the soul[591] that dwells in man, along with the spirit of the Father, enticed away the prophets, and all (of them) were allured after him, and did not follow the words of Baruch, which Elohim enjoined.

Ultimately Elohim selected Hercules, an uncircumcised prophet, and sent him to quell the twelve angels of Edem, and release the Father from the twelve angels, those wicked ones of the creation. These are the twelve conflicts of Hercules which Hercules underwent, in order, from first to last, viz., Lion, and Hydra, and Boar, and the others successively. For they say that these are the names (of them) among the Gentiles, and they have been derived with altered denominations from the energy of the maternal angels. When he seemed to have vanquished his antagonists, Omphale—now she is Babel or Venus—clings to him and entices away Hercules, and divests him of his power, viz., the commands of Baruch which Elohim issued. And in place (of this power, Babel) envelopes him in her own peculiar robe, that is, in the power of Edem, who is the power below; and in this way the prophecy of Hercules remained unfulfilled, and his works.

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[585] ἀνθρώποις πᾶσιν. Ἐλθὼν. Some read: ἀνθρώποις. Πάλιν ἐλθὼν.

[586] Gen. ii. 16, 17.

[587] Or, "in heaven."

[588] Gal. v. 17.

[589] Or, "in heaven."

[590] These words are superfluous here, and are repeated from the preceding sentence by mistake.

[591] ψυχῆς: some read εὐχῆς, i.e., prayer.

Finally, however, in the days of Herod the king, Baruch is despatched, being sent down once more by Elohim; and coming to Nazareth, he found Jesus, son of Joseph and Mary, a child of twelve years, feeding sheep. And he announces to him all things from the beginning, whatsoever had been done by Edem and Elohim, and whatsoever would be likely to take place hereafter, and spoke the following words: “All the prophets anterior to you have been enticed. Put forth an effort, therefore, Jesus, Son of man, not to be allured, but preach this word unto men, and carry back tidings to them of things pertaining to the Father, and things pertaining to the Good One, and ascend to the Good One, and sit there with Elohim, Father of us all.” And Jesus was obedient unto the angel, saying that, “I shall do all things, Lord,” and proceeded to preach. Naas therefore wished to entice this one also. (Jesus, however, was not disposed to listen to his overtures[592]), for he remained faithful to Baruch. Therefore Naas, being inflamed with anger because he was not able to seduce him, caused him to be crucified. He, however, leaving the body of Edem on the (accursed) tree, ascended to the Good One; saying, however, to Edem, “Woman, thou retainest thy son,”[593] that is, the natural and the earthly man. But (Jesus) himself commending his spirit into the hands of the Father, ascended to the Good One. Now the Good One is Priapus, (and) he it is who antecedently caused the production of everything that exists. On this account he is styled Priapus, because he previously fashioned all things (according to his own design). For this reason, he says, in every temple is placed his statue, which is revered by every creature; and (there are images of him) in the highways, carrying over his head ripened fruits, that is, the produce of the creation, of which he is the cause, having in the first instance formed, (according to His own design), the creation, when as yet it had no existence. When, therefore, he says, you hear men asserting that the swan went in unto Leda, and begat a child from her, (learn that) the swan is Elohim, and Leda Edem. And when people allege that an eagle went in unto Ganymede, (know that) the eagle is Naas, and Ganymede Adam. And when they assert that gold (in a shower) went in unto Danaë and begat a child from her, (recollect that) the gold is Elohim, and Danaë is Edem. And similarly, in the same manner adducing all accounts of this description, which correspond with (the nature of) legends, they pursue the work of instruction. When, therefore, the prophet says, “Hearken, O heaven, and give ear, O earth; the Lord hath spoken,” he means by heaven, (Justinus) says, the spirit which is in man from Elohim; and by earth, the soul which is in man along with the spirit; and by Lord, Baruch; and by Israel, Edem, for Israel as well as Edem is called the spouse of Elohim. “Israel,” he says, “did not know me (Elohim); for had he known me, that I am with the Good One, he would not have punished through paternal ignorance the spirit which is in men.” 73

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[592] Miller conjectures that the parenthetical words should be added to the text.

[593] John xix. 26.

Chapter XXII.—Oath Used by the Justinian Heretics; The Book of Baruch; The Repertory of Their System.

Hence[594] also, in the first book inscribed "Baruch," has been written the oath which they compel those to swear who are about to hear these mysteries, and be initiated with the Good One.[595] And this oath, (Justinus) says, our Father Elohim sware when He was beside the Good One, and having sworn He did not repent (of the oath), respecting which, he says, it has been written, "The Lord sware, and will not repent."[596] Now the oath is couched in these[597] terms: "I swear by that Good One who is above all, to guard these mysteries, and to divulge them to no one, and not to relapse from the Good One to the creature." And when he has sworn this oath, he goes on to the Good One, and beholds "whatever things eye hath not seen, and ear hath not heard, and which have not entered into the heart of man;"[598] and he drinks from life-giving water, which is to them, as they suppose, a bath,[599] a fountain of life-giving, bubbling water.[600] For there has been a separation made between water and water; and there is water, that below the firmament of the wicked creation, in which earthly and animal men are washed; and there is life-giving water, (that) above the firmament,[601] of the Good One, in which spiritual (and) living men are washed; and in this Elohim washed Himself. and having washed did not repent. And when, he says, the prophet affirms, "Take unto yourself a wife of whoredom, since the earth has abandoned itself to fornication, (departing) from (following) after the Lord;"[602] that is, Edem (departs) from Elohim. (Now) in these words, he says, the prophet clearly declares the entire mystery, and is not hearkened unto by reason of the wicked machinations of Naas. According to that same manner, they deliver other prophetical passages in a similar spirit of interpretation throughout numerous books. The volume, however, inscribed "Baruch," is pre-eminently to them the one in which the reader[603] will ascertain the entire explanation of their legendary system (to be contained). Beloved, though I have encountered many heresies, yet with no wicked (heresiarch) worse than this (Justinus) has it been my lot to meet. But, in truth, (the followers of Justinus) ought to imitate[604] the example of his Hercules, and to cleanse, as the saying is, the cattle-shed of Augias, or rather I should say, a ditch,[605] into which, as soon as the adherents of this (heresiarch) have fallen, they can never be cleansed; nay, they will not be able even to raise their heads.

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[594] ἐντεῦθεν: this word stands at the end of the last chapter in the text of Miller, who suspects that there is here some hiatus. In this opinion the Abbe Cruice concurs. Schneidewin, however, transfers ἐντεῦθεν to the beginning of this chapter as above.

[595] παρὰ τῶ ἀγαθῷ: or rather, we should expect, into a knowledge of the Good One.

[596] Ps. cx. 4; Heb. vii. 21.

[597] ουὒτως: some read οὗτος.

[598] 1 Cor. ii. 9.

[599] λουτρὸν: the ecclesiastical use of this word makes it stand for baptism.

[600] John iv. 14.

[601] Gen. i. 6, 7.

[602] Hos. i. 2.

[603] ἐντυχὼν: some read εὐτυχῶν, i.e., one who is fortunate enough to meet with the book.

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[604] Literally "ought, according to his Hercules, by imitating," etc.

[605] ἀμάραν. This word means a trench or channel in a field, for the purpose either of irrigation or drainage. Schneidewin and Cruice render it by the Latin *Sentinam*, an expression applied, for example, to bilge water.

Chapter XXIII.—Subsequent Heresies Deducible from the System of Justinus.

Since, then, we have explained the attempts (at a system) of the pseudo-gnostic Justinus, it appears likewise expedient in the following books to elucidate the opinions put forward in heresies following (in the way of consequence upon the doctrines of Justinus), and to leave not a single one of these (speculators) unrefuted. Our refutation will be accomplished by adducing the assertions made by them; such (at least of their statements) as are sufficient for making a public example (of these heretics). (And we shall attain our purpose), even though there should only be condemned[606] the secret and ineffable (mysteries) practised amongst them, into which, silly mortals that they are, scarcely (even) with considerable labour are they initiated. Let us then see what also Simon affirms.

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[606] ἐκρηθείη, i.e., ἐκριθείη: some read ἐκκριθείη, which might be rendered, "even though, (for the purpose of holding these heretics up to public shame,) there should be made a selection only," etc.

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Book VI.

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Contents.

The following are the contents of the sixth book of the *Refutation of all Heresies*:—

What the opinions are that are attempted (to be established) by Simon, and that his doctrine derives its force from the (lucubrations) of magicians and poets.

What are the opinions propounded by Valentinus, and that his system is not constructed out of the Scriptures, but out of the Platonic and Pythagorean tenets.

And what are the opinions of Secundus, and Ptolemæus, and Heracleon, as persons also who themselves advanced the same doctrines as the philosophers among the Greeks, but enunciated them in different phraseology.

And what are the suppositions put forward by Marcus and Colarbasus, and that some of them devoted their attention to magical arts and the Pythagorean numbers.

Chapter I.[607]—The Ophites the Progenitors of Subsequent Heresies.

Whatever opinions, then, were entertained by those who derived the first principles (of their doctrine) from the serpent, and in process of time[608] deliberately[609] brought forward into public notice their tenets, we have explained in the book preceding this, (and) which is the fifth of the *Refutation of Heresies*. But now also I shall not be silent as regards the opinions of (heresiarchs) who follow these (Ophites in succession); nay, not one (speculation) will I leave unrefuted, if it is possible to remember all (their tenets), and the secret orgies of these (heretics) which one may fairly style orgies,—for they who propagate such audacious opinions are not far distant from the anger (of God),—that I may avail myself of the assistance of etymology.

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[607] [Presuming that all who are disposed to study this work will turn to Dr. Bunsen's first volume (*Hippol.*), I have not thought it wise to load these pages with references to his interesting reviewal.]

[608] κατὰ τελείωσιν τῶν χρόνων. This is Bunsen's emendation. The textual reading is μείωσιν.

[609] ἑκουσίως: Bunsen suggests ἀνοσίως, i.e., profanely.

Chapter II.—Simon Magus.

It seems, then, expedient likewise to explain now the opinions of Simon,[610] a native of Gitta, a village of Samaria; and we shall also prove that his successors, taking a starting-point from him, have endeavoured (to establish) similar opinions under a change of name. This Simon being an adept in sorceries, both making a mockery of many, partly according to the art of Thrasymedes, in the manner in which we have explained above,[611] and partly also by the assistance of demons perpetrating his villany, attempted to deify himself. (But) the man was a (mere) cheat, and full of folly, and the Apostles reproved him in the Acts.[612] With much greater wisdom and moderation than Simon, did Apsethus the Libyan, inflamed with a similar wish, endeavour to have himself considered a god in Libya. And inasmuch as his legendary system does not present any wide divergence from the inordinate desire of that silly Simon, it seems expedient to furnish an explanation of it, as one worthy of the attempt made by this man.

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[610] See Irenæus, *Hæres.*, i. 19, 20; Tertullian, *Præscript.*, c. xlvi.; Epiphanius, *Hæres.*, xxi.; Theodoret, *Hæret. Fab.*, i. 1; St. Augustine, *De Hæres.*, 1. See the apology of Justin Martyr (vol. i., this series, p. 171), who says, "There was a Samaritan, Simon, a native of the village called Gitto, who, in the reign of Claudius Cæsar, and in your royal city of Rome, did mighty acts of magic, by virtue of the art of the devils operating in him." Simon's history and opinions are treated of largely in the *Recognitions of Clement*. See vol. iii. of the Edinburgh series, pp. 156–271; [vol. viii. of this series].

[611] In book iv. of *The Refutation*.

[612] Acts viii. 9–24.

Chapter III.—Story of Apsethus the Libyan.

Apsethus[613] the Libyan inordinately longed to become a god; but when, after repeated intrigues, he altogether failed to accomplish his desire, he nevertheless wished to appear to have become *a god*; and he did at all events appear, as time wore on, to have in reality become a god. For the foolish Libyans were accustomed to sacrifice unto him as to some divine power, supposing that they were yielding credence to a voice that came down from above, from heaven. For, collecting into one and the same cage a great number of birds,—parrots,—he shut them up. Now there are very many parrots throughout Libya, and very distinctly these imitate the human voice. This man, having for a time nourished the birds, was in the habit of teaching them to say, "Apsethus is a god." After, however, the birds had practised this for a long period, and were accustomed to the utterance of that which he thought, when said, would make it supposed that Apsethus was a god, then, opening the habitation (of the birds), he let forth the parrots, each in a different direction. While the birds, however, were on the wing, their sound went out into all Libya, and the expressions of these reached as far as the Hellenic country. And thus the Libyans, being astonished at the voice of the birds, and not perceiving the knavery perpetrated by Apsethus, held Apsethus to be a god. Some one, however, of the Greeks, by accurate examination, perceiving the trick of the supposed god, by means of those same parrots not only refutes, but also utterly destroys, that boastful and tiresome fellow. Now the Greek, by confining many of the parrots, taught them anew to say, "Apsethus, having caged us, compelled us to say, Apsethus is a god." But having heard of the recantation of the parrots, the Libyans, coming together, all unanimously decided on burning Apsethus.

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[613] Miller refers us to Apostolius' *Proverb.*, s.v. ψαφῶν. Schneidewin remarks that Maximus Tyrius relates almost a similar story concerning one Psapho, a Libyan, in his *Dissert.* (xxxv.), and that Apostolius extracted this account and inserted it in his *Cent.*, xviii. p. 730, ed. Leutsch, mentioning at the same time a similar narrative from Ælian's *Hist.*, xiv. 30. See Justin., xxi. 4, and Pliny, *Nat. Hist.*, viii. 16.

Chapter IV.—Simon's Forced Interpretation of Scripture; Plagiarizes from Heraclitus and Aristotle; Simon's System of Sensible and Intelligible Existences.

In this way we must think concerning Simon the magician, so that we may compare him unto the Libyan, far sooner than unto Him who, though made man,[614] was in reality God. If, however, the assertion of this likeness is in itself accurate, and the sorcerer was the subject of a passion similar to Apsethus, let us endeavour to teach anew the parrots of Simon, that Christ, who stood, stands, and will stand, (that is, was, is, and is to come,) was not Simon. But (Jesus) was man, offspring of the seed of a woman, born of blood and the will of the flesh, as also the rest (of humanity). And that these things are so, we shall easily prove as the discussion proceeds.

Now Simon, both foolishly and knavishly paraphrasing the law of Moses, makes his statements (in the manner following): For when Moses asserts that "God is a burning and consuming fire,"[615] taking what is said by Moses not in its correct sense, he affirms that fire is the originating principle of the universe. (But Simon) does not consider what the statement is which is made, namely, that it is not that God is a fire, but a burning and consuming fire, (thereby) not only putting a violent sense upon the actual law of Moses, but even plagiarizing from Heraclitus the Obscure. And Simon denominates the originating principle of the universe an indefinite power, expressing himself thus: "This is the treatise of a revelation of (the) voice and name (recognisable) by means of intellectual apprehension of the Great Indefinite Power. Wherefore it will be sealed, (and) kept secret, (and) hid, (and) will repose in the habitation, at the foundation of which lies the root of all things." And he asserts that this man who is born of blood is (the aforesaid) habitation, and that in him resides an indefinite power, which he affirms to be the root of the universe.

Now the indefinite power which is fire, constitutes, according to Simon, not any uncompounded (essence, in conformity with the opinion of those who) assert that the four elements are simple, and who have (therefore) likewise imagined that fire, (which is one of the four,) is simple. But (this is far from being the case): for there is, (he maintains,) a certain twofold nature of fire;[616] and of this twofold (nature) he denominates one part a something secret, and another a something manifest, and that the secret are hidden in the manifest portions of the fire, and that the manifest portions of the fire derive their being from its secret (portions). This, however, is what Aristotle denominates by (the expressions) "potentiality" and "energy," or (what) Plato (styles) "intelligible" and "sensible." And the manifest portion of the fire comprises all things in itself, whatsoever any one might discern, or even whatever objects of the visible creation[617] he may happen to overlook. But the entire secret (portion of the fire) which one may discern is cognised by intellect, and evades the power of the senses; or one fails to observe it, from want of a capacity for that particular sort of perception. In general, however, inasmuch as all existing things fall under the categories, namely, of what are objects of Sense, and what are objects of Intellect, and as for the denomination of these (Simon) employs the terms secret and manifest; it may, (I say, in general,) be affirmed that the fire, (I mean) the super-celestial (fire), is a treasure, as it were a large tree, just such a one as in a dream was seen by Nabuchodonosor,[618] out of which all flesh is nourished. And the manifest portion of the fire he regards as the stem, the branches, the leaves, (and) the external rind which overlaps them. All these (appendages), he says, of the Great Tree being kindled, are made to disappear by reason of the blaze of the all-devouring fire. The 76 fruit, however, of the tree, when it is fully grown, and has received its own form, is deposited in a granary, not (flung) into the fire. For, he says, the fruit has been produced for the purpose of being laid in the storehouse, whereas the chaff that it may be delivered over to the fire.[619] (Now the chaff) is stem, (and is) generated not for its own sake, but for that of the fruit.

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[614] The text here is corrupt. The above is Miller's emendation. Cruice's reading may thus be rendered: "So that far sooner we may compare him unto the Libyan, who was a mere man, and not the true God."

[615] Deut. iv. 24.

[616] The Abbe Cruice considers that Theodoret has made use of this passage. (See *Hæret. Fab.*, i. 1.)

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[617] Or, τὸν ἀόρατον, the invisible one.

[618] Dan. iv. 10–12.

[619] Matt. iii. 12; Luke iii. 17.

Chapter V.—Simon Appeals to Scripture in Support of His System.

And this, he says, is what has been written in Scripture: “For the vineyard of the Lord of Sabaoth is the house of Israel, and the man of Judah is His beloved plant.” If, however, the man of Judah (is) the beloved plant, it has been proved, he says, that there is not any other tree but that man. But concerning the secretion and dissolution of this (tree), Scripture, he says, has spoken sufficiently. And as regards instruction for those who have been fashioned after the image (of him), that statement is enough which is made (in Scripture), that “all flesh is grass, and all the glory of flesh, as it were, a flower of grass. The grass withereth, and its flower falleth; but the word of the Lord abideth for ever.”[620] The word of the Lord, he says, is that word which is produced in the mouth, and (is) a Logos, but nowhere else exists there a place of generation.

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[620] 1 Pet. i. 24.

Chapter VI.—Simon’s System Expounded in the Work, Great Announcement; Follows Empedocles.

Now, to express myself briefly, inasmuch as the fire is of this description, according to Simon, and since all things are visible and invisible, (and) in like manner resonant and not resonant, numerable and not subjects of numeration; he denominates in the *Great Announcement* a perfect intelligible (entity), after such a mode, that each of those things which, existing indefinitely, may be infinitely comprehended, both speaks, and understands, and acts in such a manner as Empedocles[621] speaks of:—

“For earth, indeed, by earth we see, and water by water,
And air divine by air, and fire fierce by fire,
And love by love, and also strife by gloomy strife.”

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[621] Emped., ed. Karst. v. 324.

Chapter VII.—Simon's System of a Threefold Emanation by Pairs.

For, he says, he is in the habit of considering that all these portions of the fire, both visible and invisible, are possessed of perception and a share of intelligence.[622] The world, therefore, that which is generated, was produced from the unbegotten fire. It began, however, to exist, he says, according to the following manner. He who was begotten from the principle of that fire took six roots, and those primary ones, of the originating principle of generation. And, he says that the roots were made from the fire in pairs, which roots he terms "Mind" and "Intelligence," "Voice" and "Name," "Ratiocination" and "Reflection." And that in these six roots resides simultaneously the entire indefinite power potentially, (however) not actually. And this indefinite power, he says, is he who stood, stands, and will stand. Wherefore, whensoever he may be made into an image, inasmuch as he exists in the six powers, he will exist (there) substantially, potentially, quantitively, (and) completely. (And he will be a power) one and the same with the unbegotten and indefinite power, and not labouring under any greater deficiency than that unbegotten and unalterable (and) indefinite power. If, however, he may continue only potentially in the six powers, and has not been formed into an image, he vanishes, he says, and is destroyed in such a way as the grammatical or geometrical capacity in man's soul. For when the capacity takes unto itself an art, a light of existent things is produced; but when (the capacity) does not take unto itself (an art), unskilfulness and ignorance are the results; and just as when (the power) was non-existent, it perishes along with the expiring man.

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[622] νώματος αἶσαν: Miller has γνώμην ἴσην, which yields but little sense.

Chapter VIII.—Further Progression of This Threefold Emanation; Co-Existence with the Double Triad of a Seventh Existence.

And of those six powers,[623] and of the seventh which co-exists with them, the first pair, Mind and Intelligence, he calls Heaven and Earth. And that one of these, being of male sex, beholds from above and takes care of his partner, but that the earth receives below the rational fruits, akin to the earth, which are borne down from the heaven. On this account, he says, the Logos, frequently looking towards the things that are being generated from Mind and Intelligence, that is, from Heaven and Earth, exclaims, "Hear, O heaven, and give ear, O earth, because the Lord has spoken. I have brought forth children, and exalted them; and these have rejected me." Now, he who utters these words, he says, is the seventh power—he who stood, stands, and will stand; for he himself is cause of those beauteous objects of creation which Moses commended, and said that they were very good. But Voice and Name (the second of the three pairs) are Sun and Moon; and Ratiocination and Reflection (the third of the three pairs) are Air and Water. And in all these is intermingled and blended, as I have declared, the great, the indefinite, the (self-) existing power. 77

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[623] These powers are thus arranged: 1. Mind and Intelligence: termed also,—1. Heaven and Earth. 2. Voice and Name: termed also,—2. Sun and Moon. 3. Ratiocination and Reflection: termed also,—3. Air and Water.

Chapter IX.—Simon’s Interpretation of the Mosaic Hexaëmeron; His Allegorical Representation of Paradise.

When, therefore, Moses has spoken of “the six days in which God made heaven and earth, and rested on the seventh from all His works,”[624] Simon, in a manner already specified, giving (these and other passages of Scripture) a different application (from the one intended by the holy writers), deifies himself. When, therefore, (the followers of Simon) affirm that there are three days begotten before sun and moon, they speak enigmatically of Mind and Intelligence, that is, Heaven and Earth, and of the seventh power, (I mean) the indefinite one. For these three powers are produced antecedent to all the rest. But when they say, “He begot me prior to all the Ages,”[625] such statements, he says, are alleged to hold good concerning the seventh power. Now this seventh power, which was a power existing in the indefinite power, which was produced prior to all the Ages, this is, he says, the seventh power, respecting which Moses utters the following words: “And the Spirit of God was wafted over[626] the water;” that is, says (the Simonian), the Spirit which contains all things in itself, and is an image of the indefinite power about which Simon speaks,—“an image from an incorruptible form, that alone reduces all things into order.” For this power that is wafted over the water, being begotten, he says, from an incorruptible form alone, reduces all things into order. When, therefore, according to these (heretics), there ensued some such arrangement, and (one) similar (to it) of the world, the Deity, he says, proceeded to form man, taking clay from the earth. And He formed him not uncompounded, but twofold, according to (His own) image and likeness.[627] Now the image is the Spirit that is wafted over the water; and whosoever is not fashioned into a figure of this, will perish with the world, inasmuch as he continues only potentially, and does exist actually. This, he says, is what has been spoken, “that we should not be condemned with the world.”[628] If one, however, be made into the figure of (the Spirit), and be generated from an indivisible point, as it has been written in the *Announcement*, (such a one, albeit) small, will become great. But what is great will continue unto infinite and unalterable duration, as being that which no longer is subject to the conditions of a generated entity.

How then, he says, and in what manner, does God form man? In Paradise; for so it seems to him. Grant Paradise, he says, to be the womb; and that this is a true (assumption) the Scripture will teach, when it utters the words, “I am He who forms thee in thy mother’s womb."[629] For this also he wishes to have been written so. Moses, he says, resorting to allegory, has declared Paradise to be the womb, if we ought to rely on his statement. If, however, God forms man in his mother's womb—that is, in Paradise—as I have affirmed, let Paradise be the womb, and Edem the after-birth,[630] "a river flowing forth from Edem, for the purpose of irrigating Paradise,"[631] (meaning by this) the navel. This navel, he says, is separated into four principles; for on either side of the navel are situated two arteries, channels of spirit, and two veins, channels of blood. But when, he says, the umbilical vessels[632] proceed forth from Edem, that is, the caul in which the fœtus is enveloped grows into the (fœtus) that is being formed in the vicinity of the epigastrium,—(now) all in common denominate this a navel,—these two veins through which the blood flows, and is conveyed from Edem, the after-birth, to what are styled the gates of the liver; (these veins, I say,) nourish the fœtus. But the arteries which we have spoken of as being channels of spirit, embrace the bladder on both sides, around the pelvis, and connect it with the great artery, called the aorta, in the vicinity of the dorsal ridge. And in this way the spirit, making its way through the ventricles to the heart, produces a movement of the fœtus. For the infant that was formed in Paradise neither receives nourishment through the mouth, nor breathes through the nostrils: for as it lay in the midst of moisture, at its feet was death, if it attempted to breathe; for it would (thus) have been drawn away from moisture, and perished (accordingly). But (one may go further than this); for the entire (fœtus) is bound tightly round by a covering styled the caul, and is nourished by a navel, and it receives through the (aorta), in the vicinity of the dorsal ridge, as I have stated, the substance of the spirit. 78

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[624] Gen. ii. 2.

[625] Prov. viii. 22–24.

[626] “Brooded over” (see Gen. i. 2).

[627] Gen. ii. 7.

[628] 1 Cor. xi. 32.

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[629] Jer. i. 5.

[630] χωρίον (i.e., locality) is the reading in Miller, which Cruice ingeniously alters into χόριον, the caul in which the fœtus is enclosed, which is called the "after-birth."

[631] Gen. ii. 10.

[632] This rendering follows Cruice, who has succeeded in clearing away the obscurity of the passage as given in Miller.

Chapter X.—Simon’s Explanation of the First Two Books of Moses.

The river, therefore, he says, which proceeds out of Edem is divided into four principles, four channels—that is, into four senses, belonging to the creature that is being born, viz., seeing, smelling, taste, and touch; for the child formed in Paradise has these senses only. This, he says, is the law which Moses appointed; and in reference to this very law, each of his books has been written, as the inscriptions evince. The first book is Genesis. The inscription of the book is, he says, sufficient for a knowledge of the universe. For this is (equivalent in meaning with) generation, (that is,) vision, into which one section of the river is divided. For the world was seen by the power of vision. Again, the inscription of the second book is Exodus. For what has been produced, passing through the Red Sea, must come into the wilderness,—now they say he calls the Red (Sea) blood,—and taste bitter water. For bitter, he says, is the water which is (drunk) after (crossing) the Red Sea; which (water) is a path to be trodden, that leads (us) to a knowledge in (this) life of (our) toilsome and bitter lot. Altered, however, by Moses—that is, by the Logos—that bitter (water) becomes sweet. And that this is so we may hear in common from all who express themselves according to the (sentiments of the) poets:—

“Dark at the root, like milk, the flower,
Gods call it ‘Moly,’ and hard for mortal men
To dig, but power divine is boundless.”[633]

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[633] *Odyssey*, x. 304 et seq. [See Butcher and Lang, p. 163.]

Chapter XI.—Simon's Explanation of the Three Last Books of the Pentateuch.

What is spoken by the Gentiles is sufficient for a knowledge of the universe to those who have ears (capable) of hearing. For whosoever, he says, has tasted this fruit, is not the only one that is changed by Circe into a beast; but also, employing the power of such a fruit, he forms anew and moulds afresh, and re-entices into that primary peculiar character of theirs, those that already have been altered into beasts. But a faithful man, and beloved by that sorceress, is, he says, discovered through that milk-like and divine fruit. In like manner, the third book is Leviticus, which is smelling, or respiration. For the entire of that book is (an account) of sacrifices and offerings. Where, however, there is a sacrifice, a certain savour of the fragrance arises from the sacrifice through the incense-offerings; and in regard of this fragrance (the sense of) smelling is a test. Numbers, the fourth of the books, signifies taste, where the discourse is operative. For, from the fact of its speaking all things, it is denominated by numerical arrangement. But Deuteronomy, he says, is written in reference to the (sense of) touch possessed by the child that is being formed. For as touch, by seizing the things that are seen by the other senses, sums them up and ratifies them, testing what is rough, or warm, or clammy, (or cold); so the fifth book of the law constitutes a summary of the four books preceding this.

All things, therefore, he says, when unbegotten, are in us potentially, not actually, as the grammatical or geometrical (art). If, then, one receives proper instruction and teaching, and (where consequently) what is bitter will be altered into what is sweet,—that is, the spears into pruning-hooks, and the swords into plough-shares,[634]—there will not be chaff and wood begotten for fire, but mature fruit, fully formed, as I said, equal and similar to the unbegotten and indefinite power. If, however, a tree continues alone, not producing fruit fully formed, it is utterly destroyed. For somewhere near, he says, is the axe (which is laid) at the roots of the tree. Every tree, he says, which does not produce good fruit, is hewn down and cast into fire.[635]

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[634] Isa. ii. 4.

[635] Matt. iii. 10; Luke iii. 9.

Chapter XII.—Fire a Primal Principle, According to Simon.

According to Simon, therefore, there exists that which is blessed and incorruptible in a latent condition in every one—(that is,) potentially, not actually; and that this is He who stood, stands,[636] and is to stand.[637] He has stood above in unbegotten power. He stands below, when in the stream of waters He was begotten in a likeness. He is to stand above, beside the blessed indefinite power, if He be fashioned into an image. For, he says, there are three who have stood; and except there were three Æons who have stood, the unbegotten one is not adorned. (Now the unbegotten one) is, according to them, wafted over the water, and is re-made, according to the similitude (of an eternal nature), a perfect celestial (being), in no (quality of) intelligence formed inferior to the unbegotten power: that is what they say—I and you, one; you, before me; I, that which is after you. This, he says, is one power divided above (and) below, generating itself, making itself grow, seeking itself, finding itself, being mother of itself, father of itself, sister of itself, spouse of itself, daughter of itself, son of itself, mother, father, a unit, being a root of the entire circle of existence. 79

And that, he says, the originating principle of the generation of things begotten is from fire, he discerns after some such method as the following. Of all things, (i.e.) of whatsoever there is a generation, the beginning of the desire of the generation is from fire. Wherefore the desire after mutable generation is denominated "to be inflamed." For when the fire is one, it admits of two conversions. For, he says, blood in the man being both warm and yellow, is converted as a figured flame into seed; but in the woman this same blood is converted into milk. And the conversion of the male becomes generation, but the conversion of the female nourishment for the fœtus. This, he says, is "the flaming sword, which turned to guard the way of the tree of life."[638] For the blood is converted into seed and milk, and this power becomes mother and father—father of those things that are in process of generation, and the augmentation of those things that are being nourished; (and this power is) without further want, (and) self-sufficient. And, he says, the tree of life is guarded, as we have stated, by the brandished flaming sword. And it is the seventh power, that which (is produced) from itself, (and) which contains all (powers, and) which reposes in the six powers. For if the flaming sword be not brandished, that good tree will be destroyed, and perish. If, however, these be converted into seed and milk, the principle that resides in these potentially, and is in possession of a proper position, in which is evolved a principle of souls, (such a principle,) beginning, as it were, from a very small spark, will be altogether magnified, and will increase and become a power indefinite (and) unalterable, (equal and similar) to an unalterable age, which no longer passes into the indefinite age.

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[636] In the *Recognitions of Clement* we have this passage: "He (Simon) wishes himself to be believed to be an exalted power, which is above God the Creator, and to be thought to be the Christ, and to be called the standing one" (Ante-Nicene Library, ed. Edinburgh, vol. iii. p. 196).

[637] The expression *stans* (standing) was used by the scholastics as applicable to the divine nature. Interpreted in this manner, the words in the text would be equivalent with "which was, and is, and is to come" (Rev. i. 8). The *Recognitions of Clement* explain the term thus: "He (Simon) uses this name as implying that he can never be dissolved, asserting that his flesh is so compacted by the power of his divinity, that it can endure to eternity. Hence, therefore, he is called the *standing one*, as though he cannot fall by any corruption" (Ante-Nicene Library, vol. iii. p. 196). [To be found in vol. viii. of this series, with the other apocryphal Clementines.]

[638] Gen. iii. 24.

Chapter XIII.—His Doctrine of Emanation Further Expanded.

Therefore, according to this reasoning, Simon became confessedly a god to his silly followers, as that Libyan, namely, Apsethus—begotten, no doubt, and subject to passion, when he may exist potentially, but devoid of propensions. (And this too, though born from one having propensions, and uncreated though born) from one that is begotten, when He may be fashioned into a figure, and, becoming perfect, may come forth from two of the primary powers, that is, Heaven and Earth. For Simon expressly speaks of this in the "Revelation" after this manner: "To you, then, I address the things which I speak, and (to you) I write what I write. The writing is this: there are two offshoots from all the Æons, having neither beginning nor end, from one root. And this is a power, viz., Sige, (who is) invisible (and) incomprehensible. And one of these (offshoots) appears from above, which constitutes a great power, (the creative) Mind of the universe, which manages all things, (and is) a male. The other (offshoot), however, is from below, (and constitutes) a great Intelligence, and is a female which produces all things. From whence, ranged in pairs opposite each other, they undergo conjugal union, and manifest an intermediate interval, namely, an incomprehensible air, which has neither beginning nor end. But in this is a father who sustains all things, and nourishes things that have beginning and end. This is he who stood, stands, and will stand, being an hermaphrodite power according to the pre-existent indefinite power, which has neither beginning nor end. Now this (power) exists in isolation. For Intelligence, (that subsists) in unity, proceeded forth from this (power), (and) became two. And that (father) was one, for having in himself this (power) he was isolated, and, however, He was not primal though pre-existent; but being rendered manifest to himself from himself, he passed into a state of duality. But neither was he denominated father before this (power) would style him father. As, therefore, he himself, bringing forward himself by means of himself, manifested unto himself his own peculiar intelligence, so also the intelligence, when it was manifested, did not exercise the function of creation. But beholding him, she concealed the Father within herself, that is, the power; and it is an hermaphrodite power, and an intelligence. And hence it is that they are ranged in pairs, one opposite the other; for power is in no wise different from intelligence, inasmuch as they are one. For from those things that are above is discovered power; and from those below, intelligence. So it is, therefore, that likewise what is manifested from these, being unity, is discovered (to be) duality, an hermaphrodite having the female in itself. This, (therefore,) is Mind (subsisting) in Intelligence; and these are separable one from the other, (though both taken together) are one, (and) are discovered in a state of duality."

Chapter XIV.—Simon Interprets His System by the Mythological Representation of Helen of Troy; Gives an Account of Himself in Connection with the Trojan Heroine; Immorality of His Followers; Simon’s View of Christ; The Simonists’ Apology for Their Vice.

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Simon then, after inventing these (tenets), not only by evil devices interpreted the writings of Moses in whatever way he wished, but even the (works) of the poets.[639] For also he fastens an allegorical meaning on (the story of) the wooden horse and Helen with the torch, and on very many other (accounts), which he transfers to what relates to himself and to Intelligence, and (thus) furnishes a fictitious explanation of them. He said, however, that this (Helen) was the lost sheep. And she, always abiding among women, confounded the powers in the world by reason of her surpassing beauty. Whence, likewise, the Trojan war arose on her account. For in the Helen born at that time resided this Intelligence; and thus, when all the powers were for claiming her (for themselves), sedition and war arose, during which (this chief power) was manifested to nations. And from this circumstance, without doubt, we may believe that Stesichorus, who had through (some) verses reviled her, was deprived of the use of his eyes; and that, again, when he repented and composed recantations, in which he sung (Helen’s) praises, he recovered the power of vision. But the angels and the powers below—who, he says, created the world—caused the transference from one body to another of (Helen’s soul); and subsequently she stood on the roof of a house in Tyre, a city of Phœnicia, and on going down thither (Simon professed to have) found her. For he stated that, principally for the purpose of searching after this (woman), he had arrived (in Tyre), in order that he might rescue her from bondage. And after having thus redeemed her, he was in the habit of conducting her about with himself, alleging that this (girl) was the lost sheep, and affirming himself to be the Power above all things. But the filthy[640] fellow, becoming enamoured of this miserable woman called Helen, purchased her (as his slave), and enjoyed her person.[641] He, (however,) was likewise moved with shame towards his disciples, and concocted this figment.

But, again, those who become followers of this impostor—I mean Simon the sorcerer—indulge in similar practices, and irrationally allege the necessity of promiscuous intercourse. They express themselves in the manner following: “All earth is earth, and there is no difference where any one sows, provided he does sow." But even they congratulate themselves on account of this indiscriminate intercourse, asserting that this is perfect love, and employing the expressions, "holy of holies," and "sanctify one another."[642] For (they would have us believe) that they are not overcome by the supposed vice, for that they have been redeemed. "And (Jesus), by having redeemed Helen in this way," (Simon says,) "has afforded salvation to men through his own peculiar intelligence. For inasmuch as the angels, by reason of their lust for pre-eminence, improperly managed the world, (Jesus Christ) being transformed, and being assimilated to the rulers and powers and angels, came for the restoration (of things). And so (it was that Jesus) appeared as man, when in reality he was not a man. And (so it was) that likewise he suffered—though not actually undergoing suffering, but appearing to the Jews to do so[643]—in Judea as 'Son,' and in Samaria as 'Father,'[644] and among the rest of the Gentiles as 'Holy Spirit.'" And (Simon alleges) that Jesus tolerated being styled by whichever name (of the three just mentioned) men might wish to call him. "And that the prophets, deriving their inspiration from the world-making angels, uttered predictions (concerning him)." Wherefore, (Simon said,) that towards these (prophets) those felt no concern up to the present, who believe on Simon and Helen, and that they do whatsoever they please, as persons free; for they allege that they are saved by grace. For that there is no reason for punishment, even though one shall act wickedly; for such a one is not wicked by nature, but by enactment. "For the angels who created the world made," he says, "whatever enactments they pleased," thinking by such (legislative) words to enslave those who listened to them. But, again, they speak of a dissolution[645] of the world, for the redemption of his own particular adherents.

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[639] Homer, for instance (See Epiphanius, *Hæres.*, xxi. 3).

[640] μιαρὸς, Bunsen’s emendation for ψυχρὸς, the reading in Miller and Schneidewin. Some read ψυδρὸς, i.e., lying; others ψευδόχριστος, i.e., counterfeit Christ. Cruice considers Bunsen’s emendation unnecessary, as ψυχρὸς may be translated “absurd fellow.” The word, literally meaning cold, is applied in a derived sense to persons who were heartless,—an import suitable to Hippolytus’ meaning.

[641] [See Irenæus, vol. i. p. 348, and Bunsen’s ideas, p. 50 of his first volume.]

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[642] This rendering is according to Bunsen's emendation of the text.

[643] Cruice omits the word δεδοκηκέναι, which seems an interpolation. The above rendering adopts the proposed emendation.

[644] Bunsen thinks that there is an allusion here to the conversation of our Lord with the woman of Samaria, and if so, that Menander, a disciple of Simon, and not Simon himself, was the author of *The Great Announcement*, as the heretic did not outlive St. Peter and Paul, and therefore died before the period at which St. John's Gospel was written.

[645] Miller reads φύσιν, which makes no sense. The rendering above follows Bunsen's emendation of the text. [Here it is equally interesting to the student of our author or of Irenæus to turn to Bunsen (p. 51), and to observe his parallels.]

Chapter XV.—Simon’s Disciples Adopt the Mysteries; Simon Meets St. Peter at Rome; Account of Simon’s Closing Years.

The disciples, then, of this (Magus), celebrate magical rites, and resort to incantations. And (they profess to) transmit both love-spells and charms, and the demons said to be senders of dreams, for the purpose of distracting whomsoever they please. But they also employ those denominated Paredroi. “And they have an image of Simon (fashioned) into the figure of Jupiter, and (an image) of Helen in the form of Minerva; and they pay adoration to these.” But they call the one Lord and the other Lady. And if any one amongst them, on seeing the images of either Simon or Helen, would call them by name, he is cast off, as being ignorant of the mysteries. This Simon, deceiving many[646] in Samaria by his sorceries, was reproved by the Apostles, and was laid under a curse, as it has been written in the Acts. But he afterwards abjured the faith, and attempted these (aforesaid practices). And journeying as far as Rome,[647] he fell in with the Apostles; and to him, deceiving many by his sorceries, Peter offered repeated opposition. This man, ultimately repairing to…(and) sitting under a plane tree, continued to give instruction (in his doctrines). And in truth at last, when conviction was imminent, in case he delayed longer, he stated that, if he were buried alive, he would rise the third day. And accordingly, having ordered a trench to be dug by his disciples,[648] he directed himself to be interred there. They, then, executed the injunction given;

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[646] The Abbe Cruice considers that the statements made by Origen (*Contr. Celsum*, lib. i. p. 44, ed. Spenc.), respecting the followers of Simon in respect of number, militates against Origen’s authorship of *The Refutation*.

[647] This rendering follows the text of Schneidewin and Cruice. The *Clementine Recognitions* (Ante-Nicene Library, ed. Edinb., vol. iii. p. 273) represent Simon Magus as leaving for Rome, and St. Peter resolving to follow him thither. Miller’s text is different and as emended by him, Hippolytus’ account would harmonize with that given in the Acts. Miller’s text may be thus translated: “And having been laid under a curse, as has been written in the Acts, he subsequently disapproved of his practices, and made an attempt to journey as far as Rome, but he fell in with the apostles,” etc. The text of Cruice and Schneidewin seems less forced: while the statement itself—a new witness to this controverted point in ecclesiastical history concerning St. Peter—corroborates Hippolytus’ authorship of *The Refutation*.

[648] Justin Martyr mentions, as an instance of the estimation in which Simon Magus was held among his followers, that a statue was erected to him at Rome. Bunsen considers that the rejection of this fable of Justin Martyr’s, points to the author of *The Refutation* being a Roman, who would therefore, as he shows himself in the case of the statue, be better informed than the Eastern writer of any event occurring in the capital of the West. [Bunsen’s magisterial decision (p. 53) is very amusingly characteristic.] Hippolytus’ silence is a presumption against the existence of such a statue, though it is very possible he might omit to mention it, supposing it to be at Rome. At all events, the very precise statement of Justin Martyr ought not to be rejected on slight or conjectural grounds. [See vol. i., this series, pp. 171 ,172, 182, 187, and 193. But our author relies on Irenæus, same vol., p. 348. Why reject positive testimony?]

whereas he remained (in that grave) until this day, for he was not the Christ. This constitutes the legendary system advanced by Simon, and from this Valentinus derived a starting-point (for his own doctrine. This doctrine, in point of fact, was the same with the Simonian, though Valentinus) denominated it under different titles: for “Nous,” and “Aletheia,” and “Logos,” and “Zoe,” and “Anthropos,” and “Ecclesia,” and Æons of Valentinus, are confessedly the six roots of Simon, viz., “Mind” and “Intelligence,” “Voice” and “Name,” “Ratiocination” and “Reflection.” But since it seems to us that we have sufficiently explained Simon’s tissue of legends, let us see what also Valentinus asserts.

Chapter XVI.—Heresy of Valentinus; Derived from Plato and Pythagoras.

The heresy of Valentinus[649] is certainly, then, connected with the Pythagorean and Platonic theory. For Plato, in the *Timæus*, altogether derives his impressions from Pythagoras, and therefore Timæus himself is his Pythagorean stranger. Wherefore, it appears expedient that we should commence by reminding (the reader) of a few points of the Pythagorean and Platonic theory, and that (then we should proceed) to declare the opinions of Valentinus.[650] For even although in the books previously finished by us with so much pains, are contained the opinions advanced by both Pythagoras and Plato, yet at all events I shall not be acting unreasonably, in now also calling to the recollection of the reader, by means of an epitome, the principal heads of the favourite tenets of these (speculators). And this (recapitulation) will facilitate our knowledge of the doctrines of Valentinus, by means of a nearer comparison, and by similarity of composition (of the two systems). For (Pythagoras and Plato) derived these tenets originally from the Egyptians, and introduced their novel opinions among the Greeks. But (Valentinus took his opinions) from these, because, although he has suppressed the truth regarding his obligations to (the Greek philosophers), and in this way has endeavoured to construct a doctrine, (as it were,) peculiarly his own, yet, in point of fact, he has altered the doctrines of those (thinkers) in names only, and numbers, and has adopted a peculiar terminology (of his own). Valentinus has formed his definitions by measures, in order that he may establish an Hellenic heresy, diversified no doubt, but unstable, and not connected with Christ.

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[649] Valentinus came from Alexandria to Rome during the pontificate of Hyginus, and established a school there. His desire seems to have been to remain in communion with Rome, which he did for many years, as Tertullian informs us. Epiphanius, however, tells that Valentinus, towards the end of his life, when living in Cyprus, separated entirely from the Church. Irenæus, book i.; Tertullian on Valentinus, and chap. xxx. of his *Præscript.*; Clemens Alexandrinus, *Strom.*, iv. 13, vi. 6; Theodoret, *Hæret. Fab.*, i. 7; Epiphanius, *Hær.*, xxxi.; St. Augustine, *Hær.*, xi.; Philastrius, *Hist. Hærs.*, c. viii.; Photius, *Biblioth.*, cap. ccxxx.; Clemens Alexandrinus' *Epitome of Theodotus* (pp. 789–809, ed. Sylburg). The title is, Ἐκ τῶν Θεοδότου καὶ τῆς ἀνατολικῆς καλουμένης διδασκαλίας, κατὰ τοὺς Οὐαλεντίνου χρόνους ἐπιτομαὶ. See likewise Neander's *Church History*, vol. ii. Bohn's edition.

[650] These opinions are mostly given in extracts from Valentinus' work *Sophia*, a book of great repute among Gnostics, and not named by Hippolytus, probably as being so well known at the time. The *Gospel of Truth*, mentioned by Irenæus as used among the Valentinians, is not, however, considered to be from the pen of Valentinus. In the extracts given by Hippolytus from Valentinus, it is important (as in the case of Basilides: see translator's introduction) to find that he quotes St. John's Gospel, and St. Paul's Epistle to the Ephesians. The latter had been pronounced by the Tübingen school as belonging to the period of the Montanistic disputes in the middle of the second century, that is, somewhere about 25–30 years after Valentinus.

Chapter XVII.—Origin of the Greek Philosophy.

The origin, then, from which Plato derived his theory in the *Timæus*, is (the) wisdom of the Egyptians.[651] For from this source, by some ancient and prophetical tradition, Solon[652] taught his entire system concerning the generation and destruction of the world, as Plato says, to the Greeks, who were (in knowledge) young children, and were acquainted with no theological doctrine of greater antiquity. In order, therefore, that we may trace accurately the arguments by which Valentinus established his tenets, I shall now explain what are the principles of the philosophy of Pythagoras of Samos,—a philosophy (coupled) with that Silence so celebrated by the Greeks. And next in this manner (I shall elucidate) those (opinions) which Valentinus derives from Pythagoras and Plato, but refers with all solemnity of speech to Christ, and before Christ to the Father of the universe, and to Silence conjoined with the Father.

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[651] See *Timæus*, c. vii. ed. Bekker.

[652] Or, "Solomon," evidently a mistake.

Chapter XVIII.—Pythagoras' System of Numbers.

Pythagoras, then, declared the originating principle of the universe to be the unbegotten monad, and the generated duad, and the rest of the numbers. And he says that the monad is the father of the duad, and the duad the mother of all things that are being begotten—the begotten one (being mother) of the things that are begotten. And Zaratas, the pupil of Pythagoras, was in the habit of denominating unity a father, and duality a mother. For the duad has been generated from the monad, according to Pythagoras; and the monad is male and primary, but the duad female (and secondary). And from the duad, again, as Pythagoras states, (are generated) the triad and the succeeding numbers up to ten. For Pythagoras is aware that this is the only perfect number—I mean the decade—for that eleven and twelve are an addition and repetition of the decade; not, however, that what is added[653] constitutes the generation of another number. And all solid bodies he generates from incorporeal (essences). For he asserts that an element and principle of both corporeal and incorporeal entities is the point which is indivisible. And from a point, he says, is generated a line, and from a line a surface; and a surface flowing out into a height becomes, he says, a solid body. Whence also the Pythagoreans have a certain object of adjuration, viz., the concord of the four elements. And they swear in these words:—

"By him who to our head quaternion gives,
A font that has the roots of everlasting nature."[654]

Now the quaternion is the originating principle of natural and solid bodies, as the monad of intelligible ones. And that likewise the quaternion generates,[655] he says, the perfect number, as in the case of intelligibles (the monad) does the decade, they teach thus. If any, beginning to number, says one, and adds two, then in like manner three, these (together) will be six, and to these (add) moreover four, the entire (sum), in like manner, will be ten. For one, two, three, four, become ten, the perfect number. Thus, he says, the quaternion in every respect imitated the intelligible monad, which was able to generate a perfect number.

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[653] Miller would read for προστιθέμενον, νομιστέον or νομίζει.

[654] Respecting these lines, Miller refers us to Fabricius, *in Sextum Empiricum*, p. 332.

[655] The Abbe Cruice adduces a passage from Suidas (on the word ἀριθμός) which contains a similar statement to that furnished by Hippolytus.

Chapter XIX.—Pythagoras’ Duality of Substances; His “Categories.”

There are, then, according to Pythagoras, two worlds: one intelligible, which has the monad for an originating principle; and the other sensible. But of this (latter) is the quaternion having the iota, the one tittle,[656] a perfect number. And there likewise is, according to the Pythagoreans, the *i*, the one tittle, which is chief and most dominant, and enables us to apprehend the substance of those intelligible entities which are capable of being understood through the medium of intellect and of sense. (And in this substance inhere) the nine incorporeal accidents which cannot exist without substance, viz., “quality,” and “quantity,” and “relation,” and “where,” and “when,” and “position,” and “possession,” and “action,” and “passion.” These, then, are the nine accidents (inhering in) substance, and when reckoned with these (substances), contains the perfect number, the *i*. Wherefore, the universe being divided, as we said, into the intelligible and sensible world, we have also reason from the intelligible (world), in order that by reason we may behold the substance of things that are cognised by intellect, and are incorporeal and divine. But we have, he says, five senses—smelling, seeing, hearing, taste, and touch. Now, by these we arrive at a knowledge of things that are discerned by sense; and so, he says, the sensible is divided from the intelligible world. And that we have for each of these an instrument for attaining knowledge, we perceive from the following consideration. Nothing, he says, of intelligibles can be known to us from sense. For he says neither eye has seen, nor ear heard, nor any whatsoever of the other senses known that (which is cognised by mind). Neither, again, by reason is it possible to arrive at a knowledge of any of the things discernible by sense. But one must see that a thing is white, and taste that it is sweet, and know by hearing that it is musical or out of tune. And whether any odour is fragrant or disagreeable, is the function of smell, not of reason. It is the same with objects of touch; for anything rough, or soft, or warm, or cold, it is not possible to know by hearing, but (far from it), for touch is the judge of such (sensations). Things being thus constituted, the arrangement of things that have been made and are being made is observed to happen in conformity with numerical (combinations). For in the same manner as, commencing from monad, by an addition of monads or triads, and a collection of the succeeding numbers, we make some one very large complex whole of number; (and) then, again, from an amassed number thus formed by addition, we accomplish, by means of a certain subtraction and re-calculation, a solution of the totality of the aggregate numbers; so likewise he asserts that the world, bound by a certain arithmetical and musical chain, was, by its tension and relaxation, and by addition and subtraction, always and for ever preserved incorrupt. 83

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[656] Matt. v. 18.

Chapter XX.—Pythagoras’ Cosmogony; Similar to that of Empedocles.

The Pythagoreans therefore declare their opinion concerning the continuance of the world in some such manner as this:—

“For heretofore it was and will be; never, I ween,
Of both of these will void the age eternal be.”

“Of these;” but what are they? Discord and Love. Now, in their system, Love forms the world incorruptible (and) eternal, as they suppose. For substance and the world are one. Discord, however, separates and puts asunder, and evinces numerous attempts by subdividing to form the world. It is just as if one severs into small parts, and divides arithmetically, the myriad into thousands, and hundreds, and tens; and drachmæ into oboli and small farthings. In this manner, he says, Discord severs the substance of the world into animals, plants, metals and things similar to these. And the fabricator of the generation of all things produced is, according to them, Discord; whereas Love, on the other hand, manages and provides for the universe in such a manner that it enjoys permanence. And conducting together[657] into unity the divided and scattered parts of the universe, and leading them forth from their (separate) mode of existence, (Love) unites and adds to the universe, in order that it may enjoy permanence; and it thus constitutes one system. They will not therefore cease,—neither Discord dividing the world, nor Love attaching to the world the divided parts. Of some such description as this, so it appears, is the distribution of the world according to Pythagoras. But Pythagoras says that the stars are fragments from the sun, and that the souls[658] of animals are conveyed from the stars; and that these are mortal when they are in the body, just as if buried, as it were, in a tomb: whereas that they rise (out of this world) and become immortal, when we are separated from our bodies. Whence Plato, being asked by some one, “What is philosophy?” replied, “It is a separation of soul from body.”

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[657] Or, συνάγει, leads together.

[658] The Abbe Cruice considers that the writer of *The Refutation* did not agree with Pythagoras’ opinion regarding the soul,—a fact that negatives the authorship of Origen, who assented to the Pythagorean psychology. The question concerning the pre-existence of the soul is stated in a passage often quoted, viz., St. Jerome’s *Letter to Marcellina* (Ep. 82).

Chapter XXI.—Other Opinions of Pythagoras.

Pythagoras, then, became a student of these doctrines likewise, in which he speaks both by enigmas and some such expressions as these: "When you depart from your own (tabernacle), return not;[659] if, however, (you act) not (thus), the Furies, auxiliaries to justice, will overtake you,"—denominating the body one's own (tabernacle), and its passions the Furies. When, therefore, he says, you depart, that is, when you go forth from the body, do not earnestly crave for this; but if you are eagerly desirous (for departure), the passions will once more confine you within the body. For these suppose that there is a transition of souls from one body to another, as also Empedocles, adopting the principles of Pythagoras, affirms. For, says he, souls that are lovers of pleasure, as Plato states,[660] if, when they are in the condition of suffering incidental to man, they do not evolve theories of philosophy, must pass through all animals and plants (back) again into a human body. And when (the soul) may form a system of speculation thrice in the same body, (he maintains) that it ascends up to the nature of some kindred star. If, however, (the soul) does not philosophize, (it must pass) through the same (succession of changes once more). He affirms, then, that the soul sometimes may become even mortal, if it is overcome by the Furies, that is, the passions (of the body); and immortal, if it succeeds in escaping the Furies, which are the passions.

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[659] Cruice thinks that the following words are taken from Heraclitus, and refers to Plutarch, *De Exilio*, c. xi.

[660] *Phædo*, vol. i. p. 89, ed. Bekker.

Chapter XXII.—The “Sayings” Of Pythagoras.

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But since also we have chosen to mention the sayings darkly expressed by Pythagoras to his disciples by means of symbols, it seems likewise expedient to remind (the reader) of the rest (of his doctrines. And we touch on this subject) on account also of the heresiarchs, who attempt by some method of this description to converse by means of symbols; and these are not their own, but they have, (in propounding them,) taken advantage of expressions employed by the Pythagoreans.[661] Pythagoras then instructs his disciples, addressing them as follows: “Bind up the sack that carries the bedding.” (Now,) inasmuch as they who intend going upon a journey tie their clothes into a wallet, to be ready for the road; so, (in like manner,) he wishes his disciples to be prepared, since every moment death is likely to come upon them by surprise.[662] (In this way Pythagoras sought to effect) that (his followers) should labour under no deficiency in the qualifications required in his pupils.[663] Wherefore of necessity he was in the habit, with the dawn of day, of instructing the Pythagoreans to encourage one another to bind up the sack that carries the bedding, that is, to be ready for death. “Do not stir fire with a sword;”[664] (meaning,) do not, by addressing him, quarrel with an enraged man; for a person in a passion is like fire, whereas the sword is the uttered expression. “Do not trample on a besom;”[665] (meaning,) despise not a small matter. “Plant not a palm tree in a house;” (meaning,) foment not discord in a family, for the palm tree is a symbol of battle and slaughter.[666] “Eat not from a stool;” (meaning,) do not undertake an ignoble art, in order that you may not be a slave to the body, which is corruptible, but make a livelihood from literature. For it lies within your reach both to nourish the body, and make the soul better.[667] "Don't take a bite out of an uncut loaf;" (meaning,) diminish not thy possessions, but live on the profit (of them), and guard thy substance as an entire loaf.[668] "Feed not on beans; (meaning,) accept not the government of a city, for with beans they at that time were accustomed to ballot for their magistrates.[669]

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[661] These sayings (*Symbola Pythagorica*) have been collected by, amongst others, Thomas Stanley, and more recently by Gaspar Orellius. The meaning and the form of the proverbs given by Hippolytus do not always correspond with, e.g., Jamblichus (the biographer of Pythagoras), Porphyry, and Plutarch. The curious reader can see the *Proverbs*, in all their variety of readings and explanations, in the edition of L. Gyraldus.

[662] This has been explained by Erasmus as a precept enjoining habits of tidiness and modesty.

[663] Miller’s text here yields a different but not very intelligible meaning.

[664] Horace quotes this proverb (2 *Serm.*, iii. 274) with a somewhat different meaning. Porphyry considers it a precept against irreverent language towards the Deity, the fire being a symbol—for instance, the vestal fire—of the everlasting nature of God. Σκάλευε in Hippolytus is also read, e.g., by Basil, ζαίνοντες, that is, cleaving. This alludes to some ancient game in which fire was struck at and severed.

[665] Σάρον. This word also signifies “sweepings” or “refuse.” Some say it means a Chaldean or Babylonian measure. The meaning would then be: Neglect not giving good measure, i.e., practise fair dealing. This agrees with another form of the proverb, reading ζυγόν for σάρον—that is, overlook not the balance or scales.

[666] Another meaning assigned to this proverb is, “Labour to no purpose.” The palm, it is alleged, when it grows of itself, produces fruit, but sterility ensues upon transplantation. The proverb is also said to mean: Avoid what may seem agreeable, but really is injurious. This alludes to the quality of the wine (see Xenophon’s *Anab.*, ii.), which, pleasant in appearance, produced severe headache in those partaking of it.

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[667] "Eat not from a stool." This proverb is also differently read and interpreted. Another form is, "Eat not from a chariot," of which the import is variously given, as, Do not tamper with your health, because food swallowed in haste, as it must be when one is driving a team of horses, cannot be salutary or nutritive; or, Do not be careless, because one should attend to the business in hand; if that be guiding a chariot, one should not at the same time try to eat his meals.

[668] The word "entire" Plutarch adds to this proverb. Its ancient form would seem to inculcate patience and courtesy, as if one should not, when at meals, snap at food before others. As read in Plutarch, it has been also interpreted as a precept to avoid creating dissension, the unbroken bread being a symbol of unity. It has likewise been explained as an injunction against greediness. The loaf was marked by two intersecting lines into four parts, and one was not to devour all of these. (See Horace, 1 *Epist.*, xvii. 49.)

[669] This is the generally received import of the proverb. Ancient writers, however, put forward other meanings, connected chiefly with certain effects of beans, e.g., disturbing the mind, and producing melancholy, which Pythagoras is said to have noticed. Horace had no such idea concerning beans (see 2 *Serm*, vi. 63), but evidently alludes to a belief of the magi that disembodied spirits resided in beans. (See Lucian, *Micyll.*; Plutarch, Περὶ Παίδ. Ἀγωγ. 17; Aulus Gellius, iv. 11; and Guigniaut's Cruiser's *Symbolik*, i. 160.) [See p. 12 *supra*, and compare vol. ii., this series, p. 383, and Elucidation III. p. 403.]

Chapter XXIII.—Pythagoras' Astronomic System.

These, then, and such like assertions, the Pythagoreans put forward; and the heretics, imitating these, are supposed by some to utter important truths. The Pythagorean system, however, lays down that the Creator of all alleged existences is the Great Geometrician and Calculator—a sun; and that this one has been fixed in the whole world, just as in the bodies a soul, according to the statement of Plato. For the sun (being of the nature of) fire,[670] resembles the soul, but the earth (resembles the) body. And, separated from fire, there would be nothing visible, nor would there be any object of touch without something solid; but not any solid body exists without earth. Whence the Deity, locating air in the midst, fashioned the body of the universe out of fire and earth. And the Sun, he says, calculates and geometrically measures the world in some such manner as the following: The world is a unity cognizable by sense; and concerning this (world) we now make these assertions. But one who is an adept in the science of numbers, and a geometrician, has divided it into twelve parts. And the names of these parts are as follow: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. Again, he divides each of the twelve parts into thirty parts, and these are days of the month. Again, he divides each part of the thirty parts into sixty small divisions, and (each) of these small (divisions) he subdivides into minute portions, and (these again) into portions still more minute. And always doing this, and not intermitting, but collecting from these divided portions (an aggregate), and constituting it a year; and again resolving and dividing the compound, (the sun) completely finishes the great and everlasting world.[671] 85

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[670] The text seems doubtful. Some would read, "The sun is (to be compared with) soul, and the moon with body."

[671] Or, "completes the great year of the world" (see book iv. chap. vii. of *The Refutation*).

Chapter XXIV.—Valentinus Convicted of Plagiarisms from the Platonic and Pythagoric Philosophy; The Valentinian Theory of Emanation by Duads.

Of some such nature, as I who have accurately examined their systems (have attempted) to state compendiously, is the opinion of Pythagoras and Plato. And from this (system), not from the Gospels, Valentinus, as we have proved, has collected the (materials of) heresy—I mean his own (heresy)—and may (therefore) justly be reckoned a Pythagorean and Platonist, not a Christian. Valentinus, therefore, and Heracleon, and Ptolemæus, and the entire school of these (heretics), as disciples of Pythagoras and Plato, (and) following these guides, have laid down as a fundamental principle of their doctrine the arithmetical system. For, likewise, according to these (Valentinians), the originating cause of the universe is a Monad, unbegotten, imperishable, incomprehensible, inconceivable, productive, and a cause of the generation of all existent things. And the aforesaid Monad is styled by them Father. There is, however, discoverable among them some considerable diversity of opinion. For some of them, in order that the Pythagorean doctrine of Valentinus may be altogether free from admixture (with other tenets), suppose that the Father is unfeminine, and unwedded, and solitary. But others, imagining it to be impossible that from a male only there could proceed a generation at all of any of those things that have been made to exist, necessarily reckon along with the Father of the universe, in order that he may be a father, Sige as a spouse. But as to Sige, whether at any time she is united in marriage (to the Father) or not, this is a point which we leave them to wrangle about among themselves. We at present, keeping to the Pythagorean principle, which is one, and unwedded, unfeminine, (and) deficient in nothing, shall proceed to give an account of their doctrines, as they themselves inculcate them. There is, says (Valentinus), not anything at all begotten, but the Father is alone unbegotten, not subject to the condition of place, not (subject to the condition of) time, having no counsellor, (and) not being any other substance that could be realized according to the ordinary methods of perception. (The Father,) however, was solitary, subsisting, as they say, in a state of quietude, and Himself reposing in isolation within Himself. When, however, He became productive,[672] it seemed to Him expedient at one time to generate and lead forth the most beautiful and perfect (of those germs of existence) which He possessed within Himself, for (the Father) was not fond of solitariness. For, says he, He was all love, but love is not love except there may be some object of affection. The Father Himself, then, as He was solitary, projected and produced Nous and Aletheia, that is, a duad which became mistress,[673] and origin, and mother of all the Æons computed by them (as existing) within the Pleroma. Nous and Aletheia being projected from the Father,[674] one capable of continuing generation, deriving existence from a productive being, (Nous) himself likewise, in imitation of the Father, projected Logos and Zoe; and Logos and Zoe project Anthropos and Ecclesia. But Nous and Aletheia, when they beheld that their own offspring had been born productive, returned thanks to the Father of the universe, and offer unto Him a perfect number, viz., ten Æons. For, he says, Nous and Aletheia could not offer unto the Father a more perfect (one) than this number. For the Father, who is perfect, ought to be celebrated by a perfect number, and ten is a perfect number, because this is first of those (numbers) that are formed by plurality, (and therefore) perfect.[675] The Father, however, being more perfect, because being alone unbegotten, by means of the one primary conjugal union of Nous and Aletheia, found means of projecting all the roots of existent things.

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[672] Valentinus' system, if purged of the glosses put upon it by his disciples, appears to have been constructed out of a grand conception of Deity, and evidences much power of abstraction. Between the essence of God, dwelling in the midst of isolation prior to an exercise of the creative energy, and the material worlds, Valentinus interposes an ideal world. Through the latter, the soul—of a kindred nature—is enabled to mount up to God. This is the import of the terms Bythus (depth) and Sige (silence, i.e., solitariness) afterwards used.

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[673] κυρία: instead of this has been suggested the reading καὶ ῥιζα, i.e., "which is both the root," etc.

[674] In all this Valentinus intends to delineate the progress from absolute to phenomenal being. There are three developments in this transition. Absolute being (Bythus and Sige) is the same as the eternal thought and consciousness of God's own essence. Here we have the primary emanation, viz., Nous, i.e., Mind (called also Monogenes, only-begotten), and Aletheia, i.e., Truth. Next comes the ideal manifestation through the Logos, i.e., Word (obviously borrowed from the prologue to St. John's Gospel), and Zoe, i.e., Life (taken from the same source). We have then the passage from the ideal to the actual in Anthropos, i.e., Man, and Ecclesia, i.e., Church. These last are the phenomenal manifestations of the divine mind.

[675] τέλειος: Bunsen would read τέλος, which Cruice objects to on account of the word τελειότερος occurring in the next sentence.

Chapter XXV.—The Tenet of the Duad Made the Foundation of Valentinus' System of the Emanation of Æons.

Logos himself also, and Zoe, then saw that Nous and Aletheia had celebrated the Father of the universe by a perfect number; and Logos himself likewise with Zoe wished to magnify their own father and mother, Nous and Aletheia. Since, however, Nous and Aletheia were begotten, and did not possess paternal (and) perfect uncreatedness, Logos and Zoe do not glorify Nous their father with a perfect number, but far from it, with an imperfect one.[676] For Logos and Zoe offer twelve Æons unto Nous and Aletheia. For, according to Valentinus, these—namely, Nous and Aletheia, Logos and Zoe, Anthropos and Ecclesia—have been the primary roots of the Æons. But there are ten Æons proceeding from Nous and Aletheia, and twelve from Logos and Zoe—twenty and eight in all.[677] And to these (ten) they give these following denominations:[678] Bythus and Mixis, Ageratus and Henosis, Autophyes and Hedone, Acinetus and Syncrasis, Monogenes and Macaria.[679] These are ten Æons whom some say (have been projected) by Nous and Aletheia, but some by Logos and Zoe. Others, however, affirm that the twelve (Æons have been projected) by Anthropos and Ecclesia, while others by Logos and Zoe. And upon these they bestow these following names:[680] Paracletus and Pistis, Patricus and Elpis, Metricus and Agape, Æinous and Synesis, Ecclesiasticus and Macariotes, Theletus and Sophia. But of the twelve, the twelfth and youngest of all the twenty-eight Æons, being a female, and called Sophia, observed the multitude and power of the begetting Æons, and hurried back into the depth of the Father. And she perceived that all the rest of the Æons, as being begotten, generate by conjugal intercourse. The Father, on the other hand, alone, without copulation, has produced (an offspring). She

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[676] This follows the text as emended by Bernays.

[677] The number properly should be thirty, as there were two tetrads: (1) Bythus, Sige, Nous, and Aletheia; (2) Logos, Zoe, Ecclesia, and Anthropos. Some, as we learn from Hippolytus, made up the number to thirty, by the addition of Christ and the Holy Ghost,—a fact which Bunsen thinks conclusively proves that the alleged generation of Æons was a subsequent addition to Valentinus' system.

[678] There is some confusion in Hippolytus' text, which is, however, removeable by a reference to Irenæus (i. 1).

[679] We subjoin the meanings of these names:— Ten Æons from Nous and Aletheia, (or) Logos and Zoe, viz.:— 1. Bythus = Profundity. 2. Mixis = Mixture. 3. Ageratos = Ever-young. 4. Henosis = Unification. 5. Autophyes = Self-grown. 6. Hedone = Voluptuousness. 7. Acinetus = Motionless. 8. Syncrasis = Composition. 9. Monogenes = Only-begotten. 10. Macaria = Blessedness.

[680] The following are the meanings of these names:— Twelve Æons from Anthropos and Ecclesia, (or) Logos and Zoe:— 1. Paracletus = Comforter. 2. Pistis = Faith. 3. Patricus = Paternal. 4. Elpis = Hope. 5. Metricus = Temperate. 6. Agape = Love. 7. Æinous = Ever-thinking. 8. Synesis = Intelligence. 9. Ecclesiasticus = Ecclesiastical. 10. Makariotes = Felicity. 11. Theletus = Volition. 12. Sophia = Wisdom.

wished to emulate the Father,[681] and to produce (offspring) of herself without a marital partner, that she might achieve a work in no wise inferior[682] to (that of) the Father. (Sophia, however,) was ignorant that the Unbegotten One, being an originating principle of the universe, as well as root and depth and abyss, alone possesses the power of self-generation. But Sophia, being begotten, and born after many more (Æons), is not able to acquire possession of the power inherent in the Unbegotten One. For in the Unbegotten One, he says, all things exist simultaneously, but in the begotten (Æons) the female is projective of substance, and the male is formative of the substance which is projected by the female. Sophia, therefore, prepared to project that only which she was capable (of projecting), viz., a formless and undigested substance.[683] And this, he says, is what Moses asserts: "The earth was invisible, and unfashioned." This (substance) is, he says, the good (and) the heavenly Jerusalem, into which God has promised to conduct the children of Israel, saying, "I will bring you into a land flowing with milk and honey."

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[681] [Rev. ii. 24. It belongs to the "depths of Satan" to create mythologies that caricature the Divine mysteries. Cf. 2 Cor. ii. 11.]

[682] This Sophia was, so to speak, the bridge which spanned the abyss between God and Reality. Under an aspect of this kind Solomon (Prov. viii.) views Wisdom; and Valentinus introduces it into his system, according to the old Judaistic interpretation of Sophia, as the instrument for God's creative energy. But Sophia thought to pass beyond her function as the connecting link between limited and illimitable existence, by an attempt to evolve the infinite from herself. She fails, and an abortive image of the true Wisdom is procreated, while Sophia herself sinks into this nether world.

[683] Miller's text has, "a well-formed and properly-digested substance." This reading is, however, obviously wrong, as is proved by a reference to what Epiphanius states (*Hær.*, xxxi.) concerning Valentinus.

Chapter XXVI.—Valentinus' Explanation of the Existence of Christ and the Spirit.

Ignorance, therefore, having arisen within the Pleroma in consequence of Sophia, and shapelessness in consequence of the offspring of Sophia, confusion arose in the Pleroma. (For all) the Æons that were begotten (became overwhelmed with apprehension, imagining) that in like manner formless and incomplete progenies of the Æons should be generated; and that some destruction, at no distant period, should at length seize upon the Æons. All the Æons, then, betook themselves to supplication of the Father, that he would tranquillize the sorrowing Sophia; for she continued weeping and bewailing on account of the abortion produced by her,—for so they term it. The Father, then, compassionating the tears of Sophia, and accepting the supplication of the Æons, orders a further projection. For he did not, (Valentinus) says, himself project, but Nous and Aletheia (projected) Christ and the Holy Spirit for the restoration of Form, and the destruction of the abortion, and (for) the consolation and cessation of the groans of Sophia. And thirty Æons came into existence along with Christ and the Holy Spirit. Some of these (Valentinians) wish that this should be a triacontad of Æons, whereas others desire that Sige should exist along with the Father, and that the Æons should be reckoned along with them.

Christ, therefore, being additionally projected, and the Holy Spirit, by Nous and Aletheia, immediately this abortion of Sophia, (which was) shapeless, (and) born of herself only, and generated without conjugal intercourse, separates from the entire of the Æons, lest the perfect Æons, beholding this (abortion), should be disturbed by reason of its shapelessness. In order, then, that the shapelessness of the abortion might not at all manifest itself to the perfect Æons, the Father also again projects additionally one Æon, viz., Staurus. And he being begotten great, as from a mighty and perfect father, and being projected for the guardianship and defence of the Æons, becomes a limit of the Pleroma, having within itself all the thirty Æons together, for these are they that had been projected. Now this (Æon) is styled Horos, because he separates from the Pleroma the Hysterema that is outside. And (he is called) Metocheus, because he shares also in the Hysterema. And (he is denominated) Staurus, because he is fixed inflexibly and inexorably, so that nothing of the Hysterema can come near the Æons who are within the Pleroma. Outside, then, Horos, (or) Metocheus,[684] (or) Staurus, is the Ogdoad, as it is called, according to them, and is that Sophia which is outside the Pleroma, which (Sophia) Christ, who was additionally projected by Nous and Aletheia, formed and made a perfect Æon so that in no respect she should be inferior in power to any of the Æons within the Pleroma.[685] Since, however, Sophia was formed outside, and it was not possible and equitable that Christ and the Holy Spirit, who were projected

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[684] Or, "Metagogeus"(see Irenæus, i. 1, 2, iii. 1).

[685] Bunsen corrects the passage, "So that she should not be inferior to any of the Æons, or unequal (in power) to any (of them)."

from Nous and Aletheia, should remain outside the Pleroma, Christ hurried away, and the Holy Spirit, from her who had had shape imparted to her, unto Nous and Aletheia within the Limit, in order that with the rest of the Æons they might glorify the Father.

Chapter XXVII.—Valentinus' Explanation of the Existence of Jesus; Power of Jesus Over Humanity.

After, then, there ensued some one (treaty of) peace and harmony between all the Æons within the Pleroma, it appeared expedient to them not only by a conjugal union to have magnified the Son, but also that by an offering of ripe fruits they should glorify the Father. Then all the thirty Æons consented to project one Æon, joint fruit of the Pleroma, that he might be (an earnest) of their union,[686] and unanimity, and peace. And he alone was projected by all the Æons in honour of the Father. This (one) is styled among them "Joint Fruit of the Pleroma." These (matters), then, took place within the Pleroma in this way. And the "Joint Fruit of the Pleroma" was projected, (that is,) Jesus,—for this is his name,—the great High Priest. Sophia, however, who was outside the Pleroma in search of Christ, who had given her form, and of the Holy Spirit, became involved in great terror that she would perish, if he should separate from her, who had given her form and consistency. And she was seized with grief, and fell into a state of considerable perplexity, (while) reflecting who was he who had given her form, what the Holy Spirit was, whither he had departed, who it was that had hindered them from being present, who it was that had been envious of that glorious and blessed spectacle. While involved in sufferings such as these, she turns herself to prayer and supplication of him who had deserted her. During the utterance of her entreaties, Christ, who is within the Pleroma, had mercy upon (her), and all the rest of the Æons (were similarly affected); and they send forth beyond the Pleroma "the Joint Fruit of the Pleroma" as a spouse for Sophia, who was outside, and as a rectifier of those sufferings which she underwent in searching after Christ.

"The Fruit," then, arriving outside the Pleroma, and discovering (Sophia) in the midst of those four primary passions, both fear and sorrow, and perplexity and entreaty, he rectified her affections. While, however, correcting them, he observed that it would not be proper to destroy these, inasmuch as they are (in their nature) eternal, and peculiar to Sophia; and yet that neither was it seemly that Sophia should exist in the midst of such passions, in fear and sorrow, supplication (and) perplexity. He therefore, as an Æon so great, and (as) offspring of the entire Pleroma, caused the passions to depart from her, and he made these substantially-existent essences.[687] He altered fear into animal desire,[688] and (made) grief material, and (rendered) perplexity (the passion) of demons. But conversion,[689] and entreaty, and supplication, he constituted as a path to repentance and power over the animal essence, which is denominated right.[690] The Creator[691] (acted) from fear; (and) that is what, he says, Scripture affirms: “The fear of the Lord is the beginning of wisdom.”[692] For this is the beginning of the affections of Sophia, for she was seized with fear, next with grief, then with perplexity, and so she sought refuge in entreaty and supplication. And the animal essence is, he says, of a fiery nature, and is also termed by them the super-celestial Topos, and Hebdomad,[693] and “Ancient of Days.”[694] And whatever other such statements they advance respecting this (Æon), these they allege to hold good of the animalish (one), whom they assert to be creator of the world. Now he is of the appearance of fire. Moses also, he says, expresses himself thus: “The Lord thy God is a burning and consuming fire.”[695] For he, likewise, wishes (to think) that it has been so written. There is, however, he says, a twofold power of the fire; for fire is all-consuming, (and) cannot be quenched. According, therefore, to this division, there exists, subject to death, a certain soul which is a sort of mediator, for it is a Hebdomad and Cessation.[696] For underneath the Ogdoad, where Sophia is, but above Matter, which is the Creator, a day has been formed,[697] and the “Joint Fruit of the Pleroma.” If the soul has been fashioned in the image of those above, that is, the Ogdoad, it became immortal and repaired to the Ogdoad, which is, he says, heavenly Jerusalem. If, however, it has been fashioned in the image of Matter, that is, the corporeal passions, the soul is of a perishable nature, and is (accordingly) destroyed. 88

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[686] ἐνότητος: Miller has νεότητος, i.e., youth. The former is the emendation of Bernays.

[687] This is Bunsen's text, ὑποστάτους. Duncker reads ὑποστατικὰς, hypostatic.

[688] Some read οὐσίαν (see Theodoret, *Hær.*, c. vii.).

[689] ἐπιστροφὴν; or it may be rendered "solicitude." Literally, it means a turning towards, as in this instance, for the purpose of prayer (see Irenæus, i. 5).

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[690] Valentinus denominates what is psychical (natural) right, and what is material or pathematic left (see Irenæus, i. 5).

[691] Cruice renders the passage thus: “which is denominated right, or Demiurge, while fear it is that accomplishes this transformation.” The Demiurge is of course called “right,” as being the power of the psychical essence (see Clemens Alexandrinus, *Hypot. excerpta e Theod.*, c. 43).

[692] Ps. cxi. 10; Prov. i. 7; ix. 10.

[693] Schneidewin fills up the hiatus thus: “Place of Mediation.” The above translation adopts the emendation of Cruice (see Irenæus, i. 5).

[694] Dan. vii. 9, 13, 22.

[695] Deut. ix. 3; Ps. l. 3; Heb. xii. 29.

[696] Gen. ii. 2.

[697] See *Epistle of Barnabas*, chap. xv. vol. i. p. 146, and *Ignatius’ Letter to the Magnesians*, chap. ix. p. 63, this series.

Chapter XXVIII.—The Valentinian Origin of the Creation.

As, therefore, the primary and greatest power[698] of the animal essence came into existence, an image (of the only begotten Son); so also the devil, who is the ruler of this world, constitutes the power of the material essence, as Beelzebub is of the essence of demons which emanates from anxiety. (In consequence of this,) Sophia from above exerted her energy from the Ogdoad to the Hebdomad. For the Demiurge, they say, knows nothing at all, but is, according to them, devoid of understanding, and silly, and is not conscious of what he is doing or working at. But in him, while thus in a state of ignorance that even he is producing, Sophia wrought all sorts of energy, and infused vigour (into him). And (although Sophia) was really the operating cause, he himself imagines that he evolves the creation of the world out of himself: whence he commenced, saying, "I am God, and beside me there is no other."[699]

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[698] The opening sentence in this chapter is confused in Miller's text. The sense, however, as given above, is deducible from a reference to a corresponding passage in Irenæus (i. 5).

[699] Deut. iv. 35; Isa. xlv. 5, 14, 18, 21, 22.

Chapter XXIX.—The Other Valentinian Emanations in Conformity with the Pythagorean System of Numbers.

The quaternion, then, advocated by Valentinus, is “a source of the everlasting nature having roots;”[700] and Sophia (is the power) from whom the animal and material creation has derived its present condition. But Sophia is called “Spirit,” and the Demiurge “Soul,” and the Devil “the ruler of this world,” and Beelzebub “the (ruler) of demons.” These are the statements which they put forward. But further, in addition to these, rendering, as I have previously mentioned, their entire system of doctrine (akin to the) arithmetical (art), (they determine) that the thirty Æons within the Pleroma have again, in addition to these, projected other Æons, according to the (numerical) proportion (adopted by the Pythagoreans), in order that the Pleroma might be formed into an aggregate, according to a perfect number. For how the Pythagoreans divided (the celestial sphere) into twelve and thirty and sixty parts, and how they have minute parts of diminutive portions, has been made evident.

In this manner these (followers of Valentinus) subdivide the parts within the Pleroma. Now likewise the parts in the Ogdoad have been subdivided, and there has been projected Sophia, which is, according to them, mother of all living creatures, and the “Joint Fruit of the Pleroma,” (who is) the Logos,[701] (and other Æons,) who are celestial angels that have their citizenship in Jerusalem which is above, which is in heaven. For this Jerusalem is Sophia, she (that is) outside (the Pleroma), and her spouse is the “Joint Fruit of the Pleroma.” And the Demiurge projected souls; for this (Sophia) is the essence of souls. This (Demiurge), according to them, is Abraham, and these (souls) the children of Abraham. From the material and devilish essence the Demiurge fashioned bodies for the souls. This is what has been declared: “And God formed man, taking clay from the earth, and breathed upon his face the breath of life, and man was made into a living soul.”[702] This, according to them, is the inner man, the natural (man), residing in the material body: Now a material (man) is perishable, incomplete, (and) formed out of the devilish essence. And this is the material man, as it were, according to them an inn,[703] or domicile, at one time of soul only, at another time of soul and demons, at another time of soul and Logoi.[704] And these are the Logoi that have been dispersed from above, from the “Joint Fruit of the Pleroma” and (from) Sophia, 89 into this world. And they dwell in an earthly body, with a soul, when demons do not take up their abode with that soul. This, he says, is what has been written in Scripture: “On this account I bend my knees to the God and Father and Lord of our Lord Jesus Christ, that God would grant you to have Christ dwelling in the inner man,”[705]—that is, the natural (man), not the corporeal (one),—“that you may be able to understand what is the depth,” which is the Father of the universe, “and what is the breadth,” which is Staurus, the limit of the Pleroma, “or what is the length,” that is, the Pleroma of the Æons. Wherefore, he says, “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him;”[706] but folly, he says, is the power of the Demiurge, for he was foolish and devoid of understanding, and imagined himself to be fabricating the world. He was, however, ignorant that Sophia, the Mother, the Ogdoad, was really the cause of all the operations performed by him who had no consciousness in reference to the creation of the world.

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[700] These words are a line out of Pythagoras’ *Golden Verses*:— Πηγή τις ἀενάου φύσεως ῥιζώματ᾽ ἔχουσα—(48).

[701] The Abbe Cruise thinks that a comparison of this passage with the corresponding one in Irenæus suggests the addition of οἱ δορυφόροι after Λόγος, i.e., the Logos and his satellites. [Vol. i. p. 381, this series.]

[702] Gen. ii. 7.

[703] Or, “subterranean” (Cruice).

[704] Epiphanius, *Hær.*, xxxi. sec. 7.

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[705] Eph. iii. 14–18.

[706] 1 Cor. ii. 14.

Chapter XXX.—Valentinus' Explanation of the Birth of Jesus; Twofold Doctrine on the Nature of Jesus' Body; Opinion of the Italians, that Is, Heracleon and Ptolemæus; Opinion of the Orientals, that Is, Axionicus and Bardesanes.

All the prophets, therefore, and the law, spoke by means of the Demiurge,—a silly god,[707] he says, (and themselves) fools, who knew nothing. On account of this, he says, the Saviour observes: "All that came before me are thieves and robbers."[708] And the apostle (uses these words): "The mystery which was not made known to former generations."[709] For none of the prophets, he says, said anything concerning the things of which we speak; for (a prophet) could not but be ignorant of all (these) things, inasmuch as they certainly had been uttered by the Demiurge only. When, therefore, the creation received completion, and when after (this) there ought to have been the revelation of the sons of God—that is, of the Demiurge, which up to this had been concealed, and in which obscurity the natural man was hid, and had a veil upon the heart;—when (it was time), then, that the veil should be taken away, and that these mysteries should be seen, Jesus was born of Mary the virgin, according to the declaration (in Scripture), "The Holy Ghost will come upon thee"—Sophia is the Spirit—"and the power of the Highest will overshadow thee"—the Highest is the Demiurge,—"wherefore that which shall be born of thee shall be called holy."[710] For he has been generated not from the highest alone, as those created in (the likeness of) Adam have been created from the highest alone—that is, (from) Sophia and the Demiurge. Jesus, however, the new man, (has been generated) from the Holy Spirit—that is, Sophia and the Demiurge—in order that the Demiurge may complete the conformation and constitution of his body, and that the Holy Spirit may supply his essence, and that a celestial Logos may proceed from the Ogdoad being born of Mary.

Concerning this (Logos) they have a great question amongst them—an occasion both of divisions and dissension. And hence the doctrine of these has become divided: and one doctrine, according to them, is termed Oriental, and the other Italian. They from Italy, of whom is Heracleon and Ptolemæus, say that the body of Jesus was (an) animal (one). And on account of this, (they maintain) that at his baptism the Holy Spirit as a dove came down—that is, the Logos of the mother above, (I mean Sophia)—and became (a voice) to the animal (man), and raised him from the dead. This, he says, is what has been declared: "He who raised Christ from the dead will also quicken your mortal and natural bodies."[711]

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[707] Epiphanius, *Hær.*, xxxi. 22.

[708] John x. 8.

[709] Col. i. 26.

[710] Luke i. 35.

[711] Rom. viii. 11, 12.

For loam has come under a curse; “for,” says he, “dust thou art, and unto dust shalt thou return.”[712] The Orientals, on the other hand, of whom is Axionicus[713] and Bardesianes,[714] assert that the body of the Saviour was spiritual; for there came upon Mary the Holy Spirit—that is, Sophia and the power of the highest. This is the creative art, (and was vouchsafed) in order that what was given to Mary by the Spirit might be fashioned.

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[712] Gen. iii. 19.

[713] Axionicus is mentioned by Tertullian only (see Tertullian, *Contr. Valent.*, c. iv; [vol. iii. p. 505, this series]).

[714] Bardesianes (or Ardesianes, as Miller’s text has it) is evidently the same with Bardesanes, mentioned by Eusebius and St. Jerome.

Chapter XXXI.—Further Doctrines of Valentinus Respecting the Æons; Reasons for the Incarnation.

Let, then, those (heretics) pursue these inquiries among themselves, (and let others do so likewise,) if it should prove agreeable to anybody else to investigate (such points. Valentinus) subjoins, however, the following statement: That the trespasses appertaining to the Æons within (the Pleroma) had been corrected; and likewise had been rectified the trespasses appertaining to the Ogdoad, (that is,) Sophia, outside (the Pleroma); and also (the trespasses) appertaining to the Hebdomad (had been rectified). For the Demiurge had been taught by Sophia that He is not Himself God alone, as He imagined, and that except Himself there is not another (Deity). But when taught by Sophia, He was made to recognise the superior (Deity). For He was instructed[715] by her, and initiated and indoctrinated into the great mystery of the Father and of the Æons, and divulged this to none. This is, as he says, what (God) declares to Moses: "I am the God of Abraham, and the God of Isaac, and the God of Jacob; and my name I have not announced to them;"[716] that is, I have not declared the mystery, nor explained who is God, but I have preserved the mystery which I have heard from Sophia in secrecy with myself. When, then, the trespasses of those above had been rectified, it was necessary, according to the same consequence, that the (transgressions) here likewise should obtain rectification. On this account Jesus the Saviour was born of Mary that he might rectify (the trespasses committed) here; as the Christ who, having been projected additionally from above by Nous and Aletheia, had corrected the passions of Sophia—that is, the abortion (who was) outside (the Pleroma). And, again, the Saviour who was born of Mary came to rectify the passions[717] of the soul. There are therefore, according to these (heretics), three Christs: (the first the) one additionally projected by Nous and Aletheia, along with the Holy Spirit; and (the second) the "Joint Fruit of the Pleroma," spouse of Sophia, who was outside (the Pleroma). And she herself is likewise styled Holy Spirit, but one inferior to the first (projection). And the third (Christ is) He who was born of Mary for the restoration of this world of ours. 90

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[715] κατηχήθη. Miller's text has κατήχθη, which is properly corrected by Bunsen into the word as translated above.

[716] Ex. vi. 2, 3.

[717] Or, "the multitudes."

Chapter XXXII.—Valentinus Convicted of Plagiarisms from Plato.

I think that the heresy of Valentinus which is of Pythagorean (origin), has been sufficiently, indeed more than sufficiently, delineated. It therefore seems also expedient, that having explained his opinions, we should desist from (further) refutation (of his system). Plato, then, in expounding mysteries concerning the universe, writes to Dionysius expressing himself after some such manner[718] as this: "I must speak to you by riddles,[719] in order that if the letter may meet with any accident in its leaves by either sea or land, he who reads (what falls into his hands) may not understand it. For so it is. All things are about the King of all, and on his account are all things, and he is cause of all the glorious (objects of creation). The second is about the second, and the third about the third. But pertaining to the King there is none of those things of which I have spoken. But after this the soul earnestly desires to learn what sort these are, looking upon those things that are akin to itself, and not one of these is (in itself) sufficient. This is, O son of Dionysius and Doris, the question (of yours) which is a cause of all evil things. Nay, but rather the solicitude concerning this is innate in the soul; and if one does not remove this, he will never really attain truth.[720] But what is astonishing in this matter, listen. For there are men who have heard these things—(men) furnished with capacities for learning, and furnished with capacities of memory, and persons who altogether in every way are endued with an aptitude for investigation with a view to inference. (These are) at present aged speculators.[721] And they assert that opinions which at one time were credible are now incredible, and that things once incredible are now the contrary. While, therefore, turning the eye of examination towards these (inquiries), exercise caution, lest at any time you should have reason to repent in regard of those things should they happen in a manner unbecoming to your dignity. On this account I have written nothing concerning these (points); nor is there any treatise of Plato's (upon them), nor ever shall there be. The observations, however, now made are those of Socrates, conspicuous for virtue even while he was a young man."

Valentinus, falling in with these (remarks), has made a fundamental principle in his system "the King of all," whom Plato mentioned, and whom this heretic styles Pater, and Bythos, and Proarche[722] over the rest of the Æons. And when Plato uses the words, "what is second about things that are second," Valentinus supposes to be second all the Æons that are within the limit (of the Pleroma, as well as) the limit (itself). And when Plato uses the words, "what is third about what is third," he has (constituted as third) the entire of the arrangement (existing) outside the limit[723] and the Pleroma. And Valentinus has elucidated this (arrangement) very succinctly, in a psalm commencing from below, not as Plato does, from above, expressing himself thus: "I behold[724] all things suspended in air by spirit, and I perceive all things wafted by spirit; the flesh (I see) suspended from soul, but the soul shining out from air, and air depending from Æther, and fruits produced from Bythus, and the fœtus borne from the womb." Thus (Valentinus) formed his opinion on such (points). Flesh, according to these (heretics), is matter which is suspended from the soul of the Demiurge. And soul shines out from air; that is, the Demiurge emerges from the spirit, (which is) outside the Pleroma. But air springs forth from Æther; that is, Sophia, which is outside (the Pleroma, is projected from the Pleroma) which is within the limit, and (from) the entire Pleroma (generally). And from Bythus fruits are produced; (that is,) the entire projection of the Æons is made from the Father. The opinions, then, advanced by Valentinus have been sufficiently declared. It remains for us to explain the tenets of those who have emanated from his school, though each adherent (of Valentinus) entertains different opinions.[725] 91

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[718] Cruice thinks that the following extract from Plato's epistles has been added by a second hand. [Cf. vol. iii. p. 181, this series.]

[719] There are some verbal diversities between the texts of Plato and Hippolytus, which a reference will show (see Plat., *Epist.*, t. ix. p. 76, ed. Bekker).

[720] Some forty lines that follow in Plato's letter are omitted here.

[721] Here likewise there is another deficiency as compared with the original letter.

[722] Miller's text is, καὶ πᾶσι γῆν, etc. In the German and French edition of Hippolytus we have, instead of this, καὶ Προαρχὴν. The latter word is introduced on the authority of Epiphanius and Theodoret. Bernays proposes

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Σιγὴν, and Scott Πλάστην. The Abbe Cruice considers Πλάστην an incongruous word as applied to the creation of spiritual beings.

[723] The word "limit" occurs twice in this sentence, and Bunsen alters the second into "Pleroma," so that the words may be rendered thus: "Valentinus supposes to be second all the Æons that are within the Pleroma."

[724] This is a Gnostic hymn, and is arranged metrically by Cruice, of which the following is a translation:— All things whirled on by spirit I see, Flesh from soul depending, And soul from air forth flashing, And air from æther hanging, And fruits from Bythus streaming, And from womb the infant growing.

[725] The text here is corrupt, but the above rendering follows the Abbe Cruice's version. Bunsen's emendation would, however, seem untenable.

Chapter XXXIII.—Secundus' System of Æons; Epiphanes; Ptolemæus.

A certain (heretic) Secundus,[726] born about the same time with Ptolemæus, expresses himself thus: (he says) that there is a right tetrad and a left tetrad,—namely, light and darkness. And he affirms that the power which withdrew and laboured under deficiency, was not produced from the thirty Æons, but from the fruits of these. Some other (heretic), however—Epiphanes, a teacher among them—expresses himself thus: "The earliest originating principle was inconceivable, ineffable, and unnameable;" and he calls this Monotes. And (he maintains) that there co-exists with this (principle) a power which he denominates Henotes. This Henotes and this Monotes, not by projection (from themselves), sent forth a principle (that should preside) over all intelligibles; (and this was) both unbegotten and invisible, and he styles it a Monad. "With this power co-exists a power of the same essence, which very (power) I call Unity. These four powers sent forth the remainder of the projections of the Æons." But others, again, denominate the chief and originating Ogdoad, (which is) fourth (and) invisible, by the following names: first, Proarche; next, Anennœtus; third, Arrhetus; and fourth, Aoratus. And that from the first, Proarche, was projected by a first and fifth place, Arche; and from Anennœtus, by a second and sixth place, Acataleptus; and from Arrhetus, by a third and seventh place, Anonomastus; and from Aoratus, Agennetus, a complement of the first Ogdoad. They wish that these powers should exist before Bythus and Sige. Concerning, however, Bythus himself, there are many different opinions. Some affirm him to be unwedded, neither male nor female; but others (maintain) that Sige, who is a female, is present with him, and that this constitutes the first conjugal union.

But the followers of Ptolemæus[727] assert that (Bythus) has two spouses, which they call likewise dispositions, viz., Ennoia and Thelesis (conception and volition). For first the notion was conceived of projecting anything; next followed, as they say, the will to do so. Wherefore also these two dispositions and powers—namely, Ennoia and Thelesis—being, as it were, mingled one with the other, there ensued a projection of Monogenes and Aletheia by means of a conjugal union. And the consequence was, that visible types and images of those two dispositions of the Father came forth from the invisible (Æons), viz., from Thelema, Nous, and from Ennoia, Aletheia. And on this account the image of the subsequently generated Thelema is (that of a) male; but (the image) of the unbegotten Ennoia is (that of a) female, since volition is, as it were, a power of conception. For conception always cherished the idea of a projection, yet was not of itself at least able to project itself, but cherished the idea (of doing so). When, however, the power of volition (would be present), then it projects the idea which had been conceived.

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[726] Concerning Secundus and Epiphanes, see Irenæus, i. 11; Theodoret, *Hær. Fab.*, i. 5–9; Epiphanius, xxxii. 1, 3, 4; Tertullian, *Adv. Valent.*, c. xxxviii.; and St. Augustine, *Hær.*, xi. Hippolytus, in his remarks on Secundus and Epiphanes, borrows from St. Irenæus.

[727] Concerning Ptolemæus, see Irenæus, i. 12; Tertullian, *De Præscript.*, c. xlix.; and *Advers. Valent.*, c. viii.; Epiphanius, *Hær.*, xxxiii. 3–7; and Theodoret, *Hæret. Fab.*, i. 8.

Chapter XXXIV.—System of Marcus; A Mere Impostor; His Wicked Devices Upon the Eucharistic Cup.

A certain other teacher among them, Marcus,[728] an adept in sorcery, carrying on operations[729] partly by sleight of hand and partly by demons, deceived many from time to time. This (heretic) alleged that there resided in him the mightiest power from invisible and unnameable places. And very often, taking the Cup, as if offering up the Eucharistic prayer, and prolonging to a greater length than usual the word of invocation, he would cause the appearance of a purple, and sometimes of a red mixture, so that his dupes imagined that a certain Grace descended and communicated to the potion a blood-red potency. The knave, however, at that time succeeded in escaping detection from many; but now, being convicted (of the imposture), he will be forced to desist from it. For, infusing secretly into the mixture some drug that possessed the power of imparting such a colour (as that alluded to above), uttering for a considerable time nonsensical expressions, he was in the habit of waiting, (in expectation) that the (drug), obtaining a supply of moisture, might be dissolved, and, being intermingled with the potion, might impart its colour to it. The drugs, however, that possess the quality of furnishing this effect we have previously mentioned in the book on magicians.[730] And here we have taken occasion to explain how they make dupes of many, and thoroughly ruin them. And if it should prove agreeable to them to apply their attention with greater accuracy to the statement made by us, they will become aware of the deceit of Marcus.

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[728] Concerning Marcus, see Irenæus, i. 12–18; Tertullian, *Præscript.*, c. l.; Epiphanius, *Hær.*, xxxiv.; Theodoret, *Hæret. Fab.*, i. 9; St. Augustine, *Hær.*, c. xiv.; and St. Jerome's 29th Epistle.

[729] ἐνεργῶν: Bunsen reads δρῶν, which has the same meaning. Cruice reads αἰωρῶν, but makes no attempt at translation. Miller's reading is δώρων, which is obviously corrupt, but for which δόλων has been suggested, and with good show of reason.

[730] [The lost book upon the Witch of Endor, possibly. "Against the Magi" is the title of the text, and is taken to refer to book iv. cap. xxviii. p. 35, *supra*: the more probable opinion.

Chapter XXXV.—Further Acts of Jugglery on the Part of Marcus.

And this (Marcus), infusing (the aforesaid) mixture into a smaller cup, was in the habit of delivering it to a woman to offer up the Eucharistic prayer, while he himself stood by, and held (in his hand) another empty (chalice) larger than that. And after his female dupe had pronounced the sentence of Consecration,[731] having received (the cup from her), he proceeded to infuse (its contents) into the larger (chalice), and, pouring them frequently from one cup to the other, was accustomed at the same time to utter the following invocation: "Grant that the inconceivable and ineffable Grace which existed prior to the universe, may fill thine inner man, and make to abound in thee the knowledge of this (grace), as She disseminates the seed of the mustard-tree upon the good soil." And simultaneously pronouncing some such words as these, and astonishing both his female dupe and those that are present, he was regarded as one performing a miracle; while the larger was being filled from the smaller chalice, in such a way as that (the contents), being superabundant, flowed over. And the contrivance of this (juggler) we have likewise explained in the aforesaid (fourth) book, where we have proved that very many drugs, when mingled in this way with liquid substances, are endued with the quality of yielding augmentation, more particularly when diluted in wine. Now, when (one of these impostors) previously smears, in a clandestine manner, an empty cup with any one of these drugs, and shows it (to the spectators) as if it contained nothing, by infusing into it (the contents) from the other cup, and pouring them back again, the drug, as it is of a flatulent nature, is dissolved[732] by being blended with the moist substance. And the effect of this was, that a superabundance of the mixture ensued, and was so far augmented, that what was infused was put in motion, such being the nature of the drug. And if one stow away (the chalice) when it has been filled, (what has been poured into it) will after no long time return to its natural dimensions, inasmuch as the potency of the drug becomes extinct by reason of the continuance of moisture. Wherefore he was in the habit of hurriedly presenting the cup to those present, to drink; but they, horrified at the same time, and eager (to taste the contents of the cup), proceeded to drink (the mixture), as if it were something divine, and devised by the Deity.[733]

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[731] Or, "had given thanks."

[732] ἀναλυομένου: some read ἀναδυομένου, which is obviously untenable.

[733] [Here was an awful travesty of the heresy of a later day which introduced "the miracle of Bolsena" and the *Corpus-Christi* celebration. See Robertson, *Hist.*, vol. iii. p. 604.]

Chapter XXXVI.—The Heretical Practices of the Marcites in Regard of Baptism.

Such and other (tricks) this impostor attempted to perform. And so it was that he was magnified by his dupes, and sometimes he was supposed to utter predictions. But sometimes he tried to make others (prophesy), partly by demons carrying on these operations, and partly by practising sleight of hand, as we have previously stated. Hoodwinking therefore multitudes, he led on (into enormities) many (dupes) of this description who had become his disciples, by teaching them that they were prone, no doubt, to sin, but beyond the reach of danger, from the fact of their belonging to the perfect power, and of their being participators in the inconceivable potency. And subsequent to the (first) baptism, to these they promise another, which they call Redemption. And by this (other baptism) they wickedly subvert those that remain with them in expectation of redemption, as if persons, after they had once been baptized, could again obtain remission. Now, it is by means of such knavery as this that they seem to retain their hearers. And when they consider that these have been tested, and are able to keep (secret the mysteries) committed unto them, they then admit them to this (baptism). They, however, do not rest satisfied with this alone, but promise (their votaries) some other (boon) for the purpose of confirming them in hope, in order that they may be inseparable (adherents of their sect). For they utter something in an inexpressible (tone of) voice, after having laid hands on him who is receiving the redemption. And they allege that they could not easily declare (to another) what is thus spoken unless one were highly tested, or one were at the hour of death, (when) the bishop comes and whispers (it) into the (expiring one’s) ear. And this knavish device (is undertaken) for the purpose of securing the constant attendance upon the bishop of (Marcus’) disciples, as individuals eagerly panting to learn what that may be which is spoken at the last, by (the knowledge of) which the learner will be advanced to the rank of those admitted into the higher mysteries. And in regard of these I have maintained a silence for this reason, lest at any time one should suppose that I was guilty of disparaging these (heretics). For this does not come within the scope of our present work, only so far as it may contribute to prove from what source (the heretics) have derived the standing-point from which they have taken occasion to introduce the opinions advanced by them.[734] 93

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[734] [Bunsen (vol. i. p 72–75) makes useful comments.]

Chapter XXXVII.—Marcus’ System Explained by Irenæus; Marcus’ Vision; The Vision of Valentinus Revealing to Him His System.

For also the blessed presbyter Irenæus, having approached the subject of a refutation in a more unconstrained spirit, has explained such washings and redemptions, stating more in the way of a rough digest[735] what are their practices. (And it appears that some of the Marcosians,) on meeting with (Irenæus’ work), deny that they have so received (the secret word just alluded to), but they have learned that always they should deny. Wherefore our anxiety has been more accurately to investigate, and to discover minutely what are the (instructions) which they deliver in the case of the first bath, styling it by some such name; and in the case of the second, which they denominate Redemption. But not even has this secret of theirs escaped (our scrutiny). For these opinions, however, we consent to pardon Valentinus and his school.

But Marcus, imitating his teacher, himself also feigns a vision, imagining that in this way he would be magnified. For Valentinus likewise alleges that he had seen an infant child lately born; and questioning (this child), he proceeded to inquire who it might be. And (the child) replied, saying that he himself is the Logos, and then subjoined a sort of tragic legend; and out of this (Valentinus) wishes the heresy attempted by him to consist. Marcus, making a similar attempt[736] with this (heretic), asserts that the Tetrad came to him in the form of a woman,—since the world could not bear, he says, the male (form) of this Tetrad, and that she revealed herself who she was, and explained to this (Marcus) alone the generation of the universe, which she never had revealed to any, either of gods or of men, expressing herself after this mode: When first the self-existent Father, He who is inconceivable and without substance, He who is neither male nor female, willed that His own ineffability should become realized in something spoken, and that His invisibility should become realized in form, He opened His mouth, and sent forth similar to Himself a Logos. And this (Logos) stood by Him, and showed unto Him who he was, viz., that he himself had been manifested as a (realization in) form of the Invisible One. And the pronunciation of the name was of the following description. He was accustomed to utter the first word of the name itself, which was Arche, and the syllable of this was (composed) of four[737] letters. Then he subjoined the second (syllable), and this was also (composed) of four letters. Next he uttered the third (syllable), which was (composed) of ten letters; and he uttered the fourth (syllable), and this was (composed) of twelve letters. Then ensued the pronunciation of the entire name, (composed) of thirty letters, but of four syllables. And each of the elements had its own peculiar letters, and its own peculiar form, and its own peculiar pronunciation, as well as figures and images. And not one of these was there that beholds the form of that (letter) of which this was an element. And of course none of them could know the pronunciation of the (letter) next to this, but (only) as he himself pronounces it, (and that in such a way) as that, in pronouncing the whole (word), he supposed that he was uttering the entire (name). For each of these (elements), being part of the entire (name), he denominates (according to) its own peculiar sound, as if the whole (of the word). And he does not intermit sounding until he arrived at the last letter of the last element, and uttered it in a single articulation. Then he said, that the restoration of the entire ensued when all the (elements), coming down into the one letter, sounded one and the same pronunciation, and an image of the pronunciation he supposed to exist when we simultaneously utter the word *Amen*.[738] And that these sounds are those which gave form to the insubstantial and unbegotten Æon, and that those forms are what the Lord declared to be angels—the (forms) that uninterruptedly behold the face of the Father. 94

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[735] Hippolytus has already employed this word, ἁδρομέστερον, in the *Procœmium*. It literally means, of strong or compact parts. Hippolytus, however, uses it in contrast to the expression λεπτομέρης, in reference to his *Summary of Heresies*. Bunsen thinks that Hippolytus means to say that Irenæus expressed himself rather too strongly, and that the Marcosians, on meeting with Irenæus’ assertions, indignantly repudiated them. Dr. Wordsworth translates ἁδρομερῶς (in the *Procœmium*), “with rude generality,”—a rendering scarcely in keeping with the passage above.

[736] The largest extract from Irenæus is that which follows—the explanation of the heresy of Marcus. From this to the end of book vi. occurs in Irenæus likewise. Hippolytus’ text does not always accurately correspond with that of his master. The divergence, however, is inconsiderable, and may sometimes be traceable to the error of the transcriber.

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[737] Hippolytus uses two words to signify letters, στοιχεῖον and γράμμα. The former strictly means an articulate sound as the basis of language or of written words, and the latter the sound itself when represented by a particular symbol or sign.

[738] [Rev. iii. 14. A name of Christ. This word is travestied as the name *Logos* also, most profanely.]

Chapter XXXVIII.—Marcus’ System of Letters.

But the generic and expressed names of the elements he called Æons, and Logoi, and Roots, and Seeds, and Pleromas, and Fruits. (And he maintains) that every one of these, and what was peculiar to each, is perceived as being contained in the name of “Ecclesia.” And the final letter of the last element sent forth its own peculiar articulation. And the sound of this (letter) came forth and produced, in accordance with images of the elements, its own peculiar elements. And from these he says that things existing here were garnished, and the things antecedent to these were produced. The letter itself certainly, of which the sound was concomitant with the sound below, he says, was received up by its own syllable into the complement of the entire (name); but that the sound, as if cast outside, remained below. And that the element itself, from which the letter along with its own pronunciation descended below, he says, is (composed) of thirty letters, and that each one of the thirty letters contains in itself other letters, by means of which the title of the letter is named. And again, that the other (letters) are named by different letters, and the rest by different (ones still). So that by writing down the letters individually, the number would eventuate in infinity. In this way one may more clearly understand what is spoken. The element Delta, (he says,) has five letters in itself, (viz.), Delta, and Epsilon, and Lambda, and Tau, and Alpha; and these very letters are (written) by means of other letters. If, therefore, the entire substance of the Delta eventuates in infinity, (and if) different letters invariably produce different letters, and succeed one another, by how much greater than that element is the more enormous sea[739] of the letters? And if one letter is thus infinite, behold the entire name’s depth of the letters out of which the patient industry, nay, rather (I should say,) the vain toil of Marcus wishes that the Progenitor (of things) should consist! Wherefore also (he maintains) that the Father, who knew that He was inseparable from Himself, gave (this depth) to the elements, which he likewise denominates Æons. And he uttered aloud to each one of them its own peculiar pronunciation, from the fact that one could not pronounce the entire.

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[739] This is Duncker’s emendation, suggested by Irenæus’ text. Miller reads τὸν τόπον, which yields scarcely any meaning.

Chapter XXXIX.—The Quaternion Exhibits "Truth."

And (Marcus alleged) that the Quaternion, after having explained these things, spoke as follows: "Now, I wish also to exhibit to you Truth herself, for I have brought her down from the mansions above, in order that you may behold her naked, and become acquainted with her beauty; nay, also that you may hear her speak, and may marvel at her wisdom. Observe," says the Quaternion, "then, first, the head above, Alpha (and long) O; the neck, B and P[si]; shoulders, along with hands, G and C[hi]; breasts, Delta and P[hi]; diaphragm,[740] Eu; belly, Z and T; *pudenda*, Eta and S; thighs, T[h] and R; knees, Ip; calves, Ko; ankles, Lx[si]; feet, M and N." This is in the body of Truth, according to Marcus. This is the figure of the element; this the character of the letter. And he styles this element Man, and affirms it to be the source of every word, and the originating principle of every sound, and the realization in speech of everything that is ineffable, and a mouth of taciturn silence. And this is the body of (Truth) herself. But do you, raising aloft the conceiving power of the understanding, hear from the mouths of Truth (of) the Logos, who is Self-generator[741] and Progenitor.[742]

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[740] Hippolytus' text has been here corrected from that of Irenæus.

[741] This is a correction from Progenitor, on the authority of Irenæus and Epiphanius.

[742] Προπάτορα: Irenæus reads Πατρόδορα, which is adopted by Schneidewin, and translated *patrium*.

Chapter XL.—The Name of Christ Jesus.

But, after uttering these words, (Marcus details) that Truth, gazing upon him, and opening her mouth, spoke the discourse (just-alluded to). And (he tells us) that the discourse became a name, and that the name was that which we know and utter, viz., Christ Jesus, and that as soon as she had named this (name) she remained silent. While Marcus, however, was expecting that she was about to say more, the Quaternion, again advancing into the midst, speaks as follows: “Thou didst regard as contemptible[743] this discourse which you have heard from the mouth of Truth. And yet this which you know and seem long since to possess is not the name; for you have merely the sound of it, but are ignorant of the power. For Jesus is a remarkable name, having six letters,[744] invoked[745] by all belonging to the called (of Christ); whereas the other (name, that is, Christ,) consists of many parts, and is among the (five) Æons of the Pleroma. (This name) is of another form and a different type, and is recognised by those existences who are connate with him, and whose magnitudes subsist with him continually. 95

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[743] The reading is doubtful. The translator adopts Scott’s emendation.

[744] [See note 1, p. 94 *supra*, on “Amen.” Comp. Irenæus, vol. i. p. 393, this series. This name of Jesus does, indeed, run through all Scripture, in verbal and other forms; Gen. xlix. 18 and in *Joshua*, as a foreshadowing.]

[745] Irenæus has “known.”

Chapter XLI.—Marcus’ Mystic Interpretation of the Alphabet.

Know, (therefore,) that these letters which with you are (reckoned at) twenty-four, are emanations from the three powers, and are representative[746] of those (powers) which embrace even the entire number of the elements. For suppose that there are some letters that are mute—nine of them—of Pater and Aletheia, from the fact that these are mute—that is, ineffable and unutterable. And (again, assume) that there are other (letters that are) semi-vowels—eight of them—of the Logos and of Zoe, from the fact that these are intermediate between consonants and vowels, and receive the emanation[747] of the (letters) above them, but the reflux of those below them.[748] And (likewise take for granted) that there are vowels—and these are seven—of Anthropos and Ecclesia, inasmuch as the voice of Anthropos proceeded forth, and imparted form to the (objects of the) universe. For the sound of the voice produced figure, and invested them with it. From this it follows that there are Logos and Zoe, which have eight (semi-vowels); and Anthropos and Ecclesia, which have seven (vowels); and Pater and Aletheia, which have nine (mutes). But from the fact that Logos wanted[749] (one of being an ogdoad), he who is in the Father was removed (from his seat on God’s right hand), and came down (to earth). And he was sent forth (by the Father) to him from whom he was separated, for the rectification of actions that had been committed. (And his descent took place) in order that the unifying process, which is inherent in Agathos, of the Pleromas might produce in all the single power that emanates from all. And thus he who is of the seven (vowels) acquired the power of the eight[750] (semi-vowels); and there were produced three *topoi*, corresponding with the (three) numbers (nine, seven, and eight),—(these *topoi*) being ogdoads. And these three being added one to the other, exhibited the number of the twenty-four (letters). And (he maintains), of course, that the three elements,—(which he himself affirms to be (allied) with the three powers by conjugal union, and which (by this state of duality) become six, and from which have emanated the twenty-four elements,—being rendered fourfold by the Quaternion’s ineffable word, produce the same number (twenty-four) with these. And these, he says, belong to Anonomastus. And (he asserts) that these are conveyed by the six powers into a similarity with Aoratus. And (he says) that there are six double letters of these elements, images of images, which, being reckoned along with the twenty-four letters, produce, by an analogical power, the number thirty.

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[746] εἰκονικὰς. This is Irenæus’ reading. Miller has εἰκόνας (representations).

[747] ἀπόῤῥοιαν: some read ἀπορίαν, which is obviously erroneous.

[748] ὑπ’ αὐτὰ: Irenæus reads ὑπέρ αὐτὴν, and Massuet ὑπένερθεν.

[749] The deficiency consisted in there not being three ogdoads. The sum total was twenty-four, but there was only one ogdoad—Logos and Zoe. The other two—Pater and Aletheia, and Anthropos and Ecclesia—had one above and one below an ogdoad.

[750] τῶν ὀκτὼ has been substituted for τῷ νοητῷ, an obviously corrupt reading. The correction is supplied by Irenæus.

Chapter XLII.—His System Applied to Explain Our Lord’s Life and Death.

And he says, as the result of this computation and that proportion,[751] that in the similitude of an image He appeared who after the six days Himself ascended the mountain a fourth person, and became the sixth.[752] And (he asserts) that He (likewise) descended and was detained by the Hebdomad, and thus became an illustrious Ogdoad. And He contains in Himself of the elements the entire number which He manifested, as He came to His baptism. (And the symbol of manifestation was) the descent of the dove, which is O[mega] and Alpha, and which by the number manifested (by these is) 801.[753] And for this reason (he maintains) that Moses says that man was created on the sixth day. And (he asserts) that the dispensation of suffering (took place) on the sixth day, which is the preparation; (and so it was) that on this (day) appeared the last man for the regeneration of the first man. And that the beginning and end of this dispensation is the sixth hour, at which He was nailed to 96 the (accursed) tree. For (he says) that perfect Nous, knowing the sixfold number to be possessed of the power of production and regeneration, manifested to the sons of light the regeneration that had been introduced into this number by that illustrious one who had appeared. Whence also he says that the double letters[754] involve the remarkable number. For the illustrious number, being intermingled with the twenty-four elements, produced the name (consisting) of the thirty letters.

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[751] Or, “economy.”

[752] Christ went up with the three apostles, and was therefore the fourth Himself; by the presence of Moses and Elias, He became the sixth: Matt. xvii. 1; Mark ix. 2.

[753] The Greek word for dove is περίστερα, the letters of which represent 801, as may be seen thus:— π = 80 ε = 5 ρ = 100 ι = 10 σ = 200 τ = 300 ε = 5 ρ = 100 α = 1 ___ 801 This, therefore, is equipollent with Alpha and Omega, as α is equal to 1, and ω to 800. [Stuff! Bunsen, very naturally, exclaims.]

[754] γράμματα: some read πράγματα.

Chapter XLIII—Letters, Symbols of the Heavens.

He has, however, employed the instrumentality of the aggregate of the seven numbers, in order that the result of the self-devised (counsel)[755] might be manifested. Understand, he says, for the present, that remarkable number to be Him who was formed by the illustrious one, and who was, as it were, divided, and remained outside. And He, through both His Own power and wisdom, by means of the projection of Himself, imparted, in imitation of the seven powers,[756] animation to this world, so as to make it consist of seven powers, and constituted (this world) the soul of the visible universe. And therefore this one has resorted to such all operation as what was spontaneously undertaken by Himself; and these minister,[757] inasmuch as they are imitations of things inimitable, unto the intelligence of the Mother. And the first heaven sounds Alpha,[758] and the one after that E[psilon], and the third Eta, and the fourth, even that in the midst of the seven (vowels, enunciates) the power of Iota, and the fifth of O[micron], and the sixth of U[psilon], and the seventh and fourth from the central[759] one, O[mega]. And all the powers, when they are connected together in one, emit a sound, and glorify that (Being) from whom they have been projected. And the glory of that sound is transmitted upwards to the Progenitor. And furthermore, he says that the sound of this ascription of glory being conveyed to the earth, became a creator and producer of terrestrial objects. And (he maintains) that the proof of this (may be drawn) from the case of infants recently born, whose soul, simultaneously with exit from the womb utters similarly this sound of each one of the elements. As, then, he says, the seven powers glorify the Logos, so also does the sorrowing soul in babes (magnify Him).[760] And on account of this, he says, David likewise has declared, "Out of the mouths of babes and sucklings Thou hast perfected praise."[761] And again, "The heavens declare the glory of God."[762] When,[763] however, the soul is involved in hardships, it utters no other exclamation than the O[mega], inasmuch as it is afflicted in order that the soul above, becoming aware of what is akin to herself (below), may send down one to help this (earthly soul).

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[755] Supplied from Irenæus.

[756] This should be altered into Hebdomad if we follow Irenæus.

[757] τάδε διακονεῖ. This is the text of Irenæus, and corrects the common reading, τὰ δὶ εἰκόνων.

[758] φθέγγεται (Irenæus). The common reading is φαίνεται.

[759] μέσου: in Irenæus we have μέρους.

[760] Irenæus has the sentence thus: "so also the soul in babes, lamenting and bewailing Marcus, glorifies him."

[761] Ps. viii. 2.

[762] Ps. xix. 1.

[763] Hippolytus here omits some passages which are to be found in Irenæus.

Chapter XLIV.—Respecting the Generation of the Twenty-Four Letters.

And so far for these points. Respecting, however, the generation of the twenty-four elements, he expresses himself thus: that Henotes coexists with Monotes, and that from these issue two projections, viz., Monas and Hen, and that these being added together[764] become four, for twice two are four. And again, the two and four (projections) being added together, manifested the number six; and these six made fourfold, produce the twenty-four forms.[765] And these are the names of the first tetrad, and they are understood as Holy of Holies, and cannot be expressed and they are recognised by the Son alone. These the Father knows which they are. Those names which with Him are pronounced in silence and with faith, are Arrhetus and Sige, Pater and Aletheia. And of this tetrad the entire number is (that) of twenty-four letters. For Arrhetus has seven elements, Sige five, and Pater five, and Aletheia seven.[766] And in like manner also (is it with) the second tetrad; (for) Logos and Zoe, Anthropos and Ecclesia, exhibited the same number of elements. And (he says) that the expressed name—(that is, Jesus)[767]—of the Saviour consists of six letters, but that His ineffable[768] name, according to the number of the letters, one by one,[769] consists of twenty-four elements, but Christ a Son of twelve. And (he says) that the ineffable (name) in Christ consists of thirty letters, and this exists, according to the letters which are in Him, the elements being counted one by one. For the (name) Christ[770] consists of eight elements; for Chi[771] consists of three, and R[ho] of two, and EI of two, and I[ota], of four, S[igma] of five, and T[au] of three, and OU of two, and San of three. Thus the ineffable name in Christ 97 consists, they allege, of thirty letters. And they assert that for this reason He utters the words,

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[764] Literally, "being twice two:" some for οὖσαι read οὐσίαι. Irenæus has ἐπὶ δύο οὖσαι, i.e., "which being (added) into two."

[765] Hippolytus has only the word "twenty-four," to which Schneidewin supplies "letters," and Irenæus "forms," as given above. Hippolytus likewise omits the word "produced," which Irenæus supplies. The text of the latter is τὰς εἰκοσιτέσσαρας ἀπεκύσαν μορφάς.

[766] Irenæus adds, "which being added together, I mean the twice five and twice seven, complete the number of the twenty-four (forms)."

[767] The parenthetical words had fallen into a wrong part of the sentence, and are placed here by Schneidewin.

[768] This is a correction for "expressed" from Irenæus. Marcus observes the distinction afterwards.

[769] κατὰ ἓν γραμμάτων. The ms.. has ἐγγραμάτων. Irenæus omits these words.

[770] This entire sentence is wanting in Irenæus.

[771] Corrected from Chri, which is in the ms.

“I am Alpha and Omega,” displaying the dove, which (symbolically) has this number, which is eight hundred and one.[772]

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[772] Irenæus has the passage thus: “And for this reason He says that He is Alpha and Omega, that He may manifest the dove, inasmuch as this bird (symbolically) involves this number (801).” See a previous note in chap. xlii. p. 95, *supra*.

Chapter XLV.—Why Jesus is Called Alpha.

Now Jesus possesses this ineffable generation. For from the mother of the universe, I mean the first tetrad, proceeded forth, in the manner of a daughter, the second tetrad. And it became an ogdoad, from which proceeded forth the decade; and thus was produced ten, and next eighteen. The decade, therefore, coming in along with the ogdoad, and rendering it tenfold, produced the number eighty; and again making eighty tenfold, generated the number eight hundred.[773] And so it is that the entire number of letters that proceeded forth from ogdoad into decade is eight hundred and eighty-eight, which is Jesus; for the name Jesus, according to the number in letters, is eight hundred and eighty-eight. Now likewise the Greek alphabet has eight monads and eight decades, and eight hecatontads; and these exhibit the calculated sum of eight hundred and eighty-eight, that is, Jesus, who consists of all numbers. And that on this account He is called Alpha (and Omega), indicating His generation (to be) from all.[774]

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[773] Part of this sentence is supplied from Irenæus.

[774] Hippolytus here omits the following sentence found in Irenæus: "And again thus—of the first quarternion, when added into itself, in accordance with a progression of number, appeared the number ten, and so forth."

Chapter XLVI.—Marcus' Account of the Birth and Life of Our Lord.

But concerning the creation of this (Jesus), he expresses himself thus: That powers emanating from the second tetrad fashioned Jesus, who appeared on earth, and that the angel Gabriel[775] filled the place of the Logos, and the Holy Spirit that of Zoe, and the "Power of the Highest"[776] that of Anthropos, and the Virgin that of Ecclesia.[777] And so it was, in Marcus' system, that the man (who appeared) in accordance with the dispensation was born through Mary.[778] And when He came to the water, (he says) that He descended like a dove upon him who had ascended above and filled the twelfth number. And in Him resides the seed of these, that is, such as are sown along with Him, and that descend with (Him), and ascend with (Him). And that this power which descended upon Him, he says, is the seed of the Pleroma, which contains in itself both the Father and the Son, and the unnameable power of Sige, which is recognised through these and all the Æons. And that this (seed) is the spirit which is in Him and spoke in Him through the mouth of the Son, the confession of Himself as Son of man, and of His being one who would manifest the Father; (and that) when this spirit came down upon Jesus, He was united with Him. The Saviour, who was of the dispensation, he says, destroyed death, whereas He made known (as) the Father Christ (Jesus). He says that Jesus, therefore, is the name of the man of the dispensation, and that it has been set forth for the assimilation and formation of Anthropos, who was about to descend upon Him; and that when He had received Him unto Himself, He retained possession of Him. And (he says) that He was Anthropos, (that) He (was) Logos, (that) He (was) Pater, and Arrhetus, and Sige, and Aletheia, and Ecclesia, and Zoe.

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[775] Luke i. 26–38.

[776] Or, "of the Son," an obvious mistake.

[777] Irenæus has, "And the Virgin exhibited the place of Ecclesia."

[778] Irenæus adds, "whom the Father of the universe selected, for passage through the womb, by means of the Logos, for recognition of Himself."

Chapter XLVII.—The System of Marcus Shown to Be that of Pythagoras, by Quotations from the Writings of Marcus' Followers.

I trust, therefore, that as regards these doctrines it is obvious to all possessed of a sound mind, that (these tenets) are unauthoritative, and far removed from the knowledge that is in accordance with Religion, and are mere portions of astrological discovery, and the arithmetical art of the Pythagoreans. And this assertion, ye who are desirous of learning shall ascertain (to be true, by a reference to the previous books, where,) amongst other opinions elucidated by us, we have explained these doctrines likewise. In order, however, that we may prove it a more clear statement, viz., that these (Marcosians) are disciples not of Christ but of Pythagoras, I shall proceed to explain those opinions that have been derived (by these heretics) from Pythagoras concerning the meteoric (phenomena) of the stars[779] as far as it is possible (to do so) by an epitome.

Now the Pythagoreans make the following statements: that the universe consists of a Monad and Duad, and that by reckoning from a monad as far as four they thus generate a decade. And again,[780] a duad coming forth as far as the remarkable (letter),—for instance, two and four and six,—exhibited the (number) twelve. And again, if we reckon from the duad to the decade, thirty is produced; and in this are comprised the ogdoad, and decade, and dodecade. And therefore, on account of its having the remarkable (letter), the dodecade has concomitant[781] with it a remarkable passion.[782] And for this reason (they maintain) that when an error had arisen respecting the twelfth number, the sheep skipped from the flock and wandered away;[783] for that the apostasy took place, they say, in like manner from the decade. And with a similar reference to the dodecade, they speak of the piece of money

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[779] Cruice thinks that for stars we should read "numbers," but gives no explanation of the meaning of μετέωρα. This word, as applied to numbers, might refer to "the astrological phenomena" deducible by means of numerical calculations.

[780] A comparison of Hippolytus with Irenæus, as regards what follows, manifests many omissions in the former.

[781] Following Irenæus, the passage would be rendered thus: "And therefore, on account of its having the remarkable (letter) concomitant with it, they style the dodecade a remarkable passion." Massuet, in his *Annotations on Irenæus*, gives the following explanation of the above statement, which is made by Hippolytus likewise. From the twelfth number, by once abstracting the remarkable (number), which does not come into the order and number of the letters, eleven letters remain. Hence in the dodecade, the πάθος, or what elsewhere the heretics call the "Hysterema," is a defect of one letter. And this is a symbol of the defect or suffering which, upon the withdrawal of one Æon, happened unto the last dodecade of Æons.

[782] Hippolytus' statement is less copious and less clear than that of Irenæus, who explains the defect of the letter to be symbolical of an apostasy of one of the Æons, and that this one was a female.

[783] Luke xv. 4–10.

which, on losing, a woman, having lit a candle, searched for diligently. (And they make a similar application) of the loss (sustained) in the case of the one sheep out of the ninety and nine; and adding these one into the other, they give a fabulous account of numbers. And in this way, they affirm, when the eleven is multiplied into nine, that it produces the number ninety and nine; and on this account that it is said that the word Amen embraces the number ninety-nine. And in regard of another number they express themselves in this manner: that the letter Eta along with the remarkable one constitutes an ogdoad, as it is situated in the eighth place from Alpha. Then, again, computing the number of these elements without the remarkable (letter), and adding them together up to Eta, they exhibit the number thirty. For any one beginning from the Alpha[784] to the Eta will, after subtracting the remarkable (letter), discover the number of the elements to be the number thirty. Since, therefore, the number thirty is unified from the three powers; when multiplied thrice into itself it produced ninety, for thrice thirty is ninety, (and this triad when multiplied into itself produced nine). In this way the Ogdoad brought forth the number ninety-nine from the first Ogdoad, and Decade, and Dodecade. And at one time they collect the number of this (trio) into an entire sum, and produce a triacontad; whereas at another time they subtract twelve, and reckon it at eleven. And in like manner, (they subtract) ten and make it nine. And connecting these one into the other, and multiplying them tenfold, they complete the number ninety-nine. Since, however, the twelfth Æon, having left the eleven (Æons above), and departing downwards, withdrew, they allege that even this is correlative (with the letters). For the figure of the letters teaches (us as much). For L is placed eleventh of the letters, and this L is the number thirty. And (they say) that this is placed according to an image of the dispensation above; since from Alpha, irrespective of the remarkable (letter), the number of the letters themselves, added together up to L, according to the augmentation of the letters with the L itself, produces the number ninety-nine. But that the L, situated in the eleventh (of the alphabet), came down to search after the number similar to itself, in order that it might fill up the twelfth number, and that when it was discovered it was filled up, is manifest from the shape itself of the letter. For Lambda, when it attained unto, as it were, the investigation of what is similar to itself, and when it found such and snatched it away, filled up the place of the twelfth, the letter M, which is composed of two Lambdas. And for this reason (it was) that these (adherents of Marcus), through their knowledge, avoid the place of the ninety-nine, that is, the Hysterema, a type of the left hand,[785] and follow after the one which, added to ninety-nine, they say was transferred to his own right hand.

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[784] Marcus' explanation of this, as furnished by Irenæus, is more copious than Hippolytus'.

[785] The allusion here seems to be to the habit among the ancients of employing the fingers for counting, those of the left hand being used for all numbers under 100, and those of the right for the numbers above it. To this custom the poet Juvenal alludes, when he says of Nestor:— Atque suos jam dextera computat annos. That is, that he was one hundred years old.

Chapter XLVIII.—Their Cosmogony Framed According to These Mystic Doctrines of Letters.

And by the Mother, they allege, were created first the four elements, which, they say, are fire, water, earth, air; and these have been projected as an image of the tetrad above; and reckoning the energies of these—for instance, as hot, cold, moist, dry—they assert that they accurately portray the Ogdoad. And next they compute ten powers thus. (There are, they say,) seven orbicular bodies, which they likewise call heavens. There is next a circle containing these within its compass, and this also they name an eighth heaven: and in addition to these, they affirm the existence of both a sun and moon. And these being ten in number, they say, are images of the invisible decade that (emanated) from Logos and Zoe. (They affirm,) however, that the dodecade is indicated by what is termed the zodiacal circle. For these twelve zodiacal signs, they say, most evidently shadowed forth[786] the daughter of Anthropos and Ecclesia, namely the Dodecade. And since, he says, the upper heaven has been united from an opposite direction to the revolutionary motion, which is most rapid, of the entire (of the signs); and since (this heaven) within its cavity retards, and by its slowness counterpoises, the velocity of those (signs), so that in thirty years it accomplishes its circuit from sign to sign,—they therefore assert that this (heaven) is an image of Horos, who encircles the mother of these, who has thirty names. And, again, (they affirm) that the moon, which traverses the heaven in thirty days, by reason of (these) days portrays the number of the Æons. And (they say) that the sun, performing its circuit, and terminating its exact return to its first position in its orbit in twelve months, manifests the dodecade. And also (they say) that the days themselves, involving the measure of twelve hours, constitute a type of the empty[787] dodecade; and that the circumference of the actual zodiacal circle consists of three hundred and sixty degrees, and that each zodiacal sign possesses thirty divisions. In this way, therefore, even by means of the circle, they maintain that the image is preserved[788] of the connection of the twelve with the thirty.[789] But, moreover, alleging that the earth was divided into twelve regions, and that according to each particular region it receives one power by the latter's being sent down from the heavens, and that it produces children cor-

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[786] Or, "sketched out" (Irenæus).

[787] Or, "radiant."

[788] Or, "measured."

[789] Massuet gives the following explanation: The sun each day describes a circle which is divided into twelve parts of 30 degrees each, and consists of 360 degrees. And as for each of the hours, where days and nights are equal, 15 degrees are allowed, it follows that in two hours, that is, in the twelfth part of a day, the sun completes a progress of 30 degrees.

responding in likeness[790] unto the power which transmitted (the likeness) by emanation; (for this reason) they assert that earth is a type of the Dodecade above.

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[790] Or, "of the same substance."

Chapter XLIX.—The Work of the Demiurge Perishable.

And in addition to these (points, they lay down) that the Demiurge of the supernal Ogdoad, desirous of imitating the indefinite, and everlasting, and illimitable (one), and (the one) not subject to the condition of time; and (the Demiurge) not being able to represent the stability[791] and eternity of this (Ogdoad), on account of his being the fruit of the Hysterema, to this end appointed times, and seasons, and numbers, measuring many years in reference to the eternity of this (Ogdoad), thinking by the multitude of times to imitate its indefiniteness. And here they say, when Truth eluded his pursuit, that Falsehood followed close upon him; and that on account of this, when the times were fulfilled, his work underwent dissolution.

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[791] Or, “blamelessness.”

Chapter L.—Marcus and Colarbasus Refuted by Irenæus.

These assertions, then, those who are of the school of Valentinus advance concerning both the creation and the universe, in each case propagating opinions still more empty.[792] And they suppose this to constitute productiveness (in their system), if any one in like manner, making some greater discovery, will appear to work wonders. And finding, (as they insinuate,) each of the particulars of Scripture to accord with the aforesaid numbers, they (attempt to) criminate Moses and the prophets, alleging that these speak allegorically of the measures of the Æons. And inasmuch as these statements are trifling and unstable, it does not appear to me expedient to bring them before (the reader. This, however, is the less requisite,) as now the blessed presbyter[793] Irenæus has powerfully and elaborately refuted the opinions of these (heretics). And to him we are indebted for a knowledge of their inventions, (and have thereby succeeded in) proving that these heretics, appropriating these opinions from the Pythagorean philosophy, and from over-spun theories of the astrologers, cast an imputation upon Christ, as though He had delivered these (doctrines). But since I suppose that the worthless opinions of these men have been sufficiently explained, and that it has been clearly proved whose disciples are Marcus and Colarbasus, who were successors of the school of Valentinus, let us see what statement likewise Basilides advances.

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[792] Or, “strange.”

[793] [The Apostle John delights to call himself a presbyter, and St. Peter claims to be co-presbyter with the elders whom he exhorts. The Johannean school of primitive theologians seem to love this expression pre-eminently. It was almost as little specific in the primitive age as that of *pastor* or *minister* in our own.]

Book VII.

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Contents.

The following are the contents of the seventh book of the *Refutation of all Heresies*:—

What the opinion of Basilides is, and that, being struck with the doctrines of Aristotle, he out of these framed his heresy.[794]

And what are the statements of Saturnilus,[795] who flourished much about the time of Basilides.

And how Menander advanced the assertion that the world was made by angels.

What is the folly of Marcion, and that his tenet is not new, nor (taken) out of the Holy Scriptures, but that he obtains it from Empedocles.

How Carpocrates acts sillily, in himself also alleging that existing things were made by angels.

That Cerinthus, in no wise indebted to the Scriptures, formed his opinion (not out of them), but from the tenets of the Egyptians.[796]

What are the opinions propounded by the Ebionæans, and that they in preference adhere to Jewish customs.

How Theodotus has been a victim of error, deriving contributions to his system partly from the Ebionæans, (partly from Cerinthus.)[797]

And what were the opinions of Cerdon,[798] who both enunciated the doctrines of Empedocles, and who wickedly induced Marcion to step forward.

And how Lucian, when he had become a disciple of Marcion,[799] having divested himself of all shame, blasphemed God from time to time.

And Apelles also, having become a disciple of this (heretic), was not in the habit of advancing the same opinions with his preceptor; but being actuated (in the formation of his system) from the tenets of natural philosophers, assumed the substance of the universe as the fundamental principle of things.[800]

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[794] [Here our author's theory concerning the origin of heresy in heathen philosophy begins to be elaborated.]

[795] Satronilus (Miller).

[796] Or, "in no respect formed his system from the Scriptures, but from the tenets propounded by the Egyptians."

[797] Cruice would prefer, "from the Gnostics," on account of Cerinthus being coupled with the Gnostics and Ebionæans by Hippolytus, when he afterwards indicates the source from which Theodotus derived his heretical notions of Christ.

[798] Miller has "Sacerdon."

[799] The word μόνος occurs in Miller's text, but ought obviously to be expunged. It has probably, as Cruice conjectures, crept into the ms. from the termination of γενόμενος. Duncker suggests ὁμοίως.

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[800] This rendering would ascribe Pantheism to Apelles. The passage might also be construed, “supposed there to exist an essence (that formed the basis) of the universe.”

Chapter I.—Heresy Compared to (1) the Stormy Ocean, (2) the Rocks of the Sirens; Moral from Ulysses and the Sirens.

The pupils of these men, when they perceive the doctrines of the heretics to be like unto the ocean when tossed into waves by violence of the winds, ought to sail past in quest of the tranquil haven. For a sea of this description is both infested with wild beasts and difficult of navigation, like, as we may say, the Sicilian (Sea), in which the legend reports were Cyclops, and Charybdis, and Scylla, and the rock[801] of the Sirens. Now, the poets of the Greeks allege that Ulysses sailed through (this channel), adroitly using (to his own purpose) the terribleness of these strange monsters.[802] For the savage cruelty (in the aspect) of these towards those who were sailing through was remarkable. The Sirens, however, singing sweetly and harmoniously, beguiled the voyagers, luring, by reason of their melodious voice, those who heard it, to steer their vessels towards (the promontory). The (poets) report that Ulysses, on ascertaining this, smeared with wax the ears of his companions, and, lashing himself to the mast, sailed, free of danger, past the Sirens, hearing their chant distinctly. And my advice to my readers is to adopt a similar expedient, viz., either on account of their infirmity to smear their ears with wax, and sail (straight on) through the tenets of the heretics, not even listening to (doctrines) that are easily capable of enticing them into pleasure, like the luscious lay of the Sirens, or, by binding one's self to the Cross[803] of Christ, (and) hearkening with fidelity (to His words), not to be distracted, inasmuch as he has reposed his trust in Him to whom ere this he has been firmly knit, and (I admonish that man) to continue stedfastly (in this faith).

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[801] A hiatus here has given rise to conjecture. Cruice suggests χορός (band) instead of ὄρος.

[802] Or, "practices of the monsters," or "inhospitable beasts." Abbe Cruice suggests παροξέων, and Roeper ἐμπλάστων.

[803] Literally, the (accursed) tree.

Chapter II.—The System of Basilides Derived from Aristotle.

Since, therefore, in the six books preceding this, we have explained previous (heretical opinions), it now seems proper not to be silent respecting the (doctrines) of Basilides,[804] which are the tenets of Aristotle the Stagyrite, not (those) of Christ. But even though on a former occasion the opinions propounded by Aristotle have been elucidated, we shall not even now scruple to set them down beforehand in a sort of synopsis, for the purpose of enabling my readers, by means of a nearer comparison of the two systems, to perceive with facility that the doctrines advanced by Basilides are (in reality) the clever quibbles of Aristotle.

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[804] What Hippolytus now states in regard of the opinions of Basilides, is quite new (compare Irenæus, i. 24; Clemens Alexandrinus, *Strom.*, iii. and vii.; Tertullian, *Præscript.*, xlvi.; Epiphanius, *Hær.*, xxiv.; Theodoret, i. 4; Eusebius, *Ecclesiast. Hist.*, iv. 7; and Philastrius, c. xxxii.). Abbe Cruice refers us to *Basilidis philosophi Gnostici Sententiæ*, by Jacobi (Berlin, 1852), and to *Das Basilidianische System*, etc., by Ulhorn (Gottingen, 1855).

Chapter III.—Sketch of Aristotle's Philosophy.

Aristotle, then, makes a threefold division of substance. For one portion of it is a certain genus, and another a certain species, as that (philosopher) expresses it, and a third a certain individual. What is individual, however, (is so) not through any minuteness of body, but because by nature it cannot admit of any division whatsoever. The genus, on the other hand, is a sort of aggregate, made up of many and different germs. And from this genus, just as (from) a certain heap, all the species of existent things derive their distinctions.[805] And the genus constitutes a competent cause for (the production of) all generated entities. In order, however, that the foregoing statement may be clear, I shall prove (my position) through an example. And by means of this it will be possible for us to retrace our steps over the entire speculation of the Peripatetic (sage).

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[805] Or, "dispositions."

Chapter IV.—Aristotle's General Idea.

We affirm the existence of animal absolutely, not some animal. And this animal is neither ox, nor horse, nor man, nor god; nor is it significant of any of these at all, but is animal absolutely. From this animal the species of all particular animals derive their subsistence. And this animality, itself the *summum genus*,[806] constitutes (the originating principle) for all animals produced in those (particular) species, and (yet is) not (itself any one) of the things generated. For man is an animal deriving the principle (of existence) from that animality, and horse is an animal deriving the principle of existence from that animality. The horse, and ox, and dog, and each of the rest of the animals, derive the principle (of existence) from the absolute animal, while animality itself is not any of these.

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[806] Compare Porphyry's *Isagoge*, c. ii., and Aristotle's *Categ.*, c. v.

Chapter V.—Nonentity as a Cause.

If, however, this animality is not any of these (species), the subsistence, according to Aristotle, of the things that are generated, derived its reality from non-existent entities. For animality, from whence these singly have been derived, is not any one (of them); and though it is not any one of them, it has yet become some one originating principle of existing things. But who it is that has established this substance as an originating cause of what is subsequently produced, we shall declare when we arrive at the proper place for entertaining a discussion of this sort.

Chapter VI.—Substance, According to Aristotle; The Predicates.

Since, however, as I have stated, substance is threefold, viz., genus, species, (and) individual; and (since) we have set down animality as being the genus, and man the species, as being already distinct from the majority of animals, but notwithstanding still to be identified (with animals of his own kind), inasmuch as not being yet moulded into a species of realized substance,—(therefore it is, that) when I impart form under a name to a man derived from the genus, I style him Socrates or Diogenes, or some one of the many denominations (in use). And since (in this way, I repeat,) I comprehend under a name the man who constitutes a species that is generated from the genus, I denominate a substance of this description individual. For genus has been divided into species, and species into individual. But (as regards) the individual, since it has been comprehended under a name, it is not possible that, according to its own nature, it could be divided into anything else, as we have divided each of the forementioned (genus and species).[807]

Aristotle primarily, and especially, and preeminently entitles this—substance, inasmuch as it cannot either be predicated of any Subject, or exist in a Subject. He, however, predicates of the Subject, just as with the genus, what I said constituted animality, (and which is) predicated by means of a common name of all particular animals, such as ox, horse, and the rest that are placed under (this genus). For it is true to say that man is an animal, and horse an animal, and that ox is an animal, and each of the rest. Now the meaning of the expression "predicated of a Subject" is this, that inasmuch as it is one, it can be predicated in like manner of many (particulars), even though these happen to be diversified in species. For neither does horse nor ox differ from man so far forth as he is an animal, for the definition of animal is said to suit all animals alike. For what is an animal? If we define it, a general definition will comprehend all animals. For animal is an animated Substance, endued with Sensation. Such are ox, man, horse, and each of the rest (of the animal kingdom). But the meaning of the expression "in a Subject" is this, that what is inherent in anything, not as a part, it is impossible should exist separately from that in which it is. But this constitutes each of the accidents (resident) in Substance, and is what is termed Quality. Now, according to this, we say that certain persons are of such a quality; for instance, white, grey, black, just, unjust, temperate, and other (characteristics) similar to these. But it is impossible for any one of these to subsist itself by itself; but it must inhere in something else. If, however, neither animal which I predicate of all individual animals, nor accidents which are discoverable in all things of which they are nonessential qualities, can subsist themselves by themselves, and (yet if) individuals are formed out of these, (it follows, therefore, that) the triply divided Substance, which is not made up out of other things, consists of nonentities. If, then, what is primarily, and pre-eminently, and particularly denominated Substance consists of these, it derives existence from nonentities, according to Aristotle.

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[807] Aristotle's *Categ.*, c. v.

Chapter VII.—Aristotle’s Cosmogony; His “Psychology;” His “Entelecheia;” His Theology; His Ethics; Basilides Follows Aristotle.

But concerning Substance, the statements now made will suffice. But not only is Substance denominated genus, species, (and) individual, but also matter, and form, and privation. There is, however, (as regards the substance,) in these no difference, even though the division be allowed to stand. Now, inasmuch as Substance is of this description, the arrangement of the world has taken place according to some such plan as the following. The world is divided, according to Aristotle, into very numerous and diversified parts. Now the portion of the world which extends from the earth to the moon is devoid of foresight, guideless, and is under the sway[808] of that nature alone which belongs to itself. But another (part of the world which lies) beyond the moon, and extends to the surface of heaven, is arranged in the midst of all order and foresight and governance. Now, the (celestial) superficies constitutes a certain fifth substance, and is remote from all those natural elements out of which the cosmical system derives consistence. And this is a certain fifth Substance, according to Aristotle,—as it were, a certain super-mundane essence. And (this essence) has become (a logical necessity) in his system, in order to accord with the (Peripatetic) division of the world. And (the topic of this fifth nature) constitutes a distinct investigation in philosophy. For there is extant a certain disquisition, styled *A Lecture on Physical* (*Phenomena*), in which he has elaborately treated[809] concerning the operations which are conducted by nature and not providence, (in the quarter of space extending) from the earth as far as the moon. And there is also extant by him a certain other peculiar treatise on the principles of things (in the region) beyond the moon, and it bears the following inscription: *Metaphysics*.[810] And another peculiar dissertation has been (written) by him, entitled *Concerning a Fifth Substance*, and in this work Aristotle unfolds his theological opinions.

There exists some such division of the universe as we have now attempted to delineate in outline, and (corresponding with it is the division) of the Aristotelian philosophy. His work, however, (styled) *Concerning the Soul*, is obscure. For in the entire three books (where he treats of this subject) it is not possible to say clearly what is Aristotle’s opinion concerning the soul. For, as regards the definition which he furnishes of soul, it is easy (enough) to declare this; but what it is that is signified by the definition[811] is difficult to discover. For soul, he says, is an *entelecheia* of a natural organic body; (but to explain) what this is at all, would require a very great number of arguments and a lengthened investigation. As regards, however, the Deity, the Originator of all those glorious objects in creation, (the nature of) this (First Cause)—even to one conducting his speculations by a more prolonged inquiry than that concerning (the soul)—is more difficult to know than the soul itself. The definition, however, which Aristotle furnishes of the Deity is, I admit, not difficult to ascertain, but it is impossible to comprehend the meaning of it. For, he says, (the Deity) is a "conception of conception;" but this is altogether a non-existent (entity). The world, however, is incorruptible (and) eternal, according to Aristotle. For it has in itself nothing faulty,[812] inasmuch as it is directed by Providence and Nature. And Aristotle has laid down doctrines not only concerning Nature and a cosmical system, and Providence, and God,[813] but he has written (more than this); for there is extant by him likewise a certain treatise on ethical subjects, and these he inscribes *Books of Ethics*.[814] But throughout these he aims at rendering the habits of his hearers excellent from being worthless. When, therefore, Basilides has been discovered, not in spirit alone, but also in the actual expressions and names, transferring the tenets of Aristotle into our evangelical and saving doctrine, what remains, but that, by restoring what he has appropriated from others, we should prove to the disciples of this (heretic) that Christ will in no wise profit them, inasmuch as they are heathenish?

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[808] Or, “is sufficient.”

[809] Or, “the question is discussed.”

[810] [This word, not yet technical, as with us, is thus noted as curious. Of its force see Professor Caird, *Encyc. Britannic., sub voce* “Metaphysic.”]

[811] See Aristotle, *De Anim.*, ii. 1.

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[812] Literally, "out of tune."

[813] These works must be among Aristotle's lost writings (see Fabricius' *Bibl. Græc.*, t. iii. pp. 232, 404). We have no work of Aristotle's expressly treating "of God." However, the Stagyrite's theology, such as it is, is unfolded in his *Metaphysics*. See Macmahon's analysis prefixed to his translation of Aristotle's *Metaphysics*, Bohn's Classical Library.

[814] Aristotle composed three treatises on ethical subjects: (1) *Ethics to Nicomachus*; (2) *Great Morals*; (3) *Morals to Eudemus*.

Chapter VIII.—Basilides and Isidorus Allege Apostolic Sanction for Their Systems; They Really Follow Aristotle.

Basilides, therefore, and Isidorus, the true son and disciple of Basilides, say that Matthias[815] communicated to them secret discourses, which, I being specially instructed, he heard from the Saviour. Let us, then, see how clearly Basilides, simultaneously with Isidorus, and the entire band of these (heretics), not only absolutely belies Matthias, but even the Saviour Himself. (Time) was, says (Basilides), when there was nothing. Not even, however, did that nothing constitute anything of existent things; but, to express myself undisguisedly and candidly, and without any quibbling, it is altogether nothing. But when, he says, I employ the expression "was," I do not say that it was; but (I speak in this way) in order to signify the meaning of what I wish to elucidate. I affirm then, he says, that it was "altogether nothing." For, he says, that is not absolutely ineffable which is named (so),—although undoubtedly we call this ineffable,—but that which is "non-ineffable." For that which is "non-ineffable" is not denominated ineffable, but is, he says, above every name that is named. For, he says, by no means for the world are these names sufficient, but so manifold are its divisions that there is a deficiency (of names). And I do not take it upon myself to discover, he says, proper denominations for all things. Undoubtedly, however, one ought mentally, not by means of names, to conceive, after an ineffable manner, the peculiarities (of things) denominated. For an equivocal terminology, (when employed by teachers,) has created for their pupils confusion and a source of error concerning objects. (The Basilidians), in the first instance, laying hold on this borrowed and furtively derived tenet from the Peripatetic (sage), play upon the folly of those who herd together with them. For Aristotle, born many generations before Basilides, first lays down a system in *The Categories* concerning homonymous words. And these heretics bring this (system) to light as if it were peculiarly their own, and as if it were some novel (doctrine), and some secret disclosure from the discourses of Matthias.[816]

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[815] Miller erroneously reads "Matthew."

[816] (See Bunsen, i. v. 86. A fabulous reference may convey a truth. This implies that Matthias was supposed to have preached and left results of his teachings.]

Chapter IX.—Basilides Adopts the Aristotelian Doctrine of “Nonentity.”

Since, therefore, “nothing” existed,—(I mean) not matter, nor substance, nor what is insubstantial, nor is absolute, nor composite,[817] (nor conceivable, nor inconceivable, (nor what is sensible,) nor devoid of senses, nor man, nor angel, nor a god, nor, in short, any of those objects that have names, or are apprehended by sense, or that are cognised by intellect, but (are) thus (cognised), even with greater minuteness, still, when all things are absolutely removed,—(since, I say, “nothing” existed,) God, “non-existent,”—whom Aristotle styles “conception of conception,” but these (Basilidians) “non-existent,”—inconceivably, insensibly, indeterminately, involuntarily, impassively, (and) unactuated by desire, willed to create a world. Now I employ, he says, the expression “willed” for the purpose of signifying (that he did so) involuntarily, and inconceivably, and insensibly. And by the expression “world” I do not mean that which was subsequently formed according to breadth and division, and which stood apart; nay, (far from this,) for (I mean) the germ of a world. The germ, however, of the world had all things in itself. Just as the grain of mustard comprises all things simultaneously, holding them (collected) together within the very smallest (compass), viz., roots, stem, branches, leaves, and innumerable gains which are produced from the plant, (as) seeds again of other plants, and frequently of others (still), that are produced (from them). In this way, “non-existent” God made the world out of nonentities, casting and depositing some one Seed that contained in itself a conglomeration of the germs of the world. But in order that I may render more clear what it is those (heretics) affirm, (I shall mention the following 104 illustration of theirs.) As an egg of some variegated and particoloured bird,—for instance the peacock, or some other (bird) still more manifold and particoloured,—being one in reality, contains in itself numerous forms of manifold, and particoloured, and much compounded substances; so, he says, the nonexistent seed of the world, which has been deposited by the non-existent God, constitutes at the same time the germ of a multitude of forms and a multitude of substances.

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[817] This emendation is made by Abbe Cruice. The ms. has “incomposite,” an obviously untenable reading.

Chapter X.—Origin of the World; Basilides’ Account of the “Sonship.”

All things, therefore whatsoever it is possible to declare, and whatever, being not as yet discovered, one must omit, were likely to receive adaptation to the world which was about to be generated from the Seed. And this (Seed), at the requisite seasons, increases in bulk in a peculiar manner, according to accession, as through the instrumentality of a Deity so great, and of this description. (But this Deity) the creature can neither express nor grasp by perception. (Now, all these things) were inherent, treasured in the Seed, as we afterwards observe in a new-born child the growth of teeth, and paternal substance, and intellect, and everything which, though previously having no existence, accrues unto a man, growing little by little, from a youthful period of life. But since it would be absurd to say that any projection of a non-existent God became anything non-existent (for Basilides altogether shuns and dreads the Substances of things generated in the way of projection for, (he asks,) of what sort of projection is there a necessity, or of what sort of matter[818] must we assume the previous existence, in order that God should construct a world, as the spider his web; or (as) a mortal man, for the purpose of working it, takes a (piece of) brass or of wood, or some other of the parts of matter?),—(projection, I say, being out of the question,) certainly, says (Basilides), God spoke the word, and it was carried into effect. And this, as these men assert, is that which has been stated by Moses: “Let there be light, and there was light.”[819] Whence he says, came the light? From nothing. For it has not been written, he says, whence, but this only, (that it came) from the voice of him who speaks the word. And he who speaks the word, he says, was non-existent; nor was that existent which was being produced.[820] The seed of the cosmical system was generated, he says, from nonentities; (and I mean by the seed,) the word which was spoken, “Let there be light.” And this, he says, is that which has been stated in the Gospels: “He was the true light, which lighteth every man that cometh into the world.”[821] He derives his originating principles from that Seed, and obtains from the same source his illuminating power. This is that seed which has in itself the entire conglomeration of germs. And Aristotle affirms this to be genius, and it is distributed by him into infinite species; just as from animal, which is non-existent, we sever ox, horse, (and) man. When, therefore, the cosmical Seed becomes the basis (for a subsequent development), those (heretics) assert, (to quote Basilides’ own words:) “Whatsoever I affirm,” he says, “to have been made after these, ask no question as to whence. For (the Seed) had all seeds treasured and reposing in itself, just as non-existent entities, and which were designed to be produced by a non-existent Deity.”

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[818] Or, “of what sort of material substance,” etc.

[819] Gen. i. 3.

[820] Or, “being declared.”

[821] John i. 9. [See translator’s important note (1), p. 7, *supra.*]

Let us see, therefore, what they say is first, or what second, or what third, (in the development of) what is generated from the cosmical Seed. There existed, he says, in the Seed itself, a Sonship, threefold, in every respect of the same Substance with the non-existent God, (and) begotten from nonentities. Of this Sonship (thus) involving a threefold division, one part was refined, (another gross,) and another requiring purification. The refined portion, therefore, in the first place, simultaneously with the earliest deposition of the Seed by the non-existent one, immediately burst forth[822] and went upwards and hurried above from below, employing a sort of velocity described in poetry,—

“…As wing or thought,”[823]—

and attained, he says, unto him that is nonexistent. For every nature desires that (nonexistent one), on account of a superabundance of beauty and bloom. Each (nature desires this), however, after a different mode. The more gross portion, however, (of the Sonship) continuing still in the Seed, (and) being a certain imitative (principle), was not able to hurry upwards. For (this portion) was much more deficient in the refinement that the Sonship possessed, which through itself hurried upwards, (and so the more gross portion) was left behind. Therefore the more gross Sonship equipped itself with some such wing as Plato, the Preceptor of Aristotle, fastens on the soul in (his) *Phædrus*.[824] And Basilides styles such, not a wing, but Holy Spirit; and Sonship invested in this (Spirit) confers benefits, and receives them in turn. He confers benefits, because, as a wing of a bird, when removed from the bird, 105 would not of itself soar high up and aloft; nor, again, would a bird, when disengaged from its pinion, at any time soar high up and aloft; (so, in like manner,) the Sonship involved some such relation in reference to the Holy Spirit, and the Spirit in reference to the Sonship. For the Sonship, carried upwards by the Spirit as by a wing, bears aloft (in turn) its pinion, that is, the Spirit. And it approaches the refined Sonship, and the non-existent God,[825] even Him who fabricated the world out of nonentities. He was not, (however,) able to have this (spirit) with (the Sonship) itself; for it was not of the same substance (with God), nor has it (any) nature (in common) with the Sonship. But as pure and dry air is contrary to (their) nature, and destructive to fishes; so, in contrariety to the nature of the Holy Spirit, was that place simultaneously of non-existent Deity and Sonship,—(a place) more ineffable than ineffable (entities), and higher up than all names.

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[822] Literally, “throbbed.”

[823] *Odyssey*, vii. 36.

[824] See Plato, vol. i. p. 75 et seq., ed. Bekker. Miller has “Phædo;” an obvious mistake.

[825] [Foretaste of Cent. IV.] Miller’s text has, instead of τοῦ οὐκ ὄντος (non-existent), οικοῦντος (who dwells *above*).

Sonship, therefore, left this (spirit) near that Blessed Place, which cannot be conceived or represented by any expression. (He left the spirit) not altogether deserted or separated from the Sonship; nay, (far from it,) for it is just as when a most fragrant ointment is put into a vessel, that, even though (the vessel) be emptied (of it) with ever so much care, nevertheless some odour of the ointment still remains, and is left behind, even after (the ointment) is separated from the vessel; and the vessel retains an odour of ointment, though (it contain) not the ointment (itself). So the Holy Spirit has continued without any share in the Sonship, and separated (from it), and has in itself, similarly with ointment, its own power, a savour of Sonship. And this is what has been declared: "As the ointment upon the head which descended to the beard of Aaron."[826] This is the savour from the Holy Spirit borne down from above, as far as formlessness, and the interval (of space) in the vicinity of our world. And from this the Son began to ascend, sustained as it were, says (Basilides), upon eagles' wings, and upon the back. For, he says, all (entities) hasten upwards from below, from things inferior to those that are superior. For not one of those things that are among things superior, is so silly as to descend beneath. The third Sonship, however, that which requires purification, has continued, he says, in the vast conglomeration of all germs conferring benefits and receiving them. But in what manner it is that (the third Sonship) receives benefits and confers them, we shall afterwards declare when we come to the proper place for discussing this question.

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[826] Ps. cxxxiii. 2.

Chapter XI.—The "Great Archon" Of Basilides.

When, therefore, a first and second ascension of the Sonship took place, and the Holy Spirit itself also remained after the mode mentioned, the firmament was placed between the super-mundane (spaces) and the world. For existing things were distributed by Basilides into two continuous and primary divisions, and are, according to him, denominated partly in a certain (respect) world, and partly in a certain (respect) super-mundane (spaces). But the spirit, a line of demarcation between the world and super-mundane (spaces), is that which is both holy, and has abiding in itself the savour of Sonship. While, therefore, the firmament which is above the heaven is coming into existence, there burst forth, and was begotten from the cosmical Seed, and the conglomeration of all germs, the Great Archon (and) Head of the world, (who constitutes) a certain (species of) beauty, and magnitude, and indissoluble power.[827] For, says he, he is more ineffable than ineffable entities, and more potent than potent ones, and more wise than wise ones, and superior to all the beautiful ones whatever you could mention. This (Archon), when begotten, raised Himself up and soared aloft, and was carried up entire as far as the firmament. And there He paused, supposing the firmament to be the termination of His ascension and elevation, and considering that there existed nothing at all beyond these. And than all the subjacent (entities) whatsoever there were among them which remained mundane, He became more wise, more powerful, more comely, more lustrous, (in fact,) pre-eminent for beauty above any entities you could mention with the exception of the Sonship alone, which is still left in the (conglomeration of) all germs. For he was not aware that there is (a Sonship) wiser and more powerful, and better than Himself. Therefore imagining Himself to be Lord, and Governor, and a wise Master Builder, He turns Himself to (the work of) the creation of every object in the cosmical system. And first, he deemed it proper not to be alone, but made unto Himself, and generated from adjacent (entities), a Son far superior to Himself, and wiser. For all these things had the non-existent Deity previously determined upon, when He cast down the (conglomeration of) all germs. Beholding, therefore, the Son, He was seized with astonishment, and loved (Him), and was struck with amazement. For some beauty of this description appeared[828] to the Great Archon to belong to the Son, and the Archon caused 10 Him to sit on his right (hand). This is, according to these (heretics), what is denominated the Ogdoad, where the Great Archon has his throne. The entire celestial creation, then, that is, the Æther, He Himself, the Great Wise Demiurge formed. The Son, however, begotten of this (Archon), operates in Him, and offered Him suggestions, being endued with far greater wisdom than the Demiurge Himself.

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[827] Or, "unspeakable power."

[828] Or, "was produced unto."

Chapter XII.—Basilides Adopts the "Entelecheia" Of Aristotle.

This, then, constitutes the *entelecheia*of the natural organic body, according to Aristotle, (viz.,) a soul operating in the body, without which the body is able to accomplish nothing; (I mean nothing) that is greater, and more illustrious, and more powerful, and more wise than the body.[829] The account, therefore, which Aristotle has previously rendered concerning the soul and the body, Basilides elucidates as applied to the Great Archon and his Son. For the Archon has generated, according to Basilides, a son; and the soul as an operation and completion, Aristotle asserts to be an *entelecheia* of a natural organic body. As, therefore, the *entelecheia* controls the body, so the Son, according to Basilides, controls the God that is more ineffable than ineffable (entities). All things, therefore, have been provided for, and managed by the majesty[830] of the Great Archon; (I mean) whatever objects exist in the æthereal region of space as far as the moon, for from that quarter onwards air is separated from æther. When all objects in the æthereal regions, then, were arranged, again from (the conglomeration of) all germs another Archon ascended, greater, of course, than all subjacent (entities), with the exception, however, of the Sonship that had been left behind, but far inferior to the First Archon. And this (second Archon) is called by them Rhetus.[831] And this Topos is styled Hebdomad, and this (Archon) is the manager and fabricator of all subjacent (entities). And He has likewise made unto Himself out (of the conglomeration of) all germs, a son who is more prudent and wise than Himself, similarly to what has been stated to have taken place in the case of the First Archon. That which exists in this quarter (of the universe) constitutes, he says, the actual conglomeration and collection of all seeds; and the things which are generated are produced according to nature, as has been declared already by Him who calculates on things future, when they ought[832] (to be), and what sort they ought (to be), and how they ought (to be). And of these no one is Chief, or Guardian, or Creator. For (a) sufficient (cause of existence) for them is that calculation which the Non-Existent One formed when He exercised the function of creation.

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[829] Miller's text has "the soul," which Duncker and Cruice properly correct into "body."

[830] Μεγαλειότητος, a correction from μεγάλης.

[831] A correction from "Arrhetus."

[832] This passage is very obscure, and is variously rendered by the commentators. The above translation follows Schneidewin's version, which yields a tolerably clear meaning.

Chapter XIII.—Further Explanation of the “Sonship.”

When, therefore, according to these (heretics), the entire world and super-mundane entities were finished, and (when) nothing exists labouring under deficiency, there still remains in the (conglomeration of) all germs the third Sonship, which had been left behind in the Seed to confer benefits and receive them. And it must needs be that the Sonship which had been left behind ought likewise to be revealed and reinstated above. And His place should be above the Conterminous Spirit, near the refined and imitative Sonship and the Non-Existent One. But this would be in accordance with what has been written, he says: “And the creation itself groaneth together, and travaileth in pain together, waiting for the manifestation of the sons of God.”[833] Now, we who are spiritual are sons, he says, who have been left here to arrange, and mould, and rectify, and complete the souls which, according to nature, are so constituted as to continue in this quarter of the universe. “Sin, then, reigned from Adam unto Moses,”[834] as it has been written. For the Great Archon exercised dominion and possesses an empire with limits extending as far as the firmament. And He imagines Himself alone to be God, and that there exists nothing above Him, for (the reason that) all things have been guarded by unrevealed Siope. This, he says, is the mystery which has not been made known to former generations; but in those days the Great Archon, the Ogdoad, was King and Lord, as it seemed, of the universe. But (in reality) the Hebdomad was king and lord of this quarter of the universe, and the Ogdoad is Arrhetus, whereas the Hebdomad is Rhetus. This, he says, is the Archon of the Hebdomad, who has spoken to Moses, and says: “I am the God of Abraham, and Isaac, and Jacob, and I have not manifested unto them the name of God”[835] (for so they wish that it had been written)—that is, the God, Arrhetus, Archon of the Ogdoad. All the prophets, therefore, who were before the Saviour uttered their predictions, he says, from this source (of inspiration). Since, therefore, it was requisite, he says, that we should be revealed as the children of God, in expectation of whose manifestation, he says, the creation habitually groans and travails in pain, the Gospel came 107
into the world, and passed through every Principality, and Power, and Dominion, and every Name that is named.[836] And (the Gospel) came in reality, though nothing descended from above; nor did the blessed Sonship retire from that Inconceivable, and Blessed, (and) Non-Existent God. Nay, (far from it;) for as Indian naphtha, when lighted merely[837] from a considerably long distance, nevertheless attracts fire (towards it), so from below, from the formlessness of the conglomeration (of all germs), the powers pass upwards as far as the

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[833] Rom. viii. 19, 22.

[834] Rom. v. 14.

[835] Ex. vi. 2, 3.

[836] Eph. i. 21.

[837] Or, “seen merely.”

Sonship. For, according to the illustration of the Indian naphtha, the Son of the Great Archon of the Ogdoad, as if he were some (sort of) naphtha, apprehends and seizes conceptions from the Blessed Sonship, whose place of habitation is situated after that of the Conterminous (Spirit). For the power of the Sonship which is in the midst of the Holy Spirit, (that is,) in, the midst of the (Conterminous) Spirit, shares the flowing and rushing thoughts of the Sonship with the Son of the Great Archon.

Chapter XIV.—Whence Came the Gospel; The Number of Heavens According to Basilides; Explanation of Christ's Miraculous Conception.

The Gospel then came, says (Basilides), first from the Sonship through the Son, that was seated beside the Archon, to the Archon, and the Archon learned that He was not God of the universe, but was begotten. But (ascertaining that) He has above Himself the deposited treasure of that Ineffable and Unnameable (and) Non-existent One, and of the Sonship, He was both converted and filled with terror, when He was brought to understand in what ignorance He was (involved). This, he says, is what has been declared: "The fear of the Lord is the beginning of wisdom."[838] For, being orally instructed by Christ, who was seated near, he began to acquire wisdom, (inasmuch as he thereby) learns who is the Non-Existent One, what the Sonship (is), what the Holy Spirit (is), what the apparatus of the universe (is), and what is likely to be the consummation of things. This is the wisdom spoken in a mystery, concerning which, says (Basilides), Scripture uses the following expressions: "Not in words taught of human wisdom, but in (those) taught of the Spirit."[839] The Archon, then, being orally instructed, and taught, and being (thereby) filled with fear, proceeded to make confession concerning the sin which He had committed in magnifying Himself. This, he says, is what is declared: "I have recognised my sin, and I know my transgression, (and) about this I shall confess for ever."[840] When, then, the Great Archon had been orally instructed, and every creature of the Ogdoad had been orally instructed and taught, and (after) the mystery became known to the celestial (powers), it was also necessary that afterwards the Gospel should come to the Hebdomad, in order likewise that the Archon of the Hebdomad might be similarly instructed and indoctrinated into the Gospel. The Son of the Great Archon (therefore) kindled in the Son of the Archon of the Hebdomad the light which Himself possessed and had kindled from above from the Sonship. And the Son of the Archon of the Hebdomad had radiance imparted to Him, and He proclaimed the Gospel to the Archon of the Hebdomad. And in like manner, according to the previous account, He Himself was both terrified and induced to make confession. When, therefore, all (beings) in the Hebdomad had been likewise enlightened, and had the Gospel announced to them (for in these regions of the universe there exist, according to these heretics, creatures infinite (in number), viz., Principalities and Powers and Rulers, in regard of which there is extant among the (Basilidians)[841] a very prolix and verbose treatise, where they allege that there are three hundred and sixty-five heavens, and that the great Archon of these is Abrasax,[842] from the fact that his name comprises the computed number 365, so that, of course, the calculation of the title includes all (existing) things, and that for these reasons the year consists of so many days);—but when, he says, these (two events, viz., the illumination of the Hebdomad and the manifestation of the Gospel) had thus taken place, it was necessary, likewise, that afterwards the Formlessness existent in our quarter of creation should have radiance imparted to it, and that the mystery should be revealed to the Sonship, which had been left behind in Formlessness, just like an abortion.

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[838] Prov. i. 7.

[839] 1 Cor. ii. 13.

[840] Ps. xxxii. 5; li. 3.

[841] κατ' αὐτους. Ulhorn fills up the ellipsis thus: "And in reference to these localities of the Archons," etc.

Now this (mystery) was not made known to previous generations, as he says, it has been written, "By revelation was made known unto me the mystery;"[843] and, "I have heard inexpressible words which it is not possible for man to declare."[844] The light, (therefore,) which came down from the Ogdoad above to the Son of the Hebdomad, descended from the Hebdomad upon Jesus the son of Mary, and he had radiance imparted to him by being illuminated with the light that shone upon him. This, he says, is that which has been declared: "The Holy Spirit will come upon thee,"[845] (meaning) that which proceeded from the Sonship through the conterminous spirit upon the Ogdoad and Hebdomad, as far as Mary; "and the power of the Highest will overshadow thee," (meaning) the power of the anointing,[846] (which streamed) from the (celestial) height above (through) the Demiurge, as far as the creation, which is (as far as) the Son. And as far as that (Son) he says the world consisted thus. And as far as this, the entire Sonship, which is left behind for benefiting the souls in Formlessness, and for being the recipient in turn of benefits,—(this Sonship, I say,) when it is transformed, followed Jesus, and hastened upwards, and came forth purified. And it becomes most refined, so that it could, as the first (Sonship), hasten upwards through its own instrumentality. For it possesses all the power that, according to nature, is firmly connected with the light which from above shone down (upon earth).

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[842] This is a more correct form than that occasionally given, viz., Abraxas. See Beausobre, *Hist. Manich.*, lib. ii. p. 51.

[843] Eph. iii. 3–5.

[844] 2 Cor. xii. 4.

[845] Luke i. 35.

[846] Miller's text has "judgment," which yields no meaning. Roeper suggests "Ogdoad."

Chapter XV.—God's Dealings with the Creature; Basilides' Notion of (1) the Inner Man, (2) the Gospel; His Interpretation of the Life and Sufferings of Our Lord.

When, therefore, he says, the entire Sonship shall have come, and shall be above the conterminous spirit, then the creature will become the object of mercy. For (the creature) groans until now,[847] and is tormented, and waits for the manifestation of the sons of God, in order that all who are men of the Sonship may ascend from thence. When this takes place, God, he says, will bring upon the whole world enormous ignorance, that all things may continue according to nature, and that nothing may inordinately desire anything of the things that are contrary to nature. But (far from it); for all the souls of this quarter of creation, as many as possess the nature of remaining immortal in this (region) only, continue (in it), aware of nothing superior or better (than their present state). And there will not prevail any rumour or knowledge in regions below, concerning beings whose dwelling is placed above, lest subjacent souls should be wrung with torture from longing after impossibilities. (It would be) just as if a fish were to crave to feed on the mountains along with sheep. (For) a wish of this description would, he says, be their destruction. All things, therefore, that abide in (this) quarter[848] are incorruptible, but corruptible if they are disposed to wander and cross over from the things that are according to nature. In this way the Archon of the Hebdomad will know nothing of superjacent entities. For enormous ignorance will lay hold on this one likewise, in order that sorrow, and grief, and groaning may depart from him; for he will not desire aught of impossible things, nor will he be visited with anguish. In like manner, however, the same ignorance will lay hold also on the Great Archon of the Ogdoad, and similarly on all the creatures that are subject unto him, in order that in no respect anything may desire aught of those things that are contrary to nature, and may not (thus) be overwhelmed with sorrow. And so there will be the restitution of all things which, in conformity with nature, have from the beginning a foundation in the seed of the universe, but will be restored at (their own) proper periods. And that each thing, says (Basilides), has its own particular times, the Saviour is a sufficient (witness[849]) when He observes, "Mine hour is not yet come."[850] And the Magi (afford similar testimony) when they gaze wistfully upon the (Saviour's) star.[851] For (Jesus) Himself was, he says, mentally preconceived at the time of the generation of the stars, and of the complete return to their starting-point of the seasons in the vast conglomeration (of all germs). This is, according to these (Basilidians), he who has been conceived as the inner spiritual man in what is natural (now this is the Sonship which left there the soul, not (that it might be) mortal, but that it might abide here according to nature, just as the first Sonship left above in its proper locality the Holy Spirit, (that is, the spirit) which is conterminous),—(this, I say, is he who has been conceived as the inner spiritual man, and) has then been arrayed in his own peculiar soul.

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[847] Rom. viii. 19–22.

[848] Or, "their own peculiar locality" (Bunsen).

[849] This word is added by Bunsen.

[850] John ii. 4.

[851] Matt. ii. 1, 2.

In order, however, that we may not omit any of the doctrines of this (Basilides), I shall likewise explain whatever statements they put forward respecting a gospel. For gospel with them, as has been elucidated, is of super-mundane entities the knowledge which the Great Archon did not understand. As, then, it was manifested unto him that there are likewise the Holy Spirit—that is, the conterminous (spirit)—and the Sonship, and the Non-Existent God, the cause of all these, he rejoiced at the communications made to him, and was filled with exultation. According to them, this constitutes the gospel. Jesus, however, was born, according to these (heretics), as we have already declared. And when the generation which has been previously explained took place, all the events in our Lord's life occurred, according to them, in the same manner as they have been described in the Gospels. 109 And these things happened, he says, in order that Jesus might become the first-fruits of a distinction of the different orders (of created objects) that had been confused together.[852] For when the world had been divided into an Ogdoad, which is the head of the entire world,—now the great Archon is head of the entire world,—and into a Hebdomad,—which is the head of the Hebdomad, the Demiurge of subjacent entities,—and into this order of creatures (that prevails) amongst us, where exists Formlessness, it was requisite that the various orders of created objects that had been confounded together should be distinguished by a separating process performed by Jesus. (Now this separation) that which was his corporeal part suffered, and this was (the part) of Formlessness and reverted into Formlessness. And that was resuscitated which was his psychical part, and this was (part) of the Hebdomad, and reverted into the Hebdomad. And he revived that (element in his nature) which was the peculiar property of the elevated region where dwells the Great Archon, and (that element) remained beside the Great Archon. And he carried upwards as far as (that which is) above that which was (the peculiar property) of the conterminous spirit, and he remained in the conterminous spirit. And through him there was purified the third Sonship, which had been left for conferring benefits, and receiving them. And (through Jesus) it ascended towards the blessed Sonship, and passed through all these. For the entire purpose of these was the blending together of, as it were, the conglomeration of all germs, and the distinction of the various orders of created objects, and the restoration into their proper component parts of things that had been blended together. Jesus, therefore, became the first-fruits of the distinction of the various orders of created objects, and his Passion took place for not any other reason than the distinction which was thereby brought about in the various orders of created objects that had been confounded together. For in this manner (Basilides) says that the entire Sonship, which had been left in Formlessness for the purpose of conferring benefits and receiving them, was divided into its component elements, according to the manner in which also the distinction of natures had taken place in Jesus. These, then, are the legends which likewise Basilides details after his sojourn in Egypt;[853] and being instructed by the (sages of this country) in so great a system of wisdom, (the heretic) produced fruits of this description.

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[852] See Clemens Alexandrinus, *Strom.*, ii. p. 375, ed. Sylburg. [Comp. cap. viii. vol. ii. p. 355, this series.]

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[853] Bernays and Bunsen read τὸν Περίπατον, which Abbe Cruice and Duncker consider erroneous, referring us to Eusebius, *Hist. Ecclesiast.*, iv. 7.

Chapter XVI.—The System of Saturnilus.

But one Saturnilus,[854] who flourished about the same period with Basilides,[855] but spent his time in Antioch, (a city) of Syria, propounded opinions akin to whatever (tenets) Menander (advanced). He asserts that there is one Father, unknown to all—He who had made angels, archangels, principalities, (and) powers; and that by certain angels, seven (in number), the world was made, and all things that are in it. And (Saturnilus affirms) that man was a work of angels. There had appeared above from (the Being of) absolute sway, a brilliant[856] image; and when (the angels) were not able to detain this, on account of its immediately, he says, returning with rapidity upwards, they exhorted one another, saying, "Let us make man in our likeness and image."[857] And when the figure was formed, and was not, he says, able, owing to the impotence of the angels, to lift up itself, but continued writhing as a worm, the Power above, compassionating him on account of his having been born in its own image, sent forth a scintillation of life, which raised man up, and caused him to have vitality. (Saturnilus) asserts that this scintillation of life rapidly returns after death to those things that are of the same order of existence; and that the rest, from which they have been generated, are resolved into those. And the Saviour[858] he supposed to be unbegotten and incorporeal, and devoid of figure. (Saturnilus,) however, (maintained that Jesus) was manifested as man in appearance only. And he says that the God of the Jews is one of the angels, and, on account of the Father's wishing to deprive of sovereignty all the Archons, that Christ came for the overthrow of the God of the Jews, and for the salvation of those that believe upon Him; and that these have in them the scintillation of life. For he asserted that two kinds of men had been formed by the angels,—one wicked, but the other good. And, since demons from time to time assisted wicked (men, Saturnilus affirms) that the Saviour came for the overthrow of worthless men and demons, but for the salvation of good men. And he affirms that marriage and procreation are from Satan. The majority, however, of those who belong to this (heretic's school) abstain from animal food likewise, (and) by this affectation of asceticism (make many their dupes). And (they maintain) that the prophecies have been uttered, partly 110 by the world-making angels, and partly by Satan, who is also the very angel whom they suppose to act in antagonism to the cosmical[859] (angels), and especially to the God of the Jews. These, then, are in truth the tenets of Saturnilus.

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[854] See [vol. i. p. 348, this series, where it is *Saturninus*]; Irenæus, i. 24; [vol. iii., this series, p. 649]; Tertullian, *Præscript.* xlvi.; Epiphanius, *Hær.*, xxiii.; Theodoret, *Hær. Fab.*, i. 3; St. Augustine, *Hær.*, iii. Eusebius styles this heretic Saturninus.

[855] Epiphanius makes Basilides and Saturnilus belong to the same school.

[856] φαεινῆς: Miller reads φωνῆς.

[857] Gen. i. 26.

[858] Miller reads "the Father."

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[859] Or, “world-making.”

Chapter XVII.—Marcion; His Dualism; Derives His System from Empedocles; Sketch of the Doctrine of Empedocles.

But Marcion,[860] a native of Pontus, far more frantic than these (heretics), omitting the majority of the tenets of the greater number (of speculators), (and) advancing into a doctrine still more unabashed, supposed (the existence of) two originating causes of the universe, alleging one of them to be a certain good (principle), but the other an evil one. And himself imagining that he was introducing some novel (opinion), founded a school full of folly, and attended by men of a sensual mode of life, inasmuch as he himself was one of lustful propensities.[861] This (heretic) having thought that the multitude would forget that he did not happen to be a disciple of Christ, but of Empedocles,[862] who was far anterior to himself, framed and formed the same opinions,—namely, that there are two causes of the universe, discord and friendship. For what does Empedocles say respecting the plan of the world? Even though we have previously spoken (on this subject), yet even now also, for the purpose, at all events, of comparing the heresy of this plagiarist (with its source), we shall not be silent.

This (philosopher) affirms that all the elements out of which the world consists and derives its being, are six: two of them material, (viz.,) earth and water; and two of them instruments by which material objects are arranged and altered, (viz.,) fire and air; and two of them, by means of the instruments, operating upon matter and fashioning it, viz., discord and friendship. (Empedocles) expresses himself somehow thus:—

“The four roots of all things hear thou first:
Brilliant Jove, and life-giving Juno and Aidoneus,
And Nestis, who with tears bedews the mortal font.”[863]

Jupiter is fire, and life-giving Juno earth, which produces fruits for the support of existence; and Aidoneus air, because although through him we behold all things, yet himself alone we do not see. But Nestis is water, for this is a sole vehicle of (food), and thus becomes a cause of sustenance to all those that are being nourished; (but) this of itself is not able to afford nutriment to those that are being nourished. For if it did possess the power of affording nutriment, animal life, he says, could never be destroyed by famine, inasmuch as water is always superabundant in the world. For this reason he denominates Nestis water, because,

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[860] See [vol. i. p. 352, this series]; Irenæus i. 27; [vol. iii., this series especially p. 257], Tertullian, *Adv. Marc.*, and *Præscript.*, xxx.; Epiphanius, *Hær.*, xlii.; Theodoret, *Hær. Fab.*, i. 24; Eusebius., *Hist. Ecclesiast.*, v. 13, 16; and St. Augustine, *Hær.*, xxii.

[861] Or, “quarrelsome,” or, “frantic.”

[862] Hippolytus’ discussion respecting the heresy of Marcion is chiefly interesting from the light which it throws on the philosophy of Empedocles.

[863] These are lines 55–57 in Karsten’s edition of a collection of the Empedoclean verses.

(though indirectly) being a cause of nutriment, it is not (of itself) competent to afford nutriment to those things that are being nourished. These, therefore—to delineate them as by way of outline—are the principles that comprise (Empedocles') entire theory of the world: (viz.,) water and earth, out of which (proceed) generated entities; fire and spirit, (which are) instruments and efficient (causes), but discord and friendship, which are (principles) artistically fabricating (the universe). And friendship is a certain peace, and unanimity, and love, whose entire effort is, that there should be one finished and complete world. Discord, however, invariably separates that one (world), and subdivides it, or makes many things out of one. Therefore discord is of the entire creation a cause which he styles "*oulomenon*," that is, destructive. For it is the concern of this (discord), that throughout every age the creation itself should continue to preserve its existing condition. And ruinous discord has been (thus) a fabricator and an efficient cause of the production of all generated entities; whereas friendship (is the cause) of the eduction, and alteration, and restoration of existing things into one system. And in regard of these (causes), Empedocles asserts that they are two immortal and unbegotten principles, and such as have not as yet received an originating cause of existence. (Empedocles) somewhere or other (expresses himself) in the following manner:—

"For if both once it was, and will be; never, I think,
Will be the age eternal void of both of these."[864]

(But) what are these (two)? Discord and Friendship; for they did not begin to come into being, but pre-existed and always will exist, because, from the fact of their being unbegotten, they are not able to undergo corruption. But fire, (and water,) and earth, and air, are (entities) that perish and revive. For when these generated (bodies), by reason of Discord, cease to exist, Friendship, laying hold on them, brings them forward, and attaches and associates them herself with the universe. (And this takes place) in order that the Universe may continue one, being always ordered by Friendship in a manner one and the same, and with (uninterrupted) uniformity.

When, however, Friendship makes unity out of plurality, and associates with unity 111 separated entities, Discord, again, forcibly severs them from unity, and makes them many, that is, fire, water, earth, air, (as well as) the animals and plants produced from these, and whatever portions of the world we observe. And in regard of the form of the world, what sort it is, (as) arranged by Friendship, (Empedocles) expresses himself in the following terms:—

"For not from back two arms arise,
Not feet, not nimble knees, not genital groin,

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[864] These are lines 110, 111, in Stein's edition of *Empedocles*.

But a globe it was, and equal to itself it is."[865]

An operation of this description Friendship maintains, and makes (one) most beautiful form of the world out of plurality. Discord, however, the cause of the arrangement of each of the parts (of the universe), forcibly severs and makes many things out of that one (form). And this is what Empedocles affirms respecting his own generation:—

"Of these I also am from God a wandering exile."[866]

That is, (Empedocles) denominates as God the unity and unification of that (one form) in which (the world) existed antecedent to the separation and production (introduced) by Discord among the majority of those things (that subsisted) in accordance with the disposition (effected) by Discord. For Empedocles affirms Discord to be a furious, and perturbed, and unstable Demiurge, (thus) denominating Discord the creator of the world. For this constitutes the condemnation and necessity of souls which Discord forcibly severs from unity, and (which it) fashions and operates upon, (according to Empedocles,) who expresses himself after some such mode as, the following:—

"Who perjury piles on sin,
While demons gain a life prolonged;"[867]

meaning by demons long-lived souls, because they are immortal, and live for lengthened ages:—

"For thrice ten thousand years banished from bliss;"[868]

denominating as blissful, those that have been collected by Friendship from the majority of entities into the process of unification (arising out) of the intelligible world. He asserts that those are exiles, and that

"In lapse of time all sorts of mortal men are born,
Changing the irksome ways of life."[869]

He asserts the irksome ways to be the alterations and transfigurations of souls into (successive) bodies. This is what he says:—

"Changing the irksome ways of life."

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[865] Lines 360–362 (ed. Karst.).

[866] Line 7 (Karsten), 381 (Stein).

[867] Line 4 (Karsten), 372, 373 (Stein).

[868] Line 5 (Karsten), 374 (Stein).

[869] Line 6 (Karsten), 375, 376 (Stein).

For souls "change," body after body being altered, and punished by Discord, and not permitted to continue in the one (frame), but that the souls are involved in all descriptions of punishment by Discord being changed from body to body. He says:—

"Æthereal force to ocean drives the souls,
And ocean spurts them forth on earth's expanse,
And earth on beams of blazing sun, who flings
(The souls) on æther's depths, and each from each
(A spirit) takes, and all with hatred burn."[870]

This is the punishment which the Demiurge inflicts, just as some brazier moulding (a piece of) iron, and dipping it successively from fire into water. For fire is the æther whence the Demiurge transfers the souls into the sea; and land is the earth: whence he uses the words, from water into earth, and from earth into air. This is what (Empedocles) says:—

"And earth on beams
Of blazing sun, who flings (the souls)
On æther's depths, and each from each
A (spirit) takes, and all with hatred burn."

The souls, then, thus detested, and tormented, and punished in this world, are, according to Empedocles, collected by Friendship as being a certain good (power), and (one) that pities the groaning of these, and the disorderly and wicked device of furious Discord. And (likewise Friendship is) eager, and toils to lead forth little by little the souls from the world, and to domesticate them with unity, in order that all things, being conducted by herself, may attain unto unification. Therefore on account of such an arrangement on the part of destructive Discord of this divided world, Empedocles admonishes his disciples to abstain from all sorts of animal food. For he asserts that the bodies of animals are such as feed on the habitations of punished souls. And he teaches those who are hearers of such doctrines (as his), to refrain from intercourse with women. (And he issues this precept) in order that (his disciples) may not co-operate with and assist those works which Discord fabricates, always dissolving and forcibly severing the work of Friendship. Empedocles asserts that this is the greatest law of the management of the universe, expressing himself somehow thus:—

"There's something swayed by Fate, the ancient,
Endless law of gods, and sealed by potent oaths."[871]

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[870] Lines 16–19 (Karsten), 377–380(Stein).

[871] Lines 1, 2 (Karsten), 369, 370 (Stein).

He thus calls Fate the alteration from unity into plurality, according to Discord, and from plurality into unity, according to Friendship. And, as I stated, (Empedocles asserts) that there are four perishable gods, (viz.,) fire, water, earth, (and) air. (He maintains,) however, that there are two (gods) which are immortal, unbegotten, (and) continually hostile one to the other, (namely) Discord and Friendship. And (he asserts) that Discord always is guilty of injustice and covetousness, and forcible abduction of the things of Friendship, and of appropriation of them to itself. (He alleges,) however, that Friendship, inasmuch as it is always and invariably a certain good (power), and intent on union, recalls and brings towards (itself), and reduces to unity, the parts of the universe that have been forcibly severed, and tormented, and punished in the creation by the Demiurge. Some such system of philosophy as the foregoing is advanced for us by Empedocles concerning the generation of the world, and its destruction, and its constitution, as one consisting of what is good and bad. And he says that there is likewise a certain third power which is cognised by intellect, and that this can be understood from these, (viz., Discord and Friendship,) expressing himself somehow thus:—

“For if, ’neath hearts of oak, these truths you fix,
And view them kindly in meditations pure,
Each one of these, in lapse of time, will haunt you,
And many others, sprung of these, descend.
For into every habit these will grow, as Nature prompts;
But if for other things you sigh, which, countless, linger
Undisguised ’mid men, and blunt the edge of care,
As years roll on they’ll leave you fleetly,
Since they yearn to reach their own beloved race;
For know that all possess perception and a share of mind.”[872]

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[872] The text of these verses, as given by Hippolytus, is obviously corrupt, and therefore obscure. Schneidewin has furnished an emended copy of them (*Philol.*, vi. 166), which the translator has mostly adopted. (See Stein’s edition of the *Empedoclean Verses*, line 222 et seq.)

Chapter XVIII.—Source of Marcionism; Empedocles Reasserted as the Suggester of the Heresy.

When, therefore, Marcion or some one of his hounds barks against the Demiurge, and adduces reasons from a comparison of what is good and bad, we ought to say to them, that neither Paul the apostle nor Mark, he of the maimed finger,[873] announced such (tenets). For none of these (doctrines) has been written in the Gospel according to Mark. But (the real author of the system) is Empedocles, son of Meto, a native of Agrigentum. And (Marcion) despoiled this (philosopher), and imagined that up to the present would pass undetected his transference, under the same expressions, of the arrangement of his entire heresy from Sicily into the evangelical narratives. For bear with me, O Marcion: as you have instituted a comparison of what is good and evil, I also to-day will institute a comparison following up your own tenets, as you suppose them to be. You affirm that the Demiurge of the world is evil—why not hide your countenance in shame, (as thus) teaching to the Church the doctrines of Empedocles? You say that there is a good Deity who destroys the works of the Demiurge: then do not you plainly preach to your pupils, as the good Deity, the Friendship of Empedocles. You forbid marriage, the procreation of children, (and) the abstaining from meats which God has created for participation by the faithful, and those that know the truth.[874] (Thinkest thou, then,) that thou canst escape detection, (while thus) enjoining the purificatory rites of Empedocles? For in point of fact you follow in every respect this (philosopher of paganism), while you instruct your own disciples to refuse meats, in order not to eat any body (that might be) a remnant of a soul which has been punished by the Demiurge. You dissolve marriages that have been cemented by the Deity. And here again you conform to the tenets of Empedocles, in order that for you the work of Friendship may be perpetuated as one (and) indivisible. For, according to Empedocles, matrimony separates unity, and makes (out of it) plurality, as we have proved.

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[873] ὁ κολοβοδάκτυλος. Bunsen [*more suo*, vol. i., p. 89] considers this a corrupt reading, and suggests καλῶν λόγων διδάσκαλος, i.e., "a teacher of good words," i.e., an evangelist, which word, as just used, he does not wish to repeat. The Abbe Cruice denies the necessity for any such emendation, and refers us to an article in the *Journal of Classical and Sacred Philology* (Cambridge, March, 1855), the writer of which maintains, on the authority of St. Jerome, that St. Mark had amputated his thumb, in order that he might be considered disqualified for the priesthood.

[874] 1 Tim. iv. 3.

Chapter XIX.—The Heresy of Prepon; Follows Empedocles; Marcion Rejects the Generation of the Saviour.

The principal heresy of Marcion, and (the one of his) which is most free from admixture (with other heresies), is that which has its system formed out of the theory concerning the good and bad (God). Now this, it has been manifested by us, belongs to Empedocles. But since at present, in our times, a certain follower of Marcion, (namely) Prepon, an Assyrian,[875] has endeavoured to introduce something more novel, and has given an account of his heresy in a work inscribed to Bardesanes, an Armenian, neither of this will I be silent. In alleging that what is just constitutes a third principle, and that it is placed intermediate between what is good and bad, Prepon of course is not able to avoid (the imputation of inculcating) the opinion of Empedocles. For Empedocles asserts that the world is managed by wicked Discord, and that the other (world) which (is managed) by Friendship, is cognisable by intellect. And (he asserts) that these are the two different principles of good and evil, and that intermediate between these diverse principles is impartial reason, in accordance with which are united the things that have been separated by Discord, (and which,) in accordance with the influence of Friendship, are accommodated to unity. The impartial reason itself, that which is an auxiliary to Friendship, Empedocles denominates "Musa." And he himself likewise entreats her to assist him, and expresses himself somehow thus:—

"For if on fleeting mortals, deathless Muse,
Thy care it be that thoughts our mind engross,
Calliope, again befriend my present prayer,
As I disclose a pure account of happy gods."[876]

Marcion, adopting these sentiments, rejected altogether the generation of our Saviour. He considered it to be absurd that under the (category of a) creature fashioned by destructive Discord should have been the Logos that was an auxiliary to Friendship—that is, the Good Deity. (His doctrine,) however, was that, independent of birth, (the Logos) Himself descended from above in the fifteenth year of the reign of Tiberius Cæsar, and that, as being intermediate between the good and bad Deity, He proceeded to give instruction in the synagogues. For if He[877] is a Mediator, He has been, he says, liberated from the entire nature of the Evil Deity. Now, as he affirms, the Demiurge is evil, and his works. For this reason, he affirms, Jesus came down unbegotten, in order that He might be liberated from all (admixture of) evil. And He has, he says, been liberated from the nature of the Good One likewise, in order that He may be a Mediator, as Paul states,[878] and as Himself acknowledges: "Why call ye me good? there is one good."[879] These, then, are the opinions of Marcion, by means of which he made many his dupes, employing the conclusions of Empedocles. And he transferred the philosophy invented by that (ancient speculator) into his own system of thought, and (out of Empedocles) constructed his (own) impious heresy. But I consider that this has been sufficiently refuted by us, and that I have not omitted any opinion of those who purloin their opinions from the Greeks, and act despitefully towards the disciples of Christ, as if they had become teachers to them of these (tenets). But since it seems that we have sufficiently explained the doctrines of this (heretic), let us see what Carpocrates says.

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[875] What Hippolytus communicates concerning Prepon is quite new. The only writer who mentions him is Theodoret (*Hær. Fab.*, i. 25), in his article on Apelles.

[876] Schneidewin gives a restored version of these lines. They are found (at lines 338–341) in Stein's edition of the *Empedoclean Verses*.

[877] Tertullian combats these heretical notions in his *De Carne Christi* [vol. viii. p. 521, this series].

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[878] Gal. iii. 19.

[879] Matt. xix. 17; Mark x. 18; Luke xviii. 19.

Chapter XX.—The Heresy of Carpocrates; Wicked Doctrines Concerning Jesus Christ; Practise Magical Arts; Adopt a Metempsychosis.

Carpocrates[880] affirms that the world and the things in it were made by angels, far inferior to the unbegotten Father; and that Jesus was generated of Joseph, and that, having been born similar to (other) men, He was more just than the rest (of the human race). And (Carpocrates asserts) that the soul (of Jesus), inasmuch as it was made vigorous and undefiled, remembered the things seen by it in its converse with the unbegotten God. And (Carpocrates maintains) that on this account there was sent down upon (Jesus) by that (God) a power, in order that through it He might be enabled to escape the world-making (angels). And (he says) that this power, having passed through all, and having obtained liberty in all, again ascended[881] to God (Himself). And (he alleges) that in the same condition with (the soul of Jesus are all the souls) that embrace similar objects of desire with the (power just alluded to). And they assert that the soul of Jesus, (though,) according to law, it was disciplined in Jewish customs, (in reality) despised them. And (he says) that on this account (Jesus) received powers whereby He rendered null and void the passions incidental to men for their punishment. And (he argues), therefore, that the (soul), which, similarly with that soul of Christ, is able to despise the world-making Archons, receives in like manner power for the performance of similar acts. Wherefore, also, (according to Carpocrates, there are persons who) have attained unto such a degree of pride as to affirm some of themselves to be equal to Jesus Himself, whereas others among them to be even still more powerful. But (they also contend) that some enjoy an excellence above the disciples of that (Redeemer), for instance Peter and Paul, and the rest of the Apostles, and that these are in no respect inferior to Jesus. And (Carpocrates asserts) that the souls of these have originated from that supernal power, and that consequently they, as equally despising the world-making (angels), have been deemed worthy of the same power, and (of the privilege) to ascend to the same (place). If, however, any one would despise earthly concerns more than did that (Saviour, Carpocrates says) that such a one would be able to become superior to (Jesus. The followers of this heretic) practise their magical arts and incantations, and spells and voluptuous feasts. And (they are in the habit of invoking the aid of) subordinate demons and dream-senders, and (of resorting to) the rest of the tricks (of sorcery), alleging that they possess power for now acquiring sway over the Archons and makers of this world, nay, even over all the works that are in it. 11

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[880] See [vol. i. p. 350] Irenæus, i. 25; [vol. iii. p. 203] Tertullian, *De Anima*, c. xxiii.–xxv., and *Præscript*., c. xlviii.; Eusebius, *Hist. Ecclesiast*., iv. 7, Epiphanius, *Hær*., xxvii. sec. 2; Theodoret, *Hær. Fab*., i. 5; and St. Augustine, *Hær*., c. vii. The entire of this article is taken from Irenæus, and equally coincides with the account given of Carpocrates by Epiphanius.

[881] Or, "came."

(Now these heretics) have themselves been sent forth by Satan, for the purpose of slandering before the Gentiles the divine name of the Church. (And the devil's object is,) that men hearing, now after one fashion and now after another, the doctrines of those (heretics), and thinking that all of us are people of the same stamp, may turn away their ears from the preaching of the truth, or that they also, looking, (without abjuring,) upon all the tenets of those (heretics), may speak hurtfully of us. (The followers of Carpocrates) allege that the souls are transferred from body to body, so far as that they may fill up (the measure of) all their sins. When, however, not one (of these sins) is left, (the Carpocratians affirm that the soul) is then emancipated, and departs unto that God above of the world-making angels, and that in this way all souls will be saved. If, however, some (souls), during the presence of the soul in the body for one life, may by anticipation become involved in the full measure of transgressions, they, (according to these heretics,) no longer undergo metempsychosis. (Souls of this sort,) however, on paying off at once all trespasses, will, (the Carpocratians say,) be emancipated from dwelling any more in a body. Certain, likewise, of these (heretics) brand[882] their own disciples in the back parts of the lobe of the right ear. And they make counterfeit images of Christ, alleging that these were in existence at the time (during which our Lord was on earth, and that they were fashioned) by Pilate.[883]

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[882] Literally, "cauterize."

[883] Epiphanius alludes in the same manner to these images.

Chapter XXI.—The System of Cerinthus Concerning Christ.

But a certain Cerinthus,[884] himself being disciplined in the teaching of the Egyptians, asserted that the world was not made by the primal Deity, but by some virtue which was an offshoot from that Power which is above all things, and which (yet) is ignorant of the God that is above all. And he supposed that Jesus was not generated from a virgin, but that he was born son of Joseph and Mary, just in a manner similar with the rest of men, and that (Jesus) was more just and more wise (than all the human race). And (Cerinthus alleges) that, after the baptism (of our Lord), Christ in form of a dove came down upon him, from that absolute sovereignty which is above all things. And then, (according to this heretic,) Jesus proceeded to preach the unknown Father,[885] and in attestation (of his mission) to work miracles. It was, however, (the opinion of Cerinthus,) that ultimately Christ departed from Jesus, and that Jesus suffered and rose again; whereas that Christ, being spiritual,[886] remained beyond the possibility of suffering.

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[884] See [vol. i. pp. 351, 415] Irenæus, i. 26, iii. 2, 3; [vol. iii. p. 651] Tertullian, *Præscript.*, c. xlviii.; Eusebius, *Hist. Ecclesiast.*, iii. 28, vii. 25; Epiphanius, *Hær.*, xxviii.; Theodoret, *Hær. Fab.*, ii. 3; St. Augustine, *Hær.*, c. viii.; and St. Jerome, *Ep.*, lxxxix. We have here, as in the preceding articles, Irenæus in the Greek, as Hippolytus' text corresponds with the Latin version of this portion of Irenæus' work.

[885] Acts xvii. 23.

[886] Or, "paternal."

Chapter XXII.—Doctrine of the Ebionæans.

The Ebionæans,[887] however, acknowledge that the world was made by Him Who is in reality God, but they propound legends concerning the Christ similarly with Cerinthus and Carpocrates. They live conformably to the customs of the Jews, alleging that they are justified according to the law, and saying that Jesus was justified by fulfilling the law. And therefore it was, (according to the Ebionæans,) that (the Saviour) was named (the) Christ of God and Jesus,[888] since not one of the rest (of mankind) had observed completely the law. For if even any other had fulfilled the commandments (contained) in the law, he would have been that Christ. And the (Ebionæans allege) that they themselves also, when in like manner they fulfil (the law), are able to become Christs; for they assert that our Lord Himself was a man in a like sense with all (the rest of the human family).

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[887] See [vol. i. p. 352] Irenæus, i. 26; [vol. iii. p. 651] Tertullian, *Præscript.*, c. xlviii.; [vol. iv. p. 429, this series] Origen, *Contr. Cels.* ii. 1; Eusebius, *Hist. Ecclesiast.*, iii. 27; Epiphanius, *Hær.*, xxx.; and Theodoret, *Hær. Fab.*, ii. 2. Hippolytus is indebted in this article partly to Irenæus, and partly to original sources.

[888] Or, “that the Christ of God was named Jesus” (Bunsen).

Chapter XXIII.—The Heresy of Theodotus.

But there was a certain Theodotus,[889] a native of Byzantium, who introduced a novel heresy. He announces tenets concerning the originating cause of the universe, which are partly in keeping with the doctrines of the true Church, in so far as he acknowledges that all things were created by God. Forcibly appropriating, however, (his notions of) Christ from the school of the Gnostics, and of Cerinthus and Ebion, he alleges that (our Lord) appeared in some such manner as I shall now describe. (According to this, Theodotus maintains) that Jesus was a (mere) man, born of a virgin, according to the counsel of the Father, and that after he had lived promiscuously with all men, and had become pre-eminently religious, he subsequently at his baptism in Jordan received Christ, who came from above and descended (upon him) in form of a dove. And this was the reason, (according to Theodotus,) why (miraculous) powers did not operate within him prior to the manifestation in him of 115 that Spirit which descended, (and) which proclaims him to be the Christ. But (among the followers of Theodotus) some are disposed (to think) that never was this man made God, (even) at the descent of the Spirit; whereas others (maintain that he was made God) after the resurrection from the dead.

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[889] See [vol. iii. p. 654, "two Theodoti"] Tertullian, *Præscript.*, c. liii.; Eusebius, *Hist. Ecclesiast*, v. 27; Epiphanius, *Hær.*, liv.; and Theodoret, *Hær. Fab.*, ii. 5. Clemens Alexandrinus seems to have been greatly indebted to Theodotus, whose system he has explained and commented upon.

Chapter XXIV.—The Melchisedecians; The Nicolaitans.

While, however, different questions have arisen among them, a certain (heretic), who himself also was styled Theodotus, and who was by trade a banker,[890] attempted to establish (the doctrine), that a certain Melchisedec constitutes the greatest power, and that this one is greater than Christ. And they allege that Christ happens to be according to the likeness (of this Melchisedec). And they themselves, similarly with those who have been previously spoken of as adherents of Theodotus, assert that Jesus is a (mere) man, and that, in conformity with the same account (already given), Christ descended upon him.

There are, however, among the Gnostics diversities of opinion; but we have decided that it would not be worth while to enumerate the silly doctrines of these (heretics), inasmuch as they are (too) numerous and devoid of reason, and full of blasphemy. Now, even those (of the heretics) who are of a more serious turn in regard of[891] the Divinity, and have derived their systems of speculation from the Greeks, must stand convicted[892] (of these charges). But Nicolaus[893] has been a cause of the wide-spread combination of these wicked men. He, as one of the seven (that were chosen) for the diaconate,[894] was appointed by the Apostles. (But Nicolaus) departed from correct doctrine, and was in the habit of inculcating indifferency of both life and food.[895] And when the disciples (of Nicolaus) continued to offer insult to the Holy Spirit, John reproved them in the Apocalypse as fornicators and eaters of things offered unto idols.[896]

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[890] Concerning the younger Theodotus, see [vol. iii. p. 654] Tertullian, *Præscript.*, c. liii.; Epiphanius, *Hær.*, lv.; and Theodoret, *Hær. Fab.*, ii. 6.

[891] Or, "in reference to" (Bunsen).

[892] Or, "have been adduced" (Miller).

[893] See [*ut supra*] Irenæus, i. 26; [*ut supra*] Tertullian, *Præscript.*, c. xlv.; Epiphanius, *Hær.*, c. xxv.; Eusebius, *Hist. Ecclesiast.*, iii. 29; Theodoret, *Hær. Fab.*, i. 15; and St. Augustine, *Hær.*, c. v. [But see Clement, vol. ii. p. 373, this series.]

[894] [He understands that the seven (Acts vi. 5) were deacons. Bunsen, i. p. 97.]

[895] Or, "knowledge." Bunsen suggests βρώσεως, as translated above.

[896] Rev. ii. 6.

Chapter XXV.—The Heresy of Cerdon.

But one Cerdon[897] himself also, taking occasion in like manner from these (heretics) and Simon, affirms that the God preached by Moses and the prophets was not Father of Jesus Christ. For (he contends) that this (Father) had been known, whereas that the Father of Christ[898] was unknown, and that the former was just, but the latter good. And Marcion corroborated the tenet of this (heretic) in the work which he attempted to write, and which he styled *Antitheses*.[899] And he was in the habit, (in this book,) of uttering whatever slanders suggested themselves to his mind against the Creator of the universe. In a similar manner likewise (acted) Lucian,[900] the disciple of this (heretic).

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[897] Irenæus, i. 27; Eusebius (who here gives Irenæus' Greek), *Hist. Ecclesiast.*, iv. 2; Epiphanius, c. xli.; Theodoret, *Hær. Fab.*, i. 24; and Philastrius, c. xliv.

[898] Hippolytus follows Irenæus but introduces some alterations.

[899] Ἀντιθέσεις. This is the emendation proposed by the Abbe Cruice. The textual reading is ἀντιπαραθέσεις (comparisons).

[900] See [*ut supra*, p. 353], Tertullian, *Præscript.*, c. li., and Epiphanius, *Hær.*, c. xliii.

Chapter XXVI.—The Doctrines of Apelles; Philumene, His Prophetess.

But Apelles,[901] sprung from these, thus expresses himself, (saying) that there is a certain good Deity, as also Marcion supposed, and that he who created all things is just. Now he, (according to Apelles,) was the Demiurge of generated entities. And (this heretic also maintains) that there is a third (Deity), the one who was in the habit of speaking to Moses, and that this (god) was of a fiery nature, and that there was another fourth god, a cause of evils. But these he denominates angels. He utters, however, slanders against law and prophets, by alleging that the things that have been written are (of) human (origin), and are false. And (Apelles) selects from the Gospels or (from the writings of) the Apostle (Paul) whatever pleases himself. But he devotes himself to the discourses of a certain Philumene as to the revelations[902] of a prophetess. He affirms, however, that Christ descended from the power above; that is, from the good (Deity), and that he is the son of that good (Deity). And (he asserts that Jesus) was not born of a virgin, and that when he did appear he was not devoid of flesh. (He maintains,) however, that (Christ) formed his body by taking portions of it from the substance of the universe: that is, hot and cold, and moist and dry. And (he says that Christ), on receiving in this body cosmical powers, lived for the time he did in (this) world. But (he held that Jesus) was subsequently crucified by the Jews, and expired, and that, being raised up after three days, he appeared to his disciples. And (the Saviour) showed them, (so Apelles taught,) the prints of the nails and (the wound) in his side, desirous of persuading them that he was in truth no phantom, but was present in the flesh. After, says (Apelles), he had shown them his flesh, (the Saviour) restored it to earth, from which substance it was (derived. And this he did because) he coveted nothing that belonged to another. (Though indeed Jesus) might use for the time being (what belonged to another), he yet in due course rendered to each (of the elements) what peculiarly belonged to them. And so it was, that after he had once more loosed the chains of his body, he gave back heat to what is hot, cold to what is cold, moisture to what is moist, (and) dryness to what is dry. And in this condition (our Lord) departed to the good Father, leaving the seed of life in the world for those who through his disciples should believe in him.

It appears to us that these (tenets) have been sufficiently explained. Since, however, we have determined to leave unrefuted not one of those opinions that have been advanced by any (of the heretics), let us see what (system) also has been invented by the Docetæ.

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[901] See [vol. iii. p. 257] Tertullian, *Præscript.*, c. xxx.; Eusebius, *Hist. Ecclesiast.*, v. 13; Epiphanius, *Hær.*, c. xliv.; Theodoret, *Hær. Fab.*, i. 25; and St. Augustine, *Hær.*, c. xxiv.

[902] φανερώσεσι. Miller's text reads φανερῶς, the error of which is obvious from Tertullian's *Præscript.*, c. xxx. Cruice considers the word to signify the title of a work written by Apelles.

Book VIII.[903]

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Contents.

The following are the contents of the eighth book of the *Refutation of all Heresies*:—

What are the opinions of the Docetæ, and that they have formed the doctrines which they assert from natural philosophy.

How Monoïmus[904] trifles, devoting his attention to poets, and geometricians, and arithmeticians.

How (the system of) Tatian has arisen from the opinions of Valentinus and Marcion, and how this heretic (from this source) has formed his own doctrines. Hermogenes, however, availed himself of the tenets of Socrates, not those of Christ.

How those err who contend for keeping Easter on the fourteenth day.

What the error is of the Phrygians, who suppose that Montanus, and Priscilla, and Maximilla, are prophets.

What the conceit is of the Encratites, and that their opinions have been formed not from the Holy Scriptures,[905] but from themselves, and the Gymnosophists among the Indians.

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[903] Much that we have in this book is quite new. Hippolytus derives his article on Tatian, and in a measure that on the Encratites, from Irenæus. The rest is probably from original sources.

[904] Or, "Noimus."

[905] [Note the honour uniformly rendered to the Holy Scriptures by the Fathers.]

Chapter I.—Heresies Hitherto Refuted; Opinions of the Docetæ.

Since the great body of (the heretics) do not employ the counsel of the Lord, by having the beam in the eye,[906] and announce that they see when in reality labouring under blindness, it seems to us expedient in no wise to be silent concerning the tenets of these. Our object is, that by the refutation accomplished by us, the (heretics), being of themselves ashamed, may be brought to know how the Saviour has advised (men) first to take away the beam, then to behold clearly the mote that is in thy brother's eye. Having therefore adequately and sufficiently explained the doctrines of the majority (of the heretics) in the seven books before this, we shall not now be silent as regards the (heterodox) opinions that follow (from these). We shall by this means exhibit the abundance of the grace of the Holy Spirit; and we shall refute those (who suppose) that they have acquired stedfastness of doctrine, when it is only in appearance. Now these have styled themselves Docetæ,[907] and propound the following opinions:—

(The Docetæ maintain) that God is the primal (Being), as it were a seed of a fig-tree, which is altogether very diminutive in size, but infinite in power. (This seed constitutes, according to the Docetæ,) a lowly magnitude, incalculable in multitude,[908] (and) labouring under no deficiency as regards generation. (This seed is) a refuge for the terror-stricken, a shelter of the naked, a veil for modesty, (and) the sought-for produce, to which He came in search (for fruit), he says, three times,[909] and did not discover (any). Wherefore, he says, He cursed the fig-tree,[910] because He did not find upon it that sweet fruit—the sought-for produce. And inasmuch as the Deity is, according to them—to express myself briefly—of this description and so great, that is, small and minute, the world, as it seems to them, was made in some such manner as the following: When the branches of the fig-tree became tender, leaves budded (first), as one may (generally) see, and next in succession the fruit.

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[906] Matt. vii. 3, 4; Luke vi. 41, 42.

[907] See [vol. i. p. 526] Irenæus v. 1; Theodoret, *Hær. Fab.*, v. 12; and [vol. ii. p. 398, and Elucidation XIV. p. 407] Clemens Alexandrinus (*Strom.*, iii.), who informs us that Julius Cassianus—a pupil of Valentinus—was founder of the Docetic heresy.

[908] Miller's text reads ταπεινὸν (lowly), but this is obviously untenable. Duncker alters it into ἄπειρον (infinite), and joins ταπεινὸν with the word following. He renders the passage thus: "but infinite in power—a lowly magnitude." Cruice strikes out the word ταπεινὸν , and renders the passage thus: "but infinite in power, a magnitude incalculable in bulk." The above rendering seems to convey Hippolytus' meaning.

[909] Or," the Lord came in search of fruit" (Roeper). The reading followed in the translation agrees with the scriptural account; see Luke xiii. 7.

[910] Matt. xxi. 19, 20; Mark xi. 13, 14, 20, 21.

Now, in this (fruit) is preserved treasured the infinite and incalculable seed of the fig-tree. We think, therefore, (say the Docetæ,) that there are three (parts) which are primarily produced by the seed of the fig-tree, (viz.,) stem, which constitutes the fig-tree, leaves, and fruit—the fig itself, as we have previously declared. In this manner, the (Docetic) affirms, have been produced three Æons, which are principles from the primal originating cause of the universe. And Moses has not been silent on this point, when he says, that there are three words of God, "darkness, gloom, tempest, and added no more."[911] For the (Docetic) says, God has made no addition to the three Æons; but these, in every respect, have been sufficient for (the exigencies of) those who have been begotten and are sufficient. God Himself, however, remains with Himself, far separated from the three Æons. When each of these Æons had obtained an originating cause of generation, he grew, as has been declared, by little and little, and (by degrees) was magnified, and (ultimately) became perfect. But they think that that is perfect which is reckoned at ten. When, therefore, the Æons had become equal in number and in perfection, they were, as (the Docetæ) are of opinion, constituted thirty Æons in all, while each of them attains full perfection in a decade. And the three are mutually distinct, and hold one (degree of) honour relatively to one another, differing in position merely, because one of them is first, and the other second, and the other of these third. Position, however, afforded them diversity of power. For he who has obtained a position nearest to the primal Deity—who is, as it were, a seed—possessed a more productive power than the rest, inasmuch as he himself who is the immeasurable one, measured himself tenfold in bulk. He, however, who in position is second to the primal Deity, has, inasmuch as he is the incomprehensible one, comprehended himself sixfold. But he who is now third in position is conveyed to an infinite distance, in consequence of the dilatation of his brethren. (And when this third Æon) had thrice realized himself in thought, he encircled himself with, as it were, some eternal chain of union.

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[911] Deut. v. 22.

Chapter II.—Docetic Notion of the Incarnation; Their Doctrines of Æons; Their Account of Creation; Their Notion of a Fiery God.

And these (heretics) suppose that this is what is spoken by the Saviour: “A sower went forth to sow; and that which fell on the fair and good ground produced, some a hundred-fold, and some sixty-fold, and some thirty-fold.”[912] And for this reason, the (Docetic) says, (that the Saviour) has spoken the words, “He that hath ears to hear, let him hear,” because these (truths)are not altogether rumours. All these Æons, both the three and all those infinite (Æons which proceed) from these indefinitely, are hermaphrodite Æons. All these, then, after they had been increased and magnified, and had sprung from that one primary seed, (were actuated by a spirit) of concord and union, and they all coalesced into one Æon. And in this manner they begot of a single virgin, Mary,[913] a joint offspring, who is a Mediator, (that is,) the Saviour of all who are in the (covenant of) mediation. (And this Saviour is,) in every respect, coequal in power with the seed of the fig-tree, with the exception that he was generated. Whereas that primary seed, from whence the fig-tree sprung, is unbegotten. When, therefore, those three Æons were adorned with all virtue and with all sanctity, so these teachers suppose, as well as that only begotten child—for he alone was begotten by those infinite Æons from three immediately concerned in his birth, for three immeasurable Æons being unanimous procreated him;—(after, I say, the Æons and only Son were thus adorned,) the entire nature, which is cognised by intellect, was fashioned free from deficiency. Now, all those intelligible and eternal (entities) constituted light. Light, however, was not devoid of form, nor inoperative, nor in want, as it were, of the assistance of any (other power). But (light) proportionately with the multitude of those infinite (Æons) indefinitely (generated) in conformity with the exemplar of the fig-tree, possesses in itself infinite species of various animals indigenous to that quarter of creation, and it shone down upon the underlying chaos. And when this (chaos) was simultaneously illuminated, and had form imparted to it by those diversified species from above, it derived (thereby) solidity, and acquired all those supernal species from the third Æon, who had made himself threefold.

This third Æon, however, beholding all his own distinctive attributes laid hold on collectively by the underlying darkness (which was) beneath, and not being ignorant of the power of darkness, and at the same time of the security[914] and profusion of light, did not allow his brilliant attributes (which he derived) from above for any length of time to be snatched away by the darkness beneath. But (he acted in quite a contrary manner), for he subjected (darkness) to the Æons. After, then, he had formed the firmament over the nether world, "he both divided the darkness from the light, and called the light which was above the firmament day, and the darkness he called night."[915] When all the infinite species, then, as I have said, of the third Æon were intercepted in this the lowest darkness, the figure also 119 of the Æon himself, such as he has been described, was impressed (upon them) along with the rest (of his attributes). (Now this figure is) a life-giving fire, which is generated from light, from whence the Great Archon originated. And respecting this (Archon) Moses observes: "In the beginning God created the heavens and the earth."[916] Moses mentions[917] this fiery God as having spoken from the bush,[918] (batos,) that is, from the darkish air. For the whole of the atmosphere that underlies the darkness is (batos, i.e.,) a medium for the transmission of light. Now Moses has employed, says (the Docetic), the expression batos, because all the species of light pass down from above by means of their having the atmosphere as a medium (batos) of transmission. And in no less degree is capable of being recognised the Word of Jehovah addressed to us from the bush (batos, i.e., an atmospheric medium); for voice, as significant (in language) of a meaning, is a reverberation of air, and without this (atmosphere) human speech is incapable of being recognised. And not only the Word (of Jehovah addressed) to us from the bush (batos), that is, the air, legislates and is a fellow-citizen with (us); but (it does more than this), for both odours and colours manifest to us, through the medium of air, their own (peculiar) qualities.

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[912] Matt. xiii. 3–8; Mark iv. 3–8; Luke viii. 5–8.

[913] The word Mary seems interpolated. Miller’s text reads it after ἐν μεσότητι. The passage would then be rendered thus: “that is, Him who through the intervention of Mary (has been born into the world) the Saviour of all.”

[914] Τὸ ἀσφαλὲς: Cruice reads, on the authority of Bernays, ἀφελὲς, i.e., the simplicity.

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[915] Gen. i. 4, 5, 7.

[916] Gen. i. 1.

[917] Ex. iii. 2.

[918] The Docetæ here attempted to substantiate their system from Scripture by a play upon words.

Chapter III.—Christ Undoes the Work of the Demiurge; Docetic Account of the Baptism and Death of Jesus; Why He Lived for Thirty Years on Earth.

This fiery deity, then, after he became fire from light, proceeded to create the world in the manner which Moses describes. He himself, however, as devoid of subsistence, employs the darkness as (his) substance, and perpetually insults those eternal attributes of light which, (being) from above, had been laid hold on by (the darkness) beneath. Up to the time, therefore, of the appearance of the Saviour, there prevailed, by reason of the Deity of fiery light, (that is,) the Demiurge, a certain extensive delusion of souls. For the species are styled souls, because they are refrigerations[919] from the (Æons) above, and continue in darkness. But when (the souls) are altered from bodies to bodies, they remain under the guardianship of the Demiurge. And that these things are so, says (the Docetic), it is possible also to perceive from Job, when he uses the following words: “And I am a wanderer, changing both place after place, and house after house.”[920] And (we may learn, according to the Docetæ, the same) from the expressions of the Saviour, “And if ye will receive it, this is Elias that was for to come. He that hath ears to hear, let him hear.”[921] But by the instrumentality of the Saviour this transference of souls from body to body was made to cease, and faith is preached for remission of sins. After some such manner, that only begotten Son, when He gazes upon the forms of the supernal Æons, which were transferred from above into darkish bodies, coming down, wished to descend and deliver them. When (the Son), however, became aware that the Æons, those (that subsist) collectively, are unable to behold the Pleroma of all the Æons, but that in a state of consternation they fear lest they may undergo corruption as being themselves perishable, and that they are overwhelmed by the magnitude and splendour of power;—(when the Son, I say, perceived this,) He contracted Himself—as it were a very great flash in a very small body, nay, rather as a ray of vision condensed beneath the eyelids, and (in this condition) He advances forth as far as heaven and the effulgent stars. And in this quarter of creation He again collects himself beneath the lids of vision according as He wishes it. Now the light of vision accomplishes the same effect; for though it is everywhere, and (renders visible) all things, it is yet imperceptible to us. We, however, merely see lids of vision, while corners (of the eye), a tissue which is broad, tortuous,[922] (and) exceedingly fibrous, a membrane of the cornea; and underneath this, the pupil, which is shaped as a berry, is net-like and round. (And we observe) whatever other membranes there are that belong to the light of the eye, and enveloped in which it lies concealed.

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[919] The Greek word for soul is derived from the same root as that for refrigeration.

[920] These words are spoken of the wife of Job, as the feminine form, πλανῆτις and λάτρις, proves. They have been added from apocryphal sources to the Greek version (ii. 9), but are absent from the English translation. The passage stands thus: καὶ ἐγὼ πλανῆτις καὶ λάτρις τόπον ἐκ τόπου περιερχομένη καὶ οἰκίαν ἐξ οἰκίας. The Abbe Cruice refers to St. Chrysostom’s *Hom. de Statuis* [vol. ii. p. 139, opp. ed. Migne, not textually quoted.]

[921] Matt. xi. 14, 15.

[922] Or, “a fleshly membrane.”

Thus, says (the Docetic), the only-begotten (and) eternal Child from above arrayed Himself in a form to correspond with each individual Æon of the three Æons;[923] and while he was within the triacontad of Æons, He entered into this world[924] just as we have described Him, unnoticed, unknown, obscure, and disbelieved. In order, therefore, say the Docetæ, that He may be clad in the darkness that is prevalent in more distant quarters of creation—(now by darkness he means) flesh—an angel journeyed with Him from above, and announced the glad tidings to Mary, says (the Docetic), as it has been written. And the 120 (child) from her was born, as it has been written. And He who came from above put on that which was born; and so did He all things, as it has been written (of Him) in the Gospels. He washed in Jordan, and when He was baptized He received a figure and a seal in the water of (another spiritual body beside) the body born of the Virgin. (And the object of this was,) when the Archon condemned his own peculiar figment (of flesh) to death, (that is,) to the cross, that that soul which had been nourished in the body (born of the Virgin) might strip off that body and nail it to the (accursed) tree. (In this way the soul) would triumph by means of this (body) over principalities and powers,[925] and would not be found naked, but would, instead of that flesh, assume the (other) body, which had been represented in the water when he was being baptized. This is, says (the Docetic), what the Saviour affirms: “Except a man be born of water and spirit, he will not enter into the kingdom of heaven, because that which is born of the flesh is flesh.”[926] From the thirty Æons, therefore, (the Son) assumed thirty forms. And for this reason that eternal One existed for thirty years on the earth, because each Æon was in a peculiar manner manifested during (his own) year. And the souls are all those forms that have been laid hold on by each of the thirty Æons; and each of these is so constituted as to discern Jesus, who is of a nature (similar to their own). (And it was the nature of this Jesus) which that only-begotten and eternal One assumed from everlasting places. These (places), however, are diverse. Consequently, a proportionate number of heresies, with the utmost emulation, seek Jesus. Now all these heresies have their own peculiar Jesus; but he is seen differently according as the place[927] is different towards which, he says, each soul is borne and hastens. (Now each soul) supposes that (the Jesus seen from its particular place) is alone that (Jesus) who is its own peculiar kinsman and fellow-citizen. And on first beholding (this Jesus, that soul) recognises Him as its own peculiar brother, but the rest as bastards. Those, then, that derive their nature from the places below, are not able to see the forms of the Saviour which are above them. Those, however, he says, who are from above, from the intermediate decade and the most excellent ogdoad—whence, say (the Docetæ), we are—have themselves known not in part, but entirely, Jesus the Saviour. And those, who are from above, are alone perfect, but all the rest are only partially so.

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[923] Miller reads, “of the third Æon.”

[924] The Abbe Cruice considers that the mention of the period of our Lord’s birth has accidentally dropt out of the ms. here. See book vii. chap. xix.

[925] Col. ii. 11, 14, 15.

[926] John iii. 5, 6.

[927] Miller’s text has “type.”

Chapter IV.—Docetic Doctrine Derived from the Greek Sophists.

These (statements), therefore, I consider sufficient to properly-constituted minds for the purpose of attaining unto a knowledge of the complicated and unstable heresy of the Docetæ. (But) those who have propounded attempted arguments about inaccessible and incomprehensible Matter, have styled themselves Docetæ. Now, we consider that some of these are acting foolishly, we will not say in appearance, but in reality. At all events, we have proved that a beam from such matter is carried in the eye, if by any means they may be enabled to perceive it. If, however, they do not (discern it, our object is) that they should not make others blind. But the fact is, that the sophists of the Greeks in ancient times have previously devised, in many particulars, the doctrines of these (Docetæ), as it is possible for my readers (who take the trouble) to ascertain. These, then, are the opinions propounded by the Docetæ. As to what likewise, however, are the tenets of Monoïmus, we shall not be silent.

Chapter V.—Monoïmus; Man the Universe, According to Monoïmus; His System of the Monad.

Monoïmus[928] the Arabian was far removed from the glory of the high-sounding poet. (For Monoïmus) supposes that there is some such man as the poet (calls) Oceanus, expressing himself somehow thus:—

“Oceans, source of gods and source of men.”[929]

Changing these (sentiments) into other words, Monoïmus says that man is the universe. Now the universe is the originating cause of all things, unbegotten, incorruptible, (and) eternal. And (he says) that the son of (the) man previously spoken of is begotten, and subject to passion, (and) that he is generated independently of time, (as well as) undesignedly,[930] (and) without being predestinated. For such, he says, is the power of that man. And he being thus constituted in power, (Monoïmus alleges) that the son was born quicker than thought and volition. And this, he says, is what has been spoken in the Scriptures, “He was, and was generated.”[931] And the meaning of this is: Man was, and his son was generated; just as one may say, Fire was, and, independently of time, and undesignedly, and without being predestinated, light was generated simultaneously with the existence of the fire. And this man constitutes a single monad, which is uncompounded and indivisible, (and yet at the same time) compounded (and) divisible. (And this monad is) in all respects friendly (and) in all respects peaceful, in all respects quarrelsome (and) in all respects contentious with itself, dissimilar (and) similar. (This monad is likewise,) as it were, a certain musical harmony, which comprises all things in itself, as many as one may express and may omit when not considering; and it manifests all things, and generates all things. This (is) Mother, this (is) Father—two immortal names. As an illustration, however, consider, he says, as a greatest image of the perfect man, the one jot—that one tittle. And this one tittle is an uncompounded, simple, and pure monad, which derives its composition from nothing at all. (And yet this tittle is likewise) compounded, multiform, branching into many sections, and consisting of many parts. That one indivisible tittle is, he says, one tittle of the (letter) iota, with many faces, and innumerable eyes, and countless names, and this (tittle) is an image of that perfect invisible man.

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[928] What is given here by Hippolytus respecting Monoïmus is quite new. The only writer that mentions him is Theodoret, *Hær. Fab.*, i. 18. [See Bunsen, vol. i. p. 103.]

[929] *Iliad*, xiv. 201, 246.

[930] Or, “kinglessly,” which has no meaning here. Miller therefore alters ἀβασιλεύτως into ἀβουλήτως.

[931] An allusion is evidently made to the opening chapter of St. John’s Gospel. Monoïmus, like Basilides, seems to have formed his system from the prologue to the fourth Gospel.

Chapter VI.—Monoïmus' "Iota;" His Notion of the "Son of Man."

The monad, (that is,) the one tittle, is[932] therefore, he says, also a decade. For by the actual power of this one tittle, are produced duad, and triad, and tetrad, and pentad, and hexad, and heptad, and ogdoad, and ennead, up to ten. For these numbers, he says, are capable of many divisions, and they reside in that simple and uncompounded single tittle of the iota. And this is what has been declared: "It pleased (God) that all fulness should dwell in the Son of man bodily."[933] For such compositions of numbers out of the simple and uncompounded one tittle of the iota become, he says, corporeal realities. The Son of man, therefore, he says, has been generated from the perfect man, whom no one knew; every creature who is ignorant of the Son, however, forms an idea of Him as the offspring of a woman. And certain very obscure rays of this Son which approach this world, check and control alteration (and) generation. And the beauty of that Son of man is up to the present incomprehensible to all men, as many as are deceived in reference to the offspring of the woman. Therefore nothing, he says, of the things that are in our quarter of creation has been produced by that man, nor will aught (of these) ever be (generated from him). All things, however, have been produced, not from the entirety, but from some part of that Son of man. For he says the Son of man is a jot in one tittle, which proceeds from above, is full, and completely replenishes all (rays flowing down from above). And it comprises in itself whatever things the man also possesses (who is) the Father of the Son of man.

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[932] The iota with a little mark placed above, signifies ten; thus, ι = 10.

[933] Col. i. 19.

Chapter VII.—Monoïmus on the Sabbath; Allegorizes the Rod of Moses; Notion Concerning the Decalogue.

The world, then, as Moses says, was made in six days, that is, by six powers, which (are inherent) in the one tittle of the iota. (But) the seventh (day, which is) a rest and Sabbath, has been produced from the Hebdomad, which is over earth, and water, and fire, and air. And from these (elements) the world has been formed by the one tittle. For cubes, and octahedrons, and pyramids, and all figures similar to these, out of which consist fire, air, water, (and) earth, have arisen from numbers which are comprehended in that simple tittle of the iota. And this (tittle) constitutes a perfect son of a perfect man. When, therefore, he says, Moses mentions that the rod was changeably brandished for the (introduction of the) plagues throughout Egypt[934]—now these plagues, he says, are allegorically expressed symbols of the creation[935]—he did not (as a symbol) for more plagues than ten shape the rod. Now this (rod) constitutes one tittle of the iota, and is (both) twofold (and) various. This succession of ten plagues is, he says, the mundane creation. For all things, by being stricken, bring forth and bear fruit, just like vines. Man, he says, bursts forth, and is forcibly separated from man by being severed by a certain stroke. (And this takes place) in order that (man) may be generated, and may declare the law which Moses ordained, who received (it) from God. Conformably[936] with that one tittle, the law constitutes the series of the ten commandments which expresses allegorically the divine mysteries of (those) precepts. For, he says, all knowledge of the universe is contained in what relates to the succession of the ten plagues and the series of the ten commandments. And no one is acquainted with this (knowledge) who is (of the number) of those that are deceived concerning the offspring of the woman. If, however, you say that the Pentateuch constitutes the entire law, it is from the Pentad which is comprehended in the one tittle. But the entire is for those who have not been altogether perfected in understanding a mystery, a new and not antiquated feast, legal, (and) everlasting, a passover of the Lord God kept unto our generations, by those who are able to discern (this mystery), at the commencement of the fourteenth day, which is the beginning of a decade from which, he says, they reckon. For the monad, as far as fourteen, is the summary of that one (tittle) of the perfect number. For one, two, three, four, become ten; and this is the one tittle. But from fourteen until one-and-twenty, he asserts that there is an Hebdomad which inheres in the one tittle of the world, and constitutes an unleavened creature in all these. For in what respect, he says, would the one tittle require any substance such as leaven (derived) from without for the Lord's Passover, the eternal feast, which is given for generation upon generation?[937] For the entire world and all causes of creation constitute a passover, (i.e.,) a feast of the Lord. For God rejoices in the conversion of the creation, and this is accomplished by ten strokes of the one tittle. And this (tittle) is Moses' rod, which was given by God into the hand of Moses. And with this (rod Moses) smites the Egyptians, for the purpose of altering bodies,—as, for instance, water into blood; and the rest of (material) things similarly with these,—(as, for example,) the locusts, which is a symbol of grass. And by this he means the alteration of the elements into flesh; "for all flesh," he says, "is grass."[938] These men, nevertheless receive even the entire law after some such manner; adopting very probably, as I think, the opinions of those of the Greeks who affirm that there are Substance, and Quality, and Quantity, and Relation, and Place, and Time, and Position, and Action, and Possession, and Passion.

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[934] Ex. vii.; viii.

[935] The plagues, being transformations, were no doubt considered symbols of creation, in accordance with the view of the ancient philosophers, that creation itself brought nothing into existence, but simply altered the disposition of already existing elements. [Gen. i. 2. See Dr. Chalmers' *Astronomical Discourses.*]

[936] It is very much after this allegorical mode that Philo Judæus interprets the Mosaic law and history.

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[937] [Exod. xii. 17. Comp. 1 Cor. v. 7, 8.]

[938] Isa. xl. 6.

Chapter VIII.—Monoïmus Explains His Opinions in a Letter to Theophrastus; Where to Find God; His System Derived from Pythagoras.

Monoïmus himself, accordingly, in his letter to Theophrastus, expressly makes the following statement: "Omitting to seek after God, and creation, and things similar to these, seek for Him from (out of) thyself, and learn who it is that absolutely appropriates (unto Himself) all things in thee, and says, 'My God (is) my mind, my understanding, my soul, my body.' And learn from whence are sorrow, and joy, and love, and hatred, and involuntary wakefulness, and involuntary drowsiness, and involuntary anger, and involuntary affection; and if," he says, "you accurately investigate these (points), you will discover (God) Himself, unity and plurality, in thyself, according to that tittle, and that He finds the outlet (for Deity) to be from thyself." Those (heretics), then, (have made) these (statements). But we are under no necessity of comparing such (doctrines) with what have previously been subjects of meditation on the part of the Greeks, inasmuch as the assertions advanced by these (heretics) evidently derive their origin from geometrical and arithmetical art. The disciples, however, of Pythagoras, expounded this (art) after a more excellent method,[939] as our readers may ascertain by consulting those passages (of our work) in which we have previously furnished expositions of the entire wisdom of the Greeks. But since the heresy of Monoïmus has been sufficiently refuted, let us see what are the fictitious doctrines which the rest also (of these heretics) devise, in their desire to set up for themselves an empty name.

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[939] Literally, "nobly born."

Chapter IX.—Tatian.

Tatian,[940] however, although being himself a disciple of Justinus the Martyr, did not entertain similar opinions with his master. But he attempted (to establish) certain novel (tenets), and affirmed that there existed certain invisible Æons. And he framed a legendary account (of them), similarly to those (spoken of) by Valentinus. And similarly with Marcion, he asserts that marriage is destruction. But he alleges that Adam is not saved on account of his having been the author of disobedience. And so far for the doctrines of Tatian.

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[940] See [vol. i. pp. 353, 457. But see his works, vol. ii. p. 61, this series]; Irenæus, i. 28; Eusebius, *Hist. Ecclesiast.*, iv. 16, v. 13; Epiphanius, *Hær.*, xlvi.; Jerome, *Vir. Illustr.*, c. xxix.; and Theodoret, *Hær. Fab.*, i. 20.

Chapter X.—Hermogenes; Adopts the Socratic Philosophy; His Notion Concerning the Birth and Body of Our Lord.

But a certain Hermogenes,[941] himself also imagining that he propounded some novel opinion, said that God made all things out of coeval and ungenerated matter. For that it was impossible that God could make generated things out of things that are not. And that God is always Lord, and always Creator, and matter always a subservient (substance), and that which is assuming phases of being—not, however, the whole of it. For when it was being continually moved in a rude and disorderly manner, He reduced (matter) into order by the following expedient. As He gazed (upon matter) in a seething condition, like (the contents 123 of) a pot when a fire is burning underneath, He effected a partial separation. And taking one portion from the whole, He subdued it, but another He allowed to be whirled in a disorderly manner. And he asserts that what was (thus) subdued is the world, but that another portion remains wild, and is denominated chaotic[942] matter. He asserts that this constitutes the substance of all things, as if introducing a novel tenet for his disciples. He does not, however, reflect that this happens to be the Socratic discourse, which (indeed) is worked out more elaborately by Plato than by Hermogenes. He acknowledges, however, that Christ is the Son of the God who created all things; and along with (this admission), he confesses that he was born of a virgin and of (the) Spirit, according to the voice of the Gospels. And (Hermogenes maintains that Christ), after His passion, was raised up in a body, and that He appeared to His disciples, and that as He went up into heaven He left His body in the sun, but that He Himself proceeded on to the Father. Now (Hermogenes) resorts to testimony, thinking to support himself by what is spoken, (viz.) what the Psalmist David says: “In the sun he hath placed his tabernacle, and himself (is) as a bridegroom coming forth from his nuptial chamber, (and) he will rejoice as a giant to run his course.”[943] These, then, are the opinions which also Hermogenes attempted to establish.

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[941] See [vol. iii. p. 257, also p. 477] Tertullian, *Præscript.*, c. xxx.; [vol. iv. p. 245, this series] Origen, Περὶ ἀρχ., i. 2; Eusebius, *De Præp.*, vii. 8, 9; St. Augustine, *Hær.*, lix.; Theodoret, *Hær. Fab.*, i. 19; and Philastrius, *Hær.*, lv.

[942] Literally, “unadorned.”

[943] Ps. xix. 4, 5.

Chapter XI.—The Quartodecimans.

And certain other (heretics), contentious by nature, (and) wholly uninformed as regards knowledge, as well as in their manner more (than usually) quarrelsome, combine (in maintaining) that Easter should be kept on the fourteenth day[944] of the first month, according to the commandment of the law, on whatever day (of the week) it should occur. (But in this) they only regard what has been written in the law, that he will be accursed who does not so keep (the commandment) as it is enjoined. They do not, however, attend to this (fact), that the legal enactment was made for Jews, who in times to come should kill the real Passover.[945] And this (paschal sacrifice, in its efficacy,) has spread unto the Gentiles, and is discerned by faith, and not now observed in letter (merely). They attend to this one commandment, and do not look unto what has been spoken by the apostle: "For I testify to every man that is circumcised, that he is a debtor to keep the whole law."[946] In other respects, however, these consent to all the traditions delivered to the Church by the Apostles.[947]

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[944] They were therefore called "Quartodecimans." (See Eusebius, *Hist. Ecclesiast.*, v. c. xxii. xxv.; Epiphanius, *Hær.*, l.; and Theodoret, *Hær. Fab.*, iii. 4.)

[945] [Bunsen, i. p. 105.] The chapter on the Quartodecimans agrees with the arguments which, we are informed in an extract from Hippolytus' *Chronicon Paschale*, as preserved in a quotation by Bishop Peter of Alexandria, were employed in his *Treatise against all Heresies*. This would seem irrefragable proof of the authorship of the *Refutation of all Heresies*.

[946] Gal. v. 3.

[947] [He regards the Christian Paschal as authorized. 1 Cor. v. 7, 8.]

Chapter XII.—The Montanists; Priscilla and Maximilla Their Prophetesses; Some of Them Noetians.

But there are others who themselves are even more heretical in nature (than the foregoing), and are Phrygians[948] by birth. These have been rendered victims of error from being previously captivated by (two) wretched women, called a certain Priscilla and Maximilla, whom they supposed (to be) prophetesses. And they assert that into these the Paraclete Spirit had departed; and antecedently to them, they in like manner consider Montanus as a prophet. And being in possession of an infinite number of their books, (the Phrygians) are overrun with delusion; and they do not judge whatever statements are made by them, according to (the criterion of) reason; nor do they give heed unto those who are competent to decide; but they are heedlessly swept onwards, by the reliance which they place on these (impostors). And they allege that they have learned something more through these, than from law, and prophets, and the Gospels. But they magnify these wretched women above the Apostles and every gift of Grace, so that some of them presume to assert that there is in them a something superior to Christ. These acknowledge God to be the Father of the universe, and Creator of all things, similarly with the Church, and (receive) as many things as the Gospel testifies concerning Christ. They introduce, however, the novelties of fasts,[949] and feasts, and meals of parched food, and repasts of radishes, alleging that they have been instructed by women. And some of these assent to the heresy of the Noetians, and affirm that the Father himself is the Son, and that this (one) came under generation, and suffering, and death. Concerning these I shall again offer an explanation, after a more minute manner; for the heresy of these has been an occasion of evils to many. We therefore are of opinion, that the statements made concerning these (heretics) are sufficient, when we shall have briefly proved to all that the majority of their books are silly, and their attempts (at reasoning) weak, and worthy of no consideration. But it is not necessary for those who possess a sound mind to pay attention (either to their volumes or their arguments).

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[948] These heretics had several denominations: (1) Phrygians and Cataphrygians, from Phrygia; (2) Pepuzians, from a village in Phrygia of this name; (3) Priscillianists; (4) Quintillists. See Eusebius, *Hist. Ecclesiast.*, iv. 27, v. 16, 18; Epiphanius, *Hær.*, xlviii.; Theodoret, *Hær. Fab.*, iii. 2; Philastrius, xlix.; and St. Augustine, *Hær.*, xxvi. [The "Tertullianists" were a class by themselves, which is a fact going far to encourage the idea that they did not share the worst of these delusions.]

[949] Bunsen thinks that Hippolytus is rather meagre in his details of the heresy of the Phrygians or Montanists, but considers this, with other instances, a proof that parts of *The Refutation* are only abstracts of more extended accounts.

Chapter XIII.—The Doctrines of the Encratites.[950]

Others, however, styling themselves Encratites, acknowledge some things concerning God and Christ in like manner with the Church. In respect, however, of their mode of life, they pass their days inflated with pride. They suppose, that by meats they magnify themselves, while abstaining from animal food, (and) being water-drinkers, and forbidding to marry, and devoting themselves during the remainder of life to habits of asceticism. But persons of this description are estimated Cynics rather than Christians, inasmuch as they do not attend unto the words spoken against them through the Apostle Paul. Now he, predicting the novelties that were to be hereafter introduced ineffectually by certain (heretics), made a statement thus: "The Spirit speaketh expressly, In the latter times certain will depart from sound doctrine, giving heed to seducing spirits and doctrines of devils, uttering falsehoods in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, to abstain from meats, which God has created to be partaken of with thanksgiving by the faithful, and those who know the truth; because every creature of God is good, and nothing to be rejected which is received with thanksgiving; for it is sanctified by the word of God and prayer."[951] This voice, then, of the blessed Paul, is sufficient for the refutation of those who live in this manner, and plume themselves on being just;[952] (and) for the purpose of proving that also, this (tenet of the Encratites) constitutes a heresy. But even though there have been denominated certain other heresies—I mean those of the Cainites,[953] Ophites,[954] or Noachites,[955] and of others of this description—I have not deemed it requisite to explain the things said or done by these, lest on this account they may consider themselves somebody, or deserving of consideration. Since, however, the statements concerning these appear to be sufficient, let us pass on to the cause of evils to all, (viz.,) the heresy of the Noetians. Now, after we have laid bare the root of this (heresy), and stigmatized openly the venom, as it were, lurking within it, let us seek to deter from an error of this description those who have been impelled into it by a violent spirit, as it were by a swollen torrent.

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[950] [See my Introductory Note to *Hermas*, vol. ii. p. 5, this series.]

[951] 1 Tim. iv. 1–5.

[952] [This, Tertullian should have learned. How happily Keble, in his *Christian Year*, gives it in sacred verse:—"We need not bid, for cloister'd cell, Our neighbour and our work farewell, Nor strive to wind ourselves too high For sinful man beneath the sky: "The trivial round, the common task, Would furnish all we ought to ask; Room to deny ourselves; a road To bring us daily nearer God."]

[953] Those did homage to Cain.

[954] The Ophites are not considered, as Hippolytus has already devoted so much of his work to the Naasseni. The former denomination is derived from the Greek, and the latter from the Hebrew, and both signify worshippers of the serpent.

[955] Hippolytus seemingly makes this a synonyme with Ophites. Perhaps it is connected with the Hebrew word נָחָשׁ

Book IX.

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Contents.

The following are the contents of the ninth book of the *Refutation of all Heresies*:—

What the blasphemous folly is of Noetus, and that he devoted himself to the tenets of Heraclitus the Obscure, not to those of Christ.

And how Callistus, intermingling the heresy of Cleomenes, the disciple of Noetus, with that of Theodotus, constructed another more novel heresy, and what sort the life of this (heretic) was.

What was the recent[956] arrival (at Rome) of the strange spirit Elchasai, and that there served as a concealment of his peculiar errors his apparent adhesion to the law, when in point of fact he devotes himself to the tenets of the Gnostics, or even of the astrologists, and to the arts of sorcery.

What the customs of the Jews are, and how many diversities of opinion there are (amongst them).

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[956] Or, “fruitless;” or “unmeaning.”

Chapter I.—An Account of Contemporaneous Heresy.[957]

A lengthened conflict, then, having been maintained concerning all heresies by us who, at all events, have not left any unrefuted, the greatest struggle now remains behind, viz., to furnish an account and refutation of those heresies that have sprung up in our own day, by which certain ignorant and presumptuous men have attempted to scatter abroad the Church, and have introduced the greatest confusion[958] among all the faithful throughout the entire world. For it seems expedient that we, making an onslaught upon the opinion which constitutes the prime source of (contemporaneous) evils, should prove what are the originating principles[959] of this (opinion), in order that its offshoots, becoming a matter of general notoriety, may be made the object of universal scorn.

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[957] [Elucidation IV.]

[958] [1 Cor. xi. 19. These terrible confusions were thus foretold. Note the remarkable feeling, the impassioned tone, of the Apostle's warning in Acts xx. 28–31.]

[959] [The *Philosophumena*, therefore, responds to the Apostle's warnings. Col. ii. 8; 1 Tim. vi. 20; Gal. iv. 3, 9; Col. ii. 20.]

Chapter II.—Source of the Heresy of Noetus; Cleomenes His Disciple; Its Appearance at Rome During the Episcopates of Zephyrinus and Callistus; Noetianism Opposed at Rome by Hippolytus.

There has appeared one, Noetus[960] by name, *and* by birth a native of Smyrna. This person introduced a heresy from the tenets of Heraclitus.[961] Now a certain man called Epigonus becomes his minister and pupil, and this person during his sojourn at Rome disseminated his godless opinion. But Cleomenes, who had become his disciple, an alien both in way of life and habits from the Church, was wont to corroborate the (Noetian) doctrine. At that time, Zephyrinus imagines that he administers the affairs of the Church[962]—an uninformed and shamefully corrupt man. And he, being persuaded by proffered gain, was accustomed to connive at those who were present for the purpose of becoming disciples of Cleomenes. But (Zephyrinus) himself, being in process of time enticed away, hurried headlong[963] into the same opinions; and he had Callistus as his adviser, and a fellow-champion of these wicked tenets.[964] But the life of this (Callistus), and the heresy invented by him, I shall after a little explain. The school of these heretics during the succession *of such bishops*, continued to acquire strength and augmentation, from the fact that Zephyrinus and Callistus helped them to prevail.[965] Never at any time, however, have we been guilty of collusion with them; but we have frequently offered them opposition,[966] and have refuted them, and have forced them reluctantly to acknowledge the truth. And they, abashed and constrained by the truth, have confessed *their errors* for a short period, but after a little, wallow once again in the same mire.[967]

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[960] See *Fragments of Hippolytus' Works* (p. 235 et seq.), edited by Fabricius; Theodoret, *Hær. Fab.*, iii. 3; Epiphanius, *Hær.*, lvii.; and Philastrius, *Hæret.*, liv. Theodoret mentions Epigonus and Cleomenes, and his account is obviously adopted by Hippolytus.

[961] [See Tatian, vol. ii. p. 66, this series.]

[962] [See note 2, cap. iii. *infra*., and Elucidation V.]

[963] [See Elucidation VI.]

[964] [See Elucidation VI.]

[965] [Note the emphasis and repeated statement with which our author dwells on this painful charge.]

[966] [Elucidation VI.]

[967] 2 Pet. ii. 22. [See book x. cap xxiii., p. 148, *infra*.]

Chapter III.—Noetianism an Offshoot from the Heraclitic Philosophy.

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But since we have exhibited the succession of their genealogy, it seems expedient next that we should also explain the depraved teaching involved in their doctrines. *For this purpose* we shall first adduce the opinions advanced by Heraclitus "the Obscure,"[968] and we shall next make manifest what are the portions of these opinions that are of Heraclitean origin. *Such parts of their system* its present champions are not aware belong to the "Obscure" *philosopher*, but they imagine[969] them to belong to Christ. But if they might happen to fall in with the following observations, perhaps they thus might be put out of countenance, and induced to desist from this godless blasphemy of theirs. Now, even though the opinion of Heraclitus has been expounded by us previously in the *Philosophumena*, it nevertheless seems expedient now also to set down side by side in contrast *the two systems*, in order that by this closer refutation they may be evidently instructed. *I mean* the followers of this (heretic), who imagine[970] themselves to be disciples of Christ, when in reality they are not so, but of "the Obscure."

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[968] [Ὁ Σκοτεινός, because he maintained the *darkest* system of sensual philosophy that ever shed night over the human intellect.—T. Lewis in *Plato against the Atheists*, p. 156; Elucidation VII.]

[969] [Note the use of this phrase, "*imagine* themselves, etc.," as a specialty of our author's style. See cap. ii. *supra*; Elucidation VIII.]

[970] [Note the use of this phrase, "*imagine* themselves, etc.," as a specialty of our author's style. See cap. ii. *supra*; Elucidation VIII.]

Chapter IV.—An Account of the System of Heraclitus.

Heraclitus then says that the universe is *one*,[971] divisible and indivisible; generated *and* ungenerated; mortal *and* immortal; reason, eternity; Father, Son, and justice, God.[972] "For those who hearken not to me, but the doctrine, it is wise that they acknowledge all things to be one," says Heraclitus; and because all do not know or confess this, he utters a reproof somewhat in the following terms: "People do not understand how what is diverse (nevertheless) coincides with itself, just like the inverse harmony of a bow and lyre."[973] But that Reason always exists, inasmuch as it constitutes the universe, and as it pervades all things, he affirms in this manner. "But in regard of this Reason, which always exists, men are continually devoid of understanding,[974] both before they have heard of it and in first hearing of it. For though all things take place according to this Reason, they seem like persons devoid of any experience regarding it. Still they attempt both words and works of such a description as I am giving an account of, by making a division according to nature, and declaring how things are." And that a Son is the universe and throughout endless ages an eternal king of all things, he thus asserts: "A sporting child, playing at his dice, is eternity; the kingdom is that of a child."[975] And that the Father of all things that have been generated is an unbegotten creature who is creator, let us hear *Heraclitus* affirming in these words: "Contrariety is a progenitor of all things, and king of all; and it exhibited some as gods, but others as men, and made some slaves, whereas others free." And (he likewise affirms) that there is "a harmony, as in a bow and lyre." That obscure harmony (is better),[976] though unknown and invisible to men, he asserts in these words: "An obscure harmony is preferable to an obvious one." He commends and admires before what is known, that which is unknown and invisible *in regard* of its power. And that *harmony* visible to men, and not incapable of being discovered, is better, he asserts in these words: "Whatever things are objects of vision, hearing, *and* intelligence, these I pre-eminently honour," he says; that is, *he prefers* things visible to those that are invisible. From such expressions of his it is easy to understand *the spirit of his philosophy*. "Men," he says, "are deceived in reference to the knowledge of manifest things similarly with Homer, who was wiser than all the Greeks. For even children[977] killing vermin deceived him, when they said, 'What we have seen and seized, these we leave behind; whereas what we neither have seen nor seized, these we carry away.'"

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[971] This addition seems necessary from Stobæus' account of Heraclitus. (See *Eclog. Phys.*, i. 47, where we have Heraclitus affirming that "unity is from plurality, and plurality from unity;" or, in other words, "that all things are one.")

[972] Dr. Wordsworth for δίκαιον suggests εἰκαῖον, i.e., "but that the Deity is by chance." There is some difficulty in arriving at the correct text, and consequently at the meaning of Hippolytus' extracts from Heraclitus. The Heraclitean philosophy is explained by Stobæus, already mentioned. See likewise Bernays' "Critical Epistle" in Bunsen's *Analect. Ante-Nicæn.* (vol. iii. p. 331 et seq. of *Hippolytus and his Age*), and Schleiermacher in *Museum der Alterthumswissenschaft*, t. i. p. 408 et seq.

[973] παλίντροπος. Miller suggests παλίντονος, the word used by Plutarch (*De Isid. et Osirid.*, p. 369, ed. Xyland) in recounting Heraclitus' opinion. Παλίντονος, referring to the shape of the bow, means "reflex" or "unstrung," or it may signify "clanging," that is, as a consequence of its being well bent back to wing a shaft.

[974] Compare Aristotle's *Rhet.*, iii. 5, and Sextus Empiricus, *Adv. Math.*, lib. vii. p. 152, ed. Aurel, 1621.

[975] See Lucian, *Vit. Auct.*, vol. i. p. 554, ed. Hemsterh.

[976] This word seems necessary, see Plutarch, *De Procreat. animæ*, c. xxvii.

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[977] This is a well-known anecdote in the life of Homer. See Coleridge's *Greek Poets*—Homer. [The unsavoury story is decently given by Henry Nelson Coleridge in this work, republished. Boston: James Munroe & Co., 1842.]

Chapter V.—Heraclitus’ Estimate of Hesiod; Paradoxes of Heraclitus; His Eschatology; The Heresy of Noetus of Heraclitean Origin; Noetus’ View of the Birth and Passion of Our Lord.

In this manner Heraclitus assigns to the visible an equality of position and honour with the invisible, as if what was visible and what was invisible were confessedly some one thing. For he says, “An obscure harmony is preferable to an obvious one;” and, “Whatsoever things are objects of vision, hearing, *and* intelligence,” that is, of the (corporeal) organs,—“these,” he says, “I pre-eminently honour,” not (on this occasion, though previously), having pre-eminently honoured invisible things. 127 Therefore neither darkness, nor light, nor evil, nor good, Heraclitus affirms, is different, but one and the same thing. At all events, he censures Hesiod[978] because he knew *not* day and night. For day, he says, and night are one, expressing himself somehow thus: “The teacher, however, of a vast amount of information is Hesiod, and people suppose this *poet* to be possessed of an exceedingly large store of knowledge, and *yet* he did not know (the nature of) day and night, for they are one.” As regards both what is good and what is bad, (they are, according to Heraclitus, likewise) one. “Physicians, undoubtedly,” says Heraclitus, “when they make incisions and cauterize, *though* in every respect they wickedly torture the sick, complain that they do not receive fitting remuneration from their patients, notwithstanding that they perform these salutary operations upon diseases.” And both straight and twisted are, he says, the same. “The way is straight and curved of the carders of wool;”[979] and the circular movement of an instrument in the fuller’s shop called “a screw” is straight and curved, for it revolves up and circularly at the same time. “One and the same,” he says, “*are, therefore, straight and curved.*” And upward and downward,[980] he says, are one and the same. “The way up *and the way* down are the same.” And he says that what is filthy and what is pure are one and the same, and what is drinkable and unfit for drink are one and the same. “Sea,” he says, “is water very pure and very foul, drinkable to fishes no doubt, and salutary *for them*, but not fit to be used as drink by men, and (for them) pernicious.” And, confessedly, he asserts that what is immortal is mortal,[981] and that what is mortal is immortal, in the following expressions: “Immortals are mortal,

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[978] See *Theogon*., v. 123 et seq., v. 748 et seq.

[979] Γναφέων: some read γναφείῳ, i.e., a fuller’s soap. The proper reading, however, is probably γνάφω, i.e., a carder’s comb. Dr. Wordsworth’s text has γραφέων and ἐν τῷ γραφείῳ, and he translates the passage thus: “The path,” says he, “of the lines of the machine called the screw is both straight and crooked, and the revolution in the graving-tool is both straight and crooked.”

[980] See Diogenes, *Laertius*, ix. 8.

[981] Plato, Clemens Alexandrinus, [vol. ii. p. 384, this series], and Sextus Empiricus notice this doctrine of Heraclitus.

and mortals are immortal, *that is*, when the one derive life from death, and the other death from life.” And he affirms also that there is a resurrection of this palpable flesh in which we have been born; and he knows God to be the cause of this resurrection, expressing himself in this manner: “Those that are here[982] *will God enable* to arise and become guardians of quick and dead.” And he likewise affirms that a judgment of the world and all things in it takes place by fire, expressing himself thus: “Now, thunder pilots all things,” that is, directs *them*, meaning by the thunder everlasting fire. But he also asserts that this fire is endued with intelligence, and a cause of the management of the Universe, and he denominates it craving and satiety. Now craving is, according to him, the arrangement *of the world*, whereas satiety its destruction. “For,” says he, “the fire, coming upon *the earth*, will judge and seize all things.”

But in this chapter *Heraclitus* simultaneously explains the entire peculiarity of his mode of thinking, but at the same time the (characteristic quality) of the heresy of Noetus. And I have briefly demonstrated *Noetus* to be not a disciple of Christ, but of Heraclitus. For *this philosopher* asserts that the primal world is itself the Demiurge and creator of itself in the following passage: “God is day, night; winter, summer; war, peace; surfeit, famine.” All things are contraries—this appears his meaning—“but an alteration takes place, just as[983] if incense were mixed with *other sorts of* incense, but denominated[984] according to the pleasurable sensation produced by each *sort*. Now it is evident to all that the silly successors of Noetus, and the champions of his heresy, even though they have not been hearers of the discourses of Heraclitus, nevertheless, at any rate when they adopt the opinions of Noetus, undisguisedly acknowledge these (Heraclitean) tenets. For they advance statements after this manner—that one and the same God is the Creator and Father of all things; and that when it pleased Him, He *nevertheless* appeared, (though invisible,) to just men of old. For when He is not seen He is invisible; *and He is* incomprehensible when He does not wish to be comprehended, but comprehensible when he is comprehended. Wherefore it is that, according to the same account, He is invincible and vincible, unbegotten and begotten, immortal and mortal. How shall not persons holding this description of opinions be proved to be disciples of Heraclitus? Did not (Heraclitus) the Obscure anticipate *Noetus* in framing a system of philosophy, according to identical modes of expression?

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[982] Ἐνθάδε ἔοντας: some read, ἔνθα θεὸν δεῖ, i.e., “God must arise and become the guardian,” etc. The rendering in the text is adopted by Bernays and Bunsen.

[983] Or, “as commingled kinds of incense *each* with different names, but denominated,” etc.

[984] Dr. Wordsworth reads ὃ νομίζεται, and translates the passage thus: “But they undergo changes, as perfumes do, when whatever is thought agreeable to any individual is mingled with them.”

Now, that *Noetus* affirms that the Son and Father are the same, no one is ignorant. But he makes his statement thus: “When indeed, then, the Father had not been born, He *yet* was justly styled Father; and when it pleased Him to undergo generation, having been begotten, He Himself became His own Son, not another’s.” For in this manner he thinks to establish the sovereignty *of God*, alleging that Father and Son, *so* called, are one and the same (substance), 128 not one individual produced from a different one, but Himself from Himself; and that He is styled by name Father and Son, according to vicissitude of times.[985] But that He is one who has appeared (amongst us), both having submitted to generation from a virgin, and as a man having held converse among men. And, on account of the birth that had taken place, He confessed Himself to those beholding Him a Son, no doubt; yet He made no secret to those who could comprehend Him of His being a Father. That this person suffered by being fastened to the tree, and that He commended His spirit unto Himself, having died *to appearance*, and not being (in reality) dead. And He raised Himself up the third day, after having been interred in a sepulchre, and wounded with a spear, and perforated with nails. Cleomenes asserts, in common with his band *of followers*, that this person is God and Father of the universe, *and thus* introduces among many an obscurity (of thought) such as we find in the philosophy of Heraclitus.

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[985] Hippolytus repeats this opinion in his summary in book x. (See Theodoret, *Hær. Fab.*, iii. 3.)

Chapter VI.—Conduct of Callistus and Zephyrinus in the Matter of Noetianism; Avowed Opinion of Zephyrinus Concerning Jesus Christ; Disapproval of Hippolytus; As a Contemporaneous Event, Hippolytus Competent to Explain It.

Callistus attempted to confirm this heresy,—a man cunning in wickedness, and subtle where deceit was concerned, (and) who was impelled by restless ambition to mount the episcopal throne.[986] *Now this man moulded to his purpose* Zephyrinus, an ignorant and illiterate individual, and one unskilled in ecclesiastical definitions.[987] And inasmuch as *Zephyrinus* was accessible to bribes, and covetous, *Callistus*, by luring him through presents, and by illicit demands, was enabled to seduce him into whatever course of action he pleased. And so it was that Callistus succeeded in inducing Zephyrinus to create continually disturbances among the brethren, while he himself took care subsequently, by knavish words, to attach both factions in good-will to himself. And, at one time, to those who entertained true opinions, he would in private[988] allege that they held similar doctrines (with himself), and thus make them his dupes; while at another time *he would act similarly towards* those (who embraced) the tenets of Sabellius. But *Callistus* perverted *Sabellius* himself, and this, too, though he had the ability of rectifying *this heretic's error*. For (at any time) during our admonition *Sabellius* did not evince obduracy; but as long as he continued alone with Callistus, he was wrought upon to relapse into the system of Cleomenes by this very *Callistus*, who alleges that he entertains similar opinions *to Cleomenes*. *Sabellius*, however, did not then perceive the knavery *of Callistus*; but he afterwards came to be aware of it, as I shall narrate presently.

Now *Callistus* brought forward Zephyrinus himself, and induced him publicly to avow *the following sentiments*: "I know that there is one God, Jesus Christ; nor except Him *do I know* any other that is begotten and amenable to suffering." And on another occasion, when he would make the following statement: "The Father did not die, but the Son." *Zephyrinus* would in this way continue to keep up ceaseless disturbance among the people. And we,[989] becoming aware of his sentiments, did not give place to him, but reproved and withstood him for the truth's sake. And he hurried headlong into folly, from the fact that all consented to his hypocrisy—we,[990] however, *did* not *do so*—and called us worshippers of two gods, disgorging, independent of compulsion,[991] the venom lurking within him. It would seem to us desirable to explain the life of this *heretic*, inasmuch as he was born about the same time with ourselves, in order that, by the exposure of the habits of a person of this description, the heresy attempted to be established by him may be easily known, and may perchance be regarded as silly, by those endued with intelligence. This *Callistus* became a "martyr" at the period when Fuscianus was prefect of Rome, and the mode of his "martyrdom" was as follows.[992]

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[986] [Elucidation IX.]

[987] [Elucidation X.]

[988] The ms. reads καθ' ἡδίαν, obviously corrupt. Dr. Wordsworth suggests κατ' ιδιαν, i.e., "he, under pretext of arguing with them, deluded them."

[989] It is to be noticed how the plural number is observed in this account, as keeping before the reader's mind the episcopal office of him who was thus exercising high ecclesiastical authority. [Elucidation XI.]

[990] It is to be noticed how the plural number is observed in this account, as keeping before the reader's mind the episcopal office of him who was thus exercising high ecclesiastical authority. [Elucidation XI.]

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[991] Or, "with violence."

[992] Hippolytus is obviously sneering at the martyrdom of Callistus, who did not in reality suffer or die for the truth. Nay, his condemnation before Fuscianus enabled Callistus to succeed entirely in his plans for worldly advancement. [The *martyrdom* of Callistus, so ludicrous in the eyes of our author, is *doctrine* in the Roman system. This heretic figures as a *saint*, and has his festival on the 14th of October. *Maxima veneratione colitur*, says the Roman Breviary.]

Chapter VII.—The Personal History of Callistus; His Occupation as a Banker; Fraud on Carpophorus; Callistus Absconds; Attempted Suicide; Condemned to the Treadmill; Re-Condemnation by Order of the Prefect Fuscianus; Banished to Sardinia; Release of Callistus by the Interference Of Marcion; Callistus Arrives at Rome; Pope Victor Removes Callistus to Antium; Return of Callistus on Victor's Death; Zephyrinus Friendly to Him; Callistus Accused by Sabellius; Hippolytus' Account of the Opinions of Callistus; The Callistian School at Rome, and Its Practices; This Sect in Existence in Hippolytus' Time.

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Callistus happened to be a domestic of one Carpophorus, a man of the faith belonging to the household of Cæsar. To this *Callistus*, as being of the faith, Carpophorus committed no inconsiderable amount of money, and directed him to bring in profitable returns from the banking business. And he, receiving *the money*, tried (the experiment of) a bank in what is called the *Piscina Publica*.[993] And in process of time were entrusted to him not a few deposits by widows and brethren, under the ostensive cause of *lodging their money with* Carpophorus. *Callistus*, however, made away with all (the moneys committed to him), and became involved in pecuniary difficulties. And after having practised such conduct as this, there was not wanting one to tell Carpophorus, and the latter stated that he would require an account from him. Callistus, perceiving these things, and suspecting danger from his master, escaped away by stealth, directing his flight towards the sea. And finding a vessel in Portus ready for a voyage, he went on board, intending to sail wherever she happened to be bound for. But not even in this way could he avoid detection, for there was not wanting one who conveyed to Carpophorus intelligence of what had taken place. But *Carpophorus*, in accordance with the information he had received, at once repaired to the harbour (Portus), and made an effort to hurry into the vessel *after Callistus*. The boat, however, was anchored in the middle of the harbour; and as the ferryman was slow in his movements, Callistus, who was in the ship, had time to descry his master at a distance. And knowing that himself would be inevitably captured, he became reckless of life; and, considering his affairs to be in a desperate condition, he proceeded to cast himself into the sea. But the sailors leaped into boats and drew him out, unwilling to come, while those on shore were raising a loud cry. And thus *Callistus* was handed over to his master, and brought to Rome, and his master lodged him in the *Pistrinum*.[994]

But as time wore on, as happens to take place *in such cases*, brethren repaired to Carpophorus, and entreated him that he would release the fugitive serf from punishment, on the plea of their alleging that *Callistus* acknowledged himself to have money lying *to his credit* with certain persons. But Carpophorus, as a devout man, said he was indifferent regarding his own *property*, but that he felt a concern for the deposits; for many shed tears as they remarked to him, that they had committed what they had entrusted to Callistus, under the ostensive cause of *lodging the money with* himself.[995] And Carpophorus yielded to their persuasions, and gave directions for the liberation of *Callistus*. The latter, however, having nothing to pay, and not being able again to abscond, from the fact of his being watched, planned an artifice by which he hoped to meet death. Now, pretending that he was repairing as it were to his creditors, he hurried on their Sabbath-day to the synagogue of the Jews, who were congregated, and took his stand, and created a disturbance among them. They, however, being disturbed by him, offered him insult, and inflicted blows upon him, and dragged him before Fuscianus, who was prefect of the city. And (on being asked the cause of such treatment), they replied in the following terms: "Romans have conceded to us[996] the privilege of publicly reading those laws of ours that have been handed down from our fathers. This person, however, by coming into (our place of worship), prevented (us so doing), by creating a disturbance among us, alleging that he is a Christian." And Fuscianus happens at the time to be on the judgment-seat; and on intimating his indignation against Callistus, on account of the statements made by the Jews, there was not wanting one to go and acquaint Carpophorus concerning these transactions. And he, hastening to the judgment-seat of the prefect, exclaimed, "I implore of you, my lord Fuscianus, believe not thou this *fellow*; for he is not a Christian, but seeks occasion of death, having made away with a quantity of my money, as I shall prove." The Jews, however, supposing that this was a stratagem, as if Carpophorus were seeking under this pretext to liberate *Callistus*, with the greater enmity clamoured *against him* in presence of the prefect. *Fuscianus*, however, was swayed by these *Jews*, and having scourged *Callistus*, he gave him *to be sent* to a mine in Sardinia.[997]

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[993] The Latin name is written by Hippolytus in Greek letters, and means "the public fish-market." The *Piscina*, one of the fourteen quarters of Rome, was the resort of money-dealers.

[994] The *Pistrinum* was the domestic treadmill of the Roman slaveholders.

But after a time, there being in that place other martyrs, Marcia, a concubine of Commodus, who was a God-loving female, and desirous of performing some good work, invited into her presence[998] the blessed Victor, who was at that time a bishop of the Church,[999] and inquired of him what martyrs were in Sardinia. And he delivered to her the names of all, but did not give the *name* of Callistus, knowing the *villanous* acts he had ventured upon. Marcia,[1000] obtaining her request from Commodus, hands the letter of emancipation to 130 Hyacinthus, a certain eunuch,[1001] rather advanced in life. And he, on receiving *it*, sailed away into Sardinia, and having delivered *the letter* to the person who at that time was governor of the territory, he succeeded in having the martyrs released, with the exception of Callistus. But *Callistus* himself, dropping on his knees, and weeping, entreated that he likewise might obtain a release. Hyacinthus, therefore, overcome by *the captive's* importunity, requests the governor *to grant a release*, alleging that permission had been given to himself from Marcia[1002] (to liberate Callistus), and that he would make arrangements that there should be no risk *in this* to him. Now (the governor) was persuaded, and liberated Callistus also. And when *the latter* arrived *at Rome*, Victor was very much grieved at what had taken place; but since he was a compassionate man, he took no action in the matter. Guarding, however, against the reproach (uttered) by many,—for the attempts made by *this Callistus* were not distant occurrences,—and because Carpophorus also still continued adverse, *Victor* sends *Callistus* to take up his abode in Antium, having settled on him a certain monthly allowance for food. And after *Victor's death, Zephyrinus, having had Callistus* as a fellow-worker in the management of his clergy, paid him respect to his own damage; and transferring this person from Antium, appointed him over the cemetery.[1003]

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[995] [An instance illustrative of the touching sense of moral obligation given in 2 Kings vi. 5.]

[996] See Josephus, *Antiq.*, xix. 10.

[997] The air of Sardinia was unwholesome, if not pestilential; and for this reason, no doubt, it was selected as a place of exile for martyrs. Hippolytus himself, along with the Roman bishop Pontianus, was banished thither. See Introductory Notice.

And Callistus, who was in the habit of always associating with Zephyrinus, and, as I have previously stated, of paying him hypocritical service, disclosed, *by force of contrast, Zephyrinus to be* a person able neither to form a judgment of things said, nor discerning the design of Callistus, who was accustomed to converse with *Zephyrinus* on topics which yielded satisfaction *to the latter*. Thus, after the death of Zephyrinus, supposing that he had obtained

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[998] Marcia's connection with the emperor would not seem very consistent with the Christian character which Hippolytus gives her. Dr. Wordsworth supposes that Hippolytus speaks ironically in the case of Marcia, as well as of Hyacinthus and Carpophorus. [I do not see the evidence of this. Poor Marcia, afterwards poisoned by the wretch who degraded, was a heathen who under a little light was awakening to some sense of duty, like the woman of Samaria, John iv. 19.]

[999] [Note this expression in contrast with subsequent claims to be the "Universal Bishop."]

[1000] See Dio Cassius, lxxii. 4. [See vol. ii. p. 604, this series.]

[1001] Or, "a presbyter, though an eunuch," thus indicating the decay of ecclesiastical discipline.

[1002] Or, "that Marcia had been brought up by him." [See what Bunsen has to say (vol. i. pp. 126, 127, and note) upon this subject, about which we know very little.]

[1003] The cemetery of Callistus was situated in the *Via Appia*. [The catacombs near the Church of St. Sebastian still bear the name of this unhappy man, and give incidental corroboration to the incident.]

(the position) after which he so eagerly pursued, he excommunicated Sabellius, as not entertaining orthodox opinions. He acted thus from apprehension of me, and imagining that he could in this manner obliterate the charge *against him* among the churches, as if he did not entertain strange opinions.[1004] He was then an impostor and knave, and in process of time hurried away many with him. And having even venom imbedded in his heart, and forming no correct opinion on any subject,[1005] and yet withal being ashamed to speak the truth, *this Callistus, not only* on account of his publicly saying in the way of reproach to us, “Ye are Ditheists,” but also on account of his being frequently accused by Sabellius, as one that had transgressed his first faith, devised some such heresy as the following. *Callistus* alleges that the Logos Himself is Son, and that Himself is Father; and that though denominated by *a different* title, yet that in reality He is one indivisible spirit. *And he maintains* that the Father is not one person and the Son another, but that they are one and the same; and that all things are full of the Divine Spirit, both those above and *those* below. *And he affirms* that the Spirit, which became incarnate in the virgin, is not different from the Father, but one and the same. And *he adds*, that this is what has been declared *by the Saviour*: “Believest thou not that I am in the Father, and the Father in me?”[1006] For that which is seen, which is man, *he considers* to be the Son; whereas the Spirit, which was contained in the Son, to be the Father. “For,” says (Callistus), “I will not profess belief in two Gods, Father and Son, but in one. For the Father, who subsisted in *the Son* Himself, after He had taken unto Himself our flesh, raised it to the nature of Deity, by bringing it into union with Himself, and made it one; so that Father and Son must be styled one God, and that this Person being one, cannot be two.” And in this way *Callistus contends* that the Father suffered along with the Son; for he does not wish to assert that the Father suffered, and is one Person, being careful to avoid blasphemy against the Father. (How careful he is!) senseless and knavish fellow, who improvises blasphemies in every direction, only that he may *not* seem to speak in violation of the truth, and is not abashed at being at one time betrayed into the tenet of Sabellius, whereas at another into the doctrine of Theodotus.

The impostor *Callistus*, having ventured on such opinions, established a school *of theology* in antagonism to the Church, adopting the foregoing system of instruction. And 13
he first invented the device of conniving with men in regard of their indulgence in *sensual*

[1004] [Here Wordsworth’s note is valuable, p. 80. Callistus had doubtless sent letters to announce his consecration to other bishops, as was customary, and had received answers demanding proofs of his orthodoxy. See my note on the intercommunion of primitive bishops, vol. ii. p. 12, note 9; also on the Provincial System, vol. iv. pp. 111, 114. Also Cyprian, this vol. *passim*.]

[1005] εὐθέως μηδὲν. Scott reads εὐθέος μηδὲν. Dr. Wordsworth translates the words thus: “having no rectitude of mind.”

[1006] John xiv. 11.

pleasures, saying that all had their sins forgiven by himself.[1007] For he who is in the habit of attending the congregation of any one else, and is called a Christian, should he commit any transgression; the sin, they say, is not reckoned unto him, provided only he hurries off *and attaches himself* to the school of Callistus. And many persons were gratified with his regulation, as being stricken in conscience, and at the same time having been rejected by numerous sects; while also some of them, in accordance with our condemnatory sentence, had been by us forcibly ejected from the Church.[1008] *Now such disciples as these* passed over to these *followers of Callistus*, and served to crowd his school. This one propounded the opinion, that, if a bishop was guilty of any sin, if even *a sin* unto death,[1009] he ought not to be deposed. About the time of this man, bishops, priests, and deacons, who had been twice married, and thrice married, began *to be allowed* to retain their place among the clergy. If also, however, any one who is in holy orders should become married, *Callistus permitted* such a one to continue in holy orders as if he had not sinned.[1010] And *in justification*, he alleges that what has been spoken by the Apostle has been declared in reference to this *person*: "Who art thou that judgest another man's servant?"[1011] But he asserted that likewise *the* parable of the tares is uttered in reference to this *one*: "Let the tares grow along with the wheat;"[1012] or, in other words, let those who in the Church are guilty of sin *remain in it*. But also he affirmed that the ark of Noe was made for a symbol of the Church, in which were both dogs, and wolves, and ravens, and all things clean and unclean; and so he alleges that the case should stand in like manner with the Church. And as many *parts of Scripture* bearing on this *view of the subject* as he could collect, he so interpreted.

And the hearers *of Callistus* being delighted with his tenets, continue with him, *thus* mocking both themselves as well as many *others*, and crowds of these *dupes* stream together into his school. Wherefore also *his pupils* are multiplied, and they plume themselves upon *the* crowds (attending the school) for the sake of pleasures which Christ did not permit. But in contempt of Him, they place restraint on the commission of no sin, alleging that they pardon those who acquiesce (in Callistus' opinions). For even also he permitted females, if they were unwedded,[1013] and burned with passion at an age at all events unbecoming, or if they were not disposed to overturn their own dignity through a legal marriage, that they might have whomsoever they would choose as a bedfellow, whether a slave or free, and that *a woman*, though not legally married, might consider such *a companion* as a husband. Whence women, reputed believers, began to resort to drugs[1014] for producing sterility, and to gird themselves round, so to expel what was being conceived on account of their not wishing to have a child either by a slave or by any paltry fellow, for the sake of their family and excessive wealth.[1015] Behold, into how great impiety that lawless *one* has proceeded, by inculcating adultery and murder at the same time! And withal, after such audacious acts, they, lost to all shame, attempt to call themselves a Catholic Church![1016] And some, under the supposition that they will attain prosperity, concur with them. During the *episcopate* of this *one*, second baptism was for the first time presumptuously attempted by them. These, then, (are the practices and opinions which) that most astonishing Callistus established, whose school continues, preserving its customs and tradition, not discerning with whom they ought to communicate, *but* indiscriminately offering communion to all. And from him they have derived the denomination of their *cognomen*; so that, on account of Callistus being a foremost champion of such practices, they should be called Callistians.[1017]

[1007] [Here is a very early precedent for the *Taxa Pœnitentiaria,* of which see Bramhall, vol. i. pp. 56, 180; ii. pp. 445, 446].

[1008] [Elucidation XII.]

[1009] 1 John v. 16.

[1010] [Elucidation XIII. And on marriage of the clergy, vol. iv. p. 49, this series.]

[1011] Rom. xiv. 4.

[1012] Matt. xiii. 30.

[1013] This passage, of which there are different readings, has been variously interpreted. The rendering followed above does probably less violence to the text than others proposed. The variety of meaning generally turns on the word ἐναξία in Miller's text. Bunsen alters it into ἐν ἀξίᾳ…ἡλικίᾳ, i.e., were inflamed at a proper age. Dr.

Wordsworth reads ἡλικιώτῃ…ἀναξίῳ, i.e., an unworthy comrade. Roeper reads ἡλικίᾳ…ἀναξίου, i.e., in the bloom of youth were enamoured with one undeserving of their choice.

[1014] Dr. Wordsworth places περιδεσμεῖσθαι in the first sentence, and translates thus: “women began to venture to bandage themselves with ligaments to produce abortion, and to deal with drugs in order to destroy what was conceived.”

[1015] [The prescience of Hermas and Clement is here illustrated. See vol. ii. pp. 9, 32, 279, 597, etc.]

[1016] [Elucidation XIV.]

[1017] [Bunsen, i. 115. Elucidation XV.]

Chapter VIII.—Sect of the Elchasaites; Hippolytus’ Opposition to It.

The doctrine of this *Callistus* having been noised abroad throughout the entire world, a cunning man, and full of desperation, one called Alcibiades, dwelling in Apamea, *a city* of Syria, examined carefully into this business. And considering himself a more formidable character, and more ingenious in *such* tricks, than Callistus, he repaired to Rome; and he brought some book, alleging that a certain just man, Elchasai,[1018] had received this from Seræ, a town of Parthia, and that he gave it to one called Sobiaï. *And the contents of this volume*, he alleged, had been revealed by an angel whose height was 24 *schœnoi*, which make 96 miles, and whose breadth is 4 *schœnoi*, and from shoulder to shoulder 6 *schœnoi*; and the tracks of his feet extend to the length of three and a half *schœnoi*, which are *equal to* fourteen miles, while the breadth is one *schœnos* and a half, and the height half a *schœnos*. And *he alleges* that also there is a female with him, whose measurement, he says, is according to the *standards* already mentioned. And *he asserts* that the male (angel) is Son of God, but that the female is called Holy Spirit. By detailing these prodigies he imagines that he confounds fools, *while at the same time* he utters the following sentence: “that there was preached unto men a new remission of sins in the third year of Trajan’s reign.” And *Elchasai* determines *the nature of* baptism, and even this I shall explain. He alleges, *as to* those who have been involved in every description of lasciviousness, and filthiness, and *in* acts of wickedness, if only any *of them* be a believer, that he determines that such a one, on being converted, and obeying the book, and believing *its contents*, should by baptism receive remission of sins.

Elchasai, however, ventured to continue these knaveries, taking occasion from the aforesaid tenet of which Callistus stood forward as a champion. For, perceiving that many were delighted at this sort of promise, he considered that he could opportunely make the attempt *just alluded to*. And notwithstanding we offered resistance to this, and did not permit many for any length of time to become victims of the delusion.[1019] For we carried conviction *to the people, when we affirmed* that this was *the* operation of a spurious spirit, and the invention of a heart inflated with pride, and that this *one* like a wolf had risen up against many wandering sheep, which Callistus, by his *arts of* deception, had scattered abroad. But since we have commenced, we shall not be silent as regards the opinions of this *man*. And, in the first place, we shall expose his life, and we shall prove that his supposed discipline is a mere pretence. And next, I shall adduce the principal heads of his assertions, in order that the reader, looking fixedly on the treatises of this (Elchasai), may be made aware what and what sort is the heresy which has been audaciously attempted by this man.

[1018] See Eusebius, *Hist. Ecclesiast.*, vi. 38; Epiphanius, *Hær*, xix.; and Theodoret, *Hær. Fab.*, ii. 7.

[1019] For πλανηθῆναι Dr. Wordsworth reads πλατυνθῆναι, i.e., did not suffer the heresy to spread wide.

Chapter IX.—Elchasai Derived His System from Pythagoras; Practised Incantations.

This *Elchasai* puts forward as a decoy a polity (authorized in the) Law, alleging that believers ought to be circumcised and live according to *the* Law, (while at the same time) he forcibly rends certain *fragments* from the aforesaid heresies. And he asserts that Christ was born a man in the same way as common to all, and that *Christ* was not for the first time *on earth when* born of a virgin, but that both previously and that frequently again He had been born and would be born. *Christ* would thus appear and exist *among us from time to time*, undergoing alterations of birth, and having his soul transferred from body to body. *Now Elchasai* adopted that tenet of Pythagoras *to which I have already alluded*. But *the Elchasaites* have reached such an altitude of pride, that even they affirm themselves to be endued with a power of foretelling futurity, using as a starting-point, obviously, *the* measures and numbers of the aforesaid Pythagorean art. These also devote themselves to *the* tenets of mathematicians, and astrologers, and magicians, as if they were true. And *they* resort to these, so as to confuse silly people, *thus led* to suppose that *the heretics* participate in a doctrine of power. And *they* teach certain incantations and formularies for those who have been bitten by dogs, and possessed of demons, and seized with other diseases; and we shall not be silent respecting even such *practices* of these *heretics*. Having then sufficiently explained their principles, and the causes of their presumptuous attempts, I shall pass on to give an account of their writings, through which my readers will become acquainted with both the trifling and godless efforts of these *Elchasaites*.

Chapter X.—Elchasai's Mode of Administering Baptism; Formularies.

To those, then, that have been orally instructed by him, he dispenses baptism in this manner, addressing to his dupes some such words as the following: "If, therefore, (my) children,[1020] one shall have intercourse with any sort of animal whatsoever, or a male, or a sister, or a daughter, or hath committed adultery, or been guilty of fornication, and is desirous of obtaining remission of sins, from the moment that he hearkens to this book let him be baptized a second time in *the* name of the Great and Most High God, and in *the* name of His Son, the Mighty King. And *by baptism* let him be purified and cleansed, and let him adjure for himself those seven witnesses that have been described in this book—the heaven, and the water, and the holy spirits, and the angels of prayer,[1021] and the oil, and the salt, and the earth." These constitute the astonishing mysteries of Elchasai, those ineffable and potent *secrets* which he delivers to deserving disciples. And with these that lawless *one* is not satisfied, but in the presence of two and three witnesses he puts the seal to his own wicked *practices*. Again expressing himself thus: "Again I say, O adulterers and adulteresses, and false prophets, if you are desirous of being converted, that your sins may be forgiven 13 you, as soon as ever you hearken unto this book, and be baptized a second time along with your garments, shall peace be yours, and *your* portion with the just." But since we have stated that these resort to incantations for those bitten by dogs and for other *mishaps*, we shall explain these. Now *Elchasai* uses the following formulary: "If a dog rabid and furious, in which inheres a spirit of destruction, bite any man, or woman, or youth, or girl, or may worry or touch *them*, in the same hour let such a one run with all their wearing apparel, and go down to a river or to a fountain wherever there is a deep spot. Let (him or her) be dipped with all their wearing apparel, and offer supplication to the Great and Most High God in faith of heart, and then let him *thus* adjure the seven witnesses described in this book: 'Behold, I call to witness the heaven and the water, and the holy spirits, and the angels of prayer, and the oil, and the salt, and the earth. I testify by these seven witnesses that no more shall I sin, nor commit adultery, nor steal, nor be guilty of injustice, nor be covetous, nor be actuated by hatred, nor be scornful, nor shall I take pleasure in any wicked *deeds*.' Having uttered, therefore, these words, let such a one be baptized with the entire of his wearing apparel in *the* name of the Mighty and Most High God."

[1020] Roeper reads τέκνῳ, i.e., if any one is guilty of an unnatural crime.

[1021] [Concerning angels of repentance, etc., see Hermas, vol. ii. pp. 19, 24, 26.]

Chapter XI.—Precepts of Elchasai.

But in very many other respects he talks folly, inculcating the use of these sentences also for those afflicted with consumption, and that they should be dipped in cold *water* forty times during seven days; and *he prescribes* similar treatment for those possessed of devils. Oh inimitable wisdom and incantations gorged with powers![1022] Who will not be astonished at such and such force of words? But since we have stated that they also bring into requisition astrological deceit, we shall prove *this* from their own formularies; for *Elchasai* speaks thus: "There exist wicked stars of impiety. This declaration has been now made by us, *O ye* pious *ones* and disciples: beware of the power of the days *of* the sovereignty of these *stars*, and engage not in the commencement of any undertaking during the *ruling* days of these. And baptize not man or woman during the days of the power of these *stars*, when the moon, (emerging) from among them, courses *the sky*, and travels along with them. Beware of the very day up to that on which *the moon* passes out from these *stars*, and then baptize and enter on every beginning of your works. But, moreover, honour the day of the Sabbath, since that day is one of those during which prevails (the power) of these *stars*. Take care, however, not to commence *your works* the third *day* from a Sabbath, since when three years *of the reign* of the emperor Trojan are again completed from the time that he subjected the Parthians to his own sway,—when, *I say*, three years have been completed, war rages between the impious angels of the northern *constellations; and* on this account all kingdoms of impiety are in a state of confusion."

[1022] Miller suggests the singular number (δυνάμεως).

Chapter XII.—The Heresy of the Elchasaites a Derivative One.

Inasmuch as (Elchasai) considers, then, that it would be an insult to reason that these mighty and ineffable mysteries should be trampled under foot, or that they should be committed to many, he advises that as valuable pearls[1023] they should be preserved, expressing himself thus: “Do not recite this account to all men, and guard carefully these precepts, because all men are not faithful, nor are all women straightforward.” *Books containing* these (tenets), however, neither the wise men of the Egyptians secreted in shrines, nor did Pythagoras, a sage of the Greeks, conceal *them there*. For if at that time Elchasai had happened to live, what necessity would there be that Pythagoras, or Thales, or Solon, or the wise Plato, or even the rest of the sages of the Greeks, should become disciples of the Egyptian priests, when they could obtain possession of such and such wisdom from Alcibiades, as the most astonishing interpreter of that wretched Elchasai? The statements, therefore, that have been made for the purpose of attaining a knowledge of the madness of these, would seem sufficient for those endued with sound mind. And so it is, that it has not appeared expedient to quote more of their formularies, seeing that these are very numerous and ridiculous. Since, however, we have not omitted those *practices* that have risen up in our own day, and have not been silent as regards those *prevalent* before our time, it seems proper, in order that we may pass through all *their systems*, and leave nothing untold, to state what also are the (customs) of the Jews, and what are the diversities of opinion among them, for I imagine that these as yet remain behind *for our consideration*. Now, when I have broken silence on these points, I shall pass on to the demonstration of the Doctrine of the Truth, in order that, after the lengthened argumentative struggle against all heresies, we, devoutly pressing forward towards the kingdom’s crown, and believing the truth, may not be unsettled. 13

[1023] Matt. vii. 6.

Chapter XIII.—The Jewish Sects.

Originally there prevailed but one usage[1024] among the Jews; for one teacher was given unto them by God, *namely* Moses, and one law by this *same Moses*. And there *was* one desert region and one Mount Sinai, for one God it was who legislated for these *Jews*. But, again, after they had crossed the river Jordan, and had inherited by lot the conquered country, they in various ways rent in sunder the law of God, each devising *a different interpretation of* the declarations made *by God*. And in this way they raised up for themselves teachers, (and) invented doctrines of an heretical nature, and they continued to advance into (sectarian) divisions. Now it is the diversity of these *Jews* that I at present propose to explain. But though for even a considerable time they have been rent into very numerous sects, yet I intend to elucidate the more principal of them, while those who are of a studious turn will easily become acquainted with the rest. For there is a division amongst them into three sorts;[1025] and the adherents of the first are the Pharisees, but of the second the Sadducees, while the rest are Essenes. These practise a more devotional life, being filled with mutual love, and being temperate. And they turn away from every act of inordinate desire, being averse even to hearing *of* things of the sort. And they renounce matrimony, but they take the boys of others, and *thus* have an offspring begotten for them. And they lead *these adopted children* into an observance of their own peculiar customs, and in this way bring them up and impel them to learn the sciences. They do not, however, forbid them to marry, though themselves refraining from matrimony. Women, however, even though they may be disposed to adhere to the same course of life,[1026] they do not admit, inasmuch as in no way whatsoever have they confidence in women.

[1024] Or, "nation."

[1025] See Josephus, *De Bell. Judaic.* ii. 8, from whom Hippolytus seems to have taken his account of the Jewish sects, except, as Schneidewin remarks, we suppose some other writer whom Josephus and Hippolytus themselves followed. The Abbe Cruice thinks that the author followed by Hippolytus was not Josephus, but a Christian writer of the first century, who derived his materials from the Jewish historian. Hippolytus' text sometimes varies from the text of Josephus, as well as of Porphyry, who has taken excerpts from Josephus work.

[1026] Or "choice."

Chapter XIV.—The Tenets of the Esseni.

And they despise wealth, and do not turn away from sharing *their goods* with those that are destitute. No one amongst them, however, enjoys a greater amount of riches than another. For a regulation with them is, that an individual coming forward *to join* the sect must sell his possessions, and present *the price of them* to the community. And on receiving *the money*, the head *of the order* distributes it to all according to their necessities. Thus there is no one among them in distress. And they do not use oil, regarding it as a defilement to be anointed. And there are appointed overseers, who take care of all things that belong to them in common, and they all appear always in white clothing.

Chapter XV.—The Tenets of the Esseni Continued.

But there is not one city of them, but many of them settle in every *city*. And if any of the adherents of the sect may be present from a strange *place*, they consider that all things are in common for him, and those whom they had not previously known they receive as if they belonged to their own household and kindred. And they traverse their native land, and on each occasion that they go on a journey they carry nothing except arms. And they have also in their cities a president, who expends the *moneys* collected for this *purpose* in procuring clothing and food for them. And their robe and its shape are modest. And they do not own two cloaks, or a double set of shoes; and when those that are in present use become antiquated, then they adopt others. And they neither buy nor sell anything at all; but whatever any one has he gives to him that has not, and that which one has not he receives.

Chapter XVI.—The Tenets of the Esseni Continued.

And they continue in an orderly manner, and with perseverance pray from early dawn, and they do not speak a word unless they have praised God in a hymn. And in this way they each go forth and engage in whatever employment they please; and after having worked up to the fifth hour they leave off. Then again they come together into one place, and encircle themselves with linen girdles, for the purpose of concealing their private parts. And in this manner they perform ablutions in cold water; and after being thus cleansed, they repair together into one apartment,—now no one who entertains a different opinion from themselves assembles in the house,—and they proceed to partake of breakfast. And when they have taken their seats in silence, they set down loaves in order, and next some one sort of food to eat along with *the bread*, and each receives from these a sufficient portion. No one, however, tastes these before the priest utters a blessing,[1027] and prays over *the food*. And after breakfast, when he has a second time offered up supplication, as at the beginning, so at the conclusion of their meal they praise God in hymns. Next, after they have laid aside as sacred the garments in which they have been clothed while together taking their repast within *the* 135 *house*—(now *these garments* are linen)—and having resumed the *clothes which they had left* in the vestibule, they hasten to agreeable occupations until evening. And they partake of supper, doing all things in like manner to those already mentioned. And no one will at any time cry aloud, nor will any other tumultuous voice be heard. But they each converse quietly, and with decorum one concedes the conversation to the other, so that the stillness of those within *the house* appears a sort of mystery to those outside. And they are invariably sober, eating and drinking all things by measure.

[1027] [The Essenes practised many pious and edifying rites; and this became Christian usage, after our Lord's example. Matt. xiv. 19; 1 Tim. iv. 3–5.]

Chapter XVII.—The Tenets of the Esseni Continued.

All then pay attention to the president; and whatever injunctions he will issue, they obey as law. For they are anxious that mercy and assistance be extended to those that are burdened with toil. And especially they abstain from wrath and anger, and all such *passions*, inasmuch as they consider these to be treacherous to man. And no one amongst them is in the habit of swearing; but whatever any one says, this is regarded more binding than an oath. If, however, one will swear, he is condemned as one unworthy of credence. They are likewise solicitous about the readings of the law and prophets; and moreover also, if there is any treatise of the faithful, *about that likewise*. And they evince the utmost curiosity concerning plants and stones, rather busying themselves as regards the operative powers of these, saying that these *things* were not created in vain.

Chapter XVIII.—The Tenets of the Esseni Continued.

But to those who wish to become disciples of the sect, they do not immediately deliver their rules, unless they have previously tried *them*. Now for the space of a year they set before (the candidates) the same food, while the latter continue to live in a different house outside the *Essenes*' own place of meeting. And they give (to the probationists) a hatchet and the linen girdle, and a white robe. When, at the expiration of this period, one affords proof of self-control, he approaches nearer to the *sect's* method of living, and he is washed more purely than before. Not as yet, however, does he partake of food along with *the Essenes*. For, after having furnished evidence as to whether he is able to acquire self-control,—but for two years the habit of a person of this description is on trial,—and when he has appeared deserving, he is thus reckoned amongst the members *of the sect*. Previous, however, to his being allowed to partake of a repast along with them, he is bound under fearful oaths. First, that he will worship the Divinity; next, that he will observe just *dealings* with men, and that he will in no way injure any one, and that he will not hate a person who injures him, or is hostile to him, but pray for them. He likewise swears that he will always aid the just, *and* keep faith with all, especially those who are rulers. For, *they argue*, a position of authority does not happen to any one without God. And if *the Essene* himself be a ruler, *he swears* that he will not conduct himself at any time arrogantly in *the exercise of* power, nor be prodigal, nor resort to any adornment, or a greater *state of magnificence* than the usage *permits*. *He likewise swears*, however, to be a lover of truth, and to reprove him that is guilty of falsehood, neither to steal, nor pollute his conscience for the sake of iniquitous gain, nor conceal *aught* from those that are members of his sect, and to divulge nothing to others, though one should be tortured even unto death. And in addition to the foregoing *promises*, he swears to impart to no one a knowledge of the doctrines in a different manner from that in which he has received them himself.

Chapter XIX.—The Tenets of the Esseni Continued.

With oaths, then, of this description, they bind those who come forward. If, however, any one may be condemned for any sin, he is expelled from the order; but one that has been *thus* excommunicated sometimes perishes by an awful death. For, inasmuch as he is bound by the oaths and rites *of the sect*, he is not able to partake of the food in use among other people. *Those that are excommunicated*, occasionally, therefore, utterly destroy the body through starvation. And so it is, that when it comes to the last *the Essenes* sometimes pity many *of them* who are at the point of dissolution, inasmuch as they deem a punishment even unto death, *thus inflicted* upon these *culprits*, a sufficient *penalty*.

Chapter XX.—The Tenets of the Esseni Concluded.

But as regards judicial decisions, *the Essenes* are most accurate and impartial. And they deliver their judgments when they have assembled together, *numbering* at the very least one hundred; and the sentence delivered by them is irreversible. And they honour the legislator *next* after God; and if any one is guilty of blasphemy against this *framer of laws*, he is punished. And they are taught to yield obedience to rulers and elders; and if ten occupy seats in the same *room*, one *of them* will not speak unless it will appear expedient to the nine. And they are careful not to spit out into the midst of persons present, and to the right hand. They are more solicitous, however, about abstaining from work on the Sabbath-day than all *other* Jews. For not only do they prepare their victuals for themselves one day previously, so as not (on the Sabbath) to kindle a fire, but not even would they move a utensil from one place to another (on that day), nor ease nature; nay, some would not even rise from a couch. On other days, however, when they wish to relieve nature, they dig a hole a foot long with the mattock,—for of this description is the hatchet, which the president in the first instance gives those who come forward to gain admission as disciples,—and cover (this cavity) on all sides with their garment, alleging that they do not necessarily[1028] insult the sunbeams. They then replace the upturned soil into the pit; and this is their practice,[1029] choosing the more lonely spots. But after they have performed this operation, immediately they undergo ablution, as if the excrement pollutes them.

[1028] [Query, *un*necessarily? This seems the sense required.]

[1029] [Deut. xxiii. 13. The very dogs scratch earth upon their ordure; and this ordinance of decency is in exquisite consistency with the *modesty of nature*, against which Christians should never offend.]

Chapter XXI.—Different Sects of the Esseni.

The Essenes have, however, in the lapse of time, undergone divisions, and they do not preserve their system of training after a similar manner, inasmuch as they have been split up into four parties. For some of them discipline themselves above the requisite *rules of the order*, so that even they would not handle a current coin of the country, saying that they ought not either to carry, or behold, or fashion an image:[1030] wherefore no one of those goes into a city, lest (by so doing) he should enter through a gate at which statues are *erected*, regarding it a violation of law to pass beneath images. But the adherents of another party, if they happen to hear any one maintaining a discussion concerning God and His laws—supposing such to be an uncircumcised person, they will closely watch him and when they meet a person of this description in any place alone, they will threaten to slay him if he refuses to undergo the rite of circumcision. Now, if the latter does not wish to comply with this request, *an Essene* spares not, but even slaughters. And it is from this occurrence that they have received their appellation, being denominated (by some) Zelotæ, but by others Sicarii. And the adherents of another party call no one Lord except the Deity, even though one should put them to the torture, or even kill them. But there are *others* of a later period, who have to such an extent declined from the discipline (of the order), that, as far as those are concerned who continue in the primitive customs, they would not even touch these. And if they happen to come in contact with them, they immediately resort to ablution, as if they had touched one belonging to an alien tribe. But here also there are very many of them of so great longevity, as even to live longer than a hundred years. They assert, therefore, that a cause of this arises from their extreme devotion to religion, and their condemnation of all excess in regard of what is served up (as food), and from their being temperate and incapable of anger. And so it is that they despise death, rejoicing when they can finish their course with a good conscience. If, however, any one would even put to the torture persons of this description, in order to induce any amongst them either to speak evil of the law, or eat what is offered in sacrifice to an idol, he will not effect his purpose; for *one of this party* submits to death and endures torment rather than violate his conscience.

[1030] [This zeal for the *letter* of the Second Commandment was not shared by our Lord (Matt. xxii. 20).]

Chapter XXII.—Belief of the Esseni in the Resurrection; Their System a Suggestive One.

Now the doctrine of the resurrection has also derived support among *these*; for they acknowledge both that the flesh will rise again, and that it will be immortal, in the same manner as the soul is already imperishable. *And they maintain* that the soul, when separated in the present life, (departs) into one place, which is well ventilated and lightsome, *where*, they say, *it* rests until judgment. And this locality the Greeks were acquainted with by hearsay, and called it "Isles of the Blessed." And there are other tenets of these which many of the Greeks have appropriated, and thus have from time to time formed their own opinions.[1031] For the disciplinary system in regard of the Divinity, according to these (Jewish sects), is of greater antiquity than *that of* all nations. And so it is that the proof is at hand, that all those (Greeks) who ventured to make assertions concerning God, or concerning the creation of existing things, derived their principles from no other source than from Jewish legislation. And among these *may be particularized* Pythagoras especially, and the Stoics, who derived (their systems) *while resident* among the Egyptians, by having become disciples of these *Jews*.[1032] Now they affirm that there will be both a judgment and a conflagration of the universe, and that the wicked will be eternally punished. And among them is cultivated the practice of prophecy, and the prediction of future events. 13

[1031] [Important corroborations of Justin and other Fathers, vol. i. p. 286; ii. p. 338, also 81, 117, 148.]

[1032] Thus Plato's "Laws" present many parallels to the writings of Moses. Some have supposed that Plato became acquainted with the Pentateuch through the medium of an ancient Greek version extant prior to that of the Septuagint.

Chapter XXIII.—Another Sect of the Esseni: the Pharisees.

There is then another order of the Essenes who use the same customs and prescribed method of living *with the foregoing sects*, but make an alteration from these in one respect, viz., marriage. Now they maintain that those who have abrogated matrimony commit some terrible *offence, which* is for the destruction of life, and that they ought not to cut off the succession of children; *for*, that if all entertained this opinion, the entire race of men would easily be exterminated. However, they make a trial of their betrothed women for a period of three years; and when they have been three times purified, with a view of proving their ability of bringing forth children, so then they wed. They do not, however, cohabit with pregnant women, evincing that they marry not from sensual motives, but from the advantage of children. And the women likewise undergo ablution in a similar manner (with their husbands), and are themselves also arrayed in a linen garment, after the mode in which the men *are* with their girdles. These *things*, then, *are the statements which I have to make* respecting the Esseni.

But there are also others who themselves practise the Jewish customs; and these, both in respect of caste and in respect of the laws, are called Pharisees. Now the greatest part of these is *to be found* in every locality, inasmuch as, though all are styled Jews, yet, on account of the peculiarity of the opinions advanced by them, they have been denominated by titles proper *to each*. These, then, firmly hold the ancient tradition, and continue to pursue in a disputative spirit a close investigation into the things *regarded* according to *the* Law as clean and not clean. And they interpret the *regulations* of the Law, and put forward teachers, *whom they qualify* for *giving instruction in* such *things*. These *Pharisees* affirm the existence of fate, and that some things are in our power, whereas others are under the control of destiny. In this way *they maintain* that some *actions* depend upon ourselves, whereas others upon fate. But (they assert) that God is a cause of all things, and that nothing is managed or happens without His will. These likewise acknowledge that there is a resurrection of flesh, and that soul is immortal, and that there will be a judgment and conflagration, and that the righteous will be imperishable, but that the wicked will endure everlasting punishment in unquenchable fire.

Chapter XXIV.—The Sadducees.

These, then, are the opinions even of the Pharisees. The Sadducees, however, are for abolishing fate, and they acknowledge that God does nothing that is wicked, nor exercises providence over (earthly concerns); but *they contend* that the choice between good and evil lies within the power of men. And they deny that there is a resurrection not only of flesh, but also they suppose that the soul does not continue *after death. The soul they consider nothing* but mere vitality, and that it is on account of this that man has been created. However, (they maintain) that the notion of the resurrection has been fully realized by the single circumstance, that we close our days after having left children upon earth. But (they still insist) that after death one expects to suffer nothing, either bad or good; for that there will be a dissolution both of soul and body, and that man passes into non-existence, similarly also with the *material of* the animal creation. But as regards whatever wickedness a man may have committed in life, provided he may have been reconciled *to the injured party*, he has been a gainer (by transgression), inasmuch as he has escaped the punishment (that otherwise would have been inflicted) by men. And whatever acquisitions a man may have made, and (in whatever respect), by becoming wealthy, he may have acquired distinction, he has so far been a gainer. But (they abide by their assertion), that God has no solicitude about the concerns of an individual *here*. And while the Pharisees are full of mutual affection, the Sadducees, on the other hand, are actuated by self-love. This sect had its stronghold especially in *the region* around Samaria. And these also adhere to the customs of the law, saying that one ought so to live, that he may conduct himself virtuously, and leave children behind him on earth. They do not, however, devote attention to prophets, but neither *do they* to any other sages, except to the law of Moses only, *in regard of which*, however, they frame no interpretations. These, then, are the opinions which also the Sadducees choose *to teach*.

Chapter XXV.—The Jewish Religion.

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Since, therefore, we have explained even the diversities among the Jews, it seems expedient likewise not to pass over in silence the system of their religion. The doctrine, therefore, among all Jews on the subject of religion is fourfold-theological, natural, moral, *and* ceremonial. And they affirm that there is one God, and that He is Creator and Lord of the universe: that He has formed all these glorious works which had no previous existence; and this, too, not out of any coeval substance that lay ready at hand, but His Will—the efficient cause—was *to create*, and He did create. And (they maintain) that there are angels, and that these have been brought into being for ministering unto the creation; but also that there is a sovereign Spirit that always continues beside God, for glory and praise. And that all things in the creation are endued with sensation, and that there is nothing inanimate. And they earnestly aim at serious habits and a temperate life, as one may ascertain from their laws. Now these *matters* have long ago been strictly defined by those who in ancient times have received the divinely-appointed law;[1033] so that the reader will find himself astonished at the amount of temperance, and of diligence, *lavished* on customs legally enacted in reference to man. The ceremonial service, however, which has been adapted to divine *worship* in a manner befitting the dignity *of religion*, has been practised amongst them with the highest degree of elaboration. The superiority of their ritualism it is easy for those who wish it to ascertain, provided they read the book which furnishes information on these points. *They will thus perceive* how that with solemnity and sanctity the *Jewish priests* offer unto God the first-fruits of the gifts bestowed by Him for the use and enjoyment of men; *how* they fulfil their ministrations with regularity and stedfastness, in obedience to His commandments. There are, however, some (liturgical usages adopted) by these, which the Sadducees refuse to recognise, for they are not disposed to acquiesce in the existence of angels or spirits.

Still all *parties* alike expect Messiah, inasmuch as the Law certainly, and the prophets, preached beforehand that He was about to be present *on earth*. Inasmuch, however, as the Jews were not cognizant of the period of His advent, there remains the supposition that the declarations (of Scripture) concerning His coming have not been fulfilled. And so it is, that up to this day they continue in anticipation of the future coming of *the* Christ,—from the fact of their not discerning Him when He was present *in the world*. And (yet there can be little doubt but) that, on beholding the signs of the times of His having been already amongst us, *the Jews* are troubled; and that they are ashamed to confess that He has come, since they have with their own hands put Him to death, because they were stung with indignation in being convicted by Himself of not having obeyed the laws. And they affirm that He who was thus sent forth by God is not this Christ (whom they are looking for); but they confess that another *Messiah* will come, who as yet has no existence; and that he will usher in some of the signs which the law and the prophets have shown beforehand, whereas, regarding the rest (of these indications), they suppose that they have fallen into error. For they say that his generation will be from the stock of David, but not from a virgin and *the* Holy Spirit, but from a woman and a man, according as it is a rule for all to be procreated from seed. And they allege that this *Messiah* will be King over them,—a warlike and powerful individual, who, after having gathered together the entire people of the Jews, *and* having done battle with all the nations, will restore for them Jerusalem the royal city. And into this city He will collect together the entire *Hebrew* race, and bring it back once more into the ancient customs, that it may fulfil the regal and sacerdotal functions, and dwell in confidence for periods of time of sufficient duration. *After this repose, it is their opinion* that war would next be waged against them after being thus congregated; that in this conflict Christ would fall by the edge of the sword; *and* that, after no long time, would next succeed the termination and conflagration of the universe; and that in this way their opinions concerning the resurrection would receive completion, and a recompense be rendered to each man according to his works.

[1033] Or, "the law not of yesterday," οὐ νεωστὶ τὸν νόμον. Cruice reads θεόκτιστον , as rendered above.

Chapter XXVI.—Conclusion to the Work Explained.

It now seems to us that the tenets of both all the Greeks and barbarians have been sufficiently explained by us, and that nothing has remained unrefuted either of the points about which philosophy has been busied, or of the allegations advanced by the heretics. And from these very explanations the condemnation of the heretics is obvious, for having either purloined their doctrines, or derived contributions to them from some of those tenets elaborately worked out by the Greeks, and for having advanced (these opinions) as if they originated from God. Since, therefore, we have hurriedly passed through all *the systems* of these, and with much labour have, in the nine books, proclaimed all their opinions, and have left behind us for all men a small viaticum in life, and to those who are our contemporaries have afforded a desire of learning (with) great joy and delight, we have considered it reasonable, as a crowning stroke to the entire *work*, to introduce the discourse (already mentioned) concerning 139 the truth, and to furnish our delineation of this in one book, namely the tenth. *Our object is*, that the reader, not only when made acquainted with the overthrow of those who have presumed to establish heresies, may regard with scorn their idle *fancies*, but also, when brought to know the power of the truth, may be placed in the way of salvation, by reposing that faith in God which He so worthily deserves.

Book X.

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Contents.

The following are the contents of the tenth book of the *Refutation of all Heresies*:—
An Epitome of all Philosophers.
An Epitome of all Heresies.
And, in conclusion to all, what the Doctrine of the Truth is.

Chapter I.—Recapitulation.

After we have, not with violence, burst through the labyrinth[1034] of heresies, but have unravelled (their intricacies) through a refutation merely, or, in other words, by the force of truth, we approach the demonstration of the truth *itself*. For then the artificial sophisms of error will be exposed in all their inconsistency, when we shall succeed in establishing whence it is that the definition of the truth *has been derived. The truth* has not taken its principles from the wisdom of the Greeks, nor borrowed its doctrines, as secret mysteries, from the tenets of the Egyptians, which, albeit silly, are regarded amongst them with religious veneration as worthy of reliance. Nor has it been formed out of the fallacies which enunciate the incoherent (conclusions arrived at through the) curiosity of the Chaldeans. Nor does the truth owe its existence to astonishment, through the operations of demons, for the irrational frenzy of the Babylonians. But *its definition* is constituted after the manner in which every true definition is, viz., as simple and unadorned. A definition such as this, provided it is made manifest, will *of itself* refute error. And although we have very frequently propounded demonstrations, and with sufficient fulness elucidated for those willing (to learn) the rule of the truth; yet even now, after having discussed all the opinions put forward by the Greeks and heretics, we have decided it not to be, at all events, unreasonable to introduce, as a sort of finishing stroke to the (nine) books *preceding*, this demonstration throughout the tenth book.

[1034] [This word is an index of authenticity. See on the “Little Labyrinth,” Bunsen, i. p. 243, and Wordsworth, pp. 100, 161, and his references to Routh, Lardner, etc.]

Chapter II.—Summary of the Opinions of Philosophers.

Having, therefore, embraced (a consideration of) the tenets of all the wise men among the Greeks in four books, and the doctrines propounded by the heresiarchs in five, we shall now exhibit the doctrine concerning the truth in one, having first presented in a summary the suppositions entertained *severally* by all. For the dogmatists of the Greeks, dividing philosophy into three parts, in this manner devised from time to time their speculative systems;[1035] some denominating their *system* Natural, and others Moral, but others Dialectical *Philosophy*. And *the ancient thinkers who called their science* Natural Philosophy, were those *mentioned in book i.* And the account which they furnished was after this mode: Some of them *derived* all things from one, whereas others from more things *than one*. And of those *who derived all things* from one, some *derived them* from what was devoid of quality, whereas others from what was endued with quality. And among those *who derived all things* from quality, some *derived them* from fire, and some from air, and some from water, and some from earth. And among those *who derived the universe* from more things *than one*, some *derived it* from numerable, but others from infinite quantities. And among those *who derived all things* from numerable quantities, some *derived them* from two, and others from four, and others from five, and others from six. And among those *who derived the universe* from infinite quantities, some *derived entities* from things similar to those generated, whereas others from things dissimilar. And among these some *derived entities* from things incapable of, whereas others from things capable of, passion. From a body devoid of quality and endued with unity, the Stoics, then, accounted for the generation of the universe. For, according to them, matter devoid of quality, and in all its parts susceptible of change, constitutes an originating principle of the universe. For, when an alteration of this ensues, there is generated fire, air, water, earth. The followers, however, of Hippasus, and Anaximander, 14
and Thales the Milesian, are disposed *to think* that all things have been generated from one (an entity), endued with quality. Hippasus of Metapontum and Heraclitus the Ephesian declared the origin *of things to be* from fire, whereas Anaximander from air, but Thales from water, and Xenophanes from earth. "For from earth," says he, "are all things, and all things terminate in the earth."[1036]

[1035] Hippolytus in what follows is indebted to Sextus Empiricus.—*Adv. Phys.*, x.

[1036] See Karst., *Fragm.*, viii. 45.

Chapter III.—Summary of the Opinions of Philosophers Continued.

But among those *who derive all entities* from more things than one, and from numerable quantities, the poet Homer asserts that the universe consists of two *substances*, namely earth and water; at one time expressing himself thus:—

“The source of gods was Sea and Mother Earth.”[1037]

And on another occasion *thus*:—

“But indeed ye all might become water and earth.”[1038]

And Xenophanes of Colophon seems to coincide with him, for he says:—

“We all are sprung from water and from earth.”[1039]

Euripides, however, (derives the universe) from earth and air, as one may ascertain from the following assertion of his:—

“Mother of all, air and earth, I sing.”[1040]

But Empedocles *derives the universe* from four principles, expressing himself thus:—

“Four roots of all things hear thou first:
Brilliant Jove, and life-giving Juno and Aidoneus,
And Nestis, that with tears bedews the Mortal Font.”[1041]

Ocellus, however, the Lucanian, and Aristotle, *derive the universe* from five *principles*; for, along with the four elements, they have assumed the *existence of a* fifth, and (that this is) a body with a circular motion; and they say that from this, things celestial have their being. But the disciples of Empedocles supposed the generation of the universe to have proceeded from six *principles*. For in the passage where he says, “Four roots of all things hear thou first,” he produces generation out of four *principles*. When, however, he subjoins,—

“Ruinous Strife apart from these, equal in every point,
And with them Friendship equal in length and breadth,”[1042]—

[1037] *Iliad*, xiv. 201.

[1038] *Ibid*., vii. 99.

[1039] See Karst., *Fragm*., ix. p. 46.

[1040] Fabricius, in his Commentary on Sextus Empiricus, considers that this is a quotation from the Hymns of Euripides.

[1041] V. 55–57, ed. Karst.

[1042] V. 106, 107, ed. Karst.

he also delivers six principles of the universe, four of them material—earth, water, fire, *and* air; but two of them formative—Friendship and Discord. The followers, however, of Anaxagoras of Clazomenæ, and of Democritus, and of Epicurus, and multitudes of others, have given it as their opinion that the generation of the universe *proceeds* from infinite *numbers of atoms*; and we have previously made partial mention of these philosophers. But Anaxagoras *derives the universe* from things similar to those that are being produced; whereas the followers of Democritus and Epicurus *derived the universe* from things both dissimilar (to the entities produced), and devoid of passion, that is, from atoms. But the followers of Heraclides of Pontus, and of Asclepiades, *derived the universe* from things dissimilar (to the entities produced), and capable of passion, as if from incongruous corpuscles. But the disciples of Plato affirm that these *entities* are from three principles—God, and Matter, and Exemplar. He divides matter, however, into four principles—fire, water, earth, *and* air. And (he says) that God is the Creator of this (matter), and that Mind is its exemplar.[1043]

[1043] [See *De Legibus*, lib. x., and note xii. p. 119, Tayler Lewis' *Plato against the Atheists*.]

Chapter IV.—Summary of the Opinions of Philosophers Continued.

Persuaded, then, that the principle of physiology is confessedly discovered to be encumbered with difficulties for all these philosophers, we ourselves also shall fearlessly declare concerning the examples of the truth, as to how they are, and *as* we have felt confident *that they are*. But we shall previously furnish an explanation, in the way of epitome, of the tenets of the heresiarchs, in order that, by our having set before our readers the tenets of all made well known by this (plan of treatment), we may exhibit the truth in a plain and familiar (form).

Chapter V.—The Naasseni.

But since it so appears expedient, let us begin first from the public worshippers of the serpent. The Naasseni call the first principle of the universe a Man, and that the same also is a Son of Man; and they divide this *man* into three portions. For they say one part of him is rational, and another psychical, but a third earthly. And they style him Adamas, and suppose that the knowledge *appertaining* to him is *the* originating cause of the capacity of knowing God. And *the Naassene asserts* that all these rational, and psychical, and earthly qualities have retired into Jesus, and that through Him these three substances simultaneously have spoken unto the three genera of the universe. These allege that there are three kinds *of existence*—angelic, psychical, *and* earthly; and that there are three churches—angelic, 142 psychical, *and* earthly; and that the names for these *are*—chosen, called, *and* captive. These are the heads of doctrine advanced by them, as far as one may briefly comprehend them. They affirm that James, the brother of the Lord, delivered these tenets to Mariamne, *by such a statement* belying both.

Chapter VI.—The Peratæ.

The Peratæ, however, viz., Ademes the Carystian, and Euphrates the Peratic, say that there is some one world,—this is the denomination they use,—and affirming that it is divided into three parts. But of the threefold division, according to them, there is one principle, just like an immense fountain, capable of being by reason divided into infinite segments. And the first segment, and the one of more proximity, according to them, is the triad, and is called a perfect good, *and* a paternal magnitude. But the second portion of the triad is a certain multitude of, as it were, infinite powers. The third *part*, however, *is* formal. And the first is unbegotten;[1044] whence they expressly affirm that there are three Gods, three Logoi, three minds, (and) three men. For when the division has been accomplished, to each part of the world they assign both Gods, and Logoi, and men, and the rest. But from above, from uncreatedness and the first segment of the world, when afterwards the world had attained to its consummation, *the Peratic affirms* that there came down, in the times of Herod, a certain man with a threefold nature, and a threefold body, and a threefold power, named Christ, and that He possesses from the three parts of the world in Himself all the concretions and capacities of the world. And they are disposed *to think* that this is what has been declared, "in whom dwelleth all the fulness of the Godhead bodily."[1045] And *they assert* that from the two worlds situated above—*namely*, both the unbegotten *one* and self-begotten *one*—there were borne down into this world in which we are, germs of all sorts of powers. And (they say) that Christ came down from above from uncreatedness, in order that, by His descent, all things that have been divided into three parts may be saved. For, says *the Peratic*, the things that have been borne down from above will ascend through Him; and the things that have plotted against those that have been borne down are heedlessly rejected,[1046] and sent away to be punished. And *the Peratic* states that there are two parts which are saved—*that is*, those that are situated above—by having been separated from corruption, and that the third is destroyed, which he calls a formal world. These also are the tenets of the Peratæ.

[1044] Cruice supplies from Theodoret: "and the second *which is* good is self-begotten, and the third is generated."

[1045] Col. ii. 9.

[1046] ἀφίεται εἰκῇ: Bernays proposes ὀφιοειδῆ, i.e., being of the form of the serpent.

Chapter VII.—The Sethians.

But to the Sethians it seems that there exist three principles, which have been precisely defined. And each of the principles is fitted by nature for being able to be generated, as in a human soul every art whatsoever *is developed* which is *capable of being* learned. *The result is the same* as when a child, by being long conversant with a musical instrument, becomes a musician; or with geometry a geometrician, or with any *other* art, with a similar result. And the essences of the principles, *the Sethians* say, are light and darkness. And in the midst of these is pure spirit; and the spirit, they say, is that which is placed intermediate between darkness, which is below, and light, which is above. It is not spirit, as a current of wind or a certain gentle breeze which may be felt, but just as if some fragrance of ointment or incense made out of a refined mixture,—a power diffusing itself by some impulse of fragrance which is inconceivable and superior to what one can express. Since, therefore, the light is above and the darkness below, and the spirit is intermediate between these, the light, also, as a ray of sun, shines from above on the underlying darkness. And the fragrance of the spirit is wafted onwards, occupying an intermediate position, and proceeds forth, just as is diffused the odour of incense-offerings (laid) upon the fire. Now the power of the things divided threefold being of this description, the power simultaneously of the spirit and of the light is below, in the darkness that is situated beneath. The darkness, however, they say, is a horrible water, into which the light along with the spirit is absorbed, and thus translated into a nature of this description. The darkness being then endued with intelligence, and knowing that when the light has been removed from it the darkness continues desolate, devoid of radiance *and* splendour, power *and* efficiency, as well as impotent, (therefore,) by every effort of reflection and of reason, this makes an exertion to comprise in itself brilliancy, and a scintillation of light, along with the fragrance of the spirit. And of this they introduce the following image, expressing themselves thus: Just as the pupil of the eye appears dark beneath the underlying humours, but is illuminated by the spirit, so the darkness earnestly strives after the spirit, and has with itself all the powers which wish to retire and return. Now these are indefinitely infinite, from which, when commingled, all things are figured and generated like seals. For just as a seal, when brought into contact with wax, produces a figure, (and yet 14 the seal) itself remains of itself what it was, so also the powers, by coming into communion (one with the other), form all the infinite kinds of animals. *The Sethians assert* that, therefore, from the primary concourse of the three principles was generated an image of *the* great seal, *namely* heaven and earth, having a form like a womb, possessing a navel in the midst. And so that the rest of the figures of all things were, like heaven and earth, fashioned similar to a womb.

And *the Sethians* say that from the water was produced a first-begotten principle, *namely* a vehement and boisterous wind, and that it is a cause of all generation, which creates a sort of heat and motion in the world from the motion of the waters. And *they maintain* that this *wind* is fashioned like the hissing of a serpent into a perfect image. And on this the world gazes and hurries into generation, being inflamed as a womb; and from thence they are disposed *to think* that the generation of the universe has arisen. And they say that this wind constitutes a spirit, and that a perfect God has arisen from the fragrance of the waters, and that of the spirit, and *from* the brilliant light. And *they affirm* that mind exists after the mode of generation from a female—(meaning by mind) the supernal spark—and that, having been mingled beneath with the compounds of body, it earnestly desires to flee away, that escaping it may depart and not find dissolution on account of the deficiency in the waters. Wherefore it is in the habit of crying aloud from the mixture of the waters, according to the Psalmist, as they say, "For the entire anxiety of the light above is, that it may deliver the spark which is below from the Father beneath,"[1047] *that is, from* wind. And *the Father* creates heat and disturbance, and produces for Himself a Son, *namely* mind, which, *as* they allege, is not the peculiar *offspring* of Himself. And *these heretics affirm that the Son*, on beholding the perfect Logos of the supernal light, underwent a transformation, and in *the* shape of a serpent entered into a womb, in order that he might be able to recover that Mind *which is* the scintillation from the light. And that this is what has been declared, "Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant."[1048] And the wretched and baneful Sethians are disposed *to think* that this constitutes the servile form *alluded to by the Apostle*. These, then, are the assertions which likewise these *Sethians* advance.

[1047] The commentators refer us to Ps. xxix. 3.

[1048] Phil. ii. 6, 7.

Chapter VIII.—Simon Magus.

But that very sapient *fellow* Simon makes his statement thus, that there is an indefinite power, *and* that this is the root of the universe. And this indefinite power, he says, which is fire, is in itself not anything which is simple, as the gross bulk *of speculators maintain*, when they assert that there are four incomposite elements, and have supposed fire, *as one of these*, to be uncompounded. *Simon, on the other hand, alleges* that the nature of fire is twofold; and one portion of this twofold (nature) he calls a something secret, and another (a something) manifest. And *he asserts* that the secret is concealed in the manifest *parts* of the fire, and that the manifest *parts* of the fire have been produced from the secret. And he says that all the parts of the fire, visible and invisible, have been supposed to be in possession of a capacity of perception. The world, therefore, he says, that is begotten, has been produced from the unbegotten fire. And it commenced, he says, to exist thus: The Unbegotten One took six primal roots of the principle of generation from the principle of that fire. For *he maintains* that these roots have been generated in pairs from the fire; and these he denominates Mind and Intelligence, Voice and Name, Ratiocination and Reflection. And *he asserts* that in the six roots, at the same time, resides the indefinite power, *which* he affirms to be Him that stood, stands, and will stand. And when this *one* has been formed into a figure, He will, *according to this heretic*, exist in the six powers substantially *and* potentially. *And He will be* in magnitude and perfection one and the same with that unbegotten and indefinite power, possessing no attribute in any respect more deficient than that unbegotten, and unalterable, and indefinite power. If, however, *He who stood, stands, and will stand*, continues to exist only potentially in the six powers, and has not assumed any definite figure, He becomes, says *Simon*, utterly evanescent, and perishes. *And this takes place* in the same manner as the grammatical or geometrical capacity, which, though it has been *implanted* in man's soul, *suffers extinction* when it does not obtain (the assistance of) a master of *either of these* arts, who would indoctrinate *that soul into its principles*. Now Simon affirms that he himself is He who stood, stands, *and* will stand, and that He is a power that is above all things. So far, then, for the opinions of Simon likewise.

Chapter IX.—Valentinus.

Valentinus,[1049] however, and the adherents of this school, though they agree in asserting that the originating principle of the universe is *the* Father, still they are impelled into the adoption of a contrary opinion *respecting Him*. For some of them *maintain* that (the Father) is solitary and generative; whereas others *hold* the impossibility, (in His as in other cases,) of procreation without a female. They therefore add Sige as *the* spouse of this *Father*, and style *the Father* Himself Bythus. From this *Father* and His spouse some *allege* that there have been six projections,—viz., Nous and Aletheia, Logos and Zoe, Anthropos and Ecclesia,—and that this constitutes the procreative Ogdoad. And *the Valentinians maintain* that those *are the first* projections which have taken place within the limit, *and* have been again denominated "*those* within the Pleroma;" and the second are "those without the Pleroma;" and the third, "those without the Limit." Now the generation of these constitutes the Hysterema *Acamoth*. And he asserts that what has been generated from an Æon, *that exists* in *the* Hysterema *and* has been projected (beyond the Limit), is the Creator. But *Valentinus* is not disposed *to affirm what is thus generated* to be primal Deity, but speaks in detractive terms both of Him and the things made by Him. And (he asserts) that Christ came down from within the Pleroma for the salvation of the spirit who had erred. This spirit, (according to the Valentinians,) resides in our inner man; and they say that this *inner man* obtains salvation on account of this indwelling *spirit*. *Valentinus*, however, (to uphold the doctrine,) determines that the flesh is not saved, and styles it "a leathern tunic," and the perishable *portion of* man. I have (already) declared these tenets in the way of an epitome, inasmuch as in their systems there exists enlarged matter for discussion, and a variety of opinions. In this manner, then, it seems proper also to the school of Valentinus *to propound their opinions*.

[1049] This section differs considerably from what Hippolytus has already stated concerning Valentinus. ["Sige," vol. i. p. 62, note 5.]

Chapter X.—Basilides.

But Basilides also himself affirms that there is a non-existent God, who, being non-existent, has made the non-existent world, that has been formed out of things that are not, by casting down a certain seed, as it were a grain of mustard-seed, having in itself stem, leaves, branches, *and* fruit. Or *this seed is* as a peacock's egg, comprising in itself the varied multitude of colours. And this, say *the Basilidians*, constitutes the seed of the world, from which all things have been produced. For *they maintain* that it comprises in itself all things, as it were those that *as yet* are non-existent, and which it has been predetermined to be brought into existence by the non-existent Deity. There was, then, he says, in the seed itself a threefold Sonship, in all respects of the same substance with the nonexistent God, which has been begotten from things that are not. And of this Sonship, divided into three parts, one portion of it was refined, and another gross, and another requiring purification. The refined portion, when first the earliest putting down of the seed was accomplished by the non-existent God, immediately burst forth, and ascended upwards, and proceeded towards the non-existent *Deity*. For every nature yearns after that *God* on account of the excess of *His* beauty, but different (creatures desire Him) from different causes. The more gross portion, however, still continues in the seed; and inasmuch as it is a certain imitative *nature*, it was not able to soar upwards, for it was more gross than the subtle part. *The more gross portion*, however, equipped itself with the Holy Spirit, as it were with wings; for the Sonship, *thus* arrayed, shows kindness to this *Spirit*, and *in turn* receives kindness. The third Sonship, however, requires purification, *and therefore* this continued in the conglomeration of all germs, and this displays and receives kindness. And (Basilides asserts) that there is something which is called "world," and something else (which is called) supra-mundane; for *entities* are distributed by him into two primary divisions. And what is intermediate between these he calls "Conterminous Holy Spirit," and (this Spirit) has *in itself* the fragrance of the Sonship.

From the conglomeration of all germs of the cosmical seed burst forth and was begotten the Great Archon, the head of the world, *an Æon* of inexpressible beauty and size. This (Archon) having raised Himself as far as the firmament, supposed that there was not another above Himself. And *accordingly* He became more brilliant and powerful than all the underlying *Æons*, with the exception of the Sonship that had been left beneath, but which He was not aware was more wise than Himself. This one having His attention turned to the creation of the world, first begat a son unto Himself, superior to Himself; and this *son* He caused to sit on His own right hand, and this these *Basilidians* allege is the Ogdoad. *The Great Archon* Himself, then, produces the entire celestial creation. And other Archon ascended from (the conglomeration of) all the germs, *who was* greater than all the underlying *Æon*, except the Sonship that had been left behind, yet far inferior to the former one. And they style this *second Archon* a Hebdomad. He is Maker, and Creator, and Controller of all things *that* *are* beneath Him, and this *Archon* produced for Himself a Son more prudent and wiser *than Himself.* Now they assert that all these things exist according to the predetermination of that non-existent *God*, and that there exist also worlds and intervals that are infinite. And *the Basilidians affirm* that upon Jesus, who was born of Mary, came the power of the Gospel, 145 which descended and illuminated the Son both of the Ogdoad and of the Hebdomad. *And this took place* for the purpose of enlightening and distinguishing from the different orders of beings, and purifying the Sonship that had been left behind for conferring benefits on souls, and the receiving benefits in turn. And they say that themselves are sons, who are in the world for this cause, that by teaching they may purify souls, and along with the Sonship may ascend to the Father above, *from* whom proceeded the first Sonship. And they allege that the world endures until the period when all souls may have repaired thither along with the Sonship. These, however, are the opinions which Basilides, who detailed them as prodigies, is not ashamed to advance.

Chapter XI.—Justinus.

But Justinus also himself attempted to establish similar opinions with these, and expresses himself thus: That there are three unbegotten principles of the universe, two males *and* one female. And of the males one principle is denominated “Good.” Now this alone is called after this mode, *and is* endued with a foreknowledge of the universe. And the other *is* Father of all generated entities, *and is* devoid of foreknowledge, and unknown, and invisible, and is called Elohim. The female *principle is* devoid of foreknowledge, passionate, with two minds, *and* with two bodies, as we have minutely detailed in the *previous* discourses concerning this *heretic’s system. This female principle*, in her upper parts, as far as the groin, is, *the Justinians say*, a virgin, whereas from the groin downwards a snake. And such is denominated Edem and Israel. *This heretic* alleges that these are the principles of the universe, from which all things have been produced. And *he asserts* that Elohim, without foreknowledge, passed into inordinate desire for the half virgin, and that having had intercourse with her, he begot twelve angels; and the names of these he states *to be those already given*. And *of these* the paternal ones are connected with the father, and the maternal with the mother. And *Justinus maintains* that these are (the trees of Paradise), concerning which Moses has spoken in an allegorical sense the things written in the law. And *Justinus affirms* that all things were made by Elohim and Edem. And (he says) that animals, with the rest *of the creatures of this kind*, are from the a part resembling a beast, whereas man from the parts above the groin. And Edem (is supposed by Justinus) to have deposited in *man* himself the soul, which was her own power, (but Elohim the spirit.) And *Justinus* alleges that this Elohim, after having learned *his origin*, ascended to the Good *Being*, and deserted Edem. And *this heretic asserts that Edem*, enraged on account of such (treatment), concocted all this plot against the spirit of Elohim which he deposited in man. And (Justinus informs us) that for this reason the Father sent Baruch, and issued directions to the prophets, in order that the spirit of Elohim might be delivered, and that all might be seduced away from Edem. But (this heretic) alleges that even Hercules was a prophet, and that he was worsted by Omphale, that is, by Babel; and *the Justinians* call the latter Venus. And (they say) that afterwards, in the days of Herod, Jesus was born son of Mary and Joseph, to whom he alleges Baruch had spoken. And (Justinus asserts) that Edem plotted against this (Jesus), but could not deceive him; and for this reason, that she caused him to be crucified. And the spirit of Jesus, (says Justinus,) ascended to the Good *Being*. And (the Justinians maintain) that the spirits of all who thus obey those silly and futile discourses will be saved, and that the body and soul of Edem have been left behind. But the foolish Justinus calls this (Edem) Earth.

Chapter XII.—The Docetæ.

Now the Docetæ advance assertions of this description: that the primal Deity is as a seed of the fig-tree; and that from this proceeded three Æons as the stem, and the leaves and the fruit; and that these projected thirty Æons, each (of them) ten; and that they were all united in decades, but differed only in positions, as some were before others. And (the Docetæ assert) that infinite Æons were indefinitely projected, and that all these were hermaphrodites. And (they say) that these *Æons* formed a design of simultaneously going together into one Æon, and that from this the intermediate Æon *and* from *the* Virgin Mary they begot a Saviour of all. *And this Redeemer was* like in every respect to the first seed of the fig-tree, but inferior in this respect, from the fact of His having been begotten; for the seed whence the fig-tree springs is unbegotten. *This*, then, was the great light of the Æons—it was entirely radiance—which receives no adornment, and comprises in itself *the* forms of all animals. And the Docetæ maintain that this *light*, on proceeding into the underlying chaos, afforded a cause (of existence) to the things that were produced, and those actually existing, and that on coming down from above it impressed on chaos beneath the forms of everlasting species. For the third Æon, which had tripled itself, when he perceives that all his characteristic attributes were forcibly drawn off into the nether darkness, and not being ignorant both of the terror of darkness and the simplicity of light, proceeded to create 146 heaven; and after having rendered firm what intervened, He separated the darkness from the light. As all the species of the third Æon were, he says, overcome by the darkness, the figure even of this *Æon* became a living fire, having been generated by light. And from this (source), they allege, was generated the Great Archon, regarding whom Moses converses, saying that He is a fiery Deity and Demiurge, who also continually alters the forms of all (Æons) into bodies. And the (Docetæ) allege that these are the souls for whose sake the Saviour was begotten, and that He points out the way through which the souls will escape that are (now) overpowered (by darkness). And (the Docetæ maintain) that Jesus arrayed Himself in that only-begotten power, and that for this reason He could not be seen by any, on account of the excessive magnitude of His glory. And they say that all the occurrences took place with Him as it has been written in the Gospels.

Chapter XIII.—Monoïmus.

But the followers of Monoïmus the Arabian assert that the originating principle of the universe is a primal man and son of man; and that, as Moses states, the things that have been produced were produced not by the primal man, but by the Son of that primal man, *yet* not by the entire *Son*, but by part of Him. And (Monoïmus asserts) that the Son of man is iota, which stands for ten, the principal number in which is (inherent) the subsistence of all number (in general, and) through which every number (in particular) consists, as well as the generation of the universe, fire, air, water, *and* earth. But inasmuch as this is one iota and one tittle, *and* what is perfect (emanates) from what is perfect, *or, in other words*, a tittle flows down from above, containing all things in itself; (therefore,) whatsoever things also the man possesses, the Father of the Son of man *possesses likewise*. Moses, therefore, says that the world was made in six days, that is, by six powers, out of which the world was made by the one tittle. For cubes, and octahedrons, and pyramids, and all figures similar to these, having equal superficies, out of which consist fire, air, water, *and* earth, have been produced from numbers comprehended in that simple tittle of the iota, which is Son of man. When, therefore, says (Monoïmus), Moses mentions the rod's being brandished for the purpose *of bringing* the plagues upon Egypt, he alludes allegorically to the (alterations of the) world of iota; nor did he frame more than ten plagues. If, however, says he, you wish to become acquainted with the universe, search within yourself who is it that says, "My soul, my flesh, *and* my mind," and who is it that appropriates each one thing unto himself, as another (would do) for himself. Understand that this is a perfect *one* arising from (one that is) perfect, and that he considers as his own all so-called nonentities and all entities. These, then, are the opinions of Monoïmus also.

Chapter XIV.—Tatian.

Tatian, however, similarly with Valentinus and the others, says that there are certain invisible Æons, and that by some one of these the world below has been created, and the things existing *in it*. And he habituates himself to a very cynical[1050] mode of life, and almost in nothing differs from Marcion, as appertaining both to his slanders, and the regulations enacted concerning marriage.

[1050] The allusion here is to the shamelessness of the Cynics in regard to sexual intercourse.

Chapter XV.—Marcion and Cerdo.

But Marcion, of Pontus, and Cerdon,[1051] his preceptor, themselves also lay down that there are three principles of the universe—good, just, *and* matter. Some disciples, however, of these add *a fourth*, saying, good, just, evil, *and* matter. But they all affirm that the good (Being) has made nothing at all, though some denominate the just one *likewise* evil, whereas others that his only title is that of just. And they allege that (the just Being) made all things out of subjacent matter, for that he made them not well, but irrationally. For it is requisite that the things made should be similar to the maker; wherefore also they thus employ the evangelical parables, saying, "A good tree cannot bring forth evil fruit,"[1052] and the rest of the passage. *Now Marcion* alleges that the conceptions badly devised by the (just one) himself constituted the allusion in this passage. And (he says) that Christ is the Son of the good Being, and was sent for the salvation of souls by him whom he styles the inner than. And he asserts that he appeared as a man *though* not being a man, and as incarnate *though* not being incarnate. *And he maintains* that his manifestation was only phantastic, and that he underwent neither generation nor passion except in appearance. And he will not allow that flesh rises again; but in affirming marriage to be destruction, he leads his disciples towards a very cynical life. And by these *means* he imagines that he annoys the Creator, if he should abstain from the things that are made or appointed by Him.

[1051] The account here given of Cerdon and Marcion does not accurately correspond with that already furnished by Hippolytus of these heretics.

[1052] Matt. vii. 18.

Chapter XVI.—Apelles.

But Apelles, a disciple of this *heretic*, was displeased at the statements advanced by his preceptor, as we have previously declared, and by another theory supposed that there are four gods. And the first of these he alleges to be the “Good Being,” whom the prophets did not know, and Christ to be His Son. And the second *God, he affirms* to be the Creator of the universe, and Him he does not wish to be a God. And the third *God, he states* to be the fiery one that was manifested; and the fourth to be an evil one. And *Apelles* calls these angels; and by adding (to their number) Christ likewise, he will assert Him to be a fifth *God*. But *this heretic* is in the habit of devoting his attention to a book which he calls “Revelations” of a certain Philumene, whom he considers a prophetess. And he affirms that Christ did not receive his flesh from the Virgin, but from the adjacent substance of the world. In this manner he composed his treatises against the law and the prophets, and attempts to abolish them as if they had spoken falsehoods, and had not known God. And *Apelles*, similarly with Marcion, affirms that the different sorts of flesh are destroyed.

Chapter XVII.—Cerinthus.

Cerinthus, however, himself having been trained in Egypt, determined that the world was not made by the first God, but by a certain angelic power. *And this power was* far separated and distant from that sovereignty which is above the entire circle of existence, and it knows not *the* God (that is) above all things. And he says that Jesus was not born of a virgin, but that He sprang from Joseph and Mary *as their* son, similar to the rest of men; and that He excelled in justice, and prudence, and understanding above all the rest *of mankind*. And *Cerinthus maintains* that, after Jesus' baptism, Christ came down in the form of a dove upon Him from the sovereignty that is above the whole circle of existence, and that then He proceeded to preach the unknown Father, and to work miracles. And *he asserts* that, at the conclusion of the passion, Christ flew away from Jesus,[1053] but that Jesus suffered, and that Christ remained incapable of suffering, being a spirit of *the* Lord.

[1053] Or, "the Son;" or, "the Son of Mary" (Cruice).

Chapter XVIII.—The Ebionæans.

But the Ebionæans assert that the world is made by the true God, and *they speak of* Christ in a similar manner with Cerinthus. They live, however, in all respects according to the law of Moses, alleging that they are thus justified.

Chapter XIX.—Theodotus.[1054]

But Theodotus of Byzantium introduced a heresy of the following description, alleging that all things were created by the true God; whereas that Christ, he states, in a manner similar to that advocated by the Gnostics already mentioned, made His appearance according to some mode of this description. And *Theodotus affirms* that Christ is a man of a kindred nature with all *men*, but that He surpasses them in this respect, that, according to the counsel of God, He had been born of a virgin, and the Holy Ghost had overshadowed *His mother. This heretic, however, maintained that Jesus* had not assumed flesh in *the womb of* the Virgin, but that afterwards Christ descended upon Jesus at His baptism in form of a dove. And from this circumstance, *the followers of Theodotus* affirm that at first miraculous powers did not acquire operating energy in *the Saviour* Himself. *Theodotus*, however, determines to deny the divinity of Christ. Now, opinions of this description were advanced by Theodotus.

[1054] [Vol. iii. p. 654, this series, where it should have been noted that the *Appendix* to Tertullian is supposed by Waterland to be “little else but an extract from Hippolytus.” He pronounces it “ancient and of good value.” See Wordsworth’s remarks on the *biblidarion*, p. 59.]

Chapter XX.—Melchisedecians.

And others also make all their assertions similarly with those which have been already specified, introducing one only alteration, viz., in respect of regarding Melchisedec as a certain power. But they allege that *Melchisedec* himself is superior to all powers; and according to his image, they are desirous of *maintaining* that Christ likewise is *generated*.

Chapter XXI.—The Phrygians or Montanists.

The Phrygians, however, derive the principles of their heresy from a certain Montanus, and Priscilla, and Maximilla, and regard these wretched women as prophetesses, and Montanus as a prophet. In respect, however, of what appertains to the origin and creation of the universe, *the Phrygians* are supposed to express themselves correctly; while in the tenets which they enunciate respecting Christ, they have not irrelevantly formed their opinions. But they are seduced into error in common with *the heretics* previously alluded to, and devote their attention to the discourses of these above the Gospels, thus laying down regulations concerning novel and strange fasts.[1055]

[1055] The ms. has the obviously corrupt reading παραδόσεις, which Duncker alters into παραδόξους (strange).

Chapter XXII.—The Phrygians or Montanists Continued.

But others of them, being attached to the heresy of the Noetians, entertain similar opinions to those relating to the silly women *of the Phrygians*, and to Montanus. As regards,
however, the truths appertaining to the Father of the entire of existing things, they are guilty
of blasphemy, because they assert that He is Son and Father, visible and invisible, begotten 148
and unbegotten, mortal and immortal. These have taken occasion from a certain Noetus *to put forward their heresy*.

Chapter XXIII.—Noetus and Callistus.

But in like manner, also, Noetus, being by birth a native of Smyrna, and a fellow addicted to reckless babbling, as well as crafty withal, introduced (among us) this heresy which originated from one Epigonus. It reached *Rome*, and was adopted by Cleomenes, and so has continued to this day among his successors. *Noetus* asserts that there is one Father and God of the universe, and that He made all things, and was imperceptible to those that exist when He might *so* desire. *Noetus maintained that the Father* then appeared when He wished; and He is invisible when He is not seen, but visible when He is seen. And *this heretic also alleges that the Father* is unbegotten when He is not generated, but begotten when He is born of a virgin; as also that He is not subject to suffering, and is immortal when He does not suffer or die. When, however, His passion[1056] came upon Him, *Noetus allows that the Father* suffers and dies. And *the Noetians* suppose that this Father Himself is called Son, (and *vice versa*,) in reference to the events which at their own proper periods happen to them severally.

Callistus corroborated the heresy of these *Noetians*, but we have *already* carefully explained the details of his life. And *Callistus* himself produced likewise a heresy, and derived its starting-points from these *Noetians*,—namely, so far as he acknowledges that there is one Father and God, viz., the Creator of the universe, and that this (God) is spoken of, and called by the name of Son, yet that in substance He is one Spirit. For Spirit, *as* the Deity, is, he says, not any *being* different from the Logos, or the Logos from the Deity; therefore this one person, (according to Callistus,) is divided nominally, but substantially not so. He supposes this one Logos to be God, and affirms that there was *in the case of the Word* an incarnation. And he is disposed (to maintain), that He who was seen in the flesh and was crucified[1057] is Son, but that the Father it is who dwells in Him. *Callistus thus* at one time branches off into the opinion of Noetus, but at another into that of Theodotus, and holds no sure doctrine. These, then, are the opinions of Callistus.

[1056] Cruice suggests the addition of the words "and death," in order to correspond with the remainder of the sentence. The punctuation followed above is conjectural, but gives substantially the meaning of the text as settled by Duncker.

[1057] σταυρούμενον . The ms. reads κρατούμενον, which would mean seized or vanquished. The former yields no meaning, and the latter conveys an erroneous conception regarding the Blessed Lord, who, in yielding to suffering and death, showed Himself more than conqueror of both (John x. 17, 18).

Chapter XXIV.—Hermogenes.

But one Hermogenes himself also being desirous of saying something, asserted that God made all things out of matter coeval *with Himself*, and subject *to His design*. For *Hermogenes*[1058] held it to be an impossibility that God should make the things that were made, except out of existent things.

[1058] Cruice considers that Theodoret has taken his account (*Hær. Fab.*, i. 19) from this tenth book of *The Refutation*.

Chapter XXV.—The Elchasaites.

But certain others, introducing as it were some novel *tenet*, appropriated *parts of their system* from all heresies, and procured a strange volume, which bore on the title page the name of one Elchasai. These, in like manner, acknowledge that the principles of the universe were originated by the Deity. They do not, however, confess that there is but one Christ, but that there is one that is superior *to the rest*, and that He is transfused into many bodies frequently, and was now in Jesus. And, in like manner, *these heretics maintain* that at one time *Christ* was begotten of God, and at another time became the Spirit, and at another time *was born* of a virgin, and at another time not so. And *they affirm* that likewise this Jesus afterwards was continually being transfused into bodies, and was manifested in many (different bodies) at *different* times. And they resort to incantations and baptisms in their confession of elements. And they occupy themselves with bustling activity in regard of astrological and mathematical science, and of the arts of sorcery. But *also* they allege themselves to have powers of prescience.

Chapter XXVI.—Jewish Chronology.

…From Haran, a city of Mesopotamia, (Abraham, by the command)[1059] of God, transfers his residence into the country which is now called Palestine and Judea, but then the region of Canaan. Now, concerning this territory, we have in part, but still not negligently, rendered an account in other discourses. From the circumstance, then, (of this migration) is traceable the beginning of an increase (of population) in Judea, which obtained its name from Judah, fourth son of Jacob, whose *name* was also called *Israel*, from the fact that a race of kings would be descended from him.[1060] Abraham removes from Mesopotamia (when 75 years old, and) when 100 years old he begat Isaac. But Isaac, when 60 years of age, begat Jacob. And Jacob, when 86 years old, begat Levi; and Levi, at 40 years of age, begat Caath;[1061] and Caath was four years of age when he went down with Jacob into Egypt. Therefore the entire period during which Abraham sojourned, and the entire family descended from him by Isaac, in the country then called Canaanitis, was 215 years. But the father of this *Abraham* is Thare,[1062] and of this *Thare the father is* Nachor, and of this *Nachor the father is* Serag, *and of this Serag the father is Reu, and of this Reu the father is Peleg, and of this Peleg*[1063] *the father is Heber*. And so it comes to pass that *the Jews* are denominated by the name of Hebrews. *In the time of Phaleg,*[1064] *however, arose the dispersion of nations*. Now these nations were 72,[1065] *corresponding with the number of Abraham's children*. And the names of these nations we have likewise set down in other books, not even omitting this *point* in its own proper place. *And the reason of our particularity* is our desire to manifest to those who are of a studious disposition the love which we cherish towards the Divinity, and the indubitable knowledge respecting the Truth, which in the course of our labours[1066] we have acquired possession of. But of this Heber the father is Salah; and of this *Salah the father is* Caïnan; and of this *Caïnan the father is* Arphaxad, whose *father* is Shem; and of this *Shem the father is* Noah. And in *Noah's* time there occurred a flood throughout the entire world, which neither Egyptians, nor Chaldeans, nor Greeks recollect; for the inundations which took place in the age of Ogyges and Deucalion prevailed only in the localities where these dwelt.[1067] There are, then, in the case of these (patriarchs—that is, from Noah to Heber inclusive)—5 generations, *and* 495 years.[1068] This *Noah*, inasmuch as he was a most religious and God-loving man, alone, with wife and children, and the three wives of these, escaped the flood that ensued. And he owed his preservation to an ark; and both the dimensions and relics of this *ark* are, as we have explained, shown to this day in the mountains called Ararat, which are situated in the direction of the country of the Adiabeni.[1069] It is then possible for those who are disposed to investigate the subject industriously, to perceive how clearly has been demonstrated *the existence of* a nation of worshippers of *the true* God, more ancient than all *the* Chaldeans, Egyptians, *and* Greeks. What necessity, however, is there at present to specify those who, anterior to Noah, were both devout men, and permitted to hold converse with *the true* God, inasmuch as, so far as the subject taken in hand is concerned, this testimony in regard of the antiquity *of the people of God* is sufficient?

[1059] There is here a hiatus, which Abbe Cruice thinks is caused by those portions of the ms. being lost, in which Hippolytus furnishes his Summary of the Jewish Sects. The object of introducing these genealogical and ethnic remarks might at first seem irrelevant; but they are intended to be subservient to Hippolytus' *Demonstration of the Truth*, by proving the superior antiquity, as coming down from Abraham, of revelation above all pagan philosophy. [See cap. xxvii. *infra.*] Abbe Cruice refers us to his work (pp. 72–77), *Études sur de Nouveaux Documents Historiques empruntés à L'Ouvrage des* φιλοσοφουμενα, Paris, 1853.

[1060] [Vol. ii. p. 306, this series.]

[1061] That is, Kohath (see Gen. xlvi. 11).

[1062] That is, Tera (see Gen. xi. 26).

[1063] Gen. xi. 16.

[1064] [Possibly a *physical* catastrophe. Gen. x. 25, and 1 Chron. i. 19.]

[1065] The system of seventy-two nations here adopted by Hippolytus is that advanced by Jewish writers generally, and has been probably deduced from the tenth chapter of Genesis. Another historian of the heresies of the Church adopts it—Epiphanius. A chronographer, however, contemporary with Hippolytus—Julius Africanus—discarded this number, as is proved by the fragments of his work preserved by Eusebius and Syncellus.

[1066] The allusion here made constitutes a strong reason for ascribing *The Refutation* to Hippolytus, the author of which here states that he had written a *Chronicle*. But the fragment in our text corresponds with a Latin translation of a *Chronicon* given by Fabricius, and bearing the name of Hippolytus. The terms in which Hippolytus delivers himself above imply that he was the inventor of a chronological system, thus harmonizing with the fact that the Paschal Cycle, though ever so faulty, was selected out of all his writings for being inscribed on Hippolytus' statue, dug up on the road to Tivoli a.d. 1551, in the vicinity of Rome, near the Church of St. Lorenzo. [This modest note is of no slight importance to the case, as elucidated by Bunsen and Wordsworth.]

[1067] [Hippolytus does not call in the Greek fables to support the biblical story; he dismisses them with indifference. Yet the *universality* of such traditions is unaccountable save as derived from the history of Noah.

[1068] Cruice has 435 years.

[1069] [That such relics were exhibited need not be doubted if the account of Berosus is credited. We may doubt as to their genuineness, of course.]

Chapter XXVII.—Jewish Chronology Continued.

But since it does not seem irrational to prove that these nations that had their attention engrossed with *the speculations* of philosophy are of more modern date than those that had habitually worshipped *the true* God,[1070] it is reasonable that we should state both whence the family of these *latter originated*; and that when they took up their abode in these countries, they did not receive a name from the actual localities, but claimed for themselves *names* from those who were primarily born, and had inhabited these. Noah had three sons—Shem, Ham, *and* Japheth. From these the entire family of man was multiplied, and every quarter *of the earth* owes its inhabitants *in the first instance to these*. For the word of God to them prevailed, when *the Lord* said, "Be fruitful, and multiply, and replenish the earth." So great efficacy had *that* one word *that* from the three *sons of Noah* are begotten in *the* family 72 children,—(viz.,) from Shem, 25; from Japheth, 15; *and* from Ham, 32. Unto Ham, however, these 32 children are born in accordance with previous declarations. *And among Ham's children are*: Canaan,[1071] from whom came the Canaanites; Mizraim, from whom the Egyptians; Cush, from whom the Ethiopians; *and* Phut, from whom the Libyans. These, according to the language *prevalent* among them, are up to the present day styled by the appellation of their ancestors; nay, even in the Greek tongue they are called by the names by which they have been now denominated. But even supposing that neither these localities had been previously inhabited, nor that it could be proved that a race of men from the beginning existed there, nevertheless these sons of Noah, a worshipper of God, are *quite sufficient to prove the point at issue. For it is evident that Noah* himself must have been a disciple of devout people, for which reason he escaped the tremendous, though transient, threat of water.

How, then, should not the worshippers of *the true* God be of greater antiquity than all Chaldeans, Egyptians, *and* Greeks, for we must bear in mind that the father of these *Gentiles* was born from this Japheth,[1072] and received the name Javan, and became the progenitor of Greeks and Ionians? Now, if the nations that devoted themselves to questions concerning philosophy are shown to belong to a period altogether more recent than the race of the worshippers of God as well as *the time of* the deluge, how would not the nations of the barbarians, and as many *tribes* as in the world are known and unknown, appear to belong to a more modern epoch than these? Therefore ye Greeks, Egyptians, Chaldeans, and the entire race of men, become adepts in this doctrine, and learn from us, who are the friends of God, what the nature of God is, and what His well-arranged creation. And we have cultivated this *system*, not expressing ourselves in mere pompous language, but executing our treatises in *terms that prove our* knowledge of truth and our practice of good sense, our object being the demonstration of His *Truth*.[1073]

[1070] [See note 4, p. 148, *supra*.]

[1071] [The only son of Ham who did *not* go to Africa, vol. iii. p. 3.]

[1072] [The fable of Iapetus cannot be explained away as a corroboration of the biblical narrative. Hor., *Od*., i. 3, 27.]

[1073] [Here the Edinburgh has "nature." The context seems to require the more comprehensive word "Truth."]

Chapter XXVIII.—The Doctrine of the Truth.

The first and only (one God),[1074] both Creator and Lord of all, had nothing coeval *with Himself*; not infinite chaos, nor measureless water, nor solid earth, nor dense air, not warm fire, nor refined spirit, nor the azure canopy[1075] of the stupendous firmament. But He was One, alone in Himself. By an exercise of His will He created things that are, which antecedently had no existence, except that He willed to make them. For He is fully acquainted with whatever is about to take place, for foreknowledge also is present to Him. The different principles, however, of what will come into existence, He first fabricated, viz., fire and spirit, water and earth, from which diverse *elements* He proceeded to form His own creation. And some objects He formed of one essence, but others He compounded from two, and others from three, and others from four. And those *formed* of one *substance* were immortal, for *in their case* dissolution does not follow, for what is one will never be dissolved. Those, on the other hand, which are formed out of two, or three, or four *substances*, are dissoluble; wherefore also are they named mortal. For this has been denominated death; namely, the dissolution of *substances* connected. I now therefore think that I have sufficiently answered those endued with a sound mind, who, if they are desirous of additional instruction, and are disposed accurately to investigate the substances of these things, and the causes of the entire creation, will become acquainted with these points should they peruse a work of ours comprised (under the title), *Concerning the Substance of the Universe.*[1076] I consider, however, that at present it is enough to elucidate those causes of which the Greeks, not being aware, glorified, in pompous phraseology, the parts of creation, while they remained ignorant of the Creator. And from these the heresiarchs have taken occasion, and have transformed the statements previously made by those *Greeks* into similar doctrines, and thus have framed ridiculous heresies.

[1074] The margin of the ms. has the words "Origen and Origen's opinion." This seemed to confirm the criticism which ascribes *The Refutation* to Origin. But even supposing Origen not the author, the copyer of the ms. might have written Origen's name on the margin, as indicating the transcriber's opinion concerning the coincidence of creed between Origen and the author of *The Refutation*. The fact, however, is that the doctrine of eternal punishment, asserted in the concluding chapter of *The Refutation*, was actually controverted by Origen. See translator's Introductory Notice. [See also Wordsworth (a lucid exposition), p. 20, etc., and *infra*, cap. xxix. note 5.]

[1075] ὀροφήν (Scott). The ms. has μορφήν.

[1076] Here we have another reference intimately bearing on the authorship of *The Refutation*. What follows corresponds with a fragment having a similar title to that stated above, first published by Le Moyne, and inserted in Fabricius (i. pp. 220–222) as the work of Hippolytus. Photius mentions this work, and gives an extract from it corresponding with what is furnished by Hippolytus. Photius, however, mentions that the book *On the Substance of the Universe* was said to be written by Josephus, but discovers in marginal notes the ascription of it to Caius. But Caius cannot be the writer, since Photius states that the author of *The Labyrinth* affirmed that he had written *On the Substance of the Universe*. Now Hippolytus informs us that he is author of *The Labyrinth*. Hippolytus thus refers to three of his works in *The Refutation*: (1) ἕτεραι βίβλοι, i.e., on Chronology; (2) *Concerning the Substance of the Universe*; (3) *Little Labyrinth*. Except Hippolytus and Photius refer to different works in

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speaking of *The Labyrinth*, the foregoing settles the question of the authorship of *The Refutation.* [See the case of Caius stated, Wordsworth, cap. iv. p. 27, etc.]

Chapter XXIX.—The Doctrine of the Truth Continued.

Therefore this solitary and supreme Deity, by an exercise of reflection, brought forth the Logos first; not the word in the sense *of being articulated by* voice, but as a ratiocination of the universe, conceived and residing *in the divine mind*. Him alone He produced from existing things; for the Father Himself constituted existence, and the being born from Him was the cause of all things that are produced.[1077] The Logos was in *the Father* Himself, bearing the will of His progenitor, and not being unacquainted with the mind of the Father. For simultaneously[1078] with His procession from His Progenitor, inasmuch as He is this *Progenitor's* first-born, He has, as a voice in Himself, the ideas conceived in the Father. And so it was, that when the Father ordered the world to come into existence, the Logos one by one completed *each object of creation, thus* pleasing God. And some things which multiply by generation[1079] He formed male and female; but whatsoever beings were *designed* for service and ministration *He made* either male, or not requiring females, or neither male nor female. For even the primary substances of these, which were formed out of nonentities, viz., fire and spirit, water and earth, are neither male nor female; nor could male or female proceed from any one of these, were it not that God, who is the source of all authority, wished that *the* Logos might render assistance[1080] *in accomplishing a production of this kind*. I confess that angels are of fire, and I maintain that female spirits are not present with them. And I am of opinion that sun and moon and stars, in like manner, *are produced* from fire and spirit, and are neither male nor female. And the will of the Creator is, that swimming and winged animals are from water, male and female. For so God, whose will it was, ordered that there should exist a moist substance, endued with productive power. And in like manner *God commanded*, that from earth should arise reptiles and beasts, as well males and females of all sorts of animals; for so the nature of the things produced admitted. For as many things as He willed, God made from time to time. These things He created through *the* Logos, it not being possible for things to be generated otherwise than as they were produced. But when, according as He willed, He also formed (objects), He called them by names, and thus notified *His creative effort*.[1081] And *making* these, He formed the ruler of all, and fashioned him out of all composite substances.[1082] *The Creator* did not wish to make him a god, and failed in His aim; nor an angel,—be not deceived,—but a man. For if He had willed to make thee a god, He could have done so. Thou hast the example of the Logos. His will, however, was, that you should be a man, *and* He has made thee a man. But if thou art desirous of also becoming a god, obey Him that has created thee, and resist not now, in order that, being found faithful in that which is small, you may be enabled to have entrusted to you also that which is great.[1083]

[1077] [Elucidation XVI.]

[1078] This passage is differently rendered, according as we read φωνὴ with Bunsen, or φωνὴν with Dr. Wordsworth. The latter also alters the reading of the ms. (at the end of the next sentence), ἀπετελεῖτο ἀρέκων Θεῷ, into ἀπετελεῖ τὸ ἄρεσκον, "he carried into effect what was pleasing to the Deity."

[1079] Dr. Wordsworth suggests for γενέσει, ἐπιγενέσει, i.e., a continuous series of procreation.

[1080] See Origen, *in Joann.*, tom. ii. sec. 8.

[1081] [Rather, *His will.*]

The Logos alone of this *God* is from *God* himself; wherefore also *the Logos* is God, being *the* substance of God.[1084] Now the world was made from nothing; wherefore *it* is not God; *as also because* this *world* admits of dissolution whenever the Creator so wishes it. But God, who created *it*, did not, nor does not, make evil. He makes what is glorious and excellent; for He who makes *it* is good. Now man, that was brought into existence, was a creature endued with a capacity of self-determination,[1085] yet not possessing a sovereign intellect,[1086] nor holding sway over all things by reflection, and authority, and power, but a slave *to his passions*, and comprising all *sorts of* contrarieties in himself. But man, from the fact of his possessing a capacity of self-determination, brings forth what is evil,[1087] that is, accidentally; which *evil* is not consummated except you actually commit some piece of wickedness. For it is in regard of our desiring anything that is wicked, or our meditating upon it, that what is evil is *so* denominated. Evil had no existence from the beginning, but came into being subsequently.[1088] Since man has free will, a law has been defined *for his guidance* by the Deity, not without answering a good purpose. For if man did not possess the power to will and not to will, why should a law be established? For a law will not be laid down for an animal devoid of reason, but a bridle and a whip;[1089] whereas to man has been given a precept and penalty to perform, or for not carrying into execution what has been enjoined. For man thus constituted has a law been enacted by just men in primitive ages. Nearer our own day was there established a law, full of gravity and justice, by Moses, to whom allusion has been already made, a devout man, and one beloved of God.

[1082] Compare Origen, *in Joann.*, sec. 2, where we have a similar opinion stated. A certain parallel in this and other portions of Hippolytus' concluding remarks, induces the transcriber, no doubt, to write "Origen's opinion" in the margin.

[1083] Matt. xxv. 21, 23; Luke xvi. 10, 11, 12. [Also 2 Pet. i. 4, one of the king-texts of the inspired oracles.]

[1084] [Nicene doctrine, ruling out all conditions of time from the idea of the generation of the Logos.]

[1085] αὐτεξούσιος. Hippolytus here follows his master Irenæus (*Hær.*, iv. 9), and in doing so enunciates an opinion, and uses an expression adopted universally by patristic writers, up to the period of St. Augustine. This great philosopher and divine, however, shook the entire fabric of existing theology respecting the will, and started difficulties, speculative ones at least, which admit of no solution short of the annihilation of finite thought and volition. See translator's *Treatise on Metaphysics*, chap. x. [Also compare Irenæus, vol. i. p. 518, and Clement, vol. ii. pp. 319 *passim* to 525; also vol. iii. 301, and vol. iv. Tertullian and Origen. See *Indexes* on *Free-will.*]

[1086] Dr. Wordsworth translates the passage thus: "Endued with free will, but not dominant; having reason, but not able to govern," etc.

[1087] [One of the most pithy of all statements as to the origin of *subjective* evil, i.e., evil in humanity.]

[1088] See Origen, *in Joann.*, tom. ii. sec. 7.

Now the Logos of God controls all these; the first begotten Child of the Father, the voice of the Dawn antecedent to the Morning Star.[1090] Afterwards just men were born, friends of God; *and* these have been styled prophets,[1091] on account of their foreshowing future events. And the word *of prophecy*[1092] was committed unto them, not for one age *only*; but also the utterances of events predicted throughout all generations, were vouchsafed in perfect clearness. And this, too, not at the time merely when *seers* furnished a reply to those 15 present;[1093] but also events that would happen throughout all ages, have been manifested beforehand; because, in speaking of incidents gone by, *the prophets* brought them back to the recollection of humanity; whereas, in showing forth present occurrences, they endeavoured to persuade men not to be remiss; while, by foretelling future events, they have rendered each one of us terrified on beholding events that had been predicted long before, *and* on expecting likewise those events *predicted as* still future. Such is our faith, O all ye men,—*ours, I say*, who are not persuaded by empty expressions, nor caught away by sudden impulses of *the* heart, nor beguiled by the plausibility of eloquent discourses, yet who do not refuse to obey words that have been uttered by divine power. And these injunctions has God given to the Word. But the Word, by declaring them, promulgated the divine commandments, thereby turning man from disobedience, not bringing him into servitude by force of necessity, but summoning him to liberty through a choice involving spontaneity.

This Logos the Father in the latter *days* sent forth, no longer to speak by a prophet, and not wishing that *the Word*, being obscurely proclaimed, should be made the subject of mere conjecture, but that He should be manifested, so that we could see Him with our own eyes.

[1089] Ps. xxxii. 9.

[1090] Ps. cx. 3; 2 Pet. i. 18, 19.

[1091] In making the Logos a living principle in the prophets, and as speaking through them to the Church of God in all ages, Hippolytus agrees with Origen. This constitutes another reason for the marginal note “Origen’s opinion,” already mentioned. (See Origen, Περὶ ᾿Αρχῶν, i. 1.)

[1092] Hippolytus expresses similar opinions respecting the economy of the prophets, in his work, *De Antichristo*, sec. 2.

[1093] Hippolytus here compares the ancient prophets with the oracles of the Gentiles. The heathen seers did not give forth their vaticinations spontaneously, but furnished responses to those only who made inquiries after them, says Dr. Wordsworth.

This *Logos*, I say, the Father sent forth, in order that *the* world, on beholding Him, might reverence Him who was delivering precepts not by *the* person of prophets, nor terrifying the soul by an angel, but who was Himself—He that had spoken—*corporally* present *amongst us*. This *Logos* we know to have received a body from a virgin, *and* to have remodelled the old man[1094] by a new creation. *And we believe the Logos* to have passed through every period in *this* life, in order that He Himself might serve as a law for every age,[1095] and that, by being present (amongst) us, He might exhibit His own manhood as an aim for all men. And that by Himself *in person* He might prove that God made nothing evil, and that man possesses the capacity of self-determination, inasmuch as he is able to will and not to will, *and* is endued with power to do both.[1096] This *Man* we know to have been made out of the compound *of our humanity*. For if He were not of the same *nature with ourselves*, in vain does He ordain that we should imitate the Teacher. For if that Man happened to be of a different substance *from us*, why does He lay injunctions similar *to those He has received* on myself, who am born weak; and how is this *the act of one that is* good and just? In order, however, that He might not be supposed to be different *from us*, He even underwent toil, and was willing to endure hunger, and did not refuse to feel thirst, and sunk into the quietude of slumber. He did not protest against His Passion, but became obedient unto death, and manifested His resurrection. Now in all these *acts* He offered up, as the first-fruits, His own manhood, in order that thou, when thou art in tribulation, mayest not be disheartened, but, confessing thyself to be a man (of like nature with the Redeemer), mayest dwell in expectation of also receiving what *the Father* has granted unto this *Son*.[1097]

[1094] πεφυρακότα. This is the reading adopted by Cruice and Wordsworth. The translator has followed Cruice's rendering, *refinxisse*, while Dr. Wordsworth construes the word "fashioned." The latter is more literal, as φυράω means to knead, though the sense imparted to it by Cruice would seem more coincident with the scriptural account (1 Cor. v. 7; 2 Cor. v. 17; Gal. vi. 15). Bunsen does not alter πεφορηκότα , the reading of the ms., and translates it, "to have put on the old man through a new formation." Sauppe reads πεφυρηκότα. See Hippolytus, *De Antichristo*, sec. 26, *in Danielem* (p. 205, Mai); and Irenæus, v. 6.

[1095] [See Irenæus (a very beautiful passage), vol. i. p. 391.]

[1096] [See vol. iv. pp. 255 and 383.]

[1097] This is the reading adopted by Cruice and Bunsen. Dr. Wordsworth translates the passage thus: "acknowledging thyself a man of like nature with Christ, and thou also waiting for the appearance of what thou gavest Him." The source of consolation to man which Hippolytus, according to Dr. Wordsworth, is here anxious to indicate, is the glorification of human nature in the person of the Lord Jesus Christ. Dr. Wordsworth therefore objects to Bunsen's rendering, as it gives to the passage a meaning different from this.

Chapter XXX.—The Author’s Concluding Address.

Such is the true doctrine in regard of the divine nature, O ye men, Greeks and Barbarians, Chaldeans and Assyrians, Egyptians and Libyans, Indians and Ethiopians, Celts, and ye Latins, who lead armies, and all ye that inhabit Europe, and Asia, and Libya.[1098] And to you I am become an adviser, inasmuch as I am a disciple of *the* benevolent Logos, and *hence* humane, in order that you may hasten and by us may be taught who the true God is, and *what* is His well-ordered creation. Do not devote your attention to the fallacies of artificial discourses, nor the vain promises of plagiarizing heretics,[1099] but to the venerable simplicity of unassuming truth. And by means of this knowledge you shall escape the approaching threat of *the* fire of judgment, and the rayless scenery of gloomy Tartarus,[1100] where never shines a beam from the irradiating voice of the Word!

You shall escape the boiling flood of hell’s[1101] eternal lake of fire and the eye ever fixed in menacing glare of *fallen* angels chained in Tartarus as punishment for their sins; *and you shall escape* the worm that ceaselessly coils for food around the body whose scum[1102] has bred *it*. Now such (torments) as these shalt thou avoid by being instructed in a knowledge of the true God. And thou shalt possess an immortal body, even one placed beyond the possibility of corruption, just like the soul. And thou shalt receive the kingdom of heaven, thou who, whilst thou didst sojourn in *this* life, didst know the Celestial King. And thou shalt be a companion of the Deity, and a co-heir with Christ, no longer enslaved by lusts or passions, and *never again* wasted by disease. For thou hast become God:[1103] for whatever sufferings thou didst undergo while being a man, these He gave to thee, because thou wast of mortal mould, but whatever it is consistent with God *to impart*, these God has promised to bestow upon thee, because thou hast been deified, and begotten unto immortality.[1104] This constitutes *the import of the proverb*, "Know thyself;" i.e., discover God *within thyself, for* He has formed thee *after His own image*. For with the knowledge of self is conjoined the being an object of God's knowledge, for thou art called by *the Deity* Himself. Be not therefore inflamed, O ye men, with enmity one towards another, nor hesitate to retrace[1105] with all speed your steps. For Christ is the God above all, and He has arranged to wash away sin from human beings,[1106] rendering regenerate the old man. And God called man His likeness from the beginning, and has evinced in a figure His love towards thee. And provided thou obeyest His solemn injunctions, and becomest a faithful follower of Him who is good, thou shalt resemble Him, inasmuch as thou shalt have honour conferred upon thee by Him. For the Deity, (by condescension,) does not diminish aught of the divinity of His divine[1107] perfection; having made thee even God unto His glory![1108]

[1098] [The translator’s excessive interpolations sometimes needlessly dilute the terse characteristics of the author. Thus, with confusing brackets, the Edinburgh reads: “who so often lead your armies to victory.” This is not Hippolytus, and, in such instances, I feel bound to reduce a plethoric text.]

[1099] [Here the practical idea of the *Philosophumena* comes out; and compare vol. iv. pp. 469 and 570.]

[1100] Dr. Wordsworth justifies Hippolytus’ use of the pagan word “Tartarus,” by citing the passage (2 Pet. ii. 4), “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness (σειραῖς ζόφου ταρταρώσας), to be reserved unto judgment,” etc. [Elucidation XVII. and vol. iv. 140.]

[1101] Schneidewin suggests a comparison of this passage with Hippolytus’ fragment, *Against Plato, concerning the Cause of the Universe* (p. 220, ed. Fabricii; p. 68, ed. de Lagarde).

[1102] The different renderings of this passage, according to different readings, are as follow: “And the worm the scum of the body, turning to the Body that foamed it forth as to that which nourisheth it” (Wordsworth). “The worm which winds itself without rest round the mouldering body, to feed upon it” (Bunsen and Scott). “The worm wriggling as over the filth of the (putrescent) flesh towards the exhaling body” (Roeper). “The worm turning itself towards the substance of the body, towards, (I say,) the exhalations of the decaying frame, as to food” (Schneidewin). The words chiefly altered are: ἀπουσίαν, into (1) ἐπ’ οὐσίαν, (2) ἐπ’ ἀλουσίᾳ (3) ἀπαύστως; and ἐπιστρεφόμενον into (1) ἐπιστρέφον, (2) ἐπὶ τροφήν.

[1103] [This startling expression is justified by such texts as 2 Pet. i. 4 compared with John xvii. 22, 23, and Rev. iii. 21. Thus, Christ overrules the Tempter (Gen. iii. 5), and gives more than was offered by the "Father of Lies."]

[1104] [Compare John x. 34 with Rev. v. 10. Kings of the earth may be called "gods," in a sense; *ergo*, etc.]

[1105] Bunsen translates thus: "Doubt not that you will exist again," a rendering which Dr. Wordsworth controverts in favour of the one adopted above.

[1106] Bunsen translates thus: "For Christ is He whom the God of all has ordered to wash away the sins," etc. Dr. Wordsworth severely censures this rendering in a lengthened note.

[1107] πτωχευει. Bunsen translates, "for God acts the beggar towards thee," which is literal, though rather unintelligible. Dr. Wordsworth renders the word thus: "God has a longing for thee."

[1108] Hippolytus, by his argument, recognises the duty not merely of overthrowing error but substantiating truth, or in other words, the negative and positive aspect of theology. His brief statement (chap. xxviii.–xxx.) in the latter department, along with being eminently reflective, constitutes a noble specimen of patristic eloquence. [This is most just: and it must be observed, that having summed up his argument against the heresies derived from carnal and inferior sources, and shown the primal truth, he advances (in chap. xxviii.) to the Nicene position, and proves himself one of the witnesses on whose traditive testimony that sublime formulary was given to the whole Church as the κτῆμα ἐς ἀεὶ of Christendom,—a formal countersign of apostolic doctrine.]

Elucidations.

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I.

(Who first propounded these heresies, p. 11.)

Hippolytus seems to me to have felt the perils to the pure Gospel of many admissions made by Clement and other Alexandrian doctors as to the merits of some of the philosophers of the Gentiles. Very gently, but with prescient genius, he adopts this plan of tracing the origin and all the force of heresies to "philosophy falsely so called." The existence of this "cloud of locusts" is (1) evidence of the antagonism of Satan; (2) of the prophetic spirit of the apostles; (3) of the tremendous ferment produced by the Gospel leaven as soon as it was hid in the "three measures of meal" by "the Elect Lady," the *Ecclesia Dei*; (4) of the fidelity of the witnesses,—that grand, heroic glory of the Ante-Nicene Fathers,—who never suffered these heresies to be mistaken for the faith, or to corrupt the Scriptures; and (5) finally of the power of the Holy Spirit, who gave them victory over errors, and enabled them to define truth in all the crystalline beauty of that "Mountain of Light," that true Koh-i-noor, the Nicene Symbol. Thus, also, Christ's promises were fulfilled. 15

II.

(Caulacau, p. 52.)

See Irenæus, p. 350, vol. i., this series, where I have explained this jargon of heresy. But I think it worth while to make use here of two notes on the subject, which I made in 1845,[1109] with little foresight of these tasks in 1885.

Fleury (tom. ii.) makes this statement: "Les Nicolaites donnaient une infinité de noms barbares aux princes et aux puissances qu'ils mettaient en chaque ciel. Ils en nommaient un *caulaucauch*, abusant d'un passage d'Isaie, où se lisent ces mots hebreux: *cau-la-cau, cau-la-cau*, pour representer l'insolence avec laquelle les impies se moquaient du prophète, en répétant plusieurs fois quelques-unes de ses paroles." Compare Guerricus, thus: "Vox illa tædii et desperationis, quæ apud Isaiam (xxviii. 13) legitur, quia, viz., moram faciente Domino, frequentibus nuntiis ejus increduli et illusores insultare videntur: *manda remanda*," etc. See the spurious *Bernardina*, "de Adventu Dom., serm. i.," S. Bernard., opp. Paris (ed. Mabillon), vol. ii. p. 1799.

[1109] I venture to state this to encourage young students to keep pen in hand in all their researches, and always to make notes.

III.

(The Phrygians call Papa, p. 54.)

Hippolytus had little idea, when he wrote this, what the word *Papa* was destined to signify in mediæval Rome. The *Abba* of Holy Writ has its equivalent in many Oriental languages, as well as in the Greek and Latin, through which it has passed into all the dialects of Europe. It was originally given to all *presbyters*, as implied in their name of *elders*, and was a title of humility when it became peculiar to the bishops, as (1 Pet. v. 3) *non Domini sed patres*. St. Paul (1 Cor. iv. 15) shows that "in Christ"—that is, under Him—we may have such "fathers;" and thus, while he indicates the true sense of the precept, he leads us to recognise a *prophetic force* and admonition in our Saviour's words (Matt. xxiii.), "Call no man your father upon the earth." Thus interpreted, these words seem to be a warning against the sense to which this name, *Papa*, became, long afterwards, restricted, in Western Europe: *Notre St. Père, le Pape*, as they say in France. This was done by the decree of the ambitious Hildebrand, Gregory VII. (who died a.d. 1085), when, in a synod held at Rome, he defined that "the title *Pope* should be peculiar to one only in the Christian world." The Easterns, of course, never paid any respect to this novelty and dictation, and to this day their patriarchs are popes; and not only so, for the parish priests of the Greek churches are called by the same name. I was once cordially invited to take a repast "with the *pope*," on visiting a Greek church on the shores of the Adriatic. It is said, however, that a distinction is made between the words πάπας and παπᾶς; the latter being peculiar to inferiors, according to the refinements of Goar, a Western critic. *Valeat quantum*. But I must here note, that as "words are things," and as infinite damage has been done to history and to Christian truth by tolerating this empiricism of Rome, I have restored scientific accuracy, in this series, whenever reference is made to the primitive bishops of Rome, who were no more "Popes" than Cincinnatus was an emperor. It is time that theological science should accept, like other sciences, the language of truth and the terminology of demonstrated fact. The early bishops of Rome were geographically important, and were honoured as sitting in the only apostolic see of the West; but they were almost inconsiderable in the structural work of the ante-Nicene ages, and have left no appreciable impress on its theology. After the Council of Nice they were recognised as patriarchs, though equals among brethren, and nothing more. 155 The ambition of Boniface III. led him to name himself "universal bishop." This was at first a mere name "of intolerable pride," as his predecessor Gregory had called it, but Nicholas I. (a.d. 858) tried to make it real, and, by means of the false decretals, created himself the first "Pope" in the modern sense, imposing his despotism on the West, and identifying it with the polity of Western churches, which alone submitted to it. Thus, it was never Catholic, and came into existence only by nullifying the Nicene Constitutions, and breaking away from Catholic communion with the parent churches of the East. Compare Casaubon (*Exercit.*, xiv. p. 280, etc.) in his comments on Baronius. I have thus stated with scientific precision what all candid critics and historians, even the Gallicans included, enable us to prove. Why, then, keep up the language of fiction and imposture,[1110] so confusing to young students? I believe the youthful Oxonians whom our modern Tertullian carried with him into the papal schism, could never have been made dupes but for the persistent empiricism of orthodox writers who practically adopt in words what they refute in argument, calling all bishops of Rome "Popes," and even including St. Peter's blessed name in this fallacious designation.[1111] In this series I adhere to the logic of facts, calling (1) all the bishops of Rome from Linus to Sylvester simply bishops; and (2) all their successors to Nicholas I. "patriarchs" under the Nicene Constitutions, which they *professed* to honour, though, after Gregory the Great, they were ever vying with Constantinople to make themselves greater. (3) Nicholas, who trampled on the Nicene Constitutions, and made the false decretals the canon law of the Western churches, was therefore the first "Pope" who answers to the Tridentine definitions. Even these, however, were never able to make dogmatic[1112] the claim of "supremacy," which was first done by Pius IX. in our days. A canonical *Primacy* is one thing: a self-asserted *Supremacy* is quite another, as the French doctors have abundantly demonstrated.

IV.

(Contemporaneous heresy, p. 125.)

Here begins that "duplicating of our knowledge" of primitive Rome of which Bunsen speaks so justly. A thorough mastery of this book will prepare us to understand the great Cyprian in all his relations with the Roman Province, and not less to comprehend the affairs of Novatian.

Bunsen, with all respect, does not comprehend the primitive system, and *reads it backward*, from the modern system, which travesties antiquity even in its *apparent* conformities. These conformities are only the borrowing of old names for new contrivances. Thus, he reads the cardinals of the eleventh century into the simple presbytery of comprovincial bishops of the third century,[1113] just as he elsewhere lugs in the *Ave Maria* of modern Italy to expound the *Evening Hymn to the Trinity*.[1114] In a professed Romanist, like De Maistre, this would be resented as jugglery. But let us come to facts. Bunsen’s preliminary remarks[1115] are excellent. But when he comes to note an “exceptional system” in the Roman “presbytery,” he certainly confuses all things. Let us recur to Tertullian.[1116] See how much was already established in his day, which the Council of Nicæa recognised a century later as (τὰ ἀρχαῖα ἔθη) old primitive institutions. In all things the Greek churches were the exemplar and the model for other churches to follow. “Throughout *the provinces of Greece*,” he says, “there are held, in definite localities, those councils,” etc. 156 “If we also, in *our* diverse *provinces*, observe,” etc. Now, these councils, or “meetings,” in spite of the emperors or the senate who issued mandates against them, as appears from the same passage, were, in the Roman Province, made up of the comprovincial bishops: and their gatherings seem to have been called “the Roman presbytery;” for, as is evident, the bishops and elders were alike called “presbyters,” the word being as common to both orders as the word *pastors* or *clergymen* in our days. According to the thirty-fourth of the “Canons Apostolical,” as Bunsen remarks, “the bishops of the suburban towns, including Portus, also formed at that time an integral part of the Roman presbytery.” This word *also* refers to all the presbyters of the diocese of Rome itself; and I doubt not originally the laity had their place, as they did in Carthage: “the apostles, elders, and brethren” being the formula of Scripture; or, “with the whole Church,” which includes them,—*omni plebe adstante*.[1117] Now, all this accounts, as Bunsen justly observes, for the fact that one of the “presbytery” should be thus repeatedly called presbyter and “at the same time have the charge of the church at Portus, for which (office) there was no other title than the old one of *bishop*; for such was the title of every man who presided *over the congregation* in any city,—at Ostia, at Tusculum, or in the other suburban cities.

[1110] Pompey and others were called *imperatores* before the Cæsars, but who includes them with the Roman emperors?

[1111] How St. Peter would regard it, see 1 Pet. v. 1–3. I am sorry to find Dr. Schaff, in his useful compilation, *History of the Christian Church*, vol. ii. p 166, dropping into the old ruts of fable, after sufficiently proving just before, what I have maintained. He speaks of "the insignificance of *the first Popes*,"—meaning the early Bishops of Rome, men who minded their own business, but could not have been "insignificant" had they even imagined themselves "Popes."

[1112] See Bossuet, *passim*, and all the Gallican doctors down to our own times. In England the "supremacy" was never acknowledged, nor in France, until now.

Now let us turn to the thirty-fourth[1118] “Apostolical Canon” (so called), and note as follows: “It is necessary that the bishops of every nation should know who is chief among them, and should recognise him as their head by doing nothing of great moment without his consent; and that each of them should do such things only as pertain to his own parish and *the districts under him. And neither let him do any thing* without the consent of all, for thus shall there be unity of heart, and thus shall God be glorified through our Lord Jesus

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[1113] See his Hippol., vol. i. pp. 209, 311.

[1114] See vol. ii. p. 298, this series.

[1115] p. 207.

[1116] Vol. iv. p 114, Elucidation II., this series.

[1117] Even Quinet notes this. See his *Ultramontanism*, p. 40, ed. 1845.

[1118] Bunsen gives it as the thirty-fifth, vol. i. p. 311.

Christ." I do not pause to expound this word *parish*, for I am elucidating Hippolytus by Bunsen's aid, and do not intend to interpolate my own theory of the primitive episcopate.

Let the "Apostolical Constitutions" go for what they are worth:[1119] I refer to them only under lead of Dr. Bunsen. But now turn to the Nicene Council (Canon VI.) as follows: "*Let the ancient customs prevail* in Egypt, Libya, and Pentapolis, so that the Bishop of Alexandria have jurisdiction in all these provinces, *since the like is customary in Rome also*. Likewise in Antioch and *the other provinces*, let the churches retain their privileges." Here the Province of Rome is recognised as an *ancient* institution, while its jurisdiction and privileges are equalized with those of other churches. Now, Rufinus, interpreting this canon, says it means, "the ancient custom of Alexandria and Rome shall still be observed; that the one shall have the care or government of the Egyptian, and the other that of the *suburbicary churches*." Bunsen refers us to Bingham, and from him we learn that *the suburbicary region*, as known to the Roman magistrates, included only "a hundred miles about Rome."[1120] This seems to have been canonically extended even to Sicily on the south, but certainly not to Milan on the north. Suffice it, Hippolytus was one of those *suburbicarian bishops* who sat in the Provincial Council of Rome; without consent of which the Bishop of Rome could not, canonically, do anything of importance, as the canon above cited ordains. Such are the facts necessary to a comprehension of conflicts excited by "the contemporaneous heresy," here noted.

V.

(Affairs of the Church, p. 125.)

"Zephyrinus *imagines* that he administers the affairs of the Church—an uninformed and shamefully corrupt man." This word *imagines* is common with Hippolytus in like cases, and Dr. Wordsworth gives an ingenious explanation of this usage. But it seems to me to be based upon the relations of Hippolytus as one of the synod or "presbytery," without consent of which the bishop could do nothing important. Zephyrinus, on the contrary, *imagined* himself competent to decide as to the orthodoxy of a tenet or of a teacher, without his comprovincials. This, too, relieves our author from the charge of *egotism* when he exults in the defeat of such a bishop.[1121] He says, it is true, "Callistus threw off Sabellius through fear of *me*," and we may readily believe that; but he certainly means to give honour to others in the Province when he says, "*We* resisted Zephyrinus and Callistus;" "*We* nearly converted Sabellius;" "All were carried away by the hypocrisy of Callistus, except *ourselves*." This man cried out to his episcopal brethren, "*Ye* are Ditheists," apparently in open council. His

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[1119] Of which we shall learn in vol. viii., this series.

[1120] See Bingham, book ix. cap. i. sec. 9.

[1121] Wordsworth, chap. viii. p. 93.

council prevailed over him by the wise leadership of Hippolytus, however; and he says of the two guilty bishops, “Never, at any time, *have we been guilty of collusion with them*.” They only *imagined*, therefore, that they were managing the “affairs of the Church.” The fidelity of their comprovincials preserved the faith of the Apostles in apostolic Rome.

VI.

(We offered them opposition, p. 125.)

Here we see that Hippolytus had no idea of the sense some put upon the *convenire* of his master Irenæus.[1122] It was not “necessary” for them to *conform* their doctrines to that of the *Bishop* of Rome, evidently; nor to “the Church of Rome” as represented by him. To the church which presided over a province, indeed, recourse was to be had by all belonging to that province; but it is our author’s grateful testimony, that to the *council of comprovincials*, and not to any one bishop therein, Rome owed its own adhesion to orthodoxy at this crisis.

All this illustrates the position of Tertullian, who never thinks of ascribing to Rome any other jurisdiction than that belonging to other provinces. As seats of testimony, the apostolic sees, indeed, are *all to be honoured*. “In Greece, go to Corinth; in Asia Minor, to Ephesus; if you are adjacent to Italy, you have Rome; whence also (an apostolic) authority is at hand for us in Africa.” Such is his view of “contemporaneous affairs.”

VII.

(Heraclitus the Obscure, p. 126.)

“Well might he weep,” says Tayler Lewis, “as Lucian represents him, over his overflowing universe of perishing phenomena, where *nothing stood*;…nothing was fixed, but, as in a mixture, all things were confounded.” He was “the weeping philosopher.”

Here let me add Henry Nelson Coleridge’s remarks on the Greek seed-plot of those philosophies which were begotten of the Egyptian mysteries, and which our author regards as, in turn, engendering “all heresies,” when once their leaders felt, like Simon Magus, a power in the Gospel of which they were jealous, and of which they wished to make use without submitting to its yoke. “Bishop Warburton,” says Henry Nelson Coleridge, “discovered, perhaps, more ingenuity than sound judgment in his views of the nature of the Greek mysteries; entertaining a general opinion that their ultimate object was to teach the initiated a pure theism, and to inculcate the certainty and the importance of a future state of rewards and punishments. I am led by the arguments of Villoison and Ste. Croix to doubt the accuracy of this." In short, he supposes a "pure pantheism," or *Spinosism*, the substance of their teaching.[1123]

[1122] See vol. i. pp. 415, 460, this series.

VIII.

(Imagine themselves to be disciples of Christ, p. 126.)

This and the foregoing chapter offer us a most overwhelming testimony to the independence of councils. In the late "Council of Sacristans" at the Vatican, where truth perished, Pius IX. refused to all the bishops of what he accounted "the Catholic universe" what the seven suburbicarian bishops were able to enforce as a right, in the primitive age, against two successive Bishops of Rome, who were patrons of heresy. These heretical prelates persisted; but the Province remained in communion with the other apostolic provinces, while rejecting all communion with them. All this will help us in studying Cyprian's treatise *On Unity*, and it justifies his own conduct.

IX.

(The episcopal throne, p. 128.)

The simple primitive *cathedra*,[1124] of which we may learn something from the statue of Hippolytus, was, no doubt, "a throne" in the eyes of an ambitious man. Callistus is here charged, by one who knew him and his history, with obtaining this position by knavish words and practices. The question may well arise, in our Christian love for antiquity, How could such things be, even in the age of martyrdoms? Let us recollect, that under the good Bishop Pius, when his brother wrote the *Hermas*, the peril of wealth and love of money began to be imminent at Rome. Tertullian testifies to the lax discipline of that see when he was there. Minucius Felix lets us into the impressions made by the Roman Christians upon surrounding heathen: they were a set of conies burrowing in the earth; a "light-shunning people," lurking in the catacombs. And yet, while this fact shows plainly that good men were not ambitious to come forth from these places of exile and suffering, and expose themselves needlessly to death, it leads us to comprehend how ambitious men, *studiosi novarum rerum*, could remain above ground, conforming very little to the discipline of Christ, making friends with the world, and yet using their nominal religion on the principle that "gain is godliness." There were some wealthy Christians; there were others, like Marcia in the palace, sufficiently awakened to perceive their own wickedness, and anxious to do favours to the persecuted flock, by way, perhaps, of compounding for sins not renounced. And when we come to the Epistles of Cyprian,[1125] we shall see what opportunities were given to desperate men to make themselves a sort of brokers to the Christian community; for selfish ends helping them in times of peril, and rendering themselves, to the less conscientious, a medium for keeping on good terms with the magistrates. Such a character was Callistus, one of "the grievous wolves" foreseen by St. Paul when he exhorted his brethren night and day, with tears, to beware of them. How he made himself Bishop of Rome, the holy Hippolytus sufficiently explains.

[1123] *Introduction to Greek Classics*, p. 228.

[1124] See vol. ii. p. 12, also iv. 210.

X.

(Unskilled in ecclesiastical definitions, p. 128.)

It has been sufficiently demonstrated by the learned Döllinger, than whom a more competent and qualified witness could not be named, that the late pontiff, Pius IX., was in this respect, as a bishop, very much like Callistus. Moreover, his chief adviser and prime minister, Antonelli, was notoriously Callistus over again; standing towards him in the same relations which Callistus bore to Zephyrinus. Yet, by the bull *Ineffabilis*, that pontiff has retrospectively clothed the definitions of Zephyrinus and Callistus with *infallibility*; thus making himself also a partaker in their heresies, and exposing himself to the *anathemas* with which the Catholic councils overwhelmed his predecessor Honorius and others. That at such a crisis the testimony of Hippolytus should come to light, and supply a *reductio ad absurdum* to the late papal definitions, may well excite such a recognition of divine providence as Dr. Bunsen repeatedly suggests. 159

XI.

(All consented—we did not, p. 128.)

The Edinburgh editor supposes that the use of the plural *we*, in this place, is the official plural of a bishop. It has been already explained, however, that he is speaking of the provincial bishops with whom he withstood Callistus when the *plebs* were carried away by his hypocrisy. In England, bishops in certain cases, are a "corporation sole;" and, as such, the plural is legal phraseology. All bishops, however, use the plural in certain documents, as identifying themselves with the universal episcopate, on the Cyprianic principle—*Episcopatus unus est*, etc.

In Acts v. 13 is a passage which may be somewhat explained, perhaps, by this: "*All* consented…*we* did not." The *plebs* joined themselves to the apostles; "but *of the rest* durst no man join himself to them: howbeit, the *plebs* magnified them, and believers were added," etc. “The rest” (τῶν δὲ λοιπῶν) here means the priests, the Pharisees, and Sadducees, the classes who were not the *plebs*, as appears by what immediately follows.[1126]

[1125] See *Treatise on the Lapsed*, infra.

XII.

(Our condemnatory sentence, p. 131.)

Again: Hippolytus refers to the action of the *suburbicarian* bishops in provincial council. And here is the place to express dissatisfaction with the apologetic tone of some writers, who seem to think Hippolytus too severe, etc. As if, in dealing with such “wolves in sheep’s clothing,” this faithful leader could show himself a true shepherd without emphasis and words of abhorrence. Hippolytus has left to the Church the impress of his character[1127] as “superlatively sweet and amiable.” Such was St. John, the beloved disciple; but he was not less a “son of thunder.” Our Divine Master was “the Lamb,” and “the Lion;” the author of the *Beatitudes*, and the author of those terrific *woes*; the “meek and gentle friend of publicans and sinners,” and the “lash of small cords” upon the backs of those who made His Father’s house a “den of thieves.” Such was Chrysostom, such was Athanasius, such was St. Paul, and such have ever been the noblest of mankind; tender and considerate, gentle and full of compassion; but not less resolute, in the *crises* of history, in withstanding iniquity in the persons of arch-enemies of truth, and setting the brand upon their foreheads. Good men, who hate strife, and love study and quiet, and to be friendly with others; men who never permit themselves to indulge a personal enmity, or to resent a personal affront; men who forgive injuries to the last farthing when they only are concerned,—may yet crucify their natures in withstanding evil when they are protecting Christ’s flock, or fulfilling the command to “contend earnestly for the faith once delivered to the saints.” What the Christian Church owes to the loving spirit of Hippolytus in the awful emergencies of his times, protecting the poor sheep, and grappling with wolves for their sake, the Last Day will fully declare. But let us who know nothing of such warfare concede nothing, in judging of his spirit, to the spirit of our unbelieving age, which has no censures except for the defenders of truth:—

> “Eternal smiles its emptiness betray,
> As shallow streams run dimpling all the way.”

Bon Dieu, bon diable, as the French say, is the creed of the times. Every one who insults the faith of Christians, who betrays truths he was sworn to defend, who washes his hands but then gives Christ over to be crucified, must be treated with especial favour. Christ is good: so is Pilate; and Judas must not be censured. My soul be with Hippolytus when the great Judge holds his assize. His eulogy is in the psalm:[1128] "Then stood up Phinehas, and executed judgment: and *so* the plague was stayed. And that was counted unto him for 160 righteousness unto all generations, for evermore."

[1126] Ver. 17.

[1127] See p. v. *supra*.

XIII.

(As if he had not sinned, p. 131.)

There is an ambiguity in the facts as given in the Edinburgh edition, of which it is hard to relieve the text. The word καθίστασθαι is rendered *to retain* (their places) in the first instance, as if the case were all one with the second instance, where μένειν is justly rendered *to continue*. The second case seems, then, to cover all the ground. What need to speak of men "twice or thrice married," if a man *once* married, after ordination is not to be retained? The word *retained* is questionable in the first instance; and I have adopted Wordsworth's reading, *to be enrolled*, which is doubtless the sense.

This statement of our author lends apparent countenance to the antiquity of the "Apostolic Constitutions," so called. Perhaps Hippolytus really supposed them to be apostolic. By Canon XVII. of that collection, a man twice married, after baptism cannot be "on the sacerdotal list at all." By Canon XXVI., an unmarried person once admitted to the clergy cannot be permitted to marry. These are the two cases referred to by our author. In the Greek churches this rule holds to this day; and the Council of Nice refused to prohibit the married clergy to live in that holy estate, while allowing the *traditional discipline* which Hippolytus had in view in speaking of a violation of the twenty-sixth *traditional* canon as a sin. As Bingham has remarked, however, canons of discipline may be relaxed when not resting on fundamental and scriptural laws.

XIV.

(Attempt to call themselves a Catholic Church, p. 131.)

The *Callistians*, it seems, became a heretical sect, and yet presumed to call themselves a "Catholic Church." Yet this sect, while Callistus lived, was in full communion with the Bishop of Rome. Such communion, then, was no test of Catholicity. Observe the enormous crimes of which this *lawless one* was guilty; he seems to antedate the age of Theodora's popes and Marozia's, and what Hippolytus would have said of them is not doubtful. It is remarkable that he employed St. Paul's expression, however, ὁ ἄνομος,[1129] "that wicked" or that "lawless one," seeing, in such a bishop, what St. Gregory did in another,—"a forerunner of the Antichrist."

[1128] Ps. cvi. 30–31.

[1129] 2 Thess. ii. 8.

XV.

(*Callistians*, p. 131.)

Bunsen remarks that Theodoret speaks of this sect[1130] under the head of the "Noetians." Wordsworth quotes as follows: "Callistus *took the lead* in propagating this heresy after Noetus, and *devised certain additions* to the impiety of the doctrine." In other words, he was not merely a heretic, but himself a *heresiarch*. He gives the whole passage textually,[1131] and institutes interesting parallelisms between the *Philosophumena* and Theodoret, who used our author, and boldly borrowed from him.

XVI.

16

(The cause of all things, p. 150.)

When one looks at the infinite variety of opinions, phrases, ideas, and the like, with which the heresies of three centuries threatened to obscure, defile, and destroy the revelations of Holy Scripture, who can but wonder at the miracle of orthodoxy? Note with what fidelity the good fight of faith was maintained, the *depositum* preserved, and the Gospel epitomized at last in the Nicæno-Constantinopolitan definitions, which Professor Shedd, as I have previously noted, declares to be the accepted confession of all the reformed, reputed orthodox, as well as of Greeks and Latins. Let us not be surprised, that, during these conflicts, truth on such mysterious subjects was reflected from good men's minds with slight variations of expression. Rather behold the *miracle* of their essential agreement, and of their entire harmony in the *Great Symbol*, universally accepted as the testimony of the ante-Nicene witnesses. The Word was Himself the cause of all created things; Himself increate; His eternal generation implied in the eternity of His existence and His distinct personality.

XVII.

(Tartarus, p. 153.)

I am a little surprised at the innocent statement of the learned translator, that "Dr. Wordsworth justifies Hippolytus' use of this word." It must have occurred to every student of the Greek Testament that *St. Peter* justifies this use in the passage quoted by Wordsworth, which one would think must be self-suggested to any theologian reading our author's text.

[1130] Bunsen, p. 134; Theodor., tom. iv. pt. i. p. 343, ed. Hal. 1772.

[1131] *St. Hippol.*, p. 315.

In short, Hippolytus *quotes* the second Epistle of St. Peter[1132] (ii. 4) when he uses this otherwise startling word. Josephus also employs it;[1133] it was familiar to the Jews, and the apostle had no scruple in adopting a word which proves the Gentile world acquainted with a Gehenna as well as a Sheol.

XVIII.

(For Christ is the God, p. 153.)

Dr. Wordsworth justly censures Bunsen for his rendering of this passage,[1134] also for manufacturing for Hippolytus a "Confession of Faith" out of his tenth book.[1135] I must refer the student to that all-important chapter in Dr. Wordsworth's work (cap. xi.) on the "Development of Christian Doctrine." It is masterly, as against Dr. Newman, as well; and the respectful justice which he renders at the same time to Dr. Bunsen is worthy of all admiration. Let it be noted, that, while one must be surprised by the ready command of literary and theological materials which the learned doctor and chevalier brings into instantaneous use for his work, it is hardly less surprising, in spite of all that, that he was willing to throw off his theories and strictures, without any delay, during the confusions of that memorable year 1851, when I had the honour of meeting him among London notabilities. He says to his "dearest friend, Archdeacon Hare,…Dr. Tregelles informed me *last week* of the appearance of the work (of Hippolytus)…I procured a copy in consequence, and perused it *as soon as I could*; and I have already arrived at conclusions which seem to me so evident that I feel no hesitation in expressing them to you at once." These conclusions were creditable to his *acumen* and learning in general; eminently so. But the theories he had so hastily conceived, in other particulars, crop out in so many crudities of theological caprice, that nobody should try to study his theoretical opinions without the aid of that calm reviewal they have received from Dr. Wordsworth's ripe and sober scholarship and well-balanced intellect.

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[1132] ταρταρώσας, 2 Pet. ii. 4. A sufficient answer to Dr. Bunsen, vol. iv. p. 33, who says this Epistle was not known to the primitive Church.

[1133] See *Speaker's Comm., ad loc.*

[1134] *St. Hippol.*, p. 301, with original text.

[1135] Vol. i. p. 141, etc.

General Note.

I avail myself of a little spare space to add, from Michelet’s friend, E. Quinet,[1136] the passage to which I have made a reference on p. 156. Let me say, however, that Quinet and Michelet are specimens of that intellectual revolt against Roman dogma which is all but universal in Europe in our day, and of which the history of M. Renan is a melancholy exposition. To Quinet, with all his faults, belongs the credit of having more thoroughly understood than any theological writer the absolute revolution created by the Council of Trent; and he justly remarks that the Jesuits showed their address “in making this revolution, *without anywhere speaking of it*.” Hence a dull world has not observed it. Contrasting this pseudo-council with the free councils of antiquity, M. Quinet says: “The Council of Trent has not its roots in all nations; it does not assemble about it the representatives of all nations…*omni plebe adstante*, according to the ancient formula…The East and the North are, almost equally, wanting; and *this is why the king of France refused it the title of a council*.” He quotes noble passages from Bossuet.[1137]

[1136] A translation of Quinet, on *Ultramontanism*, appeared in London in a semi-infidel series, 1845.

[1137] See pp. 40, 47.

The Extant Works and Fragments

of

Hippolytus.

163

[Translated by the Rev. S. D. F. Salmond.]

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Part I.—Exegetical.

Fragments from Commentaries on Various Books of Scripture.

On the Hexaëmeron,[1138] Or Six Days' Work.

Now these things we are under the necessity of setting forth at length, in order to disprove the supposition of others. For some choose to maintain that paradise is in heaven, and forms no part of the system of creation. But since we see with our eyes the rivers that go forth from it which are open, indeed, even in our day, to the inspection of any who choose, let every one conclude from this that it did not belong to heaven, but was in reality planted in the created system. And, in truth, it is a locality in the east, and a place select.

[1138] In John Damasc., *Sacr. Parall., Works*, ii. p. 787. That Hippolytus wrote on the *Hexaëmeron* is noticed by Eusebius, *Hist. Eccl.*, vi. 22, and by Jerome, Syncellus, Honorius, etc.

On Genesis.[1139]

Gen. i. 5 And it was evening, and it was morning, one day.

Hippolytus. He did not say[1140] "night and day," but "one day," with reference to the name of the light. He did not say the "first day;" for if he had said the "first" day, he would also have had to say that the "second" day was made. But it was right to speak not of the "first day," but of "one day," in order that by saying "one," he might show that it returns on its orbit and, while it remains one, makes up the week.

Gen. i. 6 And God said, Let there be a firmament in the midst of the water.

Hipp. On the first day God made what He made out of nothing. But on the other days He did not make out of nothing, but out of what He had made on the first day, by moulding it according to His pleasure.

Gen. i. 6, 7. And let it divide between water and water: and it was so. And God made the firmament; and God divided between the water which was under the firmament, and the water above the firmament: and it was so.

Hipp. As the excessive volume of water bore along over the face of the earth, the earth was by reason thereof "invisible" and "formless." When the Lord of all designed to make the invisible visible, He fixed then a third part of the waters in the midst; and another third part He set by itself on high, raising it together with the firmament by His own power; and the remaining third He left beneath, for the use and benefit of men. *Now* at[1141] this point we have an asterisk. The words are found in the Hebrew, but do not occur in the Septuagint.

Gen. iii. 8 And they heard the voice of the Lord God walking in the garden at even.

Hipp. Rather they discerned the approach of the Lord by a certain breeze. As soon, therefore, as they had sinned, God appeared to them, producing consciousness of their sin, and calling them to repentance.

Gen. xlix. 3 Reuben, my first-born, thou art my strength, and the first of my children; hard to bear with, and hard and self-willed: thou hast waxed wanton as water; boil not over.[1142]

[1139] These fragments are excerpts from a *Commentary on Genesis*, compiled from eighty-eight fathers, which is extant in manuscript in the Vienna library. They are found also in a *Catena* on Matthew, issued at Leipsic in 1772.

[1140] i.e., νυχθήμερον.

[1141] This must refer, I suppose, to the words, "And it was so."

[1142] μὴ ἐκζέσῃς.

Aquila. Reuben, my first-born, thou art my strength, and the sum of my sorrow: excelling in dignity and excelling in might: thou hast been insensate as water; excel not.[1143]

Symmachus. Reuben, my first-born, and beginning of my[1144] pain: above measure grasping, and above measure hot as water, thou shalt not more excel.[1145]

Hipp. For there was a great display of strength made by God in behalf of His first-born people from Egypt. For in very many ways was the land of the Egyptians chastised. That first people of the circumcision is meant by "my strength, and the first of my children:" even as God gave the promise to Abraham and to his seed. But "hard to bear with," because the people hardened itself against the obedience of God. And "hard, self-willed," because it was not only hard against the obedience of God, but also self-willed so as to set upon the Lord. "Thou hast waxed wanton," because in the instance of our Lord Jesus Christ the people waxed wanton against the Father. But "boil not over," says the Spirit, by way of comfort, that it might not, by boiling utterly over, be spilt abroad,—giving it hope of salvation. For what has boiled over and been spilt is lost.

Gen. xlix. 4 For thou wentest up to thy father's bed.

Hipp. First he mentions the event,—that in the last days the people will assault the bed of the Father, that is, the bride,[1146] the Church, with intent to corrupt her; which thing, indeed, it does even at this present day, assaulting her by blasphemies.

Gen. xlix. 5. Simeon and Levi, brethren.

Hipp. Since from Simeon sprang the scribes, and from Levi the priests. For the scribes and priests fulfilled iniquity[1147] of their own choice, and with one mind they slew the Lord.

Gen. xlix. 5 Simeon and Levi, brethren, fulfilled iniquity of their own choice. Into their counsel let not my soul enter, and in their assembly let not my heart contend; for in their anger they slew men, and in their passion they houghed a bull.

Hipp. This he says regarding the conspiracy into which they were to enter against the Lord. And that he means this conspiracy, is evident to us. For the blessed David sings, "Rulers have taken counsel together against the Lord,"[1148] and so forth. And of this conspiracy the Spirit prophesied, saying, "Let not my soul contend," desiring to draw them off, if possible, so that that future crime might not happen through them. "They slew men, and houghed the bull;” by the “strong bull” he means Christ. And “they houghed,” since, when He was suspended on the tree, they pierced through His sinews. Again, “in their anger they houghed a bull.” And mark the nicety of the expression: for “they slew men, and houghed a bull.” For they killed the saints, and they remain dead, awaiting the time of the resurrection. But as a young bull, so to speak, when houghed, sinks down to the ground, such was Christ in submitting voluntarily to the death of the flesh; but He was not overcome of death. But though as man He became one of the dead, He remained alive in the nature of divinity. For Christ is the bull,—an animal, above all, strong and neat and devoted to sacred use. And the Son is Lord of all power, who did no sin, but rather offered Himself for us, a savour of a sweet smell to His God and Father. Therefore let those hear who houghed this august bull: “Cursed be their anger, for it was stubborn; and their wrath, for it was hardened.”[1149] But this people of the Jews dared to boast of houghing the bull: “Our hands shed this.”[1150] For this is nothing different, I think, from the word of folly: “His blood” (be upon us), and so forth.[1151] Moses recalls[1152] the curse against Levi, or, rather converts it into a blessing, on account of the subsequent zeal of the tribe, and of Phinehas in particular, in behalf of God. But that against Simeon he did not recall. Wherefore it also was fulfilled in deed.[1153] For Simeon did not obtain an inheritance like the other tribes, for he dwelt in the midst of Judah. Yet his tribe was preserved, although it was small in number.[1154]

[1143] μὴ περισσευῃς .

[1144] "My" (μου) is wanting in Origen's *Hexapla*.

[1145] οὐκ ἔσῃ περισσότερος.

[1146] [He makes the curse of Reuben applicable to the Church's truth and purity.]

[1147] ἐξαιρέσεως αὐτῶν, "of set purpose."

[1148] Ps. ii. 2.

Gen. xlix. 11 Binding his foal unto the vine, and his ass’s colt to the choice vine,—the tendril of the vine,—he will wash his garment in wine, and his clothes in the blood of the grape.

Hipp. By the “foal” he means the calling of the Gentiles; by the other, that of the circumcision: “one ass,” moreover, that is to signify that the two colts are of one faith; in other words, the two callings. And one colt is bound to the “vine,” and the other to the “vine tendril,” which means that the Church of the Gentiles is bound to the Lord, but he who is of the circumcision to the oldness of the law. “He will wash his garment in wine;” that is, by the Holy Spirit and the word of truth, he will cleanse the flesh, which is meant by the garment. And “in the blood of the grape,” trodden and giving forth blood, which means the flesh of the Lord, he cleanses the whole calling of the Gentiles.

[1149] Gen. xlix. 7.

[1150] After “this” (τοῦτο) the word “blood” (τὸ αἷμα) seems to have been dropped.

[1151] Matt. xxvii. 25.

[1152] Deut. xxxiii. 8.

[1153] [By the sin of Annas and Caiaphas, with others, the tribe of Levi became *formally* subject to this curse again, and with Simeon (absorbed into Judah) inherited it. But compare Acts iv. 36 and vi. 7.]

[1154] [Luke ii. 25.]

Gen. xlix. 12–15 His eyes are gladsome with wine, and his teeth white as milk. Zabulun shall dwell by the sea, and he shall be by a haven of ships, and he shall extend to Sidon. Issachar desired the good part, resting in the midst of the lots. And seeing that rest was good, and that the land was fat, he set his shoulder to toil, and became a husbandman.

Hipp. That is, his eyes are brilliant as with the word of truth; for they regard all who believe upon him. And his teeth are white as milk;—that denotes the luminous power of his words: for this reason he calls them white, and compares them to milk, as that which nourishes the flesh and the soul. And Zabulun is, by interpretation, "*fragrance*" and "*blessing.*"

Then, after something from Cyril:—

Hipp. Again, I think, it mystically signifies the[1155] sacraments of the New Testament of our Saviour; and the words, "his teeth are white as milk," denote the excellency and purity of the sacramental food. And again, these words, "his teeth are white as milk," we take in the sense that His words give light to those who believe on Him.

And in saying, moreover, that Zabulun will dwell by the sea, he speaks prophetically of his territory as bordering on the sea, and of Israel as mingling with the Gentiles, the two nations being brought as it were into one flock. And this is manifest in the Gospel. "The land of Zabulun, and the land of Nephthalim," etc. And you will mark more fully the richness of his lot as having both inland territory and seaboard.

"And he is by a haven of ships;" that is, as in a safe anchorage, referring to Christ, the anchor of hope. And this denotes the calling of the Gentiles—that the grace of Christ shall go forth to the whole earth and sea. For he says, "And (he is) by a haven of ships, and shall extend as far as Sidon." And that this is said prophetically of the Church of the Gentiles, is made apparent to us in the Gospel: "The land of Zabulun, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light."[1156] In saying, then, that he, namely Zabulun, would inhabit a territory bordering on the sea, he plainly confirmed that, just as if he had said that in the future Israel would mingle with the Gentiles, the two peoples being brought together into one fold and under the hand of one chief Shepherd, the good (Shepherd) by nature, that is, Christ. In blessing him Moses said, "Zabulun shall rejoice."[1157] And Moses prophesies, that in the allocation of the land he should have abundance ministered of the good things both of land and sea, under the hand of One. "By a haven of ships;" that is, as in an anchorage that proves safe, referring to Christ, the anchor of hope. For by His grace he shall come forth out of many a tempest, and shall be brought hereafter to land, like ships secure in harbours. Besides, he said that "he extends as far even as Sidon," indicating, as it seems, that so complete a unity will be effected in the spirit's course between the two peoples, that those of the blood of Israel shall occupy those very cities which once were exceeding guilty in the sight of God.[1158]

[1155] τὰ μυστήρια.

[1156] Matt. iv. 15, 16.

[1157] Deut. xxxiii. 18.

After something from Cyril:—

Hipp. And "that the land was fat;" that is, the flesh of our Lord: "fat," that is, "rich;" for it flows with honey and milk. The parts of the land are marked off for an inheritance and possession to him—that means the doctrine of the Lord. For this is a pleasant rest, as He says Himself: "Come unto me, all ye that labour and are heavy laden,"[1159] etc. For they who keep the commandments, and do not disclaim the ordinances of the law, enjoy rest both in them and in the doctrine of our Lord; and that is the meaning of "in the midst of the lots." As the Lord says, "I am not come to destroy the law and the prophets, but to fulfil them."[1160] For even our Lord, in the fact that He keeps the commandments, does not destroy the law and the prophets, but fulfils them, as He says in the Gospels. "He set his shoulder to toil, and became a husbandman." This the apostles did. Having received power from God, and having set themselves to labour, they became husbandmen of the Lord, cultivating the earth—that is, the human race—with the preaching of our Lord.

Gen. xlix. 16–20 Dan shall judge his people, as himself also one tribe in Israel. And let Dan become a serpent by the way, lying on the path, stinging the horse's heel; and the horseman shall fall backward, waiting for the salvation of the Lord. Gad—a robber's troop shall rob him; and he shall spoil it[1161] at the heels. Aser—his bread shall be fat, and he shall furnish dainties to princes.

After something from Cyril, Apollinaris, and Diodorus:—

Hipp. The Lord is represented to us as a horseman; and the "heel" points us to the "last times." And His "falling" denotes His death; as it is written in the Gospel: "Behold, this (child) is set for the fall and rising again of many."[1162] We take the "robber" to be the traitor. Nor was there any other traitor to the Lord save the (Jewish) people. "Shall rob him," i.e., shall plot against him. At the heels: that refers to the help of the Lord against those who lie in wait against Him. And again, the words "at the heels" denote that the Lord will take vengeance swiftly. He shall be well armed in the foot[1163] (heel), and shall overtake and rob the robber's troop.

[1158] [In thus spiritualizing, the Fathers do not deny a literal sense also, as in "Aser," p. 166, *infra*; only they think that geography, history, etc., should pay tribute to a higher meaning.]

[1159] Matt. xi. 28.

[1160] Matt. v. 17.

[1161] κατὰ πόδας, "quickly," "following close."

[1162] Luke ii. 34.

[1163] [An important hint that by "heel," in Gen. iii. 15, the "foot" is understood, by rhetorical figure.]

Aquila. “Girded, he shall gird himself;” that means that as a man of arms and war he shall arm himself. “And he shall be armed in the heel:” he means this rather, that Gad shall follow behind his brethren in arms. For though his lot was beyond Jordan, yet they (the men of that tribe) were enjoined to follow their brethren in arms until they too got their lots. Or perhaps he meant this, that Gad’s tribesmen were to live in the manner of robbers, and that he was to take up a confederacy of freebooters, which is just a “robber’s troop,” and to follow them, practising piracy, which is robbery, along with them.

Whereas, on the abolition of the shadow in the law, and the introduction of the worship in spirit and truth, the world had need of greater light, at last, with this object, the inspired disciples were called, and put in possession of the lot of the teachers of the law. For thus did God speak with regard to the mother of the Jews—that is to say, Jerusalem—by the voice of the Psalmist: “Instead of thy fathers were thy sons;”[1164] that is, to those called thy sons was given the position of fathers. And with regard to our Lord Jesus Christ in particular: “Thou wilt appoint them rulers over all the earth.” Yet presently their authority will not be by any means void of trouble to them. Nay rather, they were to experience unnumbered ills and they were to be in perplexity; and the course of their apostleship they were by no means to find free of peril, as he intimated indeed by way of an example, when he said, “Let (Dan) be,” meaning by that, that there shall be a multitude of persecutors in Dan like a “serpent lying by the way on the path, stinging the horse’s heel,” i.e., giving fierce and dangerous bites; for the bites of snakes are generally very dangerous. And they were “in the heel” in particular, for “he shall bruise thy head, and thou shalt bruise his heel.”[1165] And some did persecute the holy apostles in this way even to the death of the flesh. And thus we may say that their position was something like that when a horse stumbles and flings out his heels. For in such a case the horseman will be thrown, and, falling to the ground, I suppose, he waits[1166] thus for some one alive. And thus, too, the inspired apostles survive and wait for the time of their redemption, when they shall be called into a kingdom which cannot be moved, when Christ addresses them with the word, “Come, ye blessed of my Father,”[1167] etc.

And again, if any one will take the words as meaning, not that there will be some lying in wait against Dan like serpents, but that this Dan himself lies in wait against others, we may say that those meant thereby are the scribes and Pharisees, hypocrites who, while in possession of the power of judgment and instruction among the people, fastened like snakes upon Christ, and strove impiously to compass His fall, vexing Him with their stings as He held on in His lofty and gentle course. But if that horseman did indeed fall, He fell at least of His own will, voluntarily enduring the death of the flesh. And, moreover, it was destined that He should come to life again, having the Father as His helper and conductor. For the Son, being the power of God the Father, endued the temple of His own body again with life. Thus is He said to have been saved by the Father, as He stood in peril as a man, though by nature He is God, and Himself maintains the whole creation, visible and invisible, in a state of wellbeing. In this sense, also, the inspired Paul says of Him: “Though He was crucified in weakness, yet He liveth by the power of God.”[1168]

[1164] Ps. xliv. 17 (English, xlv. 16).

[1165] Gen. iii 15. [The rhetoric here puts the heel for the foot to emphasize the other part of the prophecy, i.e., the wounded heel coming down on the biter’s head.]

[1166] περιμένει τὸν ζῶντα.

[1167] Matt. xxv. 34.

Aser obtained the parts about Ptolemais and Sidon. Wherefore he says, “His bread shall be fat, and he shall furnish dainties to princes.” This we take to be a figure of our calling; for “fat” means “rich.” And whose bread is rich, if not ours? For the Lord is our bread, as He says Himself: “I am the bread of life.”[1169] And who else will furnish dainties to princes but our Lord Jesus Christ?—not only to the believing among the Gentiles, but also to those of the circumcision, who are first in the faith, to wit, to the fathers, and the patriarchs, and the prophets, and to all who believe in His name and passion.

Gen. xlix. 21–26 Nephthalim is a slender[1170] thing, showing beauty in the shoot. Joseph is a goodly son; my goodly, envied son; my youngest son. Turn back to me. Against him the archers took counsel together, and reviled him, and pressed him sore. And their bows were broken with might, and the sinews of the arms of their hands were relaxed by the hand of the Mighty One of Jacob. Thence is he who strengthened Israel from the God of thy father. And my God helped thee, and blessed thee with the blessing of heaven above, and with the blessing of the earth which possesseth all things, with the blessing of the breasts and womb, with the blessing of thy father and thy mother. It prevailed above the blessings of abiding mountains, and above the blessings of everlasting hills; which (blessings) shall be upon the head of Joseph, and upon the temples of his brothers, whose chief he was.

Hipp. Who is the son goodly and envied, even to this day, but our Lord Jesus Christ? An object of envy is He indeed to those who choose to hate Him, yet He is not by any means to be overcome. For though He endured the cross, yet as God He returned to life, having trampled upon death, as His God and Father addresses Him, and says, “Sit Thou at my right hand.”[1171] And that even those are brought to nought who strive with the utmost possible madness against Him, he has taught us, when he says, “Against Him the archers took counsel together, and reviled Him.” For the “archers”—that is, the leaders of the people—did 16 convene their assemblies, and take bitter counsel. "But their bows were broken, and the sinews of their arms were relaxed, by the hand of the Mighty One of Jacob," that is to say, by God the Father, who is the Lord of power, who also made His Son blessed in heaven and on earth. And he (Naphtali) is adopted as a figure of things pertaining to us, as the Gospel shows: "The land of Zabulun, and the land of Nephthalim, by the way of the sea, beyond Jordan,"[1172] etc.; and, "To them that sat in darkness light has arisen."[1173] And what other light was this but the calling of the Gentiles, which is the trunk, i.e., the tree of the Lord, in whom engrafted it bears fruit? And the word, "giving increase of beauty in the case of the shoot," expresses the excellency of our calling. And if the words, "giving increase of beauty in the case of the shoot," are understood, as perhaps they may, with reference to us, the clause is still quite intelligible. For, by progressing in virtue, and attaining to better things, "reaching forth to those things which are before,"[1174] according to the word of the blessed Paul, we rise ever to the higher beauty. I mean, however, of course, spiritual beauty, so that to us too it may be said hereafter, "The King greatly desired thy beauty."[1175]

[1168] 2 Cor. xiii. 4.

[1169] John vi. 35.

[1170] στέλεχος ἀνειμένον.

[1171] Ps. cx. 1.

After something from Apollinaris:—

Hipp. The word of prophecy passes again to Immanuel Himself. For, in my opinion, what is intended by it is just what has been already stated in the words, "giving increase of beauty in the case of the shoot." For he means that He increased and grew up into that which He had been from the beginning, and indicates the return to the glory which He had by nature.[1176] This, if we apprehend it correctly, is (we should say) just "restored" to Him. For[1177] as the only begotten Word of God, being God of God,[1178] emptied Himself, according to the Scriptures, humbling Himself of His own will to that which He was not before, and took unto Himself this vile flesh, and appeared[1179] in the "form of a servant," and "became obedient to God the Father, even unto death," so hereafter He is said to be "highly exalted;" and as if well-nigh He had it not by reason of His humanity, and as if it were in the way of grace, He "receives the name which is above every name,"[1180] according to the word of the blessed Paul. But the matter, in truth, was not a “giving,” as for the first time, of what He had not by nature; far otherwise. But rather we must understand a return and restoration to that which existed in Him at the beginning, essentially and inseparably. And it is for this reason that, when He had assumed, by divine arrangement,[1181] the lowly estate of humanity, He said, “Father, glorify me with the glory which I had,”[1182] etc. For He who was co-existent with His Father before all time. and before the foundation of the world, always had the glory proper to Godhead. “He” too may very well be understood as the “youngest (son).” For He appeared in the last times, after the glorious and honourable company of the holy prophets, and simply once, after all those who, previous to the time of His sojourn, were reckoned in the number of sons by reason of excellence. That Immanuel, however, was an” object of envy,”[1183] is a somewhat doubtful phrase. Yet He is an “object of envy” or “emulation” to the saints, who aspire to follow His footsteps, and conform themselves to His divine beauty, and make Him the pattern of their conduct, and win thereby their highest glory. And again, He is an “object of envy” in another sense,—an “object of ill-will,” namely, to those who are declared not to love Him. I refer to the leading parties among the Jews,—the scribes, in sooth, and the Pharisees,—who travailed with bitter envy against Him, and made the glory of which He could not be spoiled the ground of their slander, and assailed Him in many ways. For Christ indeed raised the dead to life again, when they already stank and were corrupt; and He displayed other signs of divinity. And these should have filled them with wonder, and have made them ready to believe, and to doubt no longer. Yet this was not the case with them; but they were consumed with ill-will, and nursed its bitter pangs in their mind.

[1172] Matt. iv. 15.

[1173] Matt. iv. 17.

[1174] Phil. iii. 15.

[1175] Ps. xlv. 11.

[1176] The text is τοῦτο πάντως κατάγεται ὀρθῶς ἔχειν ὑπειλημμένον.

[1177] This passage, down to the word "inseparably," was transcribed by Isaac Vossius at Rome, and first edited by Grabe in the *Annotations to Bull's Defens. fid. Nic.*, p. 103.

[1178] "God of God," Θεὸς ὑπάρχων ἐκ Θεοῦ. Hippolytus uses here the exact phrase of the Nicene Council. So, too, in his *Contra Noetum*, chap. x., he has the exact phrase, "light of light" (φῶς ἐκ φωτός). [See my concluding remarks (note 9) on the last chapters of the *Philosophumena*, p. 153, *supra*.]

[1179] The words from "and appeared" down to "so hereafter" are given by Grebe, but omitted in Fabricius.

[1180] Phil. ii. 7–9.

After something from Cyril:—

Hipp. Who else is this than as is shown us by the apostle, “the second man, the Lord from heaven?”[1184] And in the Gospel,[1185] He said that he who did the will of the Father was “the last.”[1186] And by the words, “Turn back to me,” is meant His ascension to His Father in heaven after His passion. And in the phrase, “Against Him they took counsel together, and reviled Him,” who are intended but just the people in their opposition to our 168

[1181] οἰκονομικῶς.

[1182] John xvii. 5.

[1183] ζηλωτός.

[1184] 1 Cor. xv. 47.

[1185] Matt. xxi. 31.

[1186] ὁ ἔσχατος. Several manuscripts and versions and Fathers read ἔσχατος with Hippolytus instead of πρῶτος. Jerome *in loc.* remarks on the fact, and observes that with that reading the interpretation would be quite intelligible; the sense then being, that “the Jews understand the truth indeed, but evade it, and refuse to acknowledge what they perceive.” Wetstein, in his *New Test.*, i. p. 467, also cites this reading, and adds the conjecture, Lord? And as to the words, “they pressed Him sore,” who pressed Him, and to this day still press Him sore? Those—these “archers,” namely—who think to contend against the Lord. But though they prevailed to put Him to death, yet “their bows were broken with might.” This plainly means, that “after the resurrection” their bows were broken with might. And those intended are the leaders of the people, who set themselves in array against Him, and, as it were, sharpened the points of their weapons. But they failed to transfix Him, though they did what was unlawful, and dared to assail Him even in the manner of wild beasts.

“Thou didst prevail above the blessings of abiding mountains.” By “eternal and abiding mountains and everlasting hills,” he means the saints, because they are lifted above the earth, and make no account of the things that perish, but seek the things that are above, and aspire earnestly to rise to the highest virtues. After the glory of Christ, therefore, are those of the Fathers who were most illustrious, and reached the greatest elevation in virtue. These, however, were but servants; but the Lord, the Son, supplied them with the means by which they became illustrious. Wherefore also they acknowledge (the truth of this word), “Out of His fulness have all we received.”[1187]

“And my God helped thee.” This indicates clearly that the aid and support of the Son came from no one else but our God and Father in heaven. And by the word “my God,” is meant that the Spirit speaks by Jacob.[1188]

Euseb. “The sinews of the arms.” He could not say, of “the hands” or “shoulders;” but since the broad central parts of the bow are termed “arms,” he says appropriately “arms.”

Hipp. “Blessings of the breasts and womb.” By this is meant that the true blessing from heaven is the Spirit descending through the Word upon flesh. And by “breasts and womb” he means the blessings of the Virgin. And by that of “thy father and thy mother,”[1189] he means also the blessing of the Father which we have received in the Church through our Lord Jesus Christ.

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that “some, remembering what is said in Matt. xx. 16, viz., ‘the last shall be first,’ thought that the ‘publican’ would be called more properly ‘the last,’ and that then some one carried out this emendation so far as to transpose the replies too.”

[1187] John i. 16.

[1188] Gen. xlviii. 3, 4.

[1189] Grabe adduces another fragment of the comments of Hippolytus on this passage, found in some leaves deciphered at Rome. It is to this effect: Plainly and evidently the generation of the Only-begotten, which is at once from God the Father, and through the holy Virgin, is signified, even as He is believed and manifested to be a man. For being by nature and in truth the Son of God the Father, on our account He submitted to birth by woman and the womb, and sucked the breast. For He did not, as some fancy, become man only in appearance, but He manifested Himself as in reality that which we are who follow the laws of nature, and supported Himself by food, though Himself giving life to the world.

Gen. xlix. 27 “Benjamin is a ravening wolf; in the morning he shall devour still, and till evening he apportions food.”

Hipp. This thoroughly suits Paul, who was of the tribe of Benjamin. For when he was young, he was a ravening wolf; but when he believed, he “apportioned” food. This also is shown us by the grace of our Lord Jesus Christ, that the tribe of Benjamin is among the first persecutors, which is the sense of “in the morning.” For Saul, who was of the tribe of Benjamin, persecuted David, who was appointed to be a type of the Lord.

II.

From the Commentary of the Holy Hippolytus of Rome Upon Genesis.[1190]

Gen. ii. 7 “And God formed man of the dust of the ground.” And what does this import? Are we to say, according to the opinion of some, that there were three men made, one spiritual, one animal, and one earthy? Not such is the case, but the whole narrative is of one man. For the word, “Let us make,” is about the man that was to be; and then comes the word, “God made man of the dust of the ground,” so that the narrative is of one and the same man. For then He says, “Let him be made,” and now He “makes him,” and the narrative tells “how” He makes him.

[1190] From the Second Book of the *Res Sacræ* of Leontius and Joannes, in Mai, *Script. vet.*, vii. p. 84.

III.

Quoted in Jerome, Epist. 36, *ad Damasum*, Num. xviii. (from Galland).

[1191]Isaac conveys a figure of God the Father; Rebecca of the Holy Spirit; Esau of the first people and the devil; Jacob of the Church, or of Christ. That Isaac was *old*, points to the end of the world; that his eyes were dim, denotes that faith had perished from the world, and that the light of religion was neglected before him; that the elder son is called, expresses the Jews' possession of the law; that the father loves his meat and venison, denotes the saving of men from error, whom every righteous man seeks to gain (lit. *hunt for*) by doctrine. The word of God here is the promise anew of the blessing and the hope of a kingdom to come, in which the saints shall reign with Christ, and keep the true Sabbath. Rebecca is full of the Holy Spirit, as understanding the word which she heard before she gave birth, "For the elder shall serve the younger."[1192] As a figure of the Holy Spirit, moreover, she cares for Jacob in preference. She says to her younger son, "Go to the flock and fetch me two kids,"[1193] prefiguring the Saviour's advent in the flesh to work a mighty deliverance for them who were held liable to the punishment of sin; for indeed in all the Scriptures kids are taken for emblems of sinners. His being charged to bring "two," denotes the reception of two peoples: by the "tender and good," are meant teachable and innocent souls. The robe or raiment of Esau denotes the faith and Scriptures of the Hebrews, with which the people of the Gentiles were endowed. The skins which were put upon his arms are the sins of both peoples, which Christ, when His hands were stretched forth on the cross, fastened to it along with Himself. In that Isaac asks of Jacob why he came so soon,[1194] we take him as admiring the quick faith of them that believe. That savoury meats are offered, denotes an offering pleasing to God, the salvation of sinners. After the eating follows the blessing, and he delights in his smell. He announces with clear voice the perfection of the resurrection and the kingdom, and also how his brethren who believe in Israel adore him and serve him. Because iniquity is opposed to righteousness, Esau is excited to strife, and meditates death deceitfully, saying in his heart, "Let the days of the mourning for my father come on, and I will slay my brother Jacob."[1195] The devil, who previously exhibited the fratricidal Jews by anticipation in Cain, makes the most manifest disclosure of them now in Esau, showing also the time of the murder: “Let the days,” says he, “of the mourning for my father come on, that I may slay my brother.” Wherefore Rebecca—that is, patience—told her husband of the brother’s plot: who, summoning Jacob, bade him go to Mesopotamia and thence take a wife of the family of Laban the Syrian, his mother’s brother. As therefore Jacob, to escape his brother’s evil designs, proceeds to Mesopotamia, so Christ, too, constrained by the unbelief of the Jews, goes into Galilee, to take from thence to Himself a bride from the Gentiles, His Church.

[1191] Jerome introduces this citation from the Commentary of Hippolytus on Genesis in these terms: "Since, then, we promised to add what that (concerning Isaac and Rebecca, Gen. xxvii.) signifies figuratively, we may adduce the words of the martyr Hippolytus, with whom our Victorinus very much agrees: not that he has made out everything quite fully, but that he may give the reader the means for a broader understanding of the passage."

[1192] Gen. xxv. 23.

[1193] Gen. xxvii. 9.

[1194] Gen. xxvii. 20.

[1195] Gen. xxvii. 41.

On Numbers. By the Holy Bishop and Martyr Hippolytus, from *Balaam's Blessings.*[1196]

Now, in order that He might be shown to have together in Himself at once the nature of God and that of man,—as the apostle, too, says: "Mediator between God and men, the man Christ Jesus.[1197] Now a mediator is not of one man,[1198] but two,"[1199]—it was therefore necessary that Christ, in becoming the Mediator between God and men, should receive from both an earnest of some kind, that He might appear as the Mediator between two distinct persons.

[1196] In Leontius Byzant., book i. *Against Nestorius and Eutyches* (from Galland). The same fragment is found in Mai, *Script. vet.*, vii. p. 134. [Galiand was a French Orientalist, a.d. 1646–1715.]

[1197] 1 Tim. ii. 5.

[1198] This word "man" agrees ill, not only with the text in Galatians, but even with the meaning of the writer here; for he is treating, not of a mediator between "two" men, but between "God and men."—Migne.

[1199] Gal. iii. 20.

On Kings.[1200]

The question is raised, whether Samuel rose by the hand of the sorceress or not. And if, indeed, we were to allow that he did rise, we should be propounding what is false. For how could a demon call back the soul, I say not of a righteous man merely, but of any one whatever, when it had gone, and was tarrying one knew not where? But he says, how then was the woman dismayed, and how did she see in an extraordinary way men ascending? For if her vision had not been of an extraordinary kind, she would not have said, “I see gods[1201] ascending out of the earth.” She invoked one, and how did there ascend many? What then? Shall we say that the souls of all who appeared ascended, and those, too, not invoked by the woman;[1202] or that what was seen was merely phantasms of them? Even this, however, will not suffice. How, he urges further, did Saul recognise (what appeared), and do obeisance? Well, Saul did not actually see, but only, on being told by the woman that the figure of one of those who ascended was the figure he desired, and taking it to be Samuel, he consulted it as such, and did it obeisance. And it could be no difficult matter for the demon to conjure up the form of Samuel, as it was known to him. How then, says he, did he foretell the calamities that were to befall Saul and Jonathan at the same time? He did foretell indeed the end of the war, and how Saul would be overcome, drawing that as an inference from the wrath of God against him. Just as a physician, who has no exact knowledge of the science, might yet, seeing a patient past cure, tell of his death, though he made an error as to the hour, so, too, the demon, knowing the wrath of God by Saul’s deeds, and by this very attempt to consult the sorceress, foretells his defeat and his death at the same time, though in error as to the day of his death.

[1200] A fragment from the tractate of Hippolytus, *On the Sorceress (ventriloquist)*, or *On Saul and the Witch*, 1 Sam. xxviii. From the Vatican ms. cccxxx, in Allat., *De Engastr.*, edited by Simon, in the *Acts of the Martyrs of Ostia*, p. 160, Rome, 1795.

[1201] [Rather “god,” the plural of excellence, Elohim.]

[1202] [This passage is the scandal of commentators. As I read it, *the Lord interfered*, surprising the woman and horrifying her. The soul of the prophet came back from Sheol, and prophesied by the power of God. Our author misunderstands the Hebrew plural.]

On the Psalms. The Argument Prefixed by Hippolytus, Bishop of Rome, to His *Exposition of the Psalms.*[1203]

The book of Psalms contains new doctrine after the law of Moses. And after the writing of Moses, it is the second book of doctrine. Now, after the death of Moses and Joshua, and after the judges, arose David, who was deemed worthy of bearing the name of father of the Saviour himself; and he first gave to the Hebrews a new style of psalmody, by which he abrogates the ordinances established by Moses with respect to sacrifices, and introduces the new hymn and a new style of jubilant praise in the worship of God; and throughout his whole ministry he teaches very many other things that went beyond the law of Moses.[1204]

[1203] From Gallandi.

[1204] [i.e., Samuel prepares for the Christian era, introducing the "schools of the prophets," and the synagogue service, which God raised up David to complete, by furnishing the Psalter. Compare Acts iii. 24, where Samuel's position in the "goodly fellowship" is marked. See Payne Smith's *Prophecy a Preparation for Christ.*]

On Psalm II.[1205] From the Exposition of the Second Psalm, by the Holy Bishop Hippolytus.

When he came into the world, He was manifested as God and man. And it is easy to perceive the man in Him, when He hungers and shows exhaustion, and is weary and athirst, and withdraws in fear, and is in prayer and in grief, and sleeps on a boat's pillow, and entreats the removal of the cup of suffering, and sweats in an agony, and is strengthened by an angel, and betrayed by a Judas, and mocked by Caiaphas, and set at nought by Herod, and scourged by Pilate, and derided by the soldiers, and nailed to the tree by the Jews, and with a cry commits His spirit to His Father, and drops His head and gives up the ghost, and has His side pierced with a spear, and is wrapped in linen and laid in a tomb, and is raised by the Father on the third day. And the divine in Him, on the other hand, is equally manifest, when He is worshipped by angels, and seen by shepherds, and waited for by Simeon, and testified of by Anna, and inquired after by wise men, and pointed out by a star, and at a marriage makes wine of water, and chides the sea when tossed by the violence of winds, and walks upon the deep, and makes one see who was blind from birth, and raises Lazarus when dead for four days, and works many wonders, and forgives sins, and grants power to His disciples.

[1205] i.e., in our version the third. From Theodoret, Dialogue Second, entitled Ἀσύγχυτος, p. 167.

On Psalm XXII. Or XXIII. From the Commentary by the Holy Bishop and Martyr Hippolytus, on "The Lord is My Shepherd."[1206]

And, moreover, the ark made of imperishable wood was the Saviour Himself. For by this was signified the imperishable and incorruptible tabernacle of (the Lord) Himself, which gendered no corruption of sin. For the sinner, indeed, makes this confession: "My wounds stank, and were corrupt, because of my foolishness."[1207] But the Lord was without sin, made of imperishable wood, as regards His humanity; that is, of the virgin and the Holy Ghost inwardly, and outwardly of the word of God, like an ark overlaid with purest gold.

[1206] Theodoret, in his First Dialogue.

[1207] Ps. xxxviii. 6.

On Psalm XXIII. Or XXIV. From the Commentary by the Same, on Ps. xxiii.[1208]

He comes to the heavenly gates: angels accompany Him: and the gates of heaven were closed. For He has not yet ascended into heaven. Now first does He appear to the powers of heaven as flesh ascending. Therefore to these powers it is said by the angels, who are the couriers of the Saviour and Lord: “Lift up your gates, ye princes; and be lifted up, ye everlasting doors: and the King of glory shall come in.[1209]

[1208] Theodoret, in his First Dialogue.

[1209] Ps. xxiv. 7.

On Psalm CIX. Or CX. From the Commentary by the Same on the Great Song.[1210]

1. He who delivered from the lowest hell the man first made of earth, when lost and bound by the chains of death; He who came down from above, and exalted earth-born man on high; He who is become the preacher of the Gospel to the dead, the redeemer of souls, and the resurrection of the buried;—He became the helper of man in his defeat, and appeared in his likeness, the first-born Word, and took upon Himself the first Adam in the Virgin; and though spiritual Himself, He made acquaintance with the earthy in the womb; though Himself the ever-living One, He made acquaintance with the dead in transgressions; Himself the heavenly One, He bore the terrestrial on high; Himself of lofty extraction, He chose, by His own subjection, to set the slave free; and making man, who turns to dust, and forms food for the serpent, unconquerable as adamant, and that, too, when hung upon the tree, He declared him lord over his victor, and is thus Himself proved conqueror by the tree.

2. Those, indeed, who do not acknowledge the incarnate Son of God now, shall have to acknowledge Him as Judge, when He who is now despised in His inglorious body, comes in His glory. 17

3. And when the apostles came to the sepulchre on the third day, they did not find the body of Jesus; just as the children of Israel went up the mount to seek the tomb of Moses, and did not find it.

[1210] Theodoret, in his Second Dialogue.

On Psalm LXXVII. Or LXXVIII.[1211]

45. He sent the dog-fly among them, and consumed them; and the frog, and destroyed them.

46. He gave also their fruits to the mildew, and their labours to the locust.

47. He destroyed their vine with hail, and their sycamines with frost.

Now, just as, in consequence of an irregular mode of living, a deadly bilious humour may be formed in the inwards, which the physician by his art may bring on to be a sick-vomiting, without being himself chargeable with producing the sick humour in the man's body; for excess in diet was what produced it, while the physician's science only made it show itself; so, although it may be said that the painful retribution that falls upon those who are by choice wicked comes from God, it would be only in accordance with right reason, to think that ills of that kind find both their beginnings and their causes in ourselves. For to one who lives without sin there is no darkness, no worm, no hell (Gehenna), no fire, nor any other of these words or things of terror; just as the plagues of Egypt were not for the Hebrews,—those fine lice annoying with invisible bites, the dog-fly fastening on the body with its painful sting, the hurricanes from heaven falling upon them with hailstones, the husbandman's labours devoured by the locusts, the darkened sky, and the rest. It is God's counsel, indeed, to tend the true vine, and to destroy the Egyptian, while sparing those who are to "eat the grape of gall, and drink the deadly venom of asps."[1212] And the sycamine of Egypt is utterly destroyed; not, however, that one which Zaccheus climbed that he might be able to see my Lord. And the fruits of Egypt are wasted, that is, the works of the flesh, but not the fruit of the Spirit, love, joy, and peace.[1213]

48. He gave up their cattle also to the hail, and their substance to the fire.

Symmachus renders it: "Who gave up their cattle to the plague, and their possessions to birds." For, having met an overwhelming overthrow, they became a prey for carnivorous birds. But, according to the Seventy, the sense is not that the hail destroyed their cattle, and the fire the rest of their substance, but that hail, falling in an extraordinary manner along with fire, destroyed utterly their vines and sycamines first of all, which were entirely unable to stand out against the first attack; then the cattle which grazed on the plains; and then every herb and tree, which the fire accompanying the hail consumed; and the affair was altogether portentous, as fire ran with the water, and was commingled with it. "For fire ran in the hail," he says; and it was thus hail, and fire burning in the hail. David also calls the cattle and the fruit of the trees "substance," or "riches." And it should be observed that, though the hail is recorded to have destroyed every herb and every tree, yet there were left some which the locust, as it came upon them after the fiery hail, consumed; of which it is said, that it eats up every herb, and all the fruit of the trees which the hail left behind it. Now, in a spiritual sense, there are some sheep belonging to Christ, and others belonging to the Egyptians. Those, however, which once belonged to others may become His, as the sheep of Laban became Jacob's; and contrariwise. Whichever of the sheep, moreover, Jacob rejected, he made over to Esau. Beware, then, lest, being found in the flock of Jesus, you be set apart when gifts are sent to Esau, and be given over to Esau as reprobate and unworthy of the spiritual Jacob. The single-minded are the sheep of Christ, and these God saves according to the word: "O Lord, Thou preservest man and beast."[1214] They who in their folly attach themselves to godless doctrine, are the sheep of the Egyptians, and these, too, are destroyed by the hail. And whatsoever the Egyptians possess is given over to the fire, but Abraham's substance is given to Isaac.

[1211] Bandini, *Catalog. Codd. Græc. Biblioth. Mediceo-Laurent.*, i. p. 91.

[1212] Deut. xxxii. 33.

[1213] Gal. v. 22.

49. He discharged upon them the wrath of His anger;—anger, and wrath, and tribulation, a visitation by evil angels.

Under anger, wrath, and tribulation, he intended bitter punishments; for God is without passion. And by anger you will understand the lesser penalties, and by wrath the greater, and by tribulation the greatest. [1215]The angels also are called evil, not because they are so in their nature, or by their own will, but because they have this office, and are appointed to produce pains and sufferings,—being so called, therefore, with reference to the disposition of those who endure such things; just as the day of judgment is called the evil day, as being laden with miseries and pains for sinners. To the same effect is the word of Isaiah, "I, the Lord, make peace, and create evil;"[1216] meaning by that, I maintain peace, and permit war.

[1214] Ps. xxxvi. 6.

[1215] Theodoret also, following Hippolytus, understood by "evil angels" here, not "demons," but the ministers of temporal punishment. See on Ps. lxxviii. 54, and on Jer. xlix. 14. So, too, others, as may be seen in Poli *Synops.*, ii. col. 1113.

[1216] Isa. xlv. 7.

On Proverbs. From the Commentary of St. Hippolytus on Proverbs.[1217]

Proverbs, therefore, are words of exhortation serviceable for the whole path of life; for to those who seek their way to God, these serve as guides and signs to revive them when wearied with the length of the road. These, moreover, are the proverbs of "Solomon," that is to say, the "peacemaker," who, in truth, is Christ the Saviour. And since we understand the words of the Lord without offence, as being the words of the Lord, that no one may mislead us by likeness of name, he tells us who wrote these things, and of what people he was king, in order that the credit of the speaker may make the discourse acceptable and the hearers attentive; for they are the words of that Solomon to whom the Lord said: "I will give thee a wise and an understanding heart; so that there has been none like thee upon the earth, and after thee there shall not arise any like unto thee,"[1218] and as follows in what is written of him. Now he was the wise son of a wise father; wherefore there is added the name of David, by whom Solomon was begotten. From a child he was instructed in the sacred Scriptures, and obtained his dominion not by lot, nor by force, but by the judgment of the Spirit and the decree of God.

"To know wisdom and instruction." He who knows the wisdom of God, receives from Him also instruction, and learns by it the mysteries of the Word; and they who know the true heavenly wisdom will easily understand the words of these mysteries. Wherefore he says: "To understand the difficulties of words;"[1219] for things spoken in strange language by the Holy Spirit become intelligible to those who have their hearts right with God.

[1220]These things he understands of the people of the Jews, and their guilt in the blood of Christ; for they thought that He had His conversation (citizenship) on earth only.

[1221]They will not simply obtain, but inherit. The wicked, again, even though they are exalted, are exalted only so as to have greater dishonour. For as one does not honour an ugly and misshapen fellow, if he exalts him, but only dishonours him the more, by making his shame manifest to a larger number; so also God exalts the wicked, in order that He may make their disgrace patent. For Pharaoh was exalted, but only to have the world as his accuser.

[1222]It must be noted, that he names the law a good gift, on account of the man who takes gifts into his bosom unrighteously. And he forsakes the law who transgresses it; the law, namely, of which he speaks, or which he has kept.

[1217] Mai, *Bibliotheca nova Patrum*, vii. ii. 71, Rome, 1854.

[1218] 1 Kings iii. 12.

[1219] Prov. i. 3.

[1220] Ch. i. 11.

[1221] Ch. iii. 35.

[1222] Prov. iv. 2.

[1223]And what is meant by "exalt (fortify) her?" Surround her with holy thoughts; for you have need of large defence, since there are many things to imperil such a possession. But if it is in our power to fortify her, and if there are virtues in our power which exalt the knowledge of God, these will be her bulwarks,—as, for example, practice, study, and the whole chain of other virtues; and the man who observes these, honours wisdom; and the reward is, to be exalted to be with her, and to be embraced by her in the chamber of heaven.

[1224]The heterodox are the "wicked," and the transgressors of the law are "evil men," whose "ways"—that is to say, their deeds—he bids us not enter.

[1225]He "looks right on" who has thoughts free of passion; and he has true judgments, who is not in a state of excitement about external appearances. When he says, "Let thine eyes look right on," he means the vision of the soul; and when he gives the exhortation, "Eat honey, my son, that it may be sweet to thy palate," he uses "honey" figuratively, meaning divine doctrine, which restores the spiritual knowledge of the soul. But wisdom embraces the soul also; for, says he, "love her, that she may embrace thee." And the soul, by her embrace being made one with wisdom, is filled with holiness and purity. Yea more, the fragrant ointments of Christ are laid hold of by the soul's sense of smell.

[1226]Virtue occupies the middle position; whence also he says, that manly courage is the mean between boldness and cowardice. And now he mentions the "right," not meaning thereby things which are right by nature, such as the virtues, but things which seem to thee to be right on account of their pleasures. Now pleasures are not simply sensual enjoyments, but also riches and luxury. And the "left" indicates envy, robberies, and the like. For "Boreas," says he, "is a bitter wind, and yet is called by name right."[1227] For, symbolically, under Boreas he designates the wicked devil by whom every flame of evil is kindled in the earth. And this has the name "right," because an angel is called by a right (propitious) name. Do thou, says he, turn aside from evil, and God will take care of thine end; for He will go before thee, scattering thine enemies, that thou mayest go in peace.

[1228]He shows also, by the mention of the creature (the hind), the purity of that pleasure; and by the roe he intimates the quick responsive affection of the wife. And whereas he knows 17
many things to excite, he secures them against these, and puts upon them the indissoluble bond of affection, setting constancy before them. And as for the rest, wisdom, figuratively speaking, like a stag, can repel and crush the snaky doctrines of the heterodox. Let her

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[1223] Ch. iv. 8.

[1224] Ch. iv. 14.

[1225] Ch. iv. 25.

[1226] Ch. iv. 27.

[1227] This is the Septuagint translation of ch. xxvii. 16.

[1228] Prov. v. 19.

therefore, says he, be with thee, like a roe, to keep all virtue fresh. And whereas a wife and wisdom are not in this respect the same, let her rather lead thee; for thus thou shalt conceive good thoughts.

[1229]That thou mayest not say, What harm is there in the eyes, when there is no necessity that he should be perverted who looks? he shows thee that desire is a fire, and the flesh is like a garment. The latter is an easy prey, and the former is a tyrant. And when anything harmful is not only taken within, but also held fast, it will not go forth again until it has made an exit for itself. For he who looks upon a woman, even though he escape the temptation, does not come away pure of all lust. And why should one have trouble, if he can be chaste and free of trouble? See what Job says: "I made a covenant with mine eyes, that I should not think of another's wife."[1230] Thus well does he know the power of abuse. And Paul for this reason kept "under his body, and brought it into subjection." And, figuratively speaking, he keeps a fire in his breast who permits an impure thought to dwell in his heart. And he walks upon coals who, by sinning in act, destroys his own soul.

The "cemphus"[1231] is a kind of wild sea-bird, which has so immoderate an impulse to sexual enjoyment, that its eyes seem to fill with blood in coition; and it often blindly falls into snares, or into the hands of men.[1232] To this, therefore, he compares the man who gives himself up to the harlot on account of his immoderate lust; or else on account of the insensate folly of the creature, for he, too, pursues his object like one senseless. And they say that this bird is so much pleased with foam, that if one should hold foam in his hand as he sails, it will sit upon his hand. And it also brings forth with pain.

[1233]You have seen her mischief. Wait not to admit the rising of lust; for her death is everlasting. And for the rest, by her words, her arguments in sooth, she wounds, and by her sins she kills those who yield to her. For many are the forms of wickedness that lead the foolish down to hell. And the chambers[1234] of death mean either its depths or its treasure. How, then, is escape possible?

[1229] Ch. vi. 27.

[1230] Job xxxi. 1.

[1231] Prov. vii. 22. The Hebrew word, rendered "straightway" in our version, is translated κεπφωθείς in the Septuagint, i.e., "ensnared like a cepphus." [*Quasi agnus lasciviens*, according to the Vulgate.]

[1232] [If the "cemphus" of the text equals "cepphus" of note, then "cepphus" equals "cebus" or "cepus," which equals κῆβος, a sort of monkey. The "Kophim" of 1 Kings x. 22 seems to supply the root of the word. The κέπφος, however, is said to be a sea-bird "driven about by every wind," so that it is equal to a fool. So used by Aristophanes.]

[1233] Prov. vii. 26.

[1234] ταμεῖα, "magazines."

[1235]He intends the new Jerusalem, or the sanctified flesh. By the seven pillars he means the sevenfold unity of the Holy Spirit resting upon it; as Isaiah testifies, saying, “She has slain” her “victims.”

[1236]Observe that the wise man must be useful to many; so that he who is useful only to himself cannot be wise. For great is the condemnation of wisdom if she reserves her power simply for the one possessing her. But as poison is not injurious to another body, but only to that one which takes it, so also the man who turns out wicked will injure himself, and not another. For no man of real virtue is injured by a wicked man.

[1237]The fruit of righteousness and the tree of life is Christ. He alone, as man, fulfilled all righteousness. And with His own underived life[1238] He has brought forth the fruits of knowledge and virtue like a tree, whereof they that eat shall receive eternal life, and shall enjoy the tree of life in paradise, with Adam and all the righteous. But the souls of the unrighteous meet an untimely expulsion from the presence of God, by whom they shall be left to remain in the flame of torment.

[1239]Not from men, but with the Lord, will he obtain favour.

[1240]He asks of wisdom, who seeks to know what is the will of God. And he will show himself prudent who is sparing of his words on that which he has come to learn. If one inquires about wisdom, desiring to learn something about wisdom, while another asks nothing of wisdom, as not only wishing to learn nothing about wisdom himself, but even keeping back his neighbours from so doing, the former certainly is deemed to be more prudent than the latter.

[1241]As to the horse-leech. There were three daughters fondly loved by sin—fornication, murder,[1242] and idolatry. These three did not satisfy her, for she is not to be satisfied. In destroying man by these actions, sin never varies, but only grows continually. For the fourth, he continues, is never content to say “enough,” meaning that it is universal lust. In naming the “fourth,” he intends lust in the universal. For as the body is one, and yet has many members; so also sin, being one, contains within it many various lusts by which it lays its snares for men. Wherefore, in order to teach us this, he uses the examples of Sheol (Hades), and the love of women, and hell[1243] (Tartarus), and the earth that is not filled with water.

[1235] Ch. ix. 1.

[1236] Ch. ix. 12.

[1237] Ch. xi. 30.

[1238] ὡς αὐτοζωή.

[1239] Ch. xii. 2.

[1240] Ch. xvii. 27.

[1241] Ch. xxx. 15.

[1242] Other reading (φθόνος) ="envy.”

[1243] [The place of torment (2 Pet. ii. 4). Vol. iv. 140.]

And water and fire, indeed, will never say, "It is enough." And the grave[1244] (Hades) in no wise ceases to receive the souls of unrighteous men; nor does the love of sin, in the instance of the love of women, cease to be given to fornication, and it becomes the betrayer of the soul. And as Tartarus, which is situated in a doleful and dark locality, is not touched by a ray of light, so is every one who is the slave of sin in all the passions of the flesh. Like the earth not filled with water he is never able to come to confession, and to the laver of regeneration, and like water and fire, never says, "It is enough."

[1245]For as a serpent cannot mark its track upon a rock, so the devil could not find sin in the body of Christ. For the Lord says, "Behold, the prince of this world cometh, and will find nothing in me."[1246]—For as a ship, sailing in the sea, leaves no traces of her way behind her, so neither does the Church, which is situate in the world as in a sea, leave her hope upon the earth, because she has her life reserved in heaven; and as she holds her way here only for a short time, it is not possible to trace out her course.—As the Church does not leave her hope behind in the world, her hope in the incarnation of Christ which bears us all good, she did not leave the track of death in Hades.—Of whom but of Him who is born of the Holy Spirit and the Virgin?—who, in renewing the perfect man in the world, works miracles, beginning from the baptism of John, as the Evangelist also testifies: And Jesus was then beginning to be about thirty years of age. This, then, was the youthful and blooming period of the age of Him who, in journeying among the cities and districts, healed the diseases and infirmities of men.

[1247]"The eye that mocketh at his father, and dishonours the old age of his mother." That is to say, one that blasphemes God and despises the mother of Christ, the wisdom of God,—his eyes may ravens from the caves tear out, i.e., him may unclean and wicked spirits deprive of the clear eye of gladness; and may the young eagles devour him: and such shall be trodden under the feet of the saints.

[1248]"There be three things which I cannot understand, and the fourth I know not: the tracks of an eagle flying," i.e., Christ's ascension; "and the ways of a serpent upon a rock," i.e., that the devil did not find a trace of sin in the body of Christ; "and the ways of a ship crossing the sea," i.e., the ways of the Church, which is in this life as in a sea, and which is directed by her hope in Christ through the cross; "and the ways of a man in youth,"[1249]—the ways of Him, namely, who is born of the Holy Spirit and the Virgin. For behold, says the Scripture, a man whose name is the Rising.[1250]

[1244] [*Sheol*, rather,—the receptacle of departed spirits. See vol. iii. pp. 59 and 595; also vol. iv. p. 194.]

[1245] Prov. xxx. 19.

[1246] John xiv. 30.

[1247] Ch. xxx. 17.

[1248] Prov. xxx. 18, 19.

[1249] [The Authorized Version reads very differently; but our author follows the Sept., with which agrees the Vulgate.]

[1251]"Such is the way of an adulterous woman, who, when she has done the deed of sin, wipeth herself, and will say that no wickedness has been done." Such is the conduct of the Church that believes on Christ, when, after committing fornication with idols, she renounces these and the devil, and is cleansed of her sins and receives forgiveness, and then asserts that she has done no wickedness.

[1252]"By three things the earth is moved," viz., by the Father, the Son, and the Holy Ghost. "And the fourth it cannot bear," viz., the last appearing of Christ. "When a servant reigneth:" Israel was a slave in Egypt, and in the land of promise became a ruler. "And a fool when he is filled with meat:" i.e., getting the land in possession readily, and eating its fruit, and being filled, it (the people) kicked. "And a handmaid when she casts out her mistress:" i.e., the synagogue which took the life of the Lord, and crucified the flesh of Christ.

[1253]"There be four things which are least upon the earth, and these are wiser than the wise: The ants have no strength, yet they prepare their meat in the summer." And in like manner, the Gentiles by faith in Christ prepare for themselves eternal life through good works. "And the conies,[1254] a feeble folk, have made their houses in the rocks." The Gentiles, that is to say, are built upon Christ, the spiritual rock, which is become the head of the corner. "The spider,[1255] that supports itself upon its hands, and is easily caught, dwells in the strongholds of kings." That is, the thief with his hands extended (on the cross), rests on the cross of Christ and dwells in Paradise, the stronghold of the three Kings—Father, Son, and Holy Ghost.

"The locust has no king, and yet marches out in array as by one command." The Gentiles had no king, for they were ruled by sin; but now, believing God, they engage in the heavenly warfare.

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[1256]"There be three things which go well,[1257] and the fourth which is comely in going;" that is, the angels in heaven, the saints upon earth, and the souls of the righteous under the earth. And the fourth, viz. God, the Word Incarnate, passed in honour through the Virgin's womb; and creating our Adam anew, he passed through the gates of heaven, and became the first-fruits of the resurrection and of the ascension for all.

[1250] The reference probably is to Zech. vi. 12, where the word is rendered "Branch." The word in the text is ἀνατολή.

[1251] Ch. xxx. 20.

[1252] Ch. xxx. 21–23.

[1253] Ch. xxx. 24–28.

[1254] χοιρογρύλλοι, i.e., "grunting hogs."

[1255] ἀσκαλαβώτης, i.e., a "lizard."

[1256] Prov. xxx. 29, etc. [As in Vulgate.]

[1257] Prov. xxx. 29, etc. [As in Vulgate.]

"The whelp of the lion is stronger than the beasts:" i.e., Christ as prophesied of by Jacob in the person of Judah. "A cock walking with high spirit among his dames:" such was Paul, when preaching boldly among the churches the word of the Christ of God. "A goat heading the herd:" such is He who was offered for the sins of the world. "And a king speaking among the people:" so Christ reigns over the nations, and speaks by prophets and apostles the word of truth.

[1258]That is one confirmed in wickedness.[1259] The apostle, too, says, "Them that sin, rebuke before all;"[1260] that is to say, all but reprobate. Who are meant by the "conies,"[1261] but we ourselves, who once were like hogs, walking in all the filthiness of the world; but now, believing in Christ, we build our houses upon the holy flesh of Christ as upon a rock?

[1262]The shaking (of the earth) signifies the change of things upon earth.—Sin, then, which in its own nature is a slave, has reigned in the mortal body of men: once, indeed, at the time of the flood; and again in the time of the Sodomites, who, not satisfied with what the land yielded, offered violence to strangers; and a third time in the case of hateful Egypt, which, though it obtained in Joseph a man who distributed food to all, that they might not perish of famine, yet did not take well with his prosperity, but persecuted the children of Israel. "The handmaid casting out her mistress:" i.e., the Church of the Gentiles, which, though itself a slave and a stranger to the promises, cast out the free-born and lordly synagogue, and became the wife and bride of Christ. By Father, Son, and Holy Spirit, the whole earth is moved. The "fourth it cannot bear:" for He came first by lawgivers, and secondly by prophets, and thirdly by the Gospel, manifesting Himself openly; and in the fourth instance He shall come as the Judge of the living and the dead, whose glory the whole creation will not be able to endure.

[1258] Cf. xxvii. 22, the Septuagint rendering being: "Though thou shouldest disgrace and scourge a fool in the midst of the council, thou wilt not strip him of his folly." [What version did our author use?]

[1259] Cf. xxvii. 22, the Septuagint rendering being: "Though thou shouldest disgrace and scourge a fool in the midst of the council, thou wilt not strip him of his folly." [What version did our author use?]

[1260] 1 Tim. v. 30.

[1261] Literally, "grunting hogs."

[1262] Ch. xxx. 21, etc. [As to version, see Burgon, *Lett. from Rome*, p. 34.]

Another Fragment.[1263] St. Hippolytus[1264] on Prov. ix. 1, “Wisdom Hath Builded Her House.”

Christ, he means, the wisdom and power of God the Father, hath builded His house, i.e., His nature in the flesh derived from the Virgin, even as he (John) hath said beforetime, “The Word became flesh, and dwelt among us.”[1265] As likewise the wise prophet[1266] testifies: Wisdom that was before the world, and is the source of life, the infinite “Wisdom of God, hath builded her house” by a mother who knew no man,—to wit, as He assumed the temple of the body. “And hath raised[1267] her seven pillars;” that is, the fragrant grace of the all-holy Spirit, as Isaiah says: “And the seven spirits of God shall rest upon Him.”[1268] But others say that the seven pillars are the seven divine orders which sustain the creation by His holy and inspired teaching; to wit, the prophets, the apostles, the martyrs, the hierarchs, the hermits, the saints, and the righteous. And the phrase, “She hath killed her beasts,” denotes the prophets and martyrs who in every city and country are slain like sheep every day by the unbelieving, in behalf of the truth, and cry aloud, “For thy sake we are killed all the day long, we were counted as sheep for the slaughter.”[1269] And again, “She hath mingled her wine” in the bowl, by which is meant, that the Saviour, uniting his Godhead, like pure wine, with the flesh in the Virgin, was born of her at once God and man without confusion of the one in the other. “And she hath furnished her table:” that denotes the promised knowledge of the Holy Trinity; it also refers to His honoured and undefiled body and blood, which day by day are administered and offered sacrificially at the spiritual divine table, as a memorial of that first and ever-memorable table of the spiritual divine supper. And again, “She hath sent forth her servants:” Wisdom, that is to say, has done so—Christ, to wit—summoning them with lofty announcement. “Whoso is simple, Let him turn to me,” she says, alluding manifestly to the holy apostles, who traversed the whole world, and called the nations to the knowledge of Him in truth, with their lofty and divine preaching. And again, “And to those that want understanding she said”—that is, to those who have not yet obtained the power of the Holy Ghost—“Come, eat of my bread, and drink of the wine which I have 176 mingled for you;” by which is meant, that He gave His divine flesh and honoured blood to us, to eat and to drink it for the remission of sins.

[1263] From Gallandi.

[1264] [I omit here the suffix “Pope of Rome,” for obvious reasons. He was *papa* of Portus at a time when all bishops were so called but this is a misleading absurdity, borrowed from the Galland ms., where it could hardly have been placed earlier. A mere mediæval blunder.]

[1265] John i. 14.

[1266] i.e., Solomon.

[1267] Other reading, “hewn out.”

[1268] Isa. xi. 2.

[1269] Ps. xliv. 2; Rom. viii. 36.

On the Song of Songs.[1270]

1. Arise, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out (Canticles iv. 16). As Joseph was delighted with these spices, he is designated the King's son by God; as the Virgin Mary was anointed with them, she conceived the Word: then new secrets, and new truth, and a new kingdom, and also great and inexplicable mysteries, are made manifest.

2. And where is all this rich knowledge? and where are these mysteries? and where are the books? For the only ones extant are Proverbs, and Wisdom, and Ecclesiastes, and the Song of Songs. What then? Does the Scripture speak falsely? God forbid. But the matter of his writings was various, as is shown in the phrase "Song of Songs;" for that indicates that in this one book he digested the contents of the 5,000 songs.[1271] In the days moreover of Hezekiah, there were some of the books selected for use, and others set aside. Whence the Scripture says, "These are the mixed[1272] Proverbs of Solomon, which the friends of Hezekiah the king copied out."[1273] And whence did they take them, but out of the books containing the 3,000 parables and the 5,000 songs? Out of these, then, the wise friends of Hezekiah took those portions which bore upon the edification of the Church. And the books of Solomon on the "Parables" and "Songs," in which he wrote of the physiology of plants, and all kinds of animals belonging to the dry land, and the air, and the sea, and of the cures of disease, Hezekiah did away with, because the people looked to these for the remedies for their diseases, and neglected to seek their healing from God.[1274]

[1270] Simon de Magistris, in his *Acta Martyr. Ostiens.*, p. 274 adduces the following fragment in Latin and Syriac, from a Vatican codex, and prefaces it with these words: Hippolytus wrote on the Song of Solomon, and showed that thus early did God the Word seek His pleasure in the Church gathered from among the Gentiles, and especially in His most holy mother the Virgin; and thus the Syrians, who boasted that the Virgin was born among them, translated the Commentary of Hippolytus at a very early period from the Greek into their own tongue, of which some fragments still remain,—as, for example, one to this effect on the above words.

[1271] 1 Kings iv. 32.

[1272] ἀδιάκριτοι, "mixed," or "dark."

[1273] Prov. xxv. 1.

[1274] In Gallandi, from *Anastasius Sinaita*, quæst. 41, p. 320.

On the Prophet Isaiah.[1275]

I.

Hippolytus, (Bishop) of Rome on Hezekiah.[1276]

When Hezekiah, king of Judah, was still sick and weeping, there came an angel, and said to him: “I have seen thy tears, and I have heard thy voice. Behold, I add unto thy time fifteen years. And this shall be a sign to thee from the Lord: Behold, I turn back the shadow of the degrees of the house of thy father, by which the sun has gone down, the ten degrees by which the shadow has gone down,”[1277] so that day be a day of thirty-two hours. For when the sun had run its course to the tenth hour, it returned again. And again, when Joshua the son of Nun was fighting against the Amorites, when the sun was now inclining to its setting, and the battle was being pressed closely, Joshua, being anxious lest the heathen host should escape on the descent of night, cried out, saying, “Sun, stand thou still in Gibeon; and thou moon, in the valley of Ajalon,”[1278] until I vanquish this people. And the sun stood still, and the moon, in their places, so that day was one of twenty-four hours. And in the time of Hezekiah the moon also turned back along with the sun, that there might be no collision between the two elemental bodies, by their bearing against each other in defiance of law. And Merodach the Chaldean, king of Babylon, being struck with amazement at that time—for he studied the science of astrology, and measured the courses of these bodies carefully—on learning the cause, sent a letter and gifts to Hezekiah, just as also the wise men from the east did to Christ.

[1275] In Gallandi, from a codex of the Coislin Library, Num. 193, fol. 36.

[1276] [Here we have the blunder (noted *supra*, p. 175) repeated as to Rome, which must be here taken as meaning the *Roman Province*, not the See. The word “Bishop,” which avoids the ambiguity above noted, I have therefore put into parenthesis.]

[1277] Isa. xxxviii. 5, 7, 8.

[1278] Josh. x. 12.

II.

From the Discourse of St. Hippolytus on the beginning of Isaiah.[1279]

Under Egypt he meant the world, and under things made with hands its idolatry, and under the shaking its subversion and dissolution. [1280]And the Lord, the Word, he represented as upon a light cloud, referring to that most pure tabernacle, in which setting up His throne, our Lord Jesus Christ came into the world to shake error.

[1279] [Theodoret, in his First Dialogue.]

[1280] The text is evidently corrupt: Κύριον δὲ τὸν Λόγον, νεφέλην δὲ κούφην τὸ καθαρώτατον σκῆνος, etc. The reference must be to ch. xix. 1.

III.

We find in the commentaries, written by our predecessors, that day had thirty-two hours. For when the sun had run its course, and reached the tenth hour, and the shadow had gone down by the ten degrees in the house of the temple, the sun turned back again by the ten degrees, according to the word of the Lord, and there were thus twenty hours. And again, the sun accomplished its own proper course, according to the common law, and 17
reached its setting. And thus there were thirty-two hours.[1281]

[1281] Hippolytus wrote on Isaiah with the view of making the most of the favourable disposition entertained by the Emperor Alexander Severus towards the Christians, and particularly on that part where the retrogression of the sun is recorded as a sign of an extension of life to Hezekiah.

On Jeremiah and Ezekiel.[1282]

What were the dimensions, then, of the temple of Solomon? Its length was sixty cubits, and its breadth twenty. And it was not turned to the east, that the worshippers might not worship the rising sun, but the Lord of the sun. And let no one marvel if, when the Scripture gives the length at forty cubits, I have said sixty. For a little after it mentions the other twenty, in describing the holy of holies, which it also names Dabir. Thus the holy place was forty cubits, and the holy of holies other twenty. And Josephus says that the temple had two storeys,[1283] and that the whole height was one hundred and twenty cubits. For so also the book of Chronicles indicates, saying, "And Solomon began to build the house of God. In length its first measure was sixty cubits, and its breadth twenty cubits, and its height one hundred and twenty; and he overlaid it within with pure gold."[1284]

[1282] That Hippolytus wrote on Jeremiah is recorded, so far as I know, by none of the ancients; for the quotation given in the *Catena* of Greek fathers on Jer. xvii. 11 is taken from his book *On Antichrist*, chap. lv. Rufinus mentions that Hippolytus wrote on a certain part of the prophet Ezekiel, viz., on those chapters which contain the description of the temple of Jerusalem; and of that commentary the following fragments are preserved.—*De Magistris.*

[1283] διόροφον.

[1284] 2 Chron. iii. 1, 3, 4.

On Daniel.

I.

Preface by the most holy Hippolytus, (Bishop) of Rome.[1285]

As I wish to give an accurate account of the times of the captivity of the children of Israel in Babylon, and to discuss the prophecies contained in the visions of the blessed Daniel, (as well as) his manner of life from his boyhood in Babylon, I too shall proceed to bear my testimony to that holy and righteous man, a prophet and witness of Christ, who not only declared the visions of Nebuchadnezzar the king in those times, but also trained youths of like mind with himself, and raised up faithful witnesses in the world. He is born, then, in the time of the prophetic ministry of the blessed Jeremiah, and in the reign of Jehoiakim or Eliakim. Along with the other captives, he is carried off a prisoner to Babylon. Now there are born to the blessed Josiah these five sons—Jehoahaz, Eliakim, Johanan, Zedekiah, or Jeconiah, and Sadum.[1286] And on his father's death, Jehoahaz is anointed as king by the people at the age of twenty-three years. Against him comes up Pharaoh-Necho, in the third month of his reign; and he takes him (Jehoahaz) prisoner, and carries him into Egypt, and imposes tribute on the land to the extent of one hundred talents of silver and ten talents of gold. And in his stead he sets up his brother Eliakim as king over the land, whose name also he changed to Jehoiakim, and who was then eleven years old. Against him came up Nebuchadnezzar king of Babylon,[1287] and carries him off prisoner to Babylon, taking with him also some of the vessels of the house in Jerusalem. Thrown into prison as a friend of Pharaoh, and as one set up by him over the kingdom,[1288] he is released at length in the thirty-seventh year by Evil-Merodach king of Babylon; and he cut his hair short, and was counsellor to him, and ate at his table until the day that he died. On his removal, his son Jehoiakim[1289] reigns three years.[1290] And against him came up Nebuchadnezzar, and transports him and ten thousand of the men of his people to Babylon, and sets up in his stead his father's brother, whose name he changed also to Zedekiah; and after making agreement with him by oath and treaty, he returns to Babylon. This (Zedekiah), after a reign of eleven years, revolted from him and went over to Pharaoh king of Egypt. And in the tenth year Nebuchadnezzar came against him from the land of the Chaldeans, and surrounded the city with a stockade, and environed it all round, and completely shut it up. In this way the larger number of them perished by famine, and others perished by the sword, and some were taken prisoners, and the city was burned with fire, and the temple and the wall were destroyed. And the army of the Chaldeans seized all the treasure that was found in the house of the Lord, and all the vessels of gold and silver; and all the brass, Nebuzaradan, chief of the slaughterers,[1291] stripped off, and carried it to Babylon. And the army of the Chaldeans pursued Zedekiah himself as he fled by night along with seven hundred men, and surprised him in Jericho, and brought him to the king of Babylon at Reblatha. And the king pronounced judgment upon him in wrath, because he had violated the oath of the Lord, and the agreement he had made with him; and he slew his sons before his face, and put out Zedekiah's eyes. And he cast him into chains of iron, and carried him to Babylon; and there he remained grinding at the mill until the day of his death. And when he died, they took his body and cast it behind the wall of Nineveh. 178 In his case is fulfilled the prophecy of Jeremiah, saying, "(As) I live, saith the Lord, though Jeconiah son of Jehoiakim king of Judah should become the signet upon my right hand, yet will I pluck thee thence; and I will give thee into the hands of them that seek thy life, of them whose face thou fearest, even into the hands of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into a country where thou wast not born; and there ye shall die. But to the land which they desire in their souls, I will not send thee back. Dishonoured is Jeconias, like an unserviceable vessel, of which there is no use, since he is cast out and expelled into a land which he knew not. O earth, hear the word of the Lord. Write this man, a man excommunicate; for no man of his seed shall prosper (grow up), sitting upon the throne of David, ruling any more in Judah."[1292] Thus the captivity in Babylon befell them after the exodus from Egypt. When the whole people, then, was transported, and the city made desolate. and the sanctuary destroyed, that the word of the Lord might be fulfilled which He spake by the mouth of the prophet Jeremiah, saying, "The sanctuary shall be desolate seventy years;"[1293] then we find that the blessed Daniel prophesied in Babylon, and appeared as the vindicator of Susanna.

[1285] Simon de Magistris, *Daniel secundum Septuaginta*, from the *Codex Chisianus*, Rome, 1772; and Mai, *Script. vet. collectio nova*, i. iii. ed. 1831, pp. 29–56.

[1286] Shallum. See 1 Chron. iii. 15.

[1287] 2 Kings xxiv. 10.

[1288] 2 Kings xxv. 27. Note the confusion between Jehoiakim and Jehoiachin in what follows.

[1289] i.e., Jehoiachin.

[1290] Others τριμήνιον = three months.

[1291] ἀρχιμάγειρος, "chief cook."

[1292] Jer. xxii. 24, etc.

[1293] Jer. xxv. 11.

II.

The interpretation by Hippolytus, (bishop) of Rome, of the visions of Daniel and Nebuchadnezzar, taken in conjunction.[1294]

1. In speaking of a "lioness from the sea,"[1295] he meant the rising of the kingdom of Babylon, and that this was the "golden head of the image." And in speaking of its "eagle wings," he meant that king Nebuchadnezzar was exalted and that his glory was lifted up against God. Then he says "its wings were plucked off," i.e., that his glory was destroyed; for he was driven out of his kingdom. And the words, "A man's heart was given it, and it was made stand upon the feet of a man," mean that he came to himself again, and recognised that he was but a man, and gave the glory to God. Then after the lioness he sees a second beast, "like a bear," which signified the Persians. For after the Babylonians the Persians obtained the power. And in saying that "it had three ribs in its mouth," he pointed to the three nations, Persians, Medes, and Babylonians, which were expressed in the image by the silver after the gold. Then comes the third beast, "a leopard," which means the Greeks; for after the Persians, Alexander of Macedon had the power, when Darius was overthrown, which was also indicated by the brass in the image. And in saying that the beast "had four wings of a fowl, and four heads," he showed most clearly how the kingdom of Alexander was parted into four divisions. For in speaking of four heads, he meant the four kings that arose out of it. For Alexander, when dying, divided his kingdom into four parts. Then he says, "The fourth beast (was) dreadful and terrible: it had iron teeth, and claws of brass." Who, then, are meant by this but the Romans, whose kingdom, the kingdom that still stands, is expressed by the iron? "for," says he, "its legs are of iron."

2. After this, then, what remains, beloved, but the toes of the feet of the image, in which "part shall be of iron and part of clay mixed together?" By the toes of the feet he meant, mystically, the ten kings that rise out of that kingdom. As Daniel says, "I considered the beast; and, lo, (there were) ten horns behind, among which shall come up another little horn springing from them;" by which none other is meant than the antichrist that is to rise; and he shall set up the kingdom of Judah. And in saying that "three horns" were "plucked up by the roots" by this one, he indicates the three kings of Egypt, Libya, and Ethiopia, whom this one will slay in the array of war. And when he has conquered all, he will prove himself a terrible and savage tyrant, and will cause tribulation and persecution to the saints, exalting

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[1294] The same method of explaining the two visions is also adopted by Jacobus Nisibenus, serm. v., and by his illustrious disciple Ephraem Syrus on Dan. vii. 4. [Let me again refer to Dr. Pusey's work on Daniel, as invaluable in this connection. The comments of our author on this book and on "the Antichrist," *infra*, deserve special attention, as from a disciple of the disciples of St. John himself.]

[1295] Dan. vii.

himself against them. And after him, it remains that "the stone" shall come from heaven which "smote the image" and shivered it, and subverted all the kingdoms, and gave the kingdom to the saints of the Most High. This "became a great mountain, and filled the whole earth."

3. As these things, then, are destined to come to pass, and as the toes of the image turn out to be democracies,[1296] and the ten horns of the beast are distributed among ten kings, let us look at what is before us more carefully, and scan it, as it were, with open eye. The "golden head of the image" is identical with the "lioness," by which the Babylonians were represented. "The golden shoulders and the arms of silver" are the same with the "bear," by which the Persians and Medes are meant. "The belly and thighs of brass" are the "leopard," by which the Greeks who ruled from Alexander onwards are intended. The "legs of iron" are the "dreadful and terrible beast," by which the Romans who hold the empire now are meant. The "toes of clay and iron" are the "ten horns" which are to be. The "one other little horn springing up in their midst" is the "antichrist." The stone that "smites the image and breaks it in pieces," and that filled the whole earth, is Christ, who comes from heaven and brings judgment on the world. 179

4. But that we may not leave our subject at this point undemonstrated, we are obliged to discuss the matter of the times, of which a man should not speak hastily, because they are a light to him. For as the times are noted from the foundation of the world, and reckoned from Adam, they set clearly before us the matter with which our inquiry deals. For the first appearance of our Lord in the flesh took place in Bethlehem, under Augustus, in the year 5500; and He suffered in the thirty-third year. And 6,000 years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day "on which God rested from all His works."[1297] For the Sabbath is the type and emblem of the future kingdom of the saints, when they "shall reign with Christ," when He comes from heaven, as John says in his Apocalypse: for "a day with the Lord is as a thousand years."[1298] Since, then, in six days God made all things, it follows that 6,000 years must be fulfilled. And they are not yet fulfilled, as John says: "five are fallen; one is," that is, the sixth; "the other is not yet come."[1299]

5. In mentioning the "other," moreover, he specifies the seventh, in which there is rest. But some one may be ready to say, How will you prove to me that the Saviour was born in the year 5500? Learn that easily, O man; for the things that took place of old in the wilderness,

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[1296] [True in a.d. 1885. A very pregnant testimony to our own times.]

[1297] This is what Photius condemned in Hippolytus. Irenæus, however, held the same opinion (book v. c. 28 and 29). The same view is expressed yet earlier in the Epistle of Barnabas (sec. 15). It was an opinion adopted from the rabbis.

[1298] Ps. xc. 4.

[1299] Apoc. xvii. 10.

under Moses, in the case of the tabernacle, were constituted types and emblems of spiritual mysteries, in order that, when the truth came in Christ in these last days, you might be able to perceive that these things were fulfilled. For He says to him, "And thou shalt make the ark of imperishable wood, and shalt overlay it with pure gold within and without; and thou shalt make the length of it two cubits and a half, and the breadth thereof one cubit and a half, and a cubit and a half the height;"[1300] which measures, when summed up together, make five cubits and a half, so that the 5500 years might be signified thereby.

6. At that time, then, the Saviour appeared and showed His own body to the world, (born) of the Virgin, who was the "ark overlaid with pure gold," with the Word within and the Holy Spirit without; so that the truth is demonstrated, and the "ark" made manifest. From the birth of Christ, then, we must reckon the 500 years that remain to make up the 6000, and thus the end shall be. And that the Saviour appeared in the world, bearing the imperishable ark, His own body, at a time which was the fifth and half, John declares: "Now it was the sixth hour,"[1301] he says, intimating by that, one-half of the day. But a day with the Lord is 1000 years; and the half of that, therefore, is 500 years. For it was not meet that He should appear earlier, for the burden of the law still endured, nor yet when the sixth day was fulfilled (for the baptism is changed), but on the fifth and half, in order that in the remaining half time the gospel might be preached to the whole world, and that when the sixth day was completed He might end the present life.

7. Since, then, the Persians held the mastery for 330 years,[1302] and after them the Greeks, who were yet more glorious, held it for 300 years, of necessity the fourth beast, as being strong and mightier than all that were before it, will reign 500 years. When the times are fulfilled, and the ten horns spring from the beast in the last (times), then Antichrist will appear among them. When he makes war against the saints, and persecutes them, then may we expect the manifestation of the Lord from heaven.

8. The prophet having thus instructed us with all exactness as to the certainty of the things that are to be, broke off from his present subject, and passed again to the kingdom of the Persians and Greeks, recounting to us another vision which took place, and was fulfilled in its proper time; in order that, by establishing our belief in this, he might be able to present us to God as readier believers in the things that are to be. Accordingly, what he had narrated in the first vision, he again recounts in detail for the edification of the faithful. For by the

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[1300] Ex. xxv. 10.

[1301] John xix. 14.

[1302] Migne thinks we should read διακόσια τριάκοντα, i.e., 230, as it is also in Julius Africanus, who was contemporary with Hippolytus. As to the duration of the Greek empire, Hippolytus and Africanus make it both 300 years, if we follow Jerome's version of the latter in his comment on Dan. ix. 24. Eusebius makes it seventy years longer in his *Demonstr. Evang.*, viii. 2.

"ram pushing westward, and northward, and southward," he means Darius, the king of the Persians, who overcame all the nations; "for," says he, "these beasts shall not stand before him." And by the "he-goat that came from the west," he means Alexander the Macedonian, the king of the Greeks; and in that he "came against that very ram, and was moved with choler, and smote him upon the face, and shivered him, and cast him upon the ground, and stamped upon him," this expresses just what has happened. 18

9. For Alexander waged war against Darius, and overcame him, and made himself master of the whole sovereignty, after routing and destroying his camp. Then, after the exaltation of the he-goat, his horn—the great one, namely—was broken; and there arose four horns under it, toward the four winds of heaven. For, when Alexander had made himself master of all the land of Persia, and had reduced its people into subjection, he thereupon died, after dividing his kingdom into four principalities, as has been shown above. And from that time "one horn was exalted, and waxed great, even to the power of heaven; and by him the sacrifice," he says, "was disturbed, and righteousness cast down to the ground."

10. For Antiochus arose, surnamed Epiphanes, who was of the line of Alexander. And after he had reigned in Syria, and brought under him all Egypt, he went up to Jerusalem, and entered the sanctuary, and seized all the treasures in the house of the Lord, and the golden candlestick, and the table, and the altar, and made a great slaughter in the land; even as it is written: "And the sanctuary shall be trodden under foot, unto evening and unto morning, a thousand and three hundred days." For it happened that the sanctuary remained desolate during that period, three years and a half, that the thousand and three hundred days might be fulfilled; until Judas Maccabæus arose after the death of his father Matthias, and withstood him, and destroyed the encampment of Antiochus, and delivered the city, and recovered the sanctuary, and restored it in strict accordance with the law.

11. Since, then, the angel Gabriel also recounted these things to the prophet, as they have been understood by us, as they have also taken place, and as they have been all clearly described in the books of the Maccabees, let us see further what he says on the other weeks. For when he read the book of Jeremiah the prophet, in which it was written that the sanctuary would be desolate seventy years, he made confession with fastings and supplications, and prayed that the people might return sooner from their captivity to the city Jerusalem. Thus, then, he speaks in his account: "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was king over the realm of the Chaldeans, I Daniel understood in the books the number of the years, as the word of the Lord had come to Jeremiah the prophet, for the accomplishment of the desolation of Jerusalem in seventy years," etc.

12. After his confession and supplication, the angel says to him, "Thou art a man[1303] greatly beloved:" for thou desirest to see things of which thou shalt be informed by me; and

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[1303] Literally, "a man of *desires*." [Our author plays on this word, as if the desire of knowledge were referred to. Our Authorized Version is better, and the rendering might be "a man of loves."]

in their own time these things will be fulfilled; and he touched me, saying, “Seventy weeks are determined upon thy people, and upon the holy city, to seal up sins and to blot out transgressions, and to seal up vision and prophet, and to anoint the Most Holy; and thou shalt know and understand, that from the going forth of words for the answer, and for the building of Jerusalem, unto Christ the Prince, shall be seven weeks, and threescore and two weeks.”

13. Having mentioned therefore seventy weeks, and having divided them into two parts, in order that what was spoken by him to the prophet might be better understood, he proceeds thus, “Unto Christ the Prince shall be seven weeks,” which make forty-nine years. It was in the twenty-first year that Daniel saw these things in Babylon. Hence, the forty-nine years added to the twenty-one, make up the seventy years, of which the blessed Jeremiah spake: “The sanctuary shall be desolate seventy years from the captivity that befell them under Nebuchadnezzar; and after these things the people will return, and sacrifice and offering will be presented, when Christ is their Prince.”[1304]

14. Now of what Christ does he speak, but of Jesus the son of Josedech, who returned at that time along with the people, and offered sacrifice according to the law, in the seventieth year, when the sanctuary was built? For all the kings and priests were styled Christs, because they were anointed with the holy oil, which Moses of old prepared. These, then, bore the name of the Lord in their own persons, showing aforetime the type, and presenting the image until the perfect King and Priest appeared from heaven, who alone did the will of the Father; as also it is written in Kings: “And I will raise me up a faithful priest, that shall do all things according to my heart.”[1305]

15. In order, then, to show the time when He is to come whom the blessed Daniel desired to see, he says, “And after seven weeks there are other threescore and two weeks,” which period embraces the space of 434 years. For after the return of the people from Babylon under the leadership of Jesus the son of Josedech, and Ezra the scribe, and Zerubbabel the son of Salathiel, of the tribe of David, there were 434 years unto the coming of Christ, in order that the Priest of priests might be manifested in the world, and that He who taketh away the sins of the world might be evidently set forth, as John speaks concerning Him: “Behold the Lamb of God, that taketh away the sin of the world!”[1306] And in like manner Gabriel says: “To blot out transgressions, and make reconciliation for sins.” But who has 18 blotted out our transgressions? Paul the apostle teaches us, saying, “He is our peace who made both one;”[1307] and then, “Blotting out the handwriting of sins that was against us.”[1308]

[1304] Jer. xxv. 11.

[1305] 1 Sam. ii. 35.

[1306] John i. 29.

[1307] Eph. ii. 14.

[1308] Col. ii. 14.

16. That transgressions, therefore, are blotted out, and that reconciliation is made for sins, is shown by this. But who are they who have reconciliation made for their sins, but they who believe on His name, and propitiate His countenance by good works? And that after the return of the people from Babylon there was a space of 434 years, until the time of the birth of Christ, may be easily understood. For, since the first covenant was given to the children of Israel after a period of 434 years, it follows that the second covenant also should be defined by the same space of time, in order that it might be expected by the people and easily recognised by the faithful.

17. And for this reason Gabriel says: "And to anoint the Most Holy." And the Most Holy is none else but the Son of God alone, who, when He came and manifested Himself, said to them, "The Spirit of the Lord is upon me, because He has anointed me;"[1309] and so forth. Whosoever, therefore, believed on the heavenly Priest, were cleansed by that same Priest, and their sins were blotted out. And whosoever believed not on Him, despising Him as a man, had their sins sealed, as those which could not be taken away; whence the angel, foreseeing that not all should believe on Him, said, "To finish sins, and to seal up sins." For as many as continued to disbelieve Him, even to the end, had their sins not finished, but sealed to be kept for judgment. But as many as will believe on Him as One able to remit sins, have their sins blotted out. Wherefore he says: "And to seal up vision and prophet."

18. For when He came who is the fulfilling of the law and of the prophets (for the law and the prophets were till John), it was necessary that the things spoken by them should be confirmed (sealed), in order that at the coming of the Lord all things loosed should be brought to light, and that things bound of old should now be loosed by Him, as the Lord said Himself to the rulers of the people, when they were indignant at the cure on the Sabbath-day: "Ye hypocrites, doth not each one of you loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound these eighteen years, be loosed on the Sabbath-day?"[1310] Whomsoever, therefore, Satan bound in chains, these did the Lord on His coming loose from the bonds of death, having bound our strong adversary and delivered humanity. As also Isaiah says: "Then will He say to those in chains, Go forth; and to them that are in darkness, Show yourselves."[1311]

19. And that the things spoken of old by the law and the prophets were all sealed, and that they were unknown to men, Isaiah declares when he says: "And they will deliver the book that is sealed to one that is learned, and will say to him, Read this; and he will say, I cannot read it, for it is sealed."[1312] It was meet and necessary that the things spoken of old

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[1309] Isa. lxi. 1; Luke iv. 18.

[1310] Luke xiii. 15, 16.

[1311] Isa. xlix. 9.

[1312] Isa. xxix. 11.

by the prophets should be sealed to the unbelieving Pharisees, who thought that they understood the letter of the law, and be opened to the believing. The things, therefore, which of old were sealed, are now by the grace of God the Lord all open to the saints.

20. For He was Himself the perfect Seal, and the Church is the key: "He who openeth, and no man shutteth; and shutteth, and no man openeth,"[1313] as John says. And again, the same says: "And I saw, on the right hand of Him that sat on the throne, a book written within and without, sealed with seven seals; and I saw an angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" and so forth. "And I beheld in the midst of the throne, and of the four beasts, a Lamb standing slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having harps and golden vials full of incense, which is the prayers of the saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood."[1314] He took the book, therefore, and loosed it, in order that the things spoken concerning Him of old in secret, might now be proclaimed with boldness upon the house-tops.[1315]

21. For this reason, then, the angel says to Daniel, "Seal the words, for the vision is until the end of the time." But to Christ it was not said "seal," but "loose" the things bound of old; in order that, by His grace, we might know the will of the Father, and believe upon Him whom He has sent for the salvation of men, Jesus our Lord. He says, therefore, "They shall return, and the street shall be built, and the wall;" which in reality took place. For the people returned and built the city, and the temple, and the wall round about. Then he says: "After threescore and two weeks the times will be fulfilled, and one week will make a covenant with many; and in the midst (half) of the week sacrifice and oblation will be removed, and in the temple will be the abomination of desolations."

22. For when the threescore and two weeks are fulfilled, and Christ is come, and the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elias will appear, and Enoch, and in the midst of it the abomination of desolation will be manifested,[1316] viz., Antichrist, announcing desolation to the world. And when he comes, the sacrifice and oblation will be removed, which now are offered to God in every place by the nations. These things being thus recounted, the

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[1313] Apoc. iii. 7.

[1314] Apoc. v.

[1315] Cf. Matt. x. 27.

[1316] In the text, the word ἕως, "until," is introduced, which seems spurious.

prophet again describes another vision to us. For he had no other care save to be accurately instructed in all things that are to be, and to prove himself an instructor in such.

23. He says then: "In the third year of Cyrus king of Persia, a word was revealed unto Daniel, whose name was Belshazzar; and the word was true, and great power and understanding were given him in the vision. In those days I Daniel was mourning three weeks of days. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three weeks of days were fulfilled. On the fourth day of the first month I humbled myself," says he, "one and twenty days," praying to the living God, and asking of Him the revelation of the mystery. And the Father in truth heard me, and sent His own Word, to show what should happen by Him. And that took place, indeed, by the great river. For it was meet that the Son should be manifested there, where also He was to remove sins.

24. "And I lifted up mine eyes," he says, "and, behold, a man clothed in linen."[1317] In the first vision he says, "Behold, the angel Gabriel (was) sent." Here, however, it is not so; but he sees the Lord, not yet indeed as perfect man, but with the appearance and form of man, as he says: "And, behold, a man clothed in linen." For in being clothed in a various-coloured coat, he indicated mystically[1318] the variety of the graces of our calling. For the priestly coat was made up of different colours, as various nations waited for Christ's coming, in order that we might be made up (as one body) of many colours. "And his loins were girded with the gold of Ophaz."

25. Now the word "Ophaz," which is a word transferred from Hebrew to Greek, denotes pure gold. With a pure girdle, therefore, he was girded round the loins. For the Word was to bear us all, binding us like a girdle round His body, in His own love. The complete body was His,[1319] but we are members in His body, united together, and sustained by the Word Himself. "And his body was like Tharses."[1320] Now "Tharses," by interpretation, is "Ethiopians." For that it would be difficult to recognise Him, the prophet had thus already announced beforehand, intimating that He would be manifested in the flesh in the world, but that many would find it difficult to recognise Him. "And his face as lightning, and his eyes as lamps of fire;" for it was meet that the fiery and judicial power of the Word should be signified aforetime, in the exercise of which He will cause the fire (of His judgment) to light with justice upon the impious, and consume them.

[1317] βαδδίν.

[1318] In the text, μυστηρίων (of "mysteries"), for which μυστηριωδῶς or μυστικῶς, "mystically," is proposed.

[1319] The Latin translation renders: His body was perfect.

[1320] "Thares" (Θαρσείς) in Hippolytus. The Septuagint gives Θαρσίς as the translation of the Hebrew תַּרְשִׁישׁ, rendered in our version as "beryl" (Dan. x. 6).

26. He added also these words: “And his arms and his feet like polished brass;” to denote the first calling of men, and the second calling like unto it, viz. of the Gentiles.[1321] “For the last shall be as the first; for I will set thy rulers as at the beginning, and thy leaders as before. And His voice was as the voice of a great multitude.”[1322] For all we who believe on Him in these days utter things oracular, as speaking by His mouth the things appointed by Him.

27. And after a little He says to him: “Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia. But I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things but Michael your prince, and I left him there. For from the day that thou didst give thy countenance to be afflicted before the Lord thy God, thy prayer was heard, and I was sent to fight with the prince of Persia:” for a certain counsel was formed not to send the people away: “that therefore thy prayer might be speedily granted, I withstood him, and left Michael there.”

28. And who was he that spake, but the angel who was given to the people, as he says in the law of Moses: “I will not go with you, because the people is stiff-necked; but my angel 183 shall go before along with you?”[1323] This (angel) withstood Moses at the inn, when he was bringing the child uncircumcised into Egypt. For it was not allowed Moses, who was the elder (or legate) and mediator of the law, and who proclaimed the covenant of the fathers, to introduce a child uncircumcised, lest he should be deemed a false prophet and deceiver by the people. “And now,” says he, “will I show the truth to thee.” Could the Truth have shown anything else but the truth?

29. He says therefore to him: “Behold, there shall stand up three kings in Persia: and the fourth shall be far richer than they all; and when he has got possession of his riches, he shall stand up against all the realms of Grecia. And a mighty king shall stand up, and shall rule with great dominion, and do according to his will; and when his kingdom stands, it shall be broken, and shall be divided toward the four winds of heaven.” These things we have already discussed above, when we discoursed upon the four beasts. But since Scripture now again sets them forth explicitly, we must also discourse upon them a second time, that we may not leave Scripture unused and unexplained.

30. “There shall stand up yet three kings,” he says, “in Persia; and the fourth shall be far richer than they all.” This has been fulfilled. For after Cyrus arose Darius, and then Artaxerxes. These were the three kings; (and) the Scripture is fulfilled. “And the fourth shall be far richer than they all.” Who is that but Darius, who reigned and made himself glorious,—who was rich, and assailed all the realms of Greece? Against him rose Alexander of Macedon, who destroyed his kingdom; and after he had reduced the Persians, his own kingdom was

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[1321] Isa. i. 26.

[1322] Apoc. xix. 6.

[1323] Ex. xxxii. 4; xxxiii. 3.

divided toward the four winds of heaven. For Alexander at his death divided his kingdom into four principalities. "And a king shall stand up, and shall enter into the fortress of the king of Egypt."

31. For Antiochus became king of Syria. He held the sovereignty in the 107th year of the kingdom of the Greeks. And in those same times indeed he made war against Ptolemy king of Egypt, and conquered him, and won the power. On returning from Egypt he went up to Jerusalem, in the 103d year, and carrying off with him all the treasures of the Lord's house, he marched to Antioch. And after two years of days the king sent his raiser of taxes[1324] into the cities of Judea, to compel the Jews to forsake the laws of their fathers, and submit to the decrees of the king. And he came, and tried to compel them, saying, "Come forth, and do the commandment of the king, and ye shall live."

32. But they said, "We will not come forth: neither will we do the king's commandment; we will die in our innocency: and he slew of them a thousand souls."[1325] The things, therefore, which were spoken to the blessed Daniel are fulfilled: "And my servants shall be afflicted, and shall fall by famine, and by sword, and by captivity."[1326] Daniel, however, adds: "And they shall be holpen with a little help." For at that time Matthias arose, and Judas Maccabæus, and helped them, and delivered them from the hand of the Greeks.

33. That therefore was fulfilled which was spoken in the Scripture. He proceeds then thus: "And the (king's) daughter of the South shall come to the king of the North to make an agreement with him; and the arms of him that bringeth her shall not stand; and she, too, shall be smitten, and shall fall, and he that bringeth her." For this was a certain Ptolemaïs,[1327] queen of Egypt. At that time indeed she went forth with her two sons, Ptolemy and Philometor, to make an agreement with Antiochus king of Syria; and when she came to Scythopolis, she was slain there. For he who brought her betrayed her. At that same time, the two brothers made war against each other, and Philometor was slain, and Ptolemy gained the power.

34. War, then, was again made by Ptolemy against Antiochus, (and) Antiochus met him. For thus saith the Scripture: "And the king of the South shall stand up against the king of the North, and her seed shall stand up against him." And what seed but Ptolemy, who made war with Antiochus? And Antiochus having gone forth against him, and having failed to overcome him, had to flee, and returned to Antioch, and collected a larger host. Ptolemy accordingly took his whole equipment, and carried it into Egypt. And the Scripture is fulfilled,

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[1324] φορολόγον.

[1325] 1 Macc. ii. 33.

[1326] Dan. xi. 33.

[1327] He seems to refer to Cleopatra, wife and niece of Physco. For Lathyrus was sometimes called Philometor in ridicule (ἐπὶ χλευασμᾷ), as Pausanias says in the *Attica*.

as Daniel says: And he shall carry off into Egypt their gods, and their cast-works, and all their precious (vessels of) gold.

35. And after these things Antiochus went forth a second time to make war against him, and overcome Ptolemy. And after these events Antiochus commenced hostilities again against the children of Israel, and despatched one Nicanor with a large army to subdue the Jews, at the time when Judas, after the death of Matthias, ruled the people; and so forth, as is written in the Maccabees. These events having taken place, the Scripture says again: "And there shall stand up another king, and he shall prevail upon the earth; and the king of the South shall stand up, and he shall obtain his daughter to wife."

36. For it happened that there arose a certain Alexander,[1328] son of Philip. He withstood 184 Antiochus[1329] at that time, and made war upon him, and cut him off, and gained possession of the kingdom. Then he sent to Ptolemy king of Egypt, saying, Give me thy daughter Cleopatra to wife. And he gave her to Alexander to wife. And thus the Scripture is fulfilled, when it says: "And he shall obtain his daughter to wife." And it says further: "And he shall corrupt her, and she shall not be his wife." This also has been truly fulfilled. For after Ptolemy had given him his daughter, he returned, and saw the mighty and glorious kingdom of Alexander. And coveting its possession, he spoke falsely to Alexander, as the Scripture says: "And the two kings shall speak lies at (one) table." And, in sooth, Ptolemy betook himself to Egypt, and collected a great army, and attacked the city at the time when Alexander had marched into Cilicia.

37. Ptolemy then invaded the country, and established garrisons throughout the cities; and on making himself master of Judea, set out for his daughter, and sent letters to Demetrius in the islands, saying, Come and meet me here, and I will give thee my daughter Cleopatra to wife, for Alexander has sought to kill me. Demetrius came accordingly, and Ptolemy received him, and gave him her who had been destined for Alexander. Thus is fulfilled that which is written: "And he shall corrupt her, and she shall not be his wife." Alexander was slain. Then Ptolemy wore two crowns, that of Syria and that of Egypt, and died the third day after he had assumed them. Thus is fulfilled that which is written in Scripture: "And they shall not give him the glory of the kingdom." For he died, and received not honour from all as king.

[1328] He refers to Alexander I. king of Syria, of whom we read in 1 Macc. x. He pretended to be the son of Antiochus Epiphanes, and even gained a decree of the senate of Rome in his favour as such. Yet he was a person of unknown origin, as indeed he acknowledged himself in his choice of the designation *Theopator*. Livy calls him "a man unknown, and of uncertain parentage" (*homo ignotus et incertæ stirpis*). So Hippolytus calls him here, "a certain Alexander" (τινα). He had also other surnames, e.g., Euergetes, Balas, etc.

[1329] For "Antiochus" in the text, read "Demetrius."

38. The prophet then, after thus recounting the things which have taken place already, and been fulfilled in their times, declares yet another mystery to us, while he points out the last times. For he says: “And there shall rise up another shameless king; and he shall exalt himself above every god, and shall magnify himself, and shall speak marvellous things, and shall prosper till the indignation be accomplished;” and so forth. “And these shall escape out of his hand, Edom, and Moab, and the chief (or principality) of the children of Ammon. And he shall stretch forth his hand upon the land; and the land of Egypt shall not escape. And he shall have power over the secret treasures of gold and silver, and over all the precious things of Egypt and of the Libyans, and the Ethiopians in their strongholds.”

39. Thus, then, does the prophet set forth these things concerning the Antichrist, who shall be shameless, a war-maker, and despot, who, exalting himself above all kings and above every god, shall build the city of Jerusalem, and restore the sanctuary. Him the impious will worship as God, and will bend to him the knee, thinking him to be the Christ. He shall cut off the two witnesses and forerunners of Christ, who proclaim His glorious kingdom from heaven, as it is said: “And I will give (power) unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.”[1330] As also it was announced to Daniel: “And one week shall confirm a covenant with many; and in the midst of the week it shall be that the sacrifice and oblation shall be removed”—that the one week might be shown to be divided into two. The two witnesses, then, shall preach three years and a half; and Antichrist shall make war upon the saints during the rest of the week, and desolate the world, that what is written may be fulfilled: “And they shall make the abomination of desolation for a thousand two hundred and ninety days.”

40. Daniel has spoken, therefore, of two abominations; the one of destruction, and the other of desolation. What is that of destruction, but that which Antiochus established there at the time? And what is that of desolation, but that which shall be universal when Antichrist comes? “And there shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon.” For these are they who ally themselves with him on account of their kinship, and first address him as king. Those of Edom are the sons of Esau, who inhabit Mount Seir. And Moab and Ammon are they who are descended from his two daughters, as Isaiah also says: “And they shall fly (extend themselves) in the ships of strangers, and they shall also plunder the sea; and those from the east, and from the west, and the north, shall give them honour: and the children of Ammon shall first obey them.”[1331] He shall be proclaimed king by them, and shall be magnified by all, and shall prove himself an abomination

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[1330] Apoc. xi. 3.

[1331] Isa. xi. 14.

of desolation to the world, and shall reign for a thousand two hundred and ninety days. “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days;” for when the abomination cometh and makes war upon the saints, whosoever shall survive his days, and reach the forty-five days, while the other period of fifty days advances, to him the kingdom of heaven comes. Antichrist, indeed, enters even into part of the fifty days, but the saints shall inherit the kingdom along with Christ.

41. These things being thus narrated, Daniel proceeds: “And, behold, there stood two men, the one on this side of the bank of the river, and the other on that side; and they made answer to the man that stood upon the bank of the river, and said to him, How long shall it be to the end of these wonderful words which thou hast spoken? And I heard the man clothed in linen, who was upon the water of the river; and he lifted up his right hand and his left hand unto heaven, and sware by Him that liveth for ever, that it shall be for a time, times, and an half; and they shall know all these things when the dispersion is accomplished.”

42. Who, then, were the two men who stood on the bank of the river, but the law and the prophets? And who was he who stood upon the water, but He concerning whom they prophesied of old, who in the last times was to be borne witness to by the Father at the Jordan, and to be declared to the people boldly by John, “who wore the casty[1332] of the scribe about his loins, and was clothed with a linen coat of various colours?” These, therefore, interrogate Him, knowing that to Him were given all government and power, in order to learn accurately of Him when He will bring the judgment on the world, and when the things spoken by Him will be fulfilled. And He, desiring by all means to convince them, lifted His right hand and His left hand to heaven, and sware by Him that liveth for ever. Who is He that swore, and by whom sware He? Manifestly the Son by the Father, saying, The Father liveth for ever, but in a time, and times, and an half, when the dispersion is accomplished, they shall know all these things.

43. By the stretching forth of His two hands He signified His passion; and by mentioning “a time, and times, and an half, when the dispersion is accomplished,” He indicated the three years and a half of Antichrist. For by “a time” He means a year, and by “times” two years, and by an “half time” half a year. These are the thousand two hundred and ninety days of which Daniel prophesied for the finishing of the passion, and the accomplishment of the dispersion when Antichrist comes. In those days they shall know all these things. And from the time of the removal of the continuous sacrifice there are also reckoned one thousand two hundred and ninety days. (Then) iniquity shall abound, as the Lord also says: “Because iniquity shall abound, the love of many shall wax cold.”[1333]

[1332] Girdle.

[1333] Matt. xxiv. 12.

44. And that divisions will arise when the falling away takes place, is without doubt. And when divisions arise, love is chilled. The words, “Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days,” have also their value, as the Lord said: “But he that shall endure unto the end, the same shall be saved.” Wherefore let us by no means admit the falling away, lest iniquity abound, and the abomination of desolation—that is, the adversary—overtake us. And He said to him, “unto evening”—that is, unto the consummation—“and morning.” What is “morning?” The day of resurrection. For that is the beginning of another age, as the morning is the beginning of the day. And the thousand and four hundred days are the light of the world. For on the appearing of the light in the world (as He says, “I am the light of the world”), the sanctuary shall be purged, as he said,[1334] (of) the adversary. For it cannot by any means be purged but by his destruction.

[1334] The text gives ὁ ἀντικείμενος , which is corrupt.

III.

Scholia on Daniel.[1335]

Chap. i. 1 "In the third year of the reign of Jehoiakim." The Scripture narrates these things, with the purpose of intimating the second captivity of the people, when Jehoiakim and the three youths with him, together with Daniel, were taken captive and carried off.

2. "And the Lord gave," etc. These words, "and the Lord gave," are written, that no one, in reading the introduction to the book, may attribute their capture to the strength of the captors and the slackness of their chief. And it is well said, "with part," for the deportation was for the correction, not the ruin, of the whole nation, that there might be no misapplication of the cause.

8. "And Daniel purposed in his heart." Oh, blessed are they who thus kept the covenant of the fathers, and transgressed not the law given by Moses, but feared the God proclaimed by him. These, though captives in a strange land, were not seduced by delicate meats, nor were they slaves to the pleasures of wine, nor were they caught by the bait of princely glory. But they kept their mouth holy and pure, that pure speech might proceed from pure mouths, and praise with such (mouths) the heavenly Father.

12. "Prove now thy servants." They teach that it is not earthly meats that give to men their beauty and strength, but the grace of God bestowed by the Word. "And after a little." Thou hast seen the incorruptible faith of the youths, and the unalterable fear of God. They asked an interval of ten days, to prove therein that man cannot otherwise find grace with God than by believing the word preached by the Lord.

19. "And among them all, was found none like Daniel." These men, who were proved faithful witnesses in Babylon, were led by the Word in all wisdom, that by their means the idols of the Babylonians should be put to shame, and that Nebuchadnezzar should be overcome by three youths, and that by their faith the fire in the furnace should be kept at bay, and the desire of the wicked elders (or chiefs) proved vain.

Chap. ii. 3 "I have dreamed a dream." The dream, then, which was seen by the king was not an earthly dream, so that it might be interpreted by the wise of the world; but it was a heavenly dream, fulfilled in its proper times, according to the counsel and foreknowledge of God. And for this reason it was kept secret from men who think of earthly things, that to those who seek after heavenly things heavenly mysteries might be revealed. And, indeed, there was a similar case in Egypt in the time of Pharaoh and Joseph.

5. "The thing is gone from me." For this purpose was the vision concealed from the king, that he who was chosen of God., viz., Daniel, might be shown to be a prophet. For

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[1335] Mai, *Script. vet. collectio nova*, i. p. iii. pp. 29–56.

when things concealed from some are revealed by another, he who tells them is of necessity shown to be a prophet.

10. “And they say, There is not a man.” Whereas, therefore, they declared it to be impossible that what was asked by the king should be told by man; God showed them, that what is impossible with man is possible with God.

14. “Arioch, the captain of the king’s guard” (literally, “the chief slaughterer or cook”). For as the cook slays all animals and cooks them, of a similar nature was his occupation. And the rulers of the world slay men, butchering them like brute beasts.

23. “Because Thou hast given me wisdom and might.” We ought therefore to mark the goodness of God, how He straightway reveals and shows (Himself) to the worthy, and to those that fear Him, fulfilling their prayers and supplications, as the prophet says: “Who is wise, and he shall understand these things? and prudent, and he shall know them?”[1336]

27. “Cannot the wise men, the magicians.” He instructs the king not to seek an explanation of heavenly mysteries from earthly men, for they shall be accomplished in their due time by God.

29. “As for thee, O king, thy thoughts.” For the king, on making himself master of the land of Egypt, and getting hold of the country of Judea, and carrying off the people, thought upon his bed what should be after these things; and He who knows the secrets of all, and searcheth the thoughts of the hearts, revealed to him by means of the image the things that were to be. And He hid from him the vision, in order that the counsels of God might not be interpreted by the wise men of Babylon, but that by the blessed Daniel, as a prophet of God, things kept secret from all might be made manifest.

31. “Behold a great image.” How, then, should we not mark the things prophesied of old in Babylon by Daniel, and now yet in the course of fulfilment in the world? For the image shown at that time to Nebuchadnezzar furnished a type of the whole world. In these times the Babylonians were sovereign over all, and these were the golden head of the image. And then, after them, the Persians held the supremacy for 245 years, and they were represented by the silver. Then the Greeks had the supremacy, beginning with Alexander of Macedon, for 300 years, so that they were the brass. After them came the Romans, who were the iron legs of the image, for they were strong as iron. Then (we have) the toes of clay and iron, to signify the democracies that were subsequently to rise, partitioned among the ten toes of the image, in which shall be iron mixed with clay.

31. “Thou sawest,” etc. Apollinaris on this: He looked, and behold, as it were, an image. For it did not appear to him as an actual object, presented to the view of an onlooker, but as an image or semblance. And while it contains in it many things together, that is in such a way that it is not really one, but manifold. For it comprised a summary of all kingdoms;

[1336] Hos. xiv. 9.

and its exceeding splendour was on account of the glory of the kings, and its terrible appearance on account of their power. Eusebius Pamphili, and Hippolytus the most holy bishop of Rome, compare the dream of Nebuchadnezzar now in question with the vision of the prophet Daniel. Since these have given a different interpretation of this vision now before us in their expositions, I deemed it necessary to transcribe what is said by Eusebius of Cæsarea, who bears the surname Pamphili, in the 15th book of his *Gospel Demonstration*;[1337] for he expounds the whole vision in these terms: "I think that this (i.e., the vision of Nebuchadnezzar) differs in nothing from the vision of the prophet. For as the prophet saw a great sea, so the king saw a great image. And again, as the prophet saw four beasts, which he interpreted as four kingdoms, so the king was given to understand four kingdoms under the gold, and silver, and brass, and iron. 18 And again, as the prophet saw the division of the ten horns of the last beast, and three horns broken by one; so the king, in like manner, saw in the extremities of the image one part iron and another clay. And besides this, as the prophet, after the vision of the four kingdoms, saw the Son of man receive dominion, and power, and a kingdom; so also the king thought he saw a stone smite the whole image, and become a great mountain and fill the sea. And rightly so. For it was quite consistent in the king, whose view of the spectacle of life was so false, and who admired the beauty of the mere sensible colours, so to speak, in the picture set up to view, to liken the life of all men to a great image; but (it became) the prophet to compare the great and mighty tumult of life to a mighty sea. And it was fitting that the king, who prized the substances deemed precious among men, gold, and silver, and brass, and iron, should liken to these substances the kingdoms that held the sovereignty at different times in the life of men; but that the prophet should describe these same kingdoms under the likeness of beasts, in accordance with the manner of their rule. And again, the king—who was puffed up, as it seems, in his own conceit, and plumed himself on the power of his ancestors—is shown the vicissitude to which affairs are subject, and the end destined for all the kingdoms of earth, with the view of teaching him to lay aside his pride in himself, and understand that there is nothing stable among men, but only that which is the appointed end of all things—the kingdom of God. For after the first kingdom of the Assyrians, which was denoted by the gold, there will be the second kingdom of the Persians, expressed by the silver; and then the third kingdom of the Macedonians, signified by the brass; and after it, the fourth kingdom of the Romans will succeed, more powerful than those that went before it; for which reason also it was likened to iron. For of it is said: "And the fourth kingdom shall be strong as iron; as iron breaketh and subdueth all things, so shall it break and subdue all things." And after all these kingdoms which have been mentioned, the kingdom of God is represented by the stone that breaks the whole image. And the prophet, in conformity with this, does not see the kingdom which comes at the end of all these things, until he has in order described the four dominions mentioned under the four beasts. And I think that the visions shown, both to the king and to the prophet, were visions of these four kingdoms alone, and of none others, because by these the nation of the Jews was held in bondage from the times of the prophet."

[1337] This book is not now extant, the first ten alone having reached our time.

33. "His feet," etc. Hippolytus: In the vision of the prophet, the ten horns are the things that are yet to be.

34. "Thou sawest till that a stone was cut." Thou sawest, as it were, a stone cut without hands, and smiting the image upon its feet. For the human kingdom was decisively separated from the divine; with reference to which it is written, "as it were cut." The stroke, however, smites the extremities, and in these it broke all dominion that is upon earth.

45. "And the dream is certain." That no one, therefore, may have any doubt whether the things announced shall turn out so or not, the prophet has confirmed them with the words, "And the dream is certain, and the interpretation thereof sure;" I have not erred in the interpretation of the vision.

46. "Then king Nebuchadnezzar fell upon his face." Nebuchadnezzar hearing these things, and being put in remembrance of his vision, knew that what was spoken by Daniel was true. How great is the power of the grace of God, beloved, that one who a little before was doomed to death with the other wise men of Babylon, should now be worshipped by the king, not as man, but as God! "He commanded that they should offer manaa"[1338] (i.e., in Chaldee, "oblation") "and sweet odours unto him." Of old, too, the Lord made a similar announcement to Moses, saying, "See, I have made thee a god to Pharaoh;"[1339] in order that, on account of the signs wrought by him in the land of Egypt, Moses might no longer be reckoned a man, but be worshipped as a god by the Egyptians.

48. "Then the king made Daniel a great man." For as he had humbled himself, and presented himself as the least among all men, God made him great, and the king established him as ruler over the whole land of Babylon. Just as also Pharaoh did to Joseph, appointing him then to be ruler over the whole land of Egypt.

49. "And Daniel requested," etc. For as they had united with Daniel in prayer to God that the vision might be revealed to him, so Daniel, when he obtained great honour from the king, made mention of them, explaining to the king what had been done by them, in order that they also should be deemed worthy of some honour as fellow-seers and worshippers of God. For when they asked heavenly things from the Lord, they received also earthly things from the king.

188 Chap. iii. 1 "In the eighteenth year," etc. (These words are wanting in the Vulgate, etc.) A considerable space of time having elapsed, therefore, and the eighteenth year being now

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[1338] [The *minchah*, that is.]

[1339] Ex. vii. 1.

in its course, the king, calling to mind his vision, “made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits.” For as the blessed Daniel, in interpreting the vision, had answered the king, saying, “Thou art this head of gold in the image,” the king, being puffed up with this address, and elated in heart, made a copy of this image, in order that he might be worshipped by all as God.

7. “All the people fell.” Some (did so) because they feared the king himself; but all (or “most”), because they were idolaters, obeyed the word commanded by the king.

16. “Shadrach, Meshach, and Abednego answered,” etc. These three youths are become an example to all faithful men, inasmuch as they did not fear the crowd of satraps, neither did they tremble when they heard the king’s words, nor did they shrink when they saw the flame of the blazing furnace, but deemed all men and the whole world as nought, and kept the fear of God alone before their eyes. Daniel, though he stood at a distance and kept silence, encouraged them to be of good cheer as he smiled to them. And he rejoiced also himself at the witness they bore, understanding, as he did, that the three youths would receive a crown in triumph over the devil.

19. “And commanded that they should heat the furnace one seven times more.” He bids the vast furnace be heated one seven times more, as if he were already overcome by them. In earthly things, then, the king was superior; but in faith toward God the three youths were superior. Tell me, Nebuchadnezzar, with what purpose you order them to be cast into the fire bound? Is it lest they might escape, if they should have their feet unbound, and thus be able to extinguish the fire? But thou doest not these things of thyself, but there is another who worketh these things by thy means.

47.[1340] “And the flame streamed forth.” The fire, he means, was driven from within by the angel, and burst forth outwardly. See how even the fire appears intelligent, as if it recognised and punished the guilty. For it did not touch the servants of God, but it consumed the unbelieving and impious Chaldeans. Those who were within were besprinkled with a (cooling) dew by the angel, while those who thought they stood in safety outside the furnace were destroyed by the fire. The men who cast in the youths were burned by the flame, which caught them on all sides, as I suppose, when they went to bind the youths.

92 (i.e., 25). “And the form of the fourth is like the Son of God.” Tell me, Nebuchadnezzar, when didst thou see the Son of God, that thou shouldst confess that this is the Son of God? And who pricked thy heart, that thou shouldst utter such a word? And with what eyes wert thou able to look into this light? And why was this manifested to thee alone, and to none of the satraps about thee? But, as it is written, “The heart of a king is in the hand of God:” the hand of God is here, whereby the Word pricked his heart, so that he might recog-

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[1340] The verses are numbered according to the Greek translation, which incorporates the apocryphal “song of the three holy children.”

nise Him in the furnace, and glorify Him. And this idea of ours is not without good ground. For as the children of Israel were destined to see God in the world, and yet not to believe on Him, the Scripture showed beforehand that the Gentiles would recognise Him incarnate, whom, while not incarnate, Nebuchadnezzar saw and recognised of old in the furnace, and acknowledged to be the Son of God.

93 (i.e., 26). "And he said, Shadrach, Meshach, and Abednego." The three youths he thus called by name. But he found no name by which to call the fourth. For He was not yet that Jesus born of the Virgin.

97 (i.e., 30). "Then the king promoted," etc. For as they honoured God by giving themselves up to death, so, too, they were themselves honoured not only by God, but also by the king. And they taught strange and foreign nations also to worship God.

Chap. vii. 1 "And he wrote the dream." The things, therefore, which were revealed to the blessed prophet by the Spirit in visions, these he also recounted fully for others, that he might not appear to prophesy of the future to himself alone, but might be proved a prophet to others also, who wish to search the divine Scriptures.

2. "And behold the four winds." He means created existence in its fourfold division.

3. "And four great beasts." As various beasts then were shown to the blessed Daniel, and these different from each other, we should understand that the truth of the narrative deals not with certain beasts, but, under the type and image of different beasts, exhibits the kingdoms that have risen in this world in power over the race of man. For by the great sea he means the whole world.

4. "Till the wings thereof were plucked." For this happened in reality in the time of Nebuchadnezzar, as has been shown in the preceding book. And he bears witness directly that this very thing was fulfilled in himself; for he was driven out of the kingdom, and stripped of his glory, and of the greatness which he formerly possessed. "And after a little:" the words, "It was made stand upon the feet as a man, and a man's heart was given to it," signify that Nebuchadnezzar, when he humbled himself, and acknowledged that he was but a man, in subjection under the power of God, and made supplication to the Lord, found mercy with Him, and was restored to his own kingdom and honour.

5. "A second beast like to a bear." To represent the kingdom of the Persians. "And it had three ribs." The three nations he calls three ribs. The meaning, therefore, is this: that beast had the dominion, and these others under it were the Medes, Assyrians, and Babylonians. "And they said thus to it, Arise, devour." For the Persians arising in these times, devastated every land, and made many men subject to them, and slew them. For as this beast, the bear, is a foul animal, and carnivorous, tearing with claws and teeth, such also was the kingdom of the Persians, who held the supremacy for two hundred and thirty years.

6. "And, lo, another beast like a leopard." In mentioning a leopard, he means the kingdom of the Greeks, over whom Alexander of Macedon was king. And he likened them to a leopard,

because they were quick and inventive in thought, and bitter in heart, just as that animal is many-coloured in appearance, and quick in wounding and in drinking man's blood.

"The beast had also four heads." When the kingdom of Alexander was exalted, and grew, and acquired a name over the whole world, his kingdom was divided into four principalities. For Alexander, when near his end, partitioned his kingdom among his four comrades of the same race, viz., "Seleucus, Demetrius, Ptolemy, and Philip;" and all these assumed crowns, as Daniel prophesies, and as it is written in the first book of Maccabees.

7. "And behold a fourth beast." Now, that there has arisen no other kingdom after that of the Greeks except that which stands sovereign at present, is manifest to all. This one has iron teeth, because it subdues and reduces all by its strength, just as iron does. And the rest it did tread with its feet, for there is no other kingdom remaining after this one, but from it will spring ten horns.

"And it had ten horns." For as the prophet said already of the leopard, that the beast had four heads, and that was fulfilled, and Alexander's kingdom was divided into four principalities, so also now we ought to look for the ten horns which are to spring from it, when the time of the beast shall be fulfilled, and the little horn, which is Antichrist, shall appear suddenly in their midst, and righteousness shall be banished from the earth, and the whole world shall reach its consummation. So that we ought not to anticipate the counsel of God, but exercise patience and prayer, that we fall not on such times. We should not, however, refuse to believe that these things will come to pass. For if the things which the prophets predicted in former times have not been realized, then we need not look for these things. But if those former things did happen in their proper seasons, as was foretold, these things also shall certainly be fulfilled.

8. "I considered the horns." That is to say, I looked intently at the beast, and was astonished at everything about it, but especially at the number of the horns. For the appearance of this beast differed from that of the other beasts in kind.

13. "And came to the Ancient of days." By the Ancient of days he means none other than the Lord and God and Ruler of all, and even of Christ Himself, who maketh the days old, and yet becometh not old Himself by times and days.

14. "His dominion is an everlasting dominion." The Father, having put all things in subjection to His own Son, both things in heaven and things on earth, showed Him forth by all as the first-begotten of God, in order that, along with the Father, He might be approved the Son of God before angels, and be manifested as the Lord also of angels: (He showed Him forth also as) the first-begotten of a virgin, that He might be seen to be in Himself the Creator anew of the first-formed Adam, (and) as the first-begotten from the dead, that He might become Himself the first-fruits of our resurrection.

"Which shall not pass away." He exhibited all the dominion given by the Father to His own Son, who is manifested as King of all in heaven and on earth, and under the earth, and as Judge of all: of all in heaven, because He was born the Word, of the heart of the Father before all; and of all in earth, because He was made man, and created Adam anew of Himself; and of all under the earth, because He was also numbered among the dead, and preached to the souls of the saints, (and) by death overcame death.

17. "Which shall arise." For when the three beasts have finished their course, and been removed, and the one still stands in vigour,—if this one, too, is removed, then finally earthly things (shall) end, and heavenly things begin; that the indissoluble and everlasting kingdom of the saints may be brought to view, and the heavenly King manifested to all, no longer in figure, like one seen in vision, or revealed in a pillar of cloud upon the top of a mountain, but amid the powers and armies of angels, as God incarnate and man, Son of God and Son of man—coming from heaven as the world's Judge.

19. "And I inquired about the fourth beast." It is to the fourth kingdom, of which we have already spoken, that he here refers: that kingdom, than which no greater kingdom of 190 like nature has arisen upon the earth; from which also ten horns are to spring, and to be apportioned among ten crowns. And amid these another little horn shall rise, which is that of Antichrist. And it shall pluck by the roots the three others before it; that is to say, he shall subvert the three kings of Egypt, Libya, and Ethiopia, with the view of acquiring for himself universal dominion. And after conquering the remaining seven horns, he will at last begin, inflated by a strange and wicked spirit, to stir up war against the saints, and to persecute all everywhere, with the aim of being glorified by all, and being worshipped as God.

22. "Until the Ancient of days come." That is, when at length the Judge of judges and the King of kings comes from heaven, who shall subvert the whole dominion and power of the adversary, and shall consume all with the eternal fire of punishment. But to His servants, and prophets, and martyrs, and to all who fear Him, He will give an everlasting kingdom; that is, they shall possess the endless enjoyment of good.

25. "Until a time, and times, and the dividing of time." This denotes three years and a half.

Chap. ix. 21 "And, behold, the man Gabriel…flying." You see how the prophet likens the speed of the angels to a winged bird, on account of the light and rapid motion with which these spirits fly so quickly in discharge of orders.

Chap. x. 6 "And the voice of His words." For all we who now believe on Him declare the words of Christ, as if we spake by His mouth the things enjoined by Him.

7. "And I saw," etc. For it is to His saints that fear Him, and to them alone, that He reveals Himself. For if any one seems to be living now in the Church, and yet has not the fear of God, his companionship with the saints will avail him nothing.

12. "Thy words were heard." Behold how much the piety of a righteous man availeth, that to him alone, as to one worthy, things not yet to be manifested in the world should be revealed.

13. "And lo, Michael." Who is Michael but the angel assigned to the people? As (God) says to Moses, "I will not go with you in the way, because the people are stiff-necked; but my angel shall go with you."

16. "My inwards are turned" (A.V., "my sorrows are turned upon me"). For it was meet that, at the appearing of the Lord, what was above should be turned beneath, in order that also what was beneath might come above.—I require time, he says, to recover myself, and to be able to endure the words and to make reply to what is said.—But while I was in this position, he continues, I was strengthened beyond my hope. For one unseen touched me, and straightway my weakness was removed, and I was restored to my former strength. For whenever all the strength of our life and its glory pass from us, then are we strengthened by Christ, who stretches forth His hand and raises the living from among the dead, and as it were from Hades itself, to the resurrection of life.

18. "And he strengthened me." For whenever the Word has made us of good hope with regard to the future, we are able also readily to hear His voice.

20. "To fight with the prince of Persia." For from the day that thou didst humble thyself before the Lord thy God thy prayer was heard, and I was sent "to fight with the prince of Persia." For there was a design not to let the people go. Therefore, that thy prayer might be speedily answered, "I stood up against him."

Chap. xii. 1 "There shall be a time of trouble." For at that time there shall be great trouble, such as has not been from the foundation of the world, when some in one way, and others in another, shall be sent through every city and country to destroy the faithful; and the saints shall travel from the west to the east, and shall be driven in persecution from the east to the south, while others shall conceal themselves in the mountains and caves; and the abomination shall war against them everywhere, and shall cut them off by sea and by land by his decree, and shall endeavour by every means to destroy them out of the world; and they shall not be able any longer to sell their own property, nor to buy from strangers, unless one keeps and carries with him the name of the beast, or bears its mark upon his forehead. For then they shall all be driven out from every place, and dragged from their own homes and haled into prison, and punished with all manner of punishment, and cast out from the whole world.

2. "These shall awake to everlasting life." That is, those who have believed in the true life, and who have their names written in the book of life. "And these to shame." That is, those who are attached to Antichrist, and who are cast with him into everlasting punishment.

3. "And they that be wise shall shine." And the Lord has said the same thing in the Gospel: "Then shall the righteous shine forth as the sun."[1341]

[1341] Matt. xiii. 43.

7. “For a time, times, and an half.” By this he indicated the three and a half years of Antichrist. For by a time he means a year; and by times, two years; and by an half time, half a year. These are the “one thousand two hundred and ninety days” of which Daniel prophesied.

9. “The words are closed up and sealed.” For as a man cannot tell what God has prepared for the saints; for neither has eye seen nor ear heard, nor has it entered into the heart of man (to conceive) these things, into which even the saints, too, shall then eagerly desire to look; so He said to him, “For the words are sealed until the time of the end; until many shall be chosen and tried with fire.” And who are they who are chosen, but those who believe the word of truth, so as to be made white thereby, and to cast off the filth of sin, and put on the heavenly, pure, and glorious Holy Spirit, in order that, when the Bridegroom comes, they may go in straightway with Him?

11. “The abomination of desolation shall be given (set up).” Daniel speaks, therefore, of two abominations: the one of destruction, which Antiochus set up in its appointed time, and which bears a relation to that of desolation, and the other universal, when Antichrist shall come. For, as Daniel says, he too shall be set up for the destruction of many.[1342]

[1342] “By the most holy Hippolytus, (bishop) of Rome: The Exact Account of the Times,” etc. From Gallandi. This fragment seems to have belonged to the beginning or introduction to the commentary of Hippolytus on Daniel.

IV.

Other Fragments on Daniel.[1343]

For when the iron legs that now hold the sovereignty have given place to the feet and the toes, in accordance with the representation of the terrible beast, as has also been signified in the former times, then from heaven will come the stone that smites the image, and breaks it; and it will subvert all the kingdoms, and give the kingdom to the saints of the Most High. This is the stone which becomes a great mountain, and fills the earth, and of which it is written: “I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days. And there was given Him dominion, and glory, and a kingdom; and all peoples, nations, and languages shall serve Him: His power is an everlasting power, which shall not pass away, and His kingdom shall not be destroyed.”[1344]

[1343] In *Anastasius Sinaita*, quæst. xlviii. p. 327.

[1344] Dan. vii. 13.

V.

On the Song of the Three Children.[1345]

"O Ananias, Azarias, and Misael, bless ye the Lord; O ye apostles, prophets, and martyrs of the Lord, bless ye the Lord: praise Him, and exalt Him above all, for ever."

We may well marvel at the words of the three youths in the furnace, how they enumerated all created things, so that not one of them might be reckoned free and independent in itself; but, summing up and naming them all together, both things in heaven, and things in earth, and things under the earth, they showed them to be all the servants of God, who created all things by the Word, that no one should boast that any of the creatures was without birth and beginning.

[1345] From the *Catena Patrum in Psalmos et Cantica*, vol. iii. ed. Corderianæ, pp. 951, ad v. 87.

VI.

On Susannah.[1346]

What is narrated here, happened at a later time, although it is placed before the first book (at the beginning of the book). For it was a custom with the writers to narrate many things in an inverted order in their writings. For we find also in the prophets some visions recorded among the first and fulfilled among the last; and again, on the other hand, some recorded among the last and fulfilled first. And this was done by the disposition of the Spirit, that the devil might not understand the things spoken in parables by the prophets, and might not a second time lay his snares and ruin man.

Ver. 1. "Called Joacim." This Joacim, being a stranger in Babylon, obtains Susannah in marriage. And she was the daughter of Chelcias the priest,[1347] who found the book of the law in the house of the Lord, when Josiah the king commanded him to purify the holy of holies. His brother was Jeremiah the prophet, who was carried, with the remnant that was left after the deportation of the people to Babylon, into Egypt, and dwelt in Taphnæ;[1348] and, while prophesying there, he was stoned to death by the people.

"A very fair woman, and one that feared the Lord," etc. For by the fruit produced, the tree also is easily known. For men who are pious and zealous for the law, bring into the world children worthy of God; such as he was who became a prophet and witness of Christ, and she who was found chaste and faithful in Babylon, whose honour and chastity were the occasion of the manifestation of the blessed Daniel as a prophet.

4. "Now Joacim was a great rich man," etc. We must therefore seek the explanation of this. For how could those who were captives, and had been made subject to the Babylonians, meet together in the same place, as if they were their own masters? In this matter, therefore, we should observe that Nebuchadnezzar, after their deportation, treated them kindly, and permitted them to meet together, and do all things according to the law.

7. "And at noon Susannah went into (her husband's garden)." Susannah prefigured the Church; and Joacim, her husband, Christ; and the garden, the calling of the saints, who are planted like fruitful trees in the Church. And Babylon is the world; and the two elders are set forth as a figure of the two peoples that plot against the Church—the one, namely, of the circumcision, and the other of the Gentiles. For the words, "were appointed rulers of

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[1346] This apocryphal story of Susannah is found in the Greek texts of the LXX. and Theodotion, in the old Latin and Vulgate, and in the Syriac and Arabic versions. But there is no evidence that it ever formed part of the Hebrew, or of the original Syriac text. It is generally placed at the beginning of the book, as in the Greek mss. and the old Latin, but is also sometimes set at the end, as in the Vulgate, ed. Compl.

[1347] 2 Kings xxii. 8.

[1348] Jer. xliii. 8.

the people and judges," (mean) that in this world they exercise authority and rule, judging the righteous unrighteously.

8. "And the two elders saw her." These things the rulers of the Jews wish now to expunge from the book, and assert that these things did not happen in Babylon, because they are ashamed of what was done then by the elders.

9. "And they perverted their own mind." For how, indeed, can those who have been the enemies and corruptors of the Church judge righteously, or look up to heaven with pure heart, when they have become the slaves of the prince of this world?

10. "And they were both wounded with her (love)." This word is to be taken in truth; for always the two peoples, being wounded (instigated) by Satan working in them, strive to raise persecutions and afflictions against the Church, and seek how they may corrupt her, though they do not agree with each other.

12. "And they watched diligently." And this, too, is to be noted. For up to the present time both the Gentiles and the Jews of the circumcision watch and busy themselves with the dealings of the Church, desiring to suborn false witnesses against us, as the apostle says: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus."[1349]

It is a kind of sin to be anxious to give the mind to women.

14. "And when they were gone out, they parted the one from the other." As to their parting the one from the other at the hour of dinner (luncheon), this signifies that in the matter of earthly meats the Jews and the Gentiles are not at one; but in their views, and in all worldly matters, they are of one mind, and can meet each other.

14. "And asking one another, they acknowledged their lust." Thus, in revealing themselves to each other, they foreshadow the time when they shall be proved by their thoughts, and shall have to give account to God for all the sin which they have done, as Solomon says: "And scrutiny shall destroy the ungodly."[1350] For these are convicted by the scrutiny.

15. "As they watched a fit time." What fit time but that of the passover, at which the laver is prepared in the garden for those who burn, and Susannah washes herself, and is presented as a pure bride to God?

"With two maids only." For when the Church desires to take the laver according to use, she must of necessity have two handmaids to accompany her. For it is by faith on Christ and love to God that the Church confesses and receives the laver.

18. "And she said to her maids, Bring me oil." For faith and love prepare oil and unguents to those who are washed. But what were these unguents, but the commandments of the holy Word? And what was the oil, but the power of the Holy Spirit, with which believers are

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[1349] Gal. ii. 4.

[1350] Prov. i. 32; in our version given as, "The prosperity of fools shall destroy them."

anointed as with ointment after the laver of washing? All these things were figuratively represented in the blessed Susannah, for our sakes, that we who now believe on God might not regard the things that are done now in the Church as strange, but believe them all to have been set forth in figure by the patriarchs of old, as the apostle also says: "Now these things happened unto them for ensamples: and they were written for our instruction, on whom the ends of the world are come."[1351]

18. "And they went out at privy doors;" showing thus by anticipation, that he who desires to partake of the water in the garden must renounce the broad gate, and enter by the strait and narrow.[1352]

"And they saw not the elders." For as of old the devil was concealed in the serpent in the garden, so now too, concealed in the elders, he fired them with his own lust, that he might again a second time corrupt Eve.

20. "Behold, the garden doors are shut." O wicked rulers, and filled with the workings of the devil, did Moses deliver these things to you? And while ye read the law yourselves, do ye teach others thus? Thou that sayest, "Thou shalt not kill," dost thou kill? Thou that sayest, "Thou shalt not covet," dost thou desire to corrupt the wife of thy neighbour?

"And we are in love with thee." Why, ye lawless, do ye strive to gain over a chaste and guileless soul by deceitful words, in order to satisfy your own lust?

21. "If thou wilt not, we will bear witness against thee." This wicked audacity with which you begin, comes of the deceitfulness that lurks in you from the beginning. And there was in reality a young man with her, that one[1353] of yours; one from heaven, not to have intercourse with her, but to bear witness to her truth. 19

22. "And Susannah sighed." The blessed Susannah, then, when she heard these words, was troubled in her heart, and set a watch upon her mouth, not wishing to be defiled by the wicked elders. Now it is in our power also to apprehend the real meaning of all that befell Susannah. For you may find this also fulfilled in the present condition of the Church. For when the two peoples conspire to destroy any of the saints, they watch for a fit time, and enter the house of God while all there are praying and praising God, and seize some of them, and carry them off, and keep hold of them, saying, Come, consent with us, and worship our Gods; and if not, we will bear witness against you. And when they refuse, they drag them before the court and accuse them of acting contrary to the decrees of Cæsar, and condemn them to death.

"I am straitened on every side." Behold the words of a chaste woman, and one dear to God: "I am straitened on every side." For the Church is afflicted and straitened, not only by the Jews, but also by the Gentiles, and by those who are called Christians, but are not such in reality. For they, observing her chaste and happy life, strive to ruin her.

[1351] 1 Cor. x. 11.

[1352] Matt. vii. 13, 14.

[1353] That is, Daniel, present in the spirit of prophecy.—Combef.

"For if I do this thing, it is death to me." For to be disobedient to God, and obedient to men, works eternal death and punishment.

"And if I do it not, I cannot escape your hands." And this indeed is said with truth. For they who are brought into judgment for the sake of God's name, if they do what is commanded them by men, die to God, and shall live in the world. But if they refuse to do what is commanded them by men, they escape not the hands of their judges, but are condemned by them.

23. "It is better for me not to do it." For it is better to die by the hand of wicked men and live with God, than, by consenting to them, to be delivered from them and fall into the hands of God.

24. "And Susannah cried with a loud voice." And to whom did Susannah cry but to God? as Isaiah says: "Then shalt thou call, and the Lord shall answer thee; whilst thou art yet speaking, He shall say, Lo, here I am."[1354]

"And the two elders cried out against her." For the wicked never cease to cry out against us, and to say: Away with such from off the earth, for it is not fit that they should live. In an evangelical sense, Susannah despised them who kill the body, in order that she might save her soul from death. Now sin is the death of the soul, and especially (the sin of) adultery. For when the soul that is united with Christ forsakes its faith, it is given over to perpetual death, viz., eternal punishment. And in confirmation of this, in the case of the transgression and violation of marriage unions in the flesh, the law has decreed the penalty of death.

25. "Then ran the one and opened the gates;" pointing to the broad and spacious way on which they who follow such persons perish.

31. "Now Susannah was a very delicate woman." Not that she had meretricious adornments about her person, as Jezebel had, or eyes painted with divers colours; but that she had the adornment of faith, and chastity, and sanctity.

34. "And laid their hands upon her head;" that at least by touching her they might satisfy their lust.

35. "And she was weeping." For by her tears she attracted the (regard of) the Word from heaven, who was with tears to raise the dead Lazarus.

41. "Then the assembly believed them." It becomes us, then, to be stedfast in every duty, and to give no heed to lies, and to yield no obsequious obedience to the persons of rulers, knowing that we have to give account to God; but if we follow the truth, and aim at the exact rule of faith, we shall be well-pleasing to God.

[1354] Isa. lviii. 9.

44. “And the Lord heard her voice.” For those who call upon Him from a pure heart, God heareth. But from those who (call upon Him) in deceit and hypocrisy, God turneth away His face.

52. “O thou that art waxen old in wickedness.” Now, since at the outset, in the introduction, we explained that the two elders are to be taken as a type of the two peoples, that of the circumcision and that of the Gentiles, which are always enemies of the Church; let us mark the words of Daniel, and learn that the Scripture deals falsely with us in nothing. For, addressing the first elder, he censures him as one instructed in the law; while he addresses the other as a Gentile, calling him “the seed of Chanaan,” although he was then among the circumcision.

55. “For even now the angel of God.” He shows also, that when Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias[1355] and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both.

61. “And they arose against the two elders;” that the saying might be fulfilled, “Whoso diggeth a pit for his neighbour, shall fall therein.”[1356]

To all these things, therefore, we ought to give heed, beloved, fearing lest any one be overtaken in any transgression, and risk the loss of his soul, knowing as we do that God is the Judge of all; and the Word[1357] Himself is the Eye which nothing that is done in the world escapes. Therefore, always watchful in heart and pure in life, let us imitate Susannah.

[1355] Tobit iii. 17.

[1356] Prov. xxvi. 27.

[1357] Cotelerius reads ὅλος instead of ὁ λόγος, and so = and He is Himself the whole or universal eye.

On Matthew.[1358]

Matt. vi. 11.[1359]

For this reason we are enjoined to ask what is sufficient for the preservation of the substance of the body: not luxury, but food, which restores what the body loses, and prevents death by hunger; not tables to inflame and drive on to pleasures, nor such things as make the body wax wanton against the soul; but bread, and that, too, not for a great number of years, but what is sufficient for us to-day.

[1358] De Magistris, *Acta Martyrum Ostiens.*, p. 405.

[1359] He is giving his opinion on the ἐπιούσιον, i.e., the "daily bread."

On Luke.[1360]

Chap. ii. 7 And if you please, we say that the Word was the first-born of God, who came down from heaven to the blessed Mary, and was made a first-born man in her womb, in order that the first-born of God might be manifested in union with a first-born man.

22. When they brought Him to the temple to present Him to the Lord, they offered the oblations of purification. For if the gifts of purification according to the law were offered for Him, in this indeed He was made under the law. But the Word was not subject to the law in such wise as the sycophants[1361] fancy, since He is the law Himself; neither did God need sacrifices of purification, for He purifieth and sanctifieth all things at once in a moment. But though He took to Himself the frame of man as He received it from the Virgin, and was made under the law, and was thus purified after the manner of the first-born, it was not because He needed this ceremonial that He underwent its services, but only for the purpose of redeeming from the bondage of the law those who were sold under the judgment of the curse.

Chap. xxiii For this reason the warders of Hades trembled when they saw Him; and the gates of brass and the bolts of iron were broken. For, lo, the Only-begotten entered, a soul among souls, God the Word with a (human) soul. For His body lay in the tomb, not emptied of divinity; but as, while in Hades, He was in essential being with His Father, so was He also in the body and in Hades.[1362] For the Son is not contained in space, just as the Father; and He comprehends all things in Himself. But of His own will he dwelt in a body animated by a soul, in order that with His soul He might enter Hades, and not with His pure divinity.

[1360] Mai, *Script. vet. collectio nova*, vol. ix. p. 645, Rome, 1837.

[1361] οἱ συκοφάνται.

[1362] Pearson *On the Creed*, art. iv. p. 355.

Doubtful Fragments on the Pentateuch.[1363]

Preface.

In the name of the Father, and the Son, and the Holy Spirit, one God. This is a transcript of the excellent law. But before beginning to give the transcript of the book of the law, it will be worth while to instruct you, O brother, as to its excellence, and the dignity of its disposition. Its first excellence is, that God delivered it by the hand of our most blessed ruler, the chief of the prophets, and first of the apostles, or those who were sent to the children of Israel, viz., Moses the son of Amram, the son of Kohath, of the sons of Levi. Now he was adorned with all manner of wisdom, and endowed with the best genius. Illustrious in dignity, remarkable for the integrity of his disposition, distinguished for power of reason, he talked with God. And He chose him as an instrument of value. By His leader and prophet, God Most High sent it down to us, and committed it to us (blessed be His name) in the Syriac tongue of the Targum, which the Seventy translated into the Hebrew tongue, to wit, into the tongue of the nation, and the idiom of the common people. Moses. therefore, received it from the eternal Lord, and was the first to whom it was entrusted, and who obeyed its rules and ordinances. Then he taught it to the children of Israel, who also embraced it. And he explained to them its profound mysteries and dark places. And he expounded to them those things which were less easy, as God permitted him, and concealed from them those secrets of the law, as God forbade him (to reveal them). Nor did there rise among them one who was better practised in His judgments and decrees, and who communicated more clearly the mysteries of His doctrine, until God translated him to Himself, after He had made him perfect by forty whole years in the wilderness.

And these following are the names of the teachers who handed down the law in continuous succession after Moses the prophet, until the advent of Messiah:—

Know, then, my brother, whom may God bless, that God delivered the most excellent law into the hands of Moses the prophet, the son of Amram.

And Moses delivered it to Joshua the son of Nun.
And Joshua the son of Nun delivered it Anathal.
And Anathal delivered it to Jehud.
And Jehud delivered it to Samgar.
And Samgar delivered it to Baruk.
And Baruk delivered it to Gideon.
And Gideon delivered it to Abimelech.
And Abimelech delivered it to Taleg.

[1363] These are edited in Arabic and Latin by Fabricius, *Opp. Hippol.*, ii. 33. That these are spurious is now generally agreed. The translation is from the Latin version, which alone is given by Migne.

And Taleg delivered it to Babin the Gileadite.

And Babin delivered it to Jiphtach.

And Jiphtach delivered it to Ephran.

And Ephran delivered it to Elul of the tribe Zebulon.

And Elul delivered it to Abdan.

And Abdan delivered it to Shimshon the brave.

And Shimshon delivered it to Helkanah, the son of Jerachmu, the son of Jehud. Moreover, he was the father of Samuel the prophet. Of this Helkanah mention is made in the beginning of the first book of Kings (Samuel).

And Helkanah delivered it to Eli the priest. And Eli delivered it to Samuel the prophet.

And Samuel delivered it to Nathan the prophet.

And Nathan delivered it to Gad the prophet.

And Gad the prophet delivered it to Shemaiah the teacher. And Shemaiah delivered it to Iddo the teacher. And Iddo delivered it to Achia.

And Achia delivered it to Abihu.

And Abihu delivered it to Elias the prophet.

And Elias delivered it to his disciple Elisæus.

And Elisæus delivered it to Malachia the prophet.

And Malachia delivered it to Abdiahu.

And Abdiahu delivered it to Jehuda.

And Jehuda delivered it to Zacharias the teacher. In those days came Bachthansar king of Babel, and laid waste the house of the sanctuary, and carried the children of Israel into captivity to Babel.

And after the captivity of Babel, Zacharia the teacher delivered it to Esaia the prophet, the son of Amos.

And Esaia delivered it to Jeremia the prophet.

And Jeremia the prophet delivered it to Chizkiel.

And Chizkiel the prophet delivered it to Hosea the prophet, the son of Bazi.

And Hosea delivered it to Joiel the prophet.

And Joiel delivered it to Amos the prophet.

And Amos delivered it to Obadia.

And Obadia delivered it to Jonan the prophet, the son of Mathi, the son of Armelah, who was the brother of Elias the prophet.

And Jonan delivered it to Micha the Morasthite, who delivered it to Nachum the Alcusite. And Nachum delivered it to Chabakuk the prophet.

And Chabakuk delivered it to Sophonia the prophet.

And Sophonia delivered it to Chaggæus the prophet.

And Chaggæus delivered it to Zecharia the prophet, the son of Bershia.

And Zecharia, when in captivity, delivered it to Malachia. And Malachia delivered it to Ezra the teacher.

[1364]And Ezra delivered it to Shamai the chief priest, and Jadua to Samean, (and) Samean delivered it to Antigonus.

And Antigonus delivered it to Joseph the son of Johezer, (and) Joseph the son of Gjuchanan.

And Joseph delivered it to Jehosua, the son of Barachia.

And Jehosua delivered it to Nathan the Arbelite.

And Nathan delivered it to Shimeon, the elder son of Shebach. This is he who carried the Messias in his arms.

Simeon delivered it to Jehuda.

Jehuda delivered it to Zecharia the priest.

And Zecharia the priest, the father of John the Baptist, delivered it to Joseph, a teacher of his own tribe.

And Joseph delivered it to Hanan and Caiaphas. Moreover, from them were taken away the priestly, and kingly, and prophetic offices.

These were teachers at the advent of Messias; and they were both priests of the children of Israel. Therefore the whole number of venerable and honourable priests put in trust of this most excellent law was fifty-six, Hanan (i.e., Annas) and Caiaphas being excepted.

And those are they who delivered it in the last days to the state of the children of Israel; nor did there arise any priests after them.

This is the account of what took place with regard to the most excellent law.

Armius, author of the book of *Times*, has said: In the nineteenth year of the reign of King Ptolemy, He ordered the elders of the children of Israel to be assembled, in order that they might put into his hands a copy of the law, and that they might each be at hand to explain its meaning.

The elders accordingly came, bringing with them the most excellent law. Then he commanded that every one of them should interpret the book of the law to him.

But he dissented from the interpretation which the elders had given. And he ordered the elders to be thrust into prison and chains. And seizing the book of the law, he threw it into a deep ditch, and cast fire and hot ashes upon it for seven days. Then afterwards he ordered them to throw the filth of the city into that ditch in which was the book of the law. And the ditch was filled to the very top.

The law remained seventy years under the filth in that ditch, yet did not perish, nor was there even a single leaf of it spoilt. 196

[1364] See Tsemach David, and Maimon. Præfat. ad Seder Zeraim, in Pocockii *Porta Moses*, p. 36.

In the twenty-first year of the reign of King Apianutus they took the book of the law out of the ditch, and not one leaf thereof was spoilt.

And after the ascension of Christ into heaven, came King Titus, son of Aspasianus king of Rome, to Jerusalem, and besieged and took it. And he destroyed the edifice of the second house, which the children of Israel had built. Titus the king destroyed the house of the sanctuary, and slew all the Jews who were in it, and built Tsion (*sic*) in their blood. And after that deportation the Jews were scattered abroad in slavery. Nor did they assemble any more in the city of Jerusalem, nor is there hope anywhere of their returning.

After Jerusalem was laid waste, therefore, Shemaia and Antalia (Abtalion) delivered the law,—kings of Baalbach,[1365] a city which Soliman, son of King David, had built of old, and which was restored anew in the days of King Menasse, who sawed Esaia the prophet asunder.

King Adrian, of the children of Edom, besieged Baalbach, and took it, and slew all the Jews who were in it, (and) as many as were of the family of David he reduced to slavery. And the Jews were dispersed over the whole earth, as God Most High had foretold: "And I will scatter you among the Gentiles, and disperse you among the nations."

And these are the things which have reached us as to the history of that most excellent book. The Preface is ended.

[1365] Heliopolis of Syria.

The Law.

In the name of God eternal, everlasting, most mighty, merciful, compassionate.

By the help of God we begin to describe the book of the law, and its interpretation, as the holy, learned, and most excellent fathers have interpreted it.

The following, therefore, is the interpretation of the first book, which indeed is the book of the creation (and) of created beings.

Section I.

Of the Creation of Heaven and Earth. "In the Beginning God Created," Etc.

An exposition of that which God said.

And the blessed prophet, indeed, the great Moses, wrote this book, and designated and marked it with the title, *The Book of Being*, i.e., "of created beings," etc.

Sections II., III.

And the Lord Said: “And I Will Bring the Waters of the Flood Upon the Earth to Destroy All Flesh,” Etc.

Hippolytus, the Targumist expositor, said: The names of the wives of the sons of Noah are these: the name of the wife of Sem, Nahalath Mahnuk; and the name of the wife of Cham, Zedkat Nabu; and the name of the wife of Japheth, Arathka. These, moreover, are their names in the Syriac Targum.[1366] The name of the wife of Sem was Nahalath Mahnuk; the name of the wife of Cham, Zedkat Nabu; the name of the wife of Japheth, Arathka.

Therefore God gave intimation to Noah, and informed him of the coming of the flood, and of the destruction of the ruined (wicked).

And God Most High ordered him to descend from the holy mount, him and his sons, and the wives of his sons, and to build a ship of three storeys. The lower storey was for fierce, wild, and dangerous beasts. Between them there were stakes or wooden beams, to separate them from each other, and prevent them from having intercourse with each other. The middle storey was for birds, and their different genera. Then the upper storey was for Noah himself and his sons—for his own wife and his sons’ wives.

Noah also made a door in the ship, on the east side. He also constructed tanks of water, and store-rooms of provisions.

When he had made an end, accordingly, of building the ship, Noah, with his sons, Sem, Cham, and Japheth, entered the cave of deposits.[1367]

And on their first approach, indeed, they happily found the bodies of the fathers, Adam, Seth, Enosh, Kainan, Mahaliel, Jared, Mathusalach, and Lamech. Those eight bodies were in the place of deposits, viz., those of Adam, Seth, Enosh, Kainan, Mahaliel, Jared, Mathusalach, and Lamech.

Noah, moreover, took the body of Adam. And his sons took with them offerings. Sem carried gold, Cham myrrh, and Japheth frankincense. Then, leaving the cave of deposits, they transferred the offerings and the body of Adam to the holy mount.[1368]

And when they sat down by the body of Adam, over against paradise, they began to lament and weep for the loss of paradise.

Then, descending from the holy mount, and lifting up their eyes towards paradise, they renewed their weeping and wailing, (and) uttered an eternal farewell in these terms: Farewell! peace to thee, O paradise of God! Farewell, O habitation of religion and purity! Farewell, O seat of pleasure and delight!

[1366] What follows was thus expressed probably in Syriac in some Syriac version.

[1367] Cavernam thesaurorum. [Cant. iv. 6, i.e., Paradise.]

[1368] Cavernam thesaurorum. [Cant. iv. 6, i.e., Paradise.]

Then they embraced the stones and trees of the holy mount, and wept, and said: Farewell, O habitation of the good! Farewell, O abode of holy bodies! 19

Then, after three days, Noah, with his sons and his sons’ wives, came down from the holy mount to the base of the holy mount, to the ship’s place. For the (ark) was under the projecting edge of the holy mount.

And Noah entered the ship, and deposited the body of Adam, and the offerings, in the middle of the ship, upon a bier of wood, which he had prepared for the reception of the body.

And God charged Noah, saying: Make for thyself rattles[1369] of boxwood (or cypress). Now שמשאר is the wood called Sagh, i.e., Indian plane.

Make also the hammer (bell) thereof of the same wood. And the length of the rattle shall be three whole cubits, and its breadth one and a half cubit.

And God enjoined him to strike the rattles three times every day, to wit, for the first time at early dawn, for the second time at mid-day, and for the third time at sunset.

And it happened that, as soon as Noah had struck the rattles, the sons of Cain and the sons of Vahim ran up straightway to him, and he warned and alarmed them by telling of the immediate approach of the flood, and of the destruction already hasting on and impending.

Thus, moreover, was the pity of God toward them displayed, that they might be converted and come to themselves again. But the sons of Cain did not comply with what Noah proclaimed to them. And Noah brought together pairs, male and female, of all birds of every kind; and thus also of all beasts, tame and wild alike, pair and pair.

[1369] Crepitacula.

Section IV.

On Gen. vii. 6

Hippolytus, the Syrian expositor of the Targum, has said: We find in an ancient Hebrew copy that God commanded Noah to range the wild beasts in order in the lower floor or storey, and to separate the males from the females by putting wooden stakes between them.

And thus, too, he did with all the cattle, and also with the birds in the middle storey. And God ordered the males thus to be separated from the females for the sake of decency and purity, lest they should perchance get intermingled with each other.

Moreover, God said to Moses: Provide victuals for yourself and your children. And let them be of wheat, ground, pounded, kneaded with water, and dried. And Noah there and then bade his wife, and his sons' wives, diligently attend to kneading dough and laying it in the oven. They kneaded dough accordingly, and prepared just about as much as might be sufficient for them, so that nothing should remain over but the very least.

And God charged Noah, saying to him: Whosoever shall first announce to you the approach of the deluge, him you shall destroy that very moment. In the meantime, moreover, the wife of Cham was standing by, about to put a large piece of bread into the oven. And suddenly, according to the word of the Lord, water rushed forth from the oven, and the flow of water penetrated and destroyed the bread. Therefore the wife of Cham exclaimed, addressing herself to Noah: Oh, sir, the word of God is come good: "that which God foretold is come to pass;" execute, therefore, that which the Lord commanded. And when Noah heard the words of the wife of Chain, he said to her: Is then the flood already come? The wife of Cham said to him: Thou hast said it. God, however, suddenly charged Noah, saying: Destroy not the wife of Cham; for from thy mouth is the beginning of destruction—"thou didst first say, The flood is come." At the voice of Noah the flood came, and suddenly the water destroyed that bread. And the floodgates of heaven were opened, and the rains broke upon the earth. And that same voice, in sooth, which had said of old, "Let the waters be gathered together into one place, and let the dry land appear,"[1370] gave permission to the fountain of waters and the floods of the seas to break forth of their own accord, and brought out the waters.

Consider what God said about the world: Let all its high places be brought low, and they were brought low; and let its low places be raised from its depths.

And the earth was made bare and empty of all existence, as it was at the beginning.

And the rain descended from above, and the earth burst open beneath. And the frame of the earth was destroyed, and its primitive order was broken. And the world became such as it was when desolated at the beginning by the waters which flowed over it. Nor was any one of the existences upon it left in its integrity.

[1370] Gen. i. 9.

Its former structure went to wreck, and the earth was disfigured by the flood of waters that burst upon it, and by the magnitude of its inundations, and the multitude of showers, and the eruption from its depths, as the waters continually broke forth. In fine, it was left such as it was formerly[1371].

[1371] Gen. i. 9.

Section V.

On Gen. viii. I

Hippolytus, the expositor of the Targum, and my master, Jacobus Rohaviensis, have said: On the twenty-seventh day of the month Jiar, which is the second Hebrew month, the ark rose from the base of the holy mount; and already the waters bore it, and it was carried upon them round about towards the four cardinal points of the world. The ark accordingly held off from the holy mount towards the east, then returned towards the west, then turned to the south, and finally, bearing off eastwards, neared Mount Kardu on the first day of the tenth month. And that is the second month Kanun.

And Noah came out of the ark on the twenty-seventh day of the month Jiar, in the second year: for the ark continued sailing five whole months, and moved to and fro upon the waters, and in a period of fifty-one days neared the land. Nor thereafter did it float about any longer. But it only moved successively toward the four cardinal points of the earth, and again finally stood toward the east. We say, moreover, that that was a sign of the cross. And the ark was a symbol of the Christ who was expected. For that ark was the means of the salvation of Noah and his sons, and also of the cattle, the wild beasts, and the birds. And Christ, too, when He suffered on the cross, delivered us from accusations and sins, and washed us in His own blood most pure.

And just as the ark returned to the east, and neared Mount Kardu, so also Christ, when the work was accomplished and finished which He had proposed to Himself, returned to heaven to the bosom of His Father, and sat down upon the throne of His glory at the Father's right hand.

As to Mount Kardu, it is in the east, in the land of the sons of Raban, and the Orientals call it Mount Godash;[1372] the Arabians and Persians call it Ararat.[1373]

And there is a town of the name Kardu, and that hill is called after it, which is indeed very lofty and inaccessible, whose summit no one has ever been able to reach, on account of the violence of the winds and the storms which always prevail there. And if any one attempts to ascend it, there are demons that rush upon him, and cast him down headlong from the ridge of the mountain into the plain, so that he dies. No one, moreover, knows what there is on the top of the mountain, except that certain relics of the wood of the ark still lie there on the surface of the top of the mountain.[1374]

[1372] Gordyæum.

[1373] See Fuller, *Misc. Sacr.*, i. 4; and Bochart, *Phaleg.*, p. 22.

[1374] [See p. 149, note 10, *supra*.]

Section X.

On Deut. xxxiii. II

Hippolytus, the expositor of the Targum, has said that Moses, when he had finished this prophecy, also pronounced a blessing upon all the children of Israel, by their several tribes, and prayed for them. Then God charged Moses, saying to him, Go up to Mount Nebo, which indeed is known by the name of the mount of the Hebrews, which is in the land of Moab over against Jericho.

And He said to him: View the land of Chanaan, which I am to give to the children of Israel for an inheritance. Thou, however, shalt never enter it; wherefore view it well from afar off. When Moses therefore viewed it, he saw that land,—a land green, and abounding with all plenty and fertility, planted thickly with trees; and Moses was greatly moved, and wept.

And when Moses descended from Mount Nebo, he called for Joshua the son of Nun, and said to him before the children of Israel: Prevail, and be strong; for thou art to bring the children of Israel into the land which God promised to fathers that He would give their them for an inheritance. Fear not, therefore, the people, neither be afraid of the nations: for God will be with thee.

And Moses wrote that Senna[1375] (Hebr. מנשה ="secondary law," or "Deuteronomy"), and gave it to the priests the sons of Levi, and commanded them, saying: For seven years keep this Senna hid, and show it not within the entire course of seven years. ("And then") in the feast of tabernacles, the priests the sons of Levi will read this law before the children of Israel, that the whole people, men and women alike, may observe the words of God: Command them to keep the word of God, which is in that law. And whosoever shall violate one of its precepts, let him be accursed.

Accordingly, when Moses had finished the writing of the law, he gave it to Joshua the son of Nun, and enjoined him to give it to the sons of Levi, the priests. Moses also enjoined and charged them to place the book of the law again within the ark of the covenant of the Lord, that it might remain there for a testimony for ever.

And when Moses had made an end of his injunctions, God bade him go up Mount Nebo, which is over against Jericho. The Lord showed him the whole land of promise in its four quarters, from the wilderness to the sea, and from sea to sea. And the Lord said to him, Thou hast seen it indeed with thine eyes, but thou shalt never enter it. There accordingly

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[1375] That is the name the Mohammedans give to their *Traditions*.

Moses died, the servant of God, by the command of God. And the angels buried him on Mount Nebo, which is over against Beth-Phegor. And no one knows of his sepulchre, even to this day. For God concealed his grave.

And Moses lived 120 years; nor was his eye dim, nor was the skin of his face wrinkled.

Moses died on a certain day, at the third hour of the day, on the seventh day of the second month, which is the month Jiar.

And the children of Israel wept for him in the plains of Moab three days.

And Joshua the sun of Nun was filled with the spirit of wisdom; for Moses had laid his hand upon him. And all the children of Israel obeyed him. And God charged Joshua the son of Nun on a certain day,—namely, the seventh day of the month Nisan.

And Joshua the son of Nun lived 110 years, and died on the fourth day, which was the first day of the month Elul. And they buried him in the city Thamnatserach, on Mount Ephraim.

Praise be to God for the completion *of the work*.

On the Psalms.[1376]

I.

The Argument of the Exposition of the Psalms by Hippolytus, (Bishop) of Rome.

1. The book of Psalms contains new doctrine after the law which was given by Moses; and thus it is the second book of doctrine after the Scripture of Moses. After the death, then of Moses and Joshua, and after the judges, David arose, one deemed worthy to be called the father of the Saviour, and he was the first to give the Hebrews a new style of psalmody, by which he did away with the ordinances established by Moses with respect to sacrifice, and introduced a new mode of the worship of God by hymns and acclamations; and many other things also beyond the law of Moses he taught through his whole ministry. And this is the sacredness of the book, and its utility. And the account to be given of its inscription is this: (for) as most of the brethren who believe in Christ think that this book is David's, and inscribe it "Psalms of David," we must state what has reached us with respect to it. The Hebrews give the book the title "Sephra Thelim,"[1377] and in the "Acts of the Apostles" it is called the "Book of Psalms" (the words are these, "as it is written in the Book of Psalms"), but the name (of the author) in the inscription of the book is not found there. And the reason of that is, that the words written there are not the words of one man, but those of several together; Esdra, as tradition says, having collected in one volume, after the captivity, the psalms of several, or rather their words, as they are not all psalms. Thus the name of David is prefixed in the case of some, and that of Solomon in others, and that of Asaph in others. There are some also that belong to Idithum (Jeduthun); and besides these there are others that belong to the sons of Core (Korah), and even to Moses. As they are therefore the words of so many thus collected together, they could not be said by any one who understands the matter to be by David alone.

2. As regards those which have no inscription, we must also inquire to whom we ought to ascribe them. For why is it that even the simplest inscription is wanting in them—such as the one which runs thus, "A psalm of David," or "Of David," without any addition? Now, my idea is, that wherever this inscription occurs alone, what is written is neither a psalm nor a song, but some sort of utterance under guidance of the Holy Spirit, recorded for the behoof of him who is able to understand it. But the opinion of a certain Hebrew on these last matters has reached me, who held that, when there were many without any inscription, but preceded by one with the inscription "Of David," all these should be reckoned also to be by David. And if this be the case, it follows that those without any inscription are by

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[1376] Simon de Magistris, *Acta Martyrum Ostiensium*, Append., p. 439.

[1377] That is an attempt to express in Greek letters the Hebrew title, viz., סֵפֶר תְּהִלָּס = Book of Praises those (writers) who are rightly reckoned, according to the titles, to be the authors of the psalms preceding these. This book of Psalms before us has also been called by the prophet the "Psalter," because, as they say, the psaltery alone among musical instruments gives back the sound from above when the brass is struck, and not from beneath, after the manner of others. In order, therefore, that those who understand it may be zealous to carry out the analogy of such an appellation, and may also look above, from which direction its melody comes—for this reason he has styled it the Psalter. For it is entirely the voice and utterance of the most Holy Spirit.

3. Let us inquire, further, why there are one hundred and fifty psalms. That the number fifty is sacred, is manifest from the days of the celebrated festival of Pentecost, which indicates release from labours, and (the possession of) joy. For which reason neither fasting nor bending the knee is decreed for those days.[1378] For this is a symbol of the great assembly that is reserved for future times. Of which times there was a shadow in the land of Israel in the year called among the Hebrews "Jobel" (Jubilee), which is the fiftieth year in number, and brings with it liberty for the slave, and release from debt, and the like. And the holy Gospel knows also the remission of the number fifty, and of that number which is cognate with it, and stands by it, viz., five hundred;[1379] for it is not without a purpose that we have given us there the remission of fifty pence and of five hundred. Thus, then, it was also meet that the hymns to God on account of the destruction of enemies, and in thanksgiving for 200 the goodness of God, should contain not simply one set of fifty, but three such, for the name of Father, and Son, and Holy Spirit.

4. The number fifty, moreover, contains seven sevens, or a Sabbath of Sabbaths; and also over and above these full Sabbaths, a new beginning, in the eight, of a really new rest that remains above the Sabbaths. And let any one who is able, observe this (as it is carried out) in the Psalms with more, indeed, than human accuracy, so as to find out the reasons in each case, as we shall set them forth. Thus, for instance, it is not without a purpose that the eighth psalm has the inscription, "On the wine-presses," as it comprehends the perfection of fruits in the eight; for the time for the enjoyment of the fruits of the true vine could not be before the eight. And again, the second psalm inscribed "On the wine-presses," is the eightieth, containing another eighth number, viz., in the tenth multiple. The eighty-third, again, is made up by the union of two holy numbers, viz., the eight in the tenth multiple, and the three in the first multiple. And the fiftieth psalm is a prayer for the remission of sins, and a confession. For as, according to the Gospel, the fiftieth obtained remission, confirming thereby that understanding of the jubilee, so he who offers up such petitions in full confession hopes to gain remission in no other number than the fiftieth. And again,

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[1378] [See vol. iii. pp. 94, 103.]

[1379] Luke vii. 41. [Dan. viii. 13, (*Margin.*) "Palmoni," etc.]

there are also certain others which are called “Songs of degrees,” in number fifteen, as was also the number of the steps of the temple, and which show thereby, perhaps, that the “steps” (or “degrees”) are comprehended within the number seven and the number eight. And these songs of degrees begin after the one hundred and twentieth psalm, which is called simply “a psalm,” as the more accurate copies give it. And this is the number[1380] of the perfection of the life of man. And the hundredth[1381] psalm, which begins thus, “I will sing of mercy and judgment, O Lord,” embraces the life of the saint in fellowship with God. And the one hundred and fiftieth ends with these words, “Let every thing that hath breath praise the Lord.”

5. But since, as we have already said, to do this in the case of each, and to find out the reasons, is very difficult, and too much for human nature to accomplish, we shall content ourselves with these things by way of an outline. Only let us add this, that the psalms which deal with historical matter are not found in regular historical order. And the only reason for this is to be found in the numbers according to which the psalms are arranged. For instance, the history in the fifty-first is antecedent to the history in the fiftieth. For everybody acknowledges that the matter of Doeg the Idumean calumniating David to Saul is antecedent to the sin with the wife of Urias; yet it is not without good reason that the history which should be second is placed first, since, as we have before said, the place regarding remission has an affinity with the number fifty. He, therefore, who is not worthy of remission, passes the number fifty, as Doeg the Idumean. For the fifty-first is the psalm that treats of him. And, moreover, the third is in the same position, since it was written when David fled from the face of Absalom his son; and thus, as all know who read the books of Kings, it should come properly after the fifty-first and the fiftieth.

And if any one desires to give further attention to these and such like matters, he will find more exact explanations of the history for himself, as well as of the inscriptions and the order of the psalms.

6. It is likely, also, that a similar account is to be given of the fact, that David alone of the prophets prophesied with an instrument, called by the Greeks the “psaltery,”[1382] and by the Hebrews the “nabla,” which is the only musical instrument that is quite straight, and has no curve. And the sound does not come from the lower parts, as is the case with the lute and certain other instruments, but from the upper. For in the lute and the lyre the brass when struck gives back the sound from beneath. But this psaltery has the source of its musical numbers above, in order that we, too, may practise seeking things above, and not suffer ourselves to be borne down by the pleasure of melody to the passions of the flesh. And I

[1380] Gen. vi. 3.

[1381] i.e., in our version the 101st.

[1382] [See learned remarks of Pusey, p. 27 of his *Lectures on Daniel*.]

think that this truth, too, was signified deeply and clearly to us in a prophetic way in the construction of the instrument, viz., that those who have souls well ordered and trained, have the way ready to things above. And again, an instrument having the source of its melodious sound in its upper parts, may be taken as like the body of Christ and His saints—the only instrument that maintains rectitude; "for He did no sin, neither was guile found in his mouth."[1383] This is indeed an instrument, harmonious, melodious, well-ordered, that took in no human discord, and did nothing out of measure, but maintained in all things, as it were, harmony towards the Father; for, as He says: "He that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven, testifies of what He has seen and heard."[1384]

7. As there are "psalms," and "songs," and "psalms of song," and "songs of psalmody,"[1385] it remains that we discuss the difference between these. We think, then, that the "psalms" are those which are simply played to an instrument, without the accompaniment of the voice, and (which are composed) for the musical melody of the instrument; and that those are called "songs" which are rendered by the voice in concert with the music; and that they are called "psalms of song" when the voice takes the lead, while the appropriate sound is also made to accompany it, rendered harmoniously by the instruments; and "songs of psalmody," when the instrument takes the lead, while the voice has the second place, and accompanies the music of the strings. And thus much as to the letter of what is signified by these terms. But as to the mystical interpretation, it would be a "psalm" when, by smiting the instrument, viz., the body, with good deeds we succeed in good action though not wholly proficient in speculation; and a "song," when, by revolving the mysteries of the truth, apart from the practical, and assenting fully to them, we have the noblest thoughts of God and His oracles, while knowledge enlightens us, and wisdom shines brightly in our souls; and a "song of psalmody," when, while good action takes the lead, according to the word, "If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee,"[1386] we understand wisdom at the same time, and are deemed worthy by God to know the truth of things, till now kept hid from us; and a "psalm of song," when, by revolving with the light of wisdom some of the more abstruse questions pertaining to morals, we first become prudent in action, and then also able to tell what, and when, and how action is to be taken. And perhaps this is the reason why the first inscriptions nowhere contain the word "songs," but only "psalm" or "psalms;" for the saint does not begin with speculation; but when he has become in a simple way a believer, according to orthodoxy, he devotes himself to the

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[1383] Isa. liii. 9. [Vol. i. cap. iv. p. 50.]

[1384] John iii. 31.

[1385] The Greek is: ὄντων ψαλμῶν, καὶ οὐσῶν ᾠδῶν, καὶ ψαλμῶν ᾠδῆς, καὶ ᾠδῶν ψαλμοῦ.

[1386] Ecclus. i. 26.

actions that are to be done. For this reason, also, are there many "songs" at the end; and wherever there is the word "degrees," there we do not find the word "psalm," whether by itself alone or with any addition, but only "songs." For in the "degrees" (or "ascents"), the saints will be engaged in nothing but in speculation alone. And let the account which we have offered, following the indications given in the interpretation of the Seventy, suffice for this subject in general.

8. But again, as we found in the Seventy, and in Theodotion, and in Symmachus, in some psalms, and these not a few, the word διάψαλμα inserted,[1387] we endeavoured to make out whether those who placed it there meant to mark a change at those places in rhythm or melody, or any alteration in the mode of instruction, or in thought, or in force of language. It is found, however, neither in Aquila nor in the Hebrew; but there, instead of διάψαλμα (= an intervening musical symphony), we find the word ἀεί (= ever). And further, let not this fact escape thee, O man of learning, that the Hebrews also divided the Psalter into five books, so that it might be another Pentateuch. For from Ps. i. to xl. they reckoned one book; and from xli. to lxxi. they reckoned a second; and from lxxii. to lxxxviii. they counted a third book; and from lxxxix. to cv. a fourth; and from cvi. to cl. they made up the fifth. For they judged that each psalm closing with the words, "Blessed be the Lord, Amen, amen," formed the conclusion of a book. And in them we have "prayer," viz., supplication offered to God for anything requisite; and the "vow," i.e., engagement; and the "hymn," which is the song of blessing to God for benefits enjoyed; and "praise" or "extolling," which is the laudation of the wonders of God. For laudation is nothing else but just the superlative of praise.

9. However it may be with the "time when and the manner" in which this idea of the Psalms has hit upon by the inspired David, he at least seems to have been the first, and indeed the only one, concerned in it, and that, too, at the earliest period, when he taught his fingers to tune the psaltery. For if any other before him showed the use of the psaltery and lute, it was at any rate in a very different way that such an one did it, only putting together some rude and clumsy contrivance, or simply employing the instrument, without singing either to melody or to words, but only amusing himself with a rude sort of pleasure. But after such he was the first to reduce the affair to rhythm, and order, and art, and also to wed the singing of the song with the melody. And, what is of greater importance, this most inspired of men sang to God, or of God, beginning in this wise even at the period when he was among the shepherds and youths in a simpler and humbler style, and afterwards when he became a man and a king, attempting something loftier and of more public interest. And he is said

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[1387] [Our author throws no great light on this vexed word, but the article *Selah* in Smith's *Dict. of the Bible* is truly valuable.]

to have made this advance, especially after he had brought back the ark into the city. At that time he often danced before the ark, and often sang songs of thanksgiving and songs to celebrate its recovery. And then by and by, allocating the whole tribe of the Levites to the duty, he appointed four leaders of the choirs, viz., Asaph, Aman (Heman), Ethan, and Idithum (Jeduthun), inasmuch as there are also in all things visible four primal principles. And he then formed choirs of men, selected from the rest. And he fixed their number at seventy-two, having respect, I think, to the number of the tongues that were confused, or rather divided, at the time of the building of the tower. And what was typified by this, but that hereafter all tongues shall again unite in one common confession, when the Word takes possession of the whole world?

Other Fragments on the Psalms.[1388]

II.

On Psalm xxxi. 22. Of the Triumph of the Christian Faith.

The mercy of God is not so "marvellous" when it is shown in humbler cities as when it is shown in "a strong city,"[1389] and for this reason "God is to be blessed."

[1388] De Magistris, *Acta Martyrum Ostien.*, p. 256.

[1389] The allusion probably is to the seat of imperial power itself.

III.

On Psalm lv. 15

One of old used to say that those only descend alive into Hades who are instructed in the knowledge of things divine; for he who has not tasted of the words of life is dead.

IV.

On Psalm lviii. 11

But since there is a time when the righteous shall rejoice, and sinners shall meet the end foretold for them, we must with all reason fully acknowledge and declare that God is inspector and overseer of all that is done among men, and judges all who dwell upon earth. It is proper further to inquire whether the prophecy in hand, which quite corresponds and fits in with those preceding it, may describe the end.

When Hippolytus dictated these words,[1390] *the grammarian asked him why he hesitated about that prophecy, as if he mistrusted the divine power in that calamity of exile.*

The learned man calls attention to the question why the word διαγράφῃ (= may describe) was used by me in the subjunctive mood, as if silently indicating doubt.

Hippolytus accordingly replied:—

You know indeed quite well, that words of that form are used as conveying by implication a rebuke to those who study the prophecies about Christ, and talk righteousness with the mouth, while they do not admit His coming, nor listen to His voice when He calls to them, and says, "He that hath ears to hear let him hear;" who have made themselves like the serpent and have made their ears like those of a deaf viper, and so forth. God then does, in truth, take care of the righteous, and judges their cause when injured on the earth; and He punishes those who dare to injure them.

[1390] He is addressing his amanuensis, a man not without learning, as it seems. Hippolytus dictates these words.

V.

On Psalm lix. 11. Concerning the Jews.

For this reason, even up to our day, though they see the boundaries (of their country), and go round about them, they stand afar off. And therefore have they no longer king or high priest or prophet, nor even scribes and Pharisees and Sadducees among them. He does not, however, say that they are to be cut off; wherefore their race still subsists, and the succession of their children is continued. For they have not been cut off nor consumed from among men—but they are and exist still—yet only as those who have been rejected and cast down from the honour of which of old they were deemed worthy by God. But again, "Scatter them," he says, "by Thy power;" which word has also come to pass. For they are scattered throughout the whole earth, in servitude everywhere, and engaging in the lowest and most servile occupations, and doing any unseemly work for hunger's sake.

For if they were destroyed from among men, and remained nowhere among the living, they could not see my people, he means, nor know my Church in its prosperity. Therefore "scatter" them everywhere on earth, where my Church is to be established, in order that when they see the Church founded by me, they may be roused to emulate it in piety. And these things did the Saviour also ask on their behalf.

VI.

On Psalm lxii. 6

Aliens (μετανάσται) properly so called are those who have been despoiled by some enemies or adversaries, and have then become wanderers; a thing which we indeed also endured formerly at the hand of the demons. But from the time that Christ took us up by faith in Him, we are no longer aliens from the true country—the Jerusalem which is above—nor have we to bear alienation in error from the truth.

VII.

On Psalm lxviii. 18. Of the Enlargement of the Church.

And the unbelieving, too, He sometimes draws by means of sickness and outward circumstances; yea, many also by means of visions have come to make their abode with Jesus.

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VIII.

On Psalm lxxxix. 4. Of the Gentiles.

And around us are the wise men of the Greeks mocking and jeering us, as those who believe without inquiry, and foolishly.

IX.

On the Words in Psalm xcvi. 11: “Let the Sea Roar (Be Moved), and the Fulness Thereof.”

By these words it is signified that the preaching of the Gospel will be spread abroad over the seas and the islands in the ocean, and among the people dwelling therein, who are here called “the fulness thereof.” And that word has been made good. For churches of Christ fill all the islands, and are being multiplied every day, and the teaching of the Word of salvation is gaining accessions.

X.

On Psalm cxix. 30–32

He who loves truth, and never utters a false word with his mouth, may say, “I have chosen the way of truth.” Moreover, he who always sets the judgments of God before his eyes, and remembers them in every action, will say, “Thy judgments have I not forgotten.” And how is our heart enlarged by trials and afflictions! For these pluck out the thorns of anxious thoughts within us, and enlarge the heart for the reception of the divine laws. For, says he, “in affliction Thou hast enlarged me.” Then do we walk in the way of God’s commandments, well prepared for it by the endurance of trials.

XI.

On the Words in Psalm cxxvii. 7: “On the Wrath of Mine Enemies.” Etc.

Hast thou[1391] seen that the power (of God) is most mighty on every side? For (says he) Thou wilt be able to save me when in the midst of troubles, and to keep them in check when they rage, and rave, and breathe fire.

[1391] To his amanuensis.

XII.

On the Words in Psalm cxxxix. 15: “My Substance or (Bones) Was Not Hid from Thee, Which Thou Madest in Secret.”

It is said also by those who treat of the nature and generation of animals, that the change of the blood into bone is something invisible and intangible, although in the case of other parts, I mean the flesh and nerves, the mode of their formation may be seen. And the Scripture also, in Ecclesiastes, adduces this, saying, “As thou knowest not the bones in the womb of her that is with child, so thou shalt not know the works of God.”[1392] But from Thee was not hid even my substance, as it was originally in the lowest parts of the earth.

[1392] Eccles. xi. 5.

Part II.—Dogmatical and Historical.

Treatise on Christ and Antichrist.[1393]

1. As it was your desire, my beloved brother Theophilus,[1394] to be thoroughly informed on those topics which I put summarily before you, I have thought it right to set these matters of inquiry clearly forth to your view, drawing largely from the Holy Scriptures themselves as from a holy fountain, in order that you may not only have the pleasure of hearing them on the testimony of men,[1395] but may also be able, by surveying them in the light of (divine) authority, to glorify God in all. For this will be as a sure supply furnished you by us for your journey in this present life, so that by ready argument applying things ill understood and apprehended by most, you may sow them in the ground of your heart, as in a rich and clean soil.[1396] By these, too, you will be able to silence those who oppose and gainsay the word of salvation. Only see that you do not give these things over to unbelieving and blasphemous tongues, for that is no common danger. But impart them to pious and faithful men, who desire to live holily and righteously with fear. For it is not to no purpose that the blessed apostle exhorts Timothy, and says, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith."[1397] And again, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me in many exhortations, the same commit thou to faithful men,[1398] who shall be able to teach others also."[1399] If, then, the blessed (apostle) delivered these things with a pious caution, which could be easily known by all, as he perceived in the spirit that "all men have not

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[1393] Gallandi, *Bibl. vet. Patr.*, ii. p. 417, Venice, 1765.

[1394] Perhaps the same Theophilus whom Methodius, a contemporary of Hippolytus, addresses as Epiphanius. [See vol. vi., this series.] From this introduction, too, it is clear that they are in error who take this book to be a homily. (Fabricius.)

[1395] In the text the reading is τῶν ὄντων, for which τῶν ὤτων = *of the ears*, is proposed by some, and ἀνθρώπων = *of men*, by others. In the manuscripts the abbreviation ανων is often found for ἀνθρώπων.

[1396] In the text we find ὡς πίων καθαρὰ γῆ, for which grammar requires ὡς πίονι καθαρᾷ γῇ. Combefisius proposes ὥσπερ οὖν καθαρᾷ γῆ = *as in clean ground*. Others would read ὡς πυρόν, etc., = *like a grain in clean ground.*

[1397] 1 Tim. vi. 20, 21.

[1398] This reading, παρακλήσεων for μαρτύρων (= witnesses), which is peculiar to Hippolytus alone, is all the more remarkable as so thoroughly suiting Paul's meaning in the passage.

[1399] 2 Tim. ii. 1, 2.

faith,"[1400] how much greater will be our danger, if, rashly and without thought, we commit the revelations of God to profane and unworthy men?

2. For as the blessed prophets were made, so to speak, eyes for us, they foresaw through faith the mysteries of the word, and became ministers of these[1401] things also to succeeding generations, not only reporting the past, but also announcing the present and the future, so that the prophet might not appear to be one only for the time being, but might also predict the future for all generations, and so be reckoned a (true) prophet. For these fathers were furnished with the Spirit, and largely honoured by the Word Himself; and just as it is with instruments of music, so had they the Word always, like the plectrum,[1402] in union with them, and when moved by Him the prophets announced what God willed. For they spake not of their own power[1403] (let there be no mistake as to that[1404]), neither did they declare what pleased themselves. But first of all they were endowed with wisdom by the Word, and then again were rightly instructed in the future by means of visions. And then, when thus themselves fully convinced, they spake those things which[1405] were revealed by God to them alone, and concealed from all others. For with what reason should the prophet be called a prophet, unless he in spirit foresaw the future? For if the prophet spake of any chance event, 205 he would not be a prophet then in speaking of things which were under the eye of all. But one who sets forth in detail things yet to be, was rightly judged a prophet. Wherefore prophets were with good reason called from the very first "seers."[1406] And hence we, too, who are rightly instructed in what was declared aforetime by them, speak not of our own capacity. For we do not attempt to make any change one way or another among ourselves in the words that were spoken of old by them, but we make the Scriptures in which these are written public, and read them to those who can believe rightly; for that is a common benefit for both parties: for him who speaks, in holding in memory and setting forth correctly things uttered of old;[1407] and for him who hears, in giving attention to the things spoken. Since, then, in this there is a work assigned to both parties together, viz., to him who speaks,

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[1400] 2 Thess. iii. 2.

[1401] The text reads ἅτινα = which. Gudius proposes τινά = some.

[1402] The plectrum was the instrument with which the lyre was struck. The text is in confusion here. Combefisius corrects it, as we render it, ὀργάνων δίκην ἡνωμένον ἔχοντες ἐν ἑαυτοῖς.

[1403] 2 Pet. i. 21.

[1404] The text reads μὴ πλανῶ (= that I may not deceive). Some propose ὡς πλάνοι = as deceivers.

[1405] This is according to the emendation of Combefisius. [And note this primitive theory of inspiration as illustrating the words, "who spake by the prophets," in the Nicene Symbol.]

[1406] 1 Sam. ix. 9.

[1407] In the text it is προκείμενα (= things before us or proposed to us), for which Combefisius proposes, as in our rendering, προειρημένα.

that he speak forth faithfully without regard to risk,[1408] and to him who hears, that he hear and receive in faith that which is spoken, I beseech you to strive together with me in prayer to God.

3. Do you wish then to know in what manner the Word of God, who was again the Son of God,[1409] as He was of old the Word, communicated His revelations to the blessed prophets in former times? Well, as the Word shows His compassion and His denial of all respect of persons by all the saints, He enlightens them[1410] and adapts them to that which is advantageous for us, like a skilful physician, understanding the weakness of men. And the ignorant He loves to teach, and the erring He turns again to His own true way. And by those who live by faith He is easily found; and to those of pure eye and holy heart, who desire to knock at the door, He opens immediately. For He casts away none of His servants as unworthy of the divine mysteries. He does not esteem the rich man more highly than the poor, nor does He despise the poor man for his poverty. He does not disdain the barbarian, nor does He set the eunuch aside as no man.[1411] He does not hate the female on account of the woman's act of disobedience in the beginning, nor does He reject the male on account of the man's transgression. But He seeks all, and desires to save all, wishing to make all the children of God, and calling all the saints unto one perfect man. For there is also one Son (or Servant) of God, by whom we too, receiving the regeneration through the Holy Spirit, desire to come all unto one perfect and heavenly man.[1412]

4. For whereas the Word of God was without flesh,[1413] He took upon Himself the holy flesh by the holy Virgin, and prepared a robe which He wove for Himself, like a bridegroom, in the sufferings of the cross, in order that by uniting His own power with our mortal body, and by mixing[1414] the incorruptible with the corruptible, and the strong with the weak, He might save perishing man. The web-beam, therefore, is the passion of the Lord upon the cross, and the warp on it is the power of the Holy Spirit, and the woof is the holy flesh wrought (woven) by the Spirit, and the thread is the grace which by the love of Christ binds and unites the two in one, and the combs or (rods) are the Word; and the workers are the

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[1408] The original is ἀκίνδυνον.

[1409] Isa. xlii. 1; Matt. xii. 18. The text is αὐτὸς πάλιν ὁ τοῦ θεοῦ παῖς. See Macarius, *Divinitas D. N. S. C.*, book iv. ch. xiii. p. 460, and Grabe on Bull's *Defens. Fid. Nic.*, p. 101.

[1410] Reading αὐτούς for αὐτόν.

[1411] [Isa. lvi. 3, 4.]

[1412] Eph. iv. 13.

[1413] The text has ὤν = being, for which read ἦν = was.

[1414] μίξας. Thomassin, *De Incarnatione Verbi*, iii. 5, cites the most distinguished of the Greek and Latin Fathers, who taught that a mingling (*commistio*), without confusion indeed, but yet most thorough, of the two natures, is the bond and nexus of the personal unity.

patriarchs and prophets who weave the fair, long, perfect tunic for Christ; and the Word passing through these, like the combs or (rods), completes through them that which His Father willeth.[1415]

5. But as time now presses for the consideration of the question immediately in hand, and as what has been already said in the introduction with regard to the glory of God, may suffice, it is proper that we take the Holy Scriptures themselves in hand, and find out from them what, and of what manner, the coming of Antichrist is; on what occasion and at what time that impious one shall be revealed; and whence and from what tribe (he shall come); and what his name is, which is indicated by the number in the Scripture; and how he shall work error among the people, gathering them from the ends of the earth; and (how) he shall stir up tribulation and persecution against the saints; and how he shall glorify himself as God; and what his end shall be; and how the sudden appearing of the Lord shall be revealed from heaven; and what the conflagration of the whole world shall be; and what the glorious and heavenly kingdom of the saints is to be, when they reign together with Christ; and what the punishment of the wicked by fire.

6. Now, as our Lord Jesus Christ, who is also God, was prophesied of under the figure of a lion,[1416] on account of His royalty and glory, in the same way have the Scriptures also aforetime spoken of Antichrist as a lion, on account of his tyranny and violence. For the deceiver seeks to liken himself in all things to the Son of God. Christ is a lion, so Antichrist is also a lion; Christ is a king,[1417] so Antichrist is also a king. The Saviour was manifested as a lamb;[1418] so he too, in like manner, will appear as a lamb, though within he is a wolf. The Saviour came into the world in the circumcision, and he will come in the same manner. The Lord sent apostles among all the nations, and he in like manner will send false apostles. The Saviour gathered together the sheep that were scattered abroad,[1419] and he in like manner will bring together a people that is scattered abroad. The Lord gave a seal to those who believed on Him, and he will give one in like manner. The Saviour appeared in the form of man, and he too will come in the form of a man. The Saviour raised up and showed His holy flesh like a temple,[1420] and he will raise a temple of stone in Jerusalem. And his seductive arts we shall exhibit in what follows. But for the present let us turn to the question in hand.

[1415] [This analogy of weaving is powerfully employed by Gray ("Weave the warp, and weave the woof," etc.). See his Pindaric ode, *The Bard*.]

[1416] Rev. v. 5; [also Gen. xlix. 8. See below, 7, 8].

[1417] John xviii. 37.

[1418] John i. 29.

[1419] John xi. 52.

[1420] John ii. 19.

7. Now the blessed Jacob speaks to the following effect in his benedictions, testifying prophetically of our Lord and Saviour: “Judah, let thy brethren praise thee: thy hand shall be on the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp: from the shoot, my son, thou art gone up: he stooped down, he couched as a lion, and as a lion’s whelp; who shall rouse him up? A ruler shall not depart from Judah, nor a leader from his thighs, until he come for whom it is reserved; and he shall be the expectation of the nations. Binding his ass to a vine, and his ass’s colt to the vine tendril; he shall wash his garment in wine, and his clothes in the blood of the grapes. His eyes shall be gladsome as with wine, and his teeth shall be whiter than milk.”[1421]

8. Knowing, then, as I do, how to explain these things in detail, I deem it right at present to quote the words themselves. But since the expressions themselves urge us to speak of them. I shall not omit to do so. For these are truly divine and glorious things, and things well calculated to benefit the soul. The prophet, in using the expression, *a lion’s whelp*, means him who sprang from Judah and David according to the flesh, who was not made indeed of the seed of David, but was conceived by the (power of the) Holy Ghost, and came forth[1422] from the holy shoot of earth. For Isaiah says, “There shall come forth a rod out of the root of Jesse, and a flower shall grow up out of it.”[1423] That which is called by Isaiah a *flower*, Jacob calls a shoot. For first he shot forth, and then he flourished in the world. And the expression, “he stooped down, he couched as a lion, and as a lion’s whelp,” refers to the three days’ sleep (death, couching) of Christ; as also Isaiah says, “How is faithful Sion become an harlot! it was full of judgment; in which righteousness lodged (couched); but now murderers.”[1424] And David says to the same effect, “I laid me down (couched) and slept; I awaked: for the Lord will sustain me;”[1425] in which words he points to the fact of his sleep and rising again. And Jacob says, “Who shall rouse him up?” And that is just what David and Paul both refer to, as when Paul says, “and God the Father, who raised Him from the dead.”[1426]

9. And in saying, “A ruler shall not depart from Judah, nor a leader from his thighs, until he come for whom it is reserved; and he shall be the expectation of the nations,” he referred the fulfilment (of that prophecy) to Christ. For He is our expectation. For we expect Him, (and) by faith we behold Him as He comes from heaven with power.

10. “Binding his ass to a vine:” that means that He unites His people of the circumcision with His own calling (vocation). For He was the vine.[1427] “And his ass’s colt to the vine-

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[1421] Gen. xlix. 8–12.

[1422] The text has τούτου—προερχομένου, for which we read, with Combefisius, προερχόμενον.

[1423] Isa. xi. 1.

[1424] Isa. i. 21.

[1425] Ps. iii. 5.

[1426] Gal. i. 1.

[1427] John xv. 1.

tendril:" that denotes the people of the Gentiles, as He calls the circumcision and the uncircumcision unto one faith.

11. "He shall wash his garment in wine," that is, according to that voice of His Father which came down by the Holy Ghost at the Jordan.[1428] "And his clothes in the blood of the grape." In the blood of what grape, then, but just His own flesh, which hung upon the tree like a cluster of grapes?—from whose side also flowed two streams, of blood and water, in which the nations are washed and purified, which (nations) He may be supposed to have as a robe about Him.[1429]

12. "His eyes gladsome with wine." And what are the eyes of Christ but the blessed prophets, who foresaw in the Spirit, and announced beforehand, the sufferings that were to befall Him, and rejoiced in seeing Him in power with spiritual eyes, being furnished (for their vocation) by the word Himself and His grace?

13. And in saying, "And his teeth (shall be) whiter than milk," he referred to the commandments that proceed from the holy mouth of Christ, and which are pure (purify) as milk.

14. Thus did the Scriptures preach before-time of this lion and lion's whelp. And in like manner also we find it written regarding Antichrist. For Moses speaks thus: "Dan is a lion's whelp, and he shall leap from Bashan."[1430] But that no one may err by supposing that this is said of the Saviour, let him attend carefully to the matter. "Dan," he says, "is a lion's whelp;" and in naming the tribe of Dan, he declared clearly the tribe from which Antichrist is destined to spring. For as Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan.[1431] And that the case stands thus, we see also from the words of Jacob: "Let Dan be a serpent, lying upon the ground, biting the horse's heel."[1432] What, then, is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis,[1433] who deceived

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[1428] The text gives simply, τὴν τοῦ ἁγίου, etc., = the *paternal voice of the Holy Ghost*, etc. As this would seem to represent the Holy Ghost as the Father of Christ, Combefisius proposes, as in our rendering, κατὰ τὴν διὰ τοῦ ἁγίου, etc. The *wine*, therefore, is taken as a figure of His *deity*, and the garment as a figure of His *humanity*; and the sense would be, that He has the latter imbued with the former in a way peculiar to Himself—even as the voice at the Jordan declared Him to be the Father's Son, not His Son by adoption, but His *own* Son, anointed as man with divinity itself.

[1429] The nations are compared to a robe about Christ, as something foreign to Himself, and deriving all their gifts from Him.

[1430] Deut. xxxiii. 22.

[1431] [See Irenæus, vol. i. p. 559. Dan's name is excepted in Rev. vii., and this was always assigned as the reason. The learned Calmet (*sub voce* Dan) makes a prudent reflection on this idea. The history given in Judg. xviii. is more to the purpose.]

[1432] Gen. xlix. 17.

[1433] Gen. iii. 1.

Eve and supplanted Adam (πτερνίσας, bruised Adam's heel)? But since it is necessary to prove this assertion by sufficient testimony, we shall not shrink from the task.

15. That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, the prophet testifies when he says, "Dan shall judge his people, as (he is) also one tribe in Israel."[1434] But some one may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfilment in Samson, but its complete fulfilment is reserved for Antichrist. For Jeremiah also speaks to this effect: "From Dan we are to hear the sound of the swiftness of his horses: the whole land trembled *at the sound of the neighing, of the driving of his horses*."[1435] And another prophet says: "He shall gather together all his strength, from the east even to the west. They whom he calls, and they whom he calls not, shall go with him. He shall make the sea white with the sails of his ships, and the plain black with the shields of his armaments. And whosoever shall oppose him in war shall fall by the sword."[1436] That these things, then, are said of no one else but that tyrant, and shameless one, and adversary of God, we shall show in what follows.

16. But Isaiah also speaks thus: "And it shall come to pass, that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, He will punish (visit) the stout mind, the king of Assyria, and the greatness (height) of the glory of his eyes. For he said, By my strength will I do it, and by the wisdom of my understanding I will remove the bounds of the peoples, and will rob them of their strength: and I will make the inhabited cities tremble, and will gather the whole world in my hand like a nest, and I will lift it up like eggs that are left. And there is no one that shall escape or gainsay me, *and open the mouth and chatter. Shall the axe boast itself without him that heweth therewith? or shall the saw magnify itself without him that shaketh (draweth) it? As if one should raise a rod or a staff, and the staff should lift itself up*: and not thus. But the Lord shall send dishonour unto thy honour; and into thy glory a burning fire shall burn. And the light of Israel shall be a fire, and shall sanctify him in flame, and shall consume the forest like grass."[1437]

17. And again he says in another place: "How hath the exactor ceased, and how hath the oppressor ceased![1438] God hath broken the yoke of the rulers of sinners, He who smote the people in wrath, and with an incurable stroke: He that strikes the people with an incurable stroke, which He did not spare. He ceased (rested) confidently: the whole earth shouts with rejoicing. The trees of Lebanon rejoiced at thee, and the cedar of Lebanon, (saying), Since

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[1434] Gen. xlix. 16.

[1435] Jer. viii. 16.

[1436] Perhaps from an apocryphal book, as also below in ch. liv.

[1437] Isa. x. 12–17.

[1438] ἐπισπουδαστής.

thou art laid down, no feller is come up against us. Hell from beneath is moved at meeting thee: all the mighty ones, the rulers of the earth, are gathered together—the lords from their thrones. All the kings of the nations, all they shall answer together, and shall say, And thou, too, art taken as we; and thou art reckoned among us. Thy pomp is brought down to earth, thy great rejoicing: they will spread decay under thee; and the worm shall be thy covering.[1439] How art thou fallen from heaven, O Lucifer, son of the morning![1440] He is cast down to the ground who sends off to all the nations. And thou didst say in thy mind, I will ascend into heaven, I will set my throne above the stars of heaven: I will sit down upon the lofty mountains towards the north: I will ascend above the clouds: I will be like the Most High. Yet now thou shalt be brought down to hell, and to the foundations of the earth! They that see thee shall wonder at thee, and shall say, This is the man that excited the earth, that did shake kings, that made the whole world a wilderness, and destroyed the cities, that released not 208 those in prison.[1441] All the kings of the earth did lie in honour, every one in his own house; but thou shalt be cast out on the mountains like a loathsome carcase, with many who fall, pierced through with the sword, and going down to hell. As a garment stained with blood is not pure, so neither shalt thou be comely (or clean); because thou hast destroyed my land, and slain my people. Thou shalt not abide, enduring for ever, a wicked seed. Prepare thy children for slaughter, for the sins of thy father, that they rise not, neither possess my land."[1442]

18. Ezekiel also speaks of him to the same effect, thus: "Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am God, I sit in the seat of God, in the midst of the sea; yet art thou a man, and not God, (though) thou hast set thine heart as the heart of God. Art thou wiser than Daniel? Have the wise not instructed thee in their wisdom? With thy wisdom or with thine understanding hast thou gotten thee power, and gold and silver in thy treasures? By thy great wisdom and by thy traffic[1443] hast thou increased thy power? Thy heart is lifted up in thy power. Therefore thus saith the Lord God: Because thou hast set thine heart as the heart of God: behold, therefore I will bring strangers[1444] upon thee, plagues from the nations: and they shall draw their swords against thee, and against the beauty of thy wisdom; and they shall level thy beauty to destruction; and they shall bring thee down; and thou shalt die by the death of the wounded in the midst of the sea. Wilt thou yet say *before them that slay thee, I am God? But thou art a man, and no God, in the hand*

[1439] κατακάλυμμα; other reading, κατάλειμμα = remains.

[1440] Lit., that risest early.

[1441] The text gives ἐπαγωγῇ. Combefisius prefers ἀπαγωγῇ = *trial.*

[1442] Isa. xiv. 4–21.

[1443] i.e., according to the reading, ἐμπορίᾳ. The text is ἐμπειρίᾳ = *experience.*

[1444] There is another reading, λιμοὺς (= *famines*) τῶν ἐθνῶν.

of them that wound thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord."[1445]

19. These words then being thus presented, let us observe somewhat in detail what Daniel says in his visions. For in distinguishing the kingdoms that are to rise after these things, he showed also the coming of Antichrist in the last times, and the consummation of the whole world. In expounding the vision of Nebuchadnezzar, then, he speaks thus: "Thou, O king, sawest, and behold a great image standing before thy face: the head of which was of fine gold, its arms and shoulders of silver, its belly and its thighs of brass, and its legs of iron, (and) its feet part of iron and part of clay. Thou sawest, then, till that a stone was cut out without hands, and smote the image upon the feet that were of iron and clay, and brake them to an end. Then were the clay, the iron, the brass, the silver, (and) the gold broken, and became like the chaff from the summer threshing-floor; and the strength (fulness) of the wind carried them away, and there was no place found for them. And the stone that smote the image became a great mountain, and filled the whole earth."[1446]

20. Now if we set Daniel's own visions also side by side with this, we shall have one exposition to give of the two together, and shall (be able to) show how concordant with each other they are, and how true. For he speaks thus: "I Daniel saw, and behold the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first (was) like a lioness, and had wings as of an eagle. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold a second beast like to a bear, and it was made stand on one part, and it had three ribs in the mouth of it.[1447] I beheld, and lo a beast like a leopard, and it had upon the back of it four wings of a fowl, and the beast had four heads. After this I saw, and behold a fourth beast, dreadful and terrible, and strong exceedingly; it had iron teeth *and claws of brass*,[1448] which devoured and brake in pieces, and it stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns. I considered its horns, and behold there came up among them another little horn, and before it there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of man, and a mouth speaking great things."[1449]

[1445] Ezek. xxviii. 2–10.

[1446] Dan. ii. 31–35.

[1447] Combefisius adds, "between the teeth of it; and they said thus to it, Arise, devour much flesh."

[1448] Combefisius inserted these words, because he thought that they must have been in the vision, as they occur subsequently in the explanation of the vision (v. 19).

[1449] Dan. vii. 2–8.

21. "I beheld till the thrones were set, and the Ancient of days did sit: and His garment was white as snow, and the hair of His head like pure wool: His throne was a flame of fire, His wheels were a burning fire. A stream of fire flowed before Him. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood around Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake, till the beast was slain and perished, and his body given to the burning of fire. And the dominion of the other beasts was taken away."[1450]

22. "I saw in the night vision, and, behold, one like the Son of man was coming with the clouds of heaven, and came to the Ancient of days, and was brought near before Him. 209 And there was given Him dominion, and honour, and the kingdom; and all peoples, tribes, and tongues shall serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed."[1451]

23. Now since these things, spoken as they are with a mystical meaning, may seem to some hard to understand, we shall keep back nothing fitted to impart an intelligent apprehension of them to those who are possessed of a sound mind. He said, then, that a "lioness came up from the sea," and by that he meant the kingdom of the Babylonians in the world, which also was the head of gold on the image. In saying that "it had wings as of an eagle," he meant that Nebuchadnezzar the king was lifted up and was exalted against God. Then he says, "the wings thereof were plucked," that is to say, his glory was destroyed; for he was driven out of his kingdom. And the words, "a man's heart was given to it, and it was made stand upon the feet as a man," refer to the fact that he repented and recognised himself to be only a man, and gave the glory to God.

24. Then, after the lioness, he sees a "second beast like a bear," and that denoted the Persians. For after the Babylonians, the Persians held the sovereign power. And in saying that there were "three ribs in the mouth of it," he pointed to three nations, viz., the Persians, and the Medes, and the Babylonians; which were also represented on the image by the silver after the gold. Then (there was) "the third beast, a leopard," which meant the Greeks. For after the Persians, Alexander of Macedon obtained the sovereign power on subverting Darius, as is also shown by the brass on the image. And in saying that it had "four wings of a fowl," he taught us most clearly how the kingdom of Alexander was partitioned. For in speaking of "four heads," he made mention of four kings, viz., those who arose out of that (kingdom).[1452] For Alexander, when dying, partitioned out his kingdom into four divisions.

[1450] Dan. vii. 9–12.

[1451] Dan. vii. 13, 14.

[1452] See Curtius, x. 10. That Alexander himself divided his kingdom is asserted by Josephus Gorionides (iii.) and Cyril of Jerusalem (*Catech.*, 4, *De Sacra Scriptura*) and others.

25. Then he says: "A fourth beast, dreadful and terrible; it had iron teeth and claws of brass." And who are these but the Romans? which (kingdom) is meant by the iron—the kingdom which is now established; for the legs of that (image) were of iron. And after this, what remains, beloved, but the toes of the feet of the image, in which part is iron and part clay, mixed together? And mystically by the toes of the feet he meant the kings who are to arise from among them; as Daniel also says (in the words), "I considered the beast, and lo there were ten horns behind it, among which shall rise another (horn), an offshoot, and shall pluck up by the roots the three (that were) before it." And under this was signified none other than Antichrist, who is also himself to raise the kingdom of the Jews. He says that three horns are plucked up by the root by him, viz., the three kings of Egypt, and Libya, and Ethiopia, whom he cuts off in the array of battle. And he, after gaining terrible power over all, being nevertheless a tyrant,[1453] shall stir up tribulation and persecution against men, exalting himself against them. For Daniel says: "I considered the horn, and behold that horn made war with the saints, and prevailed against them, till the beast was slain and perished, and its body was given to the burning of fire."[1454]

26. After a little space the stone[1455] will come from heaven which smites the image and breaks it in pieces, and subverts all the kingdoms, and gives the kingdom to the saints of the Most High. This is the stone which becomes a great mountain, and fills the whole earth, of which Daniel says: "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and was brought near before Him. And there was given Him dominion, and glory, and a kingdom; and all peoples, tribes, and languages shall serve Him: and His dominion is an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed."[1456] He showed all power given by the Father to the Son,[1457] who is ordained Lord of things in heaven, and things on earth, and things under the earth, and Judge of all:[1458] of things in heaven, because He was born, the Word of God, before all (ages); and of things on earth, because He became man in the midst of men, to re-create our Adam through Himself; and of things under the earth, because He was also reckoned among the dead, preaching the Gospel to the souls of the saints,[1459] (and) by death overcoming death.

[1453] For ὅμως = *nevertheless*, Gudius suggests ὠμός = savage.

[1454] Dan. vii. 21, 11.

[1455] Dan. ii. 34, 45.

[1456] Dan. vii. 13, 14.

[1457] Matt. xxviii. 18.

[1458] Phil. ii. 10.

[1459] 1 Pet. iii. 19.

27. As these things, then, are in the future, and as the ten toes of the image are equivalent to (so many) democracies,[1460] and the ten horns of the fourth beast are distributed over ten kingdoms, let us look at the subject a little more closely, and consider these matters as in the clear light of a personal survey.[1461]

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28. The golden head of the image and the lioness denoted the Babylonians; the shoulders and arms of silver, and the bear, represented the Persians and Medes; the belly and thighs of brass, and the leopard, meant the Greeks, who held the sovereignty from Alexander's time; the legs of iron, and the beast dreadful and terrible, expressed the Romans, who hold the sovereignty at present; the toes of the feet which were part clay and part iron, and the ten horns, were emblems of the kingdoms that are yet to rise; the other little horn that grows up among them meant the Antichrist in their midst; the stone that smites the earth and brings judgment upon the world was Christ.

29. These things, beloved, we impart to you with fear, and yet readily, on account of the love of Christ, which surpasseth all. For if the blessed prophets who preceded us did not choose to proclaim these things, though they knew them, openly and boldly, lest they should disquiet the souls of men, but recounted them mystically in parables and dark sayings, speaking thus, "Here is the mind which hath wisdom,"[1462] how much greater risk shall we run in venturing to declare openly things spoken by them in obscure terms! Let us look, therefore, at the things which are to befall this unclean harlot in the last days; and (let us consider) what and what manner of tribulation is destined to visit her in the wrath of God before the judgment as an earnest of her doom.

30. Come, then, O blessed Isaiah; arise, tell us clearly what thou didst prophesy with respect to the mighty Babylon. For thou didst speak also of Jerusalem, and thy word is accomplished. For thou didst speak boldly and openly: "Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate as overthrown by many strangers.[1463] The daughter of Sion shall be left as a cottage in a vineyard, and as a lodge in a garden of cucumbers, as a besieged city."[1464] What then? Are not these things come to pass? Are not the things announced by thee fulfilled? Is not their country, Judea, desolate? Is not the holy place burned with fire? Are not their walls cast down? Are not their cities destroyed? Their land, do not strangers devour it? Do not the

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[1460] [Deserving of especial note. Who could have foreseen the universal spirit of democracy in this century save by the light of this prophecy? Comp. 2 Tim. iii. 1–3.]

[1461] ὀφθαλμοφανῶς.

[1462] Rev. xvii. 9.

[1463] For ὑπὸ πολλῶν Combefisius has ὑπὸ λαῶν = by peoples.

[1464] Isa. i. 7, 8.

Romans rule the country? And indeed these impious people hated thee, and did saw thee asunder, and they crucified Christ. Thou art dead in the world, but thou livest in Christ.

31. Which of you, then, shall I esteem more than thee? Yet Jeremiah, too, is stoned. But if I should esteem Jeremiah most, yet Daniel too has his testimony. Daniel, I commend thee above all; yet John too gives no false witness. With how many mouths and tongues would I praise you; or rather the Word who spake in you! Ye died with Christ; and ye will live with Christ. Hear ye, and rejoice; behold the things announced by you have been fulfilled in their time. For ye saw these things yourselves first, and then ye proclaimed them to all generations. Ye ministered the oracles of God to all generations. Ye prophets were called, that ye might be able to save all. For then is one a prophet indeed, when, having announced beforetime things about to be, he can afterwards show that they have actually happened. Ye were the disciples of a good Master. These words I address to you as if alive, and with propriety. For ye hold already the crown of life and immortality which is laid up for you in heaven.[1465]

32. Speak with me, O blessed Daniel. Give me full assurance, I beseech thee. Thou dost prophesy concerning the lioness in Babylon;[1466] for thou wast a captive there. Thou hast unfolded the future regarding the bear; for thou wast still in the world, and didst see the things come to pass. Then thou speakest to me of the leopard; and whence canst thou know this, for thou art already gone to thy rest? Who instructed thee to announce these things, but He who formed[1467] thee in (from) thy mother's womb?[1468] That is God, thou sayest. Thou hast spoken indeed, and that not falsely. The leopard has arisen; the he-goat is come; he hath smitten the ram; he hath broken his horns in pieces; he hath stamped upon him with his feet. He has been exalted by his fall; (the) four horns have come up from under that one.[1469] Rejoice, blessed Daniel! thou hast not been in error: all these things have come to pass.

33. After this again thou hast told me of the beast dreadful and terrible. "It had iron teeth and claws of brass: it devoured and brake in pieces, and stamped the residue with the feet of it."[1470] Already the iron rules; already it subdues and breaks all in pieces; already it brings all the unwilling into subjection; already we see these things ourselves. Now we glorify God, being instructed by thee.

[1465] 2 Tim. iv. 8.

[1466] Dan. vii. 4.

[1467] For πλάσας Gudius proposes ἁγιάσας (sanctified) or καλέσας (called).

[1468] Jer. i. 5.

[1469] Dan. viii. 2–8.

[1470] Dan. vii. 6.

34. But as the task before us was to speak of the harlot, be thou with us, O blessed Isaiah. Let us mark what thou sayest about Babylon. “Come down, sit upon the ground, O virgin daughter of Babylon; sit, O daughter of the Chaldeans; thou shalt no longer be called tender and delicate. Take the millstone, grind meal, draw aside thy veil,[1471] shave the grey hairs, make bare the legs, pass over the rivers. Thy shame shall be uncovered, thy reproach shall be seen: I will take justice of thee, I will no more give thee over to men. As for thy Redeemer, (He is) the Lord of hosts, the Holy One of Israel is his name. Sit thou in compunction, get thee into darkness, O daughter of the Chaldeans: thou shalt no longer be called the strength of the kingdom.

35. “I was wroth with my people; I have polluted mine inheritance, I have given them into thine hand: and thou didst show them no mercy; but upon the ancient (the elders) thou hast very heavily laid thy yoke. And thou saidst, I shall be a princess for ever: thou didst not lay these things to thy heart, neither didst remember thy latter end. Therefore hear now this, thou that art delicate; that sittest, that art confident, that sayest in thine heart, I am, and there is none else; I shall not sit as a widow, neither shall I know the loss of children. But now these two things shall come upon thee in one day, widowhood and the loss of children: they shall come upon thee suddenly in thy sorcery, in the strength of thine enchantments mightily, in the hope of thy fornication. For thou hast said, I am, and there is none else. And thy fornication shall be thy shame, because thou hast said in thy heart, I am. And destruction shall come upon thee, and thou shalt not know it. *(And there shall be) a pit, and thou shalt fall into it; and misery shall fall upon thee, and thou shalt not be able to be made clean; and destruction shall come upon thee, and thou shalt not know it*. Stand now with thy enchantments, and with the multitude of thy sorceries, which thou hast learned from thy youth; if so be thou shalt be able to be profited. Thou art wearied in thy counsels. Let the astrologers of the heavens stand and save thee; let the star-gazers announce to thee what shall come upon thee. Behold, they shall all be as sticks for the fire; so shall they be burned, and they shall not deliver their soul from the flame. Because thou hast coals of fire, sit upon them; so shall it be for thy help. Thou art wearied with change from thy youth. Man has gone astray (each one) by himself; and there shall be no salvation for thee.”[1472] These things does Isaiah prophesy for thee. Let us see now whether John has spoken to the same effect.

36. For he sees, when in the isle Patmos, a revelation of awful mysteries, which he recounts freely, and makes known to others. Tell me, blessed John, apostle and disciple of the Lord, what didst thou see and hear concerning Babylon? Arise, and speak; for it sent thee also into banishment.[1473] “And there came one of the seven angels which had the seven vials,

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[1471] For ἀναξύρισον others read ἀνακάλυψαι = uncover.

[1472] Isa. xlvii. 1–15.

[1473] [Note this token, that, with all his prudence, he identifies “Babylon” with Rome.]

and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. And he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stone,[1474] and pearls, having a golden cup in her hand, full of abominations and filthiness[1475] of the fornication of the earth. Upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.

37. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose name was not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet shall be.[1476]

38. "And here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was and is not, (even he is the eighth,) and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful.

39. "And he saith to me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest, 212 and[1477] the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

[1474] "Stones," rather.

[1475] τὰ ἀκάθαρτα, for the received ἀκαθαρτότητος.

[1476] καὶ παρέσται, for the received καίπερ ἐστί.

[1477] καί, for the received ἐπί.

40. "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily[1478] with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, *and a cage of every unclean* and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins did cleave even unto heaven,[1479] and God hath remembered her iniquities.

41. "Reward her even as she rewarded (you), and double unto her double, according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man shall buy their merchandise[1480] any more. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and spices,[1481] and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and goats,[1482] and horses, and chariots, and slaves (bodies), and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly have perished[1483] from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich[1484] by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great

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[1478] ἰσχυρᾷ for ἐν ἰσχύϊ.

[1479] ἐκολλήθησαν, for the received ἠκολούθησαν.

[1480] ἀγοράσει, for the received ἀγοράζει.

[1481] ἄμωμον, omitted in the received text.

[1482] καὶ τράγους, omitted in the received text.

[1483] ἀπώλετο, for the received ἀπῆλθεν.

[1484] πλουτίσαντες, for the received πλουτήσαντες.

riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like unto this great city? And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her fatness![1485] for in one hour is she made desolate.

42. "Rejoice over her, thou heaven, and ye angels,[1486] and apostles, and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth."[1487]

43. With respect, then, to the particular judgment in the torments that are to come upon it in the last times by the hand of the tyrants who shall arise then, the clearest statement has been given in these passages. But it becomes us further diligently to examine and set forth the period at which these things shall come to pass, and how the little horn shall spring up in their midst. For when the legs of iron have issued in the feet and toes, according to the similitude of the image and that of the terrible beast, as has been shown in the above, (then shall be the time) when the iron and the clay shall be mingled together. Now Daniel will set forth this subject to us. For he says, "And one week will make[1488] a covenant with many, 213 and it shall be that in the midst (half) of the week my sacrifice and oblation shall cease."[1489] By one week, therefore, he meant the last week which is to be at the end of the whole world of which week the two prophets Enoch and Elias will take up the half. For they will preach 1, 260 days clothed in sackcloth, proclaiming repentance to the people and to all the nations.

44. For as two advents of our Lord and Saviour are indicated in the Scriptures, the one being His first advent in the flesh, which took place without honour by reason of His being set at nought, as Isaiah spake of Him aforetime, saying, "We saw Him, and He had no form nor comeliness, but His form was despised (and) rejected (lit. = deficient) above all men; a man smitten and familiar with bearing infirmity, (for His face was turned away); He was

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[1485] πιότητος, for the received τιμιότητος.

[1486] καὶ οἱ ἄγγελοι, which the received omits.

[1487] Rev. xvii.; xviii.

[1488] διαθήσει = will *make*; others, δυναμώσει = will *confirm*.

[1489] Dan. ix. 27.

despised, and esteemed not."[1490] But His second advent is announced as glorious, when He shall come from heaven with the host of angels, and the glory of His Father, as the prophet saith, "Ye shall see the King in glory;"[1491] and, "I saw one like the Son of man coming with the clouds of heaven; and he came to the Ancient of days, and he was brought to Him. And there were given Him dominion, and honour, and glory, and the kingdom; all tribes and languages shall serve Him: His dominion is an everlasting dominion, which shall not pass away."[1492] Thus also two forerunners were indicated. The first was John the son of Zacharias, who appeared in all things a forerunner and herald of our Saviour, preaching of the heavenly light that had appeared in the world. He first fulfilled the course of forerunner, and that from his mother's womb, being conceived by Elisabeth, in order that to those, too, who are children from their mother's womb he might declare the new birth that was to take place for their sakes by the Holy Ghost and the Virgin.

45. He, on hearing the salutation addressed to Elisabeth, leaped with joy in his mother's womb, recognising God the Word conceived in the womb of the Virgin. Thereafter he came forward preaching in the wilderness, proclaiming the baptism of repentance to the people, (and thus) announcing prophetically salvation to the nations living in the wilderness of the world. After this, at the Jordan, seeing the Saviour with his own eye, he points Him out, and says, "Behold the Lamb of God, that taketh away the sin of the world!"[1493] He also first preached to those in Hades,[1494] becoming a forerunner there when he was put to death by Herod, that there too he might intimate that the Saviour would descend to ransom the souls of the saints from the hand of death.

46. But since the Saviour was the beginning of the resurrection of all men, it was meet that the Lord alone should rise from the dead, by whom too the judgment is to enter for the whole world, that they who have wrestled worthily may be also crowned worthily by Him, by the illustrious Arbiter, to wit, who Himself first accomplished the course, and was received into the heavens, and was set down on the right hand of God the Father, and is to be manifested again at the end of the world as Judge. It is a matter of course that His forerunners must appear first, as He says by Malachi and the angel,[1495] "I will send to you Elias the

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[1490] Isa. liii. 2–5.

[1491] Isa. xxxiii. 17.

[1492] Dan. vii. 13, 14.

[1493] John i. 29.

[1494] It was a common opinion among the Greeks, that the Baptist was Christ's forerunner also among the dead. See Leo Allatius, *De libris Eccles. Græcorum*, p. 303.

[1495] Or it may be, "Malachi, even the messenger." ᾿Αγγέλου is the reading restored by Combefisius instead of ᾿Αγγαίου. The words of the angel in Luke i. 17 ("and the disobedient to the wisdom of the just") are thus inserted in the citation from Malachi; and to that Hippolytus may refer in the addition "and the angel." Or perhaps, as Combefisius rather thinks, the addition simply refers to the meaning of the name Malachi, viz., messenger.

Tishbite before the day of the Lord, the great and notable day, comes; and he shall turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, lest I come and smite the earth utterly."[1496] These, then, shall come and proclaim the manifestation of Christ that is to be from heaven; and they shall also perform signs and wonders, in order that men may be put to shame and turned to repentance for their surpassing wickedness and impiety.

47. For John says, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."[1497] That is the half of the week whereof Daniel spake. "These are the two olive trees and the two candlesticks standing before the Lord of the earth. And if any man will hurt them, fire will proceed out of their mouth, and devour their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters, to turn them to blood, and to smite the earth with all plagues as often as *they will. And when* they shall have finished their course and their testimony," what saith the prophet? "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them,"[1498] because they will not give glory to Antichrist. For this is meant by the little horn that grows up. He, being now elated in heart, begins to exalt himself, and to glorify himself as God, persecuting the saints and blaspheming Christ, even as Daniel says, "I considered the horn, and, behold, in the 214 horn were eyes like the eyes of man, and a mouth speaking great things; and he opened his mouth to blaspheme God. And that born made war against the saints, and prevailed against them until the beast was slain, and perished, and his body was given to be burned."[1499]

48. But as it is incumbent on us to discuss this matter of the beast more exactly, and in particular the question how the Holy Spirit has also mystically indicated his name by means of a number, we shall proceed to state more clearly what bears upon him. John then speaks thus: "And I beheld another beast coming up out of the earth; and he had two horns, like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him; and he made the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he did great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live. And he had power to give life unto the image of the beast, *that the image*

[1496] Mal. iv. 5, 6.

[1497] Rev. xi. 3.

[1498] Rev. xi. 4–6.

[1499] Dan. vii. 8, 9.

of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead; and that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for if is the number of a man, and his number is six hundred threescore and six."[1500]

49. By the beast, then, coming up out of the earth, he means the kingdom of Antichrist; and by the two horns he means him and the false prophet after him.[1501] And in speaking of "the horns being like a lamb," he means that he will make himself like the Son of God, and set himself forward as king. And the terms, "he spake like a dragon," mean that he is a deceiver, and not truthful. And the words, "he exercised all the power of the first beast before him, and caused the earth and them which dwell therein to worship the first beast, whose deadly wound was healed," signify that, after the manner of the law of Augustus, by whom the empire of Rome was established, he too will rule and govern, sanctioning everything by it, and taking greater glory to himself. For this is the fourth beast, whose head was wounded and healed again, in its being broken up or even dishonoured, and partitioned into four crowns; and he then (Antichrist) shall with knavish skill heal it, as it were, and restore it. For this is what is meant by the prophet when he says, "He will give life unto the image, and the image of the beast will speak." For he will act with vigour again, and prove strong by reason of the laws established by him; and he will cause all those who will not worship the image of the beast to be put to death. Here the faith and the patience of the saints will appear, for he says: "And he will cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead; that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name." For, being full of guile, and exalting himself against the servants of God, with the wish to afflict them and persecute them out of the world, because they give not glory to him, he will order incense-pans[1502] to be set up by all everywhere, that no man among the saints may be able to buy or sell without first sacrificing; for this is what is meant by the mark received upon the right hand. And the word—"in their forehead"—indicates that all are crowned, and put on a crown of fire, and not of life, but of death. For in this wise, too, did Antiochus Epiphanes the king of Syria, the descendant of Alexander of Macedon, devise measures against the Jews. He, too, in the exaltation of his heart, issued a decree in those times, that "all should

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[1500] Rev. xiii. 11–18.

[1501] The text is simply καὶ τὸν μετ᾽ αὐτόν = the false prophet after him. Gudius and Combefisius propose as above, καὶ αὐτόν τε καὶ τὸν μετ᾽ αὐτόν, or μετ᾽ αὐτοῦ = him and the false prophet with him.

[1502] πυρεῖα = censers, incense-pans, or sacrificial tripods. This offering of incense was a test very commonly proposed by the pagans to those whose religion they suspected.

set up shrines before their doors, and sacrifice, and that they should march in procession to the honour of Dionysus, waving chaplets of ivy;" and that those who refused obedience should be put to death by strangulation and torture. But he also met his due recompense at the hand of the Lord, the righteous Judge and all-searching God; for he died eaten up of worms. And if one desires to inquire into that more accurately, he will find it recorded in the books of the Maccabees.[1503]

50. But now we shall speak of what is before us. For such measures will he, too, devise, seeking to afflict the saints in every way. For the prophet and apostle says: "Here is wisdom, Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred threescore and six." With respect to his name, it is not in our power to explain it exactly, as the blessed John understood it and was instructed about 21 it, but only to give a conjectural account of it;[1504] for when he appears, the blessed one will show us what we seek to know. Yet as far as our doubtful apprehension of the matter goes, we may speak. Many names indeed we find,[1505] the letters of which are the equivalent of this number: such as, for instance, the word Titan,[1506] an ancient and notable name; or Evanthas,[1507] for it too makes up the same number; and many others which might be found. But, as we have already said,[1508] the wound of the first beast was healed, and he (the second beast) was to make the image speak,[1509] that is to say, he should be powerful; and it is manifest to all that those who at present still hold the power are Latins. If, then, we take the name as the name of a single man, it becomes *Latinus*. Wherefore we ought neither to give it out as if this were certainly his name, nor again ignore the fact that he may not be otherwise designated. But having the mystery of God in our heart, we ought in fear to keep faithfully what has been told us by the blessed prophets, in order that when those things come to pass, we may be prepared for them, and not deceived. For when the times advance, he too, of whom these thing are said, will be manifested.[1510]

[1503] [Not referred to as Scripture, but as authentic history.]

[1504] ὅσον μόνον ὑπονοῆσαι.

[1505] ἰσόψηφα.

[1506] Τειτάν. Hippolytus here follows his master Irenæus, who in his *Contra Hæres.*, v. 30, § 3, has the words," *Titan…et antiquum et fide dignum et regale…nomen*" = Titan…both an ancient and good and royal…name. [See this series, vol. i. p. 559.]

[1507] Εὐάνθας, mentioned also by Irenæus in the passage already referred to.

[1508] προέφθημεν, the reading proposed by Fabricius instead of προέφημεν.

[1509] ποιήσει, Combef. ἐποίησε.

[1510] [Let us imitate the wisdom of our author, whose modest commentary upon his master Irenæus cannot be too much applauded. The mystery, however, does seem to turn upon something in the Latin race and its destiny.]

51. But not to confine ourselves to these words and arguments alone, for the purpose of convincing those who love to study the oracles of God, we shall demonstrate the matter by many other proofs. For Daniel says, "And these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."[1511] Ammon and Moab[1512] are the children born to Lot by his daughters, and their race survives even now. And Isaiah says: "And they shall fly in the boats of strangers, plundering the sea together, and (they shall spoil) them of the east: and they shall lay hands upon Moab first; and the children of Ammon shall first obey them."[1513]

52. In those times, then, he shall arise and meet them. And when he has overmastered three horns out of the ten in the array of war, and has rooted these out, viz., Egypt, and Libya, and Ethiopia, and has got their spoils and trappings, and has brought the remaining horns which suffer into subjection, he will begin to be lifted up in heart, and to exalt himself against God as master of the whole world. And his first expedition will be against Tyre and Berytus, and the circumjacent territory. For by storming these cities first he will strike terror into the others, as Isaiah says, "Be thou ashamed, O Sidon; the sea hath spoken, even the strength of the sea hath spoken, saying, I travailed not, nor brought forth children; neither did I nurse up young men, nor bring up virgins. But when the report comes to Egypt, pain shall seize them for Tyre."[1514]

53. These things, then, shall be in the future, beloved; and when the three horns are cut off, he will begin to show himself as God, as Ezekiel has said aforetime: "Because thy heart has been lifted up, and thou hast said, I am God."[1515] And to the like effect Isaiah says: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of heaven: I will be like the Most High. Yet now thou shalt be brought down to hell (Hades), to the foundations of the earth."[1516] In like manner also Ezekiel: "Wilt thou yet say to those who slay thee, I am God? But thou (shalt be) a man, and no God."[1517]

54. As his tribe, then, and his manifestation, and his destruction, have been set forth in these words, and as his name has also been indicated mystically, let us look also at his action. For he will call together all the people to himself, out of every country of the dispersion, making them his own, as though they were his own children, and promising to restore their country, and establish again their kingdom and nation, in order that he may be worshipped

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[1511] Dan. xi. 41.

[1512] Gen. xix. 37, 38.

[1513] Isa. xi. 14.

[1514] Isa. xxiii. 4, 5.

[1515] Ezek. xxviii. 2.

[1516] Isa. xiv. 13–15.

[1517] Ezek. xxviii. 9.

by them as God, as the prophet says: “He will collect his whole kingdom, from the rising of the sun even to its setting: they whom he summons and they whom he does not summon shall march with him.”[1518] And Jeremiah speaks of him thus in a parable: “The partridge cried, (and) gathered what he did not hatch, making himself riches without judgment: in the midst of his days they shall leave him, and at his end he shall be a fool.”[1519]

55. It will not be detrimental, therefore, to the course of our present argument, if we explain the art of that creature, and show that the prophet has not spoken[1520] without a purpose in using the parable (or similitude) of the creature. For as the partridge is a vainglorious creature, when it sees near at hand the nest of another partridge with young in it, and with the parent-bird away on the wing in quest of food, it imitates the cry of the other 21 bird, and calls the young to itself; and they, taking it to be their own parent, run to it. And it delights itself proudly in the alien pullets as in its own. But when the real parent-bird returns, and calls them with its own familiar cry, the young recognise it, and forsake the deceiver, and betake themselves to the real parent. This thing, then, the prophet has adopted as a simile, applying it in a similar manner to Antichrist. For he will allure mankind to himself, wishing to gain possession of those who are not his own, and promising deliverance to all, while he is unable to save himself.

56. He then, having gathered to himself the unbelieving everywhere throughout the world, comes at their call to persecute the saints, their enemies and antagonists, as the apostle and evangelist says: “There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city, who came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her.”[1521]

57. By the unrighteous judge, who fears not God, neither regards man, he means without doubt Antichrist, as he is a son of the devil and a vessel of Satan. For when he has the power, he will begin to exalt himself against God, neither in truth fearing God, nor regarding the Son of God, who is the Judge of all. And in saying that there was a widow in the city, he refers to Jerusalem itself, which is a widow indeed, forsaken of her perfect, heavenly spouse, God. She calls Him her adversary, and not her Saviour; for she does not understand that which was said by the prophet Jeremiah: “Because they obeyed not the truth, a spirit of error shall speak then to this people and to Jerusalem.”[1522] And Isaiah also to the like effect: “Forasmuch as the people refuseth to drink the water of Siloam that goeth softly, but chooseth

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[1518] Quoted already in chap. xv. as from one of the prophets.

[1519] Jer. xvii. 11.

[1520] Reading ἀπεφήνατο for ἀπεκρίνατο.

[1521] Luke xviii. 2–5.

[1522] Jer. iv. 11.

to have Rasin and Romeliah's son as king over you: therefore, lo, the Lord bringeth up upon you the water of the river, strong and full, even the king of Assyria."[1523] By the king he means metaphorically Antichrist, as also another prophet saith: "And this man shall be the peace from me, when the Assyrian shall come up into your land, and when he shall tread in your mountains."[1524]

58. And in like manner Moses, knowing beforehand that the people would reject and disown the true Saviour of the world, and take part with error, and choose an earthly king, and set the heavenly King at nought, says: "Is not this laid up in store with me, and sealed up among my treasures? In the day of vengeance I will recompense (them), and in the time when their foot shall slide."[1525] They did slide, therefore, in all things, as they were found to be in harmony with the truth in nothing: neither as concerns the law, because they became transgressors; nor as concerns the prophets, because they cut off even the prophets themselves; nor as concerns the voice of the Gospels, because they crucified the Saviour Himself; nor in believing the apostles, because they persecuted them. At all times they showed themselves enemies and betrayers of the truth, and were found to be haters of God, and not lovers of Him; and such they shall be then when they find opportunity: for, rousing themselves against the servants of God, they will seek to obtain vengeance by the hand of a mortal man. And he, being puffed up with pride by their subserviency, will begin to despatch missives against the saints, commanding to cut them all off everywhere, on the ground of their refusal to reverence and worship him as God, according to the word of Esaias: "Woe to the wings of the vessels of the land,[1526] beyond the rivers of Ethiopia: (woe to him) who sendeth sureties by the sea, and letters of papyrus (upon the water; for nimble messengers will go) to a nation[1527] anxious and expectant, and a people strange and bitter against them; a nation hopeless and trodden down."[1528]

59. But we who hope for the Son of God are persecuted and trodden down by those unbelievers. For the *wings of the vessels* are the churches; and the sea is the world, in which the Church is set, like a ship tossed in the deep, but not destroyed; for she has with her the skilled Pilot, Christ. And she bears in her midst also the trophy (which is erected) over death;

[1523] Isa. viii. 6, 7.

[1524] Mic. v. 5. The Septuagint reads αὐτῇ = And (he) shall be the peace to it. Hippolytus follows the Hebrew, but makes the pronoun feminine, αὕτη referring to the peace. Again Hippolytus reads ὄρη = mountains, where the Septuagint has χώραν = land, and where the Hebrew word = fortresses or palaces. [He must mean that "the Assyrian" = Antichrist. "The peace" is attributable only to the "Prince of peace." So the Fathers generally.]

[1525] Deut. xxxii. 34, 35.

[1526] οὐαὶ γῆς πλοίων πτέρυγες.

[1527] μετέωρον.

[1528] Isa. xviii. 1, 2.

for she carries with her the cross of the Lord.[1529] For her prow is the east, and her stern is the west, and her hold[1530] is the south, and her tillers are the two Testaments; and the ropes that stretch around her are the love of Christ, which binds the Church; and the net[1531] which she bears with her is the laver of the regeneration which renews the believing, whence too are these glories. As the wind the Spirit from heaven is present, by whom those who believe 217 are sealed: she has also anchors of iron accompanying her, viz., the holy commandments of Christ Himself, which are strong as iron. She has also mariners on the right and on the left, assessors like the holy angels, by whom the Church is always governed and defended. The ladder in her leading up to the sailyard is an emblem of the passion of Christ, which brings the faithful to the ascent of heaven. And the top-sails[1532] aloft[1533] upon the yard are the company of prophets, martyrs, and apostles, who have entered into their rest in the kingdom of Christ.

60. Now, concerning the tribulation of the persecution which is to fall upon the Church from the adversary, John also speaks thus: “And I saw a great and wondrous sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cries, travailing in birth, and pained to be delivered. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who is to rule all the nations: and the child was caught up unto God and to His throne. And the woman fled into the wilderness, where she hath the place prepared of God, that they should feed her there a thousand two hundred and threescore days. And then when the dragon saw *it*, he persecuted the woman which brought forth the man-*child*. And to the woman were given two wings of the great eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast (out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast) out of his mouth. And the dragon was wroth with the woman, and went to make war with the saints of her seed, which keep the commandments of God, and have the testimony of Jesus.”[1534]

[1529] Wordsworth, reading ὣς ἱστὸν for ὣς τὸν, would add, *like a mast*. See his Commentary on Acts xxvii. 40.

[1530] κύτος, a conjecture of Combefisius for κύκλον.

[1531] λίνον, proposed by the same for πλοῖον, boat.

[1532] ψηφαροι, a term of doubtful meaning. May it refer to the καρχήσια?

[1533] The text reads here αἰνούμενοι, for which αἱρούμενοι is proposed, or better, ἠωρούμενοι.

[1534] Rev. xii. 1–6, etc.

61. By the woman then clothed with the sun," he meant most manifestly the Church, endued with the Father's word,[1535] whose brightness is above the sun. And by the "moon under her feet" he referred to her being adorned, like the moon, with heavenly glory. And the words, "upon her head a crown of twelve stars," refer to the twelve apostles by whom the Church was founded. And those, "she, being with child, cries, travailing in birth, and pained to be delivered," mean that the Church will not cease to bear from her heart[1536] the Word that is persecuted by the unbelieving in the world. "And she brought forth," he says, "a man-child, who is to rule all the nations;" by which is meant that the Church, always bringing forth Christ, the perfect man-child of God, who is declared to be God and man, becomes the instructor of all the nations. And the words, "her child was caught up unto God and to His throne," signify that he who is always born of her is a heavenly king, and not an earthly; even as David also declared of old when he said, "The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool."[1537] "And the dragon," he says, "saw and persecuted the woman which brought forth the man-*child*. And to the woman were given two wings of the great eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent."[1538] That refers to the one thousand two hundred and threescore days (the half of the week) during which the tyrant is to reign and persecute the Church,[1539] which flees from city to city, and seeks concealment in the wilderness among the mountains, possessed of no other defence than the two wings of the great eagle, that is to say, the faith of Jesus Christ, who, in stretching forth His holy hands on the holy tree, unfolded two wings, the right and the left, and called to Him all who believed upon Him, and covered them as a hen her chickens. For by the mouth of Malachi also He speaks thus: "And unto you that fear my name shall the Sun of righteousness arise with healing in His wings."[1540]

62. The Lord also says, "When ye shall see the abomination of desolation stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains, and let him which is on the housetop not come down to take his clothes; neither let him which is in the field return back to take anything out of his house. And woe unto them that are with child, and to them that give suck, in those days! for then shall be great tribulation, such as was not since the beginning of the world. And except those days

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[1535] τὸν Λόγον τὸν Πατρῷον.

[1536] γεννῶσα ἐκ καρδίας.

[1537] Ps. cx. 1.

[1538] Rev. xi. 3.

[1539] [Concerning Antichrist, two advents, etc., see vol. iv. p. 219, this series.]

[1540] Mal. iv. 2.

should be shortened, there should no flesh be saved."[1541] And Daniel says, "And they shall place the abomination of desolation a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand two hundred and ninety-five days."[1542] 218

63. And the blessed Apostle Paul, writing to the Thessalonians, says: "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together at it,[1543] that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letters as from us, as that the day of the Lord is at hand. Let no man deceive you by any means; for (that day shall not come) except there come the falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth (will let), until he be taken out of the way. And then shall that wicked be revealed, whom the Lord Jesus shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: (even him) whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."[1544] And Esaias says, "Let the wicked be cut off, that he behold not the glory of the Lord."[1545]

64. These things, then, being to come to pass, beloved, and the one week being divided into two parts, and the abomination of desolation being manifested then, and the two prophets and forerunners of the Lord having finished their course, and the whole world finally approaching the consummation, what remains but the coming of our Lord and Saviour Jesus Christ from heaven, for whom we have looked in hope? who shall bring the conflagration and just judgment upon all who have refused to believe on Him. For the Lord says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."[1546] "And there shall not a hair of your head perish."[1547] "For as

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[1541] Matt. xxiv. 15–22; Mark xiii. 14–20; Luke xxi. 20–23.

[1542] Dan. xi. 31; xii. 11, 12. The Hebrew has 1,335 as the number in the second verse.

[1543] Hippolytus reads here ἐπ’ αὐτῆς instead of ἐπ’ αὐτόν, and makes the pronoun therefore refer to the coming.

[1544] 2 Thess. ii. 1–11.

[1545] Isa. xxvi. 10.

[1546] Luke xxi. 28.

[1547] Luke xxi. 18.

the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together."[1548] Now the fall[1549] took place in paradise; for Adam fell there. And He says again, "Then shall the Son of man send His angels, and they shall gather together His elect from the four winds of heaven."[1550] And David also, in announcing prophetically the judgment and coming of the Lord, says, "His going forth is from the end of the heaven, and His circuit unto the end of the heaven: and there is no one hid from the heat thereof."[1551] By the heat he means the conflagration. And Esaias speaks thus: "Come, my people, enter thou into thy chamber, (and) shut thy door: hide thyself as it were for a little moment, until the indignation of the Lord be overpast."[1552] And Paul in like manner: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth of God in unrighteousness."[1553]

65. Moreover, concerning the resurrection and the kingdom of the saints, Daniel says, "And many of them that sleep in the dust of the earth shall arise, some to everlasting life, (and some to shame and everlasting contempt)."[1554] Esaias says, "The dead men shall arise, and they that are in their tombs shall awake; for the dew from thee is healing to them."[1555] The Lord says, "Many in that day shall hear the voice of the Son of God, and they that hear shall live."[1556] And the prophet says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."[1557] And John says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."[1558] For the second death is the lake of fire that burneth. And again the Lord says, "Then shall the righteous shine forth as the sun shineth in his glory."[1559] And to the saints He will say, "Come, ye blessed

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[1548] Matt. xxiv. 27, 28.

[1549] The word πτῶμα, used in the Greek as = carcase, is thus interpreted by Hippolytus as = fall, which is its literal sense.

[1550] Matt. xxiv. 31.

[1551] Ps. xix. 6.

[1552] Isa. xxvi. 20.

[1553] Rom. i. 17.

[1554] Dan. xii. 2.

[1555] Isa. xxvi. 19.

[1556] John v. 25.

[1557] Eph. v. 14. Epiphanius and others suppose that the words thus cited by Paul are taken from the apocryphal writings of Jeremiah: others that they are a free version of Isa. lx. 1. [But their metrical form justifies the criticism that they are a quotation from a hymn of the Church, based, very likely, on the passage from Isaiah.]

[1558] Rev. xx. 6.

[1559] Matt. xiii. 43.

of my Father, inherit the kingdom prepared for you from the foundation of the world.”[1560] But what saith He to the wicked? “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, which my Father hath prepared.” And John says, “Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever maketh and loveth a lie; for your part is in the hell of fire.”[1561] And in like manner also Esaias: “And they shall go forth and look upon the carcases of the men that have transgressed against me. And their worm shall not die, neither shall their fire be quenched; and they shall be for a spectacle to all flesh.”[1562]

66. Concerning the resurrection of the righteous, Paul also speaks thus in writing to the Thessalonians: “We would not have you to be ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive (and) remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice and trump of God, and the dead in Christ shall rise first. Then we which are alive (and) remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.”[1563]

67. These things, then, I have set shortly before thee, O Theophilus, drawing them *from Scripture itself*,[1564] in order that, maintaining in faith what is written, and anticipating the things that are to be, thou mayest keep thyself void of offence both toward God and toward men, “looking for that blessed hope and appearing of our God and Saviour,”[1565] when, having raised the saints among us, He will rejoice with them, glorifying the Father. To Him be the glory unto the endless ages of the ages. Amen.

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[1560] Matt. xxv. 34.

[1561] Rev. xxii. 15.

[1562] Isa. lxvi. 24.

[1563] 1 Thess. iv. 12.

[1564] [The immense value of these quotations, authenticating the Revelations and other Scriptures, must be apparent. Is not this treatise a voice to our own times of vast significance?]

[1565] Tit. ii. 13.

Expository Treatise Against the Jews.

1. Now, then, incline thine ear to me, and hear my words, and give heed, thou Jew. Many a time dost thou boast thyself, in that thou didst condemn Jesus of Nazareth to death, and didst give Him vinegar and gall to drink; and thou dost vaunt thyself because of this. Come therefore, and let us consider together whether perchance thou dost not boast unrighteously, O Israel, (and) whether that small portion of vinegar and gall has not brought down this fearful threatening upon thee, (and) whether this is not the cause of thy present condition involved in these myriad troubles.

2. Let him then be introduced before us who speaketh by the Holy Spirit, and saith truth—David the son of Jesse. He, singing a certain strain with prophetic reference to the true Christ, celebrated our God by the Holy Spirit, (and) declared clearly all that befell Him by the hands of the Jews in His passion; in which (strain) the Christ who humbled Himself and took unto Himself the form of the servant Adam, calls upon God the Father in heaven as it were in our person, and speaks thus in the sixty-ninth Psalm: "Save me, O God; for the waters are come in unto my soul. I am sunk in the mire of the abyss," that is to say, in the corruption of Hades, on account of the transgression in paradise; and "there is no substance," that is, help. "My eyes failed while I hoped (or, from my hoping) upon my God; when will He come and save me?"[1566]

3. Then, in what next follows, Christ speaks, as it were, in His own person: "Then I restored that," says He, "which I took not away;" that is, on account of the sin of Adam I endured the death which was not mine by sinning. "For, O God, Thou knowest my foolishness; and my sins are not hid from Thee," that is, "for I did not sin," as He means it; and for this reason (it is added), "Let not them be ashamed who want to see" my resurrection on the third day, to wit, the apostles. "Because for Thy sake," that is, for the sake of obeying Thee, "I have borne reproach," namely the cross, when "they covered my face with shame," that is to say, the Jews; when "I became a stranger unto my brethren after the flesh, and an alien unto my mother's children," meaning (by the mother) the synagogue. "For the zeal of Thine house, Father, hath eaten me up; and the reproaches of them that reproached Thee are fallen on me," and of them that sacrificed to idols. Wherefore "they that sit in the gate spoke against me," for they crucified me without the gate. "And they that drink sang against me," that is, (they who drink wine) at the feast of the passover. "But as for me, in my prayer unto Thee, O Lord, I said, Father, forgive them," namely the Gentiles, because it is the time for favour with Gentiles. "Let not then the hurricane (of temptations) overwhelm me, neither let the deep (that is, Hades) swallow me up: for Thou wilt not leave my soul in hell (Hades); neither

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[1566] Ps. lxix. 1 ff.

let the pit shut her mouth upon me,”[1567] that is, the sepulchre. “By reason of mine enemies, deliver me,” that the Jews may not boast, saying, Let us consume him.

4. Now Christ prayed all this economically[1568] as man; being, however, true God. But, as I have already said, it was the “form of the servant”[1569] that spake and suffered these things. Wherefore He added, “My soul looked for reproach and trouble,” that is, I suffered of my own will, (and) not by any compulsion. Yet “I waited for one to mourn with me, and there was none,” for all my disciples forsook me and fled; and for a “comforter, and I found none.”

5. Listen with understanding, O Jew, to what the Christ says: “They gave me gall for my meat; and in my thirst they gave me vinegar to drink.” And these things He did indeed endure from you. Hear the Holy Ghost tell you also what return He made to you for that little portion of vinegar. For the prophet says, as in the person of God, “Let their table become a snare and retribution.” Of what retribution does He speak? Manifestly, of the misery which has now got hold of thee.

6. And then hear what follows: “Let their eyes be darkened, that they see not.” And surely ye have been darkened in the eyes of your soul with a darkness utter and everlasting. For now that the true light has arisen, ye wander as in the night, and stumble on places with no roads, and fall headlong, as having forsaken the way that saith, “I am the way.”[1570] Furthermore, hear this yet more serious word: “And their back do thou bend always;” that means, in order that they may be slaves to the nations, not four hundred and thirty years as in Egypt, nor seventy as in Babylon, but bend them to servitude, he says, “always.” In fine, then, how dost thou indulge vain hopes, expecting to be delivered from the misery which holdeth thee? For that is somewhat strange. And not unjustly has he imprecated this blindness of eyes upon thee. But because thou didst cover the eyes of Christ, (and[1571]) thus thou didst beat Him, for this reason, too, bend thou thy back for servitude always. And whereas thou didst pour out His blood in indignation, hear what thy recompense shall be: “Pour out Thine indignation upon them, and let Thy wrathful anger take hold of them;” and, “Let their habitation be desolate,” to wit, their celebrated temple.

7. But why, O prophet, tell us, and for what reason, was the temple made desolate? Was it on account of that ancient fabrication of the calf? Was it on account of the idolatry of the people? Was it for the blood of the prophets? Was it for the adultery and fornication of Israel?

[1567] Ps. xvi. 10.

[1568] οἰκονομικῶς. [The Fathers find Christ everywhere in Scripture, and often understand the expressions of David to be those of our Lord’s humanity, by economy.]

[1569] Phil. ii. 7.

[1570] John xiv. 6.

[1571] The text is οὕτως, for which read perhaps ὅτε = when.

By no means, he says; for in all these transgressions they always found pardon open to them, and benignity; but it was because they killed the Son of their Benefactor, for He is coeternal with the Father. Whence He saith, "Father, let their temple be made desolate;[1572] for they have persecuted Him whom Thou didst of Thine own will smite for the salvation of the world;" that is, they have persecuted me with a violent and unjust death, "and they have added to the pain of my wounds." In former time, as the Lover of man, I had pain on account of the straying of the Gentiles; but to this pain they have added another, by going also themselves astray. Wherefore "add iniquity to their iniquity, and tribulation to tribulation, and let them not enter into Thy righteousness," that is, into Thy kingdom; but "let them be blotted out of the book of the living, and not be written with the righteous," that is, with their holy fathers and patriarchs.

8. What sayest thou to this, O Jew? It is neither Matthew nor Paul that saith these things, but David, thine anointed, who awards and declares these terrible sentences on account of Christ. And like the great Job, addressing you who speak against the righteous and true, he says, "Thou didst barter the Christ like a slave, thou didst go to Him like a robber in the garden."

9. I produce now the prophecy of Solomon, which speaketh of Christ, and announces clearly and perspicuously things concerning the Jews; and those which not only are befalling them at the present time, but those, too, which shall befall them in the future age, on account of the contumacy and audacity which they exhibited toward the Prince of Life; for the prophet says, "The ungodly said, reasoning with themselves, but not aright," that is, about Christ, "Let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings and words, and upbraideth us with our offending the law, and professeth to have knowledge of God; and he calleth himself the Child of God."[1573] And then he says, "He is grievous to us even to behold; for his life is not like other men's, and his ways are of another fashion. We are esteemed of him as counterfeits, and he abstaineth from our ways as from filthiness, and pronounceth the end of the just to be blessed."[1574] And again, listen to this, O Jew! None of the righteous or prophets called himself the Son of God. And therefore, as in the person of the Jews, Solomon speaks again of this righteous one, who is Christ, thus: "He was made to reprove our thoughts, and he maketh his boast that God is his Father. Let us see, then, if his words be true, and let us prove what shall happen in the end of him; for if the just man be the Son of God, He will help him, and deliver him from

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[1572] Cf. Matt. xxiii. 38.

[1573] Wisd. ii. 1, 12, 13.

[1574] Wisd. ii. 15, 16.

the hand of his enemies. Let us condemn him with a shameful death, for by his own saying he shall be respected."[1575]

10. And again David, in the Psalms, says with respect to the future age, "Then shall He" (namely Christ) "speak unto them in His wrath, and vex them in His sore displeasure."[1576] And again Solomon says concerning Christ and the Jews, that "when the righteous shall stand in great boldness before the face of such as have afflicted Him, and made no account of His words, when they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of His salvation; and they, repenting and groaning for anguish of spirit, shall say within themselves, This is He whom we had sometimes in derision and a proverb of reproach; we fools accounted His life madness, and His end to be without honour. How is He numbered among the children of God, and His lot is among the saints? Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not on us. We wearied ourselves in the way of wickedness and destruction; we have gone through deserts where there lay no way: but as for the way of the Lord, we have not known it. What hath our pride profited us? all those things are passed away like a shadow."[1577]

The conclusion is wanting.[1578]

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[1575] Wisd. ii. 14, 16, 17, 20. [The argument is *ad hominem*. The Jews valued this book, but did not account it to be Scripture; yet this quotation is a very remarkable comment on what ancient Jews understood concerning the Just One. Comp. Acts iii. 14; vii. 52; and xxii. 14.]

[1576] Ps. ii. 5.

[1577] Wisd. v. 1–9.

[1578] (Compare Justin, vol. i. p. 194; Clement, vol. ii. pp 334–343; Tertullian, vol. iii. p. 151; Origen, vol. iv. p. 402, etc.; and Cyprian, vol. v., this series.]

Against Plato, on the Cause of the Universe.[1579]

1. And this is the passage regarding demons.[1580] But now we must speak of Hades, in which the souls both of the righteous and the unrighteous are detained. Hades is a place in the created system, rude,[1581] a locality beneath the earth, in which the light of the world does not shine; and as the sun does not shine in this locality, there must necessarily be perpetual darkness there. This locality has been destined to be as it were a guard-house for souls, at which the angels are stationed as guards, distributing according to each one's deeds the temporary[1582] punishments for (different) characters. And in this locality there is a certain place[1583] set apart by itself, a lake of unquenchable fire, into which we suppose no one has ever yet been cast; for it is prepared against the day determined by God, in which one sentence of righteous judgment shall be justly applied to all. And the unrighteous, and those who believed not God, who have honoured as God the vain works of the hands of men, idols fashioned (by themselves), shall be sentenced to this endless punishment. But the righteous shall obtain the incorruptible and unfading kingdom, who indeed are at present detained in Hades,[1584] but not in the same place with the unrighteous. For to this locality there is one descent, at the gate whereof we believe an archangel is stationed with a host. And when those who are conducted by the angels[1585] appointed unto the souls have passed through this gate, they do not proceed on one and the same way; but the righteous, being conducted in the light toward the right, and being hymned by the angels stationed at the

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[1579] Gallandi, *Vet. Patr.*, ii. 451. Two fragments of this discourse are extant also in the *Parallela Damascenica Rupefucaldina*, pp. 755, 789. [Compare Justin, vol. i. p. 273; Tatian, ii. 65; Athenagoras, 130, and Clement *passim*; vol. iii. Tertullian, 129; Origen, iv. p. 412. This is a fragment from Hippol. *Against the Greeks*.

[1580] The reading in the text is ὁπερὶ δαιμόνων τόπος; others read λόγος for τόπος = thus far the discussion on demons.

[1581] ἀκατασκεύαστος.

[1582] Or it may be "seasonable," προσκαροίυς.

[1583] τρόπων. There is another reading, τόπων = of the places.

[1584] Hades, in the view of the ancients, was the general receptacle of souls after their separation from the body, where the good abode happily in a place of light (φωτεινῷ), and the evil all in a place of darkness (σκοτιωτέρῳ). See Colomesii Κειμήλια *litteraria*, 28, and Suicer on ᾄδης. Hence Abraham's bosom and paradise were placed in Hades. See Olympiodorus on *Eccles.*, iii. p. 264. The Macedonians, on the authority of Hugo Broughton, praying in the Lord's words, "Our Father who art in Hades" (Πατὴρ ἡμῶν ὁ ἐν ᾄδῃ) (Fabricius). [Hippolytus is singular in assigning the *ultimate* receptacle of lost spirits to this Hades. But compare vol. iii. p. 428, and vol. iv. pp. 293, 495, 541, etc.]

[1585] Cf. *Constitut. Apostol.*, viii. 41.

place, are brought to a locality full of light. And there the righteous from the beginning[1586] dwell, not ruled by necessity, but enjoying always the contemplation of the blessings which are in their view, and delighting themselves with the expectation of others ever new, and deeming those ever better than these. And that place brings no toils to them. There, there 222 is neither fierce heat, nor cold, nor thorn;[1587] but the face of the fathers and the righteous is seen to be always smiling, as they wait for the rest and eternal revival in heaven which succeed this location. And we call it by the name *Abraham's bosom*. But the unrighteous are dragged toward the left by angels who are ministers of punishment, and they go of their own accord no longer, but are dragged by force as prisoners. And the angels appointed over them send them along,[1588] reproaching them and threatening them with an eye of terror, forcing them down into the lower parts. And when they are brought there, those appointed to that service drag them on to the confines or hell.[1589] And those who are so near hear incessantly the agitation, and feel the hot smoke. And when that vision is so near, as they see the terrible and excessively glowing[1590] spectacle of the fire, they shudder in horror at the expectation of the future judgment, (as if they were) already feeling the power of their punishment. And again, where they see the place of the fathers and the righteous,[1591] they are also punished there. For a deep and vast abyss is set there in the midst, so that neither can any of the righteous in sympathy think to pass it, nor any of the unrighteous dare to cross it.

2. Thus far, then, on the subject of Hades, in which the souls of all are detained until the time which God has determined; and then[1592] He will accomplish a resurrection of all, not by transferring souls into other bodies,[1593] but by raising the bodies themselves. And if, O Greeks, ye refuse credit to this because ye see these (bodies) in their dissolution, learn not to be incredulous. For if ye believe that the soul is originated and is made immortal by God, according to the opinion of Plato,[1594] in time, ye ought not to refuse to believe that

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[1586] [They do not pass into an intermediate purgatory, nor require prayers for "the repose of their souls."]

[1587] τρίβολος. [Also the Pindaric citation in my note, vol. i. 74.]

[1588] In the *Parallela* is inserted here the word ἐπιγελῶντες, *deriding* them.

[1589] γέεννα.

[1590] According to the reading in *Parallela*, which inserts ξανθὴν = red.

[1591] The text reads καὶ οὗ, and *where*. But in *Parallela* it is καὶ οὗτοι = and these see, etc. In the same we find ὡς μήτε for καὶ τοὺς δικαίους.

[1592] [It would be hard to frame a system of belief concerning the state of the dead more entirely exclusive of *purgatory*, i e., a place where the souls *of the faithful* are detained till (by Masses and the like) they are relieved and admitted to glory, before the resurrection. See vol. iii. p. 706.]

[1593] μετενσωματῶν, in opposition to the dogma of metempsychosis.

[1594] In the *Timæus*.

God is able also to raise the body, which is composed of the same elements, and make it immortal.[1595] To be able in one thing, and to be unable in another, is a word which cannot be said of God. We therefore believe that the body also is raised. For if it become corrupt, it is not at least destroyed. For the earth receiving its remains preserves them, and they, becoming as it were seed, and being wrapped up with the richer part of earth, spring up and bloom. And that which is sown is sown indeed bare grain; but at the command of God the Artificer it buds, and is raised arrayed and glorious, but not until it has first died, and been dissolved, and mingled with earth. Not, therefore, without good reason do we believe in the resurrection of the body. Moreover, if it is dissolved in its season on account of the primeval transgression, and is committed to the earth as to a furnace, to be moulded again anew, it is not raised the same thing as it is now, but pure and no longer corruptible. And to every body its own proper soul will be given again; and the soul, being endued again with it, shall not be grieved, but shall rejoice together with it, abiding itself pure with it also pure. And as it now sojourns with it in the world righteously, and finds it in nothing now a traitor, it will receive it again (the body) with great joy. But the unrighteous will receive their bodies unchanged, and unransomed from suffering and disease, and unglorified, and still with all the ills in which they died. And whatever manner of persons they (were when they) lived without faith, as such they shall be faithfully judged.[1596]

3.[1597] For all, the righteous and the unrighteous alike, shall be brought before God the Word. For the Father hath committed all judgment to Him; and in fulfilment of the Father's counsel, He cometh as Judge whom we call Christ. For it is not Minos and Rhadamanthys that are to judge (the world), as ye fancy, O Greeks, but He whom God the Father hath glorified, of whom we have spoken elsewhere more in particular, for the profit of those who seek the truth. He, in administering the righteous judgment of the Father to all, assigns to each what is righteous according to his works. And being present at His judicial decision, all, both men and angels and demons, shall utter one voice, saying, "Righteous is Thy judgment."[1598] Of which voice the justification will be seen in the awarding to each that which is just; since to those who have done well shall be assigned righteously eternal bliss, and to the lovers of iniquity shall be given eternal punishment. And the fire which is unquenchable and without end awaits these latter, and a certain fiery worm which dieth not, and which does not waste the body, but continues bursting forth from the body with unending pain. No sleep will give them rest; no night will soothe them; no death will deliver them from 223 punishment; no voice of interceding friends will profit them.[1599] For neither are the righteous seen by them any longer, nor are they worthy of remembrance. But the righteous will remember only the righteous deeds by which they reached the heavenly kingdom, in which there is neither sleep, nor pain, nor corruption, nor care,[1600] nor night, nor day measured by time; nor sun traversing in necessary course the circle of heaven, which marks the limits of seasons, or the points measured out for the life of man so easily read; nor moon waning or waxing, or inducing the changes of seasons, or moistening the earth; no burning sun, no changeful Bear, no Orion coming forth, no numerous wandering of stars, no painfully-trodden earth, no abode of paradise hard to find; no furious roaring of the sea, forbidding one to touch or traverse it; but this too will be readily passable for the righteous, although it lacks no water. There will be no heaven inaccessible to men, nor will the way of its ascent be one impossible to find; and there will be no earth unwrought, or toilsome for men, but one producing fruit spontaneously in beauty and order; nor will there be generation of wild beasts again, nor the bursting[1601] substance of other creatures. Neither with man will there be generation again, but the number of the righteous remains indefectible with the righteous angels and spirits. Ye who believe these words, O men, will be partakers with the righteous, and will have part in these future blessings, which “eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.”[1602] To Him be the glory and the power, for ever and ever. Amen.

[1595] The first of the two fragments in the *Parallela* ends here.

[1596] [The text Eccles. xi. 3 may be accommodated to this truth, but seems to have no force as proof.]

[1597] The second fragment extant in the *Parallela* begins here.

[1598] Ps. cxix. 137.

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[1599] [It is not the unrighteous, be it remembered, who go to “purgatory,” according to the Trent theology, but only true Christians, dying in full communion with the Church. Hippolytus is here speaking of the *ultimate* doom of the wicked, but bears in mind the imagery of Luke xvi. 24 and the appeal to Abraham.]

[1600] The second fragment in the *Parallela* ends here.

[1601] ἐκβρασσομένη.

[1602] 1 Cor. ii. 9.

Against the Heresy of One Noetus.[1603]

1. Some others are secretly introducing another doctrine, who have become disciples of one Noetus, who was a native of Smyrna,[1604] (and) lived not very long ago.[1605] This person was greatly puffed up and inflated with pride, being inspired by the conceit of a strange spirit. He alleged that Christ was the Father Himself, and that the Father Himself was born, and suffered, and died. Ye see what pride of heart and what a strange inflated spirit had insinuated themselves into him. From his other actions, then, the proof is already given us that he spoke not with a pure spirit; for he who blasphemes against the Holy Ghost is cast out from the holy inheritance. He alleged that he was himself Moses, and that Aaron was his brother.[1606] When the blessed presbyters heard this, they summoned him before the Church, and examined him. But he denied at first that he held such opinions. Afterwards, however, taking shelter among some, and having gathered round him some others[1607] who had embraced the same error, he wished thereafter to uphold his dogma openly as correct. And the blessed presbyters called him again before them, and examined him. But he stood out against them, saying, “What evil, then, am I doing in glorifying Christ?” And the presbyters replied to him, “We too know in truth one God;[1608] we know Christ; we know that the Son suffered even as He suffered, and died even as He died, and rose again on the third day, and is at the right hand of the Father, and cometh to judge the living and the dead. And these things which we have learned we allege.” Then, after examining him, they expelled him from the Church. And he was carried to such a pitch of pride, that he established a school.

[1603] Gallandi, p. 454.

[1604] That Noetus was a native of Smyrna is mentioned also by Theodoret, book iii. *Hæret Fab.*, c. iii., and Damascenus, sec. lvii. (who is accustomed to follow Epiphanius); and yet in Epiphanius, *Hæres.*, 57, we read that Noetus was an Asian of the city of Ephesus (’Ασιανον τῆς ’Εφέσου πόλεως). (Fabricius.)

[1605] Epiphanius says that Noetus made his heresy public about 130 years before his time (οὐ πρὸ ἐτῶν πλειόνων ἀλλ’ ὡς πρὸ χρόνου τῶν τουτων ἑκατὸν τριάκοντα, πλείω ἢ ἐλάσσω); and as Epiphanius wrote in the year 375, that would make the date of Noetus about 245. He says also that Noetus died soon after (ἔναγχος), along with his brother. (Fabricius.)

[1606] So also Epiphanius and Damascenus. But Philastrius, *Heresy*, 53, puts Elijah for Aaron: hic etiam dicebat se Moysem esse, et fratrem suum Eliam prophetam.

[1607] Epiphanius remarks that they were but ten in number.

[1608] The following words are the words of the *Symbolum*, as it is extant in Irenæus, i. 10, etc., and iii. 4; and in Tertullian, *Contra Praxeam*, ch. ii., and *De Præscript.*, ch. xiii., and *De virginibus velandis*, ch. i. [See vol. iii., this series.]

2. Now they seek to exhibit the foundation for their dogma by citing the word in the law, "I am the God of your fathers: ye shall have no other gods beside me;"[1609] and again in another passage, "I am the first," He saith, "and the last; and beside me there is none other."[1610] Thus they say they prove that God is one. And then they answer in this manner: "If therefore I acknowledge Christ to be God, He is the Father Himself, if He is indeed God; and Christ suffered, being Himself God; and consequently the Father suffered, for He was 224 the Father Himself." But the case stands not thus; for the Scriptures do not set forth the matter in this manner. But they make use also of other testimonies, and say, Thus it is written: "This is our God, and there shall none other be accounted of in comparison of Him. He hath found out all the way of knowledge, and hath given it unto Jacob His servant (son), and to Israel His beloved. Afterward did He show Himself upon earth, and conversed with men."[1611] You see, then, he says, that this is God, who is the only One, and who afterwards did show Himself, and conversed with men." And in another place he says, "Egypt hath laboured; and the merchandise of Ethiopia and the Sabeans, men of stature, shall come over unto thee, (and they shall be slaves to thee); and they shall come after thee bound with manacles, and they shall fall down unto thee, because God is in thee; and they shall make supplication unto thee: and there is no God beside thee. For Thou art God, and we knew not; God of Israel, the Saviour."[1612] Do you see, he says, how the Scriptures proclaim one God? And as this is clearly exhibited, and these passages are testimonies to it, I am under necessity, he says, since one is acknowledged, to make this One the subject of suffering. For Christ was God, and suffered on account of us, being Himself the Father, that He might be able also to save us. And we cannot express ourselves otherwise, he says; for the apostle also acknowledges one God, when he says, "Whose are the fathers, (and) of whom as concerning the flesh Christ came, who is over all, God blessed for ever."[1613]

3. In this way, then, they choose to set forth these things, and they make use only of one class of passages;[1614] just in the same one-sided manner that Theodotus employed when

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[1609] Ex. iii. 6 and xx. 3.

[1610] Isa. xliv. 6.

[1611] Baruch iii. 35–38. [Based on Prov. viii., but so remarkable that Grotius presumptuously declared it an interpolation. It reflects canonical Scripture, but has no canonical value otherwise.]

[1612] Isa. xlv. 14.

[1613] Rom. ix. 5.

[1614] καὶ αὐτοις μονοκῶλα χρώμενοι, etc. The word μονοκῶλα appears to be used adverbially, instead of μονοκώλως and μονοτύπως, which are the terms employed by Epiphanius (p. 481). The meaning is, that the Noetians, in explaining the words of Scripture concerning Christ, looked only to one side of the question—namely, to the divine nature; just as Theodotus, on his part going to the opposite extreme, kept by the human nature exclusively, and held that Christ was a mere man. Besides others, the presbyter Timotheus, in *Cotelerii Monument.*, he sought to prove that Christ was a mere man. But neither has the one party nor the other understood the matter rightly, as the Scriptures themselves confute their senselessness, and attest the truth. See, brethren, what a rash and audacious dogma they have introduced, when they say without shame, the Father is Himself Christ, Himself the Son, Himself was born, Himself suffered, Himself raised Himself. But it is not so. The Scriptures speak what is right; but Noetus is of a different mind from them. Yet, though Noetus does not understand the truth, the Scriptures are not at once to be repudiated. For who will not say that there is one God? Yet he will not on that account deny the economy (i.e., the number and disposition of persons in the Trinity). The proper way, therefore, to deal with the question is first of all to refute the interpretation put upon these passages by these men, and then to explain their real meaning. For it is right, in the first place, to expound the truth that the Father is one God, "of whom is every family,"[1615] "by whom are all things, of whom are all things, and we in Him."[1616]

4. Let us, as I said, see how he is confuted, and then let us set forth the truth. Now he quotes the words, "Egypt has laboured, and the merchandise of Ethiopia and the Sabeans," and so forth on to the words, "For Thou art the God of Israel, the Saviour." And these words he cites without understanding what precedes them. For whenever they wish to attempt anything underhand, they mutilate the Scriptures. But let him quote the passage as a whole, and he will discover the reason kept in view in writing it. For we have the beginning of the section a little above; and we ought, of course, to commence there in showing to whom and about whom the passage speaks. For above, the beginning of the section stands thus: "Ask me concerning my sons and my daughters, and concerning the work of my hands command ye me. I have made the earth, and man upon it: I with my hand have stablished the heaven; I have commanded all the stars. I have raised him up, and all his ways are straight. He shall build my city, and he shall turn back the captivity; not for price nor reward, said the Lord of hosts. Thus said the Lord of hosts, Egypt hath laboured, and the merchandise of Ethiopia and the Sabeans, men of stature, shall come over unto thee, and they shall be slaves to thee: and they shall come after thee bound with manacles, and they shall fall down unto thee; and they shall make supplication unto thee, because God is in thee; and there is no God beside thee. For Thou art God, and we knew not; the God of Israel, the Saviour."[1617] "In thee,

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vol. iii. p. 389, mentions Theodotus in these terms: "They say that this Theodotus was the leader and father of the heresy of the Samosatan, having first alleged that Christ was a mere man." [See vol. iii, p. 654, this series.]

[1615] Eph. iii. 15.

[1616] 1 Cor. viii. 6.

[1617] Isa. xlv. 11–15.

therefore," says he, "God is." But in whom is God except in Christ Jesus, the Father's Word, and the mystery of the economy?[1618] And again, exhibiting the truth regarding Him, he points to the fact of His being in the flesh when He says, "I have raised Him up in righteousness, and all His ways are straight." For what is this? Of whom does the Father thus testify? 225 It is of the Son that the Father says, "I have raised Him up in righteousness." And that the Father did raise up His Son in righteousness, the Apostle Paul bears witness, saying, "But if the Spirit of Him that raised up Christ Jesus from the dead dwell in you, He that raised up Christ Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."[1619] Behold, the word spoken by the prophet is thus made good, "I have raised Him up in righteousness." And in saying, "God is in thee," he referred to the mystery of the economy, because when the Word was made incarnate and became man, the Father was in the Son, and the Son in the Father, while the Son was living among men. This, therefore, was signified, brethren, that in reality the mystery of the economy by the Holy Ghost and the Virgin was this Word, constituting yet one Son to God.[1620] And it is not simply that I say this, but He Himself attests it who came down from heaven; for He speaketh thus: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven."[1621] What then can he seek beside what is thus written? Will he say, forsooth, that flesh was in heaven? Yet there is the flesh which was presented by the Father's Word as an offering,—the flesh that came by the Spirit and the Virgin, (and was) demonstrated to be the perfect Son of God. It is evident, therefore, that He offered Himself to the Father. And before this there was no flesh in heaven. Who, then, was in heaven[1622] but the Word unincarnate, who was despatched to show that He was upon earth and was also in heaven? For He was Word, He was Spirit, He was Power. The same took to Himself the name common and current among men, and was called from the beginning the Son of man on account of what He was to be, although He was not yet man, as Daniel testifies when he says, "I saw, and behold one like the Son of man came on the clouds of heaven."[1623] Rightly, then, did he say that He who was in heaven was called from the beginning by this name, the Word of God, as being that from the beginning.

[1618] [Bull, *Opp.*, v. pp. 367, 734, 740–743, 753–756.]

[1619] Rom. viii. 11.

[1620] Turrian has the following note: "The Word of God constituted (operatum est) one Son to God; i.e., the Word of God effected, that He who was the one Son of God was also one Son of man, because as His hypostasis He assumed the flesh. For thus was the Word made flesh."

[1621] John iii. 13.

[1622] [John iii. 13.]

[1623] Dan. vii. 13.

5. But what is meant, says he, in the other passage: “This is God, and there shall none other be accounted of in comparison of Him?”[1624] That said he rightly. For in comparison of the Father who shall be accounted of? But he says: “This is our God; there shall none other be accounted of in comparison of Him. He hath found out all the way of knowledge, and hath given it unto Jacob His servant, and to Israel His beloved.” He saith well. For who is Jacob His servant, Israel His beloved, but He of whom He crieth, saying, “This is my beloved Son, in whom I am well pleased: hear ye Him?”[1625] Having received, then, all knowledge from the Father, the perfect Israel, the true Jacob, afterward did show Himself upon earth, and conversed with men. And who, again, is meant by Israel[1626] but *a man who sees God?* and there is no one who sees God except the Son alone, the perfect man who alone declares the will of the Father. For John also says, “No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared[1627] Him.”[1628] And again: “He who came down from heaven testifieth what He hath heard and seen.”[1629] This, then, is He to whom the Father hath given all knowledge, who did show Himself upon earth, and conversed with men.

6. Let us look next at the apostle’s word: “Whose are the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed for ever.”[1630] This word declares the mystery of the truth rightly and clearly. He who is over all is God; for thus He speaks boldly, “All things are delivered unto me of my Father.”[1631] He who is over all, God blessed, has been born; and having been made man, He is (yet) God for ever. For to this effect John also has said, “Which is, and which was, and which is to come, the Almighty.”[1632] And well has he named Christ the Almighty. For in this he has said only what Christ testifies of Himself.

[1624] Baruch iii. 36, etc.

[1625] Matt. xvii. 5.

[1626] The word *Israel* is explained by Philo, *De præmiis et pœnis*, p. 710, and elsewhere, as = *a man seeing God*, ὁρῶν Θεόν, i.e., אִיש ואה אל. So also in the *Constitutiones Apostol.*, vii. 37, viii. 15; Eusebius, *Præparat.*, xi. 6, p. 519, and in many others. To the same class may be referred those who make Israel = ὁρατικὸς ανὴρ καὶ θεωρητικὸς, *a man apt to see and speculate*, as Eusebius, *Præparat.*, p. 310, or = νοῦς ὁρῶν Θεόν, as Optatus in the end of the second book; Didymus in Jerome, and Jerome himself in various passages; Maximus, i. p. 284; Olympiodorus on Ecclesiastes, ch. i.; Leontius, *De Sectis*, p. 392; Theophanes, *Ceram. homil.*, iv. p. 22, etc. Justin Martyr, *Dialog. cum Tryph.* [see vol. i. pp. 226, 262], adduces another etymology, ἄνθρωπος νικῶν δύναμιν.

[1627] Hippolytus reads διηγήσατο for ἐξηγήσατο.

[1628] John i. 18.

[1629] John iii. 11, 13.

[1630] Rom. ix. 5.

[1631] Matt. xi. 27.

[1632] Apoc. i. 8.

For Christ gave this testimony, and said, “All things are delivered unto me of my Father;”[1633] and Christ rules all things, and has been appointed[1634] Almighty by the Father. And in like manner Paul also, in setting forth the truth that all things are delivered unto Him, said, “Christ the first-fruits; afterwards they that are Christ’s at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall 22 have put down all rule, and all authority, and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For all things are put under Him. But when He saith, All things are put under Him, it is manifest that He is excepted which did put all things under Him. Then shall He also Himself be subject to Him who put all things under Him, that God may be all in all.”[1635] If, therefore, all things are put under Him with the exception of Him who put them under Him, He is Lord of all, and the Father is Lord of Him, that in all there might be manifested one God, to whom all things are made subject together with Christ, to whom the Father hath made all things subject, with the exception of Himself. And this, indeed, is said by Christ Himself, as when in the Gospel He confessed Him to be His Father and His God. For He speaks thus: “I go to my Father and your Father, and to my God and your God.”[1636] If then, Noetus ventures to say that He is the Father Himself, to what father will he say Christ goes away according to the word of the Gospel? But if he will have us abandon the Gospel and give credence to his senselessness, he expends his labour in vain; for “we ought to obey God rather than men.”[1637]

7. If, again, he allege His own word when He said, “I and the Father are one,”[1638] let him attend to the fact, and understand that He did not say, “I and the Father *am one*, but *are one*.”[1639] For the word *are*[1640] is not said of one person, but it refers to *two persons*, and one power.[1641] He has Himself made this clear, when He spake to His Father concerning the disciples, “The glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; that the world may know that Thou hast sent me.”[1642] What have the Noetians to say to these things? Are all one body in respect of substance, or is it that we become one in the power

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[1633] Matt. xi. 27. [Compare John v. 22.]

[1634] [Strictly scriptural as to the humanity of Messiah, Heb. i. 9.]

[1635] 1 Cor. xv. 23–28.

[1636] John xx. 17.

[1637] Acts v. 29; iv. 19.

[1638] John x. 30.

[1639] ἐγὼ καὶ ὁ πατὴρ—ἕν ἐσμεν, not ἕν εἰμι.

[1640] ἐσμὲν.

[1641] δύναμιν.

[1642] John xvii. 22, 23.

and disposition of unity of mind?[1643] In the same manner the Son, who was sent and was not known of those who are in the world, confessed that He was in the Father in power and disposition. For the Son is the one mind of the Father. We who have the Father's mind believe so (in Him); but they who have it not have denied the Son. And if, again, they choose to allege the fact that Philip inquired about the Father, saying, "Show us the Father, and it sufficeth us," to whom the Lord made answer in these terms: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. Believest thou not that I am in the Father, and the Father in me?"[1644] and if they choose to maintain that their dogma is ratified by this passage, as if He owned Himself to be the Father, let them know that it is decidedly against them, and that they are confuted by this very word. For though Christ had spoken of Himself, and showed Himself among all as the Son, they had not yet recognised Him to be such, neither had they been able to apprehend or contemplate His real power. And Philip, not having been able to receive this, as far as it was possible to see it, requested to behold the Father. To whom then the Lord said, "Philip, have I been so long time with you, and yet hast thou not known me? He that hath seen me hath seen the Father." By which He means, If thou hast seen me, thou mayest know the Father through me. For through the image, which is like (the original), the Father is made readily known. But if thou hast not known the image, which is the Son, how dost thou seek to see the Father? And that this is the case is made clear by the rest of the chapter, which signifies that the Son who "has been set forth[1645] was sent from the Father,[1646] and goeth to the Father."[1647]

8. Many other passages, or rather all of them, attest the truth. A man, therefore, even though he will it not, is compelled to acknowledge God the Father Almighty, and Christ Jesus the Son of God, who, being God, became man, to whom also the Father made all things subject, Himself excepted, and the Holy Spirit; and that these, therefore, are three. But if he desires to learn how it is shown still that there is one God, let him know that His power[1648] is one. As far as regards the power, therefore, God is one. But as far as regards the economy there is a threefold manifestation, as shall be proved afterwards when we give account of the true doctrine. In these things, however, which are thus set forth by us, we are at one. For there is one God in whom we must believe, but unoriginated, impassible, immortal,

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[1643] ἢτῇ δυνάμει καὶ τῇ διαθέσει τῆς ὁμοφρονίας ἓν γινόμεθα.

[1644] John xiv. 8, 9.

[1645] Rom. iii. 25.

[1646] John v. 30; vi. 29; viii. 16, 18, etc.

[1647] John xiii. 1; xiv. 12.

[1648] δύναμις.

doing all things as He wills, in the way He wills, and when He wills. What, then, will this Noetus, who knows[1649] nothing of the truth, dare to say to these things? And now, as Noetus has been confuted, let us turn to the exhibition of the truth itself, that we may establish the truth, against which all these mighty heresies[1650] have arisen without being able to state 227 anything to the purpose.

9. There is, brethren, one God, the knowledge of whom we gain from the Holy Scriptures, and from no other source. For just as a man, if he wishes to be skilled in the wisdom of this world, will find himself unable to get at it in any other way than by mastering the dogmas of philosophers, so all of us who wish to practise piety will be unable to learn its practice from any other quarter than the oracles of God.[1651] Whatever things, then, the Holy Scriptures declare, at these let us look; and whatsoever things they teach, these let us learn; and as the Father wills our belief to be, let us believe; and as He wills the Son to be glorified, let us glorify Him; and as He wills the Holy Spirit to be bestowed, let us receive Him. Not according to our own will, nor according to our own mind, nor yet as using violently those things which are given by God, but even as He has chosen to teach them by the Holy Scriptures, so let us discern them.

10. God, subsisting alone, and having nothing contemporaneous with Himself, determined to create the world. And conceiving the world in mind, and willing and uttering the word, He made it; and straightway it appeared, formed as it had pleased Him. For us, then, it is sufficient simply to know that there was nothing contemporaneous with God. Beside Him there was nothing; but[1652] He, while existing alone, yet existed in plurality.[1653] For He was neither without reason, nor wisdom, nor power, nor counsel.[1654] And all things were in Him, and He was the All. When He willed, and as He willed,[1655] He manifested His word in the times determined by Him, and by Him He made all things. When He wills, He does; and when He thinks, He executes; and when He speaks, He manifests; when He fashions, He contrives in wisdom. For all things that are made He forms by reason and wisdom—creating them in reason, and arranging them in wisdom. He made them, then, as He pleased, for He was God. And as the Author, and fellow-Counsellor, and Framer[1656] of the

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[1649] There is perhaps a play on the words here—Νόητος μὴ νοῶν.

[1650] i.e., the other thirty-one heresies, which Hippolytus had already attacked. From these words it is apparent also that this treatise was the closing portion of a book against the heresies (Fabricius).

[1651] [This emphatic testimony of our author to the sufficiency of the Scriptures is entirely in keeping with the entire system of the Ante-Nicene Fathers. Note our teeming indexes of Scripture texts.]

[1652] See, on this passage, Bull's *Defens. Fid. Nic.*, sec. iii. cap. viii. § 2, p. 219.

[1653] πολὺς ἦν.

[1654] ἄλογος, ἄσοφος, ἀδύνατος, ἀβούλευτος.

[1655] On these words see Bossuet's explanation and defence, *Avertiss.*, vi. § 68, *sur les lettres de M. Jurieu.*

[1656] ἀρχηγόν, καὶ σύμβουλον, καὶ ἐργάτην.

things that are in formation, He begat[1657] the Word; and as He bears this Word in Himself, and that, too, as (yet) invisible to the world which is created, He makes Him visible; (and) uttering the voice first, and begetting Him as Light of Light,[1658] He set Him forth to the world as its Lord, (and) His own mind;[1659] and whereas He was visible formerly to Himself alone, and invisible to the world which is made, He makes Him visible in order that the world might see Him in His manifestation, and be capable of being saved.

11. And thus there appeared another beside Himself. But when I say *another*,[1660] I do not mean that there are two Gods, but that it is only as light of light, or as water from a fountain, or as a ray from the sun. For there is but one power, which is from the All;[1661] and the Father is the All, from whom cometh this Power, the Word. And this is the mind[1662] which came forth into the world, and was manifested as the Son[1663] of God. All things, then, are by Him, and He alone is of the Father. Who then adduces a multitude of gods brought in, time after time? For all are shut up, however unwillingly, to admit this fact, that the All runs up into one. If, then, all things run up into one, even according to Valentinus, and Marcion, and Cerinthus, and all their fooleries, they are also reduced, however unwillingly, to this position, that they must acknowledge that the One is the cause of all things. Thus, then, these too, though they wish it not, fall in with the truth, and admit that one God made all things according to His good pleasure. And He gave the law and the prophets; and in giving them, He made them speak by the Holy Ghost, in order that, being gifted with the inspiration of the Father's power, they might declare the Father's counsel and will.

[1657] The "begetting" of which Hippolytus speaks here is not the generation, properly so called, but that manifestation and bringing forth of the Word co-existing from eternity with the Father, which referred to the creation of the world. So at least Bull and Bossuet, as cited above; also Maranus, *De Divinit. J. C.*, lib. iv. cap. xiii. § 3, p. 458.

[1658] φως ἐκ φωτός. This phrase, adopted by the Nicene Fathers, occurs before their time not only here, but also in Justin Martyr, Tatian, and Athenagoras, as is noticed by Grabe, *ad Irenæum*, lib. ii. c. xxiii. Methodius also, in his *Homily on Simeon and Anna*, p. 152, has the expression, σὺ εἶ φῶς ἀληθινὸν ἐκ φωτὸς ἀληθινοῦ Θεὸς ἀληθινὸς ἐκ Θεοῦ ἀληθινοῦ. Athanasius himself also uses the phrase λύχνον ἐκ λύχνου, vol. i. p. 881, ed. Lips. [Illustrating my remarks (p. v. of this volume), in the preface, as to the study of Nicene theology in Ante-Nicene authors.]

[1659] νοῦν.

[1660] Justin Martyr also says that the Son is ἕτερόν τι, *something other*, from the Father; and Tertullian affirms, *Filium et Patrem esse aluid ab alio*, with the same intent as Hippolytus here, viz., to express the distinction of persons. [See vol. i. pp. 170, 216, 263, and vol. iii. p. 604.]

[1661] ἐκ τοῦ παντός.

[1662] Or reason.

[1663] παῖς.

12. Acting then in these (prophets), the Word spoke of Himself. For already He became His own herald, and showed that the Word would be manifested among men. And for this reason He cried thus: “I am made manifest to them that sought me not; I am found of them that asked not for me.”[1664] And who is He that is made manifest but the Word of the Father?—whom the Father sent, and in whom He showed to men the power proceeding from Him. Thus, then, was the Word made manifest, even as the blessed John says. For he sums up the things that were said by the prophets, and shows that this is the Word, by whom all things were made. For he speaks to this effect: “In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made.”[1665] And beneath He says, “The world was made by Him, and the world knew Him not; He came unto His own, and His own received Him not.”[1666] If, then, said he, the world was made by Him, according to the word of the prophet, “By the Word of the Lord were the heavens made,”[1667] then this is the Word that was also made manifest. We accordingly see the Word incarnate, and we know the Father by Him, and we believe in the Son, (and) we worship the Holy Spirit. Let us then look at the testimony of Scripture, with respect to the announcement of the future manifestation of the Word. 228

13. Now Jeremiah says, “Who hath stood in the counsel[1668] of the Lord, and hath perceived His Word?”[1669] But the Word of God alone is visible, while the word of man is audible. When he speaks of seeing the Word, I must believe that this visible (Word) has been sent. And there was none other (sent) but the Word. And that He was sent Peter testifies, when he says to the centurion Cornelius: “God sent His Word unto the children of Israel by the preaching of Jesus Christ. This is the God who is Lord of all.”[1670] If, then, the Word is sent by Jesus Christ, the will[1671] of the Father is Jesus Christ.

[1664] Isa. lxv. 1.

[1665] John i. 1–3. Hippolytus evidently puts the full stop at the οὐδὲ εν, attaching the ο γέγονεν to the following. So also Irenæus, Clemens Alex., Origen, Theophilus of Antioch, and Eusebius, in several places; so, too, of the Latin Fathers—Tertullian, Lactantius, Victorinus, Augustine; and long after these, Honorius Augustodunensis, in his *De imagine Mundi*. This punctuation was also adopted by the heretics Valentinus, Heracleon, Theodotus, and the Macedonians and Eunomians; and hence it is rejected by Epiphanius, ii. p. 80, and Chrysostom. (Fabricius.)

[1666] John i. 10, 11.

[1667] Ps. xxxiii. 6.

[1668] ὑποστήματι, foundation. Victor reads ἐν τῇ ὑποστάσει, in the substance, nature; Symmachus has ἐν τῇ ὁμιλίᾳ, in the fellowship.

[1669] Jer. xxiii. 18.

[1670] Acts x. 36.

[1671] τὸ θέλημα. Many of the patristic theologians called the Son the Father’s βούλησις or θέλημα. See the passages in Petavius, *De S. S. Trinitate*, lib. vi. c. 8, § 21, and vii. 12, § 12. [Dubious.]

14. These things then, brethren, are declared by the Scriptures. And the blessed John, in the testimony of his Gospel, gives us an account of this economy (disposition) and acknowledges this Word as God, when he says, "In the beginning was the Word, and the Word was with God, and the Word was God." If, then, the Word was with God, and was also God, what follows? Would one say that he speaks of two Gods?[1672] I shall not indeed speak of two Gods, but of one; of two Persons however, and of a third economy (disposition), viz., the grace of the Holy Ghost. For the Father indeed is One, but there are two Persons, because there is also the Son; and then there is the third, the Holy Spirit. The Father decrees, the Word executes, and the Son is manifested, through whom the Father is believed on. The economy[1673] of harmony is led back to one God; for God is One. It is the Father who commands,[1674] and the Son who obeys, and the Holy Spirit who gives understanding:[1675] the Father who is *above all*,[1676] and the Son who is *through all*, and the Holy Spirit who is *in all*. And we cannot otherwise think of one God,[1677] but by believing in truth in Father and Son and Holy Spirit. For the Jews glorified (or gloried in) the Father, but gave Him not thanks, for they did not recognise the Son. The disciples recognised the Son, but not in the Holy Ghost; wherefore they also denied Him.[1678] The Father's Word, therefore, knowing the economy (disposition) and the will of the Father, to wit, that the Father seeks to be

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[1672] From this passage it is clear that Hippolytus taught the doctrine of one God alone and three Persons. A little before, in the eighth chapter, he said that there is one God, according to substance or divine essence, which one substance is in three Persons; and that, according to disposition or economy, there are three Persons manifested. By the term *economy*, therefore, he understands, with Tertullian, *adversus Praxeam*. ch. iii., the number and disposition of the Trinity (*numerum et dispositionem Trinitatis*). Here he also calls the grace of the Holy Spirit the *third economy*, but in the same way as Tertullian, who calls the Holy Spirit the *third grade* (*tertium gradum*). For the terms *gradus, forma, species, dispositio*, and*œconimia* mean the same in Tertullian. (Maranus.) [Another proof that the Nicene Creed was a *compilation* from Ante-Nicene theologians.]

[1673] οἰκονομία συμφωνίας συνάγεται εἰς ἕνα Θεόν, perhaps = "the" economy as being one of harmony, leads to one God.

[1674] This mode of speaking of the Father's *commanding*, and the Son's *obeying*, was used without any offence, not only by Irenæus, Hippolytus, Origen, and others before the Council of Nicæa, but also after that council by the keenest opponents of the Arian heresy—Athanasius, Basil, Marius Victorinus, Hilary, Prosper, and others. See Petavius, *De Trin*., i. 7, § 7; and Bull, *Defens Fid*. Nic., pp. 138, 164, 167, 170. (Fabricius.)

[1675] συνέτιζον.

[1676] Referring probably to Eph. iv. 6.

[1677] The Christian doctrine, Maranus remarks, could not be set forth more accurately; for he contends not only that the number of Persons in no manner detracts from the unity of God, but that the unity of God itself can neither consist nor be adored without this number of Persons.

[1678] This is said probably with reference to Peter's denial.

worshipped in none other way than this, gave this charge to the disciples after He rose from the dead: “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”[1679] And by this He showed, that whosoever omitted any one of these, failed in glorifying God perfectly. For it is through this Trinity[1680] that the Father is glorified. For the Father willed, the Son did, the Spirit manifested. The whole Scriptures, then, proclaim this truth.

15. But some one will say to me, You adduce a thing strange to me, when you call the Son the Word. For John indeed speaks of the Word, but it is by a figure of speech. *Nay, it is by no figure of speech.*[1681] For while thus presenting this Word that was from the beginning, and has now been sent forth, he said below in the Apocalypse, “And I saw heaven opened, and behold a white horse; and He that sat upon him (was) Faithful and True; and in righteousness He doth judge and make war. And His eyes (were) as flame of fire, and on His head were many crowns; and He had a name written that no man knew but He Himself. And He (was) clothed in a vesture dipped in blood: and His name is called the Word of God.”[1682] See then, brethren, how the vesture sprinkled with blood denoted in symbol the flesh, through which the impassible Word of God came under suffering, as also the prophets testify to me. For thus speaks the blessed Micah: “The house of Jacob provoked the Spirit of the Lord to anger. These are their pursuits. Are not His words good with them, and do they walk rightly? And they have risen up in enmity against His countenance of peace, and they have stripped off His glory.”[1683] That means His suffering in the flesh. And in like manner also the blessed Paul says, “For what the law could not do, in that it was weak, God, sending His own Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be shown in us, who walk not after the flesh, but after the Spirit.”[1684] What Son of His own, then, did God send through the flesh but the Word,[1685] whom He addressed as Son because He was to become such (or be begotten) in the future? And He takes the common name for tender affection among men in being called the Son. For neither was the Word, prior to incarnation and when by Himself,[1686] yet perfect Son,

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[1679] Matt. xxviii. 19.

[1680] Τριαδος. [See Theophilus, vol. ii. p. 101, note.]

[1681] ἀλλ’ ἄλλως ἀλληγορεῖ. The words in Italics are given only in the Latin. They may have dropped from the Greek text. At any rate, some such addition seems necessary for the sense.

[1682] Apoc. xix. 11–13.

[1683] Mic. ii. 7, 8. δόξαν: In the present text of the Septuagint it is δοράν, skin.

[1684] Hippolytus omits the words διὰ τῆς σαρκός and καὶ περὶ ἁμαρτίας, and reads φανερωθῇ for πληρωθῇ.

[1685] ὅν Υἱὸν προσηγόρευε διὰ τὸ μέλλειν αὐτὸν γενέσθαι.

[1686] Hippolytus thus gives more definite expression to this temporality of the Sonship, as Dorner remarks, than even Tertullian. See Dorner’s *Doctrine of the Person of Christ* (T. & T. Clark), div. i. vol. ii. p. 88, etc.

although He was perfect Word, only-begotten. Nor could the flesh subsist by itself apart from the Word, because it has its subsistence[1687] in the Word.[1688] Thus, then, one perfect Son of God was manifested.

16. And these indeed are testimonies bearing on the incarnation of the Word; and there are also very many others. But let us also look at the subject in hand,—namely, the question, brethren, that in reality the Father's power, which is the Word, came down from heaven, and not the Father Himself. For thus He speaks: "I came forth from the Father, and am come."[1689] Now what subject is meant in this sentence, "I came forth from the Father,"[1690] but just the Word? And what is it that is begotten of Him, but just the Spirit,[1691] that is to say, the Word? But you will say to me, How is He begotten? In your own case you can give no explanation of the way in which you were begotten, although you see every day the cause according to man; neither can you tell with accuracy the economy in His case.[1692] For you have it not in your power to acquaint yourself with the practised and indescribable art[1693] (method) of the Maker, but only to see, and understand, and believe that man is God's work. Moreover, you are asking an account of the generation of the Word, whom God the Father in His good pleasure begat as He willed. Is it not enough for you to learn that God made the world, but do you also venture to ask whence He made it? Is it not enough for you to learn that the Son of God has been manifested to you for salvation if you believe, but do you also inquire curiously how He was begotten after the Spirit? No more than two,[1694] in sooth, have been put in trust to give the account of His generation after the flesh; and are you then

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[Pearson *On the Creed*, art. ii. p. 199 et seqq. The patristic citations are sufficient, and Hippolytus may be harmonized with them.]

[1687] τὴν σύστασιν.

[1688] "Σύστασις," says Dorner, "be it observed, is not yet equivalent to personality. The sense is, it had its subsistence in the Logos; He was the connective and vehicular force. This is thoroughly unobjectionable. He does not thus necessarily pronounce the humanity of Christ impersonal; although in view of what has preceded, and what remains to be adduced, there can be no doubt [?] that Hippolytus would have defended the impersonality, had the question been agitated at the period at which he lived." See Dorner, as above, i. 95. [But compare Burton, *Testimonies of the Ante-Nicene Fathers*, etc., pp. 60–87, where Tertullian and Hippolytus speak for themselves. Note also what he says of the latter, and his variations of expression, p. 87.]

[1689] John xvi. 28.

[1690] Reading ἐξῆλθον. The Latin interpreter seems to read ἐξελθόν = what is this that came forth.

[1691] πνεῦμα. The divine in Christ is thus designated in the Ante-Nicene Fathers generally. See Grotius on Mark ii. 8; and for a full history of the term in this use, Dorner's *Person of Christ*, i. p. 390, etc. (Clark).

[1692] την περὶ τοῦτον οἰκονομιαν.

[1693] τὴν τοῦ δημιουργήσαντος ἔμπειρον καὶ ἀνεκδιήγητου τέχνην.

[1694] i.e., Matthew and Luke in their Gospels.

so bold as to seek the account (of His generation) after the Spirit, which the Father keeps with Himself, intending to reveal it then to the holy ones and those worthy of seeing His face? Rest satisfied with the word spoken by Christ, viz., "That which is born of the Spirit is spirit,"[1695] just as, speaking by the prophet of the generation of the Word, He shows the fact that He is begotten, but reserves the question of the manner and means, to reveal it only in the time determined by Himself. For He speaks thus: "From the womb, before the morning star, I have begotten Thee."[1696]

17. These testimonies are sufficient for the believing who study truth, and the unbelieving credit no testimony.[1697] For the Holy Spirit, indeed, in the person of the apostles, has testified to this, saying, "And who has believed our report?"[1698] Therefore let us not prove ourselves unbelieving, lest the word spoken be fulfilled in us. Let us believe then, dear[1699] brethren, according to the tradition of the apostles, that God the Word came down from heaven, (and entered) into the holy Virgin Mary, in order that, taking the flesh from her, and assuming also a human, by which I mean a rational soul, and becoming thus all that man is with the exception of sin, He might save fallen man, and confer immortality on men who believe on His name. In all, therefore, the word of truth is demonstrated to us, to wit, that the Father is One, whose word is present (with Him), by whom He made all things; whom also, as we have said above, the Father sent forth in later times for the salvation of men. This (Word) was preached by the law and the prophets as destined to come into the world. And even as He was preached then, in the same manner also did He come and manifest Himself, being by the Virgin and the Holy Spirit made a new man; for in that He had the heavenly (nature) of the Father, as the Word and the earthly (nature), as taking to Himself the flesh from the old Adam by the medium of the Virgin, He now, coming forth into the world, was manifested as God in a body, coming forth too as a perfect man. For it was not in mere appearance or by conversion,[1700] but in truth, that He became man.

[1695] John iii. 6.

[1696] Ps. cx. 3.

[1697] [A noble aphorism. See Shedd, *Hist. of Theol.*, i. pp. 300, 301, and tribute to Pearson, p. 319, note. The loving spirit of Auberlen, on the defeat of rationalism, may be noted with profit in his *Divine Revelations*, translation, Clark's ed., 1867.]

[1698] Isa. liii. 1.

[1699] μακάριοι.

[1700] κατὰ φαντασίαν ἢ τροπήν.

18. [1701]Thus then, too, though demonstrated as God, He does not refuse the conditions proper to Him as man,[1702] since He hungers and toils and thirsts in weariness, and flees in fear, and prays in trouble. And He who as God has a sleepless nature, slumbers on a pillow. And He who for this end came into the world, begs off from the cup of suffering. And in an agony He sweats blood, and is strengthened by an angel, who Himself strengthens those who believe on Him, and taught men to despise death by His work.[1703] And He who knew what manner of man Judas was, is betrayed by Judas. And He, who formerly was honoured by him as God, is contemned by Caiaphas.[1704] And He is set at nought by Herod, who is Himself to judge the whole earth. And He is scourged by Pilate, who took upon Himself our infirmities. And by the soldiers He is mocked, at whose behest stand thousands of thousands and myriads of myriads of angels and archangels. And He who fixed the heavens like a vault is fastened to the cross by the Jews. And He who is inseparable from the Father cries to the Father, and commends to Him His spirit; and bowing His head, He gives up the ghost, who said, "I have power to lay down my life, and I have power to take it again;"[1705] and because He was not overmastered by death, as being Himself Life, He said this: "I lay it down of myself."[1706] And He who gives life bountifully to all, has His side pierced with a spear. And He who raises the dead is wrapped in linen and laid in a sepulchre, and on the third day He is raised again by the Father, though Himself the Resurrection and the Life. For all these things has He finished for us, who for our sakes was made as we are. For "Himself hath borne our infirmities, and carried our diseases; and for our sakes He was afflicted,"[1707] as Isaiah the prophet has said. This is He who was hymned by the angels, and seen by the shepherds, and waited for by Simeon, and witnessed to by Anna. This is He who was inquired after by the wise men, and indicated by the star; He who was engaged in His Father's house, and pointed to by John, and witnessed to by the Father from above in the

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[1701] [The sublimity of this concluding chapter marks our author's place among the most eloquent of Ante-Nicene Fathers.]

[1702] The following passage agrees almost word for word with what is cited as from the *Memoria hæresium* of Hippolytus by Gelasius, in the *De duabus naturis Christi*, vol. viii. *Bibl. Patr*., edit. Lugd. p. 704. [Compare St. Ignatius, vol. i. cap. vii. p. 52, this series; and for the crucial point (γεννητὸς καὶ ἀγέννητος) see Jacobson, ii. p. 278.]

[1703] Or, by deed, ἔργῳ.

[1704] ἱερατευόμενος, referring to John xi. 51, 52.

[1705] John x. 18.

[1706] John x. 18.

[1707] Isa. liii. 4.

voice, “This is my beloved Son; hear ye Him.”[1708] He is crowned victor against the devil.[1709] This is Jesus of Nazareth, who was invited to the marriage-feast in Cana, and turned the water into wine, and rebuked the sea when agitated by the violence of the winds, and walked on the deep as on dry land, and caused the blind man from birth to see, and raised Lazarus to life after he had been dead four days, and did many mighty works, and forgave sins, and conferred power on the disciples, and had blood and water flowing from His sacred side when pierced with the spear. For His sake the sun is darkened, the day has no light, the rocks are shattered, the veil is rent, the foundations of the earth are shaken, the graves are opened, and the dead are raised, and the rulers are ashamed when they see the Director of the universe upon the cross closing His eye and giving up the ghost. Creation saw, and was troubled; and, unable to bear the sight of His exceeding glory, shrouded itself in darkness.[1710] This (is He who) breathes upon the disciples, and gives them the Spirit, and comes in among them when the doors are shut, and is taken up by a cloud into the heavens while the disciples gaze at Him, and is set down on the right hand of the Father, and comes again as the Judge 23 of the living and the dead. This is the God who for our sakes became man, to whom also the Father hath put all things in subjection. To Him be the glory and the power, with the Father and the Holy Spirit, in the holy Church both now and ever, and even for evermore. Amen.

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[1708] Matt. xvii. 5. [It may be convenient for some to turn to the Oxford translation of Bishop Bull’s *Defensio*, part i. pp. 193–216, where Tertullian and Hippolytus are nobly vindicated on Nicene grounds. The notes are also valuable.]

[1709] Matt. xxvii. 29. στεφανοῦται κατὰ διαβόλου, [i.e., with thorns].

[1710] [Hippolytus confirms Tertullian’s testimony. Compare vol. iii. pp. 35 and 58.]

Against Beron and Helix.

Fragments of a discourse, alphabetically divided,[1711] on the Divine Nature[1712] and the Incarnation, against the heretics Beron and Helix,[1713] the beginning of which was in these words, “Holy, holy, holy, Lord God of Sabaoth, with voice never silent the seraphim exclaim and glorify God.”

Fragment I.

By the omnipotent will of God all things are made, and the things that are made are also preserved, being maintained according to their several principles in perfect harmony by Him who is in His nature the omnipotent God and maker of all things,[1714] His divine will remaining unalterable by which He has made and moves all things, sustained as they severally are by their own natural laws.[1715] For the infinite cannot in any manner or by any account be susceptible of movement, inasmuch as it has nothing towards which and nothing around which it shall be moved. For in the case of that which is in its nature infinite, and so incapable of being moved, movement would be conversion.[1716] Wherefore also the Word of God being made truly man in our manner, yet without sin, and acting and enduring in man’s way such sinless things as are proper to our nature, and assuming the circumscription of the flesh of our nature on our behalf, sustained no conversion in that aspect in which He is one with the Father, being made in no respect one with the flesh through the exinanition.[1717] But as He was without flesh,[1718] He remained without any circumscription. And through the flesh He wrought divinely[1719] those things which are proper to divinity, showing Himself to have both those natures in both of which He wrought, I mean the divine and the human, according to that veritable and real and natural subsistence,[1720] (showing Himself thus) as both being in reality and as being understood to be at one and the same time infinite God and finite man, having the nature[1721] of each in perfection, with the same activity,[1722] that is to say, the same natural properties;[1723] whence we know that their distinction abides always according to the nature of each, and without conversion. But it is not (i.e., the distinction between deity and humanity), as some say, a merely comparative (or relative) matter,[1724] that we may not speak in an unwarrantable manner of a greater and a less in one who is ever the same in Himself.[1725] For comparisons can be instituted only between objects of like nature, and not between objects of unlike nature. But between God the Maker of all things and that which is made, between the infinite and the finite, between infinitude and finitude, there can be no kind of comparison, since these differ from each other not in mere comparison (or relatively), but absolutely in essence. And yet at the same time there has been effected a certain inexpressible and irrefragable union of the two into one substance,[1726] which entirely passes the understanding of anything that is made. For the divine is just the same after the incarnation that it was before the incarnation; in its essence infinite, illimitable, impassible, incomparable, unchangeable, inconvertable, self-potent,[1727] and, in short, subsisting in essence alone the infinitely worthy good. 23

[1711] κατὰ στοιχεῖον. The Latin title in the version of Anastasius renders it “ex sermone *qui est per elementum*.”

[1712] περὶ θεολογίας.

[1713] For Ἤλικοςthe *Codex Regius et Colbertinus* of Nicephorus prefers “Ἡλικίωνος. Fabricius conjectures that we should read ηλικιωτῶ αἱρετικῶν, so that the title would be, Against Beron and his fellow-heretics. [N.B. Beron = "Vero".]

[1714] αὐτῷ τῷ…Θεῷ.

[1715] τοῖς ἕκαστα φυσικοις διεξαγόμενα νόμοις. Anastasius makes it *naturalibus producta legibus*; Capperonnier, *suis quæque legibus temperata vel ordinata*.

[1716] τροπὴ γὰρ τοῦ κατὰ φύσιν ἀπείρου, κινεῖσθαι μὴ πεφυκότος , ἡ κίνησις; or may the sense be, “for a change in that which is in its nature infinite would just be the moving of that which is incapable of movement?”

[1717] μηδ’ ἑνὶ παντελῶς ὃ ταυτόν ἐστι τῷ Πατρὶ γενόμενος ταυτὸν τῇ σαρκὶ διὰ τὴν κένωσιν. Thus in effect Combefisius, correcting the Latin version of Anastasius. Baunius adopts the reading in the Greek Codex Nicephori, viz., ἕνωσιν for κένωσιν, and renders it, “In nothing was the Word, who is the same with the Father, made the same with the flesh through the union:” nulla re Verbum quod idem est cum Patre factum est idem cum carne propter unionem.

[1718] δίχα σαρκὸς, i.e., what He was before assuming the flesh, that He continued to be in Himself, viz., independent of limitation.

[1719] θεϊκῶς.

[1720] Or existence, ὕπαρξιν. Anastasius makes it *substantia.*

[1721] οὐσίαν.

[1722] ἐνεργείας.

[1723] φυσικῆς ἰδιότητος.

[1724] κατὰ σύγκρισιν. Migne follows Capperonnier in taking σύγκρισις in this passage to mean not "comparison" or "relation," but "commixture," the "concretion and commixture" of the divine and human, which was the error of Apollinaris and Eutyches in their doctrine of the incarnation, and which had been already refuted by Tertullian, *Contra Praxeam*, c. xxvii.

[1725] Or, "for that would be to speak of the same being as greater and less than Himself."

[1726] υποστασιν.

[1727] αὐτοσθενές.

Fragment II.

The God of all things therefore became truly, according to the Scriptures, without conversion, sinless man, and that in a manner known to Himself alone, as He is the natural Artificer of things which are above our comprehension. And by that same saving act of the incarnation[1728] He introduced into the flesh the activity of His proper divinity, yet without having it (that activity) either circumscribed by the flesh through the exinanition, or growing naturally out of the flesh as it grew out of His divinity,[1729] but manifested through it in the things which He wrought in a divine manner in His incarnate state. For the flesh did not become divinity in nature by a transmutation of nature, as though it became essentially flesh of divinity. But what it was before, that also it continued to be in nature and activity when united with divinity, even as the Saviour said, "The spirit indeed is willing, but the flesh is weak."[1730] And working and enduring in the flesh things which were proper to sinless flesh, He proved the evacuation of divinity (to be) for our sakes, confirmed as it was by wonders and by sufferings of the flesh naturally. For with this purpose did the God of all things become man, viz., in order that by suffering in the flesh, which is susceptible of suffering, He might redeem our whole race, which was sold to death; and that by working wondrous things by His divinity, which is unsusceptible of suffering, through the medium of the flesh He might restore it to that incorruptible and blessed life from which it fell away by yielding to the devil; and that He might establish the holy orders of intelligent existences in the heavens in immutability by the mystery of His incarnation,[1731] the doing of which is the recapitulation of all things in himself.[1732] He remained therefore, also, after His incarnation, according to nature, God infinite, and more,[1733] having the activity proper and suitable to Himself,—an activity growing out of His divinity essentially, and manifested through His perfectly holy flesh by wondrous acts economically, to the intent that He might be believed in as God, while working out of Himself[1734] by the flesh, which by nature is weak, the salvation of the universe.

[1728] σωτήριον σάρκωσιν.

[1729] οὐδ’ ὥσπερ τῆς αὐτοῦ θεότητος οὕτω καὶ αὐτῆς φυσικῶς ἐκφυομένην.

[1730] Matt. xxvi. 41.

[1731] σωματώσεως.

[1732] Referring probably to Eph. i. 10.

[1733] ὑπεράπειρος.

[1734] αὐτουργῶν.

Fragment III.

Now, with the view of explaining, by means of an illustration, what has been said concerning the Saviour, (I may say that) the power of thought[1735] which I have by nature is proper and suitable to me, as being possessed of a rational and intelligent soul; and to this soul there pertains, according to nature, a self-moved energy and first power, ever-moving, to wit, the thought that streams from it naturally. This thought I utter, when there is occasion, by fitting it to words, and expressing it rightly in signs, using the tongue as an organ, or artificial characters, showing that it is heard, though it comes into actuality by means of objects foreign to itself, and yet is not changed itself by those foreign objects.[1736] For my natural thought does not belong to the tongue or the letters, although I effect its utterance by means of these; but it belongs to me, who speak according to my nature, and by means of both these express it as my own, streaming as it does always from my intelligent soul according to its nature, and uttered by means of my bodily tongue organically, as I have said, when there is occasion. Now, to institute a comparison with that which is utterly beyond comparison, just as in us the power of thought that belongs by nature to the soul is brought to utterance by means of our bodily tongue without any change in itself, so, too, in the wondrous incarnation[1737] of God is the omnipotent and all-creating energy of the entire deity[1738] manifested without mutation in itself, by means of His perfectly holy flesh, and in the works which He wrought after a divine manner, (that energy of the deity) remaining in its essence free from all circumscription, although it shone through the flesh, which is itself essentially limited. For that which is in its nature unoriginated cannot be circumscribed by an originated nature, although this latter may have grown into one with it[1739] by a conception which circumscribes all understanding:[1740] nor can this be ever brought into the same nature and natural activity with that, so long as they remain each within its own proper and inconvertible nature.[1741] For it is only in objects of the same nature that there is the motion that works the same works, showing that the being[1742] whose power is natural is incapable in any manner of being or becoming the possession of a being of a different nature without mutation.[1743]

[1735] λόγος.

[1736] The text is, διὰ τῶν ἀνομοίων μὲν ὑπάρχοντα. Anastasius reads μὴ for μέν.

[1737] σωματώσεως.

[1738] τῆς ὅλης θεότητος.

[1739] συνέφυ.

[1740] Κατὰ σύλληψιν πάντα περιγράφουσαν νοῦν.

[1741] οὔτε μὴν εἰς τ᾽ αὐτὸν αὐτῷ φέρεσθαι φύσεώς ποτε καὶ φυσικῆς ἐνεργείας , ἕως ἂν ἑκάτερον τῆς ἰδίας ἐντὸς μένει φυσικῆς ἀτρεψίας. To φέρεσθαι we supply again πέφυκε.

[1742] οὐσίαν.

[1743] The sense is extremely doubtful here. The text runs thus: ὁμοφυῶν γὰρ μόνων ἡ ταυτουργός ἐστι κίνησις σημαίνουσα τὴν οὐσίαν, ἧς φυσικὴ καθέστηκε δύναμις, ἑτεροφυοῦς ἰδιότητος οὐσίας εἶναι κατ’ οὐδένα λόγον, ἢ γενέσθαι δίχα τροπῆς δυναμένην. Anastasius renders it: Connaturalium enim tantum per se operans est motus, manifestans substantiam, cujus naturalem constat esse virtutem: diversæ naturæ proprietatis substantia nulla naturæ esse vel fieri sine convertibilitate valente.

Fragment IV.

For, in the view of apostles and prophets and teachers, the mystery of the divine incarnation has been distinguished as having two points of contemplation natural to it,[1744] distinct in all things, inasmuch as on the one hand it is the subsistence of perfect deity, and on the other is demonstrative of full humanity. As long, therefore,[1745] as the Word is acknowledged to be in substance one, of one energy, there shall never in any way be known a movement[1746] in the two. For while God, who is essentially ever-existent, became by His infinite power, according to His will, sinless man, He is what He was, in all wherein God is known; and what He became, He is in all wherein man is known and can be recognised. In both aspects of Himself He never falls out of Himself,[1747] in His divine activities and in His human alike, preserving in both relations His own essentially unchangeable perfection.

[1744] διττὴν καὶ διαφορὰν ἔχον διέγνωσται τὴν ἐν πᾶσι φυσικὴν θεωρίαν.

[1745] The text goes, ἕως ἂν οὐχ, which is adopted by Combefisius. But Capperonnier and Migne read οὖν for οὐχ, as we have rendered it.

[1746] Change, κίνησις.

[1747] μένει ἀνέκπτωτος.

Fragment V.

For lately a certain person, Beron, along with some others, forsook the delusion of Valentinus, only to involve themselves in deeper error, affirming that the flesh assumed to Himself by the Word became capable of working like works with the deity[1748] by virtue of its assumption, and that the deity became susceptible of suffering in the same way with the flesh[1749] by virtue of the exinanition;[1750] and thus they assert the doctrine that there was at the same time a conversion and a mixing and a fusing[1751] of the two aspects one with the other. For if the flesh that was assumed became capable of working like works with the deity, it is evident that it also became God in essence in all wherein God is essentially known. And if the deity by the exinanition became susceptible of the same sufferings with the flesh, it is evident that it also became in essence flesh in all wherein flesh essentially can be known. For objects that act in like manner,[1752] and work like works, and are altogether of like kind, and are susceptible of like suffering with each other, admit of no difference of nature; and if the natures are fused together,[1753] Christ will be a duality;[1754] and if the persons[1755] are separated, there will be a quaternity,[1756]—a thing which is altogether to be avoided. And how will they conceive of the one and the same Christ, who is at once God and man by nature? And what manner of existence will He have according to them, if He has become man by a conversion of the deity, and if he has become God by a change of the flesh? For the mutation[1757] of these, the one into the other, is a complete subversion of both. Let the discussion, then, be considered by us again in a different way.

[1748] γενέσθαι ταυτουργὸν τῇ θεότητι.

[1749] ταυτοπαθῆ τῇ σαρκί.

[1750] κένωσιν.

[1751] σύγχυσιν.

[1752] ὁμοεργῆ.

[1753] συγκεχυμένων. [Vol. iii. p. 623].

[1754] δυάς.

[1755] προσώπων.

[1756] τετράς, i.e., instead of Trinity [the Τριὰς].

[1757] μετάπτωσις. [Compare the Athanasian Confession].

Fragment VI.

Among Christians it is settled as the doctrine of piety, that, according to nature itself, and to the activity and to whatever else pertains thereunto, God is equal and the same with Himself,[1758] having nothing that is His unequal to Himself at all and heterogeneous.[1759] If, then, according to Beron, the flesh that He assumed to Himself became possessed of the like natural energy with them, it is evident that it also became possessed of the like nature with Him in all wherein that nature consists,—to wit, non-origination, non-generation, infinitude, eternity, incomprehensibility, and whatever else in the way of the transcendent the theological mind discerns in deity; and thus they both underwent conversion, neither the one nor the other preserving any more the substantial relation of its own proper nature.[1760] For he who recognises an identical operation[1761] in things of unlike nature, introduces at the same time a fusion of natures and a separation of persons,[1762] their natural existence[1763] being made entirely undistinguishable by the transference of properties.[1764]

[1758] ἴσον ἑαυτῷ καὶ ταυτόν.

[1759] ἀκατάλληλον.

[1760] τῆς ἰδίας φύσεως οὐσιώδη λόγον.

[1761] ταυτουργίαν.

[1762] διαίρεσιν προσωπικήν.

[1763] ὑπάρξεως.

[1764] ἰδιωμάτων.

Fragment VII.

But if it (the flesh) did not become of like nature with that (the deity), neither shall it ever become of like natural energy with that; that He may not be shown to have His energy unequal with His nature, and heterogeneous, and, through all that pertains to Himself, to have entered on an existence outside of His natural equality and identity,[1765] which is an impious supposition. 234

[1765] φυσικῆς ἔξω γεγονὼς ἰσότητος καὶ ταυτότητος.

Fragment VIII.

Into this error, then, have they been carried, by believing, unhappily, that that divine energy was made the property of the flesh which was only manifested through the flesh in His miraculous actions; by which energy Christ, in so far as He is apprehended as God, gave existence to the universe, and now maintains and governs it. For they did not perceive that it is impossible for the energy of the divine nature to become the property[1766] of a being of a different nature[1767] apart from conversion; nor did they understand that that is not by any means the property of the flesh which is only manifested through it, and does not spring out of it according to nature; and yet the proof thereof was clear and evident to them. For I, by speaking with the tongue and writing with the hand, reveal through both these one and the same thought of my intelligent soul, its energy (or operation) being natural; in no way showing it as springing naturally out of tongue or hand; nor yet (showing) even the spoken thought as made to belong to them in virtue of its revelation by their means. For no intelligent person ever recognised tongue or hand as capable of thought, just as also no one ever recognised the perfectly holy flesh of God, in virtue of its assumption, and in virtue of the revelation of the divine energy through its medium, as becoming in nature creative.[1768] But the pious confession of the believer is that, with a view to our salvation, and in order to connect the universe with unchangeableness, the Creator of all things incorporated with Himself[1769] a rational soul and a sensible[1770] body from the all-holy Mary, ever-virgin, by an undefiled conception, without conversion, and was made man in nature, but separate from wickedness: the same was perfect God, and the same was perfect man; the same was in nature at once perfect God and man. In His deity He wrought divine things through His all-holy flesh,—such things, namely, as did not pertain to the flesh by nature; and in His humanity He suffered human things,—such things, namely, as did not pertain to deity by nature, by the upbearing of the deity.[1771] He wrought nothing divine without the body;[1772] nor did the same do anything human without the participation of deity.[1773] Thus He preserved for Himself a new and fitting method[1774] by which He wrought (according to the manner of) both, while that which was natural to both remained unchanged;[1775] to the accrediting[1776] of His perfect incarnation,[1777] which is really genuine, and has nothing lacking in it.[1778] Beron, therefore, since the case stands with him as I have already stated, confounding together in nature the deity and the humanity of Christ in a single energy,[1779] and again separating them in person, subverts the life, not knowing that identical operation[1780] is indicative of the connatural identity only of connatural persons.[1781]

[1766] ἰδίωμα.

[1767] ἑτεροφανοῦς οὐσίας.

[1768] δημιουργόν.

[1769] ἐνουσιώσας.

[1770] Or sensitive, αἰσθητικοῦ.

[1771] ἀνοχῇ πάσχων θεότητος.

[1772] γυμνὸν σώματος.

[1773] ἄμοιρον δράσας θεότητος.

[1774] καινοπρεπῆ τρόπον.

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[1775] τὸ κατ᾽ ἄμφω φυσικῶς ἀναλλοίωτον.

[1776] εἰς πίστωσιν.

[1777] ἐνανθρωπήσεως. [See Athanasian Creed, in Dutch Hymnal.]

[1778] μηδὲν ἐχούσης φαυλότητος.

[1779] ἐνεργείας μονάδι.

[1780] ταυτουργίαν.

[1781] μόνης τῆς τῶν ὁμοφυῶν προσώπων ὁμοφυοῦς ταυτότητος.

The Discourse on the Holy Theophany.

1. Good, yea, very good, are all the works of our God and Saviour—all of them that eye seeth and mind perceiveth, all that reason interprets and hand handles, all that intellect comprehends and human nature understands. For what richer beauty can there be than that of the circle[1782] of heaven? And what form of more blooming fairness than that of earth's surface? And what is there swifter in the course than the chariot of the sun? And what more graceful car than the lunar orb?[1783] And what work more wonderful than the compact mosaic of the stars?[1784] And what more productive of supplies than the seasonable winds? And what more spotless mirror than the light of day? And what creature more excellent than man? Very good, then, are all the works of our God and Saviour. And what more requisite gift, again, is there than the element[1785] of water? For with water all things are washed and nourished, and cleansed and bedewed. Water bears the earth, water produces the dew, water exhilarates the vine; water matures the corn in the ear, water ripens the grapecluster, water softens the olive, water sweetens the palm-date, water reddens the rose and decks the violet, water makes the lily bloom with its brilliant cups. And why should I speak at length? 235 Without the element of water, none of the present order of things can subsist. So necessary is the element of water; for the other elements[1786] took their places beneath the highest vault of the heavens, but the nature of water obtained a seat also above the heavens. And to this the prophet himself is a witness, when he exclaims, "Praise the Lord, ye heavens of heavens, and the water that is above the heavens."[1787]

2. Nor is this the only thing that proves the dignity[1788] of the water. But there is also that which is more honourable than all—the fact that Christ, the Maker of all, came down as the rain,[1789] and was known as a spring,[1790] and diffused Himself as a river,[1791] and was baptized in the Jordan.[1792] For you have just heard how Jesus came to John, and was baptized by him in the Jordan. Oh things strange beyond compare! How should the boundless

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[1782] δίσκου.

[1783] σεληνιακοῦ στοιχείου.

[1784] πολυπηγήτου τῶν ἄστρων μουσίου.

[1785] φύσεως.

[1786] στοιχεῖα.

[1787] Ps. cxlviii. 4. [Pindar (῞Αριστον μὲν ὕδωρ, *Olymp*., i. 1), is expounded and then transcended.]

[1788] ἀξιοπιστίαν.

[1789] Hos. vi. 3.

[1790] John iv. 14.

[1791] John vii. 38.

[1792] Matt. iii. 13.

River[1793] that makes glad the city of God have been dipped in a little water! The illimitable Spring that bears life to all men, and has no end, was covered by poor and temporary waters! He who is present everywhere, and absent nowhere—who is incomprehensible to angels and invisible to men—comes to the baptism according to His own good pleasure. When you hear these things, beloved, take them not as if spoken literally, but accept them as presented in a figure.[1794] Whence also the Lord was not unnoticed by the watery element in what He did in secret, in the kindness of His condescension to man. "For the waters saw Him, and were afraid."[1795] They well-nigh broke from their place, and burst away from their boundary. Hence the prophet, having this in his view many generations ago, puts the question, "What aileth thee, O sea, that thou fleddest; and thou, Jordan, that thou wast driven back?"[1796] And they in reply said, We have seen the Creator of all things in the "form of a servant,"[1797] and being ignorant of the mystery of the economy, we were lashed with fear.

3. But we, who know the economy, adore His mercy, because He hath come to save and not to judge the world. Wherefore John, the forerunner of the Lord, who before knew not this mystery, on learning that He is Lord in truth, cried out, and spake to those who came to be baptized of him, "O generation of vipers,"[1798] why look ye so earnestly at me? "I am not the Christ;"[1799] I am the servant, and not the lord; I am the subject, and not the king; I am the sheep, and not the shepherd; I am a man, and not God. By my birth I loosed the barrenness of my mother; I did not make virginity barren.[1800] I was brought up from beneath; I did not come down from above. I bound the tongue of my father;[1801] I did not unfold divine grace. I was known by my mother, and I was not announced by a star.[1802] I am worthless, and the least; but "after me there comes One who is before me"[1803]—after me, indeed, in time, but before me by reason of the inaccessible and unutterable light of divinity. "There

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[1793] Ps. xlvi. 4.

[1794] Economically.

[1795] Ps. lxxvii. 16.

[1796] Ps. cxiv. 5.

[1797] Phil. ii. 7.

[1798] Matt. iii. 7.

[1799] John i. 20.

[1800] οὐ παρθενίαν ἐστείρωσα. So Gregory Thaumaturgus, *Sancta Theophania*, p. 106, edit. Vossii: "Thou, when born of the Virgin Mary,…didst not loose her virginity; but didst preserve it, and gifted her with the name of mother."

[1801] Luke i. 20.

[1802] Matt. ii. 9.

[1803] John i. 27.

comes One mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire."[1804] I am subject to authority, but He has authority in Himself. I am bound by sins, but He is the Remover of sins. I apply[1805] the law, but He bringeth grace to light. I teach as a slave, but He judgeth as the Master. I have the earth as my couch, but He possesses heaven. I baptize with the baptism of repentance, but He confers the gift of adoption: "He shall baptize you with the Holy Ghost, and with fire." Why give ye attention to me? I am not the Christ.

4. As John says these things to the multitude, and as the people watch in eager expectation of seeing some strange spectacle with their bodily eyes, and the devil[1806] is struck with amazement at such a testimony from John, lo, the Lord appears, plain, solitary, uncovered,[1807] without escort,[1808] having on Him the body of man like a garment, and hiding the dignity of the Divinity, that He may elude the snares of the dragon. And not only did He approach John as Lord without royal retinue; but even like a mere man, and one involved in sin, He bent His head to be baptized by John. Wherefore John, on seeing so great a humbling of Himself, was struck with astonishment at the affair, and began to prevent Him, saying, as ye have just heard, "I have need to be baptized of Thee, and comest Thou to me?"[1809] What doest Thou, O Lord? Thou teachest things not according to rule.[1810] I have preached one thing (regarding Thee), and Thou performest another; the devil has heard one thing, and perceives another. Baptize me with the fire of Divinity; why waitest Thou for water? Enlighten 236 me with the Spirit; why dost Thou attend upon a creature? Baptize me, the Baptist, that Thy pre-eminence may be known. I, O Lord, baptize with the baptism of repentance, and I cannot baptize those who come to me unless they first confess fully their sins. Be it so then that I baptize Thee, what hast Thou to confess? Thou art the Remover of sins, and wilt Thou be baptized with the baptism of repentance? Though I should venture to baptize Thee, the Jordan dares not to come near Thee. "I have need to be baptized of Thee, and comest Thou to me?"

5. And what saith the Lord to him? "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."[1811] "Suffer it to be so now," John; thou art not wiser than I. Thou

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[1804] Matt. iii. 11.

[1805] παράπτω.

[1806] It was a common opinion among the ancient theologians that the devil was ignorant of the mystery of the economy, founding on such passages as Matt. iv. 3, 1 Cor. ii. 8. (Fabricius.) [See Ignatius, vol. i. p. 57, this series.]

[1807] γυμνός.

[1808] ἀπροστάτευτος.

[1809] Matt. iii. 14.

[1810] ἀκανόνιστα δογματίζεις.

[1811] Matt. iii. 15.

seest as man; I foreknow as God. It becomes me to do this first, and thus to teach. I engage in nothing unbecoming, for I am invested with honour. Dost thou marvel, O John, that I am not come in my dignity? The purple robe of kings suits not one in private station, but military splendour suits a king: am I come to a prince, and not to a friend? "Suffer it to be so now for thus it becometh us to fulfil all righteousness:" I am the Fulfiller of the law; I seek to leave nothing wanting to its whole fulfilment, that so after me Paul may exclaim, "Christ is the fulfilling of the law for righteousness to every one that believeth."[1812] "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Baptize me, John, in order that no one may despise baptism. I am baptized by thee, the servant, that no one among kings or dignitaries may scorn to be baptized by the hand of a poor priest. Suffer me to go down into the Jordan, in order that they may hear my Father's testimony, and recognise the power of the Son. "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then at length John suffers Him. "And Jesus, when He was baptized, went up straightway out of the water: and the heavens were opened unto Him; and, lo, the Spirit of God descended like a dove, and rested upon Him. And a voice (came) from heaven, saying, This is my beloved Son, in whom I am well pleased."[1813]

6. Do you see, beloved, how many and how great blessings we would have lost, if the Lord had yielded to the exhortation of John, and declined baptism? For the heavens were shut before this; the region above was inaccessible. We would in that case descend to the lower parts, but we would not ascend to the upper. But was it only that the Lord was baptized? He also renewed the old man, and committed to him again the sceptre of adoption. For straightway "the heavens were opened to Him." A reconciliation took place of the visible with the invisible; the celestial orders were filled with joy; the diseases of earth were healed; secret things were made known; those at enmity were restored to amity. For you have heard the word of the evangelist, saying, "The heavens were opened to Him," on account of three wonders. For when Christ the Bridegroom was baptized, it was meet that the bridal-chamber of heaven should open its brilliant gates. And in like manner also, when the Holy Spirit descended in the form of a dove, and the Father's voice spread everywhere, it was meet that "the gates of heaven should be lifted up."[1814] "And, lo, the heavens were opened to Him; and a voice was heard, saying, This is my beloved Son, in whom I am well pleased."

7. The beloved generates love, and the light immaterial the light inaccessible.[1815] "This is my beloved Son," He who, being manifested on earth and yet unseparated from the

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[1812] Rom. x. 4.

[1813] Matt. iii. 16, 17.

[1814] Ps. xxiv. 7.

[1815] φῶς ἄϋλον γεννᾷ φῶς ἀπρόσιτον. The Son is called "Light of Light" in the *Discourse against Noetus*, ch. x. [See p. 227 *supra*.] In φῶς ἀπρόσιτον the reference is to 1 Tim. vi. 16.

Father's bosom, was manifested, and yet did not appear.[1816] For the appearing is a different thing, since in appearance the baptizer here is superior to the baptized. For this reason did the Father send down the Holy Spirit from heaven upon Him who was baptized. For as in the ark of Noah the love of God toward man is signified by the dove, so also now the Spirit, descending in the form of a dove, bearing as it were the fruit of the olive, rested on Him to whom the witness was borne. For what reason? That the faithfulness of the Father's voice might be made known, and that the prophetic utterance of a long time past might be ratified. And what utterance is this? "The voice of the Lord (is) on the waters, the God of glory thundered; the Lord (is) upon many waters."[1817] And what voice? "This is my beloved Son, in whom I am well pleased." This is He who is named the son of Joseph, and (who is) according to the divine essence my Only-begotten. "This is my beloved Son"—He who is hungry, and yet maintains myriads; who is weary, and yet gives rest to the weary; who has not where to lay His head,[1818] and yet bears up all things in His hand; who suffers, and yet heals sufferings; who is smitten,[1819] and yet confers liberty on the world;[1820] who is pierced in the side,[1821] and yet repairs the side of Adam.[1822]

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8. But give me now your best attention, I pray you, for I wish to go back to the fountain of life, and to view the fountain that gushes with healing. The Father of immortality sent the immortal Son and Word into the world, who came to man in order to wash him with water and the Spirit; and He, begetting us again to incorruption of soul and body, breathed into us the breath (spirit) of life, and endued us with an incorruptible panoply. If, therefore, man has become immortal, he will also be God.[1823] And if he is made God by water and the Holy Spirit after the regeneration of the laver[1824] he is found to be also joint-heir with Christ[1825] after the resurrection from the dead. Wherefore I preach to this effect: Come, all

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[1816] ἐπεφάνη οὐκ ἐφάνη. See Dorner's *Doctrine of the Person of Christ*, div. i. vol. ii. p. 97 (Clark).

[1817] Ps. xxix. 3.

[1818] Luke ix. 5. [Compare the *Paradoxes*, attributed to Bacon, in his *Works*, vol. xiv. p. 143; also the *Appendix*, pp. 139–142.]

[1819] ῥαπιζόμενος, referring to the slap in the process of manumitting slaves.

[1820] Heb. i. 3.

[1821] Matt. xxvi. 67. [From which proceeds His Church.]

[1822] That is, the sin introduced by Eve, who was formed by God out of Adam's side. (Fabricius.)

[1823] ἔσται καὶ Θεός, referring probably to 2 Pet. i. 4, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, "that by these ye might be partakers of the divine nature." [See vol. iii. p. 317, note 11. Tertullian anticipates the language of the "Athanasian Confession,"—"taking the manhood into God;" applicable, through Christ, to our redeemed humanity. Eph. ii. 6; Rev. iii. 21.]

[1824] κολυμβήθρας.

[1825] Rom. viii. 17.

ye kindreds of the nations, to the immortality of the baptism. I bring good tidings of life to you who tarry in the darkness of ignorance. Come into liberty from slavery, into a kingdom from tyranny, into incorruption from corruption. And how, saith one, shall we come? How? By water and the Holy Ghost. This is the water in conjunction with the Spirit, by which paradise is watered, by which the earth is enriched, by which plants grow, by which animals multiply, and (to sum up the whole in a single word) by which man is begotten again and endued with life, in which also Christ was baptized, and in which the Spirit descended in the form of a dove.

9. This is the Spirit that at the beginning "moved upon the face of the waters;"[1826] by whom the world moves; by whom creation consists, and all things have life; who also wrought mightily in the prophets,[1827] and descended in flight upon Christ.[1828] This is the Spirit that was given to the apostles in the form of fiery tongues.[1829] This is the Spirit that David sought when he said, "Create in me a clean heart, O God, and renew a right spirit within me."[1830] Of this Spirit Gabriel also spoke to the Virgin, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."[1831] By this Spirit Peter spake that blessed word, "Thou art the Christ, the Son of the living God."[1832] By this Spirit the rock of the Church was stablished.[1833] This is the Spirit, the Comforter, that is sent because of thee,[1834] that He may show thee to be the Son[1835] of God.

10. Come then, be begotten again, O man, into the adoption of God. And how? says one. If thou practisest adultery no more, and committest not murder, and servest not idols; if thou art not overmastered by pleasure; if thou dost not suffer the feeling of pride to rule thee; if thou cleanest off the filthiness of impurity, and puttest off the burden of sin; if thou castest off the armour of the devil, and puttest on the breastplate of faith, even as Isaiah saith, "Wash you, and seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow. And come and let us reason together, saith the Lord. Though your sins be as scarlet, I shall make them white as snow; and though they be like crimson, I shall make them white as wool. And if ye be willing, and hear my voice, ye shall eat the good of the

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[1826] Gen. i. 2.

[1827] Acts xxviii. 25.

[1828] Matt. iii. 16.

[1829] Acts ii. 3.

[1830] Ps. li. 10.

[1831] Luke i. 35.

[1832] Matt. xvi. 16.

[1833] Matt. xvi. 18.

[1834] John xvi. 26.

[1835] τέκνον.

land."[1836] Do you see, beloved, how the prophet spake beforetime of the purifying power of baptism? For he who comes down in faith to the laver of regeneration, and renounces the devil, and joins himself to Christ; who denies the enemy, and makes the confession that Christ is God; who puts off the bondage, and puts on the adoption,—he comes up from the baptism brilliant as the sun,[1837] flashing forth the beams of righteousness, and, which is indeed the chief thing, he returns a son of God and joint-heir with Christ. To Him be the glory and the power, together with His most holy, and good, and quickening Spirit, now and ever, and to all the ages of the ages. Amen.

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[1836] Isa. i. 16–19.

[1837] This seems to refer to what the poets sing as to the sun rising out of the waves of ocean. (Fabricius.) [Note, this is not said of such as Simon Magus, but of one who *puts off the bondage*, i.e., of corruption. Our author's *perorations* are habitually sublime.]

Fragments of Discourses or Homilies.

I.[1838]

From the Discourse of Hippolytus, Bishop of Rome, on the Resurrection and Incorruption.

Men, he says, “in the resurrection will be like the angels of God,”[1839] to wit, in incorruption, and immortality, and incapacity of loss.[1840] For the incorruptible nature is not the subject of generation;[1841] it grows not, sleeps not, hungers not, thirsts not, is not wearied, suffers not, dies not, is not pierced by nails and spear, sweats not, drops not with blood. Of such kind are the natures of the angels and of souls released from the body. For both these are of another kind, and different from these creatures of our world, which are visible and perishing.

[1838] From a Discourse on the Resurrection, in Anastasius Sinaita, Hodegus, p. 350. This treatise is mentioned in the list of his works given on the statue, and also by Jerome, Sophronius, Nicephorus, Honorius, etc.

[1839] Matt. xxii. 30.

[1840] ἀρευσίᾳ.

[1841] γεννᾶται.

II.[1842]

From the Discourse of St. Hippolytus, Bishop and Martyr, on the Divine Nature.[1843]

God is capable of willing, but not of not willing[1844] for that pertains only to one that changes and makes choice;[1845] for things that are being made follow the eternal will of God, by which also things that are made abide sustained.

[1842] From the Discourse on the Theology or the Doctrine of Christ's Divine Nature, extant in the *Acts of the Lateran Council*, under Martinus 1., ann. 649, secret. v. p. 287, vol. vii. edit. Veneto-Labb.

[1843] περὶ θεολογίας.

[1844] οὐ τὸ μὴ θέλειν.

[1845] τρεπτοῦ καὶ προαιρετοῦ.

III.[1846]

St. Hippolytus, Bishop and Martyr, in his Homily on the Paschal Supper.

He was altogether[1847] in all, and everywhere; and though He filleth the universe up to all the principalities of the air, He stripped Himself again. And for a brief space He cries that the cup might pass from Him, with a view to show truly that He was also man.[1848] But remembering, too, the purpose for which He was sent, He fulfils the dispensation (economy) for which He was sent, and exclaims, "Father, not my will,"[1849] and, "The spirit is willing, but the flesh is weak."[1850]

[1846] From a Homily on the Lord's Paschal Supper, *ibid.*, p. 293.

[1847] ὅλος.

[1848] καὶ ἄνθρωπος, *also* man. See Grabe, Bull's *Defens. Fid. Nic.*, p. 103.

[1849] Luke xxii. 42.

[1850] Matt. xxvi. 41.

IV.[1851]

1. Take me, O Samuel, the heifer brought to Bethlehem, in order to show the king begotten of David, and him who is anointed to be king and priest by the Father.

2. Tell me, O blessed Mary, what that was that was conceived by thee in the womb, and what that was that was born by thee in thy virgin matrix. For it was the first-born Word of God that descended to thee from heaven, and was formed as a first-born man in the womb, in order that the first-born Word of God might be shown to be united with a first-born man.

3. And in the second (form),—to wit, by the prophets, as by Samuel, calling back and delivering the people from the slavery of the aliens. And in the third (form), that in which He was incarnate, taking to Himself humanity from the Virgin, in which character also He saw the city, and wept over it.

[1851] From a Discourse on Elkanah and Hannah. In Theodoret, Dial. I., bearing the title "Unchangeable" (ἄτρεπτος); *Works*, vol. iv. p. 36.

V.[1852]

And for this reason three seasons of the year prefigured the Saviour Himself, so that He should fulfil the mysteries prophesied of Him. In the Passover season, so as to exhibit Himself as one destined to be sacrificed like a sheep, and to prove Himself the true Paschal-lamb, even as the apostle says, "Even Christ," who is God, "our passover was sacrificed for us."[1853] And at Pentecost so as to presignify the kingdom of heaven as He Himself first ascended to heaven and brought man as a gift to God.[1854]

[1852] From the same Discourse. From Theodoret's Second Dialogue, bearing the title "Unmixed," ἀσύγχυτος; *Works*, vol. iv. p. 88.

[1853] 1 Cor. v. 7.

[1854] [Man's nature was never before in heaven. John iii. 13; Acts ii. 34.]

VI.[1855]

And an ark of imperishable wood was the Saviour Himself. For by this was signified the imperishable and incorruptible tabernacle (of His body), which engendered no corruption of sin. For the man who has sinned also has this confession to make: “My wounds stank, and were corrupt, because of my foolishness.”[1856] But the Lord was without sin, being of imperishable wood in respect of His humanity,—that is to say, being of the Virgin and the Holy Spirit, covered, as it were, within and without with the purest gold of the Word of God.

[1855] From an Oration on “The Lord is my Shepherd.” In Theodoret, Dial. I. p. 36.

[1856] Ps. xxxviii. 5.

VII.[1857]

1. He who rescued from the lowest hell the first-formed man of earth when he was lost and bound with the chains of death; He who came down from above, and raised the earthy on high;[1858] He who became the evangelist of the dead, and the redeemer of the souls, and the resurrection of the buried,—He was constituted the helper of vanquished man, being made like him Himself, (so that) the first-born Word acquainted Himself with the first-formed Adam in the Virgin; He who is spiritual sought out the earthy in the womb; He who is the ever-living One sought out him who, through disobedience, is subject to death; He who is heavenly called the terrene to the things that are above; He who is the nobly-born sought, by means of His own subjection, to declare the slave free; He transformed the man into adamant who was dissolved into dust and made the food of the serpent, and declared Him who hung on the tree to be Lord over the conqueror, and thus through the tree He is found victor.

2. For they who know not now the Son of God incarnate, shall know in Him who comes as Judge in glory, Him who is now despised in the body of His humiliation.

3. And the apostles, when they came to the sepulchre on the third day, did not find the body of Jesus; just as the children of Israel went up the mount and sought for the tomb of Moses, but did not find it.

[1857] From a Discourse on the “Great Song” [i.e., Ps. xc. See Bunsen, i. p. 285. Some suppose it Ps. cxix.] In Theodoret, Dial. II. pp. 88, 89.

[1858] τὸν κάτω εἰς τὰ ἄνω. [See p. 238, note 17, *supra*.]

VIII.[1859]

Under the figure of Egypt he described the world; and under things made with hands, idolatry; and under the earthquake, the subversion, and dissolution of the earth itself. And he represented the Lord the Word as a light cloud, the purest tabernacle, enthroned on which our Lord Jesus Christ entered into this life in order to subvert error.

[1859] From a Discourse on the beginning of Isaiah. In Theodoret, Dial. I. p. 36.

IX.[1860]

Now Hippolytus, the martyr and bishop of [the Province of] Rome, in his second discourse on Daniel, speaks thus:—

Then indeed Azarias, standing along with the others, made their acknowledgments to God with song and prayer in the midst of the furnace. Beginning thus with His holy and glorious and honourable name, they came to the works of the Lord themselves, and named first of all those of heaven, and glorified Him, saying, "Bless the Lord, all ye works of the Lord." Then they passed to the sons of men, and taking up their hymn in order, they then named the spirits [that people Tartarus[1861] beneath the earth,] and the souls of the righteous, in order that they might praise God together with them.

[1860] From a second Oration on Daniel. In the tractate of Eustratius, a presbyter of the Church of Constantinople, "Against those who allege that souls, as soon as they are released from the body, cease to act," ch. xix., as edited by Allatius in his work on the *Continuous Harmony of the Western and the Eastern Church on the Dogma of Purgatory*, p. 492. [Conf. Macaire, *Theol. Orthod.*, ii. p. 725.]

[1861] [Nothing of this in the hymn: hence my brackets.]

X.[1862]

Now a person might say that these men, and those who hold a different opinion, are yet near neighbours, being involved in like error. For those men, indeed, either profess that Christ came into our life a mere man, and deny the talent of His divinity, or else, acknowledging Him to be God, they deny, on the other hand, His humanity, and teach that His appearances to those who saw Him as man were illusory, inasmuch as He did not bear with Him true manhood, but was rather a kind of phantom manifestation. Of this class are, for example, Marcion and Valentinus, and the Gnostics, who sunder the Word from the flesh, and thus set aside the one talent, viz., the incarnation.

[1862] From an Oration on the Distribution of Talents. In Theodoret, Dial. II. p. 88.

XI.[1863]

1. The body of the Lord presented both these to the world, the sacred blood and the holy water.

2. And His body, though dead after the manner of man, possesses in it great power of life. For streams which flow not from dead bodies flowed forth from Him, viz., blood and water; in order that we might know what power for life is held by the virtue that dwelt in His body, so as that it appears not to be dead like others, and is able to shed forth for us the springs of life.

3. And not a bone of the Holy Lamb is broken, this figure showing us that suffering toucheth not His strength. For the bones are the strength of the body.

[1863] From a Discourse on "The two Robbers." In Theodoret's Third Dialogue, bearing the title "Impassible" (ἀπαθὴς), p. 156.

Fragments from Other Writings of Hippolytus.[1864]

I.

Now Hippolytus, a martyr for piety, who was bishop of the place called Portus, near Rome, in his book *Against all Heresies*, wrote in these terms:—

I perceive, then, that the matter is one of contention. For he[1865] speaks thus: Christ kept the supper, then, on that day, and then suffered; whence it is needful that I, too, should keep it in the same manner as the Lord did. But he has fallen into error by not perceiving that at the time when Christ suffered He did not eat the passover of the law.[1866] For He was the passover that had been of old proclaimed, and that was fulfilled on that determinate day.

[1864] Preserved by the author of the *Chronicon Paschale*, ex ed. Cangii, p. 6.

[1865] i.e., the opponent of Hippolytus, one of the forerunners of the Quartodecimans.

[1866] [For *pro & con* see *Speaker's Com.*, note to Matt. xxvi.]

II.

From the same.

And again the same (authority), in the first book of his treatise on the Holy Supper, speaks thus:—

Now that neither in the first nor in the last there was anything false is evident; for he who said of old, "I will not any more eat the passover,"[1867] probably partook of supper before the passover. But the passover He did not eat, but He suffered; for it was not the time for Him to eat.

[1867] Luke xxii. 16.

III.[1868]

Hippolytus, Bishop and Martyr, in a letter to a certain queen.[1869]

1. He calls Him, then, “the first-fruits of them that sleep,”[1870] as the “first-begotten of the dead.”[1871] For He, having risen, and being desirous to show that that same (body) had been raised which had also died, when His disciples were in doubt, called Thomas to Him, and said, “Reach hither; handle me, and see: for a spirit hath not bone and flesh, as ye see me have.”[1872]

2. In calling Him *the first-fruits*, he testified to that which we have said, viz., that the Saviour, taking to Himself the flesh out of the same lump, raised this same flesh, and made it the first-fruits of the flesh of the righteous, in order that all we who have believed in the hope of the Risen One may have the resurrection in expectation.

[1868] From a Letter of Hippolytus to a certain queen. In Theodoret’s Dial. II., bearing the title “Unmixed” (ἀσύγχυτος), and Dial. III., entitled “Impassible” (ἀπαθης) [pp. 238–239 *supra*].

[1869] On the question as to who this queen was, see Stephen le Moyne, in notes to the *Varia Sacra*, pp. 1103, 1112. In the marble monument mention is made of a letter of Hippolytus to Severina. [Bunsen decides that she was only a princess, a daughter of Alexander Severus. See his *Hippolytus*, i. p. 276.]

[1870] 1 Cor. xv. 20.

[1871] Col. i. 18.

[1872] John xx. 27; Luke xxiv. 39.

The story of a maiden of Corinth, and a certain Magistrianus.

The account given by Hippolytus, the friend of the apostles.[1873]

In another little book bearing the name of Hippolytus, the friend of the apostles, I found a story of the following nature:—

There lived a certain most noble and beautiful maiden[1874] in the city of Corinth, in the careful exercise of a virtuous life. At that time some persons falsely charged her before the judge there, who was a Greek, with cursing the times, and the princes, and the images. Now those who trafficked in such things, brought her beauty under the notice of the impious judge, who lusted after women. And he gladly received the accusation with his equine ears and lascivious thoughts. And when she was brought before the bloodstained (judge), he was driven still more frantic with profligate passion. But when, after bringing every device to bear upon her, the profane than could not gain over this woman of God, he subjected the noble maiden to various outrages. And when he failed in these too, and was unable to seduce her from her confession of Christ, the cruel judge became furious against her, and gave her over to a punishment of the following nature: Placing the chaste maiden in a brothel, he charged the manager, saying, Take this woman, and bring me three nummi by her every day. And the man, exacting the money from her by her dishonour, gave her up to any who sought her in the brothel. And when the women-hunters knew that, they came to the brothel, and, paying the price put upon their iniquity, sought to seduce her. But this most honourable maiden, taking counsel with herself to deceive them, called them to her, and earnestly besought them, saying: I have a certain ulceration of the *pudenda*, which has an extremely hateful stench; and I am afraid that ye might come to hate me on account of the abominable sore. Grant me therefore a few days, and then ye may have me even for nothing. With these words the blessed maiden gained over the profligates, and dismissed them for a time.[1875] And with most fitting prayers she importuned God, and with contrite supplications she sought to turn Him to compassion. God, therefore, who knew her thoughts, and understood how the chaste maiden was distressed in heart for her purity, gave ear to her; and the Guardian of the safety of all men in those days interposed with His arrangements in the following manner:—

Of a certain person Magistrianus.[1876]

[1873] Extract in Palladius, *Historia Lausiaca*, chap. cxlviii.; Gallandi, *Biblioth.*, ii. 513.

[1874] Nicephorus also mentions her in his *Hist. Eccl.*, vii. 13.

[1875] [On the morality of this, see vol. ii. pp. 538, 556.]

[1876] From the same, chap. cxlix.

There was a certain young man, Magistrianus,[1877] comely in his personal appearance, and of a pious mind, whom God had inspired with such a burning spiritual zeal, that he despised even death itself. He, coming under the guise of profligacy, goes in, when the evening was far gone, to the fellow who kept the women, and pays him five nummi, and says to him, Permit me to spend this night with this damsel. Entering then with her into the private apartment, he says to her, Rise, save thyself. And taking off her garments, and dressing her in his own attire, his night-gown, his cloak, and all the habiliments of a man, he says to her, Wrap yourself up with the top of your cloak, and go out; and doing so, and signing herself entirely with the mystery of the cross, she went forth uncorrupted from that place, and was preserved perfectly stainless by the grace of Christ, and by the instrumentality of the young man, who by his own blood delivered her from dishonour. And on the following day the matter became known, and Magistrianus was brought before the infuriated judge. And when the cruel tyrant had examined the noble champion of Christ, and had learned all, he ordered him to be thrown to the wild beasts,—that in this, too, the honour-hating demon might be put to shame. For, whereas he thought to involve the noble youth in an unhallowed punishment, he exhibited him as a double martyr for Christ, inasmuch as he had both striven nobly for his own immortal soul, and persevered manfully in labours also in behalf of that noble and blessed maiden. Wherefore also he was deemed worthy of double honour with Christ, and of the illustrious and blessed crowns by His goodness.

[1877] Nicephorus gives this story also, *Hist. Eccl.*, vii. 13.

Elucidation.

The conduct of Father Abraham, although not approved of by Inspiration, but simply recorded (Gen. xxvi. 7), gave early Christians an opinion that the wicked may be justly foiled, by equivocation and deception, for the preservation of innocence or the life of the innocent. In such case the person deceived, they might argue, is not injured, but benefited (Gen. xxvi. 10), being saved from committing violence and murder. The Corinthian maiden was accustomed to be veiled (as Tertullian intimates), and was taught alike to cherish her own purity and to have no share in affording occasion of sin to others. See vol. iv. pp. 32, 33. Let us call this narrative "The Story of Corinthia and Magistrianus."

Appendix to the Works of Hippolytus.

Containing Dubious and Spurious Pieces.

———————————

A discourse[1878] *by the most blessed Hippolytus, bishop and martyr, on the end of the world, and on Antichrist, and on the second coming of our lord Jesus Christ.*

I.

Since, then, the blessed prophets have been eyes to us, setting forth for our behoof the clear declaration of things secret, both through life, and through declaration, and through inspiration[1879] of the Holy Spirit, and discoursing, too, of things not yet come to pass,[1880] in this way also[1881] to all generations they have pictured forth the grandest subjects for contemplation and for action. Thus, too, they preached of the advent of God[1882] in the flesh to the world, His advent by the spotless and God-bearing[1883] Mary in the way of birth and growth, and the manner of His life and conversation with men, and His manifestation by baptism, and the new birth that was to be to all men, and the regeneration by the laver; and the multitude of His miracles, and His blessed passion on the cross, and the insults which He bore at the hands of the Jews, and His burial, and His descent to Hades, and His ascent again, and redemption of the spirits that were of old,[1884] and the destruction of death, and His life-giving awaking from the dead, and His re-creation of the whole world, and His assumption and return to heaven, and His reception of the Spirit, of which the apostles were deemed worthy, and again the second coming, that is destined to declare all things. For as being designated *seers*,[1885] they of necessity signified and spake of these things beforetime.

[1878] This discourse seems to have been a homily addressed to the people. Fabricius, *Works of Hippolytus*, vol. ii.

[1879] ἐπιφοιτήσεως.

[1880] γεγονότα. Codex Baroccianus gives εὑρηκότα.

[1881] ὅθεν καί, etc.

[1882] Others, τοῦ υἱοῦ τοῦ Θεοῦ, of the Son of God.

[1883] θεοτόκου. [The epithet applied to the Blessed Virgin by the "Council of Ephesus," against Nestorius, a.d. 431. Elucidation, p. 259.] This is one of those terms which some allege not to have been yet in use in the time of Hippolytus. But, as Migne observes, if there were no other argument than this against the genuineness of this discourse, this would not avail much, as the term is certainly used by Origen, Methodius, and Dionysius Alex., who were nearly coeval with Hippolytus.

[1884] ἀπ' αἰώνων.

[1885] βλέποντες.

II.

Hence, too, they indicated the day of the consummation to us, and signified beforehand the day of the apostate that is to appear and deceive men at the last times, and the beginning and end of his kingdom, and the advent of the Judge, and the life of the righteous, and the punishment of the sinners, in order that we all, bearing these things in mind day by day and hour by hour, as children of the Church, might know that "not one jot nor one tittle of these things shall fail,"[1886] as the Saviour's own word announced. Let all of you, then, of necessity, open the eyes of your hearts and the ears of your soul, and receive the word which we are about to speak. For I shall unfold to you to-day a narration full of horror and fear, to wit, the account of the consummation, and in particular, of the seduction of the whole world by the enemy and devil; and after these things, the second coming of our Lord Jesus Christ.

[1886] Matt. v. 18.

III.

Where, then, ye friends of Christ, shall I begin? and with what shall I make my commencement, or what shall I expound? and what witness shall I adduce for the things spoken? But let us take those (viz., the prophets) with whom we began this discourse, and adduce them as credible witnesses, to confirm our exposition of the matters discussed; and after them the teaching, or rather the prophecy, of the apostles, (so as to see) how throughout the whole world they herald the day of the consummation. Since these, then, have also shown beforetime things not yet come to pass, and have declared the devices and deceits of wicked men, who are destined to be made manifest, come and let us bring forward Isaiah as our first witness, inasmuch as he instructs us in the times of the consummation. What, then, does he say? "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence: the daughter of Zion shall be left as a cottage in a vineyard, and as a lodge in a garden of cucumbers, as a besieged city."[1887] You see, beloved, the prophet's illumination, whereby he announced that time so many generations before. For it is not of the Jews that he spake this word of old, nor of the city of Zion, but of the Church. For all the prophets have declared Sion to be the bride brought from the nations. 243

[1887] Isa. i. 7.

IV.

Wherefore let us direct our discourse to a second witness. And of what sort is this one? Listen to Osea, as he speaks thus grandly: “In those days the Lord shall bring on a burning wind from the desert against them, and shall make their veins dry, and shall make their springs desolate; and all their goodly vessels shall be spoiled. Because they rose up against God, they shall fall by the sword, and their women with child shall be ripped up.”[1888] And what else is this burning wind from the east, than the Antichrist that is to destroy and dry up the veins of the waters and the fruits of the trees in his times, because men set their hearts on his works? For which reason he shall indeed destroy them, and they shall serve him in his pollution.

[1888] Hos. xiii. 15.

V.

Mark the agreement of prophet with prophet. Acquaint yourself also with another prophet who expresses himself in like manner. For Amos prophesied of the same things in a manner quite in accordance: "Thus saith the Lord, Forasmuch therefore as ye have beaten the poor with the fist,[1889] and taken choice gifts from him: ye have built houses, but ye shall not dwell in them: ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions, in trampling justice beneath your foot, and taking a bribe, and turning aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time, for it is an evil time."[1890] Learn, beloved, the wickedness of the men of that time, how they spoil houses and fields, and take even justice from the just; for when these things come to pass, ye may know that it is the end. For this reason art thou instructed in the wisdom of the prophet, and the revelation that is to be in those days. And all the prophets, as we have already said, have clearly signified the things that are to come to pass in the last times, just as they also have declared things of old.

[1889] κατηγκονδυλίσετε in the text, for which read κατεκονδυλίσατε.

[1890] Amos v. 11, 12, 13.

VI.

But not to expend our argument entirely in going over the words of all the prophets,[1891] after citing one other, let us revert to the matter in hand. What is it, then, that Micah says in his prophecy? “Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry to him, Peace; and if it was not put into their mouth,[1892] they prepared[1893] war against him. Therefore night shall be unto you, that ye shall not have a vision;[1894] and it shall be dark unto you, that ye shall not divine; and the sun shall not go down over the prophets, and the day shall be dark over them. And the seers shall be ashamed, and the diviners confounded.”[1895] These things we have recounted beforehand, in order that ye may know the pain that is to be in the last times, and the perturbation, and the manner of life on the part of all men toward each other,[1896] and their envy, and hate, and strife, and the negligence of the shepherds toward the sheep, and the unruly disposition of the people toward the priests.[1897]

[1891] Manuscript E gives the better reading, λόγον ἅπαντα τοῖς τῶν προφητῶν ῥήμασι, “our whole argument on the words of the prophets.”

[1892] εἰ οὐκ ἐδόθη. Manuscript B omits εἰ = and it was not put into their mouth.

[1893] The text reads ἡγίασαν. Manuscript B reads ἤγγισαν. Migne suggests ἤγειραν.

[1894] ἐξ ὁράσεως.

[1895] Mic. iii. 5–7.

[1896] For τὴν πρὸς ἀλλήλους ἀναστροφήν, Codex B reads διαστροφὴν καὶ φθοράν.

[1897] For ἀνυπότακτον διάθεσιν, Codex B reads ἀταξίαν = unruliness, and adds, καὶ γονεῖς τὰ τέκνα μισήσουσι , καὶ τέκνα τοῖς γονεῦσιν ἐπιβάλλονται χεῖρας, “and parents shall hate their children and children lay hands on their parents.”

VII.

Wherefore all shall walk after their own will. And the children will lay hands on their parents. The wife will give up her own husband to death, and the husband will bring his own wife to judgment like a criminal. Masters will lord it over their servants savagely,[1898] and servants will assume an unruly demeanour toward their masters. None will reverence the grey hairs of the elderly, and none will have pity upon the comeliness of the youthful. The temples of God will be like houses, and there will be overturnings of the churches everywhere. The Scriptures will be despised, and everywhere they will sing the songs of the adversary.[1899] Fornications, and adulteries, and perjuries will fill the land; sorceries, and incantations, and divinations will follow after these with all force and zeal. And, on the whole, from among those who profess to be Christians will rise up then false prophets, false apostles, impostors, mischief-makers, evil-doers, liars against each other, adulterers, fornicators, robbers, grasping, perjured, mendacious, hating each other. The shepherds will be like wolves; the priests will embrace falsehood; the monks[1900] will lust after the things of 244 the world; the rich will assume hardness of heart; the rulers will not help the poor; the powerful will cast off all pity; the judges will remove justice from the just, and, blinded with bribes, they will call in unrighteousness.

[1898] For εἲς τοὺς δούλους απάνθρωποι αὐθεντήσονται, Codex B reads, πρὸς τοὺς δούλους ἀπανθρωπίαν κτησονται.

[1899] For ἐχθροῦ, Codex B reads, διαβόλου, the devil.

[1900] This does not agree with the age of Hippolytus.

VIII.

And what am I to say with respect to men,[1901] when the very elements themselves will disown their order? There will be earthquakes in every city, and plagues in every country; and monstrous[1902] thunderings and frightful lightnings will burn up both houses and fields. Storms of winds will disturb both sea and land excessively; and there will be unfruitfulness on the earth, and a roaring in the sea, and an intolerable agitation on account of souls and the destruction of men.[1903] There will be signs in the sun, and signs in the moon, deflections in the stars, distresses of nations, intemperateness in the atmosphere, discharges of hail upon the face of the earth, winters of excessive severity, different[1904] frosts, inexorable scorching winds, unexpected thunderings, unlooked-for conflagrations; and in general, lamentation and mourning in the whole earth, without consolation. For, “because iniquity shall abound, the love of many shall wax cold.”[1905] By reason of the agitation and confusion of all these, the Lord of the universe cries in the Gospel, saying, “Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ, and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not yet by and by.”[1906] Let us observe the word of the Saviour, how He always admonished us with a view to our security: “Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ.”

[1901] περὶ ἀνθρώπων, which is the reading of Codex B, instead of ἀπὸ ἀνθρώπων.

[1902] ἄμετροι, the reading of Codex B instead of ἄνεμοι.

[1903] The text is, ἀπὸ ψυχῶν καὶ ἀπωλείας ἀνθρώπων. We may suggest some such correction as ἀποψυχόντων κατ’ ἀπωλείας ἀνθρωπων ="men’s hearts failing them concerning the destruction.”

[1904] διάφοροι. Better with B, ἀδιάφοροι = *promiscuous, without distinction*, and so perhaps *continuous* or *unseasonable*.

[1905] Matt. xxiv. 12.

[1906] Luke xxi. 8, 9.

IX.

Now after He was taken up again to the Father, there arose some, saying, “I am Christ,” like Simon Magus and the rest, whose names we have not time at present to mention. Wherefore also in the last day of the consummation, it must needs be that false Christs will arise again, saying, “I am Christ,” and they will deceive many. And multitudes of men will run from the east even to the west, and from the north even to the sea, saying, Where is Christ here? where is Christ there? But being possessed of a vain conceit, and failing to read the Scriptures carefully, and not being of an upright mind, they will seek for a name which they shall be unable to find. For these things must first be; and thus the son of perdition—that is to say, the devil—must be seen.

X.

And the apostles, who speak of God,[1907] in establishing the truth of the advent of the Lord Jesus Christ, have each of them indicated the appearing of these abominable and ruin-working men, and have openly announced their lawless deeds. First of all Peter, the rock of the faith, whom Christ our God called blessed, the teacher of the Church, the first disciple, he who has the keys of the kingdom, has instructed us to this effect: “Know this first, children, that there shall come in the last days scoffers, walking after their own lusts.[1908] And there shall be false teachers among you, who privily shall bring in damnable heresies.”[1909] After him, John the theologian,[1910] and the beloved of Christ, in harmony with him, cries, “The children of the devil are manifest;[1911] and even now are there many antichrists;[1912] but go not after them.[1913] Believe not every spirit, because many false prophets are gone out into the world.”[1914] And then Jude, the brother of James, speaks in like manner: “In the last times there shall be mockers, walking after their own ungodly lusts. There be they who, without fear, feed[1915] themselves.”[1916] You have observed the concord of the theologians and apostles, and the harmony of their doctrine.

[1907] θεηγόροι. Codex B gives θεολόγοι.

[1908] 2 Pet. iii. 3.

[1909] 2 Pet. ii. 1.

[1910] θεολόγος.

[1911] 1 John iii. 10.

[1912] 1 John ii. 18.

[1913] Luke xxi. 8.

[1914] 1 John iv. 1.

[1915] οἱ ἀφόβως ἑαυτοὺς ποιμαίνοντες, instead of the received οἱ ἀποδιορίζοντες ἑαυτούς.

[1916] Jude 18, 19.

XI.

Finally, hear Paul as he speaks boldly, and mark how clearly he discovers these: “Beware of evil workers, beware of the concision.[1917] Beware lest any man spoil you through philosophy and vain deceit.[1918] See that ye walk circumspectly, because the days are evil.”[1919] In fine then, what man shall have any excuse who hears these things in the Church from prophets and apostles, and from the Lord Himself, and yet will give no heed to the care of his soul, and to the time of the consummation, and to that approaching hour when we shall have to stand at the judgment-seat of Christ?&gt; 245

[1917] Phil. iii. 2.

[1918] Col. ii. 8.

[1919] Eph. v. 15, 16.

XII.

But having now done with this account of the consummation, we shall turn our exposition to those matters which fall to be stated by us next in order. I adduce, therefore, a witness altogether worthy of credit,—namely, the prophet Daniel, who interpreted the vision of Nabuchodonosor, and from the beginning of the kings down to their end indicated the right[1920] way to those who seek to walk therein—to wit, the manifestation of the truth. For what saith the prophet? He presignified the matter clearly to Nabuchodonosor in the following terms: "Thou, O king, sawest, and behold a great image standing before thee, whose head was of gold, its arms and shoulders of silver, its belly and thighs of brass, its legs of iron, its feet part of iron and part of clay. Thou sawest till that a stone was cut out without hand; and it smote the image upon its feet, which were part of iron and part of clay, and brake them to pieces. Then was the clay, and the iron, and the brass, and the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floor; and the stone that smote the image became a great mountain, and filled the whole earth."[1921]

[1920] Unchangeable, ἀπαράτροπον.

[1921] Dan. ii. 31–35.

XIII.

Wherefore, bringing the visions of Daniel into conjunction with these, we shall make one narrative of the two, and show how true and consistent were the things seen in vision by the prophet with those which Nabuchodonosor saw beforehand. For the prophet speaks thus: "I Daniel saw, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lioness, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given it. And behold a second beast, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo a third beast, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads. After this I saw, and behold a fourth beast, dreadful and terrible, and strong exceedingly; its great iron teeth and its claws of brass[1922] devoured and brake in pieces, and it stamped the residue with the feet of it: and it was diverse exceedingly from all the beasts that were before it; and it had ten horns. I considered its horns, and, behold, there came up among them a little horn, and before it there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."[1923]

[1922] These words, καὶ οἱ ὄνυχες αὐτοῦ χαλκοῖ, are strange both to the Greek and the Hebrew text of Daniel.

[1923] Dan. vii. 2–8.

XIV.

Now, since these things which are thus spoken mystically by the prophet seem to all to be hard to understand, we shall conceal none of them from those who are possessed of sound mind. By mentioning the first beast, namely the *lioness* that comes up out of the sea, Daniel means the kingdom of the Babylonians which was set up in the world; and that same is also the "golden head" of this image. And by speaking of its "wings like an eagle," he shows that king Nabuchodonosor was elevated and exalted himself against God. Then he says that its "wings were plucked out," and means by this that his glory was subverted: for he was driven from his kingdom. And in stating that a "man's heart was given it, and it was made stand upon the feet like a man," he means that he repented, and acknowledged that he was himself but a man, and gave the glory to God. Lo, I have thus unfolded the similitude of the first beast.

XV.

Then after the lioness, the prophet sees a second beast like a bear, which denoted the Persians; for after the Babylonians the Persians had the sovereignty. And in saying, “I saw three ribs in the mouth of it,” he referred to three nations, the Persians, Medes, and Babylonians, which were also expressed by the silver that came after the gold in the image. Behold, we have explained the second beast too. Then the third was the leopard, by which were meant the Greeks. For after the Persians, Alexander king of the Macedonians held the sovereignty, when he had destroyed Darius; and this is expressed by the brass in the image. And in speaking of “four wings of a fowl, and four heads in the beast,” he showed most clearly how the kingdom of Alexander was divided into four parts. For it had four heads,—namely, the four kings that rose out of it. For on his death-bed[1924] Alexander divided his kingdom into four parts. Behold, we have discussed the third also.

[1924] See Hippolytus on Antichrist, ch. xxiv. p. 209, *supra.*

XVI.

Next he tells us of the “fourth beast, dreadful and terrible; its teeth were of iron, and its claws of brass.” 246 And what is meant by these but the kingdom of the Romans, which also is meant by the iron, by which it will crush all the seats of empire that were before it, and will lord it over the whole earth? After this, then, what is left for us to interpret of all that the prophet saw, but the “toes of the image, in which part was of iron and part of clay, mingled together in one?” For by the ten toes of the image he meant figuratively the ten kings who sprang out of it, as Daniel also interpreted the matter. For he says, “I considered the beast, namely the fourth; and behold ten horns after it, among which another horn arose like an offshoot; and it will pluck up by the root three of those before it.” And by this offshoot horn none other is signified than the Antichrist that is to restore the kingdom of the Jews. And the three horns which are to be rooted out by it signify three kings, namely those of Egypt, Libya, and Ethiopia, whom he will destroy in the array of war; *and* when he has vanquished them all, being a savage tyrant, he will raise tribulation and persecution against the saints, exalting himself against them.

XVII.

You see how Daniel interpreted to Nabuchodonosor the dominion of the kingdoms; you see how he explained the form of the image in all its parts[1925] you have observed how he indicated prophetically the meaning of the coming up of the four beasts out of the sea. It remains that we open up to you the things done by the Antichrist in particular; and, as far as in our power, declare to you by means of the Scriptures and the prophets, his wandering over the whole earth, and his lawless advent.

[1925] πᾶσι τοῖς πέρασιν.

XVIII.

As the Lord Jesus Christ made His sojourn with us in the flesh (which He received) from the holy, immaculate Virgin, and took to Himself the tribe of Judah, and came forth from it, the Scripture declared His royal lineage in the word of Jacob, when in his benediction he addressed himself to his son in these terms: "Judah, thou art he whom thy brethren shall praise: thy hands shall be on the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from a sprout,[1926] my son, thou art gone up: he stooped down, he couched as a lion, and as a lion's whelp:[1927] who shall rouse him up? A ruler[1928] shall not depart from Judah, nor a leader[1929] from his thighs,[1930] until what is in store for him[1931] shall come, and he is the expectation[1932] of the nations."[1933] Mark these words of Jacob which were spoken to Judah, and are fulfilled in the Lord. To the same effect, moreover, does the patriarch express himself regarding Antichrist. Wherefore, as he prophesied with respect to Judah, so did he also with respect to his son Dan. For Judah was his fourth son; and Dan, again, was his seventh son. And what, then, did he say of him? "Let Dan be a serpent sitting by the way, that biteth the horse's heel?"[1934] And what serpent was there but the deceiver from the beginning, he who is named in Genesis, he who deceived Eve, and bruised Adam in the heel?[1935]

[1926] βλαστοῦ

[1927] σκύμνος.

[1928] ἄρχων.

[1929] ἡγουμενος.

[1930] ἐκ τῶν μηρῶν.

[1931] τὰ ἀποκείμενα.

[1932] καὶ αὐτὸς προσδοκία.

[1933] Gen. xlix. 8–10.

[1934] Gen. xlix. 17.

[1935] πτερνίσας.

XIX.

But seeing now that we must make proof of what is alleged at greater length, we shall not shrink from the task. For it is certain that he is destined to spring from the tribe of Dan,[1936] and to range himself in opposition like a princely tyrant, a terrible judge and accuser,[1937] as the prophet testifies when he says, "Dan shall judge his people, as one tribe in Israel."[1938] But some one may say that this was meant of Samson, who sprang from the tribe of Dan, and judged his people for twenty years. That, however, was only partially made good in the case of Samson; but this shall be fulfilled completely in the case of Antichrist. For Jeremiah, too, speaks in this manner: "From Dan we shall hear the sound of the sharpness[1939] of his horses; at the sound of the neighing[1940] of his horses the whole land trembled."[1941] And again, Moses says: "Dan is a lion's whelp, and he shall leap from Bashan."[1942] And that no one may fall into the mistake of thinking that this is spoken of the Saviour, let him attend to this. "Dan," says he, "is a lion's whelp;" and by thus naming the tribe of Dan as the one whence the accuser is destined to spring, he made the matter in hand quite clear. For as Christ is born of the tribe of Judah, so Antichrist shall be born of the tribe of Dan. And as our Lord and Saviour Jesus Christ, the Son of God, was spoken of in prophecy as a *lion* on account or His royalty and glory, in the same manner also has the Scripture prophetically described the accuser as a lion, on account of his tyranny and violence. 247

[1936] After Irenæus, book v. ch. xxx. [vol. i. p. 559, this series], many of the ancients express this opinion. See too Bellarmine, *De Pontifice Rom.*, iii. 12.

[1937] διάβολος.

[1938] Gen. xlix. 16.

[1939] φωνὴν ὀξύτητος. There is another reading, σπουδήν = haste.

[1940] χρεμετισμοῦ. [Conf. p. 207, *supra.*]

[1941] Jer. viii. 16.

[1942] Deut. xxxiii. 22.

XX.

For in every respect that deceiver seeks to make himself appear like the Son of God. Christ is a lion, and Antichrist is a lion. Christ is King of things celestial and things terrestrial, and Antichrist will be king upon earth. The Saviour was manifested as a lamb; and he, too, will appear as a lamb, while he is a wolf within. The Saviour was circumcised, and he in like manner will appear in circumcision. The Saviour sent the apostles unto all the nations, and he in like manner will send false apostles. Christ gathered together the dispersed sheep, and he in like manner will gather together the dispersed people of the Hebrews. Christ gave to those who believed on Him the honourable and life-giving cross, and he in like manner will give his own sign. Christ appeared in the form of man, and he in like manner will come forth in the form of man. Christ arose from among the Hebrews, and he will spring from among the Jews. Christ displayed His flesh like a temple, and raised it up on the third day; and he too will raise up again the temple of stone in Jerusalem. And these deceits fabricated by him will become quite intelligible to those who listen to us attentively, from what shall be set forth next in order.

XXI.

For through the Scriptures we are instructed in two advents of the Christ and Saviour. And the first after the flesh was in humiliation, because He was manifested in lowly estate. So then His second advent is declared to be in glory; for He comes from heaven with power, and angels, and the glory of His Father. His first advent had John the Baptist as its forerunner; and His second, in which He is to come in glory, will exhibit Enoch, and Elias, and John the Divine.[1943] Behold, too, the Lord's kindness to man; how even in the last times He shows His care for mortals, and pities them. For He will not leave us even then without prophets, but will send them to us for our instruction and assurance, and to make us give heed to the advent of the adversary, as He intimated also of old in this Daniel. For he says, "I shall make a covenant of one week, and in the midst of the week my sacrifice and libation will be removed." For by one week he indicates the showing forth of the seven years which shall be in the last times.[1944] And the half of the week the two prophets, along with John, will take for the purpose of proclaiming to all the world the advent of Antichrist, that is to say, for a "thousand two hundred and sixty days clothed in sackcloth;"[1945] and they will work signs and wonders with the object of making men ashamed and repentant, even by these means, on account of their surpassing lawlessness and impiety. "And if any man will hurt them, fire will proceed out of their mouth, and devour their enemies. These have power to shut heaven, that it rain not in the days of the advent of Antichrist, and to turn waters into blood, and to smite the earth with all plagues as often as they will."[1946] And when they have proclaimed all these things they will fall on the sword, cut off by the accuser[1947]. And they will fulfil their testimony, as Daniel also says; for he foresaw that the beast that came up out of the abyss would make war with them, namely with Enoch, Elias, and John, and would overcome them, and kill them, because of their refusal to give glory to the accuser, that is the little horn that sprang up.[1948] And he, being lifted up in heart, begins in the end to exalt himself and glorify himself as God, persecuting the saints and blaspheming Christ.

[1943] Or, the theologian. The Apocalypse (xi. 3) mentions only two witnesses, who are understood by the ancients in general as Enoch and Elias. The author of the *Chronicon Paschale*, p. 21, on Enoch, says: "This is he who, along with Elias, is to withstand Antichrist in the last days, and to confute his deceit, according to the tradition of the Church." This addition as to the return of John the Evangelist is somewhat more uncommon. And yet Ephraem of Antioch, in Photius, cod. ccxxix., states that this too is supported by ancient, ecclesiastical tradition, Christ's saying in John xxi. 22 being understood to that effect. See also Hippolytus, *De Antichristo*, ch. l. p. 213, supra.—Migne. [Enoch and Elias are not dead. But see Heb. ix. 27.]

[1944] Dan. ix. 27. (Note our author's adoption of the plan of a year for a day, Ezek. iv. 6. See Pusey, *Daniel*, p. 165.]

[1945] Rev. xi. 3.

[1946] Rev. xi. 6; [1 Kings xvii. 1; Ecclus. xlviii. 3].

[1947] παρὰ τοῦ διαβόλου. [That is, by the devil.]

[1948] ἀναφανέν. But Cod. B reads ἀναφυέν.

XXII.

But as, in accordance with the train of our discussion, we have been constrained to come to the matter of the days of the dominion of the adversary, it is necessary to state in the first place what concerns his nativity and growth; and then we must turn our discourse, as we have said before, to the expounding of this matter, viz., that in all respects the accuser and son of lawlessness[1949] is to make himself like our Saviour. Thus also the demonstration makes the matter clear to us. Since the Saviour of the world, with the purpose of saving the race of men, was born of the immaculate and virgin Mary,[1950] and in the form of the flesh trod the enemy under foot, in the exercise of the power of His own proper divinity; in the same manner also will the accuser come forth from an impure woman upon the earth, but shall be born of a virgin spuriously.[1951] For our God sojourned with us in the flesh, after that very flesh of ours which He made for Adam and all Adam's posterity, yet without sin. But the accuser, though he take up the flesh, will do it only in appearance; for how should we wear that flesh which he did not make himself, but against which he warreth daily? And 248 it is my opinion, beloved, that he will assume this phenomenal kind of flesh[1952] as an instrument.[1953] For this reason also is he *to be* born of a virgin, as if a spirit, and then to the rest he will be manifested as flesh. For as to a virgin bearing, this we have known only in the case of the all-holy *Virgin*, who bore the Saviour verily clothed in flesh.[1954] For Moses says, "Every male that openeth the womb shall be called holy unto the Lord."[1955] This is by no means the case with him;[1956] but as the adversary will not open the womb, so neither will he take to himself real flesh, and be circumcised as Christ was circumcised. And even as Christ chose His apostles, so will he too assume a whole people of disciples like himself in wickedness.

[1949] ἀνομίας. Cod. B gives ἀπωλείας, perdition; and for μέλλει = is to, it reads θέλει = wishes. [2 Thess. ii. 3, 4–8.]

[1950] Cod. B gives ἀειπαρθένου, ever-virgin.

[1951] ἐν πλάνῃ. Cod. B reads ἀκριβῶς, exactly. Many of the ancients hold that Antichrist will be a demon in human figure. See Augustine, Sulpicius Severus, in Dialogue II., and Philippus Dioptra, iii. 11, etc.

[1952] φανταστικὴν τῆς σαρκὸς αὐτοῦ οὐσίαν.

[1953] Organ, ὄργανον.

[1954] Cod. B reads τὴν θεοτόκον ἔγνωμεν σαρκικῶς καὶ ἀπλανῶς, instead of the text, σαρκοφόρον ἀπλανῶς, etc. [Conf. vol. iii. p. 523.]

[1955] Ex. xxxiv. 19; Num. viii. 16; Luke ii. 23.

[1956] οὐ μὴν οὐδαμῶς.

XXIII.

Above all, moreover, he will love the nation of the Jews. And with all these he will work signs and terrible wonders, false wonders and not true, in order to deceive his impious equals. For if it were possible, he would seduce even the elect[1957] from the love of Christ. But in his first steps he will be gentle, loveable, quiet, pious, pacific, hating injustice, detesting gifts, not allowing idolatry; loving, says he, the Scriptures, reverencing priests, honouring his elders, repudiating fornication, detesting adultery, giving no heed to slanders, not admitting oaths, kind to strangers, kind to the poor, compassionate. And then he will work wonders, cleansing lepers, raising paralytics, expelling demons, proclaiming things remote just as things present, raising the dead, helping widows, defending orphans, loving all, reconciling in love men who contend, and saying to such, "Let not the sun go down upon your wrath;"[1958] and he will not acquire gold, nor love silver, nor seek riches.

[1957] Matt. xxiv. 24.

[1958] Eph. iv. 26.

XXIV.

And all this he will do corruptly and deceitfully, and with the purpose of deluding all to make him king. For when the peoples and tribes see so great virtues and so great powers in him, they will all with one mind meet together to make him king. And above all others shall the nation of the Hebrews be dear to the tyrant himself, while they say one to another, Is there found indeed in our generation such a man, so good and just? That shall be the way with the race of the Jews pre-eminently, as I said before, who, thinking, as they do, that they shall behold the king himself in such power, will approach him to say, We all confide in thee, and acknowledge thee to be just upon the whole earth; we all hope to be saved by thee; and by thy mouth we have received just and incorruptible judgment.

XXV.

And at first, indeed, that deceitful and lawless one, with crafty deceitfulness, will refuse such glory; but the men persisting, and holding by him, will declare him king. And thereafter he will be lifted up in heart, and he who was formerly gentle will become violent, and he who pursued love will become pitiless, and the humble in heart will become haughty and inhuman, and the hater of unrighteousness will persecute the righteous. Then, when he is elevated to his kingdom, he will marshal war; and in his wrath he will smite three mighty kings,—those, namely, of Egypt, Libya, and Ethiopia. And after that he will build the temple in Jerusalem, and will restore it again speedily, and give it over to the Jews. And then he will be lifted up in heart against every man; yea, he will speak blasphemy also against God, thinking in his deceit that he shall be king upon the earth hereafter for ever; not knowing, miserable wretch, that his kingdom is to be quickly brought to nought, and that he will quickly have to meet the fire which is prepared for him, along with all who trust him and serve him. For when Daniel said, "I shall make my covenant for one week,"[1959] he indicated seven years; and the one half of the week is for the preaching of the prophets, and for the other half of the week—that is to say, for three years and a half—Antichrist will reign upon the earth. And after this his kingdom and his glory shall be taken away. Behold, ye who love God, what manner of tribulation there shall rise in those days, such as has not been from the foundation of the world, no, nor ever shall be, except in those days alone. Then the lawless one, being lifted up in heart, will gather together his demons in man's form, and will abominate those who call him to the kingdom, and will pollute many souls.

[1959] Dan. ix. 27. [The ἀνομία which more and more prevails in our age in all nations, makes all this very significant to us, of "the last days."]

XXVI.

249 For he will appoint princes over them from among the demons. And he will no longer seem to be pious, but altogether and in all things he will be harsh, severe, passionate, wrathful, terrible, inconstant, dread, morose, hateful, abominable, savage, vengeful, iniquitous. And, bent on casting the whole race of men into the pit of perdition, he will multiply false signs. For when all the people greet him with their acclamations at his displays, he will shout with a strong voice, so that the place shall be shaken in which the multitudes stand by him: “Ye peoples, and tribes, and nations, acquaint yourselves with my mighty authority and power, and the strength of my kingdom. What prince is there so great as I am? What great God is there but I? Who will stand up against my authority?” Under the eye of the spectators he will remove mountains from their places, he will walk on the sea with dry feet, he will bring down fire from heaven, he will turn the day into darkness and the night into day, he will turn the sun about wheresoever he pleases; and, in short, in presence of those who behold him, he will show all the elements of earth and sea to be subject to him in the power of his specious manifestation. For if, while as yet he does not exhibit himself as the son of perdition, he raises and excites against us open war even to battles and slaughters, at that time when he shall come in his own proper person, and men shall see him as he is in reality, what machinations and deceits and delusions will he not bring into play, with the purpose of seducing all men, and leading them off from the way of truth, and from the gate of the kingdom?

XXVII.

Then, after all these things, the heavens will not give their dew, the clouds will not give their rain, the earth will refuse to yield its fruits, the sea shall be filled with stench, the rivers shall be dried up, the fish of the sea shall die, men shall perish of hunger and thirst; and father embracing son, and mother embracing daughter, will die together, and there will be none to bury them. But the whole earth will be filled with the stench arising from the dead bodies cast forth. And the sea, not receiving the floods of the rivers, will become like mire, and will be filled with an unlimited smell and stench. Then there will be a mighty pestilence upon the whole earth, and then, too, inconsolable lamentation, and measureless weeping, and unceasing mourning. Then men will deem those happy who are dead before them, and will say to them, "Open your sepulchres, and take us miserable beings in; open your receptacles for the reception of your wretched kinsmen and acquaintances. Happy are ye, in that ye have not seen our days. Happy are ye, in that ye have not had to witness this painful life of ours, nor this irremediable pestilence, nor these straits that possess our souls."

XXVIII.

Then that abominable one will send his commands throughout every government by the hand at once of demons and of visible men, who shall say, “A mighty king has arisen upon the earth; come ye all to worship him; come ye all to see the strength of his kingdom: for, behold, he will give you corn; and he will bestow upon you wine, and great riches, and lofty honours. For the whole earth and sea obeys his command. Come ye all to him.” And by reason of the scarcity of food, all will go to him and worship him; and he will put his mark on their right hand and on their forehead, that no one may put the sign of the honourable cross upon his forehead with his right hand; but his hand is bound. And from that time he shall not have power to seal any one of his members, but he shall be attached to the deceiver, and shall serve him; and in him there is no repentance. But such an one is lost at once to God and to men, and the deceiver will give them scanty food by reason of his abominable seal. And his seal upon the forehead and upon the right hand is the number, “Six hundred threescore and six.”[1960] And I have an opinion as to this number, though I do not know the matter for certain; for many names have been found in this number when it is expressed in writing.[1961] Still we say that perhaps the scription of this same seal will give us the word *I deny*.[1962] For even in recent days, by means of his ministers—that is to say, the idolaters—that bitter adversary took up the word *deny*, when the lawless pressed upon the witnesses of Christ, with the adjuration, “Deny thy God, the crucified One.”[1963]

[1960] Rev. xiii. 18.

[1961] ἐν τῇ γραφῇ.

[1962] ἀρνοῦμαι. But the letters of the word ἀρνοῦμαι in their numerical value will not give the number 666 unless it is written ἀρνοῦμε. See Haymo on the Apocalypse, book iv.

[1963] The text is in confusion: ἐπειδὴ καὶ πρώην διὰ τῶν ὑπηρετῶν αὐτοῦ ὁ ἀντίδικος ἐχθρὸς, ἢ γοῦν τῶν εἰδωλολατρῶν, τοῖς μάρτυσι τοῦ Χριστοῦ προέτρεπον οἱ ἄνομοι, etc.

XXIX.

Of such kind, in the time of that hater of all good, will be the seal, the tenor of which will be this: I deny the Maker of heaven and earth, I deny the baptism, I deny my (former) service, and attach myself to thee, and I believe in thee. For this is what the prophets Enoch and Elias will preach: Believe not the enemy who is to come and be seen; for he is an adversary[1964] and corrupter and son of perdition, and deceives you;[1965] and for this reason he will kill you, and smite them with the sword. Behold the deceit of the enemy, know the machinations of the beguiler, how he seeks to darken the mind of men utterly. For he will show forth his demons brilliant like angels, and he will bring in hosts of the incorporeal without number. And in the presence of all he exhibits himself as taken up into heaven with trumpets and sounds, and the mighty shouting of those who hail him with indescribable hymns; the heir of darkness himself shining like light, and at one time soaring to the heavens, and at another descending to the earth with great glory, and again charging the demons, like angels, to execute his behests with much fear and trembling. Then will he send the cohorts of the demons among mountains and caves and dens of the earth, to track out those who have been concealed from his eyes, and to bring them forward to worship him. And those who yield to him he will seal with his seal; but those who refuse to submit to him he will consume with incomparable pains and bitterest torments and machinations, such as never have been, nor have reached the ear of man, nor have been seen by the eye of mortals.

[1964] ἀντίδικος. In B, πλάνος = deceiver.

[1965] B reads τόν κόσμον, the world.

XXX.

Blessed shall they be who overcome the tyrant then. For they shall be set forth as more illustrious and loftier than the first witnesses; for the former witnesses overcame his minions only, but these overthrow and conquer the accuser himself, the son of perdition. With what eulogies and crowns, therefore, will they not be adorned by our King, Jesus Christ!

XXXI.

But let us revert to the matter in hand. When men have received the seal, then, and find neither food nor water, they *will* approach him with a voice of anguish, saying, Give us to eat and drink, for we all faint with hunger and all manner of straits;[1966] and bid the heavens yield us water, and drive off from us the beasts that devour men. Then will that crafty one make answer, mocking them with absolute inhumanity, and saying, The heavens refuse to give rain, the earth yields not again its fruits; whence then can I give you food? Then, on hearing the words of this deceiver, these miserable men will perceive that this is the wicked accuser, and will mourn in anguish, and weep vehemently, and beat their face with their hands, and tear their hair, and lacerate their cheeks with their nails, while they say to each other: Woe for the calamity! woe for the bitter contract! woe for the deceitful covenant! woe for the mighty mischance! How have we been beguiled by the deceiver! how have we been joined to him! how have we been caught in his toils! how have we been taken in his abominable net! how have we heard the Scriptures, and understood them not! For truly those who are engrossed with the affairs of life, and with the lust of this world, will be easily brought over to the accuser then, and sealed by him.

[1966] B reads ὀδύνης, pain.

XXXII.

But many who are hearers of the divine Scriptures,[1967] and have them in their hand, and keep them in mind with understanding, will escape his imposture. For they will see clearly through his insidious appearance and his deceitful imposture, and will flee from his hands, and betake themselves to the mountains, and hide themselves in the caves of the earth; and they will seek after the Friend of man with tears and a contrite heart; and He will deliver them out of his toils, and with His right hand He will save those from his snares who in a worthy and righteous manner make their supplication to Him.

[1967] [Note this. The faithful are to have the Holy Scriptures *in their hand*. But this has been condemned by repeated bulls and anathemas of Roman pontiffs; e.g., by Clement XI., a.d. 1713; and no Bible in the vulgar tongue ever appeared in Rome till a.d. 1870, on the overthrow of the papal kingdom.]

XXXIII.

You see in what manner of fasting and prayer the saints will exercise themselves at that time. Observe, also, how hard the season and the times will be that are to come upon those in city and country alike. At that time they will be brought from the east even unto the west; and they will come up from the west even unto the east, and will weep greatly and wail vehemently. And when the day begins to dawn they will long for the night, in order that they may find rest from their labours; and when the night descends upon them, by reason of the continuous earthquakes and the tempests in the air, they will desire even to behold the light of the day, and will seek how they may hereafter meet a bitter death.[1968] At that time the whole earth will bewail the life of anguish, and the sea and air in like manner will bewail it; and the sun, too, will wail; and the wild beasts, together with the fowls, will wail; mountains and hills, and the trees of the plain, will wail on account of the race of man, because all have turned aside from the holy God, and obeyed the deceiver, and received the mark of that abominable one, the enemy of God, instead of the quickening cross of the Saviour.

[1968] [Deut. xxviii. 66, 67.]

XXXIV.

And the churches, too, will wail with a mighty lamentation, because neither “oblation nor incense” is attended to, nor a service acceptable to God;[1969] but the sanctuaries of the churches will become like a garden-watcher’s hut,[1970] and the holy body and blood of Christ will not be shown in those days. The public service of God shall be extinguished, psalmody shall cease, the reading of the Scriptures shall not be heard;[1971] but for men there shall be darkness, and lamentation on lamentation, and woe on woe. At that time silver and gold shall be cast out in the streets, and none shall gather them; but all things shall be held an offence. For all shall be eager to escape and to hide themselves, and they shall not be able anywhere to find concealment from the woes[1972] of the adversary; but as they carry his mark about them, they shall be readily recognised and declared to be his. Without there shall be fear, and within trembling, both by night and by day. In the street and in the houses there shall be the dead; in the streets and in the houses there shall be hunger and thirst; in the streets there shall be tumults, and in the houses lamentations. And beauty of countenance shall be withered, for their forms shall be like those of the dead; and the beauty of women shall fade, and the desire of all men shall vanish.

[1969] [The reference is to Mal. i. 11, and *incense* is expounded spiritually by the Ante-Nicene Fathers generally. See Irenæus, vol. i. p. 574, Tertullian, iii. p. 346 and *passim*.]

[1970] [Isa. i. 8.]

[1971] [The public reading of Scripture-lessons is implied, Acts xv. 21. See Hooker, *Eccl. Pol.*, book v. cap. xix.]

[1972] παθῶν. B reads παγίδων, snares.

XXXV.

Notwithstanding, not even then will the merciful and benignant God leave the race of men without all comfort; but He will shorten even those days and the period of three years and a half, and He will curtail those times on account of the remnant of those who hide themselves in the mountains and caves, that the phalanx of all those saints fail not utterly. But these days shall run their course rapidly; and the kingdom of the deceiver and Antichrist shall be speedily removed. And then, in fine, in the glance of an eye shall the fashion of this world pass away, and the power of men[1973] shall be brought to nought, and all these visible things shall be destroyed.

[1973] R reads δαιμόνων, demons.

XXXVI.

As these things, therefore, of which we have spoken before are in the future, beloved, when the one week is divided into parts, and the abomination of desolation has arisen then, and the forerunners of the Lord have finished their proper course, and the whole world, in fine, comes to the consummation, what remains but the manifestation[1974] of our Lord and Saviour Jesus Christ, the Son of God, from heaven, for whom we have hoped; who shall bring forth fire and all just judgment against those who have refused to believe in Him? For the Lord says, "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be; for wheresoever the carcase is, there will the eagles be gathered together."[1975] For the sign of the cross[1976] shall arise from the east even unto the west, in brightness exceeding that of the sun, and shall announce the advent and manifestation of the Judge, to give to every one according to his works. For concerning the general resurrection and the kingdom of the saints, Daniel says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."[1977] And Isaiah says: "The dead shall rise, and those in the tombs shall awake, and those in the earth shall rejoice."[1978] And our Lord says: "Many[1979] in that day shall hear the voice of the Son of God, and they that hear shall live."[1980]

[1974] ἐπιφάνεια.

[1975] Matt. xxiv. 27, 28.

[1976] See Jo. Voss, *Theses Theolog.*, p. 228. [And compare, concerning Constantine's vision, Robertson and his notes, *Hist.*, vol. i. p. 186, and Newman's characteristic argument in his *Essay on Miracles*, prefixed to the third volume of his *Fleury*, pp. 133–143.]

[1977] Dan. xii. 2.

[1978] Isa. xxvi. 19.

[1979] πολλοί, for the received οἱ νεκροί.

[1980] John v. 25.

XXXVII.

For at that time the trumpet shall sound,[1981] and awake those that sleep from the lowest parts of the earth, righteous and sinners alike. And every kindred, and tongue, and nation, and tribe shall be raised in the twinkling of an eye;[1982] and they shall stand upon the face of the earth, waiting for the coming of the righteous and terrible Judge, in fear and trembling unutterable. For the river of fire shall come forth in fury like an angry sea, and shall burn up mountains and hills, and shall make the sea vanish, and shall dissolve the atmosphere with its heat like wax.[1983] The stars of heaven shall fall,[1984] the sun shall be turned into darkness, and the moon into blood.[1985] The heaven shall be rolled together like a scroll:[1986] the whole earth shall be burnt up by reason of the deeds done in it, which men did corruptly,[1987] in fornications, in adulteries, and in lies and uncleanness, and in idolatries, and in murders, and in battles. For there shall be the new heaven and the new earth.[1988]

[1981] 1 Thess. iv. 16.

[1982] 1 Cor. xv. 52.

[1983] 2 Pet. iii. 12.

[1984] Matt. xxiv. 29.

[1985] Acts ii. 20.

[1986] Rev. vi. 14.

[1987] διέφθειραν. B reads ἔκραξαν.

[1988] Rev. xxi. 1.

XXXVIII.

Then shall the holy angels run on their commission to gather together all the nations, whom that terrible voice of the trumpet shall awake out of sleep. And before the judgment-seat of Christ shall stand those who once were kings and rulers, chief priests and priests; and they shall give an account of their administration, and of the fold, whoever of them through their negligence have lost one sheep out of the flock. And then shall be brought forward soldiers who were not content with their provision,[1989] but oppressed widows and orphans and beggars. Then shall be arraigned the collectors of tribute, who despoil the poor man of more than is ordered, and who make real gold like adulterate, in order to mulct the needy, in fields and in houses and in the churches. Then shall rise up the lewd with shame, who have not kept their bed undefiled, but have been ensnared by all manner of fleshly beauty, and have gone in the way of their own lusts. Then shall rise up those who have not kept the love of the Lord, mute and gloomy, because they contemned the light commandment of the Saviour, which says, Thou shalt love thy neighbour as thyself. Then they, too, shall weep who have possessed the unjust balance, and unjust weights and measures, and dry measures, as they wait for the righteous Judge.

[1989] Luke iii. 14.

XXXIX.

And why should we add many words concerning those who are sisted before the bar? Then the righteous shall shine forth like the sun, while the wicked shall be shown to be mute and gloomy. For both the righteous and the wicked shall be raised incorruptible: the righteous, to be honoured eternally, and to taste immortal joys; and the wicked, to be punished in judgment eternally. Each ponders[1990] the question as to what answer he shall give to the righteous Judge for his deeds, whether good or bad. With all men each one's actions shall environ him, whether he be good or evil. For the powers of the heavens shall be shaken,[1991] and fear and trembling shall consume all things, both heaven and earth and things under the earth. And every tongue shall confess Him openly,[1992] and shall confess Him who comes to judge righteous judgment, the mighty God and Maker of all things. Then with fear and astonishment shall come angels, thrones, powers, principalities, dominions,[1993] and the cherubim and seraphim with their many eyes and six wings, all crying aloud with a mighty voice, "Holy, holy, holy is the Lord of hosts, omnipotent; the heaven and the earth are full of Thy glory."[1994] And the King of kings and Lord of lords, the Judge who accepts no man's person, and the Jurist who distributes justice to every man, shall be revealed upon His dread and lofty throne; and all the flesh of mortals shall see His face with great fear and trembling, both the righteous and the sinner.

[1990] The text gives ἐνθυμηθεῖ τε, for which B reads ἐνθυμεῖται.

[1991] Matt. xxiv. 29.

[1992] Phil. ii. 11.

[1993] Col. i. 16.

[1994] Isa. vi. 3.

XL.

Then shall the son of perdition be brought forward, to wit, the accuser, with his demons and with his servants, by angels stern and inexorable. And they shall be given over to the fire that is never quenched, and to the worm that never sleepeth, and to the outer darkness. For the people of the Hebrews shall see Him in human form, as He appeared to them *when He came* by the holy Virgin in the flesh, and as they crucified Him. And He will show them the *prints of the* nails in His hands and feet, and His side pierced with the spear, and His head crowned with thorns, and His honourable cross. And once for all shall the people of the Hebrews see all these things, and they shall mourn and weep, as the prophet exclaims, “They shall look on Him whom they have pierced;”[1995] and there shall be none to help them or to pity them, because they repented not, neither turned aside from the wicked way. And these shall go away into everlasting punishment with the demons and the accuser.

[1995] Zech. xii. 10; John xix. 37.

XLI.

Then He shall gather together all nations, as the holy Gospel so strikingly declares. For what says Matthew the evangelist, or rather the Lord Himself, in the Gospel? "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."[1996] Come, ye prophets, who were cast out for my name's sake. Come, ye patriarchs, who before my advent were obedient to me, and longed for my kingdom. Come, ye apostles, who were my fellows in my sufferings in my incarnation, *and suffered with me* in the Gospel. Come, ye martyrs, who confessed me before despots, and endured many torments and pains. Come, ye hierarchs, who did me sacred service blamelessly day and night, and made the oblation of my honourable body and blood daily.[1997]

[1996] Matt. xxv. 31–34.

[1997] [All this is in the manner of Hippolytus; and here is a striking testimony to a daily Eucharist, if this be genuine.]

XLII.

Come, ye saints, who disciplined yourselves in mountains and caves and dens of the earth, who honoured my name by continence and prayer and virginity. Come, ye maidens, who desired my bride-chamber, and loved no other bridegroom than me, who by your testimony and habit of life were wedded to me, the immortal and incorruptible Bridegroom. Come, ye friends of the poor and the stranger. Come, ye who kept my love, as I am love. Come, ye who possess peace, for I own that peace. Come, ye blessed of my Father, inherit the kingdom prepared for you, ye who esteemed not riches, ye who had compassion on the poor, who aided the orphans, who helped the widows, who gave drink to the thirsty, who fed the hungry, who received strangers, who clothed the naked, who visited the sick, who comforted those in prison, who helped the blind, who kept the seal of the faith inviolate, who assembled yourselves together in the churches, who listened to my Scriptures, who longed for my words, who observed my law day and night, who endured hardness with me like good soldiers, seeking to please me, your heavenly King. Come, inherit the kingdom prepared for you from the foundation of the world. Behold, my kingdom is made ready; behold, paradise is opened; behold, my immortality is shown in its beauty.[1998] Come all, inherit the kingdom prepared for you from the foundation of the world.

[1998] κεκαλλώπισται. [Isa. xxxiii. 17.]

XLIII.

Then shall the righteous answer, astonished at the mighty and wondrous fact that He, whom the hosts of angels cannot look upon openly, addresses them as friends, and shall cry out to Him, Lord, when saw we Thee an hungered, and fed Thee? Master,[1999] when saw we Thee thirsty, and gave Thee drink? Thou Terrible One,[2000] when saw we Thee naked, and clothed Thee? Immortal,[2001] when saw we Thee a stranger, and took Thee in? Thou Friend of man,[2002] when saw we Thee sick or in prison, and came unto Thee?[2003] Thou art the ever-living One. Thou art without beginning, like the Father,[2004] and co-eternal with the Spirit. Thou art He who made all things out of nothing. Thou art the prince of the angels. Thou art He at whom the depths tremble.[2005] Thou art He who is covered with light as with a garment.[2006] Thou art He who made us, and fashioned us of earth. Thou art He who formed[2007] things invisible.[2008] From Thy presence the whole earth fleeth away,[2009] and how have we received hospitably Thy kingly power and lordship?

[1999] δέσποτα.

[2000] φοβερέ.

[2001] ἀθάνατε.

[2002] φιλάνθρωπε.

[2003] Matt. xxv. 37, etc.

[2004] συνάναρχος.

[2005] 4 Esdr. iii. 8.

[2006] Ps. civ. 2.

[2007] δημιουργήσας.

[2008] Col. i. 16.

[2009] Rev. xx. 11.

XLIV.

Then shall the King of kings make answer again, and say to them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Inasmuch as ye have received those of whom I have already spoken to you, and clothed them, and fed them, and gave them to drink, I mean the poor who are my members, ye have done it unto me. But come ye into the kingdom prepared for you from the foundation of the world; enjoy for ever and ever that which is given you by my Father in heaven, and the holy and quickening Spirit. And what mouth then will be able to tell out those blessings which eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him?[2010]

[2010] Isa. lxiv. 4; 1 Cor. ii. 9.

XLV.

Ye have heard of the ceaseless joy, ye have heard of the immoveable kingdom, ye have heard of the feast of blessings without end. Learn now, then, also the address of anguish with which the just Judge and the benignant God shall speak to those on the left hand in unmeasured anger and wrath, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Ye have prepared these things for yourselves; take to yourselves also the enjoyment of them. Depart from me, ye cursed, into the outer darkness, and into the unquenchable fire, prepared for the devil and his angels. I made you, and ye gave yourselves to another. I am He who brought you forth from your mother's womb, and ye rejected me. I am He who fashioned you of earth by my word of command, and ye gave yourselves to another. I am He who nurtured you, and ye served another. I ordained the earth and the sea for your maintenance and the bound[2011] of your life, and ye listened not to my commandments. I made the light for you, that ye might enjoy the day, and the night also, that ye might have rest; and ye vexed me, and set me at nought with your wicked words, and opened the door to the passions. Depart from me, ye workers of iniquity. I know you not, I recognise you not: ye made yourselves the workmen of another lord—namely, the devil. With him inherit ye the darkness, and the fire that is not quenched, and the worm that sleepeth not, and the gnashing of teeth.

[2011] συμπέρασμα.

XLVI.

For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink; 254 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and ye visited me not: I was in prison, and ye came not unto me. I made your ears that ye might hear the Scriptures; and ye prepared them for the songs of demons, and lyres, and jesting. I made your eyes that you might see the light of my commandments, and keep them; and ye called in fornication and wantonness, and opened them to all other manner of uncleanness. I prepared your mouth for the utterance of adoration, and praise, and psalms, and spiritual odes, and for the exercise of continuous reading; and ye fitted it to railing, and swearing, and blasphemies, while ye sat and spoke evil of your neighbours. I made your hands that ye might stretch them forth in prayers and supplications, and ye put them forth to robberies, and murders, and the killing of each other. I ordained your feet to walk in the preparation of the Gospel of peace, both in the churches and the houses of my saints; and ye taught them to run to adulteries, and fornications, and theatres, and dancings, and elevations.[2012]

[2012] Tossings, μετεωρισμούς. [“Tossings,” etc. Does it refer to the somersaults of harlequins?]

XLVII.

At last the assembly is dissolved, the spectacle of this life ceaseth: its deceit and its semblance are passed away. Cleave to me, to whom every knee boweth, of things in heaven, and things on earth, and things under the earth. For all who have been negligent, and have not shown pity in well-doing there, have nothing else due them than the unquenchable fire. For I am the friend of man, but yet also a righteous Judge to all. For I shall award the recompense according to desert; I shall give the reward to all, according to each man's labour; I shall make return to all, according to each man's conflict. I wish to have pity, but I see no oil in your vessels. I desire to have mercy, but ye have passed through life entirely without mercy. I long to have compassion, but your lamps are dark by reason of your hardness of heart. Depart from me. For judgment is without mercy to him that hath showed no mercy.[2013]

[2013] Jas. ii. 13.

XLVIII.

Then shall they also make answer to the dread Judge, who accepteth no man's person: Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and ministered not unto Thee? Lord, dost Thou know us not? Thou didst form us, Thou didst fashion us, Thou didst make us of four elements, Thou didst give us spirit and soul. On Thee we believed; Thy seal we received, Thy baptism we obtained; we acknowledged Thee to be God, we knew Thee to be Creator; in Thee we wrought sights, through Thee we cast out demons, for Thee we mortified the flesh, for Thee we preserved virginity, for Thee we practised chastity, for Thee we became strangers on the earth; and Thou sayest, I know you not, depart from me! Then shall He make answer to them, and say, Ye acknowledged me as Lord, but ye kept not my words. Ye were marked with the seal of my cross, but ye deleted it by your hardness of heart. Ye obtained my baptism, but ye observed not my commandments. Ye subdued your body to virginity, but ye kept not mercy, but ye did not cast the hatred of your brother out of your souls. For not every one that saith to me, Lord, Lord, shall be saved, but he that doeth my will.[2014] And these shall go away into everlasting punishment, but the righteous into life eternal.[2015]

[2014] Matt. vii. 23.

[2015] Matt. xxv. 46.

XLIX.

“Be thou faithful unto death, and I will give thee the crown of life.”

Ye have heard, beloved, the answer of the Lord; ye have learned the sentence of the Judge; ye have been given to understand what kind of awful scrutiny awaits us, and what day and what hour are before us. Let us therefore ponder this every day; let us meditate on this both day and night, both in the house, and by the way, and in the churches, that we may not stand forth at that dread and impartial judgment condemned, abased, and sad, but with purity of action, life, conversation, and confession; so that to us also the merciful and benignant God may say, “Thy faith hath saved thee, go in peace;”[2016] and again, “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.”[2017] Which joy may it be ours to reach, by the grace and kindness of our Lord Jesus Christ, to whom pertain glory, honour, and adoration, with His Father, who is without beginning, and His holy, and good, and quickening Spirit, now and ever, and to the ages of the ages. Amen.[2018]

[2016] Luke vii. 50.

[2017] Matt. xxv. 23.

[2018] [Here follows the text, Apoc. ii. 10, transposed above.]

Hippolytus on the Twelve Apostles:

Where each of them preached, and where he met his end

1. Peter preached the Gospel in Pontus, and Galatia, and Cappadocia, and Betania, and Italy, and Asia, and was afterwards crucified by Nero in Rome with his head downward, as he had himself desired to suffer in that manner.

2. Andrew preached to the Scythians and Thracians, and was crucified, suspended on an olive tree, at Patræ, *a town* of Achaia; and there too he was buried. 255

3. John, again, in Asia, was banished by Domitian the king to the isle of Patmos, in which also he wrote his Gospel and saw the apocalyptic vision; and in Trajan's time he fell asleep at Ephesus, where his remains were sought for, but could not be found.

4. James, his brother, when preaching in Judea, was cut off with the sword by Herod the tetrarch, and was buried there.

5. Philip preached in Phrygia, and was crucified in Hierapolis with his head downward in the time of Domitian, and was buried there.

6. Bartholomew, again, *preached* to the Indians, to whom he also gave the Gospel according to Matthew, *and* was crucified with his head downward, and was buried in Allanum,[2019] *a town* of the great Armenia.[2020]

7. And Matthew wrote the Gospel in the Hebrew tongue,[2021] and published it at Jerusalem, and fell asleep at Hierees, *a town* of Parthia.

8. And Thomas preached to the Parthians, Medes, Persians, Hyrcanians, Bactrians, and Margians,[2022] and was thrust through in the four members of his body with a pine spear[2023] at Calamene,[2024] the city of India, and was buried there.

9. And James the son of Alphæus, when preaching in Jerusalem, was stoned to death by the Jews, and was buried there beside the temple.

10. Jude, who is also *called* Lebbæus, preached to the people of Edessa,[2025] and to all Mesopotamia, and fell asleep at Berytus, and was buried there.

11. Simon the Zealot,[2026] the son of Clopas, who is also *called* Jude, became bishop of Jerusalem after James the Just, and fell asleep and was buried there at the age of 120 years.

[2019] Or Albanum.

[2020] [The general tradition is, that he was flayed alive, and then crucified.]

[2021] [See Scrivener, *Introduction*, p. 282, note 1, and Lardner, *Credib.*, ii. 494, etc.]

[2022] Μάργοις. Combefisius proposes Μάρδοις. Jerome has "Magis."

[2023] The text is ἐλακήδῃ ἐλογχιάσθη, ἐλακήδῃ being probably for ἐλάτῃ.

[2024] Καλαμήνῃ. Steph. le Moyne reads Καραμήνῃ.

[2025] Αἰδεσινοῖς.

[2026] ὁ Κανανίτης.

12. And Matthias, who was one of the seventy, was numbered along with the eleven apostles, and preached in Jerusalem, and fell asleep and was buried there.

13. And Paul entered into the apostleship a year after the assumption of Christ; and beginning at Jerusalem, he advanced as far as Illyricum, and Italy, and Spain, preaching the Gospel for five-and-thirty years. And in the time of Nero he was beheaded at Rome, and was buried there.

The same Hippolytus on the Seventy Apostles.[2027]

1. James the Lord's brother,[2028] bishop of Jerusalem.

2. Cleopas, bishop of Jerusalem.

3. Matthias, who supplied the vacant place in the number of the twelve apostles.

4. Thaddeus, who conveyed the epistle to Augarus.

5. Ananias, who baptized Paul, *and was* bishop of Damascus.

6. Stephen, the first martyr.

7. Philip, who baptized the eunuch.

8. Prochorus, bishop of Nicomedia, who also was the first that departed,[2029] believing together with his daughters.

9. Nicanor died when Stephen was martyred.

10. Timon, bishop of Bostra.

11. Parmenas, bishop of Soli.

12. Nicolaus, bishop of Samaria.

13. Barnabas, bishop of Milan.

14. Mark the evangelist, bishop of Alexandria.

15. Luke the evangelist.

These two belonged to the seventy disciples who were scattered[2030] by the offence of the word which Christ spoke, "Except a man eat my flesh, and drink my blood, he is not worthy of me."[2031] But the one being induced to return to the Lord by Peter's instrumentality, and the other by Paul's, they were honoured to preach that Gospel[2032] on account of which they also suffered martyrdom, the one being burned, and the other being crucified on an olive tree.

16. Silas, bishop of Corinth.

17. Silvanus, bishop of Thessalonica.

18. Crisces (Crescens), bishop of Carchedon in Gaul.

[2027] In the Codex Baroccian. 206. This is found also, along with the former piece, *On the Twelve Apostles*, in two codices of the Coislinian or Seguierian Library, as Montfaucon states in his recension of the Greek manuscripts of that library. He mentions also a third codex of Hippolytus, *On the Twelve Apostles*. [Probably spurious, but yet antique.]

[2028] ἀδελφόθεος.

[2029] ἐξελθών.

[2030] The text is, οὗτοι οἱ Β' τῶν ὁ τυγχανόντων διασκορπισθέντων. It may be meant for, "these two of the seventy were scattered," etc.

[2031] John vi. 53, 66.

[2032] εὐαγγελίζεσθαι, perhaps = *write* of that Gospel, as the Latin version puts it. [But St. Mark's body is *said to be* in Venice.]

19. Epænetus, bishop of Carthage.
20. Andronicus, bishop of Pannonia.
21. Amplias, bishop of Odyssus.
22. Urban, bishop of Macedonia.
23. Stachys, bishop of Byzantium.
24. Barnabas, bishop of Heraclea.
25. Phygellus, bishop of Ephesus. He was of the party also of Simon.[2033]
26. Hermogenes. He, too, was of the same mind with the former.
27. Demas, who also became a priest of idols.
28. Apelles, bishop of Smyrna.
29. Aristobulus, bishop of Britain.
30. Narcissus, bishop of Athens.
31. Herodion, bishop of Tarsus.
32. Agabus the prophet.
33. Rufus, bishop of Thebes.
34. Asyncritus, bishop of Hyrcania.
35. Phlegon, bishop of Marathon.
36. Hermes, bishop of Dalmatia.
37. Patrobulus,[2034] bishop of Puteoli.
38. Hermas, bishop of Philippi.
39. Linus, bishop of Rome.
40. Caius, bishop of Ephesus.
41. Philologus, bishop of Sinope.
42, 43. Olympus and Rhodion were martyred in Rome.
44. Lucius, bishop of Laodicea in Syria.
45. Jason, bishop of Tarsus.
46. Sosipater, bishop of Iconium.
47. Tertius, bishop of Iconium.
48. Erastus, bishop of Panellas.
49. Quartus, bishop of Berytus.
50. Apollo, bishop of Cæsarea.
51. Cephas.[2035]
52. Sosthenes, bishop of Colophonia.
53. Tychicus, bishop of Colophonia.

[2033] *Magus.*

[2034] Rom. xvi. 14, Πατρόβας.

[2035] In the manuscript there is a *lacuna* here.

54. Epaphroditus, bishop of Andriace.
55. Cæsar, bishop of Dyrrachium.
56. Mark, cousin to Barnabas, bishop of Apollonia.
57. Justus, bishop of Eleutheropolis.
58. Artemas, bishop of Lystra.
59. Clement, bishop of Sardinia.
60. Onesiphorus, bishop of Corone.
61. Tychicus, bishop of Chalcedon.
62. Carpus, bishop of Berytus in Thrace.
63. Evodus, bishop of Antioch.
64. Aristarchus, bishop of Apamea.
65. Mark, who is also John, bishop of Bibloupolis.
66. Zenas, bishop of Diospolis.
67. Philemon, bishop of Gaza.
68, 69. Aristarchus and Pudes.
70. Trophimus, who was martyred along with Paul.

Heads of the Canons of Abulide or Hippolytus,

Which are used by the Æthiopian Christians.[2036]

1. Of the holy faith of Jesus Christ.[2037]

2. Of bishops.[2038]

3. Of prayers spoken on the ordination of bishops, and of the order of the *Missa*.[2039]

4. Of the ordination of presbyters.

5. Of the ordination of deacons.

6. Of those who suffer persecution for the faith.[2040]

7. Of the election of reader and sub-deacon.[2041]

8. Of the gift of healing.[2042]

9. Of the presbyter who abides in a place inconvenient for his office.[2043]

10. Of those who are converted to the Christian religion.

11. Of him who makes idols.[2044]

12. Various pursuits[2045] are enumerated, the followers of which are not to be admitted to the Christian religion until repentance is exhibited.[2046]

13. Of the place which the highest kings or princes shall occupy in the temple.[2047]

14. That it is not meet for Christians to bear arms.[2048]

[2036] These were first published in French by Jo. Michael Wanslebius in his book *De Ecclesia Alexandrina*, Paris, 1677, p. 12; then in Latin, by Job Ludolfus, in his *Commentar. ad historiam Æthiopicam*, Frankfort, 1691, p. 333; and by William Whiston, in vol. iii. of his *Primitive Christianity Revived*, published in English at London, 1711, p. 543. He has also noted the passages in the *Constitutions Apostolicæ*, treating the same matters.

[2037] *Constit. Apostol.*, lib. vi. ch. 11, etc.

[2038] Lib. vii. ch. 41.

[2039] Lib. vii. ch. 4, 5, 10. [The service of the faithful, *Missa Fidelium*, not the modern Mass. See Bingham, book xv. The *Missa* was an innocent word for the *dismission* of those not about to receive the Communion. See Guettée, *Exposition*, etc., p. 433.]

[2040] Lib. viii. ch. 17, 18, 19, 20, 23, 45.

[2041] Lib. viii. ch. 21, 22.

[2042] Lib. viii. ch. 1, 2.

[2043] Lib. viii. ch. 46, 32.

[2044] Lib. viii. ch. 46, 32.

[2045] *Studia*.

[2046] Lib. viii. ch. 46, 32.

[2047] Wanting.

[2048] Lib. viii. ch. 32.

15. Of works which are unlawful to Christians.[2049]

16. Of the Christian who marries a slave-woman.[2050]

17. Of the free woman.[2051]

18. Of the midwife; and that the women ought to be separate from the men in prayer.[2052]

19. Of the catechumen who suffers martyrdom before baptism.[2053]

20. Of the fast of the fourth and sixth holiday; and of Lent.[2054]

21. That presbyters should assemble daily with the people in church.[2055]

22. Of the week of the Jews' passover; and of him who knows not passover (Easter).[2056]

23. That every one be held to learn doctrine.[2057]

24. Of the care of the bishop over the sick.[2058]

25. Of him on whom the care of the sick is enjoined; and of the time at which prayers are to be made.[2059]

26. Of the time at which exhortations are to be heard.[2060]

27. Of him who frequents the temple every day.[2061]

28. That the faithful ought to eat nothing before the holy communion.[2062]

29. That care is to be well taken that nothing fall from the chalice to the ground.[2063]

30. Of catechumens.[2064] 257

31. That a deacon may dispense the Eucharist to the people with permission of a bishop or presbyter.[2065]

32. That widows and virgins ought to pray constantly.[2066]

[2049] Lib. viii. ch. 32.

[2050] Lib. viii. ch. 32.

[2051] Lib. viii. ch. 32.

[2052] Lib. ii. ch. 57.

[2053] Lib. v. ch. 6.

[2054] Lib. v. ch. 13, 15.

[2055] Lib. ii. ch. 36.

[2056] Lib. v. ch. 15, etc.

[2057] Lib. vii. ch. 39, 40, 41.

[2058] Lib. iv. ch. 2.

[2059] Lib. iii. ch. 19, viii. ch. 34.

[2060] Lib. viii. ch. 32.

[2061] Lib. ii. ch. 59.

[2062] Wanting.

[2063] Wanting,

[2064] Lib. vii. ch. 39, etc.

[2065] Lib. viii. ch. 28.

[2066] Lib. iii. ch. 6, 7, 13.

33. That commemoration should be made of the faithful dead every day, with the exception of the Lord's day.[2067]

34. Of the sober behaviour of the secular[2068] in church.[2069]

35. That deacons may pronounce the benediction and thanksgiving at the love-feasts when a bishop is not present.[2070]

36. Of the first-fruits of the earth, and of vows.[2071]

37. When a bishop celebrates the holy communion (Synaxis),[2072] the presbyters who stand by him should be clothed in white.[2073]

38. That no one ought to sleep on the night of the resurrection of our Lord Jesus Christ.[2074]

[2067] Lib iv. ch. 14, viii. ch. 41–44.

[2068] i.e., laymen.

[2069] Lib. ii. ch. 57.

[2070] Wanting.

[2071] Or offerings. Lib. ii. ch. 25.

[2072] [Synaxis. Elucidation II.]

[2073] Lib. vii. ch. 29, viii. 30, 31. (See the whole history of ecclesiastical antiquity, on this point, in the learned work of Wharton B. Marriott, *Vestiarium Christianum*, London, Rivingtons, 1868.]

[2074] Lib. viii. ch. 12, v. ch. 19.

Canons of the Church of Alexandria.

Wrongly ascribed to Hippolytus.[2075]

In the name of the Father, and the Son, and the Holy Spirit, Amen. Those are the canons of the Church, ordinances which Hippolytus wrote, by whom *the Church* speaketh; and the number of them is thirty-eight canons. Greeting from the Lord.

Canon First. Of the Catholic faith. Before all things should we speak of the faith, holy and right, regarding our Lord Jesus Christ, the Son of the living God; and we have *consequently* placed that canon in the faith (the symbol); and we agree in this with all reasonable certitude, that the Trinity is equal perfectly in honour, and equal in glory, and has neither beginning nor end. The Word *is* the Son of God, and is Himself the Creator of every creature, of things visible and invisible. This we lay down with one accord, in opposition to those who have said boldly, that it is not right *to speak* of the Word of God as our Lord Jesus Christ spake. We come together chiefly to bring out the holy truth[2076] regarding God; and we have separated them, because they do not agree with the Church in theology, nor with us the sons of the Scriptures. On this account we have sundered them from the Church, and have left what concerns them to God, who will judge His creatures with justice.[2077] To those, moreover, who are not cognisant of them, we make this known without ill-will, in order that they may not rush into an evil death, like heretics, but may gain eternal life, and teach their sons and their posterity this one true faith.

Canon Second. Of bishops. A bishop should be elected by all the people, and he should be unimpeachable, as it is written of him in the apostle; in the week in which he is ordained, the whole people should also say, We desire him; and there should be silence in the whole hall, and they should all pray in his behalf, and say, O God, stablish him whom Thou hast prepared for us, etc.

Canon Third. Prayer in behalf of him who is made bishop, and the ordinance of the Missa.[2078] O God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, etc.

Canon Fourth. Of the ordination of a presbyter.

Canon Fifth. Of the constituting a deacon.

Canon Sixth. Of those who have suffered for the faith.

Canon Seventh. Of him who is elected reader and sub-deacon.

[2075] *De Magistris, Acta Martyrum ad Ostia Tiberina*, Rome, 1795, fol. Append., p. 478. [Bunsen, vol. ii. p. 302.]

[2076] [*Ad proferendum sancte.* A very primitive token.]

[2077] [Note this mild excommunication of primitive ages.]

[2078] *Ordinatio missæ.* [Missa. See note 6, p, 256, *supra.*]

Canon Eighth. Of the gift of healings.

Canon Ninth. That a presbyter should not dwell in unbefitting places; and of the honour of widows.

Canon Tenth. Of those who wish to become Nazarenes (Christians).

Canon Eleventh. Of him who makes idols and images, or the artificer.

Canon Twelfth. Of the prohibition of those works, the authors of which are not to be received but on the exhibition of repentance.

Canon Thirteenth. Of a prince or a soldier, that they be not received indiscriminately.

Canon Fourteenth. That a Nazarene may not become a soldier unless by order.

Canon Fifteenth. Enumeration of works which are unlawful.

Canon Sixteenth. Of him who has a lawful wife, and takes another beside her.

Canon Seventeenth. Of a free-born woman, and her duties. Of midwives, and of the separation of men from women. Of virgins, that they should cover their faces and their heads.

Canon Eighteenth. Of women in childbed, and of midwives again.

Canon Nineteenth. Of catechumens, and the ordinance of Baptism and the Missa.

Canon Twentieth. Of the fast *the six days*, and of that of Lent.

Canon Twenty-first. Of the daily assembling of priests and people in the church. 25

Canon Twenty-second. Of the week of the Jews' passover, wherein joy shall be put away, and of what is eaten therein; and of him who, being brought up abroad, is ignorant of the Calendar.[2079]

Canon Twenty-third. Of doctrine, that it should be continuous, *greater than the sea*, and that its words ought to be fulfilled by deeds.

Canon Twenty-fourth. Of the bishop's visitation of the sick; and that if an infirm man has prayed in the church, and has a house, he should go to him.

Canon Twenty-fifth. Of the procurator appointed for the sick, and of the bishop, and the times of prayer.

Canon Twenty-sixth. Of the hearing of the word in church, and of praying in it.

Canon Twenty-seventh. Of him who does not come to church daily,—let him read books; and of prayer at midnight and cock-crowing, and of the washing of hands at the time of any prayer.

Canon Twenty-eighth. That none of the believers should taste anything, but after he has taken the sacred mysteries, especially in the days of fasting.

Canon Twenty-ninth. Of the keeping of oblations which are laid upon the altar,—that nothing fall into the sacred chalice, and that nothing fall from the priests, nor from the boys when they take communion; that an evil spirit rule them not, and that no one speak in the protection,[2080] except in prayer; and when the oblations of the people cease, let psalms be read with all attention, even to the signal of the bell; and of the sign of the cross, and the casting of the dust of the altar into the pool.[2081]

[2079] Connection, *textum.*

Canon Thirtieth. Of catechumens and the like.

Canon Thirty-first. Of the bishop and presbyter bidding the deacons present the communion.

Canon Thirty-second. Of virgins and widows, that they should pray and fast in the church. Let those who are given to the clerical order pray according to their judgment. Let not a bishop be bound to fasting but with the clergy. And on account of a feast or supper, let him prepare for the poor.[2082]

Canon Thirty-third. Of the *Atalmsas* (the oblation), which they shall present for those who are dead, that it be not done on the Lord's day.

Canon Thirty-fourth. That no one speak much, nor make a clamour; and of the entrance of the saints into the mansions of the faithful.

Canon Thirty-fifth. Of a deacon present at a feast at which there is a presbyter present,—let him do his part in prayer and the breaking of bread for a blessing, and not for the body; and of the discharge of widows.

Canon Thirty-sixth. Of the first-fruits of the earth, and the first dedication of them; and of presses, oil, honey, milk, wool, and the like, which may be offered to the bishop for his blessing.

Canon Thirty-seventh. As often as a bishop takes of the sacred mysteries, let the deacons and presbyters be gathered together, clothed in white robes, brilliant in the view of all the people; and in like manner with a reader.

Canon Thirty-eighth. Of the night on which our Lord Jesus Christ rose. That no one shall sleep on that night, and wash himself with water; and a declaration concerning such a one; and a declaration concerning him who sins after baptism, and of things lawful and unlawful.

The sacred canons of the holy patriarch Hippolytus, the first patriarch of the great city of Rome,[2083] which he composed, are ended; and the number of them is thirty-eight canons. May the Lord help us to keep them. And to God be glory for ever, and on us be His mercy for ever. Amen.

[2080] Sanctuary [Guettée, p. 424. Within the chancel-rails.]

[2081] [Bells first used in the fourth century by Paulinus in Campania.]

[2082] And of the preparing a table for the poor.

[2083] [A very strange title in many respects. But see p. 239, *supra*.]

Elucidations.

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I.

(The God-bearing Mary, p. 242.)

“This name” (θεοτόκος), says Pearson, “was first in use in the Greek Church, which, delighting in the happy compositions of that language, so called the Blessed Virgin; from which the Latins, in imitation, styled her *Virginem Deiparam*,” etc.…Yet those ancient Greeks which call the Virgin θεοτόκος, did not call her μητέρα τοῦ Θεοῦ, “Mother of God.” This was very different to a pious ear, and rests on no synodical authority. The very learned notes of Pearson, *On the Creed*, pp. 297, 299, should by all means be consulted. Leo of Rome, called “the Great,” seems to have coined the less orthodox expression, relying on Holy Scripture, indeed, in the salutation of Elisabeth (Luke i. 43). This term has been sadly abused for Mariolatry.

II.

(Synaxis, p. 257.)

It seems to me worth while to quote a few words from the new and critical edition of Leighton’s *Works*, which should be consulted for fuller information.[2084] The editor says: “Leighton uses a word for the Holy Communion which is worth noting, because it is rarely used by *Western theologians*.” The word *Synaxis* is but a Christianized form of the word *Synagogue*; but, like the word κοινωνία, it points to Christ’s mystical body,—“gathering together in one the children of God.” *Synaxis* = συνάγει εἰς ἕν. It sums up the idea, “We, being many, are one Bread and one Body, for we are all partakers of that one Bread.” Compare John xi. 52 and 1 Cor. x. 15.

St. Chrysostom calls the *Synaxis* φρικωδεστάτη, which is a very different thing from *maxime tremenda*, as applied to the modern “Mass,” in behalf of which it is quoted. For Chrysostom applies it to the *participation* of the “Synaxis,” and not to the “oblation,” much less to the “Host” as an object of adoration, of which he never heard or dreamed. He calls “the Synaxis” *Shudderful* (to borrow a word from the Germans), because the unworthy recipient, in the *Synaxis*, eats and drinks his own condemnation.[2085] One must ever be on his guard against the subtlety which reads into the Fathers *modern ideas* under ancient phrases.[2086] Precisely so Holy Scripture itself is paraphrased into Trent doctrine, as in Acts xiii. 2 the Louvain versionists rendered the text, “And while *they offered the sacrifice of the Mass* and fasted.”

[2084] Leighton, *Works*, edited by West, of Nairn, vol. vi. p. 243, note. London, Longmans, 1870.

[2085] 1 Cor. xi. 29–34. Chrysostom evidently has in view the apostle’s argument, based on the Communion as a *Synaxis*, and not on its *hierurgic* aspects.

[2086] Mendham’s *Literary Policy of the Church of Rome* (*passim*), and also the old work of James, *On the Corruption of Scripture, Councils, and Fathers*, a new edition. London: Parker, 1843.

CYPRIAN.

[Translated by the Rev. Ernest Wallis, Ph.D.] 26

Introductory Notice to Cyprian.

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[a.d. 200–258.] If Hippolytus reflects the spirit of Irenæus in all his writings, it is not remarkable. He was the spiritual son of the great Bishop of Lyons, and deeply imbued with the family character imparted to his disciples by the blessed presbyter of Patmos and Ephesus. But while Cyprian is the spiritual son and pupil of Tertullian, we must seek his characteristics and the key to his whole ministry in the far-off See and city where the disciples were first called Christians. Cyprian is the Ignatius of the West. We see in his works how truly historical are the writings of Ignatius, and how diffused was his simple and elementary system of organic unity. It embodies no hierarchical assumption, no "lordship over God's heritage," but is conceived in the spirit of St. Peter when he disclaimed all this, and said, "The *presbyters* who are among you I exhort, who am also a *presbyter*." Cyprian was indeed a strenuous asserter of the responsibilities of his office; but he built upon that system universally recognised by the Great Councils, which the popes and their adherents have ever laboured to destroy. Nothing can be more delusive than the idea that the mediæval system derives any support from Cyprian's theory of the episcopate or of Church organization. His was the system of the universal parity and community of bishops. In his scheme the apostolate was perpetuated in the episcopate, and the *presbyterate* was an apostolic institution, by which others were associated with bishops in all their functions as *co-presbyters*, but not in those reserved to the presidency of the churches. Feudal ideas imposed a very different system upon the simple framework of original Catholicity. But a careful study of that primitive framework, and of the history of papal development, makes evident the following propositions:—

1. That Cyprian's maxim, *Ecclesia in Episcopo*, whatever else he may have meant by it, is an aphoristic statement of the Nicene Constitutions. These were embedded in the Ignatian theory of an episcopate without a trace of a papacy; and Cyprian's maxims had to be practically destroyed in the West before it was possible to raise the portentous figure of a supreme pontiff, and to subject the Latin churches to the entirely novel principle of *Ecclesia in Papa*. To this novelty Cyprian's system is essentially antagonistic.

2. It will be seen that Cyprian, far from being the patron of ecclesiastical despotism, is the expounder of early canons and constitutions, in the spirit of order and discipline, indeed, but with the largest exemplification of that "liberty" which is manifested wherever "the Spirit of the Lord" is operative. Cyprian is the patron and defender of the presbytery and of lay co-operation, as well as of the regimen of the episcopate. His letters illustrate the Catholic system as it was known to the Nicene Fathers; but, of all the Christian Fathers, he is the most clear and comprehensive in his conception of the body of Christ as an organic whole,

in which every member has an honourable function.[2087] Popular government and representative government, the legitimate power and place of the laity, the organization of the Christian *plebs* into their faculty as the ἀντιλήψεις of St. Paul,[2088] the development of synods, *omni plebe adstante*,—all this is embodied in the Catholic system as Cyprian understood it.

264 3. The Orientals[2089] in large degree, even under their yoke of bondage and the superstitions engendered by their decay, have ever adhered to this Ignatian theory, of which Cyprian was the great expounder in the West; while the terrible schism of the ninth century, which removed the West from the Nicene basis, and placed the Latin churches upon the foundation of the forged Decretals,[2090] was effected by ignoring the Cyprianic maxims, and then by a practical pulverizing of their fundamental principle of unity. This change involved a subversion of the primitive episcopate, an annihilation of the rights of the presbytery, and a total abasement of the laity; in a word, the destruction of synodical constitutions and of constitutional freedom.

4. The constitutional *primacy*, of which Cyprian was an early promotor, had to be entirely destroyed by decretalism before the papacy could exist. Gregory the Great stood upon the Cyprianic base when he pronounced the author of a scheme for a “universal bishopric” to be a forerunner of Antichrist. It was the spirit of the Decretals to substitute the fictitious idea of a divine supremacy in one bishop and one See, for the canonical presidency of a bishop who was only *primus inter pares*.

5. Hence the Cyprianic system has ever been the great resource of the “Gallicans against the Ultramontanes” in the cruel but most interesting history of the West. From the Council of Frankfort to our own times Cyprian’s spirit is reflected in Hincmar, in Gerbert, in the Gallican canonists, in De Marca, in Bossuet, in Launoy, in Dupin, in Pascal, in the Jansenists (Augustinians), and by the Old Catholics in their late uprising against the dogmatic triumph of Ultramontanism. Nobody can understand the history of Latin Christianity without mastering the system of Cyprian, and comprehending the entirely hostile and uncatholic system of the Decretals.

6. I am not anxious to conceal the fact that I profoundly sympathize with the free spirit, the true benignity, and the moral purity which are everywhere reflected in the writings of Cyprian. If ever American Romanism becomes sufficiently enlightened and purified to comprehend this great Carthaginian Father, and to speak in his tones to the Bishop of Rome, a glorious reformation of this alien religion will be the result; and then we may comprehend

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[2087] Eph. iv. 15, 16; 1 Cor. xii. 12–30. I have little doubt that our author’s theory was guided by his conceptions of this passage, and by Ignatian traditions.

[2088] 1 Cor. xii. 28.

[2089] See Guettée’s Exposition, p. 93.

[2090] Of which, hereafter, in an elucidation. See Guettée, p. 383.

the mysterious Providence which has transferred to these shores so many subjects of the despotism of the Vatican. Meanwhile the student of the *Ante-Nicene Fathers* will not be slow to perceive that he has, in the eight volumes of this series, all that is needful to disarm Romanism, to refute its pretensions, and to direct honest and truth-loving spirits in the Roman Obedience to the door of escape opened by Döllinger and his associates in the "Old Catholic" effort for the restoration of the Latin churches. Let us "speak the truth in love," and pray the Lord to bless this and every endeavour to promote and to sanctify the spirit of enlightened research after the "pattern in the mount." For "thus saith the Lord, Stand ye in the ways, and see and ask for the old paths:" τὰ ἀρχαῖα ἔθη. The following Introduction, from the Edinburgh editor, supplies further answers to inquiry, and suffices to elucidate the subjoined narrative of Pontius.

Little is known of the early history of Thascius Cyprian (born probably about 200 a.d.) until the period of his intimacy with the Carthaginian presbyter Cæcilius, which led to his conversion a.d. 246. That he was born of respectable parentage, and highly educated for the profession of a rhetorician, is all that can be said with any degree of certainty. At his baptism he assumed the name of his friend Cæcilius, and devoted himself, with all the energies of an ardent and vigorous mind, to the study and practice of Christianity.

His ordination and his elevation to the episcopate rapidly followed his conversion. With some resistance on his own part, and not without great objections on the part of older presbyters, who saw themselves superseded by his promotion, the popular urgency constrained him to accept the office of Bishop of Carthage (a.d. 248), which he held until his martyrdom (a.d. 258).

The writings of Cyprian, apart from their intrinsic worth, have a very considerable historical interest and value, as illustrating the social and religious feelings and usages that then 265
prevailed among the members of the Christian community. Nothing can enable us more vividly to realize the intense convictions—the high-strained enthusiasm—which formed the common level of the Christian experience, than does the indignation with which the prelate denounces the evasions of those who dared not confess, or the lapses of those who shrank from martyrdom. Living in the atmosphere of persecution, and often in the immediate presence of a lingering death, the professors of Christianity were nerved up to a wonderful contempt of suffering and of worldly enjoyment, and saw every event that occurred around them in the glow of their excited imagination; so that many circumstances were sincerely believed and honestly recorded, which will not be for a moment received as true by the calm and critical reader. The account given by Cyprian in his treatise on the Lapsed[2091] may serve as an illustration. Of this Dean Milman observes: "In what a high-wrought state

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[2091] P. 368, vol. i. Edin. edition.

of enthusiasm must men have been, who could relate and believe such statements as miraculous!"[2092]

Before being advanced to the episcopate, Cyprian had written his Epistle to Donatus shortly after his baptism (a.d. 246); his treatise, or fragment of a treatise, on the Vanity of Idols; and his three books of Testimonies against the Jews. In the following translation the order of Migne has been adopted, which places the letter to Donatus, as seems most natural, first among the Epistles, instead of with the Treatises.

The breaking out of the Decian persecution (a.d. 250) induced Cyprian to retire into concealment for a time; and his retreat gave occasion to a sharp attack upon his conduct, in a letter from the Roman to the Carthaginian clergy.[2093] During this year he wrote many letters from his place of concealment to the clergy and others at Rome and at Carthage, controlling, warning, directing, and exhorting, and in every way maintaining his episcopal superintendence in his absence, in all matters connected with the well-being of the Church.

The first 39 of the epistles, excepting the one to Donatus, were probably written during the period of Cyprian's retirement. He appears to have returned to his public duties early in June, 251. Then follow many letters between himself and Cornelius bishop of Rome, and others, on subjects connected with the schisms of Novatian, Novatus, and Felicissimus, and with the condition of those who had been perverted by them. The question proposed in Epistle 52 was settled in the Council that was held in May, 252; and the reference to that anticipated decision limits the date of the letter to about April in the same year. In the 53d Epistle, Cyprian is alluding to the impending persecution of Gallus, under which Cornelius was banished in July, 252. The 56th Epistle was a letter of congratulation to Cornelius on his banishment; and therefore it must have been written before September 14th in that year, the date of the death of Cornelius. Lucius, his successor, was also banished, and was congratulated on his return by Cyprian in Epistle 57, which therefore must have been written about the end of November, 252. The 59th Epistle is referred by Bishop Pearson to the beginning of the year 253.

There seems nothing to suggest the date of Epistles 60 and 61, except the probability that they were written during a time of peace; and for this reason they are referred to the beginning of Cyprian's episcopate, before the outbreak of the Decian persecution, a.d. 249. It is usual to assign Epistle 64 to the same year, or at least to a very early period of Cyprian's official life; but it seems scarcely likely that his episcopal counsel should have been sought by a brother bishop in a matter of practice, until he had had some experience; and as it was probably written at a time of peace, when discipline had become relaxed, the date 253 seems preferable. The 68th Epistle is easily dated by the reference, on page 246, to an episcopate of six years' duration; and it must therefore have been written in a.d. 254. On the 14th September, Cyprian was banished to Curubis by the Emperor Valerian. From his place of exile he wrote Epistle 76, which was replied to in Epistles 77, 78, and 79. Doubts are entertained as to the date of Epistle 80, whether it should be referred to a.d. 250 or 257. Pamelius prefers the latter date, on the ground that the Rogatianus to whom it is inscribed was one who survived the Decian persecution, and a younger man than the one who, as he supposes, was declared to have suffered martyrdom at the date of this Epistle.[2094] This, however, seems very unsatisfactory; and the weight of authority is in favour of the earlier date. The remaining Epistles are easily limited by their contents to the period immediately preceding Cyprian's martyrdom.

[2092] Milman's *History of Christianity*, vol. ii. p. 190, note *b*. See note, p. 266.

[2093] Epistle ii.

For the sake of uniformity, it has been thought well to adhere to the arrangement of Migne, in the order of the Epistles as well as in their divisions. For the convenience of reference, however, the number of each Epistle in the Oxford edition is appended in a note. For a similar reason, the general form of Migne's text has been used in the following translation; but the use of other texts and of preceding translations has not been rejected in the endeavour to approximate to the sense of the author. Moreover, such various readings as might suggest different shades of meaning in doubtful passages have been given.

The Translator has only to add, that, as a rule, an exact rendering has been sought after, sometimes in preference to a version in fluent English. But, except in cases where the corruption or obscurity of the text seems insurmountable, the meaning of the writer is believed to be given fairly and intelligibly. The style of Cyprian, like that of his master Tertullian, is marked much more by vehemence than perspicuity, and it is often no easy matter to give exact expression in another language to the idea contained in the original text. Cyprian's Life, as written by his own deacon Pontius, is subjoined.

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Note by the American Editor.[2095]

It is easy to speak with ridicule of such instances as Dean Milman here treats so philosophically. But, lest believers should be charged with exceptional credulity, let us recall what the father of English Deism relates of his own experiences, in the conclusion of his Autobiography: "I had no sooner spoken these words (of prayer to the Deist's deity) but a loud though yet a gentle noise came from the heavens, for it was like nothing on earth, which did so comfort and cheer me, that I took my petition as granted, and that I had the sign I demanded.…This, how strange soever it may seem, I protest, before the eternal God, is true,” etc. *Life of Herbert*, p. 52, *Popular Authors* (no date). London. From Horace Walpole’s edition.

[2094] P. 328, Ed. Edinburgh.

[2095] See p. 265.

The Life and Passion

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of

Cyprian, Bishop and Martyr.

By Pontius the Deacon.

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1. Although Cyprian, the devout priest[2096] and glorious witness of God, composed many writings whereby the memory of his worthy name survives; and although the profuse fertility of his eloquence and of God's grace so expands itself in the exuberance and richness of his discourse, that he will probably never cease to speak even to the end of the world; yet, since to his works and deserts it is justly due that his example should be recorded in writing, I have thought it well to prepare this brief and compendious narrative. Not that the life of so great a man can be unknown to any even of the heathen nations, but that to our posterity also this incomparable and lofty pattern may be prolonged into immortal remembrance. It would assuredly be hard that, when our fathers have given such honour even to lay-people and catechumens who have obtained martyrdom, for reverence of their very martyrdom, as to record many, or I had nearly said, well nigh all, of the circumstances of their sufferings, so that they might be brought to our knowledge also who as yet were not born, the passion of such a priest and such a martyr as Cyprian should be passed over, who, independently of his martyrdom, had much to teach, and that what he did while he lived should be hidden from the world. And, indeed, these doings of his were such, and so great, and so admirable, that I am deterred by the contemplation of their greatness, and confess myself incompetent to discourse in a way that shall be worthy of the honour of his deserts, and unable to relate such noble deeds in such a way that they may appear as great as in fact they are, except that the multitude of his glories is itself sufficient for itself, and needs no other heraldry. It enhances my difficulty, that you also are anxious to hear very much, or if it be possible every thing, about him, longing with eager warmth at least to become acquainted with his deeds, although now his living words are silent. And in this behalf, if I should say that the powers of eloquence fail me, I should say too little. For eloquence itself fails of suitable powers fully to satisfy your desire. And thus I am sorely pressed on both sides, since he burdens me with his virtues, and you press me hard with your entreaties.

2. At what point, then, shall I begin,—from what direction shall I approach the description of his goodness, except from the beginning of his faith and from his heavenly birth?

[2096] [Here put for the chief in the sacerdocy. See p. 268, *infra*.]

inasmuch as the doings of a man of God should not be reckoned from any point except from the time that he was born of God. He may have had pursuits previously, and liberal arts may have imbued his mind while engaged therein; but these things I pass over; for as yet they had nothing to do with anything but his secular advantage. But when he had learned sacred knowledge, and breaking through the clouds of this world had emerged into the light of spiritual wisdom, if I was with him in any of his doings, if I have discerned any of his more illustrious labours, I will speak of them; only asking meanwhile for this indulgence, that whatever I shall say too little (for too little I must needs say) may rather be attributed to my ignorance than subtracted from his glory. While his faith was in its first rudiments, he believed that before God nothing was worthy in comparison of the observance of continency. For he thought that the heart might then become what it ought to be, and the mind attain to the full capacity of truth, if he trod under foot the lust of the flesh with the robust and healthy vigour of holiness. Who has ever recorded such a marvel? His second birth had not yet enlightened the new man with the entire splendour of the divine light, yet he was already overcoming the ancient and pristine darkness by the mere dawning of the light. Then—what is even greater—when he had learned from the reading of Scripture certain things not according to the condition of his novitiate, but in proportion to the earliness of 268
his faith, he immediately laid hold of what he had discovered, for his own advantage in deserving well of God.[2097] By distributing his means for the relief of the indigence of the poor, by dispensing the purchase-money of entire estates, he at once realized two benefits,—the contempt of this world's ambition, than which nothing is more pernicious, and the observance of that mercy which God has preferred even to His sacrifices, and which even he did not maintain who said that he had kept all the commandments of the law; whereby with premature swiftness of piety he almost began to be perfect before he had learnt the way to be perfect. Who of the ancients, I pray, has done this? Who of the most celebrated veterans in the faith, whose hearts and ears have throbbed to the divine words for many years, has attempted any such thing, as this man—of faith yet unskilled, and whom, perhaps, as yet nobody trusted—surpassing the age of antiquity, accomplished by his glorious and admirable labours? No one reaps immediately upon his sowing; no one presses out the vintage harvest from the trenches just formed; no one ever yet sought for ripened fruit from newly planted slips. But in him all incredible things concurred. In him the threshing preceded (if it may be said, for the thing is beyond belief)—preceded the sowing, the vintage the shoots, the fruit the root.

3. The apostle's epistle says[2098] that novices should be passed over, lest by the stupor of heathenism that yet clings to their unconfirmed minds, their untaught inexperience

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[2097] [St. Luke xx. 35. Creature-*merit* is not implied, but, through grace, the desert of Matt. xxv. 21.]

[2098] 1 Tim. iii. 6.

should in any respect sin against God. He first, and I think he alone, furnished an illustration that greater progress is made by faith than by time. For although in the Acts of the Apostles[2099] the eunuch is described as at once baptized by Philip, because he believed with his whole heart, this is not a fair parallel. For he was a Jew,[2100] and as he came from the temple of the Lord he was reading the prophet Isaiah, and he hoped in Christ, although as yet he did not believe that He had come; while the other, coming from the ignorant heathens, began with a faith as mature as that with which few perhaps have finished their course. In short, in respect of God's grace, there was no delay, no postponement,—I have said but little,—he immediately received the presbyterate and the priesthood.[2101] For who is there that would not entrust every grade of honour to one who believed with such a disposition? There are many things which he did while still a layman, and many things which now as a presbyter he did—many things which, after the examples of righteous men of old, and following them with a close imitation, he accomplished with the obedience of entire consecration—that deserved well of the Lord.[2102] For his discourse concerning this was usually, that if he had read of any one being set forth with the praise of God, he would persuade us to inquire on account of what doings he had pleased God. If Job, glorious by God's testimony, was called a true worshipper of God, and one to whom there was none upon earth to be compared, he taught that we should do whatever Job had previously done, so that while we are doing like things we may call forth a similar testimony of God for ourselves. He, contemning the loss of his estate, gained such advantage by his virtue thus tried, that he had no perception of the temporal losses even of his affection. Neither poverty nor pain broke him down; the persuasion of his wife did not influence him; the dreadful suffering of his own body did not shake his firmness. His virtue remained established in its own home, and his devotion, founded upon deep roots, gave way under no onset of the devil tempting him to abstain from blessing his God with a grateful faith even in his adversity. His house was open to every comer. No widow returned from him with an empty lap; no blind man was unguided by him as a companion; none faltering in step was unsupported by him for a staff; none stripped of help by the hand of the mighty was not protected by him as a defender. Such things ought they to do, he was accustomed to say, who desire to please God. And thus running through the examples of all good men, by always imitating those who were better than others he made himself also worthy of imitation.

4. He had a close association among us with a just man, and of praiseworthy memory, by name Cæcilius, and in age as well as in honour a presbyter, who had converted him from

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[2099] Acts viii. 37.

[2100] [A proselyte, rather, known in legends as Indich. Vol. i. p. 433.]

[2101] [Elucidation I.]

[2102] [See above note 1, this page.]

his worldly errors to the acknowledgment of the true divinity. This man he loved with entire honour and all observance, regarding him with an obedient veneration, not only as the friend and comrade of his soul, but as the parent of his new life. And at length he, influenced by his attentions, was, as well he might be, stimulated to such a pitch of excessive love, that when he was departing from this world, and his summons was at hand, he commended to him his wife and children; so that him whom he had made a partner in the fellowship of his way of life, he afterwards made the heir of his affection.

5. It would be tedious to go through individual circumstances, it would be laborious to enumerate all his doings. For the proof of his good works I think that this one thing is 269 enough, that by the judgment of God and the favour of the people, he was chosen to the office of the priesthood and the degree of the episcopate while still a neophyte, and, as it was considered, a novice. Although still in the early days of his faith, and in the untaught season of his spiritual life, a generous disposition so shone forth in him, that although not yet resplendent with the glitter of office, but only of hope, he gave promise of entire trustworthiness for the priesthood that was coming upon him. Moreover, I will not pass over that remarkable fact, of the way in which, when the entire people by God's inspiration leapt forward in his love and honour, he humbly withdrew, giving place to men of older standing, and thinking himself unworthy of a claim to so great honour, so that he thus became more worthy. For he is made more worthy who dispenses with what he deserves. And with this excitement were the eager people at that time inflamed, desiring with a spiritual longing, as the event proved, not only a bishop,—for in him whom then with a latent foreboding of divinity they were in such wise demanding, they were seeking not only a priest,—but moreover a future martyr. A crowded fraternity was besieging the doors of the house, and throughout all the avenues of access an anxious love was circulating. Possibly that apostolic experience might then have happened to him, as he desired, of being let down through a window, had he also been equal to the apostle in the honour of ordination.[2103] It was plain to be seen that all the rest were expecting his coming with an anxious spirit of suspense, and received him when he came with excessive joy. I speak unwillingly, but I must needs speak. Some resisted him, even that he might overcome them; yet with what gentleness, how patiently, how benevolently he gave them indulgence! how mercifully he forgave them, reckoning them afterwards, to the astonishment of many, among his closest and, most intimate friends! For who would not be amazed at the forgetfulness of a mind so retentive?

6. Henceforth who is sufficient to relate the manner in which he bore himself?—what pity was his? what vigour? how great his mercy? how great his strictness? So much sanctity and grace beamed from his face that it confounded the minds of the beholders. His countenance was grave and joyous. Neither was his severity gloomy, nor his affability excessive,

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[2103] [The *charismata* of a higher ministry.]

but a mingled tempering of both; so that it might be doubted whether he most deserved to be revered or to be loved, except that he deserved both to be revered and to be loved. And his dress was not out of harmony with his countenance, being itself also subdued to a fitting mean. The pride of the world did not inflame him, nor yet did an excessively affected penury make him sordid, because this latter kind of attire arises no less from boastfulness, than does such an ambitious frugality from ostentation. But what did he as bishop in respect of the poor, whom as a catechumen he had loved? Let the priests of piety consider, or those whom the teaching of their very rank has trained to the duty of good works, or those whom the common obligation of the Sacrament has bound to the duty of manifesting love. Cyprian the bishop's *cathedra* received such as he had been before,—it did not make him so.[2104]

7. And therefore for such merits he at once obtained the glory of proscription also. For nothing else was proper than that he who in the secret recesses of his conscience was rich in the full honour of religion and faith, should moreover be renowned in the publicly diffused report of the Gentiles. He might, indeed, at that time, in accordance with the rapidity wherewith he always attained everything, have hastened to the crown of martyrdom appointed for him, especially when with repeated calls he was frequently demanded for the lions, had it not been needful for him to pass through all the grades of glory, and thus to arrive at the highest, and had not the impending desolation needed the aid of so fertile a mind. For conceive of him as being at that time taken away by the dignity of martyrdom. Who was there to show the advantage of grace, advancing by faith? Who was there to restrain virgins to the fitting discipline of modesty and a dress worthy of holiness, as if with a kind of bridle of the lessons of the Lord? Who was there to teach penitence to the lapsed, truth to heretics, unity to schismatics, peacefulness and the law of evangelical prayer to the sons of God? By whom were the blaspheming Gentiles to be overcome by retorting upon themselves the accusations which they heap upon us? By whom were Christians of too tender an affection, or, what is of more importance, of a too feeble faith in respect of the loss of their friends, to be consoled with the hope of futurity? Whence should we so learn mercy? whence patience? Who was there to restrain the ill blood arising from the envenomed malignity of envy, with the sweetness of a wholesome remedy? Who was there to raise up such great martyrs by the exhortation of his divine discourse? Who was there, in short, to animate so many confessors sealed with a second inscription on their distinguished brows, and reserved alive for an example of martyrdom, kindling their ardour with a heavenly trumpet? Fortunately, fortunately 270 it occurred then, and truly by the Spirit's direction, that the man who was needed for so many and so excellent purposes was withheld from the consummation of martyrdom. Do you wish to be assured that the cause of his withdrawal was not fear? to allege nothing else, he did suffer subsequently, and this suffering he assuredly would have evaded as usual, if

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[2104] [Nor does it make any one so. But the Fathers seem to have thought it made good men more humble.]

he had evaded it before. It was indeed that fear—and rightly so—that fear which would dread to offend the Lord—that fear which prefers to obey God's commands rather than to be crowned in disobedience. For a mind dedicated in all things to God, and thus enslaved to the divine admonitions, believed that even in suffering itself it would sin, unless it had obeyed the Lord, who then bade *him seek* the place of concealment.

8. Moreover, I think that something may here be said about the benefit of the delay, although I have already touched slightly on the matter. By what appears subsequently to have occurred, it follows that we may prove that that withdrawal was not conceived by human pusillanimity, but, as indeed is the case, was truly divine. The unusual and violent rage of a cruel persecution had laid waste God's people; and since the artful enemy could not deceive all by one fraud, wherever the incautious soldier laid bare his side, there in various manifestations of rage he had destroyed individuals with different kinds of overthrow. There needed some one who could, when men were wounded and hurt by the various arts of the attacking enemy, use the remedy of the celestial medicine according to the nature of the wound, either for cutting or for cherishing them. *Thus* was preserved a man of an intelligence, besides other excellences, also spiritually trained, who between the resounding waves of the opposing schisms could steer the middle course of the Church in a steady path. Are not such plans, I ask, divine? Could this have been done without God? Let them consider who think that such things as these can happen by chance. To them the Church replies with clear voice, saying, "I do not allow and do not believe that such needful then are reserved without the decree of God."

9. Still, if it seem well, let me glance at the rest. Afterwards there broke out a dreadful plague, and excessive destruction of a hateful disease invaded every house in succession of the trembling populace, carrying off day by day with abrupt attack numberless people, every one from his own house. All were shuddering, fleeing, shunning the contagion, impiously exposing their own friends, as if with the exclusion of the person who was sure to die of the plague, one could exclude death itself also. There lay about the meanwhile, over the whole city, no longer bodies, but the carcases of many, and, by the contemplation of a lot which in their turn would be theirs, demanded the pity of the passers-by for themselves. No one regarded anything besides his cruel gains. No one trembled at the remembrance of a similar event. No one did to another what he himself wished to experience. In these circumstances, it would be a wrong to pass over what the pontiff[2105] of Christ did, who excelled the pontiffs of the world as much in kindly affection as he did in truth of religion. On the people assembled together in one place he first of all urged the benefits of mercy, teaching by examples from divine lessons, how greatly the duties of benevolence avail to deserve well of God.

[2105] [This heathen word thus comes into use as applicable to all bishops. It was used derisively by Tertullian, vol. iv. p. 74.]

Then afterwards he subjoined, that there was nothing wonderful in our cherishing our own people only with the needed attentions of love, but that he might become perfect who would do something more than the publican or the heathen, who, overcoming evil with good, and practising a clemency which was like the divine clemency, loved even his enemies, who would pray for the salvation of those that persecute him, as the Lord admonishes and exhorts. God continually makes His sun to rise, and from time to time gives showers to nourish the seed, exhibiting all these kindnesses not only to His people, but to aliens also. And if a man professes to be a son of God, why does not he imitate the example of his Father? "It becomes us," said he, "to answer to our birth; and it is not fitting that those who are evidently born of God should be degenerate, but rather that the propagation of a good Father should be proved in His offspring by the emulation of His goodness."

10. I omit many other matters, and, indeed, many important ones, which the necessity of a limited space does not permit to be detailed in more lengthened discourse, and concerning which this much is sufficient to have been said. But if the Gentiles could have heard these things as they stood before the rostrum, they would probably at once have believed. What, then, should a Christian people do, whose very name proceeds from faith? Thus the ministrations are constantly distributed according to the quality of the men and their degrees. Many who, by the straitness of poverty, were unable to manifest the kindness of wealth, manifested more than wealth, making up by their own labour a service dearer than all riches. And under such a teacher, who would not press forward to be found in some part of such a warfare, whereby he might please both God the Father, and Christ the Judge, and for the present so excellent a priest? Thus what is good was done in the liberality of overflowing works to all men, not to those only who are of the household of faith. 271 Something more was done than is recorded of the incomparable benevolence of Tobias. He must forgive, and forgive again, and frequently forgive; or, to speak more truly, he must of right concede that, although very much might be done before Christ, yet that something more might be done after Christ, since to His times all fulness is attributed. Tobias collected together those who were slain by the king and cast out, of his own race only.

11. Banishment followed these actions, so good and so benevolent. For impiety always makes this return, that it repays the better with the worse. And what God's priest replied to the interrogation of the proconsul, there are Acts which relate. In the meantime, he is excluded from the city who had done some good for the city's safety; he who had striven that the eyes of the living should not suffer the horrors of the infernal abode; he, I say, who, vigilant in the watches of benevolence, had provided—oh wickedness! with unacknowledged goodness—that when all were forsaking the desolate appearance of the city, a destitute state and a deserted country should not perceive its many exiles. But let the world look to this, which accounts banishment a penalty. To them, their country is too dear, and they have the same name as their parents; but we abhor even our parents themselves if they would persuade

us against God. To them, it is a severe punishment to live outside their own city; to the Christian, the whole of this world is one home. Wherefore, though he were banished into a hidden and secret place, yet, associated with the affairs of his God, he cannot regard it as an exile. In addition, while honestly serving God, he is a stranger even in his own city. For while the continency of the Holy Spirit restrains him from carnal desires, he lays aside the conversation of the former man, and even among his fellow-citizens, or, I might almost say, among the parents themselves of his earthly life, he is a stranger. Besides, although this might otherwise appear to be a punishment, yet in causes and sentences of this kind, which we suffer for the trial of the proof of our virtue, it is not a punishment, because it is a glory. But, indeed, suppose banishment not to be a punishment to us, yet the witness of their own conscience may still attribute the last and worst wickedness to those who can lay upon the innocent what they think to be a punishment. I will not now describe a charming place; and, for the present, I pass over the addition of all possible delights. Let us conceive of the place, filthy in situation, squalid in appearance, having no wholesome water, no pleasantness of verdure, no neighbouring shore, but vast wooded rocks between the inhospitable jaws of a totally deserted solitude, far removed in the pathless regions of the world. Such a place might have borne the name of exile, if Cyprian, the priest of God, had come thither; although to him, if the ministrations of men had been wanting, either birds, as in the case of Elias, or angels, as in that of Daniel, would have ministered. Away, away with the belief that anything would be wanting to the least of us, so long as he stands for the confession of the name. So far was God's pontiff, who had always been urgent in merciful works, from needing the assistance of all these things.

12. And now let us return with thankfulness to what I had suggested in the second place, that for the soul of such a man there was divinely provided a sunny and suitable spot, a dwelling, secret as he wished, and all that has before been promised to be added to those who seek the kingdom and righteousness of God. And, not to mention the number of the brethren who visited him, and then the kindness of the citizens themselves, which supplied to him everything whereof he appeared to be deprived, I will not pass over God's wonderful visitation, whereby He wished His priest in exile to be so certain of his passion that was to follow, that in his full confidence of the threatening martyrdom, Curubis possessed not only an exile, but a martyr too. For on that day whereon we first abode in the place of banishment (for the condescension of his love had chosen me among his household companions to a voluntary exile: would that he could also have chosen me to share his passion!),[2106] "there appeared to me," said he, "ere yet I was sunk in the repose of slumber, a young man of unusual stature, who, as it were, led me to the prætorium, where I seemed to myself to be led before the tribunal of the proconsul, then sitting. When he looked upon me, he began at

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[2106] [Pontius is said to have followed his beloved bishop, a.d. 258, dying a martyr.]

once to note down a sentence on his tablet, which I knew not, for he had asked nothing of me with the accustomed interrogation. But the youth, who was standing at his back, very anxiously read what had been noted down. And because he could not then declare it in words, he showed me by an intelligible sign what was contained in the writing of that tablet. For, with hand expanded and flattened like a blade, he imitated the stroke of the accustomed punishment, and expressed what he wished to be understood as clearly as by speech,—I understood the future sentence of my passion. I began to ask and to beg immediately that a delay of at least one day should be accorded me, until I should have arranged my property in some reasonable order. And when I had urgently repeated my entreaty, he began again to note down, I know not what, on his tablet. But I perceived from the calmness of his 272 countenance that the judge's mind was moved by my petition, as being a just one. Moreover, that youth, who already had disclosed to me the intelligence of my passion by gesture rather than by words, hastened to signify repeatedly by secret signal that the delay was granted which had been asked for until the morrow, twisting his fingers one behind the other. And I, although the sentence had not been read, although I rejoiced with very glad heart with joy at the delay accorded, yet trembled so with fear of the uncertainty of the interpretation, that the remains of fear still set my exulting heart beating with excessive agitation."

13. What could be more plain than this revelation? What could be more blessed than this condescension? Everything was foretold to him beforehand which subsequently followed. Nothing was diminished of the words of God, nothing was mutilated of so sacred a promise. Carefully consider each particular in accordance with its announcement. He asks for delay till the morrow, when the sentence of his passion was under deliberation, begging that he might arrange his affairs on the day which he had thus obtained. This one day signified a year, which he was about to pass in the world after his vision. For, to speak more plainly, after the year was expired, he was crowned, on that day on which, at the commencement of the year, the fact had been announced to him. For although we do not read of the day of the Lord as a year in sacred Scripture, yet we regard that space of time as due in making promise of future things.[2107] Whence is it of no consequence if, in this case, under the ordinary expression of a day, it is only a year that in this place is implied, because that which is the greater ought to be fuller in meaning. Moreover, that it was explained rather by signs than by speech, was because the utterance of speech was reserved for the manifestation of the time itself. For anything is usually set forth in words, whenever what is set forth is accomplished. For, indeed, no one knew why this had been shown to him, until afterwards, when, on the very day on which he had seen it, he was crowned. Nevertheless, in the meantime, his impending suffering was certainly known by all, but the exact day of his passion was not spoken of by any of the same, just as if they were ignorant of it. And, indeed,

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[2107] [See Origen, "weeks of years," vol. iv. p. 353.]

I find something similar in the Scriptures. For Zacharias the priest, because he did not believe the promise of a son, made to him by the angel, became dumb; so that he asked for tablets by a sign, being about to write his son's name rather than utter it. With reason, also in this case, where God's messenger declared the impending passion of His priest rather by signs, he both admonished his faith and fortified His priest. Moreover, the ground of asking for delay arose out of his wish to arrange his affairs and settle his will. Yet what affairs or what will had he to arrange, except ecclesiastical concerns? And thus that last delay was received, in order that whatever had to be disposed of by his final decision concerning the care of cherishing the poor might be arranged. And I think that for no other reason, and indeed for this reason only, indulgence was granted to him even by those very persons who had ejected and were about to slay him, that, being at hand, he might relieve the poor also who were before him with the final or, to speak more accurately, with the entire outlay of his last stewardship. And therefore, having so benevolently ordered matters, and so arranged them according to his will, the morrow drew near.

14. Now also a messenger came to him from the city from Xistus, the good and peace-making priest, and on that account most blessed martyr. The coming executioner was instantly looked for who should strike through that devoted neck of the most sacred victim; and thus, in the daily expectation of dying, every day was to him as if the crown might be attributed to each. In the meantime, there assembled to him many eminent people, and people of most illustrious rank and family, and noble with the world's distinctions, who, on account of ancient friendship with him, repeatedly urged his withdrawal; and, that their urgency might not be in some sort hollow, they also offered places to which he might retire. But he had now set the world aside, having his mind suspended upon heaven, and did not consent to their tempting persuasions. He would perhaps even then have done what was asked for by so many and faithful friends, if it had been bidden him by divine command. But that lofty glory of so great a man must not be passed over without announcement, that now, when the world was swelling, and of its trust in its princes breathing out hatred of the name, he was instructing God's servants, as opportunity was given, in the exhortations of the Lord, and was animating them to tread under foot the sufferings of this present time by the contemplation of a glory to come hereafter. Indeed, such was his love of sacred discourse, that he wished that his prayers in regard to his suffering might be so answered, that he would be put to death in the very act of speaking about God.

15. And these were the daily acts of a priest destined for a pleasing sacrifice to God, when, behold, at the bidding of the proconsul, the officer with his soldiers on a sudden came 273 unexpectedly on him,—or rather, to speak more truly, thought that he had come unexpectedly on him, at his gardens,—at his gardens, I say, which at the beginning of his faith he had sold, and which, being restored by God's mercy, he would assuredly have sold again for the use of the poor, if he had not wished to avoid ill-will from the persecutors. But when could

a mind ever prepared be taken unawares, as if by an unforeseen attack? Therefore now he went forward, certain that what had been long delayed would be settled. He went forward with a lofty and elevated mien, manifesting cheerfulness in his look and courage in his heart. But being delayed to the morrow, he returned from the prætorium to the officer's house, when on a sudden a scattered rumour prevailed throughout all Carthage, that now Thascius was brought forward, whom there was nobody who did not know as well for his illustrious fame in the honourable opinion of all, as on account of the recollection of his most renowned work. On all sides all men were flocking together to a spectacle, to us glorious from the devotion of faith, and to be mourned over even by the Gentiles. A gentle custody, however, had him in charge when taken and placed for one night in the officer's house; so that we, his associates and friends, were as usual in his company. The whole people in the meantime, in anxiety that nothing should be done throughout the night without their knowledge, kept watch before the officer's door. The goodness of God granted him at that time, so truly worthy of it, that even God's people should watch on the passion of the priest. Yet, perhaps, some one may ask what was the reason of his returning from the prætorium to the officer. And some think that this arose from the fact, that for his own part the proconsul was then unwilling. Far be it from me to complain, in matters divinely ordered, of slothfulness or aversion in the proconsul. Far be it from me to admit such an evil into the consciousness of a religious mind, as that the fancy of man should decide the fate of so blessed a martyr. But the morrow, which a year before the divine condescension had foretold, required to be literally the morrow.[2108]

16. At last that other day dawned—that destined, that promised, that divine day—which, if even the tyrant himself had wished to put off, he would not have had any power to do so; the day rejoicing at the consciousness of the future martyr; and, the clouds being scattered throughout the circuit of the world, the day shone upon them with a brilliant sun. He went out from the house of the officer, though he was the officer of Christ and God, and was walled in on all sides by the ranks of a mingled multitude. And such a numberless army hung upon his company, as if they had come with an assembled troop to assault death itself. Now, as he went, he had to pass by the race-course. And rightly, and as if it had been contrived on purpose, he had to pass by the place of a corresponding struggle, who, having finished his contest, was running to the crown of righteousness. But when he had come to the prætorium, as the proconsul had not yet come forth, a place of retirement was accorded him. There, as he sat moistened after his long journey with excessive perspiration (the seat was by chance covered with linen, so that even in the very moment of his passion he might enjoy the honour of the episcopate),[2109] one of the officers ("Tesserarius"), who had formerly

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[2108] That is, Providence ensured the respite, to fulfil the promise.

[2109] [See note at end of this memoir.]

been a Christian, offered him his clothes, as if he might wish to change his moistened garments for drier ones; and he doubtless coveted nothing further in respect of his proffered kindness than to possess the now blood-stained sweat of the martyr going to God. He made reply to him, and said, “We apply medicines to annoyances which probably to-day will no longer exist.” Is it any wonder that he despised suffering in body who had despised death in soul? Why should we say more? He was suddenly announced to the proconsul; he is brought forward; he is placed before him; he is interrogated as to his name. He answers who he is, and nothing more.

17. And thus, therefore, the judge reads from his tablet the sentence which lately in the vision he had not read,—a spiritual sentence, not rashly to be spoken,—a sentence worthy of such a bishop and such a witness; a glorious sentence, wherein he was called a standard-bearer of the sect, and an enemy of the gods, and one who was to be an example to his people; and that with his blood discipline would begin to be established. Nothing could be more complete, nothing more true, than this sentence. For all the things which were said, although said by a heathen, are divine. Nor is it indeed to be wondered at, since priests are accustomed to prophesy of the passion. He had been a standard-bearer, who was accustomed to teach concerning the bearing of Christ’s standard; he had been an enemy of the gods, who commanded the idols to be destroyed. Moreover, he gave example to his friends, since, when many were about to follow in a similar manner, he was the first in the province to consecrate the first-fruits of martyrdom. And by his blood discipline began to be established; but it was the discipline of martyrs, who, emulating their teacher, in the imitation of a glory like his own, themselves also gave a confirmation to discipline by the very blood of their own example. 274

18. And when he left the doors of the prætorium, a crowd of soldiery accompanied him; and that nothing might be wanting in his passion, centurions and tribunes guarded his side. Now the place itself where he was about to suffer is level, so that it affords a noble spectacle, with its trees thickly planted on all sides. But as, by the extent of the space beyond, the view was not attainable to the confused crowd, persons who favoured him had climbed up into the branches of the trees, that there might not even be wanting to him (what happened in the case of Zacchæus), that he was gazed upon from the trees. And now, having with his own hands bound his eyes, he tried to hasten the slowness of the executioner, whose office was *to wield* the sword, and who with difficulty clasped the blade in his failing right hand with trembling fingers, until the mature hour of glorification strengthened the hand of the centurion with power granted from above to accomplish the death of the excellent man, and at length supplied him with the permitted strength. O blessed people of the Church, who as well in sight as in feeling, and, what is more, in outspoken words, suffered with such a bishop as theirs; and, as they had ever heard him in his own discourses, were crowned by God the Judge! For although that which the general wish desired could not occur, viz., that

the entire congregation should suffer at once in the fellowship of a like glory, yet whoever under the eyes of Christ beholding, and in the hearing of the priest, eagerly desired to suffer, by the sufficient testimony of that desire did in some sort send a missive to God, as his ambassador.

19. His passion being thus accomplished, it resulted that Cyprian, who had been an example to all good men, was also the first who in Africa imbued his priestly crown[2110] *with blood of martyrdom*, because he was the first who began to be such after the apostles. For from the time at which the episcopal order is enumerated at Carthage, not one is ever recorded, even of good men and priests, to have come to suffering. Although devotion surrendered to God is always in consecrated men reckoned instead of martyrdom; yet Cyprian attained even to the perfect crown by the consummation of the Lord; so that in that very city in which he had in such wise lived, and in which he had been the first to do many noble deeds, he also was the first to decorate the insignia[2111] of his heavenly priesthood with glorious gore. What shall I do now? Between joy at his passion, and grief at still remaining, my mind is divided in different directions, and twofold affections are burdening a heart too limited for them. Shall I grieve that I was not his associate? But yet I must triumph in his victory. Shall I triumph at his victory? Still I grieve that I am not his companion. Yet still to you I must in simplicity confess, what you also are aware of, that it was my intention to be his companion. Much and excessively I exult at his glory; but still more do I grieve that I remained behind.

[2110] [He was the first of the *province*, that is. See p. 273, *supra*.]

[2111] The simple attire of Hippolytus, as seen in his statue, was doubtless what is here meant by *insignia*. But see Hermas, vol. ii. p. 12.]

The Epistles of Cyprian.

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Epistle I.[2112]

To Donatus.

Argument.—Cyprian Had Promised Donatus that He Would Have a Discourse with Him Concerning Things Divine, and Now Being Reminded of His Promise, He Fulfils It. Commending at Length the Grace of God Conferred in Baptism, He Declares How He Had Been Changed Thereby; And, Finally, Pointing Out the Errors of the World, He Exhorts to Contempt of It and to Reading and Prayer.

1. Cæcilius Cyprian to Donatus sends, greeting. You rightly remind me, dearest Donatus for I not only remember my promise, but I confess that this is the appropriate time for its fulfilment, when the vintage festival invites the mind to unbend in repose, and to enjoy the annual and appointed respite of the declining year.[2113] Moreover, the place is in accord with the season, and the pleasant aspect of the gardens harmonizes with the gentle breezes of a mild autumn in soothing and cheering the senses. In such a place as this it is delightful to pass the day in discourse, and, by the (study of the sacred) parables,[2114] to train the conscience of the breast to the apprehension of the divine precepts. And that no profane intruder may interrupt our converse, nor any unrestrained clatter of a noisy household disturb it, let us seek this bower.[2115] The neighbouring thickets ensure us solitude, and the vagrant trailings of the vine branches creeping in pendent mazes among the reeds that support them have made for us a porch of vines and a leafy shelter. Pleasantly here we clothe our thoughts in words; and while we gratify our eyes with the agreeable outlook upon trees and vines, the mind is at once instructed by what we hear, and nourished by what we see, although at the present time your only pleasure and your only interest is in our discourse. Despising the pleasures of sight, your eye is now fixed on me. With your mind as well as your ears you are altogether a listener; and a listener, too, with an eagerness proportioned to your affection.

[2112] In the Oxford edition this epistle is given among the treatises.

[2113] Wearying, *scil.* “fatigantis.”

[2114] “Fabulis.” [Our “Thanksgiving Day” = the “Vindemia.”]

[2115] [A lover of gardens and of nature. The religion of Christ gave a new and loftier impulse to such tastes universally. Vol. ii. p. 9.]

2. And yet, of what kind or of what amount is anything that my mind is likely to communicate to yours? The poor mediocrity of my shallow understanding produces a very limited harvest, and enriches the soil with no fruitful deposits. Nevertheless, with such powers as I have, I will set about the matter; for the subject itself on which I am about to speak will assist me. In courts of justice, in the public assembly, in political debate, a copious eloquence may be the glory of a voluble ambition; but in speaking of the Lord God, a chaste simplicity of expression strives for the conviction of faith rather with the substance, than with the powers, of eloquence. Therefore accept from me things, not clever but weighty, words, not decked up to charm a popular audience with cultivated rhetoric, but simple and fitted by their unvarnished truthfulness for the proclamation of the divine mercy. Accept what is felt before it is spoken, what has not been accumulated with tardy painstaking during the lapse of years, but has been inhaled in one breath of ripening grace.

3. While I was still lying in darkness and gloomy night, wavering hither and thither, tossed about on the foam of this boastful age, and uncertain of my wandering steps, knowing nothing of my real life, and remote from truth and light, I used to regard it as a difficult matter, and especially as difficult in respect of my character at that time, that a man should be capable of being born again[2116]—a truth which the divine mercy had announced for my salvation,—and that a man quickened to a new life in the laver of saving water should be able to put off what he had previously been; and, although retaining all his bodily structure, should be himself changed in heart and soul. "How," said I, "is such a conversion possible, that there should be a sudden and rapid divestment of all which, either innate in us has hardened in the corruption of our material nature, or acquired by us has become inveterate by long accustomed use? These things have become deeply and radically engrained within us. When does he learn thrift who has been used to liberal banquets and sumptuous feasts? And he who has been glittering in gold and purple, and has been celebrated for his costly 276 attire, when does he reduce himself to ordinary and simple clothing? One who has felt the charm of the fasces and of civic honours shrinks from becoming a mere private and inglorious citizen. The man who is attended by crowds of clients, and dignified by the numerous association of an officious train, regards it as a punishment when he is alone. It is inevitable, as it ever has been, that the love of wine should entice, pride inflate, anger inflame, covetousness disquiet, cruelty stimulate, ambition delight, lust hasten to ruin, with allurements that will not let go their hold."

4. These were my frequent thoughts. For as I myself was held in bonds by the innumerable errors of my previous life, from which I did not believe that I could by possibility be delivered, so I was disposed to acquiesce in my clinging vices; and because I despaired of better things, I used to indulge my sins as if they were actually parts of me, and indigenous

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[2116] [Another Nicodemus, John iii.]

to me. But after that, by the help of the water of new birth, the stain of former years had been washed away, and a light from above, serene and pure, had been infused into my reconciled heart,—after that, by the agency of the Spirit breathed from heaven, a second birth had restored me to a new man;—then, in a wondrous manner, doubtful things at once began to assure themselves to me, hidden things to be revealed, dark things to be enlightened, what before had seemed difficult began to suggest a means of accomplishment, what had been thought impossible, to be capable of being achieved; so that I was enabled to acknowledge that what previously, being born of the flesh, had been living in the practice of sins, was of the earth earthly, but had now begun to be of God, and was animated by the Spirit of holiness. You yourself assuredly know and recollect as well as I do what was taken away from us, and what was given to us by that death of evil, and that life of virtue. You yourself know this without my information. Anything like boasting in one's own praise is hateful, although we cannot *in reality* boast but only be grateful for whatever we do not ascribe to man's virtue but declare to be the gift of God; so that now we sin not is the beginning of the work of faith, whereas that we sinned before was the result of human error. All our power is of God; I say, of God. From Him we have life, from Him we have strength, by power derived and conceived from Him we do, while yet in this world, foreknow the indications of things to come. Only let fear be the keeper of innocence, that the Lord, who of His mercy has flowed[2117] into our hearts in the access of celestial grace, may be kept by righteous submissiveness in the hostelry of a grateful mind, that the assurance we have gained may not beget carelessness, and so the old enemy creep upon us again.

5. But if you keep the way of innocence, the way of righteousness, if you walk with a firm and steady step, if, depending on God with your whole strength and with your whole heart, you only *be* what you have begun to be, liberty and power to do is given you in proportion to the increase of your spiritual grace. For there is not, as is the case with earthly benefits, any measure or stint in the dispensing of the heavenly gift. The Spirit freely flowing forth is restrained by no limits, is checked by no closed barriers within certain bounded spaces; it flows perpetually, it is exuberant in its affluence. Let our heart only be athirst, and be ready to receive: in the degree in which we bring to it a capacious faith, in that measure we draw from it an overflowing grace. Thence is given power, with modest chastity, with a sound mind, with a simple voice, with unblemished virtue, that is able to quench the virus of poisons for the healing of the sick, to purge out the stains of foolish souls by restored health, to bid peace to those that are at enmity, repose to the violent, gentleness to the unruly,—by startling threats to force to avow themselves the impure and vagrant spirits that have betaken themselves into the bodies of men whom they purpose to destroy, to drive them with heavy blows to come out of them, to stretch them out struggling, howling,

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[2117] Or, "shone," "infulsit."

groaning with increase of constantly renewing pain, to beat them with scourges, to roast them with fire: the matter is carried on there, but is not seen; the strokes inflicted are hidden, but the penalty is manifest. Thus, in respect of what we have already begun to be, the Spirit that we have received possesses its own liberty of action; while in that we have not yet changed our body and members, the carnal view is still darkened by the clouds of this world. How great is this empire of the mind, and what a power it has, not alone that itself is withdrawn from the mischievous associations of the world, as one who is purged and pure can suffer no stain of a hostile irruption, but that it becomes still greater and stronger in its might, so that it can rule over all the imperious host of the attacking adversary with its sway!

6. But in order that the characteristics of the divine may shine more brightly by the development of the truth, I will give you light to apprehend it, the obscurity caused by sin being wiped away. I will draw away the veil from the darkness of this hidden world. For a brief space conceive yourself to be transported to one of the loftiest peaks of some inaccessible mountain, thence gaze on the appearances of things lying below you, and with eyes turned in various directions look upon the eddies of the billowy world, while you yourself are removed 27 from earthly contacts,—you will at once begin to feel compassion for the world, and with self-recollection and increasing gratitude to God, you will rejoice with all the greater joy that you have escaped it. Consider the roads blocked up by robbers, the seas beset with pirates, wars scattered all over the earth with the bloody horror of camps. The whole world is wet with mutual blood; and murder, which in the case of an individual is admitted to be a crime, is called a virtue when it is committed wholesale. Impunity is claimed for the wicked deeds, not on the plea that they are guiltless, but because the cruelty is perpetrated on a grand scale.

7. And now, if you turn your eyes and your regards to the cities themselves, you will behold a concourse more fraught with sadness than any solitude. The gladiatorial games are prepared, that blood may gladden the lust of cruel eyes. The body is fed up with stronger food, and the vigorous mass of limbs is enriched with brawn and muscle, that the wretch fattened for punishment may die a harder death. Man is slaughtered that man may be gratified, and the skill that is best able to kill is an exercise and an art. Crime is not only committed, but it is taught. What can be said more inhuman,—what more repulsive? Training is undergone to acquire the power to murder, and the achievement of murder is its glory. What state of things, I pray you, can that be, and what can it be like, in which men, whom none have condemned, offer themselves to the wild beasts—men of ripe age, of sufficiently beautiful person, clad in costly garments? Living men, they are adorned for a voluntary death; wretched men, they boast of their own miseries. They fight with beasts, not for their crime, but for their madness. Fathers look on their own sons; a brother is in the arena, and his sister is hard by; and although a grander display of pomp increases the price of the exhibition, yet, oh shame! even the mother will pay the increase in order that she may be

present at her own miseries. And in looking upon scenes so frightful and so impious and so deadly, they do not seem to be aware that they are parricides with their eyes.

8. Hence turn your looks to the abominations, not less to be deplored, of another kind of spectacle.[2118] In the theatres also you will behold what may well cause you grief and shame. It is the tragic buskin which relates in verse the crimes of ancient days. The old horrors[2119] of parricide and incest are unfolded in action calculated to express the image of the truth, so that, as the ages pass by, any crime that was formerly committed may not be forgotten. Each generation is reminded by what it hears, that whatever has once been done may be done again. Crimes never die out by the lapse of ages; wickedness is never abolished by process of time; impiety is never buried in oblivion. Things which have now ceased to be actual deeds of vice become examples. In the mimes, moreover, by the teaching of infamies, the spectator is attracted either to reconsider what he may have done in secret, or to hear what he may do. Adultery is learnt while it is seen; and while the mischief having public authority panders to vices, the matron, who perchance had gone to the spectacle a modest woman, returns from it immodest. Still further, what a degradation of morals it is, what a stimulus to abominable deeds, what food for vice, to be polluted by histrionic gestures, against the covenant and law of one's birth, to gaze in detail upon the endurance of incestuous abominations! Men are emasculated, and all the pride and vigour of their sex is effeminated in the disgrace of their enervated body; and he is most pleasing there who has most completely broken down the man into the woman. He grows into praise by virtue of his crime; and the more he is degraded, the more skilful he is considered to be. Such a one is looked upon—oh shame! and looked upon with pleasure. And what cannot such a creature suggest? He inflames the senses, he flatters the affections, he drives out the more vigorous conscience of a virtuous breast; nor is there wanting authority for the enticing abomination, that the mischief may creep upon people with a less perceptible approach. They picture Venus immodest, Mars adulterous; and that Jupiter of theirs not more supreme in dominion than in vice, inflamed with earthly love in the midst of his own thunders, now growing white in the feathers of a swan, now pouring down in a golden shower, now breaking forth by the help of birds to violate the purity of boys. And now put the question, Can he who looks upon such things be healthy-minded or modest? Men imitate the gods whom they adore, and to such miserable beings their crimes become their religion.[2120]

9. Oh, if placed on that lofty watch-tower you could gaze into the secret places—if you could open the closed doors of sleeping chambers, and recall their dark recesses to the per-

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[2118] [Alas, that in the modern theatre and opera all this has been reproduced, and Christians applaud!]

[2119] Errors, *v. l.*

[2120] [Compare Tertullian, vol. iii. pp. 87 et seqq.]

ception of sight,—you would behold things done by immodest persons which no chaste eye could look upon; you would see what even to see is a crime; you would see what people embruted with the madness of vice deny that they have done, and yet hasten to do,—men with frenzied lusts rushing upon men, doing things which afford no gratification even to those who do them. I am deceived if the man who is guilty of such things as these does not accuse others of them. The depraved maligns the depraved, and thinks that he himself, though conscious of the guilt, has escaped, as if consciousness were not a sufficient condemnation. The same people who are accusers in public are criminals in private, condemning themselves at the same time as they condemn the culprits; they denounce abroad what they commit at home, willingly doing what, when they have done, they accuse,—a daring which assuredly is fitly mated with vice, and an impudence quite in accordance with shameless people. And I beg you not to wonder at the things that persons of this kind speak: the offence of their mouths in words is the least of which they are guilty.[2121]

10. But after considering the public roads full of pitfalls, after battles of many kinds scattered abroad over the whole world, after exhibitions either bloody or infamous, after the abominations of lust, whether exposed for sale in brothels or hidden within the domestic walls—abominations, the audacity of which is greater in proportion to the secrecy of the crime,—possibly you may think that the Forum at least is free from such things, that it is neither exposed to exasperating wrongs, nor polluted by the association of criminals. Then turn your gaze in that direction: there you will discover things more odious than ever, so that thence you will be more desirous of turning away your eyes, although the laws are carved on twelve tables, and the statutes are publicly prescribed on brazen tablets. Yet wrong is done in the midst of the laws themselves; wickedness is committed in the very face of the statutes; innocence is not preserved even in the place where it is defended. By turns the rancour of disputants rages; and when peace is broken among the togas,[2122] the Forum echoes with the madness of strife. There close at hand is the spear and the sword, and the executioner also; there is the claw that tears, the rack that stretches, the fire that burns up,—more tortures for one poor human body than it has limbs. And in such cases who is there to help? One's patron? He makes a feint, and deceives. The judge? But he sells his sentence. He who sits to avenge crimes commits them, and the judge becomes the culprit, in order that the accused may perish innocently. Crimes are everywhere common; and everywhere in the multiform character of sin, the pernicious poison acts by means of degraded minds. One man forges a will, another by a capital fraud makes a false deposition; on the one hand, children are cheated of their inheritances, on the other, strangers are endowed with their estates. The opponent makes his charge, the false accuser attacks, the witness

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[2121] [Rom. i. 26, 27. The enormous extent of this diabolical form of lust is implied in all these patristic rebukes.]

[2122] The dresses of peace.

defames, on all sides the venal impudence of hired voices sets about the falsification of charges, while in the meantime the guilty do not even perish with the innocent. There is no fear about the laws; no concern for either inquisitor or judge; when the sentence can be bought off for money, it is not cared for. It is a crime now among the guilty to be innocent; whoever does not imitate the wicked is an offence to them. The laws have come to terms with crimes, and whatever is public has begun to be allowed. What can be the modesty, what can be the integrity, that prevails there, when there are none to condemn the wicked, and one only meets with those who ought themselves to be condemned?

11. But that we may not perchance appear as if we were picking out extreme cases, and with the view of disparagement were seeking to attract your attention to those things whereof the sad and revolting view may offend the gaze of a better conscience, I will now direct you to such things as the world in its ignorance accounts good. Among these also you will behold things that will shock you. In respect of what you regard as honours, of what you consider the fasces, what you count affluence in riches, what you think power in the camp, the glory of the purple in the magisterial office, the power of licence in the chief command,—there is hidden the virus of ensnaring mischief, and an appearance of smiling wickedness, joyous indeed, but the treacherous deception of hidden calamity. Just as some poison, in which the flavour having been medicated with sweetness, craftily mingled in its deadly juices, seems, when taken, to be an ordinary draught, but when it is drunk up, the destruction that you have swallowed assails you. You see, forsooth, that man distinguished by his brilliant dress, glittering, as he thinks, in his purple. Yet with what baseness has he purchased this glitter! What contempts of the proud has he had first to submit to! what haughty thresholds has he, as an early courtier, besieged! How many scornful footsteps of arrogant great men has he had to precede, thronged in the crowd of clients, that by and by a similar procession might attend and precede him with salutations,—a train waiting not upon his person, but upon his power! for he has no claim to be regarded for his character, but for his fasces. Of these, finally, you may see the degrading end, when the time-serving sycophant has departed, and the hanger-on, deserting them, has defiled the exposed side of the man who has retired into a private condition.[2123] It is then that the mischiefs done to the squandered family-estate smite upon the conscience, then the losses that have exhausted 279 the fortune are known,—expenses by which the favour of the populace was bought, and the people's breath asked for with fickle and empty entreaties. Assuredly, it was a vain and foolish boastfulness to have desired to set forth in the gratification of a disappointing spectacle, what the people would not receive, and what would ruin the magistrates.

12. But those, moreover, whom you consider rich, who add forests to forests, and who, excluding the poor from their neighbourhood, stretch out their fields far and wide into

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[2123] [Confirmed by all the Roman satirists, as will be recalled by the reader. Conf. Horace, *Sat.*, vi. book i.]

space without any limits, who possess immense heaps of silver and gold and mighty sums of money, either in built-up heaps or in buried stores,—even in the midst of their riches those are torn to pieces by the anxiety of vague thought, lest the robber should spoil, lest the murderer should attack, lest the envy of some wealthier neighbour should become hostile, and harass them with malicious lawsuits. Such a one enjoys no security either in his food or in his sleep. In the midst of the banquet he sighs, although he drinks from a jewelled goblet; and when his luxurious bed has enfolded his body, languid with feasting, in its yielding bosom, he lies wakeful in the midst of the down; nor does he perceive, poor wretch, that these things are merely gilded torments, that he is held in bondage by his gold, and that he is the slave of his luxury and wealth rather than their master. And oh, the odious blindness of perception, and the deep darkness of senseless greed! although he might disburden himself and get rid of the load, he rather continues to brood over his vexing wealth,—he goes on obstinately clinging to his tormenting hoards. From him there is no liberality to dependents, no communication to the poor. And yet such people call that their own money, which they guard with jealous labour, shut up at home as if it were another's, and from which they derive no benefit either for their friends, for their children, or, in fine, for themselves. Their possession amounts to this only, that they can keep others from possessing it; and oh, what a marvellous perversion of names! they call those things *goods*, which they absolutely put to none but *bad* uses.

13. Or think you that even those are secure,—that those at least are safe with some stable permanence among the chaplets of honour and vast wealth, whom, in the glitter of royal palaces, the safeguard of watchful arms surrounds? They have greater fear than others. A man is constrained to dread no less than he is dreaded. Exaltation exacts its penalties equally from the more powerful, although he may be hedged in with bands of satellites, and may guard his person with the enclosure and protection of a numerous retinue. Even as he does not allow his inferiors to feel security, it is inevitable that he himself should want the sense of security. The power of those whom power makes terrible to others, is, first of all, terrible to themselves. It smiles to rage, it cajoles to deceive, it entices to slay, it lifts up to cast down. With a certain usury of mischief, the greater the height of dignity and honours attained, the greater is the interest of penalty required.

14. Hence, then, the one peaceful and trustworthy tranquillity, the one solid and firm and constant security, is this, for a man to withdraw from these eddies of a distracting world, and, anchored on the ground of the harbour of salvation, to lift his eyes from earth to heaven; and having been admitted to the gift of God, and being already very near to his God in mind, he may boast, that whatever in human affairs others esteem lofty and grand, lies altogether beneath his consciousness. He who is actually greater than the world can crave nothing, can desire nothing, from the world. How stable, how free from all shocks is that safeguard; how heavenly the protection in its perennial blessings,—to be loosed from the

snares of this entangling world, and to be purged from earthly dregs, and fitted for the light of eternal immortality! He will see what crafty mischief of the foe that previously attacked us has been in progress against us. We are constrained to have more love for what we shall be, by being allowed to know and to condemn what we were. Neither for this purpose is it necessary to pay a price either in the way of bribery or of labour; so that man's elevation or dignity or power should be begotten in him with elaborate effort; but it is a gratuitous gift from God, and it is accessible to all. As the sun shines spontaneously, as the day gives light, as the fountain flows, as the shower yields moisture, so does the heavenly Spirit infuse itself into us. When the soul, in its gaze into heaven, has recognised its Author, it rises higher than the sun, and far transcends all this earthly power, and begins to be that which it believes itself to be.[2124]

15. Do you, however, whom the celestial warfare has enlisted in the spiritual camp, only observe a discipline uncorrupted and chastened in the virtues of religion. Be constant as well in prayer as in reading; now speak with God, now let God speak with you, let Him instruct you in His precepts, let Him direct you. Whom He has made rich, none shall make poor; for, in fact, there can be no poverty to him whose breast has once been supplied with heavenly food. Ceilings enriched with gold, and houses adorned with mosaics of costly 280 marble, will seem mean to you, now when you know that it is you yourself who are rather to be perfected, you who are rather to be adorned, and that that dwelling in which God has dwelt as in a temple, in which the Holy Spirit has begun to make His abode, is of more importance than all others. Let us embellish this house with the colours of innocence, let us enlighten it with the light of justice: this will never fall into decay with the wear of age, nor shall it be defiled by the tarnishing of the colours of its walls, nor of its gold. Whatever is artificially beautified is perishing; and such things as contain not the reality of possession afford no abiding assurance to their possessors. But this remains in a beauty perpetually vivid, in perfect honour, in permanent splendour. It can neither decay nor be destroyed; it can only be fashioned into greater perfection when the body returns to it.

16. These things, dearest Donatus, briefly for the present. For although what you profitably hear delights your patience, indulgent in its goodness, your well-balanced mind, and your assured faith—and nothing is so pleasant to your ears as what is pleasant to you in God,—yet, as we are associated as neighbours, and are likely to talk together frequently, we ought to have some moderation in our conversation; and since this is a holiday rest, and a time of leisure, whatever remains of the day, now that the sun is sloping towards the evening,[2125] let us spend it in gladness, nor let even the hour of repast be without heavenly grace.

2124 [What a testimony to regeneration! Cyprian speaks from heathen experience, then from the experience of a new birth. Few specimens of simple eloquence surpass this.]

2125 [See Cowper, on "the Sabine bard," *Task*, b. iv. But compare even the best of Horatian epistles with this: "O noctes cœnæque Deum," etc. What a blessed contrast in Christian society!]

Let the temperate meal resound with psalms;[2126] and as your memory is tenacious and your voice musical, undertake this office, as is your wont. You will provide a better entertainment for your dearest friends, if, while we have something spiritual to listen to, the sweetness of religious music charm our ears.

[2126] [Here recall the *Evening Hymn*, vol. ii. p. 298.]

Epistle II.[2127]

From the Roman Clergy to the Carthaginian Clergy, About the Retirement of the Blessed Cyprian.

Argument.—The Roman Clergy Had Learnt from Crementius the Sub-Deacon, that in the Time of Persecution Cyprian Had Withdrawn Himself. Therefore, with Their Accustomed Zeal for the Faith, They Remind the Carthaginian Clergy of Their Duty, and Instruct Them What to Do in the Case of the Lapsed, During the Interval of the Bishop's Absence.

1. We have been informed by Crementius the sub-deacon, who came to us from you, that the blessed father[2128] Cyprian has for a certain reason withdrawn; "in doing which he acted quite rightly, because he is a person of eminence, and because a conflict is impending," which God has allowed in the world, for the sake of cooperating with His servants in their struggle against the adversary, and was, moreover, willing that this conflict should show to angels and to men that the victor shall be crowned, while the vanquished shall in himself receive the doom which has been made manifest to us. Since, moreover, it devolves upon us who appear to be placed on high, in the place of a shepherd,[2129] to keep watch over the flock; if we be found neglectful, it will be said to us, as it was said to our predecessors also, who in such wise negligent had been placed in charge, that "we have not sought for that which was lost, and have not corrected the wanderer, and have not bound up that which was broken, but have eaten their milk, and been clothed with their wool;"[2130] and then also the Lord Himself, fulfilling what had been written in the law and the prophets, teaches, saying, "I am the good shepherd, who lay down my life for the sheep. But the hireling, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf scattereth them."[2131] To Simon, too, He speaks thus: "Lovest thou me? He answered, I do love Thee. He saith to him, Feed my sheep."[2132] We know that this saying arose out of the very circumstance of his withdrawal, and the rest of the disciples did likewise.[2133]

[2127] Oxford ed.: Ep. viii.

[2128] Papam. [The Roman clergy give this title to Cyprian.]

[2129] [This exercise of *jurisdiction, vice episcopi*, is to be noted.]

[2130] Ezek. xxxiv. 3, 4.

[2131] John x. 11, 12.

[2132] John xxi. 17.

[2133] This is a very obscure passage, and is variously understood. It seems most probable that the allusion is to Peter's denial of his Lord, and following Him afar off; and is intended to bear upon Cyprian's retirement. There seems no meaning in interpreting the passage as a reference to Peter's death. [It seems, in a slight degree,

2. We are unwilling, therefore, beloved brethren, that you should be found hirelings, but we desire you to be good shepherds, since you are aware that no slight danger threatens you if you do not exhort our brethren to stand stedfast in the faith, so that the brotherhood be not absolutely rooted out, as being of those who rush headlong into idolatry. Neither is it in words only that we exhort you to this; but you will be able to ascertain from very many who come to you from us, that, God blessing us, we both have done and still do all these things ourselves with all anxiety and worldly risk, having before our eyes rather the fear of God and eternal sufferings than the fear of men and a short-lived discomfort, not forsaking the brethren, but exhorting them to stand firm in the faith, and to be ready to go with the Lord. And we have even recalled those who were ascending[2134] to do that to which they were constrained. The Church stands in faith, notwithstanding that some have been driven to fall by very terror, whether that they were persons of eminence, or that they were afraid, when seized, with the fear of man: these, however, we did not abandon, although they were separated from us, but exhorted them, and do exhort them, to repent, if in any way they may receive pardon from Him who is able to grant it; lest, haply, if they should be deserted by us, they should become worse.

3. You see, then, brethren, that you also ought to do the like, so that even those who have fallen may amend their minds by your exhortation; and if they should be seized once more, may confess, and may so make amends for their previous sin. And there are other matters which are incumbent on you, which also we have here added, as that if any who may have fallen into this temptation begin to be taken with sickness, and repent of what they have done, and desire communion, it should in any wise be granted them. Or if you have widows or bedridden people[2135] who are unable to maintain themselves, or those who are in prisons or are excluded from their own dwellings, these ought in all cases to have some to minister to them. Moreover, catechumens when seized with sickness ought not to be deceived,[2136] but help is to be afforded them. And, as matter of the greatest importance, if the bodies of the martyrs and others be not buried, a considerable risk is incurred by those whose duty it is to do this office. By whomsoever of you, then, and on whatever occasion this duty may have been performed, we are sure that he is regarded as a good servant,—as one who has been faithful in the least, and will be appointed ruler over ten cities. May God, however, who gives all things to them that hope in Him, grant to us that we may all be found

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to reflect on Cyprian's withdrawal. But note, it asserts that the *pasce oves meas* was a reproach to St. Peter, and was understood to be so by his fellow-apostles. In other words, our Lord, so these clergy argue, bade St. Peter not again to forsake the brethren whom he should strengthen. Luke xxii. 32.]

[2134] That is to say, "to the Capitol to sacrifice."

[2135] Clinomeni.

[2136] i.e., as to the implied promise of their preparation for baptism.

in these works. The brethren who are in bonds greet you, as do the elders, and the whole Church, which itself also with the deepest anxiety keeps watch over all who call on the name of the Lord. And we likewise beg you in your turn to have us in remembrance. Know, moreover, that Bassianus has come to us; and we request of you who have a zeal for God, to send a copy of this letter to whomsoever you are able, as occasions may serve, or make your own opportunities, or send a message, that they may stand firm and stedfast in the faith. We bid you, beloved brethren, ever heartily farewell.

Epistle III.[2137]

To the Presbyters and Deacons Abiding at Rome. a.d. 250.

Argument.—This is a Familiar and Friendly Epistle; So that It Requires No Formal Argument, Especially as It Can Be Sufficiently Gathered from the Title Itself. The Letter of the Roman Clergy, to Which Cyprian is Replying, is Missing.

1. Cyprian to the elders and deacons, brethren abiding at Rome, sends, greeting. When the report of the departure of the excellent man, my colleague,[2138] was still uncertain among us, my beloved brethren, and I was wavering doubtfully in my opinion on the matter, I received a letter sent to me from you by Crementius the sub-deacon, in which I was most abundantly informed of his glorious end; and I rejoiced greatly that, in harmony with the integrity of his administration, an honourable consummation also attended him. Wherein, moreover, I greatly congratulate you, that you honour his memory with a testimony so public and so illustrious, so that by your means is made known to me, not only what is glorious to you in connection with the memory of your bishop, but what ought to afford to me also an example of faith and virtue. For in proportion as the fall of a bishop is an event which tends ruinously to the fall of his followers, so on the other hand it is a useful and helpful thing when a bishop, by the firmness of his faith, sets himself forth to his brethren as an object of imitation.

2. I have, moreover, read another epistle,[2139] in which neither the person who wrote nor the persons to whom it was written were plainly declared; and inasmuch as in the same letter both the writing and the matter, and even the paper itself, gave me the idea that something had been taken away, or had been changed from the original, I have sent you back the epistle as it actually came to hand, that you may examine whether it is the very same which you gave to Crementius the sub-deacon, to carry. For it is a very serious thing if the truth of a clerical letter is corrupted by any falsehood or deceit. In order, then, that we may know this, ascertain whether the writing and subscription are yours, and write me again what is the truth of the matter. I bid you, dearest brethren, ever heartily farewell.

[2137] Oxford ed.; Ep. ix.

[2138] Fabian, bishop of Rome. [Cyprian's "colleague," but their bishop. See Greek of Philip. ii. 25. He is an example to his brethren: such the simple position of a primitive Bishop of Rome.]

[2139] The foregoing letter, Ep. ii.

Epistle IV.[2140]

To the Presbyters and Deacons.

Argument.—Cyprian Exhorts His Clergy from His Place of Retirement, that in His Absence They Should Be United; That Nothing Should Be Wanting to Prisoners or to the Rest of the Poor; And Further, that They Should Keep the People in Quiet, Lest, If They Should Rush in Crowds to Visit the Martyrs in Prison, This Privilege Should at Length Be Forbidden Them. a.d. 250.

1. Cyprian to the presbyters and deacons, his beloved brethren, greeting. Being by the grace of God in safety, dearest brethren, I salute you, rejoicing that I am informed of the prosperity of all things in respect of your safety also; and as the condition of the place[2141] does not permit me to be with you now, I beg you, by your faith and your religion, to discharge there both your own office and mine, that there may be nothing wanting either to discipline or diligence. In respect of means, moreover, for meeting the expenses, whether for those who, having confessed their Lord with a glorious voice, have been put in prison, or for those who are labouring in poverty and want, and still stand fast in the Lord, I entreat that nothing be wanting, since the whole of the small sum which was collected there was distributed among the clergy for cases of that kind, that many might have means whence they could assist the necessities and burthens of individuals.

2. I beg also that there may be no lack, on your parts, of wisdom and carefulness to preserve peace. For although from their affection the brethren are eager to approach and to visit those good confessors, on whom by their glorious beginnings the divine consideration has already shed a brightness, yet I think that this eagerness must be cautiously indulged, and not in crowds,—not in numbers collected together at once, lest from this very thing ill-will be aroused, and the means of access be denied, and thus, while we insatiably wish for all, we lose all. Take counsel, therefore, and see that this may be more safely managed with moderation, so that the presbyters also, who there offer[2142] with the confessors, may one by one take turns with the deacons individually; because, by thus changing the persons and varying the people that come together, suspicion is diminished. For, meek and humble in all things, as befits the servants of God, we ought to accommodate ourselves to the times, and to provide for quietness, and to have regard to the people. I bid you, brethren, beloved

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[2140] Oxford ed.: Ep. v.

[2141] *Scil.* Carthage, where the populace had already demanded Cyprian's blood.

[2142] "Qui illic apud confessores offerunt," *scil.* "the oblation" (προσφορὰ, Rom. xv. 16), i.e., "who celebrate the Eucharist."

and dearly longed-for, always heartily farewell; and have me in remembrance. Greet all the brotherhood. Victor the deacon, and those who are with me, greet you. Farewell!

Epistle V.[2143]

To the Presbyters and Deacons.

Argument.—The Argument of This Letter is Nearly the Same as that of the Preceding One, Except that the Writer Directs the Confessors Also to Be Admonished by the Clergy of Their Duty, to Give Attention to Humility, and Obey the Presbyters and Deacons. His Own Retirement Incidentally Furnishes an Occasion for This.

1. Cyprian to the presbyters and deacons, his brethren, greeting. I had wished indeed, beloved brethren, with this my letter to greet the whole of my clergy in health and safety. But since the stormy time which has in a great measure overwhelmed my people, has, moreover, added this enhancement to my sorrows, that it has touched with its desolation even a portion of the clergy, I pray the Lord that, by the divine mercy, I may hereafter greet you at all events as safe, who, as I have learned, stand fast both in faith and virtue. And although some reasons might appear to urge me to the duty of myself hastening to come to you, firstly, for instance, because of my eagerness and desire for you, which is the chief consideration in my prayers, and then, that we might be able to consult together on those matters which are required by the general advantage, in respect of the government of the Church, and having carefully examined them with abundant counsel, might wisely arrange them;—yet it seemed to me better, still to preserve my retreat and my quiet for a while, with a view to other advantages connected with the peace and safety of us all:—which advantages an account will be given you by our beloved brother Tertullus, who, besides his other care which he zealously bestows on divine labours, was, moreover, the author of this counsel; that I should be cautious and moderate, and not rashly trust myself into the sight of the public; and especially that I should beware of that place where I had been so often inquired for and sought after.

2. Relying, therefore, upon your love and your piety, which I have abundantly known, in this letter I both exhort and command you, that those of you whose presence there is least suspicious and least perilous, should in my stead discharge my duty, in respect of doing those things which are required for the religious administration. In the meantime let the poor be taken care of as much and as well as possible; but especially those who have stood with unshaken faith and have not forsaken Christ's flock, that, by your diligence, means be 283 supplied to them to enable them to bear their poverty, so that what the troublous time has not effected in respect of their faith, may not be accomplished by want in respect of their afflictions. Let a more earnest care, moreover, be bestowed upon the glorious confessors.

[2143] Oxford ed.: Ep. xiv. a.d. 250.

And although I know that very many of those have been maintained by the vow[2144] and by the love of the brethren, yet if there be any who are in want either of clothing or maintenance, let them be supplied, with whatever things are necessary, as I formerly wrote to you, while they were still kept in prison,—only let them know from you and be instructed, and learn what, according to the authority of Scripture, the discipline of the Church requires of them, that they ought to be humble and modest and peaceable, that they should maintain the honour of their name, so that those who have achieved glory by what they have testified, may achieve glory also by their characters, and in all things seeking the Lord's approval, may show themselves worthy, in consummation of their praise, to attain a heavenly crown. For there remains more than what is yet seen to be accomplished, since it is written "Praise not any man before his death;"[2145] and again, "Be thou faithful unto death, and I will give thee a crown of life."[2146] And the Lord also says, "He that endureth to the end, the same shall be saved."[2147] Let them imitate the Lord, who at the very time of His passion was not more proud, but more humble. For then He washed His disciples' feet, saying, "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you."[2148] Let them also follow the example of the Apostle Paul, who, after often-repeated imprisonment, after scourging, after exposures to wild beasts, in everything continued meek and humble; and even after his rapture to the third heaven and paradise, he did not proudly arrogate anything to himself when he said, "Neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you."[2149]

3. These several matters, I pray you, suggest to our brethren. And as "he who humbleth himself shall be exalted,"[2150] now is the time when they should rather fear the ensnaring adversary, who more eagerly attacks the man that is strongest, and becoming more virulent, for the very reason that he is conquered, strives to overcome his conqueror. The Lord grant that I may soon both see them again, and by salutary exhortation may establish their minds to preserve their glory. For I am grieved when I hear that some of them run about wickedly and proudly, and give themselves up to follies or to discords; that members of Christ, and even members that have confessed Christ, are defiled by unlawful concubinage, and cannot

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[2144] It is thought that Cyprian here speaks of an order of men called "Parabolani," who systematically devoted themselves to the service of the sick and poor and imprisoned. [Acts iv. 6, ὁι νεώτεροι.]

[2145] Ecclus. xi. 28. [Conf. Solon, *Herod.*, i. 86.]

[2146] Apoc. ii. 10.

[2147] Matt. x. 22.

[2148] John xiii. 14, 15. [The *parabolani* were so called *circa* a.d. 415.]

[2149] 2 Thess. iii. 8.

[2150] Luke xiv. 11.

be ruled either by deacons or by presbyters, but cause that, by the wicked and evil characters of a few,[2151] the honourable glories of many and good confessors are tarnished;[2152] whom they ought to fear, lest, being condemned by their testimony and judgment, they be excluded from their fellowship. That, finally, is the illustrious and true confessor, concerning whom afterwards the Church does not blush, but boasts.

4. In respect of that which our fellow-presbyters, Donatus and Fortunatus, Novatus and Gordius, wrote to me, I have not been able to reply by myself, since, from the first commencement of my episcopacy, I made up my mind to do nothing on my own private opinion, without your advice and without the consent of the people.[2153] But as soon as, by the grace of God, I shall have come to you, then we will discuss in common, as our respective dignity requires, those things which either have been or are to be done. I bid you, brethren beloved and dearly longed-for, ever heartily farewell, and be mindful of me. Greet the brotherhood that is with you earnestly from me, and tell them to remember me. Farewell.

[2151] [Strange, indeed, that such should be found amid the persecuted sheep of Christ; but it illustrates the history of Callistus at Rome, and the possibility of such characters enlisting in the Church.]

[2152] ["Whence hath it tares?" *Ans.*: "An enemy hath done this." See Matt. xiii. 27; Acts xx. 29–31.]

[2153] [Elucidation II. This was the canonical duty neglected by Callistus and his predecessor, who "*imagined*," etc. See p. 156, *supra*.]

Epistle VI.[2154]

To Rogatianus the Presbyter, and the Other Confessors. a.d. 250.

Argument.—He Exhorts Rogatianus and the Other Confessors to Maintain Discipline, that None Who Had Confessed Christ in Word Should Seem to Deny Him in Deed; Casually Rebuking Some of Them, Who, Being Exiled on Account of the Faith, Were Not Afraid to Return Unbidden into Their Country.

1. Cyprian to the presbyter Rogatianus, and to the other confessors, his brethren, greeting. I had both heretofore, dearly beloved and bravest brethren, sent you a letter, in which I congratulated your faith and virtue with exulting words, and now my voice has no other object, first of all, than with joyous mind, repeatedly and always to announce the glory 284
of your name. For what can I wish greater or better in my prayers than to see the flock of Christ enlightened by the honour of your confession? For although all the brethren ought to rejoice in this, yet, in the common gladness, the share of the bishop is the greatest. For the glory of the Church is the glory of the bishop.[2155] In proportion as we grieve over those whom a hostile persecution has cast down, in the same proportion we rejoice over you whom the devil has not been able to overcome.

2. Yet I exhort you by our common faith, by the true and simple love of my heart towards you, that, having overcome the adversary in this first encounter, you should hold fast your glory with a brave and persevering virtue. We are still in the world; we are still placed in the battle-field; we fight daily for our lives. Care must be taken, that after such beginnings as these there should also come an increase, and that what you have begun to be with such a blessed commencement should be consummated in you. It is a slight thing to have been able to attain anything; it is more to be able to keep what you have attained; even as faith itself and saving birth makes alive, not by being received, but by being preserved. Nor is it actually the attainment, but the perfecting, that keeps a man for God. The Lord taught this in His instruction when He said, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."[2156] Conceive of Him as saying this also to His confessor, "Lo thou art made a confessor; sin no more, lest a worse thing come unto thee." Solomon also, and Saul, and many others, so long as they walked in the Lord's ways, were able to keep the grace given to them. When the discipline of the Lord was forsaken by them, grace also forsook them.

[2154] Oxford ed.; Ep. xiii. [Rogatian was a bishop afterwards.]

[2155] A beautiful aphorism. See below, note 8, this page.]

[2156] John v. 14.

3. We must persevere in the straight and narrow road of praise and glory; and since peacefulness and humility and the tranquillity of a good life is fitting for all Christians, according to the word of the Lord, who looks to none other man than "to him that is poor and of a contrite spirit, and that trembleth at"[2157] His word, it the more behoves you confessors, who have been made an example to the rest of the brethren, to observe and fulfil this, as being those whose characters should provoke to imitation the life and conduct of all. For as the Jews were alienated from God, as those on whose account "the name of God is blasphemed among the Gentiles,"[2158] so on the other hand those are dear to God through whose conformity to discipline the name of God is declared with a testimony of praise, as it is written, the Lord Himself forewarning and saying, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."[2159] And Paul the apostle says, "Shine as lights in the world."[2160] And similarly Peter exhorts: "As strangers," says he, "and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify the Lord."[2161] This, indeed, the greatest part of you, I rejoice to say, are careful for; and, made better by the honour of your confession itself, guard and preserve its glory by tranquil and virtuous lives.

4. But I hear that some infect your number, and destroy the praise of a distinguished name by their corrupt conversation; whom you yourselves, even as being lovers and guardians of your own praise, should rebuke and check and correct. For what a disgrace is suffered by your name, when one spends his days in intoxication and debauchery,[2162] another returns to that country whence he was banished, to perish when arrested, not now as being a Christian, but as being a criminal![2163] I hear that some are puffed up and are arrogant, although it is written, "Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee."[2164] Our Lord "was led as a sheep to the slaughter; and as a lamb before her shearers is dumb, so He opened not His mouth."[2165] "I

[2157] Isa. lxvi. 2.

[2158] Rom. ii. 24.

[2159] Matt. v. 16.

[2160] Phil. ii. 15.

[2161] 1 Pet. ii. 11, 12.

[2162] [The *shame* of the Church is the *shame* of the bishop. See above, note 1; also 1 Tim. v. 22.]

[2163] Either as criminals having returned from banishment without authority, or as having committed some crime for which they became amenable to punishment. See 1 Pet. iv. 15: "But let none of you suffer as a murderer, or as a thief, or as an evil-doer."

[2164] Rom. xi. 20, 21. [How significant this warning to Rome!]

[2165] Isa. liii. 7.

am not rebellious," says He, "neither do I gainsay. I gave my back to the smiters, and my cheeks to the palms of their hands. I hid not my face from the filthiness of spitting."[2166] And dares any one now, who lives by and in this very One, lift up himself and be haughty, forgetful, as well of the deeds which He did, as of the commands which He left to us either by Himself or by His apostles? But if "the servant is not greater than his Lord,"[2167] let those who follow the Lord humbly and peacefully and silently tread in His steps, since the lower one is, the more exalted he may become; as says the Lord, "He that is least among you, the same shall be great."[2168]

5. What, then, is that—how execrable should it appear to you—which I have learnt with extreme anguish and grief of mind, to wit, that there are not wanting those who defile the temples of God, and the members sanctified after confession and made glorious,[2169] with a disgraceful and infamous concubinage, associating their beds promiscuously with women's! In which, even if there be no pollution of their conscience, there is a great guilt in this very thing, that by their offence originate examples for the ruin of others.[2170] There ought also to be no contentions and emulations among you, since the Lord left to us His peace, and it is written, "Thou shalt love thy neighbour as thyself."[2171] "But if ye bite and find fault with one another, take heed that ye be not consumed one of another."[2172] From abuse and revilings also I entreat you to abstain, for "revilers do not attain the kingdom of God;"[2173] and the tongue which has confessed Christ should be preserved sound and pure with its honour. For he who, according to Christ's precept, speaks things peaceable and good and just, daily confesses Christ. We had renounced the world when we were baptized; but we have now indeed renounced the world when tried and approved by God, we leave all that we have, and have followed the Lord, and stand and live in His faith and fear.

6. Let us confirm one another by mutual exhortations, and let us more and more go forward in the Lord; so that when of His mercy He shall have made that peace which He promises to give, we may return to the Church new and almost changed men, and may be received, whether by our brethren or by the heathen, in all things corrected and renewed for the better; and those who formerly admired our glory in our courage may now admire

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[2166] Isa. l. 5, 6.

[2167] John xiii. 16.

[2168] Luke ix. 48.

[2169] "Illustrata." The Oxford translation has "bathed in light."

[2170] [That is, if they have not actually committed the great sin themselves, yet, etc. See vol. ii. p. 57.]

[2171] Lev. xix. 18.

[2172] Matt. xxii. 39.

[2173] Gal. v. 15. [See note 9, *infra*.]

the discipline in our lives.[2174] I bid you, beloved brethren, ever heartily farewell; and be mindful of me.

[2174] The following is found only in one ms. Its genuineness is therefore doubted by some: "And although I have most fully written to our clergy, both lately when you were still kept in prison, and now also again, to supply whatever was needful, either for your clothing or for your food, yet I myself have also sent you from the small means of my own which I had with me, 250 pieces; and another 250 I had also sent before. Victor also, who from a reader has become a deacon, and is with me, sent you 175. But I rejoice when I know that very many of our brethren of their love are striving with each other, and are aiding your necessities with their contributions."

Epistle VII.[2175]

To the Clergy, Concerning Prayer to God.

Argument.—The Argument of the Present Epistle is Nearly the Same as that of the Two Preceding, Except that He Exhorts in This to Diligent Prayer.

1. Cyprian to the presbyters and deacons, his brethren, greeting. Although I know, brethren beloved, that from the fear which we all of us owe to God, you also are instantly urgent in continual petitions and earnest prayers to Him, still I myself remind your religious anxiety, that in order to appease and entreat the Lord, we must lament not only in words, but also with fastings and with tears, and with every kind of urgency. For we must perceive and confess that the so disordered ruin arising from that affliction, which has in a great measure laid waste, and is even still laying waste, our flock, has visited us according to our sins, in that we do not keep the way of the Lord, nor observe the heavenly commandments given to us for our salvation. Our Lord did the will of His Father, and we do not do the will of our Lord; eager about our patrimony and our gain, seeking to satisfy our pride, yielding ourselves wholly to emulation and to strife, careless of simplicity and faith, renouncing the world in words only, and not in deeds, every one of us pleasing himself, and displeasing all others,[2176]—therefore we are smitten as we deserve, since it is written: "And that servant, which knoweth his master's will, and has not obeyed his will, shall be beaten with many stripes."[2177] But what stripes, what blows, do we not deserve, when even confessors, who ought to be an example of virtuous life to others, do not maintain discipline? Therefore, while an inflated and immodest boastfulness about their own confession excessively elates some, tortures come upon them, and tortures without any cessation of the tormentor, without any end of condemnation, without any comfort of death,—tortures which do not easily let them pass to the crown, but wrench them on the rack until they cause them to abandon their faith, unless some one taken away by the divine compassion should depart in the very midst of the torments, gaining glory not by the cessation of his torture, but by the quickness of his death.

[2175] Oxford ed.; Ep. xi. a.d. 250.

[2176] [Compare, in former letters, similar complaints, to which brief notes are subjoined. And mark the honest simplicity of these confessions. 2 Peter ii. 13, 14, 15.]

[2177] Luke xii. 47.

2. These things we suffer by our own fault and our own deserving, even as the divine judgment has forewarned us, saying, "If they forsake my law and walk not in my judgments, if they profane my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes."[2178] It is for this reason that we feel the rods and the stripes, because we neither please God with good deeds nor atone[2179] for our sins. Let us of our inmost heart and of our entire mind ask for God's mercy, because He Himself also adds, saying, "Nevertheless my loving-kindness will I not scatter away from them."[2180] Let us ask, and we shall receive; and if there be delay and tardiness in our receiving, since we have grievously offended, let us knock, because "to him that knocketh also it shall be opened,"[2181] if only our prayers, our groanings, and our tears, knock at the door; and with these we must be urgent and persevering, even although prayer be offered with one mind.[2182]

3. For,—which the more induced and constrained me to write this letter to you,—you ought to know (since the Lord has condescended to show and to reveal it) that it was said in a vision, "Ask, and ye shall obtain." Then, afterwards, that the attending people were bidden to pray for certain persons pointed out to them, but that in their petitions there were dissonant voices, and wills disagreeing, and that this excessively displeased Him who had said, "Ask, and ye shall obtain," because the disagreement of the people was out of harmony, and there was not a consent of the brethren one and simple, and a united concord; since it is written, "God who maketh men to be of one mind in a house;"[2183] and we read in the Acts of the Apostles, "And the multitude of them that believed were of one heart and of one soul."[2184] And the Lord has bidden us with His own voice, saying, "This is my command, that ye love one another."[2185] And again, "I say unto you, that if two of you shall agree on earth as touching anything that you shall ask, it shall be done for you of my Father which is in heaven."[2186] But if two of one mind can do so much, what might be effected if the unanimity prevailed among all? But if, according to the peace which our Lord gave us, there were agreement among all brethren, we should before this have obtained from the divine

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[2178] Ps. lxxxix. 30–32.

[2179] Satisfacimus.

[2180] Ps. lxxxix. 33.

[2181] Luke xi. 10.

[2182] [A comment on Luke xviii. 3, compared with Matt. xviii. 19. Importunity necessary, even in the latter case.]

[2183] Ps. lxviii. 6. [Vulgate and Anglican Psalter version.]

[2184] Acts iv. 32.

[2185] John xv. 12.

[2186] Matt. xviii. 19.

mercy what we seek; nor should we be wavering so long in this peril of our salvation and our faith. Yes, truly, and these evils would not have come upon the brethren, if the brotherhood had been animated with one spirit.

4. For there also was shown that there sate the father of a family, a young man also being seated at his right hand, who, anxious and somewhat sad with a kind of indignation, holding his chin in his right hand, occupied his place with a sorrowful look. But another standing on the left hand, bore a net, which he threatened to throw, in order to catch the people standing round.[2187] And when he who saw marvelled what this could be, it was told him that the youth who was thus sitting on the right hand was saddened and grieved because his commandments were not observed; but that he on the left was exultant because an opportunity was afforded him of receiving from the father of the family the power of destroying. This was shown long before the tempest of this devastation arose. And we have seen that which had been shown fulfilled; that while we despise the commandments of the Lord, while we do not keep the salutary ordinances of the law that He has given, the enemy was receiving a power of doing mischief, and was overwhelming, by the cast of his net, those who were imperfectly armed and too careless to resist.

5. Let us urgently pray and groan with continual petitions. For know, beloved brethren, that I was not long ago reproached with this also in a vision, that we were sleepy in our prayers, and did not pray with watchfulness; and undoubtedly God, who "rebukes whom He loves,"[2188] when He rebukes, rebukes that He may amend, amends that He may preserve. Let us therefore strike off and break away from the bonds of sleep, and pray with urgency and watchfulness, as the Apostle Paul bids us, saying, "Continue in prayer, and watch in the same."[2189] For the apostles also ceased not to pray day and night; and the Lord also Himself, the teacher of our discipline, and the way of our example, frequently and watchfully prayed, as we read in the Gospel: "He went out into a mountain to pray, and continued all night in prayer to God."[2190] And assuredly what He prayed for, He prayed for on our behalf, since He was not a sinner, but bore the sins of others. But He so prayed for us, that in another place we read, "And the Lord said to Peter, Behold, Satan has desired to sift you as wheat: but I have prayed for thee, that thy faith fail not."[2191] But if for us and for our sins He both laboured and watched and prayed, how much more ought we to be instant in prayers; and, first of all, to pray and to entreat the Lord Himself, and then through Him, to make satisfac-

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[2187] [After the manner of Hermas. Vol. ii. p. 24, note 2.]

[2188] Heb. xii. 6.

[2189] Col. iv. 2.

[2190] Luke vi. 12.

[2191] Luke xxii. 31, 32.

tion to God the Father! We have an advocate and an intercessor for our sins, Jesus Christ the Lord and our God, if only we repent of our sins past, and confess and acknowledge our sins, whereby we now offend the Lord, and for the time to come engage to walk in His ways, and to fear His commandments. The Father corrects and protects us, if we still stand fast in the faith both in afflictions and perplexities, that is to say, cling closely to His Christ; as it is written, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril, or sword?"[2192] None of these things can separate believers, nothing can tear away those who are clinging to His body and blood. Persecution of that kind is an examination and searching out of the heart. God wills us to be sifted and proved, as He has always proved His people; and yet in His trials help has never at any time been wanting to believers. 28

6. Finally, to the very least of His servants although placed among very many sins, and unworthy of His condescension, yet He has condescended of His goodness towards us to command:[2193] "Tell him," said He, "to be safe, because peace is coming; but that, in the meantime, there is a little delay, that some who still remain may be proved." But we are admonished by these divine condescensions both concerning a spare diet and a temperate use of drink; to wit, lest worldly enticement should enervate the breast now elevated with celestial vigour, or lest the mind, weighed down by too abundant feasting, should be less watchful unto prayers and supplication.

7. It was my duty not to conceal these special matters, nor to hide them alone in my own consciousness,—matters by which each one of us may be both instructed and guided. And do not you for your part keep this letter concealed among yourselves, but let the brethren have it to read. For it is the part of one who desires that his brother should not be warned and instructed, to intercept those words with which the Lord condescends to admonish and instruct us. Let them know that we are proved by our Lord, and let them never fail of that faith whereby we have once believed in Him, under the conflict of this present affliction. Let each one, acknowledging his own sins, even now put off the conversation of the old man. "For no man who looks back as he putteth his hand to the plough is fit for the kingdom of God."[2194] And, finally, Lot's wife, who, when she was delivered, looked back in defiance of the commandment, lost the benefit of her escape.[2195] Let us look not to things which are behind, whither the devil calls us back, but to things which are before, whither Christ calls

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[2192] Rom. viii. 35.

[2193] [A vision granted to the pastor in behalf of his flock. See Vulgate version of Ps. lxxxix. 19, which Cyprian's, doubtless, anticipated.] This prediction of *settled times* was published in *unsettled* ones; and it was fulfilled by the sudden and unexpected death of Decius, in his expedition against the Goths.

[2194] Luke ix. 62.

[2195] Gen. xix. 26.

us. Let us lift up our eyes to heaven, lest the earth with its delights and enticements deceive us. Let each one of us pray God not for himself only, but for all the brethren, even as the Lord has taught us to pray, when He bids to each one, not private prayer, but enjoined them, when they prayed, to pray for all in common prayer and concordant supplication.[2196] If the Lord shall behold us humble and peaceable; if He shall see us joined one with another; if He shall see us fearful concerning His anger; if corrected and amended by the present tribulation, He will maintain us safe from the disturbances of the enemy. Discipline hath preceded; pardon also shall follow.

8. Let us only, without ceasing to ask, and with full faith that we shall receive, in simplicity and unanimity beseech the Lord, entreating not only with groaning but with tears, as it behoves those to entreat who are situated between the ruins of those who wail, and the remnants of those who fear; between the manifold slaughter of the yielding, and the little firmness of those who still stand. Let us ask that peace may be soon restored; that we may be quickly helped in our concealments and our dangers; that those things may be fulfilled which the Lord deigns to show to his servants,—the restoration of the Church, the security of our salvation; after the rains, serenity; after the darkness, light; after the storms and whirlwinds, a peaceful calm; the affectionate aids of paternal love, the accustomed grandeurs of the divine majesty whereby both the blasphemy of persecutors may be restrained, the repentance of the lapsed renewed, and the stedfast faith of the persevering may glory. I bid you, beloved brethren, ever heartily farewell; and have me in remembrance. Salute the brotherhood in my name; and remind them to remember me. Farewell.

[2196] [Saying, “our Father,” not “my Father.” Vol. i. p. 62.]

Epistle VIII.[2197]

To the Martyrs and Confessors.

Argument.—Cyprian, Commending the African Martyrs Marvellously for Their Constancy, Urges Them to Perseverance by the Example of Their Colleague Mappalicus.

Cyprian to the martyrs and confessors in Christ our Lord and in God the Father, everlasting salvation. I gladly rejoice and am thankful, most brave and blessed brethren, at hearing of your faith and virtue, wherein the Church, our Mother, glories. Lately, indeed, she gloried, when, in consequence of an enduring confession, that punishment was undergone which drove the confessors of Christ into exile; yet the present confession is so much the more illustrious and greater in honour as it is braver in suffering. The combat has increased, and the glory of the combatants has increased also. Nor were you kept back from the struggle 288 by fear of tortures, but by the very tortures themselves you were more and more stimulated to the conflict; bravely and firmly you have returned with ready devotion, to contend in the extremest contest. Of you I find that some are already crowned, while some are even now within reach of the crown of victory; but all whom the danger has shut up in a glorious company are animated to carry on the struggle with an equal and common warmth of virtue, as it behoves the soldiers of Christ in the divine camp: that no allurements may deceive the incorruptible stedfastness of your faith, no threats terrify you, no sufferings or tortures overcome you, because "greater is He that is in us, than he that is in the world;"[2198] nor is the earthly punishment able to do more towards casting down, than is the divine protection towards lifting up. This truth is proved by the glorious struggle of the brethren, who, having become leaders to the rest in overcoming their tortures, afforded an example of virtue and faith, contending in the strife, until the strife yielded, being overcome. With what praises can I commend you, most courageous brethren? With what vocal proclamation can I extol the strength of your heart and the perseverance of your faith? You have borne the sharpest examination by torture, even unto the glorious consummation, and have not yielded to sufferings, but rather the sufferings have given way to you. The end of torments, which the tortures themselves did not give, the crown has given. The examination by torture waxing severer, continued for a long time to this result, not to overthrow the stedfast faith, but to send the men of God more quickly to the Lord. The multitude of those who were present saw with admiration the heavenly contest,—the contest of God, the spiritual contest, the battle of Christ,—saw that His servants stood with free voice, with unyielding mind, with divine virtue—bare, indeed, of weapons of this world, but believing and armed with the weapons of faith. The tortured stood more brave than the torturers; and the limbs, beaten and torn as they were, overcame the hooks that bent and tore them. The scourge, often repeated with all its rage, could not conquer invincible faith, even although the membrane which enclosed the entrails were broken, and it was no longer the limbs but the wounds of the servants of God that were tortured. Blood was flowing which might quench the blaze of persecution, which might subdue the flames of Gehenna with its glorious gore.[2199] Oh, what a spectacle was that to the Lord,—how sublime, how great, how acceptable to the eyes of God in the allegiance and devotion of His soldiers! As it is written in the Psalms, when the Holy Spirit at once speaks to us and warns us: "Precious in the sight of the Lord is the death of His saints."[2200] Precious is the death which has bought immortality at the cost of its blood, which has received the crown from the consummation of its virtues. How did Christ rejoice therein! How willingly did He both fight and conquer in such servants of His, as the protector of their faith, and giving to believers as much as he who taketh believes that he receives! He was present at His own contest; He lifted up, strengthened, animated the champions and assertors of His name. And He who once conquered death on our behalf, always conquers it in us. "When they," says He, "deliver you up, take no thought what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."[2201] The present struggle has afforded a proof of this saying. A voice filled with the Holy Spirit broke forth from the martyr's mouth when the most blessed Mappalicus said to the proconsul in the midst of his torments, "You shall see a contest to-morrow." And that which he said with the testimony of virtue and faith, the Lord fulfilled. A heavenly contest was exhibited, and the servant of God was crowned in the struggle of the promised fight. This is the contest which the prophet Isaiah of old predicted, saying, "It shall be no light contest for you with men, since God appoints the struggle."[2202] And in order to show what this struggle would be, he added the words, "Behold, a virgin shall conceive and bear a son, and ye shall call His name Emmanuel."[2203] This is the struggle of our faith in which we engage, in which we conquer, in which we are crowned. This is the struggle which the blessed Apostle Paul has shown to us, in which it behoves us to run and to attain the crown of glory. "Do ye not know," says he, “that they which run in a race, run all indeed, but one receiveth the prize? So run that ye may obtain.” “Now they do it that they may receive a corruptible crown, but we an incorruptible.”[2204] Moreover, setting forth his own struggle, and declaring that he himself should soon be a sacrifice for the Lord’s sake, he says, “I am now ready to be offered, and the time of my assumption is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.”[2205] This fight, therefore, predicted of old by the prophets, begun by the Lord, waged by the apostles, Mappalicus promised again to the proconsul in his own name and that of his colleagues. Nor did the faithful voice deceive in his promise; he exhibited the fight to which he had pledged himself, and he received the reward which he deserved. I not only beseech but exhort the rest of you, that you all should follow that martyr now most blessed, and the other partners of that engagement,—soldiers and comrades, stedfast in faith, patient in suffering, victors in tortures,—that those who are united at once by the bond of confession, and the entertainment of a dungeon, may also be united in the consummation of their virtue and a celestial crown; that you by your joy may dry the tears of our Mother, the Church, who mourns over the wreck and death of very many; and that you may confirm, by the provocation of your example, the stedfastness of others who stand also. If the battle shall call you out, if the day of your contest shall come engage bravely, fight with constancy, as knowing that you are fighting under the eyes of a present Lord, that you are attaining by the confession of His name to His own glory; who is not such a one as that He only looks on His servants, but He Himself also wrestles in us, Himself is engaged,—Himself also in the struggles of our conflict not only crowns, but is crowned. But if before the day of your contest, of the mercy of God, peace shall supervene, let there still remain to you the sound will and the glorious conscience.[2206] Nor let any one of you be saddened as if he were inferior to those who before you have suffered tortures, have overcome the world and trodden it under foot, and so have come to the Lord by a glorious road. For the Lord is the “searcher out of the reins and the hearts.”[2207] He looks through secret things, and beholds that which is concealed. In order to merit the crown from Him, His own testimony alone is sufficient, who will judge us. Therefore, beloved brethren, either case is equally lofty and illustrious,—the former more secure, to wit, to hasten to the Lord with the consummation of our victory,—the latter more joyous; a leave of absence, after glory, being received to flourish in the praises of the Church. O blessed Church of ours, which the honour of the divine condescension illuminates, which in our own times the glorious blood of martyrs renders illustrious! She was white before in the works of the brethren; now she has become purple in the blood of the martyrs. Among her flowers are wanting neither roses nor lilies. Now let each one strive for the largest dignity of either honour. Let them receive crowns, either white, as of labours, or of purple, as of suffering. In the heavenly camp both peace and strife have their own flowers, with which the soldier of Christ may be crowned for glory. I bid you, most brave and beloved brethren, always heartily farewell in the Lord; and have me in remembrance. Fare ye well.

[2197] Oxford ed.; Ep. x. a.d. 250.

[2198] 1 John iv. 4.

[2199] [There is in the church of S. Stefano Rotondo at Rome a series of delineations of the sufferings of the early martyrs, poorly executed, and too horrible to contemplate; but it all answers to these words of our author. See Ep. xxxiv. *infra*.]

[2200] Ps. cxvi. 15.

[2201] Matt. x. 19, 20.

[2202] Isa. vii. 13; *vide* Lam. iii. 26.

[2203] Isa. vii. 14.

[2204] 1 Cor. ix. 24, 25.

[2205] 2 Tim. iv. 6–8.

[2206] [He contemplates the peace promised in Ep. viii. *supra*. But note the indomitable spirit with which, for successive ages, the Church supplied her martyrs. Heb. xi. 36, 37.]

[2207] Rev. ii. 23.

Epistle IX.[2208]

To the Clergy, Concerning Certain Presbyters Who Had Rashly Granted Peace to the Lapsed Before the Persecution Had Been Appeased, and Without the Privity of the Bishops.

Argument.—The Argument of This Epistle is Contained in the Following Words of the XIVth Epistle:—"To the Presbyters and Deacons," He Says, "Was Not Wanting the Vigour of the Priesthood, So that Some, Too Little Mindful of Discipline, and Hasty with a Rash Precipitation, Who Had Already Begun to Communicate with the Lapsed, Were Checked."

1. Cyprian to the presbyters and deacons, his brethren, greeting. I have long been patient, beloved brethren, hoping that my forbearing silence would avail to quietness. But since the unreasonable and reckless presumption of some is seeking by its boldness to disturb both the honour of the martyrs, and the modesty of the confessors, and the tranquility of the whole people, it behoves me no longer to keep silence, lest too much reticence should issue in danger both to the people and to ourselves. For what danger ought we not to fear from the Lord's displeasure, when some of the presbyters, remembering neither the Gospel nor their own place, and, moreover, considering neither the Lord's future judgment nor the bishop now placed over them, claim to themselves entire authority,[2209]—a thing which was never in any wise done under our predecessors,—with discredit and contempt of the bishop?

2. And I wish, if it could be so without the sacrifice of our brethren's safety, that they could make good their claim to all things; I could dissemble and bear the discredit of my episcopal authority, as I always have dissembled and borne it. But it is not now the occasion for dissimulating when our brotherhood is deceived by some of you, who, while without the means of restoring salvation they desire to please, become a still greater stumbling-block 290 to the lapsed. For that it is a very great crime which persecution has compelled to be committed, they themselves know who have committed it; since our Lord and Judge has said, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven; but whosoever shall deny me, him will I also deny."[2210] And again He has said, "All sins shall be forgiven unto the sons of men, and blasphemies; but he that shall blaspheme against the Holy Ghost shall not have forgiveness, but is guilty of eternal sin."[2211] Also the

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[2208] Oxford ed.: Ep. xvi. a.d. 250.

[2209] In letter ii. we have noted a limited exercise of *jurisdiction*: the canons seem not to have allowed them the full powers these presbyters had used.]

[2210] Matt. x. 32, 33.

[2211] Mark iii. 28, 29.

blessed apostle has said, “Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord’s table and of the table of devils.”[2212] He who withholds these words from our brethren deceives them, wretched that they are; so that they who truly repenting might satisfy God, both as the Father and as merciful, with their prayers and works, are seduced more deeply to perish; and they who might raise themselves up fall the more deeply. For although in smaller sins sinners may do penance for a set time, and according to the rules of discipline come to public confession,[2213] and by imposition of the hand of the bishop and clergy receive the right of communion: now with their time still unfulfilled, while persecution is still raging, while the peace of the Church itself is not yet restored, they are admitted to communion, and their name is presented; and while the penitence is not yet performed, confession is not yet made, the hands of the bishop and clergy are not yet laid upon them, the eucharist is given to them; although it is written, “Whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.”[2214]

3. But now they are not guilty who so little observe the law of Scripture; but they will be guilty who are in office and do not suggest these things to brethren, so that, being instructed by those placed above them, they may do all things with the fear of God, and with the observance given and prescribed by Him. Then, moreover, they lay the blessed martyrs open to ill-will, and involve the glorious servants of God with the priest of God; so that although they, mindful of my place, have directed letters to me, and have asked that their wishes should then be examined, and peace granted them,—when our Mother, the Church herself, should first have received peace for the Lord’s mercy, and the divine protection, have brought me back to His Church,—yet these, disregarding the honour which the blessed martyrs with the confessors maintain for me, despising the Lord’s law and that observance, which the same martyrs and confessors bid to be maintained, before the fear of persecution is quenched, before my return, almost even before the departure of the martyrs, communicate with the lapsed, and offer and give them the eucharist: when even if the martyrs, in the heat of their glory, were to consider less carefully the Scriptures, and to desire anything more, they should be admonished by the presbyters’ and deacons’ suggestions, as was always done in time past.[2215]

4. For this reason the divine rebuke does not cease to chastise us night nor day. For besides the visions of the night, by day also, the innocent age of boys is among us filled with the Holy Spirit, seeing in an ecstasy with their eyes, and hearing and speaking those things

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[2212] 1 Cor. x. 21.

[2213] “Exomologesis.”

[2214] 1 Cor. xi. 27.

[2215] [Compare Tertullian, *Ad Martyras*, vol. iii. p. 693.]

whereby the Lord condescends to warn and instruct us.[2216] And you shall hear all things when the Lord, who bade me withdraw, shall bring me back again to you. In the meanwhile, let those certain ones among you who are rash and incautious and boastful, and who do not regard man, at least fear God, knowing that, if they shall persevere still in the same course, I shall use that power of admonition which the Lord bids me use; so that they may meanwhile be withheld from offering,[2217] and have to plead their cause both before me and before the confessors themselves and before the whole people, when, with God's permission, we begin to be gathered together once more into the bosom of the Church, our Mother. Concerning this matter, I have written to the martyrs and confessors, and to the people, letters; both of which I have bidden to be read to you. I wish you, dearly beloved brethren and earnestly longed-for, ever heartily farewell in the Lord; and have me in remembrance. Fare ye well.

[2216] [Note this persuasion of Cyprian, and compare St. Matt. xxi. 15, 16; Luke xix. 40.]

[2217] [Celebrating the Lord's Supper; Rom. xv. 16 (Greek) compared with Mal. i. 11, texts which seem greatly to have influenced the language of the early Church.]

Epistle X.[2218]

To the Martyrs and Confessors Who Sought that Peace Should Be Granted to the Lapsed.

Argument.—The Occasion of This Letter is Given Below in Epistle XIV. As Follows:—“When I Found that Those Who Had Polluted Their Hands and Mouths with Sacrilegious Contact, or Had No Less Infected Their Conscience with Wicked Certificates,” Etc.[2219]

1. Cyprian to the martyrs and confessors, his beloved brethren, greeting. The anxiety of my situation and the fear of the Lord constrain me, my brave and beloved brethren, to admonish you in my letters, that those who so devotedly and bravely maintain the faith of the Lord should also maintain the law and discipline of the Lord. For while it behoves all Christ’s soldiers to keep the precepts of their commander; to you it is more especially fitting that you should obey His precepts, inasmuch as you have been made an example to others, both of valour and of the fear of God. And I had indeed believed that the presbyters and deacons who are there present with you would admonish and instruct you more fully concerning the law of the Gospel, as was the case always in time past under my predecessors; so that the deacons passing in and out of the prison controlled the wishes of the martyrs by their counsels, and by the Scripture precepts. But now, with great sorrow of mind, I gather that not only the divine precepts are not suggested to you by them, but that they are even rather restrained, so that those things which are done by you yourselves, both in respect of God with caution, and in respect of God’s priest[2220] with honour, are relaxed by certain presbyters, who consider neither the fear of God nor the honour of the bishop. Although you sent letters to me in which you ask that your wishes should be examined, and that peace should be granted to certain of the lapsed as soon as with the end of the persecution we should have begun to meet with our clergy, and to be gathered together once more; those presbyters, contrary to the Gospel law, contrary also to your respectful petition, before penitence was fulfilled, before confession even of the gravest and most heinous sin was made, before hands were placed upon the repentant by the bishops and clergy, dare to offer

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[2218] Oxford ed.: Ep. xv. a.d. 250.

[2219] That these were everywhere soliciting the martyrs, and were also corrupting the confessors with importunate and excessive entreaty, so that, without any distinction or examination of the individuals, thousands of certificates were given, against the Gospel law, I wrote letters in which I recalled by my advice as much as possible the martyrs and confessors to the Lord’s commands.

[2220] [Another instance of this word as applied to the bishop, κατ’ ἐξοχην. So in St. Chrysostom, *De Sacerdotio* = episcopatu.]

on their behalf, and to give them the eucharist, that is, to profane the sacred body of the Lord, although it is written, "Whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."[2221]

2. And to the lapsed indeed pardon may be granted in respect of this thing. For what dead person would not hasten to be made alive? Who would not be eager to attain to his own salvation? But it is the duty of those placed over them to keep the ordinance, and to instruct those that are either hurrying or ignorant, that those who ought to be shepherds of the sheep may not become their butchers. For to concede those things which tend to destruction is to deceive. Nor is the lapsed raised in this manner, but, by offending God, he is more urged on to ruin. Let them learn, therefore, even from you, what they ought to have taught; let them reserve your petitions and wishes for the bishops,[2222] and let them wait for ripe and peaceable times to give peace at your requests. The first thing is, that the Mother should first receive peace from the Lord, and then, in accordance with your wishes, that the peace of her children should be considered.

3. And since I hear, most brave and beloved brethren, that you are pressed by the shamelessness of some, and that your modesty suffers violence; I beg you with what entreaties I may, that, as mindful of the Gospel, and considering what and what sort of things in past time your predecessors the martyrs conceded, how careful they were in all respects, you also should anxiously and cautiously weigh the wishes of those who petition you, since, as friends of the Lord, and hereafter to exercise judgment with Him, you must inspect both the conduct and the doings and the deserts of each one. You must consider also the kinds and qualities of their sins, lest, in the event of anything being abruptly and unworthily either promised by you or done by me, our Church[2223] should begin to blush, even before the very Gentiles. For we are visited and chastened frequently, and we are admonished, that the commandments of the Lord may be kept without corruption or violation, which I find does not cease to be the case there among you so as to prevent the divine judgment from instructing very many of you also in the discipline of the Church. Now this can all be done, if you will regulate those things that are asked of you with a careful consideration of religion, perceiving and restraining those who, by accepting persons, either make favours in distributing your benefits, or seek to make a profit of an unlawful trade.

4. Concerning this I have written both to the clergy and to the people, both of which letters I have directed to be read to you. But you ought also to bring back and amend that matter according to your diligence, in such a way as to designate those by name to whom

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[2221] 1 Cor. xi. 27.

[2222] [He refers to his comprovincials, not arrogating all authority to himself. See Hippolytus, p. 125, note 2, *supra.*]

[2223] [The African Church.]

you desire that peace should be granted. For I hear that certificates are so given to some as that it is said, “Let such a one be received to communion along with his friends,” which was never in any case done by the martyrs so that a vague and blind petition should by and by heap reproach upon us. For it opens a wide door to say, “Such a one with his friends;” and twenty or thirty or more, may be presented to us, who may be asserted to be neighbours and connections, and freedmen and servants, of the man who receives the certificate. And for this reason I beg you that you will designate by name in the certificate those whom you yourselves see, whom you have known, whose penitence you see to be very near to full satisfaction, and so direct to us letters in conformity with faith and discipline. I bid you, very brave and beloved brethren, ever heartily in the Lord farewell; and have me in remembrance. Fare ye well.

Epistle XI.[2224]

To the People.

Argument.—The Substance of This Letter is Also Suggested in Epistle XIV, “Among the People Also,” He Says, “I Have Done What I Could to Quiet Their Minds, and Have Instructed Them to Be Retained in Ecclesiastical Discipline.”

1. Cyprian to his brethren among the people who stand fast,[2225] greeting. That you bewail and grieve over the downfall of our brethren I know from myself, beloved brethren, who also bewail with you and grieve for each one, and suffer and feel what the blessed apostle said: “Who is weak,” said he, “and I am not weak? who is offended, and I burn not?”[2226] And again he has laid it down in his epistle, saying, “Whether one member suffer, all the members suffer with it; or one member rejoice, all the members rejoice with it.”[2227] I sympathize with you in your suffering and grief, therefore, for our brethren, who, having lapsed and fallen prostrate under the severity of the persecution, have inflicted a like pain on us by their wounds, inasmuch as they tear away part of our bowels with them,—to these the divine mercy is able to bring healing. Yet I do not think that there must be any haste, nor that anything must be done incautiously and immaturely, lest, while peace is grasped at, the divine indignation be more seriously incurred. The blessed martyrs have written to me about certain persons, requesting that their wishes may be examined into. When, as soon as peace is given to us all by the Lord, we shall begin to return to the Church, then the wishes of each one shall be looked into in your presence, and with your judgment.[2228]

2. Yet I hear that certain of the presbyters, neither mindful of the Gospel nor considering what the martyrs have written to me, nor reserving to the bishop the honour of his priesthood and of his dignity, have already begun to communicate with the lapsed, and to offer on their behalf, and to give them the eucharist, when it was fitting that they should attain to these things in due course. For, as in smaller sins which are not committed against God, penitence may be fulfilled in a set time, and confession may be made with investigation of the life of him who fulfils the penitence, and no one can come to communion unless the hands of the bishop and clergy be first imposed upon him; how much more ought all such matters as these to be observed with caution and moderation, according to the discipline of the Lord, in these gravest and extremest sins! This warning, indeed, our presbyters and deacons ought

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[2224] Oxford ed.: Ep. xvii. a.d. 250.

[2225] [The faithful laity. A technical expression, in the original.]

[2226] 2 Cor. xi. 29.

[2227] 1 Cor. xii. 26.

[2228] [Here is a recognition of the laity as contributing to the decisive action. 1 Cor. v. 4.]

to have given you, that they might cherish the sheep committed to their care, and by the divine authority might instruct them in the way of obtaining salvation by prayer. I am aware of the peacefulness as well as the fear of our people, who would be watchful in the satisfaction and the deprecation of God's anger, unless some of the presbyters, by way of gratifying them, had deceived them.

3. Even you, therefore, yourselves, guide them each one, and control the minds of the lapsed by counsel and by your own moderation, according to the divine precepts. Let no one pluck the unripe fruit at a time as yet premature. Let no one commit his ship, shattered and broken with the waves, anew to the deep, before he has carefully repaired it. Let none be in haste to accept and to put on a rent tunic, unless he has seen it mended by a skilful workman, and has received it arranged by the fuller. Let them bear with patience my advice, I beg. Let them look for my return, that when by God's mercy I come to you, I, with many of my co-bishops, being called together according to the Lord's discipline,[2229] and in the presence of the confessors, and with your opinion also, may be able to examine the letters and the wishes of the blessed martyrs. Concerning this matter I have written both to the clergy and to the martyrs and confessors, both of which letters I have directed to be read to you. I bid you, brethren beloved and most longed-for, ever heartily farewell in the Lord; and have me in remembrance. Fare ye well.

[2229] [Elucidation III.; also Ignatius, vol. i. p. 69.]

Epistle XII.[2230]

To the Clergy, Concerning the Lapsed and Catechumens, that They Should Not Be Left Without Superintendence.

Argument.—The Burden of This Letter, as of the Succeeding One, is Found Below in the XIVth Epistle. "But Afterwards," He Says, "When Some of the Lapsed, Whether of Their Own Accord, or by the Suggestion of Any Other, Broke Forth with a Daring Demand, as Though They Would Endeavour, by a Violent Effort, to Extort the Peace that Had Been Promised to Them by the Martyrs and Confessors," Etc.[2231]

1. Cyprian to the presbyters and deacons, his brethren, greeting. I marvel, beloved brethren, that you have answered nothing to me in reply to my many letters which I have frequently written to you, although as well the advantage as the need of our brotherhood would certainly be best provided for if, receiving information from you, I could accurately investigate and advise upon the management of affairs. Since, however, I see that there is not yet any opportunity of coming to you, and that the summer has already begun—a season that is disturbed with continual and heavy sicknesses,—I think that our brethren must be dealt with;—that they who have received certificates from the martyrs, and may be assisted by their privilege with God, if they should be seized with any misfortune and peril of sickness, should, without waiting for my presence, before any presbyter who might be present, or if a presbyter should not be found and death begins to be imminent, before even a deacon, be able to make confession of their sin, that, with the imposition of hands upon them for repentance, they should come to the Lord with the peace which the martyrs have desired, by their letters to us, to be granted to them.[2232]

2. Cherish also by your presence the rest of the people who are lapsed, and cheer them by your consolation, that they may not fail of the faith and of God's mercy. For those shall not be forsaken by the aid and assistance of the Lord, who meekly, humbly, and with true penitence have persevered in good works; but the divine remedy will be granted to them also. To the hearers[2233] also, if there are any overtaken by danger, and placed near to death,

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[2230] Oxford ed.: Ep. xviii. a.d. 250.

[2231] "Concerning this also I wrote twice to the clergy, and commanded it to be read to them, that for the mitigation of their violence in any manner for the meantime, if any who had received a certificate from the martyrs were departing from this life, having made confession and received the hands imposed upon them for repentance, they should be remitted to the Lord with the peace promised them by the martyrs," etc.

[2232] [2 Cor. ii. 10.]

[2233] "Audientibus," *scil.* catechumens.

let your vigilance not be wanting; let not the mercy of the Lord be denied to those that are imploring the divine favour.[2234] I bid you, beloved brethren, ever heartily farewell; and remember me. Greet the whole brotherhood in my name, and remind them and ask them to be mindful of me. Fare ye well.

[2234] [See *Hermas*, vol. ii. p. 15, note 6.]

Epistle XIII.[2235]

To the Clergy, Concerning Those Who are in Haste to Receive Peace. a.d. 250.

Argument.—Peace Must Be Attained Through Penitence, and Penitence is Realized by Keeping the Commandments. They Who are Oppressed with Sickness, If They are Relieved by the Suffrages of the Martyrs, May Be Admitted to Peace; But Others are to Be Kept Back Until the Peace of the Church is Secured.

1. Cyprian to the presbyters and deacons, his brethren, greeting. I have read your letter, beloved brethren, wherein you wrote that your wholesome counsel was not wanting to our brethren, that, laying aside all rash haste, they should manifest a religious patience to God, so that when by His mercy we come together, we may debate upon all kinds of things, according to the discipline of the Church, especially since it is written, "Remember from whence thou hast fallen, and repent."[2236] Now he repents, who, remembering the divine precept, with meekness and patience, and obeying the priests of God, deserves well of the Lord by his obedience and his righteous works.

2. Since, however, you intimate that some are petulant, and eagerly urge their being received to communion, and have desired in this matter that some rule should be given by me to you, I think I have sufficiently written on this subject in the last letter that was sent to you, that they who have received a certificate from the martyrs, and can be assisted by their help with the Lord in respect of their sins, if they begin to be oppressed with any sickness or risk; when they have made confession, and have received the imposition of hands on them by you in acknowledgment of their penitence, should be remitted to the Lord with the peace promised to them by the martyrs. But others who, without having received any certificate from the martyrs, are envious[2237] (since this is the cause not of a few, nor of one church, nor of one province, but of the whole world), must wait, in dependence on the protection of the Lord, for the public peace of the Church itself. For this is suitable to the modesty and the discipline, and even the life of all of us, that the chief officers meeting together with the clergy in the presence also of the people who stand fast, to whom themselves, moreover, honour is to be shown for their faith and fear, we may be able to order all things with the religiousness of a common consultation.[2238] But how irreligious is it, and mischiev-

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[2235] Oxford ed.: Ep. xix. [See letter xxvii. *infra.*]

[2236] Rev. ii. 5.

[2237] Faciunt invidiam: "are producing ill-will to us." Those who were eager to be received into the Church without certificates would produce ill-will to those who refused to receive them, as if they were too strict. Thus Rigaltius explains the passage. "These," Cyprian says, "should wait until the Church in its usual way gives them peace publicly."

[2238] [Elucidation IV.]

ous, even to those themselves who are eager, that while such as are exiles, and driven from their country, and spoiled of all their property, have not yet returned to the Church, some of the lapsed should be hasty to anticipate even confessors themselves, and to enter into the Church before them! If they are so over-anxious, they have what they require in their own power, the times themselves offering them freely more than they ask. The struggle is still going forward, and the strife is daily celebrated. If they truly and with constancy repent of what they have done, and the fervour of their faith prevails, he who cannot be delayed may be crowned.[2239] I bid you, beloved brethren, ever heartily farewell; and have me in remembrance. Greet all the brotherhood in my name, and tell them to be mindful of me. Fare ye well.

[2239] [i.e., they can become martyrs, if they will.]

Epistle XIV.[2240]

To the Presbyters and Deacons Assembled at Rome.

Argument.—He Gives an Account of His Withdrawal and of the Things Which He Did Therein, Having Sent to Rome for His Justification, Copies of the Letters Which He Had Written to His People; Nay, He Makes Use of the Same Words Which He Had Employed in Them.[2241]

1. Cyprian to his brethren the presbyters and deacons assembled at Rome, greeting. Having ascertained, beloved brethren, that what I have done and am doing has been told to you in a somewhat garbled and untruthful manner, I have thought it necessary to write this letter to you, wherein I might give an account to you of my doings, my discipline, and my diligence; for, as the Lord's commands teach, immediately the first burst of the disturbance arose, and the people with violent clamour repeatedly demanded me, I, taking into consideration not so much my own safety as the public peace of the brethren, withdrew for a while, lest, by my over-bold presence, the tumult which had begun might be still further provoked. Nevertheless, although absent in body, I was not wanting either in spirit, or in act, or in my advice, so as to fail in any benefit that I could afford my brethren by my counsel, according to the Lord's precepts, in anything that my poor abilities enabled me.

2. And what I did, these thirteen letters sent forth at various times declare to you, which I have transmitted to you; in which neither counsel to the clergy, nor exhortation to the confessors, nor rebuke, when it was necessary, to the exiles, nor my appeals and persuasions to the whole brotherhood, that they should entreat the mercy of God, were wanting to the full extent that, according to the law of faith and the fear of God, with the Lord's help, my poor abilities could endeavour. But afterwards, when tortures came, my words reached both to our tortured brethren and to those who as yet were only imprisoned with a view to torture, to strengthen and console them. Moreover, when I found that those who had polluted their hands and mouths with sacrilegious contact, or had no less infected their consciences with wicked certificates, were everywhere soliciting the martyrs, and were also corrupting the confessors with importunate and excessive entreaties, so that, without any discrimination or examination of the individuals themselves, thousands of certificates were daily given, contrary to the law of the Gospel, I wrote letters in which I recalled by my advice, as much as possible, the martyrs and confessors to the Lord's commands. To the presbyters and deacons also was not wanting the vigour of the priesthood;[2242] so that some, too little

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[2240] Oxford ed.: Ep. xx. a.d. 250.

[2241] Comp. Ep, xiii. to the Roman clergy.

[2242] [Another instance of this usage (κατ᾽ ἐξοχὴν), of which see p. 291, *supra*.]

mindful of discipline, and hasty, with a rash precipitation, who had already begun to communicate with the lapsed, were restrained by my interposition. Among the people, moreover, I have done what I could to quiet their minds, and have instructed them to maintain ecclesiastical discipline.

3. But afterwards, when some of the lapsed, whether of their own accord, or by the suggestion of any other, broke forth with a daring demand, as though they would endeavour by a violent effort to extort the peace that had been promised to them by the martyrs and confessors; concerning this also I wrote twice to the clergy, and commanded it to be read to them; that for the mitigation of their violence in any manner for the meantime, if any who had received a certificate from the martyrs were departing from this life, having made confession, and received the imposition of hands on them for repentance, they should be remitted to the Lord with the peace promised them by the martyrs. Nor in this did I give them a law, or rashly constitute myself the author of the direction; but as it seemed fit both that honour should be paid to the martyrs, and that the vehemence of those who were anxious to disturb everything should be restrained; and when, besides, I had read your letter which you lately wrote hither to my clergy by Crementius the sub-deacon, to the effect that assistance should be given to those who might, after their lapse, be seized with sickness, and 295
might penitently desire communion; I judged it well to stand by your judgment, lest our proceedings, which ought to be united and to agree in all things, should in any respect be different.[2243] The cases of the rest, even although they might have received certificates from the martyrs, I ordered altogether to be put off, and to be reserved till I should be present, that so, when the Lord has given to us peace, and several bishops shall have begun to assemble into one place, we may be able to arrange and reform everything, having the advantage also of your counsel. I bid you, beloved brethren, ever heartily farewell.

[2243] [Note the moderation of our author. 1 Pet. v. 5.]

Epistle XV.[2244]

To Moyses and Maximus, and the Rest of the Confessors.

Argument.—The Burden of This Letter is Given in Epistle XXXI. Below, Where the Roman Clergy Say: "On Which Subject We Owe You, and Give You Our Deepest and Abundant Thanks, that You Threw Light into the Gloom of Their Prison by Your Letters."[2245]

1. Cyprian to Moyses and Maximus, the presbyters and the other confessors, his brethren, greeting. Celerinus, a companion both of your faith and virtue, and God's soldier in glorious engagements, has come to me, beloved brethren, and represented all of you, as well as each individual, forcibly to my affection. I beheld in him, when he came, the whole of you; and when he spoke sweetly and often of your love to me, in his words I heard you. I rejoice very greatly when such things are brought to me from you by such men as he. In a certain manner I am also there with you in prison. I think that I who am thus bound to your hearts, enjoy with you the delights of the divine approval. Your individual love associates me with your honour; the Spirit does not allow our love to be separated. Confession[2246] shuts *you* up in prison; affection shuts *me* up there. And I indeed, remembering you day and night, both when in the sacrifices I offer prayer with many, and when in retirement I pray with private petition, beseech of the Lord a full acknowledgment to your crowns and your praises. But my poor ability is too weak to recompense you; you give more when you remember me in prayer, since, already breathing only celestial things, and meditating only divine things, you ascend to loftier heights, even by the delay of your suffering; and by the long lapse of time, are not wasting, but increasing your glory. A first and single confession makes blessed; you confess as often as, when asked to retire from prison, you prefer the prison with faith and virtue; your praises are as numerous as the days; as the months roll onward, ever your merits increase. He conquers once who suffers at once; but he who continues always battling with punishments, and is not overcome with suffering, is daily crowned.

[2244] Oxford ed.: Ep. xxxvii. In the autumn of a.d. 250.

[2245] "Further, that you came to them in such way as you could enter; that you refreshed their minds, robust in their own faith and confession, by your appeals and your letters; that, accompanying their happiness with deserved praises, you inflamed them to a much more ardent desire for heavenly glory; that you urged them onward in the course; that you animated, as we believe and hope, future victors by the power of your address, so that, although all this may seem to come from the faith of the confessors and the divine indulgence, yet in their martyrdom they may seem in some manner to have become debtors to you."

[2246] [i.e., confessorship. As to the time, see Treatise ii. *infra*.]

2. Now, therefore, let magistrates and consuls or proconsuls go by; let them glory in the ensigns of their yearly dignity, and in their twelve fasces. Behold, the heavenly dignity in you is sealed by the brightness of a year's honour, and already, in the continuance of its victorious glory, has passed over the rolling circle of the returning year. The rising sun and the waning moon enlightened the world; but to you, He who made the sun and moon was a greater light in your dungeon, and the brightness of Christ glowing in your hearts and minds, irradiated with that eternal and brilliant light the gloom of the place of punishment, which to others was so horrible and deadly. The winter has passed through the vicissitudes of the months; but you, shut up in prison, were undergoing, instead of the inclemencies of winter, the winter of persecution. To the winter succeeded the mildness of spring, rejoicing with roses and crowned with flowers; but to you were present roses and flowers from the delights of paradise, and celestial garlands wreathed your brows. Behold, the summer is fruitful with the fertility of the harvest, and the threshing-floor is filled with grain; but you who have sown glory, reap the fruit of glory, and, placed in the Lord's threshing-floor, behold the chaff burnt up with unquenchable fire; you yourselves as grains of wheat, winnowed and precious corn, now purged and garnered, regard the dwelling-place of a prison as your granary. Nor is there wanting to the autumn spiritual grace for discharging the duties of the season. The vintage is pressed out of doors, and the grape which shall hereafter flow into the cups is trodden in the presses. You, rich bunches out of the Lord's vineyard, and branches with fruit already ripe, trodden by the tribulation of worldly pressure, fill your wine-press in the torturing prison, and shed your blood instead of wine; brave to bear suffering, you willingly drink the cup of martyrdom. Thus the year rolls on with the Lord's servants,—thus is celebrated the vicissitude of the seasons with spiritual deserts, and with celestial rewards. 296

3. Abundantly blessed are they who, from your number, passing through these footprints of glory, have already departed from the world; and, having finished their journey of virtue and faith, have attained to the embrace and the kiss of the Lord, to the joy of the Lord Himself. But yet your glory is not less, who are still engaged in contest, and, about to follow the glories of your comrades, are long waging the battle, and with an unmoved and unshaken faith standing fast, are daily exhibiting in your virtues a spectacle in the sight of God. The longer is your strife, the loftier will be your crown. The struggle is one, but it is crowded with a manifold multitude of contests; you conquer hunger, and despise thirst, and tread under foot the squalor of the dungeon, and the horror of the very abode of punishment, by the vigour of your courage. Punishment is there subdued; torture is worn out; death is not feared but desired, being overcome by the reward of immortality, so that he who has conquered is crowned with eternity of life. What now must be the mind in you, how elevated, how large the heart, when such and so great things are resolved, when nothing but the precepts of God and the rewards of Christ are considered! The will is then only God's will; and

although you are still placed in the flesh, it is the life not of the present world, but of the future, that you now live.

4. It now remains, beloved brethren, that you should be mindful of me; that, among your great and divine considerations, you should also think of me in your mind and spirit; and that I should be in your prayers and supplications, when that voice, which is illustrious by the purification of confession, and praiseworthy for the continual tenor of its honour, penetrates to God's ears, and heaven being open to it, passes from these regions of the world subdued, to the realms above, and obtains from the Lord's goodness even what it asks. For what do you ask from the Lord's mercy which you do not deserve to obtain?—you who have thus observed the Lord's commands, who have maintained the Gospel discipline with the simple vigour of your faith, who, with the glory of your virtue uncorrupted, have stood bravely by the Lord's commands, and by His apostles, and have confirmed the wavering faith of many by the truth of your martyrdom? Truly, Gospel witnesses, and truly, Christ's martyrs, resting upon His roots, founded with strong foundation upon the Rock, you have joined discipline with virtue, you have brought others to the fear of God, you have made your martyrdoms, examples. I bid you, brethren, very brave and beloved, ever heartily farewell; and remember me.

Epistle XVI.[2247]

The Confessors to Cyprian.

Argument.—A Certificate Written in the Name of the Martyrs by Lucianus.

All the confessors to father[2248] Cyprian, greeting. Know that, to all, concerning whom the account of what they have done since the commission of their sin has been, in your estimation, satisfactory, we have granted peace; and we have desired that this rescript should be made known by you to the other bishops also. We bid you to have peace with the holy martyrs. Lucianus wrote this, there being present of the clergy, both an exorcist and a reader.

[2247] Oxford ed.: Ep. xxiii. a.d. 250.

[2248] "Cypriano Papæ," to "Pope" Cyprian. [An instance illustrative of what is to be found on p. 54, *supra*. See also Elucidation III. p. 154, *supra*.]

Epistle XVII.[2249]

To the Presbyters and Deacons About the Foregoing and the Following Letters.

Argument.—No Account is to Be Made of Certificates from the Martyrs Before the Peace of the Church is Restored.

Cyprian to the presbyters and deacons, his brethren, greeting. The Lord speaketh and saith, “Upon whom shall I look, but upon him that is humble and quiet, and that trembleth at my words?”[2250] Although we ought all to be this, yet especially those ought to be so who must labour, that, after their grave lapse, they may, by true penitence and absolute humility, deserve well of the Lord. Now I have read the letter of the whole body of confessors, which they wish to be made known by me to all my colleagues, and in which they requested that the peace given by themselves should be assured to those concerning whom the account of what they have done since their crime has been, in our estimation, satisfactory; which matter, as it waits for the counsel and judgment of all of us,[2251] I do not dare to prejudge, and so to assume a common cause for my own decision. And therefore, in the meantime, let us abide by the letters which I lately wrote to you, of which I have now sent a copy to many of my colleagues,[2252] who wrote in reply, that they were pleased with what I had decided, and that there must be no departure therefrom, until, peace being granted to us by the Lord, we shall be able to assemble together into one place, and to examine into the cases of individuals. But that you may know both what my colleague Caldonius wrote to me, and what I replied to him, I have enclosed with my letter a copy of each letter, the whole of which I beg you to read to our brethren, that they may be more and more settled down to patience, and not add another fault to what had hitherto been their former fault, not being willing to obey either me or the Gospel, nor allowing their cases to be examined in accordance with the letters of all the confessors. I bid you, beloved brethren, ever heartily farewell; and have me in remembrance. Salute all the brotherhood. Fare ye well! 297

[2249] Oxford ed.: Ep. xxvi. a.d. 250.

[2250] Isa. lxvi. 2.

[2251] [Elucidation V.]

[2252] [The affectionate and general usage of primitive bishops to seek the *consensus fratrum*, is noteworthy.]

Epistle XVIII.[2253]

Caldonius to Cyprian.

Argument.—When, in the Urgency of a New Persecution, Certain of the Lapsed Had Confessed Christ, and So, Before They Went Away into Exile, Sought for Peace, Caldonius Consults Cyprian as to Whether Peace Should Be Granted Them.

Caldonius to Cyprian and his fellow-presbyters[2254] abiding at Carthage, greeting. The necessity of the times induces us not hastily to grant peace. But it was well to write to you, that they[2255] who, after having sacrificed,[2256] were again tried, became exiles. And thus they seem to me to have atoned for their former crime, in that they now let go their possessions and homes, and, repenting, follow Christ. Thus Felix, who assisted in the office of presbyter[2257] under Decimus, and was very near to me in bonds (I knew that same Felix very thoroughly), Victoria, his wife, and Lucius, being faithful, were banished, and have left their possessions, which the treasury now has in keeping. Moreover, a woman, Bona by name, who was dragged by her husband to sacrifice, and (with no conscience guilty of the crime, but because those who held her hands, sacrificed) began to cry against them, "I did not do it; you it was who did it!"—was also banished.[2258] Since, therefore, all these were asking for peace, saying, "We have recovered the faith which we had lost, we have repented, and have publicly confessed Christ"—although it seems to me that they ought to receive peace,—yet I have referred them to your judgment, that I might not appear to presume anything rashly. If, therefore, you should wish me to do anything by the common decision, write to me. Greet our brethren; our brethren greet you. I bid you, beloved brethren, ever heartily farewell.

[2253] Oxford ed.: Ep. xxiv. a.d. 250.

[2254] [The community of this term, *presbyters*, has been noted. See p. 156, *supra*.]

[2255] "Some" would seem to be correct (Goldhorn); but it has no authority.

[2256] [i.e., to idols, or the imperial image.]

[2257] "Presbyterium subministrabat;" assisted, probably as vicar or curate.

[2258] [A very touching incident, dramatically narrated.]

Epistle XIX.[2259]

Cyprian Replies to Caldonius.

Argument.—Cyprian Treats of Nothing Peculiar in This Epistle, Beyond Acquiescing in the Opinion of Caldonius, to Wit, that Peace Should Not Be Refused to Such Lapsed As, by a True Repentance and Confession of the Name of Christ, Have Deserved It, and Have Therefore Returned to Him.

Cyprian to Caldonius, his brother, greeting. We have received your letter, beloved brother, which is abundantly sensible, and full of honesty and faith. Nor do we wonder that, skilled and exercised as you are in the Scriptures of the Lord, you do everything discreetly and wisely. You have judged quite correctly about granting peace to our brethren, which they, by true penitence and by the glory of a confession of the Lord, have restored to themselves, being justified by their words, by which before they had condemned themselves. Since, then, they have washed away all their sin, and their former stain, by the help of the Lord, has been done away by a more powerful virtue, they ought not to lie any longer under the power of the devil, as it were, prostrate; when, being banished and deprived of all their property, they have lifted themselves up and have begun to stand with Christ. And I wish that the others also would repent after their fall, and be transferred into their former condition; and that you may know how we have dealt with these, in their urgent and eager rashness and importunity to extort peace, I have sent a book[2260] to you, with letters to the number of five, that I wrote to the clergy and to the people, and to the martyrs also and confessors, which letters have already been sent to many of our colleagues, and have satisfied them; and they replied that they also agree with me in the same opinion according to the Catholic faith; which very thing do you also communicate to as many of our colleagues as you can, that among all these, may be observed one mode of action and one agreement, according to the Lord's precepts.[2261] I bid you, beloved brother, ever heartily farewell.

[2259] Oxford ed.: Ep. xxv. a.d. 250.

[2260] Probably the treatise, *On the Lapsed.*

[2261] [A beautiful specimen of obedience to the precept, 1 Pet. v. 5.]

Epistle XX.[2262]

Celerinus to Lucian.

Argument.—Celerinus, on Behalf of His Lapsed Sisters at Rome, Beseeches Peace from the Carthaginian Confessors.

1. Celerinus to Lucian, greeting. In writing this letter to you, my lord and brother, I have been rejoicing and sorrowful,—rejoicing in that I had heard that you had been tried on behalf of the name of our Lord Jesus Christ our Saviour, and had confessed His name in the presence of the magistrates of the world; but sorrowful, in that from the time when I was in your company I have never been able to receive your letters. And now lately a twofold sorrow has fallen upon me; that although you knew that Montanus, our common brother, was coming to me from you out of the dungeon, you did not intimate anything to me concerning your wellbeing, nor about anything that is done in connection with you. This, however, continually happens to the servants of God, especially to those who are appointed for the confession of Christ. For I know that every one looks not now to the things that are of the world, but that he is hoping for a heavenly crown. Moreover, I said that perhaps you had forgotten to write to me. For if from the lowest place I may be called by you *yours*, or *brother*, if I should be worthy to hear myself named Celerinus; yet, when I also was in such a purple[2263] confession, I remembered my oldest brethren, and I took notice of them in my letters, that their former love was still around me and mine. Yet I beseech, beloved of the Lord, that if, first of all, you are washed in that sacred blood, and have suffered for the name of our Lord Jesus Christ before my letters find you in this world, or should they now reach you, that you would answer them to me. So may He crown you whose name you have confessed. For I believe, that although in this world we do not see each other, yet in the future we shall embrace one another in the presence of Christ. Entreat that I may be worthy, even I, to be crowned along with your company.

2. Know, nevertheless, that I am placed in the midst of a great tribulation; and, as if you were present with me, I remember your former love day and night, God only knows. And therefore I ask that you will grant my desire, and that you will grieve with me at the (spiritual) death of my sister, who in this time of devastation has fallen from Christ; for she has sacrificed and provoked our Lord, as seems manifest to us. And for her deeds I in this day of paschal rejoicing,[2264] weeping day and night, have spent the days in tears, in sackcloth, and ashes,

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[2262] Oxford ed.: Ep. xxi. a.d. 250.

[2263] "Florida," *scil.* "purpurea," purpled, that is, with blood. See concluding section of Ep. viii. The Oxford translator has "empurpled."

[2264] [Written at Easter, like the first Epistle to the Corinthians, as implied in cap. v. 7. See Conybeare and Howson.]

and I am still spending them so to this day, until[2265] the aid of our Lord Jesus Christ, and affection manifested through you, or through those my lords who have been crowned, from whom you are about to ask it, shall come to the help of so terrible a shipwreck. For I remember your former love, that you will grieve with all the rest for our sisters whom you also knew well—that is, Numeria and Candida,—for whose sin, because they have us as brethren, we ought to keep watch. For I believe that Christ, according to their repentance and the works which they have done towards our banished colleagues who came from you—by whom themselves you will hear of their good works,—that Christ, I say, will have mercy upon them, when you, His martyrs, beseech Him.

3. For I have heard that you have received the ministry of the purpled ones. Oh, happy are you, even sleeping on the ground, to obtain your wishes which you have always desired! You have desired to be sent into prison for His name's sake, which now has come to pass; as it is written, "The Lord grant thee according to thine own heart;"[2266] and now made a priest of God over them, and the same their minister has acknowledged it.[2267] I ask, therefore my lord, and I entreat by our Lord Jesus Christ, that you will refer the case to the rest of your colleagues, your brethren, my lords, and ask from them, that whichever of you is first crowned, should remit such a great sin to those our sisters, Numeria and Candida. For this latter I have always called Etecusa[2268]—God is my witness,—because she gave gifts for herself that she might not sacrifice; but she appears only to have ascended to the Tria Fata,[2269] and thence to have descended. I know, therefore, that she has not sacrificed. Their cause having been lately heard, the chief rulers[2270] commanded them in the meantime to remain as they are, until a bishop should be appointed.[2271] But, as far as possible, by your holy

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[2265] The Oxford edition has a variation here, as follows: "Until our Lord Jesus Christ afford help, and pity be manifested through you, or through those my lords who may have been crowned, from whom you will entreat that these dreadful shipwrecks may be pardoned."

[2266] Ps. xx. 4.

[2267] This seems altogether unintelligible: the original is probably corrupt. [It seems to relate to the sort of *priesthood* which was conceded to all martyrs, in view of (Rev. i. 6 and v. 10) the message sent by the angel "to His servants," and by their servant or minister, John.]

[2268] Dodwell conjectures this name to be from ἀτυχοῦσα (unhappy) or ἀεκοῦσα (unwilling), and applies it to Candida.

[2269] A spot in the Roman Forum which must of necessity be passed by in the ascent to the Capitol. It would appear that Candida therefore repented of her purpose of sacrificing, when she was actually on her way to effect it.

[2270] [i.e., the clergy administering jurisdiction.]

[2271] i.e., in the room of Fabian.

prayers and petitions, in which we trust, since you are friends as well as witnesses of Christ, (we pray) that you would be indulgent in all these matters.

4. I entreat, therefore, beloved lord Lucian, be mindful of me, and acquiesce in my petition; so may Christ grant you that sacred crown which he has given you not only in confession but also in holiness, in which you have always walked and have always been an example to the saints as well as a witness, that you will relate to all my lords, your brethren the confessors, all about this matter, that they may receive help from you. For this, my lord and brother, you ought to know, that it is not I alone who ask this on their behalf, but also Statius and Severianus, and all the confessors who have come thence hither from you; to whom these very sisters went down to the harbour[2272] and took them up into the city, and they have ministered to sixty-five, and even to this day have tended them in all things. For all are with them. But I ought not to burden that sacred heart of yours any more, since I know that you will labour with a ready will. Macharius, with his sisters Cornelia and Emerita, salute you, rejoicing in your sanguinary confession, as well as in that of all the brethren, and Saturninus, who himself also wrestled with the devil, who also bravely confessed the name of Christ, who moreover, under the torture of the grappling claws, bravely confessed, and who also strongly begs and entreats this. Your brethren Calphurnius and Maria, and all the holy brethren, salute you. For you ought to know this too, that I have written also to my lords your brethren letters, which I request that you will deign to read to them.

[2272] [i e., to Ostia or Portus].

Epistle XXI.[2273]

Lucian Replies to Celerinus.

Argument.—Lucian Assents to the Petition of Celerinus.

1. Lucian to Celerinus, his lord, and (if I shall be worthy to be called so) colleague in Christ, greeting. I have received your letter, most dearly beloved lord and brother, in which you have so laden me with expressions of kindness, that by reason of your so burdening me I was almost overcome with such excessive joy; so that I exulted in reading, by the benefit of your so great humility, the letter, which I also earnestly desired after so long a time to read, in which you deigned to call me to remembrance, saying to me in your writing, "if I may be worthy to be called your brother," of a man such as I am who confessed the name of God with trembling before the inferior magistrates. For you, by God's will, when you confessed, not only frightened back the great serpent himself, the pioneer of Antichrist,[2274] (but) have conquered him, by that voice and those divine words, whereby I know how you love the faith, and how zealous you are for Christ's discipline, in which I know and rejoice that you are actively occupied.[2275] Now beloved, already to be esteemed among the martyrs, you have wished to overload me with your letter, in which you told us concerning our sisters, on whose behalf I wish that we could by possibility mention them without remembering also so great a crime committed. Assuredly we should not then think of them with so many tears as we do now.

2. You ought to know what has been done concerning us. When the blessed martyr Paulus was still in the body, he called me and said to me: "Lucian, in the presence of Christ I say to you, If any one, after my being called away, shall ask for peace from you, grant it in my name." Moreover, all of us whom the Lord has condescended in such tribulation to call away, by our letters, by mutual agreement, have given peace to all. You see, then, brother, how (I have done this) in part of what Paulus bade me, as what we in all cases decreed when we were in this tribulation, wherein by the command of the emperor we were ordered to be put to death by hunger and thirst, and were shut up in two cells, that so they might weaken us by hunger and thirst. Moreover, the fire from the effect of our torture was so intolerable[2276] that nobody could bear it. But now we have attained the brightness itself. And therefore, beloved brother, greet Numeria and Candida, who (shall have peace[2277]) according

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[2273] Oxford ed.: Ep. xxii. a.d. 250.

[2274] The emperor Decius.

[2275] The passage is hopelessly confused.

[2276] "And, moreover, by the smoke of fire, and our suffering was so intolerable," etc.; *v. l.*

[2277] These parenthical words are necessary to the sense, but are omitted in the original.

to the precept of Paulus, and the rest of the martyrs whose names I subjoin: viz., Bassus in the dungeon of the perjured,[2278] Mappalicus at the torture, Fortunio in prison, Paulus after torture, Fortunata, Victorinus, Victor, Herennius, Julia, Martial, and Aristo, who by God's will were put to death in the prison by hunger, of whom in a few days you will hear of me as a companion. For now there are eight days, from the day in which I was shut up again, to the day in which I wrote my letter to you. For before these eight days, for five intervening days, I received a morsel of bread and water by measure. And therefore, brother, as here, since the Lord has begun to give peace to the Church itself, according to the precept of Paulus, and our tractate, the case being set forth before the bishop, and confession being made, I ask that not only these may have peace, but also (all) those whom you know to be very near to our heart.

3. All my colleagues greet you. Do you greet the confessors of the Lord who are there
300 with you, whose names you have intimated, among whom also are Saturninus, with his companions, but who also is my colleague, and Maris, Collecta, and Emerita, Calphurnius and Maria, Sabina, Spesina, and the sisters, Januaria, Dativa, Donata. We greet Saturus with his family, Bassianus and all the clergy, Uranius, Alexius, Quintianus, Colonica, and all whose names I have not written, because I am already weary. Therefore they must pardon me. I bid you heartily farewell, and Alexius, and Getulicus, and the money-changers, and the sisters. My sisters Januaria and Sophia, whom I commend to you, greet you.[2279]

[2278] "Pejerario." There are many conjectures as to the meaning of this. Perhaps the most plausible is the emendation, "Petrario"—"in the mines."

[2279] This epistle, as well as the preceding, seems to be very imperfect, having probably been "written," says the Oxford translator, "by persons little versed in writing,—confessors, probably, of the less instructed sort." The meaning in many places is very unsatisfactory.

Epistle XXII.[2280]

To the Clergy Abiding at Rome, Concerning Many of the Confessors, and Concerning the Forwardness of Lucian and the Modesty of Celerinus the Confessor.

Argument.—In This Letter Cyprian Informs the Roman Clergy of the Seditious Demand of the Lapsed to Be Restored to Peace, and of the Forwardness of Lucian. In Order that They May Better Understand These Matters, Cyprian Takes Care that Not Only His Own Letters, But Also Those of Celerinus and Lucian, Should Be Sent to Them.

1. Cyprian to the presbyters and deacons abiding at Rome, his brethren, greeting. After the letters that I wrote to you, beloved brethren, in which what I had done was explained, and some slight account was given of my discipline and diligence, there came another matter which, any more than the others, ought not to be concealed from you. For our brother Lucian, who himself also is one of the confessors, earnest indeed in faith, and robust in virtue, but little established in the reading of the Lord's word, has attempted certain things, constituting himself for a time an authority for unskilled people, so that certificates written by his hand were given indiscriminately to many persons in the name of Paulus; whereas Mappalicus the martyr, cautious and modest, mindful of the law and discipline, wrote no letters contrary to the Gospel, but only, moved with domestic affection for his mother,[2281] who had fallen, commanded peace to be given to her. Saturninus, moreover, after his torture, still remaining in prison, sent out no letters of this kind. But Lucian, not only while Paulus was still in prison, gave everywhere in his name certificates written with his own hand, but even after his decease persisted in doing the same things under his name, saying that this had been commanded him by Paulus, ignorant that he must obey the Lord rather than his fellow-servant. In the name also of Aurelius, a young man who had undergone the torture, many certificates were given, written by the hand of the same Lucian, because Aurelius did not know how to write himself.

2. In order, in some measure, to put a stop to this practice, I wrote letters to them, which I have sent to you under the enclosure of the former letter, in which I did not fail to ask and persuade them that consideration might be had for the law of the Lord and the Gospel. But after I sent my letters to them, that, as it were, something might be done more moderately and temperately; the same Lucian wrote a letter in the name of all the confessors, in which well nigh every bond of faith, and fear of God, and the Lord's command, and the sacredness and sincerity of the Gospel were dissolved. For he wrote in the name of all, that they had

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[2280] Oxford ed.: Ep. xxvii. a.d. 250.

[2281] Some read, "his mother and sisters, who had fallen."

given peace to all, and that he wished that this decree should be communicated through me to the other bishops, of which letter I transmitted a copy to you. It was added indeed, “of whom the account of what they have done since their crime has been satisfactory;”—a thing this which excites a greater odium against me, because I, when I have begun to hear the cases of each one and to examine into them, seem to deny to many what they now are all boasting that they have received from the martyrs and confessors.

3. Finally, this seditious practice has already begun to appear; for in our province, through some of its cities, an attack has been made by the multitude upon their rulers, and they have compelled that peace to be given to them immediately which they all cried out had been once given to them by the martyrs and confessors. Their rulers, being frightened and subdued, were of little avail to resist them, either by vigour of mind or by strength of faith. With us, moreover, some turbulent spirits, who in time past were with difficulty governed by me, and were delayed till my coming, were inflamed by this letter as if by a firebrand, and began to be more violent, and to extort the peace granted to them. I have sent a copy to you of the letters that I wrote to my clergy about these matters, and, moreover, what Caldonius, my colleague, of his integrity and faithfulness wrote, and what I replied to him. I have sent both to you to read. Copies also of the letter of Celerinus, the good and stout confessor, which he wrote to Lucian the same confessor—also what Lucian replied to him,—I 30 have sent to you; that you may know both my labour in respect of everything, and my diligence, and might learn the truth itself, how moderate and cautious is Celerinus the confessor, and how reverent both in his humility and fear for our faith; while Lucian, as I have said, is less skilful concerning the understanding of the Lord’s word, and by his facility, is mischievous on account of the dislike that he causes for my reverential dealing. For while the Lord has said that the nations are to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, and their past sins are to be done away in baptism; this man, ignorant of the precept and of the law, commands peace to be granted and sins to be done away in the name of Paulus; and he says that this was commanded him by Paulus, as you will observe in the letter sent by the same Lucian to Celerinus, in which he very little considered that it is not martyrs that make the Gospel, but that martyrs are made by the Gospel;[2282] since Paul also, the apostle whom the Lord called a chosen vessel unto Him, laid down in his epistle: “I marvel that ye are so soon removed from Him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”[2283]

[2282] [A Cyprianic aphorism applicable to the “The Fathers.”]

[2283] Gal. i. 6–9. [Applicable to the new Marian dogma.]

4. But your letter, which I received, written to my clergy, came opportunely; as also did those which the blessed confessors, Moyses and Maximus, Nicostratus, and the rest, sent to Saturninus and Aurelius, and the others, in which are contained the full vigour of the Gospel and the robust discipline of the law of the Lord. Your words much assisted me as I laboured here, and withstood with the whole strength of faith the onset of ill-will, so that my work was shortened from above, and that before the letters which I last sent you reached you, you declared to me, that according to the Gospel law, your judgment also strongly and unanimously concurred with mine. I bid you, brethren, beloved and longed-for, ever heartily farewell.

Epistle XXIII.[2284]

To the Clergy, on the Letters Sent to Rome, and About the Appointment of Saturus as Reader, and Optatus as Sub-Deacon. a.d. 250.

Argument.—The Clergy are Informed by This Letter of the Ordination of Saturus and Optatus, and What Cyprian Had Written to Rome.

Cyprian to the presbyters and deacons, his brethren, greeting. That nothing may be unknown to your consciousness, beloved brethren, of what was written to me and what I replied, I have sent you a copy of each letter, and I believe that my rejoinder will not displease you. But I ought to acquaint you in my letter concerning this, that for a very urgent reason I have sent a letter to the clergy who abide in the city. And since it behoved me to write by clergy, while I know that very many of ours are absent, and the few that are there are hardly sufficient for the ministry of the daily duty, it was necessary to appoint some new ones, who might be sent. Know, then, that I have made Saturus a reader, and Optatus, the confessor, a sub-deacon; whom already, by the general advice, we had made next to the clergy, in having entrusted to Saturus on Easter-day, once and again, the reading; and when with the teacher-presbyters[2285] we were carefully trying readers—in appointing Optatus from among the readers to be a teacher of the hearers;—examining, first of all, whether all things were found fitting in them, which ought to be found in such as were in preparation for the clerical office. Nothing new, therefore, has been done by me in your absence; but what, on the general advice of all of us had been begun, has, upon urgent necessity, been accomplished. I bid you, beloved brethren, ever heartily farewell; and remember me. Fare ye well.

[2284] Oxford ed.: Ep. xxix. The numbering of the epistles has hitherto been in accordance with Migne's edition of the text: but as he here follows a typographical error in numbering the epistle "xxiv.," and all the subsequent ones accordingly, it has been thought better to continue the correct order in this translation. In each case, therefore, after this, the number of the epistle in the translation will be one earlier than in Migne.

[2285] Not "teachers and presbyters," as in the Oxford translation, but "teaching presbyters." For these were a distinct class of presbyters—all not being teachers,—and these were to be judges of the fitness of such as were to be *teachers of the hearers*. [According to Cyprian's theory, all presbyters shared in the government and celebrated the Lord's Supper, but only the more learned and gifted were preachers. 1 Tim. iv. 17.]

Epistle XXIV.[2286]

To Moyses and Maximus and the Rest of the Confessors.

Argument.—This Letter is One of Congratulation to the Roman Confessors.

1. Cyprian to Moyses and Maximus, the presbyters, and to the other confessors, his very beloved brethren, greeting. I had already known from rumour, most brave and blessed brethren, the glory of your faith and virtue, rejoicing greatly and abundantly congratulating you, that the highest condescension of our Lord Jesus Christ should have prepared you for 30 the crown by confession of His name. For you, who have become chiefs and leaders in the battle of our day, have set forward the standard of the celestial warfare; you have made a beginning of the spiritual contest which God has purposed to be now waged by your valour; you, with unshaken strength and unyielding firmness, have broken the first onset of the rising war. Thence have arisen happy openings of the fight; thence have begun good auspices of victory. It happened that here martyrdoms were consummated by tortures. But he who, preceding in the struggle, has been made an example of virtue to the brethren, is on common ground with the martyrs in honour. Hence you have delivered to us garlands woven by your hand, and have pledged your brethren from the cup of salvation.

2. To these glorious beginnings of confession and the omens of a victorious warfare, has been added the maintenance of discipline, which I observed from the vigour of your letter that you lately sent to your colleagues joined with you to the Lord in confession, with anxious admonition, that the sacred precepts of the Gospel and the commandments of life once delivered to us should be kept with firm and rigid observance. Behold another lofty degree of your glory; behold, with confession, a double title to deserving well of God,—to stand with a firm step, and to drive away in this struggle, by the strength of your faith, those who endeavour to make a breach in the Gospel, and bring impious hands to the work of undermining the Lord's precepts:—to have before afforded the indications of courage, and now to afford lessons of life. The Lord, when, after His resurrection, He sent forth His apostles, charges them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."[2287] And the Apostle John, remembering this charge, subsequently lays it down in his epistle: "Hereby," says he, "we do know that we know Him, if we keep His commandments. He that saith he knoweth Him, and keepeth not His commandments, is a liar, and the truth

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[2286] Oxford ed.: Ep. xxviii. [The See of Rome was now vacant by the death of Fabian. a.d. 250. See letter xxiv. *infra*.]

[2287] Matt. xxviii. 18–20.

is not in him."[2288] You prompt the keeping of these precepts; you observe the divine and heavenly commands. This is to be a confessor of the Lord; this is to be a martyr of Christ,—to keep the firmness of one's profession inviolate among all evils, and secure. [2289]For to wish to become a martyr for the Lord, and to try to overthrow the Lord's precepts; to use against Him the condescension that He has granted you;—to become, as it were, a rebel with arms that you have received from Him;—this is to wish to confess Christ, and to deny Christ's Gospel. I rejoice, therefore, on your behalf, most brave and faithful brethren; and as much as I congratulate the martyrs there honoured for the glory of their strength, so much do I also equally congratulate you for the crown of the Lord's discipline. The Lord has shed forth His condescension in manifold kinds of liberality. He has distributed the praises of good soldiers and their spiritual glories in plentiful variety. We also are sharers in your honour; we count your glory our glory, whose times have been brightened by such a felicity, that it should be the fortune of our day to see the proved servants of God and Christ's soldiers crowned. I bid you, most brave and blessed brethren, ever heartily farewell; and remember me.

[2288] 1 John ii. 3, 4.

[2289] "And not to become a martyr for the Lord's sake" (or, "by the Lord's help"), "and to endeavour to overthrow the Lord's precepts." Baluz. reads "*præter*," but in notes, "propter," while most mss. read "*per* Dominum."

Epistle XXV.[2290]

Moyses, Maximus, Nicostratus, and the Other Confessors Answer the Foregoing Letter. a.d. 250.

Argument.—They Gratefully Acknowledge the Consolation Which the Roman Confessors Had Received from Cyprian’s Letter. Martyrdom is Not a Punishment, But a Happiness. The Words of the Gospel are Brands to Inflame Faith. In the Case of the Lapsed, the Judgment of Cyprian is Acquiesced in.

1. To Cæcilius Cyprian, bishop of the church of the Carthaginians, Moyses and Maximus, presbyters, and Nicostratus and Rufinus, deacons, and the other confessors persevering in the faith of the truth, in God the Father, and in His Son Jesus Christ our Lord, and in the Holy Spirit, greeting. Placed, brother, as we are among various and manifold sorrows, on account of the present desolations of many brethren throughout almost the whole world,[2291] this chief consolation has reached us, that we have been lifted up by the receipt of your letter, and have gathered some alleviation for the griefs of our saddened spirit. From which we can already perceive that the grace of divine providence wished to keep us so long shut up in the prison chains, perhaps for no other reason than that, instructed and more vigorously animated by your letter, we might with a more earnest will attain to the destined crown. For 303 your letter has shone upon us as a calm in the midst of a tempest, and as the longed-for tranquillity in the midst of a troubled sea, and as repose in labours, as health in dangers and pains, as in the densest darkness, the bright and glowing light. Thus we drank it up with a thirsty spirit, and received it with a hungry desire; so that we rejoice to find ourselves by it sufficiently fed and strengthened for encounter with the foe. The Lord will reward you for that love of yours, and will restore you the fruit due to this so good work; for he who exhorts is not less worthy of the reward of the crown than he who suffers; not less worthy of praise is he who has taught, than he who has acted also; he is not less to be honoured who has warned, than he who has fought; except that sometimes the weight of glory more redounds to him who trains, than to him who has shown himself a teachable learner; for the latter, perchance, would not have had what he has practised, unless the former had taught him.

2. Therefore, again, we say, brother Cyprian, we have received great joy, great comfort, great refreshment, especially in that you have described, with glorious and deserved praises, the glorious, I will not say, deaths, but immortalities of martyrs. For such departures should have been proclaimed with such words, that the things which were related might be told in

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[2290] Oxford ed.: Ep. xxxi. [This epistle shows that Cyprian’s gentle reproof of their former implied regret at his retreat (see p. 280, *supra*) had been effective.]

[2291] [Note this testimony to the universality of the persecution. Vol. iv. p. 125, this series.]

such manner as they were done. Thus, from your letter, we saw those glorious triumphs of the martyrs; and with our eyes in some sort have followed them as they went to heaven, and have contemplated them seated among angels, and the powers and dominions of heaven. Moreover, we have in some manner perceived with our ears the Lord giving them the promised testimony in the presence of the Father. It is this, then, which also raises our spirit day by day, and inflames us to the following of the track of such dignity.

3. For what more glorious, or what more blessed, can happen to any man from the divine condescension, than to confess the Lord God, in death itself, before his very executioners? Than among the raging and varied and exquisite tortures of worldly power, even when the body is racked and torn and cut to pieces, to confess Christ the Son of God with a spirit still free, although departing? Than to have mounted to heaven with the world left behind? Than, having forsaken men, to stand among the angels? Than, all worldly impediments being broken through, already to stand free in the sight of God? Than to enjoy the heavenly kingdom without any delay? Than to have become an associate of Christ's passion in Christ's name? Than to have become by the divine condescension the judge of one's own judge? Than to have brought off an unstained conscience from the confession of His name? Than to have refused to obey human and sacrilegious laws against the faith? Than to have borne witness to the truth with a public testimony? Than, by dying, to have subdued death itself, which is dreaded by all? Than, by death itself, to have attained immortality? Than when torn to pieces, and tortured by all the instruments of cruelty, to have overcome the torture by the tortures themselves? Than by strength of mind to have wrestled with all the agonies of a mangled body? Than not to have shuddered at the flow of one's own blood? Than to have begun to love one's punishments, after having faith to bear them?[2292] Than to think it an injury to one's life not to have left it?

4. For to this battle our Lord, as with the trumpet of His Gospel, stimulates us when He says, "He that loveth father or mother more than me is not worthy of me: and he that loveth his own soul more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."[2293] And again, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed shall ye be, when men shall persecute you, and hate you. Rejoice, and be exceeding glad: for so did their fathers persecute the prophets which were before you."[2294] And again, "Because ye shall stand before kings and powers, and the brother shall deliver up the brother to death, and the father the son, and he that endureth to the end shall be saved;"[2295] and "To him that overcometh will

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[2292] Supplicia sua post fidem amare cœpisse.

[2293] Matt. x. 37, 38.

[2294] Matt. v. 10–12.

[2295] Matt. x. 18; xxi. 22.

I give to sit on my throne, even as I also overcame and am set down on the throne of my Father."[2296] Moreover the apostle: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors for Him who hath loved us."[2297]

5. When we read these things,[2298] and things of the like kind, brought together in the Gospel, and feel, as it were, torches placed under us, with the Lord's words to inflame our faith, we not only do not dread, but we even provoke[2299] the enemies of the truth; and we have already conquered the opponents of God, by the very fact of our not yielding to them, and have subdued their nefarious laws against the truth. And although we have not yet shed our blood, we are prepared to shed it. Let no one think that this delay of our departure[2300] 304 is any clemency; for it obstructs us, it makes a hindrance to our glory, it puts off heaven, it withholds the glorious sight of God. For in a contest of this kind, and in the kind of contest when faith is struggling in the encounter, it is not true clemency to put off martyrs by delay. Entreat therefore, beloved Cyprian, that of His mercy the Lord will every day more and more arm and adorn every one of us with greater abundance and readiness, and will confirm and strengthen us by the strength of His power; and, as a good captain, will at length bring forth His soldiers, whom He has hitherto trained and proved in the camp of our prison, to the field of the battle set before them. May He hold forth to us the divine arms, those weapons that know not how to be conquered,—the breastplate of righteousness, which is never accustomed to be broken,—the shield of faith, which cannot be pierced through,—the helmet of salvation, which cannot be shattered,—and the sword of the Spirit, which has never been wont to be injured. For to whom should we rather commit these things for him to ask for us, than to our so reverend bishop,[2301] as destined victims asking help of the priest?

6. Behold another joy of ours, that, in the duty of your episcopate, although in the meantime you have been, owing to the condition of the times, divided from your brethren, you have frequently confirmed the confessors by your letters; that you have ever afforded necessary supplies from your own just acquisitions; that in all things you have always shown yourself in some sense present; that in no part of your duty have you hung behind as a deserter.[2302] But what more strongly stimulated us to a greater joy we cannot be silent upon,

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[2296] Rev. iii. 21.

[2297] Rom. viii. 35.

[2298] [Note the power of Holy Scripture in creating and supporting the martyr-spirit.]

[2299] [See valuable note, Oxford translation, p. 71.]

[2300] *Lit.* "of our postponement."

[2301] [I have amended the translation here from the Oxford trans.]

[2302] [An important testimony to Cyprian's judicious retirement, in the spirit of St. Paul, Phil. i. 24.]

but must describe with all the testimony of our voice. For we observe that you have both rebuked with fitting censure, and worthily, those who, unmindful of their sins, had, with hasty and eager desire, extorted peace from the presbyters in your absence, and those who, without respect for the Gospel, had with profane facility granted the *holiness*[2303] of the Lord unto dogs, and pearls to swine; although a great crime, and one which has extended with incredible destructiveness almost over the whole earth, ought only, as you yourself write, to be treated cautiously and with moderation, with the advice of all the bishops, presbyters, deacons, confessors, and even the laymen who abide fast,[2304] as in your letters you yourself also testify; so that, while wishing unseasonably to bring repairs to the ruins, we may not appear to be bringing about other and greater destruction, for where is the divine word left, if pardon be so easily granted to sinners? Certainly their spirits are to be cheered and to be nourished up to the season of their maturity, and they are to be instructed from the Holy Scriptures how great and surpassing a sin they have committed. Nor let them be animated by the fact that they are many, but rather let them be checked by the fact that they are not few.[2305] An unblushing number has never been accustomed to have weight in extenuation of a crime; but shame, modesty, patience, discipline, humility, and subjection, waiting for the judgment of others upon itself, and bearing the sentence of others upon its own judgment,—this it is which proves penitence; this it is which skins over a deep wound; this it is which raises up the ruins of the fallen spirit and restores them, which quells and restrains the burning vapour of their raging sins. For the physician will not give to the sick the food of healthy bodies, lest the unseasonable nourishment, instead of repressing, should stimulate the power of the raging disease,—that is to say, lest what might have been sooner diminished by abstinence, should, through impatience, be prolonged by growing indigestion.

7. Hands, therefore, polluted with impious sacrifices[2306] must be purified with good works, and wretched mouths defiled with accursed food[2307] must be purged with words of true penitence, and the spirit must be renewed and consecrated in the recesses of the faithful heart. Let the frequent groanings of the penitents be heard; let faithful tears be shed from the eyes not once only, but again and again, so that those very eyes which wickedly looked upon idols may wash away, with tears that satisfy God, the unlawful things that they had done. Nothing is necessary for diseases but patience: they who are weary and weak wrestle with their pain; and so at length hope for health, if, by tolerating it, they can overcome their suffering; for unfaithful is the scar which the physician has too quickly produced; and the

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[2303] "Sanctum." [Note what follows: a rule for our times.]

[2304] [An important testimony to the Cyprianic theory from members of the Roman presbytery.]

[2305] [The extent of the lapses which Cyprian strove to check by due austerity must be noted.]

[2306] [The casting of a grain of incense upon the coals before an image, to escape death.]

[2307] [Meats offered to idols.]

healing is undone by any little casualty, if the remedies be not used faithfully from their very slowness. The flame is quickly recalled again to a conflagration, unless the material of the whole fire be extinguished even to the extremest spark; so that men of this kind should justly know that even they themselves are more advantaged by the very delay, and that more trusty remedies are applied by the necessary postponement. Besides, where shall it be said that they who confess Christ are shut up in the keeping of a squalid prison, if they who have denied Him are in no peril of their faith? Where, that they are bound in the cincture of chains in God's name, if they who have not kept the confession of God are not deprived of communion? Where, that the imprisoned martyrs lay down their glorious lives, if those who have forsaken the faith do not feel the magnitude of their dangers and their sins? But if they betray too much impatience, and demand communion with intolerable eagerness, they vainly utter with petulant and unbridled tongues those querulous and invidious reproaches which avail nothing against the truth, since they might have retained by their own right what now by a necessity, which they of their own free will have sought, they are compelled to sue for.[2308] For the faith which could confess Christ, could also have been kept by Christ in communion. We bid you, blessed and most glorious father, ever heartily farewell in the Lord; and have us in remembrance.

[2308] [Note the profound convictions in these very lapsers of the truth of the Gospel and of the value of full communion with Christ.]

Epistle XXVI.[2309]

Cyprian to the Lapsed.

Argument.—The Argument of This Letter is Found Below in Letter XXVII. "They Wrote to Me," Says He, "Not Asking that Peace Should Be Granted Them, But Claiming It for Themselves as Already Granted, Because They Say that Paulus Has Given Peace to All; As You Will Read in Their Letter of Which I Have Sent You a Copy, Together with What I Briefly Replied to Them." But the Letter of the Lapsed to Which He Replies is Wanting.

1. Our Lord, whose precepts and admonitions we ought to observe, describing the honour of a bishop[2310] and the order of His Church, speaks in the Gospel, and says to Peter: "I say unto thee, That thou art Peter, and upon this rock will I build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."[2311] Thence, through the changes of times and successions, the ordering of bishops and the plan of the Church flow onwards; so that the Church is founded upon the bishops, and every act of the Church is controlled by these same rulers.[2312] Since this, then, is founded on the divine law, I marvel that some, with daring temerity, have chosen to write to me as if they wrote in the name of the Church; when the Church is established in the bishop and the clergy, and all who stand *fast in the faith*. For far be it from the mercy of God and His uncontrolled might to suffer the number of the lapsed to be called the Church; since it is written, "God is not the God of the dead, but of the living."[2313] For we indeed desire that all may be made alive; and we pray that, by our supplications and groans, they may be restored to their original state. But if certain lapsed ones claim to be the Church, and if the Church be among them and in them, what is left but for us to ask of these very persons that they would deign to admit us into the Church? Therefore it behoves them to be submissive and quiet and modest, as those who ought to appease God, in remembrance of their sin, and not to write letters in the name of the Church, when they should rather be aware that they are writing to the Church.

[2309] Oxford ed.: Ep. xxxiii. a.d. 250.

[2310] [This is the Cyprianic idea. The idea that this was peculiar to any one bishop had never entered his mind. See vol. iv. p. 99.]

[2311] Matt. xvi. 18, 19.

[2312] [Elucidated and worked out in the *Treatise on Unity, infra*.]

[2313] Matt. xxii. 32.

2. But some who are of the lapsed have lately written to me, and are humble and meek and trembling and fearing God, and who have always laboured in the Church gloriously and liberally, and who have never made a boast of their labour to the Lord, knowing that He has said, “When ye shall have done all these things, say, We are unprofitable servants: we have done that which was our duty to do.”[2314] Thinking of which things, and although they had received certificates from the martyrs, nevertheless, that their satisfaction might be admitted by the Lord, these persons beseeching have written to me that they acknowledge their sin, and are truly repentant, and do not hurry rashly or importunately to secure peace; but that they are waiting for my presence, saying that even peace itself, if they should receive it when I was present, would be sweeter to them. How greatly I congratulate these, the Lord is my witness, who hath condescended to tell what such, and such sort of servants deserve of His kindness. Which letters, as I lately received, and now read that you have written very differently, I beg that you will discriminate between your wishes; and whoever you are who have sent this letter, add your names to the certificate, and transmit the certificate to me with your several names. For I must first know to whom I have to reply; then I will respond to each of the matters that you have written, having regard to the mediocrity of my place and conduct. I bid you, beloved brethren, ever heartily farewell, and live quietly and tranquilly according to the Lord’s discipline. Fare ye well.

[2314] Luke xvii. 10.

Epistle XXVII.[2315]

To the Presbyters and Deacons.

Argument.—The Argument of This Letter is Sufficiently in Agreement with the Preceding, and It Appears that It is the One of Which He Speaks in the Following Letter; For He Praises His Clergy for Having Rejected from Communion Gaius of Didda, a Presbyter, and His Deacon, Who Rashly Communicated with the Lapsed; And Exhorts Them to Do the Same with Certain Others.

1. Cyprian to the presbyters and deacons, his brethren, greeting. You have done uprightly and with discipline, beloved brethren, that, by the advice of my colleagues who were present, you have decided not to communicate with Gaius the presbyter of Didda, and his deacon; who, by communicating with the lapsed, and offering their oblations,[2316] have been frequently taken in their wicked errors; and who once and again, as you wrote to me, when warned by my colleagues not to do this, have persisted obstinately, in their presumption and audacity, deceiving certain brethren also from among our people, whose benefit we desire with all humility to consult, and whose salvation we take care for, not with affected adulation, but with sincere faith, that they may supplicate the Lord with true penitence and groaning and sorrow, since it is written, "Remember from whence thou art fallen, and repent."[2317] And again, the divine Scripture says, "Thus saith the Lord, When thou shalt be converted and lament, then thou shalt be saved, and shalt know where thou hast been."[2318]

2. Yet how can those mourn and repent, whose groanings and tears some of the presbyters obstruct when they rashly think that they may be communicated with, not knowing that it is written, "They who call you happy[2319] cause you to err, and destroy the path of your feet?"[2320] Naturally, our wholesome and true counsels have no success, whilst the salutary truth is hindered by mischievous blandishments and flatteries, and the wounded and unhealthy mind of the lapsed suffers what those also who are bodily diseased and sick often suffer; that while they refuse wholesome food and beneficial drink as bitter and distasteful, and crave those things which seem to please them and to be sweet for the present, they are inviting to themselves mischief and death by their recklessness and intemperance.

[2315] Oxford ed.: Ep. xxxiv. a.d. 250.

[2316] [At the Eucharist the alms and oblations were regarded in the light of Matt. v. 23, 24.]

[2317] Rev. ii. 5.

[2318] Isa. xxx. 15, LXX.

[2319] "They which lead thee."—E.V.

[2320] Isa. iii. 12, LXX.

Nor does the true remedy of the skilful physician avail to their safety, whilst the sweet enticement is deceiving with its charms.

3. Do you, therefore, according to my letters, take counsel about this faithfully and wholesomely, and do not recede from better counsels; and be careful to read these same letters to my colleagues also, if there are any present, or if any should come to you; that, with unanimity and concord, we may maintain a healthful plan for soothing and healing the wounds of the lapsed, intending to deal very fully with all when, by the Lord's mercy, we shall begin to assemble together. In the meantime, if any unrestrained and impetuous person, whether of our presbyters or deacons or of strangers, should dare, before our decree, to communicate with the lapsed, let him be expelled from our communion, and plead the cause of his rashness before all of us when, by the Lord's permission, we shall assemble together again.[2321] Moreover, you wished me to reply what I thought concerning Philumenus and Fortunatus, sub-deacons, and Favorinus, an acolyte, who retired in the midst of the time of trial, and have now returned. Of which thing I cannot make myself sole judge, since many of the clergy are still absent, and have not considered, even thus late, that they should return to their place; and this case of each one must be considered separately and fully investigated, not only with my colleagues, but also with the whole of the people themselves.[2322] For a matter which hereafter may constitute an example as regards the ministers of the Church must be weighed and adjudged with careful deliberation. In the meanwhile, let them only abstain from the monthly division,[2323] not so as to seem to be deprived of the ministry of the Church, but that all matters being in a sound state, they may be reserved till my coming. I bid you, beloved brethren, ever heartily farewell. Greet all the brotherhood, and fare ye well.

[2321] [Thus Cyprian keeps in view "the whole Church," and adheres to his principle in letter xiii. p. 294, note 1, *supra*.]

[2322] [Thus Cyprian keeps in view "the whole Church," and adheres to his principle in letter xiii. p. 294, note 1, *supra*.]

[2323] Some read this, "dictione," preaching.

Epistle XXVIII.[2324]

To the Presbyters and Deacons Abiding at Rome.

Argument.—The Roman Clergy are Informed of the Temerity of the Lapsed Who Were Demanding Peace.

Cyprian to the presbyters and deacons abiding at Rome, his brethren, greeting. Both our common love and the reason of the thing demand, beloved brethren, that I should keep back from your knowledge nothing of those matters which are transacted among us, that so we may have a common plan for the advantage of the administration of the Church. For after I wrote to you the letter which I sent by Saturus the reader, and Optatus the sub-deacon, 307 the combined temerity of certain of the lapsed, who refuse to repent and to make satisfaction to God, wrote to me, not asking that peace might be given to them, but claiming it as already given; because they say that Paulus has given peace to all, as you will read in their letter of which I have sent you a copy, as well as what I briefly replied to them in the meantime. But that you may also know what sort of a letter I afterwards wrote to the clergy, I have, moreover, sent you a copy of this. But if, after all, their temerity should not be repressed either by my letters or by yours, and should not yield to wholesome counsels, I shall take such proceedings as the Lord, according to His Gospel, has enjoined to be taken. I bid you, beloved brethren, ever heartily farewell.

[2324] Oxford ed.: Ep. xxxv. a.d. 250.

Epistle XXIX.[2325]

The Presbyters and Deacons Abiding at Rome, to Cyprian.

Argument.—The Roman Church Declares Its Judgment Concerning the Lapsed to Be in Agreement with the Carthaginian Decrees. Any Indulgence Shown to the Lapsed is Required to Be in Accordance with the Law of the Gospel. That the Peace Granted by the Confessors Depends Only Upon Grace and Good-Will, is Manifest from the Fact that the Lapsed are Referred to the Bishops. The Seditious Demand for Peace Made by Felicissimus is to Be Attributed to Faction.

1. The presbyters and deacons abiding at Rome, to Father[2326] Cyprian, greeting. When, beloved brother, we carefully read your letter which you had sent by Fortunatus the subdeacon, we were smitten with a double sorrow, and disordered with a twofold grief, that there was not any rest given to you in such necessities of the persecution, and that the unreasonable petulance of the lapsed brethren was declared to be carried even to a dangerous boldness of expression. But although those things which we have spoken of severely afflicted us and our spirit, yet your rigour and the severity that you have used, according to the proper discipline, moderates the so heavy load of our grief, in that you rightly restrain the wickedness of some, and, by your exhortation to repentance, show the legitimate way of salvation. That they should have wished to hurry to such an extreme as this, we are indeed considerably surprised; as that with such urgency, and at so unseasonable and bitter a time, being in so great and excessive a sin, they should not so much ask for, as claim, peace for themselves; nay, should say that they already have it in heaven. If they have it, why do they ask for what they possess? But if, by the very fact that they are asking for it, it is proved that they have it not, wherefore do they not accept the judgment of those from whom they have thought fit to ask for the peace, which they certainly have not got? But if they think that they have from any other source the prerogative of communion, let them try to compare it with the Gospel, that so at length it may abundantly avail them, if it is not out of harmony with the Gospel law. But on what principle can that give Gospel communion which seems to be established contrary to Gospel truth? For since every prerogative contemplates the privilege of association, precisely on the assumption of its not being out of harmony with the will of Him with whom it seeks to be associated; then, because this is alien from His will with whom it seeks to be associated, it must of necessity lose the indulgence and privilege of the association.

[2325] Oxford ed.: Ep. xxxvi. a.d. 250.

[2326] "Papa" = *pope*. [It may thus be noted what this word meant at Rome: nothing more than the fatherly address of all bishops.]

2. Let them, then, see what it is they are trying to do in this matter. For if they say that the Gospel has established one decree, but the martyrs have established another; then they, setting the martyrs at variance with the Gospel, will be in danger on both sides. For, on the one hand, the majesty of the Gospel will already appear shattered and cast down, if it can be overcome by the novelty of another decree; and, on the other, the glorious crown of confession will be taken from the heads of the martyrs, if they be not found to have attained it by the observation of that Gospel whence they become martyrs; so that, reasonably, no one should be more careful to determine nothing contrary to the Gospel, than he who strives to receive the name of martyr from the Gospel. We should like, besides, to be informed of this: if martyrs become martyrs for no other reason than that by not sacrificing they may keep the peace of the Church even to the shedding of their own blood, lest, overcome by the suffering of the torture, by losing peace, they might lose salvation; on what principle do they think that the salvation, which if they had sacrificed they thought that they should not have, was to be given to those who are said to have sacrificed; although they ought to maintain that law in others, which they themselves appear to have held before their own eyes? In which thing we observe that they have put forward against their own cause the very thing which they thought made for them. For if the martyrs thought that peace was to be granted to them, why did not they themselves grant it? Why did they think that, as they themselves say, they were to be referred to the bishops? For he who orders a thing to be 308 done, can assuredly do that which he orders to be done. But, as we understand, nay, as the case itself speaks and proclaims, the most holy martyrs thought that a proper measure of modesty and of truth must be observed on both sides. For as they were urged by many, in remitting them to the bishop they conceived that they would consult their own modesty so as to be no further disquieted; and in themselves not holding communion with them, they judged that the purity of the Gospel law ought to be maintained unimpaired.

3. But of your charity, brother, never desist from soothing the spirits of the lapsed and affording to the erring the medicine of truth, although the temper of the sick is wont to reject the kind offices of those who would heal them. This wound of the lapsed is as yet fresh, and the sore is still rising into a tumour; and therefore we are certain, that when, in the course of more protracted time, that urgency of theirs shall have worn out, they will love that very delay which refers them to a faithful medicine; if only there be not those who arm them for their own danger, and, instructing them perversely, demand on their behalf, instead of the salutary remedies of delay, the fatal poisons of a premature communion. For we do not believe, that without the instigation of certain persons they would all have dared so petulantly to claim peace for themselves. We know the faith of the Carthaginian church,[2327] we know

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[2327] [The church at Rome recognises national churches as sisters. The“ Roman Catholic” theory was not known, even under the Papacy, till the Trent Council, which destroyed “sister churches.”]

her training, we know her humility; whence also we have marvelled that we should observe certain things somewhat rudely suggested against you by letter, although we have often become aware of your mutual love and charity, in many illustrations of reciprocal affection of one another. It is time, therefore, that they should repent of their fault, that they should prove their grief for their lapse, that they should show modesty, that they should manifest humility, that they should exhibit some shame, that, by their submission, they should appeal to God's clemency for themselves, and by due honour for[2328] God's priest should draw forth upon themselves the divine mercy. How vastly better would have been the letters of these men themselves, if the prayers of those who stood fast had been aided by their own humility! since that which is asked for is more easily obtained, when he for whom it is asked is worthy, that what is asked should be obtained.

4. In respect, however, of Privatus of Lambesa, you have acted as you usually do, in desiring to inform us of the matter, as being an object of anxiety; for it becomes us all to watch for the body of the whole Church, whose members are scattered through every various province.[2329] But the deceitfulness of that crafty man could not be hid from us even before we had your letters; for previously, when from the company of that very wickedness a certain Futurus came, a standard-bearer of Privatus, and was desirous of fraudulently obtaining letters from us, we were neither ignorant who he was, nor did he get the letters which he wanted. We bid you heartily farewell in the Lord.

[2328] Or, we may read *in*.

[2329] [On the principles we shall find laid down in Cyprian's *Treatise on Unity*. Also see vol. iv. p. 113.]

Epistle XXX.[2330]

The Roman Clergy to Cyprian.

Argument.—The Roman Clergy Enter into the Matters Which They Had Spoken of in the Foregoing Letter, More Fully and Substantially in the Present One; Replying, Moreover, to Another Letter of Cyprian, Which is Thought Not to Be Extant, and from Which They Quote a Few Words. They Thank Cyprian for His Letters Sent to the Roman Confessors and Martyrs.[2331]

1. To Father[2332] Cyprian, the presbyters and deacons abiding at Rome, greeting. Although a mind conscious to itself of uprightness, and relying on the vigour of evangelical discipline, and made a true witness to itself in the heavenly decrees, is accustomed to be satisfied with God for its only judge, and neither to seek the praises nor to dread the charges of any other, yet those are worthy of double praise, who, knowing that they owe their conscience to God alone as the judge, yet desire that their doings should be approved also by their brethren themselves. It is no wonder, brother Cyprian, that you should do this, who, with your usual modesty and inborn industry, have wished that we should be found not so much judges of, as sharers in, your counsels, so that we might find praise with you in your doings while we approve them; and might be able to be fellow-heirs with you in your good counsels, because we entirely accord with them. In the same way we are all thought to have laboured in that in which we are all regarded as allied in the same agreement of censure and discipline.

2. For what is there either in peace so suitable, or in a war of persecution so necessary, as to maintain the due severity of the divine rigour? Which he who resists, will of necessity wander in the unsteady course of affairs, and will be tossed hither and thither by the various and uncertain storms of things; and the helm of counsel being, as it were, wrenched from his hands he will drive the ship of the Church's safety among the rocks; so that it would appear that the Church's safety can be no otherwise secured, than by repelling any who set themselves against it as adverse waves, and by maintaining the ever-guarded rule of discipline itself as if it were the rudder of safety in the tempest. Nor is it now but lately that this counsel has been considered by us, nor have these sudden appliances against the wicked but recently occurred to us; but this is read of among us as the ancient severity, the ancient

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[2330] Oxford ed.: Ep. xxx. a.d. 250.

[2331] This letter was written, as were also the others of the Roman clergy, during the vacancy of the See, after the death of Fabian.

[2332] "Pope Cyprian."

faith, the ancient discipline,[2333] since the apostle would not have published such praise concerning us, when he said "that your faith is spoken of throughout the whole world"[2334] unless already from thence that vigour had borrowed the roots of faith from those times; from which praise and glory it is a very great crime to have become degenerate.[2335] For it is less disgrace never to have attained to the heraldry of praise, than to have fallen from the height of praise; it is a smaller crime not to have been honoured with a good testimony, than to have lost the honour of good testimonies; it is less discredit to have lain without the announcement of virtues, ignoble without praise, than, disinherited of the faith,[2336] to have lost our proper praises. For those things which are proclaimed to the glory of any one, unless they are maintained by anxious and careful pains, swell up into the odium of the greatest crime.[2337]

3. That we are not saying this dishonestly, our former letters have proved, wherein we have declared our opinion to you with a very plain statement, both against those who had betrayed themselves as unfaithful by the unlawful presentation of wicked certificates, as if they thought that they would escape those ensnaring nets of the devil; whereas, not less than if they had approached to the wicked altars,[2338] they were held fast by the very fact that they had testified to him; and against those who had used those certificates when made, although they had not been present when they were made, since they had certainly asserted their presence by ordering that they should be so written. For he is not guiltless of wickedness who has bidden it to be done; nor is he unconcerned in the crime with whose consent it is publicly spoken of, although it was not committed by him. And since the whole mystery[2339] of faith is understood to be contained in the confession of the name of Christ, he who seeks for deceitful tricks to excuse himself, has denied Christ; and he who wants to appear to have satisfied either edicts or laws put forth against the Gospel, has obeyed those edicts by the very fact by which he wished to appear to have obeyed them. Moreover, also, we have declared our faith and consent against those, too, who had polluted their hands and their mouths with unlawful sacrifices, whose own minds were before polluted; whence also their very hands and mouths were polluted also.[2340] Far be it from the Roman Church to slacken her vigour with so profane a facility, and to loosen the nerves of her severity by overthrowing

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[2333] [Note τὰ ἀρχαῖα ἔθη, as in St. Paul, 1 Cor. xi. 16.]

[2334] Rom. i. 8.

[2335] [God grant this spirit to the modern Christians in Rome.]

[2336] No conception of Roman infallibility here.]

[2337] [A concession which illustrates the present awful degeneracy of this See.]

[2338] [1 Cor. x. 21, where *tables* and *altars* are used as synonymes.]

[2339] Sacramentum.

[2340] [See p. 304, note 8, *supra*.]

the majesty of faith; so that, when the wrecks of your ruined brethren are still not only lying, but are falling around, remedies of a too hasty kind, and certainly not likely to avail, should be afforded for communion; and by a false mercy, new wounds should be impressed on the old wounds of their transgression; so that even repentance should be snatched from these wretched beings, to their greater overthrow. For where can the medicine of indulgence profit, if even the physician himself, by intercepting repentance, makes easy way for new dangers, if he only hides the wound, and does not suffer the necessary remedy of time to close the scar? This is not to cure, but, if we wish to speak the truth, to slay.[2341]

4. Nevertheless, you have letters agreeing with our letters from the confessors, whom the dignity of their confession has still shut up here in prison, and whom, for the Gospel contest, their faith has once already crowned in a glorious confession; letters wherein they have maintained the severity of the Gospel discipline, and have revoked the unlawful petitions, so that they might not be a disgrace to the Church. Unless they had done this, the ruins of Gospel discipline[2342] would not easily be restored, especially since it was to none so fitting to maintain the tenor of evangelical vigour unimpaired, and its dignity, as to those who had given themselves up to be tortured and cut to pieces by raging men on behalf of the Gospel, that they might not deservedly forfeit the honour of martyrdom, if, on the occasion of martyrdom, they had wished to be betrayers of the Gospel. For he who does not guard what he has, in that condition whereon he possesses it, by violating the condition whereon he possesses it, loses what he possessed.

5. In which matter we ought to give you also, and we do give you, abundant thanks, that you have brightened the darkness of their prison by your letters; that you came to them in 310 whatever way you could enter; that you refreshed their minds, robust in their own faith and confession, by your addresses and letters; that, following up their felicities with worthy praises, you have inflamed them to a much more ardent desire of heavenly glory; that you urged them forward; that you animated, by the power of your discourse, those who, as we believe and hope, will be victors by and by; so that although all may seem to come from the faith of those who confess, and from the divine mercy, yet they seem in their martyrdom to have become in some sort debtors to you. But once more, to return to the point whence our discourse appears to have digressed, you shall find subjoined the sort of letters that we also sent to Sicily; although upon us is incumbent a greater necessity of delaying this affair; having, since the departure of Fabian of most noble memory, had no bishop appointed as yet, on account of the difficulties of affairs and times, who can arrange all things of this kind, and who can take account of those who are lapsed, with authority and wisdom. However,

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[2341] [The whole system of Roman casuistry, as it now exists in the *authorized* penitential forms of Liguori, is here condemned.]

[2342] [See *Alphonsus de' Liguori and the Papal Authorization*, vol. i. p. xxii., ed. Paris, 1852.]

what you also have yourself declared in so important a matter, is satisfactory to us, that the peace of the Church must first be maintained; then, that an assembly for counsel being gathered together, with bishops, presbyters, deacons, and confessors, as well as with the laity who stand fast,[2343] we should deal with the case of the lapsed. For it seems extremely invidious and burdensome to examine into what seems to have been committed by many, except by the advice of many; or that one should give a sentence when so great a crime is known to have gone forth, and to be diffused among so many; since that cannot be a firm decree which shall not appear to have had the consent of very many.[2344] Look upon almost the whole world devastated, and observe that the remains and the ruins of the fallen are lying about on every side, and consider that therefore an extent of counsel is asked for, large in proportion as the crime appears to be widely propagated. Let not the medicine be less than the wound, let not the remedies be fewer than the deaths, that in the same manner as those who fell, fell for this reason that they were too incautious with a blind rashness, so those who strive to set in order this mischief should use every moderation in counsels, lest anything done as it ought not to be, should, as it were, be judged by all of no effect.

6. Thus, with one and the same counsel, with the same prayers and tears, let us, who up to the present time seem to have escaped the destruction of these times of ours, as well as those who appear to have fallen into those calamities of the time, entreat the divine majesty, and ask peace for the Church's name. With mutual prayers, let us by turns cherish, guard, arm one another; let us pray for the lapsed,[2345] that they may be raised up; let us pray for those who stand, that they may not be tempted to such a degree as to be destroyed; let us pray that those who are said to have fallen may acknowledge the greatness of their sin, and may perceive that it needs no momentary nor over-hasty cure; let us pray that penitence may follow also the effects of the pardon of the lapsed; that so, when they have understood their own crime, they may be willing to have patience with us for a while, and no longer disturb the fluctuating condition of the Church, lest they may seem themselves to have inflamed an internal persecution for us, and the fact of their unquietness be added to the heap of their sins. For modesty is very greatly fitting for them in whose sins it is an immodest mind that is condemned. Let them indeed knock at the doors, but assuredly let them not break them down; let them present themselves at the threshold of the church, but certainly let them not leap over it; let them watch at the gates of the heavenly camp, but let them be armed with modesty, by which they perceive that they have been deserters; let them resume the trumpet of their prayers, but let them not therewith sound a point of war; let them arm

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[2343] [All-important is this testimony of the Roman clergy to the Cyprianic idea of the Church synods. See this vol. *supra*, p. 283.]

[2344] [Note this principle, as a test of synodical decrees.]

[2345] [Probably a quotation from a "bidding prayer" in use at Rome in those times. Elucidation VI.]

themselves indeed with the weapons of modesty, and let them resume the shield of faith, which they had put off by their denial through the fear of death, but let those that are even now armed believe that they are armed against their foe, the devil, not against the Church, which grieves over their fall. A modest petition will much avail them; a bashful entreaty, a necessary humility, a patience which is not careless. Let them send tears as their ambassadors for their sufferings; let groanings, brought forth from their deepest heart, discharge the office of advocate, and prove their grief and shame for the crime they have committed.

7. Nay, if they shudder at the magnitude of the guilt incurred; if with a truly medicinal hand they deal with the deadly wound of their heart and conscience and the deep recesses of the subtle mischief, let them blush even to ask; except, again, that it is a matter of greater risk and shame not to have besought the aid of peace. But let all this be in the sacrament;[2346] in the law of their very entreaty let consideration be had for the time; let it be with downcast entreaty, with subdued petition, since he also who is besought ought to be bent, not provoked; and as the divine clemency ought to be looked to, so also ought the divine censure; and as it is written, “I forgave thee all that debt, because thou desiredst me,”[2347] so it is written, “Whosoever shall deny me before men, him will I also deny before my Father and before His angels.”[2348] For God, as He is merciful, so He exacts obedience to His precepts, and indeed carefully exacts it; and as He invites to the banquet, so the man that hath not a wedding garment He binds hands and feet, and casts him out beyond the assembly of the saints. He has prepared heaven, but He has also prepared hell.[2349] He has prepared places of refreshment, but He has also prepared eternal punishment. He has prepared the light that none can approach unto, but He has also prepared the vast and eternal gloom of perpetual night.

8. Desiring to maintain the moderation of this middle course in these matters, we for a long time, and indeed many of us, and, moreover, with some of the bishops who are near to us and within reach, and some whom, placed afar off, the heat of the persecution had driven out from other provinces,[2350] have thought that nothing new was to be done before the appointment of a bishop; but we believe that the care of the lapsed must be moderately dealt with, so that, in the meantime, whilst the grant of a bishop is withheld from us[2351] by

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[2346] In “sacramento,” *scil.* “fidei;” perhaps in a way in harmony with their religious engagement and with ecclesiastical discipline.

[2347] Matt. xviii. 32.

[2348] Matt. x. 33; Luke xii. 9.

[2349] [Note this faithful statement of scriptural doctrine, and no hint of *purgatory*.]

[2350] [All this illustrates the *Treatise on Unity* (*infra*), and proves the utter absence of anything peculiar in the See of Rome.]

[2351] [How different the language of the cardinal vicar, now, when he writes, *sede vacante*.]

God, the cause of such as are able to bear the delays of postponement should be kept in suspense; but of such as impending death does not suffer to bear the delay, having repented and professed a detestation of their deeds with frequency; if with tears, if with groans, if with weeping they have betrayed the signs of a grieving and truly penitent spirit, when there remains, as far as man can tell, no hope of living; to them, finally, such cautious and careful help should be ministered, God Himself knowing what He will do with such, and in what way He will examine the balance of His judgment; while we, however, take anxious care that neither ungodly men should praise our smooth facility, nor truly penitent men accuse our severity as cruel. We bid you, most blessed and glorious father, ever heartily farewell in the Lord; and have us in memory.[2352]

[2352] [This eloquent and evangelical letter proves that much dross had been burned away by the fires of persecution since the episcopate of Callistus. It is referred to, p. 309, note 4.]

Epistle XXXI.[2353]

To the Carthaginian Clergy, About the Letters Sent to Rome, and Received Thence.

Argument.—The Carthaginian Clergy are Requested to Take Care that the Letters of the Roman Clergy and Cyprian's Answer are Communicated.

Cyprian to the presbyters and deacons, his brethren, greeting. That you, my beloved brethren, might know what letters I have sent to the clergy acting[2354] at Rome, and what they have replied to me, and, moreover, what Moyses and Maximus, the presbyters, and Rufinus and Nicostratus, the deacons, and the rest of the confessors that with them are kept in prison, replied likewise to my letters, I have sent you copies to read. Do you take care, with as much diligence as you can, that what I have written, and what they have replied, be made known to our brethren. And, moreover, if any bishops from foreign places,[2355] my colleagues, or presbyters, or deacons, should be present, or should arrive among you, let them hear all these matters from you; and if they wish to transcribe copies of the letters and to take them to their own people, let them have the opportunity of transcribing them; although I have, moreover, bidden Saturus the reader, our brother, to give liberty of copying them to any individuals who wish it; so that, in ordering, for the present, the condition of the Church in any manner, an agreement, one and faithful, may be observed by all. But about the other matters which were to be dealt with, as I have also written to several of my colleagues, we will more fully consider them in a common council, when, by the Lord's permission, we shall begin to assemble into one place. I bid you, brethren, beloved and longed-for, ever heartily farewell. Salute the brotherhood. Fare ye well.

[2353] Oxford ed.: Ep. xxxii. a.d. 250.

[2354] [Administering jurisdiction *sede vacante*.]

[2355] [Illustrating the *Treatise on Unity*.]

Epistle XXXII.[2356]

To the Clergy and People, About the Ordination of Aurelius as a Reader.

Argument.—Cyprian Tells the Clergy and People that Aurelius the Confessor Has Been Ordained a Reader by Him, and Commends, by the Way, the Constancy of His Virtue and His Mind, Whereby He Was Even Deserving of a Higher Degree in the Church.

1. Cyprian to the elders and deacons, and to the whole people, greeting. In ordinations of the clergy, beloved brethren, we usually consult you beforehand, and weigh the character and deserts of individuals, with the general advice.[2357] But human testimonies must not be waited for when the divine approval precedes. Aurelius, our brother, an illustrious youth, already approved by the Lord, and dear to God, in years still very young, but, in the praise of virtue and of faith, advanced; inferior in the natural abilities of his age, but superior in the honour *he has merited*,—has contended here in a double conflict, having twice confessed and twice been glorious in the victory of his confession, both when he conquered in the course and was banished, and when at length he fought in a severer conflict, he was triumphant and victorious in the battle of suffering. As often as the adversary wished to call forth the servants of God, so often this prompt and brave soldier both fought and conquered. It had been a slight matter, previously to have engaged under the eyes of a few when he was banished; he deserved also in the forum to engage with a more illustrious virtue so that, after overcoming the magistrates, he might also triumph over the proconsul, and, after exile, might vanquish tortures also. Nor can I discover what I ought to speak most of in him,—the glory of his wounds or the modesty of his character; that he is distinguished by the honour of his virtue, or praiseworthy for the admirableness of his modesty. He is both so excellent in dignity and so lowly in humility, that it seems that he is divinely reserved as one who should be an example to the rest for ecclesiastical discipline, of the way in which the servants of God should in confession conquer by their courage, and, after confession, be conspicuous for their character.

2. Such a one, to be estimated not by his years but by his deserts, merited higher degrees of clerical ordination and larger increase. But, in the meantime, I judged it well, that he should begin with the office of reading; because nothing is more suitable for the voice which has confessed the Lord in a glorious utterance, than to sound Him forth in the solemn repetition of the divine lessons; than, after the sublime words which spoke out the witness of

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[2356] Oxford ed.: Ep. xxxviii. a.d. 250.

[2357] [Note again this principle of the Cyprianic freedom and evangelical discipline. Acts xv. 22; Matt. xviii. 17.]

Christ, to read the Gospel of Christ whence martyrs are made; to come to the desk after the scaffold; there to have been conspicuous to the multitude of the Gentiles, here to be beheld by the brethren; there to have been heard with the wonder of the surrounding people, here to be heard with the joy of the brotherhood. Know, then, most beloved brethren, that this man has been ordained by me and by my colleagues who were then present. I know that you will both gladly welcome these tidings, and that you desire that as many such as possible may be ordained in our church. And since joy is always hasty, and gladness can bear no delay, he reads on the Lord's day, in the meantime, for me; that is, he has made a beginning of peace, by solemnly entering on his office of a reader.[2358] Do you frequently be urgent in supplications, and assist my prayers by yours, that the Lord's mercy favouring us may soon restore both the priest[2359] safe to his people, and the martyr for a reader with the priest. I bid you, beloved brethren in God the Father, and in Jesus Christ, ever heartily farewell.

[2358] Aurelius not being able to discharge the functions of his office in public, because of the persecution, in the meantime read for Cyprian; which is said to be an augury or beginning of future peace.

[2359] [That is himself. Compare Phil. i. 26.]

Epistle XXXIII.[2360]

To the Clergy and People, About the Ordination of Celerinus as Reader.

Argument.—This Letter is About the Same in Purport with the Preceding, Except that He Largely Commends the Constancy of Celerinus in His Confession of the Faith. Moreover, that Both of These Letters Were Written During His Retreat, is Sufficiently Indicated by the Circumstances of the Context.

1. Cyprian to the presbyters and deacons, and to the whole people, his brethren in the Lord, greeting. The divine benefits, beloved brethren, should be acknowledged and embraced, wherewith the Lord has condescended to embellish and illustrate His Church in our times by granting a respite to His good confessors and His glorious martyrs, that they who had grandly confessed Christ should afterwards adorn Christ's clergy in ecclesiastical ministries. Exult, therefore, and rejoice with me on receiving my letter, wherein I and my colleagues who were then present mention to you Celerinus, our brother, glorious alike for his courage and his character, as added to our clergy, not by human recommendation, but by divine condescension; who, when he hesitated to yield to the Church, was constrained by her own admonition and exhortation, in a vision by night, not to refuse our persuasions; and she had more power, and constrained him, because it was not right, nor was it becoming, that he should be without ecclesiastical honour, whom the Lord honoured with the dignity of heavenly glory.[2361]

2. This man was the first in the struggle of our days; he was the leader among Christ's soldiers; he, in the midst of the burning beginnings of the persecution, engaged with the very chief and author of the disturbance, in conquering with invincible firmness the adversary of his own conflict.[2362] He made a way for others to conquer; a victor with no small amount of wounds, but triumphant by a miracle, with the long-abiding and permanent penalties of a tedious conflict. For nineteen days, shut up in the close guard of a dungeon, he was racked and in irons; but although his body was laid in chains, his spirit remained free and at liberty. His flesh wasted away by the long endurance of hunger and thirst; but God fed his soul, that lived in faith and virtue, with spiritual nourishments. He lay in punishments, the stronger for his punishments; imprisoned, greater than those that imprisoned him; lying prostrate, but loftier than those who stood; as bound, and firmer than the links which bound him; judged, and more sublime than those who judged him; and although his feet were bound on the rack, yet the serpent was trodden on and ground down and vanquished. In his glorious

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[2360] Oxford ed.: Ep. xxxix. a.d. 250.

[2361] [See testimony of Cornelius, in Euseb., *H. E.*, vi. 43.]

[2362] [He produced some momentary impression on Decius himself.]

body shine the bright evidences of his wounds; their manifest traces show forth, and appear on the man's sinews and limbs, worn out with tedious wasting away.[2363] Great things are they—marvellous things are they—which the brotherhood may hear of his virtues and of his praises. And should any one appear like Thomas, who has little faith in what he hears, the faith of the eyes is not wanting, so that what one hears he may also see. In the servant of God, the glory of the wounds made the victory; the memory of the scars preserves that glory.

3. Nor is that kind of title to glories in the case of Celerinus, our beloved, an unfamiliar and novel thing. He is advancing in the footsteps of his kindred; he rivals his parents and relations in equal honours of divine condescension. His grandmother, Celerina, was some time since crowned with martyrdom. Moreover, his paternal and maternal uncles, Laurentius and Egnatius, who themselves also were once warring in the camps of the world, but were true and spiritual soldiers of God, casting down the devil by the confession of Christ, merited palms and crowns from the Lord by their illustrious passion. We always offer sacrifices for them,[2364] as you remember, as often as we celebrate the passions and days of the martyrs in the annual commemoration. Nor could he, therefore, be degenerate and inferior whom this family dignity and a generous nobility provoked, by domestic examples of virtue and faith. But if in a worldly family it is a matter of heraldry and of praise to be a patrician, of how much greater praise and honour is it to become of noble rank in the celestial heraldry! I cannot tell whom I should call more blessed,—whether those ancestors, for a posterity so illustrious, or him, for an origin so glorious. So equally between them does the divine condescension flow, and pass to and fro, that, just as the dignity of their offspring brightens their crown, so the sublimity of his ancestry illuminates his glory.

4. When this man, beloved brethren, came to us with such condescension of the Lord, illustrious by the testimony and wonder of the very man who had persecuted him, what else behoved to be done except that he should be placed on the pulpit,[2365] that is, on the tribunal of the Church; that, resting on the loftiness of a higher station, and conspicuous to the whole people for the brightness of his honour, he should read the precepts and Gospel of the Lord, which he so bravely and faithfully follows? Let the voice that has confessed the Lord daily be heard in those things which the Lord spoke. Let it be seen whether there is any further degree to which he can be advanced in the Church. There is nothing in which a confessor can do more good to the brethren than that, while the reading of the Gospel is heard from his lips, every one who hears should imitate the faith of the reader. He should have been

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[2363] [Gal. vi. 17. St. Paul esteemed such *stigmata* a better ground of glorying in the flesh than his circumcision.]

[2364] [Memorial thanksgivings. Ussher argues hereby the absence of all purgatorial ideas, because martyrs were allowed by all to go at once to bliss. Compare Tertull., vol. iv. p. 67.]

[2365] [He was called to preach and expound the Scriptures.]

associated with Aurelius in reading; with whom, moreover, he was associated in the alliance of divine honour; with whom, in all the insignia of virtue and praise, he had been united. Equal both, and each like to the other, in proportion as they were sublime in glory, in that proportion they were humble in modesty. As they were lifted up by divine condescension, so they were lowly in their own peacefulness and tranquillity, and equally affording examples to every one of virtues and character, and fitted both for conflict and for peace; praiseworthy in the former for strength, in the latter for modesty.

5. In such servants the Lord rejoices; in confessors of this kind He glories,—whose way and conversation is so advantageous to the announcement of their glory, that it affords to others a teaching of discipline. For this purpose Christ has willed them to remain long here in the Church; for this purpose He has kept them safe, snatched from the midst of death,—a kind of resurrection, so to speak, being wrought on their behalf; so that, while nothing is seen by the brethren loftier in honour, nothing more lowly in humility, the way of life of the brotherhood[2366] may accompany these same persons. Know, then, that these for the present are appointed readers, because it was fitting that the candle should be placed in a candlestick, whence it may give light to all, and that their glorious countenance should be established in a higher place, where, beheld by all the surrounding brotherhood, they may give an incitement of glory to the beholders. But know that I have already purposed the honour of the presbytery for them, that so they may be honoured with the same presents as the presbyters, and may share the monthly divisions[2367] in equalled quantities, to sit with us hereafter in their advanced and strengthened years; although in nothing can he seem to be inferior in the qualities of age who has consummated his age by the dignity of his glory. I bid you, brethren, beloved and earnestly longed-for, ever heartily farewell.

[2366] "The brotherhood may follow and imitate these same persons;" *v. l.*

[2367] See Bingham, Book v. cap. 6, sec. 3.]

Epistle XXXIV.[2368]

To the Same, About the Ordination of Numidicus as Presbyter.

Argument.—Cyprian Tells the Clergy and People that Numidicus Has Been Ordained by Him Presbyter; And Briefly Commends His Worth.

Cyprian to the presbyters and deacons, and to the whole people, his brethren, very dear and longed-for, greeting. That which belongs, dearest brethren, both to the common joy and to the greatest glory of our Church ought to be told to you; for you must know that I have been admonished and instructed by divine condescension, that Numidicus the presbyter should be appointed in the number of Carthaginian presbyters, and should sit with us among the clergy,—a man illustrious by the brightest light of confession, exalted in the honour both of virtue and of faith; who by his exhortation sent before himself an abundant number of martyrs, slain by stones and by the flames, and who beheld with joy his wife abiding by his side, burned (I should rather say, preserved) together with the rest. He himself, half consumed, overwhelmed with stones, and left for dead,—when afterwards his daughter, with the anxious consideration of affection, sought for the corpse of her father,—was found half dead, was drawn out and revived, and remained unwillingly[2369] from among the companions whom he himself had sent before. But the reason of his remaining behind, as we see, was this: that the Lord might add him to our clergy, and might adorn with glorious priests the number of our presbyters that had been desolated by the lapse of some.[2370] And when God permits, he shall be advanced to a larger office in his region, when, by the Lord's protection, we have come into your presence once more. In the meantime, let what is revealed be done, that we receive this gift of God with thanksgiving, hoping from the Lord's mercy more ornaments of the same kind, that so the strength of His Church being renewed, He may make men so meek and lowly to flourish in the honour of our assembly. I bid you, brethren, very dear and longed-for, ever heartily farewell.

[2368] Oxford ed.: Ep. xl. a.d. 250.

[2369] Otherwise, "unconquered."

[2370] [Let us put ourselves in Cyprian's place, and share his anxiety to fill up the vacant places in his list of presbyters at this terrible period.]

Epistle XXXV.[2371]

To the Clergy, Concerning the Care of the Poor and Strangers.

Argument.—He Cautions Them Against Neglecting the Widows, the Sick, or the Poor, or Strangers.

Cyprian to the presbyters and deacons, his beloved brethren, greeting. In safety, by God's grace, I greet you, beloved brethren, desiring soon to come to you, and to satisfy the wish as well of myself and you, as of all the brethren. It behoves me also, however, to have regard to the common peace, and, in the meantime, although with weariness of spirit, to be absent from you, lest my presence should provoke the jealousy and violence of the heathens, and I should be the cause of breaking the peace, who ought rather to be careful for the quiet of all. When, therefore, you write that matters are arranged, and that I ought to come, or if the Lord should condescend to intimate it to me before, then I will come to you. For where could I be better or more joyful than there where the Lord willed me both to believe and to grow up? I request that you will diligently take care of the widows, and of the sick, and of all the poor. Moreover, you may supply the expenses for strangers, if any should be indigent, from my own portion, which I have left with Rogatianus, our fellow-presbyter;[2372] which portion, lest it should be all appropriated, I have supplemented by sending to the same by Naricus the acolyte another share, so that the sufferers may be more largely and promptly dealt with. I bid you, beloved brethren, ever heartily farewell; and have me in remembrance. Greet your brotherhood in my name, and tell them to be mindful of me.

[2371] Oxford ed.: Ep. vii. a.d. *circa* 251.

[2372] [Here, as elsewhere, spoken of in this way, in imitation of 1 Pet. v. 1.]

Epistle XXXVI.[2373]

To the Clergy, Bidding Them Show Every Kindness to the Confessors in Prison.

Argument.—He Exhorts His Clergy that Every Kindness and Care Should Be Exercised Towards the Confessors, as Well Towards Those Who Were Alive, as Those Who Died, in Prison; That the Days of Their Death Should Be Carefully Noted, for the Purpose of Celebrating Their Memory Annually; And, Finally, that They Should Not Forget the Poor Also. 315

1. Cyprian to the presbyters and deacons, his brethren, greeting. Although I know, dearest brethren, that you have frequently been admonished in my letters to manifest all care for those who with a glorious voice have confessed the Lord, and are confined in prison; yet, again and again, I urge it upon you, that no consideration be wanting to them to whose glory there is nothing wanting. And I wish that the circumstances of the place and of my station would permit me to present myself at this time with them; promptly and gladly would I fulfil all the duties of love towards our most courageous brethren in my appointed ministry. But I beseech you, let your diligence be the representative of my duty, and do all those things which behove to be done in respect of those whom the divine condescension has rendered illustrious in such merits of their faith and virtue. Let there be also a more zealous watchfulness and care bestowed upon the bodies of all those who, although they were not tortured in prison, yet depart thence by the glorious exit of death. For neither is their virtue nor their honour too little for them also to be allied with the blessed martyrs. As far as they could, they bore whatever they were prepared and equipped to bear. He who under the eyes of God has offered himself to tortures and to death, has suffered whatever he was willing to suffer; for it was not he that was wanting to the tortures, but the tortures that were wanting to him. “Whosoever shall confess me before men, him will I also confess before my Father which is in heaven,”[2374] saith the Lord. They have confessed Him. “He that endureth to the end, the same shall be saved,”[2375] saith the Lord. They have endured and have carried the uncorrupted and unstained merits of their virtues through, even unto the end. And, again, it is written, “Be thou faithful unto death, and I will give thee a crown of life.”[2376] They have persevered in their faithfulness, and stedfastness, and invincibleness, even unto death. When to the willingness and the confession of the name in prison and in chains is added also the conclusion of dying, the glory of the martyr is consummated.

[2373] Oxford ed.: Ep. xii. a.d. *circa* 251.

[2374] Matt. x. 32.

[2375] Matt. x. 22.

[2376] Rev. ii. 10.

2. Finally, also, take note of their days on which they depart, that we may celebrate their commemoration among the memorials of the martyrs,[2377] although Tertullus, our most faithful and devoted brother, who, in addition to the other solicitude and care which he shows to the brethren in all service of labour, is not wanting besides in that respect in any care of their bodies, has written, and does write and intimate to me the days, in which our blessed brethren in prison pass by the gate of a glorious death to their immortality; and there are celebrated here by us oblations and sacrifices for their commemorations, which things, with the Lord's protection, we shall soon celebrate with you. Let your care also (as I have already often written) and your diligence not be wanting to the poor,—to such, I mean, as stand fast in the faith and bravely fight with us, and have not left the camp of Christ; to whom, indeed, we should now show a greater love and care, in that they are neither constrained by poverty nor prostrated by the tempest of persecution, but faithfully serve with the Lord, and have given an example of faith to the other poor. I bid you, brethren beloved, and greatly longed-for, ever heartily farewell; and remember me. Greet the brotherhood in my name. Fare ye well.

[2377] [The tract of Archbishop Ussher shows what these commemorations were. See vol. iii. p. 701, and Elucidation, p. 706, also vol. i. p. 484.]

Epistle XXXVII.[2378]

To Caldonius, Herculanus, and Others, About the Excommunication of Felicissimus.

Argument.—Felicissimus, Together with His Companions in Sedition, is to Be Restrained from the Communion of All.

1. Cyprian to Caldonius and Herculanus, his colleagues, also to Rogatianus and Numidicus, his fellow-presbyters, greeting. I have been greatly grieved, dearest brethren, at the receipt of your letter, that although I have always proposed to myself and wished to keep all our brotherhood safe, and to preserve the flock unharmed, as charity requires, you tell me now that Felicissimus has been attempting many things with wickedness and craft; so that, besides his old frauds and plundering, of which I had formerly known a good deal, he has now, moreover, tried to divide with the bishop a portion of the people; that is, to separate the sheep from the shepherd, and sons from their parents, and to scatter the members of Christ. And although I sent you as my substitutes to discharge the necessities of our brethren, with funds, and if any, moreover, wished to exercise their crafts, to assist their wishes with such an addition as might be sufficient, and at the same time also to take note of their ages and conditions and deserts,—that I also, upon whom falls the charge of knowing all of them thoroughly, might promote any that were worthy and humble and meek to the offices of the ecclesiastical administration;—he has interfered, and directed that no one should be relieved, and that those things which I had desired should not be ascertained by careful examination; he has also threatened our brethren, who had first approached to be relieved, with a wicked exercise of power, and with a violent dread that those who desired to obey me should not communicate with him in death.[2379]

2. And since, after all these things, neither moved by the honour of my station, nor shaken by your authority and presence, but of his own impulse, disturbing the peace of the brethren he hath rushed forth with many more, and asserted himself as a leader of a faction and chief of a sedition with a hasty madness—in which respect, indeed, I congratulate several of the brethren that they have withdrawn from this boldness, and have rather chosen to consent with you, so that they may remain with the Church, their mother, and receive their stipends from the bishop who dispenses them, which, indeed, I know for certain, that others also will peaceably do, and will quickly withdraw from their rash error,—in the meantime, since Felicissimus has threatened that they should not communicate with him

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[2378] Oxford ed.: Ep. xli. a.d. 250.

[2379] [So the Oxford ed., p. 91.] Or, “in the mount,” “in monte;” *vide* Neander, *K. G.*, i. 252; probably in some church or congregation assembled by Felicissimus, on an eminence near or in Carthage.

in death[2380] who had obeyed us, that is, who communicated with us, let him receive the sentence which he first of all declared, that he may know that he is excommunicated by us; inasmuch as he adds to his frauds and rapines, which we have known by the clearest truth, the crime also of adultery, which our brethren, grave men, have declared that they have discovered, and have asseverated that they will prove; all which things we shall then judicially examine, when, with the Lord's permission, we shall assemble in one place with many of our colleagues. But Augendus also, who, considering neither his bishop nor his Church, has equally associated himself with him in this conspiracy and faction, if he should further persevere with him, let him bear the sentence which that factious and impetuous man has provoked on himself. Moreover, whoever shall ally himself with his conspiracy and faction, let him know that he shall not communicate in the Church with us, since of his own accord he has preferred to be separated from the Church. Read this letter of mine to our brethren, and also transmit it to Carthage to the clergy, the names being added of those who have joined themselves with Felicissimus. I bid you, beloved brethren, ever heartily farewell; and remember me. Fare ye well.

[2380] Or, "on the mount."

Epistle XXXVIII.[2381]

The Letter of Caldonius, Herculanus, and Others, on the Excommunication of Felicissimus with His People.

Argument.—Caldonius, Herculanus, and Others Carry into Effect What the Preceding Letter Had Bidden Them.

Caldonius, with Herculanus and Victor, his colleagues, also with Rogatianus and Numidicus, presbyters.[2382] We have rejected Felicissimus and Augendus from communion; also Repostus from among the exiles, and Irene of the Blood-stained ones;[2383] and Paula the sempstress; which you ought to know from my subscription; also we have rejected Sophronius and Soliassus (budinarius),[2384]—himself also one of the exiles.

2381 Oxford ed.: Ep. xlii. a.d. 251.

2382 *V. l.* "to Cyprian, greeting."

2383 "Rutili," *scil.* confessors who had spilt their blood.

2384 "Budinarius." The exact meaning of this word is unknown. Some read it as another name: "Soliassus and Budinarius." The Oxford editor changes it into Burdonarius, meaning a "carrier on mules." Salmasius, in a long note on a passage in the life of Aurelian (*Hist. Aug.*, p. 408), proposes *butinarius*, which he derives from βυτίνη, a cruet for containing vinegar, etc., and which he identifies with βοῦττις, the original of our *bottle*. *Butinarias* would then mean a maker of vessels suitable for containing vinegar, etc. See Sophocles' *Glossary of Byzantine Greek, s. v.* βοῦττις. [Probably low Latin for a maker of force-meats. Spanish, *budin*.]

Epistle XXXIX.[2385]

To the People, Concerning Five Schismatic Presbyters of the Faction of Felicissimus.

Argument.—In Like Manner, as in the Epistle But One Before This, Cyprian Told the Clergy, So Now He Tells the People, that Felicissimus is to Be Avoided, Together with Five Presbyters of His Faction, Who Not Only Granted Peace to the Lapsed Without Any Discrimination, But Stirred Up Sedition and Schism Against Himself.

1. Cyprian to the whole people, greeting. Although, dearest brethren, Virtius,[2386] a most faithful and upright presbyter, and also Rogatianus and Numidicus, presbyters, confessors, and illustrious by the glory of the divine condescension, and also the deacons, good men and devoted to the ecclesiastical administration in all its duties, with the other ministers, afford you the full attention of their presence, and do not cease to confirm individuals by their assiduous exhortations, and, moreover, to govern and reform the minds of the lapsed by their wholesome counsels, yet, as much as I can, I admonish, and as I can, I visit you with my letters. By my letters I say, dearest brethren; for the malignity and treachery of certain of the presbyters has accomplished this, that I should not be allowed to come to you before Easter-day; since mindful of their conspiracy, and retaining that ancient venom against my episcopate, that is, against your suffrage and God's judgment, they renew their old attack 31 upon me, and once more begin their sacrilegious machinations with their accustomed craft. And, indeed, of God's providence, neither by our wish nor desire, nay, although we were forgiving and silent, they have suffered the punishment which they had deserved; so that, not cast out by us, they of their own accord have cast themselves out. They themselves, before their own conscience, have passed sentence on themselves in accordance with your suffrages and the divine. These conspirators and evil men of their own accord have driven themselves from the Church.

2. Now it has appeared whence came the faction of Felicissimus; on what root and by what strength it stood. These men supplied in former times encouragements and exhortations to certain confessors, not to agree with their bishop, not to maintain the ecclesiastical discipline with faith and quietness according to the Lord's precepts, not to keep the glory of their confession with an uncorrupt and unspotted conversation. And lest it should be too little to have corrupted the minds of certain confessors, and to have wished to arm a portion of our broken fraternity against God's priesthood, they have now turned their attention

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[2385] Oxford ed.: Ep. xliii. a.d. 251.

[2386] Some read "Britius" or "Briccius."

with their envenomed deceitfulness to the ruin of the lapsed, to turn away from the healing of their wound the sick and the wounded, and those who, by the misfortune of their fall, are less fit and less sturdy to take stronger counsel; and invite them, by the falsehood of a fallacious peace, to a fatal rashness, leaving off prayers and supplications, whereby, with long and continual satisfaction, the Lord is to be appeased.

3. But I pray you, brethren, watch against the snares of the devil, and, taking care for your own salvation, be diligently on your guard against this death-bearing fallacy. This is another persecution and another temptation. Those five presbyters are none other than the five leaders who were lately associated with the magistrates in an edict, that they might overthrow our faith, that they might turn away the feeble hearts of the brethren to their deadly nets by the prevarication of the truth. Now the same scheme, the same overturning, is again brought about by the five presbyters, linked with Felicissimus, to the destruction of salvation, that God should not be besought, and that he who has denied Christ should not appeal for mercy to the same Christ whom he had denied; that after the fault of the crime, repentance also should be taken away; and that the Lord should not be appeased through bishops and priests, but that the Lord's priests being forsaken, a new tradition of a sacrilegious appointment should arise, contrary to the evangelical discipline. And although it was once arranged as well by us as by the confessors and the city[2387] clergy, and moreover by all the bishops appointed either in our province or beyond the sea,[2388] that no novelty should be introduced in respect of the case of the lapsed unless we all assembled into one place, and our counsels being compared, should decide upon a moderate sentence, tempered alike with discipline and with mercy;—against this our counsel they have rebelled, and all priestly authority and power is destroyed by factious conspiracies.

4. What sufferings do I now endure, dearest brethren, that I myself am not able to come to you at the present juncture, that I myself cannot approach you each one, that I myself cannot exhort you according to the teaching of the Lord and of His Gospel! An exile of, now, two years[2389] was not sufficient, and a mournful separation from you, from your countenance, and from your sight,—continual grief and lamentation, which, in my loneliness without you, breaks me to pieces with my constant mourning, nor my tears flowing day and night, that there is not even an opportunity for the priest, whom you made with so much love and eagerness, to greet you, nor to be enfolded in your embraces. This greater grief is added to my worn spirit, that in the midst of so much solicitude and necessity I am not able myself to hasten to you, since, by the threats and by the snares of perfidious men, we are

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[2387] "Clericis urbicis," *scil.* the "Roman city clergy." [A very important example of the concurrent action of the clergy of the metropolis with those of sister churches.]

[2388] "Romæ" *scil.* "across the sea, at Rome." [The African canons forbade appeals to any bishop beyond seas.]

[2389] [Concerning this exile, see p. 270, *supra.*]

anxious that on our coming a greater tumult may not arise there; and so, although the bishop ought to be careful for peace and tranquillity in all things, he himself should seem to have afforded material for sedition, and to have embittered persecution anew. Hence, however, beloved brethren, I not only admonish but counsel you, not rashly to trust to mischievous words, nor to yield an easy consent to deceitful sayings, nor to take darkness for light, night for day, hunger for food, thirst for drink, poison for medicine, death for safety. Let not the age nor the authority deceive you of those who, answering to the ancient wickedness of the two elders;[2390] as they attempted to corrupt and violate the chaste Susannah,[2391] are thus also attempting, with their adulterous doctrines, to corrupt the chastity of the Church and violate the truth of the Gospel.

5. The Lord cries aloud, saying, “Hearken not unto the words of the false prophets, for the visions of their own hearts deceive them. They speak, but not out of the mouth of the Lord. They say to them that despise the word of the Lord, Ye shall have peace.”[2392] They 318 are now offering peace who have not peace themselves. They are promising to bring back and recall the lapsed into the Church, who themselves have departed from the Church. There is one God, and Christ is one, and there is one Church, and one chair founded upon the rock by the word of the Lord.[2393] Another altar cannot be constituted nor a new priesthood be made, except the one altar and the one priesthood. Whosoever gathereth elsewhere, scattereth. Whatsoever is appointed by human madness, so that the divine disposition is violated, is adulterous, is impious, is sacrilegious. Depart far from the contagion of men of this kind, and flee from their words, avoiding them as a cancer and a plague, as the Lord warns you and says, “They are blind leaders of the blind. But if the blind lead the blind, they shall both fall into the ditch.”[2394] They intercept your prayers, which you pour forth with us to God day and night, to appease Him with a righteous satisfaction. They intercept your tears with which you wash away the guilt of the sin you have committed; they intercept the peace which you truly and faithfully ask from the mercy of the Lord; and they do not know that it is written, “And that prophet, or that dreamer of dreams, that hath spoken to turn you away from the Lord your God, shall be put to death.”[2395] Let no one, beloved brethren, make you to err from the ways of the Lord; let no one snatch you, Chris-

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[2390] [“The elders,” i.e., presbyters. Our author plays upon the word, and compares the corrupt presbyters to their like in the Hebrew Church, from which this name is borrowed. Exod. iii. 16 and *passim*.]

[2391] Hist. of Susannah.

[2392] Jer. xxiii. 16, 17.

[2393] [See *Treatise on Unity*. Cyprian considers the universal episcopate as one *cathredra*, like “Moses’ seat” in the Church of the Hebrews. This one chair he calls “Peter’s chair.”]

[2394] Matt. xv. 14.

[2395] Deut. xiii. 5.

tians, from the Gospel of Christ; let no one take sons of the Church away from the Church; let them perish alone for themselves who have wished to perish; let them remain outside the Church alone who have departed from the Church; let them alone be without bishops who have rebelled against bishops; let them alone undergo the penalties of their conspiracies who formerly, according to your votes, and now according to God's judgment, have deserved to undergo the sentence of their own conspiracy and malignity.

6. The Lord warns us in His Gospel, saying, "Ye reject the commandment of God, that ye may establish your own tradition."[2396] Let them who reject the commandment of God and endeavour to keep their own tradition be bravely and firmly rejected by you; let one downfall be sufficient for the lapsed; let no one by his fraud hurl down those who wish to rise; let no one cast down more deeply and depress those who are down, on whose behalf we pray that they may be raised up by God's hand and arm; let no one turn away from all hope of safety those who are half alive and entreating that they may receive their former health; let no one extinguish every light of the way of salvation to those that are wavering in the darkness of their lapse. The apostle instructs us, saying, "If any man teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ and His doctrine, he is lifted up with foolishness: from such withdraw thyself."[2397] And again he says, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."[2398] There is no reason that you should be deceived with vain words, and begin to be partakers of their depravity. Depart from such, I entreat you, and acquiesce in our counsels, who daily pour out for you continual prayers to the Lord, who desire that you should be recalled to the Church by the clemency of the Lord, who pray for the fullest peace from God, first for the mother, and then for her children. Join also your petitions and prayers with our prayers and petitions; mingle your tears with our wailings. Avoid the wolves who separate the sheep from the shepherd; avoid the envenomed tongue of the devil, who from the beginning of the world, always deceitful and lying, lies that he may deceive, cajoles that he may injure, promises good that he may give evil, promises life that he may put to death. Now also his words are evident, and his poisons are plain. He promises peace, in order that peace may not possibly be attained; he promises salvation, that he who has sinned may not come to salvation; he promises a Church, when he so contrives that he who believes him may utterly perish apart from the Church.

7. It is now the occasion, dearly beloved brethren, both for you who stand fast to persevere bravely, and to maintain your glorious stability, which you kept in persecution with

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[2396] Mark vii. 9.

[2397] 1 Tim. vi. 3–5.

[2398] Eph. v. 6, 7.

a continual firmness; and if any of you by the circumvention of the adversary have fallen, that in this second temptation you should faithfully take counsel for your hope and your peace; and in order that the Lord may pardon you, that you should not depart from the priests of the Lord, since it is written, "And the man that will do presumptuously, and will not hearken unto the priest or unto the judge that shall be in those days, even that man shall die."[2399] Of this persecution this is the latest and final temptation, which itself also, by the Lord's protection, shall quickly pass away; so that I shall be again presented to you after 319 Easter-day with my colleagues, who, being present, we shall be able as well to arrange as to complete the matters which require to be done according to your judgment and to the general advice of all of us as it has been decided before.[2400] But if anybody, refusing to repent and to make satisfaction to God, shall yield to the party of Felicissimus and his satellites, and shall join himself to the heretical faction, let him know that he cannot afterwards return to the Church and communicate with the bishops and the people of Christ. I bid you, dearest brethren, ever heartily farewell, and that you plead with me in continual prayer that the mercy of God may be entreated.

[2399] Deut. xvii. 12.

[2400] [The high official tone with which Cyprian upholds his own authority is always balanced by equal zeal for the presbyters and the laity. On which compare Hooker, *Polity*, book viii. cap. vi. 8.]

Epistle XL.[2401]

To Cornelius, on His Refusal to Receive Novatian's Ordination.[2402]

Argument.—The Messengers Sent by Novatian to Intimate His Ordination to the Church of Carthage are Rejected by Cyprian.

1. Cyprian to Cornelius, his brother, greeting. There have come to us, beloved brother, sent by Novatian, Maximus the presbyter, and Augendus the deacon, and a certain Machæus and Longinus. But, as we discovered, as well from the letters which they brought with them, as from their discourse and declaration, that Novatian had been made bishop; disturbed by the wickedness of an unlawful ordination made in opposition to the Catholic Church, we considered at once that they must be restrained from communion with us; and having, in the meanwhile, refuted and repelled the things which they pertinaciously and obstinately endeavoured to assert, I and several of my colleagues, who had come together to me, were awaiting the arrival of our colleagues Caldonius and Fortunatus, whom we had lately sent to you as ambassadors, and to our fellow-bishops, who were present at your ordination,[2403] in order that, when they came and reported the truth of the matter, the wickedness of the adverse party might be quelled through them, by greater authority and manifest proof. But there came, in addition, Pompeius and Stephanus, our colleagues, who themselves also, by way of instructing us thereon, put forward manifest proofs and testimonies in conformity with their gravity and faithfulness, so that it was not even necessary that those who had come, as sent by Novatian, should be heard any further. And when in our solemn assembly[2404] they burst in with invidious abuse and turbulent clamour, demanding that the accusations, which they said that they brought and would prove, should be publicly investigated by us and by the people, we said that it was not consistent with our gravity to suffer the honour of our colleague, who had already been chosen and ordained and approved by the laudable sentence of many, to be called into question any further by the abusive voice of rivals. And because it would be a long business to collect into a letter the matters in which they have been refuted and repressed, and in which they have been manifested as having

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[2401] Oxford ed.: Ep. xliv. a.d. 251.

[2402] [Cornelius has succeeded to the *cathedra* in Rome. Here opens a new chapter in the history of Cyprian and of the Roman See.]

[2403] *Ordination* to the episcopate was the term used. *Consecration* is the inferior term now usual in Western Christendom. Elucidation VIII.]

[2404] "In statione," "stationary assembly;" these being the Wednesdays and Fridays in each week (Marshall). [See vol. i. p. 33.]

caused heresy by their unlawful attempts, you shall hear everything most fully from Primitivus our co-presbyter,[2405] when he shall come to you.

2. And lest their raging boldness should ever cease, they are striving here also to distract the members of Christ into schismatical parties, and to cut and tear the one body of the Catholic Church, so that, running about from door to door, through the houses of many, or from city to city, through certain districts, they seek for companions in their obstinacy and error to join to themselves in their schism. To whom we have once given this reply, nor shall we cease to command them to lay aside their pernicious dissensions and disputes, and to be aware that it is an impiety to forsake their Mother; and to acknowledge and understand that when a bishop[2406] is once made and approved by the testimony and judgment of his colleagues and the people, another can by no means be appointed.[2407] Thus, if they consult their own interest peaceably and faithfully, if they confess themselves to be maintainers of the Gospel of Christ, they must return to the Church. I bid you, dearest brother, ever heartily farewell.

[2405] [Note the free use of this phrase by Cyprian. This also to the Bishop of Rome.]

[2406] [Nothing of a "universal bishop" is intimated or heard of. The election is that of a bishop like any other bishop.]

[2407] [Here note, that the episcopate of Rome is in no otherwise regulated or regarded than that of any other See.]

Epistle XLI.[2408]

To Cornelius, About Cyprian’s Approval of His Ordination, and Concerning Felicissimus.

Argument.—Cyprian Excuses Himself for Not Having Without Hesitation Believed in the Ordination of Cornelius, Until He Received the Letters of His Colleagues Caldonius And Fortunatus, Which Fully Testified to Its Legitimacy; And Incidentally Repeats, in Respect of the Contrary Faction of the Novatian Party, that He Did Not in the Very First Instance Give His Adhesion to That, But Rather to Cornelius, Even to the Extent of Refusing to Receive Accusations Against 320 Him.

1. Cyprian to Cornelius his brother, greeting. As was fitting for God’s servants, and especially for upright and peaceable priests, dearest brother, we recently sent our colleagues Caldonius and Fortunatus, that they might, not only by the persuasion of our letters, but by their presence and the advice of all of you, strive and labour with all their power to bring the members of the divided body into the unity of the Catholic Church, and associate them into the bond of Christian charity. But since the obstinate and inflexible pertinacity of the adverse party has not only rejected the bosom and the embrace of its root and Mother, but even, with a discord spreading and reviving itself worse and worse, has appointed a bishop for itself, and, contrary to the sacrament once delivered of the divine appointment and of Catholic Unity, has made an adulterous and opposed head outside the Church; having received your letters as well as those of our colleagues, at the coming also of our colleagues Pompeius and Stephanus, good men and very dear to us, by whom all these things were undoubtedly alleged and proved to us with general gladness,[2409] in conformity with the requirements alike of the sanctity and the truth of the divine tradition and ecclesiastical institution, we have directed our letters to you. Moreover, bringing these same things under the notice of our several colleagues throughout the province, we have bidden also that our brethren, with letters from them, be directed to you.

2. *This has been done*, although our mind and intention had been already plainly declared to the brethren, and to the whole of the people in this place, when, having received letters lately from both parties, we read your letters, and intimated your ordination to the episcopate, in the ears of every one. Moreover, remembering the common honour, and having respect for the sacerdotal gravity and sanctity, we repudiated those things which from the other party had been heaped together with bitter virulence into a document transmitted to us;

[2408] Oxford ed.: Ep. xlv. a.d. 251.

[2409] The Oxford edition follows some authorities in reading this “sadness” rather than “gladness.”

alike considering and weighing, that in so great and so religious an assembly of brethren, in which God's priests were sitting together, and His altar was set, they ought neither to be read nor to be heard. For those things should not easily be put forward, nor carelessly and rudely published, which may move a scandal by means of a quarrelsome pen in the minds of the hearers, and confuse brethren, who are placed far apart and dwelling across the sea, with uncertain opinions. Let those beware, who, obeying either their own rage or lust, and unmindful of the divine law and holiness, rejoice to throw abroad in the meantime things which they cannot prove; and although they may not be successful in destroying and ruining innocence, are satisfied with scattering stains upon it with lying reports and false rumours. Assuredly, we should exert ourselves, as it is fitting for prelates and priests to do, that such things, when they are written by any, should be repudiated as far as we are concerned. For otherwise, what will become of that which we learn and which we declare to be laid down in Scripture: "Keep thy tongue from evil, and thy lips from speaking guile?"[2410] And elsewhere: "Thy mouth abounded in malice, and thy tongue embraced deceit. Thou satest and spakest against thy brother, and slanderedst thine own mother's son."[2411] Also what the apostle says: "Let no corrupt communication proceed from thy mouth, but that which is good to the edifying of faith, that it may minister grace unto the hearers."[2412] Further, we show what the right course of conduct to pursue is,[2413] if, when such things are written by the calumnious temerity of some, we do not allow them to be read among us: and therefore, dearest brother, when such letters came to me against you, even though they were the letters of your co-presbyter sitting with you,[2414] as they breathed a tone of religious simplicity, and did not echo with any barkings of curses and revilings, I ordered them to be read to the clergy and the people.

3. But in desiring letters from our colleagues,[2415] who were present at your ordination at that place, we did not forget the ancient usage, nor did we seek for any novelty. For it was sufficient for you to announce yourself by letters[2416] to have been made bishop, unless there had been a dissenting faction on the other side, who by their slanderous and calumnious fabrications disturbed the minds and perplexed the hearts of our colleagues, as well as of

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[2410] Ps. xxxiv. 13.

[2411] Ps. l. 19, 20.

[2412] Eph. iv. 29.

[2413] Lit.: "that these things ought to be done."

[2414] The co-presbyter here spoken of is Novatian. The Oxford text reads, "When such writings came to me concerning you and your co-presbyters sitting with you, as had the true ring of religious simplicity in them." There is a variety of readings. [But think of a modern "Pope" thus addressed about a "co-presbyter."]

[2415] [Cyprian, however, respectfully demands the canonical evidences from his brother Cornelius.]

[2416] [Every bishop thus announced his ordination.]

several of the brethren. To set this matter at rest, we judged it necessary to obtain thence the strong and decided authority of our colleagues who wrote to us; and they, declaring the testimony of their letters to be fully deserved by your character, and life, and teaching, have deprived even your rivals, and those who delight either in novelty or evil, of every scruple of doubt or of difference; and, according to our advice weighed in wholesome reason, the 321 minds of the brethren tossing about in this sea have sincerely and decidedly approved your priesthood. For this, my brother, we especially both labour after, and ought to labour after, to be careful to maintain as much as we can the unity delivered by the Lord, and through His apostles to us their successors, and, as far as in us lies, to gather into the Church the dispersed and wandering sheep which the wilful faction and heretical temptation of some is separating from their Mother; those only being left outside, who by their obstinacy and madness have persisted, and have been unwilling to return to us; who themselves will have to give an account to the Lord of the dissension and separation made by them, and of the Church that they have forsaken.

4. But, so far as pertains to the cause of certain presbyters here, and of Felicissimus, that you may know what has been done here, our colleagues have sent you letters subscribed by their own hand, that you may learn, when you have heard the parties, from their letters what they have thought and what they have pronounced. But you will do better,[2417] brother, if you will also bid copies of the letters which I had sent lately by our colleagues Caldonius and Fortunatus to you, to be read for the common satisfaction, which I had written concerning the same Felicissimus and his presbytery to the clergy there, and also to the people, to be read to the brethren there; declaring your ordination, and the course of the whole transaction, that so as well there as here the brotherhood may be informed of all things by us. Moreover, I have here transmitted also copies of the same by Mettius the sub-deacon, sent by me, and by Nicephorus the acolyte. I bid you, dearest brother, ever heartily farewell.

[2417] [Had such instructions proceeded from the Roman See to Cyprian, what inferences would have been manufactured out of them by the mediæval writers.]

Epistle XLII.[2418]

To the Same, on His Having Sent Letters to the Confessors Whom Novatian Had Seduced.

Argument.—The Argument of This Letter Sufficiently Appears from the Title. It is Manifest that This Letter and the Following Were Sent by One Messenger.

Cyprian to Cornelius his brother, greeting. I have thought it both obligatory on me, and necessary for you, dearest brother, to write a short letter to the confessors who are there with you, and, seduced by the obstinacy and depravity of Novatian and Novatus,[2419] have departed from the Church; in which letter I might induce them, for the sake of our mutual affection, to return to their Mother, that is, to the Catholic Church. This letter I have first of all entrusted to you by Mettius the sub-deacon for your perusal, lest any one should pretend that I had written otherwise than according to the contents of my letter. I have, moreover, charged the same Mettius sent by me to you, that he should be guided by your decision; and if you should think that this letter should be given to the confessors, then that he should deliver it. I bid you, dearest brother, ever heartily farewell.

[2418] Oxford ed.: Ep. xlvii. a.d. 251.

[2419] [On the frequent confusion of these names see Wordsworth, *Hippol.*, p. 109.]

Epistle XLIII.[2420]

To the Roman Confessors, that They Should Return to Unity.

Argument.—He Exhorts the Roman Confessors Who Had Been Seduced by the Faction of Novatian and Novatus, to Return to Unity.

Cyprian to Maximus and Nicostratus, and the other confessors, greeting. As you have frequently gathered from my letters, beloved, what honour I have ever observed in my mode of speaking for your confession, and what love for the associated brotherhood; believe, I entreat you, and acquiesce in these my letters, wherein I both write and with simplicity and fidelity consult for you, and for your doings, and for your praise. For it weighs me down and saddens me, and the intolerable grief of a smitten, almost prostrate, spirit seizes me, when I find that you there, contrary to ecclesiastical order, contrary to evangelical law, contrary to the unity of the Catholic institution, had consented that another bishop should be made.[2421] That is what is neither right nor allowable to be done; that another church should be set up; that Christ's members should be torn asunder; that the one mind and body of the Lord's flock should be lacerated by a divided emulation. I entreat that in you, at all events, that unlawful rending of our brotherhood may not continue; but remembering both your confession and the divine tradition, you may return to the Mother whence you have gone forth; whence you came to the glory of confession with the rejoicing of the same Mother. And think not that you are thus maintaining the Gospel of Christ when you separate yourselves from the flock of Christ, and from His peace and concord; since it is more fitting for glorious and good soldiers to sit down within their own camp, and so placed within to manage and provide for those things which are to be dealt with in common. For as our unanimity and concord ought by no means to be divided, and because we cannot forsake the 32 Church and go outside her to come to you, we beg and entreat you with what exhortations we can, rather to return to the Church your Mother, and to our brotherhood. I bid you, dearest brethren, ever heartily farewell.

[2420] Oxford ed.: Ep. xlvi. a.d. 251.

[2421] ["Another bishop should be made." What would have been the outcry of the whole Church, and what the language of Cyprian, had any idea entered their minds that the case was that of the Divine Oracle of Christendom, the Vicar of Christ, the Centre of Unity, the Infallible, etc.]

Epistle XLIV.[2422]

To Cornelius, Concerning Polycarp the Adrumetine.

Argument.—He Excuses Himself in This Letter for What Had Occurred, in That, During the Time that He Was at Adrumetum, Letters Had Been Sent Thence by the Clergy of Polycarp, Not to Cornelius, But to the Roman Clergy, Notwithstanding that Previously Polycarp Himself Had Written Rather to Cornelius. It Appears Tolerably Plain from the Context Itself that This Was Written After the Preceding Ones.

1. Cyprian to Cornelius his brother, greeting. I have read your letters, dearest brother, which you sent by Primitivus our co-presbyter, in which I perceived that you were annoyed that, whereas letters from the Adrumetine colony in the name of Polycarp were directed to you, yet after Liberalis and I came to that place, letters began to be directed thence to the presbyters and to the deacons.

2. In respect of which I wish you to know, and certainly to believe, that it was done from no levity or contempt. But when several of our colleagues who had assembled into one place had determined that, while our co-bishops Caldonius and Fortunatus were sent as ambassadors to you, all things should be in the meantime suspended as they were, until the same colleagues of ours, having reduced matters there to peace, or, having discovered their truth, should return to us; the presbyters and deacons abiding in the Adrumetine colony; in the absence of our co-bishop Polycarp, were ignorant of what had been decided in common by us. But when we came before them, and our purpose was understood, they themselves also began to observe what the others did, so that the agreement of the churches abiding there was in no respect broken.

3. Some persons, however, sometimes disturb men's minds and spirits by their words, in that they relate things otherwise than is the truth. For we, who furnish every person who sails hence with a plan that they may sail without any offence, know that we have exhorted them to acknowledge and hold the root and *matrix* of the Catholic Church.[2423] But since our province is wide-spread, and has Numidia and Mauritania attached to it; lest a schism made in the city should confuse the minds of the absent with uncertain opinions, we decided—having obtained by means of the bishops the truth of the matter, and having got a greater authority for the proof of your ordination, and so at length every scruple being got rid of from the breast of every one—that letters should be sent you by all who were placed

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[2422] Oxford ed.: Ep. xlviii. a.d. 251.

[2423] [This refers to the episcopate. They had taken letters only to "presbyters and deacons." Or to Christ the root, and the Church the womb or matrix. See *infra*, Letter xlviii. p. 325.

anywhere in the province; as in fact is done, that so the whole of our colleagues might decidedly approve of and maintain both you and your communion, that is as well to the unity of the Catholic Church as to its charity. That all which has by God's direction come to pass, and that our design has under Providence been forwarded, we rejoice.

4. For thus as well the truth as the dignity of your episcopate has been established in the most open light, and with the most manifest and substantial approval; so that from the replies of our colleagues, who have thence written to us, and from the account and from the testimonies of our co-bishops Pompeius, and Stephanus, and Caldonius, and Fortunatus, both the needful cause and the right order, and moreover the glorious innocence, of your ordination might be known by all. That we, with the rest of our colleagues, may steadily and firmly administer this office, and keep it in the concordant unanimity of the Catholic Church, the divine condescension will accomplish; so that the Lord who condescends to elect and appoint for Himself priests in His Church, may protect them also when elected and appointed by His good-will and help, inspiring them to govern, and supplying both vigour for restraining the contumacy of the wicked, and gentleness for cherishing the penitence of the lapsed. I bid you, dearest brother, ever heartily farewell.

Epistle XLV.[2424]

Cornelius to Cyprian, on the Return of the Confessors to Unity.

Argument.—Cornelius Informs Cyprian of the Solemn Return of the Confessors to the Church, and Describes It.

1. Cornelius to Cyprian his brother, greeting. In proportion to the solicitude and anxiety that we sustained in respect of those confessors who had been circumvented and almost deceived and alienated from the Church by the craft and malice of that wily and subtle man,[2425] was the joy with which we were affected, and the thanks which we gave to Almighty God and to our Lord Christ, when they, acknowledging their error, and perceiving the poisoned cunning of the malignant man, as if of a serpent, came back, as they with one heart profess, with singleness of will to the Church from which they had gone forth. And first, 323 indeed, our brethren of approved faith, loving peace and desiring unity, announced that the swelling pride of these men was already soothed;[2426] yet there was no fitting assurance to induce us easily to believe that they were thoroughly changed. But afterwards, Urbanus and Sidonius the confessors came to our presbyters, affirming that Maximus the confessor and presbyter, equally with themselves, desired to return into the Church; but since many things had preceded this which they had contrived, of which you also have been made aware from our co-bishops and from my letters, so that faith could not hastily be reposed in them, we determined to hear from their own mouth and confession those things which they had sent by the messengers. And when they came, and were required by the presbyters to give an account of what they had done, and were charged with having very lately repeatedly sent letters full of calumnies and reproaches, in their name, through all the churches, and had disturbed nearly all the churches; they affirmed that they had been deceived, and that they had not known what was in those letters; that only through being misled they had also committed schismatical acts, and been the authors of heresy, so that they suffered hands to be imposed on him as if upon a bishop.[2427] And when these and other matters had been charged upon them, they entreated that they might be done away and altogether discharged from memory.

2. The whole of this transaction therefore being brought before me, I decided that the presbytery[2428] should be brought together; (for there were present five bishops, who were

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[2424] Oxford ed.: Ep. xlix. a.d. 251.

[2425] Novatian.

[2426] Baluz.: “Announced the swelling pride of some, the softened temper of others.”

[2427] [i.e., for episcopal ordination and consecration.]

[2428] [See Ep. xvii. p. 296, *supra*.]

also present to-day;) so that by well-grounded counsel it might be determined with the consent of all what ought to be observed in respect of their persons. And that you may know the feeling of all, and the advice of each one, I decided also to bring to your knowledge our various opinions, which you will read subjoined. When these things were done, Maximus, Urbanus, Sidonius, and several brethren who had joined themselves to them, came to the presbytery, desiring with earnest prayers that what had been done before might fall into oblivion, and no mention might be made of it; and *promising* that henceforth, as though nothing had been either done or said, all things on both sides being forgiven, they would now exhibit to God a heart clean and pure, following the evangelical word which says, "Blessed are the pure in heart, for they shall see God."[2429] What remained was, that the people should be informed of all this proceeding, that they might see those very men established in the Church whom they had long seen and mourned as wanderers and scattered. Their will being known, a great concourse of the brotherhood was assembled. There was one voice from all, giving thanks to God; all were expressing the joy of their heart by tears, embracing them as if they had this day been set free from the penalty of the dungeon. And to quote their very own words,—"We," they say, "know that Cornelius is bishop of the most holy Catholic Church elected by Almighty God, and by Christ our Lord. We confess our error; we have suffered imposture; we were deceived by captious perfidy and loquacity. For although we seemed, as it were, to have held a kind of communion with a man who was a schismatic and a heretic, yet our mind was always sincere in the Church. For we are not ignorant that there is one God; that there is one Christ the Lord whom we have confessed, and one Holy Spirit; and that in the Catholic Church there ought to be one bishop."[2430] Were we not rightly induced by that confession of theirs,[2431] to allow that what they had confessed before the power of the world they might approve when established in the Church? Wherefore we bade Maximus the presbyter to take his own place; the rest we received with great approbation of the people. But we remitted all things to Almighty God, in whose power all things are reserved.

3. These things therefore, brother, written to you in the same hour, at the same moment, we have transmitted; and I have sent away at once Nicephorus the acolyte, hastening to descend to embarkation, that so, no delay being made, you might, as if you had been present among that clergy and in that assembly of people, give thanks to Almighty God and to Christ our Lord. But we believe—nay, we confide in it for certain—that the others also who have been ranged in this error will shortly return into the Church when they see their leaders

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[2429] Matt. v. 8.

[2430] [*Episcopatus unus est.* One bishop, i e., one episcopate. See the note, Oxford translation of this letter, p. 108, and Cyprian's theory of the same in his *Treatise on Unity.*]

[2431] Baluzius reads, without authority: "Who would not be moved by that profession of theirs," etc.

acting with us. I think. brother, that you ought to send these letters also to the other churches, that all may know that the craft and prevarication of this schismatic and heretic are from day to day being reduced to nothing. Farewell, dearest brother.

Epistle XLVI.[2432]

Cyprian's Answer to Cornelius, Congratulating Him on the Return of the Confessors from Schism.

Argument.—He Congratulates Him on the Return of the Confessors to the Church, and Reminds Him How Much that Return Benefits the Catholic Church.

1. Cyprian to Cornelius his brother, greeting. I profess that I both have rendered and do render the greatest thanks without ceasing, dearest brother, to God the Father Almighty, and to His Christ the Lord and our God and Saviour, that the Church is thus divinely protected, and its unity and holiness is not constantly nor altogether corrupted by the obstinacy of perfidy and heretical wickedness. For we have read your letter, and have exultingly received the greatest joy from *the fulfilment of* our common desire; to wit, that Maximus the presbyter, and Urbanus, the confessors, with Sidonius and Macarius, have re-entered into the Catholic Church, that is, that they have laid aside their error, and given up their schismatical, nay, their heretical madness, and have sought again in the soundness of faith the home of unity and truth; that whence they had gone forth to glory, thither they might gloriously return; and that they who had confessed Christ should not afterwards desert the camp of Christ, and that they might not tempt the faith of their charity and unity,[2433] who had not been overcome in strength and courage. Behold the safe and unspotted integrity of their praise; behold the uncorrupted and substantial dignity of these confessors, that they have departed from the deserters and fugitives, that they have left the betrayers of the faith, and the impugners of the Catholic Church. With reason did both the people and the brotherhood receive them when they returned, as you write, with the greatest joy; since in the glory of confessors who had maintained their glory, and returned to unity, there is none who does not reckon himself a partner and a sharer.

2. We can estimate the joy of that day[2434] from our own feelings. For if, in this place, the whole number of the brethren rejoiced at your letter which you sent concerning their confession, and received this tidings of common rejoicing with the greatest alacrity, what must have been the joy there when the matter itself, and the general gladness, was carried on under the eyes of all? For since the Lord in His Gospel says that there is the highest "joy in heaven over one sinner that repenteth,"[2435] how much greater is the joy in earth, no less than in heaven, over confessors who return with their glory and with praise to the Church

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[2432] Oxford ed.: Ep. li. a.d. 251.

[2433] Some read, "might not be tried by the faith of their charity and unity."

[2434] Some old editions read, "of that thing."

[2435] Luke xv. 7.

of God, and make a way of returning for others by the faith and approval of their example? For this error had led away certain of our brethren, so that they thought they were following the communion of confessors. When this error was removed, light was infused into the breasts of all, and the Catholic Church has been shown to be one, and to be able neither to be cut nor divided. Nor can any one now be easily deceived by the talkative words of a raging schismatic, since it has been proved that good and glorious soldiers of Christ could not long be detained without the Church by the deceitfulness and perfidy of others. I bid you, dearest brother, ever heartily farewell.

Epistle XLVII.[2436]

Cornelius to Cyprian, Concerning the Faction of Novatian with His Party.

Argument.—Cornelius Gives Cyprian an Account of the Faction of Novatian.[2437]

Cornelius to Cyprian his brother, greeting. That nothing might be wanting to the future punishment of this wretched man, when cast down by the powers of God, (on the expulsion by you of Maximus, and Longinus, and Machæus;) he has risen again; and, as I intimated in my former letter which I sent to you by Augendus the confessor, I think that Nicostratus, and Novatus, and Evaristus, and Primus, and Dionysius, have already come thither. Therefore let care be taken that it be made known to all our co-bishops and brethren, that Nicostratus is accused of many crimes, and that not only has he committed frauds and plunders on his secular patroness, whose affairs he managed; but, moreover (which is reserved to him for a perpetual punishment), he has abstracted no small deposits of the Church; that Evaristus has been the author of a schism; and that Zetus has been appointed bishop in his room, and his successor to the people over whom he had previously presided. But he contrived greater and worse things by his malice and insatiable wickedness than those which he was then always practising among his own people; so that you may know what kind of leaders and protectors that schismatic and heretic constantly had joined to his side. I bid you, dearest brother, ever heartily fare well.

[2436] Oxford ed.: Ep. l. a.d. 251.

[2437] [Oxford trans., p. 111. Elucidation VIII. and p. 319, *supra*.]

Epistle XLVIII.[2438]

Cyprian's Answer to Cornelius, Concerning the Crimes of Novatus.

Argument.—He Praises Cornelius, that He Had Given Him Timely Warning, Seeing that the Day After the Guilty Faction Had Come to Him He Had Received Cornelius' Letter. Then He Describes at Length Novatus' Crimes, and the Schism that Had Before Been Stirred Up by Him in Africa.

1. Cyprian to Cornelius his brother, greeting. You have acted, dearest brother, both with diligence and love, in sending us in haste Nicephorus the acolyte, who both told us the glorious gladness concerning the return of the confessors, and most fully instructed us against the new and mischievous devices of Novatian and Novatus for attacking the Church of Christ. For whereas on the day before, that mischievous faction of heretical wickedness had arrived here, itself already lost and ready to ruin others who should join it, on the day after, Nicephorus arrived with your letter. From which we both learnt ourselves, and have begun to teach and to instruct others, that Evaristus from being a bishop has now not remained even a layman; but, banished from the see and from the people, and an exile from the Church of Christ, he roves about far and wide through other provinces, and, himself having made shipwreck of truth and faith, is preparing for some who are like him, as fearful shipwrecks. Moreover, that Nicostratus, having lost the diaconate of sacred administrations, because he had abstracted the Church's money by a sacrilegious fraud, and disowned the deposits of the widows and orphans, did not wish so much to come into Africa as to escape thither from the city, from the consciousness of his rapines and his frightful crimes. And now a deserter and a fugitive from the Church, as if to have changed the clime were to change the man, he goes on to boast and announce himself a confessor, although *he* can no longer either be or be called a confessor of Christ who has denied Christ's Church. For when the Apostle Paul says, "For this cause shall a man leave his father and mother, and shall cleave unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church;"[2439]—when, I say, the blessed apostle says this, and with his sacred voice testifies to the unity of Christ with the Church, cleaving to one another with indivisible links, how can he be with Christ who is not with the spouse of Christ, and in His Church?[2440] Or how does he assume to himself the charge of ruling or governing the Church, who has spoiled and wronged the Church of Christ?

[2438] Oxford ed.: Ep. lii. a.d. 251.

[2439] Eph. v. 31, 32.

[2440] [See letter xliv. p. 322, *supra*.]

2. For about Novatus there need have been nothing told by you to us, since Novatus ought rather to have been shown by us to you, as always greedy of novelty, raging with the rapacity of an insatiable avarice, inflated with the arrogance and stupidity of swelling pride; always known with bad repute to the bishops there; always condemned by the voice of all the priests as a heretic and a perfidious man; always inquisitive, that he may betray: he flatters for the purpose of deceiving, never faithful that he may love; a torch and fire to blow up the flames of sedition; a whirlwind and tempest to make shipwrecks of the faith; the foe of quiet, the adversary of tranquillity, the enemy of peace. Finally, when Novatus withdrew thence from among you, that is, when the storm and the whirlwind departed, calm arose there in part, and the glorious and good confessors who by his instigation had departed from the Church, after he retired from the city, returned to the Church. This is the same Novatus who first sowed among us the flames of discord and schism; who separated some of the brethren here from the bishop; who, in the persecution itself, was to our people, as it were, another persecution, to overthrow the minds of the brethren. He it is who, without my leave or knowledge, of his own factiousness and ambition appointed his attendant Felicissimus a deacon, and with his own tempest sailing also to Rome to overthrow the Church, endeavoured to do similar and equal things there, forcibly separating a part of the people from the clergy, and dividing the concord of the fraternity that was firmly knit together and mutually loving one another. Since Rome from her greatness plainly ought to take precedence of Carthage, he there committed still greater and graver crimes.[2441] He who in the one place had made a deacon contrary to the Church, in the other made a bishop. Nor let any one be surprised at this in such men. The wicked are always madly carried away by their own furious passions; and after they have committed crimes, they are agitated by the very consciousness of a depraved mind. Neither can those remain in God's Church, who have not maintained its divine and ecclesiastical discipline, either in the conversation of their life or the peace of their character. Orphans despoiled by him, widows defrauded, moneys moreover of the Church withheld, exact from him those penalties which we behold inflicted in his madness. His father also died of hunger in the street, and afterwards even in death was not buried by him. The womb of his wife was smitten by a blow of his heel; and in the miscarriage that soon followed, the offspring was brought forth, the fruit of a father's murder. And now does he dare to condemn the hands of those who sacrifice, when he himself is more guilty in his 32 feet, by which the son, who was about to be born, was slain?

3. He long ago feared this consciousness of crime. On account of this he regarded it as certain that he would not only be turned out of the presbytery, but restrained from commu-

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[2441] ["From her greatness;" he does not even mention her dignity as the one and only apostolic see of Western Christendom. And this is the case in subsequent action of the Great Councils. Rome, though not *the* root, was yet a "root and *matrix*."]

nion; and by the urgency of the brethren, the day of investigation was coming on, on which his cause was to be dealt with before us, if the persecution had not prevented. He, welcoming this, with a sort of desire of escaping and evading condemnation, committed all these crimes, and wrought all this stir; so that he who was to be ejected and excluded from the Church, anticipated the judgment of the priests by a voluntary departure, as if to have anticipated the sentence were to have escaped the punishment.

4. But in respect to the other brethren, over whom we grieve that they were circumvented by him, we labour that they may avoid the mischievous neighbourhood of the crafty impostor, that they may escape the deadly nets of his solicitations, that they may once more seek the Church from which he deserved by divine authority to be expelled. Such indeed, with the Lord's help, we trust may return by His mercy, for one cannot perish unless it is plain that he must perish, since the Lord in His Gospel says, "Every planting which my heavenly Father hath not planted shall be rooted up."[2442] He alone who has not been planted in the precepts and warnings of God the Father, can depart from the Church: he alone can forsake the bishops[2443] and abide in his madness with schismatics and heretics. But the mercy of God the Father, and the indulgence of Christ our Lord, and our own patience, will unite the rest with us. I bid you, dearest brother, ever heartily farewell.

[2442] Matt. xv. 13.

[2443] [Cyprian's idea of unity as expounded in his treatise, *infra*.]

Epistle XLIX.[2444]

Maximus and the Other Confessors to Cyprian, About Their Return from Schism.

Argument.—They Inform Cyprian that They Had Returned to the Church.

Maximus, Urbanus, Sidonius, and Macharius, to Cyprian their brother, greeting. We are certain, dearest brother, that you also rejoice together with us with equal earnestness, that we having taken advice, and especially, considering the interests and the peace of the Church, having passed by all other matters, and reserved them to God's judgment, have made peace with Cornelius our bishop, as well as with the whole clergy.[2445] You ought most certainly to know from these our letters that this was done with the joy of the whole Church, and even with the forward affection of the brethren. We pray, dearest brother, that for many years you may fare well.

[2444] Oxford ed.: Ep. liii. a.d. 251.

[2445] [The language of this letter clearly demonstrates the primitive condition of the Roman clergy and their bishop, and their entire unconsciousness of any exceptional position in their estate or relations to other churches. "Our bishop"—not *Urbis et Orbis papa*.]

Epistle L.[2446]

From Cyprian to the Confessors, Congratulating Them on Their Return from Schism.

Argument.—Cyprian Congratulates the Roman Confessors on Their Return into the Church, and Replies to Their Letters.

1. Cyprian to Maximus the presbyter, also to Urbanus, and Sidonius, and Macharius, his brethren, greeting. When I read your letters, dearest brethren, that you wrote to me about your return, and about the peace of the Church, and the brotherly restoration, I confess that I was as greatly overjoyed as I had before been overjoyed when I learnt the glory of your confession, and thankfully received tidings of the heavenly and spiritual renown of your warfare. For this, moreover, is another confession of your faith and praise; to confess that the Church is one, and not to become a sharer in other men's error, or rather wickedness; to seek anew the same camp whence you went forth, whence with the most vigorous strength you leapt forth to wage the battle and to subdue the adversary. For the trophies from the battle-field ought to be brought back thither whence the arms for the field had been received, lest the Church of Christ should not retain those same glorious warriors whom Christ had furnished for glory. Now, however, you have kept in the peace of the Lord the fitting tenor of your faith and the law of undivided charity and concord, and have given by your walk an example of love and peace to others; so that the truth of the Church, and the unity of the Gospel mystery which is held by us, are also linked together by your consent and bond; and confessors of Christ do not become the leaders of error, after having stood forth as praiseworthy originators of virtue and honour.

2. Let others consider how much they may congratulate you, or how much each one may glory for himself: I confess that I congratulate you more, and I more boast of you to others, in respect of this your peaceful return and charity. For you ought in simplicity to hear what was in my heart. I grieved vehemently, and I was greatly afflicted, that I could not hold communion with those whom once I had begun to love. After the schismatical and heretical error laid hold of you, on your going forth from prison, it seemed as if your glory had been left in the dungeon. For there the dignity of your name seemed to have stayed 327 behind when the soldiers of Christ did not return from the prison to the Church, although they had gone into the prison with the praise and congratulations of the Church.

3. For although there seem to be tares in the Church, yet neither our faith nor our charity ought to be hindered, so that because we see that there are tares in the Church we ourselves should withdraw from the Church: we ought only to labour that we may be wheat,

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[2446] Oxford ed.: Ep. liv. a.d. 252.

that when the wheat shall begin to be gathered into the Lord's barns, we may receive fruit for our labour and work. The apostle in his epistle says, "In a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honour and some to dishonour."[2447] Let us strive, dearest brethren, and labour as much as we possibly can, that we may be vessels of gold or silver. But to the Lord alone it is granted to break the vessels of earth, to whom also is given the rod of iron. The servant cannot be greater than his lord, nor may any one claim to himself what the Father has given to the Son alone, so as to think that he can take the fan for winnowing and purging the threshing-floor, or can separate by human judgment all the tares from the wheat. That is a proud obstinacy and a sacrilegious presumption which a depraved madness assumes to itself. And while some are always assuming to themselves more dominion than meek justice demands, they perish from the Church; and while they insolently extol themselves, blinded by their own swelling, they lose the light of truth. For which reason we also, keeping moderation, and considering the Lord's balances, and thinking of the love and mercy of God the Father, have long and carefully pondered with ourselves, and have weighed what was to be done with due moderation.

4. All which matters you can look into thoroughly, if you will read the tracts[2448] which I have lately read here, and have, for the sake of our mutual love, transmitted to you also for you to read; wherein there is neither wanting for the lapsed, censure which may rebuke, nor medicine which may heal. Moreover, my feeble ability has expressed as well as it could the unity of the Catholic Church.[2449] Which treatise I now more and more trust will be pleasing to you, since you now read it in such a way as both to approve and love it; inasmuch as what we have written in words you fulfil in deeds, when you return to the Church in the unity of charity and peace. I bid you, dearest brethren, and greatly longed-for, ever heartily farewell.

[2447] 2 Tim. ii. 20.

[2448] [i.e., *On Unity* and *On the Lapsers*.]

[2449] "Of the Unity of the Church." [And note, Cyprian innocently teaches these Roman clergy the principles of Catholic unity, without an idea that they were in a position to know much more on the subject than they could be taught by a bishop in Africa.]

Epistle LI.[2450]

To Antonianus About Cornelius and Novatian.

Argument.—When Antonianus, Having Received Letters from Novatian, Had Begun to Be Disposed in His Mind Towards His Party, Cyprian Confirms Him in His Former Opinion, Namely, that of Continuing to Hold Communion with His Bishop and So with the Catholic Church. He Excuses Himself for His Own Change of Opinion in Respect of the Lapsed, and at the End He Explains Wherein Consists the Novatian Heresy.[2451]

1. Cyprian to Antonianus his brother, greeting. I received your first letters, dearest brother, firmly maintaining the concord of the priestly college, and adhering to the Catholic Church, in which you intimated that you did not hold communion with Novatian, but followed my advice, and held one common agreement with Cornelius our co-bishop.[2452] You wrote, moreover, for me to transmit a copy of those same letters to Cornelius our colleague, so that he might lay aside all anxiety, and know at once that you held communion with him, that is, with the Catholic Church.[2453]

2. But subsequently there arrived other letters of yours sent by Quintus our co-presbyter, in which I observed that your mind, influenced by the letters of Novatian, had begun to waver. For although previously you had settled your opinion and consent firmly, you desired in these letters that I should write to you once more what heresy Novatian had introduced, or on what grounds Cornelius holds communion with Trophimus and the sacrificers. In which matters, indeed, if you are anxiously careful, from solicitude for the faith, and are diligently seeking out the truth of a doubtful matter, the hesitating anxiety of a mind undecided in the fear of God, is not to be blamed.

3. Yet, as I see that after the first opinion expressed in your letter, you have been disturbed subsequently by letters of Novatian, I assert this first of all, dearest brother, that grave men, and men who are once established upon the strong rock with solid firmness, are not moved, I say not with a light air, but even with a wind or a tempest, lest their mind, changeable and 328

[2450] Oxford ed.: Ep. lv. a.d. 252.

[2451] That he may induce him to this, he narrates the history of the whole disturbance between Cornelius and Novatian, and explains that Cornelius was an excellent man, and legitimately elected; while Novatian was guilty of many crimes, and had obtained an unlawful election.

[2452] [“Our co-bishop,”—language which reflects our author’s idea of Catholic communion. See his *Treatise on Unity*; also p. 329.]

[2453] [His idea is, that to be in communion with the whole Church, one must be in fellowship with his own lawful bishop.]

uncertain, be frequently agitated hither and thither by various opinions, as by gusts of wind rushing on them, and so be turned from its purpose with some reproach of levity. That the letters of Novatian may not do this with you, nor with any one, I will set before you, as you have desired, my brother, an account of the matter in few words. And first of all indeed, as you also seem troubled about what I too have done, I must clear my own person and cause in your eyes, lest any should think that I have lightly withdrawn from my purpose, and while at first and at the commencement I maintained evangelical vigour, yet subsequently I seem to have turned my mind from discipline and from its former severity of judgment, so as to think that those who have stained their conscience with certificates, or have offered abominable sacrifices, are to have peace made easy to them. Both of which things have been done by me, not without long-balanced and pondered reasons.

4. For when the battle was still going on, and the struggle of a glorious contest was raging in the persecution, the courage of the soldiers had to be excited with every exhortation, and with full urgency, and especially the minds of the lapsed had to be roused with the trumpet call, as it were, of my voice, that they might pursue the way of repentance, not only with prayers and lamentations; but, since an opportunity was given of repeating the struggle and of regaining salvation, that they might be reproved by my voice, and stimulated rather to the ardour of confession and the glory of martyrdom. Finally, when the presbyters and deacons had written to me about some persons, that they were without moderation and were eagerly pressing forward to receive communion; replying to them in my letter which is still in existence,[2454] then I added also this: "If these are so excessively eager, they have what they require in their own power, the time itself providing for them more than they ask: the battle is still being carried on, and the struggle is daily celebrated: if they truly and substantially repent of what they have done, and the ardour of their faith prevails, he who cannot be delayed may be crowned." But I put off deciding what was to be arranged about the case of the lapsed, so that when quiet and tranquillity should be granted, and the divine indulgence should allow the bishops to assemble into one place, then the advice gathered from the comparison of all opinions being communicated and weighed, we might determine what was necessary to be done. But if any one, before our council,[2455] and before the opinion decided upon by the advice of all, should rashly wish to communicate with the lapsed, he himself should be withheld from communion.

5. And this also I wrote very fully to Rome, to the clergy who were then still acting without a bishop, and to the confessors, Maximus the presbyter, and the rest who were then shut up in prison, but are now in the Church, joined with Cornelius. You may know that I wrote this from their reply, for in their letter they wrote thus: "However, what you have

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[2454] Ep. xiii. 2.

[2455] [The provincial council, clearly.]

yourself also declared in so important a matter is satisfactory to us, that the peace of the Church must first be maintained; then, that an assembly for counsel being gathered together, with bishop, presbyters, deacons, and confessors, as well as with the laity who stand fast, we should deal with the case of the lapsed."[2456] It was added also—Novatian then writing, and reciting with his own voice what he had written, and the presbyter Moyses, then still a confessor, but now a martyr, subscribing—that peace ought to be granted to the lapsed who were sick and at the point of departure. Which letter was sent throughout the whole world, and was brought to the knowledge of all the churches and all the brethren.[2457]

6. According, however, to what had been before decided, when the persecution was quieted, and opportunity of meeting was afforded; a large number of bishops, whom their faith and the divine protection had preserved in soundness and safety, we met together; and the divine Scriptures being brought forward[2458] on both sides, we balanced the decision with wholesome moderation, so that neither should hope of communion and peace be wholly denied to the lapsed, lest they should fail still more through desperation, and, because the Church was closed to them, should, like the world, live as heathens; nor yet, on the other hand, should the censure of the Gospel be relaxed, so that they might rashly rush to communion, but that repentance should be long protracted, and the paternal clemency be sorrowfully besought, and the cases, and the wishes, and the necessities of individuals be examined into, according to what is contained in a little book, which I trust has come to you, in which the several heads of our decisions are collected. And lest perchance the number of bishops in Africa should seem unsatisfactory, we also wrote to Rome, to Cornelius our colleague, concerning this thing, who himself also holding a council with very many bishops, concurred in the same opinion as we had held, with equal gravity and wholesome moderation.[2459]

7. Concerning which it has now become necessary to write to you, that you may know that I have done nothing lightly, but, according to what I had before comprised in my letters, had put off everything to the common determination of our council, and indeed communicated with no one of the lapsed as yet, so long as there still was an opening by which the lapsed might receive not only pardon, but also a crown. Yet afterwards, as the agreement of our college, and the advantage of gathering the fraternity together and of healing their wound required, I submitted to the necessity of the times, and thought that the safety of the many must be provided for; and I do not now recede from these things which have once

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[2456] Ep. xxx. p. 310.

[2457] [On principles of Catholic unity expounded in his Treatise.]

[2458] [Note this appeal to Scripture always, as enthroned *infallibility*, insuring the presence of the *Spirit* of counsel.]

[2459] [A most important reference to the true position of the Roman See. Elucidation IX.]

been determined in our council by common agreement, although many things are ventilated by the voices of many, and lies against God's priests uttered from the devil's mouth, and tossed about everywhere, to the rupture of the concord of Catholic unity. But it behoves you, as a good brother and a fellow-priest like-minded, not easily to receive what malignants and apostates may say, but carefully to weigh what your colleagues, modest and grave men, may do, from an investigation of our life and teaching.

8. I come now, dearest brother, to the character of Cornelius our colleague, that with us you may more justly know Cornelius, not from the lies of malignants and detractors, but from the judgment of the Lord God, who made him a bishop, and from the testimony of his fellow-bishops, the whole number of whom has agreed with an absolute unanimity throughout the whole world. For,—a thing which with laudable announcement commends our dearest Cornelius to God and Christ, and to His Church, and also to all his fellow-priests,—he was not one who on a sudden attained to the episcopate; but, promoted through all the ecclesiastical offices, and having often deserved well of the Lord in divine administrations, he ascended by all the grades of religious service to the lofty summit of the Priesthood. Then, moreover, he did not either ask for the episcopate itself, nor did he wish it; nor, as others do when the swelling of their arrogance and pride inflates them, did he seize upon it;[2460] but quiet otherwise, and meek and such as those are accustomed to be who are chosen of God to this office, having regard to the modesty of his virgin continency, and the humility of his inborn and guarded veneration, he did not, as some do, use force to be made a bishop, but he himself suffered compulsion, so as to be forced to receive the episcopal office. And he was made bishop by very many of our colleagues who were then present in the city of Rome, who sent to us letters concerning his ordination, honourable and laudatory, and remarkable for their testimony in announcement of him. Moreover, Cornelius was made bishop by the judgment of God and of His Christ, by the testimony of almost all the clergy, by the suffrage of the people who were then present, and by the assembly of ancient priests and good men, when no one had been made so before him, when the place of Fabian, that is, when the place of Peter[2461] and the degree of the sacerdotal throne was vacant; which being occupied by the will of God, and established by the consent of all of us, whosoever now wishes to become a bishop, must needs be made from without; and he cannot have the ordination of the Church who does not hold the unity of the Church. Whoever he may be, although greatly boasting about himself, and claiming very much for himself, he is profane, he is an alien, he is without. And as after the first there cannot be a second, whosoever is made after one who ought to be alone, is not second to him, but is in fact none at all.

[2460] [Novatian and his like.]

[2461] [On the death of Fabian, see Ep. iii. p. 281; sufferings of Cornelius (inference), p. 303; Decius, p. 299.]

9. Then afterwards, when he had undertaken the episcopate, not obtained by solicitation nor by extortion, but by the will of God who makes priests; what a virtue there was in the very undertaking of his episcopate, what strength of mind, what firmness of faith,—a thing that we ought with simple heart both thoroughly to look into and to praise,—that he intrepidly sate at Rome in the sacerdotal chair at that time when a tyrant, odious to God's priests, was threatening things that can, and cannot be spoken, inasmuch as he would much more patiently and tolerantly hear that a rival prince was raised up against himself than that a priest of God was established at Rome. Is not this man, dearest brother, to be commended with the highest testimony of virtue and faith? Is not he to be esteemed among the glorious confessors and martyrs, who for so long a time sate awaiting the manglers of his body and the avengers of a ferocious tyrant, who, when Cornelius resisted their deadly edicts, and trampled on their threats and sufferings and tortures by the vigour of his faith, would either rush upon him with the sword, or crucify him, or scorch him with fire, or rend his bowels and his limbs with some unheard-of kind of punishment? Even though the majesty and goodness of the protecting Lord guarded, when made, the priest whom He willed to be made; yet Cornelius, in what pertains to his devotion and fear, suffered[2462] whatever he could suffer, and conquered the tyrant first of all by his priestly office, who was afterwards conquered in arms and in war.

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10. But in respect to certain discreditable and malignant things that are bandied about concerning him, I would not have you wonder when you know that this is always the work of the devil, to wound God's servants with lies, and to defame a glorious name by false opinions, so that they who are bright in the light of their own conscience may be tarnished by the reports of others. Moreover, you are to know that our colleagues have investigated, and have certainly discovered that he has been blemished with no stain of a certificate, as some intimate; neither has he mingled in sacrilegious communion with the bishops who have sacrificed, but has merely associated with us those whose cause had been heard, and whose innocence was approved.

11. For with respect to Trophimus also, of whom you wished tidings to be written to you, the case is not as the report and the falsehood of malignant people had conveyed it to you. For, as our predecessors often did, our dearest brother, in bringing together the brethren, yielded to necessity; and since a very large part of the people had withdrawn with Trophimus, now when Trophimus returned to the Church, and atoned for, and with the penitence of prayer confessed his former error, and with perfect humility and satisfaction recalled the brotherhood whom he had lately taken away, his prayers were heard; and not only Trophimus, but a very great number of brethren who had been with Trophimus, were admitted into the Church of the Lord, who would not all have returned to the Church unless

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[2462] [On the death of Fabian, see Ep. iii. p. 281; sufferings of Cornelius (inference), p, 303; Decius, p. 299.]

they had come in Trophimus' company. Therefore the matter being considered there with several colleagues,[2463] Trophimus was received, for whom the return of the brethren and salvation restored to many made atonement. Yet Trophimus was admitted in such a manner as only to communicate as a layman, not, according to the information given to you by the letters of the malignants, in such a way as to assume the place of a priest.

12. But, moreover, in respect of what has been told you, that Cornelius communicates everywhere with those who have sacrificed, this intelligence has also arisen from the false reports of the apostates. For neither can they praise us who depart from us, nor ought we to expect to please them, who, while they displease us, and revolt against the Church, violently persist in soliciting brethren away from the Church. Wherefore, dearest brethren, do not with facility either hear or believe whatever is currently rumoured against Cornelius and about me.

13. For if any are seized with sicknesses, help is given to them in danger, as it has been decided. Yet after they have been assisted, and peace has been granted to them in their danger, they cannot be suffocated by us, or destroyed,[2464] or by our force or hands urged on to the result of death; as if, because peace is granted to the dying, it were necessary that those who have received peace should die; although the token of divine love and paternal lenity appears more in this way, that they, who in peace given to them receive the pledge of life, are moreover here bound to life by the peace they have received. And therefore, if with peace received, a reprieve is given by God, no one ought to complain of the priests for this, when once it has been decided that brethren are to be aided in peril. Neither must you think, dearest brother, as some do, that those who receive certificates are to be put on a par with those who have sacrificed; since even among those who have sacrificed, the condition and the case are frequently different. For we must not place on a level one who has at once leapt forward with good-will to the abominable sacrifice, and one who, after long struggle and resistance, has reached that fatal result under compulsion; one who has betrayed both himself and all his connections, and one who, himself approaching the trial in behalf of all, has protected his wife and his children, and his whole family, by himself undergoing the danger; one who has compelled his inmates or friends to the crime, and one who has spared inmates and servants, and has even received many brethren who were departing to banishment and flight, into his house and hospitality; showing and offering to the Lord many souls living and safe to entreat for a single wounded one.

14. Since, then, there is much difference[2465] between those who have sacrificed, what a want of mercy it is, and how bitter is the hardship, to associate those who have received

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[2463] [Not by a mere decision, but by consent of "colleagues."]

[2464] Opprimi.

[2465] [Jude 22.]

certificates, with those who have sacrificed, when he by whom the certificate has been received may say, "I had previously read, and had been made aware by the discourse of the bishop,[2466] that we must not sacrifice to idols, that the servant of God ought not to worship images; and therefore, in order that I might not do this which was not lawful, when the opportunity of receiving a certificate was offered, which itself also I should not have received, unless the opportunity had been put before me, I either went or charged some other person going to the magistrate, to say that I am a Christian, that I am not allowed to sacrifice, that I cannot come to the devil's altars, and that I pay a price for this purpose, that I may not do what is not lawful for me to do." Now, however, even he who is stained with having received a certificate,—after he has learnt from our admonitions that he ought not even to have done this, 33 and that although his hand is pure, and no contact of deadly food has polluted his lips, yet his conscience is nevertheless polluted, weeps when he hears us, and laments, and is now admonished of the thing wherein he has sinned, and having been deceived, not so much by guilt as by error, bears witness that for another time he is instructed and prepared.

15. If we reject the repentance of those who have some confidence in a conscience that may be tolerated; at once with their wife, with their children, whom they had kept safe, they are hurried by the devil's invitation into heresy or schism; and it will be attributed to us in the day of judgment, that we have not cared for the wounded sheep,[2467] and that on account of a single wounded one we have lost many sound ones. And whereas the Lord left the ninety and nine that were whole, and sought after the one wandering and weary, and Himself carried it, when found, upon His shoulders, we not only do not seek the lapsed, but even drive them away when they come to us; and while false prophets are not ceasing to lay waste and tear Christ's flock, we give an opportunity to dogs and wolves, so that those whom a hateful persecution has not destroyed, we ruin by our hardness and inhumanity. And what will become, dearest brother, of what the apostle says: "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, as I also am of Christ."[2468] And again: "To the weak I became as weak, that I might gain the weak."[2469] And again: "Whether one member suffer, all the members suffer with it; or one member rejoice, all the members rejoice with it."[2470]

16. The principle of the philosophers and stoics is different, dearest brother, who say that all sins are equal, and that a grave man ought not easily to be moved. But there is a wide difference between Christians and philosophers. And when the apostle says, "Beware, lest

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[2466] [*Episcopo tractante*. See Oxford trans., a valuable note, p. 124; also Vincent, *Common.*, cap. 28.]

[2467] [Ezek. xxxiv. 4.]

[2468] 1 Cor. x. 33; xi. 1.

[2469] 1 Cor. ix. 22.

[2470] 1 Cor. xii. 26.

any man spoil you through philosophy and vain deceit,"[2471] we are to avoid those things which do not come from God's clemency, but are begotten of the presumption of a too rigid philosophy. Concerning Moses, moreover, we find it said in the Scriptures, "Now the man Moses was very meek;"[2472] and the Lord in His Gospel says, "Be ye merciful, as your Father also had mercy upon you;"[2473] and again, "They that be whole need not a physician, but they that are sick."[2474] What medical skill can he exercise who says, "I cure the sound only, who have no need of a physician?" We ought to give our assistance, our healing art, to those who are wounded; neither let us think them dead, but rather let us regard them as lying half alive, whom we see to have been wounded in the fatal persecution, and who, if they had been altogether dead, would never from the same men become afterwards both confessors and martyrs.[2475]

17. But since in them there is that, which, by subsequent repentance, may be strengthened into faith; and by repentance strength is armed to virtue, which could not be armed if one should fall away through despair; if, hardly and cruelly separated from the Church, he should turn himself to Gentile ways and to worldly works, or, if rejected by the Church, he should pass over to heretics and schismatics; where, although he should afterwards be put to death on account of the name, still, being placed outside the Church, and divided from unity and from charity, he could not in his death be crowned. And therefore it was decided, dearest brother, the case of each individual having been examined into, that the receivers of certificates should in the meantime be admitted, that those who had sacrificed should be assisted at death, because there is no confession in the place of the departed,[2476] nor can any one be constrained by us to repentance, if the fruit of repentance be taken away. If the battle should come first, strengthened by us, he will be found ready armed for the battle; but if sickness should press hard upon him before the battle, he departs with the consolation of peace and communion.

18. Moreover, we do not prejudge when the Lord is to be the judge; save that if He shall find the repentance of the sinners full and sound, He will then ratify what shall have been here determined by us. If, however, any one should delude us with the pretence of repentance, God, who is not mocked, and who looks into man's heart, will judge of those things which we have imperfectly looked into, and the Lord will amend the sentence of His servants; while yet, dearest brother, we ought to remember that it is written, "A brother that helpeth a

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[2471] Col. ii. 8.

[2472] Num. xii. 3.

[2473] Luke vi. 36.

[2474] Matt. ix. 12.

[2475] [Compare Cyprian, in all this, with his less reasonable "master" Tertullian.]

[2476] *Apud inferos*. See Ps. vi. 5.

brother shall be exalted;"[2477] and that the apostle also has said, "Let all of you severally have regard to yourselves, lest ye also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ;"[2478] also that, rebuking the haughty, and breaking down their arrogance, he says in his epistle, "Let him that thinketh he standeth, take heed lest he fall;"[2479] and in another place he says, "Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall stand, for God is able to make him stand."[2480] John also proves that Jesus Christ the Lord is our Advocate and Intercessor for our sins, saying, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Supporter: and He is the propitiation for our sins."[2481] And Paul also, the apostle, in his epistle, has written, "If, while we were yet sinners, Christ died for us; much more, being now justified by His blood, we shall be saved from wrath through Him."[2482]

19. Considering His love and mercy, we ought not to be so bitter, nor cruel, nor inhuman in cherishing the brethren, but to mourn with those that mourn, and to weep with them that weep, and to raise them up as much as we can by the help and comfort of our love; neither being too ungentle and pertinacious in repelling their repentance; nor, again, being too lax and easy in rashly yielding communion. Lo! a wounded brother lies stricken by the enemy in the field of battle. There the devil is striving to slay him whom he has wounded; here Christ is exhorting that he whom He has redeemed may not wholly perish. Whether of the two do we assist? On whose side do we stand? Whether do we favour the devil, that he may destroy, and pass by our prostrate lifeless brother, as in the Gospel did the priest and Levite; or rather, as priests of God and Christ, do we imitate what Christ both taught and did, and snatch the wounded man from the jaws of the enemy, that we may preserve him cured for God the judge?[2483]

20. And do not think, dearest brother, that either the courage of the brethren will be lessened, or that martyrdoms will fail for this cause, that repentance is relaxed to the lapsed, and that the hope of peace is offered to the penitent. The strength of the truly believing remains unshaken; and with those who fear and love God with their whole heart, their integrity continues steady and strong. For to adulterers even a time of repentance is granted by us,

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[2477] Prov. xviii. 19 (old version).

[2478] Gal. vi. 1, 2.

[2479] 1 Cor. x. 12.

[2480] Rom. xiv. 4.

[2481] 1 John ii. 1, 2.

[2482] Rom. v. 8, 9.

[2483] [I bespeak admiration for this loving spirit of one often upbraided for his strong expressions and firm convictions.]

and peace is given. Yet virginity is not therefore deficient in the Church, nor does the glorious design of continence languish through the sins of others. The Church, crowned with so many virgins, flourishes; and chastity and modesty preserve the tenor of their glory. Nor is the vigour of continence broken down because repentance and pardon are facilitated to the adulterer. It is one thing to stand for pardon, another thing to attain to glory: it is one thing, when cast into prison, not to go out thence until one has paid the uttermost farthing; another thing at once to receive the wages of faith and courage. It is one thing, tortured by long suffering for sins, to be cleansed and long purged by fire;[2484] another to have purged all sins by suffering. It is one thing, in fine, to be in suspense till the sentence of God at the day of judgment; another to be at once crowned by the Lord.

21. And, indeed, among our predecessors, some of the bishops here in our province thought that peace was not to be granted to adulterers, and wholly closed the gate of repentance against adultery. Still they did not withdraw from the assembly of their co-bishops, nor break the unity of the Catholic Church[2485] by the persistency of their severity or censure; so that, because by some peace was granted to adulterers, he who did not grant it should be separated from the Church. While the bond of concord remains, and the undivided sacrament of the Catholic Church endures, every bishop disposes and directs his own acts, and will have to give an account of his purposes to the Lord.[2486]

22. But I wonder that some are so obstinate as to think that repentance is not to be granted to the lapsed, or to suppose that pardon is to be denied to the penitent, when it is written, “Remember whence thou art fallen, and repent, and do the first works,”[2487] which certainly is said to him who evidently has fallen, and whom the Lord exhorts to rise up again by his works, because it is written, “Alms do deliver from death,”[2488] and not, assuredly, from that death which once the blood of Christ extinguished, and from which the saving grace of baptism and of our Redeemer has delivered us, but from that which subsequently creeps in through sins. Moreover, in another place time is granted for repentance; and the Lord threatens him that does not repent: “I have,” saith He, “many things against thee, because thou sufferest thy wife Jezebel, which calleth herself a prophetess, to teach and to seduce

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[2484] These words are variously read, “to be purged divinely,” or “to be purged for a long while,” *scil.* “purgari divine,” or “purgari diutine.” [Candid Romish writers concede that this does not refer to their purgatory; but, the idea once accepted, we can *read it into* this place as into 1 Cor. iii. 13. See Oxford trans., p. 128.]

[2485] [The unity of the Catholic Church, in his view, consists in this unity of co-bishops in one episcopate, with which every Christian should be in communion through his own bishop.]

[2486] [The independence of bishops, and their intercommunion as one episcopate, is his theory of the undivided sacrament of Catholicity.]

[2487] Apoc. ii. 5.

[2488] Tob. iv. 10.

my servants to commit fornication, and to eat things sacrificed to idols; and I gave her a space to repent, and she will not repent of her fornication. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds;"[2489] whom certainly the Lord would not exhort to repentance, if it were not that He promises mercy to them that repent. And in the Gospel He says, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."[2490] For since it is written, "God did not make death, neither hath He pleasure in the destruction of the living,"[2491] assuredly He who wills that none should perish, desires that sinners should repent, and by repentance should return again to life. Thus also He cries by Joel the prophet, and says, "And now, thus saith the Lord your God, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and return unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil appointed."[2492] In the Psalms, also, we read as well the rebuke as the clemency of God, threatening at the same time as He spares, punishing that He may correct; and when He has corrected, preserving. "I will visit," He says, "their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from them."[2493]

23. The Lord also in His Gospel, setting forth the love of God the Father, says, "What man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask Him?"[2494] The Lord is here comparing the father after the flesh, and the eternal and liberal love of God the Father. But if that evil father upon earth, deeply offended by a sinful and evil son, yet if he should see the same son afterwards reformed, and, the sins of his former life being put away, restored to sobriety and morality and to the discipline of innocence by the sorrow of his repentance, both rejoices and gives thanks, and with the eagerness of a father's exultation, embraces the restored one, whom before he had cast out; how much more does that one and true Father, good, merciful, and loving—yea, Himself Goodness and Mercy and Love—rejoice in the repentance of His own sons! nor threatens punishment to those who are now repenting, or mourning and lamenting, but rather promises pardon

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[2489] Apoc. ii. 20–22.

[2490] Luke xv. 7.

[2491] Wisd. i. 13.

[2492] Joel ii. 12, 13.

[2493] Ps. lxxxix. 32, 33.

[2494] Matt. vii. 9–11.

and clemency. Whence the Lord in the Gospel calls those that mourn, blessed; because he who mourns calls forth mercy.[2495] He who is stubborn and haughty heaps up wrath against himself, and the punishment of the coming judgment. And therefore, dearest brother, we have decided that those who do not repent, nor give evidence of sorrow for their sins with their whole heart, and with manifest profession of their lamentation, are to be absolutely restrained from the hope of communion and peace if they begin to beg for them in the midst of sickness and peril; because it is not repentance for sin, but the warning of urgent death, that drives them to ask; and he is not worthy to receive consolation in death who has not reflected that he was about to die.

24. In reference, however, to the character of Novatian, dearest brother, of whom you desired that intelligence should be written you what heresy he had introduced; know that, in the first place, we ought not even to be inquisitive as to what he teaches, so long as he teaches out of the pale *of unity*. Whoever he may be, and whatever he may be, he who is not in the Church of Christ is not a Christian. Although he may boast himself, and announce his philosophy or eloquence with lofty words, yet he who has not maintained brotherly love or ecclesiastical unity has lost even what he previously had been. Unless he seems to you to be a bishop, who—when a bishop has been made in the Church by sixteen[2496] co-bishops—strives by bribery to be made an adulterous and extraneous bishop by the hands of deserters; and although there is one Church, divided by Christ throughout the whole world into many members, and also one episcopate diffused through a harmonious multitude of many bishops;[2497] in spite of God's tradition, in spite of the combined and everywhere compacted unity of the Catholic Church, is endeavouring to make a human church, and is sending his new apostles through very many cities, that he may establish some new foundations of his own appointment. And although there have already been ordained in each city, and through all the provinces, bishops old in years, sound in faith, proved in trial, proscribed in persecution, (this one) dares to create over these other and false bishops: as if he could either wander over the whole world with the persistence of his new endeavour, or break asunder the structure of the ecclesiastical body, by the propagation of his own discord, not knowing that schismatics are always fervid at the beginning, but that they cannot increase nor add to what they have unlawfully begun, but that they immediately fail together with their evil emulation. But he could not hold the episcopate, even if he had before been made bishop, since he has cut himself off from the body of his fellow-bishops, and from the unity 334
of the Church; since the apostle admonishes that we should mutually sustain one another, and not withdraw from the unity which God has appointed, and says, "Bearing with one

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[2495] [Matt. v. 4. A striking exposition. "The quality of mercy is not strained," etc.]

[2496] [The primitive canons require the consent of a majority of comprovincials, and *three* at least to ordain.]

[2497] [One of the many aphoristic condensations of the Cyprianic theory. Elucidation X.]

another in love, endeavouring to keep the unity of the Spirit in the bond of peace."[2498] He then who neither maintains the unity of the Spirit nor the bond of peace, and separates himself from the band of the Church, and from the assembly of priests, can neither have the power nor the honour of a bishop, since he has refused to maintain either the unity or the peace of the episcopate.[2499]

25. Then, moreover, what a swelling of arrogance it is, what oblivion of humility and gentleness, what a boasting of his own arrogance, that any one should either dare, or think that he is able, to do what the Lord did not even grant to the apostles; that he should think that he can discern the tares from the wheat, or, as if it were granted to him to bear the fan and to purge the threshing-floor, should endeavour to separate the chaff from the wheat; and since the apostle says, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth,"[2500] should think to choose the vessels of gold and of silver, to despise, to cast away, and to condemn the vessels of wood and of clay; while the vessels of wood are not burnt up except in the day of the Lord by the flame of the divine burning, and the vessels of clay are only broken by Him to whom is given the rod of iron.

26. Or if he appoints himself a searcher and judge of the heart and reins, let him in all cases judge equally. And as he knows that it is written, "Behold, thou art made whole; sin no more, lest a worse thing happen unto thee,"[2501] let him separate the fraudulent and adulterers from his side and from his company, since the case of an adulterer is by far both graver and worse than that of one who has taken a certificate, because the latter has sinned by necessity, the former by free will: the latter, thinking that it is sufficient for him that he has not sacrificed, has been deceived by an error; the former, a violator of the matrimonial tie of another, or entering a brothel, into the sink and filthy gulf of the common people, has befouled by detestable impurity a sanctified body and God's temple, as says the apostle: "Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body."[2502] And yet to these persons themselves repentance is granted, and the hope of lamenting and atoning is left, according to the saying of the same apostle: "I fear lest, when I come to you, I shall bewail many of those who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed."[2503]

[2498] Eph. iv. 2, 3.

[2499] ["The body of his fellow-bishops," as above.]

[2500] 2 Tim. ii. 20.

[2501] John v. 14.

[2502] 1 Cor. vi. 18.

[2503] 2 Cor. xii. 21.

27. Neither let the new heretics flatter themselves in this, that they say that they do not communicate with idolaters; although among them there are both adulterers and fraudulent persons, who are held guilty of the crime of idolatry, according to the saying of the apostle: “For know this with understanding, that no whoremonger, nor unclean person, nor covetous man, whose guilt is that of idolatry, hath any inheritance in the kingdom of Christ and of God.”[2504] And again: “Mortify therefore your members which are upon the earth; putting off fornication, uncleanness, and evil concupiscence, and covetousness, which are the service of idols: for which things’ sake cometh the wrath of God.”[2505] For as our bodies are members of Christ, and we are each a temple of God, whosoever violates the temple of God by adultery, violates God; and he who, in committing sins, does the will of the devil, serves demons and idols. For evil deeds do not come from the Holy Spirit, but from the prompting of the adversary, and lusts born of the unclean spirit constrain men to act against God and to obey the devil. Thus it happens that if they say that one is polluted by another’s sin, and if they contend, by their own asseveration, that the idolatry of the delinquent passes over to one who is not guilty according to their own word; they cannot be excused from the crime of idolatry, since from the apostolic proof it is evident that the adulterers and defrauders with whom they communicate are idolaters. But with us, according to our faith and the given rule of divine preaching, agrees the principle of truth, that every one is himself held fast in his own sin; nor can one become guilty for another, since the Lord forewarns us, saying, “The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”[2506] And again: “The fathers shall not die for the children, and the children shall not die for the fathers. Every one shall die in his own sin.”[2507] Reading and observing this, we certainly think that no one is to be restrained from the fruit of satisfaction, and the hope of peace, since we know, according to the faith of the divine Scriptures, God Himself being their author, and exhorting in them, both that sinners are brought back to repentance, and that pardon and mercy are not denied to penitents.[2508] 335

28. And oh, mockery of a deceived fraternity! Oh, vain deception of miserable and senseless mourners! Oh, ineffectual and profitless tradition of heretical institution! to exhort to the repentance of atonement, and to take away the healing from the atonement; to say to our brethren, “Mourn and shed tears, and groan day and night, and labour largely and

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[2504] Eph. v. 5.

[2505] Col. iii. 5, 6.

[2506] Ezek. xviii. 20.

[2507] Deut. xxiv. 26.

[2508] [“Fools make a mock at sin.” But what serious reflections are inspired by the solemn discipline of primitive Christianity! Mercy is magnified, indeed, but pardon and peace are made worth striving after. Repentance is made a reality, and we hear nothing of mechanical penances and absolutions.]

frequently for the washing away and cleansing of your sin; but, after all these things, you shall die without the pale of the Church. Whatsoever things are necessary to peace, you shall do, but none of that peace which you seek shall you receive!" Who would not perish at once? Who would not fall away, from very desperation? Who would not turn away his mind from all design of lamentation? Do you think that the husbandman could labour if you should say, "Till the field with all the skill of husbandry, diligently persevere in its cultivation; but you shall reap no harvest, you shall press no vintage, you shall receive no fruits of your olive-yard, you shall gather no apples from the trees;" or if, urging upon any one the possession and use of ships, you were to say, "Purchase, my brother, material from excellent woods; inweave your keel with the strongest and chosen oak; labour on the rudder, the ropes, the sails, that the ship may be constructed and fitted; but when you have done this, you shall never behold the result from its doings and its voyages?"

29. This is to shut up and to cut off the way of grief and of repentance; so that while in all Scripture the Lord God sooths those who return to Him and repent, repentance itself is taken away by our hardness and cruelty, which intercepts the fruits of repentance. But if we find that none ought to be restrained from repenting, and that peace may be granted by His priests to those who entreat and beseech the Lord's mercy, inasmuch as He is merciful and loving, the groaning of those who mourn is to be admitted, and the fruit of repentance is not to be denied to those who grieve. And because in the place of the departed there is no confession, neither can confession be made there,[2509] they who have repented from their whole heart, and have asked for it, ought to be received within the Church, and to be kept in it for the Lord, who will of a surety judge, when He comes to His Church, those whom He shall find within it. But apostates and deserters, or adversaries and enemies, and those who lay waste the Church of Christ, cannot, even if outside the Church they have been slain for His name, according to the apostle, be admitted to the peace of the Church, since they have neither kept the unity of the spirit nor of the Church.

30. These few things for the present, out of many, dearest brother, I have run over as briefly as I could, that I might thereby both satisfy your desire, and might link you more and more closely to the society of our college and body.[2510] But if there should arise to you an opportunity and power of coming to us, we shall be able to confer more fully together, and to consider more fruitfully and more at large the things which make for a salutary agreement. I bid you, dearest brother, ever heartily farewell.

[2509] [He has never heard of indulgences and masses for the dead, nor of purgatorial remission. See p. 332, note 7.]

[2510] [To the unity of our common episcopate. Note this; for, if he had imagined Cornelius to have been a "Pope," he must have said, "to unity with the true pontiff, against whom Novatian has rebelled, and made himself an anti-pope."]

Epistle LII.[2511]

To Fortunatus and His Other Colleagues, Concerning Those Who Had Been Overcome by Tortures.

Argument.—Cyprian Being Consulted by His Colleagues, Whether Certain Lapsed Persons Who Had Been Overpowered by Torture Should Be Admitted to Communion, Replies, that Inasmuch as They Had Already Repented for the Space of Three Years, He Thought They Should Be Received; But as After the Festival of Easter There Would Be a Council of Bishops with Him, He Would Then Consider the Matter with Them.

1. Cyprian to Fortunatus, Ahymnus, Optatus, Privatianus, Donatulus, and Felix, his brethren, greeting. You have written to me, dearest brethren, that when you were in the city of Capsa for the purpose of ordaining a bishop, Superius, our brother and colleague brought before you, that Ninus, Clementianus, and Florus, our brethren, who had been previously laid hold of in the persecution, and confessing the name of the Lord, had overcome the violence of the magistracy, and the attack of a raging populace, afterwards, when they were tortured before the proconsul with severe sufferings, were vanquished by the acuteness of the torments, and fell, through their lengthened agonies, from the degree of glory to which in the full virtue of faith they were tending, and after this grave lapse, incurred not willingly but of necessity, had not yet ceased their repentance for the space of three years: of whom you thought it right to consult whether it was well to receive them now to communion.

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2. And indeed, in respect of my own opinion, I think that the Lord's mercy will not be wanting to those who are known to have stood in the ranks of battle, to have confessed the name,[2512] to have overcome the violence of the magistrates and the rush of the raging populace with the persistency of unshaken faith, to have suffered imprisonment, to have long resisted, amidst the threats of the proconsul and the warring of the surrounding people, torments that wrenched and tore them with protracted repetition; so that in the last moment to have been vanquished by the infirmity of the flesh, may be extenuated by the plea of preceding deserts. And it may be sufficient for such to have lost their glory, but that we ought not, moreover, to close the place of pardon to them, and deprive them of their Father's love and of our communion; to whom we think it may be sufficient for entreating the mercy of the Lord, that for three years continually and sorrowfully, as you write, they have lamented with excessive penitential mourning. Assuredly I do not think that peace is incautiously and over-hastily granted to those, who by the bravery of their warfare, have not, we

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[2511] Oxford ed.: Ep. lvi. a.d. 252.

[2512] According to some readings, "the name of the Lord."

see, been previously wanting to the battle; and who, if the struggle should come on anew, might be able to regain their glory. For when it was decided in the council that penitents in peril of sickness should be assisted, and have peace granted to them, surely those ought to precede in receiving peace whom we see not to have fallen by weakness of mind, but who, having engaged in the conflict, and being wounded, have not been able to sustain the crown of their confession through weakness of the flesh; especially since, in their desire to die, they were not permitted to be slain, but the tortures wrenched their wearied frames long enough, not to conquer their faith, which is unconquerable, but to exhaust the flesh, which is weak.

3. Since, however, you have written for me to give full consideration to this matter with many of my colleagues; and so great a subject claims greater and more careful counsel from the conference of many; and as now almost all, during the first celebrations of Easter, are dwelling at home with their brethren: when they shall have completed the solemnity to be celebrated among their own people, and have begun to come to me, I will consider it more at large with each one, so that a decided opinion, weighed in the council of many priests, on the subject on which you have consulted me, may be established among us, and may be written to you. I bid you, dearest brethren, ever heartily farewell.[2513]

[2513] [The sweetness, moderation, and prudence of this letter are alike commendable. But let us reflect what it meant to confess Christ in those days.]

Epistle LIII.[2514]

To Cornelius, Concerning Granting Peace to the Lapsed.

Argument.—Cyprian Announces This Decree of the Bishops in the Name of the Whole Synod to Father Cornelius; And Therefore This Letter is Not So Much the Letter of Cyprian Himself, as that of the Entire African Synod.[2515]

Cyprian, Liberalis, Caldonius, Nicomedes, Cæcilius, Junius, Marrutius, Felix, Successus, Faustinus, Fortunatus, Victor, Saturninus, another Saturninus, Rogatianus, Tertullus, Lucianus, Eutyches, Amplus, Sattius, Secundinus, another Saturninus, Aurelius, Priscus, Herculanus, Victoricus, Quintus, Honoratus, Montanus, Hortensianus, Verianus, Iambus, Donatus, Pompeius, Polycarpus, Demetrius, another Donatus, Privatianus, another Fortunatus, Rogatus and Monulus, to Cornelius their brother,[2516] greeting.[2517]

1. We had indeed decided some time ago, dearest brother, having mutually taken counsel one with another, that they who, in the fierceness of persecution, had been overthrown by the adversary, and had lapsed, and had polluted themselves with unlawful sacrifices, should undergo a long and full repentance; and if the risk of sickness should be urgent, should receive peace on the very point of death. For it was not right, neither did the love of the Father nor divine mercy allow, that the Church should be closed to those that knock, or the help of the hope of salvation be denied to those who mourn and entreat, so that when they pass from this world, they should be dismissed to their Lord without communion and peace; since He Himself who gave the law, that things which were bound on earth should

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[2514] Oxford ed.: Ep. lvii.

[2515] As the African bishops had previously decided in a certain council, that the lapsed, except after long penitence, should not be received to peace, unless perchance peril of sickness was urgent; now on the appearance of a new persecution they decided that peace was to be granted to all those who had repented, so that they might be the more courageous for the contest of suffering.

[2516] ["To Cornelius their brother." Now compare this with the abject conduct of Latin bishops at the late council of the Vatican. See Döllinger (*On Unity*, etc.), *Janus*, and *Quirinus*.

[2517] The superscription in other texts is as follows: "Cyprian, Liberalis, Caldonius, Nicomedes, Cæcilius, Junius, Marrutius, Felix, Successus, Faustinus, Fortunatus, Victor, Saturninus, another Saturninus, Rogatian, Tertullus, Lucianus, Sattius, Secundinus, another Saturninus, Eutyches, Amplus, another Saturninus, Aurelius, Priscus, Herculaneus, Victoricus, Quintus, Honoratus, Manthaneus, Hortensianus, Verianus, Iambus, Donatus, Pomponius, Polycarp, Demetrius, another Donatus, Privatianus, another Fortunatus, Rogatus and Munnulus, to Cornelius their brother, greeting."

also be bound in heaven, allowed, moreover, that things might be loosed there which were here first loosed in the Church. But now, when we see that the day of another trouble is again beginning to draw near, and are admonished by frequent and repeated intimations that we should be prepared and armed for the struggle which the enemy announces to us, 337 that we should also prepare the people committed to us by divine condescension, by our exhortations, and gather together from all parts all the soldiers of Christ who desire arms, and are anxious for the battle within the Lord's camp: under the compulsion of this necessity, *we have decided* that peace is to be given to those who have not withdrawn from the Church of the Lord, but have not ceased from the first day of their lapse to repent, and to lament, and to beseech the Lord; and we have decided that they ought to be armed and equipped for the battle which is at hand.

2. For we must comply with fitting intimations and admonitions, that the sheep may not be deserted in danger by the shepherds, but that the whole flock may be gathered together into one place, and the Lord's army may be arrived for the contest of the heavenly warfare. For the repentance of the mourners was reasonably prolonged for a more protracted time, help only being afforded to the sick in their departure, so long as peace and tranquillity prevailed, which permitted the long postponement of the tears of the mourners, and late assistance in sickness to the dying. But now indeed peace is necessary, not for the sick, but for the strong; nor is communion to be granted by us to the dying, but to the living, that we may not leave those whom we stir up and exhort to the battle unarmed and naked, but may fortify them with the protection of Christ's body and blood. And, as the Eucharist is appointed for this very purpose that it may be a safeguard to the receivers, *it is needful* that we may arm those whom we wish to be safe against the adversary with the protection of the Lord's abundance. For how do we teach or provoke them to shed their blood in confession of His name, if we deny to those who are about to enter on the warfare the blood of Christ? Or how do we make them fit for the cup of martyrdom, if we do not first admit them to drink, in the Church, the cup of the Lord[2518] by the right of communion?

3. We should make a difference, dearest brother, between those who either have apostatized, and, having returned to the world which they have renounced, are living heathenish lives, or, having become deserters to the heretics, are daily taking up parricidal arms against the Church; and those who do not depart from the Church's threshold, and, constantly and sorrowfully imploring divine and paternal consolation, profess that they are now prepared for the battle, and ready to stand and fight bravely for the name of their Lord and for their own salvation. In these times we grant peace, not to those who sleep, but to those who watch. We grant peace, not amid indulgences, but amid arms. We grant peace, not for rest, but for the field of battle. If, according to what we hear, and desire, and believe of them,

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[2518] [Compare Luke xxii. 15, 42 and Ps. cxvi. 13.]

they shall stand bravely, and shall overthrow the adversary with us in the encounter, we shall not repent of having granted peace to men so brave. Yea, it is the great honour and glory of our episcopate to have granted peace to martyrs, so that we, as priests, who daily celebrate the sacrifices of God, may prepare offerings and victims for God. But if—which may the Lord avert from our brethren—any one of the lapsed should deceive, seeking peace by guile, and at the time of the impending struggle receiving peace without any purpose of doing battle, he betrays and deceives himself, hiding one thing in his heart and pronouncing another with his voice. We, so far as it is allowed to us to see and to judge, look upon the face of each one; we are not able to scrutinize the heart and to inspect the mind. Concerning these the Discerner and Searcher of hidden things judges, and He will quickly come and judge of the secrets and hidden things of the heart. But the evil ought not to stand in the way of the good, but rather the evil ought to be assisted by the good. Neither is peace, therefore, to be denied to those who are about to endure martyrdom, because there are some who will refuse it, since for this purpose peace should be granted to all who are about to enter upon the warfare, that through our ignorance he may not be the first one to be passed over, who in the struggle is to be crowned.

4. Nor let any one say, "that he who accepts martyrdom is baptized in his own blood, and peace is not necessary to him from the bishop, since he is about to have the peace of his own glory, and about to receive a greater reward from the condescension of the Lord." First of all, he cannot be fitted for martyrdom who is not armed for the contest by the Church; and his spirit is deficient which the Eucharist received does not raise and stimulate. For the Lord says in His Gospel: "But when they deliver you up, take no thought what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."[2519] Now, since He says that the Spirit of the Father speaks in those who are delivered up and set in the confession of His name, how can he be found prepared or fit for that confession who has not first, in the reception of peace, received the Spirit of the Father, who, giving strength to His servants, Himself speaks and confesses in us? Then, besides—if, having forsaken everything that he has, a man shall flee, and dwelling in hiding-places and in solitude, shall fall by chance among thieves, or shall die in fever and in weakness, will it not be charged upon us that so good a soldier, who has forsaken all that he hath, and contemning his house, and his parents, and his children, has preferred to follow his Lord, dies without peace and without communion? Will not either inactive negligence or cruel hardness be ascribed to us in the day of judgment, that, pastors though we are, we have neither been willing to take care of the sheep trusted and committed to us in peace, nor to arm them in battle? Would not the charge be brought against us by the Lord, which by His prophet He utters and says? "Behold, ye consume the milk, and ye

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[2519] Matt. x. 19, 20.

clothe you with the wool, and ye kill them that are fed; but ye feed not my flock. The weak have ye not strengthened, neither have ye healed that which was sick, neither have ye comforted that which was broken, neither have ye brought again that which strayed, neither have ye sought that which was lost, and that which was strong ye wore out with labour. And my sheep were scattered, because there were no shepherds: and they became meat to all the beasts of the field; and there was none who sought after them, nor brought them back. Therefore thus saith the Lord, Behold, I am against the shepherds; and I will require my sheep of their hand, and cause them to cease from feeding my sheep; neither shall they feed them any more: and I will deliver my sheep from their mouth, and I will feed them with judgment."[2520]

5. Lest, then, the sheep committed to us by the Lord be demanded back from our mouth, wherewith we deny peace, wherewith we oppose to them rather the severity of human cruelty than *the benignity* of divine and paternal love; we have determined[2521] by the suggestion of the Holy Spirit and the admonition of the Lord, conveyed by many and manifest visions, because the enemy is foretold and shown to be at hand, to gather within the camp the soldiers of Christ, to examine the cases of each one, and to grant peace to the lapsed, yea, rather to furnish arms to those who are about to fight. And this, we trust, will please you in contemplation of the paternal mercy. But if there be any (one) of our colleagues who, now that the contest is urgent, thinks that peace should not be granted to our brethren and sisters, he shall give an account to the Lord in the day of judgment, either of his grievous rigour or of his inhuman hardness. We, as befitted our faith and charity and solicitude, have laid before you what was in our own mind, namely, that the day of contest has approached, that a violent enemy will soon rise up against us, that a struggle is coming on, not such as it has been, but much more serious and fierce. This is frequently shown to us from above; concerning this we are often admonished by the providence and mercy of the Lord, of whose help and love we who trust in Him may be secure, because He who in peace foretells to His soldiers that the battle will come, will give to them when they are warring victory in the encounter. We bid you, dearest brother, ever heartily farewell.

[2520] Ezek. xxxiv. 3–6, 10–16.

[2521] ["We have determined." No reference to any revising power in the Bishop of Rome, who is counselled from first to last as a brother, and told what he should do.]

Epistle LIV.[2522]

To Cornelius, Concerning Fortunatus and Felicissimus, or Against the Heretics.

Argument.—Cyprian Chiefly Warns Cornelius in This Letter Not to Hear the Calumnies of Felicissimus and Fortunatus Against Him, and Not to Be Frightened by Their Threats, But to Be of a Brave Spirit, as Becomes God's Priests in Opposition to Heretics; Namely, Those Who, After the Custom Prevailing Among Heretics, Began Their Heresy and Schisms with the Contempt of One Bishop in the Church.[2523]

1. I have read your letter, dearest brother, which you sent by Saturus our brother the acolyte, abundantly full of fraternal love and ecclesiastical discipline and priestly reproof; in which you signified that Felicissimus,[2524] no new enemy of Christ, but long ago excommunicated for his very many and grave crimes, and condemned not only by my judgment, but also by that of very many of my fellow-bishops, has been rejected by you there, and that when he came attended by a band and faction of desperadoes, he was driven from the Church with the full rigour with which it behoves a bishop to act. From which Church long ago he was driven, with others like himself, by the majesty of God and the severity of Christ our Lord and Judge; that the author of schism and disagreement, the fraudulent user of money entrusted to him, the violator of virgins, the destroyer and corrupter of many marriages, should not, by the dishonour of his presence and his immodest and incestuous contact, violate further the spouse of Christ, hitherto uncorrupt, holy, modest.

2. But yet, when I read your other letter, brother, which you subjoined to your first one, I was considerably surprised at observing that you were in some degree disturbed by the threats and terrors of those who had come, when, according to what you wrote, they had attacked and threatened you with the greatest desperation, that if you would not receive the letters which they had brought, they would read them publicly, and would utter many base and disgraceful things, and such as were worthy of their mouth. But if the matter is thus, dearest brother, that the audacity of the most wicked men is to be dreaded, and that what evil men cannot do rightly and equitably, they may accomplish by daring and desperation, there is an end of the vigour of the episcopacy, and of the sublime and divine power of governing the Church; nor can we continue any longer, or in fact now be Christians, if it is come to this, that we are to be afraid of the threats or the snares of outcasts. For both Gentiles

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[2522] Oxford ed.: Ep. lix. a.d. 252.

[2523] Indicating also by the way whence heresy and schisms are wont to take their rise, so that the letter is with good reason inscribed by Morell "Contra Hæreticos."

[2524] [He was a purse-proud layman. But see Elucidation XIII, *infra*.]

and Jews threaten, and heretics and all those, of whose hearts and minds the devil has taken possession, daily attest their venomous madness with furious voice. We are not, therefore, to yield because they threaten; nor is the adversary and enemy on that account greater than Christ, because he claims for himself and assumes so much in the world. There ought to abide with us, dearest brother, an immoveable strength of faith; and against all the irruptions and onsets of the waves that roar against us, a steady and unshaken courage should plant itself as with the fortitude and mass of a resisting rock. Nor does it matter whence comes the terror or the danger to a bishop, who lives subject to terrors and dangers, and is nevertheless made glorious by those very terrors and dangers. For we ought not to consider and regard the mere threats of the Gentiles or of the Jews, when we see that the Lord Himself was deserted by His brethren, and was betrayed by him whom He Himself had chosen among His apostles; that also in the beginning of the world it was none other than a brother who slew righteous Abel, and an angry brother pursued the fleeing Jacob, and the youthful Joseph was sold by the act of his brethren. In the Gospel also we read that it was foretold that our foes should rather be of our own household, and that they who have first been associated in the sacrament of unity[2525] shall be they who shall betray one another. It makes no difference who delivers up or who rages, since God permits those to be delivered up whom He appoints to be crowned. For it is no ignominy to us to suffer from our brethren what Christ suffered, nor is it glory to them to do what Judas did. But what insolence it is in them, what swelling and inflated and vain boasting on the part of these threateners, *there* to threaten me in my absence, when here they have me present in their power! I do not fear their reproaches with which they daily wound themselves and their own life; I do not tremble at their clubs and stones and swords, which they brandish with parricidal words: as far as lies in their power such men are homicides before God. Yet they are not able to slay unless the Lord have allowed them to slay; and although I must die but once, yet they daily slay me by their hatred, their words, and their villanies.

3. But, dearest brother, ecclesiastical discipline is not on that account to be forsaken, nor priestly censure to be relaxed, because we are disturbed with reproaches or are shaken with terrors; since Holy Scripture meets and warns us, saying, "But he who presumes and is haughty, the man who boasts of himself, who hath enlarged his soul as hell, shall accomplish nothing."[2526] And again: "And fear not the words of a sinful man, for his glory shall be dung and worms. To-day he is lifted up, and to-morrow he shall not be found, because he is turned into his earth, and his thought shall perish."[2527] And again: "I have seen the wicked exalted, and raised above the cedars of Libanus: I went by, and, lo, he was not; yea, I sought him,

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[2525] ["The sacramental host of God's elect."—*The Task*, Cowper.]

[2526] Hab. ii. 5.

[2527] 1 Mac. ii. 62, 63.

and his place was not found."[2528] Exaltation, and puffing up, and arrogant and haughty boastfulness, spring not from the teaching of Christ who teaches humility, but from the spirit of Antichrist, whom the Lord rebukes by His prophet, saying, "For thou hast said in thine heart, I will ascend into heaven, I will place my throne above the stars of God: I will sit on a lofty mountain, above the lofty mountains to the north: I will ascend above the clouds; I will be like the Most High."[2529] And he added, saying, "Yet thou shalt descend into hell, to the foundations of the earth; and they that see thee shall wonder at thee."[2530] Whence also divine Scripture threatens a like punishment to such in another place, and says, "For the day of the Lord of hosts shall be upon every one that is injurious and proud, and upon every one that is lifted up, and lofty."[2531] By his mouth, therefore, and by his words, is every one at once betrayed; and whether he has Christ in his heart, or Antichrist, is discerned in his speaking, according to what the Lord says in His Gospel, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."[2532] Whence also that rich sinner who implores help from Lazarus, then laid in Abraham's bosom, and established in 340 a place of comfort, while he, writhing in torments, is consumed by the heats of burning flame, suffers most punishment of all parts of his body in his mouth and his tongue, because doubtless in his mouth and his tongue he had most sinned.[2533]

4. For since it is written, "Neither shall revilers inherit the kingdom of God,"[2534] and again the Lord says in His Gospel, "Whosoever shall say to his brother, Thou fool; and whosoever shall say, Raca, shall be in danger of the Gehenna of fire,"[2535] how can they evade the rebuke of the Lord the avenger, who heap up such expressions, not only on their brethren, but also on the priests, to whom is granted such honour of the condescension of God, that whosoever should not obey his priest, and him that judgeth here for the time, was immediately to be slain? In Deuteronomy the Lord God speaks, saying, "And the man that will do presumptuously, and will not hearken unto the priest or to the judge, whosoever he shall be in those days, that man shall die; and all the people, when they hear, shall fear, and shall

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[2528] Ps. xxxviii. 35, 36.

[2529] Isa. xiv. 13, 14.

[2530] Isa. xiv. 15, 16.

[2531] Isa. ii. 12.

[2532] Matt. xii. 34, 35.

[2533] [This idea became embedded in the minds of Western Christians. See Southey, *Roderick*, xxv. note 72. The *Fabulous Chronicle* which Southey gives at length is a curious study of this subject.]

[2534] 1 Cor. vi. 10.

[2535] Matt. v. 22.

do no more wickedly."[2536] Moreover, to Samuel when he was despised by the Jews, God says; "They have not despised thee, but they have despised me."[2537] And the Lord also in the Gospel says, "He that heareth you, heareth me, and Him that sent me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth Him that sent me."[2538] And when he had cleansed the leprous man, he said, "Go, show thyself to the priest."[2539] And when afterwards, in the time of His passion, He had received a buffet from a servant of the priest, and the servant said to Him, "Answerest thou the high priest so?"[2540] the Lord said nothing reproachfully against the high priest, nor detracted anything from the priest's honour; but rather asserting His own innocence, and showing it, He says, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"[2541] Also subsequently, in the Acts of the Apostles, the blessed Apostle Paul, when it was said to him, "Revilest thou God's priest?"[2542]—although they had begun to be sacrilegious, and impious, and bloody, the Lord having already been crucified, and had no longer retained anything of the priestly honour and authority—yet Paul, considering the name itself, however empty, and the shadow, as it were, of the priest, said, "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."[2543]

5. When, then, such and so great examples, and many others, are precedents whereby the priestly authority and power by the divine condescension is established, what kind of people, think you, are they who, being enemies of the priests, and rebels against the Catholic Church, are frightened neither by the threatening of a forewarning Lord, nor by the vengeance of coming judgment? For neither have heresies arisen, nor have schisms originated, from any other source than from this, that God's priest is not obeyed; nor do they consider that there is one person for the time priest in the Church, and for the time judge in the stead of Christ;[2544] whom, if, according to divine teaching, the whole fraternity should obey, no one would stir up anything against the college of priests; no one, after the divine judgment, after the suffrage of the people, after the consent of the co-bishops, would make himself a judge, not now of the bishop, but of God. No one would rend the Church by a division of the unity

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[2536] Deut. xvii. 12, 13.

[2537] 1 Sam. viii. 7.

[2538] Luke x. 16.

[2539] Matt. viii. 4.

[2540] John xviii. 22.

[2541] John xviii. 23.

[2542] Acts xxiii. 4.

[2543] Acts xxiii. 5.

[2544] [i.e., in each Church the one episcopate—"the college of priests"—is represented by the one bishop. See note, Oxford trans., p. 155.]

of Christ.[2545] No one, pleasing himself, and swelling with arrogance, would found a new heresy, separate and without, unless any one be of such sacrilegious daring and abandoned mind, as to think that a priest is made without God's judgment, when the Lord says in His Gospel, "Are not two sparrows sold for a farthing? and one of them does not fall to the ground without the will of your Father."[2546] When He says that not even the least things are done without God's will, does any one think that the highest and greatest things are done in God's Church either without God's knowledge or permission, and that priests—that is, His stewards—are not ordained by His decree? This is not to have faith, whereby we live; this is not to give honour to God, by whose direction and decision we know and believe that all things are ruled and governed. Undoubtedly there are bishops made, not by the will of God, but they are such as are made outside of the Church—such as are made contrary to the ordinance and tradition of the Gospel, as the Lord Himself in the twelve prophets asserts, saying, "They have set up a king for themselves, and not by me."[2547] And again: "Their sacrifices are as the bread of mourning; all that eat thereof shall be polluted."[2548] And the Holy Spirit also cries by Isaiah, and says, "Woe unto you, children that are deserters. Thus saith the Lord, Ye have taken counsel, but not of me; and ye have made a covenant, but not of my Spirit, that ye may add sin to sin."[2549]

6. But—I speak to you as being provoked; I speak as grieving; I speak as constrained—when a bishop is appointed into the place of one deceased, when he is chosen in time of peace by the suffrage of an entire people, when he is protected by the help of God in persecution, faithfully linked with all his colleagues, approved to his people by now four years' experience in his episcopate; observant of discipline in time of peace; in time of disturbance, proscribed with the name of his episcopate applied and attached to him; so often asked for in the circus "for the lions;" in the amphitheatre, honoured with the testimony of the divine condescension; even in these very days on which I have written this letter to you, on account of the sacrifices which, by proclaimed edict, the people were commanded to celebrate, demanded anew in the circus "for the lions" by the clamour of the populace;—when such a one, dearest brother, is seen to be assailed by some desperate and reckless men, and by those who have their place outside the Church, it is manifest who assails him: not assuredly Christ, who either appoints or protects his priests; but he who, as the adversary of Christ and the foe to His Church, for this purpose persecutes with his malice the ruler of

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[2545] [An illustration again of the Cyprianic theory. See the *Treatise on Unity*. These notes will aid when we reach that Treatise.]

[2546] Matt. x. 29.

[2547] Hos. viii. 4.

[2548] Hos. ix. 4.

[2549] Isa. xxx. 1.

the Church, that when the pilot is removed, he may rage more atrociously and more violently with a view to the Church's dispersion.

7. Nor ought it, my dearest brother, to disturb any one who is faithful and mindful of the Gospel, and retains the commands of the apostle who forewarns us; if in the last days certain persons, proud, contumacious, and enemies of God's priests, either depart from the Church or act against the Church, since both the Lord and His apostles have previously foretold that there should be such. Nor let any one wonder that the servant placed over them should be forsaken by some, when His own disciples forsook the Lord Himself, who performed such great and wonderful works, and illustrated the attributes of God the Father by the testimony of His doings. And yet He did not rebuke them when they went away, nor even severely threaten them; but rather, turning to His apostles, He said, "Will ye also go away?"[2550] manifestly observing the law whereby a man left to his own liberty, and established in his own choice, himself desires for himself either death or salvation. Nevertheless, Peter,[2551] upon whom by the same Lord the Church had been built, speaking one for all, and answering with the voice of the Church, says, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and are sure that Thou art the Christ, the Son of the living God:"[2552] signifying, doubtless, and showing that those who departed from Christ perished by their own fault, yet that the Church which believes on Christ, and holds that which it has once learned, never departs from Him at all, and that those are the Church who remain in the house of God; but that, on the other hand, they are not the plantation planted by God the Father, whom we see not to be established with the stability of wheat, but blown about like chaff by the breath of the enemy scattering them, of whom John also in his epistle says, "They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us."[2553] Paul also warns us, when evil men perish out of the Church, not to be disturbed, nor to let our faith be lessened by the departure of the faithless. "For what," he says, "if some of them have departed from the faith? Hath their unbelief made the faith of God of none effect? God forbid! For God is true, but every man a liar."[2554]

8. For our own part, it befits our conscience, dearest brother, to strive that none should perish *going* out of the Church by our fault; but if any one, of his own accord and by his own sin, should perish, and should be unwilling to repent and to return to the Church, that

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[2550] John vi. 67.

[2551] [Cyprian could not have written this letter to Cornelius had he recognised in him, as a successor of Peter, any other than the gifts which he supposed common to all bishops.]

[2552] Matt. xv. 13.

[2553] 1 John ii. 19.

[2554] Rom. iii. 3, 4.

we who are anxious for their well-being should be blameless in the day of judgment, and that they alone should remain in punishment who refused to be healed by the wholesomeness of our advice. Nor ought the reproaches of the lost to move us in any degree to depart from the right path and from the sure rule, since also the apostle instructs us, saying, “If I should please men, I should not be the servant of Christ.”[2555] There is a great difference whether one desires to deserve well of men or of God. If we seek to please men, the Lord is offended. But if we strive and labour that we may please God, we ought to contemn human reproaches and abuse.

9. But that I did not immediately write to you, dearest brother, about Fortunatus, that pseudo-bishop, constituted by a few, and those, inveterate heretics, the matter was not such as ought at once and hastily to be brought under your notice, as if it were great or to be feared; especially since you already know well enough the name of Fortunatus, who is one of the five presbyters who some time back deserted from the Church, and were lately excommunicated 342 by the judgment of our fellow-bishops,[2556] men both numerous and entitled to the greatest respect, who on this matter wrote to you last year. Also you would recognise Felicissimus, the standard-bearer of sedition, who himself also is comprised in those same letters long ago written to you by our co-bishops,[2557] and who not only was excommunicated by them here, but moreover was lately driven from the Church by you there. Since I was confident that these things were in your knowledge, and knew for certain that they abode in your memory and discipline, I did not think it necessary that the follies of heretics should be told you quickly and urgently. For indeed it ought not to pertain to the majesty or the dignity of the Catholic Church, to concern itself with what the audacity of heretics and schismatics may attempt among themselves. For Novatian’s party is also said to have now made Maximus the presbyter—who was lately sent to us as an ambassador for Novatian, and rejected from communion with us—their false bishop in that place; and yet I had not written to you about this, since all these things are slighted by us; and I had sent to you lately the names of the bishops appointed there, who with wholesome and sound discipline govern the brethren in the Catholic Church.[2558] And this certainly, therefore, it was decided by the advice of all of us to write to you, that there might be found a short method of destroying error and of finding out truth, that you and our colleagues might know to whom to write, and reciprocally, from whom it behoved you to receive letters; but if any one, except those whom we have comprised in our letter, should dare to write to you, you would know either

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[2555] Gal. i. 10.

[2556] [“Our fellow-bishops.” This council was held on the return of Cyprian, a.d. 251, soon after Easter.]

[2557] [“Our fellow-bishops.” This council was held on the return of Cyprian, a.d. 251, soon after Easter.]

[2558] [They were not appointed there by any “favour of the Apostolic See,” and Cyprian knows much more of their existence as bishops than Cornelius does.]

that he was polluted by sacrifice, or by receiving a certificate, or that he was one of the heretics, and therefore perverted and profane. Nevertheless, having gained an opportunity, by means of a very great friend and a clerk, I have written to you by Felicianus the acolyte, whom you had sent with Perseus our colleague, among other matters which were to be brought under your notice from their party, about that Fortunatus also. But while our brother Felicianus is either retarded there by the wind or is detained by receiving other letters from us, he has been forestalled by Felicissimus hastening to you. For thus wickedness always hastens, as if by its speed it could prevail against innocence.

10. But I intimated to you, my brother, by Felicianus, that there had come to Carthage, Privatus, an old heretic in the colony of Lambesa, many years ago condemned for many and grave crimes by the judgment of ninety bishops, and severely remarked upon in the letters of Fabian and Donatus, also our predecessors, as is not hidden from your knowledge;[2559] who, when he said that he wished to plead his cause before us in the council which we held on the Ides of May then past, and was not permitted, made for himself that Fortunatus a pretended bishop, worthy of his college. And there had also come with him a certain Felix, whom he himself had formerly appointed a pseudo-bishop outside the Church, in heresy. But Jovinus also, and Maximus, were present as companions with the proved heretic,[2560] condemned for wicked sacrifices and crimes proved against them by the judgment of nine bishops, our colleagues, and again excommunicated also by many of us last year in a council. And with these four was also joined Repostus of Suturnica, who not only fell himself in the persecution, but cast down by sacrilegious persuasion the greatest part of his people. These five, with a few who either had sacrificed, or had evil consciences, concurred in desiring Fortunatus as a false bishop for themselves, that so, their crimes agreeing, the ruler should be such as those who are ruled.

11. Hence also, dearest brother, you may now know the other falsehoods which desperate and abandoned men have there spread about, that although, of the sacrificers, or of the heretics, there were not more than five false bishops who came to Carthage, and appointed Fortunatus as the associate of their madness; yet they, as children of the devil, and full of lies, dared, as you write, to boast that there were present twenty-five bishops; which falsehood they boasted here also before among our brethren, saying that twenty-five bishops would come from Numidia to make a bishop for them. After they were detected and confounded in this their lie (only five who had made shipwreck coming together, and these being excommunicated by us), they sailed to Rome with the reward of their lies, as if the truth could not sail after them, and convict their lying tongues by proof of the certainty. And this, my

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[2559] [Elucidation XI.]

[2560] Or, “with Privatus, the proved heretic;” or, according to the Oxford translation, “a proud heretic.” [See p. 308.]

brother, is real madness, not to think nor to know that lies do not long deceive, that the night only lasts so long as until the day brightens; but that when the day is clear and the sun has arisen, the darkness and gloom give place to light, and the robberies which were going on through the night cease. In fine, if you were to seek the names from them, they would have none which they could even falsely give. For such among them is the penury even of wicked men, that neither of sacrificers nor of heretics can there be collected twenty-five for them; and yet, for the sake of deceiving the ears of the simple and the absent, the number is exaggerated by a lie, as if, even if this number were true, either the Church would be overcome by heretics, or righteousness by the unrighteous.

12. Nor does it behove me, dearest brother, to do like things to them, and to go through in my discourse those things which they have committed, and still commit, since we have to consider what it becomes God's priests to utter and to write. Nor ought grief to speak among us so much as shame, and I ought not to seem provoked rather to heap together reproaches than crimes and sins. Therefore I am silent upon the deceits practised in the Church. I pass over the conspiracies and adulteries, and the various kinds of crimes. That circumstance alone, however, of their wickedness, in which the cause is not mine, nor man's, but God's, I do not think must be withheld; that from the very first day of the persecution, while the recent crimes of the guilty were still hot, and not only the devil's altars, but the very hands and the mouths of the lapsed, were still smoking with the abominable sacrifices, they did not cease to communicate with the lapsed, and to interfere with their repentance. God cries, "He that sacrificeth unto any gods, save unto the Lord only, shall be rooted out."[2561] And in the Gospel the Lord says, "Whosoever shall deny me, him will I deny."[2562] And in another place the divine indignation and anger are not silent, saying, "To them hast thou poured out a drink-offering, and to them hast thou offered a meat-offering. Shall I not be angry with these things? saith the Lord."[2563] And they interfere that God may not be entreated, who Himself declares that He is angry; they interpose that Christ may not be besought with prayers and satisfactions, who professes that him who denies Him He will deny.

13. In the very time of persecution we wrote letters on this matter, but we were not attended to. A full council being held, we decreed, not only with our consent, but also with our threatening, that the brethren should repent,[2564] and that none should rashly grant peace to those who did not repent. And those sacrilegious persons rush with impious madness against God's priests, departing from the Church; and raising their parricidal arms against the Church, in order that the malice of the devil may consummate their work,[2565] take pains

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[2561] Ex. xxii. 20.

[2562] Matt. x. 33.

[2563] Isa. lvii. 6.

[2564] Strictly, the phrase here as elsewhere is, "should do penance," "pœnitentiam agerent."

[2565] "That by the malice of the devil they may consummate their work;" *v. l.*

that the divine clemency may not heal the wounded in His Church. They corrupt the repentance of the wretched men by the deceitfulness of their lies, that it may not satisfy an offended God—that he who has either blushed or feared to be a Christian before, may not afterwards seek Christ his Lord, nor he return to the Church who had departed from the Church. Efforts are used that the sins may not be atoned for with just satisfactions and lamentations, that the wounds may not be washed away with tears. True peace is done away by the falsehood of a false peace; the healthful bosom of a mother is closed by the interference of the stepmother, that weeping and groaning may not be heard from the breast and from the lips of the lapsed. And beyond this, the lapsed are compelled with their tongues and lips, in the Capitol[2566] wherein before they had sinned, to reproach the priests—to assail with contumelies and with abusive words the confessors and virgins, and those righteous men who are most eminent for the praise of the faith, and most glorious in the Church. By which things, indeed, it is not so much the modesty and the humility and the shame of our people that are smitten, as their own hope and life that are lacerated. For neither is it he who hears, but he who utters the reproach, that is wretched; nor is it he who is smitten by his brother, but he who smites a brother, that is a sinner under the law; and when the guilty do a wrong to the innocent, they suffer the injury who think that they are doing it. Finally, their mind is smitten by these things, and their spirit is dull, and their sense of right is estranged: it is God's wrath that they do not perceive their sins, lest repentance should follow as it is written, "And God gave them the spirit of torpor,"[2567] that is, that they may not return and be healed, and be made whole after their sins by just prayers and satisfactions. Paul the apostle in his epistle lays it down, and says, "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."[2568] The highest degree of happiness is, not to sin; the second, to acknowledge our sins. In the former, innocence flows pure and unstained to preserve us; in the latter, there comes a medicine to heal us. Both of these they have lost by offending God, both because the grace is lost which is received from the sanctification of baptism, and repentance comes not to their help, whereby the sin is healed. Think you, brother, that their wickednesses against God are trifling, their sins small and moderate—since by their means the majesty of an angry God is not besought, since the anger and the fire and the day of the Lord is not 344 feared—since, when Antichrist is at hand the faith of the militant people is disarmed by the taking away of the power of Christ and His fear? Let the laity see to it how they may amend this.[2569] A heavier labour is incumbent on the priests in asserting and maintaining the majesty of God, that we seem not to neglect anything in this respect, when God admonishes us, and says, "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord, I will even send a curse upon you, and I will curse your blessing."[2570] Is honour, then, given to God when the majesty and decree of God are so condemned, that when He declares that He is indignant and angry with those who sacrifice, and when He threatens eternal penalties and perpetual punishments, it is proposed by the sacrilegious, and said, Let not the wrath of God be considered, let not the judgment of the Lord be feared, let not any knock at the Church of Christ; but repentance being done away with, and no confession of sin being made, the bishops being despised and trodden under foot, let peace be proclaimed by the presbyters in deceitful words; and lest the lapsed should rise up, or those placed without should return to the Church, let communion be offered to those who are not in communion?

[2566] *Scil.* Capitol of Carthage, for the provinces imitated Rome in this respect. Du Cange give many instances.

[2567] Isa. xxix. 10: orig. "*transpunctionis.*"

[2568] 2 Thess. ii. 10–12.

14. To these also it was not sufficient that they had withdrawn from the Gospel, that they had taken away from the lapsed the hope of satisfaction and repentance, that they had taken away those involved in frauds or stained with adulteries, or polluted with the deadly contagion of sacrifices, lest they should entreat God, or make confession of their crimes in the Church, from all feeling and fruit of repentance; that they had set up[2571] outside for themselves—outside the Church, and opposed to the Church, a conventicle of their abandoned faction, when there had flowed together a band of creatures with evil consciences, and unwilling to entreat and to satisfy God. After such things as these, moreover, they still dare—a false bishop having been appointed for them by heretics—to set sail and to bear letters from schismatic and profane persons to the throne of Peter, and to the chief church whence priestly unity takes its source;[2572] and not to consider that these were the Romans whose faith was praised in the preaching of the apostle, to whom faithlessness could have no access.[2573] But what was the reason of their coming and announcing the making of the pseudo-bishop in opposition to the bishops? For either they are pleased with what they have done, and persist in their wickedness; or, if they are displeased and retreat, they know

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[2569] [The organization of the laity into their freedom and franchises is part of the Cyprianic system, and gave birth to the whole fabric of free constitutions, in England and elsewhere.]

[2570] Mal. ii. 1, 2.

[2571] "Unless they had set up," *v. l.*

[2572] [The Apostolic See of the West was necessarily all this in the eyes of an unambitious faithful Western co-bishop; but the letter itself proves that it was not the See of one who had any authority over or apart from his co-bishops. Let us not read into his expressions ideas which are an after-thought, and which conflict with the life and all the testimony of Cyprian.]

[2573] [To be interpreted by Epistle xxx. p. 308, *supra*. Elucidation XII.]

whither they may return. For, as it has been decreed by all of us[2574]—and is equally fair and just—that the case of every one should be heard there where the crime has been committed; and a portion of the flock has been assigned to each individual pastor, which he is to rule and govern, having to give account of his doing to the Lord; it certainly behoves those over whom we are placed not to run about nor to break up the harmonious agreement of the bishops with their crafty and deceitful rashness, but there to plead their cause, where they may be able to have both accusers and witnesses of their crime; unless perchance the authority of the bishops constituted in Africa seems to a few desperate and abandoned men to be too little,[2575] who have already judged concerning them, and have lately condemned, by the gravity of their judgment, their conscience bound in many bonds of sins. Already their case has been examined, already sentence concerning them has been pronounced; nor is it fitting for the dignity of priests to be blamed for the levity of a changeable and inconstant mind, when the Lord teaches and says, "Let your communication be, Yea, yea; Nay, nay."[2576]

15. If the number of those who judged concerning them last year be reckoned with the presbyters and deacons, then there were more present to the judgment and hearing than are those very same persons who now seem to be associated with Fortunatus. For you ought to know, dearest brother, that after he was made a pseudo-bishop by the heretics, he was at once deserted by almost all. For those to whom in past time delusions were offered, and deceitful words were given, to the effect that they were to return to the Church together; after they saw that a false bishop was made there, learned that they had been fooled and deceived, and are daily returning and knocking at the *door of the* Church; while we, meanwhile, by whom account is to be given to the Lord, are anxiously weighing and carefully examining who ought to be received and admitted into the Church. For some are either hindered by their crimes to such a degree, or they are so obstinately and firmly opposed by their brethren, that they cannot be received at all except with offence and risk to a great many. For neither must some putridities be so collected and brought together, that the parts which are sound and whole should be injured; nor is that pastor serviceable or wise who so mingles the diseased and affected sheep with his flock as to contaminate the whole flock with the infection of the clinging evil. (Do not pay attention to their number.[2577] For one

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[2574] [Note this decree, "by all of us," and what follows.]

[2575] [Only "desperate and abandoned men" could make light of other bishops, by carrying their case from their own province to Rome. This was forbidden by canons. Cyprian's respect for the mother See was like that felt by Anglo-Americans for Canterbury, involving no subjection in the least degree. See Elucidation XIII.]

[2576] Matt. v. 37.

[2577] [Exod. xxiii. 2. The best comment on Cyprian's system is to be found in the *Commonitory* of Vincent of Lerins (a.d. 450), who lays down the rule, that if the whole Church revolts from the faith save only a few, those few are the Catholics.]

who fears God is better than a thousand impious sons, as the Lord spoke by the prophet, saying, "O son, do not delight in ungodly sons, though they multiply to thee, except the fear of the Lord be with them."[2578]) Oh, if you could, dearest brother, be with us here when those evil and perverse men return from schism, you would see what labour is mine to persuade patience to our brethren, that they should calm their grief of mind, and consent to receive and heal the wicked. For as they rejoice and are glad when those who are endurable and less guilty return, so, on the other hand, they murmur and are dissatisfied as often as the incorrigible and violent, and those who are contaminated either by adulteries or by sacrifices, and who, in addition to this, are proud besides, so return to the Church, as to corrupt the good dispositions within it. Scarcely do I persuade the people; nay, I extort it from them, that they should suffer such to be admitted. And the grief of the fraternity is made the more just, from the fact that one and another who, notwithstanding the opposition and contradiction of the people, have been received by my facility, have proved worse than they had been before, and have not been able to keep the faith of their repentance, because they had not come with true repentance.

16. But what am I to say of those who have now sailed to you with Felicissimus, guilty of every crime, as ambassadors sent by Fortunatus the pseudo-bishop, bringing to you letters as false as he himself is false, whose letters they bring, as his conscience is full of sins, as his life is execrable, as it is disgraceful; so that, even if they were in the Church, such people ought to be expelled from the Church. In addition, since they have known their own conscience, they do not dare to come to us or to approach to the threshold of the Church, but wander about, without her, through the province, for the sake of circumventing and defrauding the brethren; and now, being sufficiently known to all, and everywhere excluded for their crimes, they sail thither also to you. For they cannot have the face to approach to us, or to stand before us, since the crimes which are charged upon them by the brethren are most grievous and grave. If they wish to undergo our judgment, let them come. Finally, if they can find any excuse or defence, let us see what thought they have of making satisfaction, what fruit of repentance they bring forward. The Church is neither closed here to any one, nor is the bishop denied to any. Our patience, and facility, and humanity are ready for those who come. I entreat all to return into the Church. I beg all our fellow-soldiers to be included within the camp of Christ, and the dwelling-place of God the Father. I remit everything. I shut my eyes to many things, with the desire and the wish to gather together the brotherhood. Even those things which are committed against God I do not investigate with the full judgment of religion. I almost sin myself, in remitting sins[2579] more than I ought. I embrace

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[2578] Ecclus. xvi. 1, 2. The words in parenthesis are not found in many editions.

[2579] [See vol. ii. pp. 15, 22. And for this ecclesiastical "remission," 2 Cor. ii. 10, which Cyprian imitates.]

with prompt and full love those who return with repentance, confessing their sin with lowly and unaffected atonement.[2580]

17. But if there are some who think that they can return to the Church not with prayers but with threats, or suppose that they can make a way for themselves, not with lamentation and atonements, but with terrors, let them take it for certain that against such the Church of the Lord stands closed; nor does the camp of Christ, unconquered and firm with the Lord's protection, yield to threats. The priest of God holding fast the Gospel and keeping Christ's precepts may be slain; he cannot be conquered. Zacharias, God's priest, suggests and furnishes to us examples of courage and faith, who, when he could not be terrified with threats and stoning, was slain in the temple of God, at the same time crying out and saying, what we also cry out and say against the heretics, "Thus saith the Lord, Ye have forsaken the ways of the Lord, and the Lord will forsake you."[2581] For because a few rash and wicked men forsake the heavenly and wholesome ways of the Lord, and not doing holy things are deserted by the Holy Spirit, we also ought not therefore to be unmindful of the divine tradition, so as to think that the crimes of madmen are greater than the judgments of priests; or conceive that human endeavours can do more to attack, than divine protection avails to defend.

18. Is the dignity of the Catholic Church, dearest brother, to be laid aside, is the faithful and uncorrupted majesty of the people placed within it,[2582] and the priestly authority and power also, all to be laid aside for this, that those who are set without the Church may say that they wish to judge concerning a prelate in the Church? heretics concerning a Christian? wounded men about a whole man? maimed concerning a sound man? lapsed concerning one who stands fast? guilty concerning their judge? sacrilegious men concerning a priest? What is left but that the Church should yield to the Capitol, and that, while the priests depart and remove the Lord's altar, the images and idols should pass over with their altars into the sacred and venerable assembly of our clergy, and a larger and fuller material for declaiming against us and abusing us be afforded to Novatian; if they who have sacrificed and have publicly denied Christ should begin not only to be entreated and admitted without penance done, but, moreover, in addition, to domineer by the power of their terror? 34

19. If they desire peace, let them lay aside their arms. If they make atonement, why do they threaten? or if they threaten, let them know that they are not feared by God's priests. For even Antichrist, when he shall begin to come, shall not enter into the Church because

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[2580] [What a contrast to the hierarchical spirit of the Middle Ages, this primitive compassion for penitents! Think of Canossa.]

[2581] 2 Chron. xxiv. 20.

[2582] [Cyprian's love for the people is always thus conspicuous. Here the majesty and dignity of the Catholic Church is identified with all estates of men therein.]

he threatens; neither shall we yield to his arms and violence, because he declares that he will destroy us if we resist. Heretics arm us when they think that we are terrified by their threatenings; nor do they cast us down on our face, but rather they lift us up and inflame us, when they make peace itself worse to the brethren than persecution. And we desire, indeed, that they may not fill up with crime what they speak in madness, that they who sin with perfidious and cruel words may not also sin in deeds. We pray and beseech God, whom they do not cease to provoke and exasperate, that He will soften their hearts, that they may lay aside their madness, and return to soundness of mind; that their breasts, covered over with the darkness of sins, may acknowledge the light of repentance, and that they may rather seek that the prayers and supplications of the priest may be poured out on their behalf, than themselves pour out the blood of the priest. But if they continue in their madness, and cruelly persevere in these their parricidal deceits and threats, no priest of God is so weak, so prostrate, and so abject, so inefficient by the weakness of human infirmity, as not to be aroused against the enemies and impugners of God by strength from above; as not to find his humility and weakness animated by the vigour and strength of the Lord who protects him. It matters nothing to us by whom, or when we are slain, since we shall receive from the Lord the reward of our death and of our blood. Their *concision*[2583] is to be mourned and lamented, whom the devil so blinds, that, without considering the eternal punishments of Gehenna, they endeavour to imitate the coming of Antichrist, who is now approaching.

20. And although I know, dearest brother, from the mutual love which we owe and manifest one towards another, that you always read my letters to the very distinguished clergy who preside with you there,[2584] and to your very holy and large congregation,[2585] yet now I both warn and ask you to do by my request what at other times you do of your own accord and courtesy; that so, by the reading of this my letter, if any contagion of envenomed speech and of pestilent propagation has crept in there, it may be all purged out of the ears and of the hearts of the brethren, and the sound and sincere affection of the good may be cleansed anew from all the filth of heretical disparagement.

21. But for the rest, let our most beloved brethren firmly decline, and avoid the words and conversations of those whose word creeps onwards like a cancer; as the apostle says, “Evil communications corrupt good manners.”[2586] And again: “A man that is an heretic, after one admonition, reject: knowing that he that is such is subverted, and sinneth, being

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[2583] [Phil. iii. 2. The apostle calls the Judaizers a *concision*, the particle *cut off* and thrown away in the rite of circumcision; a rejected schism. See Joel iii. 14, Eng., margin. Elucidation XII.]

[2584] [Note this significant language. Our author has no conception of a pontifical system excluding the presbytery from its part and place in the councils and regimen of the Church.]

[2585] [Elucidation XV.; also Elucidation XIII.]

[2586] 1 Cor. xv. 33.

condemned of himself."[2587] And the Holy Spirit speaks by Solomon, saying, "A perverse man carrieth perdition in his mouth; and in his lips he hideth a fire."[2588] Also again, he warneth us, and says, "Hedge in thy ears with thorns, and hearken not to a wicked tongue."[2589] And again: "A wicked doer giveth heed to the tongue of the unjust; but a righteous man does not listen to lying lips."[2590] And although I know that our brotherhood there,[2591] assuredly fortified by your foresight, and besides sufficiently cautious by their own vigilance, cannot be taken nor deceived by the poisons of heretics, and that the teachings and precepts of God prevail with them only in proportion as the fear of God is in them; yet, even although needlessly, either my solicitude or my love persuaded me to write these things to you, that no commerce should be entered into with such; that no banquets nor conferences be entertained with the wicked; but that we should be as much separated from them, as they are deserters from the Church; because it is written, "If he shall neglect to hear the Church, 347 let him be unto thee as a heathen man and a publican."[2592] And the blessed apostle not only warns, but also commands us to withdraw from such. "We command you," he says, "in the name of Jesus Christ our Lord, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."[2593] There can be no fellowship between faith and faithlessness. He who is not with Christ, who is an adversary of Christ, who is hostile to His unity and peace, cannot be associated with us. If they come with prayers and atonements, let them be heard; if they heap together curses and threats, let them be rejected. I bid you, dearest brother, ever heartily farewell.[2594]

2587 Tit. iii. 10, 11.

2588 Prov. xvi. 27.

2589 Ecclus. xxviii. 24 (Vulg. 28).

2590 Prov. xvii. 4.

2591 [It must be seen what all this implies as to the position of Cornelius and ("our brotherhood there") his comprovincial bishops, i.e., in their relations to Cyprian.]

2592 Matt. xviii. 17.

2593 2 Thess. iii. 6. [Cyprian virtually commands Cornelius, through the Apostle, what course to take. Elucidation XIII.]

2594 [3] [Had such a letter been sent by Cornelius to Cyprian,—so full of warning, advice, and even direction,—what would not have been made of it as a "Decretal"? a.d. 252.]

Epistle LV.[2595]

To the People of Thibaris, Exhorting to Martyrdom.

Argument.—Cyprian First of All Excuses Himself to the Thibaritans that He Had Not Been to Visit Them, and Gives Them Warning of the Persecution at Hand; He Then Furnishes Inducements Readily to Undergo Martyrdom.[2596]

1. Cyprian to the people abiding at Thibaris, greeting. I had indeed thought, beloved brethren, and prayerfully desired—if the state of things and the condition of the times permitted, in conformity with what you frequently desired—myself to come to you; and being present with you, then to strengthen the brotherhood with such moderate powers of exhortation as I possess. But since I am detained by such urgent affairs, that I have not the power to travel far from this place, and to be long absent from the people over whom by divine mercy I am placed, I have written in the meantime this letter, to be to you in my stead. For as, by the condescension of the Lord instructing me, I am very often instigated and warned, I ought to bring unto your conscience also the anxiety of my warning. For you ought to know and to believe, and hold it for certain, that the day of affliction has begun to hang over our heads, and the end[2597] of the world and the time of Antichrist to draw near, so that we must all stand prepared for the battle; nor consider anything but the glory of life eternal, and the crown of the confession of the Lord; and not regard those things which are coming as being such as were those which have passed away. A severer and a fiercer fight is now threatening, for which the soldiers of Christ ought to prepare themselves with uncorrupted faith and robust courage, considering that they drink the cup of Christ's blood daily,[2598] for the reason that they themselves also may be able to shed their blood for Christ. For this is to wish to be found with Christ, to imitate that which Christ both taught and did, according to the Apostle John, who said, "He that saith he abideth in Christ, ought himself also so to walk even as He walked."[2599] Moreover, the blessed Apostle Paul exhorts and teaches,

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[2595] Oxford ed.: Ep. lviii.

[2596] Hence are suggested illustrations of good men from the beginning of the world who have suffered martyrdom, especially that which surpasses all examples, the passion of our Lord. What excitement is afforded to the endurance of martyrdom by the brave and ready enduring of the contests of the stadium and the theatre. Finally, let the reward be considered, which now, moreover, animates and influences us to sustain everything.

[2597] Occasum.

[2598] [It has been a question whether this *daily* reception of the communion was confined to times of persecution, or was more generally the custom. It seems to me exceptional. Freeman, vol. i. p. 383.]

[2599] 1 John ii. 6.

saying, “We are God’s children; but if children, then heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together.”[2600]

2. Which things must all now be considered by us, that no one may desire anything from the world that is now dying, but may follow Christ, who both lives for ever, and quickens His servants, who are established in the faith of His name. For there comes the time, beloved brethren, which our Lord long ago foretold and taught us was approaching, saying, “The time cometh, that whosoever killeth you will think that he doeth God service. And these things they will do unto you, because they have not known the Father nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.”[2601] Nor let any one wonder that we are harassed with constant persecutions, and continually tried with increasing afflictions, when the Lord before predicted that these things would happen in the last times, and has instructed us for the warfare by the teaching and exhortation of His words. Peter also, His apostle, has taught that persecutions occur for the sake of our being proved, and that we also should, by the example of righteous men who have gone before us, be joined to the love of God by death and sufferings. For he wrote in his epistle, and said, “Beloved, think it not strange concerning the fiery trial which is to try you, nor do ye fall away, as if some new thing happened unto you; but as often as ye partake in Christ’s sufferings, rejoice in all things, that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached in the name of Christ, happy are ye; for the name of the majesty and power of the Lord resteth on you, which indeed on their part is blasphemed, but on our part is glorified.”[2602] Now the apostles taught us those things which they themselves also learnt from the Lord’s precepts and the heavenly commands, the Lord Himself thus strengthening us, and saying, “There is no man that hath left house, or land, or parents, or brethren, or sisters, or wife, or children, for the kingdom of God’s sake, who shall not receive sevenfold more in this present time, and in the world to come life everlasting.”[2603] And again He says, “Blessed are ye when men shall hate you, and shall separate you from their company, and shall cast you out, and shall reproach your name as evil for the Son of man’s sake. Rejoice ye in that day, and leap for joy; for, behold your reward is great in heaven.”[2604]

3. The Lord desired that we should rejoice and leap for joy in persecutions, because, when persecutions occur, then are given the crowns of faith, then the soldiers of God are proved, then the heavens are opened to martyrs. For we have not in such a way given our

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[2600] Rom. viii. 16, 17.

[2601] John xvi. 2–4.

[2602] 1 Pet. iv. 12–14.

[2603] Luke xviii. 29, 30.

[2604] Luke vi. 22, 23.

name to warfare that we ought only to think about peace and draw back from and refuse war, when in this very warfare the Lord walked first—the Teacher of humility, and endurance, and suffering—so that what He taught to be done, He first of all did, and what He exhorts to suffer, He Himself first suffered for us. Let it be before your eyes beloved brethren, that He who alone received all judgment from the Father, and who will come to judge, has already declared the decree of His judgment and of His future recognition, foretelling and testifying that He will confess those before His Father who confess Him, and will deny those who deny Him. If we could escape death, we might reasonably fear to die. But since, on the other hand, it is necessary that a mortal man should die, we should embrace the occasion that comes by the divine promise and condescension, and accomplish the ending provided by death with the reward of immortality; nor fear to be slain, since we are sure when we are slain to be crowned.

4. Nor let any one, beloved brethren, when he beholds our people driven away and scattered by the fear of persecution, be disturbed at seeing the brotherhood gathered together, nor the bishops discoursing.[2605] All are not able to be there together, who may not kill, but who must be killed. Wherever, in those days, each one of the brethren shall be separated from the flock for a time, by the necessity of the season, in body, not in spirit, let him not be moved at the terror of that flight; nor, if he withdraw and be concealed, let him be alarmed at the solitude of the desert place. He is not alone, whose companion in flight Christ is; he is not alone who, keeping God's temple wheresoever he is, is not without God. And if a robber should fall upon you, a fugitive in the solitude or in the mountains; if a wild beast should attack you; if hunger, or thirst, or cold should distress you, or the tempest and the storm should overwhelm you hastening in a rapid voyage over the seas, Christ everywhere looks upon His soldier fighting; and for the sake of persecution, for the honour of His name, gives a reward to him when he dies, as He has promised that He will give in the resurrection. Nor is the glory of martyrdom less that he has not perished publicly and before many, since the cause of perishing is to perish for Christ. That Witness who proves martyrs, and crowns them, suffices for a testimony of his martyrdom.

5. Let us, beloved brethren, imitate righteous Abel, who initiated martyrdoms, he first being slain for righteousness' sake. Let us imitate Abraham, the friend of God, who did not delay to offer his son as a victim with his own hands, obeying God with a faith of devotion. Let us imitate the three children Ananias, Azarias, and Misael, who, neither frightened by their youthful age nor broken down by captivity, Judea, being conquered and Jerusalem taken, overcame the king by the power of faith in his own kingdom; who, when bidden to worship the image which Nebuchadnezzar the king had made, stood forth stronger both than the king's threats and the flames, calling out and attesting their faith by these words:

[2605] [Preaching the eminent duty of true bishops. See letter li. p. 330, note 4, *supra*.]

"O king Nebuchadnezzar, we are not careful to answer thee in this matter. For the God whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of thine hands, O king. But if not, be it known unto thee, that we do not serve thy gods, nor worship the golden image which thou hast set up."[2606] They believed that they might escape according to their faith, but they added, "and if not," that the king might know that they could also die for the God they worshipped. For this is the strength of courage and of faith, to believe and to know that God can deliver from present death, and yet not to fear death nor to give way, that faith may be the more mightily proved. The uncorrupted and unconquered might of the Holy Spirit broke forth by their mouth, so that the words which the Lord in His Gospel spoke are seen to be true: "But when they shall seize you, take no thought what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."[2607] He said that 349 what we are able to speak and to answer is given to us in that hour from heaven, and supplied; and that it is not then we who speak, but the Spirit of God our Father, who, as He does not depart nor is separated from those who confess Him, Himself both speaks and is crowned in us. So Daniel, too, when he was required to worship the idol Bel, which the people and the king then worshipped, in asserting the honour of his God, broke forth with full faith and freedom, saying, "I worship nothing but the Lord my God, who created the heaven and the earth."[2608]

6. What shall we say of the cruel tortures of the blessed martyrs in the Maccabees,[2609] and the multiform sufferings of the seven brethren, and the mother comforting her children in their agonies, and herself dying also with her children? Do not they witness the proofs of great courage and faith, and exhort us by their sufferings to the triumphs of martyrdom? What of the prophets whom the Holy Spirit quickened to the foreknowledge of future events? What of the apostles whom the Lord chose? Since these righteous men were slain for righteousness' sake, have they not taught us also to die? The nativity of Christ witnessed at once the martyrdom of infants, so that they who were two years old and under were slain for His name's sake. An age not yet fitted for the battle appeared fit for the crown. That it might be manifest that they who are slain for Christ's sake are innocent, innocent infancy was put to death for His name's sake. It is shown that none is free from the peril of persecution, when even these accomplished martyrdoms. But how grave is the case of a Christian man, if he, a servant, is unwilling to suffer, when his Master first suffered; and that we should be unwilling to suffer for our own sins, when He who had no sin of His own suffered for us! The Son

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[2606] Dan. iii. 16–18.

[2607] Matt. x. 19, 20.

[2608] Bel and the Dragon 5.

[2609] [Referred to by St. Paul, Heb. xi. 35. I say *St. Paul* advisedly. See, to the contrary, Farrar, *St. Paul*, p. 6.]

of God suffered that He might make us sons of God, and the son of man will not suffer that he may continue to be a son of God! If we suffer from the world's hatred, Christ first endured the world's hatred. If we suffer reproaches in this world, if exile, if tortures, the Maker and Lord of the world experienced harder things than these, and He also warns us, saying, "If the world hate you, remember that it hated me before you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you."[2610] Whatever our Lord and God taught, He also did, that the disciple might not be excused if he learns and does not.

7. Nor let any one of you, beloved brethren, be so terrified by the fear of future persecution, or the coming of the threatening Antichrist, as not to be found armed for all things by the evangelical exhortations and precepts, and by the heavenly warnings. Antichrist is coming, but above him comes Christ also.[2611] The enemy goeth about and rageth, but immediately the Lord follows to avenge our sufferings and our wounds. The adversary is enraged and threatens, but there is One who can deliver us from his hands. He is to be feared whose anger no one can escape, as He Himself forewarns, and says: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell."[2612] And again: "He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."[2613] And in the Apocalypse He instructs and forewarns, saying, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same also shall drink of the wine of the wrath of God, mixed in the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torments shall ascend up for ever and ever; and they shall have no rest day nor night, who worship the beast and his image."[2614]

8. For the secular contest men are trained and prepared, and reckon it a great glory of their honour if it should happen to them to be crowned in the sight of the people, and in the presence of the emperor. Behold a lofty and great contest, glorious also with the reward of a heavenly crown, inasmuch as God looks upon us as we struggle, and, extending His view over those whom He has condescended to make His sons, He enjoys the spectacle of our contest. God looks upon us in the warfare, and fighting in the encounter of faith; His

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[2610] John xv. 18–20.

[2611] [Valuable note, Oxford trans., Ep. lviii. p. 142, note k.]

[2612] Matt. x. 28.

[2613] John xii. 25.

[2614] Apoc. xiv. 9–11.

angels look on us, and Christ looks on us. How great is the dignity, and how great the happiness of the glory, to engage in the presence of God, and to be crowned, with Christ for a judge! Let us be armed, beloved brethren, with our whole strength, and let us be prepared for the struggle with an uncorrupted mind, with a sound faith, with a devoted courage. Let the camp of God go forth to the battle-field which is appointed to us. Let the sound ones be armed, lest he that is sound should lose the advantage of having lately stood; let the lapsed also be armed, that even the lapsed may regain what he has lost: let honour provoke the whole; let sorrow provoke the lapsed to the battle. The Apostle Paul teaches us to be armed and prepared, saying, "We wrestle not against flesh and blood, but against powers, and the princes of this world and of this darkness, against spirits of wickedness in high places. Wherefore put on the whole armour, that ye may be able to withstand in the most evil day, that when ye have done all ye may stand; having your loins girt about with truth, and having put on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one; and the helmet of salvation, and the sword of the Spirit, which is the word of God."[2615]

9. Let us take these arms, let us fortify ourselves with these spiritual and heavenly safeguards, that in the most evil day we may be able to withstand, and to resist the threats of the devil: let us put on the breastplate of righteousness, that our breast may be fortified and safe against the darts of the enemy: let our feet be shod with evangelical teaching, and armed, so that when the serpent shall begin to be trodden and crushed by us, he may not be able to bite and trip us up: let us bravely bear the shield of faith, by the protection of which, whatever the enemy darts at us may be extinguished: let us take also for protection of our head the helmet of salvation, that our ears may be guarded from hearing the deadly edicts; that our eyes may be fortified, that they may not see the odious images; that our brow may be fortified, so as to keep safe the sign of God;[2616] that our mouth may be fortified, that the conquering tongue may confess Christ its Lord: let us also arm the right hand with the sword of the Spirit, that it may bravely reject the deadly sacrifices; that, mindful of the Eucharist, the hand which has received the Lord's body[2617] may embrace the Lord Himself, hereafter to receive from the Lord the reward of heavenly crowns.

10. Oh, what and how great will that day be at its coming, beloved brethren, when the Lord shall begin to count up His people, and to recognise the deservings of each one by the

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[2615] Eph. vi. 12–17.

[2616] *Scil.*: the sign of the cross in baptism.

[2617] It is observed here that the Eucharist was at this time received by the hand of the communicant, and not placed in his mouth by the minister, as some have pretended was the original mode of administration. [See Cyril of Jerusalem, *Mystagog.*, v. p. 1126, Migne.]

inspection of His divine knowledge, to send the guilty to Gehenna, and to set on fire our persecutors with the perpetual burning of a penal fire, but to pay to us the reward of our faith and devotion! What will be the glory and how great the joy to be admitted to see God, to be honoured to receive with Christ, thy Lord God, the joy of eternal salvation and light—to greet Abraham, and Isaac, and Jacob, and all the patriarchs, and prophets, and apostles, and martyrs—to rejoice with the righteous and the friends of God in the kingdom of heaven, with the pleasure of immortality given to us—to receive there what neither eye hath seen, nor ear heard, neither hath entered into the heart of man! For the apostle announces that we shall receive greater things than anything that we here either do or suffer, saying, "The sufferings of this present time are not worthy to be compared with the glory to come hereafter which shall be revealed in us."[2618] When that revelation shall come, when that glory of God shall shine upon us, we shall be as happy and joyful, honoured with the condescension of God, as they will remain guilty and wretched, who, either as deserters from God or rebels against Him, have done the will of the devil, so that it is necessary for them to be tormented with the devil himself in unquenchable fire.

11. Let these things, beloved brethren, take hold of our hearts; let this be the preparation of our arms, this our daily and nightly meditation, to have before our eyes and ever to revolve in our thoughts and feelings the punishments of the wicked and the rewards and the deservings of the righteous: what the Lord threatens by way of punishment against those that deny Him; what, on the other hand, He promises by way of glory to those that confess Him. If, while we think and meditate on these things, there should come to us a day of persecution, the soldier of Christ instructed in His precepts and warnings is not fearful for the battle, but is prepared for the crown. I bid you, dearest brethren, ever heartily farewell.

[2618] Rom. viii. 18.

Epistle LVI.[2619]

To Cornelius in Exile, Concerning His Confession.

Argument.—Cyprian Praises in Cornelius and His People Their Confession of the Name of Christ Even to Banishment; And Exhorts Them to Constancy and to Mutual Prayer for One Another, as Well in Respect of the Approaching Day of Struggle in This Life, as After Death.[2620]

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1. Cyprian to Cornelius his brother, greeting. We have been made acquainted, dearest brother, with the glorious testimonies of your faith and courage, and have received with such exultation the honour of your confession, that we count ourselves also sharers and companions in your merits and praises. For as we have one Church, a mind united, and a concord undivided, what priest does not congratulate himself on the praises of his fellow-priest[2621] as if on his own; or what brotherhood would not rejoice in the joy of its brethren? It cannot be sufficiently declared how great was the exultation and how great the joy here, when we had heard of your success and bravery, that you had stood forth as a leader of confession to the brethren there; and, moreover, that the confession of the leader had increased by the consent of the brethren; so that, while you precede them to glory, you have made many your companions in glory, and have persuaded the people to become a confessor by being first prepared to confess on behalf of all; so that we are at a loss what we ought first of all to commend in you, whether your prompt and decided faith, or the inseparable love of the brethren. Among you the courage of the bishop going before has been publicly proved, and the unitedness of the brotherhood following has been shown. As with you there is one mind and one voice, the whole Roman Church has confessed.[2622]

2. The faith, dearest brethren, which the blessed apostle commended in you has shone brightly. He even then in the spirit foresaw this praise of courage and firmness of strength; and, attesting your merits by the commendation of your future doings, in praising the parents he provokes the children. While you are thus unanimous, while you are thus brave, you have given great examples both of unanimity and of bravery to the rest of the brethren. You have taught them deeply to fear God, firmly to cling to Christ; that the people should be associated with the priests in peril; that the brethren should not be separated from brethren

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[2619] Oxford ed.: Ep. lx. a.d. 252.

[2620] Damasus mentions this epistle in the life of Cornelius, as being that on account of which a calumny arose, whence the tyrant took an excuse for his death.

[2621] [Note the entire equality of these bishops. Carthage and Rome are of equal sacerdocy.]

[2622] [Cornelius the voice of his diocese only because they concur with him. Compare Leto, *Vat. Council*, p. 223 and *passim.*]

in persecution; that a concord, once established, can by no means be overcome; that whatsoever is at the same time sought for by all, the God of peace will grant to the peaceful. The adversary had leapt forth to disturb the camp of Christ with violent terror; but, with the same impetuosity with which he had come, he was beaten back and conquered; and as much fear and terror as he had brought, so much bravery and strength he also found. He had thought that he could again overthrow the servants of God, and agitate them in his accustomed manner, as if they were novices and inexperienced—as if little prepared and little cautious. He attacked one first, as a wolf had tried to separate the sheep from the flock, as a hawk to separate the dove from the flying troop; for he who has not sufficient strength against all, seeks to gain advantage from the solitude of individuals. But when beaten back as well by the faith as by the vigour of the combined army, he perceived that the soldiers of Christ are now watching, and stand sober and armed for the battle; that they cannot be conquered, but that they can die; and that by this very fact they are invincible, that they do not fear death; that they do not in turn assail their assailants, since it is not lawful for the innocent even to kill the guilty; but that they readily deliver up both their lives and their blood; that since such malice and cruelty rages in the world, they may the more quickly withdraw from the evil and cruel. What a glorious spectacle was that under the eyes of God! what a joy of His Church in the sight of Christ, that not single soldiers, but the whole camp, at once went forth to the battle which the enemy had tried to begin! For it is plain that all would have come if they could have heard, since whoever heard ran hastily and came. How many lapsed were there restored by a glorious confession! They bravely stood, and by the very suffering of repentance were made braver for the battle, that it might appear that lately they had been taken at unawares, and had trembled at the fear of a new and unaccustomed thing, but that they had afterwards returned to themselves; that true faith and their strength, gathered from the fear of God, had constantly and firmly strengthened them to all endurance; and that now they do not stand for pardon of their crime, but for the crown of their suffering.

3. What does Novatian say to these things, dearest brother? Does he yet lay aside his error? Or, indeed, as is the custom of foolish men, is he more driven to fury by our very benefits and prosperity; and in proportion as the glory of love and faith grows here more and more, does the madness of dissension and envy break out anew there? Does the wretched man not cure his own wound, but wound both himself and his friends still more severely, clamouring with his tongue to the ruin of the brethren, and hurling darts of poisonous eloquence, more severe in accordance with the wickedness of a secular philosophy than peaceable with the gentleness of the Lord's wisdom,—a deserter of the Church, a foe to mercy, a destroyer of repentance, a teacher of arrogance, a corrupter of truth, a murderer of love? Does he now acknowledge who is the priest of God; which is the Church and the house of Christ; who are God's servants, whom the devil molests; who the Christians, whom Antichrist attacks? For neither does he seek those whom he has already subdued, nor does 352

he take the trouble to overthrow those whom he has already made his own. The foe and enemy of the Church despises and passes by those whom he has alienated from the Church, and led without as captives and conquered; he goes on to harass those in whom he sees Christ dwell.

4. Even although any one of such should have been seized, there is no reason for his flattering himself, as if in the confession of the name; since it is manifest that, if people of this sort should be put to death outside the Church, it is no crown of faith, but is rather a punishment of treachery. Nor will those dwell in the house of God among those that are of one mind, whom we see to have withdrawn by the madness of discord from the peaceful and divine household.

5. We earnestly exhort as much as we can, dearest brother, for the sake of the mutual love by which we are joined one to another, that since we are instructed by the providence of the Lord, who warns us, and are admonished by the wholesome counsels of divine mercy, that the day of our contest and struggle is already approaching, we should not cease to be instant with all the people in fastings, in watchings, in prayers. Let us be urgent, with constant groanings and frequent prayers. For these are our heavenly arms, which make us to stand fast and bravely to persevere. These are the spiritual defences and divine weapons which defend us. Let us remember one another in concord and unanimity. Let us on both sides always pray for one another. Let us relieve burdens and afflictions by mutual love, that if any one of us, by the swiftness of divine condescension, shall go hence the first, our love may continue in the presence of the Lord, and our prayers for our brethren and sisters not cease in the presence of the Father's mercy. I bid you, dearest brother, ever heartily farewell.

Epistle LVII.[2623]

To Lucius[2624] The Bishop of Rome, Returned from Banishment.

Argument.—Cyprian, with His Colleagues, Congratulates Lucius on His Return from Exile, Reminding Him that Martyrdom Deferred Does Not Make the Glory Less. Then, Pointing Out that the Martyrdom of Cornelius and the Banishment of Lucius Had Happened by Divine Direction, for the Confusion of the Novatians, He Foretells to Him His Own Impending Martyrdom, God So Ordaining It that It Should Be Consummated Not Away from Home, But Among His Own People.

1. Cyprian, with his colleagues, to Lucius his brother, greeting. We had lately also congratulated you indeed, dearest brother, when the divine condescension, by a double honour, appointed you in the administration of God's Church, as well a confessor as a priest. But now also we no less congratulate you and your companions, and the whole fraternity, that the benignant and liberal protection of the Lord has brought you back again to His own with the same glory, and with praises to you; that so the shepherd might be restored to feed his flock, and the pilot to manage the ship, and the ruler to govern the people; and that it might appear that your banishment was so divinely arranged, not that the bishop banished and driven away should be wanting to the Church, but that he should return to the Church greater than he had left it.

2. For the dignity of martyrdom was not the less in the case of the three youths, because, their death being frustrated, they came forth safe from the fiery furnace; nor did Daniel stand forth uncompleted in the praise he deserved, because, when he had been sent to the lions for a prey, he was protected by the Lord, and lived to glory. Among confessors of Christ, martyrdoms deferred do not diminish the merits of confession, but show forth the greatness of divine protection. We see represented in you what the brave and illustrious youths announced before the king, that they indeed were prepared to be burnt in the flames, that they might not serve his gods, nor worship the image which he had made; but that the God whom they worshipped, and whom we also worship, was able even to rescue them from the fiery furnace, and to deliver them from the hands of the king, and from imminent sufferings. This we now find carried out in the faith of your confession, and in the Lord's protection over you; so that while you were prepared and ready to undergo all punishment, yet the Lord withdrew you from punishment, and preserved you for the Church. In your return the dignity of his confession has not been abridged in the bishop, but the priestly

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[2623] Oxford ed.: Ep. lxi. a.d. 252.

[2624] [Hi episcopate lasted not six months. See Eusebius, *H. E.*, vii. 2. He seems to have suffered martyrdom by the sword.]

authority has rather increased; so that a priest is assisting at the altar of God, who exhorts the people to take up the arms of confession, and to submit to martyrdom, not by his words, but by his deeds; and, now that Antichrist is near, prepares the soldiers for the battle, not only by the urgency of his speech and his words, but by the example of his faith and courage.

3. We understand, dearest brother, and we perceive with the whole light of our heart, the salutary and holy plans of the divine majesty, whence the sudden persecution lately arose there—whence the secular power suddenly broke forth against the Church of Christ and the bishop Cornelius, the blessed martyr, and all of you; so that, for the confusion and beating down of heretics, the Lord might show[2625] which was the Church—which is its one bishop chosen by divine appointment—which presbyters are associated with the bishop in priestly honour—which is the united and true people of Christ, linked together in the love of the Lord's flock—who they were whom the enemy would harass; whom, on the other hand, the devil would spare as being his own. For Christ's adversary does not persecute and attack any except Christ's camp and soldiers; heretics, once prostrated and made his own, he despises and passes by. He seeks to cast down those whom he sees to stand.

4. And I wish, dearest brother, that the power were now given us to be with you there on your return, that we ourselves, who love you with mutual love, might, being present with the rest, also receive the very joyous fruit of your coming. What exultation among all the brethren there; what running together and embracing of each one as they arrive! Scarcely can you be satisfied with the kisses of those who cling to you; scarcely can the very faces and eyes of the people be satiated with seeing. At the joy of your coming the brotherhood there has begun to recognise what and how great a joy will follow when Christ shall come. For because His advent will quickly approach, a kind of representation has now gone before in you; that just as John, His forerunner and preparer of His way, came and preached that Christ had come, so, now that a bishop returns as a confessor of the Lord, and His priest, it appears that the Lord also is now returning. But I and my colleagues, and all the brotherhood, send this letter to you in the stead of us, dearest brother; and setting forth to you by our letter our joy, we express the faithful inclination of our love here also in our sacrifices and our prayers, not ceasing to give thanks to God the Father, and to Christ His Son our Lord; and as well to pray as to entreat, that He who is perfect, and makes perfect, will keep and perfect in you the glorious crown of your confession, who perchance has called you back for this purpose, that your glory should not be hidden, if the martyrdom of your confession should be consummated away from home. For the victim which affords an example to the brotherhood both of courage and of faith, ought to be offered up when the brethren are present. We bid you, dearest brother, ever heartily farewell.

[2625] [Not Novatian. The organization at Rome is here glanced at, as answering to the Cyprianic theory in all respects.]

Epistle LVIII.[2626]

To Fidus, on the Baptism of Infants.

Argument.—In This Letter Cyprian is Not Establishing Any New Decree; But Keeping Most Firmly the Faith of the Church, for the Correction of Those Who Thought that an Infant Must Not Be Baptized Before the Eighth Day After Its Birth, He Decreed with Some of His Fellow-Bishops, that as Soon as It Was Born It Might Properly Be Baptized. He Takes Occasion, However, to Refuse to Recall the Peace that Had Been Granted to One Victor, Although It Had Been Granted Against the Decrees of Synods Concerning the Lapsed; But Forbids Therapius the Bishop to Do It in Other Cases.[2627]

1. Cyprian, and others his colleagues who were present in council, in number sixty-six, to Fidus their brother, greeting. We have read your letter, dearest brother, in which you intimated concerning Victor, formerly a presbyter, that our colleague Therapius, rashly at a too early season, and with over-eager haste, granted peace to him before he had fully repented, and had satisfied the Lord God, against whom he had sinned; which thing rather disturbed us, that it was a departure from the authority of our decree,[2628] that peace should be granted to him before the legitimate and full time of satisfaction, and without the request and consciousness of the people—no sickness rendering it urgent, and no necessity compelling it. But the judgment being long weighed among us, it was considered sufficient to rebuke Therapius our colleague for having done this rashly, and to have instructed him that he should not do the like with any other. Yet we did not think that the peace once granted in any wise by a priest[2629] of God was to be taken away, and for this reason have allowed Victor to avail himself of the communion granted to him.

2. But in respect of the case of the infants, which you say ought not to be baptized within the second or third day after their birth, and that the law of ancient circumcision should be regarded, so that you think that one who is just born should not be baptized and

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[2626] Oxford ed.: Ep. lxiv. [It would be unbecoming in me to add comments of my own on this letter. Such are the views of Cyprian; and one may see the opposite views, set forth with extreme candor, by Jeremy Taylor in his *Liberty of Prophesying.*]

[2627] This letter was evidently written after both synods concerning the lapsed, of which mention was made above in Epistle liii.; but whether a long time or a short time after is uncertain, although the context indicates that it was written during a time of peace.

[2628] [i.e., the decree of the synod, or council.]

[2629] [See letter liv. p. 340, *supra.*]

sanctified within the eighth day, we all thought very differently in our council. For in this course which you thought was to be taken, no one agreed; but we all rather judge that the mercy and grace of God is not to be refused to any one born of man. For as the Lord says in His Gospel, “The Son of man is not come to destroy men’s lives, but to save them,”[2630] 354 as far as we can, we must strive that, if possible, no soul be lost. For what is wanting to him who has once been formed in the womb by the hand of God? To us, indeed, and to our eyes, according to the worldly course of days, they who are born appear to receive an increase. But whatever things are made by God, are completed by the majesty and work of God their Maker.

3. Moreover, belief in divine Scripture declares to us, that among all, whether infants or those who are older, there is the same equality of the divine gift. Elisha, beseeching God, so laid himself upon the infant son of the widow, who was lying dead, that his head was applied to his head, and his face to his face, and the limbs of Elisha were spread over and joined to each of the limbs of the child, and his feet to his feet. If this thing be considered with respect to the inequality of our birth and our body, an infant could not be made equal with a person grown up and mature, nor could its little limbs fit and be equal to the larger limbs *of a man*. But in that is expressed the divine and spiritual equality, that all men are like and equal, since they have once been made by God; and our age may have a difference in the increase of our bodies, according to the world, but not according to God; unless that very grace also which is given to the baptized is given either less or more, according to the age of the receivers, whereas the Holy Spirit is not given with measure, but by the love and mercy of the Father alike to all. For God, as He does not accept the person, so does not accept the age; since He shows Himself Father to all with well-weighed equality for the attainment of heavenly grace.

4. For, with respect to what you say, that the aspect of an infant in the first days after its birth is not pure, so that any one of us would still shudder at kissing it,[2631] we do not think that this ought to be alleged as any impediment to heavenly grace. For it is written, “To the pure all things are pure.”[2632] Nor ought any of us to shudder at that which God hath condescended to make. For although the infant is still fresh from its birth, yet it is not such that any one should shudder at kissing it in giving grace and in making peace; since in the kiss of an infant every one of us ought for his very religion’s sake, to consider the still recent hands of God themselves, which in some sort we are kissing, in the man lately formed and freshly born, when we are embracing that which God has made. For in respect of the

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[2630] Luke ix. 56.

[2631] [A marvellous relic of pagan ideas. A new-born babe, after its bath, makes no such impression upon civilized minds.]

[2632] Tit. i. 15.

observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is, the first day after the Sabbath, and the Lord's day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us.

5. For which reason we think that no one is to be hindered from obtaining grace by that law which was already ordained, and that spiritual circumcision ought not to be hindered by carnal circumcision, but that absolutely every man is to be admitted to the grace of Christ, since Peter also in the Acts of the Apostles speaks, and says, "The Lord hath said to me that I should call no man common or unclean."[2633] But if anything could hinder men from obtaining grace, their more heinous sins might rather hinder those who are mature and grown up and older. But again, if even to the greatest sinners, and to those who had sinned much against God, when they subsequently believed, remission of sins is granted—and nobody is hindered from baptism and from grace—how much rather ought we to shrink from hindering an infant, who, being lately born, has not sinned, except in that, being born after the flesh according to Adam,[2634] he has contracted the contagion of the ancient death at its earliest birth, who approaches the more easily on this very account to the reception of the forgiveness of sins—that to him are remitted, not his own sins, but the sins of another.

6. And therefore, dearest brother, this was our opinion in council, that by us no one ought to be hindered from baptism and from the grace of God, who is merciful and kind and loving to all. Which, since it is to be observed and maintained in respect of all, we think is to be even more observed in respect of infants and newly-born persons, who on this very account deserve more from our help and from the divine mercy, that immediately, on the very beginning of their birth, lamenting and weeping, they do nothing else but entreat. We bid you, dearest brother, ever heartily farewell.

[2633] Acts x. 28.

[2634] [I cannot refrain from quoting a layman's beautiful lines on the death of his son:— "Pure from all stain save that of human clay, Which Christ's atoning blood had washed away." George Canning, a.d. 1770–1827.]

Epistle LIX.[2635]

To the Numidian Bishops, on the Redemption of Their Brethren from Captivity Among the Barbarians.

Argument.—Cyprian Begins by Deploring the Captivity of the Brethren, of Which He Had Heard from the Numidian Bishops, and Says that He is Sending Them a Hundred Thousand Sesterces, Contributed by Brethren and Sisters and Colleagues.[2636]

1. Cyprian to Januarius, Maximus, Proculus, Victor, Modianus, Nemesianus, Nampulus, and Honoratus, his brethren, greeting. With excessive grief of mind, and not without tears, dearest brethren, I have read your letter which you wrote to me from the solicitude of your love, concerning the captivity of our brethren and sisters. For who would not grieve at misfortunes of that kind, or who would not consider his brother's grief his own, since the Apostle Paul speaks, saying, "Whether one member suffer, all the members suffer with it; or one member rejoice, all the members rejoice with it;"[2637] and in another place he says, "Who is weak, and I am not weak?"[2638] Wherefore now also the captivity of our brethren must be reckoned as our captivity, and the grief of those who are endangered is to be esteemed as our grief, since indeed there is one body of our union; and not love only, but also religion, ought to instigate and strengthen us to redeem the members of the brethren.

2. For inasmuch as the Apostle Paul says again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"[2639]—even although love urged us less to bring help to the brethren, yet in this place we must have considered that it was the temples of God which were taken captive, and that we ought not by long inactivity and neglect of their suffering to allow the temples of God to be long captive, but to strive with what powers we can, and to act quickly by our obedience, to deserve well of Christ our Judge and Lord and God. For as the Apostle Paul says, "As many of you as have been baptized into Christ have put on Christ,"[2640] Christ is to be contemplated in our captive brethren, and He is to be redeemed from the peril of captivity who redeemed us from the peril of death; so that He who took us out of the jaws of the devil, who abides and dwells in us, may now Himself

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[2635] Oxford ed.: Ep. lxii. a.d. 253.

[2636] It is probable that this captivity was the work of those barbarians against whom Decius went to war and was killed.

[2637] 1 Cor. xii. 26.

[2638] 2 Cor. xi. 29.

[2639] 1 Cor. iii. 16.

[2640] Gal. iii. 27.

be rescued and redeemed from the hands of barbarians by a sum of money—who redeemed us by His cross and blood—who suffers these things to happen for this reason, that our faith may be tried, whether each one of us will do for another what he would wish to be done for himself, if he himself were held captive among barbarians. For who that is mindful of humanity, and reminded of mutual love, if he be a father, will not now consider that his sons are there; if he be a husband, will not think that his wife is there kept captive, with as much grief as shame for the marriage tie? But how great is the general grief among all of us, and suffering concerning the peril of virgins who are kept there, on whose behalf we must bewail not only the loss of liberty, but of modesty; and must lament the bonds of barbarians less than the violence of seducers and abominable places, lest the members dedicated to Christ, and devoted for ever in honour of continence by modest. virtue, should be sullied by the lust and contagion of the insulter.

3. Our brotherhood, considering all these things according to your letter, and sorrowfully examining, have all promptly and willingly and liberally gathered together supplies of money for the brethren, being always indeed, according to the strength of their faith, prone to the work of God, but now even more stimulated to salutary works by the consideration of so great a suffering. For since the Lord in His Gospel says, "I was sick, and ye visited me,"[2641] with how much greater reward for our work will He say now, "I was captive, and ye redeemed me!" And since again He says, "I was in prison, and ye came unto me," how much more will it be when He begins to say, "I was in the dungeon of captivity, and I lay shut up and bound among barbarians, and from that prison of slavery you delivered me," being about to receive a reward from the Lord when the day of judgment shall come! Finally, we give you the warmest thanks that you have wished us to be sharers in your anxiety,[2642] and in so great and necessary a work—that you have offered us fruitful fields in which we might cast the seeds of our hope, with the expectation of a harvest of the most abundant fruits which will proceed from this heavenly and saving operation. We have then sent you a sum of one hundred thousand sesterces,[2643] which have been collected here in the Church over which by the Lord's mercy we preside, by the contributions of the clergy and people established with us, which you will there dispense with what diligence you may.

[2641] Matt. xxv. 36.

[2642] [Primitive Christians were grateful for opportunities to distribute gifts. Rom. xii. 13.]

[2643] [An immense contribution, for the times. In our money reckoned (for *temp. Decii*) at $3,757. For the Augustan age it would be $4,294. The text (*sestertia*) dubious. Ed. Paris.

4. And we wish, indeed, that nothing of such a kind may happen again, and that our brethren, protected by the majesty of the Lord, may be preserved safe from perils of this kind. If, however, for the searching out of the love of our mind, and for the testing of the faith of our heart, any such thing should happen, do not delay to tell us of it in your letters, counting it for certain that our church and the whole fraternity here beseech by their prayers that these things may not happen again; but if they happen, that they will willingly and liberally render help. But that you may have in mind in your prayers our brethren and sisters who have laboured so promptly and liberally for this needful work, that they may always labour; and that in return for their good work you may present them in your sacrifices and prayers, I have subjoined the names of each one; and moreover also I have added the names of my colleagues and fellow-priests, who themselves also, as they were present, contributed some little according to their power, in their own names and the name of their people. And besides our own amount, I have intimated and sent their small sums, all of whom, in conformity with the claims of faith and charity, you ought to remember in your supplications and prayers.[2644] We bid you, dearest brethren, ever heartily farewell, and remember us.

[2644] [The *diptychs* are here referred to; that is, lists (read at the Eucharist) in which benefactors, living or dead, were gratefully remembered. *Anglice*, “beadroll.”]

Epistle LX.[2645]

To Euchratius, About an Actor.

Argument.—He Forbids an Actor, If He Continue in His Disgraceful Calling, from Communicating in the Church. Neither Does He Allow It to Be an Excuse for Him, that He Himself Does Not Practice the Histrionic Art, So Long as He Teaches It to Others; Neither Does He Excuse It Because of the Want of Means, Since Necessaries May Be Supplied to Him from the Resources of the Church; And Therefore, If the Means of the Church There are Not Sufficient, He Recommends Him to Come to Carthage.

1. Cyprian to Euchratius his brother, greeting. From our mutual love and your reverence for me you have thought that I should be consulted, dearest brother, as to my opinion concerning a certain actor, who, being settled among you, still persists in the discredit of the same art of his; and as a master and teacher, not for the instruction, but for the destruction of boys, that which he has unfortunately learnt he also imparts to others: you ask whether such a one ought to communicate with us. This, I think, neither befits the divine majesty nor the discipline of the Gospel, that the modesty and credit of the Church should be polluted by so disgraceful and infamous a contagion. For since, in the law, men are forbidden to put on a woman's garment, and those that offend in this manner are judged accursed, how much greater is the crime, not only to take women's garments, but also to express base and effeminate and luxurious gestures, by the teaching of an immodest art.

2. Nor let any one excuse himself that he himself has given up the theatre, while he is still teaching the art to others. For he cannot appear to have given it up who substitutes others in his place, and who, instead of himself alone, supplies many in his stead; against God's appointment, instructing and teaching in what way a man may be broken down into a woman, and his sex changed by art,[2646] and how the devil who pollutes the divine image may be gratified by the sins of a corrupted and enervated body. But if such a one alleges poverty and the necessity of small means, his necessity also can be assisted among the rest who are maintained by the support of the Church; if he be content, that is, with very frugal but innocent food. And let him not think that he is redeemed by an allowance to cease from sinning, since this is an advantage not to us, but to himself. What more he may wish he must seek thence, from such gain as takes men away from the banquet of Abraham, and Isaac, and Jacob, and leads them down, sadly and perniciously fattened in this world, to the

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[2645] Oxford ed.: Ep. ii. *Circa* a.d. 249.

[2646] [In the Sistine Chapel of the Vatican, to the disgrace of the pontifical court, the fine music is obtained by recourse to this expedient, inflicted upon children.]

eternal torments of hunger and thirst; and therefore, as far as you can, recall him from this depravity and disgrace to the way of innocence, and to the hope of eternal life, that he may be content with the maintenance of the Church, sparing indeed, but wholesome. But if the Church with you is not sufficient for this, to afford support for those in need, he may transfer himself to us, and here receive what may be necessary to him for food and clothing, and not teach deadly things to others without the Church, but himself learn wholesome things in the Church. I bid you, dearest brother, ever heartily farewell.

Epistle LXI.[2647]

To Pomponius, Concerning Some Virgins.

Argument.—Cyprian, with Some of His Colleagues, Replies to His Colleague Pomponius, that Virgins Who Had Determined to Maintain Their State with Continency and Firmness, But Who Had Yet Subsequently Been Found in the Same Bed with Men, If They Were Still Found to Be Virgins, Should Be Received into Communion and Admitted to the Church. But If Otherwise, Since They are Adulterous Towards Christ, They Should Be Compelled to Full Repentance, and Those Who Should Obstinately Persevere Should Be Ejected from the Church. 357

1. Cyprian, Cæcilius, Victor, Sedatus, Tertullus, with the presbyters who were present with them, to Pomponius their brother, greeting. We have read, dearest brother, your letter which you sent by Paconius our brother, asking and desiring us to write again to you, and say what we thought of those virgins who, after having once determined to continue in their condition, and firmly to maintain their continency, have afterwards been found to have remained in the same bed side by side with men; of whom you say that one is a deacon; and yet that the same virgins who have confessed that they have slept with men declare that they are chaste.[2648] Concerning which matters, since you have desired our advice, know that we do not depart from the traditions of the Gospel and of the apostles, but with constancy and firmness take counsel for our brethren and sisters, and maintain the discipline of the Church by all the ways of usefulness and safety, since the Lord speaks, saying, "And I will give you pastors according to mine heart, and they shall feed you with discipline."[2649] And again it is written, "Whoso despiseth discipline is miserable;[2650] and in the Psalms also the Holy Spirit admonishes and instructs us, saying, "Keep discipline, lest haply the Lord be angry, and ye perish from the right way, when His anger shall quickly burn against you."[2651]

2. In the first place, therefore, dearest brother, both by overseers and people nothing is to be more eagerly sought after, than that we who fear God should keep the divine precepts with every observation of discipline, and should not suffer our brethren to stray, and to live

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[2647] Oxford ed.: Ep. iv. He suggests the kind of discipline by which virgins may be kept in their duty, and some matters concerning the power of excommunication in the Church. *Circa* a.d. 249.

[2648] [See vol. ii. p. 57, Elucidation II.]

[2649] Jer. iii. 15.

[2650] Wisd. iii. 11.

[2651] Ps. ii. 12 (LXX.).

according to their own fancy and lust;[2652] but that we should faithfully consult for the life of each one, and not suffer virgins to dwell with men,—I do not say to sleep together, but to live together[2653]—since both their weak sex and their age, still critical, ought to be bridled in all things and ruled by us, lest an occasion should be given to the devil who ensnares us, and desires to rage over us, to hurt them, since the apostle also says, "Do not give place to the devil."[2654] The ship is watchfully to be delivered from perilous places, that it may not be broken among the rocks and cliffs; the baggage must swiftly be taken out of the fire, before it is burnt up by the flames reaching it. No one who is near to danger is long safe, nor will the servant of God be able to escape the devil if he has entangled himself in the devil's nets. We must interfere at once with such as these, that they may be separated while yet they can be separated in innocence; because by and by they will not be able to be separated by our interference, after they have become joined together by a very guilty conscience. Moreover, what a number of serious mischiefs we see to have arisen hence; and what a multitude of virgins we behold corrupted by unlawful and dangerous conjunctions of this kind, to our great grief of mind! But if they have faithfully dedicated themselves to Christ, let them persevere in modesty and chastity, without incurring any evil report, and so in courage and steadiness await the reward of virginity. But if they are unwilling or unable to persevere, it is better that they should marry, than that by their crimes they should fall into the fire. Certainly let them not cause a scandal to the brethren or sisters, since it is written, "If meat cause my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."[2655]

3. Nor let any one think that she can be defended by this excuse, that she may be examined and proved whether she be a virgin; since both the hands and the eyes of the midwives are often deceived; and if she be found to be a virgin in that particular in which a woman may be so, yet she may have sinned in some other part of her body, which may be corrupted and yet cannot be examined. Assuredly the mere lying together, the mere embracing, the very talking together, and the act of kissing, and the disgraceful and foul slumber of two persons lying together, how much of dishonour and crime does it confess! If a husband come upon his wife, and see her lying with another man, is he not angry and raging, and by the passion of his rage does he not perhaps take his sword into his hand? And what shall Christ and our Lord and Judge think, when He sees His virgin, dedicated to Him, and destined for His holiness, lying with another? How indignant and angry is He, and what

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[2652] Some editors read here "fructu" for "ructu;" but Goldhorn observes that a similar collocation of *eructation* with error is found in Horace, *Ep. ad Pis.*, 457.

[2653] [How coarse and brutal the pagan manners, which even the Gospel could not immediately refine!]

[2654] Eph. iv. 27.

[2655] 1 Cor. viii. 13.

penalties does He threaten against such unchaste connections! whose spiritual sword and the coming day of judgment, that every one of the brethren may be able to escape, we ought with all our counsel to provide and to strive. And since it behoves all by all means to keep discipline,[2656] much more is it right that overseers and deacons should be careful for this, that they may afford an example and instruction to others concerning their conversation and character. For how can they direct the integrity and continence of others, if the corruptions and teachings of sin begin to proceed from themselves?

4. And therefore you have acted advisedly and with vigour, dearest brother, in excommunicating the deacon who has often abode with a virgin; and, moreover, the others who had been used to sleep with virgins. But if they have repented of this their unlawful lying together, and have mutually withdrawn from one another, let the virgins meantime be carefully inspected by midwives; and if they should be found virgins, let them be received to communion, and admitted to the Church; yet with this threatening, that if subsequently they should return to the same men, or if they should dwell together with the same men in one house or under the same roof, they should be ejected with a severer censure, nor should such be afterwards easily received into the Church. But if any one of them be found to be corrupted, let her abundantly repent, because she who has been guilty of this crime is an adulteress, not (indeed) against a husband, but against Christ; and therefore, a due time being appointed, let her afterwards, when confession has been made, return to the Church. But if they obstinately persevere, and do not mutually separate themselves, let them know that, with this their immodest obstinacy, they can never be admitted by us into the Church, lest they should begin to set an example to others to go to ruin by their crimes. Nor let them think that the way of life or of salvation is still open to them, if they have refused to obey the bishops and priests, since in Deuteronomy the Lord God says, "And the man that will do presumptuously, and will not hearken unto the priest or judge, whosoever he shall be in those days, that man shall die, and all the people shall hear and fear, and do no more presumptuously."[2657] God commanded those who did not obey His priests to be slain, and those who did not hearken to His judges who were appointed for the time. And then indeed they were slain with the sword, when the circumcision of the flesh was yet in force; but now that circumcision has begun to be of the spirit among God's faithful servants, the proud and contumacious are slain with the sword of the Spirit, in that they are cast out of the Church. For they cannot live out of it, since the house of God is one, and there can be no salvation to any except in the Church. But the divine Scripture testifies that the undisciplined perish, because they do not listen to, nor obey wholesome precepts; for it says, "An undisciplined

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[2656] [This abomination may have lingered in Africa much longer that elsewhere among the Punic converts from Canaanite manners. Ezek. viii. 13, 14.]

[2657] Deut. xvii. 12, 13.

man loveth not him that correcteth him. But they who hate reproof shall be consumed with disgrace."[2658]

5. Therefore, dearest brother, endeavour that the undisciplined should not be consumed and perish, that as much as you can, by your salutary counsels, you should rule the brotherhood, and take counsel of each one with a view to his salvation. Strait and narrow is the way through which we enter into life, but excellent and great is the reward when we enter into glory. Let those who have once made themselves eunuchs for the kingdom of heaven[2659] please God in all things, and not offend God's priests nor the Lord's Church by the scandal of their wickedness. And if, for the present, certain of our brethren seem to be made sorry by us, let us nevertheless remain in our wholesome persuasion, knowing that an apostle also has said, "Am I therefore become your enemy because I tell you the truth?"[2660] But if they shall obey us, we have gained our brethren, and have formed them as well to salvation as to dignity by our address. But if some of the perverse persons refuse to obey, let us follow the same apostle, who says, "If I please men, I should not be the servant of Christ."[2661] If we cannot please some, so as to make them please Christ, let us assuredly, as far as we can, please Christ our Lord and God, by observing His precepts. I bid you, brother beloved and much longed-for, heartily farewell in the Lord.[2662]

[2658] Prov. xv. 12, 10.

[2659] [The frightful condition of heathen society inspired the effort to maintain celibacy, but all this suggests the divine wisdom and clemency in restricting it to the few. Matt. xix. 11.]

[2660] Gal. iv. 16.

[2661] Gal. i. 10.

[2662] [The horrible subject of this letter is treated in a valuable note (k) in the Oxford trans., p 7. It began earlier (see *Hermas*) than that learned annotator supposes; but the silence of Minucius Felix, and the pagan objector of his story, as to this specific reproach, suggests that it was of rare occurrence. Vol. ii. p. 235.]

Epistle LXII.[2663]

Cæcilius, on the Sacrament of the Cup of the Lord.

Argument.—Cyprian Teaches, in Opposition to Those Who Used Water in the Lord's Supper, that Not Water Alone, But Wine Mixed with Water, Was to Be Offered; That by Water Was Designated in Scripture, Baptism, But Certainly Not the Eucharist. By Types Drawn from the Old Testament, the Use of Wine in the Sacrament of the Lord's Body is Illustrated; And It is Declared that by the Symbol of Water is Understood the Christian Congregation.

1. Cyprian to Cæcilius his brother, greeting. Although I know, dearest brother, that very many of the bishops who are set over the churches of the Lord by divine condescension, throughout the whole world, maintain the plan of evangelical truth, and of the tradition of the Lord, and do not by human and novel institution depart from that which Christ our Master both prescribed and did; yet since some, either by ignorance or simplicity[2664] in sanctifying the cup of the Lord, and in ministering to the people, do not do that which Jesus Christ, our Lord and God, the founder and teacher of this sacrifice, did and taught, I have thought it as well a religious as a necessary thing to write to you this letter, that, if any one is still kept in this error, he may behold the light of truth, and return to the root and origin of the tradition of the Lord.[2665] Nor must you think, dearest brother, that I am writing my own thoughts or man's; or that I am boldly assuming this to myself of my own voluntary will, since I always hold my mediocrity with lowly and modest moderation. But when anything is prescribed by the inspiration and command of God, it is necessary that a faithful servant should obey the Lord, acquitted by all of assuming anything arrogantly to himself, seeing that he is constrained to fear offending the Lord unless he does what he is commanded.

2. Know then that I have been admonished that, in offering the cup, the tradition of the Lord[2666] must be observed, and that nothing must be done by us but what the Lord first did on our behalf, as that the cup which is offered in remembrance of Him should be offered mingled with wine. For when Christ says, "I am the true vine,"[2667] the blood of Christ is assuredly not water, but wine; neither can His blood by which we are redeemed and

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[2663] Oxford ed.: Ep. lxiii. a.d. 253.

[2664] [A kindly rebuke of those Encratites who were called *Hydroparastatæ*. Epiphan., iii. p. 9, ed. Oehler.]

[2665] [1 Cor. xi. 2. Our author evidently has this in mind. He is *admonished* by such Scriptures to maintain apostolic traditions.]

[2666] [1 Cor. xi. 2. Our author evidently has this in mind. He is *admonished* by such Scriptures to maintain apostolic traditions.]

[2667] John xv. 1.

quickened appear to be in the cup, when in the cup there is no wine whereby the blood of Christ is shown forth, which is declared by the sacrament and testimony of all the Scriptures.

3. For we find in Genesis also, in respect of the sacrament in Noe, this same thing was to them a precursor and figure of the Lord's passion; that he drank wine; that he was drunken; that he was made naked in his household; that he was lying down with his thighs naked and exposed; that the nakedness of the father was observed by his second son, and was told abroad, but was covered by two, the eldest and the youngest; and other matters which it is not necessary to follow out, since this is enough for us to embrace alone, that Noe, setting forth a type of the future truth, did not drink water, but wine, and thus expressed the figure of the passion of the Lord.

4. Also in the priest Melchizedek we see prefigured the sacrament of the sacrifice of the Lord, according to what divine Scripture testifies, and says, "And Melchizedek, king of Salem, brought forth bread and wine."[2668] Now he was a priest of the most high God, and blessed Abraham. And that Melchizedek bore a type of Christ, the Holy Spirit declares in the Psalms, saying from the person of the Father to the Son: "Before the morning star I begat Thee; Thou art a priest for ever, after the order of Melchizedek;"[2669] which order is assuredly this coming from that sacrifice and thence descending; that Melchizedek was a priest of the most high God; that he offered wine and bread; that he blessed Abraham. For who is more a priest of the most high God than our Lord Jesus Christ, who offered a sacrifice to God the Father, and offered that very same thing which Melchizedek had offered, that is, bread and wine, to wit, His body and blood? And with respect to Abraham, that blessing going before belonged to our people. For if Abraham believed in God, and it was accounted unto him for righteousness, assuredly whosoever believes in God and lives in faith is found righteous, and already is blessed in faithful Abraham, and is set forth as justified; as the blessed Apostle Paul proves, when he says, "Abraham believed God, and it was accounted to him for righteousness. Ye know, then, that they which are of faith, these are the children of Abraham. But the Scripture, foreseeing that God would justify the Gentiles through faith, pronounced before to Abraham that all nations should be blessed in him; therefore they who are of faith are blessed with faithful Abraham."[2670] Whence in the Gospel we find that "children of Abraham are raised from stones, that is, are gathered from the Gentiles."[2671] And when the Lord praised Zacchæus, He answered and said "This day is salvation come to this house, forasmuch as he also is a son of Abraham."[2672] In Genesis, therefore, that the benediction,

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[2668] Gen. xiv. 18.

[2669] Ps. cx. 4.

[2670] Gal. iii. 6–9.

[2671] Matt. iii. 9.

[2672] Luke xix. 9.

in respect of Abraham by Melchizedek the priest, might be duly celebrated, the figure of Christ's sacrifice precedes, namely, as ordained in bread and wine; which thing the Lord, completing and fulfilling, offered bread and the cup mixed with wine, and so He who is the fulness of truth fulfilled the truth of the image prefigured.

5. Moreover the Holy Spirit by Solomon shows before the type of the Lord's sacrifice, making mention of the immolated victim, and of the bread and wine, and, moreover, of the altar and of the apostles, and says, "Wisdom hath builded her house, she hath underlaid her seven pillars; she hath killed her victims; she hath mingled her wine in the chalice; she hath also furnished her table: and she hath sent forth her servants, calling together with a lofty announcement to her cup, saying, Whoso is simple, let him turn to me; and to those that want understanding she hath said, Come, eat of my bread, and drink of the wine which I have mingled for you."[2673] He declares the wine mingled, that is, he foretells with prophetic voice the cup of the Lord mingled with water and wine, that it may appear that that was done in our Lord's passion which had been before predicted. 360

6. In the blessing of Judah also this same thing is signified, where there also is expressed a figure of Christ, that He should have praise and worship from his brethren; that He should press down the back of His enemies yielding and fleeing, with the hands with which He bore the cross and conquered death; and that He Himself is the Lion of the tribe of Judah, and should couch sleeping in His passion, and should rise up, and should Himself be the hope of the Gentiles. To which things divine Scripture adds, and says, "He shall wash His garment in wine, and His clothing in the blood of the grape."[2674] But when the blood of the grape is mentioned, what else is set forth than the wine of the cup of the blood of the Lord?

7. In Isaiah also the Holy Spirit testifies this same thing concerning the Lord's passion, saying, "Wherefore are Thy garments red, and Thy apparel as from the treading of the wine-press full and well trodden?"[2675] Can water make garments red? or is it water in the wine-press which is trodden by the feet, or pressed out by the press? Assuredly, therefore, mention is made of wine, that the Lord's blood may be understood, and that which was afterwards manifested in the cup of the Lord might be foretold by the prophets who announced it. The treading also, and pressure of the wine-press, is repeatedly dwelt on; because just as the drinking of wine cannot be attained to unless the bunch of grapes be first trodden and pressed, so neither could we drink the blood of Christ unless Christ had first been trampled upon and pressed, and had first drunk the cup of which He should also give believers to drink.

[2673] Prov. ix. 1–5.

[2674] Gen. xlix. 11.

[2675] Isa. lxiii. 2.

8. But as often as water is named alone in the Holy Scriptures, baptism is referred to, as we see intimated in Isaiah: "Remember not," says he, "the former things, and consider not the things of old. Behold, I will do a new thing, which shall now spring forth; and ye shall know it. I will even make a way in the wilderness, and rivers in the dry place, to give drink to my elected people, my people whom I have purchased, that they might show forth my praise."[2676] There God foretold by the prophet, that among the nations, in places which previously had been dry, rivers should afterwards flow plenteously, and should provide water for the elected people of God, that is, for those who were made sons of God by the generation of baptism.[2677] Moreover, it is again predicted and foretold before, that the Jews, if they should thirst and seek after Christ, should drink with us, that is, should attain the grace of baptism. "If they shall thirst," he says, "He shall lead them through the deserts, shall bring forth water for them out of the rock; the rock shall be cloven, and the water shall flow, and my people shall drink;"[2678] which is fulfilled in the Gospel, when Christ, who is the Rock, is cloven by a stroke of the spear in His passion; who also, admonishing what was before announced by the prophet, cries and says, "If any man thirst, let him come and drink. He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water." And that it might be more evident that the Lord is speaking there, not of the cup, but of baptism, the Scripture adds, saying, "But this spake He of the Spirit, which they that believe on Him should receive."[2679] For by baptism the Holy Spirit is received; and thus by those who are baptized, and have attained to the Holy Spirit, is attained the drinking of the Lord's cup. And let it disturb no one, that when the divine Scripture speaks of baptism, it says that we thirst and drink, since the Lord also in the Gospel says, "Blessed are they which do hunger and thirst after righteousness;"[2680] because what is received with a greedy and thirsting desire is drunk more fully and plentifully. As also, in another place, the Lord speaks to the Samaritan woman, saying, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall not thirst for ever."[2681] By which is also signified the very baptism of saving water, which indeed is once received, and is not again repeated. But the cup of the Lord is always both thirsted for and drunk in the Church.

9. Nor is there need of very many arguments, dearest brother, to prove that baptism is always indicated by the appellation of water, and that thus we ought to understand it, since

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[2676] Isa. xliii. 18–21.

[2677] [For a full view of all theories of election, see Faber, *On the Primitive Doctrine of Election*, New York, ed. 1840.]

[2678] Isa. xlviii. 21.

[2679] John vii. 37–39.

[2680] Matt. v. 6.

[2681] John iv. 13, 14.

the Lord, when He came, manifested the truth of baptism and the cup in commanding that that faithful water, the water of life eternal, should be given to believers in baptism, but, teaching by the example of His own authority, that the cup should be mingled with a union of wine and water.[2682] For, taking the cup on the eve of His passion, He blessed it, and gave it to His disciples, saying, “Drink ye all of this; for this is my blood of the New Testament, which shall be shed for many, for the remission of sins. I say unto you, I will not drink henceforth of this fruit of the vine, until that day in which I shall drink new wine with you 361
in the kingdom of my Father.”[2683] In which portion we find that the cup which the Lord offered was mixed, and that that was wine which He called His blood. Whence it appears that the blood of Christ is not offered if there be no wine in the cup, nor the Lord’s sacrifice celebrated with a legitimate consecration unless our oblation and sacrifice respond to His passion. But how shall we drink the new wine of the fruit of the vine with Christ in the kingdom of His Father, if in the sacrifice of God the Father and of Christ we do not offer wine, nor mix the cup of the Lord by the Lord’s own tradition?

10. Moreover, the blessed Apostle Paul, chosen and sent by the Lord, and appointed a preacher of the Gospel truth, lays down these very things in his epistle, saying, “The Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, This is my body, which shall be given for you: do this in remembrance of me. After the same manner also He took the cup, when he had supped, saying, This cup is the new testament in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye shall show forth the Lord’s death until He come.”[2684] But if it is both enjoined by the Lord, and the same thing is confirmed and delivered by His apostle, that as often as we drink, we do in remembrance of the Lord the same thing which the Lord also did, we find that what was commanded is not observed by us, unless we also do what the Lord did; and that mixing the Lord’s cup in like manner we do not depart from the divine teaching; but that we must not at all depart from the evangelical precepts, and that disciples ought also to observe and to do the same things which the Master both taught and did. The blessed apostle in another place more earnestly and strongly teaches, saying, “I wonder that ye are so soon removed from Him that called you into grace, unto another gospel, which is not another; but there are some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any otherwise than that which we have preached to you, let him be anathema. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be anathema.”[2685]

[2682] [See Justin, vol. i. p. 185, this series.]

[2683] Matt. xxvi. 28, 29.

[2684] 1 Cor. xi. 23–26.

[2685] Gal. i. 6–9.

11. Since, then, neither the apostle himself nor an angel from heaven can preach or teach any otherwise than Christ has once taught and His apostles have announced, I wonder very much whence has originated this practice, that, contrary to evangelical and apostolical discipline, water is offered in some places in the Lord's cup, which water by itself cannot express the blood of Christ. The Holy Spirit also is not silent in the Psalms on the sacrament of this thing, when He makes mention of the Lord's cup, and says, "Thy inebriating cup, how excellent it is!"[2686] Now the cup which inebriates is assuredly mingled with wine, for water cannot inebriate anybody. And the cup of the Lord in such wise inebriates, as Noe also was intoxicated drinking wine, in Genesis. But because the intoxication of the Lord's cup and blood is not such as is the intoxication of the world's wine, since the Holy Spirit said in the Psalm, "Thy inebriating cup," He added, "how excellent it is," because doubtless the Lord's cup so inebriates them that drink, that it makes them sober; that it restores their minds to spiritual wisdom; that each one recovers from that flavour of the world to the understanding of God; and in the same way, that by that common wine the mind is dissolved, and the soul relaxed, and all sadness is laid aside, so, when the blood of the Lord and the cup of salvation have been drunk, the memory of the old man is laid aside, and there arises an oblivion of the former worldly conversation, and the sorrowful and sad breast which before was oppressed by tormenting sins is eased by the joy of the divine mercy; because that only is able to rejoice him who drinks in the Church which, when it is drunk, retains the Lord's truth.[2687]

12. But how perverse and how contrary it is, that although the Lord at the marriage made wine of water, we should make water of wine, when even the sacrament of that thing ought to admonish and instruct us rather to offer wine in the sacrifices of the Lord. For because among the Jews there was a want of spiritual grace, wine also was wanting. For the vineyard of the Lord of hosts was the house of Israel; but Christ, when teaching and showing that the people of the Gentiles should succeed them, and that by the merit of faith we should subsequently attain to the place which the Jews had lost, of water made wine; that is, He showed that at the marriage of Christ and the Church, as the Jews failed, the people of the nations should rather flow together and assemble: for the divine Scripture in the Apocalypse declares that the waters signify the people, saying, "The waters which thou sawest, upon which the whore sitteth, are peoples and multitudes, and nations of the Gentiles, and tongues,"[2688] which we evidently see to be contained also in the sacrament of the cup.

13. For because Christ bore us all, in that He also bore our sins, we see that in the water is understood the people, but in the wine is showed the blood of Christ. But when the water

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[2686] Ps. xxiii. 5. [*Vulgate*, "calix inebrians." Ps. xxii. 5.]

[2687] [A happy conception of the *inebriation* of the Spirit, "*where* drinking largely *sobers* us again."]

[2688] Apoc. xvii. 15.

is mingled in the cup with wine, the people is made one with Christ, and the assembly of believers is associated and conjoined with Him on whom it believes; which association and conjunction of water and wine is so mingled in the Lord's cup, that that mixture cannot any more be separated. Whence, moreover, nothing can separate the Church—that is, the people established in the Church, faithfully and firmly persevering in that which they have believed—from Christ, in such a way as to prevent their undivided love from always abiding and adhering. Thus, therefore, in consecrating the cup of the Lord, water alone cannot be offered, even as wine alone cannot be offered. For if any one offer wine only, the blood of Christ is dissociated from us; but if the water be alone, the people are dissociated from Christ; but when both are mingled, and are joined with one another by a close union, there is completed a spiritual and heavenly sacrament. Thus the cup of the Lord is not indeed water alone, nor wine alone, unless each be mingled with the other; just as, on the other hand, the body of the Lord cannot be flour alone or water alone, unless both should be united and joined together and compacted in the mass of one bread; in which very sacrament our people are shown to be made one, so that in like manner as many grains, collected, and ground, and mixed together into one mass, make one bread; so in Christ, who is the heavenly bread, we may know that there is one body, with which our number is joined and united.[2689]

14. There is then no reason, dearest brother, for any one to think that the custom of certain persons is to be followed, who have thought in time past that water alone should be offered in the cup of the Lord. For we must inquire whom they themselves have followed. For if in the sacrifice which Christ offered none is to be followed but Christ, assuredly it behoves us to obey and do that which Christ did, and what He commanded to be done, since He Himself says in the Gospel, "If ye do whatsoever I command you, henceforth I call you not servants, but friends."[2690] And that Christ alone ought to be heard, the Father also testifies from heaven, saying, "This is my well-beloved Son, in whom I am well pleased; hear ye Him."[2691] Wherefore, if Christ alone must be heard, we ought not to give heed to what another before us may have thought was to be done, but what Christ, who is before all, first did. Neither is it becoming to follow the practice of man, but the truth of God; since God speaks by Isaiah the prophet, and says, "In vain do they worship me, teaching the commandments and doctrines of men."[2692] And again the Lord in the Gospel repeals this same saying, and says, "Ye reject the commandment of God, that ye may keep your own tradition."[2693]

[2689] [This figure, copied by St. Augustine (vol. v. p. 1247, ed. Migne), is retained in the liturgy of the Reformed Dutch communion.]

[2690] John xv. 14, 15.

[2691] Matt. xvii. 5.

[2692] Isa. xxix. 13.

[2693] Mark vii. 13.

Moreover, in another place He establishes it, saying, “Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.”[2694] But if we may not break even the least of the Lord’s commandments, how much rather is it forbidden to infringe such important ones, so great, so pertaining to the very sacrament of our Lord’s passion and our own redemption, or to change it by human tradition into anything else than what was divinely appointed! For if Jesus Christ, our Lord and God, is Himself the chief priest of God the Father, and has first offered Himself a sacrifice to the Father, and has commanded this to be done in commemoration of Himself, certainly that priest truly discharges the office of Christ, who imitates that which Christ did; and he then offers a true and full sacrifice in the Church to God the Father, when he proceeds to offer it according to what he sees Christ Himself to have offered.

15. But the discipline of all religion and truth is overturned, unless what is spiritually prescribed be faithfully observed; unless indeed any one should fear in the morning sacrifices,[2695] lest by the taste of wine he should be redolent of the blood of Christ. Therefore thus the brotherhood is beginning even to be kept back from the passion of Christ in persecutions, by learning in the offerings to be disturbed concerning His blood and His bloodshedding. Moreover, however, the Lord says in the Gospel, “Whosoever shall be ashamed of me, of him shall the Son of man be ashamed.”[2696] And the apostle also speaks, saying, “If I pleased men, I should not be the servant of Christ.”[2697] But how can we shed our blood for Christ, who blush to drink the blood of Christ?

16. Does any one perchance flatter himself with this notion, that although in the morning, water alone is seen to be offered, yet when we come to supper we offer the mingled 363 cup? But when we sup, we cannot call the people together to our banquet, so as to celebrate the truth of the sacrament in the presence of all the brotherhood.[2698] But still it was not in the morning, but after supper, that the Lord offered the mingled cup. Ought we then to celebrate the Lord’s cup after supper, that so by continual repetition of the Lord’s supper[2699] we may offer the mingled cup? It behoved Christ to offer about the evening of the day, that

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[2694] Matt. v. 19.

[2695] According to some texts is read here, “to offer wine, lest in the morning hours, through the flavour of the wine, its smell should be recognised by its fragrant odour by the perception of unbelievers, and he should be known to be a Christian, since we commemorate the blood of Christ in the oblation of wine.” [The heathen detected Christians by this token when searching victims for the persecutor.

[2696] Mark viii. 38. [Bingham, book xv. cap. ii. sec. 7.]

[2697] Gal. i. 10.

[2698] [Much light is thrown on this by the Hebrew usages. See Freeman, *On the Principles of Divine Service*, vol. ii. p. 293.]

[2699] “Frequentandis dominicis.”

the very hour of sacrifice might show the setting and the evening of the world; as it is written in Exodus, “And all the people of the synagogue of the children of Israel shall kill it in the evening.”[2700] And again in the Psalms, “Let the lifting up of my hands be an evening sacrifice.”[2701] But we celebrate the resurrection of the Lord in the morning.

17. And because we make mention of His passion in all sacrifices (for the Lord’s passion is the sacrifice which we offer), we ought to do nothing else than what He did. For Scripture says, “For as often as ye eat this bread and drink this cup, ye do show forth the Lord’s death till He come.”[2702] As often, therefore, as we offer the cup in commemoration of the Lord and of His passion, let us do what it is known the Lord did. And let this conclusion be reached, dearest brother: if from among our predecessors any have either by ignorance or simplicity not observed and kept this which the Lord by His example and teaching has instructed us to do, he may, by the mercy of the Lord, have pardon granted to his simplicity. But we cannot be pardoned who are now admonished and instructed by the Lord to offer the cup of the Lord mingled with wine according to what the Lord offered, and to direct letters to our colleagues also about this, so that the evangelical law and the Lord’s tradition may be everywhere kept, and there be no departure from what Christ both taught and did.

18. To neglect these things any further, and to persevere in the former error, what is it else than to fall under the Lord’s rebuke, who in the psalm reproveth, and says, “What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth, seeing thou hatest instruction and castest my words behind thee? When thou sawest a thief, thou consentedst with him, and hast been partaker with adulterers.”[2703] For to declare the righteousness and the covenant of the Lord, and not to do the same that the Lord did, what else is it than to cast away His words and to despise the Lord’s instruction, to commit not earthly, but spiritual thefts and adulteries? While any one is stealing from evangelical truth the words and doings of our Lord, he is corrupting and adulterating the divine precepts, as it is written in Jeremiah. He says, “What is the chaff to the wheat? Therefore, behold, I am against the prophets, saith the Lord, who steal my words every one from his neighbour, and cause my people to err by their lies and by their lightness.”[2704] Also in the same prophet, in another place, He says, “She committed adultery with stocks and stones, and yet for all this she turned not unto me.”[2705] That this theft and adultery may not fall unto us also, we ought to be anxiously careful, and fearfully and religiously to watch. For if we are priests of

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[2700] Ex. xii. 6.

[2701] Ps. cxli. 2.

[2702] 1 Cor. xi. 26.

[2703] Ps. l. 16–18.

[2704] Jer. xxiii. 28, 30, 32.

[2705] Jer. iii. 9, 10.

God and of Christ, I do not know any one whom we ought rather to follow than God and Christ, since He Himself emphatically says in the Gospel, “I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.”[2706] Lest therefore we should walk in darkness, we ought to follow Christ, and to observe his precepts, because He Himself told His apostles in another place, as He sent them forth, “All power is given unto me in heaven and earth. Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.”[2707] Wherefore, if we wish to walk in the light of Christ, let us not depart from His precepts and monitions, giving thanks that, while He instructs for the future what we ought to do, He pardons for the past wherein we in our simplicity have erred. And because already His second coming draws near to us, His benign and liberal condescension is more and more illuminating our hearts with the light of truth.[2708]

19. Therefore it befits our religion, and our fear, and the place itself, and the office of our priesthood, dearest brother, in mixing and offering the cup of the Lord, to keep the truth of the Lord’s tradition, and, on the warning of the Lord, to correct that which seems with some to have been erroneous; so that when He shall begin to come in His brightness and heavenly majesty, He may find that we keep what He admonished us; that we observe what He taught; that we do what He did.[2709] I bid you, dearest brother, ever heartily farewell.

[2706] John viii. 12.

[2707] Matt. xxviii. 18–20.

[2708] [A very important monition that clearer light upon certain Scriptures may break in as time unfolds their purpose. Phil. iii. 15.]

[2709] [Even these minute maxims show that the spirit of the third century was to adhere to the example of Christ and His Apostles. This gives us confidence that no *intentional* innovations were admitted.]

Epistle LXIII.[2710]

To Epictetus and to the Congregation of Assuræ, Concerning Fortunatianus, Formerly Their Bishop.

Argument.—He Warns Epictetus and the Congregation of the Assuritans Not to Allow Fortunatianus, a Lapser, But Their Former Bishop, to Return to His Episcopate, as Well for Other Reasons as Because It Had Been Decreed that Lapsed Bishops Should Not Be Admitted to Their Former Rank.

1. Cyprian to Epictetus his brother, and to the people established at Assuræ, greeting. I was gravely and grievously disturbed, dearest brethren, at learning that Fortunatianus, formerly bishop among you, after the sad lapse of his fall, was now wishing to act as if he were sound, and beginning to claim for himself the episcopate. Which thing distressed me; in the first place, on his own account, who, wretched man that he is, being either wholly blinded in the darkness of the devil, or deceived by the sacrilegious persuasion of certain persons; when he ought to be making atonement, and to give himself to the work of entreating the Lord night and day, by tears, and supplications, and prayers, dares still to claim to himself the priesthood which he has betrayed, as if it were right, from the altars of the devil, to approach to the altar of God. Or as if he would not provoke a greater wrath and indignation of the Lord against himself in the day of judgment, who, not being able to be a guide to the brethren in faith and virtue, stands forth as a teacher in perfidy, in boldness, and in temerity; and he who has not taught the brethren to stand bravely in the battle, teaches those who are conquered and prostrate not even to ask *for pardon*; although the Lord says, “To them have ye poured a drink-offering, and to them have ye offered a meat-offering. Shall I not be angry for these things? saith the Lord.”[2711] And in another place, “He that sacrificeth to any god, save unto the Lord only, shall be destroyed.”[2712] Moreover, the Lord again speaks, and says, “They have worshipped those whom their own fingers have made: and the mean man boweth down, and the great man humbleth himself: and I will not forgive them.”[2713] In the Apocalypse also, we read the anger of the Lord threatening, and saying, “If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God mixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

[2710] Oxford ed.: Ep. lxv. a.d. 253.

[2711] Isa. lvii. 6.

[2712] Ex. xxii. 20.

[2713] Isa. ii. 8, 9.

and the smoke of their torments shall ascend up for ever and ever; neither shall they have rest day nor night, who worship the beast and his image."[2714]

2. Since, therefore, the Lord threatens these torments, these punishments in the day of judgment, to those who obey the devil and sacrifice to idols, how does he think that he can act as a priest of God who has obeyed and served the priests of the devil; or how does he think that his hand can be transferred to the sacrifice of God and the prayer of the Lord which has been captive to sacrilege and to crime, when in the sacred Scriptures God forbids the priests to approach to sacrifice even if they have been in lighter guilt; and says in Leviticus: "The man in whom there shall be any blemish or stain shall not approach to offer gifts to God?"[2715] Also in Exodus: "And let the priests which come near to the Lord God sanctify themselves, lest perchance the Lord forsake them."[2716] And again: "And when they come near to minister at the altar of the Holy One, they shall not bring sin upon them, lest they die."[2717] Those, therefore, who have brought grievous sins upon themselves, that is, who, by sacrificing to idols, have offered sacrilegious sacrifices, cannot claim to themselves the priesthood of God, nor make any prayer for their brethren in His sight; since it is written in the Gospel, "God heareth not a sinner; but if any man be a worshipper of God, and doeth His will, him He heareth."[2718] Nevertheless the profound gloom of the falling darkness has so blinded the hearts of some, that they receive no light from the wholesome precepts, but, once turned away from the direct path of the true way, they are hurried headlong and suddenly by the night and error of their sins.[2719]

3. Nor is it wonderful if now those reject our counsels, or the Lord's precepts, who have denied the Lord. They desire gifts, and offerings, and gain, for which formerly they watched insatiably. They still long also for suppers and banquets, whose debauch they belched forth in the indigestion lately left to the day, most manifestly proving now that they did not before serve religion, but rather their belly and gain, with profane cupidity. Whence also we perceive and believe that this rebuke has come from God's searching out, that they might not continue to stand at the altar; and any further, as unchaste persons, to have to do with modesty; as perfidious, to have to do with faith; as profane, with religion; as earthly, with things divine; as sacrilegious, with things sacred. That such persons may not return again to the profanation 365 of the altar, and to the contagion of the brethren, we must keep watch with all our powers, and strive with all our strength, that, as far as in us lies, we may keep them back from this

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[2714] Apoc. xiv. 9–11.

[2715] Lev. xxi. 17.

[2716] Ex. xix. 22.

[2717] Ex. xxviii. 43.

[2718] John ix. 31.

[2719] [2 Thess. ii. 11. Judicial blindness the result of revolt from known truth.]

audacity of their wickedness, that they attempt not any longer to act in the character of priest; who, cast down to the lowest pit of death, have gone headlong with the weight of a greater destruction beyond the lapses of the laity.

4. But if, among these insane persons, their incurable madness shall continue, and, with the withdrawal of the Holy Spirit, the blindness which has begun shall remain in its deep night, our counsel will be to separate individual brethren from their deceitfulness; and, lest any one should run into the toils of their error, to separate them from their contagion. Since neither can the oblation be consecrated where the Holy Spirit is not; nor can the Lord avail to any one by the prayers and supplications of one who himself has done despite to the Lord. But if Fortunatianus, either by the blindness induced by the devil forgetful of his crime, or become a minister and servant of the devil for deceiving the brotherhood, shall persevere in this his madness, do you, as far as in you lies, strive, and in this darkness of the rage of the devil, recall the minds of the brethren from error, that they may not easily consent to the madness of another; that they may not make themselves partakers in the crimes of abandoned men; but being sound, let them maintain the constant tenor of their salvation, and of the integrity preserved and guarded by them.[2720]

5. Let the lapsed, however, who acknowledge the greatness of their sin, not depart from entreating the Lord, nor forsake the Catholic Church, which has been appointed one and alone by the Lord; but, continuing in their atonements and entreating the Lord's mercy, let them knock at the *door of the* Church, that they may be received there where once they were, and may return to Christ from whom they have departed, and not listen to those who deceive them with a fallacious and deadly seduction; since it is written, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience; be not ye therefore partakers with them."[2721] Therefore let no one associate himself with the contumacious, and those who do not fear God, and those who entirely with draw from the Church. But if any one should be impatient of entreating the Lord who is offended, and should be unwilling to obey us, but should follow desperate and abandoned men, he must take the blame to himself when the day of judgment shall come. For how shall he be able in that day to entreat the Lord, who has both before this denied Christ, and now also the Church of Christ, and not obeying bishops sound and wholesome and living, has made himself an associate and a partaker with the dying? I bid you, dearest brethren and longed-for, ever heartily farewell.

[2720] Otherwise, "the enduring vigour of that soundness which they have preserved and guarded."

[2721] Eph. v. 6, 7.

Epistle LXIV.[2722]

To Rogatianus, Concerning the Deacon Who Contended Against the Bishop.

Argument.—Cyprian Warns the Bishop Rogatianus to Restrain the Pride of the Deacon Who Had Provoked Him with His Insults, and to Compel Him to Repent of His Boldness; Taking Occasion to Repeat Once More Whatever He Has Said in the Previous Letter, About the Sacerdotal or Episcopal Power.[2723]

1. Cyprian to his brother Rogatianus, greeting. I and my colleagues who were present with me were deeply and grievously distressed, dearest brother, on reading your letter in which you complained of your deacon, that, forgetful of your priestly station, and unmindful of his own office and ministry, he had provoked you by his insults and injuries. And you indeed have acted worthily, and with your accustomed humility towards us, in rather complaining of him to us; although you have power, according to the vigour of the episcopate and the authority of your See, whereby you might be justified on him at once, assured that all we your colleagues would regard it as a matter of satisfaction, whatever you should do by your priestly power in respect of an insolent deacon, as you have in respect of men of this kind divine commands. Inasmuch as the Lord God says in Deuteronomy, "And the man that will do presumptuously, and will not hearken unto the priest or the judge, whoever he shall be in those days, that man shall die; and all the people, when they hear, shall fear, and shall no more do impiously."[2724] And that we may know that this voice of God came forth with His true and highest majesty to honour and avenge His priests; when three of the ministers[2725]—Korah, Dathan, and Abiram—dared to deal proudly, and to exalt their neck against Aaron the priest, and to equal themselves with the priest set over them; they were swallowed up and devoured by the opening of the earth, and so immediately suffered the penalty of their sacrilegious audacity. Nor they alone, but also two hundred and fifty others, who were their companions in boldness, were consumed by a fire breaking forth from the Lord, that it might be proved that God's priests are avenged by Him who makes priests. In the book of Kings also, when Samuel the priest was despised by the Jewish people on account of his age, as you are now, the Lord in wrath exclaimed, and said, "They have not rejected thee, but they have rejected me."[2726] And that He might avenge this, He set

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[2722] Oxford ed.: Ep. iii.

[2723] At what time this letter was written is uncertain, unless we may gather from the similar commencement in both letters, that it was written at the same synod with the following one. Perhaps a.d. 249.

[2724] Deut. xvii. 12, 13.

[2725] [i.e., Levites—deacons. But Korah and the Levites (Num. xvi. 9, 10) must be regarded apart from the Reubenites (laics) who sinned with them. Jude 11.]

[2726] 1 Sam. viii. 7.

over them Saul as a king, who afflicted them with grievous injuries, and trod on the people, and pressed down their pride with all insults and penalties, that the despised priest might be avenged by divine vengeance on a proud people.

2. Moreover also Solomon, established in the Holy Spirit, testifies and teaches what is the priestly authority and power, saying, "Fear the Lord with all thy soul, and reverence His priests;"[2727] and again, "Honour God with all thy soul, and honour His priests."[2728] Mindful of which precepts, the blessed Apostle Paul, according to what we read in the Acts of the Apostles, when it was said to him, "Revilest thou thus God's high priest?" answered and said, "I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people."[2729] Moreover, our Lord Jesus Christ Himself, our King, and Judge, and God, even to the very day of His passion observed the honour to priests and high priests, although they observed neither the fear of God nor the acknowledgment of Christ. For when He had cleansed the leper, He said to him, "Go, show thyself to the priest, and offer the gift."[2730] With that humility which taught us also to be humble, He still called him a priest whom He knew to be sacrilegious; also under the very sting of His passion, when He had received a blow, and it was said to Him, "Answerest thou the high priest so?" He said nothing reproachfully against the person of the high priest, but rather maintained His own innocence saying, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"[2731] All which things were therefore done by Him humbly and patiently, that we might have an example of humility and patience; for He taught that true priests were lawfully and fully to be honoured, in showing Himself such as He was in respect of false priests.

3. But deacons ought to remember that the Lord chose apostles, that is, bishops and overseers; while apostles appointed for themselves deacons[2732] after the ascent of the Lord into heaven, as ministers of their episcopacy and of the Church. But if we may dare anything against God who makes bishops, deacons may also dare against us by whom they are made; and therefore it behoves the deacon of whom you write to repent of his audacity, and to acknowledge the honour of the priest, and to satisfy the bishop set over him with full humility. For these things are the beginnings of heretics, and the origins and endeavours of evil-minded schismatics;—to please themselves, and with swelling haughtiness to despise him who is set over them. Thus they depart from the Church—thus a profane altar is set up

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[2727] Ecclus. vii. 29.

[2728] Ecclus. vii. 31.

[2729] Acts xxiii. 4, 5.

[2730] Matt. viii. 4.

[2731] John xviii. 23.

[2732] [This is the Cyprianic theory.]

outside—thus they rebel against the peace of Christ, and the appointment and the unity of God. But if, further, he shall harass and provoke you with his insults, you must exercise against him the power of your dignity, by either deposing him or excommunicating him. For if the Apostle Paul, writing to Timothy, said, "Let no man despise thy youth,"[2733] how much rather must it be said by your colleagues to you, "Let no man despise thy age? And since you have written, that one has associated himself with that same deacon of yours, and is a partaker of his pride and boldness, you may either restrain or excommunicate him also, and any others that may appear of a like disposition, and act against God's priest. Unless, as we exhort and advise, they should rather perceive that they have sinned and make satisfaction, and suffer us to keep our own purpose; for we rather ask and desire to overcome the reproaches and injuries of individuals by clemency and patience, than to punish them by our priestly power.[2734] I bid you, dearest brother, ever heartily farewell.

[2733] 1 Tim. iv. 12.

[2734] [See letter liv. sec. 16, p. 345, *supra*.]

Epistle LXV.[2735]

To the Clergy and People Abiding at Furni, About Victor, Who Had Made the Presbyter Faustinus a Guardian.

Argument.—Since, Against the Decision of a Council of Bishops, Geminius Victor Had Named in His Will Geminius Faustinus the Presbyter as His Guardian or Curator, He Forbids that Offering Should Be Made for Him, or that the Sacrifice Should Be Celebrated for His Repose, Inferring by the Way, from the Example of the Levitical Tribe, that Clerics Ought Not to Mix Themselves Up in Secular Cares. 367

1. Cyprian to the presbyters, and deacons, and people abiding at Furni, greeting. I and my colleagues who were present with me were greatly disturbed, dearest brethren, as were also our fellow-presbyters who sate with us, when we were made aware that Geminius Victor, our brother, when departing this life, had named Geminius Faustinus the presbyter executor to his will, although long since it was decreed, in a council of the bishops, that no one should appoint any of the clergy and the ministers of God executor or guardian[2736] by his will, since every one honoured by the divine priesthood, and ordained in the clerical service, ought to serve only the altar and sacrifices, and to have leisure for prayers and supplications. For it is written: "No man that warreth for God entangleth himself with the affairs of this life, that he may please Him to whom he has pledged himself."[2737] As this is said of all men, how much rather ought those not to be bound by worldly anxieties and involvements, who, being busied with divine and spiritual things, are not able to withdraw from the Church, and to have leisure for earthly and secular doings! The form of which ordination and engagement the Levites formerly observed under the law, so that when the eleven tribes divided the land and shared the possessions, the Levitical tribe, which was left free for the temple and the altar, and for the divine ministries, received nothing from that portion of the division; but while others cultivated the soil, that portion only cultivated the favour of God, and received the tithes from the eleven tribes, for their food and maintenance, from the fruits which grew. All which was done by divine authority and arrangement, so that they who waited on divine services might in no respect be called away, nor be compelled to consider or to transact secular business. Which plan and rule is now maintained in respect of the clergy, that they who are promoted by clerical ordination in the Church of the Lord may be called off in no respect from the divine administration, nor be tied down by worldly anxieties

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[2735] Oxford ed.: Ep. i. a.d. 249.

[2736] The Oxford translator notes here that the Roman law did not permit this office be declined.

[2737] 2 Tim. ii. 4. [Are not these primitive ideas a needed admonition to our times?]

and matters; but in the honour of the brethren who contribute, receiving as it were tenths of the fruits, they may not withdraw from the altars and sacrifices, but may serve day and night in heavenly and spiritual things.

2. The bishops our predecessors religiously considering this, and wholesomely providing for it, decided that no brother departing should name a cleric for executor or guardian; and if any one should do this, no offering should be made for him, nor any sacrifice be celebrated for his repose.[2738] For he does not deserve to be named at the altar of God in the prayer of the priests, who has wished to call away the priests and ministers from the altar. And therefore, since Victor, contrary to the rule lately made in council by the priests, has dared to appoint Geminius Faustinus, a presbyter, his executor, it is not allowed that any offering be made by you for his repose, nor any prayer be made in the church in his name, that so the decree of the priests, religiously and needfully made, may be kept by us; and, at the same time, an example be given to the rest of the brethren, that no one should call away to secular anxieties the priests and ministers of God who are occupied with the service of His altar and Church. For care will probably be taken in time to come that this happen not with respect to the person of clerics any more, if what has now been done has been punished. I bid you, dearest brethren, ever heartily farewell.

[2738] "Pro dormitione ejus." Goldhorn observes here, rather needlessly, that it was unlucky among the ancient Christians to speak of *death*. [They counted death as a falling asleep, and the grave as a *cœmeterium*; and this prayer for the *repose* of the righteous was strictly such, that they might "rest from their labours," till, in the resurrection and *not before*, they should receive their consummation and reward.]

Epistle LXVI.[2739]

To Father Stephanus, Concerning Marcianus of Arles, Who Had Joined Himself to Novatian.

Argument.—As Marcianus, Bishop of Arles, When He Followed the Sect of Novatian, Had Seduced Many, and by His Schism Had Separated Himself from the Communion of the Rest of the Bishops, Cyprian Warns Stephanus, that He Should by Announcing the Excommunication of the Offender, Alike by Rome and Carthage, Enable the Church at Arles, to Elect Another in His Place; And that So Peace Might Be Granted, as Well to the Lapsed as to Those Seduced by Him, Upon Their Repentance, and a Return to the Church Conceded to Them.

1. Cyprian to his brother Stephen, greeting. Faustinus our colleague, abiding at Lyons, has once and again written to me, dearest brother, informing me of those things which also I certainly know to have been told to you, as well by him as by others our fellow-bishops established in the same province, that Marcianus, who abides at Arles, has associated himself with Novatian, and has departed from the unity of the Catholic Church, and from the agreement of our body and priesthood, holding that most extreme depravity of heretical presumption, that the comforts and aids of divine love and paternal tenderness are closed 368 to the servants of God who repent, and mourn, and knock at the gate of the Church with tears, and groans, and grief; and that those who are wounded are not admitted for the soothing of their wounds, but that, forsaken without hope of peace and communion, they must be thrown to become the prey of wolves and the booty of the devil; which matter, dearest brother, it is our business to advise for and to aid in, since we who consider the divine clemency, and hold the balance in governing the Church, do thus exhibit the rebuke of vigour to sinners in such a way as that, nevertheless, we do not refuse the medicine of divine goodness and mercy in raising the lapsed and healing the wounded.

2. Wherefore it behoves you[2740] to write a very copious letter to our fellow-bishops appointed in Gaul, not to suffer any longer that Marcian, froward and haughty, and hostile to the divine mercy and to the salvation of the brotherhood, should insult our assembly,

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[2739] Oxford ed.: Ep. lxviii. This epistle does not appear in many mss., and its genuineness has been therefore doubted. But the style points to Cyprian as its author, and the documents where it is found are among the oldest, one the most ancient of all. a.d. 254.

[2740] [With all Cyprian's humility and reverence for the mother See, to which the Church of North Africa owed its origin, he yet, as an older bishop, reminds Stephen of what he ought to do to succour the Church of Irenæus.]

because he does not yet seem to be excommunicated by us;[2741] in that he now for a long time boasts and announces that, adhering to Novatian, and following his frowardness, he has separated himself from our communion; although Novatian himself, whom he follows, has formerly been excommunicated, and judged an enemy to the Church; and when he sent ambassadors to us into Africa, asking to be received into our communion, he received back word from a council of several priests who were here present, that he himself had excluded himself, and could not by any of us be received into communion, as he had attempted to erect a profane altar, and to set up an adulterous throne, and to offer sacrilegious sacrifices opposed to the true priest; while the Bishop Cornelius was ordained in the Catholic Church by the judgment of God, and by the suffrages of the clergy and people. Therefore, if he were willing to return to a right mind, and to come to himself, he should repent and return to the Church as a suppliant. How vain it is, dearest brother, when Novatian has lately been repulsed and rejected, and excommunicated by God's priests throughout the whole world, for us still to suffer his flatterers now to jest with us, and to judge of the majesty and dignity of the Church!

3. Let letters be directed by you into the province and to the people abiding at Arles, by which, Marcian being excommunicated, another may be substituted in his place, and Christ's flock, which even to this day is contemned as scattered and wounded by him, may be gathered together. Let it suffice that many of our brethren have departed in these late years in those parts without peace; and certainly let the rest who remain be helped, who groan both day and night, and beseeching the divine and fatherly mercy, entreat the comfort of our succour. For, for that reason, dearest brother, the body of priests is abundantly large, joined together by the bond of mutual concord, and the link of unity; so that if any one of our college should try to originate heresy, and to lacerate and lay waste Christ's flock, others may help, and as it were, as useful and merciful shepherds, gather together the Lord's sheep into the flock. For what if any harbour in the sea shall begin to be mischievous and dangerous to ships, by the breach of its defences; do not the navigators direct their ships to other neighbouring ports where there is a safe[2742] and practicable entrance, and a secure station? Or if, on the road, any inn should begin to be beset and occupied by robbers, so that whoever should enter would be caught by the attack of those who lie in wait there; do not the travellers, as soon as this its character is discovered, seek other houses of entertainment on the road, which shall be safer, where the lodging is trustworthy, and the inns safe for the travellers? And this ought now to be the case with us, dearest brother,[2743] that we should receive to us with ready and kindly humanity our brethren, who, tossed on the rocks of Marcian,[2744] are

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[2741] "By us," viz., Rome and Carthage, provinces in communion with Faustinus.]

[2742] Suppl. "access," according to Baluzius.

[2743] [Note the language, "with us, dearest brother;" not a thought save that of equal and joint authority.]

[2744] Some old editions read, "who, having avoided the rocks of Marcian."

seeking the secure harbours of the Church; and that we afford such a place of entertainment for the travellers as is that in the Gospel, in which those who are wounded and maimed by robbers may be received and cherished, and protected by the host.

4. For what is a greater or a more worthy care of overseers, than to provide by diligent solicitude and wholesome medicine for cherishing and preserving the sheep? since the Lord speaks, and says, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost. And my sheep were scattered because there is no shepherd; and they became meat to all the beasts of the field, and none did search or seek after them. Therefore thus saith the Lord, Behold, I am against the shepherds, and I will require my flock at their hands, and cause them to cease from feeding the flock; neither shall they feed them any more: for I will deliver them from their mouth, and I will feed them with judgment."[2745] Since therefore the Lord thus threatens 369 such shepherds by whom the Lord's sheep are neglected and perish, what else ought we to do, dearest brother, than to exhibit full diligence in gathering together and restoring the sheep of Christ, and to apply the medicine of paternal affection to cure the wounds of the lapsed, since the Lord also in the Gospel warns, and says, "They that be whole need not a physician, but they that are sick?"[2746] For although we are many shepherds, yet we feed one flock,[2747] and ought to collect and cherish all the sheep which Christ by His blood and passion sought for; nor ought we to suffer our suppliant and mourning brethren to be cruelly despised and trodden down by the haughty presumption of some, since it is written, "But the man that is proud and boastful shall bring nothing at all to perfection, who has enlarged his soul as hell."[2748] And the Lord, in His Gospel, blames and condemns men of that kind, saying, "Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."[2749] He says that those are execrable and detestable who please themselves, who, swelling and inflated, arrogantly assume anything to themselves. Since then Marcian has begun to be of these, and, allying himself with Novatian, has stood forth as the opponent of mercy and love, let him not pronounce sentence, but receive it; and let him not so act as if he himself were to judge of the college of priests, since he himself is judged by all the priests.

[2745] Ezek. xxxiv. 4–6, 10, 16.

[2746] Matt. ix. 12.

[2747] ["We, many shepherds (one episcopate), over one flock." Cyprian's theory is never departed from, practically.]

[2748] Heb. ii. 5.

[2749] Luke xvi. 15.

5. For the glorious honour of our predecessors, the blessed martyrs Cornelius and Lucius, must be maintained, whose memory as we hold in honour, much more ought you, dearest brother, to honour and cherish with your weight and authority, since you have become their vicar and successor.[2750] For they, full of the Spirit of God, and established in a glorious martyrdom, judged that peace should be granted to the lapsed, and that when penitence was undergone, the reward of peace and communion was not to be denied; and this they attested by their letters, and we all everywhere and entirely have judged the same thing. For there could not be among us a diverse feeling in whom there was one spirit; and therefore it is manifest that he does not hold the truth of the Holy Spirit with the rest, whom we observe to think differently. Intimate plainly to us who has been substituted at Arles in the place of Marcian, that we may know to whom to direct our brethren, and to whom we ought to write. I bid you, dearest brother, ever heartily farewell.

[2750] [“You ought,” etc. Does any modern bishop of the Roman obedience presume to speak thus to the “infallible” oracle of the Vatican?]

Epistle LXVII.[2751]

To the Clergy and People Abiding in Spain, Concerning Basilides and Martial.

Argument.—Basilides and Martial, Bishops, Having Lapsed and Become Contaminated by the Certificates of Idolatry, Cyprian with His Fellow-Bishops Praises the Clergy and People of Spain that They Had Substituted in Their Place by a Legitimate Election, Sabinus and Felix; Especially As, According to the Decision of Cornelius and His Colleagues, Lapsed Bishops Might Indeed Be Received to Repentance, But Were Prohibited from the Priestly Honour. Moreover, He Alludes by the Way to Certain Matters About the Ancient Rite of Episcopal Election. The Context Indicates that This Was Written During the Episcopate of Stephen.

1. Cyprian, Cæcilius, Primus, Polycarp, Nicomedes, Lucilianus, Successus, Sedatus, Fortunatus, Januarius, Secundinus, Pomponius, Honoratus, Victor, Aurelius, Sattius, Petrus, another Januarius, Saturninus, another Aurelius, Venantius, Quietus, Rogatianus, Tenax, Felix, Faustinus, Quintus, another Saturninus, Lucius, Vincentius, Libosus, Geminius, Marcellus, Iambus, Adelphius, Victoricus, and Paulus, to Felix the presbyter, and to the peoples abiding at Legio[2752] and Asturica,[2753] also to Lælius the deacon, and the people abiding at Emerita,[2754] brethren in the Lord, greeting. When we had come together, dearly beloved brethren, we read your letters, which according to the integrity of your faith and your fear of God you wrote to us by Felix and Sabinus our fellow-bishops, signifying that Basilides and Martial, being stained with the certificates of idolatry, and bound with the consciousness of wicked crimes, ought not to hold the episcopate and administer the priesthood of God; and you desired an answer to be written to you again concerning these things, and your solicitude, no less just than needful, to be relieved either by the comfort or by the help of our judgment. Nevertheless to this your desire not so much our counsels as the divine precepts reply, in which it is long since bidden by the voice of Heaven and prescribed by the law of God, who and what sort of persons ought to serve the altar and to celebrate the divine sacrifices. For in Exodus God speaks to Moses, and warns him, saying, 370 "Let the priests which come near to the Lord God sanctify themselves, lest the Lord forsake them."[2755] And again: "And when they come near to the altar of the Holy One to minister

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[2751] Oxford ed.: Ep. lxvii. a.d. 257.

[2752] Leon.

[2753] Astorga.

[2754] Merida.

[2755] Ex. xix. 22.

they shall not bring sin upon them, lest they die."[2756] Also in Leviticus the Lord commands and says, "Whosoever hath any spot or blemish upon him, shall not approach to offer gifts to God."[2757]

2. Since these things are announced and are made plain to us, it is necessary that our obedience should wait upon the divine precepts; nor in matters of this kind can human indulgence accept any man's person, or yield anything to any one, when the divine prescription has interfered, and establishes a law. For we ought not to be forgetful what the Lord spoke to the Jews by Isaiah the prophet, rebuking, and indignant that they had despised the divine precepts and followed human doctrines. "This people," he says, honoureth me with their lips, but their heart is widely removed from me; but in vain do they worship me, teaching the doctrines and commandments of men."[2758] This also the Lord repeats in the Gospel, and says, "Ye reject the commandment of God, that ye may establish your own tradition."[2759] Having which things before our eyes, and solicitously and religiously considering them, we ought in the ordinations of priests to choose none but unstained and upright ministers,[2760] who, holily and worthily offering sacrifices to God, may be heard in the prayers which they make for the safety of the Lord's people, since it is written, "God heareth not a sinner; but if any man be a worshipper of God, and doeth His will, him He heareth."[2761] On which account it is fitting, that with full diligence and sincere investigation those should be chosen for God's priesthood whom it is manifest God will hear.

3. Nor let the people flatter themselves that they can be free from the contagion of sin, while communicating with a priest who is a sinner, and yielding their consent to the unjust and unlawful episcopacy of their overseer, when the divine reproof by Hosea the prophet threatens, and says, "Their sacrifices shall be as the bread of mourning; all that eat thereof shall be polluted;"[2762] teaching manifestly and showing that all are absolutely bound to the sin who have been contaminated by the sacrifice of a profane and unrighteous priest. Which, moreover, we find to be manifested also in Numbers, when Korah, and Dathan, and Abiram claimed for themselves the power of sacrificing in opposition to Aaron the priest. There also the Lord commanded by Moses that the people should be separated from them, lest, being associated with the wicked, themselves also should be bound closely in the same wickedness. "Separate yourselves," said He, "from the tents of these wicked and hardened

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[2756] Ex. xxviii. 43.

[2757] Lev. xxi. 17.

[2758] Isa. xxix. 13.

[2759] Mark vii. 13.

[2760] "Antistites."

[2761] John ix. 31.

[2762] Hos. ix. 4.

men, and touch not those things which belong to them, lest ye perish together in their sins."[2763] On which account a people obedient to the Lord's precepts, and fearing God, ought to separate themselves from a sinful prelate, and not to associate themselves with the sacrifices of a sacrilegious priest, especially since they themselves have the power either of choosing worthy priests, or of rejecting unworthy ones.

4. Which very thing, too, we observe to come from divine authority, that the priest should be chosen in the presence of the people under the eyes of all, and should be approved worthy and suitable by public judgment and testimony; as in the book of Numbers the Lord commanded Moses, saying, "Take Aaron thy brother, and Eleazar his son, and place them in the mount, in the presence of all the assembly, and strip Aaron of his garments, and put them upon Eleazar his son; and let Aaron die there, and be added to his people."[2764] God commands a priest to be appointed in the presence of all the assembly; that is, He instructs and shows that the ordination of priests ought not to be solemnized except with the knowledge of the people standing near, that in the presence of the people either the crimes of the wicked may be disclosed, or the merits of the good may be declared, and the ordination, which shall have been examined by the suffrage and judgment of all, may be just and legitimate.[2765] And this is subsequently observed, according to divine instruction, in the Acts of the Apostles, when Peter speaks to the people of ordaining an apostle in the place of Judas. "Peter," it says, "stood up in the midst of the disciples, and the multitude were in one place."[2766] Neither do we observe that this was regarded by the apostles only in the ordinations of bishops and priests, but also in those of deacons, of which matter itself also it is written in their Acts: "And they twelve called together," it says, "the whole congregation of the disciples, and said to them;"[2767] which was done so diligently and carefully, with the calling together of the whole of the people, surely for this reason, that no unworthy person might creep into the ministry of the altar, or to the office of a priest. For that unworthy 37 persons are sometimes ordained, not according to the will of God, but according to human presumption, and that those things which do not come of a legitimate and righteous ordination are displeasing to God, God Himself manifests by Hosea the prophet, saying, "They have set up for themselves a king, but not by me."[2768]

[2763] Num. xvi. 26.

[2764] Num. xx. 25, 26.

[2765] [See sec. 5, *infra*.]

[2766] Acts i. 15. From some authorities, Baluzius here interpolates, "the number of men was about a hundred and twenty." But this, says a modern editor, smacks of "emendation."

[2767] Acts iv. 2.

[2768] Hos. viii. 4.

5. For which reason you must diligently observe and keep the practice delivered from divine tradition and apostolic observance, which is also maintained among us, and almost throughout all the provinces;[2769] that for the proper celebration of ordinations all the neighbouring bishops of the same province should assemble with that people for which a prelate is ordained. And the bishop should be chosen in the presence of the people, who have most fully known the life of each one, and have looked into the doings of each one as respects his habitual conduct. And this also, we see, was done by you in the ordination of our colleague Sabinus; so that, by the suffrage of the whole brotherhood,[2770] and by the sentence of the bishops who had assembled in their presence, and who had written letters to you concerning him, the episcopate was conferred upon him, and hands were imposed on him in the place of Basilides. Neither can it rescind an ordination rightly perfected, that Basilides, after the detection of his crimes, and the baring of his conscience even by his own confession, went to Rome and deceived Stephen our colleague, placed at a distance, and ignorant of what had been done, and of the truth, to canvass that he might be replaced unjustly in the episcopate from which he had been righteously deposed.[2771] The result of this is, that the sins of Basilides are not so much abolished as enhanced, inasmuch as to his former sins he has also added the crime of deceit and circumvention. For he is not so much to be blamed who has been through heedlessness surprised by fraud, as he is to be execrated who has fraudulently taken him by surprise. But if Basilides could deceive men, he cannot deceive God, since it is written, “God is not mocked.”[2772] But neither can deceit advantage Martialis, in such a way as that he who also is involved in great crimes should hold his bishopric, since the apostle also warns, and says, “A bishop must be blameless, as the steward of God.”[2773]

6. Wherefore, since as ye have written, dearly beloved brethren, and as Felix and Sabinus our colleagues affirm, and as another Felix of Cæsar Augusta,[2774] a maintainer of the faith and a defender of the truth, signifies in his letter, Basilides and Martialis have been contaminated by the abominable certificate of idolatry; and Basilides, moreover, besides the stain of the certificate, when he was prostrate in sickness, blasphemed against God, and confessed that he blasphemed; and because of the wound to his own conscience, voluntarily laying down his episcopate, turned himself to repentance, entreating God, and considering himself

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[2769] [See Ep. xl. p. 319, *supra*.]

[2770] Elucidation XIV.]

[2771] [“Our colleague Stephen,” placed at a distance, ignorant of facts and truth, and, in short, incompetent to meddle with the African province in its own business: such was Cyprian’s idea of the limits to which even this apostolic See was restricted.]

[2772] Gal. vi. 7.

[2773] Tit. i. 7.

[2774] Saragossa.

sufficiently happy if it might be permitted him to communicate even as a layman: Martialis also, besides the long frequenting of the disgraceful and filthy banquets of the Gentiles in their college, and placing his sons in the same college, after the manner of foreign nations, among profane sepulchres, and burying them together with strangers, has also affirmed, by acts which are publicly taken before a ducenarian procurator,[2775] that he had yielded himself to idolatry, and had denied Christ; and as there are many other and grave crimes in which Basilides and Martialis are held to be implicated; such persons attempt to claim for themselves the episcopate in vain; since it is evident that men of that kind may neither rule over the Church of Christ, nor ought to offer sacrifices to God, especially since Cornelius also, our colleague, a peaceable and righteous priest, and moreover honoured by the condescension of the Lord with martyrdom, has long ago decreed with us,[2776] and with all the bishops appointed throughout the whole world, that men of this sort might indeed be admitted to repentance, but were prohibited from the ordination of the clergy, and from the priestly honour.

7. Nor let it disturb you, dearest brethren, if with some, in these last times, either an uncertain faith is wavering, or a fear of God without religion is vacillating, or a peaceable concord does not continue. These things have been foretold as about to happen in the end of the world; and it was predicted by the voice of the Lord, and by the testimony of the apostles, that now that the world is failing, and the Antichrist is drawing near, everything good shall fail, but evil and adverse things shall prosper.[2777]

8. Yet although, in these last times, evangelic rigour has not so failed in the Church of God, nor the strength of Christian virtue or faith so languished, that there is not left a portion of the priests which in no respect gives way under these ruins of things and wrecks of faith; but, bold and stedfast, they maintain the honour of the divine majesty and the priestly dignity, with full observance of fear. We remember and keep in view that, although others succumbed and yielded, Mattathias boldly vindicated God's law; that Elias, when the Jews gave way and departed from the divine religion, stood and nobly contended; that Daniel, deterred neither by the loneliness of a foreign country nor by the harassment of continual persecution, frequently and gloriously suffered martyrdoms; also that the three youths, subdued neither by their tender years[2778] nor by threats, stood up faithfully against the Babylonian fires, and conquered the victor king even in their very captivity itself. Let the number either of prevaricators or of traitors see to it, who have now begun to rise in the Church against the Church, and to corrupt as well the faith as the truth. Among very many there still remains a sincere

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[2775] A collector of taxes, so called from the amount of his salary.

[2776] [Elucidation XV.]

[2777] [Surely a significant warning to our own times.]

[2778] Some read, "by the furnaces;" some "by arms."

mind and a substantial religion, and a spirit devoted to nothing but the Lord and its God.[2779] Nor does the perfidy of others press down the Christian faith into ruin, but rather stimulates and exalts it to glory, according to what the blessed Apostle Paul exhorts, and says: "For what if some of these have fallen from their faith: hath their unbelief made the faith of God of none effect? God forbid. For God is true, but every man a liar."[2780] But if every man is a liar, and God only true, what else ought we, the servants, and especially the priests, of God, to do, than forsake human errors and lies, and continue in the truth of God, keeping the Lord's precepts?

9. Wherefore, although there have been found some among our colleagues, dearest brethren, who think that the godly discipline may be neglected, and who rashly hold communion with Basilides and Martialis, such a thing as this ought not to trouble our faith, since the Holy Spirit threatens such in the Psalms, saying, "But thou hatest instruction, and castedst my words behind thee: when thou sawest a thief, thou consentedst unto him, and hast been partaker with adulterers."[2781] He shows that they become sharers and partakers of other men's sins who are associated with the delinquents. And besides, Paul the apostle writes, and says the same thing: "Whisperers, backbiters, haters of God, injurious, proud, boasters of themselves, inventors of evil things, who, although they knew the judgment of God, did not understand that they which commit such things are worthy of death, not only they which commit those things, but they also which consent unto those who do these things."[2782] Since they, says he, who do such things are worthy of death, he makes manifest and proves that not only they are worthy of death, and come into punishment who do evil things, but also those who consent unto those who do such things—who, while they are mingled in unlawful communion with the evil and sinners, and the unrepenting, are polluted by the contact of the guilty, and, being joined in the fault, are thus not separated in its penalty. For which reason we not only approve, but applaud, dearly beloved brethren, the religious solicitude of your integrity and faith, and exhort you as much as we can by our letters, not to mingle in sacrilegious communion with profane and polluted priests, but maintain the sound and sincere constancy of your faith with religious fear. I bid you, dearest brethren, ever heartily farewell.

[2779] [A noteworthy testimony to the Decian period, when to be a Christian, indeed, was to be a confessor or martyr. Soc., *H. E.*, bk. iv. c. 28.]

[2780] Rom. iii. 3, 4.

[2781] Ps. l. 17, 18.

[2782] Rom. i. 30–32.

Epistle LXVIII.[2783]

To Florentius Pupianus, on Calumniators.

Argument.—Cyprian Clears Himself in the Eyes of Florentius Pupianus from Various Crimes of Which He is Accused by Him; And Argues the Lightness of His Mind, in that He Has So Hastily Trusted Calumniators.

1. Cyprian, who is also called Thascius,[2784] to Florentius, who is also Pupianus, his brother, greeting. I had believed, brother, that you were now at length turned to repentance for having either rashly heard or believed in time past things so wicked, so disgraceful, so execrable even among Gentiles, concerning me. But even now in your letter I perceive that you are still the same as you were before—that you believe the same things concerning me, and that you persist in what you did believe, and, lest by chance the dignity of your eminence and your martyrdom should be stained by communion with me, that you are inquiring carefully into my character; and after God the Judge who makes priests, that you wish to judge—I will not say of me, for what am I?—but of the judgment of God and of Christ. This is not to believe in God—this is to stand forth as a rebel against Christ and His Gospel; so that although He says, "Are not two sparrows sold for a farthing? and neither of them falls to the ground without the will of my Father,"[2785] and His majesty and truth prove that even things of little consequence are not done without the consciousness and permission of God, you think that God's priests are ordained in the Church without His knowledge. For to believe that they who are ordained are unworthy and unchaste, what else is it than to believe that his priests are not appointed in the Church by God, nor through God? 373

2. Think you that my testimony of myself is better than that of God? when the Lord Himself teaches, and says that testimony is not true, if any one himself appears as a witness concerning himself, for the reason that every one would assuredly favour himself. Nor would any one put forward mischievous and adverse things against himself, but there may be a simple confidence of truth if, in what was announced of us, another is the announcer and witness. "If," He says, "I bear witness of myself, my testimony is not true; but there is another who beareth witness of me."[2786] But if the Lord Himself, who will by and by judge all things,

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[2783] Oxford ed.: Ep. lxvi. From his saying, that he has now discharged his episcopal office for six years (sec. 5), it is plainly evident that he is writing this letter in the time of Stephen. a.d. 254.

[2784] It is suggested with some probability, that this form of superscription was intended to rebuke the rudeness of Florentius, who, in addressing Cyprian, had used his heathen name of Thascius instead of his baptismal name of Cæcilius, which he had adopted from the presbyter who had been the means of his conversion.

[2785] Matt. x. 29.

[2786] John v. 31, 32.

was unwilling to be believed on His own testimony, but preferred to be approved by the judgment and testimony of God the Father, how much more does it behove His servants to observe this, who are not only approved by, but even glory in the judgment and testimony of God! But with you the fabrication of hostile and malignant men has prevailed against the divine decree, and against our conscience resting upon the strength of its faith, as if among lapsed and profane persons placed outside the Church, from whose breasts the Holy Spirit has departed, there could be anything else than a depraved mind and a deceitful tongue, and venomous hatred, and sacrilegious lies, which whosoever believes, must of necessity be found with them when the day of judgment shall come.

3. But with respect to what you have said, that priests should be lowly, because both the Lord and His apostles were lowly; both all the brethren and Gentiles also well know and love my humility; and you also knew and loved it while you were still in the Church, and were in communion with me. But which of us is far from humility: I, who daily serve the brethren, and kindly receive with good-will and gladness every one that comes to the Church; or you, who appoint yourself bishop of a bishop, and judge of a judge,[2787] given for the time by God? Although the Lord God says in Deuteronomy, "And the man that will do presumptuously, and will not hearken unto the priests or unto the judge who shall be in those days, even that man shall die; and all the people, when they hear, shall fear, and do no more presumptuously."[2788] And again He speaks to Samuel, and says, "They have not despised thee, but they have despised me."[2789] And moreover the Lord, in the Gospel, when it was said to Him, "Answerest thou the high priest so?" guarding the priestly dignity, and teaching that it ought to be maintained, would say nothing against the high priest, but only clearing His own innocence, answered, saying, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"[2790] The blessed apostle also, when it was said to him, "Revilest thou God's high priest?" spoke nothing reproachfully against the priest, when he might have lifted up himself boldly against those who had crucified the Lord, and who had already sacrificed God and Christ, and the temple and the priesthood; but even although in false and degraded priests, considering still the mere empty shadow of the priestly name, he said, "I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people."[2791]

4. Unless perchance I was a priest to you before the persecution, when you held communion with me, and ceased to be a priest after the persecution! For the persecution, when it

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[2787] [A mild remonstrance against the officious conduct of Stephen, also.]

[2788] Deut. xvii. 12, 13.

[2789] 1 Sam. viii. 7.

[2790] John xviii. 23.

[2791] Acts xxiii. 4, 5.

came, lifted you to the highest sublimity of martyrdom. But it depressed me with the burden of proscription, since it was publicly declared, “If any one holds or possesses any of the property of Cæcilius Cyprian, bishop of the Christians;” so that even they who did not believe in God appointing a bishop, could still believe in the devil proscribing a bishop. Nor do I boast of these things, but with grief I bring them forward, since you constitute yourself a judge[2792] of God and of Christ, who says to the apostles, and thereby to all chief rulers, who by vicarious ordination succeed to the apostles: “He that heareth you, heareth me; and he that heareth me, heareth Him that sent me; and he that despiseth you, despiseth me, and Him that sent me.”[2793]

5. For from this have arisen, and still arise, schisms and heresies, in that the bishop who is one[2794] and rules over the Church is contemned by the haughty presumption of some persons; and the man who is honoured by God’s condescension, is judged unworthy by men. For what swelling of pride is this, what arrogance of soul, what inflation of mind, to call prelates and priests to one’s own recognition, and unless I may be declared clear in your sight and absolved by your judgment, behold now for six years the brotherhood has neither had a bishop, nor the people a prelate,[2795] nor the flock a pastor, nor the Church a governor, nor Christ a representative,[2796] nor God a priest! Pupianus must come to the rescue, and give judgment, and declare the decision of God and Christ accepted, that so great a number of the faithful who have been summoned away, under my rule, may not appear to have departed without hope of salvation and of peace; that the new crowd of believers may not be considered to have failed of attaining any grace of baptism and the Holy Spirit by my ministry;[2797] that the peace conferred upon so many lapsed and penitent persons, and the communion vouchsafed by my examination, may not be abrogated by the authority of your judgment. Condescend for once, and deign to pronounce concerning us, and to establish our episcopate by the authority of your recognition, that God and His Christ may thank you, in that by your means a representative and ruler has been restored as well to their altar as to their people.

6. Bees have a king, and cattle a leader, and *they* keep faith to him. Robbers obey their chief with an obedience full of humility. How much more simple and better than you are the brute cattle and dumb animals, and robbers, although bloody, and raging among swords

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[2792] [A mild remonstrance against the officious conduct of Stephen, also.]

[2793] Luke x. 16.

[2794] [His aphorism, *Ecclesia in Episcopo*, is here used in another form. “The bishop” here = the episcopate.]

[2795] [*Præpositum* is the word thus translated.]

[2796] Antistitem. [This word occurs in Tertullian, *De Fuga*.]

[2797] [In all this his theory comes out; viz., that unity is maintained by communion with one’s lawful bishop, not with any foreign See.]

and weapons! The chief among them is acknowledged and feared, whom no divine judgment has appointed, but on whom an abandoned faction and a guilty band have agreed.

7. You say, indeed, that the scruple into which you have fallen ought to be taken from your mind. You have fallen into it, but it was by your irreligious credulity. You have fallen into it, but it was by your own sacrilegious disposition and will in easily hearkening to unchaste, to impious, to unspeakable things against your brother, against a priest, and in willingly believing them in defending other men's falsehoods, as if they were your own and your private property; and in not remembering that it is written, "Hedge thine ears with thorns, and hearken not to a wicked tongue;"[2798] and again: "A wicked doer giveth heed to the tongue of the unjust; but a righteous man regards not lying lips."[2799] Wherefore have not the martyrs fallen into this scruple, full of the Holy Ghost, and already by their passion near to the presence of God and of His Christ; martyrs who, from their dungeon, directed letters to Cyprian the bishop, acknowledging the priest of God, and bearing witness to him? Wherefore have not so many bishops, my colleagues, fallen into this scruple, who either, when they departed from the midst of us, were proscribed, or being taken were cast into prison and were in chains; or who, sent away into exile, have gone by an illustrious road to the Lord; or who in some places, condemned to death, have received heavenly crowns from the glorification of the Lord? Wherefore have not they fallen into this scruple, from among that people of ours which is with us, and is by God's condescension committed to us—so many confessors who have been put to the question and tortured, and glorious by the memory of illustrious wounds and scars; so many chaste virgins, so many praiseworthy widows; finally, all the churches throughout the whole world who are associated with us in the bond of unity? Unless all these, who are in communion with me, as you have written, are polluted with the pollution of my lips, and have lost the hope of eternal life by the contagion of my communion.[2800] Pupianus alone, sound, inviolate, holy, modest, who would not associate himself with us, shall dwell alone in paradise and in the kingdom of heaven.

8. You have written also, that on my account the Church has now a portion of herself in a state of dispersion, although the whole people of the Church are collected, and united, and joined to itself in an undivided concord: they alone have remained without, who even, if they had been within, would have had to be cast out. Nor does the Lord, the protector of His people, and their guardian, suffer the wheat to be snatched from His floor; but the chaff alone can be separated from the Church, since also the apostle says, "For what if some of them have departed from the faith? shall their unbelief make the faith of God of none effect? God forbid; for God is true, but every man a liar."[2801] And the Lord also in the Gospel,

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[2798] Ecclus. xxviii. 24 (Vulg. 28).

[2799] Prov. xvii. 4, LXX.

[2800] [See sec. 6, note 3, *supra*.]

[2801] Rom. iii. 3, 4.

when disciples forsook Him as He spoke, turning to the twelve, said, “Will ye also go away?” then Peter answered Him, “Lord, to whom shall we go? Thou hast the word of eternal life; and we believe, and are sure, that Thou art the Son of the living God.”[2802] Peter speaks there, on whom the Church was to be built,[2803] teaching and showing in the name of the Church, that although a rebellious and arrogant multitude of those who will not hear and obey may depart, yet the Church does not depart from Christ; and they are the Church who are a people united to the priest, and the flock which adheres to its pastor.[2804] Whence you ought to know that the bishop is in the Church, and the Church in the bishop;[2805] and if any one be not with the bishop, that he is not in the Church, and that those flatter themselves in vain who creep in, not having peace with God’s priests, and think that they communicate secretly with some; while the Church, which is Catholic and one, is not cut nor divided, but is indeed 375 connected and bound together by the cement of priests who cohere with one another.

9. Wherefore, brother, if you consider God’s majesty who ordains priests, if you will for once have respect to Christ, who by His decree and word, and by His presence, both rules prelates themselves, and rules the Church by prelates; if you will trust, in respect of the innocence of bishops, not human hatred, but the divine judgment; if you will begin even a late repentance for your temerity, and pride, and insolence; if you will most abundantly make satisfaction to God and His Christ whom I serve, and to whom with pure and unstained lips I ceaselessly offer sacrifices, not only in peace, but in persecution; we may have some ground for communion with you, even although there still remain among us respect and fear for the divine censure; so that first I should consult my Lord whether He would permit peace to be granted to you, and you to be received to the communion of His Church by His own showing and admonition.

10. For I remember what has already been manifested to me, nay, what has been prescribed by the authority of our Lord and God to an obedient and fearing servant; and among other things which He condescended to show and to reveal, He also added this: “Whoso therefore does not believe Christ, who maketh the priest, shall hereafter begin to believe Him who avengeth the priest.” Although I know that to some men dreams seem ridiculous and visions foolish, yet assuredly it is to such as would rather believe in opposition to the

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[2802] John vi. 67–69.

[2803] [Not any of his successors, but Peter personally, is thus honoured on the strength of Eph. ii. 20. All the apostles were in this foundation also, Rev. xxi. 14; but the figure excludes successors, who are of the superstructure, necessarily.]

[2804] [In all this his theory comes out; viz., that unity is maintained by communion with one’s lawful bishop, not with any foreign See.]

[2805] [See sec. 5, *supra*. This is the famous formula of Cyprian’s theory. The whole theory is condensed in what follows.]

priest, than believe the priest. But it is no wonder, since his brethren said of Joseph, "Behold, this dreamer cometh; come now therefore, let us slay him."[2806] And afterwards the dreamer attained to what he had dreamed; and his slayers and sellers were put to confusion, so that they, who at first did not believe the words, afterwards believed the deeds. But of those things that you have done, either in persecution or in peace, it is foolish for me to pretend to judge you, since you rather appoint yourself a judge over us. These things, of the pure conscience of my mind, and of my confidence in my Lord and my God, I have written at length. You have my letter, and I yours. In the day of judgment, before the tribunal of Christ, both will be read.

[2806] Gen. xxxvii. 19, 20. [It seems a beautiful coincidence that another Joseph was a "dreamer" (Matt. ii. 20, 23); and in those days, when prophets and prophesyings were hardly yet extinct, we must not too readily call this credulity. Ps. lxxxix. 19, Vulgate.]

Epistle LXIX.[2807]

To Januarius and Other Numidian Bishops, on Baptizing Heretics.

Argument.—The Argument of This Letter and the Next is Found in a Subsequent Epistle to Stephen;[2808] "That What Heretics Use is Not Baptism; And that None Among Them Can Receive Benefit by the Grace of Christ, Who Oppose Christ; Has Been Lately Carefully Expressed in a Letter Which Was Written on that Subject to Quintus, Our Colleague, Established in Mauritania; As Also in a Letter Which Our Colleagues Previously Wrote to the Bishops Presiding in Numidia; Of Both of Which Letters I Have Subjoined Copies."[2809]

1. Cyprian, Liberalis, Caldonius, Junius, Primus, Cæcilius, Polycarp, Nicomedes, Felix, Marrutius, Successus, Lucianus, Honoratus, Fortunatus, Victor, Donatus, Lucius, Herculanus, Pomponius, Demetrius, Quintus, Saturninus, Januarius, Marcus, another Saturninus, another Donatus, Rogatianus, Sedatus, Tertullus, Hortensianus, still another Saturninus, Sattius, to their brethren Januarius, Saturninus, Maximus, Victor, another Victor, Cassius, Proculus, Modianus, Cittinus, Gargilius, Eutycianus, another Gargilius, another Saturninus, Nemesianus, Nampulus, Antonianus, Rogatianus, Honoratus, greeting. When we were together in council, dearest brethren, we read your letter which you wrote to us concerning those who seem to be baptized by heretics and schismatics, (asking) whether, when they come to the Catholic Church, which is one,[2810] they ought to be baptized. On which matter, although you yourselves hold thereupon the truth and certainty of the Catholic rule, yet since you have thought that of our mutual love we ought to be consulted, we put forward our opinion, not as a new one,[2811] but we join with you in equal agreement, in an opinion long since decreed by our predecessors, and observed by us,—judging, namely, and holding it for certain that no one can be baptized abroad outside the Church, since there is one baptism appointed in the holy Church. And it is written in the words of the Lord, "They have forsaken me, the

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[2807] Oxford ed.: Ep. lxx. a.d. 255.

[2808] Ep. lxxi.

[2809] Mention is made of both letters in the Epistle to Jubaianus, and in the one that follows this.

[2810] "And true."

[2811] [This is very much to be observed, at this outset of an important historical controversy. Cyprian was not conscious of any innovation. See Oxford Tertull., vol. i. p. 280, note.]

fountain of living waters, and hewed them out broken cisterns, which can hold no water."[2812] And again, sacred Scripture warns, and says, "Keep thee from the strange water, and drink not from a fountain of strange water."[2813] It is required, then, that the water should first be cleansed and sanctified by the priest,[2814] that it may wash away by its baptism the sins of the man who is baptized; because the Lord says by Ezekiel the prophet: "Then will I sprinkle clean water upon you, and ye shall be cleansed from all your filthiness; and from all your idols will I cleanse you: a new heart also will I give you, and a new spirit will I put within you."[2815] But how can he cleanse and sanctify the water who is himself unclean, and in whom the Holy Spirit is not? since the Lord says in the book of Numbers, "And whatsoever the unclean person toucheth shall be unclean."[2816] Or how can he who baptizes give to another remission of sins who himself, being outside the Church, cannot put away his own sins?

2. But, moreover, the very interrogation which is put in baptism is a witness of the truth. For when we say, "Dost thou believe in eternal life and remission of sins through the holy Church?" we mean that remission of sins is not granted except in the Church, and that among heretics, where there is no Church, sins cannot be put away. Therefore they who assert that heretics can baptize, must either change the interrogation or maintain the truth; unless indeed they attribute a church also to those who, they contend, have baptism. It is also necessary that he should be anointed who is baptized; so that, having received the chrism,[2817] that is, the anointing, he may be anointed of God, and have in him the grace of Christ. Further, it is the Eucharist whence the baptized are anointed with the oil sanctified on the altar.[2818] But he cannot sanctify the creature of oil,[2819] who has neither an altar nor a church; whence also there can be no spiritual anointing among heretics, since it is manifest that the oil cannot be sanctified nor the Eucharist celebrated at all among them. But we ought to know and remember that it is written, "Let not the oil of a sinner anoint my head,"[2820] which the Holy Spirit before forewarned in the Psalms, lest any one going out of

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[2812] Jer. ii. 13.

[2813] Prov. ix. 19 (LXX.).

[2814] [When a deacon baptized, he was regarded as using, not his own "key," but the keys of the priesthood, and as simply supplying a lawful hand to the absent priest. See p. 366, note 8, *supra*.]

[2815] Ezek. xxxvi. 25, 26.

[2816] Num. xix. 2.

[2817] [i.e., confirmation, called chrism, or *unction*, from 1 John ii. 27 and other Scriptures.]

[2818] An authorized reading here is, "But further, the Eucharist and the oil, whence the baptized are anointed, are sanctified on the altar."

[2819] [Material oil was not originally used in baptism or confirmation, but was admitted ceremonially, in divers rites, at an early period. Mark vi. 13; Jas. v. 14. Bunsen, *Hippol.*, vol. ii. p. 322, note 1.]

[2820] Ps. cxli. 5 (LXX.).

the way and wandering from the path of truth should be anointed by heretics and adversaries of Christ. Besides, what prayer can a priest who is impious and a sinner offer for a baptized person? since it is written, “God heareth not a sinner; but if any man be a worshipper of God, and doeth His will, him He heareth.”[2821] Who, moreover, can give what he himself has not? or how can he discharge spiritual functions who himself has lost the Holy Spirit? And therefore he must be baptized and renewed who comes untrained to the Church, that he may be sanctified within by those who are holy, since it is written, “Be ye holy, for I am holy, saith the Lord.”[2822] So that he who has been seduced into error, and baptized[2823] outside *of the Church*, should lay aside even this very thing in the true and ecclesiastical baptism, viz., that he a man coming to God, while he seeks for a priest, fell by the deceit of error upon a profane one.

3. But it is to approve the baptism of heretics and schismatics, to admit that they have truly baptized. For therein a part cannot be void, and part be valid. If one could baptize, he could also give the Holy Spirit. But if he cannot give the Holy Spirit, because he that is appointed without is not endowed with the Holy Spirit, he cannot baptize those who come; since both baptism is one and the Holy Spirit is one, and the Church founded by Christ the Lord upon Peter, by a source and principle of unity,[2824] is one also. Hence it results, that since with them all things are futile and false, nothing of that which they have done ought to be approved by us. For what can be ratified and established by God which is done by them whom the Lord calls His enemies and adversaries? setting forth in His Gospel, “He that is not with me is against me; and he that gathereth not with me, scattereth.”[2825] And the blessed Apostle John also, keeping the commandments and precepts of the Lord, has laid it down in his epistle, and said, “Ye have heard that antichrist shall come: even now there are many Antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us.”[2826] Whence we also ought to gather and consider whether they who are the Lord’s adversaries, and are called antichrists, can give the grace of Christ. Wherefore we who are with the Lord, and maintain the unity of the Lord, and according to His condescension administer His priesthood in the Church, ought to repudiate and reject and regard as profane whatever His adversaries and the antichrists do; and to those who, coming out of error and

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[2821] John ix. 31.

[2822] Lev. xix. 2.

[2823] Tinctus.

[2824] [See Cave, *Prim. Christianity*, p. 365.]

[2825] Luke xi. 23.

[2826] 1 John ii. 18, 19.

wickedness, acknowledge the true faith of the one Church, we should give the truth both of unity and faith, by means of all the sacraments of divine grace.[2827] We bid you, dearest brethren, ever heartily farewell.

[2827] [The vigour of Cyprian's logic must be conceded. The discussion will show, as it proceeds, on what grounds it failed to enlist universal support. It resembled the Easter question, vol. i. p. 569.]

Epistle LXX.[2828]

To Quintus, Concerning the Baptism of Heretics.

Argument.—An Answer is Given to Quintus a Bishop in Mauritania, Who Has Asked Advice Concerning the Baptism of Heretics.

1. Cyprian to Quintus his brother, greeting. Lucian, our co-presbyter, has reported to me, dearest brother, that you have wished me to declare to you what I think concerning those who seem to have been baptized by heretics and schismatics; of which matter, that you may know what several of us fellow-bishops, with the brother presbyters who were present, lately determined in council, I have sent you a copy of the same epistle. For I know not by what presumption some of our colleagues[2829] are led to think that they who have been dipped by heretics ought not to be baptized when they come to us, for the reason that they say that there is one baptism which indeed is therefore one, because the Church is one, and there cannot be any baptism out of the Church.[2830] For since there cannot be two baptisms, if heretics truly baptize, they themselves have this baptism. And he who of his own authority grants this advantage to them yields and consents to them, that the enemy and adversary of Christ should seem to have the power of washing, and purifying, and sanctifying a man. But we say that those who come thence are not re-baptized among us, but are baptized. For indeed they do not receive anything there, where there is nothing; but they come to us, that here they may receive where there is both grace and all truth, because both grace and truth are one. But again some of our colleagues[2831] would rather give honour to heretics than agree with us; and while by the assertion of one baptism they are unwilling to baptize those that come, they thus either themselves make two baptisms in saying that there is a baptism among heretics; or certainly, which is a matter of more importance, they strive to set before and prefer the sordid and profane washing of heretics to the true and only and legitimate baptism of the Catholic Church, not considering that it is written, “He who is baptized by one dead, what availeth his washing?”[2832] Now it is manifest that they who are not in the Church of Christ are reckoned among the dead; and another cannot be

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[2828] Oxford ed.: Ep. lxxi. a.d. 255.

[2829] [Note this, at the outset: it is *presumption* in his colleague Stephen to act otherwise than as a general consent of the provinces seems to rule.]

[2830] [Otherwise, “which doubtless is one in the Catholic Church; and if this Church be one, baptism cannot exist outside the Church.” His theory of unity underlies all our author’s conduct.]

[2831] [Note this, at the outset: it is *presumption* in his colleague Stephen to act otherwise than as a general consent of the provinces seems to rule.]

[2832] Ecclus. xxxiv. 25.

made alive by him who himself is not alive, since there is one Church which, having attained the grace of eternal life, both lives for ever and quickens the people of God.

2. And they say that in this matter they follow ancient custom;[2833] although among the ancients these were as yet the first beginnings of heresy and schisms, so that those were involved in them who departed from the Church, having first been baptized therein; and these, therefore, when they returned to the Church and repented, it was not necessary to baptize. Which also we observe in the present day, that it is sufficient to lay hands for repentance upon those who are known to have been baptized in the Church, and have gone over from us to the heretics, if, subsequently acknowledging their sin and putting away their error, they return to the truth and to their parent; so that, because it had been a sheep, the Shepherd may receive into His fold the estranged and vagrant sheep. But if he who comes from the heretics has not previously been baptized in the Church, but comes as a stranger and entirely profane, he must be baptized, that he may become a sheep, because in the holy Church is the one water which makes sheep. And therefore, because there can be nothing common to falsehood and truth, to darkness and light, to death and immortality, to Antichrist and Christ, we ought by all means to maintain the unity of the Catholic Church, and not to give way to the enemies of faith and truth in any respect.

3. Neither must we prescribe this from custom, but overcome *opposite custom* by reason. For neither did Peter, whom first the Lord chose, and upon whom He built His Church, when Paul disputed with him afterwards about circumcision, claim anything to himself insolently, nor arrogantly assume anything; so as to say that he held the primacy,[2834] and that he ought rather to be obeyed by novices and those lately come.[2835] Nor did he despise Paul because he had previously been a persecutor of the Church, but admitted the counsel of truth, and easily yielded to the lawful reason which Paul asserted, furnishing thus an illustration to us both of concord and of patience, that we should not obstinately love our own opinions, but should rather adopt as our own those which at any time are usefully and wholesomely suggested by our brethren and colleagues, if they be true and lawful. Paul, moreover, looking forward to this, and consulting faithfully for concord and peace, has laid down in his epistle this rule: "Moreover, let the prophets speak two or three, and let the rest 378 judge. But if anything be revealed to another that sitteth by, let the first hold his peace."[2836] In which place he has taught and shown that many things are revealed to individuals for

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[2833] [The local custom of the Roman Province seems to have justified Stephen's *local* practice. It is a case similar to that of Polycarp and Anicetus disturbed by Victor, vol. i. 310, and 312.]

[2834] [But a primacy involves no supremacy. All the Gallicans, with Bossuet, insist on this point. Cyprian now adopts, as his rule, St. Paul's example, Gal. ii. 5.]

[2835] [Here, then, is the whole of Cyprian's idea as to Peter, in a nutshell.]

[2836] 1 Cor. xiv. 29, 30. [P. 379, note 4, *infra*.]

the better, and that each one ought not obstinately to contend for that which he had once imbibed and held; but if anything has appeared better and more useful, he should gladly embrace it. For we are not overcome when better things are presented to us, but we are instructed, especially in those matters which pertain to the unity of the Church and the truth of our hope and faith; so that we, priests of God and prelates of His Church, by His condescension, should know that remission of sins cannot be given save in the Church, nor can the adversaries of Christ claim to themselves anything belonging to His grace.

4. Which thing, indeed, Agrippinus also, a man of worthy memory, with his other fellow-bishops, who at that time governed the Lord's Church in the province of Africa and Numidia, decreed, and by the well-weighed examination of the common council established: whose opinion, as being both religious and lawful and salutary, and in harmony with the Catholic faith and Church, we also have followed.[2837] And that you may know what kind of letters we have written on this subject, I have transmitted for our mutual love a copy of them, as well for your own information as for that of our fellow-bishops who are in those parts. I bid you, dearest brother, ever heartily farewell.

[2837] [With Cyprian it was an adjudged case. Stephen not only had no authority in the case, but, save by courtesy, even his *primacy* was confined to his own province.]

Epistle LXXI.[2838]

To Stephen, Concerning a Council.

Argument.—Cyprian with His Colleagues in a Certain Council Tells Stephen, the Roman Bishop, that It Had Been Decreed by Them, Both that Those Who Returned from Heresy into the Church Should Be Baptized, and that Bishops or Priests Coming from the Heretics Should Be Received on No Other Condition, Than that They Should Communicate as Lay People. a.d. 255.

1. Cyprian and others, to Stephen their brother, greeting. We have thought it necessary for the arranging of certain matters, dearest brother, and for their investigation by the examination of a common council, to gather together and to hold a council, at which many priests were assembled at once; at which, moreover, many things were brought forward and transacted. But the subject in regard to which we had chiefly to write to you, and to confer with your gravity and wisdom, is one that more especially pertains both to the priestly authority and to the unity, as well as the dignity, of the Catholic Church, arising as these do from the ordination of the divine appointment; to wit, that those who have been dipped abroad outside the Church, and have been stained among heretics and schismatics with the taint of profane water, when they come to us and to the Church which is one, ought to be baptized, for the reason that it is a small matter[2839] to "lay hands on them that they may receive the Holy Ghost," unless they receive also the baptism of the Church. For then finally can they be fully sanctified, and be the sons of God, if they be born of each sacrament;[2840] since it is written, "Except a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God."[2841] For we find also, in the Acts of the Apostles, that this is maintained by the apostles, and kept in the truth of the saving faith, so that when, in the house of Cornelius the centurion, the Holy Ghost had descended upon the Gentiles who were there, fervent in the warmth of their faith, and believing in the Lord with their whole heart; and when, filled with the Spirit, they blessed God in divers tongues, still none the less

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[2838] Oxford ed.: Ep. lxxii. [Concerning the council (seventh of Carthage), see the Acts, *infra.* Elucidation XVI.]

[2839] [He quotes Acts viii. 17.]

[2840] The sense of this passage has been doubted but seems to be this: "The rite of confirmation, or the giving of the Holy Ghost, is of no avail unless baptism have first been conferred. For only by being born *of each sacrament*, *scil.* confirmation and baptism, can they be fully sanctified and be born again; since it is written, 'Except a man be born of *water* and of the *Spirit*,' etc.; which quotation is plainly meant to convey, that the birth of water is by *baptism*, that of the Spirit by *confirmation*."

[2841] John iii. 5. [Bingham, book xii. cap. i. sec. 4.]

the blessed Apostle Peter, mindful of the divine precept and the Gospel, commanded that those same men should be baptized who had already been filled with the Holy Spirit, that nothing might seem to be neglected to the observance by the apostolic instruction in all things of the law of the divine precept and Gospel.[2842] But that that is not baptism which the heretics use; and that none of those who oppose Christ can profit by the grace of Christ; has lately been set forth with care in the letter which was written on that subject to Quintus, our colleague, established in Mauritania; as also in a letter which our colleagues previously wrote to our fellow-bishops presiding in Numidia, of both which letters I have subjoined copies.

2. We add, however, and connect with what we have said, dearest brother, with common consent and authority, that if, again, any presbyters or deacons, who either have been before 379 ordained in the Catholic Church, and have subsequently stood forth as traitors and rebels against the Church, or who have been promoted among the heretics by a profane ordination by the hands of false bishops and antichrists contrary to the appointment of Christ, and have attempted to offer, in opposition to the one and divine altar, false and sacrilegious sacrifices without, that these also be received when they return, on this condition, that they communicate as laymen, and hold it to be enough that they should be received to peace, after having stood forth as enemies of peace; and that they ought not, on returning, to retain those arms of ordination and honour with which they rebelled against us. For it behoves priests and ministers, who wait upon the altar and sacrifices, to be sound and stainless; since the Lord God speaks in Leviticus, and says, “No man that hath a stain or a blemish shall come nigh to offer gifts to the Lord.”[2843] Moreover, in Exodus, He prescribes this same thing, and says, “And let the priests which come near to the Lord God sanctify themselves, lest the Lord forsake them.”[2844] And again: “And when they come near to minister at the altar of the holy place, they shall not bear iniquity upon them, lest they die.”[2845] But what can be greater iniquity, or what stain can be more odious, than to have stood in opposition to Christ; than to have scattered His Church, which He purchased and founded with His blood; than, unmindful of evangelical peace and love, to have fought with the madness of hostile discord against the unanimous and accordant people of God? Such as these, although they themselves return to the Church, still cannot restore and recall with them those who, seduced by them, and forestalled by death without, have perished outside the Church without

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[2842] [This case (Acts x. 47) was governed by the example of Christ, Matt. iii. 15. The baptism of the Spirit had preceded; yet as an act of obedience to Christ, and in honour of His example, St. Peter “fulfils all righteousness,” even to the letter.]

[2843] Lev. xxi. 21.

[2844] Ex. xix. 22.

[2845] Ex. xxviii. 43.

communion and peace; whose souls in the day of judgment shall be required at the hands of those who have stood forth as the authors and leaders of their ruin. And therefore to such, when they return, it is sufficient that pardon should be granted; since perfidy ought certainly not to receive promotion in the household of faith. For what do we reserve for the good and innocent, and those who do not depart from the Church, if we honour those who have departed from us, and stood in opposition to the Church?

3. We have brought these things, dearest brother, to your knowledge, for the sake of our mutual honour and sincere affection; believing that, according to the truth of your religion and faith, those things which are no less religious than true will be approved by you. But we know that some will not lay aside what they have once imbibed, and do not easily change their purpose; but, keeping fast the bond of peace and concord among their colleagues, retain certain things peculiar to themselves, which have once been adopted among them. In which behalf we neither do violence to, nor impose a law upon, any one, since each prelate has in the administration of the Church the exercise of his will free, as he shall give an account of his conduct to the Lord.[2846] We bid you, dearest brother, ever heartily farewell.

[2846] [Obviously, the law of liberty here laid down might introduce the greatest confusion if not limited by common consent. Yet the tolerant spirit of our author merits praise. P. 378, notes 1, 2.]

Epistle LXXII.[2847]

To Jubaianus, Concerning the Baptism of Heretics.

Argument.—Cyprian Refutes a Letter Enclosed to Him by Jubaianus, and with the Greatest Care Collects Whatever He Thinks Will Avail for the Defence of His Cause. Moreover, He Sends Jubaianus a Copy of the Letter to the Numidians and to Quintus, and Probably the Decrees of the Last Synod.[2848]

1. Cyprian to Jubaianus his brother, greeting. You have written to me, dearest brother, wishing that the impression of my mind should be signified to you, as to what I think concerning the baptism of heretics; who, placed without, and established outside the Church, arrogate to themselves a matter neither within their right nor their power. This baptism we cannot consider as valid or legitimate, since it is manifestly unlawful among them; and since we have already expressed in our letters what we thought on this matter, I have, as a compendious method, sent you a copy of the same letters, what we decided in council when very many of us were present, and what, moreover, I subsequently wrote back to Quintus, our colleague, when he asked about the same thing. And now also, when we had met together, bishops as well of the province of Africa as of Numidia, to the number of seventy-one, we established this same matter once more[2849] by our judgment, deciding that there is one baptism which is appointed in the Catholic Church; and that by this those are not re-baptized, but baptized by us, who at any time come from the adulterous and unhallowed water to be washed and sanctified by the truth of the saving water.

2. Nor does what you have described in your letters disturb us, dearest brother, that the Novatians re-baptize those whom they entice from us, since it does not in any wise matter 380 to us what the enemies of the Church do, so long as we ourselves hold a regard for our power, and the stedfastness of reason and truth. For Novatian, after the manner of apes—which, although they are not men, yet imitate human doings—wishes to claim to himself the authority and truth of the Catholic Church, while he himself is not in the Church; nay, moreover, has stood forth hitherto as a rebel and enemy against the Church. For, knowing that there is one baptism, he arrogates to himself this one, so that he may say that the Church is with him, and make us heretics. But we who hold the head and root[2850] of

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[2847] Oxford ed.: Ep. lxxiii. a.d. 256.

[2848] In the year of Christ 256, a little after the seventh council of Carthage, Cyprian wrote a long letter to the Bishop Jubaianus. He had consulted Cyprian about baptism, and at the same time had sent a letter not written by himself, but by some other person opposed to the opinion of Cyprian.

[2849] [Letter lxx. sec. 4, p. 378, *supra*. Jubaian. was of Mauritania.]

[2850] [This helps us to understand the expression, p. 322, note 2, *supra*.]

the one Church know, and trust for certain, that nothing is lawful there outside the Church, and that the baptism which is one[2851] is among us, where he himself also was formerly baptized, when he maintained both the wisdom and truth of the divine unity. But if Novatian thinks that those who have been baptized in the Church are to be re-baptized outside—without the Church—he ought to begin by himself, that he might first be re-baptized with an extraneous and heretical baptism, since he thinks that after the Church, yea, and contrary to the Church, people are to be baptized without. But what sort of a thing is this, that, because Novatian dares to do this thing, we are to think that we must not do it! What then? Because Novatian also usurps the honour of the priestly throne, ought we therefore to renounce our throne? Or because Novatian endeavours wrongfully to set up an altar and to offer sacrifices, does it behove us to cease from our altar and sacrifices, lest we should appear to be celebrating the same or like things with him? Utterly vain and foolish is it, that because Novatian arrogates to himself outside the Church the image of the truth, we should forsake the truth of the Church.

3. But among us it is no new or sudden thing for us to judge that those are to be baptized who come to the Church from among the heretics, since it is now many years and a long time ago, that, under Agrippinus—a man of worthy memory—very many bishops assembling together have decided this;[2852] and thenceforward until the present day, so many thousands of heretics in our provinces have been converted to the Church, and have neither despised nor delayed, nay, they have both reasonably and gladly embraced, the opportunity to attain the grace of the life-giving laver and of saving baptism. For it is not difficult for a teacher to insinuate true and lawful things into his mind, who, having condemned heretical pravity, and discovered the truth of the Church, comes for this purpose, that he may learn, and learns for the purpose that he may live. We ought not to increase the stolidity of heretics by the patronage of our consent, when they gladly and readily obey the truth.

4. Certainly, since I found in the letter the copy of which you transmitted to me, that it was written, "That it should not be asked who baptized, since he who is baptized might receive remission of sins according to what he believed," I thought that this topic was not to be passed by, especially since I observed in the same epistle that mention was also made of Marcion, saying that "even those that came from him did not need to be baptized, because they seemed to have been already baptized in the name of Jesus Christ." Therefore we ought to consider their faith who believe without, whether in respect of the same faith they can obtain any grace. For if we and heretics have one faith, we may also have one grace. If the Patripassians, Anthropians, Valentinians, Apelletians, Ophites, Marcionites, and other pests,

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[2851] Or, "the source of baptism which is one."

[2852] [Note, that Cyprian believes himself to be sustaining a *res adjudicata*, and has no idea that the councils of the African Church need to be revised beyond seas. Letter lxx. p. 378, note 2, *supra*.]

and swords, and poisons of heretics for subverting the truth,[2853] confess the same Father, the same Son, the same Holy Ghost, the same Church with us, they may also have one baptism if they have also one faith.

5. And lest it should be wearisome to go through all the heresies, and to enumerate either the follies or the madness of each of them, because it is no pleasure to speak of that which one either dreads or is ashamed to know, let us examine in the meantime about Marcion alone, the mention of whom has been made in the letter transmitted by you to us, whether the ground of his baptism can be made good. For the Lord after His resurrection, sending His disciples, instructed and taught them in what manner they ought to baptize, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[2854] He suggests the Trinity, in whose sacrament the nations were to be baptized. Does Marcion then maintain the Trinity? Does he then assert the same Father, the Creator, as we do? Does he know the same Son, Christ born of the Virgin Mary, who as the Word was made flesh, who bare our sins, who conquered death by dying, who by Himself first of all originated the resurrection of the flesh, and showed to His disciples that He had risen in the same flesh? Widely different is the faith with Marcion, and, moreover, with the other heretics; nay, with them there is nothing but perfidy, and blasphemy, and contention, which is hostile to holiness and truth. How then can one who is baptized among them seem to have obtained remission 381 of sins, and the grace of the divine mercy, by his faith, when he has not the truth of the faith itself? For if, as some suppose, one could receive anything abroad out of the Church according to his faith, certainly he has received what he believed; but if he believes what is false, he could not receive what is true; but rather he has received things adulterous and profane, according to what he believed.

6. This matter of profane and adulterous baptism Jeremiah the prophet plainly rebukes, saying, "Why do they who afflict me prevail? My wound is hard; whence shall I be healed? while it has indeed become unto me as deceitful water which has no faithfulness."[2855] The Holy Spirit makes mention by the prophet of deceitful water which has no faithfulness. What is this deceitful and faithless water? Certainly that which falsely assumes the resemblance of baptism, and frustrates the grace of faith by a shadowy pretence. But if, according to a perverted faith, one could be baptized without, and obtain remission of sins, according to the same faith he could also attain the Holy Spirit; and there is no need that hands should be laid on him when he comes, that he might obtain the Holy Ghost, and be sealed. Either

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[2853] Or otherwise, "and other plagues of heretics subverting the truth with their swords and poisons."

[2854] Matt. xxviii. 18, 19. [Elucidation XVII.]

[2855] Jer. xv. 18 (LXX.).

he could obtain both privileges without by his faith, or he who has been without has received neither.

7. But it is manifest where and by whom remission of sins can be given; to wit, that which is given in baptism. For first of all the Lord gave that power to Peter, upon whom He built the Church, and whence He appointed and showed the source of unity—the power, namely, that whatsoever he loosed on earth should be loosed in heaven. And after the resurrection, also, He speaks to the apostles, saying, "As the Father hath sent me, even so I send you. And when He had said this, He breathed on them, and saith, unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."[2856] Whence we perceive that only they who are set over the Church and established in the Gospel law, and in the ordinance of the Lord, are allowed to baptize and to give remission of sins; but that without, nothing can either be bound or loosed, where there is none who can either bind or loose anything.

8. Nor do we propose this, dearest brother, without the authority of divine Scripture, when we say that all things are arranged by divine direction by a certain law and by special ordinance, and that none can usurp to himself, in opposition to the bishops and priests, anything which is not of his own right and power. For Korah, Dathan, and Abiram endeavoured to usurp, in opposition to Moses and Aaron the priest, the power of sacrificing; and they did not do without punishment what they unlawfully dared. The sons of Aaron also, who placed strange fire upon the altar, were at once consumed in the sight of an angry Lord; which punishment remains to those who introduce strange water by a false baptism, that the divine vengeance may avenge and chastise when heretics do that in opposition to the Church, which the Church alone is allowed to do.

9. But in respect of the assertion of some concerning those who had been baptized in Samaria, that when the Apostles Peter and John came, only hands were imposed on them, that they might receive the Holy Ghost, yet that they were not re-baptized; we see that that place does not, dearest brother, touch the present case. For they who had believed in Samaria had believed with a true faith; and within, in the Church which is one, and to which alone it is granted to bestow the grace of baptism and to remit sins, had been baptized by Philip the deacon, whom the same apostles had sent. And therefore, because they had obtained a legitimate and ecclesiastical baptism, there was no need that they should be baptized any more, but only that which was needed was performed by Peter and John; viz., that prayer being made for them, and hands being imposed, the Holy Spirit should be invoked and poured out upon them, which now too is done among us, so that they who are baptized in the Church are brought to the prelates of the Church, and by our prayers and by the imposition of hands obtain the Holy Spirit, and are perfected with the Lord's seal.

[2856] John xx. 21–23. [See notes of Oxf. edition on this letter.]

10. There is no ground, therefore, dearest brother, for thinking that we should give way to heretics so far as to contemplate the betrayal to them of that baptism, which is only granted to the one and only Church. It is a good soldier's duty to defend the camp of his general against rebels and enemies. It is the duty of an illustrious leader to keep the standards entrusted to him.[2857] It is written, "The Lord thy God is a jealous God."[2858] We who have received the Spirit of God ought to have a jealousy for the divine faith; with such a jealousy as that wherewith Phineas both pleased God and justly allayed His wrath when He was angry, and the people were perishing. Why do we receive as allowed an adulterous and alien church, a foe to the divine unity, when we know only one Christ and His one Church? The Church, setting forth the likeness of paradise, includes within her walls fruit-bearing trees, whereof that which does not bring forth good fruit is cut off and is cast into the fire. 38 These trees she waters with four rivers, that is, with the four Gospels, wherewith, by a celestial inundation, she bestows the grace of saving baptism. Can any one water from the Church's fountains who is not within the Church? Can one impart those wholesome and saving draughts of paradise to any one if he is perverted, and of himself condemned, and banished outside the fountains of paradise, and has dried up and failed with the dryness of an eternal thirst?

11. The Lord cries aloud, that "whosoever thirsts should come and drink of the rivers of living water that flowed out of His bosom."[2859] Whither is he to come who thirsts? Shall he come to the heretics, where there is no fountain and river of living water at all; or to the Church which is one, and is founded upon one who has received the keys of it by the Lord's voice? It is she who holds and possesses alone all the power of her spouse and Lord. In her we preside; for her honour and unity we fight; her grace, as well as her glory, we defend with faithful devotedness.[2860] We by the divine permission water the thirsting people of God; we guard the boundaries of the living fountains. If, therefore, we hold the right of our possession, if we acknowledge the sacrament of unity, wherefore are we esteemed prevaricators against truth? Wherefore are we judged betrayers of unity? The faithful, and saving, and holy water of the Church cannot be corrupted and adulterated, as the Church herself also is uncorrupted, and chaste, and modest. If heretics are devoted to the Church and established in the Church, they may use both her baptism and her other saving benefits. But if they are not in the Church, nay more, if they act against the Church, how can they baptize with the Church's baptism?

[2857] [This sounds like Ignatius himself, whose style abounds in aphorisms. See vol. i. p. 45.]

[2858] Deut. iv. 24.

[2859] John vi. 37, 38. [This quotation is amended by me, in strict accordance with the (ἐκ τῆς κοιλίας) Greek, which refers to the *nobler cavity*, not the inferior, of the human body.]

[2860] Or, "with the courage of faith."

12. For it is no small and insignificant matter, which is conceded to heretics, when their baptism is recognised by us; since thence springs the whole origin of faith and the saving access to the hope of life eternal, and the divine condescension for purifying and quickening the servants of God. For if any one could be baptized among heretics, certainly he could also obtain remission of sins. If he attained remission of sins, he was also sanctified. If he was sanctified, he also was made the temple of God. I ask, of what God? If of the Creator; he could not be, because he has not believed in Him. If of Christ; he could not become His temple, since he denies that Christ is God. If of the Holy Spirit; since the three are one, how can the Holy Spirit be at peace with him who is the enemy either of the Son or of the Father?

13. Hence it is in vain that some who are overcome by reason oppose to us custom, as if custom were greater than truth;[2861] or as if that were not to be sought after in spiritual matters which has been revealed as the better by the Holy Spirit. For one who errs by simplicity may be pardoned, as the blessed Apostle Paul says of himself, "I who at first was a blasphemer, and a persecutor, and injurious; yet obtained mercy, because I did it ignorantly."[2862] But after inspiration and revelation made to him, he who intelligently and knowingly perseveres in that course in which he had erred, sins without pardon for his ignorance. For he resists with a certain presumption and obstinacy, when he is overcome by reason. Nor let any one say, "We follow that which we have received from the apostles," when the apostles only delivered one Church, and one baptism, which is not ordained except in the same Church. And we cannot find that any one, when he had been baptized by heretics, was received by the apostles in the same baptism, and communicated in such a way as that the apostles should appear to have approved the baptism of heretics.

14. For as to what some say, as if it tended to favour heretics, that the Apostle Paul declared, "Only every way, whether in pretence or in truth, let Christ be preached,"[2863] we find that this also can avail nothing to their benefit who support and applaud heretics. For Paul, in his epistle, was not speaking of heretics, nor of their baptism, so that anything can be shown to have been alleged which pertained to this matter. He was speaking of brethren, whether as walking disorderly and against the discipline of the Church, or as keeping the truth of the Gospel with the fear of God. And he said that certain of them spoke the word of God with constancy and courage, but some acted in envy and dissension; that some maintained towards him a benevolent love, but that some indulged a malevolent spirit of dissension; but yet that he bore all patiently, so long only as, whether in truth or in pretence, the name of Christ which Paul preached might come to the knowledge of many; and the

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[2861] [It would seem, then, that "custom" could be pleaded on both sides. This appeal is recognised in Scripture. 1 Cor. xi. 16; and see sec. 23, *infra*. As to preceding sentence, Elucidation XVII.]

[2862] 1 Tim. i. 13.

[2863] Phil. i. 18.

sowing of the word, which as yet had been new and irregular, might increase through the preaching of the speakers. Besides, it is one thing for those who are within the Church to speak concerning the name of Christ; it is another for those who are without, and act in opposition to the Church, to baptize in the name of Christ. Wherefore, let not those who favour heretics put forward what Paul spoke concerning brethren, but let them show if he 383 thought anything was to be conceded to the heretic, or if he approved of their faith or baptism, or if he appointed that perfidious and blasphemous men could receive remission of their sins outside the Church.

15. But if we consider what the apostles thought about heretics, we shall find that they, in all their epistles, execrated and detested the sacrilegious wickedness of heretics. For when they say that "their word creeps as a canker,"[2864] how is such a word as that able to give remission of sins, which creeps like a canker to the ears of the hearers? And when they say that there can be no fellowship between righteousness and unrighteousness, no communion between light and darkness,[2865] how can either darkness illuminate, or unrighteousness justify? And when they say that "they are not of God, but are of the spirit of Antichrist,"[2866] how can they transact spiritual and divine matters, who are the enemies of God, and whose hearts the spirit of Antichrist has possessed? Wherefore, if, laying aside the errors of human dispute, we return with a sincere and religious faith to the evangelical authority and to the apostolical tradition, we shall perceive that they may do nothing towards conferring the ecclesiastical and saving grace, who, scattering and attacking the Church of Christ, are called adversaries by Christ Himself, but by His apostles, Antichrists.

16. Again, there is no ground for any one, for the circumvention of Christian truth, opposing to us the name of Christ, and saying, "All who are baptized everywhere, and in any manner, in the name of Jesus Christ, have obtained the grace of baptism,"—when Christ Himself speaks, and says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."[2867] And again, He forewarns and instructs, that no one should be easily deceived by false prophets and false Christs in His name. "Many," He says, "shall come in my name, saying, I am Christ, and shall deceive many." And afterwards He added: "But take ye heed; behold, I have foretold you all things."[2868] Whence it appears that all things are not at once to be received and assumed which are boasted of in the name of Christ, but only those things which are done in the truth of Christ.

[2864] 2 Tim. ii. 17.

[2865] 2 Cor. vi. 14.

[2866] 1 John iv. 3.

[2867] Matt. vii. 21.

[2868] Matt. xxiv. 5, 25.

17. For whereas in the Gospels, and in the epistles of the apostles, the name of Christ is alleged for the remission of sins; it is not in such a way as that the Son alone, without the Father, or against the Father, can be of advantage to anybody; but that it might be shown to the Jews, who boasted as to their having the Father, that the Father would profit them nothing, unless they believed on the Son whom He had sent. For they who know God the Father the Creator, ought also to know Christ the Son, lest they should flatter and applaud themselves about the Father alone, without the acknowledgment of His Son, who also said, "No man cometh to the Father but by me."[2869] But He, the same, sets forth, that it is the knowledge of the two which saves, when He says, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent."[2870] Since, therefore, from the preaching and testimony of Christ Himself, the Father who sent must be first known, then afterwards Christ, who was sent, and there cannot be a hope of salvation except by knowing the two together; how, when God the Father is not known, nay, is even blasphemed, can they who among the heretics are said to be baptized in the name of Christ, be judged to have obtained the remission of sins? For the case of the Jews under the apostles was one, but the condition of the Gentiles is another. The former, because they had already gained the most ancient baptism of the law and Moses, were to be baptized also in the name of Jesus Christ, in conformity with what Peter tells them in the Acts of the Apostles, saying, "Repent, and be baptized every one of you in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For this promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."[2871] Peter makes mention of Jesus Christ, not as though the Father should be omitted, but that the Son also might be joined to the Father.

18. Finally, when, after the resurrection, the apostles are sent by the Lord to the heathens, they are bidden to baptize the Gentiles "in the name of the Father, and of the Son, and of the Holy Ghost." How, then, do some say, that a Gentile baptized without, outside the Church, yea, and in opposition to the Church, so that it be only in the name of Jesus Christ, everywhere, and in whatever manner, can obtain remission of sin, when Christ Himself commands the heathen to be baptized in the full and united Trinity? Unless while one who denies Christ is denied by Christ, he who denies His Father whom Christ Himself confessed is not denied; and he who blasphemes against Him whom Christ called His Lord and His God, is rewarded by Christ, and obtains remission of sins, and the sanctification of baptism! 384 But by what power can he who denies God the Creator, the Father of Christ, obtain, in baptism, the remission of sins, since Christ received that very power by which we are baptized

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[2869] John xiv. 6.

[2870] John xvii. 3.

[2871] Acts ii. 38, 39.

and sanctified, from the same Father, whom He called “greater” than Himself, by whom He desired to be glorified, whose will He fulfilled even unto the obedience of drinking the cup, and of undergoing death? What else is it then, than to become a partaker with blaspheming heretics, to wish to maintain and assert, that one who blasphemes and gravely sins against the Father and the Lord and God of Christ, can receive remission of sins in the name of Christ? What, moreover, is that, and of what kind is it, that he who denies the Son of God has not the Father, and he who denies the Father should be thought to have the Son, although the Son Himself testifies, and says, “No man can come unto me except it were given unto him of my Father?”[2872] So that it is evident, that no remission of sins can be received in baptism from the Son, which it is not plain that the Father has granted. Especially, since He further repeats, and says, “Every plant which my heavenly Father hath not planted shall be rooted up.”[2873]

19. But if Christ’s disciples are unwilling to learn from Christ what veneration and honour is due to the name of the Father, still let them learn from earthly and secular examples, and know that Christ has declared, not without the strongest rebuke, “The children of this world are wiser in their generation than the children of light.”[2874] In this world of ours, if any one have offered an insult to the father of any; if in injury and frowardness he have wounded his reputation and his honour by a malevolent tongue, the son is indignant, and wrathful, and with what means he can, strives to avenge his injured father’s wrong. Think you that Christ grants impunity to the impious and profane, and the blasphemers of His Father, and that He puts away their sins in baptism, who it is evident, when baptized, still heap up evil words on the person of the Father, and sin with the unceasing wickedness of a blaspheming tongue? Can a Christian, can a servant of God, either conceive this in his mind, or believe it in faith, or put it forward in discourse? And what will become of the precepts of the divine law, which say, “Honour thy father and thy mother?”[2875] If the name of father, which in man is commanded to be honoured, is violated with impunity in God, what will become of what Christ Himself lays down in the Gospel, and says, “He that curseth father or mother, let him die the death;”[2876] if He who bids that those who curse their parents after the flesh should be punished and slain, Himself quickens those who revile their heavenly and spiritual Father, and are hostile to the Church, their Mother? An execrable and detestable thing is actually asserted by some, that He who threatens the man who blasphemes against the Holy Spirit, that he shall be guilty of eternal sin, Himself condescends to sanctify those

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[2872] John vi. 65.

[2873] Matt. xv. 13.

[2874] Luke xvi. 8.

[2875] Ex. xx. 12.

[2876] Matt. xv. 4.

who blaspheme against God the Father with saving baptism. And now, those who think that they must communicate with such as come to the Church without baptism, do not consider that they are becoming partakers with other men's, yea, with eternal sins, when they admit without baptism those who cannot, except in baptism, put off the sins of their blasphemies.

20. Besides, how vain and perverse a thing it is, that when the heretics themselves, having repudiated and forsaken either the error or the wickedness in which they had previously been, acknowledge the truth of the Church, we should mutilate the rights and sacrament of that same truth, and say to those who come to us and repent, that they had obtained remission of sins when they confess that they have sinned, and are for that reason come to seek the pardon of the Church! Wherefore, dearest brother, we ought both firmly to maintain the faith and truth of the Catholic Church, and to teach, and by all the evangelical and apostolical precepts to set forth, the plan of the divine dispensation and unity.

21. Can the power of baptism be greater or of more avail than confession, than suffering, when one confesses Christ before men and is baptized in his own blood? And yet even this baptism does not benefit a heretic, although he has confessed Christ, and been put to death outside the Church, unless the patrons and advocates of heretics declare that the heretics who are slain in a false confession of Christ are martyrs, and assign to them the glory and the crown of martyrdom contrary to the testimony of the apostle, who says that it will profit them nothing although they were burnt and slain.[2877] But if not even the baptism of a public confession and blood can profit a heretic to salvation, because there is no salvation out of the Church,[2878] how much less shall it be of advantage to him, if in a hiding-place and a cave of robbers, stained with the contagion of adulterous water, he has not only not put off his old sins, but rather heaped up still newer and greater ones! Wherefore baptism cannot be common to us and to heretics, to whom neither God the Father, nor Christ the Son, nor the Holy Ghost, nor the faith, nor the Church itself, is common. 385 And therefore it behoves those to be baptized who come from heresy to the Church, that so they who are prepared, in the lawful, and true, and only baptism of the holy Church, by divine regeneration, for the kingdom of God, may be born of both sacraments, because it is written, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."[2879]

22. On which place some, as if by human reasoning they were able to make void the truth of the Gospel declaration, object to us the case of catechumens; asking if any one of

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[2877] 1 Cor. xiii. 3.

[2878] [One of the Catholic maxims which has been terribly misunderstood and cruelly abused. See below, p. 385, notes 2 and 3.]

[2879] John iii. 5. [His exposition of this passage explains his hyperbole, *nulla salus extra ecclesiam.* Of which sec. 23, *infra.*]

these, before he is baptized in the Church, should be apprehended and slain on confession of the name, whether he would lose the hope of salvation and the reward of confession, because he had not previously been born again of water? Let men of this kind, who are aiders and favourers of heretics, know therefore, first, that those catechumens hold the sound faith and truth of the Church, and advance from the divine camp to do battle with the devil, with a full and sincere acknowledgment of God the Father, and of Christ, and of the Holy Ghost; then, that they certainly are not deprived of the sacrament of baptism who are baptized with the most glorious and greatest baptism of blood, concerning which the Lord also said, that He had "another baptism to be baptized with."[2880] But the same Lord declares in the Gospel, that those who are baptized in their own blood, and sanctified by suffering, are perfected, and obtain the grace of the divine promise, when He speaks to the thief believing and confessing in His very passion, and promises that he should be with Himself in paradise. Wherefore we who are set over the faith and truth ought not to deceive and mislead those who come to the faith and truth, and repent, and beg that their sins should be remitted to them; but to instruct them when corrected by us, and reformed for the kingdom of heaven by celestial discipline.

23. But some one says, "What, then, shall become of those who in past times, coming from heresy to the Church, were received without baptism?" The Lord is able by His mercy to give indulgence,[2881] and not to separate from the gifts of His Church those who by simplicity were admitted into the Church, and in the Church have fallen asleep. Nevertheless it does not follow that, because there was error at one time, there must always be error; since it is more fitting for wise and God-fearing men, gladly and without delay to obey the truth when laid open and perceived, than pertinaciously and obstinately to struggle against brethren and fellow-priests on behalf of heretics.

24. Nor let any one think that, because baptism is proposed to them, heretics will be kept back from coming to the Church, as if offended at the name of a second baptism; nay, but on this very account they are rather driven to the necessity of coming by the testimony of truth shown and proved to them. For if they shall see that it is determined and decreed by our judgment and sentence, that the baptism wherewith they are there baptized is considered just and legitimate, they will think that they are justly and legitimately in possession of the Church also, and the other gifts of the Church; nor will there be any reason for their coming to us, when, as they have baptism, they seem also to have the rest. But further, when they know that there is no baptism without, and that no remission of sins can be given outside the Church, they more eagerly and readily hasten to us, and implore the gifts and

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[2880] Luke xii. 50. [See p. 386, first line.]

[2881] [Here is the qualifying maxim to that other *dictum*. Potens est Dominus misericordia sua, indulgentiam dare. Matt. ix. 13; xii. 7. How emphatic this repeated maxim of Christ! And see Jas. ii. 13.]

benefits of the Church our Mother, assured that they can in no wise attain to the true promise of divine grace unless they first come to the truth of the Church. Nor will heretics refuse to be baptized among us with the lawful and true baptism of the Church, when they shall have learnt from us that they also were baptized by Paul, who already had been baptized with the baptism of John,[2882] as we read in the Acts of the Apostles.

25. And now by certain of us the baptism of heretics is asserted to occupy the (like) ground, and, as if by a certain dislike of re-baptizing, it is counted unlawful to baptize after God's enemies. *And this*, although we find that they were baptized whom John had baptized: John, esteemed the greatest among the prophets; John, filled with divine grace even in his mother's womb; who was sustained with the spirit and power of Elias; who was not an adversary of the Lord, but His precursor and announcer; who not only foretold our Lord in words, but even showed Him to the eyes; who baptized Christ Himself by whom others are baptized. But if on that account a heretic could obtain the right of baptism, because he first baptized, then baptism will not belong to the person that has it, but to the person that seizes it. And since baptism and the Church can by no means be separated from one another, and divided, he who has first been able to lay hold on baptism has equally also laid hold on the Church; and you begin to appear to him as a heretic, when you being anticipated, have begun to be last, and by yielding and giving way have relinquished the right which you had received. But how dangerous it is in divine matters, that any one should depart from his right and power, Holy Scripture declares when, in Genesis, Esau thence lost his birthright, nor was able afterwards to regain that which he had once given up.

26. These things, dearest brother, I have briefly written to you, according to my abilities, prescribing to none, and prejudging none, so as to prevent any one of the bishops doing what he thinks well, and having the free exercise of his judgment.[2883] We, as far as in us lies, do not contend on behalf of heretics with our colleagues and fellow-bishops, with whom we maintain a divine concord and the peace of the Lord;[2884] especially since the apostle says, "If any man, however, is thought to be contentious, we have no such custom, neither the Church of God."[2885] Charity of spirit, the honour of our college, the bond of faith, and

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[2882] [John's baptism was under the Law, and was distinguished from Christ's baptism; which accounts for the plural in Heb. vi. 2.]

[2883] [See Ep. lxxi, sec. 3, p. 379, *supra*. Here is the spirit, not of Tertullian, but of Irenæus (vol. i. p. 310), which seems to have prevailed in the *practical* settlement, between East and West, of one vexed question. As a question of canonical consent and of irresistible logic, *assuming the premiss*, Cyprian appears to me justified.]

[2884] [See Ep. lxxi, sec. 3, p. 379, *supra*. Here is the spirit, not of Tertullian, but of Irenæus (vol. i. p. 310), which seems to have prevailed in the *practical* settlement, between East and West, of one vexed question. As a question of canonical consent and of irresistible logic, *assuming the premiss*, Cyprian appears to me justified.]

[2885] 1 Cor. xi. 16.

priestly concord, are maintained by us with patience and gentleness. For this reason, moreover, we have with the best of our poor abilities, with the permission and inspiration of the Lord, written a treatise[2886] on the "Benefit of Patience," which for the sake of our mutual love we have transmitted to you. I bid you, dearest brother, ever heartily farewell.

[2886] [See this volume, *infra*.] a.d. 256.

Epistle LXXIII.[2887]

To Pompey, Against the Epistle of Stephen About the Baptism of Heretics.

Argument.—The Purport of This Epistle is Given in St. Augustine's "Contra Donatistas," Lib. V. Cap. 23. He Says There: "Cyprian, Moreover, Writes to Pompey on the Same Subject, When He Plainly Signifies that Stephen, Who, as We Learn, Was Then a Bishop of the Roman Church, Not Only Did Not Agree with Him on Those Points, But Even Had Written and Charged in Opposition to Him."[2888]

1. Cyprian to his brother Pompeius, greeting. Although I have fully comprised what is to be said concerning the baptism of heretics in the letters of which I sent you copies, dearest brother, yet, since you have desired that what Stephen our brother replied to my letters should be brought to your knowledge, I have sent you a copy of his reply; on the reading of which, you will more and more observe his error in endeavouring to maintain the cause of heretics against Christians, and against the Church of God.[2889] For among other matters, which were either haughtily assumed, or were not pertaining to the matter, or contradictory to his own view, which he unskilfully and without foresight wrote, he moreover added this saying: "If any one, therefore, come to you from any heresy whatever, let nothing be innovated (or done) which has not been handed down, to wit, that hands be imposed on him for re-

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[2887] Oxford ed.: Ep. lxxiv.

[2888] On which subject, again, in chap. 25: "I will not now reconsider what he angrily uttered against Stephen, because there is no necessity for it. The very same things are indeed said which have already been sufficiently discussed, and it is better to pass by what suggested the risk of a mischievous dissension. Stephen, for his part, had thought that they who endeavoured to annul the old custom about receiving heretics were to be excommunicated; but the other, moved with the difficulty of that very question, and very largely endowed with a sacred charity, thought that unity might be maintained with them who thought differently. Thus, although there was a great deal of keenness, yet it was always in a spirit of brotherhood; and at length the peace of Christ conquered in their hearts, so that in such a dispute none of the mischief of schism arose between them" (Migne). [Ed. Migne adds, assuming the mediæval system to have been known to Cyprian, as follows]: "Thus far Augustine, whom we have quoted at length, because the passage is opposed to those who strive from this to assert his schism from the Roman pontiff."

[2889] [It will be seen, more and more, that this entire conviction of Cyprian as to Stephen's absolute equality with himself, results from the Ante-Nicene system, and accords with his theory of the divine organization of the Church. So Augustine, as quoted in the "Argument."]

pentance;[2890] since the heretics themselves, in their own proper character, do not baptize such as come to them from one another, but only admit them to communion."

2. He forbade one coming from any heresy to be baptized in the Church; that is, he judged the baptism of all heretics to be just and lawful. And although special heresies have special baptisms and different sins, he, holding communion with the baptism of all, gathered up the sins of all, heaped together into his own bosom. And he charged that nothing should be innovated except what had been handed down; as if he were an innovator, who, holding the unity, claims for the one Church one baptism; and not manifestly he who, forgetful of unity, adopts the lies and the contagions of a profane washing. Let nothing be innovated, says he, *nothing maintained*, except what has been handed down. Whence is that tradition? Whether does it descend from the authority of the Lord and of the Gospel, or does it come from the commands and the epistles of the apostles? For that those things which are written must be done, God witnesses and admonishes, saying to Joshua the son of Nun: "The book of this law shall not depart out of thy mouth; but thou shalt meditate in it day and night, that thou mayest observe to do according to all that is written therein."[2891] Also the Lord, sending His apostles, commands that the nations should be baptized, and taught to observe all things which He commanded. If, therefore, it is either prescribed in the Gospel, or contained in the epistles or Acts of the Apostles, that those who come from any heresy should not be baptized, but only hands laid upon them to repentance, let this divine and holy tradition be observed. But if everywhere heretics are called nothing else than adversaries and antichrists, if they are pronounced to be people to be avoided, and to be perverted and condemned of their own selves, wherefore is it that they should not be thought worthy of being condemned by us, since it is evident from the apostolic testimony[2892] that they are of their own selves condemned? So that no one ought to defame the apostles as if they had approved of the baptisms of heretics, or had communicated with them without the Church's baptism, when they, the apostles, wrote such things of the heretics. And this, too, while as yet the more terrible plagues of heresy had not broken forth; while Marcion of Pontus had not yet emerged from Pontus, whose master Cerdon came to Rome,—while Hyginus was still bishop, who was the ninth bishop in that city,—whom Marcion followed, and with greater impudence adding other enhancements to his crime, and more daringly set himself to blaspheme against God the Father, the Creator, and armed with sacrilegious arms the heretical madness that rebelled against the Church with greater wickedness and determination.

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[2890] Meaning, probably, heretics with regard to the doctrine of the Trinity, Stephen not regarding the Novatians as "properly" heretics. [See Oxford translator, note m, p. 261.]

[2891] Josh. i. 8.

[2892] [Tit. iii. 11.]

3. But if it is evident that subsequently heresies became more numerous and worse; and if, in time past, it was never at all prescribed nor written that only hands should be laid upon a heretic for repentance, and that so he might be communicated with; and if there is only one baptism, which is with us, and is within, and is granted of the divine condescension to the Church alone, what obstinacy is that, or what presumption, to prefer human tradition to divine ordinance, and not to observe that God is indignant and angry as often as human tradition relaxes and passes by the divine precepts, as He cries out, and says by Isaiah the prophet, "This people honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching the doctrines and commandments of men."[2893] Also the Lord in the Gospel, similarly rebuking and reproving, utters and says, "Ye reject the commandment of God, that ye may keep your own tradition."[2894] Mindful of which precept, the blessed Apostle Paul himself also warns and instructs, saying, "If any man teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ, and to His doctrine, he is proud, knowing nothing: from such withdraw thyself."[2895]

4. Certainly an excellent and lawful tradition is set before us by the teaching of our brother Stephen, which may afford us a suitable authority! For in the same place of his epistle he has added and continued: "Since those who are specially heretics do not baptize those who come to them from one another, but only receive them to communion." To this point of evil has the Church of God and spouse of Christ been developed, that she follows the examples of heretics; that for the purpose of celebrating the celestial sacraments, light should borrow her discipline from darkness, and Christians should do that which antichrists do. But what is that blindness of soul, what is that degradation of faith, to refuse to recognise the unity[2896] which comes from God the Father, and from the tradition of Jesus Christ the Lord and our God! For if the Church is not with heretics, therefore, because it is one, and cannot be divided; and if thus the Holy Spirit is not there, because He is one, and cannot be among profane persons, and those who are without; certainly also baptism, which consists in the same unity, cannot be among heretics, because it can neither be separated from the Church nor from the Holy Spirit.

5. Or if they attribute the effect of baptism to the majesty of the name, so that they who are baptized anywhere and anyhow, in the name of Jesus Christ, are judged to be renewed and sanctified; wherefore, in the name of the same Christ, are not hands laid upon the baptized persons among them, for the reception of the Holy Spirit? Why does not the same

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[2893] Isa. xxix. 13.

[2894] Mark vii. 13.

[2895] 1 Tim. vi. 3–5.

[2896] [This "unity" consisted not at all in agreeing with Stephen, according to our author. See good note (l) Oxford edition, p. 260.]

majesty of the same name avail in the imposition of hands, which, they contend, availed in the sanctification of baptism? For if any one born out of the Church can become God's temple, why cannot the Holy Spirit also be poured out upon the temple? For he who has been sanctified, his sins being put away in baptism, and has been spiritually reformed into a new man, has become fitted for receiving the Holy Spirit; since the apostle says, "As many of you as have been baptized into Christ have put on Christ."[2897] He who, having been baptized among the heretics, is able to put on Christ, may much more receive the Holy Spirit whom Christ sent. Otherwise He who is sent will be greater than Him who sends; so that one baptized without may begin indeed to put on Christ, but not to be able to receive the Holy Spirit, as if Christ could either be put on without the Spirit, or the Spirit be separated from Christ. Moreover, it is silly to say, that although the second birth is spiritual, by which we are born in Christ through the laver of regeneration, one may be born spiritually among the heretics, where they say that the Spirit is not. For water alone is not able to cleanse away 388 sins, and to sanctify a man, unless he have also the Holy Spirit.[2898] Wherefore it is necessary that they should grant the Holy Spirit to be there, where they say that baptism is; or else there is no baptism where the Holy Spirit is not, because there cannot be baptism without the Spirit.

6. But what a thing it is, to assert and contend that they who are not born in the Church can be the sons of God! For the blessed apostle sets forth and proves that baptism is that wherein the old man dies and the new man is born, saying, "He saved us by the washing of regeneration."[2899] But if regeneration is in the washing, that is, in baptism, how can heresy, which is not the spouse of Christ, generate sons to God by Christ? For it is the Church alone which, conjoined and united with Christ, spiritually bears sons; as the same apostle again says, "Christ loved the Church, and gave Himself for it, that He might sanctify it, cleansing it with the washing of water."[2900] If, then, she is the beloved and spouse who alone is sanctified by Christ, and alone is cleansed by His washing, it is manifest that heresy, which is not the spouse of Christ, nor can be cleansed nor sanctified by His washing, cannot bear sons to God.[2901]

7. But further, one is not born by the imposition of hands when he receives the Holy Ghost, but in baptism, that so, being already born, he may receive the Holy Spirit, even as

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[2897] Gal. iii. 27.

[2898] [Cyprian does not believe in the mere *opus operatum* of the water. And one fears that Stephen's position in this matter bore its fruit long after in that pernicious dogma of the schoolmen.]

[2899] Tit. iii. 5.

[2900] Eph. v. 25, 26.

[2901] [Allowing the premisses admitted alike by Stephen and Cyprian (of which it is not my place to speak), the logic of our author appears to me irresistible. *Practically*, how wise the inspired maxim, Rom. xiv. 1.]

it happened in the first man Adam. For first God formed him, and then breathed into his nostrils the breath of life. For the Spirit cannot be received, unless he who receives first have an existence. But as the birth of Christians is in baptism, while the generation and sanctification of baptism are with the spouse of Christ alone, who is able spiritually to conceive and to bear sons to God, where and of whom and to whom is he born, who is not a son of the Church, so as that he should have God as his Father, before he has had the Church for his Mother? But as no heresy at all, and equally no schism, being without, can have the sanctification of saving baptism, why has the bitter obstinacy of our brother Stephen broken forth to such an extent, as to contend that sons are born to God from the baptism of Marcion; moreover, of Valentinus and Apelles, and of others who blaspheme against God the Father; and to say that remission of sins is granted in the name of Jesus Christ where blasphemy is uttered against the Father and against Christ the Lord God?

8. In which place, dearest brother, we must consider, for the sake of the faith and the religion of the sacerdotal office which we discharge, whether the account can be satisfactory in the day of judgment for a priest of God, who maintains, and approves, and acquiesces in the baptism of blasphemers, when the Lord threatens, and says, "And now, O ye priests, this commandment is for you: if ye will not hear, and if ye will not lay it to heart to give glory unto my name, saith the Lord Almighty, I will even send a curse upon you, and I will curse your blessings."[2902] Does he give glory to God, who communicates with the baptism of Marcion? Does he give glory to God, who judges that remission of sins is granted among those who blaspheme against God? Does he give glory to God, who affirms that sons are born to God without, of an adulterer and a harlot? Does he give glory to God, who does not hold the unity and truth that arise from the divine law, but maintains heresies against the Church? Does he give glory to God, who, a friend of heretics and an enemy to Christians, thinks that the priests of God, who support the truth of Christ and the unity of the Church, are to be excommunicated?[2903] If glory is thus given to God, if the fear and the discipline of God is thus preserved by His worshippers and His priests, let us cast away our arms; let us give ourselves up to captivity; let us deliver to the devil the ordination of the Gospel, the appointment of Christ, the majesty of God; let the sacraments of the divine warfare be loosed; let the standards of the heavenly camp be betrayed; and let the Church succumb and yield to heretics, light to darkness, faith to perfidy, hope to despair, reason to error, immortality to death, love to hatred, truth to falsehood, Christ to Antichrist! Deservedly thus do heresies and schisms arise day by day, more frequently and more fruitfully grow up, and with serpents' locks shoot forth and cast out against the Church of God with greater force the poison of

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[2902] Mal. ii. 1, 2. [Compare Tertullian, vol. iv. p. 122.]

[2903] [A terrible indictment, indeed, of his brother Stephen; provoked, however, by conduct less warranted. See Ep. lxxiv. *infra*.]

their venom; whilst, by the advocacy of some, both authority and support are afforded them; whilst their baptism is defended, whilst faith, whilst truth, is betrayed;[2904] whilst that which is done without against the Church is defended within in the very Church itself.

9. But if there be among us, most beloved brother, the fear of God, if the maintenance of the faith prevail, if we keep the precepts of Christ, if we guard the incorrupt and inviolate 38 sanctity of His spouse, if the words of the Lord abide in our thoughts and hearts, when he says, "Thinkest thou, when the Son of man cometh, shall He find faith on the earth?"[2905] then, because we are God's faithful soldiers, who war for the faith and sincere religion of God, let us keep the camp entrusted to us by God with faithful valour. Nor ought custom, which had crept in among some, to prevent the truth from prevailing and conquering; for custom without truth is the antiquity of error.[2906] On which account, let us forsake the error and follow the truth, knowing that in Esdras also the truth conquers, as it is written: "Truth endureth and grows strong to eternity, and lives and prevails for ever and ever. With her there is no accepting of persons or distinctions; but what is just she does: nor in her judgments is there unrighteousness, but the strength, and the kingdom, and the majesty, and the power of all ages. Blessed be the Lord God of truth!"[2907] This truth Christ showed to us in His Gospel, and said, "I am the truth."[2908] Wherefore, if we are in Christ, and have Christ in us, if we abide in the truth, and the truth abides in us, let us keep fast those things which are true.

10. But it happens, by a love of presumption and of obstinacy, that one would rather maintain his own evil and false position, than agree in the right and true which belongs to another. Looking forward to which, the blessed Apostle Paul writes to Timothy, and warns him that a bishop must not be "litigious, nor contentious, but gentle and teachable."[2909] Now he is teachable who is meek and gentle to the patience of learning. For it behoves a bishop not only to teach, but also to learn; because he also teaches better who daily increases and advances by learning better; which very thing, moreover, the same Apostle Paul teaches, when he admonishes, "that if anything better be revealed to one sitting by, the first should hold his peace."[2910] But there is a brief way for religious and simple minds, both to put away error, and to find and to elicit truth. For if we return to the head and source of divine tradi-

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[2904] [Stephen's presumption in this step is the dark spot in his record. It was a *brutum fulmen*, however, even in his own province. See Augustine's testimony, Oxf. ed. (note l) p. 258.]

[2905] Luke xviii. 8.

[2906] [Another of Cyprian's striking aphorisms: "Consuetudo sine veritate vetustas erroris est."]

[2907] Esdras iv. 38–40.

[2908] John xiv. 6.

[2909] Original, "*docibilis*." 2 Tim. ii. 24.

[2910] 1 Cor. xiv. 30.

tion, human error ceases; and having seen the reason of the heavenly sacraments, whatever lay hid in obscurity under the gloom and cloud of darkness, is opened into the light of the truth. If a channel supplying water, which formerly flowed plentifully and freely, suddenly fail, do we not go to the fountain, that there the reason of the failure may be ascertained, whether from the drying up of the springs the water has failed at the fountainhead, or whether, flowing thence free and full, it has failed in the midst of its course; that so, if it has been caused by the fault of an interrupted or leaky channel, that the constant stream does not flow uninterruptedly and continuously, then the channel being repaired and strengthened, the water collected may be supplied for the use and drink of the city, with the same fertility and plenty with which it issues from the spring? And this it behoves the priests of God to do now, if they would keep the divine precepts, that if in any respect the truth have wavered and vacillated, we should return to our original and Lord, and to the evangelical and apostolical tradition; and thence may arise the ground of our action, whence has taken rise both our order and our origin.[2911]

11. For it has been delivered to us, that there is one God, and one Christ, and one hope, and one faith, and one Church, and one baptism ordained only in the one Church, from which unity whosoever will depart must needs be found with heretics; and while he upholds them against the Church, he impugns the sacrament of the divine tradition. The sacrament of which unity we see expressed also in the Canticles, in the person of Christ, who says, “A garden enclosed is my sister, my spouse, a fountain sealed, a well of living water, a garden with the fruit of apples.”[2912] But if His Church is a garden enclosed, and a fountain sealed, how can he who is not in the Church enter into the same garden, or drink from its fountain? Moreover, Peter himself, showing and vindicating the unity, has commanded and warned us that we cannot be saved, except by the one only baptism of one Church. “In the ark,” says he, “of Noah, few, that is, eight souls, were saved by water, as also baptism shall in like manner save you.”[2913] In how short and spiritual a summary has he set forth the sacrament of unity! For as, in that baptism of the world in which its ancient iniquity was purged away, he who was not in the ark of Noah could not be saved by water, so neither can he appear to be saved by baptism who has not been baptized in the Church which is established in the unity[2914] of the Lord according to the sacrament of the one ark.

12. Therefore, dearest brother, having explored and seen the truth; it is observed and held by us, that all who are converted from any heresy whatever to the Church must be

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[2911] [Elucidation XVIII. See pp. 380 (note 1) and 322 (note 2).]

[2912] Cant. iv. 12, 13.

[2913] 1 Pet. iii. 20, 21.

[2914] [It is obvious that the Cyprianic theory of unity has not the least connection with a theory depending on communion with a particular See. But this calculates the maxim, p. 384, note 7.]

baptized by the only and lawful baptism of the Church, with the exception of those who had previously been baptized in the Church, and so had passed over to the heretics.[2915] For it behoves these, when they return, having repented, to be received by the imposition of hands only, and to be restored by the shepherd to the sheep-fold whence they had strayed. I bid you, dearest brother, ever heartily farewell. 39

[2915] [See letter lxxi. p. 378, *supra*.]

Epistle LXXIV.[2916]

Firmilian, Bishop of Cæsarea in Cappadocia, to Cyprian, Against the Letter of Stephen. a.d. 256.

Argument.—The Argument of This Letter is Exactly the Same as that of the Previous One, But Written with a Little More Vehemence and Acerbity Than Becomes a Bishop,[2917] Chiefly for the Reason, as May Be Suspected, that Stephen Had Also Written Another Letter to Firmilianus, Helenus, and Other Bishops of Those Parts.[2918]

1. Firmilianus to Cyprian, his brother in the Lord, greeting. We have received by Rogatian, our beloved deacon, the letter sent by you which you wrote to us, well-beloved brother; and we gave the greatest thanks to the Lord, because it has happened that we who are separated from one another in body are thus united in spirit, as if we were not only occupying one country, but inhabiting together one and the self-same house. Which also it is becoming for us to say, because, indeed, the spiritual house of God is one. “For it shall come to pass in the last days,” saith the prophet, “that the mountain of the Lord shall be manifest, and the house of God above the tops of the mountains.”[2919] Those that come together into this house are united with gladness, according to what is asked from the Lord in the psalm, to dwell in the house of the Lord all the days of one’s life. Whence in another place also it is made manifest, that among the saints there is great and desirous love for assembling together. “Behold,” he says, “how good and how pleasant a thing it is for brethren to dwell together in unity!”[2920]

2. For unity and peace and concord afford the greatest pleasure not only to men who believe and know the truth, but also to heavenly angels themselves, to whom the divine word says it is a joy when one sinner repents and returns to the bond of unity. But assuredly this would not be said of the angels, who have their conversation in heaven, unless they themselves also were united to us, who rejoice at our unity; even as, on the other hand, they

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[2916] Oxford ed.: Ep. lxxv. [This is one of the most important illustrations of Ante-Nicene unity and its laws. Elucidation XIX.]

[2917] [But observe, in contrast, the language of Stephen, which he rebukes (sec. 26, *infra*), and his schismatical conduct towards the whole African Church.]

[2918] To the effect that he would not hold communion with them so long as they should persist in their opinion concerning the baptism of heretics, as Eusebius tells us from a letter of Dionysius of Alexandria to Xistus, the successor of Stephen, *Hist. Eccles.*, book vii. c. 4.

[2919] Isa. ii. 2.

[2920] Ps. cxxxiii. 1.

are assuredly saddened when they see the diverse minds and the divided wills of some, as if not only they do not together invoke one and the same God, but as if, separated and divided from one another, they can neither have a common conversation nor discourse.[2921] Except that we may in this matter give thanks to Stephen, that it has now happened through his unkindness that we receive the proof of your faith and wisdom. But although we have received the favour of this benefit on account of Stephen, certainly Stephen has not done anything deserving of kindness and thanks. For neither can Judas be thought worthy by his perfidy and treachery wherewith he wickedly dealt concerning the Saviour, as though he had been the cause of such great advantages, that through him the world and the people of the Gentiles were delivered by the Lord's passion.

3. But let these things which were done by Stephen be passed by for the present, lest, while we remember his audacity and pride, we bring a more lasting sadness on ourselves from the things that he has wickedly done.[2922] And knowing, concerning you, that you have settled this matter, concerning which there is now a question, according to the rule of truth and the wisdom of Christ; we have exulted with great joy, and have given God thanks that we have found in brethren placed at such a distance such a unanimity of faith and truth with us. For the grace of God is mighty to associate and join together in the bond of charity and unity even those things which seem to be divided by a considerable space of earth, according to the way in which of old also the divine power associated in the bond of unanimity Ezekiel and Daniel, though later in their age, and separated from them by a long space of time, to Job and Noah, who were among the first; so that although they were separated by long periods, yet by divine inspiration they felt the same truths. And this also we now observe in you, that you who are separated from us by the most extensive regions, approve yourselves to be, nevertheless, joined with us in mind and spirit. All which arises from the divine unity. For even as the Lord who dwells in us is one and the same, He everywhere joins and couples His own people in the bond of unity, whence their sound has gone out into the whole earth, who are sent by the Lord swiftly running in the spirit of unity; as, on the other hand, it is of no advantage that some are very near and joined together bodily, if in spirit and mind they differ, since souls cannot at all be united which divide themselves from God's unity. "For, lo," it says, "they that are far from Thee shall perish."[2923] But such shall undergo the judgment 39 of God according to their desert, as depart from His words who prays to the Father for unity, and says, "Father, grant that, as Thou and I are one, so they also may be one in us."[2924]

[2921] [This is a sentence to be admired, apart from anything in the general subject.]

[2922] [Note the ignorance of these Oriental bishops of any superior authority in the Bishop of Rome. Athanas., *opp.*, p. 470, Paris.]

[2923] Ps. lxxiii. 27.

[2924] John xvii. 21.

4. But we receive those things which you have written as if they were our own; nor do we read them cursorily, but by frequent repetition have committed them to memory. Nor does it hinder saving usefulness, either to repeat the same things for the confirmation of the truth, or, moreover, to add some things for the sake of accumulating proof. But if anything has been added by us, it is not added as if there had been too little said by you; but since the divine discourse surpasses human nature, and the soul cannot conceive or grasp the whole and perfect word, therefore also the number of prophets is so great, that the divine wisdom in its multiplicity may be distributed through many. Whence also he who first speaks in prophecy is bidden to be silent if a revelation be made to a second. For which reason it happens of necessity among us, that year by year we, the elders and prelates, assemble together to arrange those matters which are committed to our care, so that if any things are more serious they may be directed by the common counsel. Moreover, *we do this* that some remedy may be sought for by repentance for lapsed brethren, and for those wounded by the devil after the saving laver, not as though they obtained remission of sins from us, but that by our means they may be converted to the understanding of their sins, and may be compelled to give fuller satisfaction to the Lord.

5. But since that messenger sent by you was in haste to return to you, and the winter season was pressing, we replied what we could to your letter. And indeed, as respects what Stephen has said, as though the apostles forbade those who come from heresy to be baptized, and delivered this also to be observed by their successors, you have replied most abundantly, that no one is so foolish as to believe that the apostles delivered this, when it is even well known that these heresies themselves, execrable and detestable as they are, arose subsequently; when even Marcion the disciple of Cerdo is found to have introduced his sacrilegious tradition against God long after the apostles, and after long lapse of time from them. Apelles, also consenting to his blasphemy, added many other new and more important matters hostile to faith and truth. But also the time of Valentinus and Basilides is manifest, that they too, after the apostles, and after a long period, rebelled against the Church of God with their wicked lies. It is plain that the other heretics, also, afterwards introduced their evil sects and perverse inventions, even as every one was led by error; all of whom, it is evident, were self-condemned, and have declared against themselves an inevitable sentence before the day of judgment; and he who confirms the baptism of these, what else does he do but adjudge himself with them, and condemn himself, making himself a partaker with such?

6. But that they who are at Rome do not observe those things in all cases which are handed down from the beginning, and vainly pretend the authority of the apostles;[2925] any one may know also from the fact, that concerning the celebration of Easter, and concerning

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[2925] [Apart from the argument, observe the clear inference as to the equal position of Stephen and his "primacy," in the great Western See. For the West, compare Hilar., *Ad Liberium, Frag.*]

many other sacraments of divine matters, he may see that there are some diversities among them, and that all things are not observed among them alike, which are observed at Jerusalem, just as in very many other provinces also many things are varied because of the difference of the places and names.[2926] And yet on this account there is no departure at all from the peace and unity of the Catholic Church, such as Stephen has now dared to make;[2927] breaking the peace against you, which his predecessors have always kept with you in mutual love and honour, even herein defaming Peter and Paul the blessed apostles,[2928] as if the very men delivered this who in their epistles execrated heretics, and warned us to avoid them. Whence it appears that this tradition is of men which maintains heretics, and asserts that they have baptism, which belongs to the Church alone.

7. But, moreover, you have well answered that part where Stephen said in his letter that heretics themselves also are of one mind in respect of baptism; and that they do not baptize such as come to them from one another, but only communicate with them; as if we also ought to do this. In which place, although you have already proved that it is sufficiently ridiculous for any one to follow those that are in error, yet we add this moreover, over and above, that it is not wonderful for heretics to act thus, who, although in some lesser matters they differ, yet in that which is greatest they hold one and the same agreement to blaspheme the Creator, figuring for themselves certain dreams and phantasms of an unknown God. Assuredly it is but natural that these should agree in having a baptism which is unreal,[2929] in the same way as they agree in repudiating the truth of the divinity. Of whom, since it is tedious to reply to their several statements, either wicked or foolish, it is sufficient shortly 392 to say in sum, that they who do not hold the true Lord the Father cannot hold the truth either of the Son or of the Holy Spirit; according to which also they who are called Cataphrygians, and endeavour to claim to themselves new prophecies, can have neither the Father, nor the Son, *nor the Holy Spirit*,[2930] of whom, if we ask what Christ they announce, they will reply that they preach Him who sent the Spirit that speaks by Montanus and Prisca. And in these, when we observe that there has been not the spirit of truth, but of error, we know that they who maintain their false prophesying against the faith of Christ cannot have Christ. Moreover, all other heretics, if they have separated themselves from the Church of God, can have nothing of power or of grace, since all power and grace are established in the

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[2926] Probably "of men," "nominum" in the original having been read for "hominum."

[2927] [Peter and Paul could not be quoted, then, as speaking by the mouth of any one bishop; certainly not by any prerogative of his See. See Guettée, *The Papacy*, p. 119. New York, 1866.]

[2928] [Peter and Paul could not be quoted, then, as speaking by the mouth of any one bishop; certainly not by any prerogative of his See. See Guettée, *The Papacy*, p. 119. New York, 1866.]

[2929] Literally, "in the vanity (or unreality) of a baptism."

[2930] These words in italics are conjecturally interpolated, but have no authority.

Church where the elders[2931] preside, who possess the power both of baptizing, and of imposition of hands, and of ordaining. For as a heretic may not lawfully ordain nor lay on hands, so neither may he baptize, nor do any thing holily or spiritually, since he is an alien from spiritual and deifying sanctity. All which we some time back confirmed in Iconium, which is a place in Phrygia, when we were assembled together with those who had gathered from Galatia and Cilicia, and other neighbouring countries, as to be held and firmly vindicated against heretics, when there was some doubt in certain minds concerning that matter.[2932]

8. And as Stephen and those who agree with him contend that putting away of sins and second birth may result from the baptism of heretics, among whom they themselves confess that the Holy Spirit is not; let them consider and understand that spiritual birth cannot be without the Spirit; in conformity with which also the blessed Apostle Paul baptized anew with a spiritual baptism those who had already been baptized by John before the Holy Spirit had been sent by the Lord, and so laid hands on them that they might receive the Holy Ghost. But what kind of a thing is it, that when we see that Paul, after John's baptism, baptized his disciples again, we are hesitating to baptize those who come to the Church from heresy after their unhallowed and profane dipping. Unless, perchance, Paul was inferior to the bishops of these times, so that these indeed can by imposition of hands alone give the Holy Spirit to those heretics who come (to the Church), while Paul was not fitted to give the Holy Spirit by imposition of hands to those who had been baptized by John, unless he had first baptized them also with the baptism of the Church.

9. That, moreover, is absurd, that they do not think it is to be inquired who was the person that baptized, for the reason that he who has been baptized may have obtained grace by the invocation of the Trinity, of the names of the Father, and of the Son, and of the Holy Ghost. Then this will be the wisdom which Paul writes is in those who are perfected. But who in the Church is perfect and wise who can either defend or believe this, that this bare invocation of names is sufficient to the remission of sins and the sanctification of baptism; since these things are only then of advantage, when both he who baptizes has the Holy Spirit, and the baptism itself also is not ordained without the Spirit? But, say they, he who in any manner whatever is baptized without, may obtain the grace of baptism by his disposition and faith, which doubtless is ridiculous in itself, as if either a wicked disposition could attract to itself from heaven the sanctification of the righteous, or a false faith the truth of believers. But that not all who call on the name of Christ are heard, and that their invocation cannot obtain any grace, the Lord Himself manifests, saying, "Many shall come in my name, saying, I am Christ, and shall deceive many."[2933] Because there is no difference between a

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[2931] [Another use of this word as generic for all but deacons.]

[2932] [A provincial council of the East; and note, in Asia, not Europe.]

[2933] Mark xiii. 6.

false prophet and a heretic. For as the former deceives in the name of God or Christ, so the latter deceives in the sacrament of baptism. Both strive by falsehood to deceive men's wills.

10. But I wish to relate to you *some facts* concerning a circumstance which occurred among us, pertaining to this very matter. About two-and-twenty years ago, in the times after the Emperor Alexander, there happened in these parts many struggles and difficulties, either in general to all men, or privately to Christians. Moreover, there were many and frequent earthquakes, so that many places were overthrown throughout Cappadocia and Pontus; even certain cities, dragged into the abyss, were swallowed up by the opening of the gaping earth. So that from this also a severe persecution arose against us of the Christian name; and this after the long peace of the previous age arose suddenly, and with its unusual evils was made more terrible for the disturbance of our people. Serenianus was then governor in our province, a bitter and terrible persecutor. But the faithful being set in this state of disturbance, and fleeing hither and thither for fear of the persecution, and leaving their country and passing over into other regions—for there was an opportunity of passing over, for the reason that that persecution was not over the whole world, but was local—there arose among us on a sudden a certain woman, who in a state of ecstasy announced herself as a 393 prophetess, and acted as if filled with the Holy Ghost. And she was so moved by the impetus of the principal demons, that for a long time she made anxious and deceived the brotherhood, accomplishing certain wonderful and portentous things, and promised that she would cause the earth to be shaken. Not that the power of the demon was so great that he could prevail to shake the earth, or to disturb the elements; but that sometimes a wicked spirit, prescient, and perceiving that there will be an earthquake, pretends that he will do what he sees will happen. By these lies and boastings he had so subdued the minds of individuals, that they obeyed him and followed whithersoever he commanded and led. He would also make that woman walk in the keen winter with bare feet over frozen snow, and not to be troubled or hurt in any degree by that walking. Moreover, she would say that she was hurrying to Judea and to Jerusalem, feigning as if she had come thence. Here also she deceived one of the presbyters, a countryman, and another, a deacon, so that they had intercourse with that same woman, which was shortly afterwards detected. For on a sudden there appeared unto her one of the exorcists, a man approved and always of good conversation in respect of religious discipline; who, stimulated by the exhortation also of very many brethren who were themselves strong and praiseworthy in the faith, raised himself up against that wicked spirit to overcome it; which moreover, by its subtile fallacy, had predicted this a little while before, that a certain adverse and unbelieving tempter would come. Yet that exorcist, inspired by God's grace, bravely resisted, and showed that that which was before thought holy, was indeed a most wicked spirit. But that woman, who previously by wiles and deceitfulness of the demon was attempting many things for the deceiving of the faithful, among other things by which she had deceived many, also had frequently dared this; to pretend that with an

invocation not to be contemned she sanctified bread and celebrated[2934] the Eucharist, and to offer sacrifice to the Lord, not without the sacrament of the accustomed utterance; and also to baptize many, making use of the usual and lawful words of interrogation, that nothing might seem to be different from the ecclesiastical rule.

11. What, then, shall we say about the baptism of this woman, by which a most wicked demon baptized through means of a woman? Do Stephen and they who agree with him approve of this also especially when neither the symbol of the Trinity nor the legitimate and ecclesiastical interrogatory were wanting to her? Can it be believed that either remission of sins was given, or the regeneration of the saving laver duly completed, when all things, although after the image of truth, yet were done by a demon? Unless, perchance, they who defend the baptism of heretics contend that the demon also conferred the grace of baptism in the name of the Father, and of the Son, and of the Holy Spirit. Among them, no doubt, there is the same error—it is the very deceitfulness of devils, since among them the Holy Spirit is not at all.

12. Moreover, what is the meaning of that which Stephen would assert, that the presence and holiness of Christ is with those who are baptized among heretics? For if the apostle does not speak falsely when he says, “As many of you as are baptized into Christ, have put on Christ,”[2935] certainly he who has been baptized among them into Christ, has put on Christ. But if he has put on Christ, he might also receive the Holy Ghost, who was sent by Christ, and hands are vainly laid upon him who comes to us for the reception of the Spirit; unless, perhaps, he has *not* put on the Spirit from Christ, so that Christ indeed may be with heretics, but the Holy Spirit not be with them.

13. But let us briefly run through the other matters also, which were spoken of by you abundantly and most fully, especially as Rogatianus, our well-beloved deacon, is hurrying to you. For it follows that they must be asked by us, when they defend heretics, whether their baptism is carnal or spiritual. For if it is carnal, they differ in no respect from the baptism of the Jews, which they use in such a manner that in it, as if in a common and vulgar laver, only external filth is washed away. But if it is spiritual, how can baptism be spiritual among those among whom there is no Holy Spirit? And thus the water wherewith they are washed is to them only a carnal washing, not a sacrament of baptism.

14. But if the baptism of heretics can have the regeneration of the second birth, those who are baptized among them must be counted not heretics, but children of God. For the second birth, which occurs in baptism, begets sons of God. But if the spouse of Christ is one, which is the Catholic Church, it is she herself who alone bears sons of God. For there are not many spouses of Christ, since the apostle says, “I have espoused you, that I may

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[2934] Facere. [Demoniacs. See *Apost. lessons*, so called, lxxix.]

[2935] Gal. iii. 27.

present you as a chaste virgin to Christ;"[2936] and, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, for the King hath greatly desired thy beauty;"[2937] and, "Come with me, my spouse, from Lebanon; thou shalt come, and shalt pass over from the source of thy faith;"[2938] and, "I am come into my garden, my sister, my 394 spouse."[2939] We see that one person is everywhere set forward, because also the spouse is one. But the synagogue of heretics is not one with us, because the spouse is not an adulteress and a harlot. Whence also she cannot bear children of God; unless, as appears to Stephen, heresy indeed brings them forth and exposes them, while the Church takes them up when exposed, and nourishes those for her own whom she has not born, although she cannot be the mother of strange children. And therefore Christ our Lord, setting forth that His spouse is one, and declaring the sacrament of His unity, says, "He that is not with me is against me, and he that gathereth not with me scattereth."[2940] For if Christ is with us, but the heretics are not with us, certainly the heretics are in opposition to Christ; and if we gather with Christ, but the heretics do not gather with us, doubtless they scatter.

15. But neither must we pass over what has been necessarily remarked by you, that the Church, according to the Song of Songs, is a garden enclosed, and a fountain sealed, a paradise with the fruit of apples.[2941] They who have never entered into this garden, and have not seen the paradise planted by God the Creator, how shall they be able to afford to another the living water of the saving lava from the fountain which is enclosed within, and sealed with a divine seal? And as the ark of Noah was nothing else than the sacrament of the Church of Christ, which then, when all without were perishing, kept those only safe who were within the ark, we are manifestly instructed to look to the unity of the Church. Even as also the Apostle Peter laid down, saying, "Thus also shall baptism in like manner make you safe;"[2942] showing that as they who were not in the ark with Noah not only were not purged and saved by water, but at once perished in that deluge; so now also, whoever are not in the Church with Christ will perish outside, unless they are converted by penitence to the only and saving lava of the Church.

16. But what is the greatness of his error, and what the depth of his blindness, who says that remission of sins can be granted in the synagogues of heretics, and does not abide on the foundation of the one Church which was once based by Christ upon the rock, may be

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[2936] 2 Cor. xi. 2.

[2937] Ps. xlv. 11.

[2938] Cant. iv. 8.

[2939] Cant. v. 1.

[2940] Luke xi. 23.

[2941] Cant. iv. 12, 13.

[2942] 1 Pet. iii. 21.

perceived from this, that Christ said to Peter alone, “Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.”[2943] And again, in the Gospel, when Christ breathed on the apostles alone, saying, “Receive ye the Holy Ghost: whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained.”[2944] Therefore the power of remitting sins was given to the apostles, and to the churches which they, sent by Christ, established, and to the bishops who succeeded to them by vicarious ordination.[2945] But the enemies of the one Catholic Church in which we are, and the adversaries of us who have succeeded the apostles, asserting for themselves, in opposition to us, unlawful priesthoods, and setting up profane altars, what else are they than Korah, Dathan, and Abiram, profane with a like wickedness, and about to suffer the same punishments which they did, as well as those who agree with them, just as their partners and abettors perished with a like death to theirs?

17. And in this respect I am justly indignant at this so open and manifest folly of Stephen, that he who so boasts of the place of his episcopate, and contends that he holds the succession from Peter,[2946] on whom the foundations of the Church were laid, should introduce many other rocks and establish new buildings of many churches; maintaining that there is baptism in them by his authority. For they who are baptized, doubtless, fill up the number of the Church. But he who approves their baptism maintains, of those baptized, that the Church is also with them. Nor does he understand that the truth of the Christian Rock is overshadowed, and in some measure abolished, by him when he thus betrays and deserts unity.[2947] The apostle acknowledges that the Jews, although blinded by ignorance, and bound by the grossest wickedness, have yet a zeal for God. Stephen, who announces that he holds by succession the throne of Peter, is stirred with no zeal against heretics, when he concedes to them, not a moderate, but the very greatest power of grace: so far as to say and assert that, by the sacrament of baptism, the filth of the old man is washed away by

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[2943] Matt. xvi. 19.

[2944] John xx. 22, 23. [The two texts here quoted lie at the base of Cyprian’s own theory; (1) to Peter *alone* this gift to signify its *singleness*, (2) then the same to all the apostles alone to signify their common and *undivided partnership* in the use of this gift. Note the two alones and one *therefore*. And see Treatise I. *infra*.]

[2945] [Cyprian’s theory is thus professed by the Orient.]

[2946] [This place and succession are conceded in the argument; but Stephen himself does not appear to have claimed to be the Rock or to exercise the authority of Peter. Vol. iii. p. 266.]

[2947] [Stephen abolishes the Rock, and “deserts unity;” here, then, is evidence that he was not the one, nor the criterion of the other.]

them, that they pardon the former mortal sins, that they make sons of God by heavenly regeneration, and renew to eternal life by the sanctification of the divine laver. He who concedes and gives up to heretics in this way the great and heavenly gifts of the Church, what else does he do but communicate with them for whom he maintains and claims so much grace? And now he hesitates in vain to consent to them, and to be a partaker with them in other matters also, to meet together with them, and equally with them to mingle their prayers, and appoint a common altar and sacrifice.

18. But, says he, "the name of Christ is of great advantage to faith and the sanctification of baptism; so that whosoever is anywhere so-ever baptized in the name of Christ, immediately obtains the grace of Christ:" although this position may be briefly met and answered, that if baptism without in the name of Christ availed for the cleansing of man; in the name of the same Christ, the imposition of hands might avail also for the reception of the Holy Spirit; and the other things also which are done among heretics will begin to seem just and lawful when they are done in the name of Christ; as you have maintained in your letter that the name of Christ could be of no avail except in the Church alone, to which alone Christ has conceded the power of heavenly grace.

19. But with respect to the refutation of custom which they seem to oppose to the truth, who is so foolish as to prefer custom to truth, or when he sees the light, not to forsake the darkness?—unless most ancient custom in any respect avail the Jews, upon the advent of Christ, that is, the Truth, in remaining in their old usage, and forsaking the new way of truth. And this indeed you Africans are able to say against Stephen, that when you knew the truth you forsook the error of custom. But we join custom to truth, and to the Romans' custom we oppose custom, but the custom of truth; holding from the beginning that which was delivered by Christ and the apostles.[2948] Nor do we remember that this at any time began among us, since it has always been observed here, that we knew none but one Church of God, and accounted no baptism holy except that of the holy Church. Certainly, since some doubted about the baptism of those who, although they receive the new prophets,[2949] yet appear to recognise the same Father and Son with us; very many of us meeting together in Iconium very carefully examined the matter, and we decided that every baptism was altogether to be rejected which is arranged for without the Church.[2950]

20. But to what they allege and say on behalf of the heretics, that the apostle said, "Whether in pretence or in truth, Christ is preached,"[2951] it is idle for us to reply; when it

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[2948] [The Roman custom seems to have been a *local* tradition, to which more *general* custom is opposed. See p. 375, *supra*.]

[2949] [i.e., Montanists.] Or, "as we do the prophets."

[2950] [See sec. 7, *supra*.]

[2951] Phil. i. 18.

is manifest that the apostle, in his epistle wherein he said this, made mention neither of heretics nor of baptism of heretics, but spoke of brethren only, whether as perfidiously speaking in agreement with himself, or as persevering in sincere faith; nor is it needful to discuss this in a long argument, but it is sufficient to read the epistle itself, and to gather from the apostle himself what the apostle said.

21. What then, say they, will become of those who, coming from the heretics, have been received without the baptism of the Church? If they have departed this life, they are reckoned in the number of those who have been catechumens indeed among us, but have died before they were baptized,—no trifling[2952] advantage of truth and faith, to which they had attained by forsaking error, although, being prevented by death, they had not gained the consummation of grace.[2953] But they who still abide in life should be baptized with the baptism of the Church, that they may obtain remission of sins, lest by the presumption of others they remain in their old error, and die without the completion of grace. But what a crime is theirs on the one hand who receive, or on the other, theirs who are received, that their foulness not being washed away by the laver of the Church, nor their sins put away, communion being rashly seized, they touch the body and blood of the Lord, although it is written, "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord!"[2954]

22. We have judged, that those also whom they, who had formerly been bishops in the Catholic Church, and afterwards had assumed to themselves the power of clerical ordination, had baptized, are to be regarded as not baptized. And this is observed among us, that whosoever dipped by them come to us are baptized among us as strangers and having obtained nothing, with the only and true baptism of the Catholic Church, and obtain the regeneration of the laver of life. And yet there is a great difference between him who unwillingly and constrained by the necessity of persecution has given way, and him who with a profane will boldly rebels against the Church, or with impious voice blasphemes against the Father and God of Christ and the Creator of the whole world. And Stephen is not ashamed to assert and to say that remission of sins can be granted by those who are themselves set fast in all kinds of sins, as if in the house of death there could be the laver of salvation.

23. What, then, is to be made of what is written, "Abstain from strange water, and drink not from a strange fountain,"[2955] if, leaving the sealed fountain of the Church, you take up strange water for your own, and pollute the Church with unhallowed fountains? For when you communicate with the baptism of heretics, what else do you do than drink from their

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[2952] Or, "they not only speak of, (but have)," is a proposed reading of this obscure passage, "*non modo dicunt*."

[2953] [These, as the schoolmen teach, do virtually receive the sacrament, though *in voto tantum*.]

[2954] 1 Cor. xi. 27.

[2955] Prov. ix. 19 (LXX.).

slough and mud; and while you yourself are purged with the Church's sanctification, you become befouled with the contact of the filth of others? And do you not fear the judgment of God when you are giving testimony to heretics in opposition to the Church, although it is written, "A false witness shall not be unpunished?"[2956] But indeed you are worse than all heretics. For when many, as soon as their error is known, come over to you from them that they may receive the true light of the Church, you assist the errors of those who come, and, obscuring the light of ecclesiastical truth, you heap up the darkness of the heretical night; and although they confess that they are in sins, and have no grace, and therefore come to the Church, you take away from them remission of sins, which is given in baptism, by saying that they are already baptized and have obtained the grace of the Church outside the Church, and you do not perceive that their souls will be required at your hands when the day of judgment shall come, for having denied to the thirsting the drink of the Church, and having been the occasion of death to those that were desirious of living. And, after all this, you are indignant!

24. Consider with what want of judgment you dare to blame those who strive for the truth against falsehood. For who ought more justly to be indignant against the other?—whether he who supports God's enemies, or he who, in opposition to him who supports God's enemies, unites *with us* on behalf of the truth of the Church?—except that it is plain that the ignorant are also excited and angry, because by the want of counsel and discourse they are easily turned to wrath; so that of none more than of you does divine Scripture say, "A wrathful man stirreth up strifes, and a furious man heapeth up sins."[2957] For what strifes and dissensions have you stirred up throughout the churches of the whole world! Moreover, how great sin have you heaped up for yourself, when you cut yourself off from so many flocks! For it is yourself that you have cut off. Do not deceive yourself, since he is really the schismatic who has made himself an apostate from the communion of ecclesiastical unity.[2958] For while you think that all may be excommunicated by you, you have excommunicated yourself alone from all; and not even the precepts of an apostle have been able to mould you to the rule of truth and peace, although he warned, and said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all."[2959]

[2956] Prov. xix. 5. [Note the charge of schism that follows.]

[2957] Prov. xxix. 22.

[2958] [This, by the structure of the argument, is supposed to be said to Stephen.]

[2959] Eph. iv. 1, 6.

25. How carefully has Stephen fulfilled these salutary commands and warnings of the apostle, keeping in the first place lowliness of mind and meekness! For what is more lowly or meek than to have disagreed with so many bishops throughout the whole world, breaking peace with each one of them in various kinds of discord:[2960] at one time with the eastern churches, as we are sure you know; at another time with you who are in the south, from whom he received bishops as messengers sufficiently patiently and meekly not to receive them even to the speech of an ordinary conference; and even more, so mindful of love and charity as to command the entire fraternity, that no one should receive them into his house, so that not only peace and communion, but also a shelter and entertainment, were denied to them when they came! This is to have kept the unity of the Spirit in the bond of peace, to cut himself off from the unity of love,[2961] and to make himself a stranger in all respects from his brethren, and to rebel against the sacrament and the faith with the madness of contumacious discord! With such a man can there be one Spirit and one body, in whom perchance there is not even one mind, so slippery, and shifting, and uncertain is it?

26. But as far as he is concerned, let us leave him;[2962] let us rather deal with that concerning which there is the greatest question. They who contend that persons baptized among the heretics ought to be received as if they had obtained the grace of lawful baptism, say that baptism is one and the same to them and to us, and differs in no respect. But what says the Apostle Paul? "One Lord, one faith, one baptism, one God."[2963] If the baptism of heretics be one and the same with ours, without doubt their faith also is one; but if our faith is one, assuredly also we have one Lord: if there is one Lord, it follows that we say that He is one.[2964] But if this unity which cannot be separated and divided at all, is itself also among heretics, why do we contend any more? Why do we call them heretics and not Christians? Moreover, 397 since we and heretics have not one God, nor one Lord, nor one Church, nor one faith, nor even one Spirit, nor one body, it is manifest that neither can baptism be common to us with heretics, since between us there is nothing at all in common. And yet Stephen is not ashamed to afford patronage to such in opposition to the Church, and for the sake of maintaining heretics to divide the brotherhood and in addition, to call Cyprian "a false Christ and a false

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[2960] [By Canon XIX. of Nicæa the Paulianists were compelled to observe the Carthaginian discipline, which was a Catholic decision, so far, in Cyprian's favour. His position was not condemned.]

[2961] [These passages are noted here, because they all must be borne in mind when we come to the *Treatise on Unity*.]

[2962] [These passages are noted here, because they all must be borne in mind when we come to the *Treatise on Unity*.]

[2963] Eph. iv. 5, 6.

[2964] Otherwise "unity." Some commentators omit this clause.

apostle, and a deceitful worker."[2965] And he, conscious that all these characters are in himself, has been in advance of you, by falsely objecting to another those things which he himself ought deservedly to hear. We all bid you, for all our sakes, with all the bishops who are in Africa, and all the clergy, and all the brotherhood, farewell; that, constantly of one mind, and thinking the same thing, we may find you united with us even though afar off.[2966]

2965 [“Pseudo-Christum, pseudo-apostolum, et dolosum operarium.” Compare Cyprian’s meekness (p. 386) with this.]

2966 [This letter may be too much like Stephen’s, in a spirit not so meek as is becoming; but it is not less conclusive as a testimony.]

Epistle LXXV.[2967]

To Magnus, on Baptizing the Novatians, and Those Who Obtain Grace on a Sick-Bed.

Argument.—The Former Part of This Letter is of the Same Tenor with Those that Precede, Except that He Inculcates Concerning the Novatians What He Had in Substance Said Concerning All Heretics; Moreover, Insinuating by the Way that the Legitimate Succession of Cornelius at Rome is Known, as the Church May Be Known. In the Second Part (Which Hitherto, as the Title Sufficiently Indicates, Has Been Wrongly Published as a Separate Letter) He Teaches that that is a True Baptism Wherein One is Baptized by Sprinkling on a Sick-Bed, as Well as by Immersion in the Church.

1. Cyprian to Magnus his son, greeting. With your usual religious diligence, you have consulted my poor intelligence, dearest son, as to whether, among other heretics, they also who come from Novatian ought, after his profane washing, to be baptized, and sanctified in the Catholic Church, with the lawful, and true, and only baptism of the Church. Respecting which matter, as much as the capacity of my faith and the sanctity and truth of the divine Scriptures suggest, I answer, that no heretics and schismatics at all have any power or right. For which reason Novatian neither ought to be nor can be expected, inasmuch as he also is without the Church and acting in opposition to the peace and love of Christ, from being counted among adversaries and antichrists. For our Lord Jesus Christ, when He testified in His Gospel that those who were not with Him were His adversaries, did not point out any species of heresy, but showed that all whatsoever who were not with Him, and who, not gathering with Him, were scattering His flock, were His adversaries; saying, "He that is not with me is against me, and he that gathereth not with me scattereth."[2968] Moreover, the blessed Apostle John himself distinguished no heresy or schism, neither did he set down any as specially separated; but he called all who had gone out from the Church, and who acted in opposition to the Church, antichrists, saying, "Ye have heard that Antichrist cometh, and even now are come many antichrists; wherefore we know that this is the last time. They went out from us, but they were not of us; for if they had been of us, they would have continued with us."[2969] Whence it appears, that all are adversaries of the Lord and antichrists, who are known to have departed from charity and from the unity of the Catholic Church. In addition, moreover, the Lord establishes it in His Gospel, and says, "But if he neglect to

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[2967] Oxford ed.: Ep. lxix. a.d. 255.

[2968] Luke xi. 23. [Bacon wished to see this reconciled with that other text Luke ix. 50.]

[2969] 1 John ii. 18, 19.

hear the Church, let him be unto thee as a heathen man and a publican."[2970] Now if they who despise the Church are counted heathens and publicans, much more certainly is it necessary that rebels and enemies, who forge false altars, and lawless priesthoods, and sacrilegious sacrifices, and corrupted names, should be counted among heathens and publicans; since they who sin less, and are only despisers of the Church, are by the Lord's sentence judged to be heathens and publicans.

2. But that the Church is one, the Holy Spirit declares in the Song of Songs, saying, in the person of Christ, "My dove, my undefiled, is one; she is the only one of her mother, she is the choice one of her that bare her."[2971] Concerning which also He says again, "A garden enclosed is my sister, my spouse; a spring sealed up, a well of living water."[2972] But if the spouse of Christ, which is the Church, is a garden enclosed; a thing that is closed up cannot lie open to strangers and profane persons. And if it is a fountain sealed, he who, being placed without has no access to the spring, can neither drink thence nor be sealed. And the well also of living water, if it is one and the same within, he who is placed without cannot be quickened and sanctified from that water of which it is only granted to those who are within to make any use, or to drink. Peter also, showing this, set forth that the Church is one, and that only they who are in the Church can be baptized; and said, "In the ark of Noah, few, that is, eight souls, were saved by water; the like figure where-unto even baptism shall save you;"[2973] proving and attesting that the one ark of Noah was a type of the one Church. If, then, in that baptism of the world thus expiated and purified, he who was not in the ark of Noah could be saved by water, he who is not in the Church to which alone baptism is granted, can also now be quickened by baptism. Moreover, too, the Apostle Paul, more openly and clearly still manifesting this same thing, writes to the Ephesians, and says, "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water."[2974] But if the Church is one which is loved by Christ, and is alone cleansed by His washing, how can he who is not in the Church be either loved by Christ, or washed and cleansed by His washing?

3. Wherefore, since the Church alone has the living water, and the power of baptizing and cleansing man, he who says that any one can be baptized and sanctified by Novatian must first show and teach that Novatian is in the Church or presides over the Church. For the Church is one, and as she is one, cannot be both within and without. For if she is with

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[2970] Matt. xviii. 17.

[2971] Cant. vi. 9.

[2972] Cant. iv. 12.

[2973] 1 Pet. iii. 20, 21.

[2974] Eph. v. 25, 26.

Novatian, she was not with Cornelius.[2975] But if she was with Cornelius, who succeeded the bishop Fabian by lawful ordination, and whom, beside the honour of the priesthood, the Lord glorified also with martyrdom, Novatian is not in the Church; nor can he be reckoned as a bishop, who, succeeding to no one, and despising the evangelical and apostolic tradition, sprang from himself. For he who has not been ordained in the Church can neither have nor hold to the Church in any way.

4. For the faith of the sacred Scripture sets forth that the Church is not without, nor can be separated nor divided against itself, but maintains the unity of an inseparable and undivided house; since it is written of the sacrament of the passover, and of the lamb, which Lamb designated Christ: "In one house shall it be eaten: ye shall not carry forth the flesh abroad out of the house."[2976] Which also we see expressed concerning Rahab, who herself also bore a type of the Church, who received the command which said, "Thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household unto thee into thine house; and whosoever shall go out of the doors of thine house into the street, his blood shall be upon him."[2977] In which mystery is declared, that they who will live, and escape from the destruction of the world, must be gathered together into one house alone, that is, into the Church; but whosoever of those thus collected together shall go out abroad, that is, if any one, although he may have obtained grace in the Church, shall depart and go out of the Church, that his blood shall be upon him; that is, that he himself must charge it upon himself that he perishes; which the Apostle Paul explains, teaching and enjoining that a heretic must be avoided, as perverse, and a sinner, and as condemned of himself. For that man will be guilty of his own ruin, who, not being cast out by the bishop, but of his own accord deserting from the Church is by heretical presumption condemned of himself.

5. And therefore the Lord, suggesting to us a unity that comes from divine authority, lays it down, saying, "I and my Father are one."[2978] To which unity reducing His Church, He says again, "And there shall be one *flock*,[2979] and one shepherd."[2980] But if the flock is one, how can he be numbered among the flock who is not in the number of the flock? Or how can he be esteemed a pastor, who,—while the true shepherd remains and presides over the Church of God by successive ordination,—succeeding to no one, and beginning from himself, becomes a stranger and a profane person, an enemy of the Lord's peace and of the

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[2975] [A dilemma which should be borne in mind in studying the subsequent history of the Roman See and its rival popes.]

[2976] Ex. xii. 46.

[2977] Josh. ii. 18, 19.

[2978] John x. 30.

[2979] "Grex."

[2980] John x. 16.

divine unity, not dwelling in the house of God, that is, in the Church of God, in which none dwell except they are of one heart and one mind, since the Holy Spirit speaks in the Psalms, and says, "It is God who maketh men to dwell of one mind in a house."[2981]

6. Besides even the Lord's sacrifices themselves declare that Christian unanimity is linked together with itself by a firm and inseparable charity. For when the Lord calls bread, which is combined by the union of many grains, His body, He indicates our people whom He bore as being united; and when He calls the wine, which is pressed from many grapes and clusters and collected together, His blood, He also signifies our flock linked together by the mingling of a united multitude.[2982] If Novatian is united to this bread of the Lord, if he also is mingled with this cup of Christ, he may also seem to be able to have the grace of the one baptism of the Church, if it be manifest that he holds the unity of the Church. In fine, how inseparable is the sacrament of unity, and how hopeless are they, and what excessive ruin they earn for themselves from the indignation of God, who make a schism, and, forsaking their bishop,[2983] appoint another false bishop for themselves without,—Holy Scripture declares in the books of Kings; where ten tribes were divided from the tribe of Judah and Benjamin, and, forsaking their king, appointed for themselves another one without. It says, "And the Lord was very angry with all the seed of Israel, and removed them away, and delivered them into the hand of spoilers, until He had cast them out of His sight; for Israel was scattered from the house of David, and they made themselves a king, Jeroboam the son of Nebat."[2984] It says that the Lord was very angry, and gave them up to perdition, because they were scattered from unity, and had made another king for themselves. And so great was the indignation of the Lord against those who had made the schism, that even when the man of God was sent to Jeroboam, to charge upon him his sins, and predict the future vengeance, he was forbidden to eat bread or to drink water with them. And when he did not observe this, and took meat against the command of God, he was immediately smitten by the majesty of the divine judgment, so that returning thence he was slain on the way by the jaws of a lion which attacked him. And dares any one to say that the saving water of baptism and heavenly grace can be in common with schismatics, with whom neither earthly food nor worldly drink ought to be in common? Moreover, the Lord satisfies us in His Gospel, and shows forth a still greater light of intelligence, that the same persons who had then divided themselves from the tribe of Judah and Benjamin, and forsaking Jerusalem

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[2981] Ps. lxviii. 6. [Vulgate and Anglican Psalter.]

[2982] [See p. 362, *supra*, and Augus., tom. v. p. 1246, ed. Migne.]

[2983] [This hinges unity for the individual, according to Cyprian; the individual must be in communion with his lawful bishop, and the bishop with the universal episcopate. It never enters his head that any one See is the test of unity. Vol. i. 415 and 460.]

[2984] 2 Kings xvii. 20, 21.

had seceded to Samaria, should be reckon among profane persons and Gentiles. For when first He sent His disciples on the ministry of salvation, He bade them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."[2985] Sending first to the Jews, He commands the Gentiles as yet to be passed over; but by adding that even the city of the Samaritans was to be omitted, where there were schismatics, He shows that schismatics were to be put on the same level as Gentiles.

7. But if any one objects, by way of saying that Novatian holds the same law which the Catholic Church holds, baptizes with the same symbol with which we baptize, knows the same God and Father, the same Christ the Son, the same Holy Spirit, and that for this reason he may claim the power of baptizing, namely, that he seems not to differ from us in the baptismal interrogatory; let any one that thinks that this may be objected, know first of all, that there is not one law of the Creed, nor the same interrogatory common to us and to schismatics. For when they say, "Dost thou believe the remission of sins and life eternal through the holy Church?" they lie in their interrogatory, since they have not the Church. Then, besides, with their own voice they themselves confess that remission of sins cannot be given except by the holy Church; and not having this, they show that sins cannot be remitted among them.

8. But that they are said to have the same God the Father as we, to know the same Christ the Son, the same Holy Spirit, can be of no avail to such as these. For even Korah, Dathan, and Abiram knew the same God as did the priest Aaron and Moses. Living under the same law and religion, they invoke the one and true God, who was to be invoked and worshipped; yet, because they transgressed the ministry of their office in opposition to Aaron the priest, who had received the legitimate priesthood by the condescension of God and the ordination of the Lord, and claimed to themselves the power of sacrificing, divinely stricken, they immediately suffered punishment for their unlawful endeavours; and sacrifices offered irreligiously and lawlessly, contrary to the right of divine appointment, could not be accepted, nor profit them. Even those very censers in which incense had been lawlessly offered, lest they should any more be used by the priests, but that they might rather exhibit a memorial of the divine vengeance and indignation for the correction of their successors, being by the command of the Lord melted and purged by fire, were beaten out into flexible plates, and fastened to the altars, according to what the Holy Scripture says, "to be," it says, "a memorial to the children of Israel, that no stranger which is not of the seed of Aaron come near to offer incense before the Lord, that he be not as Korah."[2986] And yet those men had not made a schism, nor had gone out abroad, and in opposition to God's priests rebelled shamelessly and with hostility; but this these men are now doing who divide the Church, and, as rebels

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[2985] Matt. x. 5.

[2986] Num. xvii. 5 [and Jude 11.]

against the peace and unity of Christ, attempt to establish a throne for themselves, and to assume the primacy,[2987] and to claim the right of baptizing and of offering. How can they complete what they do, or obtain anything by lawless endeavours from God, seeing that they are endeavouring against God what is not lawful to them? Wherefore they who patronize Novatian or other schismatics of that kind, contend in vain that any one can be baptized and sanctified with a saving baptism among them, when it is plain that he who baptizes has not the power of baptizing.

9. And, moreover, that it may be better understood what is the divine judgment against audacity of the like kind, we find that in such wickedness, not only the leaders and originators, but also the partakers, are destined to punishment, unless they have separated themselves from the communion of the wicked; as the Lord by Moses commands, and says, "Separate yourselves from the tents of these most hardened men, and touch nothing of theirs, lest ye be consumed in their sins."[2988] And what the Lord had threatened by Moses He fulfilled, that whosoever had not separated himself from Korah, and Dathan, and Abiram, immediately suffered punishment for his impious communion. By which example is shown and proved, that all will be liable to guilt as well as its punishment, who with irreligious boldness mingle themselves with schismatics in opposition to prelates and priests; even as also by the prophet Osea the Holy Spirit witnesses, and says, "Their sacrifices shall be unto them as the bread of mourning; all that thereof shall be polluted;"[2989] teaching, doubtless, and showing that all are absolutely joined with the leaders in punishment, who have been contaminated by their crime.

10. What, then, can be their deservings in the sight of God, on whom punishment are divinely denounced? or how can such persons justify and sanctify the baptized, who, being enemies of the priests, strive to usurp things foreign and lawless, and by no right conceded to them? And yet we do not wonder that, in accordance with their wickedness, they do contend for them. For it is necessary that each one of them should maintain what they do; nor when vanquished will they easily yield, although they know that what they do is not lawful. That is to be wondered at, yea, rather to be indignant and aggrieved at, that Christians should support antichrists; and that prevaricators of the faith, and betrayers of the Church, should stand within in the Church itself.[2990] And these, although otherwise obstinate and unteachable, yet still at least confess this—that all, whether heretics or schismatics, are without the Holy Ghost, and therefore can indeed baptize, but cannot confer the Holy

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[2987] [What would Cyprian have said to Boniface III., a.d. 607, and to Nicholas, a.d. 858? The former attempted to set up a universal throne: the latter founded the papacy on the forged Decretals.]

[2988] Num. xvi. 26.

[2989] Hos. ix. 4.

[2990] "Within the very barriers of the Church;" *v. l.*

Spirit; and at this very point they are held fast by us, inasmuch as we show that those who have not the Holy Ghost are not able to baptize at all.

11. For since in baptism every one has his own sins remitted, the Lord proves and declares in His Gospel that sins can only be put away by those who have the Holy Spirit. For after His resurrection, sending forth His disciples, He speaks to them, and says, "As the Father hath sent me, even so send I you. And when He had said this, He breathed on them, and said to them, Receive ye the Holy Ghost. Whose soever sins ye remit, they shall be remitted unto them; and whose soever sins ye retain, they shall be retained."[2991] In which place He shows, that he alone can baptize and give remission of sins who has the Holy Spirit. Moreover, John, who was to baptize Christ our Lord Himself, previously received the Holy Ghost while he was yet in his mother's womb, that it might be certain and manifest that none can baptize save those who have the Holy Spirit. Therefore those who patronize heretics or schismatics must answer us whether they have or have not the Holy Ghost. If they have, why are hands imposed on those who are baptized among them when they come to us, that they may receive the Holy Ghost, since He must surely have been received there, where if He was He could be given? But if heretics and schismatics baptized without have not the Holy Spirit, and therefore hands are imposed on them among us, that *here* may be received what *there* neither is nor can be given; it is plain, also, that remission of sins cannot be given by those who, it is certain, have not the Holy Spirit. And therefore, in order that, according to the divine arrangement and the evangelical truth, they may be able to obtain remission of sins, and to be sanctified, and to become temples of God, they must all absolutely be baptized with the baptism of the Church who come from adversaries and antichrists to the Church of Christ.

12. You have asked also, dearest son, what I thought of those who obtain God's grace in sickness and weakness, whether they are to be accounted legitimate Christians, for that they are not to be washed, but sprinkled, with the saving water. In this point, my diffidence and modesty prejudges none, so as to prevent any from feeling what he thinks right, and from doing what he feels to be right.[2992] As far as my poor understanding conceives it, I think that the divine benefits can in no respect be mutilated and weakened; nor can anything less occur in that case, where, with full and entire faith both of the giver and receiver, is accepted what is drawn from the divine gifts. For in the sacrament of salvation the contagion of sins is not in such wise washed away, as the filth of the skin and of the body is washed away in the carnal and ordinary washing, as that there should be need of saltpetre and other appliances also, and a bath and a basin wherewith this vile body must be washed and purified. 40
Otherwise is the breast of the believer washed; otherwise is the mind of man purified by the

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[2991] John xx. 21–23.

[2992] [Here comes into view the question of clinic baptism and of the exceptional mode of sprinkling or affusion. On which let the extreme modesty of our author be a check to me. Elucidation XX.]

merit of faith. In the sacraments of salvation, when necessity compels, and God bestows His mercy, the divine methods confer the whole benefit on believers; nor ought it to trouble any one that sick people seem to be sprinkled or affused, when they obtain the Lord's grace, when Holy Scripture speaks by the mouth of the prophet Ezekiel, and says, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. And I will give you a new heart, and a new spirit will I put within you."[2993] Also in Numbers: "And the man that shall be unclean until the evening shall be purified on the third day, and on the seventh day shall be clean: but if he shall not be purified on the third day, on the seventh day he shall not be clean. And that soul shall be cut off from Israel: because the water of sprinkling hath not been sprinkled upon him."[2994] And again: "And the Lord spake unto Moses saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: thou shalt sprinkle them with the water of purification."[2995] And again: "The water of sprinkling is a purification."[2996] Whence it appears that the sprinkling also of water prevails equally with the washing of salvation; and that when this is done in the Church, where the faith both of receiver and giver is sound, all things hold and may be consummated and perfected by the majesty of the Lord and by the truth of faith.

13. But, moreover, in respect of some calling those who have obtained the peace of Christ by the saving water and by legitimate faith, not Christians, but Clinics, I do not find whence they take up this name, unless perhaps, having read more, and of a more recondite kind, they have taken these Clinics from Hippocrates or Soranus.[2997] For I, who know of a Clinic in the Gospel, know that to that paralytic and infirm man, who lay on his bed during the long course of his life, his infirmity presented no obstacle to his attainment in the fullest degree of heavenly strength. Nor was he only raised from his bed by the divine indulgence, but he also took up his bed itself with his restored and increased strength. And therefore, as far as it is allowed me by faith to conceive and to think, this is my opinion, that any one should be esteemed a legitimate Christian, who by the law and right of faith shall have obtained the grace of God in the Church. Or if any one think that those have gained nothing by having only been sprinkled with the saving water, but that they are still empty and void, let them not be deceived, so as if they escape the evil of their sickness, and get well, they

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[2993] Ezek. xxxvi. 25, 26.

[2994] Num. xix. 8, 12, 13.

[2995] Num. viii. 5–7.

[2996] Num. xix. 9.

[2997] The Oxford translator has given this name as "Socrates" here, but, as it appears, by an oversight only; for the original text has "Soranus," who is described as "of Ephesus, under Trajan and Adrian, a well-instructed author in methodical medicine," just as the translator describes Socrates. [Elucidation XX.]

should seek to be baptized.[2998] But if they cannot be baptized who have already been sanctified by ecclesiastical baptism, why are they offended in respect of their faith and the mercy of the Lord? Or have they obtained indeed the divine favour, but in a shorter and more limited measure of the divine gift and of the Holy Spirit, so as indeed to be esteemed Christians, but yet not to be counted equal with others?

14. Nay, verily, the Holy Spirit is not given by measure, but is poured out altogether on the believer. For if the day rises alike to all, and if the sun is diffused with like and equal light over all, how much more does Christ, who is the true sun and the true day, bestow in His Church the light of eternal life with the like equality! Of which equality we see the sacrament celebrated in Exodus, when the manna flowed down from heaven, and, prefiguring the things to come, showed forth the nourishment of the heavenly bread and the food of the coming Christ. For there, without distinction either of sex or of age, an omer was collected equally by each one.[2999] Whence it appeared that the mercy of Christ, and the heavenly grace that would subsequently follow, was equally divided among all; without difference of sex, without distinction of years, without accepting of persons, upon all the people of God the gift of spiritual grace was shed. Assuredly the same spiritual grace which is equally received in baptism by believers, is subsequently either increased or diminished in our conversation and conduct; as in the Gospel the Lord's seed is equally sown, but, according to the variety of the soil, some is wasted, and some is increased into a large variety of plenty, with an exuberant fruit of either thirty or sixty or a hundred fold. But, once more, when each was called to receive a penny, wherefore should what is distributed equally by God be diminished by human interpretation?

15. But if any one is moved by this, that some of those who are baptized in sickness are still tempted by unclean spirits, let him know that the obstinate wickedness of the devil prevails even up to the saving water, but that in baptism it loses all the poison of his wickedness. An instance of this we see in the king Pharaoh, who, having struggled long, and delayed in his perfidy, could resist and prevail until he came to the water; but when he had come thither, he was both conquered and destroyed. And that that sea was a sacrament of baptism, the blessed Apostle Paul declares, saying, "Brethren, I would not have you ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea;" and he added, saying, "Now all these things were our examples."[3000] And this also is done in the present day, in that the devil is scourged, and burned, and tortured by exorcists, by the human voice, and by divine

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[2998] The exact meaning of this sentence is very doubtful.

[2999] [We may think this fanciful in argument: but this absorption of all Scripture, by primitive believers, into the analogy of faith, is not to be despised. See St. Paul's example, Gal. iv. 21.]

[3000] 1 Cor. x. 1, 2, 6.

power;[3001] and although he often says that he is going out, and will leave the men of God, yet in that which he says he deceives, and puts in practice what was before done by Pharaoh with the same obstinate and fraudulent deceit. When, however, they come to the water of salvation and to the sanctification of baptism, we ought to know and to trust that there the devil is beaten down, and the man, dedicated to God, is set free by the divine mercy. For as scorpions and serpents, which prevail on the dry ground, when cast into water, cannot prevail nor retain their venom; so also the wicked spirits, which are called scorpions and serpents, and yet are trodden under foot by us, by the power given by the Lord, cannot remain any longer in the body of a man in whom, baptized and sanctified, the Holy Spirit is beginning to dwell.

16. This, finally, in very fact also we experience, that those who are baptized by urgent necessity in sickness, and obtain grace, are free from the unclean spirit wherewith they were previously moved, and live in the Church in praise and honour, and day by day make more and more advance in the increase of heavenly grace by the growth of their faith. And, on the other hand, some of those who are baptized in health, if subsequently they begin to sin, are shaken by the return of the unclean spirit, so that it is manifest that the devil is driven out in baptism by the faith of the believer, and returns if the faith afterwards shall fail. Unless, indeed, it seems just to some, that they who, outside the Church among adversaries and antichrists, are polluted with profane water, should be judged to be baptized; while they who are baptized in the Church are thought to have attained less of divine mercy and grace; and so great consideration be had for heretics, that they who come from heresy are not interrogated whether they are washed or sprinkled, whether they be clinics or peripatetics; but among us the sound truth of faith is disparaged, and in ecclesiastical baptism its majesty and sanctity suffer derogation.[3002]

17. I have replied, dearest son, to your letter, so far as my poor ability prevailed; and I have shown, as far as I could, what I think; prescribing to no one, so as to prevent any prelate from determining what he thinks right, as he shall give an account of his own doings to the Lord, according to what the blessed Apostle Paul in his Epistle to the Romans writes and says: "Every one of us shall give account for himself: let us not therefore judge one another."[3003] I bid you, dearest son, ever heartily farewell.

[3001] [Acts xvi. 16 and xix. 15. We must not overlook such Scriptures in judging the exorcisms of the primitive Church.]

[3002] [Clinics, nevertheless, were treated by canonical law as less fit for Holy Orders. See Canon XII., Neo-Cæsarea. Thomassin.]

[3003] Rom. xiv. 12, 13.

Epistle LXXVI.[3004]

Cyprian to Nemesianus and Other Martyrs in the Mines.[3005]

Argument.—He Extols with Wonderful Commendations the Martyrs in the Mines, Opposing, in a Beautiful Antithesis, to the Tortures of Each, the Consolations of Each.

1. Cyprian to Nemesianus, Felix, Lucius, another Felix, Litteus, Polianus, Victor, Jader, and Dativus, his fellow-bishops, also to his fellow-presbyters and deacons, and the rest of the brethren in the mines, martyrs of God the Father Almighty, and of Jesus Christ our Lord, and of God our preserver, everlasting greeting. Your glory, indeed, would demand, most blessed and beloved brethren, that I myself should come to see and to embrace you, if the limits of the place appointed me did not restrain me, banished as I am for the sake of the confession of the Name. But in what way I can, I bring myself into your presence; and even though it is not permitted me to come to you in body and in movement, yet in love and in spirit I come expressing my mind in my letter, in which mind I joyfully exult in those virtues and praises of yours, counting myself a partaker with you, although not in bodily suffering, yet in community of love. Could I be silent and restrain my voice in stillness, when I am made aware of so many and such glorious things concerning my dearest friends, things with which the divine condescension has honoured you, so that part of you have already gone before by the consummation of their martyrdom to receive from their Lord the crown of their deserts? Part still abide in the dungeons of the prison, or in the mines and in chains, exhibiting by the very delays of their punishments, greater examples for the strengthening and arming of the brethren, advancing by the tediousness of their tortures to more ample titles of merit, to receive as many payments in heavenly rewards, as days are now counted in their punishments. I do not marvel, most brave and blessed brethren, that these things have happened to you in consideration of the desert of your religion and your faith; that the Lord should thus have lifted you to the lofty height of glory by the honour of His glorification, seeing that you have always flourished in His Church, guarding the tenor of the faith, keeping firmly the Lord's commands; in simplicity, innocence; in charity, concord; modesty in humility, diligence in administration, watchfulness in helping those that suffer, mercy in cherishing the poor, constancy in defending the truth, judgment in severity of discipline. And that nothing should be wanting to the example of good deeds in you, even now, in the confession of your voice and the suffering of your body, you provoke the minds

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[3004] Oxford ed.: Ep. lxxvi. We gather that this was written in exile from these words, "If the limits of the place appointed me did not restrain me, banished as I am on account of the confession of the Name." a.d. 257.

[3005] [Compare vol. iii. p. 693.]

of your brethren to divine martyrdom, by exhibiting yourselves as leaders of virtue, that while the flock follows its pastors, and imitates what it sees to be done by those set over it, it may be crowned with the like merits of obedience by the Lord.

2. But that, being first severely beaten with clubs, and ill-used, you have begun by sufferings of that kind, the glorious firstlings of your confession, is not a matter to be execrated by us. For a Christian body is not very greatly terrified at clubs, seeing all its hope is in the Wood.[3006] The servant of Christ acknowledges the sacrament of his salvation: redeemed by wood to life eternal, he is advanced by wood to the crown. But what wonder if, as golden and silver vessels, you have been committed to the mine that is the home of gold and silver, except that now the nature of the mines is changed, and the places which previously had been accustomed to yield gold and silver have begun to receive them? Moreover, they have put fetters on your feet, and have bound your blessed limbs, and the temples of God with disgraceful chains, as if the spirit also could be bound with the body, or your gold could be stained by the contact of iron. To men who are dedicated to God, and attesting their faith with religious courage, such things are ornaments, not chains; nor do they bind the feet of the Christians for infamy, but glorify them for a crown. Oh feet blessedly bound, which are loosed, not by the smith but by the Lord! Oh feet blessedly bound, which are guided to paradise in the way of salvation! Oh feet bound for the present time in the world, that they may be always free with the Lord! Oh feet, lingering for a while among the fetters and cross-bars,[3007] but to run quickly to Christ on a glorious road! Let cruelty, either envious or malignant, hold you here in its bonds and chains as long as it will, from this earth and from these sufferings you shall speedily come to the kingdom of heaven. The body is not cherished in the mines with couch and cushions, but it is cherished with the refreshment and solace of Christ. The frame wearied with labours lies prostrate on the ground, but it is no penalty to lie down with Christ. Your limbs unbathed, are foul and disfigured with filth and dirt; but within they are spiritually cleansed, although without the flesh is defiled. There the bread is scarce; but man liveth not by bread alone, but by the word of God. Shivering, you want clothing; but he who puts on Christ is both abundantly clothed and adorned. The hair of your half-shorn head[3008] seems repulsive; but since Christ is the head of the man, anything whatever must needs become that head which is illustrious on account of Christ's name. All that deformity, detestable and foul to Gentiles, with what splendour shall it be recompensed! This temporal and brief suffering, how shall it be exchanged for the reward of a bright and eternal honour, when, according to the word of the blessed apostle, "the Lord

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[3006] *Scil.*: "of the cross." [Fanciful in logic, but our author may be indulged in his *rhetoric*. It was suited to the times.]

[3007] [i.e., of the stocks.]

[3008] [As of convict criminals. An honourable tonsure.]

shall change the body of our humiliation, that it may be fashioned like to the body of His brightness!"[3009]

3. But there cannot be felt any loss of either religion or faith, most beloved brethren, in the fact that now there is given no opportunity there to God's priests for offering and celebrating the divine sacrifices; yea, you celebrate and offer a sacrifice to God equally[3010] precious and glorious, and that will greatly profit you for the retribution of heavenly rewards, since the sacred Scripture speaks, saying, "The sacrifice of God is a broken spirit; a contrite and humbled heart God doth not despise."[3011] You offer this sacrifice to God; you celebrate this sacrifice without intermission day and night, being made victims to God, and exhibiting yourselves as holy and unspotted offerings, as the apostle exhorts and says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."[3012]

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4. For this it is which especially pleases God; it is this wherein our works with greater deserts are successful in earning God's good-will; this it is which alone the obedience of our faith and devotion can render to the Lord for His great and saving benefits, as the Holy Spirit declares and witnesses in the Psalms: "What shall I render," says He, "to the Lord for all His benefits towards me? I will take the cup of salvation, and I will call upon the name of the Lord. Precious in the sight of the Lord is the death of His saints."[3013] Who would not gladly and readily receive the cup of salvation? Who would not with joy and gladness desire that in which he himself also may render somewhat unto His Lord? Who would not bravely and unfalteringly receive a death precious in the sight of the Lord, to please His eyes, who, looking down from above upon us who are placed in the conflict for His name, approves the willing, assists the struggling, crowns the conquering with the recompense of patience, goodness, and affection, rewarding in us whatever He Himself has bestowed, and honouring what He has accomplished?

5. For that it is His doing that we conquer, and that we attain by the subduing of the adversary to the palm of the greatest contest, the Lord declares and teaches in His Gospel, saying, "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the

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[3009] Phil. iii. 21.

[3010] [This is very strong language, and absolutely disproves transubstantiation and "the eucharistic God" of Dufresne, *Med.*, iii.]

[3011] Ps. li. 18.

[3012] Rom. xii. 1, 2.

[3013] Ps. cxvi. 12, 13, 15.

Spirit of your Father which speaketh in you."[3014] And again: "Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which your adversaries shall not be able to resist."[3015] In which, indeed, is both the great confidence of believers, and the gravest fault of the faithless, that they do not trust Him who promises to give His help to those who confess Him, and do not on the other hand fear Him who threatens eternal punishment to those who deny Him.

6. All which things, most brave and faithful soldiers of Christ, you have suggested to your brethren, fulfilling in deeds what ye have previously taught in words, hereafter to be greatest in the kingdom of heaven, as the Lord promises and says, "Whosoever shall do and teach so, shall be called the greatest in the kingdom of heaven."[3016] Moreover, a manifold portion of the people, following your example, have confessed alike with you, and alike have been crowned, associated with you in the bond of the strongest charity, and separated from their prelates neither by the prison nor by the mines; in the number of whom neither are there wanting virgins in whom the hundred-fold are added to the fruit of sixty-fold, and whom a double glory has advanced to the heavenly crown. In boys also a courage greater than their age has surpassed their years in the praise of their confession, so that every sex and every age should adorn the blessed flock of your martyrdom.[3017]

7. What now must be the vigour, beloved brethren, of your victorious consciousness, what the loftiness of your mind, what exultation in feeling, what triumph in your breast, that every one of you stands near to the promised reward of God, are secure from the judgment of God, walk in the mines with a body captive indeed, but with a heart reigning, that you know Christ is present with you, rejoicing in the endurance of His servants, who are ascending by His footsteps and in His paths to the eternal kingdoms! You daily expect with joy the saving day of your departure; and already about to withdraw from the world, you are hastening to the rewards of martyrdom, and to the divine homes, to behold after this darkness of the world the purest light, and to receive a glory greater than all sufferings and conflicts, as the apostle witnesses, and says, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."[3018] And because now your word is more effectual in prayers, and supplication is more quick to obtain what is sought for in afflictions, seek more eagerly, and ask that the divine condescension would consummate the confession of all of us; that from this darkness and these snares of the world

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[3014] Matt. x. 19, 20.

[3015] Luke xxi. 14, 15.

[3016] Matt. v. 19.

[3017] [No one can read these *obiter dicta* of our author without assurance that the martyrs were a numerous army, beyond what is generally allowed. "A noble army, men and boys" (Heber).]

[3018] Rom. viii. 18.

God would set us also free with you, sound and glorious; that we who here are united in the bond of charity and peace, and have stood together against the wrongs of heretics and the oppressions of the heathens, may rejoice together in the heavenly kingdom. I bid you, most blessed and most beloved brethren, ever farewell in the Lord, and always and everywhere remember me.[3019]

[3019] [See next letter. I cannot conceive of any Christian as not profoundly touched and edified by this eloquent and scriptural letter of a martyr to martyrs in a period of fiery trial. They truly believed what is written, “to die is gain.” Phil. i. 21.]

Epistle LXXVII.[3020]

The Reply of Nemesianus, Dativus, Felix, and Victor, to Cyprian.

Argument.—This Epistle and the Two Following Contain Nothing Else Than Replies to the Foregoing, Inasmuch as They Contain The Thanksgiving as Well for the Comfort Conveyed by the Letter as for the Assistance Sent Therewith. But from the Fact that Three Distinct Letters are Sent in Reply to the Single One of Cyprian's, We are to Gather that the Bishops Who Wrote Them Were Placed in Different Departments of the Mines.[3021] 405

1. Nemesianus, Dativus, Felix, and Victor, to their brother Cyprian, in the Lord eternal salvation. You speak, dearly beloved Cyprian, in your letters always with deep meaning, as suits the condition of the time, by the assiduous reading of which letters both the wicked are corrected and men of good faith are confirmed. For while you do not cease in your writings to lay bare the hidden mysteries, you thus make us to grow in faith, and men from the world to draw near to belief. For by whatever good things you have introduced in your many books, unconsciously you have described yourself to us. For you are greater than all men in discourse, in speech more eloquent, in counsel wiser, in patience more simple, in works more abundant, in abstinence more holy, in obedience more humble, and in good deeds more innocent. And you yourself know, beloved, that our eager wish was, that we might see you, our teacher and our lover, attain to the crown of a great confession.

2. For, in the proceedings before the proconsul, as a good and true teacher you first have pronounced that which we your disciples, following you, ought to say before the president. And, as a sounding trumpet, you have stirred up God's soldiers, furnished with heavenly arms, to the close encounter; and fighting in the first rank, you have slain the devil with a spiritual sword: you have also ordered the troops of the brethren, on the one hand and on the other, with your words, so that snares were on all sides laid for the enemy, and the severed sinews of the very carcase of the public foe were trodden under foot.[3022] Believe us, dearest, that your innocent spirit is not far from the hundred-fold reward, seeing that it has feared neither the first onsets of the world, nor shrunk from going into exile, nor hesitated to leave the city, nor dreaded to dwell in a desert place; and since it furnished many with an example of confession, itself first spoke the martyr-witness. For it provoked others to acts of martyrdom by its own example; and not only began to be a companion of the martyrs

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[3020] Oxford ed.: Ep. lxxvii. a.d. 257.

[3021] This is confirmed in Epistle lxxix., where mention is made of one mine in particular.

[3022] Otherwise, "the sinews of the common enemy cut in two, his carcase was trodden under foot." [Rom. xvi. 20.]

already departing from the world, but also linked a heavenly friendship with those who should be so.

3. Therefore they who were condemned with us give you before God the greatest thanks, beloved Cyprian, that in your letter you have refreshed their suffering breasts; have healed their limbs wounded with clubs; have loosened their feet bound with fetters; have smoothed the hair of their half-shorn head; have illuminated the darkness of the dungeon; have brought down the mountains of the mine to a smooth surface; have even placed fragrant flowers to their nostrils, and have shut out the foul odour of the smoke.[3023] Moreover, your continued gifts, and those of our beloved Quirinus, which you sent to be distributed by Herennianus the sub-deacon, and Lucian, and Maximus, and Amantius the acolytes, provided a supply of whatever had been wanting for the necessities of their bodies. Let us, then, be in our prayers helpers of one another: and let us ask, as you have bidden us, that we may have God and Christ and the angels as supporters in all our actions. We bid you, lord and brother, ever heartily farewell, and have us in mind. Greet all who are with you. All ours who are with us love you, and greet you, and desire to see you.

[3023] [A graphic idea of mine-tortures is here afforded.]

Epistle LXXVIII.[3024]

The Reply to the Same of Lucius and the Rest of the Martyrs.

Argument.—The Argument of the Present Letter Is, in Substance, the Same as that of the Preceding; And Therefore It is Not a Letter of Lucius the Roman Bishop, But of Lucius the African Bishop and Martyr.

1. To Cyprian our brother and colleague, Lucius, and all the brethren who are with me in the Lord, greeting. Your letter came to us, dearest brother, while we were exulting and rejoicing in God that He had armed us for the struggle, and had made us by His condescension conquerors in the battle; the letter, namely, which you sent to us by Herennianus the sub-deacon, and Lucian, and Maximus, and Amantius the acolytes,[3025] which when we read we received a relaxation in our bonds, a solace in our affliction, and a support in our necessity; and we were aroused and more strenuously animated to bear whatever more of punishment might be awaiting us. For before our suffering we were called forth by you to glory, who first afforded us guidance to confession of the name of Christ. We indeed, who follow the footsteps of your confession, hope for an equal grace with you. For he who is first in the race is first also for the reward; and you who first occupied the course thence have communicated this to us from what you began, showing doubtless the undivided love wherewith you have always loved us, so that we who had one Spirit in the bond of peace might have the grace of your[3026] prayers, and one crown of confession. 406

2. But in your case, dearest brother, to the crown of confession is added the reward of your labours—an abundant measure which you shall receive from the Lord in the day of retribution, who have by your letter presented yourself to us, as you manifested to us that candid and blessed breast of yours which we have ever known, and in accordance with its largeness have uttered praises to God with us, not as much as we deserve to hear, but as much as you are able to utter. For with your words you have both adorned those things which had been less instructed in us, and have strengthened us to the sustaining of those sufferings which we bear,[3027] as being certain of the heavenly rewards, and of the crown of martyrdom, and of the kingdom of God, from the prophecy which, being filled with the Holy Spirit, you have pledged to us in your letter. All this will happen, beloved, if you will have us in mind in your prayers, which I trust you do even as we certainly do.

[3024] Oxford ed.: Ep. lxxviii. a.d. 257.

[3025] [These *acolytes* were of Greek name, but of Western usage only. They were a sort of candidates for Orders; and our Moravian brethren retain this ministry and the name, to this day.]

[3026] Or, “united.”

[3027] Or, “patiently bear.”

3. And thus, O brother most longed-for, we have received what you sent to us from Quirinus and from yourself, a sacrifice from every clean thing. Even as Noah offered to God, and God was pleased with the sweet savour, and had respect unto his offering, so also may He have respect unto yours, and may He be pleased to return to you the reward of this so good work. But I beg that you will command the letter which we have written to Quirinus to be sent forward. I bid you, dearest brother and earnestly desired, ever heartily farewell, and remember us.[3028] Greet all who are with you. Farewell.

[3028] [This always means in prayers and at the Lord's Supper, in the common intercessions. Scudamore, *Not. Euch.*, p. 327.]

Epistle LXXIX.[3029]

The Answer of Felix, Jader, Polianus, and the Rest of the Martyrs, to Cyprian.

Argument.—The Martyrs Above Spoken of Acknowledge with Gratitude the Assistance Sent to Them by Cyprian.

To our dearest and best beloved Cyprian, Felix, Jader, Polianus, together with the presbyters and all who are abiding with us at the mine of Sigua, eternal health in the Lord. We reply to your salutation, dearest brother, by Herennianus the sub-deacon, Lucian and Maximus our brethren, strong and safe by the aid of your prayers, from whom we have received a sum under the name of an offering, together with your letter which you wrote, and in which you have condescended to comfort us as if we were sons, out of the heavenly words. And we have given and do give thanks to God the Father Almighty through His Christ, that we have been thus comforted and strengthened by your address, asking from the candour of your mind that you would deign to have us in mind in your constant prayers, that the Lord would supply what is wanting in your confession and ours, which He has condescended to confer on us. Greet all who abide with you. We bid you, dearest brother, ever heartily farewell in God. I Felix wrote this; I Jader subscribed it; I Polianus read it. I greet my lord Eutychianus.

[3029] Oxford ed.: Ep. lxxix. a.d. 257.

Epistle LXXX.[3030]

Cyprian to Sergius, Rogatianus, and the Other Confessors in Prison.

Argument.—He Consoles Rogatianus and His Colleagues, the Confessors in Prison, and Gives Them Courage by the Example of the Martyrs Rogatianus the Elder and Felicissimus. The Letter Itself Indicates that It Was Written in Exile.

1. Cyprian to Sergius and Rogatianus, and the rest of the confessors in the Lord, everlasting health. I salute you, dearest and most blessed brethren, myself also desiring to enjoy the sight of you, if the state in which I am placed would permit me to come to you. For what could happen to me more desirable and more joyful than to be now close to you, that you might embrace me with those hands, which, pure and innocent, and maintaining the faith of the Lord, have rejected the profane obedience? What more pleasant and sublime than now to kiss your lips, which with a glorious voice have confessed the Lord, to be looked upon even in presence by your eyes, which, despising the world, have become worthy[3031] of looking upon God? But since opportunity is not afforded me to share in this joy, I send this letter in my stead to your ears and to your eyes, by which I congratulate and exhort you that you persevere strongly and steadily in the confession of the heavenly glory; and having entered on the way of the Lord's condescension, that you go on in the strength of the Spirit, to receive the crown, having the Lord as your protector and guide, who said, "Lo, I am with you alway, even unto the end of the world."[3032] O blessed prison, which your presence has enlightened! O blessed prison, which sends the men of God to heaven! O darkness, more bright than the sun itself, and clearer than the light of this world, where now are placed temples of God, and your members are to be sanctified by divine confessions!

2. Nor let anything now be revolved in your hearts and minds besides the divine precepts and heavenly commands, with which the Holy Spirit has ever animated you to the endurance of suffering. Let no one think of death, but of immortality; nor of temporary punishment, but of eternal glory; since it is written, "Precious in the sight of the Lord is the death of His saints;"[3033] and again, "A broken spirit is a sacrifice to God: a contrite and humble heart God doth not despise."[3034] And again, where the sacred Scripture speaks of the tortures which consecrate God's martyrs, and sanctify them in the very trial of suffering: "And if

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[3030] Oxford ed.: Ep. vi. a.d. 257; possibly a.d. 250.

[3031] [Luke xx. 35; xxi. 36; 1 Thess. ii. 12. Such expressions in our author teach no worthiness apart from the merits of Christ.]

[3032] Matt. xxviii. 20.

[3033] Ps. cxvi. 15.

[3034] Ps. li. 19.

they have suffered torments in the sight of men, yet is their hope full of immortality; and having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy of Himself. As gold in the furnace hath He tried them, and received them as a sacrifice of a burnt-offering, and in due time regard shall be had unto them. The righteous shall shine, and shall run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people; and their Lord shall reign for ever."[3035] When, therefore, you reflect that you shall judge and reign with Christ the Lord, you must needs exult and tread under foot present sufferings, in the joy of what is to come; knowing that from the beginning of the world it has been so appointed that righteousness should suffer there in the conflict of the world, since in the beginning, even at the first, the righteous Abel was slain, and thereafter all righteous men, and prophets, and apostles who were sent. To all of whom the Lord also in Himself has appointed an example, teaching that none shall attain to His kingdom but those who have followed Him in His own way, saying, "He that loveth his life in this world shall lose it; and he that hateth his life in this world shall keep it unto life eternal."[3036] And again: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell."[3037] Paul also exhorts us that we who desire to attain to the Lord's promises ought to imitate the Lord in all things. "We are," says he, "the sons of God: but if sons, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together."[3038] Moreover, he added the comparison of the present time and of the future glory, saying, "The sufferings of this present time are not worthy to be compared with the coming glory which shall be revealed in us."[3039] Of which brightness, when we consider the glory, it behoves us to bear all afflictions and persecutions; because, although many are the afflictions of the righteous, yet those are delivered from them all who trust in God.

3. Blessed women also, who are established with you in the same glory of confession, who, maintaining the Lord's faith, and braver than their sex, not only themselves are near to the crown of glory, but have afforded an example to other women by their constancy! And lest anything should be wanting to the glory of your number, that each sex and every age also might be with you in honour, the divine condescension has also associated with you boys[3040] in a glorious confession; representing to us something of the same kind as once did Ananias, Azarias, and Misael, the illustrious youths to whom, when shut up in the

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[3035] Wisd. iii. 4–8.

[3036] John xii. 25.

[3037] Matt. x. 28.

[3038] Rom. viii. 16, 17.

[3039] Rom. viii. 18.

[3040] [See p. 404, note 6, *supra*.]

furnace, the fires gave way, and the flames gave refreshment, the Lord being present with them, and proving that against His confessors and martyrs the heat of hell could have no power, but that they who trusted in God should always continue unhurt and safe in all dangers. And I beg you to consider more carefully, in accordance with your religion, what must have been the faith in these youths which could deserve such full acknowledgment from the Lord. For, prepared for every fate, as we ought all to be, they say to the king, "O king Nebuchadnezzar, we are not careful to answer thee in this matter; for our God whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of thine hand, O king! But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."[3041] Although they believed, and, in accordance with their faith, knew that they might even be delivered from their present punishment, they still would not boast of this, nor claim it for themselves, saying, "But if not." Lest the virtue of their confession should be less without the testimony of their suffering, they added that God could do all things; but yet they would not trust in this, so as to wish to be delivered at the moment; but they thought on that glory of eternal liberty and security.

4. And you also, retaining this faith, and meditating day and night, with your whole heart prepared for God, think of the future only, with contempt for the present, that you may be able to come to the fruit of the eternal kingdom, and to the embrace and kiss, and the sight of the Lord, that you may follow in all things Rogatianus the presbyter, the glorious old man who, to the glory of our time, makes a way for you by his religious courage and divine condescension, who, with Felicissimus our brother, ever quiet and temperate, receiving 408
the attack of a ferocious people, first prepared for you a dwelling in the prison, and, marking out the way[3042] for you in some measure, now also goes before you. That this may be consummated in you, we beseech the Lord in constant prayers, that from beginnings going on to the highest results, He may cause those whom He has made to confess, also to be crowned. I bid you, dearest and most beloved brethren, ever heartily farewell in the Lord; and may you attain to the crown of heavenly glory. Victor the deacon, and those who are with me, greet you.

[3041] Dan. iii. 16–18.

[3042] "Metator."

Epistle LXXXI.[3043]

To Successus on the Tidings Brought from Rome, Telling of the Persecution.

Argument.—Cyprian Tells the Bishop Successus, that in a Severe Persecution that Had Been Decreed by the Emperor Valerian[3044] Xistus the Bishop Had Suffered at Rome on the Eighth of the Ides of August; And He Begs Him to Intimate the Same to the Rest of His Colleagues, that Each One Might Animate His Own Flock to Martyrdom.

1. Cyprian to his brother Successus, greeting. The reason why I could not write to you immediately, dearest brother, was that all the clergy, being placed in the very heat of the contest, were unable in any way to depart hence, all of them being prepared in accordance with the devotion of their mind for divine and heavenly glory. But know that those have come whom I had sent to the City[3045] for this purpose, that they might find out and bring back to us the truth, in whatever manner it had been decreed respecting us. For many various and uncertain things are current in men's opinions. But the truth concerning them is as follows, that Valerian had sent a rescript to the Senate, to the effect that bishops and presbyters and deacons should immediately be punished; but that senators, and men of importance, and Roman knights,[3046] should lose their dignity, and moreover be deprived of their property; and if, when their means were taken away, they should persist in being Christians, then they should also lose their heads; but that matrons should be deprived of their property, and sent into banishment. Moreover, people of Cæsar's household, whoever of them had either confessed before, or should now confess, should have their property confiscated, and should be sent in chains by assignment to Cæsar's estates. The Emperor Valerian also added to this address a copy of the letters which he sent to the presidents of the provinces concerning us; which letters we are daily hoping will come, waiting according to the strength of our faith for the endurance of suffering, and expecting from the help and mercy of the Lord the crown of eternal life. But know that Xistus was martyred in the cemetery on the eighth day of the Ides of August, and with him four deacons.[3047] Moreover, the prefects in the City[3048] are

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[3043] Oxford ed.: Ep. lxxx. As Cyprian suffered shortly after, in the month of September, there is no doubt but that this letter was written near the close of his life. a.d. 258.

[3044] Doubtless with Gallienus.

[3045] [Of Rome.]

[3046] [Elucidation XX.]

[3047] Or, "and with him Quartus."

[3048] [The modern name, *Istamboul* (εἰς τὴν πόλιν), grows out of like usage in the East. And, as Constantinople was "New Rome," this illustrates Irenæus and his *convenire*, vol. i. p. 460.]

daily urging on this persecution; so that, if any are presented to them, they are martyred, and their property claimed by the treasury.

2. I beg that these things may be made known by your means to the rest of our colleagues, that everywhere, by their exhortation, the brotherhood may be strengthened and prepared for the spiritual conflict, that every one of us may think less of death than of immortality; and, dedicated to the Lord, with full faith and entire courage, may rejoice rather than fear in this confession, wherein they know that the soldiers of God and Christ are not slain, but crowned. I bid you, dearest brother, ever heartily farewell in the Lord.[3049]

[3049] [The baptismal question went by default, and was practically given up by the African Church, amid greater issues. It has never been dogmatically settled by the Church Catholic: and Roman usage is evasive (in spite of its own *anathemas*); for it baptizes again, *sub conditionel*. See useful note, Oxford ed. p. 244.]

Epistle LXXXII.[3050]

To the Clergy and People Concerning His Retirement, a Little Before His Martyrdom.

Argument.—When, Near the End of His Life, Cyprian, on Returning to His Gardens, Was Told that Messengers Were Sent to Take Him for Punishment to Utica, He Withdrew. And Lest It Should Be Thought that He Had Done So from Fear of Death, He Gives the Reason in This Letter, Viz., that He Might Undergo His Martyrdom Nowhere Else Than at Carthage, in the Sight of His Own People. a.d. 258.

1. Cyprian to the presbyters and deacons, and all the people, greeting. When it had been told to us, dearest brethren, that the gaolers[3051] had been sent to bring me to Utica, and I had been persuaded by the counsel of those dearest to me to withdraw for a time from my gardens, as a just reason was afforded I consented. For the reason that it is fit for a bishop, in that city in which he presides over the Church of the Lord, there to confess the Lord, and that the whole people should be glorified by the confession of their prelate in their presence. 409 For whatever, in that moment of confession, the confessor-bishop speaks, he speaks in the mouth of all, by inspiration of God.[3052] But the honour of our Church, glorious as it is, will be mutilated if I, a bishop placed over another church, receiving my sentence or my confession at Utica, should go thence as a martyr to the Lord, when indeed, both for my own sake and yours, I pray with continual supplications, and with all my desires entreat, that I may confess among you, and there suffer, and thence depart to the Lord even as I ought. Therefore here in a hidden retreat I await the arrival of the proconsul returning to Carthage, that I may hear from him what the emperors have commanded upon the subject of Christian laymen and bishops, and may say what the Lord will wish to be said at that hour.

2. But do you, dearest brethren, according to the discipline which you have ever received from me out of the Lord's commands, and according to what you have so very often learnt from my discourse, keep peace and tranquillity; nor let any of you stir up any tumult for the brethren, or voluntarily offer himself to the Gentiles. For when apprehended and delivered up, he ought to speak, inasmuch as the Lord abiding in us speaks in that hour, who willed

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[3050] Oxford ed.: Ep. lxxxi. [Cyprian's contest with Stephen is practically valueless as to the point at issue between them (see *supra*, p. 396), but it throws a flood of light on the questions raised by papal pretensions. It also illuminates the anti-Nicene doctrine of unity.]

[3051] Or, "commissaries."

[3052] [Matt. x. 19. There is something sublime in the martyr's reliance upon this word of Jesus. See sec. 2, *infra*, and Elucidation XXII.]

that we should rather confess than profess. But for the rest, what it is fitting that we should observe before the proconsul passes sentence on me for the confession of the name of God, we will with the instruction of the Lord arrange in common.[3053] May our Lord make you, dearest brethren, to remain safe in His Church, and condescend to keep you. So be it through His mercy.

[3053] [Recur to the passion of this holy martyr as related by Pontius, his deacon, p. 390. Stephen had broken communion with him (see p. 390 note) and the African provinces, which had no effect upon his Catholic *status*. (See letter of Firmillian, p. 391 note.) But, *on the Roman theory*, this glorious martyr died in schism. He is, nevertheless, a canonized saint in the Roman Calendar. Elucidation XXII.]

Elucidations.

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I.

(The presbyterate and the priesthood, p. 268.)

Here is an instance of a usage just becoming common to the East and West,—to give the name of *priesthood* to the chief ministry as distinguished from the presbyterate. So in Chrysostom *passim*, but notably in his treatise περὶ ἱερωσύνης. The scriptural warrant for this usage is derived, dialectically, from the universal priesthood of Christians (1 Pet. ii. 5), from the Old-Testament prophecies of the Christian ministry (Isa. lxvi. 21), and from the culmination of the *sacerdotium* in the chief ministry of St. Paul. Over and against the Mosaic priesthood he is supposed to assert his own priestly *charisma* in the Epistle to the Romans,[3054] where he says, "I have therefore my glorying in Christ Jesus" (i.e., the Great High Priest), "in things pertaining to God;" that is (according to the Heb. v. 1), "as a high priest taken from among men, *in things pertaining to God*, that he may offer both gifts and sacrifices for sins." He asserts himself, therefore, as a better priest than those of the Law, "because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, ministering *in sacrifice*[3055] the Gospel of God." He then (according to this theory) adopts the language and the idea of Malachi, and adds, "that the oblation of the Gentiles might be acceptable," etc.; i.e., the pure *ninchah*, or oblation of bread and wine, commemorative of the one "and only propitiatory sacrifice of Calvary."

These ideas run through all the primitive liturgies,[3056] which we are soon to reach in this series. It is no part of my plan to vindicate them, but only to state them. It will be felt by many that these were at least exaggerated views of the apostle's ministry,—of the principle underlying his phrase, εἰς τὸ εἶναί με λειτουργὸν…ἱερουργοῦντα τὸ ἐυαγγέλιον ; but let nobody *read into* these primitive expressions concerning a commemoration of the *one only propitiatory* sacrifice "once offered," the monstrous doctrine of the Council of Trent, which, reduced to its mildest form,[3057] is as follows: "The sacrifice of the Mass is, and ought to be considered, *one and the same sacrifice with that of the Cross*…which being the case, *it must be taught*, without any hesitation, that (as the holy Council of Trent hath moreover explained) the sacred and holy sacrifice of the Mass is not only a sacrifice of praise and eucharist, or a mere commemoration of the sacrifice effected on the Cross, but also truly *a propitiatory sacrifice, by which God is appeased, and rendered propitious to us*." That such was not the doctrine of the Latin churches, even in the ninth century, sufficiently appears from the treatise of Ratramn; but it is not less apparent from the ancient liturgies themselves, and even from many primitive features which glitter like gold-dust amid the dross of the Roman missal itself.

[3054] Cap. xv. 15, 16, compared with Mal. i. 11.

[3055] Revised Version, margin. Rather, "ministering hierurgically."

[3056] For which, see vol. vii., this series.

[3057] See the *Trent Catechism*, cap. iv. quæstt. 73, 75.

II.

(To do nothing on my own private opinion, p. 283.)

Note this golden principle which runs through all the epistles and treatises of our large-minded and free-spirited author, "A primordio episcopatus mei statuerim nihil, sine consilio vestro, *et sine consensu plebis meæ*privata sententia gerere." When, in the midst of persecution, he could not convoke his council, he apologizes, as will appear hereafter,[3058] even for taking measures requisite to the emergency without such counsel. Such was *his duty* according to the primitive discipline, no doubt; but our author knew well that a relaxing of discipline in exceptional circumstances is the fruitful source of corruption. He is jealous against himself:—

"Twill be recorded for a precedent;
And many an error, by the same example
Will rush into the *Church*."

It is instructive to find the views of Baxter harmonizing with those of Cyprian. He speaks for himself and his brethren as not opposed to episcopacy, but only to "the engrossing (by prelates) of *the sole power* of ordination and jurisdiction…*excluding wholly the pastors* of particular churches *from all share in it*." This is a sound Cyprianic remonstrance;[3059] but Cyprian always includes the *plebs* as well as the "pastors." In short, if Ignatius, his Gamaliel, teaches primarily, "Do nothing without the bishop," he not less reiterates his own maxim, "Let bishops do nothing without the presbytery and the people."

Here it must be noted, however, that the primitive Fathers never speak of *the episcopate* as a development of *the presbyterate*, as do the Middle-Age writers and the schoolmen. It was the policy of these to write down the bishops to mere presbyters, for the purpose of exalting the papacy, which they made the only episcopate and the universal apostolate. The Universal Bishop might, then, appoint presbyters to be *his local vicars*, and to bear a *titular* episcopate, as such,—the name of an *office*, and not an *order*. The episcopate was no longer, as with Ignatius and Cyprian, the apostolic office from which the presbyterate and diaconate were *precipitated*, but, rather, an ecclesiastical *sublimate* of the presbyterate. By this theory no bishop in the Latin communion can deal with the Bishop of Rome as Cyprian did,—on terms of equality, and as a co-bishop or colleague in a common episcopate. Such is the school doctrine: and the Council of Trent made it dogma, abolishing the *order* of bishops as such, and defining that there are only three Holy Orders; viz., presbyters, deacons, and sub-deacons.[3060] The order of bishops is thus reduced to a merely ecclesiastical order in "the hierarchy," a vicariate of the papacy.

[3058] Epistle xxiii. and Elucidation III.

[3059] *Proposals, etc., by the Reverend Ministers of the Presbyterian Persuasion*, London, 1661. An extract may be found in Leighton's *Works*, p. 637 Edinburgh, 1840.

III.

(According to the Lord's discipline, p. 292.)

Here he lays down, as a divine constitution for the Church, the principle exemplified in the Acts of the Apostles (Acts xv. 4–6, 22, 23). Compare Epistle xiv., where he speaks of some presbyters and deacons as "too little mindful of discipline," and of his instructions to the laity to maintain the same. Observe his language in the exceptional case referred to in the previous elucidation. "In ordinations of the clergy, beloved brethren" (he writes to "presbyters, deacons, *and the whole people*"), "we usually consult you beforehand, and weigh (the matter) with *the general advice*."

It is surprising that the learned and pious Dr. Pusey, always influenced by his essential Gallicanism, and too little devoted to the *primitive* discipline, hastily committed himself, in his work on *The Councils of the Church*, to an erroneous statement of the historic facts[3061] as to the participation of the laity in synods. In reply, that American Cyprian, Whittingham of Maryland, called the Doctor's attention to an example he had evidently overlooked, in words worthy of note from so profound a patristic scholar. He says, "It occurred in the middle of the period to which Dr. Pusey's book is limited, and, *as nearly as can be known*, during the episcopate of Cyprian." He adds, "I doubt whether there is another equally particular relation of the circumstances of an episcopal election within the first four centuries." It is given in the life of Gregory Thaumaturgus, by his namesake Gregory of Nyssa.[3062] The whole of Bishop Whittingham's searching reviewal[3063] of Dr. Pusey's positions is an honour to American scholarship, and ought to be consulted by the student of primitive antiquity.

IV.

[3060] *Catechism of the Council of Trent*, cap. vii. quæst. 12.

[3061] See the said work, p. 41.

[3062] Bishop Whittingham quotes the edition of Gerard Vossius, pp. 286–291.

[3063] *Church Review*, vol. xi. 1859, pp. 88–127.

(Common consultation, p. 294.)

Again, we have our author’s testimony to the free spirit of primitive councils, in which I exult as a Christian believer, and as a loyal supporter of constitutional liberty, i.e., freedom regulated by law. Concerning which, note the saying of Franklin, note 9, vol. i. p. 552, of this series. To primitive discipline and to these free councils of the Cyprianic age the world is indebted for all its free constitutions; and when narrow-minded men presume to assert the contrary, because of mediæval feudalism in the West, let them be reminded that not till the Church’s constitutions were superseded by the forged Decretals, was the Western Church so deprived of its freedom as to be made the tool of despotism in violating the liberty of Christians. The last council of the whole West that retained anything of the primitive spirit was that of Frankfort, a.d. 794: but its spirit survived, and not infrequently asserted itself in “the Gallican maxims,” so called; while in England it was never smothered, but always survived in the parliaments until the usurpations of the papacy were abolished in the Church and realm. This was done by a *practical re-assertion of Cyprianic principles*. It is well to remind such reckless critics as Draper and Lecky that the Christian Church is responsible only for her own Catholic legislation; not at all for what has been done under the fraudulent pretexts of the Decretals, in defiance of her whole system, which is embodied in the Ante-Nicene Fathers and the Nicene Constitutions.

V.

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(Counsel and judgment of all…a common cause, p. 296.)

The language here is indicative of the whole spirit of Catholic canons, to which that of the Latin canonists affords such a contrast after the Isidorian forgeries had been made, by Nicholas, the system of the West. Note the words which our author addresses to his clergy, *omni plebe adstante*: “Quæ res cum omnium nostrum consilium et sententiam spectet, præjudicare ego, et soli mihi rem communem vindicare, non audeo.” In other words, “What concerns all, ought by all to be considered and decided.”[3064]

The fifteenth chapter of Bishop Wordsworth’s *History of the Church* (vol. i.) deals with the ante-Nicene councils, and expounds their spirit and organization in a very able and concise manner.

VI.

(Let us pray for the lapsed, p. 310.)

[3064] Consult Epistles xxv. (sec. 6, p. 304) and xxx. (sec. 5, p. 310), *supra*. It is interesting to note how the primitive clergy of Rome recognise this free principle, with no suspicion that their own *cathedra* is not only their sufficient resource, but the oracle of God to all mankind.

The passage that follows seems to be a quotation from the common prayers then in use. Out of these “bidding prayers” grew the ancient litanies; the deacon dictating the suffrage, and the people responding with the petition, “Lord, have mercy upon them,” or the like.

By arranging the petitions thus,—

Pro lapsis oremus ut erigantur;
Pro stantibus ut non tententur, etc.,

we shall see how such prayers were formulated, and how the people, by responding *Amen* to each suffrage, gave their common supplications accordingly. These suffrages might be enlarged indefinitely, as divers subjects for prayer were presented; and so there was a mingling of what has been called “free prayer” with the liturgical system, without confusion or lack of harmony.

VII.

(The honour of our colleague, p. 319.)

Thus Cyprian speaks of the Bishop of Rome, whose due ordination and rightful jurisdiction Novatian was impugning. The absurdity of calling this heretic Novatian an anti-pope involves a great confusion of ideas, however. For, as Cornelius was no more a pope than Cyprian (to both of whom the title was freely conceded in its primitive sense[3065], how can it be proper to give Novatian a name which implies a mediæval sense, and leads the student to infer that his claim was not merely to the See of Rome,[3066] but to a universal bishopric over all Christians? It is needless to say, that, had the churches so understood the case, the whole Christian world would have been convulsed by a matter which, in point of fact, was soon settled by Cyprian’s enforcement of the canons. See subsequent letters.

VIII.

(Novatian, pp. 319, 324.)

The similarity of the names of Novatus and Novatian, and their complicity in a common schism, led to great confusions among their contemporaries, which have not been wholly cleared even to this day. See Lardner’s elaborate argument against the latter name as a mere blunder. He calls Novatian also *Novatus*, and gives his forcible reasons.

Observe that “ordination” is the term here used for conferring the order of bishops on a presbyter. So always anciently, though now it is customary to speak only of the “consecration" of a bishop. This is the inferior term; for the bishop is supposed to be "consecrated" to his specialty or diocese, while he is raised by "ordination" to the order in which all bishops are equal. Mirabeau says, "Words are things." I quote from a political source the following remarks of a shrewd observer of Mirabeau's principle. Speaking of American phraseology in constitutional affairs, he says, "It is true that *this is a mere matter of words or phrases*, but words and phrases misused have a very potent influence for confusing the minds of men as to real things. In politics, *as in theology*, it is best to stick to the text, and to avoid supposedly equivalent phrases. Such phrases often contain within them the seeds of heresy and schism." Now, it was the policy of the schoolmen to confuse terms, in order to break down the Cyprianic theory; and they denied that bishops were ordained to a "Holy Order." Theirs was only a name of *office*; and their *order* was only an *ecclesiastical* order, as much so as "sacristans."[3067] This to keep them from Cyprian's claim of equality with the Bishop of Rome. But this was debatable *school doctrine* only, till the Council of Trent. Since that, it has been dogma in the Roman communion. Contrast, therefore, the Greek and (modern) Roman dogmas:—

[3065] See Elucidation III. p. 154, *supra*.

[3066] Cyprian facetiously remarks (see Ep. xlviii. p. 325) that Novatus reserved his *greater* crimes for the *greater* city; “since Rome, from her magnitude, ought to take precedence of Carthage.”

1. *Greek.*[3068] "The three orders, by divine institution, are, (1) the episcopate, (2) the priesthood, (3) the diaconate."

2. *Roman.*[3069] "According *to the uniform tradition*[3070] of the Catholic Church, the number of these orders is *seven*; and they are called (1) porter, (2) reader, (3) exorcist, (4) acolyte, (5) sub-deacon, (6) deacon, (7) priest." The "bishop," then, is only a *priest*, who acts as vicar for the one "Universal Bishop" at Rome. For the Greek theory, note Cyprian *passim*.

IX.

(Cornelius, our colleague, p. 328.)

Observe the state of the case. "Lest perchance *the number of bishops* in Africa should seem unsatisfactory," etc., he wrote to his *colleague* in Rome, who gathered a council also, "with very many bishops." Imagine such language, and such action in any case, between the French metropolitan and the present Bishop of Rome! The contrast illustrates the absolute nonentity, in the Cyprianic age, of any conception of such relations as now exist between Rome and her vassal episcopate. "Prostrate at the feet of your Holiness," etc.: the noblest bishops and the boldest at the Vatican Council thus signed their feeble and abject remonstrances. Among their names are Schwarzenberg, Furstenberg, and even Strossmayer.[3071]

[3067] Lombard., *Sentences*, p. 394, ed. Migne. Compare Aquinas.

[3068] Macarius, *Théologie Orthodoxe*, vol. iii. p. 244.

[3069] *Catechism of the Council of Trent*, cap. vii. quæst. 2.

[3070] A monstrous statement. See Ignatius *passim.*

[3071] *L'Union Chrétienne*, p. 69, 1870.

X.

(One episcopate diffused, p. 333.)

Here is the principle expounded in the *Treatise on Unity*. He states it tersely as follows:—

“Episcopatus unus, episcoporum multorum concordi numerositate diffusus.”

And he then states in few words his theory of the “compact unity of the Catholic Church,” in which the existence of the “provinces” is recognised, and an “ecclesiastical structure;” but not a hint of what must have been laid down as the test and primal law of truth and unity, had any infallible supremacy been imagined to exist. In that case, no need of a *treatise*, no need of words: he would have said nothing of “co-bishops,” but simply of communion with the Bishop of Rome.

XI.

(Fabian and Donatus, also our predecessors, p. 342.)

Here the Paris editors of a.d. 1574 take pains to remind us that Cyprian means “Fabian, your predecessor, and Donatus, *mine*.” Very well. But the implication is that “our predecessors” were persons of the same office and dignity. Let us suppose the present Bishop of *Alger* writing to Leo XIII. in the same manner, as follows: “Bishop Strossmayer was severely remarked upon by Pius and Martial, *our predecessors*, in their letters.” Would this be tolerated? The editor of this series answered the invitation of Pius IX. to his council in 1869, after the manner of a contemporary of Cyprian,[3072] in order to make the contrast between the third century and the nineteenth palpable to the venerable pontiff and his adviser Antonelli. It was resented with animosity by the Ultramontane journals, on the ground that nobody on earth should address the pontiff as bishop to bishop, or as man to man.

XII.

(To whom perfidy could have no access, p. 344.)

When we put a man in mind of his self-respect, we imply that he is in peril of forgetting the quality we impute to him. “You are a gentleman, and, of course, cannot deceive me:” such language is not complimentary, but involves a gentle reproof. So here our author has to remind the Roman clergy of what is due to themselves if they would keep up the credit assigned to them by St. Paul, but from which, as the apostle himself warned them, they were in danger of falling. Cyprian goes on to remind them of what they owe to Carthage and its synods, and warns them against "abandoned men" seeking to discredit the African bishops.[3073] The Roman clergy had already confessed their sense of what was due to Carthage,[3074] and in another epistle,[3075] doubtless remembering Zephyrinus and Callistus, they confess their degeneracy, and the ignominy of their actual position as compared with that which the apostle had praised. The passage is often quoted as if it read, "to whom *corrupt faith* can have no access:" but the word is *perfidia*, and has reference, not to faith, but morals; and, to avoid ambiguity, I have put the word "perfidy" into the translation, where the Edinburgh translator has "faithlessness."

[3072] *A Letter to Pius the Ninth, Bishop of Rome*, etc., published by Parker, London, 1870. It also appeared in most of the languages of Europe, and was circulated by the Greeks in their own tongue.

Here note (p. 346, note 2) the reference to St. Paul's term (κατατομὴ), the *concision*, where the Oxford note (p. 170, Oxford trans.) is to the point. Only let it be more clearly stated, that St. Paul calls the Judaizing schismatics the κατατομὴ; meaning that, instead of the circumcised body, they are but the *particula præputii* cut off and cast away. Our author uses it here with great effect, therefore. In another place[3076] St. Paul carries his scornful anathema farther, with a witty reference to a heathen example; on which see Canon Farrar in his *St. Paul*, cap. xxii. (Agdistis) p. 235, ed. New York. The "sport with children," in the Canon's note (p. 227), seems to me illustrated by Exod. iv. 24–26. *Trifling* with children, i.e., their salvation.

XIII.

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(I both warn and ask you, p. 346 at note 4.)

The original is, "*admoneo* et peto;" the language of an equal, but yet of an older brother in the episcopate. Here some other points are worthy to be noted in this important letter, and they shall be briefly taken *in serie*.

1. We here encounter the tangled knot of the *triple* schisms, in which the *unhappy* Felicissimus, with Novatus and Novatian, has long presented a scandal to criticism. Thus, our author speaks of Felicissimus as "schismatis et disidii *auctor*;" and difficulties have been raised about the meaning of the text, because Novatus would rather seem entitled to that "bad eminence." I think all difficulty disappears if we drop the idea that a particular schism is here referred to, and understand merely that this bad man was "the *beginner* of schism and dissension," out of which the three specific schisms had cropped. Go back to Epistles xxxvii. (p. 315) and xxxviii. (p. 316) and xxxix. (p. 319) for his antecedents. The "faction of

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[3073] Same epistle and section, farther on. It seems needless to say that these Punic "Africans" were Asiatics, in fact.

[3074] Ep. xxix. p. 308, *supra*.

[3075] Ep. xxx. p. 309, *supra*.

[3076] Gal. v. 12 in the Greek.

Felicissimus" (sec. 2), and of "five presbyters" with him (sec. 3), is here sufficiently evident to illustrate the point now under consideration. In Epistle xlviii. (p. 325) we find Novatus, it is true, accused as "the first sower of discord and sedition," but in another sense, because Felicissimus was a mere layman. Novatus took him up, and had him unlawfully ordained a deacon; and now Felicissimus becomes a mere appendage, and Novatus becomes formidable. Sailing to Italy, and coming to Rome just in time to inspire the discontent of Novatian with a wicked ambition, he next proceeds to engineer his schismatical ordination to the bishopric of Rome by the hands of three bishops, acting uncanonically and sinfully. So now Novatian becomes the chief character as rival to Cornelius, and pretender to his See; while Novatus returns to Africa to foment new disturbances, but is justly excommunicated, and disappears from history.

2. In this epistle it would seem that Cornelius had vacillated weakly, and was in peril of acting uncanonically. Cyprian gently admonishes him (sec. 2): "I was considerably surprised," etc.; also (sec. 6), "I speak to you as being *provoked*, as *grieving*, as constrained," etc.

3. Here Fortunatus appears on the scene, to embroil the matter yet more seriously; of whom (sec. 9) enough appears in this letter.

4. Fortunatus, with his wicked allies, sails to Rome (sec. 11) as the nearest apostolic See, hence spoken of (sec. 14) as the chief church (i.e., of the West) and the *matrix* of unity (i.e., to the daughter churches of Africa). Let us read into the pages of Cyprian no Decretalist ideas when he modestly acknowledges the comparative inferiority of his place. Let us find his meaning in this very letter, and others, in which his words contradict all ideas of any official inferiority. Take also the ideas of the epoch for illustration. Recur to Cyprian's master expounding the relations of the primitive churches, one to another, in his *Prescription*. Tertullian points out a root-principle in all apostolic Sees;[3077] and then, after elaborate discussion, he thus applies it practically:—

"Run over the apostolic *churches*, in which the very thrones of the apostles," etc. "Achaia, e.g., is proximate to you; then there is Corinth. If you are near Macedonia, there is Philippi.…Crossing to Asia, you get Ephesus.…Close to Italy you have Rome, *from which comes to us (in Africa) our authority*," etc. I abridge, but do not alter the sense.[3078] Here, then, we find what Cyprian was writing about. The schismatics, on this principle, had rushed to the nearest apostolic See, viz., that of the Imperial City. Cyprian recognises his claims on its bishop; Rome being the source of his own ordination, and the *matrix* of the Carthaginian church. This animates him with a loving humility. But what next? Having expressed all this, he proceeds, as an equal but an elder brother, to assert his rights, and to *admonish* Cornelius that he, too, must obey the ecclesiastical discipline. Nobody, even among the Greeks, would object to such a Roman primacy, even at this day; but "to give place *by subjection*, even for an hour," is what St. Cyprian would not endure any more than St. Paul.[3079] "Supremacy" is another thing. 416

[3077] Cap. xx. p. 252, note 7, etc. See vol. iii., this series.

[3078] Vol. iii. p. 260, cap, xxxvi. and note 13.

5. The grounds of his conduct in this and other acts are unfolded in his *Treatise on Unity*. But here is the place to show what Cyprian had in his mind as the ἄρχαῖα ἔθη. A canon[3080] of the African church, after providing for local appeals, reads as follows: "Let them not appeal to *tribunals beyond the seas*, but to the primates of their own provinces, or to a general council, as hath been *often ordained* with respect to bishops. But whoso shall persevere in appealing to tribunals beyond seas, let them be received to communion by no one in Africa." And here note that the *plural* is used, illustrating the above quotation from Tertullian. All the apostolic Sees are treated alike, as "tribunals beyond seas." Note, also, that if any one of these tribunals should receive and hear the appellant, its decisions were of no force in Africa.

6. And, still further, let it be noted that the greatness of Rome, *as the capital*, was its only ground, even to a *canonical primacy* afterwards conceded to it for the sake of order. The Council of Chalcedon (Fourth Œcumenical, a.d. 451) states the case, and sets the historical fact beyond dispute, as follows: "The Fathers rightly *granted the seniority* (ἀποδεδώκασι τὰ πρεσβεῖα), *because that city was the capital*, to the throne of the elder Rome,…and *equal precedency* (τὰ ἶσα πρεσβεῖα) to the most holy throne of New Rome (Constantinople); justly judging that the city which is dignified with the sovereignty and the senate, and enjoys *equal privileges* with the elder imperial Rome, should likewise be magnified with the other in ecclesiastical affairs, and rank second after that See." *Second* as to *order*, that is; but *equal* as to this *presbeia*.

Cyprian's theory shows why they said nothing of its apostolic dignity; viz., because in that respect all apostolic Sees were equal, and all older than Rome, and because all other churches in communion with these centres were *practically* apostolic, and each was a See of Peter. For, as Cyprian expounds it, there is but *one episcopate*; and each bishop, locally, possesses the whole of it. It was given first to Peter to make this principle emphatic; i.e., it is a gift held whole and entire by each holder. Then he gave *the same* to all the apostles, that each one of them might comprehend that what St. Peter had, he had: it was an undivided and indivisible authority. "Each particular church," says the Oxford translator, "being *the miniature of the whole*, each bishop the representative of Christ, the Chief Bishop; so that, all bishops being, in *their several stations*, one and the same (as representing the Same), there was, as it were, *but one bishop*." Such was Cyprian's exposition of the ἀρχαῖα ἔθη: I am not so forgetful as to introduce anything of my own. But here it is to be noted that the theory of the Decretals was subversive of all this: there was but one, personally, the representative of Christ, His[3081] Vicar; and his See, *by divine warrant*, was supreme. Hence others, *called* bishops, were not such, as being equals with the Bishop of Rome in the episcopal order, for their "order" was only that of *presbyters*; and they were *called* "bishops" only as vicars of the one Bishop at Rome, empowered to act *for him* in local stations, but having no real episcopate in themselves. Now, Calvin's memorable sentence was based on this difference between the primitive bishops and those of his day. With his strong logic he argued: if, then, bishops are but shadows of a papacy which we have proved fabulous, bishops must be rejected as part of the papacy. But, he said, "Talem nobis hierarchiam si exhibeant, in qua sic emineant episcopi *ut Christo subesse non recusent*, et ab *illo, tanquam unico capite*, pendeant et ad ipsum referantur; in qua, *sic inter se fraternam societatem colant ut non alio nodo*, quam ejus veritate sint colligati; tum vero nullo non anathemate dignos fatear, si qui erunt, qui non eam reverenter, summaque obedientia, observent."

[3079] Gal. ii. 5.

[3080] This canon of the Council of Milevis (a.d. 402), at a much later date, maintains the ancient principle.

It would seem, therefore, that Calvin drew a correct distinction between the Cyprianic theory and that of the Decretists. "A Christo, *unico capite*, pendeant," touches the point of the Western schism, which altered this principle into "A pontifice Romano, unico capite," prorsus pendeant omnes præsules Catholici.

XIV.

(The bishop should be chosen in the presence of the people, p. 371.)

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Concerning the election of bishops, and the part of the laity therein, enough has been already said to elucidate this important historical point.[3082] But here is the place to elucidate Cyprian's relations to Ignatius, by pointing out *his* theory as to "bishops, presbyters, and deacons." The inquiry is, not whether his theory was right or wrong; but the ante-Nicene Constitutions and Canons cannot be understood without a clear comprehension of it, and it is practically important in the coming collisions with the alien religion now lifting its head aggressively amongst us. To refute its pretensions, Cyprian and Hippolytus are sufficient if cleared from all *ambiguities* thrown back into their expressions from the mediæval corruption of primitive words, idioms, and modes of thought.

As to presbyters and deacons, then, we must refer to pp. 306, 366, 370; sub-deacons are mentioned pp. 301 and 306, with *lectors* under "teaching-presbyters," as preparing for the clerical office. On p. 306 an *acolyte* is mentioned. Now, these readers, sub-deacons, and acolytes (ἀκόλουθος) are all of a class,—persons preparing for Holy Orders, and after a time known as in “ecclesiastical” or *minor* orders.[3083] The *lectors* need not be explained. The *sub-deacons* are a class not heard of till this third century, even in the West. Cyprian and Cornelius are the first to mention them. In the East, sub-deacons and acolytes first appear in the fourth century; they were sub-ministrants and attendants on the clergy, and doubtless had charge of the very troublesome work of preparing the candidates for immersion, and the waters for that sacrament, besides cleansing the fonts, and superintending the changes of raiment made necessary. Their offices in time of divine service, attending upon the altar, taking the offerings, seating the congregation, watching the children, etc., may be supposed. Apart from the *names*, just such offices, like those of *sextons*, are required in all public worship. The Moravians have *acolyths*, to this day.

[3081] Calvin, *De necessitate reformanda ecclesiæ, Works*, vol. viii. p. 60. Amstelodami, 1667.

[3082] Elucidation III. p. 411, *supra*.

XV.

(Cornelius…a peaceable and righteous priest, etc., p. 371.)

Now observe his parting tribute in these words, “Cornelius, our colleague, a peaceable and righteous priest, and moreover honoured by the condescension of the Lord with martyrdom, has long ago decreed, *with us and with all the bishops* appointed throughout the whole world,” etc. A *colleague*, sharing in the decrees of his *co-bishops* throughout the whole world, is the recognised position of this successor of St. Peter. And Cyprian, who firmly believes that St. Peter, as “a source and principle of unity,” had the personal honour of being the first foundation-stone laid on the Corner-Stone Himself, sees nothing in that to make Cornelius the foundation; nor did Cornelius himself. No, nor St. Peter either, who says (1 Pet. ii. 5) all Christians may become Peters by being laid on the Living Stone, Christ Jesus.

Thus we are prepared to read the *Treatise on Unity*. We may also concede to the bishops of Rome, even now, that as soon as they claim no more than Cornelius and St. Peter himself did, their *primacy* will no longer be a stumbling-block and a schism to the Christian universe.

In parting with Cornelius, it is useful to note that he represents his diocese in his day[3084] as numbering “forty-six presbyters, seven deacons and the same number of sub-deacons, with forty-two acolytes and exorcists, readers and sacristans in all fifty-two.” More than “fifteen hundred widows and sufferers” dependent on this comparatively small and poor church show the terrible ravages made by persecution.

XVI.

(Epistle lxxi.…To Stephen their brother, p. 378.)

[3083] Bingham, *Antiquities*, book iii. capp. ii., iii.

[3084] Eusebius, *H. E.*, book vi. cap. xliii.

We now reach a very different character from that of his predecessor; and in him we encounter the germinant spirit which, in long after-ages, was able to overcome the discipline of the Church.[3085] At this time, and during the great synodical period, these personal caprices were made light of: the canons and constitutions of the Church were strong enough to check them; and such was the predominance of the Eastern mind, for many generations, that the ship of the Church was not thrown out of trim. Let us carefully note this historical point, however, and the spirit in which our great author exposes the elements of error.

XVII.

(In the name of, etc. Since Three are One, pp. 380, 382.)

Having elsewhere touched upon the quotation attributed to Tertullian,[3086] I need not repeat what has been said of this once very painfully agitated matter. But, as to the quotations of the African Fathers generally, it ought to be understood that there was a *vetus Itala*before Jerome,—more than one, no doubt,—to which that Father was largely indebted for the text now called the Vulgate. Vercellone assured Dean Burgon that there was indeed one *established* Latin text,[3087] an old Itala.

Scrivener[3088] says candidly, "It is hard to believe that 1 John v. 7 was not cited by Cyprian;" and again, "The African writers Vigilius of Thapsus (at the end of the fifth century) and Fulgentius (*circa* 520) in two places expressly appeal to the *three heavenly Witnesses*." So, too, Victor Vitensis, in the notable case of the African king of the Vandals. The admission of Tischendorf is also cited by Scrivener. Tischendorf says, "*Gravissimus est* Cyprianus (in *Tract. de Eccles. Unitate*), Dicit Dominus, Ego et Pater unum sumus (Joann. x. 30); et, iterum, de Patre, Filio, et Spiritu Sancto, scriptum est, *Et tres unum sunt*." Tischendorf adds the testimony of this epistle to Jubaianus. And Scrivener decides that "it is surely safer and more candid to admit that Cyprian read it in his copies, than to resort to," etc., the usual explainings away. To this note of this same erudite scholar the reader may also turn for satisfaction as to the reasons against authenticity. But primarily, to meet questions as to versions used by Cyprian, let him consult the same invaluable work (p. 269) on the Old Latin before Jerome. I have added an important consideration in a note to the *Anonymous Treatise on Baptism*, which follows (*infra*), with other documents, in our Appendix.[3089]

[3085] Consult Cave, *Dissertation on the Ancient Church Government*, appended to his *Primitive Christianity*, p. 366.

[3086] Vol. iii. p. 631.

[3087] Burgon, *Letters from Rome*, p. 34. London, 1862.

[3088] *Introduction to Criticism*, etc., p. 453, also 564. Compare the *Treatise on Unity*, sec. 6, p. 423, *infra*.

[3089] Calling attention to evidence that verse 8 is a sort of *apodosis* implying the*protasis* of verse 7, as read in the Vulgate and English Received.

XVIII.

(Return to our Lord and Origin, p. 389.)

Here is an appeal to the ἀρχαῖα ἔθη, that explains other references to “the Root and Origin,” which he here identifies with our Lord,[3090] and “the *evangelical* and *apostolic* tradition.” This was the understanding at Nicæa: “ut si in aliquo nutaverit et vacillaverit veritas, ad originem dominicam et evangelicam et apostolicam traditionem revertamur.” Is not this the grand *catholicon* for the disorders of modern Christendom? “Nam consuetudo, *sine veritate*, vetustas erroris est,” says Cyprian in this very Epistle.[3091] And, “If we return to the head and source of divine tradition, human error ceases.”

XIX.

(Firmilianus to Cyprian, p. 390.)

The contest with Stephen, bishop of Rome, will require no great amount of annotation here, chiefly because the matter has no practical bearings, except as it incidentally proves what was the relation of Stephen to other bishops and to the Catholic Church. In this letter (sec. 6) Firmilian accuses Stephen of “*daring to make* a departure from the peace and *unity of* the Catholic Church.” And (in sec. 16), further, he sets forth, for the Easterns, the same theory of unity which Cyprian had expounded for the West; viz., the unity of the episcopate. He interprets the parallel texts (Matthew xvi. 19 and John xx. 22, 23) of bestowal in the same manner. His idea is, that, had the latter bestowal been the only one, the apostles might have felt that each had only a *share* in the same respectively; while, as it stands, there is one episcopate only: in effect, only “one bishop;” each apostle and every bishop, by “vicarious ordination,” holding for his flock in his own See all that Christ gave to Peter himself, save only the personal privilege of a leader in opening the door to the Gentiles,[3092] and in teaching the apostles the full meaning of the gift. The point here is not whether this was the true meaning of our Lord: it is merely that such was the understanding of the Ante-Nicene Fathers.[3093]

Further (sec. 17), he complains of Stephen for his *folly* in assuming that he had received some superior privileges as the successor of Peter; also censures him for “betraying and deserting unity." So (in sec. 25) he reflects on Stephen for "disagreeing with so many bishops throughout the world…with the Eastern churches and with the South." He adds, "with such a man, can there be one spirit and one body?"

[3090] P. 322, note 2.

[3091] See secs. 9 and 10.

[3092] Acts xv. 7.

[3093] See illustrations in Faber’s *Difficulties of Romanism*, cap. iii. pp. 46–88, London, 1830. This work is a succinct reply to Berington and Kirk lately reprinted in New York. It refutes itself. Compare vol. i. pp. ix. and x., with the *new dogmas*, vol. iii. pp. 443–460.

Firmilian was of Cappadocia, and a disciple of Origen. The interest of his letter turns upon its entire innocence of any conception that Stephen has a right to dictate; and, while it shows a dangerous tendency in the latter personally to take airs upon himself as succeeding the primate of the apostolic college, it proves not less that the Church was aware of no ground for it, but held all bishops equally responsible for unity by communion with their brethren. To make them thus responsible to him and his See had probably not even entered Stephen's head. He was rash and capricious in his resort to measures by which every bishop felt bound to separate himself from complicity with open heretics, and he seems to have had local usage on his side. But how admirable the contrasted forbearance of Cyprian, whose views were equally strong, but who protested against all coercive measures against others.

XX.

(Clinics, p. 401.)

Cyprian's moderation is conspicuous in his views of clinic baptism; for, though Novatian knew none other, he forbore to urge this irregularity against him. Even the good Cornelius was not so forbearing.[3094] St. Cyprian seems to be the earliest apologist for sprinkling. See Wall, *Reflections on Baptism of Infants* (*Wall's Works*), vol. iii. p. 219, for a refutation of Tertullian's supposed admission of "a little sprinkling."[3095] And see Beveridge on *Trine Immersion, Works*, vol. xii. p. 86; also *Canon L., Apostolical Canons*.

XXI.

(Senators and men of importance and Roman knights, p. 408.)

1 Cor. i. 26. We have already seen tokens of the gradual enlightenment of the higher classes in the empire; "the palace, senate, forum," are mentioned by Tertullian.[3096] The fiercer persecutions seem now to be stimulated by this very fact, and a fear lest Christianity should spread too freely among patricians must have prompted this decree.

XXII.

(The Lord…speaks in that hour, p. 409.)

[3094] See Eusebius, *H. E.*, vi. cap. lxiii.

[3095] Tertullian, vol. iii. p. 661.

[3096] Vol. iii. p. 45, this series.

The saying of Christ (Matt. x. 10; Mark xiii. 11), “It is not ye that speak, but the Holy Ghost,” was literally accepted, and acted upon. Is it marvellous that it inspired believing men to be martyrs, or that martyrs were so much venerated? And ought not the same texts to be more faithfully accepted in explaining the inspiration of the Holy Scriptures? Language could hardly be stronger: “*It is not ye that speak*.” So we reach the close of this holy and heroic life of the great, the fervid, the intrepid, but, withal, the gentle and generous Cyprian. And in these last words we see the spirit of the man cropping out in his proposal to “arrange in common” with the clergy and people what should be observed, as requisite for the diocese after his decease, according to “the instruction of the Lord.” Qui facit voluntatem Dei manet in æternum. 1 John ii. 17.

The Treatises of Cyprian.

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Treatise I.

On the Unity of the Church.[3097]

Argument.—On the Occasion of the Schism of Novatian, to Keep Back from Him the Carthaginians, Who Already Were Not Averse to Him, on Account of Novatus and Some Other Presbyters of His Church, Who Had Originated the Whole Disturbance, Cyprian Wrote This Treatise. And First of All, Fortifying Them Against the Deceits of These, He Exhorts Them to Constancy, and Instructs Them that Heresies Exist Because Christ, the Head of the Church, is Not Looked To, that the Common Commission First Entrusted to Peter is Contemned, and the One Church and the One Episcopate are Deserted. Then He Proves, as Well by the Scriptures as by the Figures of the Old and New Testament, the Unity of the Church.[3098]

1. Since the Lord warns us, saying, "Ye are the salt of the earth,"[3099] and since He bids us to be simple to harmlessness, and yet with our simplicity to be prudent, what else, beloved brethren, befits us, than to use foresight and watching with an anxious heart, both to perceive

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[3097] [Written a.d. 251. Although, in order of time, this treatise would be the third, I have placed it here because of its dignity, and because of its importance as a key to the entire writings of Cyprian; for this theory is everywhere the underlying principle of his conduct and of his correspondence. It illustrates the epistles of Ignatius as well as his own, and gives the sense in which the primitive Christians understood these words of the Creed, "the Holy Catholic Church." This treatise has been subjected to falsifying interpolations, long since exposed and detected, to make it less subversive of the countertheory of Rome as developed by the school doctors. Elucidation I.]

[3098] Describing in few words the ambition and dissimulation of Novatian in invading the episcopate of Rome, he argues at length, that neither on the one hand is the passage in Matthew xviii. of any avail to compensate for their fewness as against the Church: "Wherever two or three are gathered together in my name," etc.; nor, on the other, could martyrdom be of any benefit to them outside the Church. Then he tells them that they need not marvel that heresies flourished, since they had been foretold by Christ; nor that certain Roman confessors acquiesced in the schism, because before one's death no one is blessed, and the traitor Judas was found in the very company of the apostles. Yet he charges them to shun the association of schismatics and heretics, and finally exhorts them by the Scriptures to peace and unanimity.

[3099] Matt. v. 13.

and to beware of the wiles of the crafty foe, that we, who have put on Christ the wisdom of God the Father, may not seem to be wanting in wisdom in the matter of providing for our salvation? For it is not persecution alone that is to be feared; nor those things which advance by open attack to overwhelm and cast down the servants of God. Caution is more easy where danger is manifest, and the mind is prepared beforehand for the contest when the adversary avows himself. The enemy is more to be feared and to be guarded against, when he creeps on us secretly; when, deceiving by the appearance of peace, he steals forward by hidden approaches, whence also he has received the name of the Serpent.[3100] That is always his subtlety; that is his dark and stealthy artifice for circumventing man. Thus from the very beginning of the world he deceived; and flattering with lying words, he misled inexperienced souls by an incautious credulity. Thus he endeavoured to tempt the Lord Himself: he secretly approached Him, as if he would creep on Him again, and deceive; yet he was understood, and beaten back, and therefore prostrated, because he was recognised and detected.

2. From which an example is given us to avoid the way of the old man, to stand in the footsteps of a conquering[3101] Christ, that we may not again be incautiously turned back into the nets of death, but, foreseeing our danger, may possess the immortality that we have received. But how can we possess immortality, unless we keep those commands of Christ whereby death is driven out and overcome, when He Himself warns us, and says, "If thou wilt enter into life, keep the commandments?"[3102] And again: "If ye do the things that I command you, henceforth I call you not servants, but friends."[3103] Finally, these persons He calls strong and stedfast; these He declares to be founded in robust security upon the rock, established with immoveable and unshaken firmness, in opposition to all the tempests and hurricanes of the world. "Whosoever," says He, "heareth my words, and doeth them, I will liken him unto a wise man, that built his house upon a rock: the rain descended, the floods came, the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."[3104] We ought therefore to stand fast on His words, to learn and do whatever He both taught and did. But how can a man say that he believes in Christ, who does not do what Christ commanded him to do? Or whence shall he attain to the reward of faith, who will not keep the faith of the commandment? He must of necessity waver and wander, and, caught away by a spirit of error, like dust which is shaken by the wind, be blown about; and he will make no advance in his walk towards salvation, because he does not keep the truth of the way of salvation.

[3100] The creeping, stealing thing.

[3101] Or, "living."

[3102] Matt. xix. 17.

[3103] John xiv. 15.

[3104] Matt. vii. 24.

3. But, beloved brethren, not only must we beware of what is open and manifest, but also of what deceives by the craft of subtle fraud. And what can be more crafty, or what more subtle, than for this enemy, detected and cast down by the advent of Christ, after light has come to the nations, and saving rays have shone for the preservation of men, that the deaf might receive the hearing of spiritual grace, the blind might open their eyes to God, the weak might grow strong again with eternal health, the lame might run to the church, the dumb might pray with clear voices and prayers—seeing his idols forsaken, and his lanes and his temples deserted by the numerous concourse of believers—to devise a new fraud, and under the very title of the Christian name to deceive the incautious? He has invented heresies and schisms, whereby he might subvert the faith, might corrupt the truth, might divide the unity.[3105] Those whom he cannot keep in the darkness of the old way, he circumvents and deceives by the error of a new way. He snatches men from the Church itself; and while they seem to themselves to have already approached to the light, and to have escaped the night of the world, he pours over them again, in their unconsciousness, new darkness; so that, although they do not stand firm with the Gospel of Christ, and with the observation and law of Christ, they still call themselves Christians, and, walking in darkness, they think that they have the light, while the adversary is flattering and deceiving, who, according to the apostle's word, transforms himself into an angel of light, and equips his ministers as if they were the ministers of righteousness, who maintain night instead of day, death for salvation, despair under the offer of hope, perfidy under the pretext of faith, antichrist under the name of Christ; so that, while they feign things like the truth, they make void the truth by their subtlety. This happens, beloved brethren, so long as we do not return to the source of truth, as we do not seek the head nor keep the teaching of the heavenly Master.

4. If any one consider and examine these things, there is no need for lengthened discussion and arguments. There is easy proof for faith in a short summary of the truth. The Lord speaks to Peter,[3106] saying, "I say unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."[3107] And

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[3105] [Here note that our author's *entire ignorance* of any Centre of Unity, of any one See as the test of communion; in short, of any one bishop as having more of Peter's authority than others,—is a sufficient disproof of the existence of any such things. Otherwise, how could they have been overlooked in a treatise devoted to the subject of unity, its nature and its *criteria*? The effort to foist into the text something of the kind, by corruption, demonstrates how entirely unsatisfactory to the Middle-Age theorists and dogmatists is the unadulterated work, which they could not let alone.]

[3106] [On the falsifying of the text by Romish editors, see Elucidation II.]

[3107] Matt. xvi. 18, 19.

again to the same He says, after His resurrection, "Feed my sheep."[3108] And although to all the apostles, after His resurrection, He gives an equal power, and says, "As the Father hath sent me, even so send I you: Receive ye the Holy Ghost: Whose soever sins ye remit, they shall be remitted unto him; and whose soever sins ye retain, they shall be retained;"[3109] yet, that He might set forth unity, He arranged by His authority the origin of that unity, as beginning from one. Assuredly the rest of the apostles were also the same as was Peter, endowed with a like partnership both of honour and power; but the beginning proceeds from unity.[3110] Which one Church, also, the Holy Spirit in the Song of Songs designated in the person of our Lord, and says, "My dove, my spotless one, is but one. She is the only one of her mother, elect of her that bare her."[3111] Does he who does not hold this unity of the Church think that he holds the faith? Does he who strives against and resists the Church[3112] trust that he is in the Church, when moreover the blessed Apostle Paul teaches the same thing, and sets forth the sacrament of unity, saying, "There is one body and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God?"[3113]

5. And this unity we ought firmly to hold and assert, especially those of us that are bishops who preside in the Church, that we may also prove the episcopate itself to be one and undivided.[3114] Let no one deceive the brotherhood by a falsehood: let no one corrupt the truth of the faith by perfidious prevarication. The episcopate is one, each part of which is held by each one for the whole.[3115] The Church also is one, which is spread abroad far 423 and wide into a multitude by an increase of fruitfulness. As there are many rays of the sun, but one light; and many branches of a tree, but one strength based in its tenacious root; and since from one spring flow many streams, although the multiplicity seems diffused in the liberality of an overflowing abundance, yet the unity is still preserved in the source. Separate a ray of the sun from its body of light, its unity does not allow a division of light; break a branch from a tree,—when broken, it will not be able to bud; cut off the stream from its

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[3108] John xxi. 15. [Here is interpolated]: "Upon him, being one, He builds His Church, and commits His sheep to be fed."

[3109] John xx. 21.

[3110] [Here is interpolated]: "And the primacy is given to Peter, that there might be shown one Church of Christ and one See; and they are all shepherds, and the Rock is one, which is fed by all the apostles with unanimous consent." This passage, as well as the one a few lines before, is beyond all question spurious.

[3111] Cant. vi. 9.

[3112] [Here is interpolated]: "Who deserts the chair of Peter, upon whom the Church is founded." This passage also is undoubtedly spurious.

[3113] Eph. iv. 4.

[3114] [i.e., the universal episcopate is the chair of Peter.]

[3115] [This maxim is the essence of the treatise; i.e., "Ecclesia in Episcopo." Compare p. 333, note 9, *supra*.]

fountain, and that which is cut off dries up. Thus also the Church, shone over with the light of the Lord, sheds forth her rays over the whole world, yet it is one light which is everywhere diffused, nor is the unity of the body separated. Her fruitful abundance spreads her branches over the whole world. She broadly expands her rivers, liberally flowing, yet her head is one, her source one; and she is one mother, plentiful in the results of fruitfulness: from her womb we are born, by her milk we are nourished, by her spirit we are animated.

6. The spouse of Christ cannot be adulterous; she is uncorrupted and pure. She knows one home; she guards with chaste modesty the sanctity of one couch. She keeps us for God. She appoints the sons whom she has born for the kingdom. Whoever is separated from the Church and is joined to an adulteress, is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father, who has not the Church for his mother. If any one could escape who was outside the ark of Noah, then he also may escape who shall be outside of the Church. The Lord warns, saying, "He who is not with me is against me, and he who gathereth not with me scattereth."[3116] He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, "I and the Father are one;"[3117] and again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one."[3118] And does any one believe that this unity which thus comes from the divine strength and coheres in celestial sacraments, can be divided in the Church, and can be separated by the parting asunder of opposing wills? He who does not hold this unity does not hold God's law, does not hold the faith of the Father and the Son, does not hold life and salvation.

7. This sacrament of unity, this bond of a concord inseparably cohering, is set forth where in the Gospel the coat of the Lord Jesus Christ is not at all divided nor cut, but is received as an entire garment, and is possessed as an uninjured and undivided robe by those who cast lots concerning Christ's garment, who should rather put on Christ.[3119] Holy Scripture speaks, saying, "But of the coat, because it was not sewed, but woven from the top throughout, they said one to another, Let us not rend it, but cast lots whose it shall be."[3120] That coat bore with it an unity that came down from the top, that is, that came from heaven

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[3116] Matt. xii. 30.

[3117] John x. 30.

[3118] 1 John v. 7.

[3119] The above reading of this passage seems hopelessly obscure; and it is not much mended apparently by substituting "ipsam" for Christum, unless "potius" be omitted, as in some editions, in which case we should read, "who should put it on."

[3120] John xix. 23, 24.

and the Father, which was not to be at all rent by the receiver and the possessor, but without separation we obtain a whole and substantial entireness. He cannot possess the garment of Christ who parts and divides the Church of Christ. On the other hand, again, when at Solomon's death his kingdom and people were divided, Abijah the prophet, meeting Jeroboam the king in the field, divided his garment into twelve sections, saying, "Take thee ten pieces; for thus saith the Lord, Behold, I will rend the kingdom out of the hand of Solomon, and I will give ten sceptres unto thee; and two sceptres shall be unto him for my servant David's sake, and for Jerusalem, the city which I have chosen to place my name there."[3121] As the twelve tribes of Israel were divided, the prophet Abijah rent his garment. But because Christ's people cannot be rent, His robe, woven and united throughout, is not divided by those who possess it; undivided, united, connected, it shows the coherent concord of our people who put on Christ. By the sacrament and sign of His garment, He has declared the unity of the Church.

8. Who, then, is so wicked and faithless, who is so insane with the madness of discord, that either he should believe that the unity of God can be divided, or should dare to rend it—the garment of the Lord—the Church of Christ? He Himself in His Gospel warns us, and teaches, saying, "And there shall be one flock and one shepherd."[3122] And does any one believe that in one place there can be either many shepherds or many flocks? The Apostle Paul, moreover, urging upon us this same unity, beseeches and exhorts, saying, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms among you; but that ye be joined together in the same mind and 424 in the same judgment."[3123] And again, he says, "Forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."[3124] Do you think that you can stand and live if you withdraw from the Church, building for yourself other homes and a different dwelling, when it is said to Rahab, in whom was prefigured the Church, "Thy father, and thy mother, and thy brethren, and all the house of thy father, thou shalt gather unto thee into thine house; and it shall come to pass, whosoever shall go abroad beyond the door of thine house, his blood shall be upon his own head?"[3125] Also, the sacrament of the passover contains nothing else in the law of the Exodus than that the lamb which is slain in the figure of Christ should be eaten in one house. God speaks, saying, "In one house shall ye eat it; ye shall not send its flesh abroad from the house."[3126] The flesh of Christ, and the holy of the

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[3121] 1 Kings xi. 31.

[3122] John x. 16.

[3123] 1 Cor. i. 10.

[3124] Eph. iv. 3.

[3125] Josh. ii. 19.

[3126] Ex. xii. 46.

Lord, cannot be sent abroad, nor is there any other home to believers but the one Church. This home, this household[3127] of unanimity, the Holy Spirit designates and points out in the Psalms, saying, "God, who maketh men to dwell with one mind in a house."[3128] In the house of God, in the Church of Christ, men dwell with one mind, and continue in concord and simplicity.

9. Therefore also the Holy Spirit came as a dove, a simple and joyous creature, not bitter with gall, not cruel in its bite, not violent with the rending of its claws, loving human dwellings, knowing the association of one home; when they have young, bringing forth their young together; when they fly abroad, remaining in their flights by the side of one another, spending their life in mutual intercourse, acknowledging the concord of peace with the kiss of the beak, in all things fulfilling the law of unanimity. This is the simplicity that ought to be known in the Church, this is the charity that ought to be attained, that so the love of the brotherhood may imitate the doves, that their gentleness and meekness may be like the lambs and sheep. What does the fierceness of wolves do in the Christian breast? What the savageness of dogs, and the deadly venom of serpents, and the sanguinary cruelty of wild beasts? We are to be congratulated when such as these are separated from the Church, lest they should lay waste the doves and sheep of Christ with their cruel and envenomed contagion. Bitterness cannot consist and be associated with sweetness, darkness with light, rain with clearness, battle with peace, barrenness with fertility, drought with springs, storm with tranquillity. Let none think that the good can depart from the Church. The wind does not carry away the wheat, nor does the hurricane uproot the tree that is based on a solid root. The light straws are tossed about by the tempest, the feeble trees are overthrown by the onset of the whirlwind. The Apostle John execrates and severely assails these, when he says, "They went forth from us, but they were not of us; for if they had been of us, surely they would have continued with us."[3129]

10. Hence heresies not only have frequently been originated, but continue to be so; while the perverted mind has no peace—while a discordant faithlessness does not maintain unity. But the Lord permits and suffers these things to be, while the choice of one's own liberty remains, so that while the discrimination of truth is testing our hearts and our minds, the sound faith of those that are approved may shine forth with manifest light. The Holy Spirit forewarns and says by the apostle, "It is needful also that there should be heresies, that they which are approved may be made manifest among you."[3130] Thus the faithful are approved, thus the perfidious are detected; thus even here, before the day of judgment, the souls of the

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[3127] "Hospitium."

[3128] Ps. lxviii. 6.

[3129] 1 John ii. 19.

[3130] 1 Cor. xi. 19.

righteous and of the unrighteous are already divided, and the chaff is separated from the wheat. These are they who of their own accord, without any divine arrangement, set themselves to preside among the daring strangers assembled, who appoint themselves prelates without any law of ordination, who assume to themselves the name of bishop, although no one gives them the episcopate; whom the Holy Spirit points out in the Psalms as sitting in the seat of pestilence, plagues, and spots of the faith, deceiving with serpent's tongue, and artful in corrupting the truth, vomiting forth deadly poisons from pestilential tongues; whose speech doth creep like a cancer, whose discourse forms a deadly poison in the heart and breast of every one.

11. Against people of this kind the Lord cries; from these He restrains and recalls His erring people, saying, "Hearken not unto the words of the false prophets; for the visions of their hearts deceive them. They speak, but not out of the mouth of the Lord. They say to those who cast away the word of God, Ye shall have peace, and every one that walketh after his own will. Every one who walketh in the error of his heart, no evil shall come upon him. I have not spoken to them, yet they prophesied. If they had stood on my foundation (*substantia*, ὑποστάσει), and had heard my words, and taught my people, I would have turned them from their evil thoughts."[3131] Again, the Lord points out and designates these same, 425 saying, "They have forsaken me, the fountain of living waters, and have hewed them out broken cisterns which can hold no water."[3132] Although there can be no other baptism but one, they think that they can baptize; although they forsake the fountain of life, they promise the grace of living and saving water. Men are not washed among them, but rather are made foul; nor are sins purged away, but are even accumulated. Such a nativity does not generate sons to God, but to the devil. By a falsehood they are born, and they do not receive the promises of truth. Begotten of perfidy, they lose the grace of faith. They cannot attain to the reward of peace, since they have broken the Lord's peace with the madness of discord.

12. Nor let any deceive themselves by a futile interpretation, in respect of the Lord having said, "Wheresoever two or three are gathered together in my name, there am I in the midst of them."[3133] Corrupters and false interpreters of the Gospel quote the last words, and lay aside the former ones, remembering part, and craftily suppressing part: as they themselves are separated from the Church, so they cut off the substance of one section. For the Lord, when He would urge unanimity and peace upon His disciples, said, "I say unto you, That if two of you shall agree on earth touching anything that ye shall ask, it shall be given you by my Father which is in heaven. For wheresoever two or three are gathered together in my name, I am with them;"[3134] showing that most is given, not to the multitude,

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[3131] Jer. xxiii. 16–21.

[3132] Jer. ii. 13.

[3133] Matt. xviii. 20.

[3134] Matt. xviii. 19, 20. [Compare John xx. 26–29.]

but to the unanimity of those that pray. "If," He says, "two of you shall agree on earth:" He placed agreement first; He has made the concord of peace a prerequisite; He taught that we should agree firmly and faithfully. But how can he agree with any one who does not agree with the body of the Church itself, and with the universal brotherhood? How can two or three be assembled together in Christ's name, who, it is evident, are separated from Christ and from His Gospel? For we have not withdrawn from them, but they from us; and since heresies and schisms have risen subsequently, from their establishment for themselves of diverse places of worship, they have forsaken the Head and Source of the truth. But the Lord speaks concerning His Church, and to those also who are in the Church He speaks, that if they are in agreement, if according to what He commanded and admonished, although only two or three gathered together with unanimity should pray—though they be only two or three—they may obtain from the majesty of God what they ask. "Wheresoever two or three are gathered together in my name, I," says He, "am with them;" that is, with the simple and peaceable—with those who fear God and keep God's commandments. With these, although only two or three, He said that He was, in the same manner as He was with the three youths in the fiery furnace; and because they abode towards God in simplicity, and in unanimity among themselves, He animated them, in the midst of the surrounding flames, with the breath of dew: in the way in which, with the two apostles shut up in prison, because they were simple-minded and of one mind, He Himself was present; He Himself, having loosed the bolts of the dungeon, placed them again in the market-place, that they might declare to the multitude the word which they faithfully preached. When, therefore, in His commandments He lays it down, and says, "Where two or three are gathered together in my name, I am with them," He does not divide men from the Church, seeing that He Himself ordained and made the Church; but rebuking the faithless for their discord, and commending peace by His word to the faithful, He shows that He is rather with two or three who pray with one mind, than with a great many who differ, and that more can be obtained by the discordant prayer of a few, than by the discordant supplication of many.

13. Thus, also, when He gave the law of prayer, He added, saying, "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses."[3135] And He calls back from the altar one who comes to the sacrifice in strife, and bids him first agree with his brother, and then return with peace and offer his gift to God: for God had not respect unto Cain's offerings; for he could not have God at peace with him, who through envious discord had not peace with his brother. What peace, then, do the enemies of the brethren promise to themselves? What sacrifices do those who are rivals of the priests think that they celebrate? Do they deem that they have Christ

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[3135] Mark xi. 25. [Freeman, *Principles*, etc. vol. i. 417.]

with them when they are collected together, who are gathered together outside the Church of Christ?

14. Even if such men were slain in confession of the Name, that stain is not even washed away by blood: the inexpiable and grave fault of discord is not even purged by suffering. He cannot be a martyr who is not in the Church; he cannot attain unto the kingdom who forsakes that which shall reign there. Christ gave us peace; He bade us be in agreement, and of one mind. He charged the bonds of love and charity to be kept uncorrupted and inviolate; he cannot show himself a martyr who has not maintained brotherly love. Paul the apostle 420 teaches this, and testifies, saying, "And though I have faith, so that I can remove mountains, and have not charity, I am nothing. And though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity is magnanimous; charity is kind; charity envieth not; charity acteth not vainly, is not puffed up, is not easily provoked, thinketh no evil; loveth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."[3136] "Charity," says he, "never faileth." For she will ever be in the kingdom, she will endure for ever in the unity of a brotherhood linked to herself. Discord cannot attain to the kingdom of heaven; to the rewards of Christ, who said, "This is my commandment, that ye love one another, even as I have loved you:"[3137] he cannot attain[3138] who has violated the love of Christ by faithless dissension. He who has not charity has not God. The word of the blessed Apostle John is: "God," saith he, "is love; and he that dwelleth in love dwelleth in God, and God dwelleth in him."[3139] They cannot dwell with God who would not be of one mind in God's Church. Although they burn, given up to flames and fires, or lay down their lives, thrown to the wild beasts, that will not be the crown of faith, but the punishment of perfidy; nor will it be the glorious ending of religious valour, but the destruction of despair. Such a one may be slain; crowned he cannot be. He professes himself to be a Christian in such a way as the devil often feigns himself to be Christ, as the Lord Himself forewarns us, and says, "Many shall come in my name, saying, I am Christ, and shall deceive many."[3140] As he is not Christ, although he deceives in respect of the name; so neither can he appear as a Christian who does not abide in the truth of His Gospel and of faith.

15. For both to prophesy and to cast out devils, and to do great acts upon the earth is certainly a sublime and an admirable thing; but one does not attain the kingdom of heaven although he is found in all these things, unless he walks in the observance of the right and

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[3136] 1 Cor. xiii. 2–5, 7, 8.

[3137] John xv. 12.

[3138] According to some readings, "to Christ," or "to the rewards of Christ."

[3139] 1 John iv. 16.

[3140] Mark xiii. 6.

just way. The Lord denounces, and says, "Many shall say to me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."[3141] There is need of righteousness, that one may deserve well of God the Judge; we must obey His precepts and warnings, that our merits may receive their reward. The Lord in His Gospel, when He would direct the way of our hope and faith in a brief summary, said, "The Lord thy God is one God: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. This is the first commandment; and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."[3142] He taught, at the same time, love and unity by His instruction. He has included all the prophets and the law in two precepts. But what unity does he keep, what love does he maintain or consider, who, savage with the madness of discord, divides the Church, destroys the faith, disturbs the peace, dissipates charity, profanes the sacrament?

16. This evil, most faithful brethren, had long ago begun, but now the mischievous destruction of the same evil has increased, and the envenomed plague of heretical perversity and schisms has begun to spring forth and shoot anew; because even thus it must be in the decline of the world, since the Holy Spirit foretells and forewarns us by the apostle, saying, "In the last days," says he, "perilous times shall come, and men shall be lovers of their own selves, proud, boasters, covetous, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, hating the good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a sort of form[3143] of religion, but denying the power thereof. Of this sort are they who creep into houses, and lead captive silly women laden with sins, which are led away with divers lusts; ever learning, and never coming to the knowledge of the truth. And as Jannes and Jambres withstood Moses, so do these also resist the truth;[3144] but they shall proceed no further, for their folly shall be manifest unto all men, even as theirs also was."[3145] Whatever things were predicted are fulfilled; and as the end of the world is approaching, they have come for the probation as well of the men as of the times. Error deceives as the adversary rages more and

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[3141] Matt. vii. 22.

[3142] Mark xii. 29–31.

[3143] Deformationem religionis.

[3144] Some introduce, "men corrupted in feeling, reprobate concerning the faith."

[3145] 2 Tim. iii. 1–9. [Vol. iv. p. 521, this series.]

more; senselessness lifts up, envy inflames, covetousness makes blind, impiety depraves, pride puffs up, discord exasperates, anger hurries headlong.

17. Yet let not the excessive and headlong faithlessness of many move or disturb us, but rather strengthen our faith in the truthfulness which has foretold the matter. As some have become such, because these things were predicted beforehand, so let other brethren beware of matters of a like kind, because these also were predicted beforehand, even as the Lord instructs us, and says, "But take ye heed: behold, I have told you all things."[3146] Avoid, I beseech you, brethren, men of this kind, and drive away from your side and from your ears, as if it were the contagion of death, their mischievous conversation; as it is written, "Hedge thine ears about with thorns, and refuse to hear a wicked tongue."[3147] And again, "Evil communications corrupt good manners."[3148] The Lord teaches and warns us to depart from such. He saith, "They are blind leaders of the blind; and if the blind lead the blind, they shall both fall into the ditch."[3149] Such a one is to be turned away from and avoided, whosoever he may be, that is separated from the Church. Such a one is perverted and sins, and is condemned of his own self. Does he think that he has Christ, who acts in opposition to Christ's priests, who separates himself from the company of His clergy and people? He bears arms against the Church, he contends against God's appointment. An enemy of the altar, a rebel against Christ's sacrifice, for the faith faithless, for religion profane, a disobedient servant, an impious son, a hostile brother, despising the bishops, and forsaking God's priests, he dares to set up another altar, to make another prayer with unauthorized words, to profane the truth of the Lord's offering by false sacrifices, and not[3150] to know that he who strives against the appointment of God, is punished on account of the daring of his temerity by divine visitation.

18. Thus Korah, Dathan, and Abiram, who endeavoured to claim to themselves the power of sacrificing in opposition to Moses and Aaron the priest, underwent immediate punishment for their attempts. The earth, breaking its fastenings, gaped open into a deep gulf, and the cleft of the receding ground swallowed up the men standing and living. Nor did the anger of the indignant God strike only those who had been the movers (of the sedition); but two hundred and fifty sharers and associates of that madness besides, who had been mingled with them in that boldness, the fire that went out from the Lord consumed with a hasty revenge; doubtless to admonish and show that whatever those wicked men had endeavoured, in order by human will to overthrow God's appointment, had been done in

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[3146] Mark xiii. 23.

[3147] Ecclus. xxviii. 24, Vulg.

[3148] 1 Cor. xv. 33.

[3149] Matt. xv. 14.

[3150] According to some, "does not deign," or "disdains to know."

opposition to God. Thus also Uzziah the king,—when he bare the censer and violently claimed to himself to sacrifice against God’s law, and when Azariah the priest withstood him, would not be obedient and yield,—was confounded by the divine indignation, and was polluted upon his forehead by the spot of leprosy: he was marked by an offended Lord in that part of his body where they are signed who deserve well of the Lord. And the sons of Aaron, who placed strange fire upon the altar, which the Lord had not commanded, were at once extinguished in the presence of an avenging Lord.

19. These, doubtless, they imitate and follow, who, despising God’s tradition, seek after strange doctrines, and bring in teachings of human appointment, whom the Lord rebukes and reproves in His Gospel, saying, “Ye reject the commandment of God, that ye may keep your own tradition.”[3151] This is a worse crime than that which the lapsed seem to have fallen into, who nevertheless, standing as penitents for their crime, beseech God with full satisfactions. In this case, the Church is sought after and entreated; in that case, the Church is resisted: here it is possible that there has been necessity; there the will is engaged in the wickedness: on the one hand, he who has lapsed has only injured himself; on the other, he who has endeavoured to cause a heresy or a schism has deceived many by drawing them with him. In the former, it is the loss of one soul; in the latter, the risk of many. Certainly the one both understands that he has sinned, and laments and bewails it; the other, puffed up in his heart, and pleasing himself in his very crimes, separates sons from their Mother, entices sheep from their shepherd, disturbs the sacraments of God; and while the lapsed has sinned but once, he sins daily. Finally, the lapsed, who has subsequently attained to martyrdom, may receive the promises of the kingdom; while the other, if he have been slain without the Church, cannot attain to the rewards of the Church.

20. Nor let any one marvel, beloved brethren, that even some of the confessors advance to these lengths, and thence also that some *others* sin thus wickedly, thus grievously. For neither does confession make a man free from the snares of the devil, nor does it defend a man who is still placed in the world, with a perpetual security from temptations, and dangers, and onsets, and attacks of the world; otherwise we should never see in confessors those subsequent frauds, and fornications, and adulteries, which now with groans and sorrow we witness in some. Whosoever that confessor is, he is not greater, or better, or dearer to God than Solomon, who, although so long as he walked in God’s ways, retained that grace which he had received from the Lord, yet after he forsook the Lord’s way he lost also then Lord’s 428 grace.[3152] And therefore it is written, “Hold fast that which thou hast, lest another take thy crown.”[3153] But assuredly the Lord would not threaten that the crown of righteousness

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[3151] Mark vii. 9.

[3152] Some read, “As it is written, And the Lord stirred up the adversary (Satan) against Solomon; and therefore in the Apocalypse the Lord solemnly warns John.”

[3153] Apoc. iii. 11.

might be taken away, were it not that, when righteousness departs, the crown must also depart.

21. Confession is the beginning of glory, not the full desert of the crown; nor does it perfect our praise, but it initiates our dignity; and since it is written, "He that endureth to the end, the same shall be saved,"[3154] whatever has been before the end is a step by which we ascend to the summit of salvation, not a terminus wherein the full result of the ascent is already gained. He is a confessor; but after confession his peril is greater, because the adversary is more provoked. He is a confessor; for this cause he ought the more to stand on the side of the Lord's Gospel, since he has by the Gospel attained glory from the Lord. For the Lord says, "To whom much is given, of him much shall be required; and to whom more dignity is ascribed, of him more service is exacted."[3155] Let no one perish by the example of a confessor; let no one learn injustice, let no one learn arrogance, let no one learn treachery, from the manners of a confessor. He is a confessor, let him be lowly and quiet; let him be in his doings modest with discipline, so that he who is called a confessor of Christ may imitate Christ whom he confesses. For since He says, "Whosoever exalteth himself shall be abased, and he who humbleth himself shall be exalted;"[3156] and since He Himself has been exalted by the Father, because as the Word, and the strength, and the wisdom of God the Father, He humbled Himself upon earth, how can He love arrogance, who even by His own law enjoined upon us humility, and Himself received the highest name from the Father as the reward of His humility? He is a confessor of Christ, but only so if the majesty and dignity of Christ be not afterwards blasphemed by him. Let not the tongue which has confessed Christ be evil-speaking; let it not be turbulent, let it not be heard jarring with reproaches and quarrels, let it not after words of praise, dart forth serpents' venom against the brethren and God's priests. But if one shall have subsequently been blameworthy and obnoxious; if he shall have wasted his confession by evil conversation; if he shall have stained his life by disgraceful foulness; if, finally, forsaking the Church in which he has become a confessor, and severing the concord of unity, he shall have exchanged his first faith for a subsequent unbelief, he may not flatter himself on account of his confession that he is elected to the reward of glory, when from this very fact his deserving of punishment has become the greater.

22. For the Lord chose Judas also among the apostles, and yet afterwards Judas betrayed the Lord. Yet not on that account did the faith and firmness of the apostles fail, because the traitor Judas failed from their fellowship: so also in the case in question the holiness and dignity of confessors is not forthwith diminished, because the faith of some of them is

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[3154] Matt. x. 22.

[3155] Luke xii. 48.

[3156] Luke xviii. 14.

broken. The blessed Apostle Paul in his epistle speaks in this manner: “For what if some of them fall away from the faith, shall their unbelief make the faith of God without effect? God forbid: for God is true, though every man be a liar.”[3157] The greater and better part of the confessors stand firm in the strength of their faith, and in the truth of the law and discipline of the Lord; neither do they depart from the peace of the Church, who remember that they have obtained grace in the Church by the condescension of God; and by this very thing they obtain a higher praise of their faith, that they have separated from the faithlessness of those who have been associated with them in the fellowship of confession, and withdrawn from the contagion of crime. Illuminated by the true light of the Gospel, shone upon with the Lord’s pure and white brightness, they are as praiseworthy in maintaining the peace of Christ, as they have been victorious in their combat with the devil.

23. I indeed desire, beloved brethren, and I equally endeavour and exhort, that if it be possible, none of the brethren should perish, and that our rejoicing Mother may enclose in her bosom the one body of a people at agreement. Yet if wholesome counsel cannot recall to the way of salvation certain leaders of schisms and originators of dissensions, who abide in blind and obstinate madness, yet do you others, if either taken in simplicity, or induced by error, or deceived by some craftiness of misleading cunning, loose yourselves from the nets of deceit, free your wandering steps from errors, acknowledge the straight way of the heavenly road. The word of the witnessing apostle is: “We command you,” says he, “in the name of our Lord Jesus Christ, that ye withdraw yourselves from all brethren that walk disorderly, and not after the tradition that they have received from us.”[3158] And again he says, “Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.”[3159] 429 We must withdraw, nay rather must flee, from those who fall away, lest, while any one is associated with those who walk wickedly, and goes on in ways of error and of sin, he himself also, wandering away from the path of the true road, should be found in like guilt. God is one, and Christ is one, and His Church is one, and the faith is one, and the people[3160] is joined into a substantial unity of body by the cement of concord. Unity cannot be severed; nor can one body be separated by a division of its structure, nor torn into pieces, with its entrails wrenched asunder by laceration. Whatever has proceeded from the womb cannot live and breathe in its detached condition, but loses the substance of health.

24. The Holy Spirit warns us, and says, “What man is he that desireth to live, and would fain see good days? Refrain thy tongue from evil, and thy lips that they speak no guile. Eschew

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[3157] Rom. iii. 3.

[3158] 2 Thess. iii. 6.

[3159] Eph. v. 6.

[3160] “is one.”

evil, and do good; seek peace, and ensue it."[3161] The son of peace ought to seek peace and ensue it. He who knows and loves the bond of charity, ought to refrain his tongue from the evil of dissension. Among His divine commands and salutary teachings, the Lord, when He was now very near to His passion, added this one, saying, "Peace I leave with you, my peace I give unto you."[3162] He gave this to us as an heritage; He promised all the gifts and rewards of which He spoke through the preservation of peace. If we are fellow-heirs with Christ, let us abide in the peace of Christ; if we are sons of God, we ought to be peacemakers. "Blessed," says He, "are the peacemakers; for they shall be called the sons of God."[3163] It behoves the sons of God to be peacemakers, gentle in heart, simple in speech, agreeing in affection, faithfully linked to one another in the bonds of unanimity.

25. This unanimity formerly prevailed among the apostles; and thus the new assembly of believers, keeping the Lord's commandments, maintained its charity. Divine Scripture proves this, when it says, "But the multitude of them which believed were of one heart and of one soul."[3164] And again: "These all continued with one mind in prayer with the women, and Mary the mother of Jesus, and with His brethren."[3165] And thus[3166] they prayed with effectual prayers; thus they were able with confidence to obtain whatever they asked from the Lord's mercy.

26. But in us unanimity is diminished in proportion as liberality of working is decayed. Then they used to give for sale houses and estates; and that they might lay up for themselves treasures in heaven, presented to the apostles the price of them, to be distributed for the use of the poor. But now we do not even give the tenths from our patrimony; and while our Lord bids us sell, we rather buy and increase our store. Thus has the vigour of faith dwindled away among us; thus has the strength of believers grown weak. And therefore the Lord, looking to our days, says in His Gospel, "When the Son of man cometh, think you that He shall find faith on the earth?"[3167] We see that what He foretold has come to pass. There is no faith in the fear of God, in the law of righteousness, in love, in labour; none considers the fear of futurity, and none takes to heart the day of the Lord, and the wrath of God, and the punishments to come upon unbelievers, and the eternal torments decreed for the faithless. That which our conscience would fear if it believed, it fears not because it does not at all believe. But if it believed, it would also take heed; and if it took heed, it would escape.

[3161] Ps. xxxiv. 12, 13.

[3162] John xiv. 27.

[3163] Matt. v. 9.

[3164] Acts iv. 32. [Bernard., Epist. ccxxxviii., *Opp.* i. 502.]

[3165] Acts i. 14.

[3166] Some interpolate "because."

[3167] Luke xviii. 8.

27. Let us, beloved brethren, arouse ourselves as much as we can; and breaking the slumber of our ancient listlessness, let us be watchful to observe and to do the Lord's precepts. Let us be such as He Himself has bidden us to be, saying, "Let your loins be girt, and your lamps burning;[3168] and ye yourselves like unto men that wait for their Lord, when He shall come from the wedding, that when He cometh and knocketh, they may open to Him. Blessed are those servants whom their Lord, when He cometh, shall find watching."[3169] We ought to be girt about, lest, when the day of setting forth comes, it should find us burdened and entangled. Let our light shine in good works, and glow in such wise as to lead us from the night of this world to the daylight of eternal brightness. Let us always with solicitude and caution wait for the sudden coming of the Lord, that when He shall knock, our faith may be on the watch, and receive from the Lord the reward of our vigilance. If these commands be observed, if these warnings and precepts be kept, we cannot be overtaken in slumber by the deceit of the devil; but we shall reign with Christ in His kingdom as servants that watch.

[3168] Some read, "in your hands."

[3169] Luke xii. 35.

Treatise II.[3170]

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On the Dress of Virgins.

Argument.—Cyprian Celebrates the Praises of Discipline, and Proves Its Usefulness from Scripture. Then, Describing the Glory, Honour, and Merits of Virginity, and of Those Who Had Vowed and Dedicated Their Virginity to Christ, He Teaches that Continence Not Only Consists in Fleshly Purity, But Also in Seemliness of Dress and Ornament, and that Even Wealth Did Not Excuse Superfluous Care for Dress on the Part of Those Who Had Already Renounced the World. Rather, Since the Apostle Prescribes Even to Married Women a Dress to Be Regulated by Fitting Limits, Moderation Ought Even More to Be Observed by a Virgin. Therefore, Even If She Be Wealthy, She Should Consider Certainly How to Use Wealth, But for Good Purposes, for Those Things Which God Has Commanded, to Wit, for Being Spent on the Poor.[3171] Moreover, Also, He Forbids to Virgins Those Things Which Had Negligently Come into Use, as Being Present at Weddings, as Well as Going to Promiscuous Bathing-Places. Finally, in a Brief Epilogue,[3172] Declaring What Benefit the Virtue of Continency Affords, and What Evil It is Without, He Concludes the Book.

1. Discipline, the safeguard of hope, the bond of faith, the guide of the way of salvation, the stimulus and nourishment of good dispositions, the teacher of virtue, causes us to abide always in Christ, and to live continually for God, and to attain to the heavenly promises and to the divine rewards. To follow her is wholesome, and to turn away from her and neglect her is deadly. The Holy Spirit says in the Psalms, "Keep discipline, lest perchance the Lord be angry, and ye perish from the right way, when His wrath is quickly kindled against you."[3173] And again: "But unto the ungodly saith God, "Why dost thou preach my laws,

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[3170] The deacon Pontius, in his life of Cyprian, in few words comprises the argument of the following treatise. "Who," says he, "would restrain virgins into a fitting discipline of modesty, and a dress meet for holiness, as if with a bridle of the Lord's lessons?"

[3171] After this he teaches from the Apostle, and from the third chapter of Isaiah also, that distinctions of dress and ornaments are more suited to prostitutes than to virgins; and he infers that, while so many things are offensive to God, more especially are the sumptuous ornaments of women; and therefore making a transition from superfluous ornament to the different kinds of dyes and paints, he forbids such things, not only to virgins, but absolutely also to married women, who assuredly cannot with impunity strive to improve, to transfigure, and to adulterate God's work.

[3172] [Written, a.d. 248. Compare Tertullian, vol. iv. p. 14.]

[3173] Ps. ii. 12.

and takest my covenant into thy mouth? Whereas thou hatest discipline, and hast cast my words behind thee."[3174] And again we read: "He that casteth away discipline is miserable."[3175] And from Solomon we have received the mandates of wisdom, warning us: "My son, despise not thou the discipline of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He correcteth."[3176] But if God rebukes whom He loves, and rebukes him for the very purpose of amending him, brethren also, and especially priests, do not hate, but love those whom they rebuke, that they may mend them; since God also before predicted by Jeremiah, and pointed to our times, when he said, "And I will give you shepherds according to my heart: and they shall feed you with the food of discipline."[3177]

2. But if in Holy Scripture discipline is frequently and everywhere prescribed, and the whole foundation of religion and of faith proceeds from obedience and fear; what is more fitting for us urgently to desire, what more to wish for and to hold fast, than to stand with roots strongly fixed, and with our houses based with solid mass upon the rock unshaken by the storms and whirlwinds of the world, so that we may come by the divine precepts to the rewards of God? considering as well as knowing that our members, when purged from all the filth of the old contagion by the sanctification of the laver of life, are God's temples, and must not be violated nor polluted, since he who does violence to them is himself injured. We are the worshippers and priests of those temples; let us obey Him whose we have already begun to be. Paul tells us in his epistles, in which he has formed us to a course of living by divine teaching, "Ye are not your own, for ye are bought with a great price; glorify and bear God in your body."[3178] Let us glorify and bear God in a pure and chaste body, and with a more complete obedience; and since we have been redeemed by the blood of Christ, let us obey and give furtherance to the empire of our Redeemer by all the obedience of service, that nothing impure or profane may be brought into the temple of God, lest He should be offended, and forsake the temple which He inhabits. The words of the Lord giving health and teaching, as well curing as warning, are: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."[3179] He gives the course of life, He gives the law of innocency after He has conferred health, nor suffers the man afterwards to wander with free and unchecked reins, but more severely threatens him who is again enslaved by those same things of which he had been healed, because it is doubtless a smaller fault to have sinned

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[3174] Ps. l. 17.

[3175] Wisd. iii. 11.

[3176] Prov. iii. 11.

[3177] Jer. iii. 15.

[3178] 1 Cor. vi. 19.

[3179] John v. 14.

before, while as yet you had not known God's discipline; but there is no further pardon for sinning after you have begun to know God. And, indeed, let as well men as women, as well boys as girls; let each sex and every age observe this, and take care in this respect, according to the religion and faith which they owe to God, that what is received holy and pure from 43
the condescension of the Lord be preserved with a no less anxious fear.[3180]

3. My address is now to virgins, whose glory, as it is more eminent, excites the greater interest. This is the flower of the ecclesiastical seed,[3181] the grace and ornament of spiritual endowment, a joyous disposition, the wholesome and uncorrupted work of praise and honour, God's image answering to the holiness of the Lord, the more illustrious portion of Christ's flock. The glorious fruitfulness of Mother Church rejoices by their means, and in them abundantly flourishes; and in proportion as a copious virginity is added to her number, so much the more it increases the joy of the Mother. To these I speak, these I exhort with affection rather than with power; not that I would claim—last and least, and very conscious of my lowliness as I am—any right to censure, but because, being unceasingly careful even to solicitude, I fear more from the onset of Satan.

4. For that is not an empty carefulness nor a vain fear, which takes counsel for the way of salvation, which guards the commandments of the Lord and of life; so that they who have dedicated themselves to Christ, and who depart from carnal concupiscence, and have vowed themselves to God as well in the flesh as in the spirit, may consummate their work, destined as it is to a great reward, and may not study any longer to be adorned or to please anybody but their Lord, from whom also they expect the reward of virginity; as He Himself says: "All men cannot receive this word, but they to whom it is given. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there are eunuchs which have made themselves eunuchs for the kingdom of heaven's sake."[3182] Again, also by this word of the angel the gift of continency is set forth, and virginity is preached: "These are they which have not defiled themselves with women, for they have remained virgins; these are they which follow the Lamb whithersoever He goeth."[3183] For not only thus does the Lord promise the grace of continency to men, and pass over women; but since the woman is a portion of the man, and is taken and formed from him, God in Scripture almost always speaks to the Protoplast, the first formed, because they are two in one flesh, and in the male is at the same time signified the woman also.

[3180] One codex adds here: "since it is written, 'He who perseveres unto the end, the same shall be saved.'"

[3181] Otherwise, "These are the flowers of the ecclesiastical seed."

[3182] Matt. xix. 11.

[3183] Apoc. xiv. 4.

5. But if continency follows Christ, and virginity is destined for the kingdom of God, what have they to do with earthly dress, and with ornaments, wherewith while they are striving to please men they offend God? Not considering that it is declared, “They who please men are put to confusion, because God hath despised them;”[3184] and that Paul also has gloriously and sublimely uttered, “If I yet pleased men, I should not be the servant of Christ.”[3185] But continence and modesty consist not alone in purity of the flesh, but also in seemliness, as well as in modesty of dress and adornment; so that, according to the apostle, she who is unmarried may be holy both in body and in spirit. Paul instructs and teaches us, saying, “He that is unmarried careth for the things of the Lord, how he may please God: but he who has contracted marriage careth for the things which are of this world, how he may please his wife. So both the virgin and the unmarried woman consider those things which are the Lord’s, that they may be holy both in body and spirit.”[3186] A virgin ought not only to be so, but also to be perceived and believed to be so: no one on seeing a virgin should be in any doubt as to whether she is one. Perfectness should show itself equal in all things; nor should the dress of the body discredit the good of the mind. Why should she walk out adorned? Why with dressed hair, as if she either had or sought for a husband? Rather let her dread to please if she is a virgin; and let her not invite her own risk, if she is keeping herself for better and divine things. They who have not a husband whom they profess that they please, should persevere, sound and pure not only in body, but also in spirit. For it is not right that a virgin should have her hair braided for the appearance of her beauty, or boast of her flesh and of its beauty, when she has no struggle greater than that against her flesh, and no contest more obstinate than that of conquering and subduing the body.

6. Paul proclaims in a loud and lofty voice, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”[3187] And yet a virgin in the Church glories concerning her fleshly appearance and the beauty of her body! Paul adds, and says, “For they that are Christ’s have crucified their flesh, with its faults and lusts.”[3188] And she who professes to have renounced the lusts and vices of the flesh, is found in the midst of those very things which she has renounced! Virgin, thou art taken, thou art exposed, thou boastest one thing and affectest another. You sprinkle yourself with the stains of carnal concupiscence, although you are a candidate of purity and modesty. “Cry,” says the Lord to Isaiah, “All flesh is grass, and all the glory of it as the flower of the grass: the grass withereth, and the flower fadeth; but the word of the Lord endureth

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[3184] Ps. liii. 5.

[3185] Gal. i. 10.

[3186] 1 Cor. vii. 32.

[3187] Gal. vi. 14.

[3188] Gal. v. 24.

for ever."[3189] It is becoming for no Christian, and especially it is not becoming for a virgin, to regard any glory and honour of the flesh, but only to desire the word of God, to embrace benefits which shall endure for ever. Or, if she must glory in the flesh, then assuredly let her glory when she is tortured in confession of the name; when a woman is found to be stronger than the tortures; when she suffers fire, or the cross, or the sword, or the wild beasts, that she may be crowned. These are the precious jewels of the flesh, these are the better ornaments of the body.

7. But there are some rich women, and wealthy in the fertility of means, who prefer their own wealth, and contend that they ought to use these blessings. Let them know first of all that she is rich who is rich in God; that she is wealthy who is wealthy in Christ; that those are blessings which are spiritual, divine, heavenly, which lead us to God, which abide with us in perpetual possession with God. But whatever things are earthly, and have been received in this world, and will remain here with the world, ought so to be contemned even as the world itself is contemned, whose pomps and delights we have already renounced when by a blessed passage we came to God. John stimulates and exhorts us, witnessing with a spiritual and heavenly voice. "Love not the world," says he, "neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, is lust of the flesh, and the lust of the eyes, and the pride of life, which is not from the Father, but is of the lust of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, even as God also abideth for ever."[3190] Therefore eternal and divine things are to be followed, and all things must be done after the will of God, that we may follow the divine footsteps and teachings of our Lord, who warned us, and said, "I came down from heaven, not to do my own will, but the will of Him that sent me."[3191] But if the servant is not greater than his lord, and he that is freed owes obedience to his deliverer, we who desire to be Christians ought to imitate what Christ said and did. It is written, and it is read and heard, and is celebrated for our example by the Church's mouth, "He that saith he abideth in Christ, ought himself also so to walk even as He walked."[3192] Therefore we must walk with equal steps; we must strive with emulous walk. Then the following of truth answers to the faith of our name, and a reward is given to the believer, if what is believed is also done.

8. You call yourself wealthy and rich; but Paul meets your riches, and with his own voice prescribes for the moderating of your dress and ornament within a just limit. "Let women," said he, "adorn themselves with shamefacedness and sobriety, not with broidered hair, nor

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[3189] Isa. xl. 6.

[3190] 1 John ii. 15–17.

[3191] John vi. 38.

[3192] 1 John ii. 6.

gold, nor pearls, nor costly array, but as becometh women professing chastity, with a good conversation."[3193] Also Peter consents to these same precepts, and says, "Let there be in the woman not the outward adorning of array, or gold, or apparel, but the adorning of the heart."[3194] But if these also warn us that the women who are accustomed to make an excuse for their dress by reference to their husband, should be restrained and limited by religious observance to the Church's discipline, how much more is it right that the virgin should keep that observance, who has no excuse for adorning herself, nor can the deceitfulness of her fault be laid upon another, but she herself remains in its guilt!

9. You say that you are wealthy and rich. But not everything that can be done ought also to be done; nor ought the broad desires that arise out of the pride of the world to be extended beyond the honour and modesty of virginity; since it is written, "All things are lawful, but all things are not expedient: all things are lawful, but all things edify not."[3195] For the rest, if you dress your hair sumptuously, and walk so as to draw attention in public, and attract the eyes of youth upon you, and draw the sighs of young men after you, nourish the lust of concupiscence, and inflame the fuel of sighs, so that, although you yourself perish not, yet you cause others to perish, and offer yourself, as it were, a sword or poison to the spectators; you cannot be excused on the pretence that you are chaste and modest in mind. Your shameful dress and immodest ornament accuse you; nor can you be counted now among Christ's maidens and virgins, since you live in such a manner as to make yourselves objects of desire.

10. You say that you are wealthy and rich; but it becomes not a virgin to boast of her riches, since Holy Scripture says, "What hath pride profited us? or what benefit hath the vaunting of riches conferred upon us? And all these things have passed away like a shadow."[3196] And the apostle again warns us, and says, "And they that buy, as though they bought not; and they that possess, as though they possessed not; and they that use this world, as though they used it not. For the fashion of this world passeth away."[3197] 43 Peter also, to whom the Lord commends His sheep to be fed and guarded, on whom He placed and founded the Church, says indeed that he has no silver and gold, but says that he is rich in the grace of Christ—that he is wealthy in his faith and virtue—wherewith he performed many great works with miracle, wherewith he abounded in spiritual blessings to the grace of glory. These riches, this wealth, she cannot possess, who had rather be rich to this world than to Christ.

[3193] 1 Tim. ii. 9, 10.

[3194] 1 Pet. iii. 3, 4.

[3195] 1 Cor. x. 23.

[3196] Wisd. v. 8.

[3197] 1 Cor. vii. 30, 31.

11. You say that you are wealthy and rich, and you think that you should use those things which God has willed you to possess. Use them, certainly, but for the things of salvation; use them, but for good purposes; use them, but for those things which God has commanded, and which the Lord has set forth. Let the poor feel that you are wealthy; let the needy feel that you are rich. Lend your estate to God; give food to Christ. Move *Him* by the prayers of many[3198] to grant you to carry out the glory of virginity, and to succeed in coming to the Lord's rewards. There entrust your treasures, where no thief digs through, where no insidious plunderer breaks in. Prepare for yourself possessions; but let them rather be heavenly ones, where neither rust wears out, nor hail bruises, nor sun burns, nor rain spoils your fruits constant and perennial, and free from all contact of worldly injury. For in this very matter you are sinning against God, if you think that riches were given you by Him for this purpose, to enjoy them thoroughly, without a view to salvation. For God gave man also a voice; and yet love-songs and indecent things are not on that account to be sung. And God willed iron to be for the culture of the earth, but not on that account must murders be committed. Or because God ordained incense, and wine, and fire, are we thence to sacrifice to idols? Or because the flocks of cattle abound in your fields, ought you to immolate victims and offerings to the gods? Otherwise a large estate is a temptation, unless the wealth minister to good uses; so that every man, in proportion to his wealth, ought by his patrimony rather to redeem his transgressions than to increase them.

12. The characteristics of ornaments, and of garments, and the allurements of beauty, are not fitting for any but prostitutes and immodest women; and the dress of none is more precious than of those whose modesty is lowly.[3199] Thus in the Holy Scriptures, by which the Lord wished us to be both instructed and admonished, the harlot city is described more beautifully arrayed and adorned, and with her ornaments; and the rather on account of those very ornaments about to perish. "And there came," it is said, "one of the seven angels, which had the seven phials, and talked with me, saying, Come hither, I will show thee the judgment of the great whore, that sitteth upon many waters, with whom the kings of the earth have committed fornication. And he carried me away in spirit; and I saw a woman sit upon a beast, and that woman was arrayed in a purple and scarlet mantle, and was adorned with gold, and precious stones, and pearls, having a golden cup in her hand, full of curses, and filthiness, and fornication of the whole earth."[3200] Let chaste and modest virgins avoid

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[3198] The meaning is,—gifts to the poor will induce them to pray for the virgin, and in answer to their prayers, God will grant her the glory of virginity. [Luke xvi. 9.]

[3199] Perhaps this sentence would be more literally translated, "and the dress of no women is, generally speaking, more expensive than the dress of those whose modesty is cheap;" i.e., who have no modesty at all, or very little.

[3200] Apoc. xvii. 1.

the dress of the unchaste, the manners of the immodest, the ensigns of brothels, the ornaments of harlots.

13. Moreover Isaiah, full of the Holy Spirit, cries out and chides the daughters of Sion, corrupted with gold, and silver, and raiment, and rebukes them, affluent as they were in pernicious wealth, and departing from God for the sake of the world's delights. "The daughters of Sion," says he, "are haughty, and walk with stretched-out neck and beckoning of the eyes, trailing their gowns as they go, and mincing with their feet. And God will humble the princely daughters of Sion, and the Lord will unveil their dress; and the Lord will take away the glory of their apparel, and their ornaments, and their hair, and their curls, and their round tires like the moon, and their crisping-pins, and their bracelets, and their clusters of pearls, and their armlets and rings, and earrings, and silks woven with gold and hyacinth. And instead of a sweet smell there shall be dust; and thou shalt be girt with a rope instead of with a girdle; and for a golden ornament of thy head thou shalt have baldness."[3201] This God blames, this He marks out: hence He declares that virgins are corrupted; hence, that they have departed from the true and divine worship. Lifted up, they have fallen; with their heads adorned, they merited dishonour and disgrace. Having put on silk and purple, they cannot put on Christ; adorned with gold, and pearls, and necklaces, they have lost the ornaments of the heart and spirit. Who would not execrate and avoid that which has been the destruction of another? Who would desire and take up that which has served as the sword and weapon for the death of another? If he who had drunk should die by draining the cup, you would know that what he had drunk was poison; if, on taking food, he who had taken it were to perish, you would know that what, when taken could kill, was deadly; nor would you eat or drink of that whence you had before seen that others had perished. Now what ignorance of truth is it, what madness of mind, to wish for that which both has hurt and always will hurt and to think that you yourself will not perish by those means whereby you know that others have perished!

14. For God neither made the sheep scarlet or purple, nor taught the juices of herbs and shell-fish to dye and colour wool, nor arranged necklaces with stones set in gold, and with pearls distributed in a woven series or numerous cluster, wherewith you would hide the neck which He made; that what God formed in man may be covered, and that may be seen upon it which the devil has invented in addition. Has God willed that wounds should be made in the ears, wherewith infancy, as yet innocent, and unconscious of worldly evil, may be put to pain, that subsequently from the scars and holes of the ears precious beads may hang, heavy, if not by their weight, still by the amount of their cost? All which things sinning and apostate angels put forth by their arts, when, lowered to the contagious of earth, they forsook their heavenly vigour. They taught them also to paint the eyes with blackness drawn

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[3201] Isa. iii. 16.

round them in a circle, and to stain the cheeks with a deceitful red, and to change the hair with false colours, and to drive out all truth, both of face and head, by the assault of their own corruption.

15. And indeed in that very matter, for the sake of the fear which faith suggests to me, for the sake of the love which brotherhood requires, I think that not virgins only and widows, but married women also, and all of the sex alike, should be admonished, that the work of God and His fashioning and formation ought in no manner to be adulterated, either with the application of yellow colour, or with black dust or rouge, or with any kind of medicament which can corrupt the native lineaments. God says, "Let us make man in our image and likeness;"[3202] and does any one dare to alter and to change what God has made? They are laying hands on God when they try to re-form that which He formed, and to transfigure it, not knowing that everything which comes into being is God's work, everything that is changed is the devil's. If any artist, in painting, were to delineate in envious colouring the countenance and likeness and bodily appearance of any one; and the likeness being now painted and completed, another person were to lay hands on it, as if, when it was already formed and already painted, he, being more skilled, could amend it, a serious wrong and a just cause of indignation would seem natural to the former artist. And do you think yourself likely with impunity to commit a boldness of such wicked temerity, an offence to God the artificer? For although you may not be immodest among men, and are not unchaste with your seducing dyes, yet when those things which belong to God are corrupted and violated, you are engaged in a worse adultery. That you think yourself to be adorned, that you think your hair to be dressed, is an assault upon the divine work, is a prevarication of the truth.

16. The voice of the warning apostle is, "Purge out the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."[3203] But are sincerity and truth preserved, when what is sincere is polluted by adulterous colours, and what is true is changed into a lie by the deceitful dyes of medicaments? Your Lord says, "Thou canst not make one hair white or black;"[3204] and you, in order to overcome the word of your Lord, will be more mighty than He, and stain your hair with a daring endeavour and with profane contempt. With evil presage of the future, you make a beginning to yourself already of flame-coloured hair; and sin (oh, wickedness!) with your head—that is, with the nobler part of your body! And although it is written of the Lord, "His head and His hair were white like wool or snow,"[3205] you curse that whiteness and hate that hoariness which is like to the Lord's head.

[3202] Gen. i. 26.

[3203] 1 Cor. v. 7.

[3204] Matt. v. 36.

[3205] Apoc. i. 14.

17. Are you not afraid, I entreat you, being such as you are, that when the day of resurrection comes, your Maker may not recognise you again, and may turn you away when you come to His rewards and promises, and may exclude you, rebuking you with the vigour of a Censor and Judge, and say: "This is not my work, nor is this our image. You have polluted your skin with a false medicament, you have changed your hair with an adulterous colour, your face is violently taken possession of by a lie, your figure is corrupted, your countenance is another's. You cannot see God, since your eyes are not those which God made, but those which the devil has spoiled. You have followed him, you have imitated the red and painted eyes of the serpent. As you are adorned in the fashion of your enemy, with him also you shall burn by and by." Are not these, I beg, matters to be reflected on by God's servants? Are they not always to be dreaded day and night? Let married women see to it, in what respect they are flattering themselves concerning the solace of their husbands with the desire of 435 pleasing them, and while they put them forward indeed as their excuse, they make them partners in the association of guilty consent. Virgins, assuredly, to whom this address is intended to appeal, who have adorned themselves with arts of this kind, I should think ought not to be counted among virgins, but, like infected sheep and diseased cattle, to be driven from the holy and pure flock of virginity, lest by living together they should pollute the rest with their contagion; lest they ruin others even as they have perished themselves.

18. And since we are seeking the advantage of continency, let us also avoid everything that is pernicious and hostile to it. And I will not pass over those things, which while by negligence they come into use, have made for themselves a usurped licence, contrary to modest and sober manners. Some are not ashamed to be present at marriage parties, and in that freedom of lascivious discourse to mingle in unchaste conversation, to hear what is not becoming, to say what is not lawful, to expose themselves, to be present in the midst of disgraceful words and drunken banquets, by which the ardour of lust is kindled, and the bride is animated to bear, and the bridegroom to dare lewdness.[3206] What place is there at weddings for her whose mind is not towards marriage? Or what can there be pleasant or joyous in those engagements for her, where both desires and wishes are different from her own? What is learnt there—what is seen? How greatly a virgin falls short of her resolution, when she who had come there modest goes away immodest! Although she may remain a virgin in body and mind, yet in eyes, in ears, in tongue, she has diminished the virtues that she possessed.

19. But what of those who frequent promiscuous baths; who prostitute to eyes that are curious to lust, bodies that are dedicated to chastity and modesty? They who disgracefully behold naked men, and are seen naked by men, do they not themselves afford enticement

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[3206] [The utterly intolerable paganism here exposed, and fully sustained by Martial and other Latin poets, accounts for much of the discipline of the early Church, and its excessive laudations of virginity.]

to vice, do they not solicit and invite the desires of those present to their own corruption and wrong? “Let every one,” say you, “look to the disposition with which he comes thither: my care is only that of refreshing and washing my poor body.” That kind of defence does not clear you, nor does it excuse the crime of lasciviousness and wantonness. Such a washing defiles; it does not purify nor cleanse the limbs, but stains them. You behold no one immodestly, but you yourself are gazed upon immodestly. You do not pollute your eyes with disgraceful delight, but in delighting others you yourself are polluted. You make a show of the bathing-place; the places where you assemble are fouler than a theatre. There all modesty is put off together with the clothing of garments, the honour and modesty of the body is laid aside; virginity is exposed, to be pointed at and to be handled. And now, then, consider whether when you are clothed you are modest among men, when the boldness of nakedness has conduced to immodesty.

20. For this reason, therefore, the Church frequently mourns over her virgins; hence she groans at their scandalous and detestable stories; hence the flower of her virgins is extinguished, the honour and modesty of continency are injured, and all its glory and dignity are profaned. Thus the hostile besieger insinuates himself by his arts; thus by snares that deceive, by secret ways, the devil creeps in. Thus, while virgins wish to be more carefully adorned, and to wander with more liberty, they cease to be virgins, corrupted by a furtive dishonour; widows before they are married, adulterous, not to their husband, but to Christ. In proportion as they had been as virgins destined to great rewards, so will they experience great punishments for the loss of their virginity.

21. Therefore hear me, O virgins, as a parent; hear, I beseech you, one who fears while he warns; hear one who is faithfully consulting for your advantage and your profit. Be such as God the Creator made you; be such as the hand of your Father ordained you. Let your countenance remain in you incorrupt, your neck unadorned, your figure simple; let not wounds be made in your ears, nor let the precious chain of bracelets and necklaces circle your arms or your neck; let your feet be free from golden bands, your hair stained with no dye, your eyes worthy of beholding God. Let your baths be performed with women, among whom your bathing is modest.[3207] Let the shameless feasts and lascivious banquets of marriages be avoided, the contagion of which is perilous. Overcome dress, since you are a virgin; overcome gold, since you overcome the flesh and the world. It is not consistent to be unable to be conquered by the greater, and to be found no match for the less. Strait and narrow is the way which leadeth to life; hard and difficult is the track which tends to glory.

[3207] Otherwise read, “among you;” or possibly, “whose bathing is modest towards you.”

By this pathway the martyrs progress, the virgins pass, the just of all kinds advance. Avoid the broad and roomy ways. There are deadly snares and death-bringing pleasures; there the devil flatters, that he may deceive; smiles, that he may do mischief; entices, that he may slay. The first fruit for the martyrs is a hundred-fold; the second is yours, sixty-fold. As with the martyrs there is no thought of the flesh and of the world, no small, and trifling, and delicate encounter; so also in you, whose reward is second in grace, let there be the strength in endurance next to theirs. The ascent to great things is not easy. What toil we suffer, what labour, when we endeavour to ascend the hills and the tops of mountains! What, then, that we may ascend to heaven? If you look to the reward of the promise, your labour is less. Immortality is given to the persevering, eternal life is set before them; the Lord promises a kingdom.

22. Hold fast, O virgins! hold fast what you have begun to be; hold fast what you shall be. A great reward awaits you, a great recompense of virtue, the immense advantage of chastity. Do you wish to know what ill the virtue of continence avoids, what good it possesses? "I will multiply," says God to the woman, "thy sorrows and thy groanings; and in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."[3208] You are free from this sentence. You do not fear the sorrows and the groans of women. You have no fear of child-bearing; nor is your husband lord over you; but your Lord and Head is Christ, after the likeness and in the place of the man; *with that of men* your lot and your condition is equal. It is the word of the Lord which says, "The children of this world beget and are begotten; but they who are counted worthy of that world, and of the resurrection from the dead, neither marry nor are given in marriage: neither shall they die any more: for they are equal to the angels of God, being the children of the resurrection."[3209] That which we shall be, you have already begun to be. You possess already in this world the glory of the resurrection. You pass through the world without the contagion of the world; in that you continue chaste and virgins, you are equal to the angels of God. Only let your virginity remain and endure substantial and uninjured; and as it began bravely, let it persevere continuously, and not seek the ornaments of necklaces nor garments, but of conduct. Let it look towards God and heaven, and not lower to the lust of the flesh and of the world, the eyes uplifted *to things* above, or set them upon earthly things.

23. The first decree commanded to increase and to multiply; the second enjoined continency. While the world is still rough and void, we are propagated by the fruitful begetting of numbers, and we increase to the enlargement of the human race. Now, when the world is filled and the earth supplied, they who can receive continency, living after the manner of eunuchs, are made eunuchs unto the kingdom. Nor does the Lord command this, but He exhorts it; nor does He impose the yoke of necessity, since the free choice of the will is left.

[3208] Gen. iii. 16.

[3209] Luke xx. 35, 36.

But when He says that in His Father's house are many mansions, He points out the dwellings of the better habitation. Those better habitations you are seeking; cutting away the desires of the flesh, you obtain the reward of a greater grace in the heavenly home. All indeed who attain to the divine gift and inheritance by the sanctification of baptism, therein put off the old man by the grace of the saving laver, and, renewed by the Holy Spirit from the filth of the old contagion, are purged by a second nativity. But the greater holiness and truth of that repeated birth belongs to you, who have no longer any desires of the flesh and of the body. Only the things which belong to virtue and the Spirit have remained in you to glory. It is the apostle's word whom the Lord called His chosen vessel, whom God sent to proclaim the heavenly command: "The first man," says he, "is from the earth, of earth; the second man is from heaven. Such as is the earthy, such are they also who are earthy; and such as is the heavenly, such also are the heavenly. As we have borne the image of him who is earthy, let us also bear the image of Him who is heavenly."[3210] Virginity bears this image, integrity bears it, holiness bears it, and truth. Disciplines which are mindful of God bear it, retaining righteousness with religion, stedfast in faith, humble in fear, brave to all suffering, meek to sustain wrong, easy to show mercy, of one mind and one heart in fraternal peace.

24. Every one of which things, O good virgins, you ought to observe, to love, to fulfil, who, giving yourselves to God and Christ, are advancing in both the higher and better part to the Lord, to whom you have dedicated yourselves. You that are advanced in years, suggest a teaching to the younger. You that are younger, give a stimulus to your coevals. Stir one another up with mutual exhortations; provoke to glory by rival proofs of virtue. Endure bravely, go on spiritually, attain happily. Only remember us at that time, when virginity shall begin to be rewarded in you.

[3210] 1 Cor. xv. 47.

Treatise III.[3211]

On the Lapsed.[3212]

Argument.—Having Enlarged Upon the Unlooked-for Peace of the Church, and the Constancy of the Confessors and Those Who Had Stood Fast in the Faith; And Then with Extreme Grief Having Pointed to the Downfall of the Lapsed, and Unfolded the Causes of the Bygone Persecution, Namely, the Neglect of Discipline, and the Sins of the Faithful; Our Author Severely Reproaches the Lapsed, That, at the Very First Words of the Enemy Threatening Them, They Had Sacrificed to Idols, and Had Not Rather Withdrawn, According to Christ's Counsel.[3213] Lastly, He Warns His Readers to Avoid the Novatians, Confuting Their Heresy with Many Scriptures.

1. Behold, beloved brethren, peace is restored to the Church; and although it lately seemed to incredulous people difficult, and to traitors impossible, our security is by divine aid and retribution re-established. Our minds return to gladness; and the season of affliction and the cloud being dispersed, tranquillity and serenity have shone forth once more. Praises must be given to God, and His benefits and gifts must be celebrated with giving of thanks, although even in the time of persecution our voice has not ceased to give thanks. For not even an enemy has so much power as to prevent us, who love the Lord with our whole heart, and life, and strength, from declaring His blessings and praises always and everywhere with glory. The day earnestly desired, by the prayers of all has come; and after the dreadful and loathsome darkness of a long night, the world has shone forth irradiated by the light of the Lord.

2. We look with glad countenances upon confessors illustrious with the heraldry of a good name, and glorious with the praises of virtue and of faith; clinging to them with holy

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[3211] [Written a.d. 251.]

[3212] Cyprian had frequently promised, that as soon as peace should be restored to the Church, he would write something definite on the subject of the lapsed; and in the following treatise he fulfils his promise.

[3213] Now that they had been polluted with sacrifices, contrary to the law of the Gospel, before their sins were atoned for, before confession of their crime had been made, they were doing violence to the body and blood of the Lord, and were extorting communion and peace from certain presbyters, without the bishop's judgment. He exhorts them accordingly, in many words, that,—deterred by the divine vengeance on certain of the lapsed who had communicated unworthily, and animated by the example of those, who, although under the bondage of no crime, either of sacrifice or of certificate, yet, because they had even thought of these things, confessed with grief and sincerity the actual sin to God's priests and made avowal,—they should confess their sin, to public repentance and full satisfaction.

kisses, we embrace them long desired with insatiable eagerness. The white-robed cohort of Christ's soldiers is here, who in the fierce conflict have broken the ferocious turbulence of an urgent persecution, having been prepared for the suffering of the dungeon, armed for the endurance of death. Bravely you have resisted the world: you have afforded a glorious spectacle in the sight of God; you have been an example to your brethren that shall follow you. That religious voice has named the name of Christ, in whom it has once confessed that it believed; those illustrious hands, which had only been accustomed to divine works, have resisted the sacrilegious sacrifices; those lips, sanctified by heavenly food after the body and blood of the Lord, have rejected the profane contacts and the leavings of the idols. Your head has remained free from the impious and wicked veil[3214] with which the captive heads of those who sacrificed were there veiled; your brow, pure with the sign of God, could not bear the crown of the devil, but reserved itself for the Lord's crown. How joyously does your Mother Church receive you in her bosom, as you return from the battle! How blissfully, how gladly, does she open her gates, that in united bands you may enter, bearing the trophies from a prostrate enemy! With the triumphing men come women also, who, while contending with the world, have also overcome their sex; and virgins also come with the double glory of their warfare, and boys transcending their years with their virtues.[3215] Moreover, also, the rest of the multitude of those who stand fast follow your glory, and accompany your footsteps with the insignia of praise, very near to, and almost joined with, your own. In them also is the same sincerity of heart, the same soundness of a tenacious faith. Resting on the unshaken roots of the heavenly precepts, and strengthened by the evangelical traditions, the prescribed banishment, the destined tortures, the loss of property, the bodily punishments, have not terrified them. The days for proving their faith were limited beforehand; but he who remembers that he has renounced the world knows no day of worldly appointment, neither does he who hopes for eternity from God calculate the seasons of earth any more.

3. Let none, my beloved brethren, let none depreciate this glory; let none by malignant dispraise detract from the uncorrupted stedfastness of those who have stood. When the day appointed for denying was gone by, every one who had not professed within that time not to be a Christian, confessed that he was a Christian. It is the first title to victory to confess the Lord under the violence of the hands of the Gentiles. It is the second step to glory to be withdrawn by a cautious retirement, and to be reserved for the Lord. The former is a public, the latter is a private confession. The former overcomes the judge of this world; the latter, content with God as its judge, keeps a pure conscience in integrity of heart. In the former case there is a readier fortitude; in the latter, solicitude is more secure. The former, as his 438

[3214] The veiled head was the sign of Roman worship.—*Oxford trans.* [This helps to interpret 1 Cor. xi. 4 which was equally against the Jewish practice.]

[3215] Some read, with very uncertain authority, "with the virtues of continency."

hour approached, was already found mature; the latter perhaps was delayed, who, leaving his estate, withdrew for a while, because he would not deny, but would certainly confess if he too had been apprehended.

4. One cause of grief saddens these heavenly crowns of martyrs, these glorious spiritual confessions, these very great and illustrious virtues of the brethren who stand; which is, that the hostile violence has torn away a part of our own bowels, and thrown it away in the destructiveness of its own cruelty. What shall I do in this matter, beloved brethren? Wavering in the various tide of feeling, what or how shall I speak? I need tears rather than words to express the sorrow with which the wound of our body should be bewailed, with which the manifold loss of a people once numerous should be lamented. For whose heart is so hard or cruel, who is so unmindful of brotherly love, as, among the varied ruins of his friends, and the mournful relics disfigured with all degradation, to be able to stand and to keep dry eyes, and not in the breaking out of his grief to express his groanings rather with tears than with words? I grieve, brethren, I grieve with you; nor does my own integrity and my personal soundness beguile me to the soothing of my griefs, since it is the shepherd that is chiefly wounded in the wound of his flock. I join my breast with each one, and I share in the grievous burden of sorrow and mourning. I wail with the wailing, I weep with the weeping, I regard myself as prostrated with those that are prostrate. My limbs are at the same time stricken with those darts of the raging enemy; their cruel swords have pierced through my bowels; my mind could not remain untouched and free from the inroad of persecution among my downfallen brethren; sympathy has cast me down also.

5. Yet, beloved brethren, the cause of truth is to be had in view; nor ought the gloomy darkness of the terrible persecution so to have blinded the mind and feeling, that there should remain no light and illumination whence the divine precepts may be beheld. If the cause of disaster is recognised, there is at once found a remedy for the wound. The Lord has desired His family to be proved; and because a long peace had corrupted the discipline[3216] that had been divinely delivered to us, the heavenly rebuke has aroused our faith, which was giving way, and I had almost said slumbering; and although we deserved[3217] more for our sins, yet the most merciful Lord has so moderated all things, that all which has happened has rather seemed a trial than a persecution.

6. Each one was desirous of increasing his estate; and forgetful of what believers had either done before in the times of the apostles, or always ought to do, they, with the insatiable ardour of covetousness, devoted themselves to the increase of their property. Among the priests there was no devotedness of religion; among the ministers[3218] there was no sound

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[3216] [This and the whole passage which follows are cited by Wordsworth, to illustrate the times that produced a Callistus. See his *Hippol.*, p. 140.]

[3217] Some read, "to suffer."

[3218] A late version gives, "in the ministries."

faith: in their works there was no mercy; in their manners there was no discipline. In men, their beards were defaced;[3219] in women, their complexion was dyed: the eyes were falsified from what God's hand had made them; their hair was stained with a falsehood. Crafty frauds were used to deceive the hearts of the simple, subtle meanings for circumventing the brethren. They united in the bond of marriage with unbelievers; they prostituted the members of Christ to the Gentiles. They would swear not only rashly, but even more, would swear falsely; would despise those set over them with haughty swelling, would speak evil of one another with envenomed tongue, would quarrel with one another with obstinate hatred. Not a few bishops[3220] who ought to furnish both exhortation and example to others, despising their divine charge, became agents in secular business, forsook their throne, deserted their people, wandered about over foreign provinces, hunted the markets for gainful merchandise, while brethren were starving in the Church.[3221] They sought to possess money in hoards, they seized estates by crafty deceits, they increased their gains by multiplying usuries. What do not such as we deserve to suffer for sins of this kind, when even already the divine rebuke has forewarned us, and said, "If they shall forsake my law, and walk not in my judgments; if they shall profane my statutes, and shall not observe my precepts, I will visit their offences with a rod, and their sins with scourges?"[3222]

7. These things were before declared to us, and predicted. But we, forgetful of the law and obedience required of us, have so acted by our sins, that while we despise the Lord's commandments, we have come by severer remedies to the correction of our sin and probation of our faith. Nor indeed have we at last been converted to the fear of the Lord, so as to undergo patiently and courageously this our correction and divine proof. Immediately at the first words of the threatening foe, the greatest number of the brethren betrayed their faith, and were cast down, not by the onset of persecution, but cast themselves down by voluntary lapse. What unheard-of thing, I beg of you, what new thing had happened, that, as if on the 439 occurrence of things unknown and unexpected, the obligation to[3223] Christ should be dissolved with headlong rashness? Have not prophets aforetime, and subsequently apostles, told of these things? Have not they, full of the Holy Spirit, predicted the afflictions of the righteous, and always the injuries of the heathens? Does not the sacred Scripture, which ever arms our faith and strengthens with a voice from heaven the servants of God, say, "Thou shalt worship the Lord thy God, and Him only shalt thou serve?"[3224] Does it not

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[3219] [Vol. iv. p. 22. Here Cyprian's "master" seems to speak again.]

[3220] [The state of things at Rome under Callistus and his predecessor is here very delicately reflected.]

[3221] Or, "brought no aid to starving brethren in the Church."

[3222] Ps. lxxxix. 30.

[3223] "Christi sacramentum." [Like a panic in an undisciplined army.]

[3224] Deut. vi. 13.

again show the anger of the divine indignation, and warn of the fear of punishment beforehand, when it says, “They worshipped them whom their fingers have made; and the mean man boweth down, and the great man humbleth himself, and I will forgive them not?”[3225] And again, God speaks, and says, “He that sacrifices unto any gods, save unto the Lord only, shall be destroyed.”[3226] In the Gospel also subsequently, the Lord, who instructs by His words and fulfils by His deeds, teaching what should be done, and doing whatever He had taught, did He not before admonish us of whatever is now done and shall be done? Did He not before ordain both for those who deny Him eternal punishments, and for those that confess Him saving rewards?

8. From some—ah, misery!—all these things have fallen away, and have passed from memory. They indeed did not wait to be apprehended ere they ascended, or to be interrogated ere they denied. Many were conquered before the battle, prostrated before the attack. Nor did they even leave it to be said for them, that they seemed to sacrifice to idols unwillingly. They ran to the market-place of their own accord; freely they hastened to death, as if they had formerly wished it, as if they would embrace an opportunity now given which they had always desired. How many were put off by the magistrates at that time, when evening was coming on; how many even asked that their destruction might not be delayed! What violence can such a one plead as an excuse? How can he purge his crime, when it was he himself who rather used force to bring about his own ruin? When they came voluntarily to the Capitol,—when they freely approached to the obedience of the terrible wickedness,—did not their tread falter? Did not their sight darken, their heart tremble, their arms fall helplessly down? Did not their senses fail, their tongue cleave to their mouth, their speech grow weak? Could the servant of God stand there, and speak and renounce Christ, when he had already renounced the devil and the world? Was not that altar, whither he drew near to perish, to him a funeral pile? Ought he not to shudder at and flee from the devil’s altar, which he had seen to smoke, and to be redolent of a foul fœtor, as if it were the funeral and sepulchre of his life? Why bring with you, O wretched man, a sacrifice? why immolate a victim? You yourself have come to the altar an offering; you yourself have come a victim: there you have immolated your salvation, your hope; there you have burnt up your faith in those deadly fires.[3227]

9. But to many their own destruction was not sufficient. With mutual exhortations, people were urged to their ruin; death was pledged by turns in the deadly cup. And that nothing might be wanting to aggravate the crime, infants also, in the arms of their parents, either carried or conducted, lost, while yet little ones, what in the very first beginning of their nativity they had gained.[3228] Will not they, when the day of judgment comes, say, “We

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[3225] Isa. ii. 8, 9.

[3226] Ex. xxii. 20.

[3227] [Mark viii. 36.]

[3228] [The baptism of infants seems now to be general, and also the communion of infants. See sec. 25, *infra.*]

have done nothing;[3229] nor have we forsaken the Lord's bread and cup to hasten freely to a profane contact; the faithlessness of others has ruined us. We have found our parents our murderers; they have denied to us the Church as a Mother; they have denied God as a Father: so that, while we were little, and unforeseeing, and unconscious of such a crime, we were associated by others to the partnership of wickedness, and we were snared by the deceit of others?"

10. Nor is there, alas, any just and weighty reason which excuses such a crime. One's country was to be left, and loss of one's estate was to be suffered. Yet to whom that is born and dies is there not a necessity at some time to leave his country, and to suffer the loss of his estate? But let not Christ be forsaken, so that the loss of salvation and of an eternal home should be feared. Behold, the Holy Spirit cries by the prophet, "Depart ye, depart ye, go ye out from thence, touch not the unclean thing; go ye out from the midst of her, and be ye separate, that bear the vessels of the Lord."[3230] Yet those who are the vessels of the Lord and the temple of God do not go out from the midst, nor depart, that they may not be compelled to touch the unclean thing, and to be polluted and corrupted with deadly food. Elsewhere also a voice is heard from heaven, forewarning what is becoming for the servants of God to do, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."[3231] He who goes out and departs does not become a partaker of the guilt; but he will be wounded with the plagues who is found a companion 440 in the crime. And therefore the Lord commanded us in the persecution to depart and to flee; and both taught that this should be done, and Himself did it. For as the crown is given of the condescension of God, and cannot be received unless the hour comes for accepting it, whosoever abiding in Christ departs for a while does not deny his faith, but waits for the time; but he who has fallen, after refusing to depart, remained to deny it.

11. The truth, brethren, must not be disguised; nor must the matter and cause of our wound be concealed. A blind love of one's own property has deceived many; nor could they be prepared for, or at ease in, departing when their wealth fettered them like a chain. Those were the chains to them that remained—those were the bonds by which both virtue was retarded, and faith burdened, and the spirit bound, and the soul hindered; so that they who were involved in earthly things[3232] might become a booty and food for the serpent, which, according to God's sentence, feeds upon earth. And therefore the Lord the teacher of good things, forewarning for the future time, says, "If thou wilt be perfect, go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow

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[3229] Some read, "evil."

[3230] Isa. lii. 11.

[3231] Apoc. xviii. 4.

[3232] According to some, for "things" read "desires."

me."[3233] If rich men did this, they would not perish by their riches; if they laid up treasure in heaven, they would not now have a domestic enemy and assailant. Heart and mind and feeling would be in heaven, if the treasure were in heaven; nor could he be overcome by the world who had nothing in the world whereby he could be overcome.[3234] He would follow the Lord loosed and free, as did the apostles, and many in the times of the apostles, and many who forsook both their means and their relatives, and clave to Christ with undivided ties.

12. But how can they follow Christ, who are held back by the chain of their wealth? Or how can they seek heaven, and climb to sublime and lofty heights, who are weighed down by earthly desires? They think that they possess, when they are rather possessed; as slaves of their profit, and not lords with respect to their own money, but rather the bond-slaves of their money. These times and these men are indicated by the apostle, when he says, "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and in perdition. For the root of all evil is the love of money, which, while some have coveted, they have erred[3235] from the faith, and pierced themselves through with many sorrows."[3236] But with what rewards does the Lord invite us to contempt of worldly wealth? With what compensations does He atone for the small and trifling losses of this present time? "There is no man," saith He, "that leaves house, or land, or parents, or brethren, or wife, or children, for the kingdom of God's sake, but he shall receive seven fold[3237] even in this time, but in the world to come life everlasting."[3238] If we know these things, and have found them out from the truth of the Lord who promises, not only is not loss of this kind to be feared, but even to be desired; as the Lord Himself again announces and warns us, "Blessed are ye when men shall persecute you, and when they shall separate you from their company, and shall cast you out, and shall speak of your name as evil, for the Son of man's sake! Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven."[3239]

13. But (say they) subsequently tortures had come,[3240] and severe sufferings were threatening those who resisted. He may complain of tortures who has been overcome by tortures; he may offer the excuse of suffering who has been vanquished in suffering. Such

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[3233] Matt. xix. 21.

[3234] Otherwise, "could be bound."

[3235] Some substitute, "have made shipwreck of."

[3236] 1 Tim. vi. 9.

[3237] Or, "a hundred-fold."

[3238] Mark x. 29.

[3239] Luke vi. 22.

[3240] "Were at hand."

a one may ask, and say, “I wished indeed to strive bravely, and, remembering my oath, I took up the arms of devotion and faith; but as I was struggling in the encounter, varied tortures and long-continued sufferings overcame me. My mind stood firm, and my faith was strong, and my soul struggled long, unshaken with the torturing pains; but when, with the renewed barbarity of the most cruel judge, wearied out as I was, the scourges were now tearing me,[3241] the clubs bruised me, the rack strained me, the claw dug into me, the fire roasted me; my flesh deserted me in the struggle, the weakness of my bodily frame gave way,—not my mind, but my body, yielded in the suffering.” Such a plea may readily avail to forgiveness; an apology of that kind may excite compassion. Thus at one time the Lord forgave Castus and Æmilius; thus, overcome in the first encounter, they were made victors in the second battle. So that they who had formerly given way to the fires became stronger than the fires, and in that in which they had been vanquished they were conquerors. They entreated not for pity of their tears, but of their wounds; nor with a lamentable voice alone, but with laceration and suffering of body. Blood flowed instead of weeping; and instead of tears, gore poured forth from their half-scorched entrails.

14. But now, what wounds can those who are overcome show? what gashes of gaping entrails, what tortures of the limbs, in cases where it was not faith that fell in the encounter, but faithlessness that anticipated the struggle? Nor does the necessity of the crime excuse the person compelled, where the crime is committed of free will. Nor do I say this in such a way as that I would burden the cases of the brethren, but that I may rather instigate the brethren to a prayer of atonement. For, as it is written, “They who call you happy cause you to err, and destroy the paths of your feet,”[3242] he who soothes the sinner with flattering blandishments furnishes the stimulus to sin; nor does he repress, but nourishes wrong-doing. But he who, with braver counsels, rebukes at the same time that he instructs a brother, urges him onward to salvation. “As many as I love,” saith the Lord, “I rebuke and chasten.”[3243] And thus also it behoves the Lord’s priest not to mislead by deceiving concessions, but to provide with salutary remedies. He is an unskilful physician who handles the swelling edges of wounds with a tender hand, and, by retaining the poison shut up in the deep recesses of the body, increases it. The wound must be opened, and cut, and healed by the stronger remedy of cutting out the corrupting parts. The sick man may cry out, may vociferate, and may complain, in impatience of the pain; but he will afterwards give thanks when he has felt that he is cured.

15. Moreover, beloved brethren, a new kind of devastation has appeared; and, as if the storm of persecution had raged too little, there has been added to the heap, under the title

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[3241] Or, “the scourges were lacerating my already wearied body.”

[3242] Isa. iii. 12.

[3243] Apoc. iii. 19.

of mercy, a deceiving mischief and a fair-seeming calamity. Contrary to the vigour of the Gospel, contrary to the law of the Lord and God, by the temerity of some, communion is relaxed to heedless persons,—a vain and false peace, dangerous to those who grant it, and likely to avail nothing to those who receive it. They do not seek for the patience necessary to health nor the true medicine derived from atonement. Penitence is driven forth from their breasts, and the memory of their very grave and extreme sin is taken away. The wounds of the dying are covered over, and the deadly blow that is planted in the deep and secret entrails is concealed by a dissimulated suffering. Returning from the altars of the devil, they draw near to the holy place of the Lord, with hands filthy and reeking with smell, still almost breathing of the plague-bearing idol-meats; and even with jaws still exhaling their crime, and reeking with the fatal contact, they intrude on the body of the Lord, although the sacred Scripture stands in their way, and cries, saying, "Every one that is clean shall eat of the flesh; and whatever soul eateth of the flesh of the saving sacrifice, which is the Lord's, having his uncleanness upon him, that soul shall be cut off from his people."[3244] Also, the apostle testifies, and says, "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils."[3245] He threatens, moreover, the stubborn and froward, and denounces them, saying, "Whosoever eateth the bread or drinketh the cup of the Lord unworthily, is guilty of the body and blood of the Lord."[3246]

16. All these warnings being scorned and contemned,—before their sin is expiated, before confession has been made of their crime, before their conscience has been purged by sacrifice and by the hand of the priest,[3247] before the offence of an angry and threatening Lord has been appeased, violence is done to His body and blood; and they sin now against their Lord more with their hand and mouth than when they denied their Lord. They think that that is peace which some with deceiving words are blazoning forth:[3248] that is not peace, but war; and he is not joined to the Church who is separated from the Gospel. Why do they call an injury a kindness? Why do they call impiety by the name of piety? Why do they hinder those who ought to weep continually and to entreat their Lord, from the sorrowing of repentance, and pretend to receive them to communion? This is the same kind of thing to the lapsed as hail to the harvests; as the stormy star to the trees; as the destruction of pestilence to the herds; as the raging tempest to shipping. They take away the consolation of eternal hope; they overturn the tree from the roots; they creep on to a deadly contagion with their pestilent

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[3244] Lev. vii. 20.

[3245] 1 Cor. x. 21.

[3246] 1 Cor. xi. 27.

[3247] By some, the rest of the sentence after this word ("priest") is placed at the beginning of the paragraph, after the word "contemned."

[3248] Venditant.

words; they dash the ship on the rocks, so that it may not reach to the harbour. Such a facility does not grant peace, but takes it away; nor does it give communion, but it hinders from salvation. This is another persecution, and another temptation, by which the crafty enemy still further assaults the lapsed; attacking them by a secret corruption, that their lamentation may be hushed, that their grief may be silent, that the memory of their sin may pass away, that the groaning of their heart may be repressed, that the weeping of their eyes may be quenched; nor long and full penitence deprecate the Lord so grievously offended, although 44 it is written, “Remember from whence thou art fallen, and repent.”[3249]

17. Let no one cheat himself, let no one deceive himself. The Lord alone can have mercy. He alone can bestow pardon for sins which have been committed against Himself, who bare our sins, who sorrowed for us, whom God delivered up for our sins. Man cannot be greater than God, nor can a servant remit or forego by his indulgence what has been committed by a greater crime against the Lord, lest to the person lapsed this be moreover added to his sin, if he be ignorant that it is declared, “Cursed is the man that putteth his hope in man.”[3250] The Lord must be besought. The Lord must be appeased by our atonement, who has said, that him that denieth Him He will deny, who alone has received all judgment from His Father. We believe, indeed, that the merits of martyrs and the works of the righteous are of great avail with the Judge; but that will be when the day of judgment shall come;[3251] when, after the conclusion of this life and the world, His people shall stand before the tribunal of Christ.

18. But if any one, by an overhurried haste, rashly thinks that he can give remission of sins to all,[3252] or dares to rescind the Lord’s precepts, not only does it in no respect advantage the lapsed, but it does them harm. Not to have observed His judgment is to have provoked His wrath, and to think that the mercy of God must not first of all be entreated, and, despising the Lord, to presume on His power.[3253] Under the altar of God the souls of the slain martyrs cry with a loud voice, saying, “How long, O Lord, holy and true, dost Thou not judge and avenge our blood upon those who dwell on the earth?”[3254] And they are bidden to rest, and still to keep patience. And does any one think that, in opposition to the Judge, a man can become of avail[3255] for the general remission and pardon of sins, or that he can shield others

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[3249] Apoc. ii. 5.

[3250] Jer. xvii. 5. [Here is an emphatic repudiation of what produced mediæval indulgences, saint-worship, and Mariolatry. Of the latter, so pre-eminently the system of modern Rome, not a syllable in all these Fathers. “Quam ritus eccles. nescit.” Bernard, Ep. clxxiv., *Opp.*, i. 389.]

[3251] [All the whole base on which “indulgences” and the like rest, is here shown to be worthless.]

[3252] “To any.”

[3253] “On his facility;” *v. l.*

[3254] Apoc. vi. 10.

[3255] “Worthy of.”

before he himself is vindicated? The martyrs order something to be done;[3256] but only if this thing be just and lawful, if it can be done without opposing the Lord Himself by God's priest, if the consent of the obeying party be easy and yielding, if the moderation of the asking party be religious. The martyrs order something to be done; but if what they order be not written in the law of the Lord, we must first know that they have obtained what they ask from God, and then do what they command. For that may not always appear to be immediately conceded by the divine majesty, which has been promised by man's undertaking.

19. For Moses also besought for the sins of the people; and yet, when he had sought pardon for these sinners, he did not receive it. "I pray Thee," said he, "O Lord, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin, forgive it; but if not, blot me out of the book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."[3257] He, the friend of God; he who had often spoken face to face with the Lord, could not obtain what he asked, nor could appease the wrath of an indignant God by his entreaty. God praises Jeremiah, and announces, saying, "Before I formed thee in the belly, I knew thee; and before thou camest out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."[3258] And to the same man He saith, when he often entreated and prayed for the sins of the people, "Pray not thou for this people, neither lift up cry nor prayer for them; for I will not hear them in the time wherein they call on me, in the time of their affliction."[3259] But who was more righteous than Noah, who, when the earth was filled with sins, was alone found righteous on the earth? Who more glorious than Daniel? Who more strong for suffering martyrdom in firmness of faith, more happy in God's condescension, who so many times, both when he was in conflict conquered, and, when he had conquered, lived on? Was any more ready in good works than Job, braver in temptations, more patient in sufferings, more submissive in his fear, more true in his faith? And yet God said that He would not grant to them if they were to seek. When the prophet Ezekiel entreated for the sin of the people, "Whatsoever land," said He, "shall sin against me by trespassing grievously, I will stretch out mine hand upon it, and will break the staff of bread thereof, and will send famine upon it, and will cut off man and beast from it. Though these three men, Noah, Daniel, and Job, were in it, they should deliver neither sons nor daughters; but they only should be delivered themselves."[3260] Thus, not everything that is asked is in the

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[3256] [i.e., the confessors awaiting martyrdom. See vol. iv. p. 693, note 2.]

[3257] Ex. xxxii. 31.

[3258] Jer. i. 5.

[3259] Jer. vii. 16.

[3260] Ezek. xiv. 13.

pre-judgment of the asker, but in the free will of the giver; neither can human judgment claim to itself or usurp anything, unless the divine pleasure approve.

20. In the Gospel the Lord speaks, and says, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven: but he that denieth me, him will I also deny."[3261] If He does not deny him that denies, neither does He confess him that confesses; the Gospel cannot be sound in one part and waver in another. Either both must stand firm, or both must lose the force of truth. If they who deny shall not be guilty of a crime, neither shall they who confess receive the reward of a virtue. Again, if faith which has conquered be crowned, it is of necessity that faithlessness which is conquered should be punished. Thus the martyrs can either do nothing if the Gospel may be broken; or if the Gospel cannot be broken, they can do nothing against the Gospel, since they become martyrs on account of the Gospel. Let no one, beloved brethren, let no one decry the dignity of martyrs, let no one degrade their glories and their crowns. The strength of their uncorrupted faith abides sound; nor can he either say or do anything against Christ, whose hope, and faith, and virtue, and glory, are all in Christ: those cannot be the authority for the bishops doing anything against God's command, who themselves have done God's command. Is any one greater than God, or more merciful than God's goodness, that he should either wish that undone which God has suffered to be done, or, as if God had too little power to protect His Church, should think that we could be preserved by his help?

21. Unless, perchance, these things have been done without God's knowledge, or all these things have happened without His permission; although Holy Scripture teaches the indocile, and admonishes the unmindful, where it speaks, saying, "Who gave Jacob for a spoil, and Israel to those who made a booty of him? Did not the Lord against whom they sinned, and would not walk in His ways, neither were obedient unto His law? And He has poured upon them the fury of His anger."[3262] And elsewhere it testifies and says, "Is the Lord's hand shortened, that it cannot save; or His ear heavy, that it cannot hear? But your iniquities separate between you and your God; and because of your sins He hath hid His face from you, that He may not have mercy."[3263] Let us rather consider our offences, revolving our doings and the secrets of our mind; let us weigh the deserts of our conscience; let it come back upon our heart that we have not walked in the Lord's ways, and have cast away God's law, and have never been willing to keep His precepts and saving counsels.

22. What good can you think of him, what fear can you suppose to have been with him, or what faith, whom neither fear could correct nor persecution itself could reform? His high and rigid neck, even when it has fallen, is unbent; his swelling and haughty soul is not broken,

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[3261] Luke xii. 8.

[3262] Isa. xlii. 24.

[3263] Isa. lix. 1.

even when it is conquered. Prostrate, he threatens those who stand; and wounded, the sound. And because he may not at once receive the body of the Lord in his polluted hands, the sacrilegious one is angry with the priests. And—oh your excessive madness, O frantic one—you are angry with him who endeavours to avert the anger of God from you; you threaten him who beseeches the divine mercy on your behalf, who feels your wound which you yourself do not feel, who sheds tears for you, which perhaps you never shed yourself. You are still aggravating and enhancing your crime; and while you yourself are implacable[3264] against the ministers and priests[3265] of God, do you think that the Lord can be appeased concerning you?

23. Receive rather, and admit what we say. Why do your deaf ears not hear the salutary precepts with which we warn you? Why do your blind eyes not see the way of repentance which we point out? Why does your stricken and alienated mind not perceive the lively remedies which we both learn and teach from the heavenly Scriptures?[3266] Or if some unbelievers have little faith in future events, let them be terrified with present ones. Lo, what punishments do we behold of those who have denied! what sad deaths of theirs do we bewail! Not even here can they be without punishment, although the day of punishment has not yet arrived. Some are punished in the meantime, that others may be corrected. The torments of a few are the examples of all.

24. One of those who of his own will ascended the Capitol to make denial, after he had denied Christ, became dumb. The punishment began from that point whence the crime also began;[3267] so that now he could not ask, since he had no words for entreating mercy.[3268] Another, who was in the baths, (for this was wanting to her crime and to her misfortunes, that she even went at once to the baths, when she had lost the grace of the laver of life); there, unclean as she was, was seized by an unclean spirit,[3269] and tore with her teeth the tongue with which she had either impiously eaten or spoken. After the wicked food had been taken, the madness of the mouth was armed to its own destruction. She herself was her own executioner, nor did she long continue to live afterwards: tortured with pangs of the belly and bowels, she expired.

[3264] "And are angry."

[3265] Some omit "and priests."

[3266] [There can be no doubt where Cyprian would have been found in the times of Savonarola. See Perrens, *Vie*, etc., tom. ii. p. 350.]

[3267] [See p. 340, note 2, *supra*.]

[3268] Otherwise, "for the mercifulness of prayers."

[3269] Some read, "and fell down."

25. Learn what occurred when I myself was present and a witness.[3270] Some parents who by chance were escaping, being little careful[3271] on account of their terror, left a little daughter under the care of a wet-nurse. The nurse gave up the forsaken child to the magistrates. They gave it, in the presence of an idol whither the people flocked (because it was not yet able to eat flesh on account of its years), bread mingled with wine, which however itself was the remainder of what had been used in the immolation of those that had perished. Subsequently the mother recovered her child. But the girl was no more able to speak, or to indicate the crime that had been committed, than she had before been able to understand or to prevent it. Therefore it happened unawares in their ignorance, that when we were sacrificing, the mother brought it in with her. Moreover, the girl mingled with the saints, became impatient of our prayer and supplications, and was at one moment shaken with weeping, and at another tossed about like a wave of the sea by the violent excitement of her mind; as if by the compulsion of a torturer the soul of that still tender child confessed a consciousness of the fact with such signs as it could. When, however, the solemnities were finished, and the deacon began to offer the cup to those present, and when, as the rest received it, its turn approached, the little child, by the instinct of the divine majesty, turned away its face, compressed its mouth with resisting lips, and refused the cup.[3272] Still the deacon persisted, and, although against her efforts, forced on her some of the sacrament of the cup. Then there followed a sobbing and vomiting. In a profane body and mouth the Eucharist could not remain; the draught sanctified in the blood of the Lord burst forth from the polluted stomach. So great is the Lord's power, so great is His majesty. The secrets of darkness were disclosed under His light, and not even hidden crimes deceived God's priest.

26. This much about an infant, which was not yet of an age to speak of the crime committed by others in respect of herself. But the woman who in advanced life and of more mature age secretly crept in among us when we were sacrificing, received not food, but a sword for herself; and as if taking some deadly poison[3273] into her jaws and body, began presently to be tortured, and to become stiffened with frenzy; and suffering the misery no longer of persecution, but of her crime, shivering and trembling, she fell down. The crime of her dissimulated conscience was not long unpunished or concealed. She who had deceived man, felt that God was taking vengeance. And another woman, when she tried with unworthy

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[3270] [What Cyprian testifies as of his own knowledge, we must accept as fact, however it be accounted for. For the rest, we may believe that the terrible excitements of the times led him to accept as real the exaggerated stories which became current. In our own days "the faith-cure" excites a like credulity.]

[3271] Some read, "of themselves;" others, "of their belongings."

[3272] [Infant communion.]

[3273] "And receiving the blood as if some deadly poison," etc.; *v. l.*

hands to open her box,[3274] in which was the holy (body) of the Lord, was deterred by fire rising from it from daring to touch it. And when one,[3275] who himself was defiled, dared with the rest to receive secretly a part of the sacrifice celebrated by the priest; he could not eat nor handle the holy of the Lord, but found in his hands[3276] when opened that he had a cinder. Thus by the experience of one it was shown that the Lord withdraws when He is denied; nor does that which is received benefit the undeserving for salvation, since saving grace is changed by the departure of the sanctity into a cinder. How many there are daily who do not repent nor make confession of the consciousness of their crime, who are filled with unclean spirits![3277] How many are shaken even to unsoundness of mind and idiotcy by the raging of madness! Nor is there any need to go through the deaths of individuals, since through the manifold lapses occurring in the world the punishment of their sins is as varied as the multitude of sinners is abundant. Let each one consider not what another has suffered, but what he himself deserves to suffer; nor think that he has escaped if his punishment delay for a time, since he ought to fear it the more that the wrath of God the judge has reserved it for Himself.

27. Nor let those persons flatter themselves that they need repent the less, who, although they have not polluted their hands with abominable sacrifices, yet have defiled their conscience with certificates.[3278] That profession of one who denies, is the testimony of a Christian disowning what he had been. He says that he has done what another has actually committed; and although it is written, “Ye cannot serve two masters,”[3279] he has served an earthly master in that he has obeyed his edict; he has been more obedient to human authority than to God. It matters not whether he has published what he has done with less either of disgrace or of guilt among men. Be that as it may, he will not be able to escape and avoid God his judge, seeing that the Holy Spirit says in the Psalms, “Thine eyes did see my substance, 445 that it was imperfect, and in Thy book shall all men be written.”[3280] And again: “Man seeth the outward appearance, but God seeth the heart.”[3281] The Lord Himself also forewarns

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[3274] [They carried the sacred bread in this manner to invalids at home. The idea of “worshipping the host,” therefore, could not have been possible.]

[3275] Or, “a certain one.”

[3276] [The holy bread was delivered into the hands of the recipient. See Cyril of Jerusalem, *Mystagog.*, xxiii. 21.]

[3277] [Luke xi. 20. The whole of scriptural teachings concerning these, requires renewed study. Consult Tillotson, *Works*, ii. 508, ed. 1722.]

[3278] [The kindly but unwise interposition of the confessors in their behalf. See vol. iii. p. 693, note 2.]

[3279] Matt. vi. 24.

[3280] Ps. cxxxix. 16.

[3281] 1 Sam. xvi. 7.

and prepares us, saying, “And all the churches shall know that I am He which searcheth the reins and the heart.”[3282] He looks into the hidden and secret things, and considers those things which are concealed; nor can any one evade the eyes of the Lord, who says, “I am a God at hand, and not a God afar off. If a man be hidden in secret places, shall not I therefore see him? Do not I fill heaven and earth?”[3283] He sees the heart and mind of every person; and He will judge not alone of our deeds, but even of our words and thoughts. He looks into the minds, and the wills, and conceptions of all men, in the very lurking-places of the heart that is still closed up.

28. Moreover, how much are they both greater in faith and better in their fear, who, although bound by no crime of sacrifice *to idols* or of certificate, yet, since they have even thought of such things, with grief and simplicity confess this very thing to God’s priests, and make the conscientious avowal, put off from them the load of their minds, and seek out the salutary medicine even for slight and moderate wounds, knowing that it is written, “God is not mocked.”[3284] God cannot be mocked, nor deceived, nor deluded by any deceptive cunning. Yea, he sins the more, who, thinking that God is like man, believes that he evades the penalty of his crime if he has not openly admitted his crime. Christ says in His precepts, “Whosoever shall be ashamed of me, of him shall the Son of man be ashamed.”[3285] And does he think that he is a Christian, who is either ashamed or afraid to be a Christian? How can he be one with Christ, who either blushes or fears to belong to Christ? He will certainly have sinned less, by not seeing the idols, and not profaning the sanctity of the faith under the eyes of a people standing round and insulting, and not polluting his hands by the deadly sacrifices, nor defiling his lips with the wicked food. This is advantageous to this extent, that the fault is less, not that the conscience is guiltless. He can more easily attain to pardon of his crime, yet he is not free from crime; and let him not cease to carry out his repentance, and to entreat the Lord’s mercy, lest what seems to be less in the quality of his fault, should be increased by his neglect of atonement.

29. I entreat you, beloved brethren, that each one should confess his own sin, while he who has sinned is still in this world, while his confession may be received, while the satisfaction and remission made by the priests are pleasing to the Lord.[3286] Let us turn to the Lord with our whole heart, and, expressing our repentance for our sin with true grief, let us entreat God’s mercy. Let our soul lie low before Him. Let our mourning atone to Him. Let all our hope lean upon Him. He Himself tells us in what manner we ought to ask. “Turn ye,” He

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[3282] Apoc. ii. 23.

[3283] Jer. xxiii. 23.

[3284] Gal. vi. 7.

[3285] Mark viii. 83.

[3286] [See sec. 32, p. 446, *infra*. Note, not after this life.]

says, “to me with all your heart, and at the same time with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments.”[3287] Let us return to the Lord with our whole heart. Let us appease His wrath and indignation with fastings, with weeping, with mourning, as He Himself admonishes us.

30. Do we believe that a man is lamenting with his whole heart, that he is entreating the Lord with fasting, and with weeping, and with mourning, who from the first day of his sin daily frequents the bathing-places with women; who, feeding at rich banquets, and puffed out with fuller dainties, belches forth on the next day his indigestions, and does not dispense of his meat and drink so as to aid the necessity of the poor? How does he who walks with joyous and glad step mourn for his death? And although it is written, “Ye shall not mar the figure of your beard,”[3288] he plucks out his beard, and dresses his hair; and does he now study to please any one who displeases God? Or does she groan and lament who has time to put on the clothing of precious apparel, and not to consider the robe of Christ which she has lost; to receive valuable ornaments and richly wrought necklaces, and not to bewail the loss of divine and heavenly ornament? Although thou clothest thyself in foreign garments and silken robes, thou art naked; although thou adornest thyself to excess both in pearls, and gems, and gold, yet without the adornment of Christ thou art unsightly. And you who stain your hair, now at least cease in the midst of sorrows; and you who paint the edges of your eyes with a line drawn around them of black powder, now at least wash your eyes with tears. If you had lost any dear one of your friends by the death incident to mortality, you would groan grievously, and weep with disordered countenance, with changed dress, with neglected hair, with clouded face, with dejected appearance, you would show the signs of grief. Miserable creature, you have lost your soul; spiritually dead here, you are continuing to live to yourself, and although yourself walking about, you have begun to carry your own death with you. And do you not bitterly moan; do you not continually groan; do you not hide yourself, either for shame of your sin or for continuance of your lamentation? Behold, these are still worse wounds of sinning; behold, these are greater crimes—to have sinned, and not to make atonement—to have committed crimes, and not to bewail your crimes.

31. Ananias, Azarias, and Misael, the illustrious and noble youths, even amid the flames and the ardours of a raging furnace, did not desist from making public confession to God. Although possessed of a good conscience, and having often deserved well of the Lord by obedience of faith and fear, yet they did not cease from maintaining their humility, and from making atonement to the Lord, even amid the glorious martyrdoms of their virtues. The sacred Scripture speaks, saying, “Azarias stood up and prayed, and, opening his mouth, made confession before God together with his companions in the midst of the fire.”[3289]

[3287] Joel ii. 12.

[3288] Lev. xix. 27.

[3289] Song of the Three Children.

Daniel also, after the manifold grace of his faith and innocency, after the condescension of the Lord often repeated in respect of his virtues and praises, strives by fastings still further to deserve well of God, wraps himself in sackcloth and ashes, sorrowfully making confession, and saying, "O Lord God, great, and strong, and dreadful, keeping Thy covenant and mercy for them that love Thee and keep Thy commandments, we have sinned, we have committed iniquity, and have done wickedly: we have transgressed, and departed from Thy precepts, and from Thy judgments; neither have we hearkened to the words of Thy servants the prophets, which they spake in Thy name to our kings, and to all the nations, and to all the earth. O Lord, righteousness[3290] belongs unto Thee, but unto us confusion."[3291]

32. These things were done by men, meek, simple, innocent, in deserving well of the majesty of God; and now those who have denied the Lord refuse to make atonement to the Lord, and to entreat Him. I beg you, brethren, acquiesce in wholesome remedies, obey better counsels, associate your tears with our tears, join your groans with ours; we beseech you in order that we may beseech God for you: we turn our very prayers to you first; our prayers with which we pray[3292] God for you that He would pity you. Repent abundantly, prove the sorrow of a grieving and lamenting mind.

33. Neither let that imprudent error or vain stupor of some move you, who, although they are involved in so grave a crime, are struck with blindness of mind, so that they neither understand nor lament their sins. This is the greater visitation of an angry God; as it is written, "And God gave them the spirit of deadness."[3293] And again: "They received not the love of the truth, that they might be saved. And for this cause God shall send them the working of error, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."[3294] Unrighteously pleasing themselves, and mad with the alienation of a hardened mind, they despise the Lord's precepts, neglect the medicine for their wound, and will not repent. Thoughtless before their sin was acknowledged, after their sin they are obstinate; neither stedfast before, nor suppliant afterwards: when they ought to have stood fast, they fell; when they ought to fall and prostrate themselves to God, they think they stand fast. They have taken peace for themselves of their own accord when nobody granted it; seduced by false promises, and linked with apostates and unbelievers, they take hold of error instead of truth: they regard a communion as valid with those who are not communicants; they believe men against God, although they have not believed God against men.

[3290] Some add, "to Thee, glory."

[3291] Dan. ix. 4.

[3292] [Sec. 29, *supra*. "While still *in this world*."]

[3293] Isa. xxix. 10; Vulg. "transpunctionis."

[3294] 2 Thess. ii. 10.

34. Flee from such men as much as you can; avoid with a wholesome caution those who adhere to their mischievous contact. Their word doth eat as doth a cancer;[3295] their conversation advances like a contagion; their noxious and envenomed persuasion kills worse than persecution itself. In such a case there remains only penitence which can make atonement. But they who take away repentance for a crime, close the way of atonement. Thus it happens that, while by the rashness of some a false safety is either promised or trusted, the hope of true safety is taken away.

35. But you, beloved brethren, whose fear is ready towards God, and whose mind, although it is placed in the midst of lapse, is mindful of its misery, do you in repentance and grief look into your sins; acknowledge the very grave sin of your conscience; open the eyes of your heart to the understanding of your sin, neither despairing of the Lord's mercy nor yet at once claiming His pardon. God, in proportion as with the affection of a Father He is always indulgent and good, in the same proportion is to be dreaded with the majesty of a judge. Even as we have sinned greatly, so let us greatly lament. To a deep wound let there not be wanting a long and careful treatment; let not the repentance be less than the sin. Think you that the Lord can be quickly appeased, whom with faithless words you have denied, to whom you have rather preferred your worldly estate, whose temple you have violated 447 with a sacrilegious contact? Think you that He will easily have mercy upon you whom you have declared not to be your God? You must pray more eagerly and entreat; you must spend the day in grief; wear out nights in watchings and weepings; occupy all your time in wailful lamentations; lying stretched on the ground, you must cling close to the ashes, be surrounded with sackcloth and filth; after losing the raiment of Christ, you must be willing now to have no clothing; after the devil's meat, you must prefer fasting; be earnest in righteous works, whereby sins may be purged; frequently apply yourself to almsgiving, whereby souls are freed from death.[3296] What the adversary took from you, let Christ receive; nor ought your estate now either to be held or loved, by which you have been both deceived and conquered. Wealth must be avoided as an enemy; must be fled from as a robber; must be dreaded by its possessors as a sword and as poison.[3297] To this end only so much as remains should be of service, that by it the crime and the fault may be redeemed. Let good works be done without delay, and largely; let all your estate be laid out for the healing of your wound; let us lend of our wealth and our means to the Lord, who shall judge concerning us. Thus faith flourished in the time of the apostles; thus the first people of believers kept Christ's commands: they were prompt, they were liberal, they gave their all to be distributed by the apostles; and yet they were not redeeming sins of such a character as these.

[3295] [2 Tim. ii. 17.]

[3296] [In view of Matt. xxv. 36.]

[3297] Instead of "and a poison," some read, "and sold."

36. If a man make prayer with his whole heart, if he groan with the true lamentations and tears of repentance, if he incline the Lord to pardon of his sin by righteous and continual works, he who expressed His mercy in these words may pity such men: “When you turn and lament, then shall you be saved, and shall know where you have been.”[3298] And again: “I have no pleasure in the death of him that dieth, saith the Lord, but that he should return and live.”[3299] And Joel the prophet declares the mercy of the Lord in the Lord’s own admonition, when he says: “Turn ye to the Lord your God, for He is merciful and gracious, and patient, and of great mercy, and repenteth Him with respect to the evil that He hath inflicted.”[3300] He can show mercy; He can turn back His judgment. He can mercifully pardon the repenting, the labouring, the beseeching sinner. He can regard as effectual whatever, in behalf of such as these, either martyrs have besought or priests have done. Or if any one move Him still more by his own atonement, if he appease His anger, if he appease the wrath of an indignant God by righteous entreaty, He gives arms again whereby the vanquished may be armed; He restores and confirms the strength whereby the refreshed faith may be invigorated. The soldier will seek his contest anew; he will repeat the fight, he will provoke the enemy, and indeed by his very suffering he is made braver for the battle. He who has thus made atonement to God; he who by repentance for his deed, who by shame for his sin, has conceived more both of virtue and of faith from the very grief of his fall, heard and aided by the Lord, shall make the Church which he had lately saddened glad, and shall now deserve of the Lord not only pardon, but a crown.

[3298] Isa. xxx. 51.

[3299] Ezek. xxxiii. 11.

[3300] Joel ii. 13.

Treatise IV.[3301]

On the Lord's Prayer.

Argument.—The Treatise of Cyprian on the Lord's Prayer Comprises Three Portions, in Which Division He Imitates Tertullian in His Book on Prayer. In the First Portion, He Points Out that the Lord's Prayer is the Most Excellent of All Prayers, Profoundly Spiritual, and Most Effectual for Obtaining Our Petitions. In the Second Part, He Undertakes an Explanation of the Lord's Prayer; And, Still Treading in the Footsteps of Tertullian, He Goes Through Its Seven Chief Clauses. Finally, in the Third Part, He Considers the Conditions of Prayer, and Tells Us What Prayer Ought to Be.[3302]—

1. The evangelical precepts, beloved brethren, are nothing else than divine teachings,—foundations on which hope is to be built, supports to strengthen faith, nourishments for cheering the heart, rudders for guiding our way, guards for obtaining salvation,—which, while they instruct the docile minds of believers on the earth, lead them to heavenly kingdoms. God, moreover, willed many things to be said and to be heard by means of the prophets His servants; but how much greater are those which the Son speaks, which the Word of God who was in the prophets testifies with His own voice; not now bidding to prepare the way for His coming, but Himself coming and opening and showing to us the way, so that we who have before been wandering in the darkness of death, without forethought 448 and blind, being enlightened by the light of grace, might keep the way of life, with the Lord for our ruler and guide!

2. He, among the rest of His salutary admonitions and divine precepts wherewith He counsels His people for their salvation, Himself also gave a form of praying—Himself advised and instructed us what we should pray for. He who made us to live, taught us also to pray, with that same benignity, to wit, wherewith He has condescended to give and confer all things else; in order that while we speak to the Father in that prayer and supplication which the Son has taught us, we may be the more easily heard. Already He had foretold that the hour was coming "when the true worshippers should worship the Father in spirit and in

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[3301] [Written a.d. 252. Compare Tertullian, vol. iii. p. 681.]

[3302] 1st, persevering and continuous, after the example of Christ our Lord; 2dly, watchful, and poured forth from the heart, after the example of the priest who, in the preface which precedes the prayer, prepares the minds of the brethren by saying *Sursum Corda*, to which the people answer *Habemus ad Dominum*; 3dly, associated with good works and alms, like that of Tobias and Cornelius; 4thly, at every hour of the day, and especially at the three hours appointed by the Church for prayer, to wit, the third, the sixth, and the ninth hour; and, moreover, we must pray morning and evening.

truth;"[3303] and He thus fulfilled what He before promised, so that we who by His sanctification[3304] have received the Spirit and truth, may also by His teaching worship truly and spiritually. For what can be a more spiritual prayer than that which was given to us by Christ, by whom also the Holy Spirit was given to us? What praying to the Father can be more truthful than that which was delivered to us by the Son who is the Truth, out of His own mouth? So that to pray otherwise than He taught is not ignorance alone, but also sin; since He Himself has established, and said, "Ye reject the commandments of God, that ye may keep your own traditions."[3305]

3. Let us therefore, brethren beloved, pray as God our Teacher has taught us. It is a loving and friendly prayer to beseech God with His own word, to come up to His ears in the prayer of Christ. Let the Father acknowledge the words of His Son when we make our prayer, and let Him also who dwells within in our breast Himself dwell in our voice. And since we have Him as an Advocate with the Father for our sins, let us, when as sinners we petition on behalf of our sins, put forward the words of our Advocate. For since He says, that "whatsoever we shall ask of the Father in His name, He will give us,"[3306] how much more effectually do we obtain what we ask in Christ's name, if we ask for it in His own prayer![3307]

4. But let our speech and petition when we pray be under discipline, observing quietness and modesty. Let us consider that we are standing in God's sight. We must please the divine eyes both with the habit of body and with the measure of voice. For as it is characteristic of a shameless man to be noisy with his cries, so, on the other hand, it is fitting to the modest man to pray with moderated petitions. Moreover, in His teaching the Lord has bidden us to pray in secret—in hidden and remote places, in our very bed-chambers—which is best suited to faith, that we may know that God is everywhere present, and hears and sees all, and in the plenitude of His majesty penetrates even into hidden and secret places, as it is written, "I am a God at hand, and not a God afar off. If a man shall hide himself in secret places, shall I not then see him? Do not I fill heaven and earth?"[3308] And again: "The eyes of the Lord are in every place, beholding the evil and the good."[3309] And when we meet to-

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[3303] John iv. 23.

[3304] "Satisfaction."

[3305] Mark vii. 9. [On the *Shemoneh Eshreh*, Prideaux, I. vi. 2]

[3306] John xvi. 23.

[3307] [Compare John xiv. 6. How can we come to the Father by the Son more effectually than by using the words which the Son has taught? Dr. Johnson thought extemporaneous prayers very good if the Lord's Prayer were not omitted.]

[3308] Jer. xxiii. 23, 24.

[3309] Prov. xv. 3.

gether with the brethren in one place, and celebrate divine sacrifices with God's priest, we ought to be mindful of modesty and discipline—not to throw abroad our prayers indiscriminately, with unsubdued voices, nor to cast to God with tumultuous wordiness a petition that ought to be commended to God by modesty; for God is the hearer, not of the voice, but of the heart. Nor need He be clamorously reminded, since He sees men's thoughts, as the Lord proves to us when He says, "Why think ye evil in your hearts?"[3310] And in another place: "And all the churches shall know that I am He that searcheth the hearts and reins."[3311]

5. And this Hannah in the first book of Kings, who was a type of the Church, maintains and observes, in that she prayed to God not with clamorous petition, but silently and modestly, within the very recesses of her heart. She spoke with hidden prayer, but with manifest faith. She spoke not with her voice, but with her heart, because she knew that thus God hears; and she effectually obtained what she sought, because she asked it with belief. Divine Scripture asserts this, when it says, "She spake in her heart, and her lips moved, and her voice was not heard; and God did hear her."[3312] We read also in the Psalms, "Speak in your hearts, and in your beds, and be ye pierced."[3313] The Holy Spirit, moreover, suggests these same things by Jeremiah, and teaches, saying, "But in the heart ought God to be adored by thee."[3314]

6. And let not the worshipper, beloved brethren, be ignorant in what manner the publican prayed with the Pharisee in the temple. Not with eyes lifted up boldly to heaven, nor with hands proudly raised; but beating his breast, and testifying to the sins shut up within, he implored the help of the divine mercy. And while the Pharisee was pleased with himself, this man who thus asked, the rather deserved to be sanctified, since he placed the hope of salvation not in the confidence of his innocence, because there is none who is innocent; but confessing his sinfulness he humbly prayed, and He who pardons the humble heard the petitioner. And these things the Lord records in His Gospel, saying, "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood, and prayed thus with himself: God, I thank Thee that I am not as other men are, unjust, extortioners, adulterers, even as this publican. I fast twice in the week, I give tithes of all that I possess. But the publican stood afar off, and would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I say unto you, this man went down to his house justified rather than the Pharisee: for every one that exalteth himself shall be abased; and whosoever humbleth himself shall be exalted."[3315]

[3310] Matt. ix. 4.

[3311] Apoc. ii. 23.

[3312] 1 Sam. i. 13.

[3313] Ps. iv. 4, "transpungimini."

[3314] Or, "In the heart, O God, ought we to worship Thee." (Baruch vi. 6.)

[3315] Luke xviii. 10–14.

7. These things, beloved brethren, when we have learnt from the sacred reading, and have gathered in what way we ought to approach to prayer, let us know also from the Lord's teaching what we should pray. "Thus," says He, "pray ye:—

"Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so in earth. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And suffer us not to be led into temptation; but deliver us from evil. Amen."[3316]

8. Before all things, the Teacher of peace and the Master of unity would not have prayer to be made singly and individually, as for one who prays to pray for himself alone. For we say not "My Father, which art in heaven," nor "Give me this day my daily bread;" nor does each one ask that only his own debt should be forgiven him; nor does he request for himself alone that he may not be led into temptation, and delivered from evil. Our prayer is public and common; and when we pray, we pray not for one, but for the whole people, because we the whole people are one. The God of peace and the Teacher of concord, who taught unity, willed that one should thus pray for all, even as He Himself bore us all in one.[3317] This law of prayer the three children observed when they were shut up in the fiery furnace, speaking together in prayer, and being of one heart in the agreement of the spirit; and this the faith of the sacred Scripture assures us, and in telling us how such as these prayed, gives an example which we ought to follow in our prayers, in order that we may be such as they were: "Then these three," it says, "as if from one mouth sang an hymn, and blessed the Lord."[3318] They spoke as if from one mouth, although Christ had not yet taught them how to pray. And therefore, as they prayed, their speech was availing and effectual, because a peaceful, and sincere, and spiritual prayer deserved well of the Lord. Thus also we find that the apostles, with the disciples, prayed after the Lord's ascension: "They all," says the Scripture, "continued with one accord in prayer, with the women, and Mary who was the mother of Jesus, and with His brethren."[3319] They continued with one accord in prayer, declaring both by the urgency and by the agreement[3320] of their praying, that God, "who maketh men to dwell of one mind in a house,"[3321] only admits into the divine and eternal home those among whom prayer is unanimous.

[3316] Matt. vi. 9.

[3317] [Unity is never out of our author's mind or heart.]

[3318] Song of the Three Children 28.

[3319] Acts i. 14.

[3320] "Both the urgency and the agreement."

[3321] Ps. lxviii. 6.

9. But what matters of deep moment[3322] are contained in the Lord’s prayer! How many and how great, briefly collected in the words, but spiritually abundant in virtue! so that there is absolutely nothing passed over that is not comprehended in these our prayers and petitions, as in a compendium of heavenly doctrine. “After this manner,” says He, “pray ye: Our Father, which art in heaven.” The new man, born again and restored to his God by His grace, says “Father,” in the first place because he has now begun to be a son. “He came,” He says, “to His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name.”[3323] The man, therefore, who has believed in His name, and has become God’s son, ought from this point to begin both to give thanks and to profess himself God’s son, by declaring that God is his Father in heaven; and also to bear witness, among the very first words of his new birth, that he has renounced an earthly and carnal father, and that he has begun to know as well as to have as a father Him only who is in heaven, as it is written: “They who say unto their father and their mother, I have not known thee, and who have not acknowledged their own children; these have observed Thy precepts and have kept Thy covenant.”[3324] Also the Lord in His Gospel has bidden us to call “no man our father upon earth, because there is to us one Father, who is in heaven.”[3325] And to the disciple who had made mention of his dead father, He replied, “Let the dead bury their dead;”[3326] for he had said that his father was 450 dead, while the Father of believers is living.

10. Nor ought we, beloved brethren, only to observe and understand that we should call Him *Father* who is in heaven; but we add to it, and say *our* Father, that is, the Father of those who believe—of those who, being sanctified by Him, and restored by the nativity of spiritual grace, have begun to be sons of God. A word this, moreover, which rebukes and condemns the Jews, who not only unbelievingly despised Christ, who had been announced to them by the prophets, and sent first to them, but also cruelly put Him to death; and these cannot now call God their Father, since the Lord confounds and confutes them, saying, “Ye are born of your father the devil, and the lusts of your father ye will do. For he was a murderer from the beginning, and abode not in the truth, because there is no truth in him.”[3327] And by Isaiah the prophet God cries in wrath, “I have begotten and brought up children; but they have despised me. The ox knoweth his owner, and the ass his master’s crib; but Israel hath not known me, and my people hath not understood me. Ah sinful nation, a people

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[3322] *Sacramenta.*

[3323] John i. 11.

[3324] Deut. xxxiii. 9.

[3325] Matt. xxiii. 9.

[3326] Matt. viii. 22.

[3327] John viii. 44.

laden with sins, a wicked seed, corrupt children![3328] Ye have forsaken the Lord; ye have provoked the Holy One of Israel to anger."[3329] In repudiation of these, we Christians, when we pray, say Our Father; because He has begun to be ours, and has ceased to be the Father of the Jews, who have forsaken Him. Nor can a sinful people be a son; but the name of sons is attributed to those to whom remission of sins is granted, and to them immortality is promised anew, in the words of our Lord Himself: "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever, but the son abideth ever."[3330]

11. But how great is the Lord's indulgence! how great His condescension and plenteousness of goodness towards us, seeing that He has wished us to pray in the sight of God in such a way as to call God Father, and to call ourselves sons of God, even as Christ is the Son of God,—a name which none of us would dare to venture on in prayer, unless He Himself had allowed us thus to pray! We ought then, beloved brethren, to remember and to know, that when we call God Father, we ought to act as God's children; so that in the measure in which we find pleasure in considering God as a Father, He might also be able to find pleasure in us. Let us converse as temples of God, that it may be plain that God dwells in us. Let not our doings be degenerate from the Spirit; so that we who have begun to be heavenly and spiritual, may consider and do nothing but spiritual and heavenly things; since the Lord God Himself has said, "Them that honour me I will honour; and he that despiseth me shall be despised."[3331] The blessed apostle also has laid down in his epistle: "Ye are not your own; for ye are bought with a great price. Glorify and bear about God in your body."[3332]

12. After this we say, "Hallowed be Thy name;" not that we wish for God that He may be hallowed by our prayers, but that we beseech of Him that His name may be hallowed in us. But by whom is God sanctified, since He Himself sanctifies? Well, because He says, "Be ye holy, even as I am holy,"[3333] we ask and entreat, that we who were sanctified in baptism may continue in that which we have begun to be. And this we daily pray for; for we have need of daily sanctification, that we who daily fall away may wash out our sins by continual sanctification. And what the sanctification is which is conferred upon us by the condescension of God, the apostle declares, when he says, "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor deceivers, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such indeed were you; but ye are washed; but ye are justified; but ye are sanctified in the name of our

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[3328] "A very evil seed, lawless children."

[3329] Isa. i. 3.

[3330] John viii. 34.

[3331] 1 Sam. ii. 30.

[3332] 1 Cor. vi. 20.

[3333] Lev. xx. 7.

Lord Jesus Christ, and by the Spirit of our God."[3334] He says that we are sanctified in the name of our Lord Jesus Christ, and by the Spirit of our God. We pray that this sanctification may abide in us and because our Lord and Judge warns the man that was healed and quickened by Him, to sin no more lest a worse thing happen unto him, we make this supplication in our constant prayers, we ask this day and night, that the sanctification and quickening which is received from the grace of God may be preserved by His protection.

13. There follows in the prayer, Thy kingdom come. We ask that the kingdom of God may be set forth to us, even as we also ask that His name may be sanctified in us. For when does God not reign, or when does that begin with Him which both always has been, and never ceases to be? We pray that our kingdom, which has been promised us by God, may come, which was acquired by the blood and passion of Christ; that we who first are His subjects in the world, may hereafter reign with Christ when He reigns, as He Himself promises and says, "Come, ye blessed of my Father, receive the kingdom which has been prepared for you from the beginning of the world."[3335] Christ Himself, dearest brethren, 45 however, may be the kingdom of God, whom we day by day desire to come, whose advent we crave to be quickly manifested to us. For since He is Himself the Resurrection,[3336] since in Him we rise again, so also the kingdom of God may be understood to be Himself, since in Him we shall reign. But we do well in seeking the kingdom of God, that is, the heavenly kingdom, because there is also an earthly kingdom. But he who has already renounced the world, is moreover greater than its honours and its kingdom. And therefore he who dedicates himself to God and Christ, desires not earthly, but heavenly kingdoms. But there is need of continual prayer and supplication, that we fall not away from the heavenly kingdom, as the Jews, to whom this promise had first been given, fell away; even as the Lord sets forth and proves: "Many," says He, "shall come from the east and from the west, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."[3337] He shows that the Jews were previously children of the kingdom, so long as they continued also to be children of God; but after the name of Father ceased to be recognised among them, the kingdom also ceased; and therefore we Christians, who in our prayer begin to call God our Father, pray also that God's kingdom may come to us.

14. We add, also, and say, "Thy will be done, as in heaven so in earth;" not that God should do what He wills, but that we may be able to do what God wills. For who resists God, that He may not do what He wills? But since we are hindered by the devil from obeying

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[3334] 1 Cor. vi. 9.

[3335] Matt. xxv. 34.

[3336] Or, "our resurrection."

[3337] Matt. viii. 11.

with our thought and deed God’s will in all things, we pray and ask that God’s will may be done in us; and that it may be done in us we have need of God’s good will, that is, of His help and protection, since no one is strong in his own strength, but he is safe by the grace and mercy of God. And further, the Lord, setting forth the infirmity of the humanity which He bore, says, “Father, if it be possible, let this cup pass from me;” and affording an example to His disciples that they should do not their own will, but God’s, He went on to say, “Nevertheless not as I will, but as Thou wilt.”[3338] And in another place He says, “I came down from heaven not to do my own will, but the will of Him that sent me.”[3339] Now if the Son was obedient to do His Father’s will, how much more should the servant be obedient to do his Master’s will! as in his epistle John also exhorts and instructs us to do the will of God, saying, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world is the lust of the flesh, and the lust of the eyes, and the ambition of life, which is not of the Father, but of the lust of the world. And the world shall pass away, and the lust thereof: but he that doeth the will of God abideth for ever, even as God also abideth for ever.”[3340] We who desire to abide for ever should do the will of God, who is everlasting.

15. Now that is the will of God which Christ both did and taught. Humility in conversation; stedfastness in faith; modesty in words; justice in deeds; mercifulness in works; discipline in morals; to be unable to do a wrong, and to be able to bear a wrong when done; to keep peace with the brethren; to love God with all one’s heart; to love Him in that He is a Father; to fear Him in that He is God; to prefer nothing whatever to Christ, because He did not prefer anything to us; to adhere inseparably to His love; to stand by His cross bravely and faithfully; when there is any contest on behalf of His name and honour, to exhibit in discourse that constancy wherewith we make confession; in torture, that confidence wherewith we do battle; in death, that patience whereby we are crowned;—this is to desire to be fellow-heirs with Christ; this is to do the commandment of God; this is to fulfil the will of the Father.

16. Moreover, we ask that the will of God may be done both in heaven and in earth, each of which things pertains to the fulfilment of our safety and salvation. For since we possess the body from the earth and the spirit from heaven, we ourselves are earth and heaven; and in both—that is, both in body and spirit—we pray that God’s will may be done. For between the flesh and spirit there is a struggle; and there is a daily strife as they disagree one with the other, so that we cannot do those very things that we would, in that the spirit seeks heavenly and divine things, while the flesh lusts after earthly and temporal things; and

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[3338] Matt. xxvi. 39.

[3339] John vi. 38.

[3340] 1 John ii. 15–17.

therefore we ask[3341] that, by the help and assistance of God, agreement may be made between these two natures, so that while the will of God is done both in the spirit and in the flesh, the soul which is new-born by Him may be preserved. This is what the Apostle Paul openly and manifestly declares by his words: "The flesh," says he, "lusteth against the spirit, and the spirit against the flesh: for these are contrary the one to the other; so that ye cannot do the things that ye would. Now the works of the flesh are manifest, which are these; adulteries, 45 fornications, uncleanness, lasciviousness, idolatry, witchcraft, murders, hatred, variance, emulations, wraths, strife, seditions, dissensions, heresies, envyings, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, magnanimity, goodness, faith, gentleness, continence, chastity."[3342] And therefore we make it our prayer in daily, yea, in continual supplications, that the will of God concerning us should be done both in heaven and in earth; because this is the will of God, that earthly things should give place to heavenly, and that spiritual and divine things should prevail.

17. And it may be thus understood, beloved brethren, that since the Lord commands and admonishes us even to love our enemies, and to pray even for those who persecute us, we should ask, moreover, for those who are still earth, and have not yet begun to be heavenly, that even in respect of these God's will should be done, which Christ accomplished in preserving and renewing humanity. For since the disciples are not now called by Him earth, but the salt of the earth, and the apostle designates the first man as being from the dust of the earth, but the second from heaven, we reasonably, who ought to be like God our Father, who maketh His sun to rise upon the good and bad, and sends rain upon the just and the unjust, so pray and ask by the admonition of Christ as to make our prayer for the salvation of all men; that as in heaven—that is, in us by our faith—the will of God has been done, so that we might be of heaven; so also in earth[3343]—that is, in those who believe not[3344]—God's will may be done, that they who as yet are by their first birth of earth, may, being born of water and of the Spirit, begin to be of heaven.

18. As the prayer goes forward, we ask and say, "Give us this day our daily bread." And this may be understood both spiritually and literally, because either way of understanding it is rich in divine usefulness to our salvation. For Christ is the bread of life; and this bread does not belong to all men, but it is ours. And according as we say, "Our Father," because He is the Father of those who understand and believe; so also we call it "our bread," because

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[3341] Some add "earnestly."

[3342] Gal. v. 17–22.

[3343] [See Hooker (a beautiful passage) in Walton's *Life*, "on the angels in heaven;" also, *E. P.*, book v. cap. xxxv. at close.]

[3344] Some editions omit this "not."

Christ is the bread of those who are in union with His body.[3345] And we ask that this bread should be given to us daily, that we who are in Christ, and daily[3346] receive the Eucharist for the food of salvation, may not, by the interposition of some heinous sin, by being prevented, as withheld and not communicating, from partaking of the heavenly bread, be separated from Christ's body, as He Himself predicts, and warns, "I am the bread of life which came down from heaven. If any man eat of my bread, he shall live for ever: and the bread which I will give is my flesh, for the life of the world."[3347] When, therefore, He says, that whoever shall eat of His bread shall live for ever; as it is manifest that those who partake of His body and receive the Eucharist by the right of communion are living, so, on the other hand, we must fear and pray lest any one who, being withheld from communion, is separate from Christ's body should remain at a distance from salvation; as He Himself threatens, and says, "Unless ye eat the flesh of the Son of man, and drink His blood, ye shall have no life in you."[3348] And therefore we ask that our bread—that is, Christ—may be given to us daily, that we who abide and live in Christ may not depart from His sanctification and body.[3349]

19. But it may also be thus understood, that we who have renounced the world, and have cast away its riches and pomps in the faith of spiritual grace, should only ask for ourselves food and support, since the Lord instructs us, and says, "Whosoever forsaketh not all that he hath, cannot be my disciple."[3350] But he who has begun to be Christ's disciple, renouncing all things according to the word of his Master, ought to ask for his daily food, and not to extend the desires of his petition to a long period, as the Lord again prescribes, and says, "Take no thought for the morrow, for the morrow itself shall take thought for itself. Sufficient for the day is the evil thereof."[3351] With reason, then, does Christ's disciple ask food for himself for the day, since he is prohibited from thinking of the morrow; because it becomes a contradiction and a repugnant thing for us to seek to live long in this world, since we ask that the kingdom of God should come quickly. Thus also the blessed apostle admonishes us, giving substance and strength to the stedfastness of our hope and faith: "We brought

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[3345] This passage is differently read as follows: "And according as we say Our Father, so also we call Christ our bread, because He is ours as we come in contact with His body."

[3346] [Probably in times of persecution. See Freeman, *Principles of Divine Service*.]

[3347] John vi. 58.

[3348] John vi. 53.

[3349] [Not tied to actual daily reception, however. See the figure, 1 Kings xix. 7, 8. But see valuable note on (ἐπιούσιος) the supersubstantial bread. Cyril of Jerusalem, p. 277, Oxford trans. of the *Mystagogic Lectures*.]

[3350] Luke xiv. 33.

[3351] Matt. vi. 34.

nothing," says he, "into this world, nor indeed can we carry anything out. Having therefore food and raiment, let us be herewith content. But they that will be rich fall into temptation and a snare, and into many and hurtful lusts, which drown men in perdition and destruction. For the love of money is the root of all evil; which while some coveted after, they have made shipwreck from the faith, and have pierced themselves through with many sorrows."[3352]

20. He teaches us that riches are not only to be contemned, but that they are also full of peril; that in them is the root of seducing evils, that deceive the blindness of the human mind by a hidden deception. Whence also God rebukes the rich fool, who thinks of his earthly wealth, and boasts himself in the abundance of his overflowing harvests, saying, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"[3353] The fool who was to die that very night was rejoicing in his stores, and he to whom life already was failing, was thinking of the abundance of his food. But, on the other hand, the Lord tells us that he becomes perfect and complete who sells all his goods, and distributes them for the use of the poor, and so lays up for himself treasure in heaven. He says that that man is able to follow Him, and to imitate the glory of the Lord's passion, who, free from hindrance, and with his loins girded, is involved in no entanglements of worldly estate, but, at large and free himself, accompanies his possessions, which before have been sent to God. For which result, that every one of us may be able to prepare himself, let him thus learn to pray, and know, from the character of the prayer, what he ought to be.

21. For daily bread cannot be wanting to the righteous man, since it is written, "The Lord will not slay the soul of the righteous by hunger;"[3354] and again "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging their bread."[3355] And the Lord moreover promises and says, "Take no thought, saying, 'What shall we eat, or what shall we drink, or wherewithal shall we be clothed?' For after all these things do the nations seek. And your Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."[3356] To those who seek God's kingdom and righteousness, He promises that all things shall be added.[3357] For since all things are God's, nothing will be wanting to him who possesses God, if God Himself be not wanting to him. Thus a meal was divinely provided for Daniel: when he was shut up by the king's command in the den of lions, and in the midst of wild beasts who were hungry, and yet spared him, the man of God was fed. Thus Elijah

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[3352] 1 Tim. vi. 7.

[3353] Luke xii. 20.

[3354] Prov. x. 3.

[3355] Ps. xxxvii. 25.

[3356] Matt. vi. 31.

[3357] [Thus the petition covers (1) our spiritual food, John vi. 27; and (2) our bodily sustenance, Matt. vi. 8.]

in his flight was nourished both by ravens ministering to him in his solitude, and by birds bringing him food in his persecution. And—oh detestable cruelty of the malice of man!—the wild beasts spare, the birds feed, while men lay snares, and rage!

22. After this we also entreat for our sins, saying, “And forgive us our debts, as we also forgive our debtors.” After the supply of food, pardon of sin is also asked for, that he who is fed by God may live in God, and that not only the present and temporal life may be provided for, but the eternal also, to which we may come if our sins are forgiven; and these the Lord calls debts, as He says in His Gospel, “I forgave thee all that debt, because thou desiredst me.”[3358] And how necessarily, how providently and salutarily, are we admonished that we are sinners, since we are compelled to entreat for our sins, and while pardon is asked for from God, the soul recalls its own consciousness *of sin*! Lest any one should flatter himself that he is innocent,[3359] and by exalting himself should more deeply perish, he is instructed and taught that he sins daily, in that he is bidden to entreat daily for his sins. Thus, moreover, John also in his epistle warns us, and says, “If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, the Lord is faithful and just to forgive us our sins.”[3360] In his epistle he has combined both, that we should entreat for our sins, and that we should obtain pardon when we ask. Therefore he said that the Lord was faithful to forgive sins, keeping the faith of His promise; because He who taught us to pray for our debts and sins, has promised that His fatherly mercy and pardon shall follow.

23. He has clearly joined herewith and added the law, and has bound us by a certain condition and engagement, that we should ask that our debts be forgiven us in such a manner as we ourselves forgive our debtors, knowing that that which we seek for our sins cannot be obtained unless we ourselves have acted in a similar way in respect of our debtors. Therefore also He says in another place, “With what measure ye mete, it shall be measured to you again.”[3361] And the servant who, after having had all his debt forgiven him by his master, would not forgive his fellow-servant, is cast back into prison; because he would not forgive his fellow-servant, he lost the indulgence that had been shown to himself by his lord. And these things Christ still more urgently sets forth in His precepts with yet greater power of His rebuke. “When ye stand praying,” says He, “forgive if ye have aught against any, that 454 your Father which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses.”[3362] There remains

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[3358] Matt. xviii. 32.

[3359] “Although none is innocent” is here added by some.

[3360] 1 John i. 8. [Connect with this, Matt. vi. 15, and compare Freeman on the *Principles of Divine Service*, vol. i. p. 417.]

[3361] Matt. vii. 2.

[3362] Mark xi. 25. [Elucidation III.]

no ground of excuse in the day of judgment, when you will be judged according to your own sentence; and whatever you have done, that you also will suffer. For God commands us to be peacemakers, and in agreement, and of one mind in His house;[3363] and such as He makes us by a second birth, such He wishes us when new-born to continue, that we who have begun to be sons of God may abide in God's peace, and that, having one spirit, we should also have one heart and one mind. Thus God does not receive the sacrifice of a person who is in disagreement, but commands him to go back from the altar and first be reconciled to his brother, that so God also may be appeased by the prayers of a peace-maker. Our peace and brotherly agreement[3364] is the greater sacrifice to God,—and a people united in one in the unity of the Father, and of the Son, and of the Holy Spirit.

24. For even in the sacrifices which Abel and Cain first offered, God looked not at their gifts, but at their hearts, so that he was acceptable in his gift who was acceptable in his heart. Abel, peaceable and righteous in sacrificing in innocence to God, taught others also, when they bring their gift to the altar, thus to come with the fear of God, with a simple heart, with the law of righteousness, with the peace of concord. With reason did he, who was such in respect of God's sacrifice, become subsequently himself a sacrifice to God; so that he who first set forth martyrdom, and initiated the Lord's passion by the glory of his blood, had both the Lord's righteousness and His peace. Finally, such are crowned by the Lord, such will be avenged[3365] with the Lord in the day of judgment; but the quarrelsome and disunited, and he who has not peace with his brethren, in accordance with what the blessed apostle and the Holy Scripture testifies, even if he have been slain for the name of Christ, shall not be able to escape the crime of fraternal dissension, because, as it is written, "He who hateth his brother is a murderer,"[3366] and no murderer attains to the kingdom of heaven, nor does he live with God. He cannot be with Christ, who had rather be an imitator of Judas than of Christ. How great is the sin which cannot even be washed away by a baptism of blood—how heinous the crime which cannot be expiated by martyrdom!

25. Moreover, the Lord of necessity admonishes us to say in prayer, "And suffer us not to be led into temptation." In which words it is shown that the adversary can do nothing against us except God shall have previously permitted it; so that all our fear, and devotion, and obedience may be turned towards God, since in our temptations nothing is permitted to evil unless power is given from Him. This is proved by divine Scripture, which says, "Nebuchadnezzar king of Babylon came to Jerusalem, and besieged it; and the Lord delivered

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[3363] [Ps. lxviii. 6. Vulgate and Angl. Psalter.]

[3364] [Cyprian was very mild in his position against the accusations of Stephen. Sec. 26, p. 386, *supra*; also Treatise ix., *infra*.]

[3365] Or, "will judge."

[3366] 1 John iii. 15.

it into his hand."[3367] But power is given to evil against us according to our sins, as it is written, "Who gave Jacob for a spoil, and Israel to those who make a prey of Him? Did not the Lord, against whom they sinned, and would not walk in His ways, nor hear His law? and He has brought upon them the anger of His wrath."[3368] And again, when Solomon sinned, and departed from the Lord's commandments and ways, it is recorded, "And the Lord stirred up Satan against Solomon himself."[3369]

26. Now power is given against us in two modes: either for punishment when we sin, or for glory when we are proved, as we see was done with respect to Job; as God Himself sets forth, saying, "Behold, all that he hath I give unto thy hands; but be careful not to touch himself."[3370] And the Lord in His Gospel says, in the time of His passion, "Thou couldest have no power against me unless it were given thee from above."[3371] But when we ask that we may not come into temptation, we are reminded of our infirmity and weakness in that we thus ask, lest any should insolently vaunt himself, lest any should proudly and arrogantly assume anything to himself, lest any should take to himself the glory either of confession or of suffering as his own, when the Lord Himself, teaching humility, said, "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak;"[3372] so that while a humble and submissive confession comes first, and all is attributed to God, whatever is sought for suppliantly with fear and honour of God, may be granted by His own loving-kindness.

27. After all these things, in the conclusion of the prayer comes a brief clause, which shortly and comprehensively sums up all our petitions and our prayers. For we conclude by saying, "But deliver us from evil," comprehending all adverse things which the enemy attempts against us in this world, from which there may be a faithful and sure protection if God deliver us, if He afford His help to us who pray for and implore it. And when we say, 455 Deliver us from evil, there remains nothing further which ought to be asked. When we have once asked for God's protection against evil, and have obtained it, then against everything which the devil and the world work against us we stand secure and safe. For what fear is there in this life, to the man whose guardian in this life is God?

28. What wonder is it, beloved brethren, if such is the prayer which God taught, seeing that He condensed in His teaching all our prayer in one saving sentence? This had already been before foretold by Isaiah the prophet, when, being filled with the Holy Spirit, he spoke

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[3367] 2 Kings xxiv. 11.

[3368] Isa. xlii. 24.

[3369] 1 Kings xi. 14.

[3370] Job i. 12.

[3371] John xix. 11.

[3372] Mark xiv. 38.

of the majesty and loving-kindness of God, "consummating and shortening His word,"[3373] He says, "in righteousness, because a shortened word[3374] will the Lord make in the whole earth."[3375] For when the Word of God, our Lord Jesus Christ, came unto all, and gathering alike the learned and unlearned, published to every sex and every age the precepts of salvation, He made a large compendium of His precepts, that the memory of the scholars might not be burdened in the celestial learning, but might quickly learn what was necessary to a simple faith. Thus, when He taught what is life eternal, He embraced the sacrament of life in a large and divine brevity, saying, "And this is life eternal, that they might know Thee, the only and true God, and Jesus Christ, whom Thou hast sent."[3376] Also, when He would gather from the law and the prophets the first and greatest commandments, He said, "Hear, O Israel; the Lord thy God is one God: and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."[3377] "On these two commandments hang all the law and the prophets."[3378] And again: "Whatsoever good things ye would that men should do unto you, do ye even so to them. For this is the law and the prophets."[3379]

29. Nor was it only in words, but in deeds also, that the Lord taught us to pray, Himself praying frequently and beseeching, and thus showing us, by the testimony of His example, what it behoved us to do, as it is written, "But Himself departed into a solitary place, and there prayed."[3380] And again: "He went out into a mountain to pray, and continued all night in prayer to God."[3381] But if He prayed who was without sin, how much more ought sinners to pray; and if He prayed continually, watching through the whole night in uninterrupted petitions, how much more ought we to watch[3382] nightly in constantly repeated prayer!

30. But the Lord prayed and besought not for Himself—for why should He who was guiltless pray on His own behalf?—but for our sins, as He Himself declared, when He said to Peter, "Behold, Satan hath desired that he might sift you as wheat. But I have prayed for thee, that thy faith fail not."[3383] And subsequently He beseeches the Father for all, saying,

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[3373] Verbum.

[3374] Sermonem.

[3375] Isa. x. 22.

[3376] John xvii. 3.

[3377] Matt. xii. 29–31.

[3378] Matt. xxii. 40.

[3379] Matt. vii. 12.

[3380] Luke v. 16.

[3381] Luke vi. 12.

[3382] [Such was the example of Cotton Mather. *Magnalia*, i. 35.]

[3383] Luke xxii. 31.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us."[3384] The Lord's loving-kindness, no less than His mercy, is great in respect of our salvation, in that, not content to redeem us with His blood, He in addition also prayed for us. Behold now what was the desire of His petition, that like as the Father and Son are one, so also we should abide in absolute unity; so that from this it may be understood how greatly he sins who divides unity and peace, since for this same thing even the Lord besought, desirous doubtless that His people should thus be saved and live in peace, since He knew that discord cannot come into the kingdom of God.[3385]

31. Moreover, when we stand praying, beloved brethren, we ought to be watchful and earnest with our whole heart, intent on our prayers. Let all carnal and worldly thoughts pass away, nor let the soul at that time think on anything but the object only of its prayer. For this reason also the priest, by way of preface before his prayer, prepares the minds of the brethren by saying, "Lift up your hearts," that so upon the people's response, "We lift them up unto the Lord," he may be reminded that he himself ought to think of nothing but the Lord.[3386] Let the breast be closed against the adversary, and be open to God alone; nor let it suffer God's enemy to approach to it at the time of prayer. For frequently he steals upon us, and penetrates within, and by crafty deceit calls away our prayers from God, that we may have one thing in our heart and another in our voice, when not the sound of the voice, but the soul and mind, ought to be praying to the Lord with a simple intention. But what carelessness it is, to be distracted and carried away by foolish and profane thoughts when you are praying to the Lord, as if there were anything which you should rather be thinking 456 of than that you are speaking with God! How can you ask to be heard of God, when you yourself do not hear yourself? Do you wish that God should remember you when you ask, if you yourself do not remember yourself? This is absolutely to take no precaution against the enemy; this is, when you pray to God, to offend the majesty of God by the carelessness of your prayer; this is to be watchful with your eyes, and to be asleep with your heart, while the Christian, even though he is asleep with his eyes, ought to be awake with his heart, as it is written in the person of the Church speaking in the Song of Songs, "I sleep, yet my heart waketh."[3387] Wherefore the apostle anxiously and carefully warns us, saying, "Continue in prayer, and watch in the same;"[3388] teaching, that is, and showing that those are able to obtain from God what they ask, whom God sees to be watchful in their prayer.

[3384] John xvii. 20.

[3385] [Unity again enforced.]

[3386] [The antiquity of the *Sursum Corda* is here shown. Elucidation IV.]

[3387] Cant. v. 2.

[3388] Col. i. 2.

32. Moreover, those who pray should not come to God with fruitless or naked prayers. Petition is ineffectual when it is a barren entreaty that beseeches God.[3389] For as every tree that bringeth not forth fruit is cut down and cast into the fire; assuredly also, words that do not bear fruit cannot deserve anything of God, because they are fruitful in no result. And thus Holy Scripture instructs us, saying, "Prayer is good with fasting and almsgiving."[3390] For He who will give us in the day of judgment a reward for our labours and alms, is even in this life a merciful hearer of one who comes to Him in prayer associated with good works. Thus, for instance, Cornelius the centurion, when he prayed, had a claim to be heard. For he was in the habit of doing many alms-deeds towards the people, and of ever praying to God. To this man, when he prayed about the ninth hour, appeared an angel bearing testimony to his labours, and saying, "Cornelius, thy prayers and thine alms are gone up in remembrance before God."[3391]

33. Those prayers quickly ascend to God which the merits of our labours urge upon God. Thus also Raphael the angel was a witness to the constant prayer and the constant good works of Tobias, saying, "It is honourable to reveal and confess the works of God. For when thou didst pray, and Sarah, I did bring the remembrance of your prayers before the holiness of God. And when thou didst bury the dead in simplicity, and because thou didst not delay to rise up and to leave thy dinner, but didst go out and cover the dead, I was sent to prove thee; and again God has sent me to heal thee, and Sarah thy daughter-in-law. For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God."[3392] By Isaiah also the Lord reminds us, and teaches similar things, saying, "Loosen every knot of iniquity, release the oppressions of contracts which have no power, let the troubled go into peace, and break every unjust engagement. Break thy bread to the hungry, and bring the poor that are without shelter into thy house. When thou seest the naked, clothe him; and despise not those of the same family and race as thyself. Then shall thy light break forth in season, and thy raiment shall spring forth speedily; and righteousness shall go before thee, and the glory of God shall surround thee. Then shalt thou call, and God shall hear thee; and while thou shalt yet speak, He shall say, Here I am."[3393] He promises that He will be at hand, and says that He will hear and protect those who, loosening the knots of unrighteousness from their heart, and giving alms among the members of God's household according to His commands, even in hearing what God commands to be done, do themselves also deserve to be heard by God. The blessed Apostle Paul, when aided in the necessity of

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[3389] [Should not this principle be more effectually taught?]

[3390] Tob. xx. 8.

[3391] Acts x. 2, 4.

[3392] Tob. xii. 12–15.

[3393] Isa. lviii. 6–9.

affliction by his brethren, said that good works which are performed are sacrifices to God. “I am full,” saith he, “having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.”[3394] For when one has pity on the poor, he lends to God; and he who gives to the least gives to God—sacrifices spiritually to God an odour of a sweet smell.

34. And in discharging the duties of prayer, we find that the three children with Daniel, being strong in faith and victorious in captivity, observed the third, sixth, and ninth hour, as it were, for a sacrament of the Trinity, which in the last times had to be manifested. For both the first hour in its progress to the third shows forth the consummated number of the Trinity, and also the fourth proceeding to the sixth declares another Trinity; and when from the seventh the ninth is completed, the perfect Trinity is numbered every three hours, which spaces of hours the worshippers of God in time past having spiritually decided on, made use of for determined and lawful times for prayer. And subsequently the thing was manifested, that these things were of old Sacraments, in that anciently righteous men prayed in this manner. For upon the disciples at the third hour the Holy Spirit descended, who fulfilled the grace of the Lord’s promise. Moreover, at the sixth hour, Peter, going up unto the house-top, was instructed as well by the sign as by the word of God admonishing him to receive all to the grace of salvation, whereas he was previously doubtful of the receiving of the Gentiles to baptism. And from the sixth hour to the ninth, the Lord, being crucified, washed away our sins by His blood; and that He might redeem and quicken us, He then accomplished His victory by His passion. 45

35. But for us, beloved brethren, besides the hours of prayer observed of old,[3395] both the times and the sacraments have now increased in number. For we must also pray in the morning, that the Lord’s resurrection may be celebrated by morning prayer. And this formerly the Holy Spirit pointed out in the Psalms, saying, “My King, and my God, because unto Thee will I cry; O Lord, in the morning shalt Thou hear my voice; in the morning will I stand before Thee, and will look up to Thee.”[3396] And again, the Lord speaks by the mouth of the prophet: “Early in the morning shall they watch for me, saying, Let us go, and return unto the Lord our God.”[3397] Also at the sunsetting and at the decline of day, of necessity we must pray again. For since Christ is the true sun and the true day, as the worldly sun and worldly day depart, when we pray and ask that light may return to us again, we pray for the advent of Christ, which shall give us the grace of everlasting light. Moreover, the Holy Spirit in the Psalms manifests that Christ is called the day. “The stone,” says He, “which the

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[3394] Phil. iv. 18.

[3395] [By the apostles, as here mentioned. Acts iii. 1 and *passim*.]

[3396] Ps. v. 2.

[3397] Hos. vi. 1.

builders rejected, is become the head of the corner. This is the Lord's doing; and it is marvellous in our eyes. This is the day which the Lord hath made; let us walk and rejoice in it."[3398] Also the prophet Malachi testifies that He is called the Sun, when he says, "But to you that fear the name of the Lord shall the Sun of righteousness arise, and there is healing in His wings."[3399] But if in the Holy Scriptures the true sun and the true day is Christ, there is no hour excepted for Christians wherein God ought not frequently and always to be worshipped; so that we who are in Christ—that is, in the true Sun and the true Day—should be instant throughout the entire day in petitions, and should pray; and when, by the law of the world, the revolving night, recurring in its alternate changes, succeeds, there can be no harm arising from the darkness of night to those who pray, because the children of light have the day even in the night. For when is he without light who has light in his heart? or when has not he the sun and the day, whose Sun and Day is Christ?

36. Let not us, then, who are in Christ—that is, always in the light—cease from praying even during night. Thus the widow Anna, without intermission praying and watching, persevered in deserving well of God, as it is written in the Gospel: "She departed not," it says, "from the temple, serving with fastings and prayers night and day."[3400] Let the Gentiles look to this, who are not yet enlightened, or the Jews who have remained in darkness by having forsaken the light. Let us, beloved brethren, who are always in the light of the Lord, who remember and hold fast what by grace received we have begun to be, reckon night for day; let us believe that we always walk in the light, and let us not be hindered by the darkness which we have escaped. Let there be no failure of prayers in the hours of night—no idle and reckless waste of the occasions of prayer. New-created and newborn of the Spirit by the mercy of God, let us imitate what we shall one day be. Since in the kingdom we shall possess day alone, without intervention of night, let us so watch in the night as if in the daylight. Since we are to pray and give thanks to God for ever, let us not cease in this life also to pray and give thanks.[3401]

[3398] Ps. cxviii. 22.

[3399] Mal. iv. 2.

[3400] Luke ii. 37.

[3401] [On the *Amen* see Elucidation V. See vol. i. p. 186.]

Treatise V.[3402]

An Address to Demetrianus.

Argument.—Cyprian, in Reply to Demetrianus the Proconsul of Africa, Who Contended that the Wars, and Famine, and Pestilence with Which the World Was Then Plagued Must Be Imputed to the Christians Because They Did Not Worship the Gods; Fairly Urges (Having Argued that All Things are Gradually Deteriorating with the Old Age of the World) that It Was Rather the Heathens Themselves Who Were the Cause of Such Mischiefs, Because They Did Not Worship God, And, Moreover, Were Distressing the Christians with Unjust Persecutions.[3403]

1. I had frequently, Demetrianus, treated with contempt your railing and noisy clamour with sacrilegious mouth and impious words against the one and true God, thinking it more modest and better, silently to scorn the ignorance of a mistaken man, than by speaking to provoke the fury of a senseless one. Neither did I do this without the authority of the divine teaching,[3404] since it is written, "Speak not in the ears of a fool, lest when he hear thee he should despise the wisdom of thy words;"[3405] and again, "Answer not a fool according to his folly, lest thou also be like unto him."[3406] And we are, moreover, bidden to keep what is holy within our own knowledge, and not expose it to be trodden down by swine and dogs, since the Lord speaks, saying, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend

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[3402] [Written a.d. 252.]

[3403] Next, having reproached him with the unaccustomed kinds of tortures with which he tormented the Christians more severely than any other criminals, not for the purpose of making them confess, but of making them deny their faith, he shows the impotence of the gods,—as well because they themselves cannot defend themselves, and so Demetrianus, who pretended to avenge them, should rather be worshipped by them, than himself worship them;—as because, when expelled by Christians from possessed bodies, they themselves confess what they are. Nor indeed must the fall of kings, the destruction of property, and such like evils which accompanied the persecutions of Christians as a punishment from Heaven, be judged not to be punishments, because they were shared by the Christians themselves; inasmuch as all these things are a joy to them rather than a punishment. Accordingly, while there is time, he urges him to return to a better mind, or at least to dread the judgment and an ever burning fiery Gehenna. In this tract Cyprian partly imitates Tertullian's *Apology* and his treatise to Scapula, partly the *Octavius* of Minucius Felix.

[3404] Some add, "and name."

[3405] Prov. xxiii. 9.

[3406] Prov. xxvi. 4.

you."[3407] For when you used often to come to me with the desire of contradicting rather than with the wish to learn, and preferred impudently to insist on your own views, which you shouted with noisy words, to patiently listening to mine, it seemed to me foolish to contend with you; since it would be an easier and slighter thing to restrain the angry waves of a turbulent sea with shouts, than to check your madness by arguments. Assuredly it would be both a vain and ineffectual labour to offer light to a blind man, discourse to a deaf one, or wisdom to a brute; since neither can a brute apprehend, nor can a blind man admit the light, nor can a deaf man hear.

2. In consideration of this, I have frequently held my tongue, and overcome an impatient man with patience; since I could neither teach an unteachable man, nor check an impious one with religion, nor restrain a frantic man with gentleness. But yet, when you say that very many are complaining that to us it is ascribed that wars arise more frequently, that plague, that famines rage, and that long droughts are suspending the showers and rains, it is not fitting that I should be silent any longer, lest my silence should begin to be attributed to mistrust rather than to modesty; and while I am treating the false charges with contempt, I may seem to be acknowledging the crime. I reply, therefore, as well to you, Demetrianus, as to others whom perhaps you have stirred up, and many of whom, by sowing hatred against us with malicious words, you have made your own partisans, from the budding forth of your own root and origin, who, however, I believe, will admit the reasonableness of my discourse; for he who is moved to evil by the deception of a lie, will much more easily be moved to good by the cogency of truth.

3. You have said that all these things are caused by us, and that to us ought to be attributed the misfortunes wherewith the world is now shaken and distressed, because your gods are not worshipped by us. And in this behalf, since you are ignorant of divine knowledge, and a stranger to the truth, you must in the first place know this, that the world has now grown old, and does not abide in that strength in which it formerly stood; nor has it that vigour and force which it formerly possessed. This, even were we silent, and if we alleged no proofs from the sacred Scriptures and from the divine declarations, the world itself is now announcing, and, bearing witness to its decline by the testimony of its failing estate.[3408] In the winter there is not such an abundance of showers for nourishing the seeds; in the summer the sun has not so much heat for cherishing the harvest; nor in the spring season are the corn-fields so joyous; nor are the autumnal seasons so fruitful in their leafy products. The layers of marble are dug out in less quantity from the disembowelled and wearied mountains; the diminished quantities of gold and silver suggest the early exhaustion of the metals, and the impoverished veins are straitened and decreased day by day; the husbandman

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[3407] Matt. vii. 6.

[3408] [Elucidation VI. See Commodian, vol. iv. 219.]

is failing in the fields, the sailor at sea, the soldier in the camp, innocence in the market, justice in the tribunal, concord in friendships, skilfulness in the arts, discipline in morals. Think you that the substantial character of a thing that is growing old remains so robust as that wherewith it might previously flourish in its youth while still new and vigorous? Whatever is tending downwards to decay, with its end nearly approaching, must of necessity be weakened. Thus, the sun at his setting darts his rays with a less bright and fiery splendour; thus, in her declining course, the moon wanes with exhausted horns; and the tree, which before had been green and fertile, as its branches dry up, becomes by and by misshapen in a barren old age; and the fountain which once gushed forth liberally from its overflowing veins, as old age causes it to fail, scarcely trickles with a sparing moisture. This is the sentence passed on the world, this is God's law; that everything that has had a beginning should perish, and things that have grown should become old, and that strong things should become weak, and great things become small, and that, when they have become weakened and diminished, they should come to an end.

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4. You impute it to the Christians that everything is decaying as the world grows old. What if old men should charge it on the Christians that they grow less strong in their old age; that they no longer, as formerly, have the same facilities, in the hearing of their ears, in the swiftness of their feet, in the keenness of their eyes, in the vigour of their strength, in the freshness of their organic powers, in the fulness of their limbs, and that although once the life of men endured beyond the age of eight and nine hundred years, it can now scarcely attain to its hundredth year? We see grey hairs in boys—the hair fails before it begins to grow; and life does not cease in old age, but it begins with old age. Thus, even at its very commencement, birth hastens to its close;[3409] thus, whatever is now born degenerates with the old age of the world itself; so that no one ought to wonder that everything begins to fail in the world, when the whole world itself is already in process of failing, and in its end.

5. Moreover, that wars continue frequently to prevail, that death and famine accumulate anxiety, that health is shattered by raging diseases, that the human race is wasted by the desolation of pestilence, know that this was foretold; that evils should be multiplied in the last times, and that misfortunes should be varied; and that as the day of judgment is now drawing nigh, the censure of an indignant God should be more and more aroused for the scourging of the human race. For these things happen not, as your false complaining and ignorant inexperience of the truth asserts and repeats, because your gods are not worshipped by us, but because God is not worshipped by you. For since He is Lord and Ruler of the world, and all things are carried on by His will and direction, nor can anything be done save what He Himself has done or allowed to be done, certainly when those things occur which show the anger of an offended God, they happen not on account of us by whom God is

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[3409] [Wisd. v. 13.]

worshipped, but they are called down by your sins and deservings, by whom God is neither in any way sought nor feared, because your vain superstitions are not forsaken, nor the true religion known in such wise that He who is the one God over all might alone be worshipped and petitioned.

6. In fine, listen to Himself speaking; Himself with a divine voice at once instructing and warning us: "Thou shalt worship the Lord thy God," says He, "and Him only shalt thou serve."[3410] And again, "Thou shalt have none other gods but me."[3411] And again, "Go not after other gods, to serve them; and worship them not, and provoke not me to anger with the works of your hands to destroy you."[3412] Moreover, the prophet, filled with the Holy Spirit, attests and denounces the anger of God, saying, "Thus saith the Lord Almighty: Because of mine house that is waste, and ye run every man to his own house, therefore the heavens shall be stayed from dew, and the earth shall withhold her fruits: and I will bring a sword upon the earth, and upon the corn, and upon the wine, and upon the oil, and upon men, and upon cattle, and upon all the labours of their hands."[3413] Moreover, another prophet repeats, and says, "And I will cause it to rain upon one city, and upon another city I will cause it not to rain. One piece shall be rained upon, and the piece whereon I send no rain shall be withered. And two and three cities shall be gathered into one city to drink water, and shall not be satisfied; and ye are not converted unto me, saith the Lord."[3414]

7. Behold, the Lord is angry and wrathful, and threatens, because you turn not unto Him. And you wonder or complain in this your obstinacy and contempt, if the rain comes down with unusual scarcity; and the earth falls into neglect with dusty corruption; if the barren glebe hardly brings forth a few jejune and pallid blades of grass; if the destroying hail weakens the vines; if the overwhelming whirlwind roots out the olive; if drought stanches the fountain; a pestilent breeze corrupts the air; the weakness of disease wastes away man; although all these things come as the consequence of the sins that provoke them, and God is more deeply indignant when such and so great evils avail nothing! For that these things occur either for the discipline of the obstinate or for the punishment of the evil, the same God declares in the Holy Scriptures, saying, "In vain have I smitten your children; they have not received correction."[3415] And the prophet devoted and dedicated to God answers to these words in the same strain, and says, "Thou hast stricken them, but they have not grieved; Thou hast scourged them, but they have refused to receive correction."[3416] Lo, stripes are

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[3410] Deut. vi. 13.

[3411] Ex. xxix. 3.

[3412] Jer. xxv. 6.

[3413] Hag. i. 9.

[3414] Amos iv. 7.

[3415] Jer. ii. 30. [Compare Aug., *City of God*, *passim*.]

[3416] Jer. v. 3.

inflicted from God, and there is no fear of God. Lo, blows and scourgings from above are not wanting, and there is no trembling, no fear. What if even no such rebuke as that interfered in human affairs? How much greater still would be the audacity in men, if it were secure in the impunity of their crimes!

8. You complain that the fountains are now less plentiful to you, and the breezes less salubrious, and the frequent showers and the fertile earth afford you less ready assistance; that the elements no longer subserve your uses and your pleasures as of old. But do you serve God, by whom all things are ordained to your service; do you wait upon Him by whose good pleasure all things wait upon you?[3417] From your slave you yourself require service; and though a man, you compel your fellow-man to submit, and to be obedient to you; and although you share the same lot in respect of being born, the same condition in respect of dying; although you have like bodily substance and a common order of souls, and although you come into this world of ours and depart from it after a time with equal rights,[3418] and by the same law; yet, unless you are served by him according to your pleasure, unless you are obeyed by him in conformity to your will, you, as an imperious and excessive exactor of his service, flog and scourge him: you afflict and torture him with hunger, with thirst and nakedness, and even frequently with the sword and with imprisonment. And, wretch that you are, do you not acknowledge the Lord your God while you yourself are thus exercising lordship?[3419]

9. And therefore with reason in these plagues that occur, there are not wanting God's stripes and scourges; and since they are of no avail in this matter, and do not convert individuals to God by such terror of destructions, there remains after all the eternal dungeon, and the continual fire, and the everlasting punishment; nor shall the groaning of the suppliants be heard there, because here the terror of the angry God was not heard, crying by His prophet, and saying, "Hear the word of the Lord, ye children of Israel: for the judgment of the Lord is against the inhabitants of the earth; because there is neither mercy, nor truth, nor knowledge of God upon the earth. But cursing, and lying, and killing, and stealing, and committing adultery, is broken out over the land, they mingle blood with blood. Therefore shall the land mourn, with every one that dwelleth therein, with the beasts of the field, with things that creep on the earth, and with the fowls of heaven; and the fishes of the sea shall

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[3417] Some read, "But you do not serve God, by whom all things are ordained to your service; you do not wait upon Him," etc.

[3418] ["Æquali jure et pari lege." This would have furnished ground for Jefferson's famous sentence in the American Declaration of Independence. See also Franklin's sentiment, vol. i. p. 552, note 9. There is a very remarkable passage in Massillon which might have engendered the French Revolution had it been known to the people. See Petit Carême, *On Palm Sunday*, p. 189, etc., ed. 1745.]

[3419] Some add, "over man."

languish, so that no man shall judge, no man shall rebuke."[3420] God says He is wrathful and angry, because there is no acknowledgment of God in the earth, and God is neither known nor feared. The sins of lying, of lust, of fraud, of cruelty, of impiety, of anger, God rebukes and finds fault with, and no one is converted to innocency. Lo, those things are happening which were before foretold by the words of God; nor is any one admonished by the belief of things present to take thought for what is to come. Amongst those very misfortunes wherein the soul, closely bound and shut up, can scarcely breathe, there is still found opportunity for men to be evil, and in such great dangers to judge not so much of themselves as of others. You are indignant that God is angry, as if by an evil life you were deserving any good, as if all things of that kind which happen were not infinitely less and of smaller account than your sins.

10. You who judge others, be for once also a judge of yourself; look into the hiding-places of your own conscience; nay, since now there is not even any shame in your sin,[3421] and you are wicked, as if it were rather the very wickedness itself that pleased you, do you, who are seen clearly and nakedly by all other men, yourself also look upon yourself. For either you are swollen with pride, or greedy with avarice, or cruel with anger, or prodigal with gambling, or flushed with intemperance, or envious with jealousy, or unchaste with lust, or violent with cruelty; and do you wonder that God's anger increases in punishing the human race, when the sin that is punished is daily increasing? You complain that the enemy rises up, as if, though an enemy were wanting, there could be peace for you even among the very togas of peace. You complain that the enemy rises up, as if, even although external arms and dangers from barbarians were repressed, the weapons of domestic assault from the calumnies and wrongs of powerful citizens, would not be more ferocious and more harshly wielded within. You complain of barrenness and famine, as if drought made a greater famine than rapacity, as if the fierceness of want did not increase more terribly from grasping at the increase of the year's produce, and the accumulation of their price. You complain that the heaven is shut up from showers, although in the same way the barns are shut up on earth. You complain that now less is produced, as if what had already been produced were given to the indigent. You reproach plague and disease, while by plague itself and disease the crimes of individuals are either detected or increased, while mercy is not manifested to the weak, and avarice and rapine are waiting open-mouthed for the dead. The same men are timid in the duties of affection, but rash in quest of implores gains; shunning the deaths of the dying, and craving the spoils of the dead, so that it may appear as if the wretched are probably forsaken in their sickness for this cause, that they may not, by being

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[3420] Hos. iv. 1–4.

[3421] Some texts read, "fear or shame in sinning."

cured, escape: for he who enters so eagerly upon the estate of the dying, *probably* desired the sick man to perish.

11. So great a terror of destruction cannot give the teaching of innocency; and in the midst of a people dying with constant havoc, nobody considers that he himself is mortal. Everywhere there is scattering, there is seizure, there is taking possession; no dissimulation about spoiling, and no delay.[3422] As if it were all lawful, as if it were all becoming, as if he who does not rob were suffering loss and wasting his own property, thus every one hastens to the rapine. Among thieves there is at any rate some modesty in their crimes. They love pathless ravines and deserted solitudes; and they do wrong in such a way, that still the crime of the wrong-doers is veiled by darkness and night. Avarice, *however*, rages openly, and, safe by its very boldness, exposes the weapons of its headlong craving in the light of the market-place. Thence cheats, thence poisoners, thence assassins in the midst of the city, are as eager for wickedness as they are wicked with impunity. The crime is committed by the guilty, and the guiltless who can avenge it is not found. There is no fear from accuser or judge: the wicked obtain impunity, while modest men are silent; accomplices are afraid, and those who are to judge are for sale. And therefore by the mouth of the prophet the truth of the matter is put forth with the divine spirit and instinct: it is shown in a certain and obvious way that God can prevent adverse things, but that the evil deserts of sinners prevent His bringing aid. "Is the Lord's hand," says he, "not strong to save you; or has He made heavy His ear, that He cannot hear you? But your sins separate between you and God; and because of your sins He hath hid His face from you, that He may not have mercy."[3423] Therefore let your sins and offences be reckoned up; let the wounds of your conscience be considered; and let each one cease complaining about God, or about us, if he should perceive that himself deserves what he suffers.

12. Look what that very matter is of which is chiefly our discourse—that you molest us, although innocent; that, in contempt of God, you attack and oppress God's servants. It is little, *in your account*, that your life is stained with a variety of gross vices, with the iniquity of deadly crimes, with the summary of all bloody rapines; that true religion is overturned by false superstitions; that God is neither sought at all, nor feared at all; but over and above this, you weary[3424] God's servants, and those who are dedicated to His majesty and His name, with unjust persecutions. It is not enough that you yourself do not worship God, but, over and above, you persecute those who do worship, with a sacrilegious hostility. You neither worship God, nor do you at all permit Him to be worshipped; and while others who venerate not only those foolish idols and images made by man's hands, but even portents

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[3422] Or, "no pretence." Some add, "no fear."

[3423] Isa. lix. 1.

[3424] Or, "distress;" *v. l.*

and monsters besides, are pleasing to you, it is only the worshipper of God who is displeasing to you. The ashes of victims and the piles of cattle everywhere smoke in your temples, and God's altars are either nowhere or are hidden. Crocodiles, and apes, and stones, and serpents are worshipped by you; and God alone in the earth is not worshipped, or if worshipped, not with impunity. You deprive the innocent, the just, the dear to God, of their home; you spoil them of their estate, you load them with chains, you shut them up in prison, you punish them with the sword, with the wild beasts, with the flames. Nor, indeed, are you content with a brief endurance of our sufferings, and with a simple and swift exhaustion of pains. You set on foot tedious tortures, by tearing our bodies; you multiply numerous punishments, by lacerating our vitals; nor can your brutality and fierceness be content with ordinary tortures; your ingenious cruelty devises new sufferings.

13. What is this insatiable madness for blood-shedding, what this interminable lust of cruelty? Rather make your election of one of two alternatives. To be a Christian is either a crime, or it is not. If it be a crime, why do you not put the man that confesses it to death? If it be not a crime, why do you persecute an innocent man? For I ought to be put to the torture if I denied it. If in fear of your punishment I should conceal, by a deceitful falsehood, what I had previously been, and the fact that I had not worshipped your gods, then I might deserve to be tormented, then I ought to be compelled to confession of my crime by the power of suffering, as in other examinations the guilty, who deny that they are guilty of the crime of which they are accused, are tortured in order that the confession of the reality of the crime, which the tell-tale voice refuses to make, may be wrung out by the bodily suffering. But now, when of my own free will I confess, and cry out, and with words frequent and repeated to the same effect bear witness that I am a Christian, why do you apply tortures to one who avows it, and who destroys your gods, not in hidden and secret places, but openly, and publicly, and in the very market-place, in the hearing of your magistrates and governors; so that, although it was a slight thing which you blamed in me before, that which you ought rather to hate and punish has increased, that by declaring myself a Christian in a frequented place, and with the people standing around, I am confounding both you and your gods by an open and public announcement?

14. Why do you turn your attention to the weakness of our body? why do you strive with the feebleness of this earthly flesh? Contend rather with the strength of the mind, break 462 down the power of the soul, destroy our faith, conquer if you can by discussion, overcome by reason; or, if your gods have any deity and power, let them themselves rise to their own vindication, let them defend themselves by their own majesty. But what can they advantage their worshippers, if they cannot avenge themselves on those who worship them not? For if he who avenges is of more account than he who is avenged, then you are greater than your gods. And if you are greater than those whom you worship, you ought not to worship them, but rather to be worshipped and feared by them as their lord. Your championship defends

them when injured, just as your protection guards them when shut up from perishing. You should be ashamed to worship those whom you yourself defend; you should be ashamed to hope for protection from those whom you yourself protect.

15. Oh, would you but hear and see them when they are adjured by us, and tortured with spiritual scourges, and are ejected from the possessed bodies with tortures of words,[3425] when howling and groaning at the voice of man and the power of God, feeling the stripes and blows, they confess the judgment to come! Come and acknowledge that what we say is true; and since you say that you thus worship gods, believe even those whom you worship. Or if you will even believe yourself, he—i.e., the demon—who has now possessed your breast, who has now darkened your mind with the night of ignorance, shall speak concerning yourself in your hearing. You will see that we are entreated by those whom you entreat, that we are feared by those whom you fear, whom you adore. You will see that under our hands they stand bound, and tremble as captives, whom you look up to and venerate as lords: assuredly even thus you might be confounded in those errors of yours, when you see and hear your gods, at once upon our interrogation betraying what they are, and even in your presence unable to conceal those deceits and trickeries of theirs.

16. What, then, is that sluggishness of mind; yea, what blind and stupid madness of fools, to be unwilling to come out of darkness into light, and to be unwilling, when bound in the toils of eternal death, to receive the hope of immortality, and not to fear God when He threatens and says, "He that sacrifices unto any gods, but unto the Lord only, shall be rooted out?"[3426] And again: "They worshipped them whom their fingers made; and the mean man hath bowed down, and the great man hath humbled himself, and I will not forgive them."[3427] Why do you humble and bend yourself to false gods? Why do you bow your body captive before foolish images and creations of earth? God made you upright; and while other animals are downlooking, and are depressed in posture bending towards the earth, yours is a lofty attitude; and your countenance is raised upwards to heaven, and to God. Look thither, lift your eyes thitherward, seek God in the highest, that you may be free from things below; lift your heart to a dependence on high and heavenly things. Why do you prostrate yourself into the ruin of death with the serpent whom you worship? Why do you fall into the destruction of the devil, by his means and in his company? Keep the lofty estate in which you were born. Continue such as you were made by God. To the posture of your countenance and of your body, conform your soul. That you may be able to know God, first know yourself. Forsake the idols which human error has invented. Be turned to God, whom if you implore He will aid you. Believe in Christ, whom[3428] the Father has sent to quicken

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[3425] [Vol. iii. pp. 176, 180.]

[3426] Ex. xxii. 20.

[3427] Isa. ii. 8.

[3428] Some read, "the Son whom."

and restore us. Cease to hurt the servants of God and of Christ with your persecutions, since when they are injured the divine vengeance defends them.

17. For this reason it is that none of us, when he is apprehended, makes resistance, nor avenges himself against your unrighteous violence, although our people are numerous and plentiful. Our certainty of a vengeance to follow makes us patient. The innocent give place to the guilty; the harmless acquiesce in punishments and tortures, sure and confident that whatsoever we suffer will not remain unavenged, and that in proportion to the greatness of the injustice of our persecution so will be the justice and the severity of the vengeance exacted for those persecutions. Nor does the wickedness of the impious ever rise up against the name we bear, without immediate vengeance from above attending it. To say nothing of the memories of ancient times, and not to recur with wordy commemoration to frequently repeated vengeance on behalf of God's worshippers, the instance of a recent matter is sufficient to prove that our defence, so speedily, and in its speed so powerfully, followed of late in the ruins of things,[3429] in the destruction of wealth, in the waste of soldiers, and the diminution of forts. Nor let any one think that this occurred by chance, or think that it was fortuitous, since long ago Scripture has laid down, and said, "Vengeance is mine; I will repay, saith the Lord."[3430] And again the Holy Spirit forewarns, and says, "Say not thou, I will avenge myself of mine enemy, but wait on the Lord, that He may be thy help."[3431] Whence it is plain and manifest, that not by our means, but for our sakes, all those things are happening 463 which come down from the anger of God.

18. Nor let anybody think that Christians are not avenged by those things that are happening, for the reason that they also themselves seem to be affected by their visitation. A man feels the punishment of worldly adversity, when all his joy and glory are in the world. He grieves and groans if it is ill with him in this life, with whom it cannot be well after this life, all the fruit of whose life is received here, all whose consolation is ended here, whose fading and brief life here reckons some sweetness and pleasure, but when it has departed hence, there remains for him only punishment added to sorrow. But they have no suffering from the assault of present evils who have confidence in future good things. In fact, we are never prostrated by adversity, nor are we broken down, nor do we grieve or murmur in any external misfortune or weakness of body: living by the Spirit rather than by the flesh, we overcome bodily weakness by mental strength. By those very things which torment and weary us, we know and trust that we are proved and strengthened.[3432]

[3429] Or, according to some, "of kings."

[3430] Rom. xii. 19.

[3431] Prov. xx. 22.

[3432] [Beautiful triumph of faith, "peace in believing!"]

19. Do you think that we suffer adversity equally with yourselves, when you see that the same adverse things are not borne equally by us and by you? Among you there is always a clamorous and complaining impatience; with us there is a strong and religious patience, always quiet and always grateful to God. Nor does it claim for itself anything joyous or prosperous in this world, but, meek and gentle and stable against all the gusts of this tossing world, it waits for the time of the divine promise; for as long as this body endures, it must needs have a common lot with others, and its bodily condition must be common. Nor is it given to any of the human race to be separated one from another, except by withdrawal from this present life. In the meantime, we are all, good and evil, contained in one household. Whatever happens within the house, we suffer with equal fate, until, when the end of the temporal life shall be attained, we shall be distributed among the homes either of eternal death or immortality. Thus, therefore, we are not on the same level, and equal with you, because, placed in this present world and in this flesh, we incur equally with you the annoyances of the world and of the flesh; for since in the sense of pain is all punishment, it is manifest that he is not a sharer of your punishment who, you see, does not suffer pain equally with yourselves.[3433]

20. There flourishes with us the strength of hope and the firmness of faith. Among these very ruins of a decaying world our soul is lifted up, and our courage unshaken: our patience is never anything but joyous; and the mind is always secure of its God, even as the Holy Spirit speaks through the prophet, and exhorts us, strengthening with a heavenly word the firmness of our hope and faith. "The fig-tree," says He, "shall not bear fruit, and there shall be no blossom in the vines. The labour of the olive shall fail, and the fields shall yield no meat. The flock shall be cut off from the fold, and there shall be no herd in the stalls. But I will rejoice in the Lord, and I will joy in the God of my salvation."[3434] He says that the man of God and the worshipper of God, depending on the truth of his hope, and founded on the stedfastness of his faith, is not moved by the attacks of this world and this life. Although the vine should fail, and the olive deceive, and the field parched with grass dying with drought should wither, what is this to Christians? what to God's servants whom paradise is inviting, whom all the grace and all the abundance of the kingdom of heaven is waiting for? They always exult in the Lord, and rejoice and are glad in their God; and the evils and adversities of the world they bravely suffer, because they are looking forward to gifts and prosperities to come: for we who have put off our earthly birth, and are now created and regenerated by the Spirit, and no longer live to the world but to God, shall not receive God's gifts and promises until we arrive at the presence of God. And yet we always ask for the repulse of enemies, and for obtaining showers, and either for the removal or the moderating of adversity;

[3433] Or, "whom you do not see not to suffer with yourself."

[3434] Hab. iii. 17.

and we pour forth our prayers, and, propitiating and appeasing God, we entreat constantly and urgently, day and night, for your peace and salvation.

21. Let no one, however, flatter himself, because there is for the present to us and to the profane, to God's worshippers and to God's opponents,[3435] by reason of the equality of the flesh and body, a common condition of worldly troubles, in such a way as to think from this, that all those things which happen are not drawn down by you; since by the announcement of God Himself, and by prophetic testimony, it has previously been foretold that upon the unjust should come the wrath of God, and that persecutions which humanly would hurt us should not be wanting; but, moreover, that vengeance, which should defend with heavenly defence those who were hurt, should attend them.

22. And how great, too, are those things which in the meantime are happening in that respect on our behalf! Something is given for an example, that the anger of an avenging God may be known. But the day of judgment is still future which the Holy Scripture denounces, saying, "Howl ye, for the day of the Lord is at hand, and destruction from God shall come; for, lo, the day of the Lord cometh, cruel with wrath and anger, to lay the earth desolate, and to destroy the sinners out of it."[3436] And again: "Behold, the day of the Lord cometh, burning as an oven; and all the aliens and all that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord."[3437] The Lord prophesies that the aliens shall be burnt up and consumed; that is, aliens from the divine race, and the profane, those who are not spiritually new-born, nor made children of God. For that those only can escape who have been new-born and signed with the sign of Christ, God says in another place, when, sending forth His angels to the destruction of the world and the death of the human race, He threatens more terribly in the last time, saying, "Go ye, and smite, and let not your eye spare. Have no pity upon old or young, and slay the virgins and the little ones and the women, that they may be utterly destroyed. But touch not any man upon whom is written the mark."[3438] Moreover, what this mark is, and in what part of the body it is placed, God sets forth in another place, saying, "Go through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."[3439] And that the sign pertains to the passion and blood of Christ, and that whoever is found in this sign is kept safe and unharmed, is also proved by God's testimony, saying, "And the blood shall be to you for a token upon the houses in which ye shall be; and I will see the blood, and will protect you, and the plague of diminution shall not be upon

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[3435] Otherwise read, "to us the worshippers of God, and to His profane opponents."

[3436] Isa. xiii. 6–9.

[3437] Mal. iv. 1.

[3438] Ezek. ix. 5.

[3439] Ezek. ix. 4.

you when I smite the land of Egypt."[3440] What previously preceded by a figure in the slain lamb is fulfilled in Christ, the truth which followed afterwards. As, then, when Egypt was smitten, the Jewish people could not escape except by the blood and the sign of the lamb; so also, when the world shall begin to be desolated and smitten, whoever is found in the blood and the sign of Christ alone shall escape.[3441]

23. Look, therefore,[3442] while there is time, to the true and eternal salvation; and since now the end of the world is at hand, turn your minds to God, in the fear of God; nor let that powerless and vain dominion in the world over the just and meek delight you, since in the field, even among the cultivated and fruitful corn, the tares and the darnel have dominion. Nor say ye that ill fortunes happen because your gods are not worshipped by us; but know that this is the judgment of God's anger, that He who is not acknowledged on account of His benefits may at least be acknowledged through His judgments. Seek the Lord even late; for long ago, God, forewarning by His prophet, exhorts and says, "Seek ye the Lord, and your soul shall live."[3443] Know God even late; for Christ at His coming admonishes and teaches this, saying, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."[3444] Believe Him who deceives not at all. Believe Him who foretold that all these things should come to pass. Believe Him who will give to all that believe the reward of eternal life. Believe Him who will call down on them that believe not, eternal punishments in the fires of Gehenna.

24. What will then be the glory of faith? what the punishment of faithlessness? When the day of judgment shall come, what joy of believers, what sorrow of unbelievers; that they should have been unwilling to believe here, and now that they should be unable to return that they might believe! An ever-burning Gehenna will burn up the condemned, and a punishment devouring with living flames; nor will there be any source whence at any time they may have either respite or end to their torments. Souls with their bodies will be reserved in infinite tortures for suffering. Thus the man will be for ever seen by us who here gazed upon us for a season; and the short joy of those cruel eyes in the persecutions that they made for us will be compensated by a perpetual spectacle, according to the truth of Holy Scripture, which says, "Their worm shall not die, and their fire shall not be quenched; and they shall be for a vision to all flesh."[3445] And again: "Then shall the righteous men stand in great constancy before the face of those who have afflicted them, and have taken away their labours.

[3440] Ex. xii. 13.

[3441] [Ezek. ix. 4; Rev. vii. 3; ix. 4.]

[3442] Or, according to some readings, "Be wise, therefore."

[3443] Amos v. 6.

[3444] John xvii. 3.

[3445] Isa. lxvi. 24.

When they see it, they shall be troubled with horrible fear, and shall be amazed at the suddenness of their unexpected salvation; and they, repenting and groaning for anguish of spirit, shall say within themselves, These are they whom we had some time in derision, and a proverb of reproach; we fools counted their life madness, and their end to be without honour. How are they numbered among the children of God, and their lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath 465 not shined upon us, and the sun rose not on us. We wearied ourselves in the way of wickedness and destruction; we have gone through deserts where there lay no way; but we have not known the way of the Lord. What hath pride profited us, or what good hath the boasting of riches done us? All those things are passed away like a shadow."[3446] The pain of punishment will then be without the fruit of penitence; weeping will be useless, and prayer ineffectual. Too late they will believe in eternal punishment who would not believe in eternal life.

25. Provide, therefore, while you may, for your safety and your life. We offer you the wholesome help of our mind and advice. And because we may not hate, and we please God more by rendering no return for wrong, we exhort you while you have the power, while there yet remains to you something of life, to make satisfaction to God, and to emerge from the abyss of darkling superstition[3447] into the bright light of true religion. We do not envy your comforts, nor do we conceal the divine benefits. We repay kindness for your hatred; and for the torments and penalties which are inflicted on us, we point out to you the ways of salvation. Believe and live, and do ye who persecute us in time rejoice with us for eternity. When you have once departed thither, there is no longer any place for repentance, and no possibility of making satisfaction. Here life is either lost or saved; here eternal safety is provided for by the worship of God and the fruits of faith. Nor let any one be restrained either by his sins or by his years from coming to obtain salvation. To him who still remains in this world no repentance is too late. The approach to God's mercy is open, and the access is easy to those who seek and apprehend the truth. Do you entreat for your sins, although it be in the very end of life, and at the setting of the sun of time; and implore God, who is the one and true God, in confession and faith of acknowledgment of Him, and pardon is granted to the man who confesses, and saving mercy is given from the divine goodness to the believer, and a passage is opened to immortality even in death itself. This grace Christ bestows; this gift of His mercy He confers upon us, by overcoming death in the trophy of the cross, by redeeming the believer with the price of His blood, by reconciling man to God the Father, by quickening our mortal nature with a heavenly regeneration. If it be possible, let us all follow Him; let us be registered in His sacrament and sign. He opens to us the way

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[3446] Wisd. v. 1–9.

[3447] "From the deep and darkling night of superstition" is another reading.

of life; He brings us back to paradise; He leads us on to the kingdom of heaven. Made by Him the children of God, with Him we shall ever live; with Him we shall always rejoice, restored by His own blood. We Christians shall be glorious together with Christ, blessed of God the Father, always rejoicing with perpetual pleasures in the sight of God, and ever giving thanks to God. For none can be other than always glad and grateful, who, having been once subject to death, has been made secure in the possession of immortality.[3448]

[3448] [Compare the *Octavius* of Minucius Felix with this treatise, and also the other apologists, e.g., vol. ii. 93.]

Treatise VI.[3449]

On the Vanity of Idols: Showing that the Idols are Not Gods, and that God is One, and that Through Christ Salvation is Given to Believers.

Argument.—This Heading Embraces the Three Leading Divisions of This Treatise. The Writer First of All Shows that They in Whose Honour Temples Were Founded, Statues Modelled, Victims Sacrificed, and Festal Days Celebrated, Were Kings and Men and Not Gods; And Therefore that Their Worship Could Be of No Avail Either to Strangers or to Romans, and that the Power of the Roman Empire Was to Attributed to Fate Rather Than to Them, Inasmuch as It Had Arisen by a Certain Good Fortune, and Was Ashamed of Its Own Origin.[3450]

1. That those are no gods whom the common people worship, is known from this. They were formerly kings, who on account of their royal memory subsequently began to be adored by their people even in death. Thence temples were founded to them; thence images were sculptured to retain the countenances of the deceased by the likeness; and men sacrificed victims, and celebrated festal days, by way of giving them honour. Thence to posterity those rites became sacred which at first had been adopted as a consolation. And now let us see whether this truth is confirmed in individual instances.

2. Melicertes and Leucothea are precipitated into the sea, and subsequently become sea-divinities. The Castors[3451] die by turns, that they may live. Æsculapius is struck by lightning, that he may rise into a god. Hercules, that he may put off the man, is burnt up in the fires of Œta. Apollo fed the flocks of Admetus; Neptune founded walls for Laomedon, and received—unfortunate builder—no wages for his work. The cave of Jupiter is to be seen in Crete, and his sepulchre is shown; and it is manifest that Saturn was driven away by him, and that from him Latium received its name, as being his lurking-place.[3452] He was the first

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[3449] [Written a.d. 247. Compare vol. ii. pp. 79, 136, 184, etc.]

[3450] Moreover, that it was manifest from their deceitful results, that nothing could be referred to auspices or auguries; nay, even those who acknowledged both one God and the demons, allowed that these illusions were the work of the demons, according to the testimony of the poets themselves, and Socrates, Plato, Trismegistus, and Hostanes. The second point, that God is one, he makes evident in a few words, as well from the greater dignity of a monarchy than of other forms of government, as from the very expressions of the heathen and of the common people—“O God!” and the like. Finally, he treats of Christ more at large, from the Jewish prophets and from the evangelical history.

[3451] Most editors read, “Castor and Pollux.”

[3452] *Latebra.*

that taught to print letters; he was the first that taught to stamp money in Italy,[3453] and thence the treasury is called the treasury of Saturn. And he also was the cultivator of the rustic life, whence he is painted as an old man[3454] carrying a sickle. Janus had received him to hospitality when he was driven away, from whose name the Janiculum is so called, and the month of January is appointed. He himself is portrayed with two faces, because, placed in the middle, he seems to look equally towards the commencing and the closing year. The Mauri, indeed, manifestly worship kings, and do not conceal their name by any disguise.

3. From this the religion of the gods is variously changed among individual nations and provinces, inasmuch as no one god is worshipped by all, but by each one the worship of its own ancestors is kept peculiar. Proving that this is so, Alexander the Great writes in the remarkable volume addressed to his mother, that through fear of his power the doctrine of the gods being men, which was kept secret,[3455] had been disclosed to him by a priest, that it was the memory of ancestors and kings that was (really) kept up, and that from this the rites of worship and sacrifice have grown up. But if gods were born at any time, why are they not born in these days also?—unless, indeed, Jupiter possibly has grown too old, or the faculty of bearing has failed Juno.

4. But why do you think that the gods can avail on behalf of the Romans, when you see that they can do nothing for their own worshipers in opposition to the Roman arms? For we know that the gods of the Romans are indigenous. Romulus was made a god by the perjury of Proculus, and Picus, and Tiberinus, and Pilumnus, and Consus, whom as a god of treachery Romulus would have to be worshipped, just as if he had been a god of counsels, when his perfidy resulted in the rape of the Sabines. Tatius also both invented and worshipped the goddess Cloacina; Hostilius, Fear and Paleness. By and by, I know not by whom, Fever was dedicated, and Acca and Flora the harlots.[3456] These are the Roman gods. But Mars is a Thracian, and Jupiter a Cretan, and Juno either Argive or Samian or Carthaginian, and

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[3453] [“Litteras imprimere…signare nummos.” How could the art of printing have failed to follow such inventions and such words? Every coin was a hint of the printer’s art. God only could have restrained the invention till the set time. Dan. xii. 4.]

[3454] According to some readings, the words “an old man” are omitted.

[3455] The readings here vary much. The first part of the sentence is found in Minucius Felix, c. 21. [Vol. iv. p. 185.]

[3456] The following passage, accepted in some editions, is of doubtful authenticity: “To such an extent, indeed, were feigned the names of gods among the Romans, that there is even among them a god, Viduus, who widows the body from the soul—who, as being sad and funereal, is not kept within the walls, but placed outside; but who nevertheless, in that he is excluded, is rather condemned by the Roman religion than worshipped. There is also Scansus, so called from ascents, and Forculus from doors, and Limentinus from thresholds, and Cardea from hinges, and Orbona from bereavement.”

Diana of Taurus, and the mother of the gods of Ida; and there are Egyptian monsters, not deities, who assuredly, if they had had any power, would have preserved their own and their people's kingdoms. Certainly there are also among the Romans the conquered Penates whom the fugitive Æneas introduced thither. There is also Venus the bald,—far more dishonoured by the fact of her baldness in Rome than by her having been wounded in Homer.

5. Kingdoms do not rise to supremacy through merit, but are varied by chance. Empire was formerly held by both Assyrians and Medes and Persians; and we know, too, that both Greeks and Egyptians have had dominion. Thus, in the varying vicissitudes of power, the period of empire has also come to the Romans as to the others. But if you recur to its origin, you must needs blush. A people is collected together from profligates and criminals, and by founding an asylum, impunity for crimes makes the number great; and that their king himself may have a superiority in crime, Romulus becomes a fratricide;[3457] and in order to promote marriage, he makes a beginning of that affair of concord by discords. They steal, they do violence, they deceive in order to increase the population of the state; their marriage consists of the broken covenants of hospitality and cruel wars with their fathers-in-law. The consulship, moreover, is the highest degree in Roman honours, yet we see that the consulship began even as did the kingdom. Brutus puts his sons to death, that the commendation of his dignity may increase by the approval of his wickedness. The Roman kingdom, therefore, did not grow from the sanctities of religion, nor from auspices and auguries, but it keeps its appointed time within a definite limit. Moreover, Regulus observed the auspices, yet was taken prisoner; and Mancinus observed their religious obligation, yet was sent under the yoke. Paulus had chickens that fed, and yet he was slain at Cannæ. Caius Cæsar despised the auguries and auspices that were opposed to his sending ships before the winter to Africa; yet so much the more easily he both sailed and conquered. 467

6. Of all these, however, the principle is the same, which misleads and deceives, and with tricks which darken the truth, leads away a credulous and foolish rabble. They are impure and wandering spirits, who, after having been steeped in earthly vices, have departed from their celestial vigour by the contagion of earth, and do not cease, when ruined themselves, to seek the ruin of others; and when degraded themselves, to infuse into others the error of their own degradation. These demons the poets also acknowledge, and Socrates declared that he was instructed and ruled at the will of a demon; and thence the Magi have a power either for mischief or for mockery, of whom, however, the chief Hostanes both says that the form of the true God cannot be seen, and declares that true angels stand round about His throne. Wherein Plato also on the same principle concurs, and, maintaining one God, calls the rest angels or demons. Moreover, Hermes Trismegistus speaks of one God, and confesses that He is incomprehensible, and beyond our estimation.

[3457] "Parricida."

7. These spirits, therefore, are lurking under the statues and consecrated images: these inspire the breasts of their prophets with their afflatus, animate the fibres of the entrails, direct the flights of birds, rule the lots, give efficiency to oracles, are always mixing up falsehood with truth, for they are both deceived and they deceive;[3458] they disturb their life, they disquiet their slumbers; their spirits creeping also into their bodies, secretly terrify their minds, distort their limbs, break their health, excite diseases to force them to worship of themselves, so that when glutted with the steam of the altars and the piles of cattle, they may unloose what they had bound, and so appear to have effected a cure. The only remedy from them is when their own mischief ceases; nor have they any other desire than to call men away from God, and to turn them from the understanding of the true religion, to superstition with respect to themselves; and since they themselves are under punishment, (they wish) to seek for themselves companions in punishment whom they may by their misguidance make sharers in their crime. These, however, when adjured by us through the true God, at once yield and confess, and are constrained to go out from the bodies possessed. You may see them at our voice, and by the operation of the hidden majesty, smitten with stripes, burnt with fire, stretched out with the increase of a growing punishment, howling, groaning, entreating, confessing whence they came and when depart, even in the hearing of those very persons who worship them, and either springing forth at once or vanishing gradually, even as the faith of the sufferer comes in aid, or the grace of the healer effects. Hence they urge the common people to detest our name, so that men begin to hate us before they know us, lest they should either imitate us if known, or not be able to condemn us.[3459]

8. Therefore the one Lord of all is God. For that sublimity cannot possibly have any compeer, since it alone possesses all power. Moreover, let us borrow an illustration for the divine government from the earth. When ever did an alliance in royalty either begin with good faith or end without bloodshed? Thus the brotherhood of the Thebans was broken, and discord endured even in death in their disunited ashes. And one kingdom could not contain the Roman twins, although the shelter of one womb had held them. Pompey and Cæsar were kinsmen, and yet they did not maintain the bond of their relationship in their envious power. Neither should you marvel at this in respect of man, since herein all nature consents. The bees have one king, and in the flocks there is one leader, and in the herds one ruler. Much rather is the Ruler of the world one; who commands all things, whatsoever they are, with His word, disposes them by His wisdom, and accomplishes them by His power.

9. He cannot be seen—He is too bright for vision; nor comprehended—He is too pure for our discernment; nor estimated—He is too great for our perception; and therefore we are only worthily estimating Him when we say that He is inconceivable. But what temple

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[3458] [2 Tim. iii. 13. See vol. iii. 68.]

[3459] [Vol. iii. p. 111; also other apologists.]

can God have, whose temple is the whole world? And while man dwells far and wide, shall I shut up the power of such great majesty within one small building? He must be dedicated in our mind; in our breast He must be consecrated. Neither must you ask the name of God. God is His name. Among those there is need of names where a multitude is to be distinguished by the appropriate characteristics of appellations. To God who alone is, belongs the whole name of God; therefore He is one, and He in His entirety is everywhere diffused. For even the common people in many things naturally confess God, when their mind and soul are admonished of their author and origin. We frequently hear it said, “O God,” and “God sees,” and “I commend to God,” and “God give you,” and “as God will,” and “if God should grant;” and this is the very height of sinfulness, to refuse to acknowledge Him whom you cannot but know.[3460]

10. But that Christ is, and in what way salvation came to us through Him, after this manner is the plan, after this manner is the means. First of all, favour with God was given to the Jews. Thus they of old were righteous; thus their ancestors were obedient to their religious engagements. Thence with them both the loftiness of their rule flourished, and the greatness of their race advanced. But subsequently becoming neglectful of discipline, proud, and puffed up with confidence in their fathers, they despised the divine precepts, and lost the favour conferred upon them. But how profane became their life, what offence to their violated religion was contracted, even they themselves bear witness, since, although they are silent with their voice, they confess it by their end. Scattered and straggling, they wander about; outcasts from their own soil and climate, they are thrown upon the hospitality of strangers.[3461]

11. Moreover, God had previously foretold that it would happen, that as the ages passed on, and the end of the world was near at hand, God would gather to Himself from every nation, and people, and place, worshippers much better in obedience and stronger in faith,[3462] who would draw from the divine gift that mercy which the Jews had received and lost by despising their religious ordinances. Therefore of this mercy and grace[3463] the Word and Son of God is sent as the dispenser and master, who by all the prophets of old was announced as the enlightener and teacher of the human race. He is the power of God, He is the reason, He is His wisdom and glory; He enters into a virgin; being the holy Spirit,[3464] He is endued with flesh; God is mingled with man. This is our God, this is Christ, who, as

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[3460] [See vol. iii. p 179 elucidation.]

[3461] [Ps. lix. 11; and see p. 202, *supra*.]

[3462] “Of greater obedience and of stronger faith” is a varied reading here.

[3463] Some add, “and discipline.”

[3464] “With the co-operation of the Holy Spirit,” is perhaps a more probable reading. [See vol. iii. p. 609.]

the mediator of the two, puts on man that He may lead them to the Father. What man is, Christ was willing to be, that man also may be what Christ is.

12. And the Jews knew that Christ was to come, for He was always being announced to them by the warnings of prophets. But His advent being signified to them as twofold—the one which should discharge the office and example of a man, the other which should avow Him as God—they did not understand the first advent which preceded, as being hidden in His passion, but believe in the one only which will be manifest in power.[3465] But that the people of the Jews could not understand this, was the desert of their sins. They were so punished by their blindness of wisdom and intelligence, that they who were unworthy of life, had life before their eyes, and saw it not.

13. Therefore when Christ Jesus, in accordance with what had been previously foretold by the prophets, drove out from men the demons by His word, and by the command of His voice nerved up the paralytics, cleansed the leprous, enlightened the blind, gave power of movement to the lame, raised the dead again, compelled the elements to obey Him as servants, the winds to serve Him, the seas to obey Him, the lower regions to yield to Him; the Jews, who had believed Him man only from the humility of His flesh and body, regarded Him as a sorcerer for the authority of His power. Their masters and leaders—that is, those whom He subdued both by learning and wisdom—inflamed with wrath and stimulated with indignation,[3466] finally seized Him and delivered Him to Pontius Pilate, who was then the procurator of Syria on behalf of the Romans, demanding with violent and obstinate urgency His crucifixion and death.

14. That they would do this He Himself also had foretold; and the testimony of all the prophets had in like manner preceded Him, that it behoved Him to suffer, not that He might feel death, but that He might conquer death, and that, when He should have suffered, He should return again into heaven, to show the power of the divine majesty. Therefore the course of events fulfilled the promise. For when crucified, the office of the executioner being forestalled,[3467] He Himself of His own will yielded up His spirit, and on the third day freely rose again from the dead. He appeared to His disciples like as He had been. He gave Himself to the recognition of those that saw Him, associated together with Him; and being evident by the substance of His bodily existence, He delayed for forty days, that they might be instructed by Him in the precepts of life, and might learn what they were to teach. Then in a cloud spread around Him He was lifted up into heaven, that as a conqueror He might bring to the Father, Man whom He loved, whom He put on, whom He shielded from death; soon to come from heaven for the punishment of the devil and to the judgment of the human

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[3465] [See Treatise xii. book ii. secs. 13 and 28, *infra*.]

[3466] “Set upon Him and” is here interpolated by some.

[3467] [John x. 18. See Pearson, *Creed*, art. v. p. 424.]

race, with the force of an avenger and with the power of a judge; whilst the disciples, scattered over the world, at the bidding of their Master and God gave forth His precepts for salvation, guided men from their wandering in darkness to the way of light, and gave eyes to the blind and ignorant for the acknowledgment of the truth.

15. And that the proof might not be the less substantial, and the confession of Christ might not be a matter of pleasure, they are tried by tortures, by crucifixions, by many kinds of punishments. Pain, which is the test of truth, is brought to bear, that Christ the Son of God, who is trusted in as given to men for their life, might not only be announced by the heralding of the voice, but by the testimony of suffering. Therefore we accompany Him, we 469 follow Him, we have Him as the Guide of our way, the Source of light, the Author of salvation, promising as well the Father as heaven to those who seek and believe. What Christ is, we Christians shall be, if we imitate Christ.

Treatise VII.

On the Mortality.[3468]

Argument.—The Deacon Pontius in a Few Words Unfolds the Burthen of This Treatise in His Life of Cyprian.[3469] First of All, Having Pointed Out that Afflictions of This Kind Had Been Foretold by Christ, He Tells Them that the Mortality or Plague Was Not to Be Feared, in that It Leads to Immortality, and that Therefore, that Man is Wanting in Faith Who is Not Eager for a Better World. Nor is It Wonderful that the Evils of This Life are Common to the Christians with the Heathens, Since They Have to Suffer More Than Others in the World, and Thence, After the Example of Job and Tobias, There is Need of Patience Without Murmuring. For Unless the Struggle Preceded, the Victory Could Not Ensue; And How Much Soever Diseases are Common to the Virtuous and Vicious, Yet that Death is Not Common to Them, for that the Righteous are Taken to Consolation, While the Unrighteous are Taken to Punishment.[3470]

1. Although in very many of you, dearly beloved brethren, there is a stedfast mind and a firm faith, and a devoted spirit that is not disturbed at the frequency of this present mortality, but, like a strong and stable rock, rather shatters the turbulent onsets of the world and the raging waves of time, while it is not itself shattered, and is not overcome but tried by these temptations; yet because I observe that among the people some, either through weakness of mind, or through decay of faith, or through the sweetness of this worldly life, or through the softness of their sex, or what is of still greater account, through error from

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[3468] Eusebius in his *Chronicon* makes mention of the occasion on which Cyprian wrote this treatise, saying, “A pestilent disease took possession of many provinces of the whole world, and especially Alexandria and Egypt; as Dionysius writes, and the treatise of Cyprian ‘concerning the Mortality’ bears witness.” a.d. 252.

[3469] He says: “By whom were Christians,—grieved with excessive fondness at the loss of their friends, or what is of more consequence, with their decrease of faith,—comforted with the hope of things to come?” [See p. 269, *supra.*]

[3470] Then to the tacit objection that by this mortality they would be deprived of martyrdom, he replies that martyrdom is not in our power, and that even the spirit that is ready for martyrdom is crowned by God the judge. Finally, he tells them that the dead must not be bewailed in such a matter as that we should become a stumbling-block to the Gentiles, as if we were without the hope of a resurrection. But if also the day of our summons should come, we must depart hence with a glad mind to the Lord, especially since we are departing to our country, where the large number of those dear to us are waiting for us: a dense and abundant multitude are longing for us, who, being already secure of their own immortality, are still solicitous about our salvation.

the truth, are standing less steadily, and are not exerting the divine and unvanquished vigour of their heart, the matter may not be disguised nor kept in silence, but as far as my feeble powers suffice with my full strength, and with a discourse gathered from the Lord's lessons, the slothfulness of a luxurious disposition must be restrained, and he who has begun to be already a man of God and of Christ, must be found worthy of God and of Christ.

2. For he who wars for God, dearest brethren, ought to acknowledge himself as one who, placed in the heavenly camp, already hopes for[3471] divine things, so that we may have no trembling at the storms and whirlwinds of the world, and no disturbance, since the Lord had foretold that these would come. With the exhortation of His fore-seeing word, instructing, and teaching, and preparing, and strengthening the people of His Church for all endurance of things to come, He predicted and said that wars, and famines, and earthquakes, and pestilences would arise in each place; and lest an unexpected and new dread of mischiefs should shake us, He previously warned us that adversity would increase more and more in the last times. Behold, the very things occur which were spoken; and since those occur which were foretold before, whatever things were promised will also follow; as the Lord Himself promises, saying, "But when ye see all these things come to pass, know ye that the kingdom of God is at hand."[3472] The kingdom of God, beloved brethren, is beginning to be at hand; the reward of life, and the rejoicing of eternal salvation, and the perpetual gladness[3473] and possession lately lost of paradise, are now coming, with the passing away of the world; already heavenly things are taking the place of earthly, and great things of small, and eternal things of things that fade away. What room is there here for anxiety and solicitude? Who, in the midst of these things, is trembling and sad, except he who is without hope and faith? For it is for him to fear death who is not willing to go to Christ. It is for him to be unwilling to go to Christ who does not believe that he is about to reign[3474] with Christ.

3. For it is written that the just lives by faith.[3475] If you are just, and live by faith, if you truly believe in Christ, why, since you are about to be with Christ, and are secure of the 470
Lord's promise, do you not embrace the assurance that you are called to Christ, and rejoice that you are freed from the devil? Certainly Simeon, that just man, who was truly just, who kept God's commands with a full faith, when it had been pledged him from heaven that he should not die before he had seen the Christ, and Christ had come an infant into the temple with His mother, acknowledged in spirit that Christ was now born, concerning whom it

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[3471] Some read "breathes."

[3472] Luke xxi. 31.

[3473] Or, "security."

[3474] Some add, "for ever."

[3475] [To live by faith = to be just, through Christ the object of faith. The Fathers always accept "justification by faith." See Faber's *Primitive Doctrine of Justification*; and compare Bull, *Harmonia Apostolica*.]

had before been foretold to him; and when he had seen Him, he knew that he should soon die. Therefore, rejoicing concerning his now approaching death, and secure of his immediate summons, he received the child into his arms, and blessing the Lord, he exclaimed, and said, "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation;"[3476] assuredly proving and bearing witness that the servants of God then had peace, then free, then tranquil repose, when, withdrawn from these whirlwinds of the world, we attain the harbour of our home and eternal security, when having accomplished this death we come to immortality. For that is our[3477] peace, that our faithful tranquillity, that our stedfast, and abiding, and perpetual security.

4. But for the rest, what else in the world than a battle against the devil is daily carried on, than a struggle against his darts and weapons in constant conflicts? Our warfare is with avarice, with immodesty, with anger, with ambition; our diligent and toilsome wrestle with carnal vices, with enticements of the world. The mind of man besieged, and in every quarter invested with the onsets of the devil, scarcely in each point meets the attack, scarcely resists it. If avarice is prostrated, lust springs up. If lust is overcome, ambition takes its place. If ambition is despised, anger exasperates, pride puffs up, wine-bibbing entices, envy breaks concord, jealousy cuts friendship; you are constrained to curse, which the divine law forbids; you are compelled to swear, which is not lawful.

5. So many persecutions the soul suffers daily, with so many risks is the heart wearied, and yet it delights to abide here long among the devil's weapons, although it should rather be our craving and wish to hasten to Christ by the aid of a quicker death; as He Himself instructs us, and says, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy."[3478] Who would not desire to be without sadness? who would not hasten to attain to joy? But when our sadness shall be turned into joy, the Lord Himself again declares, when He says, "I will see you again, and your heart shall rejoice; and your joy no man shall take from you."[3479] Since, therefore, to see Christ is to rejoice, and we cannot have joy unless when we shall see Christ, what blindness of mind or what folly is it to love the world's afflictions, and punishments, and tears, and not rather to hasten to the joy which can never be taken away!

6. But, beloved brethren, this is so, because faith is lacking, because no one believes that the things which God promises are true, although He is true, whose word to believers is eternal and unchangeable. If a grave and praiseworthy man should promise you anything,

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[3476] Luke ii. 29.

[3477] Baluzius interpolates here, without authority, "true."

[3478] John xvi. 20.

[3479] John xvi. 22.

you would assuredly have faith in the promiser, and would not think that you should be cheated and deceived by him whom you knew to be stedfast in his words and his deeds. Now God is speaking with you; and do you faithlessly waver in your unbelieving mind? God promises to you, on your departure from this world, immortality and eternity; and do you doubt? This is not to know God at all; this is to offend Christ, the Teacher[3480] of believers, with the sin of incredulity; this is for one established in the Church not to have faith in the house of faith.

7. How great is the advantage of going out of the world, Christ Himself, the Teacher of our salvation and of our good works, shows to us, who, when His disciples were saddened that He said that He was soon to depart, spoke to them, and said, "If ye loved me, ye would surely rejoice because I go to the Father;"[3481] teaching thereby, and manifesting that when the dear ones whom we love depart from the world, we should rather rejoice than grieve. Remembering which truth, the blessed Apostle Paul in his epistle lays it down, saying, "To me to live is Christ, and to die is gain;"[3482] counting it the greatest gain no longer to be held by the snares of this world, no longer to be liable to the sins and vices of the flesh, but taken away from smarting troubles, and freed from the envenomed fangs of the devil, to go at the call of Christ to the joy of eternal salvation.

8. But nevertheless it disturbs some that the power of this Disease attacks our people equally with the heathens, as if the Christian believed for this purpose, that he might have the enjoyment of the world and this life free from the contact of ills; and not as one who undergoes all adverse things here and is reserved for future joy. It disturbs some that this mortality is common to us with others; and yet what is there in this world which is not common to us with others, so long as this flesh of ours still remains, according to the law of our first birth, common to us with them? So long as we are here in the world, we are associated with the human race in fleshly equality,[3483] but are separated in spirit. Therefore until this corruptible shall put on incorruption, and this mortal receive immortality, and the Spirit[3484] lead us to God the Father, whatsoever are the disadvantages of the flesh are common to us with the human race. Thus, when the earth is barren with an unproductive harvest, famine makes no distinction; thus, when with the invasion of an enemy any city is taken, captivity at once desolates all; and when the serene clouds withhold the rain, the drought is alike to all; and when the jagged rocks rend the ship, the shipwreck is common

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[3480] Or, "Master and Teacher."

[3481] John xvi. 28.

[3482] Phil. i. 21.

[3483] [The Christian is not exempted from the common lot of humanity; but all men, if they would live godly, would escape many evils (1 Tim. vi. 6), even in the light of 2 Tim. iii. 12.]

[3484] A few codices read, for "the Spirit," "Christ."

without exception to all that sail in her; and the disease of the eyes, and the attack of fevers, and the feebleness of all the limbs is common to us with others, so long as this common flesh of ours is borne by us in the world.

9. Moreover, if the Christian know and keep fast under what condition and what law he has believed, he will be aware that he must suffer more than others in the world, since he must struggle more with the attacks of the devil. Holy Scripture teaches and forewarns, saying, "My son, when thou comest to the service of God, stand in righteousness and fear, and prepare thy soul for temptation."[3485] And again: "In pain endure, and in thy humility have patience; for gold and silver is tried in the fire, but acceptable men in the furnace of humiliation."[3486]

10. Thus Job, after the loss of his wealth, after the death of his children, grievously afflicted, moreover, with sores and worms, was not overcome, but proved; since in his very struggles and anguish, showing forth the patience of a religious mind, he says, "Naked came I out of my mother's womb, naked also I shall go under the earth: the Lord gave, the Lord hath taken away; as it seemed fit to the Lord, so it hath been done. Blessed be the name of the Lord."[3487] And when his wife also urged him, in his impatience at the acuteness of his pain, to speak something against God with a complaining and envious voice, he answered and said, "Thou speakest as one of the foolish women. If we have received good from the hand of the Lord, why shall we not suffer evil? In all these things which befell him, Job sinned not with his lips in the sight of the Lord."[3488] Therefore the Lord God gives him a testimony, saying, "Hast thou considered my servant Job? for there is none like him in all the earth, a man without complaint, a true worshipper of God."[3489] And Tobias, after his excellent works, after the many and glorious illustrations of his merciful spirit, having suffered the loss of his sight, fearing and blessing God in his adversity, by his very bodily affliction increased in praise; and even him also his wife tried to pervert, saying, "Where are thy righteousnesses? Behold what thou sufferest!"[3490] But he, stedfast and firm in respect of the fear of God, and armed by the faith of his religion to all endurance of suffering, yielded not to the temptation of his weak wife in his trouble, but rather deserved better from God by his greater patience; and afterwards Raphael the angel praises him, saying, "It is honourable to show forth and to confess the works of God. For when thou didst pray, and Sara thy daughter-in-law, I did offer the remembrance of your prayer in the presence of the glory of

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[3485] Ecclus. ii. 1, 4.

[3486] Ecclus. ii. 5.

[3487] Job i. 21. ["The Christian's sorrow," says Bishop Horne, "is better than the world's joy." John xvi. 33.]

[3488] Job ii. 10.

[3489] Job i. 8.

[3490] Tob. ii. 14.

God. And when thou didst bury the dead in singleness of heart, and because thou didst not delay to rise up and leave thy dinner, and wentest and didst bury the dead, I was sent to make proof of thee. And God again hath sent me to heal thee and Sara thy daughter-in-law. For I am Raphael, one of the seven holy angels, who are present, and go in and out before the glory of God."[3491]

11. Righteous men have ever possessed this endurance. The apostles maintained this discipline from the law of the Lord, not to murmur in adversity, but to accept bravely and patiently whatever things happen in the world; since the people of the Jews in this matter always offended, that they constantly murmured against God, as the Lord God bears witness in the book of Numbers, saying, "Let their murmuring cease from me, and they shall not die."[3492] We must not murmur in adversity, beloved brethren, but we must bear with patience and courage whatever happens, since it is written, "The sacrifice to God is a broken spirit; a contrite and humbled heart God does not despise;"[3493] since also in Deuteronomy the Holy Spirit warns by Moses, and says, "The Lord thy God will vex thee, and will bring hunger upon thee; and it shall be known in thine heart if thou hast well kept His commandments or no."[3494] And again: "The Lord your God proveth you, that He may know whether ye love the Lord your God with all your heart, and with all your soul."[3495]

12. Thus Abraham pleased God, who, that he might please God, did not shrink even from losing his son, or from doing an act of parricide. You, who cannot endure to lose your son by the law and lot of mortality, what would you do if you were bidden to slay your son? The fear and faith of God ought to make you prepared for everything, although it should be the loss of private estate, although the constant and cruel harassment of your limbs by agonizing disorders, although the deadly and mournful wrench from wife, from children, from departing dear ones; Let not these things be offences to you, but battles: nor let them weaken nor break the Christian's faith, but rather show forth his strength in the struggle, since all the injury inflicted by present troubles is to be despised in the assurance of future blessings. Unless the battle has preceded, there cannot be a victory: when there shall have been, in the onset of battle, the victory, then also the crown is given to the victors. For the helmsman[3496] is recognised in the tempest; in the warfare the soldier is proved. It is a wanton display when there is no danger. Struggle in adversity is the trial of the truth.[3497]

[3491] Tob. xii. 11–15.

[3492] Num. xvii. 10.

[3493] Ps. li. 17.

[3494] Deut. viii. 2.

[3495] Deut. xiii. 3.

[3496] According to some, "the ship's helmsman." [Vol. i. 94.]

[3497] Some read, "of virtue." [In the Ignatian manner. Compare vol. i. p. 45.]

The tree which is deeply founded in its root is not moved by the onset of winds, and the ship which is compacted of solid timbers is beaten by the waves and is not shattered; and when the threshing-floor brings out the corn, the strong and robust grains despise the winds, while the empty chaff is carried away by the blast that falls upon it.

13. Thus, moreover, the Apostle Paul, after shipwrecks, after scourgings, after many and grievous tortures of the flesh and body, says that he is not grieved, but benefited by his adversity, in order that while he is sorely afflicted he might more truly be proved. "There was given to me," he says, "a thorn in the flesh, the messenger of Satan to buffet me, that I should not be lifted up: for which thing I besought the Lord thrice, that it might depart from me; and He said unto me, My grace is sufficient for thee, for strength is made perfect in weakness."[3498] When, therefore, weakness and inefficiency and any destruction seize us, then our strength is made perfect; then our faith, if when tried it shall stand fast, is crowned; as it is written, "The furnace trieth the vessels of the potter, and the trial of tribulation just men."[3499] This, in short, is the difference between us and others who know not God, that in misfortune they complain and murmur, while adversity does not call us away from the truth of virtue and faith, but strengthens us by its suffering.

14. This trial, that now the bowels, relaxed into a constant flux, discharge the bodily strength; that a fire originated in the marrow ferments into wounds of the fauces; that the intestines are shaken with a continual vomiting; that the eyes are on fire with the injected blood; that in some cases the feet or some parts of the limbs are taken off by the contagion of diseased putrefaction; that from the weakness arising by the maiming and loss of the body, either the gait is enfeebled, or the hearing is obstructed, or the sight darkened;—is profitable as a proof of faith. What a grandeur of spirit it is to struggle with all the powers of an unshaken mind against so many onsets of devastation and death! what sublimity, to stand erect amid the desolation of the human race, and not to lie prostrate with those who have no hope in God; but rather to rejoice,[3500] and to embrace the benefit of the occasion; that in thus bravely showing forth our faith, and by suffering endured, going forward to Christ by the narrow way that Christ trod, we may receive the reward of His life[3501] and faith according to His own judgment! Assuredly he may fear to die, who, not being regenerated of water and the Spirit, is delivered over to the fires of Gehenna; he may fear to die who is not enrolled in the cross and passion of Christ; he may fear to die, who from this death shall pass over to a second death; he may fear to die, whom on his departure from this world eternal flame shall torment with never-ending punishments; he may fear to die who has this

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[3498] 2 Cor. xii. 7–9.

[3499] Ecclus. xxvii. 5.

[3500] Some read, "rather it behoves us to rejoice."

[3501] Or, "of the way."

advantage in a lengthened delay, that in the meanwhile his groanings and his anguish are being postponed.

15. Many of our people die in this mortality, that is, many of our people are liberated from this world. This mortality, as it is a plague to Jews and Gentiles, and enemies of Christ, so it is a departure to salvation to God's servants. The fact that, without any difference made between one and another, the righteous die as well as the unrighteous, is no reason for you to suppose that it is a common death for the good and evil alike. The righteous are called to their place of refreshing, the unrighteous are snatched away to punishment; safety is the more speedily given to the faithful, penalty to the unbelieving. We are thoughtless and ungrateful, beloved brethren, for the divine benefits, and do not acknowledge what is conferred upon us. Lo, virgins depart in peace, safe with their glory, not fearing the threats of the coming Antichrist, and his corruptions and his brothels. Boys escape the peril of their unstable age, and in happiness attain the reward of continence and innocence. Now the delicate matron does not fear the tortures; for she has escaped by a rapid death the fear of persecution, and the hands and the torments of the executioner. By the dread of the mortality and of the time the lukewarm are inflamed, the slack are nerved up, the slothful are stimulated, the deserters are compelled to return, the heathens are constrained to believe, the ancient congregation of the faithful is called to rest, the new and abundant army is gathered to the battle with a braver vigour, to fight without fear of death when the battle shall come, because it comes to the warfare in the time of the mortality. 47

16. And further, beloved brethren, what is it, what a great thing is it, how pertinent, how necessary, that pestilence and plague which seems horrible and deadly, searches out the righteousness of each one, and examines the minds of the human race, to see whether they who are in health tend the sick; whether relations affectionately love their kindred; whether masters pity their languishing servants; whether physicians do not forsake the beseeching patients; whether the fierce suppress their violence; whether the rapacious can quench the ever insatiable ardour of their raging avarice even by the fear of death; whether the haughty bend their neck; whether the wicked soften their boldness; whether, when their dear ones perish, the rich, even then bestow anything,[3502] and give, when they are to die without heirs. Even although this mortality conferred nothing else, it has done this benefit to Christians and to God's servants, that we begin gladly to desire martyrdom as we learn not to fear death. These are trainings for us, not deaths: they give the mind the glory of fortitude; by contempt of death they prepare for the crown.

17. But perchance some one may object, and say, "It is this, then, that saddens me in the present mortality, that I, who had been prepared for confession, and had devoted myself to the endurance of suffering with my whole heart and with abundant courage, am deprived

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[3502] Some add, "on the poor."

of martyrdom, in that I am anticipated by death.” In the first place, martyrdom is not in your power, but in the condescension of God; neither can you say that you have lost what you do not know whether you would deserve to receive. Then, besides, God the searcher of the reins and heart, and the investigator and knower of secret things, sees you, and praises and approves you; and He who sees that your virtue was ready in you, will give you a reward for your virtue. Had Cain, when he offered his gift to God, already slain his brother? And yet God, foreseeing the fratricide conceived in his mind, anticipated its condemnation. As in that case the evil thought and mischievous intention were foreseen[3503] by a foreseeing God, so also in God’s servants, among whom confession is purposed and martyrdom conceived in the mind, the intention dedicated to good is crowned by God the judge. It is one thing for the spirit to be wanting for martyrdom, and another for martyrdom to have been wanting for the spirit. Such as the Lord finds you when He calls you, such also He judges you; since He Himself bears witness, and says, “And all the churches shall know that I am the searcher of the reins and heart.”[3504] For God does not ask for our blood, but for our faith.[3505] For neither Abraham, nor Isaac, nor Jacob were slain; and yet, being honoured by the deserts of faith and righteousness, they deserved to be first among the patriarchs, to whose feast is collected every one that is found faithful, and righteous, and praiseworthy.

18. We ought to remember that we should do not our own will, but God’s, in accordance with what our Lord has bidden us daily to pray. How preposterous and absurd it is, that while we ask that the will of God should be done, yet when God calls and summons us from this world, we should not at once obey the command of His will! We struggle and resist, and after the manner of froward servants we are dragged to the presence of the Lord with sadness and grief, departing hence under the bondage of necessity, not with the obedience of free will; and we wish to be honoured with heavenly rewards by Him to whom we come unwillingly. Why, then, do we pray and ask that the kingdom of heaven may come, if the captivity of earth delights us? Why with frequently repeated prayers do we entreat and beg that the day of His kingdom may hasten, if our greater desires and stronger wishes are to obey the devil here, rather than to reign with Christ?

19. Besides, that the indications of the divine providence may be more evidently manifest, proving that the Lord, prescient of the future, takes counsel for the true salvation of His people, when one of our colleagues and fellow-priests, wearied out with infirmity, and anxious about the present approach of death, prayed for a respite to himself; there stood by him as he prayed, and when he was now at the point of death, a youth, venerable in honour and majesty, lofty in stature and shining in aspect, and on whom, as he stood by him, the

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[3503] Or, “perceived.”

[3504] Apoc. ii. 23.

[3505] Some originals read, “does not desire our blood, but asks for our faith.”

human glance could scarcely look with fleshly eyes, except that he who was about to depart from the world could already behold such a one. And he, not without a certain indignation of mind and voice, rebuked him, and said, You fear to suffer, you do not wish to depart; what shall I do to you? It was the word of one rebuking and warning, one who, when men 474 are anxious about persecution, and indifferent concerning their summons, consents not to their present desire, but consults for the future. Our dying brother and colleague heard what he was to say to others. For he who heard when he was dying, heard for the very purpose that he might tell it; he heard not for himself, but for us. For what could he, who was already on the eve of departure, learn for himself? Yea, doubtless, he learnt it for us who remain, in order that, when we find the priest who sought for delay rebuked, we might acknowledge what is beneficial for all.

20. To myself also, the very least and last, how often has it been revealed, how frequently and manifestly has it been commanded by the condescension of God, that I should diligently bear witness and publicly declare that our brethren who are freed from this world by the Lord's summons are not to be lamented, since we know that they are not lost, but sent before;[3506] that, departing from us, they precede us as travellers, as navigators are accustomed to do; that they should be desired, but not bewailed; that the black garments should not be taken upon us here,[3507] when they have already taken upon them white raiment there; that occasion should not be given to the Gentiles for them deservedly and rightly to reprehend us, that we mourn for those, who, we say, are alive with God, as if they were extinct and lost; and that we do not approve with the testimony of the heart and breast the faith which we express with speech and word. We are prevaricators of our hope and faith: what we say appears to be simulated, feigned, counterfeit. There is no advantage in setting forth virtue by our words, and destroying the truth by our deeds.

21. Finally, the Apostle Paul reproaches, and rebukes, and blames any who are in sorrow at the departure of their friends. "I would not," says he, "have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which are asleep in Jesus will God bring with Him."[3508] He says that those have sorrow in the departure of their friends who have no hope. But we who live in hope, and believe in God, and trust that Christ suffered for us and rose again, abiding in Christ, and through Him and in Him rising again, why either are we ourselves unwilling to depart hence from this life, or do we bewail and grieve for our friends when they depart as if they were lost, when Christ Himself, our Lord and

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[3506] [Sciamus non eos amitti sed præmitti. Current even in our day.]

[3507] [The clouds of black which are still customary in affliction are not according to the faith, in Cyprian's idea. Leighton, *St. Peter*, ii. 24.]

[3508] 1 Thess. iv. 13.

God, encourages us and says, “I am the resurrection and the life: he that believeth in me, though he die, yet shall live; and whosoever liveth and believeth in me shall not die eternally?”[3509] If we believe in Christ, let us have faith in His words and promises; and since we shall not die eternally, let us come with a glad security unto Christ, with whom we are both to conquer and to reign for ever.

22. That in the meantime we die, we are passing over to immortality by death; nor can eternal life follow, unless it should befall us to depart from this life. That is not an ending, but a transit, and, this journey of time being traversed, a passage to eternity. Who would not hasten to better things? Who would not crave to be changed and renewed[3510] into the likeness of Christ, and to arrive more quickly to the dignity of heavenly glory, since Paul the apostle announces and says, “For our conversation is in heaven, from whence also we look for the Lord Jesus Christ; who shall change the body of our humiliation, and conform it to the body of His glory?”[3511] Christ the Lord also promises that we shall be such, when, that we may be with Him, and that we may live with Him in eternal mansions, and may rejoice in heavenly kingdoms, He prays the Father for us, saying, “Father, I will that they also whom Thou hast given me be with me where I am, and may see the glory which Thou hast given me before the world was made.”[3512] He who is to attain to the throne of Christ, to the glory of the heavenly kingdoms, ought not to mourn nor lament, but rather, in accordance with the Lord’s promise, in accordance with his faith in the truth, to rejoice in this his departure and translation.

23. Thus, moreover, we find that Enoch also was translated, who pleased God, as in Genesis the Holy Scripture bears witness, and says, “And Enoch pleased God; and afterwards he was not found, because God translated him.”[3513] To have been pleasing in the sight of God was thus to have merited to be translated from this contagion of the world. And moreover, also, the Holy Spirit teaches by Solomon, that they who please God are more early taken hence, and are more quickly set free, lest while they are delaying longer in this world they should be polluted with the contagions of the world. “He was taken away,” says he, “lest wickedness should change his understanding. For his soul was pleasing to God; wherefore hasted He to take him away from the midst of wickedness.”[3514] So also in the Psalms, the soul that is devoted to its God in spiritual faith hastens to the Lord, saying, “How 475

[3509] John xi. 25.

[3510] “Transformed.”

[3511] Phil. iii. 21.

[3512] John xvii. 24.

[3513] Gen. v. 24.

[3514] Wisd. iv. 11.

amiable are thy dwellings, O God of hosts! My soul longeth, and hasteth unto the courts of God."[3515]

24. It is for him to wish to remain long in the world whom the world delights, whom this life, flattering and deceiving, invites by the enticements of earthly pleasure. Again, since the world hates the Christian, why do you love that which hates you? and why do you not rather follow Christ, who both redeemed you and loves you? John in his epistle cries and says, exhorting that we should not follow carnal desires and love the world. "Love not the world," says he, "neither the things which are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father, but of the lust of the world. And the world shall pass away, and the lust thereof; but he who doeth the will of God abideth for ever, even as God abideth for ever."[3516] Rather, beloved brethren, with a sound mind, with a firm faith, with a robust virtue, let us be prepared for the whole will of God: laying aside the fear of death, let us think on the immortality which follows. By this let us show ourselves to be what we believe, that we do not grieve over the departure of those dear to us, and that when the day of our summons shall arrive, we come without delay and without resistance to the Lord when He Himself calls us.

25. And this, as it ought always to be done by God's servants, much more ought to be done now—now that the world is collapsing and is oppressed with the tempests of mischievous ills; in order that we who see that terrible things have begun, and know that still more terrible things are imminent, may regard it as the greatest advantage to depart from it as quickly as possible. If in your dwelling the walls were shaking with age, the roofs above you were trembling, and the house, now worn out and wearied, were threatening an immediate destruction to its structure crumbling with age, would you not with all speed depart? If, when you were on a voyage, an angry and raging tempest, by the waves violently aroused, foretold the coming shipwreck, would you not quickly seek the harbour? Lo, the world is changing and passing away, and witnesses to its ruin not now by its age, but by the end of things. And do you not give God thanks, do you not congratulate yourself, that by an earlier departure you are taken away, and delivered from the shipwrecks and disasters that are imminent?

26. We should consider, dearly beloved brethren—we should ever and anon reflect that we have renounced the world, and are in the meantime living here as guests and strangers. Let us greet the day which assigns each of us to his own home, which snatches us hence, and sets us free from the snares of the world, and restores us to paradise and the[3517] kingdom.

[3515] Ps. lxxxiv. 1.

[3516] 1 John ii. 15.

[3517] Some have "heavenly."

Who that has been placed in foreign lands would not hasten to return to his own country? Who that is hastening to return to his friends would not eagerly desire a prosperous gale, that he might the sooner embrace those dear to him? We regard paradise as our country—we already begin to consider the patriarchs as our parents: why do we not hasten and run, that we may behold our country, that we may greet our parents? There a great number of our dear ones is awaiting us, and a dense crowd of parents, brothers, children, is longing for us, already assured of their own safety, and still solicitous for our salvation. To attain to their presence and their embrace, what a gladness both for them and for us in common! What a pleasure is there in the heavenly kingdom, without fear of death; and how lofty and perpetual a happiness with eternity of living! There the glorious company of the apostles[3518]—there the host of the rejoicing prophets—there the innumerable multitude of martyrs, crowned for the victory of their struggle and passion—there the triumphant virgins, who subdued the lust of the flesh and of the body by the strength of their continency—there are merciful men rewarded, who by feeding and helping the poor have done the works of righteousness—who, keeping the Lord's precepts, have transferred their earthly patrimonies to the heavenly treasuries. To these, beloved brethren, let us hasten with an eager desire; let us crave quickly to be with them, and quickly to come to Christ. May God behold this our eager desire; may the Lord Christ look upon this purpose of our mind and faith, He who will give the larger rewards of His glory to those whose desires in respect of Himself were greater!

[3518] [A prelude to the *Te Deum*, and very possibly from a Western hymn:— Apostolorum gloriosus chorus; Prophetarum exultantium numerus; Martyrum innumerabilis populus.]

Treatise VIII.[3519]

On Works and Alms.

Argument.—He Powerfully Exhorts to the Manifestation of Faith by Works, and Enforces the Wisdom of Offerings to the Church and of Bounty to the Poor as the Best Investment of a Christian's Estate. This He Proves Out of Many Scriptures.

1. Many and great, beloved brethren, are the divine benefits wherewith the large and abundant mercy of God the Father and Christ both has laboured and is always labouring for our salvation: that the Father sent the Son to preserve us and give us life, in order that He might restore us; and that the Son was willing[3520] to be sent and to become the Son of man, that He might make us sons of God; humbled Himself, that He might raise up the people who before were prostrate; was wounded that He might heal our wounds; served, that He might draw out to liberty those who were in bondage; underwent death, that He might set forth immortality to mortals. These are many and great boons of divine compassion. But, moreover, what is that providence, and how great the clemency, that by a plan of salvation it is provided for us, that more abundant care should be taken for preserving man after he is already redeemed! For when the Lord at His advent had cured those wounds which Adam had borne,[3521] and had healed the old poisons of the serpent,[3522] He gave a law to the sound man and bade him sin no more, lest a worse thing should befall the sinner. We had been limited and shut up into a narrow space by the commandment of innocence. Nor would the infirmity and weakness of human frailty have any resource, unless the divine mercy, coming once more in aid, should open some way of securing salvation by pointing out works of justice and mercy, so that by almsgiving we may wash away whatever foulness we subsequently contract.[3523]

2. The Holy Spirit speaks in the sacred Scriptures, and says, "By almsgiving and faith sins are purged."[3524] Not assuredly those sins which had been previously contracted, for those are purged by the blood and sanctification of Christ. Moreover, He says again, "As

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[3519] [Numbered x. in Oxford ed., assigned to a.d. 254.]

[3520] A slight and scarcely noticeable difference occurs here in the Oxford text, which reads the passage, "that the Son was sent, and willed to be called the Son of man."

[3521] Portaverat; "had brought" (Oxf. transl.).

[3522] "Poisons of the old serpent."

[3523] [The beauty of Cyprian's exordiums and perorations proves that he was a true orator. "Great and manifold," etc., *Translators of King James.*]

[3524] Prov. xvi. 6. ["By mercy and truth," etc., Eng. Version.]

water extinguisheth fire, so almsgiving quencheth sin."[3525] Here also it is shown and proved, that as in the laver of saving water the fire of Gehenna is extinguished, so by almsgiving and works of righteousness the flame of sins is subdued. And because in baptism remission of sins is granted once for all, constant and ceaseless labour, following the likeness of baptism, once again bestows the mercy of God. The Lord teaches this also in the Gospel. For when the disciples were pointed out, as eating and not first washing their hands, He replied and said, "He that made that which is within, made also that which is without. But give alms, and behold all things are clean unto you;"[3526] teaching hereby and showing, that not the hands are to be washed, but the heart, and that the foulness from inside is to be done away rather than that from outside; but that he who shall have cleansed what is within has cleansed also that which is without; and that if the mind is cleansed, a man has begun to be clean also in skin and body. Further, admonishing, and showing whence we may be clean and purged, He added that alms must be given. He who is pitiful teaches and warns us that pity must be shown; and because He seeks to save those whom at a great cost He has redeemed, He teaches that those who, after the grace of baptism, have become foul, may once more be cleansed.

3. Let us then acknowledge, beloved brethren, the wholesome gift of the divine mercy; and let us, who cannot be without some wound of conscience, heal our wounds by the spiritual remedies for the cleansing and purging of our sins. Nor let any one so flatter himself with the notion of a pure and immaculate heart, as, in dependence on his own innocence, to think that the medicine needs not to be applied to his wounds; since it is written, "Who shall boast that he hath a clean heart, or who shall boast that he is pure from sins?"[3527] And again, in his epistle, John lays it down, and says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."[3528] But if no one can be without sin, and whoever should say that he is without fault is either proud or foolish, how needful, how kind is the divine mercy, which, knowing that there are still found some wounds in those that have been healed, even after their healing, has given wholesome remedies for the curing and healing of their wounds anew!

4. Finally, beloved brethren, the divine admonition in the Scriptures, as well old as new, has never failed, has never been silent in urging God's people always and everywhere to works of mercy; and in the strain and exhortation of the Holy Spirit, every one who is in-

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[3525] Ecclus. iii. 30.

[3526] Luke xi. 41.

[3527] Prov. xx. 9.

[3528] 1 John i. 8, 9. Oxford editors add: "If we confess our sins, the Lord is faithful and just to forgive us our sins." [They remind us that this passage is expounded in the Anglican *Book of Homilies*, Hom. xi. part ii. p. 347, ed. Philadelphia, 1844.]

structed into the hope of the heavenly kingdom is commanded to give alms. God commands and prescribes to Isaiah: “Cry,” says He, “with strength, and spare not. Lift up thy voice as a trumpet, and declare to my people their transgressions, and to the house of Jacob their sins.”[3529] And when He had commanded their sins to be charged upon them, and with the full force of His indignation had set forth their iniquities, and had said, that not even though they should use supplications, and prayers, and fastings, should they be able to make atonement for their sins; nor, if they were clothed in sackcloth and ashes, be able to soften God’s anger, yet in the last part showing that God can be appeased by almsgiving alone, he added, saying, “Break thy bread to the hungry, and bring the poor that are without a home into thy house. If thou seest the naked, clothe him; and despise not the household of thine own seed. Then shall thy light break forth in season, and thy garments shall arise speedily; and righteousness shall go before thee, and the glory of God shall surround thee. Then shalt thou cry, and God shall hear thee; whilst yet thou art speaking, He shall say, Here I am.”[3530]

5. The remedies for propitiating God are given in the words of God Himself; the divine instructions have taught what sinners ought to do, that by works of righteousness God is satisfied, that with the deserts of mercy sins are cleansed. And in Solomon we read, “Shut up alms in the heart of the poor, and these shall intercede for thee from all evil.”[3531] And again: “Whoso stoppeth his ears that he may not hear the weak, he also shall call upon God, and there will be none to hear him.”[3532] For he shall not be able to deserve the mercy of the Lord, who himself shall not have been merciful; nor shall he obtain aught from the divine pity in his prayers, who shall not have been humane towards the poor man’s prayer. And this also the Holy Spirit declares in the Psalms, and proves, saying, Blessed is he that considereth of the poor and needy; the Lord will deliver him in the evil day.”[3533] Remembering which precepts, Daniel, when king Nebuchodonosor was in anxiety, being frightened by an adverse dream, gave him, for the turning away of evils, a remedy to obtain the divine help, saying, “Wherefore, O king, let my counsel be acceptable to thee; and redeem thy sins by almsgivings, and thine unrighteousness by mercies to the poor, and God will be patient[3534] to thy sins.”[3535] And as the king did not obey him, he underwent the misfortunes and mischiefs which he had seen, and which he might have escaped and avoided had he redeemed his sins by almsgiving. Raphael the angel also witnesses the like, and exhorts that alms should

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[3529] Isa. lviii. 1.

[3530] Isa. lviii. 1–9.

[3531] Ecclus. xxix. 12.

[3532] Prov. xxi. 13.

[3533] Ps. xli. 1.

[3534] Some editors read “parcens” instead of “patiens,” making the meaning “sparing to thy sins.”

[3535] Dan. iv. 27.

be freely and liberally bestowed, saying, "Prayer is good, with fasting and alms; because alms doth deliver from death, and it purgeth away sins."[3536] He shows that our prayers and fastings are of less avail, unless they are aided by almsgiving; that entreaties alone are of little force to obtain what they seek, unless they be made sufficient[3537] by the addition of deeds and good works. The angel reveals, and manifests, and certifies that our petitions become efficacious by almsgiving, that life is redeemed from dangers by almsgiving, that souls are delivered from death by almsgiving.

6. Neither, beloved brethren, are we so bringing forward these things, as that we should not prove what Raphael the angel said, by the testimony of the truth. In the Acts of the Apostles the faith of the fact is established; and that souls are delivered by almsgiving not only from the second, but from the first death, is discovered by the evidence of a matter accomplished and completed. When Tabitha, being greatly given to good works and to bestowing alms, fell sick and died, Peter was summoned to her lifeless body; and when he, with apostolic humanity, had come in haste, there stood around him widows weeping and entreating, showing the cloaks, and coats, and all the garments which they had previously received, and praying for the deceased not by their words, but by her own deeds. Peter felt that what was asked in such a way might be obtained, and that Christ's aid would not be wanting to the petitioners, since He Himself was clothed in the clothing of the widows. When, therefore, falling on his knees, he had prayed, and—fit advocate for the widows and poor—had brought to the Lord the prayers entrusted to him, turning to the body, which was now lying washed on the bier,[3538] he said, "Tabitha, in the name of Jesus Christ, arise!"[3539] Nor did He fail to bring aid to Peter, who had said in the Gospel, that whatever should be asked in His name should be given. Therefore death is suspended, and the spirit is restored, and, to the marvel and astonishment of all, the revived body is quickened into this worldly light once more; so effectual were the merits of mercy, so much did righteous works avail! She who had conferred upon suffering widows the help needful to live, deserved to be recalled to life by the widows' petition.

7. Therefore in the Gospel, the Lord, the Teacher of our life and Master of eternal salvation, quickening the assembly of believers, and providing for them for ever when quickened, among His divine commands and precepts of heaven, commands and prescribes nothing more frequently than that we should devote ourselves to almsgiving, and not depend on 478 earthly possessions, but rather lay up heavenly treasures. "Sell," says He, "your goods, and give alms."[3540] And again: "Lay not up for yourselves treasures upon the earth, where moth

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[3536] Tob. xii. 8, 9.

[3537] Some have read for "satientur," "farciantur," and others "socientur," "be filled up," or "be associated."

[3538] Other translators read, "in the upper chamber."

[3539] Acts ix. 40.

[3540] Luke xii. 33.

and rust do corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where thy treasure is, there will thy heart be also."[3541] And when He wished to set forth a man perfect and complete by the observation of the law,[3542] He said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."[3543] Moreover, in another place He says that a merchant of the heavenly grace, and a gainer of eternal salvation, ought to purchase the precious pearl—that is, eternal life—at the price of the blood of Christ, from the amount of his patrimony, parting with all his wealth for it. He says: "The kingdom of heaven is like unto a merchantman seeking goodly pearls. And when he found a precious pearl, he went away and sold all that he had, and bought it."[3544]

8. In fine, He calls those the children of Abraham whom He sees to be laborious in aiding and nourishing the poor. For when Zacchæus said, "Behold, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold," Jesus answered and said, "That salvation has this day come to this house, for that he also is a son of Abraham."[3545] For if Abraham believed in God, and it was counted unto him for righteousness, certainly he who gives alms according to God's precept believes in God, and he who has the truth of faith maintains the fear of God; moreover, he who maintains the fear of God considers God in showing mercy to the poor. For he labours thus because he believes—because he knows that what is foretold by God's word is true, and that the Holy Scripture cannot lie—that unfruitful trees, that is, unproductive men, are cut off and cast into the fire, but that the merciful are called into the kingdom. He also, in another place, calls laborious and fruitful men faithful; but He denies faith to unfruitful and barren ones, saying, "If ye have not been faithful in the unrighteous mammon, who will commit to you that which is true? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"[3546]

9. If you dread and fear, lest, if you begin to act thus abundantly, your patrimony being exhausted with your liberal dealing, you may perchance be reduced to poverty; be of good courage in this respect, be free from care: that cannot be exhausted whence the service of Christ is supplied, whence the heavenly work is celebrated. Neither do I vouch for this on

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[3541] Matt. vi. 19–21.

[3542] "When He would show to one who had observed the law how to become perfect and finished" (Oxf. transl.).

[3543] Matt. xix. 21.

[3544] Matt. xiii. 45, 46.

[3545] Luke xix. 8, 9.

[3546] Luke xvi. 11, 12.

my own authority; but I promise it on the faith of the Holy Scriptures, and on the authority of the divine promise. The Holy Spirit speaks by Solomon, and says, “He that giveth unto the poor shall never lack, but he that turneth away his eye shall be in great poverty;”[3547] showing that the merciful and those who do good works cannot want, but rather that the sparing and barren hereafter come to want. Moreover, the blessed Apostle Paul, full of the grace of the Lord’s inspiration, says: “He that ministereth seed to the sower, shall both minister bread for your food, and shall multiply your seed sown, and shall increase the growth of the fruits of your righteousness, that in all things ye may be enriched.”[3548] And again: “The administration of this service shall not only supply the wants of the saints, but shall be abundant also by many thanksgivings unto God;”[3549] because, while thanks are directed to God for our almsgivings and labours, by the prayer of the poor, the wealth of the doer is increased by the retribution of God. And the Lord in the Gospel, already considering the hearts of men of this kind, and with prescient voice denouncing faithless and unbelieving men, bears witness, and says: “Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For these things the Gentiles seek. And your Father knoweth that ye have need of all these things. Seek first the kingdom of God, and His righteousness; and all these things shall be added unto you.”[3550] He says that all these things shall be added and given to them who seek the kingdom and righteousness of God. For the Lord says, that when the day of judgment shall come, those who have laboured in His Church are admitted to receive the kingdom.

10. You are afraid lest perchance your estate should fail, if you begin to act liberally from it; and you do not know, miserable man that you are, that while you are fearing lest your family property should fail you, life itself, and salvation, are failing; and whilst you are anxious lest any of your wealth should be diminished, you do not see that you yourself are being diminished, in that you are a lover of mammon more than of your own soul; and while you fear, lest for the sake of yourself, you should lose your patrimony, you yourself 479 are perishing for the sake of your patrimony. And therefore the apostle well exclaims, and says: “We brought nothing into this world, neither indeed can we carry anything out. Therefore, having food and clothing, let us therewith be content. For they who will be rich fall into temptation and a snare, and into many and hurtful desires, which drown a man in perdition and in destruction. For covetousness is a root of all evils, which some desiring, have made shipwreck from the faith, and pierced themselves through with many sorrows.”[3551]

[3547] Prov. xxviii. 27.

[3548] 2 Cor. ix. 10.

[3549] 2 Cor. ix. 12.

[3550] Matt. vi. 31–33.

[3551] 1 Tim. vi. 7–10.

11. Are you afraid that your patrimony perchance may fall short, if you should begin to do liberally from it? Yet when has it ever happened that resources[3552] could fail the righteous man, since it is written, "The Lord will not slay with famine the righteous soul?"[3553] Elias in the desert is fed by the ministry of ravens; and a meal from heaven is made ready for Daniel in the den, when shut up by the king's command for a prey to the lions; and you are afraid that food should be wanting to you, labouring and deserving well of the Lord, although He Himself in the Gospel bears witness, for the rebuke of those whose mind is doubtful and faith small, and says: "Behold the fowls of heaven, that they sow not, nor reap, nor gather into barns; and your heavenly Father feedeth them: are you not of more value than they?"[3554] God feeds the fowls, and daily food is afforded to the sparrows; and to creatures which have no sense of things divine there is no want of drink or food. Thinkest thou that to a Christian—thinkest thou that to a servant of the Lord—thinkest thou that to one given up to good works—thinkest thou that to one that is dear to his Lord, anything will be wanting?

12. Unless you imagine that he who feeds Christ is not himself fed by Christ, or that earthly things will be wanting to those to whom heavenly and divine things are given, whence this unbelieving thought, whence this impious and sacrilegious consideration? What does a faithless heart do in the home of faith? Why is he who does not altogether trust in Christ named and called a Christian? The name of Pharisee is more fitting for you. For when in the Gospel the Lord was discoursing concerning almsgiving, and faithfully and wholesomely warned us to make to ourselves friends of our earthly lucre by provident good works, who might afterwards receive us into eternal dwellings, the Scripture added after this, and said, "But the Pharisees heard all these things, who were very covetous, and they derided Him."[3555] Some suchlike we see now in the Church, whose closed ears and darkened hearts admit no light from spiritual and saving warnings, of whom we need not wonder that they contemn the servant in his discourses, when we see the Lord Himself despised by such.

13. Wherefore do you applaud yourself in those vain and silly conceits, as if you were withheld from good works by fear and solicitude for the future? Why do you lay out before you certain shadows and omens of a vain excuse? Yea, confess what is the truth; and since you cannot deceive those who know,[3556] utter forth the secret and hidden things of your mind. The gloom of barrenness has besieged your mind; and while the light of truth has departed thence, the deep and profound darkness of avarice has blinded your carnal heart.

[3552] Some editors read, "the resources of life."

[3553] Prov. x. 3.

[3554] Matt. v. 26.

[3555] Luke xvi. 14.

[3556] "Him who knows it," Oxford translation.

You are the captive and slave of your money; you are bound with the chains and bonds of covetousness; and you whom Christ had once loosed, are once more in chains. You keep your money, which, when kept, does not keep you.[3557] You heap up a patrimony which burdens you[3558] with its weight; and you do not remember what God answered to the rich man, who boasted with a foolish exultation of the abundance of his exuberant harvest: “Thou fool,” said He, “this night thy soul is required of thee; then whose shall those things be which thou hast provided?”[3559] Why do you watch in loneliness over your riches? why for your punishment do you heap up the burden of your patrimony, that, in proportion as you are rich in this world, you may become poor to God? Divide your returns with the Lord your God; share your gains with Christ; make Christ a partner with you in your earthly possessions, that He also may make you a fellow-heir with Him in His heavenly kingdom.

14. You are mistaken, and are deceived, whosoever you are, that think yourself rich in this world. Listen to the voice of your Lord in the Apocalypse, rebuking men of your stamp with righteous reproaches: “Thou sayest,” says He, “I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness may not appear in thee; and anoint thine eyes with eye-salve, that thou mayest see.”[3560] 480 You therefore, who are rich and wealthy, buy for yourself of Christ gold tried by fire; that you may be pure gold, with your filth burnt out as if by fire, if you are purged by almsgiving and righteous works. Buy for yourself white raiment, that you who had been naked according to Adam, and were before frightful and unseemly, may be clothed with the white garment of Christ. And you who are a wealthy and rich matron in Christ’s Church,[3561] anoint your eyes, not with the collyrium of the devil,[3562] but with Christ’s eye-salve, that you may be able to attain to see God, by deserving well of God, both by good works and character.

15. But you who are such as this, cannot labour in the Church. For your eyes, overcast with the gloom of blackness, and shadowed in night, do not see the needy and poor. You are wealthy and rich, and do you think that you celebrate the Lord’s Supper, not at all considering the offering,[3563] who come to the Lord’s Supper without a sacrifice, and yet take

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[3557] [Prov. i. 19. “The eagle stole a lamb from the altar,” say the Rabbims, “to feed his young; but a coal from the altar came with it, and burnt up nest and all.”]

[3558] According to Manutius, Pamelius, and others, “too heavily” is here added.

[3559] Luke xii. 20.

[3560] Rev. iii. 17, 18.

[3561] These words, “in Christ’s Church,” are omitted in a few texts.

[3562] [See Tertullian, vol. iv. p. 19; and for men, p. 22. Also, “eyelid-powder,” p. 23.]

[3563] “Corban.” [The note of the Oxford translation is useful in this place, quoting from Palmer, *Antiq.*, iv. 8. But see Pellicia, *Polity*, etc., p. 237, trans. London, Masters, 1883.]

part of the sacrifice which the poor man has offered? Consider in the Gospel the widow that remembered the heavenly precepts, doing good even amidst the difficulties and straits of poverty, casting two mites, which were all that she had, into the treasury; whom when the Lord observed and saw, regarding her work not for its abundance, but for its intention, and considering not how much, but *from* how much, she had given, He answered and said, "Verily I say unto you, that that widow hath cast in more than they all into the offerings of God. For all these have, of that which they had in abundance, cast in unto the offerings of God; but she of her penury hath cast in all the living that she had."[3564] Greatly blessed and glorious woman, who even before the day of judgment hast merited to be praised by the voice of the Judge! Let the rich be ashamed of their barrenness and unbelief. The widow, the widow needy in means,[3565] is found rich in works. And although everything that is given is conferred upon widows and orphans, she gives, whom it behoved to receive, that we may know thence what punishment, awaits the barren rich man, when by this very instance even the poor ought to labour in good works. And in order that we may understand that their labours are given to God, and that whoever performs them deserves well of the Lord, Christ calls this "the offerings of God," and intimates that the widow has cast in two farthings into the offerings of God, that it may be more abundantly evident that he who hath pity on the poor lendeth to God.

16. But neither let the consideration, dearest brethren, restrain and recall the Christian from good and righteous works, that any one should fancy that he could be excused for the benefit of his children; since in spiritual expenditure we ought to think of Christ, who has declared that He receives them; and not prefer our fellow-servants, but the Lord, to our children, since He Himself instructs and warns us, saying, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me."[3566] Also in Deuteronomy, for the strengthening of faith and the love of God, similar things are written: "Who say," he saith, "unto their father or mother, I have not known thee; neither did they acknowledge their children, these have observed Thy words, and kept Thy covenant."[3567] For if we love God with our whole heart, we ought not to prefer either our parents or children to God. And this also John lays down in his epistle, that the love of God is not in them whom we see unwilling to labour for the poor. "Whoso," says he, "hath this world's goods, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?"[3568] For if by almsgiving to the poor we

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[3564] Luke xxi. 3, 4.

[3565] This is differently read "a widow, a poor widow is found," etc.; or, "a woman widowed and poor."

[3566] Matt. x. 37.

[3567] Deut. xxxiii. 9.

[3568] 1 John iii. 17.

are lending to God—and when it is given to the least it is given to Christ—there is no ground for any one preferring earthly things to heavenly, nor for considering human things before divine.

17. Thus that widow in the third book of Kings, when in the drought and famine, having consumed everything, she had made of the little meal and oil which was left, a cake upon the ashes, and, having used this, was about to die with her children, Elias came and asked that something should first be given him to eat, and then of what remained that she and her children should eat. Nor did she hesitate to obey; nor did the mother prefer her children to Elias in her hunger and poverty. Yea, there is done in God's sight a thing that pleases God: promptly and liberally is presented what is asked for. Neither is it a portion out of abundance, but the whole out of a little, that is given, and another is fed before her hungry children; nor in penury and want is food thought of before mercy; so that while in a saving work the life according to the flesh is contemned, the soul according to the spirit is preserved. Therefore Elias, being the type of Christ, and showing that according to His mercy He returns to each their reward, answered and said: "Thus saith the Lord, The vessel of meal shall not fail, and the cruse of oil shall not be diminished, until the day that the Lord giveth rain upon the 48 earth."[3569] According to her faith in the divine promise, those things which she gave were multiplied and heaped up to the widow; and her righteous works and deserts of mercy taking augmentations and increase, the vessels of meal and oil were filled. Nor did the mother take away from her children what she gave to Elias, but rather she conferred upon her children what she did kindly and piously.[3570] And she did not as yet know Christ; she had not yet heard His precepts; she did not, as redeemed by His cross and passion, repay meat and drink for His blood. So that from this it may appear how much he sins in the Church, who, preferring himself and his children to Christ, preserves his wealth, and does not share an abundant estate with the poverty of the needy.

18. Moreover, also, (you say) there are many children at home; and the multitude of your children checks you from giving yourself freely to good works. And yet on this very account you ought to labour the more, for the reason that you are the father of many pledges. There are the more for whom you must beseech the Lord. The sins of many have to be redeemed, the consciences of many to be cleansed, the souls of many to be liberated. As in this worldly life, in the nourishment and bringing up of children, the larger the number the greater also is the expense; so also in the spiritual and heavenly life, the larger the number of children you have, the greater ought to be the outlay of your labours. Thus also Job offered numerous sacrifices on behalf of his children; and as large as was the number of the pledges in his home, so large also was the number of victims given to God. And since there cannot

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[3569] 1 Kings xvii. 14.

[3570] [See p. 479, *supra*, note 7. [Prov. xi. 24.]

daily fail to be sins committed in the sight of God, there wanted not daily sacrifices wherewith the sins might be cleansed away. The Holy Scripture proves this, saying: "Job, a true and righteous man, had seven sons and three daughters, and cleansed them, offering for them victims to God according to the number of them, and for their sins one calf."[3571] If, then, you truly love your children, if you show to them the full and paternal sweetness of love, you ought to be the more charitable, that by your righteous works you may commend your children to God.

19. Neither should you think that he is father to your children who is both changeable and infirm, but you should obtain Him who is the eternal and unchanging Father of spiritual children. Assign to Him your wealth which you are saving up for your heirs. Let Him be the guardian for your children; let Him be their trustee; let Him be their protector, by His divine majesty, against all worldly injuries. The state neither takes away the property entrusted to God, nor does the exchequer intrude on it, nor does any forensic calumny overthrow it. That inheritance is placed in security which is kept under the guardianship of God.[3572] This is to provide for one's dear pledges for the coming time; this is with paternal affection to take care for one's future heirs, according to the faith of the Holy Scripture, which says: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed wanting bread. All the day long he is merciful, and lendeth;[3573] and his seed is blessed."[3574] And again: "He who walketh without reproach in his integrity shall leave blessed children after him."[3575] Therefore you are an unfair and traitorous father, unless you faithfully consult for your children, unless you look forward to preserve them in religion and true piety. You who are careful rather for their earthly than for their heavenly estate, rather to commend your children to the devil than to Christ, are sinning twice, and allowing a double and twofold crime, both in not providing for your children the aid of God their Father, and in teaching your children to love their property more than Christ.

20. Be rather such a father to your children as was Tobias. Give useful and saving precepts to your pledges, such as he gave to his son; command your children what he also commanded his son, saying: "And now, my son, I command thee, serve God in truth, and do before Him that which pleaseth Him; and command thy sons, that they exercise righteousness and alms, and be mindful of God, and bless His name always."[3576] And again: "All the days of thy life,

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[3571] Job i. 5, LXX.

[3572] ["The howse shall be preserved and never will decaye Wheare the Almightie God is honored and served, daye by daye." This motto I copied from an old oaken beam in the hall of Rockingham Castle, with date a.d. 1579. In 1875 I saw the householder kneeling under this motto, with all his family and servants, daily.]

[3573] The original is variously read "fœnerat" and "commodat."

[3574] Ps. xxxvii. 25, 26.

[3575] Prov. xx. 7.

[3576] Tob. xiv. 10, 11.

most dear son, have God in your mind, and be not willing to transgress His commandments. Do righteousness all the days of thy life, and be not willing to walk in the way of iniquity; because if thou deal truly, there will be respect of thy works. Give alms of thy substance, and turn not away thy face from any poor man. So shall it be, that neither shall the face of God be turned away from thee. As thou hast, my son, so do. If thy substance is abundant, give alms of it the more. If thou hast little, communicate of that little. And fear not when thou doest alms; for thou layest up a good reward for thyself against the day of necessity, because that alms do deliver from death, and suffereth not to come into Gehenna. Alms is a good gift to all that give it, in the sight of the most high God."[3577] 482

21. What sort of gift is it, beloved brethren, whose setting forth is celebrated in the sight of God? If, in a gift of the Gentiles, it seems a great and glorious thing to have proconsuls or emperors present, and the preparation and display is the greater among the givers, in order that they may please the higher classes; how much more illustrious and greater is the glory to have God and Christ as the spectators of the gift! How much more sumptuous the preparation and more liberal the expense to be set forth in that case, when the powers of heaven assemble to the spectacle, when all the angels come together: where it is not a four-horsed chariot or a consulship that is sought for the giver, but life eternal is bestowed; nor is the empty and fleeting favour of the rabble grasped at, but the perpetual reward of the kingdom of heaven is received!

22. And that the indolent and the barren, and those, who by their covetousness for money do nothing in respect of the fruit of their salvation, may be the more ashamed, and that the blush of dishonour and disgrace may the more strike upon their sordid conscience, let each one place before his eyes the devil with his servants, that is, with the people of perdition and death, springing forth into the midst, and provoking the people of Christ with the trial of comparison—Christ Himself being present, and judging—in these words: "I, for those whom thou seest with me, neither received buffets, nor bore scourgings, nor endured the cross, nor shed my blood, nor redeemed my family at the price of my suffering and blood; but neither do I promise them a celestial kingdom, nor do I recall them to paradise, having again restored to them immortality. But they prepare for me gifts how precious! how large! with how excessive and tedious a labour procured! and that, with the most sumptuous devices either pledging or selling their means in the procuring of the gift! and, unless a competent manifestation followed, they are cast out with scoffings and hissings, and by the popular fury sometimes they are almost stoned! Show, O Christ, such givers as these of Thine[3578]—those rich men, those men affluent with abounding wealth—whether in the

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[3577] Tob. iv. 5–11.

[3578] Some editors add here, "warned by Thy precepts, and who shall receive heavenly things instead of earthly."

Church wherein Thou presidest and beholdest, they set forth a gift of that kind,—having pledged or scattered their riches, yea, having transferred them, by the change of their possessions for the better, into heavenly treasures! In those spectacles of mine, perishing and earthly as they are, no one is fed, no one is clothed, no one is sustained by the comfort either of any meat or drink. All things, between the madness of the exhibitor and the mistake of the spectator, are perishing in a prodigal and foolish vanity of deceiving pleasures. There, in Thy poor, Thou art clothed and fed; Thou promisest eternal life to those who labour for Thee; and scarcely are Thy people made equal to mine that perish, although they are honoured by Thee with divine wages and heavenly rewards.

23. What do we reply to these things, dearest brethren? With what reason do we defend the minds of rich men, overwhelmed with a profane barrenness and a kind of night of gloom? With what excuse do we acquit them, seeing that we are less than the devil's servants, so as not even moderately to repay Christ for the price of His passion and blood? He has given us precepts; what His servants ought to do He has instructed us; promising a reward to those that are charitable, and threatening punishment to the unfruitful. He has set forth His sentence. He has before announced what He shall judge. What can be the excuse for the laggard? what the defence for the unfruitful? But when the servant does not do what is commanded, the Lord will do what He threatens, seeing that He says: "When the Son of man shall come in His glory, and all the angels with Him, then shall He sit in the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them that shall be on His right hand, Come, ye blessed of my Father, receive the kingdom that is prepared for you from the foundation of the world. For I was an hungered, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? naked, and clothed Thee? Or when saw we Thee sick, and in prison, and came unto Thee? Then shall the King answer and say unto them, Verily I say unto you, Insomuch as you did it to one of the least of these my brethren, ye did it unto me. Then shall He say also unto those that shall be at His left hand, Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the devil and his angels. For I was an hungered, and ye gave me not to eat: I was thirsty, and ye gave me not to drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, 483 and in prison, and ye visited me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and ministered not unto Thee? And He shall answer them, Verily I say unto you, In so far as ye did it not to one of the least of these, ye did it not unto me. And these shall go away into

everlasting burning: but the righteous into life eternal."[3579] What more could Christ declare unto us? How more could He stimulate the works of our righteousness and mercy, than by saying that whatever is given to the needy and poor is given to Himself, and by saying that He is aggrieved unless the needy and poor be supplied? So that he who in the Church is not moved by consideration for his brother, may yet be moved by contemplation of Christ; and he who does not think of his fellow-servant in suffering and in poverty, may yet think of his Lord, who abideth in that very man whom he is despising.

24. And therefore, dearest brethren, whose fear is inclined towards God, and who having already despised and trampled under foot the world, have lifted up your mind to things heavenly and divine, let us with full faith, with devoted mind, with continual labour, give our obedience, to deserve well of the Lord. Let us give to Christ earthly garments, that we may receive heavenly raiment; let us give food and drink of this world, that we may come with Abraham, and Isaac, and Jacob to the heavenly banquet. That we may not reap little, let us sow abundantly. Let us, while there is time, take thought for our security and eternal salvation, according to the admonition of the Apostle Paul, who says: "Therefore, while we have time, let us labour in what is good unto all men, but especially to them that are of the household of faith. But let us not be weary in well-doing, for in its season we shall reap."[3580]

25. Let us consider, beloved brethren, what the congregation of believers did in the time of the apostles, when at the first beginnings the mind flourished with greater virtues, when the faith of believers burned with a warmth of faith as yet new. Then they sold houses and farms, and gladly and liberally presented to the apostles the proceeds to be dispensed to the poor; selling and alienating their earthly estate, they transferred their lands thither where they might receive the fruits of an eternal possession, and there prepared homes where they might begin an eternal habitation. Such, then, was the abundance in labours, as was the agreement in love, as we read in the Acts of the Apostles: "And the multitude of them that believed acted with one heart and one soul; neither was there any distinction among them, nor did they esteem anything their own of the goods which belonged to them, but they had all things common."[3581] This is truly to become sons of God by spiritual birth; this is to imitate by the heavenly law the equity of God the Father. For whatever is of God is common in our use; nor is any one excluded from His benefits and His gifts, so as to prevent the whole human race from enjoying equally the divine goodness and liberality. Thus the day equally enlightens, the sun gives radiance, the rain moistens, the wind blows, and the sleep is one to those that sleep, and the splendour of the stars and of the moon is common. In which example of equality,[3582] he who, as a possessor in the earth, shares his returns and

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[3579] Matt. xxv. 31–46.

[3580] Gal. vi. 10, 9.

[3581] Acts iv. 32.

[3582] This appears to be the less usual reading, the ordinary one being "equity."

his fruits with the fraternity, while he is common and just in his gratuitous bounties, is an imitator of God the Father.

26. What, dearest brethren, will be that glory of those who labour charitably—how great and high the joy when the Lord begins to number His people, and, distributing to our merits and good works the promised rewards, to give heavenly things for earthly, eternal things for temporal, great things for small; to present us to the Father, to whom He has restored us by His sanctification; to bestow upon us immortality and eternity, to which He has renewed us by the quickening of His blood; to bring us anew to paradise, to open the kingdom of heaven, in the faith and truth of His promise! Let these things abide firmly in our perceptions, let them be understood with full faith, let them be loved with our whole heart, let them be purchased by the magnanimity of our increasing labours. An illustrious and divine thing, dearest brethren, is the saving labour of charity; a great comfort of believers, a wholesome guard of our security, a protection of hope, a safeguard of faith, a remedy for sin, a thing placed in the power of the doer, a thing both great and easy, a crown of peace without the risk of persecution; the true and greatest gift of God, needful for the weak, glorious for the strong, assisted by which the Christian accomplishes spiritual grace, deserves well of Christ the Judge, accounts God his debtor. For this palm of works of salvation let us gladly and readily strive; let us all, in the struggle of righteousness, run with God and Christ looking on; and let us who have already begun to be greater than this life and the world, slacken our course by no desire of this life and of this world. If the day shall find us, whether it be the day of reward[3583] or of persecution, furnished, if swift, if running in this contest of charity, the Lord will never fail of giving a reward for our merits: in peace He will give to us who conquer, a white crown for our labours; in persecution, He will accompany it with a purple one for our passion.

[3583] A more ancient reading seems to be, “of return” (*scil.* “reditionis”).

Treatise IX.

On the Advantage of Patience.[3584]

Argument.—Cyprian Himself Briefly Sets Forth the Occasion of This Treatise at the Conclusion of His Epistle to Jubaianus as Follows: “Charity of Spirit, the Honour of Our College, the Bond of Faith, and Priestly Concord, are Maintained by Us with Patience and Gentleness. For This Reason, Moreover, We Have, with the Best of Our Poor Abilities, by the Permission and Inspiration of the Lord, Written a Pamphlet ‘On the Benefit of Patience,’ Which, for the Sake of Our Mutual Love, We Have Transmitted to You.” a.d. 256.

1. As I am about to speak, beloved brethren, of patience, and to declare its advantages and benefits, from what point should I rather begin than this, that I see that even at this time, for your audience of me, patience is needful, as you cannot even discharge this duty of hearing and learning without patience? For wholesome discourse and reasoning are then effectually learnt, if what is said be patiently heard. Nor do I find, beloved brethren, among the rest of the ways of heavenly discipline wherein the path of our hope and faith is directed to the attainment of the divine rewards, anything of more advantage, either as more useful for life or more helpful to glory, than that we who are labouring in the precepts of the Lord with the obedience of fear and devotion, should especially, with our whole watchfulness, be careful of patience.[3585]

2. Philosophers also profess that they pursue this virtue; but in their case the patience is as false as their wisdom also is. For whence can he be either wise or patient, who has neither known the wisdom nor the patience of God? since He Himself warns us, and says of those who seem to themselves to be wise in this world, “I will destroy the wisdom of the wise, and I will reprove the understanding of the prudent.”[3586] Moreover, the blessed Apostle Paul, filled with the Holy Spirit, and sent forth for the calling and training of the heathen,

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[3584] Having at the outset distinguished true patience from the false patience of philosophers, he commends Christian patience by the patience of God, of Christ, and of all righteous men. He further proves, as well by Scripture as by reason, and, moreover, by the instances of Job and Tobias, that not only is patience useful, but that it is needful also; and in order that the excellence of patience may shine forth the more by contrast with the vice opposed to it, he sets forth what is the evil of impatience. Finally, he reproves the desire of vengeance, and teaches that revenge ought, according to Scripture, to be left to God rather than to be arrogated to ourselves. If in any writing Cyprian is an imitator of Tertullian, assuredly in this he imitates that writer’s treatise *On Patience*. [See vol. iii. p. 707.]

[3585] [Hermas, vol. ii. 23, 49; also Tertullian, iii. 714, and elucidation, p. 717.]

[3586] Isa. xxix. 14.

bears witness and instructs us, saying, “See that no man despoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ, because in Him dwelleth all the fulness of divinity.”[3587] And in another place he says: “Let no man deceive himself; if any man among you thinketh himself to be wise, let him become a fool to this world, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, I will rebuke the wise in their own craftiness.” And again: “The Lord knoweth the thoughts of the wise, that they are foolish.”[3588] Wherefore if the wisdom among them be not true, the patience also cannot be true. For if he is wise[3589] who is lowly and meek—but we do not see that philosophers are either lowly or meek, but greatly pleasing themselves, and, for the very reason that they please themselves, displeasing God—it is evident that the patience is not real among them where there is the insolent audacity of an affected liberty, and the immodest boastfulness of an exposed and half-naked bosom.

3. But for us, beloved brethren, who are philosophers, not in words, but in deeds, and do not put forward our wisdom in our garb, but in truth—who are better acquainted with the consciousness, than with the boast, of virtues—who do not speak great things, but live them,—let us, as servants and worshippers of God, show, in our spiritual obedience, the patience which we learn from heavenly teachings. For we have this virtue in common with God. From Him patience begins; from Him its glory and its dignity take their rise. The origin and greatness of patience proceed from God as its author. Man ought to love the thing which is dear to God; the good which the Divine Majesty loves, it commends. If God is our Lord and Father, let us imitate the patience of our Lord as well as our Father; because it behoves servants to be obedient, no less than it becomes sons not to be degenerate.

4. But what and how great is the patience in God, that, most patiently enduring the profane temples and the images of earth, and the sacrilegious rites instituted by men, in contempt of His majesty and honour, He makes the day to begin and the light of the sun to arise alike upon the good and the evil; and while He waters the earth with showers, no one is excluded from His benefits, but upon the righteous equally with the unrighteous He bestows 485 His undiscriminating rains. We see that with undistinguishing[3590] equality of patience, at God’s behest, the seasons minister to the guilty and the guiltless, the religious and the impious—those who give thanks and the unthankful; that the elements wait on them; the winds blow, the fountains flow, the abundance of the harvests increases, the fruits of the vineyards ripen,[3591] the trees are loaded with apples, the groves put on their leaves, the

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[3587] Col. ii. 8, 10.

[3588] 1 Cor. iii. 18–20.

[3589] The Oxford edition (Treatise ix.), and many others read “patient.”

[3590] “Inseparabili.”

[3591] The original here is read variously “maturescere” and “mitescere.”

meadows their verdure; and while God is provoked with frequent, yea, with continual offences, He softens His indignation, and in patience waits for the day of retribution, once for all determined; and although He has revenge in His power, He prefers to keep patience for a long while, bearing, that is to say, mercifully, and putting off, so that, if it might be possible, the long protracted mischief may at some time be changed, and man, involved in the contagion of errors and crimes, may even though late be converted to God, as He Himself warns and says, "I do not will the death of him that dieth, so much as that he may return and live."[3592] And again, "Return unto me, saith the Lord."[3593] And again: "Return to the Lord your God; for He is merciful, and gracious, and patient, and of great pity, and who inclines His judgment towards the evils inflicted."[3594] Which, moreover, the blessed apostle referring to, and recalling the sinner to repentance, sets forward, and says: "Or despisest thou the riches of His goodness, and forbearance, and long-suffering, not knowing that the patience and goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart thou treasurest up unto thyself wrath in the day of wrath and of revelation of the righteous judgment of God, who shall render to every one according to his works."[3595] He says that God's judgment is just, because it is tardy, because it is long and greatly deferred, so that by the long patience of God man may be benefited for life eternal.[3596] Punishment is then executed on the impious and the sinner, when repentance for the sin can no longer avail.

5. And that we may more fully understand, beloved brethren, that patience is a thing of God, and that whoever is gentle, and patient, and meek, is an imitator of God the Father; when the Lord in His Gospel was giving precepts for salvation, and, bringing forth divine warnings, was instructing His disciples to perfection, He laid it down, and said, "Ye have heard that it is said, Thou shalt love thy neighbour, and have thine enemy in hatred. But I say unto you, Love your enemies, and pray for them which persecute you; that ye may be the children of your Father which is in heaven, who maketh His sun to rise on the good and on the evil, and raineth upon the just and on the unjust. For if ye love them which love you, what reward shall ye have? do not even the publicans the same? And if ye shall salute your brethren only, what do ye more (than others)? do not even the heathens the same thing? Be ye therefore perfect, even as your Father in heaven is perfect."[3597] He said that the children

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[3592] Ezek. xviii. 32.

[3593] Mal. iii. 7. The Oxford edition omits this quotation, and introduces the next with the words, "And again the prophet."

[3594] Joel ii. 13.

[3595] Rom. ii. 4–6.

[3596] ["Deus patiens quia æternus" (Augustine).]

[3597] Matt. v. 43–48.

of God would thus become perfect. He showed that they were thus completed, and taught that they were restored by a heavenly birth, if the patience of God our Father dwell in us—if the divine likeness, which Adam had lost by sin, be manifested and shine in our actions. What a glory is it to become like to God! what and how great a felicity, to possess among our virtues, that which may be placed on the level of divine praises!

6. Nor, beloved brethren, did Jesus Christ, our God and Lord, teach this in words only; but He fulfilled it also in deeds. And because He had said that He had come down for this purpose, that He might do the will of His Father; among the other marvels of His virtues, whereby He showed forth the marks of a divine majesty, He also maintained the patience of His Father in the constancy of His endurance. Finally, all His actions, even from His very advent, are characterized by patience as their associate; in that, first of all, coming down from that heavenly sublimity to earthly things, the Son of God did not scorn to put on the flesh of man, and although He Himself was not a sinner, to bear the sins of others. His immortality being in the meantime laid aside, He suffers Himself to become mortal, so that the guiltless may be put to death for the salvation of the guilty. The Lord is baptized by the servant; and He who is about to bestow remission of sins, does not Himself disdain to wash His body in the laver of regeneration. For forty days He fasts, by whom others are feasted. He is hungry, and suffers famine, that they who had been in hunger of the word and of grace may be satisfied with heavenly bread. He wrestles with the devil tempting Him; and, content only to have overcome the enemy, He strives no farther than by words. He ruled over His disciples not as servants in the power of a master; but, kind and gentle, He loved them with a brotherly love. He deigned even to wash the apostles' feet, that since the Lord is such among His servants, He might teach, by His example, what a fellow-servant ought to be among his peers and equals. Nor is it to be wondered at, that among the obedient[3598] He showed Himself such, since He could bear Judas even to the last with a long patience—could take meat with His enemy—could know the household foe, and not openly point him out, nor refuse the kiss of the traitor. Moreover, in bearing with the Jews, how great equanimity and how great patience, in turning the unbelieving to the faith by persuasion, in soothing the unthankful by concession, in answering gently to the contradictors, in bearing the proud with clemency, in yielding with humility to the persecutors, in wishing to gather together the slayers of the prophets, and those who were always rebellious against God, even to the very hour of His cross and passion!

7. And moreover, in His very passion and cross, before they had reached the cruelty of death and the effusion of blood, what infamies of reproach were patiently heard, what mockings of contumely were suffered, so that *He* received[3599] the spittings of insulters, who

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[3598] Baluzius reads, "compares obaudientes"—His obedient peers. The mss. have "obaudientes" only.

[3599] Erasmus adds, "with patience."

with His spittle had a little before made eyes for a blind man; and He in whose name the devil and his angels is now scourged by His servants, Himself suffered scourgings! He was crowned with thorns, who crowns martyrs with eternal flowers. He was smitten on the face with palms, who gives the true palms to those who overcome. He was despoiled of His earthly garment, who clothes others in the vesture of immortality. He was fed with gall, who gave heavenly food. He was given to drink of vinegar, who appointed the cup of salvation. That guiltless, that just One,—nay, He who is innocency itself and justice itself,—is counted among transgressors, and truth is oppressed with false witnesses. He who shall judge is judged; and the Word of God is led silently to the slaughter. And when at the cross, of the Lord the stars are confounded, the elements are disturbed, the earth quakes, night shuts out the day, the sun, that he may not be compelled to look on the crime of the Jews, withdraws both his rays and his eyes, He speaks not, nor is moved, nor declares His majesty even in His very passion itself. Even to the end, all things are borne perseveringly and constantly, in order that in Christ a full and perfect patience may be consummated.[3600]

8. And after all these things, He still receives His murderers, if they will be converted and come to Him; and with a saving patience, He who is benignant[3601] to preserve, closes His Church to none. Those adversaries, those blasphemers, those who were always enemies to His name, if they repent of their sin, if they acknowledge the crime committed, He receives, not only to the pardon of their sin, but to the reward of the heavenly kingdom. What can be said more patient, what more merciful? Even he is made alive by Christ's blood who has shed Christ's blood. Such and so great is the patience of Christ; and had it not been such and so great, the Church would never have possessed Paul as an apostle.[3602]

9. But if we also, beloved brethren, are in Christ; if we put Him on, if He is the way of our salvation, who follow Christ in the footsteps of salvation, let us walk by the example of Christ, as the Apostle John instructs us, saying, "He who saith he abideth in Christ, ought himself also to walk even as He walked."[3603] Peter also, upon whom by the Lord's condescension the Church was founded,[3604] lays it down in his epistle, and says, "Christ suffered for us, leaving you an example, that ye should follow His steps, who did no sin, neither was deceit found in His mouth; who, when He was reviled, reviled not again; when He suffered, threatened not, but gave Himself up to him that judged Him unjustly."[3605]

[3600] [This sublime passage recalls Bacon's *Paradoxes*. See p. 237, note 3, *supra*.]

[3601] Some editors insert "and patient."

[3602] [1 Tim. i. 3. A striking suggestion, put in our author's terse way.]

[3603] 1 John ii. 6.

[3604] [See Elucidation VII. The Trent Council itself (on Matt. xvi. 18) affirms this of the Creed, not Peter. Vol. iv. pp. 99 and 101.]

[3605] 1 Pet. ii. 21–23, with a singular departure from the received text.

10. Finally, we find that both patriarchs and prophets, and all the righteous men who in their preceding likeness wore the figure of Christ, in the praise of their virtues were watchful over nothing more than that they should preserve patience with a strong and stedfast equanimity. Thus Abel, who first initiated and consecrated the origin of martyrdom, and the passion of the righteous man, makes no resistance nor struggles against his fratricidal[3606] brother, but with lowliness and meekness he is patiently slain. Thus Abraham, believing God, and first of all instituting the root and foundation of faith, when tried in respect of his son, does not hesitate nor delay, but obeys the commands of God with all the patience of devotion. And Isaac, prefigured as the likeness of the Lord's victim, when he is presented by his father for immolation, is found patient. And Jacob, driven forth by his brother from his country, departs with patience; and afterwards with greater patience, he suppliantly brings him back to concord with peaceful gifts, when he is even more impious and persecuting. Joseph, sold by his brethren and sent away, not only with patience pardons them, but even bountifully and mercifully bestows gratuitous supplies of corn on them when they come to him. Moses is frequently contemned by an ungrateful and faithless people, and almost stoned; and yet with gentleness and patience he entreats the Lord for those people. But in David, from whom, according to the flesh, the nativity of Christ springs, how great and marvellous and Christian is the patience, that he often had it in his power to be able to kill king Saul, who was persecuting him and desiring to slay him; and yet, chose rather to save him when placed in his hand, and delivered up to him, not repaying his enemy in turn, but rather, on the contrary, even avenging him when slain! In fine, so many prophets were slain, so many martyrs were honoured with glorious deaths, who all have attained to the heavenly crowns by the praise of patience. For the crown of sorrows and sufferings cannot be received unless patience in sorrow and suffering precede it. 487

11. But that it may be more manifestly and fully known how useful and necessary patience is, beloved brethren; let the judgment of God be pondered, which even in the beginning of the world and of the human race, Adam, forgetful of the commandment, and a transgressor of the given law, received. Then we shall know how patient in this life we ought to be who are born in such a state, that we labour here with afflictions and contests. "Because," says He, "thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which alone I had charged thee that thou shouldest not eat, cursed shall be the ground in all thy works: in sorrow and in groaning shalt thou eat of it all the days of thy life. Thorns and thistles shall it give forth to thee, and thou shalt eat the food of the field. In the sweat of thy face shalt thou eat thy bread, till thou return into the ground from which thou wast taken: for dust thou art, and to dust shalt thou go."[3607] We are all tied and bound with the chain of this

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[3606] According to some, "parricidal."

[3607] Gen. iii. 17–19.

sentence, until, death being expunged, we depart from this life. In sorrow and groaning we must of necessity be all the days of our life: it is necessary that we eat our bread with sweat and labour.

12. Whence every one of us, when he is born and received in the inn of this world, takes his beginning from tears; and, although still unconscious and ignorant of all things, he knows nothing else in that very earliest birth except to weep. By a natural foresight, the untrained soul laments the anxieties and labours of the mortal life, and even in the beginning bears witness by its wails and groans to the storms of the world which it is entering. For the sweat of the brow and labour is the condition of life so long as it lasts. Nor can there be supplied any consolations to those that sweat and toil other than patience; which consolations, while in this world they are fit and necessary for all men, are especially so for us who are more shaken by the siege of the devil, who, daily standing in the battle-field, are wearied with the wrestlings of an inveterate and skilful enemy; for us who, besides the various and continual battles of temptations, must also in the contest of persecutions[3608] forsake our patrimonies, undergo imprisonment, bear chains, spend our lives, endure the sword, the wild beasts, fires, crucifixions—in fine, all kinds of torments and penalties, to be endured in the faith and courage of patience; as the Lord Himself instructs us, and says, "These things have I spoken unto you, that in me ye might have peace. But in the world ye shall have tribulation; yet be confident, for I have overcome the world."[3609] And if we who have renounced the devil and the world, suffer the tribulations and mischiefs of the devil and the world with more frequency and violence, how much more ought we to keep patience, wherewith as our helper and ally, we may bear all mischievous things!

13. It is the wholesome precept of our Lord and Master: "He that endureth," saith He, "unto the end, the same shall be saved;"[3610] and again, "If ye continue," saith He, "in my word, ye shall be truly my disciples; and ye shall know the truth, and the truth shall make you free."[3611] We must endure and persevere, beloved brethren, in order that, being admitted to the hope of truth and liberty, we may attain to the truth and liberty itself; for that very fact that we are Christians is the substance of faith and hope. But that hope and faith may attain to their result, there is need of patience. For we are not following after present glory, but future, according to what Paul the apostle also warns us, and says, "We are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he hope for? But if we hope for that which we see not, then do we by patience wait for it."[3612] Therefore, waiting

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[3608] [How practical this treatise in an age when to be a Christian meant to be prepared for all these things! "Fiery trials" the chronic state.]

[3609] John xvi. 33.

[3610] Matt. x. 22.

[3611] John viii. 31, 32.

[3612] Rom. viii. 24, 25.

and patience are needful, that we may fulfil that which we have begun to be, and may receive that which we believe and hope for, according to God's own showing.[3613] Moreover, in another place, the same apostle instructs the righteous and the doers of good works, and them who lay up for themselves treasures in heaven with the increase of the divine usury, that they also should be patient; and teaches them, saying, "Therefore, while we have time, let us labour in that which is good unto all men, but especially to them who are of the household of faith. But let us not faint in well-doing, for in its season we shall reap."[3614] He 488 admonishes that no man should impatiently faint in his labour, that none should be either called off or overcome by temptations and desist in the midst of the praise and in the way of glory; and the things that are past perish, while those which have begun cease to be perfect; as it is written, "The righteousness of the righteous shall not deliver him in whatever day he shall transgress;"[3615] and again, "Hold that which thou hast, that another take not thy crown."[3616] Which word exhorts us to persevere with patience and courage, so that he who strives towards the crown with the praise now near at hand, may be crowned by the continuance of patience.

14. But patience, beloved brethren, not only keeps watch over what is good, but it also repels what is evil. In harmony with the Holy Spirit, and associated with what is heavenly and divine, it struggles with the defence of its strength against the deeds of the flesh and the body, wherewith the soul is assaulted and taken. Let us look briefly into a few things out of many, that from a few the rest also may be understood. Adultery, fraud, manslaughter, are mortal crimes. Let patience be strong and stedfast in the heart; and neither is the sanctified body and temple of God polluted by adultery, nor is the innocence dedicated to righteousness stained with the contagion of fraud; nor, after the Eucharist carried in it,[3617] is the hand spotted with the sword and blood.

15. Charity is the bond of brotherhood, the foundation of peace, the holdfast and security of unity, which is greater than both hope and faith, which excels both good works and martyrdoms, which will abide with us always, eternal with God in the kingdom of heaven. Take from it patience; and deprived of it, it does not endure. Take from it the substance of bearing and of enduring, and it continues with no roots nor strength. The apostle, finally, when he would speak of charity, joined to it endurance and patience. "Charity," he says, "is large-souled; charity is kind; charity envieth not, is not puffed up, is not provoked,

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[3613] A common reading here is "giving" instead of "showing," *scil.* "præstante" for "representante."

[3614] Gal. vi. 10, 9.

[3615] Ezek. xxxiii. 12.

[3616] Rev. iii. 11.

[3617] The older editions have "gustatam," "tasted," instead of "gestatam," "carried," as above. [See page p. 350, *supra*. Also St. Cyril. Elucidation VIII.]

thinketh not evil; loveth all things, believeth all things, hopeth all things, beareth all things."[3618] Thence he shows that it can tenaciously persevere, because it knows how to endure all things. And in another place: "Forbearing one another," he says, "in love, using every effort to keep the unity of the spirit in the bond of peace."[3619] He proved that neither unity nor peace could be kept unless brethren should cherish one another with mutual toleration, and should keep the bond of concord by the intervention of patience.

16. What beyond;—that you should not swear nor curse; that you should not seek again your goods when taken from you; that, when you receive a buffet, you should give your other cheek to the smiter; that you should forgive a brother who sins against you, not only seven times, but seventy times seven times,[3620] but, moreover, all his sins altogether; that you should love your enemies; that you should offer prayer for your adversaries and persecutors? Can you accomplish these things unless you maintain[3621] the stedfastness of patience and endurance? And this we see done in the case of Stephen, who, when he was slain by the Jews with violence and stoning, did not ask for vengeance for himself, but for pardon for his murderers, saying, "Lord, lay not this sin to their charge."[3622] It behoved the first martyr of Christ thus to be, who, fore-running the martyrs that should follow him in a glorious death, was not only the preacher of the Lord's passion, but also the imitator of His most patient gentleness. What shall I say of anger, of discord, of strife, which things ought not to be found in a Christian? Let there be patience in the breast, and these things cannot have place there; or should they try to enter, they are quickly excluded and depart, that a peaceful abode may continue in the heart, where it delights the God of peace to dwell. Finally, the apostle warns us, and teaches, saying: "Grieve not the Holy Spirit of God, in whom ye are sealed unto the day of redemption. Let all bitterness, and anger, and wrath, and clamour, and blasphemy, be put away from you."[3623] For if the Christian have departed from rage and carnal contention as if from the hurricanes of the sea, and have already begun to be tranquil and meek in the harbour of Christ, he ought to admit neither anger nor discord within his breast, since he must neither return evil for evil, nor bear hatred.

17. And moreover, also, for the varied ills of the flesh, and the frequent and severe torments of the body, wherewith the human race is daily wearied and harassed, patience is

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[3618] 1 Cor. xiii. 4–7.

[3619] Eph. iv. 2, 3.

[3620] Manutius, Pamelius, and others add, "not only seventy times seven times."

[3621] Or, "them with the stedfastness of patience," etc.

[3622] Acts vii. 60.

[3623] Eph. iv. 30, 31.

necessary. For since in that first transgression of the commandment strength of body departed with immortality, and weakness came on with death—and strength cannot be received unless when immortality also has been received—it behoves us, in this bodily frailty and weakness, always to struggle and to fight. And this struggle and encounter cannot be sustained but by the strength of patience. But as we are to be examined and searched out, diverse sufferings are introduced; and a manifold kind of temptations is inflicted by the losses of property, by the heats of fevers, by the torments of wounds, by the loss of those dear to us. Nor does anything distinguish between the unrighteous and the righteous more than that in affliction the unrighteous man impatiently complains and blasphemes, while the righteous is proved by his patience, as it is written: "In pain endure, and in thy low estate have patience; for gold and silver are tried in the fire."[3624]

18. Thus Job was searched out and proved, and was raised up to the very highest pinnacle of praise by the virtue of patience. What darts of the devil were sent forth against him! what tortures were put in use! The loss of his estate is inflicted, the privation of a numerous offspring is ordained for him. The master, rich in estate, and the father, richer in children, is on a sudden neither master nor father! The wasting of wounds is added; and, moreover, an eating pest of worms consumes his festering and wasting limbs. And that nothing at all should remain that Job did not experience in his trials, the devil arms his wife also, making use of that old device of his wickedness, as if he could deceive and mislead all by women, even as he did in the beginning of the world. And yet Job is not broken down by his severe and repeated conflicts, nor the blessing of God withheld from being declared in the midst of those difficulties and trials of his, by the victory of patience. Tobias also, who, after the sublime works of his justice and mercy, was tried with the loss of his eyes, in proportion as he patiently endured his blindness, in that proportion deserved greatly of God by the praise of patience.

19. And, beloved brethren, that the benefit of patience may still more shine forth, let us consider, on the contrary, what mischief impatience may cause. For as patience is the benefit of Christ, so, on the other hand, impatience is the mischief of the devil; and as one in whom Christ dwells and abides is found patient, so he appears always impatient whose mind the wickedness of the devil possesses. Briefly let us look at the very beginnings. The devil suffered with impatience that man was made in the image of God.[3625] Hence he was the first to perish and to ruin others. Adam, contrary to the heavenly command with respect to the deadly food, by impatience fell into death; nor did he keep the grace received from God under the guardianship of patience. And in order that Cain should put his brother to death, he was impatient of his sacrifice and gift; and in that Esau descended from the rights of the

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[3624] Ecclus. ii. 4, 5.

[3625] [Admirably worked out in *Messias and Anti-Messias*, by the Rev. C. I. Black, ed. London, Masters, 1854.]

first-born to those of the younger, he lost his priority by impatience for the pottage. Why was the Jewish people faithless and ungrateful in respect of the divine benefits? Was it not the crime of impatience, that they first departed from God? Not being able to bear the delays of Moses conferring with God, they dared to ask for profane gods, that they might call the head of an ox and an earthen image leaders of their march; nor did they ever desist from their impatience, until, impatient always of docility and of divine admonition, they put to death their prophets and all the righteous men, and plunged even into the crime of the crucifixion and bloodshedding of the Lord. Moreover, impatience makes heretics in the Church, and, after the likeness of the Jews, drives them in opposition to the peace and charity of Christ as rebels, to hostile and raging hatred.[3626] And, not at length to enumerate single cases, absolutely everything which patience, by its works, builds up to glory, impatience casts down into ruin.

20. Wherefore, beloved brethren, having diligently pondered both the benefits of patience and the evils of impatience, let us hold fast with full watchfulness the patience whereby we abide in Christ, that with Christ we may attain to God; which patience, copious and manifold, is not restrained by narrow limits, nor confined by strait boundaries. The virtue of patience is widely manifest, and its fertility and liberality proceed indeed from a source of one name, but are diffused by overflowing streams through many ways of glory; nor can anything in our actions avail for the perfection of praise, unless from this it receives the substance of its perfection. It is patience which both commends and keeps us to God. It is patience, too, which assuages anger, which bridles the tongue, governs the mind, guards peace, rules discipline, breaks the force of lust, represses the violence of pride, extinguishes the fire of enmity, checks the power of the rich, soothes the want of the poor, protects a blessed integrity in virgins, a careful purity in widows, in those who are united and married a single affection. It makes men humble in prosperity, brave in adversity, gentle towards wrongs and contempts. It teaches us quickly to pardon those who wrong us; and if you yourself do wrong, to entreat long and earnestly. It resists temptations, suffers persecutions, perfects passions and martyrdoms. It is patience which firmly fortifies the foundations of our faith. It is this which lifts 490 up on high the increase of our hope. It is this which directs our doing, that we may hold fast the way of Christ while we walk by His patience. It is this that makes us to persevere as sons of God, while we imitate our Father's patience.

21. But since I know, beloved brethren, that very many are eager, either on account of the burden or the pain of smarting wrongs, to be quickly avenged of those who act harshly

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[3626] [The downfall of Novatian and of Arius and others seems largely attributable to this sin. They could not await God's time to give them influence and power for good. See quotation from Massillon, vol. iii. p. 718, this series. Also Tertull., iii. p. 677.]

and rage against them,[3627] we must not withhold the fact in the furthest particular, that placed as we are in the midst of these storms of a jarring world, and, moreover, the persecutions both of Jews or Gentiles, and heretics, we may patiently wait for the day of (God's) vengeance, and not hurry to revenge our suffering with a querulous[3628] haste, since it is written, "Wait ye upon me, saith the Lord, in the day of my rising up for a testimony; for my judgment is to the congregations of the nations, that I may take hold on the kings, and pour out upon them my fury."[3629] The Lord commands us to wait,[3630] and to bear with brave patience the day of future vengeance; and He also speaks in the Apocalypse, saying, "Seal not the sayings of the prophecy of this book: for now the time is at hand for them that persevere in injuring to injure, and for him that is filthy to be filthy still; but for him that is righteous to do things still more righteous, and likewise for him that is holy to do things still more holy. Behold, I come quickly; and my reward is with me, to render to every man according to his deeds."[3631] Whence also the martyrs, crying out and hastening with grief breaking forth to their revenge, are bidden still to wait, and to give patience for the times to be fulfilled and the martyrs to be completed. "And when He had opened," says he, "the fifth seal, I saw under the altar of God the souls of them that were slain for the word of God, and for their testimony; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And there were given to them each white robes; and it was said unto them that they should rest yet for a little season, until the number of their fellow-servants and brethren is fulfilled, who afterwards shall be slain after their example."[3632]

22. But when shall come the divine vengeance for the righteous blood, the Holy Spirit declares by Malachi the prophet, saying, "Behold, the day of the Lord cometh, burning as an oven; and all the aliens and all the wicked shall be stubble; and the day that cometh shall burn them up, saith the Lord."[3633] And this we read also in the Psalms, where the approach of God the Judge is announced as worthy to be reverenced for the majesty of His judgment: "God shall come manifest, our God, and shall not keep silence; a fire shall burn before Him, and round about Him a great tempest. He shall call the heaven above, and the earth beneath,

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[3627] The Oxford edition adds here, according to some authorities, "and will not put off the recompense of evils until that day of last judgment, we exhort you, for the meanwhile, embrace with us this benefit of patience, that," etc.; and it omits the following ten words.

[3628] On the authority of one codex, Pamelius here adds, "and envious."

[3629] Zeph. iii. 8.

[3630] "Dearest brethren," Oxford edit.

[3631] Rev. xxii. 10–12.

[3632] Rev. vi. 9–11.

[3633] Mal. iv. 1.

that He may separate His people. Gather His saints together unto Him, who establish His covenant in sacrifices; and the heavens shall declare His righteousness, for God is the Judge."[3634] And Isaiah foretells the same things, saying: "For, behold, the Lord shall come like a fire, and His chariot as a storm, to render vengeance in anger; for in the fire of the Lord they shall be judged, and with His sword shall they be wounded."[3635] And again: "The Lord God of hosts shall go forth, and shall crumble the war to pieces; He shall stir up the battle, and shall cry out against His enemies with strength, I have held my peace; shall I always hold my peace?"[3636]

23. But who is this that says that he has held his peace before, and will not hold his peace for ever? Surely it is He who was led as a sheep to the slaughter; and as a lamb before its shearer is without voice, so He opened not His mouth. Surely it is He who did not cry, nor was His voice heard in the streets. Surely He who was not rebellious, neither contradicted, when He offered His back to stripes, and His cheeks to the palms of the hands; neither turned away His face from the foulness of spitting. Surely it is He who, when He was accused by the priests and elders, answered nothing, and, to the wonder of Pilate, kept a most patient silence. This is He who, although He was silent in His passion, yet by and by will not be silent in His vengeance. This is our God, that is, not the God of all, but of the faithful and believing; and He, when He shall come manifest in His second advent, will not be silent.[3637] For although He came first shrouded in humility, yet He shall come manifest in power.

24. Let us wait for Him, beloved brethren, our Judge and Avenger, who shall equally avenge with Himself the congregation of His Church, and the number of all the righteous from the beginning of the world. Let him who hurries, and is too impatient for his revenge, consider that even He Himself is not yet avenged who is the Avenger. God the Father ordained His Son to be adored; and the Apostle Paul, mindful of the divine command, lays it down, and says: "God hath exalted Him, and given Him a name which is above every name, that in the name of Jesus every knee should bow, of things heavenly, and things earthly, and things beneath."[3638] And in the Apocalypse the angel withstands John, who wishes to worship him,[3639] and says: "See thou do it not; for I am thy fellow-servant, and of thy brethren. Worship Jesus the Lord."[3640] How great is the Lord Jesus, and how great is His patience, that He who is adored in heaven is not yet avenged on earth! Let us, beloved brethren,

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[3634] Ps. l. 3–6.

[3635] Isa. lxvi. 15, 16.

[3636] Isa. xlii. 13, 14.

[3637] [Ps. l. 3.]

[3638] Phil. ii. 9, 10.

[3639] [Origen, vol. iv. p. 544, this series.]

[3640] Rev. xxii. 9; [also xix. 10. And compare Acts x. 26, and xiv. 14, 15; also Col. ii. 18.]

consider His patience in our persecutions and sufferings; let us give an obedience full of expectation to His advent; and let us not hasten, servants as we are, to be defended before our Lord with irreligious and immodest eagerness. Let us rather press onward and labour, and, watching with our whole heart, and stedfast to all endurance, let us keep the Lord's precepts; so that when that day of anger and vengeance shall come, we may not be punished with the impious and sinners, but may be honoured with the righteous and those that fear God.

Treatise X.[3641]

On Jealousy and Envy.

Argument.[3642]—After Pointing Out that Jealousy or Envy is a Sin All the More Heinous in Proportion as Its Wickedness is Hidden, and that Its Origin is to Be Traced to the Devil, He Gives Illustrations of Envy from the Old Testament, and Gathers, by Reference to Special Vices, that Envy is the Root of All Wickedness. Therefore with Reason Was Fraternal Hatred Forbidden Not in One Place Only, But by Christ and His Apostles. Finally, Exhorting to the Love of One's Enemies by God's Example, He Dissuades from the Sin of Envy, by Urging the Rewards Set Before the Indulgence of Love.

1. To be jealous of what you see to be good, and to be envious of those who are better than yourself, seems, beloved brethren, in the eyes of some people to be a slight and petty wrong; and, being thought trifling and of small account, it is not feared; not being feared, it is contemned; being contemned, it is not easily shunned: and it thus becomes a dark and hidden mischief, which, as it is not perceived so as to be guarded against by the prudent, secretly distresses incautious minds. But, moreover, the Lord bade us be prudent, and charged us to watch with careful solicitude, lest the adversary, who is always on the watch and always lying in wait, should creep stealthily into our breast, and blow up a flame from the sparks, magnifying small things into the greatest; and so, while soothing the unguarded and careless with a milder air and a softer breeze, should stir up storms and whirlwinds, and bring about the destruction of faith and the shipwreck of salvation and of life. Therefore, beloved brethren, we must be on our guard, and strive with all our powers to repel, with solicitous and full watchfulness, the enemy, raging and aiming his darts against every part of our body in which we can be stricken and wounded, in accordance with what the Apostle Peter, in his epistle, forewarns and teaches, saying, "Be sober, and watch; because your adversary the devil, as a roaring lion, goeth about seeking any one to devour."[3643]

2. He goeth about every one of us; and even as an enemy besieging those who are shut up (in a city), he examines the walls, and tries whether there is any part of the walls[3644] less firm and less trustworthy, by entrance through which he may penetrate to the inside. He

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[3641] [This is numbered xii. in Oxford trans., and is assigned to a.d. 256.]

[3642] The deacon Pontius thus briefly suggests the purpose of this treatise in his Life of Cyprian: "Who was there to restrain the ill blood arising from the envenomed malignity of envy with the sweetness of a wholesome remedy?"

[3643] 1 Pet. v. 8.

[3644] According to some, "of our members."

presents to the eyes seductive forms and easy pleasures, that he may destroy chastity by the sight. He tempts the ears with harmonious music, that by the hearing of sweet sounds he may relax and enervate Christian vigour.[3645] He provokes the tongue by reproaches; he instigates the hand by exasperating wrongs to the wrecklessness of murder; to make the cheat, he presents dishonest gains; to take captive the soul by money, he heaps together mischievous hoards; he promises earthly honours, that he may deprive of heavenly ones; he makes a show of false things, that he may steal away the true; and when he cannot hiddenly deceive, he threatens plainly and openly, holding forth the fear of turbulent persecution to vanquish God's servants—always restless, and always hostile, crafty in peace, and fierce in persecution.

3. Wherefore, beloved brethren, against all the devil's deceiving snares or open threatenings, the mind ought to stand arrayed and armed, ever as ready to repel as the foe is ever ready to attack. And since those darts of his which creep on us in concealment are more frequent, and his more hidden and secret hurling of them is the more severely and frequently effectual to our wounding, in proportion as it is the less perceived, let us also be watchful to understand and repel these, among which is the evil of jealousy and envy. And if any one closely look into this, he will find that nothing should be more guarded against by the Christian, nothing more carefully watched, than being taken captive by envy and malice, that none, entangled in the blind snares of a deceitful enemy, in that the brother is turned by envy to hatred of his brother, should himself be unwittingly destroyed by his own sword. That we may be able more fully to collect and more plainly to perceive this, let us recur to its fount and origin. Let us consider whence arises jealousy, and when and how it begins. For so mischievous an evil will be more easily shunned by us, if both the source and the magnitude of that same evil be known.[3646]

4. From this source, even at the very beginnings of the world, the devil was the first who both perished (himself) and destroyed (others). He who[3647] was sustained in angelic majesty, he who was accepted and beloved of God, when he beheld man made in the image of God, broke forth into jealousy with malevolent envy—not hurling down another by the instinct of his jealousy before he himself was first hurled down by jealousy, captive before he takes captive, ruined before he ruins others. While, at the instigation of jealousy, he robs man of the grace of immortality conferred, he himself has lost that which he had previously been. How great an evil is that, beloved brethren, whereby an angel fell, whereby that lofty and illustrious grandeur could be defrauded and overthrown, whereby he who deceived was

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[3645] [The nude in art, the music of the opera, and sensual luxury of all sorts, are here condemned. And compare Clem. Alex., vol. ii. p. 249, note 11, this series.]

[3646] [Chrysostom, vol. iv. p. 473, ed. Migne. This close practical preaching is a lesson to the younger clergy of our days.]

[3647] Some add "long ago."

himself deceived! Thenceforth envy rages on the earth, in that he who is about to perish by jealousy obeys the author of his ruin, imitating the devil in his jealousy; as it is written, "But through envy of the devil death entered into the world."[3648] Therefore they who are on his side imitate him.[3649]

5. Hence, in fine, began the primal hatreds of the new brotherhood, hence the abominable fratricides, in that the unrighteous Cain is jealous of the righteous Abel, in that the wicked persecutes the good with envy and jealousy. So far prevailed the rage of envy to the consummation of that deed of wickedness, that neither the love of his brother, nor the immensity of the crime, nor the fear of God, nor the penalty of the sin, was considered.[3650] He was unrighteously stricken who had been the first to show righteousness; he endured hatred who had not known how to hate; he was impiously slain, who, dying, did not resist. And that Esau was hostile to his brother Jacob, arose from jealousy also. For because the latter had received his father's blessing, the former was inflamed to a persecuting hatred by the brands of jealousy. And that Joseph was sold by his brethren, the reason of their selling him proceeded from envy. When in simplicity, and as a brother to brethren, he set forth to them the prosperity which had been shown to him in visions, their malevolent disposition broke forth into envy. Moreover, that Saul the king hated David, so as to seek by often repeated persecutions to kill him—innocent, merciful, gentle, patient in meekness—what else was the provocation save the spur of jealousy? Because, when Goliath was slain, and by the aid and condescension of God so great an enemy was routed, the wondering people burst forth with the suffrage of acclamation into praises of David, Saul through jealousy conceived the rage of enmity and persecution. And, not to go to the length of numbering each one, let us observe the destruction of a people that perished once for all.[3651] Did not the Jews perish for this reason, that they chose rather to envy Christ[3652] than to believe Him? Disparaging those great works which He did, they were deceived by blinding jealousy, and could not open the eyes of their heart to the knowledge of divine things.

6. Considering which things, beloved brethren, let us with vigilance and courage fortify our hearts dedicated to God against such a destructiveness of evil. Let the death of others avail for our safety; let the punishment of the unwise confer health upon the prudent. Moreover, there is no ground for any one to suppose that evil of that kind is confined in one form, or restrained within brief limits in a narrow boundary. The mischief of jealousy,

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[3648] Wisd. ii. 24. [So Lactantius, *Institutes*, book ii. cap. ix. in vol. vii., this series.]

[3649] [Chrysostom, vol. iv. p. 473, ed. Migne. This close practical preaching is a lesson to the younger clergy of our days.]

[3650] [Chrysostom, *ut. supra*.]

[3651] Variously "semel" or "simul."

[3652] [Matt. xxvi. 18.]

manifold and fruitful, extends widely. It is the root of all evils, the fountain of disasters, the nursery of crimes, the material of transgressions. Thence arises hatred, thence proceeds animosity. Jealousy inflames avarice, in that one cannot be content with what is his own, while he sees another more wealthy. Jealousy stirs up ambition, when one sees another more exalted in honours.[3653] When jealousy darkens our perceptions, and reduces the secret agencies of the mind under its command, the fear of God is despised, the teaching of Christ is neglected, the day of judgment is not anticipated. Pride inflates, cruelty embitters, faithlessness prevaricates, impatience agitates, discord rages, anger grows hot; nor can he who has become the subject of a foreign authority any longer restrain or govern himself. 49 By this the bond of the Lord's peace is broken; by this is violated brotherly charity; by this truth is adulterated, unity is divided; men plunge into heresies and schisms when priests are disparaged, when bishops are envied, when a man complains that he himself was not rather ordained, or disdains to suffer that another should be put over him.[3654] Hence the man who is haughty through jealousy, and perverse through envy, kicks, hence he revolts, in anger and malice the opponent, not of the man, but of the honour.

7. But what a gnawing worm of the soul is it, what a plague-spot of our thoughts, what a rust of the heart, to be jealous of another, either in respect of his virtue or of his happiness; that is, to hate in him either his own deservings or the divine benefits—to turn the advantages of others into one's own mischief—to be tormented by the prosperity of illustrious men—to make other people's glory one's own penalty, and, as it were, to apply a sort of executioner to one's own breast, to bring the tormentors to one's own thoughts and feelings, that they may tear us with intestine pangs, and may smite the secret recesses of the heart with the hoof of malevolence. To such, no food is joyous, no drink can be cheerful. They are ever sighing, and groaning, and grieving; and since envy is never put off by the envious, the possessed heart is rent without intermission day and night. Other ills have their limit; and whatever wrong is done, is bounded by the completion of the crime. In the adulterer the offence ceases when the violation is perpetrated; in the case of the robber, the crime is at rest when the homicide is committed; and the possession of the booty puts an end to the rapacity of the thief; and the completed deception places a limit to the wrong of the cheat. Jealousy has no limit; it is an evil continually enduring, and a sin without end. In proportion as he who is envied has the advantage of a greater success, in that proportion the envious man burns with the fires of jealousy to an increased heat.[3655]

[3653] Or, with some editors, "more increased in honours." [To be purged from a Christian's heart like a leprosy from the body. See Jeremy Taylor, sermon xix., *Apples of Sodom*. Quotation from Ælian, vol. i. p. 717.]

[3654] [The sin of Novatian and Arius. See p. 489, note 3, *supra*.]

[3655] [Another specimen of our author's pithy condensations of thought and extraordinary eloquence.]

8. Hence the threatening countenance, the lowering aspect, pallor in the face, trembling on the lips, gnashing of the teeth, mad words, unbridled revilings, a hand prompt for the violence of slaughter; even if for the time deprived of a sword, yet armed with the hatred of an infuriate mind. And accordingly the Holy Spirit says in the Psalms: "Be not jealous against him who walketh prosperously in his way."[3656] And again: "The wicked shall observe the righteous, and shall gnash upon him with his teeth. But God shall laugh at him; for He seeth that his day is coming."[3657] The blessed Apostle Paul designates and points out these when he says, "The poison of asps is under their lips, and their mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways, who have not known the way of peace; neither is the fear of God before their eyes."[3658]

9. The mischief is much more trifling, and the danger less, when the limbs are wounded with a sword. The cure is easy where the wound is manifest; and when the medicament is applied, the sore that[3659] is seen is quickly brought to health. The wounds of jealousy are hidden and secret; nor do they admit the remedy of a healing cure, since they have shut themselves in blind suffering within the lurking-places of the conscience. Whoever you are that are envious and malignant, observe how crafty, mischievous, and hateful you are to those whom you hate. Yet you are the enemy of no one's well-being more than your own. Whoever he is whom you persecute with jealousy, can evade and escape you. You cannot escape yourself.[3660] Wherever you may be, your adversary is with you; your enemy is always in your own breast; your mischief is shut up within; you are tied and bound with the links of chains from which you cannot extricate yourself; you are captive under the tyranny of jealousy; nor will any consolations help you. It is a persistent evil to persecute a man who belongs to the grace of God. It is a calamity without remedy to hate the happy.

10. And therefore, beloved brethren, the Lord, taking thought for this risk, that none should fall into the snare of death through jealousy of his brother, when His disciples asked Him which among them should be the greatest, said, "Who soever shall be least among you all, the same shall be great."[3661] He cut off all envy by His reply.[3662] He plucked out and

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[3656] Ps. xxxvii. 7.

[3657] Ps. xxxvii. 12, 13.

[3658] Rom. iii. 13–18.

[3659] Erasmus and others give this reading. Baluzius, Routh, and many codices, omit "vulnus," and thus read, "what is seen."

[3660] ["It punishes the delinquent in the very act." Jer. Taylor, *ut supra*, p. 492, also Anselm, *Opp.*, i. 682, ed. Migne.]

[3661] Luke ix. 48. [Elucidation IX.]

[3662] [And all ground for a *supremacy* among brethren was here absolutely ejected from the Christian system. The last of the canonical primates of Rome named himself *Servus Servorum Dei,* to rebuke those who would make him "Universal Bishop."]

tore away every cause and matter of gnawing envy. A disciple of Christ must not be jealous, must not be envious. With us there can be no contest for exaltation; from humility we grow to the highest attainments; we have learnt in what way we may be pleasing. And finally, the Apostle Paul, instructing and warning, that we who, illuminated by the light of Christ, have escaped from the darkness of the conversation of night, should walk in the deeds and works 494 of light, writes and says, “The night has passed over, and the day is approaching: let us therefore cast away the works of darkness, and let us put upon us the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in lusts and wantonness, not in strifes and jealousy.”[3663] If the darkness has departed from your breast, if the night is scattered therefrom, if the gloom is chased away, if the brightness of day has illuminated your senses, if you have begun to be a man of light, do those things which are Christ’s, because Christ is the Light and the Day.

11. Why do you rush into the darkness of jealousy? why do you enfold yourself in the cloud of malice? why do you quench all the light of peace and charity in the blindness of envy? why do you return to the devil, whom you had renounced? why do you stand like Cain? For that he who is jealous of his brother, and has him in hatred, is bound by the guilt of homicide, the Apostle John declares in his epistle, saying, “Whosoever hateth his brother is a murderer; and ye know that no murderer hath life abiding in him.”[3664] And again: “He that saith he is in the light, and hateth his brother, is in darkness even until now, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”[3665] Whosoever hates, says he, his brother, walketh in darkness, and knoweth not whither he goeth. For he goeth unconsciously to Gehenna, in ignorance and blindness; he is hurrying into punishment, departing, that is, from the light of Christ, who warns and says, “I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.”[3666] But he follows Christ who stands in His precepts, who walks in the way of His teaching, who follows His footsteps and His ways, who imitates that which Christ both did and taught; in accordance with what Peter also exhorts and warns, saying, “Christ suffered for us, leaving you an example that ye should follow His steps.”[3667]

12. We ought to remember by what name Christ calls His people, by what title He names His flock. He calls them sheep, that their Christian innocence may be like that of sheep; He calls them lambs, that their simplicity of mind may imitate the simple nature of lambs. Why does the wolf lurk under the garb of sheep? why does he who falsely asserts himself to be a

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[3663] Rom. xiii. 12, 13.

[3664] 1 John iii. 15.

[3665] 1 John ii. 9–11.

[3666] John viii. 12.

[3667] 1 Pet. ii. 21.

Christian, dishonour the flock of Christ? To put on the name of Christ, and not to go in the way of Christ, what else is it but a mockery of the divine name, but a desertion of the way of salvation; since He Himself teaches and says that he shall come unto life who keeps His commandments, and that he is wise who hears and does His words; that he, moreover, is called the greatest doctor in the kingdom of heaven who thus does and teaches;[3668] that, then, will be of advantage to the preacher what has been well and usefully preached, if what is uttered by his mouth is fulfilled by deeds following? But what did the Lord more frequently instil into His disciples, what did He more charge to be guarded and observed among His saving counsels and heavenly precepts, than that with the same love wherewith He Himself loved the disciples, we also should love one another? And in what manner does he keep either the peace or the love of the Lord, who, when jealousy intrudes, can neither be peaceable nor loving?

13. Thus also the Apostle Paul, when he was urging the merits of peace and charity, and when he was strongly asserting and teaching that neither faith nor alms, nor even the passion itself of the confessor and the martyr,[3669] would avail him, unless he kept the requirements of charity entire and inviolate, added, and said: "Charity is magnanimous, charity is kind, charity envieth not;"[3670] teaching, doubtless, and showing that whoever is magnanimous, and kind, and averse from jealousy and rancour, such a one can maintain charity. Moreover, in another place, when he was advising that the man who has already become filled with the Holy Spirit, and a son of God by heavenly birth, should observe nothing but spiritual and divine things, he lays it down, and says: "And I indeed, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, not with meat:[3671] for ye were not able hitherto; moreover, neither now are ye able. For ye are yet carnal: for whereas there are still among you jealousy, and contention, and strifes, are ye not carnal, and walk as men?"[3672]

14. Vices and carnal sins must be trampled down, beloved brethren, and the corrupting plague of the earthly body must be trodden under foot with spiritual vigour, lest, while we are turned back again to the conversation of the old man, we be entangled in deadly snares, even as the apostle, with foresight and wholesomeness, forewarned us of this very thing, and said: "Therefore, brethren, let us not live after the flesh; for if ye live after the flesh, ye shall begin to die; but if ye, through the Spirit, mortify the deeds of the flesh, ye shall live.

[3668] [Matt. v. 19.]

[3669] Or, according to ancient authority, "of confession and martyrdom." [Note this clear conception of the root-principle of the true martyr, and compare Treatise xi. *infra*.]

[3670] 1 Cor. xiii. 4.

[3671] Or, "I have given you milk to drink, not meat," is read by some.

[3672] 1 Cor. iii. 1–3.

For as many as are led by the Spirit of God, they are the sons of God."[3673] If we are the sons of God, if we are already beginning to be His temples, if, having received the Holy Spirit, we are living holily and spiritually, if we have raised our eyes from earth to heaven, if we have lifted our hearts, filled with God and Christ, to things above and divine, let us do nothing but what is worthy of God and Christ, even as the apostle arouses and exhorts us, saying: "If ye be risen with Christ, seek those things which are above, where Christ is sitting at the right hand of God; occupy your minds with things that are above, not with things which are upon the earth. For ye are dead, and your life is hid with Christ in God. But when Christ, who is your life, shall appear, then shall ye also appear with Him in glory."[3674] Let us, then, who in baptism have both died and been buried in respect of the carnal sins of the old man, who have risen again with Christ in the heavenly regeneration, both think upon and do the things which are Christ's, even as the same apostle again teaches and counsels, saying: "The first man is of the dust of the earth; the second man is from heaven. Such as he is from the earth, such also are they who are from the earth and such as He the heavenly is, such also are they who are heavenly. As we have borne the image of him who is of the earth, let us also bear the image of Him who is from heaven."[3675] But we cannot bear the heavenly image, unless in that condition wherein we have already begun to be, we show forth the likeness of Christ.

15. For this is to change what you had been, and to begin to be what you were not, that the divine birth might shine forth in you, that the godly discipline might respond to God, the Father, that in the honour and praise of living, God may be glorified in man; as He Himself exhorts, and warns, and promises to those who glorify Him a reward in their turn, saying, "Them that glorify me I will glorify, and he who despiseth me shall be despised."[3676] For which glorification the Lord, forming and preparing us, and the Son of God instilling[3677] the likeness of God the Father, says in His Gospel: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, and pray for them which persecute you; that ye may be the children of your Father which is in heaven, who maketh His sun to rise on the good and on the evil, and sendeth rain upon the just and on the unjust."[3678] If it is a source of joy and glory to men to have children like to themselves—and it is more agreeable to have begotten an offspring then when the remaining[3679] progeny responds to the parent with like lineaments—how much greater is the

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[3673] Rom. viii. 12–14.

[3674] Col. iii. 1–4.

[3675] 1 Cor. xv. 47–49.

[3676] 1 Sam. ii. 30.

[3677] "And engendering in the sons of God."—Oxford ed.

[3678] Matt. v. 43–45.

[3679] Or, "successive."

gladness in God the Father, when any one is so spiritually born that in his acts and praises the divine eminence of race[3680] is announced! What a palm of righteousness is it, what a crown to be such a one[3681] as that the Lord should not say of you, "I have begotten and brought up children, but they have despised me!"[3682] Let Christ rather applaud you, and invite you to the reward, saying, "Come, ye blessed of my Father, receive the kingdom which is prepared for you from the beginning of the world."[3683]

16. The mind must be strengthened, beloved brethren, by these meditations. By exercises of this kind it must be confirmed against all the darts of the devil. Let there be the divine reading in the hands,[3684] the Lord's thoughts in the mind; let constant prayer never cease at all; let saving labour persevere. Let us be always busied in spiritual actions, that so often as the enemy approaches, however often he may try to come near, he may find the breast closed and armed against him. For a Christian man's crown is not only that which is received in the time of persecution: peace[3685] also has its crowns, wherewith the victors, from a varied and manifold engagement, are crowned, when their adversary is prostrated and subdued. To have overcome lust is the palm of continency. To have resisted against anger, against injury, is the crown of patience. It is a triumph over avarice to despise money. It is the praise of faith, by trust in the future, to suffer the adversity of the world. And he who is not haughty in prosperity, obtains glory for his humility; and he who is disposed to the mercifulness of cherishing the poor, obtains the retribution of a heavenly treasure; and he who knows not to be jealous, and who with one heart and in meekness loves his brethren, is honoured with the recompense of love and peace. In this course of virtues we daily run; to these palms and crowns of justice we attain without intermission of time.

17. To these rewards that you also may come who had been possessed with jealousy and rancour, cast away all that malice wherewith you were before held fast, and be reformed to the way of eternal life in the footsteps of salvation. Tear out from your breast thorns and thistles, that the Lord's seed may enrich you with a fertile produce, that the divine and spiritual cornfield may abound to the plentifulness of a fruitful harvest. Cast out the poison of gall, cast out the virus of discords. Let the mind which the malice[3686] of the serpent had infected be purged; let all bitterness which had settled within be softened by the sweetness

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[3680] "Generositas."

[3681] Or, "that one should be such;" or, "that thou shouldst be such."

[3682] Isa. i. 2.

[3683] Matt. xxv. 34.

[3684] Pamelius, from four codices, reads, "Let there be the divine reading before the eyes, good works in the hands."

[3685] ["Habet et pax coronas suas." Comp. Milton, *Sonnet* xi.]

[3686] The Oxford translator gives "blackness;" the original is "livor."

of Christ. If you take both meat and drink from the sacrament of the cross, let the wood which at Mara[3687] availed in a figure for sweetening the taste, avail to you in reality for soothing your softened breast; and you shall not strive for a medicine for your increasing health. Be cured by that whereby you had been wounded.[3688] Love those whom you previously had hated; favour those whom you envied with unjust disparagements. Imitate good men, if you are able to follow them; but if you are not able to follow them, at least rejoice with them, and congratulate those who are better than you. Make yourself a sharer[3689] with them in united love; make yourself their associate in the alliance of charity and the bond of brotherhood. Your debts shall be remitted to you when you yourself shall have forgiven. Your sacrifices shall be received when you shall come in peace to God. Your thoughts and deeds shall be directed from above, when you consider those things which are divine and righteous, as it is written: "Let the heart of a man consider righteous things, that his steps may be directed by the Lord."[3690]

18. And you have many things to consider. Think of paradise, whither Cain does not enter,[3691] who by jealousy slew his brother. Think of the heavenly kingdom, to which the Lord does not admit any but those who are of one heart and mind. Consider that those alone can be called sons of God who are peacemakers, who in heavenly[3692] birth and by the divine law are made one, and respond to the likeness of God the Father and of Christ. Consider that we are standing under the eyes of God, that we are pursuing the course of our conversation and our life, with God Himself looking on and judging, that we may then at length be able to attain to the result of beholding Him, if we now delight Him who sees us, by our actions, if we show ourselves worthy of His favour and indulgence; if we, who are always to please Him in His kingdom, previously please Him in the world.

[3687] Or "myrrh," variously given in originals as "myrrham" or "merrham."

[3688] ["Unde vulneratus fueras, inde curare." *Lear*, act ii. sc. 4.]

[3689] "A fellow-heir," according to Baluzius and Routh.

[3690] Prov. xv. 1, LXX.

[3691] "Return" is a more common reading.

[3692] Routh omits the word "heavenly," on the authority of fourteen codices.

Treatise XI.[3693]

Exhortation to Martyrdom, Addressed to Fortunatus.

Preface.

1. You have desired, beloved Fortunatus[3694] that, since the burden of persecutions and afflictions is lying heavy upon us, and in the ending and completion of the world the hateful time of Antichrist is already beginning to draw near,[3695] I would collect from the sacred Scriptures some exhortations for preparing and strengthening the minds of the brethren, whereby I might animate the soldiers of Christ for the heavenly and spiritual contest. I have been constrained to obey your so needful wish, so that as much as my limited powers, instructed by the aid of divine inspiration, are sufficient, some arms, as it were, and defences might be brought forth from the Lord's precepts for the brethren who are about to fight. For it is little to arouse God's people by the trumpet call of our voice, unless we confirm the faith of believers, and their valour dedicated and devoted to God, by the divine readings.[3696]

2. But what more fitly or more fully agrees with my own care and solicitude, than to prepare the people divinely entrusted to me, and an army established in the heavenly camp, by assiduous exhortations against the darts and weapons of the devil? For he cannot be a soldier fitted for the war who has not first been exercised in the field; nor will he who seeks to gain the crown of contest be rewarded on the racecourse, unless he first considers the use and skilfulness of his powers. It is an ancient adversary and an old enemy with whom we wage our battle: six thousand years are now nearly completed since the devil first attacked man.[3697] All kinds of temptation, and arts, and snares for his overthrow, he has learned by the very practice of long years. If he finds Christ's soldier unprepared, if unskilled, if not careful and watching with his whole heart; he circumvents him if ignorant, he deceives him incautious, he cheats him inexperienced. But if a man, keeping the Lord's precepts, and bravely adhering to Christ,[3698] stands against him, he must needs be conquered, because Christ, whom that man confesses, is unconquered.

[3693] [Oxford number, xiii. Assigned to a.d. 252 or 257.]

[3694] [In the Council of Carthage, a.d. 256, a bishop of Tucca is so named.]

[3695] [Hippol., p. 242, *supra*.]

[3696] [Compare, *On the Glory of Martyrdom*, this volume, *infra*. This treatise seems a prescient admonition against the evils which soon after began to infect the Latin theology.]

[3697] [Note this chronological statement, and compare vol. ii. p. 334, note 5, and Elucidation XV. p. 346, same volume.]

[3698] Some read, "bravely abiding in the footsteps of Christ."

3. And that I might not extend my discourse, beloved brother, to too great a length, and fatigue my hearer or reader by the abundance of a too diffuse style, I have made a compendium; so that the titles being placed first, which every one ought both to know and to have in mind, I might subjoin sections of the Lord's word, and establish what I had proposed by the authority of the divine teaching, in such wise as that I might not appear to have sent you my own treatise so much, as to have suggested material for others to discourse on; a proceeding which will be of advantage to individuals with increased benefit. For if I were to give a man a garment finished and ready, it would be my garment that another was making use of, and probably the thing made for another would be found little fitting for his figure of stature and body. But now I have sent you the very wool and the purple[3699] from the Lamb, by whom we were redeemed and quickened; which, when you have received, you will make into a coat for yourself according to your own will, and the rather that you will rejoice in it as your own private and special garment. And you will exhibit to others also what we have sent, that they themselves may be able to finish it according to their will; so that that old nakedness being covered, they may all bear the garments of Christ robed in the sanctification of heavenly grace.

4. Moreover also, beloved brethren, I have considered it a useful and wholesome plan in an exhortation so needful as that which may make martyrs, to cut off all delays and tardiness in our words, and to put away the windings of human discourse, and set down only those things which God speaks, wherewith Christ exhorts His servants to martyrdom. Those divine precepts themselves must be supplied, as it were, for arms for the combatants. Let them be the incitements of the warlike trumpet; let them be the clarion-blast for the warriors. Let the ears be roused by them; let the minds be prepared by them; let the powers both of soul and body be strengthened to all endurance of suffering. Let us only who, by the Lord's permission, have given the first baptism to believers, also prepare each one for the second; urging and teaching that this is a baptism greater in grace, more lofty in power, more precious in honour—a baptism wherein angels baptize—a baptism in which God and His Christ exult—a baptism after which no one sins any more[3700]—a baptism which completes the increase of our faith—a baptism which, as we withdraw from the world, immediately associates us with God. In the baptism of water is received the remission of sins, in the baptism of blood the crown of virtues. This thing is to be embraced and desired, and to be asked for in all the entreaties of our petitions, that we who are God's servants should be also His friends.

[3699] [Compare the paradox of Rev. vii. 14.]

[3700] ["Baptisma post quod nemo jam peccat." This gave "the baptism of blood" its grand advantage in the martyrs' eyes.]

Heads of the Following Book.

1. Therefore, in exhorting and preparing our brethren, and in arming them with firmness of virtue and faith for the heralding forth of the confession of the Lord, and for the battle of persecution and suffering, we must declare, in the first place, that the idols which man makes for himself are not gods. For things which are made are not greater than their maker and fashioner; nor can these things protect and preserve anybody, which themselves perish out of their temples, unless they are preserved by man. But neither are those elements to be worshipped[3701] which serve man according to the disposition and ordinance of God.

2. The idols being destroyed, and the truth concerning the elements being manifested, we must show that God only is to be worshipped.

3. Then we must add, what is God's threatening against those who sacrifice to idols.

4. Besides, we must teach that God does not easily pardon idolaters.

5. And that God is so angry with idolatry, that He has even commanded those to be slain who persuade others to sacrifice and serve idols.

6. After this we must subjoin, that being redeemed and quickened by the blood of Christ, we ought to prefer nothing to Christ, because He preferred nothing to us, and on our account preferred evil things to good, poverty to riches, servitude to rule, death to immortality; that we, on the contrary, in our sufferings are preferring the riches and delights of paradise to the poverty of the world, eternal dominion and kingdom to the slavery of time, immortality to death, God and Christ to the devil and Antichrist.

7. We must urge also, that when snatched from the jaws of the devil, and freed from the snares of this world, if they begin to be in difficulty and trouble, they must not desire to return again to the world, and so lose the advantage of their withdrawal therefrom.

8. That we must rather urge on and persevere in faith and virtue, and in completion of heavenly and spiritual grace, that we may attain to the palm and to the crown.

9. For that afflictions and persecutions are brought about for this purpose, that we may be proved.

10. Neither must we fear the injuries and penalties of persecutions, because greater is the Lord to protect than the devil to assault.

11. And lest any one should be frightened and troubled at the afflictions and persecutions which we suffer in this world, we must prove that it was before foretold that the world would 498 hold us in hatred, and that it would arouse persecutions against us; that from this very thing, that these things come to pass, is manifest the truth of the divine promise, in recompenses and rewards which shall afterwards follow; that it is no new thing which happens to Christians, since from the beginning of the world the good have suffered, and have been oppressed and slain by the unrighteous.

[3701] The Oxford edition here adds, "in the place of gods."

12. In the last place, it must be laid down what hope and what reward await the righteous and martyrs after the struggles and the sufferings of this time, and that we shall receive more in the reward of our suffering than what we suffer here in the passion itself.

On the Exhortation to Martyrdom.

1. That idols are not gods, and that the elements are not to be worshipped in the place of gods.[3702]

In the cxiiith Psalm it is shown that "the idols of the heathen are silver and gold, the work of men's hands. They have a mouth, and speak not; eyes have they, and see not. They have ears, and hear not; neither is there any breath in their mouth. Let those that make them be made like unto them."[3703] Also in the Wisdom of Solomon: "They counted all the idols of the nations to be gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers on their hands to handle; and as for their feet, they are slow to go. For man made them, and he that borrowed his own spirit fashioned them; but no man can make a god like unto himself. For, since he is mortal, he worketh a dead thing with wicked hands; for he himself is better than the things which he worshippeth, since he indeed lived once, but they never."[3704] In Exodus also: "Thou shalt not make to thee an idol, nor the likeness of anything."[3705] Moreover, in Solomon, concerning the elements: "Neither by considering the works did they acknowledge who was the workmaster; but deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the sun, or the moon, to be gods.[3706] On account of whose beauty, if they thought this, let them know how much more beautiful is the Lord than they. Or if they admired their powers and operations, let them understand by them, that He that made these mighty things is mightier than they."[3707]

[3702] [The astronomical idols seem to have been the earliest adopted (Job xxxi. 27), and so the soul degraded itself to lower forms and to mere *fetichism* by a process over and over again repeated among men. Rom. i. 21, 23.]

[3703] Ps. cxxxv. 15–18; cxv. 4–8.

[3704] Wisd. xv. 15–17.

[3705] Ex. xx. 4.

[3706] Pamelius and others read here, "the gods who rule over the world," apparently taking the words from the thirteenth chapter of the book of Wisdom, and from the *Testimonies*, iii. 59, below, where they are quoted.

[3707] Wisd. xiii. 1–4.

2. That God alone must be worshipped.

"As it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."[3708] Also in Exodus: "Thou shalt have none other gods beside me."[3709] Also in Deuteronomy: "See ye, see ye that I am He, and that there is no God beside me. I will kill, and will make alive; I will smite, and I will heal; and there is none who can deliver out of mine hands."[3710] In the Apocalypse, moreover: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach over the earth, and over all nations, and tribes, and tongues, and peoples, saying with a loud voice, Fear God rather, and give glory to Him: for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and all that therein is."[3711] So also the Lord, in His Gospel, makes mention of the first and second commandment, saying, "Hear, O Israel, The Lord thy God is one God;"[3712] and, "Thou shalt love thy Lord with all thy heart, and with all thy soul, and with all thy strength. This is the first; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."[3713] And once more: "And this is life eternal, that they may know Thee, the only and true God, and Jesus Christ, whom Thou hast sent."[3714]

[3708] Deut. vi. 13; x. 20.

[3709] Ex. xx. 3.

[3710] Deut. xxxii. 39.

[3711] Rev. xiv. 6, 7.

[3712] Mark xii. 29–31.

[3713] Matt. xxii. 37–40.

[3714] John xvii. 3.

3. What is God's threatening against those who sacrifice to idols?

In Exodus: “He that sacrificeth unto any gods but the Lord only, shall be rooted out.”[3715] Also in Deuteronomy: “They sacrificed unto demons, and not to God.”[3716] In Isaiah also: “They worshipped those which their fingers have made; and the mean man was bowed down, and the great man was humbled: and I will not forgive them.”[3717] And again: “To them hast thou poured out drink-offerings, and to them thou hast offered sacrifices. For these, therefore, shall I not be angry, saith the Lord?”[3718] In Jeremiah also: “Walk ye not after other gods, to serve them; and worship them not, and provoke me not in the works of your hands, to destroy you.”[3719] In the Apocalypse too: “If any man worship the beast and his image, and receive his mark in his forehead or in his hand, he shall also drink of the wine of the wrath of God, which is mixed in the cup of His wrath, and shall be punished with fire and brimstone before the eyes of the holy angels, and before the eyes of the Lamb: and the smoke of their torments shall ascend for ever and ever: and they shall have no rest day or night, whosoever worship the beast and his image.”[3720]

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[3715] Ex. xxii. 20.

[3716] Deut. xxxii. 17.

[3717] Isa. ii. 8, 9.

[3718] Isa. lvii. 6.

[3719] Jer. vii. 6.

[3720] Rev. xiv. 9–11.

4. That God does not easily pardon idolaters.

Moses in Exodus prays for the people, and does not obtain his prayer, saying: "I pray, O Lord, this people hath sinned a great sin. They have made them gods of gold. And now, if Thou forgivest them their sin, forgive it; but if not, blot me out of the book which Thou hast written. And the Lord said unto Moses, If any one hath sinned against me, him will I blot out of my book."[3721] Moreover, when Jeremiah besought for the people, the Lord speaks to him, saying: "And pray not thou for this people, and entreat not for them in prayer and supplication; because I will not hear in the time wherein they shall call upon me in the time of their affliction."[3722] Ezekiel also denounces this same anger of God upon those who sin against God, and says: "And the word of the Lord came unto me, saying, Son of man, whatsoever land sinneth against me, by committing an offence, I will stretch forth mine hand upon it, and will crush the support of the bread thereof; and I will send into it famine, and I will take away from it man and beast. And though these three men were in the midst of it, Noah, Daniel, and Job, they shall not deliver sons nor daughters; they themselves only shall be delivered."[3723] Likewise in the first book of Kings: "If a man sin by offending against another, they shall beseech the Lord for him; but if a man sin against God, who shall entreat for him?"[3724]

[3721] Ex. xxxii. 31–33.

[3722] Jer. vii. 16.

[3723] Ezek. xiv. 12–14.

[3724] 1 Sam. ii. 25.

5. That God is so angry against idolatry, that He has even enjoined those to be slain who persuade others to sacrifice and serve idols.

In Deuteronomy: "But if thy brother, or thy son, or thy daughter, or thy wife which is in thy bosom, or thy friend which is the fellow of thine own soul, should ask thee secretly, saying, Let us go and serve other gods, the gods of the nations, thou shalt not consent unto him, and thou shalt not hearken unto him, neither shall thine eye spare him, neither shalt thou conceal him, declaring thou shalt declare concerning him. Thine hand shall be upon him first of all to put him to death, and afterwards the hand of all the people; and they shall stone him, and he shall die, because he hath sought to turn thee away from the Lord thy God."[3725] And again the Lord speaks, and says, that neither must a city be spared, even though the whole city should consent to idolatry: "Or if thou shalt hear in one of the cities which the Lord thy God shall give thee, to dwell there, saying, Let us go and serve other gods, which thou hast not known,[3726] slaying thou shalt kill all who are in the city with the slaughter of the sword, and burn the city with fire, and it shall be without habitation for ever. Moreover, it shall no more be rebuilt, that the Lord may be turned from the indignation of His anger. And He will show thee mercy, and He will pity thee, and will multiply thee, if thou wilt hear the voice of the Lord thy God, and wilt observe His precepts."[3727] Remembering which precept and its force, Mattathias slew him who had approached the altar to sacrifice. But if before the coming of Christ these precepts concerning the worship of God and the despising of idols were observed, how much more should they be regarded since Christ's advent; since He, when He came, not only exhorted us with words, but with deeds also, but after all wrongs and contumelies, suffered also, and was crucified, that He might teach us to suffer and to die by His example, that there might be no excuse for a man not to suffer for Him,[3728] since He suffered for us; and that since He suffered for the sins of others, much rather ought each to suffer for his own sins. And therefore in the Gospel He threatens, and says: "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."[3729] The Apostle Paul also says: "For if we die with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us."[3730] John too: "Whosoever denieth the Son, the same hath not the

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[3725] Deut. xiii. 6–10.

[3726] The Oxford edition inserts here, "Thou shalt inquire diligently; and if thou shalt find that that is certain which is said."

[3727] Deut. xiii. 12–18.

[3728] Or, "for a man who does not suffer."

[3729] Matt. x. 32, 33.

[3730] 2 Tim. ii. 11, 12.

Father; he that acknowledgeth the Son, hath both the Son and the Father."[3731] Whence the Lord exhorts and strengthens us to contempt of death, saying: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to kill soul and body in Gehenna."[3732] And again: "He that loveth his life shall lose it; and he who hateth his life in this world, shall keep it unto life eternal."[3733] 500

[3731] 1 John ii. 23.

[3732] Matt. x. 28.

[3733] John xii. 25.

6. That, being redeemed and quickened by the blood of Christ, we ought to prefer nothing to Christ.[3734]

In the Gospel the Lord speaks, and says: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth me, is not worthy of me."[3735] So also it is written in Deuteronomy: "They who say to their father and their mother, I have not known thee, and have not acknowledged their own children, these have kept Thy precepts, and have observed Thy covenant."[3736] Moreover, the Apostle Paul says: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or hunger, or nakedness, or peril, or sword? As it is written, Because for Thy sake we are killed all the day long, we are counted as sheep for the slaughter. Nay, in all these things we overcome on account of Him who hath loved us."[3737] And again: "Ye are not your own, for ye are bought with a great price. Glorify and bear God in your body."[3738] And again: "Christ died for all, that both they which live may not henceforth live unto themselves, but unto Him which died for them, and rose again."[3739]

[3734] The Oxford edition adds, "because neither did He account of anything before us."

[3735] Matt. x. 37, 38.

[3736] Deut. xxxiii. 9.

[3737] Rom. viii. 35–37.

[3738] 1 Cor. vi. 20.

[3739] 2 Cor. v. 15.

7. That those who are snatched from the jaws of the devil, and delivered from the snares of this world,[3740] ought not again to return to the world, lest they should lose the advantage of their withdrawal therefrom.

In Exodus the Jewish people, prefigured as a shadow and image of us, when, with God for their guardian and avenger, they had escaped the most severe slavery of Pharaoh and of Egypt—that is, of the devil and the world—faithless and ungrateful in respect of God, murmur against Moses, looking back to the discomforts of the desert and of their labour; and, not understanding the divine benefits of liberty and salvation, they seek to return to the slavery of Egypt—that is, of the world whence they had been drawn forth—when they ought rather to have trusted and believed on God, since He who delivers His people from the devil and the world, protects them also when delivered. "Wherefore hast thou thus done with us," say they, "in casting us forth out of Egypt? It is better for us to serve the Egyptians than to die in this wilderness. And Moses said unto the people, Trust, and stand fast, and see the salvation which is from the Lord, which He shall do to you to-day. The Lord Himself shall fight for you, and ye shall hold your peace."[3741] The Lord, admonishing us of this in His Gospel, and teaching that we should not return again to the devil and to the world, which we have renounced, and whence we have escaped, says: "No man looking back, and putting his hand to the plough, is fit for the kingdom of God."[3742] And again: "And let him that is in the field not return back. Remember Lot's wife."[3743] And lest any one should be retarded by any covetousness of wealth or attraction of his own people from following Christ, He adds, and says: "He that forsaketh not all that he hath, cannot be my disciple."[3744]

[3740] The Oxford edition here interpolates, "if they find themselves in straits and tribulations."

[3741] Ex. xiv. 11–14.

[3742] Luke ix. 62.

[3743] Luke xvii. 31, 32.

[3744] Luke xiv. 33.

8. That we must press on and persevere in faith and virtue, and in completion of heavenly and spiritual grace, that we may attain to the palm and the crown.

In the book of Chronicles: “The Lord is with you so long as ye also are with Him; but if ye forsake Him, He will forsake you.”[3745] In Ezekiel also: “The righteousness of the righteous shall not deliver him in what day soever he may transgress.”[3746] Moreover, in the Gospel the Lord speaks, and says: “He that shall endure to the end, the same shall be saved.”[3747] And again: “If ye shall abide in my word, ye shall be my disciples indeed; and ye shall know the truth, and the truth shall make you free.”[3748] Moreover, forewarning us that we ought always to be ready, and to stand firmly equipped and armed, He adds, and says: “Let your loins be girded about, and your lamps burning, and ye yourselves like unto men that wait for their lord when he shall return from the wedding, that when he cometh and knocketh they may open unto him. Blessed are those servants whom their lord, when he cometh, shall find watching.”[3749] Also the blessed Apostle Paul, that our faith may advance and grow, and attain to the highest point, exhorts us, saying: “Know ye not, that they which run in a race run all indeed, yet one receiveth the prize? So run, that ye may obtain.[3750] And they, indeed, that they may receive a corruptible crown; but ye an incorruptible.”[3751] And again: “No man that warreth for God binds himself to anxieties of this world, that he may be able to please Him to whom he hath approved himself. Moreover, also, if a man should contend, he will not be crowned unless he have fought lawfully.”[3752] And again: “Now I beseech you, brethren, by the mercy of God, that ye constitute your bodies a living sacrifice, holy, acceptable unto God; and be not conformed to this world, but be ye transformed in the renewing of your spirit, that ye may prove what is the will of God, good, and acceptable, and perfect.”[3753] And again: “We are children of God: but if children, then heirs; heirs indeed of God, but joint-heirs with Christ, if we suffer together, that we may also be glorified together.”[3754] And in the Apocalypse the same exhortation of divine preaching speaks, saying, “Hold fast that which thou hast, lest another take thy crown;”[3755] which example of perseverance and persistence is pointed out in Exodus, when Moses, for the overthrow of Amalek, who bore the type of the devil, raised up his open hands in the sign and sacrament of the cross,[3756] and could not conquer his adversary unless when he had stedfastly persevered in the sign with hands continually lifted up. "And it came to pass," says he, "when Moses raised up his hands, Israel prevailed; but when he let down his hands, Amalek grew mighty. And they took a stone and placed it under him, and he sate thereon. And Aaron and Hur held up his hands on the one side and on the other side, and Moses' hands were made steady even to the going down of the sun. And Jesus routed Amalek and all his people. And the Lord said unto Moses, Write this, and let it be a memorial in a book, and tell it in the ears of Jesus; because in destroying I will destroy the remembrance of Amalek from under heaven."[3757]

[3745] 2 Chron. xv. 2.

[3746] Ezek. xxxiii. 12.

[3747] Matt. x. 22.

[3748] John viii. 31, 32.

[3749] Luke xii. 35–37.

[3750] Oxford edition: “For every one that striveth for the mastery is temperate in all things.”

[3751] 1 Cor. ix. 24, 25.

[3752] 2 Tim. ii. 4, 5.

[3753] Rom. xii. 1, 2.

[3754] Rom. viii. 16, 17.

[3755] Rev. iii. 11.

[3756] [Vol. i., Justin, pp. 242, 244; Barnabas, *ibid*., pp. 144, 145.]

[3757] Ex. xvii. 11–14.

9. That afflictions and persecutions arise for the sake of our being proved.

In Deuteronomy, “The Lord your God proveth you, that He may know if ye love the Lord your God with all your heart, and with all your soul, and with all your strength.”[3758] And again, Solomon: “The furnace proveth the potter’s vessel, and righteous men the trial of tribulation.”[3759] Paul also testifies similar things, and speaks, saying: “We glory in the hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us.”[3760] And Peter, in his epistle, lays it down, and says: “Beloved, be not surprised at the fiery heat which falleth upon you, which happens for your trial; and fail not, as if some new thing were happening unto you. But as often as ye communicate with the sufferings of Christ, rejoice in all things, that also in the revelation made of His glory you may rejoice with gladness. If ye be reproached in the name of Christ, happy are ye; because the name of the majesty and power of the Lord resteth upon you; which indeed according to them is blasphemed, but according to us is honoured.”[3761]

[3758] Deut. xiii. 3.

[3759] Ecclus. xxvii. 5.

[3760] Rom. v. 2–5.

[3761] 1 Pet. iv. 12–14.

10. That injuries and penalties of persecutions are not to be feared by us, because greater is the Lord to protect than the devil to assault.

John, in his epistle, proves this, saying: "Greater is He who is in you than he that is in the world."[3762] Also in the cxviith Psalm: "I will not fear what man can do unto me; the Lord is my helper."[3763] And again: "These in chariots, and those in horses; but we will glory in the name of the Lord our God. They themselves are bound,[3764] and they have fallen; but we have risen up, and stand upright."[3765] And even more strongly the Holy Spirit, teaching and showing that the army of the devil is not to be feared, and that, if the foe should declare war against us, our hope consists rather in that war itself; and that by that conflict the righteous attain to the reward of the divine abode and eternal salvation,—lays down in the twenty-sixth Psalm, and says: "Though an host should be arrayed against me, my heart shall not fear; though war should rise up against me, in that will I put my hope. One hope have I sought of the Lord, this will I require; that I may dwell in the house of the Lord all the days of my life."[3766] Also in Exodus, the Holy Scripture declares that we are rather multiplied and increased by afflictions, saying: "And the more they afflicted them, so much the more they became greater, and waxed stronger."[3767] And in the Apocalypse, divine protection is promised to our sufferings. "Fear nothing of these things," it says, "which thou shalt suffer."[3768] Nor does any one else promise to us security and protection, than He who also speaks by Isaiah the prophet, saying: "Fear not; for I have redeemed thee, and called thee by thy name: thou art mine. And if thou passest through the water, I am with thee, and the rivers shall not overflow thee. And if thou passest through the fire, thou shalt not be burned, and[3769] the flame shall not burn thee; for I, the Lord thy God, the Holy One of Israel, am He who maketh thee safe."[3770] Who also promises in the Gospel that divine help shall not be wanting to God's servants in persecutions, saying: "But when they shall deliver you up, take no thought how or what ye shall speak. For it shall be given you in that hour what ye shall speak. For it is not ye who speak, but the Spirit of your Father who speaketh in you."[3771] And again: "Settle it in your hearts not to meditate before how to answer. For I will give you a mouth and wisdom, which your adversaries shall not be able to resist."[3772] As in Exodus God speaks to Moses when he delayed and trembled to go to the people, saying: "Who hath given a mouth to man? and who hath made the stammerer? and who the deaf man? and who the seeing, and the blind man? Have not I, the Lord God? And now go, and I will open thy mouth, and will instruct thee what thou shalt say."[3773] Nor is it difficult for God to open the mouth of a man devoted to Himself, and to inspire constancy and confidence in speech to His confessor; since in the book of Numbers He made even a she-ass to speak against the prophet Balaam.[3774] Wherefore in persecutions let no one think what danger the devil is bringing in, but let him indeed consider what help God affords; nor let human mischief overpower the mind, but let divine protection strengthen the faith; since every one, according to the Lord's promises and the deservings of his faith, receives so much from God's help as he thinks that he receives. Nor is there anything which the Almighty is not able to grant, unless the failing faith of the receiver be deficient and give way.

[3762] 1 John iv. 4.

[3763] Ps. cxviii. 6. [The text adopts the old Latin numbering.]

[3764] The Oxford editor reads, "Their feet are bound."

[3765] Ps. xx. 7, 8.

[3766] Ps. xxvii. 3, 4. [The text is numbered by the old Latin.]

[3767] Ex. i. 12.

[3768] Rev. ii. 10.

[3769] The common reading is, "through the fire, the flame," etc.

[3770] Isa. xliii. 1–3.

[3771] Matt. x. 19, 20.

[3772] Luke xxi. 14, 15.

[3773] Ex. vi. 11, 12.

[3774] [Confirmed in the New Testament, as if on purpose to silence unbelief (2 Pet. ii. 16). Cyprian is one of the few divines who note the light thrown on Balaam's inspiration by the fact that even a dumb beast might be made to speak words, not of his own will.]

11. That it was before predicted that the world would hold us in abhorrence, and that it would stir up persecutions against us, and that no new thing is happening to the Christians, since from the beginning of the world the good have suffered, and the righteous have been oppressed and slain by the unrighteous.

The Lord in the Gospel forewarns and foretells, saying: "If the world hates you, know that it first hated me. If ye were of the world, the world would love what is its own: but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you. Remember the word that I spoke unto you, The servant is not greater than his master. If they have persecuted me, they will persecute you also."[3775] And again: "The hour will come, that every one that killeth you will think that he doeth God service; but they will do this because they have not known the Father nor me. But these things have I told you, that when the hour shall come ye may remember them, because I told you."[3776] And again: "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy."[3777] And again: "These things have I spoken unto you, that in me ye may have peace; but in the world ye shall have tribulation: but be of good confidence, for I have overcome the world."[3778] And when He was interrogated by His disciples concerning the sign of His coming, and of the consummation of the world, He answered and said: "Take care lest any deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall begin to hear of wars, and rumours of wars; see that ye be not troubled: for these things must needs come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and earthquakes, and pestilences, in every place. But all these things are the beginnings of travailings. Then they shall deliver you up into affliction, and shall kill you: and ye shall be hateful to all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall seduce many; and because wickedness shall abound, the love of many shall wax cold. But he who shall endure to the end, the same shall be saved. And this Gospel of the kingdom shall be preached through all the world, for a testimony to all nations; and then shall come the end. When, therefore, ye shall see the abomination of desolation which is spoken of by Daniel the prophet, standing in the holy place (let him who readeth understand), then let them which are in Judea flee to the mountains; and let him which is on the house-roof not go down to take anything from the house; and let him who is in the field not return back to carry away his clothes. But woe to them that are pregnant, and to those that are giving suck in those days! But pray ye that your flight be not in the winter, nor on the Sabbath-day: for there shall be great tribulation, such as has not arisen from the beginning of the world until now, neither shall arise. And unless those days should be shortened, no flesh should be saved; but for the elect's sake those days shall be shortened. Then if any one shall say unto you, Lo, here is Christ, or, Lo, there; believe him not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, to cause error, if it be possible, even to the elect. But take ye heed: behold, I have foretold you all things. If, therefore, they shall say to you, Lo, he is in the desert; go not forth: lo, he is in the sleeping chambers; believe it not. For as the flashing of lightning goeth forth from the east, and appeareth even to the west, so also shall the coming of the Son of man be. Wheresoever the carcase shall be, there shall the eagles be gathered together. But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: and then shall appear the sign of the Son of man in heaven: and all the tribes of the earth shall lament, and shall see the Son of man coming in the clouds of heaven with great power and glory. And He shall send His angels with a great trumpet, and they shall gather together His elect from the four winds, from the heights of heaven, even into the farthest bounds thereof."[3779] And these are not new or sudden things which are now happening to Christians; since the good and righteous, and those who are devoted to God in the law of innocence and the fear of true religion, advance always through afflictions, and wrongs, and the severe and manifold penalties of troubles, in the hardship of a narrow path. Thus, at the very beginning of the world, the righteous Abel was the first to be slain by his brother; and Jacob was driven into exile, and Joseph was sold, and king Saul persecuted the merciful David; and king Ahab endeavoured to oppress Elias, who firmly and bravely asserted the majesty of God. Zacharias the priest was slain between the temple and the altar, that himself might there become a sacrifice where he was accustomed to offer sacrifices to God. So many martyrdoms of the righteous have, in fact, often been celebrated; so many examples of faith and virtue have been set forth to future generations. The three youths, Ananias, Azarias, and Misäel, equal in age, agreeing in love, stedfast in faith, constant in virtue, stronger than the flames and penalties that urged them, proclaim that they only obey God, that they know Him alone, that they worship Him alone, saying: "O king Nebuchodonosor, there is no need for us to answer thee in this matter. For the God whom we serve is able to deliver us out of the furnace of burning fire; and He will deliver us from thy hands, O king. And if not, be it known unto thee, that we do not serve thy gods, and we do not adore the golden image which thou hast set up."[3780] And Daniel, devoted to God, and filled with the Holy Spirit, exclaims and says: "I worship nothing but the Lord my God, who founded the heaven and the earth."[3781] Tobias also, although under a royal and tyrannical slavery, yet in feeling and spirit free, maintains his confession to God, and sublimely announces both the divine power and majesty, saying: "In the land of my captivity I confess to Him, and I show forth His power in a sinful nation."[3782] What, indeed, do we find in the Maccabees of seven brethren, equals alike in their lot of birth and virtues, filling up the number seven in the sacrament of a perfected completion? Seven brethren were thus associating in martyrdom. As the first seven days in the divine arrangement containing seven thousand of years,[3783] as the seven spirits and seven angels which stand and go in and out before the face of God, and the seven-branched lamp in the tabernacle of witness, and the seven golden candlesticks in the Apocalypse, and the seven columns in Solomon upon which Wisdom built her house; so here also the number seven of the brethren, embracing, in the quantity of their number, the seven churches, as likewise in the first book of Kings we read that the barren hath borne seven. And in Isaiah seven women lay hold on one man, whose name they ask to be called upon them. And the Apostle Paul, who refers to this lawful and certain number, writes to the seven churches. And in the Apocalypse the Lord directs His divine and heavenly precepts to the seven churches and their angels, which number is now found in this case, in the seven brethren, that a lawful consummation may be completed. With the seven children is manifestly associated also the mother, their origin and root, who subsequently begat seven churches, she herself having been first, and alone founded upon a rock[3784] by the voice of the Lord.[3785] Nor is it of no account that in their sufferings the mother alone is with her children. For martyrs who witness themselves as the sons of God in suffering are now no more counted as of any father but God, as in the Gospel the Lord teaches, saying, "Call no man your father upon earth; for one is your Father, which is in heaven."[3786] 504

[3775] John xv. 18–20.

[3776] John xvi. 2–4.

[3777] John xvi. 20.

[3778] John xvi. 33.

[3779] Matt. xxiv. 4–31.

But what utterances of confessions did they herald forth! how illustrious, how great proofs of faith did they afford! The king Antiochus, their enemy—yea, in Antiochus Antichrist was set forth—sought to pollute the mouths of martyrs, glorious and unconquered in the spirit of confession, with the contagion of swine's flesh; and when he had severely beaten them with whips, and could prevail nothing, commanded iron plates to be heated, which being heated and made to glow, he commanded him who had first spoken, and had more provoked the king with the constancy of his virtue and faith, to be brought up and roasted, his tongue having first been pulled out and cut off, which had confessed God; and this happened the more gloriously to the martyr. For the tongue which had confessed the name of God, ought itself first to go to God. Then in the second, sharper pains having been devised, before he tortured the other limbs, he tore off the skin of his head with the hair, doubtless with a purpose in his hatred. For since Christ is the head of the man, and God is the head of Christ, he who tore the head in the martyr was persecuting God and Christ in that head. But he, trusting in his martyrdom, and promising to himself from the retribution of God the reward of resurrection, exclaimed and said, "Thou indeed impotently destroyest us out of this present life; but the King of the world will raise us up, who die for His laws, unto the eternal resurrection of life."[3787] The third being challenged, quickly put forth his tongue; for he had learned from his brother to despise the punishment of cutting off the tongue. Moreover, he firmly held forth his hands to be cut off, greatly happy in such a mode of punishment, since it was his lot to imitate, by stretching forth his hands, the form of his Lord's passion. And also the fourth, with like virtue, despising the tortures, and answering, to restrain the king, with a heavenly voice exclaimed, and said, "It is better that those who are given to death by men should wait for hope from God, to be raised up by Him again to eternal life.[3788] For to thee there shall be no resurrection to life."[3789] The fifth, besides treading under foot the torments of the king, and his severe and various tortures, by the strength of faith, animated to prescience also and knowledge of future events by the Spirit of divinity, foretold to the king the wrath of God, and the vengeance that should swiftly follow. "Having power," said he, "among men, though thou art corruptible, thou doest what thou wilt. But think not that our race is forsaken of God. Abide, and see His great power, how He will torment thee and thy seed."[3790] What alleviation was that to the martyr![3791] how substantial a comfort in his sufferings, not to consider his own torments, but to predict the penalties of his tormentor! But in the sixth, not his bravery only, but also his humility, is to be set forth; that the martyr claimed nothing to himself, nor even made an account of the honour of his own confession with proud words, but rather ascribed it to his sins that he was suffering persecution from the king, while he attributed to God that afterwards he should be avenged. He taught that martyrs are modest, that they were confident of vengeance, and boasted nothing in their suffering. “Do not,” said he, “needlessly err; for we on our own account suffer these things, as sinning against our God. But think not thou that thou shalt be unpunished, who darest to fight against God.”[3792] Also the admirable mother, who, neither broken down by the weakness of her sex, nor moved by her manifold bereavement, looked upon her dying children with cheerfulness, and did not reckon those things punishments of her darlings, but glories, giving as great a witness to God by the virtue of her eyes, as her children had given by the tortures and suffering of their limbs; when, after the punishment and slaying of six, there remained one of the brethren, to whom the king promised riches, and power, and many things, that his cruelty and ferocity might be soothed by the satisfaction of even one being subdued, and asked that the mother would entreat that her son might be cast down with herself; she entreated, but it was as became a mother of martyrs—as became one who was mindful of the law and of God—as became one who loved her sons not delicately, but bravely. For she entreated, but it was that he would confess God. She entreated that the brother would not be separated from his brothers in the alliance of praise and glory; then only considering herself the mother of seven sons, if it should happen to her to have brought forth seven sons, not to the world, but to God. Therefore arming him, and strengthening him, and so bearing her son by a more blessed birth, she said, “O son, pity me that bare thee ten[3793] months in the womb, and gave thee milk for three years, and nourished thee and brought thee up to this age; I pray thee, O son, look upon the heaven and the earth; and having considered all the things which are in them, understand that out of nothing God made these things and the human race. Therefore, O son,[3794] do not fear that executioner; but being made worthy of thy brethren, receive death, that in the same mercy I may receive thee with thy brethren.”[3795] The mother’s praise was great in her exhortation to virtue, but greater in the fear of God and in the truth of faith, that she promised nothing to herself or her son from the honour of the six martyrs, nor believed that the prayer of the brothers would avail[3796] for the salvation of one who should deny, but rather persuaded him to become a sharer in their suffering, that in the day of judgment he might be found with his brethren. After this the mother also dies with her children; for neither was anything else becoming, than that she who had borne and made martyrs, should be joined in the fellowship of glory with them, and that she herself should follow those whom she had sent before to God. And lest any, when the opportunity either of a certificate or of any such matter is offered to him whereby he may deceive, should embrace the wicked part of deceivers, let us not be silent, moreover, about Eleazar, who, when an opportunity was offered him by the ministers of the king, that having received the flesh which it was allowable for him to partake of, he might pretend, for the misguiding of the king, that he ate those things which were forced upon him from the sacrifices and unlawful meats, would not consent to this deception, saying that it was fitting neither for his age nor nobility to feign that, whereby others would be scandalized and led into error; if they should think that Eleazar, being ninety years old, had left and betrayed the law of God, and had gone over to the manner of aliens; and that it was not of so much consequence to gain the short moments of life, and so incur eternal punishment from an offended God. And he having been long tortured, and now at length reduced to extremity, while he was dying in the midst of stripes and tortures, groaned and said, "O Lord, that hast the holy knowledge, it is manifest that although I might be delivered from death, I suffer the severest pains of body, being beaten with scourges; but with my mind, on account of Thy fear, I willingly suffer these things."[3797] Assuredly his faith was sincere and his virtue sound, and abundantly pure, not to have regarded king Antiochus, but God the Judge, and to have known that it could not avail him for salvation if he should mock and deceive man, when God, who is the judge of our conscience, and who only is to be feared, cannot at all be mocked nor deceived. If, therefore, we also live as dedicated and devoted to God—if we make our way over the ancient and sacred footsteps of the righteous, let us go through the same proofs of sufferings, the same testimonies of passions, considering the glory of our time the greater on this account, that while ancient examples may be numbered, yet that subsequently, when the abundance of virtue and faith was in excess, the Christian martyrs cannot be numbered, as the Apocalypse testifies and says: "After these things I beheld a great multitude, which no man could number, of every nation, and of every tribe, and people, and language, standing in the sight of the throne and of the Lamb; and they were clothed in white robes, and palms were in their hands; and they said with a loud voice, Salvation to our God, who sitteth upon the throne, and unto the Lamb! And one of the elders answered and said unto me, Who are those which are arrayed in white robes, and whence come they? And I said unto him, My lord, thou knowest. And he said unto me, These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."[3798] But if the assembly of the Christian martyrs is shown and proved to be so great, let no one think it a hard or a difficult thing to become a martyr, when he sees that the crowd of martyrs cannot be numbered.

[3780] Dan. iii. 16–18.

[3781] Bel and Dragon 5.

[3782] Tob. xiii. 6.

[3783] [Irenæus, vol. i. p. 557; also p. 551, and Barnabas, *ib.*, p. 146.]

[3784] "Petrum" is the reading of Migne; but by far the more authoritative reading is "Petram," "a rock."

[3785] [The seven churches were none of them founded by St. Peter. The mother here referred to is therefore the *Ecclesia Catholica*.]

[3786] Matt. xxiii. 9.

[3787] 2 Macc. vii. 9. [Heb. xi. 35.]

[3788] "To eternal life" is omitted in the Oxford edition.

[3789] 2 Macc. vii. 14.

[3790] 2 Macc. vii. 16.

[3791] "How great" is added in some editions.

[3792] 2 Macc. vii. 18.

[3793] Otherwise “nine.”

[3794] “Thus it shall turn out that you,” etc., is the Oxford reading.

[3795] 2 Macc. vii. 27.

[3796] [This is noteworthy, for obvious reasons.]

[3797] 2 Macc. vi. 30.

[3798] Rev. vii. 9–15.

12. What hope and reward remains for the righteous and for martyrs after the conflicts and sufferings of this present time,

The Holy Spirit shows and predicts by Solomon, saying: "And although in the sight of men they suffered torments, yet their hope is full of immortality. And having been troubled in a few things, they shall be in many happily ordered, because God has tried them, and has found them worthy of Himself. As gold in the furnace, He hath tried them; and as whole burnt-offerings of sacrifice, He hath received them, and in its season there will be respect of them. They will shine and run about as sparks in a place set with reeds.[3799] They shall judge the nations, and have dominion over the peoples; and their Lord shall reign for ever."[3800] In the same also our vengeance is described, and the repentance of those who persecute and molest us is announced. "Then," saith he, "shall the righteous stand in great constancy before such as have afflicted them, and who have taken away their labours; when they see it, they shall be troubled with a horrible fear: and they shall marvel at the suddenness of their unexpected salvation, saying among themselves, repenting and groaning for anguish of spirit, These are they whom we had sometime in derision and as a proverb of reproach. We fools counted their life madness, and their end to be without honour. How are they numbered among the children of God, and their lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun hath not risen upon us. We have been wearied in the way of unrighteousness and perdition, and have walked through hard deserts, but have not known the way of the Lord. What hath pride profited us, or what hath the boasting of riches brought to us? All these things have passed away like a shadow." Likewise in the cxvth Psalm is shown the price and the reward of suffering: "Precious," it says, "in the sight of the Lord is the death of His saints."[3801] In the cxxvth Psalm also is expressed the sadness of the struggle, and the joy of the retribution: "They who sow," it says, "in tears, shall reap in joy. As they walked, they walked and wept, casting their seeds; but as they come again, they shall come in exultation, bearing their sheaves."[3802] And again, in the cxviiith Psalm: "Blessed are those that are undefiled in the way, who walk in the law of the Lord. Blessed are they who search His testimonies, and seek Him out with their whole heart."[3803] Moreover, the Lord in the Gospel, Himself the avenger of our persecution and the rewarder of our suffering, says: "Blessed are they who suffer persecution for righteousness' sake, for theirs is the kingdom of heav-

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[3799] In many editions this clause is wanting.

[3800] Wisd. iii. 4–8.

[3801] Ps. cxvi. 15.

[3802] Ps. cxxvi. 5, 6.

[3803] Ps. cxix. 1, 2.

en."[3804] And again: "Blessed shall ye be when men shall hate you, and shall separate you, and shall expel you, and shall revile your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven."[3805] And once more: "Whosoever shall lose his life for my sake, the same shall save it."[3806] Nor do the rewards of the divine promise attend those alone who are reproached and slain; but if the passion itself be wanting to the faithful, while their faith has remained sound and unconquered, and having forsaken and contemned all his possessions, the Christian has shown that he is following Christ, even he also is honoured by Christ among the martyrs, as He Himself promises and says: "There is no man that leaveth house, or land, or parents, or brethren, or wife, or children, for the kingdom of God's sake, but shall receive seven times as much in this present time, and in the world to come eternal life."[3807] In the Apocalypse also He says the same thing: "And I saw," saith he, "the souls of them that were slain for the name of Jesus and the word of God." And when he had placed those who were slain in the first place, he added, saying: "And whosoever had not worshipped the image of the beast, neither had received his mark upon their forehead or in their hand;" all these he joins together, as seen by him at one time in the same place, and says, "And they lived and reigned with Christ."[3808] He says that all live and reign with Christ, not only who have been slain; but even whosoever, standing in firmness of the faith and in the fear of God, have not worshipped the image of the beast, and have not consented to his deadly and sacrilegious edicts.

[3804] Matt. v. 10.

[3805] Luke vi. 22, 23.

[3806] Luke ix. 24.

[3807] Luke xviii. 29, 30.

[3808] Rev. xx. 4, 5.

13. That we receive more as the reward of our suffering than what we endure here in the suffering itself,

The blessed Apostle Paul proves; who by the divine condescension, being caught up into the third heaven and into paradise, testifies that he heard unspeakable words, who boasts that he saw Jesus Christ by the faith of sight, who professes that which he both learnt and saw with the greater truth of consciousness, and says: "The sufferings of this present time are not worthy to be compared with the coming glory which shall be revealed in us."[3809] Who, then, does not with all his powers labour to attain to such a glory that he may become the friend of God, that he may at once rejoice with Christ, that after earthly tortures and punishments he may receive divine rewards? If to soldiers of this world it is glorious to return in triumph to their country when the foe is vanquished, how much more excellent and greater is the glory, when the devil is overcome, to return in triumph to paradise, and to bring back victorious trophies to that place whence Adam was ejected as a sinner, after casting down him who formerly had cast him down; to offer to God the most acceptable gift—an uncorrupted faith, and an unyielding virtue of mind, an illustrious praise of devotion; to accompany Him when He shall come to receive vengeance from His enemies, to stand at His side when He shall sit to judge, to become co-heir of Christ, to be made equal to the angels; with the patriarchs, with the apostles, with the prophets, to rejoice in the possession of the heavenly kingdom! Such thoughts as these, what persecution can conquer, what tortures can overcome? The brave and stedfast mind, founded in religious meditations, endures; and the spirit abides unmoved against all the terrors of the devil and the threats of the world, when it is strengthened by the sure and solid faith of things to come. In persecutions, earth 507 is shut up,[3810] but heaven is opened; Antichrist is threatening, but Christ is protecting; death is brought in, but immortality follows; the world is taken away from him that is slain, but paradise is set forth to him restored; the life of time is extinguished, but the life of eternity is realized. What a dignity it is, and what a security, to go gladly from hence, to depart gloriously in the midst of afflictions and tribulations; in a moment to close the eyes with which men and the world are looked upon, and at once to open them to look upon God and Christ! Of such a blessed departure how great is the swiftness! You shall be suddenly taken away from earth, to be placed in the heavenly kingdoms. It behoves us to embrace these things in our mind and consideration, to meditate on these things day and night. If persecution should fall upon such a soldier of God, his virtue, prompt for battle, will not be able to be overcome. Or if his call should come to him before, his faith shall not be without reward, seeing it was prepared for martyrdom; without loss of time, the reward is rendered by the judgment of God. In persecution, the warfare,—in peace, the purity of conscience, is crowned.[3811]

[3809] Rom. viii. 18.

[3810] "The eyes of the earth are closed" is the reading of other editions.

[3811] [It is hard for us to retain the fact that for three hundred years to be a Christian was to be a martyr, at least in spirit and in daily liability. 1 Cor. xv. 31; 1 Pet. iv. 12.]

Treatise XII.[3812]

Three Books of Testimonies Against the Jews.

Cyprian to his son Quirinus, greeting. It was necessary, my beloved son, that I should obey your spiritual desire, which asked with most urgent petition for those divine teachings wherewith the Lord has condescended to teach and instruct us by the Holy Scriptures, that, being led away from the darkness of error, and enlightened by His pure and shining light, we may keep the way of life through the saving sacraments. And indeed, as you have asked, so has this discourse been arranged by me; and this treatise has been ordered in an abridged compendium, so that I should not scatter what was written in too diffuse an abundance, but, as far as my poor memory suggested, might collect all that was necessary in selected and connected heads, under which I may seem, not so much to have treated the subject, as to have afforded material for others to treat it. Moreover, to readers also, brevity of the same kind is of very great advantage, in that a treatise of too great length dissipates the understanding and perception of the reader, while a tenacious memory keeps that which is read in a more exact compendium. But I have comprised in my undertaking two books of equally moderate length: one wherein I have endeavoured to show that the Jews, according to what had before been foretold, had departed from God, and had lost God's favour, which had been given them in past time, and had been promised them for the future; while the Christians had succeeded to their place, deserving well of the Lord by faith, and coming out of all nations and from the whole world. The second book likewise contains the sacrament of Christ, that He has come who was announced according to the Scriptures, and has done and perfected all those things whereby He was foretold as being able to be perceived and known.[3813] And these things may be of advantage to you meanwhile, as you read, for forming the first lineaments of your faith. More strength will be given you, and the intelligence of the heart will be effected more and more, as you examine more fully the Scriptures, old and new, and read through the complete volumes of the spiritual books.[3814] For now we have filled a small measure from the divine fountains, which in the meantime we would send to you. You will be able to drink more plentifully, and to be more abundantly satisfied, if you also will approach to drink together with us at the same springs of the divine fulness.[3815] I bid you, beloved son, always heartily farewell.

[3812] [Addressed to Quirinus, and dated a.d. 248.]

[3813] This sentence is otherwise read, "whereby it may be perceived and known that it is He Himself who was foretold."

[3814] [P. 227, note 3, *supra*. I cannot but note repeatedly how absolutely the primitive Fathers relied on the Holy Scriptures, and commended a Berean use of them. Acts xvii. 11.]

[3815] [The canon assumed to be universally known.]

First Book.

Heads.

1. That the Jews have fallen under the heavy wrath of God, because they have departed from the Lord, and have followed idols.

2. Also because they did not believe the prophets, and put them to death.

3. That it was previously foretold that they would neither know the Lord, nor understand nor receive Him.

4. That the Jews would not understand the Holy Scriptures, but that they would be intelligible in the last times, after Christ had come.

5. That the Jews could understand nothing of the Scriptures unless they first believed on Christ.

6. That they would lose Jerusalem, and leave the land which they had received.

7. That they would also lose the Light of the Lord.

8. That the first circumcision of the flesh was made void, and a second circumcision of the spirit was promised instead. 508

9. That the former law, which was given by Moses, was about to cease.

10. That a new law was to be given.

11. That another dispensation and a new covenant was to be given.

12. That the old baptism was to cease, and a new one was to begin.

13. That the old yoke was to be made void, and a new yoke was to be given.

14. That the old pastors were to cease, and new ones to begin.

15. That Christ should be God's house and temple, and that the old temple should pass away, and a new one should begin.

16. That the old sacrifice should be made void, and a new one should be celebrated.

17. That the old priesthood should cease, and a new priest should come who should be for ever.

18. That another prophet, such as Moses, was promised, to wit, who should give a new testament, and who was rather to be listened to.

19. That two peoples were foretold, the elder and the younger; that is, the ancient people of the Jews, and the new one which should be of us.

20. That the Church, which had previously been barren, should have more sons from among the Gentiles than the synagogue had had before.

21. That the Gentiles should rather believe in Christ.

22. That the Jews should lose the bread and the cup of Christ, and all His grace; while we should receive them, and that the new name of Christians should be blessed in the earth.

23. That rather the Gentiles than the Jews should attain to the kingdom of heaven.

24. That by this alone the Jews could obtain pardon of their sins, if they wash away the blood of Christ slain in His baptism, and, passing over into the Church, should obey His precepts.[3816]

[3816] [These twenty-four propositions are specially worthy of the consideration of the young theologian who would clearly comprehend the Old Law and the New as St. Paul has expounded them in his Epistle to the Romans, and elsewhere.]

Testimonies.

1. That the Jews have fallen under the heavy wrath of God because they have forsaken the Lord, and have followed idols.

In Exodus the people said to Aaron: "Arise and make us gods which shall go before us: because as for this man Moses, who brought us out of Egypt, we know not what has become of him."[3817] In the same place also Moses says to the Lord: "O Lord, I pray thee, this people have sinned a great sin. They have made to themselves gods of gold and silver. And now, if thou wilt forgive them their sin, forgive; but if not, blot me out of the book which Thou hast written. And the Lord said unto Moses, If any one hath sinned against me, him will I blot out of my book."[3818] Likewise in Deuteronomy: They sacrificed unto demons, and not unto God."[3819] In the book of Judges too: "And the children of Israel did evil in the sight of the Lord God of their fathers, who brought them out of the land of Egypt, and followed the gods of the peoples that were round about them, and offended the Lord, and forsook God, and served Baal."[3820] Also in the same place: "And the children of Israel added again to do evil[3821] in the sight of the Lord, and served Baal and the gods of the strangers, and forsook the Lord, and served Him not."[3822] In Malachi: "Judah is forsaken, and has become an abomination in Israel and in Jerusalem, because Judah has profaned the holiness of the Lord in those things wherein He hath loved, and courted strange gods. The Lord will cut off the man who doeth this, and he shall be made base in the tabernacles of Jacob."[3823]

[3817] Ex. xxxii. 1.

[3818] Ex. xxxii. 31–33.

[3819] Deut. xxxii. 17.

[3820] Judg. ii. 11–13.

[3821] "And again they did evil."

[3822] Judg. iv. 1.

[3823] Mal. ii. 11.

2. Also because they did not believe the prophets, and put them to death.

In Jeremiah the Lord says: “I have sent unto I you my servants the prophets. Before the daylight I sent them (and ye heard me not, and did not listen with your ears), saying, Let every one of you be converted from his evil way, and from your most wicked desires; and ye shall dwell in that land which I have given you and your fathers for ever and ever.”[3824] And again:[3825] “Go not after other gods, to serve them, and do not worship them; and provoke me not to anger in the works of your hands to scatter you abroad; and ye have not hearkened unto me.”[3826] Also in the third book of the Kings, Elias saith unto the Lord: “In being jealous I have been jealous for the Lord God Almighty; because the children of Israel have forsaken Thee, have demolished Thine altars, and have slain Thy prophets with the sword; and I have remained solitary, and they seek my life, to take it away from me.”[3827] In Ezra also: “They have fallen away from Thee, and have cast Thy law behind their backs, and have killed Thy prophets which testified against them that they should return to Thee.”[3828]

[3824] Jer. vii. 25; xxv. 4.

[3825] The words “and again” are sometimes omitted; and sometimes read “Moreover, in the same place.”

[3826] Jer. xxv. 6, 7.

[3827] 1 Kings xix. 10.

[3828] Neh. ix. 26.

3. That it was previously foretold that they would neither know the Lord, nor understand, nor receive Him.

In Isaiah: “Hear, O heaven, and give ear, O earth: for the Lord hath spoken; I have begotten and brought up children, but they have rejected me. The ox knoweth his owner, and the ass his master’s crib: but Israel hath not known me, and my people hath not perceived me. Ah sinful nation, a people filled with sins, a wicked seed, corrupting children: ye have forsaken the Lord, and have sent that Holy One of Israel into anger.”[3829] In the same also the Lord says: “Go and tell this people, Ye shall hear with the ear, and shall not understand; and seeing, ye shall see, and shall not perceive. For the heart of this people hath waxed gross, and they hardly hear with their ears, and they have shut up their eyes, lest haply they should see with their eyes, and hear with their ears, and understand with their heart, and should return, and I should heal them.”[3830] Also in Jeremiah the Lord says: “They have forsaken me, the fountain of living water, and have dug for themselves worn-out cisterns, which could not hold water.”[3831] Moreover, in the same: “Behold, the word of the Lord has become unto them a reproach, and they do not wish for it.”[3832] Again in the same the Lord says: “The kite knoweth his time, the turtle, and the swallow;[3833] the sparrows of the field keep the time of their coming in; but my people doth not know the judgment of the Lord. How say ye, We are wise, and the law of the Lord is with us? The false measurement[3834] has been made vain; the scribes are confounded; the wise men have trembled, and been taken, because they have rejected the word of the Lord.”[3835] In Solomon also: “Evil men seek me, and shall not find me; for they held wisdom in hatred and did not receive the word of the Lord.”[3836] Also in the twenty-seventh Psalm: “Render to them their deserving, because they have not perceived in the works of the Lord.”[3837] Also in the eighty-first Psalm: “They have not known, neither have they understood; they shall walk on in darkness.”[3838] In the Gospel, too, according to John: “He came unto His own, and His own received Him not. As many as received Him, to them gave He power to become the sons of God who believe on His name."[3839]

[3829] Isa. i. 2–4.

[3830] Isa. vi. 9, 10.

[3831] Jer. ii. 13.

[3832] Jer. vi. 10.

[3833] According to the Oxford edition: “The turtle and the swallow knoweth its time,” etc.

[3834] Six ancient authorities have “your measurement.”

[3835] Jer. viii. 7–9.

[3836] Prov. i. 28, 29.

[3837] Ps. xxviii. 4, 5.

[3838] Ps. lxxxii. 5.

[3839] John i. 11, 12.

4. That the Jews would not understand the Holy Scriptures, but that they would be intelligible in the last times, after that Christ had come.

In Isaiah: "And all these words shall be unto you as the words of a book that is sealed, which, if you shall give to a man that knoweth letters to read, he shall say, I cannot read, for it is sealed. But in that day the deaf shall hear the words of the book, and they who are in darkness and in a cloud; the eyes of the blind shall see."[3840] Also in Jeremiah: "In the last of the days ye shall know those things."[3841] In Daniel, moreover: "Secure the words, and seal the book until the time of consummation, until many learn, and knowledge is fulfilled, because when there shall be a dispersion they shall know all these things."[3842] Likewise in the first Epistle of Paul to the Corinthians: "Brethren, I would not that ye should be ignorant, that all our fathers were under the cloud."[3843] Also in the second Epistle to the Corinthians: "Their minds are blinded even unto this day, by this same veil which is taken away in Christ, while this same veil remains in the reading of the Old Testament, which is not unveiled, because it is made void in Christ; and even to this day, if at any time Moses is read, the veil is upon their heart. But by and by, when they shall be turned unto the Lord, the veil shall be taken away."[3844] In the Gospel, the Lord after His resurrection says: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened He their understanding, that they might understand the Scriptures; and said unto them, That thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and that repentance and remission of sins should be preached in His name even among all nations."[3845]

[3840] Isa. xxix. 11–18.

[3841] Jer. xxiii. 20.

[3842] Dan. xii. 4–7.

[3843] 1 Cor. x. 1.

[3844] 2 Cor. iii. 14–16. There is a singular confusion in the reading of this quotation. The translator has followed Migne's text.

[3845] Luke xxiv. 44–47.

5. That the Jews could understand nothing of the Scriptures unless they first believed in Christ.

In Isaiah: “And if ye will not believe, neither will ye understand.”[3846] Also the Lord in the Gospel: “For if ye believe not that I am He, ye shall die in your sins.”[3847] Moreover, that righteousness should subsist by faith, and that in it was life, was predicted in Habakkuk: “Now the just shall live by faith of me.”[3848] Hence Abraham, the father of the nations, believed; in Genesis: “Abraham believed in God, and it was counted unto him for righteousness.”[3849] In like manner, Paul to the Galatians: “Abraham believed in God, and it was counted unto him for righteousness. Ye know, therefore, that they which are of faith, the same are children of Abraham. But the Scripture, foreseeing that God justifieth the heathens by faith, foretold to Abraham that all nations should be blessed in him. Therefore they who are of faith are blessed[3850] with faithful Abraham.”[3851]

[3846] Isa. vii. 9.

[3847] John viii. 24.

[3848] Hab. ii. 4.

[3849] Gen. xv. 6.

[3850] The Burgundian codex reads, “are justified.”

[3851] Gal. iii. 6–9.

6. That the Jews should lose Jerusalem, and should leave the land which they had received.

In Isaiah: “Your country is desolate, your cities are burned with fire: your land, strangers shall devour it in your sight; and the daughter of Zion shall be left deserted, and overthrown by foreign peoples, as a cottage in a vineyard, and as a keeper’s lodge in a garden of cucumbers, as a city which is besieged. And unless the Lord of Sabaoth had left us a seed, we should have been as Sodoma, and we should have been like unto Gomorrah.”[3852] Also in the Gospel the Lord says: “Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children as a hen gathereth her chickens under her wings, and thou wouldst not! Behold, your house shall be left unto you desolate.”[3853]

[3852] Isa. i. 7–9.

[3853] Matt. xxiii. 37, 38.

7. Also that they should lose the Light of the Lord.

In Isaiah: “Come ye, and let us walk in the light of the Lord. For He hath sent away His people, the house of Israel.”[3854] In His Gospel also, according to John: “That was the true light which lighteth every man that cometh into this world. He was in this world, and the world was made by Him, and the world knew Him not.”[3855] Moreover, in the same place: “He that believeth not is judged already, because he hath not believed in the name of the only begotten Son of God. And this is the judgment, that light is come into the world, and men loved darkness rather than light.”[3856]

[3854] Isa. ii. 5, 6.

[3855] John i. 9, 10.

[3856] John iii. 18, 19.

8. That the first circumcision of the flesh is made void, and the second circumcision of the spirit is promised instead.

In Jeremiah: “Thus saith the Lord to the men of Judah, and to them who inhabit Jerusalem, Renew newness among you, and do not sow among thorns: circumcise yourselves to your God, and circumcise the foreskin of your heart; lest my anger go forth like fire, and burn you up, and there be none to extinguish it.”[3857] Also Moses says: “In the last days God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God.”[3858] Also in Jesus the son of Nave: “And the Lord said unto Jesus, Make thee small knives of stone, very sharp, and set about to circumcise the children of Israel for the second time.”[3859] Paul also, to the Colossians: “Ye are circumcised with the circumcision not made with hands in the putting off of the flesh, but with the circumcision of Christ.”[3860] Also, because Adam was first made by God uncircumcised, and righteous Abel, and Enoch, who pleased God and was translated; and Noah, who, when the world and men were perishing on account of transgressions, was chosen alone, that in him the human race might be preserved; and Melchizedek, the priest according to whose order Christ was promised. Then, because that sign did not avail women,[3861] but all are sealed by the sign of the Lord.

[3857] Jer. iv. 3, 4.

[3858] Deut. xxx. 6.

[3859] Josh. v. 2.

[3860] Col. ii. 11.

[3861] This appears to be the natural reading, but it rests on slight authority; the better accredited reading being “seminis” for “feminis.”

9. That the former law which was given by Moses was to cease.

In Isaiah: “Then shall they be manifest who seal the law, that they may not learn; and he shall say, I wait upon the Lord, who turneth away His face from the house of Jacob, and I shall trust in Him.”[3862] In the Gospel also: “All the prophets and the law prophesied until John.”[3863]

[3862] Isa. viii. 16, 17.

[3863] Matt. xi. 13.

10. That a new law was to be given.

In Micah: “For the law shall go forth out of Sion, and the word of the Lord from Jerusalem. And He shall judge among many peoples, and He shall subdue and uncover strong nations.”[3864] Also in Isaiah: “For from Sion shall go forth the law, and the word of the Lord from Jerusalem; and He shall judge among the nations.”[3865] Likewise in the Gospel according to Matthew: “And behold a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye Him.”[3866]

[3864] Mic. iv. 2, 3.

[3865] Isa. ii. 3, 4.

[3866] Matt. xvii. 5.

11. That another dispensation and a new covenant was to be given.

In Jeremiah: “Behold, the days come, saith the Lord, and I will complete for the house of Israel, and for the house of Judah, a new testament, not according to the testament which I ordered with their fathers in that day in which I took hold of their hands to bring them out of the land of Egypt, because they remained not in my testament, and I disregarded them, saith the Lord: Because this is the testament which I will establish with the house of Israel after those days, saith the Lord: I will give them my laws, and into their minds I will write them; and I will be to them for a God, and they shall be to me for a people; and they shall not teach every man his brother, saying, Know the Lord: for all shall know me, from the least even to the greatest of them: for I will be merciful to their iniquities, and will no more be mindful of their sins.”[3867]

[3867] Jer. xxxi. 31–34.

12. That the old baptism should cease, and a new one should begin.

In Isaiah: "Therefore remember ye not the former things, neither reconsider the ancient things. Behold, I make new the things which shall now arise, and ye shall know it; and I will make in the desert a way, and rivers in a dry place, to give drink to my chosen race, my people whom I acquired, that they should show forth my praises."[3868] In the same also: "If they thirst, He will lead them through the deserts; He will bring forth water from the rock; the rock shall be cloven, and the water shall flow: and my people shall drink."[3869] Moreover, in the Gospel according to Matthew, John says: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire."[3870] Also according to John: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."[3871]

[3868] Isa. xliii. 18–21.

[3869] Isa. xlviii. 21.

[3870] Matt. iii. 11.

[3871] John iii. 5, 6.

13. That the old yoke should be made void, and a new yoke should be given.

In the second Psalm: “For what purpose have the heathen raged, and the people imagined vain things? The kings of the earth stood up, and the rulers have gathered together against the Lord, and against His Christ. Let us break their bonds asunder, and cast away their yoke from us.”[3872] Likewise in the Gospel according to Matthew, the Lord says: “Come unto me, all ye that labour and are burdened, and I will cause you to rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is excellent, and my burden is light.”[3873] In Jeremiah: “In that day I will shatter the yoke from their neck, and will burst their fetters; and they shall not labour for others, but they shall labour for the Lord God; and I will raise up David a king unto them.”[3874]

[3872] Ps. ii. 1–3.

[3873] Matt. xi. 28–30.

[3874] Jer. xxx. 8, 9.

14. That the old pastors should cease and new ones begin.

In Ezekiel: “Wherefore thus saith the Lord, Behold, I am above the shepherds; and I will require my sheep from their hands, and I will turn them away from feeding my sheep; and they shall feed them no more, and I will deliver my sheep from their mouth, and I will feed them with judgment.”[3875] In Jeremiah the Lord says: “And I will give you shepherds according to my own heart, and they shall feed you with the food of discipline.”[3876] In Jeremiah, moreover: “Hear the word of the Lord, ye nations, and tell it to the islands which are afar off. Say, He that scattereth Israel will gather him, and will keep him as a shepherd his flock: for the Lord hath redeemed Jacob, and taken him out from the hand of him that was stronger than he.”[3877]

[3875] Ezek. xxxiv. 10–16.

[3876] Jer. iii. 15.

[3877] Jer. xxxi. 10, 11.

15. That Christ should be the house and temple of God, and that the old temple should cease, and the new one should begin.

In the second book of Kings: "And the word of the Lord came to Nathan, saying, Go and tell my servant David, Thus saith the Lord, Thou shalt not build me an house to dwell in; but it shall be, when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall come from thy bowels, and I will make ready his kingdom. He shall build me an house in my name, and I will raise up his throne for ever; and I will be to him for a father, and he shall be to me for a son: and his house shall obtain confidence, and his kingdom for evermore in my sight."[3878] Also in the Gospel the Lord says: "There shall not be left in the temple one stone upon another that shall not be thrown down."[3879] And "After three days another shall be raised up without hands."[3880]

[3878] 2 Sam. vii. 4, 5, 12–16.

[3879] Matt. xxiv. 2.

[3880] John ii. 19; Mark xiv. 58.

16. That the ancient sacrifice should be made void, and a new one should be celebrated.

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In Isaiah: “For what purpose to me is the multitude of your sacrifices? saith the Lord: I am full; I will not have the burnt sacrifices of rams, and fat of lambs, and blood of bulls and goats. For who hath required these things from your hands?”[3881] Also in the forty-ninth Psalm: “I will not eat the flesh of bulls, nor drink the blood of goats. Offer to God the sacrifice of praise, and pay your vows to the Most High. Call upon me in the day of trouble, and I will deliver thee: and thou shalt glorify me.”[3882] In the same Psalm, moreover: “The sacrifice of praise shall glorify me: therein is the way in which I will show him the salvation of God.”[3883] In the fourth Psalm too: “Sacrifice the sacrifice of righteousness, and hope in the Lord.”[3884] Likewise in Malachi: “I have no pleasure concerning you, saith the Lord, and I will not have an accepted offering from your hands. Because from the rising of the sun, even unto the going down of the same, my name is glorified among the Gentiles; and in every place odours of incense are offered to my name, and a pure sacrifice, because great is my name among the nations, saith the Lord.”[3885]

[3881] Isa. i. 11, 12.

[3882] Ps. l. 13–15.

[3883] Ps. l. 23.

[3884] Ps. iv. 5.

[3885] Mal. i. 10, 11. [P. 251, note 1, *supra*. The oblation of Melchizedek. Gen. xiv. 18. The Oxford translator adds, “with the incense of pious prayers.” See Justin, vol. i. p. 215, cap. xli., and Irenæus, vol. i. p. 484.]

17. That the old priesthood should cease, and a new priest should come, who should be for ever.

In the cixth Psalm: “Before the morning star I begat thee. The Lord hath sworn, and He will not repent, Thou art a priest for ever, after the order of Melchizedek.”[3886] Also in the first book of Kings, God says to the priest Eli: “And I will raise up to me a faithful priest, who shall do all things which are in my heart: and I will build him a sure house; and he shall pass in the presence of my anointed ones for all days. And it shall be, whosoever shall remain in thine house, shall come to worship for an obolus of money, and for one loaf of bread.”[3887]

[3886] Ps. cx. 3.

[3887] 1 Sam. ii. 35, 36.

18. That another Prophet such as Moses was promised, to wit, one who should give a new testament, and who rather ought to be heard.

In Deuteronomy God said to Moses: “And the Lord said to me, A Prophet will I raise up to them from among their brethren, such as thee, and I will give my word in His mouth; and He shall speak unto them that which I shall command Him. And whosoever shall not hear whatsoever things that Prophet shall speak in my name, I will avenge it.”[3888] Concerning whom also Christ says in the Gospel according to John: “Search the Scriptures, in which ye think ye have eternal life. These are they which set forth testimony concerning me; and ye will not come to me, that ye might have life. Do not think that I accuse you to the Father: there is one that accuseth you, even Moses, on whom ye hope. For if ye had believed Moses, ye would also believe me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”[3889]

[3888] Deut. xviii. 18, 19.

[3889] John v. 39, 40, 45–47.

19. That two peoples were foretold, the elder and the younger; that is, the old people of the Jews, and the new one which should consist of us.

In Genesis: “And the Lord said unto Rebekah, Two nations are in thy womb, and two peoples shall be separated from thy belly; and the one people shall overcome the other people; and the elder shall serve the younger.”[3890] Also in Hosea: “I will call them my people that are not my people, and her beloved that was not beloved. For it shall be, in that place in which it shall be called not my people, they shall be called the sons of the living God.”[3891]

[3890] Gen. xxv. 23.

[3891] Hos. ii. 23; i. 10.

20. That the Church which before had been barren should have more children from among the Gentiles than what the synagogue had had before.

In Isaiah: “Rejoice, thou barren, that barest not; and break forth and cry, thou that travailest not: because many more are the children of the desolate one than of her who hath an husband. For the Lord hath said, Enlarge the place of thy tabernacle, and of thy curtains, and fasten them: spare not, make long thy measures, and strengthen thy stakes: stretch forth yet to thy right hand and to thy left hand; and thy seed shall possess the nations, and shall inhabit the deserted cities. Fear not; because thou shalt overcome: nor be afraid because thou art cursed; for thou shalt forget thy eternal confusion.”[3892] Thus also to Abraham, when his former son was born of a bond-woman, Sarah remained long barren; and late in old age bare her son Isaac, of promise, who was the type of Christ. Thus also Jacob received two wives: the elder Leah, with weak eyes, a type of the synagogue; the younger the beautiful Rachel, a type of the Church, who also remained long barren, and afterwards brought forth Joseph, who also was himself a type of Christ. And in the first of Kings it is said that Elkanah had two wives: Peninnah, with her sons; and Hannah, barren, from whom is born Samuel, 513 not according to the order of generation, but according to the mercy and promise of God, when she had prayed in the temple; and Samuel being born, was a type of Christ. Also in the first book of Kings: “The barren hath borne seven and she that had many children has grown weak.”[3893] But the seven children are the seven churches. Whence also Paul wrote to seven churches; and the Apocalypse sets forth seven churches, that the number seven may be preserved; as the seven days in which God made the world; as the seven angels who stand and go in and out before the face of God, as Raphael the angel says in Tobit; and the sevenfold lamp in the tabernacle of witness; and the seven eyes of God, which keep watch over the world; and the stone with seven eyes, as Zechariah says; and the seven spirits; and the seven candlesticks in the Apocalypse; and the seven pillars upon which Wisdom hath builded her house in Solomon.

[3892] Isa. liv. 1–4.

[3893] 1 Sam. ii. 5. [Compare Treatise xi. p. 503, *supra*.]

21. That the Gentiles should rather believe in Christ.

In Genesis: “And the Lord God said unto Abraham, Go out from thy country, and from thy kindred, and from thy father’s house, and go into that land which I shall show thee: and I will make of thee a great nation, and I will bless thee, and I will magnify thy name; and thou shalt be blessed: and I will bless him that blesseth thee, and I will curse him that curseth thee: and in thee shall all the tribes of the earth be blessed.”[3894] On this same point in Genesis: “And Isaac blessed Jacob.[3895] Behold, the smell of my son is as the smell of a plentiful field which the Lord hath blessed: and God give thee of the dew of heaven, and of the fertility of the earth, abundance of corn, and wine, and oil: and peoples shall obey thee, and princes shall worship thee: and thou shalt be lord over thy brother, and the sons of thy father shall worship thee; and he that curseth thee shall be cursed, and he that blesseth thee shall be blessed.”[3896] On this matter too in Genesis: “But when Joseph saw that his father placed his right hand on the head of Ephraim, it seemed displeasing to him: and Joseph laid hold of his father’s hand, to lift it from the head of Ephraim on to the head of Manasseh. Moreover, Joseph said unto his father, Not so, my father: this is my first-born; place thy right hand upon his head. But he would not, and said, I know it, my son, I know it: and he also shall be a people, and he shall be exalted; but his younger brother shall be greater than he, and his seed shall become a multitude of nations.”[3897] Moreover in Genesis: “Judah, thy brethren shall praise thee: thine hand shall be upon the back of thine enemies; the sons of thy father shall worship thee. Judah is a lion’s whelp: from the slender twig,[3898] my son, thou hast ascended: thou layedst down and sleepedst as a lion, and as a lion’s whelp. Who shall stir him up? There shalt not fail a prince from Judah, and a leader from his loins, until those things entrusted to him shall come; and he is the hope of the nations: binding his foal unto the vine, and his ass’s colt unto the branch of the vine;[3899] he shall wash his garments in wine, and his clothing in the blood of the grape: terrible are his eyes with wine, and his teeth are whiter than milk.”[3900] Hence in Numbers it is written concerning our people: “Behold, the people shall rise up as a lion-like people.”[3901] In Deuteronomy: “Ye Gentiles shall be for the head; but this unbelieving people shall be for the tail."[3902] Also in Jeremiah: "Hear the sound of the trumpet. And they said, We will not hear: for this cause the nations shall hear, and they who shall feed their cattle among them."[3903] In the seventeenth Psalm: "Thou shalt establish me the head of the nations: a people whom I have not known have served me: at the hearing of the ear they have obeyed me."[3904] Concerning this very thing the Lord says in Jeremiah: "Before I formed thee in the belly, I knew thee; and before thou wentest forth from the womb, I sanctified thee, and established thee as a prophet among the nations."[3905] Also in Isaiah: "Behold, I have manifested him for a witness to the nations, a prince and a commander to the peoples."[3906] Also in the same: "Nations which have not known Thee shall call upon Thee; and peoples which were ignorant of Thee shall flee to Thee."[3907] In the same, moreover: "And in that day there shall be a root of Jesse, which shall rise to rule in all the nations; in Him shall the Gentiles hope: and His rest shall be honour."[3908] In the same again: "The land of Zebulon, and the land of Nephtalim, by the way of the sea, and ye others who inhabit the maritime places, and beyond Jordan[3909] of the nations. People that walk in darkness, behold ye a great light; ye who dwell in the region of the shadow of death, the light shall shine upon you."[3910] Also in the same: "Thus saith the Lord God to Christ my Lord, whose right hand I hold, that the nations may hear Him; and I will break asunder the strength of kings, I will open before Him gates; and cities shall not be shut."[3911] Also in the same: "I come to gather together all nations and tongues; and they shall come, and see my glory. And I will send out over them a standard, and I will send those that are preserved among them to the nations which are afar off, which have not heard my name nor seen my glory; and they shall declare my glory to the nations."[3912] Also in the same: "And in all these things they are not converted; therefore He shall lift up a standard to the nations which are afar, and He will draw them from the end of the earth."[3913] Also in the same: "Those who had not been told of Him shall see, and they who have not heard

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[3894] Gen. xi. 1–3.

[3895] The quotation in the Oxford edition begins from this point.

[3896] Gen. xxvii. 27–29.

[3897] Gen. xlviii. 17–19. The whole of this quotation is wanting in more than one codex.

[3898] “Frutice.” The Oxford translator has here, without any authority as it appears, from the text, adopted the reading of the Vulgate, “ad prædam.” Cyprian has used the LXX., reading apparently, ἐκ βλαστοῦ. The Hebrew מִטֶּרֶף gives a colour to either reading. See Gesenius, *Lex. in voce* טֶרֶף. [Elucidation X.]

[3899] Original, “ad cilicium;” LXX. τῇ ἕλικι, “the tendril of the vine;” Oxford trans. “the choice vine.”

[3900] Gen. xlix. 8–12.

[3901] Num. xxiii. 14.

[3902] Deut. xxviii. 44.

[3903] Jer. vi. 18.

[3904] Ps. xviii. 43, 44.

[3905] Jer. i. 5.

[3906] Isa. lv. 4.

[3907] Isa. lv. 5.

[3908] Isa. xi. 10.

[3909] Oxford edition adds "Galilee."

[3910] Isa. ix. 1, 2.

[3911] Isa. xlv. 1.

[3912] Isa. lxvi. 18, 19.

[3913] Isa. v. 25, 26.

shall understand."[3914] Also in the same: "I have been made manifest to those who seek me not: I have been formal of those who asked not after me. I said, Lo, here am I, to a nation that has not called upon my name."[3915] Of this same thing, in the Acts of the Apostles, Paul says: "It was necessary that the word of God should first be shown to you; but since ye put it from you, and judged yourselves unworthy of eternal life, lo, we turn to the Gentiles: for thus said the Lord by the Scriptures, Behold, I have set Thee a light among the nations, that Thou shouldest be for salvation even to the ends of the earth."[3916]

[3914] Isa. lii. 15.

[3915] Isa. lxv. 1.

[3916] Acts xiii. 46, 47.

22. That the Jews would lose while we should receive the bread and the cup of Christ and all His grace, and that the new name of Christians should be blessed in the earth.

In Isaiah: "Thus saith the Lord, Behold, they who serve me shall eat, but ye shall be hungry: behold, they who serve me shall drink, but ye shall be thirsty:[3917] behold, they who serve me shall rejoice, but ye shall be confounded; the Lord shall slay you. But to those who serve me a new name shall be named, which shall be blessed in the earth."[3918] Also in the same place: "Therefore shall He lift up an ensign to the nations which are afar off, and He will draw them from the end of the earth; and, behold, they shall come swiftly with lightness; they shall not hunger nor thirst."[3919] Also in the same place: "Behold, therefore, the Ruler, the Lord of Sabaoth, shall take away from Judah and from Jerusalem the healthy man and the strong man, the strength of bread and the strength of water."[3920] Likewise in the thirty-third Psalm: "O taste and see how sweet is the Lord. Blessed is the man that hopeth in Him. Fear the Lord God, all ye His saints: for there is no want to them that fear Him. Rich men have wanted and have hungered; but they who seek the Lord shall never want any good thing."[3921] Moreover, in the Gospel according to John, the Lord says: "I am the bread of life: he that cometh to me shall not hunger, and he that trusteth in me shall never thirst."[3922] Likewise He saith in that place: "If any one thirst, let him come and drink. He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water."[3923] Moreover, He says in the same place: "Except ye eat the flesh of the Son of man, and drink His blood, ye shall have no life in you."[3924]

[3917] This second clause, "Behold, they who serve me shall drink," is wanting in some editions.

[3918] Isa. lxv. 13–15.

[3919] Isa. v. 26, 27.

[3920] Isa. iii. 1, 2.

[3921] Ps. xxxiv. 8–10.

[3922] John vi. 35.

[3923] John vii. 37, 38.

[3924] John vi. 53.

23. That the Gentiles rather than the Jews attain to the kingdom of heaven.

In the Gospel the Lord says: “Many shall come from the east and from the west, and shall lie down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall go out into outer darkness: there shall be weeping and gnashing of teeth.”[3925]

[3925] Matt. viii. 11, 12.

24. That by this alone the Jews can receive pardon of their sins, if they wash away the blood of Christ slain, in His baptism, and, passing over into His Church, obey His precepts.

In Isaiah the Lord says: “Now I will not release your sins. When ye stretch forth your
hands, I will turn away my face from you; and if ye multiply prayers, I will not hear you: for
your hands are full of blood. Wash you, make you clean; take away the wickedness from
your souls from the sight of mine eyes; cease from your wickedness; learn to do good; seek
judgment; keep him who suffers wrong; judge for the orphan, and justify the widow. And
come, let us reason together, saith the Lord: and although your sins be as scarlet, I will
whiten[3926] them as snow; and although they were as crimson, I will whiten[3927] them as
wool. And if ye be willing and listen to me, ye shall eat of the good of the land; but if ye be 51
unwilling, and will not hear me, the sword shall consume you; for the mouth of the Lord
hath spoken these things.”[3928]

[3926] “Exalbabo.”

[3927] “Inalbabo.”

[3928] Isa. i. 15–20.

Second Book.

Heads.

1. That Christ is the First-born, and that He is the Wisdom of God, by whom all things were made.

2. That Christ is the Wisdom of God; and about the sacrament of His incarnation, and passion, and cup, and altar, and the apostles who were sent and preached.

3. That Christ also is Himself the Word of God.

4. That the same Christ is God's hand and arm.

5. That the same is Angel and God.

6. That Christ is God.

7. That Christ our God should come as the Illuminator and Saviour of the human race.

8. That although from the beginning He had been Son of God, He had yet to be begotten again according to the flesh.

9. That this should be the sign of His nativity, that He should be born of a virgin—man and God—Son of man and of God.

10. That Christ is man and God, compounded of either nature, that He might be a mediator between us and the Father.

11. That He was to be born of the seed of David after the flesh.

12. That He should be born in Bethlehem.

13. That He should come in lowly condition on His first advent.

14. That He was the righteous One whom the Jews should put to death.

15. That He was called a Sheep and a Lamb who would have to be slain, and concerning the sacrament of the passion.

16. That He is also called a Stone.

17. That subsequently that stone should become a mountain, and should fill the whole earth.

18. That in the last times the same mountain should be manifested, upon which the Gentiles should come, and on which the righteous should go up.

19. That He is the Bridegroom, having the Church as His bride, from whom children should be spiritually born.

20. That the Jews should fasten Him to the Cross.

21. That in the passion and the sign of the cross is all virtue and power.

22. That in this sign of the cross is salvation for all who are marked on their foreheads.

23. That at mid-day, during His passion, there should be darkness.

24. That He should not be overcome of death, nor should remain in hell.

25. That He should rise again from hell on the third day.

26. That when He had risen, He should receive from His Father all power, and His power should be eternal.

27. That it is impossible to attain to God the Father, except through the Son Jesus Christ.

28. That He is to come as a Judge.

29. That He is to reign as a King for ever.

30. That He is both Judge and King.

Testimonies.

1. That Christ is the First-born, and that He is the Wisdom of God, by whom all things were made.

In Solomon in the Proverbs: “The Lord established[3929] me in the beginning of His ways, into His works: before the world He founded me. In the beginning, before He made the earth, and before He appointed the abysses, before the fountains of waters gushed forth, before the mountains were settled, before all the hills, the Lord begot me. He made the countries, and the uninhabitable places, and the uninhabitable bounds under heaven. When He prepared the heaven, I was present with Him; and when He set apart His seat. When He made the strong clouds above the winds, and when He placed the strengthened fountains under heaven, when He made the mighty foundations of the earth, I was by His side, ordering them: I was He in whom He delighted: moreover, I daily rejoiced before His face in all time, when He rejoiced in the perfected earth.”[3930] Also in the same in Ecclesiasticus: “I went forth out of the mouth of the Most High, first-born before every creature: I made the unwearying light to rise in the heavens, and I covered the whole earth with a cloud: I dwelt in the high places, and my throne in the pillar of the cloud: I compassed the circle of heaven, and I penetrated into the depth of the abyss, and I walked on the waves of the sea, and I stood in all the earth; and in every people and in every nation I had the pre-eminence, and by my own strength I have trodden the hearts of all the excellent and the humble: in me is all hope of life and virtue: pass over to me, all ye who desire me.”[3931] Also in the eighty-eighth Psalm: “And I will establish Him as my first-born, the highest among the kings of the earth. I will keep my mercy for Him for ever, and my faithful covenant for Him; and I will establish his seed for ever and ever. If his children forsake my law, and walk not in my judgments; if they profane my judgments, and do not observe my precepts, I will visit their wickednesses with a rod, and their sins with scourges; but my mercy will I not scatter away from them.”[3932] Also in the Gospel according to John, the Lord says: “And this is life eternal, that they should know Thee, the only and true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest me to do. And now, do Thou glorify me with Thyself, with the glory which I had with Thee before the world was made.”[3933] Also Paul to the Colossians: “Who is the image of the in-

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[3929] [Condidit. Bull, *Opp*., v. p. 515. ἐκτήσατο, Jerome; ἔκτισε, *alii*. See Justin, vol. i. p. 264; Athenagoras, vol. ii. p. 133; Clement, *ib*., p. 194; and see note, Oxford translation. See Irenæus, vol. i. p. 488.]

[3930] Prov. viii. 22–31.

[3931] Ecclus. xxiv. 3–7.

[3932] Ps. lxxxix. 27–33.

[3933] John xvii. 3–5.

visible God, and the first-born of every creature."[3934] Also in the same place: "The first-born from the dead, that He might in all things become the holder of the pre-eminence."[3935] In the Apocalypse too: "I am Alpha and Omega, the beginning and the end. I will give unto Him that is thirsting from the fountain of the water of life freely."[3936] That He also is both the wisdom and the power of God, Paul proves in his first Epistle to the Corinthians. "Because the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, to the Jews indeed a stumbling-block, and to the Gentiles foolishness; but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."[3937]

[3934] Col. i. 15.

[3935] Col. i. 18.

[3936] Rev. xxi. 6.

[3937] 1 Cor. i. 22–24.

2. That Christ is the Wisdom of God; and concerning the sacrament of His incarnation and of His passion, and cup and altar; and of the apostles who were sent, and preached.

In Solomon in the Proverbs: “Wisdom hath builded herself an house, and she has placed under it seven pillars; she has slain her victims; she hath mingled her wine in the goblet, and hath made ready her table,[3938] and hath sent her servants, calling with a loud announcement to the cup, saying, Let him who is foolish turn to me: and to them that want understanding she has said, Come, eat of my loaves, and drink the wine which I have mingled for you. Forsake foolishness, and seek wisdom, and correct knowledge by understanding.”[3939]

[3938] [The house = the Church; the seven pillars = Isa. xi. 2, 3; her table = the Lord’s table; her cup = the sacrament of the Blood; her loaves = of the Body. Then her servants = preachers. So old authors.]

[3939] Prov. ix. 1–6.

3. That the same Christ is the Word of God.

In the forty-fourth Psalm: “My heart hath breathed out a good Word. I tell my works to the King.”[3940] Also in the thirty-second Psalm: “By the Word of God were the heavens made fast; and all their strength by the breath of His mouth.”[3941] Also in Isaiah: “A Word completing and shortening in righteousness, because a shortened word will God make in the whole earth.”[3942] Also in the cvith Psalm: “He sent His Word, and healed them.”[3943] Moreover, in the Gospel according to John: “In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was nothing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.”[3944] Also in the Apocalypse: “And I saw the heaven opened, and lo, a white horse; and he who sate upon him was called Faithful and True, judging rightly and justly; and He made war. And He was covered with a garment sprinkled with blood; and His name is called the Word of God.”[3945]

[3940] Ps. xlv. 1. [דָּבָר מוֹב, *Hebrew.* λογόν, *Sept.* Verbum, *Vulg.* Matter, *Eng.* and *Angl. Psalter.*]

[3941] Ps. xxxiii. 6.

[3942] Isa. x. 23.

[3943] Ps. cvii. 20.

[3944] John i. 1–5.

[3945] Rev. xix. 11–13.

4. That Christ is the Hand and Arm of God.[3946]

In Isaiah: “Is God’s Hand not strong to save? or has He made His ear heavy, that He cannot hear? But your sins separate between you and God; and on account of your sins He turns His face away from you, that He may not pity. For your hands are defiled with blood, and your fingers with sins. Moreover, your lips have spoken wickedness, and your tongue meditates unrighteousness. No one speaketh truth, nor is there true judgment: they trust in vanity, and speak emptiness, who conceive sorrow, and bring forth wickedness.”[3947] Also in the same place: “Lord, who hath believed our report? and to whom is the Arm of God revealed?”[3948] Also in the same: “Thus saith the Lord, Heaven is my throne, and the earth is the support of my feet. What house will ye build unto me? or what is the place for my rest? For all these things hath mine hand made.”[3949] Also in the same: “O Lord God, Thine Arm is high, and they knew it not; but when they know it, they shall be confounded.”[3950] Also in the same: “The Lord hath revealed His Arm, that holy Arm, in the sight of all nations; all nations, even the ends of the earth, shall see salvation from God.”[3951] Also in the same place: “Behold, I have made thee as the wheels of a thrashing chariot, new and turned back upon themselves;”[3952] and thou shalt thrash the mountains, and shalt beat the hills small, and shalt make them as chaff, and shall winnow them; and the wind shall seize them, and the whirlwind shall scatter them: but thou shalt rejoice in the saints of Israel; and the poor and needy shall exult. For they shall seek water, and there shall be none. For their tongue shall be dry for thirst. I the Lord God, I the God of Israel, will hear them, and will not forsake them; but I will open rivers in the mountains, and fountains in the midst of the fields. I will make the wildernesses watery groves, and a thirsty land into watercourses. I will establish in the land of drought the cedar-tree and the box-tree, and the myrtle and the cypress, and the elm[3953] and the poplar, that they may see and acknowledge, and know and believe together, that the Hand of the Lord hath done these things, and the Holy One of Israel hath shown them.”[3954]

[3946] [Hence the Spirit, “the finger of God.” Luke xi. 20.]

[3947] Isa. lix. 1–4.

[3948] Isa. liii. 1.

[3949] Isa. lxvi. 1, 2.

[3950] Isa. xxvi. 11.

[3951] Isa. lii. 10.

[3952] Original: “Rotas vehiculi triturantis novas in se retornatas.” The Oxford edition reads the three last words, “in serras formatas:” and the translator gives, “the wheels of a thrashing instrument made with new teeth.”

[3953] Some editions omit “and the elm.”

[3954] Isa. xli. 15–20. [Irenæus, vol. i. p. 487. “Word and Wisdom = hands.”]

5. That Christ is at once Angel and God.[3955]

In Genesis, to Abraham: “And the Angel of the Lord called him from heaven, and said unto him, Abraham, Abraham! And he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou anything unto him. For now I know that thou fearest thy God, and hast not spared thy son, thy beloved son, for my sake.”[3956] Also in the same place, to Jacob: “And the Angel of the Lord spake unto me in dreams, I am God, whom thou sawest in the place of God[3957] where thou anointedst me a pillar of stone, and vowedst to me a vow.”[3958] Also in Exodus: “But God went before them by day indeed in a pillar of cloud, to show them the way; and by night in a pillar of fire.”[3959] And afterwards, in the same place: “And the Angel of God moved forward, which went before the army of the children of Israel.”[3960] Also in the same place: “Lo, I send my Angel before thy face, to keep thee in the way, that He may lead thee into the land which I have prepared for thee. Observe Him, and obey Him, and be not disobedient to Him, and He will not be wanting to thee. For my Name is in Him.”[3961] Whence He Himself says in the Gospel: “I came in the name of my Father, and ye received me not. When another shall come in his own name, him ye will receive.”[3962] And again in the cxviith Psalm: “Blessed is He who cometh in the name of the Lord.”[3963] Also in Malachi: “My covenant of life and peace was with Levi;[3964] and I gave him fear, that he should fear me, that he should go from the face of my name. The law of truth was in his mouth, and unrighteousness was not found in his lips. In the peace of the tongue correcting, he walked with us, and turned many away from unrighteousness. Because the lips of the priests shall keep knowledge, and they shall seek the law at His mouth; for He is the Angel of the Almighty.”[3965]

[3955] [i.e., the Jehovah-Angel. See Tertullian, vol. iii. p. 335.]

[3956] Gen. xxii. 11, 12.

[3957] *Scil.* “Beth-el,” “the house of God.”

[3958] Gen. xxxi. 13.

[3959] Ex. xiii. 21.

[3960] Ex. xiv. 19.

[3961] Ex. xxiii. 20, 21. [See Tertullian, vol. iii. p. 335, a valuable passage. De Maistre has something to say on this, quite to the purpose. See Bull *passim*: e.g., vol. v. pp. 21–26, 33, 40; 745–760.]

[3962] John v. 43.

[3963] Ps. cxviii. 26.

[3964] Otherwise, “My covenant was with life and peace.”

[3965] Mal. ii. 5–7.

6. That Christ is God.

In Genesis: “And God said unto Jacob, Arise, and go up to the place of Bethel, and dwell there; and make there an altar to that God who appeared unto thee when thou fleddest from the face of thy brother Esau.”[3966] Also in Isaiah: “Thus saith the Lord, the God of Sabaoth, Egypt is wearied; and the merchandise of the Ethiopians, and the tall men of the Sabeans, shall pass over unto Thee, and shall be Thy servants; and shall walk after Thee bound with chains; and shall worship Thee, and shall pray to Thee, because God is in Thee, and there is no other God beside Thee. For Thou art God, and we knew it not, O God of Israel, our Saviour. They shall all be confounded and fear who oppose Thee, and shall fall into confusion.”[3967] Likewise in the same: “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. Every channel shall be filled up, and every mountain and hill shall be made low, and all crooked places shall be made straight, and rough places plain; and the glory of the Lord shall be seen, and all flesh shall see the salvation of God, because the Lord hath spoken it.”[3968] Moreover, in Jeremiah: This is our God, and no other shall be esteemed beside Him, who hath found all the way of knowledge, and hath given it to Jacob His son, and to Israel His beloved. After this He was seen upon earth, and He conversed with men.”[3969] 51 Also in Zechariah God says: “And they shall cross over through the narrow sea, and they shall smite the waves in the sea, and they shall dry up all the depths of the rivers; and all the haughtiness of the Assyrians shall be confounded, and the sceptre of Egypt shall be taken away. And I will strengthen them in the Lord their God, and in His name shall they glory, saith the Lord.”[3970] Moreover, in Hosea the Lord saith: “I will not do according to the anger of mine indignation, I will not allow Ephraim to be destroyed: for I am God, and there is not a holy man in thee: and I will not enter into the city; I will go after God.”[3971] Also in the forty-fourth Psalm: “Thy throne, O God, is for ever and ever: the sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity: wherefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.”[3972] So, too, in the forty-fifth Psalm: “Be still, and know that I am God. I will be exalted among the nations, and I will be exalted in the earth.”[3973] Also in the eighty-first Psalm: “They have not known, neither have they understood: they will walk on in darkness."[3974] Also in the sixty-seventh Psalm: "Sing unto God, sing praises unto His name: make a way for Him who goeth up into the west: God is His name."[3975] Also in the Gospel according to John: "In the beginning was the Word, and the Word was with God, and God was the Word."[3976] Also in the same: "The Lord said to Thomas, Reach hither thy finger, and behold my hands: and be not faithless, but believing. Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed."[3977] Also Paul to the Romans: "I could wish that I myself were accursed from Christ for my brethren and my kindred according to the flesh: who are Israelites: whose are the adoption, and the glory, and the covenant, and the appointment of the law, and the service (of God), and the promises; whose are the fathers, of whom, according to the flesh, Christ came, who is God over all, blessed for evermore."[3978] Also in the Apocalypse: "I am Alpha and Omega, the beginning and the end: I will give to him that is athirst, of the fountain of living water freely. He that overcometh shall possess these things, and their inheritance; and I will be his God, and he shall be my son."[3979] Also in the eighty-first Psalm: "God stood in the congregation of gods, and judging gods in the midst."[3980] And again in the same place: "I have said, Ye are gods; and ye are all the children of the Highest: but ye shall die like men."[3981] But if they who have been righteous, and have obeyed the divine precepts, may be called gods, how much more is Christ, the Son of God, God! Thus He Himself says in the Gospel according to John: "Is it not written in the law, that I said, Ye are gods? If He called them gods to whom the word of God was given, and the Scripture cannot be relaxed, do ye say to Him whom the Father hath sanctified and sent into the world, that thou blasphemest, because I said, I am the Son of God? But if I do not the works of my Father, believe me not; but if I do, and ye will not believe me, believe the works, and know that the Father is in me, and I in Him."[3982] Also in the Gospel according to Matthew: "And ye shall call His name Emmanuel, which is, being interpreted, God with us."[3983]

[3966] Gen. xxxv. 1.

[3967] Isa. xlv. 14–16.

[3968] Isa. xl. 3–5.

[3969] Baruch iii. 35–37.

[3970] Zech. x. 11, 12.

[3971] Hos. xi. 9, 10.

[3972] Ps. xlv. 6, 7.

[3973] Ps. xlv. 10.

[3974] Ps. lxxxii. 5.

[3975] Ps. lxviii. 4.

[3976] John i. 1.

[3977] John xx. 27–29.

[3978] Rom. ix. 3–5.

[3979] Rev. xxi. 6, 7.

[3980] Ps. lxxxii. 1.

[3981] Ps. lxxxii. 6, 7.

[3982] John x. 34–38.

[3983] Matt. i. 23.

7. That Christ our God should come, the Enlightener and Saviour of the human race.

In Isaiah: “Be comforted, ye weakened hands; and ye weak knees, be strengthened. Ye who are of a timorous heart, fear not. Our God will recompense judgment, He Himself will come, and will save us. Then shall be opened the eyes of the blind, and the ears of the deaf shall hear. Then the lame man shall leap as a stag, and the tongue of the dumb shall be intelligible; because in the wilderness the water is broken forth, and the stream in the thirsty land.”[3984] Also in that place: “Not an elder nor an angel, but the Lord Himself shall deliver them; because He shall love them, and shall spare them, and He Himself shall redeem them.”[3985] Also in the same place: “I the Lord God have called Thee in righteousness, that I may hold Thine hand, and I will comfort Thee; and I have given Thee for a covenant of my people, for a light of the nations; to open the eyes of the blind, to bring forth them that are bound from chains, and those who sit in darkness from the prison-house. I am the Lord God, that is my name. I will not give my glory to another, nor my powers to graven images.”[3986] Also in the twenty-fourth Psalm: “Show me Thy ways, O Lord, and teach me Thy paths, and lead me unto Thy truth, and teach me; for Thou art the God of my salvation.”[3987] Whence, in the Gospel according to John, the Lord says: “I am the light of the world. He that will follow me shall not walk in darkness, but shall have the light of life.”[3988] Moreover, in that according to Matthew, the angel Gabriel says to Joseph: “Joseph, thou son of David, fear not to take unto thee Mary thy wife. For that which shall be born to her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins.”[3989] Also in that according to Luke: “And Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, who hath foreseen redemption for His people, and hath raised up an horn of salvation for us in the house of His servant David.”[3990] Also in the same place, the angel said to the shepherds: “Fear not; for, behold, I bring you tidings that unto you is born this day in the city of David a Saviour, which is Christ Jesus.”[3991]

[3984] Isa. xxxv. 3–6.

[3985] Isa. lxiii. 9.

[3986] Isa. xlii. 6–8.

[3987] Ps. xxv. 4, 5.

[3988] John viii. 12.

[3989] Matt. i. 20, 21.

[3990] Luke i. 67–69.

[3991] Luke ii. 10, 11.

8. That although from the beginning He had been the Son of God, yet He had to be begotten again according to the flesh.

In the second Psalm: "The Lord said unto me, Thou art my Son; this day have I begotten Thee. Ask of me, and I will give Thee the nations for Thine inheritance, and the bounds of the earth for Thy possession."[3992] Also in the Gospel according to Luke: "And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and she was filled with the Holy Ghost, and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence does this happen to me, that the mother of my Lord should come to me?"[3993] Also Paul to the Galatians: "But when the fulness of the time was come, God sent His Son, born of a woman."[3994] Also in the Epistle of John: "Every spirit which confesses that Jesus Christ is come in the flesh is of God. But whosoever denies that He is come in the flesh is not of God, but is of the spirit of Antichrist."[3995]

[3992] Ps. ii. 7, 8.

[3993] Luke i. 41–43.

[3994] Gal. iv. 4.

[3995] 1 John iv. 2, 3.

9. That this should be the sign of His nativity, that He should be born of a virgin—man and God—a son of man and a Son of God.

In Isaiah: “And the Lord went on to speak to Ahaz, saying, Ask thee a sign from the Lord thy God, in the height above and in the depth below. And Ahaz said, I will not ask, and I will not tempt the Lord my God. And He said, Hear ye, therefore, O house of David: it is no trifling contest unto you with men, since God supplies the struggle. On this account God Himself will give you a sign. Behold, a virgin shall conceive, and shall bear a son, and ye shall call His name Emmanuel. Butter and honey shall He eat; before that He knows to prefer the evil, He shall exchange the good.”[3996] This seed God had foretold would proceed from the woman that should trample on the head of the devil. In Genesis: “Then God said unto the serpent, Because thou hast done this, cursed art thou from every kind of the beasts of the earth. Upon thy breast and thy belly shalt thou crawl, and earth shall be thy food all the days of thy life. And I will place enmity between thee and the woman and her seed. He shall regard thy head, and thou shalt watch his heel.”[3997]

[3996] Isa. vii. 10–15. The ordinary reading here is, “before He knows, to refuse the evil and to choose the good.” The reading in the text, however, is more authentic.

[3997] Gen. iii. 14, 15.

10. That Christ is both man and God, compounded of both natures, that He might be a Mediator between us and the Father.

In Jeremiah: “And He is man, and who shall know Him?”[3998] Also in Numbers: “A Star shall arise out of Jacob, and a man shall rise up from Israel.”[3999] Also in the same place: “A Man shall go forth out of his seed,[4000] and shall rule over many nations; and His kingdom shall be exalted as Gog,[4001] and His kingdom shall be increased; and God brought Him forth out of Egypt. His glory is as of the unicorn, and He shall eat the nations of His enemies, and shall take out the marrow of their fatnesses, and will pierce His enemy with His arrows. He couched and lay down as a lion, and as a lion’s whelp. Who shall raise Him up? Blessed are they who bless Thee, and cursed are they who curse Thee.”[4002] Also in Isaiah: “The Spirit of the Lord is upon me; on account whereof He hath anointed me: He hath sent me to tell good tidings to the poor; to heal the bruised in heart, to preach deliverance to the captives, and sight to the blind, to proclaim the acceptable year of the Lord, and the day of retribution.”[4003] Whence, in the Gospel according to Luke, Gabriel says to Mary: “And the angel, answering, said to her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Wherefore that holy thing which is born of thee shall be called the Son of God.”[4004] Also in the first Epistle of Paul to the Corinthians: “The first man is of the mud[4005] of the earth; the second man is from heaven. As was he from the soil, such are they also that are of the earth; and as is the heavenly, such also are the heavenly. As we have borne the image of him who is of the earth, let us also bear the image of Him who is from heaven.”[4006]

[3998] Jer. xvii. 9.

[3999] Num. xxiv. 17.

[4000] [Here the English (*q. v.*) gives the more literal reading, which the Septuagint treats as a proverb, unfolding its sense. “Water from the bucket” seems to have signified the same as our low proverb “a chip from the block,” hence = a Son from the Father. Num. xxiv. 7.]

[4001] The Oxford translator follows the English version, and reads, “over Agag.”

[4002] Num. xxiv. 7–9.

[4003] Isa. lxi. 1, 2.

[4004] Luke i. 35.

[4005] “Limo.”

[4006] 1 Cor. xv. 47–49.

11. That Christ was to be born of the seed of David, according to the flesh.

In the second of Kings: "And the word of the Lord came to Nathan, saying, Go and tell my servant David, Thus saith the Lord, Thou shalt not build me an house to dwell in; but it shall come to pass, when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee who shall come from thy loins, and I will establish His kingdom. He shall build me a house in my name, and I will set up His throne for ever; and I will be to Him a Father, and He shall be to me a Son; and His house shall obtain confidence, and His kingdom for ever in my sight."[4007] Also in Isaiah: "And a rod shall go forth of the root of Jesse, and a flower shall go up from his root; and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and of understanding, the spirit of counsel and might, the spirit of knowledge and piety; and the spirit of the fear of the Lord shall fill Him."[4008] Also in the cxxxist Psalm: "God hath sworn the truth unto David himself, and He has not repudiated it; of the fruit of thy belly will I set upon my throne."[4009] Also in the Gospel according to Luke: "And the angel said unto her, Fear not, Mary. For thou hast found favour before God. Behold, thou shalt conceive, and shalt bring forth a son, and shalt call His name Jesus. The same shall be great, and He shall be called the Son of the Highest; and the Lord God shall give Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."[4010] Also in the Apocalypse: "And I saw in the right hand of God, who sate on the throne, a book written within, and on the back sealed with seven seals; and I saw a strong angel proclaiming with a loud voice, Who is worthy to receive the book, and to open its seals? Nor was there any one either in heaven or upon the earth, or under the earth, who was able to open the book, nor even to look into it. And I wept much because nobody was found worthy to open the book, nor to look into it. And one of the elders said unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals."[4011]

[4007] 2 Sam. vii. 5, 12–16.

[4008] Isa. xi. 1–3.

[4009] Ps. cxxxii. 11.

[4010] Luke i. 30–33.

[4011] Rev. v. 1–5.

12. That Christ should be born in Bethlehem.

In Micah: “And thou, Bethlehem, house of Ephrata, art not little, that thou shouldst be appointed among the thousands of Judah. Out of thee shall He come forth to me, that He may be a prince in Israel, and His goings forth from the beginning from the days of old.”[4012] Also in the Gospel: “And when Jesus was born in Bethlehem of Judah, in the days of Herod the king, behold, Magi came from the east to Jerusalem, saying, Where is He that is born King of the Jews? For we have seen His star in the east, and we have come with gifts to worship Him.”[4013]

[4012] Mic. v. 2.

[4013] Matt. ii. 1, 2.

13. That Christ was to come in low estate in His first advent.

In Isaiah: “Lord, who hath believed our report, and to whom is the Arm of the Lord revealed? We have declared in His presence as children, as a root in a thirsty ground. There is no form nor glory in Him; and we saw Him, and He had no form nor beauty; but His form was without honour, and lacking beyond other men. He was a man set in a plague, and knowing how to bear weakness; because His face was turned away, He was dishonoured, and was not accounted of. He bears our sins, and grieves for us; and we thought that He was in grief, and in wounding, and in affliction; but He was wounded for our transgressions, and He was weakened[4014] for our sins. The discipline of our peace was upon Him, and with His bruise we are healed. We all like sheep have gone astray; man has gone out of his way. And God has delivered Him for our sins; and He, because He was afflicted, opened not His mouth.”[4015] Also in the same: “I am not rebellious, nor do I contradict. I gave my back to the stripes, and my cheeks to the palms of the hands. Moreover, I did not turn away my face from the foulness of spitting, and God was my helper.”[4016] Also in the same: “He shall not cry, nor will any one hear His voice in the streets. He shall not break a bruised reed, and a smoking flax He shall not extinguish; but He shall bring forth judgment in truth. He shall shine forth, and shall not be shaken, until He set judgment in the earth, and in His name shall the nations trust.”[4017] Also in the twenty-first Psalm: “But I am a worm, and no man; the accursed of man, and the casting away of the people. All they who saw me despised me, and spoke within their lips, and moved their head. He hoped in the Lord, let Him deliver him; let Him save him, since he will have Him.”[4018] Also in that place: “My strength is dried up like a potsherd, and my tongue is glued to my jaws.”[4019] Also in Zechariah: “And the Lord showed me Jesus, that great priest, standing before the face of the Angel of the Lord, and the devil was standing at his right hand to oppose him. And Jesus was clothed in filthy garments, and he stood before the face of the Angel Himself; and He answered and said to them who were standing before His face, saying, Take away his filthy garments from him. And he said to him, Behold, I have taken away thine iniquities. And put upon him a priestly garment,[4020] and set a fair mitre[4021] upon his head."[4022] Also Paul to the Philippians: "Who, being established in the form of God, thought it not robbery that He was equal with God, but emptied Himself, taking the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, even the death of the cross. Wherefore also God exalted Him, and gave Him a name which is above every name, that in the name[4023] of Jesus every knee should bow, of things in heaven, of things in earth, and of infernal things, and every tongue should confess that Jesus Christ is Lord in the glory of God the Father."[4024]

[4014] “Infirmatus;” Oxford transl. “bruised.”

[4015] Isa. liii. 1–7. [See p. 516, *supra*.]

[4016] Isa. l. 5–7.

[4017] Isa. xlii. 2–4.

[4018] Ps. xxii. 6–8.

[4019] Ps. xxii. 15.

[4020] "Poderem," "a long priestly robe reaching to the heels" (Migne's *Lexicon*). The Oxford translation gives the meaning "an alb," which also is given in Migne.

[4021] Cidarim, the head-dress for the Jewish high priest.

[4022] Zech. iii. 1, 3, 5.

[4023] "*In* nomine;" Oxford translator, "at the name," following the Eng. ver. But see the Greek, ἐν τῷ ὀνόματι.

[4024] Phil. ii. 6–11.

14. That He is the righteous One whom the Jews should put to death.

In the Wisdom of Solomon: "Let us lay hold of the righteous, because He is disagreeable to us, and is contrary to our works, and reproacheth us with our transgressions of the law.[4025] He professeth that He has the knowledge of God, and calls Himself the Son of God; He has become to us an exposure of our thoughts; He is grievous unto us even to look upon, because His life is unlike to others, and His ways are changed. We are esteemed by Him as frivolous, and He restraineth Himself from our ways, as if from uncleanness; and He extols the last end of the righteous, and boasts that He has God for His Father. Let us see, then, if His words are true, and let us try what will come to Him. Let us interrogate Him with reproach and torture, that we may know His reverence and prove His patience. Let us condemn Him with a most shameful death. These things they considered, and erred. For their maliciousness hath blinded them, and they knew not the sacraments of God."[4026] Also in Isaiah: "See ye how the righteous perisheth, and no man understandeth; and righteous men are taken away, and no man regardeth. For the righteous man is taken away from the face of unrighteousness, and his burial shall be in peace."[4027] Concerning this very thing it was before foretold in Exodus: "Thou shalt not slay the innocent and the righteous."[4028] Also in the Gospel: "Judas, led by penitence, said to the priests and elders, I have sinned, in that I have betrayed the innocent blood."[4029]

[4025] The Oxford translation here inserts from the Apocrypha, without authority even for its text, "and objecteth to us the transgressions of the law."

[4026] Wisd. ii. 12–22.

[4027] Isa. lvii. 1, 2. [Justin, vol. i. 203.]

[4028] Ex. xxiii. 7.

[4029] Matt. xxvii. 3, 4.

15. That Christ is called a sheep and a lamb who was to be slain, and concerning the sacrament (mystery) of the passion.

In Isaiah: “He was led as a sheep to the slaughter, and as a lamb before his shearer is dumb, so He opened not His mouth. In His humiliation His judgment was taken away: who shall relate His nativity? Because His life shall be taken away from the earth. By the transgressions of my people He was led to death; and I will give the wicked for His burial, and the rich themselves for His death; because He did no wickedness, nor deceits with His mouth. Wherefore He shall gain many, and shall divide the spoils of the strong; because His soul was delivered up to death, and He was counted among transgressors. And He bare the sins of many, and was delivered for their offences.”[4030] Also in Jeremiah: “Lord, give me knowledge, and I shall know it: then I saw their meditations. I was led like a lamb without malice to the slaughter; against me they devised a device, saying, Come, let us cast the tree into His bread,[4031] and let us erase His life from the earth, and His name shall no more be a remembrance.”[4032] Also in Exodus God said to Moses: “Let them take to themselves each man a sheep, through the houses of the tribes, a sheep without blemish, perfect, male, of a year old it shall be to you. Ye shall take it from the lambs and from the goats, and all the congregation of the synagogue of the children of Israel shall kill it in the evening; and they shall take of its blood, and shall place it upon the two posts,[4033] and upon the threshold in the houses, in the very houses in which they shall eat it. And they shall eat the flesh on the same night, 52 roasted with fire; and they shall eat unleavened bread with bitter herbs.[4034] Ye shall not eat of them raw nor dressed in water, but roasted with fire; the head with the feet and the inward parts. Ye shall leave nothing of them to the morning; and ye shall not break a bone of it. But what of it shall be left to the morning shall be burnt with fire. But thus ye shall eat it; your loins girt, and your sandals on your feet, and your staff in your hands; and ye shall eat it in haste: for it is the Lord’s passover.”[4035] Also in the Apocalypse: “And I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth throughout all the earth. And He came and took the book from the right hand of God, who sate on the throne. And when He had taken the book, the four living creatures and the four and twenty elders cast themselves before the Lamb, having every one of them harps and golden cups[4036] full of odours of supplications, which are the prayers of the saints; and they sang a new song, saying, Worthy art Thou, O Lord, to take the book, and to open its seals: for Thou wast slain, and hast redeemed us with Thy blood from every tribe, and tongue, and people, and nation; and Thou hast made us a kingdom unto our God, and hast made us priests, and they shall reign upon the earth."[4037] Also in the Gospel: "On the next day John saw Jesus coming to him, and saith, Behold the Lamb of God, and behold Him that taketh away the sins of the world!"[4038]

[4030] Isa. liii. 7–9, 12.

[4031] [Tertull., iii. p. 166. Note also “the *mystery* of the passion.”]

[4032] Jer. xi. 18, 19.

[4033] Migne’s reading differs considerably from this, and is as follows: “They shall take from the lambs and the goats of its blood, and shall place it upon the two posts,” etc.

[4034] Erasmus reads for “picridibus,” “lactucis agrestibus,” wild lettuces.

[4035] Ex. xii. 3–12.

[4036] "Pateras."

[4037] Rev. v. 6–10.

[4038] John i. 29.

16. That Christ also is called a Stone.

In Isaiah: “Thus saith the Lord, Behold, I place on the foundations of Sion a precious stone, elect, chief, a corner stone, honourable; and he who trusteth in Him shall not be confounded.”[4039] Also in the cxviiith Psalm: “The stone which the builders rejected, the same is become the head of the corner. This is done by the Lord, and it is wonderful in our eyes. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord, save therefore, O Lord, direct therefore. Blessed is He who cometh in the name of the Lord.”[4040] Also in Zechariah: “Behold, I bring forth my servant. The Orient is his name, because the stone which I have placed before the face of Jesus; upon that one stone are seven eyes.”[4041] Also in Deuteronomy: “And thou shalt write upon the stone all this law, very plainly.”[4042] Also in Jesus the son of Nave: “And he took a great stone, and placed it there before the Lord; and Jesus said unto the people, Behold, this stone shall be to you for a testimony, because it hath heard all the things which were spoken by the Lord, which He hath spoken to you to-day; and it shall be for a testimony to you in the last of the days, when ye shall have departed from your God.”[4043] Also in the Acts of the Apostles, Peter: “Ye princes of the people, and elders of Israel, hearken: Behold, we are this day interrogated by you about the good deed done to the impotent man, by means of which he is made whole. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye have crucified, whom God hath raised up from the dead, by Him he stands whole in your presence, but by none other. This is the stone which was despised by you builders, which has become the head of the corner. For there is no other name given to men under heaven in which we must be saved.”[4044] This is the stone in Genesis, which Jacob places at his head, because the head of the man is Christ; and as he slept he saw a ladder reaching to heaven, on which the Lord was placed, and angels were ascending and descending.[4045] And this stone he designating Christ consecrated and anointed with the sacrament of unction. This is the stone in Exodus upon which Moses sate on the top of a hill when Jesus the son of Nave fought against Amalek; and by the sacrament of the stone, and the stedfastness of his sitting, Amalek was overcome by Jesus, that is, the devil was overcome by Christ. This is the great stone in the first book of Kings, upon which was placed the ark of the covenant when the oxen brought it back in the cart, sent back and returned by the strangers. Also, this is the stone in the first book of Kings, with which David smote the forehead of Goliath and slew him; signifying that the devil and his servants are thereby thrown down—that part of the head, namely, being conquered[4046] which they have not had sealed. And by this seal we also are always safe and live. This is the stone which, when Israel had conquered the aliens, Samuel set up and called its name Ebenezer; that is, the stone that helpeth.

[4039] Isa. xxviii. 16. [See Tertull., “stumbling-stone,” vol. iii. p. 165.]

[4040] Ps. cxviii. 21–26.

[4041] Zech. iii. 8, 9.

[4042] Deut. xxvii. 8.

[4043] Josh. xxiv. 26, 27.

[4044] Acts iv. 8–12.

[4045] [The *anointing* of this stone gave it the name of *Messiah* in our author’s account; and this interpretation gives great dignity to Jacob’s dying reference to Him, Gen. xlix. 24.] The Oxford edition omits “and descending.”

[4046] The Oxford edition reads, “conquered, that is, in that part of the head.”

17. That afterwards this Stone should become a mountain, and should fill the whole earth.

In Daniel: “And behold a very great image; and the aspect of this image was fearful, and it stood erect before thee; whose head was of fine gold, its breast and arms were silver, its belly and thighs were of brass, and its feet were partly indeed of iron, and partly of clay, until that a stone was cut[4047] out of the mountain, without the hands of those that should cut it, and struck the image upon the feet of iron and clay, and brake them into small fragments. And the iron, and the clay, and the brass, and the silver, and the gold, was made altogether; and they became small as chaff, or dust in the threshing-floor in summer; and the wind blew them away, so that nothing remained of them. And the stone which struck the image became a great mountain, and filled the whole earth.”[4048]

[4047] [Hippolytus, p. 209, *supra*.]

[4048] Dan. ii. 31–35.

18. That in the last times the same mountain should be manifested, and upon it the Gentiles should come, and on it all the righteous should go up.

In Isaiah: “In the last times the mountain of the Lord shall be revealed, and the house of God upon the tops of the mountains; and it shall be exalted above the hills, and all nations shall come upon it, and many shall walk and say, Come, and let us go up into the mountain of the Lord, and into the house of the God of Jacob; and He will tell us His way, and we will walk in it. For from Sion shall proceed the law, and the word of the Lord from Jerusalem; and He shall judge among the nations, and shall rebuke much people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks, and they shall no more learn to fight.”[4049] Also in the twenty-third Psalm: “Who shall ascend into the hill of the Lord, or who shall stand in His holy place? He that is innocent in his hands, and of a clean heart; who hath not received his life in vanity, and hath not sworn craftily to his neighbour. He shall receive the blessing from the Lord, and mercy[4050] from the God that saveth him. This is the generation of those who seek Him, that seek the face of the God of Jacob.”[4051]

[4049] Isa. ii. 2–4.

[4050] “Misericordiam.”

[4051] Ps. xxiv. 3–6.

19. That Christ is the Bridegroom, having the Church as His bride, from which spiritual children were to be born.

In Joel: “Blow with the trumpet in Sion; sanctify a fast, and call a healing; assemble the people, sanctify the Church, gather the elders, collect the little ones that suck the breast; let the Bridegroom go forth of His chamber, and the bride out of her closet.”[4052] Also in Jeremiah: “And I will take away from the cities of Judah, and from the streets of Jerusalem, the voice of the joyous, and the voice of the glad; the voice of the bridegroom, and the voice of the bride.”[4053] Also in the eighteenth Psalm: “And he is as a bridegroom going forth from his chamber; he exulted as a giant to run his course. From the height of heaven is his going forth, and his circuit even to the end of it; and there is nothing which is hid from his heat.”[4054] Also in the Apocalypse: “Come, I will show thee the new bride, the Lamb’s wife. And he took me in the Spirit to a great mountain, and he showed me the holy city Jerusalem descending out of heaven from God, having the glory of God.”[4055] Also in the Gospel according to John: “Ye are my witnesses, that I said to them who were sent from Jerusalem to me, that I am not the Christ, but that I am sent before Him. For he who has the bride is the bridegroom; but the friend of the bridegroom is he who standeth and heareth him with joy, and rejoiceth because of the voice of the bridegroom.”[4056] The mystery of this matter was shown in Jesus the son of Nave, when he was bidden to put his shoes from off him, doubtless because he himself was not the bridegroom. For it was in the law, that whoever should refuse marriage should put off his shoe, but that he should be shod who was to be the bridegroom: “And it happened, when Jesus was in Jericho, he looked around with his eyes, and saw a man standing before his face, and holding a javelin[4057] in his hand, and said, Art thou for us or for our enemies? And he said, I am the leader of the host of the Lord; now draw near. And Jesus fell on his face to the earth, and said to him, Lord, what dost Thou command unto Thy servant. And the leader of the Lord’s host said, Loose thy shoe from thy feet, for the place whereon thou standest is holy ground.”[4058] Also, in Exodus, Moses is bidden to put off his shoe, because he, too, was not the bridegroom: “And there appeared unto him the angel of the Lord in a flame of fire out of a bush; and he saw that the bush burned with fire, but the bush was not consumed. And Moses said, I will pass over and see this great sight, why the bush is not consumed. But when He saw that he drew near to see, the Lord God called him from the bush, saying, Moses, Moses. And he said, What is it? And He said, Draw not nigh hither, unless thou hast loosed thy shoe from off thy feet; for the place on which thou standest is holy ground. And He said unto him, I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob."[4059] This was also made plain in the Gospel according to John: "And John answered them, I indeed baptize with water, but there standeth One in the midst of you whom ye know not: He it is of whom I said, The man that cometh after me is made before me, the latchet of whose shoe I am not worthy to unloose."[4060] Also according to Luke: "Let your loins be girt, and your lamps burning, and ye like to men that wait for their master when he shall come from the wedding, that when he cometh and knocketh, they may open unto him. Blessed are those servants whom their Lord, when He cometh, shall find watching."[4061] Also in the Apocalypse: "The Lord God omnipotent reigneth: let us be glad and rejoice, and let us give to Him the honour of glory; for the marriage of the Lamb is come, and His wife hath made herself ready."[4062]

[4052] Joel ii. 15, 16.

[4053] Jer. xvi. 9.

[4054] Ps. xix. 5, 6.

[4055] Rev. xxi. 9–11.

[4056] John iii. 28, 29.

[4057] Frameam.

[4058] Josh. v. 13–15.

[4059] Ex. iii. 2–6.

[4060] John i. 26, 27.

[4061] Luke xii. 35–37.

[4062] Rev. xix. 6, 7.

20. That the Jews would fasten Christ to the cross.

In Isaiah: “I have spread out my hands all day to a people disobedient and contradicting me, who walk in ways that are not good, but after their own sins.”[4063] Also in Jeremiah: “Come, let us cast the tree into His bread, and let us blot out His life from the earth.”[4064] Also in Deuteronomy: “And Thy life shall be hanging (in doubt) before Thine eyes; and Thou shalt fear day and night, and shalt not trust to Thy life.”[4065] Also in the twenty-first Psalm: “They tore my hands and my feet;[4066] they numbered all my bones. And they gazed upon me, and saw me, and divided my garments among them, and upon my vesture they cast a lot. But Thou, O Lord, remove not Thy help far from me; attend unto my help. Deliver my soul from the sword, and my only one from the paw[4067] of the dog. Save me from the mouth of the lion, and my lowliness from the horns of the unicorns. I will declare Thy name unto my brethren; in the midst of the Church I will praise Thee.”[4068] Also in the cxviiith Psalm: “Pierce my flesh with nails through fear of Thee.”[4069] Also in the cxlth Psalm: “The lifting up of my hands is an evening sacrifice.”[4070] Of which sacrifice Sophonias said: “Fear from the presence of the Lord God, since His day is near, because the Lord hath prepared His sacrifice, He hath sanctified His elect.”[4071] Also in Zechariah: “And they shall look upon me, whom they have pierced.”[4072] Also in the eighty-seventh Psalm: “I have called unto Thee, O Lord, the whole day; I have stretched out my hands unto Thee.”[4073] Also in Numbers: “Not as a man is God suspended, nor as the son of man does He suffer threats.”[4074] Whence in the Gospel the Lord says: “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in the Son may have life eternal.”[4075]

[4063] Isa. lxv. 2. [So Justin, vol. i. pp. 179 and 206. But compare Isa. xxv. 11, a remarkable simile.]

[4064] Jer. xi. 19.

[4065] Deut. xxviii. 66.

[4066] [This is one of the passages corrupted by the Jews since the crucifixion. See Pearson, *On the Creed*, p. 534. All his notes on “crucified” are most precious.]

[4067] “Manu.”

[4068] Ps. xxii. 16–22.

[4069] Ps. cxix. 120.

[4070] Ps. cxli. 2.

[4071] Zeph. i. 7.

[4072] Zech. xii. 10.

[4073] Ps. lxxxviii. 9.

[4074] Num. xxiii. 19.

[4075] John iii. 14, 15.

21. That in the passion and the sign of the cross is all virtue and power.

In Habakkuk: “His virtue covered the heavens, and the earth is full of His praise, and His splendour shall be as the light; there shall be horns in His hands. And there the virtue of His glory was established, and He founded His strong love. Before His face shall go the Word, and shall go forth unto the plains according to His steps.”[4076] In Isaiah also: “Behold, unto us a child is born, and to us a Son is given, upon whose shoulders shall be government; and His name shall be called the Messenger of a mighty thought.”[4077] By this sign of the cross also Amalek was conquered by Jesus through Moses. In Exodus Moses said to Jesus: “Choose thee out men, and go forth, and order yourselves with Amalek until the morrow. Behold, I will stand on the top of the hill, and the rod of God in mine hand. And it came to pass, when Moses lifted up his hands, Israel prevailed; but when Moses had let down his hands, Amalek waxed strong. But the hands of Moses were heavy; and they took a stone, and placed it under him, and he sat upon it and Aaron and Hur held up his hands, on the one side and on the other side; and the hands of Moses were made steady even to the setting of the sun. And Jesus routed Amalek and all his people. And the Lord said unto Moses, Write this, that it may be a memorial in a book, and tell it unto the ears of Jesus, that I may utterly destroy the memory of Amalek from under heaven.”[4078]

[4076] Hab. iii. 3–5.

[4077] Isa. ix. 6.

[4078] Ex. xvii. 9–14.

22. That in this sign of the Cross is salvation for all people who are marked on their foreheads.[4079]

In Ezekiel the Lord says: “Pass through the midst of Jerusalem, and thou shalt mark the sign upon the men’s foreheads, who groan and grieve for the iniquities which are done in the midst of them.”[4080] Also in the same place: “Go and smite, and do not spare your eyes. Have no pity on the old man, and the youth, and the virgin, and slay little children and women, that they may be utterly destroyed. But ye shall not touch any one upon whom the sign is written, and begin with my holy places themselves.”[4081] Also in Exodus God says to Moses: “And there shall be blood for a sign to you upon the houses wherein ye shall be; and I will look on the blood, and will protect you. And there shall not be in you the plague of wasting when I shall smite the land of Egypt.”[4082] Also in the Apocalypse: “And I saw[4083] a Lamb standing on Mount Sion, and with Him a hundred and forty and four thousand; and they had His name and the name of His Father written on their foreheads.”[4084] Also in the same place: “I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are they that do His commandments, that they may have power over the tree of life.”[4085]

[4079] [i.e., baptized; but probably after immersion this symbolic ceremony was already in use.]

[4080] Ezek. ix. 4.

[4081] Ezek. ix. 4–6.

[4082] Ex. xii. 13.

[4083] “And behold,” Oxford text.

[4084] Rev. xiv. 1.

[4085] Rev. xxii. 13, 14.

23. That at mid-day in His passion there should be darkness.

In Amos: "And it shall come to pass in that day, saith the Lord, the sun shall set at noonday, and the day of light shall be darkened; and I will turn your feast-days into grief, and all your songs into lamentation."[4086] Also in Jeremiah: "She is frightened that hath borne children, and her soul hath grown weary. Her sun hath gone down while as yet it was mid-day; she hath been confounded and accursed: I will give the rest of them to the sword in the sight of their enemies."[4087] Also in the Gospel: "Now from the sixth hour there was darkness over all the earth even to the ninth hour."[4088]

[4086] Amos viii. 9, 10. [Lardner, *Credib.*, vol. vii. pp. 107–124.]

[4087] Jer. xv. 9. [I admire Lardner's caution: possibly he carries it too far.]

[4088] Matt. xxvii. 45. [See vol. iii. p. 58.]

24. That He was not to be overcome of death, nor should remain in Hades.

In the twenty-ninth Psalm: “O Lord, Thou hast brought back my soul from hell.”[4089] Also in the fifteenth Psalm: “Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.”[4090] Also in the third Psalm: “I laid me down and slept, and rose up again, because the Lord helped me.”[4091] Also according to John: “No man taketh away my life from me; but I lay it down of myself. I have the power of laying it down, and I have the power of taking it again. For this commandment I have received from my Father.”[4092]

[4089] Ps. xxx. 3.

[4090] Ps. xvi. 10.

[4091] Ps. iii. 5.

[4092] John x. 18.

25. That He should rise again from the dead on the third day.

In Hosea: “After two days He will revive us; we shall rise again on the third day.”[4093] Also in Exodus: “And the Lord said unto Moses, Go down and testify to the people, and sanctify them to-day and to-morrow; and let them wash their garments, and let them be prepared against the day after to-morrow. For on the third day the Lord will come down on Mount Sinai.”[4094] Also in the Gospel: “A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas: for as Jonas was in the whale’s belly three days and three nights, so shall the Son of man be three days and three nights in the heart of the earth.”[4095]

[4093] Hos. vi. 2.

[4094] Ex. xix. 10, 11.

[4095] Matt. xii. 39, 40.

26. That after He had risen again He should receive from His Father all power, and His power should be everlasting.

In Daniel: “I saw in a vision by night, and behold as it were the Son of man, coming in the clouds of heaven, came even to the Ancient of days, and stood in His sight. And they who stood beside Him brought Him before Him: and to Him was given a royal power, and all the kings of the earth by their generation, and all glory obeying Him: and His power is eternal, which shall not be taken away, and His kingdom shall not be destroyed.”[4096] Also in Isaiah: “Now will I arise, saith the Lord; now will I be glorified, now will I be exalted, now ye shall see, now ye shall understand, now ye shall be confounded. Vain will be the strength of your spirit: the fire shall consume you.”[4097] Also in the cixth Psalm: “The Lord said unto my Lord, Sit Thou on my right hand, until I make Thine enemies the footstool of Thy feet. God will send the rod of Thy power out of Sion, and Thou shalt rule in the midst of Thine enemies.”[4098] Also in the Apocalypse: “And I turned and looked to see the voice which spake with me. And I saw seven golden candlesticks, and in the midst of the candlesticks one like unto the Son of man, clothed with a long garment,[4099] and He was girt about the paps with a golden girdle. And His head and His hairs were white as wool or snow, and His eyes as a flame of fire, and His feet like to fine brass from a furnace of fire, and His voice like the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword; and His face shone as the sun in his might. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, and said, Fear not; I am the first and the last, and He that liveth and was dead; and, lo, I am living for evermore[4100] and I have the keys of death and of hell.”[4101] Likewise in the Gospel, the Lord after His resurrection says to His disciples: “All power is given unto me in heaven and in earth. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.”[4102]

[4096] Dan. vii. 13, 14.

[4097] Isa. xxxiii. 10, 11.

[4098] Ps. cx. 1, 2.

[4099] “Podere.”

[4100] One codex reads here, “living in the assembly of the saints.”

[4101] Rev. i. 12–18.

[4102] Matt. xxviii. 18–20.

27. That it is impossible to attain to God the Father, except by His Son Jesus Christ.

In the Gospel: “I am the way, and the truth, and the life: no one cometh to the Father but by me.”[4103] Also in the same place: “I am the door: by me if any man shall enter in, he shall be saved.”[4104] Also in the same place: “Many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”[4105] Also in the same place: “He that believeth on the Son hath eternal life: he that is not obedient in word to the Son hath not life; but the wrath of God shall abide upon him.”[4106] Also Paul to the Ephesians: “And when He had come, He preached peace to you, to those which are afar off, and peace to those which are near, because through Him we both have access in one Spirit unto the Father.”[4107] Also to the Romans: “For all have sinned, and fail of the glory of God; but they are justified by His gift and grace, through the redemption which is in Christ Jesus.”[4108] Also in the Epistle of Peter the apostle: “Christ hath died once for our sins, the just for the unjust, that He might present us to God.”[4109] Also in the same place: “For in this also was it preached to them that are dead, that they might be raised again.”[4110] Also in the Epistle of John: “Whosoever denieth the Son, the same also hath not the Father. He that confesseth the Son, hath both the Son and the Father.”[4111]

[4103] John xiv. 6.

[4104] John x. 9.

[4105] Matt. xiii. 17.

[4106] John iii. 36.

[4107] Eph. ii. 17, 18.

[4108] Rom. iii. 23, 24.

[4109] 1 Pet. iii. 18.

[4110] 1 Pet. iv. 6.

[4111] 1 John ii. 23.

28. That Jesus Christ shall come as a Judge.

In Malachi: “Behold, the day of the Lord cometh, burning as an oven; and all the aliens and all the wicked shall be as stubble; and the day that cometh shall burn them up, saith the Lord.”[4112] Also in the forty-ninth (or fiftieth) Psalm: “God the Lord of gods hath spoken, and called the earth. From the rising of the sun even to the going down thereof, out of Sion is the beauty of His glory. God shall come manifestly, our God, and shall not keep silence. A fire shall burn before Him, and round about Him shall be a great storm. He hath called the heaven above, and the earth, that He may separate His people. Gather together His saints unto Him, those who arrange His covenant with sacrifices. And the heavens shall announce His righteousness, for God is the judge.”[4113] Also in Isaiah: “The Lord God of strength shall go forth, and shall break war in pieces: He shall stir up contest, and shall cry over His enemies with strength. I have been silent; shall I always be silent?”[4114] Also in the sixty-seventh Psalm: “Let God arise, and let His enemies be scattered: and let those who hate Him flee from His face. As smoke vanisheth, let them vanish: as wax melteth from the face of fire, thus let the sinners perish from the face of God. And let the righteous be glad and rejoice in the sight of God: and let them be glad with joyfulness. Sing unto God, sing praises unto His name: make a way to Him who goeth up into the west. God is His name. They shall be put to confusion from the face of Him who is the Father of the orphans, and the Judge of the widows. God is in His holy place: God, who maketh men to dwell with one mind in an house, bringing forth them that are bound with might, and equally those who provoke unto anger, who dwell in the sepulchres: God, when Thou wentest forth in the sight of Thy people, in passing into the desert.”[4115] Also in the eighty-first Psalm: “Arise, O God; judge the earth: for Thou wilt exterminate among all nations.”[4116] Also in the Gospel according to Matthew: “What have we to do with Thee, Thou Son of David? why art Thou come hither to punish us before the time?”[4117] 527 Likewise according to John: “The Father judgeth nothing, but hath given all judgment to the Son, that all may honour the Son as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent Him.”[4118] So too in the second Epistle of Paul to the Corinthians: “We must all appear before the judgment-seat of Christ, that every one may bear the things proper to his body, according to those things which he hath done, whether they be good or evil."[4119]

[4112] Mal. iv. 1.

[4113] Ps. l. 1–6.

[4114] Isa. xiii. 13, 14.

[4115] Ps. lxviii. 1–7.

[4116] Ps. lxxxii. 8.

[4117] Matt. viii. 29.

[4118] John v. 22, 23.

[4119] 2 Cor. v. 10.

29. That He will reign as a King for ever.

In Zechariah: “Tell ye the daughter of Zion, Behold, thy King cometh unto thee: just, and having salvation; meek, sitting upon an ass that hath not been tamed.”[4120] Also in Isaiah: “Who will declare to you that eternal place? He that walketh in righteousness, and holdeth back his hands from gifts; stopping his ears that he may not hear the judgment of blood; and closing his eyes, that he may not see unrighteousness: this man shall dwell in the lofty cavern of the strong rock; bread shall be given him, and his water shall be sure. Ye shall see the King with glory.”[4121] Likewise in Malachi: “I am a great King, saith the Lord, and my name is illustrious among the nations.”[4122] Also in the second Psalm: “But I am established as a King by Him upon His holy hill of Zion, announcing His empire.”[4123] Also in the twenty-first Psalm: “All the ends of the world shall be reminded, and shall turn to the Lord: and all the countries of the nations shall worship in Thy sight. For the kingdom is the Lord’s: and He shall rule over all nations.”[4124] Also in the twenty-third Psalm: “Lift up your gates, ye princes; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord strong in battle. Lift up your gates, O ye princes; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory.”[4125] Also in the forty-fourth Psalm: “My heart hath breathed forth a good discourse:[4126] I tell my works to the king: my tongue is the pen of a writer intelligently writing. Thou art lovely in beauty above the children of men: grace is shed forth on Thy lips, because God hath blessed Thee for ever. Be girt with Thy sword on Thy thigh, O most mighty. To Thy honour and to Thy beauty both attend, and direct Thyself, and reign, because of truth, and meekness, and righteousness.”[4127] Also in the fifth Psalm: “My King, and my God, because unto Thee will I pray. O Lord, in the morning Thou shalt hear my voice; in the morning I will stand before Thee, and will contemplate Thee.”[4128] Also in the ninety-sixth Psalm: “The Lord hath reigned; let the earth rejoice; let the many isles be glad.”[4129] Moreover, in the forty-fourth Psalm: “The queen stood at thy right hand in a golden garment; she is clothed in many colours. Hear, O daughter, and see, and incline thine ear, and forget thy people and thy father's house; for the King hath desired thy beauty, for He is thy Lord God."[4130] Also in the seventy-third Psalm: "But God is our King before the world; He hath wrought salvation in the midst of the earth."[4131] Also in the Gospel according to Matthew: "And when Jesus was born in Bethlehem of Judah in the days of Herod the king, behold, Magi from the east came to Jerusalem, saying, Where is He who is born King of the Jews? for we have seen His star in the east, and have come to worship Him."[4132] Also, according to John, Jesus said: "My kingdom is not of this world. If my kingdom were of this world, my servants would be in trouble, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate said, Art thou a king, then? Jesus answered, Thou sayest that I am a king. For this cause I was born, and for this cause I am come into the world, that I might bear testimony to the truth. Every one that is of the truth heareth my voice."[4133]

[4120] Zech. ix. 9.

[4121] Isa. xxxiii. 14–17.

[4122] Mal. i. 14.

[4123] Ps. ii. 6.

[4124] Ps. xxii. 27, 28.

[4125] Ps. xxiv. 7–10.

[4126] [i.e., rather “a good Word.” See p. 516, *supra*.]

[4127] Ps. xlv. 1–4.

[4128] Ps. v. 2, 3.

[4129] Ps. xcvii. 1.

[4130] Ps. xlv. 9–11.

[4131] Ps. lxxiv. 12.

[4132] Matt. ii. 1, 2.

[4133] John i. 36, 37.

30. That He Himself is both Judge and King.

In the seventy-first Psalm: “O God, give Thy judgment to the king, and Thy righteousness to the king’s son, to judge Thy people in righteousness.”[4134] Also in the Apocalypse: “And I saw the heaven opened, and behold a white horse; and He who sate upon him was called Faithful and True; and He judgeth justice and righteousness, and maketh war. And His eyes were, as it were, a flame of fire, and upon His head were many crowns; and He bare a name written that was known to none other than Himself: and He was clothed with a garment sprinkled with blood, and His name is called the Word of God. And the armies which are in heaven followed Him on white horses, clothed in linen white and clean. And out of His mouth went forth a sword with two edges, that with it He should smite the nations, which 528 He shall shepherd[4135] with a rod of iron; and He shall tread the winepress of the wrath of God Almighty. Also He has on His garment and on His thigh the name written, King of kings, and Lord of lords.”[4136] Likewise in the Gospel: “When the Son of man shall come in His glory, and all the angels with Him, then He shall sit in the throne of His glory; and all nations shall be gathered together before Him, and He shall separate them one from another, even as a shepherd separates the sheep from the goats; and He shall place the sheep at His right hand, but the goats at His left hand. Then shall the King say unto them who shall be at His right hand, Come, ye blessed of my Father, receive the kingdom which is prepared for you from the beginning of the world: for I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye received me: naked, and ye clothed me: sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer, and say unto Him, Lord, when saw we Thee hungry, and fed Thee? thirsty, and gave Thee to drink? And when saw we Thee a stranger, and received Thee? naked, and clothed Thee? And when saw we Thee sick, and in prison, and came unto Thee? And the King, answering, shall say unto them, Verily I say unto you, In as far as ye have done it to the least of these my brethren, ye have done it unto me. Then shall He say unto them who shall be on His left hand, Depart from me, ye cursed, into everlasting fire, which my Father hath prepared[4137] for the devil and his angels: for I have been hungry, and ye gave me not to eat: I have been thirsty, and ye gave me not to drink: I was a stranger, and ye received me not: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer and say, Lord, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and have not ministered unto Thee? And He shall answer unto them,

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[4134] Ps. lxxii. 1, 2.

[4135] The words “which He shall feed,” or“ shepherd,” are wanting in the Apocalypse; and they are not found in many authorities.

[4136] Rev. xix. 11–16.

[4137] [Said to be in the old *Itala*, as in some Greek mss. So Irenæus, vol. i. p. 524.]

Verily I say unto you, Inasmuch as ye have not done it to one of the least of these, ye have not done it unto me. And these shall go away into everlasting burning, but the righteous into life eternal."[4138]

[4138] Matt. xxv. 31–46.

Third Book.

Cyprian to his son Quirinus,[4139] greeting. Of your faith and devotion which you manifest to the Lord God, beloved son, you asked me to gather out for your instruction from the Holy Scriptures some heads bearing upon the religious teaching of our school;[4140] seeking for a succinct course of sacred reading, so that your mind, surrendered to God, might not be wearied with long or numerous volumes of books, but, instructed with a summary of heavenly precepts, might have a wholesome and large compendium for nourishing its memory. And because I owe you a plentiful and loving obedience, I have done what you wished. I have laboured for once, that you might not always labour.[4141] Therefore, as much as my small ability could embrace, I have collected certain precepts of the Lord, and divine teachings, which may be easy and useful to the readers, in that a few things digested into a short space are both quickly read through, and are frequently repeated. I bid you, beloved son, ever heartily farewell.

[4139] [Whom he had probably baptized. Elucidation XI.]

[4140] [Whom he had probably baptized. Elucidation XI.]

[4141] [May the American editor of these volumes venture to trust that he has in some degree lightened the labours of those who come after him: "laboravi semel ne tu semper laborares."]

Heads.[4142]

1. On the benefit of good works and mercy.

2. In works and alms, even if by smallness of power less be done, that the will itself is enough.

3. That charity and brotherly love must be religiously and stedfastly practised.

4. That we must boast in nothing, since nothing is our own.

5. That humility and quietness is to be maintained in all things.

6. That all good and righteous men suffer more, but ought to endure because they are proved.

7. That we must not grieve the Holy Spirit whom we have received.

8. That anger must be overcome, lest it constrain us to sin.

9. That brethren ought to sustain one another.

10. That we must trust in God only, and in Him we must glory.

11. That he who has attained to faith, having put off the former man, ought to regard only celestial and spiritual things, and to give no heed to the world which he has already renounced.

12. That we must not swear.

13. That we are not to curse.

14. That we must never murmur, but bless God concerning all things that happen.

15. That men are tried by God for this purpose, that they may be proved.

16. Of the benefit of martyrdom.

17. That what we suffer in this world is of less account than is the reward which is promised.

18. That nothing must be preferred to the love of God and of Christ.

19. That we must not obey our own will, but that of God.

20. That the foundation and strength of hope and faith is fear.

21. That we must not rashly judge of another.

22. That when we have received a wrong, we must remit and forgive it.

23. That evil is not to be returned for evil.

24. That it is impossible to attain to the Father but by Christ.

25. That unless a man have been baptized and born again, he cannot attain to the kingdom of God.

26. That it is of small account to be baptized and to receive the Eucharist, unless one profits by it both in deeds and works.

[4142] [Six-score precepts to be compared with the heathen maxims and morals with which they so generally conflict. See Elucidation XII.]

27. That even a baptized person loses the grace which he has attained, unless he keep innocency.

28. That remission cannot in the Church be granted unto him who has sinned against God.

29. That it was before predicted concerning the hatred of the Name.

30. That what any one has vowed to God, he must quickly pay.

31. That he who does not believe is judged already.

32. Of the benefit of virginity and of continency.

33. That the Father judgeth nothing, but the Son; and the Father is not honoured by him by whom the Son is not honoured.

34. That the believer ought not to live like the Gentiles.

35. That God is patient for this end, that we may repent of our sin and be reformed.

36. That a woman ought not to be adorned in a worldly manner.

37. That the believer ought not to be punished for other offences but for the name he bears only.

38. That the servant of God ought to be innocent, lest he fall into secular punishment.

39. That the example of living is given to us in Christ.

40. That we must not labour boastfully or noisily.

41. That we must not speak foolishly and offensively.

42. That faith is of advantage altogether, and that we can do as much as we believe.

43. That he who truly believes can immediately obtain.

44. That the believers who differ among themselves ought not to refer to a Gentile judge.

45. That hope is of future things, and therefore that faith concerning those things which are promised ought to be patient.

46. That a woman ought to be silent in the church.

47. That it arises from our fault and our desert that we suffer, and do not perceive God’s help in everything.

48. That we must not take usury.

49. That even our enemies are to be loved.

50. That the sacrament of the faith must not be profaned.

51. That no one should be uplifted in his doing.

52. That the liberty of believing or of not believing is placed in free choice.

53. That the secrets of God cannot be seen through, and therefore that our faith ought to be simple.

54. That none is without filth and without sin.

55. That we must not please men, but God.

56. That nothing that is done is hidden from God.

57. That the believer is amended and reserved.

58. That no one should be made sad by death, since in living is labour and peril, in dying peace and the certainty of resurrection.

59. Of the idols which the Gentiles think gods.

60. That too great lust of food is not to be desired.

61. That the lust of possessing, and money, are not to be desired.

62. That marriage is not to be contracted with Gentiles.

63. That the sin of fornication is grievous.

64. What are those carnal things which beget death, and what are the spiritual things which lead to life.

65. That all sins are put away in baptism.

66. That the discipline of God is to be observed in Church precepts.

67. That it was foretold that men would despise sound discipline.

68. That we must depart from him who lives irregularly and contrary to discipline.

69. That the kingdom of God is not in the wisdom of the world, nor in eloquence, but in the faith of the cross and in virtue of conversation.

70. That we must obey parents.

71. And that fathers ought not to be bitter against their children.

72. That servants, when they believe, ought the more to be obedient to their fleshly masters.

73. Likewise that masters ought to be more gentle.

74. That every widow that is approved ought to be honoured.

75. That every person ought to have care rather of his own people, and especially of believers.

76. That one who is older must not rashly be accused.

77. That the sinner is to be publicly reproved.

78. That we must not speak with heretics.

79. That innocency asks with confidence, and obtains.

80. That the devil has no power against man unless God have allowed it.

81. That wages be quickly paid to the hireling.

82. That divination must not be used.

83. That a tuft of hair[4143] is not to be worn on the head.

84. That the beard must not be plucked.

85. That we must rise when a bishop or a presbyter comes.

86. That a schism must not be made, even although he who withdraws should remain in one faith and in the same tradition.

[4143] "Cirrum in capite non habendum." "Cirrus" means "a tuft of hair," or a curl or lovelock. [But compare Clement, vol. ii. p. 286 (and the note, on the chrism), for the more probable meaning.]

87. That believers ought to be simple with prudence.

88. That a brother must not be deceived.

89. That the end of the world comes suddenly.

90. That a wife must not depart from her husband; or if she departs, she must remain unmarried.

91. That every one is tempted so much as he is able to bear.

92. That not everything is to be done which is lawful.

93. That it was foretold that heresies would arise.

94. That the Eucharist is to be received with fear and honour.

95. That we are to live with the good, but to avoid the evil.

96. That we must labour with deeds, not with words.

97. That we must hasten to faith and to attainment.[4144]

98. That the catechumen ought to sin no more.

99. That judgment will be in accordance with the terms, before the law, of equity; after Moses, of the law.

100. That the grace of God ought to be gratuitous.

101. That the Holy Spirit has often appeared in fire.

102. That all good men ought willingly to hear rebuke.

103. That we must abstain from much speaking.

104. That we must not lie.

105. That they are frequently to be corrected who do wrong in domestic service.

106. That when a wrong is received, patience is to be maintained, and that vengeance is to be left to God.

107. That we must not use detraction.

108. That we must not lay snares against our neighbour.

109. That the sick are to be visited.

110. That tale-bearers are accursed.

111. That the sacrifices of evil men are not acceptable.

112. That those are more severely judged who in this world have more power.

113. That widows and orphans ought to be protected.

114. That while one is in the flesh, he ought to make confession.

115. That flattery is pernicious.

116. That God is more loved by him who has had many sins forgiven in baptism.

117. That there is a strong conflict to be waged against the devil, and that therefore we ought to stand bravely, that we may be able to conquer.

118. Of Antichrist, that he will come as a man.

[4144] *Scil.* "of baptism," Oxford transl.

119. That the yoke of the law was heavy, which is cast off by us; and that the Lord’s yoke is light, which is taken up by us.

120. That we are to be urgent in prayers.

Testimonies.

1. Of the benefit of good works and mercy.

In Isaiah: “Cry aloud,” saith He, “and spare not; lift up thy voice like a trumpet; tell my people their sins, and the house of Jacob their wickednesses. They seek me from day to day, and desire to know my ways, as a people which did righteousness, and did not forsake the judgment of God. They ask of me now a righteous judgment, and desire to approach to God, saying, What! because we have fasted, and Thou hast not seen: we have humiliated our souls, and Thou hast not known. For in the days of fasting are found your own wills; for either ye torment those who are subjected to you, or ye fast for strifes and judgments, or ye strike your neighbours with fists. For what do you fast unto me, that to-day your voice should be heard in clamour? This fast I have not chosen, save that a man should humble his soul. And if thou shalt bend thy neck like a ring, and spread under thee sackcloth and ashes, neither thus shall it be called an acceptable fast. Not such a fast have I chosen, saith the Lord; but loose every knot of unrighteousness, let go the chokings of impotent engagements.[4145] Send away the harassed into rest, and scatter every unrighteous contract. Break thy bread to the hungry, and bring the houseless poor into thy dwelling. If thou seest the naked, clothe him; and despise not them of thy own seed in thy house. Then shall thy seasonable light break forth, and thy garments shall quickly arise; and righteousness shall go before thee: and the glory of God shall surround thee. Then thou shalt cry out, and God shall hear thee; while thou art yet speaking, He shall say, Here I am.”[4146] Concerning this same thing in Job: “I have preserved the needy from the hand of the mighty; and I have helped the orphan, to whom there was no helper. The mouth of the widow blessed me, since I was the eye of the blind; I was also the foot of the lame, and the father of the weak.”[4147] Of this same matter in Tobit: “And I said to Tobias, My son, go and bring whatever poor man thou shalt find out of our brethren, who still has God in mind with his whole heart. Bring him hither, and he shall eat my dinner together with me. Behold, I attend thee, my son, until thou come.”[4148] Also in the same place: “All the days of thy life, my son, keep God in mind, and transgress not His precepts. Do justice all the days of thy life, and do not walk in the way of unrighteousness; because if thou act truly, there will be respect of thy works. Give alms of thy substance, and turn not thy face from any poor man. So shall it come to pass that the face of God shall not be turned away from thee. Even as thou hast, my son, so do: if thou hast abundant substance, give the more alms therefrom; if thou hast little,

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[4145] “Impotentium commerciorum.”

[4146] Isa. lviii. 1–9.

[4147] Job xxix. 12, 13, 15, 16.

[4148] Tob. ii. 2.

communicate even of that little. And do not fear when thou givest alms: thou layest up for thyself a good reward against the day of need; because alms delivereth from death, and does not suffer to go into darkness. Alms is a good office for all who do it in the sight of the most high God."[4149] On this same subject in Solomon in Proverbs: "He that hath pity on the poor lendeth unto the Lord."[4150] Also in the same place: "He that giveth to the poor shall never want; but he who turns away his eye shall be in much penury."[4151] Also in the same place: "Sins are purged away by alms-giving and faith."[4152] Again, in the same place: "If thine enemy hunger, feed him; and if he thirst, give him to drink: for by doing this thou shalt scatter live coals upon his head."[4153] Again, in the same place: "As water extinguishes fire, so alms-giving extinguishes sin."[4154] In the same in Proverbs: "Say not, Go away, and return, to-morrow I will give; when you can do good immediately. For thou knowest not what may happen on the coming day."[4155] Also in the same place: "He who stoppeth his ears that he may not hear the weak, shall himself call upon God, and there shall be none to hear him."[4156] Also in the same place: "He who has his conversation without reproach in righteousness, leaves blessed children."[4157] In the same in Ecclesiasticus: "My son, if thou hast, do good by thyself, and present worthy offerings to God; remember that death delayeth not."[4158] Also in the same place: "Shut up alms in the heart of the poor, and this will entreat for thee from all evil."[4159] Concerning this thing in the thirty-sixth Psalm, that mercy is beneficial also to one's posterity: "I have been young, and I have also grown old; and I have not seen the righteous forsaken, nor his seed begging their bread. The whole day he is merciful, and lendeth; and his seed is in blessing."[4160] Of this same thing in the fortieth Psalm: "Blessed is he who considereth over the poor and needy: in the evil day God will deliver him."[4161] Also in the cxith Psalm: "He hath distributed, he hath given to the poor; his righteousness shall remain from generation to generation."[4162] Of this same thing in Hosea: "I desire mercy rather than sacrifice, and the knowledge of God more than whole burnt-offerings."[4163] Of this same thing also in the Gospel according to Matthew: "Blessed are they who hunger and thirst after righteousness: for they shall be satisfied."[4164] Also in the same place: "Blessed are the merciful: for they shall obtain mercy."[4165] Also in the same place: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not dig through and steal: for where your treasure is, there will your heart be also."[4166] Also in the same place: "The kingdom of heaven is like unto a merchantman seeking goodly pearls: and when he hath found a precious pearl, he went away and sold all that he had, and bought it."[4167] That even a small work is of advantage, also in the same place: "And whoever shall give to drink to one of the least of these a cup of cold water in the name of a disciple, verily I say unto you, His reward shall not perish."[4168] That alms are to be denied to none, also in the same place: "Give to every one that asketh thee; and from him who would wish to borrow, be not turned away."[4169] Also in the same place: "If thou wilt enter into life, keep 532 the commandments. He saith, Which? Jesus saith unto him, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not bear false witness, Honour thy father and mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto Him, All these things have I observed: what lack I yet? Jesus saith unto him, If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."[4170] Also in the same place: "When the Son of man shall come in His majesty, and all the angels with Him, then He shall sit on the throne of His glory: and all nations shall be gathered together before Him; and He shall separate them one from another, even as a shepherd separates the sheep from the goats: and He shall place the sheep on the right hand, but the goats on the left hand. Then shall the King say unto them that are on His right hand, Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world. For I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, and say, Lord, when saw we Thee[4171] a stranger, and took Thee in: naked, and clothed Thee? And when saw we Thee sick, and in prison, and came to Thee? And the King, answering, shall say unto them, Verily I say unto you, Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me. Then shall He say unto them who are on His left hand, Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the devil and his angels: for I was hungry, and ye gave me not to eat: I was thirsty, and ye gave me not to drink: I was a stranger, and ye took me not in: I was naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer, and say, Lord, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? And He shall answer them, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto me. And these shall go away into everlasting burning: but the righteous into life eternal."[4172] Concerning this same matter in the Gospel according to Luke: "Sell your possessions, and give alms."[4173] Also in the same place: "He who made that which is within, made that which is without also. But give alms, and, behold, all things are pure unto you."[4174] Also in the same place: "Behold, the half of my substance I give to the poor; and if I have defrauded any one of anything, I restore him fourfold. And Jesus said unto him, that salvation has this day been wrought for this house, since he also is a son of Abraham."[4175] Of this same thing also in the second Epistle to the Corinthians: "Let your abundance supply their want, that their abundance also may be the supplement of your want, that there may be equality: as it is written, He who had much had not excess; and he who had little had no lack."[4176] Also in the same place: "He who soweth sparingly shall reap also sparingly; and he who soweth in blessing shall reap also of blessing. But let every one do as he has proposed in his heart: not as if sorrowfully, or of necessity: for God loveth a cheerful giver."[4177] Also in the same place: "As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever."[4178] Likewise in the same place: "Now he who ministereth seed to the sower, shall both supply bread to be eaten, and shall multiply your seed, and shall increase the growth of the fruits of your righteousness: that in all things ye may be made rich."[4179] Also in the same place: "The administration of this service has not only supplied that which is lacking to the saints, but has abounded by much giving of thanks unto God."[4180] Of this same matter in the Epistle of John: "Whoso hath this world's substance, and seeth his brother desiring, and shutteth up his bowels from him, how dwelleth the love of God in him?"[4181] Of this same thing in the Gospel according to Luke: "When thou makest a dinner or a supper, call not thy friends, nor brethren, nor neighbours, nor the rich; lest haply they also invite thee again, and a recompense be made thee. But when thou makest a banquet, call the poor, the weak, the blind, and lame: and thou shalt be blessed; because they have not the means of rewarding thee: but thou shalt be recompensed in the resurrection of the just."[4182]

[4149] Tob. iv. 5–11.

[4150] Prov. xix. 17.

[4151] Prov. xxviii. 27.

[4152] Prov. xvi. 6.

[4153] Prov. xxv. 21.

[4154] Ecclus. iii. 30.

[4155] Prov. iii. 28.

[4156] Prov. xxi. 13.

[4157] Prov. xx. 7.

[4158] Ecclus. xiv. 11.

[4159] Ecclus. xxix. 12.

[4160] Ps. xxxvii. 25, 26.

[4161] Ps. xli. 1.

[4162] Ps. cxii. 9.

[4163] Hos. vi. 6.

[4164] Matt. v. 6.

[4165] Matt. v. 7.

[4166] Matt. vi. 20, 21.

[4167] Matt. xiii. 45, 46.

[4168] Matt. x. 42.

[4169] Matt. v. 42.

[4170] Matt. xix. 17–21.

[4171] The Oxford edition inserts here, "an hungered, and fed Thee: thirsty, and gave Thee drink? when saw we Thee—"

[4172] Matt. xxv. 31–46.

[4173] Luke xii. 33.

[4174] Luke xi. 40, 41.

[4175] Luke xix. 8, 9.

[4176] 2 Cor. viii. 14, 15.

[4177] 2 Cor. ix. 6, 7.

[4178] 2 Cor. ix. 9.

[4179] 2 Cor. ix. 10, 11.

[4180] 2 Cor. ix. 12.

[4181] 1 John iii. 17.

[4182] Luke xiv. 12–14.

2. In works and alms, even if by smallness of power less be done, that the will itself is sufficient.

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In the second Epistle of Paul to the Corinthians: “If there be a ready will, it is acceptable according to what a man hath, not according to that which he hath not; nor let there be to others a mitigation, but to you a burdening.[4183]

[4183] 2 Cor. viii. 12, 13.

3. That charity and brotherly affection are to be religiously and stedfastly practised.

In Malachi: "Hath not one God created us? Is there not one Father of us all? Why have ye certainly deserted every one his brother?"[4184] Of this same thing according to John: "Peace I leave with you, my peace I give unto you."[4185] Also in the same place: "This is my commandment, That ye love one another, even as I have loved you. Greater love than this has no man, than that one should lay down his life for his friends."[4186] Also in the same place: "Blessed are the peacemakers, for they shall be called the sons of God."[4187] Also in the same place: "Verily I say unto you, That if two of you shall agree on earth concerning everything, whatever you shall ask it shall be given you from my Father which is in heaven. For wherever two or three are gathered together in my name, I am with them."[4188] Of this same thing in the first Epistle to the Corinthians: "And I indeed, brethren, could not speak unto you as to spiritual, but as to carnal, as to babes in Christ. I have given you milk for drink, not meat: for while ye were yet little ye were not able to bear it, neither now are ye able. For ye are still carnal: for where there are in you emulation, and strife, and dissensions, are ye not carnal, and walk after man?"[4189] Likewise in the same place: "And if I should have all faith, so that I can remove mountains, but have not charity, I am nothing. And if I should distribute all my goods for food, and if I should deliver up my body to be burned, but have not charity, I avail nothing. Charity is great-souled; charity is kind; charity envieth not; charity dealeth not falsely; is not puffed up; is not irritated; thinketh not evil; rejoiceth not in injustice, but rejoiceth in the truth. It loveth all things, believeth all things, hopeth all things, beareth all things. Charity shall never fail."[4190] Of this same thing to the Galatians: "Thou shalt love thy neighbour as thyself. But if ye bite and accuse one another, see that ye be not consumed one of another."[4191] Of this same thing in the Epistle of John: "In this appear the children of God and the children of the devil. Whosoever is not righteous is not of God, and he who loveth not his brother. For he who hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."[4192] Also in the same place: "If any one shall say that he loves God, and hates his brother, he is a liar: for he who loveth not his brother whom he seeth, how can he love God whom he seeth not?"[4193] Of this same thing in the Acts of the Apostles: "But the multitude of them that had believed acted with one soul and mind: nor was there among them any distinction, neither did they esteem as their own anything of the possessions that they had; but all things were common to them."[4194] Of this same thing in the Gospel according to Matthew: If thou wouldest offer thy gift at the altar, and there rememberest that thy brother hath ought against thee; leave thou thy gift before the altar, and go; first be reconciled to thy brother, and then come and offer thy gift at the altar."[4195] Also in the Epistle of John: "God is love and he that dwelleth in love dwelleth in God, and God in him."[4196] Also in the same place: "He who saith he is in the light, and hateth his brother, is a liar, and walketh in darkness even until now."[4197]

[4184] Mal. ii. 10.

[4185] John xiv. 27.

[4186] John xv. 12, 13.

[4187] Matt. v. 9.

[4188] Matt. xviii. 19, 20.

[4189] 1 Cor. iii. 1–3.

[4190] 1 Cor. xiii. 2–8.

[4191] Gal. v. 14, 15.

[4192] 1 John iii. 10, 15.

[4193] 1 John iv. 20.

[4194] Acts iv. 32.

[4195] Matt. v. 23, 24. [I think this harmonizes with Heb. xiii. 10.]

[4196] 1 John iv. 16.

[4197] 1 John ii. 9.

4. That we must boast in nothing, since nothing is our own.

In the Gospel according to John: “No one can receive anything, except it were given him from heaven.”[4198] Also in the first Epistle of Paul to the Corinthians: “For what hast thou that thou hast not received? But if thou hast received it, why boastest thou, as if thou hadst not received it?”[4199] Also in the first of Kings: “Boast not, neither speak lofty things, and let not great speeches proceed out of your mouth, for the Lord is a God of knowledge.”[4200] Also in the same place: “The bow of the mighty men has been made weak, and the weak are girt about with strength.”[4201] Of this same thing in the Maccabees: “It is just to be subjected to God, and that a mortal should not think things equal to God.”[4202] Also in the same place: “And fear not the words of a man that is a sinner, because his glory shall be filth and worms. Today he shall be lifted up, and to-morrow he shall not be found; because he is turned into his earth, and his thought has perished.”[4203]

[4198] John iii. 27.

[4199] 1 Cor. iv. 7.

[4200] 1 Sam. ii. 3, 4.

[4201] 1 Sam. ii. 3, 4.

[4202] 2 Macc. ix. 12.

[4203] 1 Macc. ii. 62, 63.

5. That humility and quietness are to be maintained in all things.

534 In Isaiah: “Thus saith the Lord God, The heaven is my throne, and the earth is the stool of my feet. What seat will ye build for me, or what is the place for my rest? For all those things hath my hand made, and all those things are mine. And upon whom else will I look, except upon the lowly and quiet man, and him that trembleth at my words?”[4204] On this same thing in the Gospel according to Matthew: “Blessed are the meek, for they shall inherit the earth.”[4205] Of this same thing, too, according to Luke: “He that shall be least among you all, the same shall be great.”[4206] Also in the same place: “Whosoever exalteth himself shall be made low, and whosoever abaseth himself shall be exalted.”[4207] Of this same thing to the Romans: “Be not high-minded, but fear; for if God spared not the natural branches, (take heed) lest He also spare not thee.”[4208] Of this same thing in the thirty-third Psalm: “And He shall save the lowly in spirit.”[4209] Also to the Romans: “Render to all what is due: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour; owe no man anything, except to love another.”[4210] Also in the Gospel according to Matthew: “They love the first place of reclining at feasts, and the chief seat in the synagogues, and salutations in the market, and to be called of men Rabbi. But call not ye Rabbi, for One is your Master.”[4211] Also in the Gospel according to John: “The servant is not greater than his lord, nor the apostle greater than He that sent himself. If ye know these things, blessed shall ye be if ye shall do them.”[4212] Also in the eighty-first Psalm: “Do justice to the poor and lowly.”[4213]

[4204] Isa. lxvi. 1, 2.

[4205] Matt. v. 5.

[4206] Luke ix. 48.

[4207] Luke xiv. 11.

[4208] Rom. xi. 20, 21.

[4209] Ps. xxxiv. 18.

[4210] Rom. xiii. 7, 8.

[4211] Matt. xxiii. 6–8.

[4212] John xiii. 16, 17.

[4213] Ps. lxxxii. 3.

6. That all good and righteous men suffer more, but ought to endure because they are proved.

In Solomon: “The furnace proveth the vessels of the potter, and the trial of tribulation righteous men.”[4214] Also in the fiftieth Psalm: “The sacrifice to God is a contrite spirit; a contrite and humbled heart God will not despise.”[4215] Also in the thirty-third Psalm: “God is nearest to them that are contrite in heart, and He will save the lowly in spirit.”[4216] Also in the same place: “Many are the afflictions of the righteous, but out of them all the Lord will deliver them.”[4217] Of this same matter in Job: “Naked came I out of my mother’s womb, naked also shall I go under the earth: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so it is done; blessed be the name of the Lord. In all these things which happened to him Job sinned in nothing with his lips in the sight of the Lord.”[4218] Concerning this same thing in the Gospel according to Matthew: “Blessed are they that mourn, for they shall be comforted.”[4219] Also according to John: “These things have I spoken unto you, that in me ye may have peace. But in the world ye shall have affliction; but have confidence, for I have overcome the world.”[4220] Concerning this same thing in the second Epistle to the Corinthians: “There was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted. For which thing I thrice besought the Lord, that it should depart from me. And He said unto me, My grace is sufficient for thee; for strength is perfected in weakness.”[4221] Concerning this same thing to the Romans: “We glory in hope of the glory of God. And not only so, but we also glory in afflictions: knowing that affliction worketh patience; and patience, experience; and experience, hope: and hope does not confound; because the love of God is infused in our hearts by the Holy Spirit, which is given unto us.”[4222] On this same subject, according to Matthew: “How broad and spacious is the way which leadeth unto death, and many there are who go in thereby: how straight and narrow is the way that leadeth to life, and few there are that find it!”[4223] Of this same thing in Tobias: “Where are thy righteousnesses? behold what thou sufferest.”[4224] Also in the Wisdom of

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[4214] Ecclus. xxvii. 5.

[4215] Ps. li. 17.

[4216] Ps. xxxiv. 18.

[4217] Ps. xxxiv. 19.

[4218] Job i. 21, 22.

[4219] Matt. v. 4.

[4220] John xvi. 33.

[4221] 2 Cor. xii. 7–9.

[4222] Rom. v. 2–5.

[4223] Matt. vii. 13, 14.

[4224] Tob. ii. 14.

Solomon: “In the places of the wicked the righteous groan; but at their ruin the righteous will abound.”[4225]

[4225] Prov. xxviii. 28.

7. That we must not grieve the Holy Spirit, whom we have received.

Paul the apostle to the Ephesians: "Grieve not the Holy Spirit of God, in which ye were sealed in the day of redemption. Let all bitterness, and wrath, and indignation, and clamour, and blasphemy, be taken away from you."[4226]

[4226] Eph. iv. 30, 31. [For the *sealing*, see Acts xix. 6, Heb. vi. 2.]

8. That anger must be overcome, lest it constrain us to sin.

In Solomon in the Proverbs: “Better is a patient man than a strong man; for he who restrains his anger is better than he who taketh a city.”[4227] Also in the same place: “The imprudent man declareth his anger on the same day, but the crafty man hideth away his dishonour.”[4228] Of this same thing to the Ephesians: “Be ye angry, and sin not. Let not the sun set upon your wrath.”[4229] Also in the Gospel according to Matthew: “Ye have heard that it was said by the ancients, Thou shalt not kill; and whoever shall kill shall be guilty of the judgment. But I say unto you, That every one who is angry with his brother without cause shall be guilty of the judgment.”[4230]

[4227] Prov. xvi. 32.

[4228] Prov. xii. 16.

[4229] Eph. iv. 16.

[4230] Matt. v. 21, 22.

9. That brethren ought to support one another.

To the Galatians: “Each one having others in consideration, lest ye also should be tempted. Bear ye one another’s burdens, and so ye shall fulfil the law of Christ.”[4231]

[4231] Gal. vi. 1, 2.

10. That we must trust in God only, and in Him we must glory.

In Jeremiah: “Let not the wise man glory in his wisdom, neither let the strong man glory in his strength, nor let the rich man glory in his riches; but let him that glorieth glory in this, that he understands and knows that I am the Lord, who do mercy, and judgment, and righteousness upon the earth, because in them is my pleasure, saith the Lord.”[4232] Of the same thing in the fifty-fourth Psalm: “In the Lord have I hoped; I will not fear what man can do unto me.”[4233] Also in the same place: “To none but God alone is my soul subjected.”[4234] Also in the cxviith Psalm: “I will not fear what man can do unto me; the Lord is my helper.”[4235] Also in the same place: “It is good to trust in the Lord rather than to trust in man; it is good to hope in the Lord rather than to hope in princes.”[4236] Of this same thing in Daniel: “But Shadrach, Meshach, and Abednego answered and said to king Nebuchadnezzar, O king, there is no need to answer thee concerning this word. For God, whom we serve, is able to deliver us from the furnace of burning fire; and He will deliver us from thine hand, O king. And if not, be it known unto thee that we serve not thy gods, and we adore not the golden image which thou hast set up.”[4237] Likewise in Jeremiah: “Cursed is the man who hath hope in man; and blessed is the man who trusts in the Lord, and his hope shall be in God.”[4238] Concerning this same thing in Deuteronomy: “Thou shalt worship the Lord thy God, and Him only shalt thou serve.”[4239] Of this same thing to the Romans: “And they worshipped and served the creature, forsaking the Creator. Wherefore also God gave them up to ignominious passions.”[4240] Of this thing also in John: “Greater is He who is in you than he who is in this world.”[4241]

[4232] Jer. ix. 23, 24.

[4233] Ps. lvi. 11.

[4234] Ps. lxii. 1.

[4235] Ps. cxviii. 6.

[4236] Ps. cxviii. 8.

[4237] Dan. iii. 16–18.

[4238] Jer. xvii. 5–7.

[4239] Deut. vi. 13.

[4240] Rom. i. 25, 26.

[4241] 1 John iv. 4.

11. That he who has attained to trust, having put off the former man, ought to regard only celestial and spiritual things, and to give no heed to the world which he has already renounced.

In Isaiah: “Seek ye the Lord; and when ye have found Him, call upon Him. But when He hath come near unto you, let the wicked forsake his ways, and the unrighteous man his thoughts: and let him be turned unto the Lord, and he shall obtain mercy, because He will plentifully pardon your sins.”[4242] Of this same thing in Solomon: “I have seen all the works which are done under the sun; and, lo, all are vanity.”[4243] Of this same thing in Exodus: “But thus shall ye eat it; your loins girt, and your shoes on your feet, and your staves in your hands: and ye shall eat it in haste, for it is the Lord’s passover.”[4244] Of this same thing in the Gospel according to Matthew: “Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? for these things the nations seek after. But your Father knoweth that ye have need of all these things. Seek first the kingdom of God, and His righteousness; and all these things shall be added unto you.”[4245] Likewise in the same place: “Think not for the morrow, for the morrow shall take thought for itself. Sufficient unto the day is its own evil.”[4246] Likewise in the same place: “No one looking back, and putting his hands to the plough, is fit for the kingdom of God.”[4247] Also in the same place: “Behold the fowls of the heaven: for they sow not, nor reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of more value than they?”[4248] Concerning this same thing, according to Luke: “Let your loins be girded, and your lamps burning; and ye like unto men that wait for their lord, when he cometh from the wedding; that, when he cometh and knocketh, they may open to him. Blessed are those servants, 53 whom their lord, when he cometh, shall find watching.”[4249] Of this same thing in Matthew: “The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where He may lay His head.”[4250] Also in the same place: “Whoso forsaketh not all that he hath, cannot be my disciple.”[4251] Of this same thing in the first to the Corinthians: “Ye are not your own, for ye are bought with a great price. Glorify and bear God in your body."[4252] Also in the same place: "The time is limited. It remaineth, therefore, that both they who have wives be as though they have them not, and they who lament as they that lament not, and they that rejoice as they that rejoice not, and they who buy as they that buy not, and they who possess as they who possess not, and they who use this world as they that use it not; for the fashion of this world passeth away."[4253] Also in the same place: "The first man is of the clay of the earth, the second man from heaven. As he is of the clay, such also are they who are of the clay; and as is the heavenly, such also are the heavenly. Even as we have borne the image of him who is of the clay, let us bear His image also who is from heaven."[4254] Of this same matter to the Philippians: "All seek their own, and not those things which are Christ's; whose end is destruction, whose god is their belly, and their glory is to their confusion, who mind earthly things. For our conversation is in heaven, whence also we expect the Saviour, our Lord Jesus Christ, who shall transform the body of our humiliation conformed to the body of His glory."[4255] Of this very matter to Galatians: "But be it far from me to boast, except in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."[4256] Concerning this same thing to Timothy: "No man that warreth for God bindeth himself with worldly annoyances, that he may please Him to whom he hath approved himself. But and if a man should contend, he will not be crowned unless he fight lawfully."[4257] Of this same thing to the Colossians: "If ye be dead with Christ from the elements of the world, why still, as if living in the world, do ye follow vain things?"[4258] Also concerning this same thing: "If ye have risen together with Christ, seek those things which are above, where Christ is sitting on the right hand of God. Give heed to the things that are above, not to those things which are on the earth; for ye are dead, and your life is hidden with Christ in God. But when Christ your life shall appear, then shall ye also appear with Him in glory."[4259] Of this same thing to the Ephesians: Put off the old man of the former conversation, who is corrupted, according to the lusts of deceit. But be ye renewed in the spirit of your mind, and put on the new man, him who according to God is ordained in righteousness, and holiness, and truth."[4260] Of this same thing in the Epistle of Peter:

[4242] Isa. lv. 6, 7.

[4243] Eccles. i. 14.

[4244] Ex. xii. 11.

[4245] Matt. vi. 31–33.

[4246] Matt. vi. 34.

[4247] Luke ix. 62.

[4248] Matt. vi. 26.

[4249] Luke xii. 35–37.

[4250] Matt. viii. 20.

[4251] Luke xiv. 33.

[4252] 1 Cor. vi. 19, 20.

[4253] 1 Cor. vii. 29–31.

[4254] 1 Cor. xv. 47–49.

[4255] Phil. ii. 21; iii. 19–21.

[4256] Gal. vi. 14.

[4257] 2 Tim. ii. 4, 5.

[4258] Col. ii. 20.

[4259] Col. iii. 1–4.

[4260] Eph. iv. 22–24.

“As strangers and pilgrims, abstain from fleshly lusts, which war against the soul; but having a good conversation among the Gentiles, that while they detract from you as if from evildoers, yet, beholding your good works, they may magnify God.”[4261] Of this same thing in the Epistle of John: “He who saith he abideth in Christ, ought himself also to walk even as He walked.”[4262] Also in the same place: “Love not the world, neither the things that are in the world. If any man loveth the world, the love of the Father is not in him. Because everything which is in the world is lust of the flesh, and lust of the eyes, and the ambition of this world, which is not of the Father, but of the lust of this world. And the world shall pass away with its lust. But he that doeth the will of God abideth for ever, even as God abideth for ever.”[4263] Also in the first Epistle of Paul to the Corinthians: “Purge out the old leaven, that ye may be a new dough, as ye are unleavened. For also Christ our passover is sacrificed. Therefore let us celebrate the feast, not in the old leaven, nor in the leaven of malice and wickedness, but in the unleavened bread of sincerity and truth.”[4264]

[4261] 2 Pet. ii. 11, 12.

[4262] 1 John ii. 6.

[4263] 1 John ii. 15–17.

[4264] 1 Cor. v. 7, 8.

12. That we must not swear.

In Solomon: “A man that sweareth much shall be filled with iniquity, and the plague shall not depart from his house; and if he swear vainly, he shall not be justified.”[4265] Of this same matter, according to Matthew: “(Again, ye have heard that it was said to them of old, Thou shalt not swear falsely, but shalt perform unto the Lord thine oaths.) I say unto you, Swear not at all: (neither by heaven, because it is God’s throne; nor by the earth, because it is His footstool; nor by Jerusalem, because it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black.) But let your discourse be, Yea, yea; Nay, nay: (for whatever is fuller than these is of evil.”)[4266] Of this same 53
thing in Exodus: “Thou shalt not take the name of the Lord thy God in vain.”[4267]

[4265] Ecclus. xxiii. 11. From some ancient text the Oxford edition adds here, “Et si frustra juraverit dupliciter punietur”—“and if he swear with no purpose, he shall be punished doubly.”

[4266] Matt. v. 34–37. All these passages are wanting in the Oxford text; [also in ed. Paris, 1574].

[4267] Ex. xx. 7. [Compare old Paris ed. on this section.]

13. That we must not curse.

In Exodus: “Thou shalt not curse nor speak ill of the ruler of thy people.”[4268] Also in the thirty-third Psalm: “Who is the man who desires life, and loveth to see good days? Restrain thy tongue from evil, and thy lips that they speak no guile.”[4269] Of this same thing in Leviticus: “And the Lord spoke to Moses, saying, Bring forth him who hath cursed abroad outside the camp; and all who heard him shall place their hands upon his head, and all the assembly of the children of Israel shall stone him.”[4270] Of this same thing in Paul’s Epistle to the Ephesians: “Let no evil discourse proceed out of your mouth, but that which is good for the edification of faith, that it may give grace to the hearers.”[4271] Of this same thing to the Romans: “Blessing, and not cursing.”[4272] Of this same thing in the Gospel according to Matthew: “He who shall say to his brother, Thou fool! shall be liable to the Gehenna of fire.”[4273] Of this same matter, according to the same Matthew: “But I say unto you, That every idle word which men shall speak, they shall give account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”[4274]

[4268] Ex. xxii. 28.

[4269] Ps. xxxiv. 12, 13.

[4270] Lev. xxiv. 13, 14.

[4271] Eph. iv. 29.

[4272] Rom. xii. 14.

[4273] Matt. v. 22.

[4274] Matt. xii. 36, 37.

14. That we must never murmur, but bless God concerning all things that happen.

In Job: “Say some word against the Lord, and die. But he, looking upon her, said, Thou speakest as one of the foolish women. If we have received good things from the Lord’s hand, why shall we not endure evil things? In all these things which happened unto him, Job sinned not with his lips in the sight of the Lord.”[4275] Also in the same place: “Hast thou regarded my servant Job? for there is none like unto him in the earth: a man without complaint: a true worshipper of God, restraining himself from all evil.”[4276] Of the same thing in the thirty-third Psalm: “I will bless the Lord at all times: His praise shall ever be in my mouth.”[4277] Of this same thing in Numbers: “Let their murmuring cease from me, and they shall not die.”[4278] Of this same thing in the Acts of the Apostles: “But about the middle of the night Paul and Silas prayed and gave thanks to God, and the prisoners heard them.”[4279] Also in the Epistle of Paul to the Philippians: “But doing all things for love, without murmurings and revilings,[4280] that ye may be without complaint, and spotless sons of God.”[4281]

[4275] Job ii. 9, 10.

[4276] Job i. 8.

[4277] Ps. xxxiv. 1.

[4278] Num. xvii. 10.

[4279] Acts xvi. 25.

[4280] Reputationibus; possibly “complainings.”

[4281] Phil. ii. 14, 15.

15. That men are tried by God for this purpose, that they may be proved.

In Genesis: “And God, tempted Abraham, and said to him, Take thy only son whom thou lovest, Isaac, and go into the high land, and offer him there as a burnt-offering on one of the mountains of which I will tell thee.”[4282] Of this same thing in Deuteronomy: “The Lord your God proveth you, that He may know if ye love the Lord your God with all your heart, and with all your soul.”[4283] Of this same thing in the Wisdom of Solomon: “Although in the sight of men they suffered torments, their hope is full of immortality; and having been in few things distressed, yet in many things they shall be happily ordered, because God tried them, and found them worthy of Himself. As gold in the furnace He proved them, and as a burnt-offering He received them. And in their time there shall be respect of them; they shall judge the nations, and shall rule over the people; and their Lord shall reign for ever.”[4284] Of this same thing in the Maccabees: “Was not Abraham found faithful in temptation, and it was accounted unto him for righteousness?”[4285]

[4282] Gen. xxii. 1, 2.

[4283] Deut. xiii. 3.

[4284] Wisd. iii. 4–8.

[4285] 1 Macc. ii. 52.

16. Of the benefits of martyrdom.

In the Proverbs of Solomon: “The faithful martyr delivers his soul from evils.”[4286] Also in the same place: “Then shall the righteous stand in great boldness against them who have afflicted them, and who took away their labours. When they see them, they shall be disturbed with a horrible fear; and they shall wonder at the suddenness of their unhoped-for salvation, saying among themselves, repenting and groaning with distress of spirit, These are they whom some time we had in derision, and in the likeness of a proverb; we fools counted their life madness, and their end without honour. How are they reckoned among the children of God, and their lot among the saints! Therefore we have wandered from the way of truth, and the light of righteousness has not shined upon us, and the sun has not risen upon us. We have been wearied in the way of iniquity and of perdition, and we have walked through 538 difficult solitudes; but we have not known the way of the Lord. What hath pride profited us? or what hath the boasting of riches brought to us? All these things have passed away as a shadow.”[4287] Of this same thing in the cxvth Psalm: “Precious in the sight of the Lord is the death of His saints.”[4288] Also in the cxxvth Psalm: “They who sow in tears shall reap in joy. Walking they walked, and wept as they cast their seeds; but coming they shall come in joy, raising up their laps.”[4289] Of this same thing in the Gospel according to John: “He who loveth his life shall lose it; and he that hateth his life in this world shall find it to life eternal.”[4290] Also in the same place: “But when they shall deliver you up, take no thought what ye shall speak; for it is not ye who speak, but the Spirit of your Father which speaketh in you.”[4291] Also in the same place: “The hour shall come, that every one that killeth you shall think he doeth service to God; but they shall do this also because they have not known the Father nor me.”[4292] Of this same matter, according to Matthew: “Blessed are they which shall suffer persecution for righteousness’ sake; for theirs is the kingdom of heaven.”[4293] Also in the same place: “Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to kill the soul and body in Gehenna.”[4294] Also in the same place: “Whosoever shall confess me before men, him also will I confess before my Father which is in heaven; but he who shall deny me before men, him also will I deny before my Father which is in heaven. And he that shall endure to the end, the same shall be saved."[4295] Of this same thing, according to Luke: "Blessed shall ye be when men shall hate you, and shall separate you (from their company), and shall drive you out, and shall speak evil of your name, as wicked, for the Son of man's sake. Rejoice in that day, and exult; for, lo, your reward is great in heaven."[4296] Also in the same place: "Verily I say unto you, There is no man that leaveth house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, and does not receive seven times as much in this present time, but in the world to come life everlasting."[4297] Of this same thing in the Apocalypse: "And when he had opened the fifth seal, I saw under the altar of God the souls of them that were slain on account of the word of God and His testimony. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And unto every one of them were given white robes; and it was said to them, that they should rest still for a short time, until the number of their fellow-servants, and of their brethren, should be fulfilled, and they who shall afterwards be slain, after their example."[4298] Also in the same place: "After these things I saw a great crowd, which no one among them could number, from every nation, and from every tribe, and from every people and tongue, standing before the throne and before the Lamb; and they were clothed with white robes, and palms were in their hands. And they said with a loud voice, Salvation to our God, that sitteth upon the throne, and to the Lamb. And one of the elders answered and said to me, What are these which are clothed with white robes? who are they, and whence have they come? And I said unto him, My lord, thou knowest. And he said unto me, These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in His temple; and He who sitteth upon the throne shall dwell among them. They shall neither hunger nor thirst ever; and neither shall the sun fall upon them, nor shall they suffer any heat: for the Lamb who is in the midst of the throne shall protect them, and shall lead them to the fountains of the waters of life; and God shall wipe away every tear from their eyes."[4299] Also in the same place: "He who shall overcome I will give him to eat of the tree of life, which is in the paradise of my God."[4300] Also in the same place: "Be thou faithful even unto death, and I will give thee a crown of life."[4301] Also in the same place: “Blessed shall they be who shall watch, and shall keep their garments, lest they walk naked, and they see their shame.”[4302] Of this same thing, Paul in the second Epistle to Timothy: “I am now offered up, and the time of my assumption is at hand. I have fought a good fight, I have finished my course, I have kept the faith. There now remains for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not only to me, but to all also who love His appearing.”[4303] Of this same thing to the Romans: “We are the sons of God: but if sons and heirs of God, we are also joint-heirs with Christ; if we suffer together, that we may also be magnified together.”[4304] Of this same thing in the cxviiith Psalm: “Blessed are they who are undefiled in the way, and walk in the law of the Lord. Blessed are they who search into His testimonies.”[4305]

[4286] Prov. xiv. 25.

[4287] Wisd. v. 1–9.

[4288] Ps. cxvi. 5.

[4289] Ps. cxxvi. 5, 6.

[4290] John xii. 25.

[4291] Matt. x. 19, 20.

[4292] John xvi. 2, 3.

[4293] Matt. v. 10.

[4294] Matt. x. 28.

[4295] Matt. x. 32, 33.

[4296] Luke vi. 22, 23.

[4297] Luke xviii. 29, 30.

[4298] Rev. vi. 9–11.

[4299] Rev. vii. 9–17.

[4300] Rev. ii. 7.

[4301] Rev. ii. 10.

[4302] Rev. xvi. 15.

[4303] 2 Tim. iv. 6–8.

[4304] Rom. viii. 16, 17.

[4305] Ps. cxix. 1, 2.

17. That what we suffer in this world is of less account than is the reward which is promised.

In the Epistle of Paul to the Romans: "The sufferings of this present time are not worthy of comparison with the glory that is to come after, which shall be revealed in us."[4306] Of this same thing in the Maccabees: "O Lord, who hast the holy knowledge, it is manifest that while I might be delivered from death, I am suffering most cruel pains of body, being beaten with whips; yet in spirit I suffer these things willingly, because of the fear of thine own self."[4307] Also in the same place: "Thou indeed, being powerless, destroyest us out of this present life; but the King of the world shall raise us up who have died for His laws into the eternal resurrection of life."[4308] Also in the same place: "It is better that, given up to death by men, we should expect hope from God to be raised again by Him. For there shall be no resurrection to life for thee."[4309] Also in the same place: "Having power among men, although thou art corruptible, thou doest what thou wilt. But think not that our race is forsaken of God. Sustain, and see how His great power will torment thee and thy seed."[4310] Also in the same place: Do not err without cause; for we suffer these things on our own accounts, as sinners against our God. But think not thou that thou shalt be unpunished, having undertaken to fight against God."[4311]

[4306] Rom. viii. 18.

[4307] 2 Macc. vi. 30.

[4308] 2 Macc. vii. 9.

[4309] 2 Macc. vii. 14.

[4310] 2 Macc. vii. 16, 17.

[4311] 2 Macc. vii. 18, 19.

18. That nothing is to be preferred to the love of God and Christ.

In Deuteronomy: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.”[4312] Also in the Gospel according to Matthew: “He that loveth father or mother above me, is not worthy of me; and he that loveth son or daughter above me, is not worthy of me; and he that taketh not up his cross and followeth me, is not my disciple.”[4313] Also in the Epistle of Paul to the Romans: “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, Because for thy sake we are killed all the day long, we are counted as sheep for the slaughter. But in all these things we are more than conquerors for His sake who loved us.”[4314]

[4312] Deut. vi. 5.

[4313] Matt. x. 37, 38.

[4314] Rom. viii. 35–37.

19. That we are not to obey our own will, but the will of God.

In the Gospel according to John: “I came not down from heaven to do mine own will, but the will of Him that sent me.”[4315] Of this same matter, according to Matthew: “Father, if it be possible, let this cup pass from me; nevertheless, not what I will, but what Thou wilt.”[4316] Also in the daily prayer: “Thy will be done, as in heaven, so in earth.”[4317] Also according to Matthew: “Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he who doeth the will of my Father which is in heaven, he shall enter into the kingdom of heaven.”[4318] Also according to Luke: “But that servant which knoweth his Lord’s will, and obeyed not His will, shall be beaten with many stripes.”[4319] In the Epistle of John: “But he that doeth the will of God abideth for ever, even as He Himself also abideth for ever.”[4320]

[4315] John vi. 38.

[4316] Matt. xxvi. 39.

[4317] Matt. vi. 10.

[4318] Matt. vii. 21.

[4319] Luke xii. 47.

[4320] 1 John ii. 17.

20. That the foundation and strength of hope and faith is fear.

In the cxth Psalm: “The fear of the Lord is the beginning of wisdom.”[4321] Of the same thing in the Wisdom of Solomon: “The beginning of wisdom is to fear God.”[4322] Also in the Proverbs of the same: “Blessed is the man who reverences all things with fear.”[4323] Of the same thing in Isaiah: “And upon whom else will I look, except upon him that is lowly and peaceful, and that trembleth at my words?”[4324] Of this same thing in Genesis: “And the angel of the Lord called him from heaven, and said unto him, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do anything unto him: for now I know that thou fearest thy God, and hast not spared thy beloved son for my sake.”[4325] Also in the second Psalm: “Serve the Lord in fear, and rejoice unto Him in trembling.”[4326] Also in Deuteronomy, the word of God to Moses: “Call the people together to me, and let them hear my words, that they may learn to fear me all the days that they themselves shall live upon the earth.”[4327] Also in Jeremiah: “Behold, the days come, saith 540 the Lord, that I will perfect upon the house of Israel, and in the house of Judah, a new covenant: not according to the covenant that I had ordered with their fathers in the day when I laid hold of their hand to bring them out of the land of Egypt; because they have not abode in my covenant, and I have been unmindful of them, saith the Lord; because this is the covenant which I will ordain for the house of Israel; After those days, saith the Lord, I will give my law, and will write it in their mind and I will be to them for a God, and they shall be to me for a people. And they shall not teach every man his brother, saying, Know the Lord: because all shall know me, from the least even to the greatest of them: because I will be favourable to their iniquities, and their sins I will not remember any more. If the heaven should be lifted up on high, saith the Lord, and if the earth should be made low from beneath, yet I will not cast away the people of Israel, saith the Lord, for all the things which they have done. Behold, I will gather them together from every land in which I have scattered them in anger, and in my fury, and in great indignation; and I will grind them down into that place, and I will leave them in fear; and they shall be to me for a people, and I will be to them for a God: and I will give them another way, and another heart, that they may fear me all their days in prosperity with their children: and I will perfect for them an everlasting covenant, which I will not turn away after them; and I will put my fear into their heart, that they may not depart from me: and I will visit upon them to do them good, and to plant them in their land in faith, and with all the heart, and with all the mind."[4328] Also in the Apocalypse: "And the four and twenty elders which sit on their thrones in the sight (of God), fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God omnipotent, which art and which wast; because Thou hast taken Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time in which it should be judged concerning the dead, and the reward should be given to Thy servants the prophets, and the saints that fear Thy name, small and great; and to disperse those who have corrupted the earth."[4329] Also in the same place: "And I saw another angel flying through the midst of the heaven, having the everlasting Gospel to preach to those who dwell upon the earth, and to all the nations, and tribes, and tongues, and peoples, saying with a loud voice, Fear God, and give Him honour, because the hour of His judgment is come; and adore Him who made the heaven, and the earth, and the sea, and the fountains of waters."[4330] Also in the same place: "And I saw as it were a sea of glass mingled with fire; and the beasts were feeding with His lambs;[4331] and the number of His name a hundred and forty and four, standing upon the sea of glass, having the harps of God; and they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, O Lord God Almighty; just and true are Thy ways, Thou King of the nations. Who would not fear Thee, and give honour to Thy name? for Thou only art holy: and because all nations shall come and worship in Thy sight, because Thy righteousnesses have been made manifest."[4332] Also in Daniel: "There was a man dwelling in Babylon whose name was Joachim; and he took a wife by name Susanna, the daughter of Helchias, a very beautiful woman, and one that feared the Lord. And her parents were righteous, and taught their daughter according to the law of Moses."[4333] Moreover, in Daniel: "And we are lowly this day in all the earth because of our sins, and there is not at this time any prince, or prophet, or leader, or burnt-offering, or oblation, or sacrifice, or incense, or place to sacrifice before Thee, and to find mercy from Thee. And yet in the soul and spirit of lowliness let us be accepted as the burnt-offerings of rams and bulls, and as it were many thousands of lambs which are fattest. If our offering may be made in Thy presence this day, their power shall be consumed, for they shall not be ashamed who put their trust in Thee. And now we follow with our whole heart, and we fear and seek Thy face. Give us not over unto reproach, but do with us according to Thy tranquillity, and according to the multitude of Thy mercy deliver us."[4334] Also in the same place: "And the king exceedingly rejoiced, and commanded Daniel to be taken up out of the den of lions; and the lions had done him no hurt, because he trusted and had believed in his God. And the king commanded, and they brought those men who had accused Daniel; and they cast them in the den of lions, and their wives and their children. And before they had reached the pavement of the den they were seized by the lions, and they brake all their bones in pieces. Then Darius the king wrote, To all peoples, tribes, and languages which are in my kingdom, peace be unto you from my face. I decree and ordain that all those who are 54 in my kingdom shall fear and tremble before the most high God whom Daniel serves, because He is the God who liveth and abideth for ever, and His kingdom shall not pass away, and His dominion goeth on for ever; and He alone doeth signs, and prodigies, and marvellous things in the heaven and the earth, who snatched Daniel from the den of lions."[4335] Also in Micah: "Wherewith shall I approach the Lord, and lay hold upon Him? in sacrifices, in burnt-offerings, in calves of a year old? Does the Lord favour and receive me with thousands of fat goats? or shall I give my first-fruits of unrighteousness, the fruit of my belly, the sin of my soul? It is told thee, O man, what is good; or what else the Lord doth require, save that thou shouldst do judgment and justice, and love mercy, and be ready to go with the Lord thy God. The voice of the Lord shall be invoked in the city, and He will save those who fear His name."[4336] Also in Micah: "Feed Thy people with Thy rod, the sheep of Thine inheritance; and pluck up those who dwell separately in the midst of Carmel. They shall prepare Bashan and Gilead according to the days of the age; and according to the days of their going forth from the land of Egypt I will show them wonderful things. The nations shall see, and be confounded at all their might; and they shall place their hand upon their mouth. Their ears shall be deafened, and they shall lick the dust as do serpents. Dragging the earth, they shall be disturbed, and they shall lick the dust: in their end they shall be afraid towards the Lord their God, and they shall fear because of Thee. Who is a God as Thou art, raising up unrighteousness, and passing over impiety?"[4337] And in Nahum: "The mountains were moved at Him, and the hills trembled; and the earth was laid bare before His face, and all who dwell therein. From the face of His anger who shall bear it, and who withstandeth in the fury of His soul? His rage causes the beginnings to flow, and the rocks were melted by

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[4321] Ps. cxi. 10. [Tertull., vol. iii. 264.]

[4322] Ecclus. i. 14.

[4323] Prov. xxviii. 14.

[4324] Isa. lxvi. 2.

[4325] Gen. xxii. 11, 12.

[4326] Ps. ii. 11. The whole of the remainder of this section, except the two concluding quotations from the Psalms, is wanting in many editions.

[4327] Deut. iv. 10.

[4328] Jer. xxxi. 31–41.

[4329] Rev. xi. 16, 17.

[4330] Rev. xiv. 16, 17.

[4331] There is considerable departure here from the Apocalyptic text, for which it is not easy to account. [But this is an interesting fact as bearing upon the question of an original African version made from a family of mss. now extinct.]

[4332] Rev. xv. 2–4.

[4333] Hist. of Susannah 1–3.

[4334] Song of the Three Children 14–19.

[4335] Dan. vi. 24–28.

[4336] Mic. vi. 6–9.

[4337] Mic. vii. 14–18.

Him. The Lord is good to those who sustain Him in the day of affliction, and knoweth those who fear Him."[4338] Also in Haggai: "And Zerubbabel the son of Salathiel, of the tribe of Judah, and Jesus the son of Josedech, the high priest, and all who remained of the people, obeyed the voice of the Lord their God, because the Lord sent him to them, and the people feared from the face of God."[4339] Also in Malachi: "The covenant was with life and peace; and I gave to them the fear to fear me from the face of my name."[4340] Also in the thirty-third Psalm: "Fear the Lord, all ye His saints: for there is no want to them that fear Him."[4341] Also in the eighteenth Psalm: "The fear of the Lord is chaste, abiding for ever."[4342]

[4338] Nah. i. 5–7.

[4339] Hag. i. 12.

[4340] Mal. ii. 5.

[4341] Ps. xxxiv. 9.

[4342] Ps. xix. 9.

21. That we must not rashly judge of another.

In the Gospel according to Luke: "Judge not, that ye be not judged: condemn not, that ye be not condemned."[4343] Of this same subject to the Romans: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. But he shall stand; for God is able to make him stand."[4344] And again: "Wherefore thou art without excuse, O every man that judgest: for in that in which thou judgest another, thou condemnest thyself; for thou doest the same things which thou judgest. But dost thou hope, who judgest those who do evil, and doest the same, that thou thyself shalt escape the judgment of God?"[4345] Also in the first Epistle of Paul to the Corinthians: "And let him that thinketh he standeth take heed lest he fall."[4346] And again: "If any man thinketh that he knoweth anything, he knoweth not yet in what manner he ought to know."[4347]

[4343] Luke vi. 37.

[4344] Rom. xiv. 4.

[4345] Rom. ii. 1–3.

[4346] 1 Cor. x. 12.

[4347] 1 Cor. viii. 2.

22. That when we have received a wrong, we must remit and forgive it.

In the Gospel, in the daily prayer: "Forgive us our debts, even as we forgive our debtors."[4348] Also according to Mark: "And when ye stand for prayer, forgive, if ye have ought against any one; that also your Father who is in heaven may forgive you your sins. But if ye do not forgive, neither will your Father which is in heaven forgive you your sins."[4349] Also in the same place: "In what measure ye mete, in that shall it be measured to you again."[4350]

[4348] Matt. vi. 12.

[4349] Matt. xi. 25, 26.

[4350] Mark iv. 24.

23. That evil is not to be returned for evil.

In the Epistle of Paul to the Romans: “Rendering to no man evil for evil.”[4351] Also in the same place: “Not to be overcome of evil, but overcome evil with good.”[4352] Of this same thing in the Apocalypse: “And He said unto me, Seal not the words of the prophecy of this book; because now the time is at hand. And let those who persist in hurting, hurt: and let him who is filthy, be filthy still: but let the righteous do still more righteousness: and in like manner, let him that is holy do still more holiness. Behold, I come quickly; and my reward is with me, to render to every man according to his deeds.”[4353]

[4351] Rom. xii. 17.

[4352] Rom. xii. 21.

[4353] Rev. xxii. 10–12.

24. That it is impossible to attain to the Father but by His Son Jesus Christ.

In the Gospel according to John: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”[4354] Also in the same place: “I am the door: by me if any man enter in, he shall be saved.”[4355]

[4354] John xiv. 6.

[4355] John x. 9.

25. That unless a man have been baptized and born again, he cannot attain unto the kingdom of God.

In the Gospel according to John: "Except a man be born again of water and the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh; and that which is born of the Spirit is spirit."[4356] Also in the same place: "Unless ye eat the flesh of the Son of man, and drink His blood, ye shall not have life in you."[4357]

[4356] John iii. 5, 6.

[4357] John vi. 53.

26. That it is of small account to be baptized and to receive the Eucharist, unless one profit by it both in deeds and works.

In the first Epistle of Paul to the Corinthians: “Know ye not, that they which run in a race run indeed all, although one receiveth the prize? So run, that ye may obtain. And those indeed that they may receive a corruptible crown, but we an incorruptible.”[4358] In the Gospel according to Matthew: “Every tree that bringeth not forth good fruit shall be cut down, and cast into the fire.”[4359] Also in the same place: “Many shall say unto me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name have done great works? And then shall I say to them, I never knew you; depart from me, ye who work iniquity.”[4360] Also in the same place: “Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.”[4361] Also Paul to the Philippians: “Shine as lights in the world.”[4362]

[4358] 1 Cor. ix. 24, 25.

[4359] Matt. iii. 10.

[4360] Matt. vii. 22, 23.

[4361] Matt. v. 16.

[4362] Phil. ii. 15.

27. That even a baptized person loses the grace that he has attained, unless he keep innocency.

In the Gospel according to John: “Lo, thou art made whole: sin no more, lest a worse thing happen unto thee.”[4363] Also in the first Epistle of Paul to the Corinthians: “Know ye not that ye are the temple of God, and the Spirit of God abideth in you? If any one violate the temple of God, him will God destroy.”[4364] Of this same thing in the Chronicles: “God is with you, while ye are with Him: if ye forsake Him, He will forsake you.”[4365]

[4363] John v. 14.

[4364] 1 Cor. iii. 16, 17.

[4365] 2 Chron. xv. 2.

28. That remission cannot in the Church be granted unto him who has sinned against God (i.e., the Holy Ghost).

In the Gospel according to Matthew: "Whosoever shall say a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come."[4366] Also according to Mark: "All sins shall be forgiven, and blasphemies, to the sons of men; but whoever shall blaspheme against the Holy Ghost, it shall not be forgiven him, but he shall be guilty of eternal sin."[4367] Of this same thing in the first book of Kings: "If a man sin by offending against a man, they shall pray the Lord for him; but if a man sin against God, who shall pray for him?"[4368]

[4366] Matt. xii. 32.

[4367] Mark iii. 28, 29.

[4368] 1 Sam. ii. 25. [i.e., he regards this text as expounded by the preceding words of Christ. Compare 1 John v. 16.]

29. That it was before predicted, concerning the hatred of the Name,

In the Gospel according to Luke: “And ye shall be hated of all men for my name’s sake.”[4369] Also according to John: “If the world hate you, know ye that it first hated me. If ye were of the world, the world would love what would be its own: but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you. Remember the word which I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you.”[4370] Also in Baruch:[4371] “For the time shall come, and ye shall seek me, both ye and those who shall be after you, to hear the word of wisdom and of understanding; and ye shall not find me. But the nations shall desire to see the wise man, and it shall not happen to them; not because the wisdom of this world shall be wanting, or shall fail to the earth; but neither shall the word of the law be wanting to the world. For wisdom shall be in a few who watch, and are silent and quiet, and who hold converse with one another; because some shall dread them, and shall fear them as evil. But some do not believe the word of the law of the Highest. But some who are amazed in their countenance will not believe; and they also who contradict will believe, and will be contrary to and hindering the spirit of truth. Moreover, others will be wise to the spirit of error, and declaring the edicts, as if of the Highest and the Strong One. Moreover, others are *possessors of faith*.[4372] Others are mighty and strong in the faith of the Highest, and hateful to the stranger.”

[4369] Luke xxi. 17.

[4370] John xv. 18–20.

[4371] The whole of this quotation, as it is called, from Baruch, is wanting in all codices but two. It is remarkable, as finding no place in any text of Scripture, nor in any translation, whether Greek or Latin.

[4372] Personales fidei. This, like many other expressions in this strange passage, gives no clue to a meaning.

30. That what any one has vowed to God, he must quickly repay.

In Solomon: “According as thou hast vowed a vow to God, delay not to pay it.”[4373] Concerning this same thing in Deuteronomy: “But if thou hast vowed a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God inquiring shall seek it of thee; and it shall be for a sin. Thou shalt observe those things that shall go forth out of thy lips, and shalt perform the gift which thou hast spoken with thy mouth.”[4374] Of this same matter in the forty-ninth Psalm: “Sacrifice to God the sacrifice of praise, and pay thy vows to the Most High. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.”[4375] Of this same thing in the Acts of the Apostles: “Why hath Satan filled thine heart, that thou shouldst lie to the Holy Ghost, when thy estate was in thine own power? Thou hast not lied unto men, but unto God.”[4376] Also in Jeremiah: “Cursed is he who doeth the work of God negligently.”[4377]

[4373] Eccles. v. 4.

[4374] Deut. xxiii. 21–23.

[4375] Ps. l. 14, 15.

[4376] Acts v. 3, 4.

[4377] Jer. xlviii. 10.

31. That he who does not believe is judged already.

In the Gospel according to John: “He that believeth not is already judged, because he hath not believed in the name of the only[4378] Son of God. And this is the judgment, that light has come into the world, and men have loved darkness rather than light.”[4379] Of this also in the first Psalm: “Therefore the ungodly shall not rise up in judgment, nor sinners in the council of the righteous.”[4380]

[4378] *Unice*; but some read *unigeniti*, “only-begotten.”

[4379] John iii. 18, 19.

[4380] Ps. i. 5.

32. Of the benefit of virginity and of continency.[4381]

In Genesis: “Multiplying I will multiply thy sorrows and thy groanings, and in sorrow shalt thou bring forth children; and thy turning shall be to thy husband, and he shall rule over thee.”[4382] Of this same thing in the Gospel according to Matthew: “All men do not receive the word, but they to whom it is given: for there are some eunuchs who were born so from their mother’s womb, and there are eunuchs who have been constrained by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven’s sake. He who can receive it, let him receive it.”[4383] Also according to Luke: “The children of this world beget, and are begotten. But they who have been considered worthy of that world, and the resurrection from the dead, do not marry, nor are married: for neither shall they begin to die: for they are equal to the angels of God, since they are the children of the resurrection. But, that the dead rise again, Moses intimates when he says in the bush, The Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living: for all live unto Him.”[4384] Also in the first Epistle of Paul to the Corinthians: “It is good for a man not to touch a woman. But, on account of fornication, let every man have his own wife, and every woman have her own husband. Let the husband render what is due to the wife, and similarly the wife to the husband. The wife hath not power over her own body, but the husband. And in like manner, the husband hath not power over his own body, but the wife. Defraud not one the other, except by agreement for a time, that ye may have leisure for prayer; and again return to the same point, lest Satan tempt you on account of your incontinency. This I say by way of allowance, not by way of command. But I wish that all men should be even as I am. But every one has his proper gift from God; one in one way, but another in another way.”[4385] Also in the same place: “An unmarried man thinks of those things which are the Lord’s, in what way he may please God; but he who has contracted marriage thinks of those things that are of this world, in what way he may please his wife. Thus also, both the woman and the unmarried virgin thinketh of those things which are the Lord’s, that she may be holy both in body and in spirit; but she that hath married thinks of those things which are of this world, in what way she may please her husband.”[4386] Also in Exodus, when the Lord had commanded Moses that he should sanctify the people for the third day, he sanctified them, and added: “Be ye ready, 54 for three days ye shall not approach to women."[4387] Also in the first book of Kings: "And the priest answered to David, and said, There are no profane loaves in my hand, except one sacred loaf. If the young men have been kept back from women, they shall eat."[4388] Also in the Apocalypse: "These are they who have not defiled themselves with women, for they have continued virgins; these are they who follow the Lamb whithersoever He shall go."[4389]

[4381] [This section is confined to Scripture, and goes not beyond the word of the Divine Wisdom, as do some of the Fathers.]

[4382] Gen. iii. 16.

[4383] Matt. xix. 11, 12.

[4384] Luke xx. 34–38.

[4385] 1 Cor. vii. 1–7.

[4386] 1 Cor. vii. 32–34.

[4387] Ex. xix. 15.

[4388] 1 Sam. xxi. 4.

[4389] Rev. xiv. 4.

33. That the Father judgeth nothing, but the Son; and that the Father is not glorified by him by whom the Son is not glorified.

In the Gospel according to John: “The Father judgeth nothing, but hath given all judgment unto the Son, that all may honour the Son as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent Him.”[4390] Also in the seventy-first Psalm: “O God, give the king Thy judgment, and Thy righteousness to the king’s son, to judge Thy people in righteousness.”[4391] Also in Genesis: “And the Lord rained upon Sodom and Gomorrah sulphur, and fire from heaven from the Lord.”[4392]

[4390] John v. 22, 23.

[4391] Ps. lxxii. 1, 2.

[4392] Gen. xix. 24.

34. That the believer ought not to live like the Gentile.

In Jeremiah: “Thus saith the Lord, Walk ye not according to the way of the Gentiles.”[4393] Of this same thing, that one ought to separate himself from the Gentiles, lest he should be a companion of their sin, and become a partaker of their penalty, in the Apocalypse: “And I heard another voice from heaven, saying, Go forth from her, my people, lest thou be partaker of her crimes, and lest thou be stricken with her plagues; because her crimes have reached even to heaven, and the Lord God hath remembered her iniquities. Therefore He hath returned unto her double, and in the cup which she hath mixed double is mingled for her; and in how much she hath glorified herself and possessed of delights, in so much is given unto her both torment and grief. For in her heart she says, I am a queen, and cannot be a widow, nor shall I see sorrow. Therefore in one hour her plagues shall come on her, death, grief, and famine; and she shall be burned with fire, because the Lord God is strong who shall judge her. And the kings of the earth shall weep and lament themselves for her, who have committed fornication with her, and have been conversant in her sins.”[4394] Also in Isaiah: “Go forth from the midst of them, ye who bear the vessels of the Lord.”[4395]

[4393] Jer. x. 2.

[4394] Rev. xviii. 4–9. The Oxford text reads “deliciis” instead of “delictis,”—making the last clause, “and have walked in delicacies.”

[4395] Isa. lii. 11.

35. That God is patient for this end, that we may repent of our sin, and be reformed.

In Solomon, in Ecclesiasticus: “Say not, I have sinned, and what sorrow hath happened to me? For the Highest is a patient repayer.”[4396] Also Paul to the Romans: “Or despisest thou the riches of His goodness, and forbearance, and patience, not knowing that the goodness of God leadeth thee to repentance? But, according to thy hardness and impenitent heart, thou treasurest up to thyself wrath in the day of wrath and of revelation of the just judgment of God, who will render to every man according to his deeds.”[4397]

[4396] Ecclus. v. 4.

[4397] Rom. ii. 4–6.

36. That a woman ought not to be adorned in a worldly fashion.

In the Apocalypse: “And there came one of the seven angels having vials, and approached me, saying, Come, I will show thee the condemnation of the great whore, who sitteth upon many waters, with whom the kings of the earth have committed fornication. And I saw a woman who sate upon a beast. And that woman was clothed with a purple and scarlet robe; and she was adorned with gold, and precious stones, and pearls, holding a golden cup in her hand full of curses, and impurity, and fornication of the whole earth.”[4398] Also to Timothy: “Let your women be such as adorn themselves with shamefacedness and modesty, not with twisted hair, nor with gold, nor with pearls, or precious garments, but as becometh women professing chastity, with a good conversation.”[4399] Of this same thing in the Epistle of Peter to the people at Pontus: “Let there be in a woman not the outward adorning of ornament, or of gold, or of apparel, but the adorning of the heart.”[4400] Also in Genesis: “Thamar covered herself with a cloak, and adorned herself; and when Judah beheld her, she appeared to him to be a harlot.”[4401]

[4398] Rev. xvii. 1–4.

[4399] 1 Tim. ii. 9, 10.

[4400] 1 Pet. iii. 4. [This limitation to “Pontus” is curious.]

[4401] Gen. xxxviii. 14, 15.

37. That the believer ought not to be punished for other offences, except for the name he bears.

In the Epistle of Peter to them of Pontus: “Nor let any of you suffer as a thief, or a murderer, or as an evil-doer, or as a minder of other people’s business,[4402] but as a Christian.”[4403]

[4402] [Gr. ὡς ἀλλοτριοεπίσκοπος; a strange expression. This is St. Paul’s canon (Greek) of jurisdiction, which he expounds, 2 Cor. x. 13, 14. Comp. Gal. ii. 9. Showing, by the way, the limits of Peter’s jurisdiction, “measure,” or μετρόν τοῦ κανόνος. Note 15, p. 544, *supra*.]

[4403] 1 Pet. iv. 15, 16.

38. That the servant of God ought to be innocent, lest he fall into secular punishment.

In the Epistle of Paul to the Romans: "Wilt thou not be afraid of the power? Do that which is good, and thou shalt have praise of it."[4404]

[4404] Rom. xiii. 3.

39. That there is given to us an example of living in Christ.

In the Epistle of Peter to them of Pontus: "For Christ suffered for us, leaving you an example, that ye may follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, threatened not, but gave Himself up to him that judgeth unrighteously."[4405] Also Paul to the Philippians: "Who, being appointed in the figure of God, thought it not robbery that He was equal with God; but emptied Himself, taking the form of a servant, He was made in the likeness of man, and was found in fashion as a man. He humbled Himself, becoming obedient even unto death, and the death of the cross. For which cause also God hath exalted Him, and hath given Him a name, that it may be above every name, that in the name of Jesus every knee should be bowed, of things heavenly, and earthly, and infernal; and that every tongue should confess that the Lord Jesus Christ is in glory of God the Father."[4406] Of this same thing in the Gospel according to John: "If I have washed your feet, being your Master and Lord, ye also ought to wash the feet of others. For I have given you an example, that as I have done, ye also should do to others."[4407]

[4405] 1 Pet. ii. 21–23.

[4406] Phil. ii. 6–11.

[4407] John xiii. 14, 15.

40. That we must not labour noisily nor boastfully.

In the Gospel according to Matthew: "Let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father, which seeth in secret, shall render to thee."[4408] Also in the same place: "When thou doest an alms, do not sound a trumpet before thee, as the hypocrites do in the streets and in the synagogues, that they may be glorified of men. Verily I say unto you, They have fulfilled their reward."[4409]

[4408] Matt. vi. 3, 4.

[4409] Matt. vi. 2.

41. That we must not speak foolishly and offensively.

In Paul's Epistle to the Ephesians: "Foolish speaking and scurrility, which are not fitting for the occasion, let them not be even named among you."[4410]

[4410] Eph. v. 4.

42. That faith is of advantage altogether, and that we can do as much as we believe.

In Genesis: “And Abraham believed God, and it was counted unto him for righteousness.”[4411] Also in Isaiah: “And if ye do not believe, neither shall ye understand.”[4412] Also in the Gospel according to Matthew: “O thou of little faith, wherefore didst thou doubt?”[4413] Also in the same place: “If you have faith as a grain of mustard seed, ye shall say to this mountain, Pass over from here to that place, and it shall pass over; and nothing shall be impossible unto you.”[4414] Also according to Mark: “All things whatsoever ye pray and ask for, believe that ye shall receive them, and they shall be yours.”[4415] Also in the same place: “All things are possible to him that believeth.”[4416] In Habakkuk: “But the righteous liveth by my faith.”[4417] Also in Daniel: “Ananias, Azarias, and Misael, trusting in God, were delivered from the fiery flame.”

[4411] Gen. xv. 6.

[4412] Isa. vii. 9.

[4413] Matt. xiv. 31.

[4414] Matt. xvii. 20.

[4415] Mark xi. 24.

[4416] Mark ix. 22.

[4417] Hab. ii. 4.

43. That he who believes can immediately obtain (i.e., pardon and peace).

In the Acts of the Apostles: "Lo, here is water; what is there which hinders me from being baptized? Then said Philip, If thou believest with all thine heart, thou mayest."[4418]

[4418] Acts viii. 36, 37.

44. That believers who differ among themselves ought not to refer to a Gentile judge.[4419]

In the first Epistle of Paul to the Corinthians: "Dares any of you, having a matter against another, to discuss it among the unrighteous, and not among the saints? Know ye not that the saints shall judge this world?"[4420] And again: "Now indeed there is altogether a fault among you, because ye have judgments one against another. Wherefore do ye not rather suffer injury? or wherefore are ye not rather defrauded? But ye do wrong, and defraud, and this your brethren. Know ye not that the unrighteous shall not obtain the kingdom of God?"[4421]

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[4419] [The oath on the Bible in our courts, and other Christian forms, are important in Christian morals, as bearing upon our right to seek redress at the law, while it is *Christian* law.]

[4420] 1 Cor. vi. 1, 2.

[4421] 1 Cor. vi. 7–9.

45. That hope is of future things, and therefore that our faith concerning those things which are promised ought to be patient.

In the Epistle of Paul to the Romans: "We are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he hope for? But if we hope for what we see not, we hope[4422] for it in patience."[4423]

[4422] Some read" exspectamus," "we wait for it."

[4423] Rom. viii. 24, 25.

46. That a woman ought to be silent in the church.

In the first Epistle of Paul to the Corinthians: “Let women be silent in the church. But if any wish to learn anything, let them ask their husbands at home.”[4424] Also to Timothy: “Let a woman learn with silence, in all subjection. But I permit not a woman to teach, nor to be set over the man, but to be in silence. For Adam was first formed, then Eve; and Adam was not seduced, but the woman was seduced.”[4425]

[4424] 1 Cor. xiv. 34, 35. [Women might have spiritual gifts, like the daughters of Philip, Acts xxi. 9; but even such are here forbidden to use them in the public worship of the Church.]

[4425] 1 Tim. ii. 11–14.

47. That it arises from our fault and our desert that we suffer, and do not perceive God's help in everything.

In Hosea: "Hear ye the word of the Lord, ye children of Israel: because judgment is from the Lord against the inhabitants of the earth, because there is neither mercy nor truth, nor acknowledgment of God upon the earth; but cursing, and lying, and slaughter, and theft, and adultery is scattered abroad upon the earth: they mingle blood to blood. Therefore the land shall mourn, with all its inhabitants, with the beasts of the field, with the creeping things of the earth, with the birds of heaven; and the fishes of the sea shall fail: so that no man may judge, no man may refute."[4426] Of this same thing in Isaiah: "Is not the Lord's hand strong to save, or has He weighed down His ear that He may not hear? But your sins separate between you and God; and on account of your iniquities He turns away His face from you, lest He should pity. For your hands are polluted with blood, and your fingers with sins; and your lips have spoken wickedness, and your tongue devises unrighteousness. No one speaks true things, neither is judgment true. They trust in vanity, and speak emptiness, who conceive sorrow, and bring forth wickedness."[4427] Also in Zephaniah: "In failing, let it fail from the face of the earth, saith the Lord. Let man fail, and cattle; let the birds of heaven fail, and the fishes of the sea; and I will take away the unrighteous from the face of the earth."[4428]

[4426] Hos. iv. 1–4.

[4427] Isa. lix. 1–4.

[4428] Zeph. i. 2, 3.

48. That we must not take usury.

In the thirteenth Psalm:[4429] "He that hath not given his money upon usury, and has not received gifts concerning the innocent. He who doeth these things shall not be moved for ever."[4430] Also in Ezekiel: "But the man who will be righteous, shall not oppress a man, and shall return the pledge of the debtor, and shall not commit rapine, and shall give his bread to the hungry, and shall cover the naked, and shall not give his money for usury."[4431] Also in Deuteronomy: "Thou shalt not lend to thy brother with usury of money, and with usury of victuals."[4432]

[4429] The Oxford edition has "the fourteenth." [Elucidation XIII.]

[4430] Ps. xv. 6.

[4431] Ezek. xviii. 7, 8.

[4432] Deut. xxiii. 19.

49. That even our enemies must be loved.

In the Gospel according to Luke: “If ye love those who love you, what thank have ye? For even sinners love those who love them.”[4433] Also according to Matthew: “Love your enemies, and pray for those who persecute you, that ye may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and the evil, and giveth rain upon the righteous and the unrighteous.”[4434]

[4433] Luke vi. 32.

[4434] Matt. v. 44, 45.

50. That the sacrament of faith must not be profaned.

In Solomon, in the Proverbs: “Say not anything in the ears of a foolish man; lest, when he hears it, he may mock at thy wise words.”[4435] Also in the Gospel according to Matthew: “Give not that which is holy to dogs; neither cast ye your pearls before the swine, lest perchance they trample them down with their feet, and turn again and crush you.”[4436]

[4435] Prov. xxiii. 9.

[4436] Matt. vii. 6.

51. That no one should be uplifted in his labour.[4437]

In Solomon, in Ecclesiasticus: “Extol not thyself in doing thy work.”[4438] Also in the Gospel according to Luke: “Which of you, having a servant ploughing, or a shepherd, says to him when he cometh from the field, Pass forward and recline? But he says to him, Make ready somewhat that I may sup, and gird thyself, and minister to me, until I eat and drink; and afterwards thou shalt eat and drink? Does he thank that servant because he has done what was commanded him? So also ye, when ye shall have done that which is commanded you, say, We are unprofitable servants; we have done what we had to do.”[4439]

[4437] [Hab. i. 16; Ps. cxxxi. 1.]

[4438] Ecclus. x. 26.

[4439] Luke xvii. 7–10.

52. That the liberty of believing or of not believing is placed in free choice.

In Deuteronomy: “Lo, I have set before thy face life and death, good and evil. Choose for thyself life, that thou mayest live.”[4440] Also in Isaiah: “And if ye be willing, and hear me, ye shall eat the good of the land. But if ye be unwilling, and will not hear me, the sword shall consume you. For the mouth of the Lord hath spoken these things.”[4441] Also in the Gospel according to Luke: “The kingdom of God is within you.”[4442]

[4440] Deut. xiii. 19.

[4441] Isa. i. 19.

[4442] Luke xvii. 21.

53. That the secrets of God cannot be seen through, and therefore that our faith ought to be simple.[4443]

In the first Epistle of Paul to the Corinthians: "We see now through the glass in an enigma, but then with face to face. Now I know partly; but then I shall know even as also I am known."[4444] Also in Solomon, in Wisdom: "And in simplicity of heart seek Him."[4445] Also in the same: "He who walketh with simplicity, walketh trustfully."[4446] Also in the same: "Seek not things higher than thyself, and look not into things stronger than thyself."[4447] Also in Solomon: "Be not excessively righteous, and do not reason more than is required."[4448] Also in Isaiah: "Woe unto them who are convicted in themselves."[4449] Also in the Maccabees: "Daniel in his simplicity was delivered from the mouth of the lions."[4450] Also in the Epistle of Paul to the Romans: "Oh the depth of the riches of the wisdom and knowledge of God! How incomprehensible are His judgments, and how unsearchable are His ways! For who has known the mind of the Lord? or who has been His counsellor? or who has first given to Him, and it shall be recompensed to him again? Because from Him, and through Him, and in Him, are all things: to Him be glory for ever and ever."[4451] Also to Timothy: "But foolish and unlearned questions avoid, knowing that they generate strifes. But the servant of God ought not to strive, but to be gentle towards all men."[4452]

[4443] [The aphoristic force of these "heads" is often striking in the original; e.g., "Dei arcana perspici non posse, et ideo fidem nostram simplicem esse debere."]

[4444] 1 Cor. xiii. 12.

[4445] Wisd. i. 1.

[4446] Prov. x. 9.

[4447] Eccles. iii. 21.

[4448] Ecclus. vii. 17.

[4449] Isa. xxix. 15.

[4450] 1 Macc. ii. 60.

[4451] Rom. xi. 33–36.

[4452] 2 Tim. ii. 23, 24.

54. That no one is without filth and without sin.

In Job: “For who is pure from filth? Not one; even if his life be of one day on the earth.”[4453] Also in the fiftieth Psalm: “Behold, I was conceived in iniquities, and in sins hath my mother conceived me.”[4454] Also in the Epistle of John: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”[4455]

[4453] Job xiv. 4, 5.

[4454] Ps. li. 5.

[4455] 1 John i. 8.

55. That we must not please men, but God.

In the fifty-second Psalm: “They that please men are confounded, because God hath made them nothing.”[4456] Also in the Epistle of Paul to the Galatians: “If I wished to please men, I should not be the servant of Christ.”[4457]

[4456] Ps. liii. 5.

[4457] Gal. i. 10.

56. That nothing that is done is hidden from God.

In the Wisdom of Solomon: “In every place the eyes of God look upon the good and evil.”[4458] Also in Jeremiah: “I am a God at hand, and not a God afar off. If a man should be hidden in the secret place, shall I not therefore see him? Do not I fill heaven and earth? saith the Lord.”[4459] Also in the first of Kings: “Man looketh on the face, but God on the heart.”[4460] Also in the Apocalypse: “And all the churches shall know that I am the searcher of the reins and heart; and I will give to every one of you according to his works.”[4461] Also in the eighteenth Psalm: “Who understands his faults? Cleanse Thou me from my secret sins, O Lord.”[4462] Also in the second Epistle of Paul to the Corinthians: “We must all be manifested before the tribunal of Christ, that every one may bear again the things which belong to his own body, according to what he hath done, whether good or evil.”[4463]

[4458] Prov. xv. 3.

[4459] Jer. xxiii. 23, 24.

[4460] 1 Sam. xvi. 7.

[4461] Rev. ii. 23.

[4462] Ps. xix. 12.

[4463] 2 Cor. v. 10.

57. That the believer is amended and reserved.

In the cxviith Psalm: “The Lord amending hath amended me, and hath not delivered me to death.”[4464] Also in the eighty-eighth Psalm: “I will visit their transgressions with a rod, and their sins with scourges. But my mercy will I not scatter away from them.”[4465] Also in Malachi: “And He shall sit melting and purifying, as it were, gold and silver; and He shall purify the sons of Levi.”[4466] Also in the Gospel: “Thou shalt not go out thence until thou pay the uttermost farthing.”[4467]

[4464] Ps. cxviii. 18.

[4465] Ps. lxxxix. 32, 33.

[4466] Mal. iii. 3.

[4467] Matt. v. 26.

58. That no one should be made sad by death; since in living is labour and peril, in dying peace and the certainty of resurrection.

In Genesis: “Then said the Lord to Adam, Because thou hast hearkened to the voice of thy wife, and hast eaten of that tree of which alone I commanded thee that thou shouldest not eat, cursed shall be the ground in all thy works; in sadness and groaning shalt thou eat of it all the days of thy life: thorns and thistles shall it cast forth to thee; and thou shalt eat the herb of the field in the sweat of thy brow. Thou shalt eat thy bread until thou return unto the earth from which also thou wast taken; because earth thou art, and to earth thou shalt go.”[4468] Also in the same place: “And Enoch pleased God, and was not found afterwards: because God translated him.”[4469] And in Isaiah: “All flesh is grass, and all the glory of it as the flower of grass. The grass withered, and the flower hath fallen away; but the word of the Lord abideth for ever.”[4470] In Ezekiel: “They say, Our bones are become dry, our hope hath perished: we have expired. Therefore prophesy, and say, Thus saith the Lord, Behold, I open your monuments, and I will bring you forth from your monuments, and I will bring you into the land of Israel; and I will put my Spirit upon you, and ye shall live; and I will place you into your land: and ye shall know that I the Lord have spoken, and will do it, saith the Lord.”[4471] Also in the Wisdom of Solomon: “He was taken away, lest wickedness should change his understanding; for his soul was pleasing to God.”[4472] Also in the eighty-third Psalm: “How beloved[4473] are thy dwellings, Thou Lord of hosts? My soul desires and hastes to the courts of God.”[4474] And in the Epistle of Paul to the Thessalonians: “But we would not that you should be ignorant, brethren, concerning those who sleep, that ye sorrow not as others which have no hope. For if we believe that Jesus died and rose again, so also them which have fallen asleep in Jesus will God bring with Him.”[4475] Also in the first Epistle to the Corinthians: “Thou fool, that which thou sowest is not quickened except it have first died.”[4476] And again: “Star differeth from star in glory: so also the resurrection. The body is sown in corruption, it rises without corruption; it is sown in ignominy, it rises again in glory; it is sown in weakness, it rises again in power; it is sown an animal body, it rises again a spiritual body."[4477] And again: "For this corruptible must put on incorruption, and this mortal put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the word that is written, Death is absorbed into striving. Where, O death, is thy sting? Where, O death, is thy striving?"[4478] Also in the Gospel according to John: "Father, I will that those whom Thou hast given me be with me where I shall be, and may see my glory which Thou hast given me before the foundation of the world."[4479] Also according to Luke: "Now lettest Thou Thy servant depart in peace, O Lord, according to the word; for mine eyes have seen Thy salvation."[4480] Also according to John: "If ye loved me, ye would rejoice because I go to the Father; for the Father is greater than I."[4481]

[4468] Gen. iii. 17–19.

[4469] Gen. v. 24.

[4470] Isa. xl. 6, 7.

[4471] Ezek. xxxvii. 11–14.

[4472] Wisd. iv. 11, 14.

[4473] Some read “amabiles,” “amiable.”

[4474] Ps. lxxxiv. 1, 2.

[4475] 1 Thess. iv. 13, 14.

[4476] 1 Cor. xv. 36.

[4477] 1 Cor. xv. 41–44.

[4478] 1 Cor. xv. 53–55.

[4479] John xvii. 24.

[4480] Luke ii. 29, 30.

[4481] John xiv. 28.

59. Of the idols which the Gentiles think to be gods.

In the Wisdom of Solomon: “All the idols of the nations they counted gods, which neither have the use of their eyes for seeing, nor their nostrils to receive breath, nor their ears for hearing, nor the fingers on their hands for handling; but their feet also are slow to walk. For man made them; and he who has borrowed his breath, he fashioned them. But no man will be able to fashion a god like to himself. For since he is mortal, he fashioneth a dead thing with wicked hands. But he himself is better than they whom he worships, since he indeed lived, but they never.”[4482] On this same matter: “Neither have they who have regarded the works known who was the artificer, but have thought that either fire, or wind, or the rapid air, or the circle of the stars, or the abundant water, or the sun and moon, were the gods that rule over the world; and if, on account of the beauty of these, they have thought 549 thus, let them know how much more beautiful than these is the Lord; or if they have admired their powers and operations, let them perceive from these very things that He who has established these mighty things is stronger than they.”[4483] Also in the cxxxivth Psalm: “The idols of the nations are silver and gold, the work of men’s hands. They have a mouth, and speak not; they have eyes, and see not; they have ears, and hear not; and neither is there any breath in their mouth. Let them who make them become like unto them, and all those who trust in them.”[4484] Also in the ninety-fifth Psalm: “All the gods of the nations are demons, but the Lord made the heavens.”[4485] Also in Exodus: “Ye shall not make unto yourselves gods of silver nor of gold.”[4486] And again: “Thou shalt not make to thyself an idol, nor the likeness of any thing.”[4487] Also in Jeremiah: “Thus saith the Lord, Walk not according to the ways of the heathen; for they fear those things in their own persons, because the lawful things of the heathen are vain. Wood cut out from the forest is made the work of the carpenter, and melted silver and gold are beautifully arranged: they strengthen them with hammers and nails, and they shall not be moved, for they are fixed. The silver is brought from Tharsis, the gold comes from Moab. All things are the works of the artificers; they will clothe it with blue and purple; lifting them, they will carry them, because they will not go forward. Be not afraid of them, because they do no evil, neither is there good in them. Say thus, The gods that have not made the heaven and the earth perish from the earth, and from under this heaven. The heaven hath trembled at this, and hath shuddered much more vehemently, saith the Lord. These evil things hath my people done. They have forsaken the fountain of living water, and have dug out for themselves worn-out wells, which could not hold water. Thy love hath smitten thee, and thy wickedness shall accuse thee. And know and see that it shall be a bitter thing for thee that thou hast forsaken me, saith the Lord thy God, and thou hast not hoped in me, saith thy Lord. Because of old time thou hast resented my yoke, and hast broken thy bonds, and hast said, I will not serve, but I will go upon every lofty mountain, and upon every high hill, and upon every shady tree: there I will be confounded with fornication. To the wood and to the stone they have said, Thou art my father; and to the stone, Thou hast begotten me: and they turned to me their back, and not their face."[4488] In Isaiah: "The dragon hath fallen or is dissolved; their carved works have become as beasts and cattle. Labouring and hungry, and without strength, ye shall bear them bound upon your neck as a heavy burden."[4489] And again: "Gathered together, they shall not be able to be saved from war; but they themselves have been led captive with thee."[4490] And again: "To whom have ye likened me? See and understand that ye err in your heart, who lavish gold out of the bag, and weigh silver in the balance, bringing it up to the weight. The workmen have made with their hand the things made; and, bowing themselves, they have adored it, and have raised it on their shoulders: and thus they walked. But if they should place them down, they will abide in their place, and will not be moved; and they will not hear those who cry unto them: they will not save them from evils."[4491] Also in Jeremiah: "The Lord, who made heaven and earth, in strength hath ordered the world, in His wisdom hath stretched forth the heaven, and the multitude of the waters in the heaven. He hath brought out the clouds from the end of the earth, the lightnings in the clouds; and He hath brought forth the winds from His treasures. Every man is made foolish by his knowledge, every artificer is confounded by his graven images; because he hath molten a falsehood: there is no breath in them. The works shut up in them are made vain; in the time of their consideration they shall perish."[4492] And in the Apocalypse: "And the sixth angel sounded with his trumpet. And I heard one of the four corners of the golden ark, which is in the presence of God, saying to the sixth angel who had the trumpet, Loose the four angels which are bound upon the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men; and the number of the army of the horsemen was two hundred thousand of thousand: I heard the number of them. And then I saw the horses in the vision, and those that sate upon them, having breastplates of fire, and of hyacinth, and of sulphur: and the heads of the horses (as the heads of lions); and out of their mouth went fire, and smoke, and sulphur. By these three plagues the third part of men was slain, by the fire, and the smoke, and the sulphur which went forth from their mouth, and is in their tails: for their tails were like unto eels; for they had heads, and with them they do mischief. And the rest of the men who were not slain by these plagues, nor repented of the works of the deeds of their hands, that they should not worship demons and idols, that is, images of gold, and of silver, and of brass, and of stone, and of wood, which can neither see nor walk, repented not also of their murders."[4493] Also in the same place: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and hath received his mark in his forehead or upon his hand, the same shall drink of the wine of His wrath, and shall be punished with fire and sulphur, under the eyes of the holy angels, and under the eyes of the Lamb; and the smoke of their torments shall ascend up for ever and ever."[4494]

[4482] Wisd. xv. 15–17.

[4483] Wisd. xiii. 1–4.

[4484] Ps. cxxxv. 16–18.

[4485] Ps. xcvi. 5.

[4486] Ex. xx. 23.

[4487] Ex. xx. 4. This section closes here, according to the Oxford text. The Leipzic edition continues as in the above reading.

[4488] Jer. x. 2–5, 9, 11; ii. 12, 13, 19, 20, 27.

[4489] Isa. xlvi. 1, 2, 5.

[4490] Migne refers this to Jer. li. 15–18, but there is nothing corresponding to it in the passage.

[4491] Isa. xlvi. 6, 7.

[4492] Jer. li. 16–19.

[4493] Rev. ix. 1, 13–21.

[4494] Rev. xiv. 9–11.

60. That too great lust of food is not to be desired.

In Isaiah: “Let us eat and drink, for to-morrow we shall die. This sin shall not be remitted to you even until ye die.”[4495] Also in Exodus: “And the people sate down to eat and drink, and rose up to play.”[4496] Paul, in the first to the Corinthians: “Meat commendeth us not to God; neither if we eat shall we abound, nor if we eat not shall we want.”[4497] And again: “When ye come together to eat, wait one for another. If any is hungry, let him eat at home, that ye may not come together for judgment.”[4498] Also to the Romans: “The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.”[4499] In the Gospel according to John: “I have meat which ye know not of. My meat is, that I should do His will who sent me, and should finish His work.”[4500]

[4495] Isa. xxii. 13, 14.

[4496] Ex. xxxii. 6.

[4497] 1 Cor. viii. 8.

[4498] 1 Cor. xi. 33.

[4499] Rom. xiv. 17.

[4500] John iv. 32, 34.

61. That the lust of possessing, and money, are not to be sought for.

In Solomon, in Ecclesiasticus: “He that loveth silver shall not be satisfied with silver.”[4501] Also in Proverbs: “He who holdeth back the corn is cursed among the people; but blessing is on the head of him that communicateth it.”[4502] Also in Isaiah: “Woe unto them who join house to house, and lay field to field, that they may take away something from their neighbour. Will ye dwell alone upon the earth?”[4503] Also in Zephaniah: “They shall build houses, and shall not dwell in them; and they shall appoint vineyards, and shall not drink the wine of them, because the day of the Lord is near.”[4504] Also in the Gospel according to Luke: “For what does it profit a man to make a gain of the whole world, but that he should lose himself?”[4505] And again: “But the Lord said unto him, Thou fool, this night thy soul is required of thee. Whose, then, shall those things be which thou hast provided?”[4506] And again: “Remember that thou hast received thy good things in this life, and likewise Lazarus evil things. But now he is besought, and thou grievest.”[4507] And in the Acts of the Apostles: “But Peter said unto him, Silver and gold indeed I have not; but what I have I give unto you: In the name of Jesus Christ of Nazareth, rise up and walk. And, taking hold of his right hand, he lifted him up.”[4508] Also in the first to Timothy: “We brought nothing into this world, but neither can we take anything away. Therefore, having maintenance and clothing, let us with these be content. But they who will become rich fall into temptation and a snare, and many and hurtful lusts, which drown man in perdition and destruction. For the root of all evils is covetousness, which some coveting, have made shipwreck from the faith, and have plunged themselves in many sorrows.”[4509]

[4501] Eccles. v. 10.

[4502] Prov. xi. 26.

[4503] Isa. v. 8.

[4504] Zeph. i. 13, 14.

[4505] Luke ix. 25.

[4506] Luke xii. 20.

[4507] Luke xvi. 25.

[4508] Acts iii. 6.

[4509] 1 Tim. vi. 7–10.

62. That marriage is not to be contracted with Gentiles.

In Tobias: “Take a wife from the seed of thy parents, and take not a strange woman who is not of the tribe of thy parents.”[4510] Also in Genesis, Abraham sends his servant to take from his seed Rebecca, for his son Isaac. Also in Esdras, it was not sufficient for God when the Jews were laid waste, unless they forsook their foreign wives, with the children also whom they had begotten of them. Also in the first Epistle of Paul to the Corinthians: “The woman is bound so long as her husband liveth; but if he die, she is freed to marry whom she will, only in the Lord. But she will be happier if she abide thus.”[4511] And again: “Know ye not that your bodies are the members of Christ? Shall I take the members of Christ, and make them the members of an harlot? Far be it from me. Or know ye not that he who is joined together with an harlot is one body? for two shall be in one flesh. But he who is joined to the Lord is one spirit.”[4512] Also in the second to the Corinthians: “Be not joined together with unbelievers. For what participation is there between righteousness and unrighteousness? or what communication hath light with darkness?”[4513] Also concerning Solomon in the third book of Kings: “And foreign wives turned away his heart after their gods.”[4514]

[4510] Tob. iv. 12.

[4511] 1 Cor. vii. 39, 40.

[4512] 1 Cor. vi. 15–17.

[4513] 2 Cor. vi. 14.

[4514] 1 Kings xi. 4. [Surely this principle is important in teaching fathers and mothers how to guard the social relations of children.]

63. That the sin of fornication is grievous.

In the first Epistle of Paul to the Corinthians: “Every sin whatsoever a man doeth is outside the body; but he who committeth fornication sinneth against his own body. Ye are not your own, for ye are bought with a great price. Glorify and bear the Lord in your body.”[4515]

[4515] 1 Cor. vi. 18–20.

64. What are those carnal things which beget death, and what are the spiritual things which lead to life.

Paul to the Galatians: “The flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other, that ye cannot do even those things which ye wish. But the deeds of the flesh are manifest, which are: adulteries, fornications, impurities, filthiness, idolatries, sorceries, murders, hatreds, strifes, emulations, animosities, provocations, hatreds, dissensions, heresies, envyings, drunkenness, revellings, and such like: with respect to which I declare, that they who do such things shall not possess the kingdom of God. But the fruit of the Spirit is charity, joy, peace, magnanimity, goodness, faith, gentleness, continency, chastity. For they who are Christ’s have crucified their flesh, with its vices and lusts.”[4516]

[4516] Gal. v. 17–24.

65. That all sins are put away in baptism.

In the first Epistle of Paul to the Corinthians: “Neither fornicators, nor those who serve idols, nor adulterers, nor effeminate, nor the lusters after mankind, nor thieves, nor cheaters, nor drunkards, nor revilers, nor robbers, shall obtain the kingdom of God. And these things indeed ye were: but ye are washed, but ye are sanctified in the name of our Lord Jesus Christ, and in the Spirit of our God.”[4517]

[4517] 1 Cor. vi. 9–11.

66. That the discipline of God is to be observed in Church precepts.

In Jeremiah: “And I will give to you shepherds according to my own heart; and they shall feed the sheep, feeding them with discipline.”[4518] Also in Solomon, in the Proverbs: “My son neglect not the discipline of God, nor fail when rebuked by Him. For whom God loveth, He rebuketh.”[4519] Also in the second Psalm: “Keep discipline, lest perchance the Lord should be angry, and ye perish from the right way, when His anger shall burn up quickly against you. Blessed are all they who trust in Him.”[4520] Also in the forty-ninth Psalm: “But to the sinner saith God, For what dost thou set forth my judgments, and takest my covenant into thy mouth? But thou hatest discipline, and hast cast my words behind thee.”[4521] Also in the Wisdom of Solomon: “He who casteth away discipline is miserable.”[4522]

[4518] Jer. iii. 15.

[4519] Prov. iii. 11, 12.

[4520] Ps. ii. 12.

[4521] Ps. l. 16.

[4522] Wisd. iii. 11.

67. That it was foretold that men should despise sound discipline.

Paul, in the second to Timothy: "There will be a time when they will not endure sound doctrine; but according to their own lusts will heap to themselves teachers itching in hearing, tickling their ears; and shall turn away their hearing indeed from the truth, but they shall be converted unto fables."[4523]

[4523] 2 Tim. iv. 3, 4.

68. That we must depart from him who lives irregularly and contrary to discipline.

Paul to the Thessalonians: “But we have commanded you, in the name of Jesus Christ, that ye depart from all brethren who walk disorderly, and not according to the tradition which they have received from us.”[4524] Also in the forty-ninth Psalm: “If thou sawest a thief, at once thou rannest with him, and placedst thy portion with the adulterers.”[4525]

[4524] 2 Thess. iii. 6. [A very noteworthy safeguard of apostolic ordinances; but mark the charity with which it is softened, 2 Thess. iii. 14, 15. Compare also cap. ii. 15.]

[4525] Ps. l. 28.

69. That the kingdom of God is not in the wisdom of the world, nor in eloquence, but in the faith of the cross, and in virtue of conversation.

In the first Epistle of Paul to the Corinthians: "Christ sent me to preach, not in wisdom of discourse, lest the cross of Christ should become of no effect. For the word of the cross is foolishness to those who perish; but to those who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and I will reprove the prudence of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? Since indeed, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Because the Jews desire signs, and the Greeks seek for wisdom: but we preach Christ crucified, to the Jews indeed a stumbling-block, and to the Gentiles foolishness; but 552 to them that are called, Jews and Greeks, Christ the power of God, and the wisdom of God."[4526] And again: "Let no man deceive himself. If any man think that he is wise among you, let him become a fool to this world, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, Thou shalt rebuke the wise in their own craftiness."[4527] And again: "The Lord knoweth the thoughts of the wise, that they are foolish."[4528]

[4526] 1 Cor. i. 17–24.

[4527] 1 Cor. iii. 18–20.

[4528] Ps. xciii. 11.

70. That we must obey parents.

In the Epistle of Paul to the Ephesians: "Children, be obedient to your parents: for this is right. Honour thy father and thy mother (which is the first command with promise), that it may be well with thee, and thou mayest be long-lived on the earth."[4529]

[4529] Eph. vi. 1–3.

71. And that fathers also should not be harsh in respect of their children.

Also in the same place: “And, ye fathers, drive not your children to wrath: but nourish them in the discipline and rebuke of the Lord.”[4530]

[4530] Eph. vi. 4.

72. That servants, when they have believed, ought to serve their carnal masters the better.

In the Epistle of Paul to the Ephesians: "Servants, obey your fleshly masters with fear and trembling, and in simplicity of your heart, as to Christ; not serving for the eye, as if you were pleasing men; but as servants of God."[4531]

[4531] Eph. vi. 5, 6.

73. Moreover, that masters should be the more gentle.

Also in the same place: “And, ye masters, do the same things to them, forbearing anger: knowing that both your Master and theirs is in heaven; and there is no choice of persons with Him.”[4532]

[4532] Eph. vi. 9.

74. That all widows that are approved are to be held in honour.

In the first Epistle of Paul to Timothy: "Honour widows which are truly widows. But the widow that is wanton, is dead while she liveth."[4533] And again: "But the younger widows pass by: for when they shall be wanton in Christ, they wish to marry; having judgment, because they have cast off their first faith."[4534]

[4533] 1 Tim. v. 3, 6.

[4534] 1 Tim. v. 11, 12.

75. That every person ought to have care rather of his own people, and especially of believers.

The apostle in his first Epistle to Timothy: "But if any take not care of his own, and especially of those of his own household, he denies the faith, and is worse than an infidel."[4535] Of this same thing in Isaiah: "If thou shalt see the naked, clothe him; and despise not those who are of the household of thine own seed."[4536] Of which members of the household it is said in the Gospel: "If they have called the master of the house Beelzebub, how much rather them of his household!"[4537]

[4535] 1 Tim. v. 8.

[4536] Isa. lviii. 7.

[4537] Matt. x. 25.

76. That an elder must not be rashly accused.

In the first to Timothy: "Against an elder receive not an accusation."[4538]

[4538] 1 Tim. v. 19.

77. That the sinner must be publicly reproved.

In the first Epistle of Paul to Timothy: “Rebuke them that sin in the presence of all, that others also may be afraid.”[4539]

[4539] 1 Tim. v. 20.

78. That we must not speak with heretics.

To Titus: “A man that is an heretic, after one rebuke avoid; knowing that one of such sort is perverted, and sinneth, and is by his own self condemned.”[4540] Of this same thing in the Epistle of John: “They went out from among us, but they were not of us; for if they had been of us, they would doubtless have remained with us.”[4541] Also in the second to Timothy: “Their word doth creep as a canker.”[4542]

[4540] Tit. iii. 10, 11.

[4541] 1 John ii. 19.

[4542] 2 Tim. ii. 17.

79. That innocency asks with confidence, and obtains.

In the Epistle of John: “If our heart blame us not, we have confidence towards God; and whatever we ask, we shall receive from Him.”[4543] Also in the Gospel according to Matthew: “Blessed are they of a pure heart, for they shall see God.”[4544] Also in the twenty-third Psalm: “Who shall ascend into the hill of the Lord? or who shall stand in His holy place? The innocent in hands and of a pure heart.”[4545]

[4543] 1 John ii. 21, 22.

[4544] Matt. v. 8.

[4545] Ps. xxiv. 3, 4.

80. That the devil has no power against man unless God have allowed it.

In the Gospel according to John: "Jesus said, Thou couldest have no power against me, unless it were given thee from above."[4546] Also in the third of Kings: "And God stirred up Satan against Solomon himself."[4547] Also in Job, first of all God permitted, and then it was allowed to the devil; and in the Gospel, the Lord first permitted, by saying to Judas, "What thou doest, do quickly."[4548] Also in Solomon, in the Proverbs: "The heart of the king is in God's hand."[4549]

[4546] John xix. 11.

[4547] 1 Kings xi. 23.

[4548] John xiii. 27.

[4549] Prov. xxi. 1.

81. That wages be quickly paid to the hireling.

In Leviticus: "The wages of thy hireling shall not sleep with thee until the morning."[4550]

[4550] Lev. xix. 13.

82. That divination must not be used.

In Deuteronomy: “Do not use omens nor auguries.”[4551]

[4551] Deut. xviii. 10.

83. That a tuft of hair is not to be worn on the head.

In Leviticus: “Ye shall not make a tuft from the hair of your head.”[4552]

[4552] Lev. xix. 27. [See p. 530, *supra*, the note and reference.]

84. That the beard must not be plucked.

“Ye shall not deface the figure of your beard.”[4553]

[4553] Lev. xix. 27. [Compare Clement, vol. ii. p. 280, this series.]

85. That we must rise when a bishop or a presbyter comes.

In Leviticus: "Thou shalt rise up before the face of the elder, and shall honour the person of the presbyter."[4554]

[4554] Lev. xix. 32.

86. That a schism must not be made, even although he who withdraws should remain in one faith, and in the same tradition.

In Ecclesiasticus, in Solomon: “He that cleaveth firewood shall be endangered by it if the iron shall fall off.”[4555] Also in Exodus: “In one house shall it be eaten: ye shall not cast forth the flesh abroad out of the house.”[4556] Also in the cxxxiid Psalm: “Behold how good and how pleasant a thing it is that brethren should dwell in unity!”[4557] Also in the Gospel according to Matthew: “He that is not with me is against me; and he that gathereth not with me scattereth.”[4558] Also in the first Epistle of Paul to the Corinthians: “But I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing, and that there be no schisms among you; but that ye be all joined together in the same mind and in the same opinion.”[4559] Also in the sixty-seventh Psalm: “God, who maketh men to dwell with one mind in a house.”[4560]

[4555] Eccles. x. 9.

[4556] Ex. xii. 4.

[4557] Ps. cxxxiii. 1.

[4558] Matt. xii. 30.

[4559] 1 Cor. i. 10.

[4560] Ps. lxviii. 6. [So Vulgate and Anglican Psalter.]

87. That believers ought to be simple, with prudence.

In the Gospel according to Matthew: “Be ye prudent as serpents, and simple as doves.”[4561] And again: “Ye are the salt of the earth. But if the salt have lost his savour, in what shall it be salted? It is good for nothing, but to be cast out abroad, and to be trodden under foot of men.”[4562]

[4561] Matt. x. 16.

[4562] Matt. v. 13.

88. That a brother must not be deceived.

In the first Epistle of Paul to the Thessalonians: “That a man do not deceive his brother in a matter, because God is the avenger for all these.”[4563]

[4563] 1 Thess. iv. 6.

89. That the end of the world comes suddenly.

The apostle says: “The day of the Lord shall so come as a thief in the night. When they shall say, Peace and security, then on them shall come sudden destruction.”[4564] Also in the Acts of the Apostles: “No one can know the times or the seasons which the Father has placed in His own power.”[4565]

[4564] 1 Thess. v. 2, 3.

[4565] Acts i. 7.

90. That a wife must not depart from her husband; or if she should depart, she must remain unmarried.

In the first Epistle of Paul to the Corinthians: “But to them that are married I command, yet not I, but the Lord, that the wife should not be separated from her husband; but if she should depart, that she remain unmarried or be reconciled to her husband: and that the husband should not put away his wife.”[4566]

[4566] 1 Cor. vii. 10, 11.

91. That every one is tempted so much as he is able to bear.

In the first Epistle of Paul to the Corinthians: “No temptation shall take you, except such is human. But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”[4567] 55

[4567] 1 Cor. x. 13.

92. That not everything is to be done which is lawful.

Paul, in the first Epistle to the Corinthians: “All things are lawful, but all things are not expedient: all things are lawful, but all things edify not.”[4568]

[4568] 1 Cor. x. 23.

93. That it was foretold that heresies would arise.

In the first epistle of Paul to the Corinthians: “Heresies must needs be, in order that they which are approved may be made manifest among you.”[4569]

[4569] 1 Cor. xi. 19.

94. That the Eucharist is to be received with fear and honour.[4570]

In Leviticus: “But whatever soul shall eat of the flesh of the sacrifice of salvation, which is the Lord’s, and his uncleanness is still upon him, that soul shall perish from his people.”[4571] Also in the first to the Corinthians: “Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.”[4572]

[4570] [Note, not to be worshipped, but received.]

[4571] Lev. vii. 20.

[4572] 1 Cor. xi. 27.

95. That we are to live with the good, but to avoid the evil.

In Solomon, in the Proverbs: “Bring not the impious man into the habitation of the righteous.”[4573] Also in the same, in Ecclesiasticus: “Let righteous men be thy guests.”[4574] And again: “The faithful friend is a medicine of life and of immortality.”[4575] Also in the same place: “Be thou far from the man who has the power to slay, and thou shalt not suspect fear.”[4576] Also in the same place: “Blessed is he who findeth a true friend, and who speaketh righteousness to the listening ear.”[4577] Also in the same place: “Hedge thine ears with thorns, and hear not a wicked tongue.”[4578] Also in the seventeenth Psalm: “With the righteous Thou shalt be justified; and with the innocent man Thou shalt be innocent; and with the froward man Thou shalt be froward.”[4579] Also in the first Epistle of Paul to the Corinthians: “Evil communications corrupt good dispositions.”[4580]

[4573] Prov. xxiv. 15.

[4574] Ecclus. ix. 16.

[4575] Ecclus. vi. 16.

[4576] Ecclus. ix. 13.

[4577] Ecclus. xxv. 9.

[4578] Ecclus. xxviii. 24.

[4579] Ps. xviii. 25, 26.

[4580] 1 Cor. xv. 33.

96. That we must labour not with words, but with deeds.

In Solomon, in Ecclesiasticus: “Be not hasty in thy tongue, and in thy deeds useless and remiss.”[4581] And Paul, in the first to the Corinthians: “The kingdom of God is not in word, but in power.”[4582] Also to the Romans: “Not the hearers of the law are righteous before God, but the doers of the law shall be justified.”[4583] Also in the Gospel according to Matthew: “He who shall do and teach so, shall be called greatest in the kingdom of heaven.”[4584] Also in the same place: “Every one who heareth my words, and doeth them, I will liken him to a wise man who built his house upon a rock. The rain descended, the floods came, the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. And every one who heareth my words, and doeth them not, I will liken him to the foolish man, who built his house upon the sand. The rain descended, the floods came, the winds blew, and beat upon that house; and it fell: and its ruin became great.”[4585]

[4581] Ecclus. iv. 29.

[4582] 1 Cor. iv. 20.

[4583] Rom. ii. 13.

[4584] Matt. v. 19.

[4585] Matt. vii. 24–27.

97. That we must hasten to faith and to attainment.

In Solomon, in Ecclesiasticus: “Delay not to be converted to God, and do not put off from day to day; for His anger cometh suddenly.”[4586]

[4586] Ecclus. v. 7.

98. That the catechumen ought now no longer to sin.[4587]

In the Epistle of Paul to the Romans: "Let us do evil until the good things come; whose condemnation is just."[4588]

[4587] [Converts preparing for baptism. Apostolical Constitutions, and Bunsen's *Hippolytus*, vol. iii. pp. 3–24.]

[4588] Rom. iii. 8.

99. That judgment will be according to the times, either of equity before the law, or of law after Moses.

Paul to the Romans: "As many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged also by the law."[4589]

[4589] Rom. ii. 12.

100. That the grace of God ought to be without price.

In the Acts of the Apostles: “Thy money be in perdition with thyself, because thou hast thought that the grace of God is possessed by money.”[4590] Also in the Gospel: “Freely ye have received, freely give.”[4591] Also in the same place: “Ye have made my Father’s house a house of merchandise; and ye have made the house of prayer a den of thieves.”[4592] Also in Isaiah: “Ye who thirst, go to the water, and as many as have not money: go, and buy, and drink without money.”[4593] Also in the Apocalypse: “I am Alpha and Omega, the beginning and the end. I will give to him that thirsteth from the fountain of the water of life freely. He who shall overcome shall possess these things, and their inheritance; and I will be his God, and he shall be my son.”[4594]

[4590] Acts viii. 20.

[4591] Matt. x. 8.

[4592] Matt. xxi. 13. The latter clause of this quotation is omitted by the Oxford editor.

[4593] Isa. lv. 1.

[4594] Rev. xxi. 6, 7.

101. That the Holy Spirit has frequently appeared in fire.

In Exodus: “And the whole of Mount Sinai smoked, because God had come down upon it in fire.”[4595] Also in the Acts of the Apostles: “And suddenly there was made a sound from heaven, as if a vehement blast were borne along, and it filled the whole of that place in which they were sitting. And there appeared to them cloven tongues as if of fire, which also settled upon each of them; and they were all filled with the Holy Ghost.”[4596] Also in the sacrifices, whatsoever God accounted accepted, fire descended from heaven, which consumed what was sacrificed. In Exodus: “The angel of the Lord appeared in a flame of fire from the bush.”[4597]

[4595] Ex. xix. 18.

[4596] Acts ii. 2–4.

[4597] Ex. iii. 2.

102. That all good men ought willingly to hear rebuke.

In Solomon, in the Proverbs: “He who reproveth a wicked man shall be hated by him. Rebuke a wise man, and he will love you.”[4598]

[4598] Prov. ix. 8.

103. That we must abstain from much speaking.

In Solomon: “Out of much speaking thou shalt not escape sin; but sparing thy lips, thou shalt be wise.”[4599]

[4599] Prov. x. 19.

104. That we must not lie.

“Lying lips are an abomination to the Lord.”[4600]

[4600] Prov. xii. 22.

105. That they are frequently to be corrected who do wrong in domestic duty.

In Solomon: “He who spareth the rod, hateth his son.”[4601] And again: “Do not cease from correcting the child.”[4602]

[4601] Prov. xiii. 24.

[4602] Prov. xix. 18.

106. That when a wrong is received, patience is to be maintained, and vengeance to be left to God.

“Say not, I will avenge me of mine enemy; but wait for the Lord, that He may be thy help.”[4603] Also elsewhere: “To me belongeth vengeance; I will repay, saith the Lord.”[4604] Also in Zephaniah: “Wait on me, saith the Lord, in the day of my rising again to witness; because my judgment is to the congregations of the Gentiles, that I may take kings, and pour out upon them my anger.”[4605]

[4603] Lev. xix. 18.

[4604] Deut. xxxii. 35.

[4605] Zeph. iii. 8.

107. That we must not use detraction.

In Solomon, in the Proverbs: “Love not to detract, lest thou be taken away.”[4606] Also in the forty-ninth Psalm: “Thou sattest, and spakest against thy brother; and against the son of thy mother thou placedst a stumbling-block.”[4607] Also in the Epistle of Paul to the Colossians:[4608] “To speak ill of no man, nor to be litigious.”[4609]

[4606] Prov. xx. 13 (LXX.).

[4607] Ps. l. 20.

[4608] Oxford edition, “to Titus.”

[4609] Tit. iii. 2.

108. That we must not lay snares against our neighbour.

In Solomon, in the Proverbs: “He who diggeth a pit for his neighbour, himself shall fall into it.”[4610]

[4610] Prov. xxvi. 27.

109. That the sick are to be visited.[4611]

In Solomon, in Ecclesiasticus: "Be not slack to visit the sick man; for from these things thou shalt be strengthened in love."[4612] Also in the Gospel: "I was sick, and ye visited me; I was in prison, and ye came unto me."[4613]

[4611] [Elucidation XII. See p. 528, *supra.*]

[4612] Ecclus. vii. 39.

[4613] Matt. xxv. 36.

110. That tale-bearers are accursed.

In Ecclesiasticus, in Solomon: “The talebearer and the double-tongued is accursed; for he will disturb many who have peace.”[4614]

[4614] Ecclus. xxviii. 15.

111. That the sacrifices of the wicked are not acceptable. 556

In the same: “The Highest approveth not the gifts of the unrighteous.”[4615]

[4615] Ecclus. xxxiv. 19.

112. That those are more severely judged, who in this world have had more power.

In Solomon: “The hardest judgment shall be made on those who govern. For to a mean man mercy is granted; but the powerful shall suffer torments mightily.”[4616] Also in the second Psalm: “And now, ye kings, understand; be amended, ye who judge the earth.”[4617]

[4616] Wisd. vi. 6.

[4617] Ps. ii. 10.

113. That the widow and orphans ought to be protected.

In Solomon: “Be merciful to the orphans as a father, and as a husband to their mother; and thou shalt be the son of the Highest if thou shalt obey.”[4618] Also in Exodus: “Ye shall not afflict any widow and orphan. But if ye afflict them, and they cry out and call unto me, I will hear their cryings, and will be angry in mind against you; and I will destroy you with the sword, and your wives shall be widows, and your children orphans.”[4619] Also in Isaiah: “Judge for the fatherless, and justify the widow; and come let us reason, saith the Lord.”[4620] Also in Job: “I have preserved the poor man from the hand of the mighty, and I have helped the fatherless who had no helper: the mouth of the widow hath blessed me.”[4621] Also in the sixty-seventh Psalm: “The Father of the orphans, and the Judge of the widows.”[4622]

[4618] Ecclus. iv. 10.

[4619] Ex. xxii. 22–24.

[4620] Isa. i. 17, 18.

[4621] Job xxix. 12, 13.

[4622] Ps. lxviii. 5.

114. That one ought to make confession while he is in the flesh.

In the fifth Psalm: "But in the grave who will confess unto Thee?"[4623] Also in the twenty-ninth Psalm: "Shall the dust make confession to Thee?"[4624] Also elsewhere that confession is to be made: "I would rather have the repentance of the sinner than his death."[4625] Also in Jeremiah: "Thus saith the Lord, Shall not he that falleth arise? or shall not he that is turned away be converted?"[4626]

[4623] Ps. vi. 5. [Here, as often, the grave is represented as enjoying a temporary victory, for the flesh is no longer capable of worship. Not till the whole man is restored comes 1 Cor. xv. 54, 55.]

[4624] Ps. xxx. 9.

[4625] Ezek. xxxiii. 11.

[4626] Jer. viii. 4.

115. That flattery is pernicious.

In Isaiah: “They who call you blessed, lead you into error, and trouble the paths of your feet.”[4627]

[4627] Isa. iii. 12.

116. That God is more loved by him who has had many sins forgiven in baptism.

In the Gospel according to Luke: “To whom much is forgiven, he loveth much; and to whom little is forgiven, the same loveth little.”[4628]

[4628] Luke vii. 47.

117. That there is a strong conflict to be waged against the devil, and that therefore we ought to stand bravely, that we may be able to conquer.

In the Epistle of Paul to the Ephesians: “Our wrestle is not against flesh and blood, but against the powers and princes of this world, and of this darkness; against the spiritual things of wickedness in the heavenly places. Because of this, put on the whole armour of God, that ye may be able to resist in the most evil day; that when ye have accomplished all, ye may stand, having your loins girt in the truth of the Gospel, putting on the breastplate of righteousness, and having your feet shod with the preparation of the Gospel of peace; in all things taking the shield of faith, in which ye may extinguish all the fiery darts of the most wicked one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God.”[4629]

[4629] Eph. vi. 12–17.

118. Also of Antichrist, that he will come as a man.

In Isaiah: “This is the man who arouseth the earth, who disturbeth kings, who maketh the whole earth a desert.”[4630]

[4630] Isa. xiv. 16.

119. That the yoke of the law was heavy, which is cast off by us, and that the Lord's yoke is easy, which is taken up by us.

In the second Psalm: "Wherefore have the heathen been in tumult, and the peoples meditated vain things? The kings of the earth have stood up, and their princes have been gathered together against the Lord, and against His Christ. Let us break their bonds asunder, and cast away from us their yoke."[4631] Also in the Gospel according to Matthew: "Come unto me, ye who labour and are burdened, and I will make you to rest. Take my yoke upon you, and learn of me: for I am meek and lowly of heart,[4632] and ye shall find rest for your souls. For my yoke is good, and my burden is light."[4633] Also in the Acts of the Apostles: "It seemed good to the Holy Ghost, and to us, to impose upon you no other burden than those things which are of necessity, that you should abstain from idolatries, from shedding of blood, and from fornication. And whatsoever you would not to be done unto you, do not to others."[4634] 557

[4631] Ps. ii. 1–3.

[4632] In one codex, from this point all the rest is wanting.

[4633] Matt. xi. 28–30.

[4634] Acts xv. 28, 29.

120. That we are to be urgent in prayers.

In the Epistle of Paul to the Colossians: “Be instant in prayer, and watch therein.”[4635] Also in the first Psalm: “But in the law of the Lord is his will, and in His law will he meditate day and night.”[4636]

[4635] Col. iv. 2.

[4636] Ps. i. 2. The Oxford edition continues: “Likewise in Solomon; ‘Be not hindered from praying ever, and delay not unto death to be justified; for the repayment of the Lord abideth for ever.’” [In a day when there were few Bibles, and no printed books, no concordances, and no published collections of this sort, reflect on the value of this treatise to a young believer, and on the labour of his pastor in making it.]

Elucidations.

———————————

I.

(On the unity of the Church, p. 421.)

The epistles have already been elucidated as the best exposition of this treatise. Little need be added. But, to illustrate the bearings of this treatise upon the history of Christian unity, we need only refer to the manner in which the subject was treated as soon as the papacy was created by Nicholas I. Thus, he astounded the Greeks by his consummate audacity (a.d. 860) in the matter of the disputed succession in Constantinople.[4637] "*It is our will*," he says, "that Ignatius should appear before our envoys," etc. He declares it the rule of the Fathers, that, "without the consent of the Roman See and the Roman pontiff, nothing should be decided." Also, he affirms, "The Creator of all things has established the Princedom of the Divine Power, which He granted to His chosen apostles. He has firmly established it on the firm faith of the Prince of the Apostles,—that is to say, Peter,—to whom he pre-eminently granted the first See," etc. He was now speaking on the strength of the forged Decretals, to which he appeals, and which he succeeded in making law for the West. He thus created the lasting schism with the Easterns, who had never heard the like before his time.

Obviously, therefore, had Cyprian entertained such ideas, his treatise could never have been written; for it is a masterly exposition of a curious point, viz., the fact that (1) the Apostle Peter received the first grant alone, and yet (2) all the apostles received precisely the same; while (1) Peter had thus a primacy of honour, but (2) in no respect any power or authority over his brethren. On these admitted facts he constructs his theory of unity, expounding by it the actual state of the Church's constitution. Peter's memory he honours, but without any less reverence for all the apostolic Sees, which over and over again he maintains to be of equal authority and sanctity. That the Church was founded on Stephen any more than on the Bishop of Carthage, he never imagines; for it is one thing to allow that a bishop has succeeded an apostle at the place of his last labours, and quite another to assume that therefore such a bishop is virtually the apostle himself. Yet this assumption is the ground of all Roman doctrine on this point.[4638]

Had such been Cyprian's idea, his *Treatise on Unity* must have proceeded thus: (1) "Our Lord said to Peter only, I will give unto thee the keys; (2) to the rest of the apostles He gave only an inferior and subject authority; (3) to the successor of Peter, therefore, at Rome, all other bishops and churches must be subject; for (4) in this subjection the law of unity consists; and (5) if even all the other apostles were alive to this day, they would be subject to Stephen, as Prince of the Apostles, or would be rebels against Christ.”

[4637] For the Ultramontane side, consult the *Histoire de Photius*, etc., par M. l'Abbé Jager, p. 41, ed. Paris, 1854. For the Greeks, *La Papauté Schismatique*, etc., par M. l'Abbé Guettée (pp. 286, 288, etc.), Paris, 1863.

[4638] "Whatever is said in commendation of St. Peter is at once transferred to the occupant of the papacy, as if *pasce oves meas* had been said to Pius IX." Burgon, *Letters from Rome*, p. 411, ed. 1862.

Compare this treatise of Cyprian, then, with any authorized treatise on the subject proceeding from modern Rome, and it will be seen that the two systems are irreconcilable. Thus, in few words, says the Confession[4639] of Pius IV.: “I acknowledge the Holy Catholic Apostolic *Roman* Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.” This is the voice of Italy in the ninth century; but Cyprian speaks for Œcumenical Christendom in the third, and the two systems are as contrary as darkness and light.

II.

(Falsifying of the text, p. 422.)

Cyprian is often innocently quoted by Romanist controvertists against the very principles of Cyprian himself, of his life and his writings. This is due to the fact that they have in their hands vitiated and interpolated copies. Thus, take a famous passage as follows:—

Cyprian.

Loquitur Dominus ad Petrum, Ego tibi dico Tu es Petrus, etc.(a)

Super unum(b) ædificat ecclesiam.

Hoc erant utique et cæteri apostoli quot fuit Petrus, qui consortio præditi et honoris et potestatis, sed exordium ab unitate proficisitur,(c) ut(d) Christi ecclesia(e) una monstretur.(f)

Qui Ecclesiæ resistitur et resistit,(g) in ecclesia se esse confidit?

Interpolated.

(a) Et iterum eidem, post ressurectionem suam dicit, Pasce oves meas.

(b) Super *illum* unum…et illi pascendas mandat oves suas.

(c) Et primatus Petro datur.

(d) Una.

(e) Et cathedra.

(f) Et pastores sunt omnes et grex unus ostenditur, qui ab apostolis omnibus, unanimi consensione pascatur, etc.

(g) Qui cathedram Petri, super quem fundata est ecclesia deserit, etc.

[4639] *Compendium Ritualis Romani*, etc., Baltimori, 1842, p. 195.

This is but a specimen of the way in which Cyprian has been "doctored," in order to bring him into a shape capable of being misinterpreted. But you will say where is the proof of such interpolations? The greatly celebrated Benedictine edition reads as the interpolated column does, and who would not credit Baluzius? Now note, Baluzius rejected these interpolations and others; but, dying (a.d. 1718) with his work unfinished, the completion of the task was assigned to a nameless monk, who confesses that he corrupted the work of Baluzius, or rather glories in the exploit.[4640] "Nay, further," he says, "it was necessary to alter not a few things in the notes of Baluzius; and more would have been altered if *it could have been done conveniently*." Yet the edition came forth, and passes as the genuine work of the erudite Baluzius himself.

An edition of this treatise, with valuable annotations, appeared (a.d. 1852) from the press of Burlington, N.J., under the very creditable editorship of Professor Hyde, who was soon after called to depart this life. It exhibits the interpolations, and gives a useful catalogue of codices and of editions. Though its typographical execution is imperfect, I know not where so much condensed information on the subject is to be had at so little cost.[4641] I am grateful for the real advantage I derived from it on its first appearance.

III.

(If ye do not forgive, etc., p. 454.)

559

The Jewish liturgies contained the petitions of the Lord's Prayer essentially; but our divine Lord framed this comprehensive and sublime compend, and gave it to His children for ever, with His own seal upon it in the exceptional petition which imparts to it the impress of His own cross and passion. In the Gospel of St. Matthew[4642] we find our Master commenting on the fifth petition in a very striking manner, as if it were the essence of the whole prayer; and, indeed, it is so, regarded as its evangelical feature, i.e., something added to the law in the spirit of the Atonement. As such, it surprised the apostles; and He who knew their thoughts instantly anticipated their inquiries: "For if ye forgive men," etc.

From the criticism of a very able editorial hand,[4643] I feel it a privilege to insert the following valuable comments:—

"The petitions of the Lord's Prayer, as is well known, are to be found for the most part in the Talmud and Jewish liturgies. In the latter we have frequently the phrases, 'our Father, our King,' 'our Father, Father of mercies,' and 'our Father that art in heaven.' The third petition in the *Shemone esre* is, 'Let us hallow the Name in the world as it is hallowed in the high heaven. We will hallow Thee, and Thy praise, O God, shall not leave our mouth for ever and ever; since Thou, O God, art a great and holy King. Praised be Thou, O Lord, thou holy God. Thou art holy, and Thy name is holy, and holy men praise Thee everlastingly every day.' The ineffable name of God represented all His attributes, and is consequently frequently substituted for Him. The end of the first petition in the Kaddish prayer runs thus: 'May He extend His kingdom in your days, and in those of the whole house of Israel very soon.' In Berakhoth (29 *b*) we have, 'What is a short prayer? Rabbi Eliezer said, "Thy will be done in heaven, and peace of heart be unto those who fear Thee on earth."' The same tract gives another prayer: 'The needs of Thy people Israel are many, but its discernment is small. Do Thou, O everlasting One, our God, give to each man what he needs for his support, and what his body wants; but do what seemeth Thee good.' In the Mekhilta we read that Rabbi Eliezer of Modin, near Jerusalem, said: 'Whosoever has enough for the day to eat, and says, What shall I eat to-morrow? is of little faith.' This passage seems to illustrate the meaning of the Greek ἐπιούσιον. The third petition in the *Shemone esre* runs: 'Forgive us, O our Father, for we have sinned; forgive us, O our King, for we have transgressed: since Thou art He that forgiveth and pardoneth.' In reference to this the Midrash Shemoth (par. 31) states, 'There is no creature who does not owe thanks to the Lord; but He is pitiful and long-suffering, and remitteth old debts.' The daily morning prayer of the Jews contains this petition: 'Lead us not into the power of sin, of transgression and crime, of temptation and shame. Let not passion have dominion over us, and keep us far from wicked men and evil company.' In one of the prayers composed in Aramaic for the rabbis and leading men of the Jewish community, the passage occurs, 'Defend and deliver them from all evil, and from all evil hap,' which may be compared with the petition, 'Deliver us from evil.' The Doxology at the end of the Lord's Prayer has equally Jewish parallels. Thus, one of the daily evening prayers concludes with the words, 'For Thine is the kingdom;' i.e., God alone is ruler of the world. The words 'the power and the glory' seem to come from 1 Chron. xxix. 11, which is quoted in the Talmud; and the Mishna Berakhoth (ix. 5) states, 'In the temple all blessings did not end with "Amen," but with the words "for ever and ever."' When the heretics multiplied, however, there was only one world; so the concluding formula became 'from everlasting to everlasting.'"

[4640] Burgon, *Letters from Rome*, p. 417.

[4641] Th. C. Cypriani *de Unitate Ecclesiæ* ad optimorum librorum fidem expressa, cum variis lectionibus, ad notationibus Fellii, Baluzii, etc., instructa. Curante M. F. Hyde, M.A., etc., Burlingtoniæ, MDCCCLII.

[4642] Cap. vi. 14.

[4643] *New York Independent*, April 25, 1878.

IV.

(Lift up your hearts, p. 455.)

It is demonstrated by Sir William Palmer that the *Sursum Corda* is of a date to which no history runneth contrary, and is to be found in all the primitive liturgies of whatever family. For a very early example of its use, I must refer to the Alexandrian liturgy cited by Bunsen;[4644] and, in short, I beg to refer the reader to all the resources of the fourth volume of his *Hippolytus*. Little as I can approve of the magisterial air with which Dr. Bunsen undertakes to decide all questions, and little as I sympathize with his abnormal religion, which seems to coincide with that of no existing church or sect in the world, I feel grateful for his industry in collecting materials, and am always interested in the ingenuity with which he works them into his theories. Although he possesses some touchstone unknown to the rest of mankind, by which he reaches and utters pontifical decisions as to what is genuine and what is corrupt, I must record my doubts as to many of his facts, and my dissent from most of his inferences. But, unwilling to refer to Anglican authorities on points so much disputed, I cordially turn to the learned Chevalier, and to the treasures he has collected. See the Greek forms on p. 335 of his fourth volume, followed by the preface on p. 336, and the *Tersanctus* on p. 337: Ἅγιος, ἅγιος, ἅγιος, κύριε Σαβαώθ, κ.τ.λ

V.

(To pray and give thanks, p. 457.)

Here comes into view that reference of the apostle[4645] to the usages of the primitive assemblies: “How shall he that occupieth the room of the unlearned say *Amen* at thy giving of thanks.” Though Cyprian omits the final *Amen* from his express commentary, it is to be noted that our Lord makes it virtually part of this prayer, by His precept (John xvi. 23, 24), to ask in His name. Now, He makes this word *Amen* one of His own names[4646] in the Apocalypse; throwing back a new character upon His frequent use of it, especially in St. John’s Gospel, and giving it as a sort of appropriation of 2 Cor. i. 20, when He calls Himself “The Amen, the faithful and true Witness.” He thus makes it infinitely dear to Christians.[4647] As in the Jewish usages,[4648] with which the disciples were familiar, it was a matter of course, we may suppose they added *Amen* in reciting this prayer, but not with their subsequent knowledge that it implies the merits, and claims the mediation, of the Great Intercessor. Rev. v. 8; viii. 3, 4; St. John xvii. 8.

Tertullian[4649] refers to the responsive “Hallelujah” as “enriched prayer,” and the *Amen* usually accompanied this ejaculation.

[4644] *Hippolytus*, vol. iv. p. 161.

[4645] 1 Cor. xiv. 16.

[4646] Rev. iii. 14.

[4647] Note a striking use of it, as a name of Christ, by Commodian, vol. iv. 43, p. 211.

[4648] Num. v. 22; Deut. xxvii. 15; 1 Kings i. 36; 1 Chron. xvi. 36; Jer. xxviii. 6; in the Psalms*passim*.

[4649] Vol. iii. cap. xxvii. p. 690, this series.

VI.

(Its failing estate, p. 458.)

Hippolytus[4650] foresaw the democratic age into which the feudal era of iron should pass, corroding in the toes by contact with the miry clay of the despised *plebs*, "the seed of men." No lasting strength was to be imparted to imperialism by the *plébiscite* (Dan. ii. 43); and the prophet might almost be supposed to have the epoch of *dynamite* in his sight, as he speaks of the unwillingness of the people to cleave to the effete system of empire. Now, then, if "the failing estate" of the world was apparent in the days of Philip and Decius, how much more in our own! Sixteen human lives span the gulf of time between us and them, for we have many centenarians among us; and with the Lord "a thousand years are as one day." Compare 2 Pet. iii. 9. And, putting such Scriptures together, is it not clear that "the last time" (i.e., the last of the seven *times* of the Gentiles) is drawing to its close? The *three and a half* times of Daniel extend to the convulsive epoch of Mohammed; the second moiety (of the seven) to our own age. See Faber, *Sacred Calendar,*[4651] vol. i. cap. iii. pp. 308, 309, etc.

VII.

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(Peter, upon whom, etc., p. 486.)

Launoi, the eminent Gallican, found but *seventeen* of the Fathers and Doctors of the Church (among whom he reckons "Fathers" down to the twelfth century) who understand St. Peter to be "the rock," and he cites *forty* of the contrary opinion.[4652] Yet of the "seventeen," most of them speak only rhetorically, and with justifiable freedom. I have often done the same myself, on the principle which the same apostle applies to *all* Christians: "Ye also as lively *stones*,"[4653] etc. But it is quite noteworthy that the Council of Trent itself momentarily adopts the prevailing patristic and therefore the Catholic interpretation, speaking of the Nicene Creed:[4654] "In quo omnes qui fidem Christi profitentur necessario conveniunt, ac *fundamentum* firmum et *unicum*, contra quod portæ inferi nunquam prævalebunt (Matt. xvi. 18)." Thus, *the faith* of Peter is confessed the only foundation, in a direct exposition of the text so often quoted with another intent. In spite of all this, the Creed of Pius IV. was enjoined as soon as that council closed; and every member of the late Vatican Council was made to profess the same verbally before any other business was undertaken. Now, even this spurious creed forced them to swear concerning the Holy Scriptures, “I will never take and interpret them otherwise than according to the *unanimous consent* of the Fathers.” Obviously, according to this rule, there is no Catholic doctrine on the subject; much less any Catholic teaching to the effect that the modern bishops of Rome are “the rock,” as really as St. Peter himself.

[4650] P. 178.

[4651] A most instructive work, though I by no means accept his theories in full.

[4652] Guettée, p. 143, ed. New York.

[4653] Compare *Peshito Syriac*, where *Cephas* is the very word applied to all believers. Ed. Trostii, 1621.

[4654] Richter, *Canones et Decreta*, etc., p. 10, ed. Lipsiæ, 1853.

VIII.

(The Eucharist carried in it, p. 488.)

The modern usage of the Latin churches is for the priest to put the wafer into the communicant’s mouth, an ordinance dating no farther back than a.d. 880. A new doctrine having been forged, and faith in the *corporal* presence of Christ being forced upon the conscience, a change of ceremonial followed, which indicates the novelty of the idea. Contrast the teaching of St. Cyril of Jerusalem,[4655] informing his catechumens how they should receive, as follows:—

“Approaching, therefore, come not with thy wrists extended, or thy fingers open; but make thy left hand a sort of cushion for thy right, which is about to receive the King. And having hollowed thy palm, receive the Body of Christ, saying after it, *Amen*.” “*Not discerning* the Lord’s body,” etc., is the language of Scripture; but, had the apostles taught transubstantiation, this could not be said, for everybody can discern the host when it is uplifted. The Lord’s Body is therefore discerned *by faith*, and so taken and received.

IX.

(Which should be greatest, p. 493.)

How differently our Lord must have settled this inquiry had He given the supremacy to one of the Apostles, or had He designed the supremacy of any single pastor to be perpetual in His Church! “Who should be greatest?” ask this question of any Romanist theologian, and he answers, in the words of the Creed of Pius IV., “the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Christ.” But why was no such answer given by our Lord? And why does St. Peter know nothing of it when he says, “The elders who are among you I exhort, who am also an elder…feed the flock of God, taking the oversight…not as being lords over God’s heritage,” etc. So also in the Council of Jerusalem, how humbly he sits under the presidency of James,[4656] and again how cheerfully he permits the apostles to send him forth, and “give him mission” to Samaria![4657] St. Paul, moreover, who was 562

[4655] a.d. 348.

[4656] Acts xv. 13.

[4657] Acts viii. 14.

"not a whit behind the chiefest of the Apostles,"[4658] overrules him, and reforms his judgment.[4659]

If I have forborne in these notes to refer frequently to the Treatise of Bishop Sage, who often elucidates our author in a very learned manner, it is because he is almost wholly a controvertist, and therefore not to my purpose in this work. For his *Cyprian*,[4660] however, I entertain a sincere respect; and, as it might seem otherwise should I omit all reference to that work, I place its title in the footnote. Profoundly do I feel what another Scottish Doctor[4661] has beautifully said, "It is a loss, even to those that oppose errors and divisions, that they are forced to be busied that way."

X.

(From the slender twig, my son, thou hast ascended, p. 513.)

The text of Cyprian[4662] is: "Catulus leonis Juda, de *frutice* fili mi ascendisti, recubans obdormisti velut leo, et velut catulus leonis." Now, with this compare the comment of Calmet, citing the Septuagint (ἐκ βλαστοῦ = *e germine*), and rendering by metaphrase, "*e medio plantarum*, sive herbarum germinantium, ascendisti."

Here, then, we have the idea precisely equivalent to Jer. xlix. 19: "Ecce *quasi leo ascendet* de superbia Jordanis." The lion is recumbent among the sprouting twigs (*frutice*, or foliage) of the Jordan's banks in the springtime. The swelling of the river, which the melting of snows from Lebanon causes to overflow, rouses the reposing creature; and he goes up into the mountains. But Cyprian had in hand the old African,[4663] which seems to follow the LXX., and St. Jerome's vulgate did not; and this word *frutice* animates Cyprian's poetic genius. Its springtide imagery corresponding with Easter,[4664] he *reads into it* all the New Testament fulfilment: "Thou layedst down and sleepedst as a lion, and as a lion's whelp—*but, from the shooting of the first verdure in spring, thou hast gone up on high*—thou hast ascended." "Quis excitabit illum" is separated from this in the Paris text, and in the Septuagint, which the Old Latin followed, and so I have pointed it, though the Edinburgh reads: "and as a lion's whelp; who shall stir him up?"

XI.

[4658] See Barrow, *Works*, vol. iii. p. 95, ed. New York, 1845.

[4659] Gal. ii. 11–14.

[4660] *The Principles of the Cyprianic Age*, etc., a.d. 1695. Reprinted, Edinburgh, 1846.

[4661] Leighton, *On St. Peter*, i. 2, *Works*, i. p. 30, London, 1870.

[4662] Ed. Paris, 1574.

[4663] Scrivener, *Introduction*, etc., p. 302, ed. 1874.

[4664] Jordan overflows its banks at the time of the passover, Josh. iii. 15; v. 10, 11.

(Third Book…religious teaching of our school, p. 528.)

Quirinus, Cyprian's "son" in the Gospel, seems to me to have been a catechumen of the *competent* class, i.e., preparing for baptism at Easter; or possibly of the higher sort, preparing for the first communion. Many tokens lead me to surmise that he may have been of Jewish birth; and, if so, he was probably baptized *Quirinus* after St. Luke ii. 2, as St. Paul borrowed his Roman name from Sergius Paulus.[4665] The use of the word *secta*, here rendered "school," suggests to me that the Vulgate got it (and so our English version) out of the old African Latin in Acts xxviii. 22. If Quirinus was a Hebrew, there is a playful irony in Cyprian's use of the word in expounding the pure morality of "the *sect*" everywhere spoken against.

Origen's treatise *Against Celsus* shows how cunningly the adversaries of the Gospel could assume a Jewish position against it;[4666] and the first two books of that work are designed to establish a perfect harmony between the Old Testament and the New, proving Christ to be the substance and sum of both. Cyprian may have foreseen the perils menacing the Church from the school of Plotinus, already rising, and which soon sent forth the venomous Porphyry. He was but a presbyter when he wrote this excellent defence of the faith; and his earnest pastoral care for his pupil is shown by his addition of a third book, entirely practical. The catechetical system of St. Luke's day[4667] had become a developed feature of the Church (St. Cyril's lectures in the succeeding century show how it was further expanded), and it also illustrates the purity of her moral teaching. Our author harmonizes faith and works, and presents her simple scriptural precepts in marked contrast with the putrid casuistry[4668] which Pascal exposes, and which grew up in the West with the enforcement of auricular confession by Innocent III., a.d. 1215. The theory of transubstantiation was also made a dogma at the same time, and operated, with the other, to the total extinguishment of the primitive discipline and worship. The withholding of the chalice in the Holy Communion followed, a.d. 1415.

XII.

(Good works and mercy, p. 528.)

Clement was able to remind the heathen, half a century before,[4669] that Christ had "*already* made the universe an ocean of blessings." Here we have the moral canons of

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[4665] Acts xiii. 7–9.

[4666] Vol. iv. p. 462.

[4667] Luke i. 4. Greek.

[4668] See that very useful little publication of the S. P. C. K., Dr. Littledale's *Plain Reasons against Joining the Church of Rome*, pp. 18 and 205.

[4669] See vol. ii. p. 202, note 5.

Christianity reflecting the Light of the World, and they show us how practically it operated. As I have noted, the first Christian hospital was founded (a.d. 350) by Ephraem Syrus. His example was followed by St. Basil, who also founded another for lepers. The founding of hostels as refuges for travellers was an institution of the Nicene period. “In the time of Chrysostom,” says one not too well disposed towards the Gospel,[4670] “the church of Antioch supported three thousand widows and virgins, besides strangers and sick. Legacies for the poor became common; and it was not infrequent for men and women who desired to live a life of especial sanctity, and especially for priests who attained the episcopacy, as a first act, to bestow their properties in charity. A Christian, it was maintained, should devote at least one-tenth of his profits to the poor. A priest named Thalasius collected blind beggars in an asylum on the banks of the Euphrates. A merchant named Apollinus founded on Mount Nitria a gratuitous dispensary.”

So here our author’s canons enforce (1) works of mercy; (2) almsdeeds; (3) brotherly love; (4) mutual support; (5) forgiveness of injuries; (6) the example of Christ’s holy living; (7) forbearance; (8) suppression of idle talk; (9) love of enemies; (10) abhorrence of usury, (11) and avarice, (12) and carnal impurity: also, (13) obedience to parents; (14) parental love; (15) consideration of servants; (16) respect for the aged; (17) moderation, even in use of things lawful; (18) control of the tongue; (19) abstinence from detraction; (20) to visit the sick; (21) care of widows and orphans; (22) not to flatter; (23) to practise the Golden Rule; and (24) to abstain from bloodshed. In short, we have here the outgrowth of the Sermon on the Mount, and of St. Paul’s epitome, “Whatsoever things are true,” etc.[4671]

XIII.

(In the thirteenth Psalm, p. 546.)

The note says that the Oxford edition gives it as the *fourteenth*, while in our English Bibles it is the *fifteenth*. As I find that some of the readers of these works are puzzled by such confusions, I note *retrospectively*, as well as for future reference, the origin of such apparent blunders.

1. Our English version follows the Hebrew numbering, which is reputed the most accurate. By that a psalm is cited in the New Testament as if the numbering itself were important, and the product of inspired wisdom.[4672]

[4670] Lecky, *History of European Morals*, vol. ii. p. 86, ed. New York, 1872. See vol. ii. p. 202, note 5.

[4671] Phil. iv. 8.

[4672] Acts xiii. 33.

2. But the Greek Psalter differs from the Hebrew; Psalms ix. and Psalms x. being made into one, as confessedly their material suggests. The Seventy joined also Psalms cxiv. and Psalms cxv. But they divided Psalms cxvi., and also Psalms cxlvii.

3. The Vulgate Latin follows the LXX.; and our Ante-Nicene Fathers usually quote the Septuagint, or else the Old Latin, by which the Vulgate was probably governed. In the Vulgate, also, the Hebrew prefaces are often numbered as if they were verses, which is another source of confusion.

4. By the fusion of Psalms ix. and Psalms x., our Psalms xv. becomes the Psalms xiv., and so the Vulgate gives it; and the Oxford translators follow that.

5. But our text says “Psalms xiii.,” and for this it is not easy to account. The Oxford editors regard it as a mere corruption of the text, and change it accordingly.

The Seventh Council of Carthage under Cyprian.[4673]

Concerning the Baptism of Heretics. The Judgment of Eighty-Seven Bishops on the Baptism of Heretics.

Proœmium.—When Stephen, Bishop of Rome, Had by His Letters Condemned the Decrees of the African Council on the Baptism of Heretics, Cyprian Lost No Time in Holding Another Council at Carthage with a Greater Number of Bishops. Having Therefore Summoned Eighty-Seven Bishops from Africa, Numidia, and Mauritania, Who Assembled at Carthage in the Kalends of September, a.d. 258, This Third Council on the Same Matter of Baptism Was Then Celebrated; At the Beginning of Which, After the Letters on Either Side Had Been Read, Cyprian, by Implication, Condemns the Assumption of Stephen.[4674]

When, in the kalends of September, a great many bishops from the provinces of Africa, Numidia, and Mauritania, had met together at Carthage, together with the presbyters and deacons, and a considerable part of the congregation who were also present; and when the letter of Jubaianus written to Cyprian had been read, as also the reply of Cyprian to Jubaianus, about baptizing heretics, and what the same Jubaianus had subsequently rejoined to Cyprian,—Cyprian said: You have heard, my dearly beloved colleagues, what Jubaianus our co-bishop has written to me, taking counsel of my poor intelligence concerning the unlawful and profane baptism of heretics, as well as what I wrote in answer to him, decreeing, to wit, what we have once and again and frequently determined, that heretics who come to the Church must be baptized and sanctified by the baptism of the Church. Moreover, another letter of Jubaianus has also been read to you, wherein, replying, in accordance with his sincere and religious devotion, to my letter, he not only acquiesced in what I had said, but, confessing that he had been instructed thereby, he returned thanks for it. It remains, that upon this same matter each of us should bring forward what we think, judging no man, nor rejecting any one from the right of communion, if he should think differently from us. For neither does any of us set himself up as a bishop of bishops,[4675] nor by tyrannical terror does any compel his colleague to the necessity of obedience; since every bishop, according to the allowance of his liberty and power, has his own proper right of judgment, and can no more be judged by another than he himself can judge another.[4676] But let us all wait for the judgment of our Lord Jesus Christ, who is the only one that has the power both of preferring us in the government of His Church, and of judging us in our conduct there.

[4673] [On councils, see Oxford trans., pp. 232, 240.]

[4674] Of this council there exists no further memorials than such as have been here collected from Cyprian, and from St. Augustine, *De Baptismo contra Donatistas*, book iii. ch. iv., v., and vi., and book vii. ch. i.; and in these nothing else is contained than the judgments of the eighty-seven bishops on the nullity of baptism administered by heretics. If any one desires to see these judgments impugned, let him consult Augustine as above. The results of this council are given in Ep. lxxi. p. 378, *supra*.

Cæcilius of Bilta[4677] said: I know only one baptism in the Church, and none out of the Church. This one will be here, where there is the true hope and the certain faith. For thus it is written: "One faith, one hope, one baptism;"[4678] not among heretics, where there is no hope, and the faith is false, where all things are carried on by lying; where a demoniac exorcises; where one[4679] whose mouth and words send forth a cancer puts the sacramental interrogation;[4680] the faithless gives faith; the wicked bestows pardon of sins; and Antichrist baptizes in the name of Christ; he who is cursed of God blesses; he who is dead promises life; he who is unpeaceful gives peace; the blasphemer calls upon God; the profane person administers the office of the priesthood; the sacrilegious person establishes an altar. In addition to all these things, there is also this evil, that the priests of the devil dare to celebrate the Eucharist; or else let those who stand by them say that all these things concerning heretics are false. Behold to what kind of things the Church is compelled[4681] to consent, and is constrained without baptism, without pardon of sins, to hold communion. And this thing, brethren, we ought to flee from and avoid, and to separate ourselves from so great a wickedness, and to hold one baptism, which is granted by the Lord to the Church alone.

Primus of Misgirpa[4682] said: I decide, that every man who comes to us from heresy must be baptized. For in vain does he think that he has been baptized there, seeing that there is no baptism save the one and true baptism in the Church; because not only is God one, but the faith is one, and the Church is one, wherein stands the one baptism, and holiness, and the rest. For whatever is done without, has no effect of salvation.

[4675] Of course this implies a rebuke to the assumption of Stephen, ["their brother," and forcibly contrasts the spirit of Cyprian with that of his intolerant compeer].

[4676] [This, then is the primitive idea of the relations existing, mutually, among bishops as brethren.]

[4677] *Scil.* of Mauritania; possibly, says the Oxford translator, Bidil, Bita, or "urbs Abitensis."

[4678] Eph. iv. 5.

[4679] According to some editions, "the sacrilegious man," etc.

[4680] "Sacramentum interrogat."

[4681] By the despotism of Stephen.

[4682] A city of Zeugitana. Augustine calls this bishop Felix, and speaks of him as the *first* of that name who spoke.—*Fell.*

Polycarp from Adrumetum[4683] said: They who approve the baptism of heretics make void our baptism.

Novatus of Thamugada[4684] said: Although we know that all the Scriptures give witness concerning the saving baptism, still we ought to declare our faith, that heretics and schismatics who come to the Church, and appear to have been falsely baptized, ought to be baptized in the everlasting fountain; and therefore, according to the testimony of the Scriptures, and according to the decree of our colleagues, men of most holy memory, that all schismatics and heretics who are converted to the Church must be baptized; and moreover, that those who appeared to have been ordained must be received among lay people.

Nemesianus of Thubunæ[4685] said: That the baptism which heretics and schismatics bestow is not the true one, is everywhere declared in the Holy Scriptures, since their very leading men are false Christs and false prophets, as the Lord says by Solomon: "He who trusteth in that which is false, he feedeth the winds; and the very same, moreover, followeth the flight of birds. For he forsaketh the ways of his own vineyard, he has wandered from the paths of his own little field. But he walketh through pathless places, and dry, and a land destined for thirst; moreover, he gathereth together fruitless things in his hands."[4686] And again: "Abstain from strange water, and from the fountain of another do not drink, that you may live a long time; also that the years of life may be added to thee."[4687] And in the Gospel our Lord Jesus Christ spoke with His divine voice, saying, "Except a man be born again of water and the Spirit, he cannot enter the kingdom of God."[4688] This is the Spirit which from the beginning was borne over the waters; for neither can the Spirit operate without the water, nor the water without the Spirit. Certain people therefore interpret for themselves ill, when they say that by imposition of the hand they receive the Holy Ghost, and are thus received, when it is manifest that they ought to be born again in the Catholic Church by both sacraments. Then indeed they will be able to be sons of God, as says the apostle: "Taking care to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, as ye have been called in one hope of your calling; one Lord, one faith, one baptism, one God."[4689] All these things speaks the Catholic Church.[4690] And again, in the

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[4683] This is the Polycarp referred to in Ep. xliv. p. 322, *supra*. Adrumetum was a colony on the coast, about eighty-five miles from Carthage.

[4684] In Numidia.

[4685] In Mauritania Cæsariensis.

[4686] Prov. ix. 12, LXX.

[4687] Prov. ix. 19.

[4688] John iii. 5.

[4689] Eph. iv. 3–6.

[4690] [He has no idea that this voice proceeds from any one bishop.]

Gospel the Lord says: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; because God is a Spirit, and he is born of God."[4691] Therefore, whatsoever things all heretics and schismatics do are carnal, as the apostle says: "For the works of the flesh are manifest, which are, fornications, uncleannesses, incest, idolatries, witchcrafts, hatreds, contentions, jealousy, anger, divisions, heresies, and the like to these; concerning which have told you before, as I also foretell you now, that whoever do such things shall not inherit the kingdom of God."[4692] And thus the apostle condemns, with all the wicked, those also who cause division, that is, schismatics and heretics. Unless therefore they receive saving baptism in the Catholic Church, which is one, they cannot be saved, but will be condemned with the carnal in the judgment of the Lord Christ.

Januarius of Lambesis[4693] said: According to the authority[4694] of the Holy Scriptures, I decree that all heretics must be baptized, and so admitted into the holy Church.

Lucius of Castra Galbæ[4695] said: Since the Lord in His Gospel said, "Ye are the salt of the earth: but if the salt should have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out of doors, and to be trodden under foot of men."[4696] And again, after His resurrection, sending His apostles, He gave them charge, saying, "All power is given unto me, in heaven and in earth. Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[4697] Since, therefore, it is manifest that heretics—that is, the enemies of Christ—have not the sound confession of the sacrament; moreover, that schismatics cannot season others with spiritual wisdom, since they themselves, by departing from the Church, which is one, having lost the savour, have become contrary to it,—let it be done as it is written, "The house of those that are contrary to the law owes a cleansing."[4698] And it is a consequence that those who, having been baptized by people who are contrary to the Church, are polluted, must first be cleansed, and then at length be baptized.

Crescens of Cirta[4699] said: In such an assembly of most holy fellow-priests, as the letters of our most beloved Cyprian to Jubaianus and also to Stephen have been read, containing in them so much of the holy testimonies which descend from the divinely made Scriptures, that with reason we ought, all being made one by the grace of God, to consent to them; I judge that all heretics and schismatics who wish to come to the Catholic Church, shall not be allowed to enter without they have first been exorcised and baptized; with the exception of those indeed who may previously have been baptized in the Catholic Church, and these in such a way that they may be reconciled to the penitence of the Church by the imposition of hands.

[4691] John iii. 6.

[4692] Gal. v. 19–21.

[4693] In Numidia.

[4694] [This appeal to Scripture against Stephen must be noted, whatever we may think of his conclusions.]

[4695] Or Gilba.

[4696] Matt. v. 13.

[4697] Matt. xxviii. 18, 19.

[4698] Prov. xiv. 9, LXX.

[4699] Cirta Julia in Numidia.

Nicomedes of Segermæ[4700] said: My opinion is this, that heretics coming to the Church should be baptized, for the reason that among sinners without they can obtain no remission of sins.

Munnulus[4701] of Girba[4702] said: The truth of our Mother[4703] the Catholic Church, brethren, hath always remained and still remains with us, and even especially in the Trinity of baptism, as our Lord says, "Go ye and baptize the nations, in the name of the Father, of the Son, and of the Holy Spirit."[4704] Since, then, we manifestly know that heretics have not either Father, or Son, or Holy Spirit, they ought, when they come to the Church our Mother, truly to be born again and to be baptized; that the cancer which they had, and the anger of damnation, and the witchery of error, may be sanctified by the holy and heavenly laver.

Secundinus of Cedias[4705] said: Since our Lord Christ says, "He who is not with me is against me;"[4706] and John the apostle calls those who depart from the Church Antichrists—undoubtedly enemies of Christ—any such as are called Antichrists cannot minister the grace of saving baptism. And therefore I think that those who flee from the snares of the heretics to the Church must be baptized by us, who are called friends of God, of His condescension.

Felix of Bagai[4707] said: As, when the blind leads the blind, they fall together into the ditch; so, when the heretic baptizes a heretic, they fall together into death. And therefore a heretic must be baptized and made alive, lest we who are alive should hold communion with the dead.

Polianus of Mileum[4708] said: It is right that a heretic be baptized in the holy Church.

[4700] In Numidia.

[4701] Ep. liii. p. 336, *supra*. Munnulus is mentioned as one of the bishops who write with Cyprian to Cornelius. He is there called "Monulus."

[4702] Gerra.

[4703] [Testimony to the meaning of the Holy Catholic Church in the Nicene Creed.]

[4704] Matt. xxviii. 19.

[4705] Perhaps Quidias in Mauritania Cæsariensis.

[4706] Matt. xii. 30.

[4707] In Numidia. Here was held the Donatist "Concilium Bagaiense" of 310 bishops (Oxford ed.).

[4708] In Numidia.

Theogenes of Hippo Regius[4709] said: According to the sacrament of God's heavenly grace which we have received, we believe one baptism which is in the holy Church.

Dativus of Badis[4710] said: We, as far as in us lies, do not hold communion with heretics, unless they have been baptized in the Church, and have received remission of their sins.

Successus of Abbir Germaniciana[4711] said: Heretics can either do nothing, or they can do all. If they can baptize, they can also bestow the Holy Spirit. But if they cannot give the Holy Spirit, because they have not the Holy Spirit, neither can they spiritually baptize. Therefore we judge that heretics must be baptized.

Fortunatus of Tuccaboris[4712] said: Jesus Christ our Lord and God, Son of God the Father and Creator, built His Church upon a rock,[4713] not upon heresy; and gave the power of baptizing to bishops, not to heretics. Wherefore they who are without the Church, and, standing in opposition to Christ, disperse His sheep and flock, cannot baptize, being without.

Sedatus of Tuburbo[4714] said: In the degree in which water sanctified in the Church by the prayer of the priest, washes away sins; in that degree, if infected with heretical discourse as with a cancer, it heaps up sins. Wherefore we must endeavour with all peaceful powers, that no one infected and stained with heretical error refuse to receive the single and true baptism of the Church, by which whosoever is not baptized, shall become an alien from the kingdom of heaven. Privatianus of Sufetula[4715] said: Let him who says that heretics have the power of baptizing, say first who founded heresy. For if heresy is of God, it also may have the divine indulgence. But if it is not from God, how can it either have the grace of God, or confer it upon any one? 56

Privatus of Sufes[4716] said: He who approves the baptism of heretics, what else does he do than communicate with heretics?

Hortensianus of Lares[4717] said: Let either these presumptuous ones,[4718] or those who favour heretics, consider how many baptisms there are. We claim for the Church one baptism, which we know not except in the Church. Or how can they baptize any one in the name of Christ, whom Christ Himself declares to be His adversaries?

[4709] The See of St. Augustine in Numidia, 218 miles from Carthage, and 160 miles from Hippo Diarrhytus. See p. 571, *infra*.

[4710] Badea, or Badel, in Numidia.

[4711] In Zeugitana.

[4712] Tucca-terebinthina in Zeugitana.

[4713] [Evidently he never suspects that Stephen is the rock.]

[4714] Thuburbo, or Thuburbis, in Zeugitana.

[4715] A city of Numidia Byzacenæ.

[4716] In Byzacena.

[4717] A city of Numidia Ptolemais.

[4718] [Stephen and those who accept his ideas.]

Cassius of Macomadæ[4719] said: Since there cannot be two baptisms, he who yields baptism to the heretics takes it away from himself. I judge therefore that heretics, lamentable and corrupt, must be baptized when they begin to come to the Church; and that when washed by the sacred and divine washing, and illuminated by the light of life, they may be received into the Church, not as enemies, but as made peaceful; not as foreigners, but as of the household of the faith of the Lord; not as children of adultery, but as sons of God; not of error, but of salvation; except those who once faithful have been supplanted, and have passed over from the Church to the darkness of heresy, but that these must be restored by the imposition of hands.

Another Januarius of Vicus Cæsaris[4720] said: If error does not obey truth, much more truth does not consent to error; and therefore we stand by the Church in which we preside, that, claiming her baptism for herself alone, we should baptize those whom the Church has not baptized.

Another Secundinus of Carpi[4721] said: Are heretics Christians or not? If they are Christians, why are they not in the Church of God? If they are not Christians, how come they to make Christians? Or whither will tend the Lord's discourse, when He says, "He that is not with me is against me, and he who gathereth not with me scattereth?"[4722] Whence it appears plain that upon strange children, and on the offspring of Antichrist, the Holy Ghost cannot descend only by imposition of hands, since it is manifest that heretics have not baptism.

Victoricus of Thabraca[4723] said: If heretics are allowed to baptize and to give remission of sins, wherefore do we brand them with infamy and call them heretics?

Another Felix of Uthina[4724] said: Nobody doubts, most holy fellow-priests, that human presumption is not able to do so much as the adorable and venerable majesty of our Lord Jesus Christ. Therefore, remembering the danger, we ought not only to observe this also, but moreover to confirm it by the voice of all of us, that all heretics who come to the bosom of Mother Church should be baptized, that thus the heretical mind that has been polluted by a long decay, purged by the sanctification of the laver, may be reformed for the better.

[4719] Or Macodama in Numidia.

[4720] Perhaps Nova Cæsaris in Numidia.

[4721] In Zeugitana, on the borders of Tunis.

[4722] Matt. xii. 30.

[4723] A colony variously called Tabraca or Tabathra.

[4724] Οὔθινα in Zeugitana.

Quietus of Baruch[4725] said: We who live by faith ought to obey with careful observance those things which before have been foretold for our instruction. For it is written in Solomon: “He that is baptized from the dead, (and again toucheth the dead,[4726]) what availeth his washing?”[4727] which certainly speaks of those who are washed by heretics, and of those that wash them. For if those who are baptized among them obtain by remission of their sins life eternal, why do they come to the Church? But if from a dead person no salvation is received, and therefore, acknowledging their previous error, they return to the truth with penitence, they ought to be sanctified with the one vital baptism which is in the Catholic Church.

Castus of Sicca[4728] said: He who with contempt of the truth presumes to follow custom, is either envious and malignant in respect of his brethren to whom the truth is revealed, or is ungrateful in respect of God, by whose inspiration His Church is instructed.

Euchratius of Thenæ[4729] said: God and our Lord Jesus Christ, teaching the apostles with His own mouth, has entirely completed our faith, and the grace of baptism, and the rule of the ecclesiastical law, saying: “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”[4730] Thus the false and wicked baptism of heretics must be rejected by us, and refuted with all detestation, from whose mouth is expressed poison, not life, not celestial grace, but blasphemy of the Trinity.[4731] And therefore it is manifest that heretics who come to the Church ought to be baptized with the sound and Catholic baptism, in order that, being purified from the blasphemy of their presumption, they may be reformed by the grace of the Holy Spirit.

Libosus of Vaga[4732] said: In the Gospel the Lord says, “I am the truth.”[4733] He said not, “I am the custom.” Therefore the truth being manifest, let custom yield to truth; so that, although for the past any one was not in the habit of baptizing heretics in the Church, let him now begin to baptize them.[4734]

[4725] Or Buruch, probably Bourka in Numidia.

[4726] This clause is omitted in the larger number of editions.

[4727] Ecclus. xxxiv. 25.

[4728] Sicca Veneria, a city of Zeugitana.

[4729] A city of Byzacena.

[4730] Matt. xxviii. 18.

[4731] “Let the reader observe here, as elsewhere, that the word ‘Trinity’ is simply used for the persons of the Godhead” (Oxford edit.).

[4732] A city of Numidia.

[4733] John xiv. 6.

[4734] [Here is a concession that at least the *local* custom could be pleaded by Stephen.]

Lucius of Thebeste[4735] said: I determine that blasphemous and unrighteous heretics, who with various words tear asunder the holy and adorable words of the Scriptures, are to be accursed, and therefore that they must be exorcised and baptized.

Eugenius of Ammedera[4736] said: And I determine the same—that heretics must be baptized.

Also another Felix of Amaccora[4737] said: And I myself, following the authority of the divine Scriptures,[4738] judge that heretics must be baptized; and, moreover, those also who contend that they have been baptized among the schismatics. For if, according to Christ's warning, our font is private to us, let all the adversaries of our Church understand that it cannot be for another. Nor can He who is the Shepherd of the one flock give the saving water to two peoples. And therefore it is plain that neither heretics nor schismatics can receive anything heavenly, seeing that they dare to receive from men who are sinners, and from those who are external to the Church. When there is no place for the giver, assuredly there is no profit for the receiver.

Also another Januarius of Muzzuli[4739] said: I am surprised, since all confess that there is one baptism, that all do not perceive the unity of the same baptism. For the Church and heresy are two things, and different things. If heretics have baptism, we have it not; but if we have it, heretics cannot have it. But there is no doubt that the Church alone possesses the baptism of Christ, since she alone possesses both the grace and the truth of Christ.

Adelphius of Thasvalte[4740] said: Certain persons without reason impugn the truth by false and envious words, in saying that we rebaptize, when the Church does not rebaptize heretics, but baptizes them.

Demetrius of Leptiminus[4741] said: We maintain one baptism, because we demand for the Church Catholic alone her own property. But they who say that heretics truly and legitimately baptize, are themselves the people who make not one, but many baptisms. For since heresies are many, according to their number will be reckoned baptisms.

Vincentius of Thibaris[4742] said: We know that heretics are worse than Gentiles. If, therefore, being converted, they should wish to come to the Lord, we have assuredly the rule of truth which the Lord by His divine precept commanded to His apostles, saying, “Go ye, lay on hands in my name, expel demons.”[4743] And in another place: “Go ye and teach the nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost.”[4744] Therefore first of all by imposition of hands in exorcism, secondly by the regeneration of baptism, they may then come to the promise of Christ. Otherwise I think it ought not to be done.

[4735] A city of Numidia.

[4736] A city of Numidia.

[4737] "Damatcore," or "Vamaccore," in Numidia.

[4738] [Here we may think as we choose as to this conclusion, but the appeal to Holy Scripture proves that this is the only infallible authority.]

[4739] Mazula in Numidia.

[4740] A city of Byzacena.

[4741] Λέπτις μικρά—a city of Byzacena.

[4742] Tabora, a city of Mauritania Cæsariensis.

Marcus of Mactaris[4745] said: It is not to be wondered at if heretics, enemies, and impugners of the truth claim to themselves a matter in the power and condescension of others. But it is to be wondered at, that some of us, prevaricators of the truth, support heretics and oppose themselves to Christians. Therefore we decree that heretics must be baptized.

Sattius of Sicilibba[4746] said: If to heretics in baptism their sins are remitted, they come to the Church without reason. For since, in the day of judgment, they are sins which are punished, there is nothing which the heretics can fear from Christ’s judgment, if they have already obtained remission of their sins.

Victor of Gor[4747] said: Since sins are not remitted[4748] save in the baptism of the Church, he who admits a heretic to communion without baptism does two things against reason: he does not cleanse the heretics, and he befouls the Christians.

Aurelius of Utica[4749] said: Since the apostle says that we are not to communicate with other people’s sins, what else does he do but communicate with other people’s sins, who holds communion with heretics without the Church’s baptism? And therefore I judge that heretics must be baptized, that they may receive forgiveness of their sins; and thus communion may be had with them.

Iambus of Germaniciana[4750] said: They who approve of the baptism of heretics, disapprove of ours, in denying that they who are, I will not say washed, but befouled, outside the Church, ought to be baptized in the Church.

Lucianus of Rucuma[4751] said: It is written, “And God saw the light, that it was good, and divided between the light and the darkness.”[4752] If there can be agreement between light and darkness, there may be something in common between us and heretics. Therefore I determine that heretics must be baptized.

[4743] Apparently in reference to Mark xvi. 17, 18.

[4744] Matt. xxviii. 19.

[4745] A city of Byzacena.

[4746] A city of Zeugitana—“Sicilibra,” thirty-four miles from Carthage.

[4747] Probably “Garra,” a city of Mauritania Cæsariensis, or “Garriana,” a city of Byzacena.

[4748] [Referring to Acts xxii. 16 and John xx. 23.]

[4749] A city of Zeugitana, famous as being the place of Cato’s death, now called Byzerta.

[4750] *Scil.* “urbs,” a city of Byzacena. The epithet refers to its being a place frequented by the veterans of German cohort, and distinguishes it from “Abbiritana.”

[4751] A city of Zeugitana.

[4752] Gen. i. 4.

Pelagianus of Luperciana[4753] said: It is written, "Either the Lord is God, or Baal is God."[4754] Therefore in the present case also, either the Church is the Church, or heresy is the Church. On the other hand, if heresy is not the Church, how can the Church's baptism be among heretics?

Jader of Midila[4755] said: We know that there is but one baptism in the Catholic Church, and therefore we ought not to receive a heretic unless he has been baptized among us; lest he should think that he has been baptized out of the Catholic Church.

Also another Felix of Marazana[4756] said: There is one faith, one baptism, but of the Catholic Church, which alone has the right to baptize.

Paulus of Obba[4757] said: It does not disturb me if any man does not assert the faith and truth of the Church, since the apostle says, "For what if some of them have fallen away from the faith? Has their unbelief made the faith of God of no effect? By no means. For God is true, but every man a liar."[4758] But if God is true, how can the truth of baptism be among the heretics, among whom God is not?

Pomponius of Dionysiana[4759] said: It is evident that heretics cannot baptize and give remission of sins, seeing that they have not power to be able to loose or to bind anything on earth.

Venantius of Timisa[4760] said: If a husband, going into foreign parts, had commended his wife to the guardianship of his friend, that friend would take care of her who was commended to him with all possible diligence, that her chastity and holiness should not be corrupted by any one. Christ the Lord and our God, going to His Father, has commended to us His bride. Shall we guard her incorrupt and inviolate, or shall we betray her integrity and chastity to adulterers and corrupters? For he who makes the Church's baptism common to heretics, betrays the spouse of Christ to adulterers.

Ahymnus of Ausvaga[4761] said: We have received one baptism, and that same we maintain and practise. But he who says that heretics also may lawfully baptize, makes two baptisms.

[4753] Possibly "Lubertina."

[4754] 1 Kings xviii. 21.

[4755] A city of Numidia.

[4756] A city of Byzacena.

[4757] Otherwise "Bobba," a city of Mauritania.

[4758] Rom. iii. 3, 4.

[4759] A city of Byzacena.

[4760] A city of Zeugitana.

[4761] This seems to be "Ausana" or "Ausagga."

Saturninus of Victoriana[4762] said: If heretics may baptize, they who do unlawful things are excused and defended; nor do I see why either Christ should have called them adversaries, or the apostle should have called them Antichrists.

Saturninus[4763] of Thucca[4764] said: The Gentiles, although they worship idols, do yet know and confess a supreme God[4765] as Father and Creator. Against Him Marcion blasphemes, and some persons do not blush to approve the baptism of Marcion. How do such priests either observe or vindicate God's priesthood, who do not baptize God's enemies, and hold communion with them as they are!

Marcellus of Zama[4766] said: Since sins are not remitted[4767] save in the baptism of the Church, he who does not baptize a heretic holds communion with a sinner.

Irenæus of Ululi[4768] said: If the Church does not baptize a heretic, for the reason that he is said to be already baptized, it is the greater heresy.

Donatus of Cibaliana[4769] said: I know one Church and her one baptism. If there is any who says that the grace of baptism is with heretics, he must first show and prove that the Church is among them.

Zosimus of Tharassa[4770] said: When a revelation of the truth is made, let error give place to truth; because Peter also, who previously circumcised, yielded to Paul when he preached the truth.[4771]

Julianus of Telepte[4772] said: It is written, "No man can receive anything unless it have been given him from heaven."[4773] If heresy is from heaven, it can also give baptism.

Faustus of Timida Regia[4774] said: Let not them who are in favour of heretics flatter themselves. He who interferes with the baptism of the Church on behalf of heretics, makes them Christians, and us heretics.

[4762] A city of Byzacena.

[4763] The Oxford reads "Another Saturninus."

[4764] A city of Numidia.

[4765] Manifestly, says the Oxford editor, this expression refers to "Jupiter the father of gods and men."

[4766] A city of Numidia; the scene of Hannibal's overthrow by Scorpio.

[4767] [The Nicene Creed is emphatic in the article based on this idea; and it proves that the primitive discipline of penitence was not in those days a "sacrament of absolution," to which all were compelled to submit. Private confessions seem to have been unknown.]

[4768] "Usilla," a city of Byzacena.

[4769] Possibly "Cerbaliana" in Byzacena.

[4770] A city of Numidia.

[4771] [The bearings of this simple statement upon the later claims of Stephen's See must not be overlooked.]

[4772] A city of Numidia Byzacenæ.

[4773] John iii. 27.

[4774] A city of Zeugitana; some read "Tumida."

Geminius of Furni[4775] said: Some of our colleagues may prefer heretics to themselves, they cannot to us: and therefore what we have once determined we maintain—that we baptize those who come to us from the heretics.

Rogatianus of Nova[4776] said: Christ instituted the Church; the devil, heresy. How can the synagogue of Satan have the baptism of Christ?

Therapius of Bulla[4777] said: He who concedes and betrays the Church's baptism to heretics, what else has he been to the spouse of Christ than a Judas?

Also another Lucius of Membresa[4778] said: It is written, "God heareth not a sinner."[4779] How can a heretic who is a sinner be heard in baptism?

Also another Felix of Bussacene[4780] said: In the matter of receiving heretics without the baptism of the Church, let no one prefer custom to reason and truth, because reason and truth always exclude custom.[4781]

Another Saturninus of Avitini[4782] said: If Antichrist can give to any one the grace of Christ, heretics also are able to baptize, for they are called antichrists.

Quintus of Aggya:[4783] He can give something who has something. But what can heretics give, who, it is plain, have nothing?

Another Julianus of Marcelliana[4784] said: If a man can serve two masters, God and mammon, baptism also can serve two masters, the Christian and the heretic.

Tenax of Horrea Cæliæ[4785] said: Baptism is one, but it is the Church's. Where the Church is not there, there can be no baptism.

[4775] A city of Zeugitana.

[4776] A city of Mauritania Cæsariensis. Fell observes that in Numidia are many cities of the name of "Nova" or "Noba."

[4777] A city of Zeugitana. There were two cities of the name—Βουλλαρία, or Bulla Regia, and Βουλλαμίνσα, or Bulla Minor. The latter is probably referred to.

[4778] Otherwise "Memosita," a city of Zeugitana. It is also written "Membrosa."

[4779] John ix. 31.

[4780] Probably "Byzacene."

[4781] [Custom, then, was elsewhere established: and it ultimately prevailed; whether against truth or not, need not here be discussed.]

[4782] This is supposed to be "Autenti," a city of Byzacene.

[4783] Supposed to be Aggiva.

[4784] Mention of the Bishop of Marcelliana is found in *Notitia Episcopatus Africæ*.

[4785] A village belonging to Byzacene, seventy-five miles from Carthage.

Another Victor of Assuri[4786] said: It is written, that "God is one, and Christ is one, and the Church is one, and baptism is one."[4787] How, therefore, can any one be baptized there, where God, and Christ, and the one Church is not?

Donatulus of Capse[4788] said: And I also have always thought this, that heretics, who can obtain nothing without the Church, when they are converted to the Church, must be baptized.

Verulus[4789] of Rusiccada[4790] said: A man who is a heretic cannot give what he has not; much more a schismatic, who has lost what he once had.

Pudentianus of Cuiculis[4791] said: The novelty of my episcopal office,[4792] beloved brethren, has caused me to await what my elders should judge. For it is manifest that heresies have nothing, nor can have any thing. And thus, if any one comes from them, it is most justly decreed that they must be baptized.

Peter of Hippo Diarrhytus[4793] said: Since there is one baptism in the Catholic Church, it is manifest that one cannot be baptized outside the Church. And therefore I judge that those who have been dipped in heresy or in schism, when they come to the Church, should be baptized.

Also another Lucius of Ausafa[4794] said: According to the direction of my mind, and of the Holy Spirit, as there is one God and Father of our Lord Jesus Christ, and one Christ, and one hope, and one Spirit, and one Church, there ought also to be one baptism. And therefore I say, that if any thing had been set on foot or accomplished by heretics, it ought to be rescinded, and that those who come thence must be baptized in the Church.

Also another Felix of Gurgites[4795] said: I judge that, according to the precepts of the holy Scriptures, he who is unlawfully baptized by heretics outside the Church, when he wishes to take refuge in the Church, should obtain the grace of baptism where it is lawfully given.

[4786] A city of Zeugitana.

[4787] Eph. iv. 5.

[4788] A city of Byzacene.

[4789] Called in some editions "a martyr from the schismatics."

[4790] A city of Numidia.

[4791] A city of Numidia.

[4792] [Noteworthy examples of episcopal modesty. In the colleges of bishops, however, it is now usual to call upon juniors first, that, if they should think differently from older brethren, their free opinion need not be restrained by deference.]

[4793] A city of Zeugitana, called Diarrhytus because of the number of the streams that water it. The name is otherwise read "Hippo Diarrhytorum."

[4794] A city of Zeugitana, sometimes written "Assapha."

[4795] A city of Byzacene.

Pusillus of Lamasba[4796] said: I believe that there is no saving baptism except in the Catholic Church. Whatsoever is apart from the Catholic Church is a pretence.

Salvianus of Gazaufala[4797] said: It is certain that heretics have nothing, and therefore they come to us that they may receive what they have not.

Honoratus of Thucca[4798] said: Since Christ is the Truth, we ought rather to follow truth than custom; so that we should sanctify heretics with the Church's baptism, seeing that they come to us for the reason that they could receive nothing without.

Victor of Octavum[4799] said: As yourselves also know, I have not long been appointed a bishop, and I therefore waited for the decision[4800] of my predecessors. I therefore think this, that as many as come from heresy should undoubtedly be baptized.

Clarus of Mascula[4801] said: The sentence of our Lord Jesus Christ is plain, when He sent His apostles, and accorded to them alone the power given to Him by His Father; and 57 to them we have succeeded, governing the Lord's Church with the same power,[4802] and baptizing the faith of believers. And therefore heretics, who neither have power without, nor have the Church of Christ, are able to baptize no one with His baptism.

Secundianus of Thambei[4803] said: We ought not to deceive heretics by our presumption; so that they who have not been baptized in the Church of our Lord Jesus Christ, and have not obtained by this means remissions of their sins, when the day of judgment shall come, should impute to us that through us they were not baptized, and did not obtain the indulgence of divine grace. On which account, since there is one Church and one baptism, when they are converted to us they should obtain, together with the Church, the Church's baptism also.

Also another Aurelius of Chullabi[4804] said: John the apostle laid it down in his epistle, saying: "If any one come unto you, and have not the doctrine of Christ, receive him not into your house, and say not to him, Hail. For he that saith to him, Hail, partakes with his evil deeds."[4805] How can such be rashly admitted into God's house, who are prohibited from being admitted into our private dwelling? Or how can we hold communion with them without the Church's baptism, to whom, if we should only say Hail, we are partakers of their evil deeds?

[4796] "Lambesa," a city of Numidia.

[4797] A city of Numidia, otherwise Γαυσάφνα (Ptol.) and Γαζόφυλα (Procop.)

[4798] There are four cities in Africa of this name.

[4799] A city of Numidia, otherwise called "Octabum."

[4800] [Noteworthy examples of episcopal modesty. In the colleges of bishops, however, it is now usual to call upon juniors first, that, if they should think differently from older brethren, their free opinion need not be restrained by deference.]

[4801] A city of Numidia.

[4802] [This is Cyprian's theory of the origin of the episcopate. Elucidation *infra*.]

[4803] A city of Byzacena.

[4804] This is otherwise called "Cululi," a city of Byzacena.

Litteus[4806] of Gemelli[4807] said: If the blind lead the blind, both fall into the ditch. Since, then, it is manifest that heretics cannot give light to any, as being themselves blind, their baptism does not avail.

Natalis of Oëa[4808] said: As well I who am present, as Pompey[4809] of Sabrata,[4810] as also Dioga of Leptis Magna[4811]—who, absent indeed in body, but present in spirit, have given me charge—judge the same as our colleagues, that heretics cannot hold communion with us, unless they shall be baptized with ecclesiastical baptism.

Junius of Neapolis[4812] said: From the judgment which we once determined on I do not recede, that we should baptize heretics who come to the Church.

Cyprian of Carthage said: The letter which was written to our colleague Jubaianus very fully expresses my opinion, that, according to evangelical and apostolic testimony, heretics, who are called adversaries of Christ and Antichrists, when they come to the Church, must be baptized with the one baptism of the Church, that they may be made of adversaries, friends, and of Antichrists, Christians.[4813]

[4805] 2 John 10, 11.

[4806] This Litteus is mentioned in Ep. lxxvi. p. 402, *supra*.

[4807] A city of Numidia. A Roman colony was planted there under the Emperor Hadrian.

[4808] A city of Tripolis.

[4809] Probably the same to whom Ep. lxxiii. (p. 386, *supra*) was written.

[4810] A city of Tripolis.

[4811] A city of Tripolis, thus distinguished from Leptis parva.

[4812] A city of Tripolis.

[4813] [Here Cyprian sums up, and gives the sentence of the council, after the example of St. James, who presided in the Council of Jerusalem, Acts xv. 13, 19.]

Elucidation.

(To them we have succeeded, p. 572.)

The theory of Cyprian is thus recognised in full council, by his colleagues, with respect to the unity of the Church Catholic. They have never heard of any counter theory, and they state it as a matter of course. Fortunatus of "Tuccaboris" had shortly before referred to the Church as "built upon a *rock*," with evident reference to *the faith*, for he adds, "not upon *heresy*." Of a perpetuated *construction*, of which any one bishop was the perpetuated *foundation*, nobody as yet seems to have dreamed. "Other *foundation* can no man lay than that is laid," says St. Paul; viz., "Christ." On Him, "the Stone, Elect, precious," St. Peter and all the apostles (the prophets as well) are built as foundation-stones; and we also, as "lively stones," are built upon that foundation,[4814] into a holy temple.

This Council of Carthage sustains Cyprian also in his judgment concerning the question of baptism, and it is a mistake to say that it was ever overruled. Compare St. Basil, *Ad Amphilochium* (*Epist. Canonica prima*, p. 19, vol. iii., ed. Paris, 1638), where he refers to Cyprian and Firmilian ("*our* Firmilian") as "ancient men," and treats the question as still an open one.

[4814] See p. 522, sec. 16, *supra*. All this interprets the *Petra*, not "Petrus."

Translator's Introduction

to

Treatises Attributed to Cyprian on Questionable Authority.

The treatises which follow are usually classed under the doubtful works of Cyprian. Baluzius, however, gives the two first, *On the Public Shows*, and *On the Glory of Martyrdom*, among the genuine *Opuscula*, and says: "I have not thought it fit to prejudice any one amid the diversity of opinions on the subject, but have refrained from separating the following from the genuine works of the blessed martyr, especially since many have observed that there is no such difference of style in these writings as to justify the denial of their authorship to Cyprian."

Of course the question is one almost entirely of criticism, and the translator leaves the discussion of it to abler hands. He ventures, however, to record his impression, that the style of the following writings throughout is more pretentious and laboured, and far more wordy and involved, than that of Cyprian's undoubted works. With a more copious vocabulary, there is manifested less skill in the use of words; and if the text be not in some places most elaborately and unintelligibly corrupt, the accumulation of epithets, as well as their collocation, seems the very wantonness of rhetoric. The text, however, is undoubtedly far less to be depended upon than in the case of the genuine works.

The treatises *On the Discipline and Benefit of Chastity* and the *Exhortation to Repentance* are generally placed under the *Opuscula dubia*. The former was first edited by Baluzius, with the title "Epistle of an Unknown Author." Its Cyprianic authorship was maintained by Bellarmin, Pamelius, and others; while Erasmus, Tillemont, and others have rejected it as spurious. The second treatise was first published by Joannes Chrysostomus Trombellius (in 1751), who regarded it as a genuine work of Cyprian's. And indeed, as far as internal evidence goes, the treatise, consisting merely of a collection of quotations from Scripture, in the manner of the *Testimonies against the Jews*, may probably be attributed to him with as much reason as the *Testimonies*.

It is, however, right to add, that Professor Blunt quotes from the *Treatise on the Glory of Martyrdom* as being Cyprian's, without referring to any doubts on the subject.[4815]

[4815] [A strong testimony in its favour. It is quite possible that the less worthy portions are corrupt interpolations.]

Treatises Attributed to Cyprian on Questionable Authority.

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On the Public Shows.[4816]

Argument.[4817]—The Writer First of All Treats Against Those Who Endeavoured to Defend the Public Exhibitions of the Heathens by Scriptural Authority; And He Proves That, Although They are Never Prohibited by the Express Words of Scripture, Yet that They are Condemned in the Scriptural Prohibition of Idolatry, from the Fact that There is No Kind of Public Show Which is Not Consecrated to Idols.[4818]

1. Cyprian to the congregation who stand fast in the Gospel, sends greeting. As it greatly saddens me, and deeply afflicts my soul, when no opportunity of writing to you is presented to me, for it is my loss not to hold converse with you; so nothing restores to me such joyfulness and hilarity, as when that opportunity is once more afforded me. I think that I am with you when I am speaking to you by letter. Although, therefore, I know that you are satisfied that what I tell you is even as I say, and that you have no doubt of the truth of my words, nevertheless an actual proof will also attest the reality of the matter. For my affection (for you) is proved, when absolutely no opportunity (of writing) is passed over. However certain I may be, then, that you are no less respectable in the conduct of your life than faithful in respect of your sacramental vow;[4819] still, since there are not wanting smooth-tongued advocates of vice, and indulgent patrons who afford authority to vices, and, what is worse, convert the rebuke of the heavenly Scriptures into an advocacy of crimes; as if the pleasure derived from the public exhibitions might be sought after as being innocent, by way of a mental relaxation;—for thereby the vigour of ecclesiastical discipline is so relaxed, and is so deteriorated by all the languor of vice that it is no longer apology, but authority, that is given for wickedness,—it seemed good in a few words not now to instruct you, but to admonish

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[4816] [See Ben Jonson, *Volpone*, Ep. Dedicatory.]

[4817] Obviously imitating Tertullian's treatise *De Spectaculis*. [See vol. iii. p. 79.]

[4818] He then prosecutes the subject, by going through the several kinds of public exhibitions, and sets forth, a little more diffusely than in the Epistle to Donatus, what risks are incurred by the spectators, and especially in respect of those exhibitions wherein, as he says, "representations of lust convey instruction in obscenity." Finally, he briefly enumerates such exhibitions as are worthy of the interest of a Christian man, and in which he ought rightfully to find pleasure. [For *Epistle to Donatus*, see p. 275, *supra.*]

[4819] "In sacramento."

you who are instructed, lest, because the wounds are badly bound up, they should break through the cicatrix of their closed soundness. For no mischief is put an end to with so much difficulty but that its recurrence is easy, so long as it is both maintained by the consent, and caressed by the excuses[4820] of the multitude.

2. Believers, and men who claim for themselves the authority of the Christian name, are not ashamed—are not, I repeat, ashamed to find a defence in the heavenly Scriptures for the vain superstitions associated with the public exhibitions of the heathens, and thus to attribute divine authority to idolatry. For how is it, that what is done by the heathens in honour of any idol is resorted to in a public show by faithful Christians, and the heathen idolatry is maintained, and the true and divine religion is trampled upon in contempt of God? Shame binds me to relate their pretexts and defences in this behalf. "Where," say they, "are there such Scriptures? where are these things prohibited? On the contrary, both Elias is the charioteer of Israel, and David himself danced before the ark. We read of psalteries, horns,[4821] trumpets, drums, pipes, harps, and choral dances. Moreover, the apostle, in his struggle, puts before us the contest of the Cæstus, and of our wrestle against the spiritual things of wickedness. Again, when he borrows his illustrations from the racecourse, he also proposes the prize of the crown. Why, then, may not a faithful Christian man gaze upon that which the divine pen might write about?" At this point I might not unreasonably say that it would have been far better for them not to know any writings at all, than thus to read the Scriptures.[4822] For words and illustrations which are recorded by way of exhortation to evangelical virtue, are translated by them into pleas for vice; because those things are written of, not that they should be gazed upon, but that a greater eagerness might be aroused in our minds in respect of things that will benefit us, seeing that among the heathens there is manifest so much eagerness in respect of things which will be of no advantage.

3. These are therefore an argument to stimulate virtue, not a permission or a liberty to look upon heathen error, that by this consideration the mind may be more inflamed to Gospel virtue for the sake of the divine rewards, since through the suffering of all these labours and pains it is granted to attain to eternal benefits. For that Elias is the charioteer of Israel is no defence for gazing upon the public games; for he ran his race in no circus. And that David in the presence of God led the dances, is no sanction for faithful Christians to occupy seats in the public theatre; for David did not twist his limbs about in obscene movements, to represent in his dancing the story of Grecian lust. Psalteries, horns, pipes, drums, harps, were used in the service of the Lord, and not of idols. Let it not on this account be objected that unlawful things may be gazed upon; for by the artifice of the devil these are

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[4820] Elucidation I.

[4821] "Nabla."

[4822] [In Edin. trans. needlessly "the writings *of the Scriptures*."]

changed from things holy to things unlawful. Then let shame demur to these things, even if the Holy Scriptures cannot. For there are certain things wherein the Scripture is more careful in giving instruction. Acquiescing in the claim of modesty, it has forbidden more where it has been silent. The truth, if it descended low enough to deal with such things, would think very badly of its faithful votaries. For very often, in matters of precept, some things are advantageously said nothing about; they often remind when they are expressly forbidden. So also there is an implied silence even in the writings of the Scripture; and severity speaks in the place of precepts; and reason teaches where Scripture has held its peace. Let every man only take counsel with himself, and let him speak consistently with the character of his profession,[4823] and then he will never do any of these things.[4824] For that conscience will have more weight which shall be indebted to none other than itself.

4. What has Scripture interdicted? Certainly it has forbidden gazing upon what it forbids to be done. It condemned, I say, all those kinds of exhibitions when it abrogated idolatry—the mother of all public amusements,[4825] whence these prodigies of vanity and lightness came. For what public exhibition is without an idol? what amusement without a sacrifice? what contest is not consecrated to some dead person? And what does a faithful Christian do in the midst of such things as these? If he avoids idolatry, why does he[4826] who is now sacred take pleasure in things which are worthy of reproach? Why does he approve of superstitions which are opposed to God, and which he loves while he gazes upon them? Besides, let him be aware that all these things are the inventions of demons, not of God. He is shameless who in the church exorcises demons while he praises their delights in public shows; and although, once for all renouncing him, he has put away everything in baptism, when he goes to the devil's exhibition after (receiving) Christ, he renounces Christ as much as (he had done) the devil. Idolatry, as I have already said, is the mother of all the public amusements; and this, in order that faithful Christians may come under its influence, entices them by the delight of the eyes and the ears. Romulus was the first who consecrated the games of the circus to Consus as the god of counsel, in reference to the rape of the Sabine women. But the rest of the scenic amusements were provided to distract the attention of the people while famine invaded the city, and were subsequently dedicated to Ceres and Bacchus, and to the rest of the idols and dead men. Those Grecian contests, whether in poems, or in instrumental music, or in words, or in personal prowess, have as their guardians various demons; and whatever else there is which either attracts the eyes or allures the ears of the spectators, if it

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[4823] "Cum persona professionis suæ loquatur."

[4824] Baluzius reads with less probability "indecorum," "anything unbecoming." The reading adopted in the text is, according to Fell, "inde eorum."

[4825] *Vid.* Ovid's *Fasti*, lib. v.

[4826] The Oxford text here has the reading, "Why does he speak of it? why does he," etc.

be investigated in reference to its origin and institution, presents as its reason either an idol, or a demon, or a dead man. Thus the devil, who is their original contriver, because he knew that naked idolatry would by itself excite repugnance, associated it with public exhibitions, that for the sake of their attraction it might be loved.

5. What is the need of prosecuting the subject further, or of describing the unnatural kinds of sacrifices in the public shows, among which sometimes even a man becomes the victim by the fraud of the priest, when the gore, yet hot from the throat, is received in the foaming cup while it still steams, and, as if it were thrown into the face of the thirsting idol, is brutally drunk in pledge to it; and in the midst of the pleasures of the spectators the death of some is eagerly besought, so that by means of a bloody exhibition men may learn fierceness, as if a man's own private frenzy were of little account to him unless he should learn it also in public? For the punishment of a man, a rabid wild beast is nourished with delicacies, that he may become the more cruelly ferocious under the eyes of the spectators. The skilful trainer instructs the brute, which perhaps might have been more merciful had not its more 577 brutal master taught it cruelty. Then, to say nothing of whatever idolatry more generally recommends, how idle are the contests themselves; strifes in colours, contentions in races, acclamations in mere questions of honour; rejoicing because a horse has been more fleet, grieving because it was more sluggish, reckoning up the years of cattle, knowing the consuls *under whom they ran*, learning their age, tracing their breed, recording their very grandsires and great-grand-sires! How unprofitable a matter is all this; nay, how disgraceful and ignominious! This very man, I say, who can compute by memory the whole family of his equine race, and can relate it with great quickness without interfering with the exhibition—were you to inquire of this man who were the parents of Christ, he cannot tell, or he is the more unfortunate if he can. But if, again, I should ask him by what road he has come to that exhibition, he will confess (that he has come) by the naked bodies of prostitutes and of profligate women, by (scenes of) public lust, by public disgrace, by vulgar lasciviousness, by the common contempt of all men. And, not to object to him what perchance he has done, still he has seen what was not fit to be done, and he has trained his eyes to the exhibition of idolatry by lust: he would have dared, had he been able, to take that which is holy into the brothel with him; since, as he hastens to the spectacle when dismissed from the Lord's *table*, and still bearing within him, as often occurs, the Eucharist, that unfaithful man has carried about the holy body of Christ among the filthy bodies of harlots, and has deserved a deeper condemnation for the way *by which he has gone thither*, than for the pleasure he has received from the exhibition.

6. But now to pass from this to the shameless corruption of the stage. I am ashamed to tell what things are said; I am even ashamed to denounce the things that are done—the tricks of arguments, the cheatings of adulterers, the immodesties of women, the scurrile jokes, the sordid parasites, even the toga'd fathers of families themselves, sometimes stupid,

sometimes obscene, but in all cases dull, in all cases immodest. And though no individual, or family, or profession, is spared by the discourse[4827] of these reprobates, yet every one flocks to the play. The general infamy is delightful to see or to recognise; it is a pleasure, nay, even to learn it. People flock thither to the public disgrace of the brothel for the teaching of obscenity, that nothing less may be done in secret than what is learnt in public; and in the midst of the laws themselves is taught everything that the laws forbid. What does a faithful Christian do among these things, since he may not even think upon wickedness? Why does he find pleasure in the representations of lust, so as among them to lay aside his modesty and become more daring in crimes? He is learning to do, while he is becoming accustomed to see. Nevertheless, those women whom their misfortune has introduced and degraded to this slavery, conceal their public wantonness, and find consolation for their disgrace in their concealment. Even they who have sold their modesty blush to appear to have done so. But that public prodigy is transacted in the sight of all, and the obscenity of prostitutes is surpassed. A method is sought to commit adultery with the eyes. To this infamy an infamy fully worthy of it is super added: a human being broken down in every limb, a man melted to something beneath the effeminacy of a woman, has found the art to supply language with his hands; and on behalf of one—I know not what, but neither man nor woman—the whole city is in a state of commotion, that the fabulous debaucheries of antiquity may be represented in a ballet. Whatever is not lawful is so beloved, that what had even been lost sight of by the lapse of time is brought back again into the recollection of the eyes.

7. It is not sufficient for lust to make use of its present means of mischief, unless by the exhibition it makes its own that in which a former age had also gone wrong. It is not lawful, I say, for faithful Christians to be present; it is not lawful, I say, at all, even for those whom for the delight of their ears Greece sends everywhere to all who are instructed in her vain arts.[4828] One imitates the hoarse warlike clangours of the trumpet; another with his breath blowing into a pipe regulates its mournful sounds; another with dances, and with the musical voice of a man, strives with his breath, which by an effort he had drawn from his bowels into the upper parts of his body, to play upon the stops of pipes; now letting forth the sound, and now closing it up inside, and forcing it into the air by certain openings of the stops; now breaking the sound in measure, he endeavours to speak with his fingers, ungrateful to the Artificer who gave him a tongue. Why should I speak of comic and useless efforts? Why

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[4827] [It is painful to recognise, in the general licence of the press in our country, this very feature of a corrupt civilization,—a delight in scandal, and in the invasion of homes and private affairs, for the gratification of the popular appetite.]

[4828] [Compare Clement, vol. ii. p. 248, note 5, and p. 249, notes 2, 11.]

of those great tragic vocal ravings? Why of strings set vibrating with noise? These things, even if they were not dedicated to idols,[4829] ought not to be approached and gazed upon by faithful Christians; because, even if they were not criminal, they are characterized by a worthlessness which is extreme, and which is little suited to believers. 578

8. Now that other folly of others is an obvious source of advantage to idle men; and the first victory is for the belly to be able to crave food beyond the human limit,—a flagitious traffic for the claim to the crown of gluttony: the wretched face is hired out to bear wounding blows, that the more wretched belly may be gorged. How disgusting, besides, are those struggles! Man lying below man is enfolded in abominable embraces and twinings. In such a contest, whether a man looks on or conquers, still his modesty is conquered. Behold, one naked man bounds forth towards you; another with straining powers tosses a brazen ball into the air. This is not glory, but folly. In fine, take away the spectator, and you will have shown its emptiness. Such things as these should be avoided by faithful Christians, as I have frequently said already; spectacles so vain, so mischievous, so sacrilegious, from which both our eyes and our ears should be guarded. We quickly get accustomed to what we hear and what we see. For since man's mind is itself drawn towards vice, what will it do if it should have inducements of a bodily nature as well as a downward tendency in its slippery will? What will it do if it should be impelled *from without*?[4830] Therefore the mind must be called away from such things as these.

9. The Christian has nobler exhibitions, if he wishes for them. He has true and profitable pleasures, if he will recollect himself. And to say nothing of those which he cannot yet contemplate, he has that beauty of the world to look upon and admire.[4831] He may gaze upon the sun's rising, and again on its setting, as it brings round in their mutual changes days and nights; the moon's orb, designating in its waxings and warnings the courses of the seasons; the troops of shining stars, and those which glitter from on high with extreme mobility,—their members divided through the changes of the entire year, and the days themselves with the nights distributed into hourly periods; the heavy mass of the earth balanced by the mountains, and the flowing rivers with their sources; the expanse of seas, with their waves and shores; and meanwhile, the air, subsisting equally everywhere in perfect harmony, expanded in the midst of all, and in concordant bonds animating all things with its delicate life, now scattering showers from the contracted clouds, now recalling the serenity of the

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[4829] [This touches a point important to the modern question. It is said, "Oh! but these Fathers denounced only those heathen spectacles of which idolatry was part," etc. The reply is sufficiently made by our author.]

[4830] There is much confusion in the reading of this passage, which in the original runs, according to Baluzius: "Nam cum mens hominis ad vitia ipsa ducatur, quid faciet, si habuerit exempla naturæ corporis lubrica quæ sparta corruit? Quid faciet si fuerit impulsa?"

[4831] [Compare Clement, vol. ii. p. 256, and note 1.]

sky with its refreshed purity; and in all these spheres their appropriate tenants—in the air the birds, in the waters the fishes, on the earth man. Let these, I say, and other divine works, be the exhibitions for faithful Christians. What theatre built by human hands could ever be compared to such works as these? Although it may be reared with immense piles of stones, the mountain crests are loftier; and although the fretted roofs glitter with gold, they will be surpassed by the brightness of the starry firmament.[4832] Never will any one admire the works of man, if he has recognised himself as the son of God. He degrades himself from the height of his nobility, who can admire anything but the Lord.

10. Let the faithful Christian, I say, devote himself to the sacred Scriptures,[4833] and there he shall find worthy exhibitions for his faith. He will see God establishing His world, and making not only the other animals, but that marvellous and better fabric of man. He will gaze upon the world in its delightfulness, righteous shipwrecks, the rewards of the good, and the punishments of the impious, seas drained dry by a people, and again from the rock seas spread out by a people. He will behold harvests descending from heaven, not pressed in by the plough; rivers with their hosts of waters bridled in, exhibiting dry crossings. He will behold in some cases faith struggling with the flame, wild beasts overcome by devotion and soothed into gentleness. He will look also upon souls brought back even from death. Moreover, he will consider the marvellous souls brought back to the life of bodies which themselves were already consumed. And in all these things he will see a still greater exhibition—that devil who had triumphed over the whole world lying prostrate under the feet of Christ. How honourable is this exhibition, brethren! how delightful, how needful ever to gaze upon one's hope, and to open our eyes to one's salvation! This is a spectacle which is beheld even when sight is lost. This is an exhibition which is given by neither prætor nor consul, but by Him who is alone and above all things, and before all things, yea, and of whom are all things, the Father of our Lord Jesus Christ, to whom be glory and honour for ever and ever. I bid you, brethren, ever heartily farewell. Amen.[4834]

[4832] [De Maistre, who is a Christian, with all his hereditary prejudice and enslavement, has a fine passage in the opening of his *Soirées de St. Pétersbourg*, which the reader will enjoy. It concludes with this saying: "Les cœurs pervers n'ont jamais de belles nuits ni de beaux jours." P. 7. vol. i. See vol. iv. p. 173, this series.]

[4833] [Always the sacred Scriptures are held up as capable of yielding delight as well as profit to the believer. The works of God and His word go together. Col. iii. 16.]

[4834] [There is much in the above treatise which is not unworthy of Cyprian. As to questions of authenticity, however, experts alone should venture upon an opinion. *Non nobis tantas componere lites.*]

On the Glory of Martyrdom.[4835]

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Argument.—The Glory of Martyrdom,—Namely, What Martyrdom Is, How Great It Is, and of What Advantage It is. By Similitudes, and by Argument Deduced from the Daily Deaths, the Author Exhorts to a Joyous Submission to Death for Christ's Sake.[4836] Among the Benefits of Martyrdom He Maintains that Without Experience of the Universal Suffering that Prevails, the Propitiation of Christ Crowns Martyrs in Such a Way that His Saying About the Very Last Farthing is Not Applicable to Them.

1. Although, beloved brethren, it is unfitting, while my speaking to you receives this indulgence, to profess any trepidation, and it very little becomes me to diminish the glory of so great a devotion by the confession of an incipient doubt; yet at the same time I say that my mind is divided by that very deliberation, being influenced by the desire of describing the glory, and restrained from speaking by the magnitude of the virtue (to be described); since it is either not becoming to be silent, or it is perilous to say too little, save that to one who is tossing in doubt this consideration alone is helpful, that it would appear easy for him to be pardoned who has not feared to dare. Wherefore, beloved brethren, although my mental capacity is burdened by the importance of the subject in such a way, that in proportion as it puts itself forth in declaring the dignity of martyrdom, in that degree it is overwhelmed by the very weight of the glory, and by its estimation of all those things concerning which, when it speaks most, it fails, by its address being weakened, and broken, and self-entangled, and does not with free and loosened reins display the might of such glory in the liberal eloquence of discourse; yet, if I am not mistaken, some power there will be in my utterance, which, when fortified by the appeal of the work itself, may here and there pour forth what the unequal consciousness of my ability withheld from my words. Since, therefore, beloved brethren, involved as we are in affairs so many and important, we are endeavouring with all eagerness and labour to confirm the excellent and most beautiful issues of salvation, I do not fear being so deterred by any slothful dread as to be withheld or rendered powerless;

[4835] [Erasmus doubts as to the authorship, judging from the style. Pamelius is sure it is Cyprian's.]

[4836] In place of reward, he sets before them not only security from the fear of Gehenna, but also the attainment of everlasting life, describing both alternatives briefly in a poetical manner. He points out, that to some, martyrdom serves as a crown, while to others who are baptized in their own blood, it serves as redemption. Finally, when from the Scriptures he has stirred up his readers to confession of the name of Christ, he asks them to remember him when the Lord begins to honour martyrdom in them, since the Lord is known not to deny such as they when they ask Him for anything.

since, if any one should desire to look into that of which we are considering, the hope of devotion being taken into account, and the very magnitude of the thing being weighed, he would rather wonder that I could have dared at all, in a matter wherein both the vastness of the subject oppressed me, and the earnestness of its own desire drove my mind, confused with its joy, into mental difficulties. For who is there whom such a subject would not alarm? who is there whom it would not overthrow with the fear of its own wonder!

2. For there is indeed, unless I am mistaken, even in the very power of conscience, a marvellous fear which at once disturbs and inflames us; whose power, the more closely you look into, the more the dreadful sense of its obligation is gathered from its very aspect of venerable majesty. For assuredly you ought to consider what glory there is in expiating any kind of defilement of life, and the foulness of a polluted body, and the contagions gathered from the long putrefaction of vices, and the worldly guilt incurred by so great a lapse of time, by the remedial agency of one stroke, whereby both reward may be increased, and guilt may be excluded. Whence every perfection and condition of life is included in martyrdom. This is the foundation of life and faith, this is the safeguard of salvation, this is the bond of liberty and honour; and although there are also other means whereby the light may be attained, yet we more easily arrive at nearness to the promised reward, by help of these punishments, which sustain us.

3. For consider what glory it is to set aside the lusts of this life, and to oppose a mind withdrawn from all commerce with nature and the world, to all the opposition of the adversary, and to have no dread of the cruelty of the torturer; that a man should be animated by the suffering whereby he might be believed to be destroyed, and should take to himself, as an enhancement of his strength, that which the punisher thinks will aggravate his torments. For although the hook, springing forth from the stiffening ribs, is put back again into the wound, and with the repeated strokes of the whip the returning lash[4837] is drawn away with the rent portions of the flesh; still he stands immoveable, the stronger for his sufferings, revolving only this in his mind, that in that brutality of the executioners Christ Himself is suffering[4838] more in proportion to what he suffers. For since, if he should deny the Lord, he would incur guilt on His behalf for whom he ought to have overcome, it is essential that He should be seen to bear all things to whom the victory is due, even in the suffering. 580

4. Therefore, since martyrdom is the chief thing, there are three points arising out of it on which we have proposed to ourselves to speak: What it is, how great it is, and of what advantage it is. What, then, is martyrdom? It is the end of sins, the limit of dangers, the guide of salvation, the teacher of patience, the home of life, on the journey to which those

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[4837] "Habena;" but according to Baluzius "avena," "an oatstraw."

[4838] [Acts ix. 5. The principle is recognised in the words, "Ye did it unto me," where Christ identifies Himself with members of His body. Oh, the condescension! Heb. ii. 11.]

things moreover befall which in the coming crisis might be considered torments. By this also testimony is borne to the Name, and the majesty of the Name is greatly enhanced: not that in itself that majesty can be diminished, or its magnitude detracted from, by the guilt of one who denies it; but that it redounds to the increase of its glory, when the terror of the populace that howls around is giving to suffering, fearless minds, and by the threats of snarling hatred is adding to the title whereby Christ has desired to crown the man, that in proportion as he has thought that he conquered, in that proportion his courage has grown in the struggle. It is then, therefore, that all the vigour of faith is brought to bear, then facility of belief is approved, when you encounter the speeches and the reproaches of the rabble,[4839] and when you strengthen yourself by a religious mind against those madnesses of the people,—overcoming, that is, and repelling whatever their blasphemous speech may have uttered to wrong Christ in your person; as when the resisting breakwater repels the adverse sea, although the waves dash and the rolling water again and again beats upon it, yet its immoveable strength abides firm, and does not yield even when covered over by the waves that foam around, until its force is scattered over the rocks and loses itself, and the conquered billow lying upon the rocks retires forth into the open spaces of the shore.

5. For what is there in these *speeches* other than empty discourse, and senseless talk, and a depraved pleasure in meaningless words? As it is written: "They have eyes, and they see not; ears have they, and they hear not."[4840] "Their foolish heart is made sluggish, lest at any time they should be converted, and I should heal them."[4841] For there is no doubt but that He said this of all whose hardened mind and obstinate brutality of heart is always driven away and repugnates from a vital devotion, folly leading them, madness dragging them, in fine, every kind of ferocity enraging them, whereby they are instigated as well as carried away, so that in their case their own deeds would be sufficient for their punishment, their guilt would burden the very penalty of the persecution inflicted.

6. The whole of this tends to the praise of martyrdom, the whole illuminates the glory of suffering wherein the hope of time future is beheld, wherein Christ Himself is engaged, of whom are given the examples that we seek, and whose is the strength by which we resist. And that in this behalf something is supplied to us to present, is surely a lofty and marvellous condescension, and such as we are able neither mentally to conceive nor fully to express in words. For what could He with His liberal affection bestow upon us more, than that He should be the first to show forth in Himself what He would reward with a crown in others?

[4839] [Ps. lxiv. 3. The revilings of the multitude are reckoned by the Psalmist among the most cruel tortures of Christ; and we cannot doubt that the early Christians found the like cruelty of the heathen a daily martyrdom, before they came to their crowning passion. Compare Tertullian, vol. iii. p. 712.]

[4840] Ps. cxiii. 13.

[4841] Isa. vi. 10.

He became mortal that we might be immortal, and He underwent the issue of human destiny, by whom things human are governed; and that He might appear to have given to us the benefit of His having suffered, He gave us confession. He suggested martyrdoms; finally, He, by the merits of His nativity, imputed all those things whereby the light (of life) may be quenched, to a saving remedy, by His excellent humility, by His divine strength. Whoever have deserved to be worthy of this have been without death, have overcome all the foulest stains of the world, having subdued the condition of death.

7. For there is no doubt how much they obtain from the Lord, who have preferred God's name to their own safety, so that in that judgment-day their blood-shedding would make them better, and the blood spilt would show them to be spotless. Because death makes life more complete, death rather leads to glory. Thus, whenever on the rejoicing wheat-stalks the ears of corn distended by rains grow full, the abundant harvests are forced[4842] by the summer; thus, as often as the vine is pruned by the knife from the tendrils that break forth upon it, the bunch of grapes is more liberally clothed. For whatever is of advantage by its injury turns out for the increase of the time to come; just as it has often been of avail to the fields to let loose the flames, that by the heat of the wandering conflagration the blind breathing-holes of the earth might be relaxed. It has been useful to parch the light stalks with the crackling fire, that the pregnant corn-field might raise itself higher, and a more abundant grain might flourish on the breeding stems. Therefore such also is first of all the calamity, and by and by the fruit of martyrdom, that it so contemns death, that it may preserve life in death.

8. For what is so illustrious and sublime, as by a robust devotion to preserve all the vigour of faith in the midst of so many weapons of executioners? What so great and honourable, as in the midst of so many swords of the surrounding guards, again and again to profess in repeated words the Lord of one's liberty and the author of one's salvation?—and especially if you set before your eyes that there is nothing more detestable than dishonour, nothing baser than slavery, that now you ought to seek nothing else, to ask for nothing else, than that you should be snatched from the slaughters of the world, be delivered from the ills of the world, and be engaged only as an alien from the contagion of earth, among the ruins of a globe that is speedily to perish? For what have you to do with this light, if you have the promise of an eternal light? What interest have you in this commerce of life and nature, if the amplitude of heaven is awaiting you? Doubtless let that lust of life keep hold, but let it be of those whom for unatoned sin the raging fire will torture with eternal vengeance for their crimes. Let that lust of life keep hold, but let it be of those to whom it is both a punishment to die, and a torment to endure (after death). But to you both the world itself is subjected, and the earth yields, if, when all are dying, you are reserved for this fate of being a

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[4842] "Coguntur," or "coquuntur,"—"are matured."

martyr. Do we not behold daily dyings? We behold new kinds of death of the body long worn out with raging diseases, the miserable results of some plague hitherto unexperienced; and we behold the destruction of wasted cities, and hence we may acknowledge how great is to be considered the dignity of martyrdom, to the attainment of the glory of which even the pestilence is beginning to compel us.[4843]

9. Moreover, beloved brethren, regard, I beseech you, this consideration more fully; for in it both salvation is involved, and sublimity accounted of, although I am not unaware that you abundantly know that we are supported by the judgments of all who stand fast, and that you are not ignorant that this is the teaching handed down to us, that we should maintain the power of so great a Name without any dread of the warfare; because we whom once the desire of an everlasting remembrance has withheld from the longing for this light, and whom the anticipations of the future have wrenched away, and whom the society of Christ so longed for has kept aloof from all wickedness, shrink from offering our soul to death except it be in the way of yielding to a mischief, and that those benefits of God must no longer be retained and clung to by us, since beyond the burning up of these things the reward is so great as that human infirmity can hardly attain sufficiently to speak of it. Heaven lies open to our blood; the dwelling-place of Gehenna gives way to our blood; and among all the attainments of glory, the title of blood is sealed as the fairest, and its crown is designated as most complete.

10. Thus, whenever the soldier returns from the enemy laden with triumphant spoils, he rejoices in his wounds. Thus, whenever the sailor, long harassed with tempests, arrives at safe shores, he reckons his happiness by the dangers that he has suffered. For, unless I am mistaken, that is assuredly a joyous labour whereby safety is found. Therefore all things must be suffered, all things must be endured; nor should we desire the means of rejoicing for a brief period, and being punished with a perpetual burning. For you ought to remember that you are bound, as it were, by a certain federal paction, out of which arises the just condition either of obtaining salvation, or the merited fearfulness of punishment. You stand equally among adverse things and prosperous, in the midst of arms and darts; and on the one hand, worldly ambition, on the other heavenly greatness, incites you.

11. If you fear to lose salvation, know that you can die; and, moreover, death should be contemned by you, for whom Christ was slain. Let the examples of the Lords passion, I beseech you, pass before your eyes; let the offerings, and the rewards, and the distinctions prepared come together before you, and look carefully at both events, how great a difficulty they have between them. For you will not be able to confess unless you know what a great

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[4843] [The heathen attributed this pestilence to the “atheism” of Christians, and hence persecuted them the more fiercely; and, as it was better to die by martyrdom than by the pestilence, he thus speaks. Death an advantage. Shaks., *Hen. V.*, act. iv. sc. 1.]

mischief you do if you deny. Martyrs rejoice in heaven; the fire will consume those who are enemies of the truth. The paradise of God blooms for the witnesses; Gehenna will enfold the deniers, and eternal fire will burn them up. And, to say nothing of other matters, this assuredly ought rather to urge us, that the confession of one word is maintained by the everlasting confession of Christ; as it is written, "Whosoever shall confess me on earth before men, him also will I confess before my Father, and before His angels."[4844] To this are added, by way of an enhancement of glory, the adornments of virtue; for He says, "The righteous shall shine as sparks that run to and fro among the stubble; they shall judge the nations, and shall have dominion over the peoples."[4845]

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12. For it is a great glory, beloved brethren, to adorn the life of eternal salvation with the dignity of suffering: it is a great sublimity before the face of the Lord, and under the gaze of Christ, to contemn without a shudder the torments inflicted by human power. Thus Daniel, by the constancy of his faith, overcame the threats of the king and the fury of raging lions, in that he believed that none else than God was to be adored. Thus, when the young men were thrown into the furnace, the fire raged against itself, because, being righteous, they endured the flames, and guarded against those of Gehenna, by believing in God, whence also they received things worthy of them: they were not delayed to a future time: they were not reserved for the reward of eternal salvation. God saw their faith; that what they had promised to themselves to see after their death, they merited to see in their body. For how great a reward was given them in the present tribulation could not be estimated. If there was cruelty, it gave way; if there was flame, it stood still. For there was one mind to all of them, which neither violence could break down nor wrath could subvert; nor could the fear of death restrain them from the obedience of devotion. Whence by the Lord's grace it happened, that in this manner the king himself appeared rather to be punished in those men (who were slain), whilst they escape whom he had thought to slay.

13. And now, beloved brethren, I shall come to that point whence I shall very easily be able to show you how highly the virtue of martyrdom is esteemed, which, although it is well known to all, and is to be desired on account of the insignia of its inborn glory, yet in the desire of its enjoyment has received more enhancement from the necessity of the times. Because if any one be crowned at that season in which he supposes himself to be crowned, if perchance he should die, he is greatly rewarded. Therefore, sublime and illustrious as martyrdom is, it is the more needful now, when the world itself is turned upside down, and, while the globe is partially shattered, failing nature is giving evidence of the tokens of its final destruction. For the rain-cloud hangs over us in the sky, and the very air stretches forth the mournful rain (curtain); and as often as the black tempest threatens the raging sea, the

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[4844] Luke xxii. 8.

[4845] Wisd. iii. 7.

glittering lightning-flashes glow terribly in the midst of the opening darkness of the clouds. Moreover, when the deep is lashed into immense billows, by degrees the wave is lifted up, and by degrees the foam whitens, until at length you behold it rush in such a manner, that on those rocks on which it is hurled, it throws its foam higher than the wave that was vomited forth by the swelling sea. You read that it is written, that we must pay even the uttermost farthing. But the martyrs alone are relieved of this obligation; because they who trust to their desires for eternal salvation, and have overcome their longings for this life, have been made by the Lord's precepts free from the universal suffering.[4846] Therefore from this especially, beloved brethren, we shall be able to set forth what great things the virtue of martyrdom is able to fulfil.

14. And, to pass over everything else, we ought to remember what a glory it is to come immaculate to Christ—to be a sharer in His suffering, and to reign in a perpetual eternity with the Lord—to be free from the threatening destruction of the world, and not to be mixed up with the bloody carnage of wasting diseases in a common lot with others; and, not to speak of the crown itself, if, being situated in the midst of these critical evils of nature, you had the promise of an escape from this life, would you not rejoice with all your heart? If, I say, while tossing amid the tempests of this world, a near repose should invite you, would you not consider death in the light of a remedy? Thus, surrounded as you are with the knives of the executioners, and the instruments of testing tortures, stand sublime and strong, considering how great is the penalty of denying, in a time when you are unable to enjoy, the world for the sake of which you would deny, because indeed the Lord knew that cruel torments and mischievous acts of punishment would be armed against us for our destruction, in order that He might make us strong to endure them all. "My son," says He, "if thou come to serve God, stand fast in righteousness, and fear, and prepare thy soul for temptation."[4847] Moreover, also, the blessed Apostle Paul exclaimed, and said, "To me to live is Christ, and to die is gain."[4848]

15. Wherefore, beloved brethren, with a firm faith, with a robust devotion, with a virtue opposed to the fierce threatenings of the world, and the savage murmurs of the attending crowds, we must resist and not fear, seeing that ours is the hope of eternity and heavenly life, and that our ardour is inflamed with the longing for the light, and our salvation rejoices in the promise of immortality. But the fact that our hands are bound with tightened bonds, and that heavy links fastened round our necks oppress us with their solid weight, or that our body strained on the rack hisses on the red-hot plates, is not for the sake of seeking our

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[4846] [The sufferings of this life are here supposed to be retributive in the case of those who must be weaned from the world. Martyrs have weaned themselves, and go gladly to their rest.]

[4847] Ecclus. ii. 1.

[4848] Phil. i. 21.

blood, but for the sake of trying us.[4849] For in what manner should we be able to recognise even the dignity of martyrdom, if we were not constrained to desire it, even at the price of the sacrifice of our body? I indeed have known it, and I am not deceived in the truth of what I say, when the cruel hands of the persecutors were wrenching asunder the martyr's limbs, and the furious torturer was ploughing up his lacerated muscles, and still could not overcome him. I have known it by the words of those who stood around.[4850] "This is a great matter. Assuredly I know not what it is—that he is not subdued by suffering, that he is not broken down by wearing torments." Moreover, there were other words of those who spoke: "And yet I believe he has children: for he has a wife associated with him in his house; and yet he does not give way to the bond of his offspring, nor is he withdrawn by the claim of his family affection from his stedfast purpose. This matter must be known, and this strength must be investigated, even to the very heart; for that is no trifling confession, whatever it may be, for which a man suffers, even so as to be able to die." 583

16. Moreover, beloved brethren, so great is the virtue of martyrdom, that by its means even he who has wished to slay you is constrained to believe. It is written, and we read: "Endure in suffering, and in thy humiliation have patience, because gold and silver are tried by the fire."[4851] Since, therefore, the Lord proves us by earthly temptations, and Christ the Judge weighs us by these worldly ills, we must congratulate ourselves, and rejoice that He does not reserve us for those eternal destructions, but rejoices over us as purged from all contagion. But from those whom He adopts as partners of His inheritance, and is willing to receive into the kingdom of heaven, what else indeed does He ask than a walk in integrity? He Himself has said that all things are His, both those things which are displayed upon the level plains, and which lift themselves up into sloping hills; and moreover, whatever the greatness of heaven surrounds, and what the gliding water embraces in the circumfluent ocean. But if all things are within His ken, and He does not require of us anything but sincere actions, we ought, as He Himself has said, to be like to gold. Because, when you behold in the glistening ore[4852] the gold glittering under the tremulous light, and melting into a liquid form by the roaring flames (for this also is generally the care of the workmen), whenever from the panting furnaces is vomited forth the glowing fire, the rich flame is drawn away from the access of the earth in a narrow channel, and is kept back by sand from the refluent masses of earth. Whence it is necessary to suffer all things, that we may be free from all

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[4849] [The terrible pictures in S. Stefano Rotondo (see p. 288, *supra*) might seem to have been taken from this graphic treatise. Can our faith and love be compared with that of these sufferers?]

[4850] [To me, these dramatic narrations of what was going on among the crowds that gazed upon the tortures of Christ's witnesses, are very suggestive of the whole scene. Compare pp. 295–296, *supra*.]

[4851] Ecclus. ii. 4.

[4852] Or, "earth."

wickedness, as He has said by His prophet: “And though in the sight of men they have suffered torments, yet is their hope full of immortality; and being vexed in a few things, they shall be well rewarded in many things, because God has tried them, and has found them worthy of Himself, and has received them as a sacrifice of burnt-offering.”[4853]

17. But if ambitious dignity deter you, and the amount of your money heaped up in your stores influence you—a cause which ever distracts the intentions of a virtuous heart, and assails the soul devoted to its Lord with a fearful trembling—I beg that you would again refer to the heavenly words. For it is the very voice of Christ who speaks, and says, “Whosoever shall lose his life for my name’s sake, shall receive in this world a hundred fold, and in the world to come shall possess eternal life.”[4854] And we ought assuredly to reckon nothing greater, nothing more advantageous, than this. For although in the nature of your costly garments the purple dye flows into figures, and in the slackening threads the gold strays into a pattern, and the weighty metals to which you devote yourselves are not wanting in your excavated treasures; still, unless I am mistaken, those things will be esteemed vain and purposeless, if, while all things else are added to you, salvation alone is found to be wanting; even as the Holy Spirit declares that we can give nothing in exchange for our soul. For He says, “If you should gain the whole world, and lose your own soul, what shall it profit you, or what exchange shall a man give for his soul?”[4855] For all those things which we behold are worthless, and such as resting on weak foundations, are unable to sustain the weight of their own mass. For whatever is received from the world is made of no account by the antiquity of time. Whence, that nothing should be sweet or dear that might be preferred to the desires of eternal life, things which are of personal right and individual law are cut off by the Lord’s precepts; so that in the undergoing of tortures, for instance, the son should not soften the suffering father, and private affection should not change the heart that was previously pledged to enduring strength, into another disposition. Christ of His own right ordained that truth and salvation alone must be embraced in the midst of great sufferings, under which wife, and children, and grandchildren, under which all the offspring of one’s bowels, must be forsaken, and the victory be claimed.

18. For Abraham also thus pleased God, in that he, when tried by God, spared not even his own son, in behalf of whom perhaps he might have been pardoned had he hesitated to slay him. A religious devotion armed his hands; and his paternal love, at the command of the Lord who bade it, set aside all the feelings of affection. Neither did it shock him that he was to shed the blood of his son, nor did he tremble at the word; nevertheless for him Christ had not yet been slain. For what is dearer than He who, that you might not sustain anything

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[4853] Wisd. iii. 4.

[4854] Matt. x. 39.

[4855] Matt. xv. 26.

unwillingly in the present day, first of all Himself suffered that which He taught *others to suffer*? What is sweeter than He who, although He is our God and Lord, nevertheless makes the man who suffers for His sake His fellow-heir in the kingdom of heaven? Oh grand—I know not what!—whether that reason scarcely bears to receive that consciousness, although it always marvels at the greatness of the rewards; or that the majesty of God is so abundant, that to all who trust in it, it even offers those things which, while we were considering what we have done, it had been sin to desire. Moreover, if only eternal salvation should be given, for that very perpetuity of living we should be thankful. But now, when heaven and the power of judging concerning others is bestowed in the eternal world, what is there wherein man's mediocrity may not find itself equal to all these trials? If you are assailed with injuries, He was first so assailed. If you are oppressed with reproaches, you are imitating the experience of God. Whence also it is but a little matter whatever you undergo for Him, seeing that you can do nothing more, unless that in this consists the whole of salvation, that He has promised the whole to martyrdom. Finally, the apostle, to whom all things were always dear, while he deeply marvelled at the greatness of the promised benefits, said, "I reckon that the sufferings of this present time are not worthy to be compared to the glory that is to follow, which shall be revealed in us."[4856] Because he was musing in his own mind how great would be the reward, that to him to whom it would be enough to be free from death, should be given not only the prerogative of salvation, but also to ascend to heaven: to heaven which is not constrained into darkness, even when light is expelled from it, and the day does not unfold into light by alternate changes; but the serene temperature of the liquid air unfolds a pure brightness through a clearness that reddens with a fiery glow.

19. It now remains, beloved brethren, that we are bound to show what is the advantage of martyrdom, and that we should teach that especially, so that the fear of the future may stimulate us to this glorious title. Because those to whom great things are promised, seem to have greater things which they are bound to fear. For the soldier does not arouse himself to arms before the enemy have brandished their hostile weapons; nor does a man withdraw his ship in an anchorage, unless the fear of the deep have checked his courage. Moreover also, while eager for his wealth, the considerate husbandman does not stir up the earth with a fortunate ploughshare, before the crumbling glebe is loosened into dust by the rain that it has received. Thus this is the natural practice of every man, to be ignorant of what is of advantage, unless you recognise what has been mischievous. Whence also a reward is given to all the saints, in that the punishment of their deeds is inflicted on the unrighteous. Therefore what the Lord has promised to His people is doubtful to none, however ignorant he is; but neither is there any doubt what punitive fires He threatens. And since my discourse

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[4856] Rom. viii. 18.

has led me thus to argue about both these classes of things in a few words, as I have already spoken of both, I will briefly explain them.

20. A horrible place, of which the name is Gehenna, with an awful murmuring and groaning of souls bewailing, and with flames belching forth through the horrid darkness of thick night, is always breathing out the raging fires of a smoking furnace, *while* the confined mass of flames is restrained or relaxed for the various purposes of punishment. Then there are very many degrees of its violence, as it gathers into itself whatever tortures the consuming fire of the heat emitted can supply. Those by whom the voice of the Lord has been rejected, and His control contemned, it punishes with different dooms; and in proportion to the different degree of deserving of the forfeited salvation it applies its power, while a portion assigns its due distinction to crime. And some, for example, are bowed down by an intolerable load, some are hurried by a merciless force over the abrupt descent of a precipitous path, and the heavy weight of clanking chains bends over them its bondage. Some there are, also, whom a wheel is closely turning, and an unwearied dizziness *tormenting*; and *others* whom, bound to one another with tenacious closeness, body clinging to body compresses: so that both fire is devouring, and the load of iron is weighing down, and the uproar of many is torturing.

21. But those by whom God has always been sought or known, have never lost the position which Christ has given them, where grace is found, where in the verdant fields the luxuriant earth clothes itself with tender grass, and is pastured with the scent of flowers; where the groves are carried up to the lofty hill-top, and where the tree clothes with a thicker foliage whatever spot the canopy, expanded by its curving branches, may have shaded. There is no excess of cold or of heat, nor is it needed that in autumn the fields should rest, 585 or, again in the young spring, that the fruitful earth should bring forth. All things are of one season: fruits are borne of a continued summer, since there neither does the moon serve the purpose of her months, nor does the sun run his course along the moments of the hours, nor does the banishment of the light make way for night. A joyous repose possesses the people, a calm home shelters them, where a gushing fountain in the midst issues from the bosom of a broken hollow, and flows in sinuous mazes by a course deep-sounding, at intervals to be divided among the sources of rivers springing from it. Here there is the great praise of martyrs, here is the noble crown of the victors, who have the promise of greater things than those whose rewards are more abundant. And that either their body is thrown to wild beasts, or the threatening sword is not feared, is shown as the reason of their dignity, is manifested as *the ground of* their election. Because it would have been inconsistent, that he who had been judged equal to such a duty, should be kept among earthly vices and corruptions.

22. For you deserve, O excellent martyrs, that nothing should be denied to you who are nourished with the hope of eternity and of light; whose absolute devotion, and whose mind

dedicated to the service of heaven, is evidently seen. Deservedly, I say deservedly, nothing to you is forbidden to wish for, since by your soul this world is looked down upon, and the alienated appearance of the time has made you to shudder, as if it were a confused blindness of darkness; to whom this world is always regarded in the light of a dungeon, its dwellings for restraints, in a life which has always been esteemed by you as a period of delay on a journey. Thus, indeed, in the triumph of victory he is snatched from these evils, whom no vain ambition with pompous step has subdued, nor popular greatness has elated, but whom, burning with heavenly desire, Christ has added to His kingdom.

23. There is nothing, then, so great and venerable as the deliverance from death, and the causing to live, and the giving to reign for ever. This is fitting for the saints, needful for the wretched, pleasing to all, in which the good rejoice, the abject are lifted up, the elect are crowned. Assuredly God, who cares for all, gave to life a certain medicine as it were in martyrdom, when to some He assigned it on account of their deserving, to others He gave it on account of His mercy. We have assuredly seen very many distinguished by their faith, come to claim this illustrious name, that death might ennoble the obedience of their devotion. Moreover, also, we have frequently beheld others stand undismayed, that they might redeem their sins committed, and be regarded as washed in their gore by *His* blood; and so being slain they might live again, who when alive were counted slain. Death assuredly makes life more complete, death finds the glory that was lost. For in this the hope once lost is regained, in this all salvation is restored. Thus, when the seed-times shall fail on the withering plains, and the earth shall be parched with its dying grass, the river has delighted to spring forth from the sloping hills, and to soothe the thirsty fields with its gushing streams, so that the vanquished poverty of the land might be dissolved into fruitful wheat-stems, and the cornfield might bristle up the thicker for the counterfeited showers of rain.

24. What then, beloved brethren, shall I chiefly relate, or what shall I say? When all dignified titles thus combine in one, the mind is confused, the perception is misled; and in the very attempt to speak with brilliancy, my unworthy discourse vanishes away. For what is there to be said which can be sufficient, when, if you should express the power of eternal salvation, its attending glories come in your way; if you would speak of its surroundings, its greatness prevents you? The things at the same time are both in agreement and in opposition, and there is nothing which appears worthy to be uttered. Thus the instances of martyrdom have held in check the impulses of daring speech, as if entangled and ensnared by an opponent. What voice, what lungs, what strength, can undertake to sustain the form of such a dignity? At the confession of one voice, adverse things give way, joyous things appear, kingdoms are opened, empires are prepared, suffering is overcome, death is subdued, life is preferred, and the resisting weapons of a mischievous enemy are broken up. If there is sin, it perishes; if there is crime, it is left behind. Wherefore I beseech you, weigh this in your minds, and from my address receive so much as you know that you can feel.

25. Let it present itself to your eyes, what a day that is, when, with the people looking on, and all men watching, an undismayed devotion is struggling against earthly crosses and the threats of the world; how the minds in suspense, and hearts anxious about the tremblings of doubt, are agitated by the dread of the timid fearfulness of those who are congratulating them! What an anxiety is there, what a prayerful entreaty, what desires are recorded, when, with the victory still wavering, and the crown of conquest hanging in doubt over the head while the results are still uncertain, and when that pestilent and raving confession is inflamed by passion, is kindled by madness, and finally, is heated by the fury of the heart, and by gnashing threats! For who is ignorant how great a matter this is, that our, as it were, despised frailty, and the unexpected boldness of human strength, should not yield to the pangs of wounds, nor to the blows of tortures,—that a man should stand fast and not be moved, 58 should be tortured and still not be overcome, but should rather be armed by the very suffering whereby he is tormented?

26. Consider what it is, beloved brethren: set before your perceptions and your minds all the endurance of martyrdom. Behold, indeed, in the passion of any one you will, they who are called martyrs rejoice as being already summoned out of the world; they rejoice as being messengers of all good men; they rejoice in like manner as elected. Thus the Lord rejoices in His soldier,[4857] Christ rejoices in the witness to His name. It is a small matter that I am speaking of, beloved brethren; it is a small matter, so great a subject in this kind of address, and so marvellous a difficulty has been undertaken by me; but let the gravity of the issue, I beseech you, not be wanting for my own purpose, knowing that as much can be said of martyrdom as could be appreciated. Whence also this alone has been the reason of my describing its glory, not that I judged myself equal and fitted for its praise, but that I saw that there was such a virtue in it, that however little I might say about it, I should profess that I had said as much as possible. For although the custody of faith may be preferred to the benefit of righteousness, and an immaculate virginity may recognise itself as better than the praises of all; yet it is necessary that even it should give place to the claim of blood, and be made second to a gory death. The former have chosen what is good, the latter have imitated Christ.

27. But now, beloved brethren, lest any one should think that I have placed all salvation in no other condition than in martyrdom, let him first of all look especially at this, that it is not I who seem to speak, that am of so great importance, nor is the order of things so arranged that the promised hope of immortality should depend on the strength of a partial advocacy. But since the Lord has testified with His own mouth, that in the Father's possession are many dwellings, I have believed that there is nothing greater than that glory whereby those

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[4857] [The adoption of "the sign of the cross," after the immersion of baptism, is referable to this martyr-age. It was meant to impress the idea of soldiership.]

men are proved who are unworthy of this worldly life. Therefore, beloved brethren, striving with a religious rivalry, as if stirred up with some incentive of reward, let us submit to all the abundance and the endurance of strength. For things passing away ought not to move us, seeing that they are always being pressed forward to their own overthrow, not only by the law proposed to them, but even by the very end of time. John exclaims, and says, "Now is the axe laid to the root of the tree;"[4858] showing, to wit, and pointing out that it is the last old age of all things. Moreover, also, the Lord Himself says, "Walk while ye have the light, lest the darkness lay hold upon you."[4859] But if He has foretold that we must walk in that time, certainly He shows that we must at any rate walk.

28. And to return to the praise of martyrdom, there is a word of the blessed Paul, who says: "Know ye not that they who run in a race strive many, but one receiveth the prize? But do ye so run, that all of you may obtain."[4860] Moreover also elsewhere, that he may exhort us to martyrdom, he has called us fellow-heirs with Christ; nay, that he might omit nothing, he says, "If ye are dead with Christ, why, as if living in the world, do ye make distinctions?"[4861] Because, dearest brethren, we who bear the rewards of resurrection, who seek for the day of judgment, who, in fine, are trusting that we shall reign with Christ, ought to be dead to the world. For you can neither desire martyrdom till you have first hated the world, nor attain to God's reward unless you have loved Christ. And he who loves Christ does not love the world. For Christ was given up by the world, even as the world also was given up by Christ; as it is written, "The world is crucified unto me, and I unto the world."[4862] The world has been an object of affection to none whom the Lord has not previously condemned; nor could he enjoy eternal salvation who has gloried in the life of the world. That is the very voice of Christ, who says: "He that loveth his life in this world, shall lose it in the world to come; but he that hateth his life in this world, shall find it in the world to come."[4863] Moreover, also, the Apostle Paul says: "Be ye imitators of me, as I also am of Christ."[4864] And the same elsewhere says: "I wish that all of you, if it were possible, should be imitators of me."[4865]

29. He said this who suffered, and who suffered for this cause, that he might imitate the Lord; and assuredly he wished us also to suffer for this cause, that through him we might

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[4858] Matt. iii. 10. [Elucidation II.]

[4859] John xii. 35.

[4860] 1 Cor. ix. 24.

[4861] Col. ii. 20; "decernitis."

[4862] Gal. vi. 14. [Compare Ep. xxv. p. 303, *supra.*]

[4863] Matt. x. 39.

[4864] 1 Cor. vi. 4.

[4865] 1 Cor. vii. 7.

imitate Christ. If thou art righteous, and believest in God, why fearest thou to shed thy blood for Him whom thou knowest to have so often suffered for thee? In Isaiah He was sawn asunder, in Abel He was slain, in Isaac He was offered up, in Joseph He was sold into slavery, in man He was crucified. And I say nothing of other matters, such as neither my discourse is able to tell nor my mind to bear. My consciousness is overcome by the example of His humility; and when it considers what things befell when He suffered, it marvels that He should suffer on whose behalf all things quaked. The day fled into the night; the light gave up all things into darkness; and, its mass being inclined backwards and forwards, the whole earth was jarred, and burst open; the dead[4866] were disturbed, the graves were laid bare, and as the tombs gaped open into the rent of the earth, bodies returning to the light were restored; the world trembled at the flowing of His blood; and the veil which hung from the opening of the temple was rent, and all the temple uttered a groan. For which cause it is a great matter to imitate Him who, in dying, convicted the world. Therefore when, after the example of the Lord's passion, and after all the testimony of Christ, you lay down your life, and fear not to shed your blood, everything must absolutely give way to martyrdom. Inestimable is the glory of martyrdom, infinite its measure, immaculate its victory, invaluable its title, immense its triumph; because he who is presented to Him with the special glory of a confessor, is adorned with the kindred blood of Christ.

30. Therefore, beloved brethren, although this is altogether of the Lord's promise and gift, and although it is given from on high, and is not received except by His will, and moreover, can neither be expressed in words nor described by speech, nor can be satisfied by any kind of powers of eloquence, still such will be your benevolence, such will be your charity and love, as to be mindful of me when the Lord shall begin to glorify martyrdom in your experience. That holy altar[4867] encloses you within itself, that great dwelling-place of the venerable Name encloses you within itself, as if in the folds of a heart's embrace: the powers of the everlasting age sustain you, and that by which you shall ever reign and shall ever conquer. O blessed ones! and such as truly have your sins remitted, if, however, you who are Christ's peers ever have sinned![4868] O blessed ones! whom the blood of the Lord has dyed from the beginning of the world, and whom such a brightness of snowy clothing has deservedly invested, and the whiteness of the enfolding robe has adorned! Finally, I myself seem to myself to behold already, and, as far as is possible to the mind of man, that divine and illustrious thing occurs to my eyes and view. I seem, I say to myself, already to behold, that that truly noble army accompanies the glory and the path of their Christ. The

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[4866] Or, "Manes."

[4867] [Rev. vi. 9; also vol. i. p. 486, note 10, this series.]

[4868] ["Si tamen qui Christi compares estis aliquando peccastis;" not very happily translated, but extravagant at best.]

blessed band of victors will go before His face; and as the crowds become denser, the whole army, illuminated as it were by the rising of the sun, will ascribe to Him the power. And would that it might be the lot of such a poor creature as myself to see that sight! But the Lord can do what He is believed not to deny to your petitions.[4869]

[4869] [Think, I say again, of three hundred years of such “fiery trial,” so marvellously sustained, and we shall gain new views of Christ’s power to perfect His own strength in human weakness. The life of these Christians was a conscious daily warfare against “the world, the flesh, and the devil;” and we must recognise this in all judgments of their discipline and their modes of thought.]

Of the Discipline and Advantage of Chastity.[4870]

1. I do not conceive that I have exceeded any portions of my duty, in always striving as much as possible, by daily discussions of the Gospels, to afford to you from time to time the means of growth, by the Lord's help, in faith and knowledge. For what else can be effected in the Lord's Church with greater advantage, what can be found more suitable to the office of a bishop, than that, by the teaching of the divine words, recommended and commented on by Him, believers should be enabled to attain to the promised kingdom of heaven? This assuredly, as the desired result day by day of my work as well as of my office, I endeavour, notwithstanding my absence, to accomplish; and by my letters I try to make myself present to you, addressing you in faith, in my usual manner, by the exhortations that I send you. I call upon you, therefore, to be established in the power of the Root[4871] of the Gospel, and to stand always armed against all the assaults of the devil. I shall not believe myself to be absent from you, if I shall be sure of you. Nevertheless, everything which is advantageously set forth, and which either defines or promises the condition of eternal life to those who are investigating it, is then only profitable, if it be aided in attaining the reward of the effort by the power of the divine mercy. We not only set forth words which come from the sacred fountains of the Scriptures, but with these very words we associate prayers to the Lord, and wishes, that, as well to us as to you, He would not only unfold the treasures of His sacraments, 588 but would bestow strength for the carrying into act of what we know. For the danger is all the greater if we know the Lord's will, and loiter in the work of the will of God.

2. Although, therefore, I exhort you always, as you are aware, to many things, and to the precepts of the Lord's admonition—for what else can be desirable or more important to me, than that in all things you should stand perfect in the Lord?—yet I admonish you, that you should before all things maintain the barriers of chastity, as also you do: knowing that you are the temple of the Lord, the members of Christ, the habitation of the Holy Spirit, elected to hope, consecrated to faith, destined to salvation, sons of God, brethren of Christ, associates of the Holy Spirit, owing nothing any longer to the flesh, as born again of water, that the chastity, over and above the will, which we should always desire to be ours, may be afforded to us also, on account of the redemption, that that which has been consecrated by Christ might not be corrupted. For if the apostle declares the Church to be the spouse of Christ, I beseech you *consider* what chastity is required, where the Church is given in marriage as a betrothed virgin. And I indeed, except that I have proposed to admonish you with brevity, think the most diffuse praises due, and could set forth abundant laudations

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[4870] [Not reckoned by Erasmus as worthy of Cyprian. Pamelius thinks otherwise.]

[4871] [This illustrates pp. 322 and 389, note 7.]

of chastity; but I have thought it superfluous to praise it at greater length among those who practise it. For you adorn it while you exhibit it; and in its exercise you set forth its more abundant praises, being made its ornament, while it also is yours, each lending and borrowing honour from the other. It adds to you the discipline of good morals; you confer upon it the ministry of saintly works. For how much and what it can effect has on the one hand been manifest by your means, and on the other it has shown and taught what you are wishing for,—the two advantages of precepts and practice being combined into one, that nothing should appear maimed, as would be the case if either principles were wanting to service, or service to principles.

3. Chastity is the dignity of the body, the ornament of morality, the sacredness of the sexes, the bond of modesty, the source of purity, the peacefulness of home, the crown of concord.[4872] Chastity is not careful whom it pleases but itself. Chastity is always modest, being the mother of innocency; chastity is ever adorned with modesty alone, then rightly conscious of its own beauty if it is displeasing to the wicked. Chastity seeks nothing in the way of adornments: it is its own glory. It is this which commends us to the Lord, unites us with Christ; it is this which drives out from our members all the illicit conflicts of desire, instils peace into our bodies: blessed itself, and making those blessed, whoever they are, in whom it condescends to dwell. It is that which even they who possess it not can never accuse; it is even venerable to its enemies, since, they admire it much more because they are unable to capture it. Moreover, as mature, it is both always excellent in men, and to be earnestly desired by women; so its enemy, unchastity, is always detestable, making an obscene sport for its servants, sparing neither bodies nor souls. For, their own proper character being overcome, it sends the entire man under its yoke of lust, alluring at first, that it may do the more mischief by its attraction,—the foe of continency, exhausting both means and modesty; the perilous madness of lust frequently attaining to the blood, the destruction of a good conscience, the mother of impenitence, the ruin of a more virtuous age, the disgrace of one’s race, driving away all confidence in blood and family, intruding one’s own children upon the affections of strangers, interpolating the offspring of an unknown and corrupted stock into the testaments of others. And this also, very frequently burning without reference to sex, and not restraining itself within the permitted limits, thinks it little satisfaction to itself, unless even in the bodies of men it seeks, not a new pleasure, but goes in quest of extraordinary and revolting extravagances, contrary to nature itself, of men with men.

4. But chastity maintains the first rank in virgins, the second in those who are continent, the third in the case of wedlock. Yet in all it is glorious, with all its degrees. For even to maintain the marriage-faith is a matter of praise in the midst of so many bodily strifes; and to have determined on a limit in marriage defined by continency is more virtuous still, be-

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[4872] [“So dear to Heaven is saintly Chastity, etc.”—Milton, *Comus*, 455.]

cause herein even lawful things are refused.[4873] Assuredly to have guarded one's purity from the womb, and to have kept oneself an infant even to old age throughout the whole of life, is certainly the part of an admirable virtue; only that *if* never to have known the body's seductive capacities is the greater blessedness, to have overcome them when once known is the greater virtue; yet still in such a sort that that virtue comes of God's gift, although it manifests itself to men in their members.

5. The precepts of chastity, brethren, are ancient. Wherefore do I say ancient? Because they were ordained at the same time as men themselves. For both her own husband belongs to the woman, for the reason that besides him she may know no other; and the woman is given to the man for the purpose that, when that which had been his own had been yielded to him, he should seek for nothing belonging to another.[4874] And in such wise it is said, "Two shall be in one flesh,"[4875] that what had been made one should return together, that a separation without return should not afford any occasion to a stranger. Thence also the apostle declares that the man is the head of the woman, that he might commend chastity in the conjunction of the two. For as the head cannot be suited to the limbs of another, so also one's limbs cannot be suited to the head of another: for one's head matches one's limbs, and one's limbs one's head; and both of them are associated by a natural link in mutual concord, lest, by any discord arising from the separation of the members, the compact of the divine covenant should be broken. Yet he adds, and says: "Because he who loves his wife, loves himself. For no one hates his own flesh; but nourishes and cherishes it, even as Christ the Church."[4876] From this passage there is great authority for charity with chastity, if wives are to be loved by their husbands even as Christ loved the Church and wives ought so to love their husbands also as the Church loves Christ. 589

6. Christ gave this judgment when, being inquired of, He said that a wife must not be put away, save for the cause of adultery; such honour did He put upon chastity. Hence arose the decree: "Ye shall not suffer adulteresses to live."[4877] Hence the apostle says: "This is the will of God, that ye abstain from fornication."[4878] Hence also he says the same thing: "That the members of Christ must not be joined with the members of an harlot."[4879] Hence the

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[4873] [Holy men have generally recognised this rule as ennobling the estate of matrimony. See Jeremy Taylor, *Holy Living*, cap. ii. sec. 3.]

[4874] [This natural law, renewed in Christ, is part of the honour which He has restored to womanhood; honouring His mother therein as the second Eve. Matt. xix. 8; Gen. ii. 24.]

[4875] Matt. xix. 5.

[4876] Eph. v. 28, 29.

[4877] Lev. xx. 10.

[4878] 1 Thess. iv. 3.

[4879] 1 Cor. vi. 15.

man is delivered over unto Satan for the destruction of the flesh, who, treading under foot the law of chastity, practises the vices of the flesh. Hence with reason adulterers do not attain the kingdom of heaven. Hence it is that every sin is without the body, but that the adulterer alone sins against his own body. Hence other authoritative utterances of the instructor, all of which it is not necessary at this time to collect, especially among you, who for the most part know and do them; and you cannot find cause for complaint concerning these things, even though they are not described. For the adulterer has not an excuse, nor could he have, because he might take a wife.

7. But as laws are prescribed to matrons, who are so bound that they cannot thence be separated, while virginity and continency are beyond all law, there is nothing in the laws of matrimony which pertains to virginity; for by its loftiness it transcends them all. If any evil undertakings of men endeavour to transcend laws, virginity places itself on an equality with angels; moreover, if we investigate, it even excels them, because struggling in the flesh it gains the victory even against a nature which angels have not. What else is virginity than the glorious preparation for the future life? Virginity is of neither sex. Virginity is the continuance of infancy. Virginity is the triumph over pleasures. Virginity has no children; but what is more, it has contempt for offspring: it has not fruitfulness, but neither has it bereavement; blessed that it is free from the pain of bringing forth, more blessed still that it is free from the calamity of the death of children. What else is virginity than the freedom of liberty? It has no husband for a master. Virginity is freed from all affections: it is not given up to marriage, nor to the world, nor to children. It cannot dread persecution, since it cannot provoke it from its security.

8. But since the precepts of chastity have thus briefly been set forth to us, let us now give an instance of chastity. For it is more profitable when we come in the very presence of the thing; nor will there be any doubt about the virtue, when that which is prescribed is also designated by illustrations. The example of chastity begins with Joseph. A Hebrew youth, noble by his parentage, nobler by his innocence, on account of the envy excited by his revelations exposed for sale by his brethren to the Israelites, had attained to the household of a man of Egypt. By his obedience and his innocence, and by the entire faithfulness of his service, he had aroused in his favour the easy and kindly disposition of his master; and his appearance had commended itself to all men, alike by his gracious speech as by his youthfulness. But that same nobility of manner was received by his master's wife in another manner than was becoming; in a secret part of the house, and without witnesses,—a place high up, and fitted for deeds of wickedness, the unrestrained unchastity of the woman thought that it could overcome the youth's chastity, now by promises, now by threats. And when he was restrained from attempting flight by her holding his garments, shocked at the

audacity of such a crime, tearing his very garments, and able to appeal to the sincerity of his naked body as a witness of his innocence, the rash woman did not shrink from adding calumny to the crime of her unchastity. Dishevelled, and raging that her desire should be despised, she complained both to others and to her husband that the Hebrew youth had 590 attempted to use that force to her which she herself had striven to exercise.[4880] The husband's passion, unconscious of the truth, and terribly inflamed by his wife's accusation, is aroused; and the modest youth, because he did not defile his conscience with the crime, is thrust into the lowest dungeon of the prison. But chastity is not alone in the dungeon; for God is with Joseph, and the guilty are given into his charge, because he had been guiltless. Moreover, he dissolves the obscurities of dreams, because his spirit was watchful in temptations, and he is freed from chains by the master *of the prison*. He who had been an inferior in the house with peril, was made lord of the palace without risk; restored to his noble station, he received the reward of chastity and innocence by the judgment of God, from whom he had deserved it.

9. But not less from a different direction arises to us another similar instance of chastity from the continence of women. Susanna, as we read, the daughter of Chelcias, the wife of Joachim, was exceedingly beautiful—more beautiful still in character. Her outward appearance added no charm to her, for she was simple: chastity had cultivated her; and in addition to chastity nature alone. With her, two of the elders had begun to be madly in love, mindful of nothing, neither of the fear of God, nor even of their age, already withering with years. Thus the flame of resuscitated lust recalled them into the glowing heats of their bygone youth. Robbers of chastity, they profess love, while they really hate. They threaten her with calumnies when she resists; the adulterers in wish declare themselves the accusers of adultery. And between these rocks of lust she sought help of the Lord, because she was not equal to prevailing against them by bodily strength. And the Lord heard from heaven chastity crying to Him; and when she, overwhelmed with injustice, was being led to punishment, she was delivered, and saw her revenge upon her enemies. Twice victorious, and in her peril so often and so fatally hedged in, she escaped both the lust and death. It will be endless if I continue to produce more examples; I am content with these two, especially as in these cases chastity has been defended with all their might.

10. The memory of noble descent could not enervate them, although to some this is a suggestive licence to lasciviousness; nor the comeliness of their bodies, and the beauty of their well-ordered limbs, although for the most part this affords a hint, that being, as it were, the short-lived flower of an age that rapidly passes away, it should be fed with the offered opportunity of pleasure; nor the first years of a green but mature age, although the blood, still inexperienced, grows hot, and stimulates the natural fires, and the blind flames that stir

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[4880] "Irrogare."

in the marrow, to seek a remedy, even if they should break forth at the risk of modesty; nor any opportunity afforded by secrecy, or by freedom from witnesses, which to some seems to ensure safety, although this is the greatest temptation to the commission of crime, that there is no punishment for meditating it. Neither was a necessity laid upon them by the authority of those who bade them yield, and in the boldness of association and companionship, by which kind of temptations also righteous determinations are often overcome. Neither did the very rewards nor the kindliness, nor did the accusations, nor threats, nor punishments, nor death, move them; nothing was counted so cruel, so hard, so distressing, as to have fallen from the lofty stand of chastity. They were worthy of such a reward of the Divine Judge, that one of them should be glorified on a throne almost regal; that the other, endowed with her husband's sympathy, should be rescued by the death of her enemies. These, and such as these, are the examples ever to be placed before our eyes, the like of them to be meditated on day and night.

11. Nothing so delights the faithful soul as the healthy consciousness of an unstained modesty.[4881] To have vanquished pleasure is the greatest pleasure; nor is there any greater victory than that which is gained over one's desires. He who has conquered an enemy has been stronger, but it was stronger than another; he who has subdued lust has been stronger than himself. He who has overthrown an enemy has beaten a foreign foe; he who has cast down desire has vanquished a domestic adversary. Every evil is more easily conquered than pleasure; because, whatever it is, the former is repulsive, the latter is attractive. Nothing is crushed with such difficulty as that which is armed by it. He who gets rid of desires has got rid of fears also; for from desires come fears. He who overcomes desires, triumphs over sin; he who overcomes desires, shows that the mischief of the human family lies prostrate under his feet; he who has overcome desires, has given to himself perpetual peace; he who has overcome desires, restores to himself liberty,—a most difficult matter even for noble natures. Therefore we should always meditate, brethren, as these matters teach us, on chastity. That it may be the more easy, it is based upon no acquired skill. For the right will that is therein carried to perfection—which, were it not checked, is remote (*scil.* from our consciousness)—is still our will; so that it is not a will to be acquired, but that which is our own is to be cherished.[4882] 591

[4881] [Tertullian, vol. iv. pp. 74, 97, etc.]

[4882] This passage is allowed by all to be corrupt. If we were to punctuate differently, to insert "nisi" before "consummata," and change "longe est" into "non deesset," we get the following sense: "Therefore we should always meditate, brethren, on chastity, as circumstances teach us, that it may be more easy for us. It depends on no arts; for what is it but perfected will, which, if it were not checked, would certainly not fail to arise? And it is our own will, too: therefore it has not to be acquired, but we have to cherish what is already our own."

12. For what is chastity but a virtuous mind added to watchfulness over the body; so that modesty observed in respect of the sexual relations, attested by strictness (of demeanour), should maintain honourable faith by an uncorrupted offspring? Moreover, to chastity, brethren, are suited and are known first of all divine modesty, and the sacred meditation of the divine precepts, and a soul inclined to faith, and a mind attuned to the sacredness of religion: then carefulness that nothing in itself should be elaborated beyond measure, or extended beyond propriety; that nothing should be made a show of, nothing artfully coloured; that there should be nothing to pander to the excitement or the renewal of wiles. She is not a modest woman who strives to stir up the fancy of another, even although her bodily chastity be preserved. Away with such as do not adorn, but prostitute their beauty. For anxiety about beauty is not only the wisdom of an evil mind, but belongs to deformity. Let the bodily nature be free, nor let any sort of force be intruded upon God's works. She is always wretched who is not satisfied to be such as she is. Wherefore is the colour of hair changed? Why are the edges of the eyes darkened? Why is the face moulded by art into a different form? Finally, why is the looking-glass consulted, unless from fear lest a woman should be herself? Moreover, the dress of a modest woman should be modest; a believer should not be conscious of adultery even in the mixture of colours. To wear gold in one's garments is as if it were desirable to corrupt one's garments. What do rigid metals do among the delicate threads of the woven textures, except to press upon the enervated shoulders, and unhappily to show the extravagance of a boastful soul? Why are the necks oppressed and hidden by outlandish stones, the prices of which, without workmanship, exceed the entire fortune[4883] of many a one? It is not the woman that is adorned, but the woman's vices that are manifested. What, when the fingers laden with so much gold can neither close nor open, is there any advantage sought for, or is it merely to show the empty parade of one's estate? It is a marvellous thing that women, tender in all things else, in bearing the burden of their vices are stronger than men.

13. But to return to what I began with: chastity is ever to be cultivated by men and women; it is to be kept with all watchfulness within its bounds. The bodily nature is quickly endangered in the body, when the flesh, which is always falling, carries it away with itself. Because under the pretext of a nature which is always urging men to desires whereby the ruins of a decayed race are restored, deceiving with the enticement of pleasure, it does not lead its offspring to the continence of legitimate intercourse, but hurls them into crime. Therefore, in opposition to these fleshly snares, by which the devil both obtrudes himself

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[4883] ["Kalendarium cujusvis excedunt." The *kalendaria* were tablets of monthly accounts, in which the monthly interest due, etc., were set down. "Exceed the entire monthly income" would be better. Tertullian uses the same word, "exhaust the*kalendarium*," rendered by our Edinburgh translator (vol. iv. p. 18), a "fortune." In this treatise Tertullian is constantly copied and quoted.]

as a companion and makes himself a leader, we must struggle with every kind of strength. Let the aid of Christ be appropriated, according to the apostle, and let the mind be withdrawn as much as possible from the association of the body; let consent be withheld from the body; let vices be always chastised, that they may be hated; let that misshapen and degraded shame which belongs to sin be kept before our eyes. Repentance itself, with all its struggles, is a discreditable testimony to sins committed. Let not curiosity be indulged in scanning other people's countenances. Let one's speech be brief, and one's laughter moderate, for laughter is the sign of an easy and a negligent disposition; and let all contact, even that which is becoming, be avoided.[4884] Let no indulgence be permitted to the body, when bodily vice is to be avoided. Let it be considered how honourable it is to have conquered dishonour, how disgraceful to have been conquered by dishonour.

14. It must be said, moreover, that adultery is not pleasure, but mutual contempt; nor can it delight, because it kills both the soul and modesty. Let the soul restrain the provocations of the flesh; let it bridle the impulses of the body. For it has received this power, that the limbs should be subservient to its command; and as a lawful and accomplished charioteer, it should turn about the fleshly impulses when they lift themselves above the allowed limits of the body, by the reins of the heavenly precepts, lest that chariot of the body, carried away beyond its limits, should hurry into its own peril the charioteer himself as well as it. But in the midst of these things, nay, before these things, in opposition to disturbances and all vices, help must be sought for from the divine camp; for God alone, who has condescended to make men, is powerful also to afford sufficient help to men. I have composed a few words, because I did not propose to write a volume, but to send you an address. Look ye to the 59
Scriptures; seek out for yourselves from those precepts greater illustrations of this matter.[4885] Beloved brethren, farewell.

[4884] [Laughter, vol. ii. p. 249, and contact p. 291.]

[4885] [Everything in antiquity breathes this spirit of "searching the Scriptures." Compare Hippol., p. 219, note 4, *supra*.]

Exhortation to Repentance.[4886]

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That all sins may be forgiven him who has turned to God with his whole heart.

In the eighty-eighth Psalm: "If his children forsake my law, and walk not in my judgments, and keep not my commandments, I will visit their iniquities with a rod, and their sins with stripes; nevertheless my loving-kindness will I not scatter away from them."[4887]

Also in Isaiah: "Thus saith the Lord, the Holy One of Israel, When thou shalt turn and mourn, then thou shalt be saved, and shalt know where thou wast."[4888]

Also in the same place: "Woe unto you, children of desertion, saith the Lord! ye have made counsel not by me, and my covenant not by my Spirit, to add sin to sin."[4889]

Also in Jeremiah: "Withdraw thy foot from a rough way, and thy face from thirst. But she said, I will be comforted, I am willing; for she loved strangers, and went after them."[4890]

Also in Isaiah: "Be ye converted, because ye devise a deep and wicked counsel."[4891]

Also in the same place: "I am He, I am He that blotteth out thy iniquities, and will not remember them; but do thou remember them, and let us be judged together; do thou first tell thine unrighteousnesses."[4892]

Also in the same: "Seek the Lord; and when ye shall have found Him, call upon Him. But when He has drawn near to you, let the wicked forsake his ways, and the unrighteous man his thoughts; and let him be converted to the Lord, and mercy shall be prepared for him, because He does not much[4893] forgive your sins."[4894]

Also in the same: "Remember these things, O Jacob and Israel, because thou art my servant. I have called thee my servant; and thou, Israel, forget me not. Lo, I have washed away thy unrighteousness as,…and thy sins as a raincloud. Be converted to me, and I will redeem thee."[4895]

[4886] [Almost wholly made up of Scripture, and useful in any age to all Christians. Whatever its origin, it breathes a truly primitive spirit. Compare Tertullian, vol. iii. p. 657.]

[4887] Ps. lxxxix. 30.

[4888] Isa. xxx. 15, LXX.

[4889] Isa. xxx. 1, LXX.

[4890] Jer. ii. 25, LXX.

[4891] Isa. xxxi. 6, LXX.

[4892] Isa. xliii. 25, LXX.

[4893] Non multum remittit—probably a misprint for "permultum."

[4894] Isa. lv. 6, 7, LXX.

[4895] Isa. xliv. 21, 22, LXX.

Also in the same: "Have these things in mind, and groan. Repent, ye that have been seduced; be converted in heart unto me, and have in mind the former ages, because I am God."[4896]

Also in the same: "For a very little season I have forsaken thee, and with great mercy I will pity thee. In a very little wrath I turned away my face from thee; in everlasting mercy I will pity thee."[4897]

Also in the same: "Thus said the Most High, who dwelleth on high, for ever Holy in the holies, His name is the Lord, the Most High, resting in the holy places, and giving calmness of mind to the faint-hearted, and giving life to those that are broken-hearted: I am not angry with you for ever, neither will I be avenged in all things on you: for my Spirit shall go forth from me, and I have made all inspiration; and on account of a very little sin I have grieved him, and have turned away my face from him; and he has suffered the vile man, and has gone away sadly in his ways. I have seen his ways, and have healed him, and I have comforted him, and I have given to him the true consolation, and peace upon peace to those who are afar off, and to those that are near. And the Lord said, I have healed them; but the unrighteous, as a troubled sea, are thus tossed about and cannot rest. There is no joy to the wicked, saith the Lord."[4898]

Also in Jeremiah: "Shall a bride forget her adornment, or[4899] a virgin the girdle of her breast? But my people has forgotten my days,[4900] whereof there is no number."[4901]

Also in the same: "For a decree, I will speak upon the nation or upon the kingdom, or I will take them away and destroy them. And if the nation should be converted from its evils, I will repent of the ills which[4902] I have thought to do unto them. And I will speak the decree upon the nation or the people, that I should rebuild it and plant it; and they will do evil before me, that they should not hearken to my voice, and I will repent of the good things which I spoke of doing to them."[4903] 59

Also in the same: "Return to me, O dwelling of Israel, saith the Lord, and I will not harden my face upon you; because I am merciful, saith the Lord, and I will not be angry against you for ever."[4904]

[4896] Isa. xlvi. 8, LXX.

[4897] Isa. liv. 7, 8, LXX.

[4898] Isa. lvii. 15 et seq., LXX.

[4899] It is taken for granted that the "ut" of the original is a misprint for "aut."

[4900] Otherwise, "has forgotten me days without number."

[4901] Jer. ii. 32, LXX.

[4902] Here also the emendation of "quæ" for "quod" is obviously necessary.

[4903] Jer. xviii. 7.

[4904] Jer. iii. 12, LXX.

Also in the same: “Be converted, ye children that have departed, saith the Lord; because I will rule over you, and will take you one of a city, and two of a family, and I will bring you into Sion: and I will give you shepherds after my heart, and they shall feed you, feeding you with discipline.”[4905]

Also in the same: “Be converted, ye children who are turning, and I will heal your affliction.”[4906]

Also in the same: “Wash thine heart from wickedness, O Jerusalem, that thou mayest be healed: how long shall there be in thee thoughts of thy sorrows?”[4907]

Also in the same: “Thus saith the Lord, Does not he that falleth arise? or he that turns away, shall he not be turned back? Because this people hath turned itself away by a shameless vision, and they have persisted in their presumption, and would not be converted.”[4908]

Also in the same: “There is no man that repenteth of his iniquity, saying, What have I done? The runner has failed from his course, as the sweating horse in his neighing.”[4909]

Also in the same: “Therefore let every one of you turn from his evil way, and make your desires better. And they said, We will be comforted, because we will go after your[4910] inventions, and every one of us will do the sins which please his own heart.”[4911]

Also in the same: “Pour down as a torrent tears, day and night give thyself no rest, let not the pupil of thine eye be silent.”[4912]

Also in the same: “Let us search out our ways, and be turned to the Lord. Let us purge our hearts with our hands, and let us look unto the Lord who dwelleth in the heavens. We have sinned, and we have provoked Thee, and Thou hast not been propitiated.”[4913]

Also in the same: “And the Lord said to me in the days of Josias the king, Thou hast seen what the dwelling of the house,[4914] the house of Israel, has done to me. It has gone away upon every lofty mountain, and has gone under every shady[4915] tree, and has committed fornication there; and I said, after she had committed all these fornications, Return unto me, and she has not returned.”[4916]

[4905] Jer. iii. 14, LXX.

[4906] Jer. iii. 22, LXX.

[4907] Jer. iv. 14, LXX.

[4908] Jer. viii. 4, LXX.

[4909] Jer. viii. 6, LXX.

[4910] Otherwise “our.”

[4911] Jer. xviii. 12, LXX.

[4912] Lam. ii. 18, LXX.

[4913] Lam. iii. 40.

[4914] There is evident confusion here, and no place can be found for the word “vocem.”

[4915] It has been taken for granted that “numerosum” is a misprint for “nemorosum.”

[4916] Jer. iii. 6, LXX.

Also in the same: “The Lord will not reject for ever; and when He has made low, He will have pity according to the multitude of His mercy. Because He will not bring low from His whole heart, neither will He reject the children of men.”[4917]

Also in Ezekiel: “And the righteous shall not be able to be saved in the day of transgression. When I shall say to the righteous, Thou shalt surely live; but[4918] he will trust to his own righteousness, and will do iniquity: all his righteousnesses shall not be remembered; in his iniquity which he has done, in that he shall die. And when I shall say to the wicked, Thou shalt surely die, and he turns himself from his sin, and doeth righteousness and judgment, and restoreth to the debtor his pledge, and giveth back his robbery, and walketh in the precepts of life, that he may do no iniquity, he shall surely live, and shall not die; none of his sins which he hath sinned shall be stirred up against him: because he hath done justice and judgment, he shall live in them.”[4919]

Also in the same: “I am the Lord, because I bring low the high tree, and exalt the low tree, and dry up the green tree, and cause the dry tree to flourish.”[4920]

Also in the same: “And thou, son of man, say unto the house of Israel, Even as ye have spoken, saying, Our errors and our iniquities are in us, and we waste away in them, and how shall we live? Say unto them, I live, saith the Lord: if I will the death of a sinner, only let him turn from his way, and he shall live.”[4921]

Also in the same: “I the Lord have built up the ruined places, and have planted the wasted places.”[4922]

Also in the same: “And the wicked man, if he turn himself from all his iniquities that he has done, and keep all my commandments, and do judgment, and justice, and mercy, shall surely live, and shall not die. None of his sins which he has committed shall be in remembrance; in his righteousness which he hath done he shall live. Do I willingly desire the death of the unrighteous man, saith Adonai the Lord, rather than that he should turn him from his evil way, that he should live?”[4923]

Also in the same: “Be ye converted, and turn you from all your wickedneses, and they 59
shall not be to you for a punishment. Cast away from you all your iniquities which ye have wickedly committed against me, and make to yourselves a new heart and a new spirit; and

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[4917] Lam. iii. 31, LXX.

[4918] Trombellius suggests “if” instead of “but.”

[4919] Ezek. xxxii. 12, etc., LXX.

[4920] Ezek. xvii. 24, LXX.

[4921] Ezek. xxxiii. 10, LXX.

[4922] Ezek. xxxvi. 36, LXX.

[4923] Ezek. xviii. 21, LXX.

why will ye die, O house of Israel? For I desire not the death of him that dieth, saith Adonai the Lord."[4924]

Also in Daniel: "And after the end of the days, I Nabuchodonosor lifted up my eyes to heaven, and my sense returned to me, and I praised the Most High, and blessed the King of heaven, and praised Him that liveth for ever: because His power is eternal, His kingdom is for generations,[4925] and all who inhabit the earth are as nothing."[4926]

Also in Micah: "Alas for me, O my soul, because truth has perished from the earth, and among all there is none that correcteth; all judge in blood. Every one treadeth down his neighbour with tribulation; they prepare their hands for evil."[4927]

Also in the same: "Rejoice not against me, O mine enemy, because I have fallen, but I shall arise: because although I shall sit in darkness, the Lord will give me light: I will bear the Lord's anger, because I have sinned against Him, until He justify my cause."[4928]

Also in Zephaniah: "Come ye together and pray, O undisciplined people; before ye be made as a flower that passeth away, before the anger of the Lord come upon you, before the day of the Lord's fury come upon you, seek ye the Lord, all ye humble ones of the earth; do judgment and seek justice, and seek for gentleness; and answer ye to Him that ye may be protected in the day of the Lord's anger."[4929]

Also in Zechariah: "Be ye converted unto me, and I will be turned unto you."[4930]

Also in Hosea: "Be thou converted, O Israel, to the Lord thy God, because thou art weakened by thine iniquities. Take many with you, and be converted to the Lord your God; worship Him, and say, Thou art mighty to put away our sins; that ye may not receive iniquity, but that ye may receive good things."[4931]

Also in Ecclesiasticus: "Be thou turned to the Lord, and forsake thy sins, and exceedingly hate cursing, and know righteousness and God's judgments, and stand in the lot of the propitiation of the Most High: and go into the portion of life with the living, and those that make confession. Delay not in the error of the wicked. Confession perisheth from the dead man, as if it were nothing. Living and sound, thou shalt confess to the Lord, and thou shalt glory in His mercies; for great is the mercy of the Lord, and His propitiation unto such as turn unto Him."[4932]

[4924] Ezek. xviii. 30, LXX.

[4925] "In generatione."

[4926] Dan. iv. 34.

[4927] Mic. vii. 1, 2, 3, LXX.

[4928] Mic. vii. 8, LXX.

[4929] Zeph. ii. 1, LXX.

[4930] Zech. i. 3.

[4931] Hos. xiv. 2.

[4932] Ecclus. xvii. 26.

Also in the same: “How good is it for a true heart to show forth repentance! For thus shalt thou escape voluntary sin.”[4933]

Also in the Acts of the Apostles: “But Peter saith unto him, thy money perish with thee, because thou thinkest to be able to obtain the grace of God by money. Thou hast no part nor lot in this faith, for thy heart is not right with God. Therefore repent of this thy wickedness, and pray the Lord, if haply the thought of thy heart may be forgiven thee. For I see that thou art in the bond of iniquity, and in the bitterness of gall.”[4934]

Also in the second Epistle of the blessed[4935] Paul to the Corinthians: “For the sorrow which is according to God worketh a stedfast repentance unto salvation, but the sorrow of the world worketh death.”[4936]

Also in the same place of this very matter: “But if ye have forgiven anything to any one, I also forgive him; for I also forgave what I have forgiven for your sakes in the person of Christ, that we may not be circumvented by Satan, for we are not ignorant of his wiles.”[4937]

Also in the same: “But I fear lest perchance, when I come to you, God may again humble me among you, and I shall bewail many of those who have sinned before, and have not repented, for that they have committed fornication and lasciviousness.”[4938]

Also in the same: “I told you before, and foretell you as I sit present; and absent now from those who before have sinned, and to all others; as, if I shall come again, I will not spare.”[4939]

Also in the second to Timothy: “But shun profane novelties of words, for they are of much advantage to impiety. And their word creeps as a cancer: of whom is Hymenæus and Philetus, who have departed from the truth, saying that the resurrection has already happened, and have subverted the faith of certain ones. But the foundation of God standeth firm, having this seal, God knoweth them that are His. And, Every one who nameth the name of the Lord shall depart from all iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of clay; and some indeed for honour, and some for contempt. Therefore if any one shall amend[4940] himself from these things, he shall be a vessel sanctified for honour, and useful for the Lord, prepared for every good work. Moreover, flee youthful lusts: but follow after righteousness, faith, charity, peace, with them that call upon the Lord from a pure heart. But avoid questions that are foolish and without learning, knowing that they beget strifes. And the servant of the Lord ought not to strive; but to be gentle, docile to all men, patient with modesty, correcting those who resist, lest at any time God may give them repentance to the acknowledgment of the truth, and recover themselves from the snares of the devil, by whom they are held captive at his will."[4941]

[4933] Ecclus xx. 3.

[4934] Acts viii. 20, etc.

[4935] The original has only “ben,” which Trombellius reasonably assumes to be meant for “benedicti.”

[4936] 2 Cor. vii. 10.

[4937] 2 Cor. ii. 10.

[4938] 2 Cor. xii. 21.

[4939] 2 Cor. xiii. 2.

[4940] “Emendaverit,” probably a mistake for “emundaverit,” “shall purge,” as in the Vulg.; *scil.* ἐκκαθάρῃ.

Also in the Apocalypse: "Remember whence thou hast fallen, and repent; but if not, I will come to thee quickly, and remove thy candlestick out of its place."[4942]

[4941] 2 Tim. ii. 16. [On true penitence see Epistle xxv. p. 304 *supra*.]

[4942] Rev. ii. 5. [This selection of texts seems made on the same principle which dictated the compilation of texts against the Jews: a *breviarium*, the author calls it,—*quædam utilia collecta et digesta*,—to be read with readiness, and frequently referred to.]

Elucidations.

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I.

(Maintained by consent, and caressed by excuses, p. 557.)

The severer discipline of early Christianity must not be discarded by those who claim it for the canon of Scripture; for modes of baptism, confirmation, and other rites; for Church polity, in short; and for the Christian year. Let us note that the whole spirit of antiquity is opposed to *worldliness*. It reflects the precept, “Be not conformed to this world,” and in nothing more emphatically than in hostility to theatrical amusements, which in our days are re-asserting the deadly influence over Christians which Cyprian and Tertullian and other Fathers so solemnly denounced. If they were “maintained by consent, and caressed by excuses,” even in the martyr-age, no wonder that in our Laodicean period they baffle all exertions of faithful watchmen, who enforce the baptismal vow against “*pomps* and vanities,” always understood of theatrical shows, and hence part of that “world, the flesh, and the devil” which Christians have renounced.

II.

(Now is the axe laid to the root, p. 586.)

Matt. iii. 10. “Securis ad radicem arboris *posita est*,” says Cyprian, quoting the Old Latin, with which the Vulgate substantially agrees.[4943] A very diligent biblical scholar directs attention to the vulgar abuse of this saying,[4944] which turns upon a confusion of the active verb *to lay*, with the neuter verb *to lie*.[4945] It is quoted as if it read, *Lay the axe to the root*, and is “interpreted, popularly, as of felling a tree, an incumbrance or a nuisance.…Hence it often makes radical reformers in Church and State, and becomes the motto of many a reckless leader whose way has been to teach, not upward by elevating the ignoble, but downward by sinking the elevated.…There is something similar in Latin: *jacio* to hurl; and *jaceo*, to lie, recline, or remain at rest. Beza follows the Vulgate (*posita est*); but the original is clear,—κεῖται,[4946] *is laid, or lieth*.…It means, The axe is ready; it lieth near the root, in mercy and in menace.…*The long-suffering of God waiteth as in the days of Noah*…waiteth, i.e., for good fruit."

[4943] It has arbor*um*, however, instead of the singular.

[4944] *Theopneuston*, by Samuel Hanson Cox, D.D., New York, 1842.

[4945] Note, an extraordinary instance, *Childe Harold*, Canto iv. st. 180.

Compare Luke xiii. 9: "If it bear fruit, well: and if not, then after that thou shalt cut it down." Such is the argument of Cyprian, in view of the approaching "end of time."

III.

(General Note.)

Let me here call attention to the mischievous use of words common among modern Latins, even the best of them. Thus, Pellicia[4947] mentions Cyprian as referring his synodical judgment to "*the supreme chair* of the Church of Rome." No need to say that his reference proves nothing of the kind. "Supremacy," indeed! Consult Bossuet and the Gallicans on that point, even after Trent. The case cited is evidence of the very reverse. Cyprian and his Carthaginian colleagues wished, also, the conspicuous co-operation of their Italian brethren; and so he writes to "Cornelius, *our colleague*," who, "with very many comprovincial bishops, having held a council, concurred in the same opinion." It is an instance of *fraternal concurrence* on grounds of entire equality; and Cyprian's courteous invitation to his "colleague" Cornelius and his comprovincials to co-operate, is a striking illustration of the maxim, "*Totus* apellandus sit *orbis*, ubi totum orbem causa spectat." Compare St. Basil's letters to the Western bishops, in which he reminds them that the Gospel came to them from the East. This is a sort of *primacy* recognised by St. Paul himself,[4948] as it was afterwards, when Jerusalem was recognised as "the mother of all the churches"[4949] by a general council, writing to Damasus, bishop of Rome, himself.

[4946] Lexicographers give κεῖμαι = jaceo.

[4947] *Polity*, etc., p. 416 (translation). This valuable work, translated and edited by the Rev. J. C. Bellett, M.A. (London, 1883), is useful as to mediæval usages, and as supplementing Bingham. But the learned editor has not been sufficiently prudent in noting his author's perpetual misconceptions of antiquity.

[4948] 1 Cor. xiv. 36.

[4949] Theodoret, book v. cap. ix. a.d. 382. The bishops say "last year" (a.d. 381), speaking of the council in session.

CAIUS.

[Translated by the Rev. S. D. F. Salmond, M.A.]

Introductory Notice

to

Caius, Presbyter of Rome.

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[a.d. 180–217.] During the episcopate of Zephyrinus, Caius, one of his presbyters, acquired much credit by his refutation of Proclus, a Montanist. He became known as an eloquent and erudite doctor, and to him has often been ascribed the *Philosophumena* of Hippolytus, and also *The Labyrinth*. He wrote in Greek, and finally seems to have been promoted to an episcopal See, possibly among the Easterns.[4950] To him also has been ascribed the celebrated "Muratorian Canon," which is therefore given in this volume, with other fragments less dubiously associated with his name. He has been supposed by some to have been a pupil of Irenæus, but of this there is no conclusive evidence. If his reputation suffers somewhat from his supposed rejection of the Apocalypse, it is apologized for by Wordsworth, in a paragraph that deserves to be quoted entire: "Let it be remembered that the church of Rome was not eminent for learning at that time. It was induced, by fear of erroneous consequences, to surrender another canonical book,—the Epistle to the Hebrews. The learning of the Church was then mainly in the East. It was by the influence of the East, in the West, that the church of Rome was enabled to recover that epistle. It was also the influence of the Apocalyptic churches of Asia that preserved the Apocalypse as an inspired work of St. John to the church of Rome." By the deference with which the author of the *Refutation* speaks of the Apocalypse, we are able, among other evidences, to decide that it is not the work of Caius.

In an interesting chapter of his *Hippolytus*, Bishop Wordsworth considers the possibility of the authorship of that work as his, and discusses it with ability and learning. Nearly all that is known or conjectured concerning Caius is there condensed and elucidated. But Lardner devotes a yet more learned chapter to him; and to that the inquirer is referred, as a sufficient elucidation of all that was known or conjectured about him before the present century. He is quoted by Eusebius;[4951] and the traveller is reminded, when he visits the gorgeous Church of St. Paul on the Ostian Road, that so early an author as Caius may be cited as evidence that it probably stands very near the spot where St. Paul fulfilled his prophecy, "I am now ready to be offered, and the time of my departure is at hand." We can only conjecture the time of his birth by the age he must have attained in the time of Zephyrinus; but of his death, the secret is with the Master in whom he believed, as we may trust, until he fell asleep.

[4950] The ingenious conjecture of Wordsworth, who surmises that καὶ ἐθνῶν ἐπίσκοπον, in Photius, should be read καὶ ἑωθινῶν. *Hippolytus*, p. 30. Another conjecture is ᾽Αθηνῶν. For the originals of these Fragments and learned notes, see Routh, *Reliquæ Sacræ*, ii. p. 127.

[4951] Eusebius quotes him in several places (book ii. cap. xxv., book iii. capp. xxviii. and xxxi.), and cites him in proof that St. Peter suffered on the Vatican, and St. Paul on the *Via Ostiensis*. See Lardner, *Credib.*, vol. ii. pp. 394, 410.

Here follows, from the Edinburgh series, the learned editor's Introductory Notice:—

Eusebius states that Caius lived in the time of Zephyrinus.[4952] He speaks of him as a member of the Catholic Church,[4953] and as being most learned. And he mentions that a dialogue of his was extant in his time, in which he argued with Proclus, the leader of the Cataphrygian heresy; and that Caius in this dialogue spoke of only thirteen epistles of the Apostle Paul, "not counting the Epistle to the Hebrews with the rest."[4954]

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Eusebius mentions no other work of Caius. He makes extracts from a work against the heresy of Artemon in the fifth book of his *Ecclesiastical History*, but he states distinctly that the work was anonymous. He evidently did not know who was the author. Theodoret and Nicephorus affirm that the work from which Eusebius made these extracts bore the title of *The Little Labyrinth*. Photius has the following notice of Caius: "Read the work of Josephus on the universe, bearing in some manuscripts the inscription *On the Cause of the Universe*, and in others, *On the Substance of the Universe*.…But I found that this treatise is not the work of Josephus, but of one Gaius a presbyter, who lived in Rome, who they say composed *The Labyrinth* also, and whose dialogue with Proclus, the champion of the Montanistic heresy, is in circulation.…They say also that he composed another treatise specially directed against the heresy of Artemon."[4955] Photius here ascribes four works to Caius: 1. *On the Universe*; 2. *The Labyrinth*; 3. *The Dialogue between himself and Proclus*; 4. *The Treatise against the Heresy of Artemon*. He does not say that he read any of them but the first. This treatise is now assigned to Hippolytus. The information of Photius in regard to the other three, derived as it is from the statements of others, cannot be trusted.

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Note by the American Editor.

It is to be observed that the Fragment of *Muratori* proves that the *Apocalypse* was received in the church at Rome in the times of Pius, a.d. 160. It is quoted in *Hermas* freely. Also, see the Epistle of Roman clergy to Cyprian (p. 303, note 5, *supra*), about a.d. 250. But the *Fragment* aforesaid is the earliest direct evidence on the subject. Note, that its author says, "*We* receive the Apocalypse," etc. "*Some amongst us* will not have," etc. (see p. 602, *infra*). Thus, the comprovincials have a voice, as in the cases cited by Hippolytus. See (pp. 157, 159, *supra*) Elucidations VI. and XI. The Bishop of Rome seems, by this *Fragment*, to have received the *Apocalypse of Peter* (Eusebius, *H. E.*, book iii. cap. 25), but it was thrown out as spurious by the Church nevertheless.

[4952] *Hist. Eccl.*, ii. 25, vi. 20.

[4953] ἐκκλησιαστικὸς ἀνήρ.

[4954] *Hist. Eccl.*, vi. 20.

[4955] Cod. 48.

Fragments of Caius.

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I.—From a Dialogue or Disputation Against Proclus.[4956]

I.

(Preserved in Eusebius’ *Eccles. Hist.*, ii. 25.)

And I can show the trophies of the apostles.[4957] For if you choose to go to the Vatican or to the Ostian Road,[4958] you will find the trophies of those who founded this church.

II.

(In the same, iii. 28.)

But Cerinthus, too, through revelations written, as he would have us believe, by a great apostle, brings before us marvellous things, which he pretends were shown him by angels; alleging that after the resurrection the kingdom of Christ is to be on earth, and that the flesh[4959] dwelling in Jerusalem is again to be subject to desires and pleasures. And being an enemy to the Scriptures of God, wishing to deceive men, he says that there is to be a space of a thousand years for marriage festivals.

III.

(In the same, iii. 31.)

And after this there were four prophetesses, daughters of Philip, at Hierapolis in Asia. Their tomb is there, and that, too, of their father.[4960]

[4956] A defender of the sect of the Cataphrygians.

[4957] So Jerome, in the Epistle to Marcellus, says: “There, too, is a holy church; there are the trophies of the apostles and martyrs.”

[4958] The mss. and the *Chronicon* of Georgius Syncellus read *Vasican*, Βασικανόν. The reference is to the Vatican as the traditional burial place of Peter, and to the Ostian Road as that of Paul.

[4959] [Vol. i. pp. 351–352, 416.]

[4960] This extract is taken from the Disputation of Caius, but the words are those of Proclus, as is shown by the citation in Eusebius.

II.—Against the Heresy of Artemon.[4961]

I.

(In Eusebius' *Eccl. Hist.*, v. 28.)

For they say that all those of the first age, and the apostles themselves, both received and taught those things which these *men* now maintain; and that the truth of Gospel preaching was preserved until the times of Victor, who was the thirteenth bishop in Rome from Peter, and that from his successor Zephyrinus the truth was falsified. And perhaps what they allege might be credible, did not the Holy Scriptures, in the first place, contradict them. And then, besides, there are writings of certain brethren older than the times of Victor, which they wrote against the heathen in defence of the truth, and against the heresies of their time: I mean Justin and Miltiades, and Tatian and Clement, and many others, in all which divinity is ascribed to Christ. For who is ignorant of the books of Irenæus and Melito, and the rest, which declare Christ to be God and man? All the psalms, too, and hymns[4962] of brethren, which have been written from the beginning by the faithful, celebrate Christ the Word of God, ascribing divinity to Him. Since the doctrine of the Church, then, has been proclaimed so many years ago, how is it possible that men have preached, up to the time of Victor, in the manner asserted by these? And how are they not ashamed to utter these calumnies against Victor, knowing well that Victor excommunicated Theodotus the tanner,[4963] the leader and father of this God-denying apostasy, who first affirmed that Christ was a mere man? For if, as they allege, Victor entertained the very opinions which their blasphemy teaches, how should he have cast off Theodotus, the author of this heresy?

II.

(In Eusebius, as above.)

I shall, at any rate, remind many of the brethren of an affair that took place in our own time,—an affair which, had it taken place in Sodom, might, I think, have been a warning even to them. There was a certain confessor, Natalius,[4964] who lived not in distant times, but in our own day. He was deluded once by Asclepiodotus, and another Theodotus, a banker. And these were both disciples of Theodotus the tanner, the first who was cut off from communion on account of this sentiment, or rather senselessness, by Victor, as I said, 602 the bishop of the time.[4965] Now Natalius was persuaded by them to let himself be chosen[4966] bishop of this heresy, on the understanding that he should receive from them a salary of a hundred and fifty *denarii* a month. Connecting himself, therefore, with them, he was on many occasions admonished by the Lord in visions. For our merciful God and Lord Jesus Christ was not willing that a witness of His own sufferings should perish, being without the Church. But as he gave little heed to the visions, being ensnared by the dignity of presiding among them, and by that sordid lust of gain which ruins very many, he was at last scourged by holy angels, and severely beaten through a whole night, so that he rose early in the morning, and threw himself, clothed with sackcloth and covered with ashes, before Zephyrinus the bishop, with great haste and many tears, rolling beneath the feet not only of the clergy, but even of the laity, and moving the pity of the compassionate Church of the merciful Christ by his weeping. And after trying many a prayer, and showing the weals left by the blows which he had received, he was at length with difficulty admitted to communion.

[4961] Two fragments of an anonymous work ascribed by some to Caius. Artemon and his followers maintained that Christ was mere (ψιλόν) man.

[4962] [Elucidation, I.]

[4963] [See cap. xxiii. p. 114, *supra*, and Euseb., iii. cap. 28.]

III.

(In Eusebius, as above)

The sacred Scriptures they have boldly falsified, and the canons of the ancient faith[4967] they have rejected, and Christ they have ignored, not inquiring what the sacred Scriptures say, but laboriously seeking to discover what form of syllogism might be contrived to establish their impiety.[4968] And should any one lay before them a word of divine Scripture, they examine whether it will make a connected or disjoined form of syllogism;[4969] and leaving the

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[4964] This *may*, perhaps, be the Cæcilius Natalis who appears in the *Octavius* of Minucius Felix, as maintaining the cause of paganism against Octavius Januarius, and becoming a convert to the truth through the discussion. Name, time, and profession at least suit. [A painful conjecture, and quite gratuitous. See the *Octavius*, cap. xvi. note 6, p. 181, vol. iv., this series.]

[4965] [τοῦ τότε ἐπισκόπου, "the then bishop." *Text of Routh.*]

[4966] There is another reading—*named* (κληθῆναι) instead of *chosen* or *elected* (κληρωθῆναι).

[4967] [Thus early, primitive canons are recognised as in force.]

[4968] [Here we have an early foreshadowing of the schoolmen, whose rise was predicted by St. Bernard in his protest against Abelard. See Bernard, *Opp.*, tom. i. p. 410, *et alibi.*]

[4969] The connected form here is the *hypothetical*, as e.g., "If it is day, it is light." The *disjoined* is the *disjunctive*, as e.g., "It is either day or night." The words admit another rendering, viz., "Whether it, when connected or disjoined, will make the form of a syllogism."

Holy Scriptures of God, they study geometry, as men who are of the earth, and speak of the earth, and are ignorant of Him who cometh from above. Euclid, indeed, is laboriously measured[4970] by some of them, and Aristotle and Theophrastus are admired; and Galen,[4971] forsooth, is perhaps even worshipped by some of them. But as to those men who abuse the arts of the unbelievers to establish their own heretical doctrine, and by the craft of the impious adulterate the simple faith of the divine Scriptures, what need is there to say that these are not near the faith? For this reason is it they have boldly laid their hands upon the divine Scriptures, alleging that they have corrected them. And that I do not state this against them falsely, any one who pleases may ascertain. For if any one should choose to collect and compare all their copies together, he would find many discrepancies among them. The copies of Asclepiades,[4972] at any rate, will be found at variance with those of Theodotus. And many such copies are to be had, because their disciples were very zealous in inserting the corrections, as they call them, i.e., the corruptions made by each of them. And again, the copies of Hermophilus do not agree with these; and as for those of Apollonius,[4973] they are not consistent even with themselves. For one may compare those which were formerly prepared by them[4974] with those which have been afterwards corrupted with a special object, and many discrepancies will be found. And as to the great audacity implied in this offence, it is not likely that even they themselves can be ignorant of that. For either they do not believe that the divine Scriptures were dictated by the Holy Spirit, and are thus infidels; or they think themselves wiser than the Holy Spirit, and what are they then but demoniacs? Nor can they deny that the crime is theirs, when the copies have been written with their own hand; nor[4975] did they receive such copies of the Scriptures from those by whom they were first instructed in the faith, and they cannot produce copies from which these were transcribed. And some of them did not even think it worth while to corrupt them; but simply denying the law and the prophets for the sake of their lawless and impious doctrine, under pretexts of grace, they sunk down to the lowest abyss of perdition.[4976]

[4970] There is a play in the original on the word *geometry*.

[4971] Galen composed treaties on the figures of syllogisms, and on philosophy in general. This is also a notable testimony, as proceeding from a very ancient author, almost contemporary with Galen himself. And from a great number of other writers, as well as this one, it is evident that Galen was ranked as the equal of Aristotle, Theophrastus, and even Plato. [Galen died *circa* a.d. 200.]

[4972] In Nicephorus it is *Asclepiodotus*, which is also the reading of Rufinus.

[4973] It appears from Theodoret (*Hæret. Fab.*, book ii. ch. v.), as well as from Nicephorus and Rufinus, that we should read *Apollonides* for Apollonius.

[4974] There is another reading—*by him*.

[4975] This paragraph, down to the word "transcribed," is wanting in the Codex Regius.

[4976] [Note the care and jealousy with which the integrity of the *codices* was guarded. Comp. *Uncan. and Apoc. Scriptures*, by Churton, London, 1884.]

III.—Canon Muratorianus.[4977]

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(In Muratori, *V. C. Antiq. Ital. Med. æv.*, vol. iii. col. 854.)

I.…those things at which he was present he placed thus.[4978] The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name[4979] in order after the ascension of Christ, and when Paul had associated him with himself[4980] as one studious of right.[4981] Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began[4982] his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, “Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.” On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind.[4983] And hence, although different points[4984] are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit,[4985] which concern the *Lord’s* nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,—the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things[4986] so constantly in his epistles also, saying in his own person, "What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written."[4987] For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order.

[4977] An acephalous fragment on the canon of the sacred Scriptures, ascribed by some to Caius. This very important fragment [vol. ii. pp. 4 and 56, this series] was discovered by Muratori in the Ambrosian Library at Milan, and published by him in his *Antiquitates Italicæ* in 1740. This manuscript belongs to the seventh or eighth century. Muratori ascribed it to Caius, Bunsen to Hegesippus; but there is no clue whatever to the authorship. From internal evidence the writer of the fragment is believed to belong to the latter half of the second century. The fragment has been much discussed. For a full account of it, see Westcott’s *General Survey of the History of the Canon of the New Testament*, 2d ed. p. 184 ff., and Tregelles’ *Canon Muratorianus*; [also Routh, *Rel.*, i. pp. 394–434].

[4978] The text is, “quibus tamen interfuit et ita posuit.” Westcott omits the “et.” Bunsen proposes “*ipse non*interfuit.” The reference probably is to the statement of Papias (Euseb., *Histor. Eccles.*, iii. 39) as to Mark’s Gospel being a narrative not of what he himself witnessed, but of what he heard from Peter.

[4979] The text gives “numine suo ex opinione concriset,” for which we read “nomine suo ex ordine conscripsit” with Westcott.

[4980] Reading “secum” for “secundum.”

[4981] The text gives “quasi ut juris studiosum,” for which “quasi et virtutis studiosum,” ="as one devoted to virtue,” has been proposed. Bunsen reads “itineris socium” ="as his companion in the way.”

[4982] “Incepit” for “incipet.”

[4983] Or as they revised them, *recognoscentibus*.

[4984] *Principia*.

[4985] *Principali*, leading. [Note this theory of inspiration.]

2. Moreover, the Acts of all the Apostles are comprised by Luke in one book, and addressed to the most excellent Theophilus, because these different events took place when he was present himself; and he shows this clearly—i.e., that the principle on which he wrote was, to give only what fell under his own notice—by the omission[4988] of the passion of Peter, and also of the journey of Paul, when he went from the city—Rome—to Spain.

3. As to the epistles[4989] of Paul, again, to those who will understand the matter, they indicate of themselves what they are, and from what place or with what object they were directed. He wrote first of all, and at considerable length, to the Corinthians, to check the schism of heresy; and then to the Galatians, to forbid circumcision; and then to the Romans on the rule of the *Old Testament* Scriptures, and also to show them that Christ is the first object[4990] in these;—which it is needful for us to discuss severally,[4991] as the blessed Apostle Paul, following the rule of his predecessor John, writes to no more than seven churches by name, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Moreover, though he writes twice to the Corinthians and Thessalonians for their correction, it is yet shown—i.e., by this sevenfold writing—that there is one Church spread abroad through the whole world. And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all. He wrote, besides these, one to Philemon, and one to Titus, and two to Timothy, in simple personal affection and love indeed; but yet these are hallowed in the esteem of the Catholic Church, *and* in the regulation of ecclesiastical discipline. There are also in circulation one to the Laodiceans, and another to the Alexandrians, forged under the name of Paul, *and* addressed against the heresy of Marcion; and there are also several others which cannot be received into the Catholic Church, for it is not suitable for gall to be mingled with honey.

[4986] *Singula.*

[4987] 1 John i. 1.

[4988] The text is, "semote passionem Petri," etc., for which Westcott reads "semotâ." [A noteworthy statement.]

[4989] Reading "epistolæ" and "directæ" instead of "epistola" and "directe," and "volentibus" for "voluntatibus."

[4990] *Principium.*

[4991] The text is, "de quibus singulis necesse est a nobis disputari cum," etc. Bunsen reads, "de quibus non necesse est a nobis disputari cur" ="on which we need not discuss the reason why."

4. The Epistle of Jude, indeed,[4992] and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic *epistles*.[4993] And the *book of* Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and *that of* Peter, though some amongst us will not have this latter read in the Church. The *Pastor*, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Pius sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public[4994] in the Church to the people, nor *placed* among the prophets, as their number is complete, nor among the apostles to the end of time. Of *the writings of* Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all. Those *are rejected* too who wrote the new *Book of Psalms* for Marcion, together with Basilides and the founder of the Asian Cataphrygians.[4995]

[4992] *Sane.*

[4993] The text is “in catholica,” which may be “in the Catholic Church.” Bunsen, Westcott, etc., read “in catholicis.”

[4994] Reading “sed publicari” for “se publicare.” [Vol. ii. p. 3.]

[4995] [For remarks of my own on the *Muratorian Canon*, see vol. ii. p. 56, this series.]

Elucidations.

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I.

(Psalms and hymns, p. 601.)

I subjoin as an elucidation, to which I have suffixed references of my own, a valuable note of the Edinburgh editor,[4996] which is found on p. 156 of vol. ix. in that series: "From this it appears that it was a very ancient custom in the Church to compose hymns and psalms in honour of Christ. Pliny, in his letter to Trajan, also states that the Christians were accustomed to meet together and sing hymns to Christ.[4997] Hippolytus also may be understood to refer to these hymns and psalms towards the close of his oration on the end of the world,[4998] where he says: 'Your mouth I made to give glory and praise, and to utter psalms and spiritual songs.' A hymn of this kind in honour of Jesus Christ, composed by Clement of Alexandria, is extant at the end of his books entitled *Pædagogi*."[4999]

II.

(The Dialogue between himself and Proclus, p. 600.)

I have been unable to get a copy of the work of John de Soynes on *Montanism*, which possibly throws some light upon the *Dialogue with Proclus*, attributed to him by Photius. It is praised by Adolf Harnack, and highly spoken of by English critics. It was a Hulsean prize essay, published Cambridge, 1878.

[4996] The Rev. S. D. F. Salmond, M. A.

[4997] "Soliti essent *Christiani*, stato die, ante lucem convenire, *carmenque* Christo, quasi Deo, *dicere secum invicem*. Compare (Greek) Eph. v. 19 and Col. iii. 16. Lardner gives Pliny's letter entire, vol. vii. p. 22.

[4998] Sec. xlvi. p. 254, *supra*.

[4999] Vol. ii. p. 295, this series.

NOVATIAN.

[Translated by the Rev. Robert Ernest Wallis.]

Introductory Notice

to

Novatian, a Roman Presbyter.

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[a.d. 210–280.] When we reflect upon the history of Solomon, and his marvellous contributions to the sacred canon of Scripture, we must not be surprised to find a Tatian, a Tertullian, and a Novatian among the Fathers. We deplore the lapse of such characters, but after death they are not subject to human judgment. Let us cherish the gratitude we owe to them for their good works, and use their testimony so far as it was faithful; covering their shame with the mantle of charity, and praying for grace never to imitate their faults. "If any teacher have wandered from the faith, it is permitted," says St. Vincent of Lerins[5000], "by Divine Providence *for our trial*, whether we love God or not, with all our heart and with all our soul."

We find Novatian apparently exercising jurisdiction, *sede vacante*, in Rome, with his co-presbyters, and as *vicar-general* (to use a later term) corresponding with Cyprian. This was about a.d. 250, after the death of Fabian. His marked abilities and real services had fitted him to preside thus over the Roman presbytery, and to be their "secretary for foreign affairs." But he laboured under the impediment of clinic baptism, and had not an unblemished record, if we credit Eusebius,[5001] in his conduct during persecution.

He was not called, therefore, to the episcopate. Cornelius was made bishop June 4, a.d. 251; and, apparently, disappointed ambition soon bore its thorny fruits. "Emulation of the episcopal office is the mother of schisms," said Tertullian;[5002] even in that period when to be a bishop was so often to be a martyr. And we find Novatian grasping a shadowy titular bishopric, which, wholly irregular and universally disowned, could have been to such a man the source of nothing but misery. I say, "to such a man," for, *without hearing the other side*, I cannot accept what was unquestionably supposed to be fact amid the excitements of the times. And Novatian was not a common or a vulgar character. The arguments of Lardner[5003] teach us at least to be Christians,—to accept the facts, but "forbear to judge," seeing, as that writer observes, “we have not one remaining line of his in self-defence or against his adversaries.”

[5000] In his *Commonitory*, cap. xix. p. 57, ed. Baltimore, 1847. This useful edition contains the text, and a translation, with valuable notes, by the Late Bishop Whittingham of Maryland.

[5001] *H. E.*, vi.

[5002] Vol. iii. cap 17, p. 677, this series.

[5003] His elaborate chapter (xlvii. and the note) must be read by all students who wish to understand the matter, or even to read Cyprian advantageously.

Now as to his orthodoxy, so far as his extant writings are concerned, I think any scholar, not anxious to make out a case, will abide by the candid judgment of Bull, who defends his reputation against Petavius.[5004] “By no means,” he says, “should we tolerate that injustice of the Jesuit Petau towards the ancient writers, against their manifest mind and purpose; twisting, as he everywhere does, their sound and Catholic sayings into a sense alien and heretical.”

The work upon the Trinity, which is a most valuable contribution to ante-Nicene theology, is said by Cave to have been written about a.d. 257; and that upon the Jewish meats seems to have been composed during the Decian persecution. His heresy, such as it was, turned upon unrelenting discipline, and was a sin against charity, which is greater than faith itself. It violated the “seventy times seven” maxim of our Lord, and the comprehensive precept, “Forgive, and ye shall be forgiven.” It wounded Christian unity at a perilous period, and when every breach in the wall of the fold was sure to let in the wolves.

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“He may have aspired to *the papal chair*,” says a contemporary writer[5005] of no mean repute, adding, “to which he had the best claim.” Then he says, “Novatian was elected *anti-pope* by a minority, and consecrated by three Italian bishops.” Is this history? What impression must it give to the young student? The learned writer whom I quote shows clearly enough that there was no “papacy” in primitive times, as that word is universally understood. Why, then, put a face upon Antiquity so utterly misleading? Neither Novatian, nor his consecrators, nor Cornelius, against whom he rebelled, ever dreamed of anything more than of an episcopal chair; venerable, indeed, for its succession of pastors from the times of SS. Peter and Paul, but as yet hardly felt in the Christian brotherhood; which for two centuries had produced many pious but few eminent men, and in which Novatian himself was the earliest contributor to the “Latin Christianity,” already founded and flourishing, not in Italy, but in Northern Africa.

The following is the Introductory Notice of the Edinburgh translator, the Rev. Dr. Wallis, who, I am glad to observe, is tender towards our author’s memory:—

The biography of Novatian belongs to the ecclesiastical history of the third century. He was, or is reputed to have been, the founder of a sect which claimed for itself the name of “Puritan”[5006] (καθαροί). For a long time he was in determined opposition to Cornelius, bishop of Rome, in regard to the admission of the lapsed and penitent into the Church; but the facts of the controversy and much of our information in regard to Novatian are to be got only from his enemies, the Roman bishop and his adherents. Accordingly, some have believed all the accusations that have been brought against him, while others have been inclined to doubt them all.[5007]

[5004] *Defensio Fid. Nicæn., Works*, vol. v. p. 374.

[5005] Dr. Schaff; *History of Christian Church*, vol. ii. p. 851.

[5006] [This is again putting a false face upon Antiquity. *Purists*, rather; i.e., in morals.]

It is not known where Novatian was born. Some have appealed to Philostorgius[5008] in behalf of the opinion that he was a Phrygian; but others maintain that, supposing this to be a statement of the historian, it is a mere conjecture of his, based on the character of Novatian's teaching. It is also stated by Cyprian, that he was a Stoic before he passed over to the Christian Church; but this also has been doubted. While amongst the catechumens, he was seized by a violent disease, attributed to demoniac agency; and, being near death, he received baptism. He was ordained presbyter by Fabian, bishop of Rome, against the wishes of the rest of the clergy, who objected thereto because he had received clinic baptism.[5009] The subsequent circumstances of his schism and his contest with Cornelius, are stated at length with no friendly spirit in a letter to Antonianus by Cyprian.[5010] Socrates[5011] states that he suffered martyrdom; but his authority, amid the silence of all others, is not sufficient to guarantee the fact.

Novatian composed many works. The following are extant:—

I. *De Trinitate*, formerly attributed by some to Tertullian, by others to Cyprian; but now on all hands allowed to be the work of Novatian, to whom Jerome expressly assigns it.[5012] It was written after the heresy of Sabellius, which appeared 256 a.d.

II. *De Cibis Judaicis*: at first also attributed by some to Tertullian or Cyprian; but now assigned to Novatian on the testimony of Jerome. It was written during the time of the Decian persecution, about 250 a.d. 60

III. Novatian was the author of the letter[5013] addressed by the Roman clergy to Cyprian. So Cyprian himself states.[5014] Some have also attributed to him Ep. xxix. without any authority.

[5007] See the last portion of Section Second of Neander's *Church History*.

[5008] *Hist. Eccl.*, lib. viii. c. 15. The text of Valesius has Οὔατον, not Novatus or Novatian.

[5009] [See p. 400, note 5, *supra*.]

[5010] Ep. li. p. 327, *supra*. [How could it be stated truly and yet seem friendly? The unfortunate man had violated discipline, and broken his most sacred obligations to the Christian flock, at a time when the heathen persecutions made all such scandals little less than mutiny against Christ Himself. Consult Matt. xviii. 7 and Luke xvii. 1. We owe to such discipline the sure canon of Scripture.]

[5011] *Hist. Eccl.*, lib. iv. c. 28.

[5012] *De viris Illustribus*, c. 70.

[5013] Ep. xxx. p. 308, *supra*.

[5014] Ep. li. 5, p. 328, *supra*. [Also, see Ep. xli. 2, p. 320, *supra*.]

IV. Jerome attributes to him writings on Circumcision, on the Sabbath, on the Passover, on the Priesthood, on Prayer, on Attalus, on the Present Crisis, and Letters.

The best editions of Novatian are by Welchman, Oxford, 1724; and by Jackson, London, 1728.

A Treatise of Novatian Concerning the Trinity.

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Preface.

Novatian’s treatise concerning the Trinity is divided into thirty-one chapters. He first of all, from chapter first to the eighth, considers those words of the Rule of Truth or Faith,[5015] which bid us believe on God the Father and Lord Almighty, the absolutely perfect Creator of all things. Wherein among the other divine attributes he moreover ascribes to Him, partly from reason and partly from the Holy Scriptures, immensity, eternity, unity, goodness, immutability, immortality, spirituality; and adds that neither passions nor members can be attributed to God, and that these things are only asserted of God in Scripture anthropopathically.[5016]

[5015] Which we call the Creed.

[5016] From the ninth chapter to the twenty-eighth he enters upon the diffuse explanation also of those words of our creed which commend to us faith in the Son of God, Jesus Christ, the Lord our God, the Christ promised in the Old Testament, and proves by the authority of the old and new covenant that He is very man and very God. In chapter eighteenth he refutes the error of the Sabellians, and by the authority of the sacred writings he establishes the distinction of the Father and of the Son, and replies to the objections of the above-named heresiarchs and others. In the twenty-ninth chapter he treats of faith in the Holy Spirit, saying that finally the authority of the high admonishes us, after the Father and the Son, to believe also on the Holy Spirit, whose operations he recounts and proves from the Scriptures. He then labours to associate the unity of God with the matters previously contended for, and at length sets forth the sum of the doctrines above explained. [Anthropopathy, see cap. v. p. 615.]

Chapter I. *Argument.*—Novatian, with the View of Treating of the Trinity, Sets Forth from the Rule of Faith that We Should First of All Believe in God the Father and Lord Omnipotent, the Absolute Founder of All Things. The Works of Creation are Beautifully Described. Man's Free-Will is Asserted; God's Mercy in Inflicting Penalty on Man is Shown; The Condition After Death of the Souls of the Righteous and Unrighteous is Determined.

The Rule of truth requires that we should first of all things believe on God the Father and Lord Omnipotent; that is, the absolutely perfect Founder of all things, who has suspended the heavens in lofty sublimity, has established the earth with its lower mass, has diffused the seas with their fluent moisture, and has distributed all these things, both adorned and supplied with their appropriate and fitting instruments. For in the solid vault of heaven He has both awakened the light-bringing Sunrisings; He has filled up the white globe of the moon in its monthly[5017] waxings as a solace for the night; He, moreover, kindles the starry rays with the varied splendours of glistening light; and He has willed all these things in their legitimate tracks to circle the entire compass of the world, so as to cause days, months, years, signs, and seasons, and benefits of other kinds for the human race. On the earth, moreover, He has lifted up the loftiest mountains to a peak, He has thrown down valleys into the depths, He has smoothly levelled the plains, He has ordained the animal herds usefully for the various services of men. He has also established the oak trees of the woods for the future benefit of human uses. He has developed the harvests into food. He has unlocked the mouths of the springs, and has poured them into the flowing rivers. And after these things, lest He should not also provide for the very delights of the eyes, He has clothed all things with the various colours of the flowers for the pleasure of the beholders. Even in the sea itself, moreover, although it was in itself marvellous both for its extent and its utility, He has made manifold creatures, sometimes of moderate, sometimes of vast bodily size, testifying by the variety of His appointment to the intelligence of the Artificer. And, not content with these things, lest perchance the roaring and rushing waters should seize upon a foreign element at the expense of its human possessor, He has enclosed its limits with shores;[5018] so that when the raving billow and the foaming water should come from its deep bosom, it should return again unto itself, and not transgress its concealed bounds, but keep its prescribed laws, so that man might the rather be careful to observe the divine laws, even as the elements themselves observed them. And after these things He also placed man at the head of the world, and man, too, made in the image of God, to whom He imparted mind, and reason, and foresight, that he might imitate God; and although the first elements of his body were 612

5017 "Mensurnis," or otherwise "menstruis."

5018 [Jer. v. 22. Compare sublime page with paganism.]

earthly, yet the substance was inspired by a heavenly and divine breathing. And when He had given him all things for his service, He willed that he alone should be free. And lest, again, an unbounded freedom should fall into peril, He laid down a command, in which man was taught that there was no evil in the fruit of the tree; but he was forewarned that evil would arise if perchance he should exercise his free will, in the contempt of the law that was given. For, on the one hand, it had behoved him to be free, lest the image of God should, unfittingly be in bondage; and on the other, the law was to be added, so that an unbridled liberty might not break forth even to a contempt of the Giver. So that he might receive as a consequence both worthy rewards and a deserved punishment, having in his own power that which he might choose to do, by the tendency of his mind in either direction: whence, therefore, by envy, mortality comes back upon him; seeing that, although he might escape it by obedience, he rushes into it by hurrying to be God under the influence of perverse counsel. Still, nevertheless, God indulgently tempered his punishment by cursing, not so much himself, as his labours upon earth. And, moreover, what is required does not come without man's knowledge; but He shows forth man's hope of future discovery[5019] and salvation in Christ. And that he is prevented from touching of the wood of the tree of life, is not caused by the malignant poison of envy, but lest, living for ever without Christ's previous pardon of his sins, he should always bear about with him for his punishment an immortality of guilt. Nevertheless also, in higher regions; that is, above even the firmament itself, regions which are not now discernible by our eyes, He previously ordained angels, he arranged spiritual powers, He put in command thrones and powers, and founded many other infinite spaces of heavens, and unbounded works of His mysteries; so that this world, immense as it is, might almost appear rather as the latest, than the only work of corporeal things. And truly,[5020] what lies beneath the earth is not itself void of distributed and arranged powers. For there is a place whither the souls of the just and the unjust are taken, conscious of the anticipated dooms of future judgment; so that we might behold the overflowing greatness of God's works in all directions, not shut up within the bosom of this world, however capacious as we have said, but might also be able to conceive of them beneath both the abysses and the depths of the world itself. And thus considering the greatness of the works, we should worthily admire the Artificer of such a structure.

[5019] "Inventionis." "Redemptionis" is a reasonable emendation.

[5020] Or probably, "Neither indeed is," etc. [Vol. iii. p. 428.]

Chapter II. *Argument.*—God is Above All Things, Himself Containing All Things, Immense, Eternal, Transcending the Mind of Man; Inexplicable in Discourse, Loftier Than All Sublimity.

And over all these things He Himself, containing all things, having nothing vacant beyond Himself, has left room for no superior God, such as some people conceive. Since, indeed, He Himself has included all things in the bosom of perfect greatness and power, He is always intent upon His own work, and pervading all things, and moving all things, and quickening all things, and beholding all things, and so linking together discordant materials into the concord of all elements, that out of these unlike principles one world is so established by a conspiring union, that it can by no force be dissolved, save when He alone who made it commands it to be dissolved, for the purpose of bestowing other and greater things upon us. For we read that He contains all things, and therefore that there could have been nothing beyond Himself. Because, since He has not any beginning, so consequently He is not conscious of an ending; unless perchance—and far from us be the thought—He at some time began to be, and is not above all things, but as He began to be after something else, He would be beneath that which was before Himself, and would so be found to be of less power, in that He is designated as subsequent even in time itself. For this reason, therefore, He is always unbounded, because nothing is greater than He; always eternal, because nothing is more ancient than He. For that which is without beginning can be preceded by none, in that He has no time. He is on that account immortal, that He does not come to an end by any ending of His completeness. And since everything that is without beginning is without law, He excludes the mode of time by feeling Himself debtor to none. Concerning Him, therefore, and concerning those things which are of Himself, and are in Him, neither can the mind of man worthily conceive what they are, how great they are, and what they are like; nor does the eloquence of human discourse set forth a power that approaches the level of His majesty. For to conceive and to speak of His majesty, as well all eloquence is with reason mute, as all mind poor. For He is greater than mind itself; nor can it be conceived how great He is, seeing that, if He could be conceived, He would be smaller than the human mind wherein He could be conceived. He is greater, moreover, than all discourse, nor can He be declared; for if He could be declared, He would be less than human discourse, whereby being declared, He can both be encompassed and contained. For whatever could be thought concerning Him must 613 be less than Himself; and whatever could be declared must be less than He, when compared in respect of Himself. Moreover, we can in some degree be conscious of Him in silence, but we cannot in discourse unfold Him as He is. For should you call Him *Light*, you would be speaking of His creature rather than of Himself—you would not declare Him; or should you call Him *Strength*, you would rather be speaking of and bringing out His power than speaking of Himself; or should you call Him *Majesty*, you would rather be describing His honour than Himself. And why should I make a long business of going through His attributes one by one? I will at once unfold the whole. Whatever in any respect you might declare of Him, you would rather be unfolding some condition and power of His than Himself. For what can you fittingly either say or think concerning Him who is greater than all discourses and thoughts? Except that in one manner—and how can we do this? how can we by possibility conceive how we may grasp these very things?—we shall mentally grasp what God is, if we shall consider that He is that which cannot be understood either in quality or quantity, nor, indeed, can come even into the thought itself. For if the keenness of our eyes grows dull on looking at the sun, so that the gaze, overcome by the brightness of the rays that meet it, cannot look upon the orb itself, the keenness of our mental perception suffers the same thing in all our thinking about God, and in proportion as we give our endeavours more directly to consider God, so much the more the mind itself is blinded by the light of its own thought. For—to repeat once more—what can you worthily say of Him, who is loftier than all sublimity, and higher than all height, and deeper than all depth, and clearer than all light, and brighter than all brightness, more brilliant than all splendour, stronger than all strength, more powerful[5021] than all power, and more mighty than all might, and greater than all majesty, and more potent than all potency, and richer than all riches, more wise than all wisdom, and more benignant than all kindness, better than all goodness, juster than all justice, more merciful than all clemency? For all kinds of virtues must needs be less than Himself, who is both. God and Parent of all virtues, so that it may truly be said that God is that, which is such that nothing can be compared to Him. For He is above all that can be said. For He is a certain Mind generating and filling all things, which, without any beginning or end of time, controls, by the highest and most perfect reason, the naturally linked causes of things, so as to result in benefit to all.

[5021] Viritior. [See Robert Hall on *French Atheism*.]

Chapter III. *Argument.*—That God is the Founder of All Things, Their Lord and Parent, is Proved from the Holy Scriptures.

Him, then, we acknowledge and know to be God, the Creator of all things—Lord on account of His power, Parent on account of His discipline—Him, I say, who "spake, and all things were made;"[5022] He commanded, and all things went forth: of whom it is written, "Thou hast made all things in wisdom;"[5023] of whom Moses said, "God in heaven above, and in the earth beneath;"[5024] who, according to Isaiah, "hath meted out the heaven with a span, the earth with the hollow of His hand;"[5025] "who looketh on the earth, and maketh it tremble; who boundeth the circle of the earth, and those that dwell in it like locusts; who hath weighed the mountains in a balance, and the groves in scales,"[5026] that is, by the sure test of divine arrangement; and lest its greatness, lying unequally, should easily fall into ruins if it were not balanced with equal weights, He has poised this burden of the earthly mass with equity. Who says by the prophet, "I am God, and there is none beside me."[5027] Who says by the same prophet, "Because I will not give my majesty to another,"[5028] that He may exclude all heathens and heretics with their figments; proving that that is not God who is made by the hand of the workman, nor that which is feigned by the intellect of a heretic. For he is not God for whose existence the workman must be asked. And He has added hereto by the prophet, "The heaven is my throne, and the earth is my footstool: what house will ye build me, and where is the place of my rest?"[5029] that He may show that He whom the world does not contain is much less contained in a temple; and He says these things not for boastfulness of Himself, but for our knowledge. For He does not desire from us the glory of His magnitude; but He wishes to confer upon us, even as a father, a religious wisdom. And He, wishing moreover to attract to gentleness our minds, brutish, and swelling, and stubborn with cloddish ferocity, says, "And upon whom shall my Spirit rest, save upon him that is lowly, and quiet, and that trembleth at my words?"[5030]—so that in some degree one may recognise how great God is, in learning to fear Him by the Spirit given to him: Who, similarly wishing still more to come into our knowledge, and, by way of stirring up our minds to His worship, said, "I am the Lord, who made the light and created the darkness;"[5031] that we might deem not that some Nature,—what I know not,—was the artificer of those vicissitudes whereby nights and days are controlled, but might rather, as is more true, recognise God as their Creator. And since by the gaze of our eyes we cannot see Him, we rightly learn of Him from the greatness, and the power, and the majesty of His works. "For the invisible things of Him," says the Apostle Paul," from the creation of the world, are clearly seen, being understood by those things which are made, even His eternal power and godhead;"[5032] so that the human mind, learning hidden things from those that are manifest, from the greatness of the works which it should behold, might with the eyes of the mind consider the greatness of the Architect. Of whom the same apostle, "Now unto the King eternal, immortal, invisible, the only God, be honour and glory."[5033] For He has gone beyond the contemplation of the eyes who has surpassed the greatness of thought. "For," it is said, "of Him, and through Him, and in Him are all things."[5034] For all things are by His command, because they are *of Him*; and are ordered by His word as being *through Him*; and all things return to His judgment; as *in Him* expecting liberty when corruption shall be done away, they appear to be recalled *to Him*.

[5022] Ps. cxlviii. 5.

[5023] Ps. ciii. 24.

[5024] Deut. iv. 39.

[5025] Ps. ciii. 32.

[5026] Isa. xl. 22, 12.

[5027] Isa. xlv. 22.

[5028] Isa. xlii. 8.

[5029] Isa. lxvi. 1. [No portable or pocket god.]

[5030] Isa. lxvi. 2.

[5031] Isa. xlv. 7. [A lesson to our age.]

[5032] Rom. i. 20. ["So that they are without excuse."]

[5033] 1 Tim. i. 17.

[5034] Rom. xi. 33.

Chapter IV. *Argument.*—Moreover, He is Good, Always the Same, Immutable, One and Only, Infinite; And His Own Name Can Never Be Declared, and He is Incorruptible and Immortal.

Him alone the Lord rightly declares good, of whose goodness the whole world is witness; which world He would not have ordained if He had not been good. For if "everything was very good,"[5035] consequently, and reasonably, both those things which were ordained have proved that He that ordained them is good, and those things which are the work of a good Ordainer cannot be other than good; wherefore every evil is a departure from God. For it cannot happen that He should be the originator or architect of any evil work, who claims to Himself the name of "the Perfect," both Parent and Judge, especially when He is the avenger and judge of every evil work; because, moreover, evil does not occur to man from any other cause than by his departure from the good God. Moreover, this very thing is specified in man, not because it was necessary, but because he himself so willed it. Whence it manifestly appeared also what was evil; and lest there should seem to be envy in God, it was evident whence evil had arisen. He, then, is always like to Himself; nor does He ever turn or change Himself into any forms, lest by change He should appear to be mortal. For the change implied in turning from one thing to another is comprehended as a portion of a certain death. Thus there is never in Him any accession or increase of any part or honour, lest anything should appear to have ever been wanting to His perfection, nor is any loss sustained in Him, lest a degree of mortality should appear to have been suffered by Him. But what He is, He always is; and who He is, He is always Himself; and what character He has, He always has.[5036] For increasing argues beginning, as well as losses prove death and perishing. And therefore He says, "I am God, I change not;"[5037] in that, what is not born cannot suffer change, holding His condition always. For whatever it be in Him which constitutes Divinity, must necessarily exist always, maintaining itself by its own powers, so that He should always be God. And thus He says, "I am that I am."[5038] For what He is has this name, because it always maintains the same quality of Himself. For change takes away the force of that name "That I Am;" for whatever, at any time, is changed, is shown to be mortal in that very particular which is changed. For it ceases to be that which it had been, and consequently begins to be what it was not; and therefore, reasonably, there remains always in God His position, in that without any loss arising from change, He is always like and equal to Himself. And what is not born cannot be changed: for only those things undergo change which are made, or which are begotten; in that those things which had not been at one time, learn to be by coming into being, and therefore to suffer change by being born. Moreover, those things which neither have nativity nor maker, have excluded from themselves the capacity of change, not having a beginning wherein is cause of change. And thus He is declared to be one, having no equal. For whatever can be God, must as God be of necessity the Highest. But whatever is the Highest, must certainly be the Highest in such sense as to be without any equal. And thus that must needs be alone and one on which nothing can be conferred, having no peer; because there cannot be two infinites, as the very nature of things dictates. And that is infinite which neither has any sort of beginning nor end. For whatever has occupied the whole excludes the beginning of another. Because if He does not contain all which is, whatever it is—seeing that what is found in that whereby it is contained is found to be less than that whereby it is contained—He will cease to be God; being reduced into the power of another, in whose greatness He, being smaller, shall have been included. And therefore what contained Him would then rather claim to be God. Whence it results that God's own name also cannot be declared, because He cannot be conceived. For that is contained in a name which is, in any way, comprehended from the condition of His nature. For the name is the signification of that thing which could be comprehended from a name. But when that which is treated of is such that it cannot be worthily gathered into one form by the very understanding itself, how shall it be set forth fittingly in the one word of an appellation, seeing that as it is beyond the intellect, it must also of necessity be above the significancy of the appellation? As with reason when He applies and prefers from certain reasons and occasions His name of God, we know that it is not so much the legitimate propriety of the appellation that is set forth, as a certain significancy determined for it, to which, while men betake themselves, they seem to be able thereby to obtain God's mercy. He is therefore also both immortal and incorruptible, neither conscious of any kind of loss nor ending. For because He is incorruptible, He is therefore immortal; and because He is immortal, He is certainly also incorruptible,—each being involved by turns in the other, with itself and in itself, by a mutual connection, and prolonged by a vicarious concatenation to the condition of eternity; immortality arising from incorruption, as well as incorruption coming from immortality.

[5035] Gen. i. 31.

[5036] In other words, God is always the same in essence, in personality, and in attributes.

[5037] Mal. iii. 6.

[5038] Ex. iii. 14. [The ineffable name of the Self-Existent.]

Chapter V. *Argument.*—If We Regard the Anger, and Indignation, and Hatred of God Described in the Sacred Pages, We Must Remember that They are Not to Be Understood as Bearing the Character of Human Vices.

Moreover, if we read of His wrath, and consider certain descriptions of His indignation, and learn that hatred is asserted of Him, yet we are not to understand these to be asserted of Him in the sense in which they are human vices. For all these things, although they may corrupt man, cannot at all corrupt the divine power. For such passions as these will rightly be said to be in men, and will not rightly be judged to be in God. For man may be corrupted by these things, because he can be corrupted; God may not be corrupted by them, because He cannot be corrupted. These things, forsooth, have their force which they may exercise, but only where a material capable of impression precedes them, not where a substance that cannot be impressed precedes them. For that God is angry, arises from no vice in Him. But He is so for our advantage; for He is merciful even then when He threatens, because by these threats men are recalled to rectitude. For fear is necessary for those who want the motive to a virtuous life, that they who have forsaken reason may at least be moved by terror. And thus all those, either angers of God or hatreds, or whatever they are of this kind, being displayed for our medicine,—as the case teaches,—have arisen of wisdom, not from vice, nor do they originate from frailty; wherefore also they cannot avail for the corruption of God. For the diversity in us of the materials of which we consist, is accustomed to arouse the discord of anger which corrupts us; but this, whether of nature or of defect, cannot subsist in God, seeing that He is known to be constructed assuredly of no associations of bodily parts. For He is simple and without any corporeal commixture, being wholly of that essence, which, whatever it be,—He alone knows,—constitutes His being, since He is called Spirit. And thus those things which in men are faulty and corrupting, since they arise from the corruptibility of the body, and matter itself, in God cannot exert the force of corruptibility, since, as we have said, they have come, not of vice, but of reason.

Chapter VI. *Argument.*—And That, Although Scripture Often Changes the Divine Appearance into a Human Form, Yet the Measure of the Divine Majesty is Not Included Within These Lineaments of Our Bodily Nature.

And although the heavenly Scripture often turns the divine appearance into a human form,—as when it says, “The eyes of the Lord are over the righteous;”[5039] or when it says, “The Lord God smelled the smell of a good savour;”[5040] or when there are given to Moses the tables “written with the finger of God;”[5041] or when the people of the children of Israel are set free from the land of Egypt “with a mighty hand and with a stretched out arm;”[5042] or when it says, “The mouth of the Lord hath spoken these things;”[5043] or when the earth is set forth as “God’s footstool;”[5044] or when it says, “Incline thine ear, and hear,”[5045]—we who say that the law is spiritual do not include within these lineaments of our bodily nature any mode or figure of the divine majesty, but diffuse that character of unbounded magnitude (so to speak) over its plains without any limit. For it is written, “If I shall ascend into heaven, 61 Thou art there; if I shall descend into hell, Thou art there also; and if I shall take my wings, and go away across the sea, there Thy hand shall lay hold of me, and Thy right hand shall hold me.”[5046] For we recognise the plan of the divine Scripture according to the proportion of its arrangement. For the prophet then was still speaking about God in parables according to the period of the faith, not as God was, but as the people were able to receive Him. And thus, that such things as these should be said about God, must be imputed not to God, but rather to the people. Thus the people are permitted to erect a tabernacle, and yet God is not contained within the enclosure of a tabernacle. Thus a temple is reared, and yet God is not at all bounded within the restraints of a temple. It is not therefore God who is limited, but the perception of the people is limited; nor is God straitened, but the understanding of the reason of the people is held to be straitened. Finally, in the Gospel the Lord said, “The hour shall come when neither in this mountain nor in Jerusalem shall ye worship the Father;”[5047] and gave the reasons, saying, “God is a Spirit; and those therefore who worship, must worship in spirit and in truth."[5048] Thus the divine agencies are there[5049] exhibited by means of members; it is not the appearance of God nor the bodily lineaments that are described. For when the eyes are spoken of, it is implied that He sees all things; and when the ear, it is set forth that He hears all things; and when the finger, a certain energy of His will is opened up; and when the nostrils, His recognition of prayers is shown forth as of odours; and when the hand, it is proved that He is the author of every creature; and when the arm, it is announced that no nature can withstand the power of His arm; and when the feet it is unfolded that He fills all things, and that there is not any place where God is not. For neither members nor the offices of members are needful to Him to whose sole judgment, even unexpressed, all things serve and are present. For why should He require eyes who is Himself the light? or why should He ask for feet who is everywhere? or why should He wish to go when there is nowhere where He can go beyond Himself? or why should He seek for hands whose will is, even when silent, the architect for the foundation of all things? He needs no ears who knows the wills that are even unexpressed; or for what reason should He need a tongue whose thought is a command? These members assuredly were necessary to men, but not to God, because man's design would be ineffectual if the body did not fulfil the thought. Moreover, they are not needful to God, whose will the works attend not so much without any effort, as that the works themselves proceed simultaneously with the will. Moreover, He Himself is all eye, because He all sees; and all ear, because He all hears; and all hand, because He all works; and all foot, because He all is everywhere. For He is the same, whatever it is. He is all equal, and all everywhere. For He has not in Him any diversity in Himself, being simple. For those are the things which are reduced to diversity of members, which arise from birth and go to dissolution. But things which are not concrete cannot be conscious of these things.[5050] And what is immortal, whatever it is, that very thing is one and simple, and for ever. And thus because it is one it cannot be dissolved; since whatever is that very thing which is placed beyond the claim of dissolution, it is freed from the laws of death.

[5039] Ps. xxxiv. 15. [Anthropopathy, p. 611.]

[5040] Gen. viii. 21.

[5041] Ex. xxxi. 18.

[5042] Ps. cxxxvi. 12.

[5043] Isa. i. 20.

[5044] Isa. lxvi. 1. [Capp. v. and vi. are specimens of vigorous thought.]

[5045] 2 Chron. xix. 16.

[5046] Ps. cxxxix. 8, 9, 10.

[5047] John iv. 21.

[5048] John iv. 24.

[5049] *sc.* in the Old Testament.

[5050] That is to say, "of Birth and dissolution." [He is the Now.]

Chapter VII. *Argument.*—Moreover, that When God is Called a Spirit, Brightness, and Light, God is Not Sufficiently Expressed by Those Appellations.

But when the Lord says that God is a Spirit, I think that Christ spoke thus of the Father, as wishing that something still more should be understood than merely that God is a Spirit. For although, in His Gospel, He is reasoning for the purpose of giving to men an increase of intelligence, nevertheless He Himself speaks to men concerning God, in such a way as they can as yet hear and receive; although, as we have said, He is now endeavouring to give to His hearers religious additions to their knowledge of God. For we find it to be written that God is called *Love*, and yet from this the substance of God is not declared to be *Love*; and that He is called *Light*, while in this is not the substance of God. But the whole that is thus said of God is as much as can be said, so that reasonably also, when He is called a Spirit, it is not all that He is which is so called; but so that, while men's mind by understanding makes progress even to the Spirit itself, being already changed in spirit, it may conjecture God to be something even greater through the Spirit. For that which *is*, according to what it is, can neither be declared by human discourse, nor received by human ears, nor gathered by human perceptions. For if "the things which God hath prepared for them that love Him, neither eye hath seen, nor ear hath heard, nor the heart of man, nor even his mind has perceived;"[5051] what and how great is He Himself who promises these things, in understanding which both the mind and nature of man have failed! Finally, if you receive the Spirit as the substance of God, you will make God a creature. For every spirit is a creature. And therefore, then, God will be made. In which manner also, if, according to Moses, you should receive God to be *fire*, in saying that He is a creature, you will have declared what is ordained, you will not have taught who is its ordainer. But these things are rather used as figures than as being so in fact. For as, in the Old Testament,[5052] God is for this reason called *Fire*, that fear may be struck into the hearts of a sinful people, by suggesting to them a Judge; so in the New Testament He is announced as Spirit, that, as the Renewer and Creator of those who are dead in their sins, He may be attested by this goodness of mercy granted to those that believe.

[5051] 1 Cor. ii. 9.

[5052] [Ex. iii. 2. Not consuming. Heb. xii. 29, "consuming."]

Chapter VIII. *Argument.*—It is This God, Therefore, that the Church Has Known and Adores; And to Him the Testimony of Things as Well Visible as Invisible is Given Both at All Times and in All Forms, by the Nature Which His Providence Rules and Governs.

This God, then, setting aside the fables and figments of heretics, the Church knows and worships, to whom the universal and entire nature of things as well visible as invisible gives witness; whom angels adore, stars wonder at, seas bless, lands revere, and all things under the earth look up to; whom the whole mind of man is conscious of, even if it does not express *itself*; at whose command all things are set in motion, springs gush forth, rivers flow, waves arise, all creatures bring forth their young, winds are compelled to blow, showers descend, seas are stirred up, all things everywhere diffuse their fruitfulness. Who ordained, peculiar to the protoplasts of eternal life, a certain beautiful paradise in the east; He planted the tree of life, and similarly placed near it another tree of the knowledge of good and evil, gave a command, and decreed a judgment against sin; He preserved the most righteous Nöe from the perils of the deluge, for the merit of His innocence and faith; He translated Enoch: He elected Abraham into the society of his friendship; He protected Isaac: He increased Jacob; He gave Moses for a leader unto the people; He delivered the groaning children of Israel from the yoke of slavery; He wrote the law; He brought the offspring of our fathers into the land of promise; He instructed the prophets by His Spirit, and by all of them He promised His Son Christ; and at the time at which He had covenanted that He would give Him, He sent Him, and through Him He desired to come into our knowledge, and shed forth upon us the liberal stores of His mercy, by conferring His abundant Spirit on the poor and abject. And, because He of His own free-will is both liberal and kind, lest the whole of this globe, being turned away from the streams of His grace, should wither, He willed the apostles, as founders of our family, to be sent by His Son into the whole world, that the condition of the human race might be conscious of its Founder; and, if it should choose to follow Him, might have One whom even in its supplications it might now call Father instead of God.[5053] And His providence has had or has its course among men, not only individually, but also among cities themselves, and states whose destructions have been announced by the words of prophets; yea, even through the whole world itself; whose end, whose miseries, and wastings, and sufferings on account of unbelief He has allotted. And lest moreover any one should think that such an indefatigable providence of God does not reach to even the very least things, "One of two sparrows," says the Lord, "shall not fall without the will of the Father; but even the very hairs of your head are all numbered."[5054] And His care and providence did not permit even the clothes of the Israelites to be worn out, nor even the vilest shoes on their feet to be wasted; nor, moreover, finally, the very garments of the captive young men to be burnt. And this is not without reason; for if He embraces all things, and contains all things,—and all things, and the whole, consist of individuals,—His care will consequently extend even to every individual thing, since His providence reaches to the whole, whatever it is. Hence it is that He also sitteth above the Cherubim; that is, He presides over the variety of His works, the living creatures which hold the control over the rest being subjected to His throne:[5055] a crystal covering being thrown over all things; that is, the heaven covering all things, which at the command of God had been consolidated into a firmament[5056] from the fluent material of the waters, that the strong hardness that divides the midst of the waters that covered the earth before, might sustain as if on its back the weight of the superincumbent water, its strength being established by the frost. And, moreover, wheels lie below—that is to say, the seasons—whereby all the members of the world are always being rolled onwards; such feet being added by which those things do not stand still for ever, but pass onward. 618 And, moreover, throughout all their limbs they are studded with eyes; for the works of God must be contemplated with an ever watchful inspection: in the heart of which things, a fire of embers is in the midst, either because this world of ours is hastening to the fiery day of judgment; or because all the works of God are fiery, and are not darksome, but flourish.[5057] Or, moreover, lest, because those things had arisen from earthly beginnings, they should naturally be inactive, from the rigidity of their origin, the hot nature of an interior spirit was added to all things; and that this nature concreted with the cold bodies might minister[5058] for the purpose of life equal measures for all.[5059] This, therefore, according to David, is God's chariot. "For the chariot of God," says he, "is multiplied ten thousand times;"[5060] that is, it is innumerable, infinite, immense. For, under the yoke of the natural law given to all things, some things are restrained, as if withheld by reins; others, as if stimulated, are urged on with relaxed reins. For the world,[5061] which is that chariot of God with all things, both the angels themselves and the stars guide; and their movements, although various, yet bound by certain laws, we watch them guiding by the bounds of a time prescribed to themselves; so that rightly we also are now disposed to exclaim with the apostle, as he admires both the Architect and His works: "Oh the depth of the riches of the wisdom and knowledge of God! how inscrutable are His judgments, and His ways past finding out!" And the rest.[5062]

[5053] [Madame de Staël has beautifully remarked on the benefit conferred upon humanity by Him who authorized us to say," Our Father." "Scientific" atheism gives nothing instead.]

[5054] Matt. x. 29, 30.

[5055] [Ezek. i. 10 and Rev. iv. 7.]

[5056] [The science of the third century had overruled the Pythagorean system, and philosophers bound the Church and the human mind in the chains of false science for ages. The revival of true science was due to Copernicus, a Christian priest, and to Galileo, and other Christians. Let this be noted.]

[5057] "Vigent," or otherwise "lucent."

[5058] "Ministraret" seems to be preferable to "monstraret."

[5059] [Our author's genius actually suggests a theory, in this chapter, concerning the *zoa*, or "living creatures," which anticipates all that is truly demonstrated by the "evolutionists," and which harmonizes the variety of animated natures. Rev. v. 13, 14.]

[5060] Ps. lxviii. 18.

[5061] [The universe is here intended, as in Milton, "this pendent world." *Parad. Lost*, book ii. 1052.]

[5062] Rom. xi. 33. "*Note* also the rest *of the text*" is our author's additional comment.

Chapter IX. *Argument.*—Further, that the Same Rule of Truth Teaches Us to Believe, After the Father, Also in the Son of God, Jesus Christ Our Lord God, Being the Same that Was Promised in the Old Testament, and Manifested in the New.

The same rule of truth teaches us to believe, after the Father, also on the Son of God, Christ Jesus, the Lord our God, but the Son of God—of that God who is both one and alone, to wit the Founder of all things, as already has been expressed above. For this Jesus Christ, I will once more say, the Son of this God, we read of as having been promised in the Old Testament, and we observe to be manifested in the New, fulfilling the shadows and figures of all the sacraments, with the presence of the truth embodied. For as well the ancient prophecies as the Gospels testify Him to be the son of Abraham and the son of David. Genesis itself anticipates Him, when it says: "To thee will I give it, and to thy seed."[5063] He is spoken of when it shows how a man wrestled with Jacob; He too, when it says: "There shall not fail a prince from Judah, nor a leader from between his thighs, until He shall come to whom it has been promised; and He shall be the expectation of the nations."[5064] He is spoken of by Moses when he says: "Provide another whom thou mayest send."[5065] He is again spoken of by the same, when he testifies, saying: "A Prophet will God raise up to you from your brethren; listen to Him as if to me."[5066] It is He, too, that he speaks of when he says: "Ye shall see your life hanging in doubt night and day, and ye shall not believe Him."[5067] Him, too, Isaiah alludes to: "There shall go forth a rod from the root of Jesse, and a flower shall grow up from his root."[5068] The same also when he says: "Behold, a virgin shall conceive, and bear a son."[5069] Him he refers to when he enumerates the healings that were to proceed from Him, saying: "Then shall the eyes of the blind be opened, and the ears of the deaf shall hear: then shall the lame man leap as an hart, and the tongue of the dumb shall be eloquent."[5070] Him also, when he sets forth the virtue of patience, saying: "His voice shall not be heard in the streets; a bruised reed shall He not destroy, and the smoking flax shall He not quench."[5071] Him, too, when he described His Gospel: "And I will ordain for you an everlasting covenant, even the sure mercies of David."[5072] Him, too, when he foretells that the nations should believe on Him: "Behold, I have given Him for a Chief and a Commander to the nations. Nations that knew not Thee shall call upon Thee, and peoples that knew Thee not shall flee unto Thee."[5073] It is the same that he refers to when, concerning His passion, he exclaims, saying: "As a sheep He is led to the slaughter; and as a lamb before his shearer is dumb, so He opened not His mouth in His humility."[5074] Him, moreover, when he described the blows and stripes of His scourgings: "By His bruises we were healed."[5075] Or His humiliation: "And we saw Him, and He had neither form nor comeliness, a man in suffering, and who knoweth how to bear infirmity."[5076] Or that the people would not believe on Him: "All day long I have spread out my hands unto a people that believeth not."[5077] Or that He would rise again from the dead: "And in that day there shall be a root of Jesse, and one who shall rise to reign over the nations; on Him shall the nations hope, and His rest shall be honour."[5078] Or when he speaks of the time of the resurrection: "We shall find Him, as it were, prepared in the morning."[5079] Or that He should sit at the right hand of the Father: "The Lord said unto my Lord, Sit Thou at my right hand, until I shall place Thine enemies as the stool of Thy feet."[5080] Or when He is set forth as possessor of all things: "Ask of me, and I will give Thee the heathen for Thine inheritance, and the boundaries of the earth for Thy possession."[5081] Or when He is shown as Judge of all: "O God, give the King Thy judgment, and Thy righteousness to the King's Son."[5082] And I shall not in this place pursue the subject further: the things which are announced of Christ are known to all heretics, but are even better known to those who hold the truth.

[5063] Gen. xvii. 8.

[5064] Gen. xlix. 10.

[5065] Ex. iv. 13.

[5066] Deut. xviii. 15.

[5067] Deut. xxviii. 66.

[5068] Isa. xi. 1.

[5069] Isa. vii. 13.

[5070] Isa. xxxv. 3–6.

[5071] Isa. xiii. 2, 3.

[5072] Isa. lv. 3.

[5073] Isa. lv. 4, 5.

[5074] Isa. liii. 7.

[5075] Isa. liii. 5.

[5076] Isa. liii. 2.

[5077] Isa. lxv. 2.

[5078] Isa. xi. 10.

[5079] Hos. vi. 3.

[5080] Ps. cx. 1, 2.

[5081] Ps. ii. 8.

[5082] Ps. lxxii. 1.

Chapter X. *Argument.*—That Jesus Christ is the Son of God and Truly Man, as Opposed to the Fancies of Heretics, Who Deny that He Took Upon Him True Flesh.

But of this I remind *you*, that Christ was not to be expected in the Gospel in any other wise than as He was promised before by the Creator, in the Scriptures of the Old Testament; especially as the things that were predicted of Him were fulfilled, and those things that were fulfilled had been predicted. As with reason I might truly and constantly say to that fanciful—I know not what—of those heretics who reject the authority of the Old Testament, as to a Christ feigned and coloured up from old wives' fables: "Who art thou? Whence art thou? By whom art thou sent? Wherefore hast thou now chosen to come? Why such as thou art? Or how hast thou been able to come? Or wherefore hast thou not gone to thine own, except that thou hast proved that thou hast none of thine own, by coming to those of another? What hast thou to do with the Creator's world? What hast thou to do with the Creator's man? What hast thou to do with the image of a body from which thou takest away the hope of resurrection? Why comest thou to another man's servant, and desirest thou to solicit another man's son? Why dost thou strive to take me away from the Lord? Why dost thou compel me to blaspheme, and to be impious to my Father? Or what shall I gain from thee in the resurrection, if I do not receive myself when I lose my body? If thou wishest to save, thou shouldest have made a man to whom to give salvation. If thou desirest to snatch from sin, thou shouldest have granted to me previously that I should not fall into sin. But what approbation of law dost thou carry about with thee? What testimony of the prophetic word hast thou? Or what substantial good can I promise myself from thee, when I see that thou hast come in a phantasm and not in a bodily substance? What, then, hast thou to do with the form of a body, if thou hatest a body? Nay, thou wilt be refuted as to the hatred of bearing about the substance of a body, since thou hast been willing even to take up its form. For thou oughtest to have hated the imitation of a body, if thou hatedst the reality; because, if thou art something else, thou oughtest to have come as something else, lest thou shouldest be called the Son of the Creator if thou hadst even the likeness of flesh and body. Assuredly, if thou hatedst being born because thou hatedst 'the Creator's marriage-union,' thou oughtest to refuse even the likeness of a man who is born by the 'marriage of the Creator.'"

Neither, therefore, do we acknowledge that that is a Christ of the heretics who was—as it is said—in appearance and not in reality; for of those things which he did, he could have done nothing real, if he himself was a phantasm, and not reality. Nor him who wore nothing of our body in himself, seeing "he received nothing from Mary;" neither did he come to us, since he appeared "as a vision, not in our substance." Nor *do we acknowledge* that *to be Christ* who chose an ethereal or starry flesh, as some heretics have pretended. Nor can we perceive any salvation of ours in him, if *in him* we do not even recognise the substance of our body; nor, in short, any other who may have worn any other kind of fabulous body of heretical device. For all such fables as these are confuted as well by the nativity as by the death itself of our Lord. For John says: “The Word was made flesh, and dwelt among us;”[5083] so that, reasonably, our body should be in Him, because indeed the Word took on Him our flesh. And for this reason blood flowed forth from His hands and feet, and from His very side, so that He might be proved to be a sharer in our body by dying according to the laws of our dissolution. And that He was raised again in the same bodily substance in which He died, is proved by the wounds of that very body, and thus He showed the laws of our resurrection in His flesh, in that He restored the same body in His resurrection which He had from us. For a law of resurrection is established, in that Christ is raised up in the substance of the body as an example for the rest; because, when it is written that “flesh and blood do not inherit the kingdom of God,”[5084] it is not the substance of the flesh that is condemned, which was built up by the divine hands that it should not perish, but only the guilt of the flesh is rightly rebuked, which by the voluntary daring of man rebelled against the claims of divine law. Because in baptism and in the dissolution of death the flesh is raised up and returns to salvation, by being recalled to the condition of innocency when the mortality of guilt is put away.

[5083] John i. 14. [Of fables and figments, see cap. viii. p. 617.]

[5084] 1 Cor. xvi. 50. [Vol. iii. p. 521, this series.]

Chapter XI.—And Indeed that Christ Was Not Only Man, But God Also; That Even as He Was the Son of Man, So Also He Was the Son of God.

But lest, from the fact of asserting that our Lord Jesus Christ, the Son of God, the Creator, was manifested in the substance of the true body, we should seem either to have given assent to other heretics, who in this place maintain that He is man only and alone, and therefore desire to prove that He was a man bare and solitary; and lest we should seem to have afforded them any ground for objecting, we do not so express *doctrine* concerning the substance of His body, as to say that He is only and alone man, but so as to maintain, by the association of the divinity of the Word in that very materiality, that He was also God according to the Scriptures. For there is a great risk of saying that the Saviour of the human race *was only man*; that the Lord of all, and the Chief of the world, to whom all things were delivered, and all things were granted by His Father, by whom all things were ordained, all things were created, all things were arranged, the King of all ages and times, the Prince of all the angels, before whom there is none but the Father, was only man, and denying to Him divine authority in these things. For this contempt of the heretics will recoil also upon God the Father, if God the Father could not beget God the Son. But, moreover, no blindness of the heretics shall prescribe to the truth. Nor, because they maintain one thing in Christ and, do not maintain another, they see one side of Christ and do not see another, shall there be taken away from us that which they do not see for the sake of that which they do. For they regard the weaknesses in Him as if they were a man's weaknesses, but they do not count the powers as if they were a God's powers. They keep in mind the infirmities of the flesh, they exclude the powers of the divinity; when if this argument from the infirmities of Christ is of avail to the result of proving Him to be man from His infirmities, the argument of divinity in Him gathered from His powers avails to the result also of asserting Him to be God from His works. For if His sufferings show in Him human frailty, why may not His works assert in Him divine power? For if this should not avail to assert Him to be God from His powers, neither can His sufferings avail to show Him to be man also from them. For whatever principle be adopted on one or the other side, will be found to be maintained.[5085] For there will be a risk that He should not be shown to be man from His sufferings, if He could not also be approved as God by His powers. We must not then lean to one side and evade the other side, because any one who should exclude one portion of the truth will never hold the perfect truth. For Scripture as much announces Christ as also God, as it announces God Himself as man. It has as much described Jesus Christ to be man, as moreover it has also described Christ the Lord to be God. Because it does not set forth Him to be the Son of God only, but also the Son of man; nor does it only say, the Son of man, but it has also been accustomed to speak of Him as the Son of God. So that being of both, He is both, lest if He should be one only, He could not be the other. For as nature itself has prescribed that he must be believed to be a man who is of man, so the same nature prescribes also that He must be believed to be God who is of God; but if he should not also be God when he is of God, no more should he be man although he should be of man. And thus both doctrines would be endangered in one and the other way, by one being convicted to have lost belief in the other. Let them, therefore, who read that Jesus Christ the Son of man is man, read also that this same Jesus is called also God and the Son of God. For in the manner that as man He is of Abraham, so also as God He is before Abraham himself. And in the same manner as He is as man the "Son of David,"[5086] so as God He is proclaimed David's Lord. And in the same manner as He was made as man "under the law,"[5087] so as God He is declared to be "Lord of the Sabbath."[5088] And in the same manner as He suffers, as man, the condemnation, so as God He is found to have all judgment of the quick and dead. And in the same manner as He is born as man subsequent to the world, so as God He is manifested to have been before the world. And in the same way as He was begotten as man of the seed of David, so also the world is said to have been ordained by Him as God. And in the same way as He was as man after many, so as God He was before all. And in the same manner as He was as man inferior to others, so as God He was greater than all. And in the same manner as He ascended as man into heaven, so as God He had first descended thence. And in the same manner as He goes as man to the Father, so as the Son in obedience to the Father He shall descend thence. So if imperfections in Him prove human frailty, majesties in Him affirm divine power. For the risk is, in reading of both, to believe not both, but one of the two. Wherefore as both are read of in Christ, let both be believed; that so finally the faith may be true, being also complete. For if of two principles one gives way in the faith, and the other, and that indeed which is of least importance, be taken up for belief, the rule of truth is thrown into confusion; and that boldness will not confer salvation, but instead of salvation will effect a great risk of death from the overthrow of the faith.

[5085] *Scil.* in its alternative.

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[5086] Matt. xxiii. 42 et seq.

[5087] Gal. iv. 4.

[5088] Luke vi. 5.

Chapter XII. *Argument.*—That Christ is God, is Proved by the Authority of the Old Testament Scriptures.

Why, then, should we hesitate to say what Scripture does not shrink from declaring? Why shall the truth of faith hesitate in that wherein the authority of Scripture has never hesitated? For, behold, Hosea the prophet says in the person of the Father: “I will not now save them by bow, nor by horses, nor by horsemen; but I will save them by the Lord their God.”[5089] If God says that He saves by God, still God does not save except by Christ. Why, then, should man hesitate to call Christ God, when he observes that He is declared to be God by the Father according to the Scriptures? Yea, if God the Father does not save except by God, no one can be saved by God the Father unless he shall have confessed Christ to be God, in whom and by whom the Father promises that He will give him salvation: so that, reasonably, whoever acknowledges Him to be God, may find salvation in Christ God; whoever does not acknowledge Him to be God, would lose salvation which he could not find elsewhere than in Christ God. For in the same way as Isaiah says, “Behold, a virgin shall conceive and bear a son, and ye shall call His name Emmanuel, which is, interpreted, God with us;”[5090] so Christ Himself says, “Lo, I am with you, even to the consummation of the world.”[5091] Therefore He is “God with us;” yea, and much rather, He is in us. Christ is with us, therefore it is He whose name is God with us, because He also is with us; or is He not with us? How then does He say that He is with us? He, then, *is* with us. But because He is with us He was called Emmanuel, that is, God with us. God, therefore, because He is with us, was called God with us. The same prophet says: “Be ye strengthened, ye relaxed hands, and ye feeble knees; be consoled, ye that are cowardly in heart; be strong; fear not. Lo, our God shall return judgment; He Himself shall come, and shall save you: then shall the eyes of the blind be opened, and the ears of the deaf shall hear; then shall the lame man leap as an hart, and the tongue of the dumb shall be eloquent.”[5092] Since the prophet says that at God’s advent these should be the signs which come to pass; let men acknowledge either that Christ is the Son of God, at whose advent and by whom these wonders of healings were performed; or, overcome by the truth of Christ’s divinity, let them rush into the other heresy, and refusing to confess Christ to be the Son of God, and God, let them declare Him to be the Father. For, being bound by the words of the prophets, they can no longer deny Christ to be God. What, then, do they reply when those signs are said to be about to take place on the advent of God, which were manifested on the advent of Christ? In what way do they receive Christ as God? For now they cannot deny Him to be God. As God the Father, or as

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[5089] Hos. i. 7.

[5090] Isa. vii. 14.

[5091] Matt. xxviii. 20.

[5092] Isa. xxxv. 3, etc.

God the Son? If as the Son, why do they deny that the Son of God is God? If as the Father, why do they not follow those who appear to maintain blasphemies of that kind? unless because in this contest against them concerning the truth, this is in the meantime sufficient for us, that, being convinced in any kind of way, they should confess Christ to be God, seeing they have even wished to deny that He is God. He says by Habakkuk the prophet: “God shall come from the south, and the Holy One from the dark and dense mountain.”[5093] Whom do they wish to represent as coming from the south? If they say that it is the Almighty God the Father, then God the Father comes from a place, from which place, moreover, He is thus excluded, and He is bounded within the straitnesses of some abode; and thus by such as these, as we have said, the sacrilegious heresy of Sabellius is embodied. Since Christ is believed to be not the Son, but the Father; since by them He is asserted to be in strictness a bare man, in a new manner, by those, again, Christ is proved to be God the Father Almighty. But if in Bethlehem, the region of which local division looks towards the southern portion of heaven, 622 Christ is born, who by the Scriptures is also said to be God, this God is rightly described as coming from the south, because He was foreseen as about to come from Bethlehem. Let them, then, choose of the two alternatives, the one that they prefer, that He who came from the south is the Son, or the Father; for God is said to be about to come from the south. If the Son, why do they shrink from calling Him Christ and God? For the Scripture says that God shall come. If the Father, why do they shrink from being associated with the boldness of Sabellius, who says that Christ is the Father? unless because, whether they call Him Father or Son, from his heresy, however unwillingly, they must needs withdraw if they are accustomed to say that Christ is merely man; when compelled by the facts themselves, they are on the eve of exalting Him as God, whether in wishing to call Him Father or in wishing to call Him Son.

[5093] Heb. iii. 3. [See English *margin*, and Robinson, i. p. 552.]

Chapter XIII. *Argument.*—That the Same Truth is Proved from the Sacred Writings of the New Covenant.

And thus also John, describing the nativity of Christ, says: “The Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only begotten of the Father, full of grace and truth.”[5094] For, moreover, “His name is called the Word of God,”[5095] and not without reason. “My heart has emitted a good word;”[5096] which word He subsequently calls by the name of the King inferentially, “I will tell my works to the King.”[5097] For “by Him were made all the works, and without Him was nothing made.”[5098] “Whether,” says the apostle, “they be thrones or dominations, or powers, or mights, visible things and invisible, all things subsist by Him.”[5099] Moreover, this is that word which came unto His own, and His own received Him not. For the world was made by Him, and the world knew Him not.”[5100] Moreover, this Word “was in the beginning with God, and God was the Word.”[5101] Who then can doubt, when in the last clause it is said, “The Word was made flesh, and dwelt among us,” that Christ, whose is the nativity, and because He was made flesh, is man; and because He is the Word of God, who can shrink from declaring without hesitation that He is God, especially when he considers the evangelical Scripture, that it has associated both of these substantial natures into one concord of the nativity of Christ? For He it is who “as a bridegroom goeth forth from his bride-chamber; He exulted as a giant to run his way. His going forth is from the end of the heaven, and His return unto the ends of it.”[5102] Because, even to the highest, “not any one hath ascended into heaven save He who came down from heaven, the Son of man who is in heaven.”[5103] Repeating this same thing, He says: “Father, glorify me with that glory wherewith I was with Thee before the world was.”[5104] And if this Word came down from heaven as a bridegroom to the flesh, that by the assumption of flesh He might ascend thither as the Son of man, whence the Son of God had descended as the Word, reasonably, while by the mutual connection both flesh wears the Word of God, and the Son of God assumes the frailty of the flesh; when the flesh being espoused ascending thither, whence without the flesh it had descended, it at length receives that glory which in being shown to have had before the foundation of the world, it is most manifestly proved to be God. And, nevertheless, while the world itself is said to have been founded after Him, it is found to have been created by Him; by that very divinity in Him whereby the world was made, both His glory and His authority are proved. Moreover, if, whereas it is the property of none but God to know the secrets of the heart, Christ beholds the secrets of the heart; and if, whereas it belongs to none but God to remit sins, the same Christ remits sins; and if, whereas it is the portion of no man to come from heaven, He descended by coming from heaven; and if, whereas this word can be true of no man, "I and the Father are one,"[5105] Christ alone declared this word out of the consciousness of His divinity; and if, finally, the Apostle Thomas, instructed in all the proofs and conditions of Christ's divinity, says in reply to Christ, "My Lord and my God;"[5106] and if, besides, the Apostle Paul says, "Whose are the fathers, and of whom Christ came according to the flesh, who is over all, God blessed for evermore,"[5107] writing in his epistles; and if the same apostle declares that he was ordained "an apostle not by men, nor of man, but by Jesus Christ;"[5108] and if the same contends that he learned the Gospel not from men or by man, but received it from Jesus Christ, reasonably Christ is God. Therefore, in this respect, one of two things must needs be established. For since it is evident that all things were made by Christ, He is either before all things, since all things were by Him, and so He is justly God; or because He is man He is subsequent to all 623 things, and justly nothing was made by Him. But we cannot say that nothing was made by Him, when we observe it written that all things were made by Him. He is not therefore subsequent to all things; that is, He is not man only, who is subsequent to all things, but God also, since God is prior to all things. For He is before all things, because all things are by Him, while if He were only man, nothing would be by Him; or if all things were by Him, He would not be man only, because if He were only man, all things would not be by Him; nay, nothing would be by Him. What, then, do they reply? That nothing is by Him, so that He is man only? How then are all things by Him? Therefore He is not man only, but God also, since all things are by Him; so that we reasonably ought to understand that Christ is not man only, who is subsequent to all things, but God also, since by Him all things were made. For how can you say that He is man only, when you see Him also in the flesh, unless because when both aspects are considered, both truths are rightly believed?

[5094] John i. 13. [For Sabellius, see p. 128, *supra*.]

[5095] Rev. xix. 13.

[5096] Ps. xlv. 1.

[5097] Ps. xlv. 1.

[5098] John i. 3.

[5099] Col. i. 16.

[5100] John i. 10, 11.

[5101] John i. 1.

[5102] Ps. xix. 6, 7.

[5103] John iii. 13.

[5104] John xvii. 5. [Note this exposition.]

[5105] John x. 30.

[5106] John xx. 28.

[5107] Rom. ix. 5.

[5108] Gal. i. 1 and 12

Chapter XIV. *Argument.*—The Author Prosecutes the Same Argument.

And yet the heretic still shrinks from urging that Christ is God, whom he perceives to be proved God by so many words as well as facts. If Christ is only man, how, when He came into this world, did He come unto His own, since a man could have made no world? If Christ was only man, how is the world said to have been made by Him, when the world was not by man, but man was ordained after the world? If Christ was only man, how was it that Christ was not only of the seed of David; but He was the Word made flesh and dwelt among us? For although the Protoplast was not born of seed, yet neither was the Protoplast formed of the conjunction of the Word and the flesh. For He is not the Word made flesh, nor dwelt in us. If Christ was only man, how does He "who cometh from heaven testify what He hath seen and heard,"[5109] when it is plain that man cannot come from heaven, because he cannot be born there? If Christ be only man, how are "visible things and invisible, thrones, powers, and dominions," said to be created by Him and in Him; when the heavenly powers could not have been made by man, since they must needs have been prior to man? If Christ is only man, how is He present wherever He is called upon; when it is not the nature of man, but of God, that it can be present in every place? If Christ is only man, why is a man invoked in prayers as a Mediator, when the invocation of a man to afford salvation is condemned as ineffectual? If Christ is only man, why is hope rested upon Him, when hope in man is declared to be accursed? If Christ is only man, why may not Christ be denied without destruction of the soul, when it is said that a sin committed against man may be forgiven? If Christ is only man, how comes John the Baptist to testify and say, "He who cometh after me has become before me, because He was prior to me;"[5110] when, if Christ were only man, being born after John, He could not be before John, unless because He preceded him, in that He is God? If Christ is only man, how is it that "what things the Father doeth, these also doeth the Son likewise,"[5111] when man cannot do works like to the heavenly operations of God? If Christ is only man, how is it that "even as the Father hath life in Himself, so hath He given to the Son to have life in Himself,"[5112] when man cannot have life in him after the example of God the Father, because he is not glorious in eternity, but made with the materials of mortality? If Christ is only man, how does He say, "I am the bread of eternal life which came down from heaven,"[5113] when man can neither be the bread of life, he himself being mortal, nor could he have come down from heaven, since no perishable material is established in heaven? If Christ is only man, how does He say that "no man hath seen God at any time, save He which is of God; He hath seen God?"[5114] Because if Christ is only man, He could not see God, because no man has seen God; but if, being of God, He has seen God, He wishes it to be understood that He is more than man, in that He has seen God. If Christ is only man, why does He say, "What if ye shall see the Son of man ascending thither where He was before?"[5115] But He ascended into heaven, therefore He was there, in that He returned thither where He was before. But if He was sent from heaven by the Father, He certainly is not man only; for man, as we have said, could not come from heaven. Therefore as man He was not there before, but ascended thither where He was not. But the Word of God descended which was there,—the Word of God, I say, and God by whom all things were made, and without whom nothing was made. It was not therefore man that thus came thence from heaven, but the Word of God; that is, God descended thence.

[5109] John iii. 31.

[5110] John i. 15.

[5111] John v. 19.

[5112] John v. 26.

[5113] John vi. 51.

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[5114] John vi. 46.

[5115] John vi. 62.

Chapter XV.[5116] *Argument.*—Again He Proves from the Gospel that Christ is God.

If Christ is only man, how is it that He says, “Though I bear record of myself, yet my record is true: because I know whence I came, and whither I go; ye know not whence I came, and whither I go. Ye judge after the flesh?”[5117] Behold, also He says, that He shall return thither whence He bears witness that He came before, as being sent,—to wit, from heaven. He came down therefore from whence He came, in the same manner as He goes thither from whence He descended. Whence if Christ were only man, He would not have come thence, and therefore would not depart thither, because He would not have come thence. Moreover, by coming thence, whence as man He could not have come, He shows Himself to have come as God. For the Jews, ignorant and untaught in the matter of this very descent of His, made these heretics their successors, seeing that to them it is said, “Ye know not whence I come, and whither I go: ye judge after the flesh.” As much they as the Jews, holding that the carnal birth of Christ was the only one, believed that Christ was nothing else than man; not considering this point, that as man could not come from heaven, so as that he might return thither, He who descended thence must be God, seeing that man could not come thence. If Christ is only man, how does He say, “Ye are from below, I am from above; ye are of this world, I am not of this world?”[5118] But therefore if every man is of this world, and Christ is for that reason in this world, is He only man? God forbid! But consider what He says: “I am not of this world.” Does He then speak falsely when He says “of this world,” if He is only man? Or if He does not speak falsely, He is not of this world; He is therefore not man only, because He is not of this world. But that it should not be a secret who He was, He declared whence He was: “I,” said He, “am from above,” that is, from heaven, whence man cannot come, for he was not made in heaven. He is God, therefore, who is from above, and therefore He is not of this world; although, moreover, in a certain manner He is of this world: wherefore Christ is not God only, but man also. As reasonably in the way in which He is not of this world according to the divinity of the Word, so He is of this world according to the frailty of the body that He has taken upon Him. For man is joined with God, and God is linked with man. But on that account this Christ here laid more stress on the one aspect of His sole divinity, because the Jewish blindness contemplated in Christ the aspect alone of the flesh; and thence in the present passage He passed over in silence the frailty of the body, which is of the world, and spoke of His divinity alone, which is not of the world: so that in proportion as they had inclined to believe Him to be only man, in that proportion Christ might draw them to consider His divinity, so as to believe Him to be God, desirous to overcome their incredulity concerning His divinity by omitting in the meantime any mention of His human condition, and by setting before them His divinity alone. If Christ is man only, how does He say, “I proceeded forth and came from God,”[5119] when it is evident that man was made by God, and did not proceed forth from Him? But in the way in which as man He proceeded not from God, thus the Word of God proceeded, of whom it is said, “My heart hath uttered forth a good Word;”[5120] which, because it is from God, is with reason also with God. And this, too, since it was not uttered without effect, reasonably makes all things: “For all things were made by Him, and without Him was nothing made.”[5121] But this Word whereby all things were made (is God). “And God,” says he, “was the Word.”[5122] Therefore God proceeded from God, in that the Word which proceeded is God, who proceeded forth from God. If Christ is only man, how does He say, “If any man shall keep my word, he shall not see death for ever?”[5123] Not to see death for ever! what is this but immortality? But immortality is the associate of divinity, because both the divinity is immortal, and immortality is the fruit of divinity. For every man is mortal; and immortality cannot be from that which is mortal. Therefore from Christ, as a mortal man, immortality cannot arise. “But,” says He, “whosoever keepeth my word, shall not see death for ever;” therefore the word of Christ affords immortality, and by immortality affords divinity. But although it is not possible to maintain that one who is himself mortal can make another immortal, yet this word of Christ not only sets forth, but affords immortality: certainly He is not man only who gives immortality, which if He were only man He could not give; but by giving divinity by immortality, He proves Himself to be God by offering divinity, which if He were not God He could not give. If Christ was only man, how did He say, “Before Abraham was, I Am?”[5124] For no man can be before Him from whom he himself is; nor can it be that any one should have been prior to him of whom he himself has taken his origin. And yet Christ, although He is born of Abraham, says that He is before Abraham. Either, therefore, He says what is not true, and deceives, if He was not before Abraham, seeing that 625 He was of Abraham; or He does not deceive, if He is also God, and was before Abraham. And if this were not so, it follows that, being of Abraham, He could not be before Abraham. If Christ was only man, how does He say, “And I know them, and my sheep follow me; and I give unto them eternal life, and they shall never perish?”[5125] And yet, since every man is bound by the laws of mortality, and therefore is unable to keep himself for ever, much more will he be unable to keep another for ever. But Christ promises to give salvation for ever, which if He does not give, He is a deceiver; if He gives, He is God. But He does not deceive, for He gives what He promises. Therefore He is God who proffers eternal salvation, which man, being unable to keep himself *for ever*, cannot be able to give to another. If Christ is only man, what is that which He says, "I and the Father are one?"[5126] For how can it be that "I and the Father are one," if He is not both God and the Son?—who may therefore be called one, seeing that He is of Himself, being both His Son, and being born of Him, being declared to have proceeded from Him, by which He is also God; which when the Jews thought to be hateful, and believed to be blasphemous, for that He had shown Himself in these discourses to be God, and therefore rushed at once to stoning, and set to work passionately to hurl stones, He strongly refuted His adversaries by the example and witness of the Scriptures. "If," said He, "He called them gods to whom the words of God were given, and the Scriptures cannot be broken, ye say of Him whom the Father sanctified, and sent into this world, Thou blasphemest, because I said, I am the Son of God."[5127] By which words He did not deny Himself to be God, but rather He confirmed the assertion that He was God. For because, undoubtedly, they are said to be gods unto whom the words of God were given, much more is He God who is found to be superior to all these. And nevertheless He refuted the calumny of blasphemy in a fitting manner with lawful tact.[5128] For He wishes that He should be thus understood to be God, as the Son of God, and He would not wish to be understood to be the Father Himself. Thus He said that He was *sent*, and showed them that He had manifested many good works from the Father; whence He desired that He should not be understood to be the Father, but the Son. And in the latter portion of His defence He made mention of the Son, not the Father, when He said, "Ye say, Thou blasphemest, because I said, I am the Son of God." Thus, as far as pertains to the guilt of blasphemy, He calls Himself the Son, not the Father; but as pertaining to His divinity, by saying, "I and the Father are one," He proved that He was the Son of God. He is God, therefore, but God in such a manner as to be the Son, not the Father.

[5116] According to Pamelius, ch. xxiii.

[5117] John viii. 14, 15.

[5118] John viii. 23.

[5119] John viii. 42.

[5120] Ps. xlv. 1.

[5121] John i. 3.

[5122] John i. 1.

[5123] John viii. 51.

[5124] John viii. 58.

[5125] John x. 27, 28.

[5126] John x. 30.

[5127] John x. 35, 36.

[5128] "Dispositione," *scil.* οἰκονομίᾳ .—Jackson.

Chapter XVI.[5129] *Argument.*—Again from the Gospel He Proves Christ to Be God.

If Christ was only man, how is it that He Himself says, "And every one that believeth in me shall not die for evermore?"[5130] And yet he who believes in man by himself alone is called accursed; but he who believes on Christ is not accursed, but is said not to die for evermore. Whence, if on the one hand He is man only, as the heretics will have it, how shall not anybody who believes in Him die eternally, since he who trusts in man is held to be accursed? Or on the other, if he is not accursed, but rather, as it is read, destined for the attainment of everlasting life, Christ is not man only, but God also, in whom he who believes both lays aside all risk of curse, and attains to the fruit of righteousness. If Christ was only man, how does He say that the Paraclete "shall take of His, those things which He shall declare?"[5131] For neither does the Paraclete receive anything from man, but the Paraclete offers knowledge to man; nor does the Paraclete learn things future from man, but instructs man concerning futurity. Therefore either the Paraclete has not received from Christ, as man, what He should declare, since man could give nothing to the Paraclete, seeing that from Him man himself ought to receive, and Christ in the present instance is both mistaken and deceives, in saying that the Paraclete shall receive from Him, being a man, the things which He may declare; or He does not deceive us,—as in fact He does not,—and the Paraclete has received from Christ what He may declare. But if He has received from Christ what He may declare to us, Christ is greater than the Paraclete, because the Paraclete would not receive from Christ unless He were less than Christ. But the Paraclete being less than Christ, moreover, by this very fact proves Christ to be God, from whom He has received what He declares: so that the testimony of Christ's divinity is immense, in the Paraclete being found to be *in this economy* less than Christ, and taking from Him what He gives to others; seeing that if Christ were only man, Christ would receive from the Paraclete what He should say, not the Paraclete receive from Christ what He should declare. If Christ was only man, wherefore did He lay down for us such a rule of believing as that in which He said, "And this is life eternal, that they should know Thee, the only and true God, and Jesus Christ, whom Thou hast sent?"[5132] Had He not wished that He also should be understood to be God, why did He add, "And Jesus Christ, whom Thou hast sent," except because He wished to be received as God also? Because if He had not wished to be understood to be God, He would have added, "And the man Jesus Christ, whom Thou hast sent;" but, in fact, He neither added this, nor did Christ deliver Himself to us as man only, but associated Himself with God, as He wished to be understood by this conjunction to be God also, as He is. We must therefore believe, according to the rule prescribed,[5133] on the Lord, the one true God, and consequently on Him whom He has sent, Jesus Christ, who by no means, as we have said, would have linked Himself to the Father had He not wished to be understood to be God also: for He would have separated Himself from Him had He not wished to be understood to be God. He would have placed Himself among men only, had He known Himself to be only man; nor would He have linked Himself with God had He not known Himself to be God also. But in this case He is silent about His being man, because no one doubts His being man, and with reason links Himself to God, that He might establish the formula of His divinity[5134] for those who should believe. If Christ was only man, how does He say, "And now glorify me with the glory which I had with Thee before the world was?"[5135] If, before the world was, He had glory with God, and maintained His glory with the Father, He existed before the world, for He would not have had the glory unless He Himself had existed before, so as to be able to keep the glory. For no one could possess anything, unless he himself should first be in existence to keep anything. But now Christ has the glory before the foundation of the world; therefore He Himself *was* before the foundation of the world. For unless He were before the foundation of the world, He could not have glory before the foundation of the world, since He Himself was not in existence. But indeed man could not have glory before the foundation of the world, seeing that he was after the world; but Christ had—therefore He was before the world. Therefore He was not man only, seeing that He was before the world. He is therefore God, because He was before the world, and held His glory before the world. Neither let this be explained by predestination, since this is not so expressed, or let them add this who think so, but woe is denounced to them who add to, even as to those who take away from, that which is written. Therefore that may not be said, which may not be added. And thus, predestination being set aside, seeing it is not so laid down, Christ was in substance before the foundation of the world. For He is "the Word by which all things were made, and without which nothing was made." Because even if He is said to be glorious in predestination, and that this predestination was before the foundation of the world, let order be maintained, and before Him a considerable number of men was destined to glory. For in respect of that destination, Christ will be perceived to be less than others if He is designated subsequent to them. For if this glory was in predestination, Christ received that predestination to glory last of all; for prior to Him Adam will be seen to have been predestinated, and Abel, and Enoch, and Noah, and Abraham, and many others. For since with God the order of all, both persons and things, is arranged, many will be said to have been predestinated before this predestination of Christ to glory. And on these terms Christ is discovered to be inferior to other men, although He is really found to be better and greater, and more ancient than the angels themselves. Either, then, let all these things be set on one side, that Christ's divinity may be destroyed; or if these things cannot be set aside, let His proper divinity be attributed to Christ by the heretics.

[5129] According to Pamelius, ch. xxiv.

[5130] John xi. 26.

[5131] John xvi. 14.

[5132] John xvii. 3.

[5133] [That is, "the prescribed rule" of our Catholic orthodoxy reflects the formula of our Lord's testimony concerning Himself. Here is a reference to testimony of the early creeds and canons.]

[5134] [That is, "the prescribed rule" of our Catholic orthodoxy reflects the formula of our Lord's testimony concerning Himself. Here is a reference to testimony of the early creeds and canons.]

[5135] John xvii. 5.

Chapter XVII.[5136] *Argument.*—It Is, Moreover, Proved by Moses in the Beginning of the Holy Scriptures.

What if Moses pursues this same rule of truth, and delivers to us in the beginning of his sacred writings, this principle by which we may learn that all things were created and founded by the Son of God, that is, by the Word of God? For He says the same that John and the rest say; nay, both John and the others are perceived to have received from Him what they say. For if John says, "All things were made by Him, and without Him was nothing made,"[5137] the prophet *David* too says, "I tell my works to the King."[5138] Moses, moreover, introduces God commanding that there should be light at the first, that the heaven should be established, that the waters should be gathered into one place, that the dry land should appear, that the fruit should be brought forth according to its seed, that the animals should be produced, that lights should be established in heaven, and stars. He shows that none other was then present to God—by whom these works were commanded that they should be made—than He by whom all things were made, and without whom nothing was made. And if He is the Word of God—"for my heart has uttered forth a good Word"[5139]—He shows that in the beginning the Word was, and that this Word was with the Father, and besides that the Word was God, and that all things were made by Him. Moreover, this "Word was made flesh and dwelt among us,"[5140]—to wit, Christ the Son of God; whom both on receiving subsequently as man according to the flesh, and seeing before the foundation of the world to be the Word of God, and God, we reasonably, according to the instruction of the Old and New Testament, believe and hold to be as well God as man, Christ Jesus. What if the same Moses introduces God saying, "Let us make man after our image and likeness;"[5141] and below, "And God made man; in the image of God made He him, male and female made He them?"[5142] If, as we have already shown, it is the Son of God by whom all things were made, certainly it was the Son of God by whom also man was ordained, on whose account all things were made. Moreover, when God commands that man should be made, He is said to be God who makes man; but the Son of God makes man, that is to say, the Word of God, "by whom all things were made, and without whom nothing was made." And this Word was made flesh, and dwelt among us: therefore Christ is God; therefore man was made by

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[5136] According to Pamelius, ch. xxv.

[5137] John i. 3.

[5138] Ps. xlv. 1.

[5139] Ps. xlv. 1. [As understood by the Father *passim*. See Justin, vol. i. p. 213; Theophilus, ii. 98; Tertullian, iv. 365; Origen, iv. 352, 421; and Cyprian, v. p. 516, *supra*.]

[5140] John i. 14.

[5141] Gen. i. 26.

[5142] Gen. i. 27.

Christ as by the Son of God. But God made man in the image of God; He is therefore God who made man in the image of God; therefore Christ is God: so that with reason neither does the testimony of the Old Testament waver concerning the person of Christ, being supported by the manifestation of the New Testament; nor is the power of the New Testament detracted from, while its truth is resting on the roots of the same Old Testament. Whence they who presume Christ the Son of God and man to be only man, and not God also, do so in opposition to both Old and New Testaments, in that they corrupt the authority and the truth both of the Old and New Testaments. What if the same Moses everywhere introduces God the Father infinite and without end, not as being enclosed in any place, but as one who includes every place; nor as one who is in a place, but rather one in whom every place is, containing all things and embracing all things, so that with reason He can neither descend nor ascend, because He Himself both contains and fills all things, and yet nevertheless introduces God descending to consider the tower which the sons of men were building, asking and saying, "Come;" and then, "Let us go down and there confound their tongues, that each one may not understand the words of his neighbour."[5143] Whom do they pretend here to have been the God who descended to that tower, and asking to visit those men at that time? God the Father? Then thus He is enclosed in a place; and how does He embrace all things? Or does He say that it is an angel descending with angels, and saying, "Come;" and subsequently, "Let us go down and there confound their tongues?" And yet in Deuteronomy we observe that God told these things, and that God said, where it is written, "When He scattered abroad the children of Adam, He determined the bounds of the nations according to the number of the angels of God."[5144] Neither, therefore, did the Father descend, as the subject itself indicates; nor did an angel command these things, as the fact shows. Then it remains that He must have descended, of whom the Apostle Paul says, "He who descended is the same who ascended above all the heavens, that He might fill all things,"[5145] that is, the Son of God, the Word of God. But the Word of God was made flesh, and dwelt among us. This must be Christ. Therefore Christ must be declared to be God.

[5143] Gen. xi. 7.

[5144] Deut. xxxii. 8. [ἔστησεν ὀρια ἐθνῶν κατὰ ἀριθμὸν ἀλλέλων Θεοῦ, Sept.]

[5145] Eph. iv. 10.

Chapter XVIII.[5146] *Argument.*—Moreover Also, from the Fact that He Who Was Seen of Abraham is Called God; Which Cannot Be Understood of the Father, Whom No Man Hath Seen at Any Time; But of the Son in the Likeness of an Angel.

Behold, the same Moses tells us in another place that “God was seen of Abraham.”[5147] And yet the same Moses hears from God, that “no man can see God and live.”[5148] If God cannot be seen, how was God seen? Or if He was seen, how is it that He cannot be seen? For John also says, “No man hath seen God at any time;”[5149] and the Apostle Paul, “Whom no man hath seen, nor can see.”[5150] But certainly the Scripture does not lie; therefore, truly, God was seen. Whence it may be understood that it was not the Father who was seen, seeing that He never was seen; but the Son, who has both been accustomed to descend, and to be seen because He has descended. For He is the image of the invisible God, as the imperfection and frailty of the human condition was accustomed sometimes even then to see God the 628 Father in the image of God, that is, in the Son of God. For gradually and by progression human frailty was to be strengthened by the image to that glory of being able one day to see God the Father. For the things that are great are dangerous if they are sudden. For even the sudden light of the sun after darkness, with its too great splendour, will not make manifest the light of day to unaccustomed eyes, but will rather strike them with blindness.

And lest this should occur to the injury of human eyes, the darkness is broken up and scattered by degrees; and the rising of that luminary, mounting by small and unperceived increments, gently accustoms men’s eyes to bear its full orb by the *gentle* increase of its rays. Thus, therefore, Christ also—that is, the image of God, and the Son of God—is looked upon by men, inasmuch as He could be seen. And thus the weakness and imperfection of the human destiny is nourished, led up, and educated by Him; so that, being accustomed to look upon the Son, it may one day be able to see God the Father Himself also as He is, that it may not be stricken by His sudden and intolerable brightness, and be hindered from being able to see God the Father, whom it has always desired.[5151] Wherefore it is the Son who is seen; but the Son of God is the Word of God: and the Word of God was made flesh, and dwelt among us; and this is Christ. What in the world is the reason that we should hesitate to call Him God, who in so many ways is acknowledged to be proved God? And if, moreover, the angel meets with Hagar, Sarah's maid, driven from her home as well as turned away, near the fountain of water in the way to Shur; asks and learns the reason of her flight, and after that offers her advice that she should humble herself; and, moreover, gives her the hope of the name of mother, and pledges and promises that from her womb there should be a numerous seed, and that she should have Ishmael to be born from her; and with other things unfolds the place of his habitation, and describes his mode of life; yet Scripture sets forth this angel as both Lord and God—for He would not have promised the blessing of seed unless the angel had also been God. Let them ask what the heretics can make of this present passage. Was that the Father that was seen by Hagar or not? For He is declared to be God. But far be it from us to call God the Father an angel, lest He should be subordinate to another whose angel He would be. But they will say that it was an angel. How then shall He be God if He was an angel? Since this name is nowhere conceded to angels, except that on either side the truth compels us into this opinion, that we ought to understand it to have been God the Son, who, because He is of God, is rightly called God, because He is the Son of God. But, because He is subjected[5152] to the Father, and the Announcer of the Father's will, He is declared to be the Angel of Great Counsel.[5153] Therefore, although this passage neither is suited to the person of the Father, lest He should be called an angel, nor to the person of an angel, lest he should be called God; yet it is suited to the person of Christ that He should be both God because He is the Son of God, and should be an angel because He is the Announcer of the Father's mind. And the heretics ought to understand that they are setting themselves against the Scriptures, in that, while they say that they believe Christ to have been also an angel, they are unwilling to declare Him to have been also God, when they read in the Old Testament that He often came to visit the human race. To this, moreover, Moses added the instance of God seen of Abraham at the oak of Mamre, when he was sitting at the opening of his tent at noon-day. And nevertheless, although he had beheld three men, *note* that he called one of them Lord; and when he had washed their feet, he offers them bread baked on the ashes, with butter and abundance of milk itself, and urges them that, being detained as guests, they should eat. And after this he hears also that he should be a father, and learns that Sarah his wife should bring forth a son by him; and acknowledges concerning the destruction of the people of Sodom, what they deserve to suffer; and learns that God had come down on account of the cry of Sodom. In which place, if they will have it that the Father was seen at that time to have been received with hospitality in company with two angels, the heretics have believed the Father to be visible. But if an angel, although of the three angels one is called Lord, why, although it is not usual, is an angel called God? Unless because, in order that His proper invisibility may be restored to the Father, and the proper inferiority[5154] be remitted to the angel, it was only God the Son, who also is God, who was seen by Abraham, and was believed to have been received with hospitality. For He anticipated sacramentally what He was hereafter to become. He was made a guest of Abraham, being about to be among the sons of Abraham. And his children's feet, by way of proving what He was, He washed; returning in the children the claim of hospitality which formerly the Father had put out to interest to Him. Whence also, that there might be no doubt but that it was He who was the guest of Abraham on the destruction of the people of Sodom, it is declared: "Then the Lord rained upon Sodom and upon Gomorrha fire and brimstone from the Lord out of heaven."[5155] For thus also said the prophet in the person of God: "I have overthrown you, as the Lord overturned Sodom and Gomorrha."[5156] Therefore the Lord overturned Sodom, that is, God overturned Sodom; but in the overturning of Sodom, the Lord rained fire from the Lord. And this Lord was the God seen by Abraham; and this God was the guest of Abraham, certainly seen because He was also touched. But although the Father, being invisible, was assuredly not at that time seen, He who was accustomed to be touched and seen was seen and received to hospitality. But this the Son of God, "The Lord rained from the Lord upon Sodom and Gomorrha brimstone and fire." And this is the Word of God. And the Word of God was made flesh, and dwelt among us; and this is Christ. It was not the Father, then, who was a guest with Abraham, but Christ. Nor was it the Father who was seen then, but the Son; and Christ was seen. Rightly, therefore, Christ is both Lord and God, who was not otherwise seen by Abraham, except that as God the Word He was begotten of God the Father before Abraham himself. Moreover, says the Scripture, the same Angel and God visits and consoles the same Hagar when driven with her son from the dwelling of Abraham. For when in the desert she had exposed the infant, because the water had fallen short from the pitcher; and when the lad had cried out, and she had lifted up her weeping and lamentation, "God heard," says the Scripture, "the voice of the lad from the place where he was."[5157] Having told that it was God who heard the voice of the infant, it adds: "And the angel of the Lord called Hagar herself out of heaven," saying that that was an angel[5158] whom it had called God, and pronouncing Him to be Lord whom it had set forth as an angel; which Angel and God moreover promises to Hagar herself greater consolations, in saying, “Fear not; for I have heard the voice of the lad from the place where he was. Arise, take up the lad, and hold him; for I will make of him a great nation.”[5159] Why does this angel, if angel only, claim to himself this right of saying, I will make of him a great nation, since assuredly this kind of power belongs to God, and cannot belong to an angel? Whence also He is confirmed to be God, since He is able to do this; because, by way of proving this very point, it is immediately added by the Scripture: “And God opened her eyes, and she saw a well of running water; and she went and filled the bottle from the well, and gave to the lad: and God was with the lad.”[5160] If, then, this God was with the Lord, who opened the eyes of Hagar that she might see the well of running water, and might draw the water on account of the urgent need of *the lad’s* thirst, and this God who calls her from heaven is called an angel when, in previously hearing the voice of the lad crying, He was rather God; is not understood to be other than angel, in like manner as He was God also. And since this cannot be applicable or fitting to the Father, who is God only, but may be applicable to Christ, who is declared to be not only God, but angel also,[5161] it manifestly appears that it was not the Father who thus spoke to Hagar, but rather Christ, since He is God; and to Him also is applied the name of angel, since He became the “angel of great counsel.”[5162] And He is the angel, in that He declares the bosom of the Father, as John sets forth. For if John himself says, that He Himself who sets forth the bosom of the Father, as the Word, became flesh in order to declare the bosom of the Father, assuredly Christ is not only man, but angel also; and not only angel, but He is shown by the Scriptures to be God also. And this is believed to be the case by us; so that, if we will not consent to apprehend that it was Christ who then spoke to Hagar, we must either make an angel God, or we must reckon God the Father Almighty among the angels.[5163]

[5146] According to Pamelius, ch. xxvi.

[5147] Gen. xii. 7.

[5148] Ex. xxxiii. 20.

[5149] 1 John iv. 12.

[5150] 1 Tim. vi. 16.

[5151] [This leading up and educating of humanity to “see God” is here admirably put. Heb. i. 3.]

[5152] [*De subordinatione*, etc.: Bull, *Defensio*, etc., vol. v. pp. 767, 685. The Nicene doctrine includes the *subordination* of the Son.]

[5153] [Isa. ix. 6, according to the Seventy. Ex. xxiii. 20. See Bull, *Defensio*, etc., vol. v. p. 30. Comp. Hippol., p. 225, *supra*; Novatian, p. 632, *infra*.]

[5154] [*De subordinatione*, etc.: Bull, *Defensio*, etc., vol. v. pp. 767, 685. The Nicene doctrine includes the *subordination* of the Son.]

[5155] Gen. xix. 24.

[5156] Amos iv. 11.

[5157] Gen. xxi. 17, etc.

[5158] [See note 2, p. 628, *supra*.]

[5159] Gen. xxi. 18.

[5160] Gen. xxi. 20.

[5161] [See vol. i. p. 184.]

[5162] Isa. ix. 6, LXX.

[5163] [Among the *apparitions* are noted Gen. xxxii. 24; Ex. iii.; Num. xxii. 21; Josh. v. 13; 1 Kings xxviii. 11.]

Chapter XIX.[5164] *Argument.*—That God Also Appeared to Jacob as an Angel; Namely, the Son of God.

What if in another place also we read in like manner that God was described as an angel? For when, to his wives Leah and Rachel, Jacob complained of the injustice of their father, and when he told them that he desired now to go and return into his own land, he moreover interposed the authority of his dream; and at this time he says that the angel of God had said to him in a dream, "Jacob, Jacob. And I said," says he, "What is it? Lift up thine eyes, said He, and see, the he-goats and the rams leaping upon the sheep, and the she-goats are black and white, and many-coloured, and grizzled, and speckled: for I have seen all that Laban hath done to thee. I am God, who appeared to thee in the place of God, where thou 630 anointedst for me there the standing stone, and there vowedst a vow unto me: now therefore arise, and go forth from this land, and go unto the land of thy nativity, and I will be with thee."[5165] If the Angel of God speaks thus to Jacob, and the Angel himself mentions and says, "I am God, who appeared unto thee in the house of God," we see without any hesitation that this is declared to be not only an angel, but God also; because He speaks of the vow directed to Himself by Jacob in the place of God, and He does not say, in *my place*. It is then the place of God, and He also is God. Moreover, it is written simply in the place of God, for it is not said in the place of the angel and God, but only of God; and He who promises those things is manifested to be both God and Angel, so that reasonably there must be a distinction between Him who is called God only, and Him who is declared to be not God simply, but Angel also. Whence if so great an authority cannot here be regarded as belonging to any other angel, that He should also avow Himself to be God, and should bear witness that a vow was made to Him, except to Christ alone, to whom not as angel only, but as to God, a vow can be vowed; it is manifest that it is not to be received as the Father, but as the Son, God and Angel.[5166] Moreover, if this is Christ, as it is, he is in terrible risk who says that Christ is either man or angel alone, withholding from Him the power of the divine name,—an authority which He has constantly received on the faith of the heavenly Scriptures, which continually say that He is both Angel and God. To all these things, moreover, is added this, that in like manner as the divine Scripture has frequently declared Him both Angel and God, so the same divine Scripture declares Him also both man and God, expressing thereby what He should be, and depicting even then in figure what He was to be in the truth of His substance. "For," it says, "Jacob remained alone; and there wrestled with him a man even till daybreak. And He saw that He did not prevail against him; and He touched the broad part of Jacob’s thigh while He was wrestling with him and he with Him, and said to him, Let me go, for the morning has dawned. And he said, I will not let Thee go, except Thou bless me. And He said, What is thy name? And he said, Jacob. And He said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name; because thou hast prevailed with God, and thou art powerful with men.”[5167] And it adds, moreover: “And Jacob called the name of that place the Vision of God: for I have seen the Lord face to face, and my soul has been made safe. And the sun arose upon him. Afterwards he crossed over the Vision of God, but he halted upon his thigh.”[5168] A man, it says, wrestled with Jacob. If this was a mere man, who is he? Whence is he? Wherefore does he contend and wrestle with Jacob? What had intervened? What had happened? What was the cause of so great a dispute as that, and so great a struggle? Why, moreover, is Jacob, who is found to be strong enough to hold the man with whom he is wrestling, and asks for a blessing from Him whom he is holding, asserted to have asked therefore, except because this struggle was prefigured as that which should be between Christ and the sons of Jacob, which is said to be completed in the Gospel? For against this man Jacob’s people struggled, in which struggle Jacob’s people was found to be the more powerful, because against Christ it gained the victory of its iniquity: at which time, on account of the crime that it committed, hesitating and giving way, it began most sorely to halt in the walk of its own faith and salvation; and although it was found the stronger, in respect of the condemnation of Christ, it still needs His mercy, still needs His blessing. But, moreover, the man who wrestled with Jacob says, “Moreover, thy name shall no longer be called Jacob, but Israel shall be thy name;” and if Israel is the man who sees God, the Lord was beautifully showing that it was not only a man who was then wrestling with Jacob, but God also. Certainly Jacob saw God, with whom he wrestled, although he was holding the man in his own struggle. And in order that there might still be no hesitation, He Himself laid down the interpretation by saying, “Because thou hast prevailed with God, and art powerful with men.” For which reason the same Jacob, perceiving already the force of the Mystery, and apprehending the authority of Him with whom he had wrestled, called the name of that place in which he had wrestled, the Vision of God. He, moreover, superadded the reason for his interpretation being offered of the Vision of God: “For I have seen,” said he, “God face to face, and my soul has been saved.” Moreover, he saw God, with whom he wrestled as with a man; but still indeed he held the man as a conqueror, though as an inferior he asked a blessing as from God. Thus he wrestled with God and with man; and thus truly was that struggle prefigured, and in the Gospel was fulfilled, between Christ and the people of Jacob, wherein, although the people had the mastery, yet it proved to be inferior by being shown to be guilty. Who will hesitate to acknowledge that Christ, in whom this 63 type of a wrestling was fulfilled, was not man only, but God also, since even that very type of a wrestling seems to have proved Him man and God? And yet, even after this, the same divine Scripture justly does not cease to call the Angel God, and to pronounce God the Angel. For when this very Jacob was about to bless Manasseh and Ephraim, the sons of Joseph, with his hands placed across on the heads of the lads, he said, "The God which fed me from my youth even unto this day, the Angel who delivered me from all evils, bless these lads."[5169] Even to such a point does he affirm the same Being to be an Angel, whom he had called God, as in the end of his discourse, to express the person of whom he was speaking as one, when he said[5170] "bless these lads." For if he had meant the one to be understood as God, and the other as an angel, he would have comprised the two persons in the plural number; but now he defined the singular number of one person in the blessing, whence he meant it to be understood that the same person is God and Angel. But yet He cannot be received as God the Father; but as God and Angel, as Christ He can be received. And Him, as the author of this blessing, Jacob also signified by placing his hands crossed upon the lads, as if their father was Christ, and showing, from thus placing his hands, the figure and future form of the passion.[5171] Let no one, therefore, who does not shrink from speaking of Christ as an Angel, thus shrink from pronouncing Him God also, when he perceives that He Himself was invoked in the blessing of these lads, by the sacrament of the passion, intimated in the type of the *crossed* hands, as both God and Angel.

[5164] According to Pamelius, ch. xxvii.

[5165] Gen. xxxi. 11–13.

[5166] [Eccles. v. 6. A striking text when compared with the "Angel of the Covenant" (*Angelus Testamenti*, Vulgate), Mal. iii. 1.]

[5167] Gen. xxxii. 24–27. [Vol. iv. 390, this series.]

[5168] Gen. xxxii. 30, 31.

[5169] Gen. xlviii. 14, 15.

[5170] Benedicat.

[5171] [A very beautiful patristic idea of the dim vision of the cross to which the Fathers were admitted, but which they understood not, even when they predicted it. 1 Pet. x. 11.]

Chapter XX.[5172] *Argument.*—It is Proved from the Scriptures that Christ Was Called an Angel. But Yet It is Shown from Other Parts of Holy Scripture that He is God Also.

But if some heretic, obstinately struggling against the truth, should persist in all these instances either in understanding that Christ was properly an angel, or should contend that He must be so understood, he must in this respect also be subdued by the force of truth. For if, since all heavenly things, earthly things, and things under the earth, are subjected to Christ, even the angels themselves, with all other creatures, as many as are subjected to Christ, are called gods,[5173] rightly also Christ is God. And if any angel at all subjected to Christ can be called God, and this, if it be said, is also professed without blasphemy, certainly much more can this be fitting for Christ, Himself the Son of God, for Him to be pronounced God. For if an angel who is subjected to Christ is exalted as God, much more, and more consistently, shall Christ, to whom all angels are subjected, be said to be God. For it is not suitable to nature, that what is conceded to the lesser should be denied to the greater. Thus, if an angel be inferior to Christ, and yet an angel is called god, rather by consequence is Christ said to be God, who is discovered to be both greater and better, not than one, but than all angels. And if "God standeth in the assembly of the gods, and in the midst God distinguisheth between the gods,"[5174] and Christ stood at various times in the synagogue, then Christ stood in the synagogue as God,—judging, to wit, between the gods, to whom He says, "How long do ye accept the persons of men?" That is to say, consequently, charging the men of the synagogue with not practising just judgments. Further, if they who are reproved and blamed seem even for any reason to attain this name without blasphemy, that they should be called gods, assuredly much more shall He be esteemed God, who not only is said to have stood as God in the synagogue of the gods, but moreover is revealed by the same authority of the reading as distinguishing and judging between gods. But *even* if they who "fall like one of the princes" are still called gods, much rather shall He be said to be God, who not only does not fall like one of the princes, but even overcomes both the author and prince of wickedness himself. And what in the world is the reason, that although they say that this name was given even to Moses, since it is said, "I have made thee as a god to Pharaoh,"[5175] it should be denied to Christ, who is declared to be ordained[5176] not to Pharaoh *only*, but to every creature, as both Lord and God? And in the former case indeed this name is given with reserve, in the latter lavishly; in the former by measure, in the latter above all kind of measure: "For," it is said, "the Father giveth not to the Son by measure, for the Father loveth the Son."[5177] In the former for the time, in the latter without reference to time;[5178] for He received the power of the divine name, both above all things and for all time. But if he who has received the power of one man, in respect to this limited power given him, still without hesitation attains that name of God, how much more shall He who has power over Moses himself as well be believed to have attained the authority of that name?

[5172] According to Pamelius, ch. xv.

[5173] [Ps. xcvii. 7; John x. 36; Hippol., p. 153, *supra*.]

[5174] Ps. lxxxii. 1, 2, etc.

[5175] Ex. vii. 1.

[5176] [The full meaning of which only comes out in the Gospel and in 2 Pet. i. 4. The lie of Gen. iii. 5, is made true in Christ.]

[5177] John iii. 34, 35.

[5178] [Rev. xi. 15.]

Chapter XXI.[5179] *Argument.*—That the Same Divine Majesty is Again Confirmed in Christ by Other Scriptures.

And indeed I could set forth the treatment of this subject by all heavenly Scriptures, and set in motion, so to speak, a perfect forest of *texts* concerning that manifestation of the divinity of Christ, except that I have not so much undertaken to speak against this special form of heresy, as to expound the rule of truth concerning the person of Christ. Although, however, I must hasten to other matters, I do not think that I must pass over this point, that in the Gospel the Lord declared, by way of signifying His majesty, saying, "Destroy this temple, and in three days I will build it up again."[5180] Or when, in another passage, and on another subject, He declares, "I have power to lay down my life, and again to take it up; for this commandment I have received of my Father."[5181] Now who is it who says that He can lay down His life, or can Himself recover His life again, because He has received it of His Father? Or who says that He can again resuscitate and rebuild the destroyed temple of His body, except because He is the Word who is from the Father, who is with the Father, "by whom all things were made, and without whom nothing was made;"[5182] the imitator[5183] of His Father's works and powers, "the image of the invisible God;"[5184] "who came down from heaven;"[5185] who testified what things he had seen and heard; who "came not to do His own will, but rather to do the will of the Father,"[5186] by whom He had been sent for this very purpose, that being made the "Messenger of Great Counsel,"[5187] He might unfold to us the laws of the heavenly mysteries; and who as the Word made flesh dwelt among us, of us this Christ is proved to be not man only, because He was the son of man, but also God, because He is the Son of God? And if by the apostle Christ is called "the first-born of every creature,"[5188] how could He be the first-born of every creature, unless because according to His divinity the Word proceeded from the Father before every creature? And unless the heretics receive it thus, they will be constrained to show that Christ the man was the first-born of every creature; which they will not be able to do. Either, therefore, He is before every creature, that He may be the first-born of every creature, and He is not man only, because man is after every creature; or He is man only, and He is after every creature. And how is He the first-born of every creature, except because being that Word which is before every creature; and therefore, the first-born of every creature, He becomes flesh and dwells in us, that is, assumes that man's nature which is after every creature, and so dwells with him and in him, in us, that neither is humanity taken away from Christ, nor His divinity denied? For if He is only before every creature, humanity is taken away from Him; but if He is only man, the divinity which is before every creature is interfered with. Both of these, therefore, are leagued together in Christ, and both are conjoined, and both are linked with one another. And rightly, as there is in Him something which excels the creature, the agreement of the divinity and the humanity seems to be pledged in Him: for which reason He who is declared as made the "Mediator between God and man"[5189] is revealed to have associated in Himself God and man. And if the same apostle says of Christ, that "having put off *the flesh*, He spoiled powers, they being openly triumphed over in Himself,"[5190] he certainly did not without a meaning propound that the flesh was put off, unless because he wished it to be understood that it was again put on also at the resurrection. Who, therefore, is He that thus put off and put on the flesh? Let the heretics seek out. For we know that the Word of God was invested with the substance of flesh, and that He again was divested of the same bodily material, which again He took up in the resurrection and resumed as a garment. And yet Christ could neither have been divested of nor invested with manhood, had He been only man: for man is never either deprived of nor invested with himself. For that must be something else, whatever it may be, which by any other is either taken away or put on. Whence, reasonably, it was the Word of God who put off the flesh, and again in the resurrection put it on, since He put it off because at His birth He had been invested with it. Therefore in Christ it is God who is invested, and moreover must be divested, because He who is invested must also likewise be He who is divested; whereas, as man, He is invested with and divested of, as it were, a certain tunic of the compacted body.[5191] And therefore by consequence He was, as we have said, the Word of God, who is revealed to be at one time invested, at another time divested *of the flesh*. For this, moreover, He before predicted in blessings: "He shall wash His garment in wine, and His clothing in the blood of the grape."[5192] If the garment 63 in Christ be the flesh, and the clothing itself be the body, let it be asked who is He whose body is clothing, and garment flesh? For to us it is evident that the flesh is the garment, and the body the clothing of the Word; and He washed His bodily substance, and purified the material of the flesh in blood, that is, in wine, by His passion, in the human character that He had undertaken. Whence, if indeed He is washed, He is man, because the garment which is washed is the flesh; but He who washes is the Word of God, who, in order that He might wash the garment, was made the taker-up of the garment. Rightly, from that substance which is taken that it might be washed, He is revealed as a man, even as from the authority of the Word who washed it He is manifested to be God.

[5179] According to Pamelius, ch. xvi.

[5180] John ii. 19.

[5181] John x. 18.

[5182] John i. 3.

[5183] [John v. 19. The infirmities of language are such that cunning men like Petavius can construct *anti*-Nicene doctrine out of Scripture itself; and the marvel is, that the Christian Fathers before the Council of Nicæa generally use such precision of language, although they lacked the synodical definitions.]

[5184] Col. i. 15.

[5185] John iii. 31, 32.

[5186] John iv. 38.

[5187] Isa. ix. 6.

[5188] Col. i. 15. [But not a creature, for the apostle immediately subjoins that He is the *Creator* and final Cause of the universe. Moreover, the first-born here seems to mean *the heir* of all creation, for such is the logical force of the verse following. So, πρωτοτοκεῖα (in the Seventy) = heirship. Gen. xxv. 31.]

[5189] 1 Tim. ii. 5.

[5190] Col. ii. 15.

[5191] Perhaps the emendation *homine* instead of *homo* is right. "He puts on and puts off humanity, as if it were a kind of tunic for a compacted body."

[5192] Gen. xlix. 11.

Chapter XXII.[5193] *Argument*—That the Same Divine Majesty is in Christ, He Once More Asserts by Other Scriptures.

But why, although we appear to hasten to another branch of the argument, should we pass over that passage in the apostle: "Who, although He was in the form of God, did not think it robbery that He should be equal with God; but emptied Himself, taking up the form of a servant, being made in the likeness of men; and found in fashion as a man, He humbled Himself, becoming obedient even unto death, even the death of the cross. Wherefore also God hath highly exalted Him, and hath given Him a name which is above every name; that in the name of Jesus every knee should be bent, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus is Lord, in the glory of God the Father?"[5194] "Who, although He was in the form of God," he says. If Christ had been only man, He would have been spoken of as in "the image" of God, not "in the form" of God. For we know that man was made after the image or likeness, not after the form, of God. Who then is that angel who, as we have said, was made in the form of God? But neither do we read of the form of God in angels, except because this one is chief and royal above all—the Son of God, the Word of God, the imitator of all His Father's works, in that He Himself worketh even as His Father. He is—as we have declared—in the form of God the Father. And He is reasonably affirmed to be in the form of God, in that He Himself, being above all things, and having the divine power over every creature, is also God after the example of the Father. Yet He obtained this from His own Father, that He should be both God of all and should be Lord, and be begotten and made known from Himself as God in the form of God the Father. He then, although He was in the form of God, thought it not robbery that He should be equal with God. For although He remembered that He was God from God the Father, He never either compared or associated Himself with God the Father, mindful that He was from His Father, and that He possessed that very thing that He is, because the Father had given it Him.[5195] Thence, finally, both before the assumption of the flesh, and moreover after the assumption of the body, besides, after the resurrection itself, He yielded all obedience to the Father, and still yields it as ever. Whence it is proved that He thought that *the claim of* a certain divinity would be robbery, to wit, that of equalling Himself with God the Father; but, on the other hand, obedient and subject to all His rule and will, He even was contented to take on Him the form of a servant—that is, to become man; and the substance of flesh and body which, as it came to Him from the bondage of His forefathers' sins according to His manhood, He undertook by being born, at which time moreover He emptied Himself, in that He did not refuse to take upon Him the frailty incident to humanity. Because if He had been born man only, He would not have been emptied in respect of this; for man, being born, is increased, not emptied. For in beginning to be that which He could not possess, so long as He did not exist, as we have said, He is not emptied, but is rather increased and enriched. But if Christ is emptied in being born, in taking the form of a servant, how is He man only? Of whom it could more truly have been said that He was enriched, not emptied, at the time that He was born, except because the authority of the divine Word, reposing for awhile in taking upon itself humanity, and not exercising itself with its real strength, casts itself down, and puts itself off for the time, in bearing the humanity which it has undertaken? It empties itself in descending to injuries and reproaches, in bearing abominations, in experiencing things unworthy; and yet of this humility there is present at once an eminent reward. For He has "received a name which is above every name," which assuredly we understand to be none other than the name of God. For since it belongs to God alone to be above all things, it follows that the name which is that God's who is above all things, is above every name; which name by consequence is certainly His who, although He was "in the form of God, thought it not robbery for Him to be equal with God." For neither, if Christ were not God, would every knee bend itself in His name, "of things in heaven, and things in earth, and things under the earth;" nor would things visible and invisible, even every creature of all things, be subjected or be placed under man, when they might remember that they were before man. Whence, since Christ is said to be in the form of God, and since it is shown that for His nativity according to the flesh He emptied Himself; and since it is declared that He received from the Father that name which is above every name; and since it is shown that in His name "every knee of things in heaven, and things in earth, and things under the earth, bend and bow" themselves; and this very thing is asserted to be a furtherance of the glory of God the Father; consequently He is not man only, from the fact that He became obedient to the Father, even to death, yea, the death of the cross; but, moreover, from the proclamation by these higher matters of the divinity of Christ, Christ Jesus is shown to be Lord and God, which the heretics will not have.

[5193] According to Pamelius, ch. xvii.

[5194] Phil. ii. 6–11.

[5195] [Not "*a seipso* Deus." See Bull, *Defens.*, vol. v. p. 685.]

Chapter XXIII.[5196] *Argument.*—And This is So Manifest, that Some Heretics Have Thought Him to Be God the Father, Others that He Was Only God Without the Flesh.

In this place I may be permitted also to collect arguments from the side of other heretics. It is a substantial kind of proof which is gathered even from an adversary, so as to prove the truth even from the very enemies of truth. For it is so far manifest that He is declared in the Scriptures to be God, that many heretics, moved by the magnitude and truth of this divinity, exaggerating His honours above measure, have dared to announce or to think Him not the Son, but God the Father Himself.[5197] And this, although it is contrary to the truth of the Scriptures, is still a great and excellent argument for the divinity of Christ, who is so far God, except as Son of God, born of God, that very many heretics—as we have said—have so accepted Him as God, as to think that He must be pronounced not the Son, but the Father. Therefore let it be considered whether He is God *or not*, since His authority has so affected some, that, as we have already said above, they have thought Him God the Father Himself, and have confessed the divinity in Christ with such impetuosity and effusion—compelled to it by the manifest divinity in Christ—that they thought that He whom they read of as the Son, because they perceived Him to be God, must be the Father. Moreover, other heretics have so far embraced the manifest divinity of Christ, as to say that He was without flesh, and to withdraw from Him the whole humanity which He took upon Him, lest, by associating with Him a human nativity, as they conceived it, they should diminish in Him the power of the divine name.[5198] This, however, we do not approve; but we quote it as an argument to prove that Christ is God, to this extent, that some, taking away the manhood, have thought Him God only, and some have thought Him God the Father Himself; when reason and the proportion of the heavenly Scriptures show Christ to be God, but as the Son of God; and the Son of man, having been taken up, moreover by God, that He must be believed to be man also. Because if He came to man, that He might be Mediator of God and men, it behoved Him to be with man, and the Word to be made flesh, that in His own self He might link together the agreement of earthly things with heavenly things, by associating in Himself pledges of both natures, and uniting God to man and man to God; so that reasonably the Son of God might be made by the assumption of flesh the Son of man, and the Son of man by the reception of the Word of God the Son of God. This most profound and recondite mystery, destined before the worlds for the salvation of the human race, is found to be fulfilled in the Lord Jesus Christ, both God and man, that the human race might be placed within the reach of the enjoyment of eternal salvation.

[5196] According to Pamelius, ch. xviii.

[5197] [The Noetians, Hippol., p. 148, *supra*.]

[5198] [Irenæus, vol. i. p. 527.]

Chapter XXIV.[5199] *Argument.*—That These Have Therefore Erred, by Thinking that There Was No Difference Between the Son of God and the Son of Man; Because They Have Ill Understood the Scripture.

But the material of that heretical error has arisen, as I judge, from this, that they think that there is no distinction between the Son of God and the Son of man; because if a distinction were made, Jesus Christ would easily be proved to be both man and God. For they will have it that the self-same that is man, the Son of man, appears also as the Son of God; that man and flesh and that same frail substance may be said to be also the Son of God Himself. Whence, since no distinction is discerned between the Son of man and the Son of God, but the Son of man Himself is asserted to be the Son of God, the same Christ and the Son of God is asserted to be man only; by which they strive to exclude, "The Word was made flesh, and dwelt among us."[5200] "And ye shall call His name Emmanuel; which is, interpreted, God with us."[5201] For they propose and put forward what is told in the Gospel of Luke, whence they strive to maintain not what is the truth, but only what they want it to be: "The 635 Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also the Holy Thing which is born of thee shall be called the Son of God."[5202] If, then, say they, the angel of God says to Mary, "that Holy Thing which is born of thee," the substance of flesh and body is of Mary; but he has set forth that this substance, that is, that Holy Thing which is born of her, is the Son of God. Man, say they, himself, and that bodily flesh; that which is called holy, itself is the Son of God. That also when the Scripture says that "Holy Thing," we should understand thereby Christ the man, the Son of man; and when it places before us the Son of God, we ought to perceive, not man, but God. And yet the divine Scripture easily convicts and discloses the frauds and artifices of the heretics. For if it were thus only, "The Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore that Holy Thing which is born of thee shall be called the Son of God," perchance we should have had to strive against them in another sort, and to have sought for other arguments, and to have taken up other weapons, with which to overcome both their snares and their wiles; but since the Scripture itself, abounding in heavenly fulness, divests itself of the calumnies of these heretics, we easily depend upon that that is written, and overcome those errors without any hesitation. For it said, not as we have already stated, "Therefore the Holy Thing which shall be born of thee;" but added the conjunction, for it says, "Therefore *also* that Holy Thing which shall be born of thee," so as to make it plain that that Holy Thing which is born of her—that is, that substance of flesh and body—is not the Son of God primarily, but consequently, and in the secondary place;[5203] but primarily, that the Son of God is the Word of God, incarnate by that Spirit of whom the angel says, "The Spirit shall come upon thee, and the power of the Highest shall overshadow thee." For He is the legitimate Son of God who is of God Himself; and He, while He assumes that Holy Thing, and links to Himself the Son of man, and draws Him and transfers Him to Himself, by His connection and mingling of association becomes responsible for and makes Him the Son of God, which by nature He was not, so that the original cause[5204] of that name Son of God is in the Spirit of the Lord, who descended and came, and that there is only the continuance of the name in the case of the Son of man;[5205] and by consequence He reasonably became the Son of God, although originally He is not the Son of God. And therefore the angel, seeing that arrangement, and providing for that order of the mystery, did not confuse every thing in such a way as to leave no trace of a distinction, but established the distinction by saying, "Therefore *also* that Holy Thing which shall be born of thee shall be called the Son of God;" lest, had he not arranged that distribution with his balances, but had left the matter all mixed up in confusion, it had really afforded occasion to heretics to declare that the Son of man, in that He is man, is the same as the Son of God and man. But now, explaining severally the ordinance and the reason of so great a mystery, he evidently set forth in saying, "And that Holy Thing which shall be born of thee shall be called the Son of God;" the proof that the Son of God descended, and that He, in taking up into Himself the Son of man, consequently made Him the Son of God, because the Son of God associated and joined Him to Himself. So that, while the Son of man cleaves in His nativity to the Son of God, by that very mingling He holds that as pledged and derived which of His own nature He could not possess. And thus by the word of the angel the distinction is made, against the desire of the heretics, between the Son of God and man; yet with their association, by pressing them to understand that Christ the Son of man is man, and also to receive the Son of God and man the Son of God; that is, the Word of God as it is written as God; and thus to acknowledge that Christ Jesus the Lord, connected on both sides, so to speak, is on both sides woven in and grown together, and associated in the same agreement of both substances, by the binding to one another of a mutual alliance—man and God by the truth of the Scripture which declares this very thing.

[5199] According to Pamelius, ch. xix.

[5200] John i. 14.

[5201] Matt. i. 23.

[5202] Luke i. 35.

[5203] "The miraculous generation is here represented as the natural, but by no means as the only cause for which He who had no human father was to receive the name of God's Son."—Oosterzee, *in loco*, on Luke.—Tr.

[5204] Principalitas.

[5205] The edition of Pamelius reads: ut sequela nominis in Filio Dei et hominis sit. The words *Dei et* were expelled by Welchman, whom we have followed.

Chapter XXV.[5206] *Argument.*—And that It Does Not Follow Thence, that Because Christ Died It Must Also Be Received that God Died; For Scripture Sets Forth that Not Only Was Christ God, But Man Also.

Therefore, say they, if Christ is not man only, but God also—and Scripture tells us that He died for us, and was raised again—then Scripture teaches us to believe that God died; or if God does not die, and Christ is said to have died, then Christ will not be God, because God cannot be admitted to have died. If they ever could understand or had understood what they read, they would never speak after such a perilous fashion. But the folly of error is always hasty in its descent, and it is no new thing if those who have forsaken the lawful faith descend even to perilous results. For if Scripture were to set forth that Christ is God only, and that there was no association of human weakness mingled in His nature, this intricate argument of theirs might reasonably avail something. If Christ is God, and Christ died, then God died. But when Scripture determines, as we have frequently shown, that He is not only God, but man also, it follows that what is immortal may be held to have remained uncorrupted. For who cannot understand that the divinity is impassible, although the human weakness is liable to suffering? When, therefore, Christ is understood to be mingled and associated as well of that which God is, as of that which man is—for "the Word was made flesh, and dwelt in us"—who cannot easily apprehend of himself, without any teacher and interpreter, that it was not that in Christ that died which is God, but that in Him died which is man? For what if the divinity in Christ does not die, but the substance of the flesh only is destroyed, when in other men also, who are not flesh only, but flesh and soul, the flesh indeed alone suffers the inroads of wasting and death, while the soul is seen to be uncorrupted, and beyond the laws of destruction and death? For this also our Lord Himself said, exhorting us to martyrdom and to contempt of all human power: "Fear not those who slay the body, but cannot kill the soul."[5207] But if the immortal soul cannot be killed or slain in any other, although the body and flesh by itself can be slain, how much rather assuredly could not the Word of God and God in Christ be put to death at all, although the flesh alone and the body was slain! For if in any man whatever, the soul has this excellence of immortality that it cannot be slain, much more has the nobility of the Word of God this power of not being slain. For if the power of men fails to slay the sacred power of God, and if the cruelty of man fails to destroy the soul, much more ought it to fail to slay the Word of God. For as the soul itself, which was made by the Word of God, is not killed by men, certainly much rather will it be believed that the Word of God cannot be destroyed. And if the sanguinary cruelty of men cannot do more against men than only to slay the body, how much more certainly it will not have power against Christ beyond in the same way slaying the body! So that, while from these

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[5206] According to Pamelius, ch. xx.

[5207] Matt. x. 28.

considerations it is gathered that nothing but the human nature in Christ was put to death, it appears that the Word in Him was not drawn down into mortality. For if Abraham, and Isaac, and Jacob, who, it is admitted, were only men, are manifested to be alive—for all they,[5208] says He, "live unto God;" and death in them does not destroy the soul, although it dissolves the bodies themselves: for it could exercise its power on the bodies, it did not avail to exercise it on the souls: for the one in them was mortal, and therefore died; the other in them was immortal, and therefore is understood not to have been extinguished: for which reason they are affirmed and said to live unto God,—much rather death in Christ could have power against the material of His body alone, while against the divinity of the Word it could not bring itself to bear. For the power of death is broken when the authority of immortality intervenes.

[5208] [Luke xx. 38. A solemn admonition is found in the parallel Scripture, Matt. xxii. 29, which teaches us how much we ought to find beneath the surface of Holy Writ.]

Chapter XXVI.[5209] *Argument.*—Moreover, Against the Sabellians He Proves that the Father is One, the Son Another.

But from this occasion of Christ being proved from the sacred authority of the divine writings not man only, but God also, other heretics, breaking forth, contrive to impair the religious position in Christ; by this very fact wishing to show that Christ is God the Father, in that He is asserted to be not man only, but also is declared to be God. For thus say they, If it is asserted that God is one, and Christ is God, then say they, If the Father and Christ be one God, Christ will be called the Father. Wherein they are proved to be in error, not knowing Christ, but following the sound of a name; for they are not willing that He should be the second person after the Father, but the Father Himself. And since these things are easily answered, few words shall be said. For who does not acknowledge that the person of the Son is second after the Father, when he reads that it was said by the Father, consequently to the Son, "Let us make man in our image and our likeness;"[5210] and that after this it was related, "And God made man, in the image of God made He him?" Or when he holds in his hands: "The Lord rained upon Sodom and Gomorrha fire and brimstone from the Lord from heaven?"[5211] Or when he reads (as having been said) to Christ: "Thou art my Son, this day have I begotten Thee. Ask of me, and I will give Thee the heathens for Thine inheritance, and the ends of the earth for Thy possession?"[5212] Or when also that beloved writer says: "The Lord said unto my Lord, Sit Thou on my right hand, until I shall make Thine enemies the stool of Thy feet?"[5213] Or when, unfolding the prophecies of Isaiah, he finds it written thus: "Thus saith the Lord to Christ my Lord?"[5214] Or when he reads: "I came not down from heaven to do mine own will, but the will of Him that sent me?"[5215] Or when he finds it written: "Because He who sent me is greater than I?"[5216] Or when he considers the passage: "I go to my Father, and your Father; to my God, and your God?"[5217] Or when he finds it placed side by side with others: "Moreover, in your law it is written that the witness of two is true. I bear witness of myself, and the Father who sent me beareth witness of me?"[5218]

[5209] According to Pamelius, ch. xxi.

[5210] Gen. i. 26.

[5211] Gen. xix. 24.

[5212] Ps. ii. 7, 8.

[5213] Ps. cx. 1.

[5214] Isa. xlv. 1. Some transcriber has written Κυρίῳ for Κύρῳ, "the Lord" for "Cyrus," and the mistake has been followed by the author.

[5215] John vi. 38.

[5216] John xiv. 28.

[5217] John xx. 17.

[5218] John viii. 17, 18.

Or when the voice from heaven is: “I have both glorified Him, and I will glorify Him again?”[5219] Or when by Peter it is answered and said: “Thou art the Son of the living God?”[5220] Or when by the Lord Himself the sacrament of this revelation is approved, and He says: “Blessed art thou, Simon Barjona, because flesh and blood hath not revealed this to thee, but my Father which is in heaven?”[5221] Or when by Christ Himself it is expressed: “Father, glorify me with that glory with which I was with Thee before the world was made?”[5222] Or when it was said by the same: “Father, I knew that Thou hearest me always; but on account of those who stand around I said it, that they may believe that Thou hast sent me?”[5223] Or when the definition of the rule is established by Christ Himself, and it is said: “And this is life eternal, that they should know Thee, the only and true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee upon the earth, I have finished the work which Thou gavest me?”[5224] Or when, moreover, by the same it is asserted and said: “All things are delivered to me by my Father?”[5225] Or when the session at the right hand of the Father is proved both by apostles and prophets? And I should have enough to do were I to endeavour to gather together all the passages[5226] whatever on this side; since the divine Scripture, not so much of the Old as also of the New Testament, everywhere shows Him to be born of the Father, by whom all things were made, and without whom nothing was made, who always has obeyed and obeys the Father; that He always has power over all things, but as delivered, as granted, as by the Father Himself permitted to Him. And what can be so evident *proof* that this is not the Father, but the Son; as that He is set forth as being obedient to God the Father, unless, if He be believed to be the Father, Christ may be said to be subjected to another God the Father?

[5219] John xii. 20.

[5220] Matt. xvi. 16.

[5221] Matt. xvi. 17.

[5222] John xvii. 5.

[5223] John xi. 12.

[5224] John xvii. 3, 4.

[5225] Luke x. 22.

[5226] [Cap. xxi. p. 632, *supra*.]

Chapter XXVII.[5227] *Argument.*—He Skilfully Replies to a Passage Which the Heretics Employed in Defence of Their Own Opinion.

But since they frequently urge upon us the passage where it is said, “I and the Father are one,”[5228] in this also we shall overcome them with equal facility. For if, as the heretics think, Christ were the Father, He ought to have said, “I and the Father are one.”[5229] But when He says I, and afterwards introduces the Father by saying, “I and the Father,” He severs and distinguishes the peculiarity of His, that is, the Son’s person, from the paternal authority, not only in respect of the sound of the name, but moreover in respect of the order of the distribution of power, since He might have said, “I the Father,” if He had had it in mind that He Himself was the Father. And since He said “*one*” *thing*, let the heretics understand that He did not say “one” *person*. For *one* placed in the neuter, intimates the social concord, not the personal unity. He is said to be one *neuter*, not one *masculine*, because the expression is not referred to the number, but it is declared with reference to the association of another. Finally, He adds, and says, “We are,” not “I am,” so as to show, by the fact of His saying “I and the Father are,” that they are two persons. Moreover, that He says *one*,[5230] has reference to the agreement, and to the identity of judgment, and to the loving association itself, as reasonably the Father and Son are one in agreement, in love, and in affection; and because He is of the Father, whatsoever He is, He is the Son; the distinction however remaining, that He is not the Father who is the Son, because He is not the Son who is the Father. For He would not have added “*We are*,” if He had had it in mind that He, the only and sole Father, had become the Son. In fine, the Apostle Paul also apprehended this agreement of unity, with the distinction of persons notwithstanding: for in writing to the Corinthians he said, “I have planted, Apollos watered, but God gave the increase. Therefore neither is he that planteth anything, nor he that watereth, but God who gives the increase. Now he that 638 planteth and he that watereth are one.”[5231] And who does not perceive that Apollos is one person and Paul another, and that Apollos and Paul are not one and the same person? Moreover, also, the offices mentioned of each one of them are different; for one is he who plants, and another he who waters. The Apostle Paul, however, put forward these two not as being one *person*, but as being “one;” so that although Apollos indeed is one, and Paul another, so far as respects the distinction of persons, yet as far as respects their agreement both are “one.” For when two persons have one judgment, one truth, one faith, one and the same religion, one fear of God also, they are one even although they are two persons: they are the same, in that they have the same mind. Since those whom the consideration of person divides from one another, these same again are brought together as one by the consideration of religion. And although they are not actually the self-same people, yet in feeling the same, they are the same; and although they are two, are still one, as having an association in faith, even although they bear diversity in persons. Besides, when at these words of the Lord the Jewish ignorance had been aroused, so that hastily they ran to take up stones, and said, "For a good work we stone thee not, but for blasphemy; and because thou, being a man, makest thyself God,"[5232] the Lord established the distinction, in giving them the principle on which He had either said that He was God, or wished it to be understood, and says, "Say ye of Him, whom the Father sanctified, and sent into this world, Thou blasphemest; because I said, I am the Son of God?"[5233] Even here also He said that He had the Father. He is therefore the Son, not the Father: for He would have confessed that He was the Father had He considered Himself to be the Father; and He declares that He was sanctified by His Father. In receiving, then, sanctification from the Father, He is inferior to the Father. Now, consequently, He who is inferior to the Father, is *not the Father*, but the Son; for had He been the Father, He would have given, and not received, sanctification. Now, however, by declaring that He has received sanctification from the Father, by the very fact of proving Himself to be less than the Father, by receiving from Him sanctification, He has shown that He is the Son, and not the Father. Besides, He says that He is sent: so that by that obedience wherewith the Lord Christ came, being sent, He might be proved to be not the Father, but the Son, who assuredly would have sent had He been the Father; but being sent, He was not the Father, lest the Father should be proved, in being sent, to be subjected to another God. And still after this He added what might dissolve all ambiguity, and quench all the controversy of error: for He says, in the last portion of His discourse, "Ye say, Thou blasphemest, because I said I am the Son of God." Therefore if He plainly testifies that He is the Son of God, and not the Father, it is an instance of great temerity and excessive madness to stir up a controversy of divinity and religion, contrary to the testimony of the Lord Christ Himself, and to say that Christ Jesus is the Father, when it is observed that He has proved Himself to be, not the Father, but the Son.

[5227] According to Pamelius, ch. xxii.

[5228] John x. 30; *scil.* “unum,” Gr. ἕν.

[5229] Original, “unas.” *Scil.* person.

[5230] Neuter.

[5231] 1 Cor. iii. 6, 7, 8 (*scil.* ἕν).

[5232] John x. 33.

[5233] John x. 36.

Chapter XXVIII. *Argument.*—He Proves Also that the Words Spoken to Philip Make Nothing for the Sabellians.

Hereto also I will add that view wherein the heretic, while he rejoices as if at the loss of some power of seeing special truth and light, acknowledges the total blindness of his error. For again and again, and frequently, he objects that it was said, “Have I been so long time with you, and do ye not know me, Philip? He who hath seen me, hath seen the Father also.”[5234] But let him learn what he does not understand. Philip is reproved, and rightly, and deservedly indeed, because he has said, “Lord, show us the Father, and it sufficeth us.”[5235] For when had he either heard from Christ, or learnt that Christ was the Father? although, on the other hand, he had frequently heard, and had often learned, rather that He was the Son, not that He was the Father. For what the Lord said, “If ye have known me, ye have known my Father also: and henceforth ye have known Him, and have seen Him,”[5236] He said not as wishing to be understood Himself to be the Father, but *implying* that he who thoroughly, and fully, and with all faith and all religiousness, drew near to the Son of God, by all means shall attain, through the Son Himself, in whom he thus believes, to the Father, and shall see Him. “For no one,” says He, “can come to the Father, but by me.”[5237] And therefore he shall not only come to God the Father, and shall know the Father Himself; but, moreover, he ought thus to hold, and so to presume in mind and heart, that he has henceforth not only known, but seen the Father. For often the divine Scripture announces things that are not yet done as being done, because thus they shall be; and things which by all means have to happen, it does not predict as if they were future, but narrates as if they were done. And thus, although Christ had not been born as yet in the times of Isaiah the prophet, he said, “For unto us a child is born;”[5238] and although Mary had not yet been approached, he said, “And I approached unto the prophetess; and she conceived, and bare a son.”[5239] And when Christ had not yet made known the mind of the Father, *it is* said, “And His name shall be called the Angel of Great Counsel.”[5240] And when He had not yet suffered, he declared, “He is as a sheep led to the slaughter.”[5241] And although the cross had never yet existed, He said, “All day long have I stretched out my hands to an unbelieving people.”[5242] And although not yet had He been scornfully given to drink, the Scripture says, “In my thirst they gave me vinegar to drink.”[5243] And although He had not yet been stripped, He said, “Upon my vesture they did cast lots, and they numbered my bones: they pierced my hands and my feet.”[5244] For the divine Scripture, foreseeing, speaks of things which it knows shall be as being already done, and speaks of things as perfected which it regards as future, but which shall come to pass without any doubt. And thus the Lord in the present passage said, “Henceforth ye have known and have seen Him.” Now He said that the Father should be seen by whomsoever had followed the Son, not as if the Son Himself should be the Father seen, but that whosoever was willing to follow Him, and be His disciple, should obtain the reward of being able to see the Father. For He also is the image of God the Father; so that it is added, moreover, to these things, that “as the Father worketh, so also the Son worketh.”[5245] And the Son is an imitator[5246] of all the Father’s works, so that every one may regard it just as if he saw the Father, when he sees Him who always imitates the invisible Father in all His works. But if Christ is the Father Himself, in what manner does He immediately add, and say, “Whosoever believeth in me, the works that I do he shall do also; and greater works than these shall he do; because I go to my Father?”[5247] And He further subjoins, “If ye love me, keep my commandments; and I will ask the Father, and He will give you another Comforter.”[5248] After which also He adds this: “If any one loveth me, he shall keep my word: and my Father will love him; and we will come unto him, and will make our abode with him.”[5249] Moreover, also, He added this too: “But the Advocate, that Holy Spirit whom the Father will send, He will teach you, and bring all things to your remembrance, whatsoever I have said unto you.”[5250] He utters, further, that passage when He shows Himself to be the Son, and reasonably subjoins, and says, “If ye loved me, ye would rejoice because I go unto the Father: for the Father is greater than I.”[5251] But what *shall we say* when He also continues in these words: “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth, that it may bring forth more fruit?”[5252] Still He persists, and adds:

[5234] John xiv. 9.

[5235] John xiv. 8.

[5236] John xiv. 7.

[5237] John xiv. 6.

[5238] Isa. ix. 6.

[5239] Isa. viii. 3.

[5240] Isa. ix. 6, LXX. [See pp. 628, 632, *supra*.]

[5241] Isa. liii. 7.

[5242] Isa. lxv. 2.

[5243] Ps. lxix. 21.

[5244] Ps. xxii. 18, 17.

[5245] John v. 17.

[5246] [Cap. xxi. note 5, 632, *supra*.]

[5247] John xiv. 12.

[5248] John xiv. 15, 16.

[5249] John xiv. 23.

[5250] John xiv. 26.

[5251] John xiv. 28.

[5252] John xv. 1.

"As the Father hath loved me, so also have I loved you: remain in my love. If ye have kept my commandments, ye shall remain in my love; even as I have kept the Father's commandments, and remain in His love."[5253] Further, He says in addition: "But I have called you friends; for all things which I have heard of my Father I have made known unto you."[5254] Moreover, He adds to all this: "But all these things will they do unto you for my name's sake, because they know not Him that sent me."[5255] These things then, after the former, evidently attesting Him to be not the Father but the Son, the Lord would never have added, if He had had it in mind, either that He was the Father, or wished Himself to be understood as the Father, except that He might declare this, that every man ought henceforth to consider, in seeing the image of God the Father through the Son, that it was as if he saw the Father; since every one believing on the Son may be exercised in the contemplation of the likeness, so that, being accustomed to seeing the divinity in likeness, he may go forward, and grow even to the perfect contemplation of God the Father Almighty. And since he who has imbibed this truth into his mind and soul, and has believed of all things that thus it shall be, he shall even now see, as it were, in some measure the Father whom he will see *hereafter*; and he may so regard it, as if he actually held, what he knows for certain that he shall one day hold. But if Christ Himself had been the Father, why did He promise as future, a reward which He had already granted and given? For that He says, "Blessed are they of a pure heart, for they shall see God,"[5256] it is understood to promise the contemplation and vision of the Father; therefore He had not given this; for why should He promise if He had already given? For He had given if He was the Father: for He was seen, and He was touched. But since, 640 when Christ Himself is seen and touched, He still promises, and says that he who is of a pure heart shall see God, He proves by this very saying that He who was then present was not the Father, seeing that He was seen, and yet promised that whoever should be of a pure heart should see the Father. It was therefore not the Father, but the Son, who promised this, because He who was the Son promised that which had yet to be seen; and His promise would have been superfluous unless He had been the Son. For why did He promise to the pure in heart that they should see the Father, if already they who were then present saw Christ as the Father? But because He was the Son, not the Father, rightly also He was then seen as the Son, because He was the image of God; and the Father, because He is invisible, is promised and pointed out as to be seen by the pure in heart. Let it then be enough to have suggested even these points against that heretic; a few words about many things. For a field which is indeed both wide and expansive would be laid open if we should desire to discuss that heretic more fully; seeing that bereaved, in these two particulars, as it were of his eyes plucked out, he is altogether overcome in the blindness of his doctrine.

[5253] John xv. 9, 10.

[5254] John xv. 15.

[5255] John xv. 21.

[5256] Matt. v. 8.

Chapter XXIX. *Argument.*—He Next Teaches Us that the Authority of the Faith Enjoins, After the Father and the Son, to Believe Also on the Holy Spirit, Whose Operations He Enumerates from Scripture.

Moreover, the order of reason, and the authority of the faith in the disposition of the words and in the Scriptures of the Lord, admonish us after these things to believe also on the Holy Spirit, once promised to the Church, and in the appointed occasions of times given. For He was promised by Joel the prophet, but given by Christ. "In the last days," says the prophet, "I will pour out of my Spirit upon my servants and my handmaids."[5257] And the Lord said, "Receive ye the Holy Ghost: whose sins ye remit, they shall be remitted; and whose ye retain, they shall be retained."[5258] But this Holy Spirit the Lord Christ calls at one time "the Paraclete," at another pronounces to be the "Spirit of truth."[5259] And He is not new in the Gospel, nor yet even newly given; for it was He Himself who accused the people in the prophets, and in the apostles gave them the appeal to the Gentiles. For the former deserved to be accused, because they had contemned the law; and they of the Gentiles who believe deserve to be aided by the defence of the Spirit, because they earnestly desire to attain to the Gospel law. Assuredly in the Spirit there are different kinds of offices, because in the times there is a different order of occasions; and yet, on this account, He who discharges these offices is not different, nor is He another in so acting, but He is one and the same, distributing His offices according to the times, and the occasions and impulses of things. Moreover, the Apostle Paul says, "Having the same Spirit; as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."[5260] He is therefore one and the same Spirit who was in the prophets and apostles, except that in the former He was occasional, in the latter always. But in the former not as being always in them, in the latter as abiding always in them; and in the former distributed with reserve, in the latter all poured out; in the former given sparingly, in the latter liberally bestowed; not yet manifested before the Lord's resurrection, but conferred after the resurrection. For, said He, "I will pray the Father, and He will give you another Advocate, that He may be with you for ever, even the Spirit of truth."[5261] And, "When He, the Advocate, shall come, whom I shall send unto you from my Father, the Spirit of truth who proceedeth from my Father."[5262] And, "If I go not away, that Advocate shall not come to you; but if I go away, I will send Him to you."[5263] And, "When the Spirit

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[5257] Joel ii. 28; Acts ii. 17.

[5258] John xx. 22, 23.

[5259] John xiv. 16, 17.

[5260] 2 Cor. iv. 13.

[5261] John xiv. 16, 17.

[5262] John xv. 20.

[5263] John xvi. 7.

of truth shall come, He will direct you into all the truth."[5264] And because the Lord was about to depart to the heavens, He gave the Paraclete out of necessity to the disciples; so as not to leave them in any degree orphans,[5265] which was little desirable, and forsake them without an advocate and some kind of protector. For this is He who strengthened their hearts and minds, who marked out the Gospel sacraments, who was in them the enlightener of divine things; and they being strengthened, feared, for the sake of the Lord's name, neither dungeons nor chains, nay, even trod under foot the very powers of the world and its tortures, since they were henceforth armed and strengthened by the same Spirit, having in themselves the gifts which this same Spirit distributes, and appropriates to the Church, the spouse of Christ, as her ornaments. This is He who places prophets in the Church, instructs teachers, directs tongues, gives powers and healings, does wonderful works, offers discrimination of spirits, affords powers of government, suggests counsels, and orders and arranges whatever 64
other gifts there are of *charismata*; and thus make the Lord's Church everywhere, and in all, perfected and completed. This is He who, after the manner of a dove, when our Lord was baptized, came and abode upon Him, dwelling in Christ full and entire, and not maimed in any measure or portion; but with His whole overflow copiously distributed and sent forth, so that from Him others might receive some enjoyment of His graces: the source of the entire Holy Spirit remaining in Christ, so that from Him might be drawn streams of gifts and works, while the Holy Spirit dwelt affluently in Christ. For truly Isaiah, prophesying this, said: "And the Spirit of wisdom and understanding shall rest upon Him, the Spirit of counsel and might, the Spirit of knowledge and piety; and the Spirit of the fear of the Lord shall fill Him."[5266] This self-same thing also he said in the person of the Lord Himself, in another place, "The Spirit of the Lord is upon me; because He has anointed me, He has sent me to preach the Gospel to the poor."[5267] Similarly David: "Wherefore God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows."[5268] Of Him the Apostle Paul says: "For he who hath not the Spirit of Christ is none of His."[5269] "And where the Spirit of the Lord is, there is liberty."[5270] He it is who effects with water the second birth as a certain seed of divine generation, and a consecration of a heavenly nativity, the pledge of a promised inheritance, and as it were a kind of handwriting of eternal salvation; who can make us God's temple, and fit us for His house; who solicits the divine hearing for us with groanings

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[5264] John xvi. 13.

[5265] [John xiv. 18, *Greek.*]

[5266] Isa. xi. 2, 3.

[5267] Isa. lxi. 1.

[5268] Ps. xlv. 7.

[5269] Rom. viii. 9.

[5270] 2 Cor. iii. 17.

that cannot be uttered; filling the offices of advocacy, and manifesting the duties of our defence,—an inhabitant given for our bodies and an effector of their holiness. Who, working in us for eternity, can also produce our bodies at the resurrection of immortality, accustoming them to be associated in Himself with heavenly power, and to be allied with the divine eternity of the Holy Spirit. For our bodies are both trained in Him and by Him to advance to immortality, by learning to govern themselves with moderation according to His decrees. For this is He who "desireth against the flesh," because "the flesh resisteth against the Spirit."[5271] This is He who restrains insatiable desires, controls immoderate lusts, quenches unlawful fires, conquers reckless impulses, repels drunkenness, checks avarice, drives away luxurious revellings, links love, binds together affections, keeps down sects, orders the rule of truth, overcomes heretics, turns out the wicked, guards the Gospel. Of this says the same apostle: "We have not received the spirit of the world, but the Spirit which is of God."[5272] Concerning Him he exultingly says: "And I think also that I have the Spirit of God."[5273] Of Him he says: "The Spirit of the prophets is subject to the prophets."[5274] Of Him also he tells: "Now the Spirit speaketh plainly, that in the last times some shall depart from the faith, giving heed to seducing spirits, doctrines of demons, who speak lies in hypocrisy, having their conscience cauterized."[5275] Established in this Spirit, "none ever calleth Jesus anathema;"[5276] no one has ever denied Christ to be the Son of God, or has rejected God the Creator; no one utters any words of his own contrary to the Scriptures; no one ordains other and sacrilegious decrees; no one draws up different laws.[5277] Whosoever shall blaspheme against Him, "hath not forgiveness, not only in this world, but also not in the world to come."[5278] This is He who in the apostles gives testimony to Christ; in the martyrs shows forth the constant faithfulness of their religion; in virgins restrains the admirable continency of their sealed chastity; in others, guards the laws of the Lord's doctrine incorrupt and uncontaminated; destroys heretics, corrects the perverse, condemns infidels, makes known pretenders; moreover, rebukes the wicked, keeps the Church uncorrupt and inviolate, in the sanctity of a perpetual virginity and truth.

[5271] Gal. v. 17.

[5272] 1 Cor. ii. 12.

[5273] 1 Cor. vii. 40.

[5274] 1 Cor. xiv. 32.

[5275] 1 Tim. iv. 1.

[5276] 1 Cor. xii. 3.

[5277] [To commit any one of these errors, he thinks, is to prove one's self "sensual, having not the Spirit." Jude 19; Rom. viii. 7.]

[5278] Matt. xii. 32.

Chapter XXX. *Argument.*—In Fine, Notwithstanding the Said Heretics Have Gathered the Origin of Their Error from Consideration of What is Written:[5279] Although We Call Christ God, and the Father God, Still Scripture Does Not Set Forth Two Gods, Any More Than Two Lords or Two Teachers.

And now, indeed, concerning the Father, and the Son, and the Holy Spirit, let it be sufficient to have briefly said thus much, and to have laid down these points concisely, without carrying them out in a lengthened argument. For they could be presented more diffusely and continued in a more expanded disputation, since the whole of the Old and New Testaments might be adduced in testimony that thus the true faith stands. But because heretics, ever struggling against the truth, are accustomed to prolong the controversy of pure tradition and Catholic faith, being offended against Christ; because He is, moreover, asserted to be 642 God by the Scriptures also, and this is believed to be so by us; we must rightly—that every heretical calumny may be removed from our faith—contend, concerning the fact that Christ is God also, in such a way as that it may not militate against the truth of Scripture; nor yet against our faith, how there is declared to be one God by the Scriptures, and *how* it is held and believed by us. For as well they who say that Jesus Christ Himself is God the Father, as moreover they who would have Him to be only man, have gathered thence[5280] the sources and reasons of their error and perversity; because when they perceived that it was written[5281] that "God is one," they thought that they could not otherwise hold such an opinion than by supposing that it must be believed either that Christ was man only, or really God the Father. And they were accustomed in such a way to connect their sophistries as to endeavour to justify their own error. And thus they who say that Jesus Christ is the Father argue as follows:—If God is one, and Christ is God, Christ is the Father, since God is one. If Christ be not the Father, because Christ is God the Son, there appear to be two Gods introduced, contrary to the Scriptures. And they who contend that Christ is man only, conclude on the other hand thus:—If the Father is one, and the Son another, but the Father is God and Christ is God, then there is not one God, but two Gods are at once introduced, the Father and the Son; and if God is one, by consequence Christ must be a man, so that rightly the Father may be one God. Thus indeed the Lord is, as it were, crucified between two thieves,[5282] even as He was formerly placed; and thus from either side He receives the sacrilegious reproaches of such heretics as these. But neither the Holy Scriptures nor we suggest to them the reasons of their perdition and blindness, if they either will not, or cannot, see what is evidently written in the midst of the divine documents. For we both know, and read, and believe, and maintain that God is one, who made the heaven as well as the earth, since we neither know any other, nor shall we at any time know such, seeing that there is none. "I," says He, "am God, and there is none beside me, righteous and a Saviour."[5283] And in another place: "I am the first and the last, and beside me there is no God who is as I."[5284] And, "Who hath meted out heaven with a span, and the earth with a handful? Who has suspended the mountains in a balance, and the woods on scales?"[5285] And Hezekiah: "That all may know that Thou art God alone."[5286] Moreover, the Lord Himself: "Why askest thou me concerning that which is good? God alone is good."[5287] Moreover, the Apostle Paul says: "Who only hath immortality, and dwelleth in the light that no man can approach unto, whom no man hath seen, nor can see."[5288] And in another place: "But a mediator is not a mediator of one, but God is one."[5289] But even as we hold, and read, and believe this, thus we ought to pass over no portion of the heavenly Scriptures, since indeed also we ought by no means to reject those marks of Christ's divinity which are laid down in the Scriptures, that we may not, by corrupting the authority of the Scriptures, be held to have corrupted the integrity of our holy faith. And let us therefore believe this, since it is most faithful that Jesus Christ the Son of God is our Lord and God; because "in the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God."[5290] And, "The Word was made flesh, and dwelt in us."[5291] And, "My Lord and my God."[5292] And, "Whose are the fathers, and of whom according to the flesh Christ came, who is over all, God blessed for evermore."[5293] What, then, shall we say? Does Scripture set before us two Gods? How, then, does it say that "God is one?" Or is not Christ God also? How, then, is it said to Christ, "My Lord and my God?" Unless, therefore, we hold all this with fitting veneration and lawful argument, we shall reasonably be thought to have furnished a scandal to the heretics, not assuredly by the fault of the heavenly Scriptures, which never deceive;

[5279] "There is one God."

[5280] *Scil.* from Scripture.

[5281] [Gal. iii. 20; Deut. vi. 4.]

[5282] ["Non semper pendebit inter latrones Christus: aliquando resurget Crucifixa Veritas."—Sebastian Castalio.]

[5283] Isa. xliii. 11.

[5284] Isa. xliv. 6, 7.

[5285] Isa. xl. 12.

[5286] Isa. xxxvii. 20.

[5287] Matt. xix. 17.

[5288] 1 Tim. vi. 16.

[5289] Gal. iii. 20.

[5290] John i. 1, 2.

[5291] John i. 14.

[5292] John xx. 28.

[5293] Rom. ix. 5.

but by the presumption of human error, whereby they have chosen to be heretics. And in the first place, we must turn the attack against them who undertake to make against us the charge of saying that there are two Gods. It is written, and they cannot deny it, that “there is one Lord.”[5294] What, then, do they think of Christ?—that He is Lord, or that He is not Lord at all? But they do not doubt absolutely that He is Lord; therefore, if their reasoning be true, here are already two Lords. How, then, is it true according to the Scriptures, there is one Lord? And Christ is called the “one Master.”[5295] Nevertheless we read that the Apostle Paul also is a master.[5296] Then, according to this, our Master is not one, for from these things we conclude that there are two masters. How, then, according to the Scriptures, is “one our Master, even Christ?” 643 In the Scriptures there is one “called good, even God;” but in the same Scriptures Christ is also asserted to be good. There is not, then, if they rightly conclude, one good, but even two good. How, then, according to the scriptural faith, is there said to be only one good? But if they do not think that it can by any means interfere with the truth that there is one Lord, that Christ also is Lord, nor with the truth that one is our Master, that Paul also is our master, or with the truth that one is good, that Christ also is called good; on the same reasoning, let them understand that, from the fact that God is one, no obstruction arises to the truth that Christ also is declared to be God.

[5294] Deut. vi. 4.

[5295] Matt. xxiii. 8–10.

[5296] διδάσκαλος.

Chapter XXXI. *Argument.*—But that God, the Son of God, Born of God the Father from Everlasting, Who Was Always in the Father, is the Second Person to the Father, Who Does Nothing Without His Father’s Decree; And that He is Lord, and the Angel of God’s Great Counsel, to Whom the Father’s Godhead is Given by Community of Substance.

Thus God the Father, the Founder and Creator of all things, who only knows no beginning, invisible, infinite, immortal, eternal, is one God; to whose greatness, or majesty, or power, I would not say nothing can be preferred, but nothing can be compared; of whom, when He willed it, the Son, the Word, was born, who is not received[5297] in the sound of the stricken air, or in the tone of voice forced from the lungs, but is acknowledged in the substance of the power put forth by God, the mysteries of whose sacred and divine nativity neither an apostle has learnt, nor prophet has discovered, nor angel has known, nor creature has apprehended. To the Son alone they are known, who has known the secrets of the Father. He then, since He was begotten of the Father, is always in the Father. And I thus say always, that I may show Him not to be unborn, but born. But He who is before all time must be said to have been always in the Father; for no time can be assigned to Him who is before all time. And He is always in the Father, unless the Father be not always Father, only that the Father also precedes Him,—in a certain sense,—since it is necessary—in some degree—that He should *be* before He is Father. Because it is essential that He who knows no beginning must go before Him who has a beginning;[5298] even as He is the less as knowing that He is in Him, having an origin because He is born, and of like nature with the Father in some measure by His nativity, although He has a beginning in that He is born, inasmuch as He is born of that Father who alone has no beginning. He, then, when the Father willed it, proceeded from the Father, and He who was in the Father came forth from the Father; and He who was in the Father because He was of the Father, was subsequently with the Father, because He came forth from the Father,—that is to say, that divine substance whose name is the Word, whereby all things were made, and without whom nothing was made. For all things are after Him, because they are by Him. And reasonably, He is before all things, but after the Father, since all things were made by Him, and He proceeded from Him of whose will all things were made. Assuredly God proceeding from God, causing a person second to the Father as being the Son, but not taking from the Father that characteristic that He is one God. For if He had not been born—compared with Him who was unborn, an equality being manifested in both—He would make two unborn beings, and thus would make two Gods. If He had not been begotten—compared with Him who was not begotten, and as being found equal—they not being begotten, would have reasonably given two Gods, and thus Christ would have been the cause of two Gods. Had He been formed without beginning as the Father, and He Himself the beginning of all things as is the Father, this would have made two beginnings, and consequently would have shown to us two Gods also. Or if He also were not the Son, but the Father begetting from Himself another Son, reasonably, as compared with the Father, and designated as great as He, He would have caused two Fathers, and thus also He would have proved the existence of two Gods. Had He been invisible, as compared with the Invisible, and declared equal, He would have shown forth two Invisibles, and thus also He would have proved them to be two Gods. If incomprehensible,[5299] if also whatever other attributes belong to the Father, reasonably we say, He would have given rise to the allegation of two Gods, as these people feign. But now, whatever He is, He is not of Himself, because He is not unborn; but He is of the Father, because He is begotten, whether as being the Word, whether as being the Power, or as being the Wisdom, or as being the Light, or as being the Son; and whatever of these He is, in that He is not from any other source, as we have already said before, than from the Father, owing His origin to His Father, He could not make a disagreement in the divinity by the number of two Gods, since He gathered His beginning by being born of Him who is one God. In which kind, being both as well only-begotten as first-begotten of Him who has no beginning, He is the only one, of 644 all things both Source and Head. And therefore He declared that God is one, in that He proved Him to be from no source nor beginning, but rather the beginning and source of all things. Moreover, the Son does nothing of His own will, nor does anything of His own determination; nor does He come from Himself, but obeys all His Father's commands and precepts; so that, although birth proves Him to be a Son, yet obedience even to death declares Him the minister of the will of His Father, of whom He is. Thus making Himself obedient to His Father in all things, although He also is God, yet He shows the one God the Father by His obedience, from whom also He drew His beginning. And thus He could not make two Gods, because He did not make two beginnings, seeing that from Him who has no beginning He received the source of His nativity before all time.[5300] For since that is the beginning to other creatures which is unborn,—which God the Father only is, being beyond a beginning of whom He is who was born,—while He who is born of Him reasonably comes from Him who has no beginning, proving that to be the beginning from which He Himself is, even although He is God who is born, yet He shows Him to be one God whom He who was born proved to be without a beginning. He therefore is God, but begotten for this special result, that He should be God. He is also the Lord, but born for this very purpose of the Father, that He might be Lord. He is also an Angel, but He was destined of the Father as an

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[5297] As the Word formed. [He expounds Ps. xliv. (xlv.), Sept.]

[5298] [“In a sense;” i.e., in logic, not time.]

[5299] [Compare the Athanasian Confession.]

[5300] [As in the Athanasian Confession.]

Angel to announce the Great Counsel of God. And His divinity is thus declared, that it may not appear by any dissonance or inequality of divinity to have caused two Gods. For all things being subjected to Him as the Son by the Father, while He Himself, with those things which are subjected to Him, is subjected to His Father, He is indeed proved to be Son of His Father; but He is found to be both Lord and God of all else. Whence, while all things put under Him are delivered to Him who is God, and all things are subjected to Him, the Son refers all that He has received to the Father, remits again to the Father the whole authority of His divinity. The true and eternal Father is manifested as the one God, from whom alone this power of divinity is sent forth, and also given and directed upon the Son, and is again returned by the communion of substance to the Father. God indeed is shown as the Son, to whom the divinity is beheld to be given and extended. And still, nevertheless, the Father is proved to be one God; while by degrees in reciprocal transfer that majesty and divinity are again returned and reflected as sent by the Son Himself to the Father, who had given them; so that reasonably God the Father is God of all, and the source also of His Son Himself whom He begot as Lord. Moreover, the Son is God of all else, because God the Father put before all Him whom He begot. Thus the Mediator of God and men, Christ Jesus, having the power of every creature subjected to Him by His own Father, inasmuch as He is God; with every creature subdued to Him, found at one with His Father God, has, by abiding in that condition that He moreover "was heard,"[5301] briefly proved God His Father to be one and only and true God.

[5301] There is apparently some indistinct reference here to the passage in Heb. v. 7, "and was heard in that He feared"—ἀπὸ τῆς εὐλυβείας. [For the Angel of Great Counsel, see p. 629, *supra*.]

Two Notes by the American Editor.

P. 609. The author’s elucidation of the figure, *anthropopathy*, is an enlargement of Clement’s casual remarks in the *Stromata* (cap. xvi. vol. ii. p. 363, this series). Consult *On the Figurative Language of Holy Scripture*, Jones of Nayland, *Works*, vol. iv. ed. 1801.

P. 630, note 5. Compare Waterland, vol. ii. p. 210, ed. 1823; also *Life of Bishop Bull*, by Robert Nelson, p. 260. For the extraordinary history of Bull’s work in France, see the said *Life*, pp. 327–333. For Petavius, Waterland, vol. ii. p. 277, and Bull’s *Life*, p. 243. *Petavius* seems to have had a crafty design to sustain the Council of Trent by arguing that the Council of Nicæa also made *new* dogmas. Bull proves that it only *bore witness to the old*. To the honour of the assembled bishops of the Gallican Church, they sustained Bull against the Jesuit.

On the Jewish Meats.[5302]

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Chapter I. *Argument.*—Novatian, a Roman Presbyter, During His Retirement at the Time of the Decian Persecution, Being Urged by Various Letters from His Brethren, Had Written Two Earlier Epistles Against the Jews on the Subjects of Circumcision and the Sabbath, and Now Writes the Present One on the Jewish Meats.

Although, most holy brethren, the day in which I receive your letters and writings is most ardently longed for by me, and to be reckoned among the chief and happiest—for what else is there now to make me more joyous?[5303]—still I think that the day is to be deemed not less notable, and among special days, wherein I return to you similar communications, with the affection of love that I owe you, and write you letters with a corresponding interest. For nothing, most holy brethren, holds me bound with such bonds, nothing stirs and arouses me with such a stimulus of care and anxiety, as the fear lest you should think that any disadvantage is suffered by you by reason of my absence; and this I strive to remedy, in labouring to show myself present with you by frequent letters. Although, therefore, the duty which I owe, and the charge I have undertaken, and the very ministerial office imposed upon me, require of me this necessity of writing letters, yet you still further enhance it, by stirring me up to write through means of your continual communications. And inclined although I am to those periodical expressions of love, you urge me the more by showing that you stand fast continually in the Gospel: whence it results, that by my letters I am not so much instructing you who are already informed, as inciting you who are already prepared. For you, who not only hold the Gospel pure and purged from all stain of perverse doctrine, but also energetically teach the same, seek not man for a master, since you show yourselves by these very things to be teachers. Therefore as you run, I exhort you; and as you watch, I stir you up; and as you contend against "the spiritual things of wickedness,"[5304] I address you; and as you press "in your course to the prize of your calling in Christ,"[5305] I urge you on,—that, treading under foot and rejecting as well the sacrilegious calumnies of heretics as also the idle fables of Jews, you may hold the sole word[5306] and teaching of Christ, so as worthily to claim for yourselves the authority of His name. But how perverse are the Jews, and remote from the understanding of their law, I have fully shown, as I believe, in two former letters,[5307] wherein it was absolutely proved that they are ignorant of what is the true circumcision, and what the true Sabbath; and their ever increasing blindness is confuted in this present epistle, wherein I have briefly discoursed concerning their meats, because that in them they consider that they only are holy, and that all others are defiled.[5308]

[5302] Entitled "A Letter of Novatian, the Roman Presbyter."

[5303] "Liberiorem," translated, according to a plausible emendation, as "hilariorem."

[5304] Eph. vi. 12.

[5305] Phil. iii. 14.

[5306] Traditionem.

[5307] These letters are not extant, but they are mentioned by Jerome, *De vir. Illustr.*, ch. lxx.

[5308] [1 Cor. vi. 13. A passage probably connected with the Jewish superstition. But see the Peshito-Syriac version on Mark vii. 19. Compare Murdock's version *ad loc.*, ed. 1855.]

Chapter II. *Argument.*—He First of All Asserts that the Law is Spiritual; And Thence, Man's First Food Was Only the Fruit Trees, and the Use of Flesh Was Added, that the Law that Followed Subsequently[5309] Was to Be Understood Spiritually.[5310]

Therefore, first of all, we must avail ourselves of that passage, "that the law is spiritual;"[5311] and if they deny it to be spiritual, they assuredly blaspheme; if, avoiding blasphemy, they confess it to be spiritual, let them read it spiritually. For divine things must be divinely received, and must assuredly be maintained as holy. But a grave fault is branded on those who attach earthly and human doctrine to sacred and spiritual words; and this we must beware of doing. Moreover, we may beware, if any things enjoined by God be so treated as if they were assumed to diminish His authority, lest, in calling some things impure and unclean, their institution should dishonour their ordainer. For in reprobating what He has made, He will appear to have condemned His own works, which He had approved as good; and He will be designated as seeming capricious in both cases, as the heretics indeed would have it; either in having blessed things which were not clean, or in subsequently reprobating as not good, creatures which He had blessed as both clean and good. And of this the enormity and contradiction will remain for ever if that Jewish doctrine is persisted in, which must be got rid of with all our ability; so that whatever is irregularly delivered by them, may be taken away by us, and a suitable arrangement of His works, and an appropriate and spiritual application of the divine law, may be restored. But to begin from the beginning of things, whence it behoves me to begin; the only food for the first men was fruit and the produce of the trees. For afterwards, man's sin transferred his need from the fruit-trees to the produce of the earth, when the very attitude of his body attested the condition of his conscience. For although innocency raised men up towards the heavens to pluck their food from the trees so long as they had a good conscience, yet sin, when committed, bent men down to the earth and to the ground to gather its grain. Moreover, afterwards the use of flesh was added, the divine favour supplying for human necessities the kinds of meats generally fitting for suitable occasions. For while a more tender meat was needed to nourish men who were both tender and unskilled, it was still a food not prepared without toil,

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[5309] Which, distinguishing between meats, granted certain animals as clean, and interdicted certain others as not clean, especially as all animals were declared "very good," and even unclean animals were reserved for offspring in Noah's ark, although they otherwise might have been got rid of, if they ought to have been destroyed on account of their uncleanness.

[5310] [The divers animals are also parables illustrating human passions and appetites. See Jones of Nayland, vol. xi. p. 1.]

[5311] Rom. vii. 14.

doubtless for their advantage, lest they should again find a pleasure in sinning, if the labour imposed upon sin did not exhort innocence. And since now it was no more a paradise to be tended, but a whole world to be cultivated, the more robust food of flesh is offered to men, that for the advantage of culture something more might be added to the vigour of the human body. All these things, as I have said, were by grace and by divine arrangement: so that either the most vigorous food should not be given in too small quantity for men's support, and they should be enfeebled for labour; or that the more tender meat should not be too abundant, so that, oppressed beyond the measure of their strength, they should not be able to bear it.[5312] But the law which followed subsequently ordained[5313] the flesh foods with distinction: for some animals it gave and granted for use,[5314] as being clean; some it interdicted as not clean, and conveying pollution to those that eat them. Moreover, it gave this character to those that were clean, that those which chew the cud and divide the hoofs are clean; those are unclean which do neither one nor other of these things. So, in fishes also, the law said that those indeed were clean which were covered with scales and supplied with fins, but that those which were otherwise were not clean. Moreover, it established a distinction among the fowls, and laid down what was to be judged either an abomination, or clean. Thus the law ordained *the exercise of* very great subtlety in making a separation among those animals which the ancient appointment had gathered together into one form of blessing. What, then, are we to say? Are the animals therefore unclean? But what else is it *to say* that they are not clean, than that the law has separated them from the uses of food? And what, moreover, is that that we have just now said? Then God is the ordainer of things which are not clean; and the blame attached to things which are made will recoil upon their Maker, who did not produce them clean; to say which is certainly characteristic of extreme and excessive folly: it is to accuse God as having created unclean things, and to charge upon the divine majesty the guilt of having made things which are abomination, especially when they were both pronounced "very good,"[5315] and as being good have obtained the blessing from God Himself "that they should increase and multiply." Moreover also they were reserved by the command of the Creator in Noah's ark for the sake of their offspring, that so being kept they might be proved to be needful; and being needful, they might be proved to be good, although even in that case also there is a distinction appended. But still, even then, the creation of those very creatures that were not clean might have been utterly abolished, if it had needed to be abolished on account of its own pollution.

[5312] This sentence is very unintelligible, but it is the nearest approach to a meaning that can be gathered from the original.

[5313] [Gen. ix. 3. The Noachic covenant was Catholic, and foreshadowed Acts x. 15, although clean and unclean beasts were recognised as by natural classification. Gen. vii. 2. Argue as in Gal. iii. 17.]

[5314] Or, as some read, "for eating," substituting "esum" for "usum."

[5315] Gen. i. 31.

Chapter III. *Argument.*—And Thus Unclean Animals are Not to Be Reproached, Lest the Reproach Be Thrown Upon Their Author; But When an Irrational Animal is Rejected on Any Account, It is Rather that that Very Thing Should Be Condemned in Man Who is Rational; And Therefore that in Animals the Character, the Doings, and the Wills of Men are Depicted.

How far, then, must that law, which—as I have shown by the authority of the apostle—is spiritual, be spiritually received in order that the divine and sure idea of the law may be carried out? Firstly, we must believe that whatever was ordained by God is clean and purified by the very authority of His creation; neither must it be reproached, lest the reproach should be thrown back upon its Author. Then *too* that the law was given to the children of Israel for this purpose, that they might profit by it, and return to those virtuous manners which, although they had received them from their fathers, they had corrupted in Egypt by reason of their intercourse with a barbarous people. Finally, also, those ten commandments on the tables teach nothing new, but remind them of what had been obliterated—that righteousness in them, which had been put to sleep, might revive again as it were by the afflatus of the law, after the manner of a *smothered* fire. But they could profit by the perception that those vices were especially to be avoided in men which the law had condemned even in beasts.[5316] For when an irrational animal is rejected on any account, it is rather that very thing which is condemned in the man, who is rational. And if in it anything which it has by nature is characterized as a defilement, that same thing is most to be blamed when it is found in man opposed to his nature. Therefore, in order that men might be purified, the cattle were censured—to wit, that men also who had the same vices might be esteemed on a level with the brutes. Whence it results, that not only were the animals not condemned by their Creator because of His agency;[5317] but that men might be instructed in the brutes to return to the unspotted nature of their own creation. For we must consider how the Lord distinguishes clean and not clean. The creatures that are clean, it says, both chew the cud and divide the hoof; the unclean do neither, or only one of the two. All these things were made by one Workman, and He who made them Himself blessed them. Therefore I regard the creation of both as clean, because both He who created them is holy, and those things which were created are not in fault in being that which they were made. For it has never been customary for nature, but for a perverted will, to bear the blame of guilt. What, then, is the case? In the animals it is the characters, and doings, and wills of men that are depicted.[5318] They are

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[5316] [See chap. ii. p. 645, *supra*, note 9.]

[5317] Sui culpa.

[5318] [The moral uses of the animal creation are recognised in all languages; as when we say of men, a serpent, a fox, a hog, an ass, etc.; so otherwise, a lion, a lamb, an eagle, a dove, etc.]

clean if they chew the cud; that is, if they ever have in their mouth as food the divine precepts. They divide the hoof, if with the firm step of innocency they tread the ways of righteousness, and of every virtue of life. For of those creatures which divide the foot into two hoofs the walk is always vigorous; the tendency to slip of one part of the hoof being sustained by the firmness of the other, and so retained in the substantial footstep. Thus they who do neither are unclean, whose walk is neither firm in virtues; nor do they digest the food of the divine precepts after the manner of that chewing of the cud. And they, too, who do one of these things are not themselves clean either, inasmuch as they are maimed of the other, and not perfect in both. And these are they who do both, as believers, and are clean; or one of the two, as Jews and heretics, and are blemished; or neither, as the Gentiles, and are consequently unclean. Thus in the animals, by the law, as it were, a certain mirror of human life is established, wherein men may consider the images of penalties; so that everything which is vicious in men, as committed against nature, may be the more condemned, when even those things, although naturally ordained in brutes, are in them blamed.[5319] For that in fishes the roughness of scales is regarded as constituting their cleanness; rough, and rugged, and unpolished, and substantial, and grave manners are approved in men; while those that are without scales are unclean; because trifling, and fickle, and faithless, and effeminate manners are disapproved. Moreover, what does the law mean when it says, “Thou shalt not eat the camel?”[5320]—except that by the example of that animal it condemns a life nerveless[5321] and crooked with crimes. Or when it forbids the swine to be taken for food? It assuredly reproves a life filthy and dirty, and delighting in the garbage of vice, placing its supreme good not in generosity of mind, but in the flesh alone. Or when it forbids the hare? It rebukes men deformed into women. And who would use the body of the weasel for food? But in this case it reproves theft. Who would eat the lizard? But it hates an aimless waywardness of life. Who the eft? But it execrates mental stains. Who would eat the hawk, who the kite, who the eagle? But it hates plunderers and violent people who live by crime. Who the vulture? But it holds accursed those who seek for booty by the death of others. Or who the raven? But it holds accused crafty wills. Moreover, when it forbids the sparrow, it condemns intemperance; when the owl, it hates those who fly from the light of truth; when the swan, the proud with high neck; when the sea-mew, too talkative an intemperance of tongue; when the bat, those who seek the darkness of night as well as of error. These things, then, and the like to these, the law holds accursed in animals, which in them indeed are not blameworthy, because they are born in this condition; in man they are blamed, because they are sought for contrary to his nature, not by his creation, but by his error.

[5319] [Novatian was a keen analyst, and his allegorial renderings are logical generally, though sometimes fanciful.]

[5320] Lev. xi. 4. [Jones of Nayland, vol. iii., *Disquisition*, ed. 1801.]

[5321] “Enervem,” but more probably “informem.”

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Chapter IV. *Argument.*—To These Things Also Was Added Another Reason for Prohibiting Many Kinds of Meats to the Jews; To Wit, for the Restraint of the Intemperance of the People, and that They Might Serve the One God.

To these considerations, then, thus enumerated, were added also other reasons for which many kinds of meats were withheld from the Jews; and that this might be so, many things were called unclean, not as being condemned in themselves, but that the Jews might be restrained to the service of one God; because frugality and moderation in appetite were becoming to those who were chosen for this purpose. And such moderation is always found to be approximate to religion, nay, so to speak, rather related and akin to it; for luxury is inimical to holiness. For how shall religion be spared by it, when modesty is not spared? Luxury does not entertain the fear of God; since while pleasures hurry it on, it is carried forward to the sole daring of its desires: for the reins being loosened, it increases in the application of expense without measure, as if it were its food, exceeding its patrimony with its modesty; or as a torrent rushing from the mountain-peaks not only overleaps what is opposed to it, but carries with it those very hindrances for the destruction of other things. Therefore these remedies were sought for to restrain the intemperance of the people, that in proportion as luxury was diminished, virtuous manners might be increased. For what else did they deserve, than that they should be restrained from using all the pictures of divers meats, who dared to prefer the vilest meats of the Egyptians to the divine banquets of manna, preferring the juicy meats of their enemies and masters to their liberty? They were truly worthy that the slavery which they had coveted should pamper them, if the food that was more desirable and free was so ill pleasing to them.

Chapter V. *Argument.*—But There Was a Limit to the Use of These Shadows or Figures; For Afterwards, When the End of the Law, Christ, Came, All Things Were Said by the Apostle to Be Pure to the Pure, and the True and Holy Meat Was a Right Faith and an Unspotted Conscience.

And thus there was a certain ancient time, wherein those shadows or figures were to be used, that meats should be abstained from which had indeed been commended by their creation, but had been prohibited by the law. But now Christ, the end of the law, has come, disclosing all the obscurities of the law—all those things which antiquity had covered with the clouds of sacraments. For the illustrious Master, and the heavenly Teacher, and the ordainer of the perfected truth, has come, under whom at length it is rightly said: "To the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled."[5322] Moreover, in another place: "For every creature of God is good, and nothing to be refused which is received with thanksgiving; for it is sanctified by the Word of God and prayer."[5323] Again, in another place: "The Spirit expressly says that in the last days some shall depart from the faith, giving heed to seducing spirits, doctrines of demons, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and *commanding to* abstain from meats which God hath created to be received with thanksgiving by them which believe and those who know God."[5324] Moreover, in another passage: "Everything that is sold in the market-place eat, asking nothing."[5325] From these things it is plain that all those things are returned to their *original* blessedness now that the law is finished, and that we must not revert to the special observances of meats, which observances were ordained for a certain reason, but which evangelical liberty has now taken away, their discharge being given. The apostle cries out: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy."[5326] Also elsewhere: "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body."[5327] God is not worshipped by the belly nor by meats, which the Lord says will perish, and are "purged" by natural law in the draught.[5328] For he who worships the Lord by meats, is merely as one who has his belly for his Lord. The meat, I say, true, and holy, and pure, is a true faith, an unspotted conscience, and an innocent soul. Whosoever is thus fed, feeds also with Christ. Such a banqueter is God's guest: these are the feasts that feed the angels, these are the tables which the martyrs make. Hence is that word of the law: "Man doth not live by bread alone, but by every word which proceedeth out of the mouth of God."[5329] Hence, too, that saying of Christ: "My meat is to do the will of Him that sent me, and to finish His work."[5330] Hence, "Ye seek me not because ye saw the miracles, but because ye did eat of my loaves and were filled. But labour not for the meat which perisheth, but for the meat which endureth to life eternal, which the Son of man will give you; for Him hath the Father sealed."[5331] By righteousness, I say, and by continency, and by the rest of the virtues, God is worshipped. For Zecharias also tells us, saying: "If ye eat or drink, is it not ye that eat or drink?"[5332]—declaring thereby that meat or drink attain not unto God, but unto man: for neither is God fleshly, so as to be pleased with flesh; nor is He careful[5333] for these pleasures, so as to rejoice in our food.[5334] God rejoices in our faith alone, in our innocency alone, in our truth alone, in our virtues alone. And these dwell not in our belly, but in our soul; and these are acquired for us by divine awe and heavenly fear, and not by earthly food. And such the apostle fitly rebuked, as "obeying the superstitions of angels, puffed up by their fleshly mind; not holding Christ the head, from whom all the body, joined together by links, and inwoven and grown together by mutual members in the bond of charity, increaseth to God;"[5335] but observing those things: "Touch not, taste not, handle not; which indeed seem to have a form of religion, in that the body is not spared."[5336] Yet there is no advantage at all of righteousness, while we are recalled by a voluntary slavery to those elements to which by baptism we have died.

[5322] Tit. i. 15.

[5323] 1 Tim. iv. 4, 5.

[5324] 1 Tim. iv. 1, 2, 3.

[5325] 1 Cor. x. 25.

[5326] Rom. xiv. 17.

[5327] 1 Cor. vi. 13.

[5328] [Or lower bowel, Mark vii. 19; Matt. xv. 17. See cap. i. note 7, p. 645, *supra*. It throws off refuse, leaving food only to the system.]

[5329] Deut. viii. 3.

[5330] John iv. 34.

[5331] John vi. 26, 27.

[5332] Zech. vii. 6, LXX.

[5333] "Attonitus" is assumed to be rightly read "attentus."

[5334] [1 Tim. iv. 4; vi. 17. Against the Encratites (vol. i. p. 353), but not against moderation (vol. ii. p. 237, this series).]

[5335] Col. ii. 18, 19.

[5336] Col. ii. 21, 23.

Chapter VI. *Argument.*—But, on the Ground that Liberty in Meats is Granted to Us, There is No Permission of Luxury, There is No Taking Away of Continence and Fasting: for These Things Greatly Become the Faithful,—To Wit, that They Should Pray to God, and Give Him Thanks, Not Only by Day, But by Night.

But from the fact that liberty of meats is granted to us, it does not of necessity follow that luxury is allowed us; nor because the Gospel has dealt with us very liberally, has it taken away continency. By this, I say, the belly is not provided for, but the form of meats was shown: it was made manifest what was right, not that we might go into the gulf of desire, but to give a reason for the law. But nothing has so restrained intemperance as the Gospel; nor has any one given such strict laws against gluttony as Christ, who is said to have pronounced even the poor blessed, and the hungering and thirsting happy, the rich miserable; to whom, obeying the government of their belly and their palate, the material of their lusts could never be wanting, so that their servitude could not cease; who think it an argument of their happiness to desire as much as they can, except that they are thus able to attain less than they desire. For, moreover, preferring Lazarus in his very hunger and in his sores themselves, and with the rich man's dogs, He restrained the destroyers of salvation, the belly and the palate, by examples. The apostle also, when he said, "Having food and raiment, we are therewith content,"[5337] laid down the law of frugality and continency; and thinking that it would be of little advantage that he had written, he also gave himself as an example of what he had written, adding not without reason, that "avarice is the root of all evils;"[5338] for it follows in the footsteps of luxury. Whatever the latter has wasted by vice, the former restores by crime; the circle of crimes being re-trodden, that luxury may again take away whatever avarice had heaped together. Nor yet are there wanting, among such things, those who, although they have claimed to themselves the sound of the Christian name, afford instances and teachings of intemperance; whose vices have come even to that pitch, that while fasting they drink in the early morning, not thinking it Christian to drink after meat, unless the wine poured into their empty and unoccupied veins should have gone down directly after sleep: for they seem to have less relish of what they drink if food be mingled with the wine. Thus you may see such in a new kind, still fasting and already drunk, not running to the tavern, but carrying the tavern about with them; and if any one of them offers a salute, he gives not a kiss, but drinks a health. What can they do after meat, whom meat finds intoxicated? Or in what kind of state does the sun at his setting leave them, whom at his rising he looks upon as already stupid with wine? But things which are detestable are not to be taken as our examples. For those things only are to be taken by which our soul may be made better; and although in the Gospel the use of meats is universally given to us, yet it is understood to be given to us only with the law of frugality and continence. For these things are even greatly becoming to the faithful,—to wit, those who are about to pray to God and to give Him thanks, not only by day, but by night also; which cannot be if the mind, stupefied by meat and wine, should not prevail to shake off heavy sleep and the load heaped upon the breast.

[5337] 1 Tim. vi. 8.

[5338] 1 Tim. vi. 10.

Chapter VII. *Argument.*—Moreover, We Must Be Careful that No One Should Think that This Licence May Be Carried to Such an Extent as that He May Approach to Things Offered to Idols.

But it must be very greatly guarded against in the use of food, and we must be warned lest any should think that liberty is permitted to that degree that even he may approach to what has been offered to idols. For, as far as pertains to God's creation, every creature is clean. But when it has been offered to demons, it is polluted so long as it is offered to the idols; and as soon as this is done, it belongs no longer to God, but to the idol. And when this creature is taken for food, it nourishes the person who so takes it for the demon, not for God, by making him a fellow-guest with the idol, not with Christ, as rightly do the Jews also.[5339] And the meaning of these meats being perceived, and the counsel of the law being considered, and the kindness of the Gospel grace being known, and the rigour of temperance being observed, and the pollution of things offered to idols being rejected, we who keep the rule of truth throughout all things, ought to give thanks to God through Jesus Christ, His Son, our Lord, to whom be praise, and honour, and glory, for ever and ever. Amen.

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A letter written to Cyprian by Novatian the Roman presbyter, in the name of the Roman clergy, will be found translated (Ep. xxx.) at p. 308, this volume.

[5339] *Scil.* abstain. [But see 1 Cor. viii. 4, etc.]

APPENDIX. 651

Acts and Records of the Famous Controversy About the Baptism of Heretics.

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A Roman Council Celebrated Under Stephen.

From the Synodal Roll.

A divine and sacred provincial synod, gathered together at Rome by Stephen, the blessed martyr and *father*[5340] which excommunicated those who in an African synod had, without reason, conceded that they who came to the Catholic Church from any heresy should be re-baptized.[5341]

Carthaginian Councils.

The Third Carthaginian Council Under Cyprian, on the Baptism of Infants; Held Anno Domini 253.

This document is translated at p. 353, Ep. lviii.

The Fourth Carthaginian Council Under Cyprian; Held Anno Domini 254. About Basilides and Martial, Bishops of Spain, Who Had Received Certificates.

This document is translated at p. 369, Ep. lxvii.

The Fifth Carthaginian Council Under Cyprian, the First About Baptism; Held Anno Domini 255, the Third Year of St. Stephen's Episcopate.

This will be found translated at p. 375, Ep. lxix.

The Sixth Carthaginian Council Under Cyprian, the Second About Baptism, from a Province of Africa and Numidia; Held Anno Domini 256, in the Third Year of Stephen's Episcopate.

This will be found translated at p. 378, Ep. lxxi.

[5340] "Papa" [as applied to all bishops. See p. 154, *supra.*]

[5341] Reference is made to this council in *Epistles of Cyprian*, No. lxxiii., and at large in Epistles lxix. to lxxiv., pp. 375–396, *supra*.

The Seventh Carthaginian Council Under Cyprian, the Third About Baptism, from Three Provinces of Africa; Held Anno Domini 256, in the Third Year of Stephen's Episcopate.

This will be found translated and given in full on p. 565 of the present volume.

Introductory Notice[5342]

to an

Anonymous Treatise Against the Heretic Novatian.

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The writer of the following treatise was undoubtedly a contemporary of Cyprian, and wrote in the early part of the reign of Valerian (254–256), during an interval of peace to the Church. This much may be collected from the fact that he names one, and only one, persecution after that of Decius—namely, that of Gallus and Volusianus—and speaks of those who had lapsed under the former, as having been stedfast and victorious in the latter.[5343] He is generally believed to have been an African, and Tillemont is only withheld from attributing the work to Cyprian himself by what he judges to be a difference of style. But although from the exordium it may be concluded that the writer was a bishop, yet, from his manifest uncertainty as to the fitting way to treat those who had lapsed, it is evident that Cyprian cannot have been the author; for that prelate, when the persecution of Gallus and Volusianus was just threatening, had already decided upon receiving to communion the penitents who had yielded to temptation under Decius.[5344]

Ceillier[5345] says that this treatise was written about the year 255, while Novatian was still alive,[5346] and when the schism of Felicissimus was all but extinct.

Erasmus first published it among the known works of Cyprian in the year 1520.

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Note.

The American editor subjoins as follows: Cyprian, and Cornelius afterward, had decided, with their councils, that the lapsed should be classed, and dealt with accordingly, as (1) *Libellatici*, those who had compounded with the heathen, and *bought off* from offering sacrifice; and (2) *Sacrificati*, those who had actually offered sacrifice to idols. Different degrees of discipline were awarded, but all were admitted to pardon finally.

[5342] [By Dr. Wallis, editor of vol. xiii., Edinb. series.]

[5343] Ch. (or sec.) 6, p. 659, *infra.*

[5344] *Epistles*, liii. p. 336, *supra.*

[5345] *Hist. Gén. des Auteurs*, tom. iii. ch. i. art. 4, sec. 2, note 4.

[5346] Ch. (or sec.) 1, p. 657, *infra.*

A Treatise Against the Heretic Novatian by an Anonymous Bishop.

That the Hope of Pardon Should Not Be Denied to the Lapsed.

1. While I was meditating and impatiently tossing in my mind what I ought to do concerning those pitiable brethren who, wounded, not of their own will, but by the onset of a raging devil, have lived until now, that is, through a long course of time, in the endurance of their punishment; lo, there appeared opposed to me another enemy, and the adversary of his own paternal affection—the heretic Novatian—who not only, as it is signified in the Gospel, passed by the prostrate wounded man, as did the priest or the Levite, but by an ingenious and novel cruelty rather would slay the wounded man, by taking away the hope of salvation, by denying the mercy of his Father, by rejecting the repentance of his brother. Marvellous, how bitter, how harsh, how perverse are many things! But one more easily perceives the straw in another's eye than the beam in one's own. Let not the abrupt madness of that perfidious heretic move or disturb us however, beloved brethren, who, although he is placed in such great guilt of dissension and schism, and is separated from the Church, with sacrilegious temerity does not shrink from hurling back his charges upon us: for although he is now by himself made unclean, defiled with the filth of sacrilege, he contends that we are so. And although it is written that the dogs should remain without, and the apostle has taught that these same dogs must be shunned, as we read, for he says, "Beware of dogs, beware of evil workers,"[5347] he does not cease stirring up his frenzy with barkings, after the manner of wolves seeking the gloomy darkness, where with his brutal cruelty he may easily rend in his dark caves the sheep snatched away from the Shepherd. Certainly he declares that he and his friends whom he collects are gold. Nor do we doubt but that deserters of the Church who have become apostates could now easily be converted into gold, but it must be that gold in which the first sins of the people of Israel were designated. But the gold and silver vessels which were wrested from the Egyptians continue in the Lord's power, that is, in Christ's Church; in which house if thou hadst continued, Novatian, thou hadst perchance been also a precious vessel; but now thou neither perceivest nor complainest that thou art changed into chaff and straw.

2. Why, therefore, shouldst thou be lifted up with vain things? Thou wilt gain loss rather than profit. Why, from the very fact that thou art become poorer, believest thou thyself rich? Hear in the Apocalypse the Lord's voice rebuking thee with righteous reproaches: "Thou sayest," says He, "I am rich, and increased with goods, and have need of nothing; and

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[5347] Phil. iii. 2.

knowest not that thou art wretched, and miserable, and blind, and poor, and naked."[5348] Let him think for certain that he possesses these riches of poverty, whoever he may be, that, forsaking the Church of Christ, with his darkened reason does not shrink from being turned to those rash leaders of schisms and authors of dissension, whom John calls antichrists, whom the Evangelist likens to chaff, whom the Lord Christ characterizes as thieves and robbers, as He Himself declares in the Gospel, saying that "he who entereth not by the door into the sheep-fold, but goeth down by some other way, the same is a thief and a robber."[5349] Moreover, in the same He also says, "All who have come are thieves and robbers."[5350] Who are such but the deserters of the faith, and the transgressors of God's Church, who strive against God's ordinance; whom the Holy Spirit rightly rebukes by the prophet, saying, "Ye have taken counsel, but not by me; and *have made* a confederacy, but not by my Spirit, to add sin to sin."[5351] What now can those most perverse friends of Novatian, even now the most unhappy[5352] few, reply to these things, who have broken forth to such a folly of madness as to have no reverence either for God or man? Among them, shamelessly, and without any law of ordination, the episcopate is sought after; but among us in its own Sees, and in those of the throne delivered to it by God, it is renounced.[5353] There the Truth says, "They reject 658 me, that they may sacrifice to me; nor do they offer the holy oblations of the children of Israel, nor do they approach to offer the holy of holies, but they shall receive their ignominy in the error wherein they have erred."[5354] Let it be enough in a few words to have proved what they are. Hear, therefore, O Novatians, among whom the heavenly Scriptures are read rather than understood; well, if they are not interpolated.[5355] For your ears are closed, and your hearts darkened, seeing that ye admit no light from spiritual and saving warnings; as Isaiah says, "The servants of God are blinded."[5356] And deservedly blinded, because the desire of schismatics is not in the law; which law points out to us the one and only Church in that ark to wit, which was fashioned, by the providence of God, under Noah before the deluge, in which—to answer you quickly, O Novatian—we find that there were shut up not only clean animals, but also unclean; which ark was saved alone, with those who were in it, whereas the other things which were not found therein perished in the deluge. From that ark there were loosed two birds, a raven and a dove; and this raven truly bore the figure or type of impure men, and men who would be in perpetual darkness through the world's broad road, and of apostates who should arise, feeding on unclean things, and not turning themselves eventually to the Church; and as we read, we find that it was sent forth, and returned no more. Whoever should be found to resemble this bird, then, that is, the impure spirit, will no more be able to return to the Church, seeing that the Lord will forbid them, even if they should wish it, as He commanded Moses, saying, "Everything leprous[5357] and impure, cast abroad outside the camp."[5358] But the dove sent forth that returned, is signified by the man who does not delay, because he would have no rest for his feet. And Noah received it into the ark; and when it was sent forth again on the seventh day, received it, bearing in its mouth an olive leaf.

[5348] Rev. iii. 17.

[5349] John x. 1.

[5350] John x. 8.

[5351] Isa. xxx. 1.

[5352] Infelicissimi. This is supposed to be a play upon the name of Felicissimus, referred to in Cyprian's letter, [xlviii. p. 325, *supra*].

[5353] [Ep. xl. p. 319, *supra*: *et alibi*.]

[5354] Ezek. xliv. 10–13.

[5355] [See p. 602, note 12, *supra*.]

[5356] Isa. xlii. 19.

3. And I, beloved brethren,—as I not heedlessly meditate these things, and not in harmony with human wisdom, but as it is permitted to our minds by the condescension of the heavenly Lord, needfully and pertinently to conceive,—say that that dove signifies to us of itself a double type. Formerly, that is, from the beginning of the divine administration, it suggests its own figure, the first indeed and chief—that is, the figure of the Spirit. And by its mouth the sacrament of baptism which is provided for the salvation of the human race, and that by the heavenly plan it is celebrated in the Church only.[5359] Moreover, three times sent forth from the ark, flying about through the air over the water, it already signified the sacraments of our Church. Whence also the Lord Christ charges upon Peter, and moreover also upon the rest of His disciples, "Go ye and preach the Gospel to the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[5360] That is, that that same Trinity which operated figuratively in Noah's days through the dove, now operates in the Church spiritually through the disciples.

4. Let us now take the second character also of the dove sent forth from the ark, that is to say, in the time of the deluge, when all the abysses broke forth; when the cataracts of heaven were opened upon the earth, on account of the wickedness of men which they daily practised before the Lord; as said Moses, "And the Lord God saw that the wickednesses of men were overflowing upon the earth, and that all of them were remembering for evil from the beginning of their days; and He said, I will destroy man whom I have made from off the face of the earth, from man even unto cattle, and from the creeping thing even unto the

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[5357] Varium.

[5358] Num. v. 2.

[5359] This passage is altogether corrupt and unintelligible: some force is necessary even to give it an appearance of meaning.

[5360] Matt. xxviii. 19. [For the next sentence see Acts ii. 33.]

fowls of the air."[5361] Therefore in the time of the flood the dove is sent forth from the ark, when the waters were violently rushing with all their force upon the earth.

5. That ark bore the figure of the Church, as we have said above, which was stricken hither and thither to such a degree by the tumultuous waters. Therefore that deluge which happened under Noah showed forth the figure of the persecution which now lately was poured forth over the whole world. Moreover, by the waters, the cataracts broken forth meeting together on all sides, and growing, were signified the peoples which grew up for the desolation of the Church; as the Apocalypse teaches, saying, "The waters which thou sawest are peoples, and nations, and kingdoms."[5362] Moreover, the dove which could not find rest for its feet, bore the likeness of the lapsed, who fell forgetful of the divine announcements, either ignorant in simplicity, or feigning in audacity. Of whom the Lord had intimated the future destruction in the Gospel in these words, saying, "He who heareth my words and doeth them not, I will liken him to a foolish man, who built his house upon the sand: the tempests came and beat upon that house, and it fell; and great was its destruction."[5363] And lest we should seem to have made the comparison inconsiderately of that dove bearing the image of the lapsed, the prophet rebukes the city as a dove, that is, the character of the lapsed, saying, "The dove hearkens not to the voice; that is, the illustrious and redeemed city receives not teaching, and trusted not in the Lord."[5364] 659

6. Moreover, that that dove could not find rest for her feet, as we have said above, this signified the footsteps of those who deny; that is, those, wounded by the poison of the shining serpent, who sacrifice, turned towards their fall; which could not any further step upon the asp and the basilisk, and tread upon the dragon and the lion. For this power the Lord gave to His disciples, as He says in the Gospel: "Lo, I give unto you power to tread on all the power of the enemy, and upon serpents and scorpions; and they shall not harm you."[5365] When, therefore, these so many and such malignant spirits are attacking and bestirring themselves for the destruction of the lapsed, a way of salvation is provided for the wounded, that with whatever strength they have they may drag themselves with their whole body, and betake themselves to their camp, wherein being received, they may heal their wounds with spiritual medicaments. Thus the dove received, after the intervention of a few days, is again sent forth from the ark; and returning, not only shows its firm footsteps, but moreover the signs of its peace and victory, in those olive leaves which it bore in its mouth. Therefore that twofold sending forth shows to us a twofold trial of persecution: the first, in

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[5361] Gen. vi. 5–7.

[5362] Rev. xvii. 15.

[5363] Matt. vii. 26, 27.

[5364] Zeph. iii. 1, 2, 3, LXX.

[5365] Luke x. 19.

which they who have lapsed have fallen conquered; the second, in which they who have fallen have come out conquerors. For to none of us is it doubtful or uncertain, beloved brethren, that they who in the first struggle—that is, in the Decian persecution—were wounded; afterwards, that is in the second encounter, persevered so bravely, that, despising the edicts of the princes of the world,[5366] they maintained that unconquered; in that they did not fear, after the example of the good Shepherd, to give up their life, and to shed their blood, and not to shrink from any barbarity of the raging tyrant.

7. Behold how glorious, how dear to the Lord, are the people whom these schismatics do not shrink from calling "wood, hay, stubble;"[5367] the equals of whom, that is, those who are even still placed in the same guilt of their lapse, they presume must not be admitted to repentance. *This they judge* from that utterance of the Lord, where He says, "Whosoever shall deny me before men, him will I deny before my Father which is in heaven."[5368] Oh grief! why do they strive against the Lord's precepts, that this offspring of Novatian, following the example of his father the devil, should now endeavour to put in force those things which Christ will do in the time of His judgment? *that is*, when Scripture says, "Vengeance is mine; and I will repay, saith the Lord."[5369]

8. We will answer them *as to* that utterance of the Lord, which they ill understand, and ill explain to themselves. For that He says, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven," its meaning is assuredly with respect to future time—to the time at which the Lord shall begin to judge the secrets of men—to the time at which we must all stand before the judgment-seat of Christ—to the time at which many shall begin to say, "Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works?"[5370] And yet *they* shall hear the voice of the Lord saying, "Depart from me, all ye that have worked iniquity: I know you not."[5371] Then shall it be fulfilled that He says, "I also will deny them." But whom will the Lord Christ chiefly deny, if not all of you heretics, and schismatics, and strangers to His name? For ye who were some time Christians, but now are Novatians, no longer Christians, have changed your first faith by a subsequent perfidy in the calling of your name. I should wish you to reply to your own proposition. Read and teach: whom of those who had failed or denied Him, while He was still with them, did our Lord deny? Yet also to the others of the disciples who had remained with Him He saith, "Will ye also go away?"[5372] Even Peter,

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[5366] *Scil.* Gallus and Volusianus (Pamel.).

[5367] 1 Cor. iii. 12.

[5368] Matt. x. 33.

[5369] Heb. x. 30.

[5370] Matt. vii. 22, 23.

[5371] Matt. vii. 22, 23.

[5372] John vi. 67.

whom He had previously foretold as about to deny Him, when he had denied Him, He did not deny, but sustained; and He Himself soothed him when subsequently bitterly bewailing his denial.

9. What sort of folly is thine, Novatian, only to read what tends to the destruction of salvation, and to pass by what tends to mercy, when Scripture cries, and says, “Repent, ye who err: be converted in heart;”[5373] and when the same prophet also exhorts, and says, “Be converted unto me with all your heart, in fasting, and weeping, and mourning; and rend your hearts, and not your garments; be ye converted to the Lord your God: for He is merciful, and one who pities with great compassion?”[5374]

10. Thus we have heard that the Lord is of great compassion. Let us hear what the Holy Spirit testifies by David: “If his children forsake my law, and walk not in my commandments; if they should profane my righteousness, and should not keep my precepts; I will visit their crimes with a rod, and their sins with stripes. But my mercy will I not utterly disperse from them.”[5375] Words like to these we read that the Lord said also by Ezekiel: “Son of man, the house of Israel has dwelt on its own land, and they have defiled it by their crimes: their uncleanness has become like that of a menstruous woman before my face. I have poured out my anger upon them, and I have scattered them among the nations; and I have judged them according to their sins, because they have defiled my holy name; and because it was said of them, “This is the people of the Lord, I have spared them, because of my holy name, which the house of Israel despised among the nations.”[5376] And in conjunction with this he says, “Therefore say to the people of Israel, Thus saith the Lord, I spare you not, O house of Israel; but I will spare you on account of my holy name, which ye have defiled among they nations: and ye shall know that I am the Lord, when I shall be sanctified in you.” Also the Lord to the same: “Son of man, say unto the people of Israel, Wherefore have ye spoken, saying, We are pining away in our sins, and how shall we be able to be saved? Say unto them, I live, saith the Lord: for I do not desire the death of the sinner; but I desire that the sinner should turn from his evil way, and live: therefore return ye from your evil way: why do ye give yourselves over to death, O house of Israel?”[5377] So, too, by Isaiah the prophet: “I will not be angry with you for ever, nor will I abstain from defending you always.”[5378] And because Jeremiah the prophet, in the person of the sinful people, prays to the Lord, saying, “Amend us, O Lord, but in judgment, and not in anger, lest Thou make us few;”[5379] Isaiah also added,

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[5373] Ezek. xviii. 30.

[5374] Joel ii. 12, 13.

[5375] Ps. lxxxix. 30 et seq.

[5376] Ezek. xxxvi. 17–23.

[5377] Ezek. xxxiii. 10, 11.

[5378] Isa. lvii. 16.

[5379] Jer. x. 24.

and said, “For his sin I have slightly afflicted him; and I have stricken him, and have turned away my face from him: and he was afflicted, and went away sadly in his ways.”[5380] And because he labours, he added and said, “I have seen his ways, and I have healed him; and I have given him a true exhortation, peace upon peace;”[5381] that to those who repent, and pray, and labour, restoration is possible, because they would miserably perish, and because they would decline from Christ.

11. Moreover, this is proved in the Gospel, where is described that woman who was a sinner, who came to the house of a certain Pharisee whither the Lord had been bidden with His disciples, and she brought a vessel of ointment, and stood at the Lord’s feet, and washed His feet with her tears, and wiped them with her hair, and pressed kisses upon them; so that that Pharisee was provoked, and said, “If this man were a prophet, he would know who and what sort of a woman this is who touches him; for she is a sinner.”[5382] Whence immediately the Lord, the remitter of sins and the receiver of the penitent, says, “Simon, I have somewhat to say unto thee. And he answered, saying, Master, say on. And the Lord, There was a certain creditor which had two debtors; one who had[5383] five hundred pence, and the other fifty. When they had nothing to pay, he forgave both. And He asked, Which of these loved most? And Simon answered, Assuredly he to whom he forgave most. And He added, saying, Seest thou that woman? I entered into thy house, thou gavest me no kiss; but she hath not ceased to kiss my feet; thou washedst not my feet, but she has washed them with her tears, and wiped them with her hair; thou didst not anoint my feet with oil, but she hath anointed them. Wherefore I say unto thee, Simon, that her sins are forgiven her.” Behold, the Lord grants the debt with His liberal kindness to both debtors; behold Him who pardons sins; behold the woman who was a sinner, penitent, weeping, praying, and receiving remission of her sins!

12. And now blush if thou canst, Novatian; cease to deceive the unwary with thy impious arguments; cease to frighten them with the subtlety of one particular. We read, and adore, and do not pass over the heavenly judgment of the Lord, where he says that He will deny him who denies Him. But does this mean the penitent? And why should I be taking pains so long to prove individual cases of mercies? since the mercy of God is not indeed denied to the Ninevites, although strangers, and placed apart from the law of the Lord, when they beseech it on account of the overthrow announced to their city. Nor to Pharaoh himself, resisting with sacrilegious boldness, when formerly he was stricken with plagues from heaven, and, turning to Moses and to his brother, said, “Pray to the Lord for me, for I have

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[5380] Isa. lvii. 17.

[5381] Isa. lvii. 19.

[5382] Luke vii. 39 et seq.

[5383] “Habebat,” but probably “debebat”—owed.

sinned.”[5384] At once the anger of God was suspended from him. And yet thou, O Novatian, judgest and declarest that the lapsed have no hope of peace and mercy, nor inclinest thine ear to the rebuke of the apostle, when he says, “Who art thou, who judgest another man’s servant? To his own master he standeth or falleth. Yea, he shall stand. God is mighty to establish him.”[5385] Whence pertinently and needfully the Holy Spirit, in the person of those 66 same lapsed people, rebukes you when He says, “Rejoice not over me, O mine enemy: because if I have fallen, I shall also rise again; and if I shall walk in darkness, the Lord is my light. I will bear the indignation of the Lord, because I have sinned against Him, until He justify my cause, and execute judgment and justice, and bring me forth to the light. I shall behold His righteousness; and she that is mine enemy shall see me, and shall cover herself with confusion.”[5386]

13. I beseech thee, hast thou not read, “Boast not, and speak not loftily, and let not arrogancy proceed out of your mouth: for the Lord lifteth the poor from the earth; He raiseth up the beggar from the dunghill, and maketh him to sit with the mighty ones of the people?”[5387] Hast thou not read, that “the Lord resisteth the proud, and giveth grace to the humble?”[5388] Hast thou not read, “Whoso exalteth himself shall be humbled?”[5389] Hast thou not read, that “God destroys the remembrance of the proud, and does not forsake the memory of the lowly?” Hast thou not read, that “with what judgment a man shall judge he must be judged?”[5390] Hast thou not read, that “he who hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes?”[5391] Whence, then, this Novatian has become both so wicked and so lost, so mad with rage of discord, I cannot discover, since he always in one household—that is, the Church of Christ—would have bewailed the sins of his neighbours as his own;[5392] would have borne the burthens of his brethren, as the apostle exhorts; would have strengthened the faltering in the faith with heavenly counsel. But now, from the time when he began to practise that heresy of Cain which only delights in slaying, he does not even of late spare himself. But if he had read that “the righteousness of the righteous shall not deliver him in the day on which he shall have erred, and the wickedness of the wicked shall not harm him

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[5384] Ex. ix. 28.

[5385] Rom. xiv. 4.

[5386] Mic. vii. 8–10.

[5387] 1 Sam. ii. 3–8.

[5388] Jas. iv. 6.

[5389] Matt. xxiii. 12.

[5390] Matt. vii. 2.

[5391] 1 John ii. 11.

[5392] This refers to Novatian’s letter in the name of the Roman people. (See p. 308. Compare p. 320, note 6.]

from the day in which he shall have been converted,"[5393] he would long ago have repented in ashes, who is always opposed to penitents; who labours more readily in the destruction of those things which are built and standing, than in the building up of those which are prostrate; who has once more made heathens of many most wretched brethren of ours, terrified by his false oppositions, by saying that the repentance of the lapsed is vain, and cannot avail them for salvation, although the Scripture cries aloud and says, "Remember whence thou hast fallen, and repent, or else I will come to thee except thou repent."[5394] And indeed, writing to the seven churches, rebuking each one of them with its own crimes and sins, it said, Repent. To whom but to them, doubtless, whom He had redeemed at the great price of His blood?

14. O impious and wicked as thou art, thou heretic Novatian! who after so many and great crimes which in past times thou hadst known to be voluntarily committed in the Church, and before thou thyself wast an apostate in the family of God, hadst certainly taught that these might be abolished from memory if well-doing followed; according to the faith of the Scripture which says, "But if the wicked will turn from all his sins which he hath committed, and will do righteousness, he shall live in eternal life, and shall not die in his wickedness."[5395] For the sins which he has committed shall be abolished from memory by the good deeds which succeed. Thou reconsiderest now, whether the wounds of the lapsed who have fallen, stripped bare by the devil, ought to be cured; *dashed down, as they are*, by the "violence of the flood which the serpent sent forth from his mouth after the woman."[5396] But "What shall I say?" says the apostle. "Do I praise you? In this I praise you not; that ye come together not for the better, but for the worse."[5397] For where there are "rivalries and dissensions among you, are ye not carnal, and walk according to man?"[5398] Nor indeed ought we to wonder why this Novatian should dare now to practise such wicked, such severe things against the person of the lapsed, since we have previous examples of this kind of prevarication. Saul, that *once good*[5399] man, besides other things, is subsequently overthrown by envy, and strives to do everything that is harsh and hostile against David. That Judas, who was chosen among the apostles, who was always of one mind and faithful in the house of God, himself subsequently betrayed God.[5400]

[5393] Ezek. xxxiii. 12.

[5394] Rev. ii. 5.

[5395] Ezek. xviii. 21.

[5396] Rev. xii. 15.

[5397] 1 Cor. xi. 17.

[5398] 1 Cor. iii. 3.

[5399] 1 Sam. ix. 2.

[5400] [A misconception of Judas, who seems to have been hypocritical from the first. John vi. 64.]

And indeed the Lord had foretold that many should come as ravening wolves in the skins of sheep. Who are those ravening wolves but such as conspire with treacherous intent to waste the flock of Christ? As we read it written in Zechariah: "Lo, I raise up a shepherd in the land, who shall not visit that which is turned away, and will eat the flesh of the chosen, and tear their claws in pieces."[5401] Similarly also in Ezekiel he rebukes shepherds of this kind, to wit, robbers and butchers (I will speak as he had thought[5402]), saying, "O shepherds, wherefore do ye drink the milk, and eat up the curdled milk, and have brought that which is strong to nothing, and have not visited the weak, have not healed the halting, and have not recalled the wandering, and have permitted my people to wander among thorns and briers? For these things, says the Lord, lo, I will come against the shepherds, and I will require my sheep of their hands; and I will drive them away, that they may not feed my sheep; and my sheep shall no more be for them to devour, and I will seek them out as a shepherd his flock in the day in which there shall be darkness and cloud. Thus I will seek out my sheep, and I will seek them out in every place wherever they are scattered; and I will seek out what had perished, and I will recall what had wandered, and what had halted I will heal, and what is weak I will watch over; and I will feed my sheep with judgment."[5403]

15. Who is it that says these things? Certainly He who, having left the ninety and nine sheep, went to seek that one which had wandered from His flock; as David says, "I have gone astray like a sheep which was lost,"[5404] which being found Christ brings back, bearing on His shoulder the tender sinful one; and He, rejoicing and exulting, having called His friends and domestics, says, "Rejoice with me; for my sheep which was lost is found. I say," says He, "unto you, that there will be such joy in heaven over one sinner that repenteth."[5405] And in continuation, He says: "Or what woman, having ten *denarii*, if she should lose one of the *denarii*, does not light a lamp, and all the day long clean out her house, seeking till she finds it? And when she has found it, she calls together her friends and neighbours, saying, Rejoice with me; for I have found the denarius that I had lost. I say unto you, that such joy shall be in the sight of the angels of God over one sinner that repenteth."[5406] But, on the other hand, they who do not repent of their wickedness, let them know from the answer of the Lord Himself what remaineth for them; for we read in the Gospel, that "certain men came from the Galileans to the Lord, telling Him of those whose blood Pilate mingled with

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[5401] Zech. xi. 16.

[5402] This parenthesis is unintelligible. [i.e., not *shepherds*, but "butchers," in the prophet's thought, who speaks as follows, etc.]

[5403] Ezek. xxxiv.

[5404] Ps. cxix. 176.

[5405] Luke xv. 6–10.

[5406] Luke xv. 6–10.

their sacrifices; to whom the Lord answered, saying, Think ye that those Galileans had been sinners above other Galileans, because they suffered such things? No; for I say unto you, unless ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, think ye that they were debtors to death above all men who dwell in Jerusalem? No; I say unto you," said He, "that unless ye repent, ye shall all likewise perish."[5407]

16. Let us then arouse ourselves as much as we can, beloved brethren; and breaking away from the slumber of indolence and security, let us be watchful for the observance of the Lord's precepts. Let us with all our hearts seek for what we have lost, that we may be able to find; because "to him that seeketh," says the Scripture, "it shall be given, and to him that knocketh it shall be opened."[5408] Let us cleanse our house with spiritual cleanliness, that every secret and hidden place of our breast, truly enlightened by the light of the Gospel, may say, "Against Thee only have I sinned, and done this great evil in Thy sight."[5409] Because the death of sinners is evil, and in hell there is no repentance. Let us have in contemplation especially the day of judgment and retribution, and what must be believed by all of us, and firmly maintained, that "there is no acceptance of persons with God;"[5410] since He commanded in Deuteronomy, that the person must not be accepted in judgment: "Thou shalt not accept," says He, "the person, neither shalt thou judge according to the least nor according to the greatest."[5411] Like words to these He also said by Ezekiel: "All souls," said He, "are mine; as the soul of the father, so is the soul of the son: the soul that hath sinned, it shall die."[5412] It is then He who must be revered by us; He must be held fast; He must be propitiated by our full and worthy confession, "who has the power of sending soul and body to the Gehenna of fire,"[5413]—as it is written, "Behold, He cometh with many thousands of His messengers, to execute judgment upon all, and to destroy all the wicked, and to condemn all flesh, for all the deeds of the wicked which they have wickedly done, and for all the impious words which sinners have spoken about God."[5414]

17. Like things to these also says Daniel: "I beheld a throne placed, and the Ancient of days sat upon it, and His clothing was as it were snow, and the hairs of His head as it were white wool: His throne was a flame of fire, its wheels were burning fire. A river of fire came

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[5407] Luke xiii. 1–5.

[5408] Luke xi. 10.

[5409] Ps. li. 4.

[5410] Rom. ii. 11.

[5411] Deut. i. 17.

[5412] Ezek. xviii. 4.

[5413] Matt. x. 28.

[5414] Jude 14, 15.

forth before Him: thousand thousands ministered to Him, and thousand thousands stood before Him: He sat to judgment, and the books were opened."[5415] And John still more plainly declares, both about the day of judgment and the consummation of the world, saying, "And when," said he, "He had opened the sixth seal, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as of blood; and the stars fell to the earth, even as a fig-tree, shaken by a mighty wind, casteth her unripe figs. And the heaven departed as a book when it is rolled up, and every mountain and island were moved from their places. And the kings of the earth, and all the great men, and the tribunes, and the rich men, and the strong men, and every slave, and every free man, hid themselves in the caves and in the caverns of the mountains; saying to the mountains and to the rocks, Fall upon us, and hide us from the sight of the Father that sitteth upon the throne, and from the wrath of the Lamb: because the day of destruction cometh; and who shall be able to stand?"[5416] Also in the same Apocalypse John says that this too was revealed to him. "I saw," says he, "a great throne, and one in white who sat upon it, from whose face the heaven and the earth fled away; and their place was not found. And I saw the dead, great and small, standing before the sight of the Lord's throne: and the books were opened; and another book was opened, which is (the book) of life: and every one was judged according to those things that were written in the book, according to their own works."[5417] Moreover, too, the apostle, giving good advice, thus exhorts us, saying, "Let no one deceive you with vain words: for because of these things the wrath of God cometh upon the children of disobedience. Be not partakers with them."[5418]

18. Let us, then, with the whole strength of our faith, give praise to God; let us give our full confession, since the powers of heaven rejoice over our repentance, all the angels rejoice, and Christ also rejoices, who once again with full and merciful moderation exhorts us, laden with sins, overwhelmed with crimes, to cease from wickedness, saying, "Turn ye, and return from your impieties, and your iniquities shall not be to you for a punishment. Cast away from you all your impieties which ye have committed against me; and make to yourselves a new heart and a new spirit. And why do ye deliver yourselves over to death, O house of Israel? For I do not desire the death of the sinner."[5419] "I am He, I am He who blot out thy crimes, and I will not remember them. But do thou have in mind, and let us judge; tell thou thy wickednesses first, that thou mayest be justified."[5420] While the way of mercy, brethren,

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[5415] Dan. vii. 9, 10.

[5416] Rev. vi. 12–17.

[5417] Rev. xx. 11–13.

[5418] Eph. v. 6, 7.

[5419] Ezek. xviii. 30–32.

[5420] Isa. xliii. 25, 26.

is open,[5421] let us entreat God with full atonements; let us humble ourselves, that we may be exalted; let us acquiesce in the divine exhortation, whereby we may escape the day of the Lord and His anger. For thus He says: “Look, my son, upon the nations of men, and know who hath hoped in the Lord, and has been confounded; or has remained in His commandments, and has been forsaken; or has called upon Him, and He has despised him. For the Lord is loving and merciful, and forgiving in time of tribulation their sins to all those that seek after Him in truth.”[5422] Therefore He says, “First tell thou thy sins, that thou mayest be justified.” Let there be first in your hand that prayer full of confession.[5423]

[5421] [A virtual refutation of the dogma of purgatory, and all the trading in Masses which it involves. The pious Hirscher, in his *Kirchlichen Zustände der Gegenwart* (Tübingen, 1849; a translation of which, by the American editor of this series, was published, Oxford, 1852), bewails the corrupting influences of this system, though he died in the Papal communion.]

[5422] Ecclus. ii. 10, 11.

[5423] [The Lord’s prayer; p. 454, note 1, *supra*.]

Introductory Notice.[5424]

to

Anonymous Treatise on Re-baptism.

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The following treatise on Re-baptism has been attributed by some authorities to the pen of one Ursinus,[5425] a monk, who is said to have written in the fourth century. But internal evidence seems to point to a bishop as having been the writer;[5426] and it seems very probable that it was written while the baptismal controversy was still agitating the Church, from the manner in which he refers to it. Moreover, the bitter attack contained in the first chapter was probably levelled against Cyprian, as the leader of the party in favour of the re-baptism of heretics. And this would hardly have been the case, at least the attack would not have been characterized by the same rancour, if Cyprian had already suffered martyrdom, and the controversy had lost its acrimony and intensity.

Rigaltius, who first edited the treatise, among his notes to the works of Cyprian, judged that it was written about the time of that Father. And Fell, Cave, Tillemont, and Galland, are of the same opinion. The two latter, indeed, conjecture that it was actually intended against Cyprian.

The difficulty arising to the translator from a loose and rambling style, and very involved argument, has been enhanced by a text singularly uncertain; but he ventures to think that there are points in the treatment of the subject which will not be without interest to the theological student of the present day, although its immediate purpose has passed away.

[5424] [By Dr. Wallis, as before, p. 655.]

[5425] Gennadius, *de Script. Eccles.*, cap. xxvii.

[5426] Sec. x.

A Treatise on Re-Baptism by an Anonymous Writer.

Argument.—That They Who Have Once Been Washed in the Name of the Lord Jesus Christ, Ought Not to Be Re-Baptized.

1. I observe that it has been asked among the brethren what course ought specially to be adopted towards the persons of those who, although baptized in heresy, have yet been baptized in the name of our Lord Jesus Christ,[5427] and subsequently departing from their heresy, and fleeing as supplicants to the Church of God, should repent with their whole hearts, and only now perceiving the condemnation of their error, implore from the Church the help of salvation. *The point is* whether, according to the most ancient custom and ecclesiastical tradition, it would suffice, after that baptism which they have received outside *the Church* indeed, but still in the name of Jesus Christ our Lord, that only hands should be laid upon them by the bishop for their reception of the Holy Spirit, and this imposition of hands would afford them the renewed and perfected seal of faith; or whether, indeed, a repetition of baptism would be necessary for them, as if they should receive nothing if they had not obtained baptism afresh, just as if they were never baptized in the name of Jesus Christ. And therefore some things were talked about as having been written and replied on this new question, wherein both sides endeavoured with the greatest eagerness to demolish what had been written by their antagonists. In which kind of debate, as it appears to me, no controversy or discussion could have arisen at all if each one of us had been content with the venerable authority of all the churches,[5428] and with becoming humility had desired to innovate nothing, as observing no kind of room for contradiction. For everything which is both doubtful and ambiguous, and is established in opinions differing *among those* of prudent and faithful men, if it is judged to be against the ancient and memorable and most solemn observance of all those holy and faithful men who have deserved well, ought assuredly to be condemned; since in a matter once arranged and ordained, whatever that is which is brought forward against the quiet and peace of the Church, will result in nothing but discords, and strifes, and schisms. And in this no other fruit can be found but this alone; that one man, whoever he is, should be vain-gloriously declared among certain fickle men to be of great prudence and constancy: and, being gifted with the arrogance of heretics, whose only consolation in destruction is the not appearing to sin alone, should be renowned among those that are most similar and agreeable to himself, as having corrected the errors and vices of all the churches. For this is the desire and purpose of all heretics, to frame as many

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[5427] ["In the name," etc., implies as Jesus Christ commanded, St. Matt. xxviii. 19.]

[5428] [This was assumed by the Westerns to be the *general* rule, whereas it was only *local*. See p. 408, note 7, *supra*.]

calumnies of this kind as possible against our most holy mother the Church, and to deem it a great glory to have discovered anything that can be imputed to her as a crime, or even as a folly. And since it becomes no faithful man of sound mind to dare to hold such a view, especially no one who is ordained in any clerical office at all, and much more in the episcopal order, it is like a prodigy for bishops themselves to devise such scandals, and not to fear to unfold too irreverently against the precept of the law and of all the Scriptures, with their own disgrace and risk, the disgrace of their mother the Church—if they think that there is any disgrace in this matter; although the Church has no disgrace in this instance, save in the error of such men as these themselves. Therefore it is the more grievous sin in men of this kind, if that which is blamed by them in the most ancient observance, as if it were not rightly done, is manifestly and forcibly shown as well to have been rightly observed by those who were before us, as to be rightly observed also by us; so that even if we should engage in the controversy with equal arguments on both sides, yet, since that which was innovated could not be established without dissension among the brethren and mischief to the Church, assuredly it ought not,—right or wrong, as they say, that is, contrary to what is good and proper—rashly to be flung like a stain upon our mother the Church; and the ignominy of this audacity and impiety ought with reason to be attached to those who should attempt 668 this. But since it is not in our power, according to the apostle's precept, "to speak the same thing, that there be not schisms among us;"[5429] yet, as far as we can, we strive to demonstrate the true condition of this argument, and to persuade turbulent men, even now, to mind their own business, as we shall even attain a great deal if they will at length acquiesce in this sound advice.[5430] And therefore we shall, as is needful, collect into one mass whatever passages of the Holy Scriptures are pertinent to this subject. And we shall manifestly harmonize, as far as possible, those which seem to be differing or of various meaning; and we shall to the extent of our poor ability examine both the utility and advantage of each method, that we may recommend to all the brethren, that the most wholesome form and peaceful custom be adopted in the Church.

2. To such, then, as approach to a discussion of saving and modern, that is, of spiritual and evangelical baptism, there occurs first of all the announcement universally well known, made and begun by John the Baptist, who, somewhat departing from the law, that is, from the most ancient baptism of Moses, and preparing the way of the new and true grace, both preoccupied the ears of the Jews gradually by the baptism of water and of repentance which for the time he practised, and took possession of them with the announcement of a spiritual

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[5429] 1 Cor. i. 10.

[5430] [The bitterness with which Vincent follows up the assumption, that there was a general custom of all the churches, shows how sadly this controversy became envenomed in the West. Cap. vi. is a blemish on his *Commonitory*.]

baptism that was to come, exhorting them, and saying, “He that cometh after me is mightier than I, whose shoe’s latchet I am not worthy to unloose: He shall baptize you with the Holy Ghost, and with fire;”[5431] and for this reason we also ought to make a beginning of this discourse from this point. For in the Acts of the Apostles, the Lord after His resurrection, confirming this same word of John, “commanded them that they should not depart from Jerusalem, but wait for that promise of the Father which, *saith He*, ye have heard from me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.”[5432] And Peter also related these same words of the Lord, when he gave an account of himself to the apostles, saying: “And as I began to speak, the Holy Ghost fell upon them as on us at the beginning; and I remembered the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. If, therefore, He gave them a like gift as to us, who believe on the Lord Jesus Christ, who was I, that I could withstand the Lord?”[5433] And again: “Men and brethren, ye know how from ancient days God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, who knoweth the hearts, bare them witness, giving them the Holy Spirit, even as He did unto us.”[5434] And on this account we ought to consider what is the force and power of this saying. For the Lord says to them who would have to be subsequently baptized because they should believe, that they must be baptized not in like manner as by Him in water, unto repentance, but in the Holy Ghost. And of this announcement, as assuredly none of us can doubt it, it is plain on what principle men were baptized in the Holy Spirit. For it was peculiarly in the Holy Spirit Himself alone that they who believed were baptized. For John distinguished, and said that he indeed baptized in water, but that one should come who would baptize in the Holy Ghost, by the grace and power of God; and they are so by the *Spirit’s* bestowal and operation of hidden results. Moreover, they are so no less in the baptism of the Spirit and of water. They are so, besides, also in the baptism of every one in his own proper blood.[5435] Even as the Holy Scriptures declare to us, from which we shall adduce evident proofs throughout each individual instance of those things which we shall narrate.

3. And to these things thou perchance, who art bringing in some novelty, mayest immediately and impatiently reply, as thou art wont, that the Lord said in the Gospel: “Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of heaven.”[5436] Whence it manifestly appears that that baptism alone is profitable wherein also the

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[5431] Matt. iii. 11.

[5432] Acts i. 4, 5.

[5433] Acts xi. 15–17.

[5434] Acts xv. 7, 8.

[5435] There is something needed to make the connection of this passage complete.

[5436] John iii. 3, 5.

Holy Spirit can dwell; for that upon the Lord Himself, when He was baptized, the Holy Spirit descended, and that His deed and word are quite in harmony, and that such a mystery can consist with no other principle. To which reply none of us is found either so senseless or so stubborn as to dare, contrary to right or contrary to truth, to object, for instance, so to the doing of things in their integrity, and by all means in the Church, and the observation of them according to the order of discipline perpetually by us. But if, in the same New Testament, those things which in that matter we come upon as associated, be sometimes found in some sort divided, and separated, and arranged, and ordered just as if they were by themselves; let us see whether these solitary instances by themselves may not sometimes be such as are not imperfect, but, as it were, entire and complete. 669 For when by imposition of the bishop's hands the Holy Spirit is given to every one that believes, as in the case of the Samaritans, after Philip's baptism, the apostles did to them by laying on of hands; in this manner also they conferred on them the Holy Spirit. And that this might be the case, they themselves prayed for them, for as yet the Holy Spirit had not descended upon any of them, but they had only been baptized in the name of the Lord Jesus. Moreover, our Lord after His resurrection, when He had breathed upon His apostles, and had said to them, "Receive ye the Holy Ghost,"[5437] thus and thus only bestowed upon them the Spirit.

4. And this being found to be so, what thinkest thou, my brother? If a man be not baptized by a bishop, so as even at once to have the imposition of hands, and should yet die before having received the Holy Spirit, should you judge him to have received salvation or not? Because, indeed, both the apostles themselves and the disciples, who also baptized others, and were themselves baptized by the Lord, did not at once receive the Holy Spirit, for He had not as yet been given, because that Jesus had not as yet been glorified. And after His resurrection no small interval of time elapsed before that took place,—even as also the Samaritans, when they were baptized by Philip, *did not receive the gift* until the apostles invited from Jerusalem to Samaria went down to them to lay hands upon them, and conferred on them the Holy Spirit by the imposition of hands. Because in that interval of time any one of them who had not attained the Holy Spirit, might have been cut off by death, and die defrauded of the grace of the Holy Spirit. And it cannot be doubted also, that in the present day this sort of thing is usual, and happens frequently, that many after baptism depart from this life without imposition of the bishop's hands, and yet are esteemed perfected believers. Just as the Ethiopian eunuch, when he was returning from Jerusalem and reading the prophet Isaiah, and was in doubt, having at the Spirit's suggestion heard the truth from Philip the deacon, believed and was baptized; and when he had gone up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. For he went on his way rejoicing, although, as thou observest, hands were not laid on him by the bishop,

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[5437] John xx. 22.

that he might receive the Holy Spirit. But if thou admittest this, and believest it to be saving, and dost not gainsay the opinion of all the faithful, thou must needs confess this, that even as this principle proceeds to be more largely discussed, that other also can be more broadly established; that is, that by the imposition of hands alone of the bishop—because baptism in the name of our Lord Jesus Christ has gone before it—may the Holy Spirit also be given to another man who repents and believes. Because the Holy Scripture has affirmed that they who should believe in Christ, must needs be baptized in the Spirit; so that these also may not seem to have anything less than those who are perfectly Christians; lest it should be needful to ask what sort of a thing was that baptism which they have attained in the name of Jesus Christ. Unless, perchance, in that former discussion also, about those who should only have been baptized in the name of Jesus Christ, thou shouldst decide that they can be saved even without the Holy Spirit, or that the Holy Spirit is not accustomed to be bestowed in this manner only, but by the imposition of the bishop's hands; or even shouldst say that it is not the bishop alone who can bestow the Holy Spirit.

5. And if this be so, and the occurrence of any of these things cannot deprive a man who believes, of salvation, thou thyself also affirmest that the fact of the mystery of the faith being divided in a manner, and its not being, as thou contendest, consummated, where necessity intervenes, cannot take away salvation from a believing and penitent man. Or if thou sayest that a man of this kind cannot be saved, we deprive all bishops of salvation, whom thou thus engagest, under risks as assured as possible, to be bound themselves to afford help to all those who live under their care, and are in weak health, in their districts, scattered up and down, because other men of less degree among the clerics who venture cannot confer the same benefit; so that the blood of those who shall appear to have departed from this life without the benefit would have, of necessity, to be required at the hands of the bishops. And further, as you are not ignorant, the Holy Spirit is found to have been given to men who believe, by the Lord without baptism of water, as is contained in the Acts of the Apostles after this manner: "While Peter was still speaking these words, the Holy Ghost fell upon all them who heard the word. And they who were of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with their tongues, and they magnified God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ."[5438] Even as Peter also subsequently most abundantly taught us about the same Gentiles, saying: "And He put no difference between us and them, their hearts being purified by faith."[5439] And there will be no doubt that men may be baptized 670

[5438] Acts x. 44–48.

[5439] Acts xv. 9.

with the Holy Ghost without water,—as thou observest that these were baptized before they were baptized with water; that the announcements of both John and of our Lord Himself were satisfied,—forasmuch as they received the grace of the promise both without the imposition of the apostle's hands and without the laver, which they attained afterwards. And their hearts being purified, God bestowed upon them at the same time, in virtue of their faith, remission of sins; so that the subsequent baptism conferred upon them this benefit alone, that they received also the invocation of the name of Jesus Christ, that nothing might appear to be wanting to the integrity of their service and faith.[5440]

6. And this also,—looking at it from the opposite side of this discussion,—those disciples of our Lord themselves attained, upon whom, being previously baptized, the Holy Spirit at length came down on the day of Pentecost, descending from heaven indeed by the will of God, not of His own accord, but effused for this very office, and moreover upon each one of them. Although these were already righteous, and, as we have said, had been baptized by the Lord's baptism even as the apostles themselves, who nevertheless are found on the night on which He was apprehended to have all deserted Him. And even Peter himself, who boasted that he would persevere in his faith, and most obstinately resisted the prediction of the Lord Himself, yet at last denied Him, that by this means it might be shown to us, that whatever sins they had contracted in the meantime and in any manner, these same sins, by the faith in them subsequently attested as sincere, were without doubt put away by the baptism of the Holy Spirit. Nor, as I think, was it for any other reason that the apostles had charged those whom they addressed in the Holy Spirit, that they should be baptized in the name of Christ Jesus, except that the power of the name of Jesus invoked upon any man by baptism might afford to him who should be baptized no slight advantage for the attainment of salvation, as Peter relates in the Acts of the Apostles, saying: "For there is none other name under heaven given among men whereby we must be saved."[5441] As also the Apostle Paul unfolds, showing that God hath exalted our Lord Jesus, and "given Him a name, that it may be above every name, that in the name of Jesus all should bow the knee, of things heavenly and earthly, and under the earth, and every tongue should confess that Jesus is Lord in the glory of God the Father." And he on whom, when he should be baptized, invocation should be made in the name of Jesus, although he might obtain baptism under some error, still would not be hindered from knowing the truth at some time or another, and correcting his error, and coming to the Church and to the bishop, and sincerely confessing our Jesus before men; so that then, when hands were laid upon him by the bishop, he might also receive the Holy Spirit, and he would not lose that former invocation of the name of

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[5440] [It was a notable compliance with the example of Christ, Matt. iii. 15. "They had received," etc., yet that was no reason why the ordinance of Christ should be slighted.]

[5441] Acts iv. 12.

Jesus. Which none of us may disallow, although this invocation, if it be standing bare and by itself, could not suffice for affording salvation, lest on this principle we should believe that even Gentiles and heretics, who abuse the name of Jesus, could attain unto salvation without the true and entire thing. Yet it is extremely useful to believe that this invocation of the name of Jesus, together with the correction of error and the acknowledgment of the belief of the truth, and with the putting away of all stain of past conversation, if rightly performed with the mystery of God among men of this kind, obtains a place which it would not have had, and finally, in the true faith and for the maintenance of the integrity of the sign, is no hindrance, when its supplement which had been wanting is added; and that it is consistent with good reason, with the authority of so many years, and so many churches and apostles and bishops; even as it is the very greatest disadvantage and damage to our most holy mother Church, now for the first time suddenly and without reason to rebel against former decisions after so long a series of so many ages. For not for any other reason Peter—who had already been baptized and had been asked what he thought of the Lord by the Lord Himself, and the truth of the revelation of the Father in heaven being bestowed on him had confessed that Christ was not only our Lord, but was the Son of the living God—was shown subsequently to have withstood the same Christ when He made announcement of His passion, and therefore was set forth as being called Satan. *For no other reason* except because it would come to pass that some, although varying in their own judgment, and somewhat halting in faith and doctrine, although they were baptized in the name of Jesus, yet, if they had been able to rescind their error in some interval of time, were not on that account cut off from salvation; but at any time that they had come to the right mind, obtained by repentance a sound hope of salvation, especially when they received the Holy Spirit, to be baptized by Whom is the duty of every man, they would have intended some such thing. Even as we do not apprehend that Peter in the Gospel suffered this alone, but all the disciples, to whom, though already baptized, the Lord afterwards says, that "all ye shall be offended in me,"[5442] all of whom, as we observe, having amended their faith, were baptized after the Lord's resurrection with the Holy Spirit. So that not without reason we also in the present day may believe that men, amended from their former error, may be baptized in the Holy Spirit, who, although they were baptized with water in the name of the Lord, might have had a faith somewhat imperfect. Because it is of great importance whether a man is not baptized at all in the name of our Lord Jesus Christ, or indeed whether in some respect he halts when he is baptized with the baptism of water, which is of less account provided that afterwards a sincere faith in the truth is evident in the baptism of the Spirit, which undoubtedly is of greater account.

[5442] Mark xiv. 27.

7. Neither must you esteem what our Lord said as being contrary to this treatment: “Go ye, teach the nations; baptize them in the name of the Father, and of the Son, and of the Holy Ghost.”[5443] Because, although this is true and right, and to be observed by all means in the Church, and moreover has been used to be observed, yet it behoves us to consider that invocation of the name of Jesus ought not to be thought futile by us on account of the veneration and power of that very name, in which name all kinds of power are accustomed to be exercised, and occasionally some even by men outside the Church. But to what effect are those words of Christ, who said that He would deny, and not know, those who should say to Him in the day of judgment, “Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out demons, and in Thy name done many wonderful works,” when He answered them, even with emphasis,[5444] “I never knew you; depart from me, ye who work iniquity,”[5445] unless that it should be shown to us, that even by those who work iniquity might these good works also be done, by the superfluous[5446] energy of the name of Christ? Therefore ought this invocation of the name of Jesus to be received as a certain beginning of the mystery of the Lord common to us and to all others, which may afterwards be filled up with the remaining things. Otherwise such an invocation would not avail if it should remain alone, because after the death of a man in this position there cannot be added to him anything at all, nor supplemented, nor can, in anything, avail him in the day of judgment, when they shall begin to be reproached by our Lord with those things which we have above mentioned, none of whom notwithstanding in this present time may by any man be so hardly and cruelly prohibited from aiding themselves in those ways which we have above shown.

8. But these things thou wilt, as thou art wont, contradict, by objecting to us, that when they baptized, the disciples were baptized perfectly, and rightly, and not as these heretics; and this thou must needs assume from their condition, and His who baptized them. And therefore we reply to this proposition of thine, not as accusers of the Lord’s disciples, but as we are constrained, because it is necessary that we should investigate by reasons where and when, and in what measure, salvation has been bestowed on each of us. For that our Lord was born, and that He was the Christ, appeared by many reasons to be believed, not unjustly, by His disciples, because He had been born of the tribe of Judah, of the family of David, and in the city of Bethlehem; and because He had been announced to the shepherds by the angels at the same moment that there was born to them a Saviour; because His star being seen in the east, He had been most anxiously sought for and adored by the Magi, and

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[5443] Matt. xxviii. 19.

[5444] “Jurejurando.”

[5445] Mark xiv. 27.

[5446] [Query, superabounding?]

honoured with illustrious presents and distinguished offerings; because while still a youth, sitting in the temple with the doctors of the law, He wisely, and with the admiration of all, had disputed; because when He was baptized He had been glorified, as had happened to none others, by the descent of the Holy Spirit from the opened heavens, and by its abode upon Him; and moreover by the testimony of His Father, and also of John the Baptist; because, beyond the inferior capacity of man, He understood the hearts and thoughts of all men; because He cured and healed weaknesses, and vices, and diseases, with very great power; because He bestowed remissions of sins, with manifest attestation; because He expelled demons at His bidding; because He purified lepers with a word; because, by converting water into wine, He enlarged the nuptial festivity with marvellous joyfulness; because He restored or granted sight to the blind; because He maintained the doctrine of the Father with all confidence; because in a desert place He satisfied five thousand men with five loaves; because the remains and the fragments filled more than twelve baskets; because He everywhere raised up the dead, according to His mercy; because He commanded the winds and the sea to be still; because He walked with His feet upon the sea; because He absolutely performed all miracles.

672 9. By which things, and by many deeds of this kind tending to His glory, it appeared to follow as a consequence, that in whatever manner the Jews think about Christ, and although they do not believe concerning Jesus Christ our Lord, that even they themselves thought that such and so great a one would without any death endure to eternity, and would possess the kingdom of Israel, and of the whole world for ever; and that it should not be destroyed. Whence, moreover, the Jews dared to seize Him by force, and anoint Him for the kingdom, which indeed He was compelled to evade; and therefore His disciples thought that in no other way would He bestow upon them eternal life, except He Himself had first continued this temporal life into that eternal one in His own experience. In fine, when they were passing through Galilee, Jesus said to them, “The Son of man is to be delivered into the hands of men, and they will kill Him; and after three days He shall rise again.”[5447] and they were greatly grieved, because, as we have said, they had formed a very different notion previously in their minds and hearts. And again, this also was the speech of the Jews, in contradiction against Him, when He taught them of Himself, and announced future things to them, and they said, “We have heard out of the law that Christ abideth for ever: and how sayest thou that the Son of man must be lifted up?”[5448] And so there was this same presumption concerning Christ in the mind of the disciples, even as Peter himself, the leader and chief of the apostles, broke forth into that expression of his own incredulity. For when he, together with the others, had been asked by the Lord what he thought about Him, that is, whom he thought

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[5447] Mark ix. 30.

[5448] John xii. 34.

Him to be, and had first of all confessed the truth, saying that He was the Christ the Son of the living God, and therefore was judged blessed by Him because he had arrived at this truth, not after the flesh, but by the revelation of the heavenly Father; yet this same *Peter*, when Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders, and priests, and scribes, and be killed, and after the third day rise again from the dead; nevertheless that true confessor of Christ, after a few days, taking Him aside, began to rebuke Him, saying, "Be propitious to Thyself: this shall not be;"[5449] so that on that account he deserved to hear from the Lord, "Get thee behind me, Satan;[5450] thou art an offence unto me, because he savoured not the things which are of God, but those things which are of men." Which rebuke against Peter became more and more apparent when the Lord was apprehended, and, frightened by the damsel, he said, "I know not what thou sayest, neither know I thee;"[5451] and again when, using an oath, he said this same thing; and for the third time, cursing and swearing, he affirmed that he knew not the man, and not once, but frequently, denied Him.[5452] And this disposition, because it was to continue to him even to the Lord's passion, was long before made manifest by the Lord, that we also might not be ignorant of it. Again, after the Lord's resurrection, one of His disciples, Cleopas, when he was, according to the error of all his fellow-disciples, sorrowfully telling what had happened to the Lord Himself, as if to some unknown person, spoke thus, saying of Jesus the Nazarene, "who was a prophet mighty in deed and in word before God and all the people; how the chief priests and our rulers delivered Him to be condemned to death, and fastened Him to the cross. But we trusted that it had been He which should have redeemed Israel."[5453] And in addition to these things, all the disciples also judged the declaration of the women who had seen the Lord after the resurrection to be idle tales; and some of themselves, when they had seen Him, believed not, but doubted; and they who were not then present believed not at all until they had been subsequently by the Lord Himself in all ways rebuked and reproached; because His death had so offended them that they thought that He had not risen again, who they had believed ought not to have died, because contrary to their belief He had died once. And thus, as far as concerns the disciples themselves, they are found to have had a faith neither sound nor perfect in such matters as we have referred to; and what is much more serious, they moreover baptized others, as it is written in the Gospel according to John.

[5449] Matt. xvi. 22.

[5450] [Isa. xiv. 12. The sin of Lucifer had, very possibly, been this of rebelling against the Incarnation and the introduction thereby of an order of beings higher than himself. Hence our Lord recognised in Peter's words the voice of the old adversary, and called him "Satan." A premonition of his lapse.]

[5451] Matt. xxvi. 70.

[5452] [It has been profoundly felt, that, as the Church of Rome in her early rectitude (Rom. i. 8) reflected Peter's *confession*, so in her lapse (Rom. xi. 20, 21) she reflects this terrible rebuke. If she was once identified with Peter's *Rock*, so now, alas! with Peter's *Satan*.]

[5453] Luke xxiv. 20, 21.

10. Besides, what wilt thou say of those who are in many cases baptized by bishops of very bad character, who yet at length, when God so wills it, convicted of their crimes, are even deprived of their office itself, or absolutely of communion? Or what wilt thou decide of those who may have been baptized by bishops, whose opinions are unsound, or who are very ignorant—when they may not have spoken clearly and honestly, or even have spoken otherwise than is fit in the tradition of the sacrament, or at least may have asked anything, or asking, have heard from those who answered what ought by no means to be so asked or answered? And still this does not greatly injure that true faith of ours, although, moreover, these more simple men may deliver the mystery of the faith without the elegance and order that thou wouldst use. And thou wilt assuredly say, with that marvellous carefulness of thine, that these too should be baptized again, since this is especially the thing which is wanting to them, or hinders their being able to receive, uncorrupted, that divine and inviolable mystery of the faith. And yet, O excellent man, let us attribute and allow to the heavenly agencies their power, and let us concede to the condescension of the divine majesty its appropriate operations; and understanding how great is the advantage therein, let us gladly acquiesce in it. And thus, as our salvation is founded in the baptism of the Spirit, which for the most part is associated with the baptism of water, if indeed baptism shall be given by us, let it be conferred in its integrity and with solemnity, and with all those means which are written; and let it be administered without any disconnection of anything. Or if, by the necessity of the case, it should be administered by an inferior cleric, let us wait for the result, that it may either be supplied by us,[5454] or reserved to be supplied by the Lord. If, however, it should have been administered by strangers, let this matter be amended as it can and as it allows. Because outside the Church there is no Holy Spirit, sound faith moreover cannot exist, not alone among heretics, but even among those who are established in schism. And for that reason, they who repent and are amended by the doctrine of the truth, and by their own faith, which subsequently has been improved by the purification of their heart, ought to be aided only by spiritual baptism, that is, by the imposition of the bishop's hands, and by the ministration of the Holy Spirit. Moreover, the perfect seal of faith has been rightly accustomed to be given in this manner and on this principle in the Church. So that the invocation of the name of Jesus, which cannot be done away, may not seem to be held in disesteem by us; which assuredly is not fitting; although such an invocation, if none of those things of which we have spoken should follow it, may fail and be deprived of the effect of salvation. For when the apostle said that there was "one baptism,"[5455] it must needs have

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[5454] *Scil.* the bishop. [The plural of "solidarity." See p. 128, note 5, *supra*, and Elucidation XI. p. 159.]

[5455] Eph. iv. 5.

been by the continued effect of the invocation of the name of Jesus, because, once invoked, it cannot be taken away by any man, even although we might venture, against the decision of the apostles, to repeat it by giving too much, yea, by the desire of superadding baptism. If he who returns to the Church be unwilling again to be baptized, the result will be that we may defraud him of the baptism of the Spirit, whom we think we must not defraud of the baptism of water.

11. And what wilt thou determine against the person of him who hears the word,[5456] and haply taken up in the name of Christ, has at once confessed, and has been punished before it has been granted him to be baptized with water? Wilt thou declare him to have perished because he has not been baptized with water? Or, indeed, wilt thou think that there may be something from without that helps him to salvation, although he is not baptized with water? Thy thinking him to have perished will be opposed by the sentence of the Lord, who says, “Whosoever shall confess me before men, him will I also confess before my Father which is in heaven;”[5457] because it is no matter whether he who confesses for the Lord is a hearer of the word or a believer, so long as he confesses that same Christ whom he ought to confess; because the Lord, by confessing him, in turn Himself graces His confessor before his Father with the glory of his martyrdom, as He promised. But this assuredly ought not to be taken too liberally, as if it could be stretched to such a point as that any heretic can confess the name of Christ who notwithstanding denies Christ Himself; that he believes on another Christ, when Christ avows that it cannot avail him at all; forasmuch as the Lord said that He[5458] must needs be brought to confession by us before men, which cannot be done without Him, and without veneration of His name. And therefore both[5459] ought to stand by the confessor, sound, and sincere, and uncontaminated, and inviolated, without any choice being made of the confessor himself, whether he is righteous or a sinner, and a perfect Christian or an imperfect one, who has not feared to confess the Lord at his own greatest peril. And this is not contrary to the former discussion, because there is left therein time for the correction of many things which are bad, and because certain things are conceded to the very name only of our Lord; while martyrdom cannot be consummated except in the Lord and by the Lord Himself, and therefore nobody can confess Christ without His name, nor can the name of Christ avail any one for confession without Christ Himself.

12. Wherefore the whole of this discussion must be considered, that it may be made clearer. For the invocation of the name of Jesus can only be an advantage if it shall be sub-

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[5456] By him who hears the word is meant a catechumen (Rigaltius). [Bunsen, vol. ii. p. 317. He quotes the *Apostolical Constitutions* (Alexandria), “Let the catechumens be three years hearing the word,” etc.]

[5457] Matt. x. 32.

[5458] The original interpolates “non.”

[5459] [*Scil.* baptisms (?) i.e., of water and of blood.]

sequently properly supplemented, because both prophets and apostles have so declared. For James says in the Acts of the Apostles: “Men and brethren, hearken: Simon hath declared how God at the first visited the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build 674 again the tabernacle of David, which has fallen down; and I will build again the ruins thereof, and I will raise it up anew; that the residue of men may seek the Lord, and all the Gentiles, upon whom my name is called upon them, saith the Lord, who doeth these things.”[5460] Therefore also the residue of men, that is, some of the Jews and all the Gentiles upon whom the name of the Lord is called, may and of necessity must seek the Lord, because that very invocation of the name affords them the opportunity, or even imposes on them the necessity, of seeking the Lord. And with these they prescribe the Holy Scriptures—whether all or only some of them—to discuss still more boldly concerning the truth than with the Gentiles upon whom the name of the Lord Jesus, the Son of the living God, has not been invoked, as it likewise has not upon the Jews who only receive the Old Testament Scriptures. And thus men of both of these kinds, that is, Jews and Gentiles, fully believing as they ought, are in like manner baptized. But heretics who are already baptized in water in the name of Jesus Christ must only be baptized with the Holy Spirit; and in Jesus, which is “the only name given under heaven whereby we must be saved,” death is reasonably despised, although, if they continue as they are, they cannot be saved, because they have not sought the Lord after the invocation of His name upon them,—even as those who, on account of false Christs, perchance have refused to believe, of whom the Lord says, “Take heed that no man lead you into error. For many shall come in my name, saying, I am Christ, and shall lead many into error.”[5461] And again He says: “Then if any man shall say unto you, Lo here is Christ, or lo there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so that, if it were possible, even the very elect shall be deceived.”[5462] And these miracles, without doubt, they shall then do under the name of Christ; in which name some even now appear to do certain miracles, and to prophesy falsely. But it is certain that those, because they are themselves not of Christ, therefore do not belong to Christ, in like manner as if one should depart from Christ, abiding only in His name, he would not be much advantaged; nay, rather, he is even burdened by that name, although he may have been previously very faithful, or very righteous, or honoured with some clerical office, or endowed with the dignity of confession. For all those, by denying the true Christ, and by introducing or following another—although there is no other at all—leave themselves no hope or salvation; not otherwise than they who have denied Christ before men, who must needs be denied by Christ; no consideration for them being made from their previous conversation, or feeling, or dignity, equally as they themselves have dared to do away with Christ, that is, their own salvation, they are condemned by the short sentence of this kind, because it was manifestly said by the Lord, "Whosoever shall deny me before men, I also will deny him before my Father which is in heaven." As this word "whosoever," also in the sentence of confession, most fully shows us that no condition of the confessor himself can stand in the way, although he may have been before a denier, or a heretic, or a hearer, or one who is beginning to hear, who has not yet been baptized or converted from heresy to the truth of the faith, or one who has departed from the Church and has afterwards returned, and then when he returned, before the bishop's hands could be laid upon him, being apprehended, should be compelled to confess Christ before men; even as to one who again denies Christ, no special ancient dignity can be effectual to him for salvation.

[5460] Acts xv. 13–17.

[5461] Matt. xxiv. 4, etc.

[5462] Matt. xxiv. 23, 24.

13. For any one of us will hold it necessary, that whatever is the last thing to be found in a man in this respect, is that whereby he must be judged, all those things which he has previously done being wiped away and obliterated.[5463] And therefore, although in martyrdom there is so great a change of things in a moment of time, that in a very rapid case all things may be changed; let nobody flatter himself who has lost the occasion of a glorious salvation, if by chance he has excluded himself therefrom by his own fault; even as that wife of Lot,[5464] who in a similar manner in time of trouble only, contrary to the angel's command, looked behind her, and she became a pillar of salt. On which principle also, that heretic who, by confessing Christ's name, is put to death, can subsequently correct nothing, if he should have thought anything erroneously of God or of Christ, although by believing on another God or on another Christ he has deceived himself: he is not a confessor of Christ, but in the name only of Christ; since also the apostle goes on to say, "And if I shall give up my body so that I may be burnt up with fire, but have not love, I profit nothing."[5465] Because by this deed he profits nothing who has not the love of that God and Christ who is announced by the law and the prophets and in the Gospel in this manner: "Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy thought; and thou shalt love 675
thy neighbour as thyself. For on these two commandments hang all the law and the prophets;"[5466]—even as John the evangelist said, "And every one that loveth is born of God, and knoweth God; for God is love;"[5467] even as God also says, "For God so loved the world, that

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[5463] [Ezek. xxxiii. 12. On the principle that what is deepest in man's heart proves, finally, the character; Phil. ii. 12. A very solemn consideration in human accountability (1 Pet. i. 17), but not to be disjoined from 2 Cor. vi. 10.]

[5464] [Vol. i. p. 505, note 12, this series.]

[5465] 1 Cor. xiii. 3.

[5466] Matt. xxii. 37.

[5467] John iv. 7, 8.

He gave His only-begotten Son, that every one that believeth on Him should not perish, but have everlasting life,”[5468]—as it manifestly appears that he who has not in him this love, of loving us and of being loved by us, profits nothing by an empty confession and passion, except that thereby it appears and is plain that he is a heretic who believes on another God, or receives another Christ than Him whom the Scriptures of the Old and New Testament manifestly declare, which announce without any obscurity the Father omnipotent, Creator of all things, and His Son. For it shall happen to them as to one who expects salvation from another God. Then, finally, contrary to their notion, they are condemned to eternal punishment by Christ, the Son of God the Father omnipotent, the Creator whom they have blasphemed, when God shall begin to judge the hidden things of men according to the Gospel by Christ Jesus, because they did not believe in Him, although they were washed in His name.

14. And even to this point the whole of that heretical baptism may be amended, after the intervention of some space of time, if a man should survive and amend his faith, as our God, in the Gospel according to Luke, spoke to His disciples, saying, “But I have another baptism to be baptized with.”[5469] Also according to Mark He said, with the same purpose, to the sons of Zebedee: “Are ye able to drink of the cup which I drink of, or to be baptized with the baptism wherewith I am baptized?”[5470] Because He knew that those men had to be baptized not only with water, but also in their own blood; so that, as well baptized in this baptism only, they might attain the sound faith and the simple love of the laver, and, baptized in both ways, they might in like manner to the same extent attain the baptism of salvation and glory. For what was said by the Lord, “I have another baptism to be baptized with,” signifies in this place not a second baptism, as if there were two baptisms, but demonstrates that there is moreover a baptism of another kind given to us, concurring to the same salvation. And it was fitting that both these kinds should first of all be initiated and sanctified by our Lord Himself, so that either one of the two or both kinds might afford to us this one twofold saving and glorifying baptism; and certain ways of the one baptism might so be laid open to us, that at times some one of them might be wanting without mischief, even as in the case of martyrs that hear the word, the baptism of water is wanting without evil; and yet we are certain that these, if they had any indulgence, would also be used to be baptized with water. And also to those who are made lawful believers, the baptism of their own blood is wanting without mischief, because, being baptized in the name of Christ, they have been redeemed with the most precious blood of the Lord; since both of these rivers of the baptism of the Lord proceed out of one and the same fountain, that every one who thirsts may come and

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[5468] John iii. 16.

[5469] Luke xii. 50.

[5470] Mark x. 38.

drink, as says the Scripture, “From his belly flowed rivers of living water;”[5471] which rivers were manifested first of all in the Lord’s passion, when from His side, pierced by the soldier’s spear, flowed blood and water, so that the one side of the same person emitted two rivers of a different kind, that whosoever should believe and drink of both rivers might be filled with the Holy Spirit. For, speaking of these rivers, the Lord set this forth, signifying the Holy Spirit whom they should receive who should believe on Him: “But the Spirit was not yet given, because Jesus was not yet glorified.”[5472] And when He thus said how baptism might be produced, which the apostle declares to be one, it is assuredly manifest on that principle that there are different kinds of one and the same baptism that flow from one wound into water and blood; since there are there two baptisms of water of which we have spoken, that is, of one and the same kind,[5473] although the baptism of each kind ought to be one, as we have more fully spoken.

15. And since we seem to have divided all spiritual baptism in a threefold manner, let us come also to the proof of the statement proposed, that we may not appear to have done this of our own judgment, and with rashness. For John says of our Lord in his epistle, teaching us: “This is He who came by water and blood, Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For three bear witness, the Spirit, and the water, and the blood: and these three are one;”[5474]—that we may gather from these words both that water is wont to confer *the Spirit*, and that men’s own blood is wont to confer the Spirit, and that the Spirit Himself also is wont to confer the Spirit. For since water is poured forth even as blood, the Spirit also was poured out by the 67 Lord upon all who believed. Assuredly both in water, and none the less in their own blood, and then especially in the Holy Spirit, men may be baptized. For Peter says: “But this is that which was spoken by the prophet; It shall come to pass in the last days, saith the Lord, I will pour out my Spirit upon all flesh: and their sons and their daughters shall prophesy, and their young men shall see visions, and their old men shall dream dreams: and upon my servants, and upon my handmaidens, will I pour out of my Spirit;”[5475]—which Spirit we discover to have been communicated in the Old Testament, not indeed everywhere nor at large, but with other gifts; or, moreover, to have sprung of His own will into certain men, or to have invested them, or to have been upon them, even as we observe that it was said by the Lord to Moses, about the seventy elders, “And I will take of the Spirit which is upon thee, and will put it upon them.”[5476] For which reason also, according to His promise, God

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[5471] John vii. 38.

[5472] John vii. 39.

[5473] Unius atque ejusdem *species*.

[5474] 1 John v. 6.

[5475] Acts ii. 17, 18.

[5476] Num. xi. 17.

put upon them from another of the Spirit which had been upon Moses, and they prophesied in the camp. And Moses, as a spiritual man, rejoiced that this had so happened, although he was unwillingly persuaded by Jesus the son of Nave to oppose this thing, and was not thereby induced. Further, also in the book of Judges, and in the books of Kings too, we observe that upon several, there either was the Spirit of the Lord, or that He came unto them, as upon Gothoniel, Gideon, Jephthah, Samson, Saul, David, and many others. Which comes to this result, that the Lord has taught us most plainly by them the liberty and power of the Holy Spirit, approaching of His own will, saying, "The Spirit breathes where He will; and thou hearest His voice, and knowest not whence He cometh or whither He goeth."[5477] So that the same Spirit is, moreover, sometimes found to be upon those who are unworthy of Him; not certainly in vain or without reason, but for the sake of some needful operation; as He was upon Saul, upon whom came the Spirit of God, and he prophesied. However, in later days, after the Spirit of the Lord departed from him, and after a malign spirit from the Lord vexed him, because then he had come, after the messengers whom he had previously sent before with care, with intent to kill David; and they therefore fell into the chorus of the prophets, and they prophesied, so that they neither were able nor willing to do what they had been bidden. And we believe that the Spirit which was upon them all effected this with an admirable wisdom, by the will of God. Which Spirit also filled John the Baptist even from his mother's womb; and it fell upon those who were with Cornelius the centurion before they were baptized with water. Thus, cleaving to the baptism of men, the Holy Spirit either goes before or follows it; or failing the baptism of water, it falls upon those who believe. We are counselled that either we ought duly to maintain the integrity of baptism, or if by chance baptism is given by any one in the name of Jesus Christ, we ought to supplement it, guarding the most holy invocation of the name of Jesus Christ, as we have most abundantly set forth; guarding, moreover, the custom and authority which so much claim our veneration for so long a time and for such great men.

16. But since the first part of this argument seems to be unfolded, we ought to touch on its subsequent part, on account of the heretics; because it is very necessary not to pass over that discussion which once falls into our hands, lest perchance some heretic should dare, of his subtlety, to assail those of our brethren who are more simple. For because John said that we must be baptized in the Holy Ghost and in fire, from the fact that he went on to say *and fire*, some desperate men have dared to such an extent to carry their depravity, and therefore very crafty men seek how they can thus corrupt and violate, and even neutralize the baptism of holiness. Who derive the origin of their notion from Simon Magus, practising it with manifold perversity through various errors; to whom Simon Peter, in the Acts of the Apostles, said, "Thy money perish with thee, because thou hast thought that the grace of

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[5477] John iii. 5. [Greek, πνευμα. *Syriac* as here rendered.]

God could be possessed by money; thou hast neither part nor lot in this work; for thy heart is not right with God."[5478] And such men as these do all these things in the desire to deceive those who are more simple or more inquisitive. And some of them try to argue that they only administer a sound and perfect, not as we, a mutilated and curtailed baptism, which they are in such wise said to designate, that immediately they have descended into the water, fire at once appears upon the water. Which if it can be effected by any trick, as several tricks of this kind are affirmed to be—of Anaxilaus—whether it is anything natural, by means of which this may happen, or whether they think that they behold this, or whether the work and magical poison of some malignant being can force fire from the water; still they declare such a deceit and artifice to be a perfect baptism, which if faithful men have been forced to receive, there will assuredly be no doubt but that they have lost that which they had. Just as, if a soldier after taking an oath should desert his camp, and in the very different camp of 67 the enemy should wish to take an oath of a far other kind, it is plain that in this way he is discharged from his old oath.

17. Moreover, if a man of this sort should again return to thee, thou wilt assuredly hesitate whether he may have baptism or no; and yet it will behove thee, in whatever way thou canst, to aid even this man if he repent. For of this adulterous, yea, murderous baptism, if there is any other author, it is then certainly a book devised by these same heretics on behalf of this same error, which is inscribed *The Preaching of Paul*;[5479] in which book, contrary to all Scriptures, thou wilt find both Christ confessing His own sin—although He alone did no sin at all—and almost compelled by His mother Mary unwillingly to receive John's baptism. Also, that when He was baptized, fire was seen to be upon the water, which is written in neither of the Gospels. And that after such long time, Peter and Paul, after the collation of the Gospel in Jerusalem, and the mutual consideration and altercation and arrangement of things to be done finally, were known to one another, as if then for the first time; and certain other things devised of this kind disgracefully and absurdly;—all which things thou wilt find gathered together into that book. But they who are not ignorant of the nature of the Holy Spirit, understand that what is said of fire is said of the Spirit Himself. For in the Acts of the Apostles, according to that same promise of our Lord, on the very day of Pentecost, when the Holy Spirit had descended upon the disciples, that they might be baptized in Him, there were seen sitting upon each one tongues as if of fire, that it might be manifest that they were baptized with the Holy Ghost and with fire—that is, with that Spirit which was, whether fire, or as fire, such as was the fire which burned in the bush, and

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[5478] Acts viii. 20, 21.

[5479] Rigaltius says that Jerome mentions this document, and regards it as apocryphal. And Eusebius refers to the Περίοδοι Πέτρου, which, according to the common reading of Peter for Paul in the text, may point to the same document. [Vol. ii. 341, note 10; and vol. iv. p. 246.]

did not consume the bush; and such as is that fire which is the Spirit of the Angel, as saith the Scripture, "Who maketh His angels spirits, and His ministers a burning fire;"[5480] whom if thou shouldst resemble, or be a companion or sharer with, thou shalt be able to dread no fire, not even that which, going before the Lord in the day of judgment, shall burn up the whole world, save those who are baptized in the Holy Spirit and in fire.

18. And the Spirit, indeed, continues to this day invisible to men, as the Lord says, "The Spirit breathes where He will; and thou knowest not whence He cometh, or whither He goeth."[5481] But in the beginning of the mystery of the faith and of spiritual baptism, the same Spirit was manifestly seen to have sat upon the disciples as it had been fire. Moreover, the heavens being opened, to have descended upon the Lord like a dove; because many things, yea, almost all things which were to be, are manifest—which, however, were only invisible nevertheless,—now also are shown to the eyes and to the incredulity of men, either partially, or at times, or in figure, for the strengthening and confirming of our faith. But neither should I omit that which the Gospel well announces. For our Lord says to the paralytic man, "Be of good cheer, my son, thy sins are forgiven thee,"[5482] that He might show that hearts were purified by faith for the forgiveness of sins that should follow. And this remission of sins that woman also which was a sinner in the city obtained, to whom the Lord said, "Thy sins are forgiven thee."[5483] And when they who were reclining around began to say among themselves, "Who is this that forgiveth sins?"[5484]—because concerning the paralytic the scribes and Pharisees had murmured crossly—the Lord says to the woman, "Thy faith hath made thee whole; go in peace."[5485] From all which things it is shown that hearts are purified by faith, but that souls are washed by the Spirit; further, also, that bodies are washed by water, and moreover that by blood we may more readily attain at once to the rewards of salvation.

19. I think that we have fully followed out the announcement of John the Baptist, whence we began our discourse, when he said to the Jews, "I indeed baptize you with water unto repentance; but He who cometh after me is greater than I, whose shoe's latchet I am not worthy to unloose: He shall baptize you with the Holy Ghost, and with fire."[5486] Moreover, I think also that we have not unsuitably set in order the teaching of the Apostle John, who says that "three bear witness, the Spirit, and the water, and the blood; and these three are

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[5480] Ps. civ. 4.

[5481] John iii. 8.

[5482] Matt. ix. 2.

[5483] Luke vii. 48.

[5484] Luke vii. 50.

[5485] Luke vii. 50.

[5486] Luke iii. 16.

one."[5487] And, unless I am mistaken, we have also explained what our Lord says: "John indeed baptized with water, but ye shall be baptized with the Holy Ghost."[5488] Moreover, I think that we have given no weak reason as the cause of the custom. Let us have a care, although we do that in a subsequent place, that none may think that we are stirring up the present debate on a single article; although this custom even alone ought, among men who have the fear of God, and are lowly, to maintain a chief place.

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[5487] 1 John v. 8. [It is noteworthy that he quotes the Latin formula, and not that (εἰς τὸ ἕν εἰσιν) of the Greek. Now, the Latin, repeating (in verse 8) the formula (*hi tres unum sunt*) which belongs to the dubious *protasis*, is so far evidence that such a verse existed in the old Greek. It is important that the Latin is not conformed to the received formula of the *apodosis*, "the three *agree* in one."]

[5488] Acts i. 5.

Note by the Edinburgh Translator.

Letters of Cyprian to *Quintus*, to *Jubaianus*, to *Pompey*, on “the baptism of heretics;” and to *Magnus* on “baptizing the Novatians, and those who obtain grace on a sick-bed,” may be found translated in Ep. lxx. (p. 377, *supra*), Ep. lxxii. (p. 379, *supra*), Ep. lxxiii. (p. 386, *supra*), and Ep. lxxv. (p. 397, *supra*), respectively; and the Letter of *Firmilian* to Cyprian against the *Letter of Stephen*, at p. 390, *supra*, Ep. lxxiv. All these letters are repeated, *in extenso*, in the *Monumenta Veterum*.

Eusebius says, by way of introduction to the fragment of a letter written to Stephen by Dionysius of Alexandria, as follows: “Dionysius indited to Stephen the first of those letters which were written on the subject of baptism, when no small controversy had arisen whether they who are converted from any kind of heresy ought to be purged by baptism (because an ancient custom had prevailed, that in receiving such there should only be hands laid upon them, with prayers). Cyprian, who then ruled the Church of Carthage, was the first who judged that they must not be admitted to communion unless they were first purified from error by baptism. But Stephen, thinking that nothing should be innovated contrary to the tradition which had already obtained in that matter from the beginning, was indignant at this. And as Dionysius had already written many letters to him on this argument, he intimates to him finally, that all the churches everywhere, now that the fury of persecution was abated, detesting the turbulent novelty of Novatian,[5489] had established peace with one another.”[5490]

[5489] Eusebius calls him Novatus.

[5490] See *H. E.*, book viii. chaps. ii., iii, and iv.; and vol. vi., this series.

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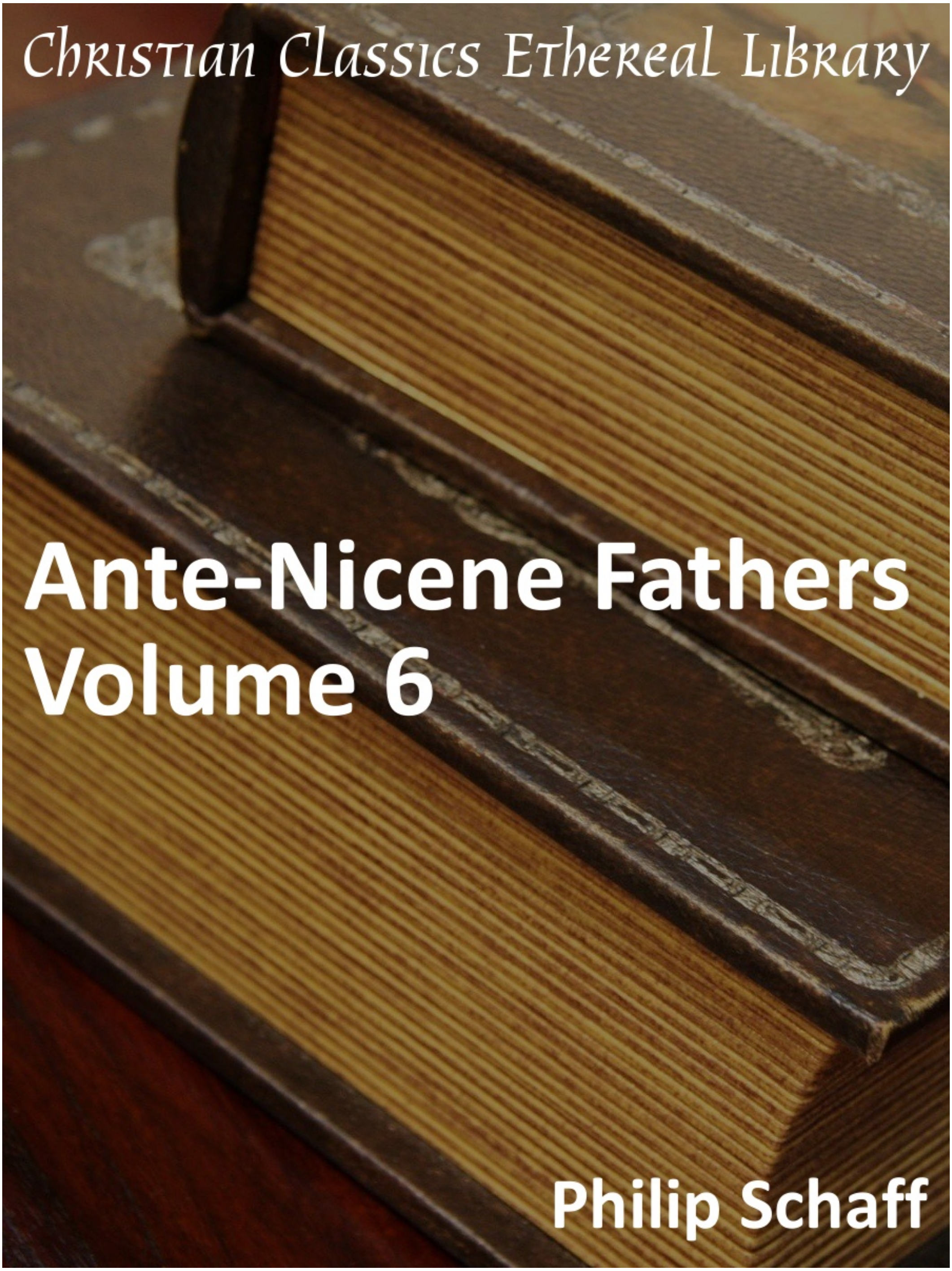

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Description:	Originally printed in 1885, the ten-volume set, *Ante-Nicene Fathers*, brings together the work of early Christian thinkers. In particular, it brings together the writings of the early Church fathers prior to the fourth century Nicene Creed. These volumes are noteworthy for their inclusion of entire texts, and not simply fragments or excerpts from these great writings. The translations are fairly literal, providing both readers and scholars with a good approximation of the originals. This volume harmonizes various fragmentary material. It contains the work of different authors: St. Gregory Thaumaturgus, Pope Dionysius of Alexandria, Sextus Julius Africanus, St. Anatolius, Pope Peter of Alexandria, and others. These writings were heavily influential on the early Church, and for good reason, as they are inspirational and encouraging. These volumes also come with many useful notes, providing the reader with new levels of understanding. Overall, *Ante-Nicene Fathers*, or any part of it, is a welcome addition to one's reading list. Tim Perrine CCEL Staff Writer
Subjects:	Christianity Early Christian Literature. Fathers of the Church, etc.

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The Writings of the Fathers Down to AD 325

i

ANTE-NICENE FATHERS

VOLUME 6.

Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius.

Edited by

Alexander Roberts, D.D.
&
James Donaldson, LL.D.
Revised and chronologically arranged, with brief prefaces and occasional notes, by
A. Cleveland Coxe, D.D.

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iii

Fathers of the Third Century:

Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius.

————————————

AMERICAN EDITION.

Chronologically arranged, with brief notes and prefaces, by
A. Cleveland Coxe, D.D.

Τὰ ἀρχαῖα ἔθη κρατείτω.

The Nicene Council

Introductory Notice.

v

In this volume a mass of fragmentary material[1] has been reduced to method, and so harmonized as to present an integral result. The student has before him, therefore, (1) a view of the Christian Church emerging from the ten persecutions; (2) a survey of its condition on the eve of that great event, the (nominal) conversion of the empire; (3) an introduction to the era of Athanasius; and (4) a history of events that led to the calling of the first Catholic council at Nicæa.

The moral grandeur and predominance of the See of Alexandria are also here conspicuously illustrated. The mastery which its great school continued to exercise over Christian thought, *hegemony* in the formation of Christian literature, its guardian influence in the development of doctrinal technology, and not less the Divine Providence that created it and built it up for the noble ends which it subserved in a Clement, an Origen, and an Athanasius, will all present themselves forcibly to every reflecting reader of this book. One half of this volume presents the Alexandrian school itself in its glorious succession of doctors and pupils, and the other half in the reflected light of its universal influence. Thus Methodius has no other distinction than that which he derives from his wholesome corrections of Origen, and yet the influence of Origen upon his own mind is betrayed even in his antagonisms. He objects to the excessive allegorizing of that great doctor, yet he himself allegorizes too much in the same spirit. Finally we come to Arnobius, who carries on the line of Latin Christianity in Northern Africa; but even here we find that Clement, and not Tertullian, is his model. He gives us, in a Latin dress, not a little directly borrowed from the great Alexandrian.

This volume further demonstrates—what I have so often touched upon—the historic fact that primitive Christianity was Greek in form and character, Greek from first to last, Greek in all its forms of dogma, worship, and polity. One idea only did it borrow from the West, and that not from the ecclesiastical, but the civil, Occident. It conformed itself to the imperial plan of exarchates, metropoles, and dioceses. Into this civil scheme it shaped itself, not by design, but by force of circumstances, just as the Anglo-American communion fell in with the national polity, and took shape in dioceses each originally conterminous with a State. Because it was the capital of the empire, therefore Rome was reckoned the *first*, but not the chief, of Sees, as the Council of Nicæa declared; and because Byzantium had become "New Rome," therefore it is made *second* on the list, but equal in dignity. Rome was the sole Apostolic See of the West, and, as such, reflected the honours of St. Paul, its founder, and of St. Peter, who also glorified it by martyrdom; but not a word of this is recognised at Nicæa as investing it even with a moral primacy. That was informally the endowment of Alexandria;

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[1] See the Edinburgh series.

unasserted because unquestioned, and unchallenged because as yet unholy ambition had not infected the Apostolic churches.

It is time, then, to disabuse the West of its narrow ideas concerning ecclesiastical history. Dean Stanley rebuked this spirit in his *Lectures on the Eastern Church.*[2] He complained that "Eastern Christendom is comparatively an untrodden field;" he quoted the German proverb,[3] "Behind the mountains there is yet a population;" he called on us to enlarge our petty Occidental horizon; and he added words of reproach which invite us to reform the entire scheme of our ecclesiastical history by presenting the Eastern Apostolic churches as the main stem of Christendom, of which the church of Rome itself was for three hundred years a mere colony, unfelt in theology except by contributions to the Greek literature of Christians, and wholly unconscious of those pretensions with which, in a spirit akin to that of the romances about Arthur and the Round Table, the fabulous Decretals afterwards invested a succession of primitive bishops in Rome, wholly innocent of anything of the kind. vi

"The Greek Church," says Dean Stanley, "reminds us of the time when the tongue, not of Rome, but of Greece, was the sacred language of Christendom. It was a striking remark of the Emperor Napoleon, that the introduction of Christianity itself was, in a certain sense, the triumph of Greece over Rome; the last and most signal instance of the maxim of Horace, *Græcia capta ferum victorem cepit*. The early Roman church was but a colony of Greek Christians or Grecized Jews. The earliest Fathers of the Western Church wrote in Greek. The early *popes* were not Italians, but Greeks. The name of *pope* is not Latin, but Greek, the common and now despised name of every pastor in the Eastern Church.... *She is the mother*, and Rome the daughter. It is her privilege to claim a direct continuity of speech with the earliest times; to boast of reading the whole code of Scripture, Old as well as New, in the language in which it was read and spoken by the Apostles. The humblest peasant who reads his Septuagint or Greek Testament in his own mother-tongue on the hills of Bœotia may proudly feel that he has access to the original oracles of divine truth which pope and cardinal reach by a barbarous and imperfect translation; that he has a key of knowledge which in the West *is only to be found in the hands of the learned classes.*"

Before entering on the study of this volume, the student will do well to read the interesting work which I have quoted;[4] but the following extract merits a place just here, and I cannot deprive even the casual reader of the benefit of such a preface from the non-ecclesiastical and purely literary pen of the Dean. He says:[5] "The See of Alexandria was then the most important in the world.[6]…The Alexandrian church was the only great seat of Christian learning. Its episcopate was *the Evangelical* See, as founded by the chair of St. Mark.…Its occupant, as we have seen, was the only potentate of the time who bore the name of *pope*.[7] After the Council of Nicæa he became *the judge of the world*, from his decisions respecting the celebration of Easter; and the obedience paid to his judgment in all matters of learning, secular and sacred, almost equalled that paid in later days to the ecclesiastical authority of the popes of the West. 'The head of the Alexandrian church,' says Gregory Nazianzen, 'is the head of the world.'"

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[2] See p. 3, ed. of 1861.

[3] "Hinter dem Berge sind auch Leute."

[4] Late editions are cheap in the market. It is filled with the author's idiosyncrasies, but it is brilliant and suggestive.

[5] Lect. vii. p. 268. On the verse of Horace (*Ep.*, i. book ii. 155), see Dacier's note, vol. ix. 389.

In the light of these all-important historic truths, these volumes of the Ante-Nicene Fathers have been elucidated by their American editor.[8] He begs to remind his countrymen that ecclesiastical history is yet to be written on these irrefragable positions, and the future student of history will be delivered from the most puzzling entanglement when once these *idols of the market* are removed from books designed for his instruction. Let American scholarship give us, at last, a Church history not written from a merely Western point of view, nor clogged with traditional phraseology perseveringly adhered to on the very pages which supply its refutation. It is the scandal of literature that the frauds of the pseudo-Decretals should be perpetuated by modern lists of "popes," beginning with St. Peter, in the very books which elaborately expose the empiricism of such a scheme, and quote the reluctant words by which this gigantic imposition has been consigned to infamy in the confessions of Jesuits and Ultramontanes themselves.

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[6] He adds: "Alexandria, *till the rise of Constantinople*, was the most powerful city in the East. The prestige of its founder still clung to it."

[7] That is, of "*the* pope," as Wellington was called "*the* duke." But Cyprian was called *papa*, even by the Roman clergy.

[8] He owes his own introduction to a just view of these facts to a friend of his boyhood and youth, the late Rev. Dr. Hill of the American Mission in Athens. He was penetrated with love for Greek Christians.

GREGORY THAUMATURGUS.

[Translated by the Rev. S. D. F. Salmond, M.A.] 1

Introductory Note

to

Gregory Thaumaturgus.

———————————

[a.d. 205–240–265.] Alexandria continues to be the head of Christian learning.[9] It is delightful to trace the hand of God from generation to generation, as from father to son, interposing for the perpetuity of the faith. We have already observed the continuity of the great Alexandrian school: how it arose, and how Pantænus begat Clement, and Clement begat Origen. So Origen begat Gregory, and so the Lord has provided for the spiritual generation of the Church's teachers, age after age, from the beginning. Truly, the Lord gave to Origen a holy seed, better than natural sons and daughters; as if, for his comfort, Isaiah had written,[10] forbidding him to say, "I am a dry tree."

Our Gregory has given us not a little of his personal adventures in his panegyric upon his master, and for his further history the reader need only be referred to what follows. But I am anxious to supply the dates, which are too loosely left to conjecture. As he was ordained a bishop "very young," according to Eusebius, I suppose he must have been far enough under *fifty*, the age prescribed by the "Apostolic Canons" (so called), though probably not younger than *thirty*, the earliest canonical limit for the ordination of a presbyter. If we decide upon *five and thirty*, as a mean reckoning, we may with some confidence set his birth at a.d. 205, dating back from his episcopate, which began a.d. 240. He was a native of Neo-Cæsarea, the chief city of Pontus,—a fact that should modify what we have learned about Pontus from Tertullian.[11] He was born of heathen parentage, and lived like other Gentile boys until his fourteenth year (*circa* a.d. 218), with the disadvantage of being more than ordinarily imbued by a mistaken father in the polytheism of Greece. At this period his father died; but his mother, carrying out the wishes of her husband, seems to have been not less zealous in furthering his education according to her pagan ideas. He was, evidently, the inheritor of moderate wealth; and, with his brother Athenodorus, he was placed under an accomplished teacher of grammar and rhetoric, from whom also he acquired a considerable knowledge of the Latin tongue. He was persuaded by the same master to use this accomplishment in acquiring some knowledge of the Roman laws. This is a very important point in his biography, and it brings us to an epoch in Christian history too little noted by any writer. I shall return to it very soon. We find him next going to Alexandria to study the New Platonism. He speaks of himself as already prepossessed with Christian ideas, which came to him even in his boyhood, about the time when his father died. But it was not at Alexandria that he began his acquaintance with Christian learning. Next he seems to have travelled into Greece, and to have studied at Athens. But the great interest of his autobiography begins with the providential incidents, devoutly narrated by himself, which engaged him in a journey to Berytus just as Origen reached Cæsarea, a.d. 233, making it for a time his home and the seat of his school. His own good angel, as Gregory supposes, led him away from Berytus, where he purposed to prosecute his legal studies, and brought him to the feet of Origen, his Gamaliel; and "from the very first day of his receiving us," he says, "the true Sun began to rise upon me." This he accounts the beginning of his true life; and, if we are right as to our dates, he was now about twenty-seven years of age.

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[9] Vol. ii. pp. 165, 342.

[10] Isa. lvi. 3.

[11] Vol. iii. p. 271.

If he tarried even a little while in Berytus, as seems probable, his knowledge of law was, doubtless, somewhat advanced. It was the seat of that school in which Roman law began its 4 existence in the forms long afterward digested into the Pandects of Justinian. That emperor speaks of Berytus as "the mother and nurse" of the civil law. Caius, whose *Institutes* were discovered in 1820 by the sagacity of Niebuhr, seems to have been a Syrian. So were Papinian and Ulpian: and, heathen as they were, they lived under the illumination reflected from Antioch; and, not less than the Antonines, they were examples of a philosophic regeneration which never could have existed until the Christian era had begun its triumphs. Of this sort of pagan philosophy Julian became afterwards the grand embodiment; and in Julian's grudging confessions of what he had learned from Christianity we have a key to the secret convictions of others, such as I have named; characters in whom, as in Plutarch and in many retrograde unbelievers of our day, we detect the operation of influences they are unwilling to acknowledge; of which, possibly, they are blindly unconscious themselves. Roman law, I maintain, therefore, indirectly owes its origin, as it is directly indebted for its completion in the Pandects, to the new powers and processes of thought which came from "the Light of the World." It was light from Galilee and Golgotha, answering Pilate's question in the inward convictions of many a heathen sage.

It is most interesting, therefore, to find in our Gregory one who had come into contact with Berytus at this period. He describes it as already dignified by this school of law, and therefore Latinized in some degree by its influence. Most suggestive is what he says of this school: "I refer to those admirable laws *of our sages*, by which the affairs of all the subjects of the Roman Empire *are now* directed, and which are neither digested nor learnt without difficulty. They are wise and strict (if not *pious*) in themselves, they are manifold and admirable, and, in a word, *most thoroughly Grecian, although* expressed and delivered to us in the Roman tongue, which is a wonderful and magnificent sort of language, and one very aptly conformable to imperial authority, but still difficult to me." Nor is this the only noteworthy tribute of our author to Roman law while yet that sublime system was in its cradle. The rhetorician who introduced him to it and to the Latin tongue was its enthusiastic eulogist; and Gregory says he learned the laws "in a *thorough way,* by his help.…And he said one thing to me which has proved to me the truest of all his sayings; to wit, that *my education in the laws* would be my greatest *viaticum*,—my ἐφόδιον (for thus he phrased it);" i.e., for the journey of life. This man, one can hardly doubt, was a disciple of Caius (or Gaius); and there is little question that the *digested* system which Gregory eulogizes was "the Institutes" of that great father of the civil law, now recovered from a palimpsest, and made known to our own age, with no less benefit to jurisprudence than the discovery of the *Philosophumena* has conferred on theology.

Thus Gregory's *Panegyric* throws light on the origin of Roman law. He claims it for "our sages," meaning men of the East, whose vernacular was the Greek tongue. Caius was probably, like the Gaius of Scripture, an Oriental who had borrowed a Latin name, as did the Apostle of the Gentiles and many others. If he was a native of Berytus, as seems probable, that accounts for the rise of the school of laws at a place comparatively inconsiderable. Hadrian, in his journey to Palestine, would naturally discover and patronize such a jurist; and that accounts for the appearance of Caius at Rome in his day. Papinian and Ulpian, both Orientals, were his pupils in all probability; and these were the "sages" with whose works the youthful Gregory became acquainted, and by which his mind was prepared for the great influence he exerted in the East, where his name is a power to this day.

His credit with our times is rather impaired than heightened by the epithet *Thaumaturgus*, which clings to his name as a convenient specification, to distinguish him from the other[12] Gregories whose period was so nearly his own. But why make it his opprobrium? He is not responsible for the romances that sprung up after his death; which he never heard of nor imagined. Like the great Friar Bacon, who was considered a magician, or Faust, whose invention nearly cost him his life, the reputation of Gregory made him the subject of legendary 5 lore long after he was gone. It is not impossible that God wrought marvels by his hand, but a single instance would give rise to many fables; and this very surname is of itself a monument of the fact that miracles were now of rare occurrence, and that one possessing the gift was a wonder to his contemporaries.

To like popular love of the marvellous I attribute the stupid story of a mock consecration by Phædimus. If a slight irregularity in Origen's ordination gave him such lifelong troubles, what would not have been the tumult such a sacrilege as this would have occasioned? Nothing is more probable than that Phædimus related such things as having occurred in a vision;[13] and this might have weighed with a mind like Gregory's to overcome his scruples, and to justify his acceptance of such a position at an early age.

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[12] See Dean Stanley's *Eastern Church* and Neale's *Introduction*.

[13] Recall Cyprian's narratives, vol. v., and this volume *infra*, Life of Dionysius of Alexandria.

We are already acquainted with the eloquent letter of Origen that decided him to choose the sacred calling after he left the school at Cæsarea. The *Panegyric*, which was his valedictory, doubtless called forth that letter. Origen had seen in him the makings of a κῆρυξ, and coveted such another Timothy for the Master's work. But the *Panegyric* itself abounds with faults, and greatly resembles similar college performances of our day. The custom of schools alone can excuse the expression of such enthusiastic praise in the presence of its subject; but Origen doubtless bore it as philosophically as others have done since, and its evident sincerity and heartfelt gratitude redeem it from the charge of fulsome adulation.

For the residue of the story I may refer my readers to the statements of the translator, as follows:—

Translator's Notice.

We are in possession of a considerable body of testimonies from ancient literature bearing on the life and work of Gregory. From these, though they are largely mixed up with the marvellous, we gain a tolerably clear and satisfactory view of the main facts in his history, and the most patent features of his character.[14] From various witnesses we learn that he was also known by the name Theodorus, which may have been his original designation; that he was a native of Neo-Cæsareia, a considerable place of trade, and one of the most important towns of Pontus; that he belonged to a family of some wealth and standing; that he was born of heathen parents; that at the age of fourteen he lost his father; that he had a brother named Athenodorus; and that along with him he travelled about from city to city in the prosecution of studies that were to fit him for the profession of law, to which he had been destined. Among the various seats of learning which he thus visited we find Alexandria, Athens, Berytus, and the Palestinian Cæsareia mentioned. At this last place—to which, as he tells us, he was led by a happy accident in the providence of God—he was brought into connection with Origen. Under this great teacher he received lessons in logic, geometry, physics, ethics, philosophy, and ancient literature, and in due time also in biblical science and the verities of the Christian faith. Thus, having become Origen's pupil, he became also by the hand of God his convert. After a residence of some five years with the great Alexandrian, he returned to his native city. Soon, however, a letter followed him to Neo-Cæsareia, in which Origen urged him to dedicate himself to the ministry of the Church of Christ, and pressed strongly upon him his obligation to consecrate his gifts to the service of God, and in especial to devote his acquirements in heathen science and learning to the elucidation of the Scriptures. On receipt of this letter, so full of wise and faithful counsel and strong exhortation, from the teacher whom he venerated and loved above all others, he withdrew into the wilderness, seeking opportunity for solemn thought and private prayer over its contents. At this time the bishop of Amasea, a city which held apparently a first place in the province, was one named Phædimus, who, discerning the promise of great things in the convert, sought to make him bishop of Neo-Cæsareia. For a considerable period, however, Gregory, who shrank from the responsibility of the episcopal office, kept himself beyond the bishop's reach, until Phædimus, unsuccessful in his search, had recourse to the stratagem of ordaining him in his absence, and declaring him, with all the solemnities of the usual ceremonial, bishop of his native city.[15] On receiving the report of this extraordinary step, Gregory yielded, and, coming forth from the place of his concealment, was consecrated to the bishopric with all the customary formalities;[16] and so well did he discharge the duties of his office, that while there were said to be only seventeen Christians in the whole city when he first entered it as bishop, there were said to be only seventeen pagans in it at the time of his death. The date of his studies under Origen is fixed at about 234 a.d., and that of his ordination as bishop at about 240. About the year 250 his church was involved in the sufferings of the Decian persecution, on which occasion he fled into the wilderness, with the hope of preserving his life for his people, whom he also counselled to follow in that matter his example. His flock had much to endure, again, through the incursion of the northern barbarians about 260. He took part in the council that met at Antioch in 265 for the purpose of trying Paul of Samosata; and soon after that he died, perhaps about 270, if we can adopt the conjectural reading which gives the name Aurelian instead of Julian in the account left us by Suidas. 6

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[14] Thus we have accounts of him, more or less complete, in Eusebius (*Historia Eccles.*, vi. 30, vii. 14), Basil (*De Spiritu Sancto*, xxix. 74; *Epist.* 28, Num. 1 and 2; 204, Num. 2; 207, Num. 4; 210, Num. 3, 5,—Works, vol. iii. pp. 62, 107, 303, 311, etc., edit. Paris. BB. 1730), Jerome (*De viris illustr.*, ch. 65; in the *Comment. in Ecclesiasten*, ch. 4; and *Epist.* 70, Num. 4,—Works, vol. i. pp. 424 and 427, edit. Veron.), Rufinus (*Hist. Eccles.*, vii. 25), Socrates (*Hist. Eccles.*, iv. 27), Sozomen (*Hist. Eccles.*, vii. 27, Evagrius Scholasticus (*Hist. Eccles.*, iii. 31), Suidas in his *Lexicon*, and others of less moment.

The surname Thaumaturgus, or *Wonder-worker*, at once admonishes us of the *marvellous* that so largely connected itself with the *historical* in the ancient records of this man's life.[17]

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[15] [See p. 5, *supra*. Cave pronounces it "without precedent," but seems to credit the story.]

[16] [So Gregory Nyssen says. It would have been impossible, otherwise, for him to rule his flock.]

[17] He could move the largest stones by a word; he could heal the sick; the demons were subject to him, and were exorcised by his fiat; he could give bounds to overflowing rivers; he could dry up mighty lakes; he could cast his cloak over a man, and cause his death; once, spending a night in a heathen temple, he banished its divinities by his simple presence, and by merely placing on the altar a piece of paper bearing the words, *Gregory to Satan—enter*, he could bring the presiding demons back to their shrine. One strange story told of him by Gregory of Nyssa is to the effect that, as Gregory was meditating on the great matter of the right way to worship the true God, suddenly two glorious personages made themselves manifest in his room, in the one of whom he recognised the Apostle John, in the other the Virgin. They had come, as the story goes, to solve the difficulties which were making him hesitate in accepting the bishopric. At Mary's request, the evangelist gave him then all the instruction

He was believed to have been gifted with a power of working miracles, which he was constantly exercising. But into these it is profitless to enter. When all the marvellous is dissociated from the historical in the records of this bishop's career, we have still the figure of a great, good, and gifted man, deeply versed in the heathen lore and science of his time, yet more deeply imbued with the genuine spirit of another wisdom, which, under God, he learned from the illustrious thinker of Alexandria, honouring with all love, gratitude, and veneration that teacher to whom he was indebted for his knowledge of the Gospel, and exercising an earnest, enlightened, and faithful ministry of many years in an office which he had not sought, but for which he had been sought. Such is, in brief, the picture that rises up before us from a perusal of his own writings, as well as from the comparison of ancient accounts of the man and his vocation. Of his well-accredited works we have the following: *A Declaration of Faith*, being a creed on the doctrine of the Trinity; a *Metaphrase of the Book of Ecclesiastes*, a *Panegyric to Origen*, being an oration delivered on leaving the school of Origen, expressing eloquently, and with great tenderness of feeling, as well as polish of style, the sense of his obligations to that master; and a *Canonical Epistle*, in which he gives a variety of directions with respect to the penances and discipline to be exacted by the Church from Christians who had fallen back into heathenism in times of suffering, and wished to be restored. Other works have been attributed to him, which are doubtful or spurious. His writings have been often edited,—by Gerard Voss in 1604, by the Paris editors in 1662, by Gallandi in 1788, and others, who need not be enumerated here.

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in doctrine which he was seeking for; and the sum of these supernatural communications being written down by him after the vision vanished, formed the creed which is still preserved among his writings. Such were the wonders believed to signalize the life of Gregory.

Part I.—Acknowledged Writings.

A Declaration of Faith.[18]

There is one God, the Father of the living Word, *who is His* subsistent Wisdom and Power and Eternal Image:[19] perfect Begetter of the perfect *Begotten*, Father of the only-begotten Son. There is one Lord, Only of the Only,[20] God of God, Image and Likeness of Deity, Efficient Word,[21] Wisdom comprehensive[22] of the constitution of all things, and Power formative[23] of the whole creation, true Son of true Father, Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal and Eternal of Eternal.[24] And there is One Holy Spirit, having His subsistence[25] from God, and being made manifest[26] by the Son, to wit to men:[27] Image[28] of the Son, Perfect *Image* of the Perfect;[29] Life, the Cause of the living; Holy Fount; Sanctity, the Supplier, *or Leader*,[30] of Sanctification; in whom is manifested God the Father, who is above all and in all, and God the Son, who is through all. There is a perfect Trinity, in glory and eternity and sovereignty, neither divided nor estranged.[31] Wherefore there is nothing either created or in servitude[32] in the Trinity;[33] nor anything superinduced,[34] as if at some former period it was non-existent, and at some later period it was introduced. And thus neither was the Son ever wanting to the Father, nor the Spirit to the Son;[35] but without variation and without change, the same Trinity *abideth* ever.[36]

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[18] The title as it stands has this addition: "which he had by revelation from the blessed John the evangelist, by the mediation of the Virgin Mary, Parent of God." Gallandi, *Veterum Patrum Biblioth.*, Venice, 1766, p. 385. [Elucidation, p. 8, *infra*.]

[19] χαρακτῆρος ἀϊδίου.

[20] μόνος ἐκ μόνου .

[21] λόγος ἐνεργός.

[22] περιεκτική.

[23] ποιητική.

[24] ἀΐδιος ἀϊδίου.

[25] ὕπαρξιν.

[26] πεφηνός.

[27] The words δηλαδὴ τοῖς ἀνθρώποις are suspected by some to be a gloss that has found its way into the text.

[28] εἰκών.

[29] So John of Damascus uses the phrase, εἰκὼν τοῦ Πατρὸς ὁ Υἱὸς, καὶ τοῦ Υἱοῦ, τὸ Πνεῦμα, the Son is the Image of the Father, and the Spirit is that of the Son, lib. 1, *De fide orthod.*, ch. 13, vol. i. p. 151. See also Athanasius, *Epist.* 1 *ad Serap.*; Basil, lib. v. *contra Eunom.*; Cyril, *Dial.*, 7, etc.

[30] χορηγός.

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[31] ἀπαλλοτριουμένη. See also Gregory Nazianz., *Orat.*, 37, p. 609.

[32] δοῦλον.

[33] Gregory Nazianz., *Orat.*, 40, p. 668, with reference apparently to our author, says: Οὐδὲν τῆς Τριάδος δοῦλον, οὐδὲ κτιστον, οὐδὲ ἐπείσακτον, ἤκουσα τῶν σοφῶν τινος λέγοντος— *In the Trinity there is nothing either in servitude or created, or superinduced, as I heard one of the learned say.*

[34] ἐπείσακτον.

[35] In one codex we find the following addition here: οὔτε αὔξεται μονὰς εἰς δυάδα, οὐδὲ δυὰς εἰς τριάδα—*Neither again does the unity grow into duality, nor the duality into trinity*; or = *Neither does the condition of the one grow into the condition of the two, nor that of the two into the condition of the three.*

[36] [See valuable note and Greek text in Dr. Schaff's *History*, vol. ii. p. 799.]

Elucidation.

The story of the "Revelation" is of little consequence, though, if this were Gregory's genuine work, it would be easy to account for it as originating in a beautiful dream. But it is very doubtful whether it be a genuine work; and, to my mind, it is most fairly treated by Lardner, to whose elaborate chapter concerning Gregory every scholar must refer.[37] Dr. Burton, in his edition of Bishop Bull's works,[38] almost overrules that learned prelate's inclination to think it genuine, in the following words: "Hanc formulam minime esse Gregorii authenticam…multis *haud spernendis argumentis demonstrat* Lardner." Lardner thinks it a fabrication of the fourth century.

Cave's learned judgment is more favourable; and he gives the text[39] from Gregory of Nyssa, which he translates as follows: "There is one God, the Father of the living Word and of the subsisting Wisdom and Power, and of Him who is His Eternal Image, the perfect begetter of Him that is perfect, the Father of the only-begotten Son. There is one Lord, the only *Son* of the only *Father*, God of God, the character and image of the Godhead, the powerful Word, the comprehensive Wisdom, by which all things were made, and the Power that gave being to the whole creation, the true Son of the true Father, the Invisible of the Invisible, the Incorruptible of the Incorruptible, the Immortal of the Immortal, and the Eternal of Him that is Eternal. There is one Holy Ghost, having its subsistence of God, which appeared through the Son to mankind, the perfect Image of the perfect Son, the Life-giving Life, the holy Fountain, the Sanctity, and the Author of sanctification, by whom God the Father is made manifest, who is over all, and in all; and God the Son, who is through all. A perfect Trinity, which neither in glory, eternity, or dominion is divided, or departed from itself."

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[37] *Credibility*, vol. ii. p. 635.

[38] Vol. v. p. 423.

[39] Cave, *Lives of the Fathers*, vol. i. p. 402, ed. Oxford, 1840.

A Metaphrase of the Book of Ecclesiastes.[40] 9

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Chapter I.[41]

These words speaketh Solomon, the son of David the king and prophet, to the whole Church of God, a prince most honoured, and a prophet most wise above all men. How vain and fruitless are the affairs of men, and all pursuits that occupy man! For there is not one who can tell of any profit attaching to those things which men who creep on earth strive by body and soul to attain to, in servitude all the while to what is transient, and undesirous of considering aught heavenly with the noble eye of the soul. And the life of men weareth away, as day by day, and in the periods of hours and years, and the determinate courses of the sun, some are ever coming, and others passing away. And the matter is like the transit of torrents as they fall into the measureless deep of the sea with a mighty noise. And all things that have been constituted by God for the sake of men abide the same: as, for instance, that man is born of earth, and departs to earth again; that the earth itself continues stable; that the sun accomplishes its circuit about it perfectly, and rolls round to the same mark again; and that the winds[42] in like manner, and the mighty rivers which flow into the sea, and the breezes that beat upon it, all act without forcing it to pass beyond its limits, and without themselves also violating their appointed laws. And these things, indeed, as bearing upon the good of this life of ours, are established thus fittingly. But those things which are of men's devising, whether words or deeds, have no measure. And there is a plenteous multitude of words, but there is no profit from random and foolish talking. But the race of men is naturally insatiate in its thirst both for speaking and for hearing what is spoken; and it is man's habit, too, to desire to look with idle eyes on all that happens. What can occur afterwards, or what can be wrought by men which has not been done already? What new thing is there worthy of mention, of which there has never yet been experience? For I think there is nothing which one may call new, or which, on considering it, one shall discover to be strange or unknown to those of old. But as former things are buried in oblivion, so also things that are now subsistent will in the course of time vanish utterly from the knowledge of those who shall come after us. And I speak not these things unadvisedly, as acting now the preacher.[43] But all these things were carefully pondered by me when entrusted with the kingdom of the Hebrews in Jerusalem. And I examined diligently, and considered discreetly, the nature of all that is on earth, and I perceived it to be most various;[44] *and I saw* that to man it is given to labour upon earth, ever carried about by all different occasions of toil, and with no result of his work. And all things here below are full of the spirit of strangeness and abomination, so that it is not possible for one to retrieve them now; nay, rather it is not possible for one at all to conceive what utter vanity[45] has taken possession of all human affairs. For once on a time I communed with myself, and thought that then I was wiser in this than all that were before me, and I was expert in understanding parables and the natures of things. But I learned that I gave myself to such pursuits to no purpose, and that if wisdom follows knowledge, so troubles attend on wisdom.

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[40] Gallandi, *Biblioth. Vet. Patr.*, iii. 387.

[41] [The wise benevolence of our author is more apparent than his critical skill. No book more likely to puzzle a pagan inquirer than this: so the metaphrase gives it meaning and consistency; but, over and over again, not Solomon's meaning, I am persuaded.]

[42] τὰ πνεύματα, for which some propose ῥεύματα, streams, as the ἄνεμοι are mentioned in their own place immediately.

[43] νῦν ἐκκλησιάζων.

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[44] ποικιλωτάτην.

[45] ἀτοπία

Chapter II.

Judging, therefore, that it stood thus with this matter, I decided to turn to another manner of life, and to give myself to pleasure, and to take experience of various delights. And now I learned that all such things are vain; and I put a check on laughter, when it ran on carelessly; and restrained pleasure, according to the rule of moderation, and was bitterly wroth against it. And when I perceived that the soul is able to arrest the body in its disposition to intoxication and wine-bibbing, and that temperance makes lust its subject, I sought earnestly to observe what object of true worth and of real excellence is set before men, which they shall attain to in this present life. For I passed through all those other objects which are deemed worthiest, such as the erecting of lofty houses and the planting of vines, and in addition, the laying out of pleasure-grounds, and the acquisition and culture of all manner 10 of fruit-bearing trees; and among them also large reservoirs for the reception of water were constructed, and distributed so as to secure the plentiful irrigation of the trees. And I surrounded myself also with many domestics, both man-servants and maid-servants; and some of them I procured from abroad, and others I possessed and employed as born in my own house. And herds of four-footed creatures, as well of cattle as of sheep, more numerous than any of those of old acquired, were made my property. And treasures of gold and silver flowed in upon me; and I made the kings of all nations my dependants and tributaries. And very many choirs of male and female singers were trained to yield me pleasure by the practice of all-harmonious song. And I had banquetings; and for the service of this part of my pleasure, I got me select cup-bearers of both sexes beyond my reckoning,—so far did I surpass in these things those who reigned before me in Jerusalem. And thus it happened that the interests of wisdom declined with me, while the claims of evil appetency increased. For when I yielded myself to every allurement of the eyes, and to the violent passions of the heart, that make their attack from all quarters, and surrendered myself to the hopes held out by pleasures, I also made my will the bond-slave of all miserable delights. For thus my judgment was brought to such a wretched pass, that I thought these things good, and that it was proper for me to engage in them. At length, awaking and recovering my sight, I perceived that the things I had in hand were altogether sinful and very evil, and the deeds of a spirit not good. For now none of all the objects of men’s choice seems to me worthy of approval, or greatly to be desired by a just mind. Wherefore, having pondered at once the advantages of wisdom and the ills of folly, I should with reason admire that man greatly, who, being borne on in a thoughtless course, and afterwards arresting himself, should return to right and duty. For wisdom and folly are widely separated, and they are as different from each other as day is from night. He, therefore, who makes choice of virtue, is like one who sees all things plainly, and looks upward, and who holdeth his ways in the time of clearest light. But he, on the other hand, who has involved himself in wickedness, is like a man who wanders helplessly about in a moonless night, as one who is blind, and deprived of the sight of things by his darkness.[46] And when I considered the end of each of these modes of life, I found there was no profit in the latter;[47] and by setting myself to be the companion of the foolish, I saw that I should receive the wages of folly. For what advantage is there in those thoughts, or what profit is there in the multitude of words, where the streams of foolish speaking are flowing, as it were, from the fountain of folly? Moreover, there is nothing common to the wise man and to the fool, neither as regards the memory of men, nor as regards the recompense of God. And as to all the affairs of men, when they are yet apparently but beginning to be, the end at once surprises them. Yet the wise man is never partaker of the same end with the foolish. Then also did I hate all my life, that had been consumed in vanities, and which I had spent with a mind engrossed in earthly anxieties. For, to speak in brief, all my affairs have been wrought by me with labour and pain, as the efforts of thoughtless impulse; and some other person, it may be a wise man or a fool, will succeed to them, I mean, the chill fruits of my toils. But when I cut myself off from these things, and cast them away, then did that real good which is set before man show itself to me,—namely, the knowledge of wisdom and the possession of manly virtue.[48] And if a man neglects these things, and is inflamed with the passion for other things, such a man makes choice of evil instead of good, and goes after what is bad instead of what is excellent, and after trouble instead of peace; for he is distracted by every manner of disturbance, and is burdened with continual anxieties night and day, with oppressive labours of body as well as with ceaseless cares of mind,—his heart moving in constant agitation, by reason of the strange and senseless affairs that occupy him. For the perfect good does not consist in eating and drinking, although it is true that it is from God that their sustenance cometh to men; for none of those things which are given for our maintenance subsist without His providence. But the good man who gets wisdom from God, gets also heavenly enjoyment; while, on the other hand, the evil man, smitten with ills divinely inflicted, and afflicted with the disease of lust, toils to amass much, and is quick to put him to shame who is honoured by God in presence of the Lord of all, proffering useless gifts, and making things deceitful and vain the pursuits of his own miserable soul.

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[46] The text is, τυφλός τε ὢν τὴν πρόσοψιν καὶ ὑπὸ τοῦ σκότους τῶν πραγμάτων ἀφῃρημένος, for which it is proposed to read, τυφλός τε ὢν καὶ τὴν πρόσοψιν ὑπὸ τοῦ σκότους, etc.

[47] Or, as the Latin version puts it: And, in fine, when I considered the difference between these modes of life, I found nothing but that, by setting myself, etc.

[48] ἀνδρείας.

Chapter III.

11 For this present time is filled with all things that are most contrary[49] to each other—births and deaths, the growth of plants and their uprooting, cures and killings, the building up and the pulling down of houses, weeping and laughing, mourning and dancing. At this moment a man gathers of earth's products, and at another casts them away; and at one time he ardently desireth *the beauty of* woman, and at another he hateth it. Now he seeketh something, and again he loseth it; and now he keepeth, and again he casteth away; at one time he slayeth, and at another he is slain; he speaketh, and again he is silent; he loveth, and again he hateth. For the affairs of men are at one time in a condition of war, and at another in a condition of peace; while their fortunes are so inconstant, that from bearing the semblance of good, they change quickly into acknowledged ills. Let us have done, therefore, with vain labours. For all these things, as appears to me, are set to madden men, as it were, with their poisoned stings. And the ungodly observer of the times and seasons is agape for this world,[50] exerting himself above measure to destroy the image[51] of God, as one who has chosen to contend against it[52] from the beginning onward to the end.[53] I am persuaded, therefore, that the greatest good for man is cheerfulness and well-doing, and that this shortlived enjoyment, which alone is possible to us, comes from God only, if righteousness direct our doings. But as to those everlasting and incorruptible things which God hath firmly established, it is not possible either to take aught from them or to add aught to them. And to men in general, those things, in sooth, are fearful and wonderful;[54] and those things indeed which have been, abide so; and those which are to be, have already been, as regards His foreknowledge. Moreover, the man who is injured has God as his helper. I saw in the lower parts the pit of punishment which receives the impious, but a different place allotted for the pious. And I thought with myself, that with God all things are judged and determined to be equal; that the righteous and the unrighteous, and objects with reason and without reason, are alike in His judgment. For that their time is measured out equally to all, and death impends over them, and *in this* the races of beasts and men are alike in the judgment of God, and differ from each other only in the matter of articulate speech; and all things else happen alike to them, and death receives all equally, not more so in the case of the other kinds of

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[49] The text reads ἐναντιωτήτων, for which Codex Anglicus has ἐναντιωτάτων.

[50] Or, age.

[51] πλάσμα.

[52] Or, *Him.*

[53] The Greek text is, καιροσκόπος δή τις πονηρὸς τὸν αἰῶνα τοῦτον περικέχηνεν, ἀφανίσαι ὑπερδιατεινόμενος τὸ τοῦ Θεοῦ πλάσμα, ἐξ ἀρχῆς αὐτῷ μέχρι τέλους πολεμεῖν ᾑρημένος. It is well to notice how widely this differs from our version of iii. 11: "He hath made everything beautiful in his time," etc.

[54] The text is, ᾧ τινι οὖν, ἀλλ' ἔστιν, ἐκεινα φοβερά τε ὁμοῦ καὶ θαυμαστά.

creatures than in that of men. For they have all the same breath *of life*, and men have nothing more; but all are, in one word, vain, deriving their present condition[55] from the same earth, and destined to perish, and return to the same earth again. For it is uncertain regarding the souls of men, whether they shall fly upwards; and regarding the others which the unreasoning creatures possess, whether they shall fall downward. And it seemed to me, that there is no other good save pleasure, and the enjoyment of things present. For I did not think it possible for a man, when once he has tasted death, to return again to the enjoyment of these things.[56]

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[55] σύστασιν.

[56] [The key to the interpretation of this book, as to much of the book of Job, is found in the brief expostulation of Jeremiah (chap. xii. 1), where he confesses his inability to comprehend the world and God's ways therein, yet utters a profession of unshaken confidence in His goodness. Here Solomon, in monologue, gives vent to similar misgivings; overruling all in the wonderful ode with which the book concludes. I say *Solomon*, not unadvisedly.]

Chapter IV.

And leaving all these reflections, I considered and turned in aversion from all the forms of oppression[57] which are done among men; whence some receiving injury weep and lament, who are struck down by violence in utter default of those who protect them, or who should by all means comfort them in their trouble.[58] And the men who make might their right[59] are exalted to an eminence, from which, however, they shall also fall. Yea, of the unrighteous and audacious, those who are dead fare better than those who are still alive. And better than both these is he who, being destined to be like them, has not yet come into being, since he has not yet touched the wickedness which prevails among men. And it became clear to me also how great is the envy which follows a man from his neighbours, like the sting of a wicked spirit; and *I saw* that he who receives it, and takes it as it were into his breast, has nothing else but to eat his own heart, and tear it, and consume both soul and body, finding inconsolable vexation in the good fortune of others.[60] And a wise man would choose to have one of his hands full, if it were with ease and quietness, rather than both of them with travail and with the villany of a treacherous spirit. Moreover, there is yet another thing which I know to happen contrary to what is fitting, by reason of the evil will of man. He who is left entirely alone, having neither brother nor son, but prospered with large possessions, lives on in the spirit of insatiable avarice, and refuses to give himself in any way whatever to goodness. 12 Gladly, therefore, would I ask such an one for what reason he labours thus, fleeing with headlong speed[61] from the doing of anything good, and distracted by the many various passions for making gain.[62] Far better than such are those who have taken up an order of life in common,[63] from which they may reap the best blessings. For when two men devote themselves in the right spirit to the same objects, though some mischance befalls the one, he has still at least no slight alleviation in having his companion by him. And the greatest of all calamities to a man in evil fortune is the want of a friend to help and cheer him.[64] And those who live together both double the good fortune that befalls them, and lessen the pressure of the storm of disagreeable events; so that in the day they are distinguished for their frank confidence in each other, and in the night they appear notable for their cheerfulness.[65] But he who leads a solitary life passes a species of existence full of terror to himself; not perceiving that if one should fall upon men welded closely together, he adopts a rash and perilous course, and that it is not easy to snap the threefold cord.[66] Moreover, I put a poor youth, if he be wise, before an aged prince devoid of wisdom, to whose thoughts it has never occured that it is possible that a man may be raised from the prison to the throne, and that the very man who has exercised his power unrighteously shall at a later period be righteously cast out. For it may happen that those who are subject to a youth, who is at the same time sensible, shall be free from trouble,—those, I mean, who are his elders.[67] Moreover, they who are born later cannot praise another, of whom they have had no experience,[68] and are led by an unreasoning judgment, and by the impulse of a contrary spirit. But in exercising the preacher's office, keep thou this before thine eyes, that thine own life be rightly directed, and that thou prayest in behalf of the foolish, that they may get understanding, and know how to shun the doings of the wicked.

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[57] συκοφαντιων.

[58] The text is, βίᾳ καταβλημένοι τῶν ἐπαμυνόντων ἢ ὅλως παραμυθησομένων αὐτοὺς πάσης πανταχόθεν κατεχούσης ἀπορίας. The sense is not clear. It may be: who are struck down in spite of those who protect them, and who should by all means comfort them when all manner of trouble presses them on all sides.

[59] χειροδικαι.

[60] Following the reading of Cod. Medic., which puts τιθέμενος for τιθέμενον. [See Cyprian, vol. v. p. 493, note 7, this series.]

[61] προτροπάδην.

[62] χρηματίσασθαι.

[63] κοινωνίαν ἅμα βίου ἐστείλαντο.

[64] ἀνακτησομένου.

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[65] The text is, καὶ νύκτωρ σεμνότητι σεμνύνεσθαι, for which certain codices read σεμνότητι φαιδρύνεσθαι, and others φαιδρότητι σεμνυνεσθαι.

[66] Jerome cites the passage in his Commentary on Ecclesiastes [iv. 12].

[67] Τοὺς ὅσοι προγενέστεροι. The sense is incomplete, and some words seem missing in the text. Jerome, in rendering this passage in his Commentary on Ecclesiastes, turns it thus: *ita autem ut sub sene rege versati sint*; either having lighted on a better manuscript, or adding something of his own authority to make out the meaning.

[68] δία τὸ ἑτέρου ἀπειράτως ἔχειν.

Chapter V.

Moreover, it is a good thing to use the tongue sparingly, and to keep a calm and rightly balanced[69] heart in the exercise of speech.[70] For it is not right to give utterance in words to things that are foolish and absurd, or to all that occur to the mind; but we ought to know and reflect, that though we are far separated from heaven, we speak in the hearing of God, and that it is good for us to speak without offence. For as dreams and visions of many kinds attend manifold cares of mind, so also silly talking is conjoined with folly. Moreover, see to it, that a promise made with a vow be made good in fact. This, too, is proper to fools, that they are unreliable. But be thou true to thy word, knowing that it is much better for thee not to vow or promise to do anything, than to vow and then fail of performance. And thou oughtest by all means to avoid the flood of base words, seeing that God will hear them. For the man who makes such things his study gets no more benefit by them than to see his doings brought to nought by God. For as the multitude of dreams is vain, so also the multitude of words. But the fear of God is man's salvation, though it is rarely found. Wherefore thou oughtest not to wonder though thou seest the poor oppressed, and the judges misinterpreting the law. But thou oughtest to avoid the appearance of surpassing those who are in power. For even should this prove to be the case, yet, from the terrible ills that shall befall thee, wickedness of itself will not deliver thee. But even as property acquired by violence is a most hurtful as well as impious possession, so the man who lusteth after money never finds satisfaction for his passion, nor good-will from his neighbours, even though he may have amassed the greatest possible wealth. For this also is vanity. But goodness greatly rejoiceth those who hold by it, and makes them strong,[71] imparting to them the capacity of seeing through[72] all things. And it is a great matter also not to be engrossed by such anxieties: for the poor man, even should he be a slave, and unable to fill his belly plentifully, enjoys at least the kind refreshment of sleep; but the lust of riches is attended by sleepless nights and anxieties of mind. And what could there be then more absurd, than with much anxiety and trouble to amass wealth, and keep it with jealous care, if all the while one is but maintaining the occasion of countless evils to himself? And this wealth, besides, must needs perish some time or other, and be lost, whether he who has acquired it has children or not;[73] and the man himself, however unwillingly, is doomed to die, and return to earth in the selfsame condition in which it was his lot once to come into being.[74] And the fact that he is destined thus to leave earth with empty hands, will make the evil all the sorer to him, as he fails to consider that an end is appointed for his life similar to its beginning, and that he toils to no profit, and 13 labours rather for the wind, as it were, than for the advancement of his own real interest, wasting his whole life in most unholy lusts and irrational passions, and withal in troubles and pains. And, to speak shortly, his days are darkness to such a man, and his life is sorrow. Yet this is in itself good, and by no means to be despised. For it is the gift of God, that a man should be able to reap with gladness of mind the fruits of his labours, receiving thus possessions bestowed by God, and not acquired by force.[75] For neither is such a man afflicted with troubles, nor is he for the most part the slave of evil thoughts; but he measures out his life by good deeds, being of good heart[76] in all things, and rejoicing in the gift of God.

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[69] εὐσταθούσῃ.

[70] ἐν τῇ περὶ λόγους σπουδῇ.

[71] ἀνδρείους.

[72] καθορᾶν.

[73] Job xx. 20.

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[74] Job i. 21; 1 Tim. vi. 7.

[75] ἁρπακτικά in the text, for which the Cod. Medic. has ἁρπακτά.

[76] ἐνθυμούμενος.

Chapter VI.

Moreover, I shall exhibit in discourse the ill-fortune that most of all prevails among men. While God may supply a man with all that is according to his mind, and deprive him of no object which may in any manner appeal to his desires, whether it be wealth, or honour, or any other of those things for which men distract themselves; yet the man, while thus prospered in all things, as though the only ill inflicted on him from heaven were just the inability to enjoy them, may but husband them for his fellow, and fall without profit either to himself or to his neighbours. This I reckon to be a strong proof and clear sign of surpassing evil. The man who has borne without blame the name of father of very many children, and spent a long life, and has not had his soul filled with good for so long time, and has had no experience of death meanwhile,[77]—this man I should not envy either his numerous offspring or his length of days; nay, I should say that the untimely birth that falls from a woman's womb is better than he. For as that came in with vanity, so it also departeth secretly in oblivion, without having tasted the ills of life or looked on the sun. And this is a lighter evil than for the wicked man not to know what is good, even though he measure his life by thousands of years.[78] And the end of both is death. The fool is proved above all things by his finding no satisfaction in any lust. But the discreet man is not held captive by these passions. Yet, for the most part, righteousness of life leads a man to poverty. And the sight of curious eyes deranges[79] many, inflaming their mind, and drawing them on to vain pursuits by the empty desire of show.[80] Moreover, the things which are now are known already; and it becomes apparent that man is unable to contend with those that are above him. And, verily, inanities have their course among men, which only increase the folly of those who occupy themselves with them.

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[77] θάνατον πεῖραν οὐ λαβών, for which we must read probably θανάτου, etc.

[78] The text gives, ἤπερ τῷ πονηρῷ…ἀναμετρησαμένῳ ἀγαθοτητα μὴ ἐπιγνῳ, for which we may read either ἤπερ τῷ πονηρῷ…ἀναμετρησάμενος…ἐπιγνῷ, or better,…ἀναμετρησαμένῳ…ἐπιγνῶναι.

[79] ἐξίσταιαι.

[80] τοῦ ὀφθῆναι.

Chapter VII.

For though a man should be by no means greatly advantaged by knowing all in this life that is destined to befall him according to his mind (let us suppose such a case), nevertheless with the officious activity of men he devises means for prying into and gaining an apparent acquaintance with the things that are to happen after a person's death. Moreover, a good name is more pleasant to the mind[81] than oil to the body; and the end of life is better than the birth, and to mourn is more desirable than to revel, and to be with the sorrowing is better than to be with the drunken. For this is the fact, that he who comes to the end of life has no further care about aught around him. And discreet anger is to be preferred to laughter; for by the severe disposition of countenance the soul is kept upright.[82] The souls of the wise, indeed, are sad and downcast, but those of fools are elated, and given loose to merriment. And yet it is far more desirable to receive blame from one wise man, than to become a hearer of a whole chorus of worthless and miserable men in their songs. For the laughter of fools is like the crackling of many thorns burning in a fierce fire. This, too, is misery, yea the greatest of evils, namely oppression;[83] for it intrigues against the souls of the wise, and attempts to ruin the noble way of life[84] which the good pursue. Moreover, it is right to commend not the man who begins, but the man who finishes a speech;[85] and what is moderate ought to approve itself to the mind, and not what is swollen and inflated. Again, one ought certainly to keep wrath in check, and not suffer himself to be carried rashly into anger, the slaves of which are fools. Moreover, they are in error who assert that a better manner of life was given to those before us, and they fail to see that wisdom is widely different from mere abundance of possessions, and that it is as much more lustrous[86] than these, as silver shines more brightly than its shadow. For the life of man hath its excellence[87] not in the acquisition of perishable riches, but in wisdom. And who shall be able, tell me, to declare the providence of God, which is so great and so beneficent? or who shall be able to recall the things which seem to have been passed by of God? And in the former days of my vanity I considered all things, *and saw* a righteous man continuing in his righteousness, and ceasing not from it until death, but even suffering injury by reason thereof, and a wicked man per- 14 ishing with his wickedness. Moreover, it is proper that the righteous man should not seem to be so overmuch, nor exceedingly and above measure wise, that he may not, as in making some slip, *seem to* sin many times over. And be not thou audacious and precipitate, lest an untimely death surprise thee. It is the greatest of all good to take hold of God, and by abiding in Him to sin in nothing. For to touch things undefiled with an impure hand is abomination. But he who in the fear of God submits himself,[88] escapes all that is contrary. Wisdom availeth more in the way of help than a band of the most powerful men in a city, and it often also pardons righteously those who fail in duty. For there is not one that stumbleth not.[89] Also it becomes thee in no way to attend upon the words of the impious, that thou mayest not become an ear-witness[90] of words spoken against thyself, such as the foolish talk of a wicked servant, and being thus stung in heart, have recourse afterwards thyself to cursing in turn in many actions. And all these things have I known, having received wisdom from God, which afterwards I lost, and was no longer able to be the same.[91] For wisdom fled from me to an infinite distance, and into a measureless deep, so that I could no longer get hold of it. Wherefore afterwards I abstained altogether from seeking it; and I no longer thought of considering the follies and the vain counsels of the impious, and their weary, distracted life. And being thus disposed, I was borne on to the things themselves; and being seized with a fatal passion, I knew woman—that she is like a snare or some such other object.[92] For her heart ensnares those who pass her; and if she but join hand to hand, she holds one as securely as though she dragged him on bound with chains.[93] And from her you can secure your deliverance only by finding a propitious and watchful superintendent in God;[94] for he who is enslaved by sin cannot (otherwise) escape its grasp. Moreover, among all women I sought for the chastity[95] proper to them, and I found it in none. And verily a person may find one man chaste among a thousand, but a woman never.[96] And this above all things I observed, that men being made by God simple[97] in mind, contract[98] for themselves manifold reasonings and infinite questionings, and while professing to seek wisdom, waste their life in vain words.

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[81] Prov. xxii. 1.

[82] κατορθοῦται.

[83] Calumny, συκοφαντία.

[84] ἔνστασιν.

[85] λόγων δέ, etc. But Cod. Medic. reads, λόγον δέ, etc., = it is right to commend a speech not in its beginning, but in its end.

[86] φανερωτέρα, for which φανοτέρα is proposed.

[87] περιγίγνεται.

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[88] ὑπείκων.

[89] 1 Kings viii. 46; 2 Chron. vi. 36; Prov. xx. 9; 1 John i. 8.

[90] αὐτήκοος .

[91] ὅμοιος.

[92] The text is evidently corrupt: for τὴν γυναῖκα, γῆν τινά, etc., Cotelerius proposes, τὴν γυναῖκα, σαγήνην τινά, etc.; and Bengel, πάγην τινά, etc.

[93] κατέχει ἢ εἰ. This use of ἢ εἰ is characteristic of Gregory Thaumaturgus. We find it again in his *Panegyr. ad Orig.*, ch. 6, ἢ εἰ καὶ παρὰ πάντας, etc. It may be added, therefore, to the proofs in support of a common authorship for these two writings.

[94] ἐπόπτην.

[95] σωφροσύνην.

[96] [Our English version gives no such idea, nor does that of the LXX. The σωφροσύνη of our author is *discretion*, or perhaps *entire balance of mind.* Wordsworth gives us the thought better in his verse: "A perfect woman,

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nobly planned." It was not in Judaism to give woman her place: the *Magnificat* of the Virgin celebrated the restoration of her sex.]

[97] Upright, ἁπλοῖ.

[98] ἐπισπῶνται.

Chapter VIII.

Moreover, wisdom, when it is found in a man, shows itself also in its possessor's face, and makes his countenance to shine; as, on the other hand, effrontery convicts the man in whom it has taken up its abode, so soon as he is seen, as one worthy of hatred. And it is on every account right to give careful heed to the words of the king, and by all manner of means to avoid an oath, especially one taken in the name of God. It may be fit at the same time to notice an evil word, but then it is necessary to guard against any blasphemy against God. For it will not be possible to find fault with Him when He inflicts any penalty, nor to gainsay the decrees of the Only Lord and King. But it will be better and more profitable for a man to abide by the holy commandments, and to keep himself apart from the words of the wicked. For the wise man knows and discerneth beforehand the judgment, which shall come at the right time, and sees that it shall be just. For all things in the life of men await the retribution from above; but the wicked man does not seem to know verily[99] that as there is a mighty providence over him, nothing in the future shall be hid. He knoweth not indeed the things which shall be; for no man shall be able to announce any one of them to him duly: for no one shall be found so strong as to be able to prevent the angel who spoils him of his life;[100] neither shall any means be devised for cancelling in any way the appointed time of death. But even as the man who is captured in the midst of the battle can only see flight cut off on every side, so all the impiety of man perisheth utterly together. And I am astonished, as often as I contemplate what and how great things men have studied to do for the hurt of their neighbours. But this I know, that the impious are snatched prematurely from this life, and 15 put out of the way because they have given themselves to vanity. For whereas the providential judgment[101] of God does not overtake all speedily, by reason of His great long-suffering, and the wicked is not punished immediately on the commission of his offences,—for this reason he thinks that he may sin the more, as though he were to get off with impunity, not understanding that the transgressor shall not escape the knowledge of God even after a long interval. This, moreover, is the chief good, to reverence God; for if once the impious man fall away from Him, he shall not be suffered long to misuse his own folly. But a most vicious and false opinion often prevails among men concerning both the righteous and the unrighteous. For they form a judgment contrary to truth regarding each of them; and the man who is really righteous does not get the credit of being so, while, on the other hand, the impious man is deemed prudent and upright. And this I judge to be among the most grievous of errors. Once, indeed, I thought that the chief good consisted in eating and drinking, and that he was most highly favoured of God who should enjoy these things to the utmost in his life; and I fancied that this kind of enjoyment was the only comfort in life. And, accordingly, I gave heed to nothing but to this conceit, so that neither by night nor by day did I withdraw myself from all those things which have ever been discovered to minister luxurious delights to men. And this much I learned thereby, that the man who mingles in these things shall by no means be able, however sorely he may labour with them, to find the real good.

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[99] λίαν.

[100] ψυχήν.

[101] πρόνοια.

Chapter IX.

Now I thought at that time that all men were judged worthy of the same things. And if any wise man practised righteousness, and withdrew himself from unrighteousness, and as being sagacious avoided hatred with all (which, indeed, is a thing well pleasing to God), this man seemed to me to labour in vain. For there seemed to be one end for the righteous and for the impious, for the good and for the evil, for the pure and for the impure, for him that worshipped[102] God, and for him that worshipped not. For as the unrighteous man and the good, the man who sweareth a false oath, and the man who avoids swearing altogether, were suspected by me to be driving toward the same end, a certain sinister opinion stole secretly into my mind, that all men come to their end in a similar way. But now I know that these are the reflections of fools, and errors and deceits. And they assert largely, that he who is dead has perished utterly, and that the living is to be preferred to the dead, even though he may lie in darkness, and pass his life-journey after the fashion of a dog, *which is* better at least than a dead lion. For the living know this at any rate, that they are to die; but the dead know not anything, and there is no reward proposed to them after they have completed their necessary course. Also hatred and love with the dead have their end; for their envy has perished, and their life also is extinguished. And he has a portion in nothing who has once gone hence. Error harping still on such a string, gives also such counsel as this: What meanest thou, O man, that thou dost not enjoy thyself delicately, and gorge thyself with all manner of pleasant food, and fill thyself to the full with wine? Dost thou not perceive that these things are given us from God for our unrestrained enjoyment? Put on newly washed attire, and anoint thy head with myrrh, and see this woman and that, and pass thy vain life vainly.[103] For nothing else remaineth for thee but this, neither here nor after death. But avail thou thyself of all that chanceth; for neither shall any one take account of thee for these things, nor are the things that are done by men known at all outside the circle of men. And Hades, whatever that may be, whereunto we are said to depart, has neither wisdom nor understanding. These are the things which men of vanity speak. But I know assuredly, that neither shall they who seem the swiftest accomplish that great race; nor shall those who are esteemed mighty and terrible in the judgment of men, overcome in that terrible battle. Neither, again, is prudence proved by abundance of bread, nor is understanding wont to consort with riches. Nor do I congratulate those who think that all shall find the same things befall them. But certainly those who indulge such thoughts seem to me to be asleep, and to fail to consider that, caught suddenly like fishes and birds, they will be consumed with woes, and meet speedily their proper retribution. Also I estimate wisdom at so high a price, that I should deem a small and poorly-peopled city, even though besieged also by a mighty king with his forces, to be indeed great and powerful, if it had but one wise man, however poor, among its citizens. For such a man would be able to deliver his city both from enemies and from entrenchments. And other men, it may be, do not recognise that wise man, poor as he is; but for my part I greatly prefer the power that resides in wisdom, to this might of the mere multitude of the people. Here, however, wisdom, as it dwells with poverty, is held in dishonour. But hereafter it shall be heard speaking with more authoritative voice than princes 16 and despots who seek after things evil. For wisdom is also stronger than iron; while the folly of one individual works danger for many, even though he be an object of contempt to many.[104]

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[102] ἱλασκομένου.

[103] The text gives, κἀκείνην δὲ ματαίως, etc.

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[104] κἂν πολλοῖς καταφρόνητος ᾖ; so the Cod. Bodleian. and the Cod. Medic. read. But others read πολύ = an object of great contempt. For καταφρόνητος the Cod. Medic. reads εὐκαταφρόνητος.

Chapter X.

Moreover, flies falling into myrrh, and suffocated therein, make both the appearance of that pleasant ointment and the anointing therewith an unseemly thing;[105] and to be mindful of wisdom and of folly together is in no way proper. The wise man, indeed, is his own leader to right actions; but the fool inclines to erring courses, and will never make his folly available as a guide to what is noble. Yea, his thoughts also are vain and full of folly. But if ever a hostile spirit fall upon thee, my friend, withstand it courageously, knowing that God is able to propitiate[106] even a mighty multitude of offences. These also are the deeds of the prince and father of all wickedness: that the fool is set on high, while the man richly gifted with wisdom is humbled; and that the slaves of sin are seen riding on horseback, while men dedicated to God walk on foot in dishonour, the wicked exulting the while. But if any one devises another's hurt, he forgets that he is preparing a snare for himself first and alone. And he who wrecks another's safety, shall fall by the bite of a serpent. But he who removeth stones, indeed shall undergo no light labour;[107] and he who cleaveth wood shall bear danger with him in his own weapon. And if it chance that the axe spring out of the handle,[108] he who engages in such work shall be put to trouble, gathering for no good[109] and having to put to more of his iniquitous and shortlived strength.[110] The bite of a serpent, again, is stealthy; and the charmers will not soothe the pain, for they are vain. But the good man doeth good works for himself and for his neighbours alike; while the fool shall sink into destruction through his folly. And when he has once opened his mouth, he begins foolishly and soon comes to an end, exhibiting his senselessness in all. Moreover, it is impossible for man to know anything, or to learn from man either what has been from the beginning, or what shall be in the future. For who shall be the declarer thereof? Besides, the man who knows not to go to the good city, sustains evil in the eyes and in the whole countenance. And I prophesy woes to that city the king of which is a youth, and its rulers gluttons. But I call the good land blessed, the king of which is the son of the free: there those who are entrusted with the power of ruling shall reap what is good in due season. But the sluggard and the idler become scoffers, and make the house decay; and misusing all things for the purposes of their own gluttony, like the ready slaves of money,[111] for a small price they are content to do all that is base and abject. It is also right to obey kings and rulers or potentates, and not to be bitter against them, nor to utter any offensive word against them. For there is ever the risk that what has been spoken in secret may somehow become public. For swift and winged messengers convey all things to Him who alone is King both rich and mighty, discharging therein a service which is at once spiritual and reasonable.

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[105] The text gives χρίσιν, for which Cod. Medic. reads, χρῆσιν, use.

[106] ἰλάσασθαι.

[107] Reading ἀλλὰ μήν for ἀλλὰ μή.

[108] στελεου, for which others read στελέχους.

[109] οὐκ ἑπ’ ἀγαθῷ συγκομίζων.

[110] ἑπαύξων αὐτὸς τὴν ἑαυτοῦ ἄδικον καὶ ὠκύμορον δύναμιν.

[111] ἀργυρίῳ ἀγώγιμοι.

Chapter XI.

Moreover, it is a righteous thing to give (to the needy) of thy bread, and of those things which are necessary for the support of man's life. For though thou seemest forthwith to waste it upon some persons, as if thou didst cast thy bread upon the water, yet in the progress of time thy kindness shall be seen to be not unprofitable for thee. Also give liberally, and give a portion of thy means to many; for thou knowest not what the coming day doeth. The clouds, again, do not keep back their plenteous rains, but discharge their showers upon the earth. Nor does a tree stand for ever; but even though men may spare it, it shall be overturned by the wind at any rate. But many desire also to know beforehand what is to come from the heavens; and there have been those who, scrutinizing the clouds and waiting for the wind, have had nought to do with reaping and winnowing, putting their trust in vanity, and being all incapable of knowing aught of what may come from God in the future; just as men cannot tell what the woman with child shall bring forth. But sow thou in season, and thus reap thy fruits whenever the time for that comes on. For it is not manifest what shall be better than those among all natural things.[112] Would, indeed, that all things turned out well! Truly, when a man considers with himself that the sun is good, and that this life is sweet, and that it is a pleasant thing to have many years wherein one can delight himself continually, and that death is a terror and an endless evil, and a thing that brings us to nought, he thinks that he ought to enjoy himself in all the present and apparent pleasures of life. And he gives this counsel also to the young, that they should use to the uttermost[113] the season of their youth, 17 by giving up their minds to all manner of pleasure, and indulge their passions, and do all that seemeth good in their own eyes, and look upon that which delighteth, and avert themselves from that which is not so. But to such a man I shall say this much: Senseless art thou, my friend, in that thou dost not look for the judgment that shall come from God upon all these things. And profligacy and licentiousness are evil, and the filthy wantonness of our bodies carries death in it. For folly attends on youth, and folly leads to destruction.

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[112] ὁποῖα αὐτῶν ἔσται ἀμείνω τῶν φυέντων, perhaps = "which" of those natural productions shall be the better.

[113] καταχρῆσθαι.

Chapter XII.

Moreover, it is right that thou shouldest fear God while thou art yet young, before thou givest thyself over to evil things, and before the great and terrible day of God cometh, when the sun shall no longer shine, neither the moon, nor the rest of the stars, but when in that storm and commotion of all things, the powers above shall be moved, that is, the angels who guard the world; so that the mighty men shall fail, and the women shall cease their labours, and shall flee into the dark places of their dwellings, and shall have all the doors shut. And a woman shall be restrained from grinding by fear, and shall speak with the weakest voice, like the tiniest bird; and all the impure women shall sink into the earth; and cities and their blood-stained governments shall wait for the vengeance that comes from above, while the most bitter and bloody of all times hangs over them like a blossoming almond, and continuous punishments impend like a multitude of flying locusts, and the transgressors are cast out of the way like a black and despicable caper-plant. And the good man shall depart with rejoicing to his own everlasting habitation; but the vile shall fill all their places with wailing, and neither silver laid up in store, nor proved gold, shall be of use any more. For a mighty stroke[114] shall fall upon all things, even to the pitcher that standeth by the well, and the wheel of the vessel which may chance to have been left in the hollow, when the course of time comes to its end[115] and the ablution-bearing period of a life that is like water has passed away.[116] And for men who lie on earth there is but one salvation, that their souls acknowledge and wing their way to Him by whom they have been made. I say, then, again what I have said already, that man's estate is altogether vain, and that nothing can exceed the utter vanity which attaches to the objects of man's inventions. And superfluous is my labour in preaching discreetly, inasmuch as I am attempting to instruct a people here, so indisposed to receive either teaching or healing. And truly the noble man is needed for the understanding of the words of wisdom. Moreover, I, though already aged, and having passed a long life, laboured to find out those things which are well-pleasing to God, by means of the mysteries of the truth. And I know that the mind is no less quickened and stimulated by the precepts of the wise, than the body is wont to be when the goad is applied, or a nail is fastened in it.[117] And some will render again those wise lessons which they have received from one good pastor and teacher, as if all with one mouth and in mutual concord set forth in larger detail the truths committed to them. But in many words there is no profit. Neither do I counsel thee, my friend, to write down vain things about what is fitting,[118] from which there in nothing to be gained but weary labour. But, in fine, I shall require to use some such conclusion as this: O men, behold, I charge you now expressly and shortly, that ye fear God, who is at once the Lord and the Overseer[119] of all, and that ye keep also His commandments; and that ye believe that all shall be judged severally in the future, and that every man shall receive the just recompense for his deeds, whether they be good or whether they be evil.[120]

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[114] καθέξει πληγή. Œcolampadius renders it, *magnus enim fons*, evidently reading πηγή.

[115] The text is, ἐν τῷ κοιλώματι παυσαμένης χρόνον τε περιδρομῆς, for which we may read, ἐν τῷ κοιλώματι, παυσαμενῆς χρόνων τε περιδρομῆς. Others apparently propose for παυσαμενῆς , δεξαμενῆς = at the hollow of the cistern.

[116] The text is, καὶ τῆς δι’ υδατος ζωῆς παροδεύσαντος τοῦ λουτροφόρου αἰῶνος. Billius understands the age to be called λουτροφόρου, because, as long as we are in life, it is possible to obtain remission for any sin, or as referring to the rite of baptism.

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[117] ηλῳ ἐμπερονηθέντα. The Septuagint reads, λόγοι σοφῶν ὡς τὰ βούκεντρα καὶ ὡς ἧλοι πεφυτευμένοι, like nails planted, etc. Others read πεπυρωμένοι, *igniti.* The Vulg. has, *quasi clavi in altum defixi.*

[118] περὶ τὸ προσῆκον, for which some read, παρὰ τὸ προσῆκον, beyond or contrary to what is fitting.

[119] ἐπόπτης.

[120] [The incomparable beauty of our English version of this twelfth chapter of *Koheleth* is heightened not a little by comparison with this turgid metaphrase. It fails, in almost every instance, to extract the kernel of the successive στίχοι of this superlatively poetic and didactic threnode. It must have been a youthful work.]

Canonical Epistle.[121]

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Canon I.

The meats are no burden to us, most holy father,[122] if the captives ate things which their conquerors set before them, especially since there is one report from all, viz., that the barbarians who have made inroads into our parts have not sacrificed to idols. For the apostle says, “Meats for the belly, and the belly for meats: but God shall destroy both it and them.”[123] But the Saviour also, who cleanseth all meats, says, “Not that which goeth into a man defileth the man, but that which cometh out.”[124] And this meets the case of the captive women defiled by the barbarians, who outraged their bodies. But if the previous life of any such person convicted him of going, as it is written, after the eyes of fornicators, the habit of fornication evidently becomes an object of suspicion also in the time of captivity. And one ought not readily to have communion with such women in prayers. If any one, however, has lived in the utmost chastity, and has shown in time past a manner of life pure and free from all suspicion, and now falls into wantonness through force of necessity, we have an example for our guidance,—namely, the instance of the damsel in Deuteronomy, whom a man finds in the field, and forces her and lies with her. “Unto the damsel,” he says, “ye shall do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: the damsel cried, and there was none to help her.”[125]

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[121] Of the holy Gregory, archbishop of Neo-Cæsareia, surnamed Thaumaturgus, concerning those who, in the inroad of the barbarians, ate things sacrificed to idols, or offended in certain other matters. Gallandi, iii. p. 400. [Written a.d. 258 or 262.] There are scholia in Latin by Theodorus Balsamon and Joannes Zonaras on these canons. The note of the former on the last canon may be cited:—The present saint has defined shortly five several positions for the penitent; but he has not indicated either the times appointed for their exercise, or the sins for which discipline is determined. Basil the Great, again, has handed down to us an accurate account of these things in his canonical epistles. [Elucidation II.] Yet he, too, has referred to episcopal decision the matter of recovery through penalties [i.e., to the decision of his comprovincial bishops, as in Cyprian’s example. See vol. v. p. 415, Elucidation XIII.; also Elucidation I. p. 20, *infra.*

[122] [Elucidation III. p. 20.]

[123] 1 Cor. vi. 13.

[124] Matt. xv. 11.

[125] Deut. xxii. 26, 27.

Canon II.

Covetousness is a great evil; and it is not possible in a single letter to set forth those scriptures in which not robbery alone is declared to be a thing horrible and to be abhorred, but in general the grasping mind, and the disposition to meddle with what belongs to others, in order to satisfy the sordid love of gain. And all persons of that spirit are excommunicated from the Church of God. But that at the time of the irruption, in the midst of such woful sorrows and bitter lamentations, some should have been audacious enough to consider the crisis which brought destruction to all the very period for their own private aggrandizement, that is a thing which can be averred only of men who are impious and hated of God, and of unsurpassable iniquity. Wherefore it seemed good to excommunicate such persons, lest the wrath (of God) should come upon the whole people, and upon those first of all who are set over them in office, and yet fail to make inquiry. For I am afraid, as the Scripture says, lest the impious work the destruction of the righteous along with his own.[126] "For fornication," it says,[127] "and covetousness *are things* on account of which the wrath of God cometh upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (for the fruit of the light[128] is in all goodness, and righteousness, and truth), proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light." In this wise speaks the apostle. But if certain parties who pay the proper penalty for that former covetousness of theirs, which exhibited itself in the time of peace, now turn aside again to the indulgence of covetousness in the very time of trouble (i.e., in the troubles of the inroads by the barbarians), and make gain out of the blood and ruin of men who have been utterly despoiled, or taken captive, (or) put to death, what else ought to be expected, than that those who struggle so hotly for covetousness should heap up wrath both for themselves and for the whole people?

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[126] Gen. xviii. 23, 25.

[127] Eph. v. 5–13.

[128] τοῦ φωτός for the received πνεύματος.

Canon III.

Behold, did not Achar[129] the son of Zara transgress in the accursed thing, and trouble then lighted on all the congregation of Israel? And this one man was alone in his sin; but he was not alone in the death that came by his sin. And by us, too, everything of a gainful kind at this time, which is ours not in our own rightful possession, but as property strictly belonging to others, ought to be reckoned a thing devoted. For that Achar indeed took of the spoil; and those men of the present time take also of the spoil. But he took what belonged to enemies; while these now take what belongs to brethren, and aggrandize themselves with fatal gains.

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[129] Josh. vii.

Canon IV.

Let no one deceive himself, nor put forward the pretext of having found such property. For it is not lawful, even for a man who has found anything, to aggrandize himself by it. For Deuteronomy says: “Thou shalt not see thy brother’s ox or his sheep go astray in the way, and pay no heed to them; but thou shalt in any wise bring them again unto thy brother. And if thy brother come not nigh thee, or if thou know him not, then thou shalt bring them together, and they shall be with thee until thy brother seek after them, and thou shalt restore them to him again. And in like manner shalt thou do with his ass, and so shalt thou do with his raiment, and so shalt thou do with all lost things of thy brother’s, which he hath lost, and thou mayest find.”[130] Thus much in Deuteronomy. And in the book of Exodus it is said, with reference not only to the case of finding what is a friend’s, but also of finding what is an enemy’s: “Thou shalt surely bring them back to the house of their master again.”[131] And if it is not lawful to aggrandize oneself at the expense of another, whether he be brother or enemy, even in the time of peace, when he is living at his ease and delicately, and without concern as to his property, how much more must it be the case when one is met by adversity, and is fleeing from his enemies, and has had to abandon his possessions by force of circumstances!

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[130] Deut. xxii. 1–3.

[131] Ex. xxiii. 4.

Canon V.

But others deceive themselves by fancying that they can retain the property of others which they may have found as an equivalent for their own property which they have lost. In this way verily, just as the Boradi and Goths brought the havoc of war on them, they make themselves Boradi and Goths to others. Accordingly we have sent to you our brother and comrade in old age, Euphrosynus, with this view, that he may deal with you in accordance with our model here, and teach you against whom you ought to admit accusations,[132] and whom you ought to exclude from your prayers.

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[132] ὧν δεῖ τὰς κατηγορίας προσίεσθαι.

Canon VI.[133]

Moreover, it has been reported to us that a thing has happened in your country which is surely incredible, and which, if done at all, is altogether the work of unbelievers, and impious men, and men who know not the very name of the Lord; to wit, that some have gone to such a pitch of cruelty and inhumanity, as to be detaining by force certain captives who have made their escape. Dispatch ye commissioners into the country, lest the thunderbolts of heaven fall all too surely upon those who perpetrate such deeds.

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[133] Concerning those who forcibly detain captives escaped from the barbarians.

Canon VII.[134]

Now, as regards those who have been enrolled among the barbarians, and have accompanied them in their irruption in a state of captivity, and who, forgetting that they were from Pontus, and Christians, have become such thorough barbarians, as even to put those of their own race to death by the gibbet[135] or strangulation, and to show their roads or houses to the barbarians, who else would have been ignorant of them, it is necessary for you to debar such persons even from being auditors in the public congregations,[136] until some common decision about them is come to by the saints assembled in council, and by the Holy Spirit antecedently to them.

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[134] Concerning those who have been enrolled among the barbarians, and who have dared to do certain monstrous things against those of the same race with themselves.

[135] ξυλῳ.

[136] ακροάσεως.

Canon VIII.[137]

Now those who have been so audacious as to invade the houses of others, if they have once been put on their trial and convicted, ought not to be deemed fit even to be hearers in the public congregation. But if they have declared themselves and made restitution, they should be placed in the rank of the repentant.[138]

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[137] Concerning those who have been so audacious as to invade the houses of others in the inroad of the barbarians.

[138] τῶν ὑποστρεφόντων.

Canon IX.[139]

Now, those who have found in the open field or in their own houses anything left behind them by the barbarians, if they have once been put on their trial and convicted, ought to fall under the same class of the repentant. But if they have declared themselves and made restitution, they ought to be deemed fit for the privilege of prayer.[140]

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[139] Concerning those who have found in the open field or in private houses property left behind them by the barbarians.

[140] [Partially elucidated below in (the spurious) Canon XI. See Marshall's *Penitential Discipline of the Primitive Church.*]

Canon X.

And they who keep the commandment ought to keep it without any sordid covetousness, demanding neither recompense,[141] nor reward,[142] nor fee,[143] nor anything else that bears the name of acknowledgment.

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[141] μηνυτρα, the price of information.

[142] σῶστρα, the reward for bringing back a runaway slave.

[143] εὕρετρα, the reward of discovery.

Canon XI.[144]

Weeping[145] takes place without the gate of the oratory; and the offender standing there ought to implore the faithful as they enter to offer up prayer on his behalf. Waiting on the word,[146] again, takes place within the gate in the porch,[147] where the offender ought to stand until the catechumens *depart*, and thereafter he should go forth. For let him hear the Scriptures and doctrine, it is said, and then be put forth, and reckoned unfit for the privilege of prayer. Submission,[148] again, is that one stand within the gate of the temple, and go forth along with the catechumens. Restoration[149] is that one be associated with the faithful, and go not forth with the catechumens; and last of all comes the participation in the holy ordinances.[150]

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[144] [This canon is rejected as spurious. Lardner, *Credib.*, ii. p. 633.]

[145] πρόσκλαυσις, discipline.

[146] ἀκρόασις.

[147] ἐν τῷ νάρθηκι.

[148] ὑπόπτωσις.

[149] σύστασις.

[150] ἁγιασμάτων.

Elucidations.

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I.

(The title, p. 18.)

This is a genuine epistle, all but the eleventh canon. It is addressed to an anonymous bishop; one of his suffragans, some think. I suppose, rather, he consults, as Cyprian did, the bishop of the nearest Apostolic See, and awaits his concurrence. It refers to the ravages of the Goths in the days of Gallienus (a.d. 259–267), and proves the care of the Church to maintain discipline, even in times most unfavourable to order and piety. The last canon is an explanatory addition made to elucidate the four degrees or classes of penitents. It is a very interesting document in this respect, and sheds light on the famous canonical epistles of St. Basil.

II.

(Basil the Great, p. 18, note.)

The “Canonical Epistles” of St. Basil are not private letters, but canons of the churches with which he was nearest related. When there was no art of printing, the chief bishops were obliged to communicate with suffragans, and with their brethren in the Apostolic See nearest to them. See them expounded at large in Dupin, *Ecclesiastical Writers of the Fourth Century, Works*, vol. i., London, 1693 (translated), p. 139, etc.

III.

(Most holy father, p. 18.)

This expression leads me to think that this epistle is addressed to the Bishop of Antioch or of some other Apostolic See. It must not be taken as a prescribed formula, however, as when we say “Most Reverend” in our days; e.g., addressing the Archbishop of Canterbury. Rather, it is an expression of personal reverence. As yet, titular distinctions, such as these, were not known. In the West existing usages seem to have been introduced with the Carlovingian system of dignities, expounded by Gibbon.

The Oration and Panegyric Addressed to Origen.[151]

21

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Argument I.—For Eight Years Gregory Has Given Up the Practice of Oratory, Being Busied with the Study Chiefly of Roman Law and the Latin Language.

An excellent[152] thing has silence proved itself in many another person on many an occasion, and at present it befits myself, too, most especially, who with or without purpose may keep the door of my lips, and feel constrained to be silent. For I am unpractised and unskilled[153] in those beautiful and elegant addresses which are spoken or composed in a regular and unbroken[154] train, in select and well-chosen phrases and words; and it may be that I am less apt by nature to cultivate successfully this graceful and truly Grecian art. Besides, it is now eight years since I chanced myself to utter or compose any speech, whether long or short; neither in that period have I heard any other compose or utter anything in private, or deliver in public any laudatory or controversial orations, with the exception of those admirable men who have embraced the noble study of philosophy, and who care less for beauty of language and elegance of expression. For, attaching only a secondary importance to the words, they aim, with all exactness, at investigating and making known the things themselves, precisely as they are severally constituted. Not indeed, in my opinion, that they do not desire, but rather that they do greatly desire, to clothe the noble and accurate results of their thinking in noble and comely[155] language. Yet it may be that they are not able so lightly to put forth this sacred and godlike power (faculty) in the exercise of its own proper conceptions, and at the same time to practise a mode of discourse eloquent in its terms, and thus to comprehend in one and the same mind—and that, too, this little mind of man—two accomplishments, which are the gifts of two distinct persons, and which are, in truth, most contrary to each other. For silence is indeed the friend and helpmeet of thought and invention. But if one aims at readiness of speech and beauty of discourse, he will get at them by no other discipline than the study of words, and their constant practice. Moreover, another branch of learning occupies my mind completely, and the mouth binds the tongue if I should desire to make any speech, however brief, with the voice of the Greeks; I refer to those admirable laws of our sages[156] by which the affairs of all the subjects of the Roman Empire are now directed, and which are neither composed[157] nor learnt without difficulty. And these are wise and exact[158] in themselves, and manifold and admirable, and, in a word, most thoroughly Grecian; and they are expressed and committed to us in the Roman tongue, which is a wonderful and magnificent sort of language, and one very aptly conformable to royal authority,[159] but still difficult to me. Nor could it be otherwise with me, even though I might say that it was my desire that it should be.[160] And as our words are nothing else than a kind of imagery of the dispositions of our mind, we should allow those who have the gift of speech, like some good artists alike skilled to the utmost in their art and liberally furnished in the matter of colours, to possess the liberty of painting their word-pictures, not simply of a uniform complexion, but also of various descriptions and of richest beauty in the abundant mixture of flowers, without let or hindrance.

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[151] Delivered by Gregory Thaumaturgus in the Palestinian Cæsareia, when about to leave for his own country, after many years' instruction under that teacher. [*Circa* a.d. 238.] Gallandi, *Opera*, p. 413.

[152] καλόν, for which Hœschelius has ἀγαθόν.

[153] ἄπειρος, for which Hœschelius has ἀνάσκητος.

[154] ἀκωλύτῳ, for which Bengel suggests ἀκολούθῳ.

[155] εὐειδεῖ, for which Ger. Vossius gives ἀψευδεῖ.

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[156] [See my introductory note, *supra*. He refers to Caius, Papinian, Ulpian; all, probably, of Syrian origin, and using the Greek as their vernacular.]

[157] συγκείμενοι, which is rendered by some *conduntur*, by others *confectæ sunt*, and by others still *componantur*, harmonized,—the reference then being to the difficulty experienced in learning the laws, in the way of harmonizing those which apparently oppose each other.

[158] ἀκριβεῖς, for which Ger. Vossius gives εὐσεβεις, pious.

[159] [A noteworthy estimate of Latin by a Greek.]

[160] εἰ καὶ βουλητόν, etc., for which Hœschelius gives οὔτε βουλητόν, etc. The Latin version gives, *non enim aliter sentire aut posse aut velle me unquam dixerim.*

Argument II.—He Essays to Speak of the Well-Nigh Divine Endowments of Origen in His Presence, into Whose Hands He Avows Himself to Have Been Led in a Way Beyond All His Expectation. 22

But we, like any of the poor, unfurnished with these varied specifics[161]—whether as never having been possessed of them, or, it may be, as having lost them—are under the necessity of using, as it were, only charcoal and tiles, that is to say, those rude and common words and phrases; and by means of these, to the best of our ability, we represent the native dispositions of our mind, expressing them in such language as is at our service, and endeavouring to exhibit the impressions of the figures[162] of our mind, if not clearly or ornately, yet at least with the faithfulness of a charcoal picture, welcoming gladly any graceful and eloquent expression which may present itself from any quarter, although we make little of such.[163] But, furthermore,[164] there is a third circumstance which hinders and dissuades me from this attempt, and which holds me back much more even than the others, and recommends me to keep silence by all means,—I allude to the subject itself, which made me indeed ambitious to speak of it, but which now makes me draw back and delay. For it is my purpose to speak of one who has indeed the semblance and repute of being a man, but who seems, to those who are able to contemplate the greatness of his intellectual calibre,[165] to be endowed with powers nobler and well-nigh divine.[166] And it is not his birth or bodily training that I am about to praise, and that makes me now delay and procrastinate with an excess of caution. Nor, again, is it his strength or beauty; for these form the eulogies of youths, of which it matters little whether the utterance be worthy or not.[167] For, to make an oration on matters of a temporary and fugitive nature, which perish in many various ways and quickly, and to discourse of these with all the grandeur and dignity of great affairs, and with such timorous delays, would seem a vain and futile procedure.[168] And certainly, if it had been proposed to me to speak of any of those things which are useless and unsubstantial, and such as I should never voluntarily have thought of speaking of,—if, I say, it had been proposed to me to speak of anything of that character, my speech would have had none of this caution or fear, lest in any statement I might seem to come beneath the merit of the subject. But now, my subject dealing with that which is most godlike in the man, and that in him which has most affinity with God, that which is indeed confined within the limits of this visible and mortal form, but which strains nevertheless most ardently after the likeness of God; and my object being to make mention of this, and to put my hand to weightier matters, and therein also to express my thanksgivings to the Godhead, in that it has been granted to me to meet with such a man beyond the expectation of men,—the expectation, verily, not only of others, but also of my own heart, for I neither set such a privilege before me at any time, nor hoped for it; it being, I say, my object, insignificant and altogether without understanding as I am, to put my hand to such subjects, it is not without reason[169] that I shrink from the task, and hesitate, and desire to keep silence. And, in truth, to keep silence seems to me to be also the safe course, lest, with the show of an expression of thanksgiving, I may chance, in my rashness, to discourse of noble and sacred subjects in terms ignoble and paltry and utterly trite, and thus not only miss attaining the truth, but even, so far as it depends on me, do it some injury with those who may believe that it stands in such a category, when a discourse which is weak is composed thereon, and is rather calculated to excite ridicule than to prove itself commensurate in its vigour with the dignity of its themes. But all that pertains to thee is beyond the touch of injury and ridicule, O dear soul; or, much rather let me say, that the divine herein remains ever as it is, unmoved and harmed in nothing by our paltry and unworthy words. Yet I know not how we shall escape the imputation of boldness and rashness in thus attempting in our folly, and with little either of intelligence or of preparation, to handle matters which are weighty, and probably beyond our capacity. And if, indeed, elsewhere and with others, we had aspired to make such youthful endeavours in matters like these, we would surely have been bold and daring; nevertheless in such a case our rashness might not have been ascribed to shamelessness, in so far as we should not have been making the bold effort with thee. But now we shall be filling out the whole measure of senselessness, or rather indeed we have already filled it out, in venturing with unwashed feet (as the saying goes) to introduce ourselves to ears into which the Divine Word Himself—not indeed with covered feet, as is the case with the general mass of men, and, as it were, under the thick coverings of enigmatical and obscure[170] sayings, but with unsandalled feet (if one may so speak)—has made His way clearly and perspicuously, and in which He now sojourns; while we, who have but refuse and mud to offer in these human words of ours, have been bold enough to pour them into ears which 23 are practised in hearing only words that are divine and pure. It might indeed suffice us, therefore, to have transgressed thus far; and now, at least, it might be but right to restrain ourselves, and to advance no further with our discourse. And verily I would stop here most gladly. Nevertheless, as I have once made the rash venture, it may be allowed me first of all to explain the reason under the force of which I have been led into this arduous enterprise, if indeed any pardon can be extended to me for my forwardness in this matter.

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[161] φαρμάκων.

[162] χαρακτῆρας τῶν τῆς ψυχῆς τύπων.

[163] ἀσπασάμενοι ἡδέως, ἐπεὶ καὶ περιφρονήσαντες. The passage is considered by some to be mutilated.

[164] The text is, ἀλλὰ γὰρ ἐκ τρίτων αὖθις ἄλλως κωλύει,, etc. For ἄλλως Hœschelius gives ἄλλα δή, Bengel follows him, and renders it, *sed rursum, tertio loco, aliud est quod prohibet*. Delarue proposes, ἀλλὰ γὰρ ἓν τρίτον αὖθις ἄλλως κωλύει.

[165] τὸ δὲ πολὺ τῆς ἕξεως.

[166] This is the rendering according to the Latin version. The text is, ἀπεσκευασμένου ἤδη μείζονι παρασκευῇ μεταναστάσεως τῆς πρὸς τό θεῖον. Vossius reads, μετ᾽ ἀναστάσεως.

[167] ὧν ἥττων φροντις κατ᾽ ἀξίαν τε καὶ μὴ, λεγομένων.

[168] The text is, μὴ καὶ ψυχρὸν ἢ πέρπερον ᾖ, where, according to Bengel, μή has the force of *ut non dicam.*

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[169] But the text reads, οὐκ εὐλόγως.

[170] ἀσαφῶν. But Ger. Voss has ἀσφαλῶν, safe.

Argument III.—He is Stimulated to Speak of Him by the Longing of a Grateful Mind. To the Utmost of His Ability He Thinks He Ought to Thank Him. From God are the Beginnings of All Blessings; And to Him Adequate Thanks Cannot Be Returned.

Ingratitude appears to me to be a dire evil; a dire evil indeed, yea, the direst of evils. For when one has received some benefit, his failing to attempt to make any return by at least the oral expression of thanks, where aught else is beyond his power, marks him out either as an utterly irrational person, or as one devoid of the sense of obligations conferred, or as a man without any memory. And, again, though[171] one is possessed naturally and at once by the sense and the knowledge of benefits received, yet, unless he also carries the memory of these obligations to future days, and offers some evidence of gratitude to the author of the boons, such a person is a dull, and ungrateful, and impious fellow; and he commits an offence which can be excused neither in the case of the great nor in that of the small:—if we suppose the case of a great and high-minded man not bearing constantly on his lips his great benefits with all gratitude and honour, or that of a small and contemptible man not praising and lauding with all his might one who has been his benefactor, not simply in great services, but also in smaller. Upon the great, therefore, and those who excel in powers of mind, it is incumbent, as out of their greater abundance and larger wealth, to render greater and worthier praise, according to their capacity, to their benefactors. But the humble also, and those in narrow circumstances, it beseems neither to neglect those who do them service, nor to take their services carelessly, nor to flag in heart as if they could offer nothing worthy or perfect; but as poor indeed, and yet as of good feeling, and as measuring not the capacity of him whom they honour, but only their own, they ought to pay him honour according to the present measure of their power,—a tribute which will probably be grateful and pleasant to him who is honoured, and in no less consideration with him than it would have been had it been some great and splendid offering, if it is only presented with decided earnestness, and with a sincere mind. Thus is it laid down in the sacred writings,[172] that a certain poor and lowly woman, who was with the rich and powerful that were contributing largely and richly out of their wealth, alone and by herself cast in a small, yea, the very smallest offering, which was, however, all the while her whole substance, and received the testimony of having presented the largest oblation. For, as I judge, the sacred word has not set up the large outward quantity of the substance given, but rather the mind and disposition of the giver, as the standard by which the worth and the magnificence of the offering are to be measured. Wherefore it is not meet even for us by any means to shrink from this duty, through the fear that our thanksgivings be not adequate to our obligations; but, on the contrary, we ought to venture and attempt everything, so as to offer thanksgivings, if not adequate, at least such as we have it in our power to exhibit, as in due return. And would that our discourse, even though it comes short of the perfect measure, might at least reach the mark in some degree, and be saved from all appearance of ingratitude! For a persistent silence, maintained under the plausible cover of an inability to say anything worthy of the subject, is a vain and evil thing; but it is the mark of a good disposition always to make the attempt at a suitable return, even although the power of the person who offers the grateful acknowledgment be inferior to the desert of the subject. For my part, even although I am unable to speak as the matter merits, I shall not keep silence; but when I have done all that I possibly can, then I may congratulate myself. Be this, then, the method of my eucharistic discourse. To God, indeed, the God of the universe, I shall not think of speaking in such terms: yet is it from Him that all the beginnings of our blessings come; and with Him consequently is it that the beginning of our thanksgivings, or praises, or laudations, ought to be made. But, in truth, not even though I were to devote myself wholly to that duty, and that, too, not as I now am—to wit, profane and impure, and mixed up with and stained by every unhallowed[173] and polluting evil—but sincere and as pure as pure may be, and most genuine, and most unsophisticated, and uncontaminated by anything vile;—not even, I say, though I were thus to devote myself wholly, and with all the purity of the newly born, to this task, should I produce of myself any suitable gift in the way of honour and acknowledgment to the Ruler and Originator of all things, whom neither men separately and individually, nor yet all men in concert, acting with one spirit and one concordant impulse, as though all that is pure were made to meet in one, and all that is diverse from that were turned also to that service, could ever celebrate in a manner worthy of Him. For, in whatsoever measure any man is able to form right and adequate conceptions of His works, and (if such a thing were possible) to speak worthily regarding Him, then, so far as that very capacity is concerned,—a capacity with which he has not been gifted by any other one, but which he has received from Him alone, he cannot possibly find any greater matter of thanksgiving than what is implied in its possession. 24

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[171] Reading ὅτῳ, with Hœschelius, Bengel, and the Paris editor, while Voss. reads οτι.

[172] Luke xxi. 2.

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[173] παναγεῖ, which in the lexicons is given as bearing only the good sense, *all-hallowed*, but which here evidently is taken in the opposite.

Argument IV.—The Son Alone Knows How to Praise the Father Worthily. In Christ and by Christ Our Thanksgivings Ought to Be Rendered to the Father. Gregory Also Gives Thanks to His Guardian Angel, Because He Was Conducted by Him to Origen.

But let us commit the praises and hymns in honour of the King and Superintendent of all things, the perennial Fount of all blessings, to the hand of Him who, in this matter as in all others, is the Healer of our infirmity, and who alone is able to supply that which is lacking; to the Champion and Saviour of our souls, His first-born Word, the Maker and Ruler of all things, with whom also alone it is possible, both for Himself and for all, whether privately and individually, or publicly and collectively, to send up to the Father uninterrupted and ceaseless thanksgivings. For as He is Himself the Truth, and the Wisdom, and the Power of the Father of the universe, and He is besides in Him, and is truly and entirely made one with Him, it cannot be that, either through forgetfulness or unwisdom, or any manner of infirmity, such as marks one dissociated from Him, He shall either fail in the power to praise Him, or, while having the power, shall willingly neglect (a supposition which it is not lawful, surely, to indulge) to praise the Father. For He alone is able most perfectly to fulfil the whole meed of honour which is proper to Him, inasmuch as the Father of all things has made Him one with Himself, and through Him all but completes the circle of His own being objectively,[174] and honours Him with a power in all respects equal to His own, even as also He is honoured; which position He first and alone of all creatures that exist has had assigned Him, this Only-begotten of the Father, who is in Him, and who is God the Word; while all others of us are able to express our thanksgiving and our piety only if, in return for all the blessings which proceed to us from the Father, we bring our offerings in simple dependence on Him alone, and thus present the meet oblation of thanksgiving to Him who is the Author of all things, acknowledging also that the only way of piety is in this manner to offer our memorials through Him. Wherefore, in acknowledgment of that ceaseless providence which watches over all of us, alike in the greatest and in the smallest concerns, and which has been sustained even thus far, let this Word[175] be accepted as the worthy and perpetual expression for all thanksgivings and praises,—I mean the altogether perfect and living and verily animate Word of the First Mind Himself. But let this word of ours be taken primarily as an eucharistic address in honour of this sacred personage, who stands alone among all men;[176] and

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[174] ἐκπεριών in the text, for which Bengel gives ἐκπεριϊών, a word used frequently by this author. In Dorner it is explained as = *going out of Himself in order to embrace and encompass Himself*. See the *Doctrine of the Person of Christ*, A. II. p. 173 (Clark).

[175] λόγος.

[176] [The unformed theological mind of a youth is here betrayed.]

if I may seek to discourse[177] of aught beyond this, and, in particular, of any of those beings who are not seen, but yet are more godlike, and who have a special care for men, it shall be addressed to that being who, by some momentous decision, had me allotted to him from my boyhood to rule, and rear, and train,—I mean that holy angel of God who fed me from my youth,[178] as says the saint dear to God, meaning thereby his own peculiar one. Though he, indeed, as being himself illustrious, did in these terms designate some angel exalted enough to befit his own dignity (and whether it was some other one, or whether it was perchance the Angel of the Mighty Counsel Himself, the Common Saviour of all, that he received as his own peculiar guardian through his perfection, I do not clearly know),—he, I say, did recognise and praise some superior angel as his own, whosoever that was. But we, in addition to the homage we offer to the Common Ruler of all men, acknowledge and praise that being, whosoever he is, who has been the wonderful guide of our childhood, who in all other matters has been in time past my beneficent tutor and guardian. For this office of tutor and guardian is one which evidently can suit[179] neither me nor any of my friends and kindred; for we are all blind, and see nothing of what is before us, so as to be able to judge of what is right and fitting; but it can suit only him who sees beforehand all that is for the good of our soul: *that angel, I say*, who still at this present time sustains, and instructs, and conducts 25
me; and who, in addition to all these other benefits, has brought me into connection with this man, which, in truth, is the most important of all the services done me. And this, too, he has effected for me, although between myself and that man of whom I discourse there was no kinship of race or blood, nor any other tie, nor any relationship in neighbourhood or country whatsoever; things which are made the ground of friendship and union among the majority of men. But to speak in brief, in the exercise of a truly divine and wise forethought he brought us together, who were unknown to each other, and strangers, and foreigners, separated as thoroughly from each other as intervening nations, and mountains, and rivers can divide man from man, and thus he made good this meeting which has been full of profit to me, having, as I judge, provided beforehand this blessing for me from above from my very birth and earliest upbringing. And in what manner this has been realized it would take long to recount fully, not merely if I were to enter minutely into the whole subject, and were to attempt to omit nothing, but even if, passing many things by, I should purpose simply to mention in a summary way a few of the most important points.

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[177] The text gives μεληγορείν, for which others read μεγαληγορεῖν.

[178] Gen. xlviii. 15. [Jacob refers to the Jehovah-Angel.]

[179] The text gives ἐμοὶ, etc.,…συμφερον ειναι καταφαίνεται. Bengel’s idea of the sense is followed in the translation.

Argument V.—Here Gregory Interweaves the Narrative of His Former Life. His Birth of Heathen Parents is Stated. In the Fourteenth Year of His Age He Loses His Father. He is Dedicated to the Study of Eloquence and Law. By a Wonderful Leading of Providence, He is Brought to Origen.

For my earliest upbringing from the time of my birth onwards was under the hand of my parents; and the manner of life in my father's house was one of error,[180] and of a kind from which no one, I imagine, expected that we should be delivered; nor had I myself the hope, boy as I was, and without understanding, and under a superstitious father.[181] Then followed the loss of my father, and my orphanhood, which[182] perchance was also the beginning of the knowledge of the truth to me. For then it was that I was brought over first to the word of salvation and truth, in what manner I cannot tell, by constraint rather than by voluntary choice. For what power of decision had I then, who was but fourteen years of age? Yet from this very time this sacred Word began somehow to visit me, just at the period when the reason common to all men attained its full function in me; yea, then for the first time did it visit me. And though I thought but little of this in that olden time, yet now at least, as I ponder it, I consider that no small token of the holy and marvellous providence exercised over me is discernible in this concurrence, which was so distinctly marked in the matter of my years, and which provided that all those deeds of error which preceded that age might be ascribed to youth and want of understanding, and that the Holy Word might not be imparted vainly to a soul yet ungifted with the full power of reason; and which secured at the same time that when the soul now became endowed with that power, though not gifted with the divine and pure reason,[183] it might not be devoid at least of that fear which is accordant with this reason, but that the human and the divine reason[184] might begin to act in me at once and together,—the one giving help with a power to me at least inexplicable,[185] though proper to itself, and the other receiving help. And when I reflect on this, I am filled at once with gladness and with terror, while I rejoice indeed in the leading of providence, and yet am also awed by the fear lest, after being privileged with such blessings, I should still in any way fail of the end. But indeed I know not how my discourse has dwelt so long on this matter, desirous as I am to give an account of the wonderful arrangement (of God's providence) in the course that brought me to this man, and anxious as nevertheless

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[180] τὰ πάτρια ἔθη τὰ πεπλανημένα.

[181] [The force of the original is not opprobrious.]

[182] Reading ᾗ δή. Others give ἢ δή; others, ἤδη; and the conjecture ἢ ἥβη, "or my youth," is also made.

[183] λόγου.

[184] Word.

[185] The text, however, gives ἀλέκτρῳ.

I formerly was to pass with few words to the matters which follow in their order, not certainly imagining that I could render to him who thus dealt with me that tribute of praise, or gratitude, or piety which is due to him (for, were we to designate our discourse in such terms, while yet we said nothing worthy of the theme, we might seem chargeable with arrogance), but simply with the view of offering what may be called a plain narrative or confession, or whatever other humble title may be given it. It seemed good to the only one of my parents who survived to care for me—my mother, namely—that, being already under instruction in those other branches in which boys not ignobly born and nurtured are usually trained, I should attend also a teacher of public speaking, in the hope that I too should become a public speaker. And accordingly I did attend such a teacher; and those who could judge in that department then declared that I should in a short period be a public speaker. I for my own part know not how to pronounce on that, neither should I desire to do so; for there was no apparent ground for that gift then, nor was there as yet any foundation for those forces[186] which were capable of bringing me to it. But that divine conductor and true curator, ever so watchful, when my friends were not thinking of such a step, and when I was not 26 myself desirous of it, came and suggested (an extension of my studies) to one of my teachers under whose charge I had been put, with a view to instruction in the Roman tongue, not in the expectation that I was to reach the completest mastery of that tongue, but only that I might not be absolutely ignorant of it; and this person happened also to be not altogether unversed in laws. Putting the idea, therefore, into this teacher's mind,[187] he set me to learn in a thorough way the laws of the Romans by his help. And that man took up this charge zealously with me; and I, on my side, gave myself to it—more, however, to gratify the man, than as being myself an admirer of the study. And when he got me as his pupil, he began to teach me with all enthusiasm. And he said one thing, which has proved to me the truest of all his sayings, to wit, that my education in the laws would be my greatest *viaticum*[188]—for thus he phrased it—whether I aspired to be one of the public speakers who contend in the courts of justice, or preferred to belong to a different order. Thus did he express himself, intending his word to bear simply on things human; but to me it seems that he was moved to that utterance by a diviner impulse than he himself supposed. For when, willingly or unwillingly, I was becoming well instructed in these laws, at once bonds, as it were, were cast upon my movements, and cause and occasion for my journeying to these parts arose from the city Berytus, which is a city not far distant[189] from this territory, somewhat Latinized,[190] and credited with being a school for these legal studies. And this revered man coming from Egypt, from the city of Alexandria, where previously he happened to have his home, was moved by other circumstances to change his residence to this place, as if with the express object of meeting us. And for my part, I cannot explain the reasons of these incidents, and I shall willingly pass them by. This however is certain, that as yet no necessary occasion for my coming to this place and meeting with this man was afforded by my purpose to learn our laws, since I had it in my power also to repair to the city of Rome itself.[191] How, then, was this effected? The then governor of Palestine suddenly took possession of a friend of mine, namely my sister's husband, and separated him from his wife, and carried him off here against his will, in order to secure his help, and have him associated with him in the labours of the government of the country; for he was a person skilled in law, and perhaps is still so *employed*. After he had gone with him, however, he had the good fortune in no long time to have his wife sent for, and to receive her again, from whom, against his will, and to his grievance, he had been separated. And thus he chanced also to draw us along with her to that same place. For when we were minded to travel, I know not where, but certainly to any other place rather than this, a soldier suddenly came upon the scene, bearing a letter of instructions for us to escort and protect our sister in her restoration to her husband, and to offer ourselves also as companion to her on the journey; in which we had the opportunity of doing a favour to our relative, and most of all to our sister (so that she might not have to address herself to the journey either in any unbecoming manner, or with any great fear or hesitation), while at the same time our other friends and connections thought well of it, and made it out to promise no slight advantage, as we could thus visit the city of Berytus, and carry out there with all diligence[192] our studies in the laws. Thus all things moved me thither,—my sense of duty[193] to my sister, my own studies, and over and above these, the soldier (for it is right also to mention this), who had with him a larger supply of public vehicles than the case demanded, and more cheques[194] than could be required for our sister alone. These were the apparent reasons for our journey; but the secret and yet truer reasons were these,—our opportunity of fellowship with this man, our instruction through that man’s means[195] in the truth[196] concerning the Word, and the profit of our soul for its salvation. These were the real causes that brought us here, blind and ignorant, as we were, as to the way of securing our salvation. Wherefore it was not that soldier, but a certain divine companion and beneficent conductor and guardian, ever leading us in safety through the whole of this present life, as through a long journey, that carried us past other places, and Berytus in especial, which city at that time we seemed most bent on reaching, and brought us hither and settled us here, disposing and directing all things, until by any means he might bind us in a connection with this man who was to be the author of the greater part of our blessings. And he who came in such wise, that divine angel, gave over this charge[197] to him, 27 and did, if I may so speak, perchance take his rest here, not indeed under the pressure of labour or exhaustion of any kind (for the generation of those divine ministers knows no weariness), but as having committed us to the hand of a man who would fully discharge the whole work of care and guardianship within his power.

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[186] αἰτιῶν, causes.

[187] Reading τούῳ ἐπὶ νοῦν βαλών.

[188] ἐφόδιον.

[189] The text is ἀποχέουσα. Hœschelius gives ἀπέχουσα.

[190] Ῥωμαϊκωτέρα πῶς.

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[191] The text is, οὐδὲν οὕτως ἀναγκαῖον ἦν ὅσον ἐπὶ τοῖς νόμοις ἡμῶν, δυνατὸν ὂν καὶ ἐπὶ τὴν Ῥωμαίων ἀποδημῆσαι πόλιν. Bengel takes ὅσον as παρέλκον. Migne renders, *nullam ei fuisse necessitatem huc veniendi, discendi leges causa, siquidem Romam posset proficisci*. Sirmondus makes it, *nulla causa adeo necessaria erat qua possem per leges nostras ad Romanorum civitatem proficisci.*

[192] The text gives ἐκπονήσαντες. Casaubon reads ἐκποιήσοντες.

[193] εὔλογον.

[194] σύμβολα.

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[195] δί αὐτοῦ. Bengel understands this to refer to the *soldier.*

[196] The text is, την ἀληθῆ δι’ αὐτοῦ περὶ τὰ τοῦ λόγου μαθήματα. Bengel takes this as an ellipsis, like τὴν ἑαυτοῦ, τὴν ἐμὴν μίαν, and similar phrases, γνώμην or ὁδόν, or some such word, being supplied. Casaubon conjectures καὶ ἀληθῆ, for which Bengel would prefer τα ἀληθῆ.

[197] οἰκονομίαν.

Argument VI.—The Arts by Which Origen Studies to Keep Gregory and His Brother Athenodorus with Him, Although It Was Almost Against Their Will; And the Love by Which Both are Taken Captive. Of Philosophy, the Foundation of Piety, with the View of Giving Himself Therefore Wholly to that Study, Gregory is Willing to Give Up Fatherland, Parents, the Pursuit of Law, and Every Other Discipline. Of the Soul as the Free Principle. The Nobler Part Does Not Desire to Be United with the Inferior, But the Inferior with the Nobler.

And from the very first day of his receiving us (which day was, in truth, the first day to me, and the most precious of all days, if I may so speak, since then for the first time the true Sun began to rise upon me), while we, like some wild creatures of the fields, or like fish, or some sort of birds that had fallen into the toils or nets, and were endeavouring to slip out again and escape, were bent on leaving him, and making off for Berytus[198] or our native country, he studied by all means to associate us closely with him, contriving all kinds of arguments, and putting every rope in motion (as the proverb goes), and bringing all his powers to bear on that object. With that intent he lauded the lovers of philosophy with large laudations and many noble utterances, declaring that those only live a life truly worthy of reasonable creatures who aim at living an upright life and who seek to know first of all themselves, what manner of persons they are, and then the things that are truly good, which man ought to strive after, and then the things that are really evil, from which man ought to flee. And then he reprehended ignorance and all the ignorant: and there are many such, who, like brute cattle,[199] are blind in mind, and have no understanding even of what they are, and are as far astray as though they were wholly void of reason, and neither know themselves what is good and what is evil, nor care at all to learn it from others, but toil feverishly in quest of wealth, and glory, and such honours as belong to the crowd, and bodily comforts, and go distraught about things like these, as if they were the real good. And as though such objects were worth much, yea, worth all else, they prize the things themselves, and the arts by which they can acquire them, and the different lines of life which give scope for their attainment,—the military profession, to wit, and the juridical, and the study of the laws. And with earnest and sagacious words he told us that these are the objects that enervate us, when we despise that reason which ought to be the true master within us.[200] I cannot recount at present all the addresses of this kind which he delivered to us, with the view of persuading

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[198] [I think Lardner’s inclination to credit Gregory with some claim to be an *alumnus* of Berytus, is very fairly sustained.]

[199] θρεμμάτων.

[200] The text here is, ταῦθ’ ἅπερ ἡμᾶς ἀνέσειε, μάλιστα λέγων και μάλα τεχνικῶς, τοῦ κυριωτάτου, φησὶ, τῶν ἐν ἡμῖν λόγου, ἀμελήσαντας.

us to take up the pursuit of philosophy. Nor was it only for a single day that he thus dealt with us, but for many days and, in fact, as often as we were in the habit of going to him at the outset; and we were pierced by his argumentation as with an arrow from the very first occasion of our hearing him[201] (for he was possessed of a rare combination of a certain sweet grace and persuasiveness, along with a strange power of constraint), though we still wavered and debated the matter undecidedly with ourselves, holding so far by the pursuit of philosophy, without however being brought thoroughly over to it, while somehow or other we found ourselves quite unable to withdraw from it conclusively, and thus were always drawn towards him by the power of his reasonings, as by the force of some superior necessity. For he asserted further that there could be no genuine piety towards the Lord of all in the man who despised this gift of philosophy,—a gift which man alone of all the creatures of the earth has been deemed honourable and worthy enough to possess, and one which every man whatsoever, be he wise or be he ignorant, reasonably embraces, who has not utterly lost the power of thought by some mad distraction of mind. He asserted, then, as I have said, that it was not possible (to speak correctly) for any one to be truly pious who did not philosophize. And thus he continued to do with us, until, by pouring in upon us many such argumentations, one after the other, he at last carried us fairly off somehow or other by a kind of divine power, like people with his reasonings, and established us (in the practice of philosophy), and set us down without the power of movement, as it were, beside himself by his arts. Moreover, the stimulus of friendship was also brought to bear upon us,—a stimulus, indeed, not easily withstood, but keen and most effective,—the argument of a kind and affectionate disposition, which showed itself benignantly in his words when he spoke to us 28
and associated with us. For he did not aim merely at getting round us by any kind of reasoning; but his desire was, with a benignant, and affectionate, and most benevolent mind, to save us, and make us partakers in the blessings that flow from philosophy, and most especially also in those other gifts which the Deity has bestowed on him above most men, or, as we may perhaps say, above all men of our own time. I mean the power that teaches us piety, the word of salvation, that comes to many, and subdues to itself all whom it visits: for there is nothing that shall resist it, inasmuch as it is and shall be itself the king of all; although as yet it is hidden, and is not recognised, whether with ease or with difficulty, by the common crowd, in such wise that, when interrogated respecting it, they should be able to speak intelligently about it. And thus, like some spark lighting upon our inmost soul, love was kindled and burst into flame within us,—a love at once to the Holy Word, the most lovely object of all, who attracts all irresistibly toward Himself by His unutterable beauty, and to this man, His friend and advocate. And being most mightily smitten by this love, I was persuaded to

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[201] The text gives ἐκ πρώτης ἡλικίας, which Bengel takes to be an error for the absolute ἐκ πρώτης, to which ἡμέρας would be supplied. Casaubon and Rhodomanus read ὁμιλίας for ἡλικίας.

give up all those objects or pursuits which seem to us befitting, and among others even my boasted jurisprudence,—yea, my very fatherland and friends, both those who were present with me then, and those from whom I had parted. And in my estimation there arose but one object dear and worth desire,—to wit, philosophy, and that master of philosophy, this inspired man. "And the soul of Jonathan was knit with David."[202] This word, indeed, I did not read till afterwards in the sacred Scriptures; but I felt it before that time, not less clearly than it is written: for, in truth, it reached me then by the clearest of all revelations. For it was not simply Jonathan that was knit with David; but those things were knit together which are the ruling powers in man—their souls,—those objects which, even though all the things which are apparent and ostensible in man are severed, cannot by any skill be forced to a severance when they themselves are unwilling. For the soul is free, and cannot be coerced by any means, not even though one should confine it and keep guard over it in some secret prison-house. For wherever the intelligence is, there it is also of its own nature and by the first reason. And if it seems to you to be in a kind of prison-house, it is represented as there to you by a sort of second reason. But for all that, it is by no means precluded from subsisting anywhere according to its own determination; nay, rather it is both able to be, and is reasonably believed to be, there alone and altogether, wheresoever and in connection with what things soever those actions which are proper only to it are in operation. Wherefore, what I experienced has been most clearly declared in this very short statement, that "the soul of Jonathan was knit with the soul of David;" objects which, as I said, cannot by any means be forced to a separation against their will, and which of their own inclination certainly will not readily choose it. Nor is it, in my opinion, in the inferior subject, who is changeful and very prone to vary in purpose, and in whom singly there has been no capacity of union at first, that the power of loosing the sacred bonds of this affection rests, but rather in the nobler one, who is constant and not readily shaken, and through whom it has been possible to tie these bonds and to fasten this sacred knot. Therefore it is not the soul of David that was knit by the divine word with the soul of Jonathan; but, on the contrary, the soul of the latter, who was the inferior, is said to be thus affected and knit with the soul of David. For the nobler object would not choose to be knit with one inferior, inasmuch as it is sufficient for itself; but the inferior object, as standing in need of the help which the nobler can give, ought properly to be knit with the nobler, and fitted dependently to it: so that this latter, retaining still its sufficiency in itself, might sustain no loss by its connection with the inferior; and that that which is of itself without order[203] being now united and fitted harmoniously with the nobler, might, without any detriment done, be perfectly subdued to the nobler by the constraints of such bonds. Wherefore, to apply the bonds is the part of the superior, and not of the inferior; but to be knit to the other is the part of the inferior, and this too in such a manner that it shall possess no power of loosing itself from these bonds. And by a similar constraint, then, did this David of ours once gird us to himself; and he holds us now, and has held us ever since that time, so that, even though we desired it, we could not loose ourselves from his bonds. And hence it follows that, even though we were to depart, he would not release this soul of mine, which, as the Holy Scripture puts it, he holds knit so closely with himself.

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[202] 1 Sam. xviii. 1.

[203] ἄτακτον.

Argument VII.—The Wonderful Skill with Which Origen Prepares Gregory and Athenodorus for Philosophy. The Intellect of Each is Exercised First in Logic, and the Mere Attention to Words is Contemned.

But after he had thus carried us captive at the very outset, and had shut us in, as it were, 29 on all sides, and when what was best[204] had been accomplished by him, and when it seemed good to us to remain with him for a time, then he took us in hand, as a skilled husbandman may take in hand some field unwrought, and altogether unfertile, and sour, and burnt up, and hard as a rock, and rough, or, it may be, one not utterly barren or unproductive, but rather, perchance, by nature very productive, though then waste and neglected, and stiff and untractable with thorns and wild shrubs; or as a gardener may take in hand some plant which is wild indeed, and which yields no cultivated fruits, though it may not be absolutely worthless, and on finding it thus, may, by his skill in gardening, bring some cultivated shoot and graft it in, by making a fissure in the middle, and then bringing the two together, and binding the one to the other, until the sap in each shall flow in one stream,[205] and they shall both grow with the same nurture: for one may often see a tree of a mixed and worthless[206] species thus rendered productive in spite of its past barrenness, and made to rear the fruits of the good olive on wild roots; or one may see a wild plant saved from being altogether profitless by the skill of a careful gardener; or, once more, one may see a plant which otherwise is one both of culture and of fruitfulness, but which, through the want of skilled attendance, has been left unpruned and unwatered and waste, and which is thus choked by the mass of superfluous shoots suffered to grow out of it at random,[207] yet brought to discharge its proper function in germination,[208] and made to bear the fruit whose production was formerly hindered by the superfluous growth.[209] In suchwise, then, and with such a disposition did he receive us at first; and surveying us, as it were, with a husbandman's skill, and gauging us thoroughly, and not confining his notice to those things only which are patent to the eye of all, and which are looked upon in open light, but penetrating into us more deeply, and probing what is most inward in us, he put us to the question, and made propositions to us, and listened to us in our replies; and whenever he thereby detected anything in us not wholly fruitless and profitless and waste, he set about clearing the soil, and turning it up and irrigating it, and putting all things in movement, and brought his whole skill and care to bear on us, and wrought upon our mind. And thorns and thistles,[210] and every kind of wild herb or plant which our mind (so unregulated and precipitate in its own action) yielded and produced in its uncultured luxuriance and native wildness, he cut out and thoroughly removed by the processes of refutation and prohibition; sometimes assailing us in the genuine Socratic fashion, and again upsetting us by his argumentation whenever he saw us getting restive under him, like so many unbroken steeds, and springing out of the course and galloping madly about at random, until with a strange kind of persuasiveness and constraint he reduced us to a state of quietude under him by his discourse, which acted like a bridle in our mouth. And that was at first an unpleasant position for us, and one not without pain, as he dealt with persons who were unused to it, and still all untrained to submit to reason, when he plied us with his argumentations; and yet he purged us by them. And when he had made us adaptable, and had prepared us successfully for the reception of the words of truth, then, further, as though we were now a soil well wrought and soft, and ready to impart growth to the seeds cast into it, he dealt liberally with us, and sowed the good seed in season, and attended to all the other cares of the good husbandry, each in its own proper season. And whenever he perceived any element of infirmity or baseness in our mind (whether it was of that character by nature, or had become thus gross through the excessive nurture of the body), he pricked it with his discourses, and reduced it by those delicate words and turns of reasoning which, although at first the very simplest, are gradually evolved one after the other, and skilfully wrought out, until they advance to a sort of complexity which can scarce be mastered or unfolded, and which cause us to start up, as it were, out of sleep, and teach us the art of holding always by what is immediately before one, without ever making any slip by reason either of length or of subtlety. And if there was in us anything of an injudicious and precipitate tendency, whether in the way of assenting to all that came across us, of whatever character the objects might be, and even though they proved false, or in the way of often withstanding other things, even though they were spoken truthfully,—that, too, he brought under discipline in us by those delicate reasonings already mentioned, and by others of like kind (for this branch of philosophy is of varied form), and accustomed us not to throw in our testimony at one time, and again to refuse it, just at random, and as chance impelled, but to give it only after careful examination not only into things manifest, but also into those that are secret.[211] For many things which are in high repute of themselves, and honourable in appearance, have found entrance through fair words into our ears, as though they were true, while yet they were hollow and false, and have borne off and taken possession of the suffrage of truth at our hand, and then, no long 30 time afterwards, they have been discovered to be corrupt and unworthy of credit, and deceitful borrowers of the garb of truth; and have thus too easily exposed us as men who are ridiculously deluded, and who bear their witness inconsiderately to things which ought by no means to have won it. And, on the contrary, other things which are really honourable and the reverse of impositions, but which have not been expressed in plausible statements, and thus have the appearance of being paradoxical and most incredible, and which have been rejected as false on their own showing, and held up undeservedly to ridicule, have afterwards, on careful investigation and examination, been discovered to be the truest of all things, and wholly incontestable, though for a time spurned and reckoned false. Not simply, then, by dealing with things patent and prominent, which are sometimes delusive and sophistical, but also by teaching us to search into things within us, and to put them all individually to the test, lest any of them should give back a hollow sound, and by instructing us to make sure of these inward things first of all, he trained us to give our assent to outward things only then and thus, and to express our opinion on all these severally. In this way, that capacity of our mind which deals critically with words and reasonings, was educated in a rational manner; not according to the judgments of illustrious rhetoricians—whatever Greek or foreign honour appertains to that title[212]—for theirs is a discipline of little value and no necessity: but in accordance with that which is most needful for all, whether Greek or outlandish, whether wise or illiterate, and, in fine, not to make a long statement by going over every profession and pursuit separately, in accordance with that which is most indispensable for all men, whatever manner of life they have chosen, if it is indeed the care and interest of all who have to converse on any subject whatever with each other, to be protected against deception.

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[204] τὸ πλεῖον.

[205] The text gives συμβλύσαντα ὡς, for which Casaubon proposes συμφύσαντα εἰς ἕν, or ὡς ἕν. Bengel suggests συμβρύσανρα ὡς ἕν.

[206] νόθον.

[207] The text gives ἐκεῖ, for which Hœschelius and Bengel read είκῆ.

[208] τελειοῦθαι δὲ τῇ βλάσψῃ.

[209] ὑπ᾽ ἀλλήλων.

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[210] τριβόλους.

[211] The words ἀλλὰ κεκρυμμένα are omitted by Hœschelius and Bengel.

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[212] ἐι τι Ἑλληνικὸν ἢ βάρβαρόν ἐστι τῇ φωνῇ.

Argument VIII.—Then in Due Succession He Instructs Them in Physics, Geometry, and Astronomy.

Nor did he confine his efforts merely to that form of the mind which it is the lot of the dialectics to regulate;[213] but he also took in hand that humble capacity of mind, (which shows itself) in our amazement at the magnitude, and the wondrousness, and the magnificent and absolutely wise construction of the world, and in our marvelling in a reasonless way, and in our being overpowered with fear, and in our knowing not, like the irrational creatures, what conclusion to come to. That, too, he aroused and corrected by other studies in natural science, illustrating and distinguishing the various divisions of created objects, and with admirable clearness reducing them to their pristine elements, taking them all up perspicuously in his discourse, and going over the nature of the whole, and of each several section, and discussing the multiform revolution and mutation of things in the world, until he carried us fully along with him under his clear teaching; and by those reasonings which he had partly learned from others, and partly found out for himself, he filled our minds with a rational instead of an irrational wonder at the sacred economy of the universe, and irreproveable constitution of all things. This is that sublime and heavenly study which is taught by natural philosophy—a science most attractive to all. And what need is there now to speak of the sacred mathematics, viz., geometry, so precious to all and above all controversy, and astronomy, whose course is on high? These different studies he imprinted on our understandings, training us in them, or calling them into our mind, or doing with us something else which I know not how to designate rightly. And the one he presented lucidly as the immutable groundwork and secure foundation of all, namely geometry; and by the other, namely astronomy, he lifted us up to the things that are highest above us, while he made heaven passable to us by the help of each of these sciences, as though they were ladders reaching the skies.

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[213] The text is, καὶ μὴ τοῦθ’ ὅπερ εἶδος διαλεκτικὴ κατορθοῦν μόνη εἴληχε.

Argument IX.—But He Imbues Their Minds, Above All, with Ethical Science; And He Does Not Confine Himself to Discoursing on the Virtues in Word, But He Rather Confirms His Teaching by His Acts.

Moreover, as to those things which excel all in importance, and those for the sake of which, above all else, the whole[214] family of the philosophical labours, gathering them like good fruits produced by the varied growths of all the other studies, and of long practised philosophizing,—I mean the divine virtues that concern the moral nature, by which the impulses of the mind have their equable and stable subsistence,—through these, too, he aimed at making us truly proof against grief and disquietude under the pressure of all ills, and at imparting to us a well-disciplined and stedfast and religious spirit, so that we might be in all things veritably blessed. And this he toiled at effecting by pertinent discourses, of a wise and soothing tendency, and very often also by the most cogent addresses touching 31
our moral dispositions, and our modes of life. Nor was it only by words, but also by deeds, that he regulated in some measure our inclinations,—to wit, by that very contemplation and observation of the impulses and affections of the mind, by the issue of which most especially the mind is wont to be reduced to a right estate from one of discord, and to be restored to a condition of judgment and order out of one of confusion. So that, beholding itself as in a mirror (and I may say specifically, viewing, on the one hand, the very beginnings and roots of evil in it, and all that is reasonless within it, from which spring up all absurd affections and passions; and, on the other hand, all that is truly excellent and reasonable within it, under the sway of which it remains proof against injury and perturbation in itself[215], and then scrutinizing carefully the things thus discovered to be in it), it might cast out all those which are the growth of the inferior part, and which waste our powers[216] through intemperance, or hinder and choke them through depression,—such things as pleasures and lusts, or pains and fears, and the whole array of ills that accompany these different species of evil. I say that thus it might cast them out and make away with them, by coping with them while yet in their beginnings and only just commencing their growth, and not leaving them to wax in strength even by a short delay, but destroying and rooting them out at once; while, at the same time, it might foster all those things which are really good, and which spring from the nobler part, and might preserve them by nursing them in their beginnings, and watching carefully over them until they should reach their maturity. For it is thus (he used to say) that the heavenly virtues will ripen in the soul: to wit, prudence, which first of all is able to judge of those very motions in the mind at once from the things themselves,

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[214] πᾶν τὸ φιλόσοφον. Hœschelius and Bengel read πῶς, etc.

[215] The text gives ὑφ’ ἑαυτῆς, for which Bengel reads ἐφ’ ἑαυτῆς.

[216] ἐκχέοντα ἡμᾶς.

and by the knowledge which accrues to it of things outside of us, whatever such there may be, both good and evil; and temperance, the power that makes the right selection among these things in their beginnings; and righteousness, which assigns what is just to each; and that virtue which is the conserver of them all—fortitude. And therefore he did not accustom us to a mere profession in words, as that prudence, for instance, is the knowledge[217] of good and evil, or of what ought to be done, and what ought not: for that would be indeed a vain and profitless study, if there was simply the doctrine without the deed; and worthless would that prudence be, which, without doing the things that ought to be done, and without turning men away from those that ought not to be done, should be able merely to furnish the knowledge of these things to those who possessed her,—though many such persons come under our observation. Nor, again, did he content himself with the mere assertion that temperance is simply the knowledge of what ought to be chosen and what ought not; though the other schools of philosophers do not teach even so much as that, and especially the more recent, who are so forcible and vigorous in words (so that I have often been astonished at them, when they sought to demonstrate that there is the same virtue in God and in men, and that upon earth, in particular, the wise man is equal[218] to God), and yet are incapable of delivering the truth as to prudence, so that one shall do the things which are dictated by prudence, or the truth as to temperance, so that one shall choose the things he has learned by it; and the same holds good also of their treatment of righteousness and fortitude. Not thus, however, in mere words only did this teacher go over the truths concerning the virtues with us; but he incited us much more to the practice of virtue, and stimulated us by the deeds he did more than by the doctrines he taught.

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[217] ἐπιστήμη, science.

[218] τὰ πρῶτα Θεῷ ἶσον εἶναι τὸν σοφὸν ἄνθρωπον.

Argument X.—Hence the Mere Word-Sages are Confuted, Who Say and Yet Act Not.

Now I beg of the philosophers of this present time, both those whom I have known personally myself, and those of whom I have heard by report from others, and I beg also of all other men, that they take in good part the statements I have just made. And let no one suppose that I have expressed myself thus, either through simple friendship toward that man, or through hatred toward the rest of the philosophers; for if there is any one inclined to be an admirer of them for their discourses, and wishful to speak well of them, and pleased at hearing the most honourable mention made of them by others, I myself am the man. Nevertheless, those facts (to which I have referred) are of such a nature as to bring upon the very name of philosophy the last degree of ridicule almost from the great mass of men; and I might almost say that I would choose to be altogether unversed in it, rather than learn any of the things which these men profess, with whom I thought it good no longer to associate myself in this life,—though in that, it may be, I formed an incorrect judgment. But I say that no one should suppose that I make these statements at the mere prompting of a zealous regard for the praise of this man, or under the stimulus of any existing animosity[219] towards other philosophers. But let all be assured that I say even less than his deeds merit, lest I should seem to be indulging in adulation; and that I do not seek out studied words 32 and phrases, and cunning means of laudation—I who could never of my own will, even when I was a youth, and learning the popular style of address under a professor of the art of public speaking, bear to utter a word of praise, or pass any encomium on any one which was not genuine. Wherefore on the present occasion, too, I do not think it right, in proposing to myself the task simply of commending him, to magnify him at the cost of the reprobation of others. And, in good sooth,[220] I should speak only to the man's injury, if, with the view of having something grander to say of him, I should compare his blessed life with the failings of others. We are not, however, so senseless.[221] But I shall testify simply to what has come within my own experience, apart from all ill-judged comparisons and trickeries in words.

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[219] φιλοτιμίᾳ, for which φιλονεικίᾳ is read.

[220] The text is, ἢ κακῶν ἂν ἔλεγον, etc. The Greek ἤ and the Latin *aut* are found sometimes thus with a force bordering on that of *alioqui.*

[221] ἀφραίνομεν. The Paris editor would read ἀφραίνω μέν.

Argument XI.—Origen is the First and the Only One that Exhorts Gregory to Add to His Acquirements the Study of Philosophy, and Offers Him in a Certain Manner an Example in Himself. Of Justice, Prudence, Temperance, and Fortitude. The Maxim, Know Thyself.

He was also the first and only man that urged me to study the philosophy of the Greeks, and persuaded me by his own moral example both to hear and to hold by the doctrine of morals, while as yet I had by no means been won over to that, so far as other philosophers were concerned (I again acknowledge it),—not rightly so, indeed, but unhappily, as I may say without exaggeration, for me. I did not, however, associate with many at first, but only with some few who professed to be teachers, though, in good sooth, they all established their philosophy only so far as words went.[222] This man, however, was the first that induced me to philosophize by his words, as he pointed the exhortation by deeds before he gave it in words, and did not merely recite well-studied sentences; nay, he did not deem it right to speak on the subject at all, but with a sincere mind, and one bent on striving ardently after the practical accomplishment of the things expressed, and he endeavoured all the while to show himself in character like the man whom he describes in his discourses as the person who shall lead a noble life, and he ever exhibited (in himself), I would say, the pattern of the wise man. But as our discourse at the outset proposed to deal with the truth, and not with vain-glorious language,[223] I shall not speak of him now as the exemplar of the wise man. And yet, if I chose to speak thus of him, I should not be far astray from the truth.[224] Nevertheless, I pass that by at present. I shall not speak of him as a perfect pattern, but as one who vehemently desires to imitate the perfect pattern, and strives after it with zeal and earnestness, even beyond the capacity of men, if I may so express myself; and who labours, moreover, also to make us, who are so different,[225] of like character with himself, not mere masters and apprehenders of the bald doctrines concerning the impulses of the soul, but masters and apprehenders of these impulses themselves. For he pressed[226] us on both to

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[222] ἀλλὰ γὰρ πᾶσι μέχρι ῥημάτων τὸ φιλοσοφεῖν στήσασιν.

[223] The text is, ἀλλ᾽ ἐπεὶ ἀλήθειαν ἡμῖν, οὐ κομψείαν ἐπηγγείλατο ὁ λόγος ἄνωθεν. The Latin rendering is, *sed quia veritatem nobis, non pompam et ornatum promisit oratio in exordio.*

[224] The text is, καίτοι γε εἰπεῖν ἐθέλων εἶναι τε ἀληθές. Bengal takes the τε as pleonastic, or as an error for the article, τ᾽ ἀληθές. The εἶναι in ἐθέλων εἶναι he takes to be the use of the infinitive which occurs in such phrases as τὴν πρώτην εἶναι, *initio,* ἑκὼν εἶναι, *libenter*, τὸ δὲ νῦν εἶναι, *nunc vero*, etc.; and, giving ἐθέλων the sense of μέλλων, makes the whole = And yet I shall speak truth.

[225] The text is, καὶ ἡμᾶς ἑτέρους. The phrase may be, as it is given above, a delicate expression of difference, or it may perhaps be an elegant redundancy, like the French *à nous autres*. Others read, καὶ ἡμᾶς καὶ ἑτέρους.

[226] The reading in the text gives, οὐ λόγων ἐγκρατεῖς καὶ ἐπιστήμονας τῶν περὶ ὁρμῶν, τῶν δὲ ὁρμῶν αὐτῶν· ἐπὶ τὰ ἔργα καὶ λόγους ἄγχων, etc. Others would arrange the whole passage differently, thus: περὶ ὁρμῶν,

deed and to doctrine, and carried us along by that same view and method,[227] not merely into a small section of each virtue, but rather into the whole, if mayhap we were able to take it in. And he constrained us also, if I may so speak, to practise righteousness on the ground of the personal action of the soul itself,[228] which he persuaded us to study, drawing us off from the officious anxieties of life, and from the turbulence of the forum, and raising us to the nobler vocation of looking into ourselves, and dealing with the things that concern ourselves in truth. Now, that this is to practise righteousness, and that this is the true righteousness, some also of our ancient philosophers have asserted (expressing it as the *personal action*, I think), and have affirmed that this is more profitable for blessedness, both to the men themselves and to those who are with them,[229] if indeed it belongs to this virtue to recompense according to desert, and to assign to each his own. For what else could be supposed to be so proper to the soul? Or what could be so worthy of it, as to exercise a care over itself, not gazing outwards, or busying itself with alien matters, or, to speak shortly, doing the worst injustice to itself, but turning its attention inwardly upon itself, rendering its own due 33
to itself, and acting thereby righteously?[230] To practise righteousness after this fashion, therefore, he impressed upon us, if I may so speak, by a sort of force. And he educated us to prudence none the less,—teaching to be at home with ourselves, and to desire and endeavour to know ourselves, which indeed is the most excellent achievement of philosophy, the thing that is ascribed also to the most prophetic of spirits[231] as the highest argument of wisdom—the precept, *Know thyself*. And that this is the genuine function of prudence, and that such is the heavenly prudence, is affirmed well by the ancients; for in this there is one virtue common to God and to man; while the soul is exercised in beholding itself as in a mirror, and reflects the divine mind in itself, if it is worthy of such a relation, and traces out a certain inexpressible method for the attaining of a kind of apotheosis. And in correspondence with this come also the virtues of temperance and fortitude: temperance, indeed, in

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τῶν δὲ ὁρμῶν αὐτῶν ἐπὶ τὰ ἔργα καὶ τοὺς λόγους ἄγχων. Καὶ, etc. Hence Sirmondus renders it, *a motibus ipsis ad opera etiam sermones*, reading also ἄγων apparently. Rhodomanus gives, *impulsionum ipsarum ad opera et verba ignavi et negligentes*, reading evidently ἀργῶν. Bengel solves the difficulty by taking the first clause as equivalent to οὐ λόγων ἐγκρατεῖς καὶ ἐπιοτήμονας…αὐτῶν τῶν ὁρμῶν ἐγκρατεῖς καὶ ἐπιστήμονας. We have adopted this as the most evident sense. Thus ἄγχων is retained unchanged, and is taken as a parallel to the following participle ἐπιφέρων, and as bearing, therefore, a meaning something like that of ἀναγκάζων. See Bengel’s note in Migne.

[227] θεωρίᾳ.

[228] διὰ τὴν ἰδιοπραγίαν τῆς ψυχῆς, perhaps just “the private life.”

[229] ἑαυτοῖς τε καὶ τοῖς προσιοῦσιν.

[230] The text is, τὸ πρὸς ἑαυτὴν εἶναι. Migne proposes either to read ἑαυτούς, or to supply τὴν ψυχήν.

[231] ὃ δὴ καὶ δαιμόνων τῷ μαντικωτάτῳ ἀνατίθεται.

conserving this very prudence which must be in the soul that knows itself, if that is ever its lot (for this temperance, again, surely means just a sound prudence):[232] and fortitude, in keeping stedfastly by all the duties[233] which have been spoken of, without falling away from them, either voluntarily or under any force, and in keeping and holding by all that has been laid down. For he teaches that this virtue acts also as a kind of preserver, maintainer, and guardian.

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[232] σωφροσύνην, σώαν τινὰ φρόνησιν, an etymological play.

[233] ἐπιτηδεύσεσιν.

Argument XII.—Gregory Disallows Any Attainment of the Virtues on His Part. Piety is Both the Beginning and the End, and Thus It is the Parent of All the Virtues.

It is true, indeed that in consequence of our dull and sluggish nature, he has not yet succeeded in making us righteous, and prudent, and temperate, or manly, although he has laboured zealously on us. For we are neither in real possession of any virtue whatsoever, either human or divine, nor have we ever made any near approach to it, but we are still far from it. And these are very great and lofty virtues, and none of them may be assumed by any common person,[234] but only by one whom God inspires with the power. We are also by no means so favourably constituted for them by nature, neither do we yet profess ourselves to be worthy of reaching them; for through our listlessness and feebleness we have not done all these things which ought to be done by those who aspire after what is noblest, and aim at what is perfect. We are not yet therefore either righteous or temperate, or endowed with any of the other virtues. But this admirable man, this friend and advocate of the virtues, has long ago done for us perhaps all that it lay in his power to do for us, in making us lovers of virtue, who should love it with the most ardent affection. And by his own virtue he created in us a love at once for the beauty of righteousness, the golden face of which in truth was shown to us by him; and for prudence, which is worthy of being sought by all; and for the true wisdom, which is most delectable; and for temperance, the heavenly virtue which forms the sound constitution of the soul, and brings peace to all who possess it; and for manliness, that most admirable grace; and for patience, that virtue peculiarly ours;[235] and, above all, for piety, which men rightly designate when they call it the mother of the virtues. For this is the beginning and the end of all the virtues. And beginning with this one, we shall find all the other virtues grow upon us most readily: if, while for ourselves we earnestly aspire after this grace, which every man, be he only not absolutely impious, or a mere pleasure-seeker, ought to acquire for himself, in order to his being a friend of God and a maintainer[236] of His truth, and while we diligently pursue this virtue, we also give heed to the other virtues, in order that we may not approach our God in unworthiness and impurity, but with all virtue and wisdom as our best conductors and most sagacious priests. And the end of all I consider to be nothing but this: By the pure mind make thyself like[237] to God, that thou mayest draw near to Him, and abide in Him.

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[234] The text is, οὐδὲ τῷ τυχεῖν. Migne suggests οὐδέ τῷ θέμις τυχεῖν = nor is it legitimate for any one to attain them.

[235] The text is, ὑπομονῆς ἡμῶν. Vossius and others omit the ἡμῶν. The Stuttgart editor gives this note: "It does not appear that this should be connected by apposition with ἀνδρείας (manliness). But Gregory, after the four virtues which philosophers define as *cardinal*, adds two which are properly *Christian*, viz., *patience*, and that which is the hinge of all—*piety*."

[236] The word is προήγορον. It may be, as the Latin version puts it, *familiaris*, one in fellowship with God.

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[237] ἐξομοιώθητι προσελθεῖν. Others read ἐξομοιωθέντα προσελθεῖν.

Argument XIII.—The Method Which Origen Used in His Theological and Metaphysical Instructions. He Commends the Study of All Writers, the Atheistic Alone Excepted. The Marvellous Power of Persuasion in Speech. The Facility of the Mind in Giving Its Assent.

And besides all his other patient and laborious efforts, how shall I in words give any account of what he did for us, in instructing us in theology and the devout character? and how shall I enter into the real disposition of the man, and show with what judiciousness and careful preparation he would have us familiarized with all discourse about the Divinity, guarding sedulously against our being in any peril with respect to what is the most needful 34 thing of all, namely, the knowledge of the Cause of all things? For he deemed it right for us to study philosophy in such wise, that we should read with utmost diligence all that has been written, both by the philosophers and by the poets of old, rejecting nothing,[238] and repudiating nothing (for, indeed, we did not yet possess the power of critical discernment), except only the productions of the atheists, who, in their conceits, lapse from the general intelligence of man, and deny that there is either a God or a providence. From these he would have us abstain, because they are not worthy of being read, and because it might chance that the soul within us that is meant for piety might be defiled by listening to words that are contrary to the worship of God. For even those who frequent the temples of piety, as they think them to be, are careful not to touch anything that is profane.[239] He held, therefore, that the books of such men did not merit to be taken at all into the consideration of men who have assumed the practice of piety. He thought, however, that we should obtain and make ourselves familiar with all other writings, neither preferring nor repudiating any one kind, whether it be philosophical discourse or not, whether Greek or foreign, but hearing what all of them have to convey. And it was with great wisdom and sagacity that he acted on this principle, lest any single saying given by the one class or the other should be heard and valued above others as alone true, even though it might not be true, and lest it might thus enter our mind and deceive us, and, in being lodged there by itself alone, might make us its own, so that we should no more have the power to withdraw from it, or wash ourselves clear of it, as one washes out a little wool that has got some colour ingrained in it. For a mighty thing and an energetic is the discourse of man, and subtle with its sophisms, and quick to find its way into the ears, and mould the mind, and impress us with what it conveys; and when once it has taken possession of us, it can win us over to love it as truth; and it holds its place within us even though it be false and deceitful, overmastering us like some enchanter, and retaining as its champion the very man it has deluded. And, on the other hand, the mind of man is withal a thing easily deceived by speech, and very facile in yielding its assent; and, indeed, before it discriminates and inquires into matters in any proper way, it is easily won over, either through its own obtuseness and imbecility, or through the subtlety of the discourse, to give itself up, at random often, all weary of accurate examination, to crafty reasonings and judgments, which are erroneous themselves, and which lead into error those who receive them. And not only so; but if another mode of discourse aims at correcting it, it will neither give it admittance, nor suffer itself to be altered in opinion, because it is held fast by any notion which has previously got possession of it, as though some inexorable tyrant were lording over it.

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[238] μηδὲν ἐκποιουμένους. Casaubon marks this as a phrase taken from law, and equivalent to, *nihil alienum a nobis ducentes.*

[239] The text is, ἧς οἴονται. We render with Bengel. The Latin interpreter makes it = Even those who frequent the temples do not deem it consistent with religion to touch anything at all profane.

Argument XIV.—Whence the Contentions of Philosophers Have Sprung. Against Those Who Catch at Everything that Meets Them, and Give It Credence, and Cling to It. Origen Was in the Habit of Carefully Reading and Explaining the Books of the Heathen to His Disciples.

Is it not thus that contradictory and opposing tenets have been introduced, and all the contentions of philosophers, while one party withstands the opinions of another, and some hold by certain positions, and others by others, and one school attaches itself to one set of dogmas, and another to another? And all, indeed, aim at philosophizing, and profess to have been doing so ever since they were first roused to it, and declare that they desire it not less now when they are well versed in the discussions than when they began them: yea, rather they allege that they have even more love for philosophy now, after they have had, so to speak, a little taste of it, and have had the liberty of dwelling on its discussions, than when at first, and without any previous experience of it, they were urged by a sort of impulse to philosophize. That is what they say; and henceforth they give no heed to any words of those who hold opposite opinions. And accordingly, no one of the ancients has ever induced any one of the moderns, or those of the Peripatetic school, to turn to his way of thinking, and adopt his method of philosophizing; and, on the other hand, none of the moderns has imposed his notions upon those of the ancient school. Nor, in short, has any one done so with any other.[240] For it is not an easy thing to induce one to give up his own opinions, and accept those of others; although these might, perhaps, even be sentiments which, if he had been led to credit them before he began to philosophize, the man might at first have admired and accepted with all readiness: as, while the mind was not yet preoccupied, he might have directed his attention to that set of opinions, and given them his approval, and on their behalf opposed himself to those which he holds at present. 35 Such, at least, has been the kind of philosophizing exhibited by our noble and most eloquent and critical Greeks: for whatever any one of these has lighted on at the outset, moved by some impulse or other, that alone he declares to be truth, and holds that all else which is maintained by other philosophers is simply delusion and folly, though he himself does not more satisfactorily establish his own positions by argument, than do all the others severally defend their peculiar tenets; the man's object being simply to be under no obligation to give up and alter his opinions, whether by constraint or by persuasion, while he has (if one may speak truth) nothing else but a kind of unreasoning impulse towards these dogmas on the side of philosophy, and possesses no other criterion of what he imagines to be true, than (let it not seem an incredible assertion) undistinguishing chance.[241] And as each one thus becomes attached to those positions with which he has first fallen in, and is, as it were, held in chains by them, he is no longer capable of giving attention to others, if he happens to have anything of his own to offer on every subject with the demonstration of truth, and if he has the aid of argument to show how false the tenets of his adversaries are; for, helplessly and thoughtlessly and as if he looked for some happy contingency, he yields himself to the reasonings that first take possession of him.[242] And such reasonings mislead those who accept them, not only in other matters, but above all, in what is of greatest and most essential consequence—in the knowledge of God and in piety. And yet men become bound by them in such a manner that no one can very easily release them. For they are like men caught in a swamp stretching over some wide impassable plain, which, when they have once fallen into it, allows them neither to retrace their steps nor to cross it and effect their safety, but keeps them down in its soil until they meet their end; or they may be compared to men in a deep, dense, and majestic forest, into which the wayfarer enters, with the idea, perchance, of finding his road out of it again forthwith, and of taking his course once more on the open plain,[243] but is baffled in his purpose by the extent and thickness of the wood. And turning in a variety of directions, and lighting on various continuous paths within it, he pursues many a course, thinking that by some of them he will surely find his way out: but they only lead him farther in, and in no way open up an exit for him, inasmuch as they are all only paths within the forest itself; until at last the traveller, utterly worn out and exhausted, seeing that all the ways he had tried had proved only forest still, and despairing of finding any more his dwelling-place on earth, makes up his mind to abide there, and establish his hearth, and lay out for his use such free space as he can prepare in the wood itself. Or again, we might take the similitude of a labyrinth, which has but one apparent entrance, so that one suspects nothing artful from the outside, and goes within by the single door that shows itself; and then, after advancing to the farthest interior, and viewing the cunning spectacle, and examining the construction so skillfully contrived, and full of passages, and laid out with unending paths leading inwards or outwards, he decides to go out again, but finds himself unable, and sees his exit completely intercepted by that inner construction which appeared such a triumph of cleverness. But, after all, there is neither any labyrinth so inextricable and intricate, nor any forest so dense and devious, nor any plain or swamp so difficult for those to get out of, who have once got within it, as is discussion,[244] at least as one may meet with it in the case of certain of these philosophers.[245] Wherefore, to secure us against falling into the unhappy experience of most, he did not introduce us to any one exclusive school of philosophy; nor did he judge it proper for us to go away with any single class of philosophical opinions, but he introduced us to all, and determined that we should be ignorant of no kind of Grecian doctrine.[246] And he himself went on with us, preparing the way before us, and leading us by the hand, as on a journey, whenever anything tortuous and unsound and delusive came in our way. And he helped us like a skilled expert who has had long familiarity with such subjects, and is not strange or inexperienced in anything of the kind, and who therefore may remain safe in his own altitude, while he stretches forth his hand to others, and effects their security too, as one drawing up the submerged. Thus did he deal with us, selecting and setting before us all that was useful and true in all the various philosophers, and putting 36 aside all that was false. And this he did for us, both in other branches of man’s knowledge, and most especially in all that concerns piety.

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[240] [The ultimate subjugation of Latin theology by Aristotelian philosophy, is a deplorable instance of what is here hinted at, and what Hippolytus has worked out. Compare Col. ii. 8.]

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[241] The text is, οὐκ ἄλλην τινὰ (εἰ δεῖ τ᾽ ἀληθὲς εἰπεῖν) ἔχων ἢ τὴν πρὸς τῆς φιλοσοφίας ἐπὶ τάδε τὰ δόγματα ἄλογον ὁρμήν· καὶ κοίσιν ὧν οἴεται ἀληθῶν (μὴ παράδοξον εἰπεῖν ᾗ) οὐκ ἄλλην ἢ τὴν ἄκριτον τύχην. Vossius would read, πρὸς τὴν φιλοσοφίαν καὶ ἐπὶ τάδε τὰ δόγματα. Migne makes it = *nulla ei erat alia sententia (si verum est dicendum) nisi cæcus ille stimulus quo ante philosophiæ studium in ista actus erat placita: neque aliud judicium eorum quæ vera putaret (ne mirum sit dictu) nisi fortunæ temeritas.* Bengel would read, πρὸ τῆς φιλοσοφίας.

[242] The text is, ἐπεὶ καὶ ἀβοήθητος, ἑαυτὸν χαρισάμενος καὶ ἐκδεχόμενος εἰκῆ ὥσπερ ἕρμαιον, τοῖς προκαταλαβοῦσιν αὐτὸν λόγοις. Bengel proposes ἐνδεχόμενον…ἕρμαιον, as = *lucrum insperatum*.

[243] καθαρῷ—ἕρκει. Sirmondus gives, *puro campo*. Rhodomanus, reading ἀέρι, gives *puro aëre.* Bengel takes ἕρκος, *septum*, as derivatively = *domus, fundus, regio septis munita.*

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[244] λόγος.

[245] The text is, εἴ τις εἴη κατ’ αὐτῶν τῶνδέ τινων φιλοσόφων. Bengel suggests καταντῶν.

[246] [Beautiful testimony to the worth and character of Origen! After St. Bernard, who *thought* he was scriptural, but was blinded by the Decretals (no fault *in him*), Scripture and testimony (as defined to be the rule of faith by Tertullian and Vincent) ceased to govern in the West; and by *syllogisms* (see vol. v. p. 100) the Scholastic system was built up. This became *the creed* of a new church organization created at Trent, *all the definitions of which* are part of said creed. Thus the “Roman-Catholic Church” (so called when created) is a *new creation* (of a.d. 1564), in doctrine *ever innovating*, which has the least claim to antiquity of any Church pretending to Apostolic origin.]

Argument XV.—The Case of Divine Matters. Only God and His Prophets are to Be Heard in These. The Prophets and Their Auditors are Acted on by the Same Afflatus. Origen's Excellence in the Interpretation of Scripture.

With respect to these human teachers, indeed, he counselled us to attach ourselves to none of them, not even though they were attested as most wise by all men, but to devote ourselves to God alone, and to the prophets. And he himself became the interpreter of the prophets[247] to us, and explained whatsoever was dark or enigmatical in them. For there are many things of that kind in the sacred words; and whether it be that God is pleased to hold communication with men in such a way as that the divine word may not enter all naked and uncovered into an unworthy soul, such as many are, or whether it be, that while every divine oracle is in its own nature most clear and perspicuous, it seems obscure and dark to us, who have apostatized from God, and have lost the faculty of hearing through time and age, I cannot tell. But however the case may stand, if it be that there are some words really enigmatical, he explained all such, and set them in the light, as being himself a skilled and most discerning hearer of God; or if it be that none of them are really obscure in their own nature, they were also not unintelligible to him, who alone of all men of the present time with whom I have myself been acquainted, or of whom I have heard by the report of others, has so deeply studied the clear and luminous oracles of God, as to be able at once to receive their meaning into his own mind, and to convey it to others. For that Leader of all men, who inspires[248] God's dear prophets, and suggests all their prophecies and their mystic and heavenly words, has honoured this man as He would a friend, and has constituted him an expositor of these same oracles; and things of which He only gave a hint by others, He made matters of full instruction by this man's instrumentality; and in things which He, who is worthy of all trust, either enjoined in regal fashion, or simply enunciated, He imparted to this man the gift of investigating and unfolding and explaining them: so that, if there chanced to be any one of obtuse and incredulous mind, or one again thirsting for instruction, he might learn from this man, and in some manner be constrained to understand and to decide for belief, and to follow God. These things, moreover, as I judge, he gives forth only and truly by participation in the Divine Spirit: for there is need of the same power for those who prophesy and for those who hear the prophets; and no one can rightly hear a prophet, unless the same Spirit who prophesies bestows on him the capacity of apprehending His words. And this principle is expressed indeed in the Holy Scriptures themselves, when it is said that only He who shutteth openeth, and no other one whatever;[249] and what is shut is opened when the word of inspiration explains mysteries. Now that greatest gift this man has received from God, and that noblest of all endowments he has had bestowed upon him from heaven, that he should be an interpreter of the oracles of God to men,[250] and that he might understand the words of God, even as if God spake them to him, and that he might recount them to men in such wise as that they may hear them with intelligence.[251] Therefore to us there was no forbidden subject of speech;[252] for there was no matter of knowledge hidden or inaccessible to us, but we had it in our power to learn every kind of discourse, both foreign[253] and Greek, both spiritual and political, both divine and human; and we were permitted with all freedom to go round the whole circle of knowledge, and investigate it, and satisfy ourselves with all kinds of doctrines, and enjoy the sweets of intellect. And whether it was some ancient system of truth, or whether it was something one might otherwise name that was before us, we had in him an apparatus and a power at once admirable and full of the most beautiful views. And to speak in brief, he was truly a paradise to us after the similitude of the paradise of God, wherein we were not set indeed to till the soil beneath us, or to make ourselves gross with bodily nurture,[254] but only to increase the acquisitions of mind with all gladness and enjoyment,—planting, so to speak, some fair growths ourselves, or having them planted in us by the Author of all things.

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[247] ὑποφητεύων.

[248] ὑπηχῶν.

[249] Isa. xxii. 22; Rev. iii. 7. [All these citations of the Scriptures should be noted, but specially those which prove the general reception of the Apocalypse in the East.]

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[250] [A noble sentence. Eph iii. 8, 9.]

[251] The text gives ὡς ἀκούσωσιν with Voss. and Bengel. The Paris editor gives ἀκούουσιν.

[252] ἄῤῥητον.

[253] Barbarian.

[254] σωματοτροφεῖν παχυνομένους.

Argument XVI.—Gregory Laments His Departure Under a Threefold Comparison; Likening It to Adam's Departure Out of Paradise. To the Prodigal Son's Abandonment of His Father's House, and to the Deportation of the Jews into Babylon.

37 Here, truly, is the paradise of comfort; here are true gladness and pleasure, as we have enjoyed them during this period which is now at its end—no short space indeed in itself, and yet all too short if this is really to be its conclusion, when we depart and leave this place behind us. For I know not what has possessed me, or what offence has been committed by me, that I should now be going away—that I should now be put away. I know not what I should say, unless it be that I am like a second Adam and have begun to talk, outside of paradise. How excellent might my life be, were I but a listener to the addresses of my teacher, and silent myself! Would that even now I could have learned to be mute and speechless, rather than to present this new spectacle of making the teacher the hearer! For what concern had I with such a harangue as this? and what obligation was there upon me to make such an address, when it became me not to depart, but to cleave fast to the place? But these things seem like the transgressions that sprung from the pristine deceit, and the penalties of these primeval offences still await me here. Do I not appear to myself to be disobedient[255] in daring thus to overpass the words of God, when I ought to abide in them, and hold by them? And in that I withdraw, I flee from this blessed life, even as the primeval man fled from the face of God, and I return to the soil from which I was taken. Therefore shall I have to eat of the soil all the days of my life there, and I shall have to till the soil—the very soil which produces thorns and thistles for me, that is to say, pains and reproachful anxieties—set loose as I shall be from cares that are good and noble. And what I left behind me before, to that I now return—to the soil, as it were, from which I came, and to my common relationships here below, and to my father's house—leaving the good soil, where of old I knew not that the good fatherland lay; leaving also the relations in whom at a later period I began to recognise the true kinsmen of my soul, and the house, too, of him who is in truth our father, in which the father abides, and is piously honoured and revered by the genuine sons, whose desire it also is to abide therein. But I, destitute alike of all piety and worthiness, am going forth from the number of these, and am turning back to what is behind, and am retracing my steps. It is recorded that a certain son, receiving from his father the portion of goods that fell to him proportionately with the other heir, his brother, departed, by his own determination, into a strange country far distant from his father; and, living there in riot, he scattered his ancestral substance, and utterly wasted it; and at last, under the pressure of want, he hired himself as a swine-herd; and being driven to extremity by hunger, he longed to share the food given to the swine, but could not touch it. Thus did he pay the penalty of his dissolute life, when he had to exchange his father's table, which was

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[255] ἀπειθεῖν. Bengel and Hœschelius read ἀπελθεῖν, withdraw.

a princely one, for something he had not looked forward to—the sustenance of swine and serfs. And we also seem to have some such fortune before us, now that we are departing, and that, too, without the full portion that falls to us. For though we have not received all that we ought, we are nevertheless going away, leaving behind us what is noble and dear with you and beside you, and taking in exchange only what is inferior. For all things melancholy will now meet us in succession,—tumult and confusion instead of peace, and an unregulated life instead of one of tranquillity and harmony, and a hard bondage, and the slavery of market-places, and lawsuits, and crowds, instead of this freedom; and neither pleasure nor any sort of leisure shall remain to us for the pursuit of nobler objects. Neither shall we have to speak of the words of inspiration, but we shall have to speak of the works of men,—a thing which has been deemed simply a bane by the prophet,[256]—and in our case, indeed, those of wicked men. And truly we shall have night in place of day, and darkness in place of the clear light, and grief instead of the festive assembly; and in place of a fatherland, a hostile country will receive us, in which I shall have no liberty to sing my sacred song,[257] for how could I sing it in a land strange to my soul, in which the sojourners have no permission to approach God? but only to weep and mourn, as I call to mind the different state of things here, if indeed even that shall be in my power. We read[258] that enemies once assailed a great and sacred city, in which the worship of God was observed, and dragged away its inhabitants, both singers and prophets,[259] into their own country, which was Babylon. And it is narrated that these captives, when they were detained in the land, refused, even when asked by their conquerors, to sing the divine song, or to play in a profane country, and hung their harps on the willow-trees, and wept by the rivers of Babylon. Like one of these I verily seem to myself to be, as I am cast forth from this city, and from this sacred fatherland of mine, where both by day and by night the holy laws are declared, and hymns and songs and spiritual words are heard; where also there is perpetual sunlight; where by day in waking 38 vision[260] we have access to the mysteries of God, and by night in dreams[261] we are still occupied with what the soul has seen and handled in the day; and where, in short, the inspiration of divine things prevails over all continually. From this city, I say, I am cast forth, and borne captive to a strange land, where I shall have no power to pipe:[262] for, like these men of old, I shall have to hang my instrument on the willows, and the rivers shall be my place of sojourn, and I shall have to work in mud, and shall have no heart to sing hymns, even though I remember them; yea, it may be that, through constant occupation with other subjects, I shall forget even them, like one spoiled of memory itself. And would that, in going away, I only went away against my will, as a captive is wont to do; but I go away also of my own will, and not by constraint of another; and by my own act I am dispossessed of this city, when it is in my option to remain in it. Perchance, too, in leaving this place, I may be going to prosecute no safe journey, as it sometimes fares with one who quits some safe and peaceful city; and it is indeed but too likely that, in journeying, I may fall into the hands of robbers, and be taken prisoner, and be stripped and wounded with many strokes, and be cast forth to lie half-dead somewhere.

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[256] ἁπλοῦς ἀρά τις εἶναι νενόμισται ἀνδρὶ προφήτῃ. Migne refers us to Ps. xvii.

[257] Ps. cxxxvii.

[258] 2 Kings xxiv.; xxv.

[259] θεολόγους, used probably of the *prophets* here—namely of Ezekiel, Daniel, and others carried into exile with the people. On this usage, see Suicer's *Thesaurus*, under the word θεολόγος, where from the pseudo-Areopagite Dionysius he cites the sentence, τῶν θεολόγων εἷς, ὁ Ζαχαρίας, and again, ἕτέρος τῶν θεολόγων Ἰεζεκιήλ.

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[260] The text is, καὶ φῶς τὸ ἡλιακὸν καὶ τὸ διηνεκὲς, ἡμέρας ὕπερ ἡμῶν προσομιλούντων τοῖς θείος μυστηρίοις καὶ νυκτὸς ὧν ἐν ἡμέρᾳ εἶδέ τε καὶ ἔπραξεν ἡ ψυχὴ ταῖς φαντασίαις κατεχομένων . Bengel proposes ὕπαρ for ὕπερ, so as to keep the antithesis between ἡμέρας ὕπαρ and νυκτὸς φαντασίαις; and taking ἡμέρας and νυκτός as temporal genitives, he renders the whole thus: *cum interdiu, per visa, divinis aderamus sacramentis: et noctu earum rerum, quas viderat de die atque egerat anima, imaginibus detinebamur.*

[261] [“In dreams I still renew the rites,” etc.—William Croswell.]

[262] αὐλεῖν. The Jews had the harp, and so the word ψάλλειν is used of them in the preceding. But here, in speaking of himself, Gregory adopts the term οὔτε αὐλεῖν, *ne tibia quidem canere*. Bengel supposes that the verb is changed in order to convey the idea, that while the Jews only had to give up the use of instruments expressive of joyful feeling, Gregory feared he would himself be unable to play even on those of a *mournful* tone,—for in ancient times the pipe or flute was chiefly appropriated to strains of grief and sadness.

Argument XVII.—Gregory Consoles Himself.

But why should I utter such lamentations? There lives still the Saviour of all men, even of the half-dead and the despoiled, the Protector and Physician for all, the Word, that sleepless Keeper of all. We have also seeds of truth which thou hast made us know as our possession, and all that we have received from thee,—those noble deposits of instruction, with which we take our course; and though we weep, indeed, as those who go forth from home, we yet carry those seeds with us. It may be, then, that the Keeper who presides over us will bear us in safety through all that shall befall as; and it may be that we shall come yet again to thee, bringing with us the fruits and handfuls yielded by these seeds, far from perfect truly, for how could they be so? but still such as a life spent in civil business[263] makes it possible for us to rear, though marred indeed by a kind of faculty that is either unapt to bear fruit altogether, or prone to bear bad fruit, but which, I trust, is one not destined to be further misused by us, if God grants us grace.[264]

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[263] [He was still proposing for himself a life of worldly occupation. Here turn to Origen’s counsel,—a sort of reply to this Oration,—vol. iv. p. 393, and Cave’s *Lives*, etc., vol. i. p. 400.]

[264] The text is, διεφθαρμένας μὲν τῇ δυνάμει, ἢ ἀκάρπῳ ἢ κακοκάρπῳ τινὶ, μὴ καὶ προσδιαφθαρησομένῃ δὲ παρ’ ἡμῶν, etc. Bengel reads μέν τοι for μὲν τῇ, and takes μὴ καί as = *utinam ne.*

Argument XVIII.— Peroration, and Apology for the Oration.

Wherefore let me now have done with this address, which I have had the boldness to deliver in a presence wherein boldness least became me. Yet this address is one which, I think, has aimed heartily at signifying our thanks to the best of our ability,—for though we have had nothing to say worthy of the subject, we could not be altogether silent,—and one, too, which has given expression to our regrets, as those are wont to do who go abroad in separation from friends. And whether this speech of mine may not have contained things puerile *or* bordering on flattery, or things offending by excess of simplicity on the one hand, or of elaboration on the other, I know not. Of this, however, I am clearly conscious, that at least there is in it nothing unreal, but all that is true and genuine, in sincerity of opinion, and in purity and integrity of judgment.

Argument XIX.—Apostrophe to Origen, and Therewith the Leave-Taking, and the Urgent Utterance of Prayer.

But, O dear soul, arise thou and offer prayer, and now dismiss us; and as by thy holy instructions thou hast been our rescuer when we enjoyed thy fellowship, so save us still by thy prayers in our separation. Commend us and set us constantly[265] before thee in prayer. Or rather commend us continually to that God who brought us to thee, giving thanks for all that has been granted us in the past, and imploring Him still to lead us by the hand in the future, and to stand ever by us, filling our mind with the understanding of His precepts, inspiring us with the godly fear of Himself, and vouchsafing us henceforward His choicest guidance.[266] For when we are gone from thee, we shall not have the same liberty for obeying Him as was ours when we were with thee.[267] Pray, therefore, that some encouragement may be conveyed to us from Him when we lose thy presence, and that He may send us a good conductor, some angel to be our comrade on the way. And entreat Him also to turn our course, for that is the one thing which above all else will effectually comfort us, and bring 39
us back to thee again.

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[265] παραδίδου καὶ παρατίθεσο.

[266] ἐμβάλλοντα ἡμῖν τὸν θεῖον φόβον αὐτοῦ, παιδαγωγὸν ἄριστον ἐσόμενον. The Latin version makes the ἐσόμενον refer to the φόβον: *divinumque nobis timorem suum, optimum pædagogum immittens*, = and inspiring with the godly fear of Himself as our choicest guide.

[267] οὐ γὰρ ἐν τῇ μετὰ σοῦ ἐλευθερίᾳ καὶ ἀπελθόντες ὑπακούσομεν αὐτῷ. Bengel paraphrases it thus: *hac libertate quæ tecum est carebo digressus; quare vereor ut Deo posthac paream, ni timore saltem munitus fuero.*[He may probably have been only a *catechumen* at this period. This peroration favours the suspicion.]

Elucidations.

Neale, in his valuable work,[268] does full justice to Dionysius, whose life is *twinned* with Gregory's; but he seems to me most unaccountably to slight the truly great and commanding genius of Gregory. I take opportunity, then, to direct attention to Neale's candid, and, on the whole, favourable view of Origen; but it grieves me whenever I see in critics a manifest inability to *put themselves back into the times* of which they write, as I think is the case, not infrequently, even with Dr. Neale. The figure of this grand ornament of the mighty patriarchate and school of Alexandria is colossal.[269] His genius is Titanic, and has left all Christendom profoundly his debtor to this day, by the variety of his work and the versatility of his speech and pen. Doubtless the youthful Gregory's panegyric does contain, as he himself suggests, much that is "puerile or bordering on flattery;" but, as he protests with transparent truthfulness, "there is nothing in it unreal." It shines with "sincerity of thought and integrity of judgment." And as such, what a portrait it presents us of the love and patient effort of this lifelong confessor! Let me commend this example to professors of theology generally. All can learn from it the power of sweetness and love, united with holiness of purpose, to stamp the minds and the characters of youth with the divine "image and superscription."

But, as to the sharpness of modern censures upon Origen's conspicuous faults, I must suggest three important considerations, which should be applied to all the Ante-Nicene doctors: (1) How could they who were working out the formulas of orthodoxy, be expected to use phrases with the skill and precision which became necessary only after the great Synodical period had embodied them in clear, dogmatic statements? (2) How could the active intellect of an Origen have failed to make great mistakes in such an immensity of labours and such a variety of works? (3) If, in our own day, we indulge speculative minds in large liberties so long as they never make shipwreck of the faith, how much more should we deem them excusable who were unable to consult libraries of well-digested thought, and to employ, as we do, the accumulated wealth of fifty generations of believers, whenever we are called to the solemn responsibility of impressing our convictions upon others? The conclusion of Dr. Neale's review of Origen balances the praise and blame accorded to him by those nearest to his times;[270] but let us reflect upon the painful conflicts of those times, and upon the pressure under which, to justify their own positions, they were often forced to object to any error glorified by even the apparent patronage of Origen.

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[268] *The Patriarchate of Alexandria*, London, 1847.

[269] The ultimate influence of the school itself, Neale pronounces "an enigma" (vol. i. p. 38).

[270] Vol. i. p. 33.

Part II.—Dubious or Spurious Writings.

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A Sectional Confession of Faith.[271]

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I.

Most hostile and alien to the Apostolic Confession are those who speak of the Son as assumed to Himself by the Father out of nothing, and from an emanational origin;[272] and those who hold the same sentiments with respect to the Holy Spirit; those who say that the Son is constituted divine by gift and grace, and that the Holy Spirit is made holy; those who regard the name of the Son as one common to servants, and assert that thus He is the first-born of the creature, as becoming, like the creature, existent out of non-existence, and as being first made, and who refuse to admit that He is the only-begotten Son,—the only One that the Father has, and that He has given Himself to be reckoned in the number of mortals, and is thus reckoned first-born; those who circumscribe the generation of the Son by the Father with a measured interval after the fashion of man, and refuse to acknowledge that the æon of the Begetter and that of the Begotten are without beginning; those who introduce three separate and diverse systems of divine worship,[273] whereas there is but one form of legitimate service which we have received of old from the law and the prophets, and which has been confirmed by the Lord and preached by the apostles. Nor less alienated from the true confession are those who hold not the doctrine of the Trinity according to truth, as a relation consisting of three persons, but impiously conceive it as implying a triple being in a unity (Monad), formed in the way of synthesis[274] and think that the Son is the wisdom in God, in the same manner as the human wisdom subsists in man whereby the man is wise, and represent the Word as being simply like the word which we utter or conceive, without any hypostasis whatever.

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[271] Edited in Latin by Gerardus Vossius, *Opp. Greg. Thaum.*, Paris, 1662, in fol.; given in Greek from the Codex Vaticanus by Cardinal Mai, *Script. Vet.*, vii. p. 170. Vossius has the following argument: This is a second Confession of Faith, and one widely different from the former, which this great Gregory of ours received by revelation. This seems, however, to be designated an ἔκθεσις τῆς κατὰ μέρος πίστεως, either because it records and expounds the matters of the faith only *in part*, or because the Creed is explained in it *by parts.* The Jesuit theologian Franc. Torrensis (the interpreter and scholiast of this ἔκθεσις) has, however, rendered the phrase ἡ κατὰ μέρος πίστις, by the Latin *fides non universa sed in parte.* And here we have a *fides non universa sed in parte*, according to him,—a creed not of all the dogmas of the Church, but only of some in opposition to the heretics who deny them. [The better view.]

[272] οἱ τὸν Υἱὸν ἐξ οὐκ ὄντων καὶ ἀποστελλομένης ἀρχῆς εἶναι ἐπίκτητον λέγοντες τῷ Πατρί. [Note, *Exucontians* = Arians.]

[273] ἀκοινωνήτους καὶ ξένας εἰσάγοντες λατρείας.

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[274] ἐν μονάδι τὸ τριπλοῦν ἀσεβῶς κατὰ σύνθεσιν.

II.

But the Church's Confession, and the Creed that brings salvation to the world, is that which deals with the incarnation of the Word, and bears that He gave Himself over to the flesh of man which He acquired of Mary, while yet He conserved His own identity, and sustained no divine transposition or mutation, but was brought into conjunction with the flesh after the similitude of man; so that the flesh was made one with the divinity, the divinity having assumed the capacity of receiving the flesh in the fulfilling of the mystery. And after the dissolution of death there remained to the holy flesh a perpetual impassibility and a changeless immortality, man's original glory being taken up into it again by the power of the divinity, and being ministered then to all men by the appropriation of faith.[275]

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[275] ἐν τῇ πίστεως οἰκειώσει.

III.

If, then, there are any here, too, who falsify the holy faith, either by attributing to the divinity as its own what belongs to the humanity—progressions,[276] and passions, and a glory coming with accession[277]—or by separating from the divinity the progressive and passible body, as if subsisted of itself apart,—these persons also are outside the confession of the Church and of salvation. No one, therefore, can know God unless he apprehends the Son; for the Son is the wisdom by whose instrumentality all things have been created; and these created objects declare this wisdom, and God is recognised in the wisdom. But the wisdom of God is not anything similar to the wisdom which man possesses, but it is the perfect wisdom which proceeds from the perfect God, and abides for ever, not like the thought of man, which passes from him in the word that is spoken and (straightway) ceases to be. Wherefore it is not wisdom only, but also God; nor is it Word only, but also Son. And whether, then, one discerns God through creation, or is taught to know Him by the Holy Scriptures, it is impossible either to apprehend Him or to learn of Him apart from His wisdom. And he who calls upon God rightly, calls on Him through the Son; and he who approaches Him in a true fellowship, comes to Him through Christ. Moreover, the Son Himself cannot be approached apart from the Spirit. For the Spirit is both the life and the holy formation of all things;[278] and God sending forth this Spirit through the Son makes the creature[279] like Himself. 41

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[276] προκοπάς.

[277] δόξαν τὴν ἐπιγινομένην.

[278] μόρφωσις τῶν ὅλων.

[279] τὴν κτίσιν.

IV.

One therefore is God the Father, one the Word, one the Spirit, the life, the sanctification of all. And neither is there another God as Father,[280] nor is there another Son as Word of God, nor is there another Spirit as quickening and sanctifying. Further, although the saints are called both gods, and sons, and spirits, they are neither filled with the Spirit, nor are made like the Son and God. And if, then, any one makes this affirmation, that the Son is God, simply as being Himself filled with divinity, and not as being generated of divinity, he has belied the Word, he has belied the Wisdom, he has lost the knowledge of God; he has fallen away into the worship of the creature, he has taken up the impiety of the Greeks, to that he has gone back; and he has become a follower of the unbelief of the Jews, who, supposing the Word of God to be but a human son, have refused to accept Him as God, and have declined to acknowledge Him as the Son of God. But it is impious to think of the Word of God as merely human, and to think of the works which are done by Him as abiding, while He abides not Himself. And if any one says that the Christ works all things only as commanded by the Word, he will both make the Word of God idle,[281] and will change the Lord's order into servitude. For the slave is one altogether under command, and the created is not competent to create; for to suppose that what is itself created may in like manner create other things, would imply that it has ceased to be like the creature.[282]

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[280] οὔτε Θεὸς ἕτερος ὡς Πατήρ.

[281] ἀργόν.

[282] This seems the idea in the sentence, οὐ γὰρ ἐξισωσθήσεται τῷ κτίσματι αὐτὸ κατ᾽ οὐδένα τρόπον, ἵν᾽ ὡς ὑπ᾽ ἐκείνου ἔκτισται, οὕτω καὶ αὐτὸ κτίσῃ τὰ ἄλλαα.

V.

Again, when one speaks of the Holy Spirit as an object made holy,[283] he will no longer be able to apprehend all things as being sanctified in (the) Spirit. For he who has sanctified one, sanctifies all things. That man, consequently, belies the fountain of sanctification, the Holy Spirit, who denudes Him of the power of sanctifying, and he will thus be precluded from numbering Him with the Father and the Son; he makes nought, too, of the holy (ordinance of) baptism, and will no more be able to acknowledge the holy and august Trinity.[284] For either we must apprehend the perfect Trinity[285] in its natural and genuine glory, or we shall be under the necessity of speaking no more of a Trinity, but only of a Unity;[286] or else, not numbering[287] created objects with the Creator, nor the creatures with the Lord of all, we must also not number what is sanctified with what sanctifies; even as no object that is made can be numbered with the Trinity, but in the name of the Holy Trinity baptism and invocation and worship are administered. For if there are three several glories, there must also be three several forms of cultus with those who impiously worship the creature; for if there is a distinction in the nature of the objects worshipped, there ought to be also with these men a distinction in the nature of the worship offered. What is recent[288] surely is not to be worshipped along with what is eternal; for the recent comprehends all that has had a beginning, while mighty and measureless is He who is before the ages. He, therefore, who supposes some beginning of times in the life of the Son and of the Holy Spirit, therewith also cuts off any possibility of numbering the Son and the Spirit with the Father. For as we acknowledge the glory to be one, so ought we also to acknowledge the substance in the Godhead to be one, and one also the eternity of the Trinity.

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[283] ἡγιασμένον ποίημα.

[284] Trias. [See vol. ii. p. 101.]

[285] Trias. [See vol. ii. p. 101.]

[286] Monas.

[287] συναριθμεῖν.

[288] τὰ πρόσφατα.

VI.

Moreover, the capital element of our salvation is the incarnation of the Word. We believe, therefore, that it was without any change in the Divinity that the incarnation of the Word took place with a view to the renewal of humanity. For there took place neither mutation nor transposition, nor any circumscription in will,[289] as regards the holy energy[290] of God; but while that remained in itself the same, it also effected the work of the incarnation with a view to the salvation of the world: and the Word of God, living[291] on earth after man's fashion, maintained likewise in all the divine presence, fulfilling all things, and being united[292] properly and individually with flesh; and while the sensibilities proper to the flesh were there, the *divine* energy maintained the impassibility proper to itself. Impious, therefore, is the man who introduces the passibility[293] into the energy. For the Lord of glory appeared in fashion as a man when He undertook the economy[294] upon the earth; and He fulfilled the law for men by His deeds, and by His sufferings He did away with man's sufferings, and by His death He abolished death, and by his resurrection He brought life to light; and now we look for His appearing from heaven in glory for the life and judgment of all, when the resurrection of the dead shall take place, to the end that recompense may be made to all according to their desert. 42

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[289] περικλεισμὸς ἐν νεύματι.

[290] δύναμιν.

[291] πολιτευσάμένος.

[292] συγκεκραμένος.

[293] τὸ πάθος.

[294] Meaning here the whole work and business of the incarnation, and the redemption through the flesh.—Migne.

VII.

But some treat the Holy Trinity[295] in an awful manner, when they confidently assert that there are not three persons, and introduce (the idea of) a person devoid of subsistence.[296] Wherefore we clear ourselves of Sabellius, who says that the Father and the Son are the same. For he holds that the Father is He who speaks, and that the Son is the Word that abides in the Father, and becomes manifest at the time of the creation,[297] and thereafter reverts to God on the fulfilling of all things. The same affirmation he makes also of the Spirit. We forswear this, because we believe that three persons—namely, Father, Son, and Holy Spirit—are declared to possess the one Godhead: for the one divinity showing itself forth according to nature in the Trinity[298] establishes the oneness of the nature; and thus there is a (divinity that is the) property of the Father, according to the word, "There is one God the Father;"[299] and there is a divinity hereditary[300] in the Son, as it is written, "The Word was God;"[301] and there is a divinity present according to nature in the Spirit—to wit, what subsists as the Spirit of God—according to Paul's statement, "Ye are the temple of God, and the Spirit of God dwelleth in you."[302]

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[295] Trias.

[296] ἀνυπόστατον.

[297] δημιουργίας.

[298] φυσικῶς ἐν Τριάδι μαρτυρουμένη.

[299] 1 Cor. viii. 6.

[300] πατρῷον.

[301] John i. 1.

[302] 1 Cor. iii. 6.

VIII.

Now the person in each declares the independent being and subsistence.[303] But divinity is the property of the Father; and whenever the divinity of these three is spoken of as one, testimony is borne that the property[304] of the Father belongs also to the Son and the Spirit: wherefore, if the divinity may be spoken of as one in three persons, the trinity is established, and the unity is not dissevered; and the oneness which is naturally the Father's is also acknowledged to be the Son's and the Spirit's. If one, however, speaks of one person as he may speak of one divinity, it cannot be that the two in the one are as one.[305] For Paul addresses the Father as one in respect of divinity, and speaks of the Son as one in respect of lordship: "There is one God the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, by whom are all things, and we by Him."[306] Wherefore if there is one God, and one Lord, and at the same time one person as one divinity in one lordship,[307] how can credit be given to (this distinction in) the words "of whom" and "by whom," as has been said before? We speak, accordingly, not as if we separated the lordship from the divinity, nor as estranging the one from the other, but as unifying them in the way warranted by actual fact and truth; and we call the Son God with the property of the Father,[308] as being His image and offspring; and we call the Father Lord, addressing Him by the name of the One Lord, as being His Origin and Begettor.

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[303] τὸ εἶναι αὐτὸ καὶ ὑφεστάναι δηλοῖ.

[304] By the ἰδιότητα τοῦ Πατρός is meant here the divinity belonging to the Father.—Migne.

[305] οὐκ ἔστιν ὡς ἓν τὰ δύο ἐν τῷ ἑνί.

[306] 1 Cor. viii. 6.

[307] καθ' ὃ θεότης μιᾶς κυριότητος.

[308] τῷ ἰδιώματι τοῦ Πατρός.

IX.

The same position we hold respecting the Spirit, who has that unity with the Son which the Son has with the Father. Wherefore let the hypostasis of the Father be discriminated by the appellation of God; but let not the Son be cut off from this appellation, for He is of God. Again, let the person of the Son also be discriminated by the appellation of Lord; only let not God be dissociated from that, for He is Lord as being the Father of the Lord. And as it is proper to the Son to exercise lordship, for He it is that made (all things) by Himself, and now rules the things that were made, while at the same time the Father has a prior possession of that property, inasmuch as He is the Father of Him who is Lord; so we speak of the Trinity as One God, and yet not as if we made the one by a synthesis of three: for the subsistence 43 that is constituted by synthesis is something altogether partitive and imperfect.[309] But just as the designation Father is the expression of originality and generation, so the designation Son is the expression of the image and offspring of the Father. Hence, if one were to ask how there is but One God, if there is also a God of God, we would reply that that is a term proper to the idea of original causation,[310] so far as the Father is the one First Cause.[311] And if one were also to put the question, how there is but One Lord, if the Father also is Lord, we might answer that again by saying that He is so in so far as He is the Father of the Lord; and this difficulty shall meet us no longer.

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[309] μέρος γὰρ ἅπαν ἀτελὲς τὸ συνθεσεως ὑφιστάμενον.

[310] ἀρχῆς.

[311] ἀρχή.

X.

And again, if the impious say, How will there not be three Gods and three Persons, on the supposition that they have one and the same divinity?—we shall reply: Just because God is the Cause and Father of the Son; and this Son is the image and offspring of the Father, and not His brother; and the Spirit in like manner is the Spirit of God, as it is written, “God is a Spirit.”[312] And in earlier times we have this declaration from the prophet David: “By the word of the Lord were the heavens stablished, and all the power of them by the breath (spirit) of His mouth.”[313] And in the beginning of the book of the creation[314] it is written thus: “And the Spirit of God moved upon the face of the waters.”[315] And Paul in his Epistle to the Romans says: “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.”[316] And again he says: “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.”[317] And again: “As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”[318] And again: “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.”[319] And again: “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, by the power of the Holy Ghost.”[320]

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[312] John iv. 24.

[313] Ps. xxxiii. 6.

[314] Κοσμοποιΐας.

[315] Gen. i. 2.

[316] Rom. viii. 9.

[317] Rom. viii. 11.

[318] Rom. viii. 14, 15.

[319] Rom. ix. 1.

[320] Rom. xv. 13.

XI.

And again, writing to those same Romans, he says: “But I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I dare not to speak of any of those things which Christ hath not wrought by me,[321] to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Holy Spirit.”[322] And again: “Now I beseech you, brethren, for our Lord Jesus Christ’s sake, and by the love of the Spirit.”[323] And these things, indeed, are written in the Epistle to the Romans.[324]

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[321] [A reference to his *canon*, perhaps, recorded in 2 Cor. x. 13–16. Compare Rom. xv. 20. The canonists erect the discrimination between *Orders* and *Mission*, upon these texts and (Acts xiii. 2, 3, etc.) Gal. ii. 8, 9. See vol. i. p. 495, note 3.]

[322] Rom. xv. 15–19. [Concerning which remarkable passage, see vol. v. p. 409, Elucidation I.]

[323] Rom. xv. 30.

[324] [It is evident that St. Paul founded the Church at Rome. St. Peter (see note 13, *supra*) could only have come to Rome to look after the Jewish disciples there. Elucidation, p. 47, *infra*.]

XII.

Again, in the Epistle to the Corinthians he says: “For my speech and my preaching was not in the enticing words of man’s wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.”[325] And again he says: “As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.”[326] And again he says: “But the natural man receiveth not the things of the Spirit of God.”[327]

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[325] 1 Cor. ii. 4, 5.

[326] 1 Cor. ii. 9–11.

[327] 1 Cor. ii. 14.

XIII.

Seest thou that all through Scripture the Spirit is preached, and yet nowhere named a creature? And what can the impious have to say if the Lord sends forth His disciples to baptize in the name of the Father, and of the Son, and of the Holy Spirit?[328] Without contradiction, that implies a communion and unity between them, according to which there are neither three divinities nor (three) lordships; but, while there remain truly and certainly 44 the three persons, the real unity of the three must be acknowledged. And in this way proper credit will be given to the *sending* and the *being sent*[329] (in the Godhead), according to which the Father hath sent forth the Son, and the Son in like manner sends forth the Spirit. For one of the persons surely could not (be said to) send Himself; and one could not speak of the Father as incarnate. For the articles of our faith will not concur with the vicious tenets of the heresies; and it is right that our conceptions should follow the inspired and apostolic doctrines, and not that our impotent fancies should coerce the articles of our divine faith.

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[328] Matt. xxviii. 19.

[329] The text is, οὕτω γὰρ (τὸ ἀποστέλλον) καὶ τὸ ἀποστελλόμενον, οἰκείως ἂν πιστεύοιτο, καθ’ ὁ, etc.

XIV.

But if they say, How can there be three Persons, and how but one Divinity?—we shall make this reply: That there are indeed three persons, inasmuch as there is one person of God the Father, and one of the Lord the Son, and one of the Holy Spirit; and yet that there is but one divinity, inasmuch as the Son is the Image of God the Father, who is One,—that is, He is God of God; and in like manner the Spirit is called the Spirit of God, and that, too, of nature according to the very substance,[330] and not according to simple participation of God. And there is one substance[331] in the Trinity, which does not subsist also in the case of objects that are made; for there is not one substance in God and in the things that are made, because none of these is in substance God. Nor, indeed, is the Lord one of these according to substance, but there is one Lord the Son, and one Holy Spirit; and we speak also of one Divinity, and one Lordship, and one Sanctity in the Trinity; because the Father is the Cause[332] of the Lord, having begotten Him eternally, and the Lord is the Prototype[333] of the Spirit. For thus the Father is Lord, and the Son also is God; and of God it is said that "God is a Spirit."[334]

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[330] φυσικῶς κατ᾽ αὐτὴν τὴν οὐσιαν.

[331] οὐσία.

[332] ἀρχή.

[333] πρωτότυπος.

[334] John iv. 24.

XV.

We therefore acknowledge one true God, the one First Cause, and one Son, very God of very God, possessing of nature the Father’s divinity,—that is to say, being the same in substance with the Father;[335] and one Holy Spirit, who by nature and in truth sanctifies all, and makes divine, as being of the substance of God.[336] Those who speak either of the Son or of the Holy Spirit as a creature we anathematize. All other things we hold to be objects made, and in subjection,[337] created by God through the Son, (and) sanctified in the Holy Spirit. Further, we acknowledge that the Son of God was made a Son of man, having taken to Himself the flesh from the Virgin Mary, not in name, but in reality; and that He is both the perfect Son of God, and the (perfect) Son of man,—that the Person is but one, and that there is one worship[338] for the Word and the flesh that He assumed. And we anathematize those who constitute different worships, one for the divine and another for the human, and who worship the man born of Mary as though He were another than the God of God. For we know that “in the beginning was the Word, and the Word was with God, and the Word was God.”[339] And we worship Him who was made man on account of our salvation, not indeed as made perfectly like in the like body,[340] but as the Lord who has taken to Himself the form of the servant. We acknowledge the passion of the Lord in the flesh, the resurrection in the power of His divinity, the ascension to heaven, and His glorious appearing when He comes for the judgment of the living and the dead, and for the eternal life of the saints.

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[335] Note the phrase here, afterwards formulated, ὁμοούσιον τῷ Πατρί. [This phrase, with abundant other tokens, makes it apparent that the work is not Gregory’s. It is further evident from section xviii. I should be glad to think otherwise.]

[336] καὶ θεοποιὸν ἐκ τῆς οὐσιας τοῦ Θεοῦ υπάρχον.

[337] δοῦλα.

[338] προσκύνησιν.

[339] John i. 1.

[340] ἶσον ἐν ἴσῳ γενόμενον τῷ σώματὶ.

XVI.

And since some have given us trouble by attempting to subvert our faith in our Lord Jesus Christ, and by affirming of Him that He was not God incarnated, but a man linked with God; for this reason we present our confession on the subject of the aforementioned matters of faith, and reject the faithless dogmas opposed thereto. For God, having been incarnated in the flesh of man, retains also His proper energy pure, possessing a mind unsubjected by the natural[341] and fleshly affections, and holding the flesh and the fleshly motions divinely and sinlessly, and not only unmastered by the power of death, but even destroying death. And it is the true God unincarnate that has appeared incarnate, the perfect One with the genuine and divine perfection; and in Him there are not two persons. Nor do we affirm that there are four to worship, viz., God and the Son of God, and man and the Holy Spirit. Wherefore we also anathematize those who show their impiety in this, and who thus give the *man* a place in the divine doxology. For we hold that the Word of God was made man on account of our salvation, in order that we might receive the likeness of the heavenly, and be made divine[342] after the likeness of Him who is the true Son of God by nature, and the Son of man according to the flesh, our Lord Jesus Christ. 45

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[341] ψυχικῶν.

[342] θεοποιηθῶμεν.

XVII.

We believe therefore in one God, that is, in one First Cause, the God of the law and of the Gospel, the just and good; and in one Lord Jesus Christ, true God, that is, Image of the true God, Maker of all things seen and unseen, Son of God and only-begotten Offspring, and Eternal Word, living and self-subsistent and active,[343] always being with the Father; and in one Holy Spirit; and in the glorious advent of the Son of God, who of the Virgin Mary took flesh, and endured sufferings and death in our stead, and came to resurrection on the third day, and was taken up to heaven; and in His glorious appearing yet to come; and in one holy Church, the forgiveness of sins, the resurrection of the flesh, and life eternal.

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[343] ἐνεργόν.

XVIII.

We acknowledge that the Son and the Spirit are consubstantial with the Father, and that the substance of the Trinity is one,—that is, that there is one divinity according to nature, the Father remaining unbegotten, and the Son being begotten of the Father in a true generation, and not in a formation by will,[344] and the Spirit being sent forth eternally from the substance of the Father through the Son, with power to sanctify the whole creation. And we further acknowledge that the Word was made flesh, and was manifested in the flesh-movement[345] received of a virgin, and did not simply energize in a man. And those who have fellowship with men that reject the *consubstantiality* as a doctrine foreign to the Scriptures, and speak of any of the persons in the Trinity as created, and separate that person from the one natural divinity, we hold as aliens, and have fellowship with none such.[346] There is one God the Father, and there is only one divinity. But the Son also is God, as being the true image of the one and only divinity, according to generation and the nature which He has from the Father. There is one Lord the Son; but in like manner there is the Spirit, who bears over[347] the Son's lordship to the creature that is sanctified. The Son sojourned in the world, having of the Virgin received flesh, which He filled with the Holy Spirit for the sanctification of us all; and having given up the flesh to death, He destroyed death through the resurrection that had in view the resurrection of us all; and He ascended to heaven, exalting and glorifying men in Himself; and He comes the second time to bring us again eternal life.

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[344] ποιήσει ἐκ βουλήσεως.

[345] κινήσει. [For the spiritual κινήσις, vol. iii. note 6, p. 622.]

[346] [Evidently after the Nicene Council; the *consubstantiality*, as a phrase and test of orthodoxy, belonging to the Nicene period.]

[347] διαπέμπων.

XIX.

One is the Son, both before the incarnation and after the incarnation. The same (Son) is both man and God, both these together as though one; and the God the Word is not one person, and the man Jesus another person, but the same who subsisted as Son before was made one with flesh by Mary, so constituting Himself a perfect, and holy, and sinless man, and using that economical position for the renewal of mankind and the salvation of all the world. God the Father, being Himself the perfect Person, has thus the perfect Word begotten of Him truly, not as a word that is spoken, nor yet again as a son by adoption, in the sense in which angels and men are called sons of God, but as a Son who is in nature God. And there is also the perfect Holy Spirit supplied[348] of God through the Son to the sons of adoption, living and life-giving, holy and imparting holiness to those who partake of Him,—not like an unsubstantial breath[349] breathed into them by man, but as the living Breath proceeding from God. Wherefore the Trinity is to be adored, to be glorified, to be honoured, and to be reverenced; the Father being apprehended in the Son even as the Son is of Him, and the Son being glorified in the Father, inasmuch as He is of the Father, and being manifested in the Holy Spirit to the sanctified.

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[348] χορηγούμενον.

[349] πνοήν.

XX.

And that the holy Trinity is to be worshipped without either separation or alienation, is taught us by Paul, who says in his Second Epistle to the Corinthians: “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.”[350] And again, in that epistle he makes this explanation: “Now He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts.”[351] And still more clearly he writes thus in the same epistle: “When Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”[352] 46

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[350] 2 Cor. xiii. 13.

[351] 2 Cor. i. 21, 22.

[352] 2 Cor. iii. 15–18.

XXI.

And again Paul says: “That mortality might be swallowed up of life. Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.”[353] And again he says: “Approving ourselves as the ministers of God, in much patience, in afflictions, in necessities,”[354] and so forth. Then he adds these words: “By kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God.”[355] Behold here again the saint has defined the holy Trinity, naming God, and the Word, and the Holy Ghost. And again he says: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy.”[356] And again: “But ye are washed, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.”[357] And again: “What! know ye not that your bodies are the temple of the Holy Ghost which is in you, which ye have of God?”[358] “And I think also that I have the Spirit of God.”[359]

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[353] 2 Cor. v. 4, 5.

[354] 2 Cor. vi. 4.

[355] 2 Cor. vi. 6, 7.

[356] 1 Cor. iii. 16, 17.

[357] 1 Cor. vi. 11.

[358] 1 Cor. vi. 19.

[359] 1 Cor. vii. 40.

XXII.

And again, speaking also of the children of Israel as baptized in the cloud and in the sea, he says: “And they all drank of the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ.”[360] And again he says: “Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body.”[361] And again he says: “For if he who comes preaches another Christ whom we have not preached, or ye receive another spirit that ye have received not, or another gospel which ye have not obtained, ye will rightly be kept back.”[362]

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[360] 1 Cor. x. 4.

[361] 1 Cor. xii. 3–13.

[362] καλῶς ἂν εἴχεσθε. Referring perhaps to Gal. i. 8, 9.

XXIII.

Seest thou that the Spirit is inseparable from the divinity? And no one with pious apprehensions could fancy that He is a creature. Moreover, in the Epistle to the Hebrews he writes again thus: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost?"[363] And again he says in the same epistle: "Wherefore, as the Holy Ghost saith, Today, if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; for[364] they have not known my ways: as I sware in my wrath, that they should not enter into my rest."[365] And there, too, they ought to give ear to Paul, for he by no means separates the Holy Spirit from the divinity of the Father and the Son, but clearly sets forth the discourse of the Holy Ghost as one from the person of the Father, and thus as given expression to[366] by God, just as it has been represented in the before-mentioned sayings. Wherefore the holy Trinity is believed to be one God, in accordance with these testimonies of Holy Scripture; albeit all through the inspired Scriptures numberless announcements are supplied us, all confirmatory of the apostolic and ecclesiastical faith.

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[363] Heb. ii. 3, 4.

[364] διότι.

[365] Heb. iii. 7–11.

[366] εἰρημένην.

A Fragment of the Same Declaration of Faith, Accompanied by Glosses.[367]—From Gregory Thaumaturgus, as They Say, in His Sectional Confession of Faith.

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To maintain two natures[368] in the one Christ, makes a Tetrad of the Trinity, says he; for he expressed himself thus: “And it is the true God, the unincarnate, that was manifested in the flesh, perfect with the true and divine perfection, not with two natures; nor do we speak of worshipping four (persons), viz., God, and the Son of God, and man, and the Holy Spirit.” First, however, this passage is misapprehended, and is of very doubtful import. Nevertheless it bears that we should not speak of two persons in Christ, lest, by thus acknowledging Him as God, and as in the perfect divinity, and yet speaking of two persons, we should make a Tetrad of the divine persons, counting that of God the Father as one, and that of the Son of God as one, and that of the man as one, and that of the Holy Spirit as one. But, again, it bears also against recognising two divine natures,[369] and rather for acknowledging Him to be perfect God in one natural divine perfection, and not in two; for his object is to show that He became incarnate without change, and that He retains the divinity without duplication.[370] Accordingly he says shortly: “And while the affections of the flesh spring, the energy[371] retains the impassibility proper to it. He, therefore, who introduces the (idea of) passion into the energy is impious; for it was the Lord of glory that appeared in human form, having taken to Himself the human economy.”

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[367] From the book against the Monophysites by Leontius of Jerusalem, in Mai, *Script. Vet.*, vol. vii. p. 147.

[368] φύσεις.

[369] φύσεις.

[370] ἀδιπλασιάστως.

[371] δύναμις.

Elucidations.

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(The minister…to the Gentiles, p. 43.)

If St. Peter had been at Rome, St. Paul would not have come there (2 Cor. x. 16). The two apostles had each his jurisdiction, and they kept to their own "line of things" respectively. How, then, came St. Peter to visit Rome? The answer is clear: unless he came involuntarily, as a prisoner, he came to look after the Church of the *Circumcision*,[372] which was "in his measure;" and doubtless St. Paul urged him to this, the Hebrew Christians there being so large a proportion of the Church. St. Peter came "at the close of his life," doubtless attended by an apostolic companion, as St. Paul was, and Barnabas also (Acts xv. 39, 40). Linus probably laboured for St. Paul (in prison) among the Gentile Romans,[373] and Cletus for St. Peter among Jewish Christians. St. Peter *survived all his martyred associates*, and left Clement in charge of the whole Church. This most probable theory squares with all known facts, and reconciles all difficulties. Clement, then, was first bishop of Rome (a.d. 65); and so says Tertullian, vol. iii. p. 258, note 9.

That compendious but superficial little work, Smith's *History of the First Ten Centuries*,[374] justly censures as "misleading" the usage, which it yet keeps up, of calling the early bishops of Rome "Popes."[375] The same author utterly misunderstands Cyprian's references to Rome as "a principal *cathedra*," "*a* root and *matrix*," etc.; importing into the indefinite Latin *a definite article*. Cyprian applies a similar principle, after his master Tertullian (vol. iii. p. 260, this series), to all the Apostolic Sees, the *matrices* of Christian churches.

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[372] Origin says so, expressly. See Cave, *Lives*, i. p. 230.

[373] 2 Tim. iv. 21.

[374] *The Student's Eccl. Hist.*, London, 1878.

[375] It accepts the statement that the earliest application of this term, by way of eminence, to the Bishop of Rome, is found in Evnodius of Pavia, *circa* a.d. 500. Robertson, vol. i. p. 560.

On the Trinity.

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Fragment from the Discourse.[376]

Gregory Thaumaturgus, Bishop of Neo-Cæsareia in Pontus,[377] near successor of the apostles, in his discourse on the Trinity, speaks thus:—

I see in all three essentials—substance, genus, name. We speak of man, servant, curator (*curatorem*),—man, by reason of substance; servant, by reason of genus or condition; curator, by reason of denomination. We speak also of Father, Son, and Holy Spirit: these, however, are not names which have only supervened at some after period, but they are subsistences. Again, the denomination of *man* is not in actual fact a denomination, but a substance common to men, and is the denomination proper to all men. Moreover, names are such as these,—Adam, Abraham, Isaac, Jacob: these, I say, are names. But the Divine Persons are names indeed: and the names are still the persons; and the persons then signify that which is and subsists,—which is the essence of God. The name also of the nature signifies subsistence;[378] as if we should speak of the *man*. All (the persons) are one nature, one essence, one will, and are called the Holy Trinity; and these also are names subsistent, one nature in three persons, and one genus. But the person of the Son is composite in its oneness (*unita est*), being one made up of two, that is, of divinity and humanity together, which two constitute one. Yet the divinity does not consequently receive any increment, but the Trinity remains as it was. Nor does anything new befall the persons even or the names, but these are eternal and without time. No one, however, was sufficient to know these until the Son being made flesh manifested them, saying: "Father, I have manifested Thy name to men; glorify Thou me also, that they may know me as Thy Son."[379] And on the mount the Father spake, and said, "This is my beloved Son."[380] And the same sent His Holy Spirit at the Jordan. And thus it was declared to us that there is an Eternal Trinity in equal honour. Besides, the generation of the Son by the Father is incomprehensible and ineffable; and because it is spiritual, its investigation becomes impracticable: for a spiritual object can neither be understood nor traced by a corporeal object, for that is far removed from human nature. We men know indeed the generation proper to us, as also that of other objects; but a spiritual matter is above human condition, neither can it in any manner be understood by the minds of men. Spiritual substance can neither perish nor be dissolved; ours, however, as is easy to understand, perishes and is dissolved. How, indeed, could it be possible for man, who is limited on six sides—by east, west, south, north, deep, and sky—understand a matter which is above the skies, which is beneath the deeps, which stretches beyond the north and south, and which is present in every place, and fills all vacuity? But if, indeed, we are able to scrutinize spiritual substance, its excellence truly would be undone. Let us consider what is done in our body; and, furthermore, let us see whether it is in our power to ascertain in what manner thoughts are born of the heart, and words of the tongue, and the like. Now, if we can by no means apprehend things that are done in ourselves, how could it ever be that we should understand the mystery of the uncreated Creator, which goes beyond every mind? Assuredly, if this mystery were one that could be penetrated by man, the inspired John would by no means have affirmed this: "No man hath seen God at any time."[381] He then, whom no man hath seen at any time,—whom can we reckon Him to resemble, so that thereby we should understand His generation? And we, indeed, without ambiguity apprehend that our soul dwells in us in union with the body; but still, who has ever seen his own soul? who has been able to discern its conjunction with his body? This one thing is all we know certainly, that there is a soul within us conjoined with the body. Thus, then, we reason and believe that the Word is begotten by the Father, albeit we neither possess nor know the clear *rationale* of the fact. The Word Himself is before every creature—eternal from the Eternal, like spring from spring, and light from light. The vocable *Word*, indeed, belongs to those three genera of words which are named in Scripture, and which are not substantial,—namely, the word *conceived*,[382] the word *uttered*,[383] and the word *articulated*.[384] The word *conceived*, certainly, is not substantial. The word *uttered*, again, is that voice which the prophets hear from God, or the prophetic speech itself; and even this is not substantial. And, lastly, the word *articulated* is the speech of man formed forth in air (*aëre efformatus*), composed of terms, which also is not substantial.[385] But the Word of God is substantial, endowed with an exalted and enduring nature, and is eternal with Himself, and is inseparable from Him, and can never fall away, but shall remain in an everlasting union. This Word created heaven and earth, and in Him were all things made. He is the arm and the power of God, never to be separated from the Father, in virtue of an indivisible nature, and, together with the Father, He is without beginning. This Word took our substance of the Virgin Mary; and in so far as He is spiritual indeed, He is indivisibly equal with the Father; but in so far as He is corporeal,

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[376] Mai, *Spicil. Rom.*, vol. iii. p. 696, from the Arabic Codex, 101.

[377] The Arabic Codex reads falsely, Cæsareæ Cappadociæ.

[378] Or, the name signifies the subsistence of the nature—*Nomen quoque naturæ significat subsistentiam.*

[379] John xvii. 6.

[380] Matt. iii. 17.

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[381] John i. 18.

[382] τὸ κατ᾽ ἔννοιαν.

[383] προφορικόν.

[384] ἀρθρικόν.

[385] On these terms, consult the Greek Fathers in Petavius, *de Trin.*, book vi. [See Elucidation below.]

He is in like manner inseparably equal with us. And, again, in so far as He is spiritual, He supplies in the same equality (*æquiparat*) the Holy Spirit, inseparably and without limit. Neither were there two natures, but only one nature of the Holy Trinity before the incarnation of the Word, the Son; and the nature of the Trinity remained one also after the incarnation of the Son. But if any one, moreover, believes that any increment has been given to the Trinity by reason of the assumption of humanity by the Word, he is an alien from us, and from the ministry of the Catholic and Apostolic Church. This is the perfect, holy, Apostolic faith of the holy God. Praise to the Holy Trinity for ever through the ages of the ages. Amen.

Elucidation.

Petavius, to whom the translator refers his readers, may be trusted in points where he has no theory of his own to sustain, but must always be accepted with caution. The Greek Fathers in this very series, from Justin[386] onward, enable us to put the later terminology to the test of earlier exposition (see examples in the notes to the *Praxeas* of Tertullian, and consult Dr. Holmes' valuable note embodied in my elucidations).[387] We may go back to Theophilus for the distinction between the ἐνδιάθετος and the προφορικός , the immanent and the uttered Word.[388] Compare Tertullian, also, against Marcion.[389] Evidences, therefore, are abundant and *archaic*, indeed, to prove that the Ante-Nicene Fathers, with those of the Nicene and the Post-Nicene periods, were of one mind, and virtually of one voice.

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[386] Vol. i. pp. 164, 166, 170, 178, 190–193, 263, 272; Irenæus, *Ibid.*, 468, 546, etc.

[387] Vol. iii. p. 628. Compare (same volume) notes 15, p. 602, and 1, p. 604.

[388] Vol. ii. p. 98, notes 1, 2; also p. 103, note 5.

[389] Vol. iii. p. 299, note 19.

Twelve Topics on the Faith.

Wherein is Given Also the Formula of Excommunication, and an Explication is Subjoined to Each.[390]

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Topic I.

If any one says that the body of Christ is uncreated, and refuses to acknowledge that He, being the uncreated Word (God) of God, took the flesh of created humanity and appeared incarnate, even as it is written, let him be anathema.

Explication.

How could the body be said to be uncreated? For the uncreated is the passionless, invulnerable, intangible. But Christ, on rising from the dead, showed His disciples the print of the nails and the wound made by the spear, and a body that could be handled, although He also had entered among them when the doors were shut, with the view of showing them at once the energy of the divinity and the reality of the body.

Yet, while being God, He was recognised as man in a natural manner; and while subsisting truly as man, He was also manifested as God by His works.[391]

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[390] Works of Grester, vol. xv. p. 434, Ratisbon, 1741, in fol., from a manuscript codex.

[391] This paragraph is wanting in a very ancient copy.

Topic II.

If any one affirms that the flesh of Christ is consubstantial with the divinity, and refuses to acknowledge that He, subsisting Himself in the form of God as God before all ages, emptied Himself and took the form of a servant, even as it is written, let him be anathema.

Explication.

How could the flesh, which is conditioned by time, be said to be consubstantial[392] with the timeless divinity? For that is designated consubstantial which is the same in nature and in eternal duration without variableness.

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[392] ὁμοουσιος.

Topic III.

If any one affirms that Christ, just like one of the prophets, assumed the perfect man, and refuses to acknowledge that, being begotten in the flesh of the Virgin,[393] He became man and was born in Bethlehem, and was brought up in Nazareth, and advanced in age, and on completing the set number of years (appeared in public and) was baptized in the Jordan, and received this testimony from the Father, "This is my beloved Son,"[394] even as it is written, let him be anathema.

Explication.

How could it be said that Christ (the Lord) assumed the perfect man just like one of the prophets, when He, being the Lord Himself, became man by the incarnation effected through the Virgin? Wherefore it is written, that "the first man was of the earth, earthy."[395] But whereas he that was formed of the earth returned to the earth, He that became the second man returned to heaven. And so we read of the "first Adam and the last Adam."[396] And as it is admitted that the second came by the first according to the flesh, for which reason also Christ is called man and the Son of man; so is the witness given that the second is the Savior of the first, for whose sake He came down from heaven. And as the Word came down from heaven, and was made man, and ascended again to heaven, He is on that account said to be the second Adam from heaven.

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[393] Reading ἐκ παρθένου for ἐκ παθόντος.

[394] Matt. iii. 17.

[395] 1 Cor. xv. 47.

[396] 1 Cor. xv. 45.

Topic IV.

If any one affirms that Christ was born of the seed of man by the Virgin, in the same manner as all men are born, and refuses to acknowledge that He was made flesh by the Holy Spirit and the holy Virgin Mary, and became man of the seed of David, even as it is written, let him be anathema.

Explication.

How could one say that Christ was born of the seed of man by the Virgin, when the holy Gospel and the angel, in proclaiming the good tidings, testify of Mary the Virgin that she said, “How shall this be, seeing I know not a man?”[397] Wherefore he says, “The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of the Highest.”[398] And to Joseph he says, “Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and they shall call His name Jesus: for He shall save His people from their sins.”[399] 51

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[397] Luke i. 34.

[398] Luke i. 35.

[399] Matt. i. 20, 21.

Topic V.

If any one affirms that the Son of God who is before the ages is one, and He who has appeared in these last times is another, and refuses to acknowledge that He who is before the ages is the same with Him who appeared in these last times, even as it is written, let him be anathema.

Explication.

How could it be said that the Son of God who is before the ages, and He who has appeared in these last times, are different, when the Lord Himself says, "Before Abraham was, I am;"[400] and, "I came forth from God, and I come, and again I go to my Father?"[401]

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[400] John viii. 58.

[401] John xiii. and xvi.

Topic VI.

If any one affirms that He who suffered is one, and that He who suffered not is another, and refuses to acknowledge that the Word, who is Himself the impassibie and unchangeable God, suffered in the flesh which He had assumed really, yet without mutation, even as it is written, let him be anathema.

Explication.

How could it be said that He who suffered is one, and He who suffered not another, when the Lord Himself says, "The Son of man must suffer many things, and be killed, and be raised again the third day from the dead;"[402] and again, "When ye see the Son of man sitting on the right hand of the Father;"[403] and again, "When the Son of man cometh in the glory of His Father?"[404]

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[402] Matt. xvi. 21.

[403] Matt. xxvi. 64; Mark xiv. 62.

[404] Matt. xvi. 27.

Topic VII.

If any one affirms that Christ is saved, and refuses to acknowledge that He is the Saviour of the world, and the Light of the world, even as it is written,[405] let him be anathema.

Explication.

How could one say that Christ is saved, when the Lord Himself says, “I am the life;”[406] and, “I am come that they might have life;”[407] and, “He that believeth on me shall not see death, but he shall behold the life eternal?”[408]

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[405] Isa. ix.; Matt. iv.; John i.; iii.; viii.; ix.; xii.

[406] John xi. 25; xiv. 6.

[407] John x. 10.

[408] John viii. 51.

Topic VIII.

If any one affirms that Christ is perfect man and also God the Word in the way of separation,[409] and refuses to acknowledge the one Lord Jesus Christ, even as it is written, let him be anathema.

Explication.

How could one say that Christ is perfect man and also God the Word in the way of separation, when the Lord Himself says, “Why seek ye to kill me, a man that hath told you the truth, which I have heard of God?”[410] For God the Word did not give a man for us, but He gave Himself for us, having been made man for our sake. Wherefore He says: “Destroy this temple, and in three days I will raise it up. But He spake of the temple of His body.”[411]

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[409] διαιρετῶς.

[410] John viii. 40.

[411] Or, and incorruptible.

Topic IX.

If any one says that Christ suffers change or alteration, and refuses to acknowledge that He is unchangeable in the Spirit, though corruptible[412] in the flesh,[413] let him be anathema.

Explication.

How could one say that Christ suffers change or alteration, when the Lord Himself says, "I am and change not;"[414] again, "His soul shall not be left in Hades, neither shall His flesh see corruption?"[415]

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[412] John ii. 20, 21.

[413] [Christ's flesh being incorruptible, transubstantiation cannot be true: the holy food is digested in its material part.]

[414] Mal. iii. 6.

[415] Ps. xvi. 10; Acts ii. 31.

Topic X.

If any one affirms that Christ assumed the man only in part, and refuses to acknowledge that He was made in all things like us, apart from sin, let him be anathema.

Explication.

How could one say that Christ assumed the man only in part, when the Lord Himself 52 says, “I lay down my life, that I might take it again, for the sheep;”[416] and, “My flesh is meat indeed, and my blood is drink indeed;”[417] and, “He that eateth my flesh, and drinketh my blood, hath eternal life?”[418]

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[416] John x. 17.

[417] John vi. 55.

[418] John vi. 56.

Topic XI.

If any one affirms that the body of Christ is void of soul and understanding,[419] and refuses to acknowledge that He is perfect man, one and the same in all things (with us), let him be anathema.

Explication.

How could one say that the body of the Lord (Christ) is void of soul and understanding? For perturbation, and grief, and distress, are not the properties either of a flesh void of soul, or of a soul void of understanding; nor are they the sign of the immutable Divinity, nor the index of a mere phantasm, nor do they mark the defect of human weakness; but the Word exhibited in Himself the exercise of the affections and susceptibilities proper to us, having endued Himself with our passibility, even as it is written, that "He hath borne our griefs, and carried our sorrows."[420] For perturbation, and grief, and distress, are disorders of soul; and toil, and sleep, and the body's liability to wounding, are infirmities of the flesh.

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[419] ἄψυχον και ἀνόητον.

[420] Isa. liii. 4.

Topic XII.

If any one says that Christ was manifested in the world only in semblance, and refuses to acknowledge that He came actually in the flesh, let him be anathema.

Explication.

How could one say that Christ was manifested only in semblance in the world, born as He was in Bethlehem, and made to submit to the circumcising of the flesh, and lifted up by Simeon, and brought up on to His twelfth year (at home), and made subject to His parents, and baptized in Jordan, and nailed to the cross, and raised again from the dead?

Wherefore, when it is said that He was "troubled in spirit,"[421] that "He was sorrowful in soul,"[422] that "He was wounded in body,"[423] He places before us designations of susceptibilities proper to our constitution, in order to show that He was made man in the world, and had His conversation with men,[424] yet without sin. For He was born in Bethlehem according to the flesh, in a manner meet for Deity, the angels of heaven recognising Him as their Lord, and hymning as their God Him who was then wrapped in swaddling-clothes in a manger, and exclaiming, "Glory to God in the highest, and on earth peace, good-will among men."[425] He was brought up in Nazareth; but in divine fashion He sat among the doctors, and astonished them by a wisdom beyond His years, in respect of the capacities of His bodily life, as is recorded in the Gospel narrative. He was baptized in Jordan, not as receiving any sanctification for Himself, but as gifting a participation in sanctification to others. He was tempted in the wilderness, not as giving way, however, to temptation, but as putting our temptations before Himself on the challenge of the tempter, in order to show the powerlessness of the tempter.

Wherefore He says, "Be of good cheer, I have overcome the world."[426] And this He said, not as holding before us any contest proper only to a God, but as showing our own flesh in its capacity to overcome suffering, and death, and corruption, in order that, as sin entered into the world by flesh, and death came to reign by sin over all men, the sin in the flesh might also be condemned through the selfsame flesh in the likeness thereof;[427] and that that overseer of sin, the tempter, might be overcome, and death be cast down from its sovereignty, and the corruption in the burying of the body be done away, and the first-fruits of the resurrection be shown, and the principle of righteousness begin its course in the world through faith, and the kingdom of heaven be preached to men, and fellowship be established between God and men.

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[421] John xi. 33; xii. 27; xiii. 21.

[422] Matt. xxvi. 38.

[423] Isa. liii. 5.

[424] Baruch iii. 38.

[425] Luke ii. 14.

[426] John xvi. 33.

[427] Rom. v. 12; viii. 3.

In behalf of this grace let us glorify the Father, who has given His only begotten Son for the life of the world. Let us glorify the Holy Spirit that worketh in us, and quickeneth us, and furnisheth the gifts meet for the fellowship of God; and let us not intermeddle with the word of the Gospel by lifeless disputations, scattering about endless questionings and logomachies, and making a hard thing of the gentle and simple word of faith; but rather let us work the work of faith, let us love peace, let us exhibit concord, let us preserve unity, let us cultivate love, with which God is well pleased.

As it is not for us to know the times or the seasons which the Father hath put in His own power,[428] but only to believe that there will come an end to time, and that there will be a manifestation of a future world, and a revelation of judgment, and an advent of the Son of God, and a recompense of works, and an inheritance in the kingdom of heaven, so it is not for us to know how the Son of God became man; for this is a great mystery, as it is written, "Who shall declare His generation? for His life is taken from the earth."[429] But it 53 is for us to believe that the Son of God became man, according to the Scriptures; and that He was seen on the earth, and had His conversation with men, according to the Scriptures, in their likeness, yet without sin; and that He died for us, and rose again from the dead, as it is written; and that He was taken up to heaven, and sat down at the right hand of the Father, whence He shall come to judge the quick and the dead, as it is written; lest, while we war against each other with words, any should be led to blaspheme the word of faith, and that should come to pass which is written, "By reason of you is my name[430] continually blasphemed among the nations."[431]

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[428] Acts i. 7.

[429] Isa. liii. 8.

[430] Or, the name of God.

[431] Isa. lii. 5.

Elucidations.

These “twelve anathemas,” as they are called, do evidently refute the Nestorians and later heretics. Evidently, therefore, we must assign this document to another author. And, as frequent references are made to such tests, I subjoin a list of Œcumenical or Catholic Councils, properly so called, as follows:—

1. Jerusalem, against *Judaism*,[432] a.d. 50.
2. Nicæa, against *Arianism* (1),[433] a.d. 325.
3. Constantinople (I.), against *Semi-Arianism* (2), a.d. 381.
4. Ephesus, against *Nestorianism* (3), a.d. 431.
5. Chalcedon, against *Eutychianism* (4), a.d. 451.
6. Constantinople (II.), against *Monophysitism* (5), a.d. 553.
7. Constantinople (III.), against *Monothelitism* (6),[434] a.d. 680.[435]

These are all *the undisputed* councils. The *Seventh Council*, so called (a.d. 537), was not a free council, and was rejected by a free council of the West, convened at Frankfort a.d. 794. Its acceptance by the Roman pontiffs, subsequently, should have no logical force with the Easterns, who do not recognise their supremacy even over the councils of the West; and no free council has ever been held under pontifical authority. The above list, therefore, is a complete list of all the councils of the undivided Church as defined by Catholic canons. There has been no possibility of a *Catholic* council since the division of East and West. The Council of Frankfort is the pivot of subsequent history, and its fundamental importance has not been sufficiently insisted upon.

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[432] As widely different from the other councils as the Apostles from their successors, and part of its decisions were local and temporary. For all that, it was the greatest of councils, and truly *General.*

[433] These numbers indicate the ordinary reckoning of writers, and is correct ecclesiastically. The Council of Jerusalem, however, is the base of Christian orthodoxy, and decided the great principles by which the “General Councils” were professedly ruled.

[434] Theological students are often puzzled to recall the councils in order, and not less to recall the rejected heresies. I have found two mnemonics useful, thus: (1) INCE *and* (CCC) *three hundred*; (2) JAS. NEMM. *Dulce est desipere*, etc.

[435] a.d. 325 to 680 is the Synodical Period. Gregory I. (Rome) placed the *first four* councils next to the four Gospels.

On the Subject of the Soul.[436]

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You have instructed us, most excellent Tatian,[437] to forward for your use a discourse upon the soul, laying it out in effective demonstrations. And this you have asked us to do without making use of the testimonies of Scripture,—a method which is opened to us, and which, to those who seek the pious mind, proves a manner of setting forth doctrine more convincing than any reasoning of man.[438] You have said, however, that you desire this, not with a view to your own full assurance, taught as you already have been to hold by the Holy Scriptures and traditions, and to avoid being shaken in your convictions by any subtleties of man's disputations, but with a view to the confuting of men who have different sentiments, and who do not admit that such credit is to be given to the Scriptures, and who endeavour, by a kind of cleverness of speech, to gain over those who are unversed in such discussions. Wherefore we were led to comply readily with this commission of yours, not shrinking from the task on account of inexperience in this method of disputation, but taking encouragement from the knowledge of your good-will toward us. For your kind and friendly disposition towards us will make you understand how to put forward publicly whatever you may approve of as rightly expressed by us, and to pass by and conceal whatever statement of ours you may judge to come short of what is proper. Knowing this, therefore, I have betaken myself with all confidence to the exposition. And in my discourse I shall use a certain order and consecution, such as those who are very expert in these matters employ towards those who desire to investigate any subject intelligently.

First of all, then, I shall propose to inquire by what criterion the soul can, according to its nature, be apprehended; then by what means it can be proved to exist; thereafter, whether it is a *substance* or an *accident*;[439] then consequently on these points, whether it is a body or is incorporeal; then, whether it is simple or compound; next, whether it is mortal or immortal; and finally, whether it is rational or irrational.

For these are the questions which are wont, above all, to be discussed, in any inquiry about the soul, as most important, and as best calculated to mark out its distinctive nature. And as demonstrations for the establishing of these matters of investigation, we shall employ those common modes of consideration[440] by which the credibility of matters under hand is naturally attested. But for the purpose of brevity and utility, we shall at present make use only of those modes of argumentation which are most cogently demonstrative on the subject of our inquiry, in order that clear and intelligible[441] notions may impart to us some readiness for meeting the gainsayers. With this, therefore, we shall commence our discussion.

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[436] A Topical Discourse by our holy father Gregory, surnamed Thaumaturgus, bishop of Neo-Cæsareia in Pontus, addressed to Tatian.

[437] [A person not known.]

[438] [True to the universal testimony of the primitive Fathers as to Holy Scripture.]

[439] [Aristotle, *Physica.* Elucidation I.]

[440] ἐννοίαις.

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[441] εὐπαράδεκτα.

I. Wherein is the Criterion for the Apprehension of the Soul.

All things that exist are either known by sense[442] or apprehended by thought.[443] And what falls under sense has its adequate demonstration in sense itself; for at once, with the application, it creates in us the impression[444] of what underlies it. But what is apprehended by thought is known not by itself, but by its operations.[445] The soul, consequently, being unknown by itself, shall be known property by its effects.

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[442] αἰσθήσει.

[443] νοήσει.

[444] φαντασίαν.

[445] ἐνεργειῶν.

II. Whether the Soul Exists.

Our body, when it is put in action, is put in action either from without or from within. And that it is not put in action from without, is manifest from the circumstance that it is put in action neither by impulsion[446] nor by traction,[447] like soulless things. And again, if it is put in action from within, it is not put in action according to nature, like fire. For fire never loses its action as long as there is fire; whereas the body, when it has become dead, is a body void of action. Hence, if it is put in action neither from without, like soulless things, nor according to nature, after the fashion of fire, it is evident that it is put in action by the soul, which also furnishes life to it. If, then, the soul is shown to furnish the life to our body, the soul will also be known for itself by its operations. 55

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[446] ὠθούμενον.

[447] ἑλκόμενον.

III. Whether the Soul is a Substance.

That the soul is a substance,[448] is proved in the following manner. In the first place, because the definition given to the term substance suits it very well. And that definition is to the effect, that substance is that which, being ever identical, and ever one in point of numeration with itself, is yet capable of taking on contraries in succession.[449] And that this soul, without passing the limit of its own proper nature, takes on contraries in succession, is, I fancy, clear to everybody. For righteousness and unrighteousness, courage and cowardice, temperance and intemperance, are seen in it successively; and these are contraries. If, then, it is the property of a substance to be capable of taking on contraries in succession, and if the soul is shown to sustain the definition in these terms, it follows that the soul is a substance. And in the second place, because if the body is a substance, the soul must also be a substance. For it cannot be, that what only has life imparted should be a substance, and that what imparts the life should be no substance: unless one should assert that the non-existent is the cause of the existent; or unless, again, one were insane enough to allege that the dependent object is itself the cause of that very thing in which it has its being, and without which it could not subsist.[450]

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[448] οὐσία.

[449] τῶν ἐναντίων παραμέρος εἰναι δεκτικόν, παραμέρος, here apparently = in turn, though usually = out of turn.

[450] The text has an apparent inversion: τὸ ἐν ᾧ τὴν ὕπαρξιν ἔχον καὶ οὗ ἄνευ εἶναι μὴ δυνάμενον, αἴτιον ἐκείνου εἶναι τοῦ ἐν ᾧ ἐστί. There is also a variety of reading: καὶ ὁ ἄνευ τοῦ εἶναι μὴ δυνάμενον.

IV. Whether the Soul is Incorporeal.

That the soul is in our body, has been shown above. We ought now, therefore, to ascertain in what manner it is in the body. Now, if it is in juxtaposition with it, as one pebble with another, it follows that the soul will be a body, and also that the whole body will not be animated with soul,[451] inasmuch as with a certain part it will only be in juxtaposition. But if again, it is mingled or fused with the body, the soul will become multiplex,[452] and not simple, and will thus be despoiled of the rationale proper to a soul. For what is multiplex is also divisible and dissoluble; and what is dissoluble, on the other hand, is compound;[453] and what is compound is separable in a threefold manner. Moreover, body attached to body makes weight;[454] but the soul, subsisting in the body, does not make weight, but rather imparts life. The soul, therefore, cannot be a body, but is incorporeal.

Again, if the soul is a body, it is put in action either from without or from within. But it is not put in action from without; for it is moved neither by impulsion nor by traction, like soulless things. Nor is it put in action from within, like objects animated with soul; for it is absurd to talk of a soul of the soul: it cannot, therefore, be a body, but it is incorporeal.

And besides, if the soul is a body, it has sensible qualities, and is maintained by nurture. But it is not thus nurtured. For if it is nurtured, it is not nurtured corporeally, like the body, but incorporeally; for it is nurtured by reason. It has not, therefore, sensible qualities: for neither is righteousness, nor courage, nor any one of these things, something that is seen; yet these are the qualities of the soul. It cannot, therefore, be a body, but is incorporeal.

Still further, as all corporeal substance is divided into animate and inanimate, let those who hold that the soul is a body tell us whether we are to call it animate or inanimate.

Finally, if every body has colour, and quantity, and figure, and if there is not one of these qualities perceptible in the soul, it follows that the soul is not a body.[455]

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[451] ἔμψυχον.

[452] πολυμερής.

[453] σύνθετον.

[454] ὄγκον.

[455] [These are Aristotle’s *accidents*, of which, see Thomas Aquinas and the schoolmen *passim.*]

V. Whether the Soul is Simple or Compound.

We prove, then, that the soul is simple, best of all, by those arguments by which its incorporeality has been demonstrated. For if it is not a body, while every body is compound, and what is composite is made up of parts, and is consequently multiplex, the soul, on the other hand, being incorporeal, is simple; since thus it is both uncompounded and indivisible into parts.

VI. Whether Our Soul is Immortal.

It follows, in my opinion, as a necessary consequence, that what is simple is immortal. And as to how that follows, hear my explanation: Nothing that exists is its own corrupter,[456] else it could never have had any thorough consistency, even from the beginning. For things that are subject to corruption are corrupted by contraries: wherefore everything that is corrupted is subject to dissolution; and what is subject to dissolution is compound; and what is compound is of many parts; and what is made up of parts manifestly is made up of diverse parts; and the diverse is not the identical: consequently the soul, being simple, and not being made up of diverse parts, but being uncompound and indissoluble, must be, in virtue of that, incorruptible and immortal. 56

Besides, everything that is put in action by something else, and does not possess the principle of life in itself, but gets it from that which puts it in action, endures just so long as it is held by the power that operates in it; and whenever the operative power ceases, that also comes to a stand which has its capacity of action from it. But the soul, being self-acting, has no cessation of its being. For it follows, that what is self-acting is ever-acting; and what is ever-acting is unceasing; and what is unceasing is without end; and what is without end is incorruptible; and what is incorruptible is immortal. Consequently, if the soul is self-acting, as has been shown above, it follows that it is incorruptible and immortal, in accordance with the mode of reasoning already expressed.

And further, everything that is not corrupted by the evil proper to itself, is incorruptible; and the evil is opposed to the good, and is consequently its corrupter. For the evil of the body is nothing else than suffering, and disease, and death; just as, on the other hand, its excellency is beauty, life, health, and vigour. If, therefore, the soul is not corrupted by the evil proper to itself, and the evil of the soul is cowardice, intemperance, envy, and the like, and all these things do not despoil it of its powers of life and action, it follows that it is immortal.

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[456] φθαρτικόν.

VII. Whether Our Soul is Rational.

That our soul is rational, one might demonstrate by many arguments. And first of all from the fact that it has discovered the arts that are for the service of our life. For no one could say that these arts were introduced casually and accidentally, as no one could prove them to be idle, and of no utility for our life. If, then, these arts contribute to what is profitable for our life, and if the profitable is commendable, and if the commendable is constituted by reason, and if these things are the discovery of the soul, it follows that our soul is rational.

Again, that our soul is rational, is also proved by the fact that our senses are not sufficient for the apprehension of things. For we are not competent for the knowledge of things by the simple application of the faculty of sensation. But as we do not choose to rest in these without inquiry,[457] that proves that the senses, apart from reason, are felt to be incapable of discriminating between things which are identical in form and similar in colour, though quite distinct in their natures. If, therefore, the senses, apart from reason, give us a false conception of things, we have to consider whether things that are can be apprehended in reality or not. And if they can be apprehended, then the power which enables us to get at them is one different from, and superior to, the senses. And if they are not apprehended, it will not be possible for us at all to apprehend things which are different in their appearance from the reality. But that objects are apprehensible by us, is clear from the fact that we employ each in a way adaptable to utility, and again turn them to what we please. Consequently, if it has been shown that things which are can be apprehended by us, and if the senses, apart from reason, are an erroneous test of objects, it follows that the intellect[458] is what distinguishes all things in reason, and discerns things as they are in their actuality. But the intellect is just the rational portion of the soul, and consequently the soul is rational.

Finally, because we do nothing without having first marked it out for ourselves; and as that is nothing else than just the high prerogative[459] of the soul,—for its knowledge of things does not come to it from without, but it rather sets out these things, as it were, with the adornment of its own thoughts, and thus first pictures forth the object in itself, and only thereafter carries it out to actual fact,—and because the high prerogative of the soul is nothing else than the doing of all things with reason, in which respect it also differs from the senses, the soul has thereby been demonstrated to be rational.

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[457] ἐπεὶ μηδὲ στῆναι περὶ αὐτὰ θέλομεν.

[458] νοῦς.

[459] ἀξίωμα. [Elucidation II.]

Elucidations.

I.

(*Substance* or *accident*, p. 54.)

This essay is “rather the work of a philosopher than a bishop,” says Dupin. He assigns it to an age when “Aristotle *began to be in some reputation*,”—a most important concession as to the estimate of this philosopher among the early faithful. We need not wonder that such admissions, honourable to his candour and to his orthodoxy, brought on him the hatred and persecutions of the Jesuits. Even Bossuet thought he went too far, and wrote against him. But, the whole system of Roman dogma being grounded in Aristotle’s *physics* as well as in his *metaphysics*, Dupin was not orthodox in the eyes of the society that framed Aristotle into a creed, and made it the creed of the “Roman-Catholic Church.” Note, e.g., “transubstantiation,” which is not true if Aristotle’s theory of *accidents*, etc., is false.[460] It assumes an exploded science.

II.

(Prerogative of the soul, p. 56.)

If this “Discourse” be worthy of study, it may be profitably contrasted, step by step, with Tertullian’s treatises on kindred subjects.[461] That the early Christians should reason concerning the Soul, the Mind, the immortal Spirit, was natural in itself. But it was also forced upon them by the “philosophers” and the heretics, with whom they daily came into conflict. This is apparent from the *Anti-Marcion*[462] of the great Carthaginian. The annotations upon that treatise, and those *On the Soul’s Testimony* and *On the Soul*, may suffice as pointing out the best sources[463] of information on speculative points and their bearings on theology. Compare, however, Athenagoras[464] and the great Clement of Alexandria.[465]

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[460] See Bacon’s apophthegm, No. 275, p. 172, *Works*, London, 1730.

[461] Vol. iii. pp. 175–235, this series.

[462] Vol. iii. pp. 463, 474; also pp. 532, 537, 557, 570, and 587.

[463] Compare, also, Bishop Kaye’s *Tertullian*, p. 199, etc.

[464] E.g., vol. ii. p. 157, etc.

[465] Vol. ii. pp. 440, 584 (Fragment), and what he says of free-will.

Four Homilies.[466]

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The First Homily.

On the Annunciation to the Holy Virgin Mary.[467]

To-day are strains of praise sung joyfully by the choir of angels, and the light of the advent of Christ shines brightly upon the faithful. Today is the glad spring-time to us, and Christ the Sun of righteousness has beamed with clear light around us, and has illumined the minds of the faithful. To-day is Adam made anew,[468] and moves in the choir of angels, having winged his way to heaven. To-day is the whole circle of the earth filled with joy, since the sojourn of the Holy Spirit has been realized to men. To-day the grace of God and the hope of the unseen shine through all wonders transcending imagination, and make the mystery that was kept hid from eternity plainly discernible to us. To-day are woven the chaplets of never-fading virtue. To-day, God, willing to crown the sacred heads of those whose pleasure is to hearken to Him, and who delight in His festivals, invites the lovers of unswerving faith as His called and His heirs; and the heavenly kingdom is urgent to summon those who mind celestial things to join the divine service of the incorporeal choirs. To-day is fulfilled the word of David, "Let the heavens rejoice, and let the earth be glad. The fields shall be joyful, and all the trees of the wood before the Lord, because He cometh."[469] David thus made mention of the trees;[470] and the Lord's forerunner also spoke of them as trees[471] "that should bring forth fruits meet for repentance,"[472] or rather for the coming of the Lord. But our Lord Jesus Christ promises perpetual gladness to all those who believe on Him. For He says, "I will see you, and ye shall rejoice; and your joy no man taketh from you."[473] To-day is the illustrious and ineffable mystery of Christians, who have willingly[474] set their hope like a seal upon Christ, plainly declared to us. To-day did Gabriel, who stands by God, come to the pure virgin, bearing to her the glad annunciation, "Hail, thou that art highly favoured![475] And she cast in her mind what manner of salutation this might be. And the angel immediately proceeded to say, The Lord is with thee: fear not, Mary; for thou hast found favour with God. Behold,[476] thou shalt conceive in thy womb, and bring forth a son, and shalt call[477] His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man?"[478] Shall I still remain a virgin? is the honour of virginity not then lost by me? And while she was yet in perplexity as to these things, the angel placed shortly before her the summary of his whole message, and said to the pure virgin, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." For what it is, that also shall it be called by all means. Meekly, then, did grace make election of the pure Mary alone out of all generations. For she proved herself prudent truly in all things; neither has any woman been born like her in all generations. She was not like the primeval virgin Eve, who, keeping holiday[479] alone in paradise, with thoughtless mind, unguardedly hearkened to the word of the serpent, the author of all evil, and thus became depraved in the thoughts of her mind;[480] and through her that deceiver, discharging his poison and refusing death with it, brought it into the whole world; and in virtue of this has arisen all the trouble of the saints. But in the holy Virgin alone is the fall of that (first mother) repaired. Yet was not this holy one competent to receive the gift until she had first learned who it was that sent it, and what the gift was, and who it was that conveyed it. While the holy one pondered these things in perplexity with herself, she says to the angel, "Whence 59 hast thou brought to us the blessing in such wise? Out of what treasure-stores is the pearl of the word despatched to us? Whence has the gift acquired its purpose[481] toward us? From heaven art thou come, yet thou walkest upon earth! Thou dost exhibit the form of man, and (yet) thou art glorious with dazzling light."[482] These things the holy one considered with herself, and the archangel solved the difficulty expressed in such reasonings by saying to her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God. And fear not, Mary; for I am not come to overpower thee with fear, but to repel the subject of fear. Fear not, Mary, for thou hast found favour with God. Question not grace by the standard of nature. For grace does not endure to pass under the laws of nature. Thou knowest, O Mary, things kept hid from the patriarchs and prophets. Thou hast learned, O virgin, things which were kept concealed till now from the angels. Thou hast heard, O purest one, things of which even the choir of inspired men[483] was never deemed worthy. Moses, and David, and Isaiah, and Daniel, and all the prophets, prophesied of Him; but the manner they knew not. Yet thou alone, O purest virgin, art now made the recipient of things of which all these were kept in ignorance, and thou dost learn[484] the origin of them. For where the Holy Spirit is, there are all things readily ordered. Where divine grace is present, all things are found possible with God. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God." And if He is the Son of God, then is He also God, of one form with the Father, and co-eternal; in Him the Father possesses all manifestation;[485] He is His image in the person, and through His reflection the (Father's) glory shines forth. And as from the ever-flowing fountain the streams proceed, so also from this ever-flowing and ever-living fountain does the light of the world proceed, the perennial and the true, namely Christ our God. For it is of this that the prophets have preached: "The streams of the river make glad the city of God."[486] And not one city only, but all cities; for even as it makes glad one city, so does it also the whole world. Appropriately, therefore, did the angel[487] say to Mary the holy virgin first of all, "Hail, thou that art highly favoured, the Lord is with thee;" inasmuch as with her was laid up the full treasure of grace. For of all generations she alone has risen as a virgin pure in body and in spirit; and she alone bears Him who bears all things on His word. Nor is it only the beauty of this holy one in body that calls forth our admiration, but also the innate virtue of her soul. Wherefore also the angel[488] addressed her first with the salutation, "Hail, thou that art highly favoured,[489] the Lord is with thee, and no spouse of earth;" He Himself is with thee who is the Lord of sanctification, the Father of purity, the Author of incorruption, and the Bestower of liberty, the Curator of salvation, and the Steward and Provider of the true peace, who out of the virgin earth made man, and out of man's side formed Eve in addition. Even this Lord is with thee, and on the other hand also is of thee. Come, therefore, beloved brethren, and let us take up the angelic strain, and to the utmost of our ability return the due meed of praise, saying, "Hail,[490] thou that art highly favoured, the Lord is with thee!" For it is thine truly to rejoice, seeing that the grace of God, as he knows, has chosen to dwell with thee—the Lord of glory dwelling with the handmaiden; "He that is fairer than the children of men"[491] with the fair *virgin*; He who sanctifies all things with the undefiled. God is with thee, and with thee also is the perfect man in whom dwells the whole fulness of the Godhead. Hail, thou that art highly favoured, the fountain of the light that lightens all who believe upon Him! Hail, thou that art highly favoured, the rising of the rational Sun,[492] and the undefiled flower of Life! Hail, thou that art highly favoured, the mead[493] of sweet savour! Hail, thou that art highly favoured, the ever-blooming vine, that makes glad the souls of those who honour thee! Hail, thou that art highly favoured!—the soil that, all untilled, bears bounteous fruit: for thou hast brought forth in accordance with the law of nature indeed, as it goes with us, and by the set time of practice,[494] and yet in a way beyond nature, or rather above nature, by reason that God the Word from above took His abode in thee, and formed the new Adam in thy holy womb, and inasmuch as the Holy Ghost gave the power of conception to the holy virgin; and the reality of His body was assumed from her body. And just as the pearl[495] comes of the two natures, namely lightning and water, the occult signs of the sea; so also our Lord Jesus Christ proceeds, without fusion and without mutation, from the pure, and chaste, and undefiled, and holy Virgin Mary; perfect in divinity and perfect in humanity, in all things equal to the Father, and in all things consubstantial with us, apart from sin. 60

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[466] [This very homily has been cited to prove the antiquity of the festival of the Annunciation, observed, in the West, March 25. But even Pellicia objects that this is a spurious work. The feast of the Nativity was introduced into the East by Chrysostom after the records at Rome had been inspected, and the time of the taxing at Bethlehem had been found. See his Sermon (a.d. 386), beautifully translated by Dr. Jarvis in his *Introduction*, etc., p. 541. Compare Tertullian, vol. iii. p. 164, and Justin, vol. i. p. 174, this series. Now, as the selection of the 25th of March is clearly based on this, we may say no more of that day. Possibly some Sunday was associated with the Annunciation. The four Sundays preceding Christmas are all observed by the Nestorians in commemoration of the Annunciation.]

[467] The secondary title is: The First Discourse of our holy father Gregory, surnamed Thaumaturgus, bishop of Neo-Cæsareia in Pontus, on the Annunciation to the most holy Virgin Mary, mother of God. Works of Gregory Thaumaturgus by Ger. Voss, p. 9.

[468] ἀνακεκαίνισται; others ἀνακέκληται, recovered.

[469] Ps. xcvi. 11–13.

[470] ξύλα.

[471] δένδρα.

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[472] Matt. iii. 8.

[473] John xvi. 22.

[474] Others, ὁσίως, piously.

[475] Luke i. 28.

[476] Or, διό, wherefore.

[477] Or, καλέσουσι, they shall call.

[478] Luke i. 29, etc.

[479] χόρευσα.

[480] Or, τῷ τῆς καρδίας φρονήματι, in the thoughts of her heart.

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[481] ὑπόθεσιν; others ὑπόσχεσιν, the promise.

[482] καὶ λαμπάδα φωτὸς ἀπαστράπτεις .

[483] θεοφόρων .

[484] Or, ὑποδέχου καὶ μάνθανε, and receive thou and learn.

[485] φανέρωσιν.

[486] Ps. xlvi. 4.

[487] Or, archangel.

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[488] Or, archangel.

[489] Or, gifted with grace.

[490] Or, rejoice.

[491] Ps. xlv. 2.

[492] τοῦ νοητοῦ ἡλίου ἡ ἀνατολή; others, ἡλίου τῆς δικαιοσύνης, the rising of the Sun of righteousness.

[493] λειμών.

[494] ἀσκήσεως; better κυήσεως, conception.

[495] There is a similar passage in Ephræm's discourse, *De Margarita Pretiosa*, vol. iii.

Most of the holy fathers, and patriarchs, and prophets desired to see Him, and to be eye-witnesses of Him, but did not attain hereto. And some of them by visions beheld Him in type, and darkly; others, again, were privileged to hear the divine voice through the medium of the cloud, and were favoured with sights of holy angels; but to Mary the pure virgin alone did the archangel Gabriel manifest himself luminously, bringing her the glad address, "Hail, thou that art highly favoured!" And thus she received the word, and in the due time of the fulfilment according to the body's course she brought forth the priceless pearl. Come, then, ye too, dearly beloved, and let us chant the melody which has been taught us by the inspired harp of David, and say, "Arise, O Lord, into Thy rest; Thou, and the ark of Thy sanctuary."[496] For the holy Virgin is in truth an ark, wrought with gold both within and without, that has received the whole treasury of the sanctuary. "Arise, O Lord, into Thy rest." Arise, O Lord, out of the bosom of the Father, in order that Thou mayest raise up the fallen race of the first-formed man. Setting these things forth,[497] David in prophecy said to the rod that was to spring from himself, and to sprout into the flower of that beauteous fruit, "Hearken, O daughter, and see, and incline thine ear, and forget thine own people and thy father's house; so shall the King greatly desire thy beauty: for He is the Lord thy God, and thou shalt worship Him."[498] Hearken, O daughter, to the things which were prophesied beforetime of thee, in order that thou mayest also behold the things themselves with the eyes of understanding. Hearken to me while I announce things beforehand to thee, and hearken to the archangel who declares expressly to thee the perfect mysteries. Come then, dearly beloved, and let us fall back on the memory of what has gone before us; and let us glorify, and celebrate, and laud, and bless that rod that has sprung so marvellously from Jesse. For Luke, in the inspired Gospel narratives, delivers a testimony not to Joseph only, but also to Mary the mother of God, and gives this account with reference to the very family and house of David: "For Joseph went up," says he, "from Galilee, unto a city of Judea which is called Bethlehem, to be taxed with Mary his espoused wife, being great with child, because they were of the house and family of David. And so it was, that while they were there, the days were accomplished that she should be delivered; and she brought forth her son, the first-born of the whole creation,[499] and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn."[500] She wrapped in swaddling-clothes Him who is covered with light as with a garment.[501] She wrapped in swaddling-clothes Him who made every creature. She laid in a manger Him who sits above the cherubim[502] and is praised by myriads of angels. In the manger set apart for dumb brutes did the Word of God repose, in order that He might impart to men, who are really irrational by free choice, the perceptions of true reason. In the board from which cattle eat was laid the heavenly Bread,[503] in order that He might provide participation in spiritual sustenance for men who live like the beasts of the earth. Nor was there even room for Him in the inn. He found no place, who by His word established heaven and earth; "for though He was rich, for our sakes He became poor,"[504] and chose extreme humiliation on behalf of the salvation of our nature, in His inherent goodness toward us. He who fulfilled the whole administration[505] of unutterable mysteries of the economy[506] in heaven in the bosom of the Father, and in the cave in the arms of the mother, reposed in the manger. Angelic choirs encircled Him, singing of glory in heaven and of peace upon earth. In heaven He was seated at the right hand of the Father; and in the manger He rested, as it were, upon the cherubim. Even there was in truth His cherubic throne; there was His royal seat. Holy of the holy, and alone glorious upon the earth, and holier than the holy, was that wherein Christ our God rested. To Him be glory, honour, and power, together with the Father undefiled, and the altogether holy and quickening Spirit, now and ever, and unto the ages of the ages. Amen.

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[496] ἁγιάσματος. Ps. cxxxii. 8.

[497] πρεσβεύων.

[498] Or, and they shall worship Him. Ps. xlv. 10, 11.

[499] πρωτότοκον πασῆς τῆς κτίσεως. [Or, *the heir*, etc.]

[500] Luke ii. 4–7.

[501] Ps. civ. 2.

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[502] Ps. lxxx. 1.

[503] Or, the Bread of life.

[504] 2 Cor. viii. 9.

[505] Or, righteousness.

[506] Or, the whole administration of the economy in an unutterable mystery.

The Second Homily.

On the Annunciation to the Holy Virgin Mary.[507]

Discourse Second.

It is our duty to present to God, like sacrifices, all the festivals and hymnal celebrations; and first of all, the annunciation to the holy mother of God, to wit, the salutation made to her by the angel, “Hail, thou that art highly favoured!” For first of all wisdom[508] and saving doctrine in the New Testament was this salutation, “Hail, thou that art highly favoured!” conveyed to us from the Father of lights. And this address, “highly favoured,”[509] embraced the whole nature of men. “Hail, thou that art highly favoured”[510] in the holy conception and in the glorious pregnancy, “I bring you good tidings of great joy, which shall be to all people.”[511] And again the Lord, who came for the purpose of accomplishing a saving passion, said, “I will see you, and ye shall rejoice; and your joy no man taketh from you.”[512] And after His resurrection again, by the hand of the holy women, He gave us first of all the salutation “Hail!”[513] And again, the apostle made the announcement in similar terms, saying, “Rejoice evermore: pray without ceasing: in everything give thanks.”[514] See, then, dearly beloved, how the Lord has conferred upon us everywhere, and indivisibly, the joy that is beyond conception, and perennial. For since the holy Virgin, in the life of the flesh, was in possession of the incorruptible citizenship, and walked as such in all manner of virtues, and lived a life more excellent than man’s common standard; therefore the Word that cometh from God the Father thought it meet to assume the flesh, and endue the perfect man from her, in order that in the same flesh in which sin entered into the world, and death by sin, sin might be condemned in the flesh, and that the tempter of sin might be overcome in the burying[515] of the holy body, and that therewith also the beginning of the resurrection might be exhibited, and life eternal instituted in the world, and fellowship established for men with God the Father. And what shall we state, or what shall we pass by here? or who shall explain what is incomprehensible in the mystery? But for the present let us fall back upon our subject. Gabriel was sent to the holy virgin; the incorporeal was despatched to her who in the body pursued the incorruptible conversation, and lived in purity and in virtues. And when he came to her, he first addressed her with the salutation, "Hail, thou that art highly favoured! the Lord is with thee." Hail, thou that art highly favoured! for thou doest what is worthy of joy indeed, since thou hast put on the vesture of purity, and art girt with the cincture of prudence. Hail, thou that art highly favoured! for to thy lot it has fallen to be the vehicle of celestial joy. Hail, thou that art highly favoured! for through thee joy is decreed for the whole creation, and the human race receives again by thee its pristine dignity. Hail, thou that art highly favoured! for in thy arms the Creator of all things shall be carried. And she was perplexed by this word; for she was inexperienced in all the addresses of men, and welcomed quiet, as the mother of prudence and purity; (yet) being a pure, and immaculate, and stainless image[516] herself, she shrank not in terror from the angelic apparition, like most of the prophets, as indeed true virginity has a kind of affinity and equality with the angels. For the holy Virgin guarded carefully the torch of virginity, and gave diligent heed that it should not be extinguished or defiled. And as one who is clad in a brilliant robe deems it a matter of great moment that no impurity or filth be suffered to touch it anywhere, so did the holy Mary consider with herself, and said: Does this act of attention imply any deep design or seductive purpose? Shall this word "Hail" prove the cause of trouble to me, as of old the fair promise of being made like God, which was given her by the serpent-devil, proved to our first mother Eve? Has the devil, who is the author of all evil, become transformed again into an angel of light; and bearing a grudge against my espoused husband for his admirable temperance, and having assailed him with some fair-seeming address, and finding himself powerless to overcome a mind so firm, and to deceive the man, has he turned his attack upon me, as one endowed with a more susceptible mind; and is this word "Hail" (Grace be with thee) spoken as the sign of gracelessness hereafter? Is this benediction and salutation uttered in irony? Is there not some poison concealed in the honey? Is it not the address of one who brings good tidings, while the end of the same is to make me the designer's prey? And how is it that he can thus salute one whom he knows not? These things she pondered in perplexity with herself, and expressed in words. Then again the archangel addressed her with the announcement of a joy which all may believe in, and which shall not be taken away, and said to her, "Fear not, Mary, for thou hast found favour with God." Shortly hast thou the proof of what has been said. For I not only give you to understand that there is nothing to fear, but I show you the very key to the absence of all cause for fear. For through me all the heavenly powers hail thee, the holy virgin: yea rather, He Himself, who is Lord of all the heavenly powers and of all creation, has selected thee as the holy one 62 and the wholly fair; and through thy holy, and chaste, and pure, and undefiled womb the enlightening Pearl comes forth for the salvation of all the world: since of all the race of man thou art by birth the holy one, and the more honourable, and the purer, and the more pious than any other: and thou hast a mind whiter than the snow, and a body made purer than any gold, however fine, and a womb such as the object which Ezekiel saw, and which he has described in these terms: "And the likeness of the living creatures upon the head was as the firmament, and as the appearance of the terrible crystal, and the likeness of the throne above them was as the appearance of a sapphire-stone: and above the throne it was as the likeness of a man, and as the appearance of amber; and within it there was, as it were, the likeness of fire round about."[517]

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[507] “The Encomium of the same holy Father Gregory, bishop of Neo-Cæsareia in Pontus, surnamed Thaumaturgus on the Annunciation to the all-holy Mary, mother of God, and ever-virgin.”

[508] Or, before all wisdom.

[509] Or, gifted with grace.

[510] Or, gifted with grace.

[511] Luke ii. 10.

[512] John xvi. 22.

[513] Matt. xxviii. 9.

[514] 1 Thess. v. 16–18.

[515] εν τῇ ταφῇ; others, ἐν τῇ ἁφῇ = in the touch or union of the holy body.

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[516] ἄγαλμα.

Clearly, then, did the prophet behold in type Him who was born of the holy virgin, whom thou, O holy virgin, wouldest have had no strength to bear, hadst thou not beamed forth for that time[518] with all that is glorious and virtuous. And with what words of laudation, then, shall we describe her virgin-dignity? With what indications and proclamations of praise shall we celebrate her stainless figure? With what spiritual song or word shall we honour her who is most glorious among the angels? She is planted in the house of God like a fruitful olive that the Holy Spirit overshadowed; and by her means are we called sons and heirs of the kingdom of Christ. She is the ever-blooming paradise of incorruptibility, wherein is planted the tree that giveth life, and that furnisheth to all the fruits of immortality. She is the boast and glory of virgins, and the exultation of mothers. She is the sure support of the believing, and the succourer[519] of the pious. She is the vesture of light, and the domicile of virtue.[520] She is the ever-flowing fountain, wherein the water of life sprang and produced the Lord's incarnate manifestation. She is the monument of righteousness; and all who become lovers of her, and set their affections on virgin-like ingenuousness and purity, shall enjoy the grace of angels. All who keep themselves from wine and intoxication, and from the wanton enjoyments of strong drink, shall be made glad with the products of the life-bearing plant. All who have preserved the lamp of virginity unextinguished shall be privileged to receive the amaranthine crown of immortality. All who have possessed themselves of the stainless robe of temperance shall be received into the mystical bride-chamber of righteousness. All who have come nearer the angelic degree than others shall also enter into the more real enjoyment of their Lord's beatitude. All who have possessed the illuminating oil of understanding, and the pure incense of conscience, shall inherit the promise of spiritual favour and the spiritual adoption. All who worthily observe the festival of the Annunciation of the

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[517] Ezek. i. 22, 26, 27.

[518] Or, by His throne.

[519] Or example, κατόρθωμα.

[520] Or, truth.

Virgin Mary, the mother of God, acquire as their meet recompense the fuller interest in the message, "Hail, thou that art highly favoured!" It is our duty, therefore, to keep this feast, seeing that it has filled the whole world with joy and gladness. And let us keep it with psalms, and hymns, and spiritual songs. Of old did Israel also keep their festival, but then it was with unleavened bread and bitter herbs, of which the prophet says: "I will turn their feasts into afflictions and lamentation, and their joy into shame."[521] But our afflictions our Lord has assured us He will turn into joy by the fruits of penitence.[522] And again, the first covenant maintained the righteous requirements[523] of a divine service, as in the case of our forefather Abraham; but these stood in the inflictions of pain in the flesh by circumcision, until the time of the fulfilment. "The law was given to them through Moses" for their discipline; "but grace and truth" have been given to us by Jesus Christ.[524] The beginning of all these blessings to us appeared in the annunciation to Mary, the highly-favoured, in the economy of the Saviour which is worthy of all praise, and in His divine and supra-mundane instruction. Thence rise the rays of the light of understanding upon us. Thence spring for us the fruits of wisdom and immortality, sending forth the clear pure streams of piety. Thence come to us the brilliant splendours of the treasures of divine knowledge. "For this is life eternal, that we may know the true God, and Jesus Christ whom He hath sent."[525] And again, "Search the Scriptures, for in them ye think ye have eternal life."[526] For on this account the treasure of the knowledge of God is revealed to them who search the divine oracles. That treasure of the inspired Scriptures the Paraclete has unfolded to us this day. And let the tongue of prophecy and the doctrine of apostles be the treasure of wisdom to us; for without the law and the prophets, or the evangelists and the apostles, it is not possible to have the certain hope of salvation. For by the tongue of the holy prophets and apostles our Lord speaks, and God takes pleasure in the words of the saints; not that He requires the spoken address, but that He delights in the good disposition; not that He receives any profit from men, but that He finds a restful satisfaction in the rightly-affected soul of the righteous. For it is not that Christ is magnified by what we say; but as we receive benefits from Him, we proclaim with grateful mind His beneficence to us; not that we can attain to what is worthy therein, but that we give the meet return to the best of our ability. And when the Gospels or the Epistles, therefore, are read, let not your attention centre on the book or on the reader, but on the God who speaks to you from heaven. For the book is but that which is seen, while Christ is 63 the divine subject spoken of. It brings us then the glad tidings of that economy of the Saviour, which is worthy of all praise, to wit, that, though He was God, He became man through kindness toward man, and did not lay aside, indeed, the dignity which was His from all eternity, but assumed the economy that should work salvation. It brings us the glad tidings of that economy of the Saviour worthy of all praise, to wit, that He sojourned with us as a physician for the sick, who did not heal them with potions, but restored them by the inclination of His philanthropy.

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[521] Amos viii. 10.

[522] Cf. Jer. xxxi.

[523] Or, justifying observances, δικαιώματα.

[524] Cf. John 1.

[525] John xvii. 2.

[526] Or, ye will find eternal life. John v. 39.

It brings us the glad tidings of this economy of the Saviour altogether to be praised, to wit, that to them who had wandered astray the way of salvation was shown, and that to the despairing the grace of salvation was made known, which blesses all in different modes; searching after the erring, enlightening the blinded, giving life to the dead, setting free the slaves, redeeming the captives, and becoming all things to all of us in order to be the true way of salvation to us: and all this He does, not by reason of our goodwill toward Him, but in virtue of a benignity that is proper to our Benefactor Himself. For the Saviour did all, not in order that He might acquire virtue Himself, but that He might put us in possession of eternal life. He made man, indeed, after the image of God, and appointed him to live in a paradise of pleasure. But the man being deceived by the devil, and having become a transgressor of the divine commandment, was made subject to the doom of death. Whence, also, those born of him were involved in their father's liability in virtue of their succession, and had the reckoning of condemnation required of them. "For death reigned from Adam to Moses."[527] But the Lord, in His benignity toward man, when He saw the creature He Himself had formed now held by the power of death, did not turn away finally from him whom He had made in His own image, but visited him in each generation, and forsook him not; and manifesting Himself first of all among the patriarchs, and then proclaiming Himself in the law, and presenting the likeness of Himself[528] in the prophets, He presignified the economy of salvation. When, moreover, the fulness of the times came for His glorious appearing, He sent beforehand the archangel Gabriel to bear the glad tidings to the Virgin Mary. And he came down from the ineffable powers above to the holy Virgin, and addressed her first of all with the salutation, "Hail, thou that art highly favoured." And when this word, "Hail, thou that art highly favoured," reached her, in the very moment of her hearing it, the Holy Spirit entered into the undefiled temple of the Virgin, and her mind and her members were sanctified together. And nature stood opposite, and natural intercourse at a distance, beholding with amazement the Lord of nature, in a manner contrary to nature, or rather above nature, doing a miraculous work in the body; and by the very weapons by which the devil strove against us, Christ also saved us, taking to Himself our passible body in order that He might impart the greater grace[529] to the being who was deficient in it. And "where sin abounded, grace did much more abound." And appropriately was grace sent to the holy Virgin. For this word also is contained in the oracle of the evangelic history: "And in the sixth month the angel Gabriel was sent to a virgin espoused to a man whose name was Joseph, of the house and lineage of David; and the virgin's name was Mary;"[530] and so forth. And this was the first month to the holy Virgin. Even as Scripture says in the book of the law: "This month shall be unto you the beginning of months: it shall be the first month among the months of the year to you."[531] "Keep ye the feast of the holy passover to the Lord in all your generations." It was also the sixth month to Zacharias. And rightly, then, did the holy Virgin prove to be of the family of David, and she had her home in Bethlehem, and was betrothed rightfully to Joseph, in accordance with the laws of relationship. And her espoused husband was her guardian, and possessor also of the untarnished incorruption which was hers. And the name given to the holy Virgin was one that became her exceedingly. For she was called Mary, and that, by interpretation, means *illumination*. And what shines more brightly than the light of virginity? For this reason also the virtues are called virgins by those who strive rightly to get at their true nature. But if it is so great a blessing to have a virgin heart, how great a boon will it be to have the flesh that cherishes virginity along with the soul! 64

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[527] Rom. v. 14.

[528] ὁμοιούμενος.

Thus the holy Virgin, while still in the flesh, maintained the incorruptible life, and received in faith the things which were announced by the archangel. And thereafter she journeyed diligently to her relation Elisabeth in the hill-country. "And she entered into the house of Zacharias, and saluted Elisabeth,"[532] in imitation of the angel. "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leapt with joy in her womb; and Elisabeth was filled with the Holy Ghost."[533] Thus the voice of Mary wrought with power, and filled Elisabeth with the Holy Ghost. And by her tongue, as from an ever-flowing fountain, she sent forth a stream of gracious gifts in the way of prophecy to her relation; and while the feet of her child were bound in the womb,[534] she prepared to dance and leap. And that was the sign of a marvellous jubilation. For wherever she was who was highly favoured, there she filled all things with joy. "And Elisabeth spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? Blessed art thou among women."[535] For thou hast become to women the beginning of the new creation.[536] Thou hast given to us boldness of access into paradise, and thou hast put to flight our ancient woe. For after thee the race of woman shall no more be made the subject of reproach. No more do the successors of Eve fear the ancient curse, or the pangs of childbirth. For Christ, the Redeemer of our race, the Saviour of all nature, the spiritual Adam who has healed the hurt of the creature of earth, cometh forth from thy holy womb. "Blessed art thou among women, and blessed is the fruit of thy womb." For He who bears all blessings for us is manifested as thy fruit. This we read in the clear words of her who was barren; but yet more clearly did the holy Virgin herself express this again when she presented to God the song replete with thanksgiving, and acceptance, and divine knowledge; announcing ancient things together with what was new; proclaiming along with things which were of old, things also which belong to the consummation of the ages; and summing up in a short discourse the mysteries of Christ. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and so forth. "He hath holpen His servant Israel in remembrance of His mercy, and of the covenant which He established with Abraham and with his seed for ever."[537] Thou seest how the holy Virgin has surpassed even the perfection of the patriarchs, and how she confirms the covenant which was made with Abraham by God, when He said, "This is the covenant which I shall establish between me and thee."[538] Wherefore He has come and confirmed the covenant with Abraham, having received mystically in Himself the sign of circumcision, and having proved Himself the fulfilment of the law and the prophets. This song of prophecy, therefore, did the holy mother of God render to God, saying, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour: for He that is mighty hath done to me great things, and holy is His name." For having made me the mother of God, He has also preserved me a virgin; and by my womb the fulness of all generations is headed up together for sanctification. For He hath blessed every age, both men and women, both young men and youths, and old men. "He hath made strength with His arm,"[539] on our behalf, against death and against the devil, having torn the handwriting of our sins. "He hath scattered the proud in the imagination of their hearts;" yea, He hath scattered the devil himself, and all the demons that serve under him. For he was overweeningly haughty in his heart, seeing that he dared to say, "I will set my throne above the clouds, and I will be like the Most High."[540] And now, how He scattered him the prophet has indicated in what follows, where he says, "Yet now thou shalt be brought down to hell,"[541] and all thy hosts with thee. For He has overthrown everywhere his altars and the worship of vain gods, and He has prepared for Himself a peculiar people out of the heathen nations. "He hath put down the mighty from their seats, and exalted them of low degree." In these terms is intimated in brief the extrusion of the Jews and the admission of the Gentiles. For the elders of the Jews and the scribes in the law, and those who were richly privileged with other prerogatives, because they used their riches ill and their power lawlessly, were cast down by Him from every seat, whether of prophecy or of priesthood, whether of legislature or of doctrine, and were stripped of all their ancestral wealth, and of their sacrifices and multitudinous festivals, and of all the honourable privileges of the kingdom. Spoiled of all these boons, as naked fugitives they were cast out into captivity. And in their stead the humble were exalted, namely, the Gentile peoples who hungered after righteousness. For, discovering their own lowliness, and the hunger that pressed upon them for the knowledge of God, they pleaded for the divine word, though it were but for crumbs of the same, like the woman of Canaan;[542] and for this reason they were filled with the riches of the divine mysteries. For the Christ who was born of the Virgin, and who is our God, has given over the whole inheritance of divine blessings to the Gentiles. "He hath holpen His servant Israel."[543] Not any Israel in general, indeed, but His servant, who in very deed maintains the true nobility of Israel. And on this account also did the mother of God call Him servant (Son) and heir. For when He had found the same labouring painfully in the letter and the law, He called him by grace. It is such an Israel, therefore, that He called and hath holpen in remembrance of His mercy. "As He spake to our fathers, to Abraham and to his seed for ever." In these few words is comprehended the whole mystery of the economy. For, with the purpose of saving the race of men, and fulfilling the covenant that was made with our fathers, Christ has once "bowed the heavens and come down."[544] And thus He shows Himself to us as we are capable of receiving Him, in order that we might have power to see Him, and handle Him, and hear Him when the speaketh. And on this account did God the Word deem it meet to take to Himself the flesh and the perfect humanity by a woman, the holy Virgin; and He was born a man, in order that He might discharge our debt, and fulfil even in Himself[545] the ordinances of the covenant made with Abraham, in its rite of circumcision, and all the other legal appointments connected with it. And after she had spoken these words the holy Virgin went to Nazareth; and from that a decree of Cæsar led her to

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[529] Or, joy.

[530] Luke i. 26, 27. [*Marah* = bitterness, Exod. xv. 23.]

[531] Ex. xii. 2. [The name Mary is misinterpreted, *infra.*]

[532] Luke i. 41.

[533] Luke i. 41.

[534] Or, and with the bound feet of her child in the womb.

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[535] Luke i. 42, 43.

[536] Or, resurrection.

[537] Luke i. 46, etc.

[538] Gen. xvii. 11; Rom. iv. 11.

[539] Luke i. 51.

[540] Isa. xiv. 14.

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[541] Isa. xiv. 15.

[542] Matt. xv. 27.

[543] Luke i. 54.

[544] Ps. xviii. 9.

[545] μέχρις ἑαυτοῦ.

come again to Bethlehem; and so, as proceeding herself from the royal house, she was brought to the royal house of David along with Joseph her espoused husband. And there ensued there the mystery which transcends all wonders,—the Virgin brought forth and bore in her hand Him who bears the whole creation by His word. "And there was no room for them in the inn."[546] He found no room who founded the whole earth by His word. She nourished with her milk Him who imparts sustenance and life to everything that hath breath. She wrapped Him in swaddling-clothes who binds the whole creation fast with His word. She laid Him in a manger who rides seated upon the cherubim.[547] A light from heaven shone round about Him who lighteneth the whole creation. The hosts of heaven attended Him with their doxologies who is glorified in heaven from before all ages. A star with its torch guided them who had come from the distant parts of earth toward Him who is the true Orient. From the East came those who brought gifts to Him who for our sakes became poor. And the holy mother of God kept these words, and pondered them in her heart, like one who was the receptacle of all the mysteries. Thy praise, O most holy Virgin, surpasses all laudation, by reason of the God who received the flesh and was born man of thee. To thee every creature, of things in heaven, and things on earth, and things under the earth, offers the meet offering of honour. For thou hast been indeed set forth as the true cherubic throne. Thou shinest as the very brightness of light in the high places of the kingdoms of intelligence;[548] where the Father, who is without beginning, and whose power thou hadst overshadowing thee, is glorified; where also the Son is worshipped, whom thou didst bear according to the flesh; and where the Holy Spirit is praised, who effected in thy womb the generation of the mighty King. Through thee, O thou that art highly favoured, is the holy and consubstantial Trinity known in the world. Together with thyself, deem us also worthy to be made partakers of thy perfect grace in Jesus Christ our Lord: with whom, and with the Holy Spirit, be glory to the Father, now and ever, and unto the ages of the ages. Amen.[549]

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[546] Luke ii. 7.

[547] Ps. lxxx. 1.

[548] ἐν τοῖς ἄκροις τῶν νοητῶν βασιλειῶν. Others read νότου = in the high places of the kingdoms of the south.

[549] The close is otherwise given thus: To whom be the glory and the power unto the ages of the ages. Amen.

The Third Homily.

On the Annunciation to the Holy Virgin Mary.[550]

Again have we the glad tidings of joy, again the announcements of liberty, again the restoration, again the return, again the promise of gladness, again the release from slavery. An angel talks with the Virgin, in order that the serpent may no more have converse with the woman. In the sixth month, it is said, the angel Gabriel was sent from God to a virgin espoused to a man.[551] Gabriel was sent to declare the world-wide salvation: Gabriel was sent to bear to Adam the signature of his restoration; Gabriel was sent to a virgin, in order to transform the dishonour of the female sex into honour; Gabriel was sent to prepare the worthy chamber for the pure spouse; Gabriel was sent to wed the creature with the Creator; Gabriel was sent to the animate palace of the King of the angels; Gabriel was sent to a virgin espoused to Joseph, but preserved for Jesus the Son of God. The incorporeal servant was sent to the virgin undefiled. One free from sin was sent to one that admitted no corruption. The light was sent that should announce the Sun of righteousness. The dawn was sent that should precede the light of the day. Gabriel was sent to proclaim Him who is in the bosom of the Father, and who yet was to be in the arms of the mother. Gabriel was sent to declare Him who is upon the throne, and yet also in the cavern. The subaltern was sent to utter aloud the mystery of the great King; the mystery, I mean, which is discerned by faith, and which cannot be searched out by officious curiosity; the mystery which is to be adored, not weighed; the mystery which is to be taken as a thing divine, and not measured. "In the sixth month Gabriel was sent to a virgin." What is meant by this sixth month? What? It is the sixth month from the time when Elisabeth received the glad tidings, from the time that she conceived John. And how is this made plain? The archangel himself gives us the interpretation, when he says to the virgin: "Behold, thy relation Elisabeth, she hath also conceived a son in her old age: and this is now the sixth month with her, who was called barren."[552] In the sixth month—that is evidently, therefore, the sixth month of the conception of John. For it was meet that the subaltern should go before; it was meet that the attendant should precede; it was meet that the herald of the Lord's coming should prepare the way for Him. In the sixth month the angel Gabriel was sent to a virgin espoused to a man; espoused, not united; espoused, yet kept intact. And for what purpose was she espoused? In order that the spoiler might not learn the mystery prematurely. For that the King was to come by a virgin, was a fact known to the wicked one. For he too heard these words of Isaiah: "Behold, a virgin 66 shall conceive, and bear a son."[553] And on every occasion, consequently, he kept watch upon the virgin's words, in order that, whenever this mystery should be fulfilled, he might prepare her dishonour. Wherefore the Lord came by an espoused virgin, in order to elude the notice of the wicked one; for one who was espoused was pledged in fine to be her husband's. "In the sixth month the angel Gabriel was sent to a virgin espoused to a man whose name was Joseph." Hear what the prophet says about this man and the virgin: "This book that is sealed shall be delivered to a man that is learned."[554] What is meant by this sealed book, but just the virgin undefiled? From whom is this to be given? From the priests evidently. And to whom? To the artisan Joseph. As, then, the priests espoused Mary to Joseph as to a prudent husband, and committed her to his care in expectation of the time of marriage, and as it behoved him then on obtaining her to keep the virgin untouched, this was announced by the prophet long before, when he said: "This book that is sealed shall be delivered to a man that is learned." And that man will say, I cannot read it. But why canst thou not read it, O Joseph? I cannot read it, he says, because the book is sealed. For whom, then, is it preserved? It is preserved as a place of sojourn for the Maker of the universe. But let us return to our immediate subject. In the sixth month Gabriel was sent to a virgin—he who received, indeed, such injunctions as these: "Come hither now, archangel, and become the minister of a dread mystery which has been kept hid, and be thou the agent in the miracle. I am moved by my compassions to descend to earth in order to recover the lost Adam. Sin hath made him decay who was made in my image, and hath corrupted the work of my hands, and hath obscured the beauty which I formed. The wolf devours my nursling, the home of paradise is desolate, the tree of life is guarded by the flaming sword, the location of enjoyments is closed. My pity is evoked for the object of this enmity, and I desire to seize the enemy. Yet I wish to keep this mystery, which I confide to thee alone, still hid from all the powers of heaven. Go thou, therefore, to the Virgin Mary. Pass thou on to that animate city whereof the prophet spake in these words: 'Glorious things were spoken of thee, O city of God.'[555] Proceed, then, to my rational paradise; proceed to the gate of the east; proceed to the place of sojourn that is worthy of my word; proceed to that second heaven on earth; proceed to the light cloud, and announce to it the shower of my coming; proceed to the sanctuary prepared for me; proceed to the hall of the incarnation; proceed to the pure chamber of my generation after the flesh. Speak in the ears of my rational ark, so as to prepare for me the accesses of hearing. But neither disturb nor vex the soul of the virgin. Manifest thyself in a manner befitting that sanctuary, and hail her first with the voice of gladness. And address Mary with the salutation, 'Hail, thou that art highly favoured,' that I may show compassion for Eve in her depravation.” The archangel heard these things, and considered them within himself, as was reasonable, and said: “Strange is this matter; passing comprehension is this thing that is spoken. He who is the object of dread to the cherubim, He who cannot be looked upon by the seraphim, He who is incomprehensible to all the heavenly[556] powers, does He give the assurance of His connection with a maiden? does He announce His own personal coming? yea more, does He hold out an access by hearing? and is He who condemned Eve, urgent to put such honour upon her daughter? For He says: ‘So as to prepare for me the accesses of hearing.’ But can the womb contain Him who cannot be contained in space? Truly this is a dread mystery.” While the angel is indulging such reflections, the Lord says to Him: “Why art thou troubled and perplexed, O Gabriel? Hast thou not already been sent by me to Zacharias the priest? Hast thou not conveyed to him the glad tidings of the nativity of John? Didst thou not inflict upon the incredulous priest the penalty of speechlessness? Didst thou not punish the aged man with dumbness? Didst thou not make thy declaration, and I confirmed it? And has not the actual fact followed upon thy announcement of good? Did not the barren woman conceive? Did not the womb obey the word? Did not the malady of sterility depart? Did not the inert disposition of nature take to flight? Is not she now one that shows fruitfulness, who before was never pregnant? Can anything be impossible with me, the Creator of all? Wherefore, then, art thou tossed with doubt?” What is the angel’s answer to this? “O Lord,” he says, “to remedy the defects of nature, to do away with the blast of evils, to recall the dead members to the power of life, to enjoin on nature the potency of generation, to remove barrenness in the case of members that have passed the common limit,[557] to change the old and withered stalk into the appearance of verdant vigour, to set forth the fruitless soil suddenly as the producer of sheaves of corn,—to do all this is a work which, as it is ever the case, demands Thy power. And Sarah is a witness thereto, and along with her[558] also Rebecca, and again Anna, who all, though bound by the dread ill of barrenness, were afterwards gifted by Thee with deliverance from that malady. But that a virgin should bring forth, without knowledge of a man, is something that goes beyond all the laws of nature; and dost Thou yet announce Thy coming to the maiden? The bounds of heaven and earth do not contain Thee, and how shall the womb of a virgin contain Thee?” And the Lord says: “How did the tent of Abraham contain me?”[559] And the angel says: “As there were there the deeps of hospitality, O Lord, Thou didst show Thyself there to Abraham at the door of the tent, and didst pass quickly by it, as He who filleth all things. But how can Mary sustain the fire of the divinity? Thy throne blazes with the illumination 67 of its splendour, and can the virgin receive Thee without being consumed?" Then the Lord says: "Yea surely, if the fire in the wilderness injured the bush, my coming will indeed also injure Mary; but if that fire which served as the adumbration of the advent of the fire of divinity from heaven fertilized the bush, and did not burn it, what wilt thou say of the Truth that descends not in a flame of fire, but in the form of rain?"[560] Thereupon the angel set himself to carry out the commission given him, and repaired to the Virgin, and addressed her with a loud voice, saying: "Hail, thou that are highly favoured! the Lord is with thee. No longer shalt the devil be against thee; for where of old that adversary inflicted the wound, there now first of all does the Physician apply the salve of deliverance. Where death came forth, there has life now prepared its entrance. By a woman came the flood of our ills, and by a woman also our blessings have their spring. Hail, thou that are highly favoured! Be not thou ashamed, as if thou wert the cause of our condemnation. For thou art made the mother of Him who is at once Judge and Redeemer. Hail, thou stainless mother of the Bridegroom[561] of a world bereft! Hail, thou that hast sunk in thy womb the death (that came) of the mother (Eve)! Hail, thou animate temple of temple of God! Hail, thou equal[562] home of heaven and earth alike! Hail, thou amplest receptacle of the illimitable nature!" But as these things are so, through her has come for the sick the Physician; for them that sit in darkness, the Sun of righteousness; for all that are tossed and tempest-beaten, the Anchor and the Port undisturbed by storm. For the servants in irreconcilable enmity has been born the Lord; and One has sojourned with us to be the bond of peace and the Redeemer of those led captive, and to be the peace for those involved in hostility. For He is our peace;[563] and of that peace may it be granted that all we may receive the enjoyment, by the grace and kindness of our Lord Jesus Christ; to whom be the glory, honour, and power, now and ever, and unto all the ages of the ages. Amen.

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[550] "The Third Discourse by the same sainted Gregory, Bishop of Neo-Cæsareia, surnamed Thaumaturgus, on the Annunciation to the all-holy Virgin Mary, mother of God."

[551] Luke i. 26, 27.

[552] Luke i. 36.

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[553] Isa. vii. 14.

[554] Isa. xxix. 11.

[555] Ps. lxxxvii. 3.

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[556] Or, angelic.

[557] ὑπερορίοις μέλεσιν.

[558] Or, and after her.

[559] Gen. xviii.

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[560] Ps. lxxii. 6. [A sub-allusion, in bad taste, to Semele.]

[561] νυμφοτόκε. The Latin version gives it as = *sponsa, simul et mater.* [Apostrophe not worship.]

[562] ἰσόῤῥοπον.

[563] Eph. ii. 14.

The Fourth Homily.

68

On the Holy Theophany, or on Christ's Baptism.[564]

O ye who are the friends of Christ, and the friends of the stranger, and the friends of the brethren, receive in kindness my speech to-day, and open your ears like the doors of hearing, and admit within them my discourse, and accept from me this saving proclamation of the baptism[565] of Christ, which took place in the river Jordan, in order that your loving desires may be quickened after the Lord, who has done so much for us in the way of condescension. For even though the festival of the Epiphany of the Saviour is past, the grace of the same yet abides with us through all. Let us therefore enjoy it with insatiable minds; for insatiate desire is a good thing in the case of what pertains to salvation—yea, it is a good thing. Come therefore, all of us, from Galilee to Judea, and let us go forth with Christ; for blessed is he who journeys in such company on the way of life. Come, and with the feet of thought let us make for the Jordan, and see John the Baptist as he baptizes One who needs no baptism, and yet submits to the rite in order that He may bestow freely upon us the grace of baptism. Come, let us view the image of our regeneration, as it is emblematically presented in these waters. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him."[566] O how vast is the humility of the Lord! O how vast His condescension! The King of the heavens hastened to John, His own forerunner, without setting in motion the camps[567] of His angels, without despatching beforehand the incorporeal powers as His precursors; but presenting Himself in utmost simplicity, in soldier-like form,[568] He comes up to His own subaltern. And He approached him as one of the multitude, and humbled Himself among the captives though He was the Redeemer, and ranged Himself with those under judgment though He was the Judge, and joined Himself with the lost sheep though He was the Good Shepherd who on account of the straying sheep came down from heaven, and yet did not forsake His heavens, and was mingled with the tares though He was that heavenly grain that springs unsown. And when the Baptist John then saw Him, recognising Him whom before in his mother's womb he had recognised and worshipped, and discerning clearly that this was He on whose account, in a manner surpassing the natural time, he had leaped in the womb of his mother, in violation of the limits of nature, he drew his right hand within his double cloak, and bowing his head like a servant full of love to his master, addressed Him in these words: I have need to be baptized of Thee, and comest Thou to me?[569] What is this Thou doest, my Lord? Why dost Thou reverse the order of things? Why seekest Thou along with the servants, at the hand of Thy servant, the things that are proper to servants? Why dost Thou desire to receive what Thou requirest not? Why dost Thou burden me, Thy servitor, with Thy mighty condescension? I have need to be baptized of Thee, but Thou hast no need to be baptized of me. The less is blessed by the greater, and the greater is not blessed and sanctified by the less. The light is kindled by the sun, and the sun is not made to shine by the rush-lamp. The clay is wrought by the potter, and the potter is not moulded by the clay. The creature is made anew by the Creator, and the Creator is not restored by the creature. The infirm is healed by the physician, and the physician is not cured by the infirm. The poor man receives contributions from the rich, and the rich borrow not from the poor. I have need to be baptized of Thee, and comest Thou to me? Can I be ignorant who Thou art, and from what source Thou hast Thy light, and whence Thou art come? Or, because Thou hast been born even as I have been,[570] am I, then, to deny the greatness of Thy divinity? Or, because Thou hast condescended so far to me as to have approached my body, and dost bear me wholly in Thyself in order to effect the salvation of the whole man, am I, on account of that body of Thine which is seen, to overlook that divinity of Thine which is only apprehended? Or, because on behalf of my salvation Thou hast taken to Thyself the offering of my first-fruits, am I to ignore the fact that Thou "coverest Thyself with light as with a garment?"[571] Or, because Thou wearest the flesh that is related to me, and dost show Thyself to men as they are able to see Thee, am I to forget the brightness of Thy glorious divinity? Or, because I see my own form in Thee, am I to reason against Thy divine substance, which is invisible and incomprehensible? I know Thee, O Lord; I know Thee clearly. I know Thee, since I have been taught by Thee; for no one can recognise Thee, unless He enjoys Thine illumination. I know Thee, O Lord, clearly; for I saw Thee spiritually before I beheld this light. When Thou wert altogether in the incorporeal bosom of the heavenly Father, Thou wert also altogether in the womb of Thy handmaid and mother; and though held in the womb of Elisabeth by nature as in a prison, and bound with the indissoluble bonds of the children unborn, leaped and celebrated Thy birth with anticipative rejoicings. Shall I then, who gave intimation of Thy sojourn on earth before Thy birth, fail to apprehend Thy coming after Thy birth? Shall I, who in the womb was a teacher of Thy coming, be now a child in understanding in view of perfect knowledge? But I cannot but worship Thee, who art adored by the whole creation; I cannot but proclaim Thee, of whom heaven gave the indication by the star, and for whom earth offered a kind reception by the wise men, while the choirs of 69 angels also praised Thee in joy over Thy condescension to us, and the shepherds who kept watch by night hymned Thee as the Chief Shepherd of the rational sheep. I cannot keep silence while Thou art present, for I am a voice; yea, I am the voice, as it is said, of one crying in the wilderness, Prepare ye the way of the Lord.[572] I have need to be baptized of Thee, and comest Thou to me? I was born, and thereby removed the barrenness of the mother that bore me; and while still a babe I became the healer of my father's speechlessness, having received of Thee from my childhood the gift of the miraculous. But Thou, being born of the Virgin Mary, as Thou didst will, and as Thou alone dost know, didst not do away with her virginity; but Thou didst keep it, and didst simply gift her with the name of mother: and neither did her virginity preclude Thy birth, nor did Thy birth injure her virginity. But these two things, so utterly opposite—bearing and virginity—harmonized with one intent; for such a thing abides possible with Thee, the Framer of nature. I am but a man, and am a partaker of the divine grace; but Thou art God, and also man to the same effect: for Thou art by nature man's friend. I have need to be baptized of Thee, and comest Thou to me? Thou who wast in the beginning, and wast with God, and wast God;[573] Thou who art the brightness of the Father's glory;[574] Thou who art the perfect image of the perfect Father;[575] Thou who art the true light that lighteneth every man that cometh into the world;[576] Thou who wast in the world, and didst come where Thou wast; Thou who wast made flesh, and yet wast not changed into the flesh; Thou who didst dwell among us, and didst manifest Thyself to Thy servants in the form of a servant; Thou who didst bridge earth and heaven together by Thy holy name,—comest Thou to me? One so great to such a one as I am? The King to the forerunner? The Lord to the servant? But though Thou wast not ashamed to be born in the lowly measures of humanity, yet I have no ability to pass the measures of nature. I know how great is the measure of difference between earth and the Creator. I know how great is the distinction between the clay and the potter. I know how vast is the superiority possessed by Thee, who art the Sun of righteousness, over me who am but the torch of Thy grace. Even though Thou art compassed with the pure cloud of the body, I can still recognise Thy lordship. I acknowledge my own servitude, I proclaim Thy glorious greatness, I recognise Thy perfect lordship, I recognise my own perfect insignificance, I am not worthy to unloose the latchets of Thy shoes;[577] and how shall I dare to touch Thy stainless head? How can I stretch out the right hand upon Thee, who didst stretch out the heavens like a curtain,[578] and didst set the earth above the waters?[579] How shall I spread those menial hands of mine upon Thy head? How shall I wash Thee, who art undefiled and sinless? How shall I enlighten the light? What manner of prayer shall I offer up over Thee, who dost receive the prayers even of those who are ignorant of Thee?

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[564] "A Discourse by our sainted Father Gregory, Bishop of Neo-Cæsareia, surnamed Thaumaturgus, on the Holy Theophany, or, as the title is also given, on the Holy Lights."

[565] καταδύσεως.

[566] Matt. iii. 13.

[567] Or, armies.

[568] Or subaltern, ἐν τῂ στρατιωτικῇ μορφῇ.

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[569] Matt. iii. 14.

[570] Or, because for my sake Thou hast been born as I have been.

[571] Ps. civ. 2.

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[572] Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23.

[573] John i. 1.

[574] Heb. i. 3.

[575] Or, of the perfect Light; to wit, the Father.

[576] John i. 9.

[577] Luke iii. 16; John i. 27.

[578] Ps. civ. 2.

When I baptize others, I baptize into Thy name, in order that they may believe on Thee, who comest with glory; but when I baptize Thee, of whom shall I make mention? and into whose name shall I baptize Thee? Into that of the Father? But Thou hast the Father altogether in Thyself, and Thou art altogether in the Father. Or into that of the Son? But beside Thee there is no other Son of God by nature. Or into that of the Holy Spirit? But He is ever together with Thee, as being of one substance, and of one will, and of one judgment, and of one power, and of one honour with Thee; and He receives, along with Thee, the same adoration from all. Wherefore, O Lord, baptize Thou me, if Thou pleasest; baptize me, the Baptist. Regenerate one whom Thou didst cause to be generated. Extend Thy dread right hand, which Thou hast prepared for Thyself, and crown my head by Thy touch, in order that I may run the course before Thy kingdom, crowned like a forerunner, and diligently announce the good tidings to the sinners, addressing them with this earnest call: "Behold the Lamb of God, that taketh away the sin of the world!"[580] O river Jordan, accompany me in the joyous choir, and leap with me, and stir thy waters rhythmically, as in the movements of the dance; for thy Maker stands by thee in the body. Once of old didst thou see Israel pass through thee, and thou didst divide thy floods, and didst wait in expectation of the passage of the people; but now divide thyself more decidedly, and flow more easily, and embrace the stainless limbs of Him who at that ancient time did convey the Jews[581] through thee. Ye mountains and hills, ye valleys and torrents, ye seas and rivers, bless the Lord, who has come upon the river Jordan; for through these streams He transmits sanctification to all streams. 70 And Jesus answered and said to him: Suffer it to be so now, for thus it becometh us to fulfil all righteousness.[582] Suffer it to be so now; grant the favour of silence, O Baptist, to the season of my economy. Learn to will whatever is my will. Learn to minister to me in those things on which I am bent, and do not pry curiously into all that I wish to do. Suffer it to be so now: do not yet proclaim my divinity; do not yet herald my kingdom with thy lips, in order that the tyrant may not learn the fact and give up the counsel he has formed with respect to me. Permit the devil to come upon me, and enter the conflict with me as though I were but a common man, and receive thus his mortal wound. Permit me to fulfil the object for which I have come to earth. It is a mystery that is being gone through this day in the Jordan.

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[579] Ps. cxxxvi. 6.

[580] John i. 29.

[581] Or, the Hebrews.

[582] Matt. iii. 13.

My mysteries are for myself and my own. There is a mystery here, not for the fulfilling of my own need, but for the designing of a remedy for those who have been wounded. There is a mystery, which gives in these waters the representation of the heavenly streams of the regeneration of men. Suffer it to be so now: when thou seest me doing what seemeth to me good among the works of my hands, in a manner befitting divinity, then attune thy praises to the acts accomplished. When thou seest me cleansing the lepers, then proclaim me as the framer of nature. When thou seest me make the lame ready runners, then with quickened pace do thou also prepare thy tongue to praise me. When thou seest me cast out demons, then hail my kingdom with adoration. When thou seest me raise the dead from their graves by my word, then, in concert with those thus raised, glorify me as the Prince of Life. When thou seest me on the Father's right hand, then acknowledge me to be divine, as the equal of the Father and the Holy Spirit, on the throne, and in eternity, and in honour. Suffer it to be so now; for thus it becometh us to fulfil all righteousness. I am the Lawgiver, and the Son of the Lawgiver; and it becometh me first to pass through all that is established, and then to set forth everywhere the intimations of my free gift. It becometh me to fulfil the law, and then to bestow grace. It becometh me to adduce the shadow, and then the reality. It becometh me to finish the old covenant, and then to dictate the new, and to write it on the hearts of men, and to subscribe it with my blood,[583] and to seal it with my Spirit. It becometh me to ascend the cross, and to be pierced with its nails, and to suffer after the manner of that nature which is capable of suffering, and to heal sufferings by my suffering, and by the tree to cure the wound that was inflicted upon men by the medium of a tree. It becometh me to descend even into the very depths of the grave, on behalf of the dead who are detained there. It becometh me, by my three days' dissolution in the flesh, to destroy the power of the ancient enemy, death. It becometh me to kindle the torch of my body for those who sit in darkness and in the shadow of death. It becometh me to ascend in the flesh to that place where I am in my divinity. It becometh me to introduce to the Father the Adam reigning in me. It becometh me to accomplish these things, for on account of these things I have taken my position with the works of my hands. It becometh me to be baptized with this baptism for the present, and afterwards to bestow the baptism of the consubstantial Trinity upon all men. Lend me, therefore, O Baptist, thy right hand for the present economy, even as Mary lent her womb for my birth. Immerse me in the streams of Jordan, even as she who bore me wrapped me in children's swaddling-clothes. Grant me thy baptism even as the Virgin granted me her milk. Lay hold of this head of mine, which the seraphim revere. With thy right hand lay hold of this head, that is related to thyself in kinship. Lay hold of this head, which nature has made to be touched. Lay hold of this head, which for this very purpose has been formed by myself and my Father. Lay hold of this head of mine, which, if one does lay hold of it in piety, will save him from ever suffering shipwreck. Baptize me, who am destined to baptize those who believe on me with water, and with the Spirit, and with fire: with water, capable of washing away the defilement of sins; with the Spirit, capable of making the earthly spiritual; with fire, naturally fitted to consume the thorns of transgressions. On hearing these words, the Baptist directed his mind to the object of the salvation,[584] and comprehended the mystery which he had received, and discharged the divine command; for he was at once pious and ready to obey. And stretching forth slowly his right hand, which seemed both to tremble and to rejoice, he baptized the Lord. Then the Jews who were present, with those in the vicinity and those from a distance, reasoned together, and spake thus with themselves and with each other: Was it, then, without cause that we imagined John to be superior to Jesus? Was it without cause that we considered the former to be greater than the latter? Does not this very baptism attest the Baptist's pre-eminence? Is not he who baptizeth presented as the superior, and he who is baptized as the inferior? But while they, in their ignorance of the mystery of the economy, babbled in such wise with each other, He who alone is Lord, and by nature the Father of the Only-begotten, He who alone knoweth perfectly Him whom He alone in passionless fashion begat, to correct the erroneous imaginations of the Jews, opened the gates of the heavens, and sent down the Holy Spirit in the form of a dove, lighting upon the head of Jesus, pointing out thereby the new Noah, yea the maker of Noah, and the good pilot of the nature which is in shipwreck. And He Himself calls with clear voice out of heaven, and says: "This is my beloved Son,"[585]—the Jesus there, namely, and not the John; the one baptized, and not the one baptizing; He who was begotten of me before all periods of time and not he who was begotten of Zacharias; He who was born of Mary after the flesh, and not he who was brought forth by Elisabeth beyond all expectation; He who was the fruit of the virginity yet preserved intact, and not he who was the shoot from a sterility removed; He who has had His conversation with you, and not he who was brought up in the wilderness. This is my beloved Son, in whom I am well pleased: my Son, of the same substance with myself, and not of a different; of one substance with me according to what is unseen, and of one substance with you according to what is seen, yet without sin. This is He who along with me made man. This is my beloved Son, in whom I am well pleased. This Son of mine and this son of Mary are not two distinct persons; but this is my beloved Son,—this one who is both seen with the eye and apprehended with the mind. This is my beloved Son, in whom I am well pleased; hear Him. If He shall say, I and my Father are one,[586] hear Him. If He shall say, He that hath seen me hath seen the Father,[587] 71 hear Him. If He shall say, He that hath sent me is greater than I,[588] adapt the voice to the economy. If He shall say, Whom do men say that I the Son of man am?[589] answer ye Him thus: Thou art the Christ, the Son of the living God.[590] By these words, as they were sent from the Father out of heaven in thunder-form, the race of men was enlightened: they apprehended the difference between the Creator and the creature, between the King and the soldier (subject), between the Worker and the work; and being strengthened in faith, they drew near through the baptism of John to Christ, our true God, who baptizeth with the Spirit and with fire. To Him be glory, and to the Father, and to the most holy and quickening Spirit, now and ever, and unto the ages of the ages. Amen.

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[583] Or, with my name.

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[584] Or, to the Saviour's object.

[585] Matt. iii. 17; xvii. 5; Mark i. 11; Luke ix. 35.

[586] John x. 30.

[587] John xiv. 9.

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[588] John xiv. 28.

[589] Matt. xvi. 13.

[590] Matt. xvi. 16.

Elucidations.

I can do no better than follow Dupin as to the authorship of these Homilies. He thinks the style of Proclus (of Constantinople) may be detected in them, though the fourth is beyond him for eloquence, and has even been thought worthy of St. Chrysostom. It was produced after Nicæa, and probably after Ephesus, its somewhat exaggerated praises of the θεοτόκος being unusual at an earlier period. The titles of these Homilies are the work of much later editors; and interpolations probably occur frequently, by the same hands.

On All the Saints.[591]

72

Grant thy blessing, Lord.

It was my desire to be silent, and not to make a public[592] display of the rustic rudeness of my tongue. For silence is a matter of great consequence when one's speech is mean.[593] And to refrain from utterance is indeed an admirable thing, where there is lack of training; and verily he is the highest philosopher who knows how to cover his ignorance by abstinence from public address. Knowing, therefore, the feebleness of tongue proper to me, I should have preferred such a course. Nevertheless the spectacle of the onlookers impels me to speak. Since, then, this solemnity is a glorious one among our festivals, and the spectators form a crowded gathering, and our assembly is one of elevated fervour in the faith, I shall face the task of commencing an address with confidence.[594] And this I may attempt all the more boldly, since the Father[595] requests me, and the Church is with me, and the sainted martyrs with this object strengthen what is weak in me. For these have inspired aged men to accomplish with much love a long course, and constrained them to support their failing steps by the staff of the word;[596] and they have stimulated women to finish their course like the young men, and have brought to this, too, those of tender years, yea, even creeping children. In this wise have the martyrs shown their power, leaping with joy in the presence of death, laughing at the sword, making sport of the wrath of princes, grasping at death as the producer of deathlessness, making victory their own by their fall, through the body taking their leap to heaven, suffering their members to be scattered abroad in order that they might hold[597] their souls, and, bursting the bars of life, that they might open the gates[598] of heaven. And if any one believes not that death is abolished, that Hades is trodden under foot, that the chains thereof are broken, that the tyrant is bound, let him look on the martyrs disporting themselves[599] in the presence of death, and taking up the jubilant strain of the victory of

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[591] A discourse of Gregory Thaumaturgus published by Joannes Aloysius Mingarelli, Bologna, 1770.

[592] The codex gives δημοσιεύουσαν, for which we read δημοσιεύειν.

[593] The codex gives ἀτελής, for which εὐτελής is read by the editor.

[594] Reading θαῤῥούντως for θαῤῥοῦντος.

[595] This is supposed by the Latin annotator to refer to the bishop, and perhaps to Phædimus of Amasea, as in those times no one was at liberty to make an address in the church when the bishop was present, except by his request or with his permission.

[596] Or, the Word.

[597] σφίγξωσι.

[598] Or, keys.

[599] κυβιστῶντες.

Christ. O the marvel! Since the hour when Christ despoiled Hades, men have danced in triumph over death. "O death, where is thy sting! O grave, where is thy victory?"[600] Hades and the devil have been despoiled, and stripped of their ancient armour, and cast out of their peculiar power. And even as Goliath had his head cut off with his own sword, so also is the devil, who has been the father of death, put to rout through death; and he finds that the selfsame thing which he was wont to use as the ready weapon of his deceit, has become the mighty instrument of his own destruction. Yea, if we may so speak, casting his hook at the Godhead, and seizing the wonted enjoyment of the baited pleasure, he is himself manifestly caught while he deems himself the captor, and discovers that in place of the man he has touched the God. By reason thereof do the martyrs leap upon the head of the dragon, and despise every species of torment. For since the second Adam has brought up the first Adam out of the deeps of Hades, as Jonah was delivered out of the whale, and has set forth him who was deceived as a citizen of heaven to the shame of the deceiver, the gates of Hades have been shut, and the gates of heaven have been opened, so as to offer an unimpeded entrance to those who rise thither in faith. In olden time Jacob beheld a ladder erected reaching to heaven, and the angels of God ascending and descending upon it. But now, having been made man for man's sake, He who is the Friend of man has crushed with the foot of His divinity him who is the enemy of man, and has borne up the man with the hand of His Christhood,[601] and has made the trackless ether to be trodden by the feet of man. Then the angels were ascending and descending; but now the Angel of the great counsel neither ascendeth nor descendeth: for whence or where shall He change His position, who is present everywhere, and filleth all things, and holds in His hand the ends of the world? Once, indeed, He descended, and once He ascended,—not, however, through any change[602] of nature, 73
but only in the condescension[603] of His philanthropic Christhood;[604] and He is seated as the Word with the Father, and as the Word He dwells in the womb, and as the Word He is found everywhere, and is never separated from the God of the universe. Aforetime did the devil deride the nature of man with great laughter, and he has had his joy over the times of our calamity as his festal-days. But the laughter is only a three days' pleasure, while the wailing is eternal; and his great laughter has prepared for him a greater wailing and ceaseless tears, and inconsolable weeping, and a sword in his heart. This sword did our Leader forge against the enemy with fire in the virgin furnace, in such wise and after such fashion as He

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[600] 1 Cor. xv. 55.

[601] Χριστότητος, for which, however, χρηστότητος, *benignity*, is suggested. [Sometimes are intended ambiguity.]

[602] μεταβάσει.

[603] συγκαταβάσει.

[604] Or, benignity.

willed, and gave it its point by the energy of His invincible divinity, and dipped it in the water of an undefiled baptism, and sharpened it by sufferings without passion in them, and made it bright by the mystical resurrection; and herewith by Himself He put to death the vengeful adversary, together with his whole host. What manner of word, therefore, will express our joy or his misery? For he who was once an archangel is now a devil; he who once lived in heaven is now seen crawling like a serpent upon earth; he who once was jubilant with the cherubim, is now shut up in pain in the guard-house of swine; and him, too, in fine, shall we put to rout if we mind those things which are contrary to his choice, by the grace and kindness of our Lord Jesus Christ, to whom be the glory and the power unto the ages of the ages. Amen.

Elucidations.

The feast of *All Saints* is very ancient in the Oriental churches, and is assigned to the *Octave of Pentecost*, the Anglican Trinity Sunday. See Neale, *Eastern Church*, vol. ii. pp. 734, 753. In the West it was instituted when Boniface III. (who accepted from the Emperor Phocas the title of "Universal Bishop," a.d. 607) turned the Pantheon into a church, and with a sort of practical epigram called it the church of "All the Saints." It was a local festival until the ninth century, when the Emperor Louis the Pious introduced it into France and Germany. Thence it came to England. It falls on the 1st of November.

The gates of the church at Rome are the same which once opened for the worship of "all the gods." They are of massive bronze, and are among the most interesting of the antiquities of the city.

The modern gates of St. Peter's, at Rome, are offensive copies of heathen mythology; and among the subjects there represented, is the shameful tale of Leda,—a symbol of the taste of Leo X.

On the Gospel According to Matthew.[605]

(Chapter VI. 22, 23.)

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!”

The single eye is the love unfeigned; for when the body is enlightened by it, it sets forth through the medium of the outer members only things which are perfectly correspondent with the inner thoughts. But the evil eye is the pretended love, which is also called hypocrisy, by which the whole body of the man is made darkness. We have to consider that deeds meet only for darkness may be within the man, while through the outer members he may produce words that seem to be of the light:[606] for there are those who are in reality wolves, though they may be covered with sheep’s clothing. Such are they who wash only the outside of the cup and platter, and do not understand that, unless the inside of these things is cleansed, the outside itself cannot be made pure. Wherefore, in manifest confutation of such persons, the Saviour says: “If the light that is in thee be darkness, how great is that darkness!” That is to say, if the love which seems to thee to be light is really a work meet for darkness, by reason of some hypocrisy concealed in thee, what must be thy patent transgressions!

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[605] A fragment. (Gallandi, *Vet. Patr. Biblioth.*, xiv. p. 119; from a Catena on Matthew, Cod. ms. 168, Mitarelli.)

[606] The text is apparently corrupt here: ἄξια μὲν σκότους πράγματα ἐννοούμενον ἔσωθεν· διὰ δὲ τῶν ἔξωθεν μερῶν φωτὸς εἶναι δοκοῦντα προφέον ῥήματα. Migne suggests ἐννοοῦμεν τόν and προφέροντα.

DIONYSIUS.

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[Translated by the Rev. S. D. F. Salmond, M.A.]

Introductory Note

to

Dionysius, Bishop of Alexandria.

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[a.d. 200–265.] The great Origen had twin children in Gregory and Dionysius. Their lives ran in parallel lines, and are said to have ended on the same day; and nobly did they sustain the dignity and orthodoxy of the pre-eminent school which was soon to see its bright peculiar star in Athanasius. Dionysius is supposed to have been a native of Alexandria, of heathen parentage, and of a family possessed of wealth and honourable rank. Early in life he seems to have been brought under the influence of certain presbyters; and a voice seemed to speak to him in a vision[607] encouraging him to "prove all things, and hold fast that which is good." We find him at the feet of Origen a diligent pupil, and afterwards, as a presbyter, succeeding Heraclas (a.d. 232) as the head of the school, sitting in Origen's seat. For about fifteen years he further illuminated this illustrious chair; and then, in ripe years, about a.d. 246, he succeeded Heraclas again as bishop of Alexandria, at that time, beyond all comparison, the greatest and the most powerful See of Christendom.

For a year or two he fed his flock in peace; but then troubles broke in upon his people, even under the kindly reign of Philip. Things grew worse, till under Decius the eighth persecution was let loose throughout the empire. Like Cyprian, Dionysius retired for a season, upon like considerations, but not until he had been arrested and providentially delivered from death in a singular manner. On returning to his work, he found the Church greatly disturbed by the questions concerning the lapsed, with which Cyprian's history has made us acquainted. In the letter to Fabius will be found details of the earlier persecution, and in that against Germanus are interesting facts of his own experience. The Epistle to the Alexandrians contains very full particulars of the pestilence which succeeded these calamities; and it is especially noteworthy as contrasting the humanity and benevolence of Christians with the cruel and cowardly indifference of the pagans towards the dying and the dead. Seditions and tumults followed, on which we have our author's reflections in the Epistle to Hierax, with not a few animated touches of description concerning the condition of Alexandria after such desolations. In the affair of Cyprian with Stephen he stood by the great Carthaginian doctor, and maintained the positions expressed in the letter of Firmilian.[608] Wars, pestilences, and the irruptions of barbarians, make up the history of the residue of the period, through which Dionysius was found a “burning and a shining light” to the Church; his great influence extending throughout the East, and to the West also. I may leave the residue of his story to the introductory remarks of the translator, and to his valuable annotations, to which it will not be necessary for me to add many of my own. But I must find room to express my admiration for his character, which was never found wanting amid many terrible trials of character and of faith itself. His pen was never idle; his learning and knowledge of the Scriptures are apparent, even in the fragments that have come down to us; his fidelity to the traditions received from Origen and Heraclas are not less conspicuous; and in all his dealings with his brethren of the East and West there reigns over his conduct that pure spirit of the Gospel which proves that the virgin-age of the Church was not yet of the past. A beautiful moderation and breadth of sympathy distinguish his episcopal utterances; and, great as was his diocese, he seems equally devoid of prelatic pride and of that wicked ambition which too soon after the martyr-ages proved the bane of the Church’s existence. The following is the 78

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[607] Epistle to Philemon, *infra*.

[608] Vol. v. p. 390, this series.

Translator’s Introductory Notice.

For our knowledge of the career of this illustrious disciple of Origen we are indebted chiefly to Eusebius, in the sixth and seventh books of his *Historia Ecclesiastica,* and in the fourteenth book of his *Præparatio Evangelica*.[609] He appears to have been the son of pagan parents; but after studying the doctrines of various of the schools of philosophy, and coming under the influence of Origen, to whom he had attached himself as a pupil, he was led to embrace the Christian faith. This step was taken at an early period, and, as he informs us, only after free examination and careful inquiry into the great systems of heathen belief. He was made a presbyter in Alexandria after this decision; and on the elevation of Heraclas to the bishopric of that city, Dionysius succeeded him in the presidency of the catechetical school there about a.d. 232. After holding that position for some fifteen years Heraclas died, and Dionysius was again chosen to be his successor; and ascending the episcopal throne of Alexandria about a.d. 247 or 248, he retained that See till his death in the year 265. The period of his activity as bishop was a time of great suffering and continuous anxiety; and between the terrors of persecution on the one hand, and the cares of controversy on the other, he found little repose in his office. During the Decian persecution he was arrested and hurried off by the soldiers to a small town named Taposiris, lying between Alexandria and Canopus. But he was rescued from the peril of that seizure in a remarkably providential manner, by a sudden rising of the people of the rural district through which he was carried. Again, however, he was called to suffer, and that more severely, when the persecution under Valerian broke out in the year 257. On making open confession of his faith on this occasion he was banished, at a time when he was seriously ill, to Cephro, a wild and barren district in Libya; and not until he had spent two or three years in exile there was he enabled to return to Alexandria, in virtue of the edict of Gallienus. At various times he had to cope, too, with the miseries of pestilence and famine and civil conflicts in the seat of his bishopric. In the many ecclesiastical difficulties of his age he was also led to take a prominent part. When the keen contest was waged on the subject of the rebaptism of recovered heretics about the year 256, the matter in dispute was referred by both parties to his judgment, and he composed several valuable writings on the question. Then he was induced to enter the lists with the Sabellians, and in the course of a lengthened controversy did much good service against their tenets. The uncompromising energy of his opposition to that sect carried him, however, beyond the bounds of prudence, so that he himself gave expression to opinions not easily reconcilable with the common orthodox doctrine. For these he was called to account by Dionysius bishop of Rome;[610] and when a synod had been summoned to consider the case, he promptly and humbly acknowledged the error into which his precipitate zeal had drawn him. Once more, he was urged to give his help in the difficulty with Paul of Samosata. But as the burden of years and infirmities made it impossible for him to attend the synod convened at Antioch in 265 to deal with that troublesome heresiarch, he sent his opinion on the subject of discussion in a letter to the council, and died soon after, towards the close of the same year. The responsible duties of his bishopric had been discharged with singular faithfulness and patience throughout the seventeen eventful years during which he occupied the office. Among the ancients he was held in the highest esteem both for personal worth and for literary usefulness; and it is related that there was a church dedicated to him in Alexandria. 79 One feature that appears very prominently in his character, is the spirit of independent investigation which possessed him. It was only after candid examination of the current philosophies that he was induced to become a Christian; and after his adoption of the faith, he kept himself abreast of all the controversies of the time, and perused with an impartial mind the works of the great heretics. He acted on this principle through his whole course as a teacher, pronouncing against such writings only when he had made himself familiar with their contents, and saw how to refute them. And we are told in Eusebius,[611] that when a certain presbyter once remonstrated with him on this subject, and warned him of the injury he might do to his own soul by habituating himself to the perusal of these heterodox productions, Dionysius was confirmed in his purpose by a vision and a voice which were sent him, as he thought, from heaven to relieve him of all such fear, and to encourage him to read and prove all that might come into his hand, because that method had been from the very first the cause of faith to him. The moderation of his character, again, is not less worthy of notice. In the case of the Novatian schism, while he was from the first decidedly opposed to the principles of the party, he strove by patient and affectionate argumentation to persuade the leader to submit. So, too, in the disputes on baptism we find him urgently entreating the Roman bishop Stephen not to press matters to extremity with the Eastern Church, nor destroy the peace she had only lately begun to enjoy. Again, in the chiliastic difficulties excited by Nepos, and kept up by Coracion, we see him assembling all the parochial clergy who held these opinions, and inviting all the laymen of the diocese also to attend the conference, and discussing the question for three whole days with all these ministers, considering their arguments, and meeting all their objections patiently by Scripture testimony, until he persuades Coracion himself to retract, and receives the thanks of the pastors, and restores unity of faith in his bishopric. On these occasions his mildness, and benignity, and moderation stand out in bold relief; and on others we trace similar evidences of his broad sympathies and his large and liberal spirit. He was possessed also of a remarkably fertile pen; and the number of his theological writings, both formal treatises and more familiar epistles, was very considerable. All these, however, have perished, with the exception of what Eusebius and other early authors already referred to have preserved. The most important of these compositions are the following: 1. *A Treatise on the Promises,* in two books, which was written against Nepos, and of which Eusebius has introduced two pretty large extracts into the third and seventh books of his *History.* 2. *A Book on Nature,* addressed to Timotheus, in opposition to the Epicureans, of which we have some sections in the *Præpar. Evangel.* of Eusebius. 3. *A Work against the Sabellians,* addressed to Dionysius bishop of Rome, in four books or letters, in which he deals with his own unguarded statements in the controversy with Sabellius, and of which certain portions have come down to us in Athanasius and Basil. In addition to these, we possess a number of his epistles in whole or part, and a few exegetical fragments. There is a Scholium in the Codex Amerbachianus which may be given here:—It should be known that this sainted Dionysius became a hearer of Origen in the fourth year of the reign of Philip, who succeeded Gordian in the empire. On the death of Heraclas, the thirteenth bishop of the church of Alexandria, he was put in possession of the headship of that church; and after a period of seventeen years, embracing the last three years of the reign of Philip, and the one year of that of Decius, and the one year of Gallus and Volusianus the son of Decius, and twelve years of the reigns of Valerian and his son Gallus (Gallienus), he departed to the Lord. And Basilides was bishop of the parishes in the

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[609] There are also passages, of larger or smaller extent, bearing upon his life and his literary activity, in Jerome (*De viris illustr*., ch. 69; and *Præfatio ad Lib*., xviii., *Comment. in Esaiam*), Athanasius (*De Sententia Dionysii*, and *De Synodi Nicænæ Decretis*), Basil (*De Spiritu Sancto*, ch. 29; *Epist. ad Amphiloch*., and *Epist. ad Maximum*). Among modern authorities, we may refer specially to the Dissertation on his life and writings by S. de Magistris, in the folio edition issued under his care in Greek and Latin at Rome in 1796; to the account given by Basnage in the *Histoire de l’Eglise*, tome i. livre ii. ch. v. p. 68; to the complete collection of his extant works in Gallandi’s *Bibliotheca Patrum*, iii. p. 481, etc.; as well as to the accounts in Cave’s *Hist. Lit*., i. p. 95, and elsewhere.

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[610] [Not, however, as an inferior, but as one bishop in those days remonstrated with another, and as he himself remonstrated with Stephen. See *infra*.]

[611] *Hist. Eccl.*, viii. 7.

Pentapolis of Libya, as Eusebius informs us in the sixth and seventh books of his *Ecclesiastical History.*

The Works of Dionysius.

Extant Fragments.

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Part I.—Containing Various Sections of the Works.

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I.—From the Two Books on the Promises.[612]

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1. But as they produce a certain composition by Nepos,[613] on which they insist very strongly, as if it demonstrated incontestably that there will be a (temporal) reign of Christ upon the earth, I have to say, that in many other respects I accept the opinion of Nepos, and love him at once for his faith, and his laboriousness, and his patient study in the Scriptures, as also for his great efforts in psalmody,[614] by which even now many of the brethren are

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[612] In opposition to Noëtus, a bishop in Egypt. Eusebius, *Hist. Eccl.*, vii. 24 and 25. Eusebius introduces this extract in the following terms: "There are also two books of his on the subject of the promises. The occasion of writing these was furnished by a certain Nepos, a bishop in Egypt, who taught that the promises which were given to holy men in the sacred Scriptures were to be understood according to the Jewish sense of the same; and affirmed that there would be some kind of a millennial period, plenished with corporeal delights, upon this earth. And as he thought that he could establish this opinion of his by the Revelation of John, he had composed a book on this question, entitled *Refutation of the Allegorists*. This, therefore, is sharply attacked by Dionysius in his books on the Promises. And in the first of these books he states his own opinion on the subject; while in the second he gives us a discussion on the Revelation of John, in the introduction to which he makes mention of Nepos." [Of this Noëtus, see the *Philosophumena*, vol. v., this series.]

[613] As it is clear from this passage that this work by Dionysius was written against Nepos, it is strange that, in his preface to the eighteenth book of his Commentaries on Isaiah, Jerome should affirm it to have been composed against Irenæus of Lyons. Irenæus was certainly of the number of those who held millennial views, and who had been persuaded to embrace such by Papias, as Jerome himself tells us in the *Catalogus* and as Eusebius explains towards the close of the third book of his *History*. But that this book by Dionysus was written not against Irenæus but against Nepos, is evident, not only from this passage in Eusebius, but also from Jerome himself, in his work *On Ecclesiastical Writers*, where he speaks of Dionysius.—Vales. [Compare (this series, *infra*) the comments of Victorinus of Petau for a Western view of the millennial subject.]

[614] τῆς πολλῆς ψαλμῳδίας. Christophorsonus interprets this of psalms and hymns composed by Nepos. It was certainly the practice among the ancient Christians to compose psalms and hymns in honour of Christ.

delighted. I hold the man, too, in deep respect still more, inasmuch as[615] he has gone to his rest before us. Nevertheless the truth is to be prized and reverenced above all things else. And while it is indeed proper to praise and approve ungrudgingly anything that is said aright, it is no less proper to examine and correct anything which may appear to have been written unsoundly. If he had been present then himself, and had been stating his opinions orally, it would have been sufficient to discuss the question together without the use of writing, and to endeavour to convince the opponents, and carry them along by interrogation and reply. But the work is published, and is, as it seems to some, of a very persuasive character; and there are unquestionably some teachers, who hold that the law and the prophets are of no importance, and who decline to follow the Gospels, and who depreciate the epistles of the apostles, and who have also made large promises[616] regarding the doctrine of this composition, as though it were some great and hidden mystery, and who, at the same time, do not allow that our simpler brethren have any sublime and elevated conceptions either of our Lord's appearing in His glory and His true divinity, or of our own resurrection from the dead, and of our being gathered together to Him, and assimilated to Him, but, on the contrary, endeavour to lead them to hope[617] for things which are trivial and corruptible, and only such as what we find at present in the kingdom of God. And since this is the case, it becomes necessary for us to discuss this subject with our brother Nepos just as if he were present.

Eusebius bears witness to this in the end of the fifth book of his *History*. Mention is made of these psalms in the Epistle of the Council of Antioch against Paul of Samosata, and in the penultimate canon of the Council of Laodicea, where there is a clear prohibition of the use of ψαλμοὶ ἰδιωτικοί in the church, i.e., of psalms composed by private individuals. For this custom had obtained great prevalence, so that many persons composed psalms in honour of Christ, and got them sung in the church. It is psalms of this kind, consequently, that the Fathers of the Council of Laodicea forbid to be sung thereafter in the church, designating them ἰδιωτικοί, i.e., composed by unskilled men, and not dictated by the Holy Spirit. Thus is the matter explained by Agobardus in his book *De ritu canendi psalmos in Ecclesia.*—Vales. [See vol. v., quotation from Pliny.]

[615] ταυτῆ μᾶλλον ᾖ προανεπαύσατο: it may mean, perhaps, *for the way in which he has gone to his rest before us.*

[616] κατεπαγγελλομένων, i.e., *diu ante promittunt quam tradunt.* The metaphor is taken from the mysteries of the Greeks, who were wont to promise great and marvellous discoveries to the initiated, and then kept them on the rack by daily expectation, in order to confirm their judgment and reverence by such suspense in the conveyance of knowledge, as Tertullian says in his book *Against the Valentinians.*—Vales. [Vol. iii. p. 503.]

[617] Reading ἐλπίζειν ἀναπειθόντων for ἐλπιζόμενα πειθόντων, with the Codex Mazarin.

2. *After certain other matters, he adds the following statement*:—Being then in the Arsinoitic[618] prefecture—where, as you are aware, this doctrine was current long ago, and caused such division, that schisms and apostasies took place in whole churches—I called together the presbyters and the teachers among the brethren in the villages, and those of the brethren also who wished to attend were present. I exhorted them to make an investigation 82 into that dogma in public. Accordingly, when they had brought this book before us, as though it were a kind of weapon or impregnable battlement, I sat with them for three days in succession from morning till evening, and attempted to set them right on the subjects propounded in the composition. Then, too, I was greatly gratified by observing the constancy of the brethren, and their love of the truth, and their docility and intelligence, as we proceeded, in an orderly method, and in a spirit of moderation, to deal with questions, and difficulties, and concessions. For we took care not to press, in every way and with jealous urgency, opinions which had once been adopted, even although they might appear to be correct.[619] Neither did we evade objections alleged by others; but we endeavoured as far as possible to keep by the subject in hand, and to establish the positions pertinent to it. Nor, again, were we ashamed to change our opinions, if reason convinced us, and to acknowledge the fact; but rather with a good conscience, and in all sincerity, and with open hearts[620] before God, we accepted all that could be established by the demonstrations and teachings of the Holy Scriptures. And at last the author and introducer of this doctrine, whose name was Coracion, in the hearing of all the brethren present, made acknowledgment of his position, and engaged to us that he would no longer hold by his opinion, nor discuss it, nor mention it, nor teach it, as he had been completely convinced by the arguments of those opposed to it. The rest of the brethren, also, who were present, were delighted with the conference, and with the conciliatory spirit and the harmony exhibited by all.

3. *Then, a little further on, he speaks of the Revelation of John as follows*:—Now some before our time have set aside this book, and repudiated it entirely, criticising it chapter by

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[618] ἐν μὲν οὖν τῷ ᾿Αρσενοείτῃ. In the three codices here, as well as in Nicephorus and Ptolemy, we find this scription, although it is evident that the word should be written ᾿Αρσινοειτῃ , as the district took its name from Queen Arsinoe.—Vales.

[619] εἰ καὶ φαίνοιντο. There is another reading, εἰ καὶ μὴ φαίνοιντο, *although they might not appear to be correct.* Christophorsonus renders it: ne illis quæ fuerant ante ab ipsis decreta, si quidquam in eis veritati repugnare videretur, mordicus adhærerent præcavebant.

[620] ἡπλωμέναις ταῖς καρδίαις. Christophorsonus renders it, *puris erga Deum ac simplicibis animis*; Musculus gives, *cordibus ad Deum expansis*; and Rufinus, *patefactis cordibus.* [The picture here given of a primitive synod searching the Scriptures under such a presidency, and exhibiting such tokens of brotherly love, mutual subordination (1 Pet. v. 5), and a prevailing love of the truth, is to me one of the most fascinating of patristic sketches. One cannot but reflect upon the contrast presented in every respect by the late Council of the Vatican.]

chapter, and endeavouring to show it to be without either sense or reason. They have alleged also that its title is false; for they deny that John is the author. Nay, further, they hold that it can be no sort of revelation, because it is covered with so gross and dense a veil of ignorance. They affirm, therefore, that none of the apostles, nor indeed any of the saints, nor any person belonging to the Church, could be its author; but that Cerinthus,[621] and the heretical sect founded by him, and named after him the Cerinthian sect, being desirous of attaching the authority of a great name to the fiction propounded by him, prefixed that title to the book. For the doctrine inculcated by Cerinthus is this: that there will be an earthly reign of Christ; and as he was himself a man devoted to the pleasures of the body, and altogether carnal in his dispositions, he fancied[622] that that kingdom would consist in those kinds of gratifications on which his own heart was set,—to wit, in the delights of the belly, and what comes beneath the belly, that is to say, in eating and drinking, and marrying, and in other things under the guise of which he thought he could indulge his appetites with a better grace,[623] such as festivals, and sacrifices, and the slaying of victims. But I, for my part, could not venture to set this book aside, for there are many brethren who value it highly. Yet, having formed an idea of it as a composition exceeding my capacity of understanding, I regard it as containing a kind of hidden and wonderful intelligence on the several subjects which come under it. For though I cannot comprehend it, I still suspect that there is some deeper sense underlying the words. And I do not measure and judge its expressions by the standard of my own reason, but, making more allowance for faith, I have simply regarded them as too lofty for my comprehension; and I do not forthwith reject what I do not understand, but I am only the more filled with wonder at it, in that I have not been able to discern its import.[624]

4. *After this, he examines the whole book of the Revelation; and having proved that it cannot possibly be understood according to the bald, literal sense, he proceeds thus*:—When the prophet now has completed, so to speak, the whole prophecy, he pronounces those blessed who should observe it, and names himself, too, in the number of the same: "For

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[621] This passage is given substantially by Eusebius also in book iii. c. 28.

[622] The text gives ὀνειροπολεῖν, for which for which ὀνειροπολεί or ὠνειροπόλει is to be read.

[623] δι᾽ ὧν εὐφημότερον ταῦτα ᾠήθη πορειεῖσθαι. The old reading was εὐθυμότερον ; but the present reading is given in the mss., Cod. Maz., and Med., as also in Eusebius, iii. 28, and in Nicephorus, iii. 14. So Rufinus renders it: *et ut aliquid sacratius dicere videretur, legales aiebat festivitates rursum celebrandas*. [These gross views of millennial perfection entailed upon subsequent ages a reactionary neglect of the study of the Second Advent. A Papal aphorism, preserved by Roscoe, embodies all this: "Sub umbilico nulla religio." It was fully exemplified, even under Leo X.]

[624] [The humility which moderates and subdues our author's pride of intellect in this passage is, to me, most instructive as to the limits prescribed to argument in what Coleridge calls "the faith of reason."]

blessed," says he, "is he that keepeth the words of the prophecy of this book; and I John *who* saw and heard these things."[625] That this person was called John, therefore, and that this was the writing of a John, I do not deny. And I admit further, that it was also the work of some holy and inspired man. But I could not so easily admit that this was the apostle, the son of Zebedee, the brother of James, and the same person with him who wrote the Gospel which bears the title *according to John*, and the catholic epistle. But from the character of both, and the forms of expression, and the whole disposition and execution[626] of the book, I draw the conclusion that the authorship is not his. For the evangelist nowhere else subjoins his name, and he never proclaims himself either in the Gospel or in the epistle. 83

And a little further on he adds:—John, moreover, nowhere gives us the name, whether as of himself directly (in the first person), or as of another (in the third person). But the writer of the Revelation puts himself forward at once in the very beginning, for he says: "The Revelation of Jesus Christ, which He gave to him to show to His servants quickly; and He sent and signified it by His angel to His servant John, who bare record of the Word of God, and of his testimony, and of all things that he saw."[627] And then he writes also an epistle, in which he says: "John to the seven churches which are in Asia, grace be unto you, and peace." The evangelist, on the other hand, has not prefixed his name even to the catholic epistle; but without any circumlocution, he has commenced at once with the mystery of the divine revelation itself in these terms: "That which was from the beginning, which we have heard, which we have seen with our eyes."[628] And on the ground of such a revelation as that the Lord pronounced Peter blessed, when He said: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."[629] And again in the second epistle, which is ascribed to John, the apostle, and in the third, though they are indeed brief, John is not set before us by name; but we find simply the anonymous writing, "The elder." This other author, on the contrary, did not even deem it sufficient to name himself once, and then to proceed with his narrative; but he takes up his name again, and says: "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the Word of God, and for the testimony of Jesus Christ."[630] And likewise toward the end he speaks thus: "Blessed is he that keepeth the sayings of the prophecy of this book; and I John

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[625] Rev. xxii. 7, 8.

[626] διεξαγωγῆς λεγομένης. Musculus renders it *tractatum libri*; Christophorsonus gives *discursum*; and Valesius takes it as equivalent to οἰκονομίαν, as διεξαγαγεῖν is the same as διοικεῖν.

[627] Rev. i. 1, 2.

[628] 1 John i. 1.

[629] Matt. xvi. 17.

[630] Rev. i. 9.

who saw these things and heard them."[631] That it is a John, then, that writes these things we must believe, for he himself tells us.

5. What John this is, however, is uncertain. For he has not said, as he often does in the Gospel, that he is the disciple beloved by the Lord, or the one that leaned on His bosom, or the brother of James, or one that was privileged to see and hear the Lord. And surely he would have given us some of these indications if it had been his purpose to make himself clearly known. But of all this he offers us nothing; and he only calls himself our brother and companion, and the witness of Jesus, and one blessed with the seeing and hearing of these revelations. I am also of opinion that there were many persons of the same name with John the apostle, who by their love for him, and their admiration and emulation of him, and their desire to be loved by the Lord as he was loved, were induced to embrace also the same designation, just as we find many of the children of the faithful called by the names of Paul and Peter.[632] There is, besides, another John mentioned in the Acts of the Apostles, with the surname Mark, whom Barnabas and Paul attached to themselves as companion, and of whom again it is said: "And they had also John to their minister."[633] But whether this is the one who wrote the Revelation, I could not say. For it is not written that he came with them into Asia. But the writer says: "Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John, departing from them, returned to Jerusalem."[634] I think, therefore, that it was some other one of those who were in Asia. For it is said that there were two monuments in Ephesus, and that each of these bears the name of John.

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[631] Rev. xxii. 7, 8.

[632] It is worth while to note this passage of Dionysius on the ancient practice of the Christians, in giving their children the names of Peter and Paul, which they did both in order to express the honour and affection in which they held these saints, and to secure that their children might be dear and acceptable to God, just as those saints were. Hence it is that Chrysostom in his first volume, in his oration on St. Meletius, says that the people of Antioch had such love and esteem for Meletius, that the parents called their children by his name, in order that they might have their homes adorned by his presence. And the same Chrysostom, in his twenty-first homily on Genesis, exhorts his hearers not to call their children carelessly by the names of their grandfathers, or great-grandfathers, or men of fame; but rather by the names of saintly men, who have been shining patterns of virtue, in order that the children might be fired with the desire of virtue by their example.—Vales. [A chapter in the history of civilization might here be given on the origin of Christian names and on the motives which should influence Christians in the bestowal of names. The subject is treated, after Plato, by De Maistre.]

[633] Acts xiii. 5.

[634] Acts xiii. 13.

6. And from the ideas, and the expressions, and the collocation of the same, it may be very reasonably conjectured that this one is distinct from that.[635] For the Gospel and the Epistle agree with each other, and both commence in the same way. For the one opens thus, "In the beginning was the Word;" while the other opens thus, "That which was from the beginning." The one says: "And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the Only-begotten of the Father."[636] The other says the same things, with a slight alteration: "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: and the life was manifested."[637] For these things are introduced by way of prelude, and in opposition, as he has shown in the subsequent parts, to those who deny that the Lord is come in the flesh. For which reason he has also been careful to add these words: "And that which we have seen we testify, and show unto you that eternal life which was with the Father, and was manifested unto us: that which we have seen and heard declare we unto you."[638] Thus he keeps to himself, and does not diverge inconsistently from his subjects, but goes through them all under the same heads and in the same phraseologies, some of which we shall briefly mention. Thus the attentive reader will find the phrases, "the life," "the light," occurring often in both; and also such expressions as *fleeing from darkness, holding the truth, grace, joy, the flesh and the blood of the Lord, the judgment, the remission of sins, the love of God toward us, the commandment of love on our side toward each other; as also, that we ought to keep all the commandments, the conviction of the world, of the devil, of Antichrist, the promise of the Holy Spirit, the adoption of God, the faith* required of us in all things, *the Father and the Son*, named as such everywhere. And altogether, through their whole course, it will be evident that the Gospel and the Epistle are distinguished by one and the same character of writing. But the Revelation is totally different, and altogether distinct from this; and I might almost say that it does not even come near it, or border upon it. Neither does

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[635] This is the second argument by which Dionysius reasoned that the Revelation and the Gospel of John are not by one author. For the first argument he used in proof of this is drawn from the character and usage of the two writers; and this argument Dionysius has prosecuted up to this point. Now, however, he adduces a second argument, drawn from the words and ideas of the two writers, and from the collocation of the expressions. For, with Cicero, I thus interpret the word σύνταξιν. See the very elegant book of Dionysius Hal. entitled Περὶ συντάξεως ὀνομάτων—On the Collocation of Names; although in this passage σύνταξις appears to comprehend the disposition of sentences as well as words. Further, from this passage we can see what experience Dionysius had in criticism; for it is the critic's part to examine the writings of the ancients, and distinguish what is genuine and authentic from what is spurious and counterfeit.—Vales.

[636] John i. 14.

[637] 1 John i. 1, 2.

[638] 1 John i. 2, 3.

it contain a syllable in common with these other books. Nay more, the Epistle—for I say nothing of the Gospel—does not make any mention or evince any notion of the Revelation and the Revelation, in like manner, gives no note of the Epistle. Whereas Paul gives some indication of his revelations in his epistles; which revelations, however, he has not recorded in writing by themselves.

7. And furthermore, on the ground of difference in diction, it is possible to prove a distinction between the Gospel and the Epistle on the one hand, and the Revelation on the other. For the former are written not only without actual error as regards the Greek language, but also with the greatest elegance, both in their expressions and in their reasonings, and in the whole structure of their style. They are very far indeed from betraying any barbarism or solecism, or any sort of vulgarism, in their diction. For, as might be presumed, the writer possessed the gift of both kinds of discourse,[639] the Lord having bestowed both these capacities upon him, viz., that of knowledge and that of expression. That the author of the latter, however, saw a revelation, and received knowledge and prophecy, I do not deny. Only I perceive that his dialect and language are not of the exact Greek type, and that he employs barbarous idioms, and in some places also solecisms. These, however, we are under no necessity of seeking out at present. And I would not have any one suppose that I have said these things in the spirit of ridicule; for I have done so only with the purpose of setting right this matter of the dissimilarity subsisting between these writings.[640]

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[639] The old reading was, τὸν λόγον, τὴν γνῶσιν. Valesius expunges the τὴν γνῶσιν, as disturbing the sense, and as absent in various codices. Instead also of the reading, τόν τε τῆς σοφίας, τόν τε τῆς γνώσεως, the same editor adopts τόν τε τῆς γνώσεως, τόν τε τῆς φράσεως, which is the reading of various manuscripts, and is accepted in the translation. Valesius understands that by the ἑκάτερον λόγον Dionysus means the λόγος ἐνδιάθετος and the λόγος προφορικός, that is, the subjective discourse, or reason in the mind, and the objective discourse, or utterance of the same.

[640] [The jealousy with which, while the canon of New Testament Scripture was forming, every claim was sifted, is well illustrated in this remarkable essay. Observe its critical skill and the fidelity with which he exposes the objections based on the style and classicality of the Evangelist. The Alexandrian school was one of bold and original investigation, always subject in spirit, however, to the great canon of Prescription.]

II.—From the Books on Nature.[641]

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I. In Opposition to Those of the School of Epicurus Who Deny the Existence of a Providence, and Refer the Constitution of the Universe to Atomic Bodies.

Is the universe one coherent whole, as it seems to be in our own judgment, as well as in that of the wisest of the Greek philosophers, such as Plato and Pythagoras, and the Stoics and Heraclitus? or is it a duality, as some may possibly have conjectured? or is it indeed something manifold and infinite, as has been the opinion of certain others who, with a variety of mad speculations and fanciful usages of terms, have sought to divide and resolve the essential matter[642] of the universe, and lay down the position that it is infinite and unoriginated, and without the sway of Providence?[643] For there are those who, giving the name of atoms to certain imperishable and most minute bodies which are supposed to be infinite in number, and positing also the existence of a certain vacant space of an unlimited vastness, allege that these atoms, as they are borne along casually in the void, and clash all fortuitously against each other in an unregulated whirl, and become commingled one with another in a multitude of forms, enter into combination with each other, and thus gradually form this world and all objects in it; yea, more, that they construct infinite worlds. This was the opinion of Epicurus and Democritus; only they differed in one point, in so far as the former supposed these atoms to be all most minute and consequently imperceptible, while Democritus held that there were also some among them of a very large size. But they both hold that such atoms do exist, and that they are so called on account of their indissoluble consistency. There are some, again, who give the name of atoms to certain bodies which are indivisible into parts, while they are themselves parts of the universe, out of which in their undivided state all things are made up, and into which they are dissolved again. And the allegation is, that Diodorus was the person who gave them their names as bodies indivisible into 85 parts.[644] But it is also said that Heraclides attached another name to them, and called them “weights;”[645] and from him the physician Asclepiades also derived that name.[646]

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[641] Against the Epicureans. In Eusebius, *Præpar. Evangel.*, book xiv. ch. 23–27. Eusebius introduces this extract in terms to the following effect: It may be well now to subjoin some few arguments out of the many which are employed in his disputation against the Epicureans by the bishop Dionysius, a man who professed a Christian philosophy, as they are found in the work which he composed on Nature. But peruse thou the writer’s statements in his own terms.

[642] οὐσίαν.

[643] ἀπρονόητον.

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[644] τῶν ἀμερῶν.

[645] ὄγκους.

[646] ἐκληρονόμησε τὸ ὄνομα. Eusebius subjoins this remark: ταῦτ’ εἰπὼν, ἑξῆς ἀνασκευάζει τὸ δόγμα διὰ πολλῶν, ἀτὰρ δὲ διὰ τούτων, = having said thus much, he (Dionysius) proceeds to demolish this doctrine by many arguments, and among others by what follows.—Gall.

II. A Refutation of This Dogma on the Ground of Familiar Human Analogies.

How, shall we bear with these men who assert that all those wise, and consequently also noble, constructions (in the universe) are only the works of common chance? those objects, I mean, of which each taken by itself as it is made, and the whole system collectively, were seen to be good by Him by whose command they came into existence. For, as it is said, "God saw everything that He had made, and, behold, it was very good."[647] But truly these men do not reflect on[648] the analogies even of small familiar things which might come under their observation at any time, and from which they might learn that no object of any utility, and fitted to be serviceable, is made without design or by mere chance, but is wrought by skill of hand, and is contrived so as to meet its proper use. And when the object falls out of service and becomes useless, then it also begins to break up indeterminately, and to decompose and dissipate its materials in every casual and unregulated way, just as the wisdom by which it was skilfully constructed at first no longer controls and maintains it. For a cloak, for example, cannot be made without the weaver, as if the warp could be set aright and the woof could be entwined with it by their own spontaneous action; while, on the other hand, if it is once worn out, its tattered rags are flung aside. Again, when a house or a city is built, it does not take on its stones, as if some of them placed themselves spontaneously upon the foundations, and others lifted themselves up on the several layers, but the builder carefully disposes the skilfully prepared stones in their proper positions; while if the structure happens once to give way, the stones are separated and cast down and scattered about. And so, too, when a ship is built, the keel does not lay itself, neither does the mast erect itself in the centre, nor do all the other timbers take up their positions casually and by their own motion. Nor, again, do the so-called hundred beams in the wain fit themselves spontaneously to the vacant spaces they severally light on. But the carpenter in both cases puts the materials together in the right way and at the right time.[649] And if the ship goes to sea and is wrecked, or if the wain drives along on land and is shattered, their timbers are broken up and cast abroad anywhere,—those of the former by the waves, and those of the latter by the violence of the impetus. In like manner, then, we might with all propriety say also to these men, that those atoms of theirs, which remain idle and unmanipulated and useless, are introduced vainly. Let them, accordingly, seek for themselves to see into what is beyond the reach of sight, and conceive what is beyond the range of conception;[650] unlike him who in these terms confesses to God that things like these had been shown him only by God Himself: “Mine eyes did see Thy work, being till then imperfect.”[651] But when they assert now that all those things of grace and beauty, which they declare to be textures finely wrought out of atoms, are fabricated spontaneously by these bodies without either wisdom or perception in them, who can endure 86 to hear[652] them talk in such terms of those unregulated[653] atoms, than which even the spider, that plies its proper craft of itself, is gifted with more sagacity?

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[647] Gen. i. 31.

[648] The text is, ἀλλ’ οὐδὲ ἀπὸ τῶν μικρῶν τῶν συνήθων καὶ παρὰ πόδας νουθετούντων, etc. We adopt Viger's suggestions and read νουθετοῦνται.

[649] The text is, ἑκατέρας συνεκόμισε καιριον, for which Viger proposes εἰς τὸν ἑκατέρας, etc.

[650] The text gives, ὁράτωσαν γὰρ τὰς ἀθεάτους ἐκεῖνοι, καὶ τὰς ἀνοήτους νοείτωσαν, οὐχ ὁμοίως ἐκείνῳ, etc. The passage seems corrupt. Some supply φύσεις as the subject intended in the ἀθεάτους and ἀνοήτους; but

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that leaves the connection still obscure. Viger would read, with one ms., ἀθέτους instead of ἀθάετους, and makes this then the sense: that those Epicureans are bidden study more closely these unregulated and stolid (ἀνοήτους) atoms, not looking at them with a merely cursory and careless glance, as David acknowledges was the case with him in the thoughts of his own imperfect nature, in order that they may the more readily understand how out of such confusion as that in which they are involved nothing orderly and finished could possibly have originated. [P. 86, note 2, *infra.*]

[651] Ps. cxxxix. 16. The text gives, τὸ ἀκατέργαστόν σου ἴδωσαν οἱ ὀφθαλμοί μου. This strange reading, instead of the usual τὸ ἀκατέργαστόν μου εἶδον (or ιδον) οἱ ὀφθαλμοι σου, is found also in the Alexandrine exemplar of the Septuagint, which gives, τὸ ἀκατέργαστόν σου εἴδοσαν οἱ ὀφθαλμοί μου, and in the Psalter of S. Germanus in Calmet, which has, *imperfectum tuum viderunt oculi mei.* Viger renders it thus: *quod ex tuis operibus imperfectum adhuc et impolitum videbatur, oculi tandem mei perviderunt*; i.e., Thy works, which till now seemed imperfect and unfinished, my eyes have at length discerned clearly; to wit, because being now penetrated by greater light from Thee, they have ceased to be dim-sighted. See Viger’s note in Migne.

[652] [The reproduction of all this outworn nonsense in our age claims for itself the credit of *progressive* science. It has had its day, and its destiny is to be speedily wiped out by the next school of thinkers. Meanwhile let the believer’s answer be found in Isa. xxxvii. 22, 23.]

[653] ἀῤῥύθμους.

III. A Refutation on the Ground of the Constitution of the Universe.

Or who can bear to hear it maintained, that this mighty habitation, which is constituted of heaven and earth, and which is called "Cosmos" on account of the magnitude and the plenitude of the wisdom which has been brought to bear upon it, has been established in all its order and beauty by those atoms which hold their course devoid of order and beauty, and that that same state of disorder has grown into this true Cosmos, Order? Or who can believe that those regular movements and courses are the products of a certain unregulated impetus? Or who can allow that the perfect concord subsisting among the celestial bodies derives its harmony from instruments destitute both of concord and harmony? Or, again, if there is but one and the same substance[654] in all things, and if there is the same incorruptible nature[655] in all,—the only elements of difference being, as they aver, size and figure,—how comes it that there are some bodies divine and perfect,[656] and eternal,[657] as they would phrase it, or lasting,[658] as some one may prefer to express it; and among these some that are visible and others that are invisible,—the visible including such as sun, and moon, and stars, and earth, and water; and the invisible including gods, and demons, and spirits? For the existence of such they cannot possibly deny however desirous to do so. And again, there are other objects that are long-lived, both animals and plants. As to animals, there are, for example, among birds, as they say, the eagle, the raven, and the phœnix; and among creatures living on land, there are the stag, and the elephant, and the dragon; and among aquatic creatures there are the whales, and such like monsters of the deep. And as to trees, there are the palm, and the oak, and the persea;[659] and among trees, too, there are some that are evergreens, of which kind fourteen have been reckoned up by some one; and there are others that only bloom for a certain season, and then shed their leaves. And there are other objects, again—which indeed constitute the vast mass of all which either grow or are begotten—that have an early death and a brief life. And among these is man himself, as a certain holy scripture says of him: "Man that is born of woman is of few days."[660] Well, but I suppose they will reply that the varying conjunctions of the atoms account fully for differences[661] so great in the matter of duration. For it is maintained that there are some things that are compressed together by them, and firmly interlaced, so that they become closely compacted bodies, and consequently exceedingly hard to break up; while there are others in which more or less the conjunction of the atoms is of a looser and weaker nature, so that either quickly or after some time they separate themselves from their orderly constitution. And, again, there are some bodies made up of atoms of a definite kind and a certain common figure, while there are others made up of diverse atoms diversely disposed. But who, then, is the sagacious discriminator,[662] that brings certain atoms into collocation, and separates others; and marshals some in such wise as to form the sun, and others in such a way as to originate the moon, and adapts all in natural fitness, and in accordance with the proper constitution of each star? For surely neither would those solar atoms, with their peculiar size and kind, and with their special mode of collocation, ever have reduced themselves so as to effect the production of a moon; nor, on the other hand, would the conjunctions of these lunar atoms ever have developed into a sun. And as certainly neither would Arcturus, resplendent as he is, ever boast his having the atoms possessed by Lucifer, nor would the Pleiades glory in being constituted of those of Orion. For well has Paul expressed the distinction when he says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."[663] And if the coalition effected among them has been an unintelligent one, as is the case with soulless[664] objects, then they must needs have had some sagacious artificer; and if their union has been one without the determination of will, and only of necessity, as is the case with irrational objects, then some skilful leader[665] must have brought them together and taken them under his charge. And if they have linked themselves together spontaneously, for a spontaneous work, then some admirable architect must have apportioned their work for them, and assumed the superintendence among them; or there must have been one to do with them as the general does who loves order and discipline, and who does not leave his army in an irregular condition, or suffer all things to go on confusedly, but marshals the cavalry in their proper succession, and disposes the heavy-armed infantry in their due array, and the javelin-men by themselves, and the archers separately, and the slingers in like manner, and sets each force in its appropriate position, in order that all those equipped in the same way may engage together. But if these teachers think that this illustration is but a joke, because I institute a comparison between very large bodies and very small, we may pass to the very smallest. 87

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[654] οὐσίας.

[655] φύσεως.

[656] ἀκήρατα.

[657] αἰώνια.

[658] μακραίωνα.

[659] περσέα, a sacred tree of Egypt and Persia, the fruit of which grew from the stem.

[660] Job xiv. 1.

[661] The text gives διαφθορᾶς, for which Viger suggests διαφορᾶς.

Then we have what follows:—But if neither the word, nor the choice, nor the order of a ruler is laid upon them, and if by their own act they keep themselves right in the vast commotion of the stream in which they move, and convey themselves safely through the mighty uproar of the collisions, and if like atoms meet and group themselves with like, not as being brought together by God, according to the poet's fancy, but rather as naturally recognising the affinities subsisting between each other, then truly we have here a most marvellous democracy of atoms, wherein friends welcome and embrace friends, and all are eager to sojourn together in one domicile; while some by their own determination have rounded themselves off into that mighty luminary the sun, so as to make day; and others have formed themselves into many pyramids of blazing stars, it may be, so as to crown also the whole heavens; and others have reduced themselves into the circular figure, so as to impart a certain solidity to the ether, and arch it over, and constitute it a vast graduated ascent of luminaries, with this object also, that the various conventions of the commoner atoms may select settlements for themselves, and portion out the sky among them for their habitations and stations.

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[662] φιλοκρίνων.

[663] 1 Cor. xv. 41.

[664] ἀψύχων.

[665] ἀγελάρχης.

Then, after certain other matters, the discourse proceeds thus:—But inconsiderate men do not see even things that are apparent, and certainly they are far from being cognisant of things that are unapparent. For they do not seem even to have any notion of those regulated risings and settings of the heavenly bodies,—those of the sun, with all their wondrous glory, no less than those of the others; nor do they appear to make due application of the aids furnished through these to men, such as the day that rises clear for man's work, and the night that overshadows earth for man's rest. "For man," it is said, "goeth forth unto his work, and to his labour, until the evening."[666] Neither do they consider that other revolution, by which the sun makes out for us determinate times, and convenient seasons, and regular successions, directed by those atoms of which it consists. But even though men like these—and miserable men they are, however they may believe themselves to be righteous—may choose not to admit it, there is a mighty Lord that made the sun, and gave it the impetus[667] for its course by His words. O ye blind ones, do these atoms of yours bring you the winter season and the rains, in order that the earth may yield food for you, and for all creatures living on it? Do they introduce summertime, too, in order that ye may gather their fruits from the trees for your enjoyment? And why, then, do ye not worship these atoms, and offer sacrifices to them as the guardians of earth's fruits?[668] Thankless surely are ye, in not setting solemnly apart for them even the most scanty first-fruits of that abundant bounty which ye receive from them.

After a short break he proceeds thus:—Moreover, those stars which form a community so multitudinous and various, which these erratic and ever self-dispersing atoms have constituted, have marked off by a kind of covenant the tracts for their several possessions, portioning these out like colonies and governments, but without the presidency of any founder or house-master; and with pledged fealty and in peace they respect the laws of vicinity with their neighbours, and abstain from passing beyond the boundaries which they received at the outset, just as if they enjoyed the legislative administration of true princes in the atoms. Nevertheless these atoms exercise no rule. For how could these, that are themselves nothing, do that? But listen to the divine oracles: "The works of the Lord are in judgment; from the beginning, and from His making of them, He disposed the parts thereof. He garnished His works for ever, and their principles[669] unto their generations."[670]

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[666] Ps. civ. 23.

[667] [Our author touches with sagacity this *crux* of theory: whence comes *force*, the origin and the perpetuation of *impetus*? Christianity has thus anticipated the defects of "modern science."]

[668] ταῖς ἐπικάρποις.

Again, after a little, he proceeds thus:—Or what phalanx ever traversed the plain in such perfect order, no trooper outmarching the others, or falling out of rank, or obstructing the course, or suffering himself to be distanced by his comrades in the array, as is the case with that steady advance in regular file, as it were, and with close-set shields, which is presented by this serried and unbroken and undisturbed and unobstructed progress of the hosts of the stars? Albeit by side inclinations and flank movements certain of their revolutions become less clear. Yet, however that may be, they assuredly always keep their appointed periods, and again bear onward determinately to the positions from which they have severally risen, as if they made that their deliberate study. Wherefore let these notable anatomizers of atoms,[671] these dividers of the indivisible, these compounders of the uncompoundable, these adepts in the apprehension of the infinite, tell us whence comes this circular march and course of the heavenly bodies, in which it is not any single combination of atoms that merely chances all unexpectedly to swing itself round in this way;[672] but it is one vast circular choir that moves thus, ever equally and concordantly, and whirls in these orbits. And whence comes it that this mighty multitude of fellow-travellers, all unmarshalled by any captain, all ungifted with any determination of will, and all unendowed with any knowledge of each other, have nevertheless held their course in perfect harmony? Surely, well has the prophet ranked this matter among things which are impossible and undemonstrable,—namely, that two strangers should walk together. For he says, "Shall two come to the same lodging unless they know each other?"[673] 88

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[669] ἀρχάς.

[670] Ecclus. xvi. 26, 27.

[671] των ἀτόμων τομεῖς.

[672] οὕτω σφενδονισθέντος.

[673] This sentence, which is quoted as from the Scriptures, is found nowhere there, at least *verbatim et ad litteram.* [Amos iii. 3.]

IV. A Refutation of the Same on the Grounds of the Human Constitution.

Further, those men understand neither themselves nor what is proper to themselves. For if any of the leaders in this impious doctrine only considered what manner of person he is himself, and whence he comes, he would surely be led to a wise decision, like one who has obtained understanding of himself, and would say, not to these atoms, but to his Father and Maker, "Thy hands have made me and fashioned me."[674] And he would take up, too, this wonderful account of his formation as it has been given by one of old: "Hast Thou not poured me out as milk, and curdled me as cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit."[675] For of what quantity and of what origin were the atoms which the father of Epicurus gave forth from himself when he begat Epicurus? And how, when they were received within his mother's womb, did they coalesce, and take form and figure? and how were they put in motion and made to increase? And how did that little seed of generation draw together the many atoms that were to constitute Epicurus, and change some of them into skin and flesh for a covering, and make bone of others for erectness and strength, and form sinews of others for compact contexture? And how did it frame and adapt the many other members and parts—heart and bowels, and organs of sense, some within and some without—by which the body is made a thing of life? For of all these things there is not one either idle or useless: not even the meanest of them—the hair, or the nails, or such like—is so; but all have their service to do, and all their contribution to make, some of them to the soundness of bodily constitution, and others of them to beauty of appearance. For Providence cares not only for the useful, but also for the seasonable and beautiful.[676] Thus the hair is a kind of protection and covering for the whole head, and the beard is a seemly ornament for the philosopher. It was Providence, then, that formed the constitution of the whole body of man, in all its necessary parts, and imposed on all its members their due connection with each other, and measured out for them their liberal supplies from the universal resources. And the most prominent of these show clearly, even to the uninstructed, by the proof of personal experience, the value and service attaching to them: the head, for example, in the position of supremacy, and the senses set like a guard about the brain, as the ruler in the citadel; and the advancing eyes, and the reporting ears; and the taste which, as it were, is the tribute-gatherer;[677] and the smell, which tracks and searches out its objects: and the touch, which manipulates all put under it.

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[674] Ps. cxix. 73.

[675] Job x. 10–12. [The milky element (*sperma*) marvellously changed into flesh, and the *embroidery* of the human anatomy, are here admirably brought out. Compare Ps. cxxxix. 12–16; also p. 86, note 1, *supra.*]

[676] [Eccles. iii. 11. Note the force of the word *Cosmos*. Coleridge's *Aids to Reflection*, p. 251, ed. New York, 1840. Also, Coleridge's fancy about the τὸ καλόν *quasi* καλοῦν.

Hence we shall only run over in a summary way, at present, some few of the works of an all-wise Providence; and after a little we shall, if God grant it, go over them more minutely, when we direct our discourse toward one who has the repute of greater learning. *So*, then, we have the ministry of the hands, by which all kinds of works are wrought, and all skilful professions practised, and which have all their various faculties furnished them, with a view to the discharge of one common function; and we have the shoulders, with their capacity for bearing burdens; and the fingers, with their power of grasping; and the elbows, with their faculty of bending, by which they can turn inwardly, upon the body, or take an outward inclination, so as to be able either to draw objects toward the body, or to thrust them away from it. We have also the service of the feet, by which the whole terrestrial creation is made 89
to come under our power, the earth itself is traversed thereby, the sea is made navigable, the rivers are crossed, and intercourse is established for all with all things. The belly, too, is the storehouse of meats, with all its parts arranged in their proper collocations, so that it apportions for itself the right measure of aliment, and ejects what is over and above that. And so is it with all the other things by which manifestly the due administration of the constitution of man is wisely secured.[678] Of all these, the intelligent and the unintelligent alike enjoy the same use; but they have not the same comprehension of them.[679] For there are some who refer this whole economy to a power which they conceive to be a true divinity,[680] and which they apprehend as at once the highest intelligence in all things, and the best benefactor to themselves, believing that this economy is all the work of a wisdom and a might which are superior to every other, and in themselves truly divine. And there are others who aimlessly attribute this whole structure of most marvellous beauty to chance and fortuitous coincidence. And in addition to these, there are also certain physicians, who,

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[677] ἐδωδὴ ωσπερ φορολογοῦσα.

[678] The text is, καὶ τὰ ἄλλα δι’ ὅσων ἐμφανῶς ἡ διοίκησις τῆς ἀνθρωπείου μεμηχάνηται διανομῆς. Viger proposes διαμονῆς for διανομῆς, and renders the whole thus: “ac cætera quorum vi humanæ firmitatis et conservationis ratio continetur.”

[679] The text is, ὧν ὁμοίως τοῖς ἄφροσιν ἔχοντες οἱ σοφοὶ τὴν κρίσιν, οὐκ ἴσχουσι τὴν γνῶσιν. We adopt Viger’s suggestion, and read χρῆσιν for κρίσιν.

[680] We read, with Viger, θεότητα for ἀθεότητα. The text gives οἱ μὲν γὰρ εἰς ἣν ἂν οἰηθῶσιν ἀθεότητα, etc., which might possibly mean something like this: There are some who refer the whole economy to a power which these (others) may deem to be no divinity (but which is) the highest intelligence in all things, and the best benefactor, etc. Or the sense might be = There are some who refer this most intelligent and beneficent economy to a power which they deem to be no divinity, though they believe the same economy to be the work of a wisdom, etc.

having made a more effective examination into all these things, and having investigated with utmost accuracy the disposition of the inward parts in especial, have been struck with astonishment at the results of their inquiry, and have been led to deify nature itself. The notions of these men we shall review afterwards, as far as we may be able, though we may only touch the surface of the subject.[681] Meantime, to deal with this matter generally and summarily, let me ask who constructed this whole tabernacle of ours, so lofty, erect, graceful, sensitive, mobile, active, and apt for all things? Was it, as they say, the irrational multitude of atoms? Nay, these, by their conjunctions, could not mould even an image of clay, neither could they hew and polish a statue of stone; nor could they cast and finish an idol of silver or gold; but arts and handicrafts calculated for such operations have been discovered by men who fabricate these objects.[682] And if, even in these, representations and models cannot be made without the aid of wisdom, how can the genuine and original patterns of these copies have come into existence spontaneously? And whence have come the soul, and the intelligence, and the reason, which are born with the philosopher? Has he gathered these from those atoms which are destitute alike of soul, and intelligence, and reason? and has each of these atoms inspired him with some appropriate conception and notion? And are we to suppose that the wisdom of man was made up by these atoms, as the myth of Hesiod tells us that Pandora was fashioned by the gods? Then shall the Greeks have, to give up speaking of the various species of poetry, and music, and astronomy, and geometry, and all the other arts and sciences, as the inventions and instructions of the gods, and shall have to allow that these atoms are the only muses with skill and wisdom for all subjects. For this theogony, constructed of atoms by Epicurus, is indeed something extraneous to the infinite worlds of order,[683] and finds its refuge in the infinite disorder.[684]

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[681] The text is, ἡμεῖς δὲ ὕστερον ὡς ἂν οἷοί τε γενώμεθα, κἂν ἐπιπολῆς, ἀναθεωρήσομεν. Viger renders it thus: “Nos eam postea, jejune fortassis et exiliter, ut pro facultate nostra, prosequemur.” He proposes, however, to read ἐπὶ πολλοῖς (*sc.* ῥήμασι or λόγοις) for ἐπιπολῆς.

[682] The text is, χειρουργίαι τούτων ὑπ’ ἀνθρώπων εὕρηνται σωματουργῷη. Viger proposes σωματουργοί, “handicrafts for the construction of such bodies have been discovered by men.”

[683] κόσμων. [See note 6, p. 88, *supra.*]

[684] ἀκοσμίαν.

V. That to Work is Not a Matter of Pain and Weariness to God.

Now to work, and administer, and do good, and exercise care, and such like actions, may perhaps be hard tasks for the idle, and silly, and weak, and wicked; in whose number truly Epicurus reckons himself, when he propounds such notions about the gods. But to the earnest, and powerful, and intelligent, and prudent, such as philosophers ought to be—and how much more so, therefore, the gods!—these things are not only not disagreeable and irksome, but ever the most delightful, and by far the most welcome of all. To persons of this character, negligence and procrastination in the doing of what is good are a reproach, as the poet admonishes them in these words of counsel:—

"Delay not aught till the morrow."[685]

And then he adds this further sentence of threatening:—

"The lazy procrastinator is ever wrestling with miseries."[686]

And the prophet teaches us the same lesson in a more solemn fashion, and declares that deeds done according to the standard of virtue are truly worthy of God,[687] and that the man who gives no heed to these is accursed: "For cursed be he that doeth the works of the Lord carelessly."[688] Moreover, those who are unversed in any art, and unable to prosecute it perfectly, feel it to be wearisome when they make their first attempts in it, just by reason of the novelty[689] of their experience, and their want of practice in the works. But those, on the other hand, who have made some advance, and much more those who are perfectly trained in the art, accomplish easily and successfully the objects of their labours, and have great pleasure in the work, and would choose rather thus, in the discharge of the pursuits to which they are accustomed, to finish and carry perfectly out what their efforts aim at, than to be made masters of all those things which are reckoned advantageous among men. Yea, Democritus himself, as it is reported, averred that he would prefer the discovery of one true cause to being put in possession of the kingdom of Persia. And that was the declaration of a man who had only a vain and groundless conception of the causes of things,[690] inasmuch as he started with an unfounded principle, and an erroneous hypothesis, and did not discern the real root and the common *law of* necessity in the constitution of natural things, and held 90 as the greatest wisdom the apprehension of things that come about simply in an unintelligent and random way, and set up chance[691] as the mistress and queen of things universal, and even things divine, and endeavoured to demonstrate that all things happen by the determination of the same, although at the same time he kept it outside the sphere of the life of men, and convicted those of senselessness who worshipped it. At any rate, at the very beginning of his *Precepts*[692]he speaks thus: "Men have made an image[693] of chance, as a cover[694] for their own lack of knowledge. For intellect and chance are in their very nature antagonistic to each other.[695] And men have maintained that this greatest adversary to intelligence is its sovereign. Yea, rather, they completely subvert and do away with the one, while they establish the other in its place. For they do not celebrate intelligence as the fortunate,[696] but they laud chance[697] as the most intelligent."[698] Moreover, those who attend to things conducing to the good of life, take special pleasure in what serves the interests of those of the same race with themselves, and seek the recompense of praise and glory in return for labours undertaken in behalf of the general good; while some exert themselves as purveyors of ways and means,[699] others as magistrates, others as physicians, others as statesmen; and even philosophers pride themselves greatly in their efforts after the education of men. Will, then, Epicurus or Democritus be bold enough to assert that in the exertion of philosophizing they only cause distress to themselves? Nay, rather they will reckon this a pleasure of mind second to none. For even though they maintain the opinion that the good is pleasure, they will be ashamed to deny that philosophizing is the greater pleasure to them.[700] But as to the gods, of whom the poets among them sing that they are the "bestowers of good gifts,"[701] these philosophers scoffingly celebrate them in strains like these: "The gods are neither the bestowers nor the sharers in any good thing." And in what manner, forsooth, can they demonstrate that there are gods at all, when they neither perceive their presence, nor discern them as the doers of aught, wherein, indeed, they resemble those who, in their admiration and wonder at the sun and the moon and the stars, have held these to have been named *gods*,[702] from their *running*[703] such courses: when, further, they do not attribute to them any function or power of operation,[704] so as to hold them gods[705] from their *constituting*,[706] that is, from their *making* objects,[707] for thereby in all truth the one maker and operator of all things must be God: and when, in fine, they do not set forth any administration, or judgment, or beneficence of theirs in relation to men, so that we might be bound either by fear or by reverence to worship them? Has Epicurus then been able, forsooth, to see beyond this world, and to overpass the precincts of heaven? or has he gone forth by some secret gates known to himself alone, and thus obtained sight of the gods in the void?[708] and, deeming them blessed in their full felicity, and then becoming himself a passionate aspirant after such pleasure, and an ardent scholar in that life which they pursue in the void, does he now call upon all to participate in this felicity, and urge them thus to make themselves like the gods, preparing[709] as their true *symposium* of blessedness neither heaven nor Olympus, as the poets feign, but the sheer void, and setting before them the ambrosia of atoms,[710] and pledging them in[711] nectar made of the same? However, in matters which 91 have no relation to us, he introduces into his books a myriad oaths and solemn asseverations, swearing constantly both negatively and affirmatively by Jove, and making those whom he meets, and with whom he discusses his doctrines, swear also by the gods, not certainly that he fears them himself, or has any dread of perjury, but that he pronounces all this to be vain, and false, and idle, and unintelligible, and uses it simply as a kind of accompaniment to his words, just as he might also clear his throat, or spit, or twist his face, or move his hand. So completely senseless and empty a pretence was this whole matter of the naming of the gods, in his estimation. But this is also a very patent fact, that, being in fear of the Athenians after (the warning of) the death of Socrates, and being desirous of preventing his being taken for what he really was—an atheist—the subtle charlatan invented for them certain empty shadows of unsubstantial gods. But never surely did he look up to heaven with eyes of true intelligence, so as to hear the clear voice from above, which another attentive spectator did hear, and of which he testified when he said, “The heavens declare the glory of God, and the firmament showeth His handiwork.”[712] And never surely did he look down upon the world’s surface with due reflection; for then would he have learned that “the earth is full of the goodness of the Lord”[713] and that “the earth is the Lord’s, and the fulness thereof;”[714] and that, as we also read, “After this the Lord looked upon the earth, and filled it with His blessings. With all manner of living things hath He covered the face thereof.”[715] And if these men are not hopelessly blinded, let them but survey the vast wealth and variety of living creatures, land animals, and winged creatures, and aquatic; and let them understand then that the declaration made by the Lord on the occasion of His judgment of all things[716] is true: “And all things, in accordance with His command, appeared good.”[717]

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[685] Hesiod's *Works and Days*, v. 408.

[686] *Ibid.*, v. 411.

[687] θεοπρεπῆ.

[688] ἀμελῶς. Jer. xlviii. 10.

[689] The text gives, διὰ τὸ τῆς πείρας ἀληθές. We adopt Viger's emendation, ἄηθες.

[690] ["Felix qui potuit rerum cognoscere causas." But see *Hippolytus* (vol. v.), and compare Clement, vol. ii. pp. 565–567, this series.]

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[691] τύχην.

[692] ὑποθηκῶν.

[693] εἴδωλον.

[694] πρόφασιν.

[695] φύσει γὰρ γνώμη τυχῇ μάχεται. Viger refers to the parallel in Tullius, *pro Marcello*, sec. 7: "Nunquam temeritas cum sapientia commiscetur, nec ad consilium casus admittitur."

[696] εὐτυχῆ.

[697] Fortune, τύχην.

[698] ἐμφρονεστάτην.

[699] τρέφοντες.

[700] The text gives, ἡδυ ὄν αὐτοῖς εἶναι τὸ φιλοσοφεῖν. Viger suggests ἡδιον for ἡδυ ὄν.

[701] δωτῆρας ἑάων. See Homer, *Odyssey*, viii. 325 and 335.

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[702] θεούς.

[703] διὰ τὸ θέειν.

[704] δημιουργίαν αὐτοῖς ἢ κατασκευήν.

[705] θεοποιησωσιν.

[706] ἐκ τοῦ θεῖναι.

[707] ποιῆσαι.

[708] The text gives, οὓς ἐν τῷ κενῷ κατεῖδε θεούς. Viger proposes τούς for οὕς.

[709] συγκροτῶν.

[710] For ἀτόμων Viger suggests ἀτμῶν, “of vapours.”

[711] Or, giving them to drink.

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[712] Ps. xix. 1.

[713] Ps. xxxiii. 5.

[714] Ps. xxiv. 1.

[715] Ecclus. xvi. 29, 30.

[716] The text is, ἐπὶ τῇ πάντων κρίσει. Viger suggests κτίσει, “at the creation of all things.”

[717] The quotation runs thus: καὶ πάντα κατὰ τὴν αὐτοῦ πρόσταξιν πέφηνε καλά. Eusebius adds the remark here: “These passages have been culled by me out of a very large number composed against Epicurus by Dionysius, a bishop of our own time.” [Among the many excellent works which have appeared against the “hopelessly blinded” Epicureans of this age, let me note *Darwinism tested by Language*, by E. Bateman, M.D. London, Rivingtons, 1877.]

III.—From the Books Against Sabellius.[718] On the Notion that Matter is Ungenerated.[719]

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These certainly are not to be deemed pious who hold that matter is ungenerated, while they allow, indeed, that it is brought under the hand of God so far as its arrangement and regulation are concerned; for they do admit that, being naturally passive[720] and pliable, it yields readily to the alterations impressed upon it by God. It is for them, however, to show us plainly how it can possibly be that the like and the unlike should be predicated as subsisting together in God and matter. For it becomes necessary thus to think of one as a superior to either, and that is a thought which cannot legitimately be entertained with regard to God. For if there is this defect of generation which is said to be the thing like in both, and if there is this point of difference which is conceived of besides in the two, whence has this arisen in them? If, indeed, God is the ungenerated, and if this defect of generation is, as we may say, His very essence, then matter cannot be ungenerated; for God and matter are not one and the same. But if each subsists properly and independently—namely, God and matter—and if the defect of generation also belongs to both, then it is evident that there is something different from each, and older and higher than both. But the difference of their contrasted constitutions is completely subversive of the idea that these can subsist on an equality together, and more, that this one of the two—namely, matter—can subsist of itself. For then they will have to furnish an explanation of the fact that, though both are supposed to be ungenerated, God is nevertheless impassible, immutable, imperturbable, energetic; while matter is the opposite, impressible, mutable, variable, alterable. And now, how can these properties harmoniously co-exist and unite? Is it that God has adapted Himself to the nature of the matter, and thus has skilfully wrought it? But it would be absurd to suppose that God works in gold, as men are wont to do, or hews or polishes stone, or puts His hand to any of the other arts by which different kinds of matter are made capable of receiving form and figure. But if, on the other hand, He has fashioned matter according to His own will, and after the dictates of His own wisdom, impressing upon it the rich and manifold forms produced by His own operation, then is this account of ours one both good and true, and still further one that establishes the position that the ungenerated God is the hypostasis (the life and foundation) of all things in the universe. For with this fact of the defect of generation it conjoins the proper mode of His being. Much, indeed, might be said in confutation of these teachers, but that is not what is before us at present. And if they are put alongside the most impious polytheists,[721] these will seem the more pious in their speech. 92

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[718] In Eusebius, *Præpar. Evangel.*, book vii. ch. 19.

[719] Eusebius introduces this extract thus: "And I shall adduce the words of those who have most thoroughly examined the dogma before us, and first of all Dionysius indeed, who, in the first book of his *Exercitations against Sabellius*, writes in these terms on the subject in hand." [Note the *primary* position of our author in the refutation of Sabellianism, and see (vol. v.) the story of Callistus.]

[720] παθητήν.

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[721] πρὸς τοὺς ἀθεωτάτους πολυθέους.

IV.—Epistle to Dionysius Bishop of Rome.[722]

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From the First Book.

1. There certainly was not a time when God was not the Father.[723]

2. Neither, indeed, as though He had not brought forth these things, did God afterwards beget the Son, but because the Son has existence not from Himself, but from the Father.

And after a few words he says of the Son Himself:—

3. Being the brightness of the eternal Light, He Himself also is absolutely eternal. For since light is always in existence, it is manifest that its brightness also exists, because light is perceived to exist from the fact that it shines, and it is impossible that light should not shine. And let us once more come to illustrations. If the sun exists, there is also day; if nothing of this be manifest, it is impossible that the sun should be there. If then the sun were eternal, the day would never end; but now, for such is not really the state of the case, the day begins with the beginning of the sun, and ends with its ending. But God is the eternal Light, which has neither had a beginning, nor shall ever fail. Therefore the eternal brightness shines forth before Him, and co-exists with Him, in that, existing without a beginning, and always begotten, He always shines before Him; and He is that Wisdom which says, "I was that wherein He delighted, and I was daily His delight before His face at all times."[724]

And a little after he thus pursues his discourse from the same point:—

4. Since, therefore, the Father is eternal, the Son also is eternal, Light of Light. For where there is the begetter, there is also the offspring. And if there is no offspring, how and of what can He be the begetter? But both are, and always are. Since, then, God is the Light, Christ is the Brightness. And since He is a Spirit—for says He, "God is a Spirit"[725]—fittingly again is Christ called Breath; for "He,"[726] saith He, "is the breath of God's power."[727]

And again he says:—

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[722] Fragments of a second epistle of Dionysius, Bishop of Alexandria, or of the treatise which was inscribed the "Elenchus et Apologia." [A former epistle was written when Dionysius (of Rome) was a presbyter.]

[723] And in what follows (says Athanasius) he professes that Christ *is* always, as being the Word, and the Wisdom, and the Power.

[724] Prov. viii. 30.

[725] John iv. 24.

[726] *Scil.* Wisdom.

[727] Wisd. vii. 25.

5. Moreover, the Son alone, always co-existing with the Father, and filled with Him who is, Himself also is, since He *is* of the Father.

From the Same First Book.

6. But when I spoke of things created, and certain works to be considered, I hastily put forward illustrations of such things, as it were little appropriate, when I said neither is the plant the same as the husbandman, nor the boat the same as the boatbuilder.[728] But then I lingered rather upon things suitable and more adapted to the nature of the thing, and I unfolded in many words, by various carefully considered arguments, what things were more true; which things, moreover, I have set forth to you in another letter. And in these things I have also proved the falsehood of the charge which they bring against me—to wit, that I do not maintain that Christ is consubstantial with God. For although I say that I have never either found or read this word in the sacred Scriptures, yet other reasonings, which I immediately subjoined, are in no wise discrepant from this view, because I brought forward as an illustration human offspring, which assuredly is of the same kind as the begetter; and I said that parents are absolutely distinguished from their children by the fact alone that they themselves are not their children, or that it would assuredly be a matter of necessity that there would neither be parents nor children. But, as I said before, I have not the letter in my possession, on account of the present condition of affairs; otherwise I would have sent you the very words that I then wrote, yea, and a copy of the whole letter, and I will send it if at any time I shall have the opportunity. I remember, further, that I added many similitudes from things kindred to one another. For I said that the plant, whether it grows up from seed or from a root, is different from that whence it sprouted, although it is absolutely of the same nature; and similarly, that a river flowing from a spring takes another form and name: for that neither is the spring called the river, nor the river the spring, but that these are two things, and that the spring indeed is, as it were, the father, while the river is the water from the spring. But they feign that they do not see these things and the like to them which are written, as if they were blind; but they endeavour to assail me from a distance with expressions too carelessly used, as if they were stones, not observing that on things of which they are ignorant, and which require interpretation to be understood, illustrations that are not only remote, but even contrary, will often throw light. 93

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[728] From Athan., *Ep. de decret. Nic. Syn.*, 4. 18. [See remarks on *inevitable* discrepancies of language and figurative illustrations at this formative period, vol. iv. p. 223.]

From the Same First Book.

7. It was said above that God is the spring of all good things, but the Son was called the river flowing from Him; because the word is an emanation of the mind, and—to speak after human fashion—is emitted from the heart by the mouth. But the mind which springs forth by the tongue is different from the word which exists in the heart. For this latter, after it has emitted the former, remains and is what it was before; but the mind sent forth flies away, and is carried everywhere around, and thus each is in each although one is from the other, and they are one although they are two. And it is thus that the Father and the Son are said to be one, and to be in one another.

From the Second Book.

8. The individual names uttered by me can neither be separated from one another, nor parted.[729] I spoke of the Father, and before I made mention of the Son I already signified Him in the Father. I added the Son; and the Father, even although I had not previously named Him, had already been absolutely comprehended in the Son. I added the Holy Spirit; but, at the same time, I conveyed under the name whence and by whom He proceeded. But they are ignorant that neither the Father, in that He is *Father*, can be separated from the Son, for that name is the evident ground of coherence and conjunction; nor can the Son be separated from the Father, for this word *Father* indicates association *between* them. And there is, moreover, evident a Spirit who can neither be disjoined from Him who sends, nor from Him who brings Him. How, then, should I who use such names think that these are absolutely divided and separated the one from the other?

After a few words he adds:—

9. Thus, indeed, we expand the indivisible Unity into a Trinity; and again we contract the Trinity, which cannot be diminished, into a Unity.

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[729] Ex Athan., *Ep. de decret. Nic. Syn.*, 4. 17.

From the Same Second Book.

10. But if any quibbler, from the fact that I said that God is the Maker and Creator of all things, thinks that I said that He is also Creator of Christ, let him observe that I first called Him Father, in which word the Son also is at the same time expressed.[730] For after I called the Father the Creator, I added, Neither is He the Father of those things whereof He is Creator, if He who begot is properly understood to be a Father (for we will consider the latitude of this word *Father* in what follows). Nor is a maker a father, if it is only a framer who is called a maker. For among the Greeks, they who are wise are said to be makers of their books. The apostle also says, "a doer (*scil.* maker) of the law."[731] Moreover, of matters of the heart, of which kind are virtue and vice, men are called doers (*scil.* makers); after which manner God said, "I expected that it should make judgment, but it made iniquity."[732]

11. That neither must this saying be thus blamed;[733] for he says that he used the name of Maker on account of the flesh which the Word had assumed, and which certainly was made. But if any one should suspect that that had been said of the Word, even this also was to be heard without contentiousness. For as I do not think that the Word was a thing made, so I do not say that God was its Maker, but its Father. Yet still, if at any time, discoursing of the Son, I may have casually said that God was His Maker, even this mode of speaking would not be without defence. For the wise men among the Greeks call themselves the makers of their books, although the same are fathers of their books. Moreover, divine Scripture calls us makers of those motions which proceed from the heart, when it calls us doers of the law of judgment and of justice.

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[730] *Ibid.*, 4. 20.

[731] Rom. ii. 13; James iv. 12. The Greek word ποιητής meaning either *maker* or *doer*, causes the ambiguity here and below.

[732] Isa. v. 7.

[733] Athanasius adds (*ut supra*, 4. 21), that Dionysius gave various replies to those that blamed him for saying that God is the Maker of Christ, whereby he cleared himself.

From the Same Second Book.

12. *In the beginning was the Word.*[734] But that was not the Word which produced the Word.[735] For "the Word was with God."[736] The Lord is Wisdom; it was not therefore Wisdom that produced Wisdom; for "I was that" says He, "wherein He delighted."[737] Christ is truth; but "blessed," says He, "is the God of truth."

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[734] John i. 1. [For ῥημα, see vol. ii. p. 15, this series.]

[735] Ex Athan., *Ep. de decret. Nic. Syn.*, 4. 25. [P. 94, notes 1, 2, *infra.*]

[736] John i. 1. [For ῥημα, see vol. ii. p. 15, this series.]

[737] Prov. viii. 30.

From the Third Book.

13. Life is begotten of life in the same way as the river has flowed forth from the spring, and the brilliant light is ignited from the inextinguishable light.[738]

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[738] Ex Athan., *Ep. de decret. Nic. Syn.*, 4. 18.

From the Fourth Book.

14. Even as our mind emits from itself a word,[739]—as says the prophet, “My heart hath uttered forth a good word,”[740]—and each of the two is distinct the one from the other, and maintaining a peculiar place, and one that is distinguished from the other; since the former indeed abides and is stirred in the heart, while the latter has its place in the tongue and in the mouth. And yet they are not apart from one another, nor deprived of one another; neither is the mind without the word, nor is the word without the mind; but the mind makes the word and appears in the word, and the word exhibits the mind wherein it was made. And the mind indeed is, as it were, the word immanent, while the word is the mind breaking forth.[741] The mind passes into the word, and the word transmits the mind to the surrounding hearers; and thus the mind by means of the word takes its place in the souls of the hearers, entering in at the same time as the word. And indeed the mind is, as it were, the father of the word, existing in itself; but the word is as the son of the mind, and cannot be made before it nor without it, but exists with it, whence it has taken its seed and origin. In the same manner, also, the Almighty Father and Universal Mind has before all things the Son, the Word, and the discourse,[742] as the interpreter and messenger of Himself.

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[739] Ex Athan., *Ep. de decret. Nic. Syn.*, 4. 25. [P. 94, notes 1, 2, *infra*.]

[740] Ps. xlv. 1.

[741] *Emanant.* [P. 49, *supra*, and vol. iii. p. 299, this series.]

[742] Sermonem. [So Tertullian, *Sermo*, vol. iii. p. 299, note 19.]

About the Middle of the Treatise.

15. If, from the fact that there are three hypostases, they say that they are divided, there are three whether they like it or no, or else let them get rid of the divine Trinity altogether.[743]

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[743] Ex Basilio, *lib. de Spir. Sancto*, chap. 29.

And Again:

For on this account after the Unity there is also the most divine Trinity.[744]

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[744] *Ibid. cap. penult.*, p. 61.

The Conclusion of the Entire Treatise.

16. In accordance with all these things, the form, moreover, and rule being received from the elders who have lived before us, we also, with a voice in accordance with them, will both acquit ourselves of thanks to you, and of the letter which we are now writing. And to God the Father, and His Son our Lord Jesus Christ, with the Holy Spirit, be glory and dominion for ever and ever. Amen.[745]

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[745] Of the work itself Athanasius thus speaks: Finally, Dionysius complains that his accusers do not quote his opinions in their integrity, but mutilated, and that they do not speak out of a good conscience, but for evil inclination; and he says that they are like those who cavilled at the epistles of the blessed apostle. Certainly he meets the individual words of his accusers, and gives a solution to all their arguments; and as in those earlier writings of his he confuted Sabellius most evidently, so in these later ones he entirely declares his own pious faith. [Conf. *Hermas*, vol. iii. p. 15, note 7, with note 2, *supra.*]

V.—The Epistle to Bishop Basilides.[746]

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Canon I.

Dionysius to Basilides, my beloved son, and my brother, a fellow-minister with me in holy things, and an obedient servant of God, in the Lord greeting.

You have sent to me, most faithful and accomplished son, in order to inquire what is the proper hour for bringing the fast to a close[747] on the day of Pentecost.[748] For you say that there are some of the brethren who hold that that should be done at cockcrow, and others who hold that it should be at nightfall.[749] For the brethren in Rome, as they say, wait for the cock; whereas, regarding those here, you told us that they would have it earlier.[750] And it is your anxious desire, accordingly, to have the hour presented accurately, and determined with perfect exactness,[751] which indeed is a matter of difficulty and uncertainty. However, it will be acknowledged cordially by all, that from the date of the resurrection of our Lord, those who up to that time have been humbling their souls with fastings, ought at once to begin their festal joy and gladness. But in what you have written to me you have made out very clearly, and with an intelligent understanding of the Holy Scriptures, that no very exact account seems to be offered in them of the hour at which He rose. For the evangelists have given different descriptions of the parties who came to the sepulchre one after another,[752] and all have declared that they found the Lord risen already. It was "in the end of the Sabbath," as Matthew has said;[753] it was "early, when it was yet dark," as John writes;[754] it was "very early in the morning," as Luke puts it; and it was "very early in the morning, at the rising of the sun," as Mark tells us. Thus no one has shown us clearly the exact time when He rose. It is admitted, however, that those who came to the sepulchre in the end of the Sabbath, as it began to dawn toward the first day of the week,[755] found Him no longer lying in it. And let us not suppose that the evangelists disagree or contradict each other. But even although there may seem to be some small difficulty as to the subject of our inquiry, if they all agree that the light of the world, our Lord, rose on that one night, while they differ with respect to the hour, we may well seek with wise and faithful mind to harmonize their statements. The narrative by Matthew then, runs thus: "In the end of the Sabbath as it began to dawn toward the first day of the week,[756] came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it. And his countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said."[757] Now this phrase "in the end" will be thought by some to signify, according to the common use[758] of the word, the *evening* of the Sabbath; while others, with a better perception of the fact, will say that it does not indicate that, but *a late hour in the night*,[759] as the phrase "in the end"[760] denotes slowness and length of time. Also because he speaks of *night*, and not of *evening*, he has added the words, "as it began to dawn toward the first day of the week." And the parties here did not come yet, as the others say, "bearing spices," but "to see the sepulchre;" and they discovered the occurrence of the earthquake, and the angel sitting upon the stone, and heard from him the declaration, "He is not here, He is risen." And to the same effect is the testimony of John. "The first day of the week," says he, "came Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken

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[746] Containing explanations which were given as answers to questions proposed by that bishop on various topics, and which have been received as canons. [The *Scholium*, p. 79, is transposed from here.]

[747] ἀπονηστίζεσθαι δεῖ. Gentianus Hervetus renders this by *jejunandus sit dies Paschæ*; and thus he translates the word by *jejunare*, "to fast," wherever it occurs, whereas it rather means always, *jejunium solvere*, "to have done fasting." In this sense the word is used in the *Apostolic Constitutions* repeatedly: see book v. chap. 12, 18, etc. It occurs in the same sense in the 89th Canon of the Concilium Trullanum. The usage must evidently be the same here: so that it does not mean, What is the proper hour for fasting on the day of Pentecost? but, What is the hour at which the ante-paschal fast ought to be terminated—whether on the evening preceding the paschal festival itself, or at cockcrowing, or at another time?—Gall. See also the very full article in Suicer, *s.v.*

[748] I give the beginning of this epistle of Dionysius of Alexandria also as it is found in not a few manuscripts, viz., ἐπέστειλάς μοι…τῇ τοῦ πάσχα περιλύσει,—the common reading being, τὴν τοῦ πάσχα ἡμέραν. And the περίλυσις τοῦ πάσχα denotes the close of the paschal fast, as Eusebius (*Hist. Eccles.* v. 23) uses the phrase τὰς τῶν ἀσιτιῶν ἐπιλύσεις,—the verbs περιλύειν, ἀπολύειν, ἐπιλύειν, καταλύειν, being often used in this sense.—Cotelerius on the *Apostolic Constitutions*, v. 15.

[749] ἀφ᾽ ἑσπέρας.

[750] [Note this and the Nicene decision which made the Alexandrian bishop the authority concerning the paschal annually, vol. ii. Elucidation II. p. 343.]

[751] πάνυ μεμετρημένην.

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[752] κατὰ καιροὺς ἐνηλλαγμένους.

[753] Matt. xxviii. 1.

[754] John xx. 1.

[755] τῇ ἐπιφωσκούσῃ μιᾷ Σαββάτων.

[756] τῇ ἐπιφωσκούσῃ εἰς μίαν Σαββάτων.

[757] Matt. xxviii. 1–6.

[758] κοινότητα.

[759] νύκτα βαθεῖαν.

[760] ὀψέ, late.

away from the sepulchre."[761] Only, according to this "when it was yet dark," she had come in advance.[762] And Luke says: "They rested the Sabbath-day, according to the commandment. Now, upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared; and they found the stone rolled away from the sepulchre."[763] This phrase "very early in the morning"[764] probably indicates the early dawn[765] of the first day of the week; and thus, when the Sabbath itself was wholly past, and also the whole night succeeding it, and when another day had begun, they came, bringing spices and myrrh, and then it became apparent that He had already risen long before. And Mark follows this, and says: "They had bought sweet spices, in order that they might come and anoint Him. And very early (in the morning), the first day of the week, they come unto the sepulchre at the rising of the sun."[766] For this evangelist also has used the term "very early," which is just the same as the "very early in the morning" employed by the former; and he has added, "at the rising of the sun." Thus they set out, and took their way first when it was "very early in the morning," or (as Mark says) when it was "very early;" but on the road, and by their stay at the sepulchre, they spent the time till it was sunrise. And then the young man clad in white said to them, "He is risen, He is not here." As the case stands thus, we make the following statement and explanation to those who seek an exact account of the specific hour, or half-hour, or quarter of an hour, at which it is proper to begin their rejoicing over our Lord's rising from the dead. Those who are too hasty, and give up even before midnight,[767] we reprehend as remiss and intemperate, and as almost breaking off from their course in their precipitation,[768] for it is a wise man's word, "That is not little in life which is within a little." And those who hold out and continue for a very long time, and persevere even on to the fourth watch, which is also the time at which our Saviour manifested Himself walking upon the sea to those who were then on the deep, we receive as noble and laborious disciples. On those, again, who pause and refresh themselves in the course as they are moved or as they are able, let us not press very hard:[769] for all do not carry out the six days of fasting[770] either equally or alike; but some pass even all the days as a fast, remaining without food through the whole; while others take but two, and others three, and others four, and others not even one. And to those who have laboured painfully through these protracted fasts. and have thereafter become exhausted and well-nigh undone, pardon ought to be extended if they are somewhat precipitate in taking food. But if there are any who not only decline such protracted fasting, but refuse at the first to fast at all, and rather indulge themselves luxuriously during the first four days, and then when they reach the last two days—viz., the preparation and the Sabbath—fast with due rigour during these, and these alone, and think that they do something grand and brilliant if they hold out till the morning, I cannot think that they have gone through the time on equal terms with those who have been practising the same during several days before. This is the counsel which, in accordance with my apprehension of the question, I have offered you in writing on these matters.[771] 96

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[761] John xx. 1.

[762] παρὰ τοῦτο…προεληλύθει.

[763] Luke xxiii. 56; xxiv. 1, 2.

[764] ὄρθρου βαθέος.

[765] προϋποφαινομένην αὐτὴν ἑωθινὴν ἐμφανίζει.

[766] Mark xvi. 1, 2.

[767] πρὸ νυκτὸς ἔγγυς ἤδη μεσούσης ἀνιέντας.

[768] ὡς παρ' ὀλίγον προκαταλύοντας τὸν δρόμον.

[769] [1 Tim. iv. 8. Mark the moderation of our author in contrast with superstition. But in our days the peril is one of an opposite kind. Contrast St. Paul, 2 Cor. xi. 27.]

[770] That is, as Balsamon explains, the six days of the week of our Lord's passion.

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[771] To these canons are appended the comments of Balsamon and Zonaras, which it is not necessary to give here.

Canon II.

The question touching women in the time of their separation, whether it is proper for them when in such a condition to enter the house of God, I consider a superfluous inquiry. For I do not think that, if they are believing and pious women, they will themselves be rash enough in such a condition either to approach the holy table or to touch the body and blood of the Lord. Certainly the woman who had the issue of blood of twelve years' standing did not touch *the Lord* Himself, but only the hem of His garment, with a view to her cure.[772] For to pray, however a person may be situated, and to remember the Lord, in whatever condition a person may be, and to offer up petitions for the obtaining of help, are exercises altogether blameless. But the individual who is not perfectly pure both in soul and in body, shall be interdicted from approaching the holy of holies.

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[772] Matt. ix. 20; Luke viii. 43.

Canon III.

Moreover, those who are competent, and who are advanced in years, ought to be judges of themselves in these matters. For that it is proper to abstain from each other by consent, in order that they may be free for a season to give themselves to prayer, and then come together again, they have heard from Paul in his epistle.[773]

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[773] Referring to the relations of marriage, dealt with in 1 Cor. vii. 5, etc.

Canon IV.

As to those who are overtaken by an involuntary flux in the night-time, let such follow the testimony of their own conscience, and consider themselves as to whether they are doubtfully minded[774] in this matter or not. And he that doubteth in the matter of meats, the apostle tells us, "is damned if he eat."[775] In these things, therefore, let every one who approaches God be of a good conscience, and of a proper confidence, so far as his own judgment is concerned. And, indeed, it is in order to show your regard for us (for you are not ignorant, beloved,) that you have proposed these questions to us, making us of one mind, as indeed we are, and of one spirit with yourself. And I, for my part, have thus set forth my opinions in public, not as a teacher, but only as it becomes us with all simplicity to confer with each other. And when you have examined this opinion of mine, my most intelligent son, you will write back to me your notion of these matters, and let me know whatever may seem to you to be just and preferable, and whether you approve of my judgment in these things.[776] That it may fare well with you, my beloved son, as you minister to the Lord in peace, is my prayer.

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[774] διακρίνονται.

[775] Rom. xiv. 23. [Gr. κατακέκριται = is condemned = self-condemned. Wordsworth cites Cicero, *De Officiis*, i. 30.]

[776] [The entire absence of despotic authority in these episcopal teachings is to be noted. 2 Cor. i. 24.]

Part II.—Containing Epistles, or Fragments of Epistles.

Epistle I.—To Domitius and Didymus.[777]

1. But it would be a superfluous task for me to mention by name our (martyr) friends, who are numerous and at the same time unknown to you. Only understand that they include men and women, both young men and old, both maidens and aged matrons, both soldiers and private citizens,—every class and every age, of whom some have suffered by stripes and fire, and some by the sword, and have won the victory and received their crowns. In the case of others, however, even a very long lifetime has not proved sufficient to secure their appearance as men acceptable to the Lord; as indeed in my own case too, that sufficient time has not shown itself up to the present. Wherefore He has preserved me for another convenient season, of which He knows Himself, as He says: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee."[778]

2. Since, however, you have been inquiring[779] about what has befallen us, and wish to be informed as to how we have fared, you have got a full report of our fortunes; how when we—that is to say, Gains, and myself, and Faustus, and Peter, and Paul—were led off as prisoners by the centurion and the magistrates,[780] and the soldiers and other attendants accompanying them, there came upon us certain parties from Mareotis, who dragged us with them against our will, and though we were disinclined to follow them, and carried us away by force;[781] and how Gaius and Peter and myself have been separated from our other 97

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[777] Eusebius, *Hist. Eccles.*, vii. 11.

[778] Isa. xlix. 8.

[779] Reading ἐπειδὴ πυνθάνεσθε, for which some codices give ἐπεὶ πυνθάνεσθαι.

[780] στρατηγῶν. Christophorsonus would read στρατηγοῦ in the sense of *commander.* But the word is used here of the *duumviri*, or magistrates of Alexandria. And that the word στρατηγός was used in this *civil* acceptation as well as in the common *military* application, we see by many examples in Athanasius, Ammianus Marcellinus, and others. Thus, as Valesius remarks, the *soldiers* (στρατιωτῶν) here will be the band with the centurion, and the attendants (ὑπηρετῶν) will be the civil followers of the magistrates.

[781] This happened in the first persecution under Decius, when Dionysius was carried off by the decision of the prefect Sabinus to Taposiris, as he informs us in his epistle to Germanus. Certainly any one who compares that epistle of Dionysius to Germanus with this one to Domitius, will have no doubt that he speaks of one and the same event in both. Hence Eusebius is in error in thinking that in this epistle of Dionysius to Domitius we have a narrative of the events relating to the persecution of Valerian,—a position which may easily be refuted from Dionysius himself. For in the persecution under Valerian, Dionysius was not carried off into exile under

brethren, and shut up alone in a desert and sterile place in Libya, at a distance of three days' journey from Parætonium.

3. *And a little further on, he proceeds thus*:—And they concealed themselves in the city, and secretly visited the brethren. I refer to the presbyters Maximus, Dioscorus, Demetrius, and Lucius. For Faustinus and Aquila, who are persons of greater prominence in the world, are wandering about in Egypt. I specify also the deacons who survived those who died in the sickness,[782] viz., Faustus, Eusebius, and Chæremon. And of Eusebius I speak as one whom the Lord strengthened from the beginning, and qualified for the task of discharging energetically the services due to the confessors who are in prison, and of executing the perilous office of dressing out and burying[783] the bodies of those perfected and blessed martyrs. For even up to the present day the governor does not cease to put to death, in a cruel manner, as I have already said, some of those who are brought before him; while he wears others out by torture, and wastes others away with imprisonment and bonds, commanding also that no one shall approach them and making strict scrutiny lest any one should be seen to do so. And nevertheless God imparts relief to the oppressed by the tender kindness and earnestness of the brethren.

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military custody, nor were there any men from Mareotis, who came and drove off the soldiers, and bore him away unwillingly, and set him at liberty again; nor had Dionysius on that occasion the presbyters Gaius and Faustus, and Peter and Paul, with him. All these things happened to Dionysius in that persecution which began a little before Decius obtained the empire, as he testifies himself in his epistle to Germanus. But in the persecution under Valerian, Dionysius was accompanied in exile by the presbyter Maximus, and the deacons Faustus, and Eusebius, and Chæremon, and a certain Roman cleric, as he tells us in the epistle to Germanus.—Valesius.

[782] ἐν τῇ νόσῳ. Rufinus reads νήσῳ, and renders it, "But of the deacons, some died in the island after the pains of confession." But Dionysius refers to the pestilence which traversed the whole Roman world in the times of Gallus and Volusianus, as Eusebius in his *Chronicon*and others record. See Aurelius Victor. Dionysius makes mention of this sickness again in the paschal epistle to the Alexandrians, where he also speaks of the deacons who were cut off by that plague.—Vales.

[783] περιστολὰς ἐκτελεῖν. Christophorsonus renders it: "to prepare the linen cloths in which the bodies of the blessed martyrs who departed this life might be wrapped." In this Valesius thinks he errs by looking at the modern method of burial, whereas among the ancient Christians the custom was somewhat different, the bodies being dressed out in full attire, and that often at great cost, as Eusebius shows us in the case of Astyrius, in the *Hist. Eccles.*, vii. 16. Yet Athanasius, in his *Life of Antonius*, has this sentence: "The Egyptians are accustomed to attend piously to the funerals of the bodies of the dead, and especially those of the holy martyrs, and to wrap them in linen cloths: they are not wont, however, to consign them to the earth, but to place them on couches, and keep them in private apartments."

Epistle II.—To Novatus.[784]

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Dionysius to Novatus[785] his brother, greeting. If you were carried on against your will, as you say, you will show that such has been the case by your voluntary retirement. For it would have been but dutiful to have suffered any kind of ill, so as to avoid rending the Church of God. And a martyrdom borne for the sake of preventing a division of the Church, would not have been more inglorious than one endured for refusing to worship idols;[786] nay, in my opinion at least, the former would have been a nobler thing than the latter. For in the one case a person gives such a testimony simply for his own individual soul, whereas in the other case he is a witness for the whole Church. And now, if you can persuade or constrain the brethren to come to be of one mind again, your uprightness will be superior to your error; and the latter will not be charged against you, while the former will be commended in you. But if you cannot prevail so far with your recusant brethren, see to it that you save your own soul. My wish is, that in the Lord you may fare well as you study peace.

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[784] Eusebius, *Hist. Eccles.*, vi. 45.

[785] Jerome, in his *Catalogus*, where he adduces the beginning of this epistle, gives Novatianus for Novatus. So in the *Chronicon* of Georgius Syncellus we have Διονύσιος Ναυατιανῷ. Rufinus' account appears to be that there were two such epistles,—one to Novatus, and another to Novatianus. The confounding of these two forms seems, however, to have been frequent among the Greeks. [See Lardner, *Credib., sub voce Novat.* Wordsworth thinks the Greeks shortened the name, on the grounds which Horace notes *ad vocem* "Equotuticum." *Satires*, I. v. 87.]

[786] We read, with Gallandi, καὶ ἦν οὐκ ἀδοξυτέρα τῆς ἕνεκεν τοῦ μὴ ἰδωλολατρεῦσαι (*sic*) γινομένης, ἡ ἕνεκεν τοῦ μὴ σχίσαι μαρτυρία. This is substantially the reading of three Venetian codices, as also of Sophronius on Jerome's *De vir. illustr.*, ch. 69, and Georgius Syncellus in the *Chronogr.*, p. 374, and Nicephorus Callist., *Hist. Eccles.*, vi. 4. Pearson, in the *Annales Cyprian.*, Num. x. p. 31, proposes θῦσαι for σχίσαι. Rufinus renders it: "et erat non inferior gloria sustinere martyrium ne scindatur ecclesia quam est illa ne idolis immoletur."

Epistle III.—To Fabius,[787] Bishop of Antioch.

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1. The persecution with us did not commence with the imperial edict, but preceded it by a whole year. And a certain prophet and poet, an enemy to this city,[788] whatever else he was, had previously roused and exasperated against us the masses of the heathen, inflaming them anew with the fires of their native superstition. Excited by him, and finding full liberty for the perpetration of wickedness, they reckoned this the only piety *and* service to their demons,[789] namely, our slaughter.

2. First, then, they seized an old man of the name of Metras, and commanded him to utter words of impiety; and as he refused, they beat his body with clubs, and lacerated his face and eyes with sharp reeds, and then dragged him off to the suburbs and stoned him there. Next they carried off a woman named Quinta, who was a believer, to an idol temple, and compelled her to worship the idol; and when she turned away from it, and showed how she detested it, they bound her feet and dragged her through the whole city along the rough stone-paved streets, knocking her at the same time against the millstones, and scourging her, until they brought her to the same place, and stoned her also there. Then with one impulse they all rushed upon the houses of the God-fearing, and whatever pious persons any of them knew individually as neighbours, after these they hurried and bore them with them, and robbed and plundered them, setting aside the more valuable portions of their property for themselves, and scattering about the commoner articles, and such as were made of wood, and burning them on the roads, so that they made these parts present the spectacle of a city taken by the enemy. The brethren, however, simply gave way and withdrew, and, like those to whom Paul bears witness,[790] they took the spoiling of their goods with joy. And I know not that any of them—except possibly some solitary individual who may have chanced to fall into their hands—thus far has denied the Lord. 98

3. But they also seized that most admirable virgin Apollonia, then in advanced life, and knocked out all her teeth,[791] and cut her jaws; and then kindling a fire before the city, they

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[787] Eusebius, *Hist. Eccles.*, vi. 41, 42, 44. Certain codices read Fabianus for Fabius, and that form is adopted also by Rufinus. Eusebius introduces this epistle thus: "The same author, in an epistle written to Fabius bishop of Antioch, gives the following account of the conflicts of those who suffered martyrdom at Alexandria."

[788] καὶ φθάσας ὁ κακῶν, etc. Pearson, *Annales Cyprian. ad ann.*, 249 § 1, renders it rather thus: "et prævertens malorum huic urbi vates et auctor, quisquis ille fuit, commovit," etc.

[789] εὐσέβειαν τὴν θρησκείαν δαιμόνων. Valesius thinks the last three words in the text (= service to their demons) an interpolation by some scholiast. [Note θρησκείαν = *cultus*, James i. 27.]

[790] Heb. x. 30.

[791] [To this day St. Apollonia is invoked all over Europe; and votive offerings are to be seen hung up at her shrines, in the form of teeth, by those afflicted with toothache.]

threatened to burn her alive unless she would repeat along with them their expressions of impiety.[792] And although she seemed to deprecate[793] her fate for a little, on being let go, she leaped eagerly into the fire and was consumed. They also laid hold of a certain Serapion in his own house;[794] and after torturing him with severe cruelties, and breaking all his limbs, they dashed him headlong from an upper storey to the ground. And there was no road, no thoroughfare, no lane even, where we could walk, whether by night or by day; for at all times and in every place they all kept crying out, that if any one should refuse to repeat their blasphemous expressions, he must be at once dragged off and burnt. These inflictions were carried rigorously on for a considerable time[795] in this manner. But when the insurrection and the civil war in due time overtook these wretched people,[796] that diverted their savage cruelty from us, and turned it against themselves. And we enjoyed a little breathing time, as long as leisure failed them for exercising their fury against us.[797]

4. But speedily was the change from that more kindly reign[798] announced to us; and great was the terror of threatening that was now made to reach us. Already, indeed, the edict had arrived; and it was of such a tenor as almost perfectly to correspond with what was intimated to us beforetime by our Lord, setting before us the most dreadful horrors, so as, if that were possible, to cause the very elect to stumble.[799] All verily were greatly alarmed, and

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[792] τὰ τῆς ἀσεβείας κηρύγματα. What these precisely were, it is not easy to say. Dionysius speaks of them also as δύσφημα ῥήματα in this epistle, and as ἄθεοι φωναί in that to Germanus. Gallandi thinks the reference is to the practice, of which we read also in the Acts of Polycarp, ch. 9, where the proconsul addresses the martyr with the order: λοιδόρησον τὸν Χριστόν—Revile Christ. And that the test usually put to reputed Christians by the early persecutors was this cursing of Christ, we learn from Pliny, book x. epist. 97. [Vol. i. p. 41.]

[793] Or, shrink from.

[794] ἐφέστιον, for which Nicephorus reads badly, Ἐφέσιον.

[795] ἐπιπολύ.

[796] ἀθλίους. But Pearson suggests ἄθλους, ="when insurrection and civil war took the place of these persecutions." This would agree better with the common usage of διαδεχομαι.

[797] ἀσχολίαν του πρὸς ἡμας θυμοῦ λαβόντων. The Latin version gives "dum illorum cessaret furor." W. Lowth renders, "dum non vacaret ipsis furorem suum in nos exercere."

[798] This refers to the death of the Emperor Philip, who showed a very righteous and kindly disposition toward the Christians. Accordingly the matters here recounted by Dionysius took place in the last year of the Emperor Philip. This is also indicated by Dionysius in the beginning of this epistle, where he says that the persecution began at Alexandria a whole year before the edict of the Emperor Decius. But Christophorsonus, not observing this, interprets the μεταβολὴν τῆς βασιλείας as signifying a change in *the emperor's mind* toward the Christians, in which error he is followed by Baronius, ch. 102.—Vales.

[799] In this sentence the Codex Regius reads, τὸ προῤῥηθὲν ὑπὸ τοῦ Κυρίου ἡμῶν παραβραχυ τὸ φοβερώτατον, etc., ="the one intimated beforetime by our Lord, *very nearly* the most terrible one." In Georgius Syncellus it is given as ἡ παρὰ βραχύ. But the reading in the text, ἀποφαῖνον, "setting forth," is found in the Codices Maz.,

of the more notable there were some, and these a large number, who speedily accommodated themselves to the decree in fear;[800] others, who were engaged in the public service, were drawn into compliance by the very necessities of their official duties;[801] others were dragged on to it by their friends, and on being called by name approached the impure and unholy sacrifices; others yielded pale and trembling, as if they were not to offer sacrifice, but to be themselves the sacrifices and victims for the idols, so that they were jeered by the large multitude surrounding the scene, and made it plain to all that they were too cowardly either 99 to face death or to offer the sacrifices. But there were others who hurried up to the altars with greater alacrity, stoutly asserting[802] that they had never been Christians at all before; of whom our Lord's prophetic declaration holds most true, that it will be hard for such to be saved. Of the rest, some followed one or other of these parties *already mentioned*; some fled, and some were seized. And of these, some went as far *in keeping their faith* as bonds and imprisonment; and certain persons among them endured imprisonment even for several days, and then after all abjured the faith before coming into the court of justice; while others, after holding out against the torture for a time, sank before the prospect of further sufferings.[803]

5. But there were also others, stedfast and blessed pillars of the Lord, who, receiving strength from Himself, and obtaining power and vigour worthy of and commensurate with the force of the faith that was in themselves, have proved admirable witnesses for His kingdom. And of these the first was Julianus, a man suffering from gout, and able neither to

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Med., Fuk., and Savilii; and it seems the best, the idea being that this edict of Decius was so terrible as in a certain measure to represent the most fearful of all times, viz., those of Antichrist.—Vales.

[800] ἀπήντων δεδιότες.

[801] οἱ δὲ δημοσιεύοντες ὑπὸ τῶν πράξεων ἤγοντο. This is rendered by Christophorsonus, "alii ex privatis ædibus in publicum raptati ad delubra ducuntur a magistratibus." But δημοσιευοντες is the same as τὰ δημόσια πράττοντες, i.e., decurions and magistrates. For when the edict of Decius was conveyed to them, commanding all to sacrifice to the immortal gods, these officials had to convene themselves in the court-house as usual, and stand and listen while the decree was there publicly recited. Thus they were in a position officially which led them to be the first to sacrifice. The word πραξεις occurs often in the sense of the acts and administration of magistrates: thus, in Eusebius, viii. 11; in Aristides, in the funeral oration on Alexander, τὰ δ' εἰς πράξεις τε καὶ πολιτειας, etc. There are similar passage also in Plutarch's Πολιτικὰ παραγγέλματα, and in Severianus's sixth oration on the Hexameron. So Chrysostom, in his eighty-third homily on Matthew, calls the decurions τοὺς τὰ πολιτικὰ πράττοντας. The word δημοσιεύοντες, however, may also be explained of those employed in the departments of law or finance; so that the clause might be rendered, with Valesius: "alii, qui in publico versabantur, rebus ipsis et reliquorum exemplo, ad sacrificandum ducebantur." See the note in Migne.

[802] ἰσχυριζόμενοι here for διισχυριζόμενοι .—Vales.

[803] πρὸς τὸ ἑξῆς ἀπεῖπον. It may also mean, "renounced the faith in the prospect of what was before them."

stand nor to walk, who was arranged along with two other men who carried him. Of these two persons, the one immediately denied *Christ*; but the other, a person named Cronion, and surnamed Eunus, and together with him the aged Julianus himself, confessed the Lord, and were carried on camels through the whole city, which is, as you know, a very large one, and were scourged in that elevated position, and finally were consumed in a tremendous fire, while the whole populace surrounded them. And a certain soldier who stood by them when they were led away to execution, and who opposed the wanton insolence of the people, was pursued by the outcries they raised against him; and this most courageous soldier of God, Besas by name, was arranged; and after bearing himself most nobly in that mighty conflict on behalf of piety, he was beheaded. And another individual, who was by birth a Libyan, and who at once in name and in real blessedness was also a true Macar,[804] although much was tried by the judge to persuade him to make a denial, did not yield, and was consequently burned alive. And these were succeeded by Epimachus and Alexander, who, after a long time[805] spent in chains, and after suffering countless agonies and inflictions of the scraper[806] and the scourge, were also burnt to ashes in an immense fire.

6. And along with these there were four women. Among them was Ammonarium, a pious virgin, who was tortured for a very long time by the judge in a most relentless manner, because she declared plainly from the first that she would utter none of the things which he commanded her to repeat; and after she had made good her profession she was led off to execution. The others were the most venerable and aged Mercuria, and Dionysia, who had been the mother of many children, and yet did not love her offspring better than her Lord.[807] These, when the governor was ashamed to subject them any further to profitless torments, and thus to see himself beaten by women, died by the sword, without more experience of tortures. For truly their champion Ammonarium had received tortures for them all.

7. Heron also, and Ater,[808] and Isidorus[809] who were Egyptians, and along with them Dioscorus, a boy of about fifteen years of age, were delivered up. And though at first he, *the*

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[804] A blessed one. Alluding to Matt. v. 10, 12.

[805] μετὰ πολύν. But Codices Med., Maz., Fuk., and Savilii, as well as Georgius Syncellus, read μετ᾽ οὐ πολύν, "after a short time."

[806] ξυστῆρας.

[807] Here Valesius adds from Rufinus the words καὶ ᾽Αμμωνάριον ἕτερα, "and a second Ammonarium," as there are four women mentioned.

[808] In Georgius Syncellus and Nicephorus it is given as *Aster*. Rufinus makes the name Arsinus. And in the old Roman martyrology, taken largely from Rufinus, we find the form Arsenius.—Vales.

[809] In his *Bibliotheca*, cod. cxix., Photius states that Isidorus was full brother to Pierius, the celebrated head of the Alexandrian school, and his colleague in martyrdom. He also intimates, however, that although some have reported that Pierius ended his career by martyrdom, others say that he spent the closing period of his life in Rome after the persecution abated.—Ruinart.

judge, tried to deceive the youth with fair speeches, thinking he could easily seduce him, and then attempted also to compel him by force of tortures, fancying he might be made to yield without much difficulty in that way, Dioscorus neither submitted to his persuasions nor gave way to his terrors. And the rest, after their bodies had been lacerated in a most savage manner, and their stedfastness had nevertheless been maintained, he consigned also to the flames. But Dioscorus he dismissed, wondering at the distinguished appearance he had made in public, and at the extreme wisdom of the answers he gave to his interrogations, and declaring that, on account of his age, he granted him further time for repentance. And this most godly Dioscorus is with us at present, tarrying for a greater conflict and a more lengthened contest. A certain person of the name of Nemesion, too, who was also an Egyptian, was falsely accused of being a companion of robbers; and after he had cleared himself of this charge before the centurion, and proved it to be a most unnatural calumny, he was informed against as a Christian, and had to come as a prisoner before the governor. And that most unrighteous magistrate inflicted on him a punishment twice as severe as that to which the robbers were subjected, making him suffer both tortures and scourgings, and then consigning him to the fire between the robbers. Thus the blessed martyr was honoured after the pattern of Christ.

8. There was also a body of soldiers,[810] including Ammon, and Zeno, and Ptolemy, and Ingenuus, and along with them an old man, Theophilus, who had taken up their position in a mass in front of the tribunal; and when a certain person was standing his trial as a Christian, and was already inclining to make a denial, these stood round about and ground their teeth, and made signs with their faces, and stretched out their hands, and made all manner of gestures with their bodies. And while the attention of all was directed to them, before any could lay hold of them, they ran quickly up to the bench of judgment[811] and declared themselves to be Christians, and made such an impression that the governor and his associates were filled with fear; and those who were under trial seemed to be most courageous in the prospect of what they were to suffer, while the judges themselves trembled.

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[810] σύνταγμα στρατιωτικόν. Rufinus and Christophorsonus make it *turmam militum*. Valesius prefers *manipulum* or *contubernium*. These may have been the apparitors or officers of the *præfectus Augustalis*. Valesius thinks rather that they were legionaries, from the legion which had to guard the city of Alexandria, and which was under the authority of the *præfectus Augustalis*. For at that time the *præfectus Augustalis* had charge of military affairs as well as civil.

[811] βάθρον. Valesius supposes that what is intended is the seat on which the accused sat when under interrogation by the judge.

These, then, went with a high spirit from the tribunals, and exulted in their testimony, God Himself causing them to triumph gloriously.[812]

9. Moreover, others in large numbers were torn asunder by the heathen throughout the cities and villages. Of one of these I shall give some account, as an example. Ischyrion served one of the rulers in the capacity of steward for stated wages. His employer ordered this man to offer sacrifice; and on his refusal to do so, he abused him. When he persisted in his non-compliance, his master treated him with contumely; and when he still held out, he took a huge stick and thrust it through his bowels and heart, and slew him. Why should I mention the multitudes of those who had to wander about in desert places and upon the mountains, and who were cut off by hunger, and thirst, and cold, and sickness, and robbers, and wild beasts? The survivors of such are the witnesses of their election and their victory. One circumstance, however, I shall subjoin as an illustration of these things. There was a certain very aged person of the name of Chæremon, bishop of the place called the city of the Nile.[813] He fled along with his partner to the Arabian mountain,[814] and never returned. The brethren, too, were unable to discover anything of them, although they made frequent search; and they never could find either the men themselves, or their bodies. Many were also carried off as slaves by the barbarous Saracens[815] to that same Arabian mount. Some of these were ransomed with difficulty, and only by paying a great sum of money; others of them have not been ransomed to this day. And these facts I have related, brother, not without a purpose, but in order that you may know how many and how terrible are the ills that have befallen us; which troubles also will be best understood by those who have had most experience of them.

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[812] θριαμβεύοντος αὐτούς. Rufinus makes it, "God thus triumphing in them;" from which it would seem that he had read δι᾽ αὐτούς. But θριαμβεύειν is probably put here for θριαμβεύειν ποιεῖν, as βασιλεύειν is also used by Gregory Nazianzenus.

[813] That is, Nilopolis or Niloupolis. Eusebius, bishop of the same seat, subscribed the Council of Ephesus.—Reading.

[814] τὸ Ἀράβιον ὄρος. There is a *Mons Arabicus*mentioned by Herodotus (ii. 8), which Ptolemy and others call Mons Troïcus.—Vales.

[815] This passage is notable from the fact that it makes mention of the Saracens. For of the writers whose works have come down to us there is none more ancient than Dionysius of Alexandria that has named the Saracens. Ammianus Marcellinus, however, writes in his fourteenth book that he has made mention of the Saracens in the Acts of Marcus. Spartianus also mentions the Saracens in his *Niger*, and says that the Roman soldiers were beaten by them.—Vales. ["The barbarous Saracens:" what a *nominis umbra* projected by "coming events," in this blissfully ignorant reference of our author! Compare Robertson, *Researches*, on the conquest of Jerusalem.]

10. Those sainted martyrs, accordingly, who were once with us, and who now are seated with Christ,[816] and are sharers in His kingdom, and partakers with Him in His judgment[817] and who act as His judicial assessors,[818] received there certain of the brethren who had fallen away, and who had become chargeable with sacrificing to the idols. And as they saw that the conversion and repentance of such might be acceptable to Him who desires not at all the death of the sinner,[819] but rather his repentance, they proved their sincerity, and received them, and brought them together again, and assembled with them, and had fellowship with them in their prayers and at their festivals.[820] What advice then, brethren, do you give us as regards these? What should we do? Are we to stand forth and act with the decision and judgment which those (martyrs) formed, and to observe the same graciousness with them, and to deal so kindly with those toward whom they showed such compassion? or are we to treat their decision as an unrighteous one,[821] and to constitute ourselves judges of their opinion on such subjects, and to throw clemency into tears, and to overturn the established order?[822]

11. But I shall give a more particular account of one case here which occurred among us:[823] There was with us a certain Serapion, an aged believer. He had spent his long life blamelessly, but had fallen in the time of trial (the persecution). Often did this man pray

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[816] As to the martyrs' immediate departure to the Lord, and their abode with Him, see Tertullian, *On the Resurrection of the Flesh*, ch. xliii., and *On the Soul*, v. 55. [Vol. iii. p. 576; *Ib.*, p. 231.]

[817] That the martyrs were to be Christ's assessors, judging the world with Him, was a common opinion among the fathers. So, after Dionysius, Eulogius, bishop of Alexandria, in his fifth book, *Against the Novatians*. Photius, in his *Bibliotheca*, following Chrysostom, objects to this, and explains Paul's words in 1 Cor. vi. 2 as having the same intention as Christ's words touching the men of Nineveh and the queen of the south who should rise up in the judgment and condemn that generation.

[818] συνδικάζοντες. See a noble passage in Bossuet, *Préface sur l'Apocal*, § 28.

[819] Ezek. xxxiii. 11.

[820] Dionysius is dealing here not with public communion, such as was the bishop's prerogative to confer anew on the penitent, but with private fellowship among Christian people.—Vales.

[821] ἄδικον ποιησώμεθα is the reading of Codices Maz., Med., Fuk., and Savil., and also of Georgius Syncellus. Others read ἄδεκτον ποιησόμεθα, "we shall treat it as inadmissible."

[822] The words καὶ τὸν Θεὸν παροξύνομεν, "and provoke God," are sometimes added here; but they are wanting in Codices Maz., Med., Fuk., Savil., and in Georgius Syncellus.

[823] Eusebius introduces this in words to the following effect: "Writing to this same Fabius, who seemed to incline somewhat to this schism, Dionysius of Alexandria, after setting forth in his letter many other matters which bore on repentance, and after describing the conflicts of the martyrs who had recently suffered in Alexandria, relates among other things one specially wonderful fact, which I have deemed proper for insertion in this history, and which is as follows."

(for absolution), and no one gave heed to him;[824] for he had sacrificed to the idols. Falling sick, he continued three successive days dumb and senseless. Recovering a little on the fourth day, he called to him his grandchild, and said, “My son, how long do you detain me? Hasten, I entreat you, and absolve me quickly. Summon one of the presbyters to me.” And when he had said this, he became speechless again. The boy ran for the presbyter; but it was night, and the man was sick, and was consequently unable to come. But as an injunction had been issued by me,[825] that persons at the point of death, if they requested it then, and especially if they had earnestly sought it before, should be absolved,[826] in order that they might depart this life in cheerful hope, he gave the boy a small portion of the Eucharist,[827] telling him to steep it in water[828] and drop it into the old man’s mouth. The boy returned bearing the portion; and as he came near, and before he had yet entered, Serapion again recovered, and said, “You have come, my child, and the presbyter was unable to come; but do quickly what you were instructed to do, and so let me depart.” The boy steeped the morsel in water, and at once dropped it into the (old man’s) mouth; and after he had swallowed a little of it, he forthwith gave up the ghost. Was he not then manifestly preserved? and did he not continue in life just until he could be absolved, and until through the wiping away of his sins he could be acknowledged[829] for the many good acts he had done?

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[824] That is, none either of the clergy or of the people were moved by his prayers to consider him a proper subject for absolution; for the people’s suffrages were also necessary for the reception into the Church of any who had lapsed, and been on that account cut off from it. And sometimes the bishop himself asked the people to allow absolution to be given to the suppliant, as we see in Cyprian’s Epistle 53, to Cornelius [vol. v. p. 336, this series], and in Tertullian *On Modesty*, ch. xiii. [vol. iv. p. 86, this series]. Oftener, however, the people themselves made intercession with the bishop for the admission of penitents; of which we have a notable instance in the Epistle of Cornelius to Fabius of Antioch about that bishop who had ordained Novatianus. See also Cyprian, Epistle 59 [vol. v. p. 355].—Vales.

[825] In the African Synod, which met about the time that Dionysus wrote, it was decreed that absolution should be granted to lapsed persons who were near their end, provided that they had sought it earnestly before their illness. See Cyprian in the Epistle to Antonianus [vol. v. p. 327, this series].—Vales.

[826] ἀφίεσθαι. There is a longer reading in Codices Fuk. and Savil., viz.: τῶν θείων δώρων τῆς μεταδόσεως ἀξιοῦσθαι καὶ οὕτως ἀφιεσθαι, “be deemed worthy of the imparting of the divine gifts, and thus be absolved.”

[827] Valesius thinks that this custom prevailed for a long time, and cites a synodical letter of Ratherius, bishop of Verona (which has also been ascribed to Udalricus by Gretserus, who has published it along with his *Life of Gregory VII.*), in which the practice is expressly forbidden in these terms: “And let no one presume to give the communion to a laic or a woman for the purpose of conveying it to an infirm person.”

[828] ἀποβρέξαι. Rufinus renders it by *infundere*. References to this custom are found in Adamanus, in the second book of the *Miracles of St. Columba*, ch 6; in Bede, *Life of St. Cuthbert*, ch. 31, and in the poem on the life of the same; in Theodorus Campidunensis, *Life of St. Magnus*, ch. 22; in Paulus Bernriedensis, *Life of Gregory VII.*, p. 113.

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[829] ὁμολογηθῆναι. Langus, Wolfius, and Musculus render it *confiteri*, "confess." Christophorsonus makes it *in numerum confessorum referri*, "reckoned in the number of confessors:" which may be allowed if it is understood to be a reckoning *by Christ.* For Dionysius alludes to those words of Christ in the Gospel: "Whosoever shall confess me before men, him will I confess also before my Father."—Vales.

Epistle IV.—To Cornelius the Roman Bishop.[830]

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In addition to all these, he writes likewise to Cornelius at Rome after receiving his Epistle against Novatus. And in that letter he also shows that he had been invited by Helenus, bishop in Tarsus of Cilicia, and by the others who were with him—namely, Firmilian, bishop in Cappadocia, and Theoctistus in Palestine—to meet them at the Council of Antioch, where certain persons were attempting to establish the schism of Novatus. In addition to this, he writes that it was reported to him that Fabius was dead, and that Demetrianus was appointed his successor in the bishopric of the church at Antioch. He writes also respecting the bishop in Jerusalem, expressing himself in these very words: "And the blessed Alexander, having been cast into prison, went to his rest in blessedness."

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[830] Eusebius, *Hist. Eccles.*, vi. 46.

Epistle V.—Which is the First on the Subject of Baptism Addressed to Stephen, Bishop of Rome.[831]

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Understand, however, my brother,[832] that all the churches located in the east, and also in remoter districts,[833] that were formerly in a state of division, are now made one again;[834] and all those at the head of the churches everywhere are of one mind, and rejoice exceedingly at the peace which has been restored beyond all expectation. I may mention Demetrianus in Antioch; Theoctistus in Cæsareia; Mazabanes in Ælia,[835] the successor of the deceased Alexander;[836] Marinus in Tyre; Heliodorus in Laodicea, the successor of the deceased Thelymidres; Helenus in Tarsus, and with him all the churches of Cilicia; and Firmilian and all Cappadocia. For I have named only the more illustrious of the bishops, so as neither to make my epistle too long, nor to render my discourse too heavy for you. All the districts of Syria, however, and of Arabia, to the brethren in which you from time to time have been forwarding supplies[837] and at present have sent letters, and Mesopotamia too, and Pontus, and Syria, and, to speak in brief, all parties, are everywhere rejoicing at the unanimity and brotherly love now established, and are glorifying God for the same.

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[831] In the second chapter of the seventh book of his *Ecclesiastical History*, Eusebius says: "To this Stephen, Eusebius wrote the first of his epistles on the matter of baptism." And he calls this the *first*, because Dionysius also wrote other four epistles to Xystus and Dionysius, two of the successors of Stephen, and to Philemon, on the same subject of the baptizing of heretics.—Gallandi.

[832] Eusebius introduces the letter thus: "When he had addressed many reasonings on this subject to him (Stephen) by letter, Dionysius at last showed him that, as the persecution had abated, the churches in all parts opposed to the innovations of Novatus were at peace among themselves." [See vol. v. p. 275.]

[833] καὶ ἔτι προσωτέρω. These words are omitted in Codices Fulk, and Savil., as also by Christophorsonus; but are given in Codices Reg. Maz., and Med., and by Syncellus and Nicephorus.

[834] Baronius infers from this epistle that at this date, about 259 a.d., the Oriental bishops had given up their "error," and fallen in with Stephen's opinion, that heretics did not require to be rebaptized,—an inference, however, which Valesius deems false. [Undoubtedly so.]

[835] The name assigned by the pagans to Jerusalem was Ælia. It was so called even in Constantine's time as we see in the *Tabula Peutingerorum* and the *Itinerarium Antonini*, written after Constantine's reign. In the seventh canon of the Nicene Council we also find the name Ælia. [Given by Hadrian a.d. 135.]

[836] The words κοιμηθέντος Ἀλεξάνδρου are given in the text in connection with the clause Μαρῖνος ἐν Τύρῳ. They must be transposed however as in the translation; for Mazabanes had succeeded Alexander the bishop of Ælia, as Dionysius informs us in his Epistle to Cornelius. So Rufinus puts it also in his Latin version.—Vales.

[837] Alluding to the generous practice of the church at Rome in old times in relieving the wants of the other churches, and in sending money and clothes to the brethren who were in captivity, and to those who toiled in the mines. To this effect we have the statement of Dionysius, bishop of Corinth, in his Epistle to Soter, which Eusebius cites in his fourth book. In the same passage, Eusebius also remarks that this commendable custom

The Same, Otherwise Rendered.[838]

But know, my brother, that all the churches throughout the East, and those that are placed beyond, which formerly were separated, are now at length returned to unity; and all the presidents[839] *of the churches* everywhere think one and the same thing, and rejoice with incredible joy on account of the unlooked-for return of peace: to wit, Demetrianus in Antioch; Theoctistus in Cæsarea; Mazabenes in Ælia, after the death of Alexander; Marinus in Tyre; Heliodorus in Laodicea, after the death of Thelymidres; Helenus in Tarsus, and all the churches of Cilicia; Firmilianus, with all Cappadocia. And I have named only the more illustrious bishops, lest by chance my letter should be made too prolix, and my address too wearisome. The whole of the Syrias, indeed, and Arabia, to which you now and then send help, and to which you have now written letters; Mesopotamia also, and Pontus, and Bithynia; and, to comprise all in one word, all the lands everywhere, are rejoicing, praising God on account of this concord and brotherly charity.

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had been continued in the Roman church up to his own time; and with that object collections were made there, of which Leo Magnus writes in his *Sermones*.—Vales. [Note this to the eternal honour of this See in its early purity.]

[838] [In vol. v., to illustrate the history of Cyprian, reference is made to this letter; and in the Clark edition another rendering is there given (a preferable one, I think) of this same letter, which I have thought better to reserve for this place. It belongs here, and I have there noted its appearance in this volume.]

[839] [προεστῶτες. See Euseb., *Hist. Eccles.*, book viii. capp. 2, 3 and 4; also vol. v., this series, as above mentioned.]

Epistle VI.—To Sixtus, Bishop.[840]

1. Previously, indeed, (Stephen) had written letters about Helanus and Firmilianus, and about all who were established throughout Cilicia and Cappadocia, and all the neighbouring provinces, giving them to understand that for that same reason he would depart from their communion, because they rebaptized heretics. And consider the seriousness of the matter. For, indeed, in the most considerable councils of the bishops, as I hear, it has been decreed that they who come from heresy should first be trained in *Catholic* doctrine, and then should be cleansed by baptism from the filth of the old and impure leaven. Asking and calling him to witness on all these matters, I sent letters.

And a little after Dionysius proceeds:—

2. And, moreover, to our beloved co-presbyters Dionysius and Philemon, who before agreed with Stephen, and had written to me about the same matters, I wrote previously in few words, but now I have written again more at length.

In the same letter, says Eusebius,[841] he informs Xystus[842] of the Sabellian heretics, that they were gaining ground at that time, in these words:—

3. For since of the doctrine, which lately has been set on foot at Ptolemais, a city of Pentapolis, impious and full of blasphemy against Almighty God and the Father of our Lord Jesus Christ; full of unbelief and perfidy towards His only begotten Son and the first-born of every creature, the Word made man, and which takes away the perception of the Holy Spirit,—on either side both letters were brought to me, and brethren had come to discuss it, setting forth more plainly as much as by God's gift I was able,—I wrote certain letters, copies of which I have sent to thee.

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[840] Dionysius mentions letters that had been written by him as well to the Presbyters Dionysius and Philemon as to Stephen, on the baptism of heretics and on the Sabellian heresy.

[841] Lib. vii. ch. 6.

[842] [i.e., Sixtus II.]

Epistle VII.—To Philemon, a Presbyter.[843]

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I indeed gave attention to reading the books and carefully studying the traditions of heretics, to the extent indeed of corrupting my soul with their execrable opinions; yet receiving from them this advantage, that I could refute them in my own mind, and detested them more heartily than ever. And when a certain brother of the order of presbyters sought to deter me, and feared lest I should be involved in the same wicked filthiness, because he said that my mind would be contaminated, and indeed with truth, as I myself perceived, I was strengthened by a vision that was sent me from God. And a word spoken to me, expressly commanded me, saying, Read everything which shall come into thy hands, for thou art fit to do so, who correctest and provest each one; and from them to thee first of all has appeared the cause and the occasion of believing. I received this vision as being what was in accordance with the apostolic word, which thus urges all who are endowed with greater virtue, "Be ye skilful money-changers."[844]

Then, says Eusebius, he subjoins some things parenthetically about all heresies:—

This rule and form I have received from our blessed Father Heraclus: For thou, who came from heresies, even if they had fallen away from the Church, much rather if they had not fallen away, but when they were seen to frequent the assemblies of the faithful, were charged with going to hear the teachers of perverse doctrine, and ejected from the Church, he did not admit after many prayers, before they had openly and publicly narrated whatever things they had heard from their adversaries. Then he received them at length to the assemblies of the faithful, by no means asking of them to receive baptism anew. Because they had already previously received the Holy Spirit from that very baptism.

Once more, this question being thoroughly ventilated, he adds:—

I learned this besides, that this custom is not now first of all imported among the Africans[845] alone; but moreover, long before, in the times of former bishops, among most populous churches, and that when synods of the brethren of Iconium and Synades were held, it also pleased as many as possible, I should be unwilling, by overturning their judgments, to throw them into strifes and contentious. For it is written, "Thou shalt not remove thy neighbour's landmark, which thy fathers have placed."[846]

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[843] Of Sixtus, bishop of Rome. [a.d. 257].

[844] 1 Thess. v. 21. [Euseb., vi. 7. The apostle is supposed to refer to one of the *reputed* sayings of our Lord, γινεσθε δόκιμοι τραπεζῖται = *examinatores*, i.e., of coins, rejecting the base, and laying up in store the precious. Compare Jer. xv. 19.]

[845] [I find that it is necessary to say that the "Africans" of Egypt and Carthage were no more negroes than we "Americans" are redmen. The Carthaginians were Canaanites and the Alexandrians Greeks. I have seen Cyprian's portrait representing him as a Moor.]

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[846] Deut. xix. 14.

Epistle VIII.—To Dionysius.[847]

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For we rightly repulse Novatian, who has rent the Church, and has drawn away some of the brethren to impiety and blasphemies; who has brought into the world a most impious doctrine concerning God, and calumniates our most merciful Lord Jesus Christ as if He were unmerciful; and besides all these things, holds the sacred laver as of no effect, and rejects it, and overturns faith and confession, which are put before baptism, and utterly drives away the Holy Spirit from them, even if any hope subsists either that He would abide in them, or that He should return to them.

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[847] At that time presbyter of Xystus, and afterwards his successor. He teaches that Novatian is deservedly to be opposed on account of his schism, on account of his impious doctrine, on account of the repetition of baptism to those who came to him.

Epistle IX.—To Sixtus II.[848]

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For truly, brother, I have need of advice, and I crave your judgment, lest perchance I should be mistaken upon the matters which in such wise happen to me. One of the brethren who come together to the church, who for some time has been esteemed as a believer, and who before my ordination, and, if I am not deceived, before even the episcopate of Heraclas himself, had been a partaker of the assembly of the faithful, when he had been concerned in the baptism of those who were lately baptized, and had heard the interrogatories and their answers, came to me in tears, and bewailing his lot. And throwing himself at my feet, he began to confess and to protest that this baptism by which he had been initiated among heretics was not of this kind, nor had it anything whatever in common with this of ours, because that it was full of blasphemy and impiety. And he said that his soul was pierced with a very bitter sense of sorrow, and that he did not dare even to lift up his eyes to God, because he had been initiated by those wicked words and things. Wherefore he besought that, by this purest laver, he might be endowed with adoption and grace. And I, indeed, have not dared to do this; but I have said that the long course of communion had been sufficient for this. For I should not dare to renew afresh, after all, one who had heard the giving of thanks, and who had answered with others Amen; who had stood at the holy table, and had stretched forth his hands[849] to receive the blessed food, and had received it, and for a very long time had been a partaker of the body and blood of our Lord Jesus Christ. Henceforth I bade him be of good courage, and approach to the sacred *elements* with a firm faith and a good conscience, and become a partaker of them. But he makes no end of his wailing, and shrinks from approaching to the table; and scarcely, when entreated, can he bear to be present at the prayers.

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[848] Of a man who sought to be introduced to the Church by baptism, although he said that he had received baptism, with other words and matters among the heretics.

[849] [Vol. v. See a reference to Cyril's *Catechetical Lectures.*]

Epistle X.—Against Bishop Germanus.[850]

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1. Now I speak also before God, and He knoweth that I lie not: it was not by my own choice,[851] neither was it without divine instruction, that I took to flight. But at an earlier period,[852] indeed, when the *edict for the* persecution under Decius was determined upon, Sabinus at that very hour sent a certain Frumentarius[853] to make search for me. And I remained in the house for four days, expecting the arrival of this Frumentarius. But he went about examining all other places, the roads, the rivers, the fields, where he suspected that I should either conceal myself or travel. And he was smitten with a kind of blindness, and never lighted on the house; for he never supposed that I should tarry at home when under pursuit. Then, barely after the lapse of four days, God giving me instruction to remove, and opening the way for me in a manner beyond all expectation, my domestics[854] and I, and a considerable number of the brethren, effected an exit together. And that this was brought about by the providence of God, was made plain by what followed: in which also we have been perhaps of some service to certain parties. 104

2. *Then, after a certain break, he narrates the events which befell him after his flight, subjoining the following statement*:—Now about sunset I was seized, along with those who were with me, by the soldiers, and was carried off to Taposiris. But by the providence of God, it happened that Timotheus was not present with me then, nor indeed had he been apprehended at all. Reaching the place later, he found the house deserted, and officials keeping guard over it, and ourselves borne into slavery.

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[850] Eusebius, *Hist. Eccles.*, vi. 40, vii. 11.

[851] οὐδεμίαν ἐπ᾽ ἐμαυτοῦ βαλλόμενος. In Codex Fuk. and in the *Chronicon* of Syncellus it is ἐπ᾽ ἐμαυτῷ. In Codices Maz. and Med. it is ἐπ᾽ ἐμαυτόν. Herodotus employs the phrase in the genitive form—βαλλόμενος ἐφ᾽ ἑαυτοῦ πέπρηχε, i.e., *seipsum in consilium adhibens, sua sponte et proprio motu fecit.*

[852] ἀλλὰ καὶ πρότερον. Christophorsonus and others join the πρότερον, with the διωγμοῦ, making it mean, “before the persecution.” This is contrary to pure Greek idiom, and is also inconsistent with what follows; for by the αὐτῆς ὥρας is meant the very hour at which the edict was decreed, διωγμός here having much the sense of “edict for the persecution.”—Vales.

[853] There was a body of men called *frumentarii milites*, employed under the emperors as secret spies, and sent through the provinces to look after accused persons, and collect floating rumors. They were abolished at length by Constantine, as Aurelius Victor writes. They were subordinate to the judges or governors of the provinces. Thus this Frumentarius mentioned here by Dionysius was deputed in obedience to Sabinus, the *præfectus Augustalis.*—Vales.

[854] οἱ παῖδες. Musculus and Christophorsonus make it “children.” Valesius prefers “domestics.”

3. *And after some other matters, he proceeds thus*:—And what was the method of this marvellous disposition of Providence in his case? For the real facts shall be related. When Timotheus was fleeing in great perturbation, he was met[855] by a man from the country.[856] This person asked the reason for his haste, and he told him the truth plainly. Then the man (he was on his way at the time to take part in certain marriage festivities; for it is their custom to spend the whole night in such gatherings), on hearing the fact, held on his course to the scene of the rejoicings, and went in and narrated the circumstances to those who were seated at the feast; and with a single impulse, as if it had been at a given watchword, they all started up, and came on all in a rush, and with the utmost speed. Hurrying up to us, they raised a shout; and as the soldiers who were guarding us took at once to flight, they came upon us, stretched as we were upon the bare couches.[857] For my part, as God knows, I took them at first to be robbers who had come to plunder and pillage us; and remaining on the bedstead on which I was lying naked, save only that I had on my linen underclothing, I offered them the rest of my dress as it lay beside me. But they bade me get up and take my departure as quickly as I could. Then I understood the purpose of their coming, and cried, entreated, and implored them to go away and leave us alone; and I begged that, if they wished to do us any good, they might anticipate those who led me captive, and strike off my head. And while I was uttering such vociferations, as those who were my comrades and partners in all these things know, they began to lift me up by force. And I threw myself down on my back upon the ground; but they seized me by the hands and feet, and dragged me away, and bore me forth. And those who were witnesses of all these things followed me,—namely, Caius, Faustus, Peter, and Paul. These men also took me up, and hurried me off[858] out of the little town, and set me on an ass without saddle, and in that fashion carried me away.

4. I fear that I run the risk of being charged with great folly and senselessness, placed as I am under the necessity of giving a narrative of the wonderful dispensation of God's providence in our case. Since, however, as one says, it is good to keep close the secret of a king, but it is honourable to reveal the works of God,[859] I shall come to close quarters with

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[855] ἀπήντετό τις τῶν χωριτῶν. In Codices Maz., Med., Fuk., and Savil., ἀπήντα is written; in Georgius Syncellus it is ἀπηντᾶτο.

[856] χωριτῶν rendered *indigenarum* by Christophorsonus, and *incolarum*, "inhabitants," by the interpreter of Syncellus; but it means rather "rustics." Thus in the Greek Councils the τῶν χωρῶν πρεσβύτεροι, *presbyteri pagorum*, are named. Instead of χωριτῶν, Codices Maz., Med., and Fuk. read χωρικῶν; for thus the Alexandrians named the country people, as we see in the tractate of Sophronius against Dioscorus, and the *Chronicon* of Theophanes, p. 139.

[857] ἀστρώτων σκιμπόδων.

[858] φοράδην ἐξήγαγον. The φοράδην may mean, as Valesius puts it, *in sella*, "on a stool or litter."

[859] Tobit xii. 7.

the violence of Germanus. I came to Æmilianus not alone; for there accompanied me also my co-presbyter Maximus, and the deacons Faustus and Eusebius and Chæremon; and one of the brethren who had come from Rome went also with us. Æmilianus, then, did not lead off by saying to me, “Hold no assemblies.” That was indeed a thing superfluous for him to do, and the last thing which one would do who meant to go back to what was first and of prime importance:[860] for his concern was not about our gathering others together in assembly, but about our not being Christians ourselves. From this, therefore, he commanded me to desist, thinking, doubtless, that if I myself should recant, the others would also follow me in that. But I answered him neither unreasonably nor in many words, “We must obey God rather than men.”[861] Moreover, I testified openly that I worshipped the only true God 105
and none other, and that I could neither alter that position nor ever cease to be a Christian. Thereupon he ordered us to go away to a village near the desert, called Cephro.

5. Hear also the words which were uttered by both of us as they have been put on record.[862] When Dionysius, and Faustus, and Maximus, and Marcellus, and Chæremon had been placed at the bar, Æmilianus, as prefect, said: “I have reasoned with you verily in free speech,[863] on the clemency of our sovereigns, as they have suffered you to experience it; for they have given you power to save yourselves, if you are disposed to turn to what is accordant with nature, and to worship the gods who also maintain them in their kingdom, and to forget those things which are repugnant to nature. What say ye then to these things? for I by no means expect that you will be ungrateful to them for their clemency, since indeed what they aim at is to bring you over to better courses.” Dionysius made reply thus: “All men do not worship all the gods, but different men worship different objects that they suppose to be true gods. Now we worship the one God, who is the Creator of all things, and the very Deity who has committed the sovereignty to the hands of their most sacred majesties Valerian and Gallienus. Him we both reverence and worship; and to Him we pray continually on behalf of the sovereignty of these princes, that it may abide unshaken.” Æmilianus, as prefect, said to them: “But who hinders you from worshipping this god too, if indeed he is a god, along with those who are gods by nature? for you have been commanded to worship the gods, and those gods whom all know as such.” Dionysius replied: “We worship no other one.” Æmilianus, as prefect, said to them: “I perceive that you are at once ungrateful to and insensible of the clemency of our princes. Wherefore you shall not remain in this city; but

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[860] τὸ τελευταῖον ἐπι τὸ πρῶτον ἀνατρέχοντι, i.e., to begin by interdicting him from holding Christian assemblies, while the great question was whether he was a Christian at all, would have been to place first what was last in order and consequence.

[861] Acts v. 29.

[862] ὑπεμνηματίσθη.

[863] ἀγράφως.

you shall be despatched to the parts of Libya, and settled in a place called Cephro: for of this place I have made choice in accordance with the command of our princes. It shall not in any wise be lawful for you or for any others, either to hold assemblies or to enter those places which are called cemeteries. And if any one is seen not to have betaken himself to this place whither I have ordered him to repair, or if he be discovered in any assembly, he will prepare peril for himself; for the requisite punishment will not fail. Be off, therefore, to the place whither you have been commanded to go." So he forced me away, sick as I was; nor did he grant me the delay even of a single day. What opportunity, then, had I to think either of holding assemblies, or of not holding them?[864]

6. *Then after some other matters he says*:—Moreover, we did not withdraw from the visible assembling of ourselves together, with the Lord's presence.[865] But those in the city I tried to gather together with all the greater zeal, as if I were present with them; for I was absent indeed in the body, as I said,[866] but present in the spirit. And in Cephro indeed a considerable church sojourned with us, composed partly of the brethren who followed us from the city, and partly of those who joined us from Egypt. There, too, did God open to us a door[867] for the word. And at first we were persecuted, we were stoned; but after a period some few of the heathen forsook their idols, and turned to God. For by our means the word was then sown among them for the first time, and before that they had never received it. And as if to show that this had been the very purpose of God in conducting us to them, when we had fulfilled this ministry, He led us away again. For Æmilianus was minded to remove us to rougher parts, as it seemed, and to more Libyan-like districts; and he gave orders to draw all in every direction into the Mareotic territory, and assigned villages to each party throughout the country. But he issued instructions that we should be located specially by the public way, so that we might also be the first to be apprehended;[868] for he evidently made his arrangements and plans with a view to an easy seizure of all of us whenever he should make up his mind to lay hold of us.

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[864] Germanus had accused Dionysius of neglecting to hold the assemblies of the brethren before the persecutions broke out, and of rather providing for his own safety by flight. For when persecution burst on them, the bishops were wont first to convene the people, in order to exhort them to hold fast the faith of Christ; there infants and catechumens were baptized, to provide against their departing this life without baptism, and the Eucharist was given to the faithful.—Vales.

[865] αἰσθητῆς μετὰ τοῦ Κυρίου συναγωγς.

[866] ὡς εἶπον. Codices Maz. and Med. give εἰπεῖν, "so to speak;" Fuk. and Savil. give ὡς εἶπεν ὁ ἀπόστολος, "as the apostle said." See on 1 Cor. v. 3.

[867] [Acts xiv. 27; Rev. iii. 8. If the author here quotes the Apocalypse, it is noteworthy. Elucidation, p. 110.]

[868] ἡμᾶς δὲ μᾶλλον ἐν ὁδῷ καὶ πρώτους καταληφθησομένους ἔταξεν.

7. Now when I received the command to depart to Cephro, I had no idea of the situation of the place, and had scarcely even heard its name before; yet for all that, I went away courageously and calmly. But when word was brought me that I had to remove to the parts of Colluthion,[869] those present know how I was affected; for here I shall be my own accuser. At first, indeed, I was greatly vexed, and took very ill; for though these places happened to be better known and more familiar to us, yet people declared that the region was one destitute of brethren, and even of men of character, and one exposed to the annoyances of travellers and to the raids of robbers. I found comfort, however when the brethren reminded me that it was nearer the city; and while Cephro brought us large intercourse with brethren of all sorts who came from Egypt, so that we were able to hold our sacred assemblies on a more extensive scale, yet there, on the other hand, as the city was in the nearer vicinity, we could enjoy more frequently the sight of those who were the really beloved, and in closest relationship with us, and dearest to us: for these would come and take their rest among us, and, as in the more remote suburbs, there would be distinct and special meetings.[870] And thus it turned out.

8. *Then, after some other matters, he gives again the following account of what befell him:* —Germanus, indeed, boasts himself of many professions of faith. He, forsooth, is able to speak of many adverse things which have happened to him! Can he then reckon up in his own case as many condemnatory sentences[871] as we can number in ours, and confiscations

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[869] τὰ Κολλουθίωνος, supplying μέρη, as Dionysius has already used the phrase τὰ μέρη τῆς Λιβύης. This was a district in the Mareotic prefecture. Thus we have mention made also of τὰ Βουκόλου, a certain tract in Egypt, deriving its name from the old masters of the soil. Nicephorus writes Κολούθιον, which is probably more correct; for Κολλουθίων is a derivative from Colutho, which was a common name in Egypt. Thus a certain poet of note in the times of Anastasius, belonging to the Thebaid, was so named, as Suidas informs us. There was also a Coluthus, a certain schismatic, in Egypt, in the times of Athanasius, who is mentioned often in the *Apologia*; and Gregory of Nyssa names him Acoluthus in his *Contra Eunomium*, book ii.—Vales.

[870] κατὰ μέρος συναγωγαί. When the suburbs were somewhat distant from the city, the brethren resident in them were not compelled to attend the meetings of the larger church, but had meetings of their own in a basilica, or some building suitable for the purpose. The Greeks, too, gave the name προάστειον to places at some considerable distance from the city, as well as to suburbs immediately connected with it. Thus Athanasius calls Canopus a προάστειον; and so Daphne is spoken of as the προάστειον of Antioch, Achyrona as that of Nicomedia, and Septimum as that of Constantinople, though these places were distant some miles from the cities. From this place it is also inferred that in the days of Dionysius there was still but one church in Alexandria, where all the brethren met for devotions. But in the time of Athanasius, when several churches had been built by the various bishops, the Alexandrians met in different places, κατὰ μέρος καὶ διῃρημένως , as Athanasius says in his first Apology to Constantius; only that on the great festivals, as at the paschal season and at Pentecost, the brethren did not meet separately, but all in the larger church, as Athanasius also shows us—Vales.

[871] ἀποφάσεις.

too, and proscriptions, and spoilings of goods, and losses of dignities,[872] and despisings of worldly honour, and contemnings of the laudations of governors and councillors, and patient subjections to the threatenings of the adversaries,[873] and to outcries, and perils, and persecutions, and a wandering life, and the pressure of difficulties, and all kinds of trouble, such as befell me in the time of Decius and Sabinus,[874] and such also as I have been suffering under the present severities of Æmilianus? But where in the world did Germanus make his appearance? And what mention is made of him? But I retire from this huge act of folly into which I am suffering myself to fall on account of Germanus; and accordingly I forbear giving to the brethren, who already have full knowledge of these things, a particular and detailed narrative of all that happened.

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[872] Maximus, in the scholia to the book of Dionysius the Areopagite, *De cœlesti hierarchia*, ch. 5, states that Dionysius was by profession a *rhetor* before his conversion: ὁ γοῦν μέγας Διονύσιος ὁ Ἀλεξανδρεων ἐπισκοπος, ὁ ἀπὸ ῥητόρων, etc.—Vales.

[873] τῶν ἐναντίων ἀπειλῶν.

[874] This Sabinus had been prefect of Egypt in the time of Decius; it is of him that Dionysius writes in his Epistle to Fabius, which is given above. The Æmilianus, prefect of Egypt, who is mentioned here, afterwards seized the imperial power, as Pollio writes in his *Thirty Tyrants*, who, however, calls him general (*ducem*), and not prefect of Egypt.—Vales.

Epistle XI.—To Hermammon.[875]

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1. But Gallus did not understand the wickedness of Decius, nor did he note beforehand what it was that wrought his ruin. But he stumbled at the very stone which was lying before his eyes; for when his sovereignty was in a prosperous position, and when affairs were turning out according to his wish,[876] he oppressed those holy men who interceded with God on behalf of his peace and his welfare. And consequently, persecuting them, he persecuted also the prayers offered in his own behalf.

2. And to John a revelation is made in like manner:[877] "And there was given unto him," he says, "a mouth speaking great things, and blasphemy; and power was given unto him, and forty and two months."[878] And one finds both things to wonder at in Valerian's case; and most especially has one to consider how different it was with him before these events,[879]—how mild and well-disposed he was towards the men of God. For among the emperors who preceded him, there was not one who exhibited so kindly and favourable a disposition toward them as he did; yea, even those who were said to have become Christians openly[880] did not receive them with that extreme friendliness and graciousness with which

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[875] Eusebius, *Hist. Eccles.*, vii. 1, 10, 23. Eusebius introduces this extract thus: "In an epistle to Hermammon, Dionysus makes the following remarks upon Gallus" the Emperor.

[876] κατὰ νοῦν is the reading in the Codices Maz., Med., Fuk, and Savil., and adopted by Rufinus and others. But Robertus Stephanus, from the Codex Regius, gives κατὰ ῥοῦν, "according to the stream," i.e., favourably.

[877] Eusebius prefaces this extract thus: "Gallus had not held the government two full years when he was removed, and Valerian, together with his son Gallienus, succeeded him. And what Dionysius has said of him may be learned from his Epistle to Hermammon, in which he makes the following statement."

[878] ἐξουσία καὶ μῆνες τεσσαρακονταδύο. Rev. xiii. 5. Baronius expounds the numbers as referring to the period during which the persecution under Valerian continued: see him, under the year 257 a.d., ch. 7. [See Introductory Note, p. 78, *supra*. Here is a quotation from the Apocalypse to be noted in view of our author's questionings, part i., i. 5, p. 83, *supra*.]

[879] The text is, καὶ τούτων μάλιστα τὰ πρὸ αὐτοῦ ὡς οὕτως ἔσχε συννοεῖν· ἕως ἤπιος, etc. Gallandi emends the sentence thus: καὶ αὐτοῦ τὰ μάλιστα πρὸ τούτων, ὡς οὐχ οὕτως ἔσχε, συννοεῖν, ἕως ἤπιος, etc. Codex Regius gives ὡς μὲν ἤπιος. But Codices Maz. and Med. give ἕως ἤπιος, while Fuk. and Savil. give ἕως γὰρ ἤπιος.

[880] He means the Emperor Philip who, as many of the ancients have recorded, was the first of the Roman emperors to profess the Christian religion. But as Dionysius speaks in the plural number, to Philip may be added Alexander Severus, who had an image of Christ in the chapel of his Lares, as Lampridius testifies, and who favoured and sustained the Christians during the whole period of his empire. It is to be noted further, that Dionysius says of these emperors only that *they were said* and thought to be Christians, not that they were so in reality.—Gallandi

he received them at the beginning of his reign; and his whole house was filled then with the pious, and it was itself a very church of God. But the master and president[881] of the Magi of Egypt[882] prevailed on him to abandon that course, urging him to slay and persecute those pure and holy men as adversaries and obstacles to their accursed and abominable incantations. 107 For there are, indeed, and there were men who, by their simple presence, and by merely showing themselves, and by simply breathing and uttering some words, have been able to dissipate the artifices of wicked demons. But he put it into his mind to practise the impure rites of initiation, and detestable juggleries, and execrable sacrifices, and to slay miserable children, and to make oblations of the offspring of unhappy fathers, and to divide the bowels of the newly-born, and to mutilate and cut up the creatures made by God, as if by such means they[883] would attain to blessedness.

3. *Afterwards he subjoins the following*:—Splendid surely were the thank-offerings, then, which Macrianus brought them[884] for that empire which was the object of his hopes; who, while formerly reputed as the sovereign's faithful public treasurer,[885] had yet no mind for anything which was either reasonable in itself or conducive to the public good,[886] but subjected himself to that curse of prophecy which says, "Woe unto those who prophesy from their own heart, and see not the public good!"[887] For he did not discern that providence which regulates all things; nor did he think of the judgment of Him who is before all, and through all, and over all. Wherefore he also became an enemy to His Catholic Church; and besides that, he alienated and estranged himself from the mercy of God, and fled to the utmost

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[881] ἀρχισυνάγωγος.

[882] Baronius thinks that this was that *Magus* who, a little while before the empire of Decius, had incited the Alexandrians to persecute the Christians, and of whom Dionysius speaks in his Epistle to Fabius. What follows here, however, shows that Macrianus is probably the person alluded to.

[883] εὐδαιμονήσοντας. So Codices Maz., Med., Fuk. and Savil. read: others give εὐδαιμονήσαντας. It would seem to require εὐδαιμονήσοντα, "as if he would attain;" for the reference is evidently to Valerian himself.

[884] By the αὐτοῖς some understand τοῖς βασιλεῦσι; others better, τοῖς δαίμοσι. According to Valesius, the sense is this: that Macrianus having, by the help and presages of the demons, attained his hope of empire, made a due return to them, by setting Valerian in arms against the Christians.

[885] ἐπὶ τῶν καθόλου λόγων. The Greeks gave this name to those officials whom the Latins called *rationales*, or *procuratores summæ rei.* Under what emperor Macrianus was procurator, is left uncertain here.

[886] οὐδὲν εὔλογον οὐδὲ καθολικὸν ἐφρόνησεν. There is a play here on the two senses of the word καθολικός , as seen in the official title ἐπὶ τῶν καθόλου λόγων, and in the note of character in οὐδὲ καθολικόν. But it can scarcely be reproduced in the English.

[887] οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν καὶ τὸ καθόλου μὴ βλέπουσιν. The quotation is probably from Ezek. xiii. 3, of which Jerome gives this interpretation: *Vae his qui prophetant ex corde suo et omnino non vident.*

possible distance from His salvation.[888] And in this indeed he demonstrated the reality of the peculiar significance of his name.[889]

4. *And again, after some other matters, he proceeds thus*:—For Valerian was instigated to these acts by this man, and was thereby exposed to contumely and reproach, according to the word spoken *by the Lord* to Isaiah: “Yea, they have chosen their own ways, and their own abominations in which their souls delighted; I also will choose their mockeries,[890] and will recompense their sin.”[891] But this man[892] (Macrianus), being maddened with his passion for the empire, all unworthy of it as he was, and at the same time having no capacity for assuming the insignia of imperial government,[893] by reason of his crippled[894] body,[895] put forward his two sons as the bearers, so to speak, of their father’s offences. For unmistakeably apparent in their case was the truth of that declaration made by God, when He said, “Visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me.” For he heaped his own wicked passions, for which he had failed in securing satisfaction,[896] upon the heads of his sons, and thus wiped off[897] upon them his own wickedness, and transferred to them, too, the hatred he himself had shown toward God.

5.[898] That man,[899] then, after he had betrayed the one and made war upon the other of the emperors preceding him, speedily perished, with his whole family, root and branch.

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[888] Robertus Stephanus edits τῆς ἑαυτοῦ ἐκκλησίας, “from his Church,” following the Codex Medicæus. But the best manuscripts give σωτηρίας.

[889] A play upon the name *Macrianus*, as connected with μακράν, “at a distance.” [This playfulness runs through the section.]

[890] ἐμπαίγματα.

[891] Isa. lxvi. 3, 4.

[892] Christophorsonus refers this to Valerian. But evidently the οὗτος δέ introduces a different subject in Macrianus; and besides, Valerian could not be said to have been originally unworthy of the power which he aspired to.

[893] τὸν βασίλειον ὑποδῦναι κόσμον.

[894] ἀναπήρῳ.

[895] Joannes Zonaras, in his *Annals*, states that Macrianus was lame.

[896] ὧν ἠτυχει. So Codex Regius reads. But Codices Maz., Med., and Fuk. give ηὐτύχει, “in which he succeeded.”

[897] ἐξωμόρξατο.

[898] Eusebius introduces the extract thus: He (Dionysius) addressed also an epistle to Hermammon and the brethren in Egypt; and after giving an account of the wickedness of Decius and his successors, he states many other circumstances, and also mentions the peace of Gallienus. And it is best to hear his own relation as follows.

[899] This is rightly understood of Macrianus, by whose treachery Valerian came under the power of the Persians. Aurelius Victor, Syncellus, and others, testify that Valerian was overtaken by that calamity through the treachery of his generals.

And Gallienus was proclaimed, and acknowledged by all. And he was at once an old emperor and a new; for he was prior to those, and he also survived them. To this effect indeed is the word spoken *by the Lord* to Isaiah: “Behold, the things which were from the beginning have come to pass; and there are new things which shall now arise.”[900] For as a cloud which intercepts the sun’s rays, and overshadows it for a little, obscures it, and appears itself in its place, but again, when the cloud has passed by or melted away, the sun, which had risen before, comes forth again and shows itself: so did this Macrianus put himself forward,[901] and achieve access[902] for himself even to the very empire of Gallienus now established; but now he is *that* no more, because indeed he never was it, while this other, *i.e., Gallienus*, is just as he was. And his empire, as if it had cast off old age, and had purged itself of the wickedness formerly attaching to it, is at present in a more vigorous and flourishing condition, and is now seen and heard of at greater distances, and stretches abroad in every direction. 108

6. *Then he further indicates the exact time at which he wrote this account, as follows*:—And it occurs to me again to review the days of the imperial years. For I see that those most impious men, whose names may have been once so famous, have in a short space become nameless. But our more pious and godly prince[903] has passed his septennium, and is now in his ninth year, in which we are to celebrate the festival.[904]

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[900] Isa. xlii. 9.

[901] προστάς. But Valesius would read προσστάς, *adstans.*

[902] προσπελάσας is the reading of three of the codices and of Nicephorus; others give προπελάσας.

[903] [Rom. xiii. 4, 6. St. Paul’s strong expressions in this place must explain these expressions. A prince was, *quoad hoc*, comparatively speaking, godly and pious, as he “attended continually to this very thing.” So, “most religious,” in the Anglican Liturgy.]

[904] Who ever expressed himself thus,—that one after his seven years was passing his ninth year? This septennium (επταετηρίς) must designate something peculiar, and different from the time following it. It is therefore the septennium of imperial power which he had held along with his father. In the eighth year of that empire, Macrianus possessed himself of the imperial honour specially in Egypt. After his assumption of the purple, however, Gallienus had still much authority in Egypt. At length, in the ninth year of Gallienus, that is, in 261, Macrianus the father and the two sons being slain, the sovereignty of Gallienus was recognised also among the Egyptians. And then Gallienus gave a rescript to Dionysius, Pinna, and Demetrius, bishops of Egypt, to re-establish the sacred places,—a boon which he had granted in the former year. The ninth year of Gallienus, moreover, began about the midsummer of this year; and the time at which this letter was written by Dionysius, as Eusebius observes, may be gathered from that, and falls consequently before the Paschal season of 262 a.d.—Pearson, p. 72. Gall.

Epistle XII.—To the Alexandrians.[905]

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1. To other men, indeed, the present state of matters would not appear to offer a fit season for a festival: and this certainly is no festal time to them; nor, in sooth, is any other that to them. And I say this, not only of occasions manifestly sorrowful,[906] but even or all occasions whatsoever which people might consider to be most joyous.[907] And now certainly all things are turned to mourning, and all men are in grief, and lamentations resound through the city, by reason of the multitude of the dead and of those who are dying day by day. For as it is written in the case of the first-born of the Egyptians, so now too a great cry has arisen. “For there is not a house in which there is not one dead.”[908] And would that even this were all!

2. Many terrible calamities, it is true, have also befallen us before this. For first they drove us away; and though we were quite alone, and pursued by all, and in the way of being slain, we kept our festival, even at such a time. And every place that had been the scene of some of the successive sufferings which befell any of us, became a seat for our solemn assemblies,—the field, the desert, the ship, the inn, the prison,—all alike. The most gladsome festival of all, however, has been celebrated by those perfect martyrs who have sat down at the feast in heaven. And after these things war and famine surprised us. These were calamities which we shared, indeed, with the heathen. But we had also to bear by ourselves alone those ills with which they outraged us, and we had at the same time to sustain our part in those things which they either did to each other or suffered at each other’s hands; while again we rejoiced deeply in that peace of Christ which He imparted to us alone.

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[905] Eusebius, *Hist. Eccles.,* vii. 22. Eusebius prefaces the 21st chapter of his seventh book thus: “When peace had scarcely yet been established, he (Dionysius) returned to Alexandria. But when sedition and war again broke out, and made it impossible for him to have access to all the brethren in that city, divided as they then were into different parties, he addressed them again by an epistle at the Passover, as if he were still an exile from Alexandria.” Then he inserts the epistle to Hierax; and thereafter, in ch. xxii., introduces the present excerpt thus: “After these events, the pestilence succeeding the war, and the festival being now at hand, he again addressed the brethren by letters, in which he gave the following description of the great troubles connected with that calamity.”

[906] οὐχ ὅπως τῶν ἐπιλύπων is the reading of Codices Maz., Med., and Savil.; others give, less correctly, ἐπιλοίπων.

[907] The text gives, ἀλλ’ οὐδ’ εἴ τις περιχαρὴς ὃν οἰηθεῖεν μάλιστα, which is put probably for the mere regular construction, ὃν οἴοιντο ἀν μάλιστα περιχαρῆ. Nicephorus reads, εἴ τις περιχαρης ὧν οἰθείη. The idea is, that the heathen could have no real festal time. All seasons, those apparently most joyous, no less than those evidently sorrowful, must be times void of all real rejoicing to them, until they learn the grace of God.

[908] Ex. xii. 30.

3. And after we and they together had enjoyed a very brief season of rest, this pestilence next assailed us,—a calamity truly more dreadful to them than all other objects of dread, and more intolerable than any other kind of trouble whatsoever;[909] and a misfortune which, as a certain writer of their own declares, alone prevails over all hope. To us, however, it was not so; but in no less measure than other ills it proved an instrument for our training and probation. For it by no means kept aloof from us, although it spread with greatest violence among the heathen.

4. *To these statements he in due succession makes this addition*:—Certainly very many of our brethren, while, in their exceeding love and brotherly-kindness, they did not spare themselves, but kept by each other, and visited the sick without thought of their own peril, and ministered to them assiduously, and treated them for their healing in Christ, died from time to time most joyfully along with them, lading themselves with pains derived from others, and drawing upon themselves their neighbours' diseases, and willingly taking over to their own persons the burden of the sufferings of those around them.[910] And many who had thus cured others of their sicknesses, and restored them to strength, died themselves, having transferred to their own bodies the death that lay upon these. And that common saying, which else seemed always to be only a polite form of address,[911] they expressed in 109 actual fact then, as they departed this life, like the "*off-scourings of all*."[912] Yea, the very best of our brethren have departed this life in this manner, including some presbyters and some deacons, and among the people those who were in highest reputation: so that this very form of death, in virtue of the distinguished piety and the steadfast faith which were exhibited in it, appeared to come in nothing beneath martyrdom itself.

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[909] Dionysius is giving a sort of summary of all the calamities which befell the Alexandrian church from the commencement of his episcopal rule: namely, first, persecution, referring to that which began in the last year of the reign of Philip; then war, meaning the civil war of which he speaks in his Epistle to Fabius; then pestilence, alluding to the sickness which began in the time of Decius, and traversed the land under Gallus and Volusianus.—Vales.

[910] ἀναμασσόμενοι τὰς ἀλγηδόνας. Some make this equivalent to *mitigantes*. It means properly to "wipe off," and so to become "responsible" for. Here it is used apparently to express much the same idea as the two preceding clauses.

[911] μόνης φιλοφροσύνης ἔχεσθαι.

[912] The phrase περίψημα πάντων refers to 1 Cor. iv. 13. Valesius supposes that among the Alexandrians it may have been a humble and complimentary form of salutation, ἐγώ ειμι περίψημά σου; or that the expression περίψημα πάντων had come to be habitually applied to the Christians by the heathen.

5. And they took the bodies of the saints on their upturned hands,[913] and on their bosoms, and closed[914] their eyes, and shut their mouths. And carrying them in company,[915] and laying them out decently, they clung to them, and embraced them, and prepared them duly with washing and with attire. And then in a little while after they had the same services done for themselves, as those who survived were ever following those who departed before them. But among the heathen all was the very reverse. For they thrust aside any who began to be sick, and kept aloof even from their dearest friends, and cast the sufferers out upon the public roads half dead, and left them unburied, and treated them with utter contempt when they died, steadily avoiding any kind of communication and intercourse with death; which, however, it was not easy for them altogether to escape, in spite of the many precautions they employed.[916]

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[913] ὑπτίαις χερσι. [See Introductory Note, p. 77.]

[914] καθαιροῦντες.

[915] ὁμοφοροῦντες.

[916] Compare Defoe, *Plague in London.*]

Epistle XIII.—To Hierax, a Bishop in Egypt.[917]

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1. But what wonder should there be if I find it difficult to communicate by letter with those who are settled in remote districts, when it seems beyond my power even to reason with myself, and to take counsel with[918] my own soul? For surely epistolary communications are very requisite for me with those who are, as it were, my own bowels, my closest associates, and my brethren—one in soul with myself, and members, too, of the same Church. And yet no way opens up by which I can transmit such addresses. Easier, indeed, would it be for one, I do not say merely to pass beyond the limits of the province, but to cross from east to west, than to travel from this same Alexandria to Alexandria. For the most central pathway in this city[919] is vaster[920] and more impassable even than that extensive and untrodden desert which Israel only traversed in two generations; and our smooth and waveless harbours have become an image of that sea through which the people drove, at the time when it divided itself and stood up like walls on either side, and in whose thoroughfare the Egyptians were drowned. For often they have appeared like the Red Sea, in consequence of the slaughter perpetrated in them. The river, too, which flows by the city, has sometimes appeared drier than the waterless desert, and more parched than that wilderness in which Israel was so overcome with thirst on their journey, that they kept crying out against Moses, and the water was made to stream for them from the precipitous[921] rock by the power of Him who alone doeth wondrous things. And sometimes, again, it has risen in such flood-tide, that it has overflowed all the country round about, and the roads, and the fields, as if it threatened to bring upon us once more that deluge of waters which occurred in the days of Noah.

2. But now it always flows onward, polluted with blood and slaughters and the drowning struggles of men, just as it did of old, when on Pharaoh's account it was changed by Moses into blood, and made putrid. And what other liquid could cleanse water, which itself cleanses all things? How could that ocean, so vast and impassable for men, though poured out on it, ever purge this bitter sea? Or how could even that great river which streams forth from

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[917] Eusebius, *Hist. Eccles.*, vii. 21. The preface to this extract in Eusebius is as follows: "After this he (Dionysius) wrote also another Paschal epistle to Hierax, a bishop in Egypt, in which he makes the following statement about the sedition then prevailing at Alexandria."

[918] Or, for.

[919] μεσαιτάτη τῆς πόλεως. Codex Regius gives τῶν πόλεων. The sedition referred to as thus dividing Alexandria is probably that which broke out when Æmilianus seized the sovereignty in Alexandria. See Pollio's *Thirty Tyrants*.

[920] ἄπειρος. But Codices Fuk. and Savil. give ἄπορος, "impracticable."

[921] ἀκροτόμου. It may perhaps mean "smitten" here.

Eden,[922] though it were to discharge the four hearts into which it is divided into the one channel of the Gihon,[923] wash away these pollutions? Or when will this air, befouled as it is by noxious exhalations which rise in every direction, become pure again? For there are such vapours sent forth from the earth, and such blasts from the sea, and breezes from the rivers, and reeking mists from the harbours, that for dew we might suppose ourselves to have the impure fluids[924] of the corpses which are rotting in all the underlying elements. And yet, after all this, men are amazed, and are at a loss to understand whence come these constant pestilences, whence these terrible diseases, whence these many kinds of fatal inflictions, whence all that large and multiform destruction of human life, and what reason there is why this mighty city no longer contains within it as great a number of inhabitants, taking 11 all parties into account, from tender children up to those far advanced in old age, as once it maintained of those alone whom it called hale old men.[925] But those from forty years of age up to seventy were so much more numerous then, that their number cannot be made up now even when those from fourteen to eighty years of age have been added to the roll and register of persons who are recipients of the public allowances of grain. And those who are youngest in appearance have now become, as it were, equals in age with those who of old were the most aged. And yet, although they thus see the human race constantly diminishing and wasting away upon the earth, they have no trepidation in the midst of this increasing and advancing consumption and annihilation of their own number.

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[922] Ἐδέμ.

[923] Written Γηών in Codex Alexandrinus, but Γεών in Codex Vaticanus.

[924] ιχῶρας.

[925] ὠμογέροντας.

Epistle XIV.—From His Fourth Festival Epistle.[926]

Love is altogether and for ever on the alert, and casts about to do some good even to one who is unwilling to receive it. And many a time the man who shrinks from it under a feeling of shame, and who declines to accept services of kindness on the ground of unwillingness to become troublesome to others, and who chooses rather to bear the burden of his own grievances than cause annoyance and anxiety to any one, is importuned by the man who is full of love to bear with his aids, and to suffer himself to be helped by another, though it might be as one sustaining a wrong, and thus to do a very great service, not to himself, but to another, in permitting that other to be the agent in putting an end to the ill in which he has been involved.

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[926] ἐκ τῆς δ᾽ ἑορταστικῆς ἐπιστολῆς. From the *Sacred Parallels of John of Damascus*, Works, ii. p. 753 C, edit. Paris, 1712. In his *Ecclesiastical History*, book vii. ch. 20, Eusebius says: "In addition to these epistles, the same Dionysius also composed others about this time, designated his *Festival Epistles*, and in these he says much in commendation of the Paschal feast. One of these he addressed to Flavius, and another to Domitius and Didymus, in which he gives the canon for eight years, and shows that the Paschal feast ought not to be kept until the passing of the vernal equinox. And besides these, he wrote another epistle to his co-presbyters at Alexandria."

Elucidations.

(Apocalypse, note 7, p. 105, and note 9, p. 106.)

The moderation of Dionysius is hardly less conspicuous than his fearlessness of inquiry in the questions he raises about the Apocalypse.[927] He utterly refuses to reject it.[928] He testifies to the value set upon it by his fellow-Christians. Only, he doubts as to (*the* John) the "inspired person" who was its author, and with critical skill exposes the inferiority of the Greek of the Apocalypse to that of the Gospel and Epistles of St. John. Obviously he accepts it as part of the canon, only doubting as to the author. Modestly he owns that it passes his understanding. So Calvin forbore to comment upon it, and owned to "headache" when he came to it.

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[927] P. 84, note 6.

[928] P. 82, note 6.

Exegetical Fragments.[929]

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I.—A Commentary on the Beginning of Ecclesiastes.[930]

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Chapter I.

Ver. 1. "*The words* of the son of David, king of Israel in Jerusalem."

In like manner also Matthew calls the Lord the son of David.[931]

3. "What profit hath a man of all his labour which he taketh under the sun?"

For what man is there who, although he may have become rich by toiling after the objects of this earth, has been able to make himself three cubits in stature, if he is naturally only of two cubits in stature? Or who, if blind, has by these means recovered his sight? Therefore we ought to direct our toils to a goal beyond the sun: for thither, too, do the exertions of the virtues reach.

4. "One generation passeth away, and another generation cometh: but the earth abideth for ever" (unto the age).

Yes, unto the age,[932] but not unto the ages.[933]

16. "I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge.

17. I knew parables and science: that this indeed is also the spirit's choice.[934]

18. For in multitude of wisdom is multitude of knowledge: and he that increaseth knowledge increaseth grief."

I was vainly puffed up, and increased wisdom; not the wisdom which God has given, but that wisdom of which Paul says, "The wisdom of this world is foolishness with God."[935] For in this Solomon had also an experience surpassing prudence, and above the measure of all the ancients. Consequently he shows the vanity of it, as what follows in like manner demonstrates: “And my heart uttered[936] many things: I knew wisdom, and knowledge, and parables, and sciences.” But this was not the genuine wisdom or knowledge, but that which, as Paul says, puffeth up. He spake, moreover, as it is written,[937] three thousand parables. But these were not parables of a spiritual kind, but only such as fit the common polity of men; as, for instance, utterances about animals or medicines. For which reason he has added in a tone of raillery, “I knew that this also is the spirit’s choice.” He speaks also of the multitude of knowledge, not the knowledge of the Holy Spirit, but that which the prince of this world works, and which he conveys to men in order to overreach their souls, with officious questions as to the measures of heaven, the position of earth, the bounds of the sea. But he says also, “He that increaseth knowledge increaseth sorrow.” For they search even into things deeper than these,—inquiring, for example, what necessity there is for fire to go upward, and for water to go downward; and when they have learned that it is because the one is light and the other heavy, they do but increase sorrow: for the question still remains, Why might it not be the very reverse?

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[929] See, in the *Bibliotheca Veterum Patrum* of Gallandi, the Appendix to vol. xiv., added from the manuscripts, after the editor's death by an anonymous scholar.

[930] [Compare the *Metaphrase*, p. 9, *supra*. *Query*, are not these twin specimens of exegetical exercises in the school at Alexandria?]

[931] Matt. i. 1.

[932] εἰς τὸν αἰῶνα.

[933] εἰς τοὺς αἰῶνας.

[934] προαίρεσις.

[935] 1 Cor. iii. 19.

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[936] εἶπε, for which εἶδε, “discerned,” is suggested.

[937] 1 Kings iv. 32.

Chapter II.

Ver. 1. "I said in mine heart, Go to now, make trial as in mirth, and behold in good. And this, too, is vanity."

For it was for the sake of trial, and in accordance with what comes by the loftier and the severe life, that he entered into pleasure. And he makes mention of the mirth, which men call so. And he says, "in good," referring to what men call good things, which are not capable of giving life to their possessor, and which make the man who engages in them vain like themselves.

2. "I said of laughter, It is mad;[938] and of mirth, What dost thou?"

Laughter has a twofold madness; because madness begets laughter, and does not allow the sorrowing for sins; and also because a man of that sort is possessed with madness,[939] in the confusing of seasons, and places, and persons. For he flees from those who sorrow. "And to mirth, What dost thou?" Why dost thou repair to those who are not at liberty to be merry? Why to the drunken, and the avaricious, and the rapacious? And why this phrase, "as wine?"[940] Because wine makes the heart merry; and it acts upon the poor in spirit. The flesh, however, also makes the heart merry, when it acts in a regular and moderate fashion.

3. "And my heart directed me in wisdom, and to overcome in mirth, until I should know what is that good thing to the sons of men which they shall do under the sun for the number of the days of their life."

Being directed, he says, by wisdom, I overcame pleasures in mirth. Moreover, for me the aim of knowledge was to occupy myself with nothing vain, but to find the good; for if a person finds that, he does not miss the discernment also of the profitable. The sufficient is also the opportune,[941] and is commensurate with the length of life.

4. "I made me great works; I builded me houses; I planted me vineyards.

5. I made me gardens and orchards.

6. I made me pools of water, that by these I might rear woods producing trees.

7. I got me servants and maidens, and had servants born in my house; also I had large possessions of great and small cattle above all that were in Jerusalem before me.

8. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces. I gat me men-singers and women-singers, and the delights of the sons of men, as cups and the cupbearer.

9. And I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

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[938] περιφοράν.

[939] περιφερεται.

[940] ὡς οἶνον.

[941] Or, temporary.

10. And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any pleasure."

You see how he reckons up a multitude of houses and fields, and the other things which he mentions, and then finds nothing profitable in them. For neither was he any better in soul by reason of these things, nor by their means did he gain friendship with God. Necessarily he is led to speak also of the true riches and the abiding property. Being minded, therefore, to show what kinds of possessions remain with the possessor, and continue steadily and maintain themselves for him, he adds: "Also my wisdom remained with me." For this alone remains, and all these other things, which he has already reckoned up, flee away and depart. Wisdom, therefore, remained with me, and I remained in virtue of it. For those other things fall, and also cause the fall of the very persons who run after them. But, with the intention of instituting a comparison between wisdom and those things which are held to be good among men, he adds these words, "And whatsoever mine eyes desired, I kept not from them," and so forth; whereby he describes as evil, not only those toils which they endure who toil in gratifying themselves with pleasures, but those, too, which by necessity and constraint men have to sustain for their maintenance day by day, labouring at their different occupations in the sweat of their faces. For the labour, he says, is great; but the art[942] by the labour is temporary, adding[943] nothing serviceable among things that please. Wherefore there is no profit. For where there is no excellence there is no profit. With reason, therefore, are the objects of such solicitude but vanity, and the spirit's choice. Now this name of "spirit" he gives to the "soul." For choice is a quality, not a motion.[944] And David says: "Into Thy hands I commit my spirit."[945] And in good truth "did my wisdom remain with me," for it made me know and understand, so as to enable me to speak of all that is not advantageous[946] under the sun. If, therefore, we desire the righteously profitable, if we seek the truly advantageous, if it is our aim to be incorruptible, let us engage those labours which reach beyond the sun. For in these there is no vanity, and there is not the choice of a spirit at once inane and hurried hither and thither to no purpose.

12. "And I turned myself to behold wisdom, and madness, and folly: for what man is there that shall come after counsel in all those things which it has done?"[947]

He means the wisdom which comes from God, and which also remained with him. And by madness and folly he designates all the labours of men, and the vain and silly pleasure they have in them. Distinguishing these, therefore, and their measure, and blessing the true wisdom, he has added: “For what man is there that shall come after counsel?” For this counsel instructs us in the wisdom that is such indeed, and gifts us with deliverance from madness and folly.

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[942] τέχνη.

[943] Reading προστιθεῖσα for προτιθεῖσα.

[944] ποιὸν οὐ κινησις.

[945] Ps. xxxi. 5.

[946] περισσεία.

[947] ὃς ἐλεύσεται ὀπίσω τῆς βουλῆς σύμπαντα ὅσα ἔποιησεν αὕτη.

13. “Then I saw that wisdom excelleth folly, as much as light excelleth darkness.” 113

He does not say this in the way of comparison. For things which are contrary to each other, and mutually destructive, cannot be compared. But his decision was, that the one is to be chosen, and the other avoided. To like effect is the saying, “Men loved darkness rather than light.”[948] For the term “rather” in that passage expresses the choice of the person loving, and not the comparison of the objects themselves.

14. “The wise man’s eyes are in his head, but the fool walketh in darkness.”

That man always inclines earthward, he means, and has the ruling faculty[949] darkened. It is true, indeed, that we men have all of us our eyes in our head, if we speak of the mere disposition of the body. But he speaks here of the eyes of the mind. For as the eyes of the swine do not turn naturally up towards heaven, just because it is made by nature to have an inclination toward the belly; so the mind of the man who has once been enervated by pleasures is not easily diverted from the tendency thus assumed, because he has not “respect unto all the commandments of the Lord.”[950] Again: “Christ is the head of the Church.”[951] And they, therefore, are the wise who walk in His way; for He Himself has said, “I am the way.”[952] On this account, then, it becomes the wise man always to keep the eyes of his mind directed toward Christ Himself, in order that he may do nothing out of measure, neither being lifted up in heart in the time of prosperity, nor becoming negligent in the day of adversity: “for His judgments are a great deep,”[953] as you will learn more exactly from what is to follow.

14. “And I perceived myself also that one event happeneth to them all.

15. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise?”

The run of the discourse in what follows deals with those who are of a mean spirit as regards this present life, and in whose judgment the article of death and all the anomalous pains of the body are a kind of dreaded evil, and who on this account hold that there is no profit in a life of virtue, because there is no difference made in ills like these between the wise man and the fool. He speaks consequently of these as the words of a madness inclining to utter senselessness; whence he also adds this sentence, "For the fool talks over-much;"[954] and by the "fool" here he means himself, and every one who reasons in that way. Accordingly he condemns this absurd way of thinking. And for the same reason he has given utterance to such sentiments in the fears of his heart; and dreading the righteous condemnation of those who are to be heard, he solves the difficulty in its pressure by his own reflections. For this word, "Why was I then wise?" was the word of a man in doubt and difficulty whether what is expended on wisdom is done well or to no purpose; and whether there is no difference between the wise man and the fool in point of advantage, seeing that the former is involved equally with the latter in the same sufferings which happen in this present world. And for this reason he says, "I spoke over-largely[955] in my heart," in thinking that there is no difference between the wise man and the fool.

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[948] John iii. 19.

[949] τὸ ἡγεμονικόν.

[950] Ps. cxix. 6.

[951] Eph. v. 23.

[952] John xiv. 6.

[953] Ps. xxxvi. 6.

16. "For there is no remembrance of the wise equally with the fool forever."

For the events that happen in this life are all transitory, be they even the painful incidents, of which he says, "As all things now are consigned to oblivion."[956] For after a short space has passed by, all the things that befall men in this life perish in forgetfulness. Yea, the very persons to whom these things have happened are not remembered all in like manner, even although they may have gone through like chances in life. For they are not remembered for these, but only for what they may have evinced of wisdom or folly, virtue or vice. The memories of such are not extinguished (equally) among men in consequence of the changes of lot befalling them. Wherefore he has added this: "And how shall the wise man die along with the fool? The death of sinners, indeed, is evil: yet the memory of the just is blessed, but the name of the wicked is extinguished."[957]

22. "For that falls to man in all his labour."

In truth, to those who occupy their minds with the distractions of life, life becomes a painful thing, which, as it were, wounds the heart with its goads, that is, with the lustful desires of increase. And sorrowful also is the solicitude connected with covetousness: it does not so much gratify those who are successful in it, as it pains those who are unsuccessful; while the day is spent in laborious anxieties, and the night puts sleep to flight from the eyes, with the cares of making gain. Vain, therefore, is the zeal of the man who looks to these things.

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[954] ἐκ περισσεύματος.

[955] περισσόν.

[956] καθότι ἤδη τὰ πάντα ἐπελήσθη.

[957] Prov. x. 7.

24. "And there is nothing good for a man, but what he eats and drinks, and what will show to his soul good in his labour. This also I saw, that it is from the hand of God.

25. For who eats and drinks from his own resources?"[958] That the discourse does not deal now with material meats, he will show by what follows; namely, "It is better to go to the house of mourning than to go to the house of feasting."[959] And so in the present passage he proceeds to add: "And (what) will show to his soul good in its labour." And surely mere material meats and drinks are not the soul's good. For the flesh, when luxuriously nurtured, wars against the soul, and rises in revolt against the spirit. And how should not intemperate eatings and drinkings also be contrary to God?[960] He speaks, therefore, of things mystical. For no one shall partake of the spiritual table, but one who is called by Him, and who has listened to the wisdom which says, "Take and eat."[961]

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[958] παρ᾽ αὐτοῦ.

[959] Eccles. vii. 2.

[960] The text gives, πῶς δὲ καὶ οὐκ παρὲκ Θεοῦ ἀσώτων βρωμάτων καὶ μέθη.

[961] Prov. ix. 5.

Chapter III.

Ver. 3. “There is a time to kill, and a time to heal.”

To “kill,” in the case of him who perpetrates unpardonable transgression; and to “heal,” in the case of him who can show a wound that will bear remedy.

4. “A time to weep, and a time to laugh.”

A time to weep, when it is the time of suffering; as when the Lord also says, “Verily I say unto you, that ye shall weep and lament.”[962] But to laugh, as concerns the resurrection: “For your sorrow,” He says, “shall be turned into joy.”[963]

4. “A time to mourn, and a time to dance.”

When one thinks of the death which the transgression of Adam brought on us, it is a time to mourn; but it is a time to hold festal gatherings when we call to mind the resurrection from the dead which we expect through the new Adam.[964]

6. “A time to keep, and a time to cast away.”

A time to keep the Scripture against the unworthy, and a time to put it forth for the worthy. Or, again: Before the incarnation it was a time to keep the letter of the law; but it was a time to cast it away when the truth came in its flower.

7. “A time to keep silence, and a time to speak.”

A time to speak, when there are hearers who receive the word; but a time to keep silence, when the hearers pervert the word; as Paul says: “A man that is an heretic, after the first and second admonition, reject.”[965]

10. “I have seen, then, the travail which God hath given to the sons of men to be exercised in it.

11. Everything that He hath made is beautiful in its time: and He hath set the whole world in their heart; so that no man can find out the work that God maketh from the beginning and to the end.”

And this is true. For no one is able to comprehend the works of God altogether. Moreover, the world is the work of God. No one, then, can find out as to this world what is its space from the beginning and unto the end, that is to say, the period appointed for it, and the limits before determined unto it; forasmuch as God has set the whole world as *a realm of* ignorance in our hearts. And thus one says: “Declare to me the shortness of my days."[966] In this manner, and for our profit, the end of this world (age)—that is to say, this present life—is a thing of which we are ignorant.

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[962] Luke vi. 25; John xvi. 20.

[963] John xvi. 20.

[964] The fast of the Paschal week, and the feast that follows, are here referred to. Of course the religious *salutation* of the Hebrews (2 Sam. vi. 14) is the thought of *Koheleth*, and figuratively it is here adopted for holy mirth.]

[965] Tit. iii. 10.

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[966] Ps. cii. 24, τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀνάγγειλόν μοι.

II.—The Gospel According to Luke.

An Interpretation.—Chap. XXII. 42–48

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Ver. 42. “Father, if Thou be willing to remove[967] this cup from me: nevertheless not my will, but Thine, be done.”

But let these things be enough to say on the subject of the will. This word, however, “Let the cup pass,” does not mean, Let it not come near me, or approach me.[968] For what can “pass from Him,” certainly must first come nigh Him; and what does pass thus from Him, must be by Him. For if it does not reach Him, it cannot pass from Him. For He takes to Himself the person of man, as having been made man. Wherefore also on this occasion He deprecates the doing of the inferior, which is His own, and begs that the superior should be done, which is His Father’s, to wit, the divine will; which again, however, in respect of the divinity, is one and the same will in Himself and in the Father. For it was the Father’s will that He should pass through every trial (temptation); and the Father Himself in a marvellous manner brought Him on this course, not indeed with the trial itself as His goal, nor in order simply that He might enter into that, but in order that He might prove Himself to be above the trial, and also beyond it.[969] And surely it is the fact, that the Saviour asks neither what is impossible, nor what is impracticable, nor what is contrary to the will of the Father. It is something possible; for Mark makes mention of His saying, “Abba, Father, all things are possible unto Thee.”[970] And they are possible if He wills them; for Luke tells us that He said, “Father, if Thou be willing, remove[971] this cup from me.” 115 The Holy Spirit, therefore, apportioned among the evangelists, makes up the full account of our Saviour’s whole disposition by the expressions of these several narrators together. He does not, then, ask of the Father what the Father wills not. For the words, “If Thou be willing,” were demonstrative of subjection and docility,[972] not of ignorance or hesitancy. For this reason, the other scripture says, “All things are possible unto Thee.” And Matthew again admirably describes the submission and humility[973] when he says, “If it be possible.” For unless I adapt the sense in this way,[974] some will perhaps assign an impious signification to this expression, "If it be possible;" as if there were anything impossible for God to do, except that only which He does not will to do. But…being straightway strengthened in His humanity by His ancestral[975] divinity, he urges the safer petition, and desires no longer that should be the case, but that it might be accomplished in accordance with the Father's good pleasure, in glory, in constancy, and in fulness. For John, who has given us the record of the sublimest and divinest of the Saviour's words and deeds, heard Him speak thus: "And the cup which my Father hath given me, shall I not drink it?"[976] Now, to drink the cup was to discharge the ministry and the whole economy of trial with fortitude, to follow and fulfil the Father's determination, and to surmount all apprehensions. And the exclamation, "Why hast Thou forsaken me?" was in due accordance with the requests He had previously made: Why is it that death has been in conjunction with me all along up till now, and that I bear not yet the cup? This I judge to have been the Saviour's meaning in this concise utterance.

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[967] παρενεγκεῖν.

[968] οὐκ ἔστι. Migne suggests οὐκέτι: “Let it no more come near me.”

[969] μετ’ αὐτόν. May it be, “and next to Himself” (the Father)?

[970] Mark xiv. 36.

[971] παρένεγκε.

[972] ἐπιεικείας.

[973] The text gives κἂν τοῦτο πάλιν τὸ εἰκτικόν, etc. Migne proposes, κἂν τούτῳ πάλιν τὸ εὐκτικόν = and Matthew again describes the supplicatory and docile in Him.

[974] Reading οὕτως for οὔτε.

And He certainly spake truth then. Nevertheless He was not forsaken. But He drank out the cup at once, as His plea had implied, and then passed away.[977] And the vinegar which was handed to Him seems to me to have been a symbolical thing. For the turned wine[978] indicated very well the quick turning[979] and change which He sustained, when He passed from His passion to impassibility, and from death to deathlessness, and from the position of one judged to that of one judging, and from subjection under the despot's power to the exercise of kingly dominion. And the sponge, as I think, signified the complete transfusion[980] of the Holy Spirit that was realized in Him. And the reed symbolized the royal sceptre and the divine law. And the hyssop expressed that quickening and saving resurrection of His, by which He has also brought health to us.[981]

43. "And there appeared an angel unto Him from heaven, strengthening Him.

44. And being in an agony, He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground."

The phrase, "a sweat of blood," is a current parabolic expression used of persons in intense pain and distress; as also of one in bitter grief people say that the man "weeps tears of blood." For in using the expression, "as it were great drops of blood," he does not declare the drops of sweat to have been actually drops of blood.[982] For he would not then have said that these drops of sweat were like blood. For such is the force of the expression, “as it were great drops.” But rather with the object of making it plain that the Lord’s body was not bedewed with any kind of subtle moisture which had only the show and appearance of actuality, but that it was really suffused all over with sweat in the shape of large thick drops, he has taken the great drops of blood as an illustration of what was the case with Him. And accordingly, as by the intensity of the supplication and the severe agony, so also by the dense and excessive sweat, he made the facts patent, that the Saviour was man by nature and in reality, and not in mere semblance and appearance, and that He was subject to all the innocent sensibilities natural to men. Nevertheless the words, “I have power to lay down my life, and I have power to take it again,”[983] show that His passion was a voluntary thing; and besides that, they indicate that the life which is laid down and taken again is one thing, and the divinity which lays that down and takes it again is another.

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[975] πατρικῆς.

[976] John xviii. 11.

[977] παρελήλυθε.

[978] ἐκτροπίας οἶνος.

[979] τροπήν.

[980] ἀνάκρασιν.

[981] The text is, ἡμᾶς ὕγια ἔδειξεν. Migne proposes ὑγίασεν.

He says, “one thing and another,” not as making a partition into two persons, but as showing the distinction between the two natures.[984]

And as, by voluntarily enduring the death in the flesh, He implanted incorruptibility in it; so also, by taking to Himself of His own free-will the passion of our servitude,[985] He set in it the seeds of constancy and courage, whereby He has nerved those who believe on Him for the mighty conflicts belonging to their witness-bearing. Thus, also, those drops of sweat flowed from Him in a marvellous way like great drops of blood, in order that He might, as it were, drain off[986] and empty the fountain of the fear which is proper to our nature. For unless this had been done with a mystical import, He certainly would not, even had He been[987] the most timorous and ignoble of men, have been bedewed in this unnatural way with drops of sweat like drops of blood under the mere force of His agony.

Of like import is also the sentence in the narrative which tells us that an angel stood by the Saviour and strengthened Him. For this, too, bore also on the economy entered into on our behalf. For those who are appointed to engage in the sacred exertions of conflicts on account of piety, have the angels from heaven to assist them. And the prayer, “Father, remove the cup,” He uttered probably not as if He feared the death itself, but with the view of challenging the devil by these words to erect the cross for Him. With words of deceit that personality deluded Adam; with the words of divinity, then, let the deceiver himself now be deluded. Howbeit assuredly the will of the Son is not one thing, and the will of the Father another.[988] For He who wills what the Father wills, is found to have the Father's will. It is in a figure, therefore, that He says, "not my will, but Thine." For it is not that He wishes the cup to be removed, but that He refers to the Father's will the right issue of His passion, and honours thereby the Father as the First.[989] For if the fathers[990] style one's disposition *gnomè*,[991] and if such disposition relates also to what is in consideration hidden as if by settled purpose, how say some that the Lord, who is above all these things, bears a gnomic will?[992] Manifestly that can be only by defect of reason.

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[982] [Note this somewhat *modern* “explaining away.” It proves the freedom of our author from any predisposition to exegetical exaggeration, if nothing more.

[983] John x. 18.

[984] This sentence is supposed to be an interpolation by the constructor of the *Catena.*

[985] The text is, τῆς δουλείας. Migne suggests, τῆς δειλίας ="the feeling of our fear.”

[986] ἀναξηράνῃ.

[987] The text is, οὐδὲ ἡ σφόδρα δειλότατος, etc. We read, with Migne, εἰ instead of ἡ.

45. "And when He rose from prayer, and was come to His disciples, He found them sleeping for sorrow;

46. And said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation."

For in the most general sense it holds good that it is apparently not possible for any man[993] to remain altogether without experience of ill. For, as one says, the whole world lieth in wickedness;"[994] and again, "The most of the days of man are labour and trouble."[995] But you will perhaps say, What difference is there between being tempted, and falling or entering into temptation? Well, if one is overcome of evil—and he will be overcome unless he struggles against it himself, and unless God protects him with His shield—that man has entered into temptation, and is in it, and is brought under it like one that is led captive. But if one withstands and endures, that man is indeed tempted; but he has not entered into temptation, or fallen into it. Thus Jesus was led up of the Spirit, not indeed to enter into temptation, but to be tempted of the devil.[996] And Abraham, again, did not enter into temptation, neither did God lead him into temptation, but He tempted (tried) him; yet He did not drive him into temptation. The Lord Himself, moreover, tempted (tried) the disciples. Thus the wicked one, when he tempts us, draws us into the temptations, as dealing himself with the temptations of evil. But God, when He tempts (tries), adduces the temptations (trials) as one untempted of evil. For God, it is said, “cannot be tempted of evil.”[997] The devil, therefore, drives us on by violence, drawing us to destruction; but God leads us by hand, training us for our salvation.

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[988] [Note the following sentence, without which, as explanatory, this might be quoted as a *Monothelite* statement. Garbling is a convenient resource for those who claim the Fathers for other false systems.]

[989] ἀρχήν.

[990] [This seems to be a quotation from the Alexandrian Fathers showing how early such questions began to be agitated. Settled in the Sixth Council, a.d. 681, the *last* "General Council."]

[991] γνώμη, *gnomè.*

[992] θέλημα γνωμικόν.

[993] μάλιστα ἴσως παντι ἀνθρώπῳ.

[994] 1 John v. 19.

[995] Ps. xc. 10.

[996] Matt. iv. 1.

47. “And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, and kissed Him.

48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

How wonderful this endurance of evil by the Lord, who even kissed the traitor, and spake words softer even than the kiss! For He did not say, O thou abominable, yea, utterly abominable traitor, is this the return you make to us for so great kindness? But, somehow, He says simply “Judas,” using the proper name, which was the address that would be used by one who commiserated a person, or who wished to call him back, rather than of one in anger. And He did not say, “thy Master, the Lord, thy benefactor;” but He said simply, “the Son of man,” that is, the tender and meek one: as if He meant to say, Even supposing that I was not your Master, or Lord, or benefactor, dost thou still betray one so guilelessly and so tenderly affected towards thee, as even to kiss thee in the hour of thy treachery, and that, too, when the kiss was the signal for thy treachery? Blessed art Thou, O Lord! How great is this example of the endurance of evil that Thou hast shown us in Thine own person! how great, too, the pattern of lowliness! Howbeit, the Lord has given us this example, to show us that we ought not to give up offering our good counsel to our brethren, even should 117
nothing remarkable be effected by our words.

For as incurable wounds are wounds which cannot be remedied either by severe applications, or by those which may act more pleasantly upon them;[998] so[999] the soul, when it is once carried captive, and gives itself up to any kind of[1000] wickedness, and refuses to consider what is really profitable for it, although a myriad counsels should echo in it, takes no good to itself. But just as if the sense of hearing were dead within it, it receives no benefit from exhortations addressed to it; not because it cannot, but only because it will not. This was what happened in the case of Judas. And yet Christ, although He knew all these things beforehand, did not at any time, from the beginning on to the end, omit to do all in the way of counsel that depended on Him. And inasmuch as we know that such was His practice, we ought also unceasingly to endeavour to set those right[1001] who prove careless, even although no actual good may seem to be effected by that counsel.

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[997] James i. 13.

[998] Some such clause as ιαθῆναι δύναται requires to be supplied here.

[999] Reading οὕτω for οὔτε.

[1000] Reading ᾡτινιοῦν for ὁτιοῦν.

[1001] ῥυθμίζειν.

III.—On Luke XXII. 42, Etc.[1002]

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But let these things be enough to say on the subject of the will. This word, however, "Let the cup pass," does not mean, Let it not come near me, or approach me. For what can pass from Him must certainly first come nigh Him, and what does thus pass from Him must be by Him. For if it does not reach Him, it cannot pass from Him. Accordingly, as if He now felt it to be present, He began to be in pain, and to be troubled, and to be sore amazed, and to be in an agony. And as if it was at hand and placed before Him, He does not merely say "the cup," but He indicates it by the word "this." Therefore, as what passes from one is something which neither has no approach nor is permanently settled with one, so the Saviour's first request is that the temptation which has come softly and plainly upon Him, and associated itself lightly with Him, may be turned aside. And this is the first form of that freedom from falling into temptation, which He also counsels the weaker disciples to make the subject of their prayers; that, namely, which concerns the approach of temptation: for it must needs be that offences come, but yet those to whom they come ought not to fall into the temptation. But the most perfect mode in which this freedom from entering into temptation is exhibited, is what He expresses in His second request, when He says not merely, "Not as I will," but also, "but as Thou wilt." For with God there is no temptation in evil; but He wills to give us good exceeding abundantly above what we ask or think. That His will, therefore, is the perfect will, the Beloved Himself knew; and often does He say that He has come to do that will, and not His own will,—that is to say, the will of men. For He takes to Himself the person of men, as having been made man. Wherefore also on this occasion He deprecates the doing of the inferior, which is His own, and begs that the superior should be done, which is His Father's, to wit, the divine will, which again, however, in respect of the divinity, is one and the same will in Himself and in His Father. For it was the Father's will that He should pass through every trial (temptation), and the Father Himself in a marvellous manner brought Him on this course; not indeed, with the trial itself as His goal, nor in order simply that He might enter into that, but in order that He might prove Himself to be above the trial, and also beyond it. And surely it is the fact that the Saviour asks neither what is impossible, nor what is impracticable, nor what is contrary to the will of the Father. It is something possible, for Mark makes mention of His saying, "Abba, Father, all things are possible unto Thee;" and they are possible if He wills them, for Luke tells us that He said, “Father, if Thou be willing, remove this cup from me.” The Holy Spirit therefore, apportioned among the evangelists, makes up the full account of our Saviour’s whole disposition by the expressions of these several narrators together. He does not then ask of the Father what the Father wills not. For the words, “if Thou be willing,” were demonstrative of subjection and docility, not of ignorance or hesitancy. And just as when we make any request that may be accordant with his judgment, at the hand of father or ruler or any one of those whom we respect, we are accustomed to use the address, though not certainly as if we were in doubt about it, “if you please;” so the Saviour also said, “if Thou be willing:” not that He thought that He willed something different, and thereafter learned the fact, but that He understood exactly God’s willingness to remove the cup from Him, and as doing so also apprehended justly that what He wills is also possible unto Him. For this reason the other scripture says, “All things are possible unto Thee.” And Matthew again admirably describes the submission and the humility, when he says, “if it be possible.” For unless we adapt the sense in this way, some will perhaps assign an impious signification to this expression “if it be possible,” as if 118 there were anything impossible for God to do, except that only which He does not will to do. Therefore the request which He made was nothing independent, nor one which pleased Himself only, or opposed His Father’s will, but one also in conformity with the mind of God. And yet some one may say that He is overborne and changes His mind, and asks presently something different from what He asked before, and holds no longer by His own will, but introduces His Father’s will. Well, such truly is the case. Nevertheless He does not by any means make any change from one side to another; but He embraces another way, and a different method of carrying out one and the same transaction, which is also a thing agreeable to both; choosing, to wit, in place of the mode which is the inferior, and which appears unsatisfying also to Himself, the superior and more admirable mode marked out by the Father. For no doubt He did pray that the cup might pass from Him; but He says also, “Nevertheless, not as I will, but as Thou wilt.” He longs painfully, on the one hand, for its passing from Him, but (He knows that) it is better as the Father wills. For He does not utter a petition for its not passing away now, instead of one for its removal; but when its withdrawal is now before His view, He chooses rather that this should be ordered as the Father wills. For there is a twofold kind[1003] of withdrawal: there is one in the instance of an object that has shown itself and reached another, and is gone at once on being followed by it or on outrunning it, as is the case with racers when they graze each other in passing; and there is another in the instance of an object that has sojourned and tarried with another, and sat down by it, as in the case of a marauding band or a camp, and that after a time withdraws on being conquered, and on gaining the opposite of a success. For if they prevail they do not retire, but carry off with them those whom they have reduced; but if they prove unable to win the mastery, they withdraw themselves in disgrace. Now it was after the former similitude that He wished that the cup might come into His hands, and promptly pass from Him again very readily and quickly; but as soon as He spake thus, being at once strengthened in His humanity by the Father's divinity, He urges the safer petition, and desires no longer that that should be the case, but that it might be accomplished in accordance with the Father's good pleasure, in glory, in constancy, and in fulness. For John, who has given us the record of the sublimest and divinest of the Saviour's words and deeds, heard Him speak thus: "And the cup which my Father hath given me, shall I not drink it?" Now, to drink the cup was to discharge the ministry and the whole economy of trial with fortitude, to follow and fulfil the Father's determination, and to surmount all apprehensions; and, indeed, in the very prayer which He uttered He showed that He was leaving these (apprehensions) behind Him. For of two objects, either may be said to be removed from the other: the object that remains may be said to be removed from the one that goes away, and the one that goes away may be said to be removed from the one that remains. Besides, Matthew has indicated most clearly that He did indeed pray that the cup might pass from Him, but yet that His request was that this should take place not as He willed, but as the Father willed it. The words given by Mark and Luke, again, ought to be introduced in their proper connection. For Mark says, "Nevertheless not what I will, but what Thou wilt;" and Luke says, "Nevertheless not my will, but Thine be done." He did then express Himself to that effect, and He did desire that His passion might abate and reach its end speedily. But it was the Father's will at the same time that He should carry out His conflict in a manner demanding sustained effort,[1004] and in sufficient measure. Accordingly He (the Father) adduced all that assailed Him. But of the missiles that were hurled against Him, some were shivered in pieces, and others were dashed back as with invulnerable arms of steel, or rather as from the stern and immoveable rock. Blows, spittings, scourgings, death, and the lifting up in that death,[1005] all came upon Him; and when all these were gone through, He became silent and endured in patience unto the end, as if He suffered nothing, or was already dead. But when His death was being prolonged, and when it was now overmastering Him, if we may so speak, beyond His utmost strength, He cried out to His Father, "Why hast Thou forsaken me?" And this exclamation was in due accordance with the requests He had previously made: Why is it that death has been in such close conjunction with me all along up till now, and Thou dost not yet bear the cup past me?[1006] Have I not drank it already, and drained it? But if not, my dread is that I may be utterly consumed by its continuous pressure;[1007] and that is what would befall me, wert Thou to forsake me: then would the fulfilment abide, but I would pass away, and be made of none effect.[1008] Now, then, I entreat Thee, let my baptism be finished, for indeed I have been straitened greatly until it should be accomplished.—This I judge to have been the Saviour's meaning in this concise utterance. And He certainly spake truth then. Nevertheless He was not forsaken. Albeit He drank out the cup at once, as His plea had implied, and then passed away. And the vinegar which was handed to Him seems to me to have been a symbolical thing. For the turned wine indicated very well the quick turning and change which He sustained when He passed from His passion to impassibility, and from death to deathlessness, and from the position of one judged to that of one judging, and from subjection under the despot's power to the exercise of kingly dominion. And the sponge, as I think, signified the complete transfusion of the Holy Spirit that was realized in Him. And the reed symbolized the royal sceptre and the divine law. And the hyssop expressed that quickening and saving resurrection of His by which He has also brought health to us.[1009] But we have gone through these matters in sufficient detail on Matthew and John. With the permission of God, we shall speak also of the account given by Mark. But at present we shall keep to what follows in our passage.

[1002] Another fragment from the Vatican Codex, 1611, fol. 291. See also Mai, *Bibliotheca Nova*, vi. 1. 165. This is given here in a longer and fuller form than in the Greek of Gallandi in his *Bibliotheca*, xiv., Appendix, p. 115, as we have had it presented above, and than in the Latin of Corderius in his *Catena* on Luke xxii. 42, etc. This text is taken from a complete codex.

[1003] δύναμις.

[1004] λιπαρῶς.

[1005] τοῦ θανάτου τὸ ὕψωμα.

[1006] παραφέρεις.

[1007] ει δὲ οὐκ ἔπιον αὐτὸ ἤδη καὶ ἀνήλωσα· ἀλλὰ δέος μή ὑπ᾽ αὐτοῦ πλήρης ἐπικειμένου καταποθείην.

[1008] κεκενωμένος.

[1009] [In these allegorical interpretations we see the pupil of Origen.]

IV.—An Exposition of Luke XXII. 46, Etc.[1010]

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This prayer He also offered up Himself, falling repeatedly on His face; and on both occasions He urged His request for not entering into temptation: both when He prayed, "If it be possible, let this cup pass from me;" and when He said, "Nevertheless not as I will, but as Thou wilt." For He spoke of not entering into temptation, and He made that His prayer; but He did not ask that He should have no trial whatsoever in these circumstances, or[1011] that no manner of hardship should ever befall Him. For in the most general application it holds good, that it does not appear to be possible for any man to remain altogether without experience of ill: for, as one says, "The whole world lieth in wickedness;"[1012] and again, "The most of the days of man are labour and trouble,"[1013] as men themselves also admit. Short is our life, and full of sorrow. Howbeit it was not meet that He should bid them pray directly that that curse might not be fulfilled, which is expressed thus: "Cursed is the ground in thy works: in sorrow shalt thou eat of it all the days of thy life;"[1014] or thus, "Earth thou art, and unto earth shalt thou return."[1015] For which reason the Holy Scriptures, that indicate in many various ways the dire distressfulness of life, designate it as a valley of weeping. And most of all indeed is this world a scene of pain to the saints, to whom He addresses this word, and He cannot lie in uttering it: "In the world ye shall have tribulation."[1016] And to the same effect also He says by the prophet, "Many are the afflictions of the righteous."[1017] But I suppose that He refers to this entering not into temptation, when He speaks in the prophet's words of being delivered out of the afflictions. For He adds, "The Lord will deliver him out of them all." And this is just in accordance with the Saviour's word, whereby He promises that they will overcome their afflictions, and that they will participate in that victory which He has won for them. For after saying, "In the world ye shall have tribulation," He added, "But be of good cheer, I have overcome the world." And again, He taught them to pray that they might not fall into temptation, when He said, "And lead us not into temptation;” which means, “Suffer us not to fall into temptation.” And to show that this did not imply they should not be tempted, but really that they should be delivered from the evil, He added, “But deliver us from evil.” But perhaps you will say, What difference is there between being tempted, and falling or entering into temptation? Well, if one is overcome of evil—and he will be overcome unless he struggles against it himself, and unless God protects him with His shield—that man has entered into temptation, and is in it, and is brought under it like one that is led captive. But if one withstands and endures, that man is indeed tempted; but he has not entered into temptation, or fallen under it. Thus Jesus was led up of the Spirit, not indeed to enter into temptation, but “to be tempted of the devil.”[1018] And Abraham, again, did not enter into temptation, neither did God lead him into temptation, but He tempted (tried) him; yet He did not drive him into temptation. The Lord Himself, moreover, tempted (tried) the disciples. And thus the wicked one, when he tempts us, draws us into the temptations, as dealing himself with the temptations of evil; but God, when He tempts (tries), adduces the temptations as one untempted of evil. For God, it is said, “cannot be tempted of evil.”[1019] The devil, therefore, drives us on by violence, drawing us to destruction; but God leads us by the hand, training us for our salvation.

[1010] Another fragment, connected with the preceding on Christ's prayer in Gethsemane. Edited in a mutilated form, as given by Gallandi, in his *Bibliotheca*, xiv. p. 117, and here presented in its completeness, as found its the Vatican Codex 1611, f. 292, *b*.

[1011] Reading ἤ for ην.

[1012] 1 John v. 19.

[1013] Ps. xc. 10.

[1014] Gen. iii. 17.

[1015] Gen. iii. 19.

[1016] John xvi. 33.

[1017] Ps. xxxiv. 19.

[1018] Matt. iv. 1.

[1019] James i. 13.

V.—On John VIII. 12.[1020]

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Now this word “I am” expresses His eternal subsistence. For if He is the reflection of the eternal light, He must also be eternal Himself. For if the light subsists for ever, it is evident that the reflection also subsists for ever. And that this light subsists, is known only by its shining; neither can there be a light that does not give light. We come back, therefore, to our illustrations. If there is day, there is light; and if there is no such thing, the sun certainly cannot be present.[1021] If, therefore, the sun had been eternal, there would also have been endless day. Now, however, as it is not so, the day begins when the sun rises, and it ends when the sun sets. But God is eternal light, having neither beginning nor end. And along with Him there is the reflection, also without beginning, and everlasting. The Father, then, being eternal, the Son is also eternal, being light of light; and if God is the light, Christ is the reflection; and if God is also a Spirit, as it is written, “God is a Spirit,” Christ, again, is called analogously Spirit.[1022]

[1020] A fragment. Edited from the Vatican Codex 1996, f. 78, belonging to a date somewhere about the tenth century.

[1021] Reading πολλοῦ γε δεῖ. The text gives πόλυ γε δεῖ.

[1022] ἀτμίς. If this strange reading ἀτμίς is correct, there is apparently a play intended on the two words πνεῦμα and ἀτμίς, = if God is a πνεῦμα, which word literally signifies Wind or Air, Christ, on that analogy, may be called ἀτμίς that is to say, the Vapour or Breath of that Wind.

VI.—Of the One Substance.[1023]

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The plant that springs from the root is something distinct from that whence it grows up; and yet it is of one nature with it. And the river which flows from the fountain is something distinct from the fountain. For we cannot call either the river a fountain, or the fountain a river. Nevertheless we allow that they are both one according to nature, and also one in substance; and we admit that the fountain may be conceived of as father, and that the river is what is begotten of the fountain.[1024]

[1023] That the Son is not different from the Father in nature, but connatural and consubstantial with Him. From the *Panoplia* of Euthymius Zigabenus in the Cod. xix. *Nanianæ Biblioth.*

[1024] [See his explanations in the epistle to Dionysius p. 92, *supra.*]

VII.—On the Reception of the Lapsed to Penitence.[1025]

But now we are doing the opposite. For whereas Christ, who is the good *Shepherd*, goes in quest of one who wanders, lost among the mountains, and calls him back when he flees from Him, and is at pains to take him up on His shoulders when He has found him, we, on the contrary, harshly spurn such a one even when He approaches us. Yet let us not consult so miserably for ourselves, and let us not in this way be driving the sword against ourselves. For when people set themselves either to do evil or to do good to others, what they do is certainly not confined to the carrying out of their will on those others; but just as they attach themselves to iniquity or to goodness, they will themselves become possessed either by divine virtues or by unbridled passions. And the former will become the followers and comrades of the good angels; and both in this world and in the other, with the enjoyment of perfect peace and immunity from all ills, they will fulfil the most blessed destinies unto all eternity, and in God's fellowship they will be for ever (in possession of) the supremest good. But these latter will fall away at once from the peace of God and from peace with themselves, and both in this world and after death they will abide with the spirits of blood-guiltiness.[1026] Wherefore let us not thrust from us those who seek a penitent return; but let us receive them gladly, and number them once more with the stedfast, and make up again what is defective in them.

[1025] A fragment, probably by the Alexandrian Dionysius. This seems to be an excerpt from his works *On Penitence*, three of which are mentioned by Jerome in his *De Script. Eccl.*, ch. 69. See Mai, *Classici Auctores*, x. 484. It is edited here from the Vatican Codex.

[1026] τοῖς παλαμναιοις δαίμοσι. Or, with the demons of vengeance.

Note by the American Editor.

Frequent references to *Gallandi*, whose collection I have been unable to inspect, the cost of the best edition being about two hundred dollars, makes it worth while to insert here, from a London book-catalogue, the following useful memoranda: "*Gallandii, Cong. Orat.* (Andr.) Bibliotheca Veterum Patrum Antiquorumque Scriptorum Ecclesiasticorum Græco-Latina; Opera silicet eorundum minora ac rariora usque ad xiii. Sæculum complexa, quorum clxxx. et amplius nec in Veteri Parisiensi, neque in postrema Lugdunensi edits sunt. Venet., 1765.

"The contents are given in Darling, col. 298–306. Of the three hundred and eighty-nine writers enumerated, it appears that nearly two hundred are not in the earlier collections.

"The contents of these great collections are, not the works of the Great Fathers, of whose writings separate editions have been published, but the works, often extensive and important, of those numerous Ecclesiastical writers whose works go, with the Greater Fathers referred to, to make up the sum of Church Patristic literature."

JULIUS AFRICANUS. 121

Introductory Notice

to

Julius Africanus.

[a.d. 200–232–245.] In a former volume, strengthened by a word from Archbishop Usher,[1027] I have not hesitated to claim for Theophilus of Antioch a primary place among Christian chronologists. It is no detraction from the fame of our author to admit this, and truth requires it. But the great Alexandrian school must again come into view when we speak of any considerable achievements, among early Christian writers, in this important element of all biblical, in fact, all historical, science. Africanus was a pupil of Heraclas, and we must therefore date his pupilage in Alexandria before a.d. 232, when Dionysius succeeded Heraclas in the presidency of that school. It appears that in a.d. 226 he was performing some duty in behalf of Emmaus (Nicopolis) in Palestine; but Heraclas, who had acted subordinately as Origen's assistant as early as a.d. 218, could not have become the head of the school, even provisionally, till after Origen's unhappy ordination.[1028] Let us assume the period of our author's attending the school under Heraclas to be between a.d. 228 and a.d. 232, however. We may then venture to reckon his birth as *circa* a.d. 200. And, if he became "bishop of Emmaus," it could hardly have been before the year 240, when he was of ripe age and experience. He adds additional lustre to the age of Gregory Thaumaturgus and Dionysius, as well as to that of their common mother in letters and theology, the already ancient academy of Pantænus and of Clement. His reviving credit in modern times has been largely due to the learned criticism of Dr. Routh, to whose edition of these Fragments the student must necessarily apply. Their chief interest arises from the important specimen which treats of the difficult question of the genealogies of our Lord contained in the evangelists. For a succinct statement of the points involved, and for a candid concession that they were not preserved to meet what modern curiosity would prefer to see established, I know of nothing more satisfactory than the commentary of Wordsworth,[1029] from which I have borrowed almost wholly one of my elucidations.

The reader will remember the specimen of our author's critical judgment which is given with the works of Origen.[1030] He differed with that great author, and the Church Catholic has sustained his judgment as just. I regret that the Edinburgh editors thought it necessary to make the *Letter to Origen concerning the Apocryphal Book of Susannah* a mere preface to Origen's answer. It might have been quoted there as a preface; but it is too important not to be included here, with the other fragments of his noble contributions to primitive Christian literature.

[1027] Vol. ii. p. 87, this series.

[1028] Vol. iv. p. 227.

[1029] On St. Matt. i. 1–17.

[1030] Vol. iv. p. 385.

It does not clearly appear, from the Edinburgh edition, who the translator is; but here follows the

Translator's Introductory Notice.

The principal facts known to us in the life of Africanus are derived from himself and the *Chronicon* of Eusebius. He says of himself that he went to Alexandria on account of the fame of Heraclas. In the *Chronicon*, under the year 226, it is stated that "Nicopolis in Palestine, which formerly bore the name of Emmaus, was built, Africanus, the author of the *Chronology*, acting as ambassador on behalf of it, and having the charge of it." Dionysius Bar-Salibi speaks of Africanus as bishop of Emmaus. 124

Eusebius describes Africanus as being the author of a work called κεστοί.[1031] Suidas says that this book detailed various kinds of cures, consisting of charms and written forms, and such like. Some have supposed that such a work is not likely to have been written by a Christian writer: they appeal also to the fact that no notice is taken of the κεστοί by Jerome in his notice of Africanus, nor by Rufinus in his translation of Eusebius. They therefore deem the clause in Eusebius an interpolation, and they suppose that two bore the name of Africanus,—one the author of the κεστοί, the other the Christian writer. Suidas identifies them, says that he was surnamed Sextus, and that he was a Libyan philosopher.

The works ascribed to Africanus, beside the *Cesti*, are the following:—

1. *Five Books of Chronology*. Photius[1032] says of this work, that it was concise, but omitted nothing of importance. It began with the cosmogony of Moses, and went down to the advent of Christ. It summarized also the events from the time of Christ to the reign of the Emperor Macrinus.

2. A very famous letter to Aristides, in which he endeavoured to reconcile the apparent discrepancies in the genealogies of Christ given by Matthew and Luke.

3. A letter to Origen, in which he endeavoured to prove that the story of Susanna in Daniel was a forgery. A translation of this letter has been given with the *Works of Origen*.

*The Acts of Symphorosa and her Seven Sons*are attributed in the mss. to Africanus; but no ancient writer speaks of him as the author of this work.

[1031] *Hist. Eccl.*, vi. 31.

[1032] Cod. 34.

The Extant Writings of Julius Africanus.

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I.—The Epistle to Aristides.

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I.

[Africanus on the Genealogy in the Holy Gospels.[1033]—Some indeed incorrectly allege that this discrepant enumeration and mixing of the names both of priestly men, as they think, and royal, was made properly,[1034] in order that Christ might be shown rightfully to be both Priest and King; as if any one disbelieved this, or had any other hope than this, that Christ is the High Priest of His Father, who presents our prayers to Him, and a supramundane King, who rules by the Spirit those whom He has delivered, a cooperator in the government of all things. And this is announced to us not by the catalogue of the tribes, nor by the mixing of the registered generations, but by the patriarchs and prophets. Let us not therefore descend to such religious trifling as to establish the kingship and priesthood of Christ by the interchanges of the names. For the priestly tribe of Levi, too, was allied with the kingly tribe of Juda, through the circumstance that Aaron married Elizabeth the sister of Naasson,[1035] and that Eleazar again married the daughter of Phatiel,[1036] and begat children. The evangelists, therefore, would thus have spoken falsely, affirming what was not truth, but a fictitious commendation. And for this reason the one traced the pedigree of Jacob the father of Joseph from David through Solomon; the other traced that of Heli also, though in a different way, the father of Joseph, from Nathan the son of David. And they ought not indeed to have been ignorant that both orders of the ancestors enumerated are the generation of David, the royal tribe of Juda.[1037] For if Nathan was a prophet, so also was Solomon, and so too the father of both of them; and there were prophets belonging to many of the tribes, but priests belonging to none of the tribes, save the Levites only. To no purpose, then, is this fabrication of theirs. Nor shall an assertion of this kind prevail in the Church of Christ against the exact truth, so as that a lie should be contrived for the praise and glory of Christ. For who does not know that most holy word of the apostle also, who, when he was preaching and proclaiming the resurrection of our Saviour, and confidently affirming the truth, said with great fear, "If any say that Christ is not risen, and we assert and have believed this, and both hope for and preach that very thing, we are false witnesses of God, in alleging that He raised up Christ, whom He raised not up?"[1038] And if he who glorifies God the Father is thus afraid lest he should seem a false witness in narrating a marvellous fact, how should not he be justly afraid, who tries to establish the truth by a false statement, preparing an untrue opinion? For if the generations are different, and trace down no genuine seed to Joseph, and if all has been stated only with the view of establishing the position of Him who was to be born—to confirm the truth, namely, that He who was to be would be king and priest, there being at the same time no proof given, but the dignity of the words being brought down to a feeble hymn,—it is evident that no praise accrues to God from that, since it is a falsehood, but rather judgment returns on him who asserts it, because he vaunts an unreality as though it were reality. Therefore, that we may expose the ignorance also of him who speaks thus, and prevent any one from stumbling at this folly, I shall set forth the true history of these matters.]

[1033] This letter, as given by Eusebius, is acephalous. A large portion of it is supplied by Cardinal Angelo Mai in the *Bibliotheca nova Patrum*, vol. iv. pp. 231 and 273. We enclose in brackets the parts wanting in Gallandi, who copied Eusebius (*Hist. Eccl.*, i. 7). On this celebrated letter of Africanus to Aristides, consult especially Eusebius (*Hist. Eccl.*, i. 7); also Jerome, comm. on Matt. i. 16; Augustine, *Retract.*, ii. 7; Photius, cod. xxxiv. p. 22; and in addition to these, Zacharias Chrysopol. in *Bibl. P. P. Lugd.*, vol. xix. p. 751.

[1034] δικαίως.

[1035] Ex. vi. 23.

[1036] Ex. vi. 25.

[1037] [Heb. vii. 14.]

[1038] 1 Cor. xv. 12, etc.

II.

For[1039] whereas in Israel the names of their generations were enumerated either according to nature or according to law,—according to nature, indeed, by the succession of legitimate offspring, and according to law whenever another raised up children to the name of a brother dying childless; for because no clear hope of resurrection was yet given them, they had a representation of the future promise in a kind of mortal resurrection, with the view of perpetuating the name of one deceased;—whereas, then, of those entered in this genealogy, some succeeded by legitimate descent as son to father, while others begotten in one family were introduced to another in name, mention is therefore made of both—of those who were progenitors in fact, and of those who were so only in name. Thus neither of the evangelists is in error, as the one reckons by nature and the other by law. For the several generations, viz., those descending from Solomon and those from Nathan, were so intermingled[1040] by the raising up of children to the childless,[1041] and by second marriages, and the raising up of seed, that the same persons are quite justly reckoned to belong at one time to the one, and at another to the other, i.e., to their reputed or to their actual fathers. And hence it is that both these accounts are true, and come down to Joseph, with considerable intricacy indeed, but yet quite accurately.

[1039] Here what is given in Eusebius begins.

[1040] Reading συνεπεπλάκη. Migne would make it equivalent to "superimplexum est." Rufinus renders it, "Reconjunctum namque est sibi invicem genus, et illud per Salomonem et illud quod per Nathan deducitur," etc.

[1041] ἀναστάσεσιν ἀτέκνων. Rufinus and Damascenus omit these words in their versions of the passage.

III.

But in order that what I have said may be made evident, I shall explain the interchange[1042] of the generations. If we reckon the generations from David through Solomon, Matthan is found to be the third from the end, who begat Jacob the father of Joseph. But if, with Luke, we reckon them from Nathan the son of David, in like manner the third from the end is Melchi, whose son was Heli the father of Joseph. For Joseph was the son of Heli, the son of Melchi.[1043] As Joseph, therefore, is the object proposed to us, we have to show how it is that each is represented as his father, both Jacob as descending from Solomon, and Heli as descending from Nathan: first, how these two, Jacob and Heli, were brothers; and then also how the fathers of these, Matthan and Melchi, being of different families, are shown to be the grandfathers of Joseph. Well, then, Matthan and Melchi, having taken the same woman to wife in succession, begat children who were uterine brothers, as the law did not prevent a widow,[1044] whether such by divorce or by the death of her husband, from marrying another. By Estha, then—for such is her name according to tradition—Matthan first, the descendant of Solomon, begets Jacob; and on Matthan's death, Melchi, who traces his descent back to Nathan, being of the same tribe but of another family, having married her, as has been already said, had a son Heli. Thus, then, we shall find Jacob and Heli uterine brothers, though of different families. And of these, the one Jacob having taken the wife of his brother Heli, who died childless, begat by her the third, Joseph—his son by nature and by account.[1045] Whence also it is written, "And Jacob begat Joseph." But according to law he was the son of Heli, for Jacob his brother raised up seed to him. Wherefore also the genealogy deduced through him will not be made void, which the Evangelist Matthew in his enumeration gives thus: "And Jacob begat Joseph." But Luke, on the other hand, says, "Who was the son, as was supposed[1046] (for this, too, he adds), of Joseph, the son of Heli, the son of Melchi.” For it was not possible more distinctly to state the generation according to law; and thus in this mode of generation he has entirely omitted the word “begat” to the very end, carrying back the genealogy by way of conclusion to Adam and to God.[1047]

[1042] The reading of the Codex Regius is ἀκολουθίαν , i.e., succession; the other leading mss. give ἐπολλαγήν, i.e. interchange or confusion.

[1043] But in our text in Luke iii. 23, 24, and so, too, in the Vulgate, Matthat and Levi are inserted between Heli and Melchi. It may be that these two names were not found in the copy used by Africanus.

[1044] Here Africanus applies the term "widow" (χηρεύουσαν) to one divorced an well as to one bereaved.

[1045] κατὰ λόγον.

[1046] Two things may be remarked here: first, that Africanus refers the phrase "as was supposed" not only to the words "son of Joseph," but also to those that follow, "the son of Heli;" so that Christ would be the son of Joseph by legal adoption, just in the same way as Joseph was the son of Heli, which would lead to the absurd and impious conclusion that Christ was the son of Mary and a brother of Joseph married by her after the death of the latter. And second, that in the genealogy here assigned to Luke, Melchi holds the *third* place; whence it would seem either that Africanus's memory had failed him, or that as Bede conjectures in his copy of the Gospel Melchi stood in place of Matthat (Migne). [A probable solution.]

[1047] Other mss. read, “Adam the son of God.”

IV.

Nor indeed is this incapable of proof, neither is it a rash conjecture. For the kinsmen of the Saviour after the flesh, whether to magnify their own origin or simply to state the fact, but at all events speaking truth, have also handed down the following account: Some Idumean robbers attacking Ascalon, a city of Palestine, besides other spoils which they took from a temple of Apollo, which was built near the walls, carried off captive one Antipater, son of a certain Herod, a servant of the temple. And as the priest[1048] was not able to pay the ransom for his son, Antipater was brought up in the customs of the Idumeans, and afterwards enjoyed the friendship of Hyrcanus, the high priest of Judea. And being sent on an embassy to Pompey on behalf of Hyrcanus, and having restored to him the kingdom which was being wasted by Aristobulus his brother, he was so fortunate as to obtain the title of procurator of Palestine.[1049] And when Antipater was treacherously slain through envy of his great good fortune, his son Herod succeeded him, who was afterwards appointed king of Judea under Antony and Augustus by a decree of the senate. His sons were Herod and the other tetrarchs. 127 These accounts are given also in the histories of the Greeks.[1050]

[1048] The word "priest" is used here perhaps improperly for "servant of the temple," i.e., ἱερεύς for ἱερόδουλος.

[1049] So Josephus styles him "procurator of Judea, and viceroy" (ἐπιμελητὴς τῆς Ἰουδαίας, and ἐπίτροπος).

[1050] This whole story about Antipater is fictitious. Antipater's father was not Herod, a servant in the temple of Apollo, but Antipater an Idumean, as we learn from Josephus (xiv. 2). This Antipater was made prefect of Idumea by Alexander king of the Jews, and laid the foundation of the power to which his descendants rose. He acquired great wealth, and was on terms of friendship with Ascalon, Gaza, and the Arabians.

V.

But as up to that time the genealogies of the Hebrews had been registered in the public archives, and those, too, which were traced back to the proselytes[1051]—as, for example, to Achior the Ammanite, and Ruth the Moabitess, and those who left Egypt along with the Israelites, and intermarried with them—Herod, knowing that the lineage of the Israelites contributed nothing to him, and goaded by the consciousness of his ignoble birth, burned the registers of their families. This he did, thinking that he would appear to be of noble birth, if no one else could trace back his descent by the public register to the patriarchs or proselytes, and to that mixed race called *georæ*.[1052] A few, however, of the studious, having private records of their own, either by remembering the names or by getting at them in some other way from the archives, pride themselves in preserving the memory of their noble descent; and among these happen to be those already mentioned, called *desposyni*,[1053] on account of their connection with the family of the Saviour. And these coming from Nazara and Cochaba, Judean villages, to other parts of the country, set forth the above-named genealogy[1054] as accurately as possible from the Book of Days.[1055] Whether, then, the case stand thus or not, no one could discover a more obvious explanation, according to my own opinion and that of any sound judge. And let this suffice us for the matter, although it is not supported by testimony, because we have nothing more satisfactory or true to allege upon it. The Gospel, however, in any case states the truth.

[1051] Several mss. read ἀρχιπροσηλύτων for ἄχρι προσηλύτων, whence some conjecture that the correct reading should be ἄχρι τῶν ἀρχιπροσηλύτων, i.e., back to the "chief proselytes,"—these being, as it were, patriarchs among the proselytes, like Achior, and those who joined the Israelites on their flight from Egypt.

[1052] This word occurs in the Septuagint version of Ex. xii. 19, and refers to the *strangers* who left Egypt along with the Israelites. For Israel was accompanied by a mixed body, consisting on the one hand of native Egyptians, who are named αὐτόχθονες in that passage of Exodus, and by the resident aliens, who are called γειῶραι. Justin Martyr has the form γηόραν in *Dialogue with Trypho*, ch. cxxii. The root of the term is evidently the Hebrew רג, "stranger."

[1053] The word δεσπόσυνοι was employed to indicate the Lord's relatives, as being His according to the flesh. The term means literally, "those who belong to a master," and thence it was used also to signify "one's heirs."

[1054] προειρημένην. Nicephorus reads προκειμένην.

[1055] ἐκ τε τῆς βίβλου τῶν ἡμερῶν. By this "Book of Days" Africanus understands those "day-books" which he has named, a little before this, ἰδιωτικὰς ἀπογραφάς. For among the Jews, most persons setting a high value on their lineage were in the habit of keeping by them private records of their descent copied from the public archives, as we see it done also by nobles among ourselves. Besides, by the insertion of the particle τε, which is found in all our codices, and also in Nicephorus, it appears that something is wanting in this passage. Wherefore it seems necessary to supply these words, καὶ ἀπὸ μνήμης ἐς ὅσον ἐξικνοῦντο, "and from memory," etc. Thus at least Rufinus seems to have read the passage, for he renders it: Ordinem supradictæ generationis partim memoriter, partim etiam ex dierum libris, in quantum erat possibile, perdocebant (Migne).

VI.

Matthan, descended from Solomon, begat Jacob. Matthan dying, Melchi, descended from Nathan, begat Heli by the same wife. Therefore Heli and Jacob are uterine brothers. Heli dying childless, Jacob raised up seed to him and begat Joseph, his own son by nature, but the son of Heli by law. Thus Joseph was the son of both.[1056]

[1056] [Elucidation I.]

II.—Narrative of Events Happening in Persia on the Birth of Christ.[1057]

The best introduction to this production will be the following preface, as given in Migne:—Many men of learning thus far have been of opinion that the narrative by Africanus of events happening in Persia on Christ's birth,[1058] is a fragment of that famous work which Sextus Julius Africanus, a Christian author of the third century after Christ, composed on the history of the world in the chronological order of events up to the reign of Macrinus, and presented in five books to Alexander, son of Mammæa, with the view of obtaining the restoration of his native town Emmaus. With the same expectation which I see incited Lambecius and his compendiator Nesselius, I, too, set myself with the greatest eagerness to go over the codices of our Electoral Library.…But, as the common proverb goes, I found coals instead of treasure. This narrative, so far from its being to be ascribed to a writer well reputed by the common voice of antiquity, does not contain anything worthy of the genius of the chronographer Africanus. Wherefore, since by the unanimous testimony of the ancients he was a man of consummate learning and sharpest judgment, while the author of the *Cesti*, which also puts forward the name of Africanus, has been long marked by critics with the character either of anile credulity, or of a marvellous propensity to superstitious fancies, I can readily fall in with the opinion of those who think that he is a different person from the chronographer, and would ascribe this wretched production also to him. But, dear reader, on perusing these pages, if your indignation is not stirred against the man's rashness, you will at least join with me in laughing at his prodigious follies, and will learn, at the same time, that the testimonies of men most distinguished for learning are not to be rated so highly as to supersede personal examination when opportunity permits.

Events in Persia: On the Incarnation of Our Lord and God and Saviour Jesus Christ.

Christ first of all became known from Persia. For nothing escapes the learned jurists of that country, who investigate all things with the utmost care. The facts,[1059] therefore, which are inscribed upon the golden plates,[1060] and laid up in the royal temples, I shall record; for it is from the temples there, and the priests connected with them, that the name of Christ has been heard of. Now there is a temple there to Juno, surpassing even the royal palace, which temple Cyrus, that prince instructed in all piety, built, and in which he dedicated in honour of the gods golden and silver statues, and adorned them with precious stones,—that I may not waste words in a profuse description of that ornamentation. Now about that time (as the records on the plates testify), the king having entered the temple, with the view of getting an interpretation of certain dreams, was addressed by the priest Prupupius thus: I congratulate thee, master: Juno has conceived. And the king, smiling, said to him, Has she who is dead conceived? And he said, Yes, she who was dead has come to life again, and begets life. And the king said, What is this? explain it to me. And he replied, In truth, master, the time for these things is at hand. For during the whole night the images, both of gods and goddesses, continued beating the ground, saying to each other, Come, let us congratulate Juno. And they say to me, Prophet, come forward; congratulate Juno, for she has been embraced. And I said, How can she be embraced who no longer exists? To which they reply, She has come to life again, and is no longer called Juno,[1061] but Urania. For the mighty Sol has embraced her. Then the goddesses say to the gods, making the matter plainer, *Pege*[1062] is she who is embraced; for did not Juno espouse an artificer? And the gods say, That she is rightly called *Pege*, we admit. Her name, moreover, is *Myria*; for she bears in her womb, as in the deep, a vessel of a myriad talents' burden. And as to this title Pege, let it be understood thus: This stream of water sends forth the perennial stream of spirit,—a stream containing but a single fish,[1063] taken with the hook of Divinity, and sustaining the whole world with its flesh as though it were in the sea. You have well said, She has an artificer [in espousal]; but by that espousal she does not bear an artificer on an equality with herself. For this artificer who is born, the son of the chief artificer, framed by his excellent skill the roof of the third heavens, and established by his word this lower world, with its threefold sphere[1064] of habitation.

[1057] Edited from two Munich codices by J. Chr. von Aretin, in his *Beiträge zur Geschichte und Literatur*, anno 1804, p. ii. p. 49. [I place this apocryphal fragment here as a mere appendix to the Genealogical Argument. An absurd appendix, indeed.]

[1058] Which is extant in two mss. in the Electoral Library of Munich, and in one belonging to the Imperial Library of Vienna.

[1059] The mss. read γάρ, for.

[1060] The term in the original (ἀλκλαρίαις) is one altogether foreign to Greek, and seems to be of Arabic origin. The sense, however, is evident from the use of synonymous terms in the context.

Thus, then, the statues disputed with each other concerning Juno and Pege, and [at length] with one voice they said: When the day is finished, we all, gods and goddesses, shall know the matter clearly. Now, therefore, master, tarry for the rest of the day. For the matter shall certainly come to pass. For that which emerges is no common affair.

[1061] There is a play upon the words, perhaps, in the original. The Greek term for Juno (῞Ηρα) may be derived from ἔρα, *terra*, so that the antithesis intended is, "She is no longer called *Earthly*, but *Heavenly*."

[1062] i.e., Fountain, Spring, or Stream.

[1063] The initial letters of the Greek ᾿Ιησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, i.e., "Jesus Christ the Son of God the Savior," when joined together, make the word ἱχθύς, i.e., fish; and the fathers used the word, therefore, as a mystic symbol of Christ, who could live in the depth of our mortality as in the abyss of the sea. [Vol. ii. p. 297.]

[1064] i.e., as sea, land, and sky

And when the king abode there and watched the statues, the harpers of their own accord began to strike their harps, and the muses to sing; and whatsoever creatures were within, whether quadruped or fowl, in silver and gold, uttered their several voices. And as the king shuddered, and was filled with great fear, he was about to retire. For he could not endure the spontaneous tumult. The priest therefore said to him, Remain, O king, for the full revelation is at hand which the God of gods has chosen to declare to us.

And when these things were said, the roof was opened, and a bright star descended and stood above the pillar of Pege, and a voice was heard to this effect: Sovereign Pege, the mighty Son has sent me to make the announcement to you, and at the same time to do you service in parturition, designing blameless nuptials with you, O mother of the chief of all ranks of 129 being, bride of the triune Deity. And the child begotten by extraordinary generation is called the *Beginning* and the *End*,—the beginning of salvation, and the end of perdition.

And when this word was spoken, all the statues fell upon their faces, that of Pege alone standing, on which also a royal diadem was found placed, having on its upper side a star set in a carbuncle and an emerald. And on its lower side the star rested.

And the king forthwith gave orders to bring in all the interpreters of prodigies, and the sages who were under his dominion. And when all the heralds sped with their proclamations, all these assembled in the temple. And when they saw the star above Pege, and the diadem with the star and the stone, and the statues lying on the floor, they said: O king, a root (offspring) divine and princely has risen, bearing the image of the King of heaven and earth. For Pege-Myria is the daughter of the Bethlehemite Pege. And the diadem is the mark of a king, and the star is a celestial announcement of portents to fall on the earth. Out of Judah has arisen a kingdom which shall subvert all the memorials of the Jews. And the prostration of the gods upon the floor prefigured the end of their honour. For he who comes, being of more ancient dignity, shall displace all the recent. Now therefore, O king, send to Jerusalem. For you will find the Christ of the Omnipotent God borne in bodily form in the bodily arms of a woman. And the star remained above the statue of Pege, called the Celestial, until the wise men came forth, and then it went with them.

And then, in the depth of evening, Dionysus appeared in the temple, unaccompanied by the Satyrs, and said to the images: Pege is not one of us, but stands far above us, in that she gives birth to a man whose conception is in divine fashion.[1065] O priest Prupupius! what dost thou tarrying here? An action, indicated in writings of old,[1066] has come upon us, and we shall be convicted as false by a person of power and energy.[1067] Wherein we have been deceivers, we have been deceivers; and wherein we have ruled, we have ruled. No longer give we oracular responses. Gone from us is our honour. Without glory and reward are we become. There is One, and One only, who receives again at the hands of all His proper honour. For the rest, be not disturbed.[1068] No longer shall the Persians exact tribute of earth and sky. For He who established these things is at hand, to bring practical tribute[1069] to Him who sent Him, to renew the ancient image, and to put image with image, and bring the dissimilar to similarity. Heaven rejoices with earth, and earth itself exults at receiving matter of exultation from heaven. Things which have not happened above, have happened on earth beneath. He whom the order of the blessed has not seen, is seen by the order of the miserable. Flame threatens those; dew attends these. To Myria is given the blessed lot of bearing Pege in Bethlehem, and of conceiving grace of grace. Judæa has seen its bloom, and this country is fading. To Gentiles and aliens, salvation is come; to the wretched, relief is ministered abundantly. With right do women dance, and say, Lady Pege, Spring-bearer, thou mother of the heavenly constellation. Thou cloud that bringest us dew after heat, remember thy dependants, O mistress.

[1065] θείας τύχης σύλλημμα.

[1066] ἔλλραφος.

[1067] ἐμπράκτου.

The king then, without delay, sent some of the Magi under his dominion with gifts, the star showing them the way. And when they returned, they narrated to the men of that time those same things which were also written on the plates of gold, and which were to the following effect:—

When we came to Jerusalem, the sign, together with our arrival, roused all the people. How is this, say they, that wise men of the Persians are here, and that along with them there is this strange stellar phenomenon? And the chief of the Jews interrogated us in this way: What is this that attends you,[1070] and with what purpose are you here? And we said: He whom ye call Messias is born. And they were confounded, and dared not withstand us. But they said to us, By the justice of Heaven, tell us what ye know of this matter. And we made answer to them: Ye labour under unbelief; and neither without an oath nor with an oath do ye believe us, but ye follow your own heedless counsel. For the Christ, the Son of the Most High, is born, and He is the subverter of your law and synagogues. And therefore is it that, struck with this most excellent response as with a dart,[1071] ye hear in bitterness this name which has come upon you suddenly. And they then, taking counsel together, urged us to accept their gifts, and tell to none that such an event had taken place in that land of theirs, lest, as they say, *a revolt rise against us*. But we replied: We have brought gifts in His honour, with the view of proclaiming those mighty things which we know to have happened in our country on occasion of His birth; and do ye bid us take your bribes, and conceal the things which have been communicated to us by the Divinity who is above the heavens, and neglect the commandments of our proper King? And after urging many considerations on us, they gave the matter up. And when the king of Judæa sent for us and had some converse with 130 us, and put to us certain questions as to the statements we made to him, we acted in the same manner, until he was thoroughly enraged at our replies. We left him accordingly, without giving any greater heed to him than to any common person.

[1068] The text gives θροβαδεῖ, for which Migne proposes θορύβηθι.

[1069] πρακτικοὺς φόρους.

[1070] τί τὸ ἑπόμενον, perhaps meant for, What business brings you?

[1071] ὑπὲρ μαντείας ἀρίστης ὥσπερ κατατοξευόμενοι.

And we came to that place then to which we were sent, and saw the mother and the child, the star indicating to us the royal babe. And we said to the mother: What art thou named, O renowned mother? And she says: Mary, masters. And we said to her: Whence art thou sprung?[1072] And she replies: From this district of the Bethlehemites.[1073] Then said we: Hast thou not had a husband? And she answers: I was only betrothed with a view to the marriage covenant, my thoughts being far removed from this. For I had no mind to come to this. And while I was giving very little concern to it, when a certain Sabbath dawned, and straightway at the rising of the sun, an angel appeared to me bringing me suddenly the glad tidings of a son. And in trouble I cried out, Be it not so to me, Lord, for I have not a husband. And he persuaded me to believe, that by the will of God I should have this son.

Then said we to her: Mother, mother, all the gods of the Persians have called thee blessed. Thy glory is great; for thou art exalted above all women of renown, and thou art shown to be more queenly than all queens.

The child, moreover, was seated on the ground, being, as she said, in His second year, and having in part the likeness of His mother. And she had long hands,[1074] and a body somewhat delicate; and her colour was like that of ripe wheat;[1075] and she was of a round face, and had her hair bound up. And as we had along with us a servant skilled in painting from the life, we brought with us to our country a likeness of them both; and it was placed by our hand in the sacred[1076] temple, with this inscription on it: To Jove the Sun, the mighty God, the King of Jesus, the power of Persia dedicated this.

And taking the child up, each of us in turn, and bearing Him in our arms, we saluted Him and worshipped Him, and presented to Him gold, and myrrh, and frankincense, addressing Him thus: We gift Thee with Thine own, O Jesus, Ruler of heaven. Ill would things unordered be ordered, wert Thou not at hand. In no other way could things heavenly be brought into conjunction with things earthly, but by Thy descent. Such service cannot be discharged, if only the servant is sent us, as when the Master Himself is present; neither can so much be achieved when the king sends only his satraps to war, as when the king is there himself. It became the wisdom of Thy system, that Thou shouldst deal in this manner with men.[1077]

[1072] ὁρμωμένη.

[1073] Βηθλεωτῶν.

[1074] μακρὰς τὰς χεῖρας according to Migne, instead of the reading of the manuscript, μακρὶν τὴν κῆραν ἔχουσα.

[1075] σιτόχροος.

[1076] διοπετεῖ.

And the child leaped and laughed at our caresses and words. And when we had bidden the mother farewell,[1078] and when she had shown us honour, and we had testified to her the reverence which became us, we came again to the place in which we lodged. And at eventide there appeared to us one of a terrible and fearful countenance, saying: Get ye out quickly, lest ye be taken in a snare. And we in terror said: And who is he, O divine leader, that plotteth against so august an embassage? And he replied: Herod; but get you up straightway and depart in safety and peace.

And we made speed to depart thence in all earnestness; and we reported in Jerusalem all that we had seen. Behold, then, the great things that we have told you regarding Christ; and we saw Christ our Saviour, who was made known as both God and man. To Him be the glory and the power unto the ages of the ages. Amen.

[1077] The manuscripts give ἀντάρτας, for which Migne proposes ἀνθρώπους or ἀντεργάτας. [Unworthy, wholly so, of our author. This curious specimen of the *romances* of antiquity might better have found its place with other *Protevangelia* in vol. viii., this series.]

[1078] συνταξάμενοι.

III.—The Extant Fragments of the Five Books of the Chronography of Julius Africanus.

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I.[1079]

On the Mythical Chronology of the Egyptians and Chaldeans.

The Egyptians, indeed, with their boastful notions of their own antiquity, have put forth a sort of account of it by the hand of their astrologers in cycles and myriads of years; which some of those who have had the repute of studying such subjects profoundly have in a summary way called lunar years; and inclining no less than others to the mythical, *they think they* fall in with the eight or nine thousands of years which the Egyptian priests in Plato falsely reckon up to Solon.[1080]

(*And after some other matter:*)

131 For why should I speak of the three myriad years of the Phœnicians, or of the follies of the Chaldeans, their forty-eight myriads? For the Jews, deriving their origin from them as descendants of Abraham, having been taught a modest mind, and one such as becomes men, together with the truth by the spirit of Moses, have handed down to us, by their extant Hebrew histories, the number of 5500 years as the period up to the advent of the Word of salvation, that was announced to the world in the time of the sway of the Cæsars.

[1079] In Georgius Syncellus, *Chron.*, p. 17, ed. Paris, 14 Venet.

[1080] The text is:…συμπίπτουσι ταῖς ὀκτὼ καὶ ἐννέα χιλιάσιν ἑτῶν, ἃς Αιγυπτιων οι παρὰ Πλατωνι ἱερεῖς εις Σόλωνα καταριθμοῦτες οὐκ ἀληθεύουσι.

II.[1081]

When men multiplied on the earth, the angels of heaven came together with the daughters of men. In some copies I found “the sons of God.” What is meant by the Spirit, in my opinion, is that the descendants of Seth are called the sons of God on account of the righteous men and patriarchs who have sprung from him, even down to the Saviour Himself; but that the descendants of Cain are named the seed of men, as having nothing divine in them, on account of the wickedness of their race and the inequality of their nature, being a mixed people, and having stirred the indignation of God.[1082] But if it is thought that these refer to angels, we must take them to be those who deal with magic and jugglery, who taught the women the motions of the stars and the knowledge of things celestial, by whose power they conceived the giants as their children, by whom wickedness came to its height on the earth, until God decreed that the whole race of the living should perish in their impiety by the deluge.

[1081] In Georgius Syncellus, *Chron.*, p. 19, al. 15.

[1082] The text here is manifestly corrupt: ἐπιμιχθέντων αὐτῶν, τὴν ἀγανάκτησιν ποιήσασθαι τὸν Θεόν.

III.[1083]

Adam, when 230 years old, begets Seth; and after living other 700 years he died, that is, a second death.

Seth, when 205 years old, begot Enos; from Adam therefore to the birth of Enos there are 435 years in all.

Enos, when 190 years old, begets Cainan.

Cainan again, when 170 years old, begets Malaleel;

And Malaleel, when 165 years old; begets Jared;

And Jared, when 162 years old, begets Enoch;

And Enoch, when 165 years old, begets Mathusala; and having pleased God, after a life of other 200 years, he was not found.

Mathusala, when 187 years old, begot Lamech.

Lamech, when 188 years old, begets Noe.

[1083] In Georgius Syncellus, *Chron.*, p. 81, al. 65.

IV.[1084]

On the Deluge.

God decreed to destroy the whole race of the living by a flood, having threatened that men should not survive beyond 120 years. Nor let it be deemed a matter of difficulty, because some lived afterwards a longer period than that. For the space of time meant was 100 years up to the flood in the case of the sinners of that time; for they were 20 years old. God instructed Noe, who pleased him on account of his righteousness, to prepare an ark; and when it was finished, there entered it Noe himself and his sons, his wife and his daughters-in-law, and firstlings of every living creature, with a view to the duration of the race. And Noe was 600 years old when the flood came on. And when the water abated, the ark settled on the mountains of Ararat, which we know to be in Parthia;[1085] but some say that they are at Celænæ[1086] of Phrygia, and I have seen both places. And the flood prevailed for a year, and then the earth became dry. And they came out of the ark in pairs, as may be found, and not in the manner in which they had entered, viz., distinguished according to their species, and were blessed by God. And each of these things indicates something useful to us.

[1084] In Georgius Syncellus, *Chron.*, p. 21, al. 17.

[1085] That is, in Armenia.

[1086] For there was a hill Ararat in Phrygia, from which the Marsyas issued, and the ark was declared to have rested there by the Sibylline oracles. [But see vol. v. p. 149.]

V.[1087]

Noe was 600 years old when the flood came on. From Adam, therefore, to Noe and the flood, are 2262 years.

[1087] In Georgius Syncellus, *Chron.*, p. 83, al. 67.

VI.[1088]

And after the flood, Sem begot Arphaxad.

Arphaxad, when 135 years old, begets Sala in the year 2397.

Sala, when 130 years old, begets Heber in the year 2527.

Heber, when 134 years old, begets Phalec in the year 2661, so called because the earth was divided in his days.

Phalec, when 130 years old, begot Ragan, and after living other 209 years died.

[1088] In the same, p. 86, al. 68.

VII.[1089]

In the year of the world 3277, Abraham entered the promised land of Canaan.

[1089] In the same, p. 93, al. 74. [Compare vol. v. p. 148.]

VIII.[1090]

Of Abraham.

From this rises the appellation of the *Hebrews*. For the word *Hebrews* is interpreted to mean *those who migrate across*, viz., who crossed the Euphrates with Abraham; and it is not derived, as some think, from the fore-mentioned Heber. From the flood and Noe, therefore, to Abraham's entrance into the promised land, there are in all 1015 years; and from Adam, in 20 generations 3277 years. 132

[1090] In the same, p. 99, al. 79. [עָבַר is the verb.]

IX.[1091]

Of Abraham and Lot.

When a famine pressed the land of Canaan, Abraham came down to Egypt; and fearing lest he should be put out of the way on account of the beauty of his wife, he pretended that he was her brother. But Pharaoh took her to himself when she was commended to him; for this is the name the Egyptians give their kings. And he was punished by God; and Abraham, along with all pertaining to him, was dismissed enriched. In Canaan, Abraham’s shepherds and Lot’s contended with each other; and with mutual consent they separated, Lot choosing to dwell in Sodom on account of the fertility and beauty of the land, which had five cities, Sodom, Gomorrah, Adama, Seboim, Segor, and as many kings. On these their neighbours the four Syrian kings made war, whose leader was Chodollogomor king of Ælam. And they met by the Salt Sea, which is now called the Dead Sea. In it I have seen very many wonderful things. For that water sustains no living thing, and dead bodies are carried beneath its depths, while the living do not readily even dip under it. Lighted torches are borne upon it, but when extinguished they sink. And there are the springs of bitumen; and it yields alum and salt a little different from the common kinds, for they are pungent and transparent. And wherever fruit is found about it, it is found full of a thick, foul smoke. And the water acts as a cure to those who use it, and it is drained in a manner contrary to any other water.[1092] And if it had not the river Jordan feeding it like a shell,[1093] and to a great extent withstanding its tendency, it would have failed more rapidly than appears. There is also by it a great quantity of the balsam plant; but it is supposed to have been destroyed by God on account of the impiety of the neighbouring people.

[1091] In Georgius Syncellus, *Chron.*, p. 100, al. 80.

[1092] λήγει τε παντὶ ὕδατι πάσχων τἀὲνάντια.

[1093] ὡς πορφύραν.

X.[1094]

Of the Patriarch Jacob.

1. The shepherd's tent belonging to Jacob, which was preserved at Edessa to the time of Antonine Emperor of the Romans, was destroyed by a thunderbolt.[1095]

2. Jacob, being displeased at what had been done by Symeon and Levi at Shecem against the people of the country, on account of the violation of their sister, buried at Shecem the gods which he had with him near a rock under the wonderful terebinth,[1096] which up to this day is reverenced by the neighbouring people in honour of the patriarchs, and removed thence to Bethel. By the trunk of this terebinth there was an altar on which the inhabitants of the country offered *ectenæ*[1097] in their general assemblies; and though it seemed to be burned, it was not consumed. Near it is the tomb of Abraham and Isaac. And some say that the staff of one of the angels who were entertained by Abraham was planted there.

[1094] In Georgius Syncellus, *Chron.*, p. 107, al. 86.

[1095] Heliogabalus is probably intended, in whose time Africanus flourished. At least so thinks Syncellus.

[1096] On this terebinth, see Scaliger (*ad Græca Euseb.*, p. 414); Franciscus Quaresimus, in *Elucid. terræ sanctæ*; Eugenius Rogerius, etc.; and also Valesius, *ad Euseb. De Vit. Constant.*, iii. 53, notes 3 and 5.

[1097] Scaliger acknowledges himself ignorant of this word ἐκτενας. In the Eastern Church it is used to denote protracted prayers (*preces protensiores*) offered by the deacon on behalf of all classes of men, and the various necessities of human life. See Suicer, *sub voce.* Allatius thinks the text corrupt, and would read, ἐφ' ὃν τά ὁλοκαυτώματα καὶ τὰς ἑκατόμβας ἀνεφερον = on which they offered both holocausts and hecatombs. [Littledale, *Eastern Offices*, p. 253.]

XI.[1098]

From Adam, therefore, to the death of Joseph, according to this book, are 23 generations, and 3563 years.

[1098] In Georgius Syncellus, *Chron.*, p. 106, al 85.

XII.[1099]

From this record,[1100] therefore, we affirm that Ogygus,[1101] from whom the first flood (in Attica) derived its name,[1102] and who was saved when many perished, lived at the time of the exodus of the people from Egypt along with Moses.[1103] (*After a break*): And after Ogygus, on account of the vast destruction caused by the flood, the present land of Attica remained without a king till the time of Cecrops, 189 years.[1104] Philochorus, however, affirms that Ogygus, Actæus, or whatever other fictitious name is adduced, never existed. (*After another break*): From Ogygus to Cyrus, as from Moses to his time, are 1235 years.

[1099] In the same, p. 148, al. 118, from the Third Book of the *Chron.* of Africanus.

[1100] συντάγματος.

[1101] Others write Ogyges. Josephus (*in Apionem*), Euseb. (*de Præpar.*). Tatian [vol. ii. p. 81], Clemens [not so, vol. ii. p. 324], and others write Ogygus.

[1102] The text is, ὃς τοῦ πρωτοῦ κατακλυσμοῦ γέγονεν ἐπώνυμος. The word ἐπώνυμος is susceptible of two meanings, either “taking the name from” or “giving the name to.” ᾿Ωγυγια κακα was a proverbial expression for primeval ills.

[1103] The text is here, κατὰ τὴν Αἴγυπτον τοῦ λαοῦ μετὰ Μωυσέως ἔξοδον γενέσθαι, for which we may read κατὰ τὴν ἐξ Αἰγυπτου, etc.

[1104] Ὤγυγον ᾿Ακταῖον ἢ τὰ πλασσόμενα τῶν ὀνομάτων. Compare xiii. 6, where we have τὸν γὰρ μετὰ Ὤγυγον ᾿Ακταῖον, etc.

XIII.[1105]

1. Up to the time of the Olympiads there is no certain history among the Greeks, all things before that date being confused, and in no way consistent with each other. But these *Olympiads* were thoroughly investigated[1106] by many, as the Greeks made up the records of their history not according to long spaces, but in periods of four years. For which reason I shall select the most remarkable of the mythical narratives before the time of the first Olympiad, and rapidly run over them. But those after that period, at least those that are 133 notable, I shall take together, Hebrew events in connection with Greek, according to their dates, examining carefully the affairs of the Hebrews, and touching more cursorily on those of the Greeks; and my plan will be as follows: Taking up some single event in Hebrew history synchronous with another in Greek history, and keeping by it as the main subject, subtracting or adding as may seem needful in the narrative, I shall note what Greek or Persian of note, or remarkable personage of any other nationality, flourished at the date of that event in Hebrew history; and thus I may perhaps attain the object which I propose to myself.

2. The most famous exile that befell the Hebrews, then—to wit, when they were led captive by Nabuchodonosor king of Babylon—lasted 70 years, as Jeremias had prophesied. Berosus the Babylonian, moreover, makes mention of Nabuchodonosor. And after the 70 years of captivity, Cyrus became king of the Persians at the time of the 55th Olympiad, as may be ascertained from the *Bibliothecæ* of Diodorus and the histories of Thallus and Castor, and also from Polybius and Phlegon, and others besides these, who have made the Olympiads a subject of study. For the date is a matter of agreement among them all. And Cyrus then, in the first year of his reign, which was the first year of the 55th Olympiad, effected the first partial restoration of the people by the hand of Zorobabel, with whom also was Jesus the son of Josedec, since the period of 70 years was now fulfilled, as is narrated in Esdra the Hebrew historian. The narratives of the beginning of the sovereignty of Cyrus and the end of the captivity accordingly coincide. And thus, according to the reckoning of the Olympiads, there will be found a like harmony of events even to our time. And by following this, we shall also make the other narratives fit in with each other in the same manner.

3. But if the Attic time-reckoning is taken as the standard for affairs prior to these, then from Ogygus, who was believed by them to be an autochthon, in whose time also the first great flood took place in Attica, while Phoroneus reigned over the Argives, as Acusilaus relates, up to the date of the first Olympiad, from which period the Greeks thought they could fix dates accurately, there are altogether 1020 years; which number both coincides with the above-mentioned, and will be established by what follows. For these things are also

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[1105] From Georgius Syncellus, *Chron.*, Third Book. In Euseb., *Præpar.*, x. 40. [Compare vol. ii. pp. 324–334.]

[1106] ἠκριβῶντο.

recorded by the Athenian[1107] historians Hellanicus and Philochorus, who record Attic affairs; and by Castor and Thallus, who record Syrian affairs; and by Diodorus, who writes a universal history in his *Bibliothecæ*; and by Alexander Polyhistor, and by some of our own time, yet more carefully, and[1108] by all the Attic writers. Whatever narrative of note, therefore, meets us in these 1020 years, shall be given in its proper place.

4. In accordance with this writing, therefore, we affirm that Ogygus, who gave his name to the first flood, and was saved when many perished, lived at the time of the exodus of the people from Egypt along with Moses.[1109] And this we make out in the following manner. From Ogygus up to the first Olympiad already mentioned, it will be shown that there are 1020 years; and from the first Olympiad to the first year of the 55th, that is the first year of King Cyrus, which was also the end of the captivity, are 217 years. From Ogygus, therefore, to Cyrus are 1237. And if one carries the calculation backwards from the end of the captivity, there are 1237 years. Thus, by analysis, the same period is found to the first year of the exodus of Israel under Moses from Egypt, as from the 55th Olympiad to Ogygus, who founded Eleusis. And from this point we get a more notable beginning for Attic chronography.

5. So much, then, for the period prior to Ogygus. And at his time Moses left Egypt. And we demonstrate in the following manner how reliable is the statement that this happened at that date. From the exodus of Moses up to Cyrus, who reigned after the captivity, are 1237 years. For the remaining years of Moses are 40. The years of Jesus, who led the people after him, are 25; those of the elders, who were judges after Jesus, are 30; those of the judges, whose history is given in the book of Judges, are 490; those of the priests Eli and Samuel are 90; those of the successive kings of the Hebrews are 490. *Then come the 70 years of the captivity*,[1110] the last year of which was the first year of the reign of Cyrus, as we have already said.

6. And from Moses, then, to the first Olympiad there are 1020 years, as to the first year of the 55th Olympiad from the same are 1237, in which enumeration the reckoning of the Greeks coincides with us. And after Ogygus, by reason of the vast destruction caused by the flood, the present land of Attica remained without a king up to Cecrops, a period of 189 years. For Philochorus asserts that the Actæus who is said to have succeeded Ogygus, or whatever other fictitious names are adduced, never existed. *And again*: From Ogygus, 134 therefore, to Cyrus, *says he*, the same period is reckoned as from Moses to the same date, viz., 1237 years; and some of the Greeks also record that Moses lived at that same time.

[1107] There is a difficulty in the text; Viger omits “Athenian.”

[1108] The Latin translator expunges the “and” (καί), and makes it = more careful *than* all the Attic writers.

[1109] The original here, as in the same passage above, is corrupt. It gives κατὰ τὴν Αἴγυπτον, which Migne would either omit entirely or replace by ἀπ’ Αἰγύπτου.

[1110] These words are inserted according to Viger’s proposal, as there is a manifest omission in the text.

Polemo, for instance, in the first book of his *Greek History*, says: In the time of Apis, son of Phoroneus, a division of the army of the Egyptians left Egypt, and settled in the Palestine called Syrian, not far from Arabia: these are evidently those who were with Moses. And Apion the son of Poseidonius, the most laborious of grammarians, in his book *Against the Jews*, and in the fourth book of his *History*, says that in the time of Inachus king of Argos, when Amosis reigned over Egypt, the Jews revolted under the leadership of Moses. And Herodotus also makes mention of this revolt, and of Amosis, in his second book, and in a certain way also of the Jews themselves, reckoning them among the circumcised, and calling them the Assyrians of Palestine, perhaps through Abraham. And Ptolemy the Mendesian, who narrates the history of the Egyptians from the earliest times, gives the same account of all these things; so that among them in general there is no difference worth notice in the chronology.

7. It should be observed, further, that all the legendary accounts which are deemed specially remarkable by the Greeks by reason of their antiquity, are found to belong to a period posterior to Moses; such as their floods and conflagrations, Prometheus, Io, Europa, the Sparti, the abduction of Proserpine, their mysteries, their legislations, the deeds of Dionysus, Perseus, the Argonauts, the Centaurs, the Minotaur, the affairs of Troy, the labours of Hercules, the return of the Heraclidæ, the Ionian migration and the Olympiads. And it seemed good to me to give an account especially of the before-noted period of the Attic sovereignty, as I intend to narrate the history of the Greeks side by side with that of the Hebrews. For any one will be able, if he only start from my position, to make out the reckoning equally well with me. Now, in the first year of that period of 1020 years, stretching from Moses and Ogygus to the first Olympiad, the passover and the exodus of the Hebrews from Egypt took place, and also in Attica the flood of Ogygus. And that is according to reason. For when the Egyptians were being smitten in the anger of God with hail and storms, it was only to be expected that certain parts of the earth should suffer with them; and, in especial, it was but to be expected that the Athenians should participate in such calamity with the Egyptians, since they were supposed to be a colony from them, as Theopompus alleges in his *Tricarenus*, and others besides him. The intervening period has been passed by, as no remarkable event is recorded during it among the Greeks. But after 94 years Prometheus arose, according to some, who was fabulously reported to have formed men; for being a wise man, he transformed them from the state of extreme rudeness to culture.

XIV.[1111]

Æschylus, the son of Agamestor, ruled the Athenians twenty-three years, in whose time Joatham reigned in Jerusalem.

And our canon brings Joatham king of Juda within the first Olympiad.

[1111] From Georgius Syncellus, Third Book. In the *Chron. Paschal.*, p. 104, ed. Paris, 84 Venet.

XV.[1112]

And Africanus, in the third book of his History, writes: Now the first Olympiad recorded—which, however, was really the fourteenth—was the period when Corœbus was victor;[1113] at that time Ahaz was in the first year of his reign in Jerusalem. *Then in the fourth book he says*: It is therefore with the first year of the reign of Ahaz that we have shown the first Olympiad to fall in.

[1112] From the same, Book III., and from Book IV. In Syncellus p. 197, al. 158.

[1113] The text is, ἀναγραφῆναι δὲ πρώτην τὴν τεσσαρεσκαιδεκάτην, etc.

XVI.[1114]

On the Seventy Weeks of Daniel.

1. This passage, therefore, as it stands thus, touches on many marvellous things. At present, however, I shall speak only of those things in it which bear upon chronology, and matters connected therewith. That the passage speaks then of the advent of Christ, who was to manifest Himself after seventy weeks, is evident. For in the Saviour's time, or from Him, are transgressions abrogated, and sins brought to an end. And through remission, moreover, are iniquities, along with offences, blotted out by expiation; and an everlasting righteousness is preached, different from that which is by the law, and visions and prophecies (are) until John, and the Most Holy is anointed. For before the advent of the Saviour these things were not yet, and were therefore only looked for. And the beginning of the numbers, that is, of the seventy weeks which make up 490 years, the angel instructs us to take from the going forth of the commandment to answer and to build Jerusalem. And this happened in the twentieth year of the reign of Artaxerxes king of Persia. For Nehemiah his cup-bearer besought him, and received the answer that Jerusalem should be built. And the word went forth commanding these things; for up to that time the city was desolate. For when Cyrus, after the seventy years' captivity, gave free permission to all to return who desired it, some of them under the leadership of Jesus the high priest and Zorobabel, and others after these under the leadership of Esdra, returned, but were prevented at first from building the temple, and from surrounding the city with a wall, on the plea that that had not been commanded.

2. It remained in this position, accordingly, until Nehemiah and the reign of Artaxerxes, and the 115th year of the sovereignty of the Persians. And from the capture of Jerusalem that makes 185 years. And at that time King Artaxerxes gave order that the city should be built; and Nehemiah being despatched, superintended the work, and the street and the surrounding wall were built, as had been prophesied. And reckoning from that point, we make up seventy weeks to the time of Christ. For if we begin to reckon from any other point, and not from this, the periods will not correspond, and very many odd results will meet us. For if we begin the calculation of the seventy weeks from Cyrus and the first restoration, there will be upwards of one hundred years too many, and there will be a larger number if we begin from the day on which the angel gave the prophecy to Daniel, and a much larger number still if we begin from the commencement of the captivity. For we find the sovereignty of the Persians comprising a period of 230 years, and that of the Macedonians extending

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[1114] From Book v. In Eusebius, *Demonst. Evang.*, Book VIII. ch. ii. p. 389, etc. The Latin version of this section is by Bernardinus Donatus of Verona. There is also a version by Jerome given in his commentary on Dan. ix. 24.

over 370 years, and from that to the 16th[1115] year of Tiberius Cæsar is a period of about 60 years.

3. It is by calculating from Artaxerxes, therefore, up to the time of Christ that the seventy weeks are made up, according to the numeration of the Jews. For from Nehemiah, who was despatched by Artaxerxes to build Jerusalem in the 115th year of the Persian empire, and the 4th year of the 83d Olympiad, and the 20th year of the reign of Artaxerxes himself, up to this date, which was the second year of the 202d Olympiad, and the 16th year of the reign of Tiberius Cæsar, there are reckoned 475 years, which make 490 according to the Hebrew numeration, as they measure the years by the course of the moon; so that, as is easy to show, their year consists of 354 days, while the solar year has 365¼ days. For the latter exceeds the period of twelve months, according to the moon's course, by 11¼ days. Hence the Greeks and the Jews insert three intercalary months every 8 years. For 8 times 11¼ days makes up 3 months. Therefore 475 years make 59 periods of 8 years each, and 3 months besides. But since thus there are 3 intercalary months every 8 years, we get thus 15 years *minus* a few days; and these being added to the 475 years, make up in all the 70 weeks.

[1115] Jerome in his version gives the 15th (*quintum decimum*).

XVII.[1116]

On the Fortunes of Hyrcanus and Antigonus, and on Herod, Augustus, Antony, and Cleopatra, in Abstract.

1. Octavius Sebastus, or, as the Romans call him, Augustus, the adopted son of Caius, on returning to Rome from Apollonias in Epirus, where he was educated, possessed himself of the first place in the government. And Antony afterwards obtained the rule of Asia and the districts beyond. In his time the Jews accused Herod; but he put the deputies to death, and restored Herod to his government. Afterwards, however, along with Hyrcanus and Phasælus his brother, he was driven out, and betook himself in flight to Antony. And as the Jews would not receive him, an obstinate battle took place; and in a short time after, as he had conquered in battle, he also drove out Antigonus, who had returned. And Antigonus fled to Herod the Parthian king, and was restored by the help of his son Pacorus, which help was given on his promising to pay 1000 talents of gold. And Herod then in his turn had to flee, while Phasælus was slain in battle, and Hyrcanus was surrendered alive to Antigonus. And after cutting off his ears, that he might be disqualified for the priesthood, he gave him to the Parthians to lead into captivity; for he scrupled to put him to death, as he was a relation of his own. And Herod, on his expulsion, betook himself first to Malichus king of the Arabians; and when he did not receive him, through fear of the Parthians, he went away to Alexandria to Cleopatra. That was the 185th Olympiad. Cleopatra having put to death her brother, who was her consort in the government, and being then summoned by Antony to Cilicia to make her defence, committed the care of the sovereignty to Herod; and as he requested that he should not be entrusted with anything until he was restored to his own government,[1117] she took him with her and went to Antony. And as he was smitten with love for the princess, they despatched Herod to Rome to Octavius Augustus, who, on behalf of Antipater, Herod's father, and on behalf of Herod himself, and also because Antigonus was established as king by the help of the Parthians, gave a commission to the generals in Palestine and Syria to restore him to his government. And in concert with Sosius he waged war against Antigonus for a long time, and in manifold engagements. At that time also, Josephus, Herod's brother, died in his command. And Herod coming to Antony[1118] …

2. For three years they besieged Antigonus, and then brought him alive to Antony. And Antony himself also proclaimed Herod as king, and gave him, in addition, the cities Hippus, Gadara, Gaza, Joppa, Anthedon, and a part of Arabia, Trachonitis, and Auranitis, and Sacia, and Gaulanitis;[1119] and besides these, also the procuratorship of Syria. Herod was declared

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[1116] In Syncellus, p. 307, al. 244.

[1117] The sense is doubtful here: καὶ ὡς οὐδὲν ἠξίου πιστεύεσθαι ἔστ᾽ ἂν καταχθῇ εἰς τὴν ἑαυτοῦ ἀρχήν, etc.

[1118] There is a break here in the original.

[1119] This is according to the rendering of the Latin version.

king of the Jews by the senate and Octavius Augustus, and reigned 34 years. Antony, when about to go on an expedition against the Parthians, slew Antigonus the king of the Jews, and gave Arabia to Cleopatra; and passing over into the territory of the Parthians, sustained a severe defeat, losing the greater part of his army. That was in the 186th Olympiad. Octavius Augustus led the forces of Italy and all the West against Antony, who refused to return to Rome through fear, on account of his failure in Parthia, and through his love for Cleopatra. And Antony met him with the forces of Asia. Herod, however, like a shrewd fellow, and one who waits upon the powerful, sent a double set of letters, and despatched his army to sea, charging his generals to watch the issue of events. And when the victory was decided, and when Antony, after sustaining two naval defeats, had fled to Egypt along with Cleopatra, they who bore the letters delivered to Augustus those which they had been keeping secretly for Antony. And on Herod falls[1120]…

3. Cleopatra shut herself up in a mausoleum,[1121] and made away with herself, employing the wild asp as the instrument of death. At that time Augustus captured Cleopatra's sons, Helios and Selene,[1122] on their flight to the Thebaid. Nicopolis was founded opposite Actium, and the games called Actia were instituted. On the capture of Alexandria, Cornelius Gallus was sent as first governor of Egypt, and he destroyed the cities of the Egyptians that refused obedience. Up to this time the Lagidæ ruled; and the whole duration of the Macedonian empire after the subversion of the Persian power was 298 years. Thus is made up the whole period from the foundation of the Macedonian empire to its subversion in the time of the Ptolemies, and under Cleopatra, the last of these, the date of which event is the 11th year of the monarchy and empire of the Romans, and the 4th year of the 187th Olympiad. Altogether, from Adam 5472 years are reckoned.

4. After the taking of Alexandria the 188th Olympiad began. Herod founded anew the city of the Gabinii,[1123] the ancient Samaria, and called it Sebaste; and having erected its seaport, the tower of Strato, into a city, he named it Cæsarea after the same, and raised in each a temple in honour of Octavius. And afterwards he founded Antipatris in the Lydian plain, so naming it after his father, and settled in it the people about Sebaste, whom he had

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[1120] Here again there is a blank in the original.

[1121] The text is corrupt here. It gives, ἐν τῷ μεσαιολίῳ, a word unknown in Greek. Scaliger reads Μαισαιόλιον. Goarus proposes Μαυσωλαῖον, which we adopt in the translation.

[1122] i.e., *sun* and *moon.*

[1123] Samaria was so named in reference to its restoration by Gabinius, the proconsul of Syria. See Josephus (*Antiq.*, book xiv. ch. x.), who states that Gabinius traversed Judea, and gave orders for the rebuilding of such towns as he found destroyed; and that in this way Samaria, Azotus, Scythopolis, Antedon, Raphia, Dora, Marissa, and not a few others, were restored.

dispossessed of their land. He founded also other cities; and to the Jews he was severe, but to other nations most urbane.

It was now the 189th Olympiad, which (Olympiad) in the year that had the bissextile day, the 6th day before the Calends of March,—i.e., the 24th of February,—corresponded with the 24th year of the era of Antioch, whereby the year was determined in its proper limits.[1124]

[1124] The text is: ἦν ʼΟλυμπιὰς ρπθʼ, ἥτις πρὸ * καλανδῶν Μαρτίων κατὰ ʼΑντιοχεῖς κδʼ ἔτει ἤχθη, διʼ ἧς ἐπὶ τῶν ἰδίων ὁρίων ἔστη ὁ ἐνιαυτός. In every fourth year the 24th day of February (= vi. Cal. Mart.) was reckoned twice. There were three different eras of Antioch, of which the one most commonly used began in November 49 b.c. Migne refers the reader to the notes of Goarus on the passage, which we have not seen. The sense of this obscure passage seems to be, that that period formed another fixed point in chronology.

XVIII.[1125]

On the Circumstances Connected with Our Saviour's Passion and His Life-Giving Resurrection.

1. As to His works severally, and His cures effected upon body and soul, and the mysteries of His doctrine, and the resurrection from the dead, these have been most authoritatively set forth by His disciples and apostles before us. On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. This darkness Thallus, in the third book of his *History*, calls, as appears to me without reason, an eclipse of the sun. For the Hebrews celebrate the passover on the 14th day according to the moon, and the passion of our Saviour falls on the day before the passover; but an eclipse of the sun takes place only when the moon comes under the sun. And it cannot happen at any other time but in the interval between the first day of the new moon and the last of the old, that is, at their junction: how then should an eclipse be supposed to happen when the moon is almost diametrically opposite the sun? Let that opinion pass however; let it carry the majority with it; and let this portent of the world be deemed an eclipse of the sun, like others a portent only to the eye.[1126] Phlegon records that, in the time of Tiberius Cæsar, at full moon, there was a full eclipse of the sun from the sixth hour to the ninth—manifestly that one of which we speak. 13 But what has an eclipse in common with an earthquake, the rending rocks, and the resurrection of the dead, and so great a perturbation throughout the universe? Surely no such event as this is recorded for a long period. But it was a darkness induced by God, because the Lord happened then to suffer. And calculation makes out that the period of 70 weeks, as noted in Daniel, is completed at this time.

2. From Artaxerxes, moreover, 70 weeks are reckoned up to the time of Christ, according to the numeration of the Jews. For from Nehemiah, who was sent by Artaxerxes to people Jerusalem, about the 120th year of the Persian empire, and in the 20th year of Artaxerxes himself, and the 4th year of the 83d Olympiad, up to this time, which was the 2d year of the 102d Olympiad, and the 16th year of the reign of Tiberius Cæsar, there are given 475 years, which make 490 Hebrew years, since they measure the years by the lunar month of 29½ days, as may easily be explained, the annual period according to the sun consisting of 365¼ days, while the lunar period of 12 months has 11¼ days less. For which reason the Greeks and the Jews insert three intercalary months every eight years. For 8 times 11¼ days make 3 months. The 475 years, therefore, contain 59 periods of 8 years and three months over: thus, the three intercalary months for every 8 years being added, we get 15 years, and these

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[1125] In Georgius Syncellus, *Chron.*, p. 322 or 256.

[1126] ἕν τι κατὰ τὴν ὄψιν. [Vol. iii. p. 58, Elucid. V., this series.]

together with the 475 years make 70 weeks. Let no one now think us unskilled in the calculations of astronomy, when we fix without further ado the number of days at 365¼. For it is not in ignorance of the truth, but rather by reason of exact study,[1127] that we have stated our opinion so shortly. But let what follows also be presented as in outline[1128] to those who endeavour to inquire minutely into all things.

3. Each year in the general consists of 365 days; and the space of a day and night being divided into nineteen parts, we have also five of these. And in saying that the year consists of 365¼ days, and there being the five nineteenth parts…to the 475 there are 6¼ days. Furthermore, we find, according to exact computation, that the lunar month has 29½ days….[1129] And these come to[1130] a little time. Now it happens that from the 20th year of the reign of Artaxerxes (as it is given in Ezra among the Hebrews), which, according to the Greeks, was the 4th year of the 80th Olympiad, to the 16th year of Tiberius Cæsar, which was the second year of the 102d Olympiad, there are in all the 475 years already noted, which in the Hebrew system make 490 years, as has been previously stated, that is, 70 weeks, by which period the time of Christ's advent was measured in the announcement made to Daniel by Gabriel. And if any one thinks that the 15 Hebrew years added to the others involve us in an error of 10, nothing at least which cannot be accounted for has been introduced. And the 1½ week which we suppose must be added to make the whole number, meets the question about the 15 years, and removes the difficulty about the time; and that the prophecies are usually put forth in a somewhat symbolic form, is quite evident.

4. As far, then, as is in our power, we have taken the Scripture, I think, correctly; especially seeing that the preceding section about the vision seems to state the whole matter shortly, its first words being, "In the third year of the reign of Belshazzar,"[1131] where he prophesies of the subversion of the Persian power by the Greeks, which empires are symbolized in the prophecy under the figures of the ram and the goat respectively.[1132] "The sacrifice," he says, "shall be abolished, and the holy places shall be made desolate, so as to be

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[1127] διὰ τὴν λεπτολογίαν.

[1128] Or, on a table; ὡς ἐν γραφῇ.

[1129] The text in the beginning of this section is hopelessly corrupt. Scaliger declares that neither could he follow these things, nor did the man that dreamt them understand them. We may subjoin the Greek text as it stands in Migne: Μεταξυ δὲ τοῦ λέγειν τὸν ἐνιαυτὸν ἡμερῶν τξε, καὶ τετραμορίου, καὶ τῶν ἀπὸ ιθʼ τῆς νυχθημέρου, μερῶν έ…εἰς τὰ υοέ, ἡμέραι τὸ παράλληλον εἰσὶ *, καὶ τετραμόριον. Ἔτι γε μὴν τὸν τῆς σελήνης μῆνα κατὰ τὴν ἀκριβῆ λεπτολογίαν εὑρισκομεν κθʼ, καὶ ἡμισείας ἡμέρας καὶ νυκτὸς διαιρεθείσης εἰς μέρη σέ, τούτων τὰ οʼ, καὶ ἥμισυ…ἃ γίνεται ἐννενηκοστοτέταρτα τρία.

[1130] καταγίνεται.

[1131] Dan. viii. 1.

[1132] Dan. viii. 13, 14.

trodden under foot; which things shall be determined within 2300 days."[1133] For if we take the day as a month, just as elsewhere in prophecy days are taken as years, and in different places are used in different ways, reducing the period in the same way as has been done above to Hebrew months, we shall find the period fully made out to the 20th year of the reign of Artaxerxes, from the capture of Jerusalem. For there are given thus 185 years, and one year falls to be added to these—the year in which Nehemiah built the wall of the city. In 186 years, therefore, we find 2300 Hebrew months, as 8 years have in addition 3 intercalary months. From Artaxerxes, again, in whose time the command went forth that Jerusalem should be built, there are 70 weeks. These matters, however, we have discussed by themselves, and with greater exactness, in our book *On the Weeks and this Prophecy*. But I am amazed that the Jews deny that the Lord has yet come, and that the followers of Marcion refuse to admit that His coming was predicted in the prophecies when the Scriptures display the matter so openly to our view. *And after something else*: The period, then, to the advent of the Lord from Adam and the creation is 5531 years, from which epoch to the 250th Olympiad there are 192 years, as has been shown above. 13

[1133] Dan. viii. 13, 14.

XIX.[1134]

For we who both know the measure of those words,[1135] and are not ignorant of the grace of faith, give thanks to the Father,[1136] who has bestowed on us His creatures Jesus Christ the Saviour of all, and our Lord;[1137] to whom be glory and majesty, with the Holy Spirit, for ever.

[1134] In Basil, *De Spiritu Sancto*, ch. xxix. § 73; *Works*, vol. iii. p. 61, edit. Paris. [Elucidation II.]

[1135] For ῥημάτων, words, three mss. give ῥητῶν, sayings.

[1136] For ἡμῖν Πατρί there is another reading, ἡμων πατράσι = to Him who gave to our fathers.

[1137] These words, “and our Lord,” are wanting in three mss.

IV.—The Passion of St. Symphorosa and Her Seven Sons.[1138]

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The text is given from the edition of Ruinart. His preface, which Migne also cites, is as follows: “The narrative of the martyrdom of St. Symphorosa and her seven sons, which we here publish, is ascribed in the mss. to Julius Africanus, a writer of the highest repute. And it may perhaps have been inserted in his books on *Chronography*,—a work which Eusebius (*Hist. Eccles.*, vi. 31) testifies to have been written with the greatest care, since in these he detailed the chief events in history from the foundation of the world to the times of the Emperor Heliogabalus. As that work, however, is lost, that this narrative is really to be ascribed to Africanus, I would not venture positively to assert, although at the same time there seems no ground for doubting its genuineness. We print it, moreover, from the editions of Mombritius, Surius, and Cardulus, collated with two Colbert mss. and one in the library of the Sorbonne. The occasion for the death of these saints was found in the vicinity of that most famous palace which was built by Adrian at his country seat at Tiber, according to Spartianus. For when the emperor gave orders that this palace, which he had built for his pleasure, should be purified by some piacular ceremonies, the priests seized this opportunity for accusing Symphorosa, alleging that the gods would not be satisfied until Symphorosa should either sacrifice to them or be herself sacrificed; which last thing was done by Hadrian, whom, from many others of his deeds, we know to have been exceedingly superstitious, about the year of Christ 120, that is, about the beginning of his reign, at which period indeed, as Dio Cassius observes, that emperor put a great number to death. The memory of these martyrs, moreover, is celebrated in all the most ancient martyrologies, although they assign different days for it. The Roman, along with Notker, fixes their festival for the 18th July, Rabanus for the 21st of the same month, Usuardus and Ado for the 21st June. In the Tiburtine road there still exists the rubbish of an old church, as Aringhi states (*Rom. Subter.*, iv. 17), which was consecrated to God under their name, and which still retains the title, *To the Seven Brothers*. I have no doubt that it was built in that place to which the pontiffs in the *Acta*, sec. iv., gave the name, *To the Seven Biothanati*, i.e., those cut off by a violent death, as Baronius remarks, at the year 138.” So far Ruinart: see also Tillemont, *Mém. Eccles.*, ii. pp. 241 and 595; and the Bollandists, *Act. S.S. Junii*, vol. iv. p. 350.

1. When Adrian had built a palace, and wished to dedicate it by that wicked ceremonial, and began to seek responses by sacrifices to idols, and to the demons that dwell in idols, they replied,[1139] and said: “The widow Symphorosa, with her seven sons, wounds us day by day in invoking her God. If she therefore, together with her sons, shall offer sacrifice, we

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[1138] Gallandi, *Bibl. Patrum*, vol. i. Proleg. p. lxxi. and p. 329.

[1139] See Eusebius, *Life of Constantine*, ii. 50.

promise to make good all that you ask.” Then Adrian ordered her to be seized, along with her sons, and advised them in courteous terms to consent to offer sacrifice to the idols. To him, however, the blessed Symphorosa answered: “My husband Getulius,[1140] together with his brother Amantius, when they were tribunes in thy service, suffered different punishments for the name of Christ, rather than consent to sacrifice to idols, and, like good athletes, they overcame thy demons in death. For, rather than be prevailed on, they chose to be beheaded, and suffered death: which death, being endured for the name of Christ, gained them temporal ignominy indeed among men of this earth, but everlasting honour and glory among the angels; and moving now among them, and exhibiting[1141] trophies of their sufferings, they enjoy eternal life with the King eternal in the heavens.” 139

2. The Emperor Adrian said to the holy Symphorosa: “Either sacrifice thou along with thy sons to the omnipotent gods, or else I shall cause thee to be sacrificed thyself, together with thy sons.” The blessed Symphorosa answered: “And whence is this great good to me, that I should be deemed worthy along with my sons to be offered as an oblation to God?”[1142] The Emperor Adrian said: “I shall cause thee to be sacrificed to my gods.” The blessed Symphorosa replied: “Thy gods cannot take me in sacrifice; but if I am burned for the name of Christ, my God, I shall rather consume those demons of thine.” The Emperor Adrian said: “Choose thou one of these alternatives: either sacrifice to my gods, or perish by an evil death.” The blessed Symphorosa replied: “Thou thinkest that my mind can be altered by some kind of terror; whereas I long to rest with my husband Getulius,[1143] whom thou didst put to death for Christ’s name.” Then the Emperor Adrian ordered her to be led away to the temple of Hercules, and there first to be beaten with blows on the cheek, and afterwards to be suspended by the hair. But when by no argument and by no terror could he divert her from her good resolution, he ordered her to be thrown into the river with a large stone fastened to her neck. And her brother Eugenius, principal of the district of Tiber, picked up her body, and buried it in a suburb of the same city.

3. Then, on another day, the Emperor Adrian ordered all her seven sons to be brought before him in company; and when he had challenged them to sacrifice to idols, and perceived that they yielded by no means to his threats and terrors, he ordered seven stakes to be fixed around the temple of Hercules, and commanded them to be stretched on the blocks there. And he ordered Crescens, the first, to be transfixed in the throat; and Julian, the second, to be stabbed in the breast; and Nemesius, the third, to be struck through the heart; and

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[1140] The Martyrologies celebrate their memory on the 10th June: one of the Colbert mss. gives *Zoticus* for *Getulius*.

[1141] A Colbert ms. gives “laudantes” = praising.

[1142] This response, along with the next interrogation, is wanting in the Colbert manuscript.

[1143] Sur., Card., and the Colbert Codex give “Zoticus.”

Primitivus, the fourth, to be wounded in the navel; and Justin, the fifth, to be struck through in the back with a sword; and Stracteus,[1144] the sixth, to be wounded in the side; and Eugenius, the seventh, to be cleft in twain from the head downwards.

4. The next day again the Emperor Adrian came to the temple of Hercules, and ordered their bodies to be carried off together, and cast into a deep pit; and the pontiffs gave to that place the name, *To the Seven Biothanati.*[1145] After these things the persecution ceased for a year and a half, in which period the holy bodies of all the martyrs were honoured, and consigned with all care to tumuli erected for that purpose, and their names are written in the book of life. The natal day, moreover, of the holy martyrs of Christ, the blessed Symphorosa and her seven sons, Crescens, Julian, Nemesius, Primitivus, Justin, Stracteus, and Eugenius, is held on the 18th July. Their bodies rest on the Tiburtine road, at the eighth mile-stone from the city, under the kingship of our Lord Jesus Christ, to whom is honour and glory for ever and ever. Amen.

[1144] The Colbert Codex reads "Extacteus;" Cardulus gives "Stacteus," by which name he is designated beneath by them all.

[1145] In one of the Colbert codices, and in another from the Sorbonne, there is a passage inserted here about the death of Adrian, which is said to have happened a little after that of these martyrs.

Elucidations.

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I.

(Joseph the son of both, p. 127.)

The opinion that Luke's genealogy is that of *Mary* was unknown to Christian antiquity. In the fifteenth century it was first propounded by Latin divines to do honour (as they supposed) to the Blessed Virgin. It was first broached by Annius of Viterbo, a.d. 1502. Christian antiquity is agreed that:—

1. Both genealogies are those of Joseph.

2. That Joseph was the son of Jacob or of Heli, either by adoption, or because Jacob and Heli were either own brothers or half-brothers; so that,—

3. On the death of one of the brothers, without issue, the surviving brother married his widow, who became the mother of Joseph by this marriage; so that Joseph was reckoned the son of Jacob and the son of Heli.[1146]

4. Joseph and Mary were of the same lineage, but the Hebrews did not reckon descent 140
from the side of the woman. *For them* St. Luke's genealogy is the sufficient register of Christ's royal descent and official claim. St. Luke gives his *personal* pedigree, ascending to Adam, and identifying Him with the whole human race.

II.

(Conclusion, cap. xix. p. 138.)

On Jewish genealogies, note Dean Prideaux,[1147] vol. i. p. 296, and compare Lardner, vol. ii. 129, *et alibi*. Stillingfleet[1148] should not be overlooked in what he says of the *uncertainties* of heathen chronology.

Lardner repeatedly calls our author a "great man;" and his most valuable account,[1149] digested from divers ancient and modern writers, must be consulted by the student. Let us observe the books of Scripture which his citations attest, and the great value of his attestation of the two genealogies of our Lord. Lardner dates the Letter to Origen[1150] a.d. 228 or 240, according to divers conjectures of the learned. He concludes with this beautiful tribute: "We may glory in Africanus as a Christian” among those “whose shining abilities rendered them the ornament of the age in which they lived,—men of unspotted characters, giving evident proofs of honesty and integrity.”

[1146] Routh, *Reliqu. Sacræ*, vol. ii. pp. 233, 339, 341, 355. Compare also vol. ii. 334 and 346, this series.

[1147] Also on the *Seventy Weeks* (p. 134, *supra*), vol. i. pp. 227–240 and 322.

[1148] *Origines Sacræ*, vol. i. pp. 64–120.

[1149] *Works*, vol. ii. pp. 457–468.

[1150] See Introductory Notice, p. 123, note 4, *supra*.

Note.

The valuable works of Africanus are found in vol. ix. of the Edinburgh edition, mixed up with the spurious *Decretals* and remnants of preceding volumes. I am unable to make out very clearly who is the translator, but infer that Drs. Roberts and Donaldson should be credited with this work.

ANATOLIUS AND MINOR WRITERS.

[Translated by the Rev. S. D. F. Salmond, M.A.]

Introductory Notice

to

Anatolius and Minor Writers.

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Instead of reprinting a disjointed mass of “Fragments,” I have thought it desirable to present them in a group, illustrative of the Alexandrian school. I give to Anatolius the deserved place of prominence, marking him as the meet successor of Africanus in ability if not in the nature of his pursuits. His writing and the testimony of Eusebius prove him to have been a star of no inferior magnitude, even in the brilliant constellation of faith and genius of which he is part.

These minor writers I have arranged, not with exclusive reference to minute chronology, but with some respect to their material, as follows:—

I. Anatolius, a.d. 270.
II. Alexander of Cappadocia, a.d. 250.
III. Theognostus, a.d. 265.
IV. Pierius, a.d. 300.
V. Theonas, a.d. 300.
VI. Phileas, a.d. 307.
VII. Pamphilus, a.d. 309.

Anatolius and Minor Writers.

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Anatolius of Alexandria.

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Translator’s Biographical Notice.

[a.d. 230–270–280.] From Jerome[1151] we learn that Anatolius flourished in the reign of Probus and Carus, that he was a native of Alexandria, and that he became bishop of Laodicea. Eusebius gives a somewhat lengthened account of him,[1152] and speaks of him in terms of the strongest laudation, as one surpassing all the men of his time in learning and science. He tells us that he attained the highest eminence in arithmetic, geometry, and astronomy, besides being a great proficient also in dialectics, physics, and rhetoric. His reputation was so great among the Alexandrians that they are said to have requested him to open a school for teaching the Aristotelian philosophy in their city.[1153] He did great service to his fellow-citizens in Alexandria on their being besieged by the Romans in a.d. 262, and was the means of saving the lives of numbers of them. After this he is said to have passed into Syria, where Theotecnus, the bishop of Cæsareia, ordained him, destining him to be his own successor in the bishopric. After this, however, having occasion to travel to Antioch to attend the synod convened to deal with the case of Paul of Samosata, as he passed through the city of Laodicea, he was detained by the people and made bishop of the place, in succession to Eusebius.[1154] This must have been about the year 270 a.d. How long he held that dignity, however, we do not know. Eusebius tells us that he did not write many books, but yet enough to show us at once his eloquence and his erudition. Among these was a treatise on the *Chronology of Easter*; of which a considerable extract is preserved in Eusebius. The book itself exists now only in a Latin version, which is generally ascribed to Rufinus, and which was published by Ægidius Bucherius in his *Doctrina Temporum*, which was issued at Antwerp in 1634. Another work of his was the *Institutes of Arithmetic*, of which we have some fragments in the θεολογούμενα τῆς ἀριθμητικῆς, which was published in Paris in

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[1151] *De illustr. viris.*, ch. 73. [The dates which are known suggest conjectural dates of our author’s birth and death.]

[1152] In the 32d chapter of the seventh book of his *Ecclesiastical History*.

[1153] [“There were giants in those days.” How gloriously, even in the poverty and distress of the martyr-ages, the cultivation of learning was established by Christianity!]

[1154] [This Eusebius was a learned man, born at Alexandria.]

1543. Some small fragments of his mathematical works, which have also come down to us, were published by Fabricius in his *Bibliotheca Græca*, iii. p. 462.

The Paschal Canon of Anatolius of Alexandria.[1155]

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I.

As we are about to speak on the subject of the order of the times and alternations of the world, we shall first dispose of the positions of diverse calculators; who, by reckoning only by the course of the moon, and leaving out of account the ascent and descent of the sun, with the addition of certain problems, have constructed diverse periods,[1156] self-contradictory, and such as are never found in the reckoning of a true computation; since it is certain that no mode of computation is to be approved, in which these two measures are not found together. For even in the ancient exemplars, that is, in the books of the Hebrews and Greeks, we find not only the course of the moon, but also that of the sun, and, indeed, not simply its course in the general,[1157] but even the separate and minutest moments of its hours all calculated, as we shall show at the proper time, when the matter in hand demands it. Of these Hippolytus made up a period of sixteen years with certain unknown courses of the moon. Others have reckoned by a period of twenty-five years, others by thirty, and some by eighty-four years, without, however, teaching thereby an exact method of calculating Easter. But our predecessors, men most learned in the books of the Hebrews and Greeks,—I mean Isidore and Jerome and Clement,—although they have noted similar beginnings for the months just as they differ also in language, have, nevertheless, come harmoniously to one and the same most exact reckoning of Easter, day and month and season meeting in accord with the highest honour for the Lord's resurrection.[1158] But Origen also, the most erudite of all, and the acutest in making calculations,—a man, too, to whom the epithet χαλκευτής[1159] is given,—has published in a very elegant manner a little book on Easter. And in this book, while declaring, with respect to the day of Easter, that attention must be given not only to the course of the moon and the transit of the equinox, but also to the passage (*transcensum*) of the sun, which removes every foul ambush and offence of all darkness, and brings on the advent of light and the power and inspiration of the elements of the whole world, he speaks thus: In the (matter of the) day of Easter, he remarks, I do not say that it is to be observed that the Lord's day should be found, and the seven[1160] days of the moon which are to elapse, but that the sun should pass that division, to wit, between light and darkness, constituted in an equality by the dispensation of the Lord at the beginning of the world; and that, from one hour to two hours, from two to three, from three to four, from four to five, from five to six hours, while the light is increasing in the ascent of the sun, the darkness should decrease.[1161]…and the addition of the twentieth number being completed, twelve parts should be supplied in one and the same day. But if I should have attempted to add any little drop of mine[1162] after the exuberant streams of the eloquence and science of some, what else should there be to believe but that it should be ascribed by all to ostentation, and, to speak more truly, to madness, did not the assistance of your promised prayers animate us for a little? For we believe that nothing is impossible to your power of prayer, and to your faith. Strengthened, therefore, by this confidence, we shall set bashfulness aside, and shall enter this most deep and unforeseen sea of the obscurest calculation, in which swelling questions and problems surge around us on all sides.

[1155] First edited from ancient manuscript by Ægidius Bucherius, of the Society of Jesus.

[1156] *Circulos.* [Note the reference to Hippolytus.]

[1157] *Gressus.* Vol. v. p. 3; also Bunsen, i. pp. 13, 281.]

[1158] [It seems probable that the *hegemony* which Alexandria had established in all matters of learning led to that full recognition of it, by the Council of Nicæa, which made its bishop the dictator to the whole Church in the annual calculation of Easter. Vol. ii. 343.]

[1159] i.e., "smith" or "brasier," probably from his *assiduity*.

[1160] Lunæ vii. Perhaps, as Bucher conjectures, Lunæ xiv., fourteen days, &c.

[1161] The text is doubtful and corrupt here.

[1162] *Aliquid stillicidii.*

II.

There is, then, in the first year, the new moon of the first month, which is the beginning of every cycle of nineteen years, on the six and twentieth day of the month called by the Egyptians Phamenoth.[1163] But, according to the months of the Macedonians, it is on the two-and-twentieth day of Dystrus. And, as the Romans would say, it is on the eleventh day before the Kalends of April. Now the sun is found on the said six-and-twentieth day of Phamenoth, not only as having mounted to the first segment, but as already passing the fourth day in it. And this segment they are accustomed to call the first dodecatemorion (twelfth part), and the equinox, and the beginning of months, and the head of the cycle, and the starting-point[1164] of the course of the planets. And the segment before this they call the last of the months, and the twelfth segment, and the last dodecatemorion, and the end of the circuit[1165] of the planets. And for this reason, also, we maintain that those who place the first month in it, and who determine the fourteenth day of the Paschal season by it, make no trivial or common blunder.

1163 [The Church's Easter-calculations created modern astronomy, which passed to the Arabians from the Church. (See Whewell's *Inductive Sciences.*) They preserved it, but did not improve it, in Spain. Christianity re-adopted it, and the presbyter Copernicus new-created it. The court of Rome (not the Church Catholic) persecuted Galileo; but it did so under the lead of professional "Science,"' which had darkened the human mind, from the days of Pythagoras, respecting *his* more enlightened system.]

1164 The word is ἄφεσις, which Valesius makes equivalent to ἀφετηρια, the rope or post from which the chariots started in the race, and so = starting-point.—Tr.

1165 περιοδου.

III.

Nor is this an opinion confined to ourselves alone. For it was also known to the Jews of old and before Christ, and it was most carefully observed by them.[1166] And this may be learned from what Philo, and Josephus, and Musæus have written; and not only from these, but indeed from others still more ancient, namely, the two Agathobuli,[1167] who were surnamed the Masters, and the eminent Aristobulus,[1168] who was one of the Seventy who translated the sacred and holy Scriptures of the Hebrews for Ptolemy Philadelphus and his father, and dedicated his exegetical books on the law of Moses to the same kings. These writers, in solving some questions which are raised with respect to Exodus, say that all alike ought to sacrifice the Passover[1169] after the vernal equinox in the middle of the first month. And that is found to be when the sun passes through the first segment of the solar, or, as some among them have named it, the zodiacal circle.

[1166] πρὸς αὐτῶν—others read πρό, before them.

[1167] Anatolius writes that there were two Agathobuli with the surname Masters; but I fear that he is wrong in his opinion that they were more ancient than Philo and Josephus. For Agathobulus, the philosopher, flourished in the times of Adrian, as Eusebius writes in his *Chronicon*, and after him Georgius Syncellus.—Vales.

[1168] Ἀριστοβούλου τοῦ πάνυ—Rufinus erroneously renders it *Aristobulum ex Paneade*, Aristobulus of Paneas. Scaliger also, in his *Animadversiones Eusebianæ*, p. 130, strangely thinks that the text should be corrected from the version of Rufinus. And Bede, in his *De Ratione Computi*, also follows the faulty rendering of Rufinus, and writes *Aristobulus et Paniada*, as though the latter word were the proper name of a Jewish writer, finding probably in the *Codex* of Rufinus, which he possessed, the reading *Aristobulus et Paneada*, which indeed is found in a very ancient Paris manuscript, and also in the *Codex Corbeiensis*. But that that Aristobulus was not one of the seventy translators, as Anatolius writes, is proved by Scaliger in the work cited above. This Aristobulus was also surnamed διδάσκαλος, or *Master*, as we see from the Maccabees ii. 1. For I do not agree with Scaliger in distinguishing this Aristobulus, of whom mention is made in the Maccabees, from the Peripatetic philosopher who dedicated his *Commentaries on the Law of Moses* to Ptolemy Philometor—Vales. [See vol. ii. p. 487, and Elucidation II. p. 520, same volume, this series.]

[1169] τὰ διαβητήρια θόειν.

IV.

But this Aristobulus also adds, that for the feast of the Passover it was necessary not only that the sun should pass the equinoctial segment, but the moon also. For as there are two equinoctial segments, the vernal and the autumnal, and these diametrically opposite to each other, and since the day of the Passover is fixed for the fourteenth day of the month, in the evening, the moon will have the position diametrically opposite the sun; as is to be seen in full moons. And the sun will thus be in the segment of the vernal equinox, and the moon necessarily will be at the autumnal equinox.

V.

I am aware that very many other matters were discussed by them, some of them with considerable probability, and others of them as matters of the clearest demonstration,[1170] by which they endeavour to prove that the festival of the Passover and unleavened bread ought by all means to be kept after the equinox. But I shall pass on without demanding such copious demonstrations (on subjects[1171]) from which the veil of the Mosaic law has been removed; for now it remains for us with unveiled face to behold ever as in a glass Christ Himself and the doctrines and sufferings of Christ. But that the first month among the Hebrews is about the equinox, is clearly shown also by what is taught in the book of Enoch.[1172]

[1170] κυριακὰς ἀποδείξεις—Christophorsonus renders it *ratas*; Rufinus gives *validissimas assertiones*. The Greeks use κύριος in this sense, κυρίαι δίκαι, δοξαι, &c., *decisive, valid*, judgments, opinions, &c.

[1171] The text gives ἀπαιτῶν ὧν περιῄρηται, &c.; various codices read ἀπ’ αὐτῶν, &c. Valesius now proposes ὕλας ἀπαιτῶν· ᾧ περι ῄρηται, *I shall pass on without…for the veil is removed from me.*

[1172] An apocryphal book of some antiquity, which professes to proceed from the patriarch of that name, but of whose existence prior to the Christian era there is no real evidence. The first author who clearly refers to it by name is Tertullian. [Vol. iii. p. 62, and iv. 380.]

VI.

And, therefore, in this concurrence of the sun and moon, the Paschal festival is not to be celebrated, because as long as they are found in this course the power of darkness is not overcome; and as long as equality between light and darkness endures, and is not diminished by the light, it is shown that the Paschal festival is not to be celebrated. Accordingly, it is enjoined that that festival be kept after the equinox, because the moon of the fourteenth,[1173] if before the equinox or at the equinox, does not fill the whole night. But after the equinox, the moon of the fourteenth, with one day being added because of the passing of the equinox, although it does not extend to the true light, that is, the rising of the sun and the beginning of day, will nevertheless leave no darkness behind it. And, in accordance with this, Moses is charged by the Lord to keep seven days of unleavened bread for the celebration of the Passover, that in them no power of darkness should be found to surpass the light. And although the outset of four nights begins to be dark, that is, the 17th and 18th and 19th and 20th, yet the moon of the 20th, which rises before that, does not permit the darkness to extend on even to midnight.

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[1173] xiv. luna. The Romans used the phrase *luna prima, secunda*, &c., as meaning, the first, second day, &c., after new moon.—Tr.

VII.

To us, however, with whom it is impossible for all these things to come aptly at one and the same time, namely, the moon's fourteenth, and the Lord's day, and the passing of the equinox, and whom the obligation of the Lord's resurrection binds to keep the Paschal festival on the Lord's day, it is granted that we may extend the beginning of our celebration even to the moon's twentieth. For although the moon of the 20th does not fill the whole night, yet, rising as it does in the second watch, it illumines the greater part of the night. Certainly if the rising of the moon should be delayed on to the end of two watches, that is to say, to midnight, the light would not then exceed the darkness, but the darkness the light. But it is clear that in the Paschal feast it is not possible that any part of the darkness should surpass the light; for the festival of the Lord's resurrection is *one of* light, and there is no fellowship between light and darkness. And if the moon should rise in the third watch, it is clear that the 22d or 23d of the moon would then be reached, in which it is not possible that there can be a true celebration of Easter. For those who determine that the festival may be kept at this age of the moon, are not only unable to make that good by the authority of Scripture, but turn also into the crime of sacrilege and contumacy, and incur the peril of their souls; inasmuch as they affirm that the true light may be celebrated along with something of that power of darkness which dominates all.

VIII.

Accordingly, it is not the case, as certain calculators of Gaul allege, that this assertion is opposed by that passage in Exodus,[1174] where we read: “In the first month, on the fourteenth day of the first month, at even, ye shall eat unleavened bread until the one-and-twentieth day of the month at even. Seven days shall there be no leaven found in your houses.” From this they maintain that it is quite permissible to celebrate the Passover on the twenty-first day of the moon; understanding that if the twenty-second day were added, there would be found eight days of unleavened bread. A thing which cannot be found with any probability, indeed, in the Old Testament, as the Lord, through Moses, gives this charge: “Seven days ye shall eat unleavened bread.”[1175] Unless perchance the fourteenth day is not reckoned by them among the days of unleavened bread with the celebration of the feast; which, however, is contrary to the Word of the Gospel which says: “Moreover, on the first day of unleavened bread, the disciples came to Jesus.”[1176] And there is no doubt as to its being the fourteenth day on which the disciples asked the Lord, in accordance with the custom established for them of old, “Where wilt Thou that we prepare for Thee to eat the Passover?” But they who are deceived with this error maintain this addition, because they do not know that the 13th and 14th, the 14th and 15th, the 15th and 16th, the 16th and 17th, the 17th and 18th, the 18th and 19th, the 19th and 20th, the 20th and 21st days of the moon are each found, as may be most surely proved, within a single day. For every day in the reckoning of the moon does not end in the evening as the same day in respect of number, as it is at its beginning in the morning. For the day which in the morning, that is up to the sixth hour and half, is numbered the 13th day of the month, is found at even to be the 14th. Wherefore, also, the Passover is enjoined to be extended on to the 21st day at even; which day, without doubt, in the morning, that is, up to that term of hours which we have mentioned, was reckoned the 20th. Calculate, then, from the end of the 13th[1177] day of the moon, which marks the beginning of the 14th, on to the end of the 20th, at which the 21st day also begins, and you will have only seven days of unleavened bread, in which, by the guidance of the Lord, it has been determined before that the most true feast of the Passover ought to be celebrated.

[1174] Exod. xii. 18, 19.

[1175] Exod. xii. 15; Levit. xxiii. 6.

[1176] Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7.

[1177] But the text gives 12th.

IX.

But what wonder is it that they should have erred in the matter of the 21st day of the moon who have added three days before the equinox, in which they hold that the Passover may be celebrated? An assertion which certainly must be considered altogether absurd, since, by the best-known historiographers of the Jews, and by the Seventy Elders, it has been clearly determined that the Paschal festival cannot be celebrated at the equinox.

X.

But nothing was difficult to them with whom it was lawful to celebrate the Passover on any day when the fourteenth of the moon happened after the equinox. Following their example up to the present time all the bishops of Asia—as themselves also receiving the rule from an unimpeachable authority, to wit, the evangelist John, who leant on the Lord's breast, and drank in instructions spiritual without doubt—were in the way of celebrating the Paschal feast, without question, every year, whenever the fourteenth day of the moon had come, and the lamb was sacrificed by the Jews after the equinox was past; not acquiescing, so far as regards this matter, with the authority of some, namely, the successors of Peter and Paul, 149 who have taught all the churches in which they sowed the spiritual seeds of the Gospel, that the solemn festival of the resurrection of the Lord can be celebrated only on the Lord's day. Whence, also, a certain contention broke out between the successors of these, namely, Victor, at that time bishop of the city of Rome, and Polycrates, who then appeared to hold the primacy among the bishops of Asia. And this contention was adjusted most rightfully by Irenæus,[1178] at that time president of a part of Gaul, so that both parties kept by their own order, and did not decline from the original custom of antiquity. The one party, indeed, kept the Paschal day on the fourteenth day of the first month, according to the Gospel, as they thought, adding nothing of an extraneous kind, but keeping through all things the rule of faith. And the other party, passing the day of the Lord's Passion as one replete with sadness and grief, hold that it should not be lawful to celebrate the Lord's mystery of the Passover at any other time but on the Lord's day, on which the resurrection of the Lord from death took place, and on which rose also for us the cause of everlasting joy. For it is one thing to act in accordance with the precept given by the apostle, yea, by the Lord Himself, and be sad with the sad, and suffer with him that suffers by the cross, His own word being: "My soul is exceeding sorrowful, even unto death;"[1179] and it is another thing to rejoice with the victor as he triumphs over an ancient enemy, and exults with the highest triumph over a conquered adversary, as He Himself also says: "Rejoice with Me; for I have found the sheep which I had lost."[1180]

[1178] [Vol. iii. p. 630. The *convenire ad* of Irenæus is thus shown to be geographical, not ecclesiastical. Vol. i. pp. 415, 569.]

[1179] Matt. xxvi. 38.

[1180] Luke xv. 6.

XI.

Moreover, the allegation which they sometimes make against us, that if we pass the moon's fourteenth we cannot celebrate the beginning of the Paschal feast in light,[1181] neither moves nor disturbs us. For, although they lay it down as a thing unlawful, that the beginning of the Paschal festival should be extended so far as to the moon's twentieth; yet they cannot deny that it ought to be extended to the sixteenth and seventeenth, which coincide with the day on which the Lord rose from the dead. But we decide that it is better that it should be extended even on to the twentieth day, on account of the Lord's day, than that we should anticipate the Lord's day on account of the fourteenth day; for on the Lord's day was it that light was shown to us in the beginning, and now also in the end, the comforts of all present and the tokens of all future blessings. For the Lord ascribes no less praise to the twentieth day than to the fourteenth. For in the book of Leviticus[1182] the injunction is expressed thus: "In the first month, on the fourteenth day of this month, at even, is the Lord's Passover. And on the fifteenth day of this month is the feast of unleavened bread unto the Lord. Seven days ye shall eat unleavened bread. The first day shall be to you one most diligently attended[1183] and holy. Ye shall do no servile work thereon. And the seventh day shall be to you more diligently attended[1184] and holier; ye shall do no servile work thereon." And hence we maintain that those have contracted no guilt[1185] before the tribunal of Christ, who have held that the beginning of the Paschal festival ought to be extended to this day. And this, too, the most especially, as we are pressed by three difficulties, namely, that we should keep the solemn festival of the Passover on the Lord's day, and after the equinox, and yet not beyond the limit of the moon's twentieth day.

[1181] *Lucidum.*

[1182] Levit. xxiii. 5–7.

[1183] *Celeberrimus*, honoured, solemn.

[1184] Solemn.

[1185] [The *sanctification* of the Lord's Day is thus shown to be a Christian principle. The feast of Easter was the Great Lord's Day, but the rule was common to the weekly Easter.]

XII.

But this again is held by other wise and most acute men to be an impossibility, because within that narrow and most contracted limit of a cycle of nineteen years, a thoroughly genuine Paschal time, that is to say, one held on the Lord's day and yet after the equinox, cannot occur. But, in order that we may set in a clearer light the difficulty which causes their incredulity, we shall set down, along with the courses of the moon, that cycle of years which we have mentioned; the days being computed before in which the year rolls on in its alternating courses, by Kalends and Ides and Nones, and by the sun's ascent and descent.

XIII.

The moon’s age set forth in the Julian Calendar.

January, on the Kalends, one day, the moon’s first (day); on the Nones, the 5th day, the moon’s 5th; on the Ides, the 13th day, the moon’s 13th. On the day before the Kalends of February, the 31st day, the moon’s 1st; on the Kalends of February, the 32d day, the moon’s 2d; on the Nones, the 36th day, the moon’s 6th; on the Ides, the 44th day, the moon’s 14th. On the day before the Kalends of March, the 59th day, the moon’s 29th; on the Kalends of March, the 60th day, the moon’s 1st; on the Nones, the 66th day, the moon’s 7th; on the 150 Ides, the 74th day, the moon’s 15th. On the day before the Kalends of April, the 90th day, the moon’s 2d; on the Kalends of April, the 91st day, the moon’s 3d; on the Nones, the 95th day, the moon’s 7th; on the Ides, the 103d day, the moon’s 15th. On the day before the Kalends of May, the 120th day, the moon’s 3d; on the Kalends of May, the 121st day, the moon’s 4th; on the Nones, the 127th day, the moon’s 10th; on the Ides, the 135th day, the moon’s 18th. On the day before the Kalends of June, the 151st day, the moon’s 3d; on the Kalends of June, the 152d day, the moon’s 5th; on the Nones, the 153d day, the moon’s 9th; on the Ides, the 164th day, the moon’s 17th. On the day before the Kalends of July, the 181st day, the moon’s 5th; on the Kalends of July, the 182d day, the moon’s 6th; on the Nones, the 188th day, the moon’s 12th; on the Ides, the 196th day, the moon’s 20th. On the day before the Kalends of August, the 212th day, the moon’s 5th; on the Kalends of August, the 213th day, the moon’s 7th; on the Nones, the 217th day, the moon’s 12th; on the Ides, the 225th day, the moon’s 19th. On the day before the Kalends of September, the 243d day, the moon’s 7th; on the Kalends of September, the 244th day, the moon’s 8th; on the Nones, the 248th day, the moon’s 12th; on the Ides, the 256th day, the moon’s 20th. On the day before the Kalends of October, the 273d day, the moon’s 8th; on the Kalends of October, the 247th day, the moon’s 9th; on the Nones, the 280th day, the moon’s 15th; on the Ides, the 288th day, the moon’s 23d. On the day before the Kalends of November, the 304th day, the moon’s 9th; on the Kalends of November, the 305th day, the moon’s 10th; on the Nones, the 309th day, the moon’s 14th; on the Ides, the 317th day, the moon’s 22d. On the day before the Kalends of December, the 334th day, the moon’s 10th; on the Kalends of December, the 335th day, the moon’s 11th; on the Nones, the 339th day, the moon’s 15th; on the Ides, the 347th day, the moon’s 23d. On the day before the Kalends of January, the 365th day, the moon’s 11th; on the Kalends of January, the 366th day, the moon’s 12th.

XIV.

The Paschal or Easter Table of Anatolius.

Now, then, after the reckoning of the days and the exposition of the course of the moon, whereon the whole revolves on to its end, the cycle of the years may be set forth from the commencement.[1186] This makes the Passover (Easter season) circulate between the 6th day before the Kalends of April and the 9th before the Kalends of May, according to the following table:

Equinox / Moon / Easter / Moon

1. Sabbath / XXVI. / XVth before the Kalends of May, i.e., 17th April / XVIII.
2. Lord's Day / VII. / Kalends of April, i.e., 1st April / XIV.
3. IId Day (ferial) / XVIII. / XIth before the Kalends of May, i.e., 21st April / XVI.
4. IIId Day / XXIX. / Ides of April, i.e., 13th April / XIX.
5. IVth Day / X. / IVth before the Kalends of April, i.e., 29th March / XIV.
6. Vth Day / XXI. / XIVth before the Kalends of May, i.e., 18th April / XVI.
7. Sabbath[1187] / II. / VIth before the Kalends of April, i.e., 27th March / XVII.
8. Lord's Day / XIII. / Kalends of April, i.e., 1st of April / XX.
9. IId Day / XXIV. / XVIIIth before the Kalends of May, i.e., 14th March / XV.
10. IIId Day / V. / VIIIth before the Ides of April, i.e., 6th April / XV.
11. IVth Day / XVI. / IVth before the Kalends of April, i.e., 29th March / XX.
12. Vth Day / XXVII. / IIId before the Ides of April, i.e., 11th April / XV.
13. VIth Day / VIII. / IIId before the Nones of April, i.e., 3rd April / XVII.
14. Sabbath / XX. / IXth before the Kalends of May, i.e., 23rd April / XX.
15. Lord's Day / I. / VIth before the Ides of April, i.e., 8th April / XV.
16. IId Day / XII. / IId before the Kalends of April, i.e., 31st March / XVIII.
17. IVth Day[1188] / XXIII. / XIVth before the Kalends of May, i.e., 18th April / XIX.

[1186] *Annorum circuli principium inchoandum est.*

[1187] Bissextile reckoning. [Compare note 2, p. 110, *supra.*]

[1188] Bissextile reckoning. [Compare note 2, p. 110, *supra.*]

18. Vth Day / IV. / IId before the Nones of April, i.e., 4th April / XIV.

19. VIth Day / XV. / VIth before the Kalends of April, i.e., 27th March / XVII.

XV.

This cycle of nineteen years is not approved of by certain African investigators who have drawn up larger cycles, because it seems to be somewhat opposed to their surmises and opinions. For these make up the best proved accounts according to their calculation, and determine a certain beginning or certain end for the Easter season, so as that the Paschal festival shall not be celebrated before the eleventh day before the Kalends of April, i.e., 24th March, nor after the moon's twenty-first, and the eleventh day before the Kalends of May, i.e., 21st April. But we hold that these are limits not only not to be followed, but to be detested and overturned. For even in the ancient law it is laid down that this is to be seen to, viz., that the Passover be not celebrated before the transit of the vernal equinox, at which the last of the autumnal *term* is overtaken,[1189] on the fourteenth day of the first month, which is one calculated not by the beginnings of the day, but by those of the moon.[1190] And as this has been sanctioned by the charge of the Lord, and is in all things accordant with the Catholic faith, it cannot be doubtful to any wise man that to anticipate it must be a thing unlawful and perilous. And, accordingly, this only is it sufficient for all the saints and Catholics to observe, namely, that giving no heed to the diverse opinions of very many, they should keep the solemn festival of the Lord's resurrection within the limits which we have set forth.

[1189] *In quo autumnalis novissima pars vincitur.*

[1190] *Lunæ orsibus.*

XVI.

Furthermore, as to the proposal subjoined to your epistle, that I should attempt to introduce into this little book some notice of the ascent and descent of the sun, which is made out in the distribution of days and nights. The matter proceeds thus: In fifteen days and half an hour, the sun ascending by so many minutes, that is, by four in one day, from the eighth day before the Kalends of January, i.e., 25th December, to the eighth before the Kalends of April, i.e., 25th March, an hour is taken up;[1191] at which date there are twelve hours and a twelfth. On this day, towards evening, if it happen also to be the moon's fourteenth, the lamb was sacrificed among the Jews. But if the number went beyond that, so that it was the moon's fifteenth or sixteenth on the evening of the same day, on the fourteenth day of the second moon, in the same month, the Passover was celebrated; and the people ate unleavened bread for seven days, up to the twenty-first day at evening. Hence, if it happens in like manner to us, that the seventh day before the Kalends of April, 26th March, proves to be both the Lord's day and the moon's fourteenth, Easter is to be celebrated on the fourteenth. But if it proves to be the moon's fifteenth or sixteenth, or any day up to the twentieth, then our regard for the Lord's resurrection, which took place on the Lord's day, will lead us to celebrate it on the same principle; yet this should be done so as that the beginning of Easter may not pass beyond the close of their festival, that is to say, the moon's twentieth. And therefore we have said that those parties have committed no trivial offence who have ventured either on anticipating or on going beyond this number, which is given us in the divine Scriptures themselves. And from the eighth day before the Kalends of April, 25th March, to the eighth before the Kalends of July, 24th June, in fifteen days an hour is taken up: the sun ascending every day by two minutes and a half, and the sixth part of a minute. And from the eighth day before the Kalends of July, 24th June, to the eighth before the Kalends of October, 24th September, in like manner, in fifteen days and four hours, an hour is taken up: the sun descending every day by the same number of minutes. And the space remaining on to the eighth day before the Kalends of January, 25th December, is determined in a similar number of hours and minutes. So that thus on the eighth day before the Kalends of January, for the hour there is the hour and half. For up to that day and night are distributed. And the twelve hours which were established at the vernal equinox in the beginning by the Lord's dispensation, being distributed over the night on the eighth before the Kalends of July, the sun ascending through those eighteen several degrees which we have noted, shall be found conjoined with the longer space in the twelfth. And, again, the twelve hours which should be fulfilled at the autumnal equinox in the sun's descent, should be found disjoined on the sixth before the Kalends of January as six hours divided into twelve, the night holding eighteen divided into twelve. And on the eighth before the Kalends of July, in like manner, it held six divided into twelve.

[1191] *Diminuitur.* [This year (1886) we have the lowest possible Easter.]

XVII.

Be not ignorant of this, however, that those four determining periods,[1192] which we have mentioned, although they are approximated to the Kalends of the following months, yet hold each the middle of a season, viz., of spring and summer, and autumn and winter. And the beginnings of the seasons are not to be fixed at that point at which the Kalends of the month begin. But each season is to be begun in such way that the equinox divides the season of spring from its first day; and the season of summer is divided by the eighth day before the Kalends of July, and that of autumn by the eighth before the Kalends of October, and that of winter by the eighth before the Kalends of January in like manner.[1193]

[1192] *Temporum confinia.*

[1193] [Compare what is said of Hippolytus, vol. v. p. 3, this series. See the valuable work of Professor Seabury on the Calendar, ed. 1872.]

Fragments of the Books on Arithmetic.[1194]

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What is mathematics?

Aristotle thinks that all philosophy consisted of theory and practice,[1195] and divides the practical into ethical and political, and the theoretic again into the theological, the physical, and the mathematical. And thus very clearly and skilfully he shows that mathematics is (a branch of) philosophy.

The Chaldæans were the originators of astronomy, and the Egyptians of geometry and arithmetic.…

And whence did mathematics derive its name?

Those of the Peripatetic school affirmed that in rhetoric and poetry, and in the popular music, any one may be an adept though he has gone through no process of study; but that in those pursuits properly called studies,[1196] none can have any real knowledge unless he has first become a student of them. Hence they supposed that the theory of these things was called *Mathematics*, from μάθημα, study, science. And the followers of Pythagoras are said to have given this more distinctive name of mathematics to geometry, and arithmetic alone. For of old these had each its own separate name; and they had up till then no name common to both. And he (Archytas) gave them this name, because he found science[1197] in them, and that in a manner suitable to man's study.[1198] For they (the Pythagoreans) perceived that these studies dealt with things eternal and immutable and perfect,[1199] in which things alone they considered that science consisted. But the more recent philosophers have given a more extensive application to this name, so that, in their opinion, the mathematician deals not only with substances[1200] incorporeal, and falling simply within the province of the understanding,[1201] but also with that which touches upon corporeal and sensible matter. For he ought to be cognisant of[1202] the course of the stars, and their velocity, and their magnitudes, and forms, and distances. And, besides, he ought to investigate their dispositions to vision, examining into the causes, why they are not seen as of the same form and of the same size from every distance, retaining, indeed, as we know them to do, their dispositions relative to each other,[1203] but producing, at the same time, deceptive appearances, both in respect of order and position. And these are so, either as determined by the state of the heavens and the air, or as seen in reflecting and all polished surfaces and in transparent bodies, and in all similar kinds. In addition to this, they thought that the man ought to be versed in mechanics and geometry and dialectics. And still further, that he should engage himself with the causes of the harmonious combination of sounds, and with the composition of music; which things are bodies,[1204] or at least are to be ultimately referred to sensible matter.

[1194] Fabricius, *Biblioth. Græca*, ed. Harles, vol. iii. p. 462. Hamburg, 1793.

[1195] θεωρίας καὶ πράξεως.

[1196] μαθήματα.

[1197] τὸ ἐπιστημονικόν.

[1198] μάθησιν.

[1199] εἰλικρινῆ, absolute.

[1200] ὕλην.

[1201] νοητήν.

[1202] θεωρητικός.

What is mathematics?

Mathematics is a theoretic science[1205] of things apprehensible by perception and sensation for communication to others.[1206] And before this a certain person indulging in a joke, while hitting his mark, said that mathematics is that science to which Homer's description of Discord may be applied.—

"Small at her birth, but rising every hour,
While scarce the skies her horrid (mighty) head can bound,
She stalks on earth and shakes the world around."[1207]

For it begins with a point and a line,[1208] and forthwith it takes heaven itself and all things within its compass.

How many divisions are there of mathematics?

Of the more notable and the earliest mathematics there are two principal divisions, viz., arithmetic and geometry. And of the mathematics which deals with things sensible there are six divisions, viz., computation (practical arithmetic), geodesy, optics, theoretical music, mechanics, and astronomy. But that neither the so-called tactics nor architecture,[1209] nor the popular music, nor physics, nor the art which is called equivocally the mechanical, constitutes, as some think, a branch of mathematics, we shall prove, as the discourse proceeds, clearly and systematically.

As to the circle having eight solids and six superficies and four angles.… What branches of arithmetic have closest affinity with each other? Computation and theoretical music have a closer affinity than others with arithmetic; for this department, being one also of quantity and ratio, approaches it in number and proportion.[1210] Optics and geodesy, again, are more in affinity with geometry. And mechanics and astrology are in general affinity with both.

[1203] τοὺς πρὸς ἄλληλα λόγους.

[1204] σώματα, substances.

[1205] ἐπιστήμη θεωρητική.

[1206] πρὸς τὴν τῶν ὑποπιπτόντων δόσιν.

[1207] *Iliad*, iv. 442–443 (Pope).

[1208] σημείου καὶ γραμμῆς.

[1209] τὸ ἀρχιτεκτονικόν.

As to mathematics having its principles[1211] in hypothesis and about hypothesis. Now, the term hypothesis is used in three ways, or indeed in many ways. For according to one usage of the term we have the dramatic revolution;[1212] and in this sense there are said to be hypotheses in the dramas of Euripides. According to a second meaning, we have the investigation of matters in the special in rhetoric; and in this sense the Sophists say that a hypothesis must be proposed. And, according to a third signification, the beginning of a proof is called a hypothesis, as being the begging of certain matters with a view to the establishment of another in question. Thus it is said that Democritus[1213] used a hypothesis, namely, that of atoms and a vacuum; and Asclepiades[1214] that of atoms[1215] and pores. Now, when applied to mathematics, the term hypothesis is to be taken in the third sense.

That Pythagoras was not the only one who duly honoured arithmetic, but that his best known disciples did so too, being wont to say that "all things fit number."[1216]

That arithmetic has as its immediate end chiefly the theory of science,[1217] than which there is no end either greater or nobler. And its second end is to bring together in one all that is found in determinate substance.[1218]

Who among the mathematicians has made any discovery?

[1210] ἀναλογίας.

[1211] ἀρχάς, beginnings.

[1212] περιπέτεια, reversal of circumstances on which the plot of a tragedy hinges.

[1213] A native of Abdera, in Thrace, born about 460 b.c., and, along with Leucippus, the founder of the philosophical theory of atoms, according to which the creation of all things was explained as being due to the fortuitous combination of an infinite number of atoms floating in infinite space.

[1214] A famous physician, a native of Bithynia, but long resident in great repute at Rome in the middle of the first century b.c. He adopted the Epicurean doctrine of atoms and pores, and tried to form a new theory of disease, on the principle that it might be in all cases reduced to obstruction of the pores and irregular distribution of the atoms.

[1215] ὄγκοις.

[1216] [Wisd. xi. 20; Ecclus. xxxviii. 29 and xlii. 7.]

[1217] τὴν ἐπιστημονικὴν θεωρίαν.

[1218] συλλήβδην καταλαβεῖν πόσα τῇ ὡρισμένῃ οὐσίᾳ συμβέβηκεν.

Eudemus[1219] relates in his *Astrologies* that Œnopides[1220] found out the circle of the zodiac and the cycle[1221] of the great year. And Thales[1222] discovered the eclipse of the sun and its period in the tropics in its constant inequality. And Anaximander[1223] discovered that the earth is poised in space,[1224] and moves round the axis of the universe. And Anaximenes[1225] discovered that the moon has her light from the sun, and found out also the way in which she suffers eclipse. And the rest of the mathematicians have also made additions to these discoveries. We may instance the facts—that the fixed stars move round the axis passing through the poles, while the planets remove from each other[1226] round the perpendicular axis of the zodiac; and that the axis of the fixed stars and the planets is the side of a pentedecagon with four-and-twenty parts.

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[1219] A native of Rhodes, a disciple of Aristotle, and editor of his works.

[1220] A native of Chios, mentioned by Plato in connection with Anaxagoras, and therefore supposed by some to have been a contemporary of the latter sage.

[1221] περίστασιν, revolution.

[1222] Of Miletus, one of the sages, and founder of the Ionic school.

[1223] Of Miletus, born 610 b.c., the immediate successor of Thales in the Ionic school of philosophy.

[1224] μετέωρος.

[1225] Of Miletus, the third in the series of Ionic philosophers.

[1226] απεχουσιν ἀλλήλων.

Alexander of Cappadocia.

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Translator’s Biographical Notice.

[a.d. 170–233–251.] Alexander was at first bishop of a church in Cappadocia, but on his visiting Jerusalem he was appointed to the bishopric of the church there, while the previous bishop Narcissus was alive, in consequence of a vision which was believed to be divine.[1227] During the Decian persecution he was thrown into prison at Cæsarea, and died there,[1228] a.d. 251. The only writings of his which we know are those from which the extracts are made.[1229]

[1227] Euseb., *Hist. Eccles.*, vi. 11. [Narcissus must have been born about a.d. 121. Might have known Polycarp.]

[1228] Ibid., vi. 46. [Narcissus lived till a.d. 237, and died a martyr, aged 116.]

[1229] [He was a pupil of Pantænus, continued under Clement, and defended Origen against the severity of Demetrius. Two dates which are conjectural are adjusted to these facts. I find it difficult to reconcile them with those *implied* by Eusebius.]

From the Epistles of Alexander.

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I. An Epistle to the People of Antioch.[1230]

Alexander, a servant and prisoner of Jesus Christ, sends greeting in the Lord to the blessed church of Antioch. Easy and light has the Lord made my bonds to me during the time of my imprisonment since I have learned that in the providence of God, Asclepiades—who, in regard to the right faith, is most eminently qualified for the office—has undertaken the episcopate of your holy church of Antioch. And this epistle, my brethren and masters, I have sent by the hand of the blessed presbyter Clement,[1231] a man virtuous and well tried, whom ye know already, and will know yet better; who also, coming here by the providence and supervision of the Master, has strengthened and increased the Church of the Lord.

[1230] A fragment. In Eusebius, *Hist. Eccles.*, book vi. ch. xi.

[1231] It was the opinion of Jerome in his *Catalogus*that the Clement spoken of by Alexander was Clement of Alexandria. This Clement, at any rate, did live up to the time of the Emperor Severus, and sojourned in these parts, as he tells us himself in the first book of his *Stromateis*. And he was also the friend of bishop Alexander, to whom he dedicated his book *On the Ecclesiastical Canon, or Against the Jews*, as Eusebius states in his *Eccles. Hist.*, book vi. ch. xiii. (Migne). [But from the third of these epistles one would certainly draw another inference. How could he, a pupil of Clement, describe and introduce his *master* in such terms as he uses here?]

II. From an Epistle to the Antinoites.[1232]

Narcissus salutes you, who held the episcopate in this district before me, who is now also my colleague and competitor in prayer for you,[1233] and who, having now attained to[1234] his hundred and tenth year, unites with me in exhorting you to be of one mind.[1235]

[1232] In Euseb., *Hist. Eccles.*, book vi. ch. xi.

[1233] συνεξεταζόμενός μοι διὰ τῶν εὐχῶν. Jerome renders it: *Salutat vos Narcissus, qui ante me hic tenuit episcopalem locum et nunc mecum eundem orationibus regit.*

[1234] ηνυκώς.

[1235] The text gives ὁμοίως ἐμοὶ φρονῆσαι. Several of the codices and also Nicephorus give the better reading, ὁμοίως ἐμοὶ ὁμοφρονῆσαι, which is confirmed by the interpretations of Rufinus and Jerome.

III. From an Epistle to Origen.[1236]

For this, as thou knowest, was the will of God, that the friendship subsisting between us from our forefathers should be maintained unbroken, yea rather, that it should increase in fervency and strength. For we are well acquainted with those blessed fathers who have trodden the course before us, and to whom we too shall soon go: Pantænus, namely, that man verily blessed, my master; and also the holy Clement, who was once my master and my benefactor; and all the rest who may be like them, by whose means also I have come to know thee, my lord and brother, who excellest all.[1237]

[1236] In Euseb., *Hist. Eccles.*, ch. xiv.

[1237] [This contemporary tribute confirms the enthusiastic eulogy of the youthful Gregory. See p. 38, *supra.*]

IV. From an Epistle to Demetrius, Bishop of Alexandria.[1238]

And he[1239]—i.e., *Demetrius*—has added to his letter that this is a matter that was never heard of before, and has never been done now,—namely, that laymen should take part *in public speaking,*[1240] when there are bishops present. But in this assertion he has departed evidently far from the truth by some means. For, indeed, wherever there are found persons capable of profiting the brethren, such persons are exhorted by the holy bishops to address the people. Such was the case at Laranda, where Evelpis was thus exhorted by Neon; and at Iconium, Paulinus was thus exhorted by Celsus; and at Synada, Theodorus also by Atticus, our blessed brethren. And it is probable that this is done in other places also, although we know not the fact.[1241]

[1238] In Euseb., *Hist. Eccles.*, ch. xix.

[1239] Demetrius is, for honour's sake, addressed in the third person. Perhaps ἡ σὴ ἁγιότης or some such form preceded.

[1240] ὁμιλεῖν.

[1241] [This precise and definite testimony is not to be controverted. It follows the traditions of the Synagogue (Acts xiii. 15), and agrees with the Pauline prescription as to the use of the *charismata* in 1 Cor. xiv. The chiefs of the Synagogue retained the power of giving this liberty, and this passed to the Christian authorities.]

Note by the American Editor.

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If Alexander died in the Decian persecution, it is noteworthy how far the sub-apostolic age extended. This contemporary of Cyprian was coadjutor to Narcissus, who may have seen those who knew St. John. See vol. i. p. 416, note 1, this series; also vol. i. p. 568, Fragment ii.

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Theognostus of Alexandria.

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Translator’s Biographical Notice.

[a.d. 260. I can add nothing but conjectures to the following:] Of this Theognostus we have no account by either Eusebius or Jerome. Athanasius, however, mentions him more than once with honour. Thus he speaks of him as ἀνὴρ λόγιος, an *eloquent* or learned man.[1242] And again as Θεόγνωστος ὁ θαυμάσιος καὶ σπουδαῖος, the admirable and zealous Theognostus.[1243] He seems to have belonged to the Catechetical school of Alexandria, and to have flourished there in the latter half of the third century, probably about a.d. 260. That he was a disciple of Origen, or at least a devoted student of his works, is clear from Photius.[1244] He wrote a work in seven books, the title of which is thus given by Photius:[1245] *The Outlines of the blessed Theognostus, the exegete of Alexandria*. Dodwell and others are of opinion that by this term *exegete*,[1246] is meant the presidency of the Catechetical school and the privilege of public teaching; and that the title, *Outlines*,[1247] was taken from Clement, his predecessor in office. According to Photius, the work was on this plan. The first book treated of God the Father, as the maker of the universe; the second, of the necessary existence of the Son; the third, of the Holy Spirit; the fourth, of angels and demons; the fifth and sixth, of the incarnation of God; while the seventh bore the title, *On God’s Creation*.[1248] Photius has much to say in condemnation of Thegnostus, who, however, has been vindicated by Bull[1249] and Prudentius Maranus.[1250] Gregory of Nyssa has also charged him with holding the same error as Eunomius on the subject of the Son’s relation to the work of creation.[1251] He is adduced, however, by Athanasius as a defender of the Homoüsian doctrine.

[1242] *De Decret. Nic. Syn.*, 25, Works, vol. i. part i. p. 230.

[1243] Epist. 4, to Serapion, sec. 9, vol. i. part ii. p. 702.

[1244] *Bibl.*, cod. 106.

[1245] τοῦ μακαρίου Θεογνώστου ᾽Αλεξανδρέως καὶ ἐξηγητοῦ ὑποτυπώσες.

[1246] ἐξηγητοῦ.

[1247] ὑποτυπώσεις.

[1248] *De Dei Creatione.*

[1249] *Defens. fid. Nic.*, sec. ii. chap. 10. [Bull always vindicates where he can do so, on the principle of justice, for which I have contended on p. v. (prefatory) of vol. iv.]

[1250] *Divinit I. C.*, iv. 24.

[1251] Book iii., *against Eunomius.*

From His Seven Books of Hypotyposes or Outlines.

I.[1252]

The substance[1253] of the Son is not a substance devised extraneously,[1254] nor is it one introduced out of nothing;[1255] but it was born of the substance of the Father, as the reflection of light or as the steam of water. For the reflection is not the sun itself, and the steam is not the water itself, nor yet again is it anything alien; *neither is He Himself the Father, nor is He alien, but He is*[1256] an emanation[1257] from the substance of the Father, this substance of the Father suffering the while no partition. For as the sun remains the same and suffers no diminution from the rays that are poured out by it, so neither did the substance of the Father undergo any change in having the Son as an image of itself.

[1252] From book ii. In Athanasius, *On the Decrees of the Nicene Council*, sec. xxv. From the edition BB., Paris, 1698, vol. i. part i. p. 230. Athanasius introduces this fragment in the following terms:—Learn then, ye Christ-opposing Arians, that Theognostus, a man of learning, did not decline to use the expression "*of the substance*" (ἐκ τῆς οὐσίας). For, writing of the Son in the second book of his *Outlines*, he has spoken thus: *The substance of the Son.*—Tr.

[1253] οὐσία.

[1254] ἔξωθεν ἐφευρεθεῖσα.

[1255] ἐκ μὴ ὄντων ἐπεισήχθη.

[1256] The words in italics were inserted by Routh from a Catena on the Epistle to the Hebrews, where they are ascribed to Theognostus: "He Himself" is the Son.

[1257] ἀπόῤῥοια.

II.[1258]

Theognostus, moreover, himself adds words to this effect: He who has offended against the first term[1259] and the second, may be judged to deserve smaller punishment; but he who has also despised the third, can no longer find pardon. For by the first term and the second, he says, is meant the teaching concerning the Father and the Son; but by the third is meant the doctrine committed to us with respect to the perfection[1260] and the partaking of the Spirit. And with the view of confirming this, he adduces the word spoken by the Saviour to the disciples: "I have yet many things to say unto you, but ye cannot bear them now. But when the Holy Spirit is come, He will teach you."[1261]

[1258] In Athanasius, Epist. 4, to Serapion, sec. 11, vol. i. part ii. p. 703.

[1259] ὅρον.

[1260] τελειώσει. [i.e., making the disciples τέλειοι. James i. 4.]

[1261] John xvi. 12, 13.

III.[1262]

Then he says again: As the Saviour converses with those not yet able to receive what is perfect,[1263] condescending to their littleness, while the Holy Spirit communes with the perfected, and yet we could never say on that account that the teaching of the Spirit is superior to the teaching of the Son, but only that the Son condescends to the imperfect, while the Spirit is the seal of the perfected; even so it is not on account of the superiority of the Spirit over the Son that the blasphemy against the Spirit is a sin excluding impunity and pardon, but because for the imperfect there is pardon, while for those who have tasted the heavenly gift,[1264] and been made perfect, there remains no plea or prayer for pardon.

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[1262] From Athanasius, as above, p. 155.

[1263] τὰ τέλεια.

[1264] Heb. vi. 4. [Compare Matt. xii. 31.]

Pierus of Alexandria.[1265]

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Translator's Biographical Notice.

[a.d. 275.] Among the very eminent men who flourished near his own time, Eusebius mentions Pierius, a presbyter of Alexandria, and speaks of him as greatly renowned for his voluntary poverty, his philosophical erudition and his skill in the exposition of Scripture and in discoursing to the public assemblies of the Church.[1266] He lived in the latter part of the third century, and seems to have been for a considerable period president of the Catechetical school at Alexandria. Jerome says that he was called *Origenes, junior*; and according to Photius, he shared in some of the errors of Origen, on such subjects especially as the doctrine of the Holy Ghost and the pre-existence of souls.[1267] In his manner of life he was an ascetic. After the persecution under Galerius or Maximus he lived at Rome. He appears to have devoted himself largely to sacred criticism and the study of the text of Scripture; and among several treatises written by him, and extant in the time of Photius, we find mention made of one on the prophet Hosea. And, in addition to the *Commentary on the First Epistle to the Corinthians*,[1268] Photius notices twelve books of his, and praises both their composition and their matter.[1269]

[1265] [See Introductory Note, p. 143, *supra*; also p. 99, note 8, *supra.*]

[1266] *Hist. Eccl.*, vii. 32.

[1267] Perhaps only speculatively (see Frag. II. *infra*), not dogmatically. Compare Wordsworth's Platonic *Ode on Immortality.*]

[1268] Lardner (part ii. book i. chap. xxiv.) does not think that there was a commentary written by Pierius on this epistle, but only that the word of Paul, mentioned below, was expounded at length in some work or other by Pierius. Fabricius holds the opposite opinion.—Tr.

[1269] See Eusebius as above, Jerome in the preface to Hosea, *Photius*, cod. 118, 119; *Epiphanius*, 69, 2; *Lardner*, part ii. book i. chap. 24; &c.

I.—A Fragment of a Work of Pierius on the First Epistle of Paul to the Corinthians.[1270]

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Origen, Dionysius, Pierius, Eusebius of Cæsareia, Didymus, and Apollinaris, have interpreted this epistle most copiously;[1271] of whom Pierius, when he was expounding and unfolding the meaning of the apostle, and purposed to explain the words, *For I would that all men were even as I myself*,[1272] added this remark: In saying this, Paul, without disguise, preaches celibacy.[1273]

[1270] This very brief quotation is preserved in Jerome's Second Epistle to Pammachius.

[1271] *Latissime.*

[1272] 1 Cor. vii. 7.

[1273] Vol. iv. p. 243, edit. Benedictin. [No doubt he does, as did his Master, Christ, before him, and under the same limitations. Matt. xix. 12.]

II.—A Section on the Writings of Pierius.[1274]

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Different Discourses of the Presbyter Pierius.

There was read a book by Pierius the presbyter, who, they say, endured the conflict[1275] for Christ, along with his brother Isidorus. And he is reputed to have been the teacher of the martyr Pamphilus in ecclesiastical studies, and to have been president of the school at Alexandria. The work contained twelve books.[1276] And in style he is perspicuous and clear, with the easy flow, as it were, of a spoken address, displaying no signs of laboured art,[1277] but bearing us quietly along, smoothly and gently, like off-hand speaking. And in argument he is most fertile, if any one is so. And he expresses his opinion on many things outside what is now established in the Church, perhaps in an antique manner;[1278] but with respect to the Father and the Son, he sets forth his sentiments piously, except that he speaks of two substances and two natures; using, however, the terms substance and nature, as is apparent from what follows, and from what precedes this passage, in the sense of person[1279] and not in the sense put on it by the adherents of Arius. With respect to the Spirit, however, he lays down his opinion in a very dangerous and far from pious manner. For he affirms that He is inferior to the Father and the Son in glory.[1280] He has a passage also in the book[1281] entitled, *On the Gospel according to Luke*, from which it is possible to show that the honour or dishonour of the image is also the honour or dishonour of the original. And, again, he indulges in some obscure speculations, after the manner of the nonsense of Origen, on the subject of the "pre-existence of souls." And also in the book on the Passover (Easter) and on Hosea, he treats both of the cherubim made by Moses, and of the pillar of Jacob, in which passages he admits the actual construction of those things, but propounds the foolish theory that they were given economically, and that they were in no respect like other things which are made; inasmuch as they bore the likeness of no other form, but had only, as he foolishly says, the appearance of wings.[1282]

[1274] From the *Bibliotheca* of Photius, cod. 119, p. 300, ed. Hoeschel.

[1275] Of martyrdom.

[1276] λόγους.

[1277] ἐπιμελὲς ἐνδεικνύμενος.

[1278] [e.g., his Platonic ideas, as explained in note 3, p. 156, *supra.*]

[1279] ὑπόστασις. [See my remarks, vol. iv. p. v., introductory.]

[1280] [Photos must often be received with a grain of salt.]

[1281] εἰ̓ς τον λόγον. [On images, etc., Photius is no authority.]

[1282] The text here is evidently corrupt. It runs thus: οἰκονομίας δὲ λόγῳ συγχωρηθῆναι ματαιολογεῖ ὡ̔ς οὐ̓δὲν ἦσαν ὡ̔ς ἕτερα τὰ γεγενημένα. ὡ̔ς οὐ̓δὲ τυπον ἅλλον ἕφερε μορφῆς, ἀ̓λλὰ μόνον πτερυγων κενολογεῖ

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φέρειν αὐτὰ σχῆμα. Hoeschelius proposes ὡς οὐδὲν ἦσαν, ὡς ἕτερον ἦσαν, ὡς ἕτερα, &c., and he rejects the ὡς in ὡς οὐδὲν τύπον on the authority of four codices.—Tr.

Theonas of Alexandria.

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Translator's Biographical Notice.

[a.d. 300.] Of this Theonas we know extremely little. Eusebius[1283] tells us that Maximus, who had held the episcopal office at Alexandria for eighteen years after the death of Dionysius, was succeeded by Theonas. That bishopric, we also learn, he held for nineteen years. His date is fixed as from about 282 to 300 a.d. The only thing of his that has come down to our time is his letter to Lucianus, the chief chamberlain,[1284] and a person in high favour with the emperor. This epistle, which is a letter of advice to that individual on the duties of his office, was first published in the *Spicilegium* of Dacherius, and again in Gallandi's *Bibliotheca*. The name of the emperor is not given, neither does the letter itself tell us who the Bishop Theonas was who wrote it. Hence some have, without much reason, supposed another Theonas, bishop of Cyzicus, as the author. And some, such as Cave, have thought the emperor in question was Constantius Chlorus. But the whole circumstances suit Diocletian best.[1285] Some infer from the diction of the epistle, as we have it, that it is a translation from a Greek original.

[1283] *Hist. Eccl.*, vii. 32.

[1284] *Præpositus cubiculariorum.*

[1285] See Neander's *Church History*, vol. i. p. 197 (Bohn). [Christians began to be preferred for their probity. Diocletian's reign at first gave the Church a long peace (see vol. iv. p. 126) of well-nigh ten years.]

The Epistle of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain.[1286]

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Bishop Theonas to Lucianus, the Chief Chamberlain of Our Most Invincible Emperor.

I.

I give thanks to Almighty God and our Lord Jesus Christ, who has not given over the manifesting of His faith throughout the whole world, as the sole specific for our salvation,[1287] and the extending of it even in the course of the persecutions of despots. Yea, like gold reduced in the furnace, it has only been made to shine the more under the storms of persecution, and its truth and grandeur have only become always the more and more illustrious, so that now, peace being granted to the churches by our gracious prince, the works of Christians are shining even in sight of the unbelieving, and God your Father, who is in heaven, is glorified thereby;[1288] a thing which, if we desire to be Christians in deed rather than in word, we ought to seek and aspire after as our first object on account of our salvation. For if we seek our own glory, we set our desire upon a vain and perishing object, and one which leads ourselves on to death. But the glory of the Father and of the Son, who for our salvation was nailed to the cross, makes us safe for the everlasting redemption; and that is the greatest hope of Christians.

Wherefore, my Lucianus, I neither suppose nor desire that you should make it a matter of boasting, that by your means many persons belonging to the palace of the emperor have been brought to the knowledge of the truth; but rather does it become us to give the thanks to our God who has made thee a good instrument for a good work, and has raised thee to great honour with the emperor, that you might diffuse the sweet savour of the Christian name to His own glory and to the salvation of many. For just the more completely that the emperor himself, though not yet attached[1289] to the Christian religion, has entrusted the care of his life and person to these same Christians as his more faithful servants, so much the more careful ought ye to be, and the more diligent and watchful in seeing to his safety and in attending upon him, so that the name of Christ may be greatly glorified thereby, and

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[1286] In *Dacherii Spicilegium*, iii. pp. 297–299.

[1287] *In salutis nostræ unicum remedium.*

[1288] Matt. v. 16.

[1289] *Ascriptus.*

His faith extended daily through you who wait upon the emperor. For in old times some former princes thought us malevolent and filled with all manner of crime; but now, seeing your good works, they should not be able to avoid glorifying Christ Himself.[1290] 15

[1290] [A beautiful concern of our author for the honour of the Master seems to have dictated this noble letter. Matt. v. 16.]

II.

Therefore you ought to strive to the utmost of your power not to fall into a base or dishonourable, not to say an absolutely flagitious way of thinking, lest the name of Christ be thus blasphemed even by you. Be it far from you that you should sell the privilege of access to the emperor to any one for money, or that you should by any means place a dishonest account of any affair before your prince, won over either by prayers or by bribes. Let all the lust of avarice be put from you, which serves the cause of idolatry rather than the religion of Christ.[1291] No filthy lucre, no duplicity, can befit the Christian who embraces the simple and unadorned[1292] Christ. Let no scurrilous or base talk have place among you. Let all things be done with modesty, courteousness, affability, and uprightness, so that the name of our God and Lord Jesus Christ may be glorified in all.

Discharge the official duties to which you are severally appointed with the utmost fear of God and affection to your prince, and perfect carefulness. Consider that every command of the emperor which does not offend God has proceeded from God Himself;[1293] and execute it in love as well as in fear, and with all cheerfulness. For there is nothing which so well refreshes a man who is wearied out with weighty cares as the seasonable cheerfulness and benign patience of an intimate servant; nor, again, on the other hand, does anything so much annoy and vex him as the moroseness and impatience and grumbling of his servant. Be such things far from you Christians, whose walk is in zeal for the faith.[1294] But in order that God may be honoured[1295] in yourselves, suppress ye and tread down all your vices of mind and body. Be clothed with patience and courtesy; be replenished with the virtues and the hope of Christ. Bear all things for the sake of your Creator Himself; endure all things; overcome and get above all things, that ye may win Christ the Lord. Great are these duties, and full of painstaking. But he that striveth for the mastery[1296] is temperate in all things; and they do it to obtain a corruptible crown, but we an incorruptible.

[1291] Eph. v. 4, 5.

[1292] *Nudum.*

[1293] [See note 1, p. 108, *supra.*]

[1294] *Qui zelo fidei inceditis.*

[1295] 1 Peter iv. 11.

[1296] 1 Cor. ix. 25.

III.

But because, as I apprehend it, ye are assigned to different offices, and you, Lucianus, are styled the head of them all, whom, also, by the grace of Christ given you, you are able to direct and dispose in their different spheres, I am certain that it will not displease you if I also bring before your notice, in a particular and summary manner, some of my sentiments on the subject of these offices. For I hear that one of you keeps the private moneys of the emperor; another the imperial robes and ornaments; another the precious vessels; another the books, who, I understand, does not as yet belong to the believers; and others the different parts of the household goods. And in what manner, therefore, these charges ought, in my judgment, to be executed, I shall indicate in a few words.

IV.

He who has charge of the private moneys of the emperor ought to keep every thing in an exact reckoning. He should be ready at any time to give an accurate account of all things. He should note down every thing in writing, if it is at all possible, before giving money to another. He should never trust such things to his memory, which, being drawn off day by day to other matters, readily fails us, so that, without writing, we sometimes honestly certify things which have never existed; neither should this kind of writing be of a commonplace order, but such as easily and clearly unfolds all things, and leaves the mind of the inquirer without any scruple or doubt on the subject; a thing which will easily be effected if a distinct and separate account is kept in writing of all receipts, and of the time when, and the person by whom, and the place at which they were made.[1297] And, in like manner, all that is paid out to others, or expended by order of the emperor, should be entered in its own place by itself in the reckoning; and that servant should be faithful and prudent, so that his lord may rejoice that he has set him over his goods,[1298] and may glorify Christ in him.

[1297] [A most important hint to the clergy in their accounts with the Church.]

[1298] Matt. xxiv. 45, 47.

V.

Nor will the diligence and care of that servant be less who has the custody of the robes and imperial ornaments. All these he should enter in a most exact catalogue, and he should keep a note of what they are and of what sort, and in what places stored, and when he received them, and from whom, and whether they are soiled or unsoiled. All these things he should keep in his diligence; he should often review again, and he should often go over them that they may be the more readily known again. All these he should have at hand, and all in readiness; and he should always give the clearest information on every matter on which it is sought, to his prince or his superior, whenever they ask about any thing; and all this at the same time in such wise that every thing may be done in humility and cheerful patience, and that the name of Christ may be praised even in a small matter.

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VI.

In a similar manner should he conduct himself to whose fidelity are entrusted the vessels of silver and gold, and crystal or murrha,[1299] for eating or for drinking. All these he should arrange suitably, of them all he should keep an account, and with all diligence he should make an inventory of how many and which sort of precious stones are in them. He should examine them all with great prudence; he should produce them in their proper places and on their proper occasions. And he should observe most carefully to whom he gives them, and at what time, and from whom he receives them again, lest there should occur any mistake or injurious suspicion, or perhaps some considerable loss in things of value.

[1299] Murrhine vessels were first introduced into Rome by Pompey. They were valued chiefly for their variegated colours, and were extremely costly. Some think they were made of onyx stone, others of variegated glass: but most modern writers suppose that what is meant was some sort of porcelain.

VII.

The most responsible person, however, among you, and also the most careful, will be he who may be entrusted by the emperor with the custody of his library. He will himself select for this office a person of proved knowledge, a man grave and adapted to great affairs, and ready to reply to all applications for information, such a one as Philadelphus chose for this charge, and appointed to the superintendence of his most noble library—I mean Aristeus, his confidential chamberlain, whom he sent also as his legate to Eleazar, with most magnificent gifts, in recognition of the translation of the Sacred Scriptures; and this person also wrote the full history of the Seventy Interpreters. If, therefore, it should happen that a believer in Christ is called to this same office, he should not despise that secular literature and those Gentile intellects which please the emperor.[1300] To be praised are the poets for the greatness of their genius, the acuteness of their inventions, the aptness and lofty eloquence of their style. To be praised are the orators; to be praised also are the philosophers in their own class. To be praised, too, are the historians, who unfold to us the order of exploits, and the manners and institutions of our ancestors, and show us the rule of life from the proceedings of the ancients. On occasion also he will endeavour to laud the divine Scriptures, which, with marvellous care and most liberal expenditure, Ptolemy Philadelphus caused to be translated into our language;[1301] and sometimes, too, the Gospel and the Apostle will be lauded for their divine oracles; and there will be an opportunity for introducing the mention of Christ; and, little by little, His exclusive divinity will be explained; and all these things may happily come to pass by the help of Christ.

He ought, therefore, to know all the books which the emperor possesses; he should often turn them over, and arrange them neatly in their proper order by catalogue; if, however, he shall have to get new books, or old ones transcribed, he should be careful to obtain the most accurate copyists; and if that cannot be done, he should appoint learned men to the work of correction, and recompense them justly for their labours. He should also cause all manuscripts to be restored according to their need, and should embellish them, not so much with mere superstitious extravagance, as with useful adornment; and therefore he should not aim at having the whole manuscripts written on purple skins and in letters of gold, unless the emperor has specially required that. With the utmost submission, however, he should do every thing that is agreeable to Cæsar. As he is able, he should, with all modesty, suggest to the emperor that he should read, or hear read, those books which suit his rank and honour, and minister to good use rather than to mere pleasure. He should himself first be thoroughly familiar with those books, and he should often commend them in presence of the emperor, and set forth, in an appropriate fashion, the testimony and the weight of those who approve them, that he may not seem to lean to his own understanding only.

[1300] [A lofty spirit of liberal love for literature is here exemplified.]

[1301] It is from these words that the inference is drawn that this epistle was written by a Greek.

VIII.

Those, moreover, who have the care of the emperor's person should be in all things as prompt as possible; always, as we have said, cheerful in countenance, sometimes merry, but ever with such perfect modesty as that he may commend it above all else in you all, and perceive that it is the true product of the religion of Christ. You should also all be elegant and tidy in person and attire, yet, at the same time, not in such wise as to attract notice by extravagance or affectation, lest Christian modesty be scandalised.[1302] Let every thing be ready at its proper time, and disposed as well as possible in its own order. There should also be due arrangement among you, and carefulness that no confusion appear in your work, nor any loss of property in any way; and appropriate places should be settled and suitably prepared, in accordance with the capacity (*captu*) and importance of the places.

Besides this, your servants should be the most thoroughly honest, and circumspect, and modest, and as serviceable to you as possible. And see that you instruct and teach them in true doctrine with all the patience and charity of Christ; but if they despise and lightly esteem your instructions, then dismiss them, lest their wickedness by any hap recoil upon yourselves. For sometimes we have seen, and often we have heard, how masters have been held in ill-repute in consequence of the wickedness of their servants.

If the emperor visits her imperial majesty, or she him, then should ye also be most circumspect in eye and demeanour, and in all your words. Let her mark your mastery of yourselves and your modesty;[1303] and let her followers and attendants mark *your demeanour*; let them mark it and admire it, and by reason thereof praise Jesus Christ our Lord in you. Let your conversation always be temperate and modest, and seasoned with religion as with salt.[1304] And, further, let there be no jealousy among you or contentiousness, which might bring you into all manner of confusion and division, and thus also make you objects of aversion to Christ and to the emperor, and lead you into the deepest abomination, so that not one stone of your building could stand upon another.

[1302] [The teachings of Clement had formed the minor morals of Christians. See vol. ii. book ii. pp. 237, 284.]

[1303] [Thus is reflected the teaching of St. Paul, 1 Tim. v. 2. All women to be *honoured*, and "all purity" to characterize society with them.]

[1304] Col. iv. 6.

IX.

And do thou, my dearest Lucianus, since thou art wise, bear with good-will the unwise;[1305] and they too may perchance become wise. Do no one an injury at any time, and provoke no one to anger. If an injury is done to you, look to Jesus Christ; and even as ye desire that He may remit your transgressions, do ye also forgive them theirs;[1306] and then also shall ye do away with all ill-will, and bruise the head of that ancient serpent,[1307] who is ever on the watch with all subtlety to undo your good works and your prosperous attainments. Let no day pass by without reading some portion of the Sacred Scriptures, at such convenient hour as offers, and giving some space to meditation.[1308] And never cast off the habit of reading in the Holy Scriptures; for nothing feeds the soul and enriches the mind so well as those sacred studies do. But look to this as the chief gain you are to make by them, that, in all due patience, ye may discharge the duties of your office religiously and piously—that is, in the love of Christ—and despise all transitory objects for the sake of His eternal promises, which in truth surpass all human comprehension and understanding,[1309] and shall conduct you into everlasting felicity.

A happy adieu to you in Christ, my Lord Lucianus.

[1305] 2 Cor. xi. 19.

[1306] Mark xi. 25.

[1307] Rom. xvi. 20.

[1308] [Blessed spirit of primitive piety! Is not this rule too much relaxed in our own Laodicean age?]

[1309] Phil. iv. 7. [How much there is in this letter which ought to prick the consciences of wealthy and “fashionable” Christians of our day!]

Phileas.

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Translator’s Biographical Notice.

[a.d. 307.] From Jerome[1310] we learn that this Phileas belonged to Thmuis, a town of Lower Egypt, the modern *Tmai*, which was situated between the Tanite and Mendesian branches of the Nile, an episcopal seat, and in the time of Valentinian and Theodosius the Great a place of considerable consequence, enjoying a separate government of its own. Eusebius[1311] speaks of him as a man not less distinguished for his services to his country than for his eminence in philosophical studies and his proficiency in foreign literature and science. He tells us further, that, along with another person of considerable importance, by name Philoromus, being brought to trial for his faith, he withstood the threats and insults of the judge, and all the entreaties of relatives and friends, to compromise his Christian belief, and was condemned to lose his head. Jerome also, in the passage already referred to, names him a *true philosopher, and, at the same time, a godly martyr;* and states, that *on assuming the bishopric of his native district, he wrote a very, elegant book in praise of the martyrs*. Of this book certain fragments are preserved for us in Eusebius. In addition to these we have also an epistle which the same Phileas seems to have written in the name of three other bishops, as well as himself, to Meletius, the bishop of Lycopolis, and founder of the Meletian schism. This epistle appears to have been written in Greek; but we possess only a Latin version, which, however, from its abrupt style, is believed to be very ancient. The four bishops whose names stand at the head of the Epistle—viz., Hesychius, Pachomius, Theodorus, and Phileas, are also mentioned by Eusebius (*Hist. Eccl.*, viii. 13) as distinguished martyrs. This epistle was written evidently when those bishops were in prison, and its date is determined by the mention of Peter as the then bishop of Alexandria. The martyrdom of Phileas is fixed with much probability as happening at Alexandria, under Maximus, about the year 307 a.d.[1312] [But see Neale, *Patriarchate of Alex.*, i. pp. 97–101, for his view of two bearing this name.]

[1310] *De vir. illustr.*, chap. 78.

[1311] *Hist. Eccles.*, viii. 9 and 10.

[1312] [His diocese belonged to the region over which Alexandria had the primacy by the “ancient usages.”]

Fragments of the Epistle of Phileas to the People of Thmuis.[1313]

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I.

Having before them all these examples and signs and illustrious tokens which are given us in the divine and holy Scriptures, the blessed martyrs who lived with us did not hesitate, but, directing the eye of their soul in sincerity to that God who is over all, and embracing with willing mind the death which their piety cost them, they adhered steadfastly to their vocation. For they learned that our Lord Jesus Christ endured man's estate on our behalf, that He might destroy all sin, and furnish us with the provision needful for our entrance into eternal life. "For He thought it not robbery to be equal with God: but made Himself of no reputation, taking upon Him the form of a servant: and being found in fashion as a man, He humbled Himself unto death, even the death of the cross."[1314] For which reason also these Christ-bearing[1315] martyrs sought zealously the greater gifts, and endured, some of them, every kind of pain and all the varied contrivances of torture not merely once, but once and again; and though the guards showed their fury against them not only by threatenings in word, but also by deeds of violence, they did not swerve from their resolution, because *perfect love casteth out fear.*[1316]

[1313] In Eusebius, *Hist. Eccles.*, viii. 10.

[1314] Phil. ii. 6–8.

[1315] χριστοφόροι. So Ignatius of Antioch was called θεοφόρος, God-bearer. [Vol. i. pp. 45, 49, this series.]

[1316] 1 John iv. 18.

II.

And to narrate their virtue and their manly endurance under every torment, what language would suffice? For as every one who chose was at liberty to abuse them, some beat them with wooden clubs,[1317] and others with rods, and others with scourges, and others again with thongs, and others with ropes. And the spectacle of these modes of torture had great variety in it, and exhibited vast malignity. For some had their hands bound behind them, and were suspended on the rack and had every limb in their body stretched with a certain kind of pulleys.[1318] Then after all this the torturers, according to their orders, lacerated with the sharp iron claws[1319] the whole body, not merely, as in the case of murderers, the sides only, but also the stomach and the knees and the cheeks. And others were hung up in mid-air, suspended by one hand from the portico, and their sufferings were fiercer than any other kind of agony by reason of the distention of their joints and limbs. And others were bound to pillars, face to face, not touching the ground with their feet, but hanging with all the weight of the body, so that their chains were drawn all the more tightly by reason of the tension. And this they endured not simply as long as the governor[1320] spoke with them, or had leisure to hear them, but well-nigh through the whole day. For when he passed on to others he left some of those under his authority to keep watch over these former, and to observe whether any of them, being overcome by the torture, seemed likely to yield. But he gave them orders at the same time to cast them into chains without sparing, and thereafter, when they were expiring, to throw them on the ground and drag them along. For they said that they would not give themselves the slightest concern about us, but would look upon us 163
and deal with us as if we were nothing at all. This second mode of torture our enemies devised then over and above the scourging.

[1317] ξύλοις. What is meant, however, may be the instrument called by the Romans *equuleus*, a kind of rack in the shape of a horse, commonly used in taking the evidence of slaves.

[1318] μαγγάνοις τισί.

[1319] The text gives ἀμυντηρίοις ἐκόλαζον, for which Nicephorus reads ἀμυντηριοις τὰς κολάσεις. The ἀμυντηρια were probably the Latin *ungulæ*, an instrument of torture like claws. So Rufinus understands the phrase.

[1320] ἡγεμών. That is probably the Roman Præfectus Augustalis.

III.

And there were also some who, after the tortures, were placed upon the stocks and had both their feet stretched through all the four holes, so that they were compelled to lie on their back on the stocks, as they were unable (to stand) in consequence of the fresh wounds they had over the whole body from the scourging. And others being thrown upon the ground lay prostrated there by the excessively frequent application of the tortures; in which condition they exhibited to the onlookers a still more dreadful spectacle than they did when actually undergoing their torments, bearing, as they did, on their bodies the varied and manifold tokens of the cruel ingenuity of their tortures. While this state of matters went on, some died under their tortures, putting the adversary to shame by their constancy. And others were thrust half-dead into the prison, where in a few days, worn out with their agonies, they met their end. But the rest, getting sure recovery under the application of remedies, through time and their lengthened detention in prison, became more confident. And thus then, when they were commanded to make their choice between these alternatives, namely, either to put their hand to the unholy sacrifice and thus secure exemption from further trouble, and obtain from them their abominable sentence of absolution and liberation,[1321] or else to refuse to sacrifice, and thus expect the judgment of death to be executed on them, they never hesitated, but went cheerfully to death.[1322] For they knew the sentence declared for us of old by the Holy Scriptures: "He that sacrificeth to other gods," it is said, "shall be utterly destroyed."[1323] And again[1324] "Thou shalt have no other gods before Me."[1325]

[1321] τῆς ἐπαράτου ἐλευθερίας.

[1322] [It is impossible to accept modern theories of the *inconsiderable* number of the primitive martyrs, in view of the abounding evidences of a chronic and continuous persecution always evidenced by even these fragments of authentic history. See vol. iv. p. 125.]

[1323] Exod. xxii. 20.

[1324] Exod. xx. 3.

[1325] Eusebius, after quoting these passages, adds:—"These are the words of a true philosopher, and one who was no less a lover of God than of wisdom, which, before the final sentence of his judge, and while he lay yet in prison, he addressed to the brethren in his church, at once to represent to them in what condition he was himself, and to exhort them to maintain steadfastly, even after his speedy death, their piety towards Christ."—Tr.

The Epistle of the Same Phileas of Thmuis to Meletius, Bishop of Lycopolis.

The Beginning of the Epistle of the Bishops.[1326]

Hesychius, Pachomius, Theodorus, and Phileas, to Meletius, our friend and fellow-minister in the Lord, greeting. Some reports having reached us concerning thee, which, on the testimony of certain individuals who came to us, spake of certain things foreign to divine order and ecclesiastical rule which are being attempted, yea, rather which are being done by thee, we, in an ingenuous manner held them to be untrustworthy, regarding them to be such as we would not willingly credit, when we thought of the audacity implied in their magnitude and their uncertain attempts. But since many who are visiting us at the present time have lent some credibility to these reports, and have not hesitated to attest them as facts, we, to our exceeding surprise, have been compelled to indite this letter to thee. And what agitation and sadness have been caused to us all in common and to each of us individually by (the report of) the ordination carried through by thee in parishes having no manner of connection with thee, we are unable sufficiently to express. We have not delayed, however, by a short statement to prove your practice wrong. There is the law of our fathers and forefathers, of which neither art thou thyself ignorant, established according to divine and ecclesiastical order; for it is all for the good pleasure of God and the zealous regard of better things.[1327] By them it has been established and settled that it is not lawful for any bishop to celebrate ordinations in other parishes[1328] than his own; a law which is exceedingly important[1329] and wisely devised. For, in the first place, it is but right that the conversation and life of those who are ordained should be examined with great care; and in the second place, that all confusion and turbulence should be done away with. For every one shall have enough to do in managing his own parish, and in finding with great care and many anxieties suitable subordinates *among these* with whom he has passed his whole life, and who have been trained under his hands. But thou, neither making any account of these things, nor regarding the future, nor considering the law of our sainted fathers and those who have 164 been taken to Christ time after time, nor the honour of our great bishop and father,[1330] Peter,[1331] on whom we all depend in the hope which we have in the Lord Jesus Christ, nor softened by our imprisonments and trials, and daily and multiplied reproach, hast ventured on subverting all things at once. And what means will be left thee for justifying thyself with respect to these things? But perhaps thou wilt say: I did this to prevent many being drawn away with the unbelief of many, because the flocks were in need and forsaken, there being no pastor with them. Well, but it is most certain that they are not in such destitution: in the first place, because there are many going about them and in a position to act as visitors; and in the second place, even if there was some measure of neglect on their side, then the proper way would have been for the representation to be made promptly by the people, and for us to take account of them according to their desert.[1332] But they knew that they were in no want of ministers, and therefore they did not come to seek them. They knew that we were wont to discharge them with an admonition from such inquisition for matter of complaint, or that everything was done with all carefulness which seemed to be for their profit; for all was done under correction,[1333] and all was considered with well-approved honesty. Thou, however, giving such strenuous attention to the deceits of certain parties and their vain words, hast made a stealthy leap to the celebrating of ordinations. For if, indeed, those with thee were constraining thee to this, and in their ignorance were doing violence to ecclesiastical order, thou oughtest to have followed the common rule and have informed us by letter; and in that way what seemed expedient would have been done. And if perchance some persuaded you to credit their story that it was all over with us,—a thing of which thou couldest not have been ignorant, because there were many passing and repassing by us who might visit you,—even although, I say, this had been the case, yet thou oughtest to have waited for the judgment of the superior father and for his allowance of this practice. But without giving any heed to these matters, but indulging a different expectation, yea rather, indeed, denying all respect to us, thou hast provided certain rulers for the people. For now we have learned, too, that there were also divisions,[1334] because thy unwarrantable exercise of the right of ordination displeased many. And thou wert not persuaded to delay such procedure or restrain thy purpose readily even by the word of the Apostle Paul, the most blessed seer,[1335] and the man who put on Christ, who is the Christ of all of us no less; for he, in writing to his dearly-beloved son Timothy, says: "Lay hands suddenly on no man, neither be partaker of other men's sins."[1336] And thus he at once shows his own anxious consideration for him,[1337] and gives him his example and exhibits the law according to which, with all carefulness and caution, parties are to be chosen for the honour of ordination.[1338] We make this declaration to thee, that in future thou mayest study[1339] to keep within the safe and salutary limits of the law.

[1326] This epistle was first edited by Scipio Maffeius from an ancient Verona manuscript in the *Osserv. Letter*, vol. iii. pp. 11–17, where is given the *Fragment of a History of the Meletian Schism.* See Neander's important remarks on this whole document, *Church History*, iii. p. 310 (Bohn).—Tr.

[1327] *Zelo meliorum.*

[1328] [*Parishes* = dioceses (so called now); but they were very small territorially, and every city had its "bishop." See Bingham, book ix. cap. 2, and Euseb., book v. cap. 23. Comp. note 1, p. 106, *supra.*]

[1329] *Bene nimis magna.*

[1330] [The bishops of Alexandria are called *popes* to this day, and were so from the beginning. See vol. v. p. 154.]

[1331] [Peter succeeded Theonas as sixteenth bishop and primate of Alexandria. See vol. iv. p. 384; also Neale, *Pat of Alex.*, i. p. 90.]

[1332] *Oportuerat ex populo properare ac nos exigere pro merito.*

[1333] *Sub arguente.*

[1334] The manuscript reads *chrismata*, for which *schismata* is proposed.

[1335] *Provisoris*—perhaps rather, The Provider—*the saint who with careful forethought has mapped out our proper course in such matters.*

[1336] 1 Tim. v. 22.

[1337] *Erga illum providentiam.*

[1338] The manuscript gives *ordinando adnuntias*, for which is proposed *ordinandi. Adnuntiamus.*

[1339] Reading *studeas* for *studetur.*

The Conclusion of the Epistle of the Bishops.

After receiving and perusing this epistle, he neither wrote any reply nor repaired to them in the prison, nor went to the blessed Peter. But when all these bishops and presbyters and deacons had suffered martyrdom in the prison at Alexandria, he at once entered Alexandria. Now in that city there was a certain person, by name Isidorus, turbulent in character, and possessed with the ambition of being a teacher. And there was also a certain Arius, who wore the habit of piety, and was in like manner possessed with the ambition to be a teacher. And when they discovered the object of Meletius's passion[1340] and what it was that he sought, hastening to him, and looking with an evil eye on the episcopal authority of the blessed Peter, that the aim and desire of Meletius might be made patent,[1341] they discovered to Meletius certain presbyters, then in hiding, to whom the blessed Peter had given power to act as parish-visitors. And Meletius recommending them to improve the opportunity given them for rectifying their error, suspended them for the time, and by his own authority ordained two persons in their place,[1342] namely, one in prison and another in the mines. On learning these things the blessed Peter, with much endurance, wrote to the people of Alexandria an epistle in the following terms.[1343]

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[1340] *Cupiditatem.*

[1341] *Ut cogniscatur concupiscentia Meletii.*

[1342] The text is—*Commendans ei occasionem Meletius, separavit eos*, &c.; on which see especially Neander, iii. p. 311 (Bohn).

[1343] This epistle is given elsewhere. [This volume, *infra.*]

Pamphilus.

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Translator's Biographical Notice.

[a.d. 309.] According to the common account Pamphilus was a native of Berytus, the modern Beirût, and a member of a distinguished Phœnician family. Leaving Berytus, however, at an early period, he repaired to Alexandria and studied under Pierius, the well-known head of the Catechetical school there. At a subsequent period he went to the Palestinian Cæsareia, and was made a presbyter of the Church there under Bishop Agapius. In course of the persecutions of Diocletian he was thrown into prison by Urbanus, the governor of Palestine. This took place towards the end of the year 307 a.d., and his confinement lasted till the beginning of the year 309, when he suffered martyrdom by order of Firmilianus, who had succeeded Urbanus in the governorship of the country. During his imprisonment he enjoyed the affectionate attendance of Eusebius, the Church historian, and the tender friendship which subsisted long between the two is well known. It was as a memorial of that intimacy that Eusebius took the surname of Pamphili. Pamphilus appears to have given himself up with great enthusiasm to the promotion of Biblical studies, and is spoken of as the founder of a theological school in which special importance was attached to exposition. He busied himself also with the transcription and dissemination of the Scriptures and other writings, such as those of Origen, of whom he was a devoted follower. At Cæsareia he established a great public library,[1344] consisting mainly of ecclesiastical writers; and among the treasures of that library are mentioned the *Tetrapla* and *Hexapla* of Origen, from which, with the help of Eusebius, he produced a new and revised edition of the Septuagint. There is a statement in Jerome[1345] to the effect that, though he was so great a student of the writings of others, Pamphilus, through an excess of modesty, wrote no work of his own, with exception of some letters to his friends.[1346] But there is a work bearing the title of *An Exposition of the Chapters of the Acts of the Apostles*, which is attributed by many to him, although others ascribe it to Euthalius, bishop of Sulce. And besides this there is also the *Apology for Origen*, of which, according to the statement of Photius,[1347] the first five books were compiled by Pamphilus, in conjunction with Eusebius, during the period of his imprisonment, the sixth book being added by Eusebius after his friend's martyrdom. Of this *Apology* we possess now only the first book, and that, too, only in the faulty Latin version of Rufinus. There are repeated and warmly eulogistic references to Pamphilus in the *Ecclesiastical History* of Eusebius. Thus he speaks of him as *that holy martyr of our day*;[1348] and as *that most eloquent man, and that philosopher truly such in his life*;[1349] and again, as *that most admirable man of our times, that glory of the church of Cæsareia.*[1350] He devotes the eleventh chapter of the eighth book also to a notice of Pamphilus and other martyrs. And besides all this he wrote a separate life of his friend, in three books, of which, however, all has perished, with exception of a few disputed fragments.[1351]

[1344] [Another glorious product of the school of Alexandria.]

[1345] *Απολ. χοντρ. Ρυφ.*, βοοκ ι. νυμ. 9, Ωορκσ, ιι. π. 465.

[1346] *Proprii operis nihil omnino scripsit, exceptis epistolis quas ad amicos forte mittebat; in tantum se humiltate dejecerat.*

[1347] *Bibl. Cod.*, cxviii. p. 295.

[1348] *Ibid.*, vi. 32.

[1349] *Ibid.*, vii. 32.

[1350] *Ibid.*, viii. 13.

[1351] [Evidently he impressed Eusebius as an extraordinary man in an age of colossal minds, and we must lament the loss of his writings.]

An Exposition of the Chapters of the Acts of the Apostles.[1352]

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Having had ourselves the advantage of the method and model received from our fathers and teachers, we attempt, in a modest way, to give these in this exposition of the chapters, entreating your forgiveness for the rashness of such an endeavour in us who are young in point both of years and of study,[1353] and looking to have the indulgence[1354] of every one who reads this writing in prayer on our behalf. We make this exposition, therefore, after the history of Luke, the evangelist and historian. And, accordingly, we have indicated whole chapters by the letters of the alphabet,[1355] and their subdivisions into parts we have noted by means of the asterisk.[1356]

A. Of Christ's teaching after His resurrection, and of His appearing to the disciples, and of the promise of the gift of the Holy Ghost, and of the spectacle and manner of Christ's assumption.[1357]

B. Peter's discourse to those who were made disciples, on the subject of the death and reprobation[1358] of Judas;[1359] * in this chapter we have also the section on the substitution of Matthias, who was elected by lot through the grace of God with prayer.

C. Of the divine descent[1360] of the Holy Ghost on the day of Pentecost which lighted on them who believed. In this we have also * the instruction delivered by Peter, and * passages from the prophets on the subject, and * on the passion and resurrection and assumption of Christ, and the gift of the Holy Ghost; also * of the faith of those present, and their salvation by baptism; and, further, * of the unity of spirit pervading the believers and promoting the common good, and of the addition made to their number.

[1352] This ἔκθεσιςwas edited under the name of *Euthalius, Bishop of Sulce*, towards the end of the preceding century, by Laurentius Zacagnius, in the collection of *Monumenta Vetera*, p. 428, published at Rome. Fabricius also compared the edition of Montfaucon with the Roman. This collation is added here.—Migne.

[1353] The text is νέοι χρόνῳ τε καὶ μαθημάτων, ἑκάστου, &c.; for which Euthal., χρόνων τε καὶ μαθημάτων παρ' ὑμῶν ἑκάστου.

[1354] συμπεριφορὰν κομιζόμενοι.

[1355] But Euthal., διὰ μὲν τοῦ μέλανος…διὰ δὲ τοῦ κινναβάρεως, i.e., by the different colours of black and vermilion.

[1356] These marks are wholly wanting in the Coislin Codex, from which Montfaucon edited the piece. But they are found in the Vatican Codex.—Tr.

[1357] Euthal. adds, καὶ περὶ τῆς ἐνδόξου καὶ δευτέρας αὐτοῦ παρουσίας, i.e., and of His glorious and second coming.

[1358] ἀποβολῆς.

[1359] But Euthal. ἀποστολῆς, *apostleship.*

[1360] ἐπιφοιτήσεως.

D. Of the healing in (the name of) Christ of the man lame from his birth; and of the discourse[1361] of Peter, in which he reasons and sympathizes and counsels with respect to his[1362] salvation. And here we have * the interposition[1363] of the chief priests through jealousy of what had taken place, and their judgment on the miracle, and Peter's confession[1364] of the power and grace of Christ. Also the section on * the unbelieving chief priests, commanding that they should not speak boldly in the name of Christ,[1365] and of the dismissal[1366] of the apostles. Then * the thanksgivings offered up by the Church for the faithful constancy of the apostles.

E. Of the harmonious and universal fellowship of the believers; and also * of Ananias and Sapphira and their miserable end.

F. Of the apostles being cast into prison, and led out of it by night by the angel of the Lord, who enjoined them to preach Jesus without restraint; and * of the fact that, on the following day, the chief priests apprehended them again, and, after scourging them, sent them away with the charge not to teach any longer. Then * the trusty opinion of Gamaliel touching the apostles, together with certain examples and proofs.

G. Of the election of the seven deacons.

H. The rising and slanderous information of the Jews against Stephen, and his address concerning the covenant of God with Abraham, and concerning the twelve patriarchs. Also the account of the famine and the buying of corn, and the mutual recognition of the sons of Jacob, and of the birth of Moses and the appearance of God[1367] to Moses, which took place at Mount Sinai. * Also of the exodus and calf-making of Israel (and other matters), up to the times of Solomon and the building of the temple. * Then the acknowledgment of the supercelestial glory of Jesus Christ which was revealed to Stephen himself, on account of which Stephen was himself stoned, and fell asleep piously.

I. Of the persecution of the Church and the burial of Stephen; also * of the healing of many in Samaria by Philip the apostle.

[1361] κατηχήσεως.

[1362] But Euthal., αὐτῶν, *their.*

[1363] ἐπιστασία.

[1364] Euthal. inserts περὶ ἀπειλῆς, *and of the threatening of the chief priests.*

[1365] ἐπὶ τῷ ὀνόματι; but Euthal., ἐπὶ τὸ ὄνομα.

[1366] Reading ἀνέσεως with Euthal., instead of ἀνανεώσεως.

[1367] θεοφανεία.

J. Of Simon Magus, who believed and was baptized with many others; also * of the sending of Peter and John to them, and their praying for the descent of the Holy Ghost upon 167 the baptized.

K. That the participation of the Holy Ghost was not given[1368] for money,[1369] nor to hypocrites, but to saints by faith; also * of the hypocrisy and the reproof of Simon.

L. That the Lord helps the good and the believing on the way to salvation, as is shown from the instance of the eunuch.

M. Of the divine call that came from heaven for Paul to the apostleship of Christ; also * of the healing and the baptism of Paul by the hand of Ananias, in accordance with the revelation from God, and of his boldness of speech and his association with the apostles by the instrumentality of Barnabas.[1370]

N. Of the paralytic Æneas who was cured by Peter at Lydda. Also * the account of Tabitha, the friend of widows, whom Peter raised from the dead by means of prayer in Joppa.

O. Of Cornelius, and what the angel said to him. Also what was spoken[1371] to Peter from heaven with respect to the calling of the Gentiles. Then * that Peter, on being summoned, came to Cornelius. * The repetition by Cornelius of the things which the angel said[1372] to Cornelius himself. * Peter's instruction of them in Christ, and the gift of τ῾ε Holy Ghost upon those who heard him, and how those who believed from among the Gentiles were baptized there.

P. That Peter recounts to the apostles who contended with him[1373] all the things that had happened in order and separately. * Then the sending of Barnabas to the brethren in Antioch.

Q. The prophecy of Agabus respecting the famine in the world,[1374] and the liberal relief sent to the brethren in Jerusalem.

R. The slaying of the Apostle James. * Also the apprehension of Peter by Herod, and the account of the manner in which the angel by divine command delivered him from his bonds, and how Peter, after showing himself to the disciples by night, quietly withdrew. Also of the punishment of the keepers, and then of the miserable and fatal overthrow[1375] of the impious Herod.

[1368] ἐδίδοτο; Euthal., δίδοται is given.

[1369] ὅτι οὐκ ἀργυρίου; Euthal., οὐ δι᾽ ἀργυρίου.

[1370] Euthal., διὰ Βαρνάβαν, *on Barnabas's account.*

[1371] Euthal. inserts πάλιν, *again.*

[1372] The text is ὧν εἶπεν ὁ ἄγγελος, &c. But Euthal., ὧν ὁ ἄγγελος ἐπεμαρτύρησε καὶ ὑφηγήσατο, *which the angel testified and showed.*

[1373] διακριθεῖσι πρὸς αὐτόν.

[1374] The text gives οἰκουμενικῆς; Euthal., οἰκουμένης.

[1375] The text gives κατασφαγῆς; Euthal., καταστροφῆς.

S. The sending of Barnabas and Paul by the Holy Ghost to Cyprus. * The things which he did[1376] there in the name of Christ on Elymas the sorcerer.

T. Paul's admirable[1377] exposition of the truth concerning Christ, both from the law and from the prophets in their order, both historical and evangelical; * his use both of the confuting and the argumentative mode of discourse on the subject of the transference of the word of preaching to the Gentiles, and of their persecution and their arrival at Iconium.

U. How, when they had preached Christ in Iconium, and many had believed, the apostles were persecuted.

V. Of the man lame from his birth in Lystra who was healed by the apostles; on account of which they were taken by the people of the place for gods who had appeared on earth. After that, however, Paul is stoned there by the neighbouring people.

W. That according to the decree and judgment of the apostles, the Gentiles who believe ought not to be circumcised. Here, also, is the epistle of the apostles themselves to those from among the Gentiles, on the subject of the things from which they should keep themselves.[1378] * The dissension of Paul with Barnabas on account of Mark.

X. Of the teaching of Timothy, and of the coming of Paul into Macedonia according to revelation. * Of the faith and salvation of a certain woman Lydia, and * of the cure of the damsel having a spirit of divination, on account of which the masters of the damsel cast Paul into prison; and * of the earthquake and miracle which happened there; and how the jailer believed and was baptized forthwith that same night with all his house.[1379] * That the apostles on being besought went out from the prison.

Y. Of the tumult that arose in Thessalonica on account of their preaching, and of the flight of Paul to Berea, and thence to Athens.

Z. Of the inscription on the altar at Athens, and of the philosophic preaching and piety of Paul.

AA. Of Aquila and Priscilla, and the unbelief of the Corinthians, and of the good-will of God towards them according to fore-knowledge revealed to Paul. Also * of Priscus,[1380] the chief ruler of the synagogue, who believed with certain others and was baptized. And * that a tumult being stirred up in Corinth, Paul departed; and coming to Ephesus, and having discoursed there, he left it. * And concerning Apollos, an eloquent man and a believer.

[1376] Euthal., εἰργάσαντο, *they did.*

[1377] εὐθαλής.

[1378] Reading φυλακτέων with Euthal., instead of φυλακέων.

[1379] The text gives πανεύτιος; Euthal., πανέστιος. Montfaucon reads πανοικί.

[1380] But Euthal., Κρίσπου, *Crispus.*

BB. Of baptism and the gift of the Holy Ghost conferred by means of the prayer of Paul on those who believed in Ephesus, and of the healing of the people. * Of the sons of Sceva, and as to its not being meet to approach[1381] those who have become unbelieving and unworthy of the faith; and of the confession of those who believed; * and of the tumult that was stirred up in Ephesus by Demetrius, the silversmith, against the apostles.

CC. Of the circuit of Paul, in which also we have the account of the death of Eutychus and his restoration by prayer in Troas; also Paul's own pastoral exhortations[1382] to the presbyters at Ephesus; also Paul's voyage from Ephesus to Cæsareia in Palestine.

DD. The prophecy of Agabus as to what should befall Paul in Jerusalem.

EE. The address of James to Paul touching the matter that he should not offer to keep the Hebrews back from the practice of circumcision.

FF. Of the tumult that was excited against Paul in Jerusalem, and how the chief-captain rescues him from the mob. * Also Paul's speech[1383] concerning himself and his vocation to be an apostle; * and of what Ananias said to Paul in Damascus, and of the vision and the voice of God that befell him once in the temple. * And that when Paul was about to be beaten for these words, on declaring that he was a Roman, he was let go.

GG. What Paul endured, and what he said, and what he did exactly[1384] when he came down into the council.

HH. Of the ambush planned by the Jews against Paul, and its discovery to Lysias; * and that Paul was sent to Cæsareia to the governor with soldiers and with a letter.

II. Of the accusation laid by Tertullus in Paul's case, and of his defence of himself before the governor.

JJ. Of the removal of Felix and the arrival of Festus as his successor, and of Paul's pleading before them,[1385] and his dismissal.

KK. The coming of Agrippa and Bernice, and their inquiry into the case of Paul.[1386] * Paul's defence of himself before Agrippa and Bernice, respecting his nurture in the law, and his vocation to the Gospel. That Paul does no wrong to the Jews, Agrippa said to Festus.

[1381] προσχωρεῖν; Euthal., ἐγχειρεῖν.

[1382] Euthal., παραίνεσις ποιμαντική, *pastoral exhortation.*

[1383] κατάστασις.

[1384] εὐθυβόλως, perhaps here, as Montfaucon makes it, *sagaciously.*

[1385] Euthal., ἐπ᾽ αὐτοῦ, *before him.*

[1386] Euthal., κατὰΠαῦλον, *against Paul.*

LL. Paul's voyage to Rome, abounding in very many and very great perils. * Paul's exhortation to those with him as to his hope of deliverance. The shipwreck of Paul, and how they effected their safety on the island of Melita, and what marvellous things he did on it.

MM. How Paul reached Rome from Melita.

NN. Of Paul's discourse with the Jews in Rome.

There are in all forty chapters; and the sections following these, and marked with the asterisk,[1387] are forty-eight.

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[1387] Euthal., διὰ κινναβάρεως, *with the vermilion.*

Malchion.

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Translator's Biographical Notice.

[a.d. 270.] Eusebius[1388] speaks of Malchion as a man accomplished in other branches of learning[1389] and well-versed in Greek letters in particular, and as holding the presidency of the Sophists' school at Antioch. Jerome[1390] says that he taught rhetoric most successfully in the same city. Nor was it only that he excelled in secular erudition; but for the earnest sincerity of his Christian faith he obtained the dignity of presbyter in the church of that place, as Eusebius also tells us. He took part in the Synod of Antioch, which Eusebius calls the final council, and which Gallandi and others call the *second*, in opposition to Pearson, who holds that there was but one council at Antioch. This synod met apparently about a.d. 269, and dealt with Paul of Samosata, who had introduced the heresy of Artemon into the church of Antioch; and Eusebius says that Malchion was the only one who, in the discussion which took place there with the arch-heretic, and which was taken down by stenographers who were present, was able to detect the subtle and crafty sentiments of the man. Paul's real opinions being thus unveiled, after he had baffled the acuteness of his ecclesiastical judges for some time, he was at length convicted; and the discussion was published, and a synodical epistle was sent on the subject to Dionysius, bishop of Rome, and to Maximus of Alexandria, and to all the provinces, which, according to Jerome (*De vir. illustr.*, ch. 71), was written by Malchion, and of which we have extracts in Eusebius.[1391]

[1388] *Hist. Eccles.*, vii. 29.

[1389] ἀνὴρ τά τε ἄλλα λόγιος.

[1390] *De viris illustr.*, ch. 71.

[1391] In Eusebius, vii. 30. [Elucidation I., p. 172.]

I.—The Epistle Written by Malchion,

In Name of the Synod of Antioch, Against Paul of Samosata.

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To Dionysius and Maximus, and to all our fellows in the ministry throughout the world, both bishops and presbyters and deacons, and to the whole Catholic Church under heaven, Helenus and Hymenæus and Theophilus and Theotecnus and Maximus, Proclus, Nicomas, and Ælianus, and Paul and Bolanus and Protogenes and Hierax and Eutychius and Theodorus and Malchion and Lucius, and all the others who are with us, dwelling in the neighbouring cities and nations, both bishops and presbyters and deacons, together with the churches of God, send greeting to our brethren beloved in the Lord.

1. After some few introductory words, they proceed thus:—We wrote to many of the bishops, even those who live at a distance, and exhorted them to give their help in relieving us from this deadly doctrine; among these, we addressed, for instance, Dionysius, the bishop of Alexandria, and Firmilian of Cappadocia, those men of blessed name. Of these, the one wrote to Antioch without even deigning to honour the leader in this error by addressing him; nor did he write to him in his own name, but to the whole district,[1392] of which letter we have also subjoined a copy. And Firmilian, who came twice in person, condemned the innovations in doctrine, as we who were present know and bear witness, and as many others know as well as we. But when he (Paul) promised to give up these opinions, he believed him; and hoping that, without any reproach to the Word, the matter would be rightly settled, he postponed his decision; in which action, however, he was deceived by that denier of his God and Lord, and betrayer of the faith which he formerly held. And now Firmilian was minded to cross to Antioch; and he came as far as Tarsus, as having already made trial of the man's infidel[1393] iniquity. But when we had just assembled, and were calling for him and waiting for his arrival, his end came upon him.

2. After other matters again, they tell us in the following terms of what manner of life he was:—But there is no need of judging his actions when he was outside (the Church), when he revolted from the faith and turned aside to spurious and illegitimate doctrines. Nor need we say any thing of such matters as this, that, whereas he was formerly poor and beggarly, having neither inherited a single possession from his fathers, nor acquired any property by art or by any trade, he has now come to have excessive wealth by his deeds of iniquity and sacrilege, and by those means by which he despoils and concusses the brethren, casting the injured unfairly in their suit,[1394] and promising to help them for a price, yet

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[1392] παροικίᾳ [= jurisdiction. See p. 163, note 3, *supra.*]

[1393] ἀρνησιθέου .

[1394] καταβραβεύων, perhaps = "receiving" bribes from.

deceiving them all the while and to their loss, taking advantage of the readiness of those in difficulties to give in order to get deliverance from what troubled them, and thus supposing that gain is godliness.[1395] Neither need I say any thing about his pride and the haughtiness with which he assumed worldly dignities, and his wishing to be styled procurator[1396] rather than bishop, and his strutting through the market-places, and reading letters and reciting them[1397] as he walked in public, and his being escorted by multitudes of people going before him and following him; so that he brought ill-will and hatred on the faith by his haughty demeanour and by the arrogance of his heart. Nor shall I say any thing of the quackery which he practises in the ecclesiastical assemblies, in the way of courting popularity and making a great parade, and astounding by such arts the minds of the less sophisticated; nor of his setting up for himself a lofty tribunal and throne, so unlike a disciple of Christ; nor of his having a secretum[1398] and calling it by that name, after the manner of the rulers of this world; nor of his striking his thigh with his hand and beating the tribunal with his feet; nor of his censuring and insulting those who did not applaud him nor shake their handkerchiefs,[1399] as is done in the theatres, nor bawl out and leap about after the manner of his partisans, both male and female, who were such disorderly listeners to him, but chose to hear reverently and modestly as in the house of God; nor of his unseemly and violent attacks in the congregation upon the expounders of the Word who have already departed this life, and his magnifying of himself, not like a bishop, but like a sophist and juggler; nor of his putting a stop to the psalms sung in honour of our Lord Jesus Christ, as the recent compositions of recent men, and preparing women to sing psalms in honour of himself in the midst of the Church. in the great day of the Paschal festival, which choristers one might shudder to hear. And besides, he acted on those bishops and presbyters, who fawned upon him in the neighbouring districts and cities, to advance the like opinions in their discourses to their people.

3. For we may say, to anticipate a little what we intend to write below, that he does not wish to acknowledge that the Son of God came down from heaven. And this is a statement which shall not be made to depend on simple assertion; for it is proved abundantly by those memoranda which we sent you, and not least by that passage in which he says that Jesus

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[1395] 1 Tim. vi. 5.

[1396] δουκηνάριος, the name given under the Emperors to those procurators who received 200 sestertia of annual salary.

[1397] ὑπαγορεύων. [Letters, e.g., from Zenobia.]

[1398] σήκρητον (from the Latin *secerno*, to separate) was the name given to the elevated place, railed in and curtained, where the magistrate sat to decide cases.

[1399] κατασείουσι ταῖς ὀθόναις, alluding to the custom of shaking the *oraria* or linen handkerchiefs as a token of applause. [Elucid. II.]

Christ is from below. And they who sing his praise and eulogise him among the people, declare that their impious teacher has come down as an angel from heaven. And such utterances the haughty man does not check, but is present even when they are made. And then again there are these women—these adopted sisters,[1400] as the people of Antioch call them—who are kept by him and by the presbyters and deacons with him, whose incurable sins in this and other matters, though he is cognisant of them, and has convicted them, he connives at concealing, with the view of keeping the men subservient to himself, and preventing them, by fear for their own position, from daring to accuse him in the matter of his impious words and deeds. Besides this, he has made his followers rich, and for that he is loved and admired by those who set their hearts on these things. But why should we write of these things? For, beloved, we know that the bishop and all the clergy[1401] ought to be an example in all good works to the people. Nor are we ignorant of the fact that many have fallen away through introducing these women into their houses, while others have fallen under suspicion. So that, even although one should admit that he has been doing nothing disgraceful in this matter, yet he ought at least to have avoided the suspicion that springs out of such a course of conduct, lest perchance some might be offended, or find inducement to imitate him. For how, then, should any one censure another, or warn him to beware of yielding to greater familiarity with a woman, lest perchance he might slip, as it is written:[1402] if, although he has dismissed one, he has still retained two with him, and these in the bloom of their youth, and of fair countenance; and if when he goes away he takes them with him; and all this, too, while he indulges in luxury and surfeiting?

4. And on account of these things all are groaning and lamenting with themselves; yet they have such a dread of his tyranny and power that they cannot venture on accusing him. And of these things, as we have said already, one might take account in the case of a man who held Catholic sentiments and belonged to our own number; but as to one who has betrayed[1403] the mystery (of the faith), and who swaggers[1404] with the abominable heresy of Artemas,—for why should we hesitate to disclose his father?—we consider it unnecessary to exact of him an account for these things.

[1400] συνεισάκτους γυναῖκας, priests'-housekeepers. See Lange on Nicephorus vi. 30, and B. Rhenanus on Rufinus, vii. The third canon of the Nicene Council in the Codex Corbeiensis has this title, *De subintroductis id est adoptivis sororibus. Of the subintroduced, that is, the adopted sisters.*See also on the abuse, Jerome, in the *Epistle to Eustochius.* They appear also to have been called *commanentes* and *agapetæ.* See the note of Valesius in Migne. [Vol. ii. p. 47, and (same vol.) Elucidation II. p. 57.]

[1401] ἱερατεῖον.

[1402] Referring either to Proverbs vi. or to Ecclesiasticus xxv.

[1403] ἐξορχησάμενον, danced away.

[1404] ἐμπομπεύοντα.

5. *Then at the close of the epistle they add the following words*:—We have been compelled, therefore, to excommunicate this man, who thus opposeth God Himself, and refuses submission, and to appoint in his place another bishop for the Church Catholic, and that, as we trust, by the providence of God—namely, the son of Demetrianus, a man of blessed memory, and one who presided over the same Church with distinction in former times, Domnus by name, a man endowed with all the noble qualities which become a bishop. And this fact we have communicated to you in order that ye may write him, and receive letters of communion[1405] from him. And that other may write to Artemas, if it please him; and those who think with Artemas may hold communion with him, if they are so minded. 17

[1405] κοινωνικὰ γράμματα. On this Valesius gives the following note:—The Latins call these *litteræ communicatoriæ*, the use of which is of very ancient date in the Church. They called the same also *formatæ*, as Augustine witnesses in Epistle 163. There were, moreover, two kinds of them. For there were some which were given to the clergy and laity when about to travel, that they might be admitted to communion by foreign bishops. And there were others which bishops were in the way of sending to other bishops, and which they in turn received from others, for the purpose of attesting their inter-communion; of which sort the Synod speaks here. These were usually sent by recently-ordained bishops soon after their ordination. Augustine, Epistle 162; Cyprian, in the Epistle to Cornelius, p. 320; and the Synodical Epistle of the Council of Sardica, appear to refer to these, though they may refer also to the *formatæ*. [Vol. i. p. 12, n. 9.]

II.—Fragments Apparently of the Same Epistle of the Synod of Antioch; To Wit, of that Part of It Which It is Agreed that Eusebius Left Unnoticed.[1406]

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He says, therefore, in the commentaries (they speak of Paul), that he maintains the dignity of wisdom.

And thereafter:

If, however, he had been united[1407] according to formation and generation, this is what befalls the man. *And again*: For that wisdom, as we believe, was not congenerate[1408] with humanity substantially, but qualitatively.[1409]

And thereafter:

In what respect, moreover, does he mean to allege that the formation[1410] of Christ is different and diverse from ours, when we hold that, in this one thing of prime consequence, His constitution differs from ours, to wit, that what in us is the interior man, is in Him the Word.[1411]

And thereafter:

If he means to allege that Wisdom dwells in Him as in no other, this expresses indeed the same mode of inhabitation, though it makes it excel in respect of measure and multitude; He being supposed to derive a superior knowledge from the Wisdom, say for example, twice as large as others, or any other number of times as large; or, again, it may be less than twice as large a knowledge as others have. This, however, the catholic and ecclesiastical canons disallow, and hold rather that other men indeed received of Wisdom as an inspiration from without, which, though with them, is distinct from them;[1412] but that Wisdom in verity came of itself substantially into His body by Mary.

[1406] In *Leontius of Byzantium, contra Nestor.*, book iii., towards the end.

[1407] *Copulatus erat.*

[1408] *Congeneratum.*

[1409] *Secundum qualitatem.*

[1410] *Formationem.*

[1411] We say, that as the exterior and the interior man are one person, so God the Word and humanity have been assumed as one person, a thing which Paul denies.—Can.

[1412] *Alia est apud ipos.*

And after other matters:

And they hold that there are not two Sons. But if Jesus Christ is the Son of God, and if Wisdom also is the Son of God; and if the Wisdom is one thing and Jesus Christ another, there are two Sons.

And thereafter:

Moreover understand (Paul would say) the union with Wisdom in a different sense, namely as being one according to instruction and participation;[1413] but not as if it were formed according to the substance in the body.

And after other matters:

Neither was the God who bore the human body and had assumed it, without knowledge[1414] of human affections[1415] in the first instance;[1416] nor was the human body without knowledge, in the first instance, of divine operations in him in whom He (the God) was, and by whom He wrought these operations. He was formed, in the first instance, as man in the womb; and, in the second instance,[1417] the God also was in the womb, united essentially with the human,[1418] that is to say, His substance being wedded with the man.

[1413] *Secundum disciplinam et participationem.* Paul of Samosata used to say that the humanity was united with the Wisdom as instruction (*disciplina*) is united with the learner by participation.—Can. [See Hooker, book v. cap. 52, sec. 4.]

[1414] *Expers.*

[1415] *Passionum*, sufferings.

[1416] *Principaliter.*

[1417] *Secundario*, i.e., κατὰ δεύτερον λόγον.—Turrian.

[1418] συνουσιωμένος τῷ ἀνθρωπίνῳ.

III.—From the Acts of the Disputation Conducted by Malchion Against Paul of Samosata.[1419]

The compound is surely made up of the simple elements,[1420] even as in the instance of Jesus Christ, who was made one (person), constituted by God the Word, and a human body which is of the seed of David, and who subsists without having any manner of division between the two, but in unity. You, however, appear to me to decline to admit a constitution[1421] after this fashion: to the effect that there is not in this person, the Son of God according to substance, but only the Wisdom according to participation. For you made this assertion, that the Wisdom bears dispensing, and therefore cannot be compounded;[1422] and you do not consider that the divine Wisdom remained undiminished, even as it was before it evacuated itself;[1423] and thus in this self-evacuation, which it took upon itself in compassion (for us), it continued undiminished and unchangeable. And this assertion you also make, that the Wisdom dwelt in Him, just as we also dwell in houses, the one in the other,[1424] and yet not as if we formed a part of the house, or the house a part of us.

[1419] In Petrus Diaconus, *De Incarnat. ad Fulgentium*, ch. 6. Among the works of Fulgentius, Epistle 16.

[1420] *Ex simplicibus fit certe compositum.*

[1421] *Compositionem.*

[1422] *Quia sapientia dispendium patiatur et ideo composita esse non possit*—the sense intended being perhaps just that Paul alleged that the divine Wisdom admitted of being dispensed or imparted to another, but not of being substantially united with him.—Tr.

[1423] *Exinanisset.*

[1424] Some read *alter in altero*, others *alter in altera.*

IV.—A Point in the Same Disputation.[1425]

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Did I not say before that you do not admit that the only-begotten Son, who is from all eternity before every creature, was made substantially existent[1426] in the whole person of the Saviour;[1427] that is to say, was united *with Him* according to substance?

[1425] From the same *Acts* in Leontius, as above.

[1426] οὐσιῶσθαι.

[1427] *In toto Salvatore.*

Elucidations.

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I.

(The epistle written by Malchion, p. 169.)

Malchion, though a presbyter of Antioch, reflects the teaching of Alexandria, and illustrates its far-reaching influence. Firmilian, presiding at the Council of Antioch, was a pupil of Origen; and Dionysius was felt in the council, though unable to be present. Malchion and Firmilian, therefore, vindicate the real mind of Origen, though speaking in language matured and guarded. This council was, providentially, a rehearsal for Nicæa.

II.

(Putting a stop to psalms, etc., p. 170.)

Coleridge notes this, with an amusing comment on *Paulus Samosatenus*,[1428] and refers to Pliny's letter, of which see vol. v. p. 604, this series. Jeremy Taylor, from whom Coleridge quotes, gives the passage of our author as follows: "Psalmos et cantus qui ad Dom. nostri J. C. honorem decantari solent, tanquam recentiores et a viris recentioris memoriæ editos, exploserit" (*Works*, ii. p. 281, ed. Bohn, 1844). Observe what Coleridge says elsewhere[1429] on errors attributed to Origen: "Never was a great man so misunderstood as Origen." He adds: "The *caro noumenon* was what Origen meant by Christ's 'flesh consubstantial with His Godhead.'"

[1428] *Notes on English Divines*, vol. i. p. 199.

[1429] *Ibid*., p. 313.

ARCHELAUS.

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[Translated by the Rev. S. D. F. Salmond, M.A.]

Introductory Notice

to 175

Archelaus.

[a.d. 277.] The Manichæan heresy, which was destined to operate so terribly against the Church and the purity of the Gospel, encountered its earliest successful antagonism in the *Thebaid*; and I have not doubted the wisdom of prefixing this *Disputation* to the veritable name and work of Alexander of Lycopolis, as important to the complete history of the great Alexandrian school. The Edinburgh translator of this work regards it as an “authentic relic of antiquity,” in spite of Beausobre, who treats it as a romance. I have forced myself, in this republication, to reject no theory of the Edinburgh collaborators to which I have not been able to give as much critical attention, at least, as they have evidently bestowed upon their work. It seems to me a well-sustained presumption that the work is fundamentally real, and Dr. Neander admits its base of fact. It is useful, at any rate, in its form and place, as here presented, and so much may be inferred from the following:—

Translator’s Introductory Notice.

A certain memorable Disputation, which was conducted by a bishop of the name of Archelaus with the heretic Manes, is mentioned by various writers of an early date.[1430] What professes to be an account of that Disputation has come down to us in a form mainly Latin, but with parts in Greek. A considerable portion of this Latin version was published by Valesius in his edition of Socrates and Sozomen, and subsequently by others in greater

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[1430] Thus Cyril of Jerusalem, in the sixth book of his *Catecheses*, §§ 27 and 30, tells us how Manes fled into Mesopotamia, and was met there by that shield of righteousness (ὅπλον δικαιοσύνης) Bishop Archelaus, and was refuted by him in the presence of a number of Greek philosophers, who had been brought together as judges of the discussion. Epiphanius, in his *Heresies*, lxvi., and again in his work *De Mensuris et Poderibus*, § 20, makes reference to the same occasion, and gives some excerpts from the *Acts of the Disputation*. And there are also passages of greater or less importance in Jerome (*De vir. illustr.*, ch. 72), Socrates (*Hist. Eccles.*, i. 22), Heraclianus bishop of Chalcedon (as found in Photius, *Bibliotheca*, Cod. xcv.), Petrus Siculus (*Historia Manichæorum*, pp. 25, 35, 37), Photius (*Adversus Manichæos*, book i., edited in the Biblioth. Coislin., Montfaucon, pp. 356, 358), and the anonymous authors of the *Libellus Synodicus*, ch. 27, and the *Historia Hæreseos Manichæorum* in the Codex Regius of Turin. [See Cyril’s text in Routh, *R. S.*, vol. v. pp. 198–205.]

completeness, and with the addition of the Greek fragments.[1431] There seems to be a difference among the ancient authorities cited above as to the person who committed these *Acts* to writing. Epiphanius and Jerome take it to have been Archelaus himself, while Heraclianus, bishop of Chalcedon, represents it to have been a certain person named Hegemonius. In Photius[1432] there is a statement to the effect that this Heraclianus, in confuting the errors of the Manichæans, made use of certain Acts of the Disputation of Bishop Archelaus with Manes which were written by Hegemonius. And there are various passages in the *Acts* themselves which appear to confirm the opinion of Heraclianus.[1433] Zacagnius, however, thinks that this is but an apparent discrepancy, which is easily reconciled on the supposition that the book was first composed by Archelaus himself in Syriac, and afterwards edited, with certain amendments and additions, by Hegemonius. That the work was written originally in Syriac is clear, not only from the express testimony of Jerome,[1434] but also from internal 17
evidence, and specially from the explanations offered now and again of the use of Greek equivalents. It is uncertain who was the author of the Greek version; and we can only conjecture that Hegemonius, in publishing a new edition, may also have undertaken a translation into the tongue which would secure a much larger audience than the original Syriac. But that this Greek version, by whomsoever accomplished, dates from the very earliest period, is proved by the excerpts given in Epiphanius. As to the Latin interpretation itself, all that we can allege is, that it must in all probability have been published after Jerome's time, who might reasonably be expected to have made some allusion to it if it was extant in his day; and before the seventh century, because, in quoting the Scriptures, it does not follow the Vulgate edition, which was received generally throughout the West by that period. That the Latin translator must have had before him, not the Syriac, but the Greek copy, is also manifest, not only from the general idiomatic character of the rendering, but also from many nicer indications.[1435]

The precise designation of the seat of the bishopric of Archelaus has been the subject of considerable diversity of opinion. Socrates[1436] and Epiphanius[1437] record that Archelaus was bishop *of Caschar*, or *Caschara*.[1438] Epiphanius, however, does not keep consistently by that scription.[1439] In the opening sentence of the *Acts* themselves it appears as Carchar.[1440] Now we know that there were at least two towns of the name of Carcha: for the anonymous Ravenna geographer[1441] tells us that there was a place of that name in Arabia Felix; and Ammianus Marcellinus[1442] mentions another beyond the Tigris, within the Persian dominion. The clear statements, however, to the effect that the locality of the bishopric of Archelaus was in Mesopotamia, make it impossible that either of these two towns could have been the seat of his rule. Besides this, in the third chapter of the *Acts* themselves we find the name *Charra* occurring; and hence Zacagnius and others have concluded that the place actually intended is the scriptural *Charran*, or Haran, in Mesopotamia, which is also written *Charra* in Paulus Diaconus,[1443] and that the form Carchar or Carchara was either a mere error of the transcribers, or the vulgar provincial designation. It must be added, however, that Neander[1444] allows this to be only a very uncertain conjecture, while others hold that *Caschar* is the most probable scription, and that the town is one altogether different from the ancient Haran.

[1431] As by Zacagnius at Rome, in 1698, in his *Collectanea Monumentorum Veterum Ecclesiæ Græcæ ac Latinæ*; by Fabricius, in the *Spicilegium Sanctorum Patrum Sæculi*, iii., in his edition of Hippolytus, etc.

[1432] *Biblioth.*, Cod. lxxxv. [Coleridge thinks "Manes" himself a myth, "a doubtful *Ens*."]

[1433] See especially ch. 39 and 55. [Note reference to John de Soyres, vol. v. p. 604, this series.]

[1434] *De vir. illustr.*, ch. 72.

[1435] Such as the apparent confusion between ἀήρ and ἀνήρ in ch. 8, and again between λοιμός and λιμός in the same chapter, and between πήσσει and πλήσσει in ch. 9, and the retention of certain Greek words, sometimes absolutely, and at other times with an explanation, as *cybi*, *apocrusis*, etc.

[1436] *Hist. Eccles.*, i. 22.

[1437] *Hæres.*, lxvi. ch. 5 and 7, and *De Mens. et Pond.*, ch. 20.

The date of the Disputation itself admits of tolerably exact settlement. Epiphanius, indeed,[1445] says that Manes fled into Mesopotamia in the ninth year of the reign of Valerianus and Gallienus, and that the discussion with Archelaus took place about the same time. This would carry the date back to about 262 a.d. But this statement, although he is followed in it by Petrus Siculus and Photius, is inconsistent with the specification of times which he makes in dealing with the error of the Manichæans in his book *On the Heresies.* From the 37th chapter of the *Acts*, however, we find that the Disputation took place, not when Gallienus, but when Probus held the empire, and that is confirmed by Cyril of Jerusalem.[1446] The exact year becomes also clearer from Eusebius, who[1447] seems to indicate the second year of the reign of Probus as the time when the Manichæan heresy attained general publi- 17 city—*Secundo anno Probi…insana Manichæorum hæresis in commune humani generis malum exorta*; and from Leo Magnus, who in his second *Discourse on Pentecost* also avers that Manichæus became notorious in the consulship of Probus and Paulinus. And as this consulship embraced part of the first and part of the second years of the empire of Probus, the Disputation itself would thus be fixed as occurring in the end of a.d. 277 or the beginning of 278, or, according to the precise calculation of Zacagnius, between July and December of the year 277.

[1438] Κασχάρων.

[1439] For elsewhere (*Hæres.*, lxvi. 11) he writes Κασχάρην, or, according to another reading, which is held by Zacagnius to be corrupt Καλχάρων.

[1440] And that form is followed by Petrus Siculus (*Hist. Manich.*, p. 37) and Photius (lib. i., *Adv. Manich.*), who, in epitomizing the statements of Epiphanius, write neither Κασχάρων nor Καλχάρων, but Καρχάρων.

[1441] *Geogr.*, book. ii. ch. 7.

[1442] Book xviii. 23, and xxv. 20, 21.

[1443] *Hist. Misc.*, xxii. 20.

[1444] *Church History*, ii. p. 165, ed. Bohn.

[1445] *De Mensur. et Pond.*, ch. 20.

[1446] *Cateches.*, vi. p. 140.

[1447] *Chronicon, lib. post.*, p. 177.

That the *Acts* of this Disputation constitute an authentic relic of antiquity, seems well established by a variety of considerations. Epiphanius, for instance, writing about the year a.d. 376, makes certain excerpts from them which correspond satisfactorily with the extant Latin version. Socrates, again, whose *Ecclesiastical History* dates about 439, mentions these *Acts*, and acknowledges that he drew the materials for his account of the Manichæan heresy from them. The book itself, too, offers not a few evidences of its own antiquity and authenticity. The enumeration given of the various heretics who had appeared up to the time of Archelaus, the mention of his presence at the siege of the city,[1448] and the allusions to various customs, have all been pressed into that service, as may be seen in detail in the elaborate dissertation prefixed by Zacagnius in his *Collectanea Monumentorum Ecclesiæ Græcæ*. At the same time, it is very evident that the work has come down to us in a decidedly imperfect form. There are, for example, arguments by Manes and answers by Archelaus recorded in Cyril[1449] which are not contained in our Latin version at all. And there are not a few notes of discrepancy and broken connections in the composition itself,[1450] which show that the manuscripts must have been defective, or that the Latin translator took great liberties with the Greek text, or that the Greek version itself did not faithfully reproduce the original Syriac. On the historical character of the work Neander[1451] expresses himself thus:[1452] "These *Acts* manifestly contain an ill-connected narrative, savouring in no small degree of the romantic. Although there is some truth at the bottom of it—as, for instance, in the statement of doctrine there is much that wears the appearance of truth, and is confirmed also by its agreement with other representations: still the Greek author seems, from ignorance of Eastern languages and customs, to have introduced a good deal that is untrue, by bringing in and confounding together discordant stories through an uncritical judgment and exaggeration."

[1448] In ch. 24.

[1449] *Catech.*, vi. p. m. 147.

[1450] As in the 12th, 25th, and 28th chapters.

[1451] [Compare Routh, *Reliquiæ Sacræ*, vol. v. pp. 4–206, and his everywhere learned notes.]

[1452] *Church History*, ii. pp. 165, 166, ed. Bohn. [Compare Robertson, vol. i. pp. 136–144.]

The Acts of the Disputation[1453] with the Heresiarch Manes.

1. The true Thesaurus;[1454] to wit, the Disputation conducted in Carchar, a city of Mesopotamia, before Manippus[1455] and Ægialeus and Claudius and Cleobolus, who acted as judges. In this city of Mesopotamia there was a certain man, Marcellus by name, who was esteemed as a person worthy of the highest honour for his manner of life, his pursuits, and his lineage, and not less so for his discretion and his nobility of character: he was possessed also of abundant means; and, what is most important of all, he feared God with the deepest piety, and gave ear always with due reverence to the things which were spoken of Christ. In short, there was no good quality lacking in that man, and hence it came to pass that he was held in the greatest regard by the whole city; while, on the other hand, he also made an ample return for the good-will of his city by his munificent and oft-repeated acts of liberality in bestowing on the poor, relieving the afflicted, and giving help to the distressed. But let it suffice us to have said thus much, lest by the weakness of our words we rather take from the man's virtues than adduce what is worthy of their splendour. I shall come, therefore, to the task which forms my subject. On a certain occasion, when a large body of captives were offered to the bishop Archelaus by the soldiers who held the camp in that place, their numbers being some seven thousand seven hundred, he was harassed with the keenest anxiety on account of the large sum of money which was demanded by the soldiers as the price of the prisoners' deliverance. And as he could not conceal his solicitude, all aflame for the religion and the fear of God, he at length hastened to Marcellus, and explained to him the importance and difficulty of the case. And when that pattern of piety, Marcellus, heard his narration, without the least delay he went into his house, and provided the price demanded for the prisoners, according to the value set upon them by those who had led them captive; and unlocking the treasures of his goods, he at once distributed the gifts of piety[1456] among the soldiers, without any severe consideration of number or distinction,[1457] so that they seemed to be presents rather than purchase-moneys. And those soldiers were filled with wonder and admiration at the grandeur of the man's piety and munificence, and were struck with amazement, and felt the force[1458] of this example of pity; so that very many of

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[1453] Of Archelaus, bishop of Caschar in Mesopotamia.

[1454] *Treasury.*

[1455] In Epiphanius, *Hæres.*, lxvi. 10, it is Marsipus.

[1456] *Pietatis pretia.*

[1457] Nec numero aliquo nec discretione ulla distinguit. For *distinguit*, some propose *distribuit.*

[1458] Reading *commonentur*, as in the text. *Commoventur* is also suggested, ="were deeply moved."

them were added to the faith of our Lord Jesus Christ, and threw off the belt of military service,[1459] while others withdrew to their camp, taking scarcely a fourth part of the ransom, and the rest made their departure without receiving even so much as would defray the expenses of the way.

[1459] On the attitude of the Christians of the primitive Church towards warfare, see Tertullian's *De Corona Militis*, ch. 11, and the twelfth canon of the Nicene Council.

2. Marcellus, as might well be expected, was exceedingly gratified by these incidents; and summoning one of the prisoners, by name Cortynius, he inquired of him the cause of the war, and by what chance it was that they were overcome and bound with the chains of captivity. And the person addressed, on obtaining liberty to speak, began to express himself in these terms: "My lord Marcellus, we believe in the living God alone. And we have a custom of such a nature as I shall now describe, which has descended to us by the tradition of our brethren *in the faith*, and has been regularly observed by us up to the present day. The practice is, that every year we go out beyond the bounds of the city, in company with our wives and children, and offer up supplications to the only and invisible God, praying Him to send us rains for our fields and crops.[1460] Now, when we were celebrating this observance at the usual time and in the wonted manner, evening surprised us as we lingered there, and were still fasting. Thus we were feeling the pressure of two of the most trying things men have to endure,—namely, fasting and want of sleep. But about midnight sleep enviously and inopportunely crept upon us, and with necks drooping and unstrung, and heads hanging down, it made our faces strike against our knees.[1461] Now this took place because the time was at hand when by the judgment of God we were to pay the penalty proper to our deserts, whether it might be that we were offenders in ignorance, or whether it might be that with the consciousness of wrong we nevertheless had not given up our sin. Accordingly at that hour a multitude of soldiers suddenly surrounded us, supposing us, as I judge, to have lodged ourselves in ambush there, and to be persons with full experience and skill in fighting battles; and without making any exact inquiry into the cause of our gathering there, they threatened us with war, not in word, but at once by the sword. And though we were men who had never learned to do injury to any one, they wounded us pitilessly with their missiles, and thrust us through with their spears, and cut our throats with their swords. Thus they slew, indeed, about one thousand and three hundred men of our number, and wounded other five hundred. And when the day broke clearly, they carried off the survivors amongst us as prisoners here, and that, too, in a way showing their utter want of pity for us. For they drove us before their horses, spurring us on by blows from their spears, and impelling us forward by making the horses' heads press upon us. And those who had sufficient powers of endurance did indeed hold out; but very many fell down before the face of their cruel masters, and breathed out their life there; and mothers, with arms wearied, and utterly powerless with their burdens, and distracted by the threats of those behind them, suffered the little ones that were hanging on their breasts to fall to the ground; while all those on whom old age had come were sinking, one after the other, to the earth, overcome with their toils, and

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[1460] [The similar institution of the Rogation fasts in the West is referred to the fifth century. Pellicia, p. 372; Hooker, book v. cap. xli. 2.]

[1461] Reading *cervicibus degravatis et laxis, demisso capite, frontem genibus elidit.* The text gives *demerso.*

exhausted by want of food. The proud soldiers nevertheless enjoyed this bloody spectacle of men continually perishing, as if it had been a kind of entertainment, while they saw some stretched on the soil in hopeless prostration, and beheld others, worn out by the fierce fires of thirst and with the bands of their tongues utterly parched, lose the power of speech, and beheld others with eyes ever glancing backwards, groaning over the fate of their dying little ones, while these, again, were constantly appealing to their most unhappy mothers with their cries, and the mothers themselves, driven frantic by the severities of the robbers, responded with their lamentations, which indeed was the only thing they could do freely. And those of them whose hearts were most tenderly bound up with their offspring chose voluntarily to meet the same premature fate of death with their children; while those, on the other hand, who had some capacity of endurance were carried off prisoners here with us. Thus, after the lapse of three days, during which time we had never been allowed to take any rest, even in the night, we were conveyed to this place, in which what has now taken place after these occurrences is better known to yourself."

3. When Marcellus, the man of consummate piety, had heard this recital, he burst into a flood of tears, touched with pity for misfortunes so great and so various. But making no delay, he at once prepared victuals for the sufferers, and did service with his own hand for the wearied; in this imitating our father Abraham the patriarch, who, when he entertained the angels hospitably on a certain occasion, did not content himself with merely giving the order to his slaves to bring a calf from the herd, but did himself, though advanced in years, go and place it on his shoulders and fetch it in, and did with his own hand prepare food, and set it before the angels. So Marcellus, in discharge of a similar office, directed them to be seated as his guests in companies of ten; and when the seven hundred tables were all provided, he refreshed the whole body of the captives with great delight, so that those who had strength to survive what they had been called to endure, forgot their toils, and became oblivious of all their ills. When, however, they had reached the fifteenth day, and while Marcellus was still liberally supplying all things needful for the prisoners, it seemed good to him that they should all be put in possession of the means of returning to their own parts, with the exception of those who were detained by the attention which their wounds demanded; and providing the proper remedies for these, he instructed the rest to depart to their own country and friends. And even to all these charities Marcellus added yet larger deeds of piety. For with a numerous band of his own dependants he went to look after the burying of the bodies of those who had perished on the march; and for as many of these as he could discover, of whatsoever condition, he secured the sepulture which was meet for them. And when this service was completed he returned to Charra, and gave permission to the wounded to return thence to their native country when their health was sufficiently restored, providing also most liberal supplies for their use on their journey. And truly the estimate of this deed made a magnificent addition to *the repute of* the other noble actions of Marcellus; for through that whole territory the fame of the piety of Marcellus spread so grandly, that large numbers of men belonging to various cities were inflamed with the intensest desire to see and become acquainted with the man, and most especially those persons who had not had occasion to bear penury before,—to all of whom this remarkable man, following the example of a Marcellus 18 of old, furnished aid most indulgently, so that they all declared that there was no one of more illustrious piety than this man. Yea, all the widows, too, who were believers in the Lord had recourse to him, while the imbecile also could reckon on obtaining at his hand most certain help to meet their circumstances; and the orphaned, in like manner, were all supported by him, so that his house was declared to be the hospice for the stranger and the indigent. And above all this, he retained in a remarkable and singular measure his devotion to the faith, building up his own heart upon the rock that shall not be moved.

4. Accordingly,[1462] as this man's fame was becoming always the more extensively diffused throughout different localities, and when it had now penetrated even beyond the river Stranga, the honourable report of his name was carried into the territory of Persia. In this country dwelt a person called Manes, who, when this man's repute had reached him, deliberated largely with himself as to how he might entangle him in the snares of his doctrine, hoping that Marcellus might be made an upholder of his dogma. For he reckoned that he might make himself master of the whole province, if he could only first attach such a man to himself. In this project, however, his mind was agitated with the doubt whether he should at once repair in person to the man, or first attempt to get at him by letter; for he was afraid lest, by any sudden and unexpected introduction of himself upon the scene some mischance might possibly befall him. At last, in obedience to a subtler policy, he resolved to write; and calling to him one of his disciples, by name Turbo,[1463] who had been instructed by Addas, he handed to him an epistle, and bade him depart and convey it to Marcellus. This adherent accordingly received the letter, and carried it to the person to whom he had been commissioned by Manes to deliver it, overtaking the whole journey within five days. The abovementioned Turbo, indeed, used great expedition on this journey, in the course of which he also underwent very considerable exertion and trouble. For whenever he arrived,[1464] as[1465] a traveller in foreign parts, at a hospice,—and these were inns which Marcellus himself had supplied in his large hospitality,[1466]—on his being asked by the keepers of these hostels whence he came, and who he was, or by whom he had been sent, he used to reply: "I belong to the district of Mesopotamia, but I come at present from Persis, having been sent by Manichæus, a master among the Christians." But they were by no means ready to welcome a name unknown[1467] to them, and were wont sometimes to thrust Turbo out of their inns, refusing him even the means of getting water for drinking purposes. And as he had to bear daily things like these, and things even worse than these, at the hands of those persons in the several localities who had charge of the mansions and hospices, unless he had at last

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[1462] At this point begins the portion of the work edited by Valesius from the Codex Bobiensis, which is preserved now in the Ambrosian Library.

[1463] The Codex Bobiensis reads *Adda Turbonem.* This Adda, or Addas, as the Greek gives it below in ch. xi., was one of those disciples of Manes whom he charged with the dissemination of his heretical opinions in the East, as we see from ch. xi.

[1464] Codex Bobiensis adds, *ad vesperam*, towards evening.

[1465] The text gives *veluti peregrinans.* The Codex Bobiensis has *quippe peregrinans.*

[1466] On the attention paid by the primitive Church to the duties of hospitality, see Tertullian, *De Præscriptionibus*, ch. 20 [vol. iii. p. 252, this series]; Gregory Nazianzenus, in his *First Invective against Julian*; also Priorius, *De literis canonicis*, ch. 5, etc.; and Thomassin, *De Tesseris hospitalitatis*, ch. 26.

[1467] In the text, *ignotum*; in the Codex Bobiensis, *ignoratum.*

shown that he was conveying letters to Marcellus, Turbo would have met the doom of death in his travels.

5. On receiving the epistle, then, Marcellus opened it, and read it in the presence of Archelaus, the bishop of the place. And the following is a copy of what it contained:[1468]—

Manichæus, an apostle of Jesus Christ, and all the saints who are with me, and the virgins, to Marcellus, my beloved son: Grace, mercy, and peace be with you from God the Father, and from our Lord Jesus Christ; and may the right hand of light preserve you safe from this present evil world, and from its calamities, and from the snares of the wicked one. Amen.

I was exceedingly delighted to observe the love cherished by you, which truly is of the largest measure. But I was distressed at your faith, which is not in accordance with the right standard. Wherefore, deputed as I am to seek the elevation of the race of men, and sparing,[1469] as I do, those who have given themselves over to deceit and error, I have considered it needful to despatch this letter to you, with a view, in the first place, to the salvation of your own soul, and in the second place also to that of the souls of those who are with you, so as to secure you against[1470] dubious opinions, and specially against notions like those in which the guides of the simpler class of minds indoctrinate their subjects, when they allege that good and evil have the same original subsistence,[1471] and when they posit the same beginning for them, without making any distinction or discrimination between light and darkness, and between the good and the evil or worthless, and between the inner man and the outer, as we have stated before, and without ceasing to mix up and confound together the one with the other. But, O my son, refuse thou thus thoughtlessly to identify these two things in the irrational and foolish fashion common to the mass of men, and ascribe no such confusion to the God of goodness. For these men refer the beginning and the end and the paternity of these ills to God Himself,—"whose end is near a curse."[1472] For they do not believe the word spoken by our Saviour and Lord Jesus Christ Himself in the Gospels,[1473] namely, that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."[1474] And how they can be bold enough to call God the maker and contriver of Satan and his wicked deeds, is a matter of great amazement to me. Yea, would that even this had been all the length to which they had gone with their silly efforts, and that they had not declared that the only-begotten Christ, who has descended from the bosom of the Father,[1475] is the son of a certain woman, Mary, and born of blood and flesh and the varied impurities proper to women![1476] Howbeit, neither to write too much in this epistle, nor to trespass at too great length upon your good nature,—and all the more so that I have no natural gift of eloquence,—I shall content myself with what I have said. But you will have full knowledge of the whole subject when I am present with you, if indeed you still continue to care for[1477] your own salvation. For I do not "cast a snare upon any one,"[1478] as is done by the less thoughtful among the mass of men. Think of what I say, most honourable son.

[1468] This letter, along with the reply of Marcellus, is given by Epiphanius in his *Heresies*, n. 6, from which the Greek text is taken.

[1469] φειδόμενος. The Latin gives *subveniens*, relieving.

[1470] The Greek text of Epiphanius gave πρὸς τὸ ἀδιάκριτον. Petavius substituted πρὸς τὸ μή ἀδιάκριτον; and that reading is confirmed by the Latin, *uti ne indiscretos animos geras.*

[1471] ἀπὸ τοῦ αὐτοῦ φέρεσθαι.

[1472] ὧν τὸ τέλος κατάρας ἐγγύς. Cf. Heb. vi. 8.

[1473] The text gives ἐν τοῖς εἰρημένοις εὐαγγελίοις, for which τοῖς εἰρημένοις ἐν τοῖς εὐαγγελίοις may be proposed.

[1474] Matt. vii. 18.

[1475] John i. 18.

[1476] τῆς ἄλλης δυσωδίας τῶν γυναικῶν.

[1477] φείδῃ.

[1478] 1 Cor. vii. 35.

6. On reading this epistle, Marcellus, with the kindest consideration, attended hospitably to the needs of the bearer of the letter. Archelaus, on the other hand, did not receive very pleasantly the matters which were read, but “gnashed[1479] with his teeth like a chained lion,” impatient to have the author of the epistle given over to him. Marcellus, however, counselled him to be at peace; promising that he would himself take care to secure the man’s presence. And accordingly Marcellus resolved to send an answer to what had been written to him, and indited an epistle containing the following statements:—

Marcellus, a man of distinction, to Manichæus, who has made himself known to me by his epistle, greeting.

An epistle written by you has come to my hand, and I have received Turbo with my wonted kindness; but the meaning of your letter I have by no means apprehended, and may not do so unless you give us your presence, and explain its contents in detail in the way of conversation, as you have offered to do in the epistle itself. Farewell.

This letter he sealed and handed to Turbo, with instructions to deliver it to the person from whom he had already conveyed a similar document. The messenger, however, was extremely reluctant to return to his master, being mindful of what he had to endure on the journey, and begged that another person should be despatched in his stead, refusing to go back to Manes, or to have any intercourse whatever with him again. But Marcellus summoned one of his young men,[1480] Callistus by name, and directed him to proceed to the place. Without any loss of time this young man set out promptly on his journey thither; and after the lapse of three days he came to Manes, whom he found in a certain fort, that of Arabion[1481] to wit, and to whom he presented the epistle. On perusing it, he was glad to see that he had been invited by Marcellus; and without delay he undertook the journey; yet he had a presentiment that Turbo’s failure to return boded no good, and proceeded on his way to Marcellus, not, as it were, without serious reflections. Turbo, for his part, was not at all thinking of leaving the house of Marcellus; neither did he omit any opportunity of conversing with Archelaus the bishop. For both these parties were very diligently engaged in investigating the practices of Manichæus, being desirous of knowing who he was and whence he came, and what was his manner of discourse. And he, Turbo, accordingly gave a lucid account of the whole position, narrating and expounding the terms of his faith in the following manner:[1482]—

[1479] The text gives *infrendebat*; the Codex Bobiensis has *infringebat.*[It seems to be a proverb, and I have so marked it. We should say, “he *chafed* like a lion,” etc.]

[1480] *Ex pueris suis.*

[1481] Epiphanius, under this *Heresy*, num. 7, says that this was a fort situated on the other side of the river Stranga, between Persia and Mesopotamia.

[1482] The section extending from this point on to ch. xii. is found word for word in the Greek of Epiphanius, num. 25.

If you are desirous of being instructed in the faith of Manes by me, attend to me for a short space. That man worships two deities, unoriginated, self-existent, eternal, opposed the one to the other. Of these he represents the one as good, and the other as evil, and assigns the name of *Light* to the former, and that of *Darkness* to the latter. He alleges also that the soul in men is a portion of the *light*, but that the body and the formation of matter are parts of the *darkness*. He maintains, further, that a certain commingling or blending[1483] has been effected between the two in the manner about to be stated, the following analogy being used as an illustration of the same; to wit, that their relations may be likened to those of two kings in conflict with each other, who are antagonists from the beginning, and have their own positions, each in his due order. 18 And so he holds that the darkness passed without its own boundaries, and engaged in a similar contention with the light; but that the good Father then, perceiving that the darkness had come to sojourn on His earth, put forth from Himself a power[1484] which is called the Mother of Life; and that this power thereupon put forth from itself *the first man, and* the five elements.[1485] And these five elements are wind,[1486] light, water, fire, and matter. Now this primitive man, being endued with these, and thereby equipped, as it were, for war, descended to these lower parts, and made war against the darkness. But the princes of the darkness, waging war in turn against him, consumed that portion of his panoply which is the soul. Then was that *first man* grievously injured there underneath by the darkness; and had it not been that the Father heard his prayers, and sent a second power, which was also put forth from Himself and was called the *living Spirit*, and came down and gave him the right hand, and brought him up again out of the grasp of the darkness, that *first man* would, in those ancient times, have been in peril of absolute overthrow. From that time, consequently, he left the soul beneath. And for this reason the

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[1483] μιξιν δὲ ητοι σύγκρασιν.

[1484] προβάλλειν ἐξ αὐτοῦ δύναμιν. But the Codex Bobiensis gives *produxit ex virtute*, put forth from His power one, etc. The Codex Casinensis has *produxerit et esse virtutem*, etc.

[1485] The text is simply καὶ αὐτὴν προβεβληκέναι τὸν πρῶτον ἄνθρωπον, τὰ πέντε στοιχεια. The Latin, with emendations from the Codex Bobiensis and Epiphanius, gives *quâ virtute circumdedit primum hominem, quæ sunt quinque elementa*, etc., = with which power He begirt the first man, which is the same as the five elements, etc. With slight differences the Codex Bobiensis reads *quâ circumdedit*, and the Codex Casinensis, *quæ virtute.*Petavius pointed out that there is probably an omission in the text here. And from a passage in Epiphanius, *Hær.*, lxvi. n. 45, it has been proposed to fill out the sentence thus: προβάλλειν ἐξ ἑαυτοῦ δύναμιν μητέρα τῆς ζωῆς, καὶ αὐτὴν προβεβληκέναι τὸν πρῶτον ἄνθρωπον, αὐτὴν δὲ τὴν μητέρα τῆς ζωῆς τόν τε πρῶτον ἄνθρωπον τὰ πέντε στοιχεῖα. The sense might then be that the good Father put forth from Himself a power called the *Mother of Life*, that this Mother of Life put forth the *first man*, and that the said Mother of Life and the first man put forth (or constituted) the five elements. See the note in Routh's *Reliquiæ Sacræ*, v. p. 49.

[1486] The Codex Bobiensis omits the *ventus*, wind.

Manichæans, if they meet each other, give the right hand, in token of their having been saved from darkness; for he holds that the heresies have their seat all in the darkness. Then the living Spirit created the world; and bearing in himself three other powers, he came down and brought off the princes, and settled[1487] them in the firmament, which is their body, (though it is called) the sphere. Then, again, the living Spirit created the luminaries, which are fragments of the soul, and he made them thus to move round and round the firmament; and again he created the earth in its eight species.[1488] And the Omophorus[1489] sustains the burden thereof beneath; and when he is wearied with bearing it he trembles, and in that manner becomes the cause of a quaking of the earth in contravention of its determinate times. On account of this the good Father sent His Son forth from His own bosom[1490] into the heart of the earth, and into these lowest parts of it, in order to secure for him the correction befitting him.[1491] And whenever an earthquake occurs, he is either trembling under his weariness, or is shifting his burden from one shoulder to the other. Thereafter, again, the matter also of itself produced growths;[1492] and when these were carried off as spoil on the part of some of the princes, he summoned together all the foremost of the princes, and took from all of them individually power after power, and made up the man who is after the image of that *first man*, and united[1493] the soul (with these powers) in him. This is the account of the manner in which his constitution was planned.

[1487] The Greek gives ἐστερέωσεν ἐν τῷ στερεώματι. The Latin version has, “crucifixit eos in firmamento.” And Routh apparently favours the reading ἐσταύρωσεν = crucified them, etc. Valesius and the Codex Bobiensis have, “descendens eduxit principes Jesu, exiens in firmamentum quod est,” etc.

[1488] εἰς εἴδη ὀκτώ. The Latin however, gives *et sunt octo*, “and they are eight;” thus apparently having read εἰσὶ δὲ ὀκτώ, instead of εἰς εἴδη ὀκτώ.

[1489] i.e., one who bears on his shoulders, the upholder.

[1490] Reading ἐκ τῶν κόλπων, *de sinibus suis.* But the Codex Bobiensis gives *de finibus*, from His own territories.

[1491] The Greek text is, ὅπως αὐτῷ τὴν προσήκουσαν ἐπιτιμίαν δῷ. The Latin gives, “quo illum, ut par erat, coerceret.” The Codex Bobiensis reads, “quod illum, ut pareret, coerceret.” It is clear also that Petavius read correctly ἐπιτιμίαν for ἐπιθυμίαν in Epiphanius.

[1492] τὰ φυτά.

[1493] ἔδησεν. The Codex Bobiensis gives, “vexit animam in eo.”

8. But when the living Father perceived that the soul was in tribulation in the body, being full of mercy and compassion, He sent His own beloved Son for the salvation of the soul. For this, together with the matter of Omophorus, was the reason of His sending Him. And the Son came and transformed Himself into the likeness of man, and manifested[1494] Himself to men as a man, while yet He was not a man, and men supposed that He was begotten. Thus He came and prepared the work which was to effect the salvation of the souls, and with that object constructed an instrument with twelve urns,[1495] which is made to revolve by the sphere, and draws up with it the souls of the dying. And the greater luminary receives these souls, and purifies them with its rays, and then passes them over to the moon; and in this manner the moon's disc, as it is designated by us, is filled up. For he says that these two luminaries are ships or passage-boats.[1496] Then, if the moon becomes full, it ferries its passengers across toward the east wind, and thereby effects its own waning[1497] in getting itself delivered of its freight. And in this manner it goes on making the passage across, and again discharging its freight of souls drawn up by the urns, until it saves its own proper portion of the souls.[1498] Moreover, he maintains that every soul, yea, every living creature that moves, partakes of the substance of the good Father. 184 And accordingly, when the moon delivers over its freight of souls to the æons of the Father, they abide there in that pillar of glory, which is called the perfect air.[1499] And this air is a pillar of light, for it is filled with the souls that are being purified. Such, moreover, is the agency by which the souls are saved. But the following, again, is the cause of men's dying: A certain virgin, fair in person, and beautiful in attire, and of most persuasive address, aims at making spoil of the princes that have been borne up and crucified on the firmament by the living Spirit; and she appears as a comely female to the princes, but as a handsome and attractive young man to the princesses. And the princes, when they look on her in her splendid figure, are smitten with love's sting; and as they are unable to get possession of her, they burn fiercely with the flame of amorous desire, and lose all power of reason. While they thus pursue the virgin, she disappears from view. Then the great prince sends forth from himself the clouds, with the purpose of bringing darkness on the whole world, in his anger. And then, if he feels grievously oppressed, his exhaustion expresses itself in perspiration, just as a man sweats under toil; and this sweat

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[1494] But certain codices read *et parebat*, "and was obedient," in stead of *apparebat.*

[1495] κάδους.

[1496] πορθμεῖν.

[1497] ἀπόκρουσιν. The Codex Casinensis has *apocrisin*; but the Codex Bobiensis gives *apocrusin.*

[1498] The text gives τῆς ψυχῆς. But from the old Latin version, which has *animarum*, we may conjecture that τῶν ψυχῶν was read.

[1499] The Latin version has "*vir* perfectus,"—a reading which is due apparently to the fact that the author had mistaken the ἀήρ of the Greek for ἀνήρ. [See note 2, p. 176, *supra.*]

of his forms the rain. At the same time also the harvest-prince,[1500] if he too chances to be captivated by the virgin, scatters pestilence[1501] on the whole earth, with the view of putting men to death. Now this body (of man) is also called a *cosmos*, i.e., a microcosm, in relation to the great *cosmos*, i.e., the macrocosm of the universe; and all men have roots which are linked beneath with those above. Accordingly, when this prince is captivated by the virgin's charms, he then begins to cut the roots of men; and when their roots are cut, then pestilence commences to break forth, and in that manner they die. And if he shakes the upper parts of the root mightily,[1502] an earthquake bursts, and follows as the consequence of the commotion to which the Omophorus is subjected. This is the explanation of (the phenomenon of) death.

[1500] ὁ θερισμὸς ἀρχων. The version of Petavius has, "Sic et princeps alter, messor appellatus." Perhaps the reading should be ὁ θερισμοῦ ἄρχων.

[1501] λοιμόν. Other codices give *famem*, as reading λιμόν, famine.

[1502] ἐὰν δὲ τὰ ἄνω τῆς ῥίζης πόνῳ σαλύσῃ. It may be also = And if the upper parts of the root shake under the exertion.

9. I shall explain to you also how it is that the soul is transfused into five bodies.[1503] First of all, in this process some small portion of it is purified; and then it is transfused into the body of a dog, or a camel, or some other animal. But if the soul has been guilty of homicide, it is translated into the body of the celephi;[1504] and if it has been found to have engaged in cutting;[1505] it is made to pass into the *body of the* dumb. Now these are the designations of the soul,—namely, intelligence, reflection, prudence, consideration, reasoning.[1506] Moreover, the reapers who reap are likened to the princes who have been in darkness from the beginning,[1507] since they consumed somewhat of the panoply of the first man. On this account there is a necessity for these to be translated into hay, or beans, or barley, or corn, or vegetables, in order that in these forms they, in like manner, may be reaped and cut. And again, if any one eats bread, he must needs also become bread and be eaten. If one kills a chicken,[1508] he will be a chicken himself. If one kills a mouse, he will also become a mouse himself. If, again, one is wealthy in this world, it is necessary that, on quitting the tabernacle of his body, he should be made to pass into the body of a beggar, so as to go about asking alms, and thereafter he shall depart into everlasting punishment. Moreover, as this body pertains to the princes and to matter, it is necessary that he who plants a persea[1509] should pass though many bodies until that persea is prostrated. And if one builds a house for himself, he will be divided and scattered among all the bodies.[1510] If one bathes in water, he freezes[1511] his soul; and if one refuses to give pious regard[1512] to his elect, he will be punished through

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[1503] πῶς μεταγγίζεται ἡ ψυχὴ εἰς πέντε σώματα. But the Codex Bobiensis reads *transferuntur*; and the Latin version gives “quomodo et animæ in alia quoque corpora transfunduntur” = how the souls are also transfused into other bodies.

[1504] The text gives κελεφῶν, which is spoken of in Migne as an unknown animal, though κέλεφος (thus accentuated) occurs in ecclesiastical writers in the sense of a *leper*. It is proposed to read ἐλεφαντιῶν, “of elephants;” and so the Codex Bobiensis gives “elephantorum corpora,” and Codex Casinensis has “in elefantia eorum corpora,” which is probably an error for “in elephantiacorum corpora.” Routh suggests ἐλεφαντείων. [*Reliqu. Sac.*, vol. v. p. 58.]

[1505] θερίασα, reaping.

[1506] νοῦς, ἔννοια, φρόνησις, ἐνθύμησις, λογισμός. The Latin version renders, *mens, sensus, prudentia, intellectus, cogitatio.* Petavius gives, *mens, notio, intelligentia, cogitatio, ratiocinatio.*

[1507] τοῖς ἀπαρχῆς οὖσιν εἰς σκότος. But the Latin version gives “qui ex materia orti,” etc.—who, having sprung from matter, are in darkness.

[1508] ὀρνίθιον.

[1509] Explained as a species of Egyptian tree, in which the fruit grows from the stem. The Codex Casinensis has the strange reading, *per se ad illam*, for *perseam*, etc. See also Epiphanius, num. 9.

[1510] εἰς τὰ ὅλα σώματα.

[1511] πήσσει. But the Latin version gives *vulnerat*, “wounds,” from the reading πλήσσει. [Note 2, p. 176, *supra.*]

[1512] εὐσέβειαν. But the Latin version gives *alimenta.*

the generations,[1513] and will be translated into the bodies of catechumens, until he render many tributes of piety; and for this reason they offer to the elect whatever is best in their meats. And when they are about to eat bread, they offer up prayer first of all, addressing themselves in these terms to the bread: “I have neither reaped thee, nor ground thee, nor pressed thee, nor cast thee into the baking-vessel; but another has done these things, and brought thee to me, and I have eaten thee without fault.” And when he has uttered these 185 things to himself, he says to the catechumen,[1514] “I have prayed for thee;” and in this manner that person then takes his departure. For, as I remarked to you a little before, if any one reaps, he will be reaped; and so, too, if one casts grain into the mill, he will be cast in himself in like manner, or if he kneads he will be kneaded, or if he bakes he will be baked; and for this reason they are interdicted from doing any such work. Moreover, there are certain other worlds on which the luminaries rise when they have set on our world.[1515] And if a person walks upon the ground here, he injures the earth; and if he moves his hand, he injures the air; for the air is the soul (*life*) of men and living creatures, both fowl, and fish, and creeping thing. And as to every one[1516] existing in this world, I have told you that this body of his does not pertain to God, but to matter, and is itself darkness, and consequently it must needs be cast in darkness.

[1513] εἰς τὰς γενεάς. But the Latin version has “pœnis subdetur gehennæ” = will suffer the pains of hell. [Compare p. 185, *infra*, “Gehen.”]

[1514] But the Latin version gives, “respondet ad eum qui ei detulit” = he makes answer to the person who brought it to him.

[1515] The text is, καὶ πάλιν εἰσιν ἕτεροι κόσμοι τινὲς, τῶν φωστήρων δυνάντων ἀπὸ τούτου τοῦ κόσμου, ἐξ ὧν ἀνατέλλουσι. Routh suggests οἷς τινὲς, deleting ἐξ ὧν.

[1516] Reading εἴ τις, as in the text. Routh suggests εἴ τι, = As to everything existing in this world, I have told you that the body thereof does, etc.

10. Now, with respect to paradise, it is not called *a cosmos*.[1517] The trees that are in it are lust and other seductions, which corrupt the rational powers of those men. And that tree in paradise, by which men know the good, is Jesus Himself, *or*[1518] the knowledge of Him in the world. He who partakes thereof discerns the good and the evil. The world itself, however, is not God's *work*; but it was the structure of a portion of matter, and consequently all things perish in it. And what the princes took as spoil from the first man, that is what makes the moon full, and what is being purged day by day of the world. And if the soul makes its exit without having gained the knowledge of the truth, it is given over to the demons, in order that they may subdue it in the Gehennas of fire; and after that discipline it is made to pass into bodies with the purpose of being brought into subjection, and in this manner it is cast into the mighty fire until the consummation. Again, regarding the prophets amongst you,[1519] he speaks thus: Their spirit is one of impiety, or of the lawlessness of the darkness which arose at the beginning. And being deceived by this spirit, they have not spoken *truth*; for the prince blinded their mind. And if any one follows their words, he dies for ever, bound to the clods of earth, because he has not learned the knowledge of the Paraclete. He also gave injunctions to his elect alone, who are not more than seven in number. And the charge was this: "When ye cease eating, pray, and put upon your head an olive, sworn with the invocation of many names for the confirmation of this faith." The names, however, were not made known to me; for only these seven make use of them. And again, the name Sabaoth, which is honourable and mighty with you, he declares to be the nature of man, and the parent of desire; for which reason the simple[1520] worship desire, and hold it to be a deity. Furthermore, as regards the manner of the creation of Adam, he tells us that he who said, "Come and let us make man in our image, after our likeness," or "after the form which we have seen," is the prince who addressed the other princes in terms which may be thus interpreted: "Come, give me of the light which we have received, and let us make man after the form of us princes, even after that form which we have seen, that is to say,[1521] the first man." And in that manner he[1522] created the man. They created Eve

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[1517] But the Latin has "qui vocatur," etc. = which is called, etc. And Routh thereof proposes ὃς καλεῖται for οὐ καλεῖται.

[1518] The text gives simply ἡ γνῶσις. The Codex Bobiensis has *et scientia*. Hence Routh would read καὶ ἡ γνῶσις, *and* the knowledge.

[1519] Retaining the reading ὑμῖν, though Petavius would substitute ἡμῖν, us. [Routh corrects Petav., *R. S.*, vol. v. pp. 63, 64.]

[1520] ἁπλάριοι, in the Latin version *Simpliciores*, a name apparently given to the Catholics by the Manichæans. See Ducangii *Glossarium mediæ et infimæ Græcitatis.* [Routh, v. p. 65, worth noting.]

[1521] The text gives ὁ ἐστὶ πρῶτος ἄνθρωπος. Routh proposes ὃ ἐστὶ, etc.

[1522] Or, they.

also after the like fashion, imparting to her of their own lust, with a view to the deceiving of Adam. And by these means the construction of the world proceeded from the operations of the prince.

11. He holds also that God has no part with the world itself, and finds no pleasure in it, by reason of its having been made a spoil of from the first by the princes, and on account of the ill that rose on it. Wherefore He sends and takes away from them day by day the soul belonging to Him, through the medium of these luminaries, the sun and the moon, by which the whole world and all creation are dominated. Him, again, who spake with Moses, and the Jews, and the priests, he declares to be the prince of the darkness; so that the Christians, and the Jews, and the Gentiles are one and the same body, worshipping the same God: for He seduces them in His own passions, being no God of truth. For this reason all those who hope in that God who spake with Moses and the prophets have to be bound together with the said deity,[1523] because they have not hoped in the God of truth; for that deity spake with him in accordance with their own passions. Moreover, after all these things, he speaks in the following terms with regard to the end,[1524] as he has also written: When the elder has displayed his image,[1525] the Omophorus then lets the earth go from him, and so the mighty fire gets free, and consumes the whole world. Then, again, he lets the soil go with the new æon,[1526] in order that all the souls of sinners may be bound for ever. These things will take place at the time when the man's image[1527] has come.[1528] And all these powers put forth by God,[1529]—namely, Jesus, who is in the smaller ship,[1530] and the Mother of Life, and the twelve helmsmen,[1531] and the virgin of the light, and the third elder, who is in the greater ship, and the living spirit, and the wall[1532] of the mighty fire, and the wall of the wind, and the air, and the water, and the interior living fire,—have their seat in the lesser luminary, until the fire shall have consumed the whole world: and that is to happen within so many years, the exact number of which, however, I have not ascertained. And after these things

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[1523] μετ᾽ αὐτοῦ ἔχουσι δεθῆναι.

[1524] ἐπὶ τέλει.

[1525] The text is κάθως αὐτὸς ἔγραψεν· Ὁ πρεσβύτης, etc. The Codex Bobiensis gives, "Sicut ipse senior scripsit: Cum manifestam feceris," etc., = As the elder himself wrote: When thou hast, etc. The *elder* here is probably the same as the *third elder* farther on.

[1526] The Greek is, ἀφίησι τὸν βῶλον μετὰ τοῦ νέου αἰῶνος; but the Latin version has the strangely diverse rendering, "dimittunt animam quæ objicitur inter medium novi sæculi" = they let go the soul that is placed in the midst of the new age. [Routh has τὴν βῶλον.]

[1527] ἀνδριάς.

[1528] But the Latin gives, "cum statuta venerit dies" = when the appointed day has come.

[1529] αἱ δὲ προβολαὶ πᾶσαι.

[1530] πλοίῳ. [See Routh, p. 68, on this *locus mire depravatus.*]

[1531] κυβερνῆται.

[1532] τεῖχος.

there will be a restitution of the two natures;[1533] and the princes will occupy the lower parts proper to them, and the Father the higher parts, receiving again what is His own due possession.—All this doctrine he delivered to his three disciples, and charged each to journey to a separate clime.[1534] The Eastern parts fell thus to the lot of Addas; Thomas[1535] obtained the Syrian territories as his heritage; and another, to wit, Hermeias, directed his course towards Egypt. And to this day they, sojourn there, with the purpose of establishing the propositions contained in this doctrine.[1536]

[1533] τῶν δύο φύσεων. But the Latin version gives *duorum luminarium*, and the Codex Casinensis has *luminariorum*, the two luminaries.

[1534] Reading κλίματα, with Petavius, for κλήματα.

[1535] The Codex Casinensis makes no mention of Thomas.

[1536] Here ends the Greek of Epiphanius.

12. When Turbo had made this statement, Archelaus was intensely excited; but Marcellus remained unmoved, for he expected that God would come to the help of His truth. Archelaus, however, had additional cares in his anxiety about the people, like the shepherd who becomes concerned for his sheep when secret perils threaten them from the wolves. Accordingly Marcellus loaded Turbo with the most liberal gifts, and instructed him to remain in the house of Archelaus the bishop.[1537] But on that selfsame day Manes arrived, bringing along with him certain chosen youths and virgins to the number of twenty-two.[1538] And first of all he sought for Turbo at the door of the house of Marcellus; and on failing to find him there, he went in to salute Marcellus. On seeing him, Marcellus at first was struck with astonishment at the costume in which he presented himself. For he wore a kind of shoe which is usually called in common speech the quadrisole;[1539] he had also a party-coloured cloak, of a somewhat airy[1540] appearance; in his hand he grasped a very sturdy staff of ebony-wood;[1541] he carried a Babylonian book under his left arm; his legs were swathed in trousers of different colours, the one being red, and the other green as a leek; and his whole mien was like that of some old Persian master and commandant.[1542] Thereupon Marcellus sent forthwith for Archelaus, who arrived so quickly as almost to outstrip the word, and on entering was greatly tempted at once to break out against him, being provoked to that instantly by the very sight of his costume and his appearance, though more especially also by the fact that he had himself been turning over in his mind in his retirement[1543] the various matters which he had learned from the recital of Turbo, and had thus come carefully prepared. But Marcellus, in his great thoughtfulness, repressed all zeal for mere wrangling, and decided to hear both parties. With that view he invited the leading men of the city; and from among them he selected as judges *of the discussion* certain adherents of the Gentile religion, four

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[1537] The words, *the bishop*, are omitted in the Codex Bobiensis.

[1538] But Codex Bobiensis gives *duodecim*, twelve.

[1539] But the Codex Bobiensis gives *trisolium*, the trisole. Strabo, book xv., tells us that the Persians wore high shoes.

[1540] Aërina, sky-like. [This portrait seems from life.]

[1541] Ducange in his *Glossary*, under the word Εβέλλινος, shows from Callisthenes that the prophets or interpreters of sacred things carried an ebony staff. [Ezek. xxvii. 15; Routh, p. 71.]

[1542] The text is, “vultus vero ut senis Persæ artificis et bellorum ducis videbatur.” Philippus Buonarruotius, in the *Osservazioni sopra alcuni frammenti di vasi antichi di Vetro*, Florence, 1716, p. 69, thinks that this rendering has arisen from the Latin translator’s having erroneously read ὡς δημιουργοῦ καὶ στρατηγοῦ instead of ὡς δημάρχου καὶ στρατηγοῦ. Taking στρατηγοῦ, therefore, in the civil sense which it bears in various passages, he would interpret the sentence thus: “His whole mien was like that of an old Persian *tribune and magistrate.*” See Gallandi’s note [in Routh, p. 71].

[1543] The text is *secretius factum*, etc. Routh suggests *secretius factus*, etc.

in number. The names of these umpires were as follows: Manippus, a person deeply versed in the art of grammar and the practice of rhetoric; Ægialeus,[1544] a very eminent physician, and a man of the highest reputation for learning; and Claudius and Cleobolus,[1545] two brothers famed as rhetoricians.[1546] A splendid assemblage was thus convened; so large, indeed, that the house of Marcellus, which was of immense size, was filled with those who had been called to be hearers. And when the parties who proposed to speak in opposition to each other had taken their places in view of all, then those who had been elected as judges took their seats in a position elevated above all others: and the task of commencing the disputation was assigned to Manes. Accordingly, when silence was secured, he began[1547] the discussion in the following terms:[1548]— 18

[1544] The Codex Bobiensis reads "Ægidius."

[1545] Epiphanius gives Κλεόβουλος.

[1546] Codex Casinensis reads *rectores*, governors. And Epiphanius, num. 10, makes the first a professor of Gentile philosophy, the second a physician, the third a grammarian, and the fourth a rhetorician.

[1547] For *primum* the Codex Casinensis reads *plurima*, = he began a lengthened statement, etc.

[1548] Thus far Valesius edited the piece from the Codex Bobiensis.

13. My brethren, I indeed am a disciple of Christ, and, moreover, an apostle of Jesus; and it is owing to the exceeding kindness of Marcellus that I have hastened hither, with the view of showing him clearly in what manner he ought to keep the system of divine religion, so that the said Marcellus verily, who at present has put himself, like one who has surrendered himself prisoner, under the doctrine of Archelaus, may not, like the dumb animals, which are destitute of intellect and understand not what they do, be fatally smitten to the ruin of his soul, in consequence of any failure in the possession of further facilities for setting about the right observance of divine worship. I know, furthermore, and am certain, that if Marcellus is once set right,[1549] it will be quite possible that all of you may also have your salvation effected; for your city hangs suspended upon his judgment. If vain presumption is rejected by every one of you, and if those things which are to be declared by me be heard with a real love for the truth, ye will receive the inheritance of the age to come, and the kingdom of heaven. I, in sooth, am the Paraclete, whose mission was announced of old time by Jesus, and who was to come to "convince the world of sin and unrighteousness."[1550] And even as Paul, who was sent before me, said of himself, that "he knew in part, and prophesied in part,"[1551] so I reserve the perfect for myself, in order that I may do away with that which is in part. Therefore receive ye this third testimony, that I am an elect apostle of Christ; and if ye choose to accept my words, ye will find salvation; but if ye refuse them, eternal fire will have you to consume you. For as Hymenæus and Alexander were "delivered unto Satan, that they might learn not to blaspheme,"[1552] so will all ye also be delivered unto the prince of punishments, because ye have done injury to the Father of Christ, in so far as ye declare Him to be the cause of all evils, and the founder of unrighteousness, and the creator of all iniquity. By such doctrine ye do, indeed, bring forth from the same fountain both sweet water and bitter,—a thing which can in no possible way be either done or apprehended. For who ought to be believed? Should it be those masters of yours whose enjoyment is in the flesh, and who pamper themselves with the richest delights; or our Saviour Jesus Christ, who says, as it is written in the book of the Gospels, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit,"[1553] and who in another place assures us that the "father of the devil[1554] is a liar and a murderer from the beginning,"[1555] and

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[1549] Reading *emendato.* Codex Casinensis gives *enim dato.*

[1550] John xvi. 8. *Injustitia.* This reading, *de injustitia*, may be due to an error on the part of the scribe, but is more probably to be referred to the practice pursued by Manes in altering and corrupting the sacred text to suit his own tenets. See Epiphanius on this heresy, num. 53, and cap. 53, *infra.* ["He introduced much new matter."]

[1551] 1 Cor. xiii. 9.

[1552] 1 Tim. i. 20.

[1553] Matt. vii. 18.

[1554] *Patrem diaboli.*

[1555] John viii. 44.

tells us again that men's desire was for the darkness,[1556] so that they would not follow that Word that had been sent forth in the beginning from the light,[1557] and (once more shows us) the man who is the enemy of the same, the sower of tares,[1558] and the god and prince of the age of this world, who blinds the minds of men that they may not be obedient to the truth in the Gospel of Christ?[1559] Is that God good who has no wish that the men who are his own should be saved? And, not to go over a multitude of other matters, and waste much time, I may defer[1560] till another opportunity the exposition of the true doctrine; and taking it for granted that I have said enough on this subject for the present, I may revert to the matter immediately before me, and endeavour satisfactorily to demonstrate the absurdity of these men's teaching, and show that none of these things can be attributed to the God and Father of our Lord and Saviour, but that we must take Satan to be the cause of all our ills. To him, certainly, these must be carried back, for all ills of this kind are generated by him. But those things also which are written in the prophets and the law are none the less to be ascribed to him; for he it is who spake then in the prophets, introducing into their minds very many ignorant notions of God, as well as temptations and passions. They, too, set forth that devourer of blood and flesh; and to that Satan and to his prophets all these things properly pertain which he wished to transfer[1561] to the Father of Christ, prepared as he was to write a few things in the way of truth, that by means of these he might also gain credence for those other statements of his which are false. Hence it is well for us to receive nothing at all of all those things which have been written of old even down to John, and indeed to embrace only the kingdom of heaven, which has been preached in the Gospel since his days; for they verily but made a mockery of themselves, introducing as they did things ridiculous and ludicrous, keeping some small words given in obscure outline in the law, but not understanding that, if good things are mixed up with evil, the result is, that by the corruption of these evil things, even those others which are good are destroyed. 188 And if, indeed, there is any one who may prove himself able to demonstrate that the law upholds the right, that law ought to be kept; but if we can show it to be evil, then it ought to be done away with and rejected, inasmuch as it contains the ministration of death, which was graven,[1562] which also covered and destroyed the glory on the countenance of Moses.[1563] It is a thing not without peril, therefore, for any one of you to teach the New Testament along with the law and the prophets, as if they were of one and the same origin; for the knowledge of our Saviour renews *the one* from day to day, while the other grows old and infirm, and passes almost into utter destruction.[1564] And this is a fact manifest to those who are capable of exercising discernment. For just as, when the branches of a tree become aged, or when the trunk ceases to bear fruit any more, they are cut down; and just as, when the members of the body suffer mortification, they are amputated, for the poison of the mortification diffuses itself from these members through the whole body, and unless some remedy be found for the disease by the skill of the physician, the whole body will be vitiated; so, too, if ye receive the law without understanding its origin, ye will ruin your souls, and lose your salvation. For "the law and the prophets were until John;"[1565] but since John the law of truth, the law of the promises, the law of heaven, the new law, is made known to the race of man. And, in sooth, as long as there was no one to exhibit to you this most true knowledge of our Lord Jesus, ye had not sin. Now, however, ye both see and hear, and yet ye desire to walk in ignorance,[1566] in order that ye may keep[1567] that law which has been destroyed and abandoned. And Paul, too, who is held to be the most approved *apostle* with us, expresses himself to the same effect in one of his epistles, when he says: "For if I build again the things which I destroyed, I make myself a prevaricator."[1568] And in saying this he pronounces on them as Gentiles, because they were under the elements of the world,[1569] before the fulness of faith came, believing then as they did in the law and the prophets.

[1556] Referring, perhaps, to John i. 5.

[1557] The text gives, "ut insequerentur.... Verbum, et inimicum," etc. The sense seems to be as above, supposing either that the verb *insequerentur* is used with the meaning of assailing, persecuting, or that the *ut* is put for *ut ne*, as is the case with the *excæcat ut* at the close of the sentence.

[1558] Matt. xiii. 25.

[1559] Eph. vi. 12; 2 Cor. iv. 4.

[1560] Reading *differens.* But Codex Casinensis gives *disserens.*

[1561] *Transformare.*

[1562] *Informatum.*

[1563] 1 Cor. iii. 7.

[1564] Cf. Heb. viii. 13.

[1565] Luke xvi. 16.

[1566] In inscitias ire vultis. It is proposed to read *inficias* = and yet ye desire to deny the truth. Routh suggests, *et odistis et in inscitiam ire vultis* = and ye hate it, and choose to take your way into ignorance.

[1567] Supplying *observetis* in the clause *ut legem*, etc.

[1568] *Prævaricatorem.* Gal. ii. 18 [Vulgate. But see p. 176].

[1569] Gal. iv. 3.

14. *The judges said*: If you have any clearer statement yet to make, give us some explanation of the nature[1570] of your doctrine and the designation[1571] of your faith. *Manes replied*: I hold that there are two natures, one good and another evil; and that the one which is good dwells indeed in certain parts proper to it, but that the evil one is this world, as well as all things in it, which are placed there like objects imprisoned[1572] in the portion of the wicked one, as John says, that "the whole world lieth in wickedness,"[1573] and not in God. Wherefore we have maintained that there are two localities,—one good, and another which lies outside of this,[1574] so that, having space therein *in his*, it might be capable of receiving into itself the creature, i.e., *creation*, of the world. For if we say that there is but a monarchy of one nature, and that God fills all things, and that there is no location outside of Him, what will be the sustainer of the creature, i.e., *creation?* where will be the Gehenna of fire? where the outer darkness? where the weeping? Shall I say in Himself? God forbid; else He Himself will also be made to suffer in and with these. Entertain no such fancies, whosoever of you have any care for your salvation; for I shall give you an example, in order that you may have fuller understanding of the truth. The world is one vessel;[1575] and if[1576] the substance of God has already filled this entire vessel, how is it possible now that anything more can be placed in this same vessel? If it is full, how shall it receive what is placed in it, unless a certain portion of the vessel is emptied? Or whither shall that which is to be emptied out make its way, seeing that there is no locality for it? Where then is the earth? where the heavens? where the abyss? where the stars? where the settlements?[1577] where the powers? where the princes? where the outer darkness? Who is he that has laid the foundations of these, and where? No one is able to tell us that without stumbling on blasphemy. And in what way, again, has He been able to make the creatures, if there is no subsistent matter? For if He has made them out of the non-existent, it will follow that these visible creatures should be superior, and full of all virtues. But if in these there are wickedness, and death, and corruption, and whatever is opposed to the good, how say we that they owe their formation to a nature different from themselves? Howbeit if you consider the way in which the sons of men are begotten, you

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[1570] Or, standard.

[1571] *Titulo.*

[1572] *Ergastula.*

[1573] Or, in the wicked one. 1 John v. 19.

[1574] The text gives "extra *eum.*" Routh suggests *Deum*, outside of God.

[1575] *Vas.*

[1576] The text gives simply "quod Dei substantia," etc. We may perhaps adopt, with Routh, "quod *si* Dei," etc.

[1577] Sedes. ["Thrones," as in Milton.] Routh suggests *sidera*, luminaries.

will find that the creator of man is not the Lord, but another being, who is also himself of an unbegotten[1578] nature, who has neither founder, nor creator, nor maker, but who, such as he is, has been produced by his own malice alone. In accordance with this, you men have a commerce with your wives, which comes to you by an occasion of the following nature. When any one of you has satiated himself with carnal meats, and meats of other kinds, then the impulse of concupiscence rises in him, and in this way the enjoyment[1579] of begetting a son is increased; and this happens not as if that had its spring in any virtue, or in philosophy, or in any other gift of mind, but in fulness of meats only, and in lust and fornication. And how shall any one tell me that our father Adam was made after the image of God, and in His likeness, and that he is like Him who made him? How can it be said that all of us who have been begotten of him are like him? Yea, rather, on the contrary, have we not a great variety of forms, and do we not bear the impress of different countenances? And how true this is, I shall exhibit to you in parables. Look, for instance, at a person who wishes to seal up a treasure, or some other object, and you will observe how, when he has got a little wax or clay, he seeks to stamp it with an impression of his own countenance from the ring which he wears;[1580] but if another countenance also stamps the figure of itself on the object in a similar manner, will the impression seem like? By no means, although you may be reluctant to acknowledge what is true. But if we are not like in the common impression, and if, instead of that, there are differences in us, how can it fail to be proved thereby that we are the workmanship of the princes, and of matter? For in due accordance with their form, and likeness, and image, we also exist as diverse forms. But if you wish to be fully instructed as to that commerce which took place at the beginning, and as to the manner in which it occurred, I shall explain the matter to you.

[1578] *Ingenitæ.*

[1579] *Fructus.*

[1580] The reference is to the ancient custom of using wax and certain earths and clays for the purpose of affixing, by means of the ring, a seal with an impression on any object which it was desired to secure. Thus Herodotus, ii. 38, tell us how the Egyptians marked the pure victim by wrapping it round the horns with papyrus, and then smearing some sealing earth (γῆν σημαντρίδα) on it, and stamping it with a ring. See also Cicero, *Pro Flacco*, where he speaks of the *laudatio obsignata cretâ illa Asiatica*; and Plautus, *Pseudolus*, Scene i., where he mentions the *expressam in cera ex annulo suam imaginem*, etc. [Compare vol. v. p. 466, note 3, this series.]

15. *The judges said*: We need not inquire as to the manner in which that primitive commerce took place until we have first seen it proved that there are two natural principles. For when once it is made clear that there are two unbegotten natures, then others of your averments may also gain our assent, even although something in them may not seem to fit in very readily with what is credible. For as the power of pronouncing judgment has been committed to us, we shall declare what may make itself clear to our mind. We may, however, also grant to Archelaus the liberty of speaking to these statements of yours, so that, by comparing what is said by each of you, we may be able to give our decision in accordance with the truth. *Archelaus said*: Notwithstanding, the adversary's intent is replete with gross audacity and blasphemy. *Manes said*: Hear, O judges, what he has said *of the adversary*.[1581] He admits, then, that there are two objects. *Archelaus said*: It seems to me that this man is full of madness rather than of prudence, who would stir up a controversy with me to-day because I chance to speak of the *adversary*. But this objection of yours may be removed with few words, notwithstanding that you have supposed from this expression of mine that I shall allow that there are these two natures.[1582] You have come forward with a most extravagant[1583] doctrine; for neither of the assertions made by you holds good. For it is quite possible that one who is an adversary, not by nature, but by determination, may be made a friend, and cease to be an adversary; and thus, when the one of us has come to acquiesce with the other, we twain shall appear to be, as it were, one and the same object. This account also indicates that rational creatures have been entrusted with free-will,[1584] in virtue of which they also admit of conversions. And consequently there cannot be *two* unbegotten natures.[1585] What do you say, then? Are these two natures inconvertible? or are they convertible? or is one of them converted? *Manes*, however, held back, because he did not find a suitable reply; for he was pondering the conclusion which might be drawn from either of two answers which he might make, turning the matter over thus in his thoughts: If I say that they are converted, he will meet me with that statement which is recorded in the Gospel about the trees;[1586] but if I say that they are not convertible, he will necessarily ask me to explain the condition and cause of their intermingling. In the meantime, after a little delay,

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[1581] The text is "quid dixerit adversarii;" some propose "quod" or "*quia* dixerit," etc.

[1582] The manuscript reading is, "tam si quidem ex hoc arbitratus est se affirmaturum." For this it is proposed to read, as in the translation, "tametsi quidem ex hoc arbitratus es me affirmaturum."

[1583] The text gives *ingentem*. Routh suggests *inscientem*, stupid.

[1584] [Vol. iii. 301–302. See Coleridge (on Donne), *English Divines*, vol. i. p. 87.]

[1585] Adopting the proposed reading, "et ideo *duæ*, ingenitæ naturæ esse non possunt." The text omits the *duæ*, however; and in that case the sense would be simply, And consequently there cannot be unbegotten natures; or perhaps, And so they (the creatures) cannot be of an unbegotten nature.

[1586] [Matt. vii. 15–20.]

Manes replied: They are indeed both inconvertible in so far as contraries are concerned; but they are convertible as far as properties[1587] are concerned. *Archelaus then said:* You seem to me to be out of your mind, and oblivious of your own propositions; yea, you do not appear even to recognise the powers or qualities of the very words which you have been learning.[1588] For you do not understand either what conversion is, or what is meant by *unbegotten*, or what duality implies, or what is past, or what is present, or what is future, as I have gathered from the opinions to which you have just now given expression. For you have affirmed, indeed, that each of these two natures is inconvertible so far as regards contraries, but convertible so far as regards properties. But I maintain that one who moves in properties does not pass out of himself, but subsists in these same properties, in which he is ever inconvertible; while in the case of one who is susceptible of conversion, the effect is that he is placed outside the pale of properties, and passes within the sphere of accidents.[1589]

[1587] *Propria.*

[1588] Didicisti. But perhaps we ought to read *dixisti*, which you have been uttering.

[1589] *Aliena*, of what is alien.

16. *The judges said:* Convertibility translates the person whom it befalls into another; as, for example, we might say that if a Jew were to make up his mind to become a Christian, or, on the other hand, if a Christian were to decide to be a Gentile, this would be a species of convertibility, and a cause of the same.[1590] But, again, if we suppose a Gentile to keep by all his own *heathen* properties, and to offer sacrifices to his gods, and to do service to the temples as usual, surely you would not be of opinion that he could be said to be converted, while he yet holds by his properties, and goes on in them? What, then, do you say? Do they sustain convertibility or not? *And as Manes hesitated, Archelaus proceeded thus*: If, indeed, he says that both natures are convertible,[1591] what is there to prevent our thinking them to be one and the same object? For if they are inconvertible, then surely in natures which are similarly inconvertible and similarly unbegotten there is no distinction, neither can the one of them be recognised as good or as evil. But if they are both convertible, then, forsooth, the possible result may be both that the good is made evil, and that the evil is made good. If, however, this is the possible result, why should we not speak of one only as unbegotten,[1592] which would be a conception in worthier accordance with the reckoning of truth? For we have to consider how that evil one became so at first, or against what objects he exercised his wickedness before the formation of the world. When the heavens had not yet appeared, when the earth did not yet subsist, and when there was neither man nor animal, against whom did he put his wickedness in operation? whom did he oppress unjustly? whom did he rob and kill? But if you say that he first appeared in his evil nature to his own kin,[1593] then without doubt you give the proof that he comes of a good nature. And if, again, all these are also evil, how can Satan then cast out Satan?[1594] But while thus reduced to a dilemma on this point, you may change your position in the discussion, and say that the good suffered violence from the evil. But none the more is it without peril for you to make such a statement, to the effect of affirming the vanquishing of the light; for what is vanquished has destruction near it.[1595] For what says the divine word? "Who can enter into a strong man's house, and spoil his goods, except he be stronger than he?"[1596] But if you allege that

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[1590] The text runs thus: "ut si dicamus, Judæus, si velit fieri Christianus, aut si Christianus velit esse gentilis, hæc species est convertibilitatis et causa."

[1591] The text gives *convertibiles.* Routh suggests *inconvertibiles*, inconvertible.

[1592] The text is *unum dicamus ingenitum.* Routh suggests *unum bonum*, etc. = Why should we not speak of only one unbegotten good?

[1593] The text is, "quod si suis eum dicas extitisse malum, sine dubio ergo ostenditur illum bonæ esse naturæ." Routh suggests, "quia istis suis adversatur qui mali sunt," etc. = The fact that he is adverse to those who are of his own kin, and who are evil, would be a proof that he comes of a good nature.

[1594] Mark iii. 23.

[1595] Or, kin to it, *vicinum habet interitum.*

[1596] Mark iii. 27.

he first appeared in his evil nature to men, and only from that time showed openly the marks of his wickedness, then it follows that before this time he was good, and that he took on this quality of conversion because the creation of man[1597] was found to have emerged as the cause of his wickedness. But, in fine, let him tell us what he understands by evil, lest perchance he may be defending or setting up a mere name. And if it is not the name but the substance of evil that he speaks of, then let him set before us the fruits of this wickedness and iniquity, since the nature of a tree can never be known but by its fruit.

[1597] The text is, “creati hominis causa invenitur exstitisse malitiæ,” for which we read “creatio hominis,” etc.

17. *Manes said*: Let it first be allowed on your side that there is an alien root of wickedness, which God has not planted, and then I shall tell you its fruits. *Archelaus said:* Truth's reckoning does not make any such requirement; and I shall not admit to you that there is a root of any such evil tree, of the fruit whereof no one has ever tasted. But just as, when a man desires to make any purchase, he does not produce the money unless he first ascertains by tasting the object whether it is of a dry or a moist species, so I shall not admit to you that the tree is evil and utterly corrupt, unless the quality of its fruit is first exhibited; for it is written, that "the tree is known by its fruits."[1598] Tell us, therefore, O Manes, what fruit is yielded by that tree which is called evil, or of what nature it is, and what virtue it is, that we may also believe with you that the root of that same tree is of that character which you ascribe to it. *Manes said:* The root indeed is evil, and the tree is most corrupt, but the increase is not from God. Moreover, fornications, adulteries, murders, avarice, and all evil deeds, are the fruits of that evil root. *Archelaus said:* That we may credit you when you say that 19 these are the fruits of that evil root, give us a taste of these things; for you have pronounced the substance of this tree to be ungenerate,[1599] the fruits of which are produced after its own likeness. *Manes said:* The very unrighteousness which subsists in men offers the proof itself, and in avarice too you may taste that evil root. *Archelaus said:* Well, then, as you have stated the question, those iniquities which prevail among men are fruits of this tree. *Manes said:* Quite so. *Archelaus proceeded:* If these, then, are the fruits, that is to say, the wicked deeds of men, it will follow that the men themselves will hold the place of the root and of the tree; for you have declared that they produce fruits of this nature. *Manes said:* That is my statement. *Archelaus answered:* Not well say you, *That is my statement*: for surely that cannot be your statement; otherwise, when men cease from sinning, this tree of wickedness will appear to be unfruitful. *Manes said:* What you say is an impossibility; for even though one or another, or several, were to cease sinning, there would yet be others doing evil still. *Archelaus said:* If it is at all possible for one or another, or several, as you admit, not to sin, it is also possible for all to do the same; for they are all of one parent, and are all men of one lump. And, not to follow at my ease those affirmations which you have so confusedly made through all their absurdities, I shall conclude their refutation by certain unmistakeable counter-arguments. Do you allege that the fruits of the evil root and the evil tree are the deeds of men, that is to say, fornications, adulteries, perjuries, murders, and other similar things? *Manes said:* I do. *Archelaus said:* Well, then, if it happened that the race of men was to die off the face of the earth, so that they should not be able to sin any more, the substance of that tree would then perish, and it would bear fruit no more. *Manes said:* And when will

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[1598] Matt. vii. 16.

[1599] *Ingenitam.*

that take place of which you speak? *Archelaus said:* What[1600] is in the future I know not, for I am but a man; nevertheless I shall not leave these words of yours unexamined. What say you of the race of men? Is it unbegotten, or is it a production? *Manes said:* It is a production. *Archelaus said:* If man is a production, who is the parent of adultery and fornication, and such other things? Whose fruit is this? Before man was made, who was there to be a fornicator, or an adulterer, or a murderer? *Manes said:* But if the man is fashioned of the evil nature, it is manifest that he is such a fruit,[1601] albeit he may sin, albeit he may not sin; whence also the name and race of men are once for all and absolutely of this character, whether they may do what is righteous or what is unrighteous. *Archelaus said:* Well, we may also take notice of that matter. If, as you aver, the wicked one himself made man, why is it that he practises his malignity on him?

[1600] The text gives "quoniam quod futurum est nescio, homo enim sum, non tamen," etc. Routh suggests "*quonam?* quod futurum," etc. = What has that to do with the matter? The future I know not, etc.

[1601] The text is, "sed homo a mala natura plasmatus manifestum est quia ipse sit fructus," etc.

18. *The judges said:* We desire to have information from you on this point, Manichæus, to wit, to what effect you have affirmed him to be evil. Do you mean that he has been so from the time when men were made, or before that period? For it is necessary that you should give some proof of his wickedness from the very time from which you declare him to have been evil. Be assured[1602] that the quality of a wine cannot be ascertained unless one first tastes it; and understand that, in like manner, every tree is known by its fruit. What say you, then? From what time has this personality been evil? For an explanation of this problem seems to us to be necessary. *Manes said:* He has always been so. *Archelaus said:* Well, then, I shall also show from this, most excellent friends, and most judicious auditors, that his statement is by no means correct. For iron, to take an example, has not been an evil thing always, but only from the period of man's existence, and since his art turned it to evil by applying it to false uses; and every sin has come into existence since the period of man's being. Even that great serpent himself was not evil previous to man, but only after man, in whom he displayed the fruit of his wickedness, because he willed it himself. If, then, the father of wickedness makes his appearance to us after man *has come into being*, according to the Scriptures, how can he be unbegotten who has thus been constituted evil subsequently to man, who is himself a production? But, again, why should he exhibit himself as evil just from the period when, on your supposition, he did himself create man?[1603] What did he desire in him? If man's whole body was his own workmanship, what did he ardently affect in him? For one who ardently affects or desires, desires something which is different and better. If, indeed, man takes his origin from him in respect of the evil nature, we see how man was his own, as I have frequently shown.[1604] For if man was his own, he was also evil himself, just as it holds with our illustration of the like tree and the like fruit; for an evil tree, as you say, produces evil fruit. And seeing that all were evil, what did he desiderate, or in what could he show the beginning of his wickedness, if from the time of man's formation man was the cause of his wickedness? Moreover, the law and precept having been given to the man himself, the man had not by any means the power to yield obedience to the serpent, and to the statements which were made by him; and had the man then yielded no obedience to him, what occasion would there have been for him to be evil? But, again, if evil is unbe-

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[1602] Routh, however, points differently, so that the sense is: Be assured that it is necessary to give some proof, etc.…For the quality of a wine, etc.

[1603] The text is, "ex hominis tempore a se creati cur malus ostendatur," which is taken to be equivalent to, "ex tempore quo hominem ipse creavit," etc.

[1604] The reading adopted by Migne is, "si ergo ex eo homo est, mala natura, demonstratur quomodo suus fuit, ut frequenter ostendi." Others put the sentence interrogatively = If man takes his origin from him, (and) the evil nature is thus demonstrated, in what sense was man his own, etc.? Routh suggests *ex quo* for *ex eo* = If the evil nature is demonstrated just from the time of man's existence, how was man, etc.?

gotten, how does it happen that man is sometimes found to be stronger than it? For, by obeying the law of God, he will often overcome every root of wickedness; and it would be a ridiculous thing if he, who is but the production, should be found to be stronger than the unbegotten. Moreover, whose is that law with its commandment—that commandment, I mean, which has been given to man? Without doubt it will be acknowledged to be God's. And how, then, can the law be given to an alien? or who can give his commandment to an enemy? Or, to speak of him who receives the commandment, how can he contend against the devil? that is to say, on this supposition, how can he contend against his own creator, as if the son, while he is a debtor to him for deeds of kindness, were to choose to inflict injuries on the father? Thus you but mark out the profitlessness[1605] of man on this side, if you suppose him to be contradicting by the law and commandment him who has made him, and to be making the effort to get the better of him. Yea, we shall have to fancy the devil himself to have gone to such an excess of folly, as not to have perceived that in making man he made an adversary for himself, and neither to have considered what might be his future, nor to have foreseen the actual consequence of his act; whereas even in ourselves. who are but productions, there are at least some small gifts of knowledge, and a measure of prudence, and a moderate degree of consideration, which is sometimes of a very trustworthy nature. And how, then, can we believe that in the unbegotten there is not some little portion of prudence, or consideration, or intelligence? Or how can we make the contrary supposition, according to your assertion, namely, that he is discovered to be of the most senseless apprehension, and the dullest heart and in short rather like the brutes in his natural constitution? But if the case stands thus, again, how is it that man, who is possessed of no insignificant power in mental capacity and knowledge, could have received his substance from one who thus is, of all beings, the most ignorant and the bluntest in apprehension? How shall any one be rash enough to profess that man is the workmanship of an author of this character? But, again, if man consists both of soul and of body, and not merely of body without soul, and if the one cannot subsist apart from the other, why will you assert that these two are antagonistic and contrary to each other? For our Lord Jesus Christ, indeed, seems to me to have spoken of these in His parables, when He said: "No man can put new wine into old bottles, else the bottles will break, and the wine run out."[1606] But new wine is to be put into new bottles, as there is indeed one and the same Lord for the bottle and for the wine. For although the substance may be different, yet by these two substances, in their due powers, and in the maintenance of their proper mutual relations,[1607] the one person of man subsists.

[1605] The reading is *inutilitatem.* But Routh points that this is probably the translation of τὴν εὐτέλειαν, *vilitatem*, meanness.

[1606] Matt. ix. 17.

[1607] *Dominatione et observantiæ usu.*

We do not say, indeed, that the soul is of one substance with the body, but we aver that they have each their own characteristic qualities; and as the bottle and the wine are applied in the similitude to one race and one species of men, so truth's reckoning requires us to grant that man was produced complete by the one God: for the soul rejoices in the body, and loves and cherishes it; and none the less does the body rejoice that it is quickened by the soul. But if, on the other hand, a person maintains that the body is the work of the wicked one, inasmuch as it is so corruptible, and antiquated, and worthless, it would follow then that it is incapable of sustaining the virtue of the spirit or the movement of the soul, and the most splendid creation of the same. For just as, when a person puts a piece of new cloth into an old garment, the rent is made worse;[1608] so also the body would perish if it were to be associated, under such conditions, with that most brilliant production the soul. Or, to use another illustration: just as, when a man carries the light of a lamp into a dark place the darkness is forthwith put to flight and makes no appearance; so we ought to understand that, on the soul's introduction into the body the darkness is straightway banished, and one nature at once effected, and one man constituted in one species. And thus, agreeably therewith, it will be allowed that the new wine is put into new bottles, and that the piece of new cloth is not put into the old garment. But from this we are able to show that there is a unison of powers in these two substances, that is to say, in that of the body and in that of the soul; of which unison that greatest teacher in the Scriptures, Paul, speaks, when he tells us, that "God hath set the members every one of them in the body as it hath pleased Him."[1609]

[1608] Matt. ix. 16.

[1609] 1 Cor. xii. 18.

19. But if it seems difficult for you to understand this, and if you do not acquiesce in these statements, I may at all events try to make them good by adducing illustrations. Contemplate man as a kind of temple, according to the similitude of Scripture:[1610] the spirit that is in man may thus be likened to the image that dwells in the temple. Well, then, a temple cannot be constituted unless first an occupant is acknowledged for the temple; and, on the other hand, an occupant cannot be settled in the temple unless the structure has been erected. Now, since these two objects, the occupant and the structure, are both consecrated together, how can any antagonism or contrariety be found between them, and how should it not rather appear that they have both been the products of subjects that are in amity and of one mind? And that you may know that this is the case, and that these subjects are truly at one both in fellowship and in lineage, He who knows and hears[1611] *all* has made this response, "Let us make man," and so forth. For he who constructs[1612] the temple interrogates him who fashions the image, and inquires carefully about the measurements of magnitude, and breadth, and bulk, in order that he may mark off the space for the foundations in accordance with these dimensions; and no one sets about the vain task of building a temple without first making himself acquainted with the measurement needed for the placing of the image. In like manner, therefore, the mode and the measure of the body are made the subject of inquiry, in order that the soul may be appropriately lodged in it by God, the Artificer of all things. But if any one say that he who has moulded the body is an enemy to the God who is the Creator of my soul,[1613] then how is it that, while regarding each other with a hostile eye, these two parties have not brought disrepute upon the work, by bringing it about either that he who constructs the temple should make it of such narrow dimensions as to render it incapable of accommodating what is placed within it, or that he who fashions the image should come with something so massive and ponderous, that, on its introduction into the temple, the edifice would at once collapse? If such is not the case, then, with these things, let us contemplate them in the light of what we know to be the objects and intents of antagonists. But if it is right for all to be disposed with the same measures and the same equity, and to be displayed with like glory, what doubt should we still entertain on this subject? We add, if it please you, this one illustration more. Man appears to resemble a ship which has been constructed by the builder and launched into the deep, which, however, it

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[1610] 1 Cor. iii. 17; 2 Cor. vi. 16.

[1611] The reading is *scit et audit*. Routh somewhat needlessly suggests *scite audit* = he who hears intelligently.

[1612] The codex gives "hic enim qui exstruis." It is proposed to read "sic enim qui exstruit" = For in this very way he who constructs.

[1613] The text gives "quod si dicat quis inimicum esse eum qui plasmaverit corpus; Deus qui Creator," etc. The Codex Casinensis reads *Deum*. We adopt the emendation *Deo* and the altered punctuation, thus: "quod si dicat quis inimicum esse eum qui plasmaverit corpus Deo qui creator est animæ," etc.

is impossible to navigate without the rudder, by which it can be kept under command, and turned in whatsoever direction its steersman may wish to sail. Also, that the rudder and the whole body of the ship require the same artificer, is a matter admitting no doubt; for without the rudder the whole structure of the ship, that huge body, will be an inert mass. And thus, then, we say that the soul is the rudder of the body; that both these, moreover, are ruled by that liberty of judgment and sentiment which we possess, and which corresponds to the steersman; and that when these two are made one by union,[1614] and thus possess a unison of function applicable to all kinds of work, whatever may be the products of their own operation, they bear a testimony to the fact that they have both one and the same author and maker.

[1614] Reading "*per* conjunctionem" for the simple *conjunctionem.*

20. On hearing these argumentations, the multitudes who were present were exceedingly delighted; so much so, indeed, that they were almost laying hands on Manes; and it was with difficulty that Archelaus restrained them, and kept them back, and made them quiet again. *The judges said:* Archelaus has given us proof sufficient of the fact that the body and soul of man are the works of one hand; because an object cannot subsist in any proper consonance and unison as the work of one hand, if there is any want of harmony in the design and plan. But if it is alleged that one could not possibly have sufficed to develop both these objects, *namely, body and soul*, this is simply to exhibit the incapacity of the artificer. For thus, even though one should grant that the soul is the creation of a good deity, it will be found to be but an idle work so far as the man is concerned, unless it also takes to itself the body. And if, again, the body is held to be the formation of an evil deity, the work will also none the less be idle unless it receives the soul; and, in truth, unless the soul be in unison with the body by commixture and due introduction, so that the two are in mutual connections, the man will not exist, neither can we speak of him. Hence *we are of opinion that* Archelaus has proved by a variety of illustrations that there is but one and the same maker for the whole man. *Archelaus said:* I doubt not, Manes, that you understand this, namely, 194 that one who is born and created[1615] is called the son of him who begets or creates. But if the wicked one made man, then he ought to be his father, according to nature. And to whom, then, did the Lord Jesus address Himself, when in these terms He taught men to pray: “When ye pray, say, Our Father which art in heaven;”[1616] and again, “Pray to your Father which is in secret?”[1617] But it was of Satan that He spoke when He said, that He “beheld him as lightning fall from heaven;”[1618] so that no one dare say that He taught us to pray to him. And surely Jesus did not come down from heaven with the purpose of bringing men together, and reconciling them to Satan; but, on the contrary, He gave him over to be bruised beneath the feet of His faithful ones. However, for my part, I would say that those Gentiles are the more blessed who do indeed bring in a multitude of deities, but at least hold them all to be of one mind, and in amity with each other; whereas this man, though he brings in but two gods, does not blush to posit enmities and discordant sentiments between them. And, in sooth, if these *Gentiles* were to bring in[1619] their counterfeit deities under conditions of that kind, we would verily have it in our power to witness something like a gladiatorial contest proceeding between them, with their innumerable natures and diverse sentiments.

[1615] Reading “natus est et creatus.” The Codex Casinensis has “natus est creatus.”

[1616] Matt. vi. 9; Luke xi. 2.

[1617] Matt. vi. 6.

[1618] Luke x. 18.

[1619] Codex Casinensis gives *introduceret*; but, retaining the reference to the Gentiles we read *introducerent.*

21. But now, what it is necessary for me to say on the subject of the inner and the outer man, may be expressed in the words of the Saviour to those who swallow a camel, and wear the outward garb of the hypocrite, begirt with blandishments and flatteries. It is to them that Jesus addresses Himself when He says: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of uncleanness. Or know you not, that He that made that which is without, made that which is within also?"[1620] Now why did He speak of the cup and of the platter? Was He who uttered these words a glassworker, or a potter who made vessels of clay? Did He not speak most manifestly of the body and the soul? For the Pharisees truly looked to the "tithing of anise and cummin, and left undone the weightier matters of the law;"[1621] and while devoting great care to the things which were external, they overlooked those which bore upon the salvation of the soul. For they also had respect to "greetings in the market-place,"[1622] and "to the uppermost seats at feasts:"[1623] and to them the Lord Jesus, knowing their perdition, made this declaration, that they attended to those things only which were without, and despised as strange things those which were within, and understood not that He who made the body made also the soul. And who is so unimpressible and stolid in intellect, as not to see that those sayings *of our Lord* may suffice him for all cases? Moreover, it is in perfect harmony with these sayings that Paul speaks, when he interprets to the following intent certain things written in the law: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes?"[1624] But why should we waste further time upon this subject? Nevertheless I shall add a few things out of many that might be offered. Suppose now that there are two unbegotten *principles*, and that we determine fixed localities for these: it follows then that God is separated,[1625] if He is *supposed to be* within a certain location, and not diffused everywhere; and He will consequently *be represented as* much inferior to the locality in which He is understood to be *for the object which contains is always greater*[1626] *than the object which is contained in it:* and thus God is made to be of that magnitude which corresponds with the magnitude of the locality in which He is contained, just as is the case with a man in a house.[1627] Then, further, reason asks who it

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[1620] Matt. xxiii. 25; Luke xi. 39.

[1621] Luke xi. 42.

[1622] Matt. xxiii. 6; Mark xii. 38; Luke xx. 46.

[1623] The Codex Casinensis gives a strangely corrupt reading here: "primos discipulos subitos in cœnis, quod scientes Dominus." It is restored thus: "primos discubitus in cœnis, quos sciens Dominus," etc.

[1624] 1 Cor. ix. 9.

[1625] *Dividitur.*

[1626] Reading *majus* for the inept *malus* of the Codex Casinensis.

[1627] Routh refers us here to Maximus, *De Natura*, § 2. See *Reliquiæ Sacræ*, ii. 89–91.

is that has divided between them, or who has appointed for them their determinate limits; and thus both would be made out to be the decided inferiors of man's own power.[1628] For Lysimachus and Alexander held the empire of the whole world, and were able to subdue all foreign nations, and the whole race of men; so that throughout that period there was no other in possession of empire besides themselves under heaven. And how will any one be rash enough to say that God, who is the true light that never suffers eclipse, and whose is also the kingdom that is holy and everlasting, is not everywhere present, as[1629] is the way with this most depraved man, who, in his impiety, refuses to ascribe to the Omnipotent God even equal power with men?[1630] 195

[1628] The text is "multo inferior virtutis humanæ," which is probably a Græcism.

[1629] Reading *ceu* for the *eu* of the Codex Casinensis.

[1630] The Codex Casinensis gives "nec quæ vellem quidem," for which "nec æqualem quidem," etc., is suggested, as in the translation.

22. *The judges said:* We know that a light shines through the whole house, and not in some single part of it; as Jesus also intimates when He says, that "no man lighting a candle puts it under a bushel, but on a candlestick, that it may give light unto all that are in the house."[1631] If, then, God is a light, it must needs be that light (if Jesus is to be credited) shall shine on the whole world, and not on any portions of it merely. And if,[1632] then, that light holds possession of the whole world, where now can there be any ungenerated darkness? or how can darkness be understood to exist at all, unless it is something simply accidental? *Archelaus said:* Forasmuch, indeed, as the word of the Gospel is understood much better by you than by this person who puts himself forward as the Paraclete, although I could call him rather parasite than paraclete, I shall tell you how it has happened that there is darkness. When the light had been diffused everywhere, God began to constitute the universe, and commenced with the heaven and the earth; in which process this issue appeared, to wit, that the midst,[1633] which is the locality of earth covered with shadow, as a consequence of the interposition[1634] of the creatures which were called into being, was found to be obscure, in such wise that circumstances required light to be introduced into that place, which was thus situated in the midst. Hence in Genesis, where Moses gives an account of the construction of the world, he makes no mention of the darkness either as made or as not made. But he keeps silence on that subject, and leaves the explanation of it to be discovered by those who may be able to give proper attention to it. Neither, indeed, is that a very arduous and difficult task. For to whom may it not be made plain that this sun of ours is visible, when it has risen in the east, and taken its course toward the west, but that when it has gone beneath the earth, and been carried farther within that formation which among the Greeks is called the *sphere*, it then ceases to appear, being overshadowed in darkness in consequence of the interposition of the bodies?[1635] When it is thus covered, and when the body of the earth stands opposite it, a shadow is superinduced, which produces from itself the darkness; and it continues so until again, after the course of the inferior space has been traversed in the night, it rolls towards the east, and is seen to rise once more in its wonted seats. Thus, then, the cause of the shadow and the night is discovered in the solidity of the body of the earth,—a thing,

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[1631] Matt. v. 16.

[1632] The text gives *a quo si*, etc. Routh suggests *atqui si,* etc.

[1633] *Medietas.*

[1634] Reading *objectu…creaturarum*, instead of *obtectu*, etc., in Codex Casinensis.

[1635] The text of this sentence stands thus in Migne and Routh: "cui enim non fiat manifestum, solem istum visibilem, cum ab oriente fuerit exortus, et tetenderit iter suum ad occidentem, cum sub terram ierit, et interior effectus fuerit ea quæ apud Græcos *sphæra* vocatur, quod tunc objectu corporum obumbratus non appareat?" The Codex Casinensis reads *quod nunc oblectu*, etc. We should add that it was held by Anaximander and others that there was a species of globe or sphere (σφαῖρα) which surrounded the universe. [Vol. ii. p. 136. n. 2.]

indeed, which a man may understand from the fact of the shadow cast by his own body.[1636] For before the heaven and the earth and all those corporeal creatures appeared, the light remained always constant, without waning or eclipse, as there existed no body which might produce shadow by its opposition or intervention; and consequently one must say that nowhere was there darkness then, and nowhere night. For if, to take an illustration, it should please Him who has the power of all things to do away with the quarter[1637] which lies to the west, then, as the sun would not direct its course toward that region, there would nowhere emerge either evening or darkness, but the sun would be on its course always, and would never set, but would almost always hold the centre tract of heaven, and would never cease to appear; and by this the whole world would be illumined with the clearest light, in virtue of which no part of it would suffer obscuration, but the equal power of one light would remain everywhere. But on the other hand, while the western quarter keeps its position, and the sun executes[1638] its course in three parts of the world, then those who are under the sun will be seen to be illuminated more brightly; so that I might almost say, that while the people who belong to the diverse tract are still asleep, those former are in possession of the day's beginning. But just[1639] as those Orientals have the light rising on them earlier than the people who live in the west, so they have it also more quickly obscured, and they only who are settled in the middle of the globe see always an equality of light. For when the sun occupies the middle of the heavens, there is no place that can appear to be either brighter or darker (than another), but all parts of the world are illuminated equally and impartially by the sun's effulgence.[1640] If, then, as we have said above, that portion of the western tract were done away with, the part which is adjacent to it would now no more suffer obscuration. And these things I could indeed set forth somewhat more simply, as I might also describe the zodiacal circle; but I have not thought of looking into these matters at present.[1641] I shall therefore say nothing of these, but shall revert to that capital objection urged by my adversary, in his affirming so strenuously[1642] that the darkness is ungenerated; which position, however, has also been confuted already, as far as that could have been done by us. 196

[1636] Reading *ex suimet ipsius umbra* for *exuet ipsius umbra*, which is given in the Codex Casinensis.

[1637] *Plagam.*

[1638] *Ministrante.*

[1639] The text is "Sicut autem ante," etc. Routh suggests, *Sole adeunte*, etc.

[1640] Reading "ex æquo et justo, solis fulgore," etc. The Codex Casinensis has "ex ea quo solis fulgure."

[1641] The text is altogether corrupt—*sed non intui hunc fieri ratus sum*; so that the sense can only be guessed at. Routh suggests *istud* for *intui.*

[1642] Codex Casinensis gives "omni nisi," for which we adopt "omni nisu."

23. *The judges said:* If we consider that the light existed before the estate of the creatures was introduced, and that there was no object in an opposite position which might generate shadow, it must follow that the light was then diffused everywhere, and that all places were illuminated with its effulgence, as has been shown by what you have stated just now; and as we perceive that the true explanation is given in that, we assign the palm to the affirmations of Archelaus. For if the universe is clearly divided, as if some wall had been drawn through the centre of it, and if on the one side the light dwells, and on the other side the darkness, it is yet to be understood that this darkness has been brought accidentally about through the shadow generated in consequence of the objects which have been set up in the world; and hence again we must ask who it is that has built this wall between the two divisions, provided you indeed admit the existence of such a construction, O Manichæus. But if we have to take account of this matter on the supposition that no such wall has been built, then again it comes to be understood that the universe forms but one locality, without any exception, and is placed under one power; and if so, then the darkness can in no way have an ungenerated nature. *Archelaus said:* Let him also explain the following subject with a view to what has been propounded. If God is seated in His kingdom, and if the wicked one in like manner is seated in his kingdom, who can have constructed the wall between them? For no object can divide two substances except one that is greater than either,[1643] even as it is said[1644] in the book of Genesis, that "God divided the light from the darkness."[1645] Consequently the constructor of this wall must also be some one of a capacity like that: for the wall marks the boundaries of these two parties, just as among people who dwell in the rural parts a stone is usually taken to mark off the portion of each several party; which custom, however, would afford a better apprehension of the case were we to take the division to refer specially to the marking out of an inheritance falling to brothers. But for the present I have not to speak of matters like these, however essential they may appear. For what we are in quest of is an answer to the question, Who can have constructed the wall required for the designation of the limits of the kingdom of each of these twain? No answer has been given. Let not this perfidious fellow hesitate, but let him now acknowledge that the substance of his duality has been reduced again to a unity. Let him mention any one who can have constructed that middle wall. What could the one of these two parties have been engaged in when the other was building? Was he asleep? or was he ignorant of the fact? or was he unable to withstand the attempt? or was he bought over with a price? Tell us what he was about, or tell us who in all the universe was the person that raised the construction. I address my appeal to you, O judges, whom God has sent to us with the fullest plenitude of intelligence;

[1643] Reading *utriusque majus.* The Codex Casinensis has *utrunque majus.*

[1644] The text is *dicit*, for which *dicitur* may be adopted.

[1645] Gen. i. 4.

judge ye which of these two could have erected the structure, or what the one could have been doing all the while that the other was engaged in the building.

24. *The judges said:* Tell us, O Manes, who designated the boundaries for the kingdom of each, and who made the middle wall? For Archelaus begs that due importance be attached to the practice of interrogation in this discussion. *Manes said:* The God who is good, and who has nothing in common with evil, placed the firmament in the midst, in order to make it plain[1646] that the wicked one is an alien to Him. *Archelaus said:* How fearfully you belie the dignity of that name! You do indeed call Him God, but you do so in name only, and you make His deity resemble man's infirmities. At one time out of the non-existent, and at another time out of underlying matter, which indeed thus existed before Himself, you assert that He did build the structure, as builders among men are wont to do. Sometimes also you speak of Him as apprehensive, and sometimes as variable. It is, however, the part of God to do what is proper to God, and it is the part of man to do what is proper to man. If, then, God, as you say, has constructed a wall, this is a God who marks Himself out as apprehensive, and as possessed of no fortitude. For we know that it is always the case that those who are suspicious of the preparation of secret perils against them by strangers, and who are afraid of the plots of enemies, are accustomed to surround their cities with walls, by which procedure they at once secure themselves in their ignorance, and display their feeble capacity. But here, too, we have something which ought not to be passed over by us in silence, but rather brought prominently forward; so that even by the great abundance of our declarations on the subject our adversary's manifold craftiness may be brought to nought, with the help of the truth on our side. We may grant, then, that the structure of the wall has been made with the purpose of serving to distinguish between the two kingdoms; for without this one division[1647] it is impossible for either of them to have his own proper kingdom. But granting this, then it follows further that in the same manner it will also be impossible for the wicked 197 one to pass without his own proper limits and invade the territories of the good *King*, inasmuch as the wall stands there as an obstacle, unless it should chance first to be cast down, for we have heard that such things have been done by enemies, and indeed with our own eyes we have quite recently seen an achievement of that nature successfully carried out.[1648] And when a king attacks a citadel surrounded by a strong wall, he uses first of all the ballista[1649] and projectiles; then he endeavours to cut through the gates with axes, and to demolish the walls by the battering-rams; and when he at last obtains an entrance, and gains

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[1646] Reading "patefaceret" for the "partum faceret" of Codex Casinensis.

[1647] The text gives *sine hoc uno.* But perhaps Routh is right in suggesting *muro* for *uno* = without this wall.

[1648] Some suppose that Archelaus refers here to the taking of Charræ by the Persians in the time of Valerianus Augustus, or to its recapture and restoration to the Roman power by the Eastern king Odenathus during the empire of Gallienus.

[1649] The ballista was a large engine fitted with cords somewhat like a bow, by which large masses of stone and other missiles were hurled to a great distance.

possession of the place, he does whatever he listeth, whether it be his pleasure to carry off the citizens into captivity, or to make a complete destruction of the fortress and its contents, or whether, on the other hand, it may be his will to grant indulgence to the captured stronghold on the humble suit of the conquered. What, then, does my opponent here say to this analogy? Did no adversary substantially—which is as much as to say, designedly—overthrow the muniment cast up between the two?[1650] For in his former statements he has avouched that the darkness passed without its own limits, and supervened upon the kingdom of the good God. Who, then, overthrew that munition before the one could thus have crossed over to the other? For it was impossible for the evil one to find any entrance while the munition stood fast. Why are you silent? Why do you hesitate, Manichæus? Yet, although you may hold back, I shall proceed with the task of my own accord. For if we suppose you to say that God destroyed it, then I have to ask what moved Him in this way to demolish the very thing which He had Himself previously constructed on account of the importunity of the wicked one, and for the purpose of preserving the separation between them? In what fit of passion, or under what sense of injury, did He thus set about contending against Himself? Or was it that He lusted after some of the possessions of the wicked one? But if none of these things formed the real cause that led God to destroy those very things which He had constructed a long time before with the view of estranging and separating the wicked one from Him, then it must needs be considered no matter of surprise if God should also have become delighted with his society;[1651] for, on your supposition, the munition which had been set up with the purpose of securing God against trouble from him, will appear to have been removed just because now he is to be regarded no more as an enemy, but as a friend. And, on the other hand, if you aver that the wall was destroyed by the wicked one, tell us then how it can be possible for the works of the good God to be mastered by the wicked one. For if that is possible, then the evil nature will be proved to be stronger than God. Furthermore, how can that being, seeing that he is pure and total darkness, surprise the light and apprehend it, while the evangelist gives us the testimony that "the light shineth in darkness, and the darkness comprehended it not?"[1652] How is this blind one armed? How does the darkness fight against the kingdom of light? For even as the creatures of God[1653] here cannot take in the rays of the sun with uninjured eye,[1654] so neither can that being bear the clear vision of the kingdom of light, but he remains for ever a stranger to it, and an alien.

[1650] The sense is obscure here. The text gives, "non substantia id est proposito adversarius quis dejecit," etc. Migne edits the sentence without an interrogation. We adopt the interrogative form with Routh. The idea perhaps is, Did no adversary with materials such as the kings of earth use, and that is as much as to say also with a determinate plan, overthrow, etc.?

[1651] The Codex Casinensis has "nec mirum putandum est consortio," etc. We read with Routh and others, *si ejus consortio*, or *quod ejus consortio*, etc.

[1652] John i. 5.

[1653] The text gives simply, *sicut enim hæc.* Routh suggests *hæ.*

[1654] Reading *illæsis oculis* for the *illius oculis* of Codex Casinensis.

25. *Manes said:* Not all receive the word of God, but only those to whom it is given to know the mysteries of the kingdom of heaven.[1655] And even now[1656] I know who are ours; for "my sheep," He says, "hear my voice."[1657] For the sake of those who belong to us, and to whom is given the understanding of the truth, I shall speak in similitudes. The wicked one is like a lion that sought to steal upon the flock of the good shepherd; and when the shepherd saw this, he dug a huge pit, and took one kid out of the flock and cast it into the pit. Then the lion, hungering to get at it, and bursting with passion to devour it, ran up to the pit and fell in, and discovered no strength sufficient to bring him out again. And thereupon the shepherd seized him and shut him up carefully in a den, and at the same time secured the safety of the kid which had been with him in the pit. And it is in this way that the wicked one has been enfeebled,—the lion, so to speak, possessing no more capacity for doing aught injurious; and so all the race of souls will be saved, and what once perished will yet be restored to its proper flock. *Archelaus said*: If you compare the wicked one to the lion, and God to the true shepherd, tell us, whereunto shall we liken the sheep and the kid? *Manes said*: The sheep and the kid seem to me to be of one nature: and they are taken as figures of 198 souls. *Archelaus said*: Well, then, God gave a soul over to perdition when He set it before the lion in the pit. *Manes said*: By no means; far from it. But He was moved by a particular disposition,[1658] and in the future He will save that other, *the soul*. *Archelaus said*: Now, surely it would be an absurd procedure, my hearers, if a shepherd who dreaded the inroad of a lion were to expose to the beast's devouring fury a lamb that he was wont to carry in his bosom, and if it were then to be said that he meant to save the creature hereafter. Is not this something supremely ridiculous? Yea, there is no kind of sense in this. For *on the supposition implied in your similitude* God thus handed over to Satan a soul that he might seize and ruin. But when did the shepherd ever do anything like that?[1659] Did not David deliver a sheep out of the mouth of a lion or of a bear? And we mention this on account of the expression, *out of the mouth of the lion*; for, on your theory, this would imply that the shepherd can bring forth out of the mouth of the lion, or out of the belly of the same, the very object which it has devoured.[1660] But you will perhaps make this answer, that it is of God we speak,

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[1655] Matt. xix. 11.

[1656] The text gives *et jam quidem* for the *etiam quidem* of the Cod. Casin.

[1657] John x. 27.

[1658] *Apprehensus est hoc ingenio.* For *hoc* here, Routh suggests *hic* in reference to the *leo* so that the sense might be = But by this plan the lion was caught, and hereafter He will save the soul.

[1659] The text is, "Quando enim pastor, nonne David de ore leonis," etc. We adopt the amended reading, "Quando enim pastor hoc fecit? Nonne David," etc.

[1660] Routh would put this interrogatively = Can he bring out of the mouth or the belly of the lion what it has once devoured?

and that He is able to do all things. Hear, however, what I have to say to that: Why then do you not rather assert His real capacity, and affirm simply His ability to overcome the lion in His own might, or with the pure power of God, and without the help of any sort of cunning devices, or by consigning a kid or a lamb to a pit?[1661] Tell me this, too, if the lion were to be supposed to come upon the shepherd at a time when he has no sheep, what would the consequence be? For he who is here called the shepherd is supposed to be unbegotten, and he who is here the lion is also unbegotten. Wherefore, when man did not yet exist—in other words, before the shepherd had a flock—if the lion had then come upon the shepherd, what would have followed, seeing that there could have been nothing for the lion to eat before the kid was in existence? *Manes said*: The lion certainly had nothing to devour, but yet he exercised his wickedness on whatever he was able to light upon as he coursed over the peaks of the mountains; and if at any time food was a matter of necessity with him, he seized some of the beasts which were under his own kingdom. *Archelaus said*: Are these two objects, then, of one substance—the beasts which are under the kingdom of the wicked one, and the kids which are in the kingdom of the good God?[1662] *Manes said*: Far from it; not at all: they have nothing in common either between themselves or between the properties which pertain to them severally. *Archelaus said:* There is but one and the same use made of the food in the lion's eating. And though he sometimes got that food from the beasts belonging to himself, and sometimes from those belonging to the good God, there is still no difference between them as far as regards the meats furnished; and from this it is apparent that those are of but one substance. On the other hand, if we say that there is a great difference between the two, we do but ascribe ignorance to the shepherd,[1663] in so far as he did not present or set before the lion food adapted to his use, but rather alien meats. Or perchance again, in your desire to dissemble your real position, you will say to me that lion ate nothing. Well, supposing that to be the case, did God then in this way challenge that being to devour a soul while he knew not how to devour aught? and was the pit not the only thing which God sought to employ with the view of cheating him?—if indeed it is at all worthy of God to do that sort of thing, or to contrive deceitful schemes. And that would be to act like a king who, when war is made upon him, puts no kind of confidence in his own strength, but gets paralyzed with the fears of his own feebleness, and shuts himself up within the walls of his city, and erects around him a rampart and other fortifications, and gets them all equipped, and trusts nothing to his own hand and prowess; whereas, if he is a brave man, the king so placed will march a great distance from his own territories to meet the enemy there, and will put forth every possible exertion until he conquers and brings his adversary into his power.

[1661] This seems to be the sense intended. The text in the Codex Casinensis runs thus: "Cur igitur quod possit non illud potius asseris quod poterit propria virtute vincere leonem, si et pura Dei potentia," etc. For *si et pura* we may read *sive pura*, or *si est pura*, etc.

[1662] Routh takes it as a direct assertion = It follows, then, that these two objects are of one substance, etc.

[1663] The text runs, "sed aliud alio longe differre ignorantiam pastori ascribimus;" for which we adopt the emendation, "sed alium ab alio longe differre si dicamus, ignorantiam pastori ascribimus."

26. *The judges said*: If you allege that the shepherd exposed the kid or the lamb to the lion, when the said lion was meditating an assault[1664] on the unbegotten, the case is closed. For seeing that the shepherd of the kids and lambs is himself proved to be in fault to them, on what creature can he pronounce judgment, if it happens that the lamb which has been given up[1665] through the shepherd's weakness has proved unable to withstand the lion, and if the consequence is that the lamb has had to do whatever has been the lion's pleasure? Or, to take another instance, that would be just as if a master were to drive out of his house, or deliver over in terror to his adversary, one of his slaves, whom he is unable afterwards to recover by his own strength. Or supposing that by any chance it were to come about that the slave was recovered, on what reasonable ground could the master inflict the torture on him, if it should turn out that the man yielded obedience to all that the enemy laid upon him, seeing that it was the master himself[1666] who gave him up to the enemy, just as the kid was given up to the lion? You affirm, too, that the shepherd understood the whole case beforehand. Surely, then, the lamb, when under the lash, and interrogated by the shepherd as to the reason why it had submitted to the lion in these matters, would make some such answer as this: "Thou didst thyself deliver me over to the lion, and thou didst offer no resistance to him, although thou didst know and foresee what would be my lot, when it was necessary for me to yield myself to his commandments." And, not to dilate on this at greater length, we may say that *by such an illustration* neither is God exhibited as a perfect shepherd, nor is the lion shown to have tasted alien meats; and consequently, under the instruction of the truth itself, it has been made clear that we ought to give the palm to the reasonings adduced by Archelaus. *Archelaus said*: Considering that, on all the points which we have hitherto discussed, the thoughtfulness of the judges has assigned us the amplest scope, it will be well for us to pass over other subjects in silence, and reserve them for another period. For just as, if[1667] a person once crushes the head of a serpent, he will not need to lop off any of the other members of its body; so, if we once dispose[1668] of this question of the duality, as we have endeavoured to do to the best of our ability, other matters which have been maintained in connection with it may be held to be exploded along with it. Nevertheless I shall yet address myself, at least in a few sentences, to the assertor of these opinions himself, who is now in our presence; so that it may be thoroughly understood by all who he is, and whence he

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[1664] Migne reads *irrueret.* Routh gives *irruerat*, had made an assault.

[1665] The text gives *si causa traditus*, etc. Routh suggests *sive causa. Traditus*, etc.; so that the sense would be, For on what creature can the shepherd of the kids and lambs pronounce judgment, seeing that he is himself proved to be in fault to them, or to be the cause of their position? For the lamb, having been given up, etc.

[1666] Reading *eum ipse* for *eum ipsum.*

[1667] Reading *si quis* for the simple *quis* of Codex Casinensis.

[1668] Reading "quæstione *rejecta*" for the *relecta* of Codex Casinensis.

comes, and what manner of person he proves himself to be. For he has given out that he is that Paraclete whom Jesus on His departure promised to send to the race of man for the salvation of the souls of the faithful; and this profession he makes as if he were somewhat superior even to Paul,[1669] who was an elect vessel and a called apostle, and who on that ground, while preaching the true doctrine, said:[1670] "Or seek ye a proof of that Christ who speaks in me?"[1671] What I have to say, however, may become clearer by such an illustration as the following:[1672]—A certain man gathered into his store a very large quantity of corn, so that the place was perfectly full. This place he shut and sealed in a thoroughly satisfactory fashion, and gave directions to keep careful watch over it. And the master himself then departed. However, after a lengthened lapse of time another person came to the store, and affirmed that he had been despatched by the individual who had locked up and sealed the place with a commission also to collect and lay up a quantity of wheat in the same. And when the keepers of the store saw him, they demanded of him his credentials, in the production of the signet, in order that they might assure themselves of their liberty to open the store to him and to render their obedience to him as to one sent by the person who had sealed the place. And when he could[1673] neither exhibit the keys nor produce the credentials of the signet, *for indeed he had no right*, he was thrust out by the keepers, and compelled to flee. For instead of being what he professed to be, he was detected to be a thief and a robber by them, and was convicted and found out[1674] through the circumstance that, although, as it seemed, he had taken it into his head to make his appearance a long time after the period that had been determined on beforehand, he yet could neither produce keys, or signet, or any token whatsoever to the keepers, nor display any knowledge of the quantity of corn that was in store: all which things were so many unmistakeable proofs that he had not been sent across by the proper owner; and accordingly, as was matter of course,[1675] he was forbidden admittance by the keepers.

[1669] This seems to be the general sense of the corrupt text here, *et non longe possit ei Paulus*, etc., in which we must either suppose something to have been lost, or correct it in some such way as this: "ut non longe post sit ei Paulus." Compare what Manes says also of Paul and himself in ch. xiii. above. It should be added, however, that another idea of the passage is thrown out in Routh. According to this the *ei* refers to *Jesus*, and the text being emended thus, *etsi non longe post sit ei*, the sense would be: although not long after His departure He had Paul as an elect vessel, etc. The allusion thus would be to the circumstance that Manes made such a claim as he did, in spite of the fact that after Christ's departure Paul was gifted with the Spirit in so eminent a measure for the building up of the faithful.

[1670] Reading *aiebat* for the *agebat* of Codex Casinensis.

[1671] 2 Cor. xiii. 3. The reading here is, "Aut documentum quæritis," etc. The Vulgate also gives *An experimentum*, for the Greek ἐπεί, etc.

[1672] The text is, "et quidem quod dico tali exemplo sed clarius." For *sed* it is proposed to read *fit*, or *sit*, or *est*.

[1673] Codex Casinensis has *quicunque*. We adopt the correction, *qui cum nec*.

[1674] Reading *confutatus* for *confugatus*.

[1675] The text gives "et ideo ut consequenter erat," etc. Codex Casinensis omits the *ut.* Routh proposes, "et ideo consequenter thesaurus," etc. = and thus, of course, the treasure was preserved, etc. Comp. ch. xxvii. and xxxiv.

27. We may give yet another illustration, if it seems good to you. A certain man, the 200 head of a household, and possessed of great riches, was minded to journey abroad for a time, and promised to his sons that he would send them some one who would take his place, and divide among them equally the substance falling to them. And, in truth, not long after that, he did despatch to them a certain trustworthy and righteous and true man. And on his arrival, this man took charge of the whole substance, and first of all exerted himself to arrange it and administer it, giving himself great labour in journeying, and even[1676] working diligently with his own hands, and toiling like a servant for the good of the estate. Afterwards feeling that his end was at hand,[1677] the man wrote out a will, demitting the inheritance to the relations and all the next of kin; and he gave them his seals, and called them together one by one by name, and charged them to preserve the inheritance, and to take care of the substance, and to administer it rightly, even as they had received it, and to take their use of its goods and fruits, as they were themselves left its owners and heirs. If, moreover, any person were to ask to be allowed to benefit by the fruits of this field, they were to show themselves indulgent to such. But if, on the other hand, any one were to declare himself partner in the heirship with them, and were to make his demands on that ground,[1678] they were to keep aloof from him, and pronounce him an alien; and further, *they were to hold* that the individual who desired to be received among them ought all the more on that account to do work.[1679] Well, then, granting that all these things have been well and rightly disposed of and settled, and that they have continued in that condition for a very long time, how shall we deal with one who presents himself well-nigh three hundred years after, and sets up his claim to the heirship? Shall we not cast him off from us? Shall we not justly pronounce such a one an alien—one who cannot prove himself to have belonged to those related *to our Master*, who never was with our departed Lord in the hour of His sickness, who never walked in the funeral procession of the Crucified, who never stood by the sepulchre, who has no knowledge whatsoever of the manner or the character of His departure, and who, in fine, is now desirous of getting access to the storehouse of corn without presenting any token from him who placed it under lock and seal? Shall we not cast him off from us like a robber and a thief, and thrust him out of our number by all possible means? Yet this man is now in our presence, and fails to produce any of the credentials which we have summarized in

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[1676] The text has, "sedens ipse per se," etc.; for which we adopt "sed et ipse," etc.

[1677] The Codex Casinensis gives, "deinde die moriturus," which may be either a mistake for "deinde moriturus," or a contraction for "deinde die qua moriturus"—then on the day that he was about to die, etc.

[1678] The codex has, "Sin autem conderem se dicens, exposceret, devitarent persequi," etc.; which is corrected to, "Sin autem cohæredem se dicens exposceret, devitarent atque," etc., which emendation is followed in the translation.

[1679] *Opus autem magis facere debere.*

what we have already said, and declares that he is the Paraclete whose mission was presignified by Jesus. And by this assertion, in his ignorance perchance, he will make out Jesus Himself to be a liar;[1680] for thus He who once said that He would send the Paraclete no long time after, will be proved only to have sent this person, if we accept the testimony which he bears to himself, after an interval of three hundred years and more.[1681] In the day of judgment, then, what will those say to Jesus who have departed this life from that time on to the present period? Will they not meet Him with words like these: "Do not punish us rigorously if we have failed to do Thy works. For why, when Thou didst promise to send the Paraclete under Tiberius Cæsar, to convince us of sin and of righteousness,[1682] didst Thou send Him only under Probus the Roman emperor, and didst leave us orphaned, not withstanding that Thou didst say, 'I will not leave you comfortless (orphaned),'[1683] and after Thou hadst also assured us that Thou wouldest send the Paraclete presently after Thy departure? What could we orphans do, having no guardian? We have committed no fault; it is Thou that hast deceived us." But away with such a supposition in the case of our Lord Jesus Christ, the Saviour of every soul.[1684] For He did not confine Himself to mere promises;[1685] but when He had once said, "I go to my Father, and I send the Paraclete to you,"[1686] straightway He sent (that gift of the Paraclete), dividing and imparting the same to His disciples,—bestowing it, however, in greater fulness upon Paul.[1687]

[1680] The same sort of argument is employed against the Montanists by Theodorus of Heracleia on John's Gospel, ch. xiv. 17.

[1681] It is remarked in Migne, that it is only in the heat of his contention that this statement is made by Archelaus as to the date of the appearance of Manes; for from the death of Christ on to the time of this discussion there are only some 249 years. [Is it not probable that here is a token of the spurious character of not a little of this work?]

[1682] John xvi. 8.

[1683] John xiv. 18.

[1684] Reading "sed absit hoc a Domino nostro Jesu Christo Salvatore omnis animæ," instead of the codex's "sed absit hanc a Domino Jesu Christo Salvatore omne animæ."

[1685] If the reference, however, is to 2 Pet. iii. 9, as Routh suggests, it may rather be = He was not slack concerning His promises. The text is, "non enim moratus est in promissionibus suis." [A noteworthy reference to the second Epistle of St. Peter. For, if this work be a mere romance, yet its undoubted antiquity makes it useful, not only in this, but in many other critical matters.]

[1686] John xiv. 12; xvi. 28.

[1687] Reading "abundantius vero conferens Paulo," instead of the corrupt text in the Codex Casinensis, "abundantibus vero confitens Paulo."

28. *Manes said:*[1688] You are caught in the charge you yourself bring forward. For you have been speaking now against yourself, and have not perceived that, in trying to cast reproaches in my teeth, you lay yourself under the greater fault. Tell me this now, I pray you: if, as you allege, those who have died from the time of Tiberius on to the days of Probus are to say to Jesus, "Do not judge us if we have failed to do Thy works, for Thou didst not send the Paraclete to us, although Thou didst promise to send Him;"[1689] will not those much more use such an address who have departed this life from the time of Moses on to the advent of Christ Himself? And will not those with still greater right express themselves in terms like these: "Do not deliver us over to torments,[1690] seeing that we had no knowledge of Thee imparted to us?" And will it only be those that have died thus far previously to His advent who may be seen making such a charge with right? Will not those also do the same who have passed away from Adam's time on to Christ's advent? For none of these either obtained any knowledge of the Paraclete, or received instruction in the doctrine of Jesus. But only this latest generation of men, which has run its course from Tiberius onward, as you make it out,[1691] is to be saved: for it is Christ Himself that "has re-deemed them from the curse of the law;"[1692] as Paul, too, has given these further testimonies, that "the letter killeth, and quickeneth no man,"[1693] and that "the law is the ministration of death,"[1694] and "the strength of sin."[1695] *Archelaus said*: You err, not knowing the Scriptures, neither the power of God.[1696] For many have also perished after the period of Christ's advent on to this present period, and many are still perishing,—those, to wit, who have not chosen to devote themselves to works of righteousness; whereas only those who have received Him, and yet receive Him, "have obtained power to become the sons of God."[1697] For the evangelist has not said all

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[1688] The opening sentences of this chapter are given in a very corrupt form in our Codex Casinensis. Its text stands thus: "Tuum et ipsius indicio comprehensus es; hæc enim versum te locutus, ignorans, qui dum, me vis probra conjicere majori culpæ se succumbit. Dic age mihi studias qua Tiberio usque ad Probum defuncti sunt, dicent ad Jesum nolite nos judicare," etc. We have adopted these emendations: *tuimet* for *tuum et; adversum* for *versum; ignoras* for *ignorans; in me* for *me; succumbis* for *se succumbit; si, ut ais, qui a*, for *studias qua*; and *noli* for *nolite.*

[1689] Supplying *missurum*, which is not in the codex.

[1690] Reading "noli nos tradere tormentis," instead of the meaningless "noli nostra de tormentis" of the codex.

[1691] Reading *ut ais* instead of *ut eas.*

[1692] Gal. iii. 13.

[1693] *Nec quemquam vivificat.* 2 Cor. iii. 6.

[1694] 2 Cor. iii. 7.

[1695] 1 Cor. xv. 56.

[1696] Matt. xxii. 29.

[1697] John i. 12.

have obtained that power; neither, on the other hand, however, has he put any limit on the time. But this is his expression: “As many as received Him.” Moreover, from the creation of the world He has ever been with righteous men, and has never ceased to require their blood *at the hands of the wicked*, from the blood of righteous Abel to the blood of Zacharias.[1698] And whence, then, did righteous Abel and all those succeeding worthies,[1699] who are enrolled among the righteous, derive their righteousness when as yet there was no law of Moses, and when as yet the prophets had not arisen and discharged the functions of prophecy? Were they not constituted righteous in virtue of their fulfilling the law, “every one of them showing the work of the law written in their hearts, their conscience also bearing them witness?”[1700] For when a man “who has not the law does naturally the things contained in the law, he, not having the law, is a law unto himself.”[1701] And consider now the multitude of laws thus existing among the several righteous men who lived a life of uprightness, at one time discovering for themselves the law of God implanted in their hearts, at another learning of it from their parents, and yet again being instructed in it further by the ancients and the elders. But inasmuch as only few were able to rise by this medium[1702] to the height of righteousness, that is to say, by means of the traditions of parents, when as yet there was no law embodied in writing, God had compassion on the race of man. and was pleased to give through Moses a written law to men, since verily the equity of the natural law failed to be retained in all its perfection in their hearts. In consonance, therefore, with man’s first creation, a written legislation was prepared which was given through Moses in behoof of the salvation of very many. For if we reckon that man is justified without the works of the law, and if Abraham was counted righteous, how much more shall those obtain righteousness who have fulfilled the law which contains the things that are expedient for men? And seeing that you have made mention only of three several scriptures, in terms of which the apostle has declared that “the law is a ministration of death,”[1703] and that “Christ has redeemed us from the curse of the law,”[1704] and that “the law is the strength of sin,”[1705] you may now advance others of like tenor, and bring forward any passages which may seem to you to be written against the law, to any extent you please.

[1698] Matt. xiii. 35.

[1699] Reading *reliqui per ordinem* for the *qui per ordinem* of the codex.

[1700] Rom. ii. 15.

[1701] Rom. ii. 14.

[1702] Reading “per hunc modum.” But the Codex Casinensis gives “per hunc mundum”—through this world.

[1703] 2 Cor. iii. 7.

[1704] Gal. iii. 13.

[1705] 1 Cor. xv. 56.

29. *Manes said*: Is not that word also to the same effect which Jesus spake to the disciples, when He was demonstrating those men to be unbelieving: “Ye are of your father the devil, and the lusts of your father ye will do?”[1706] By this He means, in sooth, that whatever the wicked prince of this world desired, and whatever he lusted after, he committed to writing through Moses, and by that medium gave it to men for their doing. For “he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”[1707] *Archelaus said*: Are you satisfied[1708] with what you have already adduced, or have you other statements still to make? *Manes said*: I have, indeed, many things to say, and things of greater weight even than these. But with these I shall content myself. *Archelaus said*: By all means. Now let us select some instance from among those statements which you allege to be on your side; so that if these be once found to have been properly dealt with, other questions may also be held to rank with them; and if the case goes otherwise, I shall come under the condemnation of the judges, that is to say, I shall have to bear the shame of defeat.[1709] You say, then, that the law is a ministration of death, and you admit that “death, the prince of this world, reigned from Adam even to Moses;”[1710] for the word of Scripture is this: “even over them that did not sin.”[1711] *Manes said*: Without doubt death did reign thus, for there is a duality, and these two antagonistic powers were nothing else than both unbegotten.[1712] *Archelaus said*: Tell me this then,—how can an unbegotten death take a beginning at a certain time? For “from Adam” is the word of Scripture, and not “before Adam.” *Manes said*: But tell me, I ask you in turn, how it obtained its kingdom over both the righteous and the sinful. *Archelaus said*: When you have first admitted that it has had that kingdom from a determinate time and not from eternity, I shall tell you that. *Manes said*: It is written, that “death reigned from Adam to Moses.” *Archelaus said*: And consequently it has an end, because it has had a beginning in time.[1713] And this saying is also true, that “death is swallowed up in victory.”[1714] It is apparent, then, that death cannot be unbegotten, seeing that it is shown to have both a

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[1706] John viii. 44.

[1707] John viii. 44.

[1708] The text is “sufficit tibi hæc sunt an habes et alia.” Routh proposes “sufficientia tibi hæc sunt,” etc.

[1709] Routh would make it = *You* will come under the condemnation…*you* will have to bear: he suggests *eris ergo* for *ero ego*, and *feras* for *feram*.

[1710] Rom. v. 14.

[1711] Rom. v. 14.

[1712] *Nec aliter nisi essent ingenita.* Routh, however, would read *esset* for *essent*, making it = and that death could be nothing else than unbegotten.

[1713] Reading *ex tempore* for the corrupt *exemplo re* of the codex.

[1714] 1 Cor. xv. 54.

beginning and an end. *Manes said*: But in that way it would also follow that God was its maker. *Archelaus said*: By no means; away with such a supposition! “For God made not death; neither hath He pleasure in the destruction of the living.”[1715] *Manes said*: God made it not; nevertheless it was made, as you admit. Tell us, therefore, from whom it received its empire, or by whom it was created. *Archelaus said*: If I give the most ample proof of the fact that death cannot have the substance of an unbegotten nature, will you not confess that there is but one God, and that an unbegotten God? *Manes said*: Continue your discourse, for your aim is to speak[1716] with subtlety. *Archelaus said*: Nay, but you have put forward those allegations in such a manner, as if they were to serve you for a demonstration of an unbegotten root. Nevertheless the positions which we have discussed above may suffice us, for by these we have shown most fully that it is impossible for the substances of two unbegotten natures to exist together.

[1715] Wisd. i. 13.

[1716] The text gives *discere*, to learn; but *dicere* seems the probable reading.

30. *The judges said*: Speak to those points, Archelaus, which he has just now propounded. *Archelaus said*: By the prince of the world, and the wicked one, and darkness, and death, he means one and the same thing, and alleges that the law has been given by that being, on the ground of the scriptural statement that it is "the ministration of death," as well as on the ground of other things which he has urged against it. Well, then, I say[1717] that since, as we have explained above, the law which was written naturally on men's hearts did not keep carefully by the memory of evil things, and since there was not a sufficiently established tradition among the elders, inasmuch as hostile oblivion always attached itself to the memory,[1718] and one man was instructed *in the knowledge of that law* by master, and another by himself, it easily came about that transgressions of the law engraved by nature did take place, and that through the violation of the commandments death obtained its kingship among men. For the race of men is of such a nature, that it needs to be ruled by God with a rod of iron. And so death triumphed and reigned with all its power on to Moses, even over those who had not sinned, in the way which we have explained: over sinners indeed, as these were its proper objects, and under subjection to it,—men after the type of Cain and Judas;[1719] but also over the righteous, because they refused to consent to it, and rather withstood it, by putting away from themselves the vices and concupiscence of lusts,—men like those who have arisen at times from Abel on to Zacharias;[1720]—death thus always passing, up to the time *of Moses*, upon those after that similitude.[1721]

203 But after Moses had made his appearance, and had given the law to the children of Israel, and had brought into their memory all the requirements of the law, and all that it behoved men to observe and do under it, and when he delivered over to death only those who should transgress the law, then death was cut off from reigning over all men; for it reigned then over sinners alone, as the law said to it, "Touch not those that keep my precepts."[1722] Moses therefore served the ministration of this word upon death, while he delivered up to destruction[1723] all others who were transgressors of the law; for it was not with the intent that death might not reign in any territory at all that Moses came, inasmuch as multitudes were assuredly

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[1717] Reading *inquam* for the *iniquam* of the Codex Casinensis. But Routh suggests *iniquæ*, in reference to what has been said towards the close of ch. xxviii.

[1718] The codex gives, "cum eas inimica semper memoriæ ineresis sed oblivio;" which is corrected thus, "cum eis inimica semper memoriæ inhæsisset oblivio."

[1719] The text writes it *Juda*.

[1720] Matt. xxiii. 35.

[1721] This would appear to be the meaning of these words, "transferens semper usque ad tempus in similes illius," if we suppose the speaker still to be keeping Rom. v. 12–14 in view. Routh suggests *transiens*.

[1722] Referring perhaps to Ps. cv. 15.

[1723] Reading *interitui tradens* for the *interit ut tradens* of the codex.

held under the power of death even after Moses. And the law was called a "ministration of death" from the fact that then only transgressors of the law were punished, and not those who kept it, and who obeyed and observed the things which are in the law, as Abel did, whom Cain, who was made a vessel of the wicked one, slew. However, even after these things death wished to break the covenant which had been made by the instrumentality of Moses, and to reign again over the righteous; and with this object it did indeed assail the prophets, killing and stoning those who had been sent by God, on to Zacharias. But my Lord Jesus, as maintaining the righteousness of the law of Moses, was wroth with death for its transgression of the covenant[1724] and of that whole ministration, and condescended to appear in the body of man, with the view of avenging not Himself, but Moses, and those who in a continuous succession after him had been oppressed by the violence of death. That wicked one, however, in ignorance *of the meaning* of a dispensation of this kind, entered into Judas, thinking to slay Him by that man's means, as before he had put righteous Abel to death. But when he had entered into Judas, he was overcome with penitence, and hanged himself; for which reason also the divine word says: "O death, where is thy victory? O death,[1725] where is thy sting?" And again: "Death is swallowed up of victory."[1726] It is for this reason, therefore, that the law is called a "ministration of death" because it delivered sinners and transgressors over to death; but those who observed it, it defended from death; and these it also established in glory, by the help and aid of our Lord Jesus Christ.

[1724] Reading *pacti* for the *acti* of the codex.

[1725] *Mors.*

[1726] 1 Cor. xv. 54, 55.

31. Listen also to what I have to say on this other expression which has been adduced, viz., “Christ, who redeemed us from the curse of the law.”[1727] My view of this passage is that Moses, that illustrious servant of God, committed to those who wished to have the right vision,[1728] an emblematic[1729] law, and also a real law. Thus, to take an example, after God had made the world, and all things that are in it, in the space of six days, He rested on the seventh day from all His works; by which statement I do not mean to affirm that He rested because He was fatigued, but that He did so as having brought to its perfection every creature which He had resolved to introduce. And yet in the sequel it, *the new law*, says: “My Father worketh hitherto, and I work.”[1730] Does that mean, then, that He is still making heaven, or sun, or man, or animals, or trees, or any such thing? Nay; but the meaning is, that when these visible objects were perfectly finished, He rested from that kind of work; while, however, He still continues to work at objects invisible with an inward mode of action,[1731] and saves men. In like manner, then, the legislator desires also that every individual amongst us should be devoted unceasingly to this kind of work, even as God Himself is; and he enjoins us consequently to rest continuously from secular things, and to engage in no worldly sort of work whatsoever; and this is called our Sabbath. This also he added in the law, that nothing senseless[1732] should be done but that we should be careful and direct our life in accordance with what is just and righteous. Now this law was suspended over men, discharging most sharply its curse against those who might transgress it. But because its subjects, too, were but men, and because, as happens also frequently with us, controversies arose and injuries were inflicted, the law likewise at once, and with the severest equity, made any wrong that

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[1727] Gal. iii. 13.

[1728] Recte videre. But perhaps we should read “recte *vivere*,” to lead a righteous life.

[1729] The phrase is *imaginariam legem.*On this expression there is a note in Migne, which is worth quoting, to this effect: Archelaus calls the Old Testament an *emblematic* or *imaginary law*, because it was the type or image of a future new law. So, too, Petrus de Vineis, more than once in his Epistles, calls a messenger or legate a *homo imaginarius*, as Du Cange observes in his *Glossary*, because he represents the person by whom he is sent, and, as it were, reflects his image. This word is also used in a similar manner by the old interpreter of Evagrius the monk, in the *Disputation between Theophilus, bishop of Alexandria, and Simon the Jew*, ch. 13, where the Sabbath is called the *requies imaginaria* of that seventh day on which God rested. Hence Archelaus, in his answer to the presbyter Diodorus, ch xli. beneath, devotes himself to proving that the Old Testament is not to he rejected, because, like a mirror, it gives us a true image of the new law.

[1730] John v. 17.

[1731] Reading “invisibilia autem et intrinsecus.” The Codex Casinensis has “invisibili autem et trinsecus.”

[1732] *Absurdam*, standing probably for ἄτοπον, which may also be = flagitious.

was done return upon the head of the wrong-doer;[1733] so that, for instance, if a poor man was minded to gather a bundle of wood upon the Sabbath, he was placed under the curse of the law, and exposed to the penalty of instant death.[1734] The men, therefore, who had been brought up with the Egyptians were thus severely pressed by the restrictive power of 204 the law, and they were unable to bear the penalties and the curses of the law. But, again, He who is ever the Saviour, our Lord Jesus Christ, came and delivered those men from these pains and curses of the law, forgiving them their offences. And He indeed did not deal with them as Moses did, putting the severities of the law in force, and granting indulgence to no man for any offence; but He declared that if any man suffered an injury at the hands of his neighbour, he was to forgive him not once only, nor even twice or thrice, nor only seven times, but even unto seventy times seven;[1735] but that, on the other hand, if after all this the offender still continued to do such wrong, he ought then, as the last resource, to be brought under the law of Moses, and that no further pardon should be granted to the man who would thus persist in wrong-doing, even after having been forgiven unto seventy times seven. And He bestowed His forgiveness not only on a transgressor of such a character as that, but even on one who did offence to the Son of man. But if a man dealt thus with the Holy Spirit, He made him subject to two curses,—namely, to that of the law of Moses, and to that of His own law; to the law of Moses in truth in this present life, but to His own law at the time of the judgment: for His word is this: "It shall not be forgiven him, neither in this world, neither in the world to come."[1736] There is the law of Moses, thus, that in this world gives pardon to no *such* person; and there is the law of Christ that punishes in the future world. From this, therefore, mark how He confirms the law, not only not destroying it, but fulfilling it. Thus, then, He redeemed them from that curse of the law which belongs to the present life; and from this fact has come the appellation "the curse of the law." This is the whole account *which needs be given* of that mode of speech. But, again, why the law is called the "strength of sin," we shall at once explain in brief to the best of our ability. Now it is written that "the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners."[1737] In these times, then, before Moses, there was no written law for transgressors; whence also Pharaoh, not knowing the strength of sin, transgressed in the way of afflicting the children of Israel with unrighteous burdens, and despised the Godhead, not only himself, but also all who were with him. But, not to make any roundabout statement, I shall explain the matter briefly as follows. There were certain persons of the Egyptian race mingling with the people of Moses, when that people was under his rule in the desert; and when Moses had taken his position on the mount, with the purpose of receiving the law, the impatient people, I do not mean those who were the true Israel, but those who had been intermixed with the Egyptians,[1738] set up a calf as their god, in accordance with their ancient custom of worshipping idols, with the notion that by such means they might secure themselves against ever having to pay the proper penalties for their iniquities.[1739] Thus were they altogether ignorant of the strength of their sin. But when Moses returned (from the mount) and found that out, he issued orders that those men should be put to death with the sword. From that occasion a beginning was made in the correct perception of the strength of sin on the part of these persons through the instrumentality of the law of Moses, and for that reason the law has been called the "strength of sin."

[1733] The codex reads, "ultionem fecerat retorquebat." We adopt either "ultionem quam fecerat retorquebat," or "ultionem fecit retorqueri."

[1734] Num. xv. 32.

[1735] Matt. xviii. 21.

[1736] Matt. xii. 32.

[1737] 1 Tim. i. 9.

[1738] This is one of those passages in which we detect the tendency of many of the early fathers to adopt the peculiar opinions of the Jewish rabbis on difficult points of Scripture. See also the *Disputation between Theophilus of Alexandria and the Jew Simon*, ch. 13. In accordance with the opinion propounded here by Archelaus, we find, for instance, in the *Scemoth Rabba*, p. 157, col. 1, that the making of the golden calf is ascribed to the Egyptian proselytes. See the note in Migne. [The passage is a note of antiquity and in so far of authenticity.]

[1739] The text is *in quo nec scelerum pœnas aliquando rependeret.*

32. Moreover, as to this word which is written in the Gospel, “Ye are of your father the devil,”[1740] and so forth, we say in brief that there is a devil working in us, whose aim it has been, in the strength of his own will, to make us like himself. For all the creatures that God made, He made very good; and He gave to every individual the sense of free-will, in accordance with which standard He also instituted the law of judgment. To sin is ours, and that we sin not is God’s gift, as our will is constituted to choose either to sin or not to sin. And this you doubtless understand well enough yourself, Manes; for you know that, although you were to bring together all your disciples and admonish[1741] them not to commit any transgression or do any unrighteousness, every one of them might still pass by the law of judgment. And certainly whosoever will, may keep the commandments; and whosoever shall despise them, and turn aside to what is contrary to them, shall yet without doubt have to face this law of judgment. Hence also certain of the angels, refusing to submit themselves to the commandment of God, resisted His will; and one of them indeed fell like a flash of lightning[1742] upon the earth, while others,[1743] harassed by the dragon, sought their felicity in intercourse with the daughters of men,[1744] and thus brought on themselves the merited 205 award of the punishment of eternal fire. And that angel who was cast down to earth, finding no further admittance into any of the regions of heaven, now flaunts about among men, deceiving them, and luring them to become transgressors like himself, and even to this day he is an adversary to the commandments of God. The example of his fall and ruin, however, will not be followed by all, inasmuch as to each is given liberty of will. For this reason also has he obtained the name of *devil*, because he has passed over from the heavenly places, and appeared on earth as the disparager of God’s commandment.[1745] But because it was God who first gave the commandment, the Lord Jesus Himself said to the devil, “Get thee behind

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[1740] John viii. 44.

[1741] Reading *commonens* for *communis ne. Communiens* is also suggested.

[1742] Luke x. 18.

[1743] We have another instance here of a characteristic opinion of the Jewish rabbis adopted by a Christian father. This notion as to the intercourse of the angels with the daughters of men was a current interpretation among the Jews from the times of Philo and Josephus, and was followed in whole or in part by Tertullian, Justin, Irenæus, Clemens Alexandrinus, Athenagoras, Methodius, Cyprian, Lactantius, etc. Consult the note in Migne; [also p. 131, note 2, *supra*].

[1744] We give the above as a *possible* rendering. Routh, however, understands the matter otherwise. The text is, “alii vero in felicitate hominum filiabus admisti a dracone afflicti,” etc. Routh takes the phrase *in felicitate* as ="adhuc in statu felici existentes:” so that the sense would be, “others, while they still abode in the blessed estate, had intercourse,” etc. [Routh, *R. S.*, vol. v. pp. 118–122.]

[1745] Archelaus seems here to assign a twofold etymology for the name *devil*, deriving the Greek διάβολος, accuser, from διαβάλλω, in its two senses of *trajicere* and *traducere*, to cross over and to slander.

me, Satan;"[1746] and, without doubt, to go behind God is the sign of being His servant. And again He says, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."[1747] Wherefore, as certain men were inclined to yield obedience to his wishes, they were addressed in these terms by the Saviour: "Ye are of your father the devil, and the lusts of your father ye will do."[1748] And, in fine, when they are found to be actually doing his will, they are thus addressed: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."[1749] From all this, then, you ought to see how weighty a matter it is for man to have freedom of will. However, let my antagonist here say whether there is a judgment for the godly and the ungodly, or not. *Manes said*: There is a judgment. *Archelaus said*: I think that what we[1750] have said concerning the devil contains no small measure of reason as well as of piety. For every creature, moreover, has its own order; and there is one order for the human race, and another for animals, and another for angels. Furthermore, there is but one only inconvertible substance, the divine substance, eternal and invisible, as is known to all, and as is also borne out by this scripture: "No man hath seen God at any time, save the only begotten Son, which is in the bosom of the Father."[1751] All the other creatures, consequently, are of necessity visible,—such as heaven, earth, sea, men, angels, archangels. But if God has not been seen by any man at any time, what consubstantiality can there be between Him and those creatures? Hence we hold that all things whatsoever have, in their several positions, their own proper substances, according to their proper order. You, on the other hand, allege that every living thing which moves is made of one,[1752] and you say that every object has received like substance from God, and that this substance is capable of sinning and of being brought under the judgment; and you are unwilling to accept the word which declares that the devil was an angel, and that he fell in transgression, and that he is not of the same substance with God. Logically, you ought to do away with any allowance of the doctrine of a judgment, and that would make it clear which of us is in error.[1753] If, indeed, the angel that has been created by God is incapable of falling in transgression, how can the soul, as a part of God, be capable of sinning? But, again, if you say that there is a judgment for sinning souls, and if you hold also that these are of one substance with God; and if still, even although you maintain that they are of the divine nature, you affirm that, notwithstanding that fact, they do not keep[1754] the commandments of God, then, even on such grounds, my argument will pass very well,[1755] which avers that the devil fell first, on account of his failure to keep the commandments of God. He was not indeed of the substance of God. And he fell, not so much to do hurt to the race of man, as rather to be set at nought[1756] by the same. For He "gave unto us power to tread on serpents and scorpions, and over all the strength of the enemy."[1757]

[1746] Matt. iv. 10.

[1747] Matt. iv. 10.

[1748] John viii. 44.

[1749] Matt iii. 7, 8.

[1750] Reading *a nobis* for the *a vobis* of the codex.

[1751] John i. 18.

[1752] *Ex uno.*

[1753] The sense is obscure here. The text runs, "Interimere debes judicii ratione ut quis nostrum fallat appareat." Migne proposes to read *rationem*, as if the idea intended was this: That, consistently with his reasonings, Manes ought not to admit the fact of a judgment, because the notions he has propounded on the subject of men and angels are not reconcilable with such a belief.—If this can be accepted as the probable meaning, then it would seem that the use of the verb *interimere* may be due to the fact that the Greek text gave ἀναιρεῖν, between the

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two senses of which—viz. to kill and to remove—the translator did not correctly distinguish. Routh, however, proposes to read *interimi*, taking it as equivalent to *condemnari*, so that the idea might be = on all principles of sound judgment you ought to be condemned, etc.

[1754] The codex reads simply, *Dei servare mandata*. We may adopt either *Dei non servare mandata*, as above, or, *Dei servare vel non servare mandata*, in reference to the freedom of will, and so = they may or may not keep the commandments.

[1755] The codex has *præcedit*, for which *procedit* is proposed.

[1756] Reading "læderet—illuderetur." But might it not rather be "læderet—*illidertur,*" not to bruise, but rather to be bruised, etc.?

[1757] Luke x. 19.

33. *The judges said*: He has given demonstration enough of the origin of the devil. And as both sides admit that there will be a judgment, it is necessarily involved in that admission that every individual is shown to have free-will; and since this is brought clearly out, there can be no doubt that every individual, in the exercise of his own proper power of will, may shape his course in whatever direction he pleases.[1758] *Manes said*: If (only) the good is from (your) God, as you allege, then you make Jesus Himself a liar.[1759] *Archelaus said*: In the first place, admit that the account of what we have adduced is true, and then I will give you proof about the "father of him."[1760] *Manes said*: If you prove to me that his father is a liar, and yet show me that for all that you ascribe no such (evil) notion to God, then credit will be given you on all points. *Archelaus said*: Surely when a full account of the devil has once been presented, and the dispensation set forth, any one now, with an ordinarily vigorous understanding, might simply, by turning the matter carefully over in his own mind, get an idea of who this is that is here called the father of the devil. But though you give yourself out to be the Paraclete, you come very far short of the ordinary sagacity of men. Wherefore, as you have betrayed your ignorance, I shall tell you what is meant by this expression, the "father of the devil." *Manes said*: I say so[1761]…; *and he added*: Every one who is the founder or maker of anything may be called the father, *parent*, of that which he has made. *Archelaus said*: Well, I am verily astonished that you have made so correct an admission in reply to what I have said, and have not concealed either your intelligent apprehension of the affirmation, or the real nature of the same. Now, from this learn who is this father of the devil.

[1758] This appears to be general sense of the very corrupt passage, "Quo videntur ostenso nulli dubium est unusquisque in quamcunque elegerit partem propria usus arbitrii potestate." In Migne it is amended thus: "Quo evidenter ostenso, nulli dubium est, quod unusquisque in quamcunque elegerit partem, propria usus fuerit arbitrii potestate."

[1759] Adopting the emendation, "si a Deo bonus, ut asseris, mendacem esse dixisti Jesum." In the Codex Casinensis it stands thus: "sic a Deo bonus ut as mendacem esse dixisti Jesus." But Routh would substitute "si a Deo *diabolus*" = if the devil is from God.

[1760] The argumentation throughout this passage seems to rest on the fact that, in support of the dogma of the evil deity, Manes perverted, among other passages, our Lord's words in John viii. 44, as if they were not only "Ye are of your father the devil" but possibly also, "Ye are of the father of the devil;" and again, "He is a liar, and the father of him *is the same.*" Thus what Manes urges against Archelaus is this: If only what is good proceeds from the Deity, and if He is the Supreme Good Himself, you make out Jesus to have spoken falsely, when in John's Gospel He uses expressions which imply that the devil's father is a liar, and also the Creator of the *lying* devil.

[1761] There are some words deficient in this sentence. The text reads, "Manes dixit:…dico: et adjecit, Omnis qui conditor est vel Creator aliquorum pater eorum…condiderit appellatur." It is proposed to supply *jam* before *dico*, and *quæ* before *condiderit*.

When he fell from the kingdom of heaven, he came to dwell upon earth, and there he remained, ever watching and seeking out some one to whom he might attach himself, and whom, through an alliance with himself, he might also make a partner in his own wickedness. Now as long, indeed, as man was not yet existent, the devil was never called either a murderer or a liar together with his father. But subsequently, when man had once been made, and when further he had been deceived by the devil's lies and craftiness, and when the devil had also introduced himself into the body of the serpent, which was the most sagacious of all the beasts, then from that time the devil was called a liar together with his father, and then[1762] also the curse was made to rest not only on himself, but also on his father. Accordingly, when the serpent had received him, and had indeed admitted him wholly into its own being, it was, as it were, rendered pregnant, for it bore the burden of the devil's vast wickedness; and it was like one with child, and under the strain of parturition, as it sought to eject the agitations[1763] of his malignant suggestions. For the serpent, grudging the glory of the first man, made its way into paradise; and harbouring these pains of parturition in itself,[1764] it began to produce mendacious addresses, and to generate death for the men who had been fashioned by God, and who had received the gift of life. The devil, however, was not able to manifest himself completely through the serpent; but he reserved his perfection for a time, in order that he might demonstrate it through Cain, by whom he was generated completely. And thus through the serpent, on the one hand, he displayed his hypocrisies and deceits to Eve; while through Cain, on the other hand, he effected the beginning of murder, introducing himself into the firstlings of the "fruits," which that man administered so badly. From this the devil has been called a murderer from the beginning, and also a liar, because he deceived the parties to whom he said, "Ye shall be as gods;"[1765] for those very persons whom he falsely declared destined to be gods were afterwards cast out of paradise. Wherefore the serpent which conceived him in its womb, and bore him, and brought him forth to the light of day, is constituted the devil's first father; and Cain is made his second father, who through the conception of iniquities produced pains and parricide: for truly the taking of life was the perpetrating of iniquity, unrighteousness, and impiety all together. Furthermore, all who receive him, and do his lusts, are constituted his brothers. Pharaoh is his father in perfection. Every impious man is made his father. Judas became his father, since he conceived him indeed, though he miscarried: for he did not present a perfect parturition there, since it was really a greater person who was assailed through Judas; and consequently, as I say, it proved an abortion. For just as the woman receives the man's seed, and thereby also becomes sensible of a daily growth within her, so also did Judas make daily advances in evil, the occasions for that being furnished him like seed by the wicked one. And the first seed of evil in him, indeed, was the lust of money; and its increment was theft, for he purloined the moneys which were deposited in the bag. Its offspring, moreover, consisted of less vexations, and compacts with the Pharisees, and the scandalous bargain for a price; yet it was the abortion, and not the birth, that was witnessed in the horrid noose by which he met his death. And exactly in the same way shall it stand also with you: if you bring the wicked one to light in your own deeds, and do his lusts, you have conceived him, and will be called his father; but, on the other hand, if you cherish penitence, and deliver yourself of your burden, you will be like one that brings to the birth.[1766] For, as in school exercises, if one gets the subject-matter from the master, and then creates and produces the whole body of an oration by himself, he is said to be the author of the compositions to which he has thus given birth;[1767] so he who has taken in any little leaven of evil from the prime evil, is of necessity called the father and procreator of that wicked one, who from the beginning has resisted the truth. The case may be the same, indeed, with those who devote themselves to virtue; for I have heard the most valiant men say to God, "For Thy fear, O Lord, we have conceived in the womb, and we have been in pain, and have brought forth the spirit of salvation."[1768] And so those, too, who conceive in respect of the fear of the wicked one, and bring forth the spirit of iniquity, must needs be called the fathers of the same. Thus, on the one hand, they are called sons of that wicked one, so long as they are still yielding obedience to his service; but, on the other hand, they are called fathers if they have attained to the perfection of iniquity. For it is with this view that our Lord says to the Pharisees, "Ye are of your father the devil,"[1769] thereby making them his sons, as long as they appeared still to be perturbed[1770] by him, and meditated in their hearts evil for good toward the righteous. Accordingly, while they deliberated in such a spirit with their own hearts, and while their wicked devices were made chargeable upon[1771] themselves, Judas, as the head of all the evil, and as the person who carried out their iniquitous counsels to their consummation, was constituted the father of the crime, having received at their hands the recompense of thirty pieces of silver for his impious cruelty. For “after the sop Satan entered into him”[1772] completely. But, as we have said, when his womb was enlarged, and the time of his travail came on, he delivered himself only of an abortive burden in the conception of unrighteousness, and consequently he could not be called the father in perfection, except only at that very time when the conception was still in the womb; and afterwards, when he betook himself to the hangman’s rope, he showed that he had not brought it to a complete birth, because remorse[1773] followed.

[1762] Reading *et effectum* for the *ut effectum* of the codex.

[1763] Or it may be "cogitations," reading *cogitata* for *agitata.*

[1764] *Conceptis in se doloribus.*

[1765] Gen. iii. 5.

[1766] The text gives *parturies*. Routh suggests *parturiens*. The sense then might be, But if you repent, you will also deliver yourself of your burden like one who brings to the birth.

[1767] Reading *Domine* for *Dominum*, which is given in the text.

[1768] The quotation may refer to Isa. xxvi. 18. [A curious version.]

[1769] John viii. 44.

[1770] *Conturbari.*

[1771] *Translatis in se.*

[1772] John xiii. 27.

[1773] *Pœnitentia*. [2 Cor. vii. 10.]

34. I think that you cannot fail to understand this too, that the word "father" is but a single term indeed, and yet one admitting of being understood in various ways. For one is called father, as being the parent of those children whom he has begotten in a natural way; another is called father, as being the guardian of children whom he has but brought up; and some, again, are called fathers in respect of the privileged standing accruing through time or age. Hence our Lord Jesus Christ Himself is said to have a variety of fathers: for David was called His father, and Joseph was reckoned to be His father, while neither of these two was His father in respect of the actuality of nature. For David is called His father as touching the prerogative of time and age,[1774] and Joseph is designated His father as concerning the law of upbringing; but God Himself is His only Father by nature, who was pleased to make all things manifest in short space[1775] to us by His word. And our Lord Jesus Christ, making no tarrying,[1776] in the space of one year[1777] restored multitudes of the sick to health, and gave back the dead to the light of life; and He did indeed embrace all things in the power of His own word.[1778] And wherein, forsooth, did He make any tarrying, so that we should have to believe Him to have waited so long, *even to these days*, before He actually sent the Paraclete?[1779] Nay, rather, as has been already said above, He gave proof of His presence with us forthwith, and did most abundantly impart Himself to Paul, whose testimony we also believe when he says, "Unto me only is this grace given."[1780] For this is he who formerly was a persecutor of the Church of God, but who afterwards appeared openly before all men as a faithful minister of the Paraclete; by whose instrumentality His singular clemency was made known to all men, in such wise that even to us who some time were without hope the largess of His gifts has come. For which of us could have hoped that Paul, the persecutor and enemy of the Church, would prove its defender and guardian? Yea, and not that alone, but that he would become also its ruler, the founder and architect of the churches? Wherefore after him, and after those who were with Himself—that is, the disciples—we are not to look for the advent of any other (such), according to the Scriptures; for our Lord Jesus Christ says of this Paraclete, "He shall receive of mine."[1781] Him therefore He selected as an accept-

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[1774] *Ætatis ac temporis privilegio.*

[1775] *Velociter.*

[1776] *Nec in aliquo remoratus.*

[1777] The text gives "inter unius anni spatium," for which *intra*, etc., is proposed. With certain others of the fathers, Archelaus seems to assign but one year to the preaching of Christ and to His working of miracles. See ch. xlix. [Vol. i. p. 391, this series.]

[1778] Referring probably to Heb. i. 3.

[1779] Migne gives this sentence as a direct statement. We adopt the interrogative form with Routh.

[1780] Eph. iii. 8. *Mihi autem soli*, etc.

[1781] John xvi. 14.

able vessel; and He sent this Paul to us in the Spirit. Into him the Spirit was poured;[1782] and as that Spirit could not abide upon all men, but only on Him who was born of Mary the mother of God, so that Spirit, the Paraclete, could not come into any other, but could only come upon the apostles and the sainted Paul. "For he is a chosen vessel," He says, "unto me, to bear my name before kings and the Gentiles."[1783] The apostle himself, too, states the same thing in his first epistle, where he says: "According to the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering[1784] the Gospel of God."[1785] "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."[1786] And again: "For I will not dare to speak of any of those things which Christ hath not wrought by me by word and deed."[1787] "I am the last of all the apostles, that am not meet to be called an apostle. But by the grace of God I am what I am."[1788] And it, is his wish to have to deal with[1789] those who sought the proof of that Christ who spake in him, for this reason, that the Paraclete was in him: and as having obtained His gift of grace, and as being enriched with magnificent, honour,[1790] he says: "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for strength is made perfect in weakness."[1791] Again, that it was the Paraclete Himself who was in Paul, is indicated by our Lord Jesus Christ in the Gospel, when He says: "If ye love me, keep my commandments. And I will pray my Father, and He shall give you another Comforter."[1792] In these words He points to the Paraclete Himself, for He speaks of "another" Comforter. And hence we have given credit to Paul, and have hearkened to him when he says, "Or[1793] seek ye a proof of Christ speaking in me?"[1794] and when he expresses himself in similar terms, of which we have already spoken above. Thus, too, he seals his testament for us as for his faithful heirs, and like a father he addresses us in these words in his Epistle to the Corinthians: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the eleven apostles:[1795] after that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time. For I am the last of the apostles."[1796] "Therefore, whether it were I or they, so we preach, and so ye believed."[1797] And again, in delivering over to his heirs that inheritance which he gained first himself, he says: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Christ,[1798] whom we have not preached, or if ye receive another Spirit, which we have not received, or another gospel, which ye have not accepted, ye might well bear with him. For I suppose that I did nothing less for you than the other apostles."[1799]

[1782] The text reads, "quem misit ad nos Paulum in Spiritus influxit Spiritus," etc. We adopt the emendation, "quem misit ad nos Paulum in Spiritu. Influxit Spiritus," etc. Routh suggests, "Paulum cujus in spiritum influxit Spiritus" = this Paul, into whose spirit the Spirit was poured.

[1783] *In conspectu regum et gentium.* Acts ix. 15.

[1784] *Consecrans.* [Vol. v. p. 290, note 8; also p. 409.]

[1785] Rom. xv. 15, 16.

[1786] Rom. ix. 1.

[1787] Rom. xv. 18.

[1788] 1 Cor. xv. 9, 10. Archelaus here gives "*novissimus* omnium apostolorum" for the ἐλάχιστος of the Greek, and the "minimus" of the Vulgate. ["The last" instead of *least.*]

[1789] *Vult habere.*

[1790] Reading "magnifico *honore*" for the "magnifico *hoc ore*" of the codex.

[1791] 2 Cor. xii. 8, 9.

[1792] John xiv. 15, 16.

[1793] *Aut.*

[1794] 2 Cor. xiii. 3.

[1795] *Undecim apostolis.*

[1796] 1 Cor. xv. 3–9. [Note 8, *supra*.]

[1797] 1 Cor. xv. 11.

[1798] *Christum.*

[1799] *Nihil minus feci vobis a cæteris apostolis.* 2 Cor. xi. 3–5.

35. These things, moreover, he has said with the view of showing us that all others who may come after him will be false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed, like an angel of light. What great thing therefore is it, if his ministers also be transformed into the ministers of righteousness?—whose end shall be according to their works.[1800] He indicates, further, what manner of men these were, and points out by whom they were being circumvented. And when the Galatians are minded to turn away from the Gospel, he says to them: "I marvel that ye are so soon removed from Him that called you unto another gospel: which is not another; but there be some that trouble you, and would turn you away[1801] from the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which has been delivered to you, let him be accursed."[1802] And again he says: "To me, who am the least of all the apostles,[1803] is this grace given;"[1804] and," I fill up that which was behind of the afflictions of Christ in my flesh."[1805] And once more, in another place, he declares of himself that he was a minister of Christ more than all others,[1806] as though after him none other was to be looked for at all; for he enjoins that not even an angel from heaven is thus to be received. And how, then, shall we credit the professions of this Manes, who comes from Persis,[1807] and declares himself to be the Paraclete? By this very thing, indeed, I rather recognise in him one of those men who transform themselves, and of whom the Apostle Paul, that elect vessel, has given us very clear indication when he says: "Now in the last times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and *commanding* to abstain from meats, which God hath created to be received[1808] with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."[1809] The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord

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[1800] 2 Cor. ix. 14, 15. The text gives "*velut* angelum lucis," as if the Greek had read ὡς. So also Cyprian, in the beginning of his book on *The Unity of the Church.* [Vol. v. p. 422, sec. 3.]

[1801] *Avertere vos.*

[1802] Gal. i. 6–8.

[1803] *Infimo omnium apostolorum.*

[1804] Eph. iii. 8.

[1805] Col. i. 24.

[1806] 2 Cor. xi. 23.

[1807] The Codex Casinensis gives, "de Persida venientem monet;" for which corrupt reading it is proposed to substitute "de Perside venientem Manem," etc.

[1808] Reading *percipiendum* with the Vulgate. But the Codex Casinensis has *perficiendum.*

[1809] 1 Tim. iv. 1–4.

Jesus Christ: “Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles,[1810] and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. If they shall say unto you, Behold, he is in the desert; go not forth: if they shall say, Behold, he is in the secret chambers; believe it not.”[1811] And yet, after all these directions, this man, who has neither sign nor portent of any kind to show, who has no affinity to exhibit, who never even had a place among the number of the disciples, who never was a follower of our departed Lord, in whose inheritance we rejoice,—this man, I say, although he never stood by our Lord in His weakness, and although he never came forward as a witness of His testament, yea rather, although he never came even within the acquaintance of those who ministered to Him in His sickness, and, in fine, although he obtains the testimony of no person whatsoever, desires us to believe this profession which he makes of being the Paraclete; whereas, even were you to do signs and wonders, we would still have to reckon you a false Christ, and a false prophet, according to the Scriptures. And therefore it is well for us to act with the greater caution, in accordance with the warning which the sainted apostle gives us, when, in the epistle which he wrote to the Colossians, he speaks in the following terms: “Continue in the faith grounded and rooted,[1812] and not to be moved away[1813] from the hope of the Gospel, which we have heard,[1814] and which was preached to every creature which is under heaven.”[1815] And again: “As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any one spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead.”[1816] And after all these matters have been thus carefully set forth, the blessed apostle, like a father speaking to his children, adds the following words, which serve as a sort of seal to his testament: “I have fought a good fight, I have finished my course,[1817] I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the

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[1810] These words *falsi apostoli* seem to be added by way of explanation, as they are not found either in the Greek or the Vulgate.

[1811] Matt. xxiv. 4, 5, 23–26.

[1812] *Radicati.*

[1813] *Immobiles.*

[1814] *Audivimus.*

[1815] Col. i. 23.

[1816] Col. ii. 6–9.

[1817] The text gives “*circum* cucurri,” perhaps for “*cursum* cucurri.” The Vulgate has “cursum consummavi.”

Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."[1818]

[1818] 2 Tim. iv. 7, 8.

36. None of your party,[1819] O Manes, will you make a Galatian; neither will you in this fashion divert us[1820] from the faith of Christ. Yea, even although you were to work signs and wonders, although you were to raise the dead, although you were to present to us the very image of Paul himself, you would remain accursed still.[1821] For we have been instructed beforehand with regard to you: we have been both warned and armed against you by the Holy Scriptures. You are a vessel of Antichrist; and no vessel of honour, in sooth, but a mean 210 and base one, used by him as any barbarian or tyrant may do, who, in attempting to make an inroad on a people living under the righteousness of the laws,[1822] sends some select vessel on beforehand, as it were destined to death, with the view of finding out the exact magnitude and character of the strength possessed by the legitimate king and his nation: for the man is too much afraid to make the inroad himself wholly at unawares, and he also lacks the daring to despatch any person belonging to his own immediate circle on such a task, through fear that he may sustain some harm. And so it is that your king, Antichrist, has despatched you in a similar character, and as it were destined to death, to us who are a people placed under the administration of the good and holy King. And this I do not say inconsiderately or without due inquiry; but from the fact that I see you perform no miracle, I hold myself entitled to entertain such sentiments concerning you. For we are given to understand beforehand that the devil himself is to be transformed into an angel of light, and that his servants are to make their appearance in similar guise, and that they are to work signs and wonders, insomuch that, if it were possible, the very elect should be deceived.[1823] But who, pray, are you then, to whose lot no such position of kinship has been assigned by your father Satan?[1824] For whom have you raised from the dead? What issue of blood do you ever staunch? What[1825] eyes of the blind do you ever anoint with clay, and thus cause them to have vision? When do you ever refresh a hungering multitude with a few loaves? Where do you ever walk upon the water, or who of those who dwell in Jerusalem has ever seen you? O Persian barbarian, you have never been able to have a knowledge of the language of the Greeks, or of the Egyptians, or of the Romans, or of any other nation; but the Chaldean

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[1819] The text gives "ex vobis." But perhaps we should read "ex nobis" = none of us.

[1820] The Codex Casinensis has "Galatam facies vicit, o nostras feras", for which we adopt the correction, "Galatam facies, nec ita nos."

[1821] O Satan! The Codex Casinensis gives "anathema esse *ana*," which may be an error, either for "anathema es, Satana," or for "anathema es et maranatha." ["O Satan" is less probable.]

[1822] The text is *legum*; for which *regum*, kings, is also suggested.

[1823] Matt. xxiv. 24.

[1824] The text gives, "qui neque necessarium aliquem locum sortitus es," etc. Routh proposes "necessarii." The sense seems to be that Manes had nothing to prove any connection between him and Christ.

[1825] Reading "*quos* luto," etc., for the "*quod* luto" of the codex.

tongue alone has been known to you, which verily is not a language prevalent among any great number of people,[1826] and you are not capable of understanding any one of another nationality when he speaks. Not thus is it with the Holy Spirit: God forbid; but He divides to all, and knows all kinds of tongues, and has understanding of all things, and is made all things to all men, so that the very thoughts of the heart cannot escape His cognizance. For what says the Scripture? "That every man heard the apostles speak in his own language through the Spirit, the Paraclete."[1827] But why should I say more on this subject?[1828] Barbarian[1829] priest and crafty coadjutor of Mithras, you will only be a worshipper of the sun-god Mithras, who is the illuminator of places of mystic import, as you opine, and the self-conscious deity;[1830] that is, you will sport as his worshippers do, and you will celebrate, though with less elegance as it were, his mysteries.[1831] But why should I take all this so indignantly? Is it not accordant with all that is fitting, that you should multiply yourself like the tares, until that same mighty father of yours comes, raising the dead, *as he will profess to do*, and persecuting almost to hell itself all those who refuse to yield to his bidding, keeping multitudes in check by that terror of arrogance in which he entrenches himself, and employing threatenings against others, and making sport of them by the changing of his countenance and his deceitful dealing?[1832] And yet beyond that he shall proceed no further; for his folly shall be made manifest to all men, as was the case with Jamnes and Mambres.[1833] *The judges said*: As we have heard now from you, as Paul himself also seems to tell us, and, further, as we have learned likewise from the earlier account given in the

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[1826] [Note, against Canon Farrar and moderns, the persuasion of antiquity as to the miraculous gift of tongues; the *charismata* of others, also, besides the Apostles.] The text is, "quæ ne in numerum quidem aliquem ducitur."

[1827] Acts ii. 6.

[1828] The text gives "Quid dicabo," which may stand for "quid dicam;" or perhaps the translator intends to use "dicare" in the sense of *urge.*

[1829] Reading *barbare*, for which the text offers *barba.*

[1830] *Conscium.* [For Mithras, see vol. iii. p. 475.]

[1831] In this sentence the sense is somewhat obscure, in consequence of the corruptions of the text in the codex. We adopt the emendations "locorum *mysticorum,*" for *mysteriorum*, and "apud eos *ludes*" for *ludis.* In the end of the clause Migne gives, as in the translation, "et tanquam *minus* elegans," etc. But Routh reads *mimus* = and like an elegant pantomimist, etc.

[1832] The Codex Casinensis gives the sentence thus: "…adveniat? suscitans mortuos? pene usque ad gehennam omnes persequens, qui si ut obtemperare noluerit, plurimos deterrens arrogantiæ metu, Quod est ipse circumdatus, aliis adhibet minas vultus sui conversione circumdatio ludificat." The emendation adopted by Migne and Routh consist in removing these two interrogative marks, and in reading *qui sibi* for *qui si ut, noluerint for noluerit, quo est* for *Quod est, adhibens* for *adhibet*, and *et circumductione ludificans* for the last two words.

[1833] 2 Tim. iii. 8, 9.

Gospel, an introduction to preaching, or teaching, or evangelizing, or prophesying, is not, in this life at least, held out on the same terms to any person in times subsequent *to the apostle's*:[1834] and if the opposite appears ever to be the case, the person can only be held to be a false prophet or a false Christ. Now, since you have alleged that the Paraclete was in Paul, and that He attested all things in him, how is it that Paul himself said, "We know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away?"[1835] What other one did he look for, when he uttered these words? For if he professes himself to be looking for some perfect one, and if some one must needs come, show us who it is of whom he speaks; lest that word of his perchance appear to carry us back to this man, *Manes*, or to him who has sent him, that is to say, Satan, according to your affirmation. But if you admit that that which is perfect is yet to come, then this excludes Satan; and if you look for the coming of Satan, then that excludes the perfect.

[1834] The sense is again obscure throughout this sentence, owing to the state of the text. The codex gives us this clause, "nulli alio atque posterum," etc., for which "nulli alii æque in posterum" is proposed.

[1835] 1 Cor. xiii. 9, 10.

37. *Archelaus said*: Those sayings which are put forth by the blessed Paul were not uttered without the direction of God, and therefore it is certain that what he has declared to us is that we are to look for our Lord Jesus Christ as the perfect one, who[1836] is the only one that knows the Father, with the sole exception of him to whom He has chosen also to reveal Him,[1837] as I am able to demonstrate from His own words. But let it be observed, that it is said that when that which is perfect is come, then that which is in part shall be done away. Now this man (Manes) asserts that he is the perfect one. Let him show us, then, what he has done away with; for what is to be done away with is the ignorance which is in us. Let him therefore tell us what he has done away with, and what he has brought into *the sphere of our* knowledge. If he is able to do anything of this nature, let him do it now, in order that he may be believed. These very words of Paul's, if one can but understand them in the full power of their meaning, will only secure entire credit to the statements made by me. For in that first Epistle to the Corinthians, Paul speaks in the following terms of the perfection that is to come: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall be destroyed: for we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away."[1838] Observe now what virtue that which is perfect possesses in itself, and of what order that perfection is. And let this man, then, tell us what prophecy of the Jews or Hebrews he has done away with; or what tongues he has caused to cease, whether of the Greeks or of others who worship idols; or what alien dogmas he has destroyed, whether of a Valentinian, or a Marcion, or a Tatian, or a Sabellius, or any others of those who have constructed for themselves their peculiar systems of knowledge. Let him tell us which of all these he has already done away with, or when he is yet to do away with any one of them, in this character of the perfect one. Perchance he seeks some sort of truce—does he?[1839] But not thus inconsiderable, not thus obscure[1840] and ignoble, will be the manner of the advent of Him who is the truly perfect one, that is to say, our Lord Jesus Christ. Nay, but as a king, when he draws near to his city, does first of all send on before him his life-guardsmen,[1841] his ensigns and standards and banners,[1842] his generals and chiefs and prefects, and then forthwith all objects are roused and excited in different fashions, while some become inspired with terror and others with exultation at the prospect of the king's advent; so also my Lord

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[1836] Reading "*qui* solus," for the *sed*, etc., of the codex. See also Luke x. 22.

[1837] Matt. xi. 27.

[1838] 1 Cor. xiii. 8–10.

[1839] *Inducias fortassis aliquas quærit.*

[1840] Reading "non plane, non tam obscure," etc., instead of the "non plane nota," etc., of the Codex Casinensis.

[1841] "Protectores," on which term consult Ducangius in his *Glossary*.

[1842] *Signa, dracones, labaros.*

Jesus Christ, who is the truly perfect one, at His coming will first send on before Him His glory, *and* the consecrated heralds of an unstained and untainted kingdom: and then the universal creation will be moved and perturbed, uttering prayers and supplications, until He delivers it from its bondage.[1843] And it must needs be that the race of man shall then be in fear and in vehement agitation on account of the many offences it has committed. Then the righteous alone will rejoice, as they look for the things which have been promised them; and the subsistence of the affairs of this world will no longer be maintained, but all things shall be destroyed: and whether they be prophecies or the books of prophets, *they shall fail*; whether they be the tongues of the whole race, they shall cease; for men will no longer need to feel anxiety or to think solicitously about those things which are necessary for life; whether it be knowledge, by what teachers soever it be possessed, it shall also be destroyed: for none of all these things will be able to endure the advent of that mighty King. For just as a little spark, if[1844] taken and put up against the splendour of the sun, at once perishes from the view, so the whole creation, all prophecy, all knowledge, all tongues, as we have said above, shall be destroyed. But since the capacities of common human nature are all insufficient to set forth in a few words, and these so weak and so extremely poor, the coming of this heavenly King,—so much so, indeed, that perchance it should be the privilege only of the saintly and the highly worthy to attempt any statement on such a subject,—it may yet be enough for me to *be able to say that I* have advanced what I have now advanced on that theme on the ground of simple necessity,—compelled, as I have been, to do thus much by this person's importunity, and simply with the view of showing you what kind of character he is.

[1843] Rom. viii. 21, 22.

[1844] The text gives simply, *sicut enim parva*. We may adopt, with Routh, "sicut enim *cum* parva," etc.

38. And, in good truth, I hold Marcion, and Valentinian, and Basilides, and other heretics, to be sainted men when compared[1845] with this person. For they did display a certain kind of intellect, and they did, indeed, think themselves capable of understanding all Scripture, and did thus constitute themselves leaders[1846] for those who were willing to listen to them. But notwithstanding this, not one of these dared to proclaim himself to be either God, or Christ, or the Paraclete, as this fellow has done, who is ever disputing, on some occasions about the ages,[1847] and on others about the sun, and how these objects were made, as though he were superior to them himself; for every person who offers an exposition of the method in which any object has been made, puts himself forward as superior to and older than the subject of his discussion. But who may venture to speak of the substance of God, unless, it may be, our Lord Jesus Christ alone? And, indeed, I do not make this statement on the bare authority of my own words, but I confirm it by the authority of that Scripture which has been our instructor. For the apostle addresses the following words to us: "That ye may be lights in this world, holding[1848] the word of life for my glory against the day of Christ, seeing that I have not run in vain, neither laboured in vain."[1849] We ought to understand what is the force and meaning of this saying; for the word may suit the leader, but the effectual work suits the king.[1850] And accordingly, as one who looks for the arrival of his king, strives to be able to present all who are under his charge as obedient, and ready, and estimable, and lovely, and faithful, and not less also as blameless, and abounding in all that is good, so that he may himself get commendation from the king, and be deemed by him to be worthy of greater honours, as having rightly governed the province which was entrusted to his administration; so also does the blessed Paul give us to understand our position when he uses these words: "That ye may be as lights in this world, holding the word of life for my glory against the day of Christ." For the meaning of this saying is, that our Lord Jesus Christ, when He comes, will see that his doctrine has proved profitable in us, and that, finding that he, *the apostle*, has not run in vain, neither laboured in vain, He will bestow on him the crown of recompense. And again, in the same epistle, he also warns us not to mind earthly things, and tells us that we ought to have our conversation in heaven; from which also we

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[1845] Reading "sic ut istius comparatione," for the "sicut istius paratione" of the codex.

[1846] Reading *se ductores*, for the *seductores*, etc., of the codex.

[1847] *Seculis.*

[1848] *Continentes.*

[1849] Phil. ii. 13.

[1850] The precise meaning and connection are somewhat obscure here. The text gives, "verbum enim ducis obtinet locum, opera vero regis." And the idea is taken to be, that the actual work of thoroughly doing away with the ignorance of men was something that suited only the perfect King who was expected, and that had not been accomplished by Manes.

look for the Saviour, our Lord Jesus Christ.[1851] And as the knowledge of the date of the last day is no secure position for us, he has given us, to that effect, a declaration on the subject in the epistle which he wrote to the Thessalonians, thus: “But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night.”[1852] How, then, does this man stand up and try to persuade us to emigrate his opinions, importuning every individual whom he meets to become a Manichæan, and going about and creeping into houses, and endeavouring to deceive minds laden with sins?[1853] But we do not hold such sentiments. Nay, rather, we should be disposed to present the things themselves before you all, and bring them into comparison, if it please you, with *what we know of* the perfect Paraclete. For you observe that[1854] sometimes he uses the interrogative style, and sometimes the deprecatory. But in the Gospel of our Saviour it is written that those who stand on the left hand of the King will say: “Lord, when saw we Thee an hungered, or athirst, or naked, or a stranger, or in prison, and did not minister unto Thee?”[1855] Thus they will implore Him to be indulgent with them. But what reply is that righteous Judge and King represented as making to them? “Depart from me into everlasting fire, ye workers of iniquity.”[1856] He casts them into everlasting fire, although they cease not to direct their entreaties to Him. Do you see, then, *O Manes*, what manner of event that advent of the perfect King is destined to be? Do you not perceive that it will not be such a perfection, *or consummation*, as you allege? But if the great day of judgment is to be looked for after that King, surely this man is greatly inferior to Him. But if he is inferior, he cannot be perfect. And if he is not to be perfect, it is not of him that the apostle speaks. But if it is not of him that the apostle speaks, while he still makes the mendacious statement that it is of himself that the said word *of the apostle* was spoken, then surely he is to be judged a false prophet. Much more, too, might be said to the same effect. But if we were to think of going over in detail all that might thus be adduced, time would fail us for the accomplishment of so large a task. Hence I have deemed it abundantly sufficient thus to have brought under your notice only a few things out of many, leaving the yet remaining portions of such a discussion to those who have the inclination to go through with them. 21

[1851] Phil. iii. 19.

[1852] 1 Thess. v. 1, 2.

[1853] Alluding to 2 Tim. iii. 6.

[1854] Routh inserts *interdum pœnitet* = sometimes he uses the penitential style, which Migne omits.

[1855] Matt. xxv. 44.

[1856] Matt. xxv. 46; Luke xiii. 27.

39. On hearing these matters, those who were present gave great glory to God, and ascribed to Him such praise as it is meet for Him to receive. And on Archelaus himself they bestowed many tokens of honour. Then Marcellus rose up; and casting off his cloak,[1857] he threw his arms round Archelaus, and kissed him, and embraced him, and clung to him. Then, too, the children who had chanced to gather about the place began and set the example of pelting Manes and driving him off;[1858] and the rest of the crowd followed them, and moved excitedly about, with the intention of compelling Manes to take to flight. But when Archelaus observed this, he raised his voice like a trumpet above the din, in his anxiety to restrain the multitude, and addressed them thus: "Stop, my beloved brethren, lest mayhap we be found to have the guilt of blood on us at the day of judgment; for it is written of men like this, that 'there must be also heresies among you, that they which are approved may be made manifest among you.'"[1859] And when he had uttered these words, the crowds of people were quieted again.[1860]—Now, because it was the pleasure of Marcellus that this disputation should have a place given it,[1861] and that it should also be described, I could not gainsay his wish, but trusted to the kind consideration of the readers, believing that they would pardon me if my discourse should sound somewhat inartistic or boorish: for the great thing which we have had in view has been, that the means of knowing what took place on this occasion should not fail to be brought within the reach of all who desired to understand the subject. Thereafter, it must be added, when Manes had once taken to flight, he made his appearance nowhere *there again*. His attendant Turbo, however, was handed over by Marcellus to Archelaus; and on Archelaus ordaining him as a deacon, he remained in the suite of Marcellus. But Manes in his flight came to a certain village which was at a considerable distance from the city, and bore the name of Diodorus. Now in that place there was also a presbyter whose name likewise was Diodorus,[1862] a man of quiet and gentle disposition, and well reputed both for his faith and for the excellence of his general character. Now when, on a certain day, Manes had gathered a crowd of auditors around him, and was haranguing[1863] them, and putting before the people who were present certain outlandish assertions altogether foreign to the tradition of the fathers, and in no way apprehending any opposition that might be made to him on the part of any of these, Diodorus perceived that he was producing

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[1857] The text gives the plural form *stolas*, perhaps for *stolam*.

[1858] The text gives *fugere*, apparently in the sense of *fugare*.

[1859] 1 Cor. xi. 19.

[1860] [Note the testimony against the persecution of heretics,—a characteristic of early Christians which too soon began to disappear, notably in Alexandria under Cyril.]

[1861] *Excipi*.

[1862] This Diodorus appears to be called Trypho by Epiphanius, on this Manichæan heresy, n. 11.

[1863] Reading *concionaretur* for *continuaretur*.

some effect by his wickedness, and resolved then to send to Archelaus a letter couched in the following terms:—

Diodorus sends greeting to Bishop Archelaus,[1864]

[1864] This epistle is also mentioned, and its argument noticed, by Epiphanius, *Hæres.*, 11.

40. I wish you to know, most pious father, that in these days there has arrived in our parts a certain person named Manes, who gives out that he is to complete the doctrine of the New Testament. And in the statements which he has made there have been some things, indeed, which may harmonize with our faith; but there have been also certain affirmations of his which seem very far removed from what has come down to us by the tradition of our fathers. For he has interpreted some doctrines in a strange fashion, imposing on them certain notions of his own, which have appeared to me to be altogether foreign and opposed to the faith. On the ground of these facts I have now been induced to write this letter to you, knowing the completeness and fulness of your intelligence in doctrine, and being assured that none of these things can escape your cognizance. Accordingly, I have also indulged the confident hope that you cannot be kept back by any grudge[1865] from explaining these matters to us. As to myself, indeed, it is not possible that I shall be drawn away into any novel doctrine; nevertheless, in behalf of all the less instructed, I have been led to ask a word with your authority. For, in truth, the man shows himself to be a person of extraordinary force of character, both in speech and in action; and indeed his very aspect and attire also bear that out. But I shall here write down for your information some few points which I have been able to retain in my memory out of all the topics which have been expounded by him: for I know that even by these few you will have an idea of the rest. You well understand, no doubt, that those who seek to set up any new dogma have the habit of very readily perverting into a conformity with their own notions any proofs they desire to take from the Scriptures.[1866] In anticipation, however, of this, the apostolic word marks out the case thus: "If any one preach any other gospel unto you than that which you have received, let him be accursed."[1867] And consequently, in addition to what has been once committed to us by the apostles, a disciple of Christ ought to receive nothing new as doctrine.[1868] But not to make what I have got to say too long, I return to the subject directly in view. This man then maintained that the law of Moses, to speak shortly, does not proceed from the good God, but from the prince of evil; and that it has no kinship with the new law of Christ, but is contrary and hostile to it, the one being the direct antagonist of the other. When I heard such a sentiment propounded, I repeated to the people that sentence of the Gospel in which our Lord Jesus Christ said of Himself: "I am not come to destroy the law, but to fulfil it."[1869]

[1865] *Invidia.*

[1866] [Tertullian, vol. iii. p. 251, this series.]

[1867] Gal. i. 8.

[1868] [Against Scripture and the torrent of patristic testimony, the men of this generation have seen new dogmas imposed upon a great portion of Christendom by the voice of a single bishop, and without synodical deliberation or consent. The whole claim to "Catholicity" perishes wherever such dogmas are accepted.]

[1869] Matt. v. 17.

The man, however, averred that He did not utter this saying at all; for he held that when we find that He did abrogate[1870] that same law, we are bound to give heed, above all other considerations, to the thing which He actually did. Then he began to cite a great variety of passages from the law, and also many from the Gospel and from the Apostle Paul, which have the appearance of contradicting each other. All this he gave forth at the same time with perfect confidence, and without any hesitation or fear; so that I verily believe he has that serpent as his helper, who is ever our adversary. Well, he declared that there *in the law* God said, "I make the rich man and the poor man;"[1871] while here *in the Gospel* Jesus called the poor blessed,[1872] and added, that no man could be His disciple unless he gave up all that he had.[1873] Again, he maintained that there Moses took silver and gold from the Egyptians when the people[1874] fled out of Egypt;[1875] whereas Jesus delivered the precept that we should lust after nothing belonging to our neighbour. Then he affirmed that Moses had provided in the law, that an eye should be given in penalty for an eye, and a tooth for a tooth;[1876] but that our Lord bade us offer the other cheek also to him who smote the one.[1877] He told us, too, that there Moses commanded the man to be punished and stoned who did any work on the Sabbath, and who failed to continue in all things that were written in the law,[1878] as in fact was done to that person who, yet being ignorant, had gathered a bundle of sticks on the Sabbath-day; whereas Jesus cured a cripple on the Sabbath, and ordered him then also to take up his bed.[1879] And further, He did not restrain His disciples from plucking the ears of corn and rubbing them with their hands on the Sabbath-day,[1880] which yet was a thing which it was unlawful to do on the Sabbaths. And why should I mention other instances? For with many different assertions of a similar nature these dogmas of his were propounded with the utmost energy and the most fervid zeal. Thus, too, on the authority of an apostle, he endeavoured to establish the position that the law of Moses is the law of death, and that the law of Jesus, on the contrary, is the law of life. For he based that assertion on the passage which runs thus: "In which also may God make us[1881] able ministers of the New Testament;

[1870] *Resolvisse.*

[1871] Prov. xxii. 2.

[1872] Matt. v. 3.

[1873] Luke xiv. 33.

[1874] Reading *cum populis* for the *cum populo* of the text.

[1875] Ex. xii. 35.

[1876] Ex. xxi. 24.

[1877] Luke vi. 29.

[1878] Num. xv. 32.

[1879] Mark ii. 11.

[1880] Luke vi. 1.

[1881] *Faciat Deus.*

not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, engraven in letters on the stones,[1882] was made in glory, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which shall be done away is glorious, much more that which remaineth is glorious."[1883] And this passage, as you are also well aware, occurs in the second Epistle to the Corinthians. Besides, he added to this another passage out of the first epistle, on which he based his affirmation that the disciples of the Old Testament were earthly and natural; and in accordance with this, that flesh and blood could not possess the kingdom of God.[1884] He also maintained that Paul himself spoke in his own proper person when he said: "If I build again the things which I destroyed, I make myself a transgressor."[1885] Further, he averred that the same apostle made this statement most obviously on the subject of the resurrection of the flesh, when he also said that "he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh,"[1886] and that according to the letter the law has in it no advantage.[1887] And again he adduced the statement, that "Abraham has glory, but not before God;"[1888] and that "by the law there comes only the knowledge of sin."[1889] And many other things did he introduce, with the view of detracting from the honour of the law, on the ground that the law itself is sin; by which statements the simpler people were somewhat influenced, as he continued to bring them forward; and in accordance with all this, he also made use of the affirmation, that "the law and the prophets were until John."[1890] He declared, however, that John preached the *true* kingdom of heaven; for verily he held, that by the cutting off of his head it was signified that all who went before him, and who had precedence over him, were to be cut off, and that what was to come after him was alone to be maintained. With reference to all these things, therefore, O most pious Archelaus, send us back a short reply in writing: for I have heard that you have studied such matters in no ordinary degree; and that *capacity which*

[1882] *In litteris formatum in lapidibus.*

[1883] 2 Cor. iii. 6–11.

[1884] 1 Cor. xv. 46–50.

[1885] Gal. ii. 18.

[1886] Rom. ii. 28.

[1887] Rom. iv. 1.

[1888] Rom. iv. 2.

[1889] Rom. iii. 20.

[1890] Luke xvi. 16.

you possess is God’s gift, inasmuch as God bestows these gifts upon those who are worthy of them, and who are His friends, and who show themselves allied to Him in community of purpose and life. For it is our part to prepare ourselves, and to approach the gracious and liberal mind,[1891] and forthwith we receive from it the most bountiful gifts. Accordingly, since the learning which I possess for the discussion of themes like these does not meet the requirements of my desire and purpose, for I confess myself to be an unlearned man, I have sent to you, as I have already said more than once, in the hope of obtaining from your hand the amplest solution to this question. May it be well with you, incomparable and honourable father!

[1891] Reading “præparare et proximos fieri benignæ ac diviti menti” for “præparet proximus fieri benignæ hac,” etc., as it stands in the Codex Casinensis. Routh suggests “præparare proximos fieri benignæ ac diviti menti et continuo…consequemur” = to take care to draw near to the gracious and liberal mind, and then we shall forthwith receive steadily from it, etc.

41. On receiving this epistle, Archelaus was astonished at the man's boldness. But in the meantime, as the case called for the transmission of a speedy reply, he immediately sent off a letter with reference to the statements made by Diodorus. That epistle ran in the following terms:[1892]—

Archelaus sends greeting to the presbyter Diodorus, his honourable son.

The receipt of your letter has rejoiced me exceedingly, my dearly beloved friend. I have been given to understand, moreover, that this man, who made his way to me before these days, and sought to introduce a novel kind of knowledge here, different from what is apostolic and ecclesiastical, has also come to you. To that person, indeed, I gave no place: for presently, when we held a disputation together, he was confuted. And I could wish now to transcribe for your behoof all the arguments of which I made use on that occasion, so that by means of these you might get an idea of what that man's faith is. But as that could be done only with leisure at my disposal, I have deemed it requisite, in view of the immediate exigency, to write a short reply to you with reference to what you have written me on the subject of the statements advanced by him. I understand, then, that his chief[1893] effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures. Well, on the other hand, not only did we establish the law of Moses, and all things which are written in it, by the same Scripture; but we also proved that the whole Old Testament agrees with the New Testament, and is in perfect harmony with the same, and that they form really one texture, just as a person may see one and the same robe made up of weft and warp together.[1894] For the truth is simply this, that just as we trace the purple in a robe, so, if we may thus express it, we can discern the New Testament in the texture of the Old Testament; for we see the glory of the Lord mirrored in the same.[1895] We are not therefore to cast aside the mirror,[1896] seeing that it shows us the genuine image of the things themselves, faithfully and truly; but, on the contrary, we ought to honour it all the more. Think you, indeed, that the boy who is brought by his pædagogue to the teachers of learning[1897] when he is yet a very little fellow, ought to hold that pædagogue in no honour[1898] after he has grown up to manhood, simply because he needs his services[1899] no longer, but can make his course without any assistance from that attendant to the schools, and quickly find his way to the lecture-rooms? Or, to take another instance, would it be right for the child who has been nourished on milk at first, after he has grown to be capable of receiving stronger meats, then injuriously to spurn the breasts of his nurse, and conceive a horror of them? Nay, rather he should honour and cherish them, and confess himself a debtor to their good services. We may also make use, if it please you, of another illustration. A certain man on one occasion having noticed an infant exposed on the ground and already suffering excessively, picked it up, and undertook to rear it in his own house until it should reach the age of youth, and sustained all the toils and anxieties which are wont to fall to the lot of those who have to bring up children. After a time, however, it happened that he who was the child's natural father came seeking the boy, and found him with this person who had brought him up.[1900] What ought this boy to do on learning that this is his real father? For I speak, of course, of a boy of the right type. Would he not see to it, that he who had brought him up should be recompensed with liberal gifts; and would he not then follow his natural father, having his proper inheritance in view[1901] Even so, then, I think we must suppose that that distinguished servant of God, Moses, in a manner something like this, found[1902] a people afflicted by the Egyptians; and he took this people to himself, and nurtured them in the desert like a father, and instructed them like a teacher, and ruled them as a magistrate. This people he also preserved against the coming of him whose people they were. And after a considerable period the father[1903] did come, and did receive, his sheep. Now will not that guardian be honoured in all things by him to whom he delivered that flock; and will he not be glorified by those who have been preserved by him? Who, then, can be so senseless, my dearly beloved Diodorus, as to say that those are aliens to each other who have been allied with each other, who have prophesied in turn for each other, and who have shown signs and wonders which are equal and similar, the one to the other, and of like nature with each other;[1904] or rather, to speak in truth, which belong wholly to the same stock the one with the other? For, indeed, Moses first said to the people: "A Prophet will the Lord our God raise up unto you, like unto me."[1905] And Jesus afterwards said: "For Moses spake of me."[1906] You see[1907] how these twain give the right hand to each other, although[1908] the one was the prophet and the other was the beloved Son,[1909] and although in the one we are to recognise the faithful servant, but in the other the Lord Himself. Now, on the other hand, I might refer to the fact, that one who of old was minded to make his way to the schools without the pædagogue was not taken in by the master. For the master said: "I will not receive him unless he accepts the pædagogue." And who the person is, who is spoken of under that figure, I shall briefly explain. There was a certain rich man,[1910] who lived after the manner of the Gentiles, and passed his time in great luxury every day; and there was also another man, a poor man, who was his neighbour, and who was unable to procure even his daily bread. It happened that both these men departed this life, that they both descended into the grave,[1911] and that the poor man was conveyed into the place of rest, and so forth, as is known to you. But, furthermore, that rich man had also five brothers, living as he too had lived, and disturbed by no doubt as to lessons which they had learned at home from such a master. The rich man then entreated that these should be instructed in the superior doctrine together and at once.[1912] But Abraham, knowing that they still stood in need of the pædagogue, said to him: "They have Moses and the prophets." For if they received not these, so as to have their course directed by him, i.e., *Moses*, as by a pædagogue, they would not be capable of accepting the doctrine of the superior master.

[1892] This epistle is edited not only from the Codex Casinensis, but also by Valesius from the Codex Bobiensis. The most important varieties of reading shall therefore be noted.

[1893] Summum studium. But the Codex Bobiensis reads *suum studium.*

[1894] Reading "ex subtegmine atque stamine," etc., with the Codex Bobiensis, instead of "subtemine et, quæ stamine," etc., as it is given in the Codex Casinensis. [A beautiful anticipation of Augustine's *dictum*, "The New is *veiled* in the Old, the Old *unveiled* in the New."]

[1895] We read here "gloriam enim Domini in eodem speculamur." The Codex Bobiensis is vitiated here, giving *gloriam um Domini*, which was changed by Valesius into *gloriam Jesu*, etc.

[1896] Reading, with the Codex Bobiensis, "speculum, cum nobis ipsam imaginem," etc., instead of "speculum nobis per ipsam imaginem," etc.

[1897] [Here is the literal use of the word "pædagogue," with which Clement took liberties. Vol. ii. p. 209, note 3, this series.] Adopting "qui ad doctores a pædagogo," instead of "qui a doctore iis a pædagogo."

[1898] "Dehonorare," or, as in the Codex Bobiensis, "dehonestare."

[1899] Reading "opera ejus non indiget." But the Codex Casinensis gives "*ore* ejus," etc.

[1900] The Codex Bobiensis reads here, "accidit vero post tempus ut is qui…requireret," etc. The other codex has, "accedit vero post tempus is qui…requirere."

[1901] Reading *pro respectu* with Codex Bobiensis. The other codex gives *prospectu.*

[1902] Reading *invenisse.* The Codex Casinensis gives *venisse.*

[1903] Routh suggests *pastor*, the shepherd, for *pater.*

[1904] Reading *cognata*, with Codex Bobiensis, instead of *cognita.*

[1905] Deut. xviii. 18.

[1906] John v. 46.

[1907] We adopt the reading *vides*, instead of the faulty *unde* of the Codex Casinensis.

[1908] Reading *quamvis* for *quum*.

[1909] See Heb. iii. 5, 6.

[1910] Luke xvi. 19, etc.

[1911] *Infernum*. [*Sheol*, rather, or *Hades*.]

[1912] The reading of the Codex Casinensis is, "rogavit dives simul uno tempore ut edisceret majorem doctrinam." But the other codex gives, "uno tempore discere majorem doctrinam ab Abraham" = entreated that he might learn the superior doctrine of Abraham. For *edisceret* we may read with Routh *edisceret*.

42. But I shall also offer, to the best of my ability, some expositions of the other words referred to; that is to say, I shall show that Jesus neither said nor did aught that was contrary to Moses. And first, as to the word, "An eye for an eye, and a tooth for a tooth,"[1913]—that is *the expression of* justice. And as to His injunction, that a man, when struck on the one cheek, should offer the other also, that is *the expression of* goodness. Well, then, are justice and goodness opposed to each other? Far from it! There has only been an advance from simple justice to positive goodness. And again, we have the saying, "The workman is worthy of his hire."[1914] But if a person seeks to practise any fraud therein, it is surely most just[1915] that what he has got possession of by fraud should be required of him, most especially when the hire is large. Now this I say, that when the Egyptians afflicted the children of Israel by the taskmasters who were set over them in the process of making bricks, Moses required and exacted the whole at once, with penalties, within one moment of time. But is this, then, to be called iniquity? Far from it! Surely it is the abstinence[1916] of goodness, indeed, when one makes but a moderate use of what is really necessary, and gives up all that goes beyond that. Let us look, again, at the fact that in the Old Testament we find the words, "I make the rich man and the poor man,"[1917] whereas Jesus calls the poor blessed.[1918] Well, in that 217
saying Jesus did not refer to those who are poor simply in worldly substance, but to those who are poor in spirit, that is to say, who are not inflamed[1919] with pride, but have the gentle and lowly dispositions of humility, not thinking of themselves more than they ought to think.[1920] This question, however, is one which our adversary has not propounded correctly. For here I perceive that Jesus also looks on willingly at the gifts of the rich men, when they are put into the treasury.[1921] All too little, at the same time, is it[1922] if gifts are cast into[1923] the treasury by the rich alone; and so there are the two mites of the poor widow which are

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[1913] Matt. v. 32.

[1914] Matt. x. 10.

[1915] The Codex Casinensis gives, "exige ab eo illa quæ fraudem interceperat;" the other codex gives, "et exigi ab eo illa quæ fraude interceperat." The correct reading probably would be, "exigi ab eo illa quæ per fraudem interceperat."

[1916] We adopt the conjecture of Valesius, viz., *abstinentia.* The Codex Bobiensis gives *absentia.*

[1917] Prov. xxii. 2.

[1918] Matt. v. 3.

[1919] Reading *inflammantur*. It may perhaps be *inflantur* = puffed up.

[1920] Rom. xii. 3.

[1921] Mark xii. 41.

[1922] Reading *et parum hoc est*, with Codex Bobiensis, instead of the *et pauperum hoc est* of Codex Casinensis. We may also render it as ="but it is far from being the case that gifts are cast," etc.

[1923] The Codex Bobiensis reads *inferuntur*; the other codex gives *offeruntur*, offered.

also received with gladness; and in that offering verily something is exhibited that goes beyond what Moses prescribed on the subject of the receipt of moneys. For he received gifts from those who had; but Jesus receives them even from those who have not. But this man says, further, that it is written, that "except a man shall forsake all that he hath, he cannot be my disciple."[1924] Well, I observe again, that the centurion, a man exceedingly wealthy and well dowered with worldly influence, possessed a faith surpassing that of all Israel;[1925] so that, even if there was any one who had forsaken all, that man was surpassed in faith by this centurion. But some one may now reason with us thus: It is not a good thing, consequently, to give up riches. Well, I reply that it is a good thing for those who are capable of it; but, at the same time, to employ[1926] riches for the work of righteousness and mercy, is a thing as acceptable as though one were to give up the whole at once. Again, as to the assertion that the Sabbath has been abolished, we deny that He has abolished it plainly;[1927] for He was Himself also Lord of the Sabbath.[1928] And this, *the law's relation to the Sabbath*, was like the servant who has charge of the bridegroom's chamber, and who prepares the same with all carefulness, and does not suffer it to be disturbed or touched by any stranger, but keeps it intact against the time of the bridegroom's arrival; so that when he is come, the same may be used as it pleases himself, or as it is granted to those to use it whom he has bidden enter along with him. And the Lord Jesus Christ Himself gave His testimony to what we affirm, when He said with His heavenly voice, "Can ye make the children of the bride-chamber fast so long as the bridegroom is with them?"[1929] And again, He did not actually reject circumcision; but we should rather say that He received in Himself and in our stead the cause of circumcision,[1930] relieving us by what He Himself endured, and not permitting us to have to suffer any pain to no purpose.[1931] For what, indeed, can it profit a man to circumcise himself, if nevertheless he cherishes the worst of thoughts against his neighbour? He desired, accordingly, rather to open up to us the ways of the fullest life by a brief path,[1932] lest perchance, after we had traversed lengthened courses of our own, we should find our day prematurely closing upon us in night, and lest, while outwardly indeed we might appear splendid to men's view, we should inwardly be comparable only to ravening wolves,[1933] or be likened to whited sepulchres.[1934] For far above any person of that type of character is to be placed the man who, although clad only in squalid and threadbare attire, keeps no evil hidden in his heart against his neighbour. For it is only the circumcision of the heart that brings salvation; and that merely carnal circumcision can be of no advantage to men, unless they happen also to be fortified with the spiritual circumcision. Listen also to what Scripture has to say on this subject: "Blessed are the pure in heart, for they shall see God."[1935] What need, therefore, is there for me to labour *and suffer*, seeing that I have been made acquainted with the compendious way of life,[1936] and know that it shall be mine if only I can be pure in heart? And that is quite in accordance with the truth which we have learned now, to wit, that if one prevails in the keeping of the two commandments, he fulfils the whole law and the prophets.[1937] Moreover Paul, the chief of the apostles, after all these sayings, gives us yet clearer instruction on the subject, when he says, "Or seek ye a proof of that Christ who speaketh in me?"[1938] What have I then to do with circumcision, seeing that I may be justified in uncircumcision? For it is written: "Is any man circumcised? let him not become uncircumcised. Or is any in uncircumcision? let him not be circumcised. For neither of these is anything, but only the keeping of the commandments of God."[1939] Consequently, as circumcision is incompetent to save any, it is not greatly to be required, especially when we see that if a man has been called in uncircumcision, and wishes then to be circumcised, he is made forthwith a transgressor[1940] of the law. For if I am circumcised, I also fulfil the commandments of the law with the view of being in a position to be saved; but if I am uncircumcised, and remain in uncircumcision, much more in keeping the commandments shall I have life. For I have received the circumcision of the heart, in the spirit, and not that of the letter in the mere ink,[1941] in which former there is praise, not of men, but of God.[1942] Wherefore let no charge of this kind be brought against me. For just as the man of wealth, who possesses great treasures of gold and silver, so that he gets everything which is necessary for the uses of his house made of these precious metals, has no need to display any vessel of earthenware in anything belonging to his family and yet it does follow from this circumstance that the productions of the potter, or the art of making vessels of pottery,[1943] are to be held in abhorrence by him; so also I, who have been made rich by the grace of God, and who have obtained the circumcision of the heart, cannot by any means[1944] stand in need of that most profitless *fleshly* circumcision, and yet, for all that, it does not follow that I should call it evil. Far be it from me to do so! If, however, any one desires to receive still more exact instruction on these matters, he will find them discussed with the greatest fulness in the apostle's first epistle.[1945]

[1924] Luke xiv. 33.

[1925] Matt. viii. 10.

[1926] The text gives *sed abuti*, and the Codex Bobiensis has *sed et abuti.* But the reading ought probably to be *sed et uti*, or *sed etiam uti.* Routh, however, notices that *abutor* is found with the sense of *utor.*

[1927] *Plane.*

[1928] Matt. xii. 8.

[1929] Mark ii. 19. [I have slightly accommodated the translation to this text.]

[1930] *In semetipsum causam circumcisionis excepit.*

[1931] [From Job (ii. 10) to St. Paul (Heb. iv. 15 and vi. to 8) Scripture abounds in this teaching. Comp. Lam. iii. 33.]

[1932] The Codex Bobiensis gives, "viæ compendiosum nobis tramitem demonstrare." We adopt the reading, "viæ spatia compendioso nobis tramite demonstrare."

[1933] Matt. vii. 15.

[1934] Matt. xxiii. 27.

[1935] Matt. v. 8.

[1936] *Compendia viæ.*

[1937] Matt. vii. 12.

[1938] 2 Cor. xiii. 3.

[1939] 1 Cor. vii. 18, 19.

[1940] Reading "prævaricator" instead of "prædicator." The sense would seem strictly to require, *a debtor to the law.*

[1941] *Atramentum.*

[1942] Rom. ii. 29.

[1943] The Codex Bobiensis gives, "figuli opus aufers aut fictilium." The Codex Casinensis has, "figuli opus et ars aut fictilium." We adopt "figuli opus aut ars fictilium."

[1944] Adopting "nequaquam" for "nec quemquam."

[1945] By this he means the Epistle to the Romans, to which the first place among the epistles of Paul was assigned from the most ancient times. In Epiphanius, under heresy 42, it is alleged as an offence against Marcion, that he put the Epistle to the Romans in the fourth place among Paul's epistles. See a note in Migne. [Again, this expression is a note of genuine antiquity.]

43. I shall speak now with the utmost brevity of the veil of Moses and the ministration of death. For I do not think that these things at least can introduce very much to the disparagement of the law. The text in question,[1946] then, proceeds thus: "But if the ministration of death, engraven[1947] in letters on the stones, was made in glory, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away;"[1948] and so on. Well, this passage at any rate acknowledges the existence of a glory on the countenance of Moses, and that surely is a fact favourable to our position. And even although it is to be done away, and although there is a veil in the reading of the same, that does not annoy me or disturb me, provided there be glory in it still. Neither is it the case, that whatever is to be done away is reduced thereby under all manner of circumstances to a condition of dishonour.[1949] For when the Scripture speaks of glory, it shows us also that it had cognizance[1950] of differences in glory. Thus it says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."[1951] Although, then, the sun has a greater glory than the moon, it does not follow that the moon is thereby reduced to a condition of dishonour. And even thus, too, although my Lord Jesus Christ excelleth Moses in glory, as the lord excelleth the servant, it does not follow from this that the glory of Moses is to be scorned. For in this way, too, we are able to satisfy our hearers, as the nature of the word itself carries the conviction[1952] with it in that we affirm what we allege on the authority of the Scriptures themselves, or verily make the proof of our statements all the clearer also by illustrations taken from them. Thus, although a person kindles a lamp in the night-time, after the sun has once risen he has no further need of the paltry light of his lamp, on account of that effulgence of the sun which sends forth its rays all the world over; and yet, for all that, the man does not throw his lamp contemptuously away, as if it were something absolutely antagonistic to the sun; but rather, when he has once found out its use, he will keep it with all the greater carefulness. Precisely in this way, then, the law of Moses served as a sort of guardian to the people, like the lamp, until the true Sun, who is our Saviour, should arise, even as the apostle also says

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[1946] Reading "propositus" for "propheticus."

[1947] The Codex Casinensis has *formatum*; the other codex gives *firmatum.*

[1948] 2 Cor. iii. 7.

[1949] The text gives, "neque vero omnigene in ignobilitatem redigitur," etc. The Codex Bobiensis has, "neque vero omni genere in nobilitate."

[1950] Reading "scisse se differentias gloriæ," etc. Codex Bobiensis gives *scis esse*, etc. = *you know that there are differences.*

[1951] 1 Cor. xv. 21.

[1952] *Sicut et verbi ipsius natura persuadet.* Reading "natura *persuadet.*" But the Codex Bobiensis gives *demonstrat, demonstrates.*

to us: “And Christ shall give thee light.”[1953] We must look, however, to what is said further on: “Their minds were blinded: for until this day remaineth the same veil in the reading of the Old Testament; it is untaken away, because it is done away in Christ.[1954] For even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit.”[1955] What, then, is meant by this? Is Moses present with us even unto this day? Is it the case that he has never slept, that he has never gone to his rest, that he has never departed this life? How is it that this phrase “unto this day” is used here? Well, only mark the veil, which is placed, where he says it is placed, on their hearts in their reading. This, therefore, is the word of censure upon the children of Israel, because they read Moses and yet do not understand him, and refuse to turn to the Lord; for it is He that was prophesied of by Moses as about to come. This, then, is the veil which was placed upon the face of Moses,[1956] and this also is his testament;[1957] for he says in the law:[1958] “A prince shall not be wanting from Judah, nor a leader from his thighs,[1959] until He come whose he is;[1960] and He will be the expectation of the nations: who shall bind[1961] His foal unto the vine, and His ass’s colt unto the choice vine; He shall wash His garments in wine, and His clothes in the blood of grapes; His eyes shall be suffused[1962] with wine, and His teeth white with milk;” and so on. Moreover, he indicated who He was, and whence He was to come. For he said: “The Lord God will raise up unto you a Prophet from among your brethren, like unto me: unto Him hearken ye.”[1963] Now 219 it is plain that this cannot be understood to have been said of Jesus the son of Nun.[1964] For there is nothing of this circumcision[1965] found in him. After him, too, there have still been kings from Judah; and consequently this prophecy is far from being applicable to him. And this is the veil which is on Moses; for it was not, as some among the unlearned perhaps fancy, any piece of linen cloth, or any skin that covered his face. But the apostle also takes care to make this plain to us, when he tells us that the veil is put on in the reading of the Old Testament, inasmuch as they who are called Israel from olden time still look for the coming of Christ, and perceive not that the princes have been wanting from Judah, and the leaders from his thighs; as even at present we see them in subjection to kings and princes, and paying tribute to these, without having any power left to them either of judgment or of punishment, such as Judah certainly had, for after he had condemned Thamar, he was able also to justify her.[1966] "But you will also see your life hang (in doubt) before your eyes."[1967]

[1953] Eph. v. 14.

[1954] *Non revelatur quia in Christo destruitur.*

[1955] 2 Cor. iii. 14–17.

[1956] Ex. xxxiv. 33; 2 Cor. iii. 13.

[1957] The text is, “hoc est velamen, quod erat positum super faciem Moysi, quod est testamentum ejus,” etc.

[1958] Gen. xlix. 10–12.

[1959] The reading in the text is, “non deficiet princeps ex Juda, neque dux de femoribus ejus usquequo veniat,” etc. Codex Bobiensis coincides, only giving “de femore ejus.” On the whole quotation, which is given in forms so diverse among the old versions and fathers, see Novatian, *De Trin.*, ch. 9 [vol. v. p. 618], and Cyprian, *Adv. Judæos*, i. 21 [vol. v. p. 513].

[1960] The text gives, “veniat, cujus est,” etc. Prudentius Maranus on Justin’s *Apology*, i. § 32 [vol. i. p. 173, this series], thinks this was originally an error of transcription for *cui jus est*, which reading would correspond very much with the ᾧ ἀπόκειται of some of the most ancient authorities. See Cotelerius on the *Constitut. Apostol.*, i. 1, and the note in Migne.

[1961] Qui alligabit. But Codex Casinensis has “quia alligabit,” and Codex Bobiensis “qui alligavit.”

[1962] Suffusi oculi. Codex Bobiensis gives “effusi oculi.” See, on the whole, Grabe’s Dissert. *De variis vitiis LXX. interpret.*, 19, p. 36.

[1963] Deut. xviii. 15.

[1964] We adopt the reading "Jesu *Nave*." But the Codex Bobiensis gives "Jesu Mane." See a discussion on this name by Cotelerius on the Epistle of Barnabas, ch. 12. [Vol. i. p. 145, this series.]

[1965] For *circumcisionis* Routh suggests *circumstationis*, which might perhaps be taken as = these surroundings do not suit him.

[1966] Gen. xxxviii. 26. We read "justificare." But the Codex Casinensis gives "justificari" = *he* (or *she) could be justified.*

[1967] The text is, "sed et videbitis vitam vestram pendentem ante oculos vestros." The reference is apparently to Deut. xxviii. 66.

44. Now this word also has the veil. For up to the time of Herod they did appear to retain a kingdom in some sort; and it was by Augustus that the first enrolment took place among them, and that they began to pay tribute, and to be rated.[1968] Now it was also from the time when our Lord Jesus Christ began to be prophesied of and looked for that there began to be princes from Judah and leaders of the people; and these, again, failed just at the approach of His advent. If, then, the veil is taken away which is put on in that reading of theirs, they will understand the true virtue of the circumcision; and they will also discover that the generation of Him whom we preach, and His cross, and all the things that have happened in the history of our Lord, are those very matters which had been predicted of that Prophet. And I could wish, indeed, to examine every such passage of Scripture by itself, and to point out its import, as it is meet that it should be understood.[1969] But as it is another subject that is now urgent, these passages shall be discussed by us at some season of leisure. For at present, what I have already said may be sufficient for the purpose of showing, that it is not without reason that the veil is (said to be) put upon the heart of certain persons in the reading of the Old Testament. But those who turn to the Lord shall have the veil taken away from them. What precise force all these things, however, may possess, I leave to the apprehension of those who have sound intelligence. Let us come now again to that word of Moses, in which he says: "The Lord your God shall raise up a Prophet unto you, of your brethren, like unto me." In this saying I perceive a great prophecy delivered by the servant Moses, as by one cognizant[1970] that He who is to come is indeed to be possessed of greater authority than himself, and nevertheless is to suffer like things with him, and to show like signs and wonders. For there, Moses after his birth was placed by his mother in an ark, and exposed beside the banks of the river;[1971] here, our Lord Jesus Christ, after His birth by Mary His mother, was sent off in flight into Egypt through the instrumentality of an angel.[1972] There, Moses led forth his people from the midst of the Egyptians, and saved them;[1973] and here, Jesus, leading forth His people from the midst of the Pharisees, transferred them to an eternal salvation.[1974] There, Moses sought bread by prayer, and received it from heaven, in order that he might feed the people with it in the wilderness;[1975] here, my Lord Jesus by His own

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[1968] *Census dare.*

[1969] Reading "sermonem, et ostendere ut intelligi dignum est." The Codex Bobiensis gives a mutilated version: "sermonem, ut intelligi, dignum est."

[1970] Reading "Moysi scientis," which is the emendation of Valesius. But Codex Casinensis gives "scientibus," and Codex Bobiensis has "scientes."

[1971] Ex. ii.

[1972] Matt. ii. 13.

[1973] Ex. xiv.

[1974] Mark viii. 15.

[1975] Ex. xvi.

power satisfied[1976] with five loaves five thousand men in the wilderness.[1977] There, Moses when he was tried was set upon the mountain and fasted forty days;[1978] and here, my Lord Jesus was led by the Spirit into the wilderness when He was tempted of the devil, and fasted in like manner forty days.[1979] There, before the sight of Moses, all the first-born of the Egyptians perished on account of the treachery of Pharaoh;[1980] and here, at the time of the birth of Jesus, every male among the Jews suddenly perished by reason of the treachery of Herod.[1981] There, Moses prayed that Pharaoh and his people might be spared the plagues;[1982] and here, our Lord Jesus prayed that the Pharisees might be pardoned, when He said, "Father, forgive them, for they know not what they do."[1983] There, the countenance of Moses shone with the glory of the Lord, so that the children of Israel could not stedfastly look upon his face, on account of the glory of his countenance;[1984] and here, the Lord Jesus Christ shone like the sun,[1985] and His disciples were not able to look upon His face by reason of the glory of His countenance and the intense splendour of the light. There, Moses smote down with the sword those who had set up the calf;[1986] and here, the Lord Jesus said, "I came to send a sword upon the earth, and to set a man at variance with his neighbour,"[1987] and so on. There, Moses went without fear into the darkness of the clouds that carry water;[1988] and here, the Lord Jesus walked with all power upon the waters.[1989] There, Moses gave his commands to the sea;[1990] and here, the Lord Jesus, when he was on the sea,[1991] rose and gave His commands to the winds and the sea.[1992] There, Moses, when he was assailed, stretched forth his hands and fought against Amalek;[1993] and here, the Lord Jesus, when we were assailed and were perishing by the violence of that erring spirit who works now in the just,[1994] stretched forth His hands upon the cross, and gave us salvation. But there are indeed many other matters of this kind which I must pass by, my dearly beloved Diodorus, as I am in haste to send you this little book with all convenient speed; and these omissions of mine you will be able yourself to supply very easily by your own intelligence. Write me, however, an account of all that this servant of the adversary's cause may do hereafter. May the Omnipotent[1995] God preserve you whole in soul and in spirit!

[1976] Adopting "satiavit." The Codex Bobiensis gives "saturavit."

[1977] Matt. xiv.

[1978] Ex. xxxiv.

[1979] Matt. iv. 2.

[1980] Ex. xii.

[1981] Matt. ii. 16.

[1982] Ex. viii.

[1983] Luke xxiii. 34.

[1984] Ex. xxxiv. 35.

[1985] Matt. xvii. 2.

[1986] Ex. xxxii.

[1987] Matt. x. 34.

[1988] Ex. xxiv. 18.

[1989] Matt. xiv. 25.

[1990] Ex. xiv.

[1991] Reading "in mari." But the Codex Bobiensis has *in navi* = on a ship.

[1992] Matt. viii. 26.

[1993] Ex. xvii.

[1994] The text gives *in justis*. But the Codex Bobiensis has *in istis* = in those men. The true reading may be *in injustis* = in the unrighteous. See Eph. ii. 2.

[1995] But the Codex Casinensis gives "Deus omnium" = the God of all.

45. On receipt of this letter, Diodorus made himself master of its contents, and then entered the lists against Manes. This he did too with such spirit, that he was commended greatly by all for the careful and satisfactory demonstration which he gave of the fact that there is a mutual relationship between the two testaments, and also between the two laws.[1996] Discovering also more arguments for himself he was able to bring forward many points of great pertinency and power against the man, and in defence of the truth. He also reasoned in a conclusive manner against his opponent on verbal grounds.[1997] For example, he argued with him in the following manner:—Did you say that the testaments are two? Well, then, say either that there are two old testaments, or that there are two new testaments. For you assert that there are two unbegottens[1998] belonging to the same time, or rather eternity: and if there are in this way two, there should be either two old testaments or two new testaments. If, however, you do not allow this, but affirm, on the contrary, that there is one old testament and that there is also another new testament, that will only prove again that there is but one author for both; and the very sequence will show that the Old Testament belongs to Him to whom also the New Testament pertains. We may illustrate this by the case of a man who says to some other individual,[1999] Lease me your old house. For by such a mode of address does he not pronounce the man to be also the owner of a new house? Or, on the other hand, if he says to him, Show me[2000] your new house; does he not by that very word designate him also as the possessor of an old house? Then, again, this also is to be considered, that since there are two beings, having an unbegotten nature, it is also necessary from that to suppose each of them to have (what must be called) an old testament, and thus there will appear to be two old testaments; if indeed you affirm that both these beings are ancient, and both indeed without a beginning.[2001] But I have not learned doctrine like that; neither do the Scriptures contain it. You, however, who allege that the law of Moses comes from the prince of evil, and not from the good God, tell me who those were who withstood Moses to the face—I mean Jamnes and Mambres?[2002] For, every object that withstands, withstands

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[1996] [See p. 215, *supra*.]

[1997] Ex nominibus. The Codex Bobiensis offers the extraordinary reading, *ex navibus.*

[1998] *Ingenita.*

[1999] We read, with the Codex Bobiensis, "dicat homini, Loca mihi," etc. The Codex Casinensis has the meaningless reading, "homini diviti," etc.

[2000] *Præsta.*

[2001] The text of this obscure passage runs thus: "Quia ex quo duo sunt, ingenitam habentes naturam, ex eo necesse est etiam habere unumquemque ipsorum vetus Testamentum, et fient duo vetera Testamenta; si tamen ambos antiquos et sine initio esse dicis." The Codex Bobiensis gives a briefer but evidently corrupt reading: "ex quo duo sunt ingenita habentes naturam ipsorum Testamentum, et fient," etc.

[2002] *Jamnem dico et Mambrem.* [So in *Vulg.*, except "Jannes."]

not itself, but some other one, either better or worse; as Paul also gives us to understand when he writes in the following terms in his second Epistle to Timothy: "As Jamnes and Mambres withstood Moses, so have these also resisted the truth: men of corrupt mind, reprobate concerning the faith. But they shall proceed no further: for their folly is manifest unto all men, as theirs also was."[2003] Do you observe how he compares Jamnes and Mambres to men of corrupt mind, and reprobate concerning the faith; while he likens Moses, on the other hand, to the truth? But the holy John, the greatest of the evangelists, also tells us of the giving and diffusing of grace for grace;[2004] for he indicates, indeed, that we have received the law of Moses out of the fulness of Christ, and he means that for that one grace this other grace has been made perfect in us through Jesus Christ. It was also to show this to be the case that our Lord Jesus Christ Himself spake in these terms: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye hope. For had ye believed Moses, ye would indeed have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"[2005] And besides all these words, there are still many other passages that might be adduced both from the Apostle Paul and from the Gospels, by which we are able to prove that the old law belongs to no other one than that Lord to whom also the new testament appertains, and which it would suit us very well to set forth, and to make use of in a satisfactory manner.[2006] Now, however, the evening prevents us from doing so; for the day is drawing to its close, and it is right that we should now bring our disputation to an end. But an opportunity will be given you to-morrow to put questions to us on any points you are pleased to take up. And after these words they went their way.[2007]

[2003] 2 Tim. iii. 8, 9.

[2004] *Gratiam gratia præstare et differre.* John i. 16.

[2005] John v. 45–47.

[2006] The Codex Bobiensis gives, "exponere et a Patre ut convenit." For these meaningless words Valesius proposed to read, "exponere et aperire ut convenit." The Codex Casinensis, however, offers the satisfactory reading, "exponere et aptare convenit."

[2007] Here ends the section edited by Valesius.

46. Next morning, however, Archelaus suddenly made his appearance at this residence[2008] in which Diodorus was staying, before any one was yet stirring abroad. Manes accordingly, all unconscious of the fact that Archelaus was now on the spot again, challenged Diodorus publicly to engage in a disputation with him; his intention being to crush him with a verbal display, because he perceived that he was a man of a simple nature, and not very deeply learned in questions concerning the Scriptures. For he had now had a taste of the doctrine of Archelaus. When, therefore, the multitudes had again collected in the place usually set apart for the disputation, and when Manes had just begun to reason, all on a sudden Archelaus appeared among them, and embraced Diodorus, and saluted him with an holy kiss. Then truly were Diodorus, and all those who were present, filled with wonder at the dispensation of divine providence which thus provided that Archelaus should arrive among them at the very time when the question was *just* raised; for in reality, as must be confessed, Diodorus, with all his religiousness, had been somewhat afraid of the conflict. But when Manes caught sight of Archelaus, he at once drew back from his insulting attitude; and with his pride cast down not a little, he made it quite plain that he would gladly flee from the contest. The multitude of hearers, however, looked upon the arrival of Archelaus as something like the advent of an apostle, because he had shown himself so thoroughly furnished, and so prompt and ready for a defence *of the truth* by speech. Accordingly, after demanding silence from the people by a wave of his right hand,—*for no inconsiderable tumult had arisen*,—Archelaus began an address in the following terms:—Although some amongst us have gained the honour of wisdom and the meed of glory, yet this I beg of you, that you retain in your minds the testimony of those things which have been said before my arrival.[2009] For I know and am certain, brethren, that I now take the place of Diodorus, not on account of any impossibilities attaching to him,[2010] but because I came to know this person here at a previous time, when he made his way with his wicked designs into the parts where I reside, 222 by the favour of Marcellus,[2011] that man of illustrious name, whom he endeavoured to turn aside from our doctrine and faith, with the object, to wit, of making him an effective supporter of this impious teaching. Nevertheless, in spite of all his plausible addresses, he failed to move him or turn him aside from the faith in any one particular. For this most devout Marcellus was only found to be like the rock on which the house was built with the most

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[2008] *Castellum.* [Note, *infra*, the "holy kiss."]

[2009] The text runs: "tametsi prudentiam, gloriam etiam, nostrorum nonnulli assecuti sunt, tamen hoc vos deprecor ut eorum quæ ante me dicta sunt, testimonium reservetis." Routh suggests *prudentia* = Although by their prudence some have gained glory, etc.

[2010] *Pro ipsius impossibilitate.* But Routh suggests that the *impossibilitate* is just an inexact translation of the ἀδυνατία = *impotentia*, incapacity, which may have stood in the Greek text.

[2011] Reading "Marcelli viri illustris gratia." The Codex Casinensis has, "viri in legis gratia."

solid foundations; and when the rain descended, and the floods and the winds burst in and beat upon that house, it stood firm: for it had been built on the most solid and immoveable foundations.[2012] And the attempt thus made by this person who is now before you, brought dishonour rather than glory upon himself. Moreover, it does not seem to me that he can be very excusable if he proves to be ignorant of what is in the future; for surely he ought to know beforehand those who are on his own side: certainly he should have this measure of knowledge, if it be true indeed that the Spirit of the Paraclete dwells in him. But inasmuch as he is really a person blinded with the darkness of ignorance, he ran in vain when he journeyed to Marcellus, and he did but show himself to be like the stargazer,[2013] who busies himself with describing things celestial, while all the time he is ignorant of what is passing in his own home. But lest it should appear as if I were setting aside the question in hand by speaking in this strain, I shall now refrain from such discourse. And I shall also give this man the privilege of taking up any point which may suit him best as a commencement to any treatment of the subject and the question. And to you, as I have said already, I only address the request that ye be impartial judges, so as to give to him who speaks the truth the proper honour and the palm.

[2012] Matt. vii. 24.

[2013] The text gives “similis facere astrologo,” for which Routh proposes “similis factus est,” etc.

47. Then Manes, after silence had been secured among all, thus began his address: Like others, Archelaus, you too smite me with the most injurious words, notwithstanding that my sentiments on the subject of God are correct, and that I hold also a proper conception of Christ; and yet the family of the apostles is rather of the character that bears all things and endures all things, even although a man may assail them with revilings and curses. If it is your intention to persecute me, I am prepared for it: and if you wish to involve me in punishment, I shall not shrink from it; yea, if you mean even to put me to death, I am not afraid: "For we ought to fear Him only who is able to destroy both soul and body in hell."[2014] *Archelaus said*: Far be that from me! Not such is my intention. For what have you ever had to suffer at my hands, or at the hands of those who think with us, even when you were disparaging us and doing us injury, and when you were speaking in detraction of the traditions of our fathers, and when it was your aim to work the death of the souls of men that were well established in the truth, and that were kept with the most conscientious carefulness; for which, in truth, the whole wealth of the world would not sere as a sufficient compensation?[2015] Nevertheless, what ground have you for assuming this position? What have you to show? Tell us this,—what signs of salvation have you to bring before us? For the bare bravado of words will not avail to satisfy the multitude here present, neither will it be enough to qualify them for recognising which of us holds the knowledge of the truth the more correctly. Wherefore, as you have got the opportunity of speaking first, tell us first to what particular head of the subject you wish us to direct the disputation. *Manes said*: If you do not offer a second time an unfair resistance to the positions which shall be stated with all due propriety by us, I shall speak with you; but if you mean to show yourself still in the character which on a former occasion I perceived you to take up, I shall address myself to Diodorus, and shall keep clear of your turbulence. *Archelaus said*: I have already expressed my opinion that we shall be simply abusing the occasion by the mere bandying of empty words. If any one on one side is found to offer an unfair resistance, leave that to the decision of the judges. But now, tell us what you have got to advance. *Manes said*: If you do not mean a second time merely to gainsay the positions which are stated with all due correctness by me, I shall begin. *Archelaus said*: "If not this," and "if not that," are ways of speaking which mark out an ignorant man. You are ignorant, therefore, of what is in the future. But as to this particular thing which you do declare to be still future, to gainsay or not to gainsay is a matter in my own power. How, then, will that argument about the two trees stand, in which you place your trust as in a buckler of the most approved strength? For if I am of the

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[2014] Matt. x. 28.

[2015] The text is, "quibus utique *repensari* non possunt," etc. Routh proposes *repensare.*

contrary side, how do you require my obedience? And if, on the other hand, there is in me the disposition of obedience, how are you so greatly alarmed lest I should gainsay you? For you maintain that evil remains evil always, and that good remains good always, in utter ignorance of the force of your words. *Manes said*: Have I employed you as the advocate of my words, so that you may determine also the intelligence that may suit my knowledge? And how will you be able to explain what belongs to another person, when you cannot make what pertains to yourself clear? But if Diodorus now admits himself to be vanquished, my reasonings will then be addressed to you. If, however, he still stands out, and is prepared to speak, I beg you to give over and cease from interfering with the substantiating of the truth. For you are a strange sheep; nevertheless hereafter you will be introduced into the number of the same flock, as the voice of Jesus[2016] also intimates,—that Jesus, namely, who appeared in the form of man indeed, and yet was not a man. *Archelaus said*: Are you not, then, of opinion that He was born of the Virgin Mary? *Manes said*: God forbid that I should admit that our Lord Jesus Christ came down to us through the natural womb of a woman! For He gives us His own testimony that He came down from the Father's bosom;[2017] and again He says, "He that receiveth me, receiveth Him that sent me;"[2018] and, "I came not to do mine own will, but the will of Him that sent me;"[2019] and once more, "I am not sent but unto the lost sheep of the house of Israel."[2020] And there are also innumerable other passages of a similar import, which point Him out as one that *came*, and not as one that was *born*. But if you are greater than He, and if you know better than He what is true, how do we yet believe Him? *Archelaus said*: Neither am I greater than He, for I am His servant nor can I be even the equal of my Lord, for I am His unprofitable servant; I am a disciple of His words, and I believe those things which have been spoken by Him, and I affirm that they are unchangeable. *Manes said*: A certain person somewhat like you once said to Him, "Mary Thy mother, and Thy brethren, stand without;"[2021] and He took not the word kindly, but rebuked the person who had uttered it, saying, "Who is my mother, and who are my brethren?" And He showed that those who did His will were both His mothers and His brethren. If you, however, mean to say that Mary was actually His mother, you place yourself in a position of considerable peril. For, without any doubt, it would be proved on the same principles that He had brethren also by her. Now tell me whether these brethren were begotten by Joseph or by the same Holy Spirit. For if you say that they were begotten by the same Holy Spirit, it will follow that we have had many Christs. And if you say that these were not begotten by the same Holy Spirit, and yet aver that He had brethren, then without doubt we shall be under the necessity of understanding that, in succession to the Spirit and after Gabriel, the most pure and spotless virgin[2022] formed an actual marriage connection with Joseph. But if this is also a thing altogether absurd—I mean the supposition that she had any manner of intercourse with Joseph—tell me whether then He had brethren. Are you thus to fix the crime of adultery also on her, most sagacious Marcellus?[2023] But if none of these suppositions suits the position of the Virgin undefiled, how will you make it out that He had brothers? And if you are unable to prove clearly to us that He had brethren, will it be any the easier for you to prove Mary to be His mother, in accordance with the saying of him who ventured to write,[2024] "Behold, Thy mother and Thy brethren stand without?" Yet, although that man was bold enough to address Him thus, no one can be mightier or greater than this same person Himself who shows us His mother or His brethren. Nay, He does not deign even to hear it said that He is David's son.[2025] The Apostle Peter, however, the most eminent of all the disciples, was able to acknowledge Him on that occasion, when all were putting forth the several opinions which they entertained respecting Him: for he said, "Thou art the Christ, the Son of the living God;"[2026] and immediately He names him blessed, addressing him thus: "For my heavenly Father hath revealed it unto thee." Observe what a difference there is between these two words which were spoken by Jesus. For to him who had said, "Behold, Thy mother stands without," He replied, "Who is my mother, or who are my brethren?" But to him who said, "Thou art the Christ the Son of the living God," He makes the return of a beatitude and benediction. Consequently, if you will have it that He was born of Mary, then it follows that no less than Peter, He is Himself thus proved to have spoken falsely. But if, on the other hand, Peter states what is true, then without doubt that former person was in error. And if the former was in error, the matter is to be referred back to the writer.[2027] We know, therefore, that there is one Christ, according to the Apostle Paul, whose words, as in consonance at least[2028] with His advent, we believe. 224

[2016] Reading "sicut vox Jesu." The Codex Casinensis gives, "sicut vos Jesu." Routh suggests *servator.*

[2017] John i. 18; iii. 13.

[2018] Matt. x. 40.

[2019] John vi. 38.

[2020] Matt. xv. 24.

[2021] Matt. xii. 47.

[2022] The text gives, "Virgo castissima et immaculata ecclesia," = the most pure virgin and spotless church. But the word "ecclesia" is probably an erroneous addition by the hand of the scribe. Or, as Routh hints, there may be an allusion, in the word *ecclesia*, to the beginning of the twelfth chapter of the Apocalypse. [See Pearson, *On the Creed*, art. iii. p. 290.]

[2023] From this it may perhaps be gathered that Marcellus had now come along with Archelaus to the residence of Diodorus.

[2024] *Scribere* ausus est. Compare (note 1) p. 224, *infra.*

[2025] Matt. xxii. 42. We read *Davidis esse*for *David Jesse.*

[2026] Matt. xvi. 16.

[2027] The text gives, “Quod si prior fefellit, causa ad scriptorem rejicienda est.” [i.e., to the copyist; in this case the *corrupter*.]

[2028] *Consonantibus duntaxat.*

48. On hearing these statements, the multitudes assembled were greatly moved, as if they felt that these reasonings gave the correct account of the truth, and that Archelaus could have nothing to urge against them; for this was indicated by the commotion which arose among them. But when the crowd of auditors became quiet again, Archelaus made answer in the following manner: No one, truly, shall ever be able to prove himself mightier than the voice of our Lord Jesus Christ, neither is there found any name equal to His, as it is written: "Wherefore God hath exalted Him, and given Him a name which is above every name."[2029] Nor, again, in the matter of testimony can any one ever be equal to Him; and accordingly I shall simply adduce the testimonies of His own voice in answer to you,—first of all, indeed, with the view of solving those difficulties which have been enunciated by you, so that you may not say, as is your wont to do, that these are matters which are not in harmony with the Person Himself.[2030] Now, you maintain that the man who brought the word to Jesus about His mother and His brethren was rebuked by Him as if he was in error, as the writer was in error.[2031] Well, I affirm that neither was this person rebuked who brought Him the message about His mother and His brethren, nor was Peter only named blessed above him; but each of these two parties received from Him the answer that was properly called forth by their several utterances, as the discourse will demonstrate in what follows. When one is a child, he thinks as a child, he speaks as a child; but when he becomes a mature man, those things are to be done away which are proper for a child:[2032] in other words, when one reaches forth unto those things which are before, he will forget those which are behind.[2033] Hence, when our Lord Jesus Christ was engaged in teaching and healing the race of men, so that all pertaining to it might not utterly perish together, and when the minds of all those who were listening to Him were intently occupied with these interests, it made an interruption altogether inopportune when this messenger came in and put Him in mind of His mother and His brethren. What then? Ought He, now,[2034] yourself being judge,[2035] to have left those whom He was healing and instructing, and gone to speak with His mother and His brethren? Would you not by such a supposition at once lower the character of the Person Himself? When, again, He chose certain men who were laden and burdened with

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[2029] Phil. ii. 9.

[2030] *Sibi ipsi.*

[2031] *Secundum id quod scriptorem fefellit.* [i.e. on that supposition.]

[2032] 1 Cor. xiii. 11.

[2033] Phil. iii. 13.

[2034] Reading "debuitne etiam" for the bad version of the Codex Casinensis, "debuit et etiam."

[2035] The text gives, "*se* ipso judicante," for which "*te* ipso," etc., may be substituted.

sins for the honour of discipleship,[2036] to the number of twelve, whom He also named His apostles, He gave them this injunction, Leave father and mother, that you may be made worthy of me;[2037] intending by this that thence forward the memory of father or mother should no more impair the stedfastness of their heart. And on another occasion, when a different individual chose to say to Him, "I will go and bury my father," He answered, "Let the dead bury their dead."[2038] Behold, then, how my Lord Jesus Christ edifies His disciples unto all things necessary, and delivers His sacred words to every one, in due accordance with what is meet for him. And just in the same way, too, on this other occasion, when a certain person came in with the inconsiderate message about His mother, He did not embrace the occurrence as an opportunity for leaving His Father's commission unattended to even for the sake of having His mother with Him. But in order to show you still more clearly that this is the real account of the matter, let me remind you that Peter, on a certain season, subsequent to the time of his receiving that declaration of blessedness from Him, said to Jesus, "Be it far from Thee, Lord:[2039] this shall not be unto Thee."[2040] This he said after Jesus had announced to him that the Son of man must go up to Jerusalem, and be killed, and rise again the third day.[2041] And in answer then to Peter He said: "Get thee behind me, Satan; for thou savourest not the things that be of God, but those that be of men."[2042] Now, since it is your opinion that the man who brought the message about His mother and His brethren was rebuked by Jesus, and that he who said a little before, "Thou art the Christ, the Son of the living God," obtained the word of blessing, mark you that Jesus (may be said to have) rather preferred that person to whom He condescended to give the more gracious and indulgent answer; whereas Peter, even after that benediction, now got no appellation expressive of indulgence addressed to him, by reason of his having failed carefully to observe the nature of the announcement that was made to him. For the error of that messenger was at once corrected by the tenor of the reply; but the dulness of this apostle's apprehension was condemned with a severer rebuke. And from this you may perceive that the Lord Jesus, observing what was proper and opportune with regard to the interrogations thus addressed to Him, 225 gave to each the reply that was worthy of it, and suited to it. But supposing that, as you say,

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[2036] In the Codex Casinensis the sentence stands in this evidently corrupt form: "cum enim peccatis bonus et gravatus ad discipulatum diligit." We adopt the emendation given in Migne: "cum enim peccatis onustos et gravatos ad discipulatum delegit."

[2037] Matt. x. 37.

[2038] Luke ix. 59, 60.

[2039] *Propitius esto, Domine.*

[2040] Matt. xvi. 22. [Possibly the first words by which Satan fell.]

[2041] Matt. xvi. 21.

[2042] Matt. xvi. 23. [Satan seems to have rebelled against man's creation.]

Peter was pronounced blessed on the ground of his having said what was true, and that that messenger was reproved on account of the error he committed, tell me then why it is, that when the devils confessed Him, and said, "We know Thee, who Thou art, the holy God,"[2043] He rebuked them, and commanded them to be silent?[2044] Why was it not the case, if He does indeed take pleasure in the testimonies borne to Him by those who confess Him, that He recompensed them also with benedictions, as He did to Peter when he gave utterance to the truth? But if that would be an absurd supposition, it only remains that we must understand the words spoken by Him always in accordance with the place, the time, the persons, the subjects, and the due consideration of the circumstances.[2045] For only this method will save us from falling into the error of pronouncing rashly on His sayings, and thus making ourselves liable to merited chastisement: and this will also help me to make it more and more intelligible to you, that the man who brought the tidings of His mother was much rather the person honoured.[2046] However, in forgetfulness of the subject which was proposed to us for discussion, you have turned off to a different theme. Nevertheless listen to me for a brief space. For if you choose, indeed, to consider those words somewhat more carefully, we shall find that the Lord Jesus displayed great clemency in the case of the former of these two parties; and this I shall prove to you by illustrations suited to your capacity. A certain king who had taken up arms, and gone forth to meet an enemy, was earnestly considering and planning how he might subdue those hostile and foreign forces. And when his mind was occupied with many cares and anxieties, after he had forced his way among his adversaries, and when, further, as he began afterwards to make captives of them, the anxious thought was now also pressing upon him as to how he might secure the safety and interests of those who had toiled with him, and borne the burden of the war,[2047] a certain messenger broke inopportunely in upon him, and began to remind him of domestic matters. But he was astonished at the man's boldness, and at his unseasonable suggestions, and thought of delivering such a fellow over to death. And had that messenger not been one who was able to appeal to his tenderest affections in bringing the news that it was well with those at home, and that all went on prosperously and successfully there, that punishment might have been his instant and well-merited doom. For what else should be a king's care, so long as the time of war endures, than to provide for the safety of the people of his province, and to look after military matters? And even thus it also was that that messenger came inopportunely in upon my Lord Jesus Christ, and brought the report about His mother and His brethren unseasonably, just when He was fighting against ills which had assailed the very citadel of the heart, and when He was healing those who for a long time had been under the power of diverse infirmities, and when He had now put forth His utmost effort to secure the salvation of all. And truly that man might have met with a sentence like that pronounced on Peter, or even one severer still. But the hearing of the name of His mother and His brethren drew forth His clemency.

[2043] Luke iv. 34, reading *sanctus Deus*. [i.e., not the received text.]

[2044] Reading *silere*. The Codex Casinensis gives *sinire*, which may be meant for *sinere* = give over.

[2045] *Pro accidentium salute.*

[2046] We have adopted Migne's arrangement of these clauses. Routh, however, puts them thus: *And that it may be made more intelligible to you*, etc.,… (*for in forgetfulness*, etc., *you have turned off*, etc.), *listen to me now for a brief space.*

[2047] Reading "pondus belli toleraverant," instead of the "pondus bellico tolerarant" of the Codex Casinensis.

49. But in addition to all that has been said already, I wish to adduce still further proof, so that all may understand what impiety is contained in this assertion of yours. For if your allegation is true, that He was not born, then it will follow undoubtedly that He did not suffer; for it is not possible for one to suffer who was not also born. But if He did not suffer, then the name of the cross is done away with. And if the cross was not endured, then Jesus did not rise from the dead. And if Jesus rose not from the dead, then no other person will rise again. And if no one shall rise again, then there will be no judgment. For it is certain that, if I am not to rise again, I cannot be judged. But if there is to be no judgment, then the keeping of God's commandments will be to no purpose, and there will be no occasion for abstinence: nay, we may say, "Let us eat and drink, for to-morrow we shall die."[2048] For all these consequences follow when you deny that He was born of Mary. But if you acknowledge that He was born of Mary, then His passion will necessarily follow, and His resurrection will be consequent on His passion, and the judgment on His resurrection: and thus the injunctions of Scripture will have their proper value[2049] for us. This is not therefore an idle question, but there are the mightiest issues involved in this word. For just as all the law and the prophets are summed up in two words, so also all our hope is made to depend on the birth by the blessed Mary. Give me therefore an answer to these several questions which I shall address to you. How shall we get rid of these many words of the apostle, so important and so precise, which are expressed in terms like the following: "But when the good pleasure of God was with us, He sent His Son, made of a woman;"[2050] and again, "Christ our passover is sacrificed for us;"[2051] and once more, "God hath both raised up the Lord, and will raise up us together with Him by His own power?"[2052] And there are many other passages of a similar import; as, for example, this which follows: "How say some among you,[2053] that there is no resurrection of the dead? For if there be no resurrection of the dead, then is not Christ risen: and if Christ be not risen, then is our preaching vain. Yea, and we shall be found false witnesses of God; who have testified against God that He raised up Christ: whom He raised not up. For if the dead rise not, then is not Christ risen: and if Christ be not raised,

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[2048] 1 Cor. xv. 32.

[2049] *Salva.*

[2050] Gal. iv. 4. The reading is, "cum autem fuit Dei voluntas in nobis." The Vulgate, following the ordinary Greek text, gives, "at ubi venit plenitudo temporis." And so Irenæus, Tertullian, Cyprian, etc. [This should have been in the margin of the Revised Version.]

[2051] 1 Cor. v. 7.

[2052] 1 Cor. vi. 14. The text here inserts the words *cum illo*, which are found neither in the Greek, nor in the Vulgate, nor in Irenæus, *Adv. Hæres.*, v. 6, 7 [vol. i. pp. 530, 532, this series], nor in Tertullian, *Adv. Marc.*, v. 7, etc. [vol. iii. p. 443, this series]. According to Sabatier, however, they are found in Jerome, *Ep. ad Amand.*

[2053] Reading *in vobis*. But the Codex Casinensis seems to give *in nobis*, amongst us.

your[2054] faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are more miserable than all men. But now is Christ risen from the dead, the beginning[2055] of them that sleep;"[2056] and so on. Who, then, I ask, can be found so rash and audacious as not to make his faith fit in with these sacred words, in which there is no qualification[2057] nor any dubiety? Who, I ask you, O foolish Galatian, has bewitched you, as those were bewitched "before whose eyes Jesus Christ was evidently set forth, crucified?"[2058] From all this I think that these testimonies should suffice in proof of the judgment, and the resurrection, and the passion; and the birth by Mary is also shown to be involved naturally and at once in these facts. And what matters it though you refuse to acquiesce in this, when the Scripture proclaims the fact most unmistakeably? Nevertheless I shall again put a question to you, and let it please you to give me an answer. When Jesus gave His testimony concerning John, and said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is less[2059] in the kingdom of heaven is greater than he,"[2060] tell me what is meant by there being a greater than he in the kingdom of heaven. Was Jesus less in the kingdom of heaven than John? I say, God forbid! Tell me, then, how this is to be explained, and you will certainly surpass yourself. Without doubt *the meaning is, that* Jesus was less than John among those that are born of woman; but in the kingdom of heaven He is greater than he.[2061] Wherefore tell me this too, O Manichæus: If you say that Christ was not born of Mary, but that He only appeared like a man, while yet He was not really a man, the appearance being effected and produced by the power that is in Him, tell me, I repeat, on whom then was it that the Spirit descended like a dove? Who is this that was baptized by John? If He was perfect, if He was the Son, if He was the Power, the Spirit could not have entered into Him;[2062] just as a kingdom cannot enter within a kingdom. And whose, too, was that voice which was sent forth out of heaven, and which gave Him this testimony, “This is my beloved Son, in whom I am well pleased?”[2063] Come, tell me; make no delay; who is this that acquires[2064] all these things, that does all these things? Answer me: Will you thus audaciously adduce blasphemy for reason, and will you attempt to find a place for it?[2065]

[2054] But the Codex Casinensis seems to make it *fides nostra*, our faith.

[2055] *Initium.*

[2056] 1 Cor. xv. 12–20.

[2057] *Distinctio.*

[2058] Gal. iii. 1. The word in the text is *rescriptus est.* The Vulgate gives *præscriptus est.* The Vetus Itala *proscriptus est.*

[2059] *Minor.*

[2060] Matt. xi. 11.

[2061] It would seem that Archelaus read the passage in Matthew as meaning, *notwithstanding, he that is less, is, in the kingdom of heaven, greater than he.* Thus, *he that is less* is understood to be *Jesus* in His natural relations. [A very lean and hungry *proculdubio* of the author.]

[2062] Routh appends a note here which may be given. It is to this effect: I am afraid that Archelaus has not expressed with sufficient correctness the mystery of the Divine Incarnation, in this passage as well as in what follows; although elsewhere he has taught that the Lord Jesus was conceived by divine power, and in ch. xxxiv.

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has called the Virgin Mary *Dei genetrix*, Θεοτόκος. For at the time of the Saviour’s baptism the Holy Spirit was not given in His first communication with the Word of God (which Word, indeed, had been united with the human nature from the time of the conception itself), but was only received by the Christ ἀνΘρωπίνως and οἰκονομικῶς, and for the sake of men. See Cyril of Alexandria, *De Rectâ Fide*, xxxiv. vol. v. 2, p. 153, *editio Auberti.*[Routh, *R.S.*, vol. v. p. 178.]

[2063] Matt. iii. 17.

[2064] *Parat.*

[2065] *Inferre coneris.*

50. *Manes said*: No one, certainly, who may be able to give a reply to what has just been alleged by you need fear incurring the guilt of blasphemy, but should rather be deemed thoroughly worthy of all commendation. For a true master of his art,[2066] when any matters are brought under his notice, ought to prepare his reply with due care, and make all clearly to understand the points that are in question or under doubt; and most especially ought he to do so to uninstructed persons. Now since the account of our doctrine does not satisfy you, be pleased, like a thorough master of your art, to solve this question also for me in a reasonable manner. For to me it seems but pious to say that the Son of God stood in need of nothing whatsoever in the way of making good His advent upon earth; and that He in no sense required either the dove, or baptism, or mother, or brethren, or even mayhap a father,—which father, however, according to your view, was Joseph; but that He descended altogether by Himself alone, and transformed Himself, according to His own good pleasure, 227 into *the semblance of* a man, in accordance with that word of Paul which tells us that "He was found in fashion as a man."[2067] Show me, therefore, what thing He could possibly need who was able to transform Himself into all manner of appearances. For when He chose to do so, He again transformed this human fashion[2068] and mien into the likeness of the sun. But if you gainsay me once more, and decline to acknowledge that I state the faith correctly, listen to my definition of the position in which you stand. For if you say that He was only man *as born* of Mary,[2069] and that He received the Spirit at His baptism, it will follow that He will be made out to be Son by increase[2070] and not by nature. If, however, I grant you to say that He is Son according to increase,[2071] and that He was made as a man, your opinion is that He is really a man, that is to say, one who is flesh and blood.[2072] But then it will necessarily follow that the Spirit also who appeared like a dove was nothing else than a natural dove. For the two expressions are the same,—namely, "as a man" and "like[2073] a dove;" and consequently whatever may be the view you take of the one passage which uses the phrase "as a man," you ought to hold that same view[2074] also of this other passage in which the expression "like a dove" is used. It is a clear matter of necessity to take these things in the

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[2066] *Artifex.*

[2067] Phil. ii. 7.

[2068] *Hominem.*

[2069] *Hominem eum tantummodo ex Maria.*

[2070] Or, effect, *per profectum.*

[2071] Effect. [i.e., progressively.]

[2072] Routh puts this interrogatively = Is it then your position that He really is a man, that is to say, one who is flesh and blood? Well, but if so, then it will follow, etc.

[2073] Or, *as.*

[2074] Reading "sicut homo, hac opinione," for the "sicut homo ac opinione" of the Codex Casinensis.

same way, for only thus can we find out the real sense of what is written concerning Him in the Scriptures. *Archelaus said*: As you cannot do so much for yourself, like a thorough master of your art, so neither should I care to put this question right and with all patience to make it clear, and to give the evident solution of the difficulty,[2075] were it not for the sake of those who are present with us, and who listen to us. For this reason, therefore, I shall also explain the answer that ought to be given to this question as it may be done most appropriately. It does not seem to you, then, to be a pious thing to say that Jesus had a mother in Mary; and you hold a similar view on certain other positions which you have now been discussing in terms which I, for my part, altogether shrink from repeating.[2076] Now, sometimes a master of any art happens to be compelled by the ignorance of an opponent both to say and to do things which time would *make him* decline;[2077] and accordingly, because the necessity is laid upon me, by consideration for the multitude present, I may give a brief answer to those statements which have been made so erroneously by you. Let us suppose, now, your allegation to be that if we understand Jesus to be a man made of Mary after the course of nature, and regard him consequently as having flesh and blood, it will be necessary also to hold that the Holy Spirit was a real dove, and not a spirit. Well, then, how can a real dove enter into a real man, and abide in him? For flesh cannot enter into flesh. Nay rather, it is only when we acknowledge Jesus to be a true man, and also hold him who is there said to be like a dove to be the Holy Spirit, that we shall give the correct account according to reason on both sides. For, according to right reason, *it may be said that* the Spirit dwells in a man, and descends upon him, and abides in him; and these, indeed, are things which have happened already in all due competence, and the occurrence of which is always possible still, as even you yourself *admit, inasmuch as you* did aforetime profess to be the Paraclete of God, you flint,[2078] as I may call you, and no man, so often forgetful of the very things which you assert. For you declared that the Spirit whom Jesus promised to send has come upon you; and whence can He come but by descending from Heaven? And if the Spirit descends thus on the man worthy of Him, then verily must we fancy that real doves descended upon you? Then truly should we rather discover in you the thieving dove-merchant,[2079] who lays snares and lines for the birds. For surely you well deserve to be made a jest of with words of ridicule. However, I spare you, lest perchance I appear to offend the auditors by such expressions, and also most especially because it is beside my purpose to throw out against you all that you deserve to hear said about you. But let me return to the proper subject. For I am mindful of that transformation of thine,[2080] in virtue of which you say that God has transformed Himself into *the fashion of* a man or *into that of* the sun, by which position you think to prove that our Jesus was made man only in fashion and in appearance; which assertion may God save any of the faithful from making. Now, for the rest, that opinion of yours would reduce the whole matter to a dream, so far as we are concerned, and to mere figures; and not that only,[2081] but the very name of an advent would be done away: for He might have done what He desired to do, though still seated in heaven, if He is, as you say, a spirit, and not a true man. But it is not thus that "He humbled Himself, and took the form of a servant;"[2082] and I say this of Him who was made man of Mary. For what? Might not we, too, have set forth things like those with which you have been dealing, and that, too, all the more easily and the more broadly? But far be it from us to swerve one jot or one tittle from the truth. For He who was born of Mary is the Son, who chose of His own accord to sustain this[2083] mighty conflict,—namely, Jesus. This is the Christ of God, who descended upon him who is of Mary. If, however, you refuse to believe even the voice that was heard from heaven, all that you can bring forward in place of the same is but some rashness of your own; and though you were to declare yourself on that, no one would believe you. For forthwith Jesus was led by the Spirit into the wilderness to be tempted by the devil; and as the devil had no correct knowledge of Him, he said to Him, "If thou be the Son of God."[2084] Besides, he did not understand the reason of this bearing of the Son of God *by Mary*, who preached the kingdom of heaven, whose was also indeed a great tabernacle,[2085] and one that could not have been prepared by any other:[2086] whence, too, He who was nailed to the cross, on rising again from the dead, was taken up thither where Christ the Son of God reigned; so that when He begins to conduct His judgment, those who have been ignorant of Him shall look on Him whom they pierced.[2087] But in order to secure your credence, I propose this question to you: Why was it, that although His disciples sojourned a whole year with Him, not one of them fell prostrate on his face before Him, as you were saying a little ago, save only in that one hour when His countenance shone like the sun? Was it not by reason of that tabernacle which had been made *for Him* of Mary? For just as no other had the capacity sufficient for sustaining the burden of the Paraclete except only the disciples and the blessed Paul, so also no other was able to bear the Spirit who descended from heaven, and through whom that voice of the Father gave its testimony in these terms, "This is my beloved Son,"[2088] save only He who was born of Mary, and who is above all the saints,—namely, Jesus. But now give us your answer to those matters which I bring forward against you. If you hold that He is man only in mien and form, how could He have been laid hold of and dragged off to judgment by those who were born of man and woman—to wit, the Pharisees—seeing that a spiritual body cannot be grasped by bodies of grosser capacities? But if you, who as yet have made no reply to the arguments brought before you, have now any kind of answer to offer to the word and proposition I have adduced, proceed, I pray you, and fetch me at least a handful or some fair modicum of your sunlight.[2089] But that very sun, indeed, inasmuch as it is possessed of a more subtle body, is capable of covering and enveloping you; while you, on the other hand, can do it no injury, even although you were to trample it under foot. My Lord Jesus, however, if He was laid hold of, was laid hold of as a man by men. If He is not a man, neither was He laid hold of. If He was not laid hold of, neither did He suffer, nor was He baptized. If He was not baptized, neither is any of us baptized. But if there is no baptism, neither will there be any remission of sins, but every man will die in his own sins. *Manes said*: Is baptism, then, given on account of the remission of sins? *Archelaus said*: Certainly. *Manes said*: Does it not follow, then, that Christ has sinned, seeing that He has been baptized? *Archelaus said*: God forbid! Nay, rather, He was made sin for us, taking on Him our sins.[2090] For this reason He was born of a woman, and for this reason also He approached the rite of baptism, in order that He might receive the purification of this part,[2091] and that thus the body which He had taken to Himself might be capable of bearing the Spirit, who had descended in the form of a dove.

[2075] The Codex Casinensis reads, “hanc quæstionem diffigenter aptare tam manifestarem atque manifeste dissolverem.” We follow the emendation, “hanc quæstionem diligenter aptatam manifestarem,” etc.

[2076] [*A signum verecundiæ* which rebukes the awful inquisitiveness concerning the conception of Mary which disgraced the late pontiff, Pius IX. To what blasphemous pruriency of thought and expression has not such an invasion of decency given rise! See St. Bernard, *Opp.* tom. i. p. 392. He rebukes the heresy as profane.]

[2077] The text gives *tempus recusat*. Routh proposes *tempus requirit* = which the occasion requires.

[2078] This is a purely conjectural reading, “ut dicam silex,” etc. The Codex Casinensis gives, “ut dicam dilere non homo.” But Routh, in reference to ch. xv., throws out the idea that we should read *delire* = thou dotard, or, lunatic. [P. 190, *supra*, as if Manes = μανικὸς.]

[2079] *Columbarium furem.*

[2080] The text gives *suæ*. Routh suggests *tuæ*.

[2081] The text is, "non solum autem, sed adventus nomen delebitur." It may perhaps be = and not the foundation, but the name, of an advent would be done away.

[2082] Phil. ii. 7.

[2083] The text gives "*quo* magnum," etc., for which we adopt "*quod* magnum," etc.

[2084] Matt. iv. 3.

[2085] Or perhaps, = which was also, *quod erat tabernaculum*, etc.

[2086] The Codex Casinensis gives "Ignorabat autem propter qui genuisset Filium Dei prædicabat regnum cœlorum, qui erat," etc. We follow generally the emendations adopted in Migne: "Ignorabat autem propter quid genuisset Filium Dei, qui prædicabat regnum cœlorum, quod erat habitaculum magnum," etc. Routh would read "genitus esset Filius Dei," etc.

[2087] John xix. 37.

[2088] Matt. iii. 17.

[2089] *Pugillum plenum solis mihi affer aut modium plenum.*

[2090] 2 Cor. v. 21.

[2091] *Partis.*

51. When Archelaus had finished this speech, the crowds of people marvelled at the truth of his doctrine, and expressed their vehement commendations of the man with loud outcries, so that they exerted themselves most energetically, and would have kept him from his return.[2092] Thereafter, however, they withdrew. After some time, again, when they were gathered together, Archelaus persuaded them to accede to his desire, and listen quietly to the word. And among his auditors were not only those who were with Diodorus, but also all who were present from his province and from the neighbouring districts. When silence, 229 then, was secured, Archelaus proceeded to speak to them of Manes in the following manner: You have heard, indeed, what is the character of the doctrine which we teach, and you have got some proof of our faith; for I have expounded the Scriptures before you all, precisely in accordance with the views which I myself have been able to reach in studying them. But I entreat you now to listen to me in all silence, while I speak with the utmost possible brevity, with the view of giving you to understand who this person is who has made his appearance among us, and whence he comes, and what character he has, exactly as a certain man of the name of Sisinius, one[2093] of his comrades, has indicated the facts to me; which individual[2094] I am also prepared, if it please you, to summon in evidence of the statements I am about to make. And, in truth, this person did not decline to affirm the very same facts which we now adduce,[2095] even when Manes was present; for the above-mentioned individual became a believer of our doctrine, as did also another person who was with me, named Turbo. Accordingly, all that these parties have conveyed in their testimony to me, and also all that we ourselves have discovered in the man, I shall not suffer to be kept back from your cognizance.

Then, indeed, the multitudes became all the more excited, and crowded together to listen to Archelaus; for, in good sooth, the statements which were made by him offered them the greatest enjoyment. Accordingly, they earnestly urged him to tell them all that he pleased, and all that he had on his mind; and they declared themselves ready to listen to him there and then, and engaged to stay on even to the evening, and until the lights should be lit.

Stimulated therefore by their heartiness, Archelaus began his address with all confidence in the following terms:—My brethren, you have heard, indeed, the primary causes[2096] relating to my Lord Jesus,—I mean those which are decided out of the law and the prophets; and of the subsidiary causes also relating to my Lord Jesus Christ, our Saviour, you are not ignorant. And why should I say more? From the loving desire for the Saviour we have been called

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[2092] The text is, "et ultra ei non sinerent ad propria remeare." Routh suggests *ultro* for *ultra.*

[2093] Reading *unus*, instead of "*vos*, comitibus," etc.

[2094] Reading "quem etiam" instead of "quæ etiam."

[2095] The Codex Casinensis gives, "ipse quidem me dicere recusavit," etc. We adopt the correction in Migne, "sed ne ipse quidem dicere recusavit," etc.

[2096] *Superiores quidem causas Domini*, etc.

Christians, as the whole world itself attests, and as the apostles also plainly declare. Yea, further, that best master-builder of His, Paul himself,[2097] has laid our foundation,[2098] that is, the foundation of the Church and has put us in trust of the law, ordaining ministers, and presbyters,[2099] and bishops in the same, and describing in the places severally assigned to that purpose, in what manner and with what character the ministers of God ought to conduct themselves, of what repute the presbyters ought to be possessed, and how they should be constituted, and what manner of persons those also ought to be who desire the office of bishop.[2100] And all these institutions, which were once settled well and rightly for us, preserve their proper standing and order with us to this day, and the regular administration of these rules abides amongst us still. But as to this fellow, Manes by name, who has at present burst boastfully forth upon us from the province of Persia, and between whom and me disputation has now for the second time been stirred, I shall tell you about his lineage, and that, too, in all fulness; and I shall also show you most lucidly the source from which his doctrine has descended. This man is neither the first nor the only originator of this type of doctrine. But a certain person belonging to Scythia, bearing the name Scythianus,[2101] and living in the time of the apostles, was the founder and leader of this sect, just as many other apostates have constituted themselves founders and leaders, who from time to time, through the ambitious desire of arrogating positions of superior importance to themselves, have given out falsehoods for the truth, and have perverted the simpler class of people to their own lustful appetencies, on whose names and treacheries, however, time does not permit us at present to descant. This Scythianus, then, was the person who introduced this self-contradictory dualism; and for that, too, he was himself indebted to Pythagoras, as also all the other followers of this dogma have been, who all uphold the notion of a dualism, and turn aside from the direct course of Scripture: but they shall not gain any further success therein.

[2097] Reading "sed et optimus architectus ejus, fundamentum," etc. The Codex Casinensis has the corrupt lection, "sed et optimos architectos ei fundamentum," etc. [Had this been said of Peter?]

[2098] Cf. 1 Cor. iii. 10. [Had this been said of Peter, what then?]

[2099] Cf. Acts xiv. 23.

[2100] Cf. 1 Tim. iii. 1. [Clement cap. xliv., vol. i. p. 17, this series.]

[2101] Various other forms are found for this name Scythianus. Thus we find Scutianus and Excutianus,—forms which may have arisen through mere clerical errors. The Codex Reg. Alex. Vat. gives Stutianus. [But see Routh, *R. S.*, vol. v. p. 186.]

52. No one, however, has ever made such an unblushing advance in the promulgation of these tenets as this Scythianus. For he introduced the notion of a feud between the two unbegottens, and all those other fancies which are the consequences of a position of that kind. This Scythianus himself belonged to the stock of the Saracens, and took as his wife a certain captive from the Upper Thebaid, who persuaded him to dwell in Egypt rather than in the deserts. And would that he had never been received by that province, in which, as he dwelt in it for a period, he found the opportunity for learning the wisdom of the Egyptians![2102] 230 for, to speak truth, he was a person of very decided talent, and also of very liberal means, as those who knew him have likewise testified in accounts transmitted to us. Moreover, he had a certain disciple named Terebinthus,[2103] who wrote four books for him. To the first of these books he gave the title of the *Mysteries*, to the second that of the *Heads*,[2104] to the third that of the *Gospel*, and to the last of all that of the *Treasury*.[2105] He had these four books, and this one disciple whose name was Terebinthus. As, then, these two persons had determined to reside alone by themselves for a considerable period, Scythianus thought of making an excursion into Judea, with the purpose of meeting with all those who had a reputation there as teachers; but it came to pass that he suddenly departed this life soon after that, without having been able to accomplish anything. That disciple, moreover, who had sojourned with him had to flee,[2106] and made his way toward Babylonia, a province which at present is held[2107] by the Persians, and which is distant now a journey of about six days and nights from our parts. On arriving there, Terebinthus succeeded in

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[2102] This seems the general idea meant to be conveyed. The text, which is evidently corrupt, runs thus: "in qua cum eum habitaret cum Ægyptiorum sapientiam didicisset." The Codex Reg. Alex. Vat. reads, "in qua cum habitaret, et Ægyptiorum," etc. In Migne it is proposed to fill up the lacunæ thus: "in qua cum diu habitaret, depravatus est, cum Ægyptiorum sapientiam didicisset." Routh suggests, "in qua cum ea habitaret," etc.

[2103] The Codex Casinensis reads *Terbonem* for *Terebinthum.*But in Cyril of Jerusalem, in his *Catechesis*, 6, as well as in others, we regularly find Τέρβινθον, *Terbinthum*, or *Terebinthum*, given as the name of the disciple of Scythianus. The form *Tereventus* is also given; and the Codex Reg. Alex. Vat. has *Terybeneus.* The statement made here as to these books being written by Terebinthus is not in accordance with statements made by Cyril and others, who seem to recognise Scythianus alone as the author. As to the name Terebinthus itself, C. Ritter, in his *Die Stupa's*, etc., p. 29 thinks that it is a Græcized form of a predicate of Buddha, viz., *Tere-hintu*, Lord of the Hindoos. Others take it simply to be a translation of the Hebrew הלָא", the *terebinth.*See a note on this subject in Neander's *Church Hist.*, ii. 166 (Bohn). [Routh, *ut supra*, p. 187.]

[2104] *Capitulorum.*

[2105] *Thesaurus.*

[2106] The Codex Reg. Alex. Vat. inserts here, "omnibus quæcunque ejus fuerant congregatis" = gathering together all that was his.

[2107] Reading "habetur." But Codex Reg. Alex. Vat. gives *habitatur*, is inhabited.

giving currency to a wonderful account of himself, declaring that he was replete with all the wisdom of the Egyptians, and that he was really named now, not Terebinthus, but another Buddas,[2108] and that this designation had been put upon him. He asserted further that he was the son of a certain virgin, and that he had been brought up by an angel[2109] on the mountains. A certain prophet, however, of the name of Parcus, and Labdacus the son of Mithras,[2110] charged[2111] him with falsehood, and day after day unceasingly they had keen and elevated contentions[2112] on this subject. But why should I speak of that at length? Although he was often reproved, he continued, nevertheless, to make declarations to them on matters which were antecedent to the world,[2113] and on the sphere, and the two luminaries; and also on the question whither and in what manner the souls depart, and in what mode they return again into the bodies; and he made many other assertions of this nature, and others even worse than these,—as, for instance, that war was raised with God among the elements,[2114] that the prophet himself might be believed. However, as he was hard pressed for assertions like these, he betook himself to a certain widow, along with his four books: for he had attached to himself no disciple in that same locality, with the single exception of an old woman who became an intimate of his.[2115] Then,[2116] on a subsequent occasion, at the earliest dawn one morning, he went up to the top[2117] of a certain house, and there began to invoke certain names, which Turbo has told us only the seven elect have learned. He ascended to the housetop, then, with the purpose of engaging in some religious ceremony, or some art of his own; and he went up alone, so as not to be detected by any one:[2118] for he considered that, if he was convicted of playing false with, or holding of little account, the religious beliefs of the people, he would be liable to be punished by the real princes of the country. And as he was revolving these things then in his mind, God in His perfect justice decreed that he should be thrust beneath earth by a spirit;[2119] and forthwith he was cast down from the roof of the house; and his body, being precipitated lifeless to the ground, was taken up in pity by the old woman mentioned above, and was buried in the wonted place of sepulture.

[2108] The Codex Casinensis gives, "sed aliud cujusdam homine." We adopt "sed alium Buddam nomine," with which the narratives of Cyril, Epiphanius, and others agree. Routh proposes "alio Buddam nomine" = by another name, Buddas. [Buddha is a *title*, not a name.]

[2109] The text gives "natum esse, simul et ab angelo." The Codex Reg. Alex. Vat. reads, "natum se esse simulabat et ab angelo."

[2110] On these Persian priests, see Epiphanius on this heresy, num. 3.

[2111] Reading *arguebant*, with Routh, for *arguebat.*

[2112] *Animosa exaggeratio.*

[2113] *Ante seculum.*

[2114] Or, in the origins of things, *in principiis.*

[2115] *Particeps ejus.*

[2116] Reading *tunc* for *nunc.*

[2117] *Solarium quoddam excelsum.*

[2118] The Codex Casinensis gives, "ut inde ab aliquo convinci possit." But the Codex Reg. Alex. Vat. reads, "ut ne ab aliquo," etc. We adopt, therefore, "ne ab aliquo," etc., taking the idea to be, as is suggested in Migne, that Manes went up alone, because he feared that, if observed by Parcus and Labdacus, the priests of Mithras, he might expose himself to punishment at the hands of the Persian rulers for an offence against their religion. [*Manes* here seems put for Terebinthus.]

[2119] *Sub terras eum detrudi per spiritum.*

53. After this event all the effects which he had brought with him from Egypt remained in her possession. And she rejoiced greatly over his death, and that for two reasons: first, because she did not regard his arts with satisfaction; and secondly, because she had obtained such an inheritance, for it was one of great value.[2120] But as she was all alone, she bethought herself of having some one to attend her; and she got for that purpose a boy of about seven years of age, named Corbicius,[2121] to whom she at once gave his freedom, and whom she also instructed in letters. When this boy had reached his twelfth year the old woman died, and left to him all her possessions, and among other things those four books which Scythianus had written, each of them consisting of a moderate number of lines.[2122] When his mistress was once buried, Corbicius began to make his own use of all the property that had been left him. Abandoning the old locality, he took up his abode in the middle of the city, where the king of Persia had his residence; and there altering his name, he called himself Manes instead of Corbicius, or, to speak more correctly, not Manes, but Mani:[2123] for that is the kind of inflection employed in the Persian language. Now, when this boy had grown to be a man of well-nigh sixty years of age,[2124] he had acquired great erudition in all the branches of learning taught in those parts, and I might almost say that in these he surpassed all others. Nevertheless he had been a still more diligent student of the doctrines contained in these four books; and he had also gained three disciples, whose names were Thomas, Addas, and Hermas. Then, too, he took these books, and transcribed[2125] them in such wise that he introduced into them much new matter which was simply his own, and which can be likened only to old wives' fables. Those three disciples, then, he thus had attached to him as conscious participants in his evil counsels; and he gave, moreover, his own name to the books, and deleted the name of their former owner, as if he had composed them all by himself. Then it seemed good to him to send his disciples, with the doctrines which he had committed to writing in the books, into the upper districts of that province, and through various cities and villages, with the view of securing followers. Thomas accordingly determined to take possession of the regions of Egypt, and Addas those of Scythia, while Hermas alone chose to remain with the man himself. When these, then, had set out on their course, the king's son was seized with a certain sickness; and as the king was very anxious to see him cured, he published a decree offering a large reward, and engaging to bestow it upon any one who

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[2120] But the Codex Reg. Alex. Vat. reads, "erat enim multum pecuniæ arida"—for she had a great greed for money.

[2121] But Cyril, Epiphanius, and others, make the name Cubricus (Κούβρικος).

[2122] *Versuum.*

[2123] This may express with sufficient nearness the original, "nec Manem sed Manes."

[2124] The Codex Casinensis gives *sexaginta* regularly. The Codex Reg. Alex. Vat. reads *septuaginta*, seventy.

[2125] *Transfert* eos. It may be also "translated them."

should prove himself capable of restoring the prince.[2126] On the report of this, *all at haphazard*, like the men who are accustomed to play the game of cubes, which is another name for the dice,[2127] Manes presented himself before the king, declaring that he would cure the boy. And when the king heard that, he received him courteously, and welcomed him heartily. But not utterly to weary my hearers with the recital of the many things which he did, let me simply say that the boy died, or rather was bereft of life, in his hands. Then the king ordered Manes to be thrust into prison, and to be loaded with chains of iron weighing half a hundredweight.[2128] Moreover, those two disciples of his who had been sent to inculcate his doctrine among the different cities were also sought for with a view to punishment. But they took to flight, without ever ceasing,[2129] however, to introduce into the various localities which they visited that teaching of theirs which is so alien to the faith, and which has been inspired only by Antichrist.

[2126] The text gives, "edictum proposuit in vita," etc. For *in vita* it is proposed to read *invitans*; and that is confirmed by the Codex Reg. Alex. Vat.

[2127] We adopt the reading "qui cubum, quod nomen est tali, ludere solent." The text gives, "qui cibum quod nomen est tale eludere solent." The Codex Reg. Alex. Vat. seems to read, "qui cubum quod nomen est aleæ ludere solent."

[2128] *Ferri talento.*

[2129] The text gives, "quique fugientes licet nunquam cessarunt," etc. Codex Reg. Alex. Vat has, "licet nunquam cessarent" etc.

54. But after these events they returned to their master, and reported what had befallen them; and at the same thee they got an account of the numerous ills which had overtaken him. When, therefore, they got access to him, as I was saying,[2130] they called his attention to all the sufferings they had had to endure in each several region; and as for the rest, they urged it upon him that regard ought now to be had to the question of safety;[2131] for they had been in great terror lest any of the miseries which were inflicted on him should fall to their own lot. But he counselled them to fear nothing, and rose to harangue them. And then, while he lay in prison, he ordered them to procure copies of the books of the law of the Christians; for these disciples who had been despatched by him through the different communities were held in execration by all men, and most of all by those with whom the name of Christians was an object of honour. Accordingly, on receiving a small supply of money, they took their departure for those districts in which the books of the Christians were published;[2132] and pretending that they were Christian messengers,[2133] they requested that the books might be shown them, with a view to their acquiring copies. And, not to make a lengthened narrative of this, they thus got possession of all the books of our Scriptures, and brought them back with them to their master, who was still in prison. On receiving these copies, that astute personage set himself to seek out all the statements in our books that 232 seemed to favour his notion of a dualism; which, however, was not really his notion, but rather that of Scythianus, who had promulgated it a long time before him. And just as he did in disputing with me, so then too, by rejecting some things and altering others in our Scriptures, he tried to make out that they advanced his own doctrines, only that the name of Christ was attached to them there. That name, therefore, he pretended on this account to assume to himself, in order that the people in the various communities, hearing the holy and divine name of Christ, might have no temptation to execrate and harass[2134] those disciples of his. Moreover, when they[2135] came upon the word which is given us in our Scriptures touching the Paraclete, he took it into his head that he himself might be that Paraclete; for he had not read with sufficient care to observe that the Paraclete had come already,—namely, at the time when the apostles were still upon earth. Accordingly, when he had made up these impious inventions, he sent his disciples also to proclaim these fictions

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[2130] Reading "dicebam." But the Codex Casinensis gives "dicebant," and the Codex Reg. Alex. Vat. has "decebat"—as became them.

[2131] Reading "converti ad salutem," for "conventi," etc., as it is given in the Codex Casinensis.

[2132] *Conscribebantur.* [Note this concerning the Christian books.]

[2133] Nuntios. But Codex Reg. Alex. Vat. gives "novitios," novices.

[2134] The text gives "fatigarent." But Codex Reg. Alex. Vat. gives "fugarent"—expel.

[2135] The text gives "invenientes." The Codex Reg. Alex. Vat. more correctly has "inveniens"—when he came upon.

and errors with all boldness, and to make these false and novel words known in every quarter. But when the king of Persia learned this fact, he prepared to inflict condign punishment upon him. Manes, however, received information of the king's intention, having been warned of it in sleep, and made his escape out of prison, and succeeding in taking to flight, for he had bribed his keepers with a very large sum of money. Afterwards he took up his residence in the castle of Arabion; and from that place he sent by the hand of Turbo the letter which he wrote to our Marcellus, in which letter he intimated his intention of visiting him. On his arrival there, a contest took place between him and me, resembling the disputation which you have observed and listened to here; in which discussion we sought to show, as far as it was in our power, that he was a false prophet. I may add, that the keeper of the prison who had let him escape was punished, and that the king gave orders that the man should be sought for and apprehended wherever he might be found. And as these things have come under my own cognizance, it was needful that I should also make the fact known to you, that search is being made for this fellow even to the present day by the king of Persia.

55. On hearing this, the multitude wished to seize Manes and hand him over to the power of those foreigners who were their neighbours, and who dwelt beyond the river Stranga,[2136] especially as also some time before this certain parties had come to seek him out; who, however, had to take their leave again without finding any trace of him, for at that time he was in flight. However, when Archelaus made this declaration, Manes at once took to flight, and succeeded in making his escape good before any one followed in pursuit of him. For the people were detained by the narrative which was given by Archelaus, whom they heard with great pleasure;[2137] nevertheless some of them did follow in close pursuit after him. But he made again for the roads by which he had come, and crossed the river, and effected his return to the castle of Arabion.[2138] There, however, he was afterwards apprehended and brought before the king, who, being inflamed with the strongest indignation against him, and fired with the desire of avenging two deaths upon him,—namely, the death of his own son, and the death of the keeper of the prison,—gave orders that he should be flayed and hung before the gate of the city, and that his skin should be dipped in certain medicaments and inflated; his flesh, too, he commanded to be given as a prey to the birds.[2139] When these things came under the knowledge of Archelaus at a later period, he added *an account of* them to the former discussion, so that all the facts might be made known to all, even as I, who have written[2140] narrative of[2141] these matters, have explained the circumstances in what precedes. And all the Christians, therefore, having assembled, resolved that the decision should be given against him transmitting that as a sort of epilogue to his death which would be in proper consonance with the other circumstances of his life. Besides that, Archelaus added words to the following effect:—My brethren, let none of you be incredulous in regard to the statements made by me: I refer to the assertion that Manes was not himself the first author of this impious dogma, but that it was only made public by him in certain regions of the earth. For assuredly that man is not at once to be reckoned the author of anything who has simply been the bearer of it to some quarter or other, but only he has a

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[2136] But Codex Reg. Alex. Vat. reads “*Stracum* fluvium.”

[2137] The text gives, “evadere potuit dum nemo eum insequeretur. Sed populus, cum Archelai quem libenter audiebant relatione teneretur,” etc. The Codex Reg. Alex. Vat. reads “evadere potuit dum ne eum insequeretur is populus, et Archelai quem libenter audiebant relatione tenerentur.” Routh suggests, “dum eum nemo insequeretur, sed populus Archelai,” etc.

[2138] The same Codex Vat. reads Adrabion here.

[2139] The Codex Reg. Alex. Vat. ends with these words.

[2140] [See p. 177, *supra*. A fair discussion as to authenticity.]

[2141] *Inscripsi.*

right to that credit who has been the discoverer of it. For as the helmsman who receives the ship which another has built, may convey it to any countries he pleases, and yet he remains one who has had nothing to do with the construction of the vessel, so also is this man's position to be understood. For he did not impart its origin to this matter really from the beginning; 233 but he was only the means of transmitting to men what had been discovered by another, as we know on the evidence of trustworthy testimonies, on the ground of which it has been our purpose to prove to you that the invention of this wickedness did not come from Manes,[2142] but that it originated with another, and that other indeed a foreigner, who appeared a long time before him. And further, that the dogma remained unpublished for a time, until at length the doctrines which had thus been lying in obscurity for a certain period were brought forward publicly by him as if they were his own, the title of the writer having been deleted, as I have shown above. Among the Persians there was also a certain promulgator of similar tenets, one Basilides,[2143] of more ancient date, who lived no long time after the period of our apostles. This man was of a shrewd disposition himself, and as he observed that at that time all other subjects were preoccupied, he determined to affirm that same dualism which was maintained also by Scythianus. And as, in fine, he had nothing to advance which was properly his own, he brought the sayings of others before his adversaries.[2144] And all his books contain some matters at once difficult and extremely harsh. The thirteenth book of his *Tractates*, however, is still extant, which begins in the following manner: "In writing the thirteenth book of our *Tractates*, the wholesome word furnished us with the necessary and fruitful word."[2145] Then he illustrates how it, *the antagonism between good and evil*, is produced under the figures of a rich principle and a poor principle, of which the latter is by nature without root and without place, and only supervenes upon things.[2146] This is the only topic[2147] which the book contains. Does it not then contain a strange[2148] word;[2149] and, as certain parties have been thus minded, will ye not also all be offended with the book itself, which has such a beginning as this?—But Basilides, returning to the subject after an introduction of same five hundred lines,[2150] more or less, proceeds thus: "Give up this vain and curious variation,[2151] and let us rather find out what inquiries the foreigners[2152] have instituted on the subject of good and evil, and what opinions they have been led to adopt on all these subjects. For certain among them have maintained that there are for all things two beginnings,[2153] to which they have referred good and evil, holding that these beginnings are without beginning and ungenerate; that is to say, that in the origins of things there were light and darkness, which existed of themselves, and which were not merely declared to exist.[2154] While these subsisted by themselves, they led each its own proper mode of life, such as it was its will to lead, and such as was competent to it; for in the case of all things, what is proper to any one is also in amity with the same, and nothing seems evil to itself. But after they came to know each other, and after the darkness began to contemplate the light, then, as if fired with a passion for something superior to itself, the darkness pressed on to have intercourse with the light.”

[2142] Codex Casinensis reads, "non ex Manen originem mali hujus Manes esse." We adopt the conjecture, "non ex Mane originem mali hujus manasse."

[2143] The following note on this Basilides may be given from Migne:—"Although Eusebius (*Hist. Eccles.*, iv. 7) tells us that the Basilides who taught heresy shortly after the times of the apostles was an Alexandrian, and opened schools of error in Egypt, the Basilides mentioned here by Archelaus may still be one and the same person with that Alexandrian, notwithstanding that it is said that he taught his heresy among the Persians. For it may very well be the case that Basilides left Alexandria, and made an attempt to infect the Persians also with his heretical dogmas. At the same time, there is no mention among ancient authorities, so far as I know, of a Persian Basilides. The Alexandrian Basilides also wrote twenty-four books on the Gospel, as the same Eusebius testifies; and these do not appear to be different from those books of *Tractates* which Archelaus cites, and from the *Exegetics*, from the twenty-third book of which certain passages are given by Clement of Alexandria in the fourth book of his *Stromateis.*It is not clear however, whether that Gospel on which Basilides wrote was the Gospel of the Apostles, or another which he made up for himself, and of which mention is made in Origen's first Homily on Luke, in Jerome's prologue to his Commentary on Matthew, and in Ambrose's prologue to the Gospel of Luke." We may add that Gieseler (*Studien und Kritiken*, i. 1830, p. 397) denies that the person meant here is Basilides the Gnostic, specially on account of the peculiar designation, *Basilides quidam antiquior.*But his objections are combated by Baur and Neander. See the *Church History* of the latter, ii. p. 50, ed. Bohn.

[2144] The text is, "aliis dictis proposuit adversariis." Perhaps we may read, "aliorum dicta," etc.

[2145] The text is, "necessarium sermonem uberemque salutaris sermo præstavit." May it be = the word of salvation furnished the word which was requisite, etc.?

[2146] The text is, "per parvulam divitis et pauperis naturam sine radice et sine loco rebus supervenientem unde pullulaverit indicat." The reading seems defective. But the general intention of this very obscure and fragmentary sentence appears to be as given above. So Neander understands it as conveying a figurative description of the two principles of light and darkness, expressed in the Zoroastrian doctrine immediately cited,—the rich being the good principle, and the poor the evil. He also supposes the phrase "without root and without place" to indicate the "absoluteness of the principle, that springs up all at once, and mixes itself up with the development of existence."—See *Church History*, ii. 51 (Bohn). Routh confesses his inability to understand what can be meant by the term *parvulam*, and suggests *parabolam*.

[2147] *Caput.*

[2148] *Alium.*

[2149] Routh adopts the interrogative form here, so as to make the connection stand thus: But is this the only topic which the book contains? Does it not also contain another discussion, etc.?

[2150] *Versibus.*

[2151] *Varietate.*

[2152] By the *barbari* here are evidently meant the Persians.

[2153] Principles.

[2154] The text is, "non quæ esse dicebantur." Routh proposes, "non quæ factæ, or genitæ, esse dicebantur," = which were not declared to have been made.

A Fragment of the Same Disputation.[2155]

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The fragment is introduced by Cyril in the following terms: —He, i.e., *Manes*, fled from prison and came into Mesopotamia; but there he was met by that buckler of righteousness,[2156] Bishop Archelaus. And in order to bring him to the test in the presence of philosophical judges, this person convened an assembly of Grecian auditors, so as to preclude the possibility of its being alleged that the judges were partial, as might have been the case had they been Christians. *Then the matter proceeded as we shall now indicate:—*

[2155] From Cyril of Jerusalem, *Catecheses*, vi. § 27–29. [And see the Introductory Notice, p. 175.]

[2156] Reading ὅπλον δικαιοσύνης. Others read ὅπλῳ = Archelaus met him with the buckler of righteousness.

1. Archelaus said to Manes: Give us a statement now of the doctrines you promulgate.—Thereupon the man, whose mouth was like an open sepulchre,[2157] began at once with a word of blasphemy against the Maker of all things, saying: The God of the Old Testament is the inventor of evil, who speaks thus of Himself: "I am a consuming fire."[2158]—But the sagacious Archelaus completely undid this blasphemy. For he said: If the God of the Old Testament, according to your allegation, calls Himself a fire, whose son is He who says, "I am come to send fire upon the earth?"[2159] If you find fault with one who says, "The Lord killeth and maketh alive,"[2160] why do you honour Peter, who raised Tabitha to life,[2161] but also put Sapphira to death?[2162] And if again, you find fault with the one because He has prepared a fire,[2163] why do you not find fault with the other, who says, "Depart from me into everlasting fire?"[2164] If you find fault with Him who says, "I, God, make peace, and create evil,"[2165] explain to us how Jesus says, "I came not to send peace, but a sword."[2166] Since both persons speak in the same terms, one or other of these two things must follow: namely, either they are both good[2167] because they use the same language; or, if Jesus passes without censure though He speaks in such terms, you must tell us why you reprehend Him who employs a similar mode of address in the Old Testament.

[2157] Ps. v. 9.

[2158] Deut. iv. 24.

[2159] Luke xii. 49.

[2160] 1 Sam. ii. 6.

[2161] Acts ix. 40.

[2162] Acts v. 10.

[2163] Deut. xxxii. 22.

[2164] Matt. xxv. 41.

[2165] Isa. xlv. 7.

[2166] Matt. x. 34. Various of the mss. add, ἐπὶ τὴν γῆν, upon the earth.

[2167] The text gives καλοί. Routh seems to prefer κακοί, evil.

2. Then Manes made the following reply to him: And what manner of God now is it that blinds one? For it is Paul who uses these words: “In whom the God of this world hath blinded the minds of them which believe not, lest the light of the Gospel should shine in them.”[2168] But Archelaus broke in and refuted this very well, saying: Read, however, a word or two of what precedes that sentence, namely, “But if our Gospel be hid, it is hid in them that are lost.” You see that it is hid in them that are lost. “For it is not meet to give the holy things to dogs.”[2169] And furthermore, is it only the God of the Old Testament that has blinded the minds of them who believe not? Nay, has not Jesus Himself also said: “Therefore speak I to them in parables: that seeing, they may not see?”[2170] Is it then because He hated them that He desired them not to see? Or is it *not* on account of their unworthiness, since they closed their own eyes? For wherever wickedness is a matter self-chosen, there too there is the absence of grace. “For unto him that hath shall be given, but from him that hath not shall be taken away even that which he seemeth to have.”[2171]

[2168] 2 Cor. iv. 4.

[2169] Matt. vii. 6.

[2170] Matt. xiii. 13. The text is, ἵνα βλέποντες μὴ βλέπωσι.

[2171] Matt. xxv. 29.

3. But even although[2172] we should be under the necessity of accepting the exegesis advocated by some,—for the subject is not altogether unworthy of notice,—and of saying thus, that He hath actually blinded the minds[2173] of them that believe not, we should still have to affirm that He hath blinded them for good, in order that they may recover their sight to behold things that are holy. For it is not said that He hath blinded their soul,[2174] but only that He hath blinded the minds of them that believe not. And that mode of expression means something like this: Blind the whorish mind of the whore-monger, and the man is saved; blind the rapacious and thievish mind of the thief and the man is saved. But do you decline to understand the sentence thus? Well, there is still another interpretation. For the sun blinds those who have bad sight; and those who have watery eyes are also blinded when they are smitten by the light: not, however, because it is of the nature of the sun to blind, but because the eye's own constitution[2175] is not one of correct vision. And in like manner, those whose hearts are afflicted with the ailment of unbelief are not capable of looking upon the rays *of the glory* of the Godhead. And again, it is not said, "He hath blinded their minds lest they should hear the Gospel," but rather "lest the light of the glory of the Gospel of our Lord Jesus Christ should shine unto them." For to hear the Gospel is a thing committed[2176] to all; but the glory of the Gospel of Christ is imparted only to the sincere and genuine. For this reason the Lord spake in parables to those who were incapable of hearing, but to His disciples He explained these parables in private. For the illumination of the glory is for those who have been enlightened, while the blinding is for them who believe not. These mysteries, which the Church now declares to you who are transferred from the lists of the catechumens, it is not her custom to declare to the Gentiles. For we do not declare the mysteries touching the Father, and the Son, and the Holy Spirit to a Gentile; neither do we speak of the mysteries plainly in presence of the catechumens; but many a time we express ourselves in an occult manner, so that the faithful who have intelligence may apprehend the truths referred to, while those who have not that intelligence may receive no hurt.

[2172] For εἰ δὲ δεῖ καὶ ὡς, etc., various codices read εἰ δὲ δικαίως, etc.

[2173] νοήματα, thoughts.

[2174] ψυχήν.

[2175] ὑπόστασις.

[2176] ἐφίεται.

Elucidations.

I.

(Spotless virgin, etc. p. 223 and note 7.)

Oh that "foolish and unlearned questions" had been avoided, as the Scripture[2177] bids! Surely, we should be as decent about the conjugal relations of the Blessed Virgin as we are socially in all such matters. Pearson, as in the note, says all that should be said on such a subject. Photius, in his thirtieth epistle, expounds the text Matt. i. 25. But it did not rest there. Let it rest here.

II.

(Get thee behind me, Satan, p. 224 and note 13.)

I adopt the views of those who reverently suppose that when it was said, "Let us make man," etc., Lucifer conceived rebellion, and said, "This be far from Thee, Lord;" fearing the creature made in God's own image might outshine himself. Hence our Lord applies the epithet "Satan" to Peter when he ventures to use similar language. Possibly there lurks a reference to this in such language as Job iv. 18. I have previously referred to the *Messias and Anti-Messias* of the Rev. Charles Ingham Black (London, 1854), in which this view is singularly well argued. It is well to halt, however, with a confession, that, while it seems intimated in Holy Scripture, it cannot be proved as revealed. Hence let us reverently say what is said by the Psalmist in Psa. cxxxi. 1, and confess what is written in Deut. xxix. 29. I go so far, only because the words on which this note is a comment seem to authorize inquiry as to the force of "Satan" just there. I state *what seems* the reference, but go no farther. Compare Dan. iv. 35.

III.

(I shrink from repeating, p. 227 and note 10.)

The delicacy of feeling here expressed is most honourable to the sentiment of the Church at this period. Not till St. Bernard's day was it hinted[2178] even in the West, that the Blessed Virgin was conceived without taint of original sin; and he rebukes the innovators with a holy indignation.[2179] It shocks him that questions were thus raised as to her parents, their *amplexus maritales*, etc.

[2177] 2 Tim. ii. 23; Tit. iii. 9.

[2178] St. Bernard, *Opp*., tom. i. Compare note 10, p. 227, *supra*. See the Abbé Laborde on the *Impossibility*, etc., translated by the editor of this series, ed. Baltimore, 1855.

IV.

(In presence of the catechumens, p. 235.) 23

Here is testimony to the catechumen system of the primitive Church which appears to me not inconsistent with the period to which it is assigned. No doubt this gradual instruction of the disciple is based upon the example of our Lord Himself, who spoke in parables,[2180] and taught "as they were able to hear it." But the *disciplina arcani* was designed chiefly to protect the Church from the profaneness of the heathen, and it fell into desuetude after the Council of Nice.

[2179] Save only by Mohammed.

[2180] Matt. xiii. 34; Mark iv. 33.

General Note.

As I have not infrequently treated the rise of the great Alexandrian school as an outcrop from the learning and piety of Apollos, I take this space to record my reasons: 1. Apart from the question in formal shape, I hold that the character and influence of this brilliant Alexandrian *must* have operated upon Alexandrian converts. 2. But the frequent employment by the Alexandrians of the expressions (Acts xviii. 24) used concerning him by St. Luke, almost textually, confirms my suspicion that they had his high example always before them. 3. The catechetical school was certainly established in Alexandria from apostolic times.[2181] By whom more probably than by Apollos? 4. St. Mark's connection with Alexandria rests on no scriptural evidence, yet it is credited. 5. That of Apollos is narrated in Scripture, and I can conceive of nothing so probable as that, remembering his own instruction by Aquila and Priscilla (Acts xviii. 26), he should have founded catechetical schools for others. 6. All this is conjectural, indeed, but it agrees with known facts. 7. The silence of Clement and the rest is an objection quite as fatal to the claims of St. Mark. 8. The unanimity of the Alexandrians, from Pantænus downward, in assigning to St. Paul the authorship of the Epistle to the Hebrews, while it was so much debated elsewhere, suggests that they had early evidence on this point. 9. Clement's testimony about St. Luke convinces me that Apollos had no claim to it, but had testified to the Alexandrians that the Apostle was the author, and St. Luke his *inspired* amanuensis by whom the words were not servilely taken down, but reported in idioms of his own: whether out of St. Paul's "Hebrew" or not, is another question. 10. Apollos disappears from history about a.d. 64, *on his way homeward*,[2182] bearing the Epistle to Titus, and (who can doubt?) a copy of that to the Hebrews, written the previous year. All these facts agree with my conjectures that Apollos closed his labours in his native city.

[2181] See vol. ii. p. 342, Elucidation II., this series. Note also, in the same volume, what is said, pp. 166–167.

[2182] Lewin, *St. Paul*, vol. ii. p. 340.

ALEXANDER.

23

[Translated by the Rev. James B. H. Hawkins, M.A., Oxon.]

Introductory Notice

to

Alexander, Bishop of Lycopolis.[2183]

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[a.d. 301.] To the following account, translated from Galland, I prefix only the general date of Alexander's episcopate. He was succeeded in the bishopric of Lycopolis by the turbulent Meletius, of whose schism we need not say anything here. But his early relations with the heresy of Manes, and his subsequent orthodoxy (in all which he was a foreshadowing of Augustine), render his treatise on the Manichæan opinions especially valuable.

Combefis conjectured that Alexander was called Λυκοπολίτης , as having been born at Lycus, a city of the Thebaid, and so by race an Egyptian, and to his opinion both Cave and Fabricius are inclined. But this conjecture is plainly uncertain, if we are to trust Photius, in his *Epitome De Manichæis,* which Montfaucon has edited.[2184] For in this work Photius, whilst speaking of the authors who wrote against those heretics, makes mention also of Alexander as bishop of the city of Lycus, ὅτε τῆς πόλεως Λύκων ᾿Αλέξανδρος τοὺς ἀρχιερατικοὺς νόμους ἐγκεχειρισμένος .[2185] So that it is no easy matter to state whether our author was called Λυκοπολίτης, because he was born either at Lycopolis in the Thebaid, or at another Lycopolis in Lower Egypt, which Stephanus places close to the sea in the Sebennytic nome, or whether he was not rather called Λυκοπολίτης , as having held the bishopric of Lycopolis. The unwonted manner of speaking employed by Photius need not delay the attention of anyone, when he makes Alexander to have been Archbishop of Lycopolis; for it is established that the Bishop of Alexandria alone was Archbishop and Patriarch of the whole Egyptian diocese. Epiphanius[2186] certainly says, when speaking of Meletius,[2187] the schismatical Bishop of Lycopolis, ἐδόκει δὲ ὁ Μελήτιος τῶν κατὰ τήν Αἴγυπτον προήκων, καὶ δευτερεύων τῷ Πετρῳ τῷ τῆς Ἀλεξανδρείας κατὰ τὴν ἀρχιεπισκοπήν. And to the same purpose he says elsewhere, Μελήτιος, ὁ τῆς Αἰγύπτου ἀπὸ Θηβαΐδος δοκῶν εἶναι καὶ αὐτὸς ἀρχιεπίσκοπος. But however these matters are understood, it is admitted that Alexander came just before Meletius in the See of Lycopolis, and we know that he occupied the episcopal chair of that city in the beginning of the fourth century, in which order Le Quien places him among the Lycopolitan prelates, on the authority of Photius.

[2183] Translated from Gallandi, *Vet. Patr. Biblioth.* The reverend translator is styled in the Edinburgh edition, "Curate of Ilminster, Somerset."

[2184] *Cf.* Combef., *Auctar. Noviss.,* part ii. p. 2; Cav., *Dissert. de. Script. Eccl.,* incert. ætat. p. 2; Fabricius, *Bibl. Gr.*, tom. v. p. 287; Montfaucon, *Bibl. Coisl.,* p. 349, *seqq.*

[2185] Photius, *Epist. de Manich., Bibliotheca Coisliniana*, p. 354.

[2186] Epiph., *Hær.*, lxviii. n. 1, lxix. n. 2; Le Quien, *Oriens Christianus,* tom. ii. p. 597.

[2187] Meletius of Lycopolis, a schismatical bishop of the third and fourth centuries. Athanasius tells us that Meletius, who was Bishop of Lycopolis in Upper Egypt at the time of the persecution under Diocletian and his successors, yielded to fear and sacrificed to idols: and being subsequently deposed, on this and other charges, in a Synod over which Peter, Bishop of Alexandria, presided, determined to separate from the Church, and to constitute with his followers a separate community. Epiphanius, on the other hand, relates that both Peter and

240 In the time of Constantine, the Eastern and Western Empire were each divided into seven districts, called dioceses,[2188] which comprised about one hundred and eighteen provinces;[2189] each province contained several cities, each of which had a district[2190] attached to it. The ecclesiastical rulers of the dioceses were called patriarchs, exarchs, or archbishops, of whom there were fourteen; the rulers of the provinces were styled metropolitans, i.e., governors of the μητρόπολις or mother city, and those of each city and its districts were called bishops. So that the division which we now call a diocese, was in ancient times a union of dioceses, and a parish was a combination of modern parishes.[2191]

But however it be, whether Alexander was called Λυκοπολίτης from his birthplace, or from his episcopal See, this is certain and acknowledged, that he of good right claims for himself a place among ecclesiastical writers, for he has given us an elaborate treatise against the Manichæan tenets; and he is therefore styled by Allatius *auctor eruditissimus et* φιλοσοφικώτατος, and his work *libellus aureus*. Allatius wrote out and brought to light two passages from it, while as yet it was lying hid in the libraries. From the inscription of the work, we learn that Alexander was first a pagan; and afterwards, having given up the religion of the Greeks, became an adherent of the Manichæan doctrines, which he says that he learnt from those who were on terms of familiar intercourse with the heresiarch, ἀπὸ τῶν γνωρίμων τοῦ ἀνδρός;[2192] so that he would seem to be not far wrong in his conjecture who would

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Meletius, being in confinement for the faith, differed concerning the treatment to be used toward those who, after renouncing their Christian profession, became penitent, and wished to be restored to the communion of the Church. The Meletians afterwards co-operated with the Arians in their hostility to Athanasius.—*See* Art. Meletius, in *Smith's Biograph. Dict.*—Tr.

[2188] διοικήσεις.

[2189] ἐπαρχίαι.

[2190] παροικία.

[2191] [More simply, the Church's system naturally kept to the lines of the civil divisions. A *diœcese* was, in fact, a *patriarchate*; a *province* was presided over by a *metropolitan*; a *parish* was what we call a *diocese*. Before Constantine's time these arrangements existed for convenience, but were not invested with worldly consequence. Neale adopts this twofold spelling (*diœcese* and *diocese*) in his *Alexandra,* vol. i. p. xiv.

[2192] *Cf.* Alex., *De Manich. placit*., cap. 2.

place our author at no very distant date from the times of Manes himself. From the errors of this sect he was divinely reclaimed, and, taking refuge in the Church, he exposed the scandals attaching to the heresiarch, and solidly refuted his unwholesome dogmas. From having been an adherent of the sect himself, he has given us more information concerning their tenets than it was in the power of others to give, and on that account his treatise seems to be held in much estimation.[2193]

[2193] This treatise of Alexander was first published by Combefis, with a Latin version, in the *Auctarium novissimum*, *Bibl. S. S. Patrum*, Ps. ii. p. 3. It is published also by Gallandi, *Bibl. Patrum*, vol. iv. p. 73.

Of the Manichæans.[2194]

Chapter I.—The Excellence of the Christian Philosophy; The Origin of Heresies Amongst Christians.

The philosophy of the Christians is termed simple. But it bestows very great attention to the formation of manners, enigmatically insinuating words of more certain truth respecting God; the principal of which, so far as any earnest serious purpose in those matters is concerned, all will have received when they assume an efficient cause, very noble and very ancient, as the originator of all things that have existence. For Christians leaving to ethical students matters more toilsome and difficult, as, for instance, what is virtue, moral and intellectual; and to those who employ their time in forming hypotheses respecting morals, and the passions and affections, without marking out any element by which each virtue is to be attained, and heaping up, as it were, at random precepts less subtle—the common people, hearing these, even as we learn by experience, make great progress in modesty, and a character of piety is imprinted on their manners, quickening the moral disposition which from such usages is formed, and leading them by degrees to the desire of what is honourable and good.[2195]

But this being divided into many questions by the number of those who come after, there arise many, just as is the case with those who are devoted to dialectics,[2196] some more skilful than others, and, so to speak, more sagacious in handling nice and subtle questions; so that now they come forward as parents and originators of sects and heresies. And by these the formation of morals is hindered and rendered obscure; for those do not attain unto certain verity of discourse who wish to become the heads of the sects, and the common people is to a greater degree excited to strife and contention. And there being no rule nor law by which a solution may be obtained of the things which are called in question, but, as in other matters, this ambitious rivalry running out into excess, there is nothing to which it does not cause damage and injury.

[2194] A treatise on their tenets by Alexander of Lycopolis, who first turned from paganism to the Manichæan opinions.

[2195] [Note the *practical* character of Christian ethics, which he so justly contrasts with the ethical philosophy of the heathen. This has been finely pointed out by the truly illustrious William Wilberforce in his *Practical View*, cap. ii. (Latin note), p. 25, ed. London, 1815.]

[2196] ἐν τοῖς ἐριστικοῖς. The philosophers of the Megarean school, who were devoted to dialectics, were nicknamed οἱ Ἐριστικοί. *See* Diog. Lærtius.

Chapter II.—The Age of Manichæus, or Manes; His First Disciples; The Two Principles; Manichæan Matter.

So in these matters also, whilst in novelty of opinion each endeavours to show himself first and superior, they brought this philosophy, which is simple, almost to a nullity. Such was he whom they call Manichæus,[2197] a Persian by race, my instructor in whose doctrine was one Papus by name, and after him Thomas, and some others followed them. They say that the man lived when Valerian was emperor, and that he served under Sapor, the king of the Persians, and having offended him in some way, was put to death. Some such report of his character and reputation has come to me from those who were intimately acquainted with him. He laid down two principles, God and Matter. God he called good, and matter he affirmed to be evil. But God excelled more in good than matter in evil. But he calls matter not that which Plato calls it,[2198] which becomes everything when it has received quality and figure, whence he terms it all-embracing—the mother and nurse of all things; nor what Aristotle[2199] calls an element, with which form and privation have to do, but something beside these. For the motion which in individual things is incomposite, this he calls matter. On the side of God are ranged powers, like handmaids, all good; and likewise, on the side of matter are ranged other powers, all evil. Moreover, the bright shining, the light, and the superior, all these are with God; while the obscure, and the darkness, and the inferior are with matter. God, too, has desires, but they are all good; and matter, likewise, which are all evil. 242

[2197] Manes, or Manichæus, lived about a.d. 240. He was a Persian by birth, and this accounts for the Parseeism which can be detected in his teaching. He was probably ordained a priest, but was afterwards expelled from the Christian community, and put to death by the Persian government. His tenets spread considerably, and were in early youth embraced by St. Augustine. [See *Confess.*, iii. 6.]

[2198] Plato, *Timæus*, 51.

[2199] In substance, but not in words, Aristotle, *Met.*, Book Λ 4 (1070´ b).

Chapter III.—The Fancies of Manichæus Concerning Matter.

It came to pass on a time that matter conceived a desire to attain to the superior region; and when it had arrived there, it admired the brightness and the light which was with God. And, indeed, it wished to seize on for itself the place of pre-eminence, and to remove God from His position. God, moreover, deliberated how to avenge Himself upon matter, but was destitute of the evil necessary to do so, for evil does not exist in the house and abode of God. He sent, therefore, the power which we call the soul into matter, to permeate it entirely. For it will be the death of matter, when at length hereafter this power is separated from it. So, therefore, by the providence of God, the soul was commingled with matter, an unlike thing with an unlike. Now by this commingling the soul has contracted evil, and labours under the same infirmity as matter. For, just as in a corrupted vessel, the contents are oftentimes vitiated in quality, so, also the soul that is in matter suffers some such change, and is deteriorated from its own nature so as to participate in the evil of matter. But God had compassion upon the soul, and sent forth another power, which we call *Demiurge*,[2200] that is, the Creator of all things; and when this power had arrived, and taken in hand the creation of the world, it separated from matter as much power as from the commingling had contracted no vice and stain, and hence the sun and moon were first formed; but that which had contracted some slight and moderate stain, this became the stars and the expanse of heaven. Of the matter from which the sun and the moon was separated, part was cast entirely out of the world, and is that fire in which, indeed, there is the power of burning, although in itself it is dark and void of light, being closely similar to night. But in the rest of the elements, both animal and vegetable, in those the divine power is unequally mingled. And therefore the world was made, and in it the sun and moon who preside over the birth and death of things, by separating the divine virtue from matter, and transmitting it to God.

[2200] δημιουργὸς.

Chapter IV.—The Moon’s Increase and Wane; The Manichæan Trifling Respecting It; Their Dreams About Man and Christ; Their Foolish System of Abstinence.

He ordained this, forsooth, to supply to the *Demiurge*,[2201] or Creator, another power which might attract to the splendour of the sun; and the thing is manifest, as one might say, even to a blind person. For the moon in its increase receives the virtue which is separated from matter, and during the time of its augmentation comes forth full of it. But when it is full, in its wanings, it remits it to the sun, and the sun goes back to God. And when it has done this, it waits again to receive from another full moon a migration of the soul to itself, and receiving this in the same way, it suffers it to pass on to God. And this is its work continually, and in every age. And in the sun some such image is seen, as is the form of man. And matter ambitiously strove to make man from itself by mingling together all its virtue, so that it might have some portion of soul. But his form contributed much to man’s obtaining a greater share, and one beyond all other animals, in the divine virtue. For he is the image of the divine virtue, but Christ is the intelligence. Who, when He had at length come from the superior region, dismissed a very great part of this virtue to God. And at length being crucified, in this way He furnished knowledge, and fitted the divine virtue to be crucified in matter. Because, therefore, it is the Divine will and decree that matter should perish, they abstain from those things which have life, and feed upon vegetables, and everything which is void of sense. They abstain also from marriage and the rites of Venus, and the procreation of children, that virtue may not strike its root deeper in matter by the succession of race; nor do they go abroad, seeking to purify themselves from the stain which virtue has contracted from its admixture with matter.

[2201] δημιουργὸς.

Chapter V.—The Worship of the Sun and Moon Under God; Support Sought for the Manichæans in the Grecian Fables; The Authority of the Scriptures and Faith Despised by the Manichæans.

These things are the principal of what they say and think. And they honour very especially the sun and moon, not as gods, but as the way by which it is possible to attain unto God. But when the divine virtue has been entirely separated off, they say that the exterior fire will fall, and burn up both itself and all else that is left of matter. Those of them who are better educated, and not unacquainted with Greek literature, instruct us from their own resources. From the ceremonies and mysteries, for instance: by Bacchus, who was cut out from the womb, is signified that the divine virtue is divided into matter by the Titans, as they say; from the poet's fable of the battle with the Giants, is indicated that not even they were ignorant of the rebellion of matter against God. I indeed will not deny, that these things are not sufficient to lead away the minds of those who receive words without examining them, since the deception caused by discourse of this sort has drawn over to itself some of those who have pursued the study of philosophy with me; but in what manner I should approach the 243 thing to examine into it, I am at a loss indeed. For their hypotheses do not proceed by any legitimate method, so that one might institute an examination in accordance with these; neither are there any principles of demonstrations, so that we may see what follows on these; but theirs is the rare discovery of those who are simply said to philosophize. These men, taking to themselves the Old and New Scriptures, though they lay it down that these are divinely inspired, draw their own opinions from thence; and then only think they are refuted, when it happens that anything not in accordance with these is said or done by them. And what to those who philosophize after the manner of the Greeks, as respects principles of demonstration, are intermediate propositions; this, with them, is the voice of the prophets. But here, all these things being eliminated, and since those matters, which I before mentioned, are put forward without any demonstration, and since it is necessary to give an answer in a rational way, and not to put forward other things more plausible, and which might prove more enticing, my attempt is rather troublesome, and on this account the more arduous, because it is necessary to bring forward arguments of a varied nature. For the more accurate arguments will escape the observation of those who have been convinced beforehand by these men without proof, if, when it comes to persuasion, they fall into the same hands. For they imagine that they proceed from like sources. There is, therefore, need of much and great diligence, and truly of God, to be the guide of our argument.

Chapter VI.—The Two Principles of the Manichæans; Themselves Controverted; The Pythagorean Opinion Respecting First Principles; Good and Evil Contrary; The Victory on the Side of Good.

They lay down two principles, God and Matter. If he (Manes) separates that which comes into being from that which really exists, the supposition is not so faulty in this, that neither does matter create itself, nor does it admit two contrary qualities, in being both active and passive; nor, again, are other such theories proposed concerning the creative cause as it is not lawful to speak of. And yet God does not stand in need of matter in order to make things, since in His mind all things substantially exist, so far as the possibility of their coming into being is concerned. But if, as he seems rather to mean, the unordered motion of things really existent under Him is matter, first, then, he unconsciously sets up another creative cause (and yet an evil one), nor does he perceive what follows from this, namely, that if it is necessary that God and matter should be supposed, some other matter must be supposed to God; so that to each of the creative causes there should be the subject matter. Therefore, instead of two, he will be shown to give us four first principles. Wonderful, too, is the distinction. For if he thinks this to be God, which is good, and wishes to conceive of something opposite to Him, why does he not, as some of the Pythagoreans, set evil over against Him? It is more tolerable, indeed, that two principles should be spoken of by them, the good and the evil, and that these are continually striving, but the good prevails. For if the evil were to prevail, all things would perish. Wherefore matter, by itself, is neither body, nor is it exactly incorporeal, nor simply any particular thing; but it is something indefinite, which, by the addition of form, comes to be defined; as, for instance, fire is a pyramid, air an octahedron, water an eikosahedron, and earth a cube; how, then, is matter the unordered motion of the elements? By itself, indeed, it does not subsist, for if it is motion, it is in that which is moved; but matter does not seem to be of such a nature, but rather the first subject, and unorganized, from which other things proceed. Since, therefore, matter is unordered motion, was it always conjoined with that which is moved, or was it ever separate from it? For, if it were ever by itself, it would not be in existence; for there is no motion without something moved. But if it was always in that which is moved, then, again, there will be two principles—that which moves, and that which is moved. To which of these two, then, will it be granted that it subsists as a primary cause along with God?

Chapter VII.—Motion Vindicated from the Charge of Irregularity; Circular; Straight; Of Generation and Corruption; Of Alteration, and Quality Affecting Sense.

There is added to the discourse an appendix quite foreign to it.[2202] For you may reasonably speak of motion not existing. And what, also, is the matter of motion? Is it straight or circular? Or does it take place by a process of change, or by a process of generation and corruption? The circular motion, indeed, is so orderly and composite, that it is ascribed to the order of all created things; nor does this, in the Manichæan system, appear worthy to be impugned, in which move the sun and the moon, whom alone, of the gods, they say that they venerate. But as regards that which is straight: to this, also, there is a bound when it reaches its own place. For that which is earthly ceases entirely from motion, as soon as it has touched the earth. And every animal and vegetable makes an end of increasing when it has reached its limit. Therefore the stoppage of these things would be more properly the death of matter, than that endless death, which is, as it were, woven for it by them. But the motion which arises by a process of generation and corruption it is impossible to think of as in harmony with this hypothesis, for, according to them, matter is unbegotten. But if they ascribe to it the motion of alteration, as they term it, and that by which we suffer change by a quality affecting the sense, it is worth while to consider how they come to say this. For this seems to be the principal thing that they assert, since by matter it comes to pass, as they say, that manners are changed, and that vice arises in the soul. For in altering, it will always begin from the beginning; and, proceeding onwards, it will reach the middle, and thus will it attain unto the end. But when it has reached the end, it will not stand still, at least if alteration is its essence. But it will again, by the same route, return to the beginning, and from thence in like manner to the end; nor will it ever cease from doing this. As, for instance, if α and γ suffer alteration, and the middle is β, α by being changed, will arrive at β, and from thence will go on to γ. Again returning from the extreme γ to β, it will at some time or other arrive at α; and this goes on continuously. As in the change from black, the middle is dun, and the extreme, white. Again, in the contrary direction, from white to dun, and in like manner to black; and again from white the change begins, and goes the same round.

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[2202] τὸ ἄτακτον.

Chapter VIII.—Is Matter Wicked? Of God and Matter.

Is matter, in respect of alteration, an evil cause? It is thus proved that it is not more evil than good. For let the beginning of the change be from evil. Thus the change is from this to good through that which is indifferent. But let the alteration be from good. Again the beginning goes on through that which is indifferent. Whether the motion be to one extreme or to the other, the method is the same, and this is abundantly set forth. All motion has to do with quantity; but quality is the guide in virtue and vice. Now we know that these two are generically distinguished. But are God and matter alone principles, or does there remain anything else which is the mean between these two? For if there is nothing, these things remain unintermingled one with another. And it is well said that if the extremes are intermingled, there is a necessity for some thing intermediate to connect them. But if something else exists, it is necessary that that something be either body or incorporeal, and thus a third adventitious principle makes its appearance. First, therefore, if we suppose God and matter to be both entirely incorporeal, so that neither is in the other, except as the science of grammar is in the soul; to understand this of God and matter is absurd. But if, as in a vacuum, as some say, the vacuum is surrounded by this universe; the other, again, is without substance, for the substance of a vacuum is nothing. But if as accidents, first, indeed, this is impossible; for the thing that wants substance cannot be in any place; for substance is, as it were, the vehicle underlying the accident. But if both are bodies, it is necessary for both to be either heavy or light, or middle; or one heavy, and another light, or intermediate. If, then, both are heavy, it is plainly necessary that these should be the same, both among light things and those things which are of the middle sort; or if they alternate, the one will be altogether separate from the other. For that which is heavy has one place, and that which is middle another, and the light another. To one belongs the superior, to the other the inferior, and to the third the middle. Now in every spherical figure the inferior part is the middle; for from this to all the higher parts, even to the topmost superficies, the distance is every way equal, and, again, all heavy bodies are borne from all sides to it. Wherefore, also, it occurs to me to laugh when I hear that matter moving without order,—for this belongs to it by nature,—came to the region of God, or to light and brightness, and such-like. But if one be body, and the other incorporeal, first, indeed, that which is body is alone capable of motion. And then if they are not intermingled, each is separate from the other according to its proper nature. But if one be mixed up with the other, they will be either mind or soul or accident. For so only it happens that things incorporeal are mixed up with bodies.

Chapter IX.—The Ridiculous Fancies of the Manichæans About the Motion of Matter Towards God; God the Author of the Rebellion of Matter in the Manichæan Sense; The Longing of Matter for Light and Brightness Good; Divine Good None the Less for Being Communicated.

But in what manner, and from what cause, was matter brought to the region of God? for to it by nature belong the lower place and darkness, as they say; and the upper region and light are contrary to its nature. Wherefore there is then attributed to it a supernatural motion; and something of the same sort happens to it, as if a man were to throw a stone or a lump of earth upwards; in this way, the thing being raised a little by the force of the person throwing, when it has reached the upper regions, falls back again into the same place. Who, then, hath raised matter to the upper region? Of itself, indeed, and from itself, it would not be moved by that motion which belongs to it. It is necessary, then, that some force should 245 be applied to it for it to be borne aloft, as with the stone and the lump of earth. But they leave nothing else to it but God. It is manifest, therefore, what follows from their argument. That God, according to them, by force and necessity, raised matter aloft to Himself. But if matter be evil, its desires are altogether evil. Now the desire of evil is evil, but the desire of good is altogether good. Since, then, matter has desired brightness and light, its desire is not a bad one; just as it is not bad for a man living in vice, afterwards to come to desire virtue. On the contrary, he is not guiltless who, being good, comes to desire what is evil. As if any one should say that God desires the evils which are attaching to matter. For the good things of God are not to be so esteemed as great wealth and large estates, and a large quantity of gold, a lesser portion of which remain with the owner, if one effect a transfer of them to another. But if an image of these things must be formed in the mind, I think one would adduce as examples wisdom and the sciences. As, therefore, neither wisdom suffers diminution nor science, and he who is endowed with these experiences no loss if another be made partaker of them; so, in the same way, it is contrary to reason to think that God grudges matter the desire of what is good; if, indeed, with them we allow that it desires it.

Chapter X.—The Mythology Respecting the Gods; The Dogmas of the Manichæans Resemble This: the Homeric Allegory of the Battle of the Gods; Envy and Emulation Existing In God According to the Manichæan Opinion; These Vices are to Be Found in No Good Man, and are to Be Accounted Disgraceful.

Moreover, they far surpass the mythologists in fables, those, namely, who either make Coelus suffer mutilation, or idly tell of the plots laid for Saturn by his son, in order that that son might attain the sovereignty; or those again who make Saturn devour his sons and to have been cheated of his purpose by the image of a stone that was presented to him. For how are these things which they put forward dissimilar to those? When they speak openly of the war between God and matter, and say not these things either in a mythological sense, as Homer in the *Iliad*;[2203] when he makes Jupiter to rejoice in the strife and war of the gods with each other, thus obscurely signifying that the world is formed of unequal elements, fitted one into another, and either conquering or submitting to a conqueror. And this has been advanced by me, because I know that people of this sort, when they are at a loss for demonstration, bring together from all sides passages from poems, and seek from them a support for their own opinions. Which would not be the case with them if they had only read what they fell in with some reflection. But, when all evil is banished from the company of the gods, surely emulation and envy ought especially to have been got rid of. Yet these men leave these things with God, when they say that God formed designs against matter, because it felt a desire for good. But with which of those things which God possessed could He have wished to take vengeance on matter? In truth, I think it to be more accurate doctrine to say that God is of a simple nature, than what they advance. Nor, indeed, as in the other things, is the enunciation of this fancy easy. For neither is it possible to demonstrate it simply and with words merely, but with much instruction and labour. But we all know this, that anger and rage, and the desire of revenge upon matter, are passions in him who is so agitated. And of such a sort, indeed, as it could never happen to a good man to be harassed by them, much less then can it be that they are connected with the Absolute Good.

[2203] Hom., *Il.*, xx. 23–54.

Chapter XI.—The Transmitted Virtue of the Manichæans; The Virtues of Matter Mixed with Equal or Less Amount of Evil.

To other things, therefore, our discourse has come round about again. For, because they say that God sent virtue into matter, it is worth our while to consider whether this virtue, so far as it pertains to good, in respect of God is less, or whether it is on equal terms with Him. For if it is less, what is the cause? For the things which are with God admit of no fellowship with matter. But good alone is the characteristic of God, and evil alone of matter. But if it is on equal terms with Him, what is the reason that He, as a king, issues His commands, and it involuntarily undertakes this labour? Moreover, with regard to matter, it shall be inquired whether, with respect to evil, the virtues are alike or less. For if they are less, they are altogether of less evil. By fellowship therefore with the good it is that they become so. For there being two evils, the less has plainly by its fellowship with the good attained to be what it is. But they leave nothing good around matter. Again, therefore, another question arises. For if some other virtue, in respect of evil, excels the matter which is prevailing, it becomes itself the presiding principle. For that which is more evil will hold the sway in its own dominion. 246

Chapter XII.—The Destruction of Evil by the Immission of Virtue Rejected; Because from It Arises No Diminution of Evil; Zeno's Opinion Discarded, that the World Will Be Burnt Up by Fire from the Sun.

But that God sent virtue into matter is asserted without any proof, and it altogether wants probability. Yet it is right that this should have its own explanation. The reason of this they assert, indeed, to be that there might be no more evil, but that all things should become good. It was necessary for virtue to be intermingled with evil, after the manner of the athletes, who, clasped in a firm embrace, overcome their adversaries, in order that, by conquering evil, it might make it to cease to exist. But I think it far more dignified and worthy of the excellence of God, at the first conception of things existent, to have abolished matter. But I think they could not allow this, because that something evil is found existing, which they call matter. But it is not any the more possible that things should cease to be such as they are, in order that one should admit that some things are changed into that which is worse. And it is necessary that there should be some perception of this, because these present things have in some manner or other suffered diminution, in order that we might have better hopes for the future. For well has it been answered to the opinion of Zeno of Citium, who thus argued that the world would be destroyed by fire: "Everything which has anything to burn will not cease from burning until it has consumed the whole; and the sun is a fire, and will it not burn what it has?" Whence he made out, as he imagined, that the universe would be destroyed by fire. But to him a facetious fellow is reported to have said, "But I indeed yesterday, and the year before, and a long time ago, have seen, and now in like manner do I see, that no injury has been experienced by the sun; and it is reasonable that this should happen in time and by degrees, so that we may believe that at some time or other the whole will be burnt up." And to the doctrine of Manichæus, although it rests upon no proof, I think that the same answer is apposite, namely, that there has been no diminution in the present condition of things, but what was before in the time of the first man, when brother killed brother, even now continues to be; the same wars, and more diverse desires. Now it would be reasonable that these things, if they did not altogether cease, should at least be diminished, if we are to imagine that they are at some time to cease. But while the same things come from them, what is our expectation of them for the future?

Chapter XIII.—Evil by No Means Found in the Stars and Constellations; All the Evils of Life Vain in the Manichæan Opinion, Which Bring on the Extinction of Life; Their Fancy Having Been Above Explained Concerning the Transportation of Souls from the Moon to the Sun.

But what things does he call evil? As for the sun and moon, indeed, there is nothing lacking; but with respect to the heavens and the stars, whether he says that there is some such thing, and what it is, it is right that we should next in order examine. But irregularity is according to them evil, and unordered motion, but these things are always the same, and in the same manner; nor will any one have to blame any of the planets for venturing to delay at any time in the zodiac beyond the fixed period; nor again any of the fixed stars, as if it did not abide in the same seat and position, and did not by circumvolution revolve equally around the world, moving as it were one step backward in a hundred years. But on the earth, if he accuses the roughness of some spots, or if pilots are offended at the storms on the sea; first, indeed, as they think, these things have a share of good in them. For should nothing germinate upon earth, all the animals must presently perish. But this result will send on much of the virtue which is intermingled with matter to God, and there will be a necessity for many moons, to accommodate the great multitude that suddenly approaches. And the same language they hold with respect to the sea. For it is a piece of unlooked-for luck to perish, in order that those things which perish may pursue the road which leads most quickly to God. And the wars which are upon the earth, and the famines, and everything which tends to the destruction of life, are held in very great honour by them. For everything which is the cause of good is to be had in honour. But these things are the cause of good, because of the destruction which accompanies them, if they transmit to God the virtue which is separated from those who perish.

Chapter XIV.—Noxious Animals Worshipped by the Egyptians; Man by Arts an Evil-Doer; Lust and Injustice Corrected by Laws and Discipline; Contingent and Necessary Things in Which There is No Stain.

And, as it seems, we have been ignorant that the Egyptians rightly worship the crocodile and the lion and the wolf, because these animals being stronger than the others devour their prey, and entirely destroy it; the eagle also and the hawk, because they slaughter the weaker animals both in the air and upon the earth. But perhaps also, according to them, man is for this reason held in especial honour, because most of all, by his subtle inventions and arts, he is wont to subdue most of the animals. And lest he himself should have no portion in this good, he becomes the food of others. Again, therefore, those generations are, in their opinion, absurd, which from a small and common seed produce what is great; and it is much more becoming, as they think, that these should be destroyed by God, in order that the divine virtue may be quickly liberated from the troubles incident to living in this world. But what shall we say with respect to lust, and injustice, and things of this sort, Manichæus will ask. Surely against these things discipline and law come to the rescue. Discipline, indeed, using careful forethought that nothing of this sort may have place amongst men; but law inflicting punishment upon any one who has been caught in the commission of anything unjust. But, then, why should it be imputed to the earth as a fault, if the husbandman has neglected to subdue it? because the sovereignty of God, which is according to right, suffers diminution, when some parts of it are productive of fruits, and others not so; or when it has happened that when the winds are sweeping, according to another cause, some derive benefit therefrom, whilst others against their will have to sustain injuries? Surely they must necessarily be ignorant of the character of the things that are contingent, and of those that are necessary. For they would not else thus account such things as prodigies.

Chapter XV.—The Lust and Desire of Sentient Things; Demons; Animals Sentient; So Also the Sun and the Moon and Stars; The Platonic Doctrine, Not the Christian.

Whence, then, come pleasure and desire? For these are the principal evils that they talk of and hate. Nor *does matter appear* to be anything else. That these things, indeed, only belong to animals which are endowed with sense, and that nothing else but that which has sense perceives desire and pleasure, is manifest. For what perception of pleasure and pain is there in a plant? What in the earth, water, or air? And the demons, if indeed they are living beings endowed with sense, for this reason, perhaps, are delighted with what has been instituted in regard to sacrifices, and take it ill when these are wanting to them; but nothing of this sort can be imagined with respect to God. Therefore those who say, "Why are animals affected by pleasure and pain?" should first make the complaint, "Why are these animals endowed with sense, or why do they stand in need of food?" For if animals were immortal, they would have been set free from corruption and increase; such as the sun and moon and stars, although they are endowed with sense. They are, however, beyond the power of these, and of such a complaint. But man, being able to perceive and to judge, and being potentially wise,—for he has the power to become so,—when he has received what is peculiar to himself, treads it under foot.

Chapter XVI.—Because Some are Wise, Nothing Prevents Others from Being So; Virtue is to Be Acquired by Diligence and Study; By a Sounder Philosophy Men are to Be Carried Onwards to the Good; The Common Study of Virtue Has by Christ Been Opened Up to All.

In general, it is worth while to inquire of these men, "Is it possible for no man to become good, or is it in the power of any one?" For if no man is wise, what of Manichæus himself? I pass over the fact that he not only calls others good, but he also says that they are able to make others such. But if one individual is entirely good, what prevents all from becoming good? For what is possible for one is possible also for all. And by the means by which one has become virtuous, by the same all may become so, unless they assert that the larger share of this virtue is intercepted by such. Again, therefore, first, What necessity is there for labour in submitting to discipline (for even whilst sleeping we may become virtuous), or what cause is there for these men rousing their hearers to hopes of good? For even though wallowing in the mire with harlots, they can obtain their proper good. But if discipline, and better instruction and diligence in acquiring virtue, make a man to become virtuous, let all become so, and that oft-repeated phrase of theirs, the unordered motion of matter, is made void. But it would be much better for them to say that wisdom is an instrument given by God to man, in order that by bringing round by degrees to good that which arises to them, from the fact of their being endowed with sense, out of desire or pleasure, it might remove from them the absurdities that flow from them. For thus they themselves who profess to be teachers of virtue would be objects of emulation for their purpose, and for their mode of life, and there would be great hopes that one day evils will cease, when all men have become wise. And this it seems to me that Jesus took into consideration; and in order that husbandmen, carpenters, builders, and other artisans, might not be driven away from good, He convened a common council of them altogether, and by simple and easy conversations He both raised them to a sense of God, and brought them to desire what was good.

Chapter XVII.—The Manichæan Idea of Virtue in Matter Scouted; If One Virtue Has Been Created Immaterial, the Rest are Also Immaterial; Material Virtue an Exploded Notion. 248

Moreover, how do they say, did God send divine virtue into matter? For if it always was, and neither is God to be understood as existing prior to it, nor matter either, then again, according to Manichæus, there are three first principles. Perhaps also, a little further on, there will appear to be many more. But if it be adventitious, and something which has come into existence afterwards, how is it void of matter? And if they make it to be a part of God, first, indeed, by this conception, they assert that God is composite and corporeal. But this is absurd, and impossible. And if He fashioned it, and is without matter, I wonder that they have not considered, neither the man himself, nor his disciples, that if (as the orthodox say, the things that come next in order subsist while God remains) God created this virtue of His own free-will, how is it that He is not the author of all other things that are made without the necessity of any pre-existent matter? The consequences, in truth, of this opinion are evidently absurd; but what does follow is put down next in order. Was it, then, the nature of this virtue to diffuse itself into matter? If it was contrary to its nature, in what manner is it intermingled with it? But if this was in accordance with its nature, it was altogether surely and always with matter. But if this be so, how is it that they call matter evil, which, from the beginning, was intermingled with the divine virtue? In what manner, too, will it be destroyed, the divine virtue which was mingled with it at some time or other seceding to itself? For that it preserves safely what is good, and likely to be productive of some other good to those to whom it is present, is more reasonable than that it should bring destruction or some other evil upon them.

Chapter XVIII.—Dissolution and Inherence According to the Manichæans; This is Well Put, Ad Hominem, with Respect to Manes, Who is Himself in Matter.

This then is the wise assertion which is made by them—namely, that as we see that the body perishes when the soul is separated from it, so also, when virtue has left matter, that which is left, which is matter, will be dissolved and perish. First, indeed, they do not perceive that nothing existent can be destroyed into a nonexistent. For that which is non-existent does not exist. But when bodies are disintegrated, and experience a change, a dissolution of them takes place; so that a part of them goes to earth, a part to air, and a part to something else. Besides, they do not remember that their doctrine is, that matter is unordered motion. But that which moves of itself, and of which motion is the essence, and not a thing accidentally belonging to it—how is it reasonable to say that when virtue departs, that which was, even before virtue descended into it, should cease to be? Nor do they see the difference, that every body which is devoid of soul is immoveable. For plants also have a vegetable soul. But motion itself, and yet unordered motion they assert to be the essence of matter. But it were better, that just as in a lyre which sounds out of tune, by the addition of harmony, everything is brought into concord; so the divine virtue when intermixed with that unordered motion, which, according to them, is matter, should add a certain order to it in the place of its innate disorder, and should always add it suitably to the divine time. For I ask, how was it that Manichæus himself became fitted to treat of these matters, and when at length did he enunciate them? For they allow that he himself was an admixture of matter, and of the virtue received into it. Whether therefore being so, he said these things in unordered motion, surely the opinion is faulty; or whether he said them by means of the divine virtue, the dogma is dubious and uncertain; for on the one side, that of the divine virtue, he participates in the truth; whilst on the side of unordered motion, he is a partaker in the other part, and changes to falsehood.

Chapter XIX.—The Second Virtue of the Manichæans Beset with the Former, and with New Absurdities; Virtue, Active and Passive, the Fashioner of Matter, and Concrete with It; Bodies Divided by Manichæus into Three Parts.

But if it had been said that divine virtue both hath adorned and does adorn matter, it would have been far more wisely said, and in a manner more conducing to conciliate faith in the doctrine and discourses of Manichæus. But God hath sent down another virtue. What has been already said with respect to the former virtue, may be equally said with respect to this, and all the absurdities which follow on the teaching about their first virtue, the same may be brought forward in the present case. But another, who will tolerate? For why did not God send some one virtue which could effect everything? If the human mind is so various towards all things, so that the same man is endowed with a knowledge of geometry, of astronomy, of the carpenter's art, and the like, is it then impossible for God to find one such virtue which should be sufficient for him in all respects, so as not to stand in need of a first and second? And why has one virtue the force rather of a creator, and another that of the patient and recipient, so as to be well fitted for admixture with matter. For I do not again see here the cause of good order, and of that excess which is contrary to it. If it was evil, it was not in the house of God. For since God is the only good, and matter the only evil, 249 we must necessarily say that the other things are of a middle nature, and placed as it were in the middle. But there is found to be a different framer of those things which are of a middle nature, when they say that one cause is creative, and another admixed with matter? Perhaps, therefore, it is that primary antecedent cause which more recent writers speak of in the book περὶ τῶν διαφορῶν. But when the creative virtue took in hand the making of the world, then they say that there was separated from matter that which, even in the admixture, remained in its own virtue, and from this the sun and the moon had their beginning. But that which to a moderate and slight degree had contracted vice and evil, this formed the heaven and the constellations. Lastly came the rest encompassed within these, just as they might happen, which are admixtures of the divine virtue and of matter.

Chapter XX.—The Divine Virtue in the View of the Same Manichæus Corporeal and Divisible; The Divine Virtue Itself Matter Which Becomes Everything; This is Not Fitting.

I, indeed, besides all these things, wonder that they do not perceive that they are making the divine virtue to be corporeal, and dividing it, as it were, into parts. For why, as in the case of matter, is not the divine virtue also passible and divisible throughout, and from one of its parts the sun made, and from another the moon? For clearly this is what they assert to belong to the divine virtue; and this is what we said was the property of matter, which by itself is nothing, but when it has received form and qualities, everything is made which is divided and distinct. If, therefore, as from one subject, the divine virtue, only the sun and the moon have their beginning, and these things are different, why was anything else made? But if all things are made, what follows is manifest, that divine virtue is matter, and that, too, such as is made into forms. But if nothing else but the sun and moon are what was created by the divine virtue, then what is intermixed with all things is the sun and moon; and each of the stars is the sun and moon, and each individual animal of. those who live on land, and of fowls, and of creatures amphibious. But this, not even those who exhibit juggling tricks would admit, as, I think, is evident to every one.

Chapter XXI.—Some Portions of the Virtue Have Good in Them, Others More Good; In the Sun and the Moon It is Incorrupt, in Other Things Depraved; An Improbable Opinion.

But if any one were to apply his mind to what follows, the road would not appear to be plain and straightforward, but more arduous even than that which has been passed. For they say that the sun and moon have contracted no stain from their admixture with matter. And now they cannot say how other things have become deteriorated contrary to their own proper nature. For if, when it was absolute and by itself, the divine virtue was so constituted that one portion of it was good, and another had a greater amount of goodness in it, according to the old tale of the centaurs, who as far as the breast were men, and in the lower part horses, which are both good animals, but the man is the better of the two; so also, in the divine virtue, it is to be understood that the one portion of it is the better and the more excellent, and the other will occupy the second and inferior place. And in the same way, with respect to matter, the one portion possesses, as it were, an excess of evil; while others again are different, and about that other the language will be different.[2204] For it is possible to conceive that from the beginning the sun and moon, by a more skilful and prudent judgment, chose for themselves the parts of matter that were less evil for the purposes of admixture, that they might remain in their own perfection and virtue; but in the lapse of time, when the evils lost their force and became old, they brought out so much of the excess in the good, while the rest of its parts fell away, not, indeed, without foresight, and yet not with the same foresight, did each object share according to its quantity in the evil that was in matter. But since, with respect to this virtue, nothing of a different kind is asserted by them, but it is to be understood throughout to be alike and of the same nature, their argument is improbable; because in the admixture part remains pure and incorrupt, while the other has contracted some share of evil.

[2204] This passage and the following sentences are corrupt. Possibly something is wanting.—Tr.

Chapter XXII.—The Light of the Moon from the Sun; The Inconvenience of the Opinion that Souls are Received in It; The Two Deluges of the Greeks.

Now, they say that the sun and the moon having by degrees separated the divine virtue from matter, transmit it to God. But if they had only to a slight degree frequented the schools of the astronomers, it would not have happened to them to fall into these fancies, nor would they have been ignorant that the moon, which, according to the opinion of some, is itself without light, receives its light from the sun, and that its configurations are just in proportion to its distance from the sun, and that it is then full moon when it is distant from the sun one hundred and eighty degrees. It is in conjunction when it is in the same degree with the sun. 250 Then, is it not wonderful how it comes to pass that there should be so many souls, and from such diverse creatures? For there is the soul of the world itself, and of the animals, of plants, of nymphs, and demons, and amongst these are distinguished by appearance those of fowls, of land animals, and animals amphibious; but in the moon one like body is always seen by us. And what of the continuity of this body? When the moon is half-full, it appears a semicircle, and when it is in its third quarter, the same again. How then, and with what figure, are they assumed into the moon? For if it be light as fire, it is probable that they would not only ascend as far as the moon, but even higher, continually; but if it be heavy, it would not be possible for them at all to reach the moon. And what is the reason that that which first arrives at the moon is not immediately transmitted to the sun, but waits for the full moon until the rest of the souls arrive? When then the moon, from having been full, decreases, where does the virtue remain during that time? until the moon, which has been emptied of the former souls, just as a desolated city, shall receive again a fresh colony. For a treasure-house should have been marked out in some part of the earth, or of the clouds, or in some other place, where the congregated souls might stand ready for emigration to the moon. But, again, a second question arises. What then is the cause that it is not full immediately? or why does it again wait fifteen days? Nor is this less to be wondered at than that which has been said, that never within the memory of man has the moon become full after the fifteen days. Nay, not even—in the time of the deluge of Deucalion, nor in that of Phoroneus, when all things, so to speak, which were upon the face of the earth perished, and it happened that a great quantity of virtue was separated from matter. And, besides these things, one must consider the productiveness of generations, and their barrenness, and also the destruction of them; and since these things do not happen in order, neither ought the order of the full moon, nor the these of the waning moon, to be so carefully observed.

Chapter XXIII.—The Image of Matter in the Sun, After Which Man is Formed; Trifling Fancies; It is a Mere Fancy, Too, that Man Is Formed from Matter; Man is Either a Composite Being, or a Soul, or Mind and Understanding.

Neither is this to be regarded with slight attention. For if the divine virtue which is in matter be infinite, those things cannot diminish it which the sun and moon fashion. For that which remains from that finite thing which has been assumed is infinite. But if it is finite, it would be perceived by the senses in intervals proportionate to the amount of its virtue that had been subtracted from the world. But all things remain as they were. Now what understanding do these things not transcend in their incredibleness, when they assert that man was created and formed after the image of matter that is seen in the sun? For images are the forms of their archetypes. But if they include man's image in the sun, where is the exemplar after which his image is formed? For, indeed, they are not going to say that man is really man, or divine virtue; for this, indeed, they mix up with matter, and they say that the image is seen in the sun, which, as they think, was formed afterwards from the secretion of matter. Neither can they bring forward the creative cause of all things, for this they say was sent to preserve safety to the divine virtue; so that, in their opinion, this must be altogether ascribed to the sun; for this reason, doubtless, that it happens by his arrival and presence that the sun and moon are separated from matter.

Moreover, they assert that the image is seen in the star; but they say that matter fashioned man. In what manner, and by what means? For it is not possible that this should fashion him. For besides that, thus according to them, man is the empty form of an empty form, and having no real existence, it has not as yet been possible to conceive how man can be the product of matter. For the use of reason and sense belongs not to that matter which they assume. Now what, according to them, is man? Is he a mixture of soul and body? Or another thing, or that which is superior to the entire soul, the mind? But if he is mind, how can the more perfect and the better part be the product of that which is worse; or if he be soul (for this they say is divine virtue), how can they, when they have taken away from God the divine virtue, subject this to the creating workmanship of matter? But if they leave to him body alone, let them remember again that it is by itself immovable, and that they say that the essence of matter is motion. Neither do they think that anything of itself, and its own genius, is attracted to matter. Nor is it reasonable to lay it down, that what is composed of these things is the product of this. To think, indeed, that that which is fashioned by any one is inferior to its fashioner seems to be beyond controversy. For thus the world is inferior to its Creator or Fashioner, and the works of art inferior to the artificer. If then man be the product of matter, he must surely be inferior to it. Now, men leave nothing inferior to matter; and it is not reasonable that the divine virtue should be commingled with matter, and with that which is inferior to it. But the things which they assert out of indulgence, as it were, and by way of dispensation, these they do not seem to understand. For what is the reason of their thinking that matter has bound the image of God to the substance of man? Or, why is not the image sufficient, as in a mirror, that man should appear? Or, as the sun himself is sufficient for the origination and destruction of all things that are made, hath he imitated an image in the work of their creation? With which of those things which he possessed? Was it with the divine virtue which was mingled with it, so that the divine virtue should have the office of an instrument in respect of matter? Is it by unordered motion that he will thus give matter a form? But all like things, in exquisite and accurate order, by imitating, attain their end. For they do not suppose that a house, or a ship, or any other product of art, is effected by disorder; nor a statue which art has fashioned to imitate man.

Chapter XXIV.—Christ is Mind, According to the Manichæans; What is He in the View of the Church? Incongruity in Their Idea of Christ; That He Suffered Only in Appearance, a Dream of the Manichæans; Nothing is Attributed to the Word by Way of Fiction.

Christ, too, they do not acknowledge; yet they speak of Christ, but they take some other element, and giving to the Word, designating His sacred person, some other signification than that in which it is rightly received, they say that He is mind. But if, when they speak of Him as that which is known, and that which knows, and wisdom as having the same meaning, they are found to agree with those things which the Church doctors say of Him, how comes it then that they reject all that is called ancient history? But let us see whether they make Him to be something adventitious and new, and which has come on from without, and by accident, as the opinion of some is. For they who hold this opinion say, as seems very plausible, that the seventh year, when the powers of perception became distinct, He made His entrance into the body. But if Christ be mind, as they imagine, then will He be both Christ and not Christ. For before that mind and sense entered, He was not. But if Christ, as they will have it, be mind, then into Him already existing does the mind make its entrance, and thus, again, according to their opinion, will it be mind. Christ, therefore, is and is not at the same time. But if, according to the more approved sect of them, mind is all things which are, since they assume matter to be not produced, and coeval so to speak with God, this first mind and matter they hold to be Christ; if, indeed, Christ be the mind, which is all things, and matter is one of those things which are, and is itself not produced.

They say it was by way of appearance, and in this manner, that the divine virtue in matter was affixed to the cross; and that He Himself did not undergo this punishment, since it was impossible that He should suffer this; which assertion Manichæus himself has taken in hand to teach in a book written upon the subject, that the divine virtue was enclosed in matter, and again departs from it. The mode of this they invent. That it should be said, indeed, in the doctrine of the Church, that He gave Himself up for the remission of sins, obtains credit from the vulgar, and appears likewise in the Greek histories, which say that some "surrendered themselves to death in order to ensure safety to their countrymen." And of this doctrine the Jewish history has an example, which prepares the son of Abraham as a sacrifice to God.[2205] But to subject Christ to His passion merely for the sake of display, betrays great ignorance, for the Word is God's representative, to teach and inform us of actual verities.

[2205] Gen. xxii. 1.

Chapter XXV.—The Manichæan Abstinence from Living Things Ridiculous; Their Madness in Abhorring Marriage; The Mythology of the Giants; Too Allegorical an Exposition.

They abstain also from living things. If, indeed, the reason of their abstinence were other than it is, it ought not to be too curiously investigated. But if they do so for this reason, that the divine virtue is more or less absent or present to them, this their meaning is ridiculous. For if plants be more material, how is it in accordance with reason to use that which is inferior for food and sustenance? or, if there be more of the divine virtue in them, how are things of this sort useful as food, when the soul's faculty of nourishing and making increase is more corporeal? Now in that they abstain from marriage and the rites of Venus, fearing lest by the succession of the race the divine virtue should dwell more in matter, I wonder how in thinking so they allow of themselves? For if neither the providence of God suffices, both by generations and by those things which are always and in the same manner existent, to separate off the divine virtue from matter, what can the cunning and subtlety of Manichæus effect for that purpose? For assuredly by no giant's co-operation does assistance come to God, in order by the removal of generations to make the retreat of the divine virtue from matter quick and speedy. But what the poets say about the giants is manifestly a fable. For those who lay it down about these, bring forward such matters in allegories, by a species 252 of fable hiding the majesty of their discourse; as, for instance, when the Jewish history relates that angels came down to hold[2206] intercourse with the daughters of men; for this saying signifies that the nutritive powers of the soul descended from heaven to earth. But the poets who say that they, when they had emerged in full armour from the earth, perished immediately after they stirred up rebellion against the gods, in order that they might insinuate the frail and quickly-perishing constitution of the body, adorn their poetry in this way for the sake of refreshing the soul by the strangeness of the occurrence. But these, understanding nothing of all this, wheresoever they can get hold of a paralogism from whatsoever quarter it comes, greedily seize on it as a God-send, and strive with all their arts to overturn truth by any means.

[2206] Gen. vi. 2.

Chapter XXVI.—The Much-Talked-of Fire of the Manichæans; That Fire Matter Itself.

That fire, endowed indeed with the power of burning, yet possessing no light, which is outside the world, in what region has it place? For if it is in the world, why does the world hitherto continue safe? For if at some time or other it is to destroy it, by approaching it, now also it is conjoined with it. But if it be apart from it, as it were on high in its own region, what will hereafter happen to make it descend upon the world? Or in what way will it leave its own place, and by what necessity and violence? And what substance of fire can be conceived without fuel, and how can what is moist serve as fuel to it, unless what is rather physiologically said about this does not fall within the province of our present disquisition? But this is quite manifest from what has been said. For the fire existing outside the world is just that which they call matter, since the sun and the moon, being the purest of the pure, by their divine virtue, are separate and distinct from that fire, no part of them being left in it. This fire is matter itself, absolutely and *per se*, entirely removed from all admixture with the divine virtue. Wherefore when the world has been emptied of all the divine virtue which is opposed to it, and again a fire of this sort shall be left remaining, how then shall the fire either destroy anything, or be consumed by it? For, from that which is like, I do not see in what way corruption is to take place. For what matter will become when the divine virtue has been separated from it, this it was before that the divine virtue was commingled with it. If indeed matter is to perish when it is bereft of the divine virtue, why did it not perish before it came in contact with the divine virtue, or any creative energy? Was it in order that matter might successively perish, and do this *ad infinitum*? And what is the use of this? For that which had not place from the first volition, how shall this have place from one following? or what reason is there for God to put off things which, not even in the case of a man, appears to be well? For as regards those who deliberate about what is impossible, this is said to happen to them, that they do not wish for that which is possible. But if nothing else, they speak of God transcending substance, and bring Him forward as some new material, and that not such as intelligent men always think to be joined with Him, but that which investigation discovers either to be not existing at all, or to be the extreme of all things, and which can with difficulty be conceived of by the human mind. For this fire, devoid of light, is it of more force than matter, which is to be left desolate by divine virtue, or is it of less? And if it is of less, how will it overcome that which is of more? but if it is of more, it will be able to bring it back to itself, being of the same nature; yet will it not destroy it, as neither does the Nile swallow up the streams that are divided off from it.

Elucidation.

If anything could be more dreary than the Manichæan heresy itself, it may be questioned whether it be not the various views that have been entertained concerning our author. I have often remarked the condensation of valuable information given by Dr. Murdock in his notes upon Mosheim, but he fails to get in the half that needs to be noted.[2207] He tells us that “Alexander of Lycopolis flourished probably about a.d. 350.” He adds, “Fabricius supposes that he was first a Pagan and a Manichee, and afterwards a Catholic Christian. Cave is of the same opinion. Beausobre thinks he was a *mere pagan*.[2208] Lardner thinks he was a Gentile, but well acquainted with the Manichees and other Christians,[2209] and that he had *some knowledge* of the Old and New Testaments, to which he occasionally refers. 253 *He speaks with respect of Christ* and the Christian philosophy, and appears to have been “a learned and candid man.” Of an eminent Christian bishop, all this seems very puzzling; and I feel it a sort of duty to the youthful student to give the statements of the learned Lardner in an abridged form, with such references to the preceding pages as may serve in place of a series of elucidations.

According to this invaluable critic, the learned are not able to agree concerning Alexander. *Some think* he was a Christian, others believe that he was a heathen. Fabricius, who places him in the *fourth* century, holds to this latter opinion;[2210] all which agrees with our Cave.[2211] Photius makes him Archbishop of Nicopolis.[2212] Tillemont thinks[2213] he was a pagan philosopher, who wrote to persuade his friends to prefer “the doctrine of the churches” to that of Manes. Combefis, his editor,[2214] thinks him very ancient, because he appears to have learned the principles of this heresy from the immediate disciples of the heretic.

[2207] Mosheim, *E. H.*, vol. i. p 383, note 5, Murdock’s edition, New York, 1844. His references to Lardner in this case do not accord with my copy.

[2208] *Histoire des Manichéens* (Lardner’s reference), pp. 236–237.

[2209] *Credib.*, vol. vii. p. 574, ed. London, 1829.

[2210] Lardner’s reference is: *Bib. G.*, lib. v. c. 1, tom. 5, p. 290.

[2211] Long extract from Cave *ubi supra*. He quotes the Latin of Cave’s *Diss. on Writers of Uncertain Date.*

[2212] Lardner’s reference is to Photius, *Contra Manich.*, i. cap. 11.

[2213] Lardner quotes from the *Hist. des Manich.*, art. 16., *Mémoires*, etc., tom. iv.

[2214] Reference defective. See Lardner, *Credib.*, vol. iii. 269. Here will be found (p. 252) a learned examination of Archelaus, and what amounts to a treatise on these Manichæans.

Beausobre,[2215] the standard authority, is of like opinion, and Mosheim approves his reasoning.

Nothing in his work, according to Lardner, proves that our author wrote near the beginning of the fourth century, and he decides upon the middle of that century as his epoch.

Alexander gives a very honourable character to the genuine Christian philosophy, and asserts its adaptation to the common people, and, indeed, to all sorts of men.[2216] He certainly is not mute as to Christ. His tribute to the Saviour is, if not affectionate, yet a just award to Him.[2217] By the "council of all together," he intends the College of the Apostles,[2218] made up of fishermen and publicans and tent-makers, in which he sees a design of the blessed Jesus to meet this class, and, in short, all classes. It is clear enough that Alexander has some knowledge of Christ, some knowledge of the received doctrine of the churches,[2219] or orthodox Christians; and he appears to blame the Manichees for not receiving the Scripture of the Old Testament.[2220]

He argues against their absurd opinion that Christ was "Mind;"[2221] also that, though crucified, He did not suffer:[2222] and he affirms[2223] that it would be more reasonable to say, agreeably to the ecclesiastical doctrine, that "*He gave Himself for the remission of sins*." He refers to the sacrifice of Isaac,[2224] and to the story of Cain and Abel;[2225] also to the mysterious subject of the angels and the daughters of men.[2226] Like an Alexandrian theologian, he expounds this, however, against the literal sense, as an allegory.

[2215] For Beausobre's summary of Alexander's deficiencies, see condensed statement in Lardner, vol. iii. p. 575.

[2216] Cap. i. p. 241, *supra*. A beautiful exordium. A recent writer, speaking of Potamiæna and Herais, virgin martyrs, and catechumens of Origen, remarks, that "the number of young women of high character who appreciated the teachings of this great master, *many of whom were employed as copyists of his works*, is creditable to the state of Christian society at that period" (Mahan, *Church Hist.*, p. 237). It was to avoid scandal as well as temptation in his relations with these that he fell into his heroic mistake.

[2217] Cap. xxiv. p. 251, *supra*. Who can imagine that the author of this chapter is not a Christian? Observe what he says of "the Word."

[2218] Cap. xvi. p. 247.

[2219] Cap. xxiv. p. 251.

[2220] Cap. xxiv. p. 251.

[2221] Cap. xxiv. p. 251.

[2222] Cap. xxiv. p. 251.

[2223] Cap. xxiv. p. 251.

[2224] Cap. xxiv. p. 251.

[2225] Note the reference to the Old and New Testaments entire, p. 243, *supra*.

[2226] Cap. xxv. p. 252, *supra*.

My reader will be somewhat amused with the terse summing-up of Lardner: “I am rather inclined to think he was a Gentile.…He was evidently a learned and rational man. His observations concerning the Christian philosophy deserve particular notice. To me this work of Alexander appears very curious.”

PETER.

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[Translated by the Rev. James B. H. Hawkins, M.A.]

Introductory Notice

to

Peter, Bishop of Alexandria.

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[a.d. 260[2227]–300–311.] Entering upon the fourth century, we may well pause to reflect upon what Alexandria has been to the Church of Christ,—the mother of churches, the mother of saints, maintaining always the intellectual and even the ecclesiastical primacy of Christendom. "Ye are the light of the world," said the great Enlightener to the Galileans of an obscure and despised Roman province. But who could have prophesied that Egypt should again be the pharos of the world, as it was in Moses? Who could have foreseen the "men of Galilee" taking possession of the Alexandrian Library, and demonstrating the ways of Providence in creating the Bible of the Seventy, and in the formation of the Hellenistic Greek, for their ultimate use? Who could have imagined the Evangelist Mark and the eloquent Apollos to be the destined instruments for founding the schools of Christendom, and shaping scientific theology? Who would not have looked for all this in some other way, and preferably in Athens or in Rome? But who would have expected the visit of God Incarnate to Nazareth, and not to Alexandria?

In Peter's day Antioch was coming to be a school under the influence of Malchion's genius and that of the bishops who withstood Paulus of Samosata. Malchion had taught there in the "School of Sciences," and learning was once more to be made the handmaid of true religion. But Alexandria was still the seat of Christian illumination and the fountain of orthodoxy; its very ferment always clarifying its thought, and leaving "wine well refined," and pure from the lees.

To this subject I shall have occasion to refer again in an elucidation subjoined to the works of Alexander (successor to Peter), in which, for a final view of the great Alexandrian school, I shall gather up some fragments in brief outline. Here it may be enough to remark, that, until the definite development of the school of Antioch (*circa* a.d. 350), I have regarded the whole Orient as dominated and formed by the brain of the grand metropolis of Egypt and the Pentapolis. I have considered the great Dionysius as really presiding in the Synod of Antioch, though absent in the body, and have regarded Malchion as his voice in that council, which we must not forget was presided over by Firmilian, a pupil of Origen, and a true Alexandrian disciple.

[2227] This first date is conjectural.

Peter’s conflict with Meletius shall be noted in an elucidation. We shall see that the heresy of Paulus as well as the Meletian schism are but chapters in one prolonged history, of which the outcrop was Arianism. Now, as to Alexandria we owe the intrepid defenders of truth in all these conflicts, we must not forget that they are to be judged by the *product* of their united testimony, and not by their occasional individualisms and infirmities of mind and speech while they were creating the theological dialect of Christendom and the formulas of orthodoxy.

Peter was able to maintain his canonical authority against the mischievous rebellion of Meletius; and the history of this schism is forcibly illustrative of those ἀρχαῖα ἔθη which the Nicene Synod recognized, confirming the primacy of Alexandria, and striving to suppress Meletianism by firm but moderate measures based upon the primitive maxims. Peter left a pure and holy memory to the Church, and sealed his testimony in martyrdom.

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Eusebius alone, of the more ancient writers, speaks in terms of the highest praise of Peter, Bishop of Alexandria. He was, says he, a divine bishop, both for the sanctity of his life, and also for his diligent study and knowledge of the Holy Scriptures;[2229] and in another place he styles him “that excellent doctor of the Christian religion,” who, indeed, during the whole period of his episcopate, which he held for twelve years, obtained for himself the highest renown. He obtained the bishopric of Alexandria next in succession to Theonas. He governed that church about three years before the persecution broke out:[2230] the rest of his time he spent in the exercise of a closer discipline over himself, yet did he not in the meanwhile neglect to provide for the common interests of the Church. In the ninth year of the persecution he was beheaded, and gained the crown of martyrdom. So far we have the account of Eusebius, whom Dodwell[2231] proves to have accurately distributed the years of Peter’s episcopate. After Peter had spent twelve years as bishop, and in the ninth year of the persecution which broke out under Maximin, he was beheaded; so that his martyrdom falls in the year of our Lord 311—as the Egyptians reckon on the 29th day of the month Athyr, which answers to our 25th of November, as Lequien,[2232] after Renaudot,[2233] has observed.

[2228] [After Gallandi, by the translator, the Rev. James B. H. Hawkins, M.A.]

[2229] θεῖον ἐπισκόπων χρῆμα, βίου τε καὶ ἀρετῆς ἕνεκα καὶ τῆς τῶν ἱερῶν λόγων συνασκήσεως. Eusebius, *Hist. Eccles.*, lib. ix. cap. 6; lib. viii. cap. 13; lib. vii. cap. 32, towards the end.

[2230] πρὸ τοῦ διωγμοῦ τρίσιν οὐδ’ ὅλοις ἡγησάμενος τῆς Εκκλησίας.

[2231] Dodwell, *Dissert. Sing. ad. Pears.*, cap. 6, sec. 21, p. 74.

[2232] Lequien, *Oriens Christ*, tom. ii. p. 397.

[2233] Renaudot, *Hist. Patriarch. Alex.*, p. 60.

St. Peter wrote in the fourth year of the persecution, a.d. 306, some Canons Penitential with reference to those who had lapsed. They are to be met with in every collection of Canons. In the *Pandecta Canonum* of Bishop Beveridge,[2234] they are accompanied by the notes of Joannes Zonaras and Theodorus Balsamon. Upon these Penitential Canons, however, Tillemont[2235] should be consulted. Moreover, according to Renaudot,[2236] Echmimensis, Ebnapalus, Abulfaragius, and other Oriental Christians of every sect, make use of the testimony of these Canons; and in the anonymous collections of them called *Responsa*, some fragments of other works of Peter are extant. Some of these are praised by the Jacobites, in the work which they call *Fides patrum*. In another work, entitled *Unio pretiosus*, occurs a homily of Peter on the baptism of Christ.

The fragments of the other writings of this holy martyr, which have been preserved by the Greeks, are here appended to the Penitential Canons. For instance: (1) An extract from his book *De Deitate*, which is extant in the *Acta Conciliorum Ephesini et Chalcedonensis*; (2) Another fragment from the homily *De Adventu Salvatoris*, cited by Leontius Byzantinus in his first book against Nestorius and Eutyches; (3) An epistle of the same prelate to the Alexandrine Church recently published, together with some other old ecclesiastical monuments by Scipio Maffei.[2237] Peter is said to have written this epistle after one addressed to Meletius, Bishop of Lycopolis. In it, after interdicting the Alexandrians from communion with Meletius, he says that he will himself come in company with some wise doctors, and will examine into his tenets; alluding, most probably, to the synod held afterwards at Alexandria, in which Meletius was deposed from his office. Athanasius says,[2238] respecting this synod, “Peter, who was amongst us as bishop before the persecution, and who died a martyr in the persecution, deposed in common council of the bishops, Meletius, an Egyptian bishop, who had been convicted of many crimes.” But with respect to the time in which the mournful Meletian schism commenced, Maffei[2239] defends the opinions of Baronius,[2240] who connects it with the year a.d. 306, against Pagius and Montfaucon, both from this epistle of Petrus Alexandrinus, and also from another of the four bishops, of which Peter makes 259 mention in his own; (4) A passage from the *Sermo in Sanctum Pascha*, or from some other work of Peter’s on the same subject, is given in the *Diatriba de Paschate*, prefixed to the

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[2234] Συνοδικὸν. Vol. ii. p. 8, fol., Oxon., 1672.

[2235] Tillemont, *Mem.*, tom. v. p. 450.

[2236] Renaudot, *l. c.*, p. 61, *seqq.*

[2237] Maffei, *Osservazione Letterarie*, tom. iii. p. 17.

[2238] Athanasius, *Apol. contra Arian*, sec. 39, tom. i. p. 177.

[2239] Maffei, *l. c.*, p. 24.

[2240] Baronius, *Ad Annum*, 306, sec. 44. [Elucidation I.]

Chronicon Alexandrinum S. Paschale, and published separately in the *Uranologion* of Petavius, fol. Paris, 1630, p. 396.

The Genuine Acts of Peter.[2241]

Were all the limbs of my body to be turned into tongues, and all the joints of my limbs to utter articulate sounds, it would noways be sufficient to express who, how great and how good, was our most blessed Father Peter, Archbishop of Alexandria. Especially incongruous do I consider it to commit to paper what perils he underwent by tyrants, what conflicts he endured with Gentiles and heretics, lest I should seem to make these the subjects of my panegyric rather than that passion to which he manfully submitted to make safe the people of God. Nevertheless, because the office of the narrator must fail in narrating his inmost conversation and wonderful deeds, and language is noways sufficient for the task, I have considered it convenient to describe only those exploits of his by which he is known to have attained to the pontificate,[2242] and after Arius had been cut off from the unity of the Church,[2243] to have been crowned with the martyr's laurel. Yet this do I consider to be a glorious end, and a spectacle of a magnificent contest, sufficient for those who do not doubt of a truthful narration, which is unstained by falsehood. In commencing, therefore, our account of the episcopate of this most holy man, let us call to our aid his own language, in order that we may make it co-operate with our own style.

Alexandria is a city of exceeding magnitude, which holds the first place not only among the Egyptians, but the Thebans also and the Libyans, who are at no great distance from Egypt.[2244] A cycle of two hundred and eighty-five years from the incarnation of our Lord and Saviour Jesus Christ had rolled round, when the venerable Theonas, the bishop of this city, by an ethereal flight, mounted upwards to the celestial kingdoms. To him Peter, succeeding at the helm of the Church, was by all the clergy and the whole Christian community appointed bishop, the sixteenth in order from Mark the Evangelist, who was also archbishop of the city. He in truth, like Phosphor rising among the stars, shining forth with the radiance of his sacred virtues, most magnificently governed the citadel of the faith. Inferior to none who had gone before him in his knowledge of Holy Scripture, he nobly applied himself to the advantage and instruction of the Church; being of singular prudence, and in all things perfect, a true priest and victim of God, he watchfully laboured night and day in every sacerdotal care.

[2241] As interpreted by Anastasius Bibliothecarius. Apud Maium, *Spicilegii*, tom. iii. p. 671. That Anastasius Bibliothecarius translated from the Greek the *Passion* of St. Peter, Bishop of Alexandria, is affirmed by Anastasius himself in his prologue, *Ad Passionem Martyrum*, MCCCCLXXX., published by Mabillon in the *Museum Italicum*, tom. i. part ii, p. 80: "Post translatam a me ad petitionem sanctitatis tunæ (he is addressing Peter, Bishop of Gavinum), passionem præcipui doctoris et martyris, Petri Alexandrinæ urbis episcopi." And then an anonymous biographer of John viii., in *Muratori R. I. S.*, tom. iii. p. i. p. 269, confirms the same. Anastasius, the librarian of the Roman church, translated from the Greek into Latin the *Passion* of St. Peter, Archbishop of Alexandria. But it is a matter of conjecture which of the different *Passions* of St. Peter Anastasius translated. Of the Acts of St. Peter, there are three different records:—(1) *Acta Sincera*, which, according to Baronius, are the most genuine. (2) A shorter Latin version, by Surius. (3) A Greek version, by Combefis.

[2242] [Significant to find this term applied from Western thought to this great bishopric by such a translator as Anastasius.]

[2243] [See p. 257, *supra*, and p. 263, *infra*, note 2. Not his final rejection after the Nicene Council.]

[2244] [He is here speaking of its civil importance only.]

But because virtue is the mark of the zealot, "it is the tops of the mountains that are struck by lightning,"[2245] he hence endured multifarious conflicts with rivals. Why need I say more? He lived in persecution almost the whole of his life. Meanwhile he ordained fifty-five bishops. Meletius lastly—in mind and name most black—was made the schismatical bishop of the city of Lycopolis, doing many things against the rule of the canons, and surpassing even the bloody soldiery in cruelty who, at the time of the Lord's Passion, feared to rend His coat; he was so hurried on by giving the rein to his madness, that, rending asunder the Catholic Church not only in the cities of Egypt, but even in its villages, he ordained bishops of his own party, nor cared he aught for Peter, nor for Christ, who was in the person of Peter. To him Arius, who was yet a laic, and not marked with the clerical tonsure,[2246] adhered, and was to him and his family most dear; and not without reason: every animal, as says the Scripture, loves its like. But upon this coming to his knowledge, the man of God being affected with grief, said that this persecution was worse than the former. And although he was in hiding, yet, so far as his strength permitted, directing everywhere his exhortations, 262
and preaching up the unity of the Church, he strengthened men to withstand the ignorance and nefarious temerity of Meletius. Whence it came to pass that not a few, being influenced by his salutary admonitions, departed from the Meletian impiety.

Nearly about the same time Arius, armed with a viper's craft, as if deserting the party of Meletius, fled for refuge to Peter, who at the request of the bishops raised him to the honours of the diaconate, being ignorant of his exceeding hypocrisy. For he was even as a snake suffused with deadly poison. Yet neither can the imposition of hands upon this false one be imputed as a crime to this holy man, as the simulated magic arts of Simon is not ascribed to Philip. Meanwhile, the detestable wickedness of the Meletians increased beyond measure; and the blessed Peter, fearing lest the plague of heresy should spread over the whole flock committed to his care, and knowing that there is no fellowship with light and darkness, and no concord betwixt Christ and Belial, by letter separated the Meletians from the communion of the Church. And because an evil disposition cannot long be concealed, upon that instant the wicked Arius, when he saw his aiders and abettors cast down from the dignity of the Church, gave way to sadness and lamentation. This did not escape the notice of this holy man. For when his hypocrisy was laid bare, immediately using the evangelical sword, "If thy right eye offend thee, pluck it out and cast it from thee,"[2247] and cutting off Arius from the body of the Church as a putrid limb, he expelled and banished him from the communion of the faithful.

[2245] Hor., *Od.*, ii. 10, 11.

[2246] [Anastasius, *more Romano*, uses the Middle-Age terminology as if it had existed in the Ante-Nicene period. So all the successors of the apostles at Rome, including St. Peter himself, are transformed into "Popes." We owe this abuse to the "False Decretals," of which we treat hereafter. But why is exploded fiction and demonstrated untruth perpetuated by enlightened historians? See vol. v. p. 155.]

This done, the storm of persecution suddenly abating, peace, although for a short time, smiled. Then this most choice priest of the Lord shone manifestly before the people, and the faithful began to run in crowds to keep the memory of the martyrs, and to assemble in congregations to the praise of Christ. Whom this priest of the divine law quickened with his holy eloquence, and so roused and strengthened that the multitude of believers increased continually in the Church. But the old enemy of salvation of man did not long remain quiet and look on these things with favouring eyes. For on a sudden the storm-cloud of paganism gave forth its hostile thunder, and like a winter shower struck against the serenity of the Church, and chased it away in flight. But that this may be understood more clearly, we must necessarily turn back to the atrocities of Diocletian, that impious one, and rebel against God, and also to Maximian Galerius, who at that time, with his son Maximin, harassed the regions of the East with his tyrannical sway.

For in the time of this man the fire of Christian persecution so raged, that not only in one region of the universe, but even throughout the whole world, both by land and by sea, the storm of impiety gave forth its thunder. The imperial edicts and most cruel decrees running hither and thither, the worshippers of Christ were put to death now openly, and now by clandestine snares; no day, no night, passed off free from the effusion of Christian blood. Nor was the type of slaughter of one kind alone; some were slain with diverse and most bitter tortures; some again, that they might want the humanity of kinsmen, and burial in their own country, were transported to other climes, and by certain new machinations of punishment, and as yet to the age unknown, were driven to the goal of martyrdom. Oh, the horrible wickedness! So great was their impiety that they even upturned from their foundations the sanctuaries of divine worship, and burned the sacred books in the fire. Diocletian of execrable memory having died, Constantinus Major was elected to administer the kingdom, and in the western parts began to hold the reins of government.

[2247] Matt. v. 29.

In these days information was brought to Maximin about the aforesaid archbishop,[2248] that he was a leader and holding chief place among the Christians; and he, inflamed with his accustomed iniquity, on the instant ordered Peter to be apprehended and cast into prison. For which purpose he despatched to Alexandria five tribunes, accompanied with their bands of soldiers, who, coming thither as they had been commanded, suddenly seized the priest of Christ and committed him to the custody of a prison. Wonderful was the devotion of the faithful! When it was known that this holy man was shut up in the dungeon of the prison, an incredibly large number ran together, principally a band of monks and of virgins, and with no material arms, but with rivers of tears and the affection of pious minds. surrounded the prison's circuit.[2249] And as good sons towards a good father, nay, rather as the Christian members of a most Christian head, adhered to him with all their bowels of compassion, and were to him as walls, observing that no pagan might get an opportunity of access to him. One indeed was the vow of all, one their voice, and one their compassion and resolve to die rather than see any evil happen to this holy man. Now while the man of God was being kept for a few days in the same stocks, with his body thrust back, the tribunes made a suggestion to the king concerning him, but he, after his ferocious manner, gave his sentence for capitally punishing the most blessed patriarch. And when this got to the ears of the Christians, they all with one mind began to guard the approaches to the prison with groaning and lamentation, and persistently prevented any Gentile from obtaining access to him. And when the tribunes could by no means approach him to put him to death, they held a council, and determined that the soldiers should with drawn swords break in upon the crowd of people, and so draw him forth to behead him; and if any one opposed, he should be put to death.

Arius, in the meanwhile, having as yet been endowed only with the dignity of a Levite,[2250] and fearing lest, after the death of so great a father, he should noways be able to get reconciled to the Church, came to those who held the chief place amongst the clergy, and, hypocrite that he was, by his sorrowful entreaties and plausible discourse, endeavoured to persuade the holy archbishop to extend to him his compassion, and to release him from the ban of excommunication. But what is more deceptive than a feigned heart? What more simple than a holy composure? There was no delay; those who had been requested went in to the priest of Christ, and, after the customary oration, prostrating themselves on the ground, and with groans and tears kissing his sacred hands, implored him, saying: “Thee, indeed, most blessed father, for the excellence of thy faith, the Lord hath called to receive the martyr’s crown, which we noways doubt does quickly await thee. Therefore do we think it right that, with thy accustomed piety, thou shouldest. pardon Arius, and extend thy indulgence to his lamentations.”

[2248] [Post-Nicene terminology, condemned even by the Gallicans, as, e.g., Dupin. Alexandria, founded by St. Mark, was virtually an Apostolic See, though commonly called the Evangelic See.]

[2249] Thus watched the faithful at Milan around Ambrose, their bishop, against whom the wrath of the Arian Empress Justina was directed, according to the testimony of Augustine, who was an eye-witness. Cf. *Confess.*, lib. ix. cap. 7.

[2250] [i.e., deacon; Isa. lxvi. 21. So Clement of Rome, cap. xl. p. 14, vol. i., this series.]

Upon hearing this the man of God, moved with indignation, put them aside, and, raising his hands to heaven, exclaimed: “Do ye dare to supplicate me on behalf of Arius? Arius, both here and in the future world, will always remain banished and separate from the glory of the Son of God, Jesus Christ our Lord.”[2251] He thus protesting, all who were present, being struck with terror, like men dumb, kept silence. Moreover they suspected that he, not without some divine notification,[2252] gave forth such a sentence against Arius. But when the merciful father beheld them silent and sad from compunction of heart, he would not persist in austerity, or leave them, as if in contempt, without satisfaction; but taking Achillas and Alexander, who amongst the priests appeared to be the elders and the most holy, having one of them at his right hand, and the other on his left, he separated them a little from the rest, and at the end of his discourse said to them: “Do not, my brethren, take me for a man inhuman and stern; for indeed I too am living under the law of sin; but believe my words. The hidden treachery of Arias surpasses all iniquity and impiety, and not asserting this of mine own self, have I sanctioned his excommunication. For in this night, whilst I was solemnly pouring forth my prayers to God, there stood by me a boy of about twelve years, the brightness of whose face I could not endure, for this whole cell in which we stand was radiant with a great light. He was clothed with a linen tunic[2253] divided into two parts, from the neck to the feet, and holding in his two hands the rents of the tunic, he applied them to his breast to cover his nudity. At this vision I was stupefied with astonishment. And when boldness of speech was given to me, I exclaimed: Lord, who hath rent thy tunic? Then said he, Arius hath rent it, and by all means beware of receiving him into communion; behold, to-morrow they will come to entreat you for him. See, therefore, that thou be not persuaded to acquiesce: nay, rather lay thy commands upon Achillas and Alexander the priests, who after thy translation will rule my Church, not by any means to receive him. Thou shalt very quickly fulfil the lot of the martyr. Now there was no other cause of this vision. So now I have satisfied you, and I have declared unto you what I was ordered. But what you will do in consequence of this, must be your own care." Thus much concerning Arius.

[2251] The *Acta Combefisiana* add, “quemadmodem ille Dei Filium a paterna gloria et substantia sequestravit,” even as he has separated the Son of God from the glory and substance of His Father. But Arius had not as yet laid bare his heresy, but had been excluded from the Church for joining in the Meletian schism, and a suspicious course of action.

[2252] [“The dying are wont to vaticinate;” but the prophetic *charismata* (1 Cor. xiv. 31) were not yet extinct in the Church, in all probability, hence this conjecture was natural.]

[2253] κολόβιον—this is the tunicle, tunica, tunicella, dalmatica. It originally had no sleeves; it is said that wide sleeves were added in the West about the fourth century; and the garment was then called dalmatic, and was the deacon’s vestment when assisting at the holy communion; while that worn by sub-deacons, called by the Anglo-Saxons “roc,” and “tunicle” generally after the 13th century, was of the same form, but smaller and less ornamented (Palmer, *Orig. Liturgicæ*, vol. ii. p. 314). The word, in its classical use, meant an under-garment with its sleeves curtailed (κολοβός)—i.e., reaching only half down to the elbow, or entirely without sleeves. [But the reference here is clearly to St. John xix. 23; and the introduction of the mediæval *dalmatic*, to translate κολόβιον, is out of place.]

He continued: "Ye know too, beloved, and ye know well, what has been the manner of my conversation amongst you, and what conflicts I have endured from the idolatrous Gentiles, who, being ignorant of the Lord and Saviour, do not cease in their madness to spread abroad the fame of a multitude of gods who are no gods. Ye know likewise how, in avoiding the rage of my persecutors, I wandered an exile from place to place. For long time I lay in hiding in Mesopotamia, and also in Syria amongst the Phœnicians; in either Palestine also I had for a long time to wander: and from thence, if I may so say, in another clement, 264 that is, in the islands, I tarried no short time. Yet in the midst of all these calamities I did not cease day and night writing to the Lord's flock committed to my poor care, and confirming them in the unity of Christ. For an anxious solicitude for them constantly kept urging my heart, and suffered me not to rest; then only did I think it to be more tolerable to me when I committed them to the Power above.

"Likewise also, on account of those fortunate prelates, Phileus, I mean, Hesychius and Theodorus, who of divine grace have received a worthy vocation, what great tribulation agitated my mind. For these, as ye know, for the faith of Christ were with the rest of the confessors wasted with diverse torments. And because in such a conflict they were not only of the clergy but of the laity also the standard-bearers and preceptors, I on this account greatly feared lest they should be found wanting under their long affliction, and lest their defection, which is terrible to speak of, should be to many an occasion of stumbling and of denying the faith, for there were more than six hundred and sixty confined along with them within the precincts of a dungeon. Hence, although oppressed with great labour and toil, I ceased not to write to them with reference to all those predicted passages,[2254] exhorting them to earn the martyr's palm with the power of divine inspiration. But when I heard of their magnificent perseverance, and the glorious end of the passion of them all, falling on the ground I adored the majesty of Christ, who had thought fit to count them amongst the throng of the martyrs.

[2254] Of Scripture.

"Why should I speak to you about Meletius of Lycopolis? What persecutions, what treachery, he directed against me, I doubt not but that ye well know. Oh, the horrible wickedness! he feared not to rend asunder the holy Church, which the Son of God redeemed with His precious blood, and to deliver which from the tyranny of the devil He hesitated not to lay down His life. This Church, as I have begin to say, the wicked Meletius rending asunder, ceased not to imprison in dungeons, and to afflict holy bishops even, who have a little before us by martyrdom penetrated to the heavens. Beware therefore of his insidious devices. For I, as ye see, go bound by divine charity, preferring above all things the will of God. I know, indeed, that under their breath the tribunes whisper of my death with eager haste; but I will not from this circumstance open any communication with them, nor will I count my life more precious than myself. Nay, rather, I am prepared to finish the course which my Lord Jesus Christ hath deigned to promise to me, and faithfully render up to Him the ministry which from Him I have received. Pray for me, my brothers; you will not see me longer living in this life with you. Wherefore I testify before God and your brotherhood, that before all of you have I preserved a clean conscience. For I have not shunned to declare unto you the injunctions of the Lord, and I have refused not to make known to you the things which will hereafter be necessary.

"Wherefore take heed unto yourselves, and the whole flock over which the Holy Ghost has appointed you as overseers in succession—thee Achillas in the first place, and next to thee Alexander. Behold with living voice I protest to you, that after my death men will arise in the Church speaking perverse things,[2255] and will again divide it, like Meletius, drawing away the people after their readiness. So I have told you before. But I pray you, mine own bowels, be watchful; for ye must undergo many tribulations. For we are no better than our fathers. Are ye ignorant what things my father endured from the Gentiles, he who brought me up, the most holy bishop Theonas, whose pontifical[2256] chair I have under taken to fill? Would that I had his manners also! Why too should I speak of the great Dionysius his predecessor, who wandering from place to place sustained many calamities from the frantic Sabellius? Nor will I omit to mention you, ye most holy fathers and high priests of the divine law, Heraclius and Demetrius, for whom Origen, that framer of a perverse dogma, laid many temptations, who cast upon the Church a detestable schism, which to this day is throwing it into confusion. But the grace of God which then protected them, will, I believe, protect you also. But why do I delay you longer, my very dear brethren, with the outpouring of my prolix discourse. It remains, that with the last words of the Apostle[2257] who thus prayed I address you: ‘And now I commend you to God and the word of His grace, which is powerful to direct both you and His flock.’” When he had finished, falling on his knees, he prayed with them. And his speech ended, Achillas and Alexander kissing his hands and feet and bursting into tears sobbed bitterly, specially grieving at those words of his which they heard when he said that they should henceforth see him in this life no more. Then this most gentle teacher going to the rest of the clergy, who, as I have said, had come in to him to speak in 265 behalf of Arius, spake to them his last consoling words, and such as were necessary; then pouring forth his prayers to God, and bidding them adieu, he dismissed them all in peace.[2258]

[2255] *Cf.* 1 Tim. iv. 1.

[2256] [Another anachronism, but noteworthy as applied to the See of Alexandria. See p. 261, note 2.]

[2257] *Cf.* St. Paul's farewell address to the elders at Miletus, Acts xx. 28. [Acts xx. 32. The whole of this affecting address is borrowed from the touching eloquence of St. Paul.]

These things having thus ended, it was everywhere published far and wide that Arius had not been cut off from the Catholic unity without a divine interposition. But that contriver of deceit, and disseminator of all wickedness, ceased not to keep hidden his viper’s poison in the labyrinth of his bosom, hoping that he should be reconciled by Achillas and Alexander. This is that Arius the heresiarch, the divider of the consubstantial and indivisible Trinity. This is he who with rash and wicked mouth, was not afraid to blaspheme the Lord and Saviour, beyond all other heretics; the Lord, I say, and Saviour, who out of pity for our human wanderings, and being sorely grieved that the world should perish in deadly destruction and condemnation, deigned for us all to suffer in the flesh. For it is not to be believed that the Godhead which is impassible was subject to the passion. But because the theologians and fathers have taken care in better style to remove from Catholic ears the blasphemies of this nature, and another task is ours, let us return to our subject.

This most sagacious pontiff[2259] then, perceiving the cruel device of the tribunes, who, in order to bring about his death, were willing to put to the sword the whole Christian multitude that was present, was unwilling that they should together with him taste the bitterness of death, but as a faithful servant imitating his Lord and Saviour, whose acts were even as his words, “The good Shepherd giveth His life for the sheep,”[2260] prompted by his piety, called to him an elder of those who there waited on his words, and said to him: “Go to the tribunes who seek to kill me, and say to them, Cease ye from all your anxiety, lo! I am ready and willing of mine own accord to give myself to them.” Bid them come this night to the rereward of the house of this prison, and in the spot in which they shall hear a signal given on the wall from within, there let them make an excavation, and take me and do with me as they have been commanded. The elder, obeying the commands of this most holy man,—for so great a father could not be contradicted,—departed to the tribunes, and made the intimation to them as he had been commanded. They, when they had received it, were exceedingly rejoiced, and taking with them some stonemasons, came about the dawn of the day without their soldiers to the place which had been pointed out to them. The man of God had passed the whole night as a vigil, without sleep, in prayer and watchfulness. But when he heard their approach, whilst all who were with him were rapt in slumber, with a slow and gentle step he descended to the interior part of the prison, and according to the agreement made, made a sound on the wall; and those outside hearing this, forcing an aperture, received this athlete of Christ armed on all sides with no brazen breastplate, but with the virtue of the cross of the Lord, and fully prepared to carry out the Lord's words who said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."[2261] Wonderful was the occurrence! Such a heavy whirlwind of wind and rain prevailed during that night, that no one of those who kept the door of the prison could hear the sound of the excavation. This martyr most constant too, kept urging on his murderers, saying, Do what ye are about to do, before those are aware who are guarding me.

[2258] [Acts xx. 38. The spirit of Ignatius and of Polycarp is here clearly to be recognized in the fourth century.]

[2259] [Another anachronism; but, as applied to the Alexandrian primate, it is a concession to truth. The word was already used in the West, but not exclusively with respect to the Apostolic Sees. See vol. v. p. 270, note 1.]

[2260] John x. 11.

But they took him up and brought him to the place called Bucolia, where the holy St. Mark underwent martyrdom for Christ. Astonishing is the virtue of the saints! As they carried him along, and beheld his great constancy and strength of mind when in peril of death, on a sudden a fear and trembling came upon them to such a degree, that none of them could look stedfastly into his face. Moreover, the blessed martyr entreated them to allow him to go to the tomb of St. Mark, for he desired to commend himself to his patronage.[2262] But they from confusion, looking down on the ground, said, "Do as you wish, but make haste." Therefore approaching the burial-place of the evangelist, he embraced it, and speaking to him as if he were yet alive in the flesh, and able to hear him, he prayed after this manner: "O father most honourable, thou evangelist of the only-begotten Saviour, thou witness of His passion, thee did Christ choose, who is the Deliverer of us all, to be the first pontiff and pillar of this See; to thee did He commit the task of proclaiming the faith throughout the whole of Egypt and its boundaries. Thou, I say, hast watchfully fulfilled that ministry of our human salvation which was intrusted to thee; as the reward of this labour thou hast doubtless obtained the martyr's palm. Hence, not without justice, art thou counted worthy to be saluted evangelist and bishop. Thy successor was Anianus, and the rest in descending series down to the most blessed Theonas, who disciplined my infancy, and deigned to educate my heart. To whom I, a sinner and unworthy, have been beyond my deservings appointed as successor by an hereditary descent. And, what is best of all, lo! the largeness of the divine bounty has granted me to become a martyr of His precious cross and joyful resurrection, giving to my devotion the sweet and pleasant odour of His passion, that

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[2261] Matt. x. 28.

[2262] [Another anachronism. No such invocation of saints at this period. See note 6, p. 261, *supra*.]

I should be made meet to pour out unto Him the offering of my blood. And because the time of making this offering is now instant, pray for me that, the divine power assisting me, I may be meet to reach the goal of this agony with a stout heart and ready faith. I commend also to thy glorious patronage the flock of Christ's worshippers which was committed to my pastoral care; to thee, I say, I with prayers commend it, who are approved as the author and guardian of all preceding and subsequent occupiers of this pontifical chair, and who, holding its first honours, art the successor not of man, but of the God-man, Christ Jesus." Saying these words,[2263] he went back to a little distance from the sacred tomb, and, raising his hands to heaven, prayed with a loud voice, saying: "O thou Only-begotten, Jesus Christ, Word of the Eternal Father, hear me invoking Thy clemency. Speak peace, I beseech Thee, to the tempest that shakes Thy Church, and with the effusion of my blood, who am Thy servant, make an end to the persecution of Thy people." Then a certain virgin dedicated to God, who had her cell adjoining to the tomb of the evangelist, as she was spending the night in prayer, heard a voice from heaven, saying: "Peter was the first of the apostles, Peter is the last of the martyred bishops of Alexandria."

Having ended his prayer, he kissed the tomb of the blessed evangelist, and of the other pontiffs who were buried there, and went forth to the tribunes. But they seeing his face as it had been the face of an angel, being terror-stricken, feared to speak to him of his instant agony. Nevertheless, because God does not desert those who trust in Him, He willed not to leave His martyr without consolation in the moment of so great a trial. For lo! an old man and an aged virgin, coming from the smaller towns, were hastening to the city, one of whom was carrying four skins for sale, and the other two sheets of linen. The blessed prelate, when he perceived them, recognised a divine dispensation with reference to himself. He inquired of them on the instant, "Are ye Christians?" And they replied, "Yes." Then said he, "Whither are ye going?" And they replied, "To the market in the city to sell these things that we are carrying." Then the most merciful father answered, "My faithful children, God has marked you out, persevere with me." And they immediately recognising him, said, "Sire, let it be as thou hast commanded." Then turning to the tribunes, he said, "Come, do what ye are about to do, and fulfil the king's command; for the day is now on the point of breaking."[2264] But they, suffering violence as it were on account of the wicked decree of the prince, brought him to a spot opposite to the sanctuary of the evangelist, into a valley near the tombs. Then said the holy man, "Spread out, thou aged man, the skins which thou carriest, and thou too, O aged woman, the linen sheets."[2265] And when they had been spread out, this most constant martyr, mounting upon them, extended both his hands to heaven, and bending his knees on the ground, and fixing his mind upon heaven, returned his thanks to the Almighty Judge[2266] of the contest, and fortifying himself with the sign of the cross, said, Amen. Then loosening his *omophorion*[2267] from his neck, he stretched it forth, saying, "What is commanded you, do speedily."

[2263] [Wholly apocryphal in all probability, or based on a mere apostrophe. Such "patronage" was yet unknown.]

[2264] [Gen. xxxii. 26.]

[2265] The Latin reads here: "Spread out, ye aged men, the skins which ye are carrying."

Meanwhile the hands of the tribunes were paralyzed, and looking upon one another in turn, each urged his fellow to the deed, but they were all held fast with astonishment and fear. At length they agreed that out of their common stock a reward for the execution should be appointed, and that the man who should venture to perpetrate the murder should enjoy the reward. There was no delay, each of them brought forth five solidi.[2268] But, as says the heathen poet,—

"Quid non mortalia pectora cogis,
Auri sacra fames?"[2269]

one of them, after the manner of the traitor Judas, emboldened by the desire of money, drew his sword and beheaded the pontiff, on the 25th day of November, after he had held the pontificate twelve years—three of which were before the persecution, but the nine remaining were passed by him under persecutions of diverse kinds. The blood-money being instantly claimed by the executioner, these wicked purchasers, or rather destroyers, of man's life quickly returned, for they feared the multitude of the people, since, as I have said, they were without their military escort. But the body of the blessed martyr, as the fathers affirm who went first to the place of execution, remained erect, as if instant in prayer, until many people, coming together, discovered it standing[2270] in the same posture; so that what was his constant practice whilst living, to this his inanimate body testified. They found also the aged man and woman watching with grief and lamentation the most precious relic of the Church. So, honouring him with a triumphal funeral, they covered his body with the linen sheets; but the sacred blood which had been poured forth, they collected reverently in a wallet.

[2266] ἀγωνοθέτης—the president of the Grecian games, the judge.

[2267] [Probably he wore *ordinarily* what afterwards became an ecclesiastical ornament. So the *casula* and other vestments were retained by the clergy after they ceased to be commonly worn. Marriott, *Vestiar. Christian.*, p. 198.] The *omophorion*, which is worn by every Eastern bishop, resembles the Latin pallium, except that it is broader, and tied round the neck in a knot. *Cf.* following passage from Neale's *Introduction to the Translation of the Eastern Liturgies*: "But while the Gospel is being read, the bishop lays aside his *omophorion*, thereby making profession of his service to the Lord. For since it is the Lord who is represented as speaking by the Gospel, and is, as it were, Himself present, the bishop at that time ventures not to be arrayed with the symbol of His incarnation—I mean, the *omophorion*; but taking it off from his shoulders, he gives it to the deacon, who holds it folded in his right hand, himself standing near the bishop, and preceding the holy gifts. When he has finished the liturgy, and comes to the communion, he again assumes the *omophorion*, manifesting that before this he was one of the ministers, and was afraid to put upon himself that holy garment. But when the work is accomplished, and he goes on to elevate the bread, and to divide it into parts, and to receive it himself, and distribute it to others, it is necessary that he should put on all the sacred symbols of his dignity; and since the *omophorion* is the principal vest of a pontiff, he necessarily assumes that, and in that is partaker of the most divine things." [All this unknown to antiquity.]

[2268] A *solidus* or *aureus* worth 25 denarii, being 8½d.; it was worth 17s. 8½d.; five solidi, £4, 8s. 6½d. [More than $20.]

[2269] Virgil, *Æn.*, book iii. 56:— "O sacred hunger of pernicious gold, What bands of faith can impious lucre hold?" —*Dryden*.

In the meanwhile an innumerable multitude of either sex, flocking together from the populous city, with groans and ejaculations asked each other in turn, being ignorant, in what manner this had happened. In truth, from the least to the greatest, a very great grief was prevalent amongst all. For when the chief men of the city beheld the laudable importunity of the multitude, who were busied in dividing his sacred spoils to keep them as relics, they wrapped him up the tighter in the skins and linen sheets. For the most holy minister of God was always clothed in sacerdotal vestments of a white colour[2271]—that is, with the tunic, the *kolobion*, and the *omophorion*. Then there arose among them no small contention; for some were for carrying the most sacred limbs to the church which he had himself built, and where he now rests, but others were endeavouring to carry him to the sanctuary of the evangelist, where he attained the goal of martyrdom; and since neither party would yield to the other, they began to turn their religious observance into a wrangling and a fight.[2272] In the meanwhile a spirited body of senators of those who are engaged in the public transport service, seeing what had happened, for they were near the sea, prepared a boat, and suddenly seizing upon the sacred relics, they placed them in it, and scaling the Pharos from behind, by a quarter which has the name of Leucado, they came to the church of the most blessed mother of God, and Ever-Virgin Mary, which, as we began to say, he had constructed in the western quarter, in a suburb, for a cemetery of the martyrs. Thereupon the throng of the people, as if the heavenly treasure had been snatched from them, some by straight roads, and others by a more devious route, followed with hasty steps. And when they at length arrived there, there was no longer any altercation where he was to be placed, but by a common and unimpeachable counsel they agreed first to place him in his episcopal chair, and then to bury him.

[2270] [Here "standing" = continuing. He knelt, no doubt, to be beheaded; but the corpse *remained* in this posture. A noble horse, shot on the field of Antietam, remained on the field in an attitude of raising himself from the ground, as I saw it myself.]

[2271] [This may be credited. See Cyprian's *Passion.* But the technical names which follow seem an anachronism if *technically* understood. I say this with no spirit of objection to these vestments, however.]

[2272] [See Kingsley's *Hypatia.* In Cyril's time this might have happened: one trusts that for Peter's day this, too, is an anachronism.]

And this, most prudent reader, I would not have you regard as a wild fancy and superstition, since, if you learn the cause of this novelty, you will admire and approve of the zeal and deed of the populace. For this blessed priest, when he celebrated the sacrament of the divine mysteries, did not, as is the ecclesiastical custom, sit upon his pontifical throne, but upon its footstool underneath, which, when the people beheld, they disliked, and complainingly exclaimed, "Thou oughtest, O father, to sit upon thy chair;" and when they repeated this frequently, the minister of the Lord rising, calmed their complaints with tranquil voice, and again took his seat upon the same stool. So all this seemed to be done by him from motives of humility. But upon a certain great festival it happened that he was offering the sacrifice of the mass,[2273] and wished to do this same thing. Thereupon, not only the people, but the clergy also, exclaimed with one voice, "Take thy seat upon thy chair, bishop." But he, as if conscious of a mystery, feigned not to hear this; and giving the signal for silence,—for no one dared pertinaciously to withstand him,—he made them all quiet, and yet, nevertheless, sat down on the footstool of the chair; and the solemnities of the mass[2274] having been celebrated as usual, each one of the faithful returned to his own home.

But the man of God sending for the clergy, with tranquil and serene mind, charged them with rashness, saying, "How is it that ye blush not for having joined the cry of the laity, and reproaching me? Howbeit, since your reproach flows not from the muddy torrent of arrogance, but from the pure fountain of love, I will unfold to you the secret of this mystery. Very often when I wish to draw near to that seat, I see a virtue as it were sitting upon it, exceeding radiant with the brightness of its light. Then, being in suspense between joy and fear, I acknowledge that I am altogether unworthy to sit upon such a seat, and if I did not hesitate to cause an occasion of offence to the people, without doubt I should not even venture to sit upon the stool itself. Thus it is, my beloved sons, that I seem to you, in this, to, transgress the pontifical rule.[2275] Nevertheless, many times when I see it vacant, as ye yourselves are witnesses, I refuse not to sit upon the chair after the accustomed manner. Wherefore do ye, now that ye are acquainted with my secret, and being well assured that, if I shall be indulged, I will sit upon the chair, for I hold not in slight esteem the dignity of my order, cease any further from joining in the exclamations of the populace." This explanation the most holy father whilst he was yet alive, was compelled to give to the clergy. The faithful of Christ, therefore, remembering all this with pious devotion, brought his sacred body, and caused it to sit upon the episcopal throne. As much joy and exultation arose then to heaven from the people, as if they were attending him alive and in the body. Then embalming him with sweet spices, they wrapped him in silken coverings; what each one of them could be the first to bring, this he accounted to himself as greatest gain. Then carrying palms, the tokens of victory, with flaming tapers, with sounding hymns, and with fragrant incense, celebrating the triumph of his heavenly victory, they laid down the sacred relics, and buried them in the cemetery which had been long ago constructed by him, where too from henceforth, and even to this day, miraculous virtues cease not to show themselves. Pious vows, forsooth, are received with a propitious hearing; the health of the impotent is restored; the expulsion of unclean spirits testifies to the martyr's merits. These gifts, O Lord Jesus, are Thine, whose wont it is thus magnificently to honour Thy martyrs after death: Thou who with the Father and the Holy Consubstantial Spirit livest and reignest for evermore. Amen.

[2273] [Another anachronism, and Occidental also.]

[2274] [See vol. v. p. 256, note 6, and p. 259, Elucidation II. *Missa*, a Latin word, has clearly no place here save by the Roman rule of reading modern rites into antiquity. Thus, in Raphael's picture illustrating the story of 2 Macc. iii. 15, the Jewish high-priest is made a Roman pontiff. (Compare note 6, p. 261, *supra*.]

[2275] [See note 2, p. 265, *supra*.]

After this, how that wolf and framer of treachery, that is Arius, covered with a sheep's skin, entered into the Lord's fold to worry and torment it, or in what manner he was enabled to attain to the dignity of the priesthood, let us employ ourselves in relating in brief.[2276] And this not to annoy those who ventured to recall to the threshing-floor of the Lord those tares of apostacy and contagion that had been winnowed out of the Church by a heavenly fan; for these are without doubt reckoned eminent for sanctity, but thinking it a light thing to believe so holy a man, they transgressed the injunctions of the divine command. What then? Do we reprehend them? By no means. For as long as this corruptible body weighs us down, and this earthly habitation depresses the sense of our infirmity, many are easily deceived in their imaginations, and think that which is unjust to be just, that to be holy which is impure. The Gibeonites who, by the divine threatenings, were to be utterly destroyed, having one thing in their wishes and another in their voice and mien, were able quickly to deceive Joshua,[2277] that just distributor of the land of promise. David[2278] also, full of prophetic inspiration, when he had heard the words of the deceitful youth, although it was by the inscrutable and just judgment of God, yet acted very differently from what the true nature of the case required. What also can be more sublime than the apostles, who have not removed themselves from our infirmity? For one of them writes, "In many things we offend all;"[2279] and another, "If we say we have no sin, we deceive ourselves, and the truth is not in us."[2280] But when we repent of these, so much the more readily do we obtain pardon, when we have sinned not willingly, but through ignorance or frailty. And certainly offences of this sort come not of prevarication, but of the indulgence of compassion. But I leave to others to write an apology for this; let us pursue what is in hand. After that magnificent defender of the faith, Peter, worthy of his name, had by the triumph of martyrdom, etc.

[2276] Achillas, the successor of Peter, admitted Arius to the priesthood.

[2277] *Cf.* Joshua ix.

[2278] Perhaps Absalom, or it may be Ziba, is referred to. (2 Sam. xiv. 33; xvi. 3.)

[2279] James iii. 2.

The Rest is Wanting.

[2280] 1 John i. 8.

The Canonical Epistle,[2281]

With the Commentaries of Theodore Balsamon and John Zonaras.

The Canons of the Blessed Peter, Archbishop of Alexandria, as They are Given in His Sermon on Penitence.[2282]

Canon I.

But since the fourth passover of the persecution has arrived, it is sufficient, in the case of those who have been apprehended and thrown into prison, and who have sustained torments not to be borne,[2283] and stripes intolerable, and many other dreadful afflictions, and afterwards have been betrayed by the frailty of the flesh, even though they were not at the first received on account of their grievous fall that followed, yet because they contended sorely and resisted long; for they did not come to this of their own will, but were betrayed by the frailty of the flesh; for they show in their bodies the marks of Jesus,[2284] and some are now, for the third year, bewailing their fault: it is sufficient, I say, that from the time of their submissive approach, other forty days should be enjoined upon them, to keep them in remembrance of these things; those forty days during which, though our Lord and Saviour Jesus Christ had fasted, He was yet, after He had been baptized, tempted of the devil. And when they shall have, during these days, exercised themselves much, and constantly fasted, then let them watch in prayer, meditating upon what was spoken by the Lord to him who tempted Him to fall down and worship him: “Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.”[2285]

Balsamon. The present canons treat of those who have in the persecution denied the faith, and are doing penance. And the first canon ordains, that upon those who after many torments have sacrificed to the gods, not being able by reason of frailty to persevere, and who have passed three years in penitence, other forty days should be enjoined, and that then they should be admitted into the Church. Observe these present canons which lay down various and useful rules in favour of those who have denied their God, and seek for repentance, and concerning those who have of their own accord sought martyrdom, and have lapsed, and then have again confessed the faith, and other things of the like nature. Consult also, for you will profitably do so, many canons of the Council of Ancyra.

[2281] [The Canonical Epistles of Basil have been heretofore mentioned. Vol. v. p. 572, elucidation.]

[2282] These Canons of Peter of Alexandria are interesting as bearing upon the controversy between Cyprian and the clergy of Carthage, with regard to the treatment of the lapsed. They also bear upon the subject-matter of the Novatian schism.

[2283] Another reading is ἀνηκέστους, “which cannot be cured.”

[2284] The marks of Jesus, στίγματα. *Cf.* Gal. vi. 17.

[2285] Matt. iv. 10.

Zonaras. Amongst those who in these turbulent times denied the faith, the holy Peter makes a distinction, and says, that upon those who had been brought before the tyrant, and thrown into prison, and who had endured very grievous torments, and intolerable scourgings, and such as could be cured by no care or medicine (for ἄκος signifies medical care, and ἀνήκεστον is the same as immedicabile), and other dreadful afflictions, and afterwards yielding, sacrificed to the gods, being betrayed as it were by the weakness of the flesh, which could not hold out under the pain unto the end, that for them the time past should suffice for punishment; since, indeed, says he, the fourth passover has now past since they made this very grievous fall. And although perhaps at first, when they approached in penitence, they were not received, yet because they did not of their own free-will proceed to sacrifice to the gods, and resisted long, and bear about with them the marks of Jesus, that is to say, the scars of the wounds which, in behalf of Christ, they have endured, and the third year has now elapsed since they first bewailed their fall, he decrees that, as an additional punishment, other forty days from the time that they came asking to be admitted to communion should be enjoined on them in the place of any further severity; during which they should exercise a still greater degree of penance, and should fast more earnestly, that is, with more attentive care, keeping guard over themselves, being watchful in prayer, meditating upon, that is, turning over perpetually in their minds, and saying in words, the text quoted by the Lord against the tempter, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Canon II.

But in the case of those who, after that they were thrown into prison, and in the dungeon, as in a place besieged, endured afflictions and nauseous odours, but afterwards, without the conflict of torments, were led captive, being broken in spirit by poverty of strength, and a certain blindness of the understanding, a year in addition to the foregoing time will suffice; for they gave themselves up to be afflicted for the name of Christ, even though in their 270 dungeon they enjoyed much consolation from their brethren; which, indeed, they shall return many fold, desiring to be set free from that most bitter captivity of the devil, especially remembering Him who said: “The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord, and the day of recompense unto our God.”[2286]

Balsamon. This canon enacts that those who have only been evil entreated in prison, and who without torment have lapsed, should be punished after the three years with an additional year. For though they obtained consolation, certain of the faithful ministering to them the necessaries of life, yet they ought to obtain pardon, as being those who have suffered severely for the faith.

Zonaras. In the second order, he places those who have only been thrown into prison, and evil entreated in the dungeon, and yet, though harassed by no torments, have offended; upon whom, besides the time past, the three years, namely, of which we have spoken, he proposes to inflict the penalty of an additional year, since they also, says he, have for Christ’s name endured hardness, even though it may be that they obtained some consolation from the brethren whilst in prison. For it is probable that the faithful, who were not in custody, ministered to those in bonds the necessaries of life, and brought to them some alleviation of their lot. Which things, indeed, they shall return many fold; for those consolations which they enjoyed in prison they shall vex themselves with penance, and afflict themselves in diverse ways, if they wish to be set free from the captivity of the devil, having become his captives and slaves by their denial of Christ. He subjoins the word of the prophet, taken from Isaiah, which he says that they ought to keep in remembrance.

[2286] Isa. lxi. 1, 2; Luke iv. 18, 19.

Canon III.

But as for those who have suffered none of these things, and have shown no fruit of faith, but of their own accord have gone over to wickedness, being betrayed by fear and cowardice, and now come to repentance, it is necessary and convenient to propose the parable of the unfruitful fig-tree, as the Lord says: “A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well; and if not, then after that thou shalt cut it down.” Keeping this before their eyes, and showing forth fruit worthy of repentance, after so long an interval of time, they will be profited.

Balsamon. Those who from fear only and timidity deserted the faith, and then had an eye towards repentance, the canon punishes with three years’ exclusion, according to the parable of the fig-tree in the Gospels. For the Lord said, Three years I come to it seeking fruit, and find none; but the vine-dresser replies, Lord, let it alone this year also.

Zonaras. But those, he says, who having suffered no hardness, have deserted from fear only and timidity, in that they of their own accord have approached to wickedness, and then looked towards repentance, their case the parable of the fig-tree in the Gospels will exactly suit. Let them keep this before their eyes, and show forth for an equal period labours worthy of penitence, and they shall be profited; that is, after the fourth year. For the Lord said, Three years I come to it seeking fruit, and find none; and the vine-dresser answered, Lord, let it alone this year also.

Canon IV.

To those who are altogether reprobate, and unrepentant, who possess the Ethiopian's unchanging skin,[2287] and the leopard's spots, it shall be said, as it was spoken to another fig-tree, "Let no fruit grow on thee henceforward for ever; and it presently withered away."[2288] For in them is fulfilled what was spoken by the Preacher: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered."[2289] For unless that which is crooked shall first be made straight, it is impossible for it to be adorned; and unless that which is wanting shall first be made up, it cannot be numbered. Hence also, in the end, will happen unto them what is spoken by Esaias the prophet: "They shall look upon the carcases of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."[2290] Since as by the same also has been predicted, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."[2291]

Balsamon. What has been previously said of the lapsed, has been said of the repentant. But against those who are unrepentant, he brings forward the cursing of another fig-tree, to which the Lord said, because of its unprofitableness, "No fruit grow on thee hence-forward for ever."

Zonaras. What has been previously said of the lapsed, has been said of the repentant. Against those whom, from desperation or depraved opinion, are impenitent, and carry about with them perpetually the inherent and indelible blackness of sin, as of an Ethiopian's skin, or the leopard's spots, he brings forward the cursing of another fig-tree. To which the Lord said for its barrenness, "Let no fruit grow on thee henceforward for ever." And he says that in them must be fulfilled that word of the Preacher: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered." Then having explained these things, he subjoins the words of Isaiah.

[2287] Jer. iii. 23.

[2288] Matt. xxi. 19.

[2289] Eccles. i. 15.

[2290] Isa. lxvi. 24.

[2291] Isa. lvii. 20, 21.

Canon V.

But upon those who have used dissimulation like David, who feigned himself to be mad[2292] to avoid death, being not mad in reality; and those who have not nakedly written down their denial of the faith, but being in much tribulation, as boys endowed with sagacity and prudence amongst foolish children, have mocked the snares of their enemies, either passing by the altars, or giving a writing, or sending heathen to do sacrifice instead of themselves, even though some of them who have confessed have, as I have heard, pardoned individuals of them, since with the greatest caution they have avoided to touch the fire with their own hands, and to offer incense to the impure demons; yet inasmuch as they escaped the notice of their persecutors by doing this, let a penalty of six months' penance be imposed upon them. For thus will they be the rather profited, meditating upon the prophet's words, and saying, "Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called the Messenger of My mighty counsel."[2293] Who, as ye know, when another infant in the sixth month[2294] of his conception had preached before His coming repentance for the remission of sins, was himself also conceived to preach repentance. Moreover, we hear both also preaching, in the first place, not only repentance, but the kingdom of heaven, which, as we have learned, is within us;[2295] for the word which we believe is near us, in our mouth, and in our heart; which they, being put in remembrance of, will learn to confess with their mouths that Jesus is the Christ; believing in their heart that God hath raised him from the dead, and being as those who hear, that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."[2296]

Balsamon. But if any have pretended to approach the altars, or to write their denial of the faith, and have not done this nakedly and openly, but by feigned arts have illuded those who offered them violence, as David did, who, when he was flying from Saul, and was amongst strangers, feigned himself to be mad, and thus escaped death. So they mocked the snares of their enemies, as children endowed with wisdom and prudence mock foolish children; for they deceived the impious heathen, in that they seemed to sacrifice, although they did not sacrifice, or perhaps they suborned heathens and infidels to take their place, and by these means they thought that they offered sacrifice; for them, he says, a period of six months will suffice for penance. For although they did not sacrifice, yet because they promised to sacrifice, or sent others to do so in their place, they are thought to stand in need of repentance, even though some of those who have given their testimony for the faith have pardoned individuals of them. He compares them to children, as not having manfully withstood the idolaters, but to prudent children, because by artifice they avoided doing sacrifice.

[2292] *Cf.* 1 Sam. xxi. 13.

[2293] Isa. ix. 6.

[2294] Luke i. 76, 77.

[2295] Luke xvii. 21.

[2296] Rom. x. 8–10.

Zonaras. But if any have pretended to approach the altars, or to write their denial of the faith, but have not nakedly written down their abnegation, that is, not manifestly, not openly; but by a sort of trick have cheated those who offered them violence; as David, who while he was flying from Saul, and had come amongst strange people, feigned himself to be mad, and in this way avoided death. They mocked indeed, he says, the insidious devices of their enemies; as prudent children, endowed with wisdom and sagacity, and those who skilfully take counsel, deceive foolish children. Now he compares those to prudent children by whom the impious heathen were deceived, and those who though they did not sacrifice, yet seemed to sacrifice, prudent indeed, as having thus far avoided sacrificing; but children, in that they did not show forth a mature and manly spirit, and did not nobly resist the worshippers of idols, but covenanted to sacrifice, even though they suborned some in their places, heathens, forsooth, and infidels, and when these sacrificed, they were considered to have sacrificed. For men of this sort, he says, a period of six months will suffice for penance. For although they did not sacrifice, yet because they covenanted to sacrifice, or suborned others to do so, and thus themselves appeared to have sacrificed, they were judged to stand in need of repentance; even though some confessors might have pardoned individuals of them; for some of those who witnessed to the faith and suffered for it, pardoned those who by an artifice, as has been said, escaped offering sacrifice, and admitted them to communion with the faithful, because they studiously avoided offering sacrifice to demons. And on account of the fixing of this term of six months, he calls to remembrance the annunciation made by Gabriel, in the sixth month of the conception of the Forerunner, in which the Lord was conceived. Then he subjoins the words of the apostle.

Canon VI.

In the case of those who have sent Christian slaves to offer sacrifice for them, the slaves indeed as being in their master's hands, and in a manner themselves also in the custody of their masters, and being threatened by them, and from their fear having come to this pass and having lapsed, shall during the year show forth the works of penitence, learning for the future, as the slaves of Christ, to do the will of Christ and to fear Him, listening to this especially, that "whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."[2297]

Balsamon. The slaves who under the commands and threatenings of their masters offered sacrifice, this father punishes with a year's exclusion; yet he pardons them as having acted under the orders of a master, and does not inflict a heavy punishment upon them. But yet since they are much more the servants of Christ, even as they ought to fear Him more, he imposes on them a moderate punishment; for, as says the great Paul, "whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

Zonaras. Some have sent their own Christian servants, even against their will, to offer sacrifice in their stead. These servants, therefore, although not of their own free-will, but being compelled by their masters, they offered sacrifice, this father ordains shall pass a year in penance, and enjoins them to remember that, being of the number of the faithful, they are the servants of Christ, and that Him they ought rather to fear; for "whatsoever any man doeth," says the great apostle, "the same shall he receive, whether he be bond or free." 27

[2297] Eph. vi. 8.

Canon VII.

But the freemen shall be tried by penance for three years, both for their dissimulation, and for having compelled their fellow-servants to offer sacrifice, inasmuch as they have not obeyed the apostle, who would have the masters do the same things unto the servant, forbearing threatening;[2298] knowing, says he, that our and their Master is in heaven; and that there is no respect of persons with Him.[2299] Now, if we all have one Master, with whom is no respect of persons, since Christ is all and in all, in barbarian, Scythian, bond or free,[2300] they ought to consider what they have done, wishing to preserve their own lives. They have drawn their fellow-servants to idolatry who would have been able to escape, had they given to them that which is just and equal, as again says the apostle.

Balsamon. But upon the freemen, or the masters of the servant compelled to sacrifice, he enjoins a punishment of three years, both because they pretended to sacrifice, and seemed to assent to it; and also because they compelled their fellow-servants to offer sacrifice, and did not obey the apostle, who ordered them to forbear threatening their servants, inasmuch as they themselves, the masters, are the servants of God, and fellow-servants with their own domestics. And then they have made haste to preserve their own lives, and have driven their fellow-servants to idolatry who might have escaped.

Zonaras. But upon the freemen, that is, the masters of the servants who were compelled to sacrifice, he enjoins a penalty of three years, both because they pretended to sacrifice, and altogether appeared to succumb; and also because they compelled their fellow-servants to offer sacrifice, and did not obey the apostle's injunction to forbear threatening their servants; since they also, the masters, are the servants of God, and the fellow-servants of their own domestics. And they indeed made haste to preserve their own lives, and drove their fellow-servants, who might have escaped, to idolatry.

[2298] Eph. vi. 9.

[2299] Rom. ii. 11.

[2300] Col. iii. 11.

Canon VIII.

But to those who have been delivered up, and have fallen, who also of their own accord have approached the contest, confessing themselves to be Christians, and have been tormented and thrown into prison, it is right with joy and exultation of heart to add strength, and to communicate to them in all things, both in prayer, and in partaking of the body and blood of Christ, and in hortatory discourse; in order that contending the more constantly, they may be counted worthy of "the prize of their high calling."[2301] For "seven times," he says, "a just man falleth, and riseth up again,"[2302] which, indeed, if all that have lapsed had done, they would have shown forth a most perfect penitence, and one which penetrates the whole heart.

Balsamon. Some had had information laid against them before the tyrant, and had been delivered up, or themselves had of their own accord given themselves up, and then being overcome by their torments, had failed in their testimony. Afterwards repenting, and acknowledging what was right and good, they confessed themselves to be Christians, so that they were cast into prison, and afflicted with torments. These this holy man thinks it right to receive with joy of heart, and to confirm in the orthodox faith, and to communicate with, both in prayers and in partaking of the sacraments, and to exhort with cheering words, that they may be more constant in the contest, and counted worthy of the heavenly kingdom. And that it might not be thought that they ought not to be received, because they had lapsed, he brings forward the testimony of Scripture to the effect that "seven times," that is, often, "the just man falleth, and riseth up again." And, says he, if all who have failed in their confession had done this, namely, taken up their struggle again, and before the tyrant confessed themselves to be Christians, they would have shown forth a most perfect penitence. The subject, therefore, comprehended in this canon differs from that contained in the first canon, for there indeed those who by reason of their torment had lapsed, were not converted so as to confess the faith before the tyrants; but here those who by reason of their torment have lapsed, with a worthy penitence, confess the Lord before the tyrants, wherefore they are reckoned not to have fallen.

Zonaras. But, says he, if any have had information laid against them before the tyrants, and have been delivered up, or have of themselves given themselves up, and being overcome by the violence of their torments have failed in their testimony, not being able to endure the distresses and afflictions with which in the dungeon they were afflicted; and afterwards taking up the contest anew, have confessed themselves to be Christians, so that they have been again cast into prison and afflicted with torments: such men this holy martyr judges it reasonable that they should be joyfully received; and that they should be strengthened, that is, have strength, spirit, and confidence added to them, in order that they may confess the faith, and that they should be communicated with in all things, both in prayer, and in partaking of the sacraments, and that they should be exhorted with loving words, to rouse themselves to give testimony to the faith, that they may be more constant in the contest, and counted worthy of the heavenly kingdom. And that it might not be thought by any that they ought not to be received from the fact that they had lapsed, and sacrificed to the idols, he brings forth this testimony from Holy Scripture: “Seven times,” that is, often, “the just man falleth, and riseth up again.” And, says he, if all who have failed in their confession had done this, that is, after their fall, taken up the contest afresh, and confessed themselves to be Christians before the tyrants, they would have given proof of a most perfect repentance.

[2301] Philipp. iii. 14.

[2302] Prov. xxiv. 16.

Canon IX.

With those also who, as it were from sleep, themselves leap forth upon a contest which is travailing long and likely to be protracted, and draw upon themselves the temptations as it were of a sea-fight, and the inundations of many waves, or rather are for the brethren kindling the coals of the sinners, with them also we must communicate, inasmuch as they come to this in the name of Christ, even though they take no heed unto His words, when He teaches us "to pray that we enter not into temptation;"[2303] and again in His prayer, He says to His Father, "and lead us not into temptation, but deliver us from evil."[2304] And perhaps also they know not that the Master of the House and our Great Teacher often retired from those who would lay snares for Him, and that sometimes He walked not openly because of them; and even when the time of His passion drew on, He delivered not up Himself, but waited until they came to Him with "swords and staves." He said to them therefore, "Are ye come out, as against a thief with swords and staves, for to take Me?"[2305] And they "delivered Him," He says, "to Pilate."[2306] As it was with Him it happens to those who walk keeping Him before them as an example, recollecting His divine words, in which, confirming us, He speaks of persecution: "Take heed unto yourselves, for they will deliver you up to the councils, and they will scourge you in their synagogues."[2307] Now, He says, they will deliver you up, and not, ye shall deliver up yourselves; and "ye shall be brought before rulers and kings for My sake,"[2308] but not, ye shall bring yourselves, for He would have us pass from place to place as long as there are those who persecute us for His name's sake; even as again we hear Him saying, "But when they persecute you in this city, flee ye into another."[2309] For He would not have us go over to the ministers and satellites of the devil, that we might not be the cause to them of a manifold death, inasmuch as thus we should be compelling them both to be harsher, and to carry out their deadly works, but He would have us to wait, and to take heed to ourselves, to watch and to pray, lest we enter into temptation.[2310] Thus first Stephen, pressing on His footsteps, suffered martyrdom, being apprehended in Jerusalem by the transgressors, and being brought before the council, he was stoned, and glorified for the name of Christ, praying with the words, "Lord, lay not this sin to their charge."[2311] Thus

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[2303] Matt. xxvi. 41.

[2304] Matt. vi. 13.

[2305] Matt. xxvi. 55.

[2306] Matt. xxvii. 2.

[2307] Matt. x. 17.

[2308] Matt. x. 18.

[2309] Matt. x. 23.

[2310] Matt. xxvi. 41.

[2311] Acts vii. 59.

James, in the second place, being of Herod apprehended, was beheaded with the sword. Thus Peter, the first of the apostles, having been often apprehended, and thrown into prison, and treated with igominy, was last of all crucified at Rome. Likewise also, the renowned Paul having been oftentimes delivered up and brought in peril of death, having endured many evils, and making his boast in his numerous persecutions and afflictions, in the same city was also himself beheaded; who, in the things in which he gloried, in these also ended his life; and at Damascus he was let down by night in a basket by the wall, and escaped the hands[2312] of him who sought to take him. For what they set before themselves, first and foremost, was to do the work of an evangelist, and to teach the Word of God, in which, confirming the brethren, that they might continue in the faith, they said this also, "that we must out of much tribulation enter into the kingdom of God."[2313] For they sought not what was profitable for them, but that which was profitable for the many, that they might be saved, and that they might be enabled to say unto them many things conducing to this, that they might act suitably to the Word of God, "unless," as says the apostle, "the time should fail me in speaking."[2314]

Balsamon. Those who have but just arisen from sleep, and especially if they were weighed down with a heavy and profound sleep, have no constant reason, but one perturbed and unsteady. To such as these this blessed martyr likens those who, not in due order, but rashly and inconsiderately, thrust themselves upon the contest, which is as it were in travail, and delayed and protracted, inasmuch as it has not yet burst forth openly, but meditates and delays, hesitating in truth to bring forth the combatants, who bring temptation upon themselves, or draw it towards them. Now these especially are, for the rest of the faithful, kindling the coals of the sinners, that is to say, the punishment of the tyrants. But although he reprehends those who act so, yet he enjoins the faithful nevertheless to communicate with them, because on account of Christ they have undergone the contest, even though they have ignored His teaching, for He teaches them to pray that they may not be tempted; and He did not deliver up Himself, but was delivered up; and we are not to go over to the tormentors, that we may not be the cause of bringing upon them the guilt of many murders, as those do who incite them to inflict punishment upon the godly. The canon brings forward different examples from Holy Scripture.

Zonaras. Those who have recently arisen from sleep, especially if they were oppressed with a heavy sleep, have no steady reason, but one inconstant and perturbed. To men of this sort this holy martyr likens those who rush upon the contest, that is, those who, not in due course, but rashly and inconsiderately, intrude themselves upon it. It is, as it were, in travail, and delayed and protracted, inasmuch as it has not yet burst forth openly, but meditates and delays, and hesitates to bring forth the combatants, who bring temptation upon themselves, that is, draw it towards themselves, or rather, for the rest of the faithful, kindle the coals of the sinners, the torments, namely, which are by the tyrants inflicted. But although he finds fault with those who act in this way, he nevertheless decrees that the faithful must communicate with them, because in the name of Christ they come forward to this, trusting, that is, in Christ, or in His name demanding this trial for themselves, even though, perhaps, they are not obeying His precepts; for He taught them to pray that they might not be tempted; and they are ignoring the fact too that the Lord retired from those who were laying snares for Him, and was wont sometimes to walk not openly; neither did He give up Himself to His passion, but was given up by others; and He commanded His disciples, when their enemies persecuted them, to fly from city to city, and not of their own accord to give themselves up to the tormentors, lest they should be the cause of bringing the guilt of much blood upon their heads, irritating them as it were to inflict punishment upon godly men. And he brings forward the example of the apostles, of Stephen, of James, and the chiefs of the order, Peter and Paul.

[2312] 2 Cor. xi. 32, 33.

[2313] Acts xiv. 22.

[2314] Heb. xi. 32.

Canon X.

Whence it is not right either that those of the clergy who have deserted of their own accord, and have lapsed, and taken up the contest afresh, should remain any longer in their sacred office, inasmuch as they have left destitute the flock of the Lord, and brought blame upon themselves, which thing did not one of the apostles. For when the blessed apostle Paul had undergone many persecutions, and had shown forth the prizes of many contests, though he knew that it was far better to "depart, and to be with Christ," yet he brings this forward, and says, "Nevertheless to abide in the flesh is more needful for you."[2315] For considering not his own advantage but the advantage of many, that they might be saved, he judged it more necessary than his own rest to remain with the brethren, and to have a care for them; who also would have him that teacheth to be "in doctrine"[2316] an example to the faithful. Whence it follows that those who, contending in prison, have fallen from their ministry, and have again taken up the struggle, are plainly wanting in perception. For how else is it that they seek for that which they have left, when in this present time they can be useful to the brethren? For as long as they remained firm and stable, of that which they had done contrary to reason, of this indulgence was accorded them. But when they lapsed, as having carried themselves with ostentation,[2317] and brought reproach upon themselves, they can no longer discharge their sacred ministry; and, therefore, let them the rather take heed to pass their life in humility, ceasing from vainglory. For communion is sufficient for them, which is granted them with diligence and care for two causes; both that they should not seem to be afflicted with sorrow, and hence by violence seize on their departure from this world; and also lest any of the lapsed should have a pretext for being remiss by occasion of the punishment. And these indeed will reap more shame and ignominy than all others, even as he who laid the foundation and was not able to finish it; for "all that pass by," He says, "will begin to mock him, saying, 'This man laid the foundation, and was not able to finish it.'"

Balsamon. The father having spoken of those who of their own accord went over to the contest of martyrdom, now also speaks of those of the clergy who are in such a case, and he says, that if any clergyman hath of his own accord sought the contest, and then, not being able to bear the tortures, has fallen, but returning to himself, has recanted his error, and before the tyrants confessed himself a Christian, such a one shall no longer discharge his sacred ministry, because he hath deserted the Lord's flock, and because, having of his own accord sought the contest, through not being able to endure the torment, he hath brought reproach upon himself. For to neglect the teaching of the people, and to prefer their own advantage, this did not the apostles. For the mighty Paul, after that he had endured many torments, though he perceived that it was far better to leave this life, yet chose rather to live and to be tormented for the salvation and instruction of the people. They are therefore altogether devoid of perception who seek the sacred ministry from which they have fallen of their own accord. For how is it that they seek for that which they have left, when they are able in this season of persecution, that is, to be useful to their brethren? If indeed they had not fallen, of that which they had done contrary to reason, their spontaneous flight for instance, or their slackness in teaching and confirming the brethren, of these things indulgence would be extended to them. But if from their own arrogance and conceit they have lapsed,—for of such a nature is it rashly to venture to expose themselves to torture, and not to be able to endure it, and thus a triumph has been gained over them,—they cannot any longer execute their sacred office. Wherefore let them the rather take heed that they perfect their confession by humility, ceasing from the vainglory of seeking for the sacred ministry; for communion with the faithful is sufficient for them, which is granted for two reasons, with diligent caution, and just judgment. For if we say that we will not hold them to be communicants, we shall both afflict them with grief, giving our sentence as it were that they should depart this life with violence; and we shall cause others also, who may have lapsed, and wish to return to what is right, to be negligent and remiss in this respect, having as a pretext, that they will not be admitted to communicate with the faithful, even though after their fall they should confess the faith, who, if they are not converted, will undergo more shame and ignominy than others, even as he who laid the foundation, and did not finish the building. For such a one do those resemble, who, for Christ's sake indeed, have offered themselves to be tormented, and having laid as it were a good foundation, have not been able to perfect that which is good by reason of their fall. Observe, then, that not even confession for Christ's sake restores him who has once lapsed and thus become an alien from his clerical office.

[2315] Philipp. i. 23, 24.

[2316] Tit. ii. 7.

[2317] *Cf.* St. Paul's description of charity, 1 Cor. xiii. 4: "Charity vaunteth not itself," οὐ περπερεύεται.

Zonaras. The father having spoken of those who have of their own accord exposed themselves to the contest of martyrdom, now begins to discourse about those of the clergy who have done the same thing; and says that if any clergyman has of his own accord given himself up, and then, not being able to endure the violence of the torment, has fallen, and again recollecting himself has roused himself afresh to the contest, and has confessed himself a Christian before the tyrants, a man of this sort is not any longer to be admitted to the sacred ministry. And the reason of this he subjoins; because he has forsaken the Lord's flock, and because having of his own accord offered himself to the enemy, and not having with constancy endured his torments, he has brought reproach upon himself. But that they should despise the instruction of the people, and prefer their own advantage, this did not the apostles. For the mighty Paul, though he had endured many torments, and felt that it was better for 275 him to leave this life, preferred to live and to be tormented for the salvation and instruction of the people. Wherefore he demonstrates those to be altogether devoid of perception who ask for the sacred ministry from which they have voluntarily fallen. For how is it, says he, that they ask for that which they have left, when in a season of this sort, of raging persecution forsooth, they can be of great assistance to the brethren? As long as they were free from the charge of having lapsed, they would have obtained pardon for their action that was rashly undertaken, that, namely, of voluntarily offering themselves to the adversary, or their negligence in instructing the brethren. But since they have fallen, inasmuch as they have acted ostentatiously, they are not to be permitted any longer to discharge their sacred functions. If, says he, that they had not fallen they would have obtained pardon for their action which was devoid of reason; calling that action devoid of reason, not only because they gave themselves up to the enemy, but rather because they deserted the Lord's flock, and did not remain to guard it, and to confirm the brethren who were harassed in this time of persecution. But if they have fallen, from the fact that they have carried themselves vauntingly, and he here calls pride and arrogance περπερεία , because it is from arrogance that they have put confidence in themselves, and have put an end to the contest, and have brought reproach upon themselves; that is, by reason of their fall, they have contracted a blemish and stain, it is not lawful for them any longer to be occupied in the sacred ministry. Wherefore let them study, says he, to perfect their confession by humility, ceasing forsooth from all vainglory. For in that they seek to be enrolled in the sacred ministry, this proceeds from ambition and self-seeking. For communion is sufficient for them, that the faithful should communicate with them, and pray with them, and that they should participate in the sacred mysteries. And this should be granted with diligent caution and care, both lest they should seem to be afflicted with grief, seizing on a dissolution of this life, lest, that is, as he says, being overcome with grief, they should depart and get free from the body, that is, go out from it, from the violence of the torment and afflictions which they undergo in the prison; and that none should have the pretext of their punishment for carrying themselves dissolutely and cowardly in the contest of confession, and thus fall away. Who will the rather be put to shame, according to the saying in the Gospel, "Who could not finish after that he had laid the foundation."[2318]

Moreover, let those apply their minds to what is in this place brought forward by this great father and holy martyr, who say that it is lawful for bishops to give up their Sees, and to retain the dignity of the priesthood. For if to the clergy who voluntarily offered themselves to the contest of confession, and who, when tormented, failed in constancy and yielded, and afterwards returned to the contest, if to them indulgence is scarcely granted, because they deferred to execute their ministerial duties; nor, in the opinion of this divine father, is any thing else objected to them but that they deserted the brethren, when in adverse and turbulent times they might have been useful in confirming them in the faith, and that after that they had been counted worthy to bear testimony to the faith, and carried about in their flesh the marks of Christ; how shall that chief priest and pastor, who ought to lay down his life for the sheep, when he has deserted the flock that was committed unto him, and repudiated its care and administration, and as far as in him lies given it over to the wolf, be thought worthy to retain the dignity of the sacred ministry, and not rather be judged worthy of the severest punishments for deserting the people entrusted to his care? Nay, but he will demand a reward for this thing, or rather he will himself supply it to himself: refusing that which brings labour to them, namely, the office of teaching and of correcting vice; but embracing that which gains for them honour and glory, making it their own, keeping hold of it with their teeth as it were, and not letting it go in the least. For if in the case of the clergy it be called an action contrary to reason to desert the people, and to go away from them to the contest in the cause of piety; how much more contrary to reason shall it be judged for a bishop to desert his people, not in order that he may contend in a contest, but that he may deliver himself up to ease and indolence, and lay aside and escape entirely from his cares for the salvation of souls? The sixteenth canon also of the Seventh Œcumenical Council[2319] gravely accuses those of folly who decree that the dignity of the sacred ministry can be retained by a bishop who has repudiated his bishopric. For if according to the sentence of the aforesaid canon, a bishop who has been absent from his See more than six months, unless some one of the causes there enumerated shall have intervened, has both fallen from the episcopate and the highest dignity of the priesthood, and is deprived of both; how shall he who has repudiated the episcopate, and refuses any longer to feed the flock entrusted to him, and despises the care of it through his desire of an easy life, be held to be of the number of bishops? For if he who has committed the lesser fault, of leaving for more than six months the people placed under him destitute of the care and administration of a pastor, incurs the privation of the episcopate and of his sacred dignity; he who offends in a way greater and much more grievous, namely, in deserting altogether the multitude which the grace of the Holy Spirit has committed to him to be cared for and guarded, shall deservedly be punished with greater severity, and will pay the heavier penalty of losing, as far as he is concerned, the flock of which he was appointed shepherd by the great and chief Shepherd and High Priest. But those who decree the dignity of the priesthood to him as a reward and *honorarium* for declining his office, in my opinion make both themselves and him obnoxious to the judgment of God.

[2318] A digression which follows is entirely directed against Muzalon.

[2319] [Not Œcumenical.]

Canon XI.

For those who first, when the persecution waxed warm, leaped forth, standing around the judgment-seat, and beholding the holy martyrs who were hastening to the "prize of their high calling,"[2320] then, fired with a holy zeal, gave themselves up to this, using much boldness, and especially when they saw those who were drawn aside and lapsed, on their account they were roused mightily within, and, as it were by some inward voice, impelled to war down and subdue the adversary who was exulting; for this they earnestly contended, that he might not seem "to be wise in his own conceit,"[2321] on account of those things in which by reason of his subtlety they appeared to be inferior to him, even though it escaped his observation that he was overcome by those who with constancy endured the torments of the lash and scourge, and the sharp edge of the sword, the burning in the fire, and the immersion in the water. To those also who entreat that the prayers and supplications of faith should be made either in behalf of those who have been punished by imprisonment, and have been delivered up by hunger and thirst, or for those who out of prison have by the judges been tortured with whippings and scourgings, and afterwards have been overcome by the infirmity of the flesh, it is right to give our consent. For to sympathize with the sorrow and affliction of those who sorrow and mourn for those who in the contest have been overcome by the great strength of the evil-contriving devil, whether it be for parents, or brethren, or children, hurts no one. For we know that on account of the faith of others some have obtained the goodness of God, both in the remission of sins, and in the health of their bodies, and in the resurrection of the dead. Therefore, being mindful of the many labours and distresses which for the name of Christ they have sustained, since they have themselves also repented, and have bewailed that which was done by them through their being betrayed by the languor and mortification of the body; and since, besides this, they testify that in their life they have as it were been aliens from their city, let us pray together with them and entreat for their reconciliation, together with other things that are befitting, through Him who is "our Advocate with the Father, and makes propitiation for our sins." "And if any man sin," says he, "we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins."[2322]

Balsamon. The saint having said before that those who of their own accord entered upon the contest and lapsed, and did not repent nor recant their error, would be covered with more shame, as being like men who did not go on with the building beyond the foundation, that is, did not perfect that which is good, now brings forward a confirmation of this and other matters, saying, Those who taking their stand in the fervour and vehemence of the persecution, seeing the holy martyrs, and with what divine zeal they contended to receive the celestial crown, gave themselves up to martyrdom with much boldness, and especially when they saw some drawn aside, that is, led astray and deluded by the devil, and lapsing or denying godliness; wherefore being inwardly inflamed, and with hearts enkindled, as hearing that they by this means should war down and subdue the proud adversary the devil, were eager to undergo martyrdom lest the devil should boast and seem "to be wise in his own conceit," as having by his subtlety and malice overcome those who of their own accord sought martyrdom: even though it escaped him that he was rather overcome by those combatants who bravely withstood the torments. Therefore to the faithful who pray for those who are enduring punishment, and afflicted by it, it is right to assent or to concur in this, which is also decreed; and it can by no means be hurtful to sympathize in their sorrow and affliction with the parents or other relatives in behalf of those who have given their testimony and undergone martyrdom, but have lapsed by the arts and snares of the devil. For we know that many have obtained the goodness and compassion of God by the prayers of others. Therefore we will pray for them that remission of their sins be granted them by God; and with the others who have lapsed, and have afterwards recanted their error, and confessed godliness, we will communicate, being mindful of those contests which before their fall they sustained for God's sake, and also of their subsequent worthy repentance, and that they testify that on account of their sin they have been as it were aliens from their city; and we will not only communicate with them, but pray also for their reconciliation, together with other things that are convenient, either with the good works which ought to be done by them—fasting, for instance, almsgiving, and penance; by which things He who is our Advocate makes the Father propitious towards us. Then he makes use of a passage of Holy Scripture, and this is taken from the first catholic epistle of the holy apostle and evangelist John.

[2320] Philipp. iii. 14.

[2321] Rom. xii. 16.

[2322] 1 John ii. 1.

Zonaras. The meaning of the present canon is as follows:—Those, he says, who set in the fervour of the persecution, that is, in its greatest height and most vehement heat, beheld the martyrdoms of the saints, and how eagerly they hastened to receive the celestial crown, fired with a holy emulation, gave themselves up to martyrdom, leaping as it were into the contest with much boldness, in imitation of the saints who suffered, and offered themselves readily for the confirming of the faith by their testimony; and on that account especially, because they behold many who were drawn aside, that is, led astray, denying their faith. Whereupon they being inflamed, that is, tired in heart, endeavoured to subdue the adversary that was hostile to them, that he might not, as a victor, exult over the godly. Although it escaped him that he was rather conquered by them, many even unto death showing forth constancy for the faith. They hastened, therefore, says he, to do this, but overcome by the violence of their torments, by reason of the infirmity of the flesh, being some of them evil entreated in prison, and others punished by decree of the judges, and not being able to endure their punishment. It is meet, therefore, to sympathize with those who mourn for their sakes. Now they mourn, says he, some the lapse of parents, others of brethren, and others of children. To mourn, therefore, with those who bewail the lapsed, hurts no one; neither to join in prayer and grief with those who pray for themselves, together with other things that are reasonable, namely, that they who have lapsed may show forth other things that are consistent with penitence; such as are fasting and tears and other humiliations, and observe the punishment inflicted on them, and, if their means allow, bestow money upon the poor; by which means He who is the Advocate in our behalf will render the Father propitious to us. Then he brings forward a passage from Holy Scripture, which is taken from the first epistle of the holy apostle and evangelist John.

Canon XII.

Against those who have given money that they might be entirely undisturbed by evil,[2323] an accusation cannot be brought. For they have sustained the loss and sacrifice of their goods that they might not hurt or destroy their soul, which others for the sake of filthy lucre have not done; and yet the Lord says, “What is a man profited, if he shall gain the whole world, and lose his own soul?”[2324] and again, “Ye cannot serve God and mammon.”[2325] In these things, then, they have shown themselves the servants of God, inasmuch as they have hated, trodden under foot, and despised money, and have thus fulfilled what is written: “The ransom of a man’s life are his riches.”[2326] For we read also in the Acts of the Apostles that those who in the stead of Paul and Silas were dragged before the magistrates at Thessalonica, were dismissed with a heavy fine. For after that they had been very burdensome to them for his name, and had troubled the people and the rulers of the city, “having taken security,” he says, “of Jason, and of the others, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berea.”[2327]

Balsamon. After that the saint had finished his discourse concerning those who of their own accord had offered themselves to martyrdom, he said that those were not to be reprehended who by a sum of money paid down freed themselves from the affliction of persecution. For they preferred to make a sacrifice of their money rather than of their souls. Then he confirms this, and brings forward different Scripture examples from the Acts of the Apostles concerning the blessed apostle Paul and others.

Zonaras. But those, he says, are not to be reprehended who have paid money down, and thus escaped, and maintained their piety, nor for this thing may any one bring an accusation against them. For they have preferred to lose their money rather than their souls, and have shown that they wish to serve God and not mammon; that is, riches. And he brings forward the words of Scripture, and the example, as in the Acts of the Apostles, of the blessed apostle Paul and others. Now, when it is said that they have been undisturbed by all evil,[2328] it is to be so taken, either that they have been left undisturbed, so far as the denial of the faith is concerned, which overcomes all evil,[2329] or he means[2330] the afflictions of persecutions.

[2323] κακία.

[2324] Matt. xvi. 26.

[2325] Matt. vi. 24.

[2326] Prov. xiii. 8.

[2327] Acts xvii. 9, 10.

[2328] κακία.

[2329] κακία.

[2330] By κακίας.

Canon XIII.

Hence neither is it lawful to accuse those who have left all, and have retired for the safety of their life, as if others had been held back by them. For at Ephesus also they seized Gaius and Aristarchus instead of Paul, and rushed to the theatre, these being Paul's companions in travel[2331] and he wishing himself to enter in unto the people, since it was by reason of his having persuaded them, and drawing away a great multitude to the worship of the true God, that the tumult arose. "The disciples suffered him not," he says. "Nay, moreover, certain of the chief of Asia, who were his friends, sent unto him, desiring him that he would not adventure himself into the theatre." But if any persist in contending with them, let them apply their minds with sincerity to him who says, "Escape for thy life; look not behind thee."[2332] Let them recall to their minds also how Peter, the chief of the apostles, "was thrown into prison, and delivered to four quaternions of soldiers to keep him;"[2333] of whom, when he had escaped by night, and had been preserved out of the hand of the Jews by the commandment of the angel of the Lord, it is said, "As soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death,"[2334] on account of whom no blame is attributed to Peter; for it was in their power, when they saw what was done, to escape, just as also all the infants in Bethlehem,[2335] and all the coast thereof, might have escaped, if their parents had known what was going to happen. These were put to death by the murderer Herod, in order to secure the death of one Infant whom he sought, which Infant itself also escaped at the commandment of the angel of the Lord, who now began quickly to spoil, and to hasten the prey, according to the name whereby he was called: as it is written, "Call his name Maher-shalal-hash-baz: for before the child shall have knowledge to cry, My father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."[2336] The Magi then as now having been despoiled and divided for a prey, humbly, and in the guise of suppliants, adore the Child, opening their treasures, and offering unto Him gifts most opportune and magnificent—gold, and frankincense, and myrrh—as to a king, to God, and to man; whence they were no longer willing to return to the Assyrian king, being forbidden to do so by Providence. For "being warned of God in a dream," he says, "that they should not return to

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[2331] Acts xix. 26–30.

[2332] Gen. xix. 17.

[2333] Acts xii. 4.

[2334] Acts xii. 18, 19.

[2335] Matt. ii. 13–16.

[2336] Isa. viii. 3, 4. The literal meaning of the name Maher-shalal-hash-baz is, "In speed spoil, booty hastens."

Herod, they departed into their own country another way."[2337] Hence the bloodthirsty "Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth," he says, "and slew all the children that were in Bethlehem, and in all the coast thereof, from two years old and under, according to the time that he had diligently inquired of the wise men."[2338] Together with whom, having sought to kill another infant that had been previously born, and not being able to find him, he slew *the child's* father Zacharias between the temple and the altar, the child having escaped with his mother Elisabeth.[2339] Whence these men that have withdrawn themselves are not at all to be blamed.

Balsamon. But if any, says he, have left their good and gone away, lest they should be detailed and brought into peril, as being those perhaps who might not be able to persist in their confession to the end, on account of the cruelty of their tormentors, they shall not be found fault with, even though others have been detained on their account. And he brings forward as an instance on this score Gaius and Aristarchus, who were detained instead of Paul; the soldiers who kept Peter; the infants who were massacred by Herod on account of Christ; and Zacharias, the father of the revered and blessed forerunner.

Zonaras. But if any, says he, have left their possessions, and have gone away, lest being detained they should be endangered, and because, perhaps, they would not be able to persist in their confession unto the end on account of the cruelty of the tormentors, they are not to be accused, even if others are detained and punished on their account. And, again, he brings forward an example from the Acts of the Apostles, saying that at Ephesus also Gaius and Aristarchus were apprehended in the stead of Paul, and that Paul was not blamed for this; nor was Peter, when he was brought forth out of prison by an angel, and escaped the danger, and the soldiers who guarded him were on his account punished. Then he cites another example from the Gospel, namely, the infants who were put to death by Herod; on account of which, says he, our Lord was not blamed. And when Elisabeth had taken to flight with John, and had preserved him, his father Zacharias was put to death, the child being demanded of him; nor was this imputed as a crime to John.

[2337] Matt. ii. 11–13.

[2338] Matt. ii. 16.

[2339] [Matt. xxiii. 35.]

Canon XIV.

But if any have endured much violence and the strong pressure of necessity, receiving into their mouths iron and chains, and for their good affection towards the faith have bravely borne the burning of their hands that against their will had been put to the profane sacrifice, as from their prison the thrice-blessed martyrs have written to me respecting those in Libya, and others their fellow-ministers; such, on the testimony of the rest of their brethren, can be placed in the ministry amongst the confessors, as those who have been mortified by many torments, and were no longer able either to speak, or to give utterance, or to move, so as to resist those who vainly offered them violence. For they did not assent to their impiety; as I have again heard from their fellow-ministers, they will be reckoned amongst the confessors, as also he who hath after the example of Timothy ordered his life, obeying him who says, "Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."[2340]

Balsamon. Those who by the violence of the tyrant seemed to eat meat that had been offered to idols, or to drink wine from the Greek libations,—for it happened sometimes that they were thrown upon the ground, and hooks or pieces of iron put into their mouths to keep them open, and then the tyrants poured wine down their throats, or threw into them pieces of meat; or putting hot coals into their hands, together with incense, they compelled them to sacrifice,—if they were clergymen, the canon decrees that they should each in his own degree be ranked amongst the confessors; but if laymen, that they should be reckoned as martyrs, because they did not these things of their own free-will, nor did they at all assent to the action. As also amongst the confessors are to be reckoned those who from the extremity of the tortures lost their strength of body, and were not able to resist those who poured into their mouths the wine of the libations. And next in order he speaks of those who give the testimony of a good conscience, and enumerates them amongst the confessors.

Zonaras. Those who chastised the blessed martyrs, after many torments, in the case of some violently poured into their mouths the wine of the libations, or even crammed into their mouths some of the meat that had been offered to idols, and putting incense into their hands, they dragged them to the altars, and then violently seizing on their hands, they either sprinkled the incense upon the altar or placed hot coals together with the incense into their hands, that, not being able to bear the pain of the burning, they might drop the incense together with the coals upon the altar; for they were constrained by them. Men of this sort, he affirms, can remain enrolled in the sacred ministry, or rather be placed in the rank of confessors. For they did not by their own choice either taste the libations, or place the incense upon the altar, but being compelled by violence, their reason not consenting to the action; as also those who from the extremity of the suffering lost their bodily vigour, so as neither to be able to speak or move, nor to resist those who were violently pouring into their months the wine of libations, these also are to be placed amongst the confessors. And next in order he discourses of those who give the testimony of a good conscience, and places them also in the number of confessors.

[2340] 1 Tim. vi. 11, 12.

Canon XV.

No one shall find fault with us for observing the fourth day of the week, and the preparation,[2341] on which it is reasonably enjoined us to fast according to the tradition.[2342] On the fourth day, indeed, because on it the Jews took counsel for the betrayal of the Lord; and on the sixth, because on it He himself suffered for us. But the Lord's day we celebrate as a day of joy, because on it He rose again, on which day we have received it for a custom not even to bow the knee.

Balsamon. Conformably to the sixty-fourth Apostolical canon, which decrees that we are not to fast on the Sabbath, with one exception, the great Sabbath; and to the sixty-ninth canon, which severely punishes those who do not fast in the Holy Lent, and on every fourth day of the week and day of preparation. Thus also does the present canon decree.

Zonaras. Always, says he, are the fourth and sixth days of every week to be kept as fasts; nor will any one find fault with us for fasting on them; and the reasons he subjoins. But on the Lord's day we ought not to fast, for it is a day of joy for the resurrection of the Lord, and on it, says he, we have received that we ought not even to bow the knee. This word, therefore, is to be carefully observed, "we have received," and "it is enjoined upon us according to the tradition." For from hence it is evident that long-established custom was taken for law.[2343] Moreover, the great Basil annexes also the causes for which it was forbidden to bend the knee on the Lord's day, and from the Passover to Pentecost. Read also the sixty-sixth and sixty-ninth Apostolical canons.[2344]

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[2341] The sixth day, the day before the Hebrew Sabbath.—Tr. [The *Parasceve.*]

[2342] [Stationary days. See Vol. ii. p. 33, note 6.]

[2343] [Vol. v. pp. 382, 571, the notes.]

[2344] [So called. Vol. viii., this series. Elucidation II.]

Note by the American Editor.

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Here may be noted the historic fact that this terrible epoch of persecutions had driven many to the deserts, where they dwelt as hermits.[2345] It now introduced *monasticism*, in its earliest and least objectionable forms, into Egypt, whence it soon spread into the Church at large. For a favourable view of the character and life of St. Antony, see Neale's history[2346] of this period; but, if he turns it into an indirect plea for the subsequent history of monasticism, we shall find in Canon Kingsley's *Hypatia* a high-wrought testimony of an antagonistic character. Bingham,[2347] avoiding the entanglements of primitive with mediæval history, affords a just view of what may be said of the rise of this mighty institution, based upon two texts[2348] of Holy Scripture, proceeding from the Incarnate Word Himself, which impressed themselves on the fervid spirit of Antony. Who can wonder that fire and sword and ravening wolves predisposed men and women to avoid the domestic life, and the bringing of hapless families into existence as a prey to the remorseless cruelty of the empire? Far be it from me to forget what the world owes, directly and indirectly, to the nobler and purer orders,—what learning must ever acknowledge as its debt to the Benedictines of the West.[2349] But, on the other hand, after the melancholy episcopate of Cyril, we cannot but trace, in the history of Oriental monasticism, not only the causes of the decay of Alexandrian scholarship and influence, but of the ignominious fate of the Byzantine Empire, and of that paltry devotion to images which seemed to invoke the retributions of a "jealous god," and which favoured the rise of an impostor who found in his "abhorrence of idols" an excuse for making himself the "Scourge of God."

[2345] Luke i. 80; ix. 10; Gal. i. 17. But compare 1 Kings xix. 9.

[2346] *Patriarchate*, etc., vol. i. p. 107. Antony was born *circa* a.d. 251, died a.d. 356.

[2347] *Antiqu.*, book vii. cap. i.

[2348] Matt. xix. 21 and Matt. vi. 34.

[2349] Montalembert's *Monks of the West* is but a fascinating romance, but is well worthy of attention.

Fragments from the Writings of Peter.

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I.—Letter to the Church at Alexandria.[2350]

Peter, to the brethren beloved and established in the faith of God, peace in the Lord. Since I have found out that Meletius acts in no way for the common good,—for neither is he contented with the letter of the most holy bishops and martyrs,—but, invading my parish,[2351] hath assumed so much to himself as to endeavour to separate from my authority the priests,[2352] and those who had been entrusted with visiting the needy;[2353] and, giving proof of his desire for pre-eminence, has ordained in the prison several unto himself; now, take ye heed to this, and hold no communion with him, until I meet him in company with some wise and discreet men, and see what the designs are which he has thought upon. Fare ye well.

[2350] From Gallandius.

[2351] [See p. 240, *supra*. But note, the *parish* was greater than the *diocese* in ancient terminology.]

[2352] [Presbyters.]

[2353] [Deacons.]

II.—On the Godhead.[2354]

Since certainly "grace and truth came by Jesus Christ,"[2355] whence also by grace we are saved, according to that word of the apostle, "and that not of yourselves, nor of works, lest any man should boast;"[2356] by the will of God, "the Word was made flesh,"[2357] and "was found in fashion as a man."[2358] But yet He was not left without His divinity. For neither "though He was rich did He become poor"[2359] that He might absolutely be separated from His power and glory, but that He might Himself endure death for us sinners, the just for the unjust, that He might bring us to God, "being put to death in the flesh, but quickened by the Spirit;" and afterwards other things. Whence the evangelist also asserts the truth when he says, "The Word was made flesh, and dwelt among us;" then indeed, from the time when the angel had saluted the virgin, saying, "Hail, thou that art highly favoured, the Lord is with thee." Now when Gabriel said, "The Lord is with thee," he meant God the Word is with thee. For he shows that He was conceived in the womb, and was to become flesh; as it is written, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God;"[2360] and afterwards other things. Now God the Word, in the absence of a man, by the will of God, who easily effects everything, was made flesh in the womb of the virgin, not requiring the operation of the presence of a man. For more efficacious than a man was the power of God overshadowing the virgin, together with the Holy Ghost also who came upon her.

[2354] A fragment from his book, from the Acts of the Council of Ephesus, i. and vii. 2.—Galland.

[2355] John i. 17.

[2356] Eph. ii. 8, 9.

[2357] John i. 14.

[2358] Phil. ii. 7.

[2359] 2 Cor. viii. 9.

[2360] Luke i. 35.

III.—On the Advent of Our Saviour.[2361]

And He said unto Judas, “Betrayest thou the Son of God with a kiss?”[2362] These things and the like, and all the signs which He showed, and His miracles, prove that He is God made man. Both things therefore are demonstrated, that He was God by nature, and that He was man by nature.

[2361] A fragment from the homily. Apud Leontium Byzant., lib. i., contra Nestor. et Eutych., tom. i. Thes. Canis., p. 550.

[2362] Luke xxii. 48.

IV.—On the Sojourning of Christ with Us.[2363]

Both therefore is proved, that he was God by nature, and was made man by nature.

[2363] A fragment from the homily. Ex Leontio Hierosolymitano, contra Monophysitas, *Ap. Mai. Script. Vet.*, tom. vii. p. 134.

V.—That Up to the Time of the Destruction of Jerusalem, the Jews Rightly Appointed the Fourteenth Day of the First Lunar Month.

I.[2364]

1. Since the mercy of God is everywhere great, let us bless Him, and also because He has sent unto us the Spirit of truth to guide us into all truth. For for this cause the month Abib was appointed by the law to be the beginning of months, and was made known unto us as the first among the months of the year; both by the ancient writers who lived before, and by the later who lived after the destruction of Jerusalem, it was shown to possess a most clear and evidently definite period, especially because in some places the reaping is early, and sometimes it is late, so as to be sometimes before the time and sometimes after it, as it happened in the very beginning of the giving of the law, before the Passover, according as it is written, "But the wheat and the rye were not smitten, for they were not grown up."[2365] Whence it is rightly prescribed by the law, that from the vernal equinox, in whatsoever week the fourteenth day of the first month shall fall, in it the Passover is to be celebrated, becoming and conformable songs of praise having been first taken up for its celebration. For this first month, says he, "shall be unto you the beginning of months,"[2366] when the sun in the summer-time sends forth a far stronger and clearer light, and the days are lengthened and become longer, whilst the nights are contracted and shortened. Moreover, when the new seeds have sprung up, they are thoroughly purged, and borne into the threshing floor; nor only this, but also all the shrubs blossom, and burst forth into flower. Immediately therefore they are discovered to send forth in alternation various and diverse fruits, so that the grape-clusters are found at that time; as says the lawgiver, "Now, it was the time of spring, of the first ripe grapes;"[2367] and when he sent the men to spy out the land, they brought, on bearers, a large cluster of grapes, and pomegranates also, and figs. For then, as they say, our eternal God also, the Maker and Creator of all things, framed all things, and said to them, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth." Then he adds, "And it was so; and God saw that it was good."[2368] Moreover, he makes quite clear that the first month amongst the Hebrews was appointed by law, which we know to have been observed by the Jews up to the destruction of Jerusalem, because this has been so handed down by the Hebrew tradition. But after the destruction of the city it was mocked at by some hardening of heart, which we observing,

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[2364] Apud Galland, *Ex Chronico Paschal.*, p. 1, *seqq.*, edit. Venet., 1729.

[2365] Exod. ix. 32.

[2366] Exod. xii. 2.

[2367] Num. xii. 24.

[2368] Gen. i. 11, 12. [*As* "in summer-time," probably.]

according to the law, with sincerity have received; and in this, according to the Word, when he speaks of the day of our holy festivity, which the election hath attained: but the rest have become hardened,[2369] as said the Scripture; and after other things.

2. And He says as follows: "All these things will they do unto you for My name's sake, because they know not Him that sent Me."[2370] But if they knew not Him who sent, and Him who was sent, there is no reason to doubt but that they have been ignorant of the Passover as prescribed by the law, so as not merely to err in their choice of the place, but also in reckoning the beginning of the month, which is the first amongst the months of the year, on the fourteenth day of which, being accurately observed, after the equinox, the ancients celebrated the Passover according to the divine command; whereas the men of the present day now celebrate it before the equinox, and that altogether through negligence and error, being ignorant how they celebrated it in its season, as He confesses who in these things was described.

3. Whether therefore the Jews erroneously sometimes celebrate their Passover according to the course of the moon in the month Phamenoth, or according to the intercalary month, every third year in the month Pharmuthi[2371] matters not to us. For we have no other object than to keep the remembrance of His Passion, and that at this very time; as those who were eye-witnesses of it have from the beginning handed down, before the Egyptians believed. For neither by observing the course of the moon do they necessarily celebrate it on the sixteenth day of Phamenoth, but once every three years in the month Pharmuthi; for from the beginning, and before the advent of Christ, they seem to have so done. Hence, when the Lord reproves them by the prophet, He says, "They do always err in their heart; and I have sworn in My wrath that they shall not enter into My rest."[2372]

4. Wherefore, as thou seest, even in this thou appearest to be lying greatly, not only against men, but also against God. First, indeed, since in this matter the Jews never erred, as consorting with those who were eye-witnesses and ministers, much less from the beginning before the advent of Christ. For God does not say that they did always err in their heart as regards the precept of the law concerning the Passover, as thou hast written, but on account of all their other disobedience, and on account of their evil and unseemly deeds, when, indeed, He perceived them turning to idolatry and to fornication.

5. And after a few things. So that also in this respect, since thou hast slumbered, rouse thyself much, and very much, with the scourge of the Preacher, being mindful especially of

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[2369] Rom. xi. 7. ["Our holy festivity" = Easter.]

[2370] John xv. 21.

[2371] [Vol. ii. p. 333, note 4. Clement is always worth noting, for his influence is thus traceable very widely in the early literature.]

[2372] Ps. xcv. 10, 11.

that passage where he speaks of "slipping on the pavement, and with the tongue."[2373] For, as thou seest again, the charge cast by thee upon their leaders is reflected back; nay, and one may suspect a great subsequent danger, inasmuch as we hear that the stone which a man casts up on high falls back upon his head. Much more reckless is he who, in this respect, ventures to bring a charge against Moses, that mighty servant of God, or Joshua, the son of Nun, who succeeded him, or those who in succession rightly followed them and ruled; the judges, I mean, and the kings who appeared, or the prophets whom the Holy Spirit inspired, and those who amongst the high-priests were blameless, and those who, in following the traditions, changed nothing, but agreed as to the observance of the Passover in its season, as also of the rest of their feasts.

6. And after other things. But thou oughtest rather to have pursued a safer and more auspicious course, and not to have written rashly and slanderously, that they seem from the beginning, and always, to have been in error about the Passover, which you cannot prove, whatever charge you may wish to bring against those who, at the present time, have erred with a grievous wandering, having fallen away from the commandment of the law concerning the Passover and other things. For the ancients seem to have kept it after the vernal equinox, which you can discover if you read ancient books, and those especially which were written by the learned Hebrews.

7. That therefore up to the period of the Lord's Passion, and at the time of the last destruction of Jerusalem, which happened under Vespasian, the Roman emperor, the people of Israel, rightly observing the fourteenth day of the first lunar month, celebrated on it the Passover of the law, has been briefly demonstrated. Therefore, when the holy prophets, and all, as I have said, who righteously and justly walked in the law of the Lord, together with the entire people, celebrated a typical and shadowy Passover, the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ, being in the end of the world born according to the flesh of our holy and glorious lady, Mother of God, and Ever-Virgin, and, of a truth, of Mary the Mother of God; and being seen upon earth, and having true and real converse as man with men, who were of the same substance with Him, according to His human nature, Himself also, with the people, in the years before His public ministry and during His public ministry, did celebrate the legal and shadowy Passover, eating the typical lamb. For "I came not to destroy the law, or the prophets, but to fulfil them," the Saviour Himself said in the Gospel.

But after His public ministry He did not eat of the lamb,[2374] but Himself suffered as the true Lamb in the Paschal feast, as John, the divine and evangelist, teaches us in the

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[2373] Ecclus. xx. 18.

[2374] [But compare Browne, *On the Thirty-nine Articles*, p. 717, note 3, American edition, 1874.]

Gospel written by him, where he thus speaks: “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover.”[2375] And after a few things more. “When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the third hour,”[2376] as the correct books render it, and the copy itself that was written by the hand of the evangelist, which, by the divine grace, has been preserved in the most holy church of Ephesus, and is there adored by the faithful. And again the same evangelist says: “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath-day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.”[2377] On that day, therefore, on which the Jews were about to eat the Passover in the evening, our Lord and Saviour Jesus Christ was crucified, being made the victim to those who were about to partake by faith of the mystery concerning Him, according to what is written by the blessed Paul: “For even Christ our Passover is sacrificed for us;”[2378] and not as some who, carried along by ignorance, confidently affirm that after He had eaten the Passover, He was betrayed; which we neither learn from the holy evangelists, nor has any of the blessed apostles handed it down to us. At the time, therefore, in which our Lord and God Jesus Christ suffered for us, according to the flesh, He did not eat of the legal Passover; but, as I have said, He Himself, as the true Lamb, was sacrificed for us in the feast of the typical Passover, on the day of the preparation, the fourteenth of the first lunar month. The typical Passover, therefore, then ceased, the true Passover being present: “For Christ our Passover was sacrificed for us,” as has been before said, and as that chosen vessel, the apostle Paul, teaches.[2379]

II.[2380]

Now it was the preparation, about the third hour, as the accurate books have it, and the autograph copy itself of the Evangelist John, which up to this day has by divine grace been preserved in the most holy church of Ephesus, and is there adored[2381] by the faithful.

[2375] John xviii. 28.

[2376] John xix. 13, 14. And about the sixth hour is the reading of our English version. According to St. Mark, the crucifixion took place at the third hour (chap. xxv. 25). Eusebius, Theophylact, and Severus (in the Catena, ed. Lücke, ii.) suppose that there has been some very early erratum in our copies. *See* Alford’s note on the passage.

[2377] John xix. 31.

[2378] 1 Cor. v. 7.

[2379] [Compare Anatolius, p. 151, *supra*.]

[2380] Apud Galland, *Ex Chronico Paschal.*, p. 175, D.

[2381] [Adored, i.e., *etymologically,* = kissed.]

VI.—Of the Soul and Body.[2382]

The things which pertain to the divinity and humanity of the Second Man from heaven, in what has been written above, according to the blessed apostle, we have explained; and now we have thought it necessary to explain the things which pertain to the first man, who is of earth and earthy, being about, namely, to demonstrate this, that he was created at the same time one and the same, although sometimes he is separately designated as the man external and internal. For if, according to the Word of salvation, He who made what is without, made also that which is within, He certainly, by one operation, and at the same time, made both, on that day, indeed, on which God said, "Let us make man in our image, after our likeness;"[2383] whence it is manifest that man was not formed by a conjunction of the body with a certain pre-existent type. For if the earth, at the bidding of the Creator, brought forth the other animals endowed with life, much rather did the dust which God took from the earth receive a vital energy from the will and operation of God.

[2382] Ex Leontii et Joannis *Rer. Sacr.*, lib. ii. Apud Mai, *Script. Vet.*, tom. vii. p. 85. From his demonstration that the soul was not pre-existent to the body.

[2383] Gen. i. 26.

VII.—Fragment.[2384]

Wretch that I am! I have not remembered that God observes the mind, and hears the voice of the soul. I turned consciously to sin, saying to myself, God is merciful, and will bear with me; and when I was not instantly smitten, I ceased not, but rather despised His forbearance, and exhausted the long-suffering of God.

[2384] Ex Leontio et Joanne *Rer. Sacr.*, lib. ii. Apud Mai, *Script. Vet.*, tom. vii. p. 96.

VIII.—On St. Matthew.[2385]

And in the Gospel according to Matthew, the Lord said to him who betrayed Him: "Betrayest thou the Son of Man with a kiss?" which Peter the Martyr and Archbishop of Alexandria expounding, says, this and other things like, "All the signs which He showed, and the miracles that He did, testify of Him that He is God incarnate; both things therefore are together proved, that He was God by nature, and was made man by nature."

[2385] From the Treatise of the Emperor Justinian against the Monophysites. Apud Mai, *Script. Vet.*, vii. 306, 307.

IX.—From a Sermon.[2386]

In the meanwhile the evangelist says with firmness, “The Word was made flesh, and dwelt among us.”[2387] From this we learn that the angel, when he saluted the Virgin with the words, “Hail, thou that art highly favoured, the Lord is with thee,”[2388] intended to signify God the Word is with thee, and also to show that He would arise from her bosom, and would be made flesh, even as it is written, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.”[2389]

[2386] Or, from a treatise on theology.

[2387] John i. 14.

[2388] Luke i. 28.

[2389] Luke i. 35.

Elucidations.

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I.

(Meletian schism, p. 259.)

The date of the Meletian schism is very much in need of elucidation. I follow Neale, however, as follows: Athanasius places its origin a.d. 306 (according to Tillemont and Baronius) or a.d. 301; the latter more probable, as demonstrated by the Benedictine editors. But the dates are, perhaps, the least of the difficulties which encumber the whole matter. Somewhat distrustfully I have, after several efforts to construct an original elucidation, adopted the theory of Neale, as a diligent and conscientious inquirer whose Oriental studies qualify him to utter almost a decisive voice, albeit he never forgets his Occidentalism, and hence fails to speak with absolute fidelity to the spirit of Catholic antiquity.

We know something of Lycopolis from the blessed Alexander; it seems to have been a sort of centre to the bishoprics of the Thebais. It was just the sort of centre, in a region sufficient 284 for a separate patriarchate, to suggest to an ambitious and unscrupulous prelate an effort at independency. Meletius, who succeeded the good Alexander, was just the man to set up for himself; a man not unlikely to be stimulated by the bad example of Paul of Samosata, and by the ingenuity that triumphed over the first council that called Paul to account. Bearing all this in mind, we may accept Neale's conviction that Meletius had long been a scandal to the churches, and in the time of persecution had lapsed, and sacrificed to idols. Peter summoned him to a council, by which he was convicted and degraded; whereupon he not only refused to submit, but arrogated to himself the *cathedra* of Alexandria, and began to ordain other bishops, and, in short, to reorganize its jurisdiction.[2390] Owing, I think probable, to the exceptional and overgrown extent of this enormous "patriarchate," as it was called a little later, the schism gained a considerable following. The distance of Lycopolis from Lower Egypt must have favoured the attempt, and Peter's recent accession made it easy for Meletius to circulate evil stories against him. The schism, as usual, soon developed into heresy, which even the Nicene Synod failed to extinguish. Arius had joined the first outbreak, but conformed for a time, and was ordained a deacon by Achillas. His troublesome spirit, however, soon showed itself again after his ordination to the priesthood; and the remnant of the Meletians made common cause with him after his condemnation at Nicæa. Of Peter's legitimate exercise of authority, and of the impurity and wickedness of Meletius before his invasion of Alexandria, there is no reason to doubt; but for the details, recourse must be had to Neale.[2391] The famous Sixth Canon of Nice finds its explanation in this rebellion; but, incidentally, it defines the position of other great centres, which now began to be known as patriarchates. Neale's remarks[2392] on the excessive leniency of the council in settling the case of Meletius, are specially to be noted.

[2390] He reported to the Nicene Council that he had ordained twenty-eight bishops and eight priests or deacons.

II.

(Canonical Epistle, p. 279.)

The judgment of Dupin is so exceptionally eulogistic touching these canons, that I quote it, as follows:[2393]—

"Of all the canons of antiquity concerning the discipline of the lapsed, there are none more judicious or more equitable than those we have now described. There appear in them a wisdom and prudence altogether singular in tempering the rigours of punishment by a reasonable moderation, without which justice would be weakened. He examines carefully all the circumstances which might augment or diminish the quality of the crime; and as he does not lengthen out penance by methods too severe, so neither does he deceive the sinner by a facility too remiss."

Like the famous Canonical Epistles of St. Basil, however, these are compilations of canons accepted by the churches of his jurisdiction. Dupin says of those of Basil[2394] (*To Amphilochius*), "They are not to be considered as the particular opinions of St. Basil, but as *the laws of the Church in his time*; and therefore they are not written in the form of personal letters, but after the manner of synodical decisions."

The Roman Emperors.

285 In the study of these volumes a table is useful, such as I find it convenient to place here, showing the Ante-Nicene succession of Cæsars.

a.d.

1. Augustus—1
2. Tiberius—14
3. Caligula—37
4. Claudius—41
5. Nero—54

[2391] *Patriarchate of Alexandria*, vol. i. pp. 91, 146.

[2392] *Ibid.*, p. 146.

[2393] *Eccl. Hist. Cent. IV.*, sub tit. "Peter of Alexandria."

[2394] *Ibid.*, sub tit. "Basil."

6. Galba—68
7. Otho—69
8. Vitellius—69
9. Vespasian—69
10. Titus—79
11. Domitian—81
12. Nerva—96
13. Trajan—98
14. Hadrian—117
15. Antoninus Pius—138
16. Marcus Aurelius—161
17. Commodus—180
18. Pertinax—192
19. Didius Julianus (Niger)—193
20. Septimius Severus—193
21. Caracalla (Geta)—211
22. Macrinus—217
23. Heliogabalus—218
24. Alexander Severus—222
25. Maximinus—235
26. Gordian—235
27. Pupienus (Balbinus)—235
28. Gordian the Younger—238
29. Philip—244
30. Decuis—249
31. Gallus (Volusianus)—251
32. Valerian—254
33. Gallienus—260
34. Claudius II—268
35. Aurelian—270
36. Tacitus (Probus)—275
37. Florian—276
38. Carus (Carinus, Numerian)—282
39. Diocletian—284
40. Maximian (Galerius)—286
41. Constantius Chlorus—292
42. Maximin—306
43. Constantine the Great (Licinius, Etc.)—307

Suetonius includes Julius, and therefore his *Twelve Cæsars* end with Domitian, the last of the Flavian family. With Nerva the "five good emperors" (so called) begin, but the "good Aurelius" was a persecutor. St. John, surviving the cruelty of Domitian, lived and died under Trajan.

The "vision of Constantine" is dated, at Treves, a.d. 312.

The *Labarum* became the Roman standard thenceforth.

The Dominical ordinance dates from Milan, June 2, a.d. 321.

He founds the city of Constantinople a.d. 324, convokes the Council of Nicæa a.d. 325.

ALEXANDER.

28

[Translated by the Rev. James B. H. Hawkins, M.A.]

Introductory Notice

to

Alexander, Bishop of Alexandria.

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[a.d. 273[2395]–313–326.] The records of the Ante-Nicene period, so far as Alexandria is concerned, are complete in this great primate, the friend and patron of Athanasius, and, with him, the master-spirit of the great Council of Nicæa. I have so arranged the "Fragments" of the Edinburgh series in this volume as to make them a great and important integer in rounding out and fulfilling the portraiture of the school and the See of Alexandria. The student will thus have at hand the materials for a covetable survey of the Alexandrian Fathers,—their history, their influence, and their immense authority in early Christendom. In an elucidation[2396] I venture to condense my thoughts upon some points which it has been the interest of unbelievers to misrepresent, and to colour for their own purposes. But, as the limitations of my editorial duty do not allow me to enter upon a dissertation, I am thankful to refer the reader to the truly valuable though by no means exhaustive work of Dr. Neale on *The Patriarchate of Alexandria*. His statements are not, indeed, to be received with unreserving confidence; for, in spite of his pure and lofty purposes, his mind had been formed under the strong bias of a transient fashion in divinity, and he always surveyed his subject from an Occidental if not from a Latin (I do not mean a strictly Roman) point of view. To other popular historians I need not refer the student, save, by anticipation, to the list of authorities which will be furnished in the concluding volume of this series.[2397]

Let us reflect, then, upon the epoch to which we have now come. The intense sufferings, labours, and intellectual as well as moral struggles, of the three heroic centuries, are closing, and Alexander of Alexandria is the grand figure of the period. Diocletian is preparing to let loose upon the sheep of Christ the ferocious wolves of the tenth persecution. Lucian is founding the school of Antioch,[2398] revising the New Testament, and, in fact, the whole Bible of the Fathers, for his labours included the version of the Seventy. Unhappily, the ambitious Arius, who calls him master, has begun to trouble the evangelical See of St. Mark; and Achillas, notwithstanding the warnings of Peter, has laid hands upon him, and made him a presbyter. He aspires to be made a bishop. But anon a boy is playing on the shore at Alexandria in whom a flaming genius for the priesthood already manifests itself. Alexander, looking forth from his windows, sees him "playing church" with his schoolmates, and actually dipping a young pagan in the sea, "in the name of the Father," etc. No doubt something of the kind did occur, and thus was the boy Athanasius brought to the notice of his bishop. But even Dupin rejects the rest of the story, that Alexander decided the question of the boy-baptism in favour of its validity, as the Latins would have us believe. Anyhow, we have this miracle of precocity attending Alexander as his deacon at the Council of Nicæa, and then soon after succeeding to his episcopal chair. Athanasius is the grandest figure of the primitive 290 ages after the apostles fell asleep. Raised up to complete their testimony to the eternal Logos, and to suffer like them, we soon behold him the noble example of constancy against the new perils of the world's favour and the patronage of the Cæsars. "Athanasius *against* the world" was in two senses his great encomium, and the epitome of his glorious life and warfare. Not less was it "Athanasius *for* the world." Alas! the majestic school of Pantænus and Clement soon after comes to its enigmatical decline. Some plants, when they have borne their superlative flower and fruit, mysteriously decay. It was so, alas! with the great Christian academy that not improbably owes its beginnings to Apollos.

[2395] The first date is conjectural.

[2396] Elucidation I.

[2397] For liberal references, consult Hagenbach, *Text-Book of the History of Doctrine*; by all means using Professor Smith's edition, New York, 1861.

[2398] For the matters touching the theology of the period, the student should prepare himself by consulting Waterland, *History of the Athanasian Creed* (*Works*, vol. iv., London), and Van Oosterzee, *Christian Dogmatics*, New York, 1874. I wonder that Professor Smith could, so unreservedly, commend Hagenbach.

Translator's Introductory Notice.

Alexander was appointed successor to Achillas,[2399] as Bishop of Alexandria, about a.d. 312. The virtues of this prelate, which Eusebius has passed over entirely without mention, other ecclesiastical writers have greatly extolled. For on all sides he is styled "the staunchest upholder of evangelical doctrine," "the patron and protector of apostolic doctrine;" and "that bishop of divine faith, full of wisdom and of zeal enkindled by the Holy Spirit." He was the first to detect and to condemn Arius;[2400] and taking his stand upon passages of Holy Scripture, as Theodoret remarks,[2401] he taught that the Son of God was of one and the same majesty with the Father, and had the same substance with the Father who begat Him.

At first he sought to bring back Arius from his heresy. But when he perceived that he openly and obstinately taught his false doctrines, he assembled a first and then a second synod of the bishops of Egypt, and degraded him from the order of the priesthood,[2402] and cut him off from the communion of the Church. This proving ineffectual, the Council of Nicæa was convened, in which he was finally condemned. In combating the Arian heresy, Alexander endured, although at a great age, many trials, and died shortly after the holding of the council.

[2399] [Here given *Achilles*; but I preserve unity of usage in this respect, the rather as *Achilles* is the name of a contemporary heretic.]

[2400] [i.e., in his great and final heresy. Of his former condemnation, see pp. 262–263, *supra*.]

[2401] *H. E.*, i. 2.

[2402] [To which Achilles had admitted him. See p. 268, *supra*. In spite of the warnings, pp. 263–265, *supra*.]

Epistles[2403] on the Arian Heresy

And

the Deposition of Arius.

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I.—To Alexander, Bishop of the City of Constantinople.

To the most reverend and like-minded brother, Alexander, Alexander sends greeting in the Lord:

1. The ambitious and avaricious will of wicked men is always wont to lay snares against those churches which seem greater, by various pretexts attacking the ecclesiastical piety of such. For incited by the devil who works in them, to the lust of that which is set before them, and throwing away all religious scruples, they trample under foot the fear of the judgment of God. Concerning which things, I who suffer, have thought it necessary to show to your piety, in order that you may be aware of such men, lest any of them presume to set foot in your dioceses, whether by themselves or by others; for these sorcerers know how to use hypocrisy to carry out their fraud; and to employ letters composed and dressed out with lies, which are able to deceive a man who is intent upon a simple and sincere faith. Arius, therefore, and Achilles,[2404] having lately entered into a conspiracy, emulating the ambition of Colluthus, have turned out far worse than he. For Colluthus, indeed, who reprehends these very men, found some pretext for his evil purpose; but these, beholding his[2405] battering of Christ, endured no longer to be subject to the Church; but building for themselves dens of thieves, they hold their assemblies in them unceasingly, night and day directing their calumnies against Christ and against us. For since they call in question all pious and apostolical doctrine, after the manner of the Jews, they have constructed a workshop for contending against Christ, denying the Godhead of our Saviour, and preaching that He is only the equal of all others. And having collected all the passages which speak of His plan of salvation and His humiliation for our sakes, they endeavour from these to collect the preaching of their impiety, ignoring altogether the passages in which His eternal Godhead and unutterable glory with the Father is set forth. Since, therefore, they back up the impious

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[2403] [a.d. 321.] Apud. Theodoritum, *Hist. Eccl.*, book i. chap. 4.

[2404] [See p. 290, note 1, *supra*.]

[2405] Colluthus, being a presbyter of Alexandria, puffed up with arrogance and temerity, had acted as a bishop, and had ordained many priests and deacons. But in the synod that was assembled at Alexandria all his acts of ordination were rescinded; and those who had been ordained by him degraded to the rank of laymen.—Tr.

opinion concerning Christ, which is held by the Jews and Greeks, in every possible way they strive to gain their approval; busying themselves about all those things which they are wont to deride in us, and daily stirring up against us seditions and persecutions. And now, indeed, they drag us before the tribunals of the judges, by intercourse with silly and disorderly women, whom they have led into error; at another time they cast opprobrium and infamy upon the Christian religion, their young maidens disgracefully wandering about every village and street. Nay, even Christ's indivisible tunic, which His executioners were unwilling to divide, these wretches have dared to rend.[2406]

2. And we, indeed, though we discovered rather late, on account of their concealment, their manner of life, and their unholy attempts, by the common suffrage of all have[2407] cast them forth from the congregation of the Church which adores the Godhead of Christ. But they, running hither and thither against us, have begun to betake themselves to our colleagues who are of the same mind with us; in appearance, indeed, pretending to seek for peace and concord, but in reality seeking to draw over some of them by fair words to their own diseases, asking long wordy letters from them, in order that reading these to the men whom they have deceived, they may make them impenitent in the errors into which they have fallen, and obdurate in impiety, as if they had bishops thinking the same thing and siding with them. Moreover, the things which amongst us they have wrongly taught and done, and on account of which they have been expelled by us, they do not at all confess to them, but they either pass them over in silence, or throwing a veil over them, by feigned words and writings they deceive them. Concealing, therefore, their pestilent doctrine by their specious and flattering discourse, they circumvent the more simple-minded and such as are open to fraud, nor do they spare in the meanwhile to traduce our piety to all. Hence it comes to pass that some, subscribing their letters, receive them into the Church, although in my opinion the greatest guilt lies upon those ministers who venture to do this; because not only does the apostolic rule not allow of it, but the working of the devil in these men against Christ is by this means more strongly kindled. Wherefore without delay, brethren beloved, I have stirred myself up to show you the faithlessness of these men who say that there was a time when the Son of God was not; and that He who was not before, came into existence afterwards, becoming such, when at length He was made, even as every man is wont to be born. For, they say, God made all things from things which are not, comprehending even the Son of God in the creation of all things rational and irrational. To which things they add as a consequence, that He is of mutable nature, and capable both of virtue and vice. And this hypo-

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[2406] [Perhaps a quotation, and hence a token of verity as to what is narrated of Peter, p. 263, note 4, *supra*.]

[2407] It is inferred from these words that this letter of Alexander was written after the Synod of Alexandria in which Arius and his companion were condemned. But Alexander convened two synods of the bishops of Egypt against Arius and his friends.—Tr.

thesis being once assumed, that He is “from things which are not,” they overturn the sacred writings concerning His eternity, which signify the immutability and the Godhead of Wisdom and the Word, which are Christ.

3. We, therefore, say these wicked men, can also be the sons of God even as He. For it is written, “I have nourished and brought up children.”[2408] But when what follows was objected to them, “and they have rebelled against me,” which indeed is not applicable to the nature of the Saviour, who is of an immutable nature; they, throwing off all religious reverence, say that God, since He foreknew and had foreseen that His Son would not rebel against Him, chose Him from all. For He did not choose Him as having by nature anything specially beyond His other sons, for no one is by nature a son of God, as they say; neither as having any peculiar property of His own; but God chose Him who was of a mutable nature, on account of the carefulness of His manners and His practice, which in no way turned to that which is evil; so that, if Paul and Peter had striven for this, there would have been no difference between their sonship and His. And to confirm this insane doctrine, playing with Holy Scripture, they bring forward what is said in the Psalms respecting Christ: “Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.”[2409]

4. But that the Son of God was not made “from things which are not,” and that there was no “time when He was not,”[2410] the evangelist John sufficiently shows, when he thus writes concerning Him: “The only-begotten Son, who is in the bosom of the Father.”[2411] For since that divine teacher intended to show that the Father and the Son are two things inseparable the one from the other, he spoke of Him as being in the bosom of the Father. Now that also the Word of God is not comprehended in the number of things that were created “from things which are not,” the same John says, “All things were made by Him.” For he set forth His proper personality, saying, “In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made.”[2412] For if all things were made by Him, how comes it that He who gave to the things which are made their existence, at one time Himself was not. For the Word which makes is not to be defined as being of the same nature with the things which are made; since He indeed was in the beginning, and all things were made by Him, and fashioned “from things which are not.” Moreover, that which is seems to be

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[2408] Isa. i. 2.

[2409] Ps. xlv. 7.

[2410] [The two tests, or *criteria*, of Arianism. The Arians affirmed (1) the formula ἐξ οὐκ ὄντων , and (2) the ἦν ποτε ὅτε οὐκ ἦν.

[2411] John i. 18.

[2412] John i. 1–3.

contrary to and far removed from those things which are made "from things which are not." For that indeed shows that there is no interval between the Father and the Son, since not even in thought can the mind imagine any distance between them. But that the world was created "from things which are not," indicates a more recent and later origin of substance, since the universe receives an essence of this sort from the Father by the Son. When, therefore, the most pious John contemplated the essence of the divine Word at a very great distance, and as placed beyond all conception of those things that are begotten, he thought it not meet to speak of His generation and creation; not daring to designate the Creator in the same terms as the things that are made. Not that the Word is unbegotten, for the Father alone is unbegotten, but because the inexplicable subsistence of the only-begotten Son transcends the acute comprehension of the evangelists, and perhaps also of angels.

5. Wherefore I do not think that he is to be reckoned amongst the pious who presumes to inquire into anything beyond these things, not listening to this saying: "Seek not out the things that are too hard for thee, neither search the things that are above thy strength."[2413] For if the knowledge of many other things that are incomparably inferior to this, are hidden from human comprehension, such as in the apostle Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."[2414] As also God said to Abraham, that "he could not number the stars;"[2415] and that passage, "Who can number the sand of the sea, and the drops of rain."[2416] How shall any one be able to investigate too curiously the subsistence of the divine Word, unless he be smitten with frenzy? Concerning which the Spirit of prophecy says, "Who shall declare his generation?"[2417] And our Saviour Himself, who blesses the pillars of all things in the world, sought to unburden them of the knowledge of these things, saying that to comprehend this was quite beyond their nature, and that to the Father alone belonged the knowledge of this most divine mystery. "For no man," says He, "knoweth the Son, but the Father: neither knoweth any man the Father, save the Son."[2418] Of this thing also I think that the Father spoke, in the words, "My secret is to Me and Mine."

6. Now that it is an insane thing to think that the Son was made from things which are not, and was in being in time, the expression, "from things which are not," itself shows, although these stupid men understand not the insanity of their own words. For the expression, "was not," ought either to be reckoned in time, or in some place of an age. But if it be true

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[2413] Ecclus. iii. 22. [Compare the canonical equivalent, Ps. cxxxi. 1.]

[2414] 1 Cor. ii. 9.

[2415] Gen. xv. 5.

[2416] Ecclus. i. 2.

[2417] Isa. liii. 8.

[2418] Matt. xi. 27.

that “all things were made by Him,” it is established that both every age and time and all space, and that “when” in which the “was not” is found, was made by Him. And is it not absurd that He who fashioned the times and the ages and the seasons, in which that “was not” is mixed up, to say of Him, that He at some time was not? For it is devoid of sense, and a mark of great ignorance, to affirm that He who is the cause of everything is posterior to the origin of that thing. For according to them, the space of time in which they say that the Son had not yet been made by the Father, preceded the wisdom of God that fashioned all things, and the Scripture speaks falsely according to them, which calls Him “the First-born of every creature.” Conformable to which, that which the majestically-speaking Paul says of Him: “Whom He hath appointed heir of all things. By whom also He made the worlds. But by Him also were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things.”[2419]

7. Wherefore, since it appears that this hypothesis of a creation from things which are not is most impious, it is necessary to say that the Father is always the Father. But He is the Father, since the Son is always with Him, on account of whom He is called the Father. Wherefore, since the Son is always with Him, the Father is always perfect, being destitute of nothing as regards good; who, not in time, nor after an interval, nor from things which are not, hath begotten His only-begotten Son. How, then, is it not impious to say, that the wisdom of God once was not which speaks thus concerning itself: “I was with Him forming all things; I was His delight;”[2420] or that the power of God once did not exist; or that His Word was at any time mutilated; or that other things were ever wanting from which the Son is known and the Father expressed? For he who denies that the brightness of the glory existed, takes away also the primitive light of which it is the brightness. And if the image of God was not always, it is clear also that He was not always, of which it is the image. Moreover, in saying that the character of the subsistence of God was not, He also is done away with who is perfectly expressed by it. Hence one may see that the Sonship of our Saviour has nothing at all in common with the sonship of the rest. For just as it has been shown that His inexplicable subsistence excels by an incomparable excellence all other things to which He has given existence, so also His Sonship, which is according to the nature of the Godhead of the Father, transcends, by an ineffable excellence, the sonship of those who have been adopted by Him. For He, indeed, is of an immutable nature, every way perfect, and wanting in nothing; but these since they are either way subject to change, stand in need of help from Him. For what progress can the wisdom of God make? What increase can the truth itself and God the Word receive? In what respect can the life and the true light be made better?

[2419] Col. i. 16, 17.

[2420] Prov. viii. 30 (LXX.).

And if this be so, how much more unnatural is it that wisdom should ever be capable of folly; that the power of God should be conjoined with infirmity; that reason should be obscured by unreason; or that darkness should be mixed up with the true light? And the apostle says, on this place, “What communion hath light with darkness? and what concord hath Christ with Belial?”[2421] And Solomon says, that it is not possible that it should come to pass that a man should comprehend with his understanding “the way of a serpent upon a rock,” which is Christ, according to the opinion of Paul. But men and angels, who are His creatures, have received His blessing that they might make progress, exercising themselves in virtues and in the commandments of the law, so as not to sin. Wherefore our Lord, since He is by nature the Son of the Father, is by all adored. But these, laying aside the spirit of bondage, when by brave deeds and by progress they have received the spirit of adoption, being blessed by Him who is the Son by nature, are made sons by adoption.

8. And His proper and peculiar, natural and excellent Sonship, St. Paul has declared, who thus speaks of God: “Who spared not His own Son, but for us,” who were not His natural sons, “delivered Him up.”[2422] For to distinguish Him from those who are not properly sons, He said that He was His own Son. And in the Gospel we read: “This is My beloved Son, in whom I am well pleased.”[2423] Moreover, in the Psalms the Saviour says: “The Lord hath said unto Me, Thou art my Son.”[2424] Where, showing that He is the true and genuine Son, He signifies that there are no other genuine sons besides Himself. And what, too, is the meaning of this: “From the womb before the morning I begat thee”?[2425] Does He not plainly indicate the natural sonship of paternal bringing forth, which he obtained not by the careful framing of His manners, not by the exercise of and increase in virtue, but by property of nature? Wherefore, the only-begotten Son of the Father, indeed, possesses an indefectible Sonship; but the adoption of rational sons belongs not to them by nature, but is prepared for them by the probity of their life, and by the free gift of God. And *it* is mutable as the Scripture recognises: “For when the sons of God saw the daughters of men, they took them wives,”[2426] etc. And in another place: “I have nourished and brought up children, but they have rebelled against Me,”[2427] as we find God speaking by the prophet Isaiah.

[2421] 2 Cor. vi. 14, 15.

[2422] Rom. viii. 32.

[2423] Matt. iii. 17.

[2424] Ps. xi. 7.

[2425] Ps. cx. 3 (LXX.).

[2426] Gen. vi. 2.

[2427] Isa. i. 2.

9. And though I could say much more, brethren beloved, I purposely omit to do so, as deeming it to be burdensome at great length to call these things to the remembrance of teachers who are of the same mind with myself. For ye yourselves are taught of God, nor are ye ignorant that this doctrine, which hath lately raised its head against the piety of the Church, is that of Ebion and Artemas; nor is it aught else but an imitation of Paul of Samosata, bishop of Antioch, who, by the judgment and counsel of all the bishops, and in every place, was separated from the Church.[2428] To whom Lucian succeeding, remained for many years separate from the communion of three bishops.[2429] And now lately having drained the dregs of their impiety, there have arisen amongst us those who teach this doctrine of a creation from things which are not,[2430] their hidden sprouts, Arius and Achilles, and the gathering of those who join in their wickedness. And three bishops in Syria, having been, in some manner, consecrated on account of their agreement with them, incite them to worse things. But let the judgment concerning these be reserved for your trial. For they, retaining in their memory the words which came to be used with respect to His saving Passion, and abasement, and examination, and what they call His poverty, and in short of all those things to which the Saviour submitted for our sakes, bring them forward to refute His supreme and eternal Godhead. But of those words which signify His natural glory and nobility, and abiding with the Father, they have become unmindful. Such as this: “I and My Father are one,”[2431] which indeed the Lord says, not as proclaiming Himself to be the Father, nor to demonstrate that two persons are one; but that the Son of the Father most exactly preserves the expressed likeness of the Father, inasmuch as He has by nature impressed upon Him His similitude in every respect, and is the image of the Father in no way discrepant, and the expressed figure of the primitive exemplar. Whence, also, to Philip, who then was desirous to see Him, the Lord shows this abundantly. For when he said, “Show us the Father,”[2432] He answered: “He that hath seen Me, hath seen the Father,” since the Father was Himself seen through the spotless and living mirror of the divine image. Similar to which is what the saints say in the Psalms: “In Thy light shall we see light.”[2433] Wherefore he that honoureth the Son, honoureth the Father also;”[2434] and with reason, for every impious word which they dare to speak against the Son, has reference to the Father.

[2428] [a.d. 269.]

[2429] [By the canons three bishops were necessary to ordain one to the episcopate, nor was communion with fewer than these Catholic.]

[2430] [See p. 292, note 3, *supra*.]

[2431] John x. 30.

[2432] John xiv. 8, 9.

[2433] Ps. xxxvi. 9.

[2434] Ps. xxxvi. 9.

10. But after these things, brethren beloved, what is there wonderful in that which I am about to write, if I shall set forth the false calumnies against me and our most pious laity? For those who have set themselves in array against the Godhead of Christ, do not scruple to utter their ungrateful ravings against us. Who will not either that any of the ancients should be compared with them, or suffer that any of those whom, from our earliest years, we have used as instructors should be placed on a level with them. Nay, and they do not think that any of all those who are now our colleagues, has attained even to a moderate 295 amount of wisdom; boasting themselves to be the only men who are wise and divested of worldly possessions, the sole discoverers of dogmas, and that to them alone are those things revealed which have never before come into the mind of any other under the sun. Oh, the impious arrogance! Oh, the immeasurable madness! Oh, the vainglory befitting those that are crazed! Oh, the pride of Satan which has taken root in their unholy souls. The religious perspicuity of the ancient Scriptures caused them no shame, nor did the consentient doctrine of our colleagues concerning Christ keep in check their audacity against Him. Their impiety not even the demons will bear, who are ever on the watch for a blasphemous word uttered against the Son.

11. And let these things be now urged according to our power against those who, with respect to matter which they know nothing of, have, as it were, rolled in the dust against Christ, and have taken in hand to calumniate our piety towards Him. For those inventors of stupid fables say, that we who turn away with aversion from the impious and unscriptural blasphemy against Christ, of those who speak of His coming from the things which are not assert, that there are two unbegottens. For they ignorantly affirm that one of two things must necessarily be said, either that He is from things which are not, or that there are two unbegottens; nor do those ignorant men know how great is the difference between the unbegotten Father, and the things which were by Him created from things which are not, as well the rational as the irrational. Between which two, as holding the middle place, the only begotten nature of God, the Word by which the Father formed all things out of nothing, was begotten of the true Father Himself. As in a certain place the Lord Himself testified, saying, "Every one that loveth Him that begat, loveth Him also that is begotten of Him."[2435]

12. Concerning whom we thus believe, even as the Apostolic Church believes. In one Father unbegotten, who has from no one the cause of His being, who is unchangeable and immutable, who is always the same, and admits of no increase or diminution; who gave to us the Law, the prophets, and the Gospels; who is Lord of the patriarchs and apostles, and all the saints. And in one Lord Jesus Christ, the only-begotten Son of God; not begotten of things which are not, but of Him who is the Father; not in a corporeal manner, by excision or division as Sabellius and Valentinus thought, but in a certain inexplicable and unspeakable

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[2435] John v. 1.

manner, according to the words of the prophet cited above: “Who shall declare His generation?”[2436] Since that His subsistence no nature which is begotten can investigate, even as the Father can be investigated by none; because that the nature of rational beings cannot receive the knowledge of His divine generation by the Father. But men who are moved by the Spirit of truth, have no need to learn these things from me, for in our ears are sounding the words before uttered by Christ on this very thing, “No man knoweth the Father, save the Son; and no man knoweth who the Son is, save the Father.”[2437] That He is equally with the Father unchangeable and immutable, wanting in nothing, and the perfect Son, and like to the Father, we have learnt; in this alone is He inferior to the Father, that He is not unbegotten. For He is the very exact image of the Father, and in nothing differing from Him. For it is clear that He is the image fully containing all things by which the greatest similitude is declared, as the Lord Himself hath taught us, when He says, “My Father is greater than I.”[2438] And according to this we believe that the Son is of the Father, always existing. “For He is the brightness of His glory, the express image of His *Father’s* person.”[2439] But let no one take that word *always* so as to raise suspicion that He is unbegotten, as they imagine who have their senses blinded. For neither are the words, “He was,” or “always,” or “before all worlds,” equivalent to unbegotten. But neither can the human mind employ any other word to signify unbegotten. And thus I think that you understand it, and I trust to your right purpose in all things, since these words do not at all signify unbegotten. For these words seem to denote simply a lengthening out of time, but the Godhead, and as it were the antiquity of the only-begotten, they cannot worthily signify; but they have been employed by holy men, whilst each, according to his capacity, seeks to express this mystery, asking indulgence from the hearers, and pleading a reasonable excuse, in saying, Thus far have we attained. But if there be any who are expecting from mortal lips some word which exceeds human capacity, saying that those things have been done away which are known in part, it is manifest that the words, “He was,” and “always,” and “before all ages,” come far short of what they hoped. And whatever word shall be employed is not equivalent to unbegotten. Therefore to the unbegotten Father, indeed, we ought to preserve His proper dignity, in confessing that no one is the cause of His being; but to the Son must be allotted His fitting honour, in assigning to Him, as we have said, a generation from the Father without beginning, and allotting adoration to Him, so as only piously and properly to use the words, “He was,” and “always,” and “before all worlds,” with respect to Him; by no means rejecting His Godhead, but ascribing to Him a similitude which exactly answers in every respect to the

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[2436] Isa. liii. 8.

[2437] Matt. xi. 27.

[2438] John xiv. 28.

[2439] Heb. i. 3.

Image and Exemplar of the Father. But we must say that to the Father alone belongs the property of being unbegotten, for the Saviour Himself said, “My Father is greater than I.”[2440] And besides the pious opinion concerning the Father and the Son, we confess to one Holy Spirit, as the divine Scriptures teach us; who hath inaugurated both the holy men of the Old Testament, and the divine teachers of that which is called the New. And besides, also, one only Catholic and Apostolic Church, which can never be destroyed, though all the world should seek to make war with it; but it is victorious over every most impious revolt of the heretics who rise up against it. For her Goodman hath confirmed our minds by saying, “Be of good cheer, I have overcome the world.”[2441] After this we know of the resurrection of the dead, the first-fruits of which was our Lord Jesus Christ, who in very deed, and not in appearance merely, carried a body, of Mary Mother of God, who in the end of the world came to the human race to put away sin, was crucified and died, and yet did He not thus perceive any detriment to His divinity, being raised from the dead, taken up into heaven, seated at the right hand of majesty.

13. These things in part have I written in this epistle, thinking it burdensome to write out each accurately, even as I said before, because they escape not your religious diligence. Thus do we teach, thus do we preach. These are the apostolic doctrines of the Church, for which also we die, esteeming those but little who would compel us to forswear them, even if they would force us by tortures, and not casting away our hope in them. To these Arius and Achilles opposing themselves, and those who with them are the enemies of the truth, have been expelled from the Church, as being aliens from our holy doctrine, according to the blessed Paul, who says, “If any man preach any other gospel unto you than that ye have received, let him be accursed; even though he feign himself an angel from heaven.”[2442] And also, “If any man teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing,”[2443] and so forth. These, therefore, who have been anathematized by the brotherhood, let no one of you receive, nor admit of those things which are either said or written by them. For these seducers do always lie, nor will they ever speak the truth. They go about the cities, attempting nothing else but that under the mark of friendship and the name of peace, by their hypocrisy and blandishments, they may give and receive letters, to deceive by means of these a few “silly women, and laden with sins, who have been led captive by them,”[2444] and so forth.

[2440] John xiv. 28.

[2441] John xvi. 33.

[2442] Gal. i. 8, 9.

[2443] 1 Tim. vi. 3, 4.

[2444] 2 Tim. iii. 4.

14. These men, therefore, who have dared such things against Christ; who have partly in public derided the Christian religion; partly seek to traduce and inform against its professors before the judgment-seats; who in a time of peace, as far as in them lies, have stirred up a persecution against us; who have enervated the ineffable mystery of Christ's generation; from these, I say, beloved and like-minded brethren, turning away in aversion, give your suffrages with us against their mad daring; even as our colleagues have done, who being moved with indignation, have both written to us letters against these men, and have subscribed our letter. Which also I have sent unto you by my son Apion the deacon, being some of them from the whole of Egypt and the Thebaid, some from Libya and Pentapolis. There are others also from Syria, Lycia, Pamphylia, Asia, Cappadocia, and the other neighbouring provinces. After the example of which I trust also that I shall receive letters from you. For though I have prepared many helps towards curing those who have suffered injury, this is the especial remedy that has been devised for healing the multitudes that have been deceived by them, that they may comply with the general consent of our colleagues, and thus hasten to return to repentance. Salute one another, together with the brethren who are with you. I pray that ye may be strong in the Lord, beloved, and that I may profit by your love towards Christ.

II.—Epistle Catholic.[2445]

To our beloved and most reverend fellow-ministers of the Catholic Church in every place, Alexander sends greeting in the Lord:

1. Since the body of the Catholic Church is one,[2446] and it is commanded in Holy Scripture that we should keep the bond of unanimity and peace, it follows that we should write and signify to one another the things which are done by each of us; that whether one member suffer or rejoice we may all either suffer or rejoice with one another. In our diocese, then, not so long ago, there have gone forth lawless men, and adversaries of Christ, teaching men to apostatize; which thing, with good right, one might suspect and call the precursor 297 of Antichrist. I indeed wished to cover the matter up in silence, that so perhaps the evil might spend itself in the leaders of the heresy alone, and that it might not spread to other places and defile the ears of any of the more simple-minded. But since Eusebius, the present bishop of Nicomedia, imagining that with him rest all ecclesiastical matters,[2447] because, having left Berytus and cast his eyes upon the church of the Nicomedians, and no punishment has been inflicted upon him, he is set over these apostates, and has undertaken to write everywhere, commending them, if by any means he may draw aside some who are ignorant to this most disgraceful and Antichristian heresy; it became necessary for me, as knowing what is written in the law, no longer to remain silent, but to announce to you all, that you may know both those who have become apostates, and also the wretched words of their heresy; and if Eusebius write, not to give heed to him.

2. For he, desiring by their assistance to renew that ancient wickedness of his mind, with respect to which he has for a time been silent, pretends that he is writing in their behalf, but he proves by his deed that he is exerting himself to do this on his own account. Now the apostates from the Church are these: Arius, Achilles,[2448] Aithales, Carpones, the other Arius, Sarmates, who were formerly priests; Euzoius, Lucius, Julius, Menas, Helladius, and Gaius, formerly deacons; and with them Secundus and Theonas, who were once called bishops. And the words invented by them, and spoken contrary to the mind of Scripture, are as follows:—

"God was not always the Father; but there was a time when God was not the Father. The Word of God was not always, but was made 'from things that are not;' for He who is God fashioned the non-existing from the non-existing; wherefore there was a time when

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[2445] Taken from the Works of St. Athanasius, vol. i. part i. p. 397, *seqq.,* edit. Benedic. Paris, 1698.

[2446] [Elucidation II.]

[2447] [Imagining. Compare Hippolytus, vol. v. pp. 156 and 158, *supra*. This expression seems to have been a sort of formula.]

[2448] [See p. 290, note 1, *supra*.]

He was not. For the Son is a thing created, and a thing made: nor is He like to the Father in substance; nor is He the true and natural Word of the Father; nor is He His true Wisdom; but He is one of the things fashioned and made. And He is called, by a misapplication of the terms, the Word and Wisdom, since He is Himself made by the proper Word of God, and by that wisdom which is in God, in which, as God made all other things, so also did He make Him. Wherefore, He is by His very nature changeable and mutable, equally with other rational beings. The Word, too, is alien and separate from the substance of God. The father also is ineffable to the Son; for neither does the Word perfectly and accurately know the Father, neither can He perfectly see Him. For neither does the Son indeed know His own substance as it is. Since He for our sakes was made, that by Him as by an instrument God might create us; nor would He have existed had not God wished to make us. Some one asked of them whether the Son of God could change even as the devil changed; and they feared not to answer that He can; for since He was made and created, He is of mutable nature."

3. Since those about Arius speak these things and shamelessly maintain them, we, coming together with the Bishops of Egypt and the Libyas, nearly a hundred in number, have anathematized them, together with their followers. But those about Eusebius have received them, earnestly endeavouring to mix up falsehood with truth, impiety with piety. But they will not prevail; for the truth prevails, and there is no communion betwixt light and darkness, no concord between Christ and Belial.[2449] For who ever heard such things? or who, now hearing them, is not astonished, and does not stop his ears that the pollution of these words should not touch them? Who that hears John saying, "In the beginning was the Word,"[2450] does not condemn those who say there was a time when He was not? Who that hears these words of the Gospel, "the only-begotten Son;"[2451] and, "by Him were all things made,"[2452] will not hate those who declare He is one of the things made? For how can He be one of the things made by Him? or how shall He be the only-begotten who, as they say, is reckoned with all the rest, if indeed He is a thing made and created? And how can He be made of things which are not, when the Father says, "My heart belched forth a good Word;"[2453] and, "From the womb, before the morning have I begotten Thee?"[2454] Or how is He unlike to the substance of the Father, who is the perfect image and brightness of the Father, and who says, "He that hath seen Me hath seen the Father?"[2455] And how, if the

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[2449] 2 Cor. vi. 14.

[2450] John i. 1.

[2451] John i. 18.

[2452] John i. 3.

[2453] Ps. xlv. 1.

[2454] Ps. cx. 3; Heb. i. 3.

[2455] John xiv. 9.

Son is the Word or Wisdom and Reason of God, was there a time when He was not? It is all one as if they said, that there was a time when God was without reason and wisdom. How, also, can He be changeable and mutable, who says indeed by Himself: "I am in the Father, and the Father in Me,"[2456] and, "I and My Father are one;"[2457] and by the prophet, "I am the Lord, I change not?"[2458] For even though one saying may refer to the Father Himself, yet it would now be more aptly spoken of the Word, because when He became man, He changed not; but, as says the apostle, "Jesus Christ, the same yesterday, today, and for ever."[2459] Who hath induced them to say, that for our sakes He was made; although Paul says, "for whom are all things, and by whom are all things?"[2460]

4. Now concerning their blasphemous assertion who say that the Son does not perfectly know the Father, we need not wonder: for having once purposed in their mind to wage war against Christ, they impugn also these words of His, "As the Father knoweth Me, even so know I the Father."[2461] Wherefore, if the Father only in part knoweth the Son, then it is evident that the Son doth not perfectly know the Father. But if it be wicked thus to speak, and if the Father perfectly knows the Son, it is plain that, even as the Father knoweth His own Word, so also the Word knoweth His own Father, of whom He is the Word.

5. By saying these things, and by unfolding the divine Scriptures, we have often refuted them. But they, chameleon-like, changing their sentiments, endeavour to claim for themselves that saying: "When the wicked cometh, then cometh contempt."[2462] Before them, indeed, many heresies existed, which, having dared more than was right, have fallen into madness. But these by all their words have attempted to do away with the Godhead of Christ, have made those seem righteous, since they have come nearer to Antichrist. Wherefore they have been excommunicated and anathematized by the Church.[2463] And indeed, although we grieve at the destruction of these men, especially that after having once learned the doctrine of the Church, they have now gone back; yet we do not wonder at it; for this very thing Hymenæus and Philetus suffered,[2464] and before them Judas, who, though he followed the Saviour, afterwards became a traitor and an apostate. Moreover, concerning these very men, warnings are not wanting to us, for the Lord foretold: "Take heed that ye be not deceived:

[2456] John xiv. 10.

[2457] John x. 30.

[2458] Mal. iii. 6.

[2459] Heb. xiii. 8.

[2460] Heb. xi. 10.

[2461] John x. 15.

[2462] Prov. xviii. 3.

[2463] [See the signators to this decree in the subjoined fragment.]

[2464] 2 Tim. ii. 17.

for many shall come in My Name, saying, I am Christ; and the time draweth near: go ye not therefore after them."[2465] Paul, too, having learnt these things from the Saviour, wrote, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils which turn away from the truth."[2466]

6. Since, therefore, our Lord and Saviour Jesus Christ has thus Himself exhorted us, and by His apostle hath signified such things to us; we, who have heard their impiety with our own ears, have consistently anathematized such men, as I have already said, and have declared them to be aliens from the Catholic Church and faith, and we have made known the thing, beloved and most honoured fellow-ministers, to your piety, that you should not receive any of them, should they venture rashly to come unto you, and that you should not trust Eusebius or any one else who writes concerning them. For it becomes us as Christians to turn with aversion from all who speak or think against Christ, as the adversaries of God and the destroyers of souls, and "not even to wish them Godspeed, lest at any time we become partakers of their evil deeds,"[2467] as the blessed John enjoins. Salute the brethren who are with you. Those who are with me salute you.

Signators

Presbyters of Alexandria.

I, Colluthus, presbyter,[2468] give my suffrage to the things which are written, and also for the deposition of Arius, and those who are guilty of impiety with him.

Alexander, presbyter, in like manner.
Dioscorus, presbyter, in like manner.
Dionysius, presbyter, in like manner.
Eusebius, presbyter, in like manner.
Alexander, presbyter, in like manner.
Nilaras, presbyter, in like manner.
Arpocration, presbyter, in like manner.
Agathus, presbyter.
Nemesius, presbyter.
Longus, presbyter.
Silvanus, presbyter.
Perous, presbyter.

[2465] Luke xxi. 8.

[2466] 1 Tim. iv. 1.

[2467] 2 John 10.

[2468] [See p. 291, note 3, *supra*.]

Apis, presbyter.
Proterius, presbyter.
Paulus, presbyter.
Cyrus, presbyter, in like manner.

Deacons.

Ammonius, deacon, in like manner.
Macarius, deacon.
Pistus, deacon, in like manner.
Athanasius, deacon.
Eumenes, deacon.
Apollonius, deacon.
Olympius, deacon.
Aphthonius, deacon.
Athanasius, deacon.[2469]
Macarius, deacon, in like manner.
Paulus, deacon.
Petrus, deacon.
Ambytianus, deacon.
Gaius, deacon, in like manner.
Alexander, deacon.
Dionysius, deacon.
Agathon, deacon.
Polybius, deacon, in like manner.
Theonas, deacon.
Marcus, deacon.
Commodus, deacon.
Serapion, deacon.
Nilus, deacon.
Romanus, deacon, in like manner.

Presbytery of Mareotis.

I, Apollonius, presbyter, give my suffrage to the things which are written, and also for the deposition of Arius, and of those who are guilty of impiety with him.

Ingenius, presbyter, in like manner.
Ammonius, presbyter.

[2469] [Note this name.]

Tyrannus, presbyter.
Copres, presbyter.
Ammonas, presbyter.
Orion, presbyter.
Serenus, presbyter.
Didymus, presbyter.
Heracles, presbyter.
Dioscorus, presbyter.
Sostras, presbyter.
Theon, presbyter.
Boccon, presbyter.
Agathus, presbyter.
Achilles, presbyter.
Paulus, presbyter.
Thalelæus, presbyter.
Dionysius, presbyter, in like manner.

Deacons.

Sarapion, deacon, in like manner.
Justus, deacon, in like manner.
Didymus, deacon.
Demetrius, deacon.
Maurus, deacon.
Alexander, deacon.
Marcus, deacon.
Comon, deacon.
Tryphon, deacon.
Ammonius, deacon.
Didymus, deacon.
Ptollarion, deacon.
Seras, deacon.
Gaius, deacon.
Hierax, deacon.
Marcus, deacon.
Theonas, deacon.
Sarmaton, deacon.
Carpon, deacon.
Zoilus, deacon, in like manner.

III.—Epistle.[2470]

Alexander, to the priests and deacons, Alexandria and Mareotis, being present to them present, brethren beloved in the Lord, sends greeting:

Although you have been forward to subscribe the letters that I sent to those about Arius, urging them to abjure their impiety, and to obey the wholesome and Catholic faith; and in this manner have shown your orthodox purpose, and your agreement in the doctrines of the Catholic Church; yet because I have also sent letters to all our fellow-ministers in every place with respect to the things which concern Arius and his companions; I have thought it necessary to call together you the clergy of the city, and to summon you also of Mareotis; especially since of your number Chares and Pistus, the priests; Sarapion, Parammon, Zosimus, and Irenæus, the deacons, have gone over to the party of Arius, and have preferred to be deposed with them; that you may know what is now written, and that you should declare your consent in these matters, and give your suffrage for the deposition of those about Arius and Pistus. For it is right that you should know what I have written, and that you should each one, as if he had written it himself retain it in his heart.

[2470] Athanas. *ibid.*, p. 396. On the deposition of Arius and his followers by Alexander, archbishop of Alexandria.

IV.—Epistle to Æglon, Bishop of Cynopolis, Against the Arians.[2471]

From a letter of St. Alexander, bishop of Alexandria, to Æglon, bishop of Cynopolis, against the Arians.

1. Natural will is the free faculty of every intelligent nature as having nothing involuntary which is in respect of its essence.

2. Natural operation is the innate motion of all substance. Natural operation is the substantial and notifying reason of every nature. Natural operation is the notifying virtue of every substance.

[2471] Two fragments from an epistle. St. Maxim., *Theological and Polemical Works*, vol. ii. pp. 152–155. Edit. Paris, 1675.

V.—On the Soul and Body and the Passion of the Lord.[2472]

1. The Word which is ungrudgingly sent down from heaven, is fitted for the irrigation of our hearts, if we have been prepared for His power, not by speaking only, but by listening. For as the rain without the ground does not produce fruit, so neither does the Word fructify without hearing, nor hearing without the Word. Moreover, the Word then becomes fruitful when we pronounce it, and in the same way hearing, when we listen. Therefore since the Word draws forth its power, do you also ungrudgingly lend your ears, and when you come to hear, cleanse yourselves from all ill-will and unbelief. Two very bad things are ill-will and unbelief, both of which are contrary to righteousness; for ill-will is opposed to charity, and unbelief to faith; just in the same way as bitterness is opposed to sweetness, darkness to light, evil to good, death to life, falsehood to truth. Those, therefore, who abound in these vices that are repugnant to virtue, are in a manner dead; for the malignant and the unbelieving hate charity and faith, and they who do this are the enemies of God.

2. Since therefore ye know, brethren beloved, that the malignant and the unbelieving are the enemies of righteousness, beware of these, embrace faith and charity, by which all the holy men who have existed from the beginning of the world to this day have attained unto salvation. And show forth the fruit of charity, not in words only, but also in deeds, that is, in all godly patience for God's sake. For, see! the Lord Himself hath shown His charity towards us, not only in words but also in deeds, since He hath given Himself up as the price of our salvation. Besides, we were not created, like the rest of the world, by word alone, but also by deed. For God made the world to exist by the power of a single word, but us He produced by the efficacy alike of His word and working. For it was not enough for God to 300 say, "Let us make man in our image, after our likeness,"[2473] but deed followed word; for, taking the dust from the ground, He formed man out of it, conformable to His image and similitude, and into him He breathed the breath of life, so that Adam became a living soul.

3. But when man afterwards by his fall had inclined to death, it was necessary that that form should be recreated anew to salvation by the same Artificer. For the form indeed lay rotting in the ground; but that inspiration which had been as the breath of life, was detained separate from the body in a dark place, which is called Hades. There was, therefore, a division

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[2472] Many writings of the ancients, as Cardinal Mai has remarked, may be disinterred from the Oriental manuscripts in the Vatican library, some of which have been brought to light by that eminent scholar. In an Arabic ms. he discovered a large portion of the following discourse by St. Alexander, the patriarch of Alexandria, which he afterwards met with entire in the Syrian Vatican manuscript 368. The Greek version being lost, Mai, with the assistance of the erudite Maronites, Matthæus Sciahuanus, and Franciscus Mehasebus, translated the discourse into Latin, and his version has been chiefly followed in the following translation. Of its genuineness there is no doubt, and it is quite worthy of a place among his other writings.

[2473] Gen. i. 26.

of the soul from the body; it was banished *ad inferos*, whilst the latter was resolved into dust; and there was a great interval of separation between them; for the body, by the dissolution of the flesh, becomes corrupt; the soul being loosened from it, its action ceases. For as when the king is thrown into chains, the city falls to ruin; or as when the general is taken captive, the army is scattered abroad; or as when the helmsman is shaken off, the vessel is submerged; so when the soul is bound in chains, its body goes to pieces; as the city without its king, so its members are dissolved; as is the case with an army when its general is lost, they are drowned in death, even as happens to a vessel when deprived of its helmsman. The soul, therefore, governed the man, as long as the body survived; even as the king governs the city, the general the army, the helmsman the ship. But it was powerless to rule it, from the time when it was immoveably tied to it, and became immersed in error; therefore it was that it declined from the straight path, and followed tempters, giving heed to fornication, idolatry, and shedding of blood; by which evil deeds it has destroyed the proper manhood. Nay, but itself also being carried at length to the lower regions, it was there detained by the wicked tempter. Else was it wont, as the king restores the ruined city, the general collects the dispersed army, the sailor repairs the broken ship, even so, I say, the soul used to minister supplies to the body before that the body was dissolved in the dust, being not as yet itself bound fast with fetters. But after that the soul became bound, not with material fetters but with sins, and thus was rendered impotent to act, then it left its body in the ground, and being cast down to the lower regions, it was made the footstool of death, and despicable to all.

4. Man went forth from paradise to a region which was the sink of unrighteousness, fornication, adultery, and cruel murder. And there he found his destruction; for all things conspired to his death, and worked the ruin of him who had hardly entered there. Meanwhile man wanted some consolation and assistance and rest. For when was it well with man? In his mother's womb? But when he was shut up there, he differed but little from the dead. When he was nourished with milk from the breast? Not even then, indeed, did he feel any joy. Was it rather whilst he was coming to maturity? But then, especially, dangers impended over him from his youthful lusts. Was it, lastly, when he grew old? Nay, but then does he begin to groan, being pressed down by the weight of old age, and the expectation of death. For what else is old age but the expectation of death? Verily all the inhabitants of earth do die, young men and old, little children and adults, for no age or bodily stature is exempt from death. Why, then, is man tormented by this exceeding grief? Doubtless the very aspect of death begets sadness; for we behold in a dead man the face changed, the figure dead, the body shrunk up with emaciation, the mouth silent, the skin cold, the carcase prostrate on the ground, the eyes sunken, the limbs immoveable, the flesh wasted away, the veins congealed, the bones whitened, the joints dissolved, all parts of him reduced to dust, and the man no longer existing. What, then, is man? A flower, I say, that is but for a little time, which

in his mother's womb is not apparent, in youth flourishes, but which in old age withers and departs in death.

5. But now, after all this bondage to death and corruption of the manhood, God hath visited His creature, which He formed after His own image and similitude; and this He hath done that it might not for ever be the sport of death. Therefore God sent down from heaven His incorporeal Son to take flesh upon Him in the Virgin's womb; and thus, equally as thou, was He made man; to save lost man, and collect all His scattered members. For Christ, when He joined the manhood to His person, united that which death by the separation of the body had dispersed. Christ suffered that we should live for ever.

For else why should Christ have died? Had He committed anything worthy of death? Why did He clothe Himself in flesh who was invested with glory? And since He was God, why did He become man? And since He reigned in heaven, why did He come down to earth, and become incarnate in the virgin's womb? What necessity, I ask, impelled God to come down to earth, to assume flesh, to be wrapped in swaddling clothes in a manger-cradle, to be nourished with the milk from the breast, to receive baptism from a servant, to be lifted up upon the cross, to be interred in an earthly sepulchre, to rise again the third day from 301 the dead?[2474] What necessity, I say, impelled Him to this? It is sufficiently discovered that He suffered shame for man's sake, to set him free from death; and that He exclaimed, as in the words of the prophet, "I have endured as a travailing woman."[2475] In very deed did He endure for our sakes sorrow, ignominy, torment, even death itself, and burial. For thus He says Himself by the prophet: "I went down into the deep."[2476] Who made Him thus to go down? The impious people. Behold, ye sons of men, behold what recompense Israel made unto Him! She slew her Benefactor, returning evil for good, affliction for joy, death for life. They slew by nailing to the tree Him who had brought to life their dead, had healed their maimed, had made their lepers clean, had given light to their blind. Behold, ye sons of men! behold, all ye people, these new wonders! They suspended Him on the tree, who stretches out the earth; they transfixed Him with nails who laid firm the foundation of the world; they circumscribed Him who circumscribed the heavens; they bound Him who absolves sinners; they gave Him vinegar to drink who hath made them to drink of righteousness;

[2474] The passage, as far as to "rise again the third day from the dead," is generally marked with inverted commas, and Mai remarks that it had been already brought to light by him under the name of the same Alexander, in the *Spicileg. Roman.*, vol. iii. p. 699, amongst some extracts of the Fathers from the Arabic Vatican Codex, 101, in which is contained the celebrated Monophysite work entitled *Fides Patrum*. It is established therefore that this discourse was written in Greek by Alexander, and afterwards translated not only into the Syriac, but also into the Arabic language. [I have made this passage into a paragraph distinct from the rest.]

[2475] Isa. xlii. 14.

[2476] Jonah ii. 4.

they fed Him with gall who hath offered to them the Bread of Life; they caused corruption to come upon His hands, and feet who healed their hands and feet; they violently closed His eyes who restored sight to them; they gave Him over to the tomb, who raised their dead to life both in the time before His Passion and also whilst He was hanging on the tree.

6. For when our Lord was suffering upon the cross, the tombs were burst open, the infernal region was disclosed, the souls leapt forth, the dead returned to life, and many of them were seen in Jerusalem, whilst the mystery of the cross was being perfected; what time our Lord trampled upon death, dissolved the enmity, bound the strong man, and raised the trophy of the cross, His body being lifted up upon it, that the body might appear on high, and death to be depressed under the foot of flesh. Then the heavenly powers wondered, the angels were astonished, the elements trembled, every creature was shaken whilst they looked on this new mystery, and the terrific spectacle which was being enacted in the universe. Yet the entire people, as unconscious of the mystery, exulted over Christ in derision; although the earth was rocking, the mountains, the valleys, and the sea were shaken, and every creature of God was smitten with confusion. The lights of heaven were afraid, the sun fled away, the moon disappeared, the stars withdrew their shining, the day came to end;[2477] the angel in astonishment departed from the temple after the rending of the veil, and darkness covered the earth on which its Lord had closed His eyes. Meanwhile hell[2478] was with light resplendent, for thither had the star descended. The Lord, indeed, did not descend into hell in His body but in His Spirit. He forsooth is working everywhere, for whilst He raised the dead by His body, by His spirit was He liberating their souls. For when the body of the Lord was hung upon the cross, the tombs, as we have said, were opened; hell was unbarred. the dead received their life, the souls were sent back again into the world, and that because the Lord had conquered hell, had trodden down death, had covered the enemy with shame; therefore was it that the souls came forth from Hades, and the dead appeared upon the earth.

7. Ye see, therefore, how great was the effect of the death of Christ, for no creature endured His fall with equal mind, nor did the elements His Passion, neither did the earth retain His body, nor hell His Spirit. All things were in the Passion of Christ disturbed and convulsed. The Lord exclaimed, as once before to Lazarus, Come forth, ye dead, from your tombs and your secret places; for I, the Christ, give unto you resurrection. For then the earth could not long hold the body of our Lord that in it was buried; but it exclaimed, O my Lord, pardon mine iniquities, save me from Thy wrath, absolve me from the curse, for I have received the blood of the righteous, and yet I have not covered the bodies of men or Thine own body! What is at length this wonderful mystery? Why, O Lord, didst Thou come down to earth,

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[2477] [Vol. iii. 58, this series. The patristic testimony is overwhelming and sufficient. See Africanus, p. 136, *supra*, and a full discussion of his statement in Routh, *R. S.*, ii. p. 477.]

[2478] Hades.

unless it was for man’s sake, who has been scattered everywhere: for in every place has Thy fair image been disseminated? Nay! but if thou shouldest give but one little word, at the instant all bodies would stand before Thee. Now, since Thou hast come to earth, and hast sought for the members of Thy fashioning, undertake for man who is Thine own, receive that which is committed to Thee, recover Thine image, Thine Adam. Then the Lord, the third day after His death, rose again, thus bringing man to a knowledge of the Trinity. Then all the nations of the human race were saved by Christ. One submitted to the judgment, and many thousands were absolved. Moreover, He being made like to man whom He had saved, 302 ascended to the height of heaven, to offer before His Father, not gold or silver, or precious stones, but the man whom He had formed after His own image and similitude; and the Father, raising Him to His right hand, hath seated Him upon a throne on high, and hath made Him to be judge of the peoples, the leader of the angelic host, the charioteer of the cherubim, the Son of the true Jerusalem, the Virgin’s spouse, and King for ever and ever. Amen.

VI.—The Addition in the Codex, with a Various Reading.

God, therefore, wishing to visit His own form which He had fashioned after His own image and similitude, hath in these last times sent into the world His incorporeal and only Son, who being in the Virgin's womb incarnate, was born perfect man to raise erect lost man, re-collecting His scattered members. For why else should Christ have died? Was He capitally accused? And since He was God, why was He made man? Why did He who was reigning in heaven come down to earth? Who compelled God to come down to earth, to take flesh of the holy Virgin, to be wrapped in swaddling clothes and laid in a manger, to be nourished with milk, to be baptized in the Jordan, to be mocked of the people, to be nailed to the tree, to be buried in the bosom of the earth, and the third day to rise again from the dead; in the cause of redemption to give life for life, blood for blood, to undergo death for death? For Christ, by dying, hath discharged the debt of death to which man was obnoxious. Oh, the new and ineffable mystery! the Judge was judged. He who absolves from sin was bound; He was mocked who once framed the world; He was stretched upon the cross who stretched out the heavens; He was fed with gall who gave the manna to be bread; He died who gives life. He was given up to the tomb who raises the dead. The powers were astonished, the angels wondered, the elements trembled, the whole created universe was shaken, the earth quaked, and its foundations rocked; the sun fled away, the elements were subverted, the light of day receded; because they could not bear to look upon their crucified Lord.[2479] The creature, in amazement, said, What is this novel mystery? The judge is judged and is silent; the invisible is seen and is not confounded; the incomprehensible is grasped and is not indignant at it; the immeasurable is contained in a measure and makes no opposition; the impassable suffers and does not avenge its own injury; the immortal dies and complains not; the celestial is buried and bears it with an equal mind. What, I say, is this mystery? The creature surely is transfixed with amazement. But when our Lord rose from death and trampled it down, when He bound the strong man and set man free, then every creature wondered at the Judge who for Adam's sake was judged, at the invisible being seen, at the impassable suffering, at the immortal dead, at the celestial buried in the earth. For our Lord was made man; He was condemned that He might impart compassion; He was bound that He might set free; He was apprehended that He might liberate; He suffered that He might heal our sufferings; He died to restore life to us; He was buried to raise us up. For when our Lord suffered, His humanity suffered, that which He had like unto man; and He dissolves the sufferings of him who is His like, and by dying He hath destroyed death. It was for this cause that He came down upon earth, that by pursuing death He might kill the rebel that slew men. For one underwent the judgment, and myriads were set free; one was buried, and myriads rose again. He is the Mediator between God and man; He is the resurrection and the salvation of all; He is the Guide of the erring, the Shepherd of men who have been set free, the life of the dead, the charioteer of the cherubim, the standard-bearer of the angels, and the King of kings, to whom be glory for ever and ever. Amen.

[2479] Here, again, we have this fact insisted on. See p. 301, note 4.

Elucidations.

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I.

(Some points, p. 289.)

That the theology of the great school of Alexandria had a character of its own, is most apparent; I should be the last to deny it. As its succession of teachers was like that of hereditary descent in a family, a family likeness is naturally to be found in this school, from the great Clement to the great Athanasius. It is a school that hands on the traditions in which Apollos had been reared; it not less reflects the Greek influences always dominant in the capital of the Macedonian hero; but it is a school in which the Gospel of Christ as the Light of the world was always made *predominant*: and, while a most liberal view of human *knowledge* was inculcated in it, yet *the faith* was always exalted as the mother and mistress of the true *gnosis* and of all science. The wise men of this world were summoned with an imperial voice, from this eldest seat and centre of Christian learning, to cast their crowns and their treasures at the feet of Jesus. With a generous patronage Clement conceded all he could to the philosophy of the Greeks, and yet sublimely rose above it to a sphere it never discovered, and looked down upon all merely human intellect and its achievements like Uriel in the sun.

It was the special though unconscious mission of this school to prepare the way, and to shape the thought of Christendom, for the great epoch of the (nominal) conversion of the empire, and for the all-important synodical period, its logical consequence. It was in this school that the technical formulas of the Church were naturally wrought out. The process was like that of the artist who has first to make his own tools. He does many things, and resorts to many contrivances, never afterwards necessary when once the tools are complete and his laboratory furnished with all he wants for his work. To my mind, therefore, it is but a pastime of no practical worth to contrast the idiosyncrasies of Clement with those of Origen, and to set up distinctions between the Logos of this doctor and that.[2480] The differences to be descried belong to the personal peculiarities of great minds not yet guided to unity of diction by a scientific theology. The marvel is their harmony of thought. Their ends and their antagonisms are the same. The outcome of their mental efforts and their pious faith is seen in the result. Alexander was their product, and Athanasius (bringing all their sheaves to the Church's garner, winnowed and harvested) is the perpetual *gnomon* of the Alexandrian school. Its testimony, its prescription, its harmony and unity, are all summed up in him.

[2480] See, against Petavius and others, Dr. Holmes's learned note, vol. iii. p. 628, Elucidation I.

It is extraordinary that many truly evangelical critics seem to see, in the *subordination* taught by Origen,[2481] something not reconcileable with the Nicene orthodoxy. Even Bishop Bull is a *subordinationist*, and so are all the great orthodox divines. When Origen maintains the μοναρχία (the Father as the root and source of the Godhead, as do all the Greeks[2482]), and also a subordination of the Son in the divine οὐσία, he is surely consistent with the Athanasian doctrine;[2483] and, if he is led to affirm a diversity of essence in connection with this subordination, he does it with such limitations as should convince us that he, too, would have subscribed the ὁμοούσιον, in which Alexandrians no whit inferior to him finally formulated the convictions and testimonies of their predecessors.[2484]

II.

(Since the body of the Catholic Church is one, etc., p. 296.)

As so shortly preceding the meeting of the Great Council, this letter is most important as a clear testimony to the meaning the first council attached to that article of the Creed which affirms "one holy Catholic and Apostolic Church." We must compare the *Treatises* of Cyprian for the West, with this and the Letter of Firmilian[2485] for the East, as clearly elucidating the contemporary mind of the Church, and hence the meaning of those words which reflect their mind in the Creed. To make any reflections of my own would be out of place, save only, negatively, as I compare it with the modern creed of the Council of Trent (Pius IV.), which defines the Catholic Church to be the communion which acknowledges the Church of Rome as "the mother and mistress of churches."

The concluding section of this letter is decisive as to the absolute *autonomy* of the Alexandrian *diœcese*.[2486] To all the other churches Alexander merely communicates his sentence, which they are all bound to respect. Whether the Christian Church at this period reflected the Apostolic Institutions is not the question, but merely what its theory was in the fourth century, and how far East and West accorded with the theory of Cyprian.

[2481] Vol. iv. p. 343, this series; also Elucidation II. p. 382.

[2482] On Tertullian's orthodoxy, see notes, vol. iii. p. 600, etc.

[2483] When we consider his refinements about the words *substance, idea, image*, etc., in the dispute with Celsus, while yet these terms were not reduced to precision, we cannot but detect his effort to convey an orthodox notion. Observe Dr. Spencer's short but useful note, vol. iv. p. 603, note 3.

[2484] See vol. iv. p. 382, Elucidations I., II., and III.

[2485] Vol. v. p. 390, this series.

[2486] See the force of this spelling, p. 240, *supra*.

METHODIUS.

[Translated by the Rev. William R. Clark, M.A., Vicar of St. Mary Magdalen, Taunton.] 305

Introductory Notice

to

Methodius.

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[a.d. 260–312]. Considering the strong language in which Methodius is praised by ancient writers, as well as by the moderns, I feel that our learned translator has too hastily dismissed his name and works in the biographical introduction below. Epiphanius makes great use of him in his refutations of Origen; and Dupin's critical and historical notice of him is prolonged and highly discriminating, furnishing an abridgment of all his writings and of those vulgarly attributed to him heretofore.[2487] I have made into an elucidation some references which may be of use to the student. In like manner, I have thrown into the form of notes and elucidations what would be less pertinent and less useful in a preface. There are no facts to be added to what is here given by the translator; and remarks on the several works, which he has too sparingly annotated, will be more conveniently bestowed, perhaps, on the pages to which they immediately refer. The following is the translator's brief but useful

Introduction.

Methodius, who is also called Eubulius,[2488] was, first of all bishop, simultaneously of Olympus and Patara, in Lycia, as is testified by several ancient writers.[2489] He was afterwards removed, according to St. Jerome, to the episcopal See of Tyre in Phœnicia, and at the end of the latest of the great persecutions of the Church, about the year 312, he suffered martyrdom at Chalcis in Greece. Some consider that it was at Chalcis in Syria, and that St. Jerome's testimony ought to be thus understood, as Syria was more likely to be the scene of his martyrdom that Greece, as being nearer to his diocese. Others affirm that he suffered under Decius and Valerian; but this is incorrect, since he wrote not only against Origen long after the death of Adamantius, but also against Porphyry, whilst he was alive, in the reign of Diocletian.

Methodius is known chiefly as the antagonist of Origen; although, as has been pointed out, he was himself influenced in no small degree by the method of Origen, as may be seen by his tendency to allegorical interpretations of Holy Scripture. The only complete work of this writer which has come down to us is his *Banquet of the Ten Virgins*, a dialogue of considerable power and grace, in praise of the virginal life. His antagonism to Origen, however, comes out less in this than in his works *On the Resurrection*, and *On Things Created*. The treatise *On Free Will* is, according to recent critics, of doubtful authorship, although the internal evidence must be said to confirm the ancient testimonies which assign it to Methodius. His writings against Porphyry, with the exception of some slight fragments, are lost, as are also his exegetical writings.[2490]

[2487] [In Dr. Schaff's *History* (vol. ii. p. 809) is just such a notice and outline as would be appropriate here.]

[2488] St. Epiph. *Hæres.*, 64, sec. 63. [But this seems only his *nom de plume*, assumed in his fiction of the *Banquet.*]

[2489] St. Hieronymus, *De viris illustr.*, c. 83.

Combefis published an edition of his works in 1644; but only so much of the *Banquet* as was contained in the *Bibliotheca* of Photius. In 1656 Leo Allatius published for the first 308 time a complete edition of this work at Rome from the Vatican ms. Combefis in 1672 published an edition founded chiefly upon this; and his work has become the basis of all subsequent reprints.

The following translation has been made almost entirely from the text of Migne, which is generally accurate, and the arrangement of which has been followed throughout. The edition of Jahn in some places rearranges the more fragmentary works, especially that *On the Resurrection*; but, although his text was occasionally found useful in amending the old readings, and in improving the punctuation, it was thought better to adhere in general to the text which is best known.

A writer who was pronounced by St. Epiphanius[2491] to be "a learned man and a most valiant defender of the truth," and by St. Jerome, *disertissimus martyr*,[2492] who elsewhere speaks of him as one who *nitidi compositique sermonis libros confecit*,[2493] cannot be altogether unworthy the attention of the nineteenth century.

[2490] For the larger fragments we are indebted to Epiphanius (*Hæres.*, 64) and Photius (*Bibliotheca*, 234–237).

[2491] Epiph., *Hær.*, 64, sec. 63. ἀνὴρ λόγιος καὶ σφόδρα περὶ τῆς ἀληθείας ἀγωνισάμενος. [Petavius renders this: "vir apprime doetus acerrimusque veritatis patronus."]

[2492] Hieron., *Com. in Dan.*, c. 13.

[2493] Id., *De vir. ill.*, c. 83. Many more such testimonies will be found collected in the various editions of his works in Greek.

The Banquet of the Ten Virgins;[2494]

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Or,

Concerning Chastity.

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Persons of the Dialogue: Euboulios,[2495] Gregorion, Arete; Marcella, Theophila, Thaleia, Theopatra, Thallousa, Agathe, Procilla, Thekla, Tusiane, Domnina.

Introduction.—Plan of the Work; Way to Paradise; Description and Personification of Virtue; The Agnos a Symbol of Chastity; Marcella, the Eldest and Foremost Among the Virgins of Christ.

Euboulios. You have arrived most seasonably, Gregorion, for I have just been looking for you, wanting to hear of the meeting of Marcella and Theopatra, and of the other virgins who were present at the banquet, and of the nature of their discourses on the subject of chastity; for it is said that they argued with such ability and power that there was nothing lacking to the full consideration of the subject. If, therefore, you have come here for any other purpose, put that off to another time, and do not delay to give us a complete and connected account of the matter of which we are inquiring.

Gregorion.[2496] I seem to be disappointed of my hope, as some one else has given you intelligence beforehand on the subject respecting which you ask me. For I thought that you had heard nothing of what had happened, and I was flattering myself greatly with the idea that I should be the first to tell you of it. And for this reason I made all haste to come here to you, fearing the very thing which has happened, that some one might anticipate me.

Euboulios. Be comforted, my excellent friend, for we have had no precise information respecting anything which happened; since the person who brought us the intelligence had nothing to tell us, except that there had been dialogues; but when he was asked what they were, and to what purpose, he did not know.

[2494] [The idea, and some of the ideas borrowed from the *Symposium* of Plato, but designed to furnish a contrast as strong as possible between the swinish sensuality of false "philosophy" in its best estate, and the heavenly chastity of those whom the Gospel renders "pure in heart," and whose life on earth is controlled by the promise, "they shall see God."]

[2495] In Migne's ed. *Euboulion*, but apparently with less authority; and probably because the name is connected with that of Gregorion. *Euboulios* is a man, and Gregorion a woman.

[2496] [*Gregorion* answers to the *Diotima* of Socrates in Plato's *Banquet*, and talks like a philosopher on these delicate subjects.]

Gregorion. Well then, as I came here for this reason, do you want to hear all that was said from the beginning; or shall I pass by parts of it, and recall only those points which I consider worthy of mention?

Euboulios. By no means the latter; but first, Gregorion, relate to us from the very beginning where the meeting was, and about the setting forth of the viands, and about yourself, how you poured out the wine

> "They in golden cups
> Each other pledged, while towards broad heaven they looked."[2497]

Gregorion. You are always skilful in discussions, and excessively powerful in argument—thoroughly confuting all your adversaries.

Euboulios. It is not worth while, Gregorion, to contend about these things at present; but do oblige us by simply telling us what happened from the beginning.

Gregorion. Well, I will try. But first answer me this: You know, I presume, Arete,[2498] the daughter of Philosophia?

Euboulios. Why do you ask?

Gregorion. "We went by invitation to a garden of hers with an eastern aspect, to enjoy the fruits of the season, myself, and Procilla, and Tusiane." I am repeating the words of Theopatra, for it was of her I obtained the information. "We went, Gregorion, by a very rough, steep, and arduous path: when we drew near to the place," said Theopatra, "we were met by a tall and beautiful woman walking along quietly and gracefully, clothed in a shining 310 robe as white as snow. Her beauty was something altogether inconceivable and divine. Modesty, blended with majesty, bloomed on her countenance. It was a face," she said, "such as I know not that I had ever seen, awe-inspiring, yet tempered with gentleness and mirth; for it was wholly unadorned by art, and had nothing counterfeit. She came up to us, and, like a mother who sees her daughters after a long separation, she embraced and kissed each one of us with great joy, saying, 'O, my daughters, you have come with toil and pain to me who am earnestly longing to conduct you to the pasture of immortality; toilsomely have you come by a way abounding with many frightful reptiles; for, as I looked, I saw you often stepping aside, and I was fearing lest you should turn back and slip over the precipices. But thanks to the Bridegroom to whom I have espoused[2499] you, my children, for having granted an effectual answer to all our prayers.' And, while she is thus speaking," said Theopatra, "we arrive at the enclosure, the doors not being shut as yet, and as we enter we come upon Thekla and Agathe and Marcella preparing to sup. And Arete immediately said, 'Do you also come hither, and sit down here in your place along with these your fellows.' Now," said she to me,

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[2497] Hom., *Il.*, iv. 3, 4.

[2498] A personification of virtue, the daughter of philosophy. [i.e., of philosophy *not* falsely so called.]

[2499] 2 Cor. xi. 2.

"we who were there as guests were altogether, I think, ten in number; and the place was marvellously beautiful, and abounding in the means of recreation. The air was diffused in soft and regular currents, mingled with pure beams of light, and a stream flowing as gently as oil through the very middle of the garden, threw up a most delicious drink; and the water flowing from it, transparent and pure, formed itself into fountains, and these, overflowing like rivers, watered all the garden with their abundant streams; and there were different kinds of trees there, full of fresh fruits, and the fruits that hung joyfully from their branches were of equal beauty; and there were ever-blooming meadows strewn with variegated and sweet-scented flowers, from which came a gentle breeze laden with sweetest odour. And the agnos[2500] grew near, a lofty tree, under which we reposed, from its being exceedingly wide-spreading and shady."

Euboulios. You seem to me, my good friend, to be making a revelation of a second paradise.[2501]

Gregorion. You speak truly and wisely. "When there," she said, "we had all kinds of food and a variety of festivities, so that no delight was wanting. After this Arete,[2502] entering, gave utterance to these words:—

"'Young maidens, the glory of my greatness, beautiful virgins, who tend the undefiled meadows of Christ with unwedded hands, we have now had enough of food and feasting, for all things are abundant and plentiful with us.[2503] What is there, then, besides which I wish and expect? That each of you shall pronounce a discourse in praise of virginity. Let Marcella begin, since she sits in the highest place, and is at the same time the eldest. I shall be ashamed of myself if I do not make the successful disputant an object of envy, binding her with the unfading flowers of wisdom.'

"And then," I think she said, "Marcella immediately began to speak as follows."

[2500] "A tall tree like the willow, the branches of which were strewn by matrons on their beds at the Thesmophoria, *vitex agnuscastus.* It was associated with the notion of chastity, from the likeness of its name to ἁγνός."—Liddell and Scott.

[2501] [Much of this work suggests a comparison with the *Hermas* of vol. ii., and Minucius Felix seems not infrequently reflected.]

[2502] [Virtue presides, and "to the pure all things are pure;" but the freedoms of the converse must offend unless we bear in mind that these are allegorical beings, not women in flesh and blood.]

[2503] [See the oration on *Simeon and Anna*, cap. 10, *infra.*]

Discourse I.—Marcella.

Chapter I.—The Difficulty and Excellence of Virginity; The Study of Doctrine Necessary for Virgins.

Virginity is something supernaturally great, wonderful, and glorious; and, to speak plainly and in accordance with the Holy Scriptures, this best and noblest manner of life alone is the root[2504] of immortality, and also its flower and first-fruits; and for this reason the Lord promises that those shall enter into the kingdom of heaven who have made themselves eunuchs, in that passage[2505] of the Gospels in which He lays down the various reasons for which men have made themselves eunuchs. Chastity with men is a very rare thing, and difficult of attainment, and in proportion to its supreme excellence and magnificence is the greatness of its dangers.[2506]

For this reason, it requires strong and generous natures, such as, vaulting over the stream of pleasure, direct the chariot of the soul upwards from the earth, not turning aside from their aim, until having, by swiftness of thought, lightly bounded above the world, and taken their stand truly upon the vault of heaven, they purely contemplate immortality itself as it springs forth[2507] from the undefiled bosom of the Almighty.

Earth could not bring forth this draught; heaven alone knew the fountain from whence it flows; for we must think of virginity as walking indeed upon the earth, but as also reaching up to heaven. And hence some who have longed for it, and considering only the end of it, have come, by reason of coarseness of mind, ineffectually with unwashed feet, and have gone aside out of the way, from having conceived no worthy idea of the *virginal* manner of life. For it is not enough to keep the body only undefiled, just as we should not show that 31 we think more of the temple than of the image of the god; but we should care for the souls of men as being the divinities of their bodies, and adorn them with righteousness. And then do they most care for them and tend them when, striving untiringly to hear divine discourses, they do not desist until, wearing the doors of the wise,[2508] they attain to the knowledge of the truth.

For as the putrid humours and matter of flesh, and all those things which corrupt it, are driven out by salt, in the same manner all the irrational appetites of a virgin are banished from the body by divine teaching. For it must needs be that the soul which is not sprinkled with the words of Christ, as with salt, should stink and breed worms, as King David, openly confessing with tears in the mountains, cried out, “My wounds stink and are corrupt,”[2509] because he had not salted himself with the exercises of self-control, and so subdued his carnal appetites, but self-indulgently had yielded to them, and became corrupted in adultery. And hence, in Leviticus,[2510] every gift, unless it be seasoned with salt, is forbidden to be offered as an oblation to the Lord God. Now the whole spiritual meditation of the Scriptures is given to us as salt which stings in order to benefit, and which disinfects, without which it is impossible for a soul, by means of reason, to be brought to the Almighty; for “ye are the salt of the earth,”[2511] said the Lord to the apostles. It is fitting, then, that a virgin should always love things which are honourable, and be distinguished among the foremost for wisdom and addicted to nothing slothful or luxurious, but should excel, and set her mind upon things worthy of the state of virginity, always putting away, by the word, the foulness of luxury, lest in any way some slight hidden corruption should breed the worm of incontinence; for “the unmarried woman careth for the things of the Lord,” how she may please the Lord, “that she may be holy both in body and in spirit,”[2512] says the blessed Paul. But many of them who consider the hearing of the word quite a secondary matter, think they do great things if they give their attention to it for a little while. But discrimination must be exercised with respect to these; for it is not fitting to impart divine instruction to a nature which is careful about trifles, and low, and which counterfeits wisdom. For would it not be laughable to go on talking to those who direct all their energy towards things of little value, in order that they may complete most accurately those things which they want to bring to perfection, but do not think that the greatest pains are to be taken with those necessary things by which most of all the love of chastity would be increased in them?

[2504] Lit. the udder.

[2505] Matt. ix. 12.

[2506] [I think evidence abounds, in the course of this allegory, that it was designed to meet the painful discussions excited in the Church by the fanatical conduct of Origen, vol. iv. pp. 225–226.]

[2507] Lit. "leaps out."

[2508] Ecclus. vi. 36.

[2509] Ps. xxxvii. 6 (LXX.), xxxviii. 5 (E.V.).

[2510] Lev. ii. 13; Mark ix. 40.

[2511] Matt. v. 13.

[2512] 1 Cor. vii. 34.

Chapter II.—Virginity a Plant from Heaven, Introduced Late; The Advancement of Mankind to Perfection, How Arranged.

For truly by a great stretch of power the plant of virginity was sent down to men from heaven, and for this reason it was not revealed to the first generations. For the race of mankind was still very small in number; and it was necessary that it should first be increased in number, and then brought to perfection. Therefore the men of old times thought it nothing unseemly to take their own sisters for wives, until the law coming separated them, and by forbidding that which at first had seemed to be right, declared it to be a sin, calling him cursed who should "uncover the nakedness" of his sister;[2513] God thus mercifully bringing to our race the needful help in due season, as parents do to their children. For they do not at once set masters over them, but allow them, during the period of childhood, to amuse themselves like young animals, and first send them to teachers stammering like themselves, until they cast off the youthful wool of the mind, and go onwards to the practice of greater things, and from thence again to that of greater still. And thus we must consider that the God and Father of all acted towards our forefathers. For the world, while still unfilled with men, was like a child, and it was necessary that it should first be filled with these, and so grow to manhood. But when hereafter it was colonized from end to end, the race of man spreading to a boundless extent, God no longer allowed man to remain in the same ways, considering how they might now proceed from one point to another, and advance nearer to heaven, until, having attained to the very greatest and most exalted lesson of virginity, they should reach to perfection; that first they should abandon the intermarriage of brothers and sisters, and marry wives from other families; and then that they should no longer have many wives, like brute beasts, as though born for the mere propagation of the species; and then that they should not be adulterers; and then again that they should go on to continence, and from continence to virginity, when, having trained themselves to despise the flesh, they sail fearlessly into the peaceful haven of immortality.[2514]

[2513] Lev. xviii. 19; xx. 17.

[2514] [Contending with the worse than bestial sensuality of paganism, and inured to the sorrows of martyr-ages, when Christian families could not be reared in peace, let us not wonder at the high conceptions of these heroic believers, based on the words of Christ Himself, and on the promise, "Blessed are the pure in heart, for they shall see God."]

Chapter III.—By the Circumcision of Abraham, Marriage with Sisters Forbidden; In the Times of the Prophets Polygamy Put a Stop To; Conjugal Purity Itself by Degrees Enforced.

If, however, any one should venture to find fault with our argument as destitute of Scripture proof, we will bring forward the writings of the prophets, and more fully demonstrate the truth of the statements already made. Now Abraham, when he first received the covenant of circumcision, seems to signify, by receiving circumcision in a member of his own body, nothing else than this, that one should no longer beget children with one born of the same parent; showing that every one should abstain from intercourse with his own sister, as his own flesh. And thus, from the time of Abraham, the custom of marrying with sisters has ceased; and from the times of the prophets the contracting of marriage with several wives has been done away with; for we read, “Go not after thy lusts, but refrain thyself from thine appetites;”[2515] for “wine and women will make men of understanding to fall away;”[2516] and in another place, “Let thy fountain be blessed; and rejoice with the wife of thy youth,”[2517] manifestly forbidding a plurality of wives. And Jeremiah clearly gives the name of “fed horses”[2518] to those who lust after other women; and we read, “The multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.”[2519]

Lest, however, we should seem prolix in collecting the testimonies of the prophets, let us again point out how chastity succeeded to marriage with one wife, taking away by degrees the lusts of the flesh, until it removed entirely the inclination for sexual intercourse engendered by habit. For presently one is introduced earnestly deprecating, from henceforth, this seduction, saying, “O Lord, Father, and Governor of my life, leave me not to their counsels; give me not a proud look; let not the greediness of the belly, nor lust of the flesh, take hold of me.”[2520] And in the Book of Wisdom, a book full of all virtue, the Holy Spirit, now openly drawing His hearers to continence and chastity, sings on this wise, “Better it is to have no children, and to have virtue, for the memorial thereof is immortal; because it is known with God and with men. When it is present men take example at it; and when it is gone they desire it: it weareth a crown and triumpheth for ever, having gotten the victory, striving for undefiled rewards.”[2521]

[2515] Ecclus. xviii. 30.

[2516] Ecclus. xix. 2.

[2517] Prov. v. 18.

[2518] Jer. v. 8.

[2519] Wisd. iv. 3.

[2520] Ecclus. xxiii. 1, 4, 6.

[2521] Wisd. iv. 1, 2.

Chapter IV.—Christ Alone Taught Virginity, Openly Preaching the Kingdom of Heaven; The Likeness of God to Be Attained in the Light of the Divine Virtues.

We have already spoken of the periods of the human race, and how, beginning with the intermarriage of brothers and sisters, it went on to continence; and we have now left for us the subject of virginity. Let us then endeavour to speak of this as well as we can. And first let us inquire for what reason it was that no one of the many patriarchs and prophets and righteous men, who taught and did many noble things, either praised or chose the state of virginity. Because it was reserved for the Lord alone to be the first to teach this doctrine, since He alone, coming down to us, taught man to draw near to God; for it was fitting that He who was first and chief of priests, of prophets, and of angels, should also be saluted as first and chief of virgins.[2522] For in old times man was not yet perfect, and for this reason was unable to receive perfection, which is virginity. For, being made in the *Image* of God, he needed to receive that which was according to His *Likeness*;[2523] which the Word being sent down into the world to perfect, He first took upon Him our form, disfigured as it was by many sins, in order that we, for whose sake He bore it, might be able again to receive the divine *form*. For it is then that we are truly fashioned in the likeness of God, when we represent His features in a human life, like skilful painters, stamping them upon ourselves as upon tablets, learning the path which He showed us. And for this reason He, being God, was pleased to put on human flesh, so that we, beholding as on a tablet the divine Pattern of our life, should also be able to imitate Him who painted it. For He was not one who, thinking one thing, did another; nor, while He considered one thing to be right, taught another. But whatever things were truly useful and right, these He both taught and did.

[2522] [This seems to me admirable. Our times are too little willing to see all that Scripture teaches in this matter.]

[2523] A distinction common among the Fathers.

Chapter V.—Christ, by Preserving His Flesh Incorrupt in Virginity, Draws to the Exercise of Virginity; The Small Number of Virgins in Proportion to the Number of Saints.

What then did the Lord, who is the Truth and the Light, take in hand when He came down from heaven? He preserved the flesh which He had taken upon Him incorrupt in virginity, so that we also, if we would come to the likeness of God and Christ, should endeavour to honour virginity. For the likeness of God is the avoiding of corruption. And that the Word, when He was incarnate, became chief Virgin, in the same way as He was chief Shepherd and chief Prophet of the Church, the Christ-possessed John shows us, saying, in the Book of the Revelation, "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His name and His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever He goeth;"[2524] showing that the Lord is leader of the choir of virgins. And remark, in addition to this, how very great in the sight of God is the dignity of virginity: "These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault,"[2525] he says, "and they follow the Lamb whithersoever He goeth." And he clearly intends by this to teach us that the number of virgins was, from the beginning, restricted to so many, namely, a hundred and forty and four thousand, while the multitude of the other saints is innumerable. For let us consider what he means when discoursing of the rest. "I beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues."[2526] It is plain, therefore, as I said, that in the case of the other saints he introduces an unspeakable multitude, while in the case of those who are in a state of virginity he mentions only a very small number, so as to make a strong contrast with those who make up the innumerable number.[2527]

This, O Arete, is my discourse to you on the subject of virginity. But, if I have omitted anything, let Theophila, who succeeds me, supply the omission.

[2524] Rev. xiv. 1–4.

[2525] Rev. xiv. 4, 5.

[2526] Rev. vii. 9.

[2527] [Compare Cyprian, vol. v. p. 475, this series.]

Discourse II.—Theophila.

Chapter I.—Marriage Not Abolished by the Commendation of Virginity.

And then, she said, Theophila spoke:—Since Marcella has excellently begun this discussion without sufficiently completing it, it is necessary that I should endeavour to put a finish to it. Now, the fact that man has advanced by degrees to virginity, God urging him on from time to time, seems to me to have been admirably proved; but I cannot say the same *as to the assertion* that from henceforth they should no longer beget children. For I think I have perceived clearly from the Scriptures that, after He had brought in virginity, the Word did not altogether abolish the generation of children; for although the moon may be greater than the stars, the light of the other stars is not destroyed by the moonlight.

Let us begin with Genesis, that we may give its place of antiquity and supremacy to this scripture. Now the sentence and ordinance of God respecting the begetting of children[2528] is confessedly being fulfilled to this day, the Creator still fashioning man. For this is quite manifest, that God, like a painter, is at this very time working at the world, as the Lord also taught, "My Father worketh hitherto."[2529] But when the rivers shall cease to flow and fall into the reservoir of the sea, and the light shall be perfectly separated from the darkness,—for the separation is still going on,—and the dry land shall henceforth cease to bring forth its fruits with creeping things and four-footed beasts, and the predestined number of men shall be fulfilled; then from henceforth shall men abstain from the generation of children. But at present man must cooperate in the forming of the image of God, while the world exists and is still being formed; for it is said, "Increase and multiply."[2530] And we must not be offended at the ordinance of the Creator, from which, moreover, we ourselves have our being. For the casting of seed into the furrows of the matrix is the beginning of the generation of men, so that bone taken from bone, and flesh from flesh, by an invisible power, are fashioned into another man. And in this way we must consider that the saying is fulfilled, "This is now bone of my bone, and flesh of my flesh."[2531]

[2528] Gen. i. 28.

[2529] ἕως ἄρτι, even until now. John v. 17.

[2530] Gen. i. 28.

[2531] Gen. ii. 23.

Chapter II.—Generation Something Akin to the First Formation of Eve from the Side and Nature of Adam; God the Creator of Men in Ordinary Generation.

And this perhaps is what was shadowed forth by the sleep and trance of the first man, which prefigured the embraces of connubial love. When thirsting for children a man falls into a kind of trance,[2532] softened and subdued by the pleasures of generation as by sleep, so that again something drawn from his flesh and from his bones is, as I said, fashioned into another man. For the harmony of the bodies being disturbed in the embraces of love, as those tell us who have experience of the marriage state, all the marrow-like and generative part of the blood, like a kind of liquid bone, coming together from all the members, worked into foam and curdled, is projected through the organs of generation into the living body of the female. And probably it is for this reason that a man is said to leave his father and his mother, since he is then suddenly unmindful of all things when united to his wife in the embraces of love, he is overcome by the desire of generation, offering his side to the divine Creator to take away from it, so that the father may again appear in the son.

Wherefore, if God still forms man, shall we not be guilty of audacity if we think of the generation of children as something offensive, which the Almighty Himself is not ashamed to make use of in working with His undefiled hands; for He says to Jeremiah, "Before I formed thee in the belly I knew thee;"[2533] and to Job, "Didst thou take clay and form a living creature, and make it speak upon the earth?"[2534] and Job draws near to Him in supplication, saying, "Thine hands have made me and fashioned me."[2535] Would it not, then, be absurd to forbid marriage unions, seeing that we expect that after us there will be martyrs, and those who shall oppose the evil one, for whose sake also the Word promised that He would shorten those days?[2536] For if the generation of children henceforth had seemed evil to God, as you said, for what reason will those who have come into existence in opposition to the divine decree and will be able to appear well-pleasing to God? And must not that which is begotten be something spurious, and not a creature of God, if, like a counterfeit coin, it is moulded apart from the intention and ordinance of the lawful authority? And so we concede to men the power of forming men.

[2532] Remark the connection, ἔκστασις and εξίσταται.

[2533] Jer. i. 5.

[2534] Job xxxviii. 14 (LXX.).

[2535] Job x. 8.

[2536] Matt. xxiv. 22.

Chapter III.—An Ambiguous Passage of Scripture; Not Only the Faithful But Even Prelates Sometimes Illegitimate.

But Marcella, interrupting, said, “O Theophila, there appears here a great mistake, and something contrary to what you have said; and do you think to escape under cover of the cloud which you have thrown around you? For there comes that argument, which perhaps any one who addresses you as a very wise person will bring forward: What do you say of those who are begotten unlawfully in adultery? For you laid it down that it was inconceivable and impossible for any one to enter into the world unless he was introduced by the will of the divine Ruler, his frame being prepared for him by God. And that you may not take refuge behind a safe wall, bringing forward the Scripture which says, ‘As for the children of the adulterers, they shall not come to their perfection,’[2537] he will answer you easily, that we often see those who are unlawfully begotten coming to perfection like ripe fruit.

And if, again, you answer sophistically, ‘O, my friend, by those who come not to perfection I understand being perfected in Christ-taught righteousness;’ he will say, ‘But, indeed, my worthy friend, very many who are begotten of unrighteous seed are not only numbered among those who are gathered into the flock of the brethren, but are often called even to preside over them.[2538] Since, then, it is clear, and all testify, that those who are born of adultery do come to perfection, we must not imagine that the Spirit was teaching respecting conceptions and births, but rather perhaps concerning those who adulterate the truth, who, corrupting the Scriptures by false doctrines, bring forth an imperfect and immature wisdom, mixing their error with piety.’ And, therefore, this plea being taken away from you, come now and tell us if those who are born of adultery are begotten by the will of God; for you said that it was impossible that the offspring of a man should be brought to perfection unless the Lord formed it and gave it life.”

[2537] Wisd. iii. 16.

[2538] [Bastardy seems to have been regarded as washed out by baptism, thousands of pagan converts having been born under this stain.]

Chapter IV.—Human Generation, and the Work of God Therein Set Forth.

Theophila, as though caught round the middle by a strong antagonist, grew giddy, and with difficulty recovering herself, replied, “You ask a question, my worthy friend, which needs to be solved by an example, that you may still better understand how the creative power of God, pervading all things, is more especially the real cause in the generation of men, making those things to grow which are planted in the productive earth. For that which is sown is not to be blamed, but he who sows in a strange soil by unlawful embraces, as though purchasing a slight pleasure by shamefully selling his own seed. For imagine our birth into the world to be like some such thing as a house having its entrance lying close to lofty mountains; and that the house extends a great way down, far from the entrance, and that it has many holes behind, and that in this part it has circular.” “I imagine it,” said Marcella. “Well, then, suppose that a modeller seated within is fashioning many statues; imagine, again, that the substance of clay is incessantly brought to him from without, through 315 the holes, by many men who do not any of them see the artist himself. Now suppose the house to be covered with mist and clouds, and nothing visible to those who are outside but only the holes.” “Let this also be supposed,” she said. “And that each one of those who are labouring together to provide the clay has one hole allotted to himself, into which he alone has to bring and deposit his own clay, not touching any other hole. And if, again, he shall officiously endeavour to open that which is allotted to another, let him be threatened with fire and scourges.

“Well, now, consider further what comes after this: the modeller within going round to the holes and taking privately for his modelling the clay which he finds at each hole, and having in a certain number of months made his model, giving it back through the same hole; having this for his rule, that every lump of clay which is capable of being moulded shall be worked up indifferently, even if it be unlawfully thrown by any one through another’s hole, for the clay has done no wrong, and, therefore, as being blameless, should be moulded and formed; but that he who, in opposition to the ordinance and law, deposited it in another’s hole, should be punished as a criminal and transgressor. For the clay should not be blamed, but he who did this in violation of what is right; for, through incontinence, having carried it away, he secretly, by violence, deposited it in another’s hole.” “You say most truly.”

Chapter V.—The Holy Father Follows Up the Same Argument.

And now that these things are completed, it remains for you to apply this picture, my wisest of friends, to the things which have been already spoken of; comparing the house to the invisible nature of our generation, and the entrance adjacent to the mountains to the sending down of our souls from heaven, and their descent into the bodies; the holes to the female sex, and the modeller to the creative power of God, which, under the cover of generation, making use of our nature, invisibly forms us men within, working the garments for the souls. Those who carry the clay represent the male sex in the comparison; when thirsting for children, they bring and cast in seed into the natural channels of the female, as those in the comparison cast clay into the holes. For the seed, which, so to speak, partakes of a divine creative power, is not to be thought guilty of the incentives to incontinence; and art always works up the matter submitted to it; and nothing is to be considered as evil in itself, but becomes so by the act of those who used it in such a way; for when properly and purely made use of, it comes out pure, but if disgracefully and improperly, then it becomes disgraceful. For how did iron, which was discovered for the benefit of agriculture and the arts, injure those who sharpened it for murderous battles? Or how did gold, or silver, or brass, and, to take it collectively, the whole of the workable earth, injure those who, ungratefully towards their Creator, make a wrong use of them by turning parts of them into various kinds of idols? And if any one should supply wool from that which had been stolen to the weaving art, that art, regarding this one thing only, manufactures the material submitted to it, if it will receive the preparation, rejecting nothing of that which is serviceable to itself, since that which is stolen is here not to be blamed, being lifeless. And, therefore, the material itself is to be wrought and adorned, but he who is discovered to have abstracted it unjustly should be punished. So, in like manner, the violators of marriage, and those who break the strings of the harmony of life, as of a harp, raging with lust, and letting loose their desires in adultery, should themselves be tortured and punished, for they do a great wrong stealing from the gardens of others the embraces of generation; but the seed itself, as in the case of the wool, should be formed and endowed with life.

Chapter VI.—God Cares Even for Adulterous Births; Angels Given to Them as Guardians.

But what need is there to protract the argument by using such examples? for nature could not thus, in a little time, accomplish so great a work without divine help. For who gave to the bones their fixed nature? and who bound the yielding members with nerves, to be extended and relaxed at the joints? or who prepared channels for the blood, and a soft windpipe for the breath? or what god caused the humours to ferment, mixing them with blood and forming the soft flesh out of the earth, but only the Supreme Artist making us to be man, the rational and living image of Himself, and forming it like wax, in the womb, from moist slight seed? or by whose providence was it that the fœtus was not suffocated by damp when shut up within, in the connexion of the vessels? or who, after it was brought forth and had come into the light, changed it from weakness and smallness to size, and beauty, and strength, unless God Himself, the Supreme Artist, as I said, making by His creative power copies of Christ, and living pictures? Whence, also, we have received from the inspired writings, that those who are begotten, even though it be in adultery, are committed to guardian angels. But if they came into being in opposition to the will and the decree of the blessed nature of God, how should they be delivered over to angels, to be nourished 31 with much gentleness and indulgence? and how, if they had to accuse their own parents, could they confidently, before the judgment seat of Christ, invoke Him and say, "Thou didst not, O Lord, grudge us this common light; but these appointed us to death, despising Thy command?" "For," He says, "children begotten of unlawful beds are witnesses of wickedness against their parents at their trial."[2539]

[2539] Wisd. iv. 6.

Chapter VII.—The Rational Soul from God Himself; Chastity Not the Only Good, Although the Best and Most Honoured.

And perhaps there will be room for some to argue plausibly among those who are wanting in discrimination and judgment, that this fleshly garment of the soul, being planted by men, is shaped spontaneously apart from the sentence of God. If, however, he should teach that the immortal being of the soul also is sown along with the mortal body, he will not be believed; for the Almighty alone breathes into man the undying and undecaying part, as also it is He alone who is Creator of the invisible and indestructible. For, He says, He "breathed into his nostrils the breath of life; and man became a living soul."[2540] And those artificers who, to the destruction of men, make images in human form, not perceiving and knowing their own Maker, are blamed by the Word, which says, in the Book of Wisdom, a book full of all virtue,[2541] "his heart is ashes, his hope is more vile than earth, and his life of less value than clay; forasmuch as he knew not his Maker, and Him that inspired into him an active soul, and breathed in a living spirit;"[2542] that is, God, the Maker of all men; therefore, also, according to the apostle, He "will have all men to be saved, and to come unto the knowledge of the truth."[2543] And now, although this subject be scarcely completed, yet there are others which remain to be discussed. For when one thoroughly examines and understands those things which happen to man according to his nature, he will know not to despise the procreation of children, although he applauds chastity, and prefers it in honour. For although honey be sweeter and more pleasant than other things, we are not for that reason to consider other things bitter which are mixed up in the natural sweetness of fruits. And, in support of these statements, I will bring forward a trustworthy witness, namely, Paul, who says, "So then he that giveth her[2544] in marriage doeth well; but he that giveth her not in marriage doeth better."[2545] Now the word, in setting forth that which is better and sweeter, did not intend to take away the inferior, but arranges so as to assign to each its own proper use and advantage. For there are some to whom it is not given to attain virginity; and there are others whom He no longer wills to be excited by procreations to lust, and to be defiled, but henceforth to meditate and to keep the mind upon the transformation of the body to the likeness of angels, when they "neither marry nor are given in marriage,"[2546] according to the infallible words of the Lord; since it is not given to all to attain that undefiled state of being a eunuch for the sake of the kingdom of heaven,[2547] but manifestly to those only who are able to preserve the ever-blooming and unfading flower of virginity. For it is the custom of the prophetic Word to compare the Church to a flower covered and variegated meadow, adorned and crowned not only with the flowers of virginity, but also with those of child-bearing and of continence; for it is written, "Upon thy[2548] right hand did stand the queen in a vesture of gold, wrought about with divers colours."[2549]

[2540] Gen. ii. 7.

[2541] [This language shows that it is not cited as Holy Scripture. It confirms St. Jerome's testimony, *Prolog. in Libros Salomonis.*]

[2542] Wisd. xv. 10, 11.

[2543] 1 Tim. ii. 4.

[2544] His virgin. [St. Paul was married, and then a widower, in the opinion of many of the ancients. See Euseb., *H. E.*, iii. 30.]

[2545] 1 Cor. vii. 38.

These words, O Arete, I bring according to my ability to this discussion in behalf of the truth.

And when Theophila had thus spoken, Theopatra said that applause arose from all the virgins approving of her discourse; and that when they became silent, after a long pause, Thaleia arose, for to her had been assigned the third place in the contest, that which came after Theophila. And she then, as I think, followed, and spoke.

[2546] Matt. xxii. 30.

[2547] Matt. xix. 12.

[2548] The bridegroom's.

[2549] Ps. xlv. 10 (xliv. 10, LXX.).

Discourse III.—Thaleia.

Chapter I.—Passages of Holy Scripture[2550] Compared.

You seem to me, O Theophila, to excel all in action and in speech, and to be second to none in wisdom. For there is no one who will find fault with your discourse, however contentious and contradictory he may be. Yet, while everything else seems rightly spoken, one thing, my friend, distresses and troubles me, considering that that wise and most spiritual man—I mean Paul—would not vainly refer to Christ and the Church the union of the first man and woman,[2551] if the Scripture meant nothing higher than what is conveyed by the mere words and the history; for if we are to take the Scripture as a bare representation wholly referring to the union of man and woman, for what reason should the apostle, calling these things to remembrance, and guiding us, as I opine, into the way of the Spirit, allegorize the history of Adam and Eve as having a reference to Christ and the Church? For the passage in Genesis reads thus: "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."[2552] But the apostle considering this passage, by no means, as I said, intends to take it according to its mere natural sense, as referring to the union of man and woman, as you do; for you, explaining the passage in too natural a sense, laid down that the Spirit is speaking only of conception and births; that the bone taken from the bones was made another man, and that living creatures coming together swell like trees at the time of conception. But he, more spiritually referring the passage to Christ, thus teaches: "He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church."[2553]

[2550] Gen. ii. 23, 24, and Eph. v. 28–32.

[2551] Eph. v. 32. [A forcible argument.]

[2552] Gen. ii. 23, 24.

[2553] Eph. v. 28–32. [Compare the next chapter, note 4.]

Chapter II.—The Digressions of the Apostle Paul; The Character of His Doctrine: Nothing in It Contradictory; Condemnation of Origen, Who Wrongly Turns Everything into Allegory.

Let it not disturb you, if, in discussing one class of subjects, he, i.e., *Paul*, should pass over into another, so as to appear to mix them up, and to import matters foreign to the subject under consideration, departing from the question, as now for instance. For wishing, as it seems, to strengthen most carefully the argument on behalf of chastity, he prepares the mode of argument beforehand, beginning with the more persuasive mode of speech. For the character of his speech being very various, and arranged for the purpose of progressive proof, begins gently, but flows forward into a style which is loftier and more magnificent. And then, again changing to what is deep, he sometimes finishes with what is simple and easy, and sometimes with what is more difficult and delicate; and yet introducing nothing which is foreign to the subject by these changes, but, bringing them all together according to a certain marvellous relationship, he works into one the question which is set forth as his subject. It is needful, then, that I should more accurately unfold the meaning of the apostle's arguments, yet rejecting nothing of what has been said before. For you seem to me, O Theophila, to have discussed those words of the Scripture amply and clearly, and to have set them forth as they are without mistake. For it is a dangerous thing wholly to despise the literal meaning,[2554] as has been said, and especially of Genesis, where the unchangeable decrees of God for the constitution of the universe are set forth, in agreement with which, even until now, the world is perfectly ordered, most beautifully in accordance with a perfect rule, until the Lawgiver Himself having re-arranged it, wishing to order it anew, shall break up the first laws of nature by a fresh disposition. But, since it is not fitting to leave the demonstration of the argument unexamined—and, so to speak, half-lame—come let us, as it were completing our pair, bring forth the analogical sense, looking more deeply into the Scripture; for Paul is not to be despised when he passes over the literal meaning, and shows that the words extend to Christ and the Church.

[2554] This is the obvious English equivalent of the Greek text.—Tr. [A singularly cautious testimony against Origen, whom our author follows too closely in allegorizing interpretations of Scripture. Origen, having literalized so sadly in one case, seems to have erred ever afterward in the other extreme. Here is a prudent *caveat.*]

Chapter III.—Comparison Instituted Between the First and Second Adam.

And, first, we must inquire if Adam can be likened to the Son of God, when he was found in the transgression of the Fall, and heard the sentence, “Dust thou art, and unto dust shalt thou return.”[2555] For how shall he be considered “the first-born of every creature,”[2556] who, after the creation of the earth and the firmament, was formed out of clay? And how shall he be admitted to be “the tree of life” who was cast out for his transgression,[2557] lest “he should again stretch forth his hand and eat of it, and live forever?”[2558] For it is necessary that a thing which is likened unto anything else, should in many respects be similar and analogous to that of which it is the similitude, and not have its constitution opposite and dissimilar. For one who should venture to compare the uneven to the even, or harmony to discord, would not be considered rational. But the even should be compared to that which in its nature is even, although it should be even only in a small measure; and the white to that which in its nature is white, even although it should be very small, and should show but moderately the whiteness by reason of which it is called white. Now, it is beyond all doubt clear to every one, that that which is sinless and incorrupt is even, and harmonious, and bright as wisdom; but that that which is mortal and sinful is uneven and discordant, and cast out as guilty and subject to condemnation.

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[2555] Gen. iii. 19.

[2556] Col. i. 15.

[2557] Rev. ii. 7.

[2558] Gen. iii. 22.

Chapter IV.—Some Things Here Hard and Too Slightly Treated, and Apparently Not Sufficiently Brought Out According to the Rule of Theology.

Such, then, I consider to be the objections urged by many who, despising, as it seems, the wisdom of Paul, dislike the comparing of the first man to Christ. For come, let us consider how rightly Paul compared Adam to Christ, not only considering him to be the type and image, but also that Christ Himself became the very same thing,[2559] because the Eternal Word fell upon Him. For it was fitting that the first-born of God, the first shoot, the only-begotten, even the wisdom of God, should be joined to the first-formed man, and first and first-born of mankind, and should become incarnate. And this was Christ, a man filled with the pure and perfect Godhead, and God received into man. For it was most suitable that the oldest of the Æons and the first of the Archangels, when about to hold communion with men, should dwell in the oldest and the first of men, even Adam. And thus, when renovating those things which were from the beginning, and forming them again of the Virgin by the Spirit, He frames the same[2560] just as at the beginning. When the earth was still virgin and untilled, God, taking mould, formed the reasonable creature from it without seed.[2561]

[2559] Namely, the second Adam.

[2560] Second Adam.

[2561] The obscurity of this chapter is indicated in the heading placed over it by the old Latin translator. The general meaning, however, will be clear enough to the theological reader.—Tr.

Chapter V.—A Passage of Jeremiah Examined.

And here I may adduce the prophet Jeremiah as a trustworthy and lucid witness, who speaks thus: “Then I went down to the potter’s house; and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.”[2562] For when Adam, having been formed out of clay, was still soft and moist, and not yet, like a tile, made hard and incorruptible, sin ruined him, flowing and dropping down upon him like water. And therefore God, moistening him afresh and forming anew the same clay to His honour, having first hardened and fixed it in the Virgin’s womb, and united and mixed it with the Word, brought it forth into life no longer soft and broken; lest, being overflowed again by streams of corruption from without, it should become soft, and perish as the Lord in His teaching shows in the parable of the finding of the sheep; where my Lord says to those standing by, “What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? and when he hath found it, he layeth it on his shoulders rejoicing; and when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.”

[2562] Jer. xviii. 3, 4.

Chapter VI.—The Whole Number of Spiritual Sheep; Man a Second Choir, After the Angels, to the Praise of God; The Parable of the Lost Sheep Explained.

Now, since He truly was and is, being in the beginning with God, and being God,[2563] He is the chief Commander and Shepherd of the heavenly ones, whom all reasonable creatures obey and attend, who tends in order and numbers the multitudes of the blessed angels. For this is the equal and perfect number of immortal creatures, divided according to their races and tribes, man also being here taken into the flock. For he also was created without corruption, that he might honour the king and maker of all things, responding to the shouts of the melodious angels which came from heaven. But when it came to pass that, by transgressing the commandment (of God), he suffered a terrible and destructive fall, being thus reduced to a state of death, for this reason the Lord says that He came from heaven into (a human) life, leaving the ranks and the armies of angels. For the mountains are to be explained by the heavens, and the ninety and nine sheep by the principalities and powers[2564] which the Captain and Shepherd left when He went down to seek the lost one. For it remained that man should be included in this catalogue and number, the Lord lifting him up and wrapping him round, that he might not again, as I said, be overflowed and swallowed up by the waves of deceit. For with this purpose the Word assumed the nature of man, that, having overcome the serpent, He might by Himself destroy the condemnation which had come into being along with man's ruin. For it was fitting that the Evil One should be overcome by no other, but by him whom he had deceived, and whom he was boasting that he held in subjection, because no otherwise was it possible that sin and condemnation should be destroyed, unless that same man on whose account it had been said, "Dust thou art, and unto dust thou shalt return,"[2565] should be created anew, and undo the sentence which for his sake had gone forth on all, that "as in Adam" at first "all die, even so" again "in Christ," who assumed the *nature and position of* Adam, should "all be made alive."[2566]

[2563] St. John i. 1.

[2564] Eph. i. 21; iii. 10.

[2565] Gen. iii. 19.

[2566] 1 Cor. xv. 22.

Chapter VII.—The Works of Christ, Proper to God and to Man, the Works of Him Who is One.

And now we seem to have said almost enough on the fact that man has become the organ and clothing of the Only-begotten, and what He was who came to dwell in him. But the fact that there is no *moral* inequality or discord[2567] may again be considered briefly from the beginning. For he speaks well who says that that is in its own nature good and righteous and holy, by participation of which other things become good, and that wisdom is in connection with[2568] God, and that, on the other hand, sin is unholy and unrighteous and evil. For life and death, corruption and incorruption, are two things in the highest degree opposed to each other. For life is a *moral* equality, but corruption an inequality; and righteousness and prudence a harmony, but unrighteousness and folly a discord. Now, man being between these is neither righteousness itself, nor unrighteousness; but being placed midway between incorruption and corruption, to whichever of these he may incline is said to partake of the nature of that which has laid hold of him. Now, when he inclines to corruption, he becomes corrupt and mortal, and when to incorruption, he becomes incorrupt and immortal. For, being placed midway between the tree of life and the tree of the knowledge of good and evil, of the Fruit of which he tasted,[2569] he was changed into the nature of the latter, himself being neither the tree of life nor that of corruption; but having been shown forth as mortal, from his participation in and presence with corruption, and, again, as incorrupt and immortal by connection with and participation in life; as Paul also taught, saying, "Corruption shall not inherit incorruption, nor death life,"[2570] rightly defining corruption and death to be that which corrupts and kills, and not that which is corrupted and dies; and incorruption and life that which gives life and immortality, and not that which receives life and immortality. And thus man is neither a discord and an inequality, nor an equality and a harmony. But when he received discord, which is transgression and sin, he became discordant and unseemly; but when he received harmony, that is righteousness, he became a harmonious and seemly organ, in order that the Lord, the Incorruption which conquered death, might harmonize the resurrection with the flesh, not suffering it again to be inherited by corruption. And on this point also let these statements suffice.

[2567] In Him.

[2568] Here, as in the previous chapter, and in many other passages, I have preferred the text of *Jahn* to that of *Migne*, as being generally the more accurate.—Tr.

[2569] Gen. ii. 9.

[2570] 1 Cor. xv. 22. The words are, "Neither doth corruption inherit incorruption."

Chapter VIII.—The Bones and Flesh of Wisdom; The Side Out of Which the Spiritual Eve is Formed, the Holy Spirit; The Woman the Help-Meet of Adam; Virgins Betrothed to Christ.

For it has been already established by no contemptible arguments from Scripture, that the first man may be properly referred to Christ Himself, and is no longer a type and representation and image of the Only-begotten, but has become actually Wisdom and the Word.

For man, having been composed, like water, of wisdom and life, has become identical with the very same untainted light which poured into him. Whence it was that the apostle directly referred to Christ the words which had been spoken of Adam. For thus will it be most certainly agreed that the Church is formed out of His bones and flesh; and it was for this cause that the Word, leaving His Father in heaven, came down to be "joined to His wife;"[2571] and slept in the trance of His passion, and willingly suffered death for her, that He might present the Church to Himself glorious and blameless, having cleansed her by the laver,[2572] for the receiving of the spiritual and blessed seed, which is sown by Him who with whispers implants it in the depths of the mind; and is conceived and formed by the Church, as by a woman. so as to give birth and nourishment to virtue. For in this way, too, the command, "Increase and multiply,"[2573] is duly fulfilled, the Church increasing daily in greatness and beauty and multitude, by the union and communion of the Word who now still comes down to us and falls into a trance by the memorial of His passion; for otherwise the Church could not conceive believers, and give them new birth by the laver of regeneration, unless Christ, emptying Himself for their sake, that He might be contained by them, as I said, through the recapitulation of His passion, should die again, coming down from heaven, and being "joined to His wife," the Church, should provide for a certain power being taken 320 from His own side, so that all who are built up in Him should grow up, even those who are born again by the laver, receiving of His bones and of His flesh, that is, of His holiness and of His glory. For he who says that the bones and flesh of Wisdom are understanding and virtue, says most rightly; and that the side[2574] is the Spirit of truth, the Paraclete, of whom the illuminated[2575] receiving are fitly born again to incorruption. For it is impossible for any one to be a partaker of the Holy Spirit, and to be chosen a member of Christ, unless the Word first came down upon him and fell into a trance, in order that he, being filled[2576] with the Spirit, and rising again from sleep with Him who was laid to sleep for his sake, should be able to receive renewal and restoration. For He may fitly be called the side[2577] of the Word, even the sevenfold Spirit of truth, according to the prophet;[2578] of whom God taking, in the trance of Christ, that is, after His incarnation and passion, prepares a help-meet for Him[2579]—I mean the souls which are betrothed and given in marriage to Him. For it is frequently the case that the Scriptures thus call the assembly and mass of believers by the name of the Church, the more perfect in their progress being led up to be the one person and body of the Church. For those who are the better, and who embrace the truth more clearly, being delivered from the evils of the flesh, become, on account of their perfect purification and faith, a church and help-meet of Christ, betrothed and given in marriage to Him as a virgin, according to the apostle,[2580] so that receiving the pure and genuine seed of His doctrine, they may co-operate with Him, helping in preaching for the salvation of others. And those who are still imperfect and beginning their lessons, are born to salvation, and shaped, as by mothers, by those who are more perfect, until they are brought forth and regenerated unto the greatness and beauty of virtue; and so these, in their turn making progress, having become a church, assist in labouring for the birth and nurture of other children, accomplishing in the receptacle of the soul, as in a womb, the blameless will of the Word.

[2571] Eph. v. 31.

[2572] Eph. v. 26, 27.

[2573] Gen. i. 18.

[2574] Rib.

[2575] Commonly used by the Greek Fathers for the *Baptized.* [Following Holy Scripture, Heb. x. 32, and Calvin's Commentary, *ad loc.* Also his comment on Tit. iii. 5.]

[2576] *Jahn's* reading, ἀναπλησθείς. *Migne* has ἀναπλασθεὶς, *moulded.*

[2577] Rib.

[2578] Isa. xi. 2.

[2579] Gen. ii. 18.

[2580] 2 Cor. xi. 12.

Chapter IX.—The Dispensation of Grace in Paul the Apostle.

Now we should consider the case of the renowned Paul, that when he was not yet perfect in Christ, he was first born and suckled, Ananias preaching to him, and renewing him in baptism, as the history in the Acts relates. But when he was grown to a man, and was built up, then being moulded to spiritual perfection, he was made the help-meet and bride of the Word; and receiving and conceiving the seeds of life, he who was before a child, becomes a church and a mother, himself labouring in birth of those who, through him, believed in the Lord, until Christ was formed and born in them also. For he says, “My little children, of whom I travail in birth again until Christ be formed in you;”[2581] and again, “In Christ Jesus I have begotten you through the Gospel.”[2582]

It is evident, then, that the statement respecting Eve and Adam is to be referred to the Church and Christ. For this is truly a great mystery and a supernatural, of which I, from my weakness and dulness, am unable to speak, according to its worth and greatness. Nevertheless, let us attempt it. It remains that I speak to you on what follows, and of its signification.

[2581] Gal. iv. 19.

[2582] 1 Cor. iv. 15.

Chapter X.—The Doctrine of the Same Apostle Concerning Purity.

Now Paul, when summoning all persons to sanctification and purity, in this way referred that which had been spoken concerning the first man and Eve in a secondary sense to Christ and the Church, in order to silence the ignorant, now deprived of all excuse. For men who are incontinent in consequence of the uncontrolled impulses of sensuality in them, dare to force the Scriptures beyond their true meaning, so as to twist into a defence of their incontinence the saying, “Increase and multiply;”[2583] and the other, “Therefore shall a man leave his father and his mother;”[2584] and they are not ashamed to run counter to the Spirit, but, as though born for this purpose, they kindle up the smouldering and lurking passion, fanning and provoking it; and therefore he, cutting off very sharply these dishonest follies and invented excuses, and having arrived at the subject of instructing them how men should behave to their wives, showing that it should be as Christ did to the Church, “who gave Himself for it, that He might sanctify and cleanse it by the washing[2585] of water by the Word,”[2586] he referred back to Genesis, mentioning the things spoken concerning the first man, and explaining these things as bearing on the subject before him, that he might take away occasion for the abuse of these passages from those who taught the sensual gratification of the body, under the pretext of begetting children. 321

[2583] Gen. ii. 18.

[2584] Gen. ii. 24.

[2585] [Laver (Gr. λουτρὸν). Compare Tit. iii. 5 and Calvin’s comment, *Opp.*, tom. ii. p. 506, ed. 1667.]

[2586] Eph. v. 25, 26. [Baptismus = lavacrum animæ.—Calvin, *Ib.*, p. 350.]

Chapter XI.—The Same Argument.

For consider, O virgins, how he,[2587] desiring with all his might that believers in Christ should be chaste, endeavours by many arguments to show them the dignity of chastity, as when he says,[2588] Now, concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman," thence showing already very clearly that it is good not to touch[2589] a woman, laying it down. and setting it forth unconditionally. But afterwards, being aware of the weakness of the less continent, and their passion for intercourse, he permitted those who are unable to govern the flesh to use their own wives, rather than, shamefully transgressing, to give themselves up to fornication. Then, after having given this permission, he immediately added these words,[2590] "that Satan tempt you not for your incontinency;" which means, "if you, such as you are, cannot, on account of the incontinence and softness of your bodies, be perfectly continent, I will rather permit you to have intercourse with your own wives, lest, professing perfect continence, ye be constantly tempted by the evil one, and be inflamed with lust after other men's wives."

[2587] Paul.

[2588] 1 Cor. vii. 1. [All vulgar familiarity included.]

[2589] In the original the two words are different. In the quotation from St. Paul it is ἅπτεσθαι; here it is προσψαύειν . Nothing could be gained by using two words in the translation.—Tr.

[2590] 1 Cor vii. 5.

Chapter XII.—Paul an Example to Widows, and to Those Who Do Not Live with Their Wives.

Come, now, and let us examine more carefully the very words which are before us, and observe that the apostle did not grant these things unconditionally to all, but first laid down the reason on account of which he was led to this. For, having set forth that "it is good for a man not to touch a woman,"[2591] he added immediately, "Nevertheless, to avoid fornication, let every man have his own wife"[2592]—that is, "on account of the fornication which would arise from your being unable to restrain your voluptuousness"—"and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to prayer;[2593] and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment."[2594] And this is very carefully considered. "By permission" he says, showing that he was giving counsel, "not of command;" for he receives *command* respecting chastity and the not touching of a woman, but *permission* respecting those who are unable, as I said, to chasten their appetites. These things, then, he lays down concerning men and women who are married to one spouse, or who shall hereafter be so; but we must now examine carefully the apostle's language respecting men who have lost their wives, and women who have lost their husbands, and what he declares on this subject.

"I say therefore," he goes on,[2595] "to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn." Here also he persisted in giving the preference to continence. For, taking himself as a notable example, in order to stir them up to emulation, he challenged his hearers to this state of life, teaching that it was better that a man who had been bound to one wife should henceforth remain single, as he also did.[2596] But if, on the other hand, this should be a matter of difficulty to any one, on account of the strength of animal passion, he allows that one who is in such a condition may, "by permission," contract a second marriage; not as though he expressed the opinion that a second marriage was in itself good,[2597] but judging it better than burning. Just as though, in the fast which prepares for the Easter celebration, one should offer food to another who was dangerously ill, and say,” In truth, my friend, it were fitting and good that you should bravely hold out like us, and partake of the same things,[2598] for it is forbidden even to think of food to-day; but since you are held down and weakened by disease, and cannot bear it, therefore, ‘by permission,’ we advise you to eat food, lest, being quite unable, from sickness, to hold up against the desire for food, you perish.” Thus also the apostle speaks here, first saying that he wished all were healthy and continent, as he also was, but afterwards allowing a second marriage to those who are burdened with the disease of the passions, lest they should be wholly defiled by fornication, goaded on by the itchings of the organs of generation to promiscuous intercourse, considering such a second marriage far preferable to burning and indecency.

[2591] 1 Cor. vii. 1. [All vulgar familiarity included.]

[2592] 1 Cor. vii. 2.

[2593] E.V. "Fasting and prayer." As in the best mss., τῇ νηστείᾳ καί is wanting in the text.

[2594] 1 Cor. vii. 2–6.

[2595] 1 Cor. vii. 8, 9.

[2596] [See p. 316, *supra* (note), and also Eusebius, there cited. *Per contra*, see Lewin, vol. i. 382, 386.]

[2597] Καλόν. It is the same word which is translated *good* in ver. 1, "It is good for a man."

[2598] i.e., participate in the same ordinances, and in their fruits.

Chapter XIII.—The Doctrine of Paul Concerning Virginity Explained.

322 I have now brought to an end what I have to say respecting continence and marriage and chastity, and intercourse with men, and in which of these there is help towards progress in righteousness; but it still remains to speak concerning virginity—if, indeed, anything be prescribed on this subject. Let us then treat this subject also; for it stands thus:[2599] "Now concerning virgins, I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress; I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she has not sinned. Nevertheless such shall have trouble in the flesh: but I spare you." Having given his opinion with great caution respecting virginity, and being about to advise him who wished it to give his virgin in marriage, so that none of those things which conduce to sanctification should be of necessity and by compulsion, but according to the free purpose of the soul. for this is acceptable to God, he does not wish these things to be said as by authority, and as the mind of the Lord, with reference to the giving of a virgin in marriage; for after he had said,[2600] "if a virgin marry, she hath not sinned," directly afterwards, with the greatest caution, he modified his statement, showing that he had advised these things by human permission, and not by divine. So, immediately after he had said, "if a virgin marry, she hath not sinned," he added, "such shall have trouble in the flesh: but I spare you."[2601] By which he means: "I sparing you, such as you are, consented to these things, because you have chosen to think thus of them, that I may not seem to hurry you on by violence, and compel any one to this.[2602] But yet if it shall please you who find chastity hard to bear, rather to turn to marriage; I consider it to be profitable for you to restrain yourselves in the gratification of the flesh, not making your marriage an occasion for abusing your own vessels to uncleanness." Then he adds,[2603] "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none." And again, going on and challenging them to the same things, he confirmed his statement, powerfully supporting the state of virginity, and adding expressly the following words to those which he had spoken before, he exclaimed,[2604] "I would have you without

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[2599] 1 Cor. vii. 25–28.

[2600] 1 Cor. vii. 28.

[2601] 1 Cor. vii. 28.

[2602] Which I recommend.

[2603] 1 Cor. vii. 29. [Nobody can feel more deeply than I do the immeasurable evils of an *enforced* celibacy; nobody can feel more deeply the deplorable state of the Church which furnishes only rare and exceptional examples of *voluntary* celibacy for the sake of Christ. On *chastity*, see Jer. Taylor's *Holy Living, Works*, i. p. 424.]

[2604] 1 Cor. vii. 32–34.

carefulness. He that is unmarried careth for the things that belong to the Lord:[2605] but he that is married careth for the things that are of the world, how he may please his wife. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband." Now it is clear to all, without any doubt, that to care for the things of the Lord and to please God, is much better than to care for the things of the world and to please one's wife. For who is there so foolish and blind. as not to perceive in this statement the higher praise which Paul accords to chastity? "And this," he says,[2606] "I speak for your own profit, not that I may cast a snare upon you, but for that which is comely."

[2605] A clause is omitted here in the text.

[2606] 1 Cor. vii. 35.

Chapter XIV.—Virginity a Gift of God: the Purpose of Virginity Not Rashly to Be Adopted by Any One.

Consider besides how, in addition to the words already quoted, he commends the state of virginity as a gift of God. Wherefore he rejects those of the more incontinent, who, under the influence of vain-glory, would advance to this state, advising them to marry, lest in their time of manly strength, the flesh stirring up the desires and passions, they should be goaded on to defile the soul. For let us consider what he lays down:[2607] "But if any man think that he behaveth himself uncomely towards his virgin," he says," if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let him marry;" properly here preferring marriage to "uncomeliness," in the case of those who had chosen the state of virginity, but afterwards finding it intolerable and grievous, and in word boasting of their perseverance before men, out of shame, but indeed no longer having the power to persevere in the life of a eunuch. But for him who of his own free will and purpose decides to preserve his flesh in virgin purity, "having no necessity,"[2608] that is, passion calling forth his loins to intercourse, for there are, as it seems, differences in men's bodies; such a one contending and struggling, and zealously abiding by his profession, and admirably fulfilling it, he exhorts to abide and to preserve it, according the highest prize to virginity. For he that is able, he says, and ambitious to preserve his flesh pure, does better; but he that is unable, and enters into marriage lawfully, and does not indulge in secret corruption, does well. And now enough has been said on these subjects.

Let any one who will, take in his hand the Epistle to the Corinthians, and, examining all its passages one by one, then consider what we have said, comparing them together, as to whether there is not a perfect harmony and agreement between them. These things, according to my power, O Arete, I offer to thee as my contribution on the subject of chastity.

Euboulios. Through many things, O Gregorion, she has scarcely come to the subject, having measured and crossed a mighty sea of words.

Gregorion. So it seems; but come, I must mention the rest of what was said in order, going through it and repeating it, while I seem to have the sound of it dwelling in my ears, before it flies away and escapes; for the remembrance of things lately heard is easily effaced from the aged.

Euboulios. Say on, then; for we have come to have the pleasure of hearing these discourses.

Gregorion. And then after, as you observed, Thaleia had descended from her smooth and unbroken course to the earth, Theopatra, she said, followed her in order, and spoke as follows.

[2607] 1 Cor. vii. 36. [On *virginity*, see Taylor, i. 426, ed. London, 1844.]

[2608] 1 Cor. vii. 37.

Discourse IV.—Theopatra.

Chapter I.—The Necessity of Praising Virtue, for Those Who Have the Power.

If the art of speaking, O virgins, always went by the same ways, and passed along the same path, there would be no way to avoid wearying you for one who persisted in the arguments which had already been urged. But since there are of arguments myriads of currents and ways, God inspiring us "at sundry times and in divers manners,"[2609] who can have the choice of holding back or of being afraid? For he would not be free from blame to whom the gift has been given, if he failed to adorn that which is honourable with words of praise. Come then, we also, according to our gifts, will sing the brightest and most glorious star of Christ, which is chastity. For this way of the Spirit is very wide and large. Beginning, therefore, at the point from which we may say those things which are suitable and fitting to the subject before us, let us from thence consider it.

[2609] πολυμερῶς καὶ πολυτρόπως. Heb. i. 1.

Chapter II.—The Protection of Chastity and Virginity Divinely Given to Men, that They May Emerge from the Mire of Vices.

Now I at least seem to perceive that nothing has been such a means of restoring men to paradise, and of the change to incorruption, and of reconciliation to God, and such a means of salvation to men, by guiding us to life, as chastity. And I will now endeavour to show why I think so concerning these things, that having heard distinctly the power of the grace already spoken of, you may know of how great blessings it has become the giver to us. Anciently, then, after the fall of man, when he was cast out by reason of his transgression, the stream of corruption poured forth abundantly, and running along in violent currents, not only fiercely swept along whatever touched it from without, but also rushing within it, overwhelmed the souls of men. And they,[2610] continuously exposed to this, were carried along dumb and stupid, neglecting to pilot their vessels,[2611] from having nothing firm to lay hold of. For the senses of the soul, as those have said who are learned in these things, when, being overcome by the excitements to passion which fall upon them from without, they receive the sudden bursts of the waves of folly which rush into them, being darkened turn aside from the divine course its whole vessel, which is by nature easily guided. Wherefore God, pitying us who were in such a condition, and were able neither to stand nor to rise, sent down from heaven the best and most glorious help, virginity, that by it we might tie our bodies fast, like ships, and have a calm, coming to an anchorage without damage, as also the Holy Spirit witnesses. For this is said in the hundred and thirty-sixth[2612] psalm, where the souls send joyfully up to God a hymn of thanksgiving,[2613] as many as have been taken hold of and raised up to walk with Christ in heaven, that they might not be overwhelmed by the streams of the world and the flesh. Whence, also, they say that Pharaoh was a type of the devil in Egypt, since he mercilessly commanded the males to be cast into the river,[2614] but the females to be preserved alive. For the devil, ruling[2615] from Adam to Moses over this great Egypt, the world, took care to have the male and rational offspring of the soul carried away and destroyed by the streams of passions, but he longs for the carnal and irrational offspring to increase and multiply.

[2610] i.e., αἱ ψυχαί.

[2611] The body.

[2612] Ps. cxxxvii. E.V., and in Heb. [Does not our author follow the Hebrew here? I must think his reference here is to the cxxxvith Psalm as we have it. It is Eucharistic, and verses 10–16 seem to be specially referred to.]

[2613] Or, Eucharistic hymn.

[2614] Exod. i. 16.

[2615] Rom. v. 14.

Chapter III.—That Passage of David Explained;[2616] What the Harps Hung Upon the Willows Signify; The Willow a Symbol of Chastity; The Willows Watered by Streams.

But not to pass away from our subject, come, let us take in our hands and examine this psalm, which the pure and stainless souls sing to God, saying:[2617] “By the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof,” clearly giving the name of harps to their bodies which they hung upon the branches of chastity, fastening them to the wood that they might not 324 be snatched away and dragged along again by the stream of incontinence. For Babylon, which is interpreted “disturbance” or “confusion,” signifies this life around which the water flows, while we sit in the midst of which the water flows round us, as long as we are in the world, the rivers of evil always beating upon us. Wherefore, also, we are always fearful, and we groan and cry with weeping to God, that our harps may not be snatched off by the waves of pleasure, and slip down from the tree of chastity. For everywhere the divine writings take the willow as the type of chastity, because, when its flower is steeped in water, if it be drunk, it extinguishes whatever kindles sensual desires and passions within us, until it entirely renders barren, and makes every inclination to the begetting of children without effect, as also Homer indicated, for this reason calling the willows destructive of fruit.[2618] And in Isaiah the righteous are said to “spring up as willows by the water courses.”[2619] Surely, then, the shoot of virginity is raised to a great and glorious height, when the righteous, and he to whom it is given to preserve it and to cultivate it, bedewing it with wisdom, is watered by the gentlest streams of Christ. For as it is the nature of this tree to bud and grow through water, so it is the nature of virginity to blossom and grow to maturity when enriched by words, so that one can hang his body[2620] upon it.

[2616] “By the waters of Babylon,” etc. [He passes to the next psalm.]

[2617] Ps. cxxxvii. 1, 2. [Here is a transition to Psalm cxxxvii., which has been the source of a confusion in the former chapter. This psalm is not Eucharistic, but penitential.]

[2618] Odyss. K’. 510.

[2619] Isa. xliv. 4.

[2620] ὄργανον. The word used for harp above, and here employed with a double meaning. [“Body” here = "man"’s physical system.]

Chapter IV.—The Author Goes on with the Interpretation of the Same Passage.

If, then, the rivers of Babylon are the streams of voluptuousness, as wise men say, which confuse and disturb the soul, then the willows must be chastity, to which we may suspend and draw up the organs of lust which overbalance and weigh down the mind, so that they may not be borne down by the torrents of incontinence, and be drawn like worms to impurity and corruption. For God has bestowed upon us virginity as a most useful and a serviceable help towards incorruption, sending it as an ally to those who are contending for and longing after Zion, as the psalm shows, which is resplendent charity and the commandment respecting it, for Zion is interpreted "The commandment of the watchtower."[2621] Now, let us here enumerate the points which follow. For why do the souls declare that they were asked by those who led them captive to sing the Lord's song in a strange land? Surely because the Gospel teaches a holy and secret song, which sinners and adulterers sing to the Evil One. For they insult the commandments, accomplishing the will of the spirits of evil, and cast holy things to dogs, and pearls before swine,[2622] in the same manner as those of whom the prophet says with indignation, "They read the law[2623] without;"[2624] for the Jews were not to read the law going forth out of the gates of Jerusalem or out of their houses; and for this reason the prophet blames them strongly, and cries that they were liable to condemnation, because, while they were transgressing the commandments, and acting impiously towards God, they were pretentiously reading the law, as if, forsooth, they were piously observing its precepts; but they did not receive it in their souls, holding it firmly with faith, but rejected it, denying it by their works. And hence they sing the Lord's song in a strange land, explaining the law by distorting and degrading it, expecting a sensual kingdom, and setting their hopes on this alien world, which the Word says will pass away,[2625] where those who carry them captive entice them with pleasures, lying in wait to deceive them.

[2621] In Hebrew the word means simply "a memorial."

[2622] Matt. vii. 6.

[2623] i.e., To those without.

[2624] Amos iv. 5 (LXX.). The E.V. is, "Offer a sacrifice of thanksgiving in the leaven."

[2625] 1 Pet. ii. 10.

Chapter V.—The Gifts of Virgins, Adorned with Which They are Presented to One Husband, Christ.

Now, those who sing the Gospel to senseless people seem to sing the Lord's song in a strange land, of which Christ is not the husbandman; but those who have put on and shone in the most pure and bright, and unmingled and pious and becoming, ornament of virginity, and are found barren and unproductive of unsettled and grievous passions, do not sing the song in a strange land; because they are not borne thither by their hopes, nor do they stick fast in the lusts of their mortal bodies, nor do they take a low view of the meaning of the commandments, but well and nobly, with a lofty disposition, they have regard to the promises which are above, thirsting for heaven as a congenial abode, whence God, approving their dispositions, promises with an oath to give them choice honours, appointing and establishing them "above His chief joy;" for He says thus:[2626] "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy;" meaning by Jerusalem, as I said, these very undefiled and incorrupt souls, which, having with self-denial drawn in the pure draught of virginity with unpolluted lips, are "espoused to one husband," to be presented "as a chaste virgin to Christ"[2627] in heaven, "having gotten the victory, striving for undefiled rewards."[2628] Hence also the prophet Isaiah proclaims, saying,[2629] "Arise, shine,[2630] for thy light is come, and the glory of the Lord is risen upon thee." Now these promises, it is evident to every one, will be fulfilled after the resurrection.[2631] For the Holy Spirit does not speak of that well-known town in Judea; but truly of that heavenly city, the blessed Jerusalem, which He declares to be the assembly of the souls which God plainly promises to place first, "above His chief joy," in the new dispensation, settling those who are clothed in the most white robe of virginity in the pure dwelling of unapproachable light; because they had it not in mind to put off their wedding garment—that is, to relax their minds by wandering thoughts.

[2626] Ps. cxxxvii. 5, 6.

[2627] 2 Cor. xi. 2.

[2628] Wisd. iv. 2.

[2629] Isa. lx. 1.

[2630] O Jerusalem.

[2631] Commentators have remarked the allusion to Phil. iii. 11. See Migne's note. The thought of the marriage of the heavenly bridegroom, Christ, to His virgin bride, the Church, at the second Advent, when "the dead shall be raised," was obviously present to the mind of the writer.

Chapter VI.—Virginity to Be Cultivated and Commended in Every Place and Time.

Further, the expression in Jeremiah,[2632] “That a maid should not forget her ornaments, nor a bride her attire,”[2633] shows that she should not give up or loosen the band of chastity through wiles and distractions. For by the heart are properly denoted our heart and mind. Now the breastband, the girdle which gathers together and keeps firm the purpose of the soul to chastity, is love to God, which our Captain and Shepherd, Jesus, who is also our Ruler and Bridegroom, O illustrious virgins, commands both you and me to hold fast unbroken and sealed up even to the end; for one will not easily find anything else a greater help to men than this possession, pleasing and grateful to God. Therefore, I say, that we should all exercise and honour chastity, and always cultivate and commend it.

Let these first-fruits of my discourse suffice for thee, O Arete, in proof of my education and my zeal. “And I receive the gift,” she said that Arete replied, “and bid Thallousa speak after thee; for I must have a discourse from each one of you.” And she said that Thallousa, pausing a little, as though considering somewhat with herself, thus spoke.

[2632] Jer. ii. 32. The author, in quoting from the LXX., slightly alters the text, so as to make it almost a command, instead of a question. The original has ἐπιλήσεται; in the text it is ἐπιλαθέσθαι.

[2633] Literally, breastband.

Discourse V.—Thallousa.

Chapter I.—The Offering of Chastity a Great Gift.[2634]

I pray you, Arete, that you will give your assistance now too, that I may seem to speak something worthy in the first place of yourself, and then of those who are present. For I am persuaded, having thoroughly learnt it from the sacred writings, that the greatest and most glorious offering and gift, to which there is nothing comparable, which men can offer to God, is the life[2635] of virginity. For although many accomplished many admirable things, according to their vows, in the law, they alone were said to fulfil a great vow who were willing to offer themselves of their free-will. For the passage runs thus: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when either man or woman shall separate themselves…unto the Lord."[2636] One vows to offer gold and silver vessels for the sanctuary when he comes, another to offer the tithe of his fruits, another of his property, another the best of his flocks, another consecrates his being; and no one is able to vow a great vow to the Lord, but he who has offered himself entirely to God.

[2634] [Compare vol. v. p. 587, this series.]

[2635] Lit. game or toil, ἆθλον.

[2636] Lit. shall greatly vow a vow to offer, with sacrifices of purification, chastity to the Lord. Num. vi. 1, 2.

Chapter II.—Abraham’s Sacrifice of a Heifer Three Years Old, of a Goat, and of a Ram Also Three Years Old: Its Meaning; Every Age to Be Consecrated to God; The Threefold Watch and Our Age.

I must endeavour, O virgins, by a true exposition, to explain to you the mind of the Scripture according to its meaning.[2637] Now, he who watches over and restrains himself in part, and in part is distracted and wandering, is not wholly given up to God. Hence it is necessary that the perfect man offer up all, both the things of the soul and those of the flesh, so that he may be complete and not lacking. Therefore also God commands Abraham,[2638] “Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon;” which is admirably said; for remark, that concerning those things, He also gives this command, Bring them Me and keep them free from the yoke, even thy soul uninjured, like a heifer, and your flesh, and your reason; the last like a goat, since he traverses lofty and precipitous places, and the other like a ram, that he may in nowise skip away, and fall and slip off from the right way. For thus shalt thou be 326 perfect and blameless, O Abraham, when thou hast offered to Me thy soul, and thy sense, and thy mind, which He mentioned under the symbol of the heifer, the goat, and the ram of three years old, as though they represented the pure knowledge of the Trinity.

And perhaps He also symbolizes the beginning, the middle, and the end of our life and of our age, wishing as far as possible that men should spend their boyhood, their manhood, and their more advanced life purely, and offer them up to Him. Just as our Lord Jesus Christ commands in the Gospels, thus directing: “Let not your lights be extinguished, and let not your loins be loosed. Therefore also be ye like men who wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are ye, when he shall make you sit down, and shall come and serve you. And if he come in the second, or in the third watch, ye are blessed.”[2639] For consider, O virgins, when He mentions three watches of the night, and His three comings, He shadows forth in symbol our three periods of life, that of the boy, of the full-grown man, and of the old man; so that if He should come and remove us from the world while spending our first period, that is, while we are boys, He may receive us ready and pure, having nothing amiss; and the second and the third in like manner. For the evening watch is the time of the budding and youth of man, when the reason begins to be disturbed and to be clouded by the changes of life, his flesh gaining strength and urging him to lust. The second is the time when, afterwards advancing to a full-grown man, he begins to acquire stability, and to make a stand against the turbulence of passion and self-conceit. And the third, when most of the imaginations and desires fade away, the flesh now withering and declining to old age.

[2637] There are two readings. The above rendering may fairly embrace them both.

[2638] Gen. xv. 9. [Our author has in mind (the triad) 1 Thess. v. 23.]

[2639] Luke xii. 35–38. The author apparently quotes from memory.

Chapter III.—Far Best to Cultivate Virtue from Boyhood.

Therefore, it is becoming that we should kindle the unquenchable light of faith in the heart, and gird our loins with purity, and watch and ever wait for the Lord so that, if He should will to come and take any of us away in the first period of life, or in the second, or in the third, and should find us most ready, and working what He appointed, He may make us to lie down in the bosom of Abraham, of Isaac, and of Jacob. Now Jeremiah says, "It is good for a man that he bear the yoke in his youth;"[2640] and "that his soul should not depart from the Lord." It is good, indeed, from boyhood, to submit the neck to the divine Hand, and not to shake off, even to old age, the Rider who guides with pure mind, when the Evil One is ever dragging down the mind to that which is worse. For who is there that does not receive through the eyes, through the ears, through the taste and smell and touch, pleasures and delights, so as to become impatient of the control of continence as a driver, who checks and vehemently restrains the horse from evil? Another who turns his thoughts to other things will think differently; but we say that he offers himself perfectly to God who strives to keep the flesh undefiled from childhood, practising virginity; for it speedily brings great and much-desired gifts of hopes to those who strive for it, drying up the corrupting lusts and passions of the soul. But come, let us explain how we give ourselves up to the Lord.

[2640] Lam. iii. 27.

Chapter IV.—Perfect Consecration and Devotion to God: What It is.

That which is laid down in the Book of Numbers,[2641] "greatly to vow a vow," serves to show, as, with a little more explanation, I proceed to prove, that chastity is the great vow above all vows. For then am I plainly consecrated altogether to the Lord, when I not only strive to keep the flesh untouched by intercourse, but also unspotted by other kinds of unseemliness. For "the unmarried woman," it is said,[2642] "careth for the things of the Lord, how she may please the Lord.;" not merely that she may bear away the glory in part of not being maimed in her virtue, but in both parts, according to the apostle, that she may be sanctified in body and spirit, offering up her members to the Lord. For let us say what it is to offer up oneself perfectly to the Lord. If, for instance, I open my mouth on some subjects, and close it upon others; thus, if I open it for the explanation of the Scriptures, for the praise of God, according to my power, in a true faith and with all due honour, and if I close it, putting a door and a watch upon it[2643] against foolish discourse, my mouth is kept pure, and is offered up to God. "My tongue is a pen,"[2644] an organ of wisdom; for the Word of the Spirit writes by it in clearest letters, from the depth and power of the Scriptures, even the Lord, the swift Writer of the ages, that He quickly and swiftly registers and fulfils the counsel of the Father, hearing the words, "quickly spoil, swiftly plunder."[2645] To such a Scribe the words may be applied, "My tongue is a pen;" for a beautiful pen is sanctified and offered to Him, writing things more lovely than the poets and orators who confirm the 327 doctrines of men. If, too, I accustom my eyes not to lust after the charms of the body, nor to take delight in unseemly sights, but to look up to the things which are above, then my eyes are kept pure, and are offered to the Lord. If I shut my ears against detraction and slanders, and open them to the word of God, having intercourse with wise men,[2646] then have I offered up my ears to the Lord. If I keep my hands from dishonourable dealing, from acts of covetousness and of licentiousness, then are my hands kept pure to God. If I withhold my steps from going[2647] in perverse ways, then have I offered up my feet, not going to the places of public resort and banquets, where wicked men are found, but into the right way, fulfilling something of the[2648] commands. What, then, remains to me, if I also keep the heart pure, offering up all its thoughts to God; if I think no evil, if anger and wrath gain no rule over me, if I meditate in the law of the Lord day and night? And this is to preserve a great chastity, and to vow a great vow.

[2641] Num. vi. 2 (LXX.).

[2642] 1 Cor. vii. 34; quoted from memory.

[2643] *Cf.* Ps. cxxxix. 4, and cxli. 3.

[2644] Ps. xlv. 2.

[2645] Isa. viii. 1. The LXX is quoted from memory. The meaning, however, is nearer the original than the E.V. *Cf.* Keil and Delitzsch, *Bib. Com.*, *in loc.*

[2646] *Cf.* Ecclus. vi. 36.

[2647] τὸ πορευτικόν, the power of going.

[2648] Divine.

Chapter V.—The Vow of Chastity, and Its Rites in the Law; Vines, Christ, and the Devil.

I will now endeavour to explain to you, O virgins, the rest of that which is prescribed; for this is attached to your duties, consisting of laws concerning virginity, which are useful as teaching how we should abstain, and how advance to virginity. For it is written thus:[2649] "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried, all the days of his separation." And this means, that he who has devoted and offered himself to the Lord shall not take of the fruits of the plant of evil, because of its natural tendency to produce intoxication and distraction of mind. For we perceive from the Scriptures two kinds of vines which were separate from each other, and were unlike. For the one is productive of immortality and righteousness; but the other of madness and insanity. The sober and joy-producing vine, from whose instructions, as from branches, there joyfully hang down clusters of graces, distilling love, is our Lord Jesus, who says expressly to the apostles,[2650] "I am the true vine, ye are the branches; and my Father is the husbandman." But the wild and death-bearing vine is the devil, who drops down fury and poison and wrath, as Moses relates, writing concerning him,[2651] "For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps." The inhabitants of Sodom having gathered grapes from this, were goaded on to an unnatural and fruitless desire for males. Hence, also, in the time of Noah, men having given themselves up to drunkenness, sank down into unbelief, and, being overwhelmed by the deluge, were drowned. And Cain, too, having drawn from this, stained his fratricidal hands, and defiled the earth with the blood of his own family. Hence, too, the heathen, becoming intoxicated, sharpen their passions for murderous battles; for man is not so much excited, nor goes so far astray through wine, as from anger and wrath. A man does not become intoxicated and go astray through wine, in the same way as he does from sorrow, or from love, or from incontinence. And therefore it is ordered that a virgin shall not taste of this vine, so that she may be sober and watchful from the cares of life, and may kindle the shining torch of the light of righteousness for the Word. "Take heed to yourselves," says the Lord,[2652] "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares, as a snare.”

[2649] Num. vi. 1–4.

[2650] St. John xv. 1, 5.

[2651] Deut. xxxii. 32, 33.

[2652] Luke xxi. 34.

Chapter VI.—Sikera, a Manufactured and Spurious Wine, Yet Intoxicating; Things Which are Akin to Sins are to Be Avoided by a Virgin; The Altar of Incense (a Symbol Of) Virgins.

Moreover, it is not only forbidden to virgins in any way to touch those things which are made from that vine, but even such things as resemble them and are akin to them. For Sikera, which is manufactured, is called a spurious kind of wine, whether made of palms or of other fruit-trees. For in the same way that draughts of wine overthrow man's reason, so do these exceedingly; and to speak the plain truth, the wise are accustomed to call by the name of Sikera all that produces drunkenness and distraction of mind, besides wine. In order, therefore, that the virgin may not, when guarding against those sins which are in their own nature evil, be defiled by those which are like them and akin to them, conquering the one and being conquered by the other, that is, decorating herself with textures of different cloths, or with stones and gold, and other decorations of the body, things which intoxicate the soul; 328 on this account it is ordered that she do not give herself up to womanish weaknesses and laughter, exciting herself to wiles and foolish talking, which whirl the mind around and confuse it; as it is indicated in another place,[2653] "Ye shall not eat the hyæna and animals like it; nor the weasel and creatures of that kind." For this is the straight and direct way to heaven, not merely not to avoid any stumbling-block which would trip up and destroy men who are agitated by a desire for luxuries and pleasures, but also from such things as resemble them.

Moreover, it has been handed down that the unbloody altar of God signifies the assembly of the chaste; thus virginity appears to be something great and glorious. Therefore it ought to be preserved undefiled and altogether pure, having no participation in the impurities of the flesh; but it should be set up before the presence of the testimony, gilded with wisdom, for the Holy of holies, sending forth a sweet savour of love to the Lord; for He says,[2654] "Thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it. And thou shalt make the staves of shittim-wood, and overlay them with gold. And thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations. Ye shall offer no strange incense thereon, nor burnt-sacrifices nor meat-offering; neither shall ye pour drink-offering thereon."

[2653] Lev. xi. 29; not an exact quotation.

[2654] Exod. xxx. 1–9.

Chapter VII.—The Church Intermediate Between the Shadows of the Law and the Realities of Heaven.

If the law, according to the apostle, is spiritual, containing the images "of future good things,"[2655] come then, let us strip off the veil of the letter which is spread over it, and consider its naked and true meaning. The Hebrews were commanded to ornament the Tabernacle as a type of the Church, that they might be able, by means of sensible things, to announce beforehand the image of divine things. For the pattern which was shown to Moses[2656] in the mount, to which he was to have regard in fashioning the Tabernacle, was a kind of accurate representation of the heavenly dwelling, which we now perceive more clearly than through types, yet more darkly than if we saw the reality. For not yet, in our present condition, has the truth come unmingled to men, who are here unable to bear the sight of pure immortality, just as we cannot bear to look upon the rays of the sun. And the Jews declared that the shadow of the image (of the heavenly things which was afforded to them), was the third from the reality; but we clearly behold the image of the heavenly order; for the truth will be accurately made manifest after the resurrection, when we shall see the heavenly tabernacle (the city in heaven "whose builder and maker is God"[2657]) "face to face," and not "darkly" and "in part."[2658]

[2655] Heb. x. 1. The apostle says, "a shadow," and "not the very image." The difference, however, is verbal only.—Tr.

[2656] Exod. xxv. 40.

[2657] Heb. xi. 10.

[2658] 1 Cor. xiii. 12.

Chapter VIII.—The Double Altar, Widows and Virgins; Gold the Symbol of Virginity.

Now the Jews prophesied our state, but we foretell the heavenly; since the Tabernacle was a symbol of the Church, and the Church of heaven. Therefore, these things being so, and the Tabernacle being taken for a type of the Church, as I said, it is fitting that the altars should signify some of the things in the Church. And we have already compared the brazen altar to the company and circuit of widows; for they are a living altar of God, to which they bring calves and tithes, and free-will offerings, as a sacrifice to the Lord; but the golden altar within the[2659] Holy of holies, before the presence of the testimony, on which it is forbidden to offer sacrifice and libation, has reference to those in a state of virginity, as those who have their bodies preserved pure, like unalloyed gold, from carnal intercourse. Now gold is commended for two reasons: the first, that it does not rust, and the second, that in its colour it seems in a measure to resemble the rays of the sun; and thus it is suitably a symbol of virginity, which does not admit any stain or spot, but ever shines forth with the light of the Word. Therefore, also, it stands nearer *to God* within the Holy of holies, and before the veil, with undefiled hands, like incense, offering up prayers to the Lord, acceptable as a sweet savour; as also John indicated, saying that the incense in the vials of the four-and-twenty elders were the prayers of the saints. This, then, I offer to thee, O Arete, on the spur of the moment, according to my ability, on the subject of chastity.

And when Thallousa had said this, Theopatra said that Arete touched Agathe with her sceptre, and that she, perceiving it, immediately arose and answered. 32

[2659] An apparent confusion between the altar of incense, to which the author refers, and which stood in the Holy Place, and the Mercy-Seat, which was within the vale in the Holy of holies.—Tr.

Discourse VI.—Agathe.

Chapter I.—The Excellence of the Abiding Glory of Virginity; The Soul Made in the Image of the Image of God, that is of His Son; The Devil a Suitor for the Soul.

With great confidence of being able to persuade, and to carry on this admirable discourse, O Arete, if thou go with me, will I also endeavour, according to my ability, to contribute something to the discussion of the subject before us; something commensurate to my own power, and not to be compared with that which has already been spoken. For I should be unable to put forth in philosophizing anything that could compete with those things which have already been so variously and brilliantly worked out. For I shall seem to bear away the reproach of silliness, if I make an effort to match myself with my superiors in wisdom. If, however, you will bear even with those who speak as they can, I will endeavour to speak, not lacking at least in good will. And here let me begin.

We have all come into this world, O virgins, endowed with singular beauty, which has a relationship and affinity to *divine* wisdom. For the souls of men do then most accurately resemble Him who begat and formed them, when, reflecting the unsullied representation of His likeness, and the features of that countenance, to which God looking formed them to have an immortal and indestructible shape, they remain such. For the unbegotten and incorporeal beauty, which neither begins nor is corruptible, but is unchangeable, and grows not old and has need of nothing, He resting in Himself, and in the very light which is in unspeakable and inapproachable places,[2660] embracing all things in the circumference of His power, creating and arranging, made the soul after the image of His image. Therefore, also, it is reasonable and immortal. For being made after the image of the Only-begotten, as I said, it has an unsurpassable beauty, and therefore evil spirits[2661] love it, and plot and strive to defile its godlike and lovely image, as the prophet Jeremiah shows, reproaching Jerusalem, “Thou hadst a whore’s forehead, thou refusedst to be ashamed;”[2662] speaking of her who prostituted herself to the powers which came against her to pollute her. For her lovers are the devil and his angels, who plan to defile and pollute our reasonable and clear-sighted beauty of mind by intercourse with themselves, and desire to cohabit with every soul which is betrothed to the Lord.

[2660] *Cf.* 1 Tim. vi. 16.

[2661] πνευματικὰ τῆς πονηρίας (Eph. vi. 12). In E.V. “spiritual wickedness.”

[2662] Jer. iii. 3.

Chapter II.—The Parable of the Ten Virgins.[2663]

If, then, any one will keep this beauty inviolate and unharmed, and such as He who constructed it formed and fashioned it, imitating the eternal and intelligible nature of which man is the representation and likeness, and will become like a glorious and holy image, he will be transferred thence to heaven, the city of the blessed, and will dwell there as in a sanctuary. Now our beauty is then best preserved undefiled and perfect when, protected by virginity, it is not darkened by the heat of corruption from without; but, remaining in itself, it is adorned with righteousness, being brought as a bride to the Son of God; as He also Himself suggests, exhorting that the light of chastity should be kindled in their flesh, as in lamps; since the number of the ten virgins s signifies the souls that have believed in Jesus Christ, symbolizing by the ten the only right way to heaven. Now five of them were prudent and wise; and five were foolish and unwise, for they had not the forethought to fill their vessels with oil, remaining destitute of righteousness. Now by these He signifies those who strive to come to the boundaries of virginity, and who strain every nerve to fulfil this love, acting virtuously and temperately, and who profess and boast that this is their aim; but who, making light of it, and being subdued by the changes of the world, come rather to be sketches of the shadowy image of virtue, than workers who represent the living truth itself.

[2663] [Which has suggested the form of this allegorical work.]

Chapter III.—The Same Endeavour and Effort After Virginity, with a Different Result.

Now when it is said[2664] that “the kingdom of heaven is likened unto ten virgins, which took their lamps and went forth to meet the bridegroom,” this means that the same way towards the goal had been entered upon, as is shown by the mark X.[2665] By profession they had equally proposed the same end, and therefore they are called ten, since, as I have said, they chose the same profession; but they did not, for all that, go forth in the same way to meet the bridegroom. For some provided abundant future nourishment for their lamps which were fed with oil, but others were careless, thinking only of the present. And, therefore, they are divided into two equal numbers of five, inasmuch as the one class preserved the five senses, which most people consider the gates of wisdom, pure and undefiled by sins; but the others, on the contrary, corrupted them by multitudes of sins, defiling themselves with evil. For having restrained them, and kept them free from righteousness, they bore a 330 more abundant crop of transgressions, in consequence of which it came to pass that they were forbidden, and shut out from the divine courts. For whether, on the one hand, we do right, or, on the other, do wrong through these senses, our habits of good and evil are confirmed. And as Thallousa said that there is a chastity of the eyes, and of the ears, and of the tongue, and so on of the other senses; so here she who keeps inviolate the faith of the five pathways of virtue—sight, taste, smell, touch, and hearing—is called by the name of the five virgins, because she has kept the five forms of the sense pure to Christ, as a lamp, causing the light of holiness to shine forth clearly from each of them. For the flesh is truly, as it were, our five-lighted lamp, which the soul will bear like a torch, when it stands before Christ the Bridegroom, on the day of the resurrection, showing her faith springing out clear and bright through all the senses, as He Himself taught, saying,[2666] “I am come to send fire on the earth; and what will I if it be already kindled?” meaning by the earth our bodies, in which He wished the swift-moving and fiery operation of His doctrine to be kindled. Now the oil represents wisdom and righteousness; for while the soul rains down unsparingly, and pours forth these things upon the body, the light of virtue is kindled unquenchably, making its good actions to shine before men, so that our Father which is in heaven may be glorified.[2667]

[2664] Matt. xxv.

[2665] In Greek ί = ten. The word employed signifies the index of a sun-dial.—Tr. [The lamps found in the Roman catacombs have this mark (X), which is at once a monogram for Christ and a reference to the ten virgins. In the Greek the accented *Iota* might yet be associated with the initial of Jesus.]

[2666] Luke xii. 49. The Latin version is certainly more accurate, “Quid volo *nisi* ut accendatur?”—Tr. [A visionary interpretation follows. But has not this text been too much overlooked in its *literal* significance? “It is the last time.” The planet is now on fire.]

[2667] Matt. v. 16.

Chapter IV.—What the Oil in the Lamps Means.

Now they offered, in Leviticus,[2668] oil of this kind, "pure oil olive, beaten for the light, to cause the lamps to burn continually, without the veil…before the Lord." But they were commanded to have a feeble light from the evening to the morning. For their light seemed to resemble the prophetic word, which gives encouragement to temperance, being nourished by the acts and the faith of the people. But the temple (in which the light was kept burning) refers to "the lot of their inheritance,"[2669] inasmuch as a light can shine in only one house. Therefore it was necessary that it should be lighted before day. For he says,[2670] "*they shall burn it* until the morning," that is, until the coming of Christ. But the Sun of chastity and of righteousness having arisen, there is no need of *other* light.

So long, then, as this people treasured up nourishment for the light, supplying oil by their works, the light of continence was not extinguished among them, but was ever shining and giving light in the "lot of their inheritance." But when the oil failed, by their turning away from the faith to incontinence, the light was entirely extinguished, so that the virgins have again to kindle their lamps by light transmitted from one to another, bringing the light of incorruption to the world from above. Let us then supply now the oil of good works abundantly, and of prudence, being purged from all corruption which would weigh us down; lest, while the Bridegroom tarries, our lamps may also in like manner be extinguished. For the delay is the interval which precedes the appearing of Christ. Now the slumbering and sleeping of the virgins signifies the departure from life; and the midnight is the kingdom of Antichrist, during which the destroying angel passes over the houses.[2671] But the cry which was made when it was said,[2672] "Behold the bridegroom cometh, go ye out to meet him," is the voice which shall be heard from heaven, and the trumpet, when the saints, all their bodies being raised, shall be caught up, and shall go on the clouds to meet the Lord.[2673]

For it is to be observed that the word *of God* says, that after the cry all the virgins arose, that is, that the dead shall be raised after the voice which comes from heaven, as also Paul intimates,[2674] that "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;" that is the tabernacles,[2675] for they died, being put off by their souls. "Then we which are alive shall be caught up together with them," meaning our souls.[2676] For we truly who are alive are the souls which, with the bodies, having put them on again, shall go to meet Him in the clouds, bearing our lamps trimmed, not with anything alien and worldly, but like stars radiating the light of prudence and continence, full of ethereal splendour.

[2668] Lev. xxiv. 2, 3.

[2669] Ps. cv. 11.

[2670] Lev. xxiv. 3.

[2671] Exod. xi., xii.

[2672] Matt. xxv. 6. [This parable greatly stimulated primitive celibacy.]

[2673] 1 Thess. iv. 16, 17.

[2674] 1 Thess. iv. 16.

[2675] Bodies.

[2676] 1 Thess. iv. 17. Commentators have remarked on the peculiarity of the interpretation. We give simply the writer's meaning.—Tr.

Chapter V.—The Reward of Virginity.

These, O fair virgins, are the orgies of our mysteries; these the mystic rites of those who are initiated in virginity; these the "undefiled rewards"[2677] of the conflict of virginity. I am betrothed to the Word, and receive as a reward the eternal crown of immortality and riches from the Father; and I triumph in eternity, crowned with the bright and unfading flowers of wisdom. I am one in the choir with Christ dispensing His rewards in heaven, around the unbeginning and never-ending King. I have become the torch-bearer of the unapproachable lights,[2678] and I join with their company in the new song of the archangels, showing forth the new grace of the Church; for the Word says that the company of virgins always follow the Lord, and have fellowship with Him wherever He is. And this is what John signifies in the commemoration of the hundred and forty-four thousand.[2679]

Go then, ye virgin band of the new ages. Go, fill your vessels with righteousness, for the hour is coming when ye must rise and meet the bridegroom. Go, lightly leaving on one side the fascinations and the pleasures of life, which confuse and bewitch the soul; and thus shall ye attain the promises, "This I swear by Him who has shown me the way of life." This crown, woven by the prophets, I have taken from the prophetic meadows, and offer to thee, O Arete.

Agathe having thus admirably brought her discourse to an end, she said, and having been applauded for what she had uttered, Arete again commanded Procilla to speak. And she, rising and passing before the entrance, spoke thus.

[2677] Wisd. iv. 2.

[2678] Although the Greek word is not the same as in 1 Tim. vi. 16, the meaning is probably this rather than *unquenchable*, as it is rendered in the Latin.—Tr. [See Discourse XI. cap. 2, *infra*.]

[2679] Rev. vii. 4; xiv. 4.

Discourse VII.—Procilla.

Chapter I.—What the True and Seemly Manner of Praising; The Father Greater Than the Son, Not in Substance, But in Order; Virginity the Lily; Faithful Souls and Virgins, the One Bride of the One Christ.

It is not lawful for me to delay, O Arete, after such discourses, seeing that I confide undoubtingly in the manifold wisdom of God, which gives richly and widely to whomsoever it wills. For sailors who have experience of the sea declare that the same wind blows on all who sail; and that different persons, managing their course differently, strive to reach different ports. Some have a fair wind; to others it blows across their course; and yet both easily accomplish their voyage. Now, in the same way, the "understanding Spirit,[2680] holy, one only,"[2681] gently breathing down from the treasures of the Father above, giving us all the clear fair wind of knowledge, will suffice to guide the course of our words without offence. And now it is time for me to speak. This, O virgins, is the one true and seemly mode of praising, when he who praises brings forward a witness better than all those who are praised. For thence one may learn with certainty that the commendation is given not from favour, nor of necessity, nor from repute, but in accordance with truth and an unflattering judgment. And so the prophets and apostles, who spoke more fully concerning the Son of God, and assigned to Him a divinity above other men, did not refer their praises of Him to the teaching of angels, but to Him upon whom all authority and power depend. For it was fitting that He who was greater than all things after the Father, should have the Father, who alone is greater than Himself,[2682] as His witness. And so I will not bring forward the praises of virginity from mere human report, but from Him who cares for us, and who has taken up the whole matter, showing that He is the husbandman of this grace, and a lover of its beauty, and a fitting witness. And this is quite clear, in the Song of Songs,[2683] to any one who is willing to see it, where Christ Himself, praising those who are firmly established in virginity, says,[2684] "As the lily among thorns, so is my love among the daughters;" comparing the grace of chastity to the lily, on account of its purity and fragrance, and sweetness and joyousness. For chastity is like a spring flower, always softly exhaling immortality from its white petals. Therefore He is not ashamed to confess that He loves the beauty of its prime, in the following words:[2685] “Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.”

[2680] πνεῦμα here and for *wind* above.

[2681] Literally, only begotten. Wisd. vii. 22.

[2682] St. John xiv. 28.

[2683] [That the Canticles demand allegorical interpretation, we may admit; nor can I object to our author's ideas here.]

[2684] Cant. ii. 2.

These praises does Christ proclaim to those who have come to the boundaries of virginity, describing them all under the one name of His spouse; for the spouse must be betrothed to the Bridegroom, and called by His name. And, moreover, she must be undefiled and unpolluted, as a garden sealed, in which all the odours of the fragrance of heaven are grown, that Christ alone may come and gather them, blooming with incorporeal seeds. For the Word loves none of the things of the flesh, because He is not of such a nature as to be contented with any of the things which are corruptible, as hands, or face, or feet; but He looks upon and delights in the beauty which is immaterial and spiritual, not touching the beauty of the body. 33

[2685] Cant. iv. 9–12.

Chapter II.—The Interpretation of that Passage of the Canticles.[2686]

Consider now, O virgins, that, in saying to the bride, “Thou hast ravished my heart, my sister, my spouse,” He shows the clear eye of the understanding, when the inner man has cleansed it and looks more clearly upon the truth. For it is clear to every one that there is a twofold power of sight, the one of the soul, and the other of the body. But the Word does not profess a love for that of the body, but only that of the understanding, saying, “Thou hast ravished my heart with one of thine eyes, with one chain of thy neck;” which means, By the most lovely sight of thy mind, thou hast urged my heart to love, radiating forth from within the glorious beauty of chastity. Now the chains of the neck are necklaces which are composed of various precious stones; and the souls which take care of the body, place around the outward neck of the flesh this visible ornament to deceive those who behold; but those who live chastely, on the other hand, adorn themselves within with ornaments truly composed of various precious stones, namely, of freedom, of magnanimity, of wisdom, and of love, caring little for those temporal decorations which, like leaves blossoming for an hour, dry up with the changes of the body. For there is seen in man a twofold beauty, of which the Lord accepts that which is within and is immortal, saying, “Thou hast ravished my heart with one chain of thy neck;” meaning to show that He had been drawn to love by the splendour of the inner man shining forth in its glory, even as the Psalmist also testifies, saying, “The King’s daughter is all glorious within.”[2687]

[2686] Chap. iv. ver. 9–12.

[2687] Ps. xlv. 14.

Chapter III.—Virgins Being Martyrs First Among the Companions of Christ.

Let no one suppose that all the remaining company of those who have believed are condemned, thinking that we who are virgins alone shall be led on to attain the promises, not understanding that there shall be tribes and families and orders, according to the analogy of the faith of each. And this Paul, too, sets forth, saying,[2688] "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." And the Lord does not profess to give the same honours to all; but to some He promises that they shall be numbered in the kingdom of heaven, to others the inheritance of the earth, and to others to see the Father.[2689] And here, also, He announces that the order and holy choir of the virgins shall first enter in company with Him into the rest of the new dispensation, as into a bridal chamber. For they were martyrs, not as bearing the pains of the body for a little moment of time, but as enduring them through all their life, not shrinking from truly wrestling in an Olympian contest for the prize of chastity; but resisting the fierce torments of pleasures and fears and griefs, and the other evils of the iniquity of men, they first of all carry off the prize, taking their place in the higher rank of those who receive the promise. Undoubtedly these are the souls whom the Word calls alone His chosen spouse and His sister, but the rest concubines and virgins and daughters, speaking thus:[2690] "There are threescore queens and fourscore concubines, and virgins without number. My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bare her: the daughters saw her and blessed her: yea, the queens and the concubines, and they praised her." For there being plainly many daughters of the Church, one alone is the chosen and most precious in her eyes above all, namely, the order of virgins.

[2688] 1 Cor. xv. 41, 42.

[2689] Matt. v. 3–16.

[2690] Cant. vi. 8, 9.

Chapter IV.—The Passage[2691] Explained; The Queens, the Holy Souls Before the Deluge; The Concubines, the Souls of the Prophets; The Divine Seed for Spiritual Offspring in the Books of the Prophets; The Nuptials of the Word in the Prophets as Though Clandestine.

Now if any one should have a doubt about these things, inasmuch as the points are nowhere fully wrought out, and should still wish more fully to perceive their spiritual significance, namely, what the queens and the concubines and the virgins are, we will say that these may have been spoken concerning those who have been conspicuous for their righteousness from the beginning throughout the progress of time; as of those before the flood, and those after the flood, and so on of those after Christ. The Church, then, is the spouse. The queens are those royal souls before the deluge, who became well-pleasing to God, that is, those about Abel and Seth and Enoch. The concubines[2692] those after the flood, namely, those of the prophets, in whom, before the Church was betrothed to the Lord, being united to them after the manner of concubines, He sowed true words in an incorrupt and pure philosophy, so that, conceiving faith, they might bring forth to Him the Spirit of salvation. For such fruits do the souls bring forth with whom Christ has had intercourse, fruits which bear an ever-memorable renown. For if you will look at the books of Moses, or David, or Solomon, or Isaiah, or of the prophets who follow, O virgins, you will see what offspring they have left, for the saving of life, from their intercourse with the Son of God. Hence the Word has with deep perception called the souls of the prophets concubines, because He did not espouse them openly, as He did the Church, having killed for her the fatted calf.[2693]

[2691] Cant. vi. 8, 9.

[2692] [Here allegorizing is refuted and perishes in fanciful and over-strained analogies.]

[2693] Luke xv. 23.

Chapter V.—The Sixty Queens: Why Sixty, and Why Queens; The Excellence of the Saints of the First Age.

In addition to these matters, there is this also to be considered, so that nothing may escape us of things which are necessary, why He said that the queens were sixty, and the concubines eighty, and the virgins so numerous as not to be counted from their multitude, but the spouse one. And first let us speak of the sixty. I imagine that He named under the sixty queens, those who had pleased God from the first-made man in succession to Noah, for this reason, since these had no need of precepts and laws for their salvation, the creation of the world in six days being still recent. For they remembered that in six days God formed the creation, and those things which were made in paradise; and how man, receiving a command not to touch[2694] the tree of knowledge, ran aground, the author of evil having led him astray.[2695] Thence he gave the symbolical name of sixty queens to those souls who, from the creation of the world, in succession chose God as the object of their love, and were almost, so to speak, the offspring of the first age, and neighbours of the great six days' work, from their having been born, as I said, immediately after the six days. For these had great honour, being associated with the angels, and often seeing God manifested visibly, and not in a dream. For consider what confidence Seth had towards God, and Abel, and Enos, and Enoch, and Methuselah, and Noah, the first lovers of righteousness, and the first of the first-born children who are written in heaven,[2696] being thought worthy of the kingdom, as a kind of first-fruits of the plants for salvation, coming out as early fruit to God. And so much may suffice concerning these.

[2694] This was Eve's testimony to the serpent, not the original command.—Tr. [But I do not see the force of this note. Eve in her innocency is surely a competent witness.]

[2695] Gen. iii. 3.

[2696] Heb. xi. 23.

Chapter VI.—The Eighty Concubines, What; The Knowledge of the Incarnation Communicated to the Prophets.

It still remains to speak concerning the concubines. To those who lived after the deluge the knowledge of God was henceforth more remote, and they needed other instruction to ward off the evil, and to be their helper, since idolatry was already creeping in. Therefore God, that the race of man might not be wholly destroyed, through forgetfulness of the things which were good, commanded His own Son to reveal to the prophets His own future appearance in the world by the flesh, in which the joy and knowledge of the spiritual eighth day[2697] shall be proclaimed, which would bring the remission of sins and the resurrection, and that thereby the passions and corruptions of men would be circumcised. And, therefore, He called by the name of the eighty virgins the list of the prophets from Abraham, on account of the dignity of circumcision, which embraces the number eight, in accordance with which also the law is framed; because they first, before the Church was espoused to the Word, received the divine seed, and foretold the circumcision of the spiritual eighth day.

[2697] Here, and in many other places, the prevalent millenarian belief of the first centuries is expressed by Methodius.—Tr. [See Barnabas, vol. i. p. 147, this series; also Irenæus (same vol.), p. 562, at note 11.]

Chapter VII.—The Virgins,[2698] the Righteous Ancients; The Church, the One Only Spouse, More Excellent Than the Others.

Now he calls by the name of virgins, who belong to a countless assembly, those who, being inferior to the better ones, have practised righteousness, and have striven against sin with youthful and noble energy. But of these, neither the queens, nor the concubines, nor the virgins, are compared to the Church. For she is reckoned the perfect and chosen one beyond all these, consisting and composed of all the apostles, the Bride who surpasses all in the beauty of youth and virginity. Therefore, also, she is blessed and praised by all, because she saw and heard freely what those desired to see, even for a little time, and saw not, and to hear, but heard not. For “blessed,” said our Lord to His disciples,[2699] “are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” For this reason, then, the prophets count them blessed, and admire them, because the Church was thought worthy to participate in those things which they did not attain to hear or see. For “there are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled, is but one.”[2700] 334

[2698] This word, as being that employed in the E. T. of the Canticles, is adopted throughout. It must be remembered, that, in this connection, it stands for νεάνιδες, and not for παρθένοι.— Tr.

[2699] Matt. xiii. 16, 17.

[2700] Cant. vi. 8, 9.

Chapter VIII.—The Human Nature of Christ His One Dove.

Can any one now say otherwise than that the Bride is the undefiled flesh of the Lord, for the sake of which He left the Father and came down here, and was joined to it, and, being incarnate, dwelt in it? Therefore He called it figuratively a dove, because that creature is tame and domestic, and readily adapts itself to man's mode of life. For she alone, so to speak, was found spotless and undefiled, and excelling all in the glory and beauty of righteousness, so that none of those who had pleased God most perfectly could stand near to her in a comparison of virtue. And for this reason she was thought worthy to become a partaker of the kingdom of the Only-begotten, being betrothed and united to Him. And in the forty-fourth psalm,[2701] the queen who, chosen out of many, stands at the right hand of God, clothed in the golden ornament of virtue, whose beauty the King desired,[2702] is, as I said, the undefiled and blessed flesh, which the Word Himself carried into the heavens, and presented at the right hand of God, "wrought about with divers colours," that is, in the pursuits of immortality, which he calls symbolically golden fringes. For since this garment is variegated and woven of various virtues, as chastity, prudence, faith, love, patience, and other good things, which, covering, as they do, the unseemliness of the flesh, adorn man with a golden ornament.

[2701] The forty-fifth in our arrangement.

[2702] Ps. xlv. 2.

Chapter IX.—The Virgins Immediately After the Queen and Spouse.

Moreover, we must further consider what the Spirit delivers to us in the rest of the psalm, after the enthronization of the manhood assumed by the Word at the right hand of the Father. "The virgins," He says,[2703] "that be her fellows shall bear her company, and shall be brought unto thee. With joy and gladness shall they be brought, and shall enter into the King's palace." Now, here the Spirit seems quite plainly to praise virginity, next, as we have explained, to the Bride of the Lord, who promises that the virgins shall approach second to the Almighty with joy and gladness, guarded and escorted by angels. For so lovely and desirable is in truth the glory of virginity, that, next to the Queen, whom the Lord exalts, and presents in sinless glory to the Father, the choir and order of virgins bear her company, assigned to a place second to that of the Bride. Let these efforts of mine to speak to thee, O Arete, concerning chastity, be engraven on a monument.

And Procilla having thus spoken, Thekla said, It is my turn after her to continue the contest; and I rejoice, since I too have the favouring wisdom of words, perceiving that I am, like a harp, inwardly attuned, and prepared to speak with elegance and propriety.

Arete. I most willingly hail thy readiness, O Thekla, in which I confide to give me fitting discourse, in accordance with thy powers; since thou wilt yield to none in universal philosophy and instruction, instructed by Paul in what is fitting to say of evangelical and divine doctrine.

[2703] Ps. xlv. 15, 16.

Discourse VIII.—Thekla.

Chapter I.—Methodius' Derivation of the Word Virginity:[2704] Wholly Divine; Virtue, in Greek—ἀρετή, Whence So Called.

Well, then, let us first say, beginning from the origin of the name, for what cause this supreme and blessed pursuit was called παρθενία, what it aims at, what power it has, and afterwards, what fruits it gives forth. For almost all have been ignorant of this virtue as being superior to ten thousand other advantages of virtue which we cultivate for the purification and adornment of the soul. For virginity[2705] is divine by the change of one letter,[2706] as she alone makes him who has her, and is initiated by her incorruptible rites like unto God, than which it is impossible to find a greater good, removed, as it is, from pleasure and grief; and the wing of the soul sprinkled by it becomes stronger and lighter, accustomed daily to fly from human desires.

For since the children of the wise have said that our life is a festival, and that we have come to exhibit in the theatre the drama of truth, that is, righteousness, the devil and the demons plotting and striving against us, it is necessary for us to look upwards and to take our flight aloft, and to flee from the blandishments of their tongues, and from their forms tinged with the outward appearance of temperance, more than from the Sirens of Homer. For many, bewitched by the pleasures of error, take their flight downwards, and are weighed down when they come into this life, their nerves being relaxed and unstrung, by means of which the power of the wings of temperance is strengthened, lightening the downward tendency of the corruption of the body. Whence, O Arete, whether thou hast thy name, *signifying virtue*, because thou art worthy of being chosen[2707] for thyself, or because thou raisest[2708] and liftest up to heaven, ever going in the purest minds, come, give me thy help in my discourse, which thou hast thyself appointed me to speak. 335

[2704] παρθενία.

[2705] παρθενία.

[2706] παρθενία…παρθεΐα.

[2707] αἱρετή.

[2708] αἴρειν.

Chapter II.—The Lofty Mind and Constancy of the Sacred Virgins; The Introduction of Virgins into the Blessed Abodes Before Others.

Those who take a downward flight, and fall into pleasures, do not desist from grief and labours until, through their passionate desires, they fulfil the want of their intemperance, and, being degraded and shut out from the sanctuary, they are removed from the scene of truth, and, instead of procreating children with modesty and temperance, they rave in the wild pleasures of unlawful amours. But those who, on light wing, ascend into the supra-mundane life, and see from afar what other men do not see, the very pastures of immortality, bearing in abundance flowers of inconceivable beauty, are ever turning themselves again to the spectacles there; and, for this reason, those things are thought small which are here considered noble—such as wealth, and glory, and birth, and marriage; and they think no more of those things.[2709] But yet if any of them should choose to give up their bodies to wild beasts or to fire, and be punished, they are ready to have no care for pains, for the desire of them or the fear of them; so that they seem, while in the world, not to be in the world, but to have already reached, in thought and in the tendency of their desires, the assembly of those who are in heaven.

Now it is not right that the wing of virginity should, by its own nature, be weighed down upon the earth, but that it should soar upwards to heaven, to a pure atmosphere, and to the life which is akin to that of angels. Whence also they, first of all, after their call and departure hence, who have rightly and faithfully contended as virgins for Christ, bear away the prize of victory, being crowned by Him with the flowers of immortality. For, as soon as their souls have left the world, it is said that the angels meet them with much rejoicing, and conduct them to the very pastures already spoken of, to which also they were longing to come, contemplating them in imagination from afar, when, while they were yet dwelling in their bodies, they appeared to them divine.

[2709] Than of the most ordinary things of life.

Chapter III.—The Lot and Inheritance of Virginity.

Furthermore, when they have come hither, they see wonderful and glorious and blessed things of beauty, and such as cannot be spoken to men. They see there righteousness itself and prudence, and love itself, and truth and temperance, and other flowers and plants of wisdom, equally splendid, of which we here behold only the shadows[2710] and apparitions, as in dreams, and think that they consist of the actions of men, because there is no clear image of them here, but only dim copies, which themselves we see often when making dark copies of them. For never has any one seen with his eyes the greatness or the form or the beauty of righteousness itself, or of understanding, or of peace; but there, in Him whose name is I AM,[2711] they are seen perfect and clear, as they are. For there is a tree of temperance itself, and of love, and of understanding, as there are plants of the fruits which grow here—as of grapes, the pomegranate, and of apples; and so, too, the fruits of those trees are gathered and eaten, and do not perish and wither, but those who gather them grow to immortality and a likeness to God. Just as he from whom all are descended, before the fall and the blinding of his eyes, being in paradise, enjoyed its fruits, God appointing man to dress and to keep the plants of wisdom. For it was entrusted to the first Adam to cultivate those fruits. Now Jeremiah saw that these things exist specially in a certain place, removed to a great distance from our world, where, compassionating those who have fallen from that good state, he says:[2712] “Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place? or who hath come into her treasures?” The virgins having entered into the treasures of these things, gather the reasonable fruits of the virtues, sprinkled with manifold and well-ordered lights, which, like a fountain, God throws up over them, irradiating that state with unquenchable lights. And they sing harmoniously, giving glory to God. For a pure atmosphere is shed over them, and one which is not oppressed by the sun.

[2710] The influence of Plato is traceable, here and elsewhere, throughout the works of Methodius. It has been fully examined in the able work of Jahn, *Methodius Platonizans.*—Tr. [Elucidation I.]

[2711] Exod. iii. 14.

[2712] Baruch iii. 14, 15. The apocryphal book of Baruch, as bearing the name of the companion of Jeremiah, was usually quoted, in the second and third centuries, as the work of that great prophet.—Tr.

Chapter IV.—Exhortation to the Cultivation of Virginity; A Passage from the Apocalypse[2713] is Proposed to Be Examined.

Now, then, O Virgins, daughters of undefiled temperance, let us strive for a life of blessedness and the kingdom of heaven. And do ye unite with those before you in an earnest desire for the same glory of chastity, caring little for the things of this life. For immortality and chastity do not contribute a little to happiness, raising up the flesh aloft, and drying up its moisture and its clay-like weight, by a greater force of attraction. And let not the uncleanness which you hear creep in and weigh you down to the earth; nor let sorrow transform your joy, melting away your hopes in better things; but shake off incessantly the calamities which come upon you, not defiling your mind with lamentations. Let faith conquer wholly, and let its light drive away the visions of evil which crowd around the heart. For, as when the moon brightly shining fills the heaven with its light, and all the air becomes clear, but suddenly the clouds from the west, enviously rushing in, for a little while overshadow its light, but do not destroy it, since they are immediately driven away by a blast of the wind; so ye also, when causing the light of chastity to shine in the world, although pressed upon by afflictions and labours, do not grow weary and abandon your hopes. For the clouds which come from the Evil One are driven away by the Spirit,[2714] if ye, like your Mother, who gives birth to the male Virgin in heaven, fear nothing the serpent that lies in wait and plots against you; concerning whom I intend to discourse to you more plainly; for it is now time. 330

John, in the course of the Apocalypse, says:[2715] “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she, being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” So far we have given, in brief, the history of the woman and the dragon. But to search out and explain the solution of them is beyond my powers. Nevertheless, let me venture, trusting in Him who commanded to search the Scriptures.[2716] If, then, you agree with this, it will not be difficult to undertake it; for you will quite pardon me, if I am unable sufficiently to explain the exact meaning of the Scripture.

[2713] Rev. xii. 1–6.

[2714] The same word in the text which is translated wind: πνεῦμα. The play upon the word cannot be preserved in the translation.—Tr.

[2715] Rev. xii. 1–6.

[2716] St. John v. 39.

Chapter V.—The Woman Who Brings Forth, to Whom the Dragon is Opposed, the Church; Her Adornment and Grace.

The woman who appeared in heaven clothed with the sun, and crowned with twelve stars, and having the moon for her footstool, and being with child, and travailing in birth, is certainly, according to the accurate interpretation, our mother,[2717] O virgins, being a power by herself distinct from her children; whom the prophets, according to the aspect of their subjects, have called sometimes Jerusalem, sometimes a Bride, sometimes Mount Zion, and sometimes the Temple and Tabernacle of God. For she is the power which is desired to give light in the prophet, the Spirit crying to her:[2718] "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." It is the Church whose children shall come to her with all speed after the resurrection, running to her from all quarters. She rejoices receiving the light which never goes down, and clothed with the brightness of the Word as with a robe. For with what other more precious or honourable ornament was it becoming that the queen should be adorned, to be led as a Bride to the Lord, when she had received a garment of light, and therefore was called by the Father? Come, then, let us go forward in our discourse, and look upon this marvelous woman as upon virgins prepared for a marriage, pure and undefiled, perfect and radiating a permanent beauty, wanting nothing of the brightness of light; and instead of a dress, clothed with light itself; and instead of precious stones, her head adorned with shining stars. For instead of the clothing which we have, she had light; and for gold and brilliant stones, she had stars; but stars not such as those which are set in the invisible heaven, but better and more resplendent, so that those may rather be considered as their images and likenesses.

[2717] [i.e., the Church. See p 337, note 4, *infra.*]

[2718] Isa. lx. 1–4.

Chapter VI.—The Works of the Church, the Bringing Forth of Children in Baptism; The Moon in Baptism, the Full Moon of Christ's Passion.

Now the statement that she stands upon the moon, as I consider, denotes the faith of those who are cleansed from corruption in the laver *of regeneration*, because the light of the moon has more resemblance to tepid water, and all moist substance is dependent upon her. The Church, then, stands upon our faith and adoption, under the figure of the moon, until the fulness of the nations come in, labouring and bringing forth natural men as spiritual men; for which reason too she is a mother. For just as a woman receiving the unformed seed of a man, within a certain time brings forth a perfect man, in the same way, one should say, does the Church conceive those who flee to the Word, and, forming them according to the likeness and form of Christ, after a certain time produce them as citizens of that blessed state. Whence it is necessary that she should stand upon the laver, bringing forth those who are washed in it. And in this way the power which she has in connection with the laver is called the moon,[2719] because the regenerate shine being renewed with a new ray,[2720] that is, a new light. Whence, also, they are by a descriptive term called newly-enlightened;[2721] the moon ever showing forth anew to them the spiritual full moon, namely, the period and the memorial of the passion, until the glory and the perfect light of the great day arise. 337

[2719] σελήνη.

[2720] σέλας.

[2721] νεοφώτιστοι.

Chapter VII.—The Child of the Woman in the Apocalypse Not Christ, But the Faithful Who are Born in the Laver.

If any one, for there is no difficulty in speaking distinctly, should be vexed, and reply to what we have said: “But how, O virgins, can this explanation seem to you to be according to the mind of Scripture, when the Apocalypse plainly defines that the Church brings forth a male, while you teach that her labour-pains have their fulfilment in those who are washed in the laver?” We will answer, But, O faultfinder, not even to you will it be possible to show that Christ Himself[2722] is the one who is born. For long before the Apocalypse, the mystery of the Incarnation of the Word was fulfilled. And John speaks concerning things present and things to come. But Christ, long ago conceived, was not caught up to the throne of God when He was brought forth, from fear of the serpent injuring Him. But for this was He begotten, and Himself came down from the throne of the Father, that He should remain and subdue the dragon who made an assault upon the flesh. So that you also must confess that the Church labours and gives birth to those who are baptized. As the spirit says somewhere in Isaiah:[2723] “Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.”[2724] From whom did he flee? Surely from the dragon, that the spiritual Zion might bear a masculine people, who should come back from the passions and weakness of women to the unity of the Lord, and grow strong in manly virtue.

[2722] It is hardly necessary to observe, that amid many interpretations of the passage, this which Methodius condemns is probably the true one, as it is certainly the most natural.—Tr. [It is certainly worth observing, that Methodius has on his side a strong following among the ancients; the interpretation the translator favours having little support save among modern defenders of the late pontiff’s bull *Ineffabilis.* Elucidation II.]

[2723] Isa. lxvi. 7, 8.

[2724] In the LXX. “a male.”

Chapter VIII.—The Faithful in Baptism Males, Configured to Christ; The Saints Themselves Christs.

Let us then go over the ground again from the beginning, until we come in course to the end, explaining what we have said. Consider if the passage seems to you to be explained to your mind. For I think that the Church is here said to give birth to a male; since the enlightened[2725] receive the features, and the image, and the manliness of Christ, the likeness of the form of the Word being stamped upon them, and begotten in them by a true knowledge and faith, so that in each one Christ is spiritually born. And, therefore, the Church swells and travails in birth until Christ is formed in us,[2726] so that each of the saints, by partaking of Christ, has been born a Christ. According to which meaning it is said in a certain scripture,[2727] "Touch not mine anointed,[2728] and do my prophets no harm," as though those who were baptized into Christ had been made Christs[2729] by communication of the Spirit, the Church contributing here their clearness and transformation into the image of the Word. And Paul confirms this, teaching it plainly, where he says:[2730] "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." For it is necessary that the word of truth should be imprinted and stamped upon the souls of the regenerate.

[2725] The baptized.

[2726] Gal. iv. 19.

[2727] Ps. cv. 15.

[2728] χριστῶν.

[2729] Anointed.

[2730] Eph. iii. 14–17.

Chapter IX.—The Son of God, Who Ever Is, is To-Day Begotten in the Minds and Sense of the Faithful.

Now, in perfect agreement and correspondence with what has been said, seems to be this which was spoken by the Father from above to Christ when He came to be baptized in the water of the Jordan, "Thou art my son: this day have I begotten thee;"[2731] for it is to be remarked that He was declared to be His Son unconditionally, and without regard to time; for He says "Thou art," and not "Thou hast become," showing that He had neither recently attained to the relation of Son, nor again, having begun before, after this had an end, but having been previously begotten,[2732] that He was to be, and was the same. But the expression, "This day have I begotten thee," signifies that He willed that He who existed before the ages in heaven should be begotten on the earth—that is, that He who was before unknown should be made known. Now, certainly, Christ has never yet been born in those men who have never perceived the manifold wisdom of God—that is, has never been known, has never been manifested, has never appeared to them. But if these also should perceive the mystery of grace, then in them too, when they were converted and believed, He would be born in knowledge and understanding. Therefore from hence the Church is fitly said to form and beget the male Word in those who are cleansed.[2733] So far I have spoken according to my ability concerning the travail of the Church; and here we must change to the subject of the dragon and the other matters. Let us endeavour, then, to explain it in some measure, not deterred by the greatness of the obscurity of the Scripture; and if anything difficult comes to be considered, I will again help you to cross it like a river.

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[2731] Ps. ii. 7.

[2732] Certain phrases like this have led to the opinion that Methodius was inclined to Arianism. There is no ground for the supposition. In the writer's mind, as is clear from the previous statements, the previous generation was eternal.—Tr.

[2733] In the baptismal font.

Chapter X.—The Dragon, the Devil; The Stars Struck from Heaven by the Tail of the Dragon, Heretics; The Numbers of the Trinity, that Is, the Persons Numbered; Errors Concerning Them.

The dragon, which is great, and red, and cunning, and manifold, and seven-headed, and horned, and draws down the third part of the stars, and stands ready to devour the child of the woman who is travailing, is the devil, who lies in wait to destroy the Christ-accepted mind of the baptized, and the image and clear features of the Word which had been brought forth in them. But he misses and fails of his prey, the regenerate being caught up on high to the throne of God—that is, the mind of those who are renovated is lifted up around the divine seat and the basis of truth against which there is no stumbling, being taught to look upon and regard the things which are there, so that it may not be deceived by the dragon weighing them down. For it is not allowed to him to destroy those whose thoughts and looks are upwards. And the stars, which the dragon touched with the end of his tail, and drew them down to earth, are the bodies of heresies; for we must say that the stars, which are dark, obscure, and falling, are the assemblies of the heterodox; since they, too, wish to be acquainted with the heavenly ones, and to have believed in Christ, and to have the seat of their soul in heaven, and to come near to the stars as children of light. But they are dragged down, being shaken out by the folds of the dragon, because they did not remain within the triangular forms of godliness, falling away from it with respect to an orthodox service. Whence also they are called the third part of the stars, as having gone astray with regard to one of the three Persons of the Trinity. As when they say, like Sabellios, that the Almighty Person of the Father Himself suffered;[2734] or as when they say, like Artemas, that the Person of the Son was born and manifested only in appearance;[2735] or when they contend, like the Ebionites, that the prophets spoke of the Person of the Spirit, of their own motion. For of Marcion and Valentinus, and those about Elkesaios and others, it is better not even to make mention.

[2734] Patripassianism: nearly the same as Sabellianism.—Tr.

[2735] Δοκήσει, hence *Docetæ.*—Tr.

Chapter XI.—The Woman with the Male Child in the Wilderness the Church; The Wilderness Belongs to Virgins and Saints; The Perfection of Numbers and Mysteries; The Equality and Perfection of the Number Six; The Number Six Related to Christ; From This Number, Too, the Creation and Harmony of the World Completed.

Now she who brings forth, and has brought forth, the masculine Word in the hearts of the faithful, and who passed, undefiled and uninjured by the wrath of the beast, into the wilderness, is, as we have explained, our mother the Church. And the wilderness into which she comes, and is nourished for a thousand two hundred and sixty days, which is truly waste and unfruitful of evils, and barren of corruption, and difficult of access and of transit to the multitude; but fruitful and abounding in pasture, and blooming and easy of access to the holy, and full of wisdom, and productive of life, is this most lovely, and beautifully wooded and well-watered abode of Arete.[2736] Here the south wind awakes, and the north wind blows, and the spices flow out,[2737] and all things are filled with refreshing dews, and crowned with the unfading plants of immortal life; in which we now gather flowers, and weave with sacred fingers the purple and glorious crown of virginity for the queen. For the Bride of the Word is adorned with the fruits of virtue. And the thousand two hundred and sixty days 339 that we are staying here, O virgins, is the accurate and perfect understanding concerning the Father, and the Son, and the Spirit, in which our mother increases, and rejoices, and exults throughout this time, until the restitution of the new dispensation, when, coming into the assembly in the heavens, she will no longer contemplate the I AM through the means of *human* knowledge, but will clearly behold entering in together with Christ. For a thousand,[2738] consisting of a hundred multiplied by ten, embraces a full and perfect number, and is a symbol of the Father Himself, who made the universe by Himself, and rules all things for Himself. Two hundred embraces two perfect numbers united together, and is the symbol of the Holy Spirit, since He is the Author of our knowledge of the Son and the Father. But sixty has the number six multiplied by ten, and is a symbol of Christ, because the number six proceeding[2739] from unity is composed of its proper parts, so that nothing in it is wanting or redundant, and is complete when resolved into its parts. Thus it is necessary that the number six, when it is divided into even parts by even parts, should again make up

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[2736] Virtue.

[2737] Cant. iv. 16.

[2738] Methodius is not the first or the last who has sought to explore the mystery of numbers. An interesting and profound examination of the subject will be found in Bähr's *Symbolik*; also in Delitzsch's *Bib. Psychology*.—Tr. [*On the Six Days' Work*, p. 71, translation, Edinburgh, 1875.]

[2739] i.e., in a regular arithmetical progression.

the same quantity from its separated segments.[2740] For, first, if divided equally, it makes three; then, if divided into three parts, it makes two; and again, if divided by six, it makes one, and is again collected into itself. For when divided into twice three, and three times two, and six times one, when the three and the two and the one are put together, they complete the six again. But everything is of necessity perfect which neither needs anything else in order to its completion, nor has anything over. Of the other numbers, some are more than perfect, as twelve. For the half of it is six, and the third four, and the fourth three, and the sixth two, and the twelfth one. The numbers into which it can be divided, when put together, exceed twelve, this number not having preserved itself equal to its parts, like the number six. And those which are imperfect, are numbers like eight. For the half of it is four, and the fourth two, and the eighth one. Now the numbers into which it is divided, when put together, make seven, and one is wanting to its completion, not being in all points harmonious with itself, like six, which has reference to the Son of God, who came from the fulness of the Godhead into a human life. For having emptied Himself,[2741] and taken upon Him the form of a slave, He was restored again to His former perfection and dignity. For He being humbled, and apparently degraded, was restored again from His humiliation and degradation to His former completeness and greatness, having never been diminished from His essential perfection.

Moreover, it is evident that the creation of the world was accomplished in harmony with this number, God having made heaven and earth, and the things which are in them, in six days; the word of creative power containing the number six, in accordance with which the Trinity is the maker of bodies. For length, and breadth, and depth make up a body. And the number six is composed of triangles. On these subjects, however, there is not sufficient time at present to enlarge with accuracy, for fear of letting the main subject slip, in considering that which is secondary.

[2740] i.e., its divisors or dividends.

[2741] "Make Himself of no reputation."—E. T., Phil. ii. 7.

Chapter XII.—Virgins are Called to the Imitation of the Church in the Wilderness Overcoming the Dragon.

The Church, then, coming hither into this wilderness, a place unproductive of evils, is nourished, flying on the heavenward wings of virginity, which the Word called the "wings of great eagle,"[2742] having conquered the serpent, and driven away from her full moon the wintry clouds. It is for the sake of these things, meanwhile, that all these discourses are held, teaching us, O fair virgins, to imitate according to our strength our mother, and not to be troubled by the pains and changes and afflictions of life, that you may enter in exulting with her into the bride-chamber, showing your lamps. Do not, therefore, lose courage on account of the schemes and slanders of the beast, but bravely prepare for the battle, armed with the helmet of salvation,[2743] and the breastplate, and the greaves. For you will bring upon him an immense consternation when you attack him with great advantage and courage; nor will he at all resist, seeing his adversaries set in array by One more powerful; but the many-headed and many-faced beast will immediately allow you to carry off the spoils of the seven contests:—

"Lion in front, but dragon all behind,
And in the midst a she-goat breathing forth
Profuse the violence of flaming fire.
Her slew Bellerophon in truth. And this
Slew Christ the King; for many she destroyed,
Nor could they bear the fetid foam which burst
From out the fountain of her horrid jaws;"[2744]

unless Christ had first weakened and overcome her, making her powerless and contemptible before us. 340

[2742] Ezek. xvii. 3.

[2743] Eph. vi. 17.

[2744] Hom., *Il.*, vi. 181.

Chapter XIII.—The Seven Crowns of the Beast to Be Taken Away by Victorious Chastity; The Ten Crowns of the Dragon, the Vices Opposed to the Decalogue; The Opinion of Fate the Greatest Evil.

Therefore, taking to you a masculine and sober mind, oppose your armour to the swelling beast, and do not at all give way, nor be troubled because of his fury. For you will have immense glory if you overcome him, and take away the seven crowns which are upon him, on account of which we have to struggle and wrestle, according to our teacher Paul. For she who having first overcome the devil, and destroyed his seven heads, becomes possessed of the seven crowns of virtue, having gone through the seven great struggles of chastity. For incontinence and luxury is a head of the dragon; and whoever bruises this is wreathed with the crown of temperance. Cowardice and weakness is also a head; and he who treads upon this carries off the crown of martyrdom. Unbelief and folly, and other similar fruits of wickedness, is another head; and he who has overcome these and destroyed them carries off the honours connected with them, the power of the dragon being in many ways rooted up. Moreover, the ten horns and stings which he was said to have upon his heads are the ten opposites, O virgins, to the Decalogue, by which he was accustomed to gore and cast down the souls of many imagining and contriving things in opposition to the law, "Thou shalt love the Lord thy God,"[2745] and to the other precepts which follow. Consider now the fiery and bitter horn of fornication, by which he casts down the incontinent; consider adultery, consider falsehood, covetousness, theft, and the other sister and related vices, which flourish by nature around his murderous heads, which if you root out with the aid of Christ, you will receive, as it were, divine heads, and will bloom with the crowns gained from the dragon. For it is our duty to prefer and to set forward the best things, who have received, above the earth-born, a commanding and voluntary mind, and one free from all necessity, so as to make choice like masters of the things which please us, not being in bondage to fate or fortune. And so no man would be master of himself and good, unless selecting the human example of Christ, and bringing himself to the likeness of Him, he should imitate Him in his manner of life. For of all evils the greatest which is implanted in many is that which refers the causes of sins to the motions of the stars, and says that our life is guided by the necessities of fate, as those say who study the stars, with much insolence. For they, trusting more in guessing than in prudence, that is, in something between truth and falsehood, go far astray from the sight of things as they are. Whence, if you permit me, O Arete, now that I have completed the discourse which you, my mistress, appointed to be spoken, I will endeavour, with your assistance and favour, to examine carefully the position of those who are offended, and deny that we speak the truth, when we say that man is possessed of free-will, and prove that

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[2745] Deut. vi. 5.

"They perish self-destroyed,
By their own fault,"[2746]

choosing the pleasant in preference to the expedient.

Arete. I do permit you and assist you; for your discourse will be perfectly adorned when you have added this to it.

[2746] Hom., *Od.*, i. 7.

Chapter XIV.—The Doctrine of Mathematicians Not Wholly to Be Despised, When They are Concerned About the Knowledge of the Stars; The Twelve Signs of the Zodiac Mythical Names.

Thekla. Resuming then, let us first lay bare, in speaking of those things according to our power, the imposture of those who boast as though they alone had comprehended from what forms the heaven is arranged, in accordance with the hypothesis of the Chaldeans and Egyptians. For they say that the circumference of the world is likened to the turnings of a well-rounded globe, the earth having a central point. For its outline being spherical, it is necessary, they say, since there are the same distances of the parts, that the earth should be the centre of the universe, around which, as being older, the heaven is whirling. For if a circumference is described from the central point, which seems to be a circle,—for it is impossible for a circle to be described without a point, and it is impossible for a circle to be without a point,—surely the earth consisted before all, they say, in a state of chaos and disorganization. Now certainly the wretched ones were overwhelmed in the chaos of error, "because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened;"[2747] and their wise men said that nothing earth-born was more honourable or more ancient than the Olympians. Whence they are not mere children who know Christ, like the Greeks, who, burying the truth in fairies and fictions, rather than in artistic words, ascribing human calamities to the heavens, are not ashamed to describe the circumference of the world by geometrical theorems and figures, and explain that the heaven is adorned with the images of birds and of animals that live in water and on dry land, and that the qualities of the stars were made from the calamities of the men of old, so that the movements of the planets, in 34
their opinion, depended upon the same kind of bodies. And they say that the stars revolve around the nature of the twelve signs of the Zodiac, being drawn along by the passage of the circle of the Zodiac, so that through their intermingling they see the things which happen to many, according to their conjunctions and departures, their rising and setting.

For the whole heaven being spherical, and having the earth for its central point, as they think,[2748] because all the straight lines from the circumference falling upon the earth are equal to one another, holds back from the circles which surround it, of which the meridian is the greatest; and the second, which divides it into two equal parts, is the horizon; and the third, which separates these, the equinoctial; and on each side of this the two tropics, the summer and the winter—the one on the north, and the other on the south. Beyond is that which is called the axis, around which are the greater and lesser Bears, and beyond them is the tropic. And the Bears, turning about themselves, and weighing upon the axis, which passes through the poles, produce the motion of the whole world, having their heads against each other's loins, and being untouched by our horizon.

[2747] Rom. i. 21.

[2748] ["As they think." Had Methodius any leaning to Pythagoras and his school? To "science" the world owes its rejection of the true theory of the universe for two thousand years, till Copernicus, a Christian priest, broke that spell. Could the Christian Fathers know more than science taught them? Methodius hints it.]

Then they say that the Zodiac touches all the circles, making its movements diagonally, and that there are in it a number of signs, which are called the twelve signs of the Zodiac, beginning with the Ram, and going on to the Fishes, which, they say, were so determined from mythical causes; saying that it was the Ram that conveyed Helle, the daughter of Athamas, and her brother Phryxos into Scythia; and that the head of the Ox is in honour of Zeus, who, in the form of a Bull, carried over Europe into Crete; and they say the circle called the Galaxy, or milky way, which reaches from the Fishes to the Ram, was poured forth for Herakles from the breasts of Hera, by the commands of Zeus. And thus, according to them, there was no natal destiny before Europe or Phryxos, and the Dioscuroi,[2749] and the other signs of the Zodiac, which were placed among the constellations, from men and beasts. But our ancestors lived without destiny. Let us endeavour now to crush falsehood, like physicians, taking its edge off, and quenching it with the healing medicine of words, here considering the truth.

[2749] Castor and Pollux.

Chapter XV.—Arguments from the Novelty of Fate and Generation; That Golden Age, Early Men; Solid Arguments Against the Mathematicians.

If it were better, O wretched ones, that man should be subject to *the star of* his birth, than that he should not, why was not his generation and birth from the very time when the race of man began to be? And if it was, what is the need of those which had lately been placed among the stars, of the Lion, the Crab, the Twins, the Virgin, the Bull, the Balance, the Scorpion, the Ram, the Archer, the Fishes, the Goat, the Watercarrier, Perseus, Cassiopeia, Cepheus, Pegasus, Hydra, the Raven, the Cup, the Lyre, the Dragon, and others, from which you introduce, by your instructions, many to the knowledge of mathematics, or, rather, to a knowledge which is anathema?[2750] Well, then, either there was generation among those before, and the removal of these *creatures above* was absurd; or else there was not, and God changed human life into a better state and government than that of those who before that lived an inferior life. But the ancients were better than those of the present time; whence theirs was called the golden age. There was then no natal destiny.

If the sun, driving through the circles and passing along the signs of the Zodiac in his annual periods, accomplishes the changes and turnings of the seasons, how did those who were born before the signs of the Zodiac were placed among the stars, and the heaven was adorned with them, continue to exist, when summer, autumn, winter, and spring, were not as yet separated from each other, by means of which the body is increased and strengthened? But they did exist, and were longer lived and stronger than those who live now, since God then disposed the seasons in the same manner. The heaven was not then diversified by such shapes.

If the sun and the moon and the other stars were made for the division and protection of the members of the time,[2751] and for the adornment of the heaven, and the changes of the seasons, they are divine, and better than men; for these must needs pass a better life, and a blessed and peaceful one, and one which far exceeds our own life in righteousness and virtue, observing a motion which is well-ordered and happy. But if they are the causes of the calamities and mischief of mortals, and busy themselves in working the lasciviousness, and the changes and vicissitudes of life, then they are more miserable than men, looking upon the earth, and their weak and lawless actions, and doing nothing better than men, if at least our life depends upon their revolutions and movements. 342

[2750] We cannot preserve the play upon words of the original. There it is—μαθηματικὴν and καταθεματικήν.—Tr.

[2751] Gen. i. 14, etc.

Chapter XVI.—Several Other Things Turned Against the Same Mathematicians.

If no action is performed without a previous desire, and there is no desire without a want, yet the Divine Being has no wants, and therefore has no conception of evil. And if the nature of the stars be nearer in order to that of God, being better than the virtue of the best men, then the stars also are neither productive of evil, nor in want.

And besides, every one of those who are persuaded that the sun and moon and stars are divine, will allow that they are far removed from evil, and incapable of human actions which spring from the sense of pleasure and pain; for such abominable desires are unsuitable to heavenly beings. But if they are by nature exempt from these, and in no want of anything, how should they be the causes to men of those things which they do not will themselves, and from which they are exempt?

Now those who decide that man is not possessed of free-will, and affirm that he is governed by the unavoidable necessities of fate, and her unwritten commands, are guilty of impiety towards God Himself, making Him out to be the cause and author of human evils. For if He harmoniously orders the whole circular motion of the stars, with a wisdom which man can neither express nor comprehend, directing the course of the universe; and the stars produce the qualities of virtue and vice in human life, dragging men to these things by the chains of necessity; then they declare God to be the Cause and Giver of evils. But God is the cause of injury to no one; therefore fate[2752] is not the cause of all things.

Whoever has the least intelligence will confess that God is good, righteous, wise, true, helpful, not the cause of evils, free from passion, and everything of that kind. And if the righteous be better than the unrighteous, and unrighteousness be abominable to them, God, being righteous, rejoices in righteousness, and unrighteousness is hateful to Him, being opposed and hostile to righteousness. Therefore God is not the author of unrighteousness.

If that which profits is altogether good, and temperance is profitable to one's house and life and friends, then temperance is good. And if temperance be in its nature good, and licentiousness be opposed to temperance, and that which is opposed to good be evil, then licentiousness is evil. And if licentiousness be in its nature evil, and out of licentiousness come adulteries, thefts, quarrels, and murders, then a licentious life is in its nature evil. But the Divine Being is not by nature implicated in evils. Therefore our birth is not the cause of these things.

If the temperate are better than the incontinent, and incontinence is abominable to them, and God rejoices in temperance, being free from the knowledge of passions, then incontinence is hateful also to God. Moreover, that the action which is in accordance with temperance, being a virtue, is better than that which is in accordance with incontinence, which is a vice, we may learn from kings and rulers, and commanders, and women, and children, and citizens, and masters, and servants, and pedagogues, and teachers; for each of these is useful to himself and to the public when he is temperate; but when he is licentious he is injurious to himself and to the public. And if there be any difference between a filthy man and a noble man, a licentious and a temperate; and if the character of the noble and the temperate be the better, and that of the opposite the worse; and if those of the better character be near to God and His friends, and those of the worse be far from Him and His enemies, those who believe in fate make no distinction between righteousness and unrighteousness, between filthiness and nobility, between licentiousness and temperance, which is a contradiction. For if good be opposed to evil, and unrighteousness be evil, and this be opposed to righteousness and righteousness be good, and good be hostile to evil, and evil be unlike to good, then righteousness is different from unrighteousness. And therefore God is not the cause of evils, nor does He rejoice in evils. Nor does reason commend them, being good. If, then, any are evil, they are evil in accordance with the wants *and desires* of their minds, and not by necessity.

[2752] γένεσις = birth, i.e., our life is not controlled by the star of our nativity.—Tr. [See Hippolytus, vol. v. p. 27, this series.]

"They perish self-destroyed,
By their own fault."[2753]

If destiny[2754] leads one on to kill a man, and to stain his hands with murder, and the law forbids this, punishing criminals, and by threats restrains the decrees of destiny, such as committing injustice, adultery, theft, poisoning, then the law is in opposition to destiny; for those things which destiny appointed the law prohibits, and those things which the law prohibits destiny compels men to do. Hence law is hostile to destiny. But if it be hostile, then lawgivers do not act in accordance with destiny; for by passing decrees in opposition to destiny they destroy destiny. Either, then, there is destiny and there was no need of laws; or there are laws and they are not in accordance with destiny. But it is impossible that anyone should be born or anything done apart from destiny; for they say it is not lawful for anyone 343 even to move a finger apart from fate. And therefore it was in accordance with destiny that Minos and Dracon, and Lycurgus, and Solon, and Zaleukos were law-givers and appointed laws, prohibiting adulteries, murders, violence, rape, thefts, as things which neither existed nor took place in accordance with destiny. But if these things were in accordance with destiny, then the laws were not in accordance with destiny. For destiny itself would not be destroyed by itself, cancelling itself, and contending against itself; here appointing laws forbidding adultery and murders, and taking vengeance upon and punishing the wicked, and there producing murders and adulteries. But this is impossible: for nothing is alien and abhorrent to itself, and self-destructive, and at variance with itself. And, therefore, there is no destiny.

[2753] Hom., *Od.*, i. 7.

[2754] γένεσις = birth, h. the star of man's nativity, h. destiny.

If everything in the world falls out in accordance with destiny, and nothing without it, then the law must needs be produced by destiny. But the law destroys destiny, teaching that virtue should be learnt, and diligently performed; and that vice should be avoided, and that it is produced by want of discipline. Therefore there is no destiny.

If destiny makes men to injure one another, and to be injured by one another, what need is there of laws? But if laws are made that they may check the sinful, God having a care for those who are injured, it were better that the evil should not act in accordance with Fate, than that they should be set right, after having acted. But God is good and wise, and does what is best. Therefore there is no fixed destiny. Either education and habit are the cause of sins, or the passions of the soul, and those desires which arise through the body. But whichever of these be the cause, God is not the cause. If it is better to be righteous than to be unrighteous, why is not man made so at once from his birth? But if afterwards he is tempered by instruction and laws, that he may become better, he is so tempered as possessing free-will, and not by nature evil. If the evil are evil in accordance with destiny, by the decrees of Providence, they are not blameworthy and deserving of the punishment which is inflicted by the laws, since they live according to their own nature, and are not capable of being changed.

And, again, if the good, living according to their own proper nature, are praiseworthy, their natal destiny being the cause of their goodness; yet the wicked, living according to their own proper nature, are not blamable in the eye of a righteous judge. For, if we must speak plainly, he who lives according to the nature which belongs to him, in no way sins. For he did not make himself thus, but Fate; and he lives according to its motion, being urged on by unavoidable necessity. Then no one is bad. But some men are bad: and vice is blameworthy, and hostile to God, as reason has shown. But virtue is lovable and praiseworthy, God having appointed a law for the punishment of the wicked. Therefore there is no Fate.

Chapter XVII.—The Lust of the Flesh and Spirit: Vice and Virtue.

But why do I draw out my discourse to such length, spending the time with arguments, having set forth the things which are most necessary for persuasion, and to gain approval for that which is expedient; and having made manifest to all, by a few words, the inconsistency of their trick, so that it is now possible even for a child to see and perceive their error; and that to do good or evil is in our own power, and not decided by the stars. For there are two motions in us, the lust of the flesh and that of the soul, differing from each other,[2755] whence they have received two names, that of virtue and that of vice. And we ought to obey the most noble and most useful leading of virtue, choosing the best in preference to the base. But enough on these points. I must come to the end of my discourse; for I fear, and am ashamed, after these discourses on chastity, that I should be obliged to introduce the opinions of men who study the heavens, or rather who study nonsense, who waste their life with mere conceits, passing it in nothing but fabulous figments. And now may these offerings of ours, composed from the words which are spoken by God, be acceptable to thee, O Arete, my mistress.

Euboulios. How bravely and magnificently, O Gregorion, has Thekla debated!

Gregorion. What, then, would you have said, if you had listened to herself, speaking fluently, and with easy expression, with much grace and pleasure? So that she was admired by every one who attended, her language blossoming with words, as she set forth intelligently, and in fact picturesquely, the subjects on which she spoke, her countenance suffused with the blush of modesty; for she is altogether brilliant in body and soul.

Euboulios. Rightly do you say this, Gregorion, and none of these things is false; for I knew her wisdom also from other noble actions, and what sort of things she succeeded in speaking, giving proof of supreme love to Christ; and how glorious she often appeared in meeting the chief conflicts of the martyrs, procuring for herself a zeal equal to her courage, 344
and a strength of body equal to the wisdom of her counsels.

Gregorion. Most truly do you also speak. But let us not waste time; for we shall often be able to discuss these and other subjects. But I must now first relate to you the discourses of the other virgins which followed, as I promised; and chiefly those of Tusiane and Domnina; for these still remain. When, then, Thekla ceased speaking these things, Theopatra said that Arete directed Tusiane to speak; and that she, smiling, passed before her and said.

[2755] Gal. v. 17.

Discourse IX.—Tusiane.

Chapter I.—Chastity the Chief Ornament of the True Tabernacle; Seven Days Appointed to the Jews for Celebrating the Feast of Tabernacles: What They Signify; The Sum of This Septenary Uncertain; Not Clear to Any One When the Consummation of the World Will Be; Even Now the Fabric of the World Completed.

O Arete, thou dearest boast to the lovers of virginity, I also implore thee to afford me thine aid, lest I should be wanting in words, the subject having been so largely and variously handled. Wherefore I ask to be excused exordium and introductions, lest, whilst I delay in embellishments suitable to them, I depart from the subject: so glorious, and honourable, and renowned a thing is virginity.

God, when He appointed to the true Israelites the legal rite of the true feast of the tabernacles, directed, in Leviticus, how they should keep and do honour to the feast; above all things, saying that each one should adorn his tabernacle with chastity. I will add the words themselves of Scripture, from which, without any doubt, it will be shown how agreeable to God, and acceptable to Him, is this ordinance of virginity: "In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows[2756] of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of Egypt: I am the Lord your God."[2757]

Here the Jews, fluttering about the bare letter of Scripture, like drones about the leaves of herbs, but not about flowers and fruits as the bee, fully believe that these words and ordinances were spoken concerning such a tabernacle as they erect; as if God delighted in those trivial adornments which they, preparing, fabricate from trees, not perceiving the wealth of good things to come; whereas these things, being like air and phantom shadows, foretell the resurrection and the putting up of our tabernacle that had fallen upon the earth, which at length, in the seventh thousand of years, resuming again immortal, we shall celebrate the great feast of true tabernacles in the new and indissoluble creation, the fruits of the earth having been gathered in, and men no longer begetting and begotten, but God resting from the works of creation.[2758]

[2756] The LXX. adds "And of the Agnos." See note on this tree at the beginning of the treatise, p. 310, note 2.]

[2757] Lev. xxiii. 39–42.

For since in six days God made the heaven and the earth, and finished the whole world, and rested on the seventh day from all His works which He had made, and blessed the seventh day and sanctified it,[2759] so by a figure in the seventh month, when the fruits of the earth have been gathered in, we are commanded to keep the feast to the Lord, which signifies that, when this world shall be terminated at the seventh thousand years, when God shall have completed the world, He shall rejoice in us.[2760] For now to this time all things are created by His all-sufficient will and inconceivable power; the earth still yielding its fruits, and the waters being gathered together in their receptacles; and the light still severed from darkness, and the allotted number of men not yet being complete; and the sun arising to rule the day, and the moon the night; and four-footed creatures, and beasts, and creeping things arising from the earth, and winged creatures, and creatures that swim, from the water. Then, when the appointed times shall have been accomplished, and God shall have ceased to form this creation, in the seventh month, the great resurrection-day, it is commanded that the Feast of our Tabernacles shall be celebrated to the Lord, of which the things said in Leviticus are symbols and figures, which things, carefully investigating, we should consider the naked truth itself, for He saith, "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings."[2761] 345

Wherefore let it shame the Jews that they do not perceive the deep things of the Scriptures, thinking that nothing else than outward things are contained in the law and the prophets; for they, intent upon things earthly, have in greater esteem the riches of the world than the wealth which is of the soul. For since the Scriptures are in this way divided that some of them give the likeness of past events, some of them a type of the future, the miserable men, going back, deal with the figures of the future as if they were already things of the past. As in the instance of the immolation of the Lamb, the mystery of which they regard as solely in remembrance of the deliverance of their fathers from Egypt, when, although the first-born of Egypt were smitten, they themselves were preserved by marking the door-posts of their houses with blood. Nor do they understand that by it also the death of Christ is personified, by whose blood souls made safe and sealed shall be preserved from wrath in the burning of the world; whilst the first-born, the sons of Satan, shall be destroyed with an utter destruction by the avenging angels, who shall reverence the seal of the Blood impressed upon the former.

[2758] [Methodius did not adopt the errors of the Chiliasts, but he kept up the succession of witnesses to this primitive idea. Coleridge's remarks on Jeremy Taylor, touching this point, may be worth consulting. *Notes on Old English Divines*, vol. i. p. 218.]

[2759] Gen. ii. 1.

[2760] Ps. civ. 31.

[2761] Prov. i. 5, 6.

Chapter II.—Figure, Image, Truth: Law, Grace, Glory; Man Created Immortal: Death Brought in by Destructive Sin.

And let these things be said for the sake of example, showing that the Jews have wonderfully fallen from the hope of future good, because they consider things present to be only signs of things already accomplished; whilst they do not perceive that the figures represent images, and images are the representatives of truth. For the law is indeed the figure and the shadow of an image, that is, of the Gospel; but the image, namely, the Gospel, is the representative of truth itself. For the men of olden time and the law foretold to us the characteristics of the Church, and the Church represents those of the new dispensation which is to come. Whence we, having received Christ, saying, “I am the truth,”[2762] know that shadows and figures have ceased; and we hasten on to the truth, proclaiming its glorious images. For now we know “in part,” and as it were “through a glass,”[2763] since that which is perfect has not yet come to us; namely, the kingdom of heaven and the resurrection, when “that which is in part shall be done away.”[2764] For then will all our tabernacles be firmly set up, when again the body shall rise, with bones again joined and compacted with flesh. Then shall we celebrate truly to the Lord a glad festal-day, when we shall receive eternal tabernacles, no more to perish or be dissolved into the dust of the tomb. Now, our tabernacle was at first fixed in an immoveable state, but was moved by transgression and bent to the earth, God putting an end to sin by means of death, lest man immortal, living a sinner, and sin living in him, should be liable to eternal curse. Wherefore he died, although he had not been created liable to death or corruption, and the soul was separated from the flesh, that sin might perish by death, not being able to live longer in one dead. Whence sin being dead and destroyed, again I shall rise immortal; and I praise God who by means of death frees His sons from death, and I celebrate lawfully to His honour a festal-day, adorning my tabernacle, that is my flesh, with good works, as there did the five virgins with the five-lighted lamps.

[2762] St. John xiv. 16.

[2763] 1 Cor. xiii. 12.

[2764] 1 Cor. xiii. 10.

Chapter III.—How Each One Ought to Prepare Himself for the Future Resurrection.

In the first day of the resurrection I am examined whether I bring these things which are commanded, whether I am adorned with virtuous works, whether I am overshadowed by the boughs of chastity. For account the resurrection to be the erection of the tabernacle. Account that the things which are taken for the putting together of the tabernacle are the works of righteousness. I take, therefore, on the first day the things which are set down, that is, on the day in which I stand to be judged, whether I have adorned my tabernacle with the things commanded; if those things are found on that day which here in time we are commanded to prepare, and there to offer to God. But come, let us consider what follows.

"And ye shall take you," He says, "on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows (and the tree of chastity) of the brook; and ye shall rejoice before the Lord your God."[2765] The Jews, uncircumcised in heart, think that the most beautiful fruit of wood is the citron wood, on account of its size; nor are they ashamed to say that God is worshipped with cedar, to whom not all the quadrupeds of the earth would suffice as a burnt-offering or as incense for burning. And moreover, O hard breasts, if the citron appear beautiful to you, why not the pomegranate, and other fruits of trees, and amongst them apples, which much surpass the citron? Indeed, in the Song of Songs,[2766] Solomon having made mention of all these fruits, passes over in silence the citron only. But this deceives the unwary, for they have not understood that the tree of life[2767] which Paradise once bore, now again the Church has produced for all, even the ripe and comely fruit of faith.

Such fruit it is necessary that we bring when we come to the judgment-seat of Christ, on the first day of the feast; for if we are without it we shall not be able to feast with God, nor to have part, according to John,[2768] in the first resurrection. For the tree of life is wisdom first begotten of all. "She is a tree of life to them that lay hold upon her," says the prophet;[2769] "and happy is every one that retaineth her." "A tree planted by the waterside, that will bring forth his fruit in due season;"[2770] that is, learning and charity and discretion are imparted in due time to those who come to the waters of redemption.

He that hath not believed in Christ, nor hath understood that He is the first principle and the tree of life, since he cannot show to God his tabernacle adorned with the most goodly of fruits, how shall he celebrate the feast? How shall he rejoice? Desirest thou to know the goodly fruit of the tree? Consider the words of our Lord Jesus Christ, how pleasant they are beyond the children of men. Good fruit came by Moses, that is the Law, but not so goodly as the Gospel. For the Law is a kind of figure and shadow of things to come, but the Gospel is truth and the grace of life. Pleasant was the fruit of the prophets, but not so pleasant as the fruit of immortality which is plucked from the Gospel.

[2765] Lev. xxiii. 40.

[2766] Cant. iv. 13.

[2767] Gen. ii. 9.

[2768] Rev. xx. 6.

[2769] Prov. iii. 18.

[2770] Ps. i. 3.

Chapter IV.—The Mind Clearer When Cleansed from Sin; The Ornaments of the Mind and the Order of Virtue; Charity Deep and Full; Chastity the Last Ornament of All; The Very Use of Matrimony to Be Restrained.

"And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees."[2771] This signifies the exercise of divine discipline, by which the mind that subdues the passions is cleansed and adorned by the sweeping out and ejection from it of sins. For it is necessary to come cleansed and adorned to the feast, arrayed, as by a decorator, in the discipline and exercise of virtue. For the mind being cleansed by laborious exercises from the distracting thoughts which darken it, quickly perceives the truth; as the widow in the Gospels[2772] found the piece of money after she had swept the house and cast out the dirt, that is, the passions which obscure and cloud the mind, which increase in us from our luxuriousness and carelessness.

Whoso, therefore, desires to come to that Feast of Tabernacles, to be numbered with the saints, let him first procure the goodly fruit of faith, then palm branches, that is, attentive meditation upon and study of the Scriptures, afterwards the far-spreading and thickly-leaved branches of charity, which He commands us to take after the palm branches; most fitly calling charity dense boughs, because it is all thick and close and very fruitful, not having anything bare or empty, but all full, both branches and trunks. Such is charity, having no part void or unfruitful. For "though I sell all my goods and give to the poor, and though I yield up my body to the fire, and though I have so great faith that I can remove mountains, and have not charity, I am nothing."[2773] Charity, therefore, is a tree the thickest and most fruitful of all, full and abounding copiously abounding in graces.

After this, what else does He will that we should take? Willow branches; by that figure indicating righteousness, because "the just," according to the prophet, shall spring up "as grass in the midst of the waters, as willows by the watercourses,"[2774] flourishing in the word. Lastly, to crown all, it is commanded that the bough of the Agnos tree be brought to decorate the Tabernacle, because it is by its very name the tree of chastity, by which those already named are adorned. Let the wanton now be gone, who, through their love of pleasure, reject chastity. How shall they enter into the feast with Christ who have not adorned their tabernacle with boughs of chastity, that God-making and blessed tree with which all who are hastening to that assembly and nuptial banquet ought to be begirt, and to cover their loins? For come, fair virgins, consider the Scripture itself, and its commands, how the Divine word has assumed chastity to be the crown of those virtues and duties that have been mentioned, showing how becoming and desirable it is for the resurrection, and that without it no one will obtain the promises which we who profess virginity supremely cultivate and offer to the Lord. They also possess it who live chastely with their wives, and do, as it were about the trunk, yield its lowly branches bearing chastity, not being able like us to reach its lofty and mighty boughs, or even to touch them; yet they, too, offer no less truly, although in a less degree, the branches of chastity.[2775] But those who are goaded on by their lusts, although they do not commit fornication, yet who, even in the things which are permitted with a lawful wife, through the heat of unsubdued concupiscence are excessive in embraces, how shall they celebrate the feast? how shall they rejoice, who have not adorned their tabernacle, that is their flesh, with the boughs of the Agnos, nor have listened to that which has been said, that "they that have wives be as though they had none?"[2776]

[2771] Lev. xxiii. 40.

[2772] Luke xv. 8.

[2773] 1 Cor. xiii. 2, 3. Quoted from memory and in meaning, not verbally.—Tr.

[2774] Isa. xliv. 4. The reading of the LXX.

[2775] [See Jer. Taylor, *Holy Living*, cap. ii. sec. 3, *Works*, vol. i. p. 427, ed. Bohn, 1844. This is a token of antiquity.]

[2776] 1 Cor. vii. 29.

Chapter V.—The Mystery of the Tabernacles.

Wherefore, above all other things, I say to those who love contests, and who are strong-minded, that without delay they should honour chastity, as a thing the most useful and glorious. For in the new and indissoluble creation, whoever shall not be found decorated with the boughs of chastity, shall neither obtain rest, because he has not fulfilled the command of God according to the law, nor shall he enter into the land of promise, because he has not previously celebrated the Feast of Tabernacles. For they only who have celebrated the Feast of Tabernacles come to the Holy Land, setting out from those dwellings which are called tabernacles, until they come to enter into the temple and city of God, advancing to a greater and more glorious joy, as the Jewish types indicate. For like as the Israelites, having left the borders of Egypt, first came to the Tabernacles,[2777] and from hence, having again set forth, came into the land of promise, so also do we. For I also, taking my journey, and going forth from the Egypt of this life, came first to the resurrection, which is the true Feast of the Tabernacles, and there having set up my tabernacle, adorned with the fruits of virtue, on the first day of the resurrection, which is the day of judgment, celebrate with Christ the millennium of rest, which is called the seventh day, even the true Sabbath. Then again from thence I, a follower of Jesus, "who hath entered into the heavens,"[2778] as they also, after the rest of the Feast of Tabernacles, came into the land of promise, come into the heavens, not continuing to remain in tabernacles—that is, my body not remaining as it was before, but, after the space of a thousand years, changed from a human and corruptible form into angelic size and beauty, where at last we virgins, when the festival of the resurrection is consummated, shall pass from the wonderful place of the tabernacle to greater and better things, ascending into the very house of God above the heavens, as, says the Psalmist, "in the voice of praise and thanksgiving, among such as keep holy day."[2779] I, O Arete, my mistress, offer as a gift to thee this robe, adorned according to my ability.

Euboulios. I am much moved, O Gregorion, considering within myself in how great anxiety of mind Domnina must be from the character of the discourses, perplexed in heart as she is, and with good cause, fearing lest she should be at a loss for words, and should speak more feebly than the rest of the virgins, since they have spoken on the subject with such ability and variety. If, therefore, she was evidently moved, come and complete this too; for I wonder if she had anything to say, being the last speaker.

Gregorion. Theopatra told me, Euboulios, that she was greatly moved, but she was not perplexed from want of words. After, therefore, Tusiane had ceased, Arete looked at her and said, Come, my daughter, do thou also deliver a discourse, that our banquet may be quite complete. At this Domnina, blushing, and after a long delay, scarcely looking up, rose to pray, and turning round, invoked Wisdom to be her present helper. And when she had prayed, Theopatra said that suddenly courage came to her, and a certain divine confidence possessed her, and she said:—

[2777] In Hebrew, *Succoth.* Num. xxxiii. 5.

[2778] Heb. iv. 14.

[2779] Ps. xlii. 4.

Discourse X.—Domnina.

Chapter I.—Chastity Alone Aids and Effects the Most Praiseworthy Government of the Soul.

O Arete, I also, omitting the long preludes of exordiums, will endeavour according to my ability to enter upon the subject, lest, by delaying upon those matters which are outside the subject in hand, I should speak of them at greater length than their importance would warrant. For I account it a very great part of prudence not to make long speeches, which merely charm the ears, before coming to the main question, but to begin forthwith at the point in debate. So I will begin from thence, for it is time.

Nothing can so much profit a man, O fair virgins, with respect to moral excellence, as chastity; for chastity alone accomplishes and brings it about that the soul should be governed in the noblest and best way, and should be set free, pure from the stains and pollutions of the world. For which reason, when Christ taught us to cultivate it, and showed its unsurpassable beauty, the kingdom of the Evil One was destroyed, who aforetime led captive and enslaved the whole race of men, so that none of the more ancient people pleased the Lord, but all were overcome by errors, since the law was not of itself sufficient to free the human race from corruption, until virginity, succeeding the law, governed men by the precepts of Christ. Nor truly had the first men so often run headlong into combats and slaughter, into lust and idolatry, if the righteousness that is by the law had been to them sufficient for salvation. Now truly they were then confused by great and frequent calamities; but from the time when 348 Christ was incarnate, and armed and adorned His flesh with virginity, the savage tyrant who was master of incontinence was taken away, and peace and faith have dominion, men no longer turning so much as before to idolatry.

Chapter II.—The Allegory of the Trees Demanding a King, in the Book of Judges,[2780] Explained.

But lest I should appear to some to be sophistical, and to conjecture these things from mere probabilities, and to babble, I will bring forward to you, O virgins, from the Old Testament, written prophecy from the Book of Judges, to show that I speak the truth, where the future reign of chastity was already clearly foretold. For we read: “The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.”

Now, that these things are not said of trees growing out of the earth, is clear. For inanimate trees cannot be assembled in council to choose a king, inasmuch as they firmly fixed by deep roots to the earth. But altogether are these things narrated concerning souls which, before the incarnation of Christ, too deeply luxuriating in transgressions, approach to God as suppliants, and ask His mercy, and that they may be governed by His pity and compassion, which Scripture expresses under the figure of the olive, because oil is of great advantage to our bodies, and takes away our fatigues and ailments, and affords light. For all lamp-light increases when nourished by oil. So also the mercies of God entirely dissolve death, and assist the human race, and nourish the light of the heart.[2781] And consider whether the laws, from the first created man until Christ in succession, were not set forth in these words by the Scripture by figments, in opposition to which the devil has deceived the human race. And it has likened the fig-tree to the command given to man in paradise, because, when he was deceived, he covered his nakedness with the leaves of a fig-tree;[2782] and the vine to the precept given to Noah at the time of the deluge, because, when overpowered by wine, he was mocked.[2783] The olive signifies the law given to Moses in the desert, because the prophetic grace, the holy oil, had failed from their inheritance when they broke the law. Lastly, the bramble not inaptly refers to the law which was given to the apostles for the salvation of the world; because by their instruction we have been taught virginity, of which alone the devil has not been able to make a deceptive image. For which cause, also, four Gospels have been given, because God has four times given the Gospel[2784] to the human race, and has instructed them by four laws, the times of which are clearly known by the diversity of the fruits. For the fig-tree, on account of its sweetness and richness, represents the delights of man, which he had in paradise before the fall. Indeed, not rarely, as we shall afterwards show, the Holy Spirit[2785] takes the fruit of the fig-tree as an emblem of goodness. But the vine, on account of the gladness produced by wine, and the joy of those who were saved from wrath and from the deluge, signifies the change produced from fear and anxiety into joy.[2786] Moreover, the olive, on account of the oil which it produces, indicates the compassion of God, who again, after the deluge, bore patiently when men turned aside to ungodliness, so that He gave them the law and manifested Himself to some, and nourished by oil the light of virtue, now almost extinguished.

[2780] Judg. ix. 8–15.

[2781] For this use of heart, *cf.* 2 Cor. iv. 6.—Tr. [See Coleridge on Leighton, *Old English Divines*, vol. ii. p. 137.]

[2782] Gen. iii. 7.

[2783] Gen. ix. 22.

[2784] Good news.

[2785] Jer. viii. 13.

[2786] Joel ii. 22.

Chapter III.—The Bramble and the Agnos the Symbol of Chastity; The Four Gospels, that Is, Teachings or Laws, Instructing to Salvation.

Now the bramble commends chastity, for the bramble and the agnos is the same tree: by some it is called bramble, by others *agnos*.[2787] Perhaps it is because the plant is akin to virginity that it is called bramble and *agnos*; bramble, because of its strength and firmness against pleasures; agnos, because it always continues chaste. Hence the Scripture relates that Elijah, fleeing from the face of the woman Jezebel,[2788] at first came under a bramble, and there, having been heard, received strength and took food; signifying that to him who flies from the incitements of lust, and from a woman—that is, from pleasure—the tree of chastity is a refuge and a shade, ruling men from the coming of Christ, the chief of virgins. For when the first laws, which were published in the times of Adam and Noah and Moses, were unable to give salvation to man, the evangelical law alone has saved all.

And this is the cause why the fig-tree may be said not to have obtained the kingdom over trees, which, in a spiritual sense, mean men; and the fig-tree the command, because man desired, even after the fall, again to be subject to the dominion of virtue, and not to be deprived of the immortality of the paradise of pleasure. But, having transgressed, he was rejected and cast far away, as one who could no longer be governed by immortality, nor was capable of receiving it. And the first message to him after the transgression was preached by Noah,[2789] to which, if he had applied his mind, he might have been saved from sin; for in it he promised both happiness and rest from evils, if he gave heed to it with all his might, just as the vine promises to yield wine to those who cultivate it with care and labour. But neither did this law rule mankind, for men did not obey it, although zealously preached by Noah. But, after they began to be surrounded and drowning by the waters, they began to repent, and to promise that they would obey the commandments. Wherefore with scorn they are rejected as subjects; that is, they are contemptuously told that they cannot be helped by the law; the Spirit answering them back and reproaching them because they had deserted those men whom God had commanded to help them, and to save them, and make them glad; such as Noah and those with him. "Even to you, O rebellious," said he, "I come, to bring help to you who are destitute of prudence, and who differ in nothing from dry trees, and who formerly did not believe me when I preached that you ought to flee from present things."

[2787] Jahn's reading is here followed. [This is a puzzle as well as a parable; the Seventy give ῥάμνος, which is not = ἄγνος. It spoils the force of Jotham's caustic satire to adopt this conception of our author.]

[2788] 1 Kings xix. 4.

[2789] Gen. v. 29.

Chapter IV.—The Law Useless for Salvation; The Last Law of Chastity Under the Figure of the Bramble.

And so those men, having been thus rejected from the divine care, and the human race having again given themselves up to error, again God sent forth, by Moses, a law to rule them and recall them to righteousness. But these, thinking fit to bid a long farewell to this law, turned to idolatry. Hence God gave them up to mutual slaughters, to exiles, and captivities, the law itself confessing, as it were, that it could not save them. Therefore, worn out with ills and afflicted, they again promised that they would obey the commandments; until God, pitying man the fourth time, sent chastity to rule over them, which Scripture consequently called the bramble. And she consuming pleasures threatens besides, that unless all undoubtingly obey her, and truly come to her, she will destroy all with fire, since there will be hereafter no other law or doctrine but judgment and fire. For this reason, man henceforth began to do righteousness, and firmly to believe in God, and to separate himself from the devil. Thus chastity was sent down, as being most useful and helpful to men. For of her alone was the devil unable to forge an imitation to lead men astray, as is the case with the other precepts.

Chapter V.—The Malignity of the Devil as an Imitator in All Things; Two Kinds of Fig-Trees and Vines.

The fig-tree, as I said, from the sweetness and excellence of its fruit, being taken as a type of the delights of paradise, the devil, having beguiled the man by its imitations, led him captive, persuading him to conceal the nakedness of his body by fig-leaves; that is, by their friction he excited him to sexual pleasure. Again, those that had been saved from the deluge, he intoxicated with a drink which was an imitation of the vine of spiritual joy; and again he mocked them, having stripped them of virtue. And what I say will hereafter be more clear.

The enemy, by his power, always imitates[2790] the forms of virtue and righteousness, not for the purpose of truly promoting its exercise, but for deception and hypocrisy. For in order that those who fly from death he may entice to death, he is outwardly dyed with the colours of immortality. And hence he wishes to seem a fig-tree or vine, and to produce sweetness and joy, and is “transformed into an angel of light,”[2791] ensnaring many by the appearance of piety.

For we find in the Sacred Writings that there are two kinds of fig-trees and vines, “the good figs, very good; and the evil, very evil;”[2792] “wine that maketh glad the heart of man,”[2793] and wine which is the poison of dragons, and the incurable venom of asps.[2794] But from the time when chastity began to rule over men, the fraud was detected and overcome, Christ, the chief of virgins, overturning it. So both the true fig-tree and the true vine yield fruit after that the power of chastity has laid hold upon all men, as Joel the prophet preaches, saying: 350 “Fear not, O land; be glad and rejoice, for the Lord will do great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God, for He hath given you food unto righteousness;”[2795] calling the former laws the vine and the fig, trees bearing fruit unto righteousness for the children of the spiritual Zion, which bore fruit after the incarnation of the Word, when chastity ruled over us, when formerly, on account of sin and much error, they had checked and destroyed their buds. For the true vine and the true fig-tree were not able to yield such nourishment to us as would be profitable for life, whilst as yet the false fig-tree, variously adorned for the purpose of fraud, flourished. But when the Lord dried up the false branches, the imitations of the true branches, uttering the sentence against the bitter fig-tree, “Let no fruit grow on thee henceforward for ever,”[2796] then those which were truly fruit-bearing trees flourished and yielded food unto righteousness.

[2790] [*Diabolus simia Dei*, an idea very common to the Fathers. He is the malignant caricature of the Most High, exulting in the deformity which he gives to his copies. Exod. vii. 11.]

[2791] 2 Cor. xi. 14.

[2792] Jer. xxiv. 3.

[2793] Ps. civ. 15.

[2794] Deut. xxxii. 33.

[2795] Joel ii. 21–23. The last words of the quotation are from the LXX. version.—Tr.

The vine, and that not in a few places, refers to the Lord Himself,[2797] and the fig-tree to the Holy Spirit, as the Lord “maketh glad the hearts of men,” and the Spirit healeth them. And therefore Hezekiah is commanded[2798] first to make a plaster with a lump of figs—that is, the fruit of the Spirit—that he may be healed—that is, according to the apostle—by love; for he says, “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;”[2799] which, on account of their great pleasantness, the prophet calls figs. Micah also says, “They shall sit every man under his vine and under his fig-tree; and none shall make them afraid.”[2800] Now it is certain that those who have taken refuge and rested under the Spirit, and under the shadow of the Word, shall not be alarmed, nor frightened by him who troubles the hearts of men.

[2796] Matt. xxi. 19.

[2797] John xv. 1.

[2798] 2 Kings xx. 7; Isa. xxxviii. 21.

[2799] Gal. v. 22, 23.

[2800] Micah iv. 4.

Chapter VI.—The Mystery of the Vision of Zechariah.

Moreover, Zechariah shows that the olive shadows forth the law of Moses, speaking thus: "And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it.…And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof."[2801] And after a few words, the prophet, asking what are the olives on the right and left of the candlestick, and what the two olive-boughs in the hands of the two pipes, the angel answered and said: "These are the two sons of fruitfulness[2802] which stand by the Lord of the whole earth," signifying the two first-born virtues that are waiting upon God, which, in His dwelling, supply around the wick, through the boughs, the spiritual oil of God, that man may have the light of divine knowledge. But the two boughs of the two olives are the law and the prophets, around, as it were, the lot[2803] of the inheritance, of which Christ and the Holy Spirit are the authors, we ourselves meanwhile not being able to take the whole fruit and the greatness of these plants, before chastity began to rule the world, but only their boughs—to wit, the law and the prophets—did we formerly cultivate, and those moderately, often letting them slip. For who was ever able to receive Christ or the Spirit, unless he first purified himself? For the exercise which prepares the soul from childhood for desirable and delectable glory, and carries this grace safely thither with ease, and from small toils raises up mighty hopes, is chastity, which gives immortality to our bodies; which it becomes all men willingly to prefer in honour and to praise above all things; some, that by its means they may be betrothed to the Word, practising virginity; and others, that by it they may be freed from the curse, "Dust thou art, and unto dust shalt thou return."[2804]

This, O Arete, is the discourse on virginity which you required of me, accomplished according to my ability; which I pray, O mistress, although it is mediocre and short, that thou wilt receive with kindness from me who was chosen to speak last.

[2801] Zech. iv. 1–3.

[2802] E.V. "Anointed ones," ver. 14.

[2803] σχοίνισμα : same word as that translated "wick."—Tr.

[2804] Gen. iii. 19.

Discourse XI.—Arete.

Chapter I.—The True and Chaste Virgins Few; Chastity a Contest; Thekla Chief of Virgins.

I do accept it, Theopatra related that Arete said, and approve of it all. For it is an excellent thing, even although you had not spoken so clearly, to take up and go through with earnestness those things which have been said, not to prepare a sweet entertainment for those who listen, but for correction, recollection, and abstinence. For whoever teaches that chastity is to be preferred and embraced first of all among my pursuits, rightly advises; which many think that they honour and cultivate, but which few, so to speak, really honour. For it is not 35 one who has studied to restrain his flesh from the pleasure of carnal delight that cultivates chastity, if he do not keep in check the rest of the desires; but rather he dishonours it, and that in no small degree, by base lusts, exchanging pleasures for pleasures. Nor if he have strongly resisted the desires of the senses, but is lifted up with vainglory, and from this cause is able to repress the heats of burning lust, and reckon them all as nothing, can he be thought to honour chastity; for he dishonours it in that he is lifted up with pride, cleansing the outside of the cup and platter, that is, the flesh and the body, but injuring the heart by conceit and ambition. Nor when any one is conceited of riches is he desirous of honouring chastity; he dishonours it more than all, preferring a little gain to that to which nothing is comparable of those things that are in this life esteemed. For all riches and gold "in respect of it are as a little sand."[2805] And neither does he who loves himself above measure, and eagerly considers that which is expedient for himself alone, regardless of the necessities of his neighbour, honour chastity, but he also dishonours it. For he who has repelled from himself charity, mercy, and humanity, is much inferior to those who honourably exercise chastity. Nor is it right, on the one hand, by the use of chastity to keep virginity, and, on the other hand, to pollute the soul by evil deeds and lust; nor here to profess purity and continence, and there to pollute it by indulgence in vices. Nor, again, here to declare that the things of this world bring no care to himself; there to be eager in procuring them, and in concern about them. But all the members are to be preserved intact and free from corruption; not only those which are sexual, but those members also which minister to the service of lusts. For it would be ridiculous to preserve the organs of generation pure, but not the tongue; or to preserve the tongue, but neither the eyesight, the ears, nor the hands; or lastly, to preserve these pure, but not the mind, defiling it with pride and anger.

It is altogether necessary for him who has resolved that he will not err from the practice of chastity, to keep all his members and senses clean and under restraint, as is customary with the planks of ships, whose fastenings the ship-masters diligently join together, lest by any means the way and access may lie open for sin to pour itself into the mind. For great pursuits are liable to great falls, and evil is more opposed to that which is really good than to that which is not good. For many who thought that to repress vehement lascivious desires constituted chastity, neglecting other duties connected with it, failed also in this, and have brought blame[2806] upon those endeavouring after it by the right way, as you have proved who are a model in everything, leading a virgin life in deed and word. And now what that is which becomes a virgin state has been described.

[2805] Wisd. vii. 9.

And you all in my hearing having sufficiently contended in speaking, I pronounce victors and crown; but Thekla with a larger and thicker chaplet, as the chief of you, and as having shone with greater lustre than the rest.

[2806] [Compare our Lord’s wisdom and mercy, Matt. xix. 11.]

Chapter II.—Thekla Singing Decorously a Hymn, the Rest of the Virgins Sing with Her; John the Baptist a Martyr to Chastity; The Church the Spouse of God, Pure and Virgin.

Theopatra said that Arete having said these things, commanded them all to rise, and, standing under the Agnos, to send up to the Lord in a becoming manner a hymn of thanksgiving; and that Thekla should begin and should lead the rest. And when they had stood up, she said that Thekla, standing in the midst of the virgins on the right of Arete, decorously sang; but the rest, standing together in a circle after the manner of a chorus, responded to her: “I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.”[2807]

Thekla. 1. From above, O virgins, the sound of a noise that wakes the dead has come, bidding us all to meet the Bridegroom in white robes, and with torches towards the east. Arise, before the King enters within the gates.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 2. Fleeing from the sorrowful happiness of mortals, and having despised the luxuriant delights of life and its love, I desire to be protected under Thy life-giving arms, and to behold Thy beauty for ever, O blessed One.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 3. Leaving marriage and the beds of mortals and my golden home for Thee, O King, I have come in undefiled robes, in order that I might enter with Thee within Thy happy bridal chamber.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee. 352

Thekla. 4. Having escaped, O blessed One, from the innumerable enchanting wiles of the serpent, and, moreover, from the flame of fire, and from the mortal-destroying assaults of wild beasts, I await Thee from heaven.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 5. I forget my own country, O Lord, through desire of Thy grace.[2808] I forget, also, the company of virgins, my fellows, the desire even of mother and of kindred, for Thou, O Christ, art all things to me.

[2807] The text of Jahn is here followed.—Tr. [I have been obliged to arrange this hymn (so as to bring out the refrain as sung by the chorus of virgins) somewhat differently from the form in the Edinburgh edition. I invite a comparison.]

[2808] Ps. xlv. 10.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 6. Giver of life art Thou, O Christ. Hail, light that never sets, receive this praise. The company of virgins call upon Thee, Perfect Flower, Love, Joy, Prudence, Wisdom, Word.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 7. With open gates, O beauteously adorned Queen, admit us within thy chambers. O spotless, gloriously triumphant Bride, breathing beauty, we stand by Christ, robed as He is, celebrating thy happy nuptials, O youthful maiden.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 8. The virgins standing without the chamber,[2809] with bitter tears and deep moans, wail and mournfully lament that their lamps are gone out, having failed to enter in due time the chamber of joy.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 9. For turning from the sacred way of life, unhappy ones, they have neglected to prepare sufficiency of oil for the path of life; bearing lamps whose bright light is dead, they groan from the inward recesses of their mind.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 10. Here are cups full of sweet nectar; let us drink, O virgins, for it is celestial drink, which the Bridegroom hath placed for those duly called to the wedding.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 11. Abel, clearly prefiguring Thy death,[2810] O blessed One, with flowing blood, and eyes lifted up to heaven, said, Cruelly slain by a brother's hand, O Word, I pray Thee to receive me.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 12. Thy valiant son Joseph,[2811] O Word, won the greatest prize of virginity, when a woman heated with desire forcibly drew him to an unlawful bed; but he giving no heed to her fled stripped, and crying aloud:—

[2809] Matt. xxv. 11.

[2810] Gen. iv. 10.

[2811] Gen. xxxix. 12.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 13. Jephthah offered his fresh slaughtered virgin daughter a sacrifice to God, like a lamb; and she, nobly fulfilling the type of Thy body, O blessed One, bravely cried:—

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 14. Daring Judith,[2812] by clever wiles having cut off the head of the leader of the foreign hosts, whom previously she had allured by her beautiful form, without polluting the limbs of her body, with a victor's shout said:—

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 15. Seeing the great beauty of Susanna, the two Judges, maddened with desire, said, O dear lady, we have come desiring secret intercourse with thee; but she with tremulous cries said:—

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 16. It is far better for me to die than to betray my nuptials to you, O mad for women, and so to suffer the eternal justice of God in fiery vengeance. Save me now, O Christ, from these evils.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 17. Thy Precursor, washing multitudes of men in flowing lustral water, unjustly by a wicked man, on account of his chastity, was led to slaughter; but as he stained the dust with his life-blood, he cried to Thee, O blessed One:—

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 18. The parent of Thy life, that unspotted Grace[2813] and undefiled Virgin, bearing in her womb without the ministry of man, by an immaculate conception,[2814] and who thus became suspected of having betrayed the marriage-bed, she, O blessed One, when pregnant, thus spoke:—

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 19. Wishing to see Thy nuptial day, O blessed One, as many angels as Thou, O King, calledst from above, bearing the best gifts to Thee, came in unsullied robes:—

[2812] Jud. viii.

[2813] Matt. i. 18.

[2814] [The only one. See p. 355, Elucidation II., *infra*.]

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 20. In hymns, O blessed spouse of God, we attendants of the Bride honour Thee, O undefiled virgin Church of snow-white form, dark haired, chaste, spotless, beloved.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 21. Corruption has fled, and the tearful pains of diseases; death has been taken away, all folly has perished, consuming mental grief is no more; for again the grace of the God-Christ has suddenly shone upon mortals.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 22. Paradise is no longer bereft of mortals, for by divine decree he no longer dwells there as formerly, thrust out from thence when he was free from corruption, and from fear by the various wiles of the serpents, O blessed One.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 23. Singing the new song, now the company of virgins attends thee towards the heavens, O Queen, all manifestly crowned with white lilies, and bearing in their hands bright lights.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Thekla. 24. O blessed One, who inhabited the undefiled seats of heaven without beginning, who governed all things by everlasting power, O Father, with Thy Son, we are here, receive us also within the gates of life.

Chorus. I keep myself pure for Thee, O Bridegroom, and holding a lighted torch I go to meet Thee.

Chapter III.—Which are the Better, the Continent, or Those Who Delight in Tranquillity of Life? Contests the Peril of Chastity: the Felicity of Tranquillity; Purified and Tranquil Minds Gods: They Who Shall See God; Virtue Disciplined by Temptations.

Euboulios. Deservedly, O Gregorion, has Thekla borne off the chief prize.

Gregorion. Deservedly indeed.

Euboulios. But what about the stranger Telmisiake?[2815] Tell me, was she not listening from without? I wonder if she could keep silence on hearing of this banquet, and would not forthwith, as a bird flies to its food, listen to the things which were spoken.

Gregorion. The report is that she was present with Methodios[2816] when he inquired respecting these things of Arete. But it is a good as well as a happy thing to have such a mistress and guide as Arete, that is virtue.

Euboulios. But, Gregorion, which shall we say are the better, those who without lust govern concupiscence, or those who under the assaults of concupiscence continue pure?

Gregorion. For my part, I think those who are free from lust, for they have their mind undefiled, and are altogether uncorrupted, sinning in no respect.

Euboulios. Well, I swear by chastity, and wisely, O Gregorion. But lest in any wise I hinder you, if I gainsay your words, it is that I may the better learn, and that no one hereafter may refute me.

Gregorion. Gainsay me as you will, you have my permission. For, Euboulios, I think that I know sufficient to teach you that he who is not concupiscent is better than he who is. If I cannot, then there is no one who can convince you.

Euboulios. Bless me! I am glad that you answer me so magnanimously, and show how wealthy you are as regards wisdom.

Gregorion. A mere chatterer, so you seem to be, O Euboulios.

Euboulios. Why so?

Gregorion. Because you ask rather for the sake of amusement than of truth.

Euboulios. Speak fair, I pray you, my good friend; for I greatly admire your wisdom and renown. I say this because, with reference to the things that many wise men often dispute among themselves, you say that you not only understand them, but also vaunt that you can teach another.

[2815] In Jahn, Telmesiake.—Tr. [Comp. p. 356, n. 2, *infra.*]

[2816] [Contrast the shameful close of Plato's *Symposium.*]

Gregorion. Now tell me truly whether it is a difficulty with you to receive the opinion, that they who are not concupiscent excel those who are concupiscent, and yet restrain themselves? or are you joking?

Euboulios. How so, when I tell you that I do not know? But, come, tell me, O wisest lady, in what do the non-concupiscent and chaste excel the concupiscent who live chastely? 354

Gregorion. Because, in the first place, they have the soul itself pure, and the Holy Spirit always dwells in it, seeing that it is not distracted and disturbed by fancies and unrestrained thoughts, so as to pollute the mind. But they are in every way inaccessible to lust, both as to their flesh and to their heart, enjoying tranquillity from passions. But they who are allured from without, through the sense of sight, with fancies, and receiving lust flowing like a stream into the heart, are often not less polluted, even when they think that they contend and fight against pleasures, being vanquished in their mind.

Euboulios. Shall we then say that they who serenely live and are not disturbed by lusts are pure?

Gregorion. Certainly. For these[2817] are they whom God makes gods in the beatitudes; they who believe in Him without doubt. And He says that they shall look upon God with confidence, because they bring in nothing that darkens or confuses the eye of the soul for the beholding of God; but all desire of things secular being eliminated, they not only, as I said, preserve the flesh pure from carnal connection, but even the heart, in which, especially, as in a temple, the Holy Spirit rests and dwells, is open to no unclean thoughts.

Euboulios. Stay now; for I think that from hence we shall the better go on to the discovery of what things are truly the best; and, tell me, do you call anyone a good pilot?

Gregorion. I certainly do.

Euboulios. Whether is it he that saves his vessel in great and perplexing storms, or is it he who does so in a breathless calm?

Gregorion. He that does so in a great and perplexing storm.

Euboulios. Shall we not then say that the soul, which is deluged with the surging waves of the passions, and yet does not, on that account, weary or grow faint, but direct her vessel—that is, the flesh—nobly into the port of chastity, is better and more estimable than he that navigates in calm weather?

Gregorion. We will say so.

Euboulios. For to be prepared against the entrance of the gales of the Evil Spirit, and not to be cast away or overcome, but to refer all to Christ, and strongly to contend against pleasures, brings greater praise than he wins who lives a virgin life calmly and with ease.

Gregorion. It appears so.

[2817] Matt. v. 8.

Euboulios. And what saith the Lord? Does He not seem to show that he who retains continence, though concupiscent, excels him who, having no concupiscence, leads a virgin life?

Gregorion. Where does He say so?

Euboulios. Where, comparing a wise man to a house well founded, He declares him immoveable because he cannot be overthrown by rains, and floods, and winds; likening, as it would seem, these storms to lusts, but the immoveable and unshaken firmness of the soul in chastity to the rock.

Gregorion. You appear to speak what is true.

Euboulios. And what say you of the physician? Do you not call him the best who has been proved in great diseases, and has healed many patients?

Gregorion. I do.

Euboulios. But the one who has never at any time practised, nor ever had the sick in his hands, is he not still in all respects the inferior?

Gregorion. Yes.

Euboulios. Then we may certainly say that a soul which is contained by a concupiscent body, and which appeases with the medicaments of temperance the disorders arising from the heat of lusts, carries off the palm for healing, over one to whose lot it has fallen to govern aright a body which is free from lust.[2818]

Gregorion. It must be allowed.

Euboulios. And how is it in wrestling? Whether is the better wrestler he who has many and strong antagonists, and continually is contending without being worsted, or he who has no opponents?

Gregorion. Manifestly he who wrestles.

Euboulios. And, in wrestling, is not the athlete who contends the more experienced?

Gregorion. It must be granted.

Euboulios. Therefore it is clear that he whose soul contends against the impulses of lust, and is not borne down by it, but draws back and sets himself in array against it, appears stronger than he who does not lust.[2819]

Gregorion. True.

Euboulios. What then? Does it not appear to you, Gregorion, that there is more courage in being valiant against the assaults of base desires?

Gregorion. Yes, indeed.

Euboulios. Is not this courage the strength of virtue?

Gregorion. Plainly so.

[2818] [Recur to what is said of Origen and his epoch on p. 224, vol. iv. of this series.]

[2819] [Recur to what is said of Origen and his epoch on p. 224, vol. iv. of this series.]

Euboulios. Therefore, if endurance be the strength of virtue, is not the soul, which is troubled by lusts, and yet perseveres against them, stronger than that which is not so troubled?

Gregorion. Yes.

Euboulios. And if stronger, then better? 35

Gregorion. Truly.

Euboulios. Therefore the soul which is concupiscent, and exercises self-control, as appears from what has been said, is better than that which is not concupiscent, and exercises self-control.[2820]

Gregorion. You speak truly, and I shall desire still more fully to discourse with you concerning these things. If, therefore, it pleases you, tomorrow I will come again to hear respecting them. Now, however, as you see, it is time to betake ourselves to the care of the outward man.

[2820] [Here is our author's conclusive condemnation of Origen, whose great mistake, I have supposed, gave occasion to this extraordinary work. Possibly the epoch of Anthony had revived such discussions when this was written.]

Elucidations.

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I.

(We here behold only shadows, etc., p. 335.)

Schleiermacher,[2821] in commenting on Plato’s *Symposium*, remarks: “Even natural birth (i.e., in Plato’s system) was nothing but a reproduction of the same *eternal form and idea*.…The whole discussion displays the gradation, not only from that pleasure which arises from the contemplation of personal beauty through that which every larger object, whether single or manifold, may occasion, to that immediate pleasure of which the source is in the Eternal Beauty,” etc. Our author ennobles such theorizing by mounting up to the great I Am.

II.

(Christ Himself is the one who is born, p. 337.)

Wordsworth, and many others of the learned, sustain our author’s comment on this passage.[2822] So Aquinas, *ad loc*., Bede, and many others. Methodius is incorrectly represented as *rejecting*[2823] the idea that “the woman” is the Blessed Virgin Mary, for no such idea existed for him to reject. He rejects the idea that the man-child is Christ; but that idea was connected with the supposition that the woman was the Church of the Hebrews bringing forth the Messiah. Gregory the Great regards the woman as the Christian Church. So Hippolytus:[2824] “By the woman…is meant most manifestly the Church, endued with the Father’s Word, whose brightness is above the sun,” etc. Bossuet says candidly,[2825] “C’est l’Église, tout éclatante de la lumière de J. C.,” etc.

Now, note the progress of corruption, one fable engendering another. The text of Gen. iii. 15, contrary to the Hebrew, the Seventy, the Syriac, and the Vulgate itself, in the best mss., is made to read, “*She* shall bruise thy head,” etc. The “woman,” therefore, becomes the Mother of our Lord, and the “great red dragon” (of verse 3), from which the woman “fled into the wilderness,” is next represented as *under her feet* (where the moon appears in the sacred narrative); and then the Immaculate Conception of her Holy Seed is transferred back to the mother of Mary, who is indecently discussed, and affirmed to have been blest with an "Immaculate Conception" when, in the ordinary process of nature, she was made the mother of the Virgin. So, then, the bull *Ineffabilis*—comes forth, eighteen hundred years after the event,[2826] with the announcement that what thousands of saints and many bishops of Rome have denounced as a fable must be received by all Christians on peril of eternal damnation.[2827] The worst of it all is the fact, that, as the mystery of the Incarnation of the Son of God has heretofore been the only "Immaculate Conception" known to the faith of Christendom, thousands now imagine that *this* is what was only so lately set forth, and what we must therefore renounce as false.

[2821] *Introduction to the Dialogues*, etc., Dobson’s translation, Cambridge, 1836.

[2822] See his work *On the Apocalypse*, Lecture IX. p. 198, ed. Philadelphia, 1852.

[2823] Speaker’s Com., *ad loc.*

[2824] Vol. v. p. 217, this series.

[2825] *Works*, vol. i. p. 447, ed. Paris, 1845.

[2826] Dec. 8, 1854.

[2827] See *The Eirenicon* of Dr. Pusey, ed. New York, 1866.

Concerning Free-Will.[2828]

Orthodoxus. The old man of Ithaca, according to the legend of the Greeks, when he wished to hear the song of the Sirens, on account of the charm of their voluptuous voice, sailed to Sicily in bonds, and stopped up the ears of his companions; not that he grudged them the hearing, or desired to load himself with bonds, but because the consequence of those singers' music to those who heard it was death. For such, in the opinion of the Greeks, are the charms of the Sirens. Now I am not within hearing of any such song as this; nor have I any desire to hear the Sirens who chant men's dirges, and whose silence is more profitable to men than their voice; but I pray to enjoy the pleasure of a divine voice, which, though it be often beard, I long to hear again; not that I am overcome with the charm of a voluptuous voice, but I am being taught divine mysteries, and expect as the result, not death but eternal salvation. For the singers are not the deadly Sirens of the Greeks, but a divine choir of prophets, with whom there is no need to stop the ears of one's companions, nor to load one's-self with bonds, in fear of the penalty of hearing. For, in the one case, the hearer, with the entrance of the voice, ceases to live; in the other, the more he hears, the better life will he enjoy, being led onwards by a divine Spirit. Let every one come, then, and hear the divine song without any fear. There are not with us the Sirens from the shore of Sicily, nor the bonds of Ulysses, nor the wax poured melting into men's ears; but a loosening of all bonds, and liberty to listen to every one that approaches. For it is worthy of us to hear such a song as this; and to hear such singers as these, seems to me to be a thing to be prayed for. But if one wishes to hear the choir of the apostles as well, he will find the same harmony of song. For the others sang beforehand the divine plan in a mystical manner; but these sing an interpretation of what has been mystically announced by the former. Oh, concordant harmony, composed by the Divine Spirit! Oh, the comeliness of those who sing of the mysteries *of God!* Oh, that I also may join in these songs in my prayer. Let us then also sing the like song, and raise the hymn to the Holy Father, glorifying in the Spirit Jesus, who is in His bosom.[2829]

Shun not, man, a spiritual hymn, nor be ill-disposed to listen to it. Death belongs not to it; a story of salvation is our song. Already I seem to taste better enjoyments, as I discourse on such subjects as these; and especially when there is before me such a flowering meadow, that is to say, our assembly of those who unite in singing and hearing the divine mysteries. Wherefore I dare to ask you to listen to me with ears free from all envy, without imitating the jealousy of Cain,[2830] or persecuting your brother, like Esau,[2831] or approving the brethren of Joseph,[2832] because they hated their brother on account of his words; but differing far from all these, insomuch that each of you is used to speak the mind of his neighbour. And, on this account, there is no evil jealousy among you, as ye have undertaken to supply your brother's deficiencies. O noble audience, and venerable company, and spiritual food! That I may ever have a right to share in such pleasures, be this my prayer!

[2828] [This debate between *Orthodoxus* and a Valentinian reminds us of the *Octavius* of Minucius Felix, vol. iv.]

[2829] John i. 18.

Valentinian. As I was walking yesterday evening, my friend, along the shore of the sea, and was gazing on it somewhat intently, I saw an extraordinary instance of divine power, and a work of art produced by wise science, if at least such a thing may be called a work of art. For as that verse of Homer[2833] says,—

"As when two adverse winds blowing from Thrace,
Boreas and Zephyrus, the fishy deep
Vex sudden, all around, the sable flood
High curled, flings forth the salt weed on the shore;"—

So it seemed to me to have happened yesterday. For I saw waves very like mountain-tops, and, so to speak, reaching up to heaven itself. Whence I expected nothing else but that the whole land would be deluged, and I began to form in my mind a place of escape, and a Noah's ark. But it was not as I thought; for, just as the sea rose to a crest, it broke up again into itself, without overstepping its own limits, having, so to speak, a feeling of awe for a divine decree.[2834] And as oftentimes a servant, compelled by his master to do something against his will, obeys the command through fear, while he dares not say a word of what he 357 suffers in his unwillingness to do it, but, full of rage, mutters to himself,—somewhat so it appeared to me that the sea, as if enraged and confining its awe within itself, kept itself under, as not willing to let its Master perceive its anger.

On these occurrences I began to gaze in silence, and wished to measure in my mind the heaven and its sphere. I began to inquire whence it rises and where it sets; also what sort of motion it had—whether a progressive one, that is to say, one from place to place, or a revolving one; and, besides, how its movement is continued. And, of a truth, it seemed worth while to inquire also about the sun,—what is the manner of his being set in the heaven; also what is the orbit he traverses; also whither it is that, after a short time, he retires; and why it is that even he does not go out of his proper course: but he, too, as one may say, is observing a commandment of a higher power, and appears with us just when he is allowed to do so, and departs as if he were called away.

[2830] Gen. iv. 5.

[2831] Gen. xxvii. 41.

[2832] Gen. xxxvii. 4.

[2833] *Iliad*, ix. 4, H. (Cowper's Tr.).

[2834] Job xxxviii. 11.

So, as I was investigating these things, I saw that the sunshine was departing, and the daylight failing, and that immediately darkness came on; and the sun was succeeded by the moon, who, at her first rising, was not of full size, but after advancing in her course presented a larger appearance. And I did not cease inquiring about her also, but examined the cause of her waning and waxing, and why it is that she, too, observes the revolution of days; and it seemed to me from all this that there is a divine government and power controlling the whole, which we may justly call God.

And thereupon I began to praise the Creator, as I saw the earth fast fixed, and living creatures in such variety, and the blossoms of plants with their many hues. But my mind did not rest upon these things alone; but thereupon I began to inquire whence they have their origin—whether from some source eternally co-existent with God, or from Himself alone, none co-existing with Him; for that He has made nothing out of that which has no existence appeared to me the right view to take, unless my reason were altogether untrustworthy. For it is the nature of things which come into being to derive their origin from what is already existing. And it seemed to me that it might be said with equal truth, that nothing is eternally co-existent with God distinct from Himself, but that whatever exists has its origin from Him, and I was persuaded of this also by the undeniable disposition of the elements, and by the orderly arrangement of nature about them.

So, with some such thoughts of the fair order of things, I returned home. But on the day following, that is today, as I came I saw two beings of the same race—I mean men—striking and abusing one another; and another, again, wishing to strip his neighbour. And now some began to venture upon a more terrible deed; for one stripped a corpse, and exposed again to the light of day a body that had been once hidden in the earth, and treated a form like his own with such insult as to leave the corpse to be food for dogs; while another bared his sword, and attacked a man like himself. And he wanted to procure safety by flight; but the other ceased not from pursuing, nor would control his anger. And why should I say more? It is enough that he attacked him, and at once smote him with his sword. So *the wounded man* became a suppliant to his fellow, and spread out his hands in supplication, and was willing to give up his clothing, and only made a claim for life. But the other did not subdue his anger, nor pity his fellowman, nor would he see his own image in the being before him; but, like a wild beast, made preparations with his sword for feeding upon him. And now he was even putting his mouth to the body so like his own, such was the extent of his rage. And there was to be seen one man suffering injurious treatment, and another forthwith stripping him, and not even covering with earth the body which he denuded of clothing. But, in addition to these, there was another who, robbing others of their marriage rights, wanted to insult his neighbour's wife, and urged her to turn to unlawful embraces, not wishing her husband to be father to a child of his own.

After that I began to believe the tragedies, and thought that the dinner of Thyestes had really taken place; and believed in the unlawful lust of Oinomaos, nor doubted of the strife in which brother drew the sword on brother.

So, after beholding such things as these, I began to inquire whence they arise, and what is their origin, and who is the author of such devices against men, whence came their discovery, and who is the teacher of them. Now to dare to say that God was the author of these things was impossible; for surely it could not even be said that they have from Him their substance, or their existence. For how were it possible to entertain these thoughts of God? For He is good, and the Creator of what is excellent, and to Him belongs nothing bad. Nay, it is His nature to take no pleasure in such things; but He forbids their production, and rejects those who delight in them, but admits into His presence those who avoid them. And how could it be anything but absurd to call God the maker of these things of which He disapproves? For He would not wish them not to be, if He had first been their creator; and He wishes those who approach Him to be imitators of Him. 358

Wherefore it seemed to me unreasonable to attribute these things to God, or to speak of them as having sprung from Him; though it must certainly be granted that it is possible for something to come into existence out of what has no existence, in case He made what is evil. For He who brought them into existence out of non-existence would not reduce them to the loss of it. And again, it must be said that there was once a time when God took pleasure in evil things, which now is not the case. Wherefore it seems to me impossible to say this of God. For it is unsuitable to His nature to attach this to Him. Wherefore it seemed to me that there is co-existent with Him somewhat which has the name of matter, from which He formed existing things, distinguishing between them with wise art, and arranging them in a fair order, from which also evil things seem to have come into being. For as this matter was without quality or form, and, besides this, was borne about without order, and was untouched by divine art, God bore no grudge against it, nor left it to be continually thus borne about, but began to work upon it, and wished to separate its best parts from its worst, and thus made all that it was fitting for God to make out of it; but so much of it as was like lees, so to speak, this being unfitted for being made into anything, He left as it was, since it was of no use to Him; and from this it seems to me that what is evil has now streamed down among men. This seemed to me the right view to take of these things. But, my friend, if you think that anything I have said is wrong, mention it, for I exceedingly desire to hear about these things.

Orthodoxus. I appreciate your readiness, my friend, and applaud your zeal about the subject; and as for the opinion which you have expressed respecting existing things, to the effect that God made them out of some underlying substance, I do not altogether find fault with it. For, truly, the origin of evil *is a subject that* has called out opinions from many men.[2835] Before you and me, no doubt, there have been many able men who have made the most searching inquiry into the matter. And some of them expressed the same opinion as you did, but others again represented God as the creator of these things, fearing to allow the existence of substance as coeval with Him; while the former, from fear of saying that God was the author of evil, thought fit to represent matter as coeval with Him.[2836] And it was the fate of both of these to fail to speak rightly on the subject, in consequence of their fear of God not being in agreement with an accurate knowledge of the truth.

But others declined to inquire about such a question at all, on the ground that such an inquiry is endless. As for me, however, my connection with you in friendship does not allow me to decline the subject of inquiry, especially when you announce your own purpose, that you are not swayed by prejudice,—although you had your opinion about the condition of things derived from your conjectures,—but say that you are confirmed in a desire of knowing the truth.

Wherefore I will willingly turn to the discussion of the question. But I wish this companion of mine here to listen to our conversation.[2837] For, indeed, he seems to have much the same opinions about these things as you have, wherefore I wish that you should both have a share in the discussion. For whatever I should say to you, situated as you are, I shall say just as much to him. If, then, you are indulgent enough to think I speak truly on this great subject, give an answer to each question I ask; for the result of this will be that you will gain a knowledge of the truth, and I shall not carry on my discussion with you at random.

Valentinian. I am ready to do as you say; and therefore be quite ready to ask those questions from which you think I may be able to gain an accurate knowledge of this important subject. For the object which I have set before myself is not the base one of gaining a victory, but that of becoming thoroughly acquainted with the truth. Wherefore apply yourself to the rest of the discussion.

Orthodoxus. Well, then, I do not suppose you are ignorant that it is impossible for two uncreated things to exist together, although you seem to have expressed nearly as much as this in an earlier part of the conversation. Assuredly we must of necessity say one of two things: either that God is separate from matter, or, on the other hand, that He is inseparable from it. If, then, one would say that they are united, he will say that that which is uncreated is one only, for each of the things spoken of will be a part of the other; and as they are parts of each other, there will not be two uncreated things, but one composed of different elements. For we do not, because a man has different members, break him up into many beings. But, as the demands of reason require, we say that a single being, man, of many parts, has been created by God. So it is necessary, if God be not separate from matter, to say that that which is uncreated is one only; but if one shall say that He is separate, there must necessarily be something intermediate between the two, which makes their separation evident. For it is impossible to estimate the distance of one thing from another, unless there be something else with which the distance between them may be compared. And this holds good, not only as far as the instance before us, but also to any number of others. For the argument which we advanced in the case of two uncreated things would of necessity be of equal force, were the uncreated things granted to be three in number. For I should ask also respecting them, whether they are separate from each other, or, on the other hand, are united each to its neighbour. For if any one resolve to say that they are united, he will be told the same as before; if, again, that they are separate, he will not escape the necessary existence of that which separates them.

[2835] [See the essay of Archbishop King *On the Origin of Evil*, ed. Cambridge, 1739. Law's annotations in this edition are valuable. See also Dr. Bledsoe, *Theodicy*, and Elucidation VIII. p. 522, vol. ii, this series. Of Leibnitz (refuting Bayle), no need to speak here. Comp. Addison, *Spectator*, Nos. 237 and 519; also Parnell's *Hermit*; also Jer. xii. 1.]

[2836] The reader will here naturally think of the great and long-continued Manichæan controversy.—Tr.

[2837] [See Routh, *R. S.*, tom. ii. p. 98, and note p. 115, and all Routh's notes on Maximus, the original of Methodius, of whom see Eusebius, *H. E.*, book v. cap. 27.]

If, then, any one were to say that there is a third account which might fitly be given of uncreated things, namely, that neither is God separate from matter, nor, again, are they united as part of a whole; but that God is locally situate in matter, and matter in God, he must be told as the consequence,[2838] that if we say that God is placed in matter, we must of necessity say that He is contained within limits, and circumscribed by matter. But then He must, equally with matter, be carried about without order. And that He rests not, nor remains by Himself, is a necessary result of that in which He is being carried, now this way, and now that. And besides this, we must say that God was in worse case still.

For if matter were once without order, and He, determining to change it for the better, put it into order, there was a time when God was in that which had no order. And I might fairly ask this question also, whether God filled matter completely, or existed in some part of it. For if one resolve to say that God was in some part of matter, how far smaller than matter does he make Him; that is, if a part of it contained God altogether. But if he were to say that He is in all of it, and is extended through the whole of matter, he must tell us how He wrought upon it. For we must say that there was a sort of contraction of God, which being effected, He wrought upon that from which He was withdrawn, or else that He wrought in union with matter, without having a place of withdrawal. But if any one say that matter is in God, there is equal need of inquiry, namely, whether it is by His being separated from Himself, and as creatures exist in the air, by His being divided and parted for the reception of the beings that are in Him; or whether it is locally situated, that is to say, as water in land; for if we were to say, as in the air, we must say that God is divisible; but if, as water in earth,—since matter was without order and arrangement, and besides, contained what was evil,—we must say, that in God were to be found the disorderly and the evil. Now this seems to me an unbecoming conclusion, nay, more a dangerous one. For you wish for the existence of matter, that you may avoid saying that God is the author of evil; and, determining to avoid this, you say that He is the receptacle of evil.

[2838] Jahn's reading is here followed.

If, then, under the supposition that matter is separate from created substances, you had said that it is uncreated, I should have said much about it, to prove that it is impossible for it to be uncreated; but since you say that the *question of* the origin of evil is the cause of this supposition, it therefore seems to me right to proceed to inquire into this. For when it is clearly stated how evil exists, and that it is not possible to say that God is the cause of evil, because of matter being subject to Him, it seems to me to destroy such a supposition, to remark, that if God created the qualities which did not exist, He equally created the substances.[2839]

Do you say then, that there co-exists with God matter without qualities out of which He formed the beginning of this world?

Valentinian. So I think.

Orthodoxus. If, then, matter had no qualities, and the world were produced by God, and qualities exist in the world, then God is the maker of qualities?

Valentinian. It is so.

Orthodoxus. Now, as I heard you say some time ago that it is impossible for anything to come into being out of that which has no existence, answer my question: Do you think that the qualities of the world were not produced out of any existing qualities?

Valentinian. I do.

Orthodoxus. And that they are something distinct from substances?

Valentinian. Yes.

Orthodoxus. If, then, qualities were neither made by God out of any ready at hand, nor derive their existence from substances, because they are not substances, we must say that they were produced by God out of what had no existence. Wherefore I thought you spoke extravagantly in saying that it was impossible to suppose that anything was produced by God out of what did not exist.

But let our discussion of this matter stand thus. For truly we see among ourselves men 360 making things out of what does not exist, although they seem for the most part to be making them with something. As, for instance, we may have an example in the case of architects; for they truly do not make cities out of cities, nor in like manner temples out of temples.[2840]

[2839] The text is here in an uncertain state. *Cf.* Migne and Jahn.

[2840] Imperfect. The rest from the *Bibliotheca* of Photius.

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But if, because substances underlie these things, you think that the builders make them out of what does exist, you are mistaken in your calculation. For it is not the substance which makes the city or the temples, but art applied to substance. And this art is not produced out of some art which lies in the substances themselves, but from that which is not in them.

But you seem likely to meet me with this argument: that the artificer makes the art which is connected with the substance out of the art which he has. Now I think it is a good reply to this to say, that in man it is not produced from any art lying beneath; for it is not to be granted that substance by itself is art. For art is in the class of accidents, and is one of the things that have an existence only when they are employed about some substance. For man will exist even without the art of building, but it will have no existence unless man be previously in being. Whence we must say that it is in the nature of things for arts to be produced in men out of what has no existence. If, then, we have shown that this is so in the case of men, why was it improper to say that God is able to make not only qualities, but also substances, out of that which has no existence? For as it appears possible for something to be produced out of what exists not, it is evident that this is the case with substances. To return to the question of evil. Do you think evil comes under the head of substances, or of qualities of substances?

Valentinian. Of qualities.

Orthodoxus. But matter was found to be without quality or form?

Valentinian. It was.

Orthodoxus. Well, then, the connection of these names with substance is owing to its accidents. For murder is not a substance, nor is any other evil; but the substance receives a cognate name from putting it into practice. For a man is not (spoken of as) murder, but by committing it he receives the derived name of murderer, without being himself murder; and, to speak concisely, no other evil is a substance; but by practising any evil, it can be called evil. Similarly consider, if you imagine anything else to be the cause of evil to men, that it too is evil by reason of its acting by them, and suggesting the committal of evil. For a man is evil in consequence of his actions. For he is said to be evil, because he is the doer of evil. Now what a man does, is not the man himself, but his activity, and it is from his actions that he receives the title of evil. For if we were to say that he is that which he does, and he commits murders, adulteries, and such-like, he will be all these. Now if he is these, then when they are produced he has an existence, but when they are not, he too ceases to be. Now these things are produced by men. Men then will be the authors of them, and the causes of their existing or not existing. But if each man is evil in consequence of what he practises, and what he practises has an origin, he also made a beginning in evil, and evil too had a beginning. Now if this is the case, no one is without a beginning in evil, nor are evil things without an origin.

Valentinian. Well, my friend, you seem to me to have argued sufficiently against the other side. For you appeared to draw right conclusions from the premises which we granted to the discussion. For truly if matter is without qualities, then God is the maker of qualities; and if evils are qualities, God will be the author of evils. But it seems to me false to say that matter is without qualities; for it cannot be said respecting any substance that it is without qualities. But indeed, in the very act of saying that it is without qualities, you declare that it has a quality, by describing the character of matter, which is a kind of quality. Therefore, if you please, begin the discussion from the beginning; for it seems to me that matter never began to have qualities. For such being the case, I assert, my friend, that evil arises from its emanation.

Orthodoxus. If matter were possessed of qualities from eternity, of what will God be the creator? For if we say substances, we speak of them as pre-existing; if, again, we say qualities, these too are declared to have an existence. Since, then, both substances and qualities exist, it seems to me superfluous to call God a creator. But answer me a question. In what way do you say that God was a creator? Was it by changing the existence of those substances into non-existence, or by changing the qualities while He preserved the substances?

Valentinian. I think that there was no change of the substances, but only of the qualities; and in respect to these we call God a creator. And just as if one might chance to say that a house was made of stones, it cannot be said of them that they do not still continue stones in substance, because they are called a house; for I affirm that the house is made by the quality of construction. So I think that God, while substance remained, produced a change of its qualities, by reason of which I say that this world was made by God.

Orthodoxus. Do you think, too, that evil is among the qualities of substances? 36

Valentinian. I do.

Orthodoxus. And were these qualities in matter from the first, or had they a beginning?

Valentinian. I say that these qualities were eternally co-existent with matter.

Orthodoxus. But do you not say that God has made a change in the qualities?

Valentinian. I do say this.

Orthodoxus. For the better?

Valentinian. I think so.

Orthodoxus. If, then, evil is among the qualities of matter, and its qualities were changed by God for the better, the inquiry must be made whence evil arose. For either all of them, being evil, underwent a change for the better, or some of them being evil, and some not, the evil ones were not changed for the better; but the rest, as far as they were found superior, were changed by God for the sake of order.

Valentinian. That is the opinion I held from the beginning.

Orthodoxus. How, then, do you say it was that He left the qualities of evil as they were? Was it that He was able to do away with them, or that, though He wished to do so, He was unable? For if you say that He was able, but disinclined to do so, He must be the author of these things; because, while He had power to bring evil to an end, He allowed it to remain as it was, especially when He had begun to work upon matter. For if He had had nothing at all to do with matter, He would not have been the author of what He allowed to remain. But since He works upon a part of it, and leaves a part of it to itself, while He has power to change it for the better, I think He is the author of evil, since He left part of matter in its vileness. He wrought then for the ruin of a part; and, in this respect, it seems to me that this part was chiefly injured by His arranging it in matter, so that it became partaker of evil. For before matter was put in order, it was without the perception of evil; but now each of its parts has the capacity of perceiving evil. Now, take an example in the case of man. Previously to becoming a living creature, he was insensible to evil; but from the time when he is fashioned by God into the form of man, he gains the perception of approaching evil. So this act of God, which you say was done for the benefit of matter, is found to have happened to it rather for the worse. But if you say that God was not able to stop evil, does the impossibility result from His being naturally weak, or from His being overcome by fear, and in subjection to some more powerful being? See which of these you would like to attribute to the almighty and good God. But, again, answer me about matter. Is matter simple or compound? For if matter be simple and uniform, and the universe compound, and composed of different substances, it is impossible to say that it is made of matter, because compound things cannot be composed of one pure and simple ingredient. For composition indicates the mixture of several simple things. But if, on the other hand, you say that matter is compound, it has been entirely composed of simple elements, and they were once each separately simple, and by their composition matter was produced; for compound things derive their composition from simple things. So there was once a time when matter did not exist—that is to say, before the combination of the simple elements. But if there was once a time when matter did not exist, and there was never a time when what is uncreated did not exist, then matter is not uncreated. And from this it follows that there are many things which are uncreated. For if God were uncreated, and the simple elements of which matter was composed were uncreated, the number of the uncreated would be more than two. But to omit inquiring what are the simple elements, matter or form—for this would be followed by many absurdities—let me ask, do you think that nothing that exists is contrary to itself?

Valentinian. I do.

Orthodoxus. Yet water is contrary to fire, and darkness to light, and heat to cold, and moisture to dryness.

Valentinian. I think it is.

Orthodoxus. If, then, nothing that exists is contrary to itself, and these are contrary to one another, they will not be one and the same matter—no, nor formed from one and the same matter. But, again, I wish to ask, do you think that the parts of a thing are not destructive of one another?

Valentinian. I do.

Orthodoxus. And that fire and water, and the rest likewise, are parts of matter?

Valentinian. I hold them to be so.

Orthodoxus. Why, then, do you not think that water is destructive of fire, and light of darkness, and so on with the rest?

Valentinian. I do.

Orthodoxus. Then, if parts of a thing are not destructive of one another, and these are found to be so, they will not be parts of the same thing. But if they are not parts of the same thing, they will not be parts of one and the same matter. And, indeed, they will not be matter either, because nothing that exists is destructive of itself. And this being the case with the contraries, it is shown that they are not matter. This is enough on the subject of matter.

Now we must come to the examination of evils, and must necessarily inquire into the evils among men. As to these, are they forms of the principle of evil, or parts of it? If forms, 362 evil will not have a separate existence distinct from them, because the species are to be sought for in the forms, and underlie them. But if this is the case, evil has an origin. For its forms are shown to have an origin—such as murder, and adultery, and the like. But if you will have them to be parts of some principle of evil, and they have an origin, it also must have an origin. For those things whose parts have an origin, are of necessity originated likewise. For the whole consists of parts. And the whole will not exist if the parts do not, though there may be some parts, even if the whole be not there.

Now there is nothing existing of which one part is originated, and another part not. But if I were even to grant this, then there was a time when evil was not complete, namely, before matter was wrought by God. And it attains completeness when man is produced by God; for man is the maker of the parts of evil. And from this it follows that the cause of evil being complete, is God the Creator, which it is impious to say. But if you say that evil is neither of the things supposed, but is the doing of something evil, you declare that it has an origin. For the doing of a thing makes the beginning of its existence. And besides this, you have nothing further to pronounce evil. For what other action have you to point out as such, except what happens among men? Now, it has been already shown that he who acts is not evil according to his being, but in accordance with his evil doing.

Because there is nothing evil by nature, but it is by use that evil things become such. So I say, says he, that man was made with a free-will, not as if there were already evil in existence, which he had the power of choosing if he wished, but on account of his capacity of obeying or disobeying God.

For this was the meaning of the gift of Free Will. And man after his creation receives a commandment from God; and from this at once rises evil, for he does not obey the divine command; and this alone is evil, namely, disobedience, which had a beginning.

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For man[2841] received power, and enslaved himself, not because he was overpowered by the irresistible tendencies of his nature, nor because the capacity with which he was gifted deprived him of what was better for him; for it was for the sake of this that I say he was endowed with it (but he received the power above mentioned), in order that he may obtain an addition to what he already possesses, which accrues to him from the Superior Being in consequence of his obedience, and is demanded as a debt from his Maker. For I say that man was made not for destruction, but for better things. For if he were made as any of the elements, or those things which render a similar service to God, he would cease to receive a reward befitting deliberate choice, and would be like an instrument of the maker; and it would be unreasonable for him to suffer blame for his wrong-doings, for the real author of them is the one by whom he is used. But man did not understand better things, since he did not know the author (of his existence), but only the object for which he was made. I say therefore that God, purposing thus to honour man, and to grant him an understanding of better things, has given him the power of being able to do what he wishes, and commends the employment of his power for better things; not that He deprives him again of free-will, but wishes to point out the better way. For the power is present with him, and he receives the commandment; but God exhorts him to turn his power of choice to better things. For as a father exhorts his son, who has power to learn his lessons, to give more attention to them inasmuch as, while he points out this as the better course, he does not deprive his son of the power which he possessed, even if he be not inclined to learn willingly; so I do not think that God, while He urges on man to obey His commands, deprives him of the power of purposing and withholding obedience. For He points out the cause of His giving this advice, in that He does not deprive him of the power. But He gives commands, in order that man may be able to enjoy better things. For this is the consequence of obeying the commands of God. So that He does not give commands in order to take away the power which He has given, but in order that a better gift may be bestowed, as to one worthy of attaining greater things, in return for his having rendered obedience to God, while he had power to withhold it. I say that man was made with free-will, not as if there were already existing some evil, which he had the power of choosing if he wished,…but that the power of obeying and disobeying God is the only cause.[2842]

[2841] The whole of this work, as preserved, is in a very fragmentary state. We have followed Migne in general, as his edition is most widely known, and but little is gained by adopting Jahn's, which is somewhat more complete.—Tr.

For this was the object to be obtained by free-will. And man after his creation receives a commandment from God, and from this at once rises evil; for he does not obey the divine command, and this alone is evil, namely, disobedience, which had a beginning. For no one has it in his power to say that it is without an origin, when its author had an origin. But you will be sure to ask whence arose this disobedience. It is clearly recorded in Holy Scripture, by which I am enabled to say that man was not made by God in this condition, but that he has come to it by some teaching. For man did not receive such a nature as this. For if it were the case that his nature was such, this would not have come upon him by teaching. Now one says in Holy Writ, that "man has learnt (evil)."[2843] I say, then, that disobedience to God is taught. For this alone is evil which is produced in opposition to the purpose of God, for man would not learn evil by itself. He, then, who teaches evil is the Serpent. 363

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For my part, I said that the beginning of evil was envy, and that it arose from man's being distinguished by God with higher honour. Now evil is disobedience to the commandment of God.

[2842] Of the bestowal of free-will.

[2843] Jer. xiii. 23.

From the Discourse on the Resurrection.[2844]

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Part I.

I. God did not make evil,[2845] nor is He at all in any way the author of evil; but whatever failed to keep the law, which He in all justice ordained, after being made by Him with the faculty of free-will, for the purpose of guarding and keeping it, is called evil. Now it is the gravest fault to disobey God, by overstepping the bounds of that righteousness which is consistent with free-will.

II. Now the question has already been raised,[2846] and answered,[2847] that the "coats of skins"[2848] are not bodies. Nevertheless, let us speak of it again, for it is not enough to have mentioned it once. Before the preparation of these coats of skins, the first man himself acknowledges that he has both bones and flesh; for when he saw the woman brought to him: "This is now," he cried,[2849] "bone of my bone and flesh of my flesh." And again: She shall be called Woman, because she was taken out of man.[2850] For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." For I cannot endure the trifling of some who shamelessly do violence to Scripture, in order that their opinion, that the resurrection is without flesh, may find support; supposing rational bones and flesh, and in different ways changing it backwards and forwards by allegorizing. And Christ confirms the taking of these things as they are written, when, to the question of the Pharisees about putting away a wife, He answers: "Have ye not read that He which made them at the beginning made them male and female; and said, For this cause shall a man leave his father,"[2851] and so on.

III. But it is evidently absurd to think that the body will not co-exist with the soul in the eternal state, because it is a bond and fetters; in order that, according to their view, we who are to live in the kingdom of light may not be for ever condemned to be bondmen of corruption. For as the question has been sufficiently solved, and the statement refitted in which they defined the flesh to be the soul's chain, the argument also is destroyed, that the flesh will not rise again, lest, if we resume it, we be prisoners in the kingdom of light.

[2844] [Compare Athenagoras, vol. ii. p. 149, and other Fathers *passim.*]

[2845] [See p. 363, *supra.*]

[2846] Cf. Anastasius, in *Doctrina Patrum de Verbi Incarnatione*, c. 25.—Jahn.

[2847] By Epiphanius, *Hær.*, lxiv. n. 22.—Migne.

[2848] Gen. iii. 21.

[2849] Gen. ii. 23, 24.

[2850] [See vol. iv. p. 38, this series.]

[2851] Matt. xix. 4, 5.

IV. In order, then, that man might not be an undying or ever-living evil, as would have been the case if sin were dominant within him, as it had sprung up in an immortal body, and was provided with immortal sustenance, God for this cause pronounced him mortal, and clothed him with mortality. For this is what was meant by the coats of skins, in order that, by the dissolution of the body, sin might be altogether destroyed from the very roots, that there might not be left even the smallest particle of root from which new shoots of sin might again burst forth.

V. For as a fig-tree, which has grown in the splendid buildings[2852] of a temple, and has reached a great size, and is spread over all the joints of the stones with thickly-branching roots, ceases not to grow, till, by the loosening of the stones from the place in which it sprung up, it is altogether torn away; for it is possible for the stones to be fitted into their own places, when the fig tree is taken away, so that the temple may be preserved, having no longer to support what was the cause of its own destruction; while the fig-tree, torn away by the roots, dies; in the same way also, God, the builder, checked by the seasonable application of death, His own temple, man, when he had fostered sin, like a wild fig-tree, "killing,"[2853] in the words of Scripture, "and making alive," in order that the flesh, after sin is withered and dead, may, like a restored temple, be raised up again with the same parts, uninjured and immortal, while sin is utterly and entirely destroyed. For while the body still lives, before it has passed through death, sin must also live with it, as it has its roots concealed within us even though it be externally checked by the wounds inflicted by corrections and warnings; since, otherwise, it would not happen that we do wrong after baptism, as we should be entirely and absolutely free from sin. But now, even after believing, and after the time of being touched by the water of sanctification, we are oftentimes found in sin. For no one can boast of being so free from sin as not even to have an evil thought. So that it is come to pass that sin is now restrained and lulled to sleep by faith, so that it does not produce injurious fruits, but yet is not torn up by the roots. For the present we restrain its sprouts, such as evil imaginations, "lest any root of bitterness springing up trouble"[2854] us, not suffering its leaves to unclose and open into shoots; while the Word, like an axe, cuts at its roots which grow below. But hereafter the very thought of evil will disappear.

VI. But come now, since there is need of many examples in matters of this kind, let us examine them particularly from this point of view, without desisting till our argument ends in clearer explanation and proof. It appears, then, as if an eminent craftsman were to cast over again a noble image, wrought by himself of gold or other material, and beautifully proportioned in all its members, upon his suddenly perceiving that it had been mutilated by some infamous man, who, too envious to endure the image being beautiful, spoiled it, and thus enjoyed the empty pleasure of indulged jealousy. For take notice, most wise Aglaophon, that, if the artificer wish that that upon which he has bestowed so much pains and care and labour, shall be quite free from injury, he will be impelled to melt it down, and restore it to its former condition. But if he should not cast it afresh, nor reconstruct it, but allow it to remain as it is, repairing and restoring it, it must be that the image, being passed through the fire and forged, cannot any longer be preserved unchanged, but will be altered and wasted. Wherefore, if he should wish it to be perfectly beautiful and faultless, it must be broken up and recast, in order that all the disfigurements and mutilations inflicted upon it by treachery and envy, may be got rid of by the breaking up and recasting of it, while the image is restored again uninjured and unalloyed to the same form as before, and made as like itself as possible. For it is impossible for an image under the hands of the original artist to be lost, even if it be melted down again, for it may be restored; but it is possible for blemishes and injuries to be put off, for they melt away and cannot be restored; because in every work of art the best craftsman looks not for blemish or failure, but for symmetry and correctness in his work. Now God's plan seems to me to have been the same as that which prevails among ourselves. For seeing man, His fairest work, corrupted by envious treachery, He could not endure, with His love for man, to leave him in such a condition, lest he should be for ever faulty, and bear the blame to eternity; but dissolved him again into his original materials, in order that, by remodelling, all the blemishes in him might waste away and disappear. For the melting down of the statue in the former case corresponds to the death and dissolution of the body in the latter, and the remoulding of the material in the former, to the resurrection after death in the latter; as also saith the prophet Jeremiah, for he addresses *the Jews* in these words, "And I went down to the potter's house; and, behold, he wrought a work upon the stones. And the vessel which he made in his hands was broken; and again he made another vessel, as it pleased him to make it. And the word of the Lord came to me, saying, Cannot I do to you as this potter, O house of Israel? Behold, as the clay of the potter are ye in my hands."[2855]

[2852] [i.e., "in the *courts* of the Lord's house;" *among* the buildings.]

[2853] Deut. xxxii. 39.

[2854] Heb. xii. 15.

VII. For I call your attention to this, that, as I said, after man's transgression the Great Hand was not content to leave as a trophy of victory its own work, debased by the Evil One, who wickedly injured it from motives of envy; but moistened and reduced it to clay, as a potter breaks up a vessel, that by the remodelling of it all the blemishes and bruises in it may disappear, and it may be made afresh faultless and pleasing.

[2855] Jer. xviii. 3–6.

VIII. But it is not satisfactory to say that the universe will be utterly destroyed, and sea and air and sky will be no longer. For the whole world will be deluged with fire from heaven, and burnt for the purpose of purification and renewal; it will not, however, come to complete ruin and corruption. For if it were better for the world not to be than to be, why did God, in making the world, take the worse course? But God did not work in vain, or do that which was worst. God therefore ordered the creation with a view to its existence and continuance, as also the *Book of Wisdom* confirms, saying, “For God created all things that they might have their being; and the generations of the world were healthful, and there is no poison of destruction in them.”[2856] And Paul clearly testifies this, saying, “For the earnest expectation of the creature[2857] waiteth for the manifestation of the sons of God. For the creature[2858] was made subject to vanity, not willingly, but by reason of him that subjected the same in hope: because the creature[2859] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”[2860] For the creation was made subject to vanity, he says, and he expects that it will be set free from such servitude, as he intends to call this world by the name of creation. For it is not what is unseen but what is seen that is 360 subject to corruption. The creation, then, after being restored to a better and more seemly state, remains, rejoicing and exulting over the children of God at the resurrection; for whose sake it now groans and travails,[2861] waiting itself also for our redemption from the corruption of the body, that, when we have risen and shaken off the mortality of the flesh, according to that which is written, “Shake off the dust, and arise, and sit down, O Jerusalem,”[2862] and have been set free from sin, it also shall be freed from corruption and be subject no longer to vanity, but to righteousness. Isaiah says, too, “For as the new heaven and the new earth which I make, remaineth before me, saith the Lord, so shall your seed and your name be;”[2863] and again, “Thus saith the Lord that created the heaven, it is He who prepared the earth and created it, He determined it; He created it not in vain, but formed it to be inhabited.”[2864] For in reality God did not establish the universe in vain, or to no purpose but destruction, as those weak-minded men say, but to exist, and be inhabited, and continue. Wherefore the earth and the heaven must exist again after the conflagration and shaking of all things.

[2856] Wisd. i. 14.

[2857] [Greek, creation, κτίσις. The English version faulty and confusing.]

[2858] [Greek, creation, κτίσις. The English version faulty and confusing.]

[2859] [Greek, creation, κτίσις. The English version faulty and confusing.]

[2860] Rom. viii. 19–21.

[2861] The reading and punctuation of Jahn are here adopted.

[2862] Isa. lii. 2.

[2863] Isa. lxvi. 22.

[2864] Isa. xlv. 18.

IX. But if our opponents say, How then is it, if the universe be not destroyed, that the Lord says that "heaven and earth shall pass away;"[2865] and the prophet, that "the heaven shall perish as smoke, and the earth shall grow old as a garment;"[2866] we answer, because it is usual for the Scriptures to call the change of the world from its present condition to a better and more glorious one, destruction; as its earlier form is lost in the change of all things to a state of greater splendour; for there is no contradiction nor absurdity in the Holy Scriptures. For not "the world" but the "fashion of this world" passeth away,[2867] it is said; so it is usual for the Scriptures to call the change from an earlier form to a better and more comely state, destruction; just as when one calls by the name of destruction the change from a childish form into a perfect man, as the stature of the child is turned into *manly* size and beauty. We may expect that the creation will pass away, as if it were to perish in the burning, in order that it may be renewed, not however that it will be destroyed, that we who are renewed may dwell in a renewed world without taste of sorrow; according as it is said, "When Thou lettest Thy breath go forth, they shall be made, and Thou shalt renew the face of the earth;"[2868] God henceforth providing for the due temperature of that which surrounds it. For as the earth is to exist after the present age,[2869] there must be by all means inhabitants for it, who shall no longer be liable to death, nor shall marry, nor beget children, but live in all happiness, like the angels, without change or decay. Wherefore it is silly to discuss in what way of life our bodies will then exist, if there is no longer air, nor earth, nor anything else.

X. But in addition to what has been said, there is this point worth consideration, since it misleads very much, if we may be outspoken about matters of such importance, Aglaophon. For you said that the Lord declared plainly[2870] that those who shall obtain the resurrection shall then be as the angels.[2871] You brought this objection: The angels, being without flesh, are on this account in the utmost happiness and glory. We must then, as we are to be made equal to the angels, be like them stripped of flesh, and be angels. But you overlooked this, my excellent friend, that He who created and set in order the universe out of nothing, ordained the nature of immortal beings to be distributed not only among angels and ministers, but also among principalities, and thrones, and powers. For the race of angels is one, and that of principalities and powers another; because immortal beings are not all of one order, and constitution, and tribe, and family, but there are differences of race and tribe. And neither do the cherubim, departing from their own nature, assume the form of angels; nor, again, do angels assume the form of the others. For they cannot be anything but what they are and have been made. Moreover, man also having been appointed by the original order of things to inhabit the world, and to rule over all that is in it, when he is immortal, will never be changed from being a man into the form either of angels or any other; for neither do angels undergo a change from their original form to another. For Christ at His coming did not proclaim that the human nature should, when it is immortal, be remoulded or transformed into another nature, but into what it was before the fall. For each one among created things must remain in its own proper place, that none may be wanting to any, but all may be full: heaven of angels, thrones of powers, luminaries of ministers; and the more divine spots, and the undefiled and untainted luminaries, with seraphim, who attend the Supreme Council, and uphold the universe; and the world of men. For if we granted that men are changed into angels, it would follow that we say that angels also are changed into powers, and these into one thing and the other, until our argument proceed too far for safety. 367

[2865] Matt. xxiv. 35.

[2866] Isa. li. 6.

[2867] 1 Cor. vii. 31.

[2868] Ps. civ. 30.

[2869] Or, "dispensation."

[2870] When tempted by the Sadducees.

[2871] Matt. xxii. 30.

XI. Neither did God, as if He had made man badly, or committed a mistake in the formation of him, determine afterwards to make an angel, repenting of His work, as the worst of craftsmen do; nor did He fashion man, after He had wished originally to make an angel, and failed; for this would be a sign of weakness, etc. Why even then did He make man and not angels, if He wished men to be angels and not men? Was it because He was unable? It is blasphemy to suppose so. Or was He so busy in making the worse as to loiter about the better? This too is absurd. For He does not fail in making what is good, nor defers it, nor is incapable of it; but He has the power to act how and when He pleases, inasmuch as He is Himself power. Wherefore it was because He intended man to be man, that He originally made him so. But if He so intended—since He intends what is good—man is good. Now man is said to be composed of soul and body; he cannot then exist without a body, but with a body, unless there be produced another man besides man. For all the orders of immortal beings must be preserved by God, and among these is man. “For,” says *the Book of Wisdom*, “God created man to be immortal, and made him to be an image of His own eternity.”[2872] The body then perishes not; for man is composed of soul and body.

XII. Wherefore observe that these are the very things which the Lord wished to teach to the Sadducees, who did not believe in the resurrection of the flesh. For this was the opinion of the Sadducees. Whence it was that, having contrived the parable about the woman and the seven brethren, that they might cast doubt upon the resurrection of the flesh, “There came to Him,”[2873] it is said, “the Sadducees also, who say that there is no resurrection.”

[2872] Wisd. ii. 23.

[2873] Matt. xxii. 23.

Christ, then, if there had been no resurrection of the flesh, but the soul only were saved, would have agreed with their opinion as a right and excellent one. But as it was, He answered and said, "In the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven,"[2874] not on account of having no flesh, but of not marrying nor being married, but being henceforth incorruptible. And He speaks of our being near the angels in this respect, that as the angels in heaven, so we also in paradise, spend our time no more in marriage-feasts or other festivities. but in seeing God and cultivating life, under the direction of Christ. For He did not say "they shall be angels," but like angels, in being, for instance, crowned, as it is written, with glory and honour; differing a little from the angels,[2875] while near to being angels. Just as if He had said, while observing the fair order of the sky, and the stillness of the night, and everything illumined by the heavenly light of the moon, "the moon shines like the sun." We should not then say that He asserted that the moon was absolutely the sun, but like the sun. As also that which is not gold, but approaching the nature of gold, is said not to be gold, but to be like gold. But if it were gold, it would be said to be, and not to be like, gold. But since it is not gold, but approaching to the nature of it, and has the appearance of it, it is said to be like gold; so also when He says that the saints shall. in the resurrection be like the angels, we do not understand Him to assert that they will then be actually angels, but approaching to the condition of angels. So that it is most unreasonable to say, "Since Christ declared that the saints in the resurrection appear as angels, therefore their bodies do not rise," although the very words employed give a clear proof of the real state of the case. For the term "resurrection" is not applied to that which has not fallen, but to that which has fallen and rises again; as when the prophet says, "I will also raise up again the tabernacle of David which has fallen down."[2876] Now the much-desired tabernacle of the soul is fallen, and sunk down into "the dust of the earth."[2877] For it is not that which is not dead, but that which is dead, that is laid down. But it is the flesh which dies; the soul is immortal. So, then, if the soul be immortal, and the body be the corpse, those who say that there is a resurrection, but not of the flesh, deny any resurrection; because it is not that which remains standing, but that which has fallen[2878] and been laid down, that is set up; according to that which is written, "Does not he who falls rise again, and he who turns aside return?"[2879]

[2874] Matt. xxii. 23.

[2875] Ps. viii. 5.

[2876] Amos ix. 11.

[2877] Dan. xii. 2.

[2878] [A play on the Greek ἀνάστασις, but good exegesis.]

[2879] Jer. viii. 4.

XIII. Since flesh was made to border on incorruption and corruption, being itself neither the one nor the other, and was overcome by corruption for the sake of pleasure, though it was the work and property of incorruption; therefore it became corruptible, and was laid in the dust of the earth. When, then, it was overcome by corruption, and delivered over to death through disobedience, God did not leave it to corruption to be triumphed over as an inheritance; but, after conquering death by the resurrection, delivered it again to incorruption, in order that corruption might not receive the property of incorruption, but incorruption that of corruption. Therefore the apostle answers thus, "For this corruptible must put on incorruption, and this mortal must put on immortality."[2880] 368 Now the corruptible and mortal putting on immortality, what else is it but that which is "sown in corruption and raised in incorruption,"[2881]—for the soul is not corruptible or mortal; but this which is mortal and corrupting is of flesh,—in order that, "as we have borne the image of the earthy, we shall also bear the image of the heavenly?"[2882] For the image of the earthy which we have borne is this, "Dust thou art, and unto dust shalt thou return."[2883] But the image of the heavenly is the resurrection from the dead, and incorruption, in order that "as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life."[2884] But if any one were to think that the earthy image is the flesh itself, but the heavenly image some other spiritual body besides the flesh; let him first consider that Christ, the heavenly man, when He appeared, bore the same form of limbs and the same image of flesh as ours, through which also He, who was not man, became man, that "as in Adam all die, even so in Christ shall all be made alive."[2885] For if He bore flesh for any other reason than that of setting the flesh free, and raising it up, why did He bear flesh superfluously, as He purposed neither to save it, nor to raise it up? But the Son of God does nothing superfluously. He did not then take the form of a servant uselessly, but to raise it up and save it. For He truly was made man, and died, and not in mere appearance, but that He might truly be shown to be the first begotten from the dead, changing the earthy into the heavenly, and the mortal into the immortal. When, then, Paul says that "flesh and blood cannot inherit the kingdom of God,"[2886] he does not give a disparaging opinion of the regeneration of the flesh, but would teach that the kingdom of God, which is eternal life, is not possessed by the body, but the body by the life. For if the kingdom of God, which is life, were possessed by the body, it would happen that the life would be consumed by corruption. But now the life possesses what is dying, in order that “death may be swallowed up in victory”[2887] by life, and the corruptible may be seen to be the possession of incorruption and immortality, while it becomes unbound and free from death and sin, but the slave and servant of immortality; so that the body may be the possession of incorruption, and not incorruption that of the body.

[2880] 1 Cor. xv. 53.

[2881] 1 Cor. v. 42.

[2882] 1 Cor. xv. 49.

[2883] Gen. iii. 19.

[2884] Rom. vi. 4.

[2885] 1 Cor. xv. 22.

[2886] 1 Cor. xv. 50.

XIV. If, then, out of such a drop, small, and previously without any existence, in its actual state of moistness, contractedness, and insignificance, in fact out of nothing, man is brought into being, how much rather shall man spring again into being out of a previously existing man? For it is not so difficult to make anything anew after it has once existed and fallen into decay, as to produce out of nothing that which has never existed. Now, in case we choose to exhibit the seminal fluid discharged from a man, and place by it a corpse, each by itself, which of them, as they both lie exposed to view, will the spectators think most likely to become a man—that drop, which is nothing at all, or that which has already shape, and size, and substance? For if the very thing which is nothing at all, merely because God pleases, becomes a man, how much rather shall that which has existence and is brought to perfection become again a man, if God pleases? For what was the purpose of the theologian Moses, in introducing, under a mystical sense, the Feast of Tabernacles in the Book of Leviticus? Was it that we may keep a feast to God, as the Jews with their low view of the Scriptures interpret it? as if God took pleasure in such tabernacles, decked out with fruits and boughs and leaves, which immediately wither and lose their verdure. We cannot say so. Tell me, then, what was the object of the Feast of Tabernacles? It was introduced to point to this real tabernacle of ours, which, after it was fallen down to corruption through the transgression of the law, and broken up by sin, God promised to put together again, and to raise up in incorruptibility, in order that we may truly celebrate in His honour the great and renowned Feast of Tabernacles at the resurrection; when our tabernacles are put together in the perfect order of immortality and harmony, and raised up from the dust in incorruption; when the dry bones,[2888] according to the most true prophecy, shall hear a voice, and be brought to their joints by God, the Creator and Perfect Artificer, who will then renew the flesh and bind it on, no more with such ties as those by which it was at first held together, but by such as shall be for ever undecaying and indissoluble. For I once saw[2889] on Olympus, which is a mountain of Lycia, fire bursting up from the ground spontaneously on the summit of the mountain; and by it was standing an Agnos tree, so flourishing, green, and shady, that one might suppose a never-failing stream of water had nourished its growth, rather than what was really the case. For which cause, therefore, though the natures of things are corruptible, and their bodies consumed by fire, and it is impossible for things which are once of an inflammable nature to remain unaffected by fire; yet this tree, so far from being burnt, is actually more 369 vigorous and green than usual, though it is naturally inflammable, and that too when the fire is glowing about its very roots. I certainly cast some boughs of trees from the adjoining wood on to the place where the fire burst forth, and they immediately caught fire and were burnt to ashes. Now, then, tell me why it is that that which cannot bear even to feel the heat of the sun, but withers up under it unless it be sprinkled with water, is not consumed when beset by such fiery heat, but both lives and thrives? What is the meaning of this marvel? God appointed this as an example and introduction to the day that is coming, in order that we may know more certainly that, when all things are deluged with fire from heaven, the bodies which are distinguished by chastity and righteousness will be taken up by Him as free from all injury from the fire as from cold water. For truly, O beneficent and bountiful Lord, "the creature that serveth Thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in Thee;"[2890] and at Thy pleasure fire cools, and injures nothing that Thou determinest to be preserved; and again, water burns more fiercely than fire, and nothing opposes Thine unconquerable power and might. For Thou createdst all things out of nothing; wherefore also Thou changest and transformest all things as Thou wilt, seeing they are Thine, and Thou alone art God.

[2887] 1 Cor. xv. 54.

[2888] Ezek. xxxvii. 4.

[2889] [See part ii. cap. viii., p. 375, *infra.*What he *testifies* may be accepted, at least, as his genuine conviction.]

XV. The apostle certainly, after assigning the planting and watering to art and earth and water, conceded the growth to God alone, where he says, "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase."[2891] For he knew that Wisdom, the first-born of God, the parent and artificer of all things, brings forth everything into the world; whom the ancients called Nature and Providence, because she, with constant provision and care, gives to all things birth and growth. "For," says the Wisdom of God, "my Father worketh hitherto, and I work."[2892] Now it is on this account that Solomon called Wisdom the artificer of all things, since God is in no respect poor, but able richly to create, and make, and vary, and increase all things.

XVI. God, who created all things, and provides and cares for all things, took dust from the ground, and made our outer man.

[2890] Wisd. xvi. 24.

[2891] 1 Cor. iii. 7.

[2892] John v. 17.

Part II.

The Second Discourse on the Resurrection.[2893]

For instance, then, the images of our kings here, even though they be not formed of the more precious materials—gold or silver—are honoured by all. For men do not, while they treat with respect those of the far more precious material, slight those of a less valuable, but honour every image in the world, even though it be of chalk or bronze. And one who speaks against either of them, is not acquitted as if he had only spoken against clay, nor condemned for having despised gold, but for having been disrespectful towards the King and Lord Himself. The images of God's angels, which are fashioned of gold, the principalities and powers, we make to His honour and glory.

[2893] From St. John Damascene, Orat. 2, *De Imagin.*, tom. i. p. 389, ed. Paris, 1712.

Part III.

I. From the Discourse on the Resurrection.[2894]

I. Read the Book on the Resurrection by St. Methodius, Bishop and Martyr, of which that which follows is a selection, that the body is not the fetter of the soul, as Origen thought, nor are souls called by the prophet Jeremiah “fettered” on account of their being within bodies. For he lays down the principle that the body does not hinder the energies of the soul, but that rather the body is carried about with it, and cooperates in whatever the soul commits to it. But how are we to understand the opinion of Gregory[2895] the theologian, and many others?

II. That Origen said that the body was given to the soul as a fetter after the fall, and that previously it lived without a body; but that this body which we wear is the cause of our sins; wherefore also he called it a fetter, as it can hinder the soul from good works.

III. That if the body was given to the soul after the fall as a fetter, it must have been given as a fetter upon the evil or the good. Now it is impossible that it should be upon the good; for no physician or artificer gives to that which has gone wrong a remedy to cause further error, much less would God do so. It remains, then, that it was a fetter upon evil. But surely we see that, at the beginning, Cain, clad in this body, committed murder; and it is evident into what wickedness those who succeeded him ran. The body is not, then, a fetter upon evil, nor indeed a fetter at all; nor was the soul clothed in it for the first time after the fall.

IV. That man, with respect to his nature, is most truly said to be neither soul without body, nor, on the other hand, body without soul; but a being composed out of the union of soul and body into one form of the beautiful. But Origen said that the soul alone is man, as did Plato.

V. That there is a difference between man and other living creatures; and to them are given varieties of natural form and shape, as many as the tangible and visible forces of nature produced at the command of God; while to him was given the form and image of God, with every part accurately finished, after the very original likeness of the Father and the only-begotten Son. Now we must consider how the saint states this.

VI. He says that Phidias the statuary, after he had made the Pisæan image of ivory, ordered oil to be poured out before it, that, as far as he could secure it, it might be preserved imperishable.

VII. He says, as was said also by Athenagoras,[2896] that the devil is a spirit, made by God, in the neighbourhood of matter, as of course the rest of the angels are, and that he was entrusted with the oversight of matter, and the forms of matter. For, according to the original constitution of angels, they were made by God, in His providence, for the care of the universe; in order that, while God exercises a perfect and general supervision over the whole, and keeps the supreme authority and power over all—for upon Him their existence depends—the angels appointed for this purpose take charge of particulars. Now the rest of them remained in the positions for which God made and appointed them; but the devil was insolent, and having conceived envy of us, behaved wickedly in the charge committed to him; as also did those who subsequently were enamoured of fleshly charms, and had illicit intercourse with the daughters of men.[2897] For to them also, as was the case with men, God granted the possession of their own choice. And how is this to be taken?

[2894] From Photius, *Bibliotheca*, cod. 234.

[2895] Gregory, surnamed Theologus, commonly known as Gregory Nazianzen.

[2896] [Athenagoras, *Plea*, cap. xxiv. vol. ii. p. 142, this series.]

VIII. He says that by the coats of skins is signified death. For he says of Adam, that when the Almighty God saw that by treachery he, an immortal being, had become evil, just as his deceiver the devil was, He prepared the coats of skins on this account; that when he was thus, as it were, clothed in mortality, all that was evil in him might die in the dissolution of the body.

IX. He holds that St. Paul had two revelations. For the apostle, he says, does not suppose paradise to be in the third heaven, in the opinion of those who knew how to observe the niceties of language, when he says, “I know such a man caught up to the third heaven; and I know such a man, whether in the body or out of the body, God knoweth, that was caught up into paradise.”[2898] Here he signifies that he has seen two revelations, having been evidently taken up twice, once to the third heaven, and once into paradise. For the words, “I know such a man caught up,” make it certain that he was personally shown a revelation respecting the third heaven. And the words which follow, “And I know such a man, whether in the body or out of the body, God knoweth, that he was caught up into paradise,” show that another revelation was made to him respecting paradise. Now he was led to make this statement by his opponent’s having laid it down from the apostle’s words that paradise is a mere conception, as it is above the heaven, in order to draw the conclusion that life in paradise is incorporeal.[2899]

X. He says that it is in our power to do, or to avoid doing, evil; since otherwise we should not be punished for doing evil, nor be rewarded for doing well; but the presence or absence of evil thoughts does not depend upon ourselves. Wherefore even the sainted Paul says, “For what I would, that do I not, but what I would not, that I do;”[2900] that is to say, “My thoughts are not what I would, but what I would not.” Now he says that the habit of imagining evil is rooted out by the approach of physical death,[2901]—since it was for this reason that death was appointed by God for the sinner, that evil might not remain for ever.

[2897] [Athenagoras, *Plea*, cap. xxiv. vol. ii. p. 142, this series.]

[2898] 2 Cor. xii. 2, 3.

[2899] [Gregory’s opponent, not St. Paul’s.]

[2900] Rom. vii. 15.

But what is the meaning of this statement? It is to be noted that it has been made by others of our Fathers as well. *What is the meaning*, seeing that those who meet death find in it at the time neither increase nor decrease of sins?

[2901] [Gregory says.]

II. A Synopsis of Some Apostolic Words from the Same Discourse.[2902]

I. Read a compendious interpretation of some apostolic words from the same discourse. Let us see, then, what it is that we have endeavoured to say respecting the apostle. For this saying of his, "I was alive without the law once,"[2903] refers to the life which was lived in paradise before the law, not without a body, but with a body, by our first parents, as we have shown above; for we lived without concupiscence, being altogether ignorant of its assaults. For not to have a law according to which we ought to live, nor a power of establishing what manner of life we ought to adopt, so that we might justly be approved or blamed, is considered to exempt a person from accusation. Because one cannot lust after those things from which he is not restrained, and even if he lusted after them, he would not be blamed. For lust is not directed to things which are before us, and subject to our power, but to those which are before us, and not in our power. For how should one care for a thing which is neither forbidden nor necessary to him? And for this reason it is said, "I had not known lust, except the law had said, Thou shalt not covet."[2904] For when (our first parents) heard, "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die,"[2905] then they conceived lust, and gathered it. Therefore was it said, I had not known lust, except the law had said, Thou shalt not covet;" nor would they have desired to eat, except it had been said, "Thou shalt not eat of it." For it was thence that sin took occasion to deceive me. For when the law was given, the devil had it in his power to work lust in me; "for without the law, sin was dead;"[2906] which means "when the law was not given, sin could not be committed." But I was alive and blameless before the law, having no commandment in accordance with which it was necessary to live; "but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death."[2907] For after God had given the law, and had commanded me what I ought to do, and what I ought not to do, the devil wrought lust in me. For the promise of God which was given to me, this was for life and incorruption, so that obeying it I might have ever-blooming life and joy unto incorruption; but to him who disobeyed it, it would issue in death. But the devil, whom he calls sin, because he is the author of sin, taking occasion by the commandment to deceive me to disobedience, deceived and slew me, thus rendering me subject to the condemnation, "In the day that thou eatest thereof thou shalt surely die."[2908] "Wherefore the law is holy, and the commandment holy, and just and good;"[2909] because it was given, not for injury, but for safety; for let us not suppose that God makes anything useless or hurtful. What then? "Was then that which is good made death unto me?"[2910] namely, that which was given as a law, that it might be the cause of the greatest good? "God forbid." For it was not the law of God that became the cause of my being brought into subjection to corruption, but the devil; that he might be made manifested who, through that which is good, wrought evil; that the inventor of evil might become and be proved the greatest of all sinners. "For we know that the law is spiritual;"[2911] and therefore it can in no respect be injurious to any one; for spiritual things are far removed from irrational lust and sin. "But I am carnal, sold under sin;"[2912] which means: But I being carnal, and being placed between good and evil as a voluntary agent, am so that I may have it in my power to choose what I will. For "behold I set before thee life and death;"[2913] meaning that death would result from disobedience of the spiritual law, that is of the commandment; and from obedience to the carnal law, that is the counsel of the serpent; for by such a choice "I am sold" to the devil, fallen under sin. Hence evil, as though besieging me, cleaves to me and dwells in me, justice giving me up to be sold to the Evil One, in consequence of having violated the law. Therefore also the expressions: "That which I do, I allow not," and "what I hate, that do I,"[2914] are not to be understood of doing evil, but of only thinking it. For it is not in our power to think or not to think of improper things, but to act or not to act upon our thoughts. For we cannot hinder thoughts from coming into our minds, since we receive them when they are inspired into us from without; but we are able to abstain from obeying them and acting upon them. Therefore it is in our power to will not to think these things; but not to bring it about that they shall pass away, so as not to come into the mind again; for this does not lie in our power, as I said; which is the meaning of that statement, "The good that I would, I do not;"[2915] for I do not will to think the things which injure me; for this good is altogether innocent. But "the good that I would, I do not; but the evil which I would not, that I do;" not willing to think, and yet thinking what I do not will. And consider whether it was not for these very things that David entreated God, grieving that he thought of those things which he did not will: "O cleanse Thou me from my secret faults. Keep Thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefiled, and innocent from the great offence."[2916] And the apostle too, in another place: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."[2917]

[2902] From Photius, *Bibliotheca*, cod. 234.

[2903] Rom. vii. 9.

[2904] Rom. vii. 7.

[2905] Gen. ii. 17.

[2906] Rom. vii. 8.

[2907] Rom. vii. 9, 10.

[2908] Gen. ii. 17.

[2909] Rom. vii. 12.

[2910] Rom. vii. 13.

[2911] Rom. vii. 14.

[2912] Rom. vii. 14.

[2913] Jer. xxi. 8; Ecclus. xv. 8; Deut. xxx. 15.

[2914] Rom. vii. 15.

[2915] Rom. vii. 19.

II. But if any one should venture to oppose this statement, and reply, that the apostle teaches that we hate not only the evil which is in thought, but that we do that which we will not, and we hate it even in the very act of doing it, for he says, "The good which I would, I do not; but the evil which I would not, that I do;"[2918] if he who says so speaks the truth, let us ask him to explain what was the evil which the apostle hated and willed not to do, but 37 did; and the good which he willed to do, but did not; and conversely, whether as often as he willed to do good, so often he did not do the good which he willed, but did the evil which he willed not? And how he can say, when exhorting us to shake off all manner of sin, "Be ye followers of me, even as I also am of Christ?"[2919] Thus he meant the things already mentioned which he willed not to do, not to be done, but only to be thought of. For how otherwise could he be an exact imitation of Christ? It would be excellent then, and most delightful, if we had not those who oppose us, and contend with us; but since this is impossible, we cannot do what we will. For we will not to have those who lead us to passion, for then we could be saved without weariness and effort; but that does not come to pass which we will, but that which we will not. For it is necessary, as I said, that we should be tried. Let us not then, O my soul, let us not give in to the Evil One; but putting on "the whole armour of God," which is our protection, let us have "the breastplate of righteousness, and your feet shod with the preparation of the Gospel (of peace). Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God,"[2920] that ye may be able to stand against the wiles of the devil; "casting down imaginations, and every high thing that exalteth itself against the knowledge of Christ,"[2921] "for we wrestle not against flesh and blood;"[2922] "for that which I do, I allow not; for what I would, that do I not: but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me—that is, in my flesh—dwelleth no good thing."[2923] And this is rightly said. For remember how it has been already shown that, from the time when man went astray and disobeyed the law, thence sin, receiving its birth from his disobedience, dwelt in him. For thus a commotion was stirred up, and we were filled with agitations and foreign imaginations, being emptied of the divine inspiration and filled with carnal desire, which the cunning serpent infused into us. And, therefore, God invented death for our sakes, that He might destroy sin, lest rising up in us immortals, as I said, it should be immortal. When the apostle says, "for I know that in me—that is, in my flesh—dwelleth no good thing," by which words he means to indicate that sin dwells in us, from the transgression, through lust; out of which, like young shoots, the imaginations of pleasure rise around us. For there are two kinds of thoughts in us; the one which arises from the lust which lies in the body, which, as I said, came from the craft of the Evil Spirit; the other from the law, which is in accordance with the commandment, which we had implanted in us as a natural law, stirring up our thoughts to good, when we delight in the law of God according to our mind, for this is the inner man; but in the law of the devil according to the lust which dwells in the flesh. For he who wars against and opposes the law of God, that is, against the tendency of the mind to good, is the same who stirs up the carnal and sensual impulses to lawlessness.

[2916] Ps. xix. 12, 13.

[2917] 2 Cor. x. 5.

[2918] Rom. vii. 19.

[2919] 1 Cor. xi. 1.

[2920] Eph. vi. 13, 14–17.

[2921] 2 Cor. x. 5.

[2922] Eph. vi. 12.

III. For the apostle here sets forth clearly, as I think, three laws: One in accordance with the good which is implanted in us, which clearly he calls the law of the mind. One the law which arises from the assault of evil, and which often draws on the soul to lustful fancies, which, he says," wars against the law of the mind."[2924] And the third, which is in accordance with sin, settled in the flesh from lust, which he calls the "law of sin which dwells in our members;"[2925] which the Evil One, urging on, often stirs up against us, driving us to unrighteousness and evil deeds. For there seems to be in ourselves one thing which is better and another which is worse. And when that which is in its nature better is about to become more powerful than that which is worse, the whole mind is carried on to that which is good; but when that which is worse increases and overbalances, man is on the contrary urged on to evil imaginations. On account of which the apostle prays to be delivered from it, regarding it as death and destruction; as also does the prophet when he says, "Cleanse Thou me from my secret faults."[2926] And the same is denoted by the words, "For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"[2927] By which he does not mean that the body is death, but the law of sin which is in his members, lying hidden in us through the transgression, and ever deluding the soul to the death of unrighteousness. And he immediately adds, clearly showing from what kind of death he desired to be delivered, and who he was who delivered him, “I thank God, through Jesus Christ.”[2928] And it should be considered, if he said that this body was death, O Aglaophon, as you supposed, he would not afterwards mention Christ as delivering him from so great an evil. For in that case what a strange thing should we have had from the advent of Christ? And how could the apostle have said this, as being able to be delivered from death by the advent of Christ; when it was the lot of all to die before Christ’s coming into the world? And, therefore, O Aglaophon, he says not that this body was death, but the sin which dwells in the body through lust, from which God has delivered him by the coming of Christ. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;” so that “He that raised up Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you;” having “condemned sin” which is in the body to its destruction; “that the righteousness of the law”[2929] of nature which draws us to good, and is in accordance with the commandment, might be kindled and manifested. For the good which “the law” of nature “could not do, in that it was weak,” being overcome by the lust which lies in the body, God gave strength to accomplish, “sending His own Son in the likeness of sinful flesh;” so that sin being condemned, to its destruction, so that it should never bear fruit in the flesh, the righteousness of the law of nature might be fulfilled, abounding in the obedience of those who walk not according to the lust of the flesh, but according to the lust and guidance of the Spirit; “for the law of the Spirit of life,” which is the Gospel, being different from earlier laws, leading by its preaching to obedience and the remission of sins, delivered us from the law of sin and death, having conquered entirely sin which reigned over our flesh.

[2923] Rom. vii. 15–18.

[2924] Rom. vii. 23.

[2925] Rom. vii. 23.

[2926] Ps. xix. 12.

[2927] Rom. vii. 22–24.

IV. He[2930] says that plants are neither nourished nor increased from the earth. For he says, let any one consider how the earth can be changed and taken up into the substance of trees. For then the place of the earth which lay around, and was drawn up through the roots into the whole compass of the tree, where the tree grew, must needs be hollowed out; so that such a thing as they hold respecting the flux of bodies, is absurd. For how could the earth first enter in through the roots into the trunks of the plants, and then, passing through their channels into all their branches, be turned into leaves and fruit? Now there are large trees, such as the cedar, pines, firs, which annually bear much leaves and fruit; and one may see that they consume none of the surrounding earth into the bulk and substance of the tree. For it would be necessary, if it were true that the earth went up through the roots, and was turned into wood, that the whole place where the earth lay round about them should be hollowed out; for it is not the nature of a dry substance to flow in, like a moist substance, and fill up the place of that which moves away. Moreover, there are fig-trees, and other similar plants, which frequently grow in the buildings of monuments, and yet they never consume the entire building into themselves. But if any one should choose to collect their fruit and leaves for many years, he would perceive that their bulk had become much larger than the earth upon the monuments. Hence it is absurd to suppose that the earth is consumed into the crop of fruits and leaves; and even if they were all made by it, they would be so only as using it for their seat and place. For bread is not made without a mill, and a place, and time, and fire; and yet bread is not made out of any of these things. And the same may be said of a thousand other things.

[2928] Rom. vii. 25.

[2929] Rom. viii. 2, 11, 3, 4.

[2930] Methodius.

V. Now the followers of Origen bring forward this passage, "For we know that if our earthly house of this tabernacle were dissolved,"[2931] and so forth, to disprove the resurrection of the body, saying that the "tabernacle" is the body, and the "house not made with hands" "in the heavens" is our spiritual clothing. Therefore, says the holy Methodius, by this earthly house must metaphorically[2932] be understood our short-lived existence here, and not this tabernacle; for if you decide to consider the body as being the earthly house which is dissolved, tell us what is the tabernacle whose house is dissolved? For the tabernacle is one thing, and the house of the tabernacle another, and still another we who have the tabernacle. "For," he says, "if our earthly house of this tabernacle be dissolved"—by which he points out that the souls are ourselves, that the body is a tabernacle, and that the house of the tabernacle figuratively represents the enjoyment of the flesh in the present life. If, then, this present life of the body be dissolved like a house, we shall have that which is not made with hands in the heavens. "Not made with hands," he says, to point out the difference; because this life may be said to be made with hands, seeing that all the employments and pursuits of life are carried on by the hands of men. For the body, being the workmanship of God, is not said to be made with hands, inasmuch as it is not formed by the arts of men. But if they shall say that it is made with hands, because it was the workmanship of God, then our souls also, and the angels, and the spiritual clothing in the heavens, are made with hands; for all these things, also, are the workmanship of God. What, then, is the house which is made 37 with hands? It is, as I have said, the short-lived existence which is sustained by human hands. For God said, "In the sweat of thy face shalt thou eat bread;"[2933] and when that life is dissolved, we have the life which is not made with hands. As also the Lord showed, when He said: “Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.”[2934] For what the Lord then called “habitations,”[2935] the apostle here calls “clothing.”[2936] And what He there calls “friends” “of unrighteousness,” the apostle here calls “houses” “dissolved.” As then, when the days of our present life shall fail, those good deeds of beneficence to which we have attained in this unrighteous life, and in this “world” which “lieth in wickedness,”[2937] will receive our souls; so when this perishable life shall be dissolved, we shall have the habitation which is before the resurrection—that is, our souls shall be with God, until we shall receive the new house which is prepared for us, and which shall never fall. Whence also “we groan,” “not for that we would be unclothed,” as to the body, “but clothed upon”[2938] by it in the other life. For the “house in heaven,” with which we desire to be “clothed,” is immortality; with which, when we are clothed, every weakness and mortality will be entirely “swallowed up” in it, being consumed by endless life. “For we walk by faith, not by sight;”[2939] that is, for we still go forward by faith, viewing the things which are beyond with a darkened understanding, and not clearly, so that we may see these things, and enjoy them, and be in them. “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”[2940] By flesh, he did not mean flesh itself, but the irrational impulse towards the lascivious pleasures of the soul. And therefore when he says, “Flesh and blood cannot inherit the kingdom of God,” he adds the explanation, “Neither doth corruption inherit incorruption.” Now corruption is not the thing which is corrupted, but the thing which corrupts. For when death prevails the body sinks into corruption; but when life still remains in it, it stands uncorrupted. Therefore, since the flesh is the boundary between corruption and incorruption, not being either corruption or incorruption, it was vanquished by corruption on account of pleasure, although it was the work and the possession of incorruption. Therefore it became subject to corruption. When, then, it had been overcome by corruption, and was given over to death for chastisement, He did not leave it to be vanquished and given over as an inheritance to corruption; but again conquering death by the resurrection, He restored it to incorruption, that corruption might not inherit incorruption, but incorruption that which is corruptible. And therefore the apostle answers, “This corruptible must put on incorruption, and this mortal immortality.”[2941] But the corruptible and mortal putting on incorruption and immortality, what else is this, but that which is sown in corruption rising in incorruption?[2942] For, "as we have borne the image of the earthly, we shall also bear the image of the heavenly."[2943] For the "image of the earthly" which we have borne refers to the saying, "Dust thou art, and unto dust thou shalt return."[2944] And the "image of the heavenly is the resurrection from the dead and incorruption."

[2931] 2 Cor. v. 1.

[2932] The Word means literally, "by an abuse, or misapplication;" but the author's meaning is very nearly that expressed in the text.—Tr.

[2933] Gen. iii. 19.

[2934] Luke xvi. 9.

[2935] σκηνάς.

[2936] ἐπενδύσασθαι. 2 Cor. v. 2, 3.

[2937] 1 John v. 19.

[2938] 2 Cor. v. 4.

[2939] 2 Cor. v. 7.

[2940] 1 Cor. xv. 50.

[2941] 1 Cor. xv. 53.

VI. Now Justin of Neapolis,[2945] a man not far removed either from the times or from the virtues of the apostles, says that that which is mortal is inherited, but that life inherits; and that flesh dies, but that the kingdom of heaven lives. When then, Paul says that "flesh and blood cannot inherit the kingdom of heaven,"[2946] he does not so speak as seeming to slight the regeneration of the flesh, but as teaching that the kingdom of God, which is eternal life, is not inherited by the body, but the body by life. For if the kingdom of God, which is life, were inherited by the body, it would happen that life was swallowed up by corruption. But now life inherits that which is mortal, that death may be swallowed up of life unto victory, and that which is corruptible appear the possession of incorruption; being made free from death and sin, and become the slave and subject of immortality, that the body may become the possession of incorruption, and not incorruption of the body.

VII. Now the passage, "The dead in Christ shall rise first: then we which are alive," St. Methodius thus explains: Those are our bodies; for the souls are we ourselves, who, rising, resume that which is dead from the earth; so that being caught up with them to meet the Lord, we may gloriously celebrate the splendid festival of the resurrection, because we have received our everlasting tabernacles, which shall no longer die nor be dissolved.

VIII. I saw, he says, on Olympus[2947] (Olympus is a mountain in Lycia), a fire spontaneously arising on the top of the mountain from the earth, beside which is the plant Puragnos, 375 so flourishing, green, and shady, that it seemed rather as though it grew from a fountain. For what cause, although they are by nature corruptible, and their bodies consumed by fire, was this plant not only not burnt, but rather more flourishing, although in its nature it is easily burnt, and the fire was burning about its roots? Then I cast branches of trees out of the surrounding wood into the place where the fire streamed forth, and, immediately bursting up into flame, they were converted into cinders. What then is the meaning of this contradiction? This God appointed as a sign and prelude of the coming Day, that we may know that, when all things are overwhelmed by fire, the bodies which are endowed with chastity and righteousness shall pass through it as though it were cold water.

[2942] 1 Cor. xv. 42.

[2943] 1 Cor. xv. 49.

[2944] Gen. iii. 19.

[2945] Commonly known as St. Justin Martyr.—Tr. [See his treatise *On the Resurrection*, vol. i. p. 295; also *On Life*, p. 198, this series.]

[2946] 1 Cor. xv. 50.

[2947] *Cf.* p. 368, *supra*. [Pyragnos = fire-proof agnos.]

IX. Consider, he says, whether too the blessed John, when he says, "And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them,"[2948] does not mean the parts which are given up by the elements for the reconstruction of each one? By the sea is meant the moist element; by hell,[2949] the air, derived from ἀειδές, because it is invisible, as was said by Origen; and by death, the earth, because those who die are laid in it; whence also it is called in the Psalms the "dust of death,"[2950] Christ saying that He is brought "into the dust of death."

X. For, he says, whatever is composed and consists of pure air and pure fire, and is of like substance with the angelic beings, cannot have the nature of earth and water; since it would then be earthy. And of such nature, and consisting of such things, Origen has shown that the body of man shall be which shall rise, which he also said would be spiritual.

XI. And he asks what will be the appearance of the risen body, when this human form, as according to him useless, shall wholly disappear; since it is the most lovely of all things which are combined in living creatures, as being the form which the Deity Himself employs, as the most wise Paul explains: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God;"[2951] in accordance with which the rational bodies of the angels are set in order? will it be circular, or polygonal, or cubical, or pyramidal? For there are very many kinds of forms; but this is impossible.[2952] Well then, what are we to think of the assertion, that the godlike shape is to be rejected as more ignoble, for he himself allows that the soul is like the body, and that man is to rise again without hands or feet?

XII. The transformation, he says, is the restoration into an impassible and glorious state. For now the body is a body of desire and of humiliation,[2953] and therefore Daniel was called "a man of desires."[2954] But then it will be transfigured into an impassible body, not by the change of the arrangement of the members, but by its not desiring carnal pleasures.

Then he says, refuting Origen, Origen therefore thinks that the same flesh will not be restored to the soul, but that the form of each, according to the appearance by which the flesh is now distinguished, shall arise stamped upon another spiritual body; so that every one will again appear the same form; and that this is the resurrection which is promised.

[2948] Rev. xx. 13.

[2949] Hades.

[2950] Ps. xxii. 15.

[2951] 1 Cor. xi. 7.

[2952] [Justin Martyr, vol. i. p. 295, this series.]

[2953] Phil. iii. 21.

[2954] Dan. ix. 23, marginal reading.

For, he says, the material body being fluid, and in no wise remaining in itself, but wearing out and being replaced around the appearance by which its shape is distinguished, and by which the figure is contained, it is necessary that the resurrection should be only that of the form.

XIII. Then, after a little, he says: If then, O Origen, you maintain that the resurrection of the body changed into a spiritual body is to be expected only in appearance, and put forth the vision of Moses and Elias as a most convincing proof of it; saying that they appeared after their departure from life, preserving no different appearance from that which they had from the beginning; in the same way will be the resurrection of all men. But Moses and Elias arose and appeared with this form of which you speak, before Christ suffered and rose. How then could Christ be celebrated by prophets and apostles as "the first begotten of the dead?"[2955] For if the Christ is believed to be the first begotten of the dead, He is the first begotten of the dead as having risen before all others. But Moses appeared to the apostles before Christ suffered, having this form in which you say the resurrection is fulfilled. Hence then, there is no resurrection of the form without the flesh. For either there is a resurrection of the form as you teach, and then Christ is no longer "the first begotten of the dead," from the fact that souls appeared before Him, having this form after death; or He is truly the first begotten, and it is quite impossible that any should have been thought meet for a resurrection before Him, so as not to die again. But if no one arose before Him, and Moses and Elias appeared to the apostles not having flesh, but only its appearance, the resurrection in the flesh is clearly manifested. For it is most absurd that the resurrection should be set forth only in form, since the souls, after their departure from the flesh, never appear to lay aside the form which, he says, rises again. But if that remains with them, so that it cannot be taken away, as with the soul of Moses and Elias; and neither perishes, as you think, nor is destroyed, but is everywhere present with them; then surely that form which never fell cannot be said to rise again. 37

XIV. But if any one, finding this inadmissible, answers, But how then, if no one rose before Christ went down into Hades, are several recorded as having risen before Him? Among whom is the son of the widow of Sarepta, and the son of the Shunammite, and Lazarus. We must say: These rose to die again; but we are speaking of those who shall never die after their rising. And if any one should speak doubtfully concerning the soul of Elias, as that the Scriptures say that he was taken up in the flesh, and we say that he appeared to the apostles divested of the flesh, we must say, that to allow that he appeared to the apostles in the flesh is more in favour of our argument. For it is shown by this case that the body is susceptible of immortality, as was also proved by the translation of Enoch. For if he could not receive immortality, he could not remain in a state of insensibility so long a time. If, then, he appeared with the body, that was truly after he was dead, but certainly not as having arisen from the dead. And this, we may say, if we agree with Origen when he says that the same form is given to the soul after death; when it is separated from the body, which is of all things the most impossible, from the fact that the form of the flesh was destroyed before by its changes, as also the form of the melted statue before its entire dissolution. Because the quality cannot be separated from the material, so as to exist by itself; for the shape which disappears around the brass is separated from the melted statue, and has not longer a substantial existence.

[2955] Rev. i. 5.

XV. Since the form is said to be separated in death from the flesh, come, let us consider in how many ways that which is separated is said to be separated. Now a thing is said to be separated from another either in act and subsistence, or in thought; or else in act, but not in subsistence. As if, for instance, one should separate from each other wheat and barley which had been mingled together; in as far as they are separated in motion, they are said to be separated in act; in as far as they stand apart when separated, they are said to be separated in subsistence. They are separated in thought when we separate matter from its qualities, and qualities from matter; in act, but not in subsistence, when a thing separated from another no longer exists, not having a substantive existence. And it may be observed that it is so also in mechanics, when one looks upon a statue or a brazen horse melted. For, when he considers these things, he will see their natural form changing; and they alter into another figure from which the original form disappears. For if any one should melt down the works formed into the semblance of a man or a horse, he will find the appearance of the form disappearing, but the material itself remaining. It is, therefore, untenable to say, that the form shall arise in nowise corrupted, but that the body in which the form was stamped shall be destroyed.

XVI. But he says that it will be so; for it will be changed in a spiritual body. Therefore, it is necessary to confess that the very same form as at first does not arise, from its being changed and corrupted with the flesh. For although it be changed into a spiritual body, that will not be properly the original substance, but a certain resemblance of it, fashioned in an ethereal body. If, however, it is not the same form, nor yet the body which arises, then it is another in the place of the first. For that which is like, being different from that which it resembles, cannot be that very first thing in accordance with which it was made.

XVII. Moreover, he says that that is the appearance or form which shows forth the identity of the members in the distinctive character of the form.

XVIII. And, when Origen allegorises that which is said by the prophet Ezekiel concerning the resurrection of the dead, and perverts it to the return of the Israelites from their captivity in Babylon, the saint in refuting him, after many other remarks, says this also: For neither did they[2956] obtain a perfect liberty, nor did they overcome their enemies by a greater power, and dwell again in Jerusalem; and when they frequently intended to build (the temple), they were prevented by other nations. Whence, also, they were scarce able to build that in forty-six years, which Solomon completed from the foundations in seven years. But what need we say on this subject? For from the time of Nebuchadnezzar, and those who after him reigned over Babylon, until the time of the Persian expedition against the Assyrians, and the empire of Alexander, and the war which was stirred up by the Romans against the Jews, Jerusalem was six times overthrown by its enemies. And this is recorded by Josephus, who says: "Jerusalem was taken in the second year of the reign of Vespasian. It had been taken before five times; but now for the second time it was destroyed. For Asochæus, king of Egypt, and after him Antiochus, next Pompey, and after these Sosius, with Herod, took the city 377 and burnt it; but before these, the king of Babylon conquered and destroyed it."

[2956] The Israelites.

XIX. He says that Origen holds these opinions which he refutes. And there may be a doubt concerning Lazarus and the rich man. The simpler persons think that these things were spoken as though both were receiving their due for the things which they had done in life in their bodies; but the more accurate think that, since no one is left in life after the resurrection, these things do not happen at the resurrection. For the rich man says: "I have five brethren;…lest they also come into this place of torment,"[2957] send Lazarus, that he may tell them of those things which are here. And, therefore, if we ask respecting the "tongue," and the "finger," and "Abraham's bosom," and the reclining there, it may perhaps be that the soul receives in the change a form similar in appearance to its gross and earthly body. If, then, any one of those who have fallen asleep is recorded as having appeared, in the same way he has been seen in the form which he had when he was in the flesh. Besides, when Samuel appeared, it is clear that, being seen, he was clothed in a body;[2958] and this must especially be admitted, if we are pressed by arguments which prove that the essence of the soul is incorporeal, and is manifested by itself.[2959] But the rich man in torment, and the poor man who was comforted in the bosom of Abraham, are said, the one to be punished in Hades, and the other to be comforted in Abraham's bosom, before the appearing of the Saviour, and before the end of the world, and therefore before the resurrection; teaching that now already, at the change, the soul rises a body. Wherefore, the saint says as follows: Setting forth that the soul, after its removal hence, has a form similar in appearance to this sensitive body; does Origen represent the soul, after Plato, as being incorporeal? And how should that which, after removal from the world, is said to have need of a vehicle and a clothing, so that it might not be found naked, be in itself other than incorporeal? But if it be incorporeal, must it not also be incapable of passion? For it follows, from its being incorporeal, that it is also impassible and imperturbable. If, then, it was not distracted by any irrational desire, neither was it changed by a pained or suffering body. For neither can that which is incorporeal sympathize with a body, nor a body with that which is incorporeal, if,[2960] indeed, the soul should seem to be incorporeal, in accordance with what has been said. But if it sympathize with the body, as is proved by the testimony of those who appear, it cannot be incorporeal. Therefore God alone is celebrated, as the unbegotten, independent, and unwearied nature; being incorporeal, and therefore invisible; for "no man hath seen God."[2961] But souls, being rational bodies, are arranged by the Maker and Father of all things into members which are visible to reason, having received this impression. Whence, also, in Hades, as in the case of Lazarus and the rich man, they are spoken of as having a tongue, and a finger, and the other members; not as though they had with them another invisible body, but that the souls themselves, naturally, when entirely stripped of their covering, are such according to their essence.

[2957] Luke xvi. 28.

[2958] 1 Sam. xxviii. 12. [See vol. v. p. 169, note 11, this series.]

[2959] The reading of Jahn, "καθ' ἑαυτήν," is here adopted.—Tr.

XX. The saint says at the end: The words, "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living,"[2962] must be taken as referring to souls and bodies; the souls being the *living*, as being immortal, and the bodies being *dead*.

XXI. Since the body of man is more honourable than other living creatures, because it is said to have been formed by the hands of God, and because it has attained to be the vehicle of the reasonable soul; how is it that it is so short-lived, shorter even than some of the irrational creatures? Is it not clear that its long-lived existence will be after the resurrection?

[2960] Jahn's reading.

[2961] John i. 18.

[2962] Rom. xiv. 9.

Fragments.

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On the History of Jonah.

From the Book on the Resurrection.[2963]

I. The history of Jonah[2964] contains a great mystery. For it seems that the whale signifies Time, which never stands still, but is always going on, and consumes the things which are made by long and shorter intervals. But Jonah, who fled from the presence of God, is himself the first man who, having transgressed the law, fled from being seen naked of immortality, having lost through sin his confidence in the Deity. And the ship in which he embarked, and which was tempest-tossed, is this brief and hard life in the present time; just as though we had turned and removed from that blessed and secure life, to that which was most tempestuous and unstable, as from solid land to a ship. For what a ship is to the land, that our present life is to that which is immortal. And the storm and the tempests which beat against us are the temptations of this life, which in the world, as in a tempestuous sea, do not permit us to have a fair voyage free from pain, in a calm sea, and one which is free from evils. And the casting of Jonah from the ship into the sea, signifies the fall of the first man from life to death, who received that sentence because, through having sinned, he fell from righteousness: “Dust thou art, and unto dust shalt thou return.”[2965] And his being swallowed by the whale signifies our inevitable removal by time. For the belly in which Jonah, when he was swallowed, was concealed, is the all-receiving earth, which receives all things which are consumed by time.

II. As, then, Jonah spent three days and as many nights in the whale’s belly, and was delivered up sound again, so shall we all, who have passed through the three stages of our present life on earth—I mean the beginning, the middle, and the end, of which all this present time consists—rise again. For there are altogether three intervals of time, the past, the future, and the present. And for this reason the Lord spent so many days in the earth symbolically, thereby teaching clearly that when the forementioned intervals of time have been fulfilled, then shall come our resurrection, which is the beginning of the future age, and the end of this. For in that age[2966] there is neither past nor future, but only the present. Moreover, Jonah having spent three days and three nights in the belly of the whale, was not destroyed by his flesh being dissolved, as is the case with that natural decomposition which takes place in the belly, in the case of those meats which enter into it, on account of the greater heat in the liquids, that it might be shown that these bodies of ours may remain undestroyed. For consider that God had images of Himself made as of gold, that is of a purer spiritual substance, as the angels; and others of clay or brass, as ourselves. He united the soul which was made in the image of God to that which was earthy. As, then, we must here honour all the images of a king, on account of the form which is in them, so also it is incredible that we who are the images of God should be altogether destroyed as being without honour. Whence also the Word descended into our world, and was incarnate of our body, in order that, having fashioned it to a more divine image, He might raise it incorrupt, although it had been dissolved by time. And, indeed, when we trace out the dispensation which was figuratively set forth by the prophet, we shall find the whole discourse visibly extending to this.

[2963] [A fragment given by Combefis, in Latin, in the *Bioliotheca Concionatoria*, t. ii. p. 263, etc. Published in Greek from the Vatican ms. (1611), by Simon de Magistris, in *Acta Martyrum ad ostia Tiberina sub Claudio Gothico*. (Rome, 1792, folio. Append. p. 462.)]

[2964] [Matt. xii. 40. This history comes to us virtually from the Son of God, who confirms the testimony of His prophet. See the very curious remarks of Edward King in his *Morsels of Criticism*, vol. i. p. 601, ed. 1788.]

[2965] Gen. iii. 19.

[2966] Or, dispensation.

Extracts from the Work on Things Created.[2967]

I. This selection is made, by way of compendium or synopsis, from the work of the holy martyr and bishop Methodius, concerning things created. The passage, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine,"[2968] is explained by Origen as signifying that the pearls are the more mystical teachings of our God-given religion, and the swine those who roll in impiety and in all kinds of pleasures, as swine do in mud; for he said that it was taught by these words of Christ not to cast about the divine teachings, inasmuch as they could not bear them who were held by impiety and brutal pleasures. The great Methodius says: If we must understand by pearls the glorious and divine teachings, and by swine those who are given up to impiety and pleasures, from whom are to be withheld and hidden the apostle's teachings, which stir men up to piety and faith in Christ, see how you say that no Christians can be converted from their impiety by the teachings of the apostles. For they would never cast the mysteries of Christ to those who, through want of faith, are like swine. Either, therefore, these things were cast before all the Greeks and other unbelievers, and were preached by the disciples of Christ, and converted them from impiety to the faith of Christ, as we believers certainly confess, and then the words, "Cast not your pearls before swine," can no longer mean what has been said; or meaning this, we must say that faith in Christ and deliverance from impiety have been accorded to none of the unbelievers, whom we compare to swine, by the apostolic instructions enlightening their souls like pearls. But this is blasphemous. Therefore the pearls in this place are not to be taken to mean the deepest doctrines, and the swine the impious; nor are we to understand the words, "Cast not your pearls before swine," as forbidding us to cast before the impious and unbelieving the deep and sanctifying doctrines of faith in Christ; but we must take the pearls to mean virtues, with which the soul is adorned as with precious pearls; and not to cast them before swine, as meaning that we are not to cast these virtues, such as chastity, temperance, righteousness, and truth, that we are not to cast these to impure pleasures, for these are like swine, lest they, fleeing from the virtues, cause the soul to live a swinish and a vicious life.

II. Origen says that what he calls the Centaur is the universe which is co-eternal with the only wise and independent God. For he says, since there is no workman without some work, or maker without something made, so neither is there an Almighty without an object of His power. For the workman must be so called from his work, and the maker from what he makes, and the Almighty Ruler from that which He rules over. And so it must be, that these things were made by God from the beginning, and that there was no time in which they did not exist. For if there was a time when the things that are made did not exist, then, as there were no things which had been made, so there was no maker; which you see to be an impious conclusion. And it will result that the unchangeable and unaltered God has altered and changed. For if He made the universe later, it is clear that He passed from not making to making. But this is absurd in connection with what has been said. It is impossible, therefore, to say that the universe is not unbeginning and co-eternal with God. To whom the saint replies, in the person of another, asking, "Do you not consider God the beginning and fountain of wisdom and glory, and in short of all virtue in substance and not by acquisition?" "Certainly," he says. "And what besides? Is He not by Himself perfect and independent?" "True; for it is impossible that he who is independent should have his independence from another. For we must say, that all which is full by another is also imperfect. For it is the thing which has its completeness of itself, and in itself alone, which can alone be considered perfect." "You say most truly. For would you pronounce that which is neither by itself complete, nor its own completeness, to be independent?" "By no means. For that which is perfect through anything else must needs be in itself imperfect." "Well, then shall God be considered perfect by Himself, and not by some other?" "Most rightly." "Then God is something different from the world, and the world from God?" "Quite so." "We must not then say that God is perfect, and Creator, and Almighty, through the world?" "No; for He must surely by Himself, and not by the world, and that changeable, be found perfect by Himself." "Quite so." "But you will say that the rich man is called rich on account of his riches? And that the wise man is called wise not as being wisdom itself, but as being a possessor of substantial wisdom?" "Yes." "Well, then, since God is something different from the world, shall He be called on account of the world rich, and beneficent, and Creator?" "By no means. Away with such a thought!" "Well, then, He is His own riches, and is by Himself rich and powerful." "So it seems." "He was then before the world altogether independent, being Father, and Almighty, and Creator; so that He by Himself, and not by another, was this." "It must be so." "Yes; for if He were acknowledged to be Almighty on account of 380 the world, and not of Himself, being distinct from the world,—may God forgive the words, which the necessity of the argument requires,—He would by Himself be imperfect and have need of these things, through which He is marvellously Almighty and Creator. We must not then admit this pestilent sin of those who say concerning God, that He is Almighty and Creator by the things which He controls and creates, which are changeable, and that He is not so by Himself."

[2967] From Photius, *Bibliotheca*, cod. 235.

[2968] Matt. vii. 6.

III. Now consider it thus: "If, you say, the world was created later, not existing before, then we must change the passionless and unchangeable God; for it must needs be, that he who did nothing before, but afterwards, passes from not doing to doing, changes and is altered." Then I said, "Did God rest from making the world, or not?" "He rested." "Because otherwise it would not have been completed." "True." "If, then, the act of making, after not making, makes an alteration in God, does not His ceasing to make after making the same?" "Of necessity." "But should you say that He is altered as not doing to-day, from what He was, when He was doing?" "By no means. There is no necessity for His being changed, when He makes the world from what He was when He was not making it; and neither is there any necessity for saying that the universe must have co-existed with Him, on account of our not being forced to say that He has changed, nor that the universe is co-eternal with Him."

IV. But speak to me thus: "Should you call that a thing created which had no beginning of its creation?" "Not at all." "But if there is no beginning of its creation, it is of necessity uncreated. But if it was created, you will grant that it was created by some cause. For it is altogether impossible that it should have a beginning without a cause." "It is impossible." "Shall we say, then, that the world and the things which are in it, having come into existence and formerly not existing, are from any other cause than God?" "It is plain that they are from God." "Yes; for it is impossible that that which is limited by an existence which has a beginning should be co-existent with the infinite." "It is impossible." "But again, O Centaur, let us consider it from the beginning. Do you say that the things which exist were created by Divine knowledge or not?" "Oh, begone, they will say; not at all." "Well, but was it from the elements, or from matter, or the firmaments, or however you choose to name them, for it makes no difference; these things existing beforehand uncreated and borne along in a state of chaos; did God separate them and reduce them all to order, as a good painter who forms one picture out of many colours?" "No, nor yet this." For they will quite avoid making a concession against themselves, lest agreeing that there was a beginning of the separation and transformation of matter, they should be forced in consistency to say, that in all things God began the ordering and adorning of matter which hitherto had been without form.

V. But come now, since by the favour of God we have arrived at this point in our discourse; let us suppose a beautiful statue standing upon its base; and that those who behold it, admiring its harmonious beauty, differ among themselves, some trying to make out that it had been made, others that it had not. I should ask them: For what reason do you say that it was not made? on account of the artist, because he must be considered as never resting from his work? or on account of the statue itself? If it is on account of the artist, how could it, as not being made, be fashioned by the artist? But if, when it is moulded of brass, it has all that is needed in order that it may receive whatever impression the artist chooses, how can that be said not to be made which submits to and receives his labour? If, again, the statue is declared to be by itself perfect and not made, and to have no need of art, then we must allow, in accordance with that pernicious heresy, that it is self-made. If perhaps they are unwilling to admit this argument, and reply more inconsistently, that they do not say that the figure was not made, but that it was always made, so that there was no beginning of its being made, so that artist might be said to have this subject of his art without any beginning. Well then, my friends, we will say to them, if no time, nor any age before can be found in the past, when the statue was not perfect, will you tell us what the artist contributed to it, or wrought upon it? For if this statue has need of nothing, and has no beginning of existence, for this reason, according to you, a maker never made it, nor will any maker be found. And so the argument seems to come again to the same conclusion, and we must allow that it is self-made. For if an artificer is said to have moved a statue ever so slightly, he will submit to a beginning, when he began to move and adorn that which was before unadorned and unmoved. But the world neither was nor will be for ever the same. Now we must compare the artificer to God, and the statue to the world. But how then, O foolish men, can you imagine the creation to be co-eternal with its Artificer, and to have no need of an artificer? For it is of necessity that the co-eternal should never have had a beginning of being, and should be equally uncreated and powerful with Him. But the uncreated appears to be in itself perfect and unchangeable, and it will have need of nothing, and be free from corruption. 381 And if this be so, the world can no longer be, as you say it is, capable of change.

VI. He says that the Church[2969] is so called from being called out[2970] with respect to pleasures.

VII. The saint says: We said there are two kinds of formative power in what we have now acknowledged; the one which works by itself what it chooses, not out of things which already exist, by its bare will, without delay, as soon as it wills. This is the power of the Father. The other which adorns and embellishes, by imitation of the former, the things which already exist. This is the power of the Son, the almighty and powerful hand of the Father, by which, after creating matter not out of things which were already in existence, He adorns it.

VIII. The saint says that the Book of Job is by Moses. He says, concerning the words, "In the beginning God created the heaven and the earth,"[2971] that one will not err who says that the "Beginning" is Wisdom. For Wisdom is said by one of the Divine band to speak in this manner concerning herself: "The Lord created me the beginning of His ways for His works: of old He laid my foundation."[2972] It was fitting and more seemly that all things which came into existence, should be more recent than Wisdom, since they existed through her. Now consider whether the saying: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God;"[2973]—whether these statements be not in agreement with those. For we must say that the Beginning, out of which the most upright Word came forth, is the Father and Maker of all things, in whom it was. And the words, "The same was in the beginning with God," seem to indicate the position of authority of the Word, which He had with the Father before the world came into existence; "beginning" signifying His power. And so, after the peculiar unbeginning beginning, who is the Father, He is the beginning of other things, by whom all things are made.

[2969] Ἐκκλησία.

[2970] ἐκκεκληκέναι.

[2971] Gen. i. 1.

[2972] Prov. viii. 22.

[2973] John i. 1, 2.

IX. He says that Origen, after having fabled many things concerning the eternity of the universe, adds this also: Nor yet from Adam, as some say, did man, previously not existing, first take his existence and come into the world. Nor again did the world begin to be made six days before the creation of Adam. But if any one should prefer to differ in these points, let him first say, whether a period of time be not easily reckoned from the creation of the world, according to the Book of Moses, to those who so receive it, the voice of prophecy here proclaiming: "Thou art God from everlasting, and world without end.…For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night."[2974] For when a thousand years are reckoned as one day in the sight of God, and from the creation of the world to His rest is six days, so also to our time, six days are defined, as those say who are clever arithmeticians. Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the judgment will come on the seventh day, that is in the seventh thousand years. Therefore, all the days from our time to that which was in the beginning, in which God created the heaven and the earth, are computed to be thirteen days; before which God, because he had as yet created nothing according to their folly, is stripped of His name of Father and Almighty. But if there are thirteen days in the sight of God from the creation of the world, how can Wisdom say, in the Book of the Son of Sirach: "Who can number the sand of the sea, and the drops of rain, and the days of eternity?"[2975] This is what Origen says seriously, and mark how he trifles.

[2974] Ps. xc. 2, 4.

[2975] Ecclus. i. 2.

From the Works of Methodius Against Porphyry.

I.[2976]

This, in truth, must be called most excellent and praiseworthy, which God Himself considers excellent, even if it be despised and scoffed at by all. For things are not what men think them to be.

II.[2977]

Then repentance effaces every sin, when there is no delay after the fall of the soul, and the disease is not suffered to go on through a long interval. For then evil will not have power to leave its mark in us, when it is drawn up at the moment of its being set down like a plant newly planted.

III.[2978]

In truth, our evil comes out of our want of resemblance to God, and our ignorance of Him; and, on the other hand, our great good consists in our resemblance to Him. And, therefore, our conversion and faith in the Being who is incorruptible and divine, seems to be truly our proper good, and ignorance and disregard of Him our evil; if, at least, those things which are produced in us and of us, being the evil effects of sin, are to be considered ours.

[2976] From the *Parallels* of St. John Damascene, *Opera*, tom. ii. p. 778, ed. Lequien.

[2977] *Ibid.*, p. 784, B.

[2978] *Ibid.*, p. 785, E.

From His Discourse Concerning Martyrs.[2979]

For martyrdom is so admirable and desirable, that the Lord, the Son of God Himself, honouring it, testified, “He thought it not robbery to be equal with God,”[2980] that He might honour man to whom He descended with this gift.

[2979] From Theodoretus, *Dial.*, 1, ᾿Ατρεπτ. *Opp.*, ed. Sirmond, tom. iv. p. 37.

[2980] Phil. ii. 5.

General Note.

The *Banquet* appears to me a genuine work, although, like other writings of this Father, it may have been corrupted. Tokens of such corruptions are not wanting, and there can be little doubt that Methodius the monkish artist and missionary of the ninth century has been often copied into the works of his earlier namesake.[2981]

In a fragment, for example, found on a preceding page,[2982] there is a passage on God's image in angels and men, which appears in its more probable form in another fragment,[2983] discovered by Combefis. As quoted by St. John Damascene, it is enough to say of it, with the candid Dupin, "*I very much question whether the passage belongs to Methodius*; or, if it does, it must be taken in another sense[2984] than that in which Damascene understood it, as the words which immediately precede seem to intimate." That it is a positive *anachronism* in any other sense, is proved by the history of Images, on which see Epiphanius, quoted by Faber, *Difficulties of Romanism*, p. 488, ed. 1830. He gives St. Jerome, *Opp.*, ii. p. 177. A learned friend suggests that the Rev. J. Endell Tyler's popular work on *Primitive Christian Worship* may supply an accessible reference.[2985] It is a very good thought, for the whole book is worth reading, on other points also.

[2981] Murdock's Mosheim, *Eccles. Hist.*, ii. 51.

[2982] P. 369, note 4, *supra.*

[2983] The *Jonah Fragment*, p. 378, *supra.*

[2984] The sense, that is, of the golden image of God in angels, and "in clay or brass, *as ourselves.*" See p. 378, *supra.*

[2985] See pp. 131, 132, edition of the London Society for the Promotion of Christian Knowledge.

Oration Concerning Simeon and Anna

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On the Day that They Met in the Temple.[2986]

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I. Although I have before, as briefly as possible, in my dialogue on chastity, sufficiently laid the foundations, as it were, for a discourse on virginity, yet to-day the season has brought forward the entire subject of the glory of virginity, and its incorruptible crown, for the delightful consideration of the Church's foster-children. For to-day the council chamber of the divine oracles is opened wide, and the signs prefiguring this glorious day, with its effects and issues, are by the sacred preachers read over to the assembled Church. Today the accomplishment of that ancient and true counsel is, in fact and deed, gloriously manifested to the world. Today, without any covering,[2987] and with unveiled face, we see, as in a mirror, the glory of the Lord, and the majesty of the divine ark itself. To-day, the most holy assembly, bearing upon its shoulders the heavenly joy that was for generations expected, imparts it to the race of man. "Old things are passed away"[2988]—things new burst forth into flowers, and such as fade not away. No longer does the stern decree of the law bear sway, but the grace of the Lord reigneth, drawing all men to itself by saving long-suffering. No second time is an Uzziah[2989] invisibly punished, for daring to touch what may not be touched; for God Himself invites, and who will stand hesitating with fear? He says: "Come unto Me, all ye that labour and are heavy laden."[2990] Who, then, will not run to Him? Let no Jew contradict the truth, looking at the type which went before the house of Obededom.[2991] The Lord has "*manifestly come to His own.*"[2992] And sitting on a living and not inanimate ark, as upon the mercy-seat, He comes forth in solemn procession upon the earth. The publican, when he touches this ark, comes away just; the harlot, when she approaches this, is remoulded, as it were, and becomes chaste; the leper, when he touches this, is restored whole without pain. It repulses none; it shrinks from none; it imparts the gifts of healing, without itself contracting any disease; for the Lord, who loves and cares for man, in it makes His resting-place. These are the gifts of this new grace. This is that new and strange thing that has happened under the sun[2993]—a thing that never had place before, nor will have place again. That which God of His compassion toward us foreordained has come to pass, He hath given it fulfilment because of that love for man which is so becoming to Him. With good right, therefore, has the sacred trumpet sounded, "Old things are passed away, behold all things are become new."[2994] And what shall I conceive, what shall I speak worthy of this day? I am struggling to reach the inaccessible, for the remembrance of this holy virgin far transcends all words of mine. Wherefore, since the greatness of the panegyric required completely puts to shame our limited powers, let us betake ourselves to that hymn which is not beyond our faculties, and boasting in our own[2995] unalterable defeat, let us join the rejoicing chorus of Christ's flock, who are keeping holy-day. And do you, my divine and saintly auditors, keep strict silence, in order that through the narrow channel of ears, as into the harbour of the understanding, the vessel freighted with truth may peacefully sail. We keep festival, not according to the vain customs of the Greek mythology; we keep a feast which brings with it no ridiculous or frenzied banqueting[2996] of the gods, but which teaches us the wondrous condescension to us men of the awful glory of Him who is God over all.[2997]

[2986] The oration likewise treats of the Holy *Theotocos.* [Published by Pantinus, 1598, and obviously corrupt. Dupin states that it is "not mentioned by the ancients, nor even by Photius." The style resembles that of Methodius in many places.]

[2987] 2 Cor. iii. 18.

[2988] 2 Cor. v. 17.

[2989] 2 Sam. vi. 7.

[2990] Matt. xi. 28.

[2991] 2 Sam. vi. 10.

[2992] John i. 11; Ps. l. 3. ἦλθεν—ἐμφανῶς. The text plainly requires this connection with evident allusion to Ps. l. "Our God will manifestly come" ἐμφανῶς ἥξει, which passage our author connects with another from John i.—Tr.

II. Come, therefore, Isaiah, most solemn of preachers and greatest of prophets, wisely unfold to the Church the mysteries of the congregation in glory, and incite our excellent guests abundantly, to satiate themselves with enduring dainties, in order that, placing the reality which we possess over against that mirror of thine, truthful prophet as thou art, thou mayest joyfully clap thine hands at the issue of thy predictions. It came to pass, he says, "in the year in which king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up; and the house was full of His glory. And the seraphim stood round about him: each one had six wings. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door were moved at the voice of him that cried, and the house was filled with smoke. And I said, Woe is me! I am pricked to the heart, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. And one of the seraphim was sent unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he touched my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go unto this people? Then said I, Here am I; send me. And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."[2998] These are the proclamations made beforehand by the prophet through the Spirit. Do thou, dearly beloved, consider the force of these words. So shalt thou understand the issue of these sacramental[2999] symbols, and know both what and how great this assembling together of ourselves is. And since the prophet has before spoken of this miracle, come thou, and with the greatest ardour and exultation, and alacrity of heart, together with the keenest sagacity of thine intelligence, and therewith approach Bethlehem the renowned, and place before thy mind an image clear and distinct, comparing the prophecy with the actual issue of events. Thou wilt not stand in need of many words to come to a knowledge of the matter; only fix thine eyes on the things which are taking place there. "All things truly are plain to them that understand, and right to them that find knowledge."[3000] For, behold, as a throne high and lifted up by the glory of Him that fashioned it, the virgin-mother is there made ready, and that most evidently for the King, the Lord of hosts. Upon this, consider the Lord now coming unto thee in sinful flesh. Upon this virginal throne, I say, worship Him who now comes to thee by this new and ever-adorable way. Look around thee with the eye of faith, and thou wilt find around Him, as by the ordinance of their courses,[3001] the royal and priestly company of the seraphim. These, as His bodyguard, are ever wont to attend the presence of their king. Whence also in this place they are not only said to hymn with their praises the divine substance of the divine unity, but also the glory to be adored by all of that one of the sacred Trinity, which now, by the appearance of God in the flesh, hath even lighted upon earth. They say: "The whole earth is full of His glory." For we believe that, together with the Son, who was made man for our sakes, according to the good pleasure of His will,[3002] was also present the Father, who is inseparable from Him as to His divine nature, anal also the Spirit, who is of one and the same essence with Him.[3003] For, as says

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[2993] Ecclus. i. 10.

[2994] 2 Cor. v. 17.

[2995] τὴν ἀκίνητον ἧτταν ἐγκαυχησάμενοι. It seems better to retain this. Pantinus would substitute ἀνίκητον for ἀκίνητον, and render less happily "invicto hoc certamine victos."

[2996] [See p. 309, note 1, *supra*, and the reflection upon even the *Banquet of Philosophers*, the *Symposium* of Plato.]

[2997] Rom. ix. 5.

[2998] Isa. vi. 1–9. The quotations are from LXX. version.

[2999] μυστήριον is, in the Greek Fathers, equivalent to the Latin *Sacramentum.*—Tr.

[3000] Prov. viii. 9.

[3001] ἱεράτευμα. Perhaps less definitely priesthood. Acc. Arist. it is ἥ περὶ τοὺς θεοὺς ἐπιμέλεια. The cult and ordinances of religion to be observed especially by the priests, whose business it is to celebrate the excellence of God.—Tr.

[3002] κατὰ τὴν εὐδοκίαν. Allusion is made to Eph. i. 5, According to the good pleasure of God, and His decree for the salvation of man. Less aptly Pantinus renders, ob propensam secæm in nos voluntatem.—Tr.

[3003] "One and the same essence." This is the famous ὁμοουσιοςof the Nicene Council.—Tr.

Paul, the interpreter of the divine oracle,[3004] "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them."[3005] He thus shows that the Father was in the Son, because that one and the same will worked in them.

III. Do thou, therefore, O lover of this festival, when thou hast considered well the glorious mysteries of Bethlehem, which were brought to pass for thy sake, gladly join thyself to the heavenly host, which is celebrating magnificently thy salvation.[3006] As once David did before the ark, so do thou, before this virginal throne, joyfully lead the dance. Hymn with gladsome song the Lord, who is always and everywhere present, and Him who from Teman,[3007] as says the prophet, hath thought fit to appear, and that in the flesh, to the race of men. Say, with Moses, "He is my God, and I will glorify Him; my father's God, and I will exalt Him."[3008] Then, after thine hymn of thanksgiving, we shall usefully inquire what cause aroused the King of Glory to appear in Bethlehem. His compassion for us compelled Him, who cannot be compelled, to be born in a human body at Bethlehem. But what necessity was there that He, when a suckling infant,[3009] that He who, though both in time, was not limited by time, that He, who though wrapped in swaddling clothes, was not by them held fast, what necessity was there that He should be an exile and a stranger from His country? Should you, forsooth, wish to know this, ye congregation most holy, and upon whom the 385
Spirit of God hath breathed, listen to Moses proclaiming plainly to the people, stimulating them, as it were, to the knowledge of this extraordinary nativity, and saying, "Every male that openeth the womb, shall be called holy to the Lord."[3010] O wondrous circumstance! "O the depth of the riches both of the wisdom and knowledge of God!"[3011] It became indeed the Lord of the law and the prophets to do all things in accordance with His own law, and not to make void the law, but to fulfil it, and rather to connect with the fulfilment of the law

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[3004] ἱεροφάντης, teacher of the divine oracles. This, which is the technical term for the presiding priest at Eleusis, and the Greek translation of the Latin "Pontifex Maximus," is by our author applied to St. Paul.—Tr.

[3005] 2 Cor. v. 19.

[3006] 2 Sam. vi. 14.

[3007] Hab. iii. 3.

[3008] Exod. xv. 2.

[3009] ὑποτίτθιον τυγχάνοντα. It is an aggravation, so to speak, that He not only willed to become an infant, and to take upon Him, of necessity, the infirmities of infancy, but even at that tender age to be banished from His country, and to make a forcible change of residence, μέτοικος γενέσθαν. μέτοικοι are those who, at the command of their princes, are transferred, by way of punishment, to another State. Their lands are confiscated. They are sometimes called ἀνάσπαστοι. Like to the condition of these was that of Jesus, who fled into Egypt soon after His birth. For the condition of the μέτοικοι at Athens, see Art. *Smith's Dict. Antiq.*—Tr.

[3010] Exod. xxxi. 19.

[3011] Rom. xi. 33.

the beginning of His grace. Therefore it is that the mother, who was superior to the law, submits to the law. And she, the holy and undefiled one, observes that time of forty days that was appointed for the unclean. And He who makes us free from the law, became subject to the law; and there is offered for Him, who hath sanctified us, a pair of clean birds,[3012] in testimony of those who approach clean and blameless. Now that that parturition was unpolluted, and stood not in need of expiatory victims, Isaiah is our witness, who proclaims distinctly to the whole earth under the sun: "Before she travailed," he says, "she brought forth; before her pains came, she escaped, and brought forth a man-child."[3013] Who hath heard such a thing? Who hath seen such things? The must holy virgin mother, therefore, escaped entirely the manner of women even before she brought forth: doubtless, in order that the Holy Spirit, betrothing her unto Himself, and sanctifying her, she might conceive without intercourse with man. She hath brought forth her first-born Son, even the only-begotten Son of God, Him, I say, who in the heavens above shone forth as the only-begotten, without mother, from out His Father's substance, and preserved the virginity of His natural unity undivided and inseparable; and who on earth, in the virgin's nuptial chamber, joined to Himself the nature of Adam, like a bridegroom, by an inalienable union, and preserved His mother's purity uncorrupt and uninjured—Him, in short, who in heaven was begotten without corruption, and on earth brought forth in a manner quite unspeakable. But to return to our subject.

IV. Therefore the prophet brought the virgin from Nazareth, in order that she might give birth at Bethlehem to her salvation-bestowing child, and brought her back again to Nazareth, in order to make manifest to the world the hope of life. Hence it was that the ark of God removed from the inn at Bethlehem, for there He paid to the law that debt of the forty days, due not to justice but to grace, and rested upon the mountains of Sion, and receiving into His pure bosom as upon a lofty throne, and one transcending the nature of man, the Monarch of all,[3014] she presented Him there to God the Father, as the joint-partner of His throne and inseparable from His nature, together with that pure and undefiled flesh which he had of her substance assumed. The holy mother goes up to the temple to exhibit to the law a new and strange wonder, even that child long expected, who opened the virgin's womb, and yet did not burst the barriers of virginity; that child, superior to the law, who yet fulfilled the law; that child that was at once before the law, and yet after it; that child, in short, who was of her incarnate beyond the law of nature.[3015] For in other cases every womb being first opened by connection with a man, and, being impregnated by his seed, receives the beginning of conception, and by the pangs which make perfect parturition, doth at length bring forth to light its offspring endowed with reason, and with its nature consistent, in accordance with the wise provision of God its Creator. For God said, "Be fruitful, and multiply, and replenish the earth." But the womb of this virgin, without being opened before, or being impregnated with seed, gave birth to an offspring that transcended nature, while at the same time it was cognate to it, and that without detriment to the indivisible unity, so that the miracle was the more stupendous, the prerogative of virginity likewise remaining intact. She goes up, therefore to the temple, she who was more exalted than the temple, clothed with a double glory—the glory, I say, of undefiled virginity, and that of ineffable fecundity, the benediction of the law, and the sanctification of grace. Wherefore he says who saw it: "And the whole house was full of His glory, and the seraphim stood round about him; and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."[3016] As also the blessed prophet Habakkuk has charmingly sung, saying, "In the midst of two living creatures thou shalt be known: as the years draw nigh thou shalt be recognised—when the time is come thou shalt be shown forth."[3017] See, I pray you, the exceeding accuracy of the Spirit. He speaks of knowledge, recognition, showing forth. As to the first of these: "In the midst of two living creatures thou shalt be known,"[3018] 38 he refers to that overshadowing of the divine glory which, in the time of the law, rested in the Holy of holies upon the covering of the ark, between the typical cherubim, as He says to Moses, "There will I be known to thee."[3019] But He refers likewise to that concourse of angels, which hath now come to meet us, by the divine and ever adorable manifestation of the Saviour Himself in the flesh, although He in His very nature cannot be beheld by us, as Isaiah has even before declared. But when He says, "As the years draw nigh, thou shalt be recognised," He means, as has been said before, that glorious recognition of our Saviour, God in the flesh, who is otherwise invisible to mortal eye; as somewhere Paul, that great interpreter of sacred mysteries, says: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."[3020] And then, as to that which is subjoined, "When the time is come, Thou shalt be shown forth," what exposition doth this require, if a man diligently direct the eye of his mind to the festival which we are now celebrating? "For then shalt Thou be shown forth," He says, "as upon a kingly charger, by Thy pure and chaste mother, in the temple, and that in the grace and beauty of the flesh assumed by Thee."

[3012] Luke xi. 24.

[3013] Isa. lxvi. 7.

[3014] *Cf.* Luke ii. 22.

[3015] [Here seems to me a deep and true insight regarding the scriptural topics and events touched upon.]

[3016] Isa. vi. 3.

[3017] The quotation from the prophet Habakkuk is from the LXX. version.—Tr.

[3018] Hab. iii. 2.

[3019] Exod. xxv. 22.

[3020] Gal. iv. 4, 5.

All these things the prophet, summing up for the sake of greater clearness, exclaims in brief: “The Lord is in His holy temple;”[3021] “Fear before Him all the earth.”[3022]

V. Tremendous, verily, is the mystery connected with thee, O virgin mother, thou spiritual throne, glorified and made worthy of God.[3023] Thou hast brought forth, before the eyes of those in heaven and earth, a pre-eminent wonder. And it is a proof of this, and an irrefragable argument, that at the novelty of thy supernatural child-bearing, the angels sang on earth, “Glory to God in the highest, and on earth peace, good-will towards men,”[3024] by their threefold song bringing in a threefold holiness.[3025] Blessed art thou among the generations of women, O thou of God most blessed, for by thee the earth has been filled with that divine glory of God; as in the Psalms it is sung: “Blessed be the Lord God of Israel, and the whole earth shall be filled with His glory. Amen. Amen.”[3026] And the posts of the door, says the prophet, moved at the voice of him that cried, by which is signified the veil of the temple drawn before the ark of the covenant, which typified thee, that the truth might be laid open to me, and also that I might be taught, by the types and figures which went before, to approach with reverence and trembling to do honour to the sacred mystery which is connected with thee; and that by means of this prior shadow-painting of the law I might be restrained from boldly and irreverently contemplating with fixed gaze Him who, in His incomprehensibility, is seated far above all.[3027] For if to the ark, which was the image and type of thy sanctity, such honour was paid of God that to no one but to the priestly order only was the access to it open, or ingress allowed to behold it, the veil separating it off, and keeping the vestibule as that of a queen, what, and what sort of veneration is due to thee from us who are of creation the least, to thee who art indeed a queen; to thee, the living ark of God, the Lawgiver; to thee, the heaven that contains Him who can be contained of none? For since thou, O holy virgin,[3028] hast dawned as a bright day upon the world and hast brought forth the Sun of Righteousness, that hateful horror of darkness has been chased away; the power of the tyrant has been broken, death hath been destroyed, hell swallowed up, and all enmity dissolved before the face of peace; noxious diseases depart now that salvation looks forth; and the whole universe has been filled with the pure and clear light of truth. To which things Solomon alludes in the Book of Canticles, and begins thus: “My beloved is mine, and I am his; he feedeth among the lilies until the day break, and the shadows flee away.”[3029] Since then, the God of gods hath appeared in Sion, and the splendour of His beauty hath appeared in Jerusalem; and “a light has sprung up for the righteous, and joy for those who are true of heart.”[3030] According to the blessed David, the Perfecter and Lord of the perfected[3031] hath, by the Holy Spirit, called the teacher and minister of the law to minister and testify of those things which were done.

[3021] Hab. ii. 20.

[3022] Ps. xcvi. 9.

[3023] [Note “*made* worthy;” so “found grace” and “*my* Saviour,” in St. Luke. Hence not immaculate by nature.]

[3024] Luke ii. 14.

[3025] τὸν τῆιπλασιασμὸν τὴς ἁγιότητος, Pantinus translates *triplicem sanctitatis rationem*, but this is hardly theological. Allusion is made to the song of the seraphim, Isa. vi.; and our author contends that the threefold hymn sung by the angels at Christ’s birth answers to that threefold acclamation of theirs in sign of the triune Deity.—Tr.

[3026] Ps. lxxii. 18, 19.

[3027] τὸν τὰ πάντα ἐν ἀκαταληψίᾳ ὑπεριδρυμένον. *Cf.* 1 Tim. vi. 16, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται.—Tr.

[3028] [This *apostrophe* is not prayer nor worship. (See sec. xiv., *infra.*) It may be made by any orator. See Burgon’s pertinent references to Legh Richmond and Bishop Horne, *Lett. from Rome*, pp. 237, 238.]

VI. Hence the aged Simeon, putting off the weakness of the flesh, and putting on the strength of hope, in the face of the law hastened to receive the Minister of the law, the Teacher[3032] with authority, the God of Abraham, the Protector of Isaac, the Holy One of Israel, the Instructor of Moses; Him, I say, who promised to show him His divine incarnation, as it were His hinder parts;[3033] Him who, in the midst of poverty, was rich; Him who in infancy was before the ages; Him who, though seen, was invisible; Him who in comprehension was incomprehensible; Him who, though in littleness, yet surpassed all magnitude—at one and the same time in the temple and in the highest heavens—on a royal throne, and on the chariot of the cherubim Him who is both above and below continuously; Him who is in the form of a servant, and in the form of God the Father; a subject, and yet King of all. He was entirely given up to desire, to hope, to joy; he was no longer his own, but His who had been looked for. The Holy Spirit had announced to him the joyful tidings, and before he reached the temple, carried aloft by the eyes of his understanding, as if even now he possessed what he had longed for, he exulted with joy. Being thus led on, and in his haste treading the air with his steps, he reaches the shrine hitherto held sacred; but, not heeding the temple, he stretches out his holy arms to the Ruler of the temple, chanting forth in song such strains as become the joyous occasion: I long for Thee, O Lord God of my fathers, and Lord of mercy, who hast deigned, of Thine own glory and goodness, which provides for all, of Thy gracious condescension, with which Thou inclinest towards us, as a Mediator bringing peace, to establish harmony between earth and heaven. I seek Thee, the Great

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[3029] Cant. ii. 16, 17.

[3030] Ps. xcvii. 11.

[3031] ὁ τῶν τελουμένων τελειωτής, initiator, consummator. διὰ τοῦ Πνεύματος ἁγίου is to be referred to συνεκάλεσεν, rather than to τῶν πραττομένων .—Tr.

[3032] τὸν αὐθέντην διδάσκαλον. The allusion is to Mark i. 22.

[3033] Exod. iii. 23.

Author of all. With longing I expect Thee who, with Thy word, embracest all things. I wait for Thee, the Lord of life and death. For Thee I look, the Giver of the law, and the Successor of the law. I hunger for Thee, who quickenest the dead; I thirst for Thee, who refreshest the weary; I desire Thee, the Creator and Redeemer of the world.[3034] Thou art our God, and Thee we adore; Thou art our holy Temple, and in Thee we pray; Thou art our Lawgiver, and Thee we obey; Thou art God of all things the First. Before Thee was no other god begotten of God the Father; neither after Thee shall there be any other son consubstantial and of one glory with the Father. And to know Thee is perfect righteousness, and to know Thy power is the root of immortality.[3035] Thou art He who, for our salvation, was made the head stone of the corner, precious and honourable, declared before to Sion.[3036] For all things are placed under Thee as their Cause and Author, as He who brought all things into being out of nothing, and gave to what was unstable a firm coherence; as the connecting Band and Preserver of that which has been brought into being; as the Framer of things by nature different; as He who, with wise and steady hand, holds the helm of the universe; as the very Principle of all good order; as the irrefragable Bond of concord and peace. For in Thee we live, and move, and have our being.[3037] Wherefore, O Lord my God, I will glorify Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth; Thou art clothed with majesty and honour.[3038] For what is more splendid for a king than a purple robe embroidered around with flowers, and a shining diadem? Or what for God, who delights in man, is more magnificent than this merciful assumption of the manhood, illuminating with its resplendent rays those who sit in darkness and the shadow of death?[3039] Fitly did that temporal king and Thy servant once sing of Thee as the King Eternal, saying, Thou art fairer than the children of men, who amongst men art very God and man.[3040] For Thou hast girt, by Thy incarnation, Thy loins with righteousness, and anointed Thy veins with faithfulness, who Thyself art very righteousness and truth, the joy and exultation of all.[3041] Therefore rejoice with me this day, ye heavens, for the Lord hath showed mercy to His people. Yea, let the clouds drop the dew of righteousness upon the world; let the foundations of the earth sound a trumpet-blast to those in Hades, for the resurrection of them that sleep is come.[3042] Let the earth also cause compassion to spring up to its inhabitants; for I am filled with comfort; I am exceeding joyful since I have seen Thee, the Saviour of men.[3043]

[3034] Isa. xliii. 10.

[3035] Wisd. xv. 3.

[3036] Ps. cxviii. 22; Isa. xxviii. 16; 1 Pet. ii. 6.

[3037] Acts xviii. 28.

[3038] Exod. xv. 2; Isa. xxv. 1; Ps. civ. 1.

[3039] Isa. xlii. 7; Luke i. 79.

[3040] 1 Tim. i. 17; Ps. xlv. 2.

[3041] Isa. xi. 5.

[3042] Isa. xlv. 8.

VII. While the old man was thus exultant, and rejoicing with exceeding great and holy joy, that which had before been spoken of in a figure by the prophet Isaiah, the holy mother of God now manifestly fulfilled. For taking, as from a pure and undefiled altar, that coal living and ineffable, with man's flesh invested, in the embrace of her sacred hands, as it were with the tongs, she held Him out to that just one, addressing and exhorting him, as it seems to me, in words to this effect: Receive, O reverend senior, thou of priests the most excellent, receive the Lord, and reap the full fruition of that hope of thine which is not left widowed and desolate. Receive, thou of men the most illustrious, the unfailing treasure, and those riches which can never be taken away. Take to thine embrace, O thou of men most wise, 388 that unspeakable might, that unsearchable power, which can alone support thee. Embrace, thou minister of the temple, the Greatness infinite, and the Strength incomparable. Fold thyself around Him who is the very life itself, and live, O thou of men most venerable. Cling closely to incorruption and be renewed, O thou of men most righteous. Not too bold is the attempt; shrink not from it then, O thou of men most holy. Satiate thyself with Him thou hast longed for, and take thy delight in Him who has been given, or rather who gives Himself to thee, O thou of men most divine. Joyfully draw thy light, O thou of men most pious, from the Sun of Righteousness, that gleams around thee through the unsullied mirror of the flesh. Fear not His gentleness, nor let His clemency terrify thee, O thou of men most blessed. Be not afraid of His lenity, nor shrink from His kindness, O thou of men most modest. Join thyself to Him with alacrity, and delay not to obey Him. That which is spoken to thee, and held out to thee, savours not of over-boldness. Be not then reluctant, O thou of men the most decorous. The flame of the grace of my Lord does not consume, but illuminates thee, O thou of men most just.[3044] Let the bush which set forth me in type, with respect to the verity of that fire which yet had no subsistence, teach thee this, O thou who art in the law the best instructed.[3045] Let that furnace which was as it were a breeze distilling dew persuade thee, O master, of the dispensation of this mystery. Then, beside all this, let my womb be a proof to thee, in which He was contained, who in nought else was ever contained, of the substance of which the incarnate Word yet deigned to become incarnate. The blast[3046] of the trumpet does not now terrify those who approach, nor a second time does the mountain all on smoke cause terror to those who draw nigh, nor indeed does the law punish relentlessly[3047] those who would boldly touch. What is here present speaks of love to man; what is here apparent, of the Divine condescension. Thankfully, then, receive the God who comes to thee, for He shall take away thine iniquities, and thoroughly purge thy sins. In thee, let the cleansing of the world first, as in type, have place. In thee, and by thee, let that justification which is of grace become known beforehand to the Gentiles. Thou art worthy of the quickening first-fruits. Thou hast made good use of the law. Use grace henceforth. With the letter thou hast grown weary; in the spirit be renewed. Put off that which is old, and clothe thyself with that which is new. For of these matters I think not that thou art ignorant.

[3043] 2 Cor. vii. 4.

[3044] Exod. iii. 2.

[3045] Dan. iii. 21.

[3046] Exod. xix. 16.

[3047] Ps. vi. 6.

VIII. Upon all this that righteous man, waxing bold and yielding to the exhortation of the mother of God, who is the handmaid of God in regard to the things which pertain to men, received into his aged arms Him who in infancy was yet the Ancient of days, and blessed God, and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."[3048] I have received from Thee a joy unmixed with pain. Do thou, O Lord, receive me rejoicing, and singing of Thy mercy and compassion. Thou hast given unto me this joy of heart. I render unto Thee with gladness my tribute of thanksgiving. I have known the power of the love of God. Since, for my sake, God of Thee begotten, in a manner ineffable, and without corruption, has become man. I have known the inexplicable greatness of Thy love and care for us, for Thou hast sent forth Thine own bowels to come to our deliverance. Now, at length, I understand what I had from Solomon learned: "Strong as death is love: for by it shall the sting of death be done away, by it shall the dead see life, by it shall even death learn what death is, being made to cease from that dominion which over us he exercised. By it, also, shall the serpent, the author of our evils, be taken captive and overwhelmed."[3049] Thou hast made known to us, O Lord, Thy salvation,[3050] causing to spring up for us the plant of peace, and we shall no longer wander in error. Thou hast made known to us, O Lord, that Thou hast not unto the end overlooked Thy servants; neither hast Thou, O beneficent One, forgotten entirely the works of Thine hands. For out of Thy compassion for our low estate Thou hast shed forth upon us abundantly that goodness of Thine which is inexhaustible, and with Thy very nature cognate, having redeemed us by Thine only begotten Son, who is unchangeably like to Thee, and of one substance with Thee; judging it unworthy of Thy majesty and goodness to entrust to a servant the work of saving and benefiting Thy servants, or to cause that those who had offended should be reconciled by a minister. But by means of that light, which is of one substance with Thee, Thou hast given light to those that sat in darkness[3051] and in the shadow of death, in order that in Thy light they might see the light of knowledge;[3052] and it has seemed good to Thee, by means of our Lord and Creator, to fashion us again unto immortality; and Thou hast graciously given unto us a return to Paradise by means of Him who separated us from the joys of Paradise; and by means of Him who hath power to forgive sins Thou hast[3053] blotted out the handwriting which was against us.[3054] Lastly, by means of Him who is a partaker of Thy throne and who cannot be separated from Thy divine nature, Thou hast given unto us the gift of reconciliation and access unto Thee with confidence in order that, by the Lord who recognises the sovereign authority of none, by the true and omnipotent God, the subscribed sanction, as it were, of so many and such great blessings might constitute the justifying gifts of grace to be certain and indubitable rights to those who have obtained mercy. And this very thing the prophet before had announced in the words: No ambassador, nor angel, but the Lord Himself saved them; because He loved them, and spared them, and He took them up, and exalted them.[3055] And all this was, not of works of righteousness[3056] which we have done, nor because we loved Thee,—for our first earthly forefather, who was honourably entertained, in the delightful abode of Paradise, despised Thy divine and saving commandment, and was judged unworthy of that life-giving place, and mingling his seed with the bastard off-shoots of sin, he rendered it very weak;—but Thou, O Lord, of Thine own self, and of Thine ineffable love toward the creature of Thine hands, hast confirmed Thy mercy toward us, and, pitying our estrangement from Thee, hast moved Thyself at the sight of our degradation[3057] to take us into compassion. Hence, for the future, a joyous festival is established for us of the race of Adam, because the first Creator of Adam of His own free-will has become the Second Adam. And the brightness of the Lord our God hath come down to sojourn with us, so that we see God face to face, and are saved. Therefore, O Lord, I seek of Thee to be allowed to depart. I have seen Thy salvation; let me be delivered from the bent yoke of the letter. I have seen the King Eternal, to whom no other succeeds; let me be set free from this servile and burdensome chain. I have seen Him who is by nature my Lord and Deliverer; may I obtain, then, His decree for my deliverance. Set me free from the yoke of condemnation, and place me under the yoke of justification. Deliver me from the yoke of the curse, and of the letter that killeth;[3058] and enrol me in the blessed company of those who, by the grace of this Thy true Son, who is of equal glory and power with Thee, have been received into the adoption of sons.

[3048] Luke ii. 29–32.

[3049] Cant. viii. 6.

[3050] Ps. xcviii. 2.

[3051] Isa. ix. 2; xlii. 7; Luke i. 79.

[3052] Ps. xxxvi. 9.

[3053] Mark ii. 10.

[3054] Col. ii. 4.

[3055] Isa. lxiii. 9, Sept. version.

[3056] Tit. iii. 5.

[3057] John iv. 9.

[3058] 2 Cor. iii. 6.

IX. Let then, says he, what I have thus far said in brief, suffice for the present as my offering of thanks to God. But what shall I say to thee, O mother-virgin and virgin-mother? For the praise even of her who is not man's work exceeds the power of man. Wherefore the dimness of my poverty I will make bright with the splendour of the gifts of the spirits that around thee shine, and offering to thee of thine own, from the immortal meadows I will pluck a garland for thy sacred and divinely crowned head. With thine ancestral hymns will I greet thee, O daughter of David, and mother of the Lord and God of David. For it were both base and inauspicious to adorn thee, who in thine own glory excellest with that which belongeth unto another. Receive, therefore, O lady most benignant, gifts precious, and such as are fitted to thee alone, O thou who art exalted above all generations, and who, amongst all created things, both visible and invisible, shinest forth as the most honourable. Blessed is the root of Jesse, and thrice blessed is the house of David, in which thou hast sprung up.[3059] God is in the midst of thee, and thou shalt not be moved, for the Most High hath made holy the place of His tabernacle. For in thee the covenants and oaths made of God unto the fathers have received a most glorious fulfilment, since by thee the Lord hath appeared, the God of hosts with us. That bush which could not be touched,[3060] which beforehand shadowed forth thy figure endowed with divine majesty, bare God without being consumed, who manifested Himself to the prophet just so far as He willed to be seen. Then, again, that hard and rugged rock,[3061] which imaged forth the grace and refreshment which has sprung out from thee for all the world, brought forth abundantly in the desert out of its thirsty sides a healing draught for the fainting people. Yea, moreover, the rod of the priest which, without culture, blossomed forth in fruit,[3062] the pledge and earnest of a perpetual priesthood, furnished no contemptible symbol of thy supernatural child-bearing.[3063] What, moreover? Hath not the mighty Moses expressly declared, that on account of these types of thee, hard to be understood,[3064] he delayed longer on the mountain, in order that he might learn, O holy one, the mysteries that with thee are connected? For being commanded to build the ark as a sign and similitude of this thing, he was not negligent in obeying the command, although a tragic occurrence happened on his descent from the mount; but having made it in size five cubits and a half, he appointed it to be the receptacle of the law, 390 and covered it with the wings of the cherubim, most evidently pre-signifying thee, the mother of God, who hast conceived Him without corruption, and in an ineffable manner brought forth Him who is Himself, as it were, the very consistence of incorruption, and that within the limits of the five and a half circles of the world. On thy account, and the undefiled Incarnation of God, the Word, which by thee had place for the sake of that flesh which immutably and indivisibly remains with Him for ever.[3065] The golden pot also, as a most certain type, preserved the manna contained in it, which in other cases was changed day by day, unchanged, and keeping fresh for ages. The prophet Elijah[3066] likewise, as prescient of thy chastity, and being emulous of it through the Spirit, bound around him the crown of that fiery life, being by the divine decree adjudged superior to death. Thee also, prefiguring his successor Elisha,[3067] having been instructed by a wise master, and anticipating thy presence who wast not yet born, by certain sure indications of the things that would have place hereafter,[3068] ministered help and healing to those who were in need of it, which was of a virtue beyond nature; now with a new cruse, which contained healing salt, curing the deadly waters, to show that the world was to be recreated by the mystery manifested in thee; now with unleavened meal, in type responding to thy child-bearing, without being defiled by the seed of man, banishing from the food the bitterness of death; and then again, by efforts which transcended nature, rising superior to the natural elements in the Jordan, and thus exhibiting, in signs beforehand, the descent of our Lord into Hades, and His wonderful deliverance of those who were held fast in corruption. For all things yielded and succumbed to that divine image which prefigured thee.

[3059] Ps. xlvi. 4, 5.

[3060] Exod. iii. 2.

[3061] Exod. xvii. 6.

[3062] Num. xvii. 8.

[3063] Heb. ix. 4.

[3064] Exod. xxv. 8.

X. But why do I digress, and lengthen out my discourse, giving it the rein with these varied illustrations, and that when the truth of thy matter stands like a column before the eye, in which it were better and more profitable to luxuriate and delight in? Wherefore, bidding adieu to the spiritual narrations and wondrous deeds of the saints throughout all ages, I pass on to thee who art always to be had in remembrance, and who holdest the helm, as it were, of this festival.[3069]

Blessed art thou, all-blessed, and to be desired of all. Blessed of the Lord is thy name, full of divine grace, and grateful exceedingly to God, mother of God, thou that givest light to the faithful. Thou art the circumscription, so to speak, of Him who cannot be circumscribed; the root[3070] of the most beautiful flower; the mother of the Creator; the nurse of the Nourisher; the circumference of Him who embraces all things; the upholder of Him[3071] who upholds all things by His word; the gate through which God appears in the flesh;[3072] the tongs of that cleansing coal;[3073] the bosom in small of that bosom which is all-containing; the fleece of wool,[3074] the mystery of which cannot be solved; the well of Bethlehem,[3075] that reservoir of life which David longed for, out of which the draught of immortality gushed forth; the mercy-seat[3076] from which God in human form was made known unto men; the spotless robe of Him who clothes Himself with light as with a garment.[3077] Thou hast lent to God, who stands in need of nothing, that flesh which He had not, in order that the Omnipotent might become that which it was his good pleasure to be. What is more splendid than this? What than this is more sublime? He who fills earth and heaven,[3078] whose are all things, has become in need of thee, for thou hast lent to God that flesh which He had not. Thou hast clad the Mighty One with that beauteous panoply of the body by which it has become possible for Him to be seen by mine eyes. And I, in order that I might freely approach to behold Him, have received that by which all the fiery darts of the wicked shall be quenched.[3079] Hail! hail! mother and handmaid of God. Hail! hail! thou to whom the great Creditor of all is a debtor. We are all debtors to God, but to thee He is Himself indebted.

[3065] Heb. ix. 4.

[3066] 2 Kings ii. 11.

[3067] Ecclus. xlviii. 1.

[3068] 2 Kings ii. 20; iv. 41; v.

[3069] [The feast of the Purification. Here follows an impassioned apostrophe, which apart from its Oriental extravagance is full of poetical beauty. Its language, however, like that of other parts of this Oration, suggests at least interpolation, subsequent to the Nestorian controversy. Previously, there would have been no call for such vehemence of protestation.]

For He who said, “Honour thy father and thy mother,”[3080] will have most assuredly, as Himself willing to be proved by such proofs, kept inviolate that grace, and His own decree towards her who ministered to Him that nativity to which He voluntarily stooped, and will have glorified with a divine honour her whom He, as being without a father, even as she was without a husband, Himself has written down as mother. Even so must these things be.

[3070] Isa. xl. 1.

[3071] Heb. i. 3.

[3072] Ezek. xliv. 2.

[3073] Isa. vi. 6.

[3074] Judg. vi. 37.

[3075] 2 Sam. xxiii. 17.

[3076] Exod. xxxv. 17.

[3077] Ps. civ. 2.

[3078] Jer. xxiii. 24.

[3079] Ephes. vi. 16.

[3080] Exod. xx. 12.

For the hymns[3081] which we offer to thee, O thou most holy and admirable habitation of God, are no merely useless and ornamental words. Nor, again, is thy spiritual laudation mere secular trifling, or the shoutings of a false flattery, O thou who of God art praised; thou who to God gavest suck; who by nativity givest unto mortals their beginning of being, but they are of clear and evident truth. But the time would fail us, ages and succeeding generations too, to render unto thee thy fitting salutation as the mother of the King Eternal,[3082] even as somewhere the illustrious prophet says, teaching us how incomprehensible thou art.[3083] How great is the house of God, and how large is the place of His possession! Great, and hath none end, high and unmeasurable. For verily, verily, this prophetic oracle, and most true saying, is concerning thy majesty; for thou alone hast been thought worthy to share with God the things of God; who hast alone borne in the flesh Him, who of God the Father was the Eternally and Only-Begotten. So do they truly believe who hold fast to the pure faith.[3084]

XI. But for the time that remains, my most attentive hearers, let us take up the old man, the receiver of God, and our pious teacher, who hath put in here, as it were, in safety from that virginal sea, and let us refresh him, both satisfied as to his divine longing, and conveying to us this most blessed theology; and let us ourselves follow out the rest of our discourse, directing our course unerringly with reference to our prescribed end, and that under the guidance of God the Almighty, so shall we not be found altogether unfruitful and unprofitable as to what is required of us. When, then, to these sacred rites, prophecy and the priesthood had been jointly called, and that pair of just ones elected of God—Simeon, I mean, and Anna, bearing in themselves most evidently the images of both peoples—had taken their station by the side of that glorious and virginal throne,—for by the old man was represented the people of Israel, and the law now waxing old; whilst the widow represents the Church of the Gentiles, which had been up to this point a widow,—the old man, indeed, as personating the law, seeks dismissal; but the widow, as personating the Church, brought her joyous confession of faith[3085] and spake of Him to all that looked for redemption in Jerusalem, even as the things that were spoken of both have been appositely and excellently recorded, and quite in harmony with the sacred festival. For it was fitting and necessary that the old man who knew so accurately that decree of the law, in which it is said: Hear Him, and every soul that will not hearken unto Him shall be cut off from His people,[3086] should seek a peaceful discharge from the tutorship of the law; for in truth it were insolence and presumption, when the king is present and addressing the people, for one of his attendants to make a speech over against him, and that to this man his subjects should incline their ears. It was necessary, too, that the widow who had been increased with gifts beyond measure, should in festal strains return her thanks to God; and so the things which there took place were agreeable to the law. But, for what remains, it is necessary to inquire how, since the prophetic types and figures bear, as has been shown, a certain analogy and relation to this prominent feast, it is said that the house was filled with smoke. Nor does the prophet say this incidentally, but with significance, speaking of that cry of the Thrice-Holy,[3087] uttered by the heavenly seraphs. You will discover the meaning of this, my attentive hearer, if you do but take up and examine what follows upon this narration: For hearing, he says, ye shall hear, and shall not understand; and seeing, ye shall see, and not perceive.[3088] When, therefore, the foolish Jewish children had seen the glorious wonders which, as David sang, the Lord had performed in the earth, and had seen the sign from the depth[3089] and from the height meeting together, without division or confusion; as also Isaiah had before declared, namely, a mother beyond nature, and an offspring beyond reason; an earthly mother and a heavenly son; a new taking of man's nature, I say, by God, and a child-bearing without marriage; what in creation's circuit could be more glorious and more to be spoken of than this! yet when they had seen this it was all one as if they had not seen it; they closed their eyes, and in respect of praise were supine. Therefore the house in which they boasted was filled with smoke.

[3081] [Apostrophes like the above; panegyrical, not odes of worship.]

[3082] 1 Tim. i. 17.

[3083] Baruch iii. 24, 25.

[3084] [This must have been interpolated after the Council of Ephesus, a.d. 431. The whole Oration is probably after that date.]

[3085] Luke ii. 38.

[3086] Deut. xviii. 15–19.

XII. And in addition to this, when besides the spectacle, and even beyond the spectacle, they heard an old man, very righteous, very worthy of credit, worthy also of emulation, inspired by the Holy Spirit, a teacher of the law, honoured with the priesthood, illustrious in the gift of prophecy, by the hope which he had conceived of Christ, extending the limits of life, and putting off the debt of death—when they saw him, I say, leaping for joy, speaking words of good omen, quite transformed with gladness of heart, entirely rapt in a divine and holy ecstasy; who from a man had been changed into an angel by a godly change, and, for the immensity of his joy, chanted his hymn of thanksgiving, and openly proclaimed the "Light to lighten the Gentiles, and the glory of Thy people Israel."[3090] Not even then were they willing to hear what was placed within their hearing, and held in veneration by the heavenly beings themselves; wherefore the house in which they boasted was filled with smoke. Now smoke is a sign and sure evidence of wrath; as it is written, "There went up a smoke in His anger, and fire from His countenance devoured;"[3091] and in another place, "Amongst the disobedient people shall the fire burn,"[3092] which plainly, in the revered Gospels, our Lord signified, when He said to the Jews, "Behold your house is left unto you desolate."[3093] Also, in another place, "The king sent forth his armies, and destroyed those murderers, and burnt up their city."[3094] Of such a nature was the adverse reward of the Jews for their unbelief, which caused them to refuse to pay to the Trinity the tribute of praise. For after that the ends of the earth were sanctified, and the mighty house of the Church was filled, by the proclamation of the Thrice Holy, with the glory of the Lord, as the great waters cover the seas,[3095] there happened to them the things which before had been declared, and the beginning of prophecy was confirmed by its issue, the preacher of truth signifying, as has been said, by the Holy Spirit, as it were in an example, the dreadful destruction which was to come upon them, in the words: "In the year in which king Uzziah died, I saw the Lord"—Uzziah, doubtless, as an apostate, being taken as the representative of the whole apostate body—the head of which he certainly was—who also, paying the penalty due to his presumption, carried on his forehead, as upon a brazen statue, the divine vengeance engraved, by the loathsomeness of leprosy, exhibiting to all the retribution of their loathsome impiety. Wherefore with divine wisdom did he, who had foreknowledge of these events, oppose the bringing in of the thankful Anna to the casting out of the ungrateful synagogue. Her very name also pre-signifies the Church, that by the grace of Christ and God is justified in baptism. For Anna is, by interpretation, grace.

[3087] Isa. vi. 4.

[3088] Isa. vi. 9; Acts xxviii. 26.

[3089] Ps. xlvi. 8; Isa. vii. 11.

[3090] Luke ii. 32.

XIII. But here, as in port, putting in the vessel that bears the ensign of the cross, let us reef the sails of our oration, in order that it may be with itself commensurate. Only first, in as few words as possible, let us salute the city of the Great King[3096] together with the whole body of the Church, as being present with them in spirit, and keeping holy-day with the Father, and the brethren most held in honour there. Hail, thou city of the Great King, in which the mysteries of our salvation are consummated. Hail, thou heaven upon earth, Sion, the city that is for ever faithful unto the Lord. Hail, and shine thou Jerusalem, for thy light is come, the Light Eternal, the Light for ever enduring, the Light Supreme, the Light Immaterial, the Light of one substance with God and the Father, the Light which is in the Spirit, and in which is the Father; the Light which illumines the ages; the Light which gives light to mundane and supramundane things, Christ our very God. Hail, city sacred and elect of the Lord. Joyfully keep thy festal days, for they will not multiply so as to wax old and pass away. Hail, thou city most happy, for glorious things are spoken of thee; thy priest shall be clothed with righteousness, and thy saints shall shout for joy, and thy poor shall be satisfied with bread.[3097] Hail! rejoice, O Jerusalem, for the Lord reigneth in the midst of thee.[3098] That Lord, I say, who in His simple and immaterial Deity, entered our nature, and of the virgin's womb became ineffably incarnate; that Lord, who was partaker of nothing else save the lump of Adam, who was by the serpent tripped up. For the Lord laid not hold of the seed of angels[3099]—those, I say, who fell not away from that beauteous order and rank that was assigned to them from the beginning. To us He condescended, that Word who was always with the Father co-existent God. Nor, again, did He come into the world to restore; nor will He restore, as has been imagined by some impious advocates of the devil, those wicked demons who once fell from light; but when the Creator and Framer of all things had, as the most divine Paul says, laid hold of the seed of Abraham, and through him of the whole human race, He was made man for ever, and without change, in order that by His fellowship with us, and our joining on to Him, the ingress of sin into us might be stopped, its strength being broken by degrees, and itself as wax being melted, by that fire which the Lord, when He came, sent upon the earth.[3100] Hail to thee, thou Catholic Church,[3101] which hast been planted in all the earth, and do thou rejoice with us. Fear not, little flock, the storms of the enemy,[3102] for it is your Father's good pleasure to give you the kingdom, and that you should tread upon the necks of your enemies.[3103] Hail, and rejoice, thou that wast once barren, and without seed unto godliness, but who hast now many children of faith.[3104] Hail, thou people of the Lord, thou chosen generation, thou royal priesthood, thou holy nation, thou peculiar people—show forth His praises who hath called you out of darkness into His marvellous light; and for His mercies glorify Him.[3105] 393

[3091] Ps. xviii. 8.

[3092] Ecclus. xxii. 7.

[3093] Matt. xxiii. 38.

[3094] Matt. xvii. 7.

[3095] Isa. vi. 3, 4; i.

[3096] Ps. xlviii. 2; Matt. v. 35; Isa. i. 26.

[3097] Isa. lx. 1; Ps. lxxxvii. 3; Ps. cxxxii. 16.

[3098] Isa. xii. 6.

[3099] Heb. ii. 16.

[3100] Luke xii. 49.

[3101] [Here is an apostrophe to the Church, a hymn to "the Elect Lady." See, illustrating note 17, p. 390, *supra*.]

[3102] τρικυμίας, stormy waves. *Latin*, decumani fluctus. Methodius perhaps alludes to Diocletian's persecution, in which he perished as a martyr.—Tr.

[3103] Luke xii. 32.

[3104] Isa. liv. 1.

[3105] 1 Pet. ii. 9.

XIV. Hail to thee for ever, thou virgin mother of God, our unceasing joy, for unto thee do I again return.[3106] Thou art the beginning of our feast; thou art its middle and end;[3107] the pearl of great price that belongest unto the kingdom; the fat of every victim, the living altar of the bread of life. Hail, thou treasure of the love of God. Hail, thou fount of the Son's love for man. Hail, thou overshadowing mount[3108] of the Holy Ghost. Thou gleamedst, sweet gift-bestowing mother, of the light of the sun; thou gleamedst with the insupportable fires of a most fervent charity, bringing forth in the end that which was conceived of thee before the beginning, making manifest the mystery hidden and unspeakable, the invisible Son of the Father—the Prince of Peace, who in a marvellous manner showed Himself as less than all littleness. Wherefore, we pray thee, the most excellent among women, who boastest in the confidence of thy maternal honours, that thou wouldest unceasingly keep us in remembrance. O holy mother of God, remember us, I say, who make our boast in thee, and who in hymns august celebrate the memory, which will ever live, and never fade away. And do thou also, O honoured and venerable Simeon, thou earliest host of our holy religion, and teacher of the resurrection of the faithful, be our patron and advocate with that Saviour God, whom thou wast deemed worthy to receive into thine arms. We, together with thee, sing our praises to Christ, who has the power of life and death, saying, Thou art the true Light, proceeding from the true Light; the true God, begotten of the true God; the one Lord, before Thine assumption of the humanity; that One nevertheless, after Thine assumption of it, which is ever to be adored; God of Thine own self and not by grace, but for our sakes also perfect man; in Thine own nature the King absolute and sovereign, but for us and for our salvation existing also in the form of a servant, yet immaculately and without defilement. For Thou who art incorruption hast come to set corruption free, that Thou mightest render all things uncorrupt. For Thine is the glory, and the power, and the greatness, and the majesty, with the Father and the Holy Spirit, for ever. Amen.

[3106] [He again apostrophizes the Blessed *Theotocos*, but in language hardly appropriate to the period preceding Cyril of Alexandria.]

[3107] [Not so, for he *ends* with a noble strain of worship to the Son of God. This expression suggests interpolation.]

[3108] Hab. iii. 3.

Oration on the Palms.[3109]

———————————————

I. Blessed be God; let us proceed, brethren, from wonders to the miracles of the Lord, and as it were, from strength to strength.[3110] For just as in a golden chain the links are so intimately joined and connected together, as that the one holds the other, and is fitted on to it, and so carries on the chain—even so the miracles that have been handed down by the holy Gospels, one after the other, lead on the Church of God, which delights in festivity, and refresh it, not with the meat that perisheth, but with that which endureth unto everlasting life.[3111] Come then, beloved, and let us, too, with prepared hearts, and with ears intent, listen to what the Lord our God shall say unto us out of the prophets and Gospels concerning this most sacred feast. Verily, He will speak peace unto His people, and to His saints, and to those which turn their hearts unto Him. To-day,[3112] the trumpet-blast of the prophets have roused the world, and have made glad and filled with joyfulness the churches of God that are everywhere amongst the nations. And, summoning the faithful from the exercise of holy fasting, and from the palæstra, wherein they struggle against the lusts of the flesh, they have taught them to sing a new hymn of conquest and a new song of peace to Christ who giveth the victory. Come then, every one, and let us rejoice in the Lord; O come, all ye people, and let us clap our hands, and make a joyful noise to God our Saviour, with the voice of melody.[3113] Let no one be without portion in this grace; let no one come short of this calling; for the seed of the disobedient is appointed to destruction.—Let no one neglect to meet the King, lest he be shut out from the Bridegroom's chamber.—Let no one amongst us be found to receive Him with a sad countenance, lest he be condemned with those wicked citizens—the citizens, I mean, who refused to receive the Lord as King over them.[3114] Let us all come together cheerfully; let us all receive Him gladly, and hold our feast with all honesty. Instead of our garments, let us strew our hearts before Him.[3115] In psalms and hymns, let us raise to Him our shouts of thanksgiving; and, without ceasing, let us exclaim, "Blessed is He that cometh in the name of the Lord;"[3116] for blessed are they that bless Him, and cursed are they that curse Him.[3117] Again I will say it, nor will I cease exhorting you to good, Come, beloved, let us bless Him who is blessed, that we may be ourselves blessed of Him. Every age and condition does this discourse summon to praise the Lord; kings of the earth, and all people; princes, and all judges of the earth; both young men and maidens[3118]—and what is new in this miracle, the tender and innocent age of babes and sucklings hath obtained the first place in raising to God with thankful confession the hymn which was of God taught them in the strains in which Moses sang before to the people when they came forth out of Egypt—namely, "Blessed is He that cometh in the name of the Lord."

[3109] [Dupin hardly credits this oration to Methodius. See elucidation, p. 398.]

[3110] Ps. lxxxiv. 8.

[3111] John vi. 27.

[3112] [Evidently a homily for Palm Sunday, the first day of the Paschal week.]

[3113] Ps. lxxxv. 9; xcv. 1; xlvii. 1.

[3114] Luke xix. 27.

[3115] Ps. lxii. 8.

[3116] Ps. cxviii. 26; Matt. xxi. 9; Mark xi. 9; Luke xix. 38; John xii. 13.

II. To-day, holy David rejoices with great joy, being by babes despoiled of his lyre, with whom also, in spirit, leading the dance, and rejoicing together, as of old, before the ark of God,[3119] he mingles musical harmony, and sweetly lisps out in stammering voice, Blessed is He that cometh in the name of the Lord. Of whom shall we inquire? Tell us, O prophet, who is this that cometh in the name of the Lord? He will say it is not my part to-day to teach you, for He hath consecrated the school to infants, who hath out of the mouth of babes and sucklings perfected praise to destroy the enemy and the avenger,[3120] in order that by the miracle of these the hearts of the fathers might be turned to the children, and the disobedient unto the wisdom of the just.[3121] Tell us, then, O children, whence is this, your beautiful and graceful contest of song? Who taught it you? Who instructed you? Who brought you together? What were your tablets? Who were your teachers? Do but you, they say, join us as our companions in this song and festivity, and you will learn the things which were by Moses and the prophet earnestly longed for.[3122] Since then the children have invited us, and have 39 given unto us the right hand of fellowship,[3123] let us come, beloved, and ourselves emulate that holy chorus, and with the apostles, let us make way for Him who ascends over the heaven of heavens towards the East,[3124] and who, of His good pleasure, is upon the earth mounted upon an ass's colt. Let us, with the children, raise the branches aloft, and with the olive branches make glad applaud, that upon us also the Holy Spirit may breathe, and that in due order we may raise the God-taught strain: "Blessed is He that cometh in the name of the Lord; Hosanna in the highest."[3125] To-day, also, the patriarch Jacob keeps feast in spirit, seeing his prophecy brought to a fulfilment, and with the faithful adores the Father, seeing Him who bound his foal to the vine[3126] mounted upon an ass's colt. To-day the foal is made ready, the irrational exemplar of the Gentiles, who before were irrational, to signify the subjection of the people of the Gentiles; and the babes declare their former state of childhood, in respect of the knowledge of God, and their after perfecting, by the worship of God and the exercise of the true religion. To-day, according to the prophet,[3127] is the King of Glory glorified upon earth, and makes us, the inhabitants of earth, partakers of the heavenly feast, that He may show himself to be the Lord of both, even as He is hymned with the common praises of both. Therefore it was that the heavenly hosts sang, announcing salvation upon earth, "Holy, holy, holy, is the Lord God of hosts; the whole earth is full of His glory."[3128] And those below, joining in harmony with the joyous hymns of heaven, cried: "Hosanna in the highest; Hosanna to the Son of David." In heaven the doxology was raised, "Blessed be the glory of the Lord from His place;"[3129] and on earth was this caught up in the words, "Blessed is he that cometh in the name of the Lord."

[3117] Gen. xxvii. 29.

[3118] Ps. cxlviii. 11, 12.

[3119] 2 Sam. vi. 14.

[3120] Ps. viii. 2.

[3121] Mal. iv. 6; Luke i. 17.

[3122] Luke x. 24.

[3123] Gal. ii. 9.

[3124] Ps. lxviii. 4, 34.

[3125] Matt. xxi. 5.

III. But while these things were doing, and the disciples were rejoicing and praising God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest;[3130] the city began to inquire, saying, Who is this?[3131] stirring up its hardened and inveterate envy against the glory of the Lord. But when thou hearest me say the city, understand the ancient and disorderly multitude of the synagogue. They ungratefully and malignantly ask, Who is this? as if they had never yet seen their Benefactor, and Him whom divine miracles, beyond the power of man, had made famous and renowned; for the darkness comprehended not[3132] that unsetting light which shone in upon it. Hence quite appositely with respect to them hath the prophet Isaiah exclaimed, saying, Hear, ye deaf; and look, ye blind, that ye may see. And who is blind, but my children? and deaf, but they that have the dominion over them?[3133] And the servants of the Lord have become blind; ye have often seen, but ye observed not; your ears are opened, yet ye hear not. See, beloved, how accurate are these words; how the Divine Spirit, who Himself sees beforehand into the future, has by His saints foretold of things future as if they were present. For these thankless men saw, and by means of His miracles handled the wonder-working God, and yet remained in unbelief.[3134] They saw a man, blind from his birth, proclaiming to them the God who had restored his sight. They saw a paralytic, who had grown up, as it were, and become one with his infirmity, at His bidding loosed from his disease.[3135] They saw Lazarus, who was made an exile from the region of death.[3136] They heard that He had walked on the sea.[3137] They heard of the wine that, without previous culture, was ministered;[3138] of the bread that was eaten at that spontaneous banquet;[3139] they heard that the demons had been put to flight; the sick restored to health.[3140] Their very streets proclaimed His deeds of wonder; their roads declared His healing power to those who journeyed on them. All Judea was filled with His benefit; yet now, when they hear the divine praises, they inquire, Who is this? O the madness of these falsely-named teachers! O incredulous fathers! O foolish seniors! O seed of the shameless Canaan, and not of Judah the devout![3141] The children acknowledge their Creator, but their unbelieving parents said, Who is this? The age that was young and inexperienced sang praises to God, while they that had waxen old in wickedness inquired, Who is this? Sucklings praise His Divinity, while seniors utter blasphemies; children piously offer the sacrifice of praise, whilst profane priests are impiously indignant.[3142]

[3126] Gen. xlix. 10.

[3127] Ps. cxlviii. 9.

[3128] Isa. vi. 3.

[3129] Ezek. iii. 22.

[3130] Luke xix. 37, 38.

[3131] Matt. xxi. 10.

[3132] John i. 5.

[3133] Isa. xlii. 18–20.

IV. O ye disobedient as regards the wisdom of the just,[3143] turn your hearts to your children. Learn the mysteries of God; the very thing itself which is being done bears witness that it is God that is thus hymned by uninstructed tongues. Search the Scriptures, as ye have heard[3144] from the Lord; for they are they which testify of Him, and be not ignorant of this miracle. Hear ye men without grace, and thankless, what good tidings the prophet Zechariah brings to you. He says, Rejoice greatly, O daughter of Zion; behold thy King cometh unto thee: just and having salvation; lowly, and riding upon the foal of an ass.[3145] Why do ye repel the joy? Why, when the sun shineth, do ye love darkness? Why do ye against unconquerable peace meditate war? If, therefore, ye be the sons of Zion, join in the dance together with your children. Let the religious service of your children be to you a pretext for joy. Learn from them who was their Teacher; who called them together; whence was the doctrine; what means this new theology and old prophecy. And if no man hath taught them this, but of their own accord they raise the hymn of praise, then recognise the work of God, even as it is written in the law: "Out of the mouth of babes and sucklings hast Thou perfected praise."[3146] Redouble, therefore, your joy, that you have been made the fathers of such children who, under the teaching of God, have celebrated with their praises things unknown to their seniors. Turn your hearts to your children,[3147] and close not your eyes against the truth. But if you remain the same, and hearing, hear not, and seeing, perceive not,[3148] and to no purpose dissent from your children, then shall they be your judges[3149] according to the Saviour's word. Well, therefore, even this thing also, together with others, has the prophet Isaiah spoken before of you, saying, Jacob shall not now be ashamed, neither shall his face now wax pale. But when they see their children doing my works, they shall for me sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that err in spirit shall come to understanding, and they that murmured shall learn obedience, and the stammering tongues shall learn to speak peace.[3150] Seest thou, O foolish Jew, how from the beginning of his discourse, the prophet declares confusion to you because of your unbelief. Learn even from him how he proclaims the God-inspired hymn of praise that is raised by your children, even as the blessed David hath declared beforehand; saying, Out of the mouth of babes and sucklings hast Thou perfected praise. Either then,—as is right,—claim the piety of your children for your own, or devoutly give your children unto us. We with them will lead the dance, and to the new glory will sing in concert the divinely-inspired hymn.

[3134] John ix.

[3135] John v. 5.

[3136] John xi. 44.

[3137] Matt. xiv. 26.

[3138] John ii. 7.

[3139] John vi. 11.

[3140] Luke viii. 29, etc.

[3141] Dan. iii. 56 (LXX.).

[3142] Matt. xxi. 15.

[3143] Luke i. 17.

[3144] John v. 39.

[3145] Zech. ix. 9.

V. Once, indeed, the aged Simeon met the Saviour[3151] and received in his arms, as an infant, the Creator of the world, and proclaimed Him to be Lord and God; but now, in the place of foolish elders, children meet the Saviour, even as Simeon did, and instead of their arms, strew under Him the branches of trees, and bless the Lord God seated upon a colt, as upon the cherubim, Hosanna to the son of David: Blessed is He that cometh in the name of the Lord; and together with these let us also exclaim, Blessed is He that cometh, God the King of Glory, who, for our sakes, became poor, yet, in His own proper estate, being ignorant of poverty, that with His bounty He might make us rich. Blessed is He who once came in humility, and who will hereafter come again in glory: at the first, lowly, and seated upon an ass’s colt, and by infants extolled in order that it might be fulfilled which was written: Thy goings have been seen, O God; even the goings of my God, my King, in the sanctuary; but at the second time seated on the clouds, in terrible majesty, by angels and powers attended. O the mellifluous tongue of the children! O the sincere doctrine of those who are well pleasing to God! David in prophecy hid the spirit under the letter; children, opening their treasures, brought forth riches upon their tongues, and, in language full of grace, invited clearly all men to enjoy them. Therefore let us with them draw forth the unfading riches. In our bosoms insatiate, and in treasure-houses which cannot be filled, let us lay up the divine gifts. Let us exclaim without ceasing, Blessed is He that cometh in the name of the Lord! Very God, in the name of the Very God, the Omnipotent from the Omnipotent, the Son in the name of the Father. The true King from the true King, whose kingdom, even as His who begat Him, is with eternity, coeval and pre-existent to it. For this is common to both; nor does the Scripture attribute this honour to the Son, as if it came from another source, nor as if it had a beginning, or could be added to or diminished—away with the thought!—but as that which is His of right by nature, and by a true and proper possession. For the kingdom of the Father, of the Son, and of the Holy Ghost, is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He 397 is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man, and in the flesh cast down the tyrant that was against us, having, by taking this upon Him, obtained the victory over its cruel enemy, but because He is always Lord and God; therefore it is that now, both after His assumption of the flesh and for ever, He remains a king, even as He who begat Him. Speak not, O heretic, against the kingdom of Christ, lest thou dishonour Him who begat Him. If thou art faithful, in faith approach Christ, our very God, and not as using your liberty for a cloak of maliciousness. If thou art a servant, with trembling be subject unto thy Master; for he who fights against the Word is not a well-disposed servant, but a manifest enemy, as it is written: He that honoureth not the Son, honoureth not the Father which hath sent Him.

[3146] Ps. viii. 2.

[3147] Luke i. 17.

[3148] Isa. vi. 10.

[3149] Matt. xii. 27.

[3150] Isa. xxix. 22, 24.

[3151] Luke ii. 29.

VI. But let us, beloved, return in our discourse to that point whence we digressed, exclaiming, Blessed is He that cometh in the name of the Lord: that good and kind Shepherd, voluntarily to lay down His life for His sheep. That just as hunters take by a sheep the wolves that devour sheep, even so the Chief Shepherd,[3152] offering Himself as man to the spiritual wolves and those who destroy the soul, may make His prey of the destroyers by means of that Adam who was once preyed on by them. Blessed is He that cometh in the name of the Lord: God against the devil; not manifestly in His might, which cannot be looked on, but in the weakness of the flesh, to bind the strong man[3153] that is against us. Blessed is He that cometh in the name of the Lord: the King against the tyrant; not with omnipotent power and wisdom, but with that which is accounted the foolishness[3154] of the cross, which hath reft his spoils from the serpent who is wise in wickedness. Blessed is He that cometh in the name of the Lord: the True One against the liar; the Saviour against the destroyer; the Prince of Peace[3155] against him who stirs up wars; the Lover of mankind against the hater of mankind. Blessed is He that cometh in the name of the Lord: the Lord to have mercy upon the creature of His hands. Blessed is He that cometh in the name of the Lord: the Lord to save man who had wandered in error; to put away error; to give light to those who are in darkness; to abolish the imposture of idols; in its place to bring in the saving knowledge of God; to sanctify the world; to drive away the abomination and misery of the worship of false gods. Blessed is He that cometh in the name of the Lord: the one for the many; to deliver the poor[3156] out of the hands of them that are too strong for him, yea, the poor and needy from him that spoileth him. Blessed is He that cometh in the name of the Lord, to pour wine and oil upon him who had fallen amongst thieves,[3157] and had been passed by. Blessed is He that cometh in the name of the Lord: to save us by Himself, as says the prophet; no ambassador, nor angel, but the Lord Himself saved us.[3158] Therefore we also bless Thee, O Lord; Thou with the Father and the Holy Spirit art blessed before the worlds and for ever. Before the world, indeed, and until now being devoid of body, but now and for ever henceforth possessed of that divine humanity which cannot be changed, and from which Thou art never divided.

[3152] 1 Pet. v. 4.

VII. Let us look also at what follows. What says the most divine evangelist? When the Lord had entered into the temple, the blind and the lame came to Him; and He healed them. And when the chief priests and Pharisees saw the wonderful things that He did, and the children crying, and saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord,[3159] they brooked not this honour that was paid Him, and therefore they came to Him, and thus spake, Hearest Thou not what these say? As if they said, Art Thou not grieved at hearing from these innocents things which befit God, and God alone? Has not God of old made it manifest by the prophet, “My glory will I not give unto another;”[3160] and how dost Thou, being a man, make Thyself God?[3161] But what to this answers the long-suffering One, He who is abundant in mercy,[3162] and slow to wrath?[3163] He bears with these frenzied ones; with an apology He keeps their wrath in check; in His turn He calls the Scriptures to their remembrance; He brings forward testimony to what is done, and shrinks not from inquiry. Wherefore He says, Have ye never heard Me saying by the prophet, Then shall ye know that I am He that doth speak?[3164] nor again, Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, that Thou mightest still the enemy and the avenger? Which without doubt are ye, who give heed unto the law, and read the prophets, while yet ye despise Me who, both by the law and the prophets, have been beforehand proclaimed. Ye think, indeed, under a pretence of piety, to avenge the glory of God, not understanding that he that despiseth Me despiseth My Father also.[3165] I came forth from God, and am come into the world,[3166] and My glory is the glory of My Father also. Even thus these foolish ones, being convinced by our Saviour-God, ceased to answer Him again, the truth stopping their mouths; but adopting a new and foolish device, they took counsel against Him. But let us sing, Great is our Lord, and great is His power;[3167] and of His understanding there is no number. For all this was done that the Lamb and Son of God, that taketh away the sins of the world, might, of His own will, and for us, come to His saving Passion, and might be recognised, as it were, in the market and place of selling; and that those who bought Him might for thirty pieces of silver covenant for Him who, with His life-giving blood, was to redeem the world; and that Christ, our passover, might be sacrificed for us, in order that those who were sprinkled with His precious blood, and sealed on their lips, as the posts of the door,[3168] might escape from the darts of the destroyer; and that Christ having thus suffered in the flesh, and having risen again the third day, might, with equal honour and glory with the Father and the Holy Ghost, be by all created things equally adored; for to Him every knee shall bow, of things in heaven, and things in earth, and things under the earth,[3169] sending up glory to Him, for ever and ever. Amen.

[3153] Matt. xii. 29.

[3154] 1 Cor. i. 21.

[3155] Isa. ix. 6.

[3156] Ps. xxxv. 10.

[3157] Luke x. 34.

[3158] Isa. lxiii. 9.

[3159] Matt. xxi. 14–16.

[3160] Isa. xlii. 8.

[3161] John x. 33.

[3162] Joel ii. 13.

[3163] James i. 18.

[3164] Isa. lii. 6.

[3165] John xv. 23.

[3166] John xvi. 28.

[3167] Ps. clxvii. 5.

[3168] Exod. xi. 7.

[3169] Phil. ii. 10.

Elucidations.

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The candid Dupin[3170] says that we owe this to Père Combefis,[3171] on the authority of a ms. in the Royal Library of Paris. It appeared in Sir Henry Savile's edition of Chrysostom ascribed to that Father. Dupin doubts as to parts of this homily, if not as to the whole. He adds, "The style of Methodius is Asiatic, diffuse, swelling, and abounding in epithet. His expressions are figurative, and the turn of his sentences artificial. He is full of similitudes and far-fetched allegories. His thoughts are mysterious, and he uses many words to say a few things." His doctrine, apart from these faults, is sound, and free from some errors common to the ancients: such faults as I have frequently apologized for in Origen, whom Methodius so generally condemns.

[3170] *Ecclesiastical Writers*, vol. i. p. 161.

[3171] He was a Dominican, and learned in Greek. Died 1679.

Three Fragments from the Homily on the Cross and Passion of Christ.

I.[3172]

Methodius, Bishop, to those who say: What doth it profit us that the Son of God was crucified upon earth, and made man? And wherefore did He endure to suffer in the manner of the cross, and not by some other punishment? And what was the advantage of the cross?

Christ, the Son of God, by the command of the Father, became conversant with the visible creature, in order that, by overturning the dominion of the tyrants, the demons, that is, He might deliver our souls from their dreadful bondage, by reason of which our whole nature, intoxicated by the draughts of iniquity, had become full of tumult and disorder, and could by no means return to the remembrance of good and useful things. Wherefore, also, it was the more easily carried away to idols, inasmuch as evil had overwhelmed it entirely, and had spread over all generations, on account of the change which had come over our fleshy tabernacles in consequence of disobedience; until Christ, the Lord, by the flesh in which He lived and appeared, weakened the force of Pleasure's onslaughts, by means of which the infernal powers that were in arms against us reduced our minds to slavery, and freed mankind from all their evils. For with this end the Lord Jesus both wore our flesh, and became man, and by the divine dispensation was nailed to the cross; in order that by the flesh in which the demons had proudly and falsely feigned themselves gods, having carried our souls captive unto death by deceitful wiles, even by this they might be overturned, and discovered to be no gods. For he prevented their arrogance from raising itself higher, by becoming man; in order that by the body in which the race possessed of reason had become estranged from the worship of the true God, and had suffered injury, even by the same receiving into itself in an ineffable manner the Word of Wisdom, the enemy might be discovered to be the destroyers and not the benefactors of our souls. For it had not been wonderful if Christ, by the terror of His divinity, and the greatness of His invincible power, had reduced to weakness the adverse nature of the demons. But since this was to cause them greater grief and torment, for they would have preferred to be overcome by one stronger than themselves, therefore it was that by a man He procured the safety of the race; in order that men, after that very Life and Truth had entered into them in bodily form, might be able to return to the form and light of the Word, overcoming the power of the enticements of sin; and that the demons, being conquered by one weaker than they, and thus brought into contempt, might desist from their over-bold confidence, their hellish wrath being repressed. It was for this mainly that the cross was brought in, being erected as a trophy against iniquity, and a deterrent from it, that henceforth man might be no longer subject to wrath, after that he had made up for the defeat which, by his disobedience, he had received, and had lawfully conquered the infernal powers, and by the gift of God had been set free from every debt. Since, therefore, the first-born Word of God thus fortified the manhood in which He tabernacled with the armour of righteousness, He overcame, as has been said, the powers that enslaved us by the figure of the cross, and showed forth man, who had been oppressed by corruption, as by a tyrant power, to be free, with unfettered hands. For the cross, if you wish to define it, is the confirmation of the victory, the way by which God to man descended, the trophy against material spirits, the repulsion of death, the foundation of the ascent to the true day; and the ladder for those who are hastening to enjoy the light that is there, the engine by which those who are fitted for the edifice of the Church are raised up from below, like a stone four square, to be compacted on to the divine Word. Hence it is that our kings, perceiving that the figure of the cross is used for the dissipating of every evil, have made *vexillas*, as they are called in the Latin language. Hence the sea, yielding to this figure, makes itself navigable to men. For every creature, so to speak, has, for the sake of liberty, been marked with this sign; for the birds which fly aloft, form the figure of the cross by the expansion of their wings; and man himself, also, with his hands outstretched, represents the same. Hence, when the Lord had fashioned him in this form, in which He had from the beginning framed him, He joined on his body to the Deity, in order that it might be henceforth an instrument consecrated to God, freed from all discord and want of harmony. 400 For man cannot, after that he has been formed for the worship of God, and hath sung, as it were, the incorruptible song of truth, and by this hath been made capable of holding the Deity, being fitted to the lyre of life as the chords and strings, he cannot, I say, return to discord and corruption.

[3172] Apud. Gretserum, *De Sancta Cruce*, p. 401, tom. ii. Nov. edit. Ratisb., 1754. [Concerning which I quote from Dupin as follows: "The Père Combefis has collected some other fragments, *attributed to Methodius*, cited by St. John Damascene and by Nicetas as drawn out of his books against Porphyry. But, besides that, we cannot depend upon the authority of these two authors, who are not very exact; these fragments have nothing considerable and we think it not worth while to say anything more concerning them."]

II.[3173]

The Same Methodius to Those Who are Ashamed of the Cross of Christ.

Some think that God also, whom they measure with the measure of their own feelings, judges the same thing that wicked and foolish men judge to be subjects of praise and blame, and that He uses the opinions of men as His rule and measure, not taking into account the fact that, by reason of the ignorance that is in them, every creature falls short of the beauty of God. For He draws all things to life by His Word, from their universal substance and nature. For whether He would have good, He Himself is the Very Good, and remains in Himself; or, whether the beautiful is pleasing to Him, since He Himself is the Only Beautiful, He beholds Himself, holding in no estimation the things which move the admiration of men. That, verily, is to be accounted as in reality the most beautiful and praiseworthy, which God Himself esteems to be beautiful, even though it be contemned and despised by all else—not that which men fancy to be beautiful. Whence it is, that although by this figure He hath willed to deliver the soul from corrupt affections, to the signal putting to shame of the demons, we ought to receive it, and not to speak evil of it, as being that which was given us to deliver us, and set us free from the chains which for our disobedience we incurred. For the Word suffered, being in the flesh affixed to the cross, that He might bring man, who had been deceived by error, to His supreme and godlike majesty, restoring him to that divine life from which he had become alienated. By this figure, in truth, the passions are blunted; the passion of the passions having taken place by the Passion, and the death of death by the death of Christ, He not having been subdued by death, nor overcome by the pains of the Passion. For neither did the Passion cast Him down from His equanimity, nor did death hurt Him, but He was in the passible remaining impassible, and in the mortal remaining immortal, comprehending all that the air, and this middle state, and the heaven above contained, and attempering the mortal to the immortal divinity. Death was vanquished entirely; the flesh being crucified to draw forth its immortality.

[3173] Apud. Gretserum, *De Sancta Cruce*, tom. ii. p. 403.

III.[3174]

The Same Methodius: How Christ the Son of God, in a Brief and Definite Time, Being Enclosed by the Body, and Existing Impassible, Became Obnoxious to the Passion.

For since this virtue was in Him, now it is of the essence of power to be contracted in a small space, and to be diminished, and again to be expanded in a large space, and to be increased. But if it is possible for Him to be with the larger extended, and to be made equal, and yet not with the smaller to be contracted and diminished, then power is not in Him. For if you say that this is possible to power, and that impossible, you deny it to be power; as being infirm and incapable with regard to the things which it cannot do. Nor again, further, will it ever contain any excellence of divinity with respect to those things which suffer change. For both man and the other animals, with respect to those things which they can effect, energise; but with respect to those things which they cannot perform, are weak, and fade away. Wherefore for this cause the Son of God was in the manhood enclosed, because this was not impossible to Him. For with power He suffered, remaining impassible; and He died, bestowing the gift of immortality upon mortals. Since the body, when struck or cut by a body, is just so far struck or cut as the striker strikes it, or he that cuts it cut it. For according to the rebound of the thing struck, the blow reflects upon the striker, since it is necessary that the two must suffer equally, both the agent and the sufferer. If, in truth, that which is cut, from its small size, does not correspond to that which cuts it, it will not be able to cut it at all. For if the subject body does not resist the blow of the sword, but rather yields to it, the operation will be void of effect, even as one sees in the thin and subtle bodies of fire and air; for in such cases the impetus of the more solid bodies is relaxed, and remains without effect. But if fire, or air, or stone, or iron, or anything which men use against themselves for the purposes of mutual destruction—if it is not possible to pierce or divide these, because of the subtle nature which they possess, why should not rather Wisdom remain invulnerable and impassible, in nothing injured by anything, even though it were conjoined to the body which was pierced and transfixed with nails, inasmuch as it is purer and more excellent than any other nature, if you except only that of God who begat Him?

[3174] Apud. Allatium, *Diatr. de Methodiorum scriptis*, p. 349.

Some Other Fragments of the Same Methodius.

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I.[3175]

But, perhaps, since the friends of Job imagined that they understood the reason why he suffered such things, that just man, using a long speech to them, confesses that the wisdom of the divine judgment is incomprehensible, not only to him, but also to every man, and declares that this earthly region is not the fitting place for understanding the knowledge of the divine counsels. One might say, that perfect and absolute piety—a thing plainly divine, and of God alone given to man, is in this place called wisdom. But the sense of the words is as follows: God, he says, hath given great things unto men, sowing, as it were, in their nature the power of discovery, together with wisdom, and the faculty of art. And men having received this, dig metals out of the earth, and cultivate it; but that wisdom which is conjoined with piety, it is not possible in any place to discover. Man cannot obtain it from his own resources, nor can he give it unto others. Hence it was that the wise men of the Greeks, who in their own strength sought to search out piety, and the worship of the Deity, did not attain their end. For it is a thing, as we have said, which exceeds human strength, the gift and the grace of God; and therefore from the beginning, partly by visions, partly by the intervention of angels, partly by the discourses of the divinely-inspired prophets, God instructed man in the principles of true religion. Nay, moreover, that contemplative wisdom by which we are impelled to the arts, and to other pursuits, and with which we are all in common, just and unjust, alike endued, is the gift of God: if we have been made rational creatures, we have received this. Wherefore, also, in a former place it was said, as of a thing that is of God bestowed, "Is it not the Lord who teacheth understanding and knowledge?"[3176]

[3175] Ex Nicetæ *Catena on Job*, cap. xix. p. 429, edit. Londin., 1637. All the shorter fragments collected in the editions of Migne and Jahn are here appended.

[3176] Job xxi. 22; xxii. 2.

II.[3177]

Observe that the Lord was not wont from the beginning to speak with man; but after that the soul was prepared, and exercised in many ways, and had ascended into the height by contemplation, so far as it is possible for human nature to ascend, then is it His wont to speak, and to reveal His Word unto those who have attained unto this elevation. But since the whirlwind is the producer of the tempests, and Job, in the tempest of his afflictions, had not made shipwreck of his faith, but his constancy shone forth the rather; therefore it was that He who gave him an answer answered him by the whirlwind, to signify the tempest of calamity which had befallen him; but, because He changed the stormy condition of his affairs into one of serene tranquillity, He spoke to him not only by the whirlwind, but in clouds also.

[3177] Ex Nicetæ *Catena on Job*, cap. xxvi. p. 538.

III.[3178]

Many have descended into the deep, not so as to walk on it, but so as to be by its bonds restrained. Jesus alone walked on the deep, where there are no traces of walkers, as a free man. For He chose death, to which He was not subject, that He might deliver those who were the bondslaves of death; saying to the prisoners, “Go forth; and to them that are in darkness, show yourselves.”[3179] With which, also, the things which follow are consistent.

[3178] Ex Nicetæ *Catena on Job*, p. 547.

[3179] Isa. xlix. 9.

IV.[3180]

Seest thou how, at the end of the contest, with a loud proclamation he declares the praises of the combatant, and discovers that which was in his afflictions hidden, in the words: "Thinkest thou that I had else answered thee, but that thou shouldest appear just?"[3181] This is the salve of his wounds, this the reward of his patience. For as to what followed, although he received double his former possessions, these may seem to have been given him by divine providence as small indeed, and for trifling causes, even though to some they may appear great.

Fragment, Uncertain.

Thou contendest with Me, and settest thyself against Me, and opposest those who combat for Me. But where wert thou when I made the world? What wert thou then? Hadst thou yet, says He, fallen from thy mother? for there was darkness, in the beginning of the world's creation, He says, upon the face of the deep. Now this darkness was no created darkness, but one which of set purpose had place, by reason of the absence of light.

[3180] Ex Nicetæ *Catena on Job*, cap. xxviii. p. 570.

[3181] Job xl. 3 (LXX.).

V.[3182]

But Methodius: The Holy Spirit, who of God is given to all men, and of whom Solomon said, “For Thine incorruptible Spirit is in all things,”[3183] He receives for the conscience, which condemns the offending soul.

[3182] Ex Nicetæ *Catena on Job*, cap. xix. p. 418, ex Olympiodoro.

[3183] Wisd. xii. 1. [“The Spirit of Christ,” given to all; John i. 9.]

VI.[3184] The Same Methodius.

I account it a greater good to be reproved than to reprove, inasmuch as it is more excellent to free oneself from evil than to free another.

[3184] Ex Parallelis. Damascen., *Opp.*, tom. ii. p. 331, D.

VII.[3185] The Same Methodius.

Human nature cannot clearly perceive pure justice in the soul, since, as to many of its thoughts, it is but dim-sighted.

[3185] *Ibid.*, p. 488, B.

VIII. The Same Methodius.

Wickedness never could recognise virtue or its own self.

IX. The Same Methodius.

Justice, as it seems, is four square, on all sides equal and like.

The just judgment of God is accommodated to our affections; and such as our estate is, proportionate and similar shall the retribution be which is allotted us.

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Two Fragments, Uncertain.

I.

The beginning of every good action has its foundation in our wills, but the conclusion is of God.

II.

Perhaps these three persons of our ancestors, being in an image the consubstantial representatives of humanity, are, as also Methodius thinks, types of the Holy and Consubstantial Trinity,[3186] the innocent and unbegotten Adam being the type and resemblance of God the Father Almighty, who is uncaused, and the cause of all; his begotten son[3187] shadowing forth the image of the begotten Son and Word of God; whilst Eve, that proceedeth forth from Adam,[3188] signifies the person and procession of the Holy Spirit.[3189]

[3186] [Such is the fact, no doubt, as to the ancestors of the Jewish race; the fatherly character of Abraham, the filial character of Isaac, and the missionary offices of Jacob—whose wisdom and organizing faculties are so conspicuous—interpreting, in some degree, "the Holy and Consubstantial Trinity." This seems to be hinted, indeed, in the formula, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Isaac's submission to be sacrificed upon Mount Moriah, and Jacob's begetting and sending forth the twelve patriarchs, singularly identify them as types of the Atoning Son and the regenerating Spirit, whose gifts and mission were imparted to the twelve Apostles.]

[3187] [Abel.]

[3188] [Note the single procession. The formula of the Hebrews, however, above noted, supplies a type of the *Filioque* and the *ab utroque* in the true sense of those terms.]

[3189] [Recur to chap. v. of *The Banquet*, p. 333, *supra*.]

General Note.

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(*Vexillas*,—as they are called, p. 399.)

It is very curious to note how certain ideas are inherited from the earliest Fathers, and travel down, as here, to find a new expression in a distant age. Here our author reflects Justin Martyr,[3190] and the *Labarum*[3191] itself is the outcrop of what Justin wrote to Antoninus Pius.

[3190] See vol. i. p. 181, this series.

[3191] See p. 285, *supra*, under *the Emperors*.

ARNOBIUS.

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[Translated by Archdeacon Hamilton Bryce, LL.D., and Hugh Campbell, M.A.]

Introductory Notice

to

Arnobius.

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[a.d. 297–303.] Arnobius appears before us, not as did the earlier apologists, but as a token that the great struggle was nearing its triumphant close. He is a witness that Minucius Felix and Tertullian had not preceded him in vain. He is a representative character, and stands forth boldly to avow convictions which were, doubtless, now struggling into light from the hearts of every reflecting pagan in the empire. In all probability it was the alarm occasioned by tokens that could not be suppressed—of a spreading and deepening sense of the nothingness of Polytheism—that stimulated the Œcumenical rage of Diocletian, and his frantic efforts to crush the Church, or, rather, to overwhelm it in a deluge of flame and blood.

In our author rises before us another contributor to Latin Christianity, which was still North-African in its literature, all but exclusively. He had learned of Tertullian and Cyprian what he was to impart to his brilliant pupil Lactantius. Thus the way was prepared for Augustine, by whom and in whom Latin Christianity was made distinctly Occidental, and prepared for the influence it has exerted, to this day, under the mighty *prestiges* of his single name.

And yet Arnobius, like Boethius afterwards, is much discredited, and has even been grudged the name of a Christian. Coleridge is one of the many who have disparaged Arnobius, but he always talked like an inspired madman, and often contradicted himself. Enough to say, that, emerging from gross heathenism in mature life, and forced to learn as he could what is now taught to Christian children, our author is a witness to the diffusion of truth in his day. He shows also such a faculty of assimilation, that, as a practical Christian, Coleridge himself does not shine in comparison; and if, as is probable, he closed his life in martyrdom, we may well be ashamed to deny him our gratitude and the tribute of our praise. Our author is an interesting painter of many features of paganism in conflict with the Church, which we gain from no one else. Economizing Clement of Alexandria, he advances to an assured position and form of assault. He persistently impeaches Jove himself in a daring confidence that men will feel his terrible charges to be true, and that the victory over heathenism is more than half gained already.[3192] I doubt not that, as a heathen, he was influenced by a dream to study Christianity. As a believer, he discarded dreams as vain. Converted late in life, we need not wonder at some tokens of imperfect knowledge; but, on the whole, he seems a well-informed disciple, and shows how thoroughly the *catechumens* were trained. But what does he prove? In short, he gives us a most fascinating insight into the mental processes by which he, and probably Constantine soon after him, came to the conclusion that heathenism was outworn and must disappear. He proves that the Church was salt that had not "lost its savour." It is true, that, reasoning with pagans, he does not freely cite the Scriptures, which had no force with them; yet his references to the facts of Scripture show that he had studied them conscientiously, and could present the truths of the Gospel clearly and with power. Lardner has demonstrated[3193] this in a fair spirit and with conclusive evidence. Referring the reader to his admirable criticisms, I am glad to say that a full and satisfactory outline of his career is presented in the following:— 40

[3192] Lardner's *Testimony of Ancient Heathenism, Works*, vol. vii. p. 17.

Translator's Introductory Notice.

1. Arnobius has been most unjustly neglected in modern times; but some excuse for this may be found in the fact that even less attention seems to have been paid to him in the ages immediately succeeding his own. We find no mention of him in any author except Jerome; and even Jerome has left only a few lines about him, which convey very little information.

In his list of ecclesiastical writers he says,[3194] "During the reign of Diocletian, Arnobius taught rhetoric with the greatest success, at Sicca, in Africa, and wrote against the heathen the books extant;" and again speaks of this work more particularly when he says,[3195] "Arnobius published seven books against the heathen." In his *Chronicon*, however, he writes under the year 2342,[3196] "Arnobius is considered a distinguished rhetorician in Africa, who, while engaged at Sicca in teaching young men rhetoric, was led by visions to the faith; and not being received by the bishop as hitherto a persistent enemy to Christ, composed very excellent books against his former belief." It must at once be seen that there is here a mistake, for Arnobius is put some twenty-three years later than in the former passage. Jerome himself shows us that the former date is the one he meant, for elsewhere[3197] he speaks of Lactantius as the disciple of Arnobius. Lactantius, in extreme old age,[3198] was appointed tutor of Constantine's son Crispus; and this, we are told in the *Chronicon*,[3199] was in the year 317.

[3193] *Credib.*, iii. 463.

[3194] *Cat. Script. Eccl.*, lxxix. f. 121, Bened. ed. tom. iv.

[3195] Ep. lxxxiii. f. 656.

[3196] i.e., a.d. 326.

[3197] *Cat. Script. Eccl.*, lxxx. f. 121, ep. lxxxiii.

[3198] *Cat. Script. Eccl.*, lxxx.

[3199] Anno 2333.

No one will suppose that if the disciple was a very old man in 317, his master could have been in his prime in 326. It is certain, therefore, that this date is not correct; and it seems very probable that Oehler's conjecture is true, who supposes that Jerome accidentally transposed his words from the year 303 to the place where we find them, misled by noticing the *vicenalia* of Constantine when he was looking for those of Diocletian.

It is with some difficulty that we can believe that Arnobius was led to embrace Christianity by dreams, as he speaks of these with little respect,[3200]—which he could hardly have done if by them the whole course of his life had been changed; but in our utter ignorance we cannot say that this may not have been to some extent the case. The further statement, that his apology for Christianity was submitted as a proof of his sincerity to the bishop of Sicca, is even less credible,—for these two reasons, that it is evidently the fruit not of a few weeks' but of protracted labour, and that it is hardly likely that any bishop would have allowed some parts of it to pass into circulation. It is just possible that the first or third books may have been so presented; but it is not credible that any pledge would be required of a man seeking to cast in his lot with the persecuted and terrified Church referred to in the fourth.

2. If we learn but little from external sources as to the life of Arnobius, we are not more fortunate when we turn to his own writings. One or two facts, however, are made clear; and these are of some importance. "But lately," he says, "O blindness, I worshipped images just brought from the furnaces, gods made on anvils and forged with hammers: now, led by so great a teacher into the ways of truth, I know what all these things are."[3201] We have thus his own assurance of his conversion from heathenism. He speaks of himself, however, as actually a Christian,—not as a waverer, not as one purposing to forsake the ancient superstitions and embrace the new religion, but as a firm believer, whose faith is already established, and whose side has been taken and stedfastly maintained. In a word, he refers to himself as once lost in error, but now a true Christian.

Again, in different passages he marks pretty accurately the time or times at which he wrote. Thus, in the first book[3202] he speaks of about three hundred years as the time during which Christianity had existed; and in the second,[3203] of a thousand and fifty, or not many less, having elapsed since the foundation of Rome. There has been much discussion as to what era is here referred to; and it has been pretty generally assumed that the Fabian must be intended,—in which case 303 would be the year meant. If it is observed, however, that Arnobius shows an intimate acquaintance with Varro, and great admiration for him, it will probably be admitted that it is most likely that the Varronian, or common, era was adopted 407 by him; and in this case the year referred to will be 297 a.d. This coincides sufficiently with the passage in the first book, and is in harmony with the idea which is there predominant,—the thought, that is, of the accusation so frequently on the lips of the heathen, that Christianity was the cause of the many and terrible afflictions with which the empire was visited. These accusations, ever becoming more bitter and threatening, would naturally be observed with care and attention by thoughtful Christians towards the close of the third century; and accordingly we find that the words with which Arnobius begins his apology, express the feeling of awakening anxiety with which he viewed the growth of this fear and hatred in the minds of the heathen. He declares, in effect, that one great object—indeed the main object—which he had proposed to himself, was to show that it was not because of the Christians that fresh evils and terrible calamities were continually assailing the state. And it must be remembered that we cannot refer such a proposal to a later period than that assigned. It would certainly not have occurred to a Christian in the midst of persecution, with death overhanging him, and danger on every side, to come forward and attempt calmly to show the heathen that there was no reason for their complaints against the Christians. In the later books there is a change in tone, upon which we cannot now dwell, although it is marked. In one passage he asks indignantly,[3204] "Why should our writings be given to the flames, our meetings be cruelly broken up, in which prayer is offered to the supreme God, peace and pardon are asked for all in authority, for soldiers, kings, friends, enemies?" In the calm tranquillity of the last half of the third century these words could hardly have been written, but they are a striking testimony to the terms of the imperial edict issued in the year 303 a.d. So, too, the *popular* expression of anger and disgust at the anti-pagan character of some of Cicero's works[3205] belongs to the incipient stages of persecution.

[3200] As "vain." [But see p. 405, *supra*.]

[3201] Book i. sec. 39, p. 423, *infra*.

[3202] i. 13, p. 417.

[3203] ii. 71, p. 461.

Nor must it be supposed that the whole work may be referred to the era which ensued after the abdication of Diocletian, in 305. From this time an apology for Christianity with such a design would have been an anachronism, for it was no longer necessary to disarm the fears of the heathen by showing that the gods could not be enraged at the Christians. It has further to be noticed, that although it is perfectly clear that Arnobius spent much time on his apology, it has never been thoroughly revised, and does not seem to have been ever finished.[3206]

We surely have in all this sufficient reason to assign the composition of these books *adversus Gentes* to the end of the third and beginning of the fourth centuries. Beyond this we cannot go, for we have no *data* from which to derive further inferences.

[3204] iv. 36.

[3205] Noticed in iii. 7, *infra.*

[3206] Cf. note on book vii. sec. 36, *infra.* [It is not at all improbable that some sketch of his convictions, written to assure the bishop of his conversion, was the foundation of what afterwards grew into a work.]

3. We have seen that the facts transmitted to us are very few and scanty indeed; but, few as they are, they suggest an interesting picture. Arnobius comes before us in Sicca; we are made spectators of two scenes of his life there, and the rest—the beginning and the end—are shrouded in darkness. Sicca Veneria was an important town, lying on the Numidian border, to the south-west of Carthage. As its name signifies, it was a seat of that vile worship of the goddess of lust, which was dear to the Phœnician race. The same cultus was found there 408 which disgraced Corinth; and in the temple of the goddess the maidens of the town were wont to procure for themselves, by the sacrifice of their chastity, the dowries which the poverty of their parents could not provide.

In the midst of traditions of such bestial foulness Arnobius found himself,—whether as a native, or as one who had been led to settle there. He has told us himself how true an idolater he was, how thoroughly he complied with the ceremonial demands of superstition; but the frequency and the vehemence of language with which his abhorrence of the sensuality of heathenism is expressed, tell us as plainly that practices so horrible had much to do in preparing his mind to receive another faith.

In strong contrast to the filthy indulgences with which paganism gratified its adherents, must have appeared the strict purity of life which was enjoined by Christianity and aimed at by its followers; and perhaps it was in such a place as Sicca that considerations of this nature would have most influence. There, too, the story of Cyprian’s martyrdom must have been well known,—may indeed have been told in the nursery of the young Arnobius,—and many traditions must have been handed down about the persistency with which those of the new religion had held fast their faith, in spite of exile, torture, and death. However distorted such tales might be, there would always remain in them the evidence of so exalted nobility of spirit, that every disclosure of the meanness and baseness of the old superstition must have induced an uneasy feeling as to whether that could be impiety which ennobled men,—that piety which degraded them lower than the brutes.

For some time all went well with Arnobius. He was not too pure for the world, and his learning and eloquence won him fame and success in his profession. But in some way, we know not how, a higher learning was communicated to him, and the admired rhetorician became first a suspected, then a persecuted Christian. He has left us in no doubt as to the reason of the change. Upon his darkness, he says, there shone out a heavenly light,[3207] a great teacher appeared to him and pointed out the way of truth; and he who had been an earnest worshipper of images, of stones, of unknown gods, was now as earnest, as zealous in his service of the true God. Of the trials which he must have endured we know nothing. A terrible persecution swept over the world, and many a Christian perished in it. Such a man as Arnobius must have been among the first to be assailed, but we hear of him no more.

[3207] [Conf. Constantine’s “vision.”]

With his learning and talents he could not have failed to make himself a name in the Church, or outside its pale, if he had lived. The conclusion seems inevitable, that he was one of the victims of that last fiery trial to which Christians under the Roman empire were exposed.

4. The vast range of learning shown in this apology has been admitted on all sides. Even Jerome says that it should at times be read on account of the learning displayed in it.[3208] In another passage Jerome says,[3209] "Arnobius is unequal and prolix, confused from want of arrangement." This may be admitted to a certain extent; but although such defects are to be found in his work, they are certainly not characteristic of Arnobius. So, too, many passages may be found strangely involved and mystical, and it is at times hard to understand what is really meant. Solecisms and barbarisms are also met with, as Nourry has objected, so that it cannot be said that Arnobius writes pure Latin. Still we must not be misled into supposing that by enumerating these defects we have a fair idea of his style.

If we remember that no man can wholly escape the influences of his age, and that Arnobius was so warm an admirer of Varro and Lucretius that he imitated their style and adopted their vocabulary, we shall be able to understand in what way he may be fairly spoken of as a good writer, although not free from defects. His style is, in point of fact, clear and lucid, rising at times into genuine eloquence; and its obscurity and harshness are generally caused by an attempt to express a vague and indefinite idea. Indeed very considerable power of expression is manifested in the philosophical reasonings of the second book, the keen satire of the fourth and fifth, and the vigorous argument of the sixth and seventh. 40

Jerome's last stricture is scarcely applicable. Arnobius wrote *adversus Gentes*; he addressed himself to meet the taunts and accusations of the heathen, and in so doing he retorts upon them the charges which they preferred against the Christians. His work must therefore be criticised from this standpoint, not as a systematic exposition or vindication of Christianity. Christianity is indeed defended, but it is by attacking heathenism. We must consider, also, that evidently the work was not revised as a whole, and that the last book would have been considerably altered had Arnobius lived or found opportunity to correct it.[3210] If we remember these things, we shall find little to object to in the arrangement.

After making all deductions, it may be said fairly that in Arnobius the African Church found no unfitting champion. Living amidst impurity and corruption, and seeing on every side the effects of a superstitious and sensual faith, he stands forward to proclaim that man has a nobler ideal set before him than the worship of the foul imaginations of his depraved fancy, to call his fellows to a purer life, and to point out that the Leader who claims that men should follow Him is both worthy and able to guide. This he does with enthusiasm, vigour, and effect; and in doing this he accomplishes his end.

[3208] Ep. lxii. *ad Tranquill.*

[3209] Ep. xlix. *ad Paulinum.*

[3210] Cf. book vii. cap. 36, note, and *Ib.* cap. 51, note, with the Appendix.

5. Various opinions have been entertained as to the position which Arnobius occupied with regard to the Bible. We cannot here enter into a discussion of these, and shall merely present a brief statement of facts.

It is evident that with regard to the Jews and the Old Testament Arnobius was in a state of perfect ignorance; for he confounds the Sadducees with the Pharisees,[3211] makes no allusion to the history of the Israelites, and shows that he was not acquainted with their forms of sacrifice.[3212]

He was evidently well acquainted with the life of Christ and the history of the Church, and alludes at times to well-known Christian sayings; but how far in so doing he quotes the Gospels and Epistles, is not easily determined. Thus it has been supposed, and with some probability, that in referring to the miracles of Christ he must allude to the Gospels as recording them. But it must be observed that he ascribes to Christ a miracle of which the New Testament makes no mention,—of being understood by men of different nations, as though He spoke in several languages at the same moment.[3213] So, too, his account[3214] of the passion differs from that of the New Testament. On the other hand, we find that he speaks of Christ as having taught men "not to return evil for evil,"[3215] as "the *way* of salvation, the door of life, by whom alone there is access to the light,"[3216] and as having been seen by "countless numbers of men" after His resurrection.[3217] Still further, he makes frequent references to accounts of Christ written by the apostles and handed down to their followers,[3218] and asks why their writings should be burned.[3219] In one place,[3220] also, he asks, "Have the well-known words never rung in your ears, that the wisdom of man is foolishness with God?" where the reference seems to be very distinct;[3221] but he nowhere says that he is quoting, or mentions any books.

[3211] Book iii. cap. 12, note.

[3212] Cf. book vii., on sacrifices generally. [Proves nothing.]

[3213] Book i. cap. 46, note.

[3214] Book i. cap. 53, note.

[3215] Book i. cap. 6.

[3216] Book ii. cap. 65, note.

[3217] Book i. cap. 46; cf. 1 Cor. xv. 6.

[3218] i. 55, 56, 58, 59.

[3219] iv. 36.

[3220] ii. 6, note.

[3221] Cf. 1 Cor. iii. 19.

This is, however, less remarkable when we take into account his mode of dealing with Clemens Alexandrinus and Cicero. The fourth, fifth, and sixth books are based on these two authors, and from Clement, in particular, whole sentences are taken unchanged.[3222] Yet the only reference made to either is the very general allusion in the third and fourth books.[3223]

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On the other hand, he quotes frequently and refers distinctly to many authors, and is especially careful to show that he has good authority for his statements, as will be seen by observing the number of books to which he refers on the mysteries and temples. If we bear this in mind, the principle which guided him seems to have been, that when he has occasion to quote an author once or twice, he does so by name, but that he takes it for granted that every one knows what are the great sources of information, and that it is therefore unnecessary to specify in each case what is the particular authority.

There are many interesting questions connected with his subject, but these we must for the present leave untouched.

6. No other works by Arnobius have been preserved, and only two mss. are known to exist. Of these, the one in Brussels is merely a transcript of that preserved in the public library at Paris, on which all editions have been based. This is a ms. of the ninth or tenth century, and contains the *Octavius* of Minucius Felix immediately after the seventh book *adversus Gentes*, in consequence of which that treatise was at first printed as the eighth book of Arnobius. Although it has been collated several times, we are still in doubt as to its true readings,—Hildebrand, who last examined it, having done so with too little care.

The first[3224] edition was printed at Rome in 1542, and was followed by that of Gelenius,[3225] in which much was done for the emendation of the text; but arbitrary conjectures were too frequently admitted. Next in order follow those of Canterus,[3226] who did especial service by pointing out what use Arnobius has made of Clement, Ursinus,[3227] Elmenhorst,[3228] Stewechius,[3229] Heraldus,[3230] and the Leyden[3231] *variorum* edition, based on a recension of the text by Salmasius.[3232] The later editions are those of Oberthür,[3233] whose text is adopted by Orelli,[3234] Hildebrand,[3235] and Oehler.[3236] Oberthür's edition is of little importance, and that of Orelli is valuable solely as a collection of notes gathered from many sources into a crude and undigested mass. Hildebrand seems to have taken too little pains with his work; and Oehler, whose critical sagacity and industry might have given us a most satisfactory edition, was unfortunately hampered by want of space.

[3222] [Compare the *Exhortation* of Clement, vol. ii. p. 171, *passim*; and Tertullian, vol. iii. and *passim*.]

[3223] Book iii. cap. 7, and book iv. cap. 13, note.

[3224] Arnobii *Disputationum adversus Gentes*, libri octo, nunc primum in lucem editi Romæ, apud Franc. Priscianum Florentinum, 1542.

[3225] Basileæ, 1546.

[3226] Antverpiæ, 1582.

[3227] Romæ, 1583. This is the second Roman edition, and restores the *Octavius* to Minucius Felix.

[3228] Hanoviæ, 1603; dedicated to Joseph Scaliger.

[3229] Antverpiæ, 1604.

[3230] Paris, 1605. This edition, which is of great value, and shows great learning and ability, was completed in two months, as Heraldus himself tells us.

[3231] Lugduni Batavorum 1651, containing the notes of Canterus, Elmenhorst, Stewechius, and Heraldus.

No edition of Arnobius has been published in England; and the one Englishman who has taken any pains with this author seems to be John Jones, who, under the pseudonym of Leander de St. Martino, prepared summaries, which were added to a reprint of Stewechius at Douay, 1634. As this edition has not come into our hands, we are unable to speak of it more particularly.

7. It will be observed that *adversus Gentes* is the title of this work in all editions except those of Hildebrand and Oehler, in which it is *adversus Nationes*. The difference is very slight, but it may be well to mention that neither can be said with certainty to be correct. The first is the form used by Jerome in two passages of his writings;[3237] and as he must have seen earlier mss. than that now extant, he is supposed to give the title which he found in them. In the Paris ms., however, at the end of the second book, the subscription is, "The second book of Arnobius *adversus Nationes* ends;" and it has been argued that, as the copyist would hardly have gone so far astray, while it is quite possible that Jerome did not attempt to do more than indicate generally the purpose of the book without quoting its titlepage, this must be the true title. The first page of the existing ms. is torn away, and the question remains therefore undecided: fortunately its decision is not of the slightest importance.

8. This translation of Arnobius was begun in the hope that it would be possible to adhere throughout to the text of Orelli, and that very little attention to the various readings would be found necessary. This was, however, found to be impossible, not merely because Hildebrand's collation of the Paris ms. showed how frequently liberties had been taken with the text, but on account of the corrupt state of the text itself.

[3232] Salmasius purposed writing commentaries for this edition, but died without doing more than beginning them.

[3233] Wirceburgi, 1783, 8vo, preceded by a rambling introductory epistle.

[3234] Lipsiæ, 1816–17, 8vo.

[3235] Halis Saxonum, 1844, 8vo.

[3236] Lipsiæ, 1846, 8vo.

[3237] Cf. § 1, notes 2 and 3.

It has therefore been thought advisable to lay before the reader a close translation founded on the ms., so far as known. A conjectural reading has in no case been adopted without notice.

Throughout the Work use has been made of four editions,—Oehler's, Orelli's, Hildebrand's, and that of Leyden; other editions being consulted only for special reasons.

It is to be regretted that our knowledge of the single ms. of Arnobius is still incomplete; but it is hoped that this will soon be remedied, by the publication of a revised text, based upon a fresh collation of the ms., with a complete *apparatus* and a carefully digested body of notes.[3238]

[3238] [This section (8) appears as a "Preface" to the Edinburgh edition.]

The Seven Books of Arnobius Against the Heathen.

(*Adversus Gentes.*)

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Book I.

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41

1. Since I have found some who deem themselves very wise in their opinions, acting as if they were inspired,[3239] and announcing with all the authority of an oracle,[3240] that from the time when the Christian people began to exist in the world the universe has gone to ruin, that the human race has been visited with ills of many kinds, that even the very gods, abandoning their accustomed charge, in virtue of which they were wont in former days to regard with interest our affairs, have been driven from the regions of earth,—I have resolved, so far as my capacity and my humble power of language will allow, to oppose public prejudice, and to refute calumnious accusations; lest, on the one hand, those persons should imagine that they are declaring some weighty matter, when they are merely retailing vulgar rumours;[3241] and on the other, lest, if we refrain from such a contest, they should suppose that they have gained a cause, lost by its own inherent demerits, not abandoned by the silence of its advocates. For I should not deny that that charge is a most serious one, and that we fully deserve the hatred attaching to public enemies,[3242] if it should appear that to us are attributable causes by reason of which the universe has deviated from its laws, the gods have been driven far away, and such swarms of miseries have been inflicted on the generations of men.

[3239] The words *insanire, bacchari*, refer to the appearance of the ancient seers when under the influence of the deity. So Virgil says, *Insanam vatem aspicies* (*Æn.*, iii. 443), and, *Bacchatur vates*(*Æn.*, vi. 78). The meaning is, that they make their asseverations with all the confidence of a seer when filled, as he pretended, with the influence of the god.

[3240] *Et velut quiddam promptum ex oraculo dicere*, i.e., to declare a matter with boldness and majesty, as if most certain and undoubted.

[3241] *Popularia verba*, i.e., rumours arising from the ignorance of the common people.

[3242] The Christians were regarded as “public enemies,” and were so called.

2. Let us therefore examine carefully the real significance of that opinion, and what is the nature of the allegation; and laying aside all desire for wrangling,[3243] by which the calm view of subjects is wont to be dimmed, and *even* intercepted, let us test, by fairly balancing the considerations on both sides, whether that which is alleged be true. For it will assuredly be proved by an array of convincing arguments, not that we are discovered to be more impious, but that they themselves are convicted of that charge who profess to be worshippers of the deities, and devotees of an antiquated superstition. And, in the first place, we ask this of them in friendly and calm language: Since the name of the Christian religion began to be used on the earth, what phenomenon, unseen before,[3244] unheard of before, what event contrary to the laws established in the beginning, has the so-called "Nature of Things" felt or suffered? Have these first elements, from which it is agreed that all things were compacted, been altered into elements of an opposite character? Has the fabric of this machine and mass *of the universe*, by which we are all covered, and in which we are held enclosed, relaxed in any part, or broken up? Has the revolution of the globe, to which we are accustomed, departing from the rate of its primal motion, begun either to move too slowly, or to be hurried onward in headlong rotation? Have the stars begun to rise in the west, and the setting of the constellations to take place in the east? Has the sun himself, the chief of the heavenly bodies, with whose light all things are clothed, and by whose heat all things are vivified, blazed forth with increased vehemence? has he become less warm, and has he altered for the worse into opposite conditions that well-regulated temperature by which he is wont to act upon the earth? Has the moon ceased to shape herself anew, and to change into former phases by the constant recurrence of fresh ones? Has the cold of winter, has the heat of summer, has the moderate warmth of spring and autumn, been modified by reason of the intermixture of ill-assorted seasons? Has the winter begun to have long days? has the night begun to recall the very tardy twilights of summer? Have the winds at all exhausted their violence? Is the sky not collected[3245] into clouds by reason of the blasts having lost their force, and do the fields when moistened by the showers not prosper? Does the earth refuse to receive the seed committed to it, or will not the trees assume their foliage? Has the flavour of excellent fruits altered, or has the vine changed in its juice? Is foul blood pressed forth from the olive berries, and is *oil* no longer supplied to the lamp, now extinguished? Have animals of the land and of the sea no sexual desires, and do they not conceive young? Do they not guard, according to their own habits and their own instinct, the offspring generated in their wombs? In fine, do men themselves, whom an active energy with its first impulses has scattered over habitable lands, not form marriages with due rites? Do they not beget

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[3243] Or, "all party zeal."

[3244] So Meursius,—the ms. reading is *inusitatum*, "extraordinary."

[3245] So Gelenius; ms., *coartatur*, "pressed together."

dear children? do they not attend to public, to individual, and to family concerns? Do they not apply their talents as each one pleases, to varied occupations, to different kinds of learning? and do they not reap the fruit of diligent application? Do those to whom it has been so allotted, not exercise kingly power or military authority? Are men not every day advanced in posts of honour, in offices of power? Do they not preside in the discussions of the law courts? Do they not explain the code of law? do they not expound the principles of equity? All other things with which the life of man is surrounded, in which it consists, do not all men in their own tribes practise, according to the established order of their country's manners?

3. Since this is so, and since no strange influence has suddenly manifested itself to break the continuous course of events by interrupting their succession, what is the ground of the allegation, that a plague was brought upon the earth after the Christian religion came into the world, and after it revealed the mysteries of hidden truth? But pestilences, say my opponents, and droughts, wars, famines, locusts, mice, and hailstones, and other hurtful things, by which the property of men is assailed, the gods bring upon us, incensed as they are by your wrong-doings and by your transgressions. If it were not a mark of stupidity to linger on matters which are already clear, and which require no defence, I should certainly show, by unfolding the history of past ages, that those ills which you speak of were not unknown, were not sudden in their visitation; and that the plagues did not burst upon us, and the affairs of men begin to be attacked by a variety of dangers, from the time that our sect[3246] won the honour[3247] of this appellation. For if we are to blame, and if these plagues have been devised against our sin, whence did antiquity know these names for misfortunes? Whence did she give a designation to wars? By what conception could she indicate pestilence and hailstorms, or how could she introduce these terms among her words, by which speech was rendered plain? For if these ills are entirely new, and if they derive their origin from recent transgressions, how could it be that the ancients coined terms for these things, which, on the one hand, they knew that they themselves had never experienced, and which, on the other, they had not heard of as occurring in the time of their ancestors? Scarcity of produce, say my opponents, and short supplies of grain, press more heavily on us. For, *I would ask*, were the former generations, even the most ancient, at any period wholly free from such an inevitable calamity? Do not the very words by which these ills are characterized bear evidence and proclaim loudly that no mortal ever escaped from them with entire immunity? But if the matter were difficult of belief, we might urge, on the testimony of authors, how great nations, and what individual nations, and how often *such nations* experienced dreadful famine, and perished by accumulated devastation. Very many hailstorms fall upon and assail all things. For do we not find it contained and deliberately stated in ancient literature, that even showers of stones[3248] often ruined entire districts? Violent rains cause the crops to perish, and proclaim barrenness to countries:—were the ancients, indeed, free from these ills, when we have known of[3249] mighty rivers even being dried up, and the mud of their channels parched?

[3246] Or, “race,” *gens*, i.e., the Christian people.

[3247] The verb *mereri*, used in this passage, has in Roman writers the idea of merit or excellence of some kind in a person, in virtue of which he is deemed worthy of some favour or advantage; but in ecclesiastical Latin it means, as here, to gain something by the mere favour of God, without any merit of one’s own.

[3248] See Livy, i. 31, etc.; and Pliny, *Nat. Hist.*, ii. 38.

[3249] The ms. reads, *flumina* cognoverimus ingentia *lim*-in-*is ingentia siccatis*, “that mighty rivers shrunk up, leaving the mud,” etc.

The contagious influences of pestilence consume the human race:—ransack the records of history written in various languages, and you will find that all countries have often been desolated and deprived of their inhabitants. Every kind of crop is consumed, and devoured by locusts and by mice:—go through your own annals, and you will be taught by these plagues how often former ages were visited by them, and how often they were brought to the wretchedness of poverty. Cities shaken by powerful earthquakes totter to their destruction:—what! did not bygone days witness cities with their populations engulphed by huge rents of the earth?[3250] or did they enjoy a condition exempt from such disasters?

[3250] So Tertullian, *Apologet.*, 40, says,—“We have read that the islands Hiera, Anaphe, Delos, Rhodes, and Cos were destroyed, together with many human beings.”

4. When was the human race destroyed by a flood? was it not before us? When was the world set on fire,[3251] and reduced to coals and ashes? was it not before us? When were the greatest cities engulphed in the billows of the sea? was it not before us? When were wars waged with wild beasts, and battles fought with lions?[3252] was it not before us? When was ruin brought on whole communities by poisonous serpents?[3253] was it not before us? For, inasmuch as you are wont to lay to our blame the cause of frequent wars, the devastation of cities, the irruptions of the Germans and the Scythians, allow me, with your leave, to say,—In your eagerness to calumniate us, you do not perceive the real nature of that which is alleged.

[3251] Arnobius, no doubt, speaks of the story of Phæthon, as told by Ovid; on which, cf. Plato, *Tim.*, st. p. 22.

[3252] Nourry thinks that reference is here made to the contests of gladiators and athletes with lions and other beasts in the circus. But it is more likely that the author is thinking of African tribes who were harassed by lions. Thus Ælian (*de Nat Anim.*, xvii. 24) tells of a Libyan people, the Nomæi, who were entirely destroyed by lions.

[3253] The city of Amyclæ in Italy is referred to, which was destroyed by serpents.

5. Did we bring it about, that ten thousand years ago a vast number of men burst forth from the island which is called the Atlantis of Neptune,[3254] as Plato tells us, and utterly ruined and blotted out countless tribes? Did this form a prejudice against us, that between the Assyrians and Bactrians, under the leadership of Ninus and Zoroaster of old, a struggle was maintained not only by the sword and by physical power, but also by magicians, and by the mysterious learning of the Chaldeans? Is it to be laid to the charge of our religion, that Helen was carried off under the guidance and at the instigation of the gods, and that she became a direful destiny to her own and to after times? Was it because of our name, that that mad-cap Xerxes let the ocean in upon the land, and that he marched over the sea on foot? Did we produce and stir into action the causes, by reason of which one youth, starting from Macedonia, subjected the kingdoms and peoples of the East to captivity and to bondage? Did we, forsooth, urge the deities into frenzy, so that the Romans lately, like some swollen torrent, overthrew all nations, and swept them beneath the flood? But if there is no man who would dare to attribute to our times those things which took place long ago, how can we be the causes of the present misfortunes, when nothing new is occurring, but all things are old, and were unknown to none of the ancients?

[3254] In the *Timæus* of Plato, c. vi. st. p. 24, an old priest of Saïs, in Egypt, is represented as telling Solon that in times long gone by the Athenians were a very peaceful and very brave people, and that 9,000 years before that time they had overcome a mighty host which came rushing from the Atlantic Sea, and which threatened to subjugate all Europe and Asia. The sea was then navigable, and in front of the pillars of Hercules (Strait of Gibraltar) lay an island larger than Africa and Asia together: from it travellers could pass to other islands, and from these again to the opposite continent. In this island great kings arose, who made themselves masters of the whole island, as well as of other islands, and parts of the continent. Having already possessions in Libya and Europe, which they wished to increase, they gathered an immense host; but it was repelled by the Athenians. Great earthquakes and storms ensued, in which the island of Atlantis was submerged, and the sea ever after rendered impassable by shoals of mud produced by the sunken island. For other forms of this legend, and explanations of it, see Smith's *Dictionary of Geography*, under *Atlantis*; [also *Ancient America*, p. 175, Harpers, 1872. This volume, little known, seems to me "stranger than fiction," and far more interesting].

6. Although you allege that those wars which you speak of were excited through hatred of our religion, it would not be difficult to prove, that after the name of Christ was heard in the world, not only were they not increased, but they were even in great measure diminished by the restraining of furious passions. For since we, a numerous band of men as we are, have learned from His teaching and His laws that evil ought not to be requited with evil,[3255] that it is better to suffer wrong than to inflict it, that we should rather shed our own blood than stain our hands and our conscience with that of another, an ungrateful world is now for a long period enjoying a benefit from Christ, inasmuch as by His means the rage of savage ferocity has been softened, and has begun to withhold hostile hands from the blood of a fellow-creature. But if all without exception, who feel that they are men not in form of body but in power of reason, would lend an ear for a little to His salutary and peaceful rules, and would not, in the pride and arrogance of enlightenment, trust to their own senses rather than to His admonitions, the whole world, having turned the use of steel into more peaceful occupations, would now be living in the most placid tranquillity, and would unite in blessed harmony, maintaining inviolate the sanctity of treaties.

[3255] Cf. Matt. v. 39.

7. But if, say my opponents, no damage is done to human affairs by you, whence arise those evils by which wretched mortals are now oppressed and overwhelmed? You ask of me a decided statement,[3256] which is by no means necessary to this cause. For no immediate and prepared discussion regarding it has been undertaken by me, for the purpose of showing or proving from what causes and for what reasons each event took place; but in order to demonstrate that the reproaches of so grave a charge are far removed from our door. And if I prove this, if by examples and[3257] by powerful arguments the truth of the matter is made clear, I care not whence these evils come, or from what sources and first beginnings they flow.

[3256] The ms. here inserts a mark of interrogation.

[3257] So the ms. *si facto et*, corrected, however, by a later copyist, *si facio ut*, “if I cause that,” etc.

8. And yet, that I may not seem to have no opinion on subjects of this kind, that I may not appear when asked to have nothing to offer, I may say, What if the primal matter which has been diffused through the four elements of the universe, contains the causes of all miseries inherent in its own constitution? What if the movements of the heavenly bodies produce these evils in certain signs, regions, seasons, and tracts, and impose upon things placed under them the necessity of various dangers? What if, at stated intervals, changes take place in the universe, and, as in the tides of the sea, prosperity at one time flows, at another time ebbs, evils alternating with it? What if those impurities of matter which we tread under our feet have this condition imposed upon them, that they give forth the most noxious exhalations, by means of which this our atmosphere is corrupted, and brings pestilence on our bodies, and weakens the human race? What if—and this seems nearest the truth—whatever appears to us adverse, is in reality not an evil to the world itself? And what if, measuring by our own advantages all things which take place, we blame the results of nature through ill-formed judgments? Plato, that sublime head and pillar of philosophers, has declared in his writings, that those cruel floods and those conflagrations of the world are a purification of the earth; nor did that wise man dread to call the overthrow of the human race, its destruction, ruin, and death, a renewal of things, and to affirm that a youthfulness, as it were, was secured by this renewed strength.[3258]

[3258] Plato, *Tim.*, st. p. 22.

9. It rains not from heaven, my opponent says, and we are in distress from some extraordinary deficiency of grain crops. What then, do you demand that the elements should be the slaves of your wants? and that you may be able to live more softly and more delicately, ought the compliant seasons to minister to your convenience? What if, in this way, one who is intent on voyaging complains, that now for a long time there are no winds, and that the blasts of heaven have for ever lulled? Is it therefore to be said that that peacefulness of the universe is pernicious, because it interferes with the wishes of traders? What if one, accustomed to bask himself in the sun, and thus to acquire dryness of body, similarly complains that by the clouds the pleasure of serene weather is taken away? Should the clouds, therefore, be said to hang over with an injurious veil, because idle lust is not permitted to scorch itself in the burning heat, and to devise excuses for drinking? All these events which are brought to pass, and which happen under this mass of the universe, are not to be regarded as sent for our petty advantages, but as consistent with the plans and arrangements of Nature herself.

10. And if anything happens which does not foster ourselves or our affairs with joyous success, it is not to be set down forthwith as an evil, and as a pernicious thing. The world rains or does not rain: for itself it rains or does not rain; and, though you perhaps are ignorant of it, it either diminishes excessive moisture by a burning drought, or by the outpouring of rain moderates the dryness extending over a very long period. It raises pestilences, diseases, famines, and other baneful forms of plagues: how can you tell whether it does not thus remove that which is in excess, and whether, through loss to themselves, it does not fix a limit to things prone to luxuriance?

11. Would you venture to say that, in this universe, this thing or the other thing is an evil, whose origin and cause you are unable to explain and to analyze?[3259] And because it interferes with your lawful, perhaps even your unlawful pleasures, would you say that it is pernicious and adverse? What, then, because cold is disagreeable to your members, and is wont to chill[3260] the warmth of your blood, ought not winter on that account to exist in the world? And because you are unable[3261] to endure the hottest rays of the sun, is summer to be removed from the year, and a different course of nature to be instituted under different laws? Hellebore is poison to men; should it therefore not grow? The wolf lies in wait by the sheepfolds; is nature at all in fault, because she has produced a beast most dangerous to sheep? The serpent by his bite takes away life; a reproach, forsooth, to creation, because it has added to animals monsters so cruel.

[3259] "To analyze"—*dissolvere*—is in the ms. marked as spurious.

[3260] In the ms. we find "to chill and numb"—*congelare, constringere*; but the last word, too, is marked as spurious.

[3261] ms. *sustinere* (marked as a gloss), "to sustain;" *perferre*, "to endure."

12. It is rather presumptuous, when you are not your own master, even when you are the property of another, to dictate terms to those more powerful; to wish that that should happen which you desire, not that which you have found fixed in things by their original constitution. Wherefore, if you wish that your complaints should have a basis, you must first inform us whence you are, or who you are; whether the world was created and fashioned for you, or whether you came into it as sojourners from other regions. And since it is not in your power to say or to explain for what purpose you live beneath this vault of heaven, cease to believe that anything belongs to you; since those things which take place are not brought about in favour of a part, but have regard to the interest of the whole.

13. Because of the Christians, my opponents say, the gods inflict upon us all calamities, and ruin is brought on our crops by the heavenly deities. I ask when you say these things, do you not see that you are accusing us with bare-faced effrontery, with palpable and clearly proved falsehoods? It is almost three hundred years[3262]—something less or more—since we Christians[3263] began to exist, and to be taken account of in the world. During all these years, have wars been incessant, has there been a yearly failure of the crops, has there been no peace on earth, has there been no season of cheapness and abundance of all things? For this must first be proved by him who accuses us, that these calamities have been endless and incessant, that men have never had a breathing time at all, and that without any relaxation[3264] they have undergone dangers of many forms.

[3262] See Introduction.

[3263] [Our author thus identifies himself with Christians, and was, doubtless, baptized when he wrote these words.]

[3264] *Sine ullis feriis*, a proverbial expression, “without any holidays;” i.e. without any intermixture of good.

14. And yet do we not see that, in these years and seasons that have intervened, victories innumerable have been gained from the conquered enemy,—that the boundaries of the empire have been extended, and that nations whose names we had not previously heard, have been brought under our power,—that very often there have been the most plentiful yields of grain, seasons of cheapness, and such abundance of commodities, that all commerce was paralyzed, being prostrated by the standard of prices? For in what manner could affairs be carried on, and how could the human race have existed[3265] even to this time, had not the productiveness of nature continued to supply all things which use demanded?

[3265] For *qui durare* Ursinus would read *quiret durare*; but this seems to have no ms. authority, though giving better sense and an easier construction.

15. Sometimes, however, there were seasons of scarcity; yet they were relieved by times of plenty. Again, certain wars were carried on contrary to our wishes.[3266] But they were afterwards compensated by victories and successes. What shall we say, then?—that the gods at one time bore in mind our acts of wrong-doing, at another time again forgot them? If, when there is a famine, the gods are said to be enraged at us, it follows that in time of plenty they are not wroth, and ill-to-be-appeased; and so the matter comes to this, that they both lay aside and resume anger with sportive whim, and always renew their wrath afresh by the recollection of the causes of offence.

[3266] That is, unsuccessfully.

16. Yet one cannot discover by any rational process of reasoning, what is the meaning of these statements. If the gods willed that the Alemanni[3267] and the Persians should be overcome because Christians dwelt among their tribes, how did they grant victory to the Romans when Christians dwelt among their peoples also? If they willed that mice and locusts should swarm forth in prodigious numbers in Asia and in Syria because Christians dwelt among their tribes too, why was there at the same time no such phenomenon in Spain and in Gaul, although innumerable Christians lived in those provinces also?[3268] If among the Gætuli and the Tinguitani[3269] they sent dryness and aridity on the crops on account of this circumstance, why did they in that very year give the most bountiful harvest to the Moors and to the Nomads, when a similar religion had its abode in these regions as well? If in any one state whatever they have caused many to die with hunger, through disgust at our name, why have they in the same state made wealthier, ay, very rich, by the high price of corn, not only men not of our body, but even Christians themselves? Accordingly, either all should have had no blessing if we are the cause of the evils, for we are in all nations; or when you see blessings mixed with misfortunes, cease to attribute to us that which damages your interests, when we in no respect interfere with your blessings and prosperity. For if I cause it to be ill with you, why do I not prevent it from being well with you? If my name is the cause of a great dearth, why am I powerless to prevent the greatest productiveness? If I am said to bring the *ill* luck of a wound being received in war, why, when the enemy are slain, am I not an evil augury; and why am I not set forth against good hopes, through the ill luck of a bad omen?

[3267] *Alemanni*, i.e., the Germans; hence the French *Allemagne.* The ms. has *Alamanni.*

[3268] ["Innumerable Christians:" let this be noted.]

[3269] The *Gætuli* and *Tinguitani* were African tribes. For *Tinguitanos*, another reading is *tunc Aquitanos*; but *Tinguitanos* is much to be preferred on every ground.

17. And yet, O ye great worshippers and priests of the deities, why, as you assert that those most holy gods are enraged at Christian communities, do you not likewise perceive, do you not see what base feelings, what unseemly frenzies, you attribute to your deities? For, to be angry, what else is it than to be insane, to rave, to be urged to the lust of vengeance, and to revel in the troubles of another's grief, through the madness of a savage disposition? Your great gods, then, know, are subject to and feel that which wild beasts, which monstrous brutes experience, which the deadly plant natrix contains in its poisoned roots. That nature which is superior to others, and which is based on the firm foundation of unwavering virtue, experiences, as you allege, the instability which is in man, the faults which are in the animals of earth. And what therefore follows of necessity, but that from their eyes flashes dart, flames burst forth, a panting breast emits a hurried breathing from their mouth, and by reason of their burning words their parched lips become pale? 418

18. But if this that you say is true,—if it has been tested and thoroughly ascertained both that the gods boil with rage, and that an impulse of this kind agitates the divinities with excitement, on the one hand they are not immortal, and on the other they are not to be reckoned as at all partaking of divinity. For wherever, as the philosophers hold, there is any agitation, there of necessity passion must exist. Where passion is situated, it is reasonable that mental excitement follow. Where there is mental excitement, there grief and sorrow exist. Where grief and sorrow exist, there is already room for weakening and decay; and if these two harass them, extinction is at hand, viz., death, which ends all things, and takes away life from every sentient being.

19. Moreover, in this way you represent them as not only unstable and excitable, but, what all agree is far removed from the character of deity, as unfair in their dealings, as wrong-doers, and, in fine, as possessing positively no amount of even moderate fairness. For what is a greater wrong than to be angry with some, and to injure others, to complain of human beings, and to ravage the harmless corn crops, to hate the Christian name, and to ruin the worshippers of Christ with every kind of loss?

20. [3270]Do they on this account wreak their wrath on you too, in order that, roused by your own private wounds, you may rise up for their vengeance? It seems, then, that the gods seek the help of mortals; and were they not protected by your strenuous advocacy, they are not able of themselves to repel and to avenge[3271] the insults offered them. Nay rather, if it be true that they burn with anger, give them an opportunity of defending themselves, and let them put forth and make trial of their innate powers, to take vengeance for their offended dignity. By heat, by hurtful cold, by noxious winds, by the most occult diseases, they can slay us, they can consume[3272] us, and they can drive us entirely from all intercourse with men; or if it is impolitic to assail us by violence, let them give forth some token of their indignation,[3273] by which it may be clear to all that we live under heaven subject to their strong displeasure.

[3270] The ms. reads *at*, "but."

[3271] *Defendere* is added in the ms., but marked as a gloss.

[3272] *Consumere* is in like manner marked as a gloss.

[3273] So Orelli, for the ms. *judicationis*, "judgment."

21. To you let them give good health, to us bad, ay, the very worst. Let them water your farms with seasonable showers; from our little fields let them drive away all those rains which are gentle. Let them see to it that your sheep are multiplied by a numerous progeny; on our flocks let them bring luckless barrenness. From your olive-trees and vineyards let them bring the full harvest; but let them see to it that from not one shoot of ours one drop be expressed. Finally, and as their worst, let them give orders that in your mouth the products of the earth retain their natural qualities; but, on the contrary that in ours the honey become bitter, the flowing oil grow rancid, and that the wine when sipped, be in the very lips suddenly changed into disappointing vinegar.

22. And since facts themselves testify that this result never occurs, and since it is plain that to us no less share of the bounties of life accrues, and to you no greater, what inordinate desire is there to assert that the gods are unfavourable, nay, inimical to the Christians, who, in the greatest adversity, just as in prosperity, differ from you in no respect? If you allow the truth to be told you, and that, too, without reserve, these allegations are but words,—words, I say; nay, matters believed on calumnious reports not proved by any certain evidence.

23. But the true[3274] gods, and those who are worthy to have and to wear the dignity of this name, neither conceive anger nor indulge a grudge, nor do they contrive by insidious devices what may be hurtful to another party. For verily it is profane, and surpasses all acts of sacrilege, to believe that that wise and most blessed nature is uplifted in mind if one prostrates himself before it in humble adoration; and if this adoration be not paid, that it deems itself despised, and regards itself as fallen from the pinnacle of its glory. It is childish, weak, and petty, and scarcely becoming for those whom the experience of learned men has for a long time called demigods and heroes,[3275] not to be versed in heavenly things, and, divesting themselves of their own proper state, to be busied with the coarser matter of earth.

[3274] The carelessness of some copyist makes the ms. read *ve*-st-*ri*, “your,” corrected as above by Ursinus.

[3275] So Ursinus, followed by Heraldus, LB., and Orelli, for the ms. *errores*, which Stewechius would change into *errones*—“vagrants”—referring to the spirits wandering over the earth: most other edd., following Gelenius, read, “called demigods, that these indeed”—*dæmonas appellat, et hos*, etc.

24. These are your ideas, these are your sentiments, impiously conceived, and more impiously believed. Nay, rather, to speak out more truly, the augurs, the dream interpreters, the soothsayers, the prophets, and the priestlings, ever vain, have devised these fables; for they, fearing that their own arts be brought to nought, and that they may extort but scanty contributions from the devotees, now few and infrequent, whenever they have found you to be willing[3276] that their craft should come into disrepute, cry aloud, The gods are neglected, and in the temples there is now a very thin attendance. Former ceremonies are exposed to derision, and the time-honoured rites of institutions once sacred have sunk before the superstitions of new religions. Justly is the human race afflicted by so many pressing calamities, 41 justly is it racked by the hardships of so many toils. And men—a senseless race—being unable, from their inborn blindness, to see even that which is placed in open light, dare to assert in their frenzy what you in your sane mind do not blush to believe.

[3276] So the ms., which is corrected in the first ed. “us to be willing”—*nos velle*: Stewechius reads, “us to be making good progress, are envious, enraged, and cry aloud,” etc.—*nos belle provenire compererunt, invident, indignantur, declamitantque*, etc.; to both of which it is sufficient objection that they do not improve the passage by their departure from the ms.

25. And lest any one should suppose that we, through distrust in our reply, invest the gods with the gifts of serenity, that we assign to them minds free from resentment, and far removed from all excitement, let us allow, since it is pleasing to you, that they put forth their passion upon us, that they thirst for our blood, and that now for a long time they are eager to remove us from the generations of men. But if it is not troublesome to you, if it is not offensive, if it is a matter of common duty to discuss the points of this argument not on grounds of partiality, but on those of truth, we demand to hear from you what is the explanation of this, what the cause, why, on the one hand, the gods exercise cruelty on us alone, and why, on the other, men burn against us with exasperation. You follow, our opponents say, profane religious systems, and you practise rites unheard of throughout the entire world. What do you, O men, endowed with reason, dare to assert? What do you dare to prate of? What do you try to bring forward in the recklessness of unguarded speech? To adore God as the highest existence, as the Lord of all things that be, as occupying the highest place among all exalted ones, to pray to Him with respectful submission in our distresses, to cling to Him with all our senses, so to speak, to love Him, to look up to Him with faith,—is this an execrable and unhallowed religion,[3277] full of impiety and of sacrilege, polluting by the superstition of its own novelty ceremonies instituted of old?

[3277] A beautiful appeal, and one sufficient to show that our author was no longer among catechumens.]

26. Is this, I pray, that daring and heinous iniquity on account of which the mighty powers of heaven whet against us the stings of passionate indignation, on account of which you yourselves, whenever the savage desire has seized you, spoil us of our goods, drive us from the homes of our fathers, inflict upon us capital punishment, torture, mangle, burn us, and at the last expose us to wild beasts, and give us to be torn by monsters? Whosoever condemns that in us, or considers that it should be laid against us as a charge, is he deserving either to be called by the name of man, though he seem so to himself? or is he to be believed a god, although he declare himself to be so by the mouth of a thousand[3278] prophets? Does Trophonius,[3279] or Jupiter of Dodona, pronounce us to be wicked? And will he himself be called god, and be reckoned among the number of the deities, who either fixes the charge of impiety on those who serve the King Supreme, or is racked with envy because His majesty and His worship are preferred to his own?

Is Apollo, whether called Delian or Clarian, Didymean, Philesian, or Pythian, to be reckoned divine, who either knows not the Supreme Ruler, or who is not aware that He is entreated by us in daily prayers? And although he knew not the secrets of our hearts, and though he did not discover what we hold in our inmost thoughts, yet he might either know by his ear, or might perceive by the very tone of voice which we use in prayer, that we invoke God Supreme, and that we beg from Him what we require.

[3278] So LB. and Orelli; but the ms. reads, "himself to be like *a god* by *his* prophets," etc.—*se esse similem profiteatur in vatibus.*

[3279] So corrected by Pithœus for the ms. *profanus.*

27. This is not the place to examine all our traducers, who they are, or whence they are, what is their power, what their knowledge, why they tremble at the mention of Christ, why they regard his disciples as enemies and as hateful persons; but *with regard to ourselves* to state expressly to those who will exercise common reason, in terms applicable to all of us alike,—We Christians are nothing else than worshippers of the Supreme King and Head, under our Master, Christ. If you examine carefully, you will find that nothing else is implied in that religion. This is the sum of all that we do; this is the proposed end and limit of sacred duties. Before Him we all prostrate ourselves, according to our custom; Him we adore in joint prayers; from Him we beg things just and honourable, and worthy of His ear. Not that He needs our supplications, or loves to see the homage of so many thousands laid at His feet. This is our benefit, and has a regard to our advantage. For since we are prone to err, and to yield to various lusts and appetites through the fault of our innate weakness, He allows Himself at all times to be comprehended in our thoughts, that whilst we entreat Him and strive to merit His bounties, we may receive a desire for purity, and may free ourselves from every stain by the removal of all our shortcomings.[3280]

[3280] [Evidences of our author's Christian *status* abound in this fine passage.]

28. What say ye, O interpreters of sacred and of divine law?[3281] Are they attached to a better cause who adore the Lares Grundules, the Aii Locutii,[3282] and the Limentini,[3283] than we who worship God the Father of all things, and demand of Him protection in danger and distress? They, too, seem to you wary, wise, most sagacious, and not worthy of any blame, who revere Fauni and Fatuæ, and the genii of states,[3284] who worship Pausi and Bellonæ:—we are pronounced dull, doltish, fatuous, stupid, and senseless, who have given ourselves up to God, at whose nod and pleasure everything which exists has its being, and remains immoveable by His eternal decree. Do you put forth this opinion? Have you ordained this law? Do you publish this decree, that he be crowned with the highest honours who shall worship your slaves? that he merit the extreme penalty of the cross who shall offer prayers to you yourselves, his masters? In the greatest states, and in the most powerful nations, sacred rites are performed in the public name to harlots, who in old days earned the wages of impurity, and prostituted themselves to the lust of all;[3285] *and yet for this* there are no swellings of indignation on the part of the deities. Temples have been erected with lofty roofs to cats, to beetles, and to heifers:[3286]—the powers of the deities thus insulted are silent; nor are they affected with any feeling of envy because they see the sacred attributes of vile animals put in rivalry with them. Are the deities inimical to us alone? To us are they most unrelenting, because we worship their Author, by whom, if they do exist, they began to be, and to have the essence of their power and their majesty, from whom, having obtained their very divinity, so to speak, they feel that they exist, and realize that they are reckoned among things that be, at whose will and at whose behest they are able both to perish and be dissolved, and not to be dissolved and not to perish?[3287] For if we all grant that there is only one great Being, whom in the long lapse of time nought else precedes, it necessarily follows that after Him all things were generated and put forth, and that they burst into an existence each of

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[3281] So Gelenius, followed by Orelli and others, for the ms., reading *divini interpretes viri* (instead of *juris*)—“O men, interpreters of the sacred and divine,” which is retained by the 1st ed., Hildebrand, and Oehler.

[3282] Aii Locutii. Shortly before the Gallic invasion, b.c. 390, a voice was heard at the dead of night announcing the approach of the Gauls, but the warning was unheeded. After the departure of the Gauls, the Romans dedicated an altar and sacred enclosure to Aius Locutius, or Loquens, i.e., “The Announcing Speaker,” at a spot on the Via Nova, where the voice was heard. The ms. reads *aiaceos boetios*, which Gelenius emended Aios Locutios.

[3283] So emended by Ursinus for the ms. *libentinos*, which is retained in the 1st ed., and by Gelenius, Canterus, and others. Cf. iv. 9, where Libentina is spoken of as presiding over lusts.

[3284] As a soul was assigned to each individual at his birth, so a genius was attributed to a state. The genius of the Roman people was often represented on ancient coins.

[3285] Thus the Athenians paid honours to Leæna, the Romans to Acca Laurentia and Flora.

[3286] The superstitions of the Egyptians are here specially referred to.

[3287] That is, by whose pleasure and at whose command they are preserved from annihilation.

its kind. But if this is unchallenged and sure, you[3288] will be compelled as a consequence to confess, on the one hand, that the deities are created,[3289] and on the other, that they derive the spring of their existence from the great source of things. And if they are created and brought forth, they are also doubtless liable to annihilation and to dangers; but yet they are believed to be immortal, ever-existent, and subject to no extinction. This is also a gift from God their Author, that they have been privileged to remain the same through countless ages, though by nature they are fleeting, and liable to dissolution.

[3288] So Orelli, adopting a conjecture of Meursius, for the ms. *nobis*.

[3289] That is, not self-existent, but sprung from something previously in being.

29. And would that it were allowed me to deliver this argument with the whole world formed, as it were, into one assembly, and to be placed in the hearing of all the human race! Are we therefore charged before you with an impious religion? and because we approach the Head and Pillar[3290] of the universe with worshipful service, are we to be considered—to use the terms employed by you in reproaching us—as persons to be shunned, and as godless ones? And who would more properly bear the odium of these names than he who either knows, or inquires after, or believes any other god rather than this of ours? To Him do we not owe this first, that we exist, that we are said to be men, that, being either sent forth from Him, or having fallen from Him, we are confined in the darkness of this body?[3291] Does it not come from Him that we walk, that we breathe and live? and by the very power of living, does He not cause us to exist and to move with the activity of animated being? From this do not causes emanate, through which our health is sustained by the bountiful supply of various pleasures? Whose is that world in which you live? or who hath authorized you to retain its produce and its possession? Who hath given that common light, enabling us to see distinctly all things lying beneath it, to handle them, and to examine them? Who has ordained that the fires of the sun should exist for the growth of things, lest elements pregnant with life should be numbed by settling down in the torpor of inactivity? When you believe that the sun is a deity, do you not ask who is his founder, who has fashioned him? Since the moon is a goddess in your estimation, do you in like manner care to know who is her author and framer?

[3290] *Columen* is here regarded by some as equal to *culmen*; but the term "pillar" makes a good sense likewise.

[3291] This is according to the doctrine of Pythagoras, Plato, Origen, and others, who taught that the souls of men first existed in heavenly beings, and that on account of sins of long standing they were transferred to earthly bodies to suffer punishment. Cf. Clem. Alex. *Strom.* iii. p. 433.

30. Does it not occur to you to reflect and to examine in whose domain you live? on whose property you are? whose is that earth which you till?[3292] whose is that air which you inhale, and return again in breathing? whose fountains do you abundantly enjoy? whose water? who has regulated the blasts of the wind? who has contrived the watery clouds? who has discriminated the productive powers of seeds by special characteristics? Does Apollo give you rain? Does Mercury send you water from heaven? Has Æsculapius, Hercules, or 42 Diana devised the plan of showers and of storms? And how can this be, when you give forth that they were born on earth, and that at a fixed period they received vital perceptions? For if the world preceded them in the long lapse of time, and if before they were born nature already experienced rains and storms, those who were born later have no right of rain-giving, nor can they mix themselves up with those methods which they found to be in operation here, and to be derived from a greater Author.

[3292] The Peripatetics called God the *locus rerum*, τόπος πάντων, the "locality and the area of all things;" that is, the being in whom all else was contained.

31. O greatest, O Supreme Creator of things invisible! O Thou who art Thyself unseen, and who art incomprehensible! Thou art worthy, Thou art verily worthy—if only mortal tongue may speak of Thee—that all breathing and intelligent nature should never cease to feel and to return thanks; that it should throughout the whole of life fall on bended knee, and offer supplication with never-ceasing prayers. For Thou art the first cause; in Thee created things exist, and Thou art the space in which rest the foundations of all things, whatever they be. Thou art illimitable, unbegotten, immortal, enduring for aye, God Thyself alone, whom no bodily shape may represent, no outline delineate; of virtues inexpressible, of greatness indefinable; unrestricted as to locality, movement, and condition, concerning whom nothing can be clearly expressed by the significance of man's words. That Thou mayest be understood, we must be silent; and that erring conjecture may track Thee through the shady cloud, no word must be uttered. Grant pardon, O King Supreme, to those who persecute Thy servants; and in virtue of Thy benign nature, forgive those who fly from the worship of Thy name and the observance of Thy religion. It is not to be wondered at if Thou art unknown; it is a cause of greater astonishment if Thou art clearly comprehended.[3293]

But perchance some one dares—for this remains for frantic madness to do—to be uncertain, and to express doubt whether that God exists or not; whether He is believed in on the proved truth of reliable evidence, or on the imaginings of empty rumour. For of those who have given themselves to philosophizing, we have heard that some[3294] deny the existence of any divine power, that others[3295] inquire daily whether there be or not; that others[3296] construct the whole fabric of the universe by chance accidents and by random collision, and fashion it by the concourse of atoms of different shapes; with whom we by no means intend to enter at this time on a discussion of such perverse convictions.[3297] For those who think wisely say, that to argue against things palpably foolish, is a mark of greater folly.

[3293] [This prayer of Arnobius is surely worthy of admiration.]

[3294] Diagoras of Melos and Theodorus of Cyrene, called the Atheists. The former flourished about b.c. 430, the latter about b.c. 310. See Cic., *Nat. Deor.*, i. 2. [Note the *universal* faith, cap. 34, *infra*.]

[3295] Protagoras of Abdera, b. b.c. 480, d. 411.

[3296] Democritus of Abdera, b. b.c. 460, and Epicurus, b. b.c. 342, d. 270.

[3297] *Obstinatione*, literally "stubbornness;" Walker conjectures *opinatione*, "imaginings," which Orelli approves.

32. Our discussion deals with those who, acknowledging that there is a divine race of beings, doubt about those of greater rank and power, whilst they admit that there are deities inferior and more humble. What then? Do we strive and toil to obtain such results by arguments? Far hence be such madness; and, as the phrase is, let the folly, say I, be averted from us. For it is as dangerous to attempt to prove by arguments that God is the highest being, as it is to wish to discover by reasoning of this kind that He exists. It is a matter of indifference whether you deny that He exists, or affirm it and admit it; since equally culpable are both the assertion of such a thing, and the denial of an unbelieving opponent.

33. Is there any human being who has not entered on the first day of his life with an idea of that Great Head? In whom has it not been implanted by nature, on whom has it not been impressed, aye, stamped almost in his mother’s womb even, in whom is there not a native instinct, that He is King and Lord, the ruler of all things that be? In fine, if the dumb animals even could stammer forth their thoughts, if they were able to use our languages; nay, if trees, if the clods of the earth, if stones animated by vital perceptions were able to produce vocal sounds, and to utter articulate speech, would they not in that case, with nature as their guide and teacher, in the faith of uncorrupted innocence, both feel that there is a God, and proclaim that He alone is Lord of all?

34. But in vain, says one, do you assail us with a groundless and calumnious charge, as if we deny that there is a deity of a higher kind, since Jupiter is by us both called and esteemed the best and the greatest; and since we have dedicated to him the most sacred abodes, and have raised huge Capitols. You are endeavouring to connect together things which are dissimilar, and to force them into one class, *thereby* introducing confusion. For by the unanimous judgment of all, and by the common consent of the human race, the omnipotent God is regarded as having never been born, as having never been brought forth to new light, and as not having begun to exist at any time or century. For He Himself is the source of all things, the Father of ages and of seasons. For they do not exist of themselves, but from His everlasting perpetuity they move on in unbroken and ever endless flow. Yet Jupiter indeed, as you allege, has both father and mother, grandfathers, grandmothers, and brothers: now lately conceived 422 in the womb of his mother, being completely formed and perfected in ten months, he burst with vital sensations into light unknown to him before. If, then, this is so, how can Jupiter be God *supreme*, when it is evident that He is everlasting, and the former is represented by you as having had a natal day, and as having uttered a mournful cry, through terror at the strange scene?

35. But suppose they be one, as you wish, and not different in any power of deity and in majesty, do you therefore persecute us with undeserved hatred? Why do you shudder at the mention of our name as of the worst omen, if we too worship the deity whom you worship? or why do you contend that the gods are friendly to you, but inimical, aye, most hostile to us, though our relations to them are the same? For if one religion is common to us and to you, the anger of the gods is stayed;[3298] but if they are hostile to us alone it is plain that both you and they have no knowledge of God. And that that God is not Jove, is evident by the very wrath of the deities.

[3298] So the ms.; for which Meursius would read, *nobis vobisque, communis esset* (for *cessat*)—"is to us and to you, the anger of the gods would be *shared in* common."

36. But, says my opponent, the deities are not inimical to you, because you worship the omnipotent God; but because you both allege that one born as men are, and put to death on the cross, which is a disgraceful punishment even for worthless men, was God, and because you believe that He still lives, and because you worship Him in daily supplications. If it is agreeable to you, my friends, state clearly what deities those are who believe that the worship of Christ by us has a tendency to injure them? Is it Janus, the founder of the Janiculum, and Saturn, the author of the Saturnian state? Is it Fauna Fatua,[3299] the wife of Faunus, who is called the Good Goddess, but who is better and more deserving of praise in the drinking of wine? Is it those gods *Indigetes* who swim in the river, and live in the channels of the Numicius, in company with frogs and little fishes? Is it Æsculapius and father Bacchus, the former born of Coronis, and the other dashed by lightning from his mother's womb? Is it Mercury, son of Maia, and what is more divine, *Maia* the beautiful? Is it the bow-bearing deities Diana and Apollo, who were companions of their mother's wanderings, and who were scarcely safe in floating islands? Is it Venus, daughter of Dione, paramour of a man of Trojan family, and the prostituter of her secret charms? Is it Ceres, born in Sicilian territory, and Proserpine, surprised while gathering flowers? Is it the Theban or the Phœnician Hercules,—the latter buried in Spanish territory, the other burned by fire on Mount Œta? Is it the brothers Castor and Pollux, sons of Tyndareus,—the one accustomed to tame horses, the other an excellent boxer, and unconquerable with the untanned gauntlet? Is it the Titans and the Bocchores of the Moors, and the Syrian[3300] deities, the offspring of eggs? Is it Apis, born in the Peloponnese, and in Egypt called Serapis? Is it Isis, tanned by Ethiopian suns, lamenting her lost son and husband torn limb from limb? Passing on, we omit the royal offspring of Ops, which your writers have in their books set forth for your instruction, telling you both who they are, and of what character. Do these, then, hear with offended ears that Christ is worshipped, and that He is accepted by us and regarded as a divine person? And being forgetful of the grade and state in which they recently were, are they unwilling to share with another that which has been granted to themselves? Is this the justice of the heavenly deities? Is this the righteous judgment of the gods? Is not this a kind of malice and of greed? is it not a species

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[3299] So Ursinus, followed by most edd., for the reading of the ms. *Fenta Fatua*, cf. v. 18. A later writer has corrected the ms. *Fanda*, which, Rigaltius says, an old gloss renders "mother."

[3300] So restored by Salmasius for *Dioscuri*, and understood by him as meaning Dea Syria, i.e., Venus, because it is said that a large egg having been found by the fish in the Euphrates, was pushed up by them to the dry land, when a dove came down, and sat upon it until the goddess came forth. Such was the form of the legend according to Nigidius; but Eratosthenes spoke of both Venus and Cupid as being produced in this manner. The Syrian deities were therefore Venus, Cupid, and perhaps Adonis. It should be remembered, however, that the Syrians paid reverence to pigeons and fish as gods (Xen., *Anab.*, i. 4, 9), and that these may therefore be meant.

of base envy, to wish their own fortunes only to rise,—those of others to be lowered, and to be trodden down in despised lowliness?

37. We worship one who was born a man. What then? do you worship no one who was born a man? Do you not worship one and another, aye, deities innumerable? Nay, have you not taken from the number of mortals all those whom you now have in your temples; and have you not set them in heaven, and among the constellations? For if, perchance, it has escaped you that they once partook of human destiny, and of the state common to all men, search the most ancient literature, and range through the writings of those who, living nearest to the days of antiquity, set forth all things with undisguised truth and without flattery: you will learn in detail from what fathers, from what mothers they were each sprung, in what district they were born, of what tribe; what they made, what they did, what they endured, how they employed themselves, what fortunes they experienced of an adverse or of a favourable kind in discharging their functions. But if, while you know that they were born in the womb, and that they lived on the produce of the earth, you nevertheless upbraid us with the worship of one born like ourselves, you act with great injustice, in regarding that as 423 worthy of condemnation in us which you yourselves habitually do; or what you allow to be lawful for you, you are unwilling to be in like manner lawful for others.

38. But in the meantime let us grant, in submission to your ideas, that Christ was one of us—similar in mind, soul, body, weakness, and condition; is He not worthy to be called and to be esteemed God by us, in consideration of His bounties, so numerous as they are? For if you have placed in the assembly[3301] of the gods Liber, because he discovered the use of wine; Ceres, because she discovered the use of bread; Æsculapius, because he discovered the use of herbs; Minerva, because she produced the olive; Triptolemus, because he invented the plough; Hercules, because he overpowered and restrained wild beasts and robbers, and water-serpents of many heads,—with how great distinctions is He to be honoured by us, who, by instilling His truth into our hearts, has freed us from great errors; who, when we were straying everywhere, as if blind and without a guide, withdrew us from precipitous and devious paths, and set our feet on more smooth places; who has pointed out what is especially profitable and salutary for the human race; who has shown us what God is,[3302] who He is, how great and how good; who has permitted and taught us to conceive and to understand, as far as our limited capacity can, His profound and inexpressible depths; who, in His great kindness, has caused it to be known by what founder, by what Creator, this world was established and made; who has explained the nature of its origin[3303] and essential substance, never before imagined in the conceptions of any; whence generative warmth is added to the rays of the sun; why the moon, always uninjured[3304] in her motions, is believed to alternate her light and her obscurity from intelligent causes;[3305] what is the origin of animals, what rules regulate seeds; who designed man himself, who fashioned him, or from what kind of material did He compact the very build of bodies; what the perceptions are; what the soul, and whether it flew to us of its own accord, or whether it was generated and brought into existence with our bodies themselves; whether it sojourns with us, partaking of death, or whether it is gifted with an endless immortality; what condition awaits us when we shall have separated from our bodies relaxed in death; whether we shall retain our per-

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[3301] So all edd., except those of Hildebrand and Oehler, for the ms. *censum*—“list.”

[3302] That is, that God is a Spirit. [Note our author’s spirit of faith in Christ.]

[3303] Orelli would refer these words to God; he thinks that with those immediately following they may be understood of God’s spiritual nature,—an idea which he therefore supposes Arnobius to assert had never been grasped by the heathen.

[3304] So Gelenius, followed by Orelli and others, for the corrupt reading of the ms., *idem ne quis*; but possibly both this and the preceding clause have crept into the text from the margin, as in construction they differ from the rest of the sentence, both that which precedes, and that which follows.

[3305] The phrase *animalibus causis* is regarded by commentators as equal to *animatis causis*, and refers to the doctrine of the Stoics, that in the sun, moon, stars, etc., there was an intelligent nature, or a certain impulse of mind, which directed their movements.

ceptions,[3306] or have no recollection of our former sensations or of past memories;[3307] who has restrained[3308] our arrogance, and has caused our necks, uplifted with pride, to acknowledge the measure of their weakness; who hath shown that we are creatures imperfectly formed, that we trust in vain expectations, that we understand nothing thoroughly, that we know nothing, and that we do not see those things which are placed before our eyes; who has guided us from false superstitions to the true religion,—a blessing which exceeds and transcends all His other gifts; who has raised our thoughts to heaven from brutish statues formed of the vilest clay, and has caused us to hold converse in thanksgiving and prayer with the Lord of the universe.

[3306] Lit. "shall see"—*visuri*, the reading of the ms.; changed in the first ed. and others to *victuri*—"shall live."

[3307] Some have suggested a different construction of these words—*memoriam nullam nostri sensus et recordationis habituri*, thus—"have no memory of ourselves and senses of recollection;" but that adopted above is simpler, and does not force the words as this seems to do.

[3308] The ms. and 1st and 2d Roman edd. read, *qui constringit*—"who restrains."

39. But lately, O blindness, I worshipped images produced from the furnace, gods made on anvils and by hammers, the bones of elephants, paintings, wreaths on aged trees;[3309] whenever I espied an anointed stone and one bedaubed with olive oil, as if some power resided in it I worshipped it, I addressed myself to it and begged blessings from a senseless stock.[3310] And these very gods of whose existence I had convinced myself, I treated with gross insults, when I believed them to be wood, stone, and bones, or imagined that they dwelt in the substance of such objects. Now, having been led into the paths of truth by so great a teacher, I know what all these things are, I entertain honourable thoughts concerning those which are worthy, I offer no insult to any divine name; and what is due to each, whether inferior[3311] or superior, I assign with clearly-defined gradations, and on distinct authority. Is Christ, then, not to be regarded by us as God? and is He, who in other respects may be deemed the very greatest, not to be honoured with divine worship, from whom we have already received while alive so great gifts, and from whom, when the day comes, we expect greater ones?

[3309] It was a common practice with the Romans to hang the spoils of an enemy on a tree, which was thus consecrated to some deity. Hence such trees were sacred, and remained unhurt even to old age. Some have supposed that the epithet “old” is applied from the fact that the heathen used to offer to their gods objects no longer of use to themselves; thus it was only old trees, past bearing fruit, which were generally selected to hang the *spoila* upon.

[3310] [This interesting personal confession deserves especial note.]

[3311] *Vel personæ vel capiti.*

40. But He died nailed to the cross. What is that to the argument? For neither does the kind and disgrace of the death change His words or deeds, nor will the weight of His teaching appear less; because He freed Himself from the shackles of the body, not by a natural separation, but departed by reason of violence offered to Him. Pythagoras of Samos was burned to death in a temple, under an unjust suspicion of aiming at sovereign power. Did his doctrines lose their peculiar influence, because he breathed forth his life not willingly, but in consequence of a savage assault? In like manner Socrates, condemned by the decision of his fellow-citizens, suffered capital punishment: have his discussions on morals, on virtues, and on duties been rendered vain, because he was unjustly hurried from life? Others without number, conspicuous by their renown, their merit, and their public character, have experienced the most cruel forums of death, as Aquilius, Trebonius, and Regulus: were they on that account adjudged base after death, because they perished not by the common law of the fates, but after being mangled and tortured in the most cruel kind of death? No innocent person foully slain is ever disgraced thereby; nor is he stained by the mark of any baseness, who suffers severe punishment, not from his own deserts, but by reason of the savage nature of his persecutor.[3312]

[3312] So all the later edd.; but in the ms., 1st and 2d Roman edd., and in those of Gelenius and Canterus, this clause reads, *cruciatoris perpetitur sævitatem*—“but suffers the cruelty of his persecutor.”

41. And yet, O ye who laugh because we worship one who died an ignominious death, do not ye too, by consecrating shrines to him, honour father Liber, who was torn limb from limb by the Titans? Have you not, after his punishment and his death by lightning, named Æsculapius, the discoverer of medicines, as the guardian and protector of health, of strength, and of safety? Do you not invoke the great Hercules himself by offerings, by victims, and by kindled frankincense, whom you yourselves allege to have been burned alive after his punishment,[3313] and to have been consumed on the fatal pyres? Do you not, with the unanimous approbation of the Gauls, invoke as a propitious[3314] and as a holy god, in the temples of the Great Mother,[3315] that Phrygian Atys[3316] who was mangled and deprived of his virility? Father Romulus himself, who was torn in pieces by the hands of a hundred senators, do you not call Quirinus Martius, and do you not honour him with priests and with gorgeous couches,[3317] and do you not worship him in most spacious temples; and in addition to all this, do you not affirm that he has ascended into heaven? Either, therefore, you too are to be laughed at, who regard as gods men slain by the most cruel tortures; or if there is a sure ground for your thinking that you should do so, allow us too to feel assured for what causes and on what grounds we do this.

[3313] The words *post pœnas* in the text are regarded as spurious by Orelli, who supposes them to have crept in from the preceding sentence: but they may be defended as sufficiently expressing the agonies which Hercules suffered through the fatal shirt of Nessus.

[3314] The words *deum propitium* are indeed found in the ms., but according to Rigaltius are not in the same handwriting as the rest of the work.

[3315] Cybele whose worship was conjoined with that of Atys.

[3316] So Orelli, but the ms. *Attis.*

[3317] This refers to the practice of placing the images of the gods on pillows at feasts. In the temples there were *pulvinaria*, or couches, specially for the purpose.

42. You worship, *says my opponent*, one who was born a *mere* human being. Even if that were true, as has been already said in former passages, yet, in consideration of the many liberal gifts which He has bestowed on us, He ought to be called and be addressed as God. *But* since He is God in reality and without any shadow of doubt, do you think that we will deny that He is worshipped by us with all the fervour we are capable of, and assumed as the guardian of our body? Is that Christ of yours a god, then? some raving, wrathful, and excited man will say. A god, we will reply, and *the* god of the inner powers;[3318] and—what may still further torture unbelievers with the most bitter pains—He was sent to us by the King Supreme for a purpose of the very highest moment. My opponent, becoming more mad and more frantic, will perhaps ask whether the matter can be proved, as we allege. There is no greater proof than the credibility of the acts done by Him, than the unwonted excellence of the virtues *He exhibited*, than the conquest and the abrogation of all those deadly ordinances which peoples and tribes saw executed in the light of day,[3319] with no objecting voice; and even they whose ancient laws or whose country's laws He shows to be full of vanity and of the most senseless superstition, (even they) dare not allege these things to be false.

[3318] The phrase *potentiarum interiorum* is not easily understood. Orelli is of opinion that it means those powers which in the Bible are called the "powers of heaven," the "army of heaven," i.e., the angels. The Jews and the early Fathers of the Church divided the heaven into circles or zones, each inhabited by its peculiar powers or intelligent natures, differing in dignity and in might. The central place was assigned to God Himself, and to Christ, who sat on His right hand, and who is called by the Fathers of the Church the "Angel of the Church," and the "Angel of the New Covenant." Next in order came "Thrones," "Archangels," "Cherubim and Seraphim," and most remote from God's throne the "Chorus of Angels," the tutelar genii of men. The system of zones and powers seems to have been derived from the Chaldeans, who made a similar division of the heavens. According to this idea, Arnobius speaks of Christ as nearest to the Father, and God of the "inner powers," who enjoyed God's immediate presence. Reference is perhaps made to some recondite doctrine of the Gnostics. It may mean, however, the more subtile powers of nature, as affecting both the souls of men and the physical universe.

[3319] So Orelli with most edd., following Ursinus, for the ms. *suo ge*-ne-*ri*-s *sub limine*, which might, however, be retained, as if the sense were that these ordinances were coeval with man's origin, and translated, "tribes saw at the beginning of their race."

43. My opponent will perhaps meet me with many other slanderous and childish charges which are commonly urged. Jesus was a Magian;[3320] He effected all these things by secret arts. From the shrines of the Egyptians He stole the names of angels of might,[3321] and the religious system of a remote country. Why, O witlings, do you speak of things which you have not examined, and which are unknown to you, prating with the garrulity of a rash tongue? Were, then, those things which were done, the freaks of demons, and the tricks of magical arts? Can you specify and point out to me any one of all those magicians who have ever existed in past ages, that did anything similar, in the thousandth degree, to Christ? Who has done this without any power of incantations, without the juice of herbs and of grasses, without any anxious watching of sacrifices, of libations, or of seasons? For we do not press it, and inquire what they profess to do, nor in what kind of acts all their learning and experience are wont to be comprised. For who is not aware that these men either study to know beforehand things impending, which, whether they will or not, come of necessity as they have been ordained? or to inflict a deadly and wasting disease on whom they choose; or to sever the affections of relatives; or to open without keys places which are locked; or to seal the month in silence; or in the chariot race to weaken, urge on, or retard horses; or to inspire in wives, and in the children of strangers, whether they be males or females, the flames and mad desires of illicit love?[3322] Or if they seem to attempt anything useful, to be able to do it not by their own power, but by the might of those deities whom they invoke.

[3320] *Magus*, almost equivalent to sorcerer.

[3321] Arnobius uses *nomina*, "names," with special significance, because the Magi in their incantations used barbarous and fearful names of angels and of powers, by whose influence they thought strange and unusual things were brought to pass.

[3322] All these different effects the magicians of old attempted to produce: to break family ties by bringing plagues into houses, or by poisons; open doors and unbind chains by charms (Orig., *contra Cels.*, ii.); affect horses in the race—of which Hieronymus in his *Life of Hilarion* gives an example; and use philters and love potions to kindle excessive and unlawful desires.

44. And yet it is agreed on that Christ performed all those miracles which He wrought without any aid from external things, without the observance of any ceremonial, without any definite mode of procedure, *but solely* by the inherent might of His authority; and as was the proper duty of *the* true God, as was consistent with His nature, as was worthy of Him, in the generosity of His bounteous power He bestowed nothing hurtful or injurious, but *only that which is* helpful, beneficial, and full of blessings good[3323] for men.

[3323] So Orelli and most edd., following a marginal reading of Ursinus, *auxiliaribus plenum bonis* (for the ms. *nobis*).

45. What do you say again, oh you[3324]—? Is He then a man, is He one of us, at whose command, at whose voice, raised in the utterance of audible and intelligible words,[3325] infirmities, diseases, fevers, and other ailments of the body fled away? Was He one of us, whose presence, whose very sight, that race of demons which took possession of men was unable to bear, and terrified by the strange power, fled away? Was He one of us, to whose order the foul leprosy, at once checked, was obedient, and left sameness of colour to bodies formerly spotted? Was He one of us, at whose light touch the issues of blood were stanched, and stopped their excessive flow?[3326] Was He one of us, whose hands the waters of the lethargic dropsy fled from, and that searching[3327] fluid avoided; and did the swelling body, assuming a healthy dryness, find relief? Was He one of us, who bade the lame run? Was it His work, too, that the maimed stretched forth their hands, and the joints relaxed the rigidity[3328] acquired even at birth; that the paralytic rose to their feet, and persons now carried home their beds who a little before were borne on the shoulders of others; the blind were restored to sight, and men born without eyes now looked on the heaven and the day?

[3324] In the height of his indignation and contempt, the writer stops short and does not apply to his opponents any new epithet.

[3325] This is contrasted with the mutterings and strange words used by the magicians.

[3326] So the ms. according to Oehler, and seemingly Heraldus; but according to Orelli, the ms. reads *immoderati* (instead of—*os*) *cohibebant fluores*, which Meursius received as equivalent to “the excessive flow stayed itself.”

[3327] *Penetrabilis*, “searching,” i.e., finding its way to all parts of the body.

[3328] So Orelli, LB., Elmenhorst, and Stewechius, adopting a marginal reading of Ursinus, which prefixes *im*—to the ms. *mobilitates*—“looseness”—retained by the other edd.

46. Was He one of us, I say, who by one act of intervention at once healed a hundred or more afflicted with various infirmities and diseases; at whose word only the raging and maddened seas were still, the whirlwinds and tempests were lulled; who walked over the deepest pools with unwet foot; who trod the ridges of the deep, the very waves being astonished, and nature coming under bondage; who with five loaves satisfied five thousand of His followers: and who, lest it might appear to the unbelieving and hard of heart to be an illusion, filled twelve capacious baskets with the fragments that remained? Was He one of us, who ordered the breath that had departed to return to the body, persons buried to come forth from the tomb, and after three days to be loosed from the swathings of the undertaker? Was He one of us, who saw clearly in the hearts of the silent what each was pondering,[3329] what each had in his secret thoughts? Was He one of us, who, when He uttered a single word, was thought by nations far removed from one another and of different speech to be using well-known sounds, and the peculiar language of each?[3330] Was He one of us, who, when He was teaching His followers the duties of a religion that could not be gainsaid, suddenly filled the whole world, and showed how great He was and who He was, by unveiling the boundlessness of His authority? Was He one of us, who, after His body had been laid in the tomb, manifested Himself in open day to countless numbers of men; who spoke to them, and listened to them; who taught them, reproved and admonished them; who, lest they should imagine that they were deceived by unsubstantial fancies, showed Himself once, a second time, aye frequently, in familiar conversation; who appears even now to righteous men of unpolluted mind who love Him, not in airy dreams, but in a form of pure simplicity;[3331] whose name, when heard, puts to flight evil spirits, imposes silence on soothsayers, prevents men from consulting the augurs, causes the efforts of arrogant magicians to be frustrated, not by the dread of His name, as you allege, but by the free exercise of a greater power?

[3329] Cf. John ii. 25. [He often replies to *thoughts* not uttered.]

[3330] No such miracle is recorded of Christ, and Oehler suggests with some probability that Arnobius may have here fallen into confusion as to what is recorded of the apostles on the day of Pentecost.

[3331] The Latin is, *per puræ speciem simplicitatis*, which is not easily understood, and is less easily expressed.

47. These facts set forth in sanctuary we have put forward, not on the supposition that the greatness of the agent was to be seen in these virtues alone.[3332] For however great these things be, how excessively petty and trifling will they be found to be, if it shall be revealed from what realms He has come, of what God He is the minister! But with regard to the acts which were done by Him, they were performed, indeed, not that He might boast Himself into empty ostentation, but that hardened and unbelieving men might be assured that what was professed was not deceptive, and that they might now learn to imagine, from the beneficence of His works, what a true god was. At the same time we wish this also to be known,[3333] when, as was said, an enumeration of His acts has been given in summary, that Christ was able to do not only those things which He did, but that He could even overcome the decrees of fate. For if, as is evident, and as is agreed by all, infirmities and bodily sufferings, if deafness, deformity, and dumbness, if shrivelling of the sinews and the loss of sight happen to us, and are brought on us by the decrees of fate and if Christ alone has corrected this, has restored and cured man, it is clearer than the sun himself that He was more powerful than the fates are when He has loosened and overpowered those things which were bound with everlasting knots, and fixed by unalterable necessity.

[3332] [I have already directed attention to Dominic Diodati's essay, *De Christo Græce loquente.* ed. London, 1843.]

[3333] So almost all edd.; but the ms. and 1st and 2d Roman edd. read *scire*—"to know," etc.

48. But, says some one, you in vain claim so much for Christ, when we now know, and have in past times known, of other gods both giving remedies to many who were sick, and healing the diseases and the infirmities of many men. I do not inquire, I do not demand, what god did so, or at what time; whom he relieved, or what shattered frame he restored to sound health: this only I long to hear, whether, without the addition of any substance—that is, of any medical application—he ordered diseases to fly away from men at a touch; whether he commanded and compelled the cause of ill health to be eradicated, and the bodies of the weak to return to their natural strength. For it is known that Christ, either by applying His hand to the parts affected, or by the command of His voice only, opened the ears of the deaf, drove away blindness from the eyes, gave speech to the dumb, loosened the rigidity of the joints, gave the power of walking to the shrivelled,—was wont to heal by a word and by an order, leprosies, agues, dropsies, and all other kinds of ailments, which some fell power[3334] has willed that the bodies of men should endure. What act like these have all these gods done, by whom you allege that help has been brought to the sick and the imperilled? for if they have at any time ordered, as is reported, either that medicine or a special diet be given to some,[3335] or that a draught be drunk off, or that the juices of plants and of blades be placed[3336] on that which causes uneasiness or *have ordered* that persons should walk, remain at rest, or abstain from something hurtful,—and that this is no great matter, and deserves no great admiration, is evident, if you will attentively examine it—a similar mode of treatment is followed by physicians also, a creature earth-born and not relying on true science, but founding on a system of conjecture, and wavering in estimating probabilities. Now there is no *special* merit in removing by remedies those ailments which affect men: the healing qualities belong to the drugs—not virtues inherent in him who applies them; and though it is praiseworthy to know by what medicine or by what method it may be suitable for persons to be treated, there is room for this credit being assigned to man, but not to the deity. For it is, *at least*, no discredit that he[3337] should have improved the health of man by things taken from without: it is a disgrace to a god that he is not able to effect it of himself, but that he gives soundness and safety *only* by the aid of external objects.

[3334] See book ii. chap. 36, *infra.*

[3335] The gods in whose temples the sick lay ordered remedies through the priests.

[3336] So all edd. except LB., which reads with the ms. *superponere*—“that (one) place the juices,” etc.

[3337] That is, the physician.

49. And since you compare Christ and the other deities as to the blessings of health bestowed, how many thousands of infirm persons do you wish to be shown to you by us; how many persons affected with wasting diseases, whom no appliances whatever restored, although they went as suppliants through all the temples, although they prostrated themselves before the gods, and swept the very thresholds with their lips—though, as long as life remained, they wearied with prayers, and importuned with most piteous vows Æsculapius himself, the health-giver, as they call him? Do we not know that some died of their ailments? that others grew old by the torturing pain of their diseases? that others began to live a more abandoned life after they had wasted their days[3338] and nights in incessant prayers, and in expectation of mercy?[3339] Of what avail is it, then, to point to one or another who may have been healed, when so many thousands have been left unaided, and the shrines are full of all the wretched and the unfortunate? Unless, perchance, you say that the gods help the good, but that the miseries of the wicked are overlooked. And yet Christ assisted the good and the bad alike; nor was there any one rejected by Him, who in adversity sought help against violence and the ills of fortune. For this is the mark of a true god and of kingly power, to deny his bounty to none, and not to consider who merits it or who does not; since natural infirmity and not the choice of his desire, or of his sober judgment, makes a sinner. To say, moreover, that aid is given by the gods to the deserving when in distress, is to leave undecided and render doubtful what you assert: so that both he who has been made whole may seem to have been preserved by chance, and he who is not may appear to have been unable to banish infirmity, not because of his demerit, but by reason of a heaven-sent weakness.[3340]

[3338] So the edd. reading *tri-v-erunt*, for the ms. *tri-bu-erunt*—“given up,” which is retained in the first ed.

[3339] *Pietatis*, “of mercy,” in which sense the word is often used in late writers. Thus it was from his clemency that Antoninus, the Roman emperor, received the title of *Pius.*

[3340] So most edd., following a marginal reading of Ursinus, which prefixes *in*—to the ms. *firmitate.*

50. Moreover, by His own power He not only performed those miraculous deeds which have been detailed by us in summary, and not as the importance of the matter demanded; but, what was more sublime, He has permitted many others to attempt them, and to perform them by the use of His name. For when He foresaw that you were to be the detractors of His deeds and of His divine work, in order that no lurking suspicion might remain of His having lavished these gifts and bounties by magic arts, from the immense multitude of people, which with admiring wonder strove to gain His favour, He chose fishermen, artisans, rustics, and unskilled persons of a similar kind, that they being sent through various nations should perform all those miracles without any deceit and without any material aids. By a word He assuaged the racking pains of the aching members; and by a word they checked the writhings of maddening sufferings. By one command He drove demons from the body, and restored their senses to the lifeless; they, too, by no different command, restored to health and to soundness of mind those labouring under the inflictions of these *demons*.[3341] By the application of His hand He removed the marks of leprosy; they, too, restored to the body its natural skin by a touch not dissimilar. He ordered the dropsical and swollen flesh to recover its natural dryness; and His servants in the same manner stayed the wandering waters, and ordered them to glide through their own channels, avoiding injury to the frame. Sores of immense size, refusing to admit of healing, He restrained from further feeding on the flesh, by the interposition of one word; and they in like manner, by restricting its ravages, compelled the obstinate and merciless cancer to confine itself to a scar. To the lame He gave the power of walking, to the dark eyes sight, the dead He recalled to life; and not less surely did they, too, relax the tightened nerves, fill the eyes with light already lost, and order the dead to return from the tombs, reversing the ceremonies of the funeral rites. Nor was anything calling forth the bewildered admiration of all done by Him, which He did not freely allow, to be performed by those humble and rustic men, and which He did not put in their power.

[3341] "They, too,…those labouring under the inflictions of these:" so LB., with the warm approval of Orelli (who, however, with previous edd., retains the ms. reading in his text) and others, reading *sub eorum t-ortantes* (for ms. *p—*) *et illi se casibus*; Heraldus having suggested *rotantes.* This simple and elegant emendation makes it unnecessary to notice the harsh and forced readings of earlier edd.

51. What say ye, O minds incredulous, stubborn, hardened? Did that great Jupiter Capitolinus of yours give to any human being power of this kind? Did he endow with this right any priest of a curia, the Pontifex Maximus, nay, even the Dialis, in whose name he is *revealed as* the god of life?[3342] I shall not say, *did he impart power* to raise the dead, to give light to the blind, restore the normal condition of their members to the weakened and the paralyzed, but *did he even enable any one* to check a pustule, a hang-nail, a pimple, either by the word of his mouth or the touch of his hand? Was this, then, a power natural to man, or could such a right be granted, could such a licence be given by the mouth of one reared on the vulgar produce of earth; and was it not a divine and sacred gift? or if the matter admits of any hyperbole, was it not more than divine and sacred? For if you do that which you are able to do, and what is compatible with your strength and your ability, there is no ground for the expression of astonishment; for you will have done that which you were able, and which your power was bound to accomplish, in order that there should be a perfect correspondence[3343] between the deed and the doer. To be able to transfer to a man your own power, share with the frailest being the ability to perform that which you alone are able to do, is a proof of power supreme over all, and holding in subjection the causes of all things, and the natural laws of methods and of means.

[3342] So understood by Orelli, who reads *quo Dius est*, adopting the explanation of Dialis given by Festus. The ms., however, according to Crusius, reads, *Dialem, quod ejus est, flaminem isto jure donavit*; in which case, from the position of the *quod*, the meaning might be, “which *term* is his,” or possibly, “because he (i.e., the priest) is his,” only that in the latter case a pronoun would be expected: the commentators generally refer it to the succeeding *jure*, with this “right” which is his. Canterus reads, *quod majus est*, i.e., than the Pontifex Maximus. [Compare vol. iv. p. 74, note 7.]

[3343] So the ms. reading *æqualitas*, which is retained by Hild. and Oehler; all other editions drop *æ*—“that the quality of deed and doer might be one.”

52. Come, then, let some Magian Zoroaster[3344] arrive from a remote part of the globe, crossing over the fiery zone,[3345] if we believe Hermippus as an authority. Let these join him too—that Bactrian, whose deeds Ctesias sets forth in the first book of his History; the Armenian, grandson of Hosthanes;[3346] and Pamphilus, the intimate friend of Cyrus; Apollonius, Damigero, and Dardanus; Velus, Julianus, and Bæbulus; and if there be any other one who is supposed to have especial powers and reputation in such magic arts. Let them grant to one of the people to adapt the mouths of the dumb for the purposes of speech, to unseal the ears of the deaf, to give the natural powers of the eye to those born without sight, and to restore feeling and life to bodies long cold in death. Or if that is *too* difficult, and if they cannot impart to others the power to do such acts, let themselves perform them, and with their own rites. Whatever noxious herbs the earth brings forth from its bosom, whatever powers those muttered words and accompanying spells contain—these let them add, we envy them not; *those* let them collect, we forbid them not. We wish to make trial and to discover whether they can effect, with the aid of their gods, what has often been accomplished by unlearned Christians with a word only.

[3344] This passage has furnished occasion for much discussion as to text and interpretation. In the text Orelli's punctuation has been followed, who regards Arnobius as mentioning four Zoroasters—the Assyrian or Chaldean, the Bactrian (cf. c. 5 of this book), the Armenian, and finally the Pamphylian, or Pamphilos, who, according to Clem. Alex. (*Strom.* [vol. ii. p. 469]), is referred to in Plato's *Republic*, book x., under the name Er; Meursius and Salmasius, however, regarding the whole as one sentence, consider that only three persons are so referred to, the first being either Libyan or Bactrian, and the others as with Orelli. To seek to determine which view is most plausible even, would be a fruitless task, as will be evident on considering what is said in the index under Zoroaster. [Jowett's Plato, ii. 121.]

[3345] So Orelli, reading *veniat qu-is su-per igneam zonam.* LB. reads for the second and third words, *quæ-so per*—"let there come, I pray you, through," etc., from the ms. *quæ super*; while Heraldus would change the last three words into Azonaces, the name of the supposed teacher of Zoroaster. By the "fiery zone" Salmasius would understand Libya; but the legends should be borne in mind which spoke of Zoroaster as having shown himself to a wondering multitude from a hill blazing with fire, that he might teach them new ceremonies of worship, or as being otherwise distinguished in connection with fire. [Plato, *Rep.*, p. 446, Jowett's trans.]

[3346] So Stewechius, Orelli, and others, for the ms. *Zostriani*—"grandson of Zostrianus," retained in the 1st ed. and LB.

53. Cease in your ignorance to receive such great deeds with abusive language, which will in no wise injure him who did them, but which will bring danger to yourselves—danger, I say, by no means small, but one dealing with matters of great,[3347] aye, even the greatest importance, since beyond a doubt the soul is a precious thing, and nothing can be found dearer to a man than himself. There was nothing magical, as you suppose, nothing human, delusive, or crafty in Christ; no deceit lurked in Him,[3348] although you smile in derision, as your wont is, and though you split with roars of laughter. He was God on high, God in His inmost nature, God from unknown realms, and was sent by the Ruler of all as a Saviour God; whom neither the sun himself, nor any stars, if they have powers of perception, not the rulers and princes of the world, nor, in fine, the great gods, or those who, feigning themselves so, terrify the whole human race, were able to know or to guess whence and who He was—and naturally so. But[3349] when, freed from the body, which He carried about as but a very small part of Himself, He allowed Himself to be seen, and *let it be known* how great He was, all the elements of the universe bewildered by the strange events were thrown into confusion. An earthquake shook the world, the sea was heaved up from its depths, the heaven was shrouded in darkness, the sun's fiery blaze was checked, and his heat became moderate;[3350] for what else could occur when He was discovered to be God who heretofore was reckoned one of us?

[3347] So the edd., reading *in rebus eximiis* for the ms. *exi*-gu-*is*, which would, of course, give an opposite and wholly unsuitable meaning.

[3348] So generally, Heraldus having restored *delitu-it in Christo* from the ms., which had omitted *-it*, for the reading of Gelenius, Canterus, and Ursinus, *delicti*—"no deceit, no sin *was*," etc.

[3349] So emended by Salmasius, followed by most later edd. In the earlier edd. the reading is *et merito exutus a corpore* (Salm. reading *at* instead of *a*, and inserting a period after *mer.*)—"and when rightly freed from the body," etc.

[3350] It may be instructive to notice how the simpler narrative of the Gospels is amplified. Matthew (xxvii. 51) says that the earth trembled, and Luke (xxiii. 45) that the sun was darkened; but they go no further. [See p. 301, note 4, *supra*.]

54. But you do not believe these things; yet those who witnessed their occurrence, and who saw them done before their eyes—the very best vouchers and the most trustworthy authorities—both believed them themselves, and transmitted them to us who follow them, to be believed with no scanty measure of confidence. Who are these? you perhaps ask. Tribes, peoples, nations, and that incredulous human race; but[3351] if the matter were not plain, and, as the saying is, clearer than day itself, they would never grant their assent with so ready belief to events of such a kind. But shall we say that the men of that time were untrustworthy, false, stupid, and brutish to such a degree that they pretended to have seen what they never had seen, and that they put forth under false evidence, or alleged with childish asseveration things which never took place, and that when they were able to live in harmony and to maintain friendly relations with you, they wantonly incurred hatred, and were held in execration? 429

[3351] Or, “which if…itself, would never,” etc. [Note the confidence of this appeal to general assent.]

55. But if this record of events is false, as you say, how comes it that in so short a time the whole world has been filled with such a religion? or how could nations dwelling widely apart, and separated by climate and by the convexities of heaven,[3352] unite in one conclusion? They have been prevailed upon, *say my opponents*, by mere assertions, been led into vain hopes; and in their reckless madness have chosen to incur voluntarily the risks of death, although they had hitherto seen nothing of such a kind as could by its wonderful and strange character induce them to adopt this manner of worship. Nay, because they saw all these things to be done by *Christ* Himself and by His apostles, who being sent throughout the whole world carried with them the blessings of the Father, which they dispensed in benefiting[3353] as well the minds as the bodies of men; overcome by the force of the very truth itself they both devoted themselves to God, and reckoned it as but a small sacrifice to surrender their bodies to you and to give their flesh to be mangled.

[3352] That is, by the climate and the inclination of the earth's surface.

[3353] So the 1st ed., Ursinus, Elmenhorst, Orelli, and Hildebrand, reading *munerandis*, which is found in the ms. in a later handwriting, for the original reading of the ms. *munera dis.*

56. But our writers, *we shall be told*, have put forth these statements with false effrontery; they have extolled[3354] small matters to an inordinate degree, and have magnified trivial affairs with most pretentious boastfulness. And[3355] would that all things could have been reduced to writing,—both those which were done by Himself, and those which were accomplished by His apostles with equal authority and power. Such an assemblage of miracles, however, would make you more incredulous; and perhaps you might be able to discover a passage from which[3356] it would seem very probable, both that additions were made to facts, and that falsehoods were inserted in writings and commentaries. But in nations which were unknown to the writers, and which themselves knew not the use of letters, all that was done could not have been embraced in the records or even have reached the ears of all men; or, if any were committed to written and connected narrative, some insertions and additions would have been made by the malevolence of the demons and of men like to them, whose care and study it is to obstruct[3357] the progress of this truth: there would have been some changes and mutilations of words and of syllables, at once to mar the faith of the cautious and to impair the moral effect of the deeds. But it will never avail them that it be gathered from written testimony *only* who and what Christ was; for His cause has been put on such a basis, that if what we say be admitted to be true, He is by the confession of all proved to have been God.

[3354] According to Rigaltius the ms. reads *ista promiserunt in immensum*—"have put forth (i.e., exaggerated) these things to an immense degree falsely, small matters and trivial affairs have magnified," etc.; while by a later hand has been superscribed over *in immensum*, in ink of a different colour, *extulere*—"have extolled."

[3355] So the ms., 1st ed., and Hildebrand, while all others read *atqu-i*—"but."

[3356] So LB., reading *quo* for the ms. *quod.*

[3357] So most edd., reading *intercip-ere*for the ms. *intercipi*—"it is that the progress be obstructed," etc.

57. You do not believe our writings, and we do not believe yours. We devise falsehoods concerning Christ, *you say*; and you put forth baseless and false statements concerning your gods: for no god has descended from heaven, or in his own person and life has sketched out your system, or in a similar way thrown discredit on our system and our ceremonies. These were written by men; those, too, were written by men—set forth in human speech; and whatever you seek to say concerning our writers, remember that about yours, too, you will find these things said with equal force. What is contained in your writings you wish to be treated as true; those things, also, which are attested in our books, you must of necessity confess to be true. You accuse our system of falsehood; we, too, accuse yours of falsehood. But ours is more ancient, say you, therefore most credible and trustworthy; as if, indeed, antiquity were not the most fertile source of errors, and did not herself put forth those things which in discreditable fables have attached the utmost infamy to the gods. For could not falsehoods have been both spoken and believed ten thousand years ago, or is it not most probable that that which is near to our own time should be more credible than that which is separated by a long term of years? For these of ours are brought forward on the faith of witnesses, those of yours on the ground of opinions; and it is much more natural that there should be less invention in matters of recent occurrence, than in those far removed in the darkness of antiquity.

58. But they were written by unlearned and ignorant men, and should not therefore be readily believed. See that this be not rather a stronger reason for believing that they have not been adulterated by any false statements, but were put forth by men of simple mind, who knew not how to trick out their tales with meretricious ornaments. But the language is mean and vulgar. For truth never seeks deceitful polish, nor in that which is well ascertained and certain does it allow itself to be led away into excessive prolixity. Syllogisms, enthymemes, definitions, and all those ornaments by which men seek to establish their statements, aid those groping for the truth, but do not clearly mark its great features. But he who really knows the subject under discussion, neither defines, nor deduces, nor seeks the other tricks of words by which an audience is wont to be taken in, and to be beguiled into a forced assent 430 to a proposition.

59. Your narratives, my opponent says, are overrun with barbarisms and solecisms, and disfigured by monstrous blunders. A censure, truly, which shows a childish and petty spirit; for if we allow that it is reasonable, let us cease to use certain kinds of fruit because they grow with prickles on them, and other growths useless for food, which on the one hand cannot support us, and yet do not on the other hinder us from enjoying that which specially excels, and which nature has designed to be most wholesome for us. For how, I pray you, does it interfere with or retard the comprehension *of a statement*, whether anything be pronounced smoothly[3358] or with uncouth roughness? whether that have the grave accent which ought to have the acute, or that have the acute which ought to have the grave? Or how is the truth of a statement diminished, if an error is made in number or case, in preposition, participle, or conjunction? Let that pomposity of style and strictly regulated diction be reserved for public assemblies, for lawsuits, for the forum and the courts of justice, and by all means be handed over to those who, striving after the soothing influences of pleasant sensations, bestow all their care upon splendour of language. *But* when we are discussing matters far removed from mere display, we should consider what is said, not with what charm it is said nor how it tickles the ears, but what benefits it confers on the hearers, especially since we know that some even who devoted themselves to philosophy, not only disregarded refinement of style, but also purposely adopted a vulgar meanness when they might have spoken with greater elegance and richness, lest forsooth they might impair the stern gravity of speech and revel rather in the pretentious show of the Sophists. For indeed it evidences a worthless heart to seek enjoyment in matters of importance; and when you have to deal with those who are sick and diseased, to pour into their ears dulcet sounds, not to apply a remedy to their wounds. Yet, if you consider the true state of the case, no language is naturally perfect, and in like manner none is faulty. For what natural reason is there, or what law written in the constitution of the world, that *paries* should be called *hic*,[3359] and *sella hæc*?—since neither have they sex distinguished by male and female, nor can the most learned man tell me what *hic* and *hæc* are, or why one of them denotes the male sex while the other is applied to the female. These conventionalities are man's, and certainly are not indispensable to all persons for the use of forming their language; for *paries* might perhaps have been called *hæc*, and *sella hic*, without any fault being found, if it had been agreed upon at first that they should be so called, and if this practice had been maintained by following generations in their daily conversation. And yet, O you who charge our writings with disgraceful blemishes, have you not these solecisms in those most perfect and wonderful books of yours? Does not one of you make the plur. of *uter, utria*? another *utres*?[3360] Do you not

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[3358] So Orelli and Hildebrand, reading *glabre* from a conjecture of Grotius, for the ms. *grave.*

[3359] i.e., that the one should be masculine, the other feminine.

[3360] i.e., does not one of you make the plural of *uter* masc., another neut.? [Note the opponent's witness to the text of the Gospels.]

also say *cœlus* and *cœlum, filus* and *filum, crocus* and *crocum, fretus* and *fretum*? Also *hoc pane* and *hic panis, hic sanguis* and *hoc sanguen*? Are not *candelabrum* and *jugulum* in like manner written *jugulus* and *candelaber*? For if each noun cannot have more than one gender, and if the same word cannot be of this gender and of that, for one gender cannot pass into the other, he commits as great a blunder who utters masculine genders under the laws of feminines, as he who applies masculine articles to feminine genders. And yet we see you using masculines as feminines, and feminines as masculines, and those which you call neuter both in this way and in that, without any distinction. Either, therefore, it is no blunder to employ them indifferently, and *in that case* it is vain for you to say that our works are disfigured with monstrous solecisms; or if the way in which each ought to be employed is unalterably fixed, you also are involved in similar errors, although you have on your side all the Epicadi, Cæsellii, Verrii, Scauri, and Nisi.

60. But, say my opponents, if Christ was God, why did He appear in human shape, and why was He cut off by death after the manner of men? Could that power which is invisible, and which has no bodily substance, have come upon earth and adapted itself to the world and mixed in human society, otherwise than by taking to itself some covering of a more solid substance, which might bear the gaze of the eyes, and on which the look of the least observant might fix itself? For what mortal is there who could have seen Him, who could have distinguished Him, if He had decreed to come upon the earth such as He is in His own primitive nature, and such as He has chosen to be in His own proper character and divinity? He took upon Him, therefore, the form of man; and under the guise of our race He imprisoned His power, so that He could be seen and carefully regarded, might speak and teach, and without encroaching on the sovereignty and government of the King Supreme, might carry out all those objects for the accomplishment of which He had come into the world.

61. What, then, says *my opponent*, could not the Supreme Ruler have brought about those things which He had ordained to be done in the world, without feigning Himself a man? If it were necessary to do as you say, He perhaps would have done so; because it was not necessary, He acted otherwise. The reasons why He chose to do it in this way, and did not choose to do it in that, are unknown, being involved in so great obscurity, and comprehensible by scarcely any; but these you might perhaps have understood if you were not already prepared not to understand, and were not shaping your course to brave unbelief, before that was explained to you which you sought to know and to hear.

62. But, *you will say*, He was cut off by death as men are. Not *Christ* Himself; for it is impossible either that death should befall what is divine, or that that should waste away and disappear in death which is one *in its substance*, and not compounded, nor formed by bringing together any parts. Who, then, *you ask*, was seen hanging on the cross? Who dead? The human form,[3361] *I reply*, which He had put on,[3362] and which He bore about with Him. It is a tale passing belief, *you say*, and wrapt in dark obscurity; if you will, it is not dark, and is established by a very close analogy.[3363] If the Sibyl, when she was uttering and pouring forth her prophecies and oracular responses, was filled, as you say, with Apollo's power, had been cut down and slain by impious robbers,[3364] would Apollo be said to have been slain in her? If Bacis,[3365] if Helenus, Marcius,[3366] and other soothsayers, had been in like manner robbed of life and light when raving as inspired, would any one say that those who, speaking by their mouths, declared to inquirers what should be done,[3367] had perished according to the conditions of human life? The death of which you speak was *that* of the human body which He had assumed,[3368] not His own—of that which was borne, not of the bearer; and not even this *death* would He[3369] have stooped to suffer, were it not that a matter of such importance was to be dealt with, and the inscrutable plan of fate[3370] brought to light in hidden mysteries.

[3361] So the ms., followed by Hildebrand and Oehler, reads and punctuates *quis mortuus? homo*, for which all edd. read *mortuus est?* "Who died?"

[3362] Here, as in the whole discussion in the second book on the origin and nature of the soul, the opinions expressed are Gnostic, Cerinthus saying more precisely that Christ having descended from heaven in the form of a dove, dwelt in the body of Jesus during His life, but removed from it before the crucifixion.

[3363] So the ms. by changing a single letter, with LB. and others, *similitudine proxim-a* (ms. *o*) *constitutum*; while the first ed., Gelenius, Canterus, Ursinus, Orelli, and others, read *-dini proxime*—"settled very closely to analogy."

[3364] In the original *latronibus*; here, as in the next chapter, used loosely to denote lawless men.

[3365] So emended by Mercerus for the ms. *vatis.*

[3366] So read in the ms.—not *-tius*, as in LB. and Orelli.

[3367] Lit., "the ways of things"—*vias rerum.*

[3368] The ms. reads unintelligibly *assumpti-o* which was, however, retained in both Roman edd., although Ursinus suggested the dropping of the *o*, which has been done by all later edd.

[3369] The ms. reads, *quam nec ipsam perpeti succubuisset vis*—"would his might," i.e., "would He with His great power have stooped." Orelli simply omits *vis* as Canterus, and seemingly the other later edd. do.

[3370] The ms. and 1st ed. read *sati-s*, which has clearly arisen from *f* being confounded with the old form of *s*.

63. What are these hidden and unseen mysteries, you will say, which neither men can know, nor those even who are called gods of the world can in any wise reach by fancy and conjecture; *which* none *can discover*,[3371] except those whom *Christ* Himself has thought fit to bestow the blessing of so great knowledge upon, and to lead into the secret recesses of the inner treasury *of wisdom*? Do you then see that if He had determined that none should do Him violence, He should have striven to the utmost to keep off from Him His enemies, even by directing His power against them?[3372] Could not He, *then*, who had restored their sight to the blind, make *His enemies* blind if it were necessary? Was it hard or troublesome for Him to make them weak, who *had given* strength to the feeble? Did He who bade[3373] the lame walk, not know how to take from them all power to move their limbs,[3374] by making their sinews stiff?[3375] Would it have been difficult for Him who drew the dead from their tombs to inflict death on whom He would? But because reason required that those things which had been resolved on should be done here also in the world itself, and in no other fashion than was done, He, with gentleness passing understanding and belief, regarding as but childish trifles the wrongs which men did Him, submitted to the violence of savage and most hardened robbers;[3376] nor did He think it worth while to take account of what their daring had aimed at, if He only showed to His *disciples* what they were in duty bound to look for from Him. For when many things about the perils of souls, many evils about their…; on the other hand, the Introducer,[3377] the Master and Teacher directed His laws

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[3371] The construction is a little involved, *quæ nulli nec homines scire nec ipsi qui appellantur dii mundi queunt*—“which none, neither men can know, nor those…of the world can reach, except those whom,” etc.

[3372] In the Latin, *vel potestate inversa*, which according to Oehler is the ms. reading, while Orelli speaks of it as an emendation of LB. (where it is certainty found, but without any indication of its source), and with most edd. reads *universa*—“by His universal power.”

[3373] So the ms. according to Hildebrand, reading *præcipi=bat.* Most edd., however, following Gelenius, read *faciebat*—“made them lame.”

[3374] Lit., “to bind fast the motions of the members,” adopting the reading of most edd., *motus alligare membrorum* (ms. *c-al-igare*).

[3375] The ms. reads *nervorum duritia-m*, for which Ursinus, with most edd., reads as above, merely dropping *m*; Hildebrand and Oehler insert *in*, and read, from a conjecture of Ursinus adopted by Elmenhorst, *c-ol-ligare*—“to bind into stiffness.”

[3376] Ursinus suggested *di-*, “most terrible,” for the ms. *durissimis.*

[3377] So the ms. reading, *multa mala de illarum contra insinuator* (*mala* is perhaps in the abl., agreeing with a lost word), which has been regarded by Heraldus and Stewechius, followed by Orelli, as mutilated, and is so and ordinances, that they might find their end in fitting duties;[3378] did He not destroy the arrogance of the proud? Did He not quench the fires of lust? Did He not check the craving of greed? Did He not wrest the weapons from their hands, and rend from them all the sources[3379] of every *form of* corruption? To conclude, was He not Himself gentle, peaceful, easily approached, friendly when addressed?[3380] Did He not, grieving at men's miseries, pitying with His unexampled benevolence all in any wise afflicted with troubles and bodily ills,[3381] bring them back and restore them to soundness?

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read in the first ed., and by Ursinus and LB. The passage is in all cases left obscure and doubtful, and we may therefore be excused discussing its meaning here.

[3378] Lit., "to the ends of fitting duties."

[3379] In the original, *seminaria abscidit*,—the former word used of nurseries for plants, while the latter may be either as above (from *abscindo*), or may mean "cut off" (from *abscido*); but in both cases the general meaning is the same, and the metaphor is in either slightly confused.

[3380] Lit., "familiar to be accosted,"—the supine, as in the preceding clause.

[3381] So the edd., reading *corporalibus affectos malis*, but the ms. inserts after *malis* the word *morbis* ("with evil bodily diseases"); but according to Hildebrand this word is marked as spurious.

64. What, then, constrains you, what excites you to revile, to rail at, to hate implacably Him whom no man[3382] can accuse of any crime?[3383] Tyrants and your kings, who, putting away *all* fear of the gods, plunder and pillage the treasuries of temples; who by proscription, banishment,[3384] and slaughter, strip the state of its nobles? who, with licentious violence, undermine and wrest away the chastity of matrons and maidens,—*these men* you name *indigites* and *divi*; and you worship with couches, altars, temples, and other service, and by celebrating their games and birthdays, those whom it was fitting that you should assail with keenest[3385] hatred. And all those, too, who by writing books assail in many forms with biting reproaches public manners; who censure, brand, and tear in pieces your luxurious habits and lives; who carry down to posterity evil reports of their own times[3386] in their enduring writings; who *seek to* persuade *men* that the rights of marriage should be held in common;[3387] who lie with boys, beautiful, lustful, naked; who declare that you are beasts, runaways, exiles, and mad and frantic slaves of the most worthless character,—*all these* with wonder and applause you exalt to the stars of heaven, you place in the shrines of your libraries, you present with chariots and statues, and as much as in you lies, gift with a kind of immortality, as it were, by the witness which immortal titles bear to them. Christ alone you would tear in pieces,[3388] you would rend asunder, if you could *do so to* a god; nay, *Him alone* you would, were it allowed, gnaw with bloody mouths, and break His bones in pieces, and devour Him like beasts of the field. For what that He has done, tell, I pray you, for what crime?[3389] What has He done to turn aside the course of justice, and rouse you to hatred made fierce by maddening torments? *Is it* because He declared that He was sent by the only *true* King *to be* your soul's guardian, and to bring to you the immortality which you believe that you *already* possess, relying on the assertions of a few men? But *even* if you were assured that

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[3382] So the edd., reading *nemo h-om-i-n-um*, except Hildebrand and Oehler, who retain the ms. *om-n-i-um*—"no one of all."

[3383] John viii. 46: "Which of you convinceth me of sin?"

[3384] So Heraldus and LB., followed by later edd., reading *exiliis* for the ms. *ex-uis*, for which Gelenius, Canterus, and Ursinus read *et suis*—"and by their slaughters."

[3385] Here, as frequently in Arnobius, the comparative is used instead of the superlative.

[3386] "To posterity evil reports of their own time"—*sui temporis posteris notas*—so emended by Ursinus, followed by Orelli and Hildebrand, for the ms. *in temporis posteri-s*, retained by LB., and with the omission of *s* in the 1st ed.; but this requires our looking on the passage as defective.

[3387] The reference is clearly to the well-known passage in Plato's *Republic.* [See the sickening details, book v. p. 282, Jowett's trans.]

[3388] So Gelenius, LB., and Orelli, reading *con-v-ell-e-re*for the ms. *con-p-ell-a-re*, "to accost" or "abuse," which is out of place here. Canterus suggested *com-p-il-are*, "to plunder," which also occurs in the sense "to cudgel."

[3389] Supply, "do you pursue Him so fiercely?"

He spoke falsely, that He even held out hopes without the slightest foundation, not even in this case do I see *any* reason that you should hate *and* condemn Him with bitter reproaches. Nay, if you were kind and gentle in spirit, you ought to esteem Him even for this alone, that He promised to you things which you might well wish and hope for; that He was the bearer of good news; that His message was such as to trouble no one's mind, nay, rather to fill *all* with less anxious expectation.[3390]

[3390] These words are followed in the edition of Gelenius by ch. 2–5 of the second book, seemingly without any mark to denote transposition; while Ursinus inserted the same chapters—beginning, however, with the last sentence of the first chapter (read as mentioned in the note on it)—but prefixed an asterisk, to mark a departure from the order of the ms. The later editors have not adopted either change.

65. Oh ungrateful and impious age, prepared[3391] for its own destruction by its extraordinary obstinacy! If there had come to you a physician from lands far distant and unknown to you before, offering some medicine to keep off from you altogether every kind of disease and sickness, would you not all eagerly hasten to *him*? Would you not with every kind of flattery and honour receive him into your houses, and treat him kindly? Would you not wish that that kind of medicine should be quite *sure, and* should be genuine, which promised that even to the utmost limits of life you should be free from such countless bodily distresses? And though it were a doubtful matter, you would yet entrust yourselves *to him*; nor would you hesitate to drink the unknown draught, indited by the hope of health set before you and by the love of safety.[3392] Christ shone out and appeared to tell us news of the utmost importance, bringing an omen of prosperity, and a message of safety to those who believe. What, I pray you, means[3393] this cruelty, what such barbarity, nay rather, to speak more truly, scornful[3394] pride, not only to harass the messenger and bearer of so great a gift with taunting words; but even to assail Him with fierce hostility, and with all the weapons which can be showered upon Him, and *with all modes of* destruction? Are His words displeasing, and are you offended when you hear them? Count them as *but* a soothsayer's empty tales. Does He speak very stupidly, and promise foolish gifts? Laugh with scorn as wise men, and leave *Him in* His folly[3395] to be tossed about among His errors. What means this fierceness, to repeat what has been said more than once; what a passion, so murderous? to declare implacable hostility towards one who has done nothing to deserve it at your hands; to wish, if it were allowed you, to tear Him limb from limb, who not only did no man any harm, but with uniform kindness[3396] told His enemies what salvation was being brought to them from

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[3391] So Ursinus suggested in the margin, followed by LB. and Orelli, reading *in privatam perniciem p-a-r-atum* for the ms. *p-r-iv-atum*, which is clearly derived from the preceding *privatam*, but is, though unintelligible also, retained in the two Roman edd. The conclusion of the sentence is, literally, "obstinacy of spirit."

[3392] In the original, *spe salutis proposita atque amore incolumitatis.*

[3393] Lit., "is"—*est.*

[3394] So all the edd., reading *fastidi-os-um supercilium*, which Crusius says the ms. reads with *os* omitted, i.e., "pride, scorn."

[3395] So the edd., reading *fatuita-tem*, for the ms. *fatuita-n-tem*, which may, however, point to a verb not found elsewhere.

[3396] i.e., to friends and foes alike. The ms. reads *æqualiter benignus hostibus dicere*, which is retained by Orelli, supporting an ellipsis of *fuerit*, i.e., "*He was* kind to say," which might be received; but it is more natural to suppose that *-t* has dropped off, and read *diceret* as above, with the two Roman editions and LB. Gelenius, followed by Ursinus, emended *omnibus docuerit*—"with uniform kindness taught to all." It may be well to give here an instance of the very insufficient grounds on which supposed references to Scripture are sometimes based. Orelli considers that Arnobius here refers (*videtur respexisse*, he says) to Col. i. 21, 22, "You, that were sometimes alienated and enemies in mind by wicked works, yet now hath He reconciled in the body of His flesh through

God Supreme, what must be done that they might escape destruction and obtain an immortality which they knew not of? And when the strange and unheard-of things which were held out staggered the minds of those who heard Him, and made them hesitate to believe, *though* master of every power and destroyer of death itself He suffered His human form to be slain, that from the result[3397] they might know that the hopes were safe which they had long entertained about the soul's salvation, and that in no other way could they avoid the danger of death.

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death," to which, though the words which follow might indeed be thought to have a very distant resemblance, they can in no way be shown to refer.

[3397] i.e., from His resurrection, which showed that death's power was broken by Him.

Book II.[3398]

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1. Here, if any means could be found, I should wish to converse thus with all those who hate the name of Christ, turning aside for a little from the defence primarily set up:—If you think it no dishonour to answer when asked a question, explain to us and say what is the cause, what the reason, that you pursue Christ with so bitter hostility? or what offences you remember which He did, that at the mention of His name you are roused to bursts of mad and savage fury?[3399] Did He ever, in claiming for Himself power as king, fill the whole world with bands of the fiercest soldiers; and of nations at peace from the beginning, did He destroy and put an end to some, *and* compel others to submit to His yoke and serve Him? Did He ever, excited by grasping[3400] avarice, claim as His own by right all that wealth to have abundance of which men strive eagerly? Did He ever, transported with lustful passions, break down by force the barriers of purity, or stealthily lie in wait for other men's wives? Did He ever, puffed up with haughty arrogance, inflict at random injuries and insults, without any distinction of persons? (B) And if He was not worthy that you should listen to and believe *Him, yet* He should not have been despised by you even on this account, that He showed to you things concerning your salvation, that He prepared for you a path[3401] to

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[3398] There has been much confusion in dealing with the first seven chapters of this book, owing to the leaves of the ms. having been arranged in wrong order, as was pointed out at an early period by some one who noted on the margin that there was some *transposition*. To this circumstance, however, Oehler alone seems to have called attention; but the corruption was so manifest, that the various editors gave themselves full liberty to re-arrange and dispose the text more correctly. The first leaf of the ms. concludes with the words *sine ullius personæ discriminibus inrogavit*, "without any distinction of person," and is followed by one which begins with the words (A, end of c. 5) *et non omnium virtutum*, "and (not) by an eager longing," and ends *tanta experiatur examina*, "undergoes such countless ills" (middle of c. 7). The third and fourth leaves begin with the words (B. end of c. 1) *utrum in cunctos…amoverit? qui si dignos*, "Now if He was not worthy" (see notes), and run on to end of c. 5, *quadam dulcedine*, "by some charm;" while the fifth (C, middle of c. 7) begins *atque ne* (or *utrumne*) *illum*, "whether the earth," and there is no further difficulty. This order is retained in the first ed., and also by Hildebrand, who supposes three lacunæ at A, B, and C, to account for the abruptness and want of connection; but it is at once seen that, on changing the order of the leaves, so that they shall run B A C, the argument and sense are perfectly restored. This arrangement seems to have been first adopted in LB., and is followed by the later editors, with the exception of Hildebrand.

[3399] Lit., "boil up with the ardours of furious spirits."

[3400] Lit., "by the heats of."

[3401] So Meursius, reading *a-* for the ms. *o-ptaret*, which is retained by LB., Orelli, and others. The ms. reading is explained, along with the next words *vota immortalitatis*, by Orelli as meaning "sought by His prayers," with heaven, and the immortality for which you long; although[3402] He neither extended the light of life to all, nor delivered *all* from the danger which threatens them through their ignorance.[3403]

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reference to John xvii. 24, in which he is clearly mistaken. Heraldus conjectures *p-o-r-ta-s a-p-er-taret*, "opened paths…and the gates of immortality."

[3402] The words which follow, *ut non in cunctos*, etc., have been thus transposed by Heraldus, followed by later editors; but formerly they preceded the rest of the sentence, and, according to Oehler, the ms. gives *utrum*, thus: "(You ask) whether He has both extended to all…ignorance? who, if He was not," etc. Cf. book i. (this page) note 3, *supra.*

[3403] So the ms., reading *periculum i-g-n-ora-tionis*, for which Meursius suggests *i-n-teri-tionis*—"danger of destruction."

2. But indeed, *some one will say*, He deserved our hatred because He has driven religion[3404] from the world, because He has kept men back from seeking to honour the gods.[3405] Is He then denounced as the destroyer of religion and promoter of impiety, who brought true religion into the world, who opened the gates of piety to men blind and verily living in impiety, and pointed out to whom they should bow themselves? Or is there any truer religion—*one* more serviceable,[3406] powerful, *and* right—than to have learned to know the supreme God, to know *how* to pray to God Supreme, who alone is the source and fountain of all good, the creator,[3407] founder, and framer of all that endures, by whom all things on earth and all in heaven are quickened, and filled with the stir of life, and without whom there would assuredly be nothing to bear any name, and *have any* substance? But perhaps you doubt whether there is that ruler of whom we speak, and rather *incline to* believe in the existence of Apollo, Diana, Mercury, Mars. Give a true judgment;[3408] and, looking round on all these things which we see, *any one* will rather doubt whether *all* the other gods exist, than hesitate with regard to the God whom we all know by nature, whether when we cry out, O God, or when we make God the witness of wicked *deeds*,[3409] and raise our face to heaven as though He saw us.

[3404] Pl.

[3405] This seems the true rationale of the sentence, viewed in relation to the context. Immediately before, Arnobius suggests that the hatred of Christ by the heathen is unjustifiable, because they had suffered nothing at His hands; now an opponent is supposed to rejoin, “But He has deserved our hatred by assailing our religion.” The introductory particles *at enim* fully bear this out, from their being regularly used to introduce a rejoinder. Still, by Orelli and other editors the sentence is regarded as interrogative, and in that case would be, “Has He indeed merited our hatred by driving out,” etc., which, however, not merely breaks away from what precedes, but also makes the next sentence somewhat lame. The older editors, too, read it without any mark of interrogation.

[3406] i.e., according to Orelli, to the wants of men; but possibly it may here have the subjunctive meaning of “more full of service,” i.e., to God.

[3407] So the ms., reading *perpetuarum pater, fundator conditor rerum*, but all the editions *pa*-ri-*ter*, “alike,” which has helped to lead Orelli astray. He suggests *et fons est perpetu-us pariter*, etc., “perpetual fountain,…of all things alike the founder and framer.” It has been also proposed by Oehler (to get rid of the difficulty felt here) to transfer *per metathesin*, the idea of “enduring,” to God; but the reference is surely quite clear, viewed as a distinction between the results of God’s working and that of all other beings.

[3408] So the ms. and almost all edd, reading *da verum judicium*, for which Heraldus suggested *da naturæ*, or *verum animæ judicium*, “give the judgment of nature,” or “the true judgment of the soul,” as if appeal were made to the inner sense; but in his later observations he proposed *da puerum judicem*, “give a boy as judge,” which is adopted by Orelli. Meursius, merely transposing *d-a*, reads much more naturally *ad*—“at a true judgment.”

[3409] The ms. reading is *illum testem d-e-um constituimus improbarum*, retained in the edd. with the change of *-arum* into *-orum*. Perhaps for *deum* should be read *r-e-r-um*, “make him witness of wicked things.” With this passage compare iii. 31–33.

3. But He did not permit men to make supplication to the lesser gods. Do you, then, know who are, or where are the lesser gods? Has mistrust of them, or the way in which they were mentioned, ever touched you, so that you are justly indignant that their worship has been done away with and deprived of all honour?[3410] But if haughtiness of mind and arrogance,[3411] as it is called by the Greeks, did not stand in your way and hinder you, you might long ago have been able to understand what He forbade to be done, or wherefore; within what limits He would have true religion lie;[3412] what danger arose to you from that which you thought obedience? or from what evils you would escape if you broke away from your dangerous delusion.

[3410] It seems necessary for the sake of the argument to read this interrogatively, but in all the edd. the sentence ends without any mark of interrogation.

[3411] Typhus—τῦφος.

[3412] Lit., “He chose…to stand.”

4. But all these things will be more clearly and distinctly noticed when we have proceeded further. For we shall show that Christ did not teach the nations impiety, but delivered ignorant and wretched men from those who most wickedly wronged them.[3413] We do not believe, you say, that what He says is true. What, then? Have you no doubt as to the things which[3414] you say are not true, while, as they are *only* at hand, and not yet disclosed[3415] they can by no means be disproved? But He, too, does not prove what He promises. It is so; for, as I said, there can be no proof of *things still in* the future. Since, then, the nature of the future is such that it cannot be grasped and comprehended by any anticipation,[3416] is it not more rational,[3417] of two things uncertain and hanging in doubtful suspense, rather to believe that which carries *with it* some hopes, than that which *brings* none at all? For in the one case there is no danger, if that which is said to be at hand should prove vain and groundless; in the other there is the greatest loss, even[3418] the loss of salvation, if, when the time has come, it be shown that there was nothing false *in what was declared*.[3419]

[3413] Lit. "the ignorance of wretched men from the worst robbers," i.e., the false prophets and teachers, who made a prey of the ignorant and credulous. John viii. 46.

[3414] Lit., "Are *the things* clear with you which," etc.

[3415] So the ms., followed by both Roman edd., Hildebrand and Oehler, reading *passa*, which Cujacius (referring it to *patior*, as the editors seem to have done generally) would explain as meaning "past," while in all other editions *cassa*, "vain," is read.

[3416] Lit., "the touching of no anticipation."

[3417] Lit., "purer reasoning."

[3418] Lit., "that is." This clause Meursius rejects as a gloss.

[3419] i.e., If you believe Christ's promises, your belief makes you lose nothing should it prove groundless; but if you disbelieve them, then the consequences to you will be terrible if they are sure. This would seem too clear to need remark, were it not for the confusion of Orelli in particular as to the meaning of the passage.

5. What say you, O ignorant ones, for whom we might well weep and be sad?[3420] Are you so void of fear that these things may be true which are despised by you and turned to ridicule? and do you not consider with yourselves at least, in your secret thoughts, lest that which to-day with perverse obstinacy you refuse to believe, time may too late show to be true,[3421] and ceaseless remorse punish *you?* Do not even these proofs at least give you faith to believe,[3422] *viz.*, that already, in so short and brief a time, the oaths of this vast army have spread abroad over all the earth? that already there is no nation so rude and fierce that it has not, changed by His love, subdued its fierceness, and with tranquillity hitherto unknown, become mild in disposition?[3423] that *men* endowed with so great abilities, orators, critics, rhetoricians, lawyers, and physicians, those, too, who pry into the mysteries of philosophy, seek to learn these things, despising those in which but now they trusted? that slaves choose to be tortured by their masters as they please, wives to be divorced, children to be disinherited by their parents, rather than be unfaithful to Christ and cast off the oaths of the warfare of salvation? that although so terrible punishments have been denounced by you against those who follow the precepts of this religion, it[3424] increases *even* more, and a great host strives more boldly against all threats and the terrors which would keep it back, and is roused to zealous faith by the very attempt to hinder it? Do you indeed believe that these things happen idly and at random? that these feelings are adopted on being met with by chance?[3425] Is not this, then, sacred and divine? Or *do you believe* that, without God's *grace*, their minds are so changed, that although murderous hooks and other tortures without number threaten, as we said, those who shall believe, they receive the grounds of faith with which they have

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3420 Lit., "most worthy even of weeping and pity."

3421 *Redarguat*. This sense is not recognised by Riddle and White, and would therefore seem to be, if not unique, at least extremely rare. The derivative *redargutio*, however, is in late Latin used for "demonstration," and this is evidently the meaning here.

3422 *Fidem vobis faciunt argumenta credendi.* Heraldus, joining the two last words, naturally regards them as a gloss from the margin; but read as above, joining the first and last, there is nothing out of place.

3423 Lit., "tranquillity being assumed, passed to placid feelings."

3424 *Res*, "the thing."

3425 Lit., "on chance encounters."

become acquainted,[3426] as if carried away (A) by some charm, and by an eager longing for all the virtues,[3427] and prefer the friendship of Christ to all that is in the world?[3428]

[3426] *Rationes cognitas*. There is some difficulty as to the meaning of these words, but it seems best to refer them to the *argumenta credendi* (beginning of chapter, “do not even these proofs”), and render as above. Hildebrand, however, reads *tortiones*, “they accept the tortures which they know will befall them.”

[3427] The ms. reads *et non omnium*, “and by a love *not* of all the virtues,” changed in most edd. as above into *atque omnium*, while Oehler proposes *et novo omnium*, “and by fresh love of all,” etc. It will be remembered that the transposition of leaves in the ms. (note on ii. 1) occurs here, and this seems to account for the arbitrary reading of Gelenius, which has no ms. authority whatever, but was added by himself when transposing these chapters to the first book (cf. p. 432, n. 14), *atque nectare ebrii cuncta contemnant*—“As if intoxicated with a certain sweetness and nectar, they despise all things.” The same circumstance has made the restoration of the passage by Canterus a connecting of fragments of widely separated sentences and arguments.

[3428] Lit., “all the things of the world.” Here the argument breaks off, and passes into a new phase, but Orelli includes the next sentence also in the fifth chapter.

6. But perhaps those seem to you weak-minded and silly, who even now are uniting all over the world, and joining together to assent with that readiness of belief *at which you mock*.[3429] What then? Do you alone, imbued[3430] with the true power of wisdom and understanding, see something wholly different[3431] and profound? Do you alone perceive that all these things are trifles? you alone, that those things are mere words and childish absurdities which we declare *are* about to come to us from the supreme Ruler? Whence, pray, has so much wisdom been given to you? whence so much subtlety and wit? Or from what scientific training have you been able to gain so much wisdom, to derive so much foresight? Because you are skilled in declining verbs and nouns by cases and tenses, *and*[3432] in avoiding barbarous words and expressions; because you have learned either to express yourselves in[3433] harmonious, and orderly, and fitly-disposed language, or to know when it is rude and unpolished;[3434] because you have stamped on your memory the Fornix of Lucilius,[3435] and Marsyas of Pomponius; because *you know* what the issues to be proposed in lawsuits are, how many kinds of cases there are, how many ways of pleading, what the genus is, what the species, by what methods an opposite is distinguished from a contrary,—do you therefore think that you know what is false, what true, what can or cannot be done, what is the nature

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[3429] Lit., “to the assent of that credulity.”

[3430] So the ms., reading *conditi vi mera*, for which Orelli would read with Oudendorp, *conditæ*—“by the pure force of *recondite* wisdom.” The ms., however, is supported by the similar phrase in the beginning of chap. 8, where *tincti* is used.

[3431] So the ms., reading *aliud*, for which Stewechius, adopting a suggestion of Canterus, conjectures, *altius et profundius*—“something deeper and more profound.” Others propose readings further removed from the text; while Obbarius, retaining the ms. reading, explains it as “not common.”

[3432] Lit., “because *you are*,” etc.

[3433] Lit., “either yourselves to utter,” etc.

[3434] *Incomptus*, for which Heraldus would read *inconditus*, as in opposition to “harmonious.” This is, however, unnecessary, as the clause is evidently opposed to the *whole* of the preceding one.

[3435] No trace of either of these works has come down to us, and therefore, though there has been abundance of conjecture, we can reach no satisfactory conclusion about them. It seems most natural to suppose the former to be probably part of the lost satires of Lucilius, which had dealt with obscene matters, and the author of the latter to be the Atellane poet of Bononia. As to this there has been some discussion; but, in our utter ignorance of the work itself, it is as well to allow that we must remain ignorant of its author also. The scope of both works is suggested clearly enough by their titles—the statue of Marsyas in the forum overlooking nightly licentious orgies; and their mention seems intended to suggest a covert argument against the heathen, in the implied indecency of the knowledge on which they prided themselves. For *Fornicem Lucilianum* (ms. *Lucialinum*) Meursius reads *Cæcilianum.*

of the lowest and highest? Have the well-known words never rung in[3436] your ears, that the wisdom of man is foolishness with God?

[3436] Lit., “Has that *thing* published never struck,” etc. There is clearly a reference to 1 Cor. iii. 19, “the wisdom of this world.” The argument breaks off here, and is taken up from a different point in the next sentence, which is included, however, in this chapter by Orelli.

7. In the first place, you yourselves, too,[3437] see clearly that, if you ever discuss obscure subjects, and seek to lay bare the mysteries of nature, on the one hand you do not know the very things which you speak of, which you affirm, which you uphold very often with especial zeal, and that each one defends with obstinate resistance his own suppositions as though they were proved and ascertained *truths*. For how can we of ourselves know whether we[3438] 430 perceive the truth, even if all ages be employed in seeking out knowledge—*we* whom some envious power[3439] brought forth, and formed so ignorant and proud, that, although we know nothing at all, we yet deceive ourselves, and are uplifted by pride and arrogance so as to suppose ourselves possessed of knowledge? For, to pass by divine things, and those plunged in natural obscurity, can any man explain that which in the Phædrus[3440] the well-known Socrates cannot comprehend—what man is, or whence he is, uncertain, changeable, deceitful, manifold, of many kinds? for what purposes he was produced? by whose ingenuity he was devised? what he does in the world? (C) why he undergoes such countless ills? whether the earth gave life to him as to worms and mice, being affected with decay through the action of some moisture;[3441] or whether he received[3442] these outlines of body, and *this* cast of face, from the hand of some maker and framer? Can he, I say, know these things, which lie open to all, and are recognisable by[3443] the senses common *to all*,—by what causes we are plunged into sleep, by what we awake? in what ways dreams are produced, in what they are seen? nay rather—as to which Plato in the *Theætetus*[3444] is in doubt—whether we are ever

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[3437] So Gelenius, followed by Canterus and Orelli, reading *primum et ipsi*, by rejecting one word of the ms. (*et quæ*). Canterus plausibly combines both words into *itaque*—“therefore.” LB. reads *ecquid*—“do you at all,” etc., with which Orelli so far agrees, that he makes the whole sentence interrogative.

[3438] So restored by Stewechius; in the first ed. *perspiciam* (instead of *am-us*) “if I perceive the truth,” etc.

[3439] So the ms. very intelligibly and forcibly, *res…invida*, but the common reading is *invid-i-a*—“whom something…with envy.” The train of thought which is merely started here is pursued at some length a little later.

[3440] The ms. gives *fedro*, but all editions, except the first, Hildebrand, and Oehler, read *Phædone*, referring, however, to a passage in the first Alcibiades (st. p. 129), which is manifestly absurd, as in it, while Alcibiades “cannot tell what man is,” Socrates at once proceeds to lead him to the required knowledge by the usual dialectic. Nourry thinks that there is a general reference to *Phædr.*, st. p. 230,—a passage in which Socrates says that he disregards mythological questions that he may study himself. [P. 447, note 2, *infra*.]

[3441] Lit., “changed with the rottenness of some moisture.” The reference is probably to the statement by Socrates (*Phædo*, st. p. 96) of the questions with regard to the origin of life, its progress and development, which interested him as a young man.

[3442] So the ms., LB., and Oehler, but the other edd. make the verb plural, and thus break the connection.

[3443] Lit., “established in the common senses.”

[3444] Arnobius overstates the fact here. In the passage referred to (*Th.*, st. p. 158), Socrates is represented as developing the Protagorean theory from its author’s standpoint, not as stating his own opinions.

awake, or whether that very state which is called waking is part of an unbroken slumber? and what we seem to do when we say that we see a dream? whether we see by means of rays of light proceeding towards the object,[3445] or images of the objects fly to and alight on the pupils of our eyes? whether the flavour is in the things *tasted*, or arises from their touching the palate? from what causes hairs lay aside their natural darkness, and do not become gray all at once, but by adding little by little? why it is that all fluids, on mingling, form one whole; *that* oil, *on the contrary*, does not suffer the others to be poured into it,[3446] but is ever brought together clearly into its own impenetrable[3447] substance? finally, why the soul also, which is said by you to be immortal and divine,[3448] is sick in *men who are sick*, senseless in children, worn out in doting, silly,[3449] and crazy old age? Now the weakness and wretched ignorance of these *theories* is greater on this account, that while it may happen that we at times say something which is true,[3450] we cannot be sure even of this very thing, whether we have spoken the truth at all.

[3445] Lit., "by the stretching out of rays and of light." This, the doctrine of the Stoics, is naturally contrasted in the next clause with that of Epicurus.

[3446] Lit., "oil refuses to suffer immersion into itself," i.e., of other fluids.

[3447] So LB., followed by Orelli, reading *impenetrabil-em*, for the ms. *impenetrabil-is*, which is corrected in both Roman edd. by Gelenius, Canterus, and Elmenhorst -*e*, to agree with the subject *oleum*—"being impenetrable is ever," etc.

[3448] Lit., "a god."

[3449] So the edd., generally reading *fatua* for the ms. *futura*, which is clearly corrupt. Hildebrand turns the three adjectives into corresponding verbs, and Heinsius emends *deliret* (ms. -*ra*) *et fatue et insane*—"dotes both sillily and crazily." Arnobius here follows Lucr., iii. 445 sqq.

[3450] Lit., "something of truth."

8. And since you have been wont to laugh at our faith, and with droll jests to pull to pieces *our* readiness of belief too, say, O wits, soaked and filled with wisdom's pure drought, is there in life any kind of business demanding diligence and activity, which the doers[3451] undertake, engage in, and essay, without believing *that it can be done*? Do you travel about, do you sail on the sea without believing that you will return home when your business is done? Do you break up the earth with the plough, and fill it with different kinds of seeds without believing that you will gather in the fruit with the changes of the seasons? Do you unite with partners in marriage,[3452] without believing that it will be pure, and a union serviceable to the husband? Do you beget children without believing that they will pass[3453] safely through the *different* stages of life to the goal of age? Do you commit your sick bodies to the hands of physicians, without believing that diseases can be relieved by their severity being lessened? Do you wage wars with your enemies, without believing that you will carry off the victory by success in battles?[3454] Do you worship and serve the gods without believing that they are, and that they listen graciously to your prayers?

[3451] The ms. has *a-t-tor-o-s*, corrected by a later writer *a-c-tor-e-s*, which is received in LB. and by Meursius and Orelli.

[3452] Lit., "unite marriage partnerships."

[3453] Lit., "be safe and come."

[3454] Or, "in successive battles"—*prœliorum successionibus.*

9. What, have you seen with your eyes, and handled[3455] with your hands, those things which you write yourselves, which you read from time to time on subjects placed beyond human knowledge? Does not each one trust this author or that? That which any one has persuaded himself is said with truth by another, does he not defend with a kind of assent, as it were, *like that* of faith? Does not he who says that fire[3456] or water is the origin of all 43 things, pin his faith to Thales or Heraclitus? he who places the cause *of all* in numbers, to Pythagoras of Samos, *and* to Archytas? he who divides the soul, and sets up bodiless forms, to Plato, the disciple of Socrates? he who adds a fifth element[3457] to the primary causes, to Aristotle, the father of the Peripatetics? he who threatens the world with *destruction by* fire, and says that when the time comes it will be *set* on fire, to Panætius, Chrysippus, Zeno? he who is always fashioning worlds from atoms,[3458] and destroying *them*, to Epicurus, Democritus, Metrodorus? he who *says* that nothing is comprehended by man, and that all things are wrapt in dark obscurity,[3459] to Archesilas,[3460] to Carneades?—to some teacher, in fine, of the old and later Academy?

[3455] Lit., "with ocular inspection, and held touched."

[3456] "Fire" is wanting in the ms.

[3457] Arnobius here allows himself to be misled by Cicero (*Tusc.*, i. 10), who explains ἐντελέχεια as a kind of perpetual motion, evidently confusing it with ἐνδελέχεια (cf. Donaldson, *New Crat.*, § 339 sqq.), and represents Aristotle as making it a fifth primary cause. The word has no such meaning, and Aristotle invariably enumerates only four primary causes: the material from which, the form in which, the power by which, and the end for which anything exists (*Physics*, ii. 3; *Metaph.*, iv. 2, etc.).

[3458] Lit., "with indivisible bodies."

[3459] Pl.

[3460] So the ms., LB., and Hildebrand, reading *Archesilæ*, while the others read *Archesilao*, forgetting that Arcesilas is the regular Latin form, although Archesilaus is found.

10. Finally, do not even the leaders and founders of the schools[3461] already mentioned, say those very things[3462] which they do say through belief in their own ideas? For, did Heraclitus see things produced by the changes of fires? Thales, by the condensing of water?[3463] *Did* Pythagoras *see them* spring from number?[3464] *Did* Plato *see* the bodiless forms? Democritus, the meeting together of the atoms? Or do those who assert that nothing at all can be comprehended by man, know whether what they say is true, so as to[3465] understand that the very proposition which they lay down is a declaration of truth?[3466] Since, then, you have discovered and learned nothing, and are led by credulity to assert all those things which you write, and comprise in thousands of books; what kind of judgment, pray, is this, so unjust that you mock at faith in us, while you see that you have it in common with our readiness of belief?[3467] But *you say* you believe wise men, well versed in all kinds of learning!—those, forsooth, who know nothing, and agree in nothing which they say; who join battle with their opponents on behalf of their own opinions, and are always contending fiercely with obstinate hostility; who, overthrowing, refuting, and bringing to nought the one the other's doctrines, have made all things doubtful, and have shown from their very want of agreement that nothing can he known.

[3461] *Sententiarum* is read in the first ed. by Gelenius, Canterus, and Ursinus, and seems from Crusius to be the ms. reading. The other edd., however, have received from the margin of Ursinus the reading of the text, *sectarum.*

[3462] In the first ed., and that of Ursinus, the reading is, *nonne apud ea*, "in those things which they say, do they not say," etc., which Gelenius emended as in the text, *nonne ipsa ea.*

[3463] Cf. Diog. Lært. ix. 9, where Heraclitus is said to have taught that fire—the first principle—condensing becomes water, water earth, and conversely; and on Thales, Arist., *Met.*, A, 3, where, however, as in other places, Thales is merely said to have referred the generation and maintenance of all things to moisture, although by others he is represented as teaching the doctrine ascribed to him above. Cf. Cic., *de Nat. Deor.*, i. 10, and Heraclides, *Alleg. Hom.*, c. 22, where water evaporating is said to become air, and settling, to become mud.

[3464] There is some difficulty as to the reading: the ms., first ed., and Ursinus give *numero s-c-ire*, explained by Canterus as meaning "that numbers have understanding," i.e., so as to be the cause of all. Gelenius, followed by Canterus, reads *-os scit*—"does Pyth. know numbers," which is absurdly out of place. Heraldus approved of a reading in the margin of Ursinus (merely inserting *o* after *c*), "that numbers unite," which seems very plausible. The text follows an emendation of Gronovius adopted by Orelli, *-o ex-ire.*

[3465] So the ms., reading *ut*; but Orelli, and all edd. before him, *aut*—"or do they."

[3466] i.e., that truth knowable by man exists.

[3467] So the ms. reading *nostra in-credulitate*, for which Ursinus, followed by Stewechius, reads *nostra cum.* Heraldus conjectured *vestra*, i.e., "in your readiness of belief," you are just as much exposed to such ridicule.

11. But, *supposing that* these things do not at all hinder or prevent your being bound to believe and hearken to them in great measure;[3468] and what *reason* is there either that you should have more *liberty* in this respect, or that we *should have* less? You believe Plato,[3469] Cronius,[3470] Numenius, or any one you please; we believe and confide in Christ.[3471] How unreasonable it is, that when we both abide[3472] by teachers, and have one and the same thing, belief, in common, you should wish it to be granted to you to receive what is so[3473] said by them, *but* should be unwilling to hear and see what is brought forward by Christ! And yet, if we chose to compare cause with cause, we are better able to point out what we have followed in Christ, than *you to point out* what you *have followed* in the philosophers. And we, indeed, have followed in him these things—those glorious works and most potent virtues which he manifested and displayed in diverse miracles, by which any one might be led to *feel* the necessity of believing, and *might* decide with confidence that they were not such as might be regarded as man's, but *such as showed* some divine and unknown power. What virtues did you follow in the philosophers, that it was more reasonable for you *to believe* them than for us to believe Christ? Was any one of them ever able by one word, or by a single command, I will not say to restrain, to check[3474] the madness of the sea or the fury of the storm; to restore their sight to the blind, or give it to men blind from their birth; to call the dead back to life; to put an end to the sufferings of years; but—and this is much easier[3475]—to heal by one rebuke a boil, a scab, or a thorn fixed in the skin? Not that we deny either that they are worthy of praise for the soundness of their morals, or that they are

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[3468] Heraldus has well suggested that *plurimum* is a gloss arising out of its being met with in the next clause.

[3469] So the ms. and edd., reading *Platoni*; but Ursinus suggested *Plotino*, which Heraldus thinks most probably correct. There is, indeed, an evident suitableness in introducing here the later rather than the earlier philosopher, which has great weight in dealing with the next name, and should therefore, perhaps, have some in this case also.

[3470] The ms. and both Roman edd. give *Crotonio*, rejected by the others because no Crotonius is known (it has been referred, however, to Pythagoras, on the ground of his having taught in Croton). In the margin of Ursinus *Cronius* was suggested, received by LB. and Orelli, who is mentioned by Eusebius (*Hist. Eccl.*, vi. 19, 3) with Numenius and others as an eminent Pythagorean, and by Porphyry (*de Ant. Nymph.*, xxi.), as a friend of Numenius, and one of those who treated the Homeric poems as allegories. Gelenius substitutes Plotinus, followed by most edd.

[3471] [Thus everywhere he writes as a Christian.]

[3472] *Stemus*, the admirable correction of Gelenius for the ms. *tem-p-us*.

[3473] Orelli, following Stewechius, would omit *ita*.

[3474] Hildebrand thinks *compescere* here a gloss, but it must be remembered that redundancy is a characteristic of Arnobius.

[3475] The superlative is here, as elsewhere, used by Arnobius instead of the comparative.

skilled in all kinds of studies and learning; for we know that they both speak in the most elegant language, and *that their words* flow in polished periods; that they reason in syllogisms with the utmost acuteness; that they arrange their inferences in due order;[3476] that they express, divide, distinguish principles by definitions; that they say many things about the *different* kinds of numbers, many things about music; that by their maxims and precepts[3477] they settle the problems of geometry also. But what *has* that to *do with* the case? Do enthymemes, syllogisms, and other such things, assure us that these *men* know what is true? or are they therefore such that credence should necessarily be given to them with regard to very obscure subjects? A comparison of persons must be decided, not by vigour of eloquence, but by the excellence of the works *which they have* done. He must not[3478] be called a good teacher who has expressed himself clearly,[3479] but he who accompanies his promises with the guarantee of divine works.

[3476] i.e., so as to show the relations existing between them.

[3477] Perhaps "axioms and postulates."

[3478] According to Crusius, *non* is not found in the ms.

[3479] White and Riddle translate *candidule*, "sincerely," but give no other instance of its use, and here the reference is plainly to the previous statement of the literary excellence of the philosophers. Heraldus suggests *callidule*, "cunningly," of which Orelli approves; but by referring the adv. to this well-known meaning of its primitive, all necessity for emendation is obviated.

12. You bring forward arguments against us, and speculative quibblings,[3480] which—may I say this without displeasing Him—if Christ Himself were to use in the gatherings of the nations, who would assent? who would listen? who would say that He decided[3481] anything clearly? or who, though he were rash and utterly[3482] credulous, would follow Him when pouring forth vain and baseless statements? His virtues *have been* made manifest to you, and that unheard-of power over things, whether that which was openly exercised by Him or that which was used[3483] over the whole world by those who proclaimed Him: it has subdued the fires of passion, and caused races, and peoples, and nations most diverse in character to hasten with one accord to accept the same faith. For the *deeds* can be reckoned up and numbered which have been done in India,[3484] among the Seres, Persians, and Medes; in Arabia, Egypt, in Asia, Syria; among the Galatians, Parthians, Phrygians; in Achaia, Macedonia, Epirus; in all islands and provinces on which the rising and setting sun shines; in Rome herself, finally, the mistress *of the world*, in which, although men are[3485] busied with the practices introduced by king[3486] Numa, and the superstitious observances of antiquity, they have nevertheless hastened to give up their fathers' mode of life,[3487] and attach themselves to Christian truth. For they had seen the chariot[3488] of Simon Magus, and his

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[3480] Lit., "subtleties of suspicions." This passage is certainly doubtful. The reading translated, *et suspicionum argutias profertis*, is that of LB., Orelli, and the later edd. generally; while the ms. reads *-atis*—"Bring forward arguments to us, and" (for which Heraldus conjectures very plausibly, *nec*, "and not") "subtleties," etc., which, by changing a single letter, reads in the earlier edd. *pro-fer-etis*—"Will you," or, "You will bring forward," etc.

[3481] Meursius conjectures *in-* (for ms. *ju-*) *dicare*—"pointed out," of which Orelli approves.

[3482] So the ms. and both Roman edd., supported by Heraldus, reading *solidæ facilitatis*, changed by the edd. into *stolidæ*—"stupid."

[3483] So all the edd. except Oehler; but as the first verb is plural in the ms., while the second is singular, it is at least as probable that the second was plural originally also, and that therefore the relative should be made to refer both to "virtues" and "power."

[3484] Orelli notes that by India is here meant Ethiopia. If so, it may be well to remember that Lucan (x. 29 sq.) makes the Seres neighbours of the Ethiopians, and dwellers at the sources of the Nile.

[3485] Instead of *sint*, Stewechius would read *essent*—"were."

[3486] Instead of the ms. reading, *Numæ regis artibus et antiquis superstitionibus*, Stewechius, followed by Heraldus, would read *ritibus*—"with the rites of Numa," etc.

[3487] So the ms., reading *res patrias*, for which Heraldus, *ritus patrios*—"rites."

[3488] So the ms., although the first five edd., by changing *r* into *s*, read *cur-s-um*—"course." This story is of frequent occurrence in the later Fathers, but is never referred to by the earlier, or by any except Christian writers, and is derived solely from the Apostolic Constitutions. In the Greek version of the Apost. Const. the sixth book opens with a dissertation on schisms and heresies in which the story of Simon and others is told; but that this was interpolated by some compiler seems clear from the arguments brought forward by Bunsen (*Hippolytus and his Age*, more particularly vol. ii. pt. 2, § 2, and the second appendix).

fiery car, blown into pieces by the mouth of Peter, and vanish when Christ was named. They had seen *him*, I say, trusting in false gods, and abandoned by them in their terror, borne down headlong by his own weight, lie prostrate with his legs broken; *and* then, when he had been carried to Brunda,[3489] worn out with anguish and shame, again cast himself down from the roof of a very lofty house. But all these deeds you neither know nor have wished to know, nor did you ever consider that they were of the utmost importance to you; and while you trust your own judgments, and term *that* wisdom which is overweening conceit, you have given to deceivers—to those guilty *ones*, I say, whose interest it is that the Christian name be degraded—an opportunity of raising clouds of darkness, and concealing truths of so much importance; of robbing you of faith, and putting scorn in its place, in order that, as they already feel that an end such as they deserve threatens them, they might excite in you also a feeling through which you should run into danger, and be deprived of the divine mercy.

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[3489] Brunda or Brenda, i.e., Brundisium.

13. Meantime, however, O you who wonder and are astonished at the doctrines of the learned, and of philosophy, do you not then think it most unjust to scoff, to jeer at us as though we say foolish and senseless things, when you too are found to say either these or just such things which you laugh at when said and uttered by us? Nor do I address those who, scattered through various bypaths of the schools, have formed this and that *insignificant* party through diversity of opinion. You, you I address, who zealously follow Mercury,[3490] Plato, and Pythagoras, and the rest of you who are of one mind, and walk in unity in the same paths of doctrine. Do you dare to laugh at us because we[3491] revere and worship the Creator and Lord[3492] of the universe, and because we commit and entrust our hopes to Him? What *does* your Plato *say* in the *Theætetus*, to mention him especially? Does he not exhort the soul to flee from the earth, and, as much as in it lies, to be continually engaged in thought and meditation about Him?[3493] Do you dare to laugh at us, because we say that there will be a resurrection of the dead? And this indeed we confess that we say, but *maintain* that it is understood by you otherwise than we hold it. What *says* the same Plato in the *Politicus*? Does he not say that, when the world has begun to rise out of the west and tend towards the east,[3494] men will again burst forth from the bosom of the earth, aged, grey-haired, bowed down with years; and that when the remoter[3495] years begin to draw near, they will gradually sink down[3496] to the cradles of their infancy, through the same steps by which they now grow to manhood?[3497] Do you dare to laugh at us because we see to the

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[3490] Hermes Trismegistus. See index.

[3491] So the ms., Elmenh., LB., Hildebrand, and Oehler, reading *quod*, for which the other edd. read *qui*—"who."

[3492] This seems to be the reading intended by the ms., which according to Hild. gives *dom*, i.e., probably *dominum*, which Oehler adopts, but all other edd. read *deum*—"god."

[3493] Arnobius rather exaggerates the force of the passage referred to (st. p. 173), which occurs in the beautiful digression on philosophers. Plato there says that only the philosopher's body is here on earth, while his mind, holding politics and the ordinary business and amusements of life unworthy of attention, is occupied with what is above and beneath the earth, just as Thales, when he fell into a ditch, was looking at the stars, and not at his steps.

[3494] *In cardinem vergere qui orientis est solis* seems to be the reading of all edd.; but according to Crusius the ms. reads *vertere*—"to turn." Hildebrand, on the contrary, affirms that instead of *t*, the ms. gives *c*.

[3495] i.e., originally earlier.

[3496] So most edd., reading *desituros*, for which Stewechius suggests *desulturos*—"leap down;" LB. *exituros*—"go out."

[3497] Reference is here made to one of the most extraordinary of the Platonic myths (*Pol.*, 269–274), in which the world is represented as not merely material, but as being further possessed of intelligence. It is ever in motion, but not always in the same way. For at one time its motion is directed by a divine governor (τοῦ παντὸς ὁ μὲν κυβερνήτης); but this does not continue, for he withdraws from his task, and thereupon the world loses, or rather gives up its previous bias, and begins to revolve in the opposite direction, causing among other results a salvation of our souls?—that is, ourselves *care* for ourselves: for what are we men, but souls shut up in bodies?—You, indeed, do not take every pains for their safety,[3498] in that you do not refrain from all vice and passion; about this you are anxious, that you may cleave to *your* bodies as though inseparably bound to them.[3499]—What mean those mystic rites,[3500] in which you beseech some *unknown* powers to be favourable to you, and not put any hindrance in your way to impede you when returning to your native seats?

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reverse development of the phenomena which occurred before, such as Arnobius describes. Arnobius, however, gives too much weight to the myth, as in the introduction it is more than hinted that it may be addressed to the young Socrates, as boys like such stories, and he is not much more than a boy. With it should be contrasted the "great year" of the Stoics, in which the universe fulfilled its course, and then began afresh to pass through the same experience as before (Nemesius, *de Nat. Hom.*, c. 38).

[3498] LB. makes these words interrogative, but the above arrangement is clearly vindicated by the tenor of the argument: You laugh at our care for our souls' salvation; and truly you do not see to their safety by such precautions as a virtuous life, but do you not seek that which you think salvation by mystic rites?

[3499] Lit., "fastened with beam" (i.e., large and strong) "nails."

[3500] Cf. on the intercessory prayers of the Magi, c. 62, *infra*.

14. Do you dare to laugh at us when we speak of hell,[3501] and fires[3502] which cannot be quenched, into which we have learned that souls are cast by their foes and enemies? What, does not your Plato also, in the book which he wrote on the immortality of the soul, name the rivers Acheron, Styx,[3503] Cocytus, and Pyriphlegethon, and assert that in them souls are rolled along, engulphed, and burned up? But *though* a man of no little wisdom,[3504] and of accurate judgment and discernment, he essays a problem which cannot be solved; so that, while he says that the soul is immortal, everlasting, and without bodily substance, he yet says that they are punished, and makes them suffer pain.[3505] But what man does not see that that which is immortal, which *is* simple,[3506] cannot be subject to any pain; that that, on the contrary, cannot be immortal which does suffer pain? And yet his opinion is not very far from the truth. For although the gentle and kindly disposed man thought it inhuman cruelty to condemn souls to death, he yet not unreasonably[3507] supposed that they are cast into rivers blazing with masses of flame, and loathsome from their foul abysses. For they are cast in, and being annihilated, pass away vainly in[3508] everlasting destruction. For theirs is an intermediate[3509] state, as has been learned from Christ's teaching; and *they are* such that they may on the one hand perish if they have not known God, and on the other be delivered from death if they have given heed to His threats[3510] and *proffered* favours. And to make manifest[3511] what is unknown, this is man's real death, this which leaves nothing behind. For that which is seen by the eyes is *only* a separation of soul from body, not the last 440

[3501] Pl. Cf. Milman's note on Gibbon, vol. 2, c. xi. p. 7.

[3502] Lit., "certain fires."

[3503] Plato, in the passage referred to (*Phædo*, st. p. 113, § 61), speaks of the Styx not as a river, but as the lake into which the Cocytus falls. The fourth river which he mentions in addition to the Acheron, Pyriphlegethon, and Cocytus, which he calls Stygian, is the Ocean stream.

[3504] So the ms., according to Hild., reading *parvæ*; but acc. to Rigaltius and Crusius, it gives *pravæ*—"of no mean."

[3505] So LB., Hild., and Oehler, reading *doloris afficiat sensu*, by merely dropping *m* from the ms. *sensu-m*; while all the other edd. read *doloribus sensuum*—"affects with the pains of the senses."

[3506] i.e., not compounded of soul and body.

[3507] Or, "not unsuitably," *absone.*

[3508] Lit., "in the failure (or 'disappointment') of," etc.

[3509] i.e., neither immortal nor necessarily mortal.

[3510] So Gelenius emended the unintelligible ms. reading *se-mina* by merely adding *s*, followed by all edd., although Ursinus in the margin suggests *se mîam*, i.e., *mi-sericordiam*—"pity;" and Heraldus conjectures *munia*—"gifts."

[3511] So almost all edd., from a conjecture of Gelenius, supplying *ut*, which is wanting in the ms., first ed., and Oehler.

end—annihilation:[3512] this, I say, is man's real death, when souls which know not God shall[3513] be consumed in long-protracted torment with raging fire, into which certain fiercely cruel *beings* shall[3514] cast them, *who were* unknown[3515] before Christ, and brought to light only by His wisdom.

[3512] It is worth while to contrast Augustine's words: "The death which men fear is the separation of the soul from the body. The true death, which men do not fear, is the separation of the soul from God" (Aug. in Ps. xlviii., quoted by Elmenhorst).

[3513] In the first ed., Gelenius, Canterus, Ursinus, and Orelli, both verbs are made present, but all other edd. follow the ms. as above.

[3514] In the first ed., Gelenius, Canterus, Ursinus, and Orelli, both verbs are made present, but all other edd. follow the ms. as above.

[3515] Lit., "and unknown." Here Arnobius shows himself ignorant of Jewish teaching, as in iii. 12.

15. Wherefore there is no reason that that[3516] should mislead us, should hold out vain hopes to us, which is said by some men till now unheard of,[3517] and carried away by an extravagant opinion of themselves, that souls are immortal, next in point of rank to the God and ruler of the world, descended from that parent and sire, divine, wise, learned, and not within reach of the body by contact.[3518] Now, because this is true and certain, and because we have been produced by Him who is perfect without flaw, we live unblameably, *I suppose*, and therefore without blame; *are* good, just, and upright, in nothing depraved; no passion overpowers, no lust degrades us; we maintain vigorously the unremitting practice of all the virtues. And because all our souls have one origin, we therefore think exactly alike; we do not differ in manners, we do not differ in beliefs; we all know God; and there are not as many opinions as there are men in the world, nor *are these* divided in infinite variety.[3519]

[3516] So the ms. and LB., followed by Oehler; in the edd. *id* is omitted.

[3517] The ms. reading is *a no-b-is quibusdam*, for which LB. reads *nobis a qu.*—"to us," and Hild. *a notis*—"by certain known;" but all others, as above, from a conjecture of Gelenius, *a no-v-is*, although Orelli shows his critical sagacity by preferring an emendation in the margin of Ursinus, *a bonis*—"by certain good men," in which he sees a happy irony!

[3518] Lit., "not touchable by any contact of body," *neque ulla corporis attrectatione contiguas.*

[3519] Arnobius considers the *reductio ad absurdum* so very plain that he does not trouble himself to state his argument more directly.

16. But, *they say*, while we are moving swiftly down towards our mortal bodies,[3520] causes pursue us from the world's circles,[3521] through the working of which we become bad, ay, most wicked; burn with lust and anger, spend our life in shameful deeds, and are given over to the lust of all by the prostitution of our bodies for hire. And how can the material unite with the immaterial? or how can that which God has made, be led by weaker causes to degrade itself through the practice of vice? Will you lay aside your habitual arrogance,[3522] O men, who claim God as your Father, and maintain that you are immortal, just as He is? Will you inquire, examine, search what you are yourselves, whose you are, of what parentage you are supposed *to be*, what you do in the world, in what way you are born, how you leap to life? Will you, laying aside *all* partiality, consider in the silence of your thoughts that we are creatures either quite like the rest, or separated by no great difference? For what is there to show that we do not resemble them? or what excellence is in us, such that we scorn to be ranked as creatures? Their bodies are built up on bones, and bound closely together by sinews; and our bodies are in like manner built up on bones, and bound closely together by sinews. They inspire the air through nostrils, and in breathing expire it again; and we in like manner drew in the air, and breathed it out with frequent respirations. They have been arranged in classes, female and male; we, too, have been fashioned by our Creator into the same sexes.[3523] Their young are born from the womb, and are begotten through union of the sexes; and we are born from sexual embraces, and are brought forth and sent into life from our mothers' wombs. They are supported by eating and drinking, and get rid of the filth which remains by the lower parts; and we are supported by eating and drinking, and that which nature refuses we deal with in the same way. Their care is to ward off death-bringing famine, and of necessity to be on the watch for food. What else is our aim in the business of life, which presses so much upon us,[3524] but to seek the means by which the danger of starvation may be avoided, and carking anxiety put away? They are exposed to disease and hunger, and at last lose their strength by reason of age. What, then? are we not exposed to these evils, and are we not in like manner weakened by noxious diseases, destroyed

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[3520] There has been much confusion as to the meaning of Arnobius throughout this discussion, which would have been obviated if it had been remembered that his main purpose in it is to show how unsatisfactory and unstable are the theories of the philosophers, and that he is not therefore to be identified with the views brought forward, but rather with the objections raised to them.

[3521] Cf. c. 28, p. 440, note 2.

[3522] So the ms., followed by Orelli and others reading *institutum superciliumque*—"habit and arrogance," for the first word of which LB. reads *istum typhum*—"that pride of yours;" Meursius, *isti typhum*—"Lay aside pride, O ye."

[3523] So the edd., reading *in totidem sexus* for the ms. *sexu*—"into so many kinds in sex."

[3524] Lit., "in so great occupations of life."

by wasting age? But if that, too, which is said in the more hidden mysteries is true, that the souls of wicked men, on leaving their human bodies, pass into cattle and other creatures,[3525] it is *even* more clearly shown that we are allied to them, and not separated by any great interval, since it is on the same ground that both we and they are said to be living creatures, and to act as such.

[3525] Cf. Plato, *Phædo*, st. p. 81.

17. But we have reason, *one will say*, and excel the whole race of dumb animals in understanding. I might believe that this was quite true, if all men lived rationally and wisely, 441 never swerved aside from their duty, abstained from what is forbidden, and withheld themselves from baseness, and *if* no one through folly and the blindness of ignorance demanded what is injurious and dangerous to himself. I should wish, however, to know what this reason is, through which we are more excellent than all the tribes of animals. *Is it* because we have made for ourselves houses, by which we can avoid the cold of winter and heat of summer? What! do not the other animals show forethought in this respect? Do we not see some build nests as dwellings for themselves in the most convenient situations; others shelter and secure *themselves* in rocks and lofty crags; others burrow in the ground, and prepare for themselves strongholds and lairs in the pits which they have dug out? But if nature, which gave them life, had chosen to give to them also hands to help them, they too would, without doubt, raise lofty buildings and strike out new works of art.[3526] Yet, even in those things which they make with beaks and claws, we see that there are many appearances of reason and wisdom which we men are unable to copy, however much we ponder them, although we have hands to serve us dexterously in every kind of work.

[3526] So, by a later writer in the margin of the ms., who gives *artificiosa-s novitates*, adopted by Stewechius and Oehler, the *s* being omitted in the text of the ms. itself, as in the edd., which drop the final *s* in the next word also—"would raise and with unknown art strike out lofty buildings."

18. They have not learned, *I will be told*, to make clothing, seats, ships, and ploughs, nor, in fine, the other furniture which family life requires. These are not the gifts of science, but the suggestions of most pressing necessity; nor did the arts descend with *men's* souls from the inmost heavens, but here on earth have they all been painfully sought out and brought to light,[3527] and gradually acquired in process of time by careful thought. But if the soul[3528] had *in itself* the knowledge which it is fitting that a race should have indeed *which is* divine and immortal, all men would from the first know everything; nor would there be an age unacquainted with any art, or not furnished with practical knowledge. But now a life of want and in need of many things, noticing some things happen accidentally to its advantage, while it imitates, experiments, and tries, while it fails, remoulds, changes, from continual failure has procured for itself[3529] and wrought out some slight acquaintance with the arts, and brought to one issue the advances of many ages.

[3527] Lit., "born."

[3528] Throughout this discussion, Arnobius generally uses the plural, *animæ*—"souls."

[3529] So Elmenhorst, Oberthür, and Orelli, reading *par-a-v-it sibi et* for the ms. *parv-as et*, "from continual failure has wrought out indeed slight smattering of the arts," etc., which is retained in both Roman edd., LB., and Hild.; while Gelenius and Canterus merely substitute *sibi* for *et*, "wrought out for itself slight," etc.

19. But if men either knew themselves thoroughly, or had the slightest knowledge of God,[3530] they would never claim as their own a divine and immortal nature; nor would they think themselves something great because *they have made* for themselves gridirons, basins, and bowls,[3531] because they have made under-shirts, outer-shirts, cloaks, plaids, robes of state, knives, cuirasses and swords, mattocks, hatchets, ploughs. Never, I say, carried away by pride and arrogance, would they believe themselves to be deities of the first rank, and fellows of the highest in his exaltation,[3532] because they[3533] had devised the arts of grammar, music, oratory, and geometry. For we do not see what is *so* wonderful in these arts, that because of their discovery the soul should be believed to be above the sun as well as all the stars, to surpass both in grandeur and essence the whole universe, of which these are parts. For what else do these assert that they can either declare or teach, than that we may learn to know the rules and differences of nouns, the intervals in the sounds of *different* tones, that we may speak persuasively in lawsuits, that we may measure the confines of the earth? Now, if the soul had brought these arts with it from the celestial regions, and it were impossible not to know them, all men would long before this be busied with them over all the earth, nor would any race of men be found which would not be equally and similarly instructed in them all. But now how few musicians, logicians, and geometricians are there in the world! how few orators, poets, critics! From which it is clear, as has been said pretty frequently, that these things were discovered under the pressure of time and circumstances, and that the soul did not fly hither divinely[3534] taught, because neither are all learned, nor can all learn; and[3535] there are very many among them somewhat deficient in shrewdness, and stupid, and they are constrained to apply themselves to learning *only* by fear of stripes. But if it were a fact that the things which we learn are but reminiscences[3536]—as has been maintained in the systems of the ancients—as we start from the same truth, we should all have learned alike, and remember alike—not have diverse, very numerous, and inconsistent

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[3530] Lit., “or received understanding of God by the breath of any suspicion.”

[3531] The ms. gives *c-etera-que*, “and the rest,” which is retained in both Roman edd., and by Gelenius and Canterus, though rather out of place, as the enumeration goes on.

[3532] Lit., “equal to the highness (*summitati*) of the prince.”

[3533] So LB. and Orelli, reading *qui-a*; the rest, *qui*—“who.”

[3534] So Gelenius, reading *divinitus*for the ms. *divinas*, i.e., “with a divine nature and origin,” which is retained in the first ed. and Orelli.

[3535] The ms., both Roman edd., Hild., and Oehler, read *ut*, “so that there are.”

[3536] Cf. on this Platonic doctrine, ch. 24, p. 443, *infra*.

opinions. Now, however, seeing that we each assert different things, it is clear and manifest that we have brought nothing from heaven, but become acquainted with what has arisen here, and maintain what has taken firm root in our thoughts. 442

20. And, that we may show you more clearly and distinctly what is the worth of man, whom you believe to be very like the higher power, conceive this idea; and because it can be done if we come into direct contact with it, let us conceive it just as if we came into contact. Let us then imagine a place dug out in the earth, fit for dwelling in, formed into a chamber, enclosed by a roof and walls, not cold in winter, not too warm in summer, but so regulated and equable that we suffer neither cold[3537] nor the violent heat of summer. To this let there not come any sound or cry whatever,[3538] of bird, of beast, of storm, of man—of any noise, in fine, or of the thunder's[3539] terrible crash. Let us next devise a way in which it may be lighted not by the introduction of fire, nor by the sight of the sun, but let there be some counterfeit[3540] to imitate sunlight, darkness being interposed.[3541] Let there not be one door, nor a direct entrance, *but* let it be approached by tortuous windings, and let it never be thrown open unless when it is absolutely necessary.

[3537] Lit., "a feeling of cold."

[3538] Lit., "sound of voice at all."

[3539] Lit., "of heaven terribly crashing."

[3540] So the later edd., adopting the emendation of Scaliger, *nothum*—"spurious," which here seems to approach in meaning to its use by Lucretius (v. 574 sq.), of the moon's light as borrowed from the sun. The ms. and first four edd. read *notum*, "known."

[3541] According to Huet (quoted by Oehler), "between that spurious and the true light;" but perhaps the idea is that of darkness interposed at intervals to resemble the recurrence of night.

21. Now, as we have prepared a place for our idea, let us next receive some one born to dwell there, where there is nothing but an empty void,[3542]—one of the race of Plato, namely, or Pythagoras, or some one of those who are regarded as of superhuman wit, or have been declared most wise by the oracles of the gods. And when this has been done, he must then be nourished and brought up on suitable food. Let us therefore provide a nurse also, who shall come to him always naked, ever silent, uttering not a word, and shall not open her mouth and lips to speak at all, but after suckling him, and doing what else is necessary, shall leave him fast asleep, and remain day and night before the closed doors; for it is usually necessary that the nurse's care should be near at hand, and that *she* should watch his varying motions. But when the child begins to need to be supported by more substantial food, let it be borne in by the same nurse, still undressed, and maintaining the same unbroken silence. Let the food, too, which is carried in be always precisely the same, with no difference in the material, and without being re-cooked by means of different flavours; but let it be either pottage of millet, or bread of spelt, or, in imitation of the ancients, chestnuts roasted in the hot ashes, or berries plucked from forest trees. Let him moreover, never learn to drink wine, and let nothing else be used to quench his thirst than pure cold water from the spring, and *that* if possible raised to his lips in the hollow of his hands. For habit, growing into *second* nature, will become familiar from custom; nor will his desire extend[3543] further, not knowing that there is *anything* more to be sought after.

[3542] Lit., "born, and that, too (*et* wanting in almost all edd.), into the hospice of that place which has nothing, and is inane and empty."

[3543] So most edd. reading *porrigetur*for the ms. *corrigetur*—"be corrected," i.e., need to be corrected, which is retained in the first ed.

22. To what, then, *you ask*, do these things tend? *We have brought them forward* in order that—as it has been believed that the souls *of men* are divine, and therefore immortal, and that they come to their human bodies with all knowledge—we may make trial from this *child*, whom we have supposed to be brought up in this way, whether this is credible, or has been rashly believed and taken for granted, in consequence of deceitful anticipation. Let us suppose, then, that he grows up, reared in a secluded, lonely spot, spending as many years as you choose, twenty or thirty,—nay, let him be brought into the assemblies of men when he has lived through forty years; and if it is true that he is a part of the divine essence, and[3544] lives here sprung from the fountains of life, before he makes acquaintance with anything, or is made familiar with human speech, let him be questioned and answer who he is, or from what father in what regions he was born, how or in what way brought up; with what work or business he has been engaged during the former part of his life. Will he not, then, stand *speechless*, with less wit and sense than any beast, block, stone? Will he not, when brought into contact with[3545] strange and previously unknown things, be above all ignorant of himself? If you ask, will he be able to say what the sun is, the earth, seas, stars, clouds, mist, showers, thunder, snow, hail? Will he be able to know what trees are, herbs, or grasses, a bull, a horse, or ram, a camel, elephant, or kite?[3546]

[3544] So Gelenius, followed by Canterus, Elmenh., and Oberthür, reading *portione-m et*, while the words *tam lætam*, “that he is so joyous a part” are inserted before *et* by Stewechius and the rest, except both Roman edd. which retain the ms. *portione jam læta.*

[3545] Lit., “sent to.”

[3546] So the ms., reading *milvus*, for which all edd. (except Oberthuer) since Stewechius read *mulus*, “a mule.”

23. If you give a grape to him when hungry, a must-cake, an onion, a thistle,[3547] a cucumber, a fig, will he know that his hunger can be appeased by all these, or of what kind each should be *to be fit* for eating?[3548] If you made a very great fire, or surrounded him with venomous creatures, will he not go through the midst of flames, vipers, tarantulæ,[3549] without knowing that they are dangerous, and ignorant even of fear? But again, if you set before him garments and furniture, both for city and country life, will he indeed be able to distinguish[3550] for what each is fitted? to discharge what service they are adapted? Will he declare for what purposes of dress the stragula[3551] was made, the coif,[3552] zone,[3553] fillet, cushion, handkerchief, cloak, veil, napkin, furs,[3554] shoe, sandal, boot? What, if you go on to ask what a wheel is, or a sledge,[3555] a winnowing-fan, jar, tub, an oil-mill, ploughshare, or sieve, a mill-stone, ploughtail, or light hoe; a carved seat, a needle, a strigil, a laver, an open seat, a ladle, a platter, a candlestick, a goblet, a broom, a cup, a bag; a lyre, pipe, silver, brass, gold,[3556] a book, a rod, a roll,[3557] and the rest of the equipment by which the life of man is surrounded and maintained? Will he not in such circumstances, as we said, like an ox[3558] or an ass, a pig, or any beast more senseless, look[3559] at these indeed, observing their various shapes, but[3560] not knowing what they all are, and ignorant of the purpose for which they are kept? If he were in any way compelled to utter a sound, would he not with gaping mouth shout something indistinctly, as the dumb usually do?

[3547] *Carduus*, no doubt the esculent thistle, a kind of artichoke.

[3548] So, according to an emendation in LB., *esui*, adopted by Orelli and others, instead of the ms. reading *et sui.*

[3549] There has been much discussion as to whether the *solifuga* or *solipuga* here spoken of is an ant or spider.

[3550] The ms. reads *discriminare, discernere*, with the latter word, however, marked as spurious.

[3551] A kind of rug.

[3552] *Mitra.*

[3553] *Strophium*, passing round the breast, by some regarded as a kind of corset.

[3554] *Mastruca*, a garment made of the skins of the *muflone*, a Sardinian wild sheep.

[3555] *Tribula*, for rubbing out the corn.

[3556] *Aurum* is omitted in all edd., except those of LB., Hild., and Oehler.

[3557] *Liber*, a roll of parchment or papyrus, as opposed to the preceding *codex*, a book of pages.

[3558] The ms. reads *vobis* unintelligibly, corrected by Meursius *bovis.*

[3559] So Orelli and modern edd.; but Crusius gives as the ms. reading *conspici-etur* (not *-et*), as given by Ursinus, and commonly received—“Will he not…be seen?”

[3560] The ms. and first five edd. read *et*—“and,” changed in LB. to *sed.*

24. Why, O Plato, do you in the *Meno*[3561] put to a young slave certain questions relating to the doctrines of number, and strive to prove by his answers that what we learn we do not learn, but that we *merely* call back to memory those things which we knew in former times? Now, if he answers you correctly,—for it would not be becoming that we should refuse credit to what you say,—he is led *to do so* not by his real knowledge,[3562] but by his intelligence; and it results from his having some acquaintance with numbers, through using them every day, that when questioned he follows *your meaning*, and that the very process of multiplication always prompts him. But if you are really assured that the souls *of men are* immortal and endowed with knowledge *when they* fly hither, cease to question that youth whom you see to be ignorant[3563] and accustomed to the ways of men;[3564] call to you that man of forty years, and ask of him, not anything out of the way or obscure about triangles, about squares, *not* what a cube is, or a second power,[3565] the ratio of nine to eight, or finally, of four to three; but ask him that with which all are acquainted—what twice two are, or twice three. We wish to see, we wish to know, what answer he gives when questioned—whether he solves the desired problem. In such a case will he perceive, although his ears are open, whether you are saying anything, or asking anything, or requiring some answer from him? and will he not stand like a stock, or the Marpesian rock,[3566] as the saying is, dumb and speechless, not understanding or knowing even this—whether you are talking with him or with another, conversing with another or with him;[3567] whether that is intelligible speech which you utter, or *merely* a cry having no meaning, but drawn out and protracted to no purpose?

[3561] In this dialogue (st. p. 81) Socrates brings forward the doctrine of reminiscence as giving a reasonable ground for the pursuit of knowledge, and then proceeds to give a practical illustration of it by leading an uneducated slave to solve a mathematical problem by means of question and answer.

[3562] Lit., "his knowledge of things."

[3563] So the ms. and edd., reading *i-gnarum rerum*, except LB., which by merely omitting the *i* gives the more natural meaning, "acquainted with the things," etc.

[3564] Lit., "established in the limits of humanity."

[3565] i.e., a square numerically or algebraically. The ms., both Roman edd., and Canterus read *di-bus aut dynam-us*, the former word being defended by Meursius as equivalent to *binio*, "a doubling,"—a sense, however, in which it does not occur. In the other edd., *cubus aut dynamis* has been received from the margin of Ursinus.

[3566] *Æneid*, vi. 472.

[3567] This clause is with reason rejected by Meursius as a gloss.

25. What say you, O men, who assign to yourselves too much of an excellence not your own? Is this the learned soul which you describe, immortal, perfect, divine, holding the fourth place under God the Lord of the universe, and under the kindred spirits,[3568] and proceeding from the fountains of life?[3569] This is that precious *being* man, endowed[3570] with the loftiest powers of reason, who is said *to be* a microcosm, and *to be* made and formed after the fashion of the whole *universe*, superior, as has been seen, to no brute, more senseless than stock *or* stone; for he is unacquainted with men, and always lives, loiters idly in the still deserts although he were rich,[3571] lived years without number, and never escaped from the bonds of the body. But when he goes to school, *you say*, and is instructed by the teaching of masters, he is made wise, learned, and lays aside the ignorance which till now clung to him. And an ass, and an ox as well, if compelled by constant practice, learn to plough and grind; a horse, to submit to the yoke, and obey the reins in running;[3572] a camel, to kneel down when being either loaded or unloaded; a dove, when set free, to fly back to its master's house; a dog, on finding game, to check and repress its barking; a parrot, too, to articulate 444 words; and a crow to utter names.

[3568] Founded on Plato's words (*Phædrus*, st. p. 247), τῷ δ' (i.e., Zeus) ἕπεται στρατιὰ θεῶν τε καὶ δαιμόνων, the doctrine became prevalent that under the supreme God were lesser gods made by Him, beneath whom again were dæmons, while men stood next. To this Orelli supposes that Arnobius here refers.

[3569] The vessels in which according to Plato (*Timæus*, st. p. 41), the Supreme Being mixed the vital essence of all being. Cf. c. 52.

[3570] Lit., "and endowed."

[3571] The text and meaning are both rather doubtful, and the edd. vary exceedingly. The reading of Orelli, *demoretur iners, valeat in ære quamvis*, has been translated as most akin to the ms., with which, according to Oehler, it agrees, although Orelli himself gives the ms. reading as *ær-io*.

[3572] Lit., "acknowledge turnings in the course."

26. But when I hear the soul spoken of as something extraordinary, as akin and very nigh to God, *and* as coming hither knowing all about past times, I would have it teach, not learn; and not go back to the rudiments, as the saying is, after being advanced in knowledge, but hold fast the truths it has learned when it enters its earthly body.[3573] For unless it were so, how could it be discerned whether *the soul* recalls to memory or learns *for the first time* that which it hears; seeing that it is much easier to believe that it learns what it is unacquainted with, than that it has forgot what it knew *but* a little before, and that its power of recalling former things is lost through the interposition of the body? And what becomes of the doctrine that souls, *being* bodiless, do not have substance? For that which is not connected with[3574] any bodily form is not hampered by the opposition of another, nor can anything be led[3575] to destroy that which cannot be touched by what is set against it. For as a proportion established in bodies remains unaffected and secure, though it be lost to sight in a thousand cases; so must souls, if they are not material, as is asserted, retain their knowledge[3576] of the past, however thoroughly they may have been enclosed in bodies.[3577] Moreover, the same reasoning not only shows that they are not incorporeal, but deprives them of all[3578] immortality even, and refers them to the limits within which life is usually closed. For whatever is led by some inducement to change and alter itself, so that it cannot retain its natural state, must of necessity be considered essentially passive. But that which is liable and exposed to suffering, is declared to be corruptible by that very capacity of suffering.

[3573] Lit., "but retaining its own things, bind itself in earthly bodies."

[3574] Lit., "of."

[3575] So the ms. and edd., reading *sua-de-ri*, for which Oehler reads very neatly *sua de vi*—"can anything of its own power destroy," etc.

[3576] Lit., "not suffer forgetfulness."

[3577] Lit., "however the most solid unions of bodies may have bound them round."

[3578] So the edd. reading *privat immortalitate has omni*, for which, according to Hildebrand, the ms. reads *-tatem has omnis*—"all these of immortality."

27. So then, if souls lose all their knowledge on being fettered with the body, they must experience something of such a nature that it makes them become blindly forgetful.[3579] For they cannot, without becoming subject to anything whatever, either lay aside their knowledge while they maintain their natural state, or without change in themselves pass into a different state. Nay, we rather think that what is one, immortal, simple, in whatever it may be, must always retain its own nature, and that it neither should nor could be subject to anything, if indeed it purposes to endure and abide within the limits of true immortality. For all suffering is a passage for death and destruction, a way leading to the grave, and bringing an end of life which may not be escaped from; and if souls are liable to it, and yield to its influence and assaults, they indeed have life given to them only for present use, not as a secured possession,[3580] although some come to other conclusions, and put faith in their own arguments with regard to so important a matter.

[3579] Lit., "put on the blindness of oblivion."

[3580] Cf. Lucretius, iii. 969, where life is thus spoken of.

28. And yet, that we may not be as ignorant when we leave you *as before*, let us hear from you[3581] how you say that the soul, on being enwrapt in an earthly body, has no recollection of the past; while, after being actually placed in the body itself, and rendered almost senseless by union with it, it holds tenaciously and faithfully the things which many years before, eighty if you choose to say *so*, or even more, it either did, or suffered, or said, or heard. For if, through being hampered by the body, it does not remember those things which it knew long ago, and before it came into this world,[3582] there is more reason that it should forget those things which it has done from time to time since being shut up in the body, than those which *it did* before entering it,[3583] while not yet connected with men. For the same body which[3584] deprives of memory the soul which enters it,[3585] should cause what is done within itself also to be wholly forgotten; for one cause cannot bring about two results, and *these* opposed to each other, so as to make some things to be forgotten, *and* allow others to be remembered by him who did them. But if souls, as you call them, are prevented and hindered by their *fleshly* members from recalling their former knowledge,[3586] how do they remember what has been arranged[3587] in *these* very bodies, and know that they are spirits, and have no bodily substance, being exalted by their condition as immortal beings?[3588] *how do they know* what rank they hold in the universe, in what order they have been set apart *from other beings*? how they have come to these, the lowest parts of the universe? what 445
properties they acquired, and from what circles,[3589] in gliding along towards these regions? How, I say, do they know that they were very learned, and have lost their knowledge by the

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[3581] The ms. reads *ne videamu-s*, changed in both Roman edd. into *-amur*—“that we may not be seen by you (as ignorant), how say you,” etc. Gelenius proposed the reading of the text, *audiamus*, which has been received by Canterus and Orelli. It is clear from the next words—*quemadmodum dicitis*—that in this case the verb must be treated as a kind of interjection, “How say you, let us hear.” LB. reads, to much the same purpose, *scire avemus*, “we desire to know.”

[3582] Lit., “before man.”

[3583] Lit., “placed outside.”

[3584] *Quod enim.*

[3585] *Rebus ingressis.*

[3586] So read by Orelli, *artes suas antiquas*, omitting *atque*, which he says, follows in the ms. It is read after *suas*, however, in the first ed., and those of Gelenius, Canterus, Hildebrand; and according to Oehler, it is so given in the ms., “its own and ancient.” Oberthür would supply *res*—“its own arts and ancient things.”

[3587] So the ms., reading *constitut-a*, followed by all edd. except those of Ursinus, Hildebrand, and Oehler, who read *-æ*, “how do they remember when established in the bodies,” which is certainly more in accordance with the context.

[3588] Lit., “of immortality.”

[3589] Cf. ch. 16, p. 440.

hindrance which their bodies afford them? For of this very thing also they should have been ignorant, whether their union with the body had brought any stain upon them; for to know what you were, and what to-day you are not, is no sign that you have lost your memory,[3590] but a proof and evidence that it is quite sound.[3591]

[3590] Lit., "of a lost memory."

[3591] Lit., "of (a memory) preserved."

29. Now, since it is so, cease, I pray you, cease to rate trifling and unimportant things at immense values. Cease to place man in the upper ranks, since he is of the lowest; and in the highest orders, seeing that his person only is taken account of,[3592] that he is needy, poverty-stricken in his house and dwelling,[3593] and *was* never entitled to be declared of illustrious descent. For while, as just men and upholders of righteousness, you should have subdued pride and arrogance, by the evils[3594] of which we are all uplifted and puffed up with empty vanity; you not only hold that these evils arise naturally, but—and this is much worse—you have also added causes by which vice should increase, and wickedness remain incorrigible. For what man is there, although of a disposition which ever shuns what is of bad repute and shameful, who, when he hears it said by very wise men that the soul is immortal, and not subject to the decrees of the fates,[3595] would not throw himself headlong into all kinds of vice, *and* fearlessly[3596] engage in and set about unlawful things? *who* would not, in short, gratify his desires in all things demanded by his unbridled lust, strengthened even further by its security and freedom from punishment?[3597] For what will hinder him from doing so? The fear of a power above and divine judgment? And how shall he be overcome by any fear or dread who has been persuaded that he is immortal, just as the supreme God Himself, and that no sentence can be pronounced upon him by God, seeing that there is the same immortality in both, and that the one immortal being cannot be troubled by the other, which is *only* its equal?[3598]

[3592] *Capite cum censeatur.*

[3593] Lit., "poor in hearth, and of a poor hut."

[3594] So the ms., reading *malis*, for which Ursinus suggested *alis*, "on the wings of which."

[3595] i.e., to death.

[3596] The ms. reads *securus, intrepidus*—"heedless, fearless;" the former word, however, being marked as a gloss. It is rejected in all edd., except LB.

[3597] Lit., "by the freedom of impunity."

[3598] Lit., "the one (immortality)…in respect of the equality of condition of the other"—*nec in alterius (immortalitatis) altera (immortalitatas) possit æqualitate conditionis vexari*; the reference being clearly to the immediately preceding clause, with which it is so closely connected logically and grammatically. Orelli, however, would supply *anima*, ἀπὸ τοῦ κοινοῦ, as he puts it, of which nothing need be said. Meursius, with customary boldness, emends *nec vi alterius altera*, "nor by the power of one can the other," etc.

30. But *will he not be terrified by*[3599]the punishments in Hades, of which we have heard, assuming also, *as they do*, many forms of torture? And who[3600] will be so senseless and ignorant of consequences,[3601] as to believe that to imperishable spirits either the darkness of Tartarus, or rivers of fire, or marshes with miry abysses, or wheels sent whirling through the air,[3602] can in any wise do harm? For that which is beyond reach, and not subject to the laws of destruction, though it be surrounded by all the flames of the raging streams, be rolled in the mire, overwhelmed by the fall of overhanging rocks and by the overthrow of huge mountains, must remain safe and untouched without suffering any deadly harm.

Moreover, that conviction not only leads on to wickedness, from the very freedom to sin *which it suggests*, but even takes away the ground of philosophy itself, and asserts that it is vain to undertake its study, because of the difficulty of the work, which leads to no result. For if it is true that souls know no end, and are ever[3603] advancing with all generations, what danger is there in giving themselves up to the pleasures of sense—despising and neglecting the virtues by *regard to* which life is more stinted *in its pleasures*, and *becomes* less attractive—and in letting loose their boundless lust to range eagerly and unchecked through[3604] all kinds of debauchery? *Is it the danger* of being worn out by such pleasures, and corrupted by vicious effeminacy? And how can that be corrupted which is immortal, which always exists, and *is* subject to no suffering? *Is it the danger* of being polluted by foul and base deeds? And how can that be defiled which has no corporeal substance; or where can corruption seat itself, where there is no place on which the mark of this very corruption should fasten?

But again, if souls draw near to the gates of death,[3605] as is laid down in the doctrine of Epicurus, in this case, too, there is no sufficient reason why philosophy should be sought out, even if it is true that by it[3606] souls are cleansed and made pure from all uncleanness.[3607] For if they all[3608] die, and even in the body[3609] the feeling characteristic of life perishes, and is lost;[3610] it is not only a very great mistake, but *shows* stupid blindness, to curb innate desires, to restrict your mode of life within narrow limits, not yield to your inclinations, and do what our passions have demanded and urged, since no rewards await you for so great toil when the day of death comes, and you shall be freed from the bonds of the body.

[3599] So the ellipse is usually supplied, but it seems simpler and is more natural thus: "But punishments (have been) spoken of" (*memoratæ*), etc.

[3600] So ms. and Oehler, for which the edd. read *ec quis*, "will any one."

[3601] Lit., "the consequences of things."

[3602] Lit., "the moving of wheels whirling."

[3603] Lit., "in the unbroken course of ages"—*perpetuitate ævorum.*

[3604] Lit., "and to scatter the unbridled eagerness of boundless lust through," etc.

[3605] Lucretius (iii. 417 sqq.) teaches at great length that the soul and mind are mortal, on the ground that they consist of atoms smaller than those of vapour, so that, like it, on the breaking of their case, they will be scattered abroad; next, on the ground of the analogy between them and the body in regard to disease, suffering, etc.; of their ignorance of the past, and want of developed qualities; and finally, on the ground of the adaptation of the soul to the body, as of a fish to the sea, so that life under other conditions would be impossible.

[3606] The ms. and first four edd. read *has*, “that these souls,” etc.; in the other edd., *hac* is received as above from the margin of Ursinus.

[3607] Cf. Plato, *Phædo* (st. p. 64 sq.), where death is spoken of as only a carrying further of that separation of the soul from the pleasures and imperfections of the body which the philosopher strives to effect in this life.

[3608] Lit., “in common.”

[3609] Pl.

[3610] This refers to the second argument of Lucretius noticed above.

31. A certain neutral character, then, and undecided and doubtful nature of the soul, has made room for philosophy, and found out a reason for its being sought after: while, that is, that fellow[3611] is full of dread because of evil deeds of which he is guilty; another conceives great hopes if he shall do no evil, and pass his life in obedience to[3612] duty and justice. Thence it is that among learned men, and *men* endowed with excellent abilities, there is strife as to the nature of the soul, and some say that it is subject to death, and cannot take upon itself the divine substance; while others *maintain* that it is immortal, and cannot sink under the power of death.[3613] But this is brought about by the law of*the soul's* neutral character:[3614] because, on the one hand, arguments present themselves to the one party by which it is found that the soul[3615] is capable of suffering, and perishable; and, on the other hand, are not wanting to their opponents, by which it is shown that the soul is divine and immortal.

[3611] i.e., the abandoned and dissolute immortal spoken of in last chapter.

[3612] Lit., "with."

[3613] Lit., "degenerate into mortal nature."

[3614] Arnobius seems in this chapter to refer to the doctrine of the Stoics, that the soul must be material, because, unless body and soul were of one substance, there could be no common feeling or mutual affection (so Cleanthes in *Nemes. de Nat. Hom.*, ii. p. 33); and to that held by some of them, that only the souls of the wise remained after death, and these only till the conflagration (Stob., *Ecl. Phys.*, p. 372) which awaits the world, and ends the Stoic great year or cycle. Others, however, held that the souls of the wise became dæmons and demigods (Diog., *Lært.*, vii. 157 and 151).

[3615] Lit., "they"—*eas.*

32. Since these things are so, and we have been taught by the greatest teacher that souls are set not far from the gaping[3616] jaws of death; that they can, nevertheless, have their lives prolonged by the favour and kindness of the Supreme Ruler if only they try and study to know Him,—for the knowledge of Him is a kind of vital leaven[3617] and cement to bind together that which would otherwise fly apart,—let them,[3618] then, laying aside their savage and barbarous nature, return to gentler ways, that they may be able to be ready for that which shall be given.[3619] What reason is there that we should be considered by you brutish, as it were, and stupid, if we have yielded and given ourselves up to God our deliverer, because of these fears? We often seek out remedies for wounds and the poisoned bites of serpents, and defend ourselves by means of thin plates[3620] sold by Psylli[3621] or Marsi, and other hucksters[3622] and impostors; and that we may not be inconvenienced by cold or intense heat,[3623] we provide with anxious and careful diligence coverings in[3624] houses and clothing.

[3616] Lit., “from the gapings and,” etc.

[3617] There may be here some echo of the words (John xvii. 3), “This is eternal life, that they may know Thee, the only true God,” etc.; but there is certainly not sufficient similarity to found a direct reference on, as has been done by Orelli and others.

[3618] i.e., souls.

[3619] This passage presents no difficulty in itself, its sense being obviously that, as by God’s grace life is given to those who serve Him, we must strive to fit ourselves to receive His blessing. The last words, however, have seemed to some fraught with mystery, and have been explained by Heraldus at some length as a veiled or confused reference to the Lord’s Supper, as following upon baptism and baptismal regeneration, which, he supposes, are referred to in the preceding words, “laying aside,” etc. [It is not, however, the language of a mere catechumen.]

[3620] These “thin plates,” *laminæ*, Orelli has suggested, were amulets worn as a charm against serpents.

[3621] ms. *Phyllis.*

[3622] So the edd., reading *instit-oribus*for the ms. *instit-ut-oribus*, “makers.”

[3623] Lit., “that colds and violent suns may not,” etc.

[3624] Lit., “of.”

33. Seeing that the fear of death, that is, the ruin of our souls, menaces[3625] us, in what are we not acting, as we all are wont, from a sense of what will be to our advantage,[3626] in that we hold Him fast who assures us that He will be our deliverer from such danger, embrace *Him*, and entrust our souls to His care,[3627] if only that[3628] interchange is right? You rest the salvation of your souls on yourselves, and are assured that by your own exertions alone[3629] you become gods; but we, on the contrary hold out no hope to ourselves from our own weakness, for we see that our nature has no strength, and is overcome by its own passions in every strife for anything.[3630] You think that, as soon as you pass away, freed from the bonds of your fleshly members, you will find wings[3631] with which you may rise to heaven and soar to the stars. We shun such presumption. and do not think[3632] that it is in our power to reach the abodes[3633] above, since we have no certainty as to this even, whether we deserve to receive life and be freed from the law of death. You suppose that without the aid of others[3634] you will return to the master's palace as if to your own home, no one hindering *you*; but we, on the contrary, neither have any expectation that this can be unless by *the will of* the Lord of all, nor think that so much power and licence are given to any man. 447

[3625] Lit., "is set before."

[3626] So the ms., first ed., Gelenius, Canterus, Hildebrand, reading *ex commodi sensu*, for which all the other edd., following Ursinus and Meursius, read *ex communi*—"from common sense," i.e., wisely.

[3627] Perhaps, as Orelli evidently understands it, "prefer Him to our own souls"—*animis præponimus.*

[3628] So Oehler, reading *ea* for the ms. *ut*, omitted in all edd.

[3629] Lit., "by your own and internal exertion."

[3630] Lit., "of things."

[3631] Lit., "wings will be at hand."

[3632] The ms. reads *di*-cimus, "say;" corrected *du*, as above.

[3633] The first four edd. read *res*, "things above," for which Stewechius reads, as above, *sedes.*

[3634] *Sponte.*

34. Since this is the case, what, pray, is so unfair as that we should be looked on by you as silly in that readiness of belief *at which you scoff*, while we see that you both have like beliefs, and entertain the same hopes? If we are thought deserving of ridicule because we hold out to ourselves such a hope, the same ridicule awaits you too, who claim for yourselves the hope of immortality. If you hold and follow a rational course, grant to us also a share in it. If Plato in the *Phædrus*,[3635] or another of this band *of philosophers*, had promised these joys to us—that is, a way to escape death, or were able to provide it and bring *us* to the end which he had promised,[3636] it would have been fitting that we should seek to honour him from whom we look for so great a gift and favour. Now, since Christ has not only promised it, but also shown by His virtues, *which were* so great, that it can be made good, what strange thing do we do, and on what grounds are we charged with folly, if we bow down and worship His name[3637] and majesty from whom we expect *to receive* both *these blessings*, that we may at once escape a death of suffering, and be enriched with eternal life?[3638]

[3635] Here, as in c. 7, p. 436, n. 3, the edd. read *Phædone*, with the exception of the first ed., LB., Hildebrand, and Oehler, who follow the ms. as above.

[3636] Lit., "to the end of promising."

[3637] Meursius suggests *numini*, "deity," on which it may be well to remark once for all, that *nomen* and *numen* are in innumerable places interchanged in one or other of the edd. The change, however, is usually of so little moment, that no further notice will be taken of it.

[3638] So the ms., according to Rigaltius and Hildebrand, reading *vitæ æternitate*, while Crusius asserts that the ms. gives *vita et*—"with life and eternity."

35. But, say *my opponents*, if souls are mortal and[3639] of neutral character, how can they from their neutral properties become immortal? If we should say that we do not know this, and only believe it because said by[3640] *One* mightier *than we*, when will our readiness of belief seem mistaken if we believe[3641] that to the almighty King nothing is hard, nothing difficult, and that[3642] what is impossible to us is possible to Him and at His command?[3643] For is there *anything* which may withstand His will, or does it not follow[3644] of necessity that what He has willed *must* be done? Are we to infer from our distinctions what either can or cannot be done; and are we not to consider that our reason is as mortal as we ourselves are, and is of no importance with the Supreme? And yet, O ye who do not believe that the soul is of a neutral character, and that it is held on the line midway between life and death, are not all whatever whom fancy supposes to exist, gods, angels, dæmons, or whatever else is their name, themselves too of a neutral character, and liable to change[3645] in the uncertainty of their future?[3646] For if we all agree that there is one Father of all, *who* alone *is* immortal and unbegotten, and *if* nothing at all is found before Him which could be named,[3647] it follows as a consequence that all these whom the imagination of men believes to be gods, have been either begotten by Him or produced at His bidding. Are they[3648] produced and begotten? they are also later in order and time: if later in order and time, they must have an origin, and beginning of birth and life; but that which has an entrance *into* and beginning of life in its first stages, it of necessity follows, should have an end also.

[3639] The ms. reading is, *mortalis est qualitatis*. The first five edd. merely drop *est*—"of mortal, of neutral," etc.; LB. and the others read, *es et*, as above.

[3640] Lit., "heard from."

[3641] So the ms., according to Crusius, the edd. reading *cred-id-imus*—"have believed."

[3642] Lit., "if *we believe* that."

[3643] So the ms., reading *ad modum obsecutionis paratum*—"prepared to the mode of compliance;" for which the edd. read *adm. executioni*—"quite prepared for performing," except Hildebrand, who gives *adm. obsecutioni*—"for obedience."

[3644] So the ms., according to Crusius, but all edd. read *sequ-a-tur* (for *i*)—"Is there anything which He has willed which it does not follow," etc.

[3645] So all edd., reading *mutabiles*, except the two Roman edd. and Oehler, who gives, as the reading of the ms., *nu.*—"tottering."

[3646] Lit., "in the doubtful condition of their lot."

[3647] Lit., "which may have been of a name."

[3648] LB., followed by the later edd., inserted *si*, "if they are," which is certainly more consistent with the rest of the sentence.

36. But the gods are said to be immortal. Not by nature, then, but by the good-will and favour of God their Father. In the same way, then, in which the boon[3649] of immortality is God's gift to *these who were* assuredly produced,[3650] will He deign to confer eternal life upon souls also, although fell death seems able to cut them off and blot them out of existence in utter annihilation.[3651] The divine Plato, many of whose thoughts are worthy of God, and not such as the vulgar hold, in that discussion and treatise entitled the *Timæus*, says that the gods and the world are corruptible by nature, and in no wise beyond the reach of death, but that their being is ever maintained[3652] by the will of God, *their* King and Prince;[3653] for that that *even* which has been duly clasped and bound together by the surest bands is preserved *only* by God's goodness; and that by no other than[3654] by Him who bound *their elements* together can they both be dissolved if necessary, and have the command given which preserves their being.[3655] If this is the case, then, and it is not fitting to think or believe otherwise, why do you wonder that we speak of the soul as neutral in its character, when 448 Plato says that it is so even with the deities,[3656] but that their life is kept up by God's[3657] grace, without break or end? For if by chance you knew it not, and because of its novelty it was unknown to you before, *now, though* late, receive and learn from Him who knows and has made it known, Christ, that souls are not the children of the Supreme Ruler, and did not begin to be self-conscious, and to be spoken of in their own special character after being created by Him;[3658] but that some other is their parent, far enough removed from the chief

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[3649] The ms. reading is utterly corrupt and meaningless—*immortalitatis largiter est donum dei certa prolatis*. Gelenius, followed by Canterus, Oberthür, and Orelli, emended *largi-tio…certe*, as above. The two Roman edd. read, *-tatem largitus…certam*—"bestowed, assured immortality as God's gift on," etc.

[3650] i.e., who must therefore have received it if they have it at all.

[3651] Lit., "out, reduced to nothing with annihilation, not to be returned from."

[3652] Lit., "they are held in a lasting bond," i.e., of being.

[3653] Plato makes the supreme God, creator of the inferior deities, assure these lesser gods that their created nature being in itself subject to dissolution, His will is a surer ground on which to rely for immortality, than the substance or mode of their own being (*Timæus*, st. p. 41; translated by Cicero, *de Univ.*, xi., and criticised *de Nat. Deor.*, i. 8 and iii. 12).

[3654] The ms. and both Roman edd. read *neque ullo ab-olitio-nis* unintelligibly, for which Gelenius proposed *nexusque abolitione*—"and by the destruction of the bond;" but the much more suitable reading in the margin of Ursinus, translated above, *ullo ab alio nis-i*, has been adopted by later edd.

[3655] Lit., "be gifted with a saving order." So the ms., reading *salutari iussione*, followed by both Rom. edd.; LB. and Orelli read *vinctione*—"bond;" Gelenius, Canterus, Elmenh., and Oberthür, *m-issione*—"dismissal."

[3656] Lit., "that to the gods themselves the natures are intermediate."

[3657] Lit., "supreme"—*principali.*

[3658] Cf. i. 48. On this passage Orelli quotes Irenæus, i. 21, where are enumerated several gnostic theories of the creation of the world and men by angels, who are themselves created by the "one unknown Father." Arnobius in rank and power, of His court, however, and distinguished by His high and exalted birthright.

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is thought, both by Orelli and others, to share in these opinions, and in this discussion to hint at them, but obscurely, lest his cosmology should be confounded by the Gentiles with their own polytheistic system. It seems much more natural to suppose that we have here the indefinite statement of opinions not thoroughly digested.

37. But if souls were, as is said, the Lord’s children, and begotten by[3659] the Supreme Power, nothing would have been wanting to make them perfect, *as they would have been* born with the most perfect excellence: they would all have had one mind, and *been of* one accord; they would always dwell in the royal palace; and would not, passing by the seats of bliss in which they had learned and kept in mind the noblest teachings, rashly seek these regions of earth, that[3660] they might live enclosed in gloomy bodies amid phlegm and blood, among these bags of filth and most disgusting[3661] vessels of urine. But, *an opponent will say*, it was necessary that these parts too should be peopled, and therefore Almighty God sent souls hither to *form* some colonies, as it were. And of what use are men to the world, and on account of what are they necessary,[3662] so that they may not be believed to have been destined to live here and be the tenants of an earthly body for no purpose? They have a share, *my opponent says*, in perfecting the completeness of this immense mass, and without their addition this whole universe is incomplete and imperfect. What then? If there were not men, would the world cease to discharge its functions? would the stars not go through their changes? would there not be summers and winters? would the blasts of the winds be lulled? and from the clouds gathered and hanging *overhead* would not the showers come down upon the earth to temper droughts? But now[3663] all things must go on in their own courses, and not give up following the arrangement established by nature, even if there should be no name of man heard in the world, and this earth should be still with the silence of an unpeopled desert. How then is it alleged that it was necessary that an inhabitant should be given to these regions, since it is clear that by man comes nothing to *aid in* perfecting the world, and that all his exertions regard his private convenience always, and never cease to aim at his own advantage?

[3659] Lit., “a generation of.”

[3660] Canterus, Elmenhorst, Oberthür, and Orelli omit *ut*, which is retained as above by the rest.

[3661] Lit., “obscene.”

[3662] Elmenhorst endeavours to show that Arnobius coincides in this argument with the Epicureans, by quoting Lucr. v. 165 sqq. and Lact. vii. 5, where the Epicurean argument is brought forward, What profit has God in man, that He should have created him? In doing this, it seems not to have been observed that the question asked by Arnobius is a very different one: What place has man in the *world*, that God should be supposed to have sent him to fill it?

[3663] i.e., so far from this being the case.

38. For, to begin with what is important, what advantage is it to the world that the mightiest kings are here? What, that there are tyrants, lords, *and* other innumerable and very illustrious powers? What, that there are generals of the greatest experience in war, skilled in taking cities; soldiers steady and utterly invincible in battles of cavalry, or in fighting hand to hand on foot? What, that there are orators, grammarians, poets, writers, logicians, musicians, ballet-dancers, mimics, actors, singers, trumpeters, flute and reed players? What, that there are runners, boxers, charioteers, vaulters,[3664] walkers on stilts, rope-dancers, jugglers? What, that there are dealers in salt fish, salters, fishmongers, perfumers, goldsmiths, bird-catchers, weavers of winnowing fans and baskets of rushes? What, that there are fullers, workers in wool, embroiderers, cooks, confectioners, dealers in mules, pimps, butchers, harlots? What, that there are other kinds of dealers? What do *the other kinds* of professors and arts, for the enumeration of which all life would be *too* short, contribute to the plan and constitution[3665] of the world, that we should believe[3666] that it could not have been founded without men, and would not attain its completeness without the addition of[3667] a wretched and useless being's exertion?[3668]

[3664] i.e., from one horse to another—*desultores.*

[3665] *Rationibus et constitutionibus.*

[3666] Lit., "it should be believed."

[3667] Lit., "unless there were joined."

[3668] So the ms., reading *contentio*, which Orelli would understand as meaning "contents," which may be correct. LB. reads *conditio*—"condition," ineptly; and Ursinus in the margin, *completio*—"the filling up."

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39. But perhaps, *some one will urge*, the Ruler of the world sent hither souls sprung from Himself for this purpose—a very rash thing for a man to say[3669]—that they which had been divine[3670] with Him, not coming into contact with the body and earthly limits,[3671] should be buried in the germs of men, spring from the womb, burst into and keep up the silliest wailings, draw the breasts in sucking, besmear and bedaub themselves with their own filth, then be hushed by the swaying[3672] of the frightened nurse and by the sound of rattles.[3673] Did He send souls *hither* for this reason, that they which had been but now sincere and of blameless virtue should learn as[3674] men to feign, to dissemble, to lie, to cheat,[3675] to deceive, to entrap with a flatterer's abjectness; to conceal one thing in the heart,[3676] express another in the countenance; to ensnare, to beguile[3677] the ignorant with crafty devices, to seek out poisons by means of numberless arts *suggested* by bad feelings, and to be fashioned[3678] with deceitful changeableness to suit circumstances? Was it for this He sent souls, that, living *till then* in calm and undisturbed tranquillity, they might find in[3679] their bodies causes by which to become fierce and savage, cherish hatred and enmity, make war upon each other, subdue and overthrow states; load themselves with, and give themselves up to the yoke of slavery; and finally, be put the one in the other's power, having changed the condition[3680] in which they were born? Was it for this He sent souls, that, being made unmindful of the truth, and forgetful of what God was, they should make supplication to images which cannot

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[3669] So the later edd., from the margin of Ursinus, reading *quod temeritatis est maximæ* for the ms. *quem*—"whom it shows the greatest rashness to speak of."

[3670] Lit., "goddesses."

[3671] So Gelenius (acc. to Orelli), reading as in the margin of Ursinus, *terrenæ circumscriptionis*, for the unintelligible reading of the ms., *temerariæ*, retained in both Roman edd., Canterus, and (acc. to Oehler) Gelenius. LB. reads *metariæ*—"a limiting by boundaries."

[3672] Lit., "motions."

[3673] Cf. Lucr., v. 229 sq. The same idea comes up again in iv. 21.

[3674] Lit., "in."

[3675] According to Hildebrand, the ms. reads *dissimular-ent circumscribere*, so that, by merely dropping *nt*, he reads, "to dissemble and cheat;" but according to Crusius, *iri* is found in the ms. between these two words, so that by prefixing *m* Sabæus in the first ed. read *m-ent-iri* as above, followed by all other edd.

[3676] Lit., "to roll…in the mind."

[3677] Rigaltius and Hildebrand regard *decipere* as a gloss.

[3678] So the ms., reading *formari*, followed by Hildebrand and Oehler; but all the other edd. give the active form, *-are*.

[3679] Lit., "from."

[3680] The condition, i.e., of freedom.

move; address as superhuman deities pieces of wood, brass, and stones; ask aid of them[3681] with the blood of slain animals; make no mention of Himself: nay more, that some of them should doubt their own existence, or deny altogether that anything exists? Was it for this He sent souls, that they which in their own abodes had been of one mind, equals in intellect and knowledge, after that they put on mortal forms, should be divided by differences of opinion; should have different views as to what is just, useful, and right; should contend about the objects of desire and aversion; should define the highest good and greatest evil differently; that, in seeking to know the truth of things, they should be hindered by their obscurity; and, as if bereft of eyesight, should see nothing clearly,[3682] and, wandering from the truth,[3683] should be led through uncertain bypaths of fancy?

[3681] LB., seemingly received by Orelli, though not inserted into his text, reads *poscerent eos* for the ms. *-entur*, which Hildebrand modifies *-ent ea* as above.

[3682] Lit., "certain."

[3683] Lit., "by error."

40. Was it for this He sent souls *hither*, that while the other creatures are fed by what springs up spontaneously, and is produced without being sown, and do not seek for themselves the protection or covering of houses or garments, they should be under the sad necessity[3684] of building houses for themselves at very great expense and with never-ending toils, preparing coverings for their limbs, making different *kinds of* furniture for the wants[3685] of daily life, borrowing help for[3686] their weakness from the dumb creatures; using violence to the earth that it might not give forth its own herbs, but might send up the fruits required; and when they had put forth all their strength[3687] in subduing the earth, should be compelled to lose the hope with which they had laboured[3688] through blight, hail, drought; and at last forced by[3689] hunger to throw themselves on human bodies; and when set free, to be parted from their human forms by a wasting sickness? Was it for this that they which, while they abode with Him, had never had any longing for property, should have become exceedingly covetous, and with insatiable craving be inflamed to an eager desire of possessing; that they should dig up lofty mountains, and turn the unknown bowels of the earth into materials, and *to* purposes of a different kind; should force their way to remote nations at the risk of life, and, in exchanging goods always catch at a high price *for what they sell*, and a low one[3690] *for what they buy*, take interest at greedy and excessive rates, and add to the number of their sleepless nights *spent* in reckoning up thousands[3691] wrung from the life-blood of wretched men; should be ever extending the limits of their possessions, and, though they were to make whole provinces one estate, should weary the forum with suits for one tree, for *one* furrow; should hate rancorously their friends and brethren?

[3684] Lit., "the sad necessity should be laid upon them, that," etc.

[3685] Lit., "for the want of daily things," *diurnorun egestati*, for which Stewechius would read *diurna egestate*—"from daily necessity."

[3686] Lit., "of."

[3687] Lit., "poured forth all their blood."

[3688] Lit., "of their labour."

[3689] Lit., "at last by force of."

[3690] So the ms. and edd., reading *vilitatem*, for which Meursius proposed very needlessly *utilitatem*—"and at an advantage."

[3691] So, adhering very closely to the ms., which gives *e-t sanguine supputandis augere-t insomnia milibus*, the *t* of *e-t* being omitted and *n* inserted by all. The first five edd. read, *-tandi se angerent insania: millibus*—"harass themselves with the madness of reckoning; by miles should extend," etc.,—the only change in Heraldus and Orelli being a return to *insomnia*—"harass with sleeplessness," etc.

41. Was it for this He sent souls, that they which shortly before had been gentle and ignorant *of what it is* to be moved by fierce passions, should build for themselves markets and amphitheatres, places of blood and open wickedness, in the one of which they should see men devoured and torn in pieces by wild beasts, *and* themselves slay others for no demerit but to please and gratify the spectators,[3692] and should spend those very days on which such wicked deeds were done in general enjoyment, and keep holiday with festive gaiety; while in the other, again, they should tear asunder the flesh of wretched animals, some snatch one part, others another, as dogs and vultures do, should grind *them* with their teeth, and give to their utterly insatiable[3693] maw, and that, surrounded by[3694] faces so fierce and savage, those should bewail their lot whom the straits of poverty withheld from such repasts;[3695] that their life should be[3696] happy and prosperous while such barbarous doings defiled their mouths and face? Was it for this He sent souls, that, forgetting their importance and dignity *as* divine, they should acquire gems, precious stones, pearls, at the expense of their purity; should entwine their necks with these, pierce the tips of their ears, bind[3697] their foreheads with fillets, seek for cosmetics[3698] to deck their bodies,[3699] darken their eyes with henna; nor, though in the forms of men, blush to curl their hair with crisping-pins, to make the skin of the body smooth, to walk with bare knees, and with every other *kind of* wantonness, both to lay aside the strength of their manhood, and to grow in effeminacy to a woman's habits and luxury?

[3692] So restored by Cujacius, followed by LB. and Orelli, reading *in grat-i-am* (ms. wants *i*) *voluptatemque*, while the first five edd. merely drop *-que*—"to the grateful pleasure," etc.

[3693] Lit., "most cruel."

[3694] Lit., "among," *in oris*, the ms. reading, and that of the first four edd., for which the others have received from the margin of Ursinus *moribus*—"(indulging) in so fierce and savage customs."

[3695] Lit., "tables."

[3696] Lit., "they should live."

[3697] Lit., "lessen."

[3698] In the ms. this clause follows the words "loss of their purity," where it is very much in the way. Orelli has followed Heraldus in disposing of it as above, while LB. inserts it after "tips of their ears." The rest adhere to the arrangement of the ms., Ursinus suggesting instead of *his*—"with these," *catenis*—"with chains;" Heraldus, *linis*—"with strings (of pearls);" Stewechius, *tæniis*—"with fillets."

[3699] So LB. and Orelli reading, *con-fic-iendis corporibus* for the ms. *con-sp-iendis*, for which the others read *-spic-*, "to win attention." A conjecture by Oudendorp, brought forward by Orelli, is worthy of notice—*con-spuendis*, "to cover," i.e., so as to hide defects.

42. Was it for this He sent souls, that some should infest the highways and roads,[3700] others ensnare the unwary, forge[3701] false wills, prepare poisoned draughts; that they should break open houses by night, tamper *with slaves*, steal and drive away, not act uprightly, and betray *their trust* perfidiously; that they should strike out delicate dainties for the palate; that in cooking fowls they should know how to catch the fat as it drips; that they should make cracknels and sausages,[3702] force-meats, tit-bits, Lucanian sausages, with these[3703] a sow's udder and iced[3704] puddings? Was it for this He sent souls, that beings[3705] of a sacred and august race should here practise singing and piping; that they should swell out their cheeks in blowing the flute; that they should take the lead in singing impure songs, and raising the loud din of the castanets,[3706] by which another crowd of souls should be led in their wantonness to abandon themselves to clumsy motions, to dance and sing, form rings of dancers, and finally, raising their haunches and hips, float along with a tremulous motion of the loins?

Was it for this He sent souls, that in men they should become impure, in women harlots, players on the triangle[3707] and psaltery; that they should prostitute their bodies for hire, should abandon themselves to the lust of all,[3708] ready in the brothels, to be met with in the stews,[3709] ready to submit to anything, prepared to do violence to their mouth even?[3710]

[3700] Lit., "passages of ways."

[3701] Lit., "substitute."

[3702] So the later edd., reading *botulos*; the ms. and early edd. give *boletos*—"mushrooms."

[3703] For *his*, Heinsius proposes *hiris*—"with the intestines."

[3704] Lit., "in a frozen condition." As to the meaning of this there is difference of opinion: some supposing that it means, as above, preserved by means of ice, or at least frozen; while others interpret figuratively, "as hard as ice." [Our Scottish translators have used their local word, "iced *haggises*:" I have put *puddings* instead, which gives us, at least, an idea of something edible. To an American, what is iced conveys the idea of a drink. The *budinarius*, heretofore noted, probably made these iced *saucisses*.]

[3705] Lit., "things"—*res*.

[3706] *Scabilla* were a kind of rattles or castanets moved by the feet.

[3707] *Sambuca*, not corresponding to the modern triangle, but a stringed instrument of that shape. Its notes were shrill and disagreeable, and those who played on it of indifferent character.

[3708] So the ms. and first four edd., reading *virilitatem sui populo publicarent*. Meursius emended *utilitatem*—"made common the use," etc.; and Orelli, from the margin of Ursinus, *vilitatem*—"their vileness."

[3709] The ms. reads *in fornicibus obvi-t-ae*, which, dropping *t*, is the reading translated, and was received by Elmenhorst, LB., and Hildebrand, from the margin of Ursinus. The other edd. insert *nc* before *t*—"bound."

[3710] The translation does not attempt to bring out the force of the words *ad oris stuprum paratæ*, which are read by Orelli after Ursinus and Gelenius. The text is so corrupt, and the subject so obscene, that a bare reference to the practice may be sufficient.

43. What say you, O offspring and descendants of the Supreme Deity? Did these souls, then, wise, and sprung from the first causes, become acquainted with such forms of baseness, crime, and bad feeling? and were they ordered to dwell here,[3711] and be clothed with the garment of the human body, in order that they might engage in, might practise these evil *deeds*, and that very frequently? And is there a man with any sense of reason who thinks that the world was established because of them, and not rather that it was set up as a seat and home, in which every *kind of* wickedness should be committed daily, all evil deeds be done, plots, impostures, frauds, covetousness, robberies, violence, impiety, *all that is* presumptuous, indecent, base, disgraceful,[3712] *and* all the other evil deeds which men devise over all the earth with guilty purpose, and contrive for each other's ruin?

[3711] The ms. reads, *habitare atque habitare juss-e-r-unt*. All edd. omit the first two words, the first ed. without further change; but the active verb is clearly out of place, and therefore all other edd. read *jussæ sunt*, as above. Oehler, however, from *habitare* omitted by the others, would emend *aditare*, "to approach,"—a conjecture with very little to recommend it.

[3712] These are all substantives in the original.

44. But, you say, they came of their own accord, not sent[3713] by their lord. And[3714] where was the Almighty Creator, where the authority of His royal and exalted place,[3715] to prevent their departure, and not suffer them to fall into dangerous pleasures? For if He knew that by change of place they would become base—and, as the arranger of all things,[3716] He must have known—or that anything would reach them from without which would make them forget their greatness and moral dignity,—a thousand times would I beg of Him to pardon *my words*,—the cause of all is no other than Himself, since He allowed them to have freedom to wander[3717] who He foresaw would not abide by their state of innocence; and thus it is brought about that it does not matter whether they came of their own accord, or obeyed His command, since in not preventing what should have been prevented, by His inaction He made the guilt His own, and permitted it before *it was done* by neglecting to withhold them *from action.*

[3713] So the ms., reading *non missione*—“not by the sending;” but, unaccountably enough, all edd. except Hildebrand and Oehler read, *jussione*—“not by the command.”

[3714] So the ms..

[3715] Lit., “royal sublimity.”

[3716] Lit., “causes.”

[3717] The ms. and both Roman edd. read *abscondere*—“to hide,” for which the other edd. read, as above, *abscedere*, from the margin of Ursinus.

45. But let this monstrous and impious fancy be put[3718] far *from us*, that Almighty God, the creator and framer, the author[3719] of things great and invisible, should be believed to have begotten souls so fickle, with no seriousness, firmness, and steadiness, prone to vice, inclining to all kinds of sins; and while He knew that they were such and of this character, to have bid[3720] them enter into bodies, imprisoned in which,[3721] they should live exposed to the storms and tempests of fortune every day, and now do mean things, now submit to lewd treatment; that they might perish by shipwreck, accidents, destructive conflagrations; that poverty might oppress some, beggary, others; that some might be torn in pieces by wild beasts, others perish by the venom of flies;[3722] that some might limp in walking, others lose their sight, others be stiff with cramped[3723] joints; in fine, that they should be exposed to all the diseases which the wretched and pitiable human race endures with agony caused by[3724] different sufferings; then that, forgetting that they have one origin, one father and head, they should shake to their foundations and violate the rights of kinship, should overthrow their cities, lay waste their lands as enemies, enslave the free, do violence to maidens and to other men's wives, hate each other, envy the joys and good fortune of others; and further, all malign, carp at, and tear each other to pieces with fiercely biting teeth.

[3718] Lit., "go."

[3719] By Hildebrand and Oehler, *procreator* is with reason regarded as a gloss.

[3720] The ms., both Roman edd., and Hildebrand read *jussisset*; but this would throw the sentence into confusion, and the other edd. therefore drop *t.*

[3721] LB., Hildebrand, and Oehler read *quorum indu-c-tæ carceribus*—"led into the prisons of which," all other edd. omitting *c* as above. According to Oehler, the ms. has the former reading.

[3722] The ms. and both Roman edd. read *in-f-ernarum paterentut aliæ laniatus muscularum*, which has no meaning, and is little improved by Galenius changing *ut* into *ur*, as no one knows what "infernal flies" are. LB. and Orelli, adopting a reading in the margin of Ursinus, change *intern.* into *ferarum*, and join *musc.* with the words which follow as above. Another reading, also suggested by Ursinus, seems preferable, however, *internorum…musculorum*—"suffer rendings (i.e., spasms) of the inner muscles."

[3723] Lit., "bound."

[3724] Lit., "dilaceration of."

46. But, to say the same things again and again,[3725] let this belief, so monstrous and impious, be put far *from us*, that God, who preserves[3726] all things, the origin of the virtues and chief in[3727] benevolence, and, to exalt Him with human praise, most wise, just, making all things perfect, and that permanently,[3728] either made anything which was imperfect and not quite correct,[3729] or was the cause of misery or danger to any being, or arranged, commanded, and enjoined the very acts in which man's life is passed and employed to flow from His arrangement. These things are unworthy of[3730] Him, and weaken the force of His greatness; and so far from His being believed to be their author, whoever imagines that man is sprung from Him is guilty of blasphemous impiety, *man*, a being miserable and wretched, who is sorry that he exists, hates and laments his state, and understands that he was produced for no other reason than lest evils should not have something[3731] through which to spread themselves, and that there might always be wretched ones by whose agonies some unseen and cruel power,[3732] adverse to men, should be gratified.

[3725] Lit., "again and more frequently."

[3726] Lit., "the salvation of."

[3727] Lit., "height of."

[3728] Lit., "things perfect, and preserving the measure of their completeness;" i.e., continuing so.

[3729] So the ms., LB., Oberthür and Oehler, reading *claudum et quod minus esset a recto*. All other edd. read *eminus*—"at a distance from the right."

[3730] Lit., "less than."

[3731] Lit., "material."

[3732] Lit., "some power latent and cruelty."

47. But, you say, if God is not the parent and father of souls, by what sire have they been begotten, and how have they been produced? If you wish to hear unvarnished statements not spun out with vain ostentation of words, we, too,[3733] admit that we are ignorant of this, do not know it;[3734] and we hold that, to know so great a matter, is not only beyond the reach of our weakness and frailty, but *beyond that* also of all the powers which are in the world, and which have usurped the place of deities in men's belief. But are we bound to show whose they are, because we deny that they are God's? That by no means[3735] follows necessarily; for if we were to deny that flies, beetles, and bugs, dormice, weevils, and moths,[3736] are made by the Almighty King, we should not be required in consequence to say who made and formed them; for without *incurring* any censure, we may not know who, indeed, gave them being, and *yet* assert that not by the Supreme[3737] Deity were *creatures* produced so useless, so needless, so purposeless,[3738] nay more, at times even hurtful, and causing unavoidable injuries.

[3733] So the ms. and all edd.; but Orelli would change *item* into *iterum*, not seeing that the reference is to the indicated preference of his opponents for the simple truth.

[3734] *Nescire* Hildebrand, with good reason, considers a gloss.

[3735] *Nihil*for the ms. *mihi* which makes nonsense of the sentence.

[3736] This somewhat wide-spread opinion found an amusing counterpart in the doctrines of Rorarius (mentioned by Bayle, *Dict. Phil.*), who affirmed that the lower animals are gifted with reason and speech, as we are.

[3737] Lit., "superior."

[3738] Lit., "tending to no reasons."

48. Here, too, in like manner, when we deny that souls are the offspring of God Supreme, it does not necessarily follow that we are bound to declare from what parent they have sprung, and by what causes they have been produced. For who prevents us from being either ignorant of the source from which they issued and came, or aware that they are not God's descendants? By what method, you say, in what way? Because it is most true and certain[3739] that, as has been pretty frequently said, nothing is effected, made, determined by the Supreme, except that which it is right and fitting should be done; except that which is complete and entire, and wholly perfect in its[3740] integrity. But further, we see that men, that is, these very souls—for what are men but souls bound to bodies?—themselves show by perversely falling into[3741] vice, times without number, that they belong to no patrician race, but have sprung from insignificant families. For we see some harsh, vicious, presumptuous, rash, reckless, blinded, false, dissemblers, liars, proud, overbearing, covetous, greedy, lustful, fickle, weak, and unable to observe their own precepts; but they would assuredly not be *so*, if their original goodness defended[3742] them, and they traced their honourable descent from the head of the universe.

[3739] *Omni vero verissimum est certoque certissimum*—the superlative for the comparative.

[3740] Lit., "finished with the perfection of."

[3741] Lit., "by perversity"—*s-c-ævitate*, the reading of the ms., LB., Orelli, Hild., and Oehler, all others omitting *c*—"by the rage;" except Stewechius, who reads *servitute*—"slavery."

[3742] Or, perhaps, "the goodness of the Supreme planted"—*generositas eos adsereret principalis.*

49. But, you will say, there are good men also in the world,—wise, upright, of faultless and purest morals. We raise no question as to whether there ever were any such, in whom this very integrity which is spoken of was in nothing imperfect. Even if they are very honourable *men*, and have been worthy of praise, have reached the utmost height of perfection, and their life has never wavered and sunk into sin, yet we would have you tell us how many there are, or have been, that we may judge from their number whether a comparison[3743] has been made *which is* just and evenly balanced.[3744] One, two, three, four, ten, twenty, a hundred, yet *are they* at least limited in number, and it may be within the reach of names.[3745] But it is fitting that the human race should be rated and weighed, not by a very few good men, but by all the rest *as well*. For the part is in the whole, not the whole in a part; and that which is the whole should draw to it its parts, not the whole be brought to its parts. For what if you were to say that a man, robbed of the use of all his limbs, and shrieking in bitter agony,[3746] was quite well, because in[3747] one little nail he suffered no pain? or that the earth is made of gold, because in one hillock there are a few small grains from which, when dissolved, gold is produced, and wonder excited at it when formed into a lump?[3748] The whole mass shows the nature of an element, not particles fine as air; nor does the sea become forthwith sweet, if you cast or throw into it a few drops of less bitter water, for that small quantity is swallowed up in its immense mass; and it must be esteemed, not merely of little importance, but *even* of none, because, being scattered throughout all, it is lost and cut off in the immensity of the vast body *of water*.

[3743] Lit., “opposition;” i.e., “the setting of one party against the other.”

[3744] Lit., “weighed with balancing of equality.”

[3745] Lit., “bounded by the comprehensions of names;” i.e., possibly, “the good are certainly few enough to be numbered, perhaps even to be named.”

[3746] So LB., reading *ex cruciatibus*for the ms. *scruc.*

[3747] Lit., “of.”

[3748] Lit., “admiration is sought for by the putting together”—*congregatione.*

50. You say that there are good men in the human race; and perhaps, if we compare them with the very wicked, we may be led[3749] to believe that there are. Who are they, pray? Tell *us*. The philosophers, I suppose, who[3750] assert that they alone are most wise, and who have been uplifted with pride from the meaning attached to this name,[3751]—those, forsooth, who are striving with their passions every day, and struggling to drive out, to expel deeply-rooted passions from their minds by the persistent[3752] opposition of their better qualities; who, that it may be impossible for them to be led into wickedness at the suggestion of some opportunity, shun riches and inheritances, that they may remove[3753] from themselves occasions of stumbling; but in doing this, and being solicitous about it, they show very clearly that *their* souls are, through their weakness, ready and prone to fall into vice. In our opinion, however, that which is good naturally, does not require to be either corrected or reproved;[3754] 453 nay more, it should not know what evil is, if the nature of each kind would abide in its own integrity, for neither can two contraries be implanted in each other, nor can equality be contained in inequality, nor sweetness in bitterness. He, then, who struggles to amend the inborn depravity of his inclinations, shows most clearly that he is imperfect,[3755] blameable, although he may strive with all zeal and stedfastness.

[3749] Lit., "a comparison of the worst may effect that we," etc.

[3750] So all edd. except Hildebrand, who gives as the reading of the ms., *qui-d*—"what! do they assert."

[3751] Lit., "by the force of," *vi*,—an emendation of Heraldus for the ms. *in*.

[3752] So most edd., reading *pertinaci* for the ms. *-ium*—"by the opposition of persistent virtues," which is retained in both Roman edd., Gelenius, Canterus, Hildebrand, and Oehler.

[3753] So Stewechius and later edd., reading *ut…auferant*, except Hildebrand, who gives as the ms. reading, *et…-unt*—"shun…and remove," etc. The first four edd. read *ne…afferant*—"that they may not bring upon themselves," etc.

[3754] So the ms. and first four edd., Orelli (who, however, seems to have meant to give the other reading), and Oehler, reading *corri-p-i*, for which the others read *-igi*—"corrected," except Hildebrand, who without due reason gives *-rumpi*—"corrupted."

[3755] In the ms. *imperfectum* is marked as a gloss, but is retained in all edd., while *improbabilem* is omitted, except in LB., when *im* is omitted, and *probabilem* joined to the next clause—"however he may strive to be acceptable," in order to provide an object for "strive;" and with a similar purpose Orelli thrusts in *contrarium*, although it is quite clear that the verb refers to the preceding clause, "struggles to amend."

51. But you laugh at our reply, because, while we deny that souls are of royal descent, we do not, on the other hand, say in turn from what causes and beginnings they have sprung. But what kind of crime is it either to be ignorant of anything, or to confess quite openly that you do not know that of which you are ignorant? or whether does he rather seem to you most deserving of ridicule who assumes to himself no knowledge of some dark subject; or he who thinks that he[3756] knows most clearly that which transcends human knowledge, and which has been involved in dark obscurity? If the nature of everything were thoroughly considered, you too are in a position like that which you censure in our case. For you do not say anything *which has been* ascertained and set most clearly in the light of truth, because you say that souls descend from the Supreme Ruler Himself, and enter into the forms of men. For you conjecture, do not perceive[3757] *this*; surmise, do not actually know *it*; for if to know is to retain in the mind that which you have yourself seen or known, not one of those things which you affirm can you say that you have ever seen—that is, that souls descend from the abodes and regions above. You are therefore making use of conjecture, not trusting clear information. But what is conjecture, except a doubtful imagining of things, and directing of the mind upon nothing accessible? He, then, who conjectures, does not comprehend,[3758] nor does he walk in the[3759] light of knowledge. But if this is true and certain in the opinion of proper and very wise judges, your conjectures, too, in which you trust, must be regarded as *showing your* ignorance.

[3756] The ms. reads *se esse*, without meaning, from which LB., followed by Hildebrand, and Oehler derived *se ex se*—"himself of himself." The rest simply omit *esse* as above.

[3757] Lit., "hold."

[3758] Lit., "hold."

[3759] Lit., "set in the."

52. And yet, lest you should suppose that none but yourselves can make use of conjectures and surmises, we too are able to bring them forward as well,[3760] as your question is appropriate to either side.[3761] Whence, you say, are men; and what or whence are the souls of these men? Whence, *we will ask*, are elephants, bulls, stags, mules,[3762] asses? Whence lions, horses, dogs, wolves, panthers; and what or whence are the souls of these creatures? For it is not credible that from that Platonic cup,[3763] which Timæus prepares and mixes, either their souls came, or *that* the locust,[3764] mouse, shrew, cockroach, frog, centipede, should be believed to have been quickened and to live, because[3765] they have a cause and origin of birth in[3766] the elements themselves, if there are *in these* secret and very little known means[3767] for producing the creatures which live in each of them. For we see that some of the wise say that the earth is mother of men, that others join with it water,[3768] that others add to these breath of air, but that some *say* that the sun is their framer, and that, having been quickened by his rays, they are filled with the stir of life.[3769] What if it is not these, and is something else, another cause, another method, another power, in fine, unheard of and unknown to us by name, which may have fashioned the human race, and connected it with things as established;[3770] may it not be that men sprang up in this way, and that the cause of their birth does not go back to the Supreme God? For what reason do we suppose that the great Plato had—*a man* reverent and scrupulous in his wisdom—when he withdrew the fashioning of man from the highest God, and transferred it to some lesser *deities*, and

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[3760] Lit., "utter the same (conjectures)," *easdem*, the reading of LB. and Hildebrand, who says that it is so in the ms.; while Crusius asserts that the ms. has *idem*, which, with Orelli's punctuation, gives—"we have the same power; since it is common (i.e., a general right) to bring forth what you ask," i.e., to put similar questions.

[3761] i.e., may be retorted upon you.

[3762] Here, as elsewhere, instead of *muli*, the ms. reads *milvi*—"kites."

[3763] Cf. Plato, *Timæus*, st. p. 41, already referred to.

[3764] Or, perhaps, "cray-fish," *locusta*.

[3765] The ms. reads *quidem*—"indeed," retained by the first four edd., but changed into *quia*—"because," by Elmenhorst, LB., and Orelli, while Oehler suggests very happily *si quidem*—"if indeed," i.e., because.

[3766] Lit., "from."

[3767] *Rationes.*

[3768] Cf. chs. 9 and 10 [p. 416, *supra*.].

[3769] Orelli, retaining this as a distinct sentence, would yet enclose it in brackets, for what purpose does not appear; more especially as the next sentence follows directly from this in logical sequence.

[3770] Lit., "the constitutions of things."

when he would not have the souls of men formed[3771] of that pure mixture of which he had made the soul of the universe, except that he thought the forming of man unworthy of God, and the fashioning of a feeble being not beseeming His greatness and excellence?

[3771] Lit., “did not choose the souls of the human race to be mixtures of the same purity,” *noluit*, received from the margin of Ursinus by all except the first four edd., which retain the ms. *voluit*—“did choose,” which is absurd. Arnobius here refers again to the passage in the *Timæus*, p. 41 sq., but to a different part, with a different purpose. He now refers to the conclusion of the speech of the Supreme God, the first part of which is noticed in ch. 36 (cf. p. 447, n. 20). There the Creator assures the gods He has made of immortality through His grace; now His further invitation that they in turn should form men is alluded to. That they might accomplish this task, the dregs still left in the cup, in which had been mixed the elements of the world’s soul, are diluted and given to form the souls of men, to which they attach mortal bodies.

53. Since this, then, is the case, we do nothing out of place or foolish in believing that the souls of men are of a neutral character, inasmuch as they have been produced by secondary beings,[3772] made subject to the law of death, *and are* of little strength, *and that* perishable; and that they are gifted with immortality, if[3773] they rest their hope of so great a gift on God Supreme, who alone has power to grant such *blessings*, by putting away corruption. But this, *you say*, we are stupid in believing. What *is that* to you? *In so believing, we act* most absurdly, sillily. In what do we injure you, or what wrong do we do or inflict upon you, if we trust that Almighty God will take care of us when we leave[3774] our bodies, and from the jaws of hell, as is said, deliver us?

[3772] Lit., “things not principal.” Orelli here quotes from Tertullian, *de Anim.*, xxiii., a brief summary of Gnostic doctrines on these points, which he considers Arnobius to have followed throughout this discussion.

[3773] *Si* was first inserted in LB., not being found in the ms., though demanded by the context.

[3774] Lit., “have begun to leave.”

54. Can, then, anything be made, some one will say, without God's will? We[3775] must consider carefully, and examine with no little pains, lest, while we think that we are honouring God[3776] by such a question, we fall into the opposite sin, doing despite to His supreme majesty. In what way, *you ask*, on what ground? Because, if all things are brought about by His will, and nothing in the world can either succeed or fail contrary to His pleasure, it follows of necessity that it should be understood that[3777] all evils, too, arise by His will. But if, on the contrary, we chose to say that He is privy to and produces no evil, not referring to Him the causes of very wicked deeds, the worst things will begin to seem to be done either against His will, or, a monstrous thing to say, while He knows it not, *but* is ignorant and unaware of them. But, again, if we choose to say that there are no evils, as we find some have believed and held, all races will cry out against *us* and all nations together, showing us their sufferings, and the various kinds of dangers with which the human race is every moment[3778] distressed and afflicted. Then they will ask of us, Why, if there are no evils, do you refrain from certain deeds and actions? Why do you not do all that eager lust has required or demanded? Why, finally, do you establish punishments by terrible laws for the guilty? For what more monstrous[3779] act of folly can be found than to assert that there are no evils, and *at the same time* to kill and condemn the erring as though they were evil?[3780]

[3775] The ms. and first three edd., read *vobis*—"you," corrected *nobis*, as above, by Ursinus.

[3776] So the ms.; but most edd., following the Brussels transcript, read *dominum*—"Lord."

[3777] *Ut*is omitted in the ms., first four edd., and Hild.

[3778] So LB., reading *p-uncta* for the ms. *c-uncta.*

[3779] So the ms., Hild., and Oehler, reading *imman-ior*; LB., from the margin of Ursinus, *major*—"greater;" the rest, *inanior*—"more foolish."

[3780] The difficulty felt by Arnobius as to the origin of evil perplexed others also; and, as Elmenhorst has observed, some of the Fathers attempted to get rid of it by a distinction between the evil of guilt and of punishment,—God being author of the latter, the devil of the former (Tertullian, *adv. Marcionem*, ii. 14). It would have been simpler and truer to have distinguished deeds, which can be done only if God will, from wickedness, which is in the sinful purpose of man's heart.

55. But when, overcome, we agree that there are these things,[3781] and expressly allow that all human affairs are full of them, they will next ask, Why, then, the Almighty God does not take away these evils, but suffers them to exist and to go on without ceasing through all the ages?[3782] If we have learned of God the Supreme Ruler, and have resolved not to wander in a maze of impious and mad conjectures, we must answer that we do not know these things, and have never sought and striven to know things which could be grasped by no powers *which we have*, and that we, even thinking it[3783] preferable, rather remain in ignorance and want of knowledge than say that without God nothing is made, so that it should be understood that by His will[3784] He is at once both the source of evil[3785] and the occasion of countless miseries. Whence then, you will say, are all these evils? From the elements, say the wise, and from their dissimilarity; but how it is possible that things which have not feeling and judgment should be held to be wicked or criminal; or that he should not rather be wicked and criminal, who, to bring about some result, took what was afterwards to become very bad and hurtful,[3786]—is for them to consider, who make the assertion. What, then, do we say? whence? There is no necessity that we should answer, for whether we are able to say *whence evil springs*, or our power fails us, and we are unable, in either case it is a small matter in our opinion; nor do we hold it of much importance either to know or to be ignorant of it, being content to have laid down but one thing,—that nothing proceeds from God Supreme which is hurtful and pernicious. This we are assured of, this we know, on this one truth of knowledge and science we take our stand,—that nothing is made by Him except that which is for the well-being of all, which is agreeable, which is very full of love and joy and gladness, which has unbounded and imperishable pleasures, which every one may ask in all his prayers to befall him, and think that otherwise[3787] life is pernicious and fatal.

[3781] i.e., ills.

[3782] Lit., “with all the ages, in steady continuance.”

[3783] The ms., followed by Oehler alone, reads *ducetis*—“and you will think;” while all the other edd. read, as above, *ducentes.*

[3784] Here, too, there has been much unnecessary labour. These words—*per voluntatem*—as they immediately follow *sine deo dicere nihil fieri*—“to say that without God nothing is made”—were connected with the preceding clause. To get rid of the nonsense thus created, LB. emended *dei…voluntate*—“without God’s will;” while Heraldus regards them as an explanation of *sine deo*, and therefore interprets the sentence much as LB. Orelli gets rid of the difficulty by calling them a gloss, and bracketing them. They are, however, perfectly in place, as will be seen above.

[3785] Pl.

[3786] It would not be easy to understand why Orelli omitted these words, if we did not know that they had been accidentally omitted by Oberthür also.

[3787] Lit., “that apart from these it is pernicious.”

56. As for all the other things which are usually dwelt upon in inquiries and discussions—from what parents they have sprung, or by whom they are produced—we neither strive to know,[3788] nor care to inquire or examine: we leave all things to their own causes, and do not consider that they have been connected and associated with that which we desire should befall us.[3789] For what is there which men of ability do not dare to overthrow, to destroy,[3790] from love of contradiction, although that which they attempt to invalidate is unobjectionable[3791] and manifest, and evidently bears the stamp of truth? Or what, again, can they not maintain with plausible arguments, although it may be very manifestly untrue, although it may be a plain and evident falsehood? For when a man has persuaded himself that there is or is not something, he likes to affirm what he thinks, and to show greater subtlety than others, especially if the subject discussed is out of the ordinary track, and by nature abstruse and obscure.[3792] Some of the wise think that the world was not created, and will never perish;[3793] some that it is immortal, although they say that it was created and made;[3794] while a third party have chosen to say that it both was created and made, and will perish as other things must.[3795] And while of these three opinions one only must be true, they nevertheless all find arguments by which at once to uphold their own doctrines, and undermine and overthrow the dogmas of others. Some teach and declare that this same

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[3788] It must be observed that this sentence is very closely connected with the last words of the preceding chapter, or the meaning may be obscured. The connection may be shown thus: This one thing—that God is author of no evil—we are assured of; but as for all other questions, we neither know, nor care to know, about them.

[3789] This seems the most natural arrangement; but the edd. punctuate thus: "have been connected and associated with us for that which we desire." The last part of the sentence is decidedly obscure; but the meaning may perhaps be, that the circumstances of man's life which absorb so much attention and cause such strife, have no bearing, after all, upon his salvation.

[3790] So the ms., reading *labefactare dissolvere*; the latter word, however, being marked as spurious.

[3791] Lit., "pure."

[3792] Lit., "hidden and enwrapt in darkness of nature," *abdita et caligine involuta naturæ*,—the reading of all edd. except Hild. and Oehler, who follow the ms. *abditæ cal.*—"enwrapt in darkness of hidden nature."

[3793] This has been supposed to refer to Heraclitus, as quoted by Clem. Alex., *Stromata*, v. p. 469 B., where his words are, "Neither God nor man made the world; but there was always, and is, and will be, an undying flame laying hold of its limits, and destroying them;" on which cf. p. 437. n. 8, *supra*. Here, of course, fire does not mean that perceived by the senses, but a subtle, all-penetrating energy.

[3794] Cf. ch. 52, p. 453.

[3795] Lit., "by ordinary necessity." The Stoics (Diog. Lært., vii. 134) said that the world was made by God working on uncreated matter, and that it was perishable (§ 141), because made through that of which perception could take cognizance. Cf. ch. 31, n. 9, p. 446.

world is composed of four elements, others of two,[3796] a third party of one; some say that *it is composed of* none of these, and that atoms are that from which it is formed,[3797] and its primary origin. And since of these opinions only one is true, but[3798] not one of them certain, here too, in like manner, arguments present themselves to all with which they may both establish the truth of what they say, and show that there are some things false[3799] in the others' opinions. So, too, some utterly deny the existence of the gods; others say that they are lost in doubt as to whether they exist anywhere; others, however, *say* that they do exist, but do not trouble themselves about human things; nay others maintain that they both take part in the affairs of men, and guide the course of earthly events.[3800]

[3796] Orelli thinks that there is here a confusion of the parts of the world with its elements, because he can nowhere find that any philosopher has fixed the number of the elements either above or below four. The Stoics, however (Diog. Lært., vii. 134), said "that the elements (ἀρχάς of the world are two—the active and passive;" while, of course, the cosmic theories of the early philosophers affirm that the world sprang from one, and it seems clear enough that Arnobius here uses the word "element" in this sense.

[3797] Lit., "its material."

[3798] A conjecture of Meursius adopted by Oehler, merely dropping *u* from *aut*—"or," which is read in the ms. and edd.

[3799] Lit., "refute falsities placed."

[3800] Cf. Cicero, *de Nat. Deor.*, i. 1, 12, 19, 23, etc.

57. While, then, this is the case, and it cannot but be that only one of all these opinions is true, they all nevertheless make use of arguments in striving with each other,—and not one of them is without something plausible to say, whether in affirming his own views, or objecting to the opinions of others. In exactly the same way is the condition of souls discussed. For this one thinks that they both are immortal, and survive the end of our earthly life; that one believes that they do not survive, but perish with the bodies themselves: the opinion of another, however, is that they suffer nothing immediately, but that, after the *form* of man has been laid aside, they are allowed to live a little longer,[3801] *and* then come under the power of death. And while all these opinions cannot be alike true, yet all *who hold them* so support their case by strong and very weighty arguments, that you cannot find out anything which seems false to you, although on every side you see that things are being said altogether at variance with each other, and inconsistent from their opposition to each other;[3802] which assuredly would not happen, if man s curiosity could reach any certainty, or if that which seemed *to one* to have been really discovered, was attested by the approval of all the others. It is therefore wholly[3803] vain, a useless task, to bring forward something as though you knew it, or to wish to assert that you know that which, although it should be true, you see can be refuted; or to receive that as true which it may be is not, and is brought forward as 456 if by men raving. And it is rightly so, for we do not weigh and guess at[3804] divine things by divine, but by human methods; and just as we think that anything should have been made, so we assert that it must be.

[3801] Lit., "something is given to them to life." So the Stoics taught, although Chrysippus (cf. n. 9, ch. 31, p. 446) held that only the souls of the wise remained at all after death.

[3802] The ms., first four edd., and Oehler read *et rerum contrarietatibus dissonare*—"and that they disagree from the oppositions of things." Hild. reads *dissonora*, a word not met with elsewhere, while the other edd. merely drop the last two letters, *-re*, as above; a reading suggested in the margin of Ursinus.

[3803] Lit., "a most vain thing," etc.

[3804] So the ms., LB., Elmenh., Hild., and Oehler, reading *conjectamus*, the other edd. reading *commetamur* or *-imur*—"measure," except Gelenius and Canterus, who read *commentamur*—"muse upon."

58. What, then, are we alone ignorant? do we alone not know who is the creator, who the former of souls, what cause fashioned man, whence ills have broken forth, or why the Supreme Ruler allows them both to exist and be perpetrated, and does not drive them from the world? have you, indeed, ascertained and learned any of these things with certainty? If you chose to lay aside audacious[3805] conjectures, can you unfold and disclose whether this world in which we dwell[3806] was created or founded at some time? if it was founded and made, by what kind of work, pray, or for what purpose? Can you bring forward and disclose the reason why it does not remain fixed and immoveable, but is ever being carried round in a circular motion? whether it revolves of its own will and choice, or is turned by the influence of some power? what the place, too, and space is in which it is set and revolves, boundless, bounded, hollow, or[3807] solid? whether it is supported by an axis resting on sockets at its extremities, or rather itself sustains by its own power, and by the spirit within it upholds itself? Can you, if asked, make it clear, and show most skilfully,[3808] what opens out the snow into feathery flakes? what was the reason and cause that day did not, in dawning, arise in the west, and veil its light in the east? how the sun, too, by one and the same influence,[3809] produces results so different, nay, even so opposite? what the moon is, what the stars? why, on the one hand, it does not remain of the same shape, or why it was right and necessary that these particles of fire should be set all over the world? why some[3810] of them are small, others large and greater,—these have a dim light, those a more vivid and shining brightness?

[3805] Lit., “audacity of.”

[3806] Lit., “world which holds us.”

[3807] The first five edd. insert the mark of interrogation after “hollow:” “Whether does a solid axis,” etc.

[3808] So the edd. except. Hild., who retains the ms. reading *in scientissime*—“most unskilfully” (the others omitting *in-*), and Oehler, who changes *e* into *i*—“and being most witless show,” etc.

[3809] Lit., “touch.”

[3810] So the later edd., reading from the margin of Ursinus *figi? cur alia*, for the ms. *figuralia*, except LB., which reads *figurari*—“be formed.”

59. If that which it has pleased us to know is within reach, and if such knowledge is open to all, declare to us,[3811] and say how and by what means showers of rain are produced, so that water is held suspended in the regions above and in mid-air, although by nature it is apt to glide away, and so ready to flow and run downwards. Explain, I say, and tell what it is which sends the hail whirling *through the air*, which makes the rain fall drop by drop, which has spread out rain and feathery flakes of snow and sheets of lightning;[3812] whence the wind rises, and what it is; why the changes of the seasons were established, when it might have been ordained that there should be only one, and one kind of climate, so that there should be nothing wanting to the world's completeness. What is the cause, what the reason, that the waters of the sea are salt;[3813] or that, of those on land, some are sweet, others bitter or cold? From what kind of material have the inner parts of men's bodies been formed and built up into firmness? From what have their bones been made solid? what made the intestines and veins shaped like pipes, and easily passed through? Why, when it would be better to give us light by several eyes, *to guard against* the risk of blindness, are we restricted to two? For what purpose have so infinite and innumerable kinds of monsters and serpents been either formed or brought forth? what purpose do owls serve in the world,—falcons, hawks? what other birds[3814] and winged creatures? what the *different* kinds of ants and worms springing up to be a bane and pest in various ways? what fleas, obtrusive flies, spiders, shrew, and other mice, leeches, water-spinners? what thorns, briers, wild-oats, tares? what the seeds of herbs or shrubs, either sweet to the nostrils, or disagreeable in smell? Nay more, if you think that anything can be known or comprehended, say what wheat is,—spelt, barley, millet, the chick-pea, bean, lentil, melon, cumin, scallion, leek, onion? For *even* if they are useful to you, and are ranked among the different kinds of food, it is not a light or easy thing to know what each is,—why they have been formed with such shapes; *whether* there was any necessity that they should not have had other tastes, smells, and colours than those which each has, or whether they could have taken others also; further, what these very things are,—taste, I mean,[3815] and the rest; *and* from what relations they derive their differences of quality. From the elements, you say, and from the first beginnings of things. Are the ele-

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[3811] So the ms.; but all edd. except Hild. and Oehler omit *nobis.*

[3812] So the ms., reading *folgora dilatarit*, followed by LB.

[3813] *Salsa*, corrected from the ms. *sola.*

[3814] *Alites et volucres*; i.e., according to Orelli, the birds from whose flight auguries were drawn, as opposed to the others.

[3815] So Heraldus, whose punctuation also is here followed, omitting *id est sapor*—"that is, taste," which Meursius and LB., followed by Orelli, amend, *ut est*—"as taste is" *in each thing.*

ments, then, bitter or sweet? have they any odour or[3816] stench, that we should believe that, from their uniting, qualities were implanted in their products by which sweetness is produced, or something prepared offensive to the senses?

[3816] *Vel* is here inserted in all edd., most of which read, as above, *oloris*, which is found in the ms., in later writing, for the original, *coloris*—"colour," retained by Ursinus, LB., and Oehler.

60. Seeing, then, that the origin, the cause, the reason of so many and so important things, escapes you yourselves also, and that you can neither say nor explain what has been made, nor why and wherefore it should not have been *otherwise*, do you assail and attack our timidity, who confess that we do not know that which cannot be known, and who do not care to seek out and inquire into those things which it is quite clear cannot be understood, although human conjecture should extend and spread itself through a thousand hearts? And therefore Christ the divine,—although you are unwilling to allow it,—Christ the divine, I repeat, for this must be said often, that the ears of unbelievers may burst and be rent asunder, speaking in the form of man by command of the Supreme God, because He knew that men are naturally[3817] blind, and cannot grasp the truth at all, or regard as sure and certain what they might have persuaded themselves as to things set before their eyes, and do not hesitate, for the sake of their[3818] conjectures, to raise and bring up questions that cause much strife,—bade us abandon and disregard all these things of which you speak, and not waste our thoughts upon things which have been removed far from our knowledge, but, as much as possible, seek the Lord of the universe with the whole mind and spirit; be raised above these subjects, and give over to Him our hearts, as yet hesitating whither to turn;[3819] be ever mindful of Him; and although no imagination can set Him forth as He is,[3820] yet form some faint conception of Him. For *Christ said* that, of all who are comprehended in the vague notion of what is sacred and divine,[3821] He alone is beyond the reach of doubt, alone true, and one about whom only a raving and reckless madman can be in doubt; to know whom is enough, although you have learned nothing besides; and if by knowledge you have indeed been related to[3822] God, the head of the world, you have gained the true and most important knowledge.

[3817] Lit., "that the nature of man is."

[3818] So the ms., according to Crusius, reading *nec pro suis*; while, according to Hild., the reading is *prorsus*—"and are utterly without hesitation," adopted in the edd. with the substitution of *et* for *nec*—"and that they altogether hesitate," which, besides departing from the ms. runs counter to the sense.

[3819] Lit., "transfer to Him the undecided conversions of the breast."

[3820] Lit., "He can be formed by no imagination."

[3821] Lit., "which the obscurity of sacred divinity contains;" which Orelli interprets, "the most exalted being holds concealed from mortals."

[3822] Lit., "and being fixed on."

61. What business of yours is it, He[3823] says, to examine, to inquire who made man; what is the origin of souls; who devised the causes of ills; whether the sun is larger than the earth, or measures only a foot in breadth:[3824] whether the moon shines with borrowed light, or from her own brightness,—things which there is neither profit in knowing, nor loss in not knowing? Leave these things to God, and allow Him to know what is, wherefore, or whence; whether it must have been or not; whether something always existed,[3825] or whether it was produced at the first; whether it should be annihilated or preserved, consumed, destroyed, or restored in fresh vigour. Your reason is not permitted to involve you in such questions, and to be busied to no purpose about things so much out of reach. Your interests are in jeopardy,—the salvation, I mean,[3826] of your souls; and unless you give yourselves to seek to know the Supreme God, a cruel death awaits you when freed from the bonds of body, not bringing sudden annihilation, but destroying by the bitterness of its grievous and long-protracted punishment.

[3823] i.e., Christ.

[3824] As Heraclitus is reported to have said.

[3825] The ms., first five edd., and Oehler read *supernatum*, for which the other edd. read, as above, *semper natum*, from the margin of Ursinus. The soul is referred to.

[3826] So the later edd., following Elmenhorst, who emended *dico* for the ms. *dici*, omitted by the first four edd.

62. And be not deceived or deluded with vain hopes by that which is said by some ignorant and most presumptuous pretenders,[3827] that they are born of God, and are not subject to the decrees of fate; that His palace lies open to them if they lead a life of temperance, and that after death as men, they are restored without hindrance, as if to their father's abode; nor *by that* which the Magi[3828] assert, that they have intercessory prayers, won over by which some powers make the way easy to those who are striving to mount to heaven; nor *by that* which Etruria holds out in the Acherontic books,[3829] that souls become divine, and are freed from the law[3830] of death, if the blood of certain animals is offered to certain deities. These are empty delusions, and excite vain desires. None but the Almighty God can preserve souls; nor is there any one besides who can give them length of days, and grant to them also a spirit which shall never die,[3831] except He who alone is immortal and everlasting, and restricted by no limit of time. For since all the gods, whether those who are real, or those who are merely said to be from hearsay and conjecture, are immortal and everlasting by His good-will and free gift, how can it be that others[3832] are able to give that which they themselves have,[3833] while they have it as the gift of another, bestowed by a greater power? Let Etruria sacrifice what victims it may, let the wise deny themselves all the pleasures of life,[3834] let the Magi soften and soothe all *lesser* powers, *yet*, unless souls have received from the Lord of all things that which reason demands, and *does so* by *His* command, it[3835] will hereafter deeply repent having made itself a laughing-stock,[3836] when it begins to feel the approach[3837] of death.

[3827] So most edd., reading *sciolis*, from the emendation of Gelenius; but the ms., first five edd., Hild., and Oehler read *scholis*—"by some schools, and (these) arrogating very much to themselves."

[3828] Cf. ch. 13, p. 439; Plato, *Rep.*, ii. st. p. 364, where Glaucon speaks of certain fortune-telling vagrant seers, who persuade the rich that they have power with the gods, by means of charms and sacrifices, to cleanse from guilt; and also Origen, *contra Cels.*, i. 69, where the Magi are spoken of as being on familiar terms with evil powers, and thus able to accomplish whatever is within these spirits' power.

[3829] Mentioned by Servius (on *Æn.*, viii. 399) as composed by Tages, cap. 69 [p. 460, *supra*], and seemingly containing directions as to expiatory sacrifices.

[3830] Pl.

[3831] Lit., "a spirit of perpetuity."

[3832] i.e., than the Supreme God.

[3833] Lit., "are."

[3834] Lit., "all human things."

[3835] i.e., reason.

[3836] The ms. reads *fuisse me risui*, which has no meaning; corrected, *fuisse irrisui* in most edd., and *derisui* by Meursius, Hild., and Oehler,—the sense being in either case as above.

[3837] Lit., "when it begins to approach to the feeling," *cum ad sensum*; so read by Gelenius for the unintelligible ms. *cum absens cum*.

63. But if, my opponents say, Christ was sent by God for this end, that He might deliver unhappy souls from ruin and destruction, of what crime were former ages guilty which were cut off in their mortal state before He came? Can you, then, know what has become of these souls[3838] of men who lived long ago?[3839] whether they, too, have *not* been aided, provided, and cared for in some way? Can you, I say, know that which could have been learned through Christ's teaching; whether the ages are unlimited in number or not since the human race began to be on the earth; when souls were first bound to bodies; who contrived that binding,[3840] nay, rather, who formed man himself; whither the souls of men who lived before us have gone; in what parts or regions of the world they were; whether they were corruptible or not; whether they could have encountered the danger of death, if Christ had not come forward as their preserver at their time of need? Lay aside these cares, and abandon questions to which you can find no answer.[3841] The Lord's compassion has been shown to them, too, and the divine kindness[3842] has been extended to[3843] all alike; they have been preserved, have been delivered, and have laid aside the lot and condition of mortality. Of what kind, *my opponents ask*, what, when? If you were free from presumption, arrogance, and conceit, you might have learned long ago from this teacher.

[3838] So the edd., reading *quid sit cum eis animis actum* for the ms. *cum ejus nimis.*

[3839] Lit., "of ancient and very old men."

[3840] So the ms., LB., Hild., and Oehler, reading *vinctionis*; the other edd. *junctionis*—"union."

[3841] Lit., "unknown questions."

[3842] Pl.

[3843] Lit., "has run over."

64. But, *my opponents ask*, if Christ came as the Saviour of men, as[3844] you say, why[3845] does He not, with uniform benevolence, free all without exception? *I reply*, does not He free all alike who invites all alike? or does He thrust back or repel any one from the kindness of the Supreme who gives to all alike the power of coming to Him,—to men of high rank, to the meanest slaves, to women, to boys? To all, He says, the fountain of life is open,[3846] and no one is hindered or kept back from drinking.[3847] If you are so fastidious as to spurn the kindly[3848] offered gift, nay, more, if your wisdom is so great that you term those things which are offered by Christ ridiculous and absurd, why should He keep on inviting[3849] *you*, while His only duty is to make the enjoyment of His bounty depend upon your own free choice?[3850] God, Plato says, does not cause any one to choose his lot in life;[3851] nor can another's choice be rightly attributed to any one, since freedom of choice was put in His power who made it. Must you be even implored to deign to accept the gift of salvation from God; and must God's gracious mercy be poured into your bosom while you reject it with disdain, and flee very far from it? Do you choose to take what is offered, and turn it to your own advantage? You will *in that case* have consulted your own interests. Do you reject with disdain, lightly esteem, and despise it? You will *in this case* have robbed yourself of the benefit of the gift.[3852] God compels no one, terrifies no one with overpowering fear. For our

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[3844] So the ms. and Oehler, reading *ut*, which is omitted in all other edd.; in this case, the words in italics are unnecessary.

[3845] So Orelli, reading *cur* (*quur* in most edd.) for the ms. *quos*. Instead of *non*—"not," which follows, the ms., according to Oehler, reads *nos*, and he therefore changes *quos* into *quæso*—"I ask, does He free all of us altogether?"

[3846] There is clearly no reference here to a particular passage of Scripture, but to the general tone of Christ's teaching: "Him that cometh unto me, I will in nowise cast out." Orelli, however with his usual infelicity, wishes to see a direct reference, either to Christ's words to the woman of Samaria (John iv. 13–15), or, which is rather extraordinary, to John vi. 35–37: "I am the bread of life," etc. Cf. n. 9, p. 459.

[3847] Lit., "the right of drinking."

[3848] Lit., "the kindness of."

[3849] Lit., "what waits He for, inviting," *quid invitans expectat*; the reading of the ms., both Roman edd. and Oehler. Gelenius, followed by Canterus and Elmenhorst, changed the last word into *peccat*—"in what does He sin," adopted by the other edd., with the addition of *in te*—"against you."

[3850] Lit., "exposes under decision of your own right."

[3851] Cf. Plato, *Rep.*, ii. st. p. 379: "of a few things God would be the cause, but of many He would not;" and x. st. p. 617 fin.

[3852] So LB., Orelli, Oehler, adopting the emendation of Ursinus, *tu te muneris commoditate privaveris*, for the unintelligible reading of the ms., *tuti m. c. probaveris.*

salvation is not necessary to Him, so that He would gain anything or suffer any loss, if He either made us divine,[3853] or allowed us to be annihilated and destroyed by corruption.

[3853] i.e., immortal, *deos*, so corrected by Gelenius for the ms. *deus*—"if either God made us."

65. Nay, *my opponent says*, if God is powerful, merciful, willing to save us, let Him change our dispositions, and compel us to trust in His promises. This, then, is violence, not kindness nor the bounty of the Supreme God, but a childish and vain[3854] strife in seeking to get the mastery. For what is so unjust as to force men who are reluctant and unwilling, to reverse their inclinations; to impress forcibly on their minds what they are unwilling *to receive*, and shrink from; to injure before benefiting, and to bring to another way of thinking and feeling, by taking away the former? You who wish yourself to be changed,[3855] and to suffer violence, that you may do and may be compelled to take to yourself that which you do not wish, why do you refuse of your own accord to select that which you wish to do, when changed and transformed? I am unwilling, He says, and have no wish. What, then, do you blame God as though He failed you? do you wish *Him* to bring you help,[3856] whose gifts and bounties you not only reject and shun, but term empty[3857] words, and assail with jocose witticisms? Unless, then, *my opponent says*, I shall be a Christian, I cannot hope for salvation. It is just as you yourself say. For, to bring salvation and impart to souls what should be bestowed and must be added, *Christ* alone has had given into His charge and entrusted[3858] to Him by God the Father, the remote and more secret causes being so disposed. For, as with you, certain gods have fixed offices, privileges, powers, and you do not ask from any of them what is not in his power and permitted to him, so it is the right of[3859] Christ alone to give salvation to souls, and assign them everlasting life. For if you believe that father Bacchus can give a good vintage, *but* cannot give relief from sickness; if *you believe* that Ceres *can give* good crops, Æsculapius health, Neptune one thing, Juno[3860] another, that Fortune, Mercury, Vulcan, are each the giver of a fixed and particular thing,—this, too, you must needs receive from us,[3861] that souls can receive from no one life and salvation,

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[3854] So most edd., reading *inanis* for the ms. *animi*; retained, though not very intelligible, in LB., while Hild. reads *anilis*—"foolish."

[3855] So the ms. now reads *verti*; but this word, according to Pithœus, is in a later handwriting, and some letters have been erased.

[3856] So the edd., reading *tibi desit? opem desideras tibi*, except Hild. and Oehler, who retain the ms. reading, *t. d. o. desideranti*—"as though He failed you desiring *Him* to bring help."

[3857] So Ursinus, reading *in ania cognomines* for the ms. *in alia*, which Orelli would interpret, "call the reverse of the truth."

[3858] Lit., "For the parts of bringing…has enjoined and given over," *partes…injunctum habet et traditum*, where it will be important to notice that Arnobius, writing rapidly, had carried with him only the general idea, and forgotten the mode in which this was expressed.

[3859] *Pontificium.*

[3860] Here, too, according to Pithœus, there are signs of erasure.

[3861] i.e., admit.

except from Him to whom the Supreme Ruler gave this charge and duty. The Almighty Master of the world has determined that this should be the way of salvation,—this the door, so to say, of life; by Him[3862] alone is there access to the light: nor may men either creep in or enter elsewhere, all other *ways* being shut up and secured by an impenetrable barrier.

[3862] This passage at once suggests John x. 9 and xiv. 6, and it is therefore the more necessary to notice the way in which Arnobius speaks ("so to say"), which is certainly not the tone of one quoting a passage with which he is well acquainted. [Elucidation I.]

66. So, then, even if you are pure, and have been cleansed from every stain of vice, have won over and charmed[3863] those powers not to shut the ways against you and bar your passage when returning to heaven, by no efforts will you be able to reach the prize of immortality, unless by Christ's gift you have perceived what constitutes this very immortality, and have been allowed to enter on the true life. For as to that with which you have been in the habit of taunting us, that our religion is new,[3864] and arose a few days ago, almost, and that you could not abandon the ancient faith which you had inherited from your fathers, and pass over to barbarous and foreign rites, this is urged wholly without reason. For what if in this way we chose to blame the preceding, even the most ancient ages, because when they discovered how to raise crops,[3865] they despised acorns, and rejected with scorn the wild strawberry; because they ceased to be covered with the bark of trees and clad in the hides of wild beasts, after that garments of cloth were devised, more useful and convenient in wearing; or because, when houses were built, and more comfortable dwellings erected, they did not cling to their ancient huts, and did not prefer to remain under rocks and caves like the beasts of the field? It is a disposition possessed by all, and impressed on us almost from our cradles even, to prefer good things to bad, useful to useless things, and to pursue and seek that with more pleasure which has been generally regarded[3866] as more *than usually* precious, and to set on that our hopes for prosperity and favourable circumstances.

[3863] Lit., "bent."

[3864] Cf. i. 13 and 58.

[3865] Lit., "crops being invented."

[3866] So the later edd., reading *constiterit*from the margin of Ursinus; but in the ms. and first four edd. the reading is *constituerit*—"has established," for which there is no subject.

67. Therefore, when you urge against us that we turn away from the religion[3867] of past *ages*, it is fitting that you should examine why it is done, not what is done, and not set before you what we have left, but observe especially what we have followed. For if it is a fault or crime to change an opinion, and pass from ancient customs to new conditions and desires, this accusation holds against you too, who have so often changed your habits and mode of life, who have gone over to other customs and ceremonies, so that you are condemned by[3868] past ages *as well as we.* Do you indeed have the people distributed into five[3869] classes, as your ancestors once had? Do you ever elect magistrates by vote of the people? Do you know what military, urban, and common[3870] comitia are? Do you watch the sky, or put an end to public business because evil omens are announced? When you are preparing for war,[3871] do you hang out a flag from the citadel, or practise the forms of the Fetiales, solemnly[3872] demanding the return of what has been carried off? or, when encountering the 460 dangers of war, do you begin to hope also, because of favourable omens from the points of the spears?[3873] In entering on office, do you still observe the laws fixing the proper times? with regard to gifts and presents *to advocates, do you observe* the Cincian and the sumptuary laws in restricting your expenses? Do you maintain fires, ever burning, in gloomy sanctuaries?[3874] Do you consecrate tables by putting on them salt-cellars and images of the gods? When you marry, do you spread the couch with a toga, and invoke the *genii* of husbands? do you arrange the hair of brides with the *hasta cælibaris*? do you bear the maidens’ garments to the temple of Fortuna Virginalis? Do your matrons work in the halls of your houses, showing their industry openly do they refrain from drinking wine? are their friends and relations allowed to kiss them, in order to show that they are sober and temperate?

[3867] So the later edd., reading *aversionem ex* (LB., and preceding edd. *a*) *religione* for the ms. *et religionem*—“against us the hatred and religion of past ages.”

[3868] Lit,, “with the condemnation of.”

[3869] This shows that the division of the people into classes was obsolete in the time of Arnobius.

[3870] Turnebus has explained this as merely another way of saying the *comitia centuriata, curiata* and *tributa*.

[3871] So the edd. reading *cum paratis bella* (Oehler reads *reparantes*) for the ms. *reparatis.*

[3872] i.e., *per clarigationem*, the solemn declaration of war, if restitution was not made within thirty-three days.

[3873] This seems the most natural way to deal with the clause *et ex acuminibus auspicatis*, looking on the last word as an adjective, not a verb, as most edd. seem to hold it. There is great diversity of opinion as to what this omen was.

[3874] The ms. reads *in penetralibus et coliginis*. LB., followed by Orelli, merely omits *et*, as above while the first five edd. read *in pen. Vestæ ignis*—“do you maintain the hearths of Vesta’s fire.” Many other readings and many explanations of the passage are also proposed.

68. On the Alban hill, it was not allowed in ancient times to sacrifice any but snow-white bulls: have you not changed that custom and religious observance, and *has it not been* enacted by decree of the senate, that reddish ones may be offered? While during the reigns of Romulus and Pompilius the inner parts, having been quite thoroughly cooked and softened, were burnt up *in sacrificing* to the gods, did you not begin, under king Tullius,[3875] to hold them out half-raw and slightly warm, paying no regard to the former usage? While before the arrival of Hercules in Italy supplication was made to father Dis and Saturn with the heads of men by Apollo's advice; have you not, in like manner, changed this custom too, by means of cunning deceit and ambiguous names?[3876] Since, then, yourselves also have followed at one time these customs, at another different laws, and have repudiated and rejected many things on either perceiving your mistakes or seeing something better, what have we done contrary to common sense and the discretion all men have, if we have chosen what is greater and more certain, and have not suffered ourselves to be held back by unreasoning respect for impostures?

[3875] i.e. Servius Tullius. The first four edd. read *Tullo*, i.e., Tullus Hostilius.

[3876] Cf. v. c. 1.

69. But our name is new, *we are told*, and the religion which we follow arose but a few days ago. Granting for the present that what you urge against us is not untrue, what is there, *I would ask*, among the affairs of men that is either done by bodily exertion and manual labour, or attained by the mind's learning and knowledge, which did not begin at some time, and pass into general use and practice since then? Medicine,[3877] philosophy, music, and all the other arts by which social life has been built up and refined,—were these born with men, and did they not rather begin to be pursued, understood, and practised lately, nay, rather, but a short time since? Before the Etruscan Tages saw the[3878] light, did any one know or trouble himself to know and learn what meaning there was in the fall of thunderbolts, or in the veins of the victims sacrificed?[3879] When did the motion of the stars or the art of calculating nativities begin to be known? Was it not after Theutis[3880] the Egyptian; or after Atlas, as some say, the bearer, supporter, stay, *and* prop of the skies?

[3877] The ms. reads *edi in filosophia*; the first four edd., *Philos.*; Elmenh. and Orelli, *Etenim phil.*—"For were phil.;" LB., *Ede an phil.*—"say whether phil.," which is, however faulty in construction, as the indicative follows. Rigaltius, followed by Oehler, emended as above, *Medicina phil.*

[3878] Lit., "reached the coasts of."

[3879] Lit., "of the intestines"—*extorum.*

[3880] In both Roman edd., *Theutatem*, i.e., Theutas. Cf. Plato, *Phædrus*, st. p. 274.

70. But why do I *speak of* these trivial things? The immortal gods themselves, whose temples you now enter *with reverence*, whose deity you suppliantly adore, did they not at certain times, as is handed down by your writings and traditions, begin to be, to be known and to be invoked by names and titles which were given to them? For if it is true that Jupiter with his brothers was born of Saturn and his wife, before Ops was married and bore children Jupiter had not existed both the Supreme and the Stygian,[3881] no, nor the lord of the sea, nor Juno, nay more, no one inhabited the heavenly seats except the two parents; but from their union *the other gods* were conceived and born, and breathed the breath of life. So, then, at a certain time the god Jupiter began to be, at a certain time to merit worship and sacrifices, at a certain time to be set above his brothers in power.[3882] But, again, if Liber, Venus, Diana, Mercury, Apollo, Hercules, the Muses, the Tyndarian brothers,[3883] and Vulcan the lord of fire, were begotten by father Jupiter, and born of a parent sprung from Saturn, before that Memory, Alcmena, Maia, Juno, Latona, Leda, Dione, and Semele also bore children to Diespiter; these *deities*, too, were nowhere in the world, nor in any part of the universe, but by Jupiter's embraces they were begotten and born, and began to have some sense of their own existence. So then, these, too, began to be at a certain time, and to be summoned among the gods to the sacred rites. This we say, in like manner, of Minerva. For if, as you assert, she burst forth from Jupiter's head ungenerated,[3884] before Jupiter was begotten, and received in his mother's womb the shape and outline of his body,[3885] it is quite certain that Minerva did not exist, and was not reckoned among things or as existing at all; but from Jove's head she was born, and began to have a real existence. She therefore has an origin at the first, and began to be called a goddess at a certain time, to be set up in temples, and to be consecrated by the inviolable obligations of religion. Now as this is the case, when you talk of the novelty of our religion, does your own not come into your thoughts, and do you not take care to examine when your gods sprung up,—what origins, what causes they have, or from what stocks they have burst forth and sprung? But how shameful, how shameless it is to censure that in another which you see that you do yourself,—to take occasion to revile and accuse *others* for things which can be retorted upon you in turn!

[3881] i.e., Pluto.

[3882] Pl.

[3883] Lit., "Castors," i.e., Castor and Pollux.

[3884] i.e., *sine ullius seminis jactu.*

[3885] Lit., "forms of bodily circumscription."

71. But our rites are[3886] new; yours are ancient, and of excessive antiquity, *we are told*. And what help does that give you, or how does it damage our cause and argument? The belief[3887] which we hold is new; some day even it, too, will become old: yours is old; but when it arose, it was new and unheard of. The credibility of a religion, however, must not be determined by its age, but by its divinity; and you should consider not when, but what you began to worship. Four hundred years ago, *my opponent says*, your religion did not exist. And two thousand years ago, *I reply*, your gods did not exist. By what reckoning, *you ask*, or by what calculations, can that be inferred? They are not difficult, not intricate, but can be seen by any one who will take them in hand even, as the saying is. Who begot Jupiter and his brothers? Saturn with Ops, as you relate, sprung from Cœlus and Hecate. Who begot Picus, the father of Faunus and grandfather of Latinus? Saturn, as you again hand down by your books and teachers? Therefore, if this is the case, Picus and Jupiter are in consequence united by the bond of kinship, inasmuch as they are sprung from one stock and race. It is clear, then, that what we say is true. How many steps are there in coming down[3888] from Jupiter and Picus to Latinus? Three, as the line of succession shows. Will you suppose Faunus, Latinus, and Picus to have each lived a hundred and twenty years, for beyond this it is that man's life cannot be prolonged? The estimation is well grounded and clear. There are, then, three hundred and sixty years after these?[3889] It is just as the calculation shows. Whose father-in-law was Latinus? Æneas'. Whose father *was* he?[3890] *He was father* of the founder of the town Alba. How many years did kings reign in Alba? Four hundred and twenty almost. Of what age is the city Rome shown to be in the annals? It reckons ten[3891] hundred and fifty years, or not much less. So, then, from Jupiter, who is the brother of Picus and father of the other and lesser gods, down to the present time, there are nearly, or to add a little to the time, altogether, two thousand years. Now since this cannot be contradicted, not only is the religion to which you adhere shown to have sprung up lately; but *it is also shown* that the gods themselves, to whom you heap up bulls and other victims at the risk of

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[3886] Lit., "what we do is."

[3887] Lit., "thing."

[3888] Lit., "how many steps are there of race."

[3889] i.e., Jupiter and Picus.

[3890] The ms. reads *genitor…Latinus cujus*, some letters having been erased. The reading followed above—*genitor is cujus*—was suggested to Canterus by his friend Gifanius, and is found in the margin of Ursinus and Orelli.

[3891] Cf. above, "four hundred years ago," etc., and i. ch. 13. It is of importance to note that Arnobius is inconsistent in these statements. [In the Edinburgh edition we have here "fifteen hundred years;" etc., but it was changed, in the *Errata*, to ten hundred and fifty.]

bringing on disease, are young and little children, who should still be fed with their mothers' milk.[3892]

[3892] Lit., "be nursed with the breasts and dropt milk."

72. But your religion precedes ours by many years, and is therefore, *you say*, truer, because it has been supported by the authority of antiquity. And of what avail is it that it should precede *ours* as many years as you please, since it began at a certain time? or what[3893] are two thousand years, compared with so many thousands of ages? And yet, lest we should seem to betray *our* cause by so long neglect, say, if it does not annoy you, does the Almighty and Supreme God seem to you to be something new; and do those who adore and worship Him *seem to you* to support and introduce an unheard-of, unknown, and upstart religion? Is there anything older than Him? or can anything be found preceding Him in being,[3894] time, name? Is not He alone uncreated, immortal, and everlasting? Who is the head[3895] and fountain of things? is not He? To whom does eternity owe its name? is it not to Him? Is it not because He is everlasting, that the ages go on without end? This is beyond doubt, and true: *the religion* which we follow is not new, then, but we have been late in learning what we should follow and revere, or where we should both fix our hope of salvation, and employ the aid *given* to save us. For He had not yet shone forth who was to point out the way to those wandering *from it,* and give the light of knowledge to those who were lying in the deepest darkness, and dispel the blindness of their ignorance.

[3893] Lit., "of what space."

[3894] i.e., *re*.

[3895] So the ms., according to Crusius and Livineius, reading *ac*; all edd. except Oehler read *aut*—"head (i.e., source) or fountain."

73. But are we alone in this position?[3896] What! have you not introduced into the number of your gods the Egyptian deities named Serapis and Isis, since the consulship of Piso and Gabinius?[3897] What! did you not begin both to know and be acquainted with, and to worship with remarkable honours, the Phrygian mother—who, it is said, was first set up as a goddess by Midas or Dardanus—when Hannibal, the Carthaginian, was plundering Italy and aiming at the empire of the world?[3898] Are not the sacred rites of mother Ceres, which were adopted but a little while ago, called Græca because they were unknown to you, their name bearing witness to their novelty? Is it not said[3899] in the writings of the learned, that the rituals of Numa Pompilius do not contain the name of Apollo? Now it is clear and manifest from this, that he, too, was unknown to you, but that at some time afterwards he began to be known also. If any one, therefore, should ask you why you have so lately begun to worship those deities whom we mentioned just now, it is certain that you will reply, either because we were *till* lately not aware that they were gods, or because we have now been warned by the seers, or because, in very trying circumstances, we have been preserved by their favour and help. But if you think that this is well said by you, you must consider that, on our part, a similar reply has been made. Our religion has sprung up just now; for now He has arrived who was sent to declare it to us, to bring *us* to its truth; to show what God is; to summon us from mere conjectures, to His worship.

[3896] The ms. reads unintelligibly *vertitur solæ*; for which LB., followed by the later edd. reads, as above, *vertimur soli.*

[3897] Dr. Schmitz (Smith's *Dict., 3. v.* Isis) speaks of these consuls as heading the revolt against the decree of the senate, that the statues of Isis and Serapis should be removed from the Capitol. The words of Tertullian (quoting Varro as his authority) are very distinct: "The consul Gabinius…gave more weight to the decision of the senate than the popular impulse, and forbade their altars (i.e., those of Serapis, Isis, Arpocrates, and Anubis) to be set up" (*ad Nationes*, i. 10, cf. *Apol.*, 6).

[3898] Cf. vii. 49.

[3899] Lit., "contained."

74. And why, *my opponent says*, did God, the Ruler and Lord *of the universe*, determine that a Saviour, Christ, should be sent to you from the heights of heaven a few hours ago, as it is said? We ask you too, on the other hand, what cause, what reason is there that the seasons sometimes do not recur at their own months, but that winter, summer, and autumn come too late? why, after the crops have been dried up and the corn[3900] has perished, showers sometimes fall which should have dropped on them while yet uninjured, and made provision for the wants of the time? Nay, this we rather ask, why, if it were fitting that Hercules should be born, Æsculapius, Mercury, Liber, and some others, that they might be both added to the assemblies of the gods, and might do men some service,—why they were produced so late by Jupiter, that only later ages should know them, while the past ages[3901] of those who went before knew them not? You will say that there was some reason. There was then some reason here also that the Saviour of our race came not lately, but to-day. What, then, *you ask*, is the reason? We do not deny that we do not know. For it is not within the power of any one to see the mind of God, or the way in which He has arranged His plans.[3902] Man, a blind creature, and not knowing himself even, can[3903] in no way learn what should happen, when, or what its nature is: the Father Himself, the Governor and Lord of all, alone knows. Nor, if I have been unable to disclose to you the causes why something is done in this way or that, does it straightway follow, that what has been done becomes not done, and that a thing becomes incredible, which has been shown to be beyond doubt by such[3904] virtues and[3905] powers.

[3900] Pl.

[3901] Lit., "antiquity."

[3902] Lit., "things."

[3903] So Gelenius emended the ms., reading *potens*—"being able," which he changed into *potest*, as above, followed by later edd.

[3904] Lit., "by such kinds of."

[3905] The ms. and first edd. read *et potestatibus potestatum*—"and by powers of powers;" the other edd. merely omit *potestatibus*, as above, except Oehler, who, retaining it, changes *potestatum* into *protestata*—"being witnessed to by," etc.; but there is no instance adduced in which the participle of this verb is used passively.

75. You may object and rejoin, Why was the Saviour sent forth so late? In unbounded, eternal ages, *we reply*, nothing whatever should be spoken of as late. For where there is no end and no beginning, nothing is too soon,[3906] nothing too late. For time is perceived from its beginnings and endings, which an unbroken line and endless[3907] succession of ages cannot have. For what if the things themselves to which it was necessary to bring help, required that as a fitting time? For what if the condition of antiquity was different from that of later times? What if it was necessary to give help to the men of old in one way, to provide for their descendants in another? Do ye not hear your own writings read, telling that there were once men *who were* demi-gods, heroes with immense and huge bodies? Do you not read that infants on their mothers' breasts shrieked like Stentors,[3908] whose bones, when dug up in different parts of the earth, have made the discoverers almost doubt that they were the remains of human limbs? So, then, it may be that Almighty God, the only God, sent forth Christ then indeed, after that the human race, *becoming* feebler, weaker, began to be such as we are. 463 If that which has been done now could have been done thousands of years ago, the Supreme Ruler would have done it; or if it had been proper, that what has been done now should be accomplished as many thousands after this, nothing compelled God to anticipate the necessary lapse[3909] of time. His plans[3910] are executed in fixed ways; and that which has been once decided on, can in no wise be changed again.[3911]

[3906] These words having been omitted by Oberthür, are omitted by Orelli also, as in previous instances.

[3907] The ms. and first ed. read *etiam moderata continuatio*; corrected, *et immod. con.* by Gelenius.

[3908] So the edd., reading *infantes stentoreos*, except Oehler, who retains the ms. reading *centenarios*, which he explains as "having a hundred" heads or hands, as the case might be, e.g., Typhon, Briareus, etc.

[3909] Lit., "measure."

[3910] Lit., "things."

[3911] Lit., "can be changed with no novelty."

76. Inasmuch then, you say, as you serve the Almighty God, and trust that He cares for your safety and salvation, why does He suffer you to be exposed to such storms of persecution, and to undergo all kinds of punishments and tortures? Let us, too, ask in reply, why, seeing that you worship so great and so innumerable gods, and build temples to them, fashion images of gold, sacrifice herds of animals, *and* all heap up[3912] boxfuls of incense on the already loaded altars, why you live subject to so many dangers and storms *of calamity*, with which many fatal misfortunes vex you every day? Why, I say, do your gods neglect to avert from you so many kinds of disease and sickness, shipwrecks, downfalls, conflagrations, pestilences, barrenness, loss of children, and confiscation of goods, discords, wars, enmities, captures of cities, and the slavery of those who are robbed of their rights of free birth?[3913] But, *my opponent says*, in such mischances we, too, are in no wise helped by God. The cause is plain and manifest. For no hope has been held out to us with respect to this life, nor has any help been promised or[3914] aid decreed us for what belongs to the husk of this flesh,—nay, more, we have been taught to esteem and value lightly all the threats of fortune, whatever they be; and if ever any very grievous calamity has assailed *us*, to count as pleasant in *that* misfortune[3915] the end which must follow, and not to fear or flee from it, that we may be the more easily released from the bonds of the body, and escape from our darkness and[3916] blindness.

[3912] Lit., "provide," *conficiatis*, which, however, some would understand "consume."

[3913] Lit., "slaveries, their free births being taken away."

[3914] Lit., "and."

[3915] So the ms. first five edd., Hild. and Oehler, reading *adscribere infortunio voluptatem*, which is omitted in the other edd. as a gloss which may have crept in from the margin.

[3916] Lit., "our dark."

77. Therefore that bitterness of persecution of which you speak is our deliverance and not persecution, and our ill-treatment will not bring evil upon us, but will lead us to the light of liberty. As if some senseless and stupid fellow were to think that he never punished a man who had been put into prison[3917] with severity and cruelty, unless he were to rage against the very prison, break its stones in pieces, and burn its roof, its wall, its doors; and strip, overthrow, and dash to the ground its other parts, not knowing that thus he was giving light to him whom he seemed to be injuring, and was taking from him the accursed darkness: in like manner, you too, by the flames, banishments, tortures, and monsters with which you tear in pieces and rend asunder our bodies, do not rob us of life, but relieve us of our skins, not knowing that, as far as you assault and seek to rage against these our shadows and forms, so far you free us from pressing and heavy chains, and cutting our bonds, make us fly up to the light.

[3917] The ms. and both Roman edd. read *in carcerem natum inegressum*; LB. and later edd. have received from the margin of Ursinus the reading translated above, *datum*, omitting the last word altogether, which Oehler, however, would retain as equivalent to "not to be passed from."

78. Wherefore, O men, refrain from obstructing what you hope for by vain questions; nor should you, if anything is otherwise than you think, trust your own opinions rather than that which should be reverenced.[3918] The times, full of dangers, urge us, and fatal penalties threaten us; let us flee for safety to God our Saviour, without demanding the reason of the offered gift. When that at stake is our souls' salvation and our own interests, something must be done even without reason, as Arrhianus approves of Epictetus having said.[3919] We doubt, we hesitate, and suspect the credibility of what is said; let us commit ourselves to God, and let not our incredulity prevail more with us than the greatness of His name and power, lest, while we are seeking out arguments for ourselves, through which that may seem false which we do not wish and deny to be true, the last day steal upon us, and we be found in the jaws of our enemy, death.

[3918] Lit., "than an august thing."

[3919] Orelli refers to Arrh., i. 12; but the doctrine there insisted on is the necessity of submission to what is unavoidable. Oehler, in addition, refers to Epict., xxxii. 3, where, however, it is merely attempted to show that when anything is withheld from us, it is just as goods are unless paid for, and that we have therefore no reason to complain. Neither passage can be referred to here, and it seems as though Arnobius has made a very loose reference which cannot be specially identified.

Book III.

1. All these charges, then, which might truly be better termed abuse, have been long answered with sufficient fulness and accuracy by men of distinction in this respect, and worthy to have learned the truth; and not one point of any inquiry has been passed over, without being determined in a thousand ways, and on the strongest grounds. We need not, therefore, linger further on this part of the case. For neither is the Christian religion unable to stand though it found no advocates, nor will it be therefore proved true if it found many to agree with it, and gained weight through its adherents.[3920] Its own strength is sufficient for it, and it rests on the foundations of its own truth, without losing its power, though there were none to defend it, nay, though all voices assailed and opposed it, and united with common rancour to destroy all faith[3921] in it.

[3920] The ms., followed by Oehler, reads *neque enim res stare…non potest, Christiana religio aut*—"for neither can a thing not stand,…nor will the Christian religion," etc., while L.B. merely changes *aut* into *et*—"for neither can a thing, i.e., the Christian religion,…nor will it," etc. All other edd. read as above, omitting *et*.

[3921] According to Crusius and others, the ms. reads *finem*; but, according to Hild., *fidem*, as above.

2. Let us now return to the order from which we were a little ago compelled to diverge, that our defence may not, through its being too long broken off, be said to have given our detractors cause to triumph in the establishing of their charge. For they propose these questions: If you are in earnest about religion, why do you not serve and worship the other gods with us, or share your sacred rites with your fellows, and put the ceremonies of the *different* religions on an equality? We may say for the present: In essaying to approach the divine, the Supreme Deity[3922] suffices us,—the Deity, I say, who is supreme, the Creator and Lord of the universe, who orders and rules all things: in Him we serve all that requires our service; *in Him* we worship all that should be adored,—venerate[3923] that which demands the homage of our reverence. For as we lay hold of the source of the divine itself from which the very divinity of all gods whatever is derived,[3924] we think it an idle task to approach each personally, since we neither know who they are, nor the names by which they are called; and are further unable to learn, and discover, and establish their number.

[3922] *Deus primus*, according to Nourry, in relation to Christ; but manifestly from the scope of the chapter, God as the fountain and source of all things.

[3923] Lit., "propitiate with venerations."

[3924] So the ms., reading *ducitur*; for which Oberthür, followed by Orelli, reads *dicitur*—"is said."

3. And as in the kingdoms of earth we are in no wise constrained expressly to do reverence to those who form the royal family as well as to the sovereigns, but whatever honour belongs to them is found to be tacitly[3925] implied in the homage offered to the kings themselves; in just the same way, these gods, whoever they be, for whose existence you vouch, if they are a royal race, and spring from the Supreme Ruler, even though we do not expressly do them reverence, yet feel that they are honoured in common with their Lord, and share in the reverence shown to Him. Now *it must be remembered that* we have made this statement, on the hypothesis only that it is clear and undeniable, that besides the Ruler and Lord Himself, there are still other beings,[3926] who, when arranged and disposed in order, form, as it were, a kind of plebeian mass. But do not seek to point out to us pictures instead of gods in your temples, and the images *which you set up*, for you too know, but are unwilling and refuse to admit, that these are formed of most worthless clay, and are childish figures made by mechanics. And when we converse with you on religion, we ask you to prove this, that there are other gods *than the one Supreme Deity* in nature, power, name, not as we see them manifested in images, but in such a substance as it might fittingly be supposed that perfection of so great dignity should reside.

[3925] Lit., "whatever belongs to them feels itself to be comprehended with a tacit rendering also of honour in," etc., *tacita et se sentit honorificentia*, read by later edd. for the ms. *ut se sentit*—"but as whatever," retained by Hild. and Oehler; while the first four edd. read *vi*—"feels itself with a silent force comprehended in the honour in," etc.

[3926] So LB. and Orelli, reading *alia etiamnum capita* for the ms. *alienum capita*, read in the first five edd., *alia non capita*—"are others not chiefs;" Hild., followed by Oehler, proposes *alia deûm capita*—"other gods."

4. But we do not purpose delaying further on this part of the subject, lest we seem desirous to stir up most violent strife, and engage in agitating contests.

Let there be, as you affirm, that crowd of deities, let there be numberless families of gods; we assent, agree, *and* do not examine *too* closely, nor in any part of the subject do we assail the doubtful and uncertain positions you hold. This, however, we demand, and ask you to tell us, whence you have discovered, or how you have learned, whether there are these gods,[3927] whom you believe to be in heaven and serve, or some others unknown by reputation and name? For it may be that beings exist whom you do not believe to do so; and that those of whose existence you feel assured, are found nowhere in the universe. For you have at no time been borne aloft to the stars of heaven, *at no time* have seen the face and countenance of each; and *then* established here the worship of the same gods, whom you remembered to be there, as having been known and seen *by you*. But this, too, we again would learn from you, whether they have received these names by which you call them, or assumed them themselves on the days of purification.[3928] If these are divine and celestial names, who reported them to you? But if, on the other hand, these names have been applied to them by you, how could you give names to those whom you never saw, and whose character or circumstances you in no wise[3929] knew?

[3927] According to Orelli's punctuation, "whether there are these gods in heaven whom," etc.

[3928] So LB. and later edd., from a conj. of Meursius, reading *diebus lustricis* for the ms. *ludibriis*; read by some, and understood by others, as *ludicris*, i.e., festal days.

[3929] The ms. followed by Hild. and Oehler, reads *neque…in ulla cognatione*—"in no relationship," for which the other edd. give *cognitione*, as above.

5. But *let it be assumed* that there are these gods, as you wish and believe, and are persuaded; let them be called also by those names by which the common people suppose that those meaner gods[3930] are known.[3931] Whence, however, have you learned who make up the list *of gods* under these names?[3932] have any ever become familiar and known *to others* with whose names you were not acquainted?[3933] For it cannot be easily known whether their numerous body is settled and fixed *in number*; or whether their multitude cannot be summed up and limited by the numbers of any computation. For let us suppose that you do reverence to a thousand, or rather five thousand gods; but in the universe it may perhaps be that there are a hundred thousand; there may be even more than this,—nay, as we said a little before, it may not be possible to compute the number of the gods, or limit them by a definite number. Either, then, you are yourselves impious who serve a few gods, but disregard the duties which you owe to the rest;[3934] or if you claim that your ignorance of the rest should be pardoned, you will procure for us also a similar pardon, if in just the same way[3935] we refuse to worship those of whose existence we are wholly ignorant.

[3930] So all edd., reading *populares*, except Hild. and Oehler, who receive the conj. of Rigaltius, *populatim*—“among all nations;” the ms. reading *popularem*.

[3931] *Censeri*, i.e., “written in the list of gods.”

[3932] Otherwise, “how many make up the list of this name.”

[3933] So Orelli, receiving the emendation of Barth, *incogniti nomine*, for the ms. *in cognitione*, *-one* being an abbreviation for *nomine*. Examples of such deities are the Novensiles, Consentes, etc., cc. 38–41.

[3934] Lit., “who, except a few gods, do not engage in the services of the rest.”

[3935] Orelli would explain *pro parte consimili* as equivalent to *pro uno vero Deo*—“for the one true God.”

6. And yet let no one think that we are perversely determined not to submit to[3936] the other deities, whoever they are! For we *lift up* pious minds, and stretch forth our hands in prayer,[3937] and do not refuse to draw near whithersoever you may have summoned us; if only we learn who those divine beings are whom you press upon us, and with whom it may be right to share the reverence which we show to the king and prince who is over all. It is Saturn, *my opponent says*, and Janus, Minerva, Juno, Apollo, Venus, Triptolemus, Hercules, Æsculapius, and all the others, to whom the reverence of antiquity dedicated magnificent temples in almost every city. You might, perhaps, have been able to attract us to the worship of these deities you mention, had you not been yourselves the first, with foul and unseemly fancies, to devise such tales about them as not merely to stain their honour, but, by the natures assigned to them, to prove that they did not exist at all. For, in the first place, we cannot be led to believe this,—that that immortal and supreme nature has been divided by sexes, and that there are some male, others female. But this point, indeed, has been long ago fully treated of by men of ardent genius, both in Latin and Greek; and Tullius, the most eloquent among the Romans, without dreading the vexatiousness of a charge of impiety, has above all, with greater piety,[3938] declared—boldly, firmly, and frankly—what he thought of such a fancy; and if you would proceed to receive from him opinions written with true discernment, instead of *merely* brilliant sentences, this case would have been concluded; nor would it require at our weak hands[3939] a second pleading,[3940] as it is termed.

[3936] Lit., “take the oaths of allegiance” or military oaths, using a very common metaphor applied to Christians in the preceding book, c. 5.

[3937] Lit., “suppliant hands.” It has been thought that the word *supplices* is a gloss, and that the idea originally was that of a band of soldiers holding out their hands as they swore to be true to their country and leaders; but there is no want of simplicity and congruity in the sentence as it stands, to warrant us in rejecting the word.

[3938] i.e., than the inventors of such fables had shown.

[3939] Lit., “from us infants;” i.e., as compared with such a man as Cicero.

[3940] *Secundas actiones*. The reference is evidently to a second speaker, who makes good his predecessor’s defects.

7. But why should I say that men seek from him subtleties of expression and splendour of diction, when I know that there are many who avoid and flee from his books on this subject, and will not hear his opinions read,[3941] overthrowing their prejudices; and when I hear others muttering angrily, and saying that the senate should decree the destruction[3942] of these writings by which the Christian religion is maintained, and the weight of antiquity overborne? But, indeed, if you are convinced that anything you say regarding your gods is beyond doubt, point out Cicero's error, refute, rebut his rash and impious words,[3943] *and* show *that they are so*. For when you would carry off writings, and suppress a book given forth to the public, you are not defending the gods, but dreading the evidence of the truth.

[3941] Lit., "are unwilling to admit into their ear the reading of opinions," etc.

[3942] Both Christians and heathen, it is probable, were concerned in the mutilation of *de Nat. Deorum*.

[3943] So Gelenius, reading *dicta* for the ms. *dictitare*. The last verb is *comprobate*, read *reprobate*—"condemn," by all edd. except Hild. and Oehler.

8. And yet, that no thoughtless person may raise a false accusation against us, as though we believed God whom we worship to be male,—for this reason, that is, that when we speak of Him we use a masculine word,—let him understand that it is not sex which is expressed, but His name, and its meaning according to custom, and the way in which we are in the habit of using words.[3944] For the Deity is not male, but His name is of the masculine gender: but in your ceremonies you cannot say the same; for in your prayers you have been wont to say *whether thou art god or goddess*,[3945] and this uncertain description shows, even by their opposition, that you attribute sex to the gods. We cannot, then, be prevailed on to believe that the divine is embodied; for bodies must needs be distinguished by difference of sex, if they are male and female. For who, however mean his capacity,[3946] does not know that the sexes of different gender have been ordained and formed by the Creator of the creatures of earth, only that, by intercourse and union of bodies, that which is fleeting and transient may endure being ever renewed and maintained?[3947]

[3944] Lit., "with familiarity of speech."

[3945] A formula used when they sought to propitiate the author of some event which could not be traced to a particular deity; referring also to the cases in which there were different opinions as to the sex of a deity.

[3946] Lit., "even of mean understanding."

[3947] Lit., "by the renewing of perpetual succession."

9. What, then, shall we say? That gods beget and are begotten?[3948] and that therefore they have received organs of generation, that they might be able to raise up offspring, and that, as each new race springs up, a substitution, regularly occurring,[3949] should make up for all which had been swept away by the preceding age? If, then, it is so,—that is, if the gods above beget *other gods*, and are subject to these conditions of sex,[3950] and are immortal, and are not worn out, by the chills of age,—it follows, as a consequence, that the world[3951] should be full of gods, and that countless heavens could not contain their multitude, inasmuch as they are both themselves ever begetting, and the countless multitude of their descendants, always being increased, is augmented by means of their offspring; or if, as is fitting, the gods are not degraded by being subjected to sexual impulses,[3952] what cause or reason will be pointed out for their being distinguished by those members by which the sexes are wont to recognise each other at the suggestion of their own desires? For it is not likely that they have these *members* without a purpose, or that nature had wished in them to make sport of its own improvidence,[3953] in providing them with members for which there would be no use. For as the hands, feet, eyes, and other members which form our body,[3954] have been arranged for certain uses, each for its own end, so we may well[3955] believe that these members have been provided to discharge their office; or it must be confessed that there is something without a purpose in the bodies of the gods, which has been made uselessly and in vain.

[3948] Lit., "that gods are born."

[3949] Lit, "recurring," "arising again."

[3950] Lit., "make trial of themselves by these laws of sex."

[3951] Lit., "all things," etc.

[3952] Lit., "if the impurity of sexual union is wanting to the gods."

[3953] So the first five edd.

[3954] Lit., "the other arrangement of members."

[3955] Lit., "it is fitting to believe."

10. What say you, ye holy and pure guardians of religion? Have the gods, then, sexes; and are they disfigured by those parts, the very mention of whose names by modest lips is disgraceful? What, then, now remains, but to believe that they, as unclean beasts, are transported with violent passions, rush with maddened desires into mutual embraces, and at last, with shattered and ruined bodies, are enfeebled by their sensuality? And since some things are peculiar to the female sex, we must believe that the goddesses, too, submit to these conditions at the proper time, conceive and become pregnant with loathing, miscarry, carry the full time, and sometimes are prematurely delivered. O divinity, pure, holy, free from and unstained by any dishonourable blot! The mind longs[3956] and burns to see, in the great halls and palaces of heaven, gods and goddesses, with bodies uncovered and bare, the full-breasted Ceres nursing Iacchus,[3957] as the muse of Lucretius sings, the Hellespontian Priapus bearing about among the goddesses, virgin and matron, those parts[3958] ever prepared for encounter. It longs, I say, to see goddesses pregnant, goddesses with child, and, as they daily increase in size, faltering in their steps, through the irksomeness of the burden they bear about with them; others, after long delay, bringing to birth, and seeking the midwife's aid; others, shrieking as they are attacked by keen pangs and grievous pains, tormented,[3959] and, under all these influences, imploring the aid of Juno Lucina. Is it not much better to abuse, revile, and otherwise insult the gods, than, with pious pretence, unworthily to entertain such monstrous beliefs about them?

[3956] The ms., followed by Hild., reads *habet et animum*—"has it a mind to, and does it," etc.; for which Gelenius, followed by later edd., reads, as above, *avet animus.*

[3957] *Cererem ab Iaccho*, either as above, or "loved by Iacchus." Cf. Lucret. iv. 1160: *At tumida et mammosa Ceres est ipsa ab Iaccho.*

[3958] *Sensu obscæno.*

[3959] The first five edd. read *hortari*—"exhorted," for which LB, followed by later edd., received *tortari*; as above,—a conjecture of Canterus.

11. And you dare to charge us with offending the gods, although, on examination, it is found that the ground of offence is most clearly in yourselves, and that it is not occasioned by the insult which you think[3960] *we offer them*. For if the gods are, as you say, moved by anger, and burn with rage in their minds, why should we not suppose that they take it amiss, even in the highest degree, that you attribute to them sexes, as dogs and swine have been created, and that, since this is your belief, they are so represented, and openly exposed in a disgraceful manner? This, then, being the case, you are the cause of all troubles—you lead the gods, you rouse them to harass the earth with every ill, and every day to devise all kinds of fresh misfortunes, that so they may avenge themselves, being irritated at suffering so many wrongs and insults from you. By your insults and affronts, I say, partly in the vile stories, partly in the shameful beliefs which your theologians, your poets, you yourselves too, celebrate in disgraceful ceremonies, you will find that the affairs of men have been ruined, and that the gods have thrown away the helm, if indeed it is by their care that the fortunes of men are guided and arranged. For with us, indeed, they have no reason to be angry, whom they see and perceive neither to mock, as it is said, nor worship them, and to think,[3961] to believe much more worthily than you with regard to the dignity of their name.

[3960] So Orelli, reading *nec in contumelia quam opinamini stare* for the ms. *et*, which is retained by all other edd.; Oehler, however, inserts *alia* before *quam*—“and that it is found in an insult other than you think.”

[3961] So later edd., omitting *quam*, which is read in the ms., both Roman edd., Hild., and Oehler, “to think much more…than you believe.”

12. Thus far of sex. Now let us come to the appearance and shapes by which you believe that the gods above have been represented, with which, indeed, you fashion, and set them up in their most splendid abodes, your temples. And let no one here bring up against us Jewish fables and those of the sect of the Sadducees,[3962] as though we, too, attribute to the Deity forms;[3963] for this is supposed to be taught in their writings, and asserted as if with assurance and authority. For these stories either do not concern us, and have nothing at all in common with us, or if they are shared in *by us*, as you believe, you must seek out teachers of greater wisdom, through whom you may be able to learn how best to overcome the dark and recondite sayings of those writings. Our opinion on the subject is as follows:—that the whole divine nature, since it neither came into existence at any time, nor will ever come to an end of life, is devoid of bodily features, and does not have anything like the forms with which the termination of the several members usually. completes the union of parts.[3964] For whatever is of this character, we think mortal and perishable; nor do we believe that that can endure for ever which an inevitable end shuts in, though the boundaries enclosing it be the remotest.

[3962] It is evident that Arnobius here confuses the sceptical Sadducees with their opponents the Pharisees, and the Talmudists.

[3963] The ms. reads *tribuant et nos* unintelligibly, for which LB. and Hild. read *et os*—“as though they attribute form and face;” the other edd, as above, *tribuamus et nos.*

[3964] Lit., “the joinings of the members.”

13. But it is not enough that you limit the gods by forms:—you even confine them to the human figure, and with even less decency enclose them in earthly bodies. What shall we say then? that the gods have a head modelled with perfect symmetry,[3965] bound fast by sinews to the back and breast, and that, to allow the necessary bending of the neck, it is supported by combinations of *vertebræ*, and by an osseous foundation? But if we believe this to be true, it follows that they have ears also, pierced by crooked windings; rolling eyeballs, overshadowed by the edges of the eyebrows; a nose, placed as a channel,[3966] through which waste fluids and a current of air might easily pass; teeth to masticate food, of three kinds, and adapted to three services; hands to do their work, moving easily by means of joints, fingers, and flexible elbows; feet to support their bodies, regulate their steps, and prompt the first motions in walking. But if *the gods bear* these things which are seen, it is fitting that they should bear those also which the skin conceals under the framework of the ribs, and the membranes enclosing the viscera; windpipes, stomachs, spleens, lungs, bladders, livers, the long-entwined intestines, and the veins of purple blood, joined with the air-passages,[3967] coursing through the whole viscera.

[3965] Lit., "with smooth roundness." [Cf. Xenoph., *Mem.*, i. cap. 4.]

[3966] Lit., "the raised gutter of the nose, easily passed by," etc.

[3967] The veins were supposed to be for the most part filled with blood, mixed with a little air; while in the arteries air was supposed to be in excess. Cf. Cicero, *de Nat. Deor.* ii. 55: "Through the veins blood is poured forth to the whole body, and air through the arteries."

14. Are, then, the divine bodies free from these deformities? and since they do not eat the food of men, are we to believe that, like children, they are toothless, and, having no internal parts, as if they were inflated bladders, are without strength, owing to the hollowness of their swollen bodies? Further, if this is the case, you must see whether the gods are all alike, or are marked by a difference in the contour of their forms. For if each and all have one and the same likeness of shape, there is nothing ridiculous in believing that they err, and are deceived in recognising each other.[3968] But if, on the other hand, they are distinguished by their countenances, we should, consequently, understand that these differences have been implanted for no other reason than that they might individually be able to recognise themselves by the peculiarites of the different marks. We should therefore say that some have big heads, prominent brows, broad brows, thick lips; that others of them have long chins, moles, and high noses; that these have dilated nostrils, those are snub-nosed; some chubby from a swelling of their jaws or growth of their cheeks, dwarfed, tall, of middle size, lean, sleek, fat; some with crisped and curled hair, others shaven, with bald and smooth heads. Now your workshops show and point out that our opinions are not false, inasmuch 468 as, when you form and fashion gods, you represent some with long hair, others smooth and bare, as old, as youths, as boys, swarthy, grey-eyed, yellow, half-naked, bare; or, that cold may not annoy them, covered with flowing garments thrown over them.

[3968] Lit., “in the apprehension of mutual knowledge.”

15. Does any man at all possessed of judgment, believe that hairs and down grow on the bodies of the gods? that among them age is distinguished? and that they go about clad in dresses and garments of various shapes, and shield themselves from heat and cold? But if any one believes that, he must receive this also as true, that *some* gods are fullers, some barbers; the former to cleanse the sacred garments, the latter to thin their locks when matted with a thick growth of hair. Is not this really degrading, most impious, and insulting, to attribute to the gods the features of a frail and perishing animal? to furnish them with those members which no modest person would dare to recount, and describe, or represent in his own imagination, without shuddering at the excessive indecency? Is this the contempt you entertain,—this the proud wisdom with which you spurn us as ignorant, and think that all knowledge of religion is yours? You mock the mysteries of the Egyptians, because they ingrafted the forms of dumb animals upon their divine causes, and because they worship these very images with much incense, and whatever else is used in such rites: you yourselves adore images of men, as though they were powerful gods, and are not ashamed to give to these the countenance of an earthly creature, to blame others for their mistaken folly, and to be detected in a similarly vicious error.

16. But you will, perhaps, say that the gods have indeed other forms, and that you have given the appearance of men to them *merely* by way of honour, and for form's sake[3969] which is much more insulting than to have fallen into any error through ignorance. For if you confessed that you had ascribed to the divine forms that which you had supposed and believed, your error, originating in prejudice, would not be so blameable. But now, when you believe one thing and fashion another, you both dishonour those to whom you ascribe that which you confess does not belong to them, and show your impiety in adoring that which you fashion, not that which you think really is, and which is in very truth. If asses, dogs, pigs,[3970] had any human wisdom and skill in contrivance, and wished to do us honour also by some kind of worship, and to show respect by dedicating statues *to us,* with what rage would they inflame us, what a tempest of passion would they excite, if they determined that our images should bear and assume the fashion of their own bodies? How would they, I repeat, fill us with rage, and rouse our passions, if the founder of Rome, Romulus, were to be set up with an ass's face, the revered Pompilius with that of a dog, if under the image of a pig were written Cato's or Marcus Cicero's name? So, then, do you think that your stupidity is not laughed at by your deities, if they laugh *at all*? or, since you believe that they may be enraged, *do you think* that they are not roused, maddened to fury, and that they do not wish to be revenged for so great wrongs and insults, and to hurl on you the punishments usually dictated by chagrin, and devised by bitter hatred? How much better it had been to give to them the forms of elephants, panthers, or tigers, bulls, and horses! For what is there beautiful in man,—what, I pray you, worthy of admiration, or comely,—unless that which, some poet[3971] has maintained, he possesses in common with the ape?

[3969] The ms. and first four edd. read *dotis causa*—"for the sake of a dowry:" corrected as above, *dicis causa* in the later edd.

[3970] This argument seems to have been suggested by the saying of Xenophanes, that the ox or lion, if possessed of man's power, would have represented, after the fashion of their own bodies, the gods they would worship. ["The fair *humanities* of old religion."—Coleridge (Schiller).]

[3971] Ennius (Cic., *de Nat. Deor.*, i. 35): *Simia quam similis, turpissima bestia, nobis.*

17. But, they say, if you are not satisfied with our opinion, do you point out, tell us yourselves, what is the Deity's form. If you wish to hear the truth, either the Deity has no form; or if He is embodied in one, we indeed know not what it is. Moreover, we think it no disgrace to be ignorant of that which we never saw; nor are we therefore prevented from disproving the opinions of others, because on this we have no opinion of our own to bring forward. For as, if the earth be said to be of glass, silver, iron, or gathered together and made from brittle clay, we cannot hesitate to maintain that this is untrue, although we do not know of what it is made; so, when the form of God is discussed, we show that it is not what you maintain, even if we are *still* less able to explain what it is.

18. What, then, some one will say, does the Deity not hear? does He not speak? does He not see what is put before Him? has He not sight? He may in His own, but not in our way. But in so great a matter we cannot know the truth at all, or reach it by speculations; for these are, it is clear, in our case, baseless, deceitful, and like vain dreams. For if we said that He sees in the same way as ourselves, it follows that it should be understood that He has eyelids placed as coverings on the pupils of the eyes, that He closes them, winks, sees by rays or images, or, as is the case in all eyes, can see nothing at all without the presence of other light. 469 So we must in like manner say of hearing, and form of speech, and utterance of words. If He hears by means of ears, these, too, *we must say*, He has, penetrated by winding paths, through which the sound may steal, bearing the meaning of the discourse; or if His words are poured forth from a mouth, that He has lips and teeth, by the contact and various movement of which His tongue utters sounds distinctly.

19. If you are willing to hear our conclusions, *then learn that* we are so far from attributing bodily shape to the Deity, that we fear to ascribe to so great a being even mental graces, and the very excellences by which a few have been allowed with difficulty to distinguish themselves. For who will say that God is brave, firm, good, wise? who *will say* that He has integrity, is temperate, even that He has knowledge, understanding, forethought? that He directs towards fixed moral ends the actions on which He determines? These things are good in man; and being opposed to vices, have deserved the great reputation which they have gained. But who is so foolish, so senseless, as to say that God is great by *merely* human excellences? or that He is above all in the greatness of His name, because He is not disgraced by vice? Whatever you say, whatever in unspoken thought you imagine concerning God, passes and is corrupted into a human sense, and does not carry its own meaning, because it is spoken in the words which we use, and which are suited *only* to human affairs. There is but one thing man can be assured of regarding God's nature, to know and perceive that nothing can be revealed in human language concerning God.

20. This, then, this matter of forms and sexes, is the first affront which you, noble advocates in sooth, and pious writers, offer to your deities. But what is the next, that you represent to us[3972] the gods, some as artificers, some physicians, others working in wool, as sailors,[3973] players on the harp and flute, hunters, shepherds, and, as there was nothing more, rustics? And that god, he says, is a musician, and this other can divine; for the other gods cannot,[3974] and do not know how to foretell what will come to pass, owing to their want of skill and ignorance of the future. One is instructed in obstetric arts, another trained up in the science of medicine. Is each, then, powerful in his own department; and can they give no assistance, if their aid is asked, in what belongs to another? This one is eloquent in speech, and ready in linking words together; for the others are stupid, and can say nothing skilfully, if they must speak.

[3972] So the ms., followed by Oehler, reading *nobis*, for which all other edd. give *vobis*—"to you."

[3973] Meursius would read *naccas*—"fullers," for *nautas*; but the latter term may, properly enough, be applied to the gods who watch over seamen.

[3974] Or, "for the others are not gods," i.e., cannot be gods, as they do not possess the power of divination. Cf. Lact., i. 11: *Sin autem divinus non sit, ne deus quidem sit.*

21. And, I ask, what reason is there, what unavoidable necessity, what occasion for the gods knowing and being acquainted with these handicrafts as though they were worthless mechanics? For, are songs sung and music played in heaven, that the nine sisters may gracefully combine and harmonize pauses and rhythms of tones? Are there on the mountains[3975] of the stars, forests, woods, groves, that[3976] Diana may be esteemed very mighty in hunting expeditions? Are the gods ignorant of the immediate future; and do they live and pass the time according to the lots assigned them by fate, that the inspired son of Latona may explain and declare what the morrow or the next hour bears to each? Is he himself inspired by another god, and is he urged and roused by the power of a greater divinity, so that he may be rightly said and esteemed to be divinely inspired? Are the gods liable to be seized by diseases; and is there anything by which they may be wounded and hurt, so that, when there is occasion, he[3977] of Epidaurus may come to their assistance? Do they labour, do they bring forth, that Juno may soothe, and Lucina abridge the terrible pangs of childbirth? Do they engage in agriculture, or are they concerned with the duties of war, that Vulcan, the lord of fire, may form for them swords, or forge their rustic implements? Do they need to be covered with garments, that the Tritonian[3978] maid may, with nice skill,[3979] spin, weave cloth for them, and make[3980] them tunics to suit the season, either triple-twilled, or of silken fabric? Do they make accusations and refute them, that the descendant[3981] of Atlas may carry off the prize for eloquence, attained by assiduous practice?

[3975] The ms., followed by LB. and Hild., reads *sidereis motibus*—“in the motions of the stars;” i.e., can these be in the stars, owing to their motion? Oehler conjectures *molibus*—“in the masses of the stars;” the other edd. read *montibus*, as above.

[3976] The ms., both Roman edd., and Oehler read *habetur Diana*—“is Diana esteemed;” the other edd., *ut habeatur*, as above.

[3977] i.e., Æsculapius.

[3978] i.e., Minerva. [Elucidation II. Conf. n. 4, p. 467, *supra.*]

[3979] “With nice skill…for them,” *curiose iis*; for which the ms. and first five edd. read *curiosius*—“rather skilfully.”

[3980] The ms. reads unintelligibly *et imponere*, for which Meursius emended *componat*, as above.

[3981] Mercury, grandson of Atlas by Maia.

22. You err, *my opponent says*, and are deceived; for the gods are not themselves artificers, but suggest these arts to ingenious men, and teach mortals what they should know, that their mode of life may be more civilized. But he who gives any instruction to the ignorant and unwilling, and strives to make him intelligently expert in some kind of work, must himself first know that which he sets the other to practise. For no one can be capable of teaching a science without knowing the rules of that which he teaches, and having grasped its method most thoroughly. The gods are, then, the first artificers; whether because they inform the minds *of men* with knowledge, as you say yourselves, or because, being immortal and unbegotten, they surpass the whole race of earth by their length of life.[3982] This, then, is the question; there being no occasion for these arts among the gods, neither their necessities nor nature requiring in them any ingenuity or mechanical skill, why you should say that they are skilled,[3983] one in one craft, another in another, and that individuals are pre-eminently expert[3984] in particular departments in which they are distinguished by acquaintance with the several branches of science?

[3982] Lit., "by the long duration of time."

[3983] Lit., "skilled in notions"—*perceptionibus*; for which *præceptionibus*, i.e., "the precepts of the different arts," has been suggested in the margin of Ursinus.

[3984] Lit., "and have skill (*sollertias*) in which individuals excel."

23. But you will, perhaps, say that the gods are not artificers, but that they preside over these arts, *and* have their oversight; nay, that under their care all things have been placed, which we manage and conduct, and that their providence sees to the happy and fortunate issue of these. Now this would certainly appear to be said justly, and with some probability, if all we engage in, all we do, or all we attempt in human affairs, sped as we wished and purposed. But since every day the reverse is the case, and the results of actions do not correspond to the purpose of the will, it is trifling to say that we have, set as guardians over us, gods invented by our superstitious fancy, not grasped with assured certainty. Portunus[3985] gives to the sailor perfect safety in traversing the seas; but why has the raging sea cast up so many cruelly-shattered wrecks? Consus suggests to our minds courses safe and serviceable; and why does an unexpected change perpetually issue in results other than were looked for? Pales and Inuus[3986] are set as guardians over the flocks and herds; why do they, with hurtful laziness,[3987] not take care to avert from the herds in their summer pastures, cruel, infectious, and destructive diseases? The harlot Flora,[3988] venerated in lewd sports, sees well to it that the fields blossom; and why are buds and tender plants daily nipt and destroyed by most hurtful frost? Juno presides over childbirth, and aids travailing mothers; and why are a thousand mothers every day cut off in murderous throes? Fire is under Vulcan's care, and its source is placed under his control; and why does he, very often, suffer temples and parts of cities to fall into ashes devoured by flames? The soothsayers receive the knowledge of their art from the Pythian god; and why does he so often give and afford answers equivocal, doubtful, steeped in darkness and obscurity? Æsculapius presides over the duties and arts of medicine; and why cannot men in more kinds of disease and sickness be restored to health and soundness of body? while, on the contrary, they become worse under the hands of the physician. Mercury is occupied with[3989] combats, and presides over boxing and wrestling matches; and why does he not make all invincible who are in his charge? why, when appointed to one office, does he enable some to win the victory, while he suffers others to be ridiculed for their disgraceful weakness?

[3985] According to Oehler, Portunus (Portumnus or Palæmon—"the god who protects harbours") does not occur in the ms., which, he says, reads *per maria præstant*—"through the seas they afford;" emended as above by Ursinus, *præstat Portunus*. Oehler himself proposes *permarini*—"the sea gods afford."

[3986] Pales, i e., the feeding one; Inuus, otherwise Faunus and Pan.

[3987] Otherwise, "from the absence of rain."

[3988] So the margin of Ursinus, reading *meretrix*; but in the first four edd., LB., and Oberthür, *genetrix*—"mother," is retained from the ms.

[3989] So LB., reading *cura-t*, the ms. omitting the last letter.

24. No one, says my opponent, makes supplication to the tutelar deities, and they therefore withhold their usual favours and help. Cannot the gods, then, do good, except they receive incense and consecrated offerings?[3990] and do they quit and renounce their posts, unless they see their altars anointed with the blood of cattle? And yet I thought but now that the kindness of the gods was of their own free will, and that the unlooked-for gifts of benevolence flowed unsought from them. Is, then, the King of the universe solicited by any libation or sacrifice to grant to the races of men all the comforts of life? Does the Deity not impart the sun's fertilizing warmth, and the season of night, the winds, the rains, the fruits, to all alike,—the good and the bad, the unjust and the just,[3991] the free-born and the slave, the poor and the rich? For this belongs to the true and mighty God, to show kindness, unasked, to that which is weary and feeble, and always encompassed by misery, of many kinds. For to grant your prayers on the offering of sacrifices, is not to bring help to those who ask it, but to sell the riches of their beneficence. We men trifle, and are foolish in so great a matter; and, forgetting what[3992] God is, and the majesty of His name, associate with the tutelar deities whatever meanness or baseness our morbid credulity can invent.

[3990] Lit., "salted fruits," the grits mixed with salt, strewed on the victim.

[3991] Supplied by Ursinus.

[3992] So the edd. reading *quid*, except Hild. and Oehler, who retain the ms. *qui*—"who."

25. Unxia, *my opponent says*, presides over the anointing *of door-posts*; Cinxia over the loosening of the zone; the most venerable Victa[3993] and Potua attend to eating and drinking. O rare and admirable interpretation of the divine powers! would gods not have names[3994] if brides did not besmear their husbands' door-posts with greasy ointment; were it not that husbands, when now eagerly drawing near, unbind the maiden-girdle; if men did not eat and drink? Moreover, not satisfied to have subjected and involved the gods in cares so unseemly, you also ascribe to them dispositions fierce, cruel, savage, ever rejoicing in the ills and destruction of mankind.

[3993] The ms. reads *Vita.*

[3994] [i.e., these names are derived from their offices to men. Have they no names apart from these services?]

26. We shall not here mention Laverna, goddess of thieves, the Bellonæ, Discordiæ, Furiæ; and we pass by in utter silence the unpropitious deities whom you have set up. We shall bring forward Mars himself, and the fair mother of the Desires; to one of whom you commit wars, to the other love and passionate desire. My opponent says that Mars has power over wars; whether to quell those which are raging, or to revive them when interrupted, and kindle them in time of peace? For if he claims the madness of war, why do wars rage every day? but if he is their author, we shall then say that the god, to satisfy his own inclination, involves the whole world in strife; sows the seeds of discord and variance between far-distant peoples; gathers so many thousand men from different quarters, and speedily heaps up the field with dead bodies; makes the streams flow with blood, sweeps away the most firmly-founded empires, lays cities in the dust, robs the free of their liberty, and makes them slaves; rejoices in civil strife, in the bloody death of brothers who die in conflict, and, in fine, in the dire, murderous contest of children with their fathers.

27. Now we may apply this very argument to Venus in exactly the same way. For if, as you maintain and believe, she fills men's minds with lustful thoughts, it must be held in consequence that any disgrace and misdeed arising from such madness should be ascribed to the instigation of Venus. Is it, then, under compulsion of the goddess that even the noble too often betray their own reputation into the hands of worthless harlots; that the firm bonds of marriage are broken; that near relations burn with incestuous lust; that mothers have their passions madly kindled towards their children; that fathers turn to themselves their daughters' desires; that old men, bringing shame upon their grey hairs, sigh with the ardour of youth for the gratification of filthy desires; that wise and brave[3995] men, losing in effeminacy the strength of their manhood, disregard the biddings of constancy; that the noose is twisted about their necks; that blazing pyres are ascended;[3996] and that in different places men, leaping voluntarily, cast themselves headlong over very high and huge precipices?[3997]

[3995] i.e., those who subdue their own spirits. "Constancy" is the εὐπάθεια of the Stoics.

[3996] Referring to Dido.

[3997] As despairing lovers are said to have sought relief in death, by leaping from the Leucadian rock into the sea.

28. Can any man, who has accepted the first principles even of reason, be found to mar or dishonour the unchanging nature of Deity with morals so vile? to credit the gods with natures such as human kindness has often charmed away and moderated in the beasts of the field? How,[3998] I ask, can it be said that the gods are far removed from any feeling of passion? that they are gentle, lovers of peace, mild? that in the completeness of their excellence they reach[3999] the height of perfection, and the highest wisdom also? or, why should we pray them to avert from us misfortunes and calamities, if we find that they are themselves the authors of all the ills by which we are daily harassed? Call us impious as much as you please, contemners of religion, or atheists, you will never make us believe in gods of love and war, that there are gods to sow strife, and to disturb the mind by the stings of the furies. For either they are gods in very truth, and do not do what you have related; or if[4000] they do the things which you say, they are doubtless no gods *at all.*

[3998] Lit., "where, I ask, is the (assertion) that," etc.

[3999] Lit., "hold."

[4000] In the ms. these words, *aut si*, are wanting.

29. We might, however, even yet be able to receive from you these thoughts, most full of wicked falsehoods, if it were not that you yourselves, in bringing forward many things about the gods so inconsistent and mutually destructive, compel us to withhold our minds from assenting. For when you strive individually to excel each other in reputation for more recondite knowledge, you both overthrow the very gods in whom you believe, and replace them by others who have clearly no existence; and different men give different opinions on the same subjects,[4001] and you write that those whom general consent has ever received as single persons are infinite in number. Let us, too, begin duty, then, with father Janus, whom certain of you have declared to be the world, others the year, some the sun. But if we are to believe that this is true, it follows as a consequence, that it should be understood that there never was any Janus, who, they say, being sprung from Cœlus and Hecate, reigned first in Italy, founded the town Janiculum, was the father of Fons,[4002] the son-in-law of Vulturnus, the husband of Juturna; and thus you erase the name of the god to whom in all prayers you give the first place, and whom you believe to procure for you a hearing from the gods. But, again, if Janus be the year, neither thus can he be a god. For who does not know that the year is a fixed space[4003] of time, and that there is nothing divine in that which is formed[4004] by the duration of months and lapse of days? Now this very *argument* may, in like manner, be applied to Saturn. For if time is meant under this title, as the expounders of Grecian ideas think, so that that is regarded as Kronos,[4005] which is chronos,[4006] there is no such deity as Saturn. For who is so senseless as to say that time is a god, when it is but a certain space measured off[4007] in the unending succession of eternity? And thus will be removed from the rank of the immortals that deity too, whom the men of old declared, and handed down to their posterity, to be born of father Cœlus, the progenitor of the *dii magni*, the planter of the vine, the bearer of the pruning-knife.[4008]

[4001] Stewechius and Orelli would omit *rebus*, and interpret “about the same gods.” Instead of *de*—“about,” the ms. has *deos.*

[4002] The ms. reads *fonti*, corrected by Meursius *Fontis*, as above.

[4003] Lit., “circuit.”

[4004] Lit., “finished.”

[4005] i.e., the god.

[4006] i.e., time.

[4007] Lit., “the measuring of a certain space included in,” etc.

[4008] Cf. vi. 12.

30. But what shall we say of Jove himself, whom the wise have repeatedly asserted to be the sun, driving a winged chariot, followed by a crowd of deities;[4009] some, the ether, blazing with mighty flames, and wasting fire which cannot be extinguished? Now if this is clear and certain, there is, then, according to you, no Jupiter at all; who, born of Saturn his father and Ops his mother, is reported to have been concealed in the Cretan territory, that he might escape his father's rage. But now, does not a similar mode of thought remove Juno from the list of gods? For if she is the air, as you have been wont to jest and say, repeating in reversed order the *syllables* of the Greek name,[4010] there will be found no sister and spouse of almighty Jupiter, no Fluonia,[4011] no Pomona, no Ossipagina, no Februtis, Populonia, Cinxia, Caprotina; and thus the invention of that name, spread abroad with a frequent but vain[4012] belief, will be found to be wholly[4013] useless.

[4009] Cf. Plato, *Phædr.*, st. p. 246.

[4010] Lit., "the reversed order of the Greek name being repeated," i. e., instead of ἥ-ρα, ἀ-ήρ.

[4011] The ms. gives Fluvionia.

[4012] Lit., "with the frequency (or fame) of vain," etc.

[4013] Lit., "very."

31. Aristotle, a man of most powerful intellect, and distinguished for learning, as Granius tells, shows by plausible arguments that Minerva is the moon, and proves it by the authority of learned men. Others have said that this very goddess is the depth of ether, and utmost height; some *have maintained* that she is memory, whence her name even, Minerva, has arisen, as if she were some goddess of memory. But if this is credited, it follows that there is no daughter of Mens, no daughter of Victory, no discoverer of the Olive, born from the head of Jupiter, no *goddess* skilled in the knowledge of the arts, and in different branches of learning. Neptune, they say, has received his name and title because he covers the earth with water. If, then, by the use of this name is meant the outspread water, there is no god Neptune at all; and thus is put away, and removed *from us*, the full brother of Pluto and Jupiter, armed with the iron trident, lord of the fish, great and small, king of the depths of the sea, and shaker of the trembling earth.[4014]

[4014] So Meursius emended the ms. *sali*—"sea."

32. Mercury, also, has been named as though he were a kind of go-between; and because conversation passes between two speakers, and is exchanged by them, that which is expressed by this name has been produced.[4015] If this, then, is the case, Mercury is not the name of a god, but of speech and words exchanged *by two persons*; and in this way is blotted out and annihilated the noted Cyllenian bearer of the caduceus, born on the cold mountain top,[4016] contriver of words and names, *the god* who presides over markets, and over the exchange of goods and commercial intercourse. Some of you have said that the earth is the Great Mother,[4017] because it provides all things living with food; others declare that the same *earth* is Ceres, because it brings forth crops of useful fruits;[4018] while some maintain that it is Vesta, because it alone in the universe is at rest, its other members being, by their constitution, ever in motion. Now if this is propounded and maintained on sure grounds, in like manner, on your interpretation, three deities have no existence: neither Ceres nor Vesta are to be reckoned in the number[4019] of the gods; nor, in fine, can the mother of the gods herself, whom Nigidius thinks to have been married to Saturn, be rightly declared a goddess, if indeed these are all names of the one earth, and it alone is signified by these titles.

[4015] Lit., “the quality of this name has been adjusted.”

[4016] So Orelli, reading *monte vertice*; the last word, according to Oehler, not being found in the ms.

[4017] i.e., Cybele. Cf. Lucr., ii. 991 sqq.

[4018] Lit., “seeds.”

[4019] *Fasti*—“list,” “register.”

33. We here leave Vulcan unnoticed, to avoid prolixity; whom you all declare to be fire, with one consenting voice. *We pass by* Venus, named because *lust* assails all, and Proserpina, named because plants steal gradually forth into the light,—where, again, you do away with three deities; if indeed the first is the name of an element, and does not signify a living power; the second, of a desire common to all living creatures; while the third refers to seeds rising above ground, and the upward movements[4020] of growing crops. What! when you maintain that Bacchus, Apollo, the Sun, are one deity, increased in number by the use of three names, is not the number of the gods lessened, and their vaunted reputation overthrown, by your opinions? For if it is true that the sun is also Bacchus and Apollo, there can consequently be in the universe no Apollo or Bacchus; and thus, by yourselves, the son of Semele *and* the Pythian god are blotted out *and* set aside,—one the giver of drunken merriment, the other the destroyer of Sminthian mice. 473

[4020] Lit., “motions.”

34. Some of your learned men[4021]—men, too, who do not chatter *merely* because their humour leads them—maintain that Diana, Ceres, Luna, are but one deity in triple union;[4022] and that there are not three distinct persons, as there are three different names; that in all these Luna is invoked, and that the others are a series of surnames added to her name. But if this is sure, if this is certain, and the facts of the case show it to be so, again is Ceres but an empty name, and Diana: and thus the discussion is brought to this issue, that you lead and advise us to believe that she whom you maintain to be the discoverer of the earth's fruits has no existence, and Apollo is robbed of his sister, whom once the horned hunter[4023] gazed upon as she washed her limbs from impurity in a pool, and paid the penalty of his curiosity.

[4021] Cf. Servius ad Virg., *Georg.*, i. 5: "The Stoics say that Luna, Diana, Ceres, Juno, and Proserpina are one; following whom, Virgil invoked Liber and Ceres for Sol and Luna"

[4022] *Triviali*—"common," "vulgar," seems to be here used for *triplici.*

[4023] Actæon.

35. Men worthy to be remembered in the study of philosophy, who have been raised by your praises to its highest place, declare, with commendable earnestness, as their conclusion, that the whole mass of the world, by whose folds we all are encompassed, covered, and upheld, is one animal[4024] possessed of wisdom and reason; yet if this is a true, sure, and certain opinion,[4025] they also will forthwith cease to be gods whom you set up a little ago in its parts without change of name.[4026] For as one man cannot, while his body remains entire, be divided into many men; nor can many men, while they continue to be distinct and separate from each other,[4027] be fused into one sentient individual: so, if the world is a single animal, and moves from the impulse of one mind, neither can it be dispersed in several deities; nor, if the gods are parts of it, can they be brought together and changed into one living creature, with unity of feeling throughout all its parts. The moon, the sun, the earth, the ether, the stars, are members and parts of the world; but if they are parts and members, they are certainly not themselves[4028] living creatures; for in no thing can parts be the very thing which the whole is, or think and feel for themselves, for this cannot be effected by their own actions, without the whole creature's joining in; and this being established and settled, the whole matter comes back to this, that neither Sol, nor Luna, nor Æther, Tellus, and the rest, are gods. For they are parts of the world, not the proper names of deities; and thus it is brought about that, by your disturbing and confusing all divine things, the world is set up as the sole god in the universe, while all the rest are cast aside, and that as having been set up vainly, uselessly, and without any reality.

[4024] Plato, *Timæus*, st. p. 30.

[4025] Lit., "of which things, however, if the opinion," etc.

[4026] i.e., deifying parts of the universe, and giving them, as deities, the same names as before.

[4027] Lit., "the difference of their disjunction being preserved"—*multi disjunctionis differentia conservata*, suggested in the margin of Ursinus for the ms. *multitudinis junctionis d. c.*, retained in the first five edd.

[4028] Lit., "of their own name."

36. If we sought to subvert the belief in your gods in so many ways, by so many arguments, no one would doubt that, mad with rage and fury, you would demand for us the stake, the beasts, and swords, with the other kinds of torture by which you usually appease your thirst in its intense craving for our blood. But while you yourselves put away almost the whole race of deities with a pretence of cleverness and wisdom, you do not hesitate to assert that, because of us, men suffer ill at the hands of the gods;[4029] although, indeed, if it is true that they anywhere exist, and burn with anger and[4030] rage, there can be no better reason for their showing anger against you,[4031] than that you deny their existence, and *say* that they are not *found* in any part of the universe.

[4029] Lit., “for the sake of our name, men’s affairs are made harassing.”

[4030] Lit., “with flames of,” etc.

[4031] The ms., according to Crusius, reads *nos*—“us.”

37. We are told by Mnaseas that the Muses are the daughters of Tellus and Cœlus; others declare *that they are* Jove’s by his wife Memory, or Mens; some relate that they were virgins, others that they were matrons. For now we wish to touch briefly on the points where you are shown, from the difference of your opinions, to make different statements about the same thing. Ephorus, then, says that they are three[4032] in number; Mnaseas, whom we mentioned, *that they are* four;[4033] Myrtilus[4034] brings forward seven; Crates asserts that there are eight; finally Hesiod, enriching heaven and the stars with gods, comes forward with nine names.[4035]

If we are not mistaken, such want of agreement marks those who are wholly ignorant of the truth, and does not spring from the real state of the case. For if their number were clearly known, the voice of all would be the same, and the agreement of all would tend to and find issue in the same conclusion.[4036]

[4032] Three was the most ancient number; and the names preserved by Pausanias, are Μελέτη, ’Αοιδή, Μνήμη.

[4033] Cicero (*de Nat. Deor.*, iii. 21, a passage where there is some doubt as to the reading) enumerates as the four Muses, Thelxiope, Aœde, Arche, Melete.

[4034] The ms. reads *Murtylus*. Seven are said to have been mentioned by Epicharmis,—Neilous, Tritone, Asopous, Heptapolis, Acheloïs, Tipoplous, and Rhodia.

[4035] The nine are Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polymnia, Ourania, and Calliope (*Theog.*, 77–79).

[4036] Lit., “into the end of the same opinion.”

38. How, then, can you give to religion its whole power, when you fall into error about the gods themselves? or summon us to their solemn worship, while you give us no definite information how to conceive of the deities themselves? For, to take no notice of the other[4037] authors, either the first[4038] makes away with and destroys six divine Muses, if they are certainly nine; or the last[4039] adds six who have no existence to the three who alone really are; so that it cannot be known or understood what should be added, what taken away; and in the performance of religious rites we are in danger[4040] of either worshipping that which does not exist, or passing that by which, it may be, does exist. Piso believes that the Novensiles are nine gods, set up among the Sabines at Trebia.[4041] Granius thinks that they are the Muses, agreeing with Ælius; Varro teaches that they are nine,[4042] because, in doing anything, *that number* is always reputed most powerful and greatest; Cornificius,[4043] that they watch over the renewing of things,[4044] because, by their care, all things are afresh renewed in strength, and endure; Manilius, that they are the nine gods to whom alone Jupiter gave power to wield his thunder.[4045] Cincius declares them to be deities brought from abroad, named from their very newness, because the Romans were in the habit of sometimes individually introducing into their families the rites[4046] of conquered cities, while some they publicly consecrated; and lest, from their great number, or in ignorance, any god should be passed by, all alike were briefly and compendiously invoked under one name—Novensiles.

[4037] Lit., “in the middle,” “intermediate.”

[4038] i.e., Ephorus.

[4039] i.e., Hesiod.

[4040] Lit., “the undertaking of religion itself is brought into the danger,” etc.

[4041] An Umbrian village.

[4042] Lit., “that the number is nine.” [i.e., a triad of triads; the base a triad, regarded, even by heathen, as of mystical power.]

[4043] A grammarian who lived in the time of Augustus, not to be confounded with Cicero’s correspondent.

[4044] *Novitatum.*

[4045] The Etruscans held (Pliny, *H. N.*, ii. 52) that nine gods could thunder, the bolts being of different kinds: the Romans so far maintained this distinction as to regard thunder during the day as sent by Jupiter, at night by Summanus.

[4046] So LB., reading *relig-* for the ms. *reg-iones.*

39. There are some, besides, who assert that those who from being men became gods, are denoted by this name,—as Hercules, Romulus, Æsculapius, Liber, Æneas. These are all, as is clear, different opinions; and it cannot be, in the nature of things, that those who differ in opinion can be regarded as teachers of one truth. For if Piso's opinion is true, Ælius and Granius say what is false; if what they say is certain, Varro, with all his skill,[4047] is mistaken, who substitutes things most frivolous and vain for those which really exist. If they are named Novensiles because their number is nine,[4048] Cornificius is shown to stumble, who, giving them might and power not their own, makes them the divine overseers of renovation.[4049] But if Cornificius is right in his belief, Cincius is found *to be* not wise, who connects with the power of the *dii Novensiles* the gods of conquered cities. But if they are those whom Cincius asserts *them to be*, Manilius will be found to speak falsely, who comprehends those who wield another's thunder under this name.[4050] But if that which Manilius holds is true and certain, they are utterly mistaken who suppose that those raised to divine honours, and deified mortals, are *thus* named because of the novelty of their rank. But if the Novensiles are those who have deserved to be raised to the stars after passing through the life of men,[4051] there are no *dii Novensiles* at all. For as slaves, soldiers, masters, are not names of persons comprehended under them,[4052] but of officers, ranks, and duties, so, when we say that Novensiles is the name[4053] of gods who by their virtues have become[4054] gods from being men, it is clear and evident that no individual persons are marked out particularly, but that newness itself is named by the title Novensiles.

[4047] Lit., "the very skilful."

[4048] Lit., "if the number nine bring on the name of," etc.

[4049] Lit., "gives another's might and power to gods presiding."

[4050] Lit., "the title of this name."

[4051] Lit., "after they have finished the mortality of life," i.e., either as above, or "having endured its perishableness."

[4052] Lit., "lying under."

[4053] So most edd., following Gelenius, who reads *esse nomen*for the ms. *si omnes istud.*

[4054] Lit., "who have deserved to," etc.

40. Nigidius taught that the *dii Penates* were Neptune and Apollo, who once, on fixed terms, girt Ilium[4055] with walls. He himself again, in his sixteenth book, following Etruscan teaching, shows that there are four kinds of Penates; and that one of these pertains to Jupiter, another to Neptune, the third to the shades below, the fourth to mortal men, making some unintelligible assertion. Cæsius himself, also, following this *teaching*, thinks that they are Fortune, and Ceres, the genius Jovialis,[4056] and Pales, but not the female *deity* commonly received,[4057] but some male attendant and steward of Jupiter. Varro thinks that they are the gods of whom we speak who are within, and in the inmost recesses of heaven, and that neither their number nor names are known. The Etruscans say that these are the *Consentes* and *Complices*,[4058] and name them because they rise and fall together, six of them being male, and as many female, with unknown names and pitiless dispositions,[4059] but they are considered the counsellors and princes of Jove supreme. There were some, too, who said that Jupiter, Juno, and Minerva were the *dii Penates*, without whom we cannot live and be 475 wise, and by whom we are ruled within in reason, passion, and thought. As you see, even here, too, nothing is said harmoniously, nothing is settled with the consent of all, nor is there anything reliable on which the mind can take its stand, drawing by conjecture very near to the truth. For their opinions are so doubtful, and one supposition so discredited[4060] by another, that there is either no truth in them all, or if it is uttered by any, it is not recognised amid so many different statements.

[4055] The ms. reads *immortalium*, corrected in the edd. *urbem Ilium.*

[4056] Supposed to be either the genius attending Jupiter; the family god as sent by him; or the chief among the genii, sometimes mentioned simply as *Genius.*

[4057] Lit., "whom the commonalty receives."

[4058] *Consentes* (those who are together, or agree together, i.e., councillors) and *Complices* (confederate, or agreeing) are said by some to be the twelve gods who composed the great council of heaven; and, in accordance with this, the words *una oriantur et occidant una* might be translated "rise and sit down together," i.e., at the council table. But then, the names and number of these are known; while Arnobius says, immediately after, that the names of the dii Consentes are not known and has already quoted Varro, to the effect that neither names nor number are known. Schelling (*über die Gotth. v. Samothr*, quoted by Orelli) adopts the reading (see following note), "of whom very little mention is made," i.e., in prayers or rites, because they are merely Jove's councillors, and exercise no power over men, and identifies them with the Samothracian Cabiri—Κάβειροι and Consentes being merely Greek and Latin renderings of the name.

[4059] So the ms. and all edd. reading *miserationis parcissimæ*, except Gelenius, who reads *nationis barbarissimæ*—"of a most barbarous nation;" while Ursinus suggested *memorationis parc.*—"of whom very little mention is made,"—the reading approved by Schelling.

[4060] Lit., "shaken to its foundations."

41. We can, if it is thought proper, speak briefly of the Lares also, whom the mass think to be the gods of streets and ways, because the Greeks name streets *lauræ*. In different parts of his writings, Nigidius *speaks of them* now as the guardians of houses and dwellings; now as the Curetes, who are said to have once concealed, by the clashing of cymbals,[4061] the infantile cries of Jupiter; now the five Digiti Samothracii, who, the Greeks tell *us*, were named *Idæi Dactyli*. Varro, with like hesitation, says at one time that they are the Manes,[4062] and therefore the mother of the Lares was named Mania; at another time, again, he maintains that they are gods of the air, and are termed heroes; at another, following the opinion of the ancients, he says that the Lares are ghosts, as it were a kind of tutelary demon, spirits of dead[4063] men.

[4061] *Æribus*. Cf. Lucretius, ii. 633–636.

[4062] The ms. reads *manas*, corrected as above by all edd. except Hild., who reads *Manias*.

[4063] The ms. reads *effunctorum*; LB. *et funct.*, from the correction of Stewechius; Gelenius, with most of the other edd., *def.*

42. It is a vast and endless task to examine each kind separately, and make it evident even from your religious books that you neither hold nor believe that there is any god concerning whom you have not[4064] brought forward doubtful and inconsistent statements, expressing a thousand different beliefs. But, to be brief, and avoid prolixity,[4065] it is enough to have said what has been said; it is, further, too troublesome to gather together many things into one mass, since it is made manifest and evident in different ways that you waver, and say nothing with certainty of these things which you assert. But you will perhaps say, Even if we have no personal knowledge of the Lares, Novensiles, Penates, still the very agreement of our authors proves their existence, and that such a race[4066] takes rank among the celestial gods. And how can it be known whether there is any god, if what he is shall be wholly unknown?[4067] or how can it avail even to ask for benefits, if it is not settled and determined who should be invoked at each inquiry?[4068] For every one who seeks to obtain an answer from any deity, should of necessity know to whom he makes supplication, on whom he calls, from whom he asks help for the affairs and occasions of human life; especially as you yourselves declare that all the gods do not have all power, and[4069] that the wrath and anger of each are appeased by different rites.

[4064] The ms. and first ed. omit *non.*

[4065] Lit., “because of aversion.”

[4066] Lit., “the form of their race.”

[4067] i.e., *ignorabitur et nescietur.*

[4068] The ms. reads *consolationem*—“for each consolation,” i.e., to comfort in every distress.

[4069] The ms. omits *et.*

43. For if this *deity*[4070] requires a black, that[4071] a white skin; *if* sacrifice must be made to this one with veiled, to that with uncovered head;[4072] this one is consulted about marriages,[4073] the other relieves distresses,—may it not be of some importance whether the one or the other is Novensilis, since ignorance of the facts and confusion of persons displeases the gods, and leads necessarily to the contraction of guilt? For suppose that I myself, to avoid some inconvenience and peril, make supplication to any one of these deities, saying, Be present, be near, divine Penates, thou Apollo, and thou, O Neptune, and in your divine clemency turn away all these evils, by which I am annoyed,[4074] troubled, and tormented: will there be any hope that I shall receive help from them, if Ceres, Pales, Fortune, or the *genius Jovialis*,[4075] not Neptune and Apollo, shall be the *dii Penates*? Or if I invoked the Curetes instead of the Lares, whom some of your writers maintain to be the *Digiti Samothracii*, how shall I enjoy their help and favour, when I have not given them their own names, and *have* given to the others names not their own? Thus does our interest demand that we should rightly know the gods, and not hesitate or doubt about the power, the name of each; lest,[4076] if they be invoked with rites and titles not their own, they have at once their ears stopped *against our prayers*, and hold us involved in guilt which may not be forgiven.

[4070] The *dii inferi*.

[4071] The *dii superi*.

[4072] Saturn and Hercules were so worshipped.

[4073] Apollo.

[4074] The ms., first five edd., and Oehler read *terreor*—“terrified;” the others *tor*., as above, from the conjecture of Gifanius.

[4075] Cf. ch. 40, note 21. It may further be observed that the Etruscans held that the superior and inferior gods and men were linked together by a kind of intermediate beings, through whom the gods took cognizance of human affairs, without themselves descending to earth. These were divided into four classes, assigned to Tina (Jupiter), Neptune, the gods of the nether world, and men respectively.

[4076] So LB., Hild., and Oehler, reading *nomine ne*; all others *ut*, the ms. having no conjunction.

44. Wherefore, if you are assured that in the lofty palaces of heaven there dwells, there is, that multitude of deities whom you specify, you should make your stand on one proposition,[4077] and not, divided by different and inconsistent opinions, destroy belief in the very things which you seek to establish. If there is a Janus, let Janus be; if a Bacchus, let Bacchus be; if a Summanus,[4078] let Summanus be: for this is to confide, this to hold, to be settled in the knowledge of something ascertained, not to say after the manner of the blind and erring, The Novensiles are the Muses, in truth they are the Trebian gods, nay, their number is nine, or rather, they are the protectors of cities which have been overthrown; and bring so important matters into this danger, that while you remove some, and put others in their place, it may well be doubted of them all if they anywhere exist.

[4077] Lit., "it is fitting that you stand in the limits of," etc.

[4078] i.e., Summus Manium, Pluto.

Book IV.

———————————

1. We would ask you, and you above all, O Romans, lords and princes of the world, whether you think that Piety, Concord, Safety, Honour, Virtue, Happiness, and other such names, to which we see you rear[4079] altars and splendid temples, have divine power, and live in heaven?[4080] or, as is usual, have you classed them with the deities merely for form's sake, because we desire and wish these blessings to fall to our lot? For if, while you think them empty names without any substance, you yet deify them with divine honours,[4081] you will have to consider whether that is a childish frolic, or tends to bring your deities into contempt,[4082] when you make equal, and add to their number vain and feigned names. But if you have loaded them with temples and couches, holding with more assurance that these, too, are deities, we pray you to teach *us in* our ignorance, by what course, in what way, Victory, Peace, Equity, and the others mentioned among the gods, can be understood to be gods, to belong to the assembly of the immortals?

[4079] Lit., "see altars built."

[4080] Lit., "in the regions of heaven."

[4081] The ms. reads *tam* (corrected by the first four edd. *tamen*) *in regionibus*—"in the divine seats;" corrected, *religionibus*, as above, by Ursinus.

[4082] Lit., "to the deluding of your deities."

2. For we—but, perhaps, you *would* rob and deprive us of common-sense—feel and perceive that none of these has divine power, or possesses a form of its own;[4083] but that, *on the contrary*, they are the excellence of manhood,[4084] the safety of the safe, the honour of the respected, the victory of the conqueror, the harmony of the allied, the piety of the pious, the recollection of the observant, the good fortune, indeed, of him who lives happily and without exciting any ill-feeling. Now it is easy to perceive that, in speaking thus, we speak most reasonably when we observe[4085] the contrary qualities opposed *to them*, misfortune, discord, forgetfulness, injustice, impiety, baseness of spirit, and unfortunate[4086] weakness of body. For as these things happen accidentally, and[4087] depend on human acts *and* chance moods, so their contraries, named[4088] after more agreeable qualities, must be found in others; and from these, originating in this wise, have arisen those invented names.

[4083] Lit., "is contained in a form of its own kind."

[4084] i.e., manliness.

[4085] Lit., "which it is easy to perceive to be said by us with the greatest truth from," etc.,—so most edd. reading *nobis*; but the ms., according to Crusius, gives *vobis*—"you," as in Orelli and Oberthür.

[4086] Lit., "less auspicious."

[4087] The ms., first four edd., and Elmenhorst, read, *quæ*—"which;" the rest, as above, *que.*

[4088] Lit., "what is opposed to them named," *nominatum*; a correction by Oehler for the ms. *nominatur*—"is named."

3. With regard, indeed, to your bringing forward to us other bands of unknown[4089] gods, we cannot determine whether you do that seriously, and from a belief in its certainty; or, *merely* playing with empty fictions, abandon yourselves to an unbridled imagination. The goddess Luperca, you tell us on the authority of Varro, was named because the fierce wolf spared the exposed children. Was that goddess, then, disclosed, not by her own power, *but* by the course of events? and was it *only* after the wild beast restrained its cruel teeth, that she both began to be herself and was marked by[4090] her name? or if she was already a goddess long before the birth of Romulus and his brother, show us what was her name and title. Præstana was named, according to you, because, in throwing the javelin, Quirinus excelled all in strength;[4091] and the goddess Panda, or Pantica, was named because Titus Tatius was allowed to open up and make passable a road, that he might take the Capitoline. Before these events, then, had the deities never existed? and if Romulus had not held the first place in casting the javelin, and if the Sabine king had been unable to take the Tarpeian rock, would there be no Pantica, no Præstana? And if you say that they[4092] existed before that 47 which gave rise to their name, a question which has been discussed in a preceding section,[4093] tell us also what they were called.

[4089] The ms. and both Roman edd. read *signatorum*—“sealed;” the others, except Hild., *ignotorum*, as above.

[4090] Lit., “drew the meaning of her name.”

[4091] Lit., “excelled the might of all.”

[4092] ms., “that these, too,” i.e., as well as Luperca.

[4093] No such discussion occurs in the preceding part of the work, but the subject is brought forward in the end of chap. 8, p. 478, *infra*.

4. Pellonia is a goddess mighty to drive back enemies. Whose enemies, say, if it is convenient? Opposing armies meet, and fighting together, hand to hand, decide the battle; and to one this side, to another that, is hostile. Whom, then, will Pellonia turn to flight, since on both sides there will be fighting? or in favour of whom will she incline, seeing that she should afford to both sides the might and services of her name? But if she indeed[4094] did so, that is, if she gave her good-will and favour to both sides, she would destroy the meaning of her name, which was formed with regard to the beating back of one side. But you will perhaps say, She is goddess of the Romans only, and, being on the side of the Quirites alone, is ever ready graciously to help them.[4095] We wish, indeed, that it were so, for we like the name; but it is a very doubtful matter. What! do the Romans have gods to themselves, who do not help[4096] other nations? and how can they be gods, if they do not exercise their divine power impartially towards all nations everywhere? and where, I pray you, was this goddess Pellonia long ago, when the national honour was brought under the yoke at the Caudine Forks? when at the Trasimene lake the streams ran with blood? when the plains of Diomede[4097] were heaped up with dead Romans when a thousand other blows were sustained in countless disastrous battles? Was she snoring and sleeping;[4098] or, as the base often do, had she deserted to the enemies' camp?

[4094] In the first sentence the ms. reads *utrique*, and in the second *utique*, which is reversed in most edd., as above.

[4095] Lit., "ever at hand with gracious assistances."

[4096] Lit., "are not of."

[4097] i.e., the field of Cannæ.

[4098] [1 Kings xviii. 27.]

5. The sinister deities preside over the regions on the left hand only, and are opposed to those[4099] on the right. But with what reason this is said, or with what meaning, we do not understand ourselves; and we are sure that you cannot in any degree cause it to be clearly and generally understood.[4100] For in the first place, indeed, the world itself has in itself neither right nor left, neither upper nor under regions, neither fore nor after *parts*. For whatever is round, and bounded on every side by the circumference[4101] of a solid sphere, has no beginning, no end; where there is no end and beginning, no part can have[4102] its own name and form the beginning. Therefore, when we say, This is the right, and that the left side, we do not refer to anything[4103] in the world, which is everywhere very much the same, but to our own place and position, we being[4104] so formed that we speak of some things as on our right hand, of others as on our left; and yet these very things which we name left, and the others *which we name* right, have in us no continuance, no fixedness, but take their forms from our sides, just as chance, and the accident of the moment, may have placed us. If I look towards the rising sun, the north pole and the north are on my left hand; and if I turn my face thither, the west will be on my left, for it will be regarded as behind the sun's back. But, again, if I turn my eyes to the region of the west, the wind and country of the south are now said to be on[4105] my left. And if I am turned to this side by the necessary business of the moment, the result is, that the east is said *to be* on the left, owing to a further change of position,[4106]—from which it can be very easily seen that nothing is either on our right or on our left by nature, but from position, time,[4107] and according as our bodily position with regard to surrounding objects has been taken up. But in this case, by what means, in what way, will there be gods of the regions of the left, when it is clear that the same regions are at one time on the right, at another on the left? or what have the regions of the right done to the immortal gods, to deserve that they should be without any to care for them, while they have ordained that these should be fortunate, and ever *accompanied* by lucky omens?

[4099] Lit., "the parts."

[4100] Lit., "it cannot be brought into any light of general understanding by you."

[4101] Lit., "convexity."

[4102] Lit., "be of."

[4103] Lit., "to the state of the world."

[4104] Lit., "who have been so formed, that some things are said by us," *nobis*, the reading of Oberthür and Orelli for the ms. *in nos*—"with regard to us," which is retained by the first four edd., Elm., Hild. and Oehler.

[4105] i.e., *transit in vocabulum sinistri*; *in* being omitted in the ms. and both Roman edd.

[4106] Lit., "the turning round of the body being changed."

[4107] So Oehler, reading *positione, sed tempore sed*, for the ms. *positionis et temporis et.*

6. Lateranus,[4108] as you say, is the god and genius of hearths, and received this name because men build that kind of fireplace of unbaked bricks. What then? if hearths were made of baked clay, or any other material whatever, will they have no genii? and will Lateranus, whoever he is, abandon his duty as guardian, because the kingdom which he possesses has not been formed of bricks of clay? And for what purpose,[4109] I ask, has that god received the charge of hearths? He runs about the kitchens of men, examining and discovering with what kinds of wood the heat in their fires is produced; he gives strength[4110] to earthen vessels that they may not fly in pieces, overcome by the violence of the flames; he sees that the flavour of unspoilt dainties reaches the taste of the palate with their own pleasantness, and acts the 478 part of a taster, and tries whether the sauces have been rightly prepared. Is not this unseemly, nay—to speak with more truth—disgraceful, impious, to introduce some pretended deities for this only, not to do them reverence with fitting honours, but to appoint them over base things, and disreputable actions?[4111]

[4108] No mention is made of this deity by any other author.

[4109] Lit., “that he may do what.”

[4110] Lit., “*good* condition,” *habitudinem.*

[4111] Lit., “a disreputable act.”

7. Does Venus Militaris, also, preside over the evil-doing[4112] of camps, and the debaucheries of young men? Is there one Perfica,[4113] also, of the crowd of deities, who causes those base and filthy delights to reach their end with uninterrupted pleasure? Is there also Pertunda, who presides over the marriage[4114] couch? Is there also Tutunus, on whose huge members[4115] and horrent *fascinum* you think it auspicious, and desire, that your matrons should be borne? But if facts themselves have very little effect in suggesting to you a right understanding of the truth, are you not able, even from the very names, to understand that these are the inventions of a most meaningless superstition, and the false gods of fancy?[4116] Puta, you say, presides over the pruning of trees, Peta over prayers; Nemestrinus[4117] is the god of groves; Patellana is a deity, and Patella, of whom the one has been set over things brought to light, the other over those yet to be disclosed. Nodutis is spoken of as a god, because he[4118] brings that which has been sown to the knots: and she who presides over the treading out of grain, Noduterensis;[4119] the goddess Upibilia[4120] delivers from straying from the *right* paths; parents bereaved of their children are under the care of Orbona,—those very near to death, under that of Nænia. Again,[4121] Ossilago herself is mentioned *as she* who gives firmness and solidity to the bones of young children. Mellonia is a goddess, strong and powerful in regard to bees, caring for and guarding the sweetness of their honey.

[4112] So the ms. reading *flagitiis*, followed by all edd. except LB. and Orelli, who read *plagiis*—"kidnapping."

[4113] Of this goddess, also, no other author makes mention but the germ may be perhaps found in Lucretius (ii. 1116–7), where nature is termed *perfica*, i.e., "perfecting," or making all things complete. [The learned translator forgets Tertullian, who introduces us to this name in the work Arnobius imitates throughout. See vol. iii. p. 140.]

[4114] i.e., *in cubiculis præsto est virginalem scrobem effodientibus maritis.*

[4115] The first five edd. read *Mutunus*. Cf. ch. 11. [I think it a mistake to make Mutubus = Priapus. Their horrible deformities are *diverse*, as I have noted in European collections of antiquities. The *specialty* of Mutunus is noted by our author, and is unspeakably abominable. All this illustrates, therefore, the Christian scruples about marriage-feasts, of which see vol. v. note 1, p. 435.]

[4116] Lit., the "fancies" or "imaginations" of false gods. Meursius proposed to transpose the whole of this sentence to the end of the chapter, which would give a more strictly logical arrangement; but it must be remembered that Arnobius allows himself much liberty in this respect.

[4117] Of these three deities no other mention is made.

[4118] The ms., LB., Hild., and Oehler read *qui*—"who brings;" the other edd., as above, *quia.*

[4119] So the ms. (cf. ch. 11), first five edd., Oberth., Hild., and Oehler; the other edd. read *Nodutim Ter.*

[4120] So the ms., both Roman edd., and Oehler; the other edd. reading *Vibilia*, except Hild., *Viabilia.*

[4121] The ms. reads *nam*—"for," followed by all edd. except Orelli, who reads *jam* as above, and Oehler, who reads *etiam*—"also."

8. Say, I pray you,—that Peta, Puta, Patella may graciously favour you,—if there were no[4122] bees at all on the earth then, or if we men were born without bones, like some worms, would there be no goddess Mellonia;[4123] or would Ossilago, who gives bones their solidity, be without a name of her own? I ask truly, and eagerly inquire whether you think that gods, or men, or bees, fruits, twigs, and the rest, are the more ancient in nature, time, long duration? No man will doubt that you say that the gods precede all things whatever by countless ages and generations. But if it is so, how, in the nature of things, can it be that, from things produced afterwards, they received those names which are earlier in point of time? or that the gods were charged with the care[4124] of those things which were not yet produced, and assigned to be of use to men? Or were the gods long without names; and was it only after things began to spring up, and be on the earth, that you thought it right that they should be called by these names[4125] and titles? And whence could you have known what name to give to each, since you were wholly ignorant of their existence; or that they possessed *any* fixed powers, seeing that you were equally unaware which of them had any power, and over what he should be placed to suit his divine might?

[4122] Orelli omits *non*, following Oberthür.

[4123] Both in this and the preceding chapter the ms. reads *Melonia.*

[4124] Lit., "obtained by lot the wardships."

[4125] Lit., "signs."

9. What then? you say; do you declare that these gods exist nowhere in the world, and have been created by unreal fancies? Not we alone, but truth itself, and reason, say so, and that common-sense in which all men share. For who there who believes that there are gods of gain, and that they preside over the getting of it, seeing that it springs very often from the basest employments, and is always at the expense of others? Who believes that Libentina, who that Burnus,[4126] is set over *those* lusts which wisdom bids us avoid, and which, in a thousand ways, vile and filthy wretches[4127] attempt and practise? Who that Limentinus and Lima have the care of thresholds, and do the duties of their keepers, when every day we see *the thresholds* of temples and private houses destroyed and overthrown, and that the infamous approaches to stews are not without them? Who believes that the Limi[4128] watch over obliquities? who that Saturnus presides over the sown crops? who that Montinus is the guardian of mountains; Murcia,[4129] of the slothful? Who, finally, would believe that Money 479 is a goddess, whom your writings declare, as though *she were* the greatest deity, to give golden rings,[4130] the front seats at games and shows, honours in the greatest number, the dignity of the magistracy, and that which the indolent love most of all,—an undisturbed ease, by means of riches.

[4126] So the ms., both Roman edd., Hild., and Oehler; the others reading *Liburnum*, except Elm., who reads *-am*, while Meursius conjectured *Liberum*—“Bacchus.”

[4127] Lit., “shameful impurity seeks after;” *expetit* read by Gelenius, Canterus, and Oberthür, for the unintelligible ms. reading *expeditur*, retained in both Roman edd.; the others reading *experitur*—“tries.”

[4128] The ms. reads *Lemons*; Hild. and Oehler, *Limones*; the others, *Limos*, as above.

[4129] The ms., LB., Hild., and Oehler read *Murcidam*; the others, *Murciam*, as above.

[4130] i.e., equestrian rank.

10. But if you urge that bones, *different kinds of* honey, thresholds, and all the other things which we have either run over rapidly, or, to avoid prolixity, passed by altogether, have[4131] their own peculiar guardians, we may in like manner introduce a thousand other gods, who should care for and guard innumerable things. For why should a god have charge of honey only, and not of gourds, rape, cunila, cress, figs, beets, cabbages? Why should the bones alone have found protection, and not the nails, hair, and all the other things which are placed in the hidden parts and members of which we feel ashamed, and are exposed to very many accidents, and stand more in need of the care and attention of the gods? Or if you say that these parts, too, act under the care of their own tutelar deities, there will begin to be as many gods as there are things; nor will the cause be stated why the divine care does not protect all things, if you say that there are certain things over which the deities preside, and for which they care

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[4131] The ms. reading is *quid si haberet in sedibus suos*, retained by the first five edd., with the change of *-ret* into *-rent*—"what if in their seats the bones had their own peculiar guardians;" Ursinus in the margin, followed by Hild. and Oehler, reads *in se divos suos*—"if for themselves the bones had gods as their own peculiar," etc.; the other edd. reading, as above, *si habere insistitis suos.*

11. What say you, O fathers of new religions, and powers?[4132] Do you cry out, and complain that these gods are dishonoured by us, and neglected with profane contempt, viz., Lateranus, the genius of hearths; Limentinus, who presides over thresholds; Pertunda,[4133] Perfica, Noduterensis:[4134] and do you say that things have sunk into ruin, and that the world itself has changed its laws and constitution, because we do not bow humbly in supplication to Mutunus[4135] and Tutunus? But now look and see, lest while you imagine such monstrous things, and form such conceptions, you may have offended the gods who most assuredly exist, if only there are any who are worthy to bear and hold that most exalted title; and it be for no other reason that those evils, of which you speak, rage, and increase by accessions every day.[4136] Why, then, some one of you will perhaps say, do you maintain[4137] that it is not true that these gods exist? And, when invoked by the diviners, do they obey the call, and come when summoned by their own names, and give answers which may be relied on, to those who consult them? We can show that what is said is false, either because in the whole matter there is the greatest room for distrust, or because we, every day, see many of their predictions either prove untrue or wrested with baffled expectation *to suit* the opposite issues.

[4132] i.e., deities. So LB. and Orelli, reading *quid potestatum?*—“what, *O fathers* of powers.” The ms. gives *qui*—“what say you, O fathers of new religions, who cry out, and complain that gods of powers are indecently dishonoured by us, and neglected with impious contempt,” etc. Heraldus emends thus: “…fathers of great religions and powers? Do you, then, cry out,” etc. “Fathers,” i.e., those who discovered, and introduced, unknown deities and forms of worship.

[4133] The ms. reads *pertus quæ-* (marked as spurious) *dam*; and, according to Hild., *naeniam* is written over the latter word.

[4134] So the ms. Cf. ch. 7 [note 10, p. 478, *supra*].

[4135] The ms. is here very corrupt and imperfect,—*supplices hoc est uno procumbimus atque est utuno* (Orelli omits *ut-*), emended by Gelenius, with most edd., *supp. Mut-uno proc. atque Tutuno*, as above; Elm. and LB. merely insert *humi*—“on the ground,” after *supp.* [See p. 478, note 6, *supra*.]

[4136] Meursius is of opinion that some words have slipped out of the text here, and that some arguments had been introduced about augury and divination.

[4137] *Contendis*, not found in the ms.

12. But let them[4138] be true, as you maintain, yet will you have us also believe[4139] that Mellonia, for example, introduces herself into the entrails, or Limentinus, and that they set themselves to make known[4140] what you seek to learn? Did you ever see their face, their deportment, their countenance? or can even these be seen in lungs or livers? May it not happen, may it not come to pass, although you craftily conceal it, that the one should take the other's place, deluding, mocking, deceiving, and presenting the appearance of the *deity* invoked? If the magi, *who are* so much akin to[4141] soothsayers, relate that, in their incantations, pretended gods[4142] steal in frequently instead of those invoked; that some of these, moreover, are spirits of grosser substance,[4143] who pretend that they are gods, and delude the ignorant by their lies and deceit,—why[4144] should we not similarly believe that here, too, others substitute themselves for those who are not, that they may both strengthen your superstitious beliefs, and rejoice that victims are slain in sacrifice to them under names not their own?

[4138] i.e., the predictions.

[4139] Lit., "will you make the same belief."

[4140] Lit., "adapt themselves to the significations of the things which."

[4141] Lit., "brothers of."

[4142] i.e., demons.

[4143] Perhaps "abilities"—*materiis.*

[4144] The ms. reads *cum*—"with similar reason we may believe," instead of *cur*, as above.

13. Or, if you refuse to believe this on account of its novelty,[4145] how can you know whether there is not some one, who comes in place of all whom you invoke, and substituting himself in all parts of the world,[4146] shows to you what appear to be[4147] many gods and powers? Who is that one? some one will ask. We may perhaps, being instructed by truthful authors, be able to say; but, lest you should be unwilling to believe us, let my opponent ask the Egyptians, Persians, Indians, Chaldeans, Armenians, and all the others who have seen 480 and become acquainted with these things in the more recondite arts. Then, indeed, you will learn who is the one God, or who the very many under Him are, who pretend to be gods, and make sport of men's ignorance.

Even now we are ashamed to come to the point at which not only boys, young and pert, but grave men also, cannot restrain their laughter, and *men who have been* hardened into a strict and stern humour.[4148] For while we have all heard it inculcated and taught by our teachers, that in declining *the names* of the gods there was no plural number, because the gods were individuals, and the ownership of each name could not be common to a great many;[4149] you in forgetfulness, and putting away the memory of your early lessons, both give to several gods the same names, and, although you are elsewhere more moderate as to their number, have multiplied them, again, by community of names; which subject, indeed, men of keen discernment and acute intellect have before now treated both in Latin and Greek.[4150] And that might have lessened *our labour*,[4151] if it were not that at the same time we see that some know nothing of these books; and, also, that the discussion which we have begun, compels us to bring forward something on these subjects, although *it has been already* laid hold of, and related by those *writers*.

[4145] Lit., "novelty of the thing."

[4146] Lit., "of places and divisions," i.e., places separated from each other.

[4147] Lit., "affords to you the appearance of."

[4148] Lit., "a severity of stern manner"—*moris* for the ms. *mares.*

[4149] Orelli here introduces the sentence, "For it cannot be," etc., with which this book is concluded in the ms. Cf. ch. 37, n. 4, *infra*.

[4150] There can be no doubt that Arnobius here refers to Clemens Alexandrinus (Λόγος Προτρεπτικὸς πρὸς Ἑλλῆνας), and Cicero (*de Nat. Deor.*), from whom he borrows most freely in the following chapters, quoting them at times very closely. We shall not indicate particular references without some special reason, as it must be understood these references would be required with every statement. [Compare Clement, vol. ii. pp. 305–13, and Tertullian, vol. iii. p. 34.]

[4151] Lit., "given to us an abridging," i.e., an opportunity of abridging.

14. Your theologians, then, and authors on unknown antiquity, say that in the universe there are three Joves, one of whom has Æther for his father; another, Cœlus; the third, Saturn, born and buried[4152] in the island of Crete. *They speak of* five Suns and five Mercuries,—of whom, as they relate, the first Sun is called the son of Jupiter, and is regarded as grandson of Æther; the second *is* also Jupiter's son, and the mother who bore him Hyperiona;[4153] the third the son of Vulcan, not *Vulcan* of Lemnos, but the son of the Nile; the fourth, whom Acantho bore at Rhodes in the heroic age, *was* the father of Ialysus; *while* the fifth is regarded as the son of a Scythian king and subtle Circe. Again, the first Mercury, who is said to have lusted after Proserpina,[4154] is son of Cœlus, *who is* above all. Under the earth is the second, who boasts that he is Trophonius. The third *was* born of Maia, his mother, and the third Jove;[4155] the fourth is the offspring of the Nile, whose name the people of Egypt dread and fear to utter. The fifth is the slayer of Argus, a fugitive and exile, and the inventor of letters in Egypt. But there are five Minervas also, they say, just as *there are five* Suns and Mercuries; the first of whom is no virgin but the mother of Apollo by Vulcan; the second, the offspring of the Nile, who is asserted to be the Egyptian Sais; the third is descended from Saturn, and is the one who devised the use of arms; the fourth is sprung from Jove, and the Messenians name her Coryphasia; and the fifth is she who slew her lustful[4156] father, Pallas.

[4152] Lit., "committed to sepulture and born in," etc.

[4153] Arnobius repeats this statement in ch. 22, or the name would have been regarded as corrupt, no other author making mention of such a goddess; while Cicero speaks of one Sun as born of Hyperion. It would appear, therefore, to be very probable that Arnobius, in writing from memory or otherwise, has been here in some confusion as to what Cicero did say, and thus wrote the name as we have it. It has also been proposed to read "born of Regina" (or, with Gelenius, Rhea), "and his father Hyperion," because Cybele is termed βασίλεια; for which reading there seems no good reason.—Immediately below, Ialysus is made the son, instead of, as in Cicero, the grandson of the fourth; and again, Circe is said to be mother, while Cicero speaks of her as the daughter of the fifth Sun. These variations, viewed along with the general adherence to Cicero's statements (*de N. D.*, iii. 21 sqq.), seem to give good grounds for adopting the explanation given above.

[4154] i.e., *in Proserpinam genitalibus adhinnivisse subrectis.*

[4155] Lit., "of Jupiter, but the third."

[4156] i.e., *incestorum appetitorem.*

15. And lest it should seem tedious and prolix to wish to consider each person singly, the same theologians say that there are four Vulcans and three Dianas, as many Æsculapii and five Dionysi, six Hercules and four Venuses, three sets of Castors and the same number of Muses, three winged Cupids, and four named Apollo;[4157] whose fathers they mention in like manner, in like manner their mothers, *and* the places where they were born, and point out the origin and family of each. But if it is true and certain, and is told in earnest as a *well*-known matter, either they are not all gods, inasmuch as there cannot be several under the same name, as we have been taught; or if there is one of them, he will not be known and recognised, because he is obscured by the confusion of very similar names. And thus it results from your own action, however unwilling you may be that it should be so, that religion is brought into difficulty and confusion, and has no fixed end to which it can turn itself, without being made the sport of equivocal illusions.

[4157] So Cicero (iii. 23); but Clemens [vol. ii. p. 179] speaks of five, and notes that a sixth had been mentioned.

16. For suppose that it had occurred to us, moved either by suitable influence or violent fear of you,[4158] to worship Minerva, for example, with the rights you deem sacred, and the usual ceremony: if, when we prepare sacrifices, and approach to make *the offerings* appointed for her on the flaming altars, all the Minervas shall fly thither, and striving for the right to that name, each demand that the offerings prepared be given to herself; what drawn-out animal shall we place among them, or to whom shall we direct the sacred offices which are our duty?[4159] For the first one of whom we spoke will perhaps say: "The name Minerva is mine, mine[4160] the divine majesty, who bore Apollo and Diana, and by the fruit of my womb enriched heaven with deities, and multiplied the number of the gods." "Nay, Minerva," the fifth will say, "are you speaking,[4161] who, being a wife, and so often a mother, have lost the sanctity of spotless purity? Do you not see that in all temples[4162] the images of Minervas are those of virgins, and that all artists refrain from giving to them the figures of matrons?[4163] Cease, therefore, to appropriate to yourself a name not rightfully[4164] yours. For that I am Minerva, begotten of father Pallas, the whole band of poets bear witness, who call me Pallas, the surname being derived from my father." The second will cry on hearing this: "What say you? Do you, then, bear the name of Minerva, an impudent parricide, and one defiled by the pollution of lewd lust, who, decking yourself with rouge and a harlot's arts, roused upon yourself even your father's passions, full of maddening desires? Go further, then, seek for yourself another name; for this belongs to me, whom the Nile, greatest of rivers, begot from among his flowing waters, and brought to a maiden's estate from the condensing of moisture.[4165] But if you inquire into the credibility of the matter, I too will bring as witnesses

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[4158] Lit., "by the violence of your terror." The preceding words are read in the ms. *ideo motos*—"so moved by authority," and were emended *idonea*, as in the text, by Gelenius.

[4159] Lit., "to what parts shall we transfer the duties of pious service."

[4160] The ms. reads *cum numen*; Rigaltius, followed by Oehler emending, as above, *meum*; the first four edd., with Oberthür, *tum*—"then the deity *is mine*;" while the rest read *cum numine*—"with the deity."

[4161] So LB., Orelli, and Oehler, reading *tu tinnis*for the ms. *tutunis.*

[4162] *Capitoliis*. In the Capitol were three shrines,—to Jove, Juno, and Minerva; and Roman colonies followed the mother-state's example. Hence the present general application of the term, which is found elsewhere in ecclesiastical Latin.

[4163] Lit., "Nor are the forms of married persons given to these by all artists;" *nec* read in all edd. for the ms. *et*—"and of married," etc., which is opposed to the context.

[4164] Lit., "not of your own right."

[4165] *Concretione roris*—a strange phrase. Cf. Her., iv. 180: "They say that Minerva is the daughter of Poseidon and the Tritonian lake."

the Egyptians, in whose language I am called Neith, as Plato's *Timæus*[4166] attests." What, then, do we suppose will be the result? Will she indeed cease to say that she is Minerva, who is named Coryphasia, either to mark her mother, or because she sprung forth from the top of Jove's head, bearing a shield, and girt with the terror of arms? *Or are we to suppose* that she who is third will quietly surrender the name? and not argue[4167] and resist the assumption of the first *two* with such words as these: "Do you thus dare to assume the honour of my name, O Sais,[4168] sprung from the mud and eddies of a stream, and formed in miry places? Or do you usurp[4169] another's rank, who falsely say that you were born a goddess from the head of Jupiter, and persuade very silly men that you are reason? Does he conceive and bring forth children from his head? That the arms you bear might be forged and formed, was there even in the hollow of his head a smith's workshop? *were there* anvils, hammers, furnaces, bellows, coals, and pincers? Or if, as you maintain, it is true that you are reason, cease to claim for yourself the name which is mine; for reason, of which you speak, is not a certain form of deity, but the understanding of difficult questions." If, then, as we have said, five Minervas should meet us when we essay to sacrifice,[4170] and contending as to whose this name is, each demand that either fumigations of incense be offered to her, or sacrificial wines poured out from golden cups; by what arbiter, by what judge, shall we dispose of so great a dispute? or what examiner will there be, what umpire of so great boldness as to attempt, with such personages, either to give a just decision, or to declare their causes not founded on right? Will he not rather go home, and, keeping himself apart from such matters, think it safer to have nothing to do with them, lest he should either make enemies of the rest, by giving to one what belongs to all, or be charged with folly for yielding[4171] to all what should be the property of one?

[4166] St. p. 21. The ms. reads *quorum Nili lingua latonis*; the two Roman edd. merely insert *p., Plat.*; Gelenius and Canterus adding *dicor*—"in whose language I am called the Nile's," *Nili* being changed into *Neith* by Elmenhorst and later edd.

[4167] Lit., "take account of herself."

[4168] So Ursinus suggested in the margin for the ms. *si verum.*

[4169] The third Minerva now addresses the fourth.

[4170] Lit., "approaching the duties of religion."

[4171] According to the ms. *sic*—"for so (i.e., as you do) yielding," etc.

17. We may say the very same things of the Mercuries, the Suns,—indeed of all the others whose numbers you increase and multiply. But it is sufficient to know from one case that the same principle applies to the rest; and, lest our prolixity should chance to weary our audience, we shall cease to deal with individuals, lest, while we accuse you of excess, we also should ourselves be exposed to the charge of excessive loquacity. What do you say, you who, by *the fear of* bodily tortures, urge us to worship the gods, and constrain us to undertake the service of your deities? We can be easily won, if only something befitting the conception of so great a race be shown to us. Show us Mercury, but *only* one; give us Bacchus, but *only* one; one Venus, and in like manner one Diana. For you will never make us believe that there are four Apollos, or three Jupiters, not even if you were to call Jove himself as witness, or make the Pythian *god* your authority. 482

18. But some one on the opposite side says, How do we know whether the theologians have written what is certain and well known, or set forth a wanton fiction,[4172] as they thought and judged? That has nothing to do with the matter; nor does the reasonableness of your argument depend upon this,—whether the facts are as the writings of the theologians state, or are otherwise and markedly different. For to us it is enough to speak of things which come before the public; and *we need* not inquire what is true, but *only* confute and disprove that which lies open to all, and *which* men's thoughts have generally received. But if they are liars, declare yourselves what is the truth, and disclose the unassailable mystery. And how can it be done when the services of men of letters are set aside? For what is there which can be said about the immortal gods that has not reached men's thoughts from what has been written by men on these subjects?[4173] Or can you relate anything yourselves about their rights and ceremonies, which has not been recorded in books, and made known by what authors have written? Or if you think these of no importance, let all the books be destroyed which have been composed about the gods for you by theologians, pontiffs, *and* even some devoted to the study of philosophy; nay, let us rather suppose that from the foundation of the world no man ever wrote[4174] anything about the gods: we wish to find out, and desire to know, whether you can mutter or murmur in mentioning the gods,[4175] or conceive those in thought to whom no idea[4176] from any book gave shape in your minds. But when it is clear that you have been informed of their names and powers by the suggestions of books,[4177] it is unjust to deny the reliableness of these books by whose testimony and authority you establish what you say.

[4172] So all the edd., though Orelli approves of *fictione* (edd. -*em*), which is, he says, the ms. reading, "set forth with wanton fiction."

[4173] The ms. and earlier edd., with Hild. and Oehler, read *ex hominum de scriptis*; LB. and Orelli inserting *his* after *de*, as above.

[4174] The ms. and both Roman edd. read *esse*, which is clearly corrupt; for which LB. gives *scripsisse* (misprinted *scripse*), as above.

[4175] i.e., "speak of them at all."

[4176] Lit., "an idea of no writing."

[4177] Lit., "been informed by books suggesting to you," etc.

19. But perhaps these things will turn out to be false, and what you say to be true. By what proof, by what evidence, *will it be shown*? For since both parties are men, both those who have said the one thing and those who have said the other, and on both sides the discussion was of doubtful matters, it is arrogant to say that that is true which seems so to you, but that that which offends your feelings manifests wantonness and falsehood. By the laws of the human race, and the associations of mortality itself, when you read and hear, That god was born of this *father* and of that mother, do you not feel in your mind[4178] that something is said which belongs to man, and relates to the meanness of our earthly race? Or, while you think that it is so,[4179] do you conceive no anxiety lest you should in something offend the gods themselves, whoever they are, because you believe that it is owing to filthy intercourse…[4180] that they have reached the light they knew not of, thanks to lewdness? For we, lest any one should chance to think that we are ignorant of, do not know, what befits the majesty of that name, assuredly[4181] think that the gods should not know birth; or if they are born at all, we hold and esteem that the Lord and Prince of the universe, by ways which He knew Himself, sent them forth spotless, most pure, undefiled, ignorant of sexual pollution,[4182] and brought to the full perfection of their natures as soon as they were begotten?[4183]

[4178] Lit., "does it not touch the feeling of your mind."

[4179] Ursinus would supply *eos*—"that they are so."

[4180] *Atque ex seminis, actu*, or *jactu*, as the edd. except Hild. read it.

[4181] The ms. reads *dignitati-s aut*; corrected, as above, *d. sane*, in the first five edd., Oberthür, and Orelli. [John x. 35.]

[4182] *Quæsit fœditas ista coeundi.*

[4183] Lit., "as far as to themselves, their first generation being completed."

20. But you, on the contrary, forgetting how great[4184] their dignity and grandeur are, associate with them a birth,[4185] and impute *to them* a descent,[4186] which men of at all refined feelings regard as at once execrable and terrible. From Ops, you say, his mother, and from his father Saturn, Diespiter was born with his brothers. Do the gods, then, have wives; and, the matches having been previously planned, do they become subject to the bonds of marriage? Do they take upon themselves[4187] the engagements of the bridal couch by prescription, by the cake of spelt, and by a pretended sale?[4188] Have they their mistresses,[4189] their promised wives, their betrothed brides, on settled conditions? And what do we say about their marriages, too, when indeed you say that some celebrated their nuptials, and entertained joyous throngs, and that the goddesses sported at these; and that *some* threw all things into utter confusion with dissensions because they had no share in *singing* the Fescennine verses, and occasioned danger and destruction[4190] to the next generation of men?[4191]

[4184] Lit., “forgetting the so great majesty and sublimity.”

[4185] Both plural.

[4186] Both plural.

[4187] The ms., first four edd., and Oberthür read *conducunt*—“unite;” for which the rest read *condic-unt*, as above.

[4188] i.e., *usu, farre, coemptione.*

[4189] The word here translated mistresses, *speratas*, is used of maidens loved, but not yet asked in marriage.

[4190] Lit., “dangers of destructions.”

[4191] Instead of “occasioned,” *sevisse*, which the later editions give, the ms. and first four edd. read *sævisse*—“that danger and destruction raged against,” etc.

21. But perhaps this foul pollution may be less apparent in the rest. Did, then, the ruler of the heavens, the father of gods and men, who, by the motion of his eyebrow, and by his nod, shakes the whole heavens and makes them tremble,—did he find his origin in man and woman? And unless both sexes abandoned *themselves* to degrading pleasures in sensual embraces,[4192] would there be no Jupiter, greatest of all; and even to this time would the divinities have no king, and heaven stand without its lord? And why do we marvel that you say Jove sprang from a woman's womb, seeing that your authors relate that he both had a nurse, and in the next place maintained the life given to him by nourishment *drawn from* a foreign[4193] breast? What say you, O men? Did, then, shall I repeat, *the god* who makes the thunder crash, lightens and hurls the thunderbolt, and draws together terrible clouds, drink in the streams of the breast, wail as an infant, creep about, and, that he might *be persuaded to* cease his crying most foolishly protracted, was he made silent by the noise of rattles,[4194] and put to sleep lying in a very soft cradle, and lulled with broken words? O devout assertion *of the existence* of gods, pointing out and declaring the venerable majesty of their awful grandeur! Is it thus in your opinion, I ask, that the exalted powers[4195] of heaven are produced? do your gods come forth to the light by modes of birth such as these, by which asses, pigs, dogs, by which the whole of this unclean herd[4196] of earthly beasts is conceived and begotten?

[4192] *Copulatis corporibus.*

[4193] i.e., not his mother's, but the dug of the goat Amalthea.

[4194] Lit., "rattles heard."

[4195] Lit., "the eminence of the powers."

[4196] Lit., "inundation."

22. And, not content to have ascribed these carnal unions to the venerable Saturn,[4197] you affirm that the king of the world himself begot children even more shamefully than he was himself born and begotten. Of Hyperiona,[4198] as his mother, you say, and Jupiter, who wields the thunderbolt, was born the golden and blazing Sun; of Latona and the same, the Delian archer, and Diana,[4199] who rouses the woods; of Leda and the same,[4200] those named in Greek Dioscori; of Alcmena and the same, the Theban Hercules, whom his club and hide defended; of him and Semele, Liber, who is named Bromius, and was born a second time from his father's thigh; of him, again, and Maia, Mercury, eloquent in speech, and bearer of the harmless snakes. Can any greater insult be put upon your Jupiter, or is there anything else which will destroy and ruin the reputation of the chief of the gods, further than that you believe him to have been at times overcome by vicious pleasures, and to have glowed with the passion of a heart roused to lust after women? And what had the Saturnian king to do with strange nuptials? Did Juno not suffice him; and could he not stay the force of his desires on the queen of the deities, although so great excellence graced her, *such* beauty, majesty of countenance, and snowy and marble whiteness of arms? Or did he, not content with one wife, taking pleasure in concubines, mistresses, and courtezans, a lustful god, show[4201] his incontinence in all directions, as is the custom with dissolute[4202] youths; and in old age, after intercourse with numberless persons, did he renew his eagerness for pleasures *now* losing their zest? What say you, profane ones; or what vile thoughts do you fashion about your Jove? Do you not, then, observe, do you not see with what disgrace you brand him? of what wrong-doing you make him the author? or what stains of vice, how great infamy you heap upon him?

[4197] Lit., "Saturnian gravity."

[4198] Cf. ch. 14, note 8, *supra*.

[4199] It is worth while to compare this passage with ch. 16. Here Arnobius makes Latona the mother of Apollo and Diana in accordance with the common legend; but there he represents the first Minerva as claiming them as her children.

[4200] In the ms. there is here an evident blunder on the part of the copyist, who has inserted the preceding line ("the archer Apollo, and of the woods") after "the same." Omitting these words, the ms. reading is literally, "the name in Greek is to the Dioscori." Before "the name" some word is pretty generally supposed to have been lost, some conjecturing "to whom;" others (among them Orelli, following Salmasius) "Castores." But it is evidently not really necessary to supplement the text.

[4201] Lit., "scatter."

[4202] Orelli reads with the ms., LB., and Hild., *babecali*, which he interprets *belli*, i.e., "handsome."

23. Men, though prone to lust, and inclined, through weakness of character, to *yield to* the allurements of sensual pleasures, still punish adultery by the laws, and visit with the penalty of death those whom they find to have possessed themselves of others rights by forcing the marriage-bed. The greatest of kings, *however, you tell us*, did not know how vile, how infamous the person of the seducer and adulterer was; and he who, as is said, examines our merits and demerits, did not, owing to the reasonings of his abandoned heart, see what was the fitting course *for him* to resolve on. But this misconduct might perhaps be endured, if you were to conjoin him with persons at least his equals, and *if* he were made by you the paramour of the immortal goddesses. But what beauty, what grace was there, I ask you, in human bodies, which could move, which could turn to it[4203] the eyes of Jupiter? Skin, entrails, phlegm, and all that filthy mass placed under the coverings of the intestines, which not Lynceus only with his searching gaze can shudder at, but any other also can *be made to* turn from even by merely thinking. O wonderful reward of guilt, O fitting and precious joy, for which Jupiter, the greatest, should become a swan, and a bull, and beget white eggs!

[4203] ms. and first five edd. read *inde*—“thence;” the others *in se*, as above. [Elucidation III.]

484 24. If you will open your minds' eyes, and see the real[4204] truth without gratifying any private end, you will find that the causes of all the miseries by which, as you say, the human race has long been afflicted, flow from such beliefs which you held in former times about your gods; and which you have refused to amend, although the truth was placed before your eyes. For what about them, pray, have we indeed ever either imagined which was unbecoming, or put forth in shameful writings that the troubles which assail men and the loss of the blessings of life[4205] should be used to excite a prejudice against us? Do we say that certain gods were produced from eggs,[4206] like storks and pigeons? *Do we say* that the radiant Cytherean Venus grew up, having taken form from the sea's foam and the severed genitals of Cœlus? that Saturn was thrown into chains for parricide, and relieved from their weight only on his own days?[4207] that Jupiter was saved from death[4208] by the services of the Curetes? that he drove his father from the seat of power, and by force and fraud possessed a sovereignty not his own? Do we say that his aged sire, when driven out, concealed himself in the territories of the Itali, and gave his name as a gift to Latium,[4209] because he had been *there* protected from his son? Do we say that Jupiter himself incestuously married his sister? or, instead of pork, breakfasted in ignorance upon the son of Lycaon, when invited to his table? that Vulcan, limping on one foot, wrought as a smith in the island of Lemnos? that Æsculapius was transfixed by a thunderbolt because of his greed and avarice, as the Bœotian Pindar[4210] sings? that Apollo, having become rich, by his ambiguous responses, deceived the very kings by whose treasures and gifts he had been enriched? Did we declare that Mercury was a thief? that Laverna is *so* also, and along with him presides over secret frauds? Is the writer Myrtilus one of us, who declares that the Muses were the handmaids of Megalcon,[4211] daughter of Macarus?[4212]

[4204] Orelli, without receiving into the text, approves of the reading of Stewechius, *promptam*, "evident," for the ms. *propriam.*

[4205] Lit., "the benefits diminished by which it is lived."

[4206] The ms. reads *ex Jovis*; the first five edd. *Jove*—"from Jove," which is altogether out of place; the others, as above, *ex ovis*. Cf. i. 36.

[4207] The ms. reads *et ablui diebus tantis…elevari*; LB., Hild. and Oehler, *statis* or *statutis…et levari*—"and was loosed and released on fixed days;" Elm., Oberthür, and Orelli receive the conjecture of Ursinus, *et suis diebus tantum…rel.*, as above.

[4208] Cf. iii. [cap. 41, p. 475, and cap. 30, p. 472].

[4209] i.e., hiding-place. Virg., *Æn.*, viii. 322: *Quoniam latuisset tutus in oris.*

[4210] *Pyth.*, iii. 102 sq.

[4211] ms. *Meglac.*

[4212] The ms. and most edd. give *filias*, making the Muses daughters of Macarus; but Orelli, Hild., and Oehler adopt, as above, the reading of Canterus, *filiæ*, in accordance with Clem. Alex.

25. Did we say[4213] that Venus was a courtezan, deified by a Cyprian king named Cinyras? Who reported that the palladium was formed from the remains of Pelops? Was it not you? Who that Mars was Spartanus? was it not your writer Epicharmus? Who that he was born within the confines of Thrace? was it not Sophocles the Athenian, with the assent of all his spectators? Who *that he was born* in Arcadia? was it not you? Who that he was kept a prisoner for thirteen months?[4214] was it not the son of the river Meles? Who *said* that dogs were sacrificed to him by the Carians, asses by the Scythians? was it not Apollodorus especially, along with the rest? Who that in wronging another's marriage couch, he was caught entangled in snares? was it not your writings, your tragedies? Did we ever write that the gods for hire endured slavery, as Hercules at Sardis[4215] for lust and wantonness; as the Delian Apollo, *who served* Admetus, as Jove's brother, *who served* the Trojan Laomedon, whom the Pythian also*served*, but with his uncle; as Minerva, who gives light, and trims the lamps to secret lovers? Is not he one of your poets, who represented Mars and Venus as wounded by men's hands? Is not Panyassis one of you, who relates that father Dis and queenly Juno were wounded by Hercules? Do not the writings of your Polemo say that Pallas[4216] was slain,[4217] covered with her own blood, overwhelmed by Ornytus? Does not Sosibius declare that Hercules himself was afflicted by the wound and pain he suffered at the hands of Hipocoon's children? Is it related at our instance that Jupiter was committed to the grave in the island of Crete? Do we say that the brothers,[4218] who were united in their cradle, were buried in the territories of Sparta and Lacedæmon? Is the author of our number, who is termed Patrocles the Thurian in the titles of his writings, who relates that the tomb and remains of

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[4213] So the ms. reading *numquid dictatum*, which would refer this sentence to the end of the last chapter. Gelenius, with Canth., Oberth., and Orelli, reads *quis ditatam*, and joins with the following sentence thus: "Who related that Venus, a courtezan enriched by C., was deified…? who that the palladium," etc. Cf. v. 19.

[4214] The ms. reads *quis mensibus in Arcadia tribus et decem vinctum*—"Who that he was bound thirteen months in Arcadia? was it not the son," etc. To which there are these two objections—that Homer never says so; and that Clemens Alexandrinus [vol. ii. p, 179, this series], from whom Arnobius here seems to draw, speaks of Homer as saying only that Mars was so bound, without referring to Arcadia. The ms. reading may have arisen from carelessness on the part of Arnobius in quoting (cf. ch. 14, n. 2), or may be a corruption of the copyists. The reading translated is an emendation by Jortin, adopted by Orelli.

[4215] *Sardibus*,—a conjecture of Ursinus, adopted by LB., Hild., and Oehler for the ms. *sordibus*; for which the others read *sordidi*—"for the sake of base lust."

[4216] Lit., "the masculine one."

[4217] As this seems rather extravagant when said of one of the immortals, *læsam*, "hurt," has been proposed by Meursius.

[4218] Castor and Pollux.

Saturn are found[4219] in Sicily? Is Plutarch of Chæronea[4220] esteemed one of us, who said that Hercules was reduced to ashes on the top of Mount Œta, after his loss of strength through epilepsy?

[4219] Lit., "contained."

[4220] The ms. reads *Hieronymus Pl.*—"is Hier., is Pl.," while Clem. Alex. mentions only "Hieronymus the philosopher."

26. But what shall I say of the desires with which it is written in your books, and contained in your writers, that the holy immortals lusted after women? For is it by us that the king of the sea is asserted in the heat of maddened passion to have robbed of their virgin purity Amphitrite,[4221] Hippothoe, Amymone, Menalippe, Alope?[4222] that the spotless Apollo, Latona's son, most chaste and pure, with the passions of a breast not governed by reason, desired Arsinoe, Æthusa, Hypsipyle, Marpessa, Zeuxippe, and Prothoe, Daphne, and Sterope?[4223] Is it shown in our poems that the aged Saturn, already long covered with grey hair, and now cooled by weight of years, being taken by his wife in adultery, put on the form of one of the lower animals, and neighing *loudly*, escaped in the shape of a beast? Do you not accuse Jupiter himself of having assumed countless forms, and concealed by mean deceptions the ardour of his wanton lust? Have we ever written that he obtained his desires by deceit, at one time changing into gold, at another into a sportive satyr; into a serpent, a bird, a bull; and, to pass beyond all limits of disgrace, into a little ant, that he might, forsooth, make Clitor's daughter the mother of Myrmidon, in Thessaly? Who represented him as having watched over Alcmena for nine nights without ceasing? was it not you?—that he indolently abandoned himself to his lusts, forsaking his post in heaven? was it not you? And, indeed, you ascribe[4224] *to him* no mean favours; since, in your opinion, the god Hercules was born to exceed and surpass in such matters his father's powers. He in nine nights begot[4225] with difficulty one son; but Hercules, a holy god, in one night taught the fifty daughters of Thestius at once to lay aside their virginal title, and to bear a mother's burden. Moreover, not content to have ascribed to the gods love of women, do you also say that they lusted after men? Some one loves Hylas; another is engaged with Hyacinthus; that one burns with desire for Pelops; this one sighs more ardently for Chrysippus; Catamitus is carried off to be a favourite and cup-bearer; and Fabius, that he may be called Jove's darling, is branded on the soft parts, and marked in the hinder.

[4221] These names are all in the plural in the original.

[4222] So LB. and Orelli, reading *Alopas*, from Clem. Alex., for the ms. *Alcyonas.*

[4223] These names are all in the plural in the original.

[4224] Lit., "you add."

[4225] In the original, somewhat at large—*unam potuit prolem extundere, concinnare, compingere.*

27. But among you, is it only the males who lust; and has the female sex preserved its purity?[4226] Is it not proved in your books that Tithonus was loved by Aurora; that Luna lusted after Endymion; the Nereid after Æacus; Thetis after Achilles' father; Proserpina after Adonis; her mother, Ceres, after some rustic Jasion, and afterwards Vulcan, Phaeton,[4227] Mars; Venus herself, the mother of Æneas, and founder of the Roman power, to marry Anchises? While, therefore, you accuse, without making *any* exception, not one only by name, but the whole of the gods alike, in whose existence you believe, of such acts of extraordinary shamefulness and baseness, do you dare, without violation of modesty, to say either that we are impious, or that you are pious, although they receive from you much greater occasion for offence on account of all the shameful acts which you heap up to their reproach, than in connection with the service and duties required by their majesty, honour, and worship? For either all these things are false which you bring forward about them individually, lessening their credit and reputation; and it is *in that case* a matter quite deserving, that the gods should utterly destroy the race of men; or if they are true and certain, and perceived without any reasons for doubt, it comes to this issue, that, however unwilling you may be, we believe them to be not of heavenly, but of earthly birth.

[4226] All edd. read this without mark of interrogation.

[4227] The ms. reads *Phætontem*: for which, both here and in Clem., Potter proposed *Phaonem*, because no such amour is mentioned elsewhere.

28. For where there are weddings, marriages, births, nurses, arts,[4228] and weaknesses; where there are liberty and slavery; where there are wounds, slaughter, and *shedding of* blood; where there are lusts, desires, sensual pleasures; where there is every mental passion arising from disgusting emotions,—there must of necessity be nothing godlike there; nor can that cleave to a superior nature which belongs to a fleeting race, and to the frailty of earth. For who, if only he recognises and perceives what the nature of that power is, can believe either that a deity had the generative members, and was deprived of them by a very base operation; or that he at one time cut off the children sprung from himself, and was punished by suffering imprisonment; or that he, in a way, made civil war upon his father, and deprived him of the right of governing; or that he, filled with fear of one younger when overcome, turned to flight, and hid in remote solitudes, like a fugitive and exile? Who, I say, can believe that the deity reclined at men's tables, was troubled on account of his avarice, deceived his suppliants by an ambiguous reply, excelled in the tricks of thieves, committed adultery, acted as a slave, was wounded, and in love, and submitted to the seduction of impure desires in all the forms of lust? But yet you declare all these things both were, and are, in your gods; and you pass by no form of vice, wickedness, error, without bringing it forward, in the wantonness of your fancies, to the reproach of the gods. You must, therefore, either seek out other gods, to whom all these *reproaches* shall not apply, for they are a human and earthly race to whom they apply; or if there are only these whose names and character you have declared, by your beliefs you do away with them: for all the things of which you speak relate to men.

[4228] i.e., either the arts which belong to each god (cf. the words in ii. 18: "these (arts) are not the gifts of science, but the discoveries of necessity"), or, referring to the words immediately preceding, obstetric arts.

29. And here, indeed, we can show that all those whom you represent to us as and call gods, were *but* men, by quoting either Euhemerus of Acragas,[4229] whose books were translated by Ennius into Latin that all might be thoroughly acquainted *with them*; or Nicanor[4230] the Cyprian; or the Pellæan Leon; or Theodorus of Cyrene; or Hippo and Diagoras of Melos; or a thousand other writers, who have minutely, industriously, and carefully[4231] brought secret things to light with noble candour. We may, I repeat, at pleasure, declare both the acts of Jupiter, and the wars of Minerva and the virgin[4232] Diana; by what stratagems Liber strove to make himself master of the Indian empire; what was the condition, the duty, the gain[4233] of Venus; to whom the great mother was bound in marriage; what hope, what joy was aroused in her by the comely Attis; whence *came* the Egyptian Serapis and Isis, or for what reasons their very names[4234] were formed.

[4229] Lit., "Euhemerus being opened."

[4230] So Elm. and Orelli, reading *Nicanore* for the ms. *Nicagora*, retained by all other edd.

[4231] Lit., "with the care of scrupulous diligence."

[4232] Meursius would join *virginis* to Minerva, thinking it an allusion to her title Παρθένος.

[4233] These terms are employed of hetæræ.

[4234] Lit., "the title itself of their names was."

30. But in the discussion which we at present maintain, we do not undertake this trouble or service, to show and declare who all these were. *But* this is what we proposed to ourselves, that as you call us impious and irreligious, *and*, on the other hand, maintain that you are pious and serve the gods, we should prove and make manifest that by no men are they treated with less respect than by you. But if it is proved by the very insults that it is so, it must, as a consequence, be understood that it is you who rouse the gods to fierce and terrible rage, because you either listen to or believe, or yourselves invent about them, stories so degrading. For it is not he who is anxiously thinking of religious rites,[4235] and slays spotless victims, who gives piles of incense to be burned with fire, not he must be thought to worship the deities, or alone discharge the duties of religion. True worship is in the heart, and a belief worthy of the gods; nor does it at all avail to bring blood and gore, if you believe about them things which are not only far remote from and unlike their nature, but even to some extent stain and disgrace both their dignity and virtue.

[4235] *Qui sollicite relegit. Relegit* is here used by Arnobius to denote the root of *religio*, and has therefore some such meaning as that given above. Cf. Cicero, *de Nat. Deorum*, ii. 28.

31. We wish, then, to question you, and invite you to answer a short question, Whether you think it a greater offence to sacrifice to them no victims, because you think that so great a being neither wishes nor desires these; or, with foul beliefs, to hold opinions about them so degrading, that they might rouse any one's spirit to a mad desire for revenge? If the relative importance of the matters be weighed, you will find no judge so prejudiced as not to believe it a greater crime to defame by manifest insults any one's reputation, than to treat it with silent neglect. For this, perhaps, may be held and believed from deference to reason; *but* the other course manifests an impious spirit, and a blindness despaired of in fiction. If in your ceremonies and rites neglected sacrifices and expiatory offerings may be demanded, guilt is said to have been contracted; if by a momentary forgetfulness[4236] any one has erred either in speaking or in pouring wine;[4237] or again,[4238] if at the solemn games and sacred races the dancer has halted, or the musician suddenly become silent,—you all cry out immediately that something has been done contrary to the sacredness of the ceremonies; or if the boy termed patrimus let go the thong in ignorance,[4239] or could not hold *to* the earth:[4240] and *yet* do you dare to deny that the gods are ever being wronged by you in sins so grievous, while you confess yourselves that, in less matters, they are often angry, to the national ruin?

[4236] Lit., "an error of inadvertence."

[4237] Lit., "with the sacrificial bowl."

[4238] So the ms., both Roman edd., Elm., Hild., and Oehler, reading *rursus*; the others *in cursu*—"in the course."

[4239] *Patrimus*, i.e., one whose father is alive, is probably used loosely for *patrimus et matrimus*, to denote one both of whose parents were alive, who was therefore eligible for certain religious services.

[4240] So the ms. reading *terram tenere*, for which Hild. would read *tensam*, denoting the car on which were borne the images of the gods, the thongs or reins of which were held by the *patrimus et matrimus*; Lipsius, *siserram*, the sacrificial victim. The reading of the text has been explained as meaning to touch the ground with one's hands; but the general meaning is clear enough,—that it was unlucky if the boy made a slip, either with hands or feet.

32. But all these things, they say, are the fictions of poets, and games arranged for pleasure. It is not credible, indeed, that men by no means thoughtless, who sought to trace out the character of the remotest antiquity, either did not[4241] insert in their poems the fables which survived in men's minds[4242] and common conversation;[4243] or that they would have assumed to themselves so great licence as to foolishly feign what was almost sheer madness, and might give them reason to be afraid of the gods, and bring them into danger with men. But let us grant that the poets are, as you say, the inventors and authors of tales so disgraceful; you are not, however, even thus free from the guilt of dishonouring the gods, who either are remiss in punishing such offences, or have not, by passing laws, and by severity of punishments, opposed such indiscretion, and determined[4244] that no man should henceforth say that which tended to the dishonour,[4245] or was unworthy of the glory of the gods.[4246] For whoever allows the wrongdoer to sin, strengthens his audacity; and it is more insulting to brand and mark any one with false accusations, than to bring forward and upbraid their real offences. For to be called what you are, and what you feel yourself to be, is less offensive, because *your resentment* is checked by the evidence supplied against you on privately reviewing your life;[4247] but that wounds very keenly which brands the innocent, and defames a man's honourable name and reputation.

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[4241] Oberthür and Orelli omit *non*.

[4242] Lit., "notions."

[4243] Lit., "placed in their ears."

[4244] Lit., "and it has *not* been established by you,"—a very abrupt transition in the structure of the sentence.

[4245] Lit., "which was very near to disgrace."

[4246] So the margin of Ursinus, followed by later edd., prefixing *d* before the ms. *-eorum*.

[4247] Lit., "has less bite, being weakened by the testimony of silent reviewing," *recognitionis*.

33. Your gods, it is recorded, dine on celestial couches, and in golden chambers, drink, and are at last soothed by the music of the lyre, and singing. You fit them with ears not easily wearied;[4248] and do not think it unseemly to assign to the gods the pleasures by which earthly bodies are supported, and which are sought after by ears enervated by the frivolity of an unmanly spirit. Some of them are brought forward in the character of lovers, destroyers of purity, to commit shameful and degrading deeds not only with women, but with men also. You take no care as to what is said about matters of so much importance, nor do you check, by any fear of chastisement at least, the recklessness of your wanton literature; others, through madness and frenzy, bereave themselves, and by the slaughter of their own relatives cover themselves with blood, just as though it were that of an enemy. You wonder at these loftily expressed impieties; and that which it was fitting should be subjected to all punishments, you extol with praise that spurs them on, so as to rouse their recklessness to greater vehemence. They mourn over the wounds of their bereavement, and with unseemly wailings accuse the cruel fates; you are astonished at the force of their eloquence, carefully study *and* commit to memory that which should have been wholly put away from human society,[4249] and are solicitous that it should not perish through any forgetfulness. They are spoken of as being wounded, maltreated, making war upon each other with hot and furious contests; you enjoy the description; and, to enable you to defend so great daring in the writers, pretend that these things are allegories, and contain the principles of natural science.

[4248] Lit., "most enduring."

[4249] *Coetu*. The ms. and most edd. read *coalitu*,—a word not occurring elsewhere; which Gesner would explain, "put away that it may not be established among men," the sense being the same in either case.

34. But why do I complain that you have disregarded the insults[4250] offered to the other deities? That very Jupiter, whose name you should not have spoken without fear and trembling over your whole body, is described as confessing his faults when overcome by lust[4251] of his wife, and, hardened in shamelessness, making known, as if he were mad and ignorant,[4252] the mistresses he preferred to his spouse, the concubines he preferred to his wife; you say that those who have uttered so marvellous things are chiefs and kings among poets endowed with godlike genius, that they are persons most holy; and so utterly have you lost sight of your duty in the matters of religion which you bring forward, that words are of more importance, in your opinion, than the profaned majesty of the immortals. So then, if only you felt any fear of the gods, or believed with confident and unhesitating assurance that they existed at all, should you not, by bills, by popular votes, by fear of the senate's decrees, have hindered, prevented, *and* forbidden any one to speak at random of the gods otherwise than in a pious manner?[4253] Nor have they obtained this honour even at your hands, that you should repel insults offered to them by the same laws by which you ward them off from yourselves. They are accused of treason among you who have whispered any evil about your kings. To degrade a magistrate, or use insulting language to a senator, you have made by decree *a crime*, followed by the severest punishment. To write a satirical poem, by which a slur is cast upon the reputation and character of another, you determined, by the decrees of the decemvirs, should not go unpunished; and that no one might assail your ears with too wanton abuse, you established formulæ[4254] for severe affronts. With you only the gods are unhonoured, contemptible, vile; against whom you allow any one liberty to say what he will, to accuse them of the deeds of baseness which his lust has invented and devised. And *yet* you do not blush to raise against us the charge of want of regard for deities so infamous, although it is much better to disbelieve the existence of the gods than to think they are such, and of such repute.

[4250] Lit., "complain of the neglected insults of the other gods."

[4251] Lit., "as a lover by." Cf. Homer, *Il.*, 14, 312.

[4252] i.e., of himself.

[4253] Lit., "except that which was full of religion."

[4254] i.e., according to which such offenses should be punished.

35. But is it only poets whom you have thought proper[4255] to allow to invent unseemly tales about the gods, and to turn them shamefully into sport? What do your pantomimists, the actors, that crowd of mimics and adulterers?[4256] Do they[4257] not abuse your gods to make to themselves gain, and *do not the others*[4258] find enticing pleasures in[4259] the wrongs and insults offered to the gods? At the public games, too, the colleges of all the priests and magistrates take their places, the chief Pontiffs, and the chief priests of the curiæ; the Quindecemviri take their places, *crowned* with wreaths of laurel, and the flamines diales 488 with their mitres; the augurs take their places, who disclose the divine mind and will; and the chaste maidens also, who cherish and guard the ever-burning fire; the whole people and the senate take their places; the fathers who have done service as consuls, princes next to the gods, and most worthy of reverence; and, shameful to say, Venus, the mother of the race of Mars, and parent of the imperial people, is represented by gestures as in love,[4260] and is delineated with shameless mimicry as raving like a Bacchanal, with all the passions of a vile harlot.[4261] The Great Mother, too, adorned with her sacred fillets, is represented by dancing; and that Pessinuntic Dindymene[4262] is, to the dishonour of her age, represented as with shameful desire using passionate gestures in the embrace of a herdsman; and also in the Trachiniæ of Sophocles,[4263] that son of Jupiter, Hercules, entangled in the toils of a death-fraught garment, is exhibited uttering piteous cries, overcome by his violent suffering, and at last wasting away and being consumed, as his intestines soften and are dissolved.[4264] But in *these* tales even the Supreme Ruler of the heavens Himself is brought forward, without any reverence for His name and majesty, as acting the part of an adulterer, and changing His countenance for purposes of seduction, in order that He might by guile rob of their chastity matrons, who were the wives of others, and putting on the appearance of their husbands, by assuming the form of another.

[4255] Lit., "have willed."

[4256] Lit., "full-grown race," *exoleti*, a word frequently used, as here, *sensu obscæno.*

[4257] i.e., the actors, etc.

[4258] i.e., the crowd of adulterers, as Orelli suggests.

[4259] Lit., "draw enticements of pleasures from."

[4260] Or, "Venus, the mother…and loving parent," etc.

[4261] Lit., "of meretricious vileness."

[4262] i.e., Cybele, to whom Mount Dindymus in Mysia was sacred, whose rites, however, were celebrated at Pessinus also, a very ancient city of Galatia.

[4263] ms. *Sofocles*, corrected in LB. *Sophocles*. Cf. Trach. 1022 sqq.

[4264] Lit., "towards (*in*) the last *of the* wasting consumed by the softening of his bowels flowing apart."

36. But this crime is not enough: the persons of the most sacred gods are mixed up with farces also, and scurrilous plays. And that the idle onlookers may be excited to laughter and jollity, the deities are hit at in jocular quips, the spectators shout and rise up, the whole pit resounds with the clapping of hands and applause. And to the debauched scoffers[4265] at the gods gifts and presents are ordained, ease, freedom from public burdens, exemption and relief, together with triumphal garlands,—a crime for which no amends can be made by any apologies. And after this do you dare to wonder whence these ills come with which the human race is deluged and overwhelmed without any interval, while you daily both repeat and learn by heart all these things, with which are mixed up libels upon the gods and slanderous sayings; and when[4266] you wish your inactive minds to be occupied with useless dreamings, demand that days be given to you, and exhibition made without any interval? But if you felt any real indignation on behalf of your religious beliefs, you should rather long ago have burned these writings, destroyed those books of yours, and overthrown these theatres, in which evil reports of your deities are daily made public in shameful tales. For why, indeed, have our writings deserved to be given to the flames? our meetings to be cruelly broken up,[4267] in which prayer is made to the Supreme God, peace and pardon are asked for all in authority, for soldiers, kings, friends, enemies, for those still in life, and those freed from the bondage of the flesh;[4268] in which all that is said is such as to make *men* humane,[4269] gentle, modest, virtuous, chaste, generous in dealing with their substance, and inseparably united to all embraced in our brotherhood?[4270]

[4265] Lit., "debauched and scoffers."

[4266] So Orelli, reading *et quando*; ms. and other edd. *et si*—"and if ever."

[4267] Arnobius is generally thought to refer here to the persecution under Diocletian mentioned by Eusebius, *Hist. Eccl.*, viii. 2.

[4268] The service in which these prayers were offered was presided over by the bishop, to whom the dead body was brought: hymns were then sung of thanksgiving to God, the giver of victory, by whose help and grace the departed brother had been victorious. The priest next gave thanks to God, and some chapters of the Scriptures were read; afterwards the catechumens were dismissed; the names of those at rest were then read in a clear voice, to remind the survivors of the success with which others had combated the temptations of the world. The priest again prayed for the departed, at the close beseeching God to grant him pardon, and admission among the undying. Thereafter the body was kissed, anointed, and buried.—Dionysius, *Eccl. Hier.*, last chapter quoted by Heraldus. Cf. *Const. Apost.*, viii. 41. With the Church's advance in power there was an accession of pomp to these rites. [Elucidation IV.]

[4269] Cf. the younger Pliny, *Epist.*, x. 97: "They affirmed that they bound themselves by oath not for any wicked purpose, but to pledge themselves not to commit theft, robbery, or adultery, nor break faith, or prove false to a trust."

[4270] Lit., "whom *our* society joins together," *quos solidet germanitas*. [Lardner justly argues that this passage proves our author's familiarity with rites to which catechumens were not admitted. *Credibil.*, vol. iii. p. 458.]

37. But this is the state of the case, that as you are exceedingly strong in war and in military power, you think you excel in knowledge of the truth also, and are pious before the gods,[4271] whose might you have been the first to besmirch with foul imaginings. Here, if your fierceness allows, and madness suffers, we ask you to answer us this: Whether you think that anger finds a place in the divine nature, or that the divine blessedness is far removed from such passions? For if they are subject to passions so furious,[4272] and are excited by feelings of rage as your imaginings suggest,—for you say that they have often shaken the earth with their roaring,[4273] and bringing woful misery on men, corrupted with pestilential contagion the character of the times,[4274] both because their games had been celebrated with too little care, and because their priests were not received with favour, and because some small spaces were desecrated, and because their rites were not duly performed,—it must consequently be understood that they feel no little wrath on account of the opinions which have been mentioned. But if, as follows of necessity, it is admitted that all these miseries with which men have long been overwhelmed flow from such fictions, if the anger of the deities is excited by these causes, you are the occasion of so terrible misfortunes, because you never cease to jar upon the feelings of the gods, and excite them to a fierce desire for vengeance. But if, on the other hand, the gods are not subject to such passions, and do not know at all what it is to be enraged, then indeed there is no ground for saying that they who know not what anger is are angry with us, * and they are free from its presence,[4275] and the disorder[4276] *it causes*. For it cannot be, in the nature of things, that what is one should become two; and that unity, which is naturally uncompounded, should divide and go apart into separate things.[4277]

[4271] i.e., in their sight or estimation.

[4272] Lit., “conceive these torches.”

[4273] Lit., “have roared with tremblings of the earth.”

[4274] The ms. reads *conru-isse auras temporum*, all except the first four edd. inserting *p* as above. Meursius would also change *temp.* into *ventorum*—“the breezes of the winds.”

[4275] So the ms., reading *comptu*—tie, according to Hild., followed by LB. and Orelli.

[4276] Lit., “mixture.”

[4277] The words following the asterisk (*) are marked in LB. as spurious or corrupt, or at least as here out of place. Orelli transposes them to ch. 13, as was noticed there, although he regards them as an interpolation. The clause is certainly a very strange one, and has a kind of affected abstractness, which makes it seem out of place; but it must be remembered that similarly confused and perplexing sentences are by no means rare in Arnobius. If the clause is to be retained, as good sense can be made from it here as anywhere else. The general meaning would be: The gods, if angry, are angry with the pagans; but if they are not subject to passion, it would be idle to speak of them as angry with the Christians, seeing that they cannot possibly at once be incapable of feeling anger, and yet at the same time be angry with them. [See cap. 13, note 4, p. 480, *supra*.]

Book V.

————————————

1. Admitting that all these things which do the immortal gods dishonour, have been put forth by poets merely in sport, what *of* those found in grave, serious, and careful histories, and handed down by you in hidden mysteries? have they been invented by the licentious fancy of the poets? Now if they seemed[4278] to you stories of such absurdity, some of them you would neither retain in their constant use, nor celebrate as solemn festivals from year to year, nor would you maintain them among your sacred rites as shadows of real events. With strict moderation, I shall adduce only one of these stories which are so numerous; that in which Jupiter himself is brought on the stage as stupid and inconsiderate, being tricked by the ambiguity of words. In the second book of Antias—lest any one should think, perchance, that we are fabricating charges calumniously—the following story is written:—

The famous king Numa, not knowing how to avert evil portended by thunder, and being eager to learn, by advice of Egeria concealed beside a fountain twelve chaste youths provided with chains; so that when Faunus and Martius[4279] Picus came to this place[4280] to drink,—for hither they were wont to come[4281] to draw water,—they might rush on them, seize and bind them. But, that this might be done more speedily, the king filled many[4282] cups with wine and with mead,[4283] and placed them about the approaches to the fountain, where they would be seen—a crafty snare for those who should come. They, as was their usual custom, when overcome by thirst, came to their well-known haunts. But when they had perceived cups with sweetly smelling liquors, they preferred the new to the old; rushed eagerly upon them; charmed with the sweetness of the draught, drank too much; and becoming drunk, fell fast asleep. Then the twelve *youths* threw themselves upon the sleepers, *and* cast chains round them, lying soaked with wine; and they,[4284] when roused, immediately taught the king by what methods and sacrifices Jupiter could be called down to earth. With this knowledge the king performed the sacred ceremony on the Aventine, drew down Jupiter to the earth, and asked from him the due form of expiation. Jupiter having long hesitated, said, "Thou shalt avert what is portended by thunder with a head.”[4285] The king answered, “With an onion.”[4286] Jupiter again, “With a man’s.” The king returned, “But with hair.”[4287] The deity in turn, “With the life.[4288] With a fish,”[4289] rejoined Pompilius. Then Jupiter, being ensnared by the ambiguous terms used, uttered these words: “Thou hast overreached me, Numa; for I had determined that evils portended by thunder should be averted with *sacrifices of* human heads, not[4290] with hair *and* an onion. Since, however, your craft has outwitted me, have the mode which you wished; and always undertake the expiation of thunder-portents with those things which you have bargained for.”

[4278] So most edd., inserting *er*; in ms. and Oehler, *vid-entur.*

[4279] So named either because he was said to have made use of the bird of Mars, i.e., a woodpecker (*picus*), in augury, or because according to the legend he was changed into one by Circe.

[4280] i.e., the Aventine. The story is told by Plutarch in his Life of Numa, c. 15, and by Ovid, *Fasti*, iii. 291 sqq.

[4281] The ms. reads *sollemniter hæc*, corrected, as above, *solenne iter huc* by all edd. except Hild.

[4282] So the ms. and most edd., reading *pocula non parvi numeri*, for which Elmh. and Orelli have received from the margin of Ursinus, *poc non parva mero*—"cups of great size, with pure wine."

[4283] i.e., *mulsum.*

[4284] i.e., Faunus and Picus.

[4285] *Capite.*

[4286] *Cæpitio.*

[4287] Jupiter is supposed to say *humano*, meaning *capite*, to be understood, i.e., “with a man’s head,” while the king supplies *capillo*—“with a man’s hair.”

[4288] *Anima*(ms. *lia*).

[4289] *Mæna*. There is here a lacuna in the text; but there can be no difficulty in filling it up as above, with Heraldus from Plutarch, or with Gelenius from Ovid, *piscis*—“*with the life* of a fish.”

[4290] The ms. and both Roman edd. read *Numa*, corrected by Gelenius, as above, *non*.

2. What the mind should take up first, what last, or what it should pass by silently, it is not easy to say, nor is it made clear by any amount of reflection; for all have been so devised and fitted to be laughed at, that you should strive that they may be believed to be false—even if they are true—rather than pass current as true, and suggest as it were something extraordinary, and bring contempt upon deity itself. What, then, do you say, O you—? Are we to believe[4291] that that Faunus and Martius Picus—if they are of the number of the gods, and of that everlasting and immortal substance—were once parched with thirst, and sought the gushing fountains, that they might be able to cool with water their heated veins? Are we to believe that, ensnared by wine, and beguiled by the sweetness of mead, they dipped so long into the treacherous cups, that they even got into danger of becoming drunk? Are we to believe that, being fast asleep, and plunged in the forgetfulness of most profound slumbers, they gave to creatures of earth an opportunity to bind them? On what parts, then, were those bonds and chains flung? Did they have any solid substance, or had their hands been formed of hard bones, so that it might be possible to bind them with halters and hold them fast by tightly drawn knots? For I do not ask, I do not inquire whether they could have said anything when swaying to and fro in their drunken maunderings; or whether, while Jupiter was unwilling, or rather unwitting, any one could have made known the way to bring him down to earth. This only do I wish to hear, why, if Faunus and Picus are of divine origin and power, they did not rather themselves declare to Numa, as he questioned them, that which he desired to learn from Jove himself at a greater risk? Or[4292] did Jupiter alone have knowledge of this—for from him the thunderbolts fall—how training in some kind of knowledge should avert impending dangers? Or, while he himself hurls these fiery bolts, is it the business of others to know in what way it is fitting to allay his wrath and indignation? For truly it would be most absurd to suppose that he himself appoints[4293] the means by which may be averted that which he has determined should befall men through the hurling of his thunderbolts. For this is to say, By such ceremonies you will turn aside my wrath; and if I shall at any time have foreshown by flashes of lightning that some evil is close at hand, do this and that, so that[4294] what I have determined should be done may be done altogether in vain, and may pass away idly through the force[4295] of these rites.

[4291] The ms. and edd. read *cred-i-musne*—“do we believe,” for which Meursius suggests -*e*- as above.

[4292] Lit., “or whether.” Below the ms. reads corruptly *ad ipsum*—“to him.”

[4293] The ms. reads *scire*, but “knows” would hardly suit the context. Instead of adopting any conjecture, however, it is sufficient to observe, with Oehler, that *scire* is elsewhere used as a contraction for *sciscere.*

[4294] The ms. omits *ut*.

[4295] So Cujacius, inserting *vi*, omitted by the ms.

3. But let us admit that, as is said, Jupiter has himself appointed against himself ways and means by which his own declared purposes might fittingly be opposed: are we also to believe that a deity of so great majesty was dragged down to earth, and, standing on a petty hillock with a mannikin, entered into a wrangling dispute? And what, I ask, was the charm which forced Jupiter to leave the all-important[4296] direction of the universe, and appear at the bidding of mortals? the sacrificial meal, incense, blood, the scent of burning laurel-boughs,[4297] and muttering of spells? And were all these more powerful than Jupiter, so that they compelled him to do unwillingly what was enjoined, or to give himself up of his own accord to their crafty tricks? What! will what follows be believed, that the son of Saturn had so little foresight, that he either proposed terms by the ambiguity of which he was himself ensnared, or did not know what was going to happen, how the craft and cunning of a mortal would overreach him? You shall make expiation, he says, with a head when thunderbolts have fallen. The phrase is still incomplete, and the meaning is not fully expressed and defined; for it was necessarily right to know whether Diespiter ordains that this expiation be effected with the head of a wether, a sow, an ox, or any other animal. Now, as he had not yet fixed this specifically, and his decision was still uncertain and not yet determined, how could Numa know that Jupiter would say the head of a man, so as to[4298] anticipate *and* prevent *him*, and turn his uncertain and ambiguous words[4299] into "an onion's head?"

[4296] Lit., "so great."

[4297] Lit., "the fumigation of *verbenæ*," i.e., of boughs of the laurel, olive, or myrtle.

[4298] The ms. omits *ut*.

[4299] Lit., "the uncertain *things* of that ambiguity."

4. But you will perhaps say that the king was a diviner. Could he be more so than Jupiter himself? But for a mortal's anticipating[4300] what Jupiter—whom[4301] he overreached—was going to say, could the god not know in what ways a man was preparing to overreach him? Is it not, then, clear and manifest that these are puerile and fanciful inventions, by which, while a lively wit is assigned[4302] to Numa, the greatest want of foresight is imputed to Jupiter? For what shows so little foresight as to confess that you have been ensnared by the subtlety of a man's intellect, and while you are vexed at being deceived, to give way to the wishes of him who has overcome you, and to lay aside the means which you had proposed? For if there was reason and some natural fitness that[4303] expiatory sacrifice for that which was struck with lightning should have been made with a man's head, I do not see why the proposal of an onion's was made by the king; but if it could be performed with an onion also, there was a greedy lust for human blood. And both parts are made to contradict themselves: so that, on the one hand, Numa is shown not to have wished to know what he did wish; and, on the other, Jupiter is shown to have been merciless, because he said that he wished expiation to be made with the heads of men, which could have been done by Numa with an onion's head

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[4300] Lit., "unless a mortal anticipated"—*præsumeret*, the ms. reading.

[4301] So Oehler, supplying *quem*.

[4302] Lit., "liveliness of heart is procured."

[4303] Lit., "why."

5. In Timotheus, who was no mean mythologist, and also in others equally well informed, the birth of the Great Mother of the gods, and the origin of her rites, are thus detailed, being derived—as he himself writes and suggests—from learned books of antiquities, and from *his acquaintance with* the most secret mysteries:—Within the confines of Phrygia, he says, there is a rock of unheard-of wildness in every respect, the name of which is Agdus, so named by the natives of that district. Stones taken from it, as Themis by her oracle[4304] had enjoined, Deucalion and Pyrrha threw upon the earth, at that time emptied of men; from which this Great Mother, too, as she is called, was fashioned along with the others, and animated by the deity. Her, given over to rest and sleep on the very summit of the rock, Jupiter assailed with lewdest[4305] desires. But when, after long strife, he could not accomplish what he had proposed to himself, he, baffled, spent his lust on the stone. This the rock received, and with many groanings Acdestis[4306] is born in the tenth month, being named from his mother rock. In him there had been resistless might, and a fierceness of disposition beyond control, a lust made furious, and *derived* from both sexes.[4307] He violently plundered and laid waste; he scattered destruction wherever the ferocity of his disposition had led him; he regarded not gods nor men, nor did he think anything more powerful than himself; he contemned earth, heaven, and the stars.

[4304] So Ovid also (*Metam.*, i. 321), and others, speak of Themis as the first to give oracular responses,

[4305] So the ms. and edd., reading *quam incestis*, except Orelli, who adopts the conjecture of Barthius, *nequam*—"lustful Jupiter with lewd desires."

[4306] So the ms. and edd., except Hildebrand and Oehler, who throughout spell *Agdestis*, following the Greek writers, and the derivation of the word from *Agdus*.

[4307] So Ursinus suggested, followed by later edd., *ex utroque* (ms. *utra.*) *sexu*; for which Meursius would read *ex utroque sexus*—"and a sex of both," i.e., that he was a hermaphrodite, which is related by other writers.

6. Now, when it had been often considered in the councils of the gods, by what means it might be possible either to weaken or to curb his audacity, Liber, the rest hanging back, takes upon himself this task. With the strongest wine he drugs a spring much resorted to by Acdestis[4308] where he had been wont to assuage the heat and burning thirst[4309] roused *in him* by sport and hunting. Hither runs Acdestis to drink when he felt the need;[4310] he gulps down the draught too greedily into his gaping veins. Overcome by what he is quite unaccustomed to, he is in consequence sent fast asleep. Liber is near the snare *which he had set*; over his foot he throws one end of a halter[4311] formed of hairs, woven together very skilfully; with the other end he lays hold of his privy members. When the fumes of the wine passed off, Acdestis starts up furiously, and his foot dragging the noose, by his own strength he robs himself of his[4312] sex; with the tearing asunder of *these* parts there is an immense flow of blood; both[4313] are carried off and swallowed up by the earth; from them there suddenly springs up, covered with fruit, a pomegranate tree, seeing the beauty of which, with admiration, Nana,[4314] daughter of the king or river Sangarius, gathers and places in her bosom *some of the fruit*. By this she becomes pregnant; her father shuts her up, supposing that she had been[4315] debauched, and seeks to have her starved to death; she is kept alive by the mother of the gods with apples, and other food,[4316] *and* brings forth a child, but Sangarius[4317] orders it to be exposed. One Phorbas having found the child, takes it home,[4318]

[4308] Lit., "him."

[4309] Lit., "of thirsting."

[4310] Lit., "in time of need."

[4311] So the reading of the ms. and edd., *unum laqueum*, may be rendered; for which Canterus conjectured *imum*—"the lowest part of the noose."

[4312] So the edd., reading *eo quo* (ms. *quod*) *fuerat privat sexu*; for which Hild. and Oehler read *fu-tu-erat*—"of the sex with which he had been a fornicator."

[4313] Lit., "these (i.e., the parts and the blood) are," etc.

[4314] The ms. here reads *Nata*, but in c. 13 the spelling is Nana, as in other writers.

[4315] Lit., "as if."

[4316] The ms. reads *t-abulis*, corrected as above *p-* by Jos. Scaliger, followed by Hild. and Oehler. The other edd. read *bacculis*—"berries."

[4317] So all the edd., except Hild. and Oehler, who retain the ms. reading *sanguinarius*—"bloodthirsty."

[4318] So Salmasius, Orelli, and Hild., reading *repertum nescio quis sumit Phorbas, lacte*; but no mention of any Phorbas is made elsewhere in connection with this story, and Oehler has therefore proposed *forma ac lacte*—"some one takes *the child* found, nourishes it with sweet pottage of millet (*forma*) and milk," etc.

brings it up on goats' milk; and as handsome fellows are so named in Lydia, or because the Phrygians in their own way of speaking call their goats *attagi*, it happened in consequence that *the boy* obtained the name Attis.[4319] Him the mother of the gods loved exceedingly, because he was of most surpassing beauty; and Acdestis, *who was* his companion, as he grew up fondling him, and bound *to him* by wicked compliance with his lust in the only way now possible, leading him through the wooded glades, and presenting him with the spoils of many wild beasts, which the boy Attis at first said boastfully were won by his own toil and labour. Afterwards, under the influence of wine, he admits that he is both loved by Acdestis, and honoured by him with the gifts brought from the forest; whence it is unlawful for those polluted by *drinking* wine to enter into his sanctuary, because it discovered his secret.[4320]

[4319] [See vol. ii. p. 175.]

[4320] Lit., "his silence."

7. Then Midas, king of Pessinus, wishing to withdraw the youth from so disgraceful an intimacy, resolves to give him his own daughter in marriage, and caused the *gates of the* town to be closed, that no one of evil omen might disturb their marriage joys. But the mother of the gods, knowing the fate of the youth, and that he would live among men in safety *only* so long as he was free from the ties of marriage, that no disaster might occur, enters the closed city, raising its walls with her head, which began to be crowned with towers in consequence. Acdestis, bursting with rage because of the boy's being torn from himself, and brought to seek a wife, fills all the guests with frenzied madness:[4321] the Phrygians shriek aloud, panic-stricken at the appearance of the gods;[4322] a daughter of adulterous[4323] Gallus cuts off her breasts; Attis snatches the pipe borne by him who was goading them to frenzy; and he, too, now filled with furious passion, raving frantically *and* tossed about, throws himself down at last, and under a pine tree mutilates himself, saying, "Take these,[4324] Acdestis, for which you have stirred up so great and terribly perilous commotions."[4325] With the streaming blood his life flies; but the Great Mother of the gods gathers the parts which had been cut off, and throws earth on them, having first covered them, and wrapped[4326] them in the garment of the dead. From the blood which had flowed springs a flower, the violet, and with[4327] this the tree[4328] is girt. Thence the custom began and arose, whereby you even now veil and wreath with flowers the sacred pine. The virgin who had been the bride, whose name, as Valerius[4329] the pontifex relates, was Ia, veils the breast of the lifeless *youth* with soft wool, sheds tears with Acdestis, and slays herself. After her death

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[4321] Lit., "fury and madness."

[4322] The ms., first five edd., and Oberthür, read *exterriti adorandorum Phryges*; for which Ursinus suggested *ad ora deorum*—"at the faces of gods," adopted by Oehler; the other edd. reading *ad horam*—"at the hour, i e., thereupon."

[4323] It seems probable that part of this chapter has been lost, as we have no explanation of this epithet; and, moreover (as Oehler has well remarked) in c. 13 this Gallus is spoken of as though it had been previously mentioned that he too had mutilated himself, of which we have not the slightest hint.

[4324] i.e., *genitalia.*

[4325] Lit., "so great motions of furious hazards."

[4326] So most edd., reading *veste prius tectis atque involutis* for the ms. reading, retained by Hild. and Oehler, *tecta atque involuta*—"his vest being first drawn over and wrapt about them;" the former verb being found with this meaning in no other passage, and the second very rarely.

[4327] Lit., "from."

[4328] i.e., the pine.

[4329] Nourry supposes that this may refer to M. Valerius Messala, a fragment from whom on auspices has been preserved by Gellius (xiii. 15); while Hild. thinks that Antias is meant, who is mentioned in c. 1.

her blood is changed into purple violets. The mother of the gods sheds tears also,[4330] from which springs an almond tree, signifying the bitterness of death.[4331] Then she bears away to her cave the pine tree, beneath which Attis had unmanned himself; and Acdestis joining in her wailings, she beats and wounds her breast, *pacing* round the trunk of the tree now at rest.[4332] Jupiter is begged by Acdestis that Attis may be restored to life: he does not permit it. What, however, fate allowed,[4333] he readily grants, that his body should not decay, that his hairs should always grow, that the least of his fingers should live, and should be kept ever in motion; content with which favours, *it is said* that Acdestis consecrated the body in Pessinus, *and* honoured it with yearly rites and priestly services.[4334]

[4330] So Orelli punctuates and explains; but it is doubtful whether, even if this reading be retained, it should not be translated, "bedewed these (violets)." The ms. reads, *suffodit et as* (probably *has*)—"digs under these," emended as above in LB., *suffudit et has.*

[4331] Lit., "burial."

[4332] So it has been attempted to render the ms., reading *pausatæ circum arboris robur*, which has perplexed the different edd. Heraldus proposed *pausate*—"at intervals round the trunk of the tree;" LB. reads *-ata*—"round…tree having rested." Reading as above, the reference might be either to the rest from motion after being set up in the cave, or to the absence of wind there.

[4333] Lit., "could be done through (i.e. as far as concerns) fate."

[4334] So Oehler, reading *sacerdotum antistitiis* for the ms. *antistibus*, changed in both Roman edd. and Hild. to *-stitibus*—"with priests (or overseers) of priests." Salmasius proposed *intestibus*—"with castrated priests."

8. If some one, despising the deities, and furious with a savagely sacrilegious spirit, had set himself to blaspheme your gods, would he dare to say against them anything more severe than this tale relates, which you have reduced to form, as though *it were* some wonderful narrative, and have honoured without ceasing,[4335] lest the power of time and the remoteness[4336] of antiquity should cause it to be forgotten? For what is there asserted in it, or what written about the gods, which, if said with regard to a man brought up with bad habits and a pretty rough training, would not make you liable to be accused of wronging and insulting him, and expose you to hatred and dislike, accompanied by implacable resentment? From the stones, you say, which Deucalion and Pyrrha threw, was produced the mother of the gods. What do you say, O theologians? what, ye priests of the heavenly powers? Did the mother of the gods, then, not exist at all for the sake of the deluge? and would there be no cause or beginning of her birth, had not violent storms of rain swept away the whole race of men? It is through man, then, that she feels herself to exist, and she owes it to Pyrrha's kindness that she sees herself addressed as a real being;[4337] but if that is indeed true, this too will of necessity not be false, that she was human, not divine. For if it is certain that men are sprung originally from the casting of stones, it must be believed that she too was one of us, since she was produced by means of the same causes. For it cannot be, for nature would not suffer it,[4338] that from one kind of stones, and from the same mode of throwing *them*, some should be formed to rank among the immortals, others with the condition of men. Varro, that famous Roman, distinguished by the diversity of his learning, and unwearied in his researches into ancient times, in the first of four books which he has left in writing on the race of the Roman people, shows by careful calculations, that from the time of the deluge, which we mentioned before, down to the consulship of Hirtius and Pansa,[4339] there are not quite two thousand years; and if he is to be believed, the Great Mother, too, must be said to have her whole life bounded by the limits of this number. And thus the matter is brought to this issue, that she who is said to be parent of all the deities is not their mother, but their daughter; nay, rather a *mere* child, a little girl, since we admit that in the never-ending series of ages neither beginning nor end has been ascribed to the gods.

[4335] i.e., in the ever-recurring festival of Cybele.

[4336] Lit., "length."

[4337] So the edd., reading *orari in alicujus substantiæ qualitate* for the ms. *erari* restored by Oehler, *numerari*—"numbered in the quality of some substance," from the reading of an old copy adopted by Livineius.

[4338] Lit., "through the resistance of nature."

[4339] b.c. 43.

9. But why do we speak of your having bemired the Great Mother of the gods with the filth of earth, when you have not been able for but a little time even to keep from speaking evil of Jupiter himself? While the mother of the gods was then sleeping on the highest peak of Agdus, her son, you say, tried stealthily to surprise her chastity while she slept. After robbing of their chastity virgins and matrons without number, did Jupiter hope to gratify his detestable passion upon his mother? and could he not be turned from his fierce desire by the horror which nature itself has excited not only in men, but in some *other* animals also, and by common[4340] feeling? Was he then regardless of piety[4341] and honour, who is chief in the temples? and could he neither reconsider nor perceive how wicked was his desire, his mind being madly agitated? But, as it is, forgetting his majesty and dignity, he crept forward to steal those vile pleasures, trembling and quaking with fear, holding his breath, walking in terror on tiptoe, and, between hope and fear, touched her secret parts, trying how soundly his mother slept, and what she would suffer.[4342] Oh, shameful representation! oh, disgraceful plight of Jupiter, prepared to attempt a filthy contest! Did the ruler of the world, then, turn to force, when, in his heedlessness and haste, he was prevented from stealing on by surprise;[4343] and when he was unable to snatch his pleasure by cunning craft, did he assail his mother with violence, and begin without any concealment to destroy the chastity which he should have revered? Then, having striven for a very long time when she is unwilling, did he go off conquered, vanquished, and overcome? and did his spent lust part him whom piety was unable to hold back from execrable lust after his mother?

[4340] Lit., "the feeling commonly implanted."

[4341] Lit., "was regard of piety wanting"—*defuit*, an emendation of Salmasius (according to Orelli) for the ms. *depuit.*

[4342] Lit., "the depth and patience of his sleeping mother."

[4343] Lit., "from the theft of taking by surprise"—*obreptionis*, for which the ms., first four edd., Oberth., Hild., and Oehler read *object.*—"of what he proposed."

10. But you will perhaps say the human race shuns and execrates such unions;[4344] among the gods there is no incest. And why, *then*, did his mother resist with the greatest vehemence her son when he offered her violence? Why did she flee from his embraces, as if she were avoiding unlawful approaches? For if there was nothing wrong in so doing, she should have gratified him without any reluctance, just as he eagerly wished to satisfy the cravings of his lust. And here, indeed, very thrifty men, and frugal even about shameful works, that that sacred seed may not seem to have been poured forth in vain—the rock, one says, drank up Jupiter's foul incontinence. What followed next, I ask? Tell. In the very heart of the rock, and in that flinty hardness, a child was formed and quickened to be the offspring of great Jupiter. It is not easy to object to conceptions so unnatural and so wonderful. For as the human race is said by you to have sprung and proceeded from stones, it must be believed that the stones both had genital parts, and drank in the seed cast on them, and when their time was full were pregnant,[4345] and at last brought forth, travailing in distress as women do. That impels our curiosity to inquire, since you say that the birth occurred after ten months, in what womb of the rock was he enclosed at that time? with what food, with what juices, was he supplied? or what could he have drawn to support him from the hard stone, as unborn infants usually *receive* from their mothers! He had not yet reached the light, *my informant* says; and already bellowing and imitating his father's thunderings, he reproduced *their sound*.[4346] And after it was given him to see the sky and the light of day, attacking all things which lay in his way, he made havoc of them, and assured himself that he was able to thrust down from heaven the gods themselves. O cautious and foreseeing mother of the gods, who, that she might not undergo the ill-will of so[4347] arrogant a son, or that his bellowing while still unborn might not disturb her slumbers or break her repose, withdrew herself, and sent far from her that most hurtful seed, and gave it to the rough rock.

[4344] So Heraldus, reading *conventionis hujusmodi cœtum* for the ms. *cœptum.*

[4345] *Sustulisse alvos graves.*

[4346] Most edd. read as an interrogation.

[4347] Perhaps, "that she might not be subject to ill-will for having borne so."

11. There was doubt in the councils of the gods how that unyielding and fierce violence was to be subdued; and when there was no other way, they had recourse to one means, that he should be soaked with much wine, and bereft of his members, by their being cut off. As if, indeed, those who have suffered the loss of these parts become less arrogant, and *as if* we do not daily see those who have cut them away from themselves become more wanton, and, neglecting all the restraints of chastity and modesty, throw themselves headlong into filthy vileness, making known abroad their shameful deeds. I should like, however, to see—were it granted me to be born at those times—father Liber, who overcame the fierceness of Acdestis, having glided down from the peaks of heaven after the very venerable meetings of the gods, cropping the tails of horses,[4348] plaiting pliant halters, drugging the waters harmless while pure with much strong wine, and after that drunkenness sprung from drinking, to have carefully introduced his hands, handled the members of the sleeper, and directed his care skilfully[4349] to the parts which were to perish, so that the hold of the nooses placed round *them* might surround them all.

[4348] i.e., to form nooses with. The reading translated is an emendation of Jos. Scaliger, adopted by Orelli, *peniculamenta decurtantem cantheriorum*, for the ms. *peniculantem decurtam tam cantherios*, emended by each ed. as he has thought fit.

[4349] Lit., "the cares of art."

12. Would any one say this about the gods who had even a very low opinion of them? or, if they were taken up with such affairs, considerations, cares, would any man of wisdom either believe that they are gods, or reckon them among men even? Was that Acdestis, pray, the lopping off of whose lewd members was to give a sense of security to the immortals, *was he* one of the creatures of earth, or one of the gods, and possessed of[4350] immortality? For if he was thought *to be* of our lot and in the condition of men, why did he cause the deities so much terror? But if he was a god, how could he be deceived, or *how* could anything be cut off from a divine body?[4351] But we raise no issue on this point: he may have been of divine birth, or one of us, if you think it more correct to say so. Did a pomegranate tree, also, spring from the blood which flowed and from the parts which were cut off? or at the time when[4352] that member was concealed in the bosom of the earth, did it lay hold of the ground with a root, and spring up into a mighty tree, put forth branches loaded with blossoms,[4353] and in a moment bare mellow fruit perfectly and completely ripe? And because these sprang from red blood, is their colour therefore bright purple, with a dash of yellow? Say further that they are juicy also, that they have the taste of wine, because they spring from the blood of one filled with it, and you have finished your story consistently. O Abdera, Abdera, what occasions for mocking *you would give*[4354] to men, if such a tale had been devised by you! All fathers relate it, and haughty states peruse it; and you are considered foolish, and utterly dull and stupid.[4355]

[4350] Lit., “endowed with the honour of.”

[4351] The ms. here inserts *de*—“from the body from a divine (being).”

[4352] So the edd. (except Oehler), reading *tum cum* for the ms. *tum quæ quod.*

[4353] *Balaustiis*, the flowers of the wild pomegranate.

[4354] *Dares* supplied by Salmasius.

[4355] [The Abderitans were proverbially such. “Hinc *Abdera*, non tacente me.”—Cicero, *Ep. ad Attic.*, iv. 16.]

13. Through her bosom, we are told,[4356] Nana conceived a son by an apple. The opinion is self-consistent; for where rocks and hard stones bring forth, there apples must have their time of generating.[4357] The Berecyntian goddess fed the imprisoned maiden with nuts[4358] and figs, fitly and rightly; for it was right that she should live on apples who had been made a mother by an apple. After her offspring was born, it was ordered by Sangarius to be cast far away: that which he believed to be divinely conceived long before, he would not have[4359] called the offspring of his child. The infant was brought up on he-goats' milk. O story ever opposed and most inimical to the male sex, in which not only do men lay aside their virile powers, but beasts even which were males become mothers![4360] He was famous for his beauty, and distinguished by his remarkable[4361] comeliness. It is wonderful enough that the noisome stench of goats did not cause him to be avoided and fled from. The Great Mother loved him—if as a grandmother her grandson, there is nothing wrong; but if as the theatres tell, her love is infamous and disgraceful. Acdestis, too, loved him above all, enriching him with a hunter's gifts. There could be no danger to his purity from one emasculated, *you say*; but it is not easy to guess what Midas dreaded? The Mother entered bearing[4362] the very walls. Here we wondered, indeed, at the might and strength of the deity; but again[4363]we blame her carelessness, because when she remembered the decree of fate,[4364] she heedlessly laid open the city to its enemies. Acdestis cites to fury and madness those celebrating the nuptial vows. If King Midas had displeased *him* who was binding the youth to a wife, of what had Gallus been guilty, and his concubine's daughter, that he should rob himself of his manhood, she herself of her breasts? "Take and keep these," says he,[4365] "because of which you have excited such commotions to the overwhelming of *our* minds with fear." We should none of us yet know what the frenzied Acdestis had desired in his paramour's body, had not the boy thrown to him, to appease his wrath,[4366] the parts cut off.

[4356] Lit., "he says."

[4357] Lit., "must rut"—*suriant*, as deer. The ms., first four edd., and Elm. read *surgant*—"rise," corrected as above in the margin of Ursinus.

[4358] Lit., "acorns"—*glandibus.*

[4359] The ms. reads *des-*, emended as above *ded-ignatus* by Stewechius, followed by Heraldus and Orelli.

[4360] i.e., he-goats are made to yield milk.

[4361] Lit., "praiseworthy."

[4362] Lit., "with."

[4363] So the ms., both Roman edd., LB., Hild. and Oehler, reading *rursus*, for which the others receive the emendation of Gelenius, *regis*—"the king's carelessness."

[4364] Lit., "the law and fate."

[4365] i.e., Attis.

[4366] The ms. reads *satietati-s objecisset offensi*, corrected as above by Hild., (omitting *s*), followed by Oehler. The conjectures of previous edd. are very harsh and forced.

14. What say you, O races and nations, given up to such beliefs? When these things are brought forward, are you not ashamed and confounded to say things so indecent? We wish to hear or learn from you something befitting the gods; but you, on the contrary, bring forward to us the cutting off of breasts, the lopping off of men's members, ragings, blood, frenzies, the self-destruction of maidens, and flowers and trees begotten from the blood of the dead. Say, again, did the mother of the gods, then, with careful diligence herself gather in her grief the scattered genitals with the shed blood?[4367] With her own sacred, her own divine[4368] hands, did she touch and lift up the instruments of a disgraceful and indecent office? Did she also commit them to the earth to be hid from sight; and lest in this case they should, being uncovered, be dispersed in the bosom of the earth, did she indeed wash and anoint them with fragrant gums before wrapping and covering them with his dress? For whence could the violet's sweet scent have come had not the addition of those ointments modified the putrefying smell of the member? Pray, when you read such tales, do you not seem to yourselves to hear either girls at the loom wiling away their tedious working hours, or old women seeking diversions for credulous children,[4369] and to be declaring manifold fictions under the guise of truth? Acdestis appealed to[4370] Jupiter to restore life to his paramour: Jupiter would not consent, because he was hindered by the fates more powerful *than himself*; and that he might not be in every respect very hard-hearted, he granted one favour—that the body should not decay through any corruption; that the hair should always grow; that the least of his fingers alone in his body should live, alone keep always in motion. Would any one grant this, or support it with an unhesitating assent, that hair grows on a dead body,—that part[4371] perished, and that the *rest of his* mortal body, free from the law of corruption, remains even still?

[4367] Lit., "flows."

[4368] Lit., "herself with sacred, herself with divine."

[4369] [γραώδεις μύθους, 1 Tim. iv. 7. Compare Ignatius, vol. i. p. 62, note 3. But even the old wives' tales among Hebrews were clean in contrast with the horrible amusements here imputed even to the girls at the loom, and *children*, among the Gentiles.]

[4370] Lit., "spoke with."

[4371] i.e., the part cut off and buried separately.

15. We might long ago have urged you to ponder this, were it not foolish to ask proofs of such things, as well as to say[4372] them. But this story is false, and is wholly untrue. It is no matter to us, indeed, because of whom you maintain that the gods have been driven from the earth, whether it is consistent and rests on a sure foundation,[4373] or is, on the contrary, framed and devised in utter falsehood. For to us it is enough—who have proposed this day to make it plain—that those deities whom you bring for ward, if they are anywhere on earth, and glow with the fires of anger, are not more excited to furious hatred by us than by you; and that that *story*, has been classed as an event and committed to writing by you, and is willingly read over by you every day, and handed down in order for the edifying of later times. Now, if this *story* is indeed true, we see that there is no reason in it why the celestial gods should be asserted to be angry with us, since we have neither declared things so much to their disgrace, nor committed them to writing at all, nor brought them publicly to light[4374] by the celebration of sacred rites; but if, as you think, it is untrue, and made up of delusive falsehoods, no man can doubt that you are the cause of offence, who have either allowed certain persons to write such stories, or have suffered *them*, when written, to abide in the memory of ages.

[4372] So the ms., according to Crusius, the edd. inserting *s*, *di-s-cere*—“to learn.”

[4373] Lit., “on firmness of faith.”

[4374] Lit., “sent to public testifying.”

16. And yet how can you assert the falsehood of this story, when the very rites which you celebrate throughout the year testify that you believe *these things* to be true, and consider them perfectly trustworthy? For what is the meaning of that pine[4375] which on fixed days you always bring into the sanctuary of the mother of the gods? Is it not in imitation of that tree, beneath which the raging and ill-fated youth laid hands upon himself, and *which* the parent of the gods consecrated to relieve her sorrow?[4376] What mean the fleeces of wool with which you bind and surround the trunk of the tree? Is it not to recall the wools with which Ia[4377] covered the dying *youth*, and thought that she could procure some warmth for his limbs *fast* stiffening with cold? What *mean* the branches of the tree girt round and decked with wreaths of violets? Do they not mark this, how the Mother adorned with early flowers the pine which indicates and bears witness to the sad mishap? What *mean* the *Galli*[4378] with dishevelled hair beating their breasts with their palms? Do they not recall to memory those lamentations with which the tower-bearing Mother, along with the weeping Acdestis, wailing aloud,[4379] followed the boy? What *means* the abstinence from eating bread which you have named *castus?* Is it not in imitation of the time when the goddess abstained from Ceres' fruit in her vehement sorrow?

[4375] The festival of Cybele began on the 22d of March, when a pine tree was introduced into the mysteries, and continued until the 27th, which was marked by a general purification (*lavatio*), as Salmasius observed from a calendar of Constantine the Great. [An equinoctial feast, which the Church deposed by the Paschal observances. March 22 is the *prima sedes Paschæ*.]

[4376] Lit., "for solace of so great a wound."

[4377] So Stewechius, followed by Orelli and Oehler, reading *quibus Ia* for the ms. *jam*, which would refer the action to Cybele, whereas Arnobius expressly says (c. 7) that it was the newly wedded wife who covered the breast of Attis with wools. *Jam* is, however, received from the ms. by the other edd., except Hild., who asserts that the ms. reads *Iam*, and Elmenh., who reads *Ion*.

[4378] i.e., priests of Cybele, their names being derived from the Phrygian river Gallus, whose waters were supposed to bring on frenzy ending in self-mutilation.

[4379] Lit., "with wailing."

17. Or if the things which we say are not so, declare, say yourselves—those effeminate and delicate *men* whom we see among you in the sacred rites of this deity—what business, *what* care, *what* concern have they there; and why do they like mourners wound their arms and[4380] breasts, and act as those dolefully circumstanced? What *mean* the wreaths, what the violets, what the swathings, the coverings of soft wools? Why, finally, is the very pine, but a little before swaying to and fro among the shrubs, an utterly inert log, set up in the temple of the Mother of the gods next, like some propitious and very venerable deity? For either this is the cause which we have found in your writings and treatises, and *in that case* it is clear that you do not celebrate divine rites, but give a representation of sad events; or if there is any other reason which the darkness of the mystery has withheld from us, even it also must be involved in the infamy of some shameful deed. For who would believe that there is any honour in that which the worthless *Galli* begin, effeminate debauchees complete?

[4380] Lit., “with.”

18. The greatness of the subject, and our duty to those on their defence also,[4381] demand that we should in like manner hunt up the other forms of baseness, whether those which the histories of antiquity record, or those contained in the sacred mysteries named *initia*,[4382] and not divulged[4383] openly to all, but to the silence of a few; but your innumerable sacred rites, and the loathsomeness of them all,[4384] will not allow us to go through them all bodily: nay, more, to tell the truth, we turn aside ourselves from some purposely and intentionally, lest, in striving to unfold all things, we should be defiled by contamination in the very exposition. Let us pass by Fauna[4385] Fatua, therefore, who is called Bona Dea, whom Sextus Clodius, in his sixth book in Greek on the gods, declares to have been scourged to death with rods of myrtle, because she drank a whole jar of wine without her husband's knowledge; and this is a proof, that when women show her divine honour a jar of wine is placed *there, but* covered from sight, and that it is not lawful to bring in twigs of myrtle, as Butas[4386] mentions in his Causalia. But let us pass by with similar neglect[4387] the *dii conserentes*, whom Flaccus and others relate to have buried themselves, changed *in humani penis similitudinem* in the cinders under a pot of *exta*.[4388] And when Tanaquil, skilled in the arts of Etruria,[4389] disturbed these, the gods erected themselves, and became rigid. She then commanded a captive woman from Corniculum to learn and understand what was the meaning of this: Ocrisia, a woman of the greatest wisdom *divos inseruisse genitali, explicuisse motus certos*. Then the holy and burning deities poured forth the power of Lucilius,[4390] and *thus* Servius king of Rome was born.

[4381] Lit., "and the duty of defence itself."

[4382] i.e., secret rites, to which only the initiated were admitted.

[4383] Lit., "which you deliver"—*traditis*; so Elmenh., LB., and later edd., for the unintelligible ms. *tradidisse*, retained in both Roman edd.

[4384] Lit., "deformity affixed to all."

[4385] ms. *fetam f.* Cf. i. 36, n. 2, p. 422, *supra*.

[4386] So Heraldus, from Plutarch, *Rom.*, 21, where Butas is said to have written on this subject (αἰτίαι) in elegiacs, for the ms. Putas.

[4387] Lit., "in like manner and with dissimulation."

[4388] i.e., heart, lungs, and liver, probably of a sacrifice.

[4389] i.e., "divination, augury," etc.

[4390] *Vis Lucilii*, i.e., *semen.* [He retails Pliny xxxvi. 27.]

19. We shall pass by the wild Bacchanalia also, which are named in Greek Omophagia, in which with seeming frenzy and the loss of your senses you twine snakes about you; and, to show yourselves full of the divinity and majesty of the god, tear in pieces with gory mouths the flesh of loudly-bleating goats. Those hidden mysteries of Cyprian Venus we pass by also, whose founder is said to have been King Cinyras,[4391] in which being initiated, they bring stated fees as to a harlot, and carry away *phalli*, given as signs of the propitious deity. Let the rites of the Corybantes also be consigned to oblivion, in which is revealed that sacred mystery, a brother slain by his brothers, parsley sprung from the blood of the murdered one, that vegetable forbidden to be placed on tables, lest the *manes* of the dead should be unappeasably offended. But those other Bacchanalia also we refuse to proclaim, in which there is revealed and taught to the initiated a secret not to be spoken; how Liber, when taken up with boyish sports, was torn asunder by the Titans; how he was cut up limb by limb by them also, and thrown into pots that he might be cooked; how Jupiter, allured by the sweet savour, rushed unbidden to the meal, and discovering what had been done, overwhelmed the revellers with his terrible thunder, and hurled them to the lowest part of Tartarus. As evidence and proof of which, the Thracian *bard* handed down in his poems the dice, mirror, tops, hoops, and smooth balls, and golden apples taken from the virgin Hesperides.

[4391] Cf. iv. 24.

20. It was our purpose to leave unnoticed those mysteries also into which Phrygia is initiated, and all that[4392] race, were it not that the name of Jupiter, *which has been* introduced by them, would not suffer us to pass cursorily by the wrongs and insults offered to him; not that we feel any pleasure in discussing[4393] mysteries so filthy, but that it may be made clear to you again and again what wrong you heap upon those whose guardians, champions, worshippers, you profess to be. Once upon a time, they say, Diespiter, burning after his mother Ceres with evil passions and forbidden desires, for she is said by the natives of that district *to be* Jupiter's mother, and yet not daring to seek by open[4394] force that for which he had conceived a shameless longing, hits upon a clever trick by which to rob of her chastity his mother, who feared nothing of the sort. Instead of a god, he becomes a bull; and concealing his purpose and daring under the appearance of a beast lying in wait,[4395] he rushes madly with sudden violence upon her, thoughtless and unwitting, obtains his incestuous desires; and the fraud being disclosed by his lust, flies off known and discovered. His mother burns, foams, gasps, boils with fury and indignation; and being unable to repress the storm[4396] and tempest of her wrath, received the name Brimo[4397] thereafter from her ever-raging passion: nor has she any other wish than to punish as she may her son's audacity.

[4392] So the ms. and edd., reading *gens illa*, for which Memmius proposed *Ilia*—"and all the Trojan race."

[4393] Lit., "riding upon"—*inequitare.*

[4394] Lit., "most open."

[4395] *Subsessoris.*

[4396] Lit., "growling"—*fremitum.*

[4397] The ms. reads *primo*, emended as above by the brother of Canterus, followed by later edd.

21. Jupiter is troubled enough, being overwhelmed with fear, and cannot find means to soothe the rage of his violated *mother*. He pours forth prayers, and makes supplication; her ears are closed by grief. The whole order of the gods is sent *to seek his pardon*; no one has weight enough to win a hearing. At last, the son seeking how to make satisfaction, devises this means: *Arietem nobilem bene grandibus cum testiculis deligit, exsecat hos ipse et lanato exuit ex folliculi tegmine*. Approaching his mother sadly and with downcast looks, and as if by his own decision he had condemned himself, he casts and throws these[4398] into her bosom. When she saw what his pledge was,[4399] she is somewhat softened, and allows herself to be recalled to the care of the offspring which she had conceived.[4400] After the tenth month she bears a daughter, of beautiful form, whom later ages have called now Libera, now Proserpine; whom when Jupiter Verveceus[4401] saw to be strong, plump, and blooming, forgetting what evils and what wickedness, and how great recklessness, he had a little before fallen into,[4402] he returns to his former practices; and because it seemed too[4403] wicked that a father openly be joined as in marriage with his daughter, he passes into the terrible form of a dragon: he winds his huge coils round the terrified maiden, and under a fierce appearance sports and caresses *her* in softest embraces. She, too, is in consequence filled with the seed of the most powerful Jupiter, but not as her mother *was*, for she[4404] bore a daughter like herself; but from the maiden was born something like a bull, to testify to her seduction by Jupiter. If any one asks[4405] who narrates this, then we shall quote the well-known senarian verse of a Tarentine poet which antiquity sings,[4406] saying: "The bull begot a dragon, and the dragon a bull." Lastly, the sacred rites themselves, and the ceremony of initiation even, named Sebadia,[4407] might attest the truth; for in them a golden snake is let down into the bosom of the initiated, and taken away again from the lower parts.

[4398] i.e., *testiculi.*

[4399] *Virilitate pignoris visa.*

[4400] So Ursinus suggested, followed by Stewechius and later edd., *concepti fœtus revocatur ad curam*; the ms. reads *concepit*—"is softened and conceived," etc.

[4401] Jupiter may be here called *Verveceus*, either as an epithet of Jupiter Ammon—"like a wether," or (and this seems most probable from the context), "dealing with wethers," referring to the mode in which he had extricated himself from his former difficulty, or "stupid." The ms. reads *virviriceus.*

[4402] Lit., "encountered"—*aggressus.*

[4403] Lit., "sufficiently."

[4404] i.e., Ceres.

[4405] Lit., "will any one want."

[4406] i.e., handed down by antiquity. [Vol. ii. p. 176, this series.]

[4407] These seem to have been celebrated in honour of Dionysius as well as Zeus, though, in so far as they are described by Arnobius, they refer to the intrigue of the latter only. Macrobius, however (*Saturn.*, i. 18), mentions

22. I do not think it necessary here also with many words to go through each part, and show how many base and unseemly things there are in each particular. For what mortal is there, with but little sense even of what becomes a man, who does not himself see clearly the character of all these things, how wicked *they are*, how vile, and what disgrace is brought upon the gods by the very ceremonies of their mysteries, and by the unseemly origin of their rites? Jupiter, it is said, lusted after Ceres. Why, I ask, has Jupiter deserved so ill of you, that there is no kind of disgrace, no infamous adultery, which you do not heap upon his head, as if on some vile and worthless person? Leda was unfaithful to her nuptial vow; Jupiter is said to be the cause of the fault. Danae could not keep her virginity; the theft is said *to have been* Jupiter's. Europa hastened to the name of woman; he is again declared *to have been* the assailant of her chastity. Alcmena, Electra, Latona, Laodamia, a thousand other virgins, and a thousand matrons, and with them the boy Catamitus, were robbed of their honour and[4408] chastity. It is the same story everywhere—Jupiter. Nor is there any kind of baseness in which you do not join and associate his name with passionate lusts; so that the wretched being seems to have been born for no other reason at all except that he might be a field fertile in[4409] crimes, an occasion of evil-speaking, a kind of open place into which should gather all filthiness from the impurities of the stage.[4410] And yet if you were to say that he had intercourse with strange women, it would indeed be impious, but the wrong done in slandering him might be bearable. Did he lust[4411] after his mother also, after his daughter too, with furious desires; and could no sacredness in his parent, no reverence for her, *no* shrinking even from the child which had sprung from himself, withhold him from conceiving so detestable a plan?

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that in Thrace, Liber and Sol were identified and worshipped as Sebadius: and this suggests that we have to take but one more step to explain the use of the title to Jupiter also.

[4408] Lit., "of."

[4409] Lit., "that he might be a crop of"—*seges*, a correction in the margin of Ursinus for the ms. *sedes*—"a seat."

[4410] So all edd., reading *scenarum* (ms. *scr*-, but *r* marked as spurious), except LB, followed by Orelli, who gives *sentinarum*—"of the dregs." Oehler supplies *e*, which the sense seems to require. [Note our author's persistent scorn of Jove *Opt. Max.*]

[4411] Lit., "neigh with appetites of an enraged beast."

23. I should wish, therefore, to see Jupiter, the father of the gods, who ever controls the world and men,[4412] adorned with the horns of an ox, shaking his hairy ears, with his feet contracted into hoofs, chewing green grass, and *having* behind him[4413] a tail, hams,[4414] and ankles smeared over with soft excrement,[4415] and bedaubed with the filth cast forth. I should wish, I say,—for it must be said over and over again,—to see him who turns the stars *in their courses*, and who terrifies and overthrows nations pale with fear, pursuing the flocks of wethers, *inspicientem testiculos aretinos*, snatching these away with that severe[4416] and divine hand with which he was wont to launch the gleaming lightnings and to hurl in his rage the thunderbolt.[4417] Then, indeed, *I should like to see him* ransacking their inmost parts with glowing knife;[4418] and all witnesses being removed, tearing away the membranes *circumjectas prolibus*, and bringing them to his mother, still hot with rage, as a kind of fillet[4419] to draw forth her pity, with downcast countenance, pale, wounded,[4420] pretending to be in agony; and to make this believed, defiled with the blood of the ram, and covering his pretended wound with bands of wool and linen. *Is it possible* that this can be heard and read in this world,[4421] and that those who discuss these things wish themselves to be thought pious, holy, and defenders of religion? Is there any greater sacrilege than this, or can any mind[4422] be found so imbued with impious ideas as to believe such stories, or receive them, or hand them down in the most secret mysteries of the sacred rites? If that Jupiter *of whom you speak*, whoever he is, really[4423] existed, or was affected by any sense of wrong, would it not be fitting that,[4424] roused to anger, he should remove the earth from under our feet,

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[4412] This clearly refers to the *Æneid*, x. 18.

[4413] Lit., “on the rear part.”

[4414] *Suffragines.*

[4415] So the margin of Ursinus, Elmenh. L.B., Oberth., Orelli, and Oehler, reading *molli fimo* for the ms. *molissimo.*

[4416] Lit., “censorial.”

[4417] Lit., “rage with thunders.”

[4418] So Gelenius, followed by Stewechius and Orelli, reading *smilia* for the corrupt and unintelligible ms. *nullas.*

[4419] *Infulæ*, besides being worn by the priest, adorned the victim, and were borne by the suppliant. Perhaps a combination of the two last ideas is meant to be suggested here.

[4420] i.e., seemingly so.

[4421] Lit., “under this axis of the world.”

[4422] So the ms., followed by Hild. and Oehler; the other edd. reading *gens* for *mens.*

[4423] Lit., “felt himself to be.”

[4424] Lit., “would the thing not be worthy that angry and roused.”

extinguish the light of the sun and moon; nay more, that he should throw all things into one mass, as of old?[4425]

[4425] i.e., reduce to chaos, in which one thing would not be distinguished from another, but all be mixed up confusedly.

24. But, *my opponent says*, these are not the rites of our state. Who, pray, says this, or who repeats it? *Is he* Roman, Gaul, Spaniard, African, German, or Sicilian? And what does it avail your cause if these stories are not yours, while those who compose them are on your side? Or of what importance is it whether you approve of them or not, since what you yourselves say[4426] are found to be either just as foul, or of even greater baseness? For do you wish that we should consider the mysteries and those ceremonies which are named by the Greeks Thesmophoria,[4427] in which those holy vigils and solemn watchings were consecrated *to the goddess* by the Athenians? Do you wish us, I say, to see what beginnings they have, what causes, that we may prove that Athens itself also, distinguished in the arts and pursuits of civilization, says things as insulting to the gods as others, and that stories are there publicly related under the mask of religion just as disgraceful as are thrown in *our* way by the rest of you? Once, they say, when Proserpine, not yet a woman and still a maiden, was gathering purple flowers in the meadows of Sicily, and when her eagerness to gather them was leading her hither and thither in all directions, the king of the shades, springing forth through an opening of unknown depth, seizes and bears away with him the maiden, and conceals himself again in the bowels[4428] of the earth. Now when Ceres did not know what had happened, and had no idea where in the world her daughter was, she set herself to seek the lost one all over the[4429] world. She snatches up two torches lit at the fires of

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[4426] Lit., “what are your proper things.”

[4427] Every one since Salmasius (*ad solinum*, p. 750) has supposed Arnobius to have here fallen into a gross error, by confounding the Eleusinian mysteries with the Thesmophoria; an error the less accountable, because they are carefully distinguished by Clemens Alexandrinus, whom Arnobius evidently had before him, as usual. There seems to be no sufficient reason, however, for charging Arnobius with such a blunder, although in the end of ch. 26 he refers to the story just related as showing the base character of the Eleusinia (*Eleusiniorum vestrorum notas*); as he here speaks of *mysteria*(i.e., Eleusinia, cf. Nepos, *Alc.*, 3, 16) *et illa divina quæ Thesmophoria nominantur a Græcis*. It should be remembered also that there was much in common between these mysteries: the story of Ceres’ wanderings was the subject of both; in both there was a season of fasting to recall her sadness; both had indecent allusions to the way in which that sadness was dispelled; and both celebrated with some freedom the recovery of cheerfulness by the goddess, the great distinguishing feature of the Thesmophoria being that only women could take part in its rites. Now, as it is to the points in which the two sets of mysteries were at one that allusion is made in the passage which follows, it was only natural that Arnobius should not be very careful to distinguish the one from the other, seeing that he was concerned not with their differences, but with their coincidence. It seems difficult, therefore, to maintain that Arnobius has here convicted himself of so utter ignorance and so gross carelessness as his critics have imagined. [Vol. ii. p. 176.]

[4428] Lit., “caverns.”

[4429] Lit., “in the whole.”

Ætna;[4430] and giving herself light by means of these, goes on her quest in all parts of the earth.

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[4430] The ms. is utterly corrupt—*flammis onere pressas etneis*, corrected as above by Gelenius from c. 35., f. *comprehensas.*—Æl.

25. In her wanderings on that quest, she reaches the confines of Eleusis as well as other countries[4431]—that is the name of a canton in Attica. At that time these parts were inhabited by aborigines[4432] named Baubo, Triptolemus, Eubuleus, Eumolpus,[4433] Dysaules: Triptolemus, who yoked oxen; Dysaules, a keeper of goats; Eubuleus, of swine; Eumolpus, of sheep,[4434] from whom also flows the race of Eumolpidæ, and *from whom* is derived that name famous among the Athenians,[4435] and those who afterwards flourished as *caduceatores*,[4436] hierophants, and criers. So, then, that Baubo who, we have said, dwelt in the canton of Eleusis, receives hospitably Ceres, worn out with ills of many kinds, hangs about her with pleasing attentions, beseeches her not to neglect to refresh her body, brings to quench her thirst wine thickened with spelt,[4437] which the Greeks term *cyceon*. The goddess in her sorrow turns away from the kindly offered services,[4438] and rejects *them*; nor does her misfortune suffer her to remember what the body always requires.[4439] Baubo, on the other hand, begs and exhorts her—as is usual in such calamities—not to despise her humanity; Ceres remains utterly immoveable, and tenaciously maintains an invincible austerity. But when this was done several times, and her fixed purpose could not be worn out by any attentions, Baubo changes her plans, and determines to make merry by strange jests her whom she could not win by earnestness. That part of the body by which women both bear children and obtain the name of mothers,[4440] this she frees from longer neglect: she makes it assume a purer appearance, and become smooth like a child, not yet hard and rough with hair. In this wise she returns[4441] to the sorrowing goddess; and while trying the common expedients by which it is usual to break the force of grief, and moderate it, she uncovers herself, and baring her groins, displays all the parts which decency hides;[4442] and then the goddess fixes her eyes upon these,[4443] and is pleased with the strange form of

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[4431] Lit., "also."

[4432] Lit., "(they were) earth-born who inhabited."

[4433] The ms. wants this name; but it has evidently been omitted by accident, as it occurs in the next line.

[4434] Lit., "of woolly flock."

[4435] *Cecropios et qui.*

[4436] i.e. staff-bearers.

[4437] *Cinnus*, the chief ingredients, according to Hesychius (quoted by Oehler), being wine, honey, water, and spelt or barley. [P. 503, *inf.*]

[4438] Lit., "offices of humanity."

[4439] Lit., "common health." Arnobius is here utterly forgetful of Ceres' divinity, and subjects her to the invariable requirements of nature, from which the divine might be supposed to be exempt.

[4440] So the conjecture of Livineius, adopted by Oehler, *gene-t-ri-cum* for the ms. *genericum*.

[4441] So Stewechius, followed by Oehler, reading *redit ita*for the ms. *redita*; the other edd. merely drop *a*.

[4442] *Omnia illa pudoris loca.*

[4443] *Pubi.*

consolation. Then becoming more cheerful after laughing, she takes and drinks off the drought spurned *before*, and the indecency of a shameless action forced that which Baubo's modest conduct was long unable to win.

26. If any one perchance thinks that we are speaking wicked calumnies, let him take the books of the Thracian soothsayer,[4444] which you speak of as of divine antiquity; and he will find that we are neither cunningly inventing anything, nor seeking means to bring the holiness of the gods into ridicule, and doing so: for we shall bring forward the very verses which the son of Calliope uttered in Greek,[4445] and published abroad in his songs to the human race throughout all ages:—

> "With these words she at the same time drew up her garments from the lowest *hem*,
> And exposed to view *formatas inguinibus res*,
> Which Baubo grasping[4446] with hollow hand, for
> Their appearance was infantile, strikes, touches gently.
> Then the goddess, fixing her orbs of august light,
> Being softened, lays aside for a little the sadness of her mind;
> Thereafter she takes the cup in her hand, and laughing,
> Drinks off the whole draught of cyceon with gladness."[4447]

What say you, O wise sons of Erectheus?[4448] what, you citizens of Minerva?[4449] The mind is eager to know with what words you will defend what it is so dangerous to maintain, 500 or what arts you have by which to give safety to personages and causes wounded so mortally. This[4450] is no false mistrust, nor are you assailed with lying accusations:[4451] the infamy of your Eleusinia is declared both by their base beginnings and by the records of ancient literature, by the very signs, in fine, which you use when questioned in receiving the sacred things,—“I have fasted, and drunk the draught;[4452] I have taken out of the *mystic* cist,[4453] and put into the wicker-basket; I have received again, and transferred to the little chest.”[4454]

[4444] Orpheus, under whose name there was current in the time of Arnobius an immense mass of literature freely used, and it is probable sometimes supplemented, by Christian writers. Cf. c. 19.

[4445] Lit, "put forth with Greek mouth."

[4446] Lit., "tossing."

[4447] It may be well to observe that Arnobius differs from the Greek versions of these lines found in Clem. Alex. (vol. ii. p. 177) and Eusebius (*Præpar. Evang.* ii. 3), omitting all mention of Iacchus, who is made very prominent by them; and that he does not adhere strictly to metrical rules, probably, as Heraldus pointed out, because, like the poets of that age, he paid little heed to questions of quantity. Whether Arnobius has merely paraphrased the original as found in Clement and Eusebius, or had a different version of them before him, is a question which can only be discussed by means of a careful comparison between the Greek and Latin forms of the verses with the context in both cases.

[4448] So LB., Hild., and Oehler, reading *Erechthidæ O*(inserted by Hild.) for the ms. *erithideo.*

[4449] i.e., Athenians.

[4450] The ms., 1st ed., Hild., and Oehler read *ita*—"It is thus not," etc.; the others as above, *ista.*

[4451] *Delatione calumniosa.* [Conf. vol. ii. p. 175, col. 2.]

[4452] *Cyceon*. [P. 499, *supra*, and 503, *infra*.]

[4453] The ms. reads *exci-ta*, corrected as above, *ex cista*, in the margins of Ursinus.

[4454] [It is a pity that all this must be retailed anew after Clement, vol. ii. pp. 175, 177, notes.]

27. Are then your deities carried off by force, and do they seize by violence, as their holy and hidden mysteries relate? do they enter into marriages sought stealthily and by fraud?[4455] is their honour snatched from virgins[4456] resisting and unwilling? have they no knowledge of impending injury, no acquaintance with what has happened to those carried off by force? Are they, when lost, sought for as men are? and do they traverse the earth's vast extent with lamps and torches when the sun is shining most brightly? Are they afflicted? are they troubled? do they assume the squalid garments of mourners, and the signs of misery? and that they may be able to turn their mind to victuals and the taking of food, is use made not of reason, not of the right time, not of some weighty words or pressing courtesy, but is a display made of the shameful and indecent parts of the body? and are those members exposed which the shame felt by all, and the natural law of modesty, bid us conceal, which it is not permissible to name among pure ears without permission, and saying, "by your leave?"[4457] What, I ask you, was there in such a sight,[4458] what in the privy parts of Baubo, to move to wonder and laughter a goddess of the same sex, and formed with similar parts? what was there such that, when presented to the divine eyes[4459] and sight, it should at the same time enable her to forget her miseries, and bring her with sudden cheerfulness to a happier state of mind? Oh, what have we had it in our power to bring forward with scoffing and jeering, were it not for respect for the reader,[4460] and the dignity of literature!

[4455] Lit., "by stealthy frauds."

[4456] Lit. "is the honour of virginity snatched from them?"

[4457] *Sine veniâ ac sine honoribus præfatis.*

[4458] So Stewechius, LB., and Orelli, reading *spec-t-u in t-ali* for the ms. *in specu ali.*

[4459] Lit., "light." [Note Clement, vol. ii. p. 175, col. 2, line 12.]

[4460] So the ms., Hild. and Oehler reading *noscentis.*

28. I confess that I have long been hesitating, looking on every side, shuffling, doubling Tellene perplexities;[4461] while I am ashamed to mention those Alimontian[4462] mysteries in which Greece erects *phalli* in honour of father Bacchus, and the whole district is covered with images of men's *fascina*. The meaning of this is obscure perhaps, and it is asked why it is done. Whoever is ignorant of this, let him learn, and, wondering at what is so important, ever keep it with reverent care in a pure heart.[4463] While Liber, born at Nysa,[4464] and son of Semele, was still among men, the story goes, he wished to become acquainted with the shades below, and to inquire into what went on in Tartarus; but this wish was hindered by some difficulties, because, from ignorance of the route, he did not know by what way to go and proceed. One Prosumnus starts up, a base lover of the god, and *a fellow* too prone to wicked lusts, who promises to point out the gate of Dis, and the approaches to Acheron, if the god will gratify him, and suffer *uxorias voluptates ex se carpi*. The god, without reluctance, swears to put himself[4465] in his power and at his disposal, but *only* immediately on his return from the lower regions, having obtained his wish and desire.[4466] Prosumnus politely tells him the way, and sets him on the very threshold of the lower regions. In the meantime, while Liber is inspecting[4467] and examining carefully Styx, Cerberus, the Furies, and all other things, the informer passed from the number of the living, and was buried according to the manner of men. Evius[4468] comes up from the lower regions, and learns that his guide is dead. But that he might fulfil his promise, and free himself from the obligation of his oath,

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[4461] This allusion is somewhat obscure. Heraldus regards *tricas Tellenas* as akin in sense to *t. Atellanas*, i.e., "comic trifles;" in which case the sense would be, that Arnobius had been heaping up any trifles which would keep him back from the disagreeable subject. Ausonius Popma (quoted by Orelli) explains the phrase with reference to the capture of Tellenæ by Ancus Martius as meaning "something hard to get through."

[4462] The ms. reads *alimoniæ*, corrected from Clem. Alex. by Salmasius, *Alimontia*, i.e., celebrated at Halimus in Attica.

[4463] Lit., "in pure senses." [Ironically said.]

[4464] Cicero (*de Nat. Deor.*, iii. 23) speaks of five Dionysi, the father of the fifth being Nisus. Arnobius had this passage before him in writing the fourth book (cf. c. 15, and n. 2), so that he may here mean to speak of Liber similarly.

[4465] Lit., "that he will be."

[4466] So the ms., acc. to Hild., reading *expe-titionis*; acc. to Crusius, the ms. gives *-ditionis*—"(having accomplished) his expedition."

[4467] Lit., "is surveying with all careful examination."

[4468] ms. *cuius*. [Retailed from Clement, vol. ii. p. 180. As to the arguments the Fathers were compelled to use with heathen, see note 5, same volume, p. 206.]

he goes to the place of the funeral, and—“ficorum ex arbore ramum validissimum præsecans dolat, runcinat, levigat et humani speciem fabricatur in penis, figit super aggerem tumuli, et posticâ ex parte nudatus accedit, subsidit, insidit. Lascivia deinde surientis assumptâ, huc atque illuc clunes torquet et meditatur ab ligno pati quod jamdudum in veritate promiserat.” 50

29. Now, to prevent any one from thinking that we have devised what is so impious, we do not call upon him to believe Heraclitus as a witness, nor to receive from his account what he felt about such mysteries. Let him[4469] ask the whole of Greece what is the meaning of these *phalli* which ancient custom erects and worships throughout the country, throughout the towns: he will find that the causes are those which we say; or if they are ashamed to declare the truth honestly, of what avail will it be to obscure, to conceal the cause and origin of the rite, while[4470] the accusation holds good against the very act of worship? What say you, O peoples? what, ye nations busied with the services of the temples, and given up *to them*? Is it to these rites you drive us by flames, banishment, slaughter, and any other kind of punishments, and by fear of cruel torture? Are these the gods whom you bring to us, whom you thrust and impose upon us, like whom you would neither wish yourselves to be, nor any one related to you by blood and friendship?[4471] Can you declare to your beardless sons, still wearing the dress of boys, the agreements which Liber formed with his lovers? Can you urge your daughters-in-law, nay, even your own wives, to *show* the modesty of Baubo, and *enjoy* the chaste pleasures of Ceres? Do you wish your young men to know, hear, *and* learn what even Jupiter showed himself to more matrons than one? Would you wish your grown-up maidens and still lusty fathers to learn how the same deity sported with his daughter? Do you wish full brothers, already hot with passion, and sisters sprung from the same parents, to hear that he again did not spurn the embraces, the couch of his sister? Should we not then flee far from such gods; and should not our ears be stopped altogether, that the filthiness of so impure a religion may not creep into the mind? For what man is there who has been reared with morals so pure, that the example of the gods does not excite him to similar madness? or who can keep back his desires from his kinsfolk, and those of whom he should stand in awe, when he sees that among the gods above nothing is held sacred in the confusion caused by[4472] their lusts? For when it is certain that the first and perfect nature has not been able to restrain its passion within right limits, why should not man give himself up to his desires without distinction, being both borne on headlong by his innate frailty, and aided by the teaching of the holy deities?[4473]

[4469] i.e., the sceptic.

[4470] *Cum*wanting in the ms..

[4471] Lit. "by right of friendship."

[4472] Lit., "of."

[4473] Lit., "of holy divinity." Orelli thinks, and with reason, that Arnobius refers to the words which Terence puts into the mouth of Chærea (*Eun.*, iii. 5, vv. 36–43), who encourages himself to give way to lust by asking, "Shall I, a man, not do this?" when Jove had done as much. [Elucidation III.]

30. I confess that, in reflecting on such monstrous stories in my own mind, I have long been accustomed to wonder that you dare to speak of those as atheists,[4474] impious, sacrilegious, who either deny that there are *any* gods at all, or doubt *their existence*, or assert that they were men, and have been numbered among the gods for the sake of some power and good desert; since, if a true examination be made, it is fitting that none should be called by such names, more than yourselves, who, under the pretence of showing them reverence, heap up in so doing[4475] more abuse and accusation, than if you had conceived the idea of doing this openly with avowed abuse. He who doubts the existence of the gods, or denies it altogether, although he may seem to adopt monstrous opinions from the audacity of his conjectures, yet refuses to credit what is obscure without insulting any one; and he who asserts that they were mortals, although he brings them down from the exalted place of inhabitants of heaven, yet heaps upon them other[4476] honours, since he supposes that they have been raised to the rank of the gods[4477] for their services, and from admiration of their virtues

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[4474] Lit., "to speak of any one as atheist…of those who," etc.

[4475] So the ms. and edd., reading *in eo*, for which we should perhaps read *in eos*—"heap upon them."

[4476] *Subsicivis laudibus.*

[4477] Lit., "to the reward (*meritum*) of divinity."

31. But you who assert that you are the defenders and propagators of their immortality, have you passed by, have you left untouched, any one of them, without assailing him[4478] with your abuse? or is there any kind of insult so damnable in the eyes of all, that you have been afraid to use it upon them, even though hindered[4479] by the dignity of their name? Who declared that the gods loved frail and mortal bodies? *was it* not you? Who that they perpetrated those most charming thefts on the couches of others? *was it* not you? Who that children had intercourse with their mothers; *and* on the other hand, fathers with their virgin daughters? *was it* not you? Who that pretty boys, and even grown-up *men* of very fine appearance, were wrongfully lusted after? *was it* not you? Who *declared that they*[4480] *were* mutilated, debauched,[4481] skilled in dissimulation, thieves, held in bonds and chains, finally assailed with thunderbolts, *and* wounded, that they died, *and* even found graves on earth? *was it* not you? While, then, so many and grievous charges have been raised by you to the injury of the gods, do you dare to assert that the gods have been displeased because of us, while it has long been clear that you are the guilty causes of such anger, and the occasion of the divine wrath? 502

[4478] Lit., “unwounded.”

[4479] So the edd., reading *tardati* for the ms. *tradatis*, except Hild., who reads *tardatis.*

[4480] i.e., the gods.

[4481] *Exoletos*. Cf. iv. c. 35, note 13, p. 487, *supra*.

32. But you err, says *my opponent*, and are mistaken, and show, even in criticising *these* things, that you are rather ignorant, unlearned, and boorish. For all those stories which seem to you disgraceful, and tending to the discredit of the gods, contain in them holy mysteries, theories wonderful and profound, and not such as any one can easily become acquainted with by force of understanding. For that is not meant and said which has been written and placed on the surface of the story; but all these things are understood in allegorical senses, and by means of secret explanations privately supplied.[4482] Therefore he who says[4483] Jupiter lay with his mother, does not mean the incestuous or shameful embraces of Venus, but names Jupiter instead of rain, and Ceres instead of the earth. And he, again, who says that he[4484] dealt lasciviously with his daughter, speaks of no filthy pleasures, but puts Jupiter for the name of a shower, and by his daughter means[4485] the crop sown. So, too, he who says that Proserpina was carried off by father Dis, does not say, as you suppose,[4486] that the maiden was carried off to *gratify* the basest desires; but because we cover the seed with clods, he signifies that the goddess has sunk under the earth, and unites with Orcus to bring forth fruit. In like manner in the other stories also one thing indeed is said, but something else is understood; and under a commonplace openness of expression there lurks a secret doctrine, and a dark profundity of mystery.

[4482] *Subditivis secretis.*

[4483] Both Roman edd. and ms. read *dicet*—“shall say;” all others as above—*dicit.*

[4484] i.e., Jupiter.

[4485] Lit., “in the signification of his daughter.”

[4486] So the margin of Ursinus—*ut reris* for the ms. *ut ce-reris.*

33. These are all quirks, as is evident, and quibbles with which they are wont to bolster up weak cases before a jury; nay, rather, to speak more truly, they are pretences, such as are used in[4487] sophistical reasonings, by which not the truth is sought after, but always the image, and appearance, and shadow of the truth. For because it is shameful and unbecoming to receive as true the correct accounts, you have had recourse[4488] to this expedient, that one thing should be substituted for another, and that what was in itself shameful should, in being explained, be forced into the semblance of decency. But what is it to us whether other senses and other meanings underlie *these* vain stories? For we who assert that the gods are treated by you wickedly and impiously, need only[4489] receive what is written, what is said,[4490] and need not care as to what is kept secret, since the insult to the deities consists not in the idea hidden in its meanings,[4491] but in what is signified by the words as they stand out. And yet, that we may not seem unwilling to examine what you say, we ask this first of you, if only you will bear with us, from whom have you learned, or by whom has it been made known, either that these things were written allegorically, or that they should be understood in the same way? Did the writers summon you to *take* counsel *with them*? or did you lie hid in their bosoms at the time[4492] when they put one thing for another, without regard to truth? Then, if they chose, from religions awe[4493] and fear on any account, to wrap those mysteries in dark obscurity, what audacity it shows in you to wish to understand what they did not wish, to know yourselves and make all acquainted with that which they vainly attempted to conceal by words which did not suggest the truth!

[4487] Lit., “colours of.”

[4488] The ms. and both Roman edd. read *indecorum est*, which leaves the sentence incomplete. LB., followed by later edd., proposed *de-cursum est*, as above (Oehler, *inde d.*—“from these recourse has been had”), the other conjectures tending to the same meaning.

[4489] “We need only;” lit., “it is enough for us to.”

[4490] Lit., “heard.”

[4491] Lit., “in the obscure mind of senses.”

[4492] “Or at the time,” *aut tum*, the correction of LB, for the ms. *sutum.*

[4493] Lit., “fear of any reason and of religion.”

34. But, agreeing with you that in all these stories stags are spoken of instead of Iphigenias, yet, how are you sure, when you either explain or unfold these allegories, that you give the same explanations or have the same ideas which were entertained by the writers themselves in the silence of their thoughts, but expressed by words not adapted[4494] to what was meant, but to something else? You say that the falling of rain into the bosom of the earth was spoken of as the union of Jupiter and Ceres; another may both devise with greater subtlety, and conjecture with some probability, something else; a third, a fourth may *do the same*; and as the characteristics of the minds of the thinkers show themselves, so each thing may be explained in an infinite number of ways. For since all that allegory, as it is called, is taken from narratives expressly made obscure,[4495] and has no certain limit within which the meaning of the story,[4496] as it is called, should be firmly fixed and unchangeable, it is open to every one to put the meaning into it which he pleases, and to assert that that has been adopted[4497] to which his thoughts and surmises[4498] led him. But this being the case, how can you obtain certainty from what is doubtful, and attach one sense only to an expression which you see to be explained in innumerable different ways?[4499]

[4494] Lit., "proper."

[4495] Lit., "from shut-up things."

[4496] *Rei.*

[4497] Lit., "placed."

[4498] Lit., "his suspicion and conjectural (perhaps "probable") inference."

[4499] Lit., "to be deduced with variety of expositions through numberless ways."

35. Finally, if you think it right, returning to our inquiry, we ask this of you, whether you think that all stories about the gods,[4500] that is, without any exception,[4501] have been written throughout with a double meaning and sense, and in a way[4502] admitting of several interpretations; or that some parts of them are not ambiguous at all, *while*, on the contrary, others have many meanings, and are enveloped in the veil of allegory which has been thrown round them? For if the whole structure and arrangement of the narrative have been surrounded with a veil of allegory from beginning to end, explain *to us*, tell *us*, what we should put and substitute for each thing which every story says, and to what other things and meanings we should refer[4503] each. For as, to take an example, you wish Jupiter to be said instead of the rain, Ceres for the earth, and for Libera[4504] and father Dis the sinking and casting of seed *into the earth*, so you ought to say what we should understand for the bull, what for the wrath and anger of Ceres; what the word Brimo[4505] means; what the anxious prayer of Jupiter; what the gods sent to make intercession for him, but not listened to; what the castrated ram; what the parts[4506] of the castrated ram; what the satisfaction made with these; what the further dealings with his daughter, still more unseemly in their lustfulness; so, in the other story also, what the grove and flowers of Henna are; what the fire taken from Ætna, and the torches lit with it; what the travelling through the world with these; what the Attic country, the canton of Eleusin, the hut of Baubo, and her rustic hospitality; what the drought of *cyceon*[4507]means, the refusal of it, the shaving and disclosure of the privy parts, the shameful charm of the sight, and the forgetfulness of her bereavement produced by such means. Now, if you point out what should be put in the place of all these, changing the one for the other,[4508] we shall admit your assertion; but if you can neither present another supposition in each case, nor appeal to[4509] the context as a whole, why do you make that

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[4500] The ms., first four edd., and Hild. read *de his*—"about these," corrected in the others *dîs* or *diis*, as above.

[4501] Lit., "each."

[4502] Pl.

[4503] Lit., "call."

[4504] i.e., Proserpine. The readiness with which Arnobius breaks the form of the sentence should be noted. At first the gods represent physical phenomena, but immediately after natural events are put for the gods. In the ms. two copyists have been at work, the earlier giving *Libero*, which is rather out of place, and is accordingly corrected by the later, *Libera* followed by LB., Oberthür, Orelli, Hild., and Oehler.

[4505] The ms. reads *primo*. Cf. c. 20.

[4506] *Proles.*

[4507] [κυκεὼν, a draught resembling caudle. See p. 499, note 10.]

[4508] Lit., "by change of things."

[4509] The ms. omits *ad*, supplied by Ursinus.

obscure,[4510] by means of fair-seeming allegories, which has been spoken plainly, and disclosed to the understanding of all?

[4510] So all edd., except Hild. and Oehler, reading *obscur-atis*for the ms. *-itatibus.*

36. But you will perhaps say that these allegories are not *found* in the whole body of the story, but that some parts are written so as to be understood by all, while others have a double meaning, and are veiled in ambiguity. That is refined subtlety, and can be seen through by the dullest. For because it is very difficult for you to transpose, reverse, and divert *to other meanings* all that has been said, you choose out some things which suit your purpose, and by means of these you strive to maintain that false and spurious versions were thrown about the truth which is under them.[4511] But yet, supposing that we should grant to you that it is just as you say, how do you know, or whence do you learn, which part of the story is written without any double meaning,[4512] which, on the other hand, has been covered with jarring and alien senses? For it may be that what you believe to be so[4513] is otherwise, that what you believe to be otherwise[4514] has been produced with different, and *even* opposite modes of expression. For where, in a consistent whole, one part is said to be written allegorically, the other in plain and trustworthy language, while there is no sign in the thing itself to point out the difference between what is said ambiguously and what is said simply, that which is simple may as well be thought to have a double meaning, as what has been written ambiguously be believed to be wrapt in obscurity.[4515] But, indeed, we confess that we do not understand at all by whom this[4516] is either done, or can be believed to be possible.

[4511] Lit., "were placed above the interior truth."

[4512] Lit., "with simple senses."

[4513] i.e., involved in obscurity.

[4514] i.e., free from ambiguity.

[4515] Lit., "of shut-off obscurities."

[4516] The reference is to the words in the middle of the chapter, "how do you know which part is simple?" etc.; Arnobius now saying that he does not see how this can be known.

37. Let us examine, then, what is said in this way. In the grove of Henna, my opponent says, the maiden Proserpine was once gathering flowers: this is as yet uncorrupted, and has been told in a straightforward manner, for all know without any doubt what a grove and flowers are, what Proserpine is, and a maiden. Summanus sprung forth from the earth, borne along in a four-horse chariot: this, too, is just as simple, for a team of four horses, a chariot, and Summanus need no interpreter. Suddenly he carried off Proserpine, and bore her with himself under the earth: the burying of the seed, my opponent says, is meant by the rape of Proserpine. What has happened, pray, that the story should be suddenly turned to something else? that Proserpine should be called the seed? that she who was for a long time held to be a maiden gathering flowers, after that she was taken away and carried off by violence, should begin to signify the seed sown? Jupiter, *my opponent says*, having turned himself into a bull, longed to have intercourse with his mother Ceres: as was explained before, 504 under these names the earth and falling rain are spoken of. I see the law of allegory expressed in the dark and ambiguous terms. Ceres was enraged and angry, and received the parts[4517] of a ram as the penalty demanded by[4518] vengeance: this again I see to be expressed in common language, for both anger and (*testes and*) satisfaction are spoken of in their usual circumstances.[4519] What, then, happened here,—that from Jupiter, who was named *for* the rain, and Ceres, who was named *for* the earth, the story passed to the true Jove, and to a most straightforward account of events?

[4517] *Proles.*

[4518] Lit., "for penalty and."

[4519] Lit., "in their customs and conditions."

38. Either, then, they must all have been written and put forward allegorically, and the whole should be pointed out to us; or nothing has been so written, since what is supposed to be *allegorical* does not seem as if it were part of the narrative.[4520] These are all written allegorically, *you say*. This seems by no means certain. Do you ask for what reason, for what cause? Because, *I answer*, all that has taken place and has been set down distinctly in any book cannot be turned into an allegory, for neither can that be undone which has been done, nor can the character of an event change into one which is utterly different. Can the Trojan war be turned into the condemnation of Socrates? or the battle of Cannæ become the cruel proscription of Sulla? A proscription may indeed, as Tullius says[4521] in jest, be spoken of as a battle, and be called that of Cannæ; but what has already taken place, cannot be at the same time a battle and a proscription; for neither, as I have said, can that which has taken place be anything else than what has taken place; nor can that pass over into a substance foreign to it which has been fixed down firmly in its own nature and peculiar condition.

[4520] i.e., if historical, the whole must be so, as bits of allegory would not fit in.

[4521] Cicero, *pro Rosc. Am.*, c. 32.

39. Whence, then, do we prove that all these narratives are records of events? From the solemn rites and mysteries of initiation, it is clear, whether those which are celebrated at fixed times and on set days, or those which are taught secretly by the heathen without allowing the observance of their usages to be interrupted. For it is not to be believed that these have no origin, are practised without reason or meaning, and have no causes connected with their first beginnings. That pine which is regularly born into the sanctuary of the Great Mother,[4522] is it not in imitation of that tree beneath which Attis mutilated and unmanned himself, which also, they relate, the goddess consecrated to relieve her grief? That erecting of *phalli* and *fascina*, which Greece worships and celebrates in rites every year, does it not recall the deed by which Liber[4523] paid his debt? Of what do those Eleusinian mysteries and secret rites contain a narrative? Is it not of that wandering in which Ceres, worn out in seeking for her daughter, when she came to the confines of Attica, brought wheat *with her*, graced with a hind's skin the family of the Nebridæ[4524] and laughed at that most wonderful sight in Baubo's groins? Or if there is another cause, that is nothing to us, so long as they are all produced by *some* cause. For it is not credible that these things were set on foot without being preceded by any causes, or the inhabitants of Attica must be considered mad to have received[4525] a religious ceremony got up without any reason. But if this is clear and certain, that is, if the causes and origins of the mysteries are traceable to past events, by no change can they be turned into the figures of allegory; for that which has been done, *which* has taken place, cannot, in the nature of things, be undone.[4526]

[4522] The ms. and edd. read *matris deæ*—"of the mother goddess;" for which Meursius proposed *deûm*—"mother of the gods," the usual form of the title. Cf. cc. 7 and 16. [See Elucidation V.; also note the reference to St. Augustine.]

[4523] The name is wanting in the ms. Cf. c. 28.

[4524] No Attic family of this name is mentioned anywhere; but in Cos the Nebridæ were famous as descendants of Æsculapius through Nebros. In Attica, on the other hand, the initiated were robed in fawn-skins (νεβρίδες), and were on this account spoken of as νεβρίζοντες. Salmasius has therefore suggested (*ad Solinum*, p. 864, E) that Arnobius, or the author on whom he relied, transferred the family to Attica on account of the similarity of sound.

[4525] Lit., "who have attached to themselves."

[4526] Arnobius would seem to have been partial to this phrase, which occurs in the middle of c. 38.

40. And yet, even if we grant you that this is the case, that is, even if the narratives give utterance to one thing in words, *but* mean[4527] something else, after the manner of raving seers, do you not observe in this case, do you not see how dishonouring, how insulting to the gods, this is which is said to be done?[4528] or can any greater wrong be devised than to term and call the earth and rain, or anything else,—for it does not matter what change is made in the interpretation,—the intercourse of Jupiter and Ceres? and to signify the descent of rain from the sky, and the moistening of the earth, by charges against the gods? Can anything be either thought or believed more impious than that the rape of Proserpine speaks of seeds buried in the earth, or anything else,—for in like manner it is of no importance,—and that it speaks of the pursuit of agriculture to[4529] the dishonour of father Dis? Is it not a thousand times more desirable to become mute and speechless, and to lose that flow of words and noisy and[4530] unseemly loquacity, than to call the basest things by the names of the gods; nay, more, to signify commonplace things by the base actions of the gods? 505

[4527] Lit., "say."

[4528] Lit., "with what shame and insult of the gods this is said to be done."

[4529] Lit., "with."

[4530] Lit., "din of."

41. It was once usual, in speaking allegorically, to conceal under perfectly decent ideas, and clothe[4531] with the respectability of decency, what was base and horrible to speak of openly; but now venerable things are at your instance vilely spoken of, and what is quite pure[4532] is related[4533] in filthy language, so that that which vice[4534] formerly concealed from shame, is now meanly and basely spoken of, the mode of speech which was fitting[4535] being changed. In speaking of Mars and Venus as having been taken in adultery by Vulcan's art, we speak of lust, says *my opponent*, and anger, as restrained by the force and purpose of reason. What, then, hindered, what prevented you from expressing each thing by the words and terms proper to it? nay, more, what necessity was there, when you had resolved[4536] to declare something or other, by means of treatises and writings, to resolve that that should not be the meaning to which you point, and in one narrative to take up at the same time opposite positions—the eagerness of one wishing to teach, the niggardliness of one reluctant to make public?[4537] Was there no risk in speaking of the gods as unchaste? The mention of lust and anger, *my opponent says*, was likely to defile the tongue and mouth with foul contagion.[4538] But, assuredly, if this were done,[4539] and the veil of allegorical obscurity were removed, the matter would be easily understood, and by the same the dignity of the gods would be maintained unimpaired. But now, indeed, when the restraining of vices is said to be signified by the binding of Mars and Venus, two most inconsistent[4540] things are done at the very same time; so that, on the one hand, a description of something vile suggests an honourable meaning, and on the other, the baseness occupies the mind before any regard for religion can do so.

[4531] *Passivè.*

[4532] Lit., "strong in chastity."

[4533] The ms., first three edd., Elm., and Oehler read *commorantur*—"lingers," i.e., "continues to be spoken of;" the other edd. receive *commemorantur*, as above, from the *errata* in the 1st ed.

[4534] The ms., first four edd., and Oehler read *gravitas*—seriousness; corrected *pr.* as above, in all edd. after Stewechius.

[4535] So, perhaps, the unintelligible ms. *dignorum* should be emended *digna rerum.*

[4536] So all edd. since Stewechius, adding *s* to the ms. *voluisse.*

[4537] i.e., the mere fact that the stories were published, showed a wish to teach; but their being allegories, showed a reluctance to allow them to be understood.

[4538] The edd. read this sentence interrogatively.

[4539] i.e., "if you said exactly what you mean." The reference is not to the immediately preceding words, but to the question on which the chapter is based—"what prevented you from expressing," etc.

[4540] Lit., "perverse."

42. But you will perhaps say, for this only is left which you may think[4541] can be brought forward by you, that the gods do not wish their mysteries to be known by men, and that the narratives were therefore written with allegorical ambiguity. And whence have you learned[4542] that the gods above do not wish their mysteries to be made public? whence have you become acquainted with these? or why are you anxious to unravel them by explaining them as allegories? Lastly, and finally, what do the gods mean, that while they do not wish honourable, they allow unseemly, even the basest things, to be said about them? When we name Attis, says *my opponent*, we mean and speak of the sun; but if Attis is the sun, as you reckon *him* and say, who will that Attis be whom your books record and declare to have been born in Phrygia, to have suffered certain things, to have done certain things also, whom all the theatres know in the scenic shows, to whom every year we see divine honours paid expressly by name amongst the other *religious* ceremonies? Whether was this name made to pass from the sun to a man, or from a man to the sun? For if that name is derived in the first instance from the sun, what, pray, has the golden sun done to you, that you should make that name to belong to him in common with an emasculated person? But if it is *derived* from a goat, and is Phrygian, of what has the sire of Phaethon, the father of this light and brightness, been guilty, that he should seem worthy to be named from a mutilated man, and should become more venerable when designated by the name of an emasculated body?

[4541] *Passivè.*

[4542] Lit., “is it clear to you.”

43. But what the meaning of this is, is already clear to all. For because you are ashamed of such writers and histories, and do not see that these things can be got rid of which have once been committed to writing in filthy language, you strive to make base things honourable, and by every kind of subtlety you pervert and corrupt the real senses[4543] of words for the sake of spurious interpretations;[4544] and, as oft times happens to the sick, whose senses and understanding have been put to flight by the distempered force of disease, you toss about confused and uncertain *conjectures*, and rave in empty fictions.

Let it be *granted* that the irrigation of the earth was meant by the union of Jupiter and Ceres, the burying of the seed[4545] by the ravishing *of Proserpine* by father Dis, wines scattered over the earth by the limbs of Liber torn asunder *by the Titans*, that the restraining[4546] of lust and rashness has been spoken of as the binding of the adulterous Venus and Mars.

[4543] Lit., "natures."

[4544] Lit., "things."

[4545] So most edd., reading *occultatio*for the ms. *occupatio*.

[4546] So all edd., reading *com-*, except Hild. and Oehler, who retain the ms. reading, *im-pressio*—"the assault of," i.e., "on."

44. But if you come to the conclusion that these fables have been written allegorically, what is to be done with the rest, which we see cannot be forced into such changes *of sense*? For what are we to substitute for the wrigglings[4547] into which the lustful heat[4548] of Semele's offspring forced him upon the sepulchral mound? and what for those Ganymedes who were carried off[4549] and set to preside over lustful practices? what for that conversion of an ant into which Jupiter, the greatest *of the gods*, contracted the outlines of his huge body?[4550] what for swans and satyrs? what for golden showers, which the same seductive *god* put on with perfidious guile, amusing himself by changes of form? And that we may not seem to speak of Jupiter only, what allegories can there be in the loves of the other deities? what in their circumstances as hired servants and slaves? what in their bonds, bereavements, lamentations? what in their agonies, wounds, sepulchres? Now, while in this you might be held guilty in one respect for writing in such wise about the gods, you have added to your guilt beyond measure[4551] in calling base things by the names of deities, and again in defaming the gods by *giving to them* the names of infamous things. But if you believed without any doubt[4552] that they were here close at hand, or anywhere at all, fear would check you in making mention of them, and your beliefs and unchanged thoughts should have been exactly[4553] as if they were listening to you and heard your words. For among men devoted to the services of religion, not only the gods themselves, but even the names of the gods should be reverenced, and there should be quite as much grandeur in their names as there is in those even who are thought of under these names.

[4547] Lit., "waves"—*fluctibus*, the reading of the ms., LB., Hild., and Oehler; the other edd. reading *fustibus*—"stakes."

[4548] So Meursius, changing the ms. *o-* into *u-rigo.*

[4549] The first four edd. retain the ms., reading *partis*—"brought forth;" the others adopt a suggestion of Canterus, *raptis*, as above.

[4550] Lit., "vastness."

[4551] *Addere garo gerrem*, a proverb ridiculing a worthless addition, which nullifies something in itself precious, *garum* being a highly esteemed sauce (or perhaps soup), which would be thrown away upon *gerres*, a worthless kind of salt fish. Arnobius merely means, however, that while such stories are wrong, what follows is unspeakably worse.

[4552] Lit., "with undubitable knowledge."

[4553] Lit., "it ought to have been so believed, and to be held fixed in thought just," etc.

45. Judge fairly, and you are deserving of censure in this,[4554] that in your common conversation you name Mars when you mean[4555] fighting, Neptune when you mean the seas, Ceres when you mean bread, Minerva when you mean weaving,[4556] Venus when you mean filthy lusts. For what reason is there, that, when things can be classed under their own names, they should be called by the names of the gods, and that such an insult should be offered to the deities as not even we men endure, if any one applies and turns our names to trifling objects? But language, *you say*, is contemptible, if defiled with such words.[4557] O modesty,[4558] worthy of praise! you blush to name bread and wine, and are not afraid to speak of Venus instead of carnal intercourse!

[4554] Lit., "are in this part of censure."

[4555] Lit., "for."

[4556] Lit., "the warp," *stamine.*

[4557] i.e., if things are spoken of under their proper names.

[4558] The ms. reads *ac* unintelligibly.

Book VI.

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1. Having shown briefly how impious and infamous *are the* opinions *which* you have formed about your gods, we have now to[4559] speak of their temples, their images also, and sacrifices, and of the other things which are[4560] united and closely related to them. For you are here in the habit of fastening upon us a very serious charge of impiety because we do not rear temples for the ceremonies of worship, do not set up statues and images[4561] of any god, do not build altars,[4562] do not offer the blood of creatures slain in *sacrifices,* incense,[4563] nor sacrificial meal, and finally, do not bring wine flowing in libations from sacred bowls; which, indeed, we neglect to build and do, not as though we cherish impious and wicked dispositions, or have conceived any madly desperate feeling of contempt for the gods, but because we think and believe that they[4564]—if only they are true gods, and are called by this exalted name[4565]—either scorn such honours, if they give way to scorn, or endure *them* with anger, if they are roused by feelings of rage.

[4559] Lit., "it remains that we."

[4560] Lit., "series which is," etc.

[4561] Singular. [But costly churches were built about this time.]

[4562] *Non altaria, non aras*, i.e., neither to the superior nor inferior deities. Cf. Virgil, *Ecl.*, v. 66.

[4563] [It is not with any aversion to incense that I note its absence, so frequently attested, from primitive rites of the Church.]

[4564] The earlier edd. prefix *d* to the ms. *eos*—"that the gods," etc.

[4565] Lit., "endowed with the eminence of this name."

2. For—that you may learn what are our sentiments and opinions about that race—we think that they—if only they are true gods, that the same things may be said again till you are wearied hearing them[4566]—should have all the virtues in perfection, should be wise, upright, venerable,—if only our heaping upon them human honours is not a crime,—strong in excellences within themselves, and should not give themselves[4567] up to external props, because the completeness of their unbroken bliss is made perfect; *should be* free from all agitating and disturbing passions; should not burn with anger, should not be excited by any desires; should send misfortune to none, should not find a cruel pleasure in the ills of men; should not terrify by portents, should not show prodigies to cause fear; should not hold *men* responsible and liable to be punished for the vows which they owe, nor demand expiatory sacrifices by threatening omens; should not bring on pestilences *and* diseases by corrupting the air, should not burn up the fruits with droughts; should take no part in the slaughter of war and devastation of cities; should not wish ill to one party, and be favourable to the success of another; but, as becomes great minds, should weigh all in a just balance, and show kindness impartially to all. For it belongs to a mortal race and human weakness to act otherwise;[4568] and the maxims and declarations of wise men state distinctly, that those who are touched by passion live a life of suffering,[4569] *and* are weakened by grief,[4570] and that it cannot be but that those who have been given over to disquieting feelings, have been bound by the laws of mortality. Now, since this is the case, how can we be supposed to hold the gods in contempt, who we say are not gods, and cannot be connected with the powers of heaven, unless they are just and worthy of the admiration which great minds excite?

[4566] Lit., "and to satiety."

[4567] The ms. wants *se,* which was supplied by Stewechius.

[4568] i.e., not act impartially and benevolently, which may possibly be the meaning of *contrariis agere*, or, as Oehler suggests, "to assail *men* with contrary, i.e., injurious things." All edd. read *egere*, except Oehler, who can see no meaning in it; but if translated, "to wish for contrary things," it suits the next clause very well.

[4569] Lit., "whom passion touches, suffer."

[4570] So the ms., Stewechius, Hild., and Oehler, while the first four edd. and Oberthür merely add *m* to *dolore*, and join with the preceding *pati*—"suffer pain, are weakened."

3. But, *we are told*, we rear no temples to them, and do not worship their images; we do not slay victims in sacrifice, we do not offer incense[4571] and libations of wine. And what greater honour or dignity can we ascribe to them, than that we put them in the same position as the Head and Lord of the universe, to whom the gods owe it in common with us,[4572] that they are conscious that they exist, and have a living being?[4573] For do we honour Him with shrines, and by building temples?[4574] Do we even slay victims *to Him*? Do we give *Him* the other things, to take which and pour them forth in libation shows not a careful regard to reason, but heed to a practice maintained[4575] *merely* by usage? For it is perfect folly to measure greater powers by your necessities, and to give the things useful to yourself to the gods who give *all things*, and to think this an honour, not an insult. We ask, therefore, to do what service to the gods, or to meet what want, do you say that temples have been reared,[4576] and think that they should be again built? Do they feel the cold of[4577] winter, or are they scorched by summer suns? Do storms of rain flow over them, or whirlwinds shake them? Are they in danger of being exposed to the onset of enemies, or the furious attacks of wild beasts, so that it is right and becoming to shut them up in places of security,[4578] or guard them by throwing up a rampart of stones? For what are these temples? If you ask human weakness[4579]—something vast and spacious; if you consider the power of the gods—small caves, as it were,[4580] and even, to speak more truly, the narrowest kind of caverns formed and contrived with sorry judgment.[4581] Now, if you ask to be told who was their

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[4571] [See note 5, book. vi. p. 506.]

[4572] The ms. and most edd. read *di-vina nobiscum*—"the divine things along with us;" Heraldus rejects *div.* as a gloss, while Meursius, followed by Orelli, corrects *dii una*, and Oehler *divi una*, as above.

[4573] Lit., "are contained in vital substance."

[4574] Arnobius here expressly denies that the Christians had any temples. There has been some controversy on the subject (Mosheim, book i. cent. 1, ch. 4, sec. 5, Soames' ed.), surely as needless as controversy could be; for as the Christians must at all times have had stated places of meeting (although in time of persecution these might be changed frequently), it is clear that, in speaking thus, the meaning must be only, that their buildings had no architectural pretensions, and their service no splendour of ritual. [Diocletian's mild beginning suffered Christians to build costly temples in many places. These he subsequently destroyed with great severity.]

[4575] Lit., "drawn out."

[4576] So the edd., reading *constructa*for the corrupt ms. *conscripta*—"written."

[4577] i.e., to suppose that temples are necessary to the gods, is to make them subject to human weakness.

[4578] Lit. "with fortifications of roofs."

[4579] i.e., if you have regard merely to the weakness of men, a temple may be something wonderful.

[4580] Lit., "some."

[4581] Lit., "formed by contrivance of a poor heart."

first founder[4582] and builder, either Phoroneus or the Egyptian Merops[4583] will be mentioned to you, or, as Varro relates in his *treatise* "*de Admirandis*," Æacus the offspring of Jupiter. Though these, then, should be built of heaps of marble, or shine resplendent with ceilings fretted with gold, *though* precious stones sparkle here, and gleam like stars set at varying intervals, all these things are made up of earth, and of the lowest dregs of *even* baser matter. For not even, if you value these more highly, is it to be believed that the gods take pleasure in them, or that they do not refuse and scorn to shut themselves up, and be confined within these barriers. This, *my opponent says*, is the temple of Mars, this *that* of Juno and of Venus, this *that* of Hercules, of Apollo, of Dis. What is this but to say this is the house of Mars, this of Juno and Venus,[4584] Apollo dwells here, in this abides Hercules, in that Summanus? Is it not, then, the very[4585] greatest affront to hold the gods kept fast[4586] in habitations, to give to them little huts, to build lockfast places and cells, and to think that the things are[4587] necessary to them which are needed by men, cats, emmets, and lizards, by quaking, timorous, and little mice? 508

[4582] *Institutor*, wanting in all edd., except Hild. and Oehler.

[4583] Arnobius here agrees with Clemens Alexandrinus, but Jos. Scaliger has pointed out that the name should be Cecrops. It is possible that Arnobius may have been misled by what was merely a slip of Clement's pen. [See the passage here referred to, vol. ii. p. 184, this series.]

[4584] The preceding words, from "this of Hercules," are omitted by the first four edd. and Elmenh., and were first restored from the ms. by Stewechius.

[4585] Lit., "first and."

[4586] So the edd., reading *habere districtos* for the ms. *destructos.*

[4587] Lit., "that the things be thought to be."

4. But, says *my opponent*, it is not for this reason that we assign temples to the gods as though we *wished to* ward off from them drenching storms of rain, winds, showers, or the rays of the sun; but in order that we may be able to see them in person and close at hand, to come near and address them, and impart to them, when in a measure present, the expressions of our reverent feelings. For if they are invoked under the open heaven, and the canopy of ether, they hear nothing, *I suppose*; and unless prayers are addressed to them near at hand, they will stand deaf and immoveable as if nothing were said. And yet we think that every god whatever—if only he has the power of this name—should hear what every one said from every part of the world, just as if he were present; nay, more, should foresee, without waiting to be told[4588] what every one conceived in his secret and silent[4589] thoughts. And as the stars, the sun, the moon, while they wander above the earth, are steadily and everywhere in sight of all those who gaze at them without any exception; so, too,[4590] it is fitting that the ears of the gods should be closed against no tongue, and should be ever within reach, although voices should flow together to them from widely separated regions. For this *it is that* belongs specially to the gods,—to fill all things with their power, to be not partly at any place, but all everywhere, not to go to dine with the Æthiopians, and return after twelve days to their own dwellings.[4591]

[4588] Lit., "knowledge being anticipated."

[4589] These words, *et tacitis*, omitted by Oberthür, are similarly omitted by Orelli without remark.

[4590] So the edd., inserting *quo-* into the ms. reading *ita-que*—"it is therefore fitting," which is absurd, as making the connection between the members of the sentence one not of analogy, but of logical sequence.

[4591] Cf. the speech of Thetis, *Iliad*, i. 423–425.

5. Now, if this be not the case, all hope of help is taken away, and it will be doubtful whether you are heard[4592] by the gods or not, if ever you perform the sacred rites with due ceremonies. For, to make it clear,[4593] let us suppose that there is a temple of some deity in the Canary Islands, *another* of the same *deity* in remotest Thyle, also among the Seres, among the tawny Garamantes, and any others[4594] who are debarred from knowing each other by seas, mountains, forests, and the four quarters of the world. If they all at one time beg of the deity with sacrifices what their wants compel each one to think about,[4595] what hope, pray, will there be to all of obtaining the benefit, if the god does not hear the cry sent up to him everywhere, and *if* there shall be any distance to which the words of the suppliant for help cannot penetrate? For either he will be nowhere present, if he may at times not be anywhere,[4596] or he will be at one place only, since he cannot give his attention generally, and without making any distinction. And thus it is brought about, that either the god helps none at all, if being busy with something he has been unable to hasten to give ear to their cries, or one only goes away with his prayers heard, *while* the rest have effected nothing.

[4592] So the margin of Ursinus, Elm., LB., and Orelli, with Meursius, reading *audiamini* for the ms. *audiamur*—“we are heard,” which does not harmonize with the next clause.

[4593] Lit., “for the purpose of coming to know the thing.”

[4594] Lit., “if there are any others.”

[4595] So the ms., reading *c-ogitare*, corrected *r-*—“to beg,” in the margin of Ursinus and Elm. For the preceding words the ms. reads, *poscantque de numine*. The edd. omit *que* as above, except Oehler, who reads *quæ*—“what hope will there be, what, pray, to all,” etc.

[4596] So the ms., reading *si uspiam poterit aliquando non esse*, which may be understood in two senses, either not limited by space, or not in space, i.e., not existing; but the reading and meaning must be regarded as alike doubtful.

6. What *can you say* as to this, that it is attested by the writings of authors, that many of these temples which have been raised with golden domes and lofty roofs cover bones and ashes, and are sepulchres of the dead? Is it not plain and manifest, either that you worship dead men for immortal gods, or that an inexpiable affront is cast upon the deities, whose shrines and temples have been built over the tombs of the dead? Antiochus,[4597] in the ninth *book* of his *Histories*, relates that Cecrops was buried in the temple of Minerva,[4598] at Athens; again, in the temple of the same goddess, which is in the citadel of Larissa,[4599] it is related and declared that Acrisius was laid, *and* in the sanctuary of Polias,[4600] Erichthonius; *while* the brothers Dairas and Immarnachus *were buried* in the enclosure of Eleusin, which lies near the city. What say you as to the virgin daughters of Celeus? are they not said to be buried[4601] in the temple of Ceres at Eleusin? *and* in the shrine of Diana, which was set up in the temple of the Delian Apollo, are not Hyperoche and Laodice buried, who are said to have been brought thither from the country of the Hyperboreans? In the Milesian Didymæon,[4602] Leandrius says that Cleochus had the last honours of burial paid to him. Zeno of Myndus openly relates that the monument of Leucophryne is in the sanctuary of Diana at Magnesia. Under the altar of Apollo, which is seen in the city of Telmessus, is it not invariably declared by writings that the prophet Telmessus lies buried? Ptolemæus, the son of Agesarchus, in the first book of the *History of Philopator*[4603] which he published, affirms, on the authority of literature, that Cinyras, king of Paphos, was interred in the temple of Venus with all his family, nay, more, with all his stock. It would be[4604] an endless and boundless task to describe in what sanctuaries they all are throughout the world; nor is anxious care required, although[4605] the Egyptians fixed a penalty for any one who should

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[4597] A Syracusan historian. The rest of the chapter is almost literally translated from Clement, who is followed by Eusebius also (*Præp. Evang.*, ii. 6). [See vol. ii. p. 184, this series.]

[4598] i.e., the Acropolis.

[4599] In Thessaly, whither (acc. to Pausanias) he had fled in vain, to avoid the fulfillment of the oracle that he should be killed by his daughter's son.

[4600] i.e., Athena Polias, or guardian of cities. Immediately below, the ms. reads *Immarnachus*, corrected in LB. and Orelli *Immarus* from Clem., who speaks of "Immarus, son of Eumolpus and Dæira."

[4601] So the unintelligible reading of the ms., *humation-ibus officia*, was emended by Heraldus, followed by LB. and Orelli, *is habuisse.*

[4602] i.e., the temple near Didyma, sacred to Apollo, who was worshipped then under the name Didymus.

[4603] i.e., "lover of his father," the name given ironically to the fourth Ptolemy, because he murdered his father.

[4604] Lit., "is."

[4605] So the ms., both Rom. edd., Hild., and Oehler, reading *quamvis pœnam*; Gelenius, Canterus, Elm., and Oberthür omit *vis*, and the other edd. *v*, i.e., "as to what punishment the Egyptian," etc. This must refer to the have revealed the places in which Apis lay hid, as to those *Polyandria*[4606] of Varro,[4607] by what temples they are covered, and what heavy masses they have laid upon them.

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cases in which the sacred bull, having outlived the term of twenty-five years, was secretly killed by the priests, while the people were taught that it had thrown itself into the water.

[4606] i.e., "burial-places." By this Oehler has attempted to show is meant the *Hebdomades vel de Imaginibus* of Varro, a series of biographical sketches illustrated with portraits, executed in some way which cannot be clearly ascertained.

[4607] ms. *Barronis.*

7. But why *do* I *speak* of these trifles? What man is there who is ignorant that in the Capitol of the imperial people is the sepulchre of Tolus[4608] Vulcentanus? Who is there, I say, who does not know that from beneath[4609] its foundations there was rolled a man's head, buried for no very long time before, either by itself without the other parts *of the body*,—for some relate this,—or with all its members? Now, if you require this to be made clear by the testimonies of authors, Sammonicus, Granius, Valerianus,[4610] and Fabius will declare to you whose son Aulus[4611] was, of what race and nation, how[4612] he was bereft of life and light by the slave of his brother, of what crime he was guilty against his fellow-citizens, that he was denied burial in his father[4613] land. You will learn also—although they pretend to be unwilling to make this public—what was done with his head when cut off, or in what place it was shut up, and the whole affair carefully concealed, in order that the omen which the gods had attested might stand without interruption,[4614] unalterable, and sure. Now, while it was proper that this *story* should be suppressed, and concealed, and forgotten in the lapse of time, the composition of the name published it, and, by a testimony which could not be got rid of, caused it to remain *in men's minds*, together with its causes, so long as it endured itself;[4615] and the state *which is* greatest *of all*, and worships all deities, did not blush in giving a name to the temple, to name it from the head of Olus[4616] Capitolium rather than from the name of Jupiter.

[4608] So the ms., first four edd., and Oberthür, reading *Toli*, corrected *Oli* in the others, from Servius (*ad. Æn.*, viii. 345). Arnobius himself gives the form *Aulus*, i.e., *Olus*, immediately below, so that it is probably correct.

[4609] Lit., "the seats of."

[4610] Ursinus suggested *Valerius Antias*, mentioned in the first chapter of the fifth book, a conjecture adopted by Hild.

[4611] The ms., LB., Hild., and Oehler read Aulus, and, acc. to Oehler, all other edd. *Tolus*. Orelli, however, reads *Olus*, as above.

[4612] The ms. and both Roman edd. read *germani servuli vita* without meaning, corrected as above by Gelenius, Canterus, Elm., and Oberthür, *ut a g. servulo*, and *ut a g. servulis*—"by the slaves," in the others, except Oehler who reads as above, *g. servulo ut.*

[4613] The ms. and both Roman edd. read unintelligibly *patientiæ*, corrected *paternæ* in Hild. and Oehler, *patriæ* in the rest.

[4614] Lit., "the perpetuity of the omen sealed might stand."

[4615] Lit., "through the times given to itself."

[4616] The ms. reads *s-oli*,—changed into *Toli* by the first four edd., Elm., and Oberthür. The others omit *s*.

8. We have therefore—as I suppose—shown sufficiently, that to the immortal gods temples have been either reared in vain, or built in consequence of insulting opinions *held* to their dishonour and to the belittling[4617] of the power believed *to be in their hands*. We have next to say something about statues and images, which you form with much skill, and tend with religious care,—wherein if there is any credibility, we can by no amount of consideration settle in our own minds whether you do this in earnest and with a serious purpose, or amuse yourselves in childish dreams by mocking at these very things.[4618] For if you are assured that the gods exist whom you suppose, and that they live in the highest regions of heaven, what cause, what reason, is there that those images should be fashioned by you, when you have true beings to whom you may pour forth prayers, and *from whom you may* ask help in trying circumstances? But if, on the contrary, you do not believe, or, to speak with moderation, are in doubt, in this case, also, what reason is there, pray, to fashion and set up images of doubtful *beings*, and to form[4619] with vain imitation what you do not believe to exist? Do you perchance say, that under these images of deities there is displayed to you their presence, as it were, and that, because it has not been given you to see the gods, they are worshipped in this fashion,[4620] and the duties owed *to them* paid? He who says and asserts this, does not believe that the gods exist; and he is proved not to put faith in his own religion, to whom it is necessary to see what he may hold, lest that which *being* obscure is not seen, may happen to be vain.

[4617] ["Belittle." This word here is noteworthy. President Jefferson is said to have coined it, and I have never before seen it in a transatlantic book.]

[4618] i.e., "which you pretend to worship."

[4619] So the edd., reading *formar-e*, except Hild. and Oehler, who retain the ms. reading *i*—"that images be formed."

[4620] The ms. and both Roman edd. read corruptly *insolidi*, corrected *ita* or *sic coli*, as above, in all except the last two edd.

9. We worship the gods, you say, by means of images.[4621] What then? Without these, do the gods not know that they are worshipped, and will they not think that any honour is shown to them by you? Through bypaths, as it were, then, and by assignments to a third party,[4622] as they are called, they receive and accept your services; and before those to whom that service is owed experience it, you first sacrifice to images, and transmit, as it were, some remnants to them at the pleasure of others.[4623] And what greater wrong, disgrace, hardship, can be inflicted than to acknowledge one god, and *yet* make supplication to something else—to hope for help from a deity, and pray to an image without feeling? Is not this, I pray you, that which is said in the common proverbs: "to cut down the smith when you strike at the fuller;"[4624] "and when you seek a man's advice, to require of asses and pigs their opinions as to what should be done?"

[4621] [It is manifest that nothing of the kind was said by Christians. See p. 506, note 3, *supra*.]

[4622] i.e., you do not seek access to the gods directly, and seek to do them honour by giving that honour to the idols instead.

[4623] i.e., the transmission of the sacrifice to the gods is made dependent on idols.

[4624] This corresponds exactly to the English, "to shoot at the pigeon and hit the crow."

10. And whence, finally, do you know whether all these images which you form and put in the place of[4625] the immortal gods reproduce and bear a resemblance to the gods? For it may happen that in heaven one has a beard who by you is represented[4626] with smooth cheeks; that *another* is rather advanced in years to whom you give the appearance of a youth;[4627] that here he is fair, *with blue eyes*,[4628] who really has grey ones; that he has distended nostrils whom you make and form with a high nose. For it is not right to call or name that an image which does not derive from the face of the original features like *it*; which[4629] can be recognised to be clear and certain from things which are manifest. For while all we men see that the sun is perfectly round by our eyesight, which cannot be doubted, you have given[4630] to him the features of a man, and of mortal bodies. The moon is always in motion, and in its restoration every month puts on thirty faces:[4631] with you, as leaders and designers, that is *represented as* a woman, and has one countenance, which passes through a thousand different states, changing each day.[4632] We understand that all the winds are *only* a flow of air driven and impelled in mundane ways: in your hands they take[4633] the forms of men filling with breath twisted trumpets by blasts from out their breasts.[4634] Among *the representations of* your gods we see *that there is* the very stern face of a lion[4635] smeared with pure vermilion, and that it is named *Frugifer*. If all these images

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[4625] Lit., "with vicarious substitution for." [A very pertinent question as to the images worshipped in Rome to this day. There is one *Madonna* of African hue and features. See also *Murray's Handbook, Italy*, p. 72.]

[4626] The ms. reads *effi-gitur*, corrected as above, *effin.*, in all edd. except Hild., who reads *efficitur*—"is made," and Stewechius, *effigiatur*—"is formed."

[4627] Lit., "boy's age."

[4628] *Flavus*, so invariably associated with blue eyes, that though these are the feature brought into contrast, they are only suggested in this way, and not directly mentioned—a mode of speech very characteristic of Arnobius.

[4629] i.e., a fact which can be seen to be true by appealing to analogy.

[4630] So the ms., LB., Hild., and Oehler, reading *donastis*, the others *donatis*—"you give."

[4631] As the appearance of the moon is the same in some of its phases as in others, it is clear that Arnobius cannot mean that it has thirty distinct forms. We must therefore suppose that he is either speaking very loosely of change upon change day after day, or that he is referring to some of the lunar theories of the ancients, such as that a new moon is created each day, and that its form is thus ever new (*Lucr.*, v. 729–748).

[4632] Lit., "is changed through a thousand states with daily instability."

[4633] Lit., "are."

[4634] Lit., "intestine and domestic."

[4635] The ms. reads *leon-e-s torvissimam faciem*, emended, as above, *leonis t. f.*, in LB., Orelli, Hild., and Oehler, and *l. torvissima facie*—"lions of very stern face," in the others. Nourry supposes that the reference is to the use of lions, or lion-headed figures, as architectural ornaments on temples (cf. the two lions rampant surmounting the gate of Mycenæ), but partially coincides in the view of Elm., that mixed figures are meant, such as are described are likenesses of the gods above, there must then be said to dwell in heaven also a god such as the image which has been made to represent his form and appearance;[4636] and, of course, as here that *figure* of yours, so there the deity himself[4637] is a mere mask and face, without the rest of the body, growling with fiercely gaping jaws, terrible, red as blood,[4638] holding an apple fast with his teeth, and at times, as dogs *do* when wearied, putting his tongue out of his gaping mouth.[4639] But if,[4640] indeed, this is not the case, as we all think that it is not, what, pray, is the meaning of so great audacity to fashion to yourself whatever form you please, and to say[4641] that it is an image of a god whom you cannot prove to exist at all?

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by Tertullian and Minucius Felix (ch. 28: "You deify gods made up of a goat and a lion, and with the faces of lions and of dogs"). The epithet *frugifer*, however, which was applied to the Egyptian Osiris, the Persian Mithras, and Bacchus, who were also represented as lions, makes it probable that the reference is to symbolic statues of the sun.

[4636] Lit., "such a god to whose form and appearance the likeness of this image has been directed."

[4637] Lit., "that."

[4638] The ms. and both Roman edd. read unintelligibly *sanquineo decotoro*, for which *s. de colore*, as above, has been suggested by Canterus, with the approval of Heraldus.

[4639] The ms. here inserts *puetuitate*, for which no satisfactory emendation has been proposed. The early edd. read *pituitate*, a word for which there is no authority, while LB. gives *potus aviditate*—"drunk with avidity"—both being equally hopeless.

[4640] ms. *sic*, corrected by Gelenius *si*.

[4641] So Meursius, *ac dicere*, for ms. -*cidere*.

11. You laugh because in ancient times the Persians worshipped rivers, as is told in the writings which hand down *these things* to memory; the Arabians an unshapen stone;[4642] the Scythian nations a sabre; the Thespians a branch instead of Cinxia;[4643] the Icarians[4644] an unhewn log instead of Diana; the people of Pessinus a flint instead of the mother of the gods; the Romans a spear instead of Mars, as the muses of Varro point out; and, before they were acquainted with the statuary's art, the Samians a plank[4645] instead of Juno, as Aëthlius[4646] relates: and you do not laugh when, instead of the immortal gods, you make supplication to little images of men and human forms—nay, you even suppose that these very little images are gods, and besides these you do not believe that anything has divine power. 51 What say you, O ye—! Do the gods of heaven have ears, then, and temples, an occiput, spine, loins, sides, hams, buttocks, houghs,[4647] ankles, and the rest of the other members with which we have been formed, which were also mentioned in the first part *of this book*[4648] a little more fully, and cited with greater copiousness of language? Would that it were possible[4649] to look into the sentiments and very recesses of your mind, in which you revolve various and enter into the most obscure considerations: we should find that you yourselves even feel as we do, and have no other opinions as to the form of the deities. But what can we do with obstinate prejudices? what with those who are menacing *us* with swords, and devising new punishments *against us*? In your rage[4650] you maintain a bad cause, *and that although you*

[4642] It is worthy of notice that although in this passage, as often elsewhere, Arnobius adheres pretty closely to the argument proposed by Clemens Alexandrinus, he even in such passages sometimes differs from it, and not at random. Thus Clement speaks merely of a "stone," and Arnobius of an "unshaped stone." The former expression harmonizes with the words of Maximus Tyrius (*Serm.*, xxxviii. p. 225, Steph.), "The Arabians worship I know not whom, but the image which I saw was a square stone;" while Suidas (Küster's ed., s.v. θεὺς ῎Αρης) agrees with Arnobius in calling it a "stone, black, square, unfashioned" (ἀτύπωτος). This is the more noteworthy, as at times Arnobius would almost seem to be following Clement blindly. [See Clement, cap. iv. vol. ii. p. 184, this series.]

[4643] So Arnobius renders Clement's *Cithæronian Hera.*

[4644] So corrected in the notes of Canterus from Clem. for the ms. reading *Carios*, retained by the first four edd. and Elmenh. In Icaria there was a temple of Diana called Ταυροπόλιον.

[4645] The ms. and first four edd. read *p-uteum*—"a well," corrected *plut.*, as above, by Gifanius, and in the notes of Canterus.

[4646] The ms. reads *ethedius*, corrected in the notes of Canterus.

[4647] So all edd., except both Roman edd., which retain the ms. reading in the singular, *suffraginem.*

[4648] i. e., iii. 13. p. 467.

[4649] Lit., "it was allowed."

[4650] So Meursius suggested *amentes* for the ms. reading *animantis* for which Heraldus proposed *argumentis*—"by arguments."

are perfectly aware *of it*; and that which you have once done without reason, you defend lest you should seem to have ever been in ignorance; and you think it better not to be conquered, than to yield and bow to acknowledged truth.

12. From such causes as these this also has followed, with your connivance, that the wanton fancy of artists has found full scope in *representing* the bodies of the gods, and giving forms to them, at which even the sternest might laugh. And so Hammon is even now formed and represented with a ram's horns; Saturn with his crooked sickle, like some guardian of the fields, *and* pruner of too luxuriant branches; the son of Maia with a broad-brimmed travelling cap, as if he were preparing to take the road, and avoiding the sun's rays and the dust; Liber with tender limbs, and with a woman's perfectly free and easily flowing lines of body;[4651] Venus, naked and unclothed, just as if you said that she exposed publicly, and sold to all comers,[4652] the beauty of her prostituted body; Vulcan with his cap and hammer, but with his right hand free, and with his dress girt up as a workman prepares[4653] for his work; the Delian god with a plectrum and lyre, gesticulating like a player on the cithern and an actor about to sing; the king of the sea with his trident, just as if he had to fight in the gladiatorial contest: nor can any figure of any deity be found[4654] which does not have certain characteristics[4655] bestowed *on it* by the generosity of its makers. Lo, if some witty and cunning king were to remove the Sun from *his place before* the gate[4656] and transfer him to that of Mercury, *and* again were to carry off Mercury and make him migrate to the shrine of the Sun,—for both are made beardless by you, and with smooth faces,—and to give to this one rays *of light* to place a little cap[4657] on the Sun's head, how will you be able to distinguish between them, whether this is the Sun, or that Mercury, since dress, not the peculiar appearance of the face, usually points out the gods to you? Again, if, having transported them in like manner, he were to take away his horns from the unclad Jupiter, and fix them upon the temples of Mars, and to strip Mars of his arms, and, on the other hand, invest Hammon with them, what distinction can there be between them, since he who had been Jupiter can be also supposed to be Mars, and he who had been Mavors can assume the appearance of Jupiter Hammon? To such an extent is there wantonness in fashioning those images and consecrating names, as if *they were* peculiar to them; since, if you take away their dress, the *means of* recognising each is put an end to, god may be believed to be god, one may seem to be the other, nay, more, both may be considered both!

[4651] Lit., "and most dissolved with the laxity of feminine liquidity."

[4652] *Divendere.*

[4653] Lit., "with a workman's preparing."

[4654] Lit., "is there any figure to find."

[4655] *Habitus.*

[4656] *Ex foribus.* Cf. Tertull., *de Idol.*, ch. 15: "In Greek writers we also read that Apollo Θυραῖος and the *dæmones Antelii* watch over doors."

[4657] So the edd, reading *petas-un-culum*for the ms. *-io-*.

13. But why do I laugh at the sickles and tridents which have been given to the gods? why at the horns, hammers, and caps, when I know that certain images have[4658] the forms of certain men, and the features of notorious courtesans? For who is there that does not know that the Athenians formed the *Hermæ* in the likeness of Alcibiades? Who does not know—if he read Posidippus over again—that Praxiteles, putting forth his utmost skill,[4659] fashioned the face of the Cnidian Venus on the model of the courtesan Gratina, whom the unhappy man loved desperately? But is this the only Venus to whom there has been given beauty taken from a harlot's face? Phryne,[4660] the well-known native of Thespia—as those who have written *on* Thespian affairs relate—when she was at the height of her beauty, comeliness, and youthful vigour, is said to have been the model of all the Venuses which are *held* in esteem, whether throughout the cities of Greece or here,[4661] whither has flowed the longing and eager desire for such figures. All the artists, therefore, who lived at that time, and to whom truth gave the greatest ability to portray likenesses, vied in transferring with all painstaking and zeal the outline of a prostitute to the images of the Cytherean. The beautiful *thoughts*[4662] of the artists were full of fire; and they strove each to excel the other with emulous rivalry, not that Venus might become more august, but that Phryne[4663] might stand for Venus. And so it was brought to this, that sacred honours were offered to courtesans instead of the immortal gods, and an unhappy system of worship was led astray by the making of statues.[4664] That well-known and[4665] most distinguished statuary, Phidias, when he had raised the form of Olympian Jupiter with immense labour and exertion,[4666] inscribed on the finger of the god Pantarces[4667] *is* beautiful,—*this*, moreover, was the name of a boy

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[4658] Lit., "are."

[4659] Lit., "with strife of skills."

[4660] ms. *Phyrna*, but below *Phryna*, which is read in both instances by Hild. and Oehler.

[4661] So Meursius, followed by Orelli, reading *istic* for the ms. *iste.*

[4662] i.e., either the conceptions in their minds, or realized in their works. Orelli, followed by the German translator Besnard, adopting the former view, translates "the ideas of the artists (die Ideale der Künstler) were full of fire and life."

[4663] [See note 15, p. 511.]

[4664] [True, alas! to this day; notorious courtesans furnishing the models for the pictures and statues worshipped as saints, angels, etc.]

[4665] So Gelenius and Canterus, reading *et* for ms. *est.*

[4666] Lit., "with exertion of immense strength."

[4667] ms. Pantarches. This was a very common mode of expressing love among the ancients, the name of the loved one being carved on the bark of trees (as if the Loves or the mountain nymphs had done it), on walls, doors, or, as in this case, on statues, with the addition "beautiful" (Suidas, s.v. Καλοί and Ῥαμνουσία Νέμεσις, with Küster's notes). [Vol. ii. p. 187, note 1, this series.]

loved by him, and that with lewd desire,—and was not moved by any fear or religious dread to call the god by the name of a prostitute; nay, rather, to consecrate the divinity and image of Jupiter to a debauchee. To such an extent is there wantonness and childish feeling in forming those little images, adoring them as gods, heaping upon them the divine virtues, when we see that the artists themselves find amusement in fashioning them, and set them up as monuments of their own lusts! For what *reason* is there, if you should inquire, why Phidias should hesitate to amuse himself, and be wanton when he knew that, but a little before, the very Jupiter which he had made was gold, stones, and ivory,[4668] formless, separated, confused, and that it was he himself who brought all these together and bound them fast, that their appearance[4669] had been given to them by himself in the imitation[4670] of limbs *which he had* carved; and, which is more than[4671] all, that it was his own free gift, that *Jupiter* had been produced and was adored among men?[4672]

[4668] Lit., "bones."

[4669] Lit., "conditions," *habitus.*

[4670] Lit., "similitude."

[4671] Lit., "first among."

[4672] Lit., "human things."

14. We would here, as if all nations on the earth were present, make one speech, and pour into the ears of them all, words which should be heard in common:[4673] Why, pray, is this, O men! that of your own accord you cheat and deceive yourselves by voluntary blindness? Dispel the darkness now, and, returning to the light of the mind, look more closely and see what that is which is going on, if only you retain your right,[4674] and are not beyond the reach[4675] of the reason and prudence given to you.[4676] Those images which fill you with terror, and which you adore prostrate upon the ground[4677] in all the temples, are bones, stones, brass, silver, gold, clay, wood taken from a tree, or glue mixed with gypsum. Having been heaped together, it may be, from a harlot's gauds or from a woman's[4678] ornaments, from camels' bones or from the tooth of the Indian beast,[4679] from cooking-pots *and* little jars, from candlesticks and lamps, or from other less cleanly vessels, *and* having been melted down, they were cast into these shapes and came out into the forms which you see, baked in potters' furnaces, produced by anvils and hammers, scraped with the silversmith's, and filed down with *ordinary* files, cleft *and* hewn with saws, with augers,[4680] with axes, dug *and* hollowed out by the turning of borers, *and* smoothed with planes. Is not this, then, an error? Is it not, to speak accurately, folly to believe *that* a god which you yourself made with care, to kneel down trembling in supplication to that which has been formed by you, and while you know, and are assured that it is the product[4681] of the labour of your hands,[4682]—to cast *yourself* down upon your face, beg aid suppliantly, and, in adversity and time of distress, *ask it* to succour[4683] *you* with gracious and divine favour?

[4673] [Isa. xl. 18–20; xliv. 9–20; xlvi. 5–8.]

[4674] i.e., the faculty of discernment, which is properly man's.

[4675] Lit., "are in the limits of."

[4676] The ms. reads *his*—"these", emended, as above, *vobis* in the margin of Ursinus, Elm., and LB.

[4677] Lit., "and humble."

[4678] i.e., a respectable woman.

[4679] i.e., the elephant's tusk.

[4680] So Salmasius, followed by Orelli, Hild., and Oehler, reading *furfuraculis*, and LB., reading *perforaculis* for the ms. *furfure aculeis.*

[4681] So the margin of Ursinus, Meursius (according to Orelli), Hild., and Oehler, reading *part-u-m* for the ms. *-e-*—"is a part of your labour," etc.

[4682] Lit., "of thy work and fingers."

[4683] So the ms., both Roman edd., Elm., and Orelli, reading *numinis favore*, for which LB. reads *favorem*—"the favour of the propitious deity to succour." [Isaiah's argument reproduced.]

15. Lo, if some one were to place before you copper in the lump, and not formed[4684] into any works *of art*, masses of unwrought silver, and gold not fashioned into shape, wood, stones, and bones, with all the other materials of which statues and images of deities usually consist,—nay, more, if some one were to place before you the faces of battered gods, images melted down[4685] and broken, and were also to bid you slay victims to the bits and fragments, and give sacred and divine honours to masses without form,—we ask you to say to us, whether you would do this, or refuse to obey. Perhaps you will say, why? Because there is no man so stupidly blind that he will class among the gods silver, copper, gold, gypsum, ivory, potter's clay, and say that these very things have, and possess in themselves, divine power. What reason is there, then, that all these bodies should want the power of deity and the rank of celestials if they remain untouched and unwrought, *but* should forthwith become 51 gods, and be classed and numbered among the inhabitants of heaven if they receive the forms of men, ears, noses, cheeks, lips, eyes, and eyebrows? Does the fashioning add any newness to these bodies, so that from this addition you are compelled[4686] to believe that something divine and majestic has been united to them? Does it change copper into gold, or compel worthless earthenware to become silver? Does it cause things which but a little before were without feeling, to live and breathe?[4687] If they had any natural properties previously,[4688] all these they retain[4689] when built up in the bodily forms of statues. What stupidity it is—for I refuse to call it blindness—to suppose that the natures of things are changed by the kind of form *into which they are forced*, and that that receives divinity from the appearance given to it, which in its original body has been inert, and unreasoning, and unmoved by feeling![4690]

[4684] Lit., "thrown together."

[4685] Rigaltius suggested *confracta*—"shattered," for ms. *-flata.*

[4686] So the edd. reading *cog-* for the ms. *cogit-amini.*

[4687] Lit., "be moved with agitation of breathing."

[4688] Lit., "outside," i.e., before being in bodily forms.

[4689] So Ursinus and LB., reading *retin-e-nt*for the ms. *-ea-*, which can hardly be correct. There may possibly be an ellipsis of *si* before this clause, so that the sentence would run: "If they had any natural properties, (if) they retain all these, what stupidity," etc.

[4690] Lit., "deprived of moveableness of feeling."

16. And so unmindful and forgetful of what the substance and origin of the images are, you, men, rational beings[4691] and endowed with the gift of wisdom and discretion, sink down before pieces of baked earthenware, adore plates of copper, beg from the teeth of elephants good health, magistracies, sovereignties, power, victories, acquisitions, gains, very good harvests, and very rich vintages; and while it is plain *and* clear that you are speaking to senseless things, you think that you are heard, and bring yourselves into disgrace of your own accord, by vainly and credulously deceiving yourselves.[4692] Oh, would that you might enter into some statue! rather, would that you might separate[4693] and break up into parts[4694] those Olympian and Capitoline Jupiters, and behold all those parts alone and by themselves which make up the whole of their bodies! You would at once see that these gods of yours, to whom the smoothness *of their* exterior gives a majestic appearance by its alluring[4695] brightness, are *only* a framework of flexible[4696] plates, particles without shape joined together; that they are kept from falling into ruin and fear of destruction, by dove-tails and clamps and brace-irons; and that lead is run into the midst of all the hollows and where the joints meet, and causes delay[4697] useful in preserving them. You would see, I say, at once *that they have* faces only without the rest of the head,[4698] imperfect hands without arms, bellies and sides in halves, incomplete feet,[4699] and, which is most ridiculous, *that they* have been put together without uniformity in the construction of their bodies, being in one part made of wood, but in the other of stone. Now, indeed, if these things could not be seen through the skill with which they were kept out of sight,[4700] even those at least which lie open to all should have taught and instructed you that you are effecting nothing, and giving your services in vain to dead things. For, in this case,[4701] do you not see that these images, which seem to breathe,[4702] whose feet and knees you touch and handle when praying, at times fall into

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[4691] Lit., "a rational animal."

[4692] Lit., "with deceit of vain credulity." The edd. read this as an interrogation: "Do you, therefore, sink down, adore, and bring yourselves into disgrace?"

[4693] So Orelli, Hild., and Oehler, adopting a conjecture of Grævius, *di-*, for the ms. *de-ducere*—"to lead down."

[4694] Lit., "resolved into members."

[4695] Lit., "by the charm of."

[4696] The ms. reads *flev-ilium*, for which Hild. suggests *flex-*, as above, previous edd. reading *flat-*—"of cast plates;" which cannot, however, be correct, as Arnobius has just said that the images were in part made of ivory.

[4697] Lit., "delays salutary for lastingnesses." The sense is, that the lead prevents the joints from giving way, and so gives permanence to the statue.

[4698] *Occipitiis.*

[4699] *Plantarum vestigia.*

[4700] Lit., "from the art of obscurity."

[4701] i.e., if the nature of the images is really concealed by the skill displayed in their construction.

[4702] Lit., "breathing." [Ps. cxv. 4–8.]

ruins from the constant dropping of rain, at other times lose the firm union of their parts from their decaying and becoming rotten,[4703]—how they grow black, being fumigated and discoloured by the steam *of sacrifices*, and by smoke,—how with continued neglect they lose their position[4704] *and* appearance, and are eaten away with rust? In this case, I say, do you not see that newts, shrews, mice, and cockroaches, which shun the light, build their nests and live under the hollow parts of these statues? that they gather carefully into these all kinds of filth, and other things suited to their wants, hard and half-gnawed bread, bones dragged *thither* in view of *probable* scarcity,[4705] rags, down, *and* pieces of paper to make their nests soft, and keep their young warm? Do you not see sometimes over the face of an image cobwebs and treacherous nets spun by spiders, that they may be able to entangle in them buzzing and imprudent flies while on the wing? Do you not see, finally, that swallows full of filth, flying within the very domes of the temples, toss *themselves* about, and bedaub now the very faces, now the mouths of the deities, the beard, eyes, noses, and all the other parts on which their excrements[4706] fall? Blush, then, even *though it is* late, and accept true methods and views from dumb creatures, and let these teach you that there is nothing divine in images, into which they do not fear or scruple to cast unclean things in obedience to the 514 laws of their being, and led by their unerring instincts.[4707]

[4703] Lit., "are relaxed from decay of rottenness."

[4704] i.e., fall from their pedestals. For the ms. reading *situs* (retained in LB., as above), the margin of Ursinus, followed by the other edd. except the first four and Oberthür, read *situ*-—"lose their appearance from mould."

[4705] So LB. and Oehler, reading *famis in spem*for the ms. *pannis*, omitted in other edd. All prefix *p*, as above, to the next word, *annos.*

[4706] *Deonerati proluvies podicis.* [So Clement, vol. ii. p. 186, at note 1, this series.]

[4707] Lit., "incited by the truth of nature." The ms. and both Roman edd. read *d*-, all others *instincta*, as above.

17. But you err, *says my opponent*, and are mistaken, for we do not consider either copper, or gold and silver, or those other materials of which statues are made, to be in themselves gods and sacred deities; but in them we worship and venerate those whom their[4708] dedication as sacred introduces and causes to dwell in statues made by workmen. The reasoning *is* not vicious nor despicable by which any one—the dull, and also the most intelligent—can believe that the gods, forsaking their proper seats—that is, heaven—do not shrink back and avoid entering earthly habitations; nay, more, that impelled by the rite of dedication, they are joined to images! Do your gods, then, dwell in gypsum and in figures of earthenware? Nay, rather, are the gods the minds, spirits, and souls of figures of earthenware and of gypsum? and, that the meanest things may be able to become of greater importance, do they suffer themselves to be shut up and concealed and confined in[4709] an obscure abode? Here, then, in the first place, we wish and ask to be told this by you: do they do this against their will—that is, do they enter the images as dwellings, dragged to *them* by the rite of dedication—or are they ready and willing? and do you not summon them by any considerations of necessity? Do they do this unwillingly?[4710] and how can it be possible that they should be compelled *to submit* to any necessity without their dignity being impaired? With ready assent?[4711] And what do the gods seek for in figures of earthenware that they should prefer these prisons[4712] to their starry seats,—that, having been all but fastened to them, they should ennoble[4713] earthenware and the other substances of which images are made?

[4708] Lit., “the sacred dedication.”

[4709] Lit., “concealed in the restraint of.”

[4710] The ms. reads *inrogati* (the next letter being erased, having probably been *s* redundant) *si inviti*, corrected in the margin of Ursinus and Oehler, as above, *-tis in*.

[4711] Lit., “with the assent of voluntary compliance.” “Do you say,” or some such expression, must be understood, as Arnobius is asking his opponent to choose on which horn of the dilemma he wishes to be impaled.

[4712] Lit., “bindings.”

[4713] So Gelenius, Canterus, Elm., Oberth., and Orelli, reading *nobilitent*. No satisfactory emendation has been proposed, and contradictory accounts are given as to the reading of the ms. Immediately after this sentence, LB., followed by Orelli, inserts a clause from the next chapter. Cf. the following note.

18. What then? Do the gods remain always in such substances, and do they not go away to any place, even though summoned by the most momentous affairs? or do they have free passage, when they please to go any whither, and to leave their own seats and images? If they are under the necessity of remaining, what can be more wretched than they, what more unfortunate than if hooks and leaden bonds hold them fast in this wise on their pedestals? but *if* we allow that they prefer *these images* to heaven and the starry seats, they have lost their divine power.[4714] But if, on the contrary, when they choose, they fly forth, and are perfectly free to leave the statues empty, the images will then at some time cease to be gods, and it will be doubtful when sacrifices should be offered,—when it is right and fitting to withhold them. Oftentimes we see that by artists these images are at one time made small, and reduced to the size of the hand, at another raised to an immense height, and built up to a wonderful size. In this way, then, it follows that we should understand that the gods contract themselves in[4715] little statuettes, and are compressed till they become like[4716] a strange body; or, again, *that they* stretch themselves out to a great length, and extend to immensity in images of vast bulk. So, then, if this is the case, in sitting statues also the gods should be said to be seated, and in standing ones to stand, to be running in those stretching forward to run, to be hurling javelins in those *represented as* casting *them*, to fit and fashion themselves to their countenances, and to make themselves like[4717] the other characteristics of the body formed by the *artist*.

[4714] It will be seen that these words fit into the indirect argument of Arnobius very well, although transposed in LB. to the end of last chapter, and considered a gloss by Orelli and Hildebrand. "See the consequences," Arnobius says, "of supposing that the gods do not quit these images: not merely are they in a wretched case, but they must further lose their power as divinities." Meursius, with, more reason, transposes the clause to the end of the next sentence, which would be justifiable if necessary.

[4715] Perhaps "into," as Arnobius sometimes uses the abl. after *in* instead of the acc.

[4716] Lit., "compressed to the similitude of."

[4717] Lit., "to adapt their similitude to."

19. The gods dwell in images—each wholly in one, or divided into parts, and into members? For neither is it possible that there can be at one time one god in several images, nor, again, divided into parts by his being cut up.[4718] For let us suppose that there are ten thousand images of Vulcan in the whole world: is it possible at all, as I said, that at one time one *deity* can be in all the ten thousand? I do not think *so*. *Do you ask* wherefore? Because things which are naturally single and unique, cannot become many while the integrity of their simplicity[4719] is maintained. And this they are further unable *to become* if the gods have the forms of men, as your belief declares; for either a hand separated from the head, or a foot divided from the body, cannot manifest the perfection of the whole, or it must be said that parts can be the same as the whole, while the whole cannot exist unless it has been made by gathering together its parts. Moreover, if the same *deity* shall be said to be in all *the statues*, all reasonableness and soundness is lost to the truth, if this is assumed that at one time one can remain in *them* all; or each of the gods must be said to divide himself from himself, so that he is both himself and another, not separated by any distinction, but himself the same as another. But as nature rejects and spurns and scorns this, it must either be said and confessed that there are Vulcans without number, if we decide that he exists and is in all the images; or he will be in none, because he is prevented by nature from being divided among several.

[4718] Lit., "a cutting taking place."

[4719] i.e., of their character as independent and not compounded. This is precisely such an expression as that which closes the fourth book, and its occurrence is therefore an additional ground for regarding the earlier passage as genuine.

20. And yet, O you—if it is plain and clear to you that the gods live, and that the inhabitants of heaven dwell in the inner parts of the images, why do you guard, protect, and keep them shut up under the strongest keys, and under fastenings of immense size, under iron bars, bolts,[4720] and other such things, and defend them with a thousand men and a thousand women to keep guard, lest by chance some thief or nocturnal robber should creep in? Why do you feed dogs in the capitols?[4721] Why do you give food and nourishment to geese? Rather, if you are assured that the gods are there, and that they do not depart to any place from their figures and images, leave to them the care of themselves, let their shrines be always unlocked and open; and if anything is secretly carried off by any one with reckless fraud, let them show the might of divinity, and subject the sacrilegious robbers to fitting punishments at the moment[4722] of their theft and *wicked* deed. For it is unseemly, and subversive of their power and majesty, to entrust the guardianship of the highest deities to the care of dogs, and when you are seeking for some means of frightening thieves so as to keep them away, not to beg it from *the gods* themselves, but to set and place it in the cackling of geese.

[4720] *Claustris repagulis pessulis.*

[4721] Cf. p. 481, n. 5. Geese as well as dogs guarded the Capitol, having been once, as the well-known legend tells, its only guards against the Gauls.

[4722] The ms., first four edd., and Elm. read *nomine*—“under the name of,” corrected *momine* by Meursius and the rest.

21. They say that Antiochus of Cyzicum took from its shrine a statue of Jupiter made of gold ten[4723] cubits *high*, and set up in its place one made of copper covered with thin plates of gold. If the gods are present, and dwell in their own images, with what business, with what cares, had Jupiter been entangled that he could not punish the wrong done to himself, and avenge his being substituted in baser metal? When the famous Dionysius—but *it was* the younger[4724]—despoiled Jupiter of his golden vestment, and put instead of it one of wool, *and*, when mocking *him* with pleasantries also, he said that that *which he was taking away* was cold in the frosts of winter, this warm, that that one was cumbrous in summer, that this, again, was airy in hot weather,—where was the king of the world that he did not show his presence by some terrible deed, and recall the jocose buffoon to soberness by bitter torments? For why should I mention that the dignity of Æsculapius was mocked by him? For when Dionysius was spoiling him of his very ample beard, *which was* of great weight and philosophic thickness,[4725] he said that it was not right that a son sprung from Apollo, a father smooth and beardless, and very like a mere boy,[4726] should be formed with such a beard that it was left uncertain which of them was father, which son, or rather whether they were of the same[4727] race and family. Now, when all these things were being done, and the robber was speaking with impious mockery, if the deity was concealed in the statue consecrated to his name and majesty, why did he not punish with just and merited vengeance the affront of stripping his face of its beard and disfiguring his countenance, and show by this, both that he was himself present, and that he kept watch over his temples and images without ceasing?

[4723] So the ms., reading *decem*; but as Clement says πεντεκαίδεκα πηχῶν, we must either suppose that Arnobius mistook the Greek, or transcribed it carelessly, or, with the margin of Ursinus, read *quindecim*—“fifteen.”

[4724] Stewechius and Heraldus regard these words as spurious, and as having originated in a gloss on the margin, *scz. junior*—“to wit, the younger.” Heraldus, however, changed his opinion, because Clement too, says, “Dionysius the younger.” The words mean more than this, however, referring probably to the fact that Cicero (*de Nat. Deor.*, iii. 33, 34, 35) tells these and other stories of the elder Dionysius. To this Arnobius calls attention as an error, by adding to Clement’s phrase “but.”

[4725] Only rustics, old-fashioned people, and philosophers wore the beard untrimmed; the last class wearing it as a kind of distinctive mark, just as Juvenal (iii. 15) speaks of a thick woolen cloak as marking a philosopher. [Compare vol. i. p. 160; also ii. p. 321, n. 9.]

[4726] *Impuberi.*

[4727] Lit., “one.”

22. But you will perhaps say that the gods do not trouble themselves about these losses, and do not think that there is sufficient cause for them to come forth and inflict punishment upon the offenders for their impious sacrilege.[4728] Neither, then, if this is the case, do they wish to have these images, which they allow to be plucked up and torn away with impunity; nay, on the contrary, they tell *us* plainly that they despise these *statues*, in which they do not care to show that they were contemned, by taking any revenge. Philostephanus relates in his *Cypriaca*, that Pygmalion, king[4729] of Cyprus, loved as a woman an image of Venus, which was held by the Cyprians holy and venerable from ancient times,[4730] his mind, spirit, the light of his reason, and his judgment being darkened; and that he was wont in his madness, just as if he were dealing with his wife, having raised the deity to his couch, to be joined with it in embraces and *face to* face, and to do other vain things, *carried away* by a foolishly lustful imagination.[4731] Similarly, Posidippus,[4732] in the book which he mentions *to have been* written about Gnidus and about its affairs,[4733] relates that a young man, of noble birth,—but he conceals his name,—carried away with love of the Venus because of which Gnidus is famous, joined himself also in amorous lewdness to the image of the same deity, stretched on the genial couch, and enjoying[4734] the pleasures which ensue. To ask, again, in like manner: If the powers of the gods above lurk in copper and the other substances of which images have been formed, where in the world was the one Venus and the other to drive far away from them the lewd wantonness of the youths, and punish their impious touch with terrible suffering?[4735] Or, as the goddesses are gentle and of calmer dispositions, what would it have been for them to assuage the furious joys of[4736] the wretched men, and to bring back their insane minds again to their senses?

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[4728] Lit., "punishment of violated religion."

[4729] Clemens says merely "the Cyprian Pygmalion."

[4730] Lit., "of ancient sanctity and religion."

[4731] Lit., "imagination of empty lust."

[4732] Cf. ch. 13.

[4733] So Gelenius, reading *rebus* for the ms. and first ed. *re a* (ms. *ab*) *se*.

[4734] Lit., "in the limits of."

[4735] Lit., "agonizing restraint."

[4736] Lit., "to."

23. But perhaps, as you say, the goddesses took the greatest pleasure in these lewd and lustful insults, and did not think that an action requiring vengeance to be taken, which soothed their minds, and which they knew was suggested to human desires by themselves. But if the goddesses, the Venuses, being endowed with rather calm dispositions, considered that favour should be shown to the misfortunes of the blinded *youths*; when the greedy flames so often consumed the Capitol, and had destroyed the Capitoline Jupiter himself with his wife and his daughter,[4737] where was the Thunderer at that time to avert that calamitous fire, and preserve from destruction his property, and himself, and all his family? Where was the queenly Juno when a violent fire destroyed her famous shrine, and her priestess[4738] Chrysis in Argos? Where the Egyptian Serapis, when by a similar disaster *his temple* fell, burned to ashes, with all the mysteries, and Isis? Where Liber Eleutherius, when *his temple fell* at Athens? Where Diana, when *hers fell* at Ephesus? Where Jupiter of Dodona, when *his fell* at Dodona? Where, finally, the prophetic Apollo, when by pirates and sea robbers he was both plundered and set on fire,[4739] so that out of so many pounds of gold, which ages without number had heaped up, he did not have one scruple even to show to the swallows which built under his eaves,[4740] as Varro says in his *Saturæ Menippeæ*?[4741] It would be an endless task to write down what shrines have been destroyed throughout the whole world by earth quakes and tempests—what have been set on fire by enemies, and by kings and tyrants—what have been stript bare by the overseers and priests themselves, even though they have turned suspicion away from them[4742]—finally, what *have been robbed* by thieves and Canacheni,[4743] opening *them* up, though barred by unknown means;[4744] which,

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[4737] Cf. p. 315, n. 2, *supra*.

[4738] So Clemens narrates; but Thucydides (iv. 133) says that "straightway Chrysis flees by night for refuge to Phlious, fearing the Argives;" while Pausanius (ii. 59) says that she fled to Tegea, taking refuge there at the altar of Minerva Alea.

[4739] From Varro's being mentioned, Oehler thinks that Arnobius must refer to various marauding expeditions against the temples of Apollo on the coasts and islands of the Ægean, made at the time of the piratical war. Clemens, however, speaks distinctly of the destruction of the temple at Delphi, and it is therefore probable that this is referred to, if not solely, at least along with those which Varro mentions. Clement, vol. ii. p. 187.

[4740] Lit., "his visitors," *hospitis*.

[4741] *Varro Menippeus*, an emendation of Carrio, adopted in LB. and Orelli for the ms. *se thenipeus*.

[4742] Lit., "suspicion being averted."

[4743] It has been generally supposed that reference is thus made to some kind of thieves, which is probable enough, as Arnobius (end of next chapter) classes all these plunderers as "tyrants, kings, robbers, and nocturnal thieves;" but it is impossible to say precisely what is meant. Heraldus would read *Saraceni*—"Saracens."

[4744] Lit., "with obscurity of means." The phrase may refer either to the defence or to the assault of temples by means of magic arts.

indeed, would remain safe and exposed to no mischances, if the gods were present to defend them, or had any care for their temples, as is said. But now because they are empty, and protected by no indwellers, Fortune has power over them, and they are exposed to all accidents just as much as are all other things which have not life.[4745]

[4745] Lit., "interior motion."

24. Here also the advocates of images are wont to say this also, that the ancients knew well that images have no divine nature, and that there is no sense in them, but that they formed them profitably and wisely, for the sake of the unmanageable and ignorant mob, which is the majority in nations and in states, in order that a kind of appearance, as it were, of deities being presented to them, from fear they might shake off their rude natures, and, supposing that they were acting in the presence of the gods, put[4746] away their impious deeds, and, changing their manners, learn to act as men;[4747] and that august forms of gold and silver were sought for them, for no other reason than that some power was believed to reside in their splendour, such as not only to dazzle the eyes, but even to strike terror into the mind itself at the majestic beaming lustre. Now this might perhaps seem to be said with some reason, if, after the temples of the gods were founded, and their images set up, there were no wicked man in the world, no villany at all, *if* justice, peace, good faith, possessed the hearts of men, and no one on earth were called guilty and guiltless, all being ignorant of wicked deeds. But now when, on the contrary, all things are full of wicked *men*, the name of innocence has almost perished, *and* every moment, every second, evil deeds, till now unheard of, spring to light in myriads from the wickedness of wrongdoers, how is it right to say that images have been set up for the purpose of striking terror into the mob, while, besides innumerable forms of crime and wickedness,[4748] we see that even the temples themselves are attacked by tyrants, by kings, by robbers, and by nocturnal thieves, and that these very gods whom antiquity fashioned and consecrated to cause terror, are carried away[4749] into the caves of robbers, in spite even of the terrible splendour of the gold?[4750]

[4746] Lit., "lop away," *deputarent*, the reading of the ms., Hild., and Oehler; the rest reading *deponerent*—"lay aside." [The same plausible defences are used to this day by professed Christians. See *Jesuits at Rome*, by Hobart Seymour, p. 38, ed. New York, 1849.]

[4747] Lit., "pass to human offices."

[4748] Lit., "crimes and wickednesses."

[4749] Lit., "go," *vadere*.

[4750] Lit., "with their golden and to-be-feared splendours themselves."

25. For what grandeur—if you look at the truth without any prejudice[4751]—is there in these images[4752] of which they speak, that the men of old should have had reason to hope and think that, by beholding them, the vices of men could be subdued, and their morals and wicked ways brought under restraint?[4753] The reaping-hook, for example, which was assigned to Saturn,[4754] was it to inspire mortals with fear, that they should be willing to live peacefully, and to abandon their malicious inclinations? Janus, with double face, or that spiked key by which he has been distinguished; Jupiter, cloaked and bearded, and holding in his right hand a piece of wood shaped like a thunderbolt; the cestus of Juno,[4755] or the maiden lurking under a soldier's helmet; the mother of the gods, with her timbrel; the Muses, with their pipes and psalteries; Mercury, the winged slayer of Argus; Æsculapius, with his staff; Ceres, with huge breasts, or the drinking cup swinging in Liber's right hand; Mulciber, with his workman s dress; or Fortune, with her horn full of apples, figs, or autumnal fruits; Diana, with half-covered thighs, or Venus naked, exciting to lustful desire; Anubis, with his dog's face; or Priapus, of less importance[4756] than his own genitals: *were these expected to make men afraid?*

[4751] Lit., "and without any favour," *gratificatione.*

[4752] Lit., "what great *thing* have these images in them."

[4753] So the ms., first four edd., Elm., Hild., and Oehler, reading *mores et maleficia*, corrected in the others *a maleficio*—"morals withheld from wickedness."

[4754] Cf. ch. 12, p. 511.

[4755] The reference is probably to some statue or picture of Juno represented as girt with the girdle of Venus. (*Il.*, xiv. 214).

[4756] Lit., "inferior."

26. O dreadful forms of terror and[4757] frightful bugbears[4758] on account of which the human race was to be benumbed for ever, to attempt nothing in its utter amazement, and to restrain itself from every wicked and shameful act—little sickles, keys, caps, pieces of wood, winged sandals, staves, little timbrels, pipes, psalteries, breasts protruding and of great size, little drinking cups, pincers, and horns filled with fruit, the naked bodies of women, and huge *veretra* openly exposed! Would it not have been better to dance *and* to sing, than calling it gravity and pretending to be serious, to relate what is so insipid and so silly, that images[4759] were formed by the ancients to check wrongdoing, and to *arouse* the fears of the wicked and impious? Were the men of that age and time, in understanding, so void of reason and good sense, that they were kept back from wicked actions, just as if they were little boys, by the preternatural[4760] savageness of masks, by grimaces also, and bugbears?[4761] And how has this been so entirely changed, that though there are so many temples in your states filled with images of all the gods, the multitude of criminals cannot be resisted *even* with so many laws and so terrible punishments, and their audacity cannot be overcome[4762] by any means, and wicked deeds, repeated again and again, multiply the more it is striven by laws and *severe* judgments to lessen the number of cruel deeds, and to quell them by the check *given by means* of punishments? But if images caused any fear to men, the passing of laws would cease, nor would so many kinds of tortures be established against the daring of the guilty: now, however, because it has been proved and established that the supposed[4763] terror which is said to flow out from the images is in reality vain, recourse has been had to the ordinances of laws, by which there might be a dread *of punishment which should be* most certain fixed in men's minds also, and a condemnation settled; to which these very images also owe it that they yet stand safe, and secured by some respect being yielded to them.

[4757] *Formidinum.*

[4758] *Terrores.*

[4759] Or, perhaps, "relate that images so frigid and so awkward."

[4760] The ms., and both Roman edd. read *monstruosissima-s torvi-tate-s annis*; corrected by Gelenius and later edd. *monstruosissimâ torvitate animos*, and by Salmasius, Orelli, Hild., and Oehler, as above, *m. t. sannis.*

[4761] The ms., first four edd., Elm., and Oberthür read *manus*, which, with *animos* read in most (cf. preceding note), would run, "that they were even kept back, as to (i.e., in) minds and hands, from wicked actions by the preternatural savageness of masks." The other edd. read with Salmasius, as above, *maniis.*

[4762] Lit., "cut away."

[4763] Lit., "opinion of."

Book VII.

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1. Since it has been sufficiently shown, as far as there has been opportunity, how vain it is to form images, the course of our argument requires that we should next speak as briefly as possible, and without any periphrasis, about sacrifices, about the slaughter and immolation of victims, about pure wine, about incense, and about all the other things which are provided on such occasions.[4764] For with respect to this you have been in the habit of exciting against us the most violent ill-will, of calling us atheists, and inflicting upon us the punishment of death, even by savagely tearing us to pieces with wild beasts, on the ground that we pay very little respect[4765] to the gods; which, indeed, we admit that we do, not from contempt or scorn of the divine,[4766] but because we think that such powers require nothing of the kind, and are not possessed by desires for such things.[4767]

What, then,[4768] some one will say, do you think that no sacrifices at all should be offered? To answer you not with our own, but with your Varro's opinion—none. Why so? Because, he says, the true gods neither wish nor demand these; while those[4769] which are made of copper, earthenware, gypsum, or marble, care much less for these things, for they have no feeling; and you are not blamed[4770] if you do not offer them, nor do you win favour if you do. No sounder opinion can be found, *none* truer, and *one* which any one may adopt, although he may be stupid and very hard *to convince*. For who is so obtuse as either to slay victims in sacrifice to those who have no sense, or to think that they should be given to those who are removed far from them in their nature and blessed state?

[4764] Lit., "in that part of years."

[4765] Lit., "attribute least."

[4766] Lit., "divine spurning."

[4767] [When good old Dutch Boyens came to the pontificate as Hadrian VI., he was accounted a "barbarian" because he so little appreciated the art-treasures in the Vatican, on which Leo X. had lavished so much money and so much devotion. His pious spirit seemed oppressed to see so many heathen images in the Vatican: *sunt idola ethnicorum* was all he could say of them,—a most creditable anecdote of such a man in such times. See p. 504, n. 6, *supra*.]

[4768] [In the Edin. edition this is the opening sentence, but the editor remarks]: "By some accident the introduction to the seventh book has been tacked on as a last chapter to the sixth, where it is just as out of place as here it is in keeping." [I have restored it to its place accordingly.]

[4769] Lit., "those, moreover."

[4770] Lit., "nor is any blame contracted."

2. Who are the true gods? you say. To answer you in common and simple language, we do not know;[4771] for how can we know who those are whom we have never seen? We have been accustomed to hear from you that an infinite number[4772] are gods, and are reckoned among[4773] the deities; but if these exist[4774] anywhere, and *are* true gods, as Terentius[4775] believes, it follows as a consequence, that they correspond to their name; that is, that they are such as we all see that they should be, *and that they are* worthy to be called by this name; nay, more,—to make an end without many words,—*that they are such* as is the Lord of the universe, and *the King* omnipotent Himself, whom we have knowledge and understanding *enough* to speak of as the true God when we are led to mention His name. For one god differs from another in nothing as respects his divinity;[4776] nor can that which is one in kind be less or more in its parts while its own qualities remain unchanged.[4777] Now, as this is certain, it follows that they should never have been begotten, but should be immortal, seeking nothing from without, and not drawing any earthly pleasures from the resources of matter.

[4771] On this Heraldus [most ignorantly] remarks, that it shows conclusively how slight was the acquaintance with Christianity possessed by Arnobius, when he could not say who were the true gods. [The Edin. editor clears up the cases as follows:] This, however, is to forget that Arnobius is not declaring his own opinions here, but meeting his adversaries on their own ground. He knows who the true God is—the source and fountain of all being, and framer of the universe (ii. 2), and if there are any lesser powers called gods, what their relation to Him must be (iii. 2, 3); but he does not know any such gods himself, and is continually reminding the heathen that they know these gods just as little. (Cf. the very next sentence.)

[4772] Lit., "as many as possible."

[4773] Lit., "in the series of."

[4774] Lit., "are."

[4775] i.e., M. Terentius Varro, mentioned in the last chapter.

[4776] Lit., "in that in which he is a god."

[4777] Lit., "uniformity of quality being preserved."

3. So, then, if these things are so, we desire to learn this, first, from you—what is the cause, what the reason, that you offer them sacrifices; *and* then, what gain comes to the gods themselves from this, and remains to their advantage. For whatever is done should have a cause, and should not be disjoined from reason, so as to be lost[4778] among useless works, and tossed about among vain and idle uncertainties.[4779] Do the gods of heaven[4780] live on these sacrifices, and must materials be supplied to maintain the union of their parts? And what man is there so ignorant of what a god is, certainly, as to think that they are maintained by any kind of nourishment, and that it is the food given to them[4781] which causes them to live and endure throughout their endless immortality? For whatever is upheld by causes and things external to itself, must be mortal and on the way to destruction, when anything on which it lives begins to be wanting. Again, *it is impossible to suppose that any one believes this*, because we see that of these things which are brought to their altars, nothing is added to and reaches the substance of the deities; for either incense is given, and is lost melting on the coals,[4782] or the life only of the victim is offered to the gods,[4783] and its blood is licked up by dogs; or if any flesh is placed upon the altars, it is set on fire in like manner, and is 519 destroyed, *and* falls into ashes,—unless perchance the god seizes upon the souls of the victims, or snuffs up eagerly the fumes and smoke *which rise* from the blazing altars, and feeds upon the odours which the burning flesh gives forth, still wet with blood, and damp with its former juices.[4784] But if a god, as is said, has no body, and cannot be touched at all, how is it possible that that which has no body should be nourished by things pertaining to the body,—that what is mortal should support what is immortal, and assist and give vitality to that which

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[4778] The ms. and edd. read *ut in operibus feratur cassis*—"so as to be borne among," emended by Hild. and Oehler *teratur*—"worn away among."

[4779] Lit., "in vain errors of inanity."

[4780] The ms. and edd. have here *forte*—"perchance.'"

[4781] Lit., "gift of food."

[4782] [It must have taken much time to overcome this distaste for the use of incense in Christian minds. Let us wait for the testimony of Lactantius.]

[4783] Or perhaps, simply, "the sacrifice is a living one," *animalis est hostia*. Macrobius, however (*Sat.*, iii. 5), quotes Trebatius as saying that there were two kinds of sacrifices, in one of which the entrails were examined that they might disclose the divine will, while in the other the life only was consecrated to the deity. This is more precisely stated by Servius (*Æn.*, iii. 231), who says that the *hostia animalis* was only slain, that in other cases the blood was poured on the altars, that in others part of the victim, and in others the whole animal, was burned. It is probable, therefore that Arnobius uses the words here in their technical meaning, as the next clause shows that none of the flesh was offered, while the blood was allowed to fall to the ground. [I am convinced that classical antiquities must be more largely studied in the Fathers of the first five centuries.]

[4784] i.e., the juices which formerly flowed through the living body.

it cannot touch? This reason for sacrifices is not valid, therefore, as it seems; nor can it be said by any one that sacrifices are kept up for this reason, that the deities are nourished by them, and supported by feeding on them.

4. If perchance it is not this,[4785] are victims not slain in sacrifice to the gods, and cast upon their flaming altars to give them[4786] some pleasure and delight? And can any man persuade himself that the gods become mild as they are exhilarated by pleasures, that they long for sensual enjoyment, and, like some base creatures, are affected by agreeable sensations, and charmed and tickled for the moment by[4787] a pleasantness which soon passes away? For that which is overcome by pleasure must be harassed by its opposite, sorrow; nor *can that be* free from the anxiety of grief, which trembles with joy, and is elated capriciously with gladness.[4788] But the gods should be free from both passions, if we would have them to be everlasting, and freed from the weakness of mortals. Moreover, every pleasure is, as it were, a kind of flattery of the body, and is addressed to the five well-known senses; but if the gods above feel it,[4789] they must partake also of those bodies through which there is a way to the senses, and a door *by which* to receive pleasures. Lastly, what pleasure is it to take delight in the slaughter of harmless creatures, to have the ears ringing often with their piteous bellowings, to see rivers of blood, the life fleeing away with the blood, and the secret parts having been laid open, not only the intestines to protrude with the excrements, but also the heart still bounding with the life left in it, and the trembling, palpitating veins in the viscera? We half-savage men, nay rather,—to say with more candour what it is truer and more candid to say,—we savages, whom unhappy necessity and bad habit have trained to take these as food, are sometimes moved with pity for them; we ourselves accuse and condemn ourselves when the thing is seen and looked into thoroughly, because, neglecting the law which is binding on men, we have broken through the bonds which naturally united us at the beginning.[4790] Will[4791] any one believe that the gods, *who are* kind, beneficent, gentle, are delighted and filled with joy by the slaughter of cattle, if ever they fall and expire pitiably before their altars?[4792] And there is no cause, then, for pleasure in sacrifices, as we see, nor is there a reason why they should be offered, since there is no pleasure *afforded by them*; and if perchance there is some,[4793] it has been shown that it cannot in any way belong to the gods.

[4785] The heathen opponent is supposed to give up his first reason, that the sacrifices provided food for the gods, and to advance this new suggestion, that they were intended for their gratification merely.

[4786] Lit., "for the sake of."

[4787] Lit., "with the fleeting tickling of."

[4788] Lit., "with the levities of gladnesses."

[4789] i.e., pleasure.

[4790] *Naturalis initii consortia.*

[4791] So the ms. and first ed., according to Oehler, reading *cred-e-t*, the others *-i-*—"does."

[4792] Lit., "these."

[4793] Arnobius says that the sacrifices give no pleasure to any being, or at least, if that is not strictly true, that they give none to the gods. [See Elucidation VI., *infra.*]

5. We have next to examine the argument which we hear continually coming from the lips of the common people, and *find* embedded in popular conviction, that sacrifices are offered to the gods of heaven for this purpose, that they may lay aside their anger and passions, and may be restored to a calm and placid tranquillity, the indignation of their fiery spirits being assuaged. And if we remember the definition which we should always bear steadily in mind, that all agitating feelings are unknown to the gods, the consequence is, a belief[4794] that the gods are never angry; nay, rather, that no passion is further from them than that which, approaching most nearly to *the spirit of* wild beasts and savage creatures, agitates those who suffer it with tempestuous feelings, and brings them into danger of destruction. For whatever is harassed by any kind of disturbance,[4795] is, it is clear, capable of suffering, and frail; that which has been subjected to suffering and frailty must be mortal; but anger harasses and destroys[4796] those who are subject to it: therefore that should be called mortal which has been made subject to the emotions of anger. But yet we know that the gods should be never-dying, and should possess an immortal nature; and if this is clear and certain, anger has been separated far from them and from their state. 520 On no ground, then, is it fitting to wish to appease that in the gods above which you see cannot suit their blessed state.

[4794] So the ms., LB., Oberthür, Orelli, Hild., and Oehler, reading *consec-*, for which the rest read *consentaneum est credere*—“it is fitting to believe.”

[4795] Lit., “motion of anything.”

[4796] Cf. i. 18.

6. But let us allow, as you wish, that the gods are accustomed to such disturbance, and that sacrifices are offered and sacred solemnities performed to calm it, when, then, is it fitting that these offices should be made use of, or at what time should they be given?—before they are angry and roused, or when they have been moved and displeased even?[4797] If we must meet them *with sacrifices* before*their anger is roused*, lest they become enraged, you are bringing forward wild beasts to us, not gods, to which it is customary to toss food, upon which they may rage madly, and turn their desire to do harm, lest, having been roused, they should rage and burst the barriers of their dens. But if these sacrifices are offered to satisfy[4798] the gods when already fired and burning with rage, I do not inquire, I do not consider, whether that happy[4799] and sublime greatness of spirit which belongs to the deities is disturbed by the offences of little men, and wounded if a creature, blind and ever treading among clouds of ignorance, has committed any blunder,—said *anything* by which their dignity is impaired.

[4797] Lit., “set in indignations.”

[4798] Lit., “if this satisfaction of sacrifices is offered to.”

[4799] So the ms. and most edd., reading *laeta*, for which Ursinus suggested *lauta*—“splendid,” and Heraldus *elata*—“exalted.”

7. But neither do I demand that this should be said, or that I should be told what causes the gods have for their anger against men, that having taken offence they must be soothed. *I do ask, however*, Did they ever ordain any laws for mortals? and was it ever settled by them what it was fitting for them to do, or what it was not? what they should pursue, what avoid; or even by what means they wished themselves to be worshipped, so that they might pursue with the vengeance of their wrath what was done otherwise than they had commanded, and might be disposed, if treated contemptuously, to avenge themselves on the presumptuous and transgressors? As I think, nothing was ever either settled or ordained by them, since neither have they been seen, nor has it been possible for it to be discerned very clearly whether there are any.[4800] What justice is there, then, in the gods of heaven being angry for any reason with those to whom they have neither deigned at any time to show that they existed, nor given nor imposed any laws which they wished to be honoured by them and perfectly observed?[4801]

[4800] It is perhaps possible so to translate the ms. *neque si sunt ulli apertissima potuit cognitione dignosci*, retained by Orelli, Hild., and Oehler, in which case *si sunt ulli* must be taken as the subject of the clause. The other edd., from regard to the construction, read *visi*—"nor, if they have been seen, has it been possible."

[4801] Lit., "kept with inviolable observance."

8. But this, as I said, I do not mention, but allow it to pass away in silence. This one thing I ask, above all, What reason is there if I kill a pig, that a god changes his state of mind, and lays aside his angry feelings and frenzy; that if I consume a pullet, a calf under his eyes and on his altars, he forgets the wrong *which I did to him*, and abandons completely all sense of displeasure? What passes from this act[4802] to *modify* his resentment? Or of what service[4803] is a goose, a goat, or a peacock, that from its blood relief is brought to the angry *god*? Do the gods, then, make insulting them a matter of payment? and as little boys, to *induce them to* give up their fits of passion[4804] and desist from their wailings, get little sparrows, dolls, ponies, puppets,[4805] with which they may be able to divert themselves, do the immortal gods in such wise receive these gifts from you, that for them they may lay aside their resentment, and be reconciled to those who offended them? And yet I thought that the gods—if only it is right to believe that they are really moved by anger—lay aside their anger and resentment, and forgive the sins of the guilty, without any price or reward. For this belongs specially to deities, to be generous in forgiving, and to seek no return for their gifts.[4806] But if this cannot be, it would be much wiser that they should continue obstinately offended, than that they should be softened by being corrupted with bribes. For the multitude increases of those who sin, when there is hope given of paying for their sin; and there is little hesitation to do wrong, when the favour of those who pardon *offences* may be bought.

[4802] Lit., "work."

[4803] Lit., "remedy."

[4804] So *Panes* seems to be generally understood, i.e., images of Pan used as playthings by boys, and very much the same thing as the puppets—*pupuli*—already mentioned.

[4805] So *Panes* seems to be generally understood, i.e., images of Pan used as playthings by boys, and very much the same thing as the puppets—*pupuli*—already mentioned.

[4806] Lit., "to have liberal pardons and free concessions."

9. So, if some ox, or any animal you please, which is slain to mitigate and appease the fury of the deities, were to take a man’s voice and speak these[4807] words: “Is this, then, O Jupiter, or whatever god thou art, humane or right, or should it be considered at all just, that when another has sinned I should be killed, and that you should allow satisfaction to be made to you with my blood, although I never did you wrong, never wittingly or unwittingly did violence to your divinity and majesty, being, as thou knowest, a dumb creature, not departing from[4808] the simplicity of my nature, nor inclined to be fickle in my[4809] manners? Did I ever celebrate your games with too little reverence and care? did I drag forward a dancer so that thy deity was offended? did I swear falsely by thee? did I sacrilegiously steal your property and plunder your temples? did I uproot the most sacred groves, or pollute and profane some hallowed places by founding private houses? What, then, is the reason 521 that the crime of another is atoned for with my blood, and that my life and innocence are made to pay for wickedness with which I have nothing to do? Is it because I am a base creature, and am not possessed of reason and wisdom, as these declare who call themselves men, and by their ferocity make themselves beasts?[4810] Did not the same nature both beget and form me from the same beginnings? Is it not one breath of life which sways both them and me? Do I not respire and see, and am I not affected by the other senses just as they are? They have livers, lungs, hearts, intestines, bellies; and do not I have as many members? They love their young, and come together to beget children; and do not I both take care to procure offspring, and delight in it when it has been begotten? But they have reason, and utter articulate sounds; and how do they know whether I do what I do for my own reasons, and whether that sound which I give forth is my kind of words, and is understood by us alone? Ask piety whether it is more just that I should be slain, that I should be killed, or that man should be pardoned and be safe from punishment for what he has done? Who formed iron into a sword? was it not man? Who *brought* disaster upon races; who imposed slavery upon nations? was it not man? Who mixed deadly draughts, and gave them to his parents, brothers, wives, friends? was it not man? Who found out or devised so many forms of wickedness, that they can hardly be related in ten thousand chronicles of years, or *even* of days? was it not man? Is not this, then, cruel, monstrous, and savage? Does it not seem to you, O Jupiter, unjust and barbarous that I should be killed, that I should be slain, that you may be soothed, and the guilty find impunity? ”

It has been established that sacrifices are offered in vain for this purpose then, viz., that the angry deities may be soothed; since reason has taught us that the gods are not angry at any time, and that they do not wish one thing to be destroyed, to be slain for another, or offences against themselves to be annulled by the blood of an innocent creature.[4811]

[4807] Lit., “in these.”

[4808] Lit., “following.”

[4809] Lit., “to varieties of manifold.”

[4810] Lit., “leap into.”

[4811] [This very striking passage should lead us to compare the widely different purpose of Judaic sacrifices. See Elucidation VI., *infra*.]

10. But perhaps some one will say, We give to the gods sacrifices and other gifts, that, being made willing in a measure to grant our prayers, they may give us prosperity and avert from us evil, cause us to live always happily, drive away grief truly, *and any evils* which threaten us from accidental circumstances. This point demands great care; nor is it usual either to hear or to believe what is so easily said. For the whole company of the learned will straightway swoop upon *us*, who, asserting and proving that whatever happens, happens according to *the decrees of* fate, snatch out of our[4812] hands that opinion, and assert that we are putting our trust in vain beliefs. Whatever, they will say, has been done in the world, is being done, and shall be done, has been settled and fixed in time past, and has causes which cannot be moved, by means of which events have been linked together, and form an unassailable chain of unalterable necessity between the past and the future. If it has been determined and fixed what evil or good should befall each person, it is already certain; but if this is certain and fixed, there is no room for all the help given by the gods, their hatred, *and* favours. For they are just as unable to do for you that which cannot be done, as to prevent that from being done which must happen, except that they will be able, if they choose, to depreciate somewhat powerfully that belief which you entertain, so that they[4813] say that even the gods themselves are worshipped by you in vain, and that the supplications with which you address them are superfluous. For as they are unable to turn aside the course *of events*, and change what has been appointed by fate, what reason, what cause, is there to wish to weary and deafen the ears of those in whose help you cannot trust at your utmost need?

[4812] Lit., "from the hands to us," *nobis*, the reading of the ms., both Roman edd., Gelenius, LB., and Oehler; for which the rest give *vobis*—"out of your hands."

[4813] i.e., the learned men referred to above.

11. Lastly, if the gods drive away sorrow and grief, if they bestow joy and pleasure, how[4814] are there in the world so many[4815] and so wretched men, whence *come* so many unhappy ones, who lead a life of tears in the meanest condition? Why are not those free from calamity who every moment, every instant, load and heap up the altars with sacrifices? Do we not see that some of them, say *the learned*, are the seats of diseases, the light of their eves quenched, and their ears stopped, that they cannot move with their feet, that they live *mere* trunks without *the use of* their hands, that they are swallowed up, overwhelmed, *and* destroyed by conflagrations, shipwrecks, and disasters;[4816] that, having been stripped of immense fortunes, they support themselves by labouring for hire, *and* beg for alms at last; that they are exiled, proscribed, always in the midst of sorrow, overcome by the loss of children, *and* harassed by other misfortunes, the kinds and forms of which no enumeration can comprehend? But assuredly this would not occur if the gods, who had been laid under obligation, were able to ward off, to turn aside, those evils from those who merited *this favour*. But now, because in these mishaps there is no room *for the interference of the gods*, but all things are brought about[4817] by inevitable necessity, the appointed course of events goes on and accomplishes that which has been once determined.

[4814] Lit., "whence."

[4815] Lit., "so innumerable."

[4816] Lit., "ruins."

[4817] So Canterus suggests *conf-iunt*for the ms. *confic-*—"bring about,"

12. Or the gods of heaven should be said to be ungrateful if, while they have power to prevent it, they suffer an unhappy race to be involved in so many hardships and disasters. But perhaps they may say something of importance *in answer to this*, and not such as should be received by deceitful, fickle, and scornful ears. This point, however, because it would require too tedious and prolix discussion,[4818] we hurry past unexplained and untouched, content to have stated this alone, that you give to your gods dishonourable reputations if you assert that on no other condition do they bestow blessings and turn away what is injurious, except they have been first bought over with the blood of she-goats and sheep, and with the other things which are put upon their altars. For it is not fitting, in the first place, that the power of the deities and the surpassing eminence of the celestials should be believed to keep their favours on sale, first to receive a *price*, and then to bestow *them; and* then, which is much more unseemly, that they aid no one unless they receive *their demands*, and that they suffer the most wretched to undergo whatever perils may befall them,[4819] while they could ward *these* off, and come to their aid. If of two who are sacrificing, one is a scoundrel,[4820] and rich, the other of small fortune, but worthy of praise for his integrity and goodness,—if the former should slay a hundred oxen, and as many ewes with their lambkins, the poor man burn a little incense, and a small piece of some odorous substance,—will it not follow that it should be believed that, if only the deities bestow nothing except when rewards are first offered, they will give their favour[4821] to the rich man, turn their eyes away from the poor, whose gifts were restricted not by his spirit, but by the scantiness of his means?[4822] For where the giver is venal and mercenary, there it must needs be that favour is granted according to the greatness of the gift *by which it is purchased*, and that a favourable decision is given to him from whom[4823] far the greater reward and bribe, *though this be* shameful, flows to him who gives it.[4824] What if two nations, on the other hand, arrayed against each other in war, enriched the altars of the gods with equal sacrifices, and were to demand that their power and help should be given to them, the one against the other: must it not, again, be believed that, if they are persuaded to be of service by rewards,

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[4818] Lit., "it is a thing of long and much speech."

[4819] Lit., "the fortunes of perils."

[4820] The ms. reading is *hoc est unus*, corrected *honestus*—"honourable" (which makes the comparison pointless, because there is no reason why a rich man, if good, should not be succored as well as a poor), in all edd., except Oehler, who reads *seclestus*, which departs too far from the ms. Perhaps we should read, as above, *inhonestus.*

[4821] So the ms., LB., Hild., and Oehler, and the other edd., adding *et auxilium*—"and help."

[4822] Lit., "whom not his mind, but the necessity of his property, made restricted."

[4823] Lit., "inclines thither whence."

[4824] i.e., the decision.

they are at a loss between both sides, are struck motionless, and do not perceive what to do, since they understand that their favour has been pledged by the acceptance of the sacrifices? For either they will give assistance to this side and to that, which is impossible, for *in that case* they will fight themselves against themselves, strive against their own favour and wishes; or they will do nothing to aid either nation[4825] after the price *of their aid* has been paid and received, which is very wicked. All this infamy, therefore, should be removed far from the gods; nor should it be said at all that they are won over by rewards and payments to confer blessings, and remove what is disagreeable, if only they are true gods, and worthy to be ranked under this name. For either whatever happens, happens inevitably, and there is no place in the gods for ambition and favour; or if fate is excluded and got rid of, it does not belong to the celestial dignity to sell the boon of its services,[4826] and the conferring of its bounties.

[4825] Lit., "both nations."

[4826] Lit., "the favours of good work," *boni operis favor-es et*, the reading of Hild. and Oehler (other edd. *-em*—"the favour of its service") for ms. *fabore sed.*

13. We have shown sufficiently, as I suppose, that victims, and the things which go along with them, are offered in vain to the immortal gods, because they are neither nourished by them, nor feel any pleasure, nor lay aside their anger and resentment, so as either to give good fortune, or to drive away and avert the opposite. We have now to examine that point also which has been usually asserted by some, and applied to forms of ceremony. For they say that these sacred rites were instituted to do honour to the gods of heaven, and that these things which they do, they do to show *them* honour, and to magnify the powers of the deities by them. What if they were to say, in like manner, that they keep awake and sleep, walk about, stand still, write something, and read, to give honour to the gods, and make them more glorious in majesty? For what substance is there added to them from the blood of cattle, and from the other things which are prepared in sacrificing? what power is given and added to them? For all honour, which is said to be offered by any one, and to be yielded to reverence for a greater being, is of a kind having reference to the other; and consists of two parts, of the concession of the giver, and the increase of honour of the receiver. As, if any one, on seeing a man famed for his very great power[4827] and authority, were to make way for him, to stand up, to uncover his head, and leap down from his carriage, then, bending forward to salute him with slavish servility and[4828] trembling agitation, I see what is aimed at in showing such respect: by the bowing down of the one, very great *honour* is given to the other, and he is made to appear great whom the respect of an inferior exalts and places above his own rank.[4829]

[4827] Lit., “of most powerful name.”

[4828] Lit., “imitating a slave’s servility”—*ancillatum*, the emendation of Hemsterhuis, adopted by Orelli, Hild., and Oehler for the unintelligible ms. *ancillarum*.

[4829] Lit., “things.”

14. But all this conceding and ascribing of honour about which we are speaking are met with among men alone, whom their natural weakness and love of standing above their fellows[4830] teach to delight in arrogance, and in being preferred above others. But, I ask, where is there room for honour among the gods, or what greater exaltation is found to be given[4831] to them by piling up[4832] sacrifices? Do they become more venerable, more powerful, when cattle are sacrificed *to them*? is there anything added to them from this? or do they begin to be more *truly* gods, their divinity being increased? And yet I consider it almost an insult, nay, an insult altogether, when it is said that a god is honoured by a man, and exalted by the offering of some gift. For if honour increases and augments the grandeur of him to whom it is given, it follows that a deity becomes greater by means of the man from whom he has received the gift, and the honour conferred on him; and thus the matter is brought to this issue, that the god who is exalted by human honours is the inferior, while, on the other hand, the man who increases the power of a deity is his superior.[4833]

[4830] Lit., "in higher places."

[4831] Lit., "what eminences is it found to be added," *addier*. So Hild. and Oehler for the reading of ms., first four edd., and Oberthür *addere*—"to add," emended in rest from margin of Ursinus *accedere*, much as above.

[4832] So the ms., reading *conjectionibus*, which is retained in no edd., although its primary meaning is exactly what the sense here requires.

[4833] The last clause was omitted in first four edd. and Elmh., and was inserted from the ms. by Meursius.

15. What then! some one will say, do you think that no honour should be given to the gods at all? If you propose to us gods such as they should be if they do exist, and such as[4834] we feel that we all mean when we mention[4835] that name, how can we but give them even the greatest honour, since we have been taught by the commands which have especial power over us,[4836] to pay honour to all men even, of whatever rank, of whatever condition they may be? What, pray, *you ask*, is this very great honour? One much more in accordance with duty than is paid by you, and directed to[4837] a more powerful race, *we reply*. Tell, us, you say, in the first place, what is an opinion worthy of the gods, right and honourable, and not blameworthy from its being made unseemly by something infamous? *We reply, one such* that you believe that they neither have any likeness to man, nor look for anything which is outside of them and comes from without; then—and this has been said pretty frequently—that they do not burn with the fires of anger, that they do not give themselves up passionately to sensual pleasure, that they are not bribed to be of service, that they are not tempted to injure *our enemies*, that they do not sell their kindness and favour, that they do not rejoice in having honour heaped on them, that they are not indignant and vexed if it is not given; but—and this belongs to the divine—that by their own power they know themselves, and that they do not rate themselves by the obsequiousness of others. And yet, that we may see the nature of what is said, what kind of honour is this, to bind a wether, a ram, a bull before the face of a god, and slay them in his sight? What kind of honour is it to invite a god to *a banquet of* blood, which you see him take and share in with dogs? What kind of honour is it, having set on fire piles of wood, to hide the heavens with smoke, and darken with gloomy blackness the images of the gods? But if it seems good to you that these actions should be considered in themselves,[4838] not judged of according to your prejudices, *you will find that* those altars of which you speak, and even those beautiful ones which you dedicate to the superior gods,[4839] are places for burning the unhappy race of animals, funeral pyres, and mounds built for a most unseemly office, and formed to be filled with corruption.

[4834] Lit., "whom."

[4835] Lit., "say in the proclamation of."

[4836] Lit., "more powerful commands," i.e., by Christ's injunctions. It seems hardly possible that any one should suppose that there is here any reference to Christ's command to His disciples not to exercise lordship over each other, yet Orelli thinks that there is perhaps a reference to Mark x. 42, 43. If a particular reference were intended, we might with more reason find it in 1 Pet. ii. 17, "Honour all men."

[4837] Lit., "established in."

[4838] Lit., "weighed by their own force," *vi.*

[4839] i.e., *altariaque hæc pulchra.*

16. What say you, O you—! is that foul smell, then, which is given forth and emitted by burning hides, by bones, by bristles, by the fleeces of lambs, and the feathers of fowls,—*is that* a favour and an honour to the deity? and are the deities honoured by this, to whose temples, when you arrange to go, you come[4840] cleansed from all pollution, washed, and perfectly[4841] pure? And what can be more polluted than these, more unhappy,[4842] more debased, than if their senses are naturally such that they are fond of what is so cruel, and take delight in foul smells which, when inhaled with the breath, even those who sacrifice cannot bear, and *certainly* not a delicate[4843] nose? But if you think that the gods of heaven are honoured by the blood of living creatures *being offered to them*, why do you not[4844] sacrifice to them both mules, and elephants, and asses? why not dogs also, bears, and foxes, camels, and hyænas, and lions? And as birds also are counted victims by you, why do you not *sacrifice* vultures, eagles, storks, falcons, hawks, ravens, sparrow-hawks, owls, and, along with them, salamanders, water-snakes, vipers, tarantulæ? For indeed there is both blood in these, and they are in like manner moved by the breath of life. What is there more artistic in the former kind *of sacrifices*, or less ingenious in the latter, that these do not add to and increase the grandeur of the gods? Because, says *my opponent*, it is right to honour the gods of heaven with those things by which we are ourselves nourished and sustained, and live; which also they have, in their divine benevolence, deigned to give to us for food. But the same gods have given to you both cumin, cress, turnips, onions, parsley, esculent thistles, radishes, gourds, rue, mint, basil, flea-bane, and chives, and commanded them to be used by you as part of your food; why, then, do you not put these too upon the altars, and scatter wild-marjoram, with which oxen are fed, over them all, and mix amongst *them* onions with their pungent flavour?

[4840] Lit., "you show yourselves," *præstatis.*

[4841] Lit., "most." So Tibullus (*Eleg.*, ii. 1, 13): "Pure things please the gods. Come (i.e., to the sacrifice) with clean garments, and with clean hands take water from the fountain,"—perfect cleanliness being scrupulously insisted on.

[4842] This Heraldus explains as "of worse omen," and Oehler as "more unclean."

[4843] *Ingenuæ*, i.e., such as any respectable person has.

[4844] To this the commentators have replied, that mules, asses, and dogs were sacrificed to certain deities. We must either admit that Arnobius has here fallen into error, or suppose that he refers merely to the animals which were usually slain, or find a reason for his neglecting it in the circumstances of each sacrifice.

17. Lo, if dogs—for a case must be imagined, in order that things may be seen more clearly—if dogs, I say, and asses, and along with them water-wagtails, if the twittering swallows, and pigs also, having acquired some of the feelings of men, were to think and suppose that you were gods, and to propose to offer sacrifices in your honour, not of other things and substances, but *of those* with which they are wont to be nourished and supported, according to their natural inclination,—we ask you to say whether you would consider this an honour, or rather a most outrageous affront, when the swallows slew and consecrated flies to you, the water-wagtails ants; when the asses put hay upon your altars, and poured out libations of chaff; when the dogs placed bones, and burned human excrements[4845] *at your shrines*; when, lastly, the pigs poured out before you a horrid mess, taken from their frightful hog-pools and filthy maws? Would you not in this case, then, be inflamed with rage that your greatness was treated with contumely, and account it an atrocious wrong that you were greeted with filth? But, *you reply*, you honour the gods with the carcasses of bulls, and by slaying[4846] other living creatures. And in what respect does this differ from that, since these *sacrifices*, also, if they are not yet, will nevertheless soon be, dung, and will become rotten after a very short time has passed? Finally, cease to place fire upon[4847] your altars, then indeed you will[4848] see that consecrated flesh of bulls, with which you magnify the honour of the gods, swelling and heaving with worms, tainting and corrupting the atmosphere, and infecting the neighbouring districts with unwholesome smells. Now, if the gods were to enjoin you to turn these things[4849] to your own account, to make your meals from them[4850] in the usual way; you would flee to a distance, and, execrating the smell, would beg pardon from the gods, and bind yourselves by oath never *again* to offer such sacrifices to them. Is not this conduct of yours mockery, then? is it not to confess, to make known that you do not know what a deity is, nor to what power the meaning and title of this name should be given and applied? Do you give new dignity to the gods by new kinds of food? do you honour them with savours and juices, and because those things which nourish you are pleasing and grateful to you? do you believe that the gods also flock up to *enjoy* their pleasant

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[4845] [The wit of Arnobius must be acknowledged in this scorching satire. Compare the divine ordinances, Exod. xxix. 13, 14.]

[4846] Lit., "by slaughters of," *cædibus.*

[4847] Lit., "under," i.e., under the sacrifices on your altars.

[4848] So all edd., reading *cerne-*, except both Roman edd., Hild., and Oehler, who retain the ms. *cerni-tis*—"you see."

[4849] In translating thus, it has been attempted to adhere as closely as possible to the ms. reading (according to Crusius) *qua si*—corrected, as above, *quæ* in LB.; but it is by no means certain that further changes should not be made.

[4850] Lit., "prepare luncheons and dinners thence," i.e., from the putrefying carcasses.

taste, and, just as barking dogs, lay aside their fierceness for mouthfuls, and pretty often fawn upon those who hold *these* out?

18. And as we are now speaking of the animals sacrificed, what cause, what reason is there, that while the immortal gods—for, so far as we are concerned, they may all be *gods* who are believed to be so—are of one mind, or should be of one nature, kind, and character, all are not appeased with all the victims, but certain *deities* with certain *animals*, according to the sacrificial laws? For what cause is there, to repeat the same question, that that deity should be honoured with bulls, another with kids or sheep, this one with sucking pigs, the other with unshorn lambs, this one with virgin heifers, that one with horned goats, this with barren cows, but that with teeming[4851] swine, this with white, that with dusky[4852] *victims*, one with female, the other, on the contrary, with male animals? For if victims are slain in sacrifice to the gods, to do them honour and show reverence for them, what does it matter, or what difference is there with the life of what animal this debt is paid, their anger and resentment put away? Or is the blood of one victim less grateful and pleasing to one god, while the other's fills him with pleasure and joy? or, as is usually done, does that *deity* abstain from the flesh of goats because of some reverential and religious scruple, another turn with disgust from pork, while to this mutton stinks? and does this one avoid tough ox-beef that he may not overtax his weak stomach, and choose tender[4853] sucklings that he may digest them more speedily?[4854]

[4851] The ms. and first four edd. read *ingentibus scrofis*—"with huge breeding swine," changed by rest, as above, *incient-*, from the margin of Ursinus.

[4852] Or "gloomy," *tetris*, the reading of ms. and all edd. since LB., for which earlier edd. give *atris*—"black."

[4853] Lit., "the tenderness of."

[4854] [The law of clean and unclean reflects the instincts of man, as here appealed to; but compare and *patiently study* these texts: Lev. x. 10 and Ezek. xxii. 26; Lev. xi. and Acts x. 15; Rom. xiv. 14 and Luke xi. 41.]

19. But you err, says *my opponent*, and fall into mistakes; for in sacrificing female victims to the female deities, males to the male *deities*, there is a hidden and very[4855] secret reason, and one beyond the reach of the mass. I do not inquire, I do not demand, what the sacrificial laws teach or contain; but if reason has demonstrated,[4856] and truth declared, that among the gods there is no difference of species, and that they are not distinguished by any sexes, must not all these reasonings be set at nought, and be proved, be found to have been believed under the most foolish hallucinations? I will not bring forward the opinions of wise men, who cannot restrain their laughter when they hear distinctions of sex attributed to the immortal gods: I ask of each man whether he himself believes in his own mind, and persuades himself that the race of the gods is so distinguished that they are male and female, and have been formed with members arranged suitably for the begetting of young?

But if the laws of the sacrifices enjoin that like sexes should be sacrificed to like, that is, female *victims* to the female *gods*, male victims, on the contrary, to the male gods, what relation is there in the colours, so that it is right and fitting that to these white, to those dark, even the blackest victims are slain? Because, says *my opponent*, to the gods above, and *those* who have power to give favourable omens,[4857] the cheerful colour is acceptable and propitious from the pleasant appearance of pure white; while, on the contrary, to the sinister deities, and those who inhabit the infernal seats, a dusky colour is more pleasing, and *one* tinged with gloomy hues. But if, again, the reasoning holds good, that the infernal regions are an utterly vain and empty name,[4858] and that underneath the earth there are no Plutonian realms and abodes, this, too, must nullify your ideas about black cattle and gods under the ground. Because, if there are no infernal regions, of necessity there are no *dii Manium* also. For how is it possible that, while there are no regions, there should be said to be any who inhabit them?

[4855] Lit., "more."

[4856] So the ms., Elm., LB., Orelli, Hild., and Oehler, reading *vicerit*, for which the others read *jusserit*—"has bidden."

[4857] Lit., "prevailing with favourableness of omens," *ominum*, for which the ms. and first four edd. read *h-*—"of men."

[4858] That Arnobius had good reason to appeal to this scepticism as a fact, is evident from the lines of Juvenal (ii. 149–152): "Not even children believe that there are any Manes and subterranean realms."

20. But let us agree, as you wish, that there are both infernal regions and *Manes*, and that some gods or other dwell in these by no means favourable to men, and presiding over misfortunes; and what cause, what reason is there, that black victims, even[4859] of the darkest hue, should be brought to their altars? Because dark things suit dark, and gloomy things are pleasing to similar beings. What then? Do you not see—that we, too, may joke with you stupidly, and just as you do yourselves[4860]—that the flesh of the victims is not black,[4861] *nor* their bones, teeth, fat, the bowels, with[4862] the brains, and the soft marrow in the bones? But the fleeces are jet-black, and the bristles of the creatures are jet-black. Do you, then, sacrifice to the gods only wool and little bristles torn from the victims? Do you leave the wretched creatures, despoiled it may be, and shorn, to draw the breath of heaven, and rest in perfect innocence upon their feeding-grounds? But if you think that those things are pleasing to the infernal gods which are black and of a gloomy colour, why do you not take care that all the other things which it is customary to place upon their sacrifices should be black, and smoked, and horrible in colour? Dye the incense if it is offered, the salted grits, and all the libations without exception. Into the milk, oil, blood, pour soot and ashes, that this may lose its purple hue, that the others may become ghastly. But if you have no scruple in introducing some things which are white and retain their brightness, you yourselves do away with your own religious scruples and reasonings, while you do not maintain any single and universal rule in performing the sacred rites.

[4859] Lit., “and.” Immediately after, the ms. is corrected in later writing *color-es* (for *-is*)—“and the darkest colours.”

[4860] *Similiter.* This is certainly a suspicious reading, but Arnobius indulges occasionally in similar vague expressions.

[4861] Lit., “is white.”

[4862] Or, very probably, “the membranes with (i.e., enclosing) the brains,” *omenta cum cerebris.*

21. But this, too, it is fitting that we should here learn from you: If a goat be slain to Jupiter, which is usually sacrificed to father Liber and Mercury,[4863] or if the barren heifer be sacrificed to Unxia, which you give to Proserpine, by what usage and rule is it determined what crime there is in this, what wickedness or guilt has been contracted, since it makes no difference to the worship *offered to the deity* what animal it is with whose head the honour is paid which you owe? It is not lawful, says *my opponent*, that these things should be confounded, and it is no small crime to throw the ceremonies of the rites and the mode of expiation into confusion. Explain the reason, I beg. Because it is right to consecrate victims of a certain kind to certain deities, and that certain forms of supplication should be also adopted. And what, again, is the reason that it is right to consecrate victims of a certain kind to certain deities, and that certain forms of supplication should be also adopted, for this very rightfulness should have its own cause, and spring, be derived from certain reasons? Are you going to speak about antiquity and custom? *If so*, you relate to me merely the opinions of men, and the inventions of a blind creature: but I, when I request a reason to be brought forward to me, wish to hear either that something has fallen from heaven, or, which the subject rather requires, what relation Jupiter has to a bull's blood that it should be offered in sacrifice to him, not to Mercury *or* Liber. Or what are the natural properties of a goat, that they again should be suited to these gods, should not be adapted to the sacrifices of Jupiter? Has a partition of the animals been made amongst the gods? Has some contract been made and agreed to, so that[4864] it is fitting that this one should hold himself back from the victim which belongs to that, that the other should cease[4865] to claim as his own the blood which belongs to another? Or, as envious boys, are they unwilling to allow others to have a share in enjoying the cattle presented to them? or, as is reported to be done by races which differ greatly in manners, are the same things which by one party are considered fit for eating, rejected as food by others?

[4863] Goats were sacrificed to Bacchus, but not, so far as is known, to Mercury. Cf. c. 16, p. 524, n. 3.

[4864] Lit. "by the paction of some transaction is it," etc.

[4865] So all except both Roman edd., which retain the ms. reading *desi-d-eret* (corrected *-n-* by Gelenius)—"wish."

22. If, then, these things are vain, and are not supported by any reason, the very offering[4866] of sacrifices also is idle. For how can that which follows have a suitable cause, when that very first *statement* from which the second flows is found to be utterly idle and vain, and established on no solid basis? To mother Earth, they say, is sacrificed a teeming[4867] and pregnant sow; but to the virgin Minerva is slain a virgin calf, never forced[4868] by the goad to attempt any labour. But yet we think that neither should a virgin have been sacrificed to a virgin, that the virginity might not be violated in the brute, for which the goddess is especially esteemed; nor *should* gravid and pregnant *victims have been sacrificed* to the Earth from respect for its fruitfulness, which[4869] we all desire and wish to go on always in irrepressible fertility.[4870] For if because the Tritonian *goddess* is a virgin it is therefore fitting that virgin victims be sacrificed to her, and *if* because the Earth is a mother she is in like manner to be entertained with gravid swine, then also Apollo *should be honoured* by the sacrifice of musicians because he is a musician; Æsculapius, because he is a physician, by the sacrifice of physicians; and because he is an artificer, Vulcan by the sacrifice of artificers; and because Mercury is eloquent, sacrifice should be made to him with the eloquent and most fluent. But if it is madness to say this, or, to speak with moderation, nonsense, that shows much greater madness to slaughter pregnant *swine* to the Earth because she is even more prolific; pure and virgin *heifers* to Minerva because she is pure, of unviolated virginity.

[4866] So the ms., Hild., and Oehler, reading *d-atio*, approved of by Stewechius also. The others read *r-*—“reasoning on behalf.”

[4867] *Inci-ens*, so corrected in the margin of Ursinus for ms. *ing-*—“huge.” Cf. ch. 18, p. 524, n. 10.

[4868] The ms. reads *excitata conatus* (according to Hild.); corrected, as above, by the insertion of *ad*.

[4869] *Quam*, i.e., the earth.

[4870] Singularly enough, for *fecunditate* Oberthür reads *virginitate*—“inextinguishable virginity,” which is by no means universally desired in the earth. Orelli, as usual, copies without remark the mistake of his predecessor.

23. For as to that which we hear said by you, that some of the gods are good, that others, on the contrary, are bad, and rather inclined to indulge in wanton mischief,[4871] and that the usual rites are paid to the one party that they may show favour, but to the others that they may not do you harm,—with what reason this is said, we confess that we cannot understand. For to say that the gods are most benevolent, and have gentle dispositions, is not only pious and religious, but also true; but that they are evil and sinister, should by no means be listened to, inasmuch as that divine power has been far removed and separated from the disposition which does harm.[4872] But whatever can occasion calamity, it must first be seen what it is, and *then* it should be removed very far from the name of deity.

Then, *supposing* that we should agree with you that the gods promote good fortune and calamity, not even in this case is there any reason why you should allure some of them to grant you prosperity, and, on the other hand, coax others with sacrifices and rewards not to do you harm. First, because the good gods cannot act badly, even if they have been worshipped with no honour,—for whatever is mild and placid by nature, is separated widely from the practice and devising of mischief; while the bad knows not to restrain his ferocity, although he should be enticed *to do so* with a thousand flocks and a thousand altars. For neither can bitterness change itself into sweetness, dryness into moisture, the heat of fire into cold, or what is contrary to anything take and change into its own nature that which is its opposite. So that, if you should stroke a viper with your hand, or caress a poisonous scorpion, the former will attack you with its fangs, the latter, drawing itself together, will fix its sting *in you*; and your caressing will be of no avail, since both creatures are excited to do mischief, not by the stings of rage, but by a certain peculiarity of their nature. It is thus of no avail to wish to deserve well of the sinister deities by means of sacrifices, since, whether you do this, or on the contrary do not, they follow their own nature, and by inborn laws and a kind of necessity are led to those things, *to do* which[4873] they were made. Moreover, in this way[4874] both *kinds of* gods cease to possess their own powers, and to retain their own characters. For if the good are worshipped that they may be favourable, and supplication is made in the same way to the others, on the contrary, that they may not be injurious, it follows that it should be understood that the propitious *deities* will show no favour if they receive no gifts, and become bad instead of good;[4875] while, on the contrary, the bad, if they receive *offerings*, will lay aside their mischievous disposition, and become thereafter good: and thus it is brought to this issue, that neither are these propitious, nor are those sinister: or, which is impossible, both are propitious, and both again sinister.

[4871] Lit., “more prompt to lust of hurting.”

[4872] Lit., “nature of hurting.”

[4873] The ms. reads *ad ea quæ facti sunt*, understood seemingly as above by the edd., by supplying *ad* before *quæ*. Oehler, however, proposes *quia*—“because they were made *for them*.” The reading must be regarded as doubtful.

[4874] i.e., if sacrifices avail to counteract the malevolent dispositions of the gods.

[4875] Lit., “these.” This clause, omitted by Oberthür, is also omitted without remark by Orelli.

24. Be it so; let it be conceded that *these* most unfortunate cattle are not sacrificed in the temples of the gods without some religious obligation, and that what has been done in accordance with usage and custom possesses some rational ground: but if it seems a great and grand thing to slay bulls to the gods, and to burn in *sacrifice* the flesh of animals whole and entire, what is the meaning of these relics connected with the arts of the *Magi* which the pontifical mysteries have restored to a place among the secret laws of the sacred rites, and have mixed up with religious affairs? What, I say, is the meaning of these things, *apexaones, hirciæ, silicernia, longavi*, which are names and kinds of sausages,[4876] some stuffed with goats' blood,[4877] others with minced liver? What *is the meaning of tædæ, uæniæ, offæ*, not those used by the common people, but those named and called *offæ penitæ*?—of which the first[4878] is fat cut into very small pieces, as dainties[4879] are; that which has been placed second is the extension of the gut by which the excrements are given off after being drained of all their nourishing juices; while the *offa penita* is a beast's tail cut off with a morsel of flesh. What *is the meaning of polimina, omenta, palasea*, or, as some call it, *plasea*?—of which that named *omentum* is a certain part enclosed by the reservoirs of the belly are kept within bounds; the *plasea* is an ox's tail[4880] besmeared with flour and blood; the *polimina*, again, are those parts which we with more decency call *proles*,—by the vulgar, however, they are usually termed *testes*. What *is the meaning of fitilla, frumen, africia, gratilla, catumeum, cumspolium, cubula*?—of which the first two are names of species of pottage, but differing in kind and quality; while the series *of names* which follows denotes consecrated cakes, for they are not shaped in one and the same way. For we do not choose to mention the *caro strebula* which is taken from the haunches of bulls, the roasted pieces of meat which are spitted, the intestines first heated, and baked on glowing coals, nor, finally, the pickles[4881] which are made by mixing four kinds of fruit. In like manner, *we do not choose to mention* the *fendicæ*, which also are the *hiræ*,[4882] which the language of the mob, when it speaks,

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[4876] So the edd., reading *farciminum*for the ms. *facinorum*, corrected by Hild. *fartorum*—"of stuffings." Throughout this passage hardly one of the names of these sacrificial dainties is generally agreed upon; as many are met with nowhere else, the ms. has been adhered to strictly.

[4877] i.e., probably the *hirciæ*: of the others, *silicernia* seem to have been put on the table at funerals.

[4878] i.e., *tæda.*

[4879] So Salmasius and Meursius corrected the ms. *catillaminu-a-m* by omitting *a*.

[4880] i.e., tail-piece.

[4881] *Salsamina*, by which is perhaps meant the grits and salt cast on the victim; but if so, Arnobius is at variance with Servius (Virgil, *Ecl.*, viii. 81), who expressly states that these were of spelt mixed only with salt; while there is no trace elsewhere of a different usage.

[4882] The first four edd. retain the unintelligible ms. *diræ*.

usually terms *ilia*;[4883] nor, in the same way, the *ærumnæ*,[4884] which are the first part of the gullet,[4885] where ruminating animals are accustomed to send down their food and bring it back again; nor the *magmenta*,[4886] *augmina*, and thousand other kinds of sausages or pottages which you have given unintelligible names to, and have caused to be more revered by common people.

[4883] i.e., the entrails. The ms., first four edd., and Elm. read *illa*.

[4884] So the ms., LB., Oberthür, Orelli, Hild., and Oehler; but *ærumnæ* is found in no other passage with this meaning.

[4885] Lit., “first heads in gullets.”

[4886] By this, and the word which follows, we know from the etymology that “offerings” to the gods must be meant, but we know nothing more.

25. For if whatever is done by men, and especially in religion, should have its causes,—and nothing should be done without a reason in all that men do and perform,—tell us and say what is the cause, what the reason, that these things also are given to the gods and burned upon their sacred altars? For here we delay, *constrained* most urgently *to wait* for this cause, we pause, we stand fast, desiring to learn what a god has to do with pottage, with cakes, with different *kinds of* stuffing prepared in manifold ways, and with different ingredients? Are the deities affected by splendid dinners or luncheons, so that it is fitting to devise for them feasts without number? Are they troubled by the loathings of their stomachs, and is variety of flavours sought for to get rid of their aversion, so that there is set before them meat at one time roasted, at another raw, and at another half cooked and 528 half raw? But if the gods like to receive all these parts which you term *præsiciæ*,[4887] and if these gratify them with any sense of pleasure or delight, what prevents, what hinders you from laying all these upon *their altars* at once with the whole animals? What cause, what reason is there that the haunch-piece[4888] by itself, the gullet, the tail, and the tail-piece[4889] separately, the entrails only, and the membrane[4890] alone, should be brought to do them honour? Are the gods of heaven moved by various condiments? After stuffing themselves with sumptuous and ample dinners, do they, as is usually done, take these little bits as sweet dainties, not to appease their hunger, but to rouse their wearied palates,[4891] and excite in themselves a perfectly voracious appetite? O wonderful greatness of the gods, comprehended by no men, understood by no creatures! if indeed their favours are bought with the testicles and gullets of beasts, and if they do not lay aside their anger and resentment, unless they see the entrails[4892] prepared and *offæ* bought and burned upon their altars.

[4887] i.e., cut off for sacrifice.

[4888] *Caro strebula.*

[4889] *Plasea.*

[4890] The ms. reads unintelligibly *nomen quæ*, corrected by Gelenius *omentum*, as above.

[4891] Lit., "admonish the ease of the palate;" a correction of Salmasius, by omitting *a* from the ms. *palati-a admoneant.*

[4892] *Næniæ.*

26. We have now to say a few words about incense and wine, for these, too, are connected and mixed up with your ceremonies,[4893] and are used largely in your religious acts. And, first, with respect to that very incense which you use, we ask this of you particularly, whence or at what time you have been able to become acquainted with it, and to know it, so that you have just reason to think that it is either worthy to be given to the gods, or most agreeable to their desires. For it is almost a novelty; and there is no endless succession of years since it began to be known in these parts, and won its way into the shrines of the gods. For neither in the heroic ages, as it is believed and declared, was it known what incense was, as is proved by the ancient writers, in whose books is found no mention[4894] of it; nor was Etruria, the parent and mother of superstition, acquainted with its fame and renown, as the rites of the chapels prove; nor was it used by any one in offering sacrifice during the four hundred years in which Alba flourished; nor did even Romulus or Numa, who was skilful in devising new ceremonies, know either of its existence or growth, as the sacred grits[4895] show with which it was customary that the usual sacrifices should be performed. Whence, therefore, did its use begin to be adopted? or what *desire of* novelty assailed the old and ancient custom, so that that which was not needed for so many ages took the first place in the ceremonies? For if without incense the performance of a religious service is imperfect, and if a quantity of it is necessary to make the celestials gentle and propitious to men, the ancients fell into sin, nay rather, their whole life was full of guilt, for they carelessly neglected to offer that which was most fitted to give pleasure to the gods. But if in ancient times neither men nor gods sought for this incense, it is proved that to-day also that is offered uselessly and in vain which antiquity did not believe necessary, but modern times desired without any reason.[4896]

[4893] Lit., “these kinds of ceremonies, too, were coupled and mixed,” etc.

[4894] On this Oehler remarks, that the books of Moses show that it was certainly used in the East in the most ancient times. But Arnobius has expressly restricted his statement to the use of incense “in these parts.”

[4895] *Pium far.*

[4896] [See p. 519, note 1, *supra*.]

27. Finally, that we may always abide by the rule and definition by which it has been shown and determined that whatever is done by man must have its causes, we will hold it fast here also, so as to demand of you what is the cause, what the reason, that incense is put on the altars before the very images of the deities, and that, from its being burned, they are supposed to become friendly and gentle. What do they acquire from this being done, or what reaches their minds, so that we should be right in judging that these things are well expended, and are not consumed uselessly and in vain? For as you should show why you give incense to the gods, so, too, it follows that you should manifest that the gods have some reason for not rejecting it with disdain, nay more, for desiring it so fondly. We honour the gods with this, some one will perhaps say. But we are not inquiring what your feeling is, but the gods'; nor do we ask what is done by you, but how much they value what is done to purchase their favour. But yet, O piety, what or how great is this honour which is caused by the odour of a fire, and produced from the gum of a tree? For, lest you should happen not to know what this incense is, or what is its origin, it is a gum flowing from the bark of trees, *just* as from the almond-tree, the cherry-tree, solidifying as it exudes in drops. Does this, then, honour and magnify the celestial dignities? or, if their displeasure has been at any time excited, is it melted away before the smoke of incense, and lulled to sleep, their anger being moderated? Why, then, do you not burn indiscriminately the juice of any tree whatever, without making any distinction? For if the deities are honoured by this, and are not displeased that Panchæan gums are burned to them, what does it matter from what the smoke proceeds on your sacred altars, or from what kind of gum the clouds of fumigation arise? 529

28. Will any one say that incense is given to the celestials, for this reason, that it has a sweet smell, and imparts a pleasant sensation to the nose, while the rest are disagreeable, and have been set aside because of their offensiveness? Do the gods, then, have nostrils with which to breathe? do they inhale and respire currents of air so that the qualities of different smells can penetrate them? But if we allow that this is the case, we make them subject to the conditions of humanity, and shut them out from the limits of deity; for whatever breathes and draws in draughts of air, to be sent back in the same way, must be mortal, because it is sustained by feeding on the atmosphere. But whatever is sustained by feeding on the atmosphere, if you take away the means by which communication is kept up,[4897] its life must be crushed out, and its vital principle must be destroyed and lost. So then, if the gods also breathe and inhale odours enwrapt in the air that accompanies them, it is not untrue to say that they live upon what is received from others,[4898] and that they might perish if their air-holes were blocked up. And whence, lastly, do you know whether, if they are charmed by the sweetness of smells, the same things are pleasant to them which *are pleasant* to you, and charm and affect your *different* natures with a similar feeling? May it not be possible that the things which give pleasure to you, seem, on the contrary, harsh and disagreeable to them? For since the opinions of the gods are not the same, and their substance not one, by what methods can it be brought about that that which is unlike in quality should have the same feeling and perception as to that which touches it.[4899] Do we not every day see that, even among the creatures sprung from the earth, the same things are either bitter or sweet to different species, that to some things are fatal which are not pernicious to others, so that the same things which charm some with their delightful odours, give forth exhalations deadly to the bodies of others? But the cause of this is not in the things which cannot be at one and the same time deadly and wholesome, sweet and bitter; but just as each one has been formed to receive impressions from what is external,[4900] so he is affected:[4901] his condition is not caused by the influences of the things, but springs from the nature of his own senses, and connection with the external. But all this is set far from the gods, and is separated from them by no small interval. For if it is true, as is believed by the wise, that they are incorporeal, and not supported by any excellence of *bodily* strength, an odour is of no effect upon them, nor can reeking fumes move them by their senses, not *even* if you were

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[4897] Lit., "the returns by which the vital alternation is restored and withdrawn."

[4898] So the ms., Hild., and Oehler, reading *suffec-tionibus alienis*, for which the rest read *suffi-*—"the fumigations of others."

[4899] Lit., "feel and receive one contact."

[4900] Lit., "as each has been made for the touching of a thing coming from without."

[4901] So Gelenius and later edd., reading *afficitur*for the unintelligible reading of ms. and Roman edd., *efficit*—"effects."

to set on fire a thousand pounds of the finest incense, and the whole sky were clouded with the darkness of the abundant vapours. For that which does not have *bodily* strength and corporeal substance, cannot be touched by corporeal substance; but an odour is corporeal, as is shown by the nose when touched *by one*: therefore it cannot, according to reason, be felt by a deity, who has no body, and is without any feeling and thought.[4902]

[4902] So all edd., without remark, reading *cog-it-atione*, although "meditation" has nothing to do with the sense of smell, and has not been previously mentioned. We should probably read *cog-n-atione*—"relation," i.e., to such objects.

29. Wine is used along with incense; and of this, in like manner, we ask an explanation why it is poured upon it when burning. For if a reason is not[4903] shown for doing this, and its cause is not[4904] set forth, this action of yours must not now be attributed to a ridiculous error, but, to speak more plainly, to madness, foolishness, blindness. For, as has been already said pretty frequently, everything which is done should have its cause manifest, and not involved in any dark obscurity. If, therefore, you have confidence in what is done, disclose, point out why that liquor is offered; that is, *why* wine is poured on the altars. For do the bodies of the deities feel parching thirst, and is it necessary that their dryness be tempered by some moisture? Are they accustomed, as men are, to combine eating and drinking? In like manner, also, after the solid[4905] food of cakes and pottages, and victims slain *in honour of them*, do they drench themselves, and make themselves merry with very frequent *cups* of wine, that their food may be more easily softened, and thoroughly digested? Give, I beg, to the immortal gods to drink; bring forth goblets, bowls,[4906] ladles, and cups; and as they stuff themselves with bulls, and luxurious feasts, and rich food,—lest some piece of flesh hastily[4907] gulped down should stick in passing through the stomach, run up, hasten, give pure wine to Jupiter, the most excellent, the supreme, lest he be choked. He desires to break wind, and is unable; and unless that hindrance passes away and is dissolved, there is very great danger that his breathing will be stopped and[4908] interrupted, and heaven be left desolate without its rulers. 530

[4903] So LB. and Oehler, reading *ni-si.* (ms. *si*), and other edd. inserting *non*, the negative being absolutely necessary to the sense, and supplied in the next clause.

[4904] Lit., "nor will it have its cause."

[4905] Although this is clearly the meaning, Stewechius explained *solidos* by referring to the ancient belief that such offerings should be wholly consumed, and no fragment left.

[4906] *Briæ*, drinking-cups, but of their peculiar shape or purpose we know nothing.

[4907] Lit., "badly."

[4908] Lit., "being strangled, may be."

30. But, says *my opponent*, you are insulting us without reason, for we do not pour forth wine to the gods of heaven for these reasons, as if we supposed that they either thirsted, or drank, or were made glad by tasting its sweetness. It is given to them to do them honour; that their eminence may become more exalted, more illustrious, we pour libations on their altars, and with the *half*-extinguished embers we raise sweet smells,[4909] which show our reverence. And what greater insult can be inflicted upon the gods than if you believe that they become propitious on receiving wine, or, if you suppose that great honour is done to them, if you only throw and drop on the live coals a few drops of wine? We are not speaking to men void of reason, or not possessed of common understanding: in you, too, there is wisdom, there is perception, and in your hearts you know, by your own[4910] judgment, that we are speaking truly. But what can we do with those who are utterly unwilling to consider things as they are, to converse themselves with themselves? For you do what you see to be done, not that which you are assured should be done, inasmuch[4911] as with you a custom without reason prevails, more than a perception of the nature of circumstances based on a careful examination of the truth. For what has a god to do with wine? or what or how great is the power in it, that, on its being poured out, his eminence becomes greater, and his dignity is supposed *to be* honoured? What, I say, has a god to do with wine, which is most closely connected with the pursuits of Venus, which weakens the strength of all virtues, *and* is hostile to the decency of modesty and chastity,—which has often excited *men's* minds, and urged them to madness and frenzy, and compelled the gods to destroy their own authority by raving *and* foul language? Is not this, then, impious, and perfectly sacrilegious, to give that as an honour which, if you take too eagerly, you know not what you are doing, you are ignorant of what you are saying, *and* at last are reviled, and become infamous as a drunkard, a luxurious and abandoned fellow?

[4909] So LB., Orelli, and Oehler, reading with Salmasius *m-u-scos* (ms. *-i-*). Gelenius proposed *cnissas*, which would refer to the steam of the sacrifices.

[4910] Lit., "interior."

[4911] So most edd., reading *nimirum quia plus valet*, for which the ms., followed by both Roman edd., Hild., and Oehler, read *primum. q. v.*, which Hild. would explain "because it prevails above all *rather* than;" but this is at least very doubtful.

31. It is worth while to bring forward the words themselves also, which, when wine is offered, it is customary to use and make supplication with: "Let *the deity* be worshipped with this wine which we bring."[4912] The words "which we bring," says Trebatius, are added for this purpose, and put forth for this reason, that all the wine whatever which has been laid up in closets and storerooms, from which was taken that which is poured out, may not begin to be sacred, and be reft from the use of men. This word, then, being added, that alone will be sacred which is brought to *the place*, and the rest will not be consecrated.[4913] What kind of honour, then, is this, in which there is imposed on the deity a condition,[4914] as it were, not to ask more than has been given? or what is the greed of the god, who, if he were not verbally interdicted, would extend his desires too far, and rob his suppliant of his stores? "Let *the deity* be worshipped with this wine which we bring:" this is a wrong, not an honour. For what if the deity shall wish for more, and shall not be content with what is brought! Must he not be said to be signally wronged who is compelled to receive honour conditionally? For if all wine in cellars whatever must become consecrated were a limitation not added, it is manifest both that the god is insulted to whom a limit is prescribed against his wishes, and that in sacrificing you yourselves violate the obligations of the sacred rites, who do not give as much wine as you see the god wishes to be given to himself. "Let *the deity* be worshipped with this wine which we bring:" what is this but saying, "Be worshipped as much as I choose; receive as much dignity as I prescribe, as much honour as I decide and determine by a strict engagement[4915] that you should have?" O sublimity of the gods, excelling in power, which thou shouldst venerate and worship with all ceremonial observances, but on which the worshipper imposes conditions, which he adores with stipulations and contracts, which, through fear of one word, is kept from excessive desire of wine

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[4912] *Vino inferio.*

[4913] Lit., "bound by religion."

[4914] This is admirably illustrated in an inscription quoted by Heraldus: "Jupiter most excellent, supreme, when this day I give and dedicate to thee this altar, I give and dedicate it with these conditions and limits which I say openly to-day."

[4915] *Circumscriptione verborum.*

32. But let there be, as you wish, honour in wine and in incense, let the auger and displeasure of the deities be appeased by the immolation and slaughter of victims: are the gods moved by garlands also, wreaths and flowers, by the jingling of brass also, and the shaking of cymbals, by timbrels also, *and* also by symphonious *pipes*?[4916] What effect has the clattering of castanets, that when the deities have heard them, they think that honour has been shown to them, and lay aside their fiery spirit of resentment in forgetfulness? Or, as little boys are frightened into giving over their silly wailings by hearing *the sound of*rattles, are the almighty deities also soothed in the same way by the whistling of pipes? and do they become mild, *is* their indignation softened, at the musical sound of cymbals? What is the meaning of those calls[4917] which you sing in the morning, joining *your* voices to the *music* 53 *of the* pipe? Do the gods of heaven fall asleep, so that they should return to their posts? What *is the meaning of* those slumbers[4918] to which you commend them with auspicious salutations that they may be in good health? Are they awakened from sleep; and that they may be able to be overcome by it, must soothing lullabies be heard? The purification, says *my opponent*, of the mother of the gods is to-day.[4919] Do the gods, then, become dirty; and to get rid of the filth, do those who wash *them* need water, and even some cinders to rub them with?[4920] The feast of Jupiter is to-morrow. Jupiter, I suppose, dines, and must be satiated with great banquets, and long filled with eager cravings *for food* by fasting, and hungry after the usual[4921] interval. The vintage festival of Æsculapius is being celebrated. The gods, then, cultivate vineyards, and, having collected gatherers, press the wine for their own uses.[4922] The *lectisternium* of Ceres[4923] will be on the next Ides, for the gods have couches; and that they

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[4916] *Symphoniæ*. Evidently musical instruments; but while Isidore speaks of them as a kind of drum, other writers call them trumpets and pipes.

[4917] At daybreak on opening, and at night on closing the temple, the priests of Isis sang hymns in praise of the goddess (cf. Jos. Scaliger, *Castigationes ad Cat.*, etc., p. 132); and to these Arnobius refers sarcastically, as though they had been calls to awake, and lullabies to sing her asleep.

[4918] At daybreak on opening, and at night on closing the temple, the priests of Isis sang hymns in praise of the goddess (cf. Jos. Scaliger, *Castigationes ad Cat.*, etc., p. 132); and to these Arnobius refers sarcastically, as though they had been calls to awake, and lullabies to sing her asleep.

[4919] i.e., March 27th, marked *Lavatio* in a calendar prepared during the reign of Constantius.

[4920] Lit., "and some rubbing of cinders added," *aliqua frictione cineris*; an emendation of Ursinus for the possibly correct ms. *antiqua f. c.*—"the ancient rubbing," i.e., that practiced in early times.

[4921] Lit., "anniversary."

[4922] So the later edd., adopting the emendation of *ad suas usiones*for the corrupt ms. *ad* (or *ab*) *suasionibus*.

[4923] i.e., feast at which the image of Ceres was placed on a couch, probably the *Cerealia*, celebrated in April. This passage flatly contradicts Prof. Ramsay's assertion (*Ant.*, p. 345) that *lectisternium* is not applied to a banquet offered to a goddess; while it corroborates his statement that such feasts were ordinary events, not extraordinary solemnities, as Mr. Yates says (Smith's *Ant.*, s.v.). See p. 519, n. 2.

may be able to lie on softer cushions, the pillows are shaken up when they have been pressed down.[4924] It is the birthday of *Tellus*;[4925] for the gods are born, and have festal days on which it has been settled that they began to breathe

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[4924] Lit., “the impression of the cushions is lifted up and raised,” i.e., smoothed.

[4925] Thus the 25th of January is marked as the birthday of the Graces, the 1st of February as that of Hercules, the 1st of March as that of Mars, in the calendar already mentioned.

33. But the games which you celebrate, called *Floralia* and *Megalensia*,[4926] and all the rest which you wish to be sacred, and to be considered religious duties, what reason have they, what cause, that it was necessary that they should be instituted and founded and designated by the names[4927] of deities? The gods are honoured by these, says *my opponent*; and if they have any recollection of offences committed[4928] by men, they lay it aside, get rid of it, and show themselves gracious to us again, their friendship being renewed. And what is the cause, again, that they are made quite calm and gentle, if absurd things are done, and idle fellows sport before the eyes of the multitude? Does Jupiter lay aside his resentment if the *Amphitryon* of Plautus is acted and declaimed? or if Europa, Leda, Ganymede, or Danæ is represented by dancing does he restrain his passionate impulses? Is the Great Mother rendered more calm, more gentle, if she beholds the old story of Attis furbished up by the players? Will Venus forget her displeasure if she sees mimics act the part of Adonis also in a ballet?[4929] Does the anger of Alcides die away if the tragedy of Sophocles named *Trachiniæ*, or the *Hercules* of Euripides, is acted? or does Flora think[4930] that honour is shown to her if at her games she sees that shameful actions are done, and the stews abandoned for the theatres? Is not this, then, to lessen the dignity of the gods, to dedicate and consecrate to them the basest things which a rigidly virtuous mind will turn from with disgust, the performers of which your law has decided to be dishonoured and to be considered infamous? The gods, forsooth, delight in mimics; and that surpassing excellence which has not been comprehended by any human faculty, opens[4931] its ears most willingly to hear these *plays*, with most of which they know they are mixed up to be turned to derision; they are delighted, as it is, with the shaved heads of the fools, by the sound of flaps, and by the *noise of* applause, by shameful actions and words, by huge red *fascina*. But further, if they see men weakening themselves to the effeminacy of women, some vociferating uselessly, others running about without cause,[4932] others, while their friendship is unbroken, bruising and maiming each with the bloody *cestus*, these contending in *speaking without drawing* breath,[4933] swelling

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[4926] The former dedicated to Flora (cf. iii. 25), the latter to Cybele.

[4927] Singular.

[4928] So the margin of Ursinus, Elm., LB., Orelli, Hild., and Oehler; the ms. reading not being known.

[4929] Lit., "in dancing motions."

[4930] So Meursius, Orelli, and Oehler, reading *existimat-ve*, all the others retaining the ms. *-ur-*—"Is Flora thought to be treated," etc.

[4931] Lit., "adapts."

[4932] Here also there is doubt as to what the reading of the ms. is. The 1st ed. reads *sine culpa*—"without blame," which is hardly in keeping with the context, emended *causa*, as above, by Gelenius.

[4933] So Orelli explains *certare hos spiritu* as referring to a contest in which each strove to speak or sing with one breath longer than the rest.

out their cheeks with wind, and shouting out noisily empty vows, do they lift up their hands to heaven *in their admiration*, start up moved by *such* wonders, burst into exclamations, again become gracious to men? If these things cause the gods to forget their resentment, if they derive the highest pleasure from comedies, Atellane farces, *and* pantomimes, why do you delay, why do you hesitate, to say that the gods themselves also play, act lasciviously, dance, compose obscene songs, and undulate with trembling haunches? For what difference is there, or what does it matter, whether they do these things themselves, or are pleased and delighted to see them done by others?

34. Whence, therefore, have these vicious opinions flowed, or from what causes have they sprung? From this it is clear, in great measure, that men *are* unable to know what God is, what is His essence, nature, substance, quality; whether He has a form, or is limited by no bodily outline, does anything or not, is ever watchful, or is at times sunk in slumbers, runs, sits, walks, or is free from such motions and inactivity. Being, as I have said, unable to know all these things, or to discern them by any power of reason, they fell into these fanciful beliefs, so that they fashioned gods after themselves, and gave to these such a nature as they have themselves, in actions, circumstances, and desires. But if they were to perceive that they are worthless creatures,[4934] and that there is no great difference between themselves and a little ant, they would cease, indeed, to think that they have anything in common with the gods of heaven, and would confine their unassuming insignificance[4935] within its proper limits. But now, because they see that they themselves have faces, eyes, heads, cheeks, ears, noses, and all the other parts of *our* limbs and muscles, they think that the gods also have been formed in the same way, that the divine nature is embodied in a human frame;[4936] and because they perceive that they themselves rejoice *and* are glad, and *again* are made sad by what is too disagreeable, they think that the deities also on joyous occasions are glad, and on less pleasant ones become dejected. *They see* that they are affected by the games, and think that the minds of the celestials are soothed by enjoying games; and because they have pleasure in refreshing themselves with warm baths, they think that the cleanness produced by[4937] bathing is pleasing to the gods above. We men gather our vintages, and they think and believe that the gods gather and bring in their grapes; we have birthdays, and they affirm that the powers of heaven have birthdays.[4938] But if they could ascribe to the gods ill-health, sickness, and bodily disease, they would not hesitate to say that they were splenetic, blear-eyed, and ruptured, because they are themselves both splenetic, and often blear-eyed, and weighed down by huge *herniæ.*

4934 Lit., “an animal of no value.”

4935 Lit., “the modesty of their humility.”

4936 Lit., “they contain their nature in a corporeal form.”

4937 Lit., “of.”

4938 Cf. p. 531, n. 8.

35. Come now: as the discussion has been prolonged and led to these points, let us, bringing forward what each has to say,[4939] decide by a brief comparison whether your ideas of the gods above are the better, or our thoughts preferable, and much more honourable and just, and such as to give and assign its own dignity to the divine nature. And, first, you declare that the gods, whom you either think or believe to exist, of whom you have set up images and statues in all the temples, were born and produced from the germs of males and females, under the necessary condition of sexual embraces. But we, on the contrary, if they are indeed true gods, and have the authority, power, dignity of this name, consider that they must either be unbegotten, for it is pious to believe this, or, if they have a beginning in[4940] birth, it belongs to the supreme God to know by what methods He made them, or how many ages there are since He granted to them to enter upon the eternal being of His own divine nature. You consider that the deities have sexes, and that some of them are male, others female; we utterly deny that the powers of heaven have been distinguished by sexes, since this distinction has been given to the creatures of earth which the Author of the universe willed should embrace and generate, to provide, by their carnal desires, one generation of offspring after another. You think that they are like men, and have been fashioned with the countenances of mortals; we think that the images of them are wide of the mark,[4941] as form belongs to a mortal body; and if they have any, we swear with the utmost earnestness and confidence that no man can comprehend it. By you they are said to have each his trade, like artisans; we laugh when we hear you say such things, as we hold and think that professions are not necessary to gods, and it is certain and evident that these have been provided to assist poverty.

[4939] Lit., "by opposition of the parts of each." Considerable difficulty has been felt as to the abrupt way in which the book ends as it is arranged in the ms. Orelli has therefore adopted the suggestion of an anonymous critic, and transposed cc. 35, 36, 37 to the end. This does not, however, meet the difficulty; for the same objection still holds good, that there is a want of connection and harmony in these concluding chapters, and that, even when thus arranged, they do not form a fitting conclusion to the whole work.

[4940] Lit., "of."

[4941] Lit., "that effigies have been far removed from them." This may be understood, either as meaning that the gods had not visible form at all, or, as above, that their likenesses made by men showed no resemblance.

36.[4942] You say that some of them *cause* dissensions, that there are others who inflict pestilences, others who *excite* love *and* madness, others, even, who preside over wars, and are delighted by the shedding of blood; but we, indeed, on the contrary, judge that *these things* are remote[4943] from the dispositions of the deities; or if there are any who inflict and bring these ills on miserable mortals, we maintain that they are far from the nature of the gods, and should not be spoken of under this name. You judge that the deities are angry and perturbed, and given over and subject to the other mental affections; we think that such 533 emotions are alien from them, for *these* suit savage beings, and those who die as mortals.[4944] You think that they rejoice, are made glad, and are reconciled to men, their offended feelings being soothed by the blood of beasts and the slaughter of victims; we hold that there is in the celestials no love of blood, and that they are not so stern as to lay aside their resentment only when glutted with the slaughter of animals. You think that, by wine and incense, honour is given to the gods, and their dignity increased; we judge it marvellous and monstrous that any man thinks that the deity either becomes more venerable by reason of smoke,[4945] or thinks himself supplicated by men with sufficient awe and respect when they offer[4946] a few drops of wine. You are persuaded that, by the crash of cymbals and the sound of pipes, by horse-races and theatrical plays, the gods are both delighted and affected, and that their resentful feelings conceived before[4947] are mollified by the satisfaction which these things give; we hold it *to be* out of place, nay more, we judge it incredible, that those who have surpassed by a thousand degrees every kind of excellence in the height of their perfection, should be pleased and delighted with those things which a wise man laughs at, and which do not seem to have any charm except to little children, coarsely and vulgarly educated.

[4942] 50 in Orelli.

[4943] It is important to notice the evidence in this one sentence of haste and want of revision. In the first line we find a genitive (*discordiarum*—“dissensions”), but not the noun on which it depends; and in the apodosis a verb (*disjunctas esse*—“have been removed,” i.e., “are remote”) has no subject, although its gender imperatively requires that *has res*, or some such words, be supplied. One omission might have been easily ascribed to a slip on the part of the copyist; but two omissions such as these occurring so closely, must, it would seem, be assigned to the impetuous disregard of *minutiæ* with which Arnobius blocked out a conclusion which was never carefully revised. (Cf. Appendix, note 1, and p. 539, n. 8.) The importance of such indications is manifest in forming an opinion on the controversy as to this part of the work.

[4944] Lit., “are of…those meeting the functions of mortality,” *obeunti-um*, corrected by Gelenius (according to Orelli) for the ms. *-bus,* retained, though unintelligible, by Canterus, Oberth., and Hild.

[4945] [See p. 519, note 1, and p. 528, cap. 26, *supra.*]

[4946] Lit., “of.” [Cap. 29, p. 529, *supra.*]

[4947] Lit., “some time.”

37. Since these things are so, and since there is so great difference between[4948] our opinions and yours, where are we, on the one hand, impious, or you pious, since the decision as to[4949] piety and impiety must be founded on the opinions of the *two* parties? For he who makes himself an image which he may worship for a god, or slaughters an innocent beast, and burns it on consecrated altars, must not be held to be devoted to religion.[4950] Opinion constitutes religion, and a right way of thinking about the gods, so that you do not think that they desire anything contrary to what becomes their exalted position, *which is* manifest.[4951] For since we see all the things which are offered to them consumed here under our eyes, what else can be said to reach them from us than opinions worthy of the gods, and most appropriate to their name? These are the surest gifts, these true sacrifices; for gruel, incense, and flesh feed the devouring flames, and agree very well with the *parentalia*[4952] of the dead.

[4948] Lit., "of." [Cap. 29, p. 529, *supra.*]

[4949] Lit., "of." [Cap. 29, p. 529, *supra.*]

[4950] Lit., "divine things."

[4951] So the ms., both Roman edd., Hild., and Oehler, reading *promptæ*; corrected *præsumptæ*—"taken for granted," in the rest.

[4952] i.e., offerings to parents, as the name implies, and other relatives who were dead.

38.[4953] If the immortal gods cannot be angry, says *my opponent*, and their nature is not agitated or troubled by any passions, what do the histories, the annals mean, in which we find it written[4954] that the gods, moved by some annoyances, occasioned pestilences, sterility,[4955] failure of crops, and other dangers, to states and nations; and that they again, being appeased and satisfied by means of[4956] sacrifices, laid aside their burning anger, and changed the state of the atmosphere and times into a happier one? What *is the meaning of* the earth's roarings, the earthquakes, which we have been told occurred because the games had been celebrated carelessly, and their nature and circumstances *had* not been attended to, and yet, on their being celebrated afresh, and repeated with assiduous care, the terrors of the gods were stilled, and *they* were recalled to care and friendship for men? How often, after that—in obedience to the commands of the seers and the responses of the diviners—sacrifice has been offered, and certain gods have been summoned from nations dwelling beyond the sea, and shrines erected to them, and certain images and statues set on loftier pillars, have fears of impending dangers been diverted, and the most troublesome enemies beaten, and the republic extended both by repeated joyous victories, and by gaining possession of several provinces! Now, certainly this would not happen if the gods despised sacrifices, games, and other acts of worship, and did not consider themselves honoured by expiratory offerings. If, then, all the rage and indignation of the deities are cooled when these things are offered, and *if* those things become favourable which seemed fraught with terrors, it is clear that all these things are not done without the gods wishing them, and that it is vain, and shows utter ignorance, to blame us for giving them.

[4953] 35 in Orelli.

[4954] Lit., "in the writings of which we read."

[4955] Pl.

[4956] Lit., "by satisfaction of."

39.[4957] We have come, then, in speaking, to the very point of the case, to that on which the question hinges, to the real and most intimate *part of the* discussion, which it is fitting that, laying aside superstitious dread, and putting away partiality, we should examine whether these are gods whom you assert to be furious when offended, and to be rendered mild by sacrifices; or whether they are something far different, and should be separated from the notion of this name and power. For we do not deny that all these things are to be found in the writings of the annalists which have been brought forward by you in opposition; for we ourselves also, according to the measure and capacity of our abilities, have read, and know, that it has been recorded that once at the *ludi circenses*, celebrated in honour of Jupiter the supreme, a master dragged across the middle of the arena, and afterwards, according to custom, punished with the cross, a very worthless slave *whom he had* beaten with rods. Then, when the games were ended, and the races not long finished, a pestilence began to distress the state; and when each day brought fresh ill worse than what was before,[4958] and the people were perishing in crowds, in a dream Jupiter said to a certain rustic, obscure from the lowliness of his lot, that he should go[4959] to the consuls, point out that the dancer[4960] had displeased him, that it might be better for the state if the respect due to the games were paid to them, and they were again celebrated afresh with assiduous care. And when he had utterly neglected to do this, either because he supposed it was an empty dream, and would find no credence with those to whom he should tell it, or because, remembering his natural insignificance, he avoided and dreaded approaching those who were so powerful,[4961] Jupiter was rendered hostile to the lingerer, and imposed as punishment *on him* the death of his sons. Afterwards, when he[4962] threatened the man himself with death unless he went to announce his disapproval of the dancer,—overcome by fear of dying, since he was already himself also burning with the fever of the plague, having been infected, he was carried to the senate-house, as his neighbours wished, and, when his vision had been declared, the contagious fever passed away. The repetition of the games being then decreed, great care was, on the one hand, given to the shows, and its former good health was restored to the people.

[4957] 36 in Orelli. [See note 1, Appendix, p. 539, *infra*.]

[4958] Lit., "added evil heavier than evil."

[4959] So later edd., reading *vaderet* from the margin of Ursinus, while the first three retain the ms. reading *suaderet*—"persuade."

[4960] i.e., the slave writhing under the scourge.

[4961] Lit., "of so great power."

[4962] i.e., Jupiter.

40.[4963] But neither shall we deny that we know this as well, that once on a time, when the state and republic were in difficulties, caused either by[4964] a terrible plague continually infecting the people and carrying them off, or by enemies powerful, and at that time almost threatening to rob it of its liberty[4965] because of their success in battle,—by order and advice of the seers, certain gods[4966] were summoned from among nations dwelling beyond the sea, and honoured with magnificent temples; and that the violence of the plague abated, and very frequent triumphs were gained, the power of the enemy being broken, and the territory of the empire was increased, and provinces without number fell under your sway. But neither does this escape our knowledge, that we have seen it asserted that, when the Capitol was struck by a thunderbolt, and many other things in it, the image of Jupiter also, which stood on a lofty pillar, was hurled from its place. Thereafter a response was given by the soothsayers, that cruel and very sad mischances were portended from fire and slaughter, from the destruction of the laws, and the overthrow of justice, especially, however, from enemies themselves belonging to the nation, and from an impious band of conspirators; but that these things could not be averted, nay, that the accursed designs could not be revealed, unless Jupiter were again set up firmly on a higher pillar, turned towards the east, and facing the rays of the *rising* sun. Their words were trustworthy, for, when the pillar was raised, and the statue turned towards the sun, the secrets were revealed, and the offences made known were punished.

[4963] 37 in Orelli.

[4964] Lit., "which either a…made," etc.

[4965] Lit., "very near to danger of carrying off liberty."

[4966] Cf. ii. 73.

41.[4967] All these things which have been mentioned, have indeed a miraculous appearance,—rather, they are believed to have it,—if they come to men’s ears just as they have been brought forward; and we do not deny that there is in them something which, being placed in the fore front, as the saying is, may stun the ears, and deceive by its resemblance to truth. But if you will look closely at what was done, the personages and their pleasures,[4968] you will find that there is nothing worthy of the gods, and, as has already been said often, *nothing worthy* to be referred to the splendour and majesty of this race. For, first, who is there who will believe that he was a god who was pleased with horses running to no purpose,[4969] and considered it most delightful that he should be summoned[4970] by such sports? Rather, who is there who will agree that that was Jupiter—whom you call the supreme god, and the creator of all things which are—who set out from heaven to behold geldings vieing *with each other* in speed, and running[4971] the seven rounds of the course; and that, although he had himself determined that they should not be equally nimble, he nevertheless rejoiced to see them pass each other, and be passed, some in their haste falling forward upon their heads, *and* overturned upon their backs along with their chariots, others dragged along and lamed, their legs being broken; and that he considered as the highest pleasures fooleries mixed with trifles and cruelties, which any man, *even though* fond of pleasure, and not 535 trained to strive after seriousness and dignity, would consider childish, and spurn as ridiculous? Who is there, I say, who will believe—to repeat this word assiduously—that he was divine who, being irritated because *a slave* was led across the circus, about to suffer and be punished as he deserved, was inflamed with anger, and prepared himself to take vengeance? For if the slave was guilty, and deserved to be punished with that chastisement, why should Jupiter have been moved with any indignation when nothing was being done unjustly, nay, when a guilty fellow was being punished, as was right? But if he was free from guilt, and not worthy of punishment at all, *Jupiter* himself was the cause of the dancer’s vitiating the games,[4972] for when he might have helped him, he did him no service—nay, sought both to allow what he disapproved, and to exact from others the penalty for what he had permitted. And why, then, did he complain and declare that he was wronged in the case of that dancer because he was led through the midst of the circus to suffer the cross, with his back torn by rods and scourges?

[4967] 38 in Orelli.

[4968] So the ms., LB., Hild., and Oehler, reading *volu-p-tates*, i.e., the games and feasts spoken of previously; the other edd. read *-n-*—“wishes.”

[4969] Oehler explains *frustra* by *otiose*—“who was leisurely delighted,” but there is no reason why it should not have its usual meaning, as above. [See note 1, Appendix, p. 539.]

[4970] i.e., from heaven. Instead of *e-vocari*, however, Heraldus has proposed *a-*—“be diverted.”

[4971] Lit., “unfolding.”

[4972] Lit., “was in the cause of the vicious dancer.”

42.[4973] And what pollution or abomination could have flowed from this, either to make the circus less pure, or to defile Jupiter, seeing that in a few moments, in *a few* seconds, he beheld so many thousands throughout the world perish by different kinds of death, and with various forms of torture? He was led across, says *my opponent*, before the games began to be celebrated. If from a sacrilegious spirit and contempt[4974] for religion, we have reason to excuse Jupiter for being indignant that he was contemned, and that more anxious care was not given to his games. But if from mistake or accident that secret fault was not observed and known, would it not have beer right and befitting Jupiter to pardon human failings, and grant forgiveness to the blindness of ignorance? But it was necessary that it should be punished. And after this, will any one believe that he was a god who avenged and punished neglect of a childish show by the destruction of a state? that he had any seriousness and dignity, or any steady constancy, who, that he might speedily enjoy pleasure afresh, turned the air men breathed[4975] into a baneful poison, and ordered the destruction of mortals by plague and pestilence? If the magistrate who presided over the games was too careless in learning who on that day had been led across the circus, and blame was therefore contracted, what had the unhappy people done that they should in their own persons suffer the penalty of another's offences, and should be forced to hurry out of life by contagious pestilences? Nay, what had the women, whose weakness did not allow them to take part in public business, the grown-up[4976] maidens, the little boys, finally the young children, yet dependent for food on their nurses,—what had these done that they should be assailed with equal, with the same severity, and that before *they tasted* the joy of life[4977] they should feel the bitterness of death?

[4973] 39 in Orelli.

[4974] So all edd., rejecting *s* from ms. *contemptu-s*.

[4975] Lit., "draughts of air."

[4976] So, by omitting two letters, all edd. except 1st and Ursinus, which retain ms. *adult-er-ae*—"adulterous."

[4977] Lit., "light."

43.[4978] If Jupiter sought to have his games celebrated, and that afresh,[4979] with greater care; if he honestly *sought* to restore[4980] the people to health, and that the evil which he had caused should go no further and not be increased, would it not have been better that he should come to the consul himself, to some one of the public priests, the *pontifex maximus*, or to his own *flamen Dialis*, and in a vision reveal to him the defect *in the games* occasioned by the dancer, and the cause of the sadness of the times? What reason had there been that he should choose to announce his wishes and procure the satisfaction desired, a man accustomed to *live in* the country, unknown from the obscurity of his name, not acquainted with city matters, and perhaps not knowing what a dancer is? And if he indeed knew, *as he must have known* if he was a diviner,[4981] that this fellow would refuse to obey, would it not have been more natural and befitting a god, to change the man's mind, and constrain him to be willing to obey, than to try more cruel methods, and vent his rage indiscriminately, without any reason, as robbers do? For if the old rustic, not being quick in entering upon anything, delayed in *doing* what was commanded, being kept back by stronger motives, of what had his unhappy children been guilty, that *Jupiter's* anger and indignation should be turned upon them, and that they should pay for another's offences by being robbed of their lives? And can any man believe that he *is* a god *who is* so unjust, so impious, and who does not observe even the laws of men, among whom it would be held a great crime to punish one for another, and to avenge one man's offences upon others?[4982] But, *I am told*, he caused the man himself to be seized by the cruel pestilence. Would it not then have been better, nay rather, juster, if it seemed that this should be done, that dread of punishment should be first excited by the father, who[4983] had been the cause of such passion by[4984] his disobedient delay, than to do violence to the children, and to consume and destroy innocent persons 53 to make him sorrowful?[4985] What, pray, was *the meaning of* this fierceness, this cruelty, which *was* so great that, his offspring being dead, it afterwards terrified the father by his own danger! But if he had chosen to do this long before, that is, in the first place, not only would not the innocent brothers have been cut off, but the indignant purpose of the deity also would have been known. But certainly, *it will be said*, when he had done his duty by announcing the vision, the disease immediately left him, and the man was forthwith restored to health. And what is there to admire in this if he removed[4986] the evil which he had himself breathed *into the man*, and vaunted himself with false pretence? But if you weigh the circumstances thoroughly, there was greater cruelty than kindness in his deliverance, for *Jupiter* did not preserve him to the joys of life *who was* miserable and wishing to perish after his children, but to learn his solitariness and the agonies of bereavement.

[4978] 40 in Orelli. The ms., 1st edd., and Ursinus want *si.*

[4979] Lit., "and restored." [Conf. *Pont. Max.* here named, with vol. iv. p. 74.]

[4980] The ms. and Ursinus read *reddere-t*—"if he was to restore;" corrected, as above, by omission of *t.*

[4981] i.e., if he is a god. Cf. iii. 20; [specially, note 3, p. 469].

[4982] Lit., "the necks of."

[4983] Lit., "the terror of coercion should begin from the father with whom."

[4984] Lit., "even," *et.*

[4985] Lit., "to his grief."

[4986] The ms. reads *rett-ulit*, emended *ret-*—“gave back,” i.e., got rid of, by 1st ed. and Ursinus; and *rep-*, as above, by Gelenius and others.

44.[4987] In like manner we might go through the other narratives, and show that in these also, and in expositions of these, *something* far different from what the gods should be is said and declared about them, as in this very *story* which I shall next relate, one or two *only* being added to it, that disgust may not be produced by excess.[4988] After certain gods were brought from among nations dwelling beyond the sea, you say, and after temples were built to them, after their altars were heaped with sacrifices, the plague-stricken people grew strong *and* recovered, and the pestilence fled before the soundness of health which arose. What gods, say, I beseech? Æsculapius, you say, the god of health, from Epidaurus, and *now* settled in the island in the middle of the Tiber. If we were disposed to be very scrupulous in dealing with your assertions, we might prove by your own authority that he was by no means divine who had been conceived and born from a woman's womb, who had by yearly stages reached that term of life at which, as is related in your books, a thunderbolt drove him at once from life and light. But we leave this question: let the son of Coronis be, as you wish, one of the immortals, and possessed of the everlasting blessedness[4989] of heaven. From Epidaurus, however, what was brought except an enormous serpent? If we trust the annals, and ascribe to them well-ascertained truth, nothing else, as it has been recorded. What shall we say then? That Æsculapius, whom you extol, an excellent, a venerable god, the giver of health, the averter, preventer, destroyer of sickness, is contained within the form and outline of a serpent, crawling along the earth as worms are wont to do, which spring from mud; he rubs the ground with his chin and breast, dragging himself in sinuous coils; and that he may be able to go forward, he draws on the last part of his body by the efforts of the first.

[4987] 41 in Orelli. [See Appendix, note 1, p. 539.]

[4988] In the ms. and both Roman edd. the section translated on p. 539 is inserted here. Ursinus, however (pp. 210–211), followed by Heraldus (312–313), enclosed it in brackets, and marked it with asterisks. In all other edd. it is either given as an appendix, or wholly rejected.

[4989] Lit., "sublimity."

45.[4990] And as we read that he used food also, by which bodily existence is kept up, he has a large gullet, that he may gulp down the food sought for with gaping mouth; he has a belly to receive it, and[4991] a place where he may digest the flesh which he has eaten and devoured, that blood may be given to his body, and his strength recruited;[4992] he has also a draught, by which the filth is got rid of, freeing his body from a disagreeable burden. Whenever he changes his place, and prepares to pass from one region to another, he does not as a god fly secretly through the stars of heaven, and stand in a moment where something requires his presence, but, just as a dull animal *of earth*, he seeks a conveyance on which he may be borne; he avoids the waves of the sea; and that he may be safe and sound, he goes on board ship along with men; and that god of the common safety trusts himself to weak planks and to sheets of wood joined together. We do not think that you can prove and show that that serpent was Æsculapius, unless you choose to bring forward this pretext, that you should say that the god changed himself into a snake, in order that he might be able[4993] to deceive *men as to* himself, who he was, or to see what men were. But if you say this, the inconsistency of your own statements will show how weak and feeble such a defence is.[4994] For if the god shunned being seen by men, he should not have chosen to be seen in the form of a serpent, since in any form whatever he was not to be other than himself, but *always* himself. But if, on the other hand, he had been intent on allowing himself to be seen—he should not have refused to allow men's eyes to look on him[4995]—why did he not show himself such as he knew that he was in his own divine power?[4996] For this was preferable, and much better, and more befitting his august majesty, than to become a beast, and be changed into the likeness of a terrible animal, and afford room for objections, which cannot be decided,[4997] as to whether he was a true god, or something different and far removed from the exalted nature of deity.

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[4990] 42 in Orelli.

[4991] So the edd., reading *et* for ms. *ut* (according to Crusius).

[4992] Lit., "restoration be supplied to his strength."

[4993] So Gelenius, merely adding *t* to the ms. *posse*. The passage is, however, very doubtful.

[4994] Lit., "how weakly and feeble it is said."

[4995] These words, *non debuit oculorum negare conspectui*, should, Orelli thinks, be omitted; and certainly their connection with the rest of the sentence is not very apparent.

[4996] Lit., "he was, and such as he had learned that he was, contained in the power of his divinity."

[4997] Lit., "to ambiguous contradictions."

46.[4998] But, says *my opponent*, if he was not a god, why, after he left the ship, *and* crawled to the island in the Tiber, did he immediately become invisible, and cease to be seen as before? Can we indeed know whether there was anything in the way under cover of which he hid himself, or any opening *in the earth*? Do you declare, say yourselves, what that was, or to what race of beings it should be referred, if your service of certain personages is *in itself* certain.[4999] Since the case is thus, and the discussion deals with your deity, and your religion also, it is your part to teach, and yours to show what that was, rather than to wish to hear our opinions and to await our decisions. For we, indeed, what else can we say than that which took place and was seen, which has been handed down in all the narratives, and has been observed by means of the eyes? This, however, undoubtedly we say *was* a *colubra*[5000] of very powerful frame and immense length, or, if the name is despicable, *we say it was* a snake,[5001] we call it a serpent,[5002] or any other name which usage has afforded to us, or the development of language devised. For if it crawled as a serpent, not supporting itself and walking on feet,[5003] but resting upon its belly and breast; if, being made of fleshly substance, it *lay* stretched out in[5004] slippery length; if it had a head and tail, a back covered with scales, diversified by spots of various colours; if it had a mouth bristling with fangs, and ready to bite, what else can we say than that it was of earthly origin, although of immense and excessive size, although it exceeded in length of body and *greatness* of might that which was slain by Regulus by the assault of his army? But *if* we think otherwise, we subvert[5005] and overthrow the truth. It is yours, then, to explain what that was, or what was its origin, its name, and nature. For how could it have been a god, seeing that it had those things which we have mentioned, which gods should not have if they intend to be gods, and to possess this exalted title? After it crawled to the island in the Tiber, forthwith it was nowhere to be seen, by which it is shown that it was a deity. Can we, then, know whether there was there anything in the way under cover of which it hid itself,[5006] or some opening *in the earth*, or some caverns and vaults, caused by huge masses being heaped up irregularly, into which it hurried, evading the gaze of the beholders? For what if it leaped across the river? what if it swam across it? what if it hid itself in the dense forests? It is weak reasoning from this,[5007] to suppose that that serpent was a god because with all speed it withdrew itself from the eyes *of the beholders*, since, by the same reasoning, it can be proved, on the other hand, that it was not a god.

[4998] 43 in Orelli.

[4999] Lit., “if your services of certain persons are certain,” i.e., if these facts on which your worship is built are well ascertained.

[5000] What species of snake this was, is not known; the Latin is therefore retained, as the sentence insists on the distinction.

[5001] *Anguem.*

[5002] *Serpentem.*

[5003] Lit., “bearing himself on feet, nor unfolding below his own goings.”

[5004] Lit., “to a.”

[5005] So Hild. and Oehler, reading *labefac-t-amus*for the ms. *-i-*.

[5006] This sentence alone is sufficient to prove that these chapters were never carefully revised by their author, as otherwise so glaring repetitions would certainly have been avoided.

[5007] Here the ms. and both Roman edd. insert the last clause, “what…forests.”

47.[5008] But if that snake was not a present deity, *says my opponent*, why, after its arrival, was the violence of the plague overcome, and health restored to the Roman people? We, too, on the other hand, bring forward *the question*, If, according to the books of the fates and the responses of the seers, the god Æsculapius was ordered to be invited to the city, that he might cause it to be safe and sound from the contagion of the plague and of pestilential diseases, and came without spurning *the proposal* contemptuously, as you say, changed into the form of serpents,—why has the Roman state been so often afflicted with such disasters, so often at one time and another torn, harassed, and diminished by thousands, through the destruction of its citizens times without number? For since the god is said to have been summoned for this purpose, that he might drive away utterly all the causes by which pestilence was excited, it followed that the state should be safe, and should be always maintained free from pestilential blasts, and unharmed. But yet we see, as was said before, that it has over and over again had seasons made mournful by these diseases, and that the manly vigour of its people has been shattered and weakened by no slight losses. Where, then, was Æsculapius? where that *deliverer* promised by venerable oracles? Why, after temples were built, and shrines reared to him, did he allow a state deserving his favour to be any longer plague-stricken, when he had been summoned for this purpose, that he should cure the diseases which were raging, and not allow anything of the sort which might be dreaded to steal on *them afterwards*?

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[5008] 44 in Orelli.

48.[5009] But some one will perhaps say that the care of such a god has been denied[5010] to later and following ages, because the ways in which men now live are impious and objectionable; that it brought help to our ancestors, on the contrary, because they were blameless and guiltless. Now this might perhaps have been listened to, and said with some reasonableness, either if in ancient times all were good without exception, or if later times produced[5011] only wicked people, and no others.[5012] But since this is the case that in great peoples, in nations, nay, in all cities even, men have been of mixed[5013] natures, wishes, manners, and the good and bad have been able to exist at the same time in former ages, as well as in modern times, it is rather stupid to say that mortals of a later day have not obtained the aid of the deities on account of their wickedness. For if on account of the wicked of later generations the good men of modern times have not been protected, on account of the ancient evil-doers also the good of former times should in like manner not have gained the favour of the deities. But if on account of the good of ancient times the wicked of ancient times were preserved also, the following age, too, should have been protected, although it was faulty, on account of the good of later times. So, then, either that snake gained the reputation of *being* a deliverer while he had been of no service at all, through his being brought *to the city* when the violence of the disease[5014] was already weakened and impaired, or the hymns of the fates must be said to have been far from giving[5015] true indications, since the remedy given by them is found to have been useful, not to all in succession, but to one age only.

[5009] 45 in Orelli.

[5010] Lit., “wanting.”

[5011] The ms., 1st ed., Hild., and Oehler read *gener-ent*, corrected in the rest, as above, *-arent.*

[5012] Lit., “all wicked and distinguished by no diversity.”

[5013] Lit., “the human race has been mixed in,” etc.

[5014] So all edd., reading *vi morbi*, except Hild., who retains the ms. *vi urbi*, in which case the italics should denote “of the disease,” instead of “to the city.” The construction, however, seems to make it impossible to adhere to the ms..

[5015] Lit., “to have erred much from.”

49.[5016] But the Great Mother, also, says *my opponent*, being summoned from Phrygian Pessinus in precisely the same way by command of the seers, was a cause of safety and great joy to the people. For, on the one hand, a long-powerful enemy was thrust out from the position he had gained in[5017] Italy; and, on the other, its ancient glory was restored to the city by glorious and illustrious victories, and the boundaries of the empire were extended far and wide, and their rights as freemen were torn from races, states, peoples without number, and the yoke of slavery imposed on them, and many other things accomplished at home and abroad established the renown and dignity of the race with irresistible power. If the histories tell the truth, and do not insert what is false in their accounts of events, nothing else truly[5018] is said to have been brought from Phrygia, sent by King Attalus, than a stone, not large, which could be carried in a man's hand without any pressure—of a dusky and black colour—not smooth, but having little corners standing out, and which to-day we all see put in that image instead of a face, rough and unhewn, giving to the figure a countenance by no means lifelike.[5019]

[5016] 46 In Orelli.

[5017] Lit., "from the possession of Italy."

[5018] So all edd. to Orelli, adding *-em* to the ms. *quid*. [See, concerning Pessinus, p. 492, *supra*.]

[5019] Lit., "a face too little expressed with imitation."

50.[5020] What shall we say then? Was Hannibal, that famous Carthaginian, an enemy strong and powerful, before whom the fortunes of Rome trembled in doubt and uncertainty, and its greatness shook—was he driven from Italy by a stone?[5021] was he subdued by a stone? was he made fearful, and timid, and unlike himself by a stone? And with regard to Rome's again springing to the height of power and royal supremacy, was nothing done by wisdom, nothing by the strength of men; and, in returning to its former eminence, was no assistance given by so many and so great leaders by their military skill, or by their acquaintance with affairs? Did the stone give strength to some, feebleness to others? Did it hurl these down from success, raise the fortunes of others *which seemed* hopelessly overthrown? And what man will believe that a stone taken from the earth, having[5022] no feeling, of sooty colour and dark[5023] body, was the mother of the gods? or who, again, would listen to this,—for this is the only alternative,—that the power[5024] of any deity dwelt in pieces of flint, within[5025] its mass,[5026] and hidden in its veins? And how was the victory procured if there was no deity in the Pessinuntine stone? We may say, by the zeal and valour of the soldiers, by practice, time, wisdom, reason; we may *say*, by fate also, and the alternating fickleness of fortune. But if the state of affairs was improved, and success and victory were regained, by the stone's assistance, where was the Phrygian mother at the time when the commonwealth was bowed down by the slaughter of so many and so great armies, and was in danger of utter ruin? Why did she not thrust herself before the threatening, the strong *enemy*? Why did she not crush and repel assaults[5027] so terrible before these awful blows fell, by which all the blood was shed, and the life even failed, the vitals being almost exhausted? She had not been brought yet, *says my opponent*, nor asked to show favour. Be it so;[5028] but a kind helper never requires to be asked, always offering assistance of his own accord. 539 She was not able, *you say*, to expel the enemy and put him to flight, while still separated from Italy[5029] by much sea and land. But to a deity, if really one,[5030] nothing whatever is remote, to whom the earth is a point, and by whose nod all things have been established.

[5020] 47 in Orelli.

[5021] Lit., "did a stone drive," etc.

[5022] Lit. "moved by."

[5023] So the ms. and edd.; but, on account of the unnecessary repetition, Ursinus proposed to delete *atri*. Unger (*Anal. Propert.*, p. 87) has suggested very happily *arti*—"of confined, i.e., small body."'

[5024] *Vim*, suggested by Orelli, and adopted by Hild. and Oehler.

[5025] Lit., "subjected to."

[5026] So Hild. and Oehler, reading *moli* for the unintelligible ms. *more*.

[5027] Lit., "so great assaults of war."

[5028] So Oehler, adding -*o* to the ms. *est*. The word immediately preceding is in the ms. *pavorem*—"panic," which is of course utterly out of place, and is therefore corrected, as above, *f*- in all edd., except 1st, Ursinus, and Hild.

[5029] So—*ab Italia*—Oehler has admirably emended the ms. *habitabilia*.

[5030] Lit., “if he is.”

51.[5031] But suppose that the deity was present in that very stone, as you demand should be believed: and what mortal is there, although he may be credulous and very ready to listen to any fictions you please, who would consider that she either was a goddess at that time, or should be now so spoken of and named, who at one time desires these things, at another requires those, abandons and despises her worshippers, leaves the humbler provinces, and allies herself with more powerful and richer peoples, truly[5032] loves warfare, and wishes to be in the midst of battles, slaughter, death, and blood? If it is characteristic of the gods—if only they are true gods, and those who it is fitting should be named according to the meaning of this word and the power of divinity—to do[5033] nothing wickedly, nothing unjustly, to show[5034] themselves equally gracious to all men without any partiality, *would* any man *believe* that she was of divine origin, or showed[5035] kindness worthy of the gods, who, mixing herself up with the dissensions of men, destroyed the power of some, gave and showed favour to others, bereft some of their liberty, raised others to the height of power,—who, that one state might be pre-eminent, having been born to be the bane of the human race, subjugated the guiltless world?

[5031] 48 in Orelli.

[5032] All edd., except Hild. and Oehler, begin a new sentence here, and change the construction, seemingly following the mistake of the 1st ed.

[5033] "To do…to show;" so the edd., dropping *-nt* from the ms. *facere-nt…præbere-nt.*

[5034] "To do…to show;" so the edd., dropping *-nt* from the ms. *facere-nt…præbere-nt.*

[5035] Lit, "showed." Ursinus and Heraldus supposed that some paragraphs are now wanting which were originally found here. It should be noticed that in the ms. the usual subscription is found denoting the end of a book. "The seventh book of Arnovius (*sic*) ends, the eighth (i.e., *Octavius* of Minucius Felix) begins," so that the present arrangement is not due to the binder, nor clearly to the copyist who wrote these words. Nothing can be more certain than that we do not have these chapters as Arnobius intended to leave them; but there is not the slightest reason to suppose that he actually left them otherwise than they have come down to us. Remembering this, we may well suppose that we have only the first draught of them. If so, the difficulties vanish, for nothing would be more natural than that, when Arnobius was drawing near the close of his work, the ideas of the conclusion in which the discussion was to be fairly summed up should force themselves upon his attention, and that he should therefore turn aside at once to give them expression roughly, without seeking completeness and elaboration, and should then hastily resume his argument, of course with the intention of afterwards revising and re-arranging the whole. We may infer that the re-arrangement was never effected, as there are sufficient proofs that the revision was never accomplished, whatever may have been the reason.

Appendix.[5036]

We do not deny that all these things which have been brought forward by you in opposition are contained in the writings of the annalists. For we have ourselves also, according to the measure and capacity of our powers, read these same things, and know that they have been alleged; but the whole discussion hinges upon this: whether these are gods who you assert are furious when displeased, and are soothed by games and sacrifices, or are something far different, and should be separated from the notion even of this, and from its power.

For who, in the first place, thinks or believes that those are gods who are lost in joyful pleasure at theatrical shows[5037] and ballets, at horses running to no purpose; who set out from heaven to behold silly and insipid acting, and grieve that they are injured, and that the honours due to them are withheld if the pantomimist halts for a little, or the player, being wearied, rests a little; who declare that the dancer has displeased them if some guilty *fellow* passes through the middle of the circus to suffer the penalty and punishment of his deeds? All which things, if they be sifted thoroughly and without any partiality, will be found to be alien not only to the gods, but to any man of refinement, even if he has not been trained to the utmost gravity and self-control.[5038]

For, in the first place, who is there who would suppose that those had been, or believe that they are, gods, who have a nature which tends to[5039] mischief and fury, and lay these[5040] aside again, being moved by a cup of blood and fumigation with incense; who spend days of festivity, and *find* the liveliest pleasure in theatrical shows[5041] and ballets; who set out from heaven to see geldings running in vain, and without any reason, and rejoice that some of them pass *the rest*, that others are passed,[5042] rush on, leaning forward, and, with their heads towards the ground, are overturned on their backs with the chariots *to which they are yoked*, are dragged along crippled, and limp with broken legs; who declare that the dancer has displeased them if some wicked fellow passes through the middle of the circus to suffer the punishment and penalty of his deeds; who grieve that they are injured, and that the honours due to them are withheld if the pantomimist halts for a little, the player, being wearied, rests a little, that *puer matrimus* happens to fall, stumbling through some[5043] unsteadiness? Now, if all these things are considered thoroughly and without any partiality, they are found to be perfectly[5044] alien not only to the *character of the* gods, but to that of any man of common sense, even although he has not been trained to zealous pursuit of truth by becoming acquainted with what is rational.[5045]

[5036] This section, which is found in the ms. after the first sentence of ch. 44, was retained in the text of both Roman editions, marked off, however, by asterisks in that of Ursinus, but was rejected by Gelenius and later editors as the useless addition of some copyist. Oehler alone has seen that it is not "a collection of words gathered carelessly and thoughtlessly" (Hildebrand), and maintained that we have in it the corrections of Arnobius himself. If the three paragraphs are read carefully, it will be observed that the first is a transposition and reconstruction of the first two sentences of ch. 39; the second a revision of the interrogations in ch. 41, but with the sentence which there precedes placed after them here, whilst the third is made up of the same sentences in a revised and enlarged form. Now this must be regarded as conclusive evidence against the hypothesis that these sentences were originally scribbled carelessly on the margin, and afterwards accidentally incorporated in the text. Cf. p. 532, n. 10.

[5037] Lit., "motions."

[5038] Lit. "to the heights (*apices*) of gravity and weight," i.e., of that constancy of mind which is not moved by trifles.

[5039] Lit., "of hurting and raging."

[5040] i.e., evil dispositions.

[5041] Lit., "motions."

[5042] So the ms., according to Crusius, inserting *transiri,* which is omitted by Hild., either because it is not in the ms., or because he neglected to notice that Orelli's text was deficient. If omitted, we should translate, "that some pass, leaning forward, and rush with their heads towards the ground."

[5043] Lit., "of something."

[5044] Lit., "far and far."

[5045] [For *puer matrimus* (one whose mother is yet living), see p. 486, note 11, *supra*. And for the argument, here recast, turn to cap. 41, p. 534.]

Elucidations.

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I.

(Note 9, p. 459.)

This is a most extraordinary note. The author uses “so to say” (="as it were”) merely to qualify the *figure*, which a pagan might think extravagant. “This is, *as it were*, the door of life:” the expression qualifies the rhetoric, not the Scripture, as such. On the contrary, I should adduce this very passage as an instance of our author’s familiarity alike with the spirit and the letter of two most important texts of the Gospel, which he expounds and enforces with an earnest intelligence, and with a spirit truly evangelical.

II.

(Covered with garments, note 7, p. 469.)

A heathen might have retorted, had he known the Scriptures, by asking about the “white robes” of angels, and the raiment of the risen Redeemer; e.g., Rev. i. 13. “Curious and unlearned questions” concerning these matters have been stirred by a certain class of Christians. (See Stier[5046] and Olshausen.[5047]) But let us not reason from things *terrestrial* as regards things *celestial*: our coarse material fabrics are “shadows of the true.” The robes of light are realities, and are conformed to spiritual bodies, as even here a mist may envelop a tree. Because of men’s stupid and carnally gross ideas, let it be said of “harps” and “phials,” and all like phraseology as to things heavenly, once for all, “it doth not yet appear” what it means; but they intimate *realities* unknown to sense, and “full of glory.”

III.

(The eyes of Jupiter, p. 483.)

Arnobius with remorseless vigour smites Jove himself,—the Optimus Maximus of polytheism,—and, as I have said, with the assurance of one who feels that the Church’s triumph over “lords many and gods many” is not far distant. The scholar will recall the language of Terence,[5048] where the youth, gazing on the obscene picture of Jupiter and Danäe, exclaims,—

[5046] *Words of Jesus*, vol. viii. p. 63, trans., ed. Edinburgh, 1858.

[5047] *New-Testament Commentary*, Kendrick’s trans., vol. iii. p. 120, ed. 1858.

[5048] *Eunuch.*, iii. 5.

"What! he who shakes high heaven with his thunder
Act thus, and I, a mannikin, not do the same?
Yes, do I, and right merrily, forsooth!"

On which the great African Father[5049] remarks pithily, "Omnes enim cultores talium deorum, mox ut eos libido perpulerit, magis intuentur *quid Jupiter fecerit*, quam quid docuerit Plato, vel censuerit Cato." And here is not only the secret of the impotence of heathen ethics, but the vindication of the Divine Wisdom in sending the God-Man. Men will resemble that which they worship: law itself is incapable of supplying a sufficient motive. Hence,[5050] "what the law could not do, in that it was weak,…*God sending His own Son*," etc. Thus "the foolishness of God is wiser than men," and "the love of Christ constraineth us."

"Talk they of morals? O Thou bleeding Lamb!
The grand morality is love of Thee."

The world may sneer at faith, but only they who *believe* can *love*; and who ever loved Christ without copying into his life the *Sermon on the Mount*, and, in some blest degree, the holy example of his Master?

IV.

(For those freed from the bondage of the flesh, p. 488 and note 11.)

The early Christians prayed for the departed, that they might have their consummation in body and spirit *at the last day*. Thus, these prayers for the faithful dead supply the strongest argument against the purgatorial system, which supposes the dead in Christ (1) *not to be in repose* at first, but (2) capable of being delivered out of "purgatory" into heaven, sooner or later, by masses, etc. Thus, their situation in the intermediate state is not that of Scripture (Rev. xiv. 13), nor do they wait for glory, according to Scripture, until that day (2 Tim. iv. 8). Archbishop Usher, therefore, bases a powerful argument against the Romish dogma, on these primitive prayers for the departed. Compare vol. iii. p. 706, and vol. v. p. 222, this series.

He divides it into five heads, as follows:[5051]—

"(1) Of the persons for whom, after death, prayers were offered;
"(2) Of the primary intention of these prayers;
"(3) Of the place and condition of souls departed;
"(4) Of the opinion of Aerius, the heretic, touching these prayers; and

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[5049] August., *De Civitate*, book ii. cap. 7.

[5050] Rom. viii. 3–39.

[5051] Quoted in *Tracts for the Times* (p. 30), vol. iii., ed. New York, 1840.

"(5) Of the profit, to the persons prayed for, of these prayers."

And his conclusion is, after a rich collation of testimonies, that "the commemoration and prayers for the dead used by the ancient Church had not any relation with *purgatory*, and therefore, whatsoever they were, Popish prayers we are sure they were not."

V.

(The pine…sanctuary of the Great Mother, p. 504.)

I recall with interest the pine-cone of Dante's comparison (*Inferno*, canto xxxi. 59) as I saw it in the gardens of the Vatican. Valuable notes may be found in Longfellow's translation, vol. i. p. 328. It is eleven feet high, and once adorned the summit of Hadrian's mausoleum, so they say; but that was open, and had no apex on which it could be placed. It is made of bronze, and, I think, belonged to the mysteries satirized by our author. It is less pardonable to find the vilest relics of mythology on the very doors of St. Peter's, where I have seen them with astonishment. They were put there, according to M. Valery,[5052] under Paul V.; "and among the small mythological groups," he adds, "may be distinguished *Jupiter and Leda*, the *Rape of Ganymede*, some nymphs and satyrs, with other very singular devices for the entrance of the most imposing of *Christian* temples." It is painful to think of it; but the heathenism to which the age of Leo X. had reduced the court of Rome must be contrasted with the ideas of a Clement, an Athenagoras, and even of an Arnobius, in order to give us a due sense of the *crisis* which, after so many appeals for a reformation "in the head and the members" of the Latin communion, brought on the irrepressible revolt of Northern Europe against the papacy.

VI.

(Sacrifices, p. 519.)

It must be felt that Arnobius here lays himself open to a severe retort. The God of Christians is the author of sacrifice, and accepts the unspeakable sufferings of the innocent Lamb for the sins of the whole world.

The answer, indeed, suggests itself, that the sacrifices of the heathen had no apparent relation whatever *to faith* in this Atoning Lamb; none in the mysterious will of God that this faith should be nurtured before the Advent by an institution *in which He had no pleasure*, but which was *profoundly harmonious with human thought* and the self-consciousness of human guilt.

[5052] He was royal librarian at Versailles under Charles X. See his *Travels in Italy* (Clifton's trans.), p. 501, ed. Paris, 1842.

Arnobius would have written better had he been a better-instructed Christian. He demolishes pagan rites, but he should have called up the Gentile mind to the truths covered under its corruptions and superstitions. On this subject the reader will do well to consult the work of a modern Arnobius, the eccentric Soame Jenyns, who called out such a controversy in the last century about the truths and errors of his *View of the Internal Evidence of the Christian Religion*,[5053] to which he had become a convert from previous scepticism. This essay attracted the attention of the Count. (Joseph) de Maistre, who read it in the French translations of MM. le Tourneur and de Feller both, reflected it in his *Considerations sur la France*,[5054] and reproduced some of its admirable thoughts in the *Soirées de St Pétersbourg*.[5055] From these two striking writers, the one an Anglican and the other a rabid Ultramontane, I must permit myself to condense an outline of their views of sacrifice.

So long as we know nothing of the origin of evil, we are not competent judges of what is or is not a suitable remedy. Nobody can assure us that the sufferings of one may not be in some way *necessary* to the good of the many. A tax may thus be laid upon innocence in behalf of the guilty, and a *voluntary* sacrifice may be accepted from the Innocent (the Holy One) for the payment of the debts of others. In spite of something illogical which seems to cling to this idea, the fact of *its universal adoption in all ages* among men must be accounted for,—the fact that all nations have always accepted this principle of expiatory sacrifice, innocent men and innocent beasts suffering for the unjust. Never could this principle have been thus universalized by human wisdom, for it seems to contradict reason; nor by human stupidity, for ignorance never could have proposed such a paradox; nor could priestcraft 543
and kingcraft have obtained for it, among divers races and forms of society, with barbarians and philosophers, freemen and slaves, alike, a common acceptance. It must therefore proceed (1) from a natural instinct of humanity, or (2) from a divine revelation: both alike must be recognised as the work of our Creator. Now, Christianity unveils the secret, presenting the Son of God, made man, a voluntary sacrifice for the sins of the whole world. If it be a mystery, still we do not wonder at the idea when we see one man paying the debts of another, and so ransoming the debtor.[5056] Christianity states this as God's plan for the ransom of sinners. Such is the fact: as to the *why*, it says nothing.[5057] As to the philosophy of these mysteries, we reason in vain; and, happily, the Gospel does not require us to reason. The Nicene Creed

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[5053] It appeared in Paris 1764. A more literal translation (by the Abbé de Feller) was published, Liege, 1779.

[5054] Published in 1794.

[5055] *Works*, vol. vi. p. 140, ed. Paris, 1850.

[5056] De Maistre quotes, "Potest unus ita pro alio pœnam compensare vel debitum solvere ut ille *satisfacere* merito dici possit." Bellarmin, *Opp.*, tom. iii. col. 1493, ed. Ingolstadt, 1601.

[5057] See Jenyns, p. 67 (ed. eighth), Philadelphia, 1780.

formulates the truth: “For us men and for our salvation He came down,” etc. But we are called to profess no more than “I believe; help Thou mine unbelief.”

De Maistre responds as follows: This dogma is universal, and as old as creation; viz., *the reversibility of the sufferings of innocence* for *the benefit of the guilty*. As to the fall of man, “earth felt the wound;”[5058] “the whole creation groaneth and travaileth[5059] in pain together.” In this condition of things the human heart and mind have universally acquiesced in the idea of expiation.[5060]…And as well the Gentile sacrifices (corrupted from Noah’s pure original) as those which were perpetuated in their purity by the Hebrews *on one spot*, and looking to their only explanation in the coming of *one* Redeemer, bear witness to the Wisdom which framed the human mind and adapted its ordinances thereto with profound and divine comprehension of all human wants and all human capabilities. When the infinite Victim exclaimed upon the cross, “It is finished,” the veil was rent, the grand secret was unfolded. For this event, God had prepared all mankind by the system of sacrifice which, even in its corruption, had made preparation for the true elucidation.

In a word, then, Arnobius should have said this, as the Church was always saying it in the perpetual commemoration of Calvary, in her Holy Eucharist, and in her annual Paschal celebration. It was all summed up by the prophet a thousand years before “the Lamb of God” was slain. By the prophet, the Lamb Himself expounds it all:[5061]—

“Sacrifice and meat-offering *Thou wouldest not*, but mine ears hast Thou opened: burnt-offerings and sacrifice for sin *hast Thou not required*. Then said I, Lo, I come: in the volume of the Book *it is written* of Me, that I should fulfil Thy will, O my God. I *am content to do it*; yea, Thy law is within my heart.”

The expiatory sacrifice, the voluntary Victim, the profound design of God the Father, are all here. But the infinite value of the sacrifice was unfolded when the Son of man was identified by the poor Gentile centurion: “Truly this was the Son of God.”

[5058] Milton, *Paradise Lost*, ix. 785.

[5059] Rom. viii. 19.

[5060] Plato, *Repub., Opp.,* tom. vi. pp. 225–226, ed. Bipont.

[5061] De Maistre cites the example of Decius from Livy, vol. i. p. 477, *Piaculum deorum iræ*, etc.; and I commend the inquiring reader to his very curious and entertaining *Éclaircissement sur les Sacrifices*, pp. 321–425, *ubi supra*, appended to the same work. Let me also add a reference to the other Decius, vol. i. p. 607. See lib. viii. cap. 9, and lib. x. cap. 28. My edition is the valuable (Parisian) Frousheim & Crevier, a.d. 1735.

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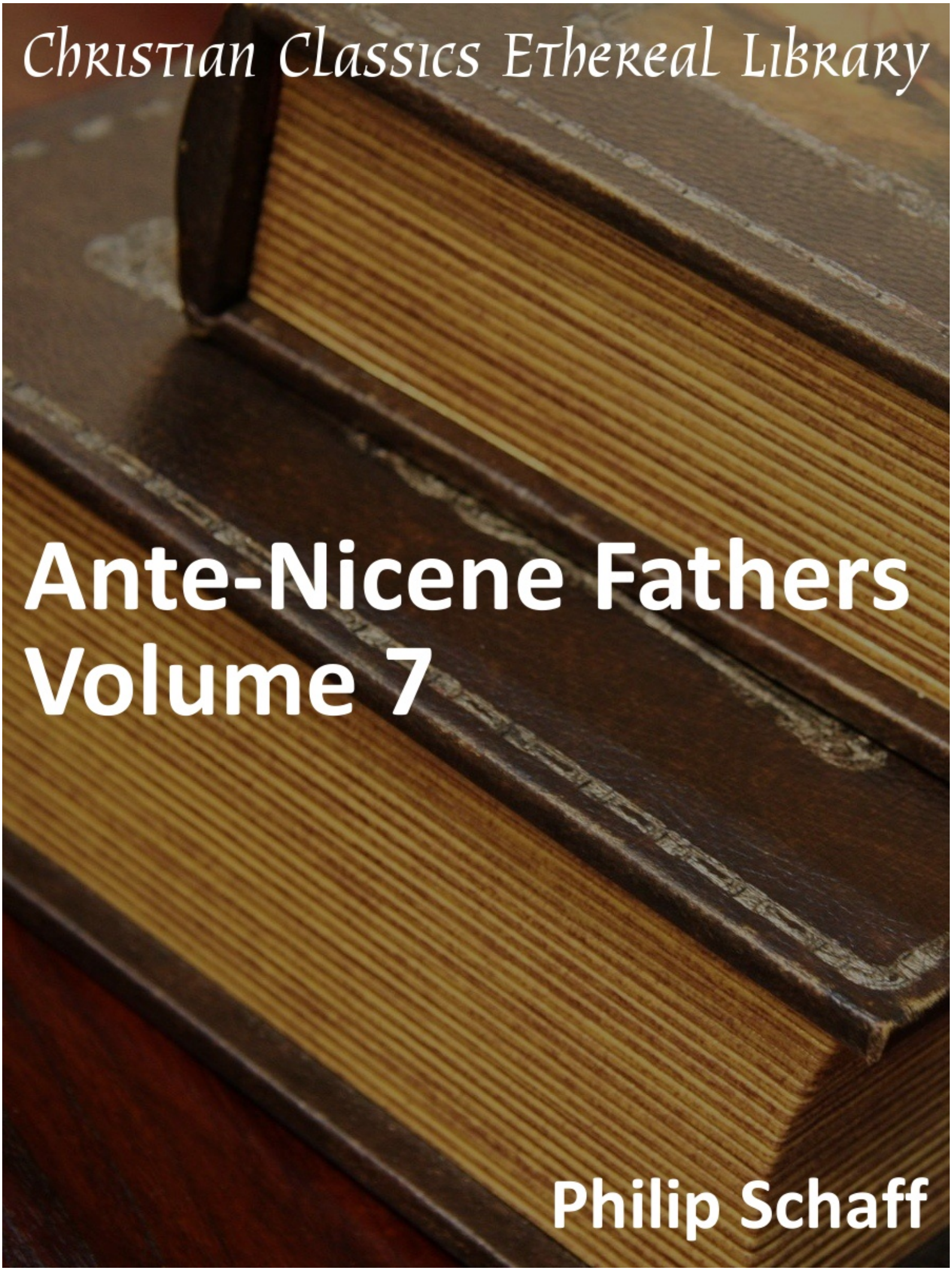

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Philip Schaff

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Description:	Originally printed in 1885, the ten-volume set, *Ante-Nicene Fathers*, brings together the work of early Christian thinkers. In particular, it brings together the writings of the early Church fathers prior to the fourth century Nicene Creed. These volumes are noteworthy for their inclusion of entire texts, and not simply fragments or excerpts from these great writings. The translations are fairly literal, providing both readers and scholars with a good approximation of the originals. This volume has Church fathers from both the third and fourth century. These writings were heavily influential on the early Church, and for good reason, as they are inspirational and encouraging. These volumes also come with many useful notes, providing the reader with new levels of understanding. Overall, *Ante-Nicene Fathers*, or any part of it, is a welcome addition to one's reading list. Tim Perrine CCEL Staff Writer
Subjects:	Christianity Early Christian Literature. Fathers of the Church, etc.

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THE

ANTE-NICENE FATHERS

translations of

The Writings of the Fathers down to a.d. 325

The Rev. Alexander Roberts, D.D.,
and
James Donaldson, LL.D.,
EDITORS

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VOLUME VII

FATHERS OF THE THIRD AND FOURTH CENTURIES:

LACTANTIUS, VENANTIUS, ASTERIUS, VICTORINUS, DIONYSIUS, APOSTOLIC TEACHING AND CONSTITUTIONS, HOMILY, AND LITURGIES.

————————————

AMERICAN EDITION

> Τὰ ἀρχαῖα ἔθη κρατείτω
>
> The Nicene Council

v

INTRODUCTORY NOTICE

The genius of Lactantius suffers a sad transformation when unclothed of vernacular and stripped of the idiomatic graces of his style. But the intelligent reader will be sure to compare this translation with the Latinity of the original, and to recur to it often for the enjoyment of its charming rhetoric, and of the high sentiment it so nobly enforces and adorns. This volume will be the favourite of the series with many. The writings of the Christian Tully alone make up more than half of its contents; and it is supremely refreshing to reach, at last, an author who chronicles the triumph of the Gospel[1] over "Herod and Pontius Pilate;" over the heathen in their "rage," and the people in their "vain imaginings;" over "the kings of the earth who stood up, and the rulers who were gathered together against the Lord and against His Christ."

I love the writings of Lactantius, and two of his sayings are always uppermost when I recall his name. They touch me like plaintive but inspiring music. Let me quote them entire:[2]—

1. "Si vita est optanda sapienti profecto nullam aliam ob causam vivere optaverim, quam ut aliquid efficiam quod vita dignum sit."

2. "Satis me vixisse arbitrabor, et officium hominis implesse, si labor meus aliquos homines ab erroribus liberatos, ad iter cœleste direxerit."

The *Minor Writers* to be found in this volume are not unworthy of their place. They are chiefly valuable as an appendix to preceding volumes,[3] and illustrative of their contents.

But this series is enriched beyond its original by the *Bryennios Manuscript* and the completed form of the *pseudo-Clementine Epistle,* edited by Professor Riddle. The same hand has annotated the *Apostolic Constitutions,* so called; and the student has in his brief but learned notes all the light which has been shed by modern scholarship on these invaluable relics of antiquity, since the days of the truly illustrious Bishop Beveridge. These, and the liturgical *pseudepigraphic* treasures of early Christianity I have gathered here, to distinguish them from the mere *Apocrypha,* which will largely make up the one remaining volume of the series.

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[1] Compare Merivale, *Conversion of the Roman Empire,* p. 8, ed. New York, 1866.

[2] *De Opificio Dei,* cap. xxi. p. 395, ed. Basil, 1521.

[3] Thus the Apocalyptic comments of Victorinus must be compared with those of Commodian and Hippolytus, Dionysius with his namesake of Alexandria, Asterius with Caius, etc.

Of the *Liturgies,* I have said what seemed necessary as an introduction, in the proper place.[4] They are debased by mediæval alloy. In their English dress, and in the nudity of their appearance, without adequate notes and elucidations, they are therefore far from attractive specimens of liturgical literature. But it would have been beyond my province to say much where the original editors have said nothing, and I have contented myself with such comments only as seemed requisite to remind the student how to "take forth the precious from the vile."

A.C.C.

June, 1886.

1

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[4] Compare Canon Wescott, *The Historic Faith, Short Lectures,* etc., pp. 185-202, 237 (and same author's *Risen Lord,* etc., p. 28), London,1883.

LACTANTIUS.

[TRANSLATED BY THE REV. WILLIAM FLETCHER, D.D.]

2

INTRODUCTORY NOTICE

TO

LACTANTIUS.

[a.d. 260—330.] Reaching, at last, the epoch of Constantine, perhaps the reader will share my own feelings, as those of—

> “One who long, in thickets and in brakes
> Entangled, winds now this way, and now that,
> His devious course uncertain, seeking home,
> But finds at last a greensward smooth and large,
> Courageous, and refreshed for future toil.”

How strange it seems, after three centuries since John the Baptist suffered, to gain a moment when kings are not actually persecuting Christ in His servants!

How marvelous the change must have been in the experience of the primitive faithful; the Roman Emperor not ashamed of Jesus, and setting up the cross on the standards of his legions! Tertullian, *De Fuga,* and the troubles of Cyprian about *The Lapsed,* are matters of the past. As in a moment, God has changed the world for His people, and their perils become as suddenly reversed. The world’s favor begins to be the trial of faith, as its hatred before. The mild contemplative attitude of the Church at this period is something surprising. It accepts with little exultation this miracle of the Master; but so long has it been habituated to persecution, that it finds much of its discipline, and not less of its prevailing spirit, neutralized by its very triumph. No more the martyr’s heroic testimony and his crown beyond this life; no such call for the celibate as had been enforced before in tomes of the Christian literature; and what need now of Antony’s invitation to the desert and the cell? But, on the other hand, these ascetic forms of heroic faith were all that were now left to minister to the martyr-spirit, and to perpetuate the habits enforced upon the early believers. The hermitage and the monastery assumed a new attractiveness, and became dear to sentiment, as to principle before. We must not be surprised, then, at the tendencies of the age now rapidly developed; but let us rejoice for a moment in the times of refreshing from the Lord now at last vouchsafed to that “little flock” to which He had promised the kingdom.

The “conversion of Constantine,” as it is called, introduced the most marvelous revolution in human empire, in practical thought, and in the laws and manners of mankind, ever known in the history of the world. It is amazing how little the men of the epoch itself glorified their own introduction to “marvelous light,” and how very little the Church has left us, to tell the story of its emotions when first it found itself at rest from fiery persecutions, or when came forth from the Emperor the Edict of Milan for the legal observance of “the Day of the Sun.”[1] What a day that Easter was, when, emerging from the catacombs and other dens and caves of the earth, the Church herself seemed as one risen from the dead!

We may be sure there were tears of joy and warm embraces among kindred long torn asunder by their common exposures to fire and sword. We cannot imagine, indeed, all, that was in the hearts of those Christian families that now kept holyday together in the face of 4 the world, and sang fearlessly in holy places their anthem, “Christ is risen from the dead.” But a moment’s thought we ought to give, as we pass into a stage of history entirely fresh and new, to the power of God thus manifested. The miracle thus wrought by the ascended Christ needs no aid from the supposed “vision of Constantine” to make it a supernatural exhibition of His glory who is “King of kings and Lord of lords.”

Arnobius wrote to the minds of perplexed Pilates asking “What is truth” in a new spirit, and not indisposed to wash their own hands of the blood of Jesus, though not prepared to believe and be baptized. His pupil finds a better sort of Pilate in the Emperor and in his period. Constantine is a pagan still at heart, but he is convinced of the truth that Christ has a kingdom “not of this world;” and he must have this credit, above the Antonines, that he recognized in the Christians not only his best and most loyal subjects, but men of a character altogether superior[2] to that of the heathen, who had so long been the councillors of the empire. He was one, also, who accepted “the logic of events,” and who came to terms with the inevitable in time to turn it to his own advantage.

I think Constantine had read the *Apologies* addressed to the Antonines[3] by Justin Martyr, and was at first disposed only to accept the plea for Christians so far forth as Justin had urged it. Going so far, he was led beyond his positive convictions to measures of policy which identified him with the Church. That the Church was distrustful of him, and doubted how long the Imperial favor might be relied upon, is also apparent. This doubt accounts, in some degree, for the great moderation of the Church in accepting benefits from him, and in withholding notes of triumph. She instinctively foresaw Julians in the way, and expected reactionary periods. She forbore to baptize the Emperor, and encouraged his disposition to postpone. It was as when “the wolf of Benjamin” was introduced to the disciples: “they were afraid of him, and believed not that he was a disciple.”

Lactantius, moved, perhaps, by Hosius or Eusebius, undertakes the instruction of the Emperor, while seeming only to copy the example of Justin writing to Antoninus Pius. The *Institutes,* it is true, had been begun at an earlier date; but he economizes, for a new purpose, the material, in which, perhaps, he had only purposed to follow up the work of his teacher, in language better fitted to the polite, for refuting heathenism. I cannot doubt that he aimed, in pure Latinity, to win the Emperor and his court to a deeper and purer conviction of divine truth: to more than a feeble and possibly superstitious idea that it was useless to contend with it, and that the gods of the empire were impotent to protect themselves against Christian progress and its masterly exposures of their shame and nothingness.

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[1] He borrows from Justin, vol. i. note 1, p. 186.

[2] e.g., Thomas, vol. vi. p. 158.

[3] While Lactantius was tutor to his son.

In language which has given him the title of the Christian Cicero, Lactantius employs Cicero himself as a defender of the truth; correcting him, indeed, and overruling his mistakes, rebuking his pusillanimity, and justly censuring him, (1) in philosophy, for declaring it no rule of action, however ennobling its precepts; and (2) in religion, for not venturing to profess conclusions to which his reasonings necessarily tend. All this is admirably adapted to carry on the work of Christian Fathers and Apologists under the change of times. He and Arnobius furnish but a supplement to the real teachers of the Church, and are not to be always depended on in statements of doctrine. They write like earnest converts, but not like theologians; yet, although their loose expressions are often inconsistent one with another, it is manifest that their design is to support orthodoxy as it had been defined by abler expounders. I think the large respect which Lactantius pays to the testimony of the Sibyls was addressed to the class with which he had to deal. Constantine was greatly influenced by such testimonies, if we may judge from his own liberal quotations[4] and his comments on the *Pollio* of Virgil, to which, as a Christian oracle, our author may have introduced him. In short, the day had come in which it could no longer be said with strict propriety of phrase, “Not many mighty, not many noble, are called;” and Lactantius accepted, as his mission, the enforcement, before 5 such a class, of despised truths which the great had persecuted in vain for centuries. He drew them thus to the conclusion that God had indeed “chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.” Such was the prophecy of St. Paul, and the *Labarum* uplifted by Cæsar’s legions proclaimed the fulfillment.

I have little doubt that Lactantius was of heathen parentage, and was converted late in life. To his eternal honor he was not a “fair-weather Christian,” but boldly confessed the faith amid the fires of the last and most terrible of the great persecutions. Its probable date suggests that his treatise on the persecutors may have been a far-reaching effort to dissuade the Cæsars of a later age from trying to restore “the gods to Latium.” I confess my own partiality to our author, and the interest with which his writings continue to impress me, even now. In youth (*Consule Planco*) I brought to his pages an enthusiastic appreciation of the genius which had adorned the very dawn of Christian civilization by works of literary merit not inferior to those of the Augustan age. The crabbed Latinity of Tertullian has charms, indeed, of its own sort: it was the shaggy raiment of the ascetic and the confessor, "always bearing about in his own body the dying of the Lord Jesus." It befitted the age and the man, and those awful realities with which Christians had then to deal. Not words, but things, were their one concern. It is pleasant to find, however, that Christianity is not incapable of meeting all sorts and conditions of men; and Lactantius' was doubtless the instrument of Providence in bearing the testimony of Jesus, "even before kings," in language which promised to Roman letters the new and commanding development imparted to its language by Christianity, which has made it imperishable, and more truly "eternal" than Rome itself.

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[4] See his *Address to the Assembly of the Saints,* preserved by Eusebius.

The following is the Introductory Notice of the reverend translator:[5]—

Lactantius has always held a very high place among the Christian Fathers, not only on account of the subject-matter of his writings, but also on account of the varied erudition, the sweetness of expression, and the grace and elegance of style, by which they are characterized. It appears, therefore, more remarkable that so little is known with certainty respecting his personal history. We are unable to fix with precision either the place or time of his birth, and even his name has been the subject of much discussion. It is known that he was a pupil of Arnobius, who gave lectures in rhetoric at Sicca in Africa. Hence it has been supposed that Lactantius was a native of Africa, while others have maintained that he was born in Italy, and that his birthplace probably was Firmium, on the Adriatic. He was probably born about the middle of the third century, since he is spoken of as far advanced in life about a.d. 315. He is usually denominated "Lucius Cælius Firmianus Lactantius;" but the name Cæcilius is sometimes substituted for Cælius, and it is uncertain whether Firmianus is a family name or a local[6] designation. Some have even supposed that be received the name of *Lactantius* from the milky softness of his style.

He attained to great eminence as a teacher of rhetoric, and his fame far outstripped the reputation of his master Arnobius. Such, indeed, was his celebrity, that he was invited by the Emperor Diocletian to settle at Nicomedia, and there practise his art. He appears, however to have met with so little success in that city, as to have been reduced to extreme indigence. Abandoning his profession as a pleader, he devoted himself to literary composition. It was probably at this period that he embraced the Christian faith, and we may perhaps be justified in supposing some connection between his poverty and his change of religion.[7] He was af- 6 terwards called to settle in Gaul, probably about a.d. 315, and the Emperor Constantine entrusted to him the education of his son Crispus. He is believed to have died at Trèves about a.d. 325.

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[5] William Fletcher, D.D. head master of Queen Elizabeth's School, Wimborne, Dorset.

[6] i.e. of Firmium.

[7] [I see no force in this suggestion. Quite the reverse. He could not then anticipate anything but worse sufferings.]

His principal work is *The Christian Institutions,* or an *Introduction to True Religion,* in seven books, designed to supersede[8] the less complete treatises of Minucius Felix, Tertullian, and Cyprian. In these books, each of which has a distinct title, and constitutes a separate essay, he demonstrates the falsehood of the pagan religion, shows the vanity of the heathen philosophy, and undertakes the defense of the Christian religion against its adversaries. He also sets forth the nature of righteousness, gives instructions concerning the true worship of God, and treats of the punishment of the wicked, and the reward of the righteous in everlasting happiness.

To the *Institutions* is appended an epitome dedicated to Pentadius. The authorship of this abridgment has been questioned in modem times; but it is expressly assigned to Lactantius by Hieronymus. The greater part of the work was wanting in the earlier editions, and it was not until the beginning of the eighteenth century that it was discovered nearly entire.[9]

The treatise on *The Anger of God* is directed mainly against the tenets of the Epicureans and Stoics, who maintained that the deeds of men could produce no emotions of pleasure or anger in the Deity. Lactantius holds that the love of the good necessarily implies the hatred of evil; and that the tenets of these philosophers, as tending to overthrow the doctrine of future rewards and punishments, are subversive of the principles of true religion.

In the treatise on *The Workmanship of God,* or *The Formation of Man,* the author dwells upon the wonderful construction of the human frame, and the adaptation of means to ends therein displayed, as proofs of the wisdom and goodness of God. The latter part of the book contains speculations concerning the nature and origin of the soul.

In the treatise[10] on the *Deaths of Persecutors,* an argument for the truth of the Christian religion is derived from the fact, that those emperors who had been most distinguished as persecutors of the Christians, were special objects of divine vengeance.

To these treatises are usually appended some poetical works which have been attributed to Lactantius, but it is very questionable whether any of them were really written by him.

The poem on the *Phœnix* appears to be of a comparatively modern date.

That on *Easter*[11] is believed to have been composed by Venantius Honorianus Clementianus Fortunatus in the sixth century.

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[8] [To supplement, rather.]

[9] In an ancient ms. at Turin.

[10] Lord Hailes’ translation has been adopted in the present edition.

[11] *De Paschâ.*

The poem on the *Passion of the Lord,* though much admired both in its language and style of thought, bears the impress of a later age.[12]

There is also a collection of *A Hundred Enigmas,*[13] which has been attributed to Lactantius; but there is good reason to suppose that they are not the production of his pen. Heumann endeavored to prove that *Symposium* is the title of the work, and that no such person as Symposius[14] ever existed. But this opinion is untenable. It is true that Hieronymus speaks of Lactantius as the author of a Symposium, but there are no grounds for supposing that the work was of a light and trifling character: it was probably a serious dialogue.

The style of Lactantius has been deservedly praised for the dignity, elegance, and clearness of expression by which it is characterized, and which have gained for him the appellation of the Christian Cicero. His writings everywhere give evidence of his varied and extensive erudition, and contain much valuable information respecting the systems of the ancient 7 philosophers. But his claims as a theologian are open to question; for he holds peculiar opinions on many points, and he appears more successful as an opponent of error than as a maintainer of the truth. Lactantius has been charged with a leaning to Manicheism,[15] but the charge appears to be unfounded.

The translation has been made from Migne's edition, from which most of the notes have been taken. The quotations from Virgil have been given in the words of Conington's translation,[16] and those from Lucretius in the words of Munro.

8

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[12] It has an allusion to the adoration of the Cross. [Hence must be referred to a period subsequent to the pseudo-council called Deutero-Nicene. Comp. vol. iv. note 6, p. 191; and see Smith's *History of the Christian Church in the First Ten Centuries,* vol. i. p. 451, ed. Harpers, New York.]

[13] The Enigmas have not been included in the present translation, for the reason mentioned.

[14] The title prefixed to them in the mss. is Firmianus Symposius (written also Symphosius) Cælius. See Dr. Smith's Dictionary of Biography, under the names Firmianus and Lactantius.

[15] This question is fully discussed by Dr. Lardner in his *Credibility of the Gospel History, Works,* vol. iii. [p. 516. The whole chapter (lxv.) on Lactantius deserves study].

[16] [Which reduces many of Virgil's finest and most Homeric passages to mere song and ballad, and sacrifices all their epic dignity.]

THE DIVINE INSTITUTES

BOOK I.

OF THE FALSE WORSHIP OF THE GODS.

PREFACE.—OF WHAT GREAT VALUE THE KNOWLEDGE OF THE TRUTH IS AND ALWAYS HAS BEEN.

Men of great and distinguished talent, when they had entirely devoted themselves to learning, holding in contempt all actions both private and public, applied to the pursuit of investigating the truth whatever labour could be bestowed upon it; thinking it much more excellent to investigate and know the method of human and divine things, than to be entirely occupied with the heaping up of riches or the accumulation of honours. For no one can be made better or more just by these things, since they are frail and earthly, and pertain to the adorning of the body only. Those men were indeed most deserving of the knowledge of the truth, which they so greatly desired to know, that they even preferred it to all things. For it is plain that some gave up their property, and altogether abandoned the pursuit of pleasures, that, being disengaged and without impediment, they might follow the simple truth, and it alone. And so greatly did the name and authority of the truth prevail with them, that they proclaimed that the reward of the greatest good was contained in it. But they did not obtain the object of their wish, and at the same time lost their labour and industry; because the truth, that is the secret of the Most High God, who created all things, cannot be attained by our own ability and perceptions. Otherwise there would be no difference between God and man, if human thought could reach to the counsels and arrangements of that eternal majesty. And because it was impossible that the divine method of procedure should become known to man by his own efforts, God did not suffer man any longer to err in search of the light of wisdom, and to wander through inextricable darkness without any result of his labour, but at length opened his eyes, and made the investigation of the truth His own gift, so that He might show the nothingness of human wisdom, and point out to man wandering in error the way of obtaining immortality.

But since few make use of this heavenly benefit and gift, because the truth lies hidden veiled in obscurity; and it is either an object of contempt to the learned because it has not suitable defenders, or is hated by the unlearned on account of its natural severity, which the nature of men inclined to vices cannot endure: for because there is a bitterness mingled with virtues, while vices are seasoned with pleasure, offended by the former and soothed by the latter, they are borne headlong, and deceived by the appearance of good things, they embrace evils for goods,—I have believed that these errors should be encountered, that both the learned may be directed to true wisdom, and the unlearned to true religion. And this profession is to be thought much better, more useful and glorious, than that of oratory, in which being long engaged, we trained young men not to virtue, but altogether to cunning wickedness.[17] Certainly we shall now much more rightly discuss respecting the heavenly precepts, by which we may be able to instruct the minds of men to the worship of the true majesty. Nor does he deserve so well respecting the affairs of men, who imparts the knowledge of speaking well, as he who teaches men to live in piety and innocence; on which account the philosophers were in greater glory among the Greeks than the orators. For they, *the philosophers*, were considered teachers of right living, which is far more excellent, since to speak well belongs only to a few, but to live well belongs to all. Yet that practice in fictitious suits has been of great advantage to us, so that we are now able to plead the cause of truth with greater copiousness and ability of speaking; for although the truth may be defended without eloquence, as it often has been defended by many, yet it needs to be explained, and in a measure discussed, with distinctness and elegance of speech, in order that it may flow with greater power into the minds of men, being both provided with its own force, and adorned with the brilliancy of speech. 10

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[17] [This, St. Augustine powerfully illustrates. See *Confessions*, lib. iii. cap 3. Note also *Ib*., lib. ix. cap 5.]

CHAP. I.— OF RELIGION AND WISDOM.

We undertake, therefore, to discuss religion and divine things. For if some of the greatest orators, veterans as it were of their profession, having completed the works of their pleadings, at last gave themselves up to philosophy, and regarded that as a most just rest from their labours, if they tortured their minds in the investigation of those things which could not be found out, so that they appear to have sought for themselves not so much leisure as occupation, and that indeed with much greater trouble than in their former pursuit; how much more justly shall I betake myself as to a most safe harbour, to that pious, true, and divine wisdom, in which all things are ready for utterance, pleasant to the hearing, easy to be understood, honourable to be undertaken! And if some skilful men and arbiters of justice composed and published Institutions of civil law, by which they might lull the strifes and contentions of discordant citizens, how much better and more rightly shall we follow up in writing the divine Institutions, in which we shall not speak about rain-droppings, or the turning of waters, or the preferring of claims, but we shall speak of hope, of life, of salvation, of immortality, and of God, that we may put an end to deadly superstitions and most disgraceful errors.

And we now commence this work under the auspices of your name, O mighty Emperor Constantine, who were the first of the Roman princes to repudiate errors, and to acknowledge and honour the majesty of the one and only true God.[18] For when that most happy day had shone upon the world, in which the Most High God raised you to the prosperous height of power, you entered upon a dominion which was salutary and desirable for all, with an excellent beginning, when, restoring justice which had been overthrown and taken away, you expiated the most shameful deed of others. In return for which action God will grant to you happiness, virtue, and length of days, that even when old you may govern the state with the same justice with which you began in youth, and may hand down to your children the guardianship of the Roman name, as you yourself received it from your father. For to the wicked, who still rage against the righteous in other parts of the world, the Omnipotent will also repay the reward of their wickedness with a severity proportioned to its tardiness; for as He is a most indulgent Father towards the godly, so is He a most upright Judge against the ungodly. And in my desire to defend His religion and divine worship, to whom can I rather appeal, whom can I address, but him by whom justice and wisdom have been restored to the affairs of men?

Therefore, leaving the authors of this earthly philosophy, who bring forward nothing certain, let us approach the right path; for if I considered these to be sufficiently suitable guides to a good life, I would both follow them myself, and exhort others to follow them.

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[18] [It thrills me to compare this modest tribute of Christian confidence, with Justin’s unheeded appeal to the Stoical Antonine.]

But since they disagree among one another with great contention, and are for the most part at variance with themselves, it is evident that their path is by no means straightforward; since they have severally marked out distinct ways for themselves according to their own will, and have left great confusion to those who are seeking for the truth. But since the truth is revealed from heaven to us who have received the mystery of true religion, and since we follow God, the teacher of wisdom and the guide to truth, we call together all, without any distinction either of sex or of age, to heavenly pasture. For there is no more pleasant food for the soul than the knowledge of truth,[19] to the maintaining and explaining of which we have destined seven books, although the subject is one of almost boundless and immeasurable labour; so that if any one should wish to dilate upon and follow up these things to their full extent, he would have such an exuberant supply of subjects, that neither books would find any limit, nor speech any end. But on this account we will put together all things briefly, because those things which we are about to bring forward are so plain and lucid, that it seems to be more wonderful that the truth appears so obscure to men, and to those especially who are commonly esteemed wise, or because men will only need to be trained by us,—that is, to be recalled from the error in which they are entangled to a better course of life.

And if, as I hope, we shall attain to this, we will send them to the very fountain of learning, which is most rich and abundant, by copious draughts of which they may appease the thirst conceived within, and quench their ardour. And all things will be easy, ready of accomplishment, and clear to them, if only they are not annoyed at applying patience in reading or hearing to the perception of the discipline of wisdom.[20] For many, pertinaciously adhering to vain superstitions, harden themselves against the manifest truth, not so much deserving well of their religions, which they wrongly maintain, as they deserve ill of themselves; who, when they have a straight path, seek devious windings; who leave the level ground that they may glide over a precipice; who leave the light, that, blind and enfeebled, 11 they may lie in darkness. We must provide for these, that they may not fight against themselves, and that they may be willing at length to be freed from inveterate errors. And this they will assuredly do if they shall at any time see for what purpose they were born; for this is the cause of their perverseness,—namely, ignorance of themselves: and if any one, having gained the knowledge of the truth, shall have shaken off this ignorance, he will know to what object his life is to be directed, and how it is to be spent. And I thus briefly define the sum of this knowledge, that neither is any religion to be undertaken without wisdom, nor any wisdom to be approved of without religion.

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[19] [Pilate is answered at last out of the Roman court itself .]

[20] [“How charming is divine philosophy! Not harsh and crabbed, as dull fools suppose.”—Milton, Comus.]

CHAP. II.—THAT THERE IS A PROVIDENCE IN THE AFFAIRS OF MEN.

Having therefore undertaken the office of explaining the truth, I did not think it so necessary to take my commencement from that inquiry which naturally seems the first, whether there is a providence which consults for all things, or all things were either made or are governed by chance; which sentiment was introduced by Democritus, and confirmed by Epicurus. But before them, what did Protagoras effect, who raised doubts respecting the gods; or Diagoras afterwards, who excluded them; and some others, who did not hold the existence of gods, except that there was supposed to be no providence? These, however, were most vigorously opposed by the other philosophers, and especially by the Stoics, who taught that the universe could neither have been made without divine intelligence, nor continue to exist unless it were governed by the highest intelligence. But even Marcus Tullius, although he was a defender of the Academic system, discussed at length and on many occasions respecting the providence which governs affairs, confirming the arguments of the Stoics, and himself adducing many new ones; and this he does both in all the books of his own philosophy, and especially in those which treat of the nature of the gods.[21]

And it was no difficult task, indeed, to refute the falsehoods of a few men who entertained perverse sentiments by the testimony of communities and tribes, who on this one point had no disagreement. For there is no one so uncivilized, and of such an uncultivated disposition, who, when he raises his eyes to heaven, although he knows not by the providence of what God all this visible universe is governed, does not understand from the very magnitude of the objects, from their motion, arrangement, constancy, usefulness, beauty, and temperament, that there is some providence, and that that which exists with wonderful method must have been prepared by some greater intelligence. And for us, assuredly, it is very easy to follow up this part as copiously as it may please us. But because the subject has been much agitated among philosophers, and they who take away providence appear to have been sufficiently answered by men of sagacity and eloquence, and because it is necessary to speak, in different places throughout this work which we have undertaken, respecting the skill of the divine providence, let us for the present omit this inquiry, which is so closely connected with the other questions, that it seems possible for us to discuss no subject, without at the same time discussing the subject of providence.

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[21] [Ingeniously introduced, and afterward very forcibly expanded.]

CHAP. III.—WHETHER THE UNIVERSE IS GOVERNED BY THE POWER OF ONE GOD OR OF MANY.

Let the commencement of our work therefore be that inquiry which closely follows and is connected with the first: Whether the universe is governed by the power of one God or of many. There is no one, who possesses intelligence and uses reflection, who does not understand that it is one Being who both created all things and governs them with the same energy by which He created them. For what need is there of many to sustain the government of the universe? unless we should happen to think that, if there were more than one, each would possess less might and strength. And they who hold that there are many gods, do indeed effect this; for those gods must of necessity be weak, since individually, without the aid of the others, they would be unable to sustain the government of so vast a mass. But God, who is the Eternal Mind, is undoubtedly of excellence, complete and perfect in every part. And if this is true, He must of necessity be one. For power or excellence, which is complete, retains its own peculiar stability. But that is to be regarded as solid from which nothing can be taken away, that as perfect to which nothing can be added.

Who can doubt that he would be a most powerful king who should have the government of the whole world? And not without reason, since all things which everywhere exist would belong to him, since all resources from all quarters would be centred in him alone. But if more than one divide the government of the world, undoubtedly each will have less power and strength, since every one must confine himself within his prescribed portion.[22] In the same manner also, if there are more gods than one, they will be of less weight, others having in themselves the same power. But the nature of excellence admits of greater perfection in him in whom the whole is, than in him in whom there is only a small part of the whole. But God, if He is perfect, as He ought to be, cannot but be one, because He is perfect, so that all things may be in Him. Therefore the excellences and powers of the gods must necessarily be weaker, because so much will be wanting to each as shall be in the others; and so the more there are, so much the less powerful will they be. Why should I mention that this highest power and divine energy is altogether incapable of division? For whatever is capable of division must of necessity be liable to destruction also. But if destruction is far removed from God, because He is incorruptible and eternal, it follows that the divine power is incapable of division. Therefore God is one, if that which admits of so great power can be nothing else: and yet those who deem that there are many gods, say that they have divided their functions among themselves; but we will discuss all these matters at their proper places. In the meantime, I affirm this, which belongs to the present subject. If they have divided their functions among themselves, the matter comes back to the same point, that any one of them is unable to supply the place of all. He cannot, then, be perfect who is unable to govern all 12 things while the others are unemployed. And so is comes to pass, that for the government of the universe there is more need of the perfect excellence of one than of the imperfect powers of many. But he who imagines that so great a magnitude as this cannot be governed by one Being, is deceived. For he does not comprehend how great are the might and power of the divine majesty, if he thinks that the one God, who had power to create the universe, is also unable to govern that which He has created. But if he conceives in his mind how great is the immensity of that divine work, when before it was nothing, yet that by the power and wisdom of God it was made out of nothing—a work which could only be commenced and accomplished by one—he will now understand that that which has been established by one is much more easily governed by one.

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[22] [A hint to Cæsar himself, the force of which began soon after very sorely to be felt in the empire.]

Some one may perhaps say that so immense a work as that of the universe could not even have been fabricated except by many. But however many and however great he may consider them,—whatever magnitude, power, excellence, and majesty he may attribute to the many,—the whole of that I assign to one, and say that it exists in one: so that there is in Him such an amount of these properties as can neither be conceived nor expressed. And since we fail in this subject, both in perception and in words—for neither does the human breast admit the light of so great understanding, nor is the mortal tongue capable of explaining such great subjects—it is right that we should understand and say this very same thing. I see, again, what can be alleged on the other hand, that those many gods are such as we hold the one God to be. But this cannot possibly be so, because the power of these gods individually will not be able to proceed further, the power of the others meeting and hindering them. For either each must be unable to pass beyond his own limits, or, if he shall have passed beyond them, he must drive another from his boundaries. They who believe that there are many gods, do not see that it may happen that some may be opposed to others in their wishes, from which circumstance disputing and contention would arise among them; as Homer represented the gods at war among themselves, since some desired that Troy should be taken, others opposed it. The universe, therefore, must be ruled by the will of one. For unless the power over the separate parts be referred to one and the same providence, the whole itself will not be able to exist; since each takes care of nothing beyond that which belongs peculiarly to him, just as warfare could not be carried on without one general and commander. But if there were in one army as many generals as there are legions, cohorts, divisions,[23] and squadrons, first of all it would not be possible for the army to be drawn out in battle array, since each would refuse the peril; nor could it easily be governed or controlled, because all would use their own peculiar counsels, by the diversity of which they would inflict more injury than they would confer advantage. So, in this government of the affairs of nature, unless there shall be one to whom the care of the whole is referred, all things will be dissolved and fall to decay.

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[23] Cunei; properly, soldiers arranged in the shape of wedge.

But to say that the universe is governed by the will of many, is equivalent to a declaration that there are many minds in one body, since there are many and various offices of the members, so that separate minds may be supposed to govern separate senses; and also the many affections, by which we are accustomed to be moved either to anger, or to desire, or to joy, or to fear, or to pity, so that in all these affections as many minds may be supposed to operate; and if any one should say this, he would appear to be destitute even of that very mind, which is one. But if in one body one mind possesses the government of so many things, and is at the same time occupied with the whole, why should any one suppose that the universe cannot be governed by one, but that it can be governed by more than one? And because those maintainers of many gods are aware of this, they say that they so preside over 13
separate offices and parts, that there is still one chief ruler. The others, therefore, on this principle, will not be gods, but attendants and ministers, whom that one most mighty and omnipotent appointed to these offices, and they themselves will be subservient to his authority and command. If, therefore, all are not equal to one another, all are not gods; for that which serves and that which rules cannot be the same. For if God is a title of the highest power, He must be incorruptible, perfect, incapable of suffering, and subject to no *other* being; therefore they are not gods whom necessity compels to obey the one greatest God. But because they who hold this opinion are not deceived without cause, we will presently lay open the cause of this error. Now, let us prove by testimonies the unity of the divine power.

CHAP. IV.—THAT THE ONE GOD WAS FORETOLD EVEN BY THE PROPHETS.

The prophets, who were very many, proclaim and declare the one God; for, being filled with the inspiration of the one God, they predicted things to come, with agreeing and harmonious voice. But those who are ignorant of the truth do not think that these prophets are to be believed; for they say that those voices are not divine, but human. Forsooth, because they proclaim one God, they were either madmen or deceivers. But truly we see that their predictions have been fulfilled, and are in course of fulfilment daily; and their foresight, agreeing as it does to one opinion, teaches that they were not under the impulse of madness. For who possessed of a frenzied mind would be able, I do not say to predict the future, but even to speak coherently? Were they, therefore, who spoke such things deceitful? What was so utterly foreign to their nature as a system of deceit, when they themselves restrained others from all fraud? For to this end were they sent by God, that they should both be heralds of His majesty, and correctors of the wickedness of man.

Moreover, the inclination to feign and speak falsely belongs to those who covet riches, and eagerly desire gains,—a disposition which was far removed from those holy men. For they so discharged the office entrusted to them, that, disregarding all things necessary for the maintenance of life, they were so far from laying up store for the future, that they did not even labour for the day, content with the unstored food which God had supplied; and these not only had no gains, but even endured torments and death. For the precepts of righteousness are distasteful to the wicked, and to those who lead an unholy life. Wherefore they, whose sins were brought to light and forbidden, most cruelly tortured and slew them. They, therefore, who had no desire for gain, had neither the inclination nor the motive for deceit. Why should I say that some of them were princes, or even kings,[24] upon whom the suspicion of covetousness and fraud could not possibly fall, and yet they proclaimed the one God with the same prophetic foresight as the others?

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[24] [Not David merely, nor only other kings of the Hebrews. Elucidation I.]

CHAP. V.—OF THE TESTIMONIES OF POETS AND PHILOSOPHERS.

But let us leave the testimony of prophets, lest a proof derived from those who are universally disbelieved should appear insufficient. Let us come to authors, and for the demonstration of the truth let us cite as witnesses those very persons whom they are accustomed to make use of against us,—I mean poets and philosophers. From these we cannot fail in proving the unity of God; not that they had ascertained the truth, but that the force of the truth itself is so great, that no one can be so blind as not to see the divine brightness presenting itself to his eyes. The poets, therefore, however much they adorned the gods in their poems, and amplified their exploits with the highest praises, yet very frequently confess that all things are held together and governed by one spirit or mind. Orpheus, who is the most ancient of the poets, and coeval with the gods themselves,—since it is reported that he sailed among the Argonauts together with the sons of Tyndarus and Hercules,—speaks of the true and great God as the first-born,[25] because nothing was produced before Him, but all things sprung from Him. He also calls Him Phanes[26] because when as yet there was nothing He first appeared and came forth from the infinite. And since he was unable to conceive in his mind the origin and nature of this Being, he said that He was born from the boundless air: “The first-born, Phaethon, son of the extended air;” for he had nothing more to say. He affirms that this Being is the Parent of all the gods, on whose account He framed the heaven, and provided for His children that they might have a habitation and place of abode in common: “He built for immortals an imperishable home.” Thus, under the guidance of nature and reason, he understood that there was a power of surpassing greatness which framed heaven and earth. For he could not say that Jupiter was the author of all things, since he was born from Saturn; nor could he say that Saturn himself was their author, since it was reported that he was produced from the heaven; but he did not venture to set up the heaven 14 as the primeval god, because he saw that it was an element of the universe, and must itself have had an author. This consideration led him to that first-born god, to whom he assigns and gives the first place.

Homer was able to give us no information relating to the truth, for he wrote of human rather than divine things. Hesiod was able, for he comprised in the work of one book the generation of the gods; but yet he gave us no information, for he took his commencement not from God the Creator, but from chaos, which is a confused mass of rude and unarranged matter; whereas he ought first to have explained from what source, at what time, and in what manner, chaos itself had begun to exist or to have consistency. Without doubt, as all things were placed in order, arranged, and made by some artificer, so matter itself must of necessity have been formed by some being. Who, then, made it except God, to whose power all things are subject? But he shrinks from admitting this, while he dreads the unknown truth. For, as he wished it to appear, it was by the inspiration of the Muses that he poured forth that song on Helicon; but he had come after previous meditation and preparation.

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[25] πρωτόγονον.

[26] φάνητα, the appearer.

Maro was the first of our poets to approach the truth, who thus speaks respecting the highest God, whom he calls Mind and Spirit:[27]—

> "Know first, the heaven, the earth, the main,
> The moon's pale orb, the starry train,
>   Are nourished by a Soul,
> A Spirit, whose celestial flame
> Glows in each member of the frame,
>   And stirs the mighty whole."

And lest any one should happen to be ignorant what that Spirit was which had so much power, he has declared it in another place, saying:[28] "For the Deity pervades all lands, the tracts of sea and depth of heaven; the flocks, the herds, and men, and all the race of beasts, each at its birth, derive their slender lives from Him."

Ovid also, in the beginning of his remarkable work, without any disguising of the name, admits that the universe was arranged by God, whom he calls the Framer of the world, the Artificer of all things.[29] But if either Orpheus or these poets of our country had always maintained what they perceived under the guidance of nature, they would have comprehended the truth, and gained the same learning which we follow.[30]

But thus far of the poets. Let us come to the philosophers, whose authority is of greater weight, and their judgment more to be relied on, because they are believed to have paid attention, not to matters of fiction, but to the investigation of the truth. Thales of Miletus, who was one of the number of the seven wise men, and who is said to have been the first of all to inquire respecting natural causes, said that water was the element from which all things were produced, and that God was the mind which formed all things from water. Thus he placed the material of all things in moisture; he fixed the beginning and cause of their production in God. Pythagoras thus defined the being of God, "as a soul passing to and fro, and diffused through all parts of the universe, and through all nature, from which all living creatures which are produced derive their life." Anaxagoras said that God was an infinite mind, which moves by its own power. Antisthenes maintained that the gods of the people were many, but that the God of nature was one only; that is, the Fabricator of the whole universe. Cleanthes and Anaximenes assert that the air is the chief deity; and to this opinion our poet has assented:[31] "Then almighty father Æther descends in fertile showers into the bosom of his joyous spouse; and great himself, mingling with her great body, nourishes all her offspring." Chrysippus speaks of God as a natural power endowed with divine reason, and sometimes as a divine necessity. Zeno also speaks of Him as a divine and natural law. The opinion of all these, however uncertain it is, has reference to one point,—to their agreement in the existence of one providence. For whether it be nature, or æther, or reason, or mind, or a fatal necessity, or a divine law, or if you term it anything else, it is the same which is called by us God. Nor does the diversity of titles prove an obstacle, since by their very signification they all refer to one object. Aristotle, although he is at variance with himself, and both utters and holds sentiments opposed to one another, yet upon the whole bears witness that one Mind presides over the universe. Plato, who is judged the wisest of all, plainly and openly maintains the rule of one God; nor does he name Him Æther, or Reason, or Nature, but, as He truly is, God, and that this universe, so perfect and wonderful, was fabricated by Him. And Cicero, following and imitating him in many instances, frequently acknowledges God, and calls Him supreme, in those books which he wrote on the subject of laws; and he adduces proof that the universe is governed by Him, when he argues respecting the nature of the gods in this way: "Nothing is superior to God: the world must therefore be governed by Him. Therefore God is obedient or subject to no nature; consequently 15 He Himself governs all nature." But what God Himself is he defines in his *Consolation*:[32] "Nor can God Himself, as He is comprehended by us, be comprehended in any other way than as a mind free and unrestrained, far removed from all mortal materiality, perceiving and moving all things."

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[27] *Æn.*, vi. 724.

[28] *Georg.*, iv. 221. [These passages seem borrowed from the *Octavius* of Minucius, cap. 19, vol. iv. p. 183.]

[29] [Fabricatorem mundi, rerum opificem.]

[30] [Concerning the *Orphica*, see vol. i. p. 178, note 1, and pp. 279, 290. For Sibyl*lina*, *Ibid.*, p. 169, note 9, and pp. 280–289. Note also vol. ii. p. 194, note 2, and T. Lewis, Plato *cont. Ath.*, p. 99.]

How often, also, does Annæus Seneca, who was the keenest Stoic of the Romans, follow up with deserved praise the supreme Deity! For when he was discussing the subject of premature death, he said "You do not understand the authority and majesty of your Judge, the Ruler of the world, and the God of heaven and of all gods, on whom those deities which we separately worship and honour are dependent." Also in his *Exhortations*: "This Being, when He was laying the first foundations of the most beautiful fabric, and was commencing this work, than which nature has known nothing greater or better, that all things might serve their own rulers, although He had spread Himself out through the whole body, yet He produced gods as ministers of His kingdom." And how many other things like to our own writers did he speak on the subject of God! But these things I put off for the present, because they are more suited to other parts of the subject. At present it is enough to demonstrate that men of the highest genius touched upon the truth, and almost grasped it, had not custom, infatuated by false opinions, carried them back; by which custom they both deemed that there were other gods, and believed that those things which God made for the use of man, as though they were endowed with perception, were to be held and worshipped as gods.

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[31] Virg., *Georg.*, ii. 325–327.

[32] [See (Sigonius) p. 144, ed. Paris, 1818.]

CHAP. VI.—OF DIVINE TESTIMONIES, AND OF THE SIBYLS AND THEIR PREDICTIONS.

Now let us pass to divine testimonies; but I will previously bring forward one which resembles a divine testimony, both on account of its very great antiquity, and because he whom I shall name was taken from men and placed among the gods. According to Cicero, Caius Cotta the pontiff, while disputing against the Stoics concerning superstitions, and the variety of opinions which prevail respecting the gods, in order that he might, after the custom of the Academics, make everything uncertain, says that there were five Mercuries; and having enumerated four in order, says that the fifth was he by whom Argus was slain, and that on this account he fled into Egypt, and gave laws and letters to the Egyptians. The Egyptians call him Thoth; and from him the first month of their year, that is, September, received its name among them. He also built a town, which is even now called in Greek Hermopolis (the town of Mercury), and the inhabitants of Phenæ honour him with religious worship. And although he was a man, yet he was of great antiquity, and most fully imbued with every kind of learning, so that the knowledge of many subjects and arts acquired for him the name of Trismegistus.[33] He wrote books, and those in great numbers, relating to the knowledge of divine things, in which be asserts the majesty of the supreme and only God, and makes mention of Him by the same names which we use—God and Father. And that no one might inquire His name, he said that He was without name, and that on account of His very unity He does not require the peculiarity of a name. These are his own words: “God is one, but He who is one only does not need a name; for He who is self-existent is without a name.” God, therefore, has no name, because He is alone; nor is there any need of a proper name, except in cases where a multitude of persons requires a distinguishing mark, so that you may designate each person by his own mark and appellation. But God, because He is always one, has no peculiar name.

It remains for me to bring forward testimonies respecting the sacred responses and predictions, which are much more to be relied upon. For perhaps they against whom we are arguing may think that no credence is to be given to poets, as though they invented fictions, nor to philosophers, inasmuch as they were liable to err, being themselves but men. Marcus Varro, than whom no man of greater learning ever lived, even among the Greeks, much less among the Latins, in those books respecting divine subjects which he addressed to Caius Cæsar the chief pontiff, when he was speaking of the Quindecemviri,[34] says that the Sibylline books were not the production of one Sibyl only, but that they were called by one name Sibylline, because all prophetesses were called by the ancients Sibyls, either from the name of one, the Delphian priestess, or from their proclaiming the counsels of the gods. For in the Æolic dialect they used to call the gods by the word *Sioi*, not *Theoi;* and for counsel they used the word *bule*, not *boule;*—and so the Sibyl received her name as though *Siobule*.[35] But he says that the Sibyls were ten in number, and he enumerated them all under the writers, who wrote an account of each: that the *first* was from the Persians, and of her Nicanor made mention, who wrote the exploits of Alexander of Macedon;—the *second* of Libya, and of her Euripides makes mention in the prologue of the Lamia;—the *third* of Delphi, concerning whom Chrysippus speaks in that book which he composed concerning divination;—the *fourth* a Cimmerian in Italy, whom Nævius mentions in his books of the Punic war, and Piso in his annals;—the *fifth* of Erythræa, whom Apollodorus of Erythræa affirms to have been his own countrywoman, and that she foretold to the Greeks when they were setting out for Ilium, both that Troy was doomed to destruction, and that Homer would write falsehoods;—the *sixth* of Samos, respecting whom Eratosthenes writes that he had found a written notice in the ancient annals of the Samians. The *seventh* was of Cumæ, by name Amalthæa, who is termed by some Herophile, or Demophile, and *they say* that she brought nine books to the king Tarquinius Priscus, and asked for them three hundred philippics, and that the king refused so great a price, and derided the madness of the woman; that she, in the sight of the king, burnt three of the books, and demanded the same price for those which were left; that Tarquinias much more considered the woman to be mad; and that when she again, having burnt three other books, persisted in asking the same price, the king was moved, and bought the remaining books for the three hundred pieces of gold: and the number of these books was afterwards increased, after the rebuilding of the Capitol; because they were collected from all cities of Italy and Greece, and especially from those of Erythræa, and were brought to Rome, under the name of whatever Sibyl they were. *Further*, that the *eighth* was from the Hellespont, born in the Trojan territory, in the village of Marpessus, about the town of Gergithus; and Heraclides of Pontus writes that she lived in the times of Solon and Cyrus;—the *ninth* of Phrygia, who gave oracles at Ancyra;—the *tenth* of Tibur, by name Albunea, who is worshipped at Tibur as a goddess, near the banks of the river Anio, in the depths of which her statue is said to have been found, holding in her hand a book. The senate transferred her oracles into the Capitol. 16

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[33] [See vol. i. p. 289 note 2, this series.]

[34] The Quindecemviri were the fifteen men to whom the care of the Sibylline books was entrusted. At first two (Duumviri) were appointed. The number was afterwards increased to ten, and subsequently to fifteen. It appears probable that this last change was made by Sulla.

The predictions of all these Sibyls[36] are both brought forward and esteemed as such, except those of the Cumæan Sibyl, whose books are concealed by the Romans; nor do they consider it lawful for them to be inspected by any one but the *Quindecemviri*. And there are separate books the production of each, but because these are inscribed with the name of the Sibyl they are believed to be the work of one; and they are confused, nor can the productions of each be distinguished and assigned to their own authors, except in the case of the Erythræan Sibyl, for she both inserted her own true name in her verse, and predicted that she would be called Erythræan, though she was born at Babylon. But we also shall speak of the Sibyl without any distinction, wherever we shall have occasion to use their testimonies. All these Sibyls, then, proclaim one God, and especially the Erythræan, who is regarded among the others as more celebrated and noble; since Fenestella, a most diligent writer, speaking of the *Quindecemviri*, says that, after the rebuilding of the Capitol, Caius Curio the consul proposed to the senate that ambassadors should be sent to Erythræ to search out and bring to Rome the writings of the Sibyl; and that, accordingly, Publius Gabinius, Marcus Otacilius, and Lucius Valerius were sent, who conveyed to Rome about a thousand verses written out by private persons. We have shown before that Varro made the same statement. Now in these verses which the ambassadors brought to Rome, are these testimonies respecting the one God:—

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[35] [i.e., Counsel of God. See p. 14 *supra*, and 16 *infra*.]

[36] [Concerning the Sibyls, see also, fully, Lardner, *Credib*., ii. 258, 334, etc. On the use here and elsewhere made of them by our author, *Ibid*., p. 343, and iii. 544; also pp. 14 and 15, *supra*.]

> 1. "One God, who is alone, most mighty, uncreated."

This is the only supreme God, who made the heaven, and decked it with lights.

> 2. "But there is one only God of pre-eminent power, who made the heaven, and sun, and stars, and moon, and fruitful earth, and waves of the water of the sea."

And since He alone is the framer of the universe, and the artificer of all things of which it consists or which are contained in it, it testifies that He alone ought to be worshipped:—

> 3. "Worship Him who is alone the ruler of the world, who alone was and is from age to age."

Also another Sibyl, whoever she is, when she said that she conveyed the voice of God to men, thus spoke:—

> 4. "I am the one only God, and there is no other God."

I would now follow up the testimonies of the others, were it not that these are sufficient, and that I reserve others for more befitting opportunities. But since we are defending the cause of truth before those who err from the truth and serve false religions, what kind of proof ought we to bring forward[37] against them, rather than to refute them by the testimonies of their own gods?

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[37] [Vol. ii. cap. 28, p. 143.]

CHAP. VII.—CONCERNING THE TESTIMONIES OF APOLLO AND THE GODS.

Apollo, indeed, whom they think divine above all others, and especially prophetic, giving responses at Colophon,—I suppose because, induced by the pleasantness of Asia, he had removed from Delphi,—to some one who asked who He was, or what God was at all, replied in twenty-one verses, of which this is the beginning:—

> “Self-produced, untaught, without a mother, unshaken,
> A name not even to be comprised in word, dwelling in fire,
> This is God; and we His messengers are a slight portion of God.”

Can any one suspect that this is spoken of Jupiter, who had both a mother and a name? Why should I say that Mercury, that thrice greatest, of whom I have made mention above, not only speaks of God as “without a mother,” as Apollo does, but also as “without a father,” because He has no origin from any other source but Himself? For He cannot be produced from any one, who Himself produced all things. I have, as I think, sufficiently taught by arguments, and confirmed by witnesses, that which is sufficiently plain by itself, that there is one only King of the universe, one Father, one God.

But perchance some one may ask of us the same question which Hortensius asks in Cicero: If God is one only,[38] what solitude can be happy? As though we, in asserting that He is one, say that He is desolate and solitary. Undoubtedly He has ministers, whom we call messengers. And that is true, which I have before related, that Seneca said in his *Exhortations* that God produced ministers of His kingdom. But these are neither gods, nor do they wish to be called gods or to be worshipped, inasmuch as they do nothing but execute the command and will of God. Nor, however, are they gods who are worshipped in common, whose number is small and fixed. But if the worshippers of the gods think that they worship those beings whom we call the ministers of the Supreme God, there is no reason why they should envy us who say that there is one God, and deny that there are many. If a multitude *of gods* delights them, we do not speak of twelve, or three hundred and sixty-five as Orpheus did; but we convict them of innumerable errors on the other side, in thinking that they are so few. Let them know, however, by what name they ought to be called, lest they do injury to the true God, whose name they set forth, while they assign it to more than one. Let them believe their own Apollo, who in that same response took away from the other gods their name, as he took away the dominion from Jupiter. For the third verse shows that the ministers of God ought not to be called gods, but angels. He spoke falsely respecting himself, indeed; for though he was of the number of demons, he reckoned himself among the angels of God, and then in other responses he confessed himself a demon. For when he was asked how he wished to be supplicated, he thus answered:—

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[38] [1 John iv. 8. The Divine Triad “is Love.”]

“O all-wise, all-learned, versed in many pursuits, hear, O demon.”

And so, again, when at the entreaty of some one he uttered an imprecation against the Sminthian Apollo, he began with this verse:—

“O harmony of the world, bearing light, all-wise demon.”

What therefore remains, except that by his own confession he is subject to the scourge of the true God and to everlasting punishment? For in another response he also said:—

“The demons who go about the earth and about the sea
Without weariness, are subdued beneath the scourge of God.”

We speak on the subject of both in the second book. In the meantime it is enough for us, that while he wishes to honour and place himself in heaven, he has confessed, as the nature of the matter is, in what manner they are to be named who always stand beside God.

Therefore let men withdraw themselves from errors; and laying aside corrupt superstitions, let them acknowledge their Father and Lord, whose excellence cannot be estimated, nor His greatness perceived, nor His beginning comprehended. When the earnest attention of the human mind and its acute sagacity and memory has reached Him, all ways being, as it were, summed up and exhausted,[39] it stops, it is at a loss, it fails; nor is there anything beyond to which it can proceed. But because that which exists must of necessity have had a beginning, it follows that since there was nothing before Him, He was produced from Himself before all things. Therefore He is called by Apollo “self-produced,” by the Sibyl “self-created,” “uncreated,” and “unmade.” And Seneca, an acute man, saw and expressed this in his *Exhortations*. “We,” he said, “are dependent upon another.” Therefore we look to some one to whom we owe that which is most excellent in us. Another brought us into being, another formed us; but God of His own power made Himself.

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[39] Subductis et consummatis.

CHAP. VIII.—THAT GOD IS WITHOUT A BODY, NOR DOES HE NEED DIFFERENCE OF SEX FOR PROCREATION.

It is proved, therefore, by these witnesses, so numerous and of such authority, that the universe is governed by the power and providence of one God, whose energy and majesty Plato in the *Timæus* asserts to be so great, that no one can either conceive it in his mind, or give utterance to it in words, on account of His surpassing and incalculable power. And then can any one doubt whether any thing can be difficult or impossible for God, who by His providence designed, by His energy established, and by His judgment completed those works so great and wonderful, and even now sustains them by His spirit, and governs them by His power, being incomprehensible and unspeakable, and fully known to no other than Himself? Wherefore, as I often reflect on the subject of such great majesty, they who worship the gods sometimes appear so blind, so incapable of reflection, so senseless, so little removed from the mute animals, as to believe that those who are born from the natural intercourse of the sexes could have had anything of majesty and divine influence; since the Erythræan Sibyl says: "It is impossible for a God to be fashioned from the loins of a man and the womb *of a woman*." And if this is true, as it really is, it is evident that Hercules, Apollo, Bacchus, Mercury, and Jupiter, with the rest, were but men, since they were born from the two sexes. But what is so far removed from the nature of God as that operation which He Himself assigned to mortals for the propagation of their race, and which cannot be affected without corporeal substance? 18

Therefore, if the gods are immortal and eternal, what need is there of the other sex, when they themselves do not require succession, since they are always about to exist? For assuredly in the case of mankind and the other animals, there is no other reason for difference of sex and procreation and bringing forth, except that all classes of living creatures, inasmuch as they are doomed to death by the condition of their mortality, may be preserved by mutual succession. But God, who is immortal, has no need of difference of sex, nor of succession. Some one will say *that this arrangement is necessary*, in order that He may have some to minister to Him, or over whom He may bear rule. What need is there of the female sex, since God, who is almighty, is able to produce sons without the agency of the female? For if He has granted to certain minute creatures[40] that they

> "Should gather offspring for themselves with their mouth from leaves and sweet herbs,"

why should any one think it impossible for God Himself to have offspring except by union with the other sex? No one, therefore, is so thoughtless as not to understand that those were mere mortals, whom the ignorant and foolish regard and worship as gods. Why, then, some one will say, were they believed to be gods? Doubtless because they were very great and powerful kings; and since, on account of the merits of their virtues, or offices, or the arts which they discovered, they were beloved by those over whom they had ruled, they were consecrated to *lasting* memory. And if any one doubts this, let him consider their exploits and deeds, the whole of which both ancient poets and historians have handed down.

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[40] [The bees, according to Virgil, *Georg.*, iv. 199.]

CHAP. IX.—OF HERCULES AND HIS LIFE AND DEATH.[41]

Did not Hercules, who is most renowned for his valour, and who is regarded as an Africanus among the gods, by his debaucheries, lusts, and adulteries, pollute the world, which he is related to have traversed and purified? And no wonder, since he was born from an adulterous intercourse with Alcmena.

What divinity could there have been in him, who, enslaved to his own vices, against all laws, treated with infamy, disgrace, and outrage, both males and females? Nor, indeed, are those great and wonderful actions which he performed to be judged such as to be thought worthy of being attributed to divine excellence. For what! is it so magnificent if he overcame a lion and a boar; if he shot down birds with arrows; if he cleansed a royal stable; if he conquered a virago, and deprived her of her belt; if he slew savage horses together with their master? These are the deeds of a brave and heroic man, but still a man; for those things which he overcame were frail and mortal. For there is no power so great, as the orator says, which cannot be weakened and broken by iron and strength. But to conquer the mind, and to restrain anger, is the part of the bravest man; and these things he never did or could do: for one who does these things I do not compare with excellent men, but I judge him to be most like to a god.

I could wish that he had added *something* on the subject of lust, luxury, desire, and arrogance, so as to complete the excellence of him whom he judged to be like to a god. For he is not to be thought braver who overcomes a lion, than he who overcomes the violent wild beast shut up within himself, viz. anger; or he who has brought down most rapacious birds, than he who restrains most covetous desires; or he who subdues a warlike Amazon, than he who subdues lust, the vanquisher[42] of modesty and fame; or he who cleanses a stable from dung, than he who cleanses his heart from vices, which are more destructive evils because they are peculiarly his own, than those which might have been avoided and guarded against. From this it comes to pass, that he alone ought to be judged a brave man who is temperate, moderate, and just. But if any one considers what the works of God are, he will at once judge all these things, which most trifling men admire, to be ridiculous. For they measure them not by the divine power of which they are ignorant, but by the weakness of their own strength. For no one will deny this, that Hercules was not only a servant to Eurystheus, a king, which to a certain extent may appear honourable, but also to an unchaste woman, Omphale, who used to order him to sit at her feet, clothed with her garments, and executing an appointed task. Detestable baseness! But such was the price at which pleasure was valued. What! some one will say, do you think that the poets are to be believed? Why 19 should I not think so? For it is not Lucilius who relates these things, or Lucian, who spared not men nor gods, but these especially who sting the praises of the gods.

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[41] [VOL. II. P. 179. IT IS INTERESTING TO OBSERVE THE INFLUENCE OF JUSTIN AND CLEMENT ON THE REASONING OF THE LATER FATHERS, NOT EXCEPTING ST. AUGUSTINE.]

[42] Debellatricem.

Whom, then, shall we believe, if we do not credit those who praise them? Let him who thinks that these speak falsely produce other authors on whom we may rely, who may teach us who these gods are, in what manner and from what source they had their origin, what is their strength, what their number, what their power, what there is in them which is admirable and worthy of adoration—what mystery, in short, more to be relied on, and more true. He will produce no such authorities. Let us, then, give credence to those who did not speak for the purpose of censure, but to proclaim their praise. He sailed, then, with the Argonauts, and sacked Troy, being enraged with Laomedon on account of the reward refused to him, by Laomedon, for the preservation of his daughter, from which circumstance it is evident at what time he lived. He also, excited by rage and madness, slew his wife, together with his children. Is this he whom men consider a god? But his heir Philoctetes did not so regard him, who applied a torch to him when about to be burnt, who witnessed the burning and wasting of his limbs and sinews, who buried his bones and ashes on Mount Œta, in return for which office he received his arrows.

CHAP. X.—OF THE LIFE AND ACTIONS OF ÆSCULAPIUS, APOLLO, NEPTUNE, MARS, CASTOR AND POLLUX, MERCURY AND BACCHUS.

What other action worthy of divine honours, except the healing of Hippolytus, did Æsculapius perform, whose birth also was not without disgrace to Apollo? His death was certainly more renowned, because he earned the distinction of being struck with lightning by a god. Tarquitius, in a dissertation concerning illustrious men, says that he was born of uncertain parents, exposed, and found by some hunters; that he was nourished by a dog, and that, being delivered to Chiron, he learned the art of medicine. He says, moreover, that he was a Messenian, but that he spent some time at Epidaurus. Tully also says that he was buried at Cynosuræ. What was the conduct of Apollo, his father? Did he not, on account of his impassioned love, most disgracefully tend the flock of another, and build walls for Laomedon, having been hired together with Neptune for a reward, which could with impunity be withheld from him? And from him first the perfidious king learned to refuse *to carry out* whatever contract he had made with gods. And he also, while in love with a beautiful boy, offered violence to him, and while engaged in play, slew him.

Mars, when guilty of homicide, and set free from the charge of murder by the Athenians through favour, lest he should appear to be too fierce and savage, committed adultery with Venus. Castor and Pollux, while they are engaged in carrying off the wives of others, ceased to be twin-brothers. For Idas, being excited with jealousy on account of the injury, transfixed one *of the brothers* with his sword. And the poets relate that they live and die alternately: so that they are now the most wretched not only of the gods, but also of all mortals, inasmuch as they are not permitted to die once only. And yet Homer, differing from the other poets, simply records that they both died. For when he represented Helen as sitting by the side of Priam on the walls of Troy, and recognising all the chieftains of Greece, but as looking in vain for her brothers only, he added to his speech a verse of this kind:—

> “Thus she; unconscious that in Sparta they,
> Their native land, beneath the sod were laid.”

What did Mercury, a thief and spendthrift, leave to contribute to his fame, except the memory of his frauds? Doubtless he was deserving of heaven, because he taught the exercises of the palæstra, and was the first who invented the lyre.[43] It is necessary that Father Liber should be of chief authority, and of the first rank in the senate of the gods, because he was the only one of them all, except Jupiter, who triumphed, led an army, and subdued the Indians. But that very great and unconquered Indian commander was most shamefully overpowered by love and lust. For, being conveyed to Crete with his effeminate retinue, he met with an un-

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[43] [See vol. v. p. 43, and note, p. 46, this series.]

chaste woman on the shore; and in the confidence inspired by his Indian victory, he wished to give proof of his manliness, lest he should appear too effeminate. And so he took to himself in marriage that woman, the betrayer of her father, and the murderer of her brother, after that she had been deserted and repudiated by another husband; and he made her Libera, and with her ascended into heaven.

What was the conduct of Jupiter, the father of all these, who in the customary prayer is styled[44] Most Excellent and Great? Is he not, from his earliest childhood, proved to be impious, and almost a parricide, since he expelled his father from his kingdom, and banished him, and did not await his death though he was aged and worn out, such was his eagerness for rule? And when he had taken his father's throne by violence and arms, he was attacked with war by the Titans, which was the beginning of evils to the human race; and when these had been overcome and lasting peace procured, he spent the rest of his life in debaucheries and adulteries. I forbear to mention the virgins whom he dishonoured. For that is wont to be judged endurable. I cannot pass by the cases of Amphitryon and Tyndarus, whose houses he filled to overflowing with disgrace and infamy. But he reached the height of impiety and guilt in carrying off the royal boy. For it did not appear enough to cover himself with infamy in offering violence to women, unless he also outraged his own sex. This is true adultery, which is done against nature. Whether he who committed these crimes can be called Greatest is a matter of question, undoubtedly he is not the Best; to which name corrupters, adulterers, and incestuous persons have no claim; unless it happens that we men are mistaken in terming those who do such things wicked and abandoned, and in judging them most deserving of every kind of punishment. But Marcus Tullius was foolish in upbraiding Caius Verres with adulteries, for Jupiter, whom he worshipped, committed the same; and in upbraiding Publius Clodius with incest with his sister, for he who was Best and Greatest had the same person both as sister and wife.

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[44] [*Nat. Deor.*, iii. 36. De Maistre, *Soirèes*, i. p. 30, and note, p 63.]

CHAP. XI.—OF THE ORIGIN, LIFE, REIGN, NAME AND DEATH OF JUPITER, AND OF SATURN AND URANUS.[45]

Who, then, is so senseless as to imagine that he reigns in heaven who ought not even to have reigned on earth? It was not without humour that a certain poet wrote of the triumph of Cupid: in which book he not only represented Cupid as the most powerful of the gods, but also as their conqueror. For having enumerated the loves of each, by which they had come into the power and dominion of Cupid, he sets in array a procession, in which Jupiter, with the other gods, is led in chains before the chariot of him, celebrating a triumph. This is elegantly pictured by the poet, but it is not far removed from the truth. For he who is without virtue, who is overpowered by desire and wicked lusts, is not, *as the poet feigned*, in subjection to Cupid, but to everlasting death. But let us cease to speak concerning morals; let us examine the matter, in order that men may understand in what errors they are miserably engaged. The common people imagine that Jupiter reigns in heaven; both learned and unlearned are alike persuaded of this. For both religion itself, and prayers, and hymns, and shrines, and images demonstrate this. And yet they admit that he was also descended from Saturn and Rhea. How can he appear a god, or be believed, as the poet says, to be the author of men and all things, when innumerable thousands of men existed before his birth—those, for instance, who lived during the reign of Saturn, and enjoyed the light sooner than Jupiter? I see that one god was king in the earliest times, and another in the times that followed. It is therefore possible that there may be another hereafter. For if the former kingdom was changed, why should we not expect that the latter may possibly be changed, unless by chance it was possible for Saturn to produce one more powerful than himself, but impossible for Jupiter so to do? And yet the divine government is always unchangeable; or if it is changeable, which is an impossibility, it is undoubtedly changeable at all times.

Is it possible, then, for Jupiter to lose his kingdom as his father lost it? It is so undoubtedly. For when that deity had spared neither virgins nor married women, he abstained from Thetis only in consequence of an oracle which foretold that whatever son should be born from her would be greater than his father. And first of all there was in him a want of foreknowledge not befitting a god; for had not Themis related to him future events, he would not have known them of his own accord. But if he is not divine, he is not indeed a god; for the name of divinity is derived from god, as humanity is from man. Then there was a consciousness of weakness; but he who has feared, must plainly have feared one greater than himself. But he who does this assuredly knows that he is not the greatest, since something greater can exist. He also swears most solemnly by the Stygian marsh: "Which is set forth the sole object of religious dread to the gods above." What is this object of religious dread?

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[45] [COMPARE THE REMORSELESS SATIRE OF ARNOBIUS, VOL. VI. P. 498.]

Or by whom is it set forth? Is there, then, some mighty power which may punish the gods who commit perjury? What is this great dread of the infernal marsh, if they are immortal? Why should they fear that which none are about to see, except those who are bound by the necessity of death? Why, then, do men raise their eyes to the heaven? Why do they swear 21 by the gods above, when the gods above themselves have recourse to the infernal gods, and find among them an object of veneration and worship? But what is the meaning of that saying, that there are fates whom all the gods and Jupiter himself obey? If the power of the Parcæ is so great, that they are of more avail than all the heavenly gods, and their ruler and lord himself, why should not they be rather said to reign, since necessity compels all the gods to obey their laws and ordinances? Now, who can entertain a doubt that he who is subservient to anything cannot be greatest? For if he were so, he would not receive fates, but would appoint them. Now I return to another subject which I had omitted. In the case of one goddess only he exercised self-restraint, though he was deeply enamoured of her; but this was not from any virtue, but through fear of a successor. But this fear plainly denotes one who is both mortal and feeble, and of no weight: for at the very hour of his birth he might have been put to death, as his elder brother had been put to death; and if it had been possible for him to have lived, he would never have given up the supreme power to a younger brother. But Jupiter himself having been preserved by stealth, and stealthily nourished, was called Zeus, or Zen,[46] not, as they imagine, from the fervor of heavenly fire, or because he is the giver of life, or because he breathes life into living creatures, which power belongs to God alone; for how can he impart the breath of life who has himself received it from another source? But he was so called because he was the first who lived of the male children of Saturn. Men, therefore, might have had another god as their ruler, if Saturn had not been deceived by his wife. But it will be said the poets feigned these things. Whoever entertains this opinion is in error. For they spoke respecting men; but in order that they might embellish those whose memory they used to celebrate with praises, they said that they were gods. Those things, therefore, which they spoke concerning them as gods were feigned, and not those which they spoke concerning them as men; and this will be manifest from an instance which we will bring forward. When about to offer violence to Danae, he poured into her lap a great quantity of golden coins. This was the price which he paid for her dishonour. But the poets who spoke about him as a god, that they might not weaken the authority of his supposed majesty, feigned that he himself descended in a shower of gold, making use of the same figure with which they speak of showers of iron when they describe a multitude of darts and arrows. He is said to have carried away Ganymede by an eagle; it is a picture of the poets. But he either carried him off by a legion, which has an eagle for its standard; or the ship on board of which he was placed had its tutelary deity in the shape of an eagle, just as it had the effigy of a bull when he seized Europa and conveyed her across the sea. In the same manner, it is related that he changed Io, the daughter of Inachus, into a heifer. And in order that she might escape the anger of Juno, just as she was, now covered with bristly hair, and in the shape of a heifer, she is said to have swam over the sea, and to have come into Egypt; and there, having recovered her former appearance, she became the goddess who is now called Isis. By what argument, then, can it be proved that Europa did not sit on the bull, and that Io was not changed into a heifer? Because there is a fixed day in the annals on which the voyage of Isis is celebrated; from which fact we learn that she did not swim across the sea, but sailed over. Therefore they who appear to themselves to be wise because they understand that there cannot be a living and earthly body in heaven, reject the whole story of Ganymede as false, and perceive that the occurrence took place on earth, inasmuch as the matter and the lust itself is earthly. The poets did not therefore invent these transactions, for if they were to do so they would be most worthless; but they added a certain colour to the transactions.[47] For it was not for the purpose of detraction that they said these things, but from a desire to embellish them. Hence men are deceived; especially because, while they think that all these things are feigned by the poets, they worship that of which they are ignorant. For they do not know what is the limit of poetic licence, how far it is allowable to proceed in fiction, since it is the business of the poet with some gracefulness to change and transfer actual occurrences into other representations by oblique transformations. But to feign the whole of that which you relate, that is to be foolish and deceitful rather than to be a poet.

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[46] Ζεὺς, or Ζῆν. [Quad sit auctor vitæ. *Delphin note.*]

But grant that they feigned those things which are believed to be fabulous, did they also feign those things which are related about the female deities and the marriages of the gods? Why, then, are they so represented, and so worshipped? unless by chance not the poets only, but painters also, and statuaries, speak falsehoods. For if this is the Jupiter who is called by you a god, if it is not he who was born from Saturn and Ops, no other image but his alone ought to have been placed in all the temples. What meaning have the effigies of women? What the doubtful sex? in which, if this Jupiter is represented, the very stones will confess that he is a man. They say that the poets have spoken falsely, and yet they believe them: yes, truly they prove by the fact itself that the poets did not speak falsely; for they so frame the images of the gods, that, from the very diversity of sex, it appears that these things which the poets say are true. For what other conclusion does the image of Ganymede and the effigy of the eagle admit of, when they are placed before the feet of Jupiter in the temples, and are worshipped equally with himself, except that the memory of impious guilt and debauchery remains for ever? Nothing, therefore, is wholly invented by the poets: something perhaps is transferred and obscured by oblique fashioning, under which the truth was enwrapped 22 and concealed; as that which was related about the dividing of the kingdoms by lot. For they say that the heaven fell to the share of Jupiter, the sea to Neptune, and the infernal regions to Pluto. Why was not the earth rather taken as the third portion, except that the transaction took place on the earth? Therefore it is true that they so divided and portioned out the government of the world, that the empire of the east fell to Jupiter, a part of the west was allotted to Pluto, who had the surname of Agesilaus; because the region of the east, from which light is given to mortals, seems to be higher, but the region of the west lower. Thus they so veiled the truth under a fiction, that the truth itself detracted nothing from the public persuasion. It is manifest concerning the share of Neptune; for we say that his kingdom resembled that unlimited authority possessed by Mark Antony, to whom the senate had decreed the power of the maritime coast, that he might punish the pirates, and tranquillize the whole sea. Thus all the maritime coasts, together with the islands, fell to the lot of Neptune. How can this be proved? Undoubtedly ancient stories attest it. Euhemerus, an ancient author, who was of the city of Messene, collected the actions of Jupiter and of the others, who are esteemed gods, and composed a history from the titles and sacred inscriptions which were in the most ancient temples, and especially in the sanctuary of the Triphylian Jupiter, where an inscription indicated that a golden column had been placed by Jupiter himself, on which column he wrote an account of his exploits, that posterity might have a memorial of his actions. This history was translated and followed by Ennius, whose words are these: "Where Jupiter gives to Neptune the government of the sea, that he might reign in all the islands and places bordering on the sea."

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[47] [On the Poets, vol. i. cap. 2, p. 273.]

The accounts of the poets, therefore, are true, but veiled with an outward covering and show. It is possible that Mount Olympus may have supplied the poets with the hint for saying that Jupiter obtained the kingdom of heaven, because Olympus is the common name both of the mountain and of heaven. But the same history informs us that Jupiter dwelt on Mount Olympus, when it says: "At that time Jupiter spent the greatest part of his life on Mount Olympus; and they used to resort to him thither for *the administration of* justice, if any matters were disputed. Moreover, if any one had found out any new invention which might be useful for human life, he used to come thither and display it to Jupiter." The poets transfer many things after this manner, not for the sake of speaking falsely against the objects of their worship, but that they may by variously coloured figures add beauty and grace to their poems. But they who do not understand the manner, or the cause, or the nature of that which is represented by figure, attack the poets as false and sacrilegious. Even the philosophers were deceived by this error; for because these things which are related about Jupiter appeared unsuited to the character of a god, they introduced two Jupiters, one natural, the other fabulous. They saw, on the one hand, that which was true, that he, forsooth, concerning whom the poets speak, was man; but in the case of that natural Jupiter, led by the common practise of superstition, they committed an error, inasmuch as they transferred the name of a man to God, who, as we have already said, because He is one only, has no need of a name. But it is undeniable that he is Jupiter who was born from Ops and Saturn. It is therefore an empty persuasion on the part of those who give the name of Jupiter to the Supreme God. For some are in the habit of defending their errors by this excuse; for, when convinced of the unity of God, since they cannot deny this, they affirm that they worship Him, but that it is their pleasure that He should be called Jupiter. But what can be more absurd than this? For Jupiter is not accustomed to be worshipped without the accompanying worship of his wife and daughter. From which his real nature is evident; nor is it lawful for that name to be transferred thither,[48] where there is neither any Minerva nor Juno. Why should I say that the peculiar meaning of this name does not express a divine, but human power? For Cicero explains the names Jupiter and Juno as being derived from giving help;[49] and Jupiter is so called as if he were a helping father,—a name which is ill adapted to God: for to help is the part of a man conferring some aid upon one who is a stranger, and in a case where the benefit is small. No one implores God to help him, but to preserve him, to give him life and safety, which is a much greater and more important matter than to help. 23

And since we are speaking of a father, no father is said to help his sons when he begets or brings them up. For that expression is too insignificant to denote the magnitude of the benefit derived from a father. How much more unsuitable is it to God, who is our true Father, by whom we exist, and whose we are altogether, by whom we are formed, endued with life, and enlightened, who bestows upon us life, gives us safety, and supplies us with various kinds of food! He has no apprehension of the divine benefits who thinks that he is only aided by God. Therefore he is not only ignorant, but impious, who disparages the excellency of the supreme power under the name of Jupiter. Wherefore, if both from his actions and character we have proved that Jupiter was a man, and reigned on earth, it only remains that we should also investigate his death. Ennius, in his sacred history, having described all the actions which he performed in his life, at the close thus speaks: Then Jupiter, when he had five times made a circuit of the earth, and bestowed governments upon all his friends and relatives, and left laws to men, provided them with a settled mode of life and corn, and given them many other benefits, and having been honoured with immortal glory and remembrance, left lasting memorials to his friends, and when his age[50] was almost spent, he changed[51] his life in Crete, and departed to the gods. And the Curetes, his sons, took charge of him, and honoured him; and his tomb is in Crete, in the town of Cnossus, and Vesta is said to have founded this city; and on his tomb is an inscription in ancient Greek characters, "Zan Kronou," which is in Latin, "Jupiter the son of Saturn." This undoubtedly is not handed down by poets, but by writers of ancient events; and these things are so true, that they are confirmed by some verses of the Sibyls, to this effect:—

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[48] Eo, i.e., to those.

[49] Juvando. [*Nat. Deor.*, iii. 25, 26.]

[50] Ætate pessum acta. [See plural Joves, *Nat. Deor.*, iii. 16.]

[51] Commutavit; others read consummavit, “he completed.”

"Inanimate demons, images of the dead,
Whose tombs the ill-fated Crete possesses as a boast."

Cicero, in his treatise concerning the Nature of the Gods, having said that three Jupiters were enumerated by theologians, adds that the third was of Crete, the son of Saturn, and that his tomb is shown in that island. How, therefore, can a god be alive in one place, and dead in another; in one place have a temple, and in another a tomb? Let the Romans then know that their Capitol, that is the chief head of their objects of public veneration, is nothing but an empty monument.

Let us now come to his father who reigned before him, and who perhaps had more power in himself, because he is said to be born from the meeting of such great elements. Let us see what there was in him worthy of a god, especially that he is related to have had the golden age, because in his reign there was justice in the earth. I find something in him which was not in his son. For what is so befitting the character of a god, as a just government and an age of piety? But when, on the same principle, I reflect that he is a son, I cannot consider him as the Supreme God; for I see that there is something more ancient than himself,—namely, the heaven and the earth. But I am in search of a God beyond whom nothing has any existence, who is the source and origin of all things. He must of necessity exist who framed the heaven itself, and laid the foundations of the earth. But if Saturn was born from these, as it is supposed, how can he be the chief God, since he owes his origin to another? Or who presided over the universe before the birth of Saturn? But this, as I recently said, is a fiction of the poets. For it was impossible that the senseless elements, which are separated by so long an interval, should meet together and give birth to a son, or that he who was born should not at all resemble his parents, but should have a form which his parents did not possess.

Let us therefore inquire what degree of truth lies hid under this figure. Minucius Felix, in his treatise which has the title of *Octavius*,[52] alleged these proofs: "That Saturn, when he had been banished by his son, and had come into Italy, was called the son of Cœlus (heaven), because we are accustomed to say that those whose virtue we admire, or those who have unexpectedly arrived, have fallen from heaven; and that he was called the son of earth, because we name those who are born from unknown parents sons of earth." These things, indeed, have some resemblance to the truth, but are not true, because it is evident that even during his reign he was so esteemed. He might have argued thus: That Saturn, being a very powerful king, in order that the memory of his parents might be preserved, gave their names to the heaven and earth, whereas these were before called by other names, for which reason we know that names were applied both to mountains and rivers. For when the poets speak of the offspring of Atlas, or of the river Inachus, they do not absolutely say that men could possibly be born from inanimate objects; but they undoubtedly indicate those who were born from those men, who either during their lives or after their death gave their names to mountains or rivers. For that was a common practise among the ancients, and especially among the Greeks. Thus we have heard that seas received the names of those who had fallen into them, as the Ægean, the Icarian, and the Hellespont. In Latium, also, Aventinus gave his name to the mountain on which he was buried; and Tiberinus, or Tiber, gave his name to the river in which he was drowned. No wonder, then, if the names of those who had given birth to most powerful kings were attributed to the heaven and earth. Therefore it appears that Saturn was not born from heaven, which is impossible, but from that man who bore the name of Uranus. And Trismegistus attests the truth of this; for when he said that very few had existed in whom there was perfect learning, he mentioned by name among these his relatives, Uranus, Saturn, and Mercury. And because he was ignorant of these things, he gave another account of the matter; how he might have argued, I have shown. Now I will say in what manner, at what time, and by whom this was done; for it was not Saturn who did this, but Jupiter. Ennius thus relates in his sacred history: "Then Pan leads him to the mountain, which is called the pillar of heaven. Having ascended thither, he surveyed the lands far and wide, and there on that mountain he builds an altar to Cœlus; and Jupiter was the first who offered sacrifice on that altar. In that place he looked up to heaven, by which name we now call it, and that which was above the world which was called the firmament,[53] and he gave to the heaven its name from the name of his grandfather; and Jupiter in prayer first gave the name of heaven to that which was called firmament,[54] and he burnt entire the victim which he there offered in sacrifice." Nor is it here only that Jupiter is found to have offered sacrifice. Cæsar also, in Aratus, relates that Aglaosthenes says that when he was setting out from the island of Naxos against the Titans, and was offering sacrifice on the shore, an eagle flew to Jupiter as an omen, and that the victor received it as a good token, and placed it under his own protection. But the sacred history testifies that even beforehand an eagle had sat upon his head, and portended to him the kingdom. To whom, then, could Jupiter have offered sacrifice, except to his grandfather Cœlus, who, according to the saying of Euhemerus,[55] died in Oceania, and was buried in the town of Aulatia? 24

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[52] [Condensed from cap. xxii. See vol. iv. p. 186, this series.]

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[53] Æther. [Tayler Lewis, Plato *cont. Ath.*, pp. 126–129.]

[54] Æther. [Tayler Lewis, Plato *cont. Ath.*, pp. 126–129.]

[55] Euhemerus was a Sicilian author of the age of Alexander the Great. He wrote a sacred history containing an account of the several gods who were worshipped in Greece, whom he represents as having originally been

CHAP. XII.—THAT THE STOICS TRANSFER THE FIGMENTS OF THE POETS TO A PHILOSOPHICAL SYSTEM.

Since we have brought to light the mysteries of the poets, and have found out the parents of Saturn, let us return to his virtues and actions. He was, *they say*, just in his rule. First, from this very circumstance he is not now a god, inasmuch as he has ceased to be. In the next place, he was not even just, but impious not only towards his sons, whom he devoured, but also towards his father, whom he is said to have mutilated. And this may perhaps have happened in truth. But men, having regard to the element which is called the heaven, reject the whole fable as most foolishly invented; though the Stoics, (according to their custom) endeavour to transfer it to a physical system, whose opinion Cicero has laid down in his treatise concerning the Nature of the Gods. They held, he says, that the highest and ethereal nature of heaven, that is, of fire, which by itself produced all things, was without that part of the body which contained the productive organs. Now this theory might have been suitable to Vesta, if she were called a male. For it is on this account that they esteem Vesta to be a virgin, inasmuch as fire is an incorruptible element; and nothing can be born from it, since it consumes all things, whatever it has seized upon. Ovid in the *Fasti* says:[56] "Nor do you esteem Vesta to be anything else than a living flame; and you see no bodies produced from flame. Therefore she is truly a virgin, for she sends forth no seed, nor receives it, and loves the attendants of virginity."

This also might have been ascribed to Vulcan, who indeed is supposed to be fire, and yet the poets did not mutilate him. It might also have been ascribed to the sun, in whom is the nature and cause of the productive powers. For without the fiery heat of the sun nothing could be born, or have increase; so that no other element has greater need of productive organs than heat, by the nourishment of which all things are conceived, produced, and supported. Lastly, even if the case were as they would have it, why should we suppose that Cœlus was mutilated, rather than that he was born without productive organs? For if he produces by himself, it is plain that he had no need of productive organs, since he gave birth to Saturn himself; but if he had them, and suffered mutilation from his son, the origin of all things and all nature would have perished. Why should I say that they deprive Saturn himself not only of divine, but also of human intelligence, when they affirm that Saturn is he who

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men who had distinguished themselves by their exploits, or benefits conferred upon men, and who were therefore, after their death, worshipped as gods. The Christian writers frequently refer to Euhemerus as helping them to prove that the pagan mythology consisted only of fables invented by men. See *Dictionary of Greek and Roman Biography*.

[56] vi. 291. [Tayler Lewis (*ut supra*), note xii. p. 119.]

comprises the course and change of the spaces and seasons, and that he has that very name in Greek? For he is called Cronos, which is the same as Chronos, that is, a space of time. But he is called Saturn, because he is satiated with years. These are the words of Cicero, setting forth the opinion of the Stoics: “The worthlessness of these things any one may readily understand. For if Saturn is the son of Cœlus, how could Time have been born from Cœlus, or Cœlus have been mutilated by Time, or afterwards could Time have been despoiled of his sovereignty by his son Jupiter? Or how was Jupiter born from Time? Or with what years could eternity be satiated, since it has no limit?”[57] 25

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[57] *De Nat. deor.*, ii. 64.

CHAP. XIII.—HOW VAIN AND TRIFLING ARE THE INTERPRETATIONS OF THE STOICS RESPECTING THE GODS, AND IN THEM CONCERNING THE ORIGIN OF JUPITER, CONCERNING SATURN AND OPS.

If therefore these speculations of the philosophers are trifling, what remains, except that we believe it to be a matter of fact that, being a man, he suffered mutilation from a man? Unless by chance any one esteems him as a god who feared a co-heir; whereas, if he had possessed any divine knowledge, he ought not to have mutilated his father, but himself, to prevent the birth of Jupiter, who deprived him of the possession of his kingdom. And he also, when he had married his sister Rhea, whom in Latin we call Ops, is said to have been warned by an oracle not to bring up his male children, because it would come to pass that he should be driven into banishment by a son. And being in fear of this, it is plain that he did not devour his sons, as the fables report, but put them to death; although it is written in sacred history that Saturn and Ops, and other men, were at that time accustomed to eat human flesh, but that Jupiter, who gave to men laws and civilization, was the first who by an edict prohibited the use of that food. Now if this is true, what justice can there possibly have been in him? But let us suppose it to be a fictitious story that Saturn devoured his sons, only true after a certain fashion; must we then suppose, with the vulgar, that he has eaten his sons, who has carried them out to burial? But when Ops had brought forth Jupiter, she stole away the infant, and secretly sent him into Crete to be nourished. Again, I cannot but blame his want of foresight. For why did he receive an oracle from another, *and not from himself*? Being placed in heaven, why did he not see the things which were taking place on earth? Why did the Corybantes with their cymbals escape his notice? Lastly, why did there exist any greater force which might overcome his power? Doubtless, being aged, he was easily overcome by one who was young, and despoiled of his sovereignty. He was therefore banished and went into exile; and after long wanderings came into Italy in a ship, as Ovid relates in his *Fasti*:—

> “The cause of the ship remains to be explained. The scythe-bearing god came to
> the Tuscan river in a ship, having first traversed the world.”

Janus received him wandering and destitute; and the ancient coins are a proof of this, on which there is a representation of Janus with a double face, and on the other side a ship; as the same poet adds:—

> “But pious posterity represented a ship on the coin, bearing testimony to the
> arrival of the stranger god.”

Not only therefore all the poets, but the writers also of ancient histories and events, agree that he was a man, inasmuch as they handed down to memory his actions in Italy: of

Greek writers, Diodorus and Thallus; of Latin writers, Nepos, Cassius, and Varro. For since men lived in Italy after a rustic fashion,[58]—

> "He brought the race to union first,
> Erewhile on mountain tops dispersed,
> And gave them statutes to obey,
> And willed the land wherein he lay
> Should Latium's title bear."

Does any one imagine him to be a god, who was driven into banishment, who fled, who lay hid? No one is so senseless. For he who flees, or lies hid, must fear both violence and death. Orpheus, who lived in more recent times than his, openly relates that Saturn reigned on earth and among men:—

> "First Cronus ruled o'er men on earth,
> And then from Cronus sprung the mighty king,
> The widely sounding Zeus."

And also our own Maro says:[59]

> "This life the golden Saturn led on earth;"

and in another place:[60]—

> "That was the storied age of gold,
> So peacefully, serenely rolled
> The years beneath his reign."

The poet did not say in the former passage that he led this life in heaven, nor in the latter passage that he reigned over the gods above. From which it appears that he was a king on earth; and this he declares more plainly in another place:[61]—

> "Restorer of the age of gold,

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[58] Virg., *Æneid*, viii. 321.

[59] *Georg.*, ii. 538.

[60] *Æneid*, viii. 324.

[61] *Ibid.*, vi. 793.

In lands where Saturn ruled of old.”

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Ennius, indeed, in his *translation of* Euhemerus says that Saturn was not the first who reigned, but his father Uranus. In the beginning, he says, Cœlus first had the supreme power on the earth. He instituted and prepared that kingdom in conjunction with his brothers. There is no great dispute, if there is doubt, on the part of the greatest authorities respecting the son and the father. But it is possible that each may have happened: that Uranus first began to be pre-eminent in power among the rest, and to have the chief place, but not the kingdom; and that afterwards Saturn acquired greater resources, and took the title of king.

CHAP. XIV.—WHAT THE SACRED HISTORY OF EUHEMERUS AND ENNIUS TEACHES CONCERNING THE GODS.

Now, since the sacred history differs in some degree from those things which we have related, let us open those things which are contained in the true writings, that we may not, in accusing superstitions, appear to follow and approve of the follies of the poets. These are the words of Ennius: "Afterwards Saturn married Ops. Titan, who was older *than Saturn*, demands the kingdom for himself. Upon this their mother Vesta, and their sisters Ceres and Ops, advise Saturn not to give up the kingdom to his brother. Then Titan, who was inferior in person to Saturn, on that account, and because he saw that his mother and sisters were using their endeavours that Saturn might reign, yielded the kingdom to him. He therefore made an agreement with Saturn, that if any male children should be born to him, he would not bring them up. He did so for this purpose, that the kingdom might return to his own sons. Then, when a son was first born to Saturn, they slew him. Afterwards twins were born, Jupiter and Juno. Upon this they present Juno to the sight of Saturn, and secretly hide Jupiter, and give him to Vesta to be brought up, concealing him from Saturn. Ops also brings forth Neptune without the knowledge of Saturn, and secretly hides him. In the same manner Ops brings forth twins by a third birth, Pluto and Glauca. Pluto in Latin is Dispater; others call him Orcus. Upon this they show to Saturn the daughter Glauca, and conceal and hide the son Pluto. Then Glauca dies while yet young." This is the lineage of Jupiter and his brothers, *as these things are written*, and the relationship is handed down to us after this manner from the sacred narrative. Also shortly afterwards he introduces these things: "Then Titan, when he learned that sons were born to Saturn, and secretly brought up, secretly takes with him his sons, who are called Titans, and seizes his brother Saturn and Ops, and encloses them within a wall, and places over them a guard."

The truth of this history is taught by the Erythræan Sibyl, who speaks almost the same things, with a few discrepancies, which do not affect the subject-matter itself. Therefore Jupiter is freed from the charge of the greatest wickedness, according to which he is reported to have bound his father with fetters; for this was the deed of his uncle Titan, because he, contrary to his promise and oath, had brought up male children. The rest of the history is thus put together. *It is said* that Jupiter, when grown up, having heard that his father and mother had been surrounded with a guard and imprisoned, came with a great multitude of Cretans, and conquered Titan and his sons in an engagement, and rescued his parents from imprisonment, restored the kingdom to his father, and thus returned into Crete. Then, after these things, *they say* that an oracle was given to Saturn, bidding him to take heed lest his son should expel him from the kingdom; that he, for the sake of weakening the oracle and avoiding the danger, laid an ambush for Jupiter to kill him; that Jupiter, having learned the plot, claimed the kingdom for himself afresh, and banished Saturn; and that he, when he had been tossed over all lands, followed by armed men whom Jupiter had sent to seize or put him to death, scarcely found a place of concealment in Italy.

CHAP. XV.—HOW THEY WHO WERE MEN OBTAINED THE NAME OF GODS.

Now, since it is evident from these things that they were men, it is not difficult to see in what manner they began to be called gods.[62] For if there were no kings before Saturn or Uranus, on account of the small number of men who lived a rustic life without any ruler, there is no doubt but in those times men began to exalt the king himself, and his whole family, with the highest praises and with new honours, so that they even called them gods; whether on account of their wonderful excellence, men as yet rude and simple really entertained this opinion, or, as is commonly the case, in flattery of present power, or on account of the benefits by which they were set in order and reduced to a civilized state. Afterwards the kings themselves, since they were beloved by those whose life they had civilized, after their death left regret of themselves. Therefore men formed images of them, that they might derive some consolation from the contemplation of their likenesses; and proceeding further through love of their worth,[63] they began to reverence the memory of the deceased, that they might appear to be grateful for their services, and might attract their successors to a desire of ruling well. And this Cicero teaches in his treatise on the Nature of the Gods, saying "But the life of men and common intercourse led to the exalting to heaven by fame and 27 goodwill men who were distinguished by their benefits. On this account Hercules, on this Castor and Pollux, Æsculapius and Liber" were ranked with the gods. And in another passage: "And in most states it may be understood, that for the sake of exciting valour, or that the men most distinguished for bravery might more readily encounter danger on account of the state, their memory was consecrated with the honour paid to the immortal gods." It was doubtless on this account that the Romans consecrated their Cæsars, and the Moors their kings. Thus by degrees religious honours began to be paid to them; while those who had known them, first instructed their own children and grandchildren, and afterwards all their posterity, in the practice of this rite. And yet these great kings, on account of the celebrity of their name, were honoured in all provinces.

But separate people privately honoured the founders of their nation or city with the highest veneration, whether they were men distinguished for bravery, or women admirable for chastity; as the Egyptians honoured Isis, the Moors Juba, the Macedonians Cabirus, the Carthaginians Uranus, the Latins Faunus, the Sabines Sancus, the Romans Quirinus. In the same manner truly Athens worshipped Minerva, Samos Juno, Paphos Venus, Lemnos Vulcan, Naxos Liber, and Delos Apollo. And thus various sacred rites have been undertaken among different peoples and countries, inasmuch as men desire to show gratitude to their princes, and cannot find out other honours which they may confer upon the dead. Moreover, the piety of their successors contributed in a great degree to the error; for, in order that they might appear to be born from a divine origin, they paid divine honours to their parents, and ordered that they should be paid by others. Can any one doubt in what way the honours paid to the gods were instituted, when he reads in Virgil the words of Æneas giving commands to his friends:[64]—

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[62] [Vol. ii. cap. 28, p. 143, this series.]

[63] Per amorem meriti. Some editions omit "meriti."

“Now with full cups libation pour
To mighty Jove, whom all adore,
Invoke Anchises’ blessed soul.”

And he attributes to him not only immortality, but also power over the winds:[65]—

“Invoke the winds to speed our flight,
And pray that he we hold so dear
May take our offerings year by year,
Soon as our promised town we raise,
In temples sacred to his praise.”

In truth, Liber and Pan, and Mercury and Apollo, acted in the same way respecting Jupiter, and afterwards their successors did the same respecting them. The poets also added their influence, and by means of poems composed to give pleasure, raised them to the heaven; as is the case with those who flatter kings, even though wicked, with false panegyrics. And this evil originated with the Greeks, whose levity being furnished[66] with the ability and copiousness of speech, excited in an incredible degree mists of falsehoods. And thus from admiration of them they first undertook their sacred rites, and handed them down to all nations. On account of this vanity the Sibyl thus rebukes them:—

“Why trustest thou, O Greece, to princely men?
Why to the dead dost offer empty gifts?
Thou offerest to idols; this error who suggested,
That thou shouldst leave the presence of the mighty God,
And make these offerings?”

Marcus Tullius, who was not only an accomplished orator, but also a philosopher, since he alone was an imitator of Plato, in that treatise in which he consoled himself concerning the death of his daughter, did not hesitate to say that those gods who were publicly worshipped were men. And this testimony of his ought to be esteemed the more weighty, because he held the priesthood of the augurs, and testifies that he worships and venerates the same gods. And thus within the compass of a few verses he has presented us with two facts. For while he declared his intention of consecrating the image of his daughter in the same manner in which they were consecrated by the ancients, he both taught that they were dead, and showed the origin of a vain superstition. “Since, in truth,” he says, “we see many men and women among the number of the gods, and venerate their shrines, held in the greatest honour in cities and in the country, let us assent to the wisdom of those to whose talents and inventions we owe it that life is altogether adorned with laws and institutions, and established on a firm basis. And if any living being was worthy of being consecrated, assuredly it was this. If the offspring of Cadmus, or Amphitryon, or Tyndarus, was worthy of being extolled by fame to the heaven, the same honour ought undoubtedly to be appropriated to her. And this indeed I will do; and with the approbation of the gods, I will place you the best and most learned of all women in their assembly, and will consecrate you to the estimation of all men.” Some one may perhaps say that Cicero raved through excessive grief. But, in truth, the whole of that speech, which was perfect both in learning and in its examples, and in the very style of expression, gave no indications of a distempered mind, but of constancy and judgment; and this very sentence exhibits no sign of grief. For I do not think that he could have written with such variety, and copiousness, and ornament, had not his grief been mitigated by reason itself, and the consolation of his friends and length of time. Why 28 should I mention what he says in his books concerning the Republic, and also concerning glory? For in his treatise on the Laws, in which work, following the example of Plato, he wished to set forth those laws which he thought that a just and wise state would employ, he thus decreed concerning religion:[67] “Let them reverence the gods, both those who have always been regarded as gods of heaven, and those whose services *to men* have placed them in heaven: Hercules, Liber, Æsculapius, Castor, Pollux, and Quirinus.” Also in his Tusculan Disputations,[68] when he said that heaven was almost entirely filled with the human race, he said: “If, indeed, I should attempt to investigate ancient accounts, and to extract from them those things which the writers of Greece have handed down, even those who are held in the highest rank as gods will be found to have gone from us into heaven. Inquire whose sepulchres are pointed out in Greece: remember, since you are initiated, what things are handed down in the mysteries; and then at length you will understand how widely this *persuasion* is spread.” He appealed, as it is plain, to the conscience of Atticus, that it might be understood from the very mysteries that all those who are worshipped were men; and when he acknowledged this without hesitation in the case of Hercules, Liber, Æsculapius, Castor and Pollux, he was afraid openly to make the same admission respecting Apollo and

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[64] *Æneid*, vii. 133.

[65] *Ibid.*, v. 59.

[66] Instructa. [Vol. ii. cap. 18, p. 137, this series.]

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[67] [*De Legibus*, ii. cap. 8.]

[68] [Liber i. capp. 12, 13.]

Jupiter their fathers, and likewise respecting Neptune, Vulcan, Mars, and Mercury, whom he termed the greater gods; and therefore he says that this opinion is widely spread, that we may understand the same concerning Jupiter and the other more ancient gods: for if the ancients consecrated their memory in the same manner in which he says that he will consecrate the image and the name of his daughter, those who mourn may be pardoned, but those who believe it cannot be pardoned. For who is so infatuated as to believe that heaven is opened to the dead at the consent and pleasure of a senseless multitude? Or that any one is able to give to another that which he himself does not possess? Among the Romans, Julius was made a god, because it pleased a guilty man, Antony; Quirinus was made a god, because it seemed good to the shepherds, though one of them was the murderer of his twin brother, the other the destroyer of his country. But if Antony had not been consul, in return for his services towards the state Caius Cæsar would have been without the honour even of a dead man, and that, too, by the advice of his father-in-law Piso, and of his relative Lucius Cæsar, who opposed the celebration of the funeral, and by the advice of Dolabella the consul, who overthrew the column in the forum, that is, his monuments, and purified the forum. For Ennius declares that Romulus was regretted by his people, since he represents the people as thus speaking, through grief for their lost king: "O Romulus, Romulus, say what a guardian of your country the gods produced you? You brought us forth within the regions of light. O father, O sire, O race, descended from the gods." On account of this regret they more readily believed Julius Proculus uttering falsehoods, who was suborned by the fathers to announce to the populace that he had seen the king in a form more majestic than that of a man; and that he had given command to the people that a temple should be built to his honour, that he was a god, and was called by the name of Quirinus. By which deed he at once persuaded the people that Romulus had gone to the gods, and freed the senate from the suspicion of having slain the king.

CHAP. XVI.— BY WHAT ARGUMENT IT IS PROVED THAT THOSE WHO ARE DISTINGUISHED BY A DIFFERENCE OF SEX CANNOT BE GODS.[69]

I might be content with those things which I have related, but there still remain many things which are necessary for the work which I have undertaken. For although, by destroying the principal part of superstitions, I have taken away the whole, yet it pleases me to follow up the remaining parts, and more fully to refute so inveterate a persuasion, that men may at length be ashamed and repent of their errors. This is a great undertaking, and worthy of a man. "I proceed to release the minds of men from the ties of superstitions," as Lucretius[70] says; and he indeed was unable to effect this, because he brought forward nothing true. This is our duty, who both assert the existence of the true God and refute false deities. They, therefore, who entertain the opinion that the poets have invented fables about the gods, and yet believe in the existence of female deities, and worship them, are unconsciously brought back to that which they had denied—that they have sexual intercourse, and bring forth. For it is impossible that the two sexes can have been instituted except for the sake of generation. But a difference of sex being admitted, they do not perceive that conception follows as a consequence. And this cannot be the case with a God. But let the matter be as they imagine; for they say that there are sons of Jupiter and of the other gods. Therefore new gods are born, and that indeed daily, for gods are not surpassed in fruitfulness by men. It follows that all things are full of gods without number, since forsooth none of them dies. For since the multitude of men is incredible, and their number not to be estimated—though, as they are born, they must of necessity die—what must we suppose to be the case with the gods who have been born through so many ages, and have remained immortal? How is it, then, that so few are worshipped? Unless we think by any means that there are two sexes of the gods, not for the sake of generation, but for mere gratification, and that the gods practise those things which men are ashamed to do, and to submit to. But when any are said to be born from any, it follows that they always continue to be born, if they are born at any time; or if they ceased at any time to be born, it is befitting that we should know why or at what time they so ceased. Seneca, in his books of moral philosophy, not without some pleasantry, asks, "What is the reason why Jupiter, who is represented by the poets as most addicted to lust, ceased to beget children? Was it that he was become a sexagenarian, and was restrained by the Papian law?[71] Or did he obtain the privileges conferred by having three children? Or did the sentiment at length occur to him, 'What you have done to another, you may expect from another;' and does he fear lest any one should act towards him as he himself did to 29

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[69] AND THAT THE OFFICE OF PROPAGATING (HIS RACE) DOES NOT FALL WITHIN THE NATURE OF GOD.

[70] i. 931. [i.e., *De Rerum Natura*, lib. i. verse 931.]

[71] [Cicero, *De Officiis*, lib. iii. 11.]

Saturn?” But let those who maintain that they are gods, see in what manner they can answer this argument which I shall bring forward. If there are two sexes of the gods, conjugal intercourse follows; and if this takes place, they must have houses, for they are not without virtue and a sense of shame, so as to do this openly and promiscuously, as we see that the brute animals do. If they have houses, it follows that they also have cities; and for this we have the authority of Ovid, who says, “The multitude of gods occupy separate places; in this front the powerful and illustrious inhabitants of heaven have placed their dwellings.” If they have cities, they will also have fields. Now who cannot see the consequence,—namely, that they plough and cultivate their lands? And this is done for the sake of food. Therefore they are mortal. And this argument is of the same weight when reversed. For if they have no lands, they have no cities; and if they have no cities, they are also without houses. And if they have no houses, they have no conjugal intercourse; and if they are without this, they have no female sex. But we see that there are females among the gods also. Therefore there are not gods. If any one is able, let him do away with this argument. For one thing so follows the other, that it is impossible not to admit these last things. But no one will refute even the former argument. Of the two sexes the one is stronger, the other weaker. For the males are more robust, the females more feeble. But a god is not liable to feebleness; therefore there is no female sex. To this is added that last conclusion of the former argument, that there are no gods, since there are females also among the gods.

CHAP. XVII.—CONCERNING THE SAME OPINION OF THE STOICS, AND CONCERNING THE HARDSHIPS AND DISGRACEFUL CONDUCT OF THE GODS.

On these accounts the Stoics form a different conception of the gods; and because they do not perceive what the truth is, they attempt to join them with the system of natural things. And Cicero, following them, brought forward this opinion respecting the gods and their religions. Do you see then, he says, how an argument has been drawn from physical subjects which have been well and usefully found out, to the existence of false and fictitious gods? And this circumstance gave rise to false opinions and turbulent errors, and almost old-womanly superstitions. For both the forms of the gods, and their ages, and clothing and ornaments, are known to us; and moreover their races, and marriages, and all their relationships, and all things reduced to the similitude of human infirmity. What can be said more plain, more true? The chief of the Roman philosophy, and invested with the most honourable priesthood, refutes the false and fictitious gods, and testifies that their worship consists of almost old-womanly superstitions: he complains that men are entangled in false opinions and turbulent errors. For the whole of his third book respecting the Nature of the Gods altogether overthrows and destroys all religion. What more, therefore, is expected from us? Can we surpass Cicero in eloquence? By no means; but confidence was wanting to him, being ignorant of the truth, as he himself simply acknowledges in the same work. For he says that he can more easily say what is not, than what is; that is, that he is aware that *the received system* is false, but is ignorant of the truth.[72] It is plain, therefore, that those who are supposed to be gods were but men, and that their memory was consecrated after their death. And on this account also different ages and established representations of form are assigned to each, because their images were fashioned in that dress and *of that* age at which death arrested each.

Let us consider, if you please, the hardships of the unfortunate gods. Isis lost her son; Ceres her daughter; Latona, expelled and driven about over the earth, with difficulty found a small island[73] where she might bring forth. The mother of the gods both loved a beautiful youth, and also mutilated him when found in company with a harlot; and on this account her sacred rites are now celebrated by the Galli[74] as priests. Juno violently persecuted harlots, because she was not able to conceive by her brother.[75] Varro writes, that the island Samos was before called Parthenia, because Juno there grew up, and there also was married to Jupiter. Accordingly there is a most noble and ancient temple of hers at Samos, and an image fashioned in the dress of a bride; and her annual sacred rites are celebrated after the manner 30 of a marriage. If, therefore, she grew up, if she was at first a virgin and afterwards a woman, he who does not understand that she was a human being confesses himself a brute. Why should I speak of the lewdness of Venus, who ministered to the lusts of all, not only gods, but also men? For from her infamous debauchery with Mars she brought forth Harmonia; from Mercury she brought forth Hermaphroditus, who was born of both sexes; from Jupiter Cupid; from Anchises Æneas; from Butes Eryx; from Adonis she could bring forth no offspring, because he was struck by a boar, and slain, while yet a boy. And she first instituted the art of courtesanship, as is contained in the sacred history; and taught women in Cyprus to seek gain by prostitution, which she commanded for this purpose, that she alone might not appear unchaste and a courter of men beyond other females. Has she, too, any claim to religious worship, on whose part more adulteries are recorded than births? But not even were those virgins who are celebrated able to preserve their chastity inviolate. For from what source can we suppose that Erichthonius was born? Was it from the earth, as the poets would have it appear? But the circumstance itself cries out. For when Vulcan had made arms for the gods, and Jupiter had given him the option of asking for whatever reward he might wish, and had sworn, according to his custom, by the infernal lake, that he would refuse him nothing which he might ask, then the lame artificer demanded Minerva in marriage. Upon this the excellent and mighty Jupiter, being bound by so great an oath, was not able to refuse; he, however, advised Minerva to oppose and defend her chastity. Then in that struggle they say that Vulcan shed his seed upon the earth, from which source Erichthonius was born: and that this name was given to him from ἔριδος and χθσνός, that is, from the contest and the ground. Why, then, did she, a virgin, entrust that boy shut up with a dragon and sealed to three virgins born from Cecrops? An evident case of incest, as I think, which can by no means be glossed over. Another, when she had almost lost her lover, who was torn to pieces by his madened horses, called in the most excellent physician Æsculapius for the treatment of the youth; and when he was healed,

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[72] [*Nat. Deor.*, liber i. 32.]

[73] Delos.

[74] The priests of Cybele were called Galli.

[75] Jupiter.

> "Trivia kind her favourite hides,
> And to Egeria's care confides,
> To live in woods obscure and lone,
> And lose in Virbius' name his own."[76]

What is the meaning of this so diligent and anxious care? Why this secret abode? Why this banishment, either to so great a distance, or to a woman, or into solitude? Why, in the next place, the change of name? Lastly, why such a determined hatred of horses? What do all these things imply, but the consciousness of dishonour, and a love by no means consistent with a virgin? There was evidently a reason why she undertook so great a labour for a youth so faithful, who had refused compliance with the love of his stepmother.

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[76] Virg., *Æneid*, vii. 774.

CHAP. XVIII.—ON THE CONSECRATION OF GODS, ON ACCOUNT OF THE BENEFITS WHICH THEY CONFERRED UPON MEN.

In this place also they are to be refuted, who not only admit that gods have been made from men, but even boast of it as a subject of praise, either on account of their valour, as Hercules, or of their gifts, as Ceres and Liber, or of the arts which they discovered, as Æsculapius or Minerva. But how foolish these things are, and how unworthy of being the causes why men should contaminate themselves with inexpiable guilt, and become enemies to God, in contempt of whom they undertake offerings to the dead, I will show from particular instances. They say that it is virtue[77] which exalts man to heaven,—not, however, that concerning which philosophers discuss, which consists in goods of the soul, but this connected with the body, which is called fortitude; and since this was pre-eminent in Hercules, it is believed to have deserved immortality. Who is so foolishly senseless as to judge strength of body to be a divine or even a human good, when it has been assigned in greater measure to cattle, and it is often impaired by one disease, or is lessened by old age itself, and altogether fails? And so Hercules, when he perceived that his muscles were disfigured by ulcers, neither wished to be healed nor to grow old, that he might not at any time appear to have less strength or comeliness than he once had.[78] They supposed that he ascended into heaven 31 from the funeral pile on which he had burnt himself alive; and those very qualities which they most foolishly admired, they expressed by statues and images, and consecrated, so that they might for ever remain as memorials of the folly of those who had believed that gods owed their origin to the slaughter of beasts. But this, perchance, may be the fault of the Greeks, who always esteemed most trifling things as of the greatest consequence. What is the case of our own countrymen? Are they more wise? For they despise valour in an athlete, because it produces no injury; but in the case of a king, because it occasions widely-spread disasters, they so admire it as to imagine that brave and warlike generals are admitted to the assembly of the gods, and that there is no other way to immortality than to lead armies, to lay waste the territory of others, to destroy cities, to overthrow towns, to put to death or enslave free peoples. Truly the greater number of men they have cast down, plundered, and slain, so much the more noble and distinguished do they think themselves; and ensnared by the show of empty glory, they give to their crimes the name of virtue. I would rather that they should make to themselves gods from the slaughter of wild beasts, than approve of an immortality so stained with blood. If any one has slain a single man, he is regarded as contaminated and wicked, nor do they think it lawful for him to be admitted to this earthly abode of the gods. But he who has slaughtered countless thousands of men, has inundated plains with blood, and infected rivers, is not only admitted into the temple, but even into heaven. In Ennius Africanus thus speaks: “If it is permitted any one to ascend to the regions of the gods above, the greatest gate of heaven is open to me alone.” Because, in truth, he extinguished and destroyed a great part of the human race. Oh how great the darkness in which you were involved, O Africanus, or rather O poet, in that you imagined the ascent to heaven to be open to men through slaughters and bloodshed! And Cicero also assented to this delusion. It is so in truth, he said, O Africanus, for the same gate was open to Hercules; as though he himself had been doorkeeper in heaven at the time when this took place. I indeed cannot determine whether I should think it a subject of grief or of ridicule, when I see grave and learned, and, as they appear to themselves, wise men, involved in such miserable waves of errors. If this is the virtue which renders us immortal, I for my part should prefer to die, rather than to be the cause of destruction to as many as possible. If immortality can be obtained in no other way than by bloodshed, what will be the result if all shall agree to *live in* harmony? And this may undoubtedly be realized, if men would cast aside their pernicious and impious madness, and live in innocence and justice. Shall no one, then, be worthy of heaven? Shall virtue perish, because it will not be permitted men to rage against their fellow-men? But they who reckon the overthrow of cities and people as the greatest glory will not endure public tranquillity: they will plunder and rage; and by the infliction of outrageous injuries will disturb the compact of human society, that they may have an enemy whom they may destroy with greater wickedness than that with which they attacked.

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[77] Virtus in its first meaning denotes valour, the property of a man (*vir*); then it is used to signify moral excellence.

[78] Lit., than himself.

Now let us proceed to the remaining subjects. The conferring of benefits gave the name of gods to Ceres and Liber. I am able to prove from the sacred writings that wine and corn were used by men before the offspring of Cœlus and Saturnus. But let us suppose that they were introduced by these. Can it appear to be a greater thing to have collected corn, and having bruised it, to have taught men to make bread; or to have pressed grapes gathered from the vine, and to have made wine, than to have produced and brought forth from the earth corn itself, or the vine? God, indeed, may have left these things to be drawn out by the ingenuity of man; yet all things must belong to Him, who gave to man both wisdom to discover, and those very things which might be discovered. The arts also are said to have gained immortality for their inventors, as medicine for Æsculapius, the craft of the smith for Vulcan. Therefore let us worship those also who taught the art of the fuller and of the shoemaker. But why is not honour paid to the discoverer of the potter’s art? Is it that those rich men despise Samian vessels? There are also other arts, the inventors of which greatly profited the life of man. Why have not temples been assigned to them also? But doubtless it is Minerva who discovered all, and therefore workmen offer prayers to her. Such, then, was the low condition[79] from which Minerva ascended to heaven. Is there truly any reason why any one should leave the worship of Him who created[80] the earth with its living creatures, and the heaven with its stars, for the adoration of her who taught men to set up the woof? What place does he hold who taught the healing of wounds in the body? Can he be more excellent than Him who formed the body itself, and the power of sensibility and of life? Finally, did he contrive and bring to light the herbs themselves, and the other things in which the healing art consists? 32

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[79] Ab his sordibus.

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[80] Exorsus est. The word properly denotes to begin a web, to lay the warp; hence the use of "ordiri" In the following clause.

CHAP. XIX.—THAT IT IS IMPOSSIBLE FOR ANY ONE TO WORSHIP THE TRUE GOD TOGETHER WITH FALSE DEITIES.

But some one will say that this supreme Being, who made all things, and those also who conferred on men particular benefits, are entitled to their respective worship. First of all, it has never happened that the worshipper of these has also been a worshipper of God. Nor can this possibly happen. For if the honour paid to Him is shared by others, He altogether ceases to be worshipped, since His religion requires us to believe that He is the one and only God. The excellent poet exclaims, that all those who refined life by the invention of arts are in the lower regions, and that even the discoverer himself of such a medicine and art was thrust down by lightning to the Stygian waves, that we may understand how great is the power of the Almighty Father, who can extinguish even gods by His lightnings. But ingenious men perchance thus reasoned with themselves: Because God cannot be struck with lightning, it is manifest that the occurrence never took place; nay, rather, because it did take place, it is manifest that the person in question was a man, and not a god. For the falsehood of the poets does not consist in the deed, but in the name. For they feared evil, if, in opposition to the general persuasion, they should acknowledge that which was true. But if this is agreed upon among themselves, that gods were made from men, why then do they not believe the poets, if at any time they describe their banishments and wounds, their deaths, and wars, and adulteries? From which things it may be understood that they could not possibly become gods, since they were not even good men, and during their life they performed those actions which bring forth everlasting death.

CHAP. XX.—OF THE GODS PECULIAR TO THE ROMANS, AND THEIR SACRED RITES.

I now come to the superstitions peculiar to the Romans, since I have spoken of those which are common. The wolf, the nurse of Romulus, was invested with divine honours. And I could endure this, if it had been the animal itself whose figure she bears. Livy relates that there was an image of Larentina, and indeed not of her body, but of her mind and character. For she was the wife of Faustulus, and on account of her prostitution she was called among the shepherds wolf,[81] that is, harlot, from which also the brothel[82] derives its name. The Romans doubtless followed the example of the Athenians in representing her figure. For when a harlot, by name Leæna, had put to death a tyrant among them, because it was unlawful for the image of a harlot to be placed in the temple, they erected the effigy of the animal whose name she bore. Therefore, as the Athenians erected a monument from the name, so did the Romans from the profession *of the person thus honoured.* A festival was also dedicated to her name, and the Larentinalia were instituted. Nor is she the only harlot whom the Romans worship, but also Faula, who was, as Verrius writes, the paramour of Hercules. Now how great must that immortality be thought which is attained even by harlots! Flora, having obtained great wealth by this practice, made the people her heir, and left a fixed sum of money, from the annual proceeds of which her birthday might be celebrated by public games, which they called Floralia. And because this appeared disgraceful to the senate, in order that a kind of dignity might be given to a shameful matter, they resolved that an argument should be taken from the name itself. They pretended that she was the goddess who presides over flowers, and that she must be appeased, that the crops, together with the trees or vines, might produce a good and abundant blossom. The poet followed up this idea in his *Fasti*, and related that there was a nymph, by no means obscure, who was called Chloris, and that, on her marriage with Zephyrus, she received from her husband as a wedding gift the control over all flowers. These things are spoken with propriety, but to believe them is unbecoming and shameful. And *when the truth is in question*, ought disguises of this kind to deceive us? Those games, therefore, are celebrated with all wantonness, as is suitable to the memory of a harlot. For besides licentiousness of words, in which all lewdness is poured forth, women are also stripped of their garments at the demand of the people, and then perform the office of mimeplayers, and are detained in the sight of the people with indecent gestures, even to the satiating of unchaste eyes.

Tatius consecrated an image of Cloacina, which had been found in the great sewer; and because he did not know whose likeness it was, he gave it a name from the place. Tullus Hostilius fashioned and worshipped Fear and Pallor. What shall I say respecting him, but that he was worthy of having his gods always at hand, as men commonly wish? The conduct of Marcus Marcellus concerning the consecration of Honour and Valour differs from this in goodness of the names, but agrees with it in reality. The senate acted with the same vanity in placing Mind[83] among the gods; for if they had possessed any intelligence, they would never have undertaken sacred rites of this kind. Cicero says that Greece undertook a great and bold design in consecrating the images of Cupids and Loves in the gymnasia: it is plain that he flattered Atticus, and jested with his friend. 33 For that ought not to have been called a great design, or a design at all, but the abandoned and deplorable wickedness of unchaste men, who exposed their children, whom it was their duty to train to an honourable course, to the lust of youth, and wished them to worship gods of profligacy, in those places especially where their naked bodies were exposed to the gaze of their corruptors, and at that age which, through its simplicity and incautiousness, can be enticed and ensnared before it can be on its guard. What wonder, if all kinds of profligacy flowed from this nation, among whom vices themselves have the sanction of religion, and are so far from being avoided, that they are even worshipped? And therefore, as though he surpassed the Greeks in prudence, he subjoined to this sentence as follows: “Vices ought not to be consecrated, but virtues.” But if you admit this, O Marcus Tullius, you do not see that it will come to pass that vices will break in together with virtues, because evil things adhere to those which are good, and have greater influence on the minds of men; and if you forbid these to be consecrated, the same Greece will answer you that it worships some gods that it may receive benefits, and others that it may escape injuries.

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[81] Lupa. [See vol. iii. cap. 10, p. 138, this series.]

[82] Lupanar.

For this is always the excuse of those who regard their evils as gods, as the Romans esteem Blight and Fever. If, therefore, vices are not to be consecrated, in which I agree with you, neither indeed are virtues. For they have no intelligence or perception of themselves; nor are they to be placed within walls or shrines made of clay, but within the breast; and they are to be enclosed within, lest they should be false if placed without man. Therefore I laugh at that illustrious law of yours which you set forth in these words: “But those things on account of which it is given to man to ascend into heaven—*I speak of* mind, virtue, piety, faith—let there be temples for their praises.” But these things cannot be separated from man. For if they are to be honoured, they must necessarily be in man himself. But if they are without man, what need is there to honour those things which you do not possess? For it is virtue, which is to be honoured, and not the image of virtue; and it is to be honoured not by any sacrifice, or incense, or solemn prayer, but only by the will and purpose. For what else is it to honour virtue, but to comprehend it with the mind, and to hold it fast? And as soon as any one begins to wish for this, he attains it. This is the only honour of virtue; for no other religion and worship is to be held but that of the one God. To what purport is it, then, O wisest man, to occupy with superfluous buildings places which may turn out to the service of men? To what purport is it to establish priests for the worship of vain and senseless objects? To what purport to immolate victims? To what purport to bestow such great expenditure on the forming or worshipping of images? The human breast is a stronger and more uncorrupted temple: let this rather be adorned, let this be filled with the true deities. For they who thus worship the virtues—that is, who pursue the shadows and images of virtues—cannot hold the very things which are true. Therefore there is no virtue in any one when vices bear rule; there is no faith when each individual carries off all things for himself; there is no piety when avarice spares neither relatives nor parents, and passion rushes to poison and the sword: no peace, no concord, when wars rage in public, and in private enmities prevail even to bloodshed; no chastity when unbridled lusts contaminate each sex, and the whole body in every part. Nor, however, do they cease to worship those things which they flee from and hate. For they worship with incense and the tips of their fingers those things which they ought to have shrunk from with their inmost feelings; and this error is altogether derived from their ignorance of the principal and chief good.

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[83] Mens. [Tayler Lewis, *Plato*, etc., p. 219.]

When their city was occupied by the Gauls, and the Romans, who were besieged in the Capitol, had made military engines from the hair of the women, they dedicated a temple to the Bald Venus. They do not therefore understand how vain are their religions, even from this very fact, that they jeer at them by these follies. They had perhaps learned from the Lacedæmonians to invent for themselves gods from events. For when they were besieging the Messenians, and they (the Messenians) had gone out secretly, escaping the notice of the besiegers, and had hastened to plunder Lacedæmon, they were routed and put to flight by the Spartan women. But the Lacedæmonians, having learned the stratagem of the enemy, followed. The women in arms went out to a distance to meet them; and when they saw that their husbands were preparing themselves for battle, supposing them to be Messenians, they laid bare their persons. But the men, recognising their wives, and excited to passion by the sight, rushed to promiscuous intercourse, for there was not time for discrimination. In like manner, the youths who had on a former occasion been sent by the same people, having intercourse with the virgins, from whom the Partheniæ were born, in memory of this deed erected a temple and statue to armed Venus. And although this originated in a shameful cause, yet it seems better to have consecrated Venus as armed than bald. At the same time 34 an altar was erected also to Jupiter Pistor (the baker), because he had admonished them in a dream to make all the corn which they had into bread, and throw it into the camp of the enemy; and when this was done, the siege was ended, since the Gauls despaired of being able to reduce the Romans by want.

What a derision of religious rites is this! I were a defender of these, what could I complain of so greatly as that the name of gods had come into such contempt as to be mocked by the most disgraceful names? Who would not laugh at the goddess Fornax, or rather that learned men should be occupied with celebrating the Fornacalia? Who can refrain from laughter on hearing of the goddess Muta? They say that she is the goddess from whom the Lares were born, and they call her Lara, or Larunda. What advantage can she, who is unable to speak, afford to a worshipper? Caca also is worshipped, who informed Hercules of the theft of his oxen, having obtained immortality through the betrayal of her brother; and Cunina, who protects infants in the cradle, and keeps off witchcraft; and Stercutus, who first introduced the method of manuring the land; and Tutinus, before whom brides sit, as an introduction to the marriage rites; and a thousand other fictions, so that they who regarded these as objects of worship may be said to be more foolish than the Egyptians, who worship certain monstrous and ridiculous images. These however, have some delineation of form. What shall I say of those who worship a rude and shapeless stone under the name of Terminus? This is he whom Saturnus is said to have swallowed in the place of Jupiter; nor is the honour paid to him undeservedly. For when Tarquinius wished to build the Capitol, and there were the chapels of many gods on that spot, he consulted them by augury whether they would give way to Jupiter; and when the rest gave way, Terminus alone remained. From which circumstance the poet speaks of the immoveable stone of the Capitol. Now from this very fact how great is Jupiter found to be, to whom a stone did not give way, with this confidence, perhaps, because it had rescued him from the jaws of his father! Therefore, when the Capitol was built, an aperture was left in the roof above Terminus himself, that, since he had not given way, he might enjoy the free heaven; but they did not themselves enjoy this, who imagined that a stone enjoyed it. And therefore they make public supplications to him, as to the god who is the guardian of boundaries; and he is not only a stone, but sometimes also a stock. What shall I say of those who worship such objects, unless—that they above all others are stones and stocks?

CHAP. XXI.—OF CERTAIN DEITIES PECULIAR TO BARBARIANS, AND THEIR SACRED RITES; AND IN LIKE MANNER CONCERNING THE ROMANS.

We have spoken of the gods themselves who are worshipped; we must now speak a few words respecting their sacrifices and mysteries. Among the people of Cyprus, Teucer sacrificed a human victim to Jupiter, and handed down to posterity that sacrifice which was lately abolished by Hadrian when he was emperor. There was a law among the people of Tauris, a fierce and inhuman nation, *by which it was ordered* that strangers should be sacrificed to Diana; and this sacrifice was practised through many ages. The Gauls used to appease Hesus and Teutas with human blood. Nor, indeed, were the Latins free from this cruelty, since Jupiter Latialis is even now worshipped with the offering of human blood. What benefit do they who offer such sacrifices implore from the gods? Or what are such deities able to bestow on the men by whose punishments they are propitiated? But this is not so much a matter of surprise with respect to barbarians, whose religion agrees with their character. But are not our countrymen, who have always claimed for themselves the glory of gentleness and civilization, found to be more inhuman by these sacrilegious rites? For these ought rather to be esteemed impious, who, though they are embellished with the pursuits of liberal training, turn aside from such refinement, than those who, being ignorant and inexperienced, glide into evil practices from their ignorance of those which are good. And yet it is plain that this rite of immolating human victims is ancient, since Saturn was honoured in Latium with the same kind of sacrifice; not indeed that a man was slain at the altar, but that he was thrown from the Milvian bridge into the Tiber. And Varro relates that this was done in accordance with an oracle; of which oracle the last verse is to this effect: "And offer heads to Ades, and to the father a man."[84] And because this appears ambiguous, both a torch and a man are accustomed to be thrown to him. But it is said that sacrifices of this kind were put an end to by Hercules when he returned from Spain; the custom still continuing, that instead of real men, images made from rushes were cast forth, as Ovid informs us in his *Fasti*:[85] "Until the Tirynthian came into these lands, gloomy sacrifices were annually offered in the Leucadian manner: he threw into the water Romans made of straw; do you, after the example of Hercules, cast[86] in the images of human bodies."

The Vestal virgins make these sacred offerings, as the same poet says:[87] "Then also a 35
virgin is accustomed to cast from the wooden bridge the images of ancient men made from rushes."

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[84] Or, lights. The oracle is ambiguous, since the word φωσ signifies a man, and also light. [i.e., φὼς = man, and φῶς = light.]

[85] v. 629.

[86] Jace. Others read "jaci."

[87] v. 621.

For I cannot find language to speak of the infants who were immolated to the same Saturn, on account of his hatred of Jupiter. To think that men were so barbarous, so savage, that they gave the name of sacrifice to the slaughter of their own children, that is, to a deed foul, and to be held in detestation by the human race; since, without any regard to parental affection, they destroyed tender and innocent lives, at an age which is especially pleasing to parents, and surpassed in brutality the savageness of all beasts, which—savage as they are—still love their offspring! O incurable madness! What more could those gods do to them, if they were most angry, than they now do when propitious, when they defile their worshippers with parricide, visit them with bereavements, and deprive them of the sensibilities of men? What can be sacred to these men? Or what will they do in profane places, who commit the greatest crimes amidst the altars of the gods? Pescennius Festus relates in the books of his History by a Satire, that the Carthaginians were accustomed to immolate human victims to Saturn; and when they were conquered by Agathocles, the king of the Sicilians, they imagined that the god was angry with them; and therefore, that they might more diligently offer an expiation, they immolated two hundred sons of their nobles: "So great the ills to which religion could prompt, which has ofttimes produced wicked and impious deeds." What advantage, then, did the men propose by that sacrifice, when they put to death so large a part of the state, as not even Agathocles had slain when victorious?

From this kind of sacrifices those public rites are to be judged *signs* of no less madness; some of which are in honour of the mother of the gods, in which men mutilate themselves; others are in honour of Virtus, whom they also call Bellona, in which the priests make offsprings not with the blood of another victim, but with their own.[88] For, cutting their shoulders, and thrusting forth drawn swords in each hand, they run, they are beside themselves, they are frantic. Quintilian therefore says excellently in his *Fanatic*: "If a god compels this, he does it in anger." Are even these things sacred? Is it not better to live like cattle, than to worship deities so impious, profane, and sanguinary? But we will discuss at the proper time the source from which these errors and deeds of such great disgrace originated. In the meantime, let us look also to other matters which are without guilt, that we may not seem to select the worse parts through the desire of finding fault. In Egypt there are sacred rites in honour of Isis, since she either lost or found her little son. For at first her priests, having made their bodies smooth, beat their breasts, and lament, as the goddess herself had done when her child was lost. Afterwards the boy is brought forward, as if found, and that mourning is changed into joy. Therefore Lucan says, "And Osiris never sufficiently sought for." For they always lose, and they always find him. Therefore in the sacred rites there is a representation of a circumstance which really occurred; and which assuredly declares, if we have any intelligence, that she was a mortal woman, and almost desolate, had she not found one person. And this did not escape the notice of the poet himself; for he represents Pompey when a youth as thus speaking, on hearing the death of his father: “I will now draw forth the deity Isis from the tomb, *and send her* through the nations; and I will scatter through the people Osiris covered with wood.” This Osiris is the same whom the people call Serapis. For it is customary for the names of the dead who are deified to be changed, that no one, as I believe, may imagine them to be men. For Romulus after his death became Quirinus, and Leda became Nemesis, and Circe Marica; and Ino, when she had leapt into the sea, was called Leucothea; and the mother Matuta; and her son Melicerta was called Palæmon and Portumnus. And the sacred rites of the Eleusinian Ceres are not unlike these. For as in those *which have been mentioned* the boy Osiris is sought with the wailing of his mother, so in these Proserpine is carried away to contract an incestuous marriage with her uncle; and because Ceres is said to have sought for her in Sicily with torches lighted from the top of Etna, on this account her sacred rites are celebrated with the throwing of torches.

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[88] So the priests of Baal cut themselves, 1 Kings xviii. 28.

At Lampsacus the victim to he offered to Priapus is an ass, and the cause of the sacrifice of this animal is thus set forth in the *Fasti*:—When all the deities had assembled at the festival of the Great Mother, and when, satiated with feasting, they were spending the night in sport, they say that Vesta had laid herself on the ground for rest, and had fallen asleep, and that Priapus upon this formed a design against her honour as she slept; but that she was aroused by the unseasonable braying of the ass on which Silenus used to ride, and that the design of the insidious plotter was frustrated. On this account they say that the people of Lampsacus were accustomed to sacrifice an ass to Priapus, as though it were in revenge; but among the Romans the same animal was crowned at the Vestalia (festival of Vesta) with loaves,[89] in honour of the preservation of her chastity. What is baser, what more disgraceful, than if Vesta is indebted to an ass for the preservation of her purity? But the poet invented a fable. But was that more true which is related by those[90] who wrote “Phenomena,” when they speak concerning the two stars of Cancer, which the Greeks call asses? That they were asses which carried across father Liber when he was unable to cross a river, and that he rewarded one of them with the power of speaking with human voice; and that a contest arose between him and Priapus; and Priapus, being worsted *in the contest*, was enraged, and slew the victor. This truly is much more absurd. But poets have the licence of saying what they will. I do not meddle with a mystery so odious; nor do I strip Priapus of his disguise, lest something deserving of ridicule should be brought to light. It is true the poets invented these fictions, but they must have been invented for the purpose of concealing some greater depravity. Let us inquire what this is. But in fact it is evident. For as the bull is sacrificed to Luna,[91] because he also has horns as she has; and as “Persia propitiates with a horse Hyperion 36 surrounded with rays, that a slow victim may not be offered to the swift god;" so in this case no more suitable victim could be found than that which resembled him to whom it is offered.

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[89] Panibus, loaves made in the shape of crowns.

[90] [See this page, note 6, *infra*.]

[91] The moon.

At Lindus, which is a town of Rhodes, there are sacred rites in honour of Hercules, the observance of which differs widely from all other rites; for they are not celebrated with words of good omen[92] (as the Greeks term it), but with revilings and cursing. And they consider it a violation of the sacred rites, if at any time during the celebration of the solemnities a good word shall have escaped from any one even inadvertently. And this is the reason assigned for this practice, if indeed there can be any reason in things utterly senseless. When Hercules had arrived at the place, and was suffering hunger, he saw a ploughman at work, and began to ask him to sell one of his oxen. But the ploughman replied that this was impossible, because his hope of cultivating the land depended altogether upon those two bullocks. Hercules, with his usual violence, because he was not able to receive one of them, killed both. But the unhappy man, when he saw that his oxen were slain, avenged the injury with revilings,—a circumstance which afforded gratification to the man of elegance and refinement. For while he prepares a feast for his companions, and while he devours the oxen of another man, he receives with ridicule and loud laughter the bitter reproaches with which the other assails him. But when it had been determined that divine honours should be paid to Hercules in admiration of his excellence, an altar was erected in his honour by the citizens, which he named, from the circumstance, the yoke of oxen;[93] and at this altar two yoked oxen were sacrificed, like those which he had taken from the ploughman. And he appointed the same man to be his priest, and directed him always to use the same revilings in offering sacrifice, because he said that he had never feasted more pleasantly. Now these things are not sacred, but sacrilegious, in which that is said to be enjoined, which, if it is done in other things, is punished with the greatest severity. What, moreover, do the rites of the Cretan Jupiter himself show, except the manner in which he was withdrawn from his father, or brought up? There is a goat belonging to the nymph Amalthea, which gave suck to the infant; and of this goat Germanicus Cæsar thus speaks, in his poem translated from Aratus:[94]—

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[92] εὐφημια. It was supposed that words of ill omen, if uttered during the offering of a sacrifice, would render the gods unpropitious: the priest therefore, at the commencement of a sacrifice, called upon the people to abstain from ill-omened words: εὐφημεῖτε, "favete linguis."

[93] Βούζυγον.

[94] Aratus was the author of two Greek astronomical poems, the Φαινόμενα and the Διοσημεῖα Virgil, in his *Georgics*, has borrowed largely from the latter. Germanicus Cæsar, the grandson of Augustus, as stated in the text, translated the Φαινόμενα.

> “She is supposed to be the nurse of Jupiter; if in truth the infant Jupiter pressed the faithful teats of the Cretan goat, which attests the gratitude of her lord by a bright constellation.”

Musæus relates that Jupiter, when fighting against the Titans, used the hide of this goat as a shield, from which circumstance he is called by the poets shield-bearer.[95] Thus, whatever was done in concealing the boy, that also is done by way of representation in the sacred rites. Moreover, the mystery of his mother also contains the same *story* which Ovid sets forth in the *Fasti*:—

> “Now the lofty Ida resounds with tinklings, that the boy may cry in safety with infant mouth. Some strike their shields with stakes, some beat their empty helmets. This is the employment of the Curetes, this of the Corybantes. The matter was concealed, and imitations of the ancient deed remain; the attendant goddesses shake instruments of brass, and hoarse hides. Instead of helmets they strike cymbals, and drums instead of shields; the flute gives Phrygian strains, as it gave before.”

Sallust rejected this opinion altogether, as though invented by the poets, and wished to give an ingenious explanation of the reasons for which the Curetes are said to have nourished Jupiter; and he speaks to this purport: Because they were the first to understand the worship of the deity, that therefore antiquity, which exaggerates all things, made them known as the nourishers of Jupiter. How much this learned man was mistaken, the matter itself at once declares. 37 For if Jupiter holds the first place, both among the gods and in religious rites, if no gods were worshipped by the people before him, because they who are worshipped were not yet born; it appears that the Curetes, on the contrary, were the first who did not understand the worship of the deity, since all error was introduced by them, and the memory of the true God was taken away. They ought therefore to have understood from the mysteries and ceremonies themselves, that they were offering prayers to dead men. I do not then require that any one should believe the fictions of the poets. If any one imagines that these speak falsely, let him consider the writings of the pontiffs themselves, and weigh whatever there is of literature pertaining to sacred rites: he will perhaps find more things than we bring forward, from which he may understand that all things which are esteemed sacred are empty, vain, and fictitious. But if any one, having discovered wisdom, shall lay aside his error, he will assuredly laugh at the follies of men who are almost without understanding: I mean those who either dance with unbecoming gestures, or run naked, anointed, and crowned with chaplets, either wearing a mask or besmeared with mud. What shall I say about shields now putrid with age? When they carry these, they think that they are carrying gods themselves on their shoulders. For Furius Bibaculus is regarded among the chief examples of piety, who, though he was prætor, nevertheless carried the sacred shield,[96] preceded by the lictors, though his office *as prœtor* gave him an exemption from this duty. He was therefore not Furius, but altogether mad,[97] who thought that he graced his prætorship by this service. Deservedly then, since these things are done by men not unskilful and ignorant, does Lucretius exclaim:—

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[95] αιγιοχος; “scutum habens.”

> "O foolish minds of men! O blinded breasts! In what darkness of life and in how
> great dangers is passed this term of life, whatever be its duration!"

Who that is possessed of any sense would not laugh at these mockeries, when he sees that men, as though bereft of intelligence, do those things seriously, which if any one should do in sport, he would appear too full of sport and folly?

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[96] *Ancile*, the sacred shield, carried by the *Salii*, or priests of Mars, in the processions at the festival of that deity.

[97] Non Furius, sed plane furiosus.

CHAP. XXII.—WHO WAS THE AUTHOR OF THE VANITIES BEFORE DESCRIBED IN ITALY AMONG THE ROMANS, AND WHO AMONG OTHER NATIONS.

The author and establisher of these vanities among the Romans was that Sabine king who especially engaged[98] the rude and ignorant minds of men with new superstitions: and that he might do this with some authority, he pretended that he had meetings by night with the goddess Egeria. There was a very dark cavern in the grove of Aricia, from which flowed a stream with a never failing spring. Hither he was accustomed to withdraw himself without any witnesses, that he might be able to pretend that, by the admonition of the goddess his wife, he delivered to the people those sacred rites which were most acceptable to the gods. It is evident that he wished to imitate the craftiness of Minos, who concealed himself in the cave of Jupiter, and, after a long delay there, brought forward laws, as though delivered to him by Jupiter, that he might bind men to obedience not only by the authority of his government, but also by the sanction of religion. Nor was it difficult to persuade shepherds. Therefore he instituted pontiffs, priests, *Salii*, and augurs; he arranged the gods in families; and by these means he softened the fierce spirits of the new people and called them away from warlike affairs to the pursuit of peace. But though he deceived others, he did not deceive himself. For after many years, in the consulship of Cornelius and Bebius, in a field belonging to the scribe Petilius, under the Janiculum, two stone chests were found by men who were digging, in one of which was the body of Numa, in the other seven books in Latin respecting the law of the pontiffs, and the same number written in Greek respecting systems of philosophy, in which he not only annulled the religious rites which he himself had instituted, but all others also. When this was referred to the senate, it was decreed that these books should be destroyed. Therefore Quintus Petilius, the prætor who had jurisdiction in the city, burnt them in an assembly of the people. This was a senseless proceeding; for of what advantage was it that the books were burnt, when the cause on account of which they were burnt—that they took away the authority due to religion—was itself handed down to memory? Every one then in the senate was most foolish; for the books might have been burnt, and yet the matter itself have been unknown. Thus, while they wish to prove even to posterity with what piety they defended religious institutions, they lessened the authority of the institutions themselves by their testimony.

But as Pompilius was the institutor of foolish superstitions among the Romans, so also, before Pompilius, Faunus was in Latium, who both established impious rites to his grandfather Saturnus, and honoured his father Picus with a place among the gods, and consecrated his sister Fatua Fauna, who was also his wife; who, as Gabius Bassus relates, was called Fatua because she had been in the habit of foretelling their fates to women, as Faunus did to men. 38
And Varro writes that she was a woman of such great modesty, that, as long as she lived,

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[98] Implicavit.

no male except her husband saw her or heard her name. On this account women sacrifice to her in secret, and call her the Good Goddess. And Sextus Claudius, in that book which he wrote in Greek, relates that it was the wife of Faunus who, because, contrary to the practice and honour of kings, she had drunk a jar of wine, and had become intoxicated, was beaten to death by her husband with myrtle rods. But afterwards, when he was sorry for what he had done, and was unable to endure his regret for her, he paid her divine honours. For this reason they say that a covered jar of wine is placed at her sacred rites. Therefore Faunus also left to posterity no slight error, which all that are intelligent see through. For Lucilius in these verses derides the folly of those who imagine that images are gods: "The terrestrial[99] Lamiæ, which Faunus and Numa Pompilius and others instituted; at and these he trembles, he places everything in this. As infant boys believe that every statue of bronze is a living man, so these imagine that all things feigned are true: they believe that statues of bronze contain a heart. It is a painter's gallery;[100] there is nothing true; all things are fictitious." The poet, indeed, compares foolish men to infants. But I say that they are much more senseless than infants. For they (infants) suppose that images are men, whereas these take them for gods: the one through their age, the others through folly, imagine that which is not true: at any rate, the one soon ceased to be deceived; the foolishness of the others is permanent, and always increases. Orpheus was the first who introduced the rites of father Liber into Greece; and he first celebrated them on a mountain of Bœotia, very near to Thebes, where Liber was born; and because this mountain continually resounded with the strains of the lyre, it was called Cithæron.[101] Those sacred rites are even now called Orphic, in which he himself was lacerated and torn in pieces; and he lived about the same time with Faunus. But which of them was prior in age admits of doubt, since Latinus and Priam reigned during the same years, as did also their fathers Faunus and Laomedon, in whose reign Orpheus came with the Argonauts to the coast of the Trojans.

Let us therefore advance further, and inquire who was really the first author of the worship of the gods. Didymus,[102] in the books of his commentary on Pindar, says that

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[99] Terricolas. Another reading is *terriculas*, bugbears.

[100] Pergula. The word properly means a projection attached to a house. Apelles is said to have placed his pictures in such an adjunct, and to have concealed himself behind them, that he might hear the comments of persons passing by.

[101] Cithæron, from "cithara," a lyre.

[102] Didymus. A celebrated Alexandrian grammarian, a follower of the school of Aristarchus. He is distinguished from other grammarians who bore the name of Didymus, by the surname Chalcenteros, which he is said to have received from his unwearied diligence in study. Among his productions, which are all lost, was one on the Homeric poems. He also wrote a commentary on Pindar, to which allusion is made in the text. See Smith's *Dictionary of Greek and Roman Biography*.

Melisseus, king of the Cretans, was the first who sacrificed to the gods, and introduced new rites and parades of sacrifices. He had two daughters, Amalthæa and Melissa, who nourished the youthful Jupiter with goats' milk and honey. Hence that poetic fable derived its origin, that bees flew to the child, and filled his mouth with honey. Moreover, he says that Melissa was appointed by her father the first priestess of the Great Mother; from which circumstance the priests of the same Mother are still called Melissæ. But the sacred history testifies that Jupiter himself, when he had gained possession of power, arrived at such insolence that he built temples in honour of himself in many places. For when he went about to different lands, on his arrival in each region, he united to himself the kings or princes of the people in hospitality and friendship; and when he was departing from each, he ordered that a shrine should be dedicated to himself in the name of his host, as though the remembrance of their friendship and league could thus be preserved. Thus temples were founded in honour of Jupiter Atabyrius and Jupiter Labrandius; for Atabyrius and Labrandius were his entertainers and assistants in war. Temples were also built to Jupiter Laprius, to Jupiter Molion, to Jupiter Casius, and others, after the same manner. This was a very crafty device on his part, that he might both acquire divine honour for himself, and a perpetual name for his entertainers in conjunction with religious observances. Accordingly they were glad, and cheerfully submitted to his command, and observed annual rites and festivals for the sake of *handing down* their own name. Æneas did something like this in Sicily, when he gave the name of his host[103] Acestes to a city which he had built, that Acestes might afterwards joyfully and willingly love, increase, and adorn it. In this manner Jupiter spread abroad through the world the observance of his worship, and gave an example for the imitation of others. Whether, then, the practice of worshipping the gods proceeded from Melisseus, as Didymus related, or from Jupiter also himself, as Euhemerus says, the time is still agreed upon when the gods began to be worshipped. Melisseus, indeed, was much prior in time, inasmuch as he brought up Jupiter his grandson. It is therefore possible that either before, or while Jupiter was yet a boy, he taught the worship of the gods, namely, the mother of his foster-child, and his grandmother Tellus, who was the wife of Uranus, and his father Saturnus; and he himself, by this example and institution, may have exalted Jupiter to such pride, that he afterwards ventured to assume divine honours to himself. 39

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[103] Cf. Virg., *Æneid*, v. [verse 718].

CHAP. XXIII.—OF THE AGES OF VAIN SUPERSTITIONS, AND THE TIMES AT WHICH THEY COMMENCED.

Now, since we have ascertained the origin of vain superstitions, it remains that we should also collect the times during which they whose memory is honoured lived. Theophilus,[104] in his book written to Autolycus respecting the times,[105] says that Thallus relates in his history, that Belus, who is worshipped by the Babylonians and Assyrians, is found to have lived 322 years before the Trojan war; that Belus, moreover, was contemporary with Saturnus, and that they both grew up at one time;—which is so true, that it may be inferred by reason itself. For Agamemnon, who carried on the Trojan war, was the fourth[106] in descent from Jupiter; and Achilles and Ajax were of the third[107] descent from him; and Ulysses was related in the same degree. Priam, indeed, was distant by a long series of descents. But according to some authorities, Dardanus and Iasius were sons of Coritus, not of Jupiter. For if it had been so, Jupiter could not have formed that unchaste connection with Ganymede, his own descendant. Therefore, if you divide the years which are in agreement, the number will be found in harmony with the parents of those whom I have named above. Now, from the destruction of the Trojan city fourteen hundred and seventy years are made up. From this calculation of times, it is manifest that Saturnus has not been born more than eighteen hundred years, and he also was the father of all the gods. Let them not glory, then, in the antiquity of their sacred rites, since both their origin and system and times have been ascertained. There still remain some things which may be of great weight for the disproving of false religions; but I have determined now to bring this book to an end, that it may not exceed moderate limits. For those things must be followed up more fully, that, having refuted all things which seem to oppose the truth, we may be able to instruct in true religion men who, through ignorance of good things, wander in uncertainty. But the first step towards wisdom is to understand what is false; the second, to ascertain what is true. Therefore he who shall have profited by this first discussion of mine, in which we have exposed false things, will be excited to the knowledge of the truth, than which no pleasure is more gratifying to man; and he will now be worthy of the wisdom of heavenly training, who shall approach with willingness and preparation to the knowledge of the other subjects.

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[104] Theophilus was bishop of Antioch in the latter part of the second century. He was originally a heathen, and was converted to Christianity, as he tells us, by the reading of the Scriptures. [See vol. ii. pp. 87 and 120, this series.]

[105] *De Temporibus.* Among the extant works of Theophilus there is not any with this title, but his work to Autolycus contains an apology for Christianity in three books. It is to this that Lactantius here refers.

[106] Abnepos, son of a great-grandchild.

[107] Pronepotes, great-grandsons.

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THE DIVINE INSTITUTES.

BOOK II.

OF THE ORIGIN OF ERROR.

CHAP. I.—THAT FORGETFULNESS OF REASON MAKES MEN IGNORANT OF THE TRUE GOD, WHOM THEY WORSHIP IN ADVERSITY AND DESPISE IN PROSPERITY.

Although I have shown in the first book that the religious ceremonies of the gods are false, because those in whose honour the general consent of men throughout the world by a foolish persuasion undertook various and dissimilar rites were mortals, and when they had completed their *term of* life, yielded to a divinely appointed necessity and died, yet, lest any doubt should be left, this second book shall lay open the very fountain of errors, and shall explain all the causes by which men were deceived, so that at first they believed that they were gods, and afterwards with an inveterate persuasion persevered in the religious observances which they had most perversely undertaken. For I desire, O Emperor Constantine, now that I have proved the emptiness of these things, and brought to light the impious vanity of men, to assert the majesty of the one God, undertaking the more useful and greater duty of recalling men from crooked paths, and of bringing them back into favour with themselves, that they may not, as some philosophers do, so greatly despise themselves, nor think that they are weak and useless, and of no account, and altogether born in vain. For this notion drives many to vicious pursuits. For while they imagine that we are a care to no God, or that we are about to have no existence after death, they altogether give themselves to the indulgence of their passions; and while they think that it is allowed them, they eagerly apply themselves to the enjoyment of pleasures, by which they unconsciously run into the snares of death; for they are ignorant as to what is reasonable conduct on the part of man: for if they wished to understand this, in the first place they would acknowledge their Lord, and would follow after virtue and justice; they would not subject their souls to the influence of earth-born fictions, nor would they seek the deadly fascinations of their lusts; in short, they would value themselves highly, and would understand that there is more in man than appears; and that they cannot retain their power and standing unless men lay aside depravity, and undertake the worship of their true Parent. I indeed, as I ought, often reflecting on the sum of affairs, am accustomed to wonder that the majesty of the one God, which keeps together and rules all things, has come to be so forgotten, that the only befitting object of worship is, above all others, the one which is especially neglected; and that men have sunk to such blindness, that they prefer the dead to the true and living God, and those who are of the earth, and buried in the earth, to Him who was the Creator of the earth itself.

And yet this impiety of men might meet with some indulgence if the error entirely arose from ignorance of the divine name. But since we often see that the worshippers of other gods themselves confess and acknowledge the Supreme God, what pardon can they hope for their impiety, who do not acknowledge the worship of Him whom man cannot altogether be ignorant of? For both in swearing, and in expressing a wish, and in giving thanks, they do not name Jupiter, or a number of gods, but God;[108] so entirely does the truth of its own accord break forth by the force of nature even from unwilling breasts. And this, indeed, is not the case with men in their prosperity. For then most of all does God escape the memory of men, when in the enjoyment of His benefits they ought to honour His divine beneficence. But if any weighty necessity shall press them, then they remember God. If the terror of war shall have resounded, if the pestilential force of diseases shall have overhung them, if long-continued drought shall have denied nourishment to the crops, if a violent tempest or hail shall have assailed them, they betake themselves to God, aid is implored from God, God is entreated to succour them. If any one is tossed about on the sea, the wind being furious, it is this *God* whom he invokes. If any one is harassed by any violence, he implores His aid. If 41 any one, reduced to the last extremity of poverty, begs for food, he appeals to God alone, and by His divine and matchless name[109] alone he seeks to gain the compassion of men. Thus they never remember God, unless it be while they are in trouble. When fear has left them, and the dangers have withdrawn, then in truth they quickly hasten to the temples of the gods: they pour libations to them, they sacrifice to them, they crown[110] them with garlands. But to God, whom they called upon in their necessity itself, they do not give thanks even in word. Thus from prosperity arises luxury; and from luxury, together with all other vices, there arises impiety towards God.

From what cause can we suppose this to arise? Unless we imagine that there is some perverse power which is always hostile to the truth, which rejoices in the errors of men, whose one and only task it is perpetually to scatter darkness, and to blind the minds of men, lest they should see the light,—lest, in short, they should look to heaven, and observe the nature[111] of their own body, the origin[112] of which we shall relate at the proper place; but now let us refute fallacies. For since other animals look down to the ground, with bodies bending forward, because they have not received reason and wisdom, whereas an upright position and an elevated countenance have been given to us by the Creator God, it is evident that these ceremonies paid to the gods are not in accordance with the reason of man, because they bend down the heaven-sprung being to the worship of earthly objects. For that one and only Parent of ours, when He created man,—that is, an animal intelligent and capable of exercising reason,—raised him from the ground, and elevated him to the contemplation of his Creator. As an ingenious poet[113] has well represented it:—

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[108] [See Tertullian, vol. iii. p. 176, this series.]

[109] Nomen. Another reading is *numen*, deity.

[110] It was a custom among the heathen nations to crown the images of the gods with garlands of flowers.

[111] The allusion is to the upright attitude of man, as compared with other created beings. The argument is often used by Lactantius.

[112] This sentence is omitted in some editions.

> “And when other animals bend forward and look to the earth, He gave to man an elevated countenance, and commanded him to look up to the heaven, and to raise his countenance erect to stars.”

From this circumstance the Greeks plainly derived the name ἄνθρωπος,[114] because he looks upward. They therefore deny themselves, and renounce the name of man, who do not look up, but downward: unless they think that the fact of our being upright is assigned to man without any cause. God willed that we should look up to heaven, and undoubtedly not without reason. For both the birds and almost all of the dumb creation see the heaven, but it is given to us in a peculiar manner to behold the heaven as we stand erect, that we may seek religion there; that since we cannot see God with our eyes, we may with our mind contemplate Him, whose throne is there: and this cannot assuredly be done by him who worships brass and stone, which are earthly things. But it is most incorrect that the nature of the body, which is temporary, should be upright, but that the soul itself, which is eternal, should be abject; whereas the figure and position have no other signification, except that the mind of man ought to look in the same direction as his countenance, and that his soul ought to be as upright as his body, so that it may imitate that which it ought to rule. But men, forgetful both of their name and nature, cast down their eyes from the heaven, and fix them upon the ground, and fear the works of their own hands, as though anything could be greater than its own artificer.

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[113] Ovid, *Metamorphosis* [book i. 85. Os homini sublime dedit: cœlumque tueri Jussit, et erectos ad sidera tollere vultus].

[114] The allusion is to the supposed derivation of the word ἄνθρωπος, from ἀνὰ, τρέπω, ὤψ, to turn the face upwards.

CHAP. II.—WHAT WAS THE FIRST CAUSE OF MAKING IMAGES; OF THE TRUE LIKENESS OF GOD, AND THE TRUE WORSHIP OF HIM.

What madness is it, then, either to form those objects which they themselves may afterwards fear, or to fear the things which they have formed? But, they say, we do not fear the images themselves, but those beings after whose likeness they were formed, and to whose names they are dedicated. You fear them doubtless on this account, because you think that they are in heaven; for if they are gods, the case cannot be otherwise. Why, then, do you not raise your eyes to heaven, and, invoking their names, offer sacrifices in the open air? Why do you look to walls, and wood, and stone, rather than to the place where you believe them to be? What is the meaning of temples[115] and altars? what, in short, of the images themselves, which are memorials either of the dead or absent? For the plan of making likenesses was invented by men for this reason, that it might be possible to retain the memory of those who had either been removed by death or separated by absence. In which of these classes, then, shall we reckon the gods? If among the dead, who is so foolish as to worship them? If among the absent, then they are not to be worshipped, if they neither see our actions nor hear our prayers. But if the gods cannot be absent,—for, since they are divine, they see and hear all things, in whatever part of the universe they are,—it follows that images are superfluous, since the gods are present everywhere, and it is sufficient to invoke with prayer the names of those who hear us. But if they are present, they cannot fail to be at hand at their own images. It is entirely so, as the people imagine, that the spirits of the dead wander[116] about the tombs and relics of their bodies. But after that the deity has begun to be near, there is no longer need of his statue. 42

For I ask, if any one should often contemplate the likeness of a man who has settled in a foreign land, that he may thus solace himself for him who is absent, would he also appear to be of sound mind, if, when the other had returned and was present, he should persevere in contemplating the likeness, and should prefer the enjoyment of it, rather than the sight of the man himself? Assuredly not. For the likeness of a man appears to be necessary at that time when he is far away; and it will become superfluous when he is at hand. But in the case of God, whose spirit and influence are diffused everywhere, and can never be absent, it is plain that an image is always superfluous. But they fear lest their religion should be altogether vain and empty if they should see nothing present which they may adore, and therefore they set up images; and since these are representations of the dead, they resemble the dead, for they are entirely destitute of perception. But the image of the ever-living God ought to be living and endued with perception. But if it received this name[117] from resemblance, how can it be supposed that these images resemble God, which have neither perception nor motion? Therefore the image of God is not that which is fashioned by the fingers of men out of stone, or bronze, or other material, but man himself, since he has both perception and motion, and performs many and great actions. Nor do the foolish men understand, that if images could exercise perception and motion, they would of their own accord adore men, by whom they have been adorned and embellished, since they would be either rough and unpolished stone, or rude and unshapen wood,[118] had they not been fashioned by man.

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[115] The word *temples* is not here applied to the buildings which the faithful set apart for the worship of God, but to the places used by the heathens for their rites and sacrifices. [For three centuries *templa* was the word among Christians for the idolatrous places.] That buildings were set apart by Christians from the earliest ages for their religious assemblies, is gathered from the express testimony of Tertullian, Cyprian, and other early writers. They were called *ecclesiæ;* churches, not temples. [For κυριακὸν, *dominicum, basilica,* etc., see Bingham, book viii. cap i. sec. 2.]

[116] The heathens thought that the souls of the unburied dead wandered about on the earth, until their remains were committed to the tomb.

Man, therefore, is to be regarded as the parent of these images; for they were produced by his instrumentality, and through him they first had shape, figure, and beauty. Therefore he who made them is superior to the objects which were made. And yet no one looks up to the Maker Himself, or reverences Him: he fears the things which he has made, as though there could be more power in the work than in the workman. Seneca, therefore, rightly says in his moral treatises: They worship the images of the gods, they supplicate them with bended knee, they adore them, they sit or stand beside them through the whole day, they offer to them contributions,[119] they slay victims; and while they value these *images* so highly, they despise the artificers who made them. What is so inconsistent, as to despise the statuary and to adore the statue; and not even to admit to your society him who makes your gods? What force, what power can they have, when he who made them has none? But he was unable to give to these even those powers which he had, the power of sight, of hearing, of speech, and of motion. Is any one so foolish as to suppose that there is anything in the image of a god, in which there is nothing even of a man except the mere resemblance? But no one considers these things; for men are imbued with this persuasion, and their minds have thoroughly imbibed the deception[120] of folly. And thus beings endowed with sense adore objects which are senseless, rational beings adore irrational objects, those who are alive adore inanimate objects, those sprung from heaven adore earthly objects. It delights me, therefore, as though standing on a lofty watch-tower, from which all may hear, to proclaim aloud that saying of Persius:[121]—

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[117] The words *simulacrum*, "an image," and *similitudo*, "a likeness" or "resemblance," are connected together through the common root *similis*, "like."

[118] Materia is especially used in the sense of wood or timber.

[119] Stipem jaciunt, "they throw a coin." The word properly means a "coin," money bearing a stamped impression; hence *stipendium*, "soldiers' pay."

[120] Fucus, "colouring juice;" hence anything not genuine, but artificial. Others read succum, "juice."

> "O souls bent down to the earth, and destitute of heavenly things?"

Rather look to the heaven, to the sight of which God your Creator raised you. He gave to you an elevated countenance; you bend it down to the earth; you depress to things below those lofty minds, which are raised together with their bodies to their parent, as though it repented you that you were not born quadrupeds. It is not befitting that the heavenly being should make himself equal to things which are earthly, and incline to the earth. Why do you deprive yourselves of heavenly benefits, and of your own accord fall prostrate upon the ground? For you do wretchedly roll yourselves[122] on the ground, when you seek here below that which you ought to have sought above. For as to those vain[123] and fragile productions, the work of man's hands, from whatever kind of material they are formed, what are they but earth, out of which they were produced? Why, then, do you subject yourselves to lower objects? why do you place the earth above your heads? For when you lower yourselves to the earth, and humiliate yourselves, you sink of your own accord to hell, and condemn yourselves to death; for nothing is lower and more humble than the earth, except death and hell. And if you wished to escape these, you would despise the earth lying beneath your feet, preserving the position of your body, which you received upright, in order that you might be able to direct your eyes and your mind to Him who made it. But to despise and trample upon the earth is nothing else than to refrain from adoring images, because they are made of earth; also not to desire riches, and to despise the pleasures of the body, because wealth, and the body itself, which we make use of as a lodging, is but earth. Worship a living being, that you may live; for he must necessarily die who has subjected[124] himself and his soul to the dead. 43

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[121] Persius, Satire 2d, 6. Lactantius uses the testimony of heathen writers against the heathen.

[122] Or wallow—"voluto."

[123] Ludicra, "diversions." The word is applied to stage-plays.

[124] Adjudicavit, adjudged, made over. Cf. Hor., *Ep.*, i. 18: "Et, si quid abest, Italis adjudicat armis."

CHAP. III.—THAT CICERO AND OTHER MEN OF LEARNING ERRED IN NOT TURNING AWAY THE PEOPLE FROM ERROR.

But what does it avail thus to address the vulgar and ignorant, when we see that learned and prudent men, though they understand the vanity of these ceremonies, nevertheless through some perverseness persist in the worship of those very objects which they condemn? Cicero was well aware that the deities which men worshipped were false. For when he had spoken many things which tended to the overthrow of religious ceremonies, he said nevertheless that these matters ought not to be discussed by the vulgar, lest such discussion should extinguish the system of religion which was publicly received. What can you do respecting him, who, when he perceives himself to be in error, of his own accord dashes himself against the stones, that all the people may stumble? or tears out his own eyes, that all may be blind? who neither deserves well of others, whom he suffers to be in error, nor of himself, since he inclines to the errors of others, and makes no use of the benefit of his own wisdom, so as to carry out[125] in action the conception of his own mind, but knowingly and consciously thrusts his foot into the snare, that he also may be taken with the rest, whom he ought, as the more prudent, to have extricated? Nay rather, if you have any virtue, Cicero, endeavour to make the people wise: that is a befitting subject, on which you may expend all the powers of your eloquence. For there is no fear lest speech should fail you in so good a cause, when you have often defended even bad ones with copiousness and spirit. But truly you fear the prison of Socrates,[126] and on that account you do not venture to undertake the advocacy of truth. But, as a wise man, you ought to have despised death. And, indeed, it would have been much more glorious to die on account of good words than on account of revilings. Nor would the renown of your Philippics have been more advantageous to you than the dispersion of the errors of mankind, and the recalling of the minds of men to a healthy state by your disputation.

But let us make allowance for timidity, which ought not to exist in a wise man. Why, then, are you yourself engaged in the same error? I see that you worship things of earth made by the hand: you understand that they are vain, and yet you do the same things which they do, whom you confess to be most foolish. What, therefore, did it profit you, that you saw the truth, which you were neither about to defend nor to follow? If even they who perceive themselves to be in error err willingly, how much more so do the unlearned vulgar, who delight in empty processions, and gaze at all things with boyish minds! They are delighted with trifling things, and are captivated with the form of images; and they are unable to weigh every object in their own minds, so as to understand that nothing which is beheld by the eyes of mortals ought to be worshipped, because it must necessarily be mortal. Nor is it matter of surprise if they do not see God, when they themselves do not even see man, whom they believe that they see. For this, which falls under the notice of the eyes,[127] is not man, but the receptacle of man, the quality and figure of which are not seen from the lineaments of the vessel which contains them, but from the actions and character. They, therefore, who worship images are *mere* bodies without men, because they have given themselves to corporeal things, and do not see anything with the mind more than with the body; whereas it is the office of the soul to perceive those things more clearly which the eye of the body cannot behold. And that philosopher and poet severely accuses those men as humble and abject, who, in opposition to the design of their nature, prostrate themselves to the worship of earthly things; for he says:[128]—

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[125] Fill up and complete the outline which he has conceived.

[126] Lactantius charges Cicero with want of courage, in being unwilling to declare the truth to the Romans, lest he should incur the peril of death. The fortitude with which Socrates underwent death, when condemned by the Athenians, is related by Xenophon and Plato.

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> "And they abase their souls with fear of the gods, and weigh and press them down to earth."

When he said these things, indeed, his meaning was different—that nothing was to be worshipped, because the gods do not regard the affairs of men.

In another place, at length, he acknowledges that the ceremonies and worship of the gods is an unavailing office:[129]—

> "Nor is it any piety to be often seen with veiled head to turn to a stone, and approach every altar, and fall prostrate on the ground, and spread the hands before the shrines of the gods, and sprinkle the altars with much blood of beasts, and to offer vow after vow."

And assuredly if these things are useless, it is not right that sublime and lofty souls should be called away and depressed to the earth, but that they should think only of heavenly things.

False religious systems, therefore, have been attacked by more sagacious men, because they perceived their falsehood; but the true *religion* was not introduced, because they knew not what and where it was. They therefore so regarded it as though it had no existence, because they were unable to find it in its truth. And in this manner they fell into a much greater error than they who held a religion which was false. For those worshippers of fragile images, however foolish they may be, inasmuch as they place heavenly things in things which are earthly and corruptible, yet retain something of wisdom, and may be pardoned, because they hold the chief duty of man, if not in reality, yet still in their purpose; since, if not the only, yet certainly the greatest difference between men and the beasts consists in religion. But this latter class, in proportion to their superior wisdom, in that they understood the error of false religion, rendered themselves so much the more foolish, because they did not imagine that some religion was true. And thus, because it is easier to judge of the affairs of others than of their own, while they see the downfall of others, they have not observed what was before their own feet. On either side is found the greatest folly, and a certain trace[130] of wisdom; so that you may doubt which are rather to be called more foolish—those who embrace a false religion, or those who embrace none. But (as I have said) pardon may be granted to those who are ignorant and do not own themselves to be wise; but it cannot be extended to those who, while they profess[131] wisdom, rather exhibit folly. I am not, indeed, so unjust as to imagine that they could divine, so that they might find out the truth by themselves; for I acknowledge that this is impossible. But I require from them that which they were able to perform by reason[132] itself. For they would act more prudently, if they both understood that some *form of* religion is true, and if, while they attacked false *religions*, they openly proclaimed that men were not in possession of that which is true.

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[127] Lactantius here follows Plato, who placed the essence of man in the intellectual soul. The body, however, as well as the soul, is of the essence of man; but Lactantius seems to limit the name of man to the higher and more worthy part. [Rhetorically, not dogmatically.]

[128] Lucretius, *De Rerum Natura*, vi. 5. ["Premunt ad terram."]

[129] Lucretius, v. 1197.

But this consideration may perhaps have influenced them, that if there were any true religion, it would exert itself and assert its authority, and not permit the existence of anything opposed to it. For they were unable to see at all, on what account, or by whom, and in what manner true religion was depressed, which partakes of a divine mystery[133] and a heavenly secret. And no man can know[134] this by any means, unless he is taught. The sum of the matter is this: The unlearned and the foolish esteem false religions as true, because they neither know the true nor understand the false.[135] But the more sagacious, because they are ignorant of the true, either persist in those religions which they know to be false, that they may appear to possess something; or worship nothing at all, that they may not fall into error, whereas this very thing partakes largely of error, under the figure of a man to imitate the life of cattle. To understand that which is false is truly the part of wisdom, but of human wisdom. Beyond this step man cannot proceed, and thus many of the philosophers have taken away religious institutions, as I have pointed out; but to know the truth is the part of divine wisdom. But man by himself cannot attain to this knowledge, unless he is taught by God. Thus philosophers have reached the height of human wisdom, so as to understand that which is not; but they have failed in attaining the power of saying that which really is. It is a well-known saying of Cicero:[136] "I wish that I could as easily find out the truth as I can refute false things." And because this is beyond the power of man's condition, the capability of this office is assigned to us, to whom God has delivered the knowledge of the truth; to the explaining of which the four last books shall be devoted. Now, in the meantime, let us bring to light false things, as we have begun to do.

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[130] Odor quidam sapientiæ.

[131] Rom. i. 22: “Professing themselves to be wise, they became fools.”

[132] The apostle teaches the same, Rom. i. 19–21.

[133] Divini sacramenti. 1 Cor. ii. 7: “We speak the wisdom of God in a mystery.”

[134] 1 Cor ii. 14: “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”

[135] [2 Pet. iii. 16. Even among believers such perils exist.]

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[136] *De Natura Deorum*, lib. i. [cap. 32. Quam falsa convincere].

CHAP. IV.—OF IMAGES, AND THE ORNAMENTS OF TEMPLES, AND THE CONTEMPT IN WHICH THEY ARE HELD EVEN BY THE HEATHENS THEMSELVES.

What majesty, then, can images have, which were altogether in the power of puny man, either that they should be formed into something else, or that they should not be made at all? On which account Priapus thus speaks in Horace:[137]

> "Formerly I was the trunk of a fig-tree,[138] a useless log, when the carpenter, at a loss whether he should make a bench or a Priapus, decided that it should be a god. Accordingly I am a god, a very great terror to thieves and birds."

Who would not be at ease with such a guardian as this? For thieves are so foolish as to fear the figure of Priapus; though the very birds, which they imagine to be driven away by fear of his scythe, settle upon the images which are skilfully made, that is, which altogether resemble men, build their nests there, and defile them. But Flaccus, as a writer of satire, ridiculed the folly of men. But they who make the images fancy that they are performing a serious business. In short, that very great poet, a man of sagacity in other things, in this alone displayed folly, not like a poet, but after the manner of an old woman, when even in those most highly-finished[139] books he orders this to be done:—

> "And let the guardianship of Priapus of the Hellespont,[140] who drives away thieves and birds with his willow scythe, preserve them."

Therefore they adore mortal things, as made by mortals. For they may be broken, or burnt, or be destroyed. For they are often apt to be broken to pieces, when houses fall through age, and when, consumed by conflagration, they waste away to ashes; and in many instances, unless aided by their own magnitude, or protected by diligent watchfulness, they become the prey of thieves. What madness is it, then, to fear those objects for which either the downfall of a building, or fires, or thefts, may be feared! What folly, to hope for protection from those things which are unable to protect themselves! What perversity, to have recourse to the guardianship of those which, when injured, are themselves unavenged, unless vengeance is exacted by their worshippers! Where, then, is truth? Where no violence can be applied to religion; where there appears to be nothing which can be injured; where no sacrilege can be committed.

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[137] Horat., 1 Serm. 8. 1.

[138] The wood of the fig-tree is proverbially used to denote that which is worthless and contemptible.

[139] The *Georgics*, which are much more elaborately finished than the other works of Virgil.

[140] Priapus was especially worshipped at Lampsacus on the Hellespont; hence he is styled Hellespontiacus.

But whatever is subjected to the eyes and to the hands, that, in truth, because it is perishable, is inconsistent with the whole subject of immortality. It is in vain, therefore, that men set off and adorn their gods with gold, ivory, and jewels, as though they were capable of deriving any pleasure from these things. What is the use of precious gifts to insensible objects? Is it the same which the dead have? For as they embalm the bodies of the dead, wrap them in spices and precious garments, and bury them in the earth, so they honour the gods, who when they were made did not perceive it, and when they are worshipped have no knowledge of it; for they did not receive sensibility on their consecration. Persius was displeased that golden vessels should be carried into the temples, since he thought it superfluous that that should be reckoned among religious offerings which was not an instrument of sanctity, but of avarice. For these are the things which it is better to offer as a gift to the god whom you would rightly worship:—

> “Written law[141] and the divine law of the conscience, and the sacred recesses of
> the mind, and the breast imbued with nobleness.”[142]

A noble and wise sentiment. But he ridiculously added this: that there is this gold in the temples, as there are dolls[143] presented to Venus by the virgin; which perhaps he may have despised on account of their smallness. For he did not see that the very images and statues of the gods, wrought in gold and ivory by the hand of Polycletus, Euphranor, and Phidias, were nothing more than large dolls, not dedicated by virgins, to whose sports some indulgence may be granted, but by bearded men. Therefore Seneca deservedly laughs at the folly even of old men. We are not (he says) boys twice,[144] as is commonly said, but are always so. But there is this difference, that *when men* we have greater subjects of sport. Therefore men offer to these dolls, which are of large size, and adorned as though for the stage, both perfumes, and incense, and odours: they sacrifice to these costly and fattened victims, which have a mouth,[145] but one that is not suitable for eating; to these they bring robes and costly garments, though they have no need of clothing; to these they dedicate gold and silver, of which they who receive them are as destitute[146] as they who have given them.

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[141] Compositum jus, fasque animi. *Compositum jus* is explained as “the written and ordained laws of men;” *fas*, “divine and sacred law.” Others read *animo*, “human and divine law settled in the mind.”

[142] Persius, *Sat.*, ii. 73.

[143] Pupæ, dolls or images worn by girls, as *bullæ* were by boys. On arriving at maturity, they dedicated these images to Venus. See Jahn’s note on the passage from Persius.

[144] The allusion is to the proverb that “old age is second childhood.”

[145] An allusion to Ps. cxv. 5: “They have mouths, but they speak not.”

And not without reason did Dionysius, the despot of Sicily, when after a victory he had become master of Greece,[147] despise, and plunder and jeer at such gods, for he followed up his sacrilegious acts by jesting words. For when he had taken off a golden robe from the statue of the Olympian Jupiter, he ordered that a woollen garment should be placed upon him, saying that a golden robe was heavy in summer and cold in winter, but that a woollen one was adapted to each season. He also took off the golden beard from Æsculapius, saying that it was unbecoming and unjust, that while his father Apollo was yet smooth and beardless, the son should be seen to wear a beard before his father. He also took away the bowls, and spoils, and some little images[148] which were held in the extended hands of the statues, and said that he did not take them away, but received them: for that it would be very foolish and ungrateful to refuse to receive good things, when offered voluntarily by those from whom men were accustomed to implore them. He did these things with impunity, because he was a king and victorious. Moreover, his usual good fortune also followed him; for he lived even to old age, and handed down the kingdom in succession to his son. In his case, therefore, because men could not punish his sacrilegious deeds, it was befitting that the gods should be their own avengers. But if any humble person shall have committed any such crime, there are at hand for his punishment the scourge, fire, the rack,[149] the cross, and whatever torture men can invent in their anger and rage. But when they punish those who have been detected in the act of sacrilege, they themselves distrust the power of their gods. For why should they not leave to them especially the opportunity of avenging themselves, if they think that they are able to do so? Moreover, they also imagine that it happened through the will of the deities that the sacrilegious robbers were discovered and arrested; and their cruelty is instigated not so much by anger as by fear, lest they themselves should be visited with punishment if they failed to avenge the injury done to the gods. And, in truth, they display incredible shallowness in imagining that the gods will injure them on account of the guilt of others, who by themselves were unable to injure those very persons by whom they were profaned and plundered. But, in fact, they have often themselves also inflicted punishment on the sacrilegious: that may have occurred even by chance, which has sometimes happened, but not always. But I will show presently how that occurred. Now in the meantime I will ask,

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[146] Quæ tam non habent qui accipiunt, quam qui illa donarunt. The senseless images can make no use of the treasures.

[147] Justin relates that Græcia Magna, a part of Italy, was subdued by Dionysius. Cicero says that he sailed to Peloponnesus, and entered the temple of the Olympian Jupiter. [*De Nat. Deor.*, iii. 34.]

[148] Sigilla. The word is also used to denote seals, or signets.

[149] Equuleus: an instrument of torture resembling a horse, on which slaves were stretched and tortured.

Why did they not punish so many and such great acts of sacrilege in Dionysius, who insulted the gods openly, and not in secret? Why did they not repel this sacrilegious man, possessed of such power, from their temples, their ceremonies, and their images? Why, even when he had carried off their sacred things, had he a prosperous voyage—as he himself, according to his custom, testified in joke? Do you see, he said to his companions who feared shipwreck, how prosperous a voyage the immortal gods themselves give to the sacrilegious? But perhaps he had learnt from Plato that the gods have no[150] power.

What of Caius Verres? whom his accuser Tully compares to this same Dionysius, and to Phalaris, and to all tyrants. Did he not pillage the whole of Sicily, carrying away the images of the gods, and the ornaments of the temples? It is idle to follow up each particular instance: I would fain make mention of one, in which the accuser, with all the force of eloquence—in short, with every effort of voice and of body—lamented about Ceres of Catina, or of Henna: the one of whom was of such great sanctity, that it was unlawful for men to enter the secret recesses of her temple; the other was of such great antiquity, that all accounts relate that the goddess herself first discovered grain in the soil of Henna, and that her virgin daughter was carried away from the same place. Lastly, in the times of the Gracchi, when the state was disturbed both by seditions and by portents, on its being discovered in the Sibylline predictions that the most ancient Ceres ought to be appeased, ambassadors were sent to Henna. This Ceres, then, either the most holy one, whom it was unlawful for men to behold even for the sake of adoration, or the most ancient one, whom the senate and people of Rome had appeased with sacrifices and gifts, was carried away with impunity by Caius Verres from her secret and ancient recesses, his robber slaves having been sent in. The same *orator*, in truth, when he affirmed that he had been entreated by the Sicilians to undertake the cause of the province, made use of these words: "That they had now not even any gods in their cities to whom they might betake themselves, since Verres had taken away the most sacred images from their most venerable shrines." As though, in truth, if Verres had taken them away from the cities and shrines, he had also taken them from heaven. From which it appears that those gods have nothing in them more than the material of which they are made. And not without reason did the Sicilians have recourse to you, O Marcus Tullius, that is, to a man; since they had for three years experienced that those gods had no power. For they would have been most foolish if they had fled for protection against the injuries of men, to those who were unable to be angry with Caius Verres on their own behalf. But, *it will be urged*, Verres was condemned on account of these deeds. Therefore he was not punished by the gods, but by the energy of Cicero, by which he either crushed his defenders or withstood his influence.[151] Why should I say that, in the case of Verres himself, that was not so much a condemnation as a respite from labour? So that, as the immortal gods had given a prosperous voyage to Dionysius when he was carrying off the spoils of gods, so also they appear to have bestowed on Verres quiet repose, in which he might with tranquility enjoy the fruits of his sacrilege. For when civil wars afterwards raged, being removed from all danger and apprehension, under the cloak of condemnation he heard of the disastrous misfortunes and miserable deaths of others; and he who appeared to have fallen while all retained their position, he alone, in truth, retained his position while all fell; until the proscription of the triumvirs,—that very proscription, indeed, which carried off Tully, the avenger of the violated majesty of the gods,—carried him off, satiated at once with the enjoyment of the wealth which he had gained by sacrilege, and with life, and worn out by old age. Moreover, he was fortunate in this very circumstance, that before his own death he heard of the most cruel end of his accuser; the gods doubtless providing that this sacrilegious man and spoiler of their worship should not die before he had received consolation from revenge. 47

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[150] Nihil esse [= are nothing.]

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[151] The allusion is to the efforts made by the partisans of Verres to prevent Cicero from obtaining the necessary evidence for the condemnation of Verres. But all these efforts were unavailing: the evidence was overwhelming, and before the trial was over Verres went into exile.

CHAP. V.—THAT GOD ONLY, THE CREATOR OF ALL THINGS, IS TO BE WORSHIPPED, AND NOT THE ELEMENTS OR HEAVENLY BODIES; AND THE OPINION OF THE STOICS IS REFUTED, WHO THINK THAT THE STARS AND PLANETS ARE GODS.

How much better, therefore, is it, leaving vain and insensible objects, to turn our eyes in that direction where is the seat and dwelling-place of the true God; who suspended the earth[152] on a firm foundation, who bespangled the heaven with shining stars; who lighted up the sun, the most bright and matchless light for the affairs of men, in proof of His own single majesty; who girded the earth with seas, and ordered the rivers to flow with perpetual course!

> "He also commanded the plains to extend themselves, the valleys to sink down,
> the woods to be covered with foliage, the stony mountains to rise."[153]

All these things truly were not the work of Jupiter, who was born seventeen hundred years ago; but of the same, "that framer of all things, the origin of a better world,"[154] who is called God, whose beginning cannot be comprehended, and ought not to be made the subject of inquiry. It is sufficient for man, to his full and perfect wisdom, if he understands the existence of God: the force and sum of which understanding is this, that he look up to and honour the common Parent of the human race, and the Maker of wonderful things. Whence some persons of dull and obtuse mind adore as gods the elements, which are both created objects and are void of sensibility; who, when they admired the works of God, that is, the heaven with its various lights, the earth with its plains and mountains, the seas with their rivers and lakes and fountains, struck with admiration of these things, and forgetting the Maker Himself, whom they were unable to see, began to adore and worship His works. Nor were they able at all to understand how much greater and more wonderful He is, who made these things out of nothing. And when they see that these things, in obedience to divine laws, by a perpetual necessity are subservient to the uses and interests of men, they nevertheless regard them as gods, being ungrateful towards the divine bounty, so that they preferred their own works to their most indulgent God and Father. But what wonder is it if uncivilized or ignorant men err, since even philosophers of the Stoic sect are of the same opinion, so as to judge that all the heavenly bodies which have motion are to be reckoned in the number of gods; inasmuch as the Stoic Lucilius thus speaks in Cicero:[155] "This regularity, therefore, in the stars, this great agreement of the times in such various courses during all eternity, are unintelligible to me with out the exercise of mind, reason, and design; and when we see these things in the constellations, we cannot but place these very objects in the number of the gods." And he thus speaks a little before: "It remains," he says, "that the motion of the stars is voluntary; and he who sees these things, would act not only unlearnedly, but also impiously, if he should deny it." We in truth firmly deny it; and we prove that you, O philosophers, are not only unlearned and impious, but also blind, foolish, and senseless, who have surpassed in shallowness the ignorance of the uneducated. For they regard as gods *only* the sun and moon, but you the stars also.

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[152] Ps. cxlviii. 6: "He hath established them for ever and ever."

[153] Ovid, *Metam.*, lib. i. [79. Jussit et extendi campos, etc.].

[154] Ovid, *Metam.*, lib. i. [79. Jussit et extendi campos, etc.].

[155] [*De Nat. Deor.*, ii. cap. 21.]

Make known to us, therefore, the mysteries of the stars, that we may erect altars and temples to each; that we may know with what rites and on what day to worship each, with what names and with what prayers we should call on them; unless perhaps we ought to worship gods so innumerable without any discrimination, and gods so minute in a mass. Why should I mention that the argument by which they infer that all the heavenly bodies are gods, tends to the opposite conclusion? For if they imagine that they are gods on this account, because they have their courses fixed and in accordance with reason, they are in error. For it is evident from this that they are not gods, because it is not permitted them to deviate[156] from their prescribed orbits. But if they were gods, they would be borne hither and thither in all directions without any necessity, as living creatures on the earth, who wander hither and thither as they please, because their wills are unrestrained, and each is borne wherever inclination may have led it. Therefore the motion of the stars is not voluntary, but of necessity, because they obey[157] the laws appointed for them. But when he was arguing about the courses of the stars, while he understood from the very harmony of things and times that they were not by chance, he judged that they were voluntary; as though they could not be moved with such order and arrangement, unless they contained within them an understanding acquainted with its own duty. Oh, how difficult is truth to those who are ignorant of it! how easy to those who know it! If, he says, the motions of the stars are not by chance, nothing else remains but that they are voluntary; nay, in truth, as it is plain that they are not by chance, so is it clear that they are not voluntary. Why, then, in completing their courses, do they preserve their regularity? Undoubtedly God, the framer of the universe, so arranged and contrived them, that they might run through their courses[158] in the heaven with a divine and wonderful order, to accomplish the variations of the successive seasons. Was Archimedes[159] of Sicily able to contrive a likeness and representation of the universe in

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[156] Exorbitare, "to wander from their orbits."

[157] Deserviunt, "they are devoted to."

[158] Spatium; a word borrowed frown the chariot-course, and applied with great beauty to the motions of the stars.

[159] Archimedes was the greatest of ancient mathematicians, and possessed in an eminent degree inventive genius. He constructed various engines of war, and greatly assisted in the defence of Syracuse when it was besieged

hollow brass, in which he so arranged the sun and moon, that they effected, as it were every day, motions unequal and resembling the revolutions of the heavens, and that sphere, while it revolved,[160] exhibited not only the approaches and withdrawings of the sun, or the increase and waning of the moon, but also the unequal courses of the stars, whether fixed or wandering? Was it then impossible for God to plan and create the originals,[161] when the skill of man was able to represent them by imitation? Would the Stoic, therefore, if he should have seen the figures of the stars painted and fashioned in that brass, say that they moved by their own design, and not by the genius of the artificer? There is therefore in the stars design, adapted to the accomplishment of their courses; but it is the design of God, who both made and governs all things, not of the stars themselves, which are thus moved. For if it had been His will that the sun should remain[162] fixed, it is plain that there would be perpetual day. Also if the stars had no motions, who doubts that there would have been eternal night? But that there might be vicissitudes of day and night, it was His will that the stars should move, and move with such variety that there might not only be mutual interchanges of light and darkness, by which alternate courses[163] of labour and rest might be established, but also *interchanges* of cold and heat, that the power and influence of the different seasons might be adapted either to the production or the ripening of the crops. And because philosophers did not see this skill of the divine power in contriving the movements of the stars, they supposed them to be living, as though they moved with feet and of their own accord, and not by the divine intelligence. But who does not understand why God contrived them? Doubtless lest, as the light of the sun was withdrawn, a night of excessive darkness should become too oppressive with its foul and dreadful gloom, and should be injurious to the living. And so He both bespangled the heaven with wondrous variety, and tempered the darkness itself with many and minute lights. How much more wisely therefore does Naso judge, than they who think that they are devoting themselves to the pursuit of wisdom, in thinking that those lights were appointed by God to remove the gloom of darkness! He concludes the book, in which he briefly comprises the phenomena *of nature*, with these three verses:—

> "These images, so many in number, and of such a figure, God placed in the heaven; and having scattered them through the gloomy darkness, He ordered them to give a bright light to the frosty night."

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by the Romans. His most celebrated work, however, was the construction of a sphere, or "orrery," representing the movements of the heavenly bodies. To this Lactantius refers.

[160] Dum vertitur.

[161] Illa vera. [Newton showed his *orrery* to Halley the atheist, who was charmed with the contrivance, and asked the name of the maker. "Nobody," was the *ad hominem* retort.]

[162] Staret.

[163] Spatia.

But if it is impossible that the stars should be gods, it follows that the sun and moon cannot be gods, since they differ from the light of the stars in magnitude only, and not in their design. And if these are not gods, the same is true of the heaven, which contains them all.

CHAP. VI.—THAT NEITHER THE WHOLE UNIVERSE NOR THE ELEMENTS ARE GOD, NOR ARE THEY POSSESSED OF LIFE.

In like manner, if the land on which we tread, and which we subdue and cultivate for food, is not a god, then the plains and mountains will not be gods; and if these are not so, it follows that the whole of the earth cannot appear to be God. In like manner, if the water, which is adapted to the wants[164] of living creatures for the purpose of drinking and bathing, is not a god, neither are the fountains *gods* from which the water flows. And if the fountains are not gods, neither are the rivers, which are collected from the fountains. And if the rivers also are not gods, it follows that the sea, which is made up of rivers, cannot be considered as God. But if neither the heaven, nor the earth, nor the sea, which are the parts of the world, can be gods, it follows that the world altogether is not God; whereas the same Stoics contend that it is both living and wise, and therefore God. But in this they are so inconsistent, that nothing is said by them which they do not also overthrow. For they argue thus: It is impossible that that which produces from itself sensible objects should itself be insensible. But the world produces man, who is endowed with sensibility; therefore it must also itself be sensible. Also they argue: that cannot be without sensibility, a part of which is sensible; therefore, because man is sensible, the world, of which man is a part, also possesses sensibility. The propositions[165] themselves are true, that that which produces a being endowed with sense is itself sensible; and that that possesses sense, a part of which is endowed with sense. But the assumptions by which they draw their conclusions are false; for the world does not produce man, nor is man a part of the world. For the same God who created the world, also created man from the beginning: and man is not a part of the world, in the same manner in which a limb is a part of the body; for it is possible for the world to be without man, as it is for a city or house. Now, as a house is the dwelling-place of one man, and a city of one people, so also the world is the abode[166] of the whole human race; and that which is inhabited is one thing, that which inhabits another. But these persons, in their eagerness to prove that which they had falsely assumed, that the world is possessed of sensibility, and is God, did not perceive the consequences of their own arguments. For if man is a part of the world, and if the world is endowed with sensibility because man is sensible, therefore it follows that, because man is mortal, the world must also of necessity be mortal, and not only mortal,

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[164] Is subservient to.

[165] Lactantius speaks after the manner of Cicero, and uses the word proposition to express that which logicians call the *major* proposition, as containing the major term: the word *assumption* expresses that which is called the *minor* proposition, as containing the minor term.

[166] Thus Cicero, *De Finibus*, iii., says: “But they think that the universe is governed by the power of the gods, and that it is, as it were, a city and state common to men and gods, and that every one of us is a part of that universe.”

but also liable to all kinds of disease and suffering. And, on the contrary, if the world is God, its parts also are plainly immortal: therefore man also is God, because he is, as you say, a part of the world. And if man, then also both beasts of burden and cattle, and the other kinds of beasts and of birds, and fishes, since these also in the same manner are possessed of sensibility, and are parts of the world. But this is endurable; for the Egyptians worship even these. But the matter comes to this: that even frogs, and gnats, and ants appear to be gods, because these also have sensibility, and are parts of the world. Thus arguments drawn from a false *source* always lead to foolish and absurd conclusions. Why should I mention that the same *philosophers* assert that the world was constructed[167] for the sake of gods and men as a common dwelling? Therefore the world is neither god, nor living, if it has been made: for a living creature is not made, but born; and if it has been built, it has been built as a house or ship *is built*. Therefore there is a builder of the world, *even* God; and the world which has been made is distinct from Him who made it. Now, how inconsistent and absurd is it, that when they affirm that the heavenly fires[168] and the other elements of the world are gods, they also say that the world itself is God! How is it possible that out of a great heap of gods one God can be made up? If the stars are gods, it follows that the world is not God, but the dwelling-place of gods. But if the world is God, it follows that all the things which are in it are not gods, but members[169] of God, which clearly cannot by themselves[170] take the name of God. For no one can rightly say that the members of one man are many men; but, however, there is no similar comparison between a living being and the world. For because a living being is endowed with sensibility, its members also have sensibility; nor do they become senseless[171] unless they are separated from the body. But what resemblance does the world present to this? Truly they themselves tell us, since they do not deny that it was made, that it might be, as it were, a common abode for gods and men. If, therefore, it has been constructed as an abode, it is neither itself God, nor are the elements which are its parts; because a house cannot bear rule over itself, nor can the parts of which a house consists. Therefore they are refuted not only by the truth, but even by their own words. For as a house, made for the purpose of being inhabited, has no sensibility by itself, and is subject to the master who built or inhabits it; so the world, having no sensibility of itself, is subject to God its Maker, who made it for His own use.

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[167] If the world was created out of nothing, as Christians are taught to believe, it was not born; for birth (γένεσις) takes place when matter assumes another substantial form.—Betuleius.

[168] The stars.

[169] Membra, "limbs," "parts."

[170] Sola, "alone." Another reading is solius, "of the only God."

[171] Brutescunt.

CHAP. VII.—OF GOD, AND THE RELIGIOUS RITES OF THE FOOLISH; OF AVARICE, AND THE AUTHORITY OF ANCESTORS.

The foolish, therefore, err in a twofold manner: first, in preferring the elements, that is, the works of God, to God *Himself*; secondly, in worshipping the figures of the elements themselves under human form. For they form the images of the sun and moon after the fashion of men; also those of fire, and earth, and sea, which they call Vulcan, Vesta, and Neptune. Nor do they openly sacrifice to the elements themselves. Men are possessed with so great a fondness for representations,[172] that those things which are true are now esteemed of less value: they are delighted, in fact, with gold, and jewels, and ivory. The beauty and brilliancy of these things dazzle their eyes, and they think that there is no religion where these do not shine. And thus, under pretence of *worshipping* the gods, avarice and desire are worshipped. For they believe that the gods love whatever they themselves desire, whatever it is, on account of which thefts and robberies and murders daily rage, on account of which wars overthrow nations and cities throughout the whole world. Therefore they consecrate their spoils and plunder to the gods, who must undoubtedly be weak, and destitute of the highest excellence, if they are subject to desires. For why should we think them celestial if they long for anything from the earth, or happy if they are in want of anything, or uncorrupted if they take pleasure in those things in the pursuit of which the desire of men is not unreservedly condemned? They approach the gods, therefore not so much on account of religion, which can have no place in badly acquired and corruptible things, as that they may gaze upon[173] the gold, and view the brilliancy of polished marble or ivory, that they may survey with unwearied contemplation garments adorned with precious stones and colours, or cups studded with glittering jewels. And the more ornamented are the temples, and the more beautiful the images, so much the greater majesty are they believed to have: so entirely is their religion confined[174] to that which the desire of men admires.

These are the religious institutions handed down to them by their ancestors, which they persist in maintaining and defending with the greatest obstinacy. Nor do they consider of what character they are; but they feel assured of their excellence and truth on this account, because the ancients have handed them down; and so great is the authority of antiquity, that it is said to be a crime to inquire into it. And thus it is everywhere believed as ascertained truth. In short, in Cicero,[175] Cotta thus speaks to Lucilius: “You know, Balbus, what is the opinion of Cotta, what the opinion of the pontiff. Now let me understand what are your sentiments: for since you are a philosopher, I ought to receive from you a reason for your religion; but in the case of our ancestors it is reasonable to believe them, though no reason is alleged by them." If you believe, why then do you require a reason, which may have the effect of causing you not to believe? But if you require a reason, and think that the subject demands inquiry, then you do not believe; for you make inquiry with this view, that you may follow it when you have ascertained it. Behold, reason teaches you that the religious institutions of the gods are not true: what will you do? Will you prefer to follow antiquity or reason? And this, indeed, was not imparted[176] to you by another, but was found out and chosen by yourself, since you have entirely uprooted all religious systems. If you prefer reason, you must abandon the institutions and authority of our ancestors, since nothing is right but that which reason prescribes. But if piety advises you to follow your ancestors, then admit that they were foolish, who complied with religious institutions invented contrary to reason; and that you are senseless, since you worship that which you have proved to be false. But since the name of ancestors is so greatly objected to us, let us see, I pray, who those ancestors were from whose authority it is said to be impious to depart.[177]

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[172] Imaginum.

[173] Ut oculis hauriant.

[174] Nihil aliud est.

[175] Cicero, *De Nat. Deor.*, iii. 2.

Romulus, when he was about to found the city, called together the shepherds among whom he had grown up; and since their number appeared inadequate to the founding of the city, he established an asylum. To this all the most abandoned men flocked together indiscriminately from the neighbouring places, without any distinction of condition. Thus he brought together the people from all these; and he chose into the senate those who were oldest, and called them Fathers, by whose advice he might direct all things. And concerning this senate, Propertius the elegiac poet thus speaks:—

> "The trumpet used to call the ancient Quirites to an assembly;[178] those hundred in the field often formed the senate. The senate-house, which now is raised aloft and shines with the well-robed senate, received the Fathers clothed in skins, rustic spirits."

These are the Fathers whose decrees learned and sagacious men obey with the greatest devotion; and all posterity must judge that to be true and unchangeable which an hundred old men clothed in skins established at their will; who, however, as has been mentioned in the first book,[179] were enticed by Pompilius to believe the truth of those sacred rites which he himself delivered. Is there any reason why their authority should be so highly esteemed

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[176] Insinuata.

[177] [See Clement, vol. ii. cap. 10, p. 197, this series.]

[178] Ad verba.

[179] Twenty-second chapter.

by posterity, since during their life no one either high or low judged them worthy of affinity?[180]

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[180] Relationship by marriage. The allusion is to the well-known story, that all the neighbouring towns refused to intermarry with the Romans.

CHAP. VIII.—OF THE USE OF REASON IN RELIGION; AND OF DREAMS, AUGURIES, ORACLES, AND SIMILAR PORTENTS.

It is therefore right, especially in a matter on which the whole plan of life turns, that every one should place confidence in himself, and use his own judgment and individual capacity for the investigation and weighing of the truth, rather than through confidence in others to be deceived by their errors, as though he himself were without understanding. God has given wisdom to all alike,[181] that they might be able both to investigate things which they have not heard, and to weigh things which they have heard. Nor, because they preceded us in time, did they also outstrip us in wisdom; for if this is given equally to all, we cannot be anticipated[182] in it by those who precede us. It is incapable of diminution, as the light and brilliancy of the sun; because, as the sun is the light of the eyes, so is wisdom the light of man's heart. Wherefore, since wisdom—that is, the inquiry after truth—is natural to all, they deprive themselves of wisdom, who without any judgment approve of the discoveries of their ancestors, and like sheep are led by others. But this escapes their notice, that the name of ancestors being introduced, they think it impossible that they themselves should have more knowledge because they are called descendants, or that the others should be unwise because they are called ancestors.[183] What, therefore, prevents us from taking a precedent[184] from them, that as they handed down to posterity their false inventions, so we who have discovered the truth may hand down better things to our posterity? There remains therefore a great subject of inquiry, the discussion of which does not come from talent, but from knowledge: and this must be explained at greater length, that nothing at all may be left in doubt. For perhaps some one may have recourse to those things which are handed down by many and undoubted authorities; that those very persons, whom we have shown to be no gods, have often displayed their majesty both by prodigies, and dreams, and auguries, and oracles. And, indeed, many wonderful things may be enumerated, and especially this, that Accius Navius, a consummate augur, when he was warning Tarquinius Priscus to undertake the commencement of nothing new without the previous sanction of auguries,[185] and the king, detracting from[186] the credit due to his art, told him to consult the birds, and then to announce to him whether it was possible for that which he himself had conceived in his mind to be accomplished, and Navius affirmed that it was possible; then take this whetstone, he said, and divide it with a razor. But the other without any hesitation took and cut it.

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[181] Pro virili portione. The phrase properly denotes the share that falls to a person in the division of an inheritance, hence equality.

[182] It cannot be forestalled or preoccupied.

[183] Majores. There is a play upon the words for ancestors and descendants in Latin which our translation does not reproduce. The word translated ancestors may also mean "men who are greater or superior:" the word translated descendants may mean "men who are less or inferior."

[184] Exemplum, "an example for imitation."

[185] Until he had consulted auguries.

[186] Elevans, "disparaging," or "diminishing from."

In the next place is the fact of Castor and Pollux having been seen in the Latin war at the lake of Juturna washing off the sweat of their horses, when their temple which adjoins the fountain had been open of its own accord. In the Macedonian war the same *deities*, mounted on white horses, are said to have presented themselves to Publius Vatienus as he went to Rome at night, announcing that King Perseus had been vanquished and taken captive on that day, the truth of which was proved by letters received from Paulus[187] a few days afterwards. That also is wonderful, that the statue of Fortune, in the form[188] of a woman, is reported to have spoken more than once; also that the statue of Juno Moneta,[189] when, on the capture of Veii, one of the soldiers, being sent to remove it, sportively and in jest asked whether she wished to remove to Rome, answered that she wished it. Claudia also is set forth as an example of a miracle. For when, in accordance with the Sibylline books, the Idæan mother was sent for, and the ship in which she was conveyed had grounded on a shoal of the river Tiber, and could not be moved by any force, they report that Claudia, who had been always regarded as unchaste on account of her excess in personal adornment, with bended knees entreated the goddess, if she judged her to be chaste, to follow her girdle; and thus the ship, which could not be moved by all the strong men,[190] was moved by a single woman. It is equally wonderful, that during the prevalence of a pestilence, Æsculapius, being called from Epidaurus, is said to have released the city of Rome from the long-continued plague.

Sacrilegious persons can also be mentioned, by the immediate punishment of whom the gods are believed to have avenged the injury done to them. Appius Claudius the censor having, against the advice of the oracle, transferred the sacred rites of Hercules to the public slaves,[191] was deprived of his eyesight; and the Potitian *gens*, which abandoned[192] its privilege, within the space of one year became extinct. Likewise the censor Fulvius, when he had taken away the marble tiles from the temple of the Lacinian[193] Juno, to cover the temple of the equestrian Fortuna, which he had built at Rome, was deprived of his senses, and having 52 lost his two sons who were serving in Illyricum, was consumed with the greatest grief of mind. Turullius also, the lieutenant of Mark Antony, when he had cut down a grove of Æsculapius in Cos,[194] and built a fleet, was afterwards slain at the same place by the soldiers of Cæsar. To these examples is added Pyrrhus, who, having taken away money from the treasure of the Locrian Proserpine, was shipwrecked, and dashed against the shores near to the temple of the goddess, so that nothing was found uninjured except that money. Ceres of Miletus also gained for herself great veneration among men. For when the city had been taken by Alexander, and the soldiers had rushed in to plunder her temple, a flame of fire suddenly thrown upon them blinded them all.

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[187] Paulus Æmilius, who subdued Macedonia.

[188] Muliebre. Others read Fortunæ muliebris.

[189] The name is said to be derived from *monendo*, “giving warning,” or “admonition.”

[190] The youth of military age.

[191] The circumstance is related by Livy, book ix. c. 29.

[192] Prodidit, “betrayed.”

[193] Lacinian, so called from the promontory Lacinia, near Croton.

There are also found dreams which seem to show the power of the gods. For it is said that Jupiter presented himself to Tiberius Atinius, a plebeian, in his sleep, and enjoined him to announce to the consuls and senate, that in the last Circensian[195] games a public dancer had displeased him, because a certain Antonius Maximus had severely scourged a slave under the *furca*[196] in the middle of the circus, and had led him to punishment, and that on this account the games ought to be repeated. And when he had neglected this command, he is said on the same day to have lost his son, and to have been himself seized by a severe disease; and that when he again perceived the same image asking whether he had suffered sufficient punishment for the neglect of his command, he was carried on a litter to the consuls; and having explained the whole matter in the senate, he regained strength of body, and returned to his house on foot. And that dream also was not less wonderful, to which it is said that Augustus Cæsar owed his preservation. For when in the civil war with Brutus he was afflicted with a severe disease, and had determined to abstain from battle, the image of Minerva presented itself to his physician Artorius, advising him that Cæsar should not confine himself to the camp on account of his bodily infirmity. He was therefore carried on a litter to the army, and on the same day the camp was taken by Brutus. Many other examples of a similar nature may be brought forward; but I fear that, if I shall delay too long in the setting forth of contrary subjects, I may either appear to have forgotten my purpose, or may incur the charge of loquacity.

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[194] The island of Cos lies off the coast of Caria; it had a celebrated temple of Æsculapius.

[195] The Circensian games were instituted by Romulus, according to the legend, when he wished to attract the Sabine population to Rome for the purpose of obtaining wives for his people. They were afterwards celebrated with great enthusiasm.

[196] Furca, an instrument of punishment to which the slave was bound and scourged.

CHAP. IX.—OF THE DEVIL, THE WORLD, GOD, PROVIDENCE, MAN, AND HIS WISDOM.

I will therefore set forth the method of all these things, that difficult and obscure subjects may be more easily understood; and I will bring to light all these deceptions[197] of the pretended deity, led by which men have departed very far from the way of truth. But I will retrace the matter far back from its source; that if any, unacquainted with the truth and ignorant, shall apply himself to the reading *of this book*, he may be instructed, and may understand what can in truth be "the source and origin of these evils;" and having received light, may perceive his own errors and those of the whole human race.

Since God was possessed[198] of the greatest foresight for planning, and of the greatest skill for carrying out in action, before He commenced this business of the world,—inasmuch as there was in Him, and always is, the fountain of full and most complete goodness,—in order that goodness might spring as a stream from Him, and might flow forth afar, He produced a Spirit like to Himself, who might be endowed with the perfections of God the Father. But how He willed that, I will endeavour to show in the fourth book.[199] Then He made another being, in whom the disposition of the divine origin did not remain. Therefore he was infected with his own envy as with poison, and passed from good to evil; and at his own will, which had been given to him by God unfettered,[200] he acquired for himself a contrary name. From which it appears that the source of all evils is envy. For he envied his predecessor,[201] who through his stedfastness[202] is acceptable and dear to God the Father. This being, who from good became evil by his own act, is called by the Greeks *diabolus*:[203] we call him accuser, because he reports to God the faults to which he himself entices us. God, therefore, when He began the fabric of the world, set over the whole work that first and greatest Son, and used Him at the same time as a counsellor and artificer, in planning, arranging, and accomplishing, since He is complete both in knowledge,[204] and judgment, and power; concerning whom I now speak more sparingly, because in another place[205] both 53

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[197] The tricks of a juggler.

[198] Most prudent.

[199] Chap. vi., *infra*

[200] Free.

[201] The Son of God, afterwards spoken of.

[202] By perseverance. There seems to be a contrast between the Son, who remained stedfast, and the evil spirits who fell.

[203] διάβολος, "slanderer or accuser." The Greek and Latin words employed by Lactantius have the same meaning.

[204] Providence.

[205] Book iv. ch. vi., etc. [Deus, igitur, machinator constitutorque rerum, etc.]

His excellence, and His name, and His nature must be related by us. Let no one inquire of what materials God made these works so great and wonderful: for He made all things out of nothing.

Nor are the poets to be listened to, who say that in the beginning was a chaos, that is, a confusion of matter and the elements; but that God afterwards divided all that mass, and having separated each object from the confused heap, and arranged them in order, He constructed and adorned the world. Now it is easy to reply to these persons, who do not understand the power of God: for they believe that He can produce nothing, except out of materials already existing[206] and prepared; in which error philosophers also were involved. For Cicero, while discussing the nature of the gods,[207] thus speaks: “First of all, therefore, it is not probable[208] that the matter[209] from which all things arose was made by divine providence, but that it has, and has had, a force and nature of its own. As therefore the builder, when he is about to erect any building, does not himself make the materials, but uses those which are already prepared, and the statuary[210] also *uses* the wax; so that divine providence ought to have had materials at hand, not of its own production, but already prepared for use. But if matter was not made by God, then neither was the earth, and water, and air, and fire, made by God.” Oh, how many faults there are in these ten lines! First, that he who in almost all his other disputations and books was a maintainer of the divine providence, and who used very acute arguments in assailing those who denied the existence of a providence, now himself, as a traitor or deserter, endeavoured to take away providence; in whose case, if you wish to oppose[211] him, neither consideration nor labour is required: it is only necessary to remind him of his own words. For it will be impossible for Cicero to be more strongly refuted by any one than by Cicero himself. But let us make this concession to the custom and practice of the Academics,[212] that men are permitted to speak with great freedom, and to entertain what sentiments they may wish. Let us examine the sentiments themselves. It is not probable, he says, that matter was made by God. By what arguments do you prove this? For you gave no reason for its being improbable. Therefore, on the contrary, it appears to me exceedingly probable; nor does it appear so without reason, when I reflect that there is something more in God, whom you verily reduce to the weakness of man, to whom you allow nothing else but the mere workmanship. In what respect, then, will that divine power differ from man, if God also, as man does, stands in need of the assistance of another? But He does stand in need of it, if He can construct nothing unless He is furnished with materials by another. But if this is the case, it is plain that His power is imperfect, and he who prepared the material[213] must be judged more powerful. By what name, therefore, shall he be called who excels God in power?—since it is greater to make that which is one's own, than to arrange those things which are another's. But if it is impossible that anything should be more powerful than God, who must necessarily be of perfect strength, power, and intelligence, it follows that He who made the things which are composed of matter, made matter also. For it was neither possible nor befitting that anything should exist without the exercise of God's power, or against His will. But it is probable, he says, that matter has, and always has had, a force and nature of its own.[214] What force could it have, without any one to give it? what nature, without any one to produce it? If it had force, it took that force from some one. But from whom could it take it, unless it were from God? Moreover, if it had a nature, which plainly is so called from being produced, it must have been produced. But from whom could it have derived its existence, except God? For nature, from which you say that all things had their origin, if it has no understanding, can make nothing. But if it has the power of producing and making, then it has understanding, and must be God. For that force can be called by no other name, in which there is both the foresight[215] to plan, and the skill and power to carry into effect. Therefore Seneca, the most intelligent of all the Stoics, says better, who saw "that nature was nothing else but God." Therefore he says, "Shall we not praise God, who possesses natural excellence?" For He did not learn it from any one. Yes, truly, we will praise Him; for although it is natural to Him, He gave it to Himself,[216] since God Himself is nature. When, therefore, you assign the origin of all things to nature, and take it from God, you are in the same difficulty:— 54

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[206] Lying under; answering to the Greek expression ὑποκειμένη ὕλη, subject matter.

[207] Not now found in the treatise which bears this title.

[208] Capable of proof.

[209] Materia; perhaps from “mater,” mother stuff—matter out of which anything is composed.

[210] The moulder. The ancients made statues of wax or clay, as well as of wood, ivory, and marble.

[211] Contradict.

[212] Alluding to the well-known practise of the Academics, viz., of arguing on both sides of a question.

> "You pay your debt by borrowing,[217] Geta."

For while simply changing the name, you clearly admit that it was made by the same person by whom you deny that it was made.

There follows a most senseless comparison. "As the builder," he says, "when he is about to erect any building, does not himself make the materials, but uses those which are already prepared, and the statuary also the wax; so that divine providence ought to have had materials at hand, not of its own production, but already prepared for use.” Nay rather it ought not; for God will have less power if He makes from materials already provided, which is the part of man. The builder will erect nothing without wood, for he cannot make the wood itself; and not to be able to do this is the part of human weakness. But God Himself makes the materials for Himself, because He has the power. For to have the power is the property of God; for if He is not able, He is not God. Man produces *his works* out of that which already exists, because through his mortality he is weak, and through his weakness his power is limited and moderate; but God produces His works out of that which has no existence, because through His eternity He is strong, and through His strength His power is immense, which has no end or limit, like the life of the Maker Himself. What wonder, then, if God, when He was about to make the world, first prepared the material from which to make it, and prepared it out of that which had no existence? Because it is impossible for God to borrow anything from another source, inasmuch as all things are in Himself and from Himself. For if there is anything before Him, and if anything has been made, *but* not by Him, He will therefore lose both the power and the name of God. But it may be said matter was never made, like God, who out of matter made this world. In that case, it follows that two eternal *principles* are established, and those indeed opposed to one another, which cannot happen without discord and destruction. For those things which have a contrary force and method must of necessity come into collision. In this manner it will be impossible that both should be eternal, if they are opposed to one another, because one must overpower the other. Therefore the nature of that which is eternal cannot be otherwise than simple, so that all things descended from that source as from a fountain. Therefore either God proceeded from matter, or matter from God. Which of these is more true, is easily understood. For of these two, one is endued with sensibility, the other is insensible. The power of making anything cannot exist, except in that which has sensibility, intelligence, reflection, and the power of motion. Nor can anything be begun, or made, or completed, unless it shall have been foreseen by reason how it shall be made before it exists, and how it shall endure[218] after it has been made. In short, he *only* makes anything who has the will to make it, and hands to complete that which he has willed. But that which is insensible always lies inactive and torpid; nothing can originate in that source where there is no voluntary motion. For if every animal is possessed of reason, it is certain that it cannot be produced from that which is destitute of reason, nor can that which is not present in the original source[219] be received from any other quarter. Nor, however, let it disturb any one, that certain animals appear to be born from the earth. For the earth does not give birth to these of itself, but the Spirit of God, without which nothing is produced. Therefore God did not arise from matter, because a being endued with sensibility can never spring from one that is insensible, a wise one from one that is irrational, one that is incapable of suffering from one that can suffer, an incorporeal being from a corporeal one; but matter is rather from God. For whatever consists of a body solid, and capable of being handled, admits of an external force. That which admits of force is capable of dissolution; that which is dissolved perishes; that which perishes must necessarily have had an origin; that which had an origin had a source[220] from which it originated, that is, some maker, who is intelligent, foreseeing, and skilled in making. There is one assuredly, and that no other than God. And since He is possessed of sensibility, intelligence, providence, power, and vigour, He is able to create and make both animated and inanimate objects, because He has the means of making everything. But matter cannot always have existed, for if it had existed it would be incapable of change. For that which always was, does not cease always to be; and that which had no beginning must of necessity be without an end. Moreover, it is easier for that which had a beginning to be without an end, than for that which had no beginning, to have an end. Therefore if matter was not made, nothing can be made from it. But if nothing can be made from it, then matter itself can have no existence. For matter is that out of which something is made. But everything out of which anything is made, inasmuch as it has received the hand of the artificer, is destroyed,[221] and begins to be some other thing. 55 Therefore, since matter had an end, at the time when the world was made out of it, it also had a beginning. For that which is destroyed[222] was *previously* built up; that which is loosened was *previously* bound up; that which is brought to an end was begun. If, then, it is inferred from its change and end, that matter had a beginning, from whom could that beginning have been, except from God? God, therefore, is the only being who was not made; and therefore He can destroy other things, but He Himself cannot be destroyed. That which was in Him will always be permanent, because He has not been produced or sprung from any other source; nor does His birth depend on any other object, which being changed may cause His dissolution. He is of Himself, as we said in the first book;[223] and therefore He is such as He willed that He should be, incapable of suffering, unchangeable, incorruptible, blessed, and eternal.

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[213] The founder or preparer of the material.

[214] [Quam vim potuit habere nullo dante?]

[215] Providentia.

[216] Sibi illam dedit. There is another reading, illa sibi illam dedit, but it does not give so good a sense.

[217] A proverbial expression, signifying "to get out of one difficulty by getting into another." The passage in the text is a quotation from Terence, *Phorm* , v. 2. 15. [Not in some editions of our author; e.g., Basil, 1521.]

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[218] Stand firm and stedfast.

[219] Which does not exist there, from whence it is sought.

But now the conclusion, with which Tully finished the sentiment, is much more absurd.[224] "But if matter," he says, "was not made by God, the earth indeed, and water, and air, and fire, were not made by God." How skilfully he avoided the danger! For he stated the former point as though it required no proof, whereas it was much more uncertain than that on account of which the statement was made. If matter, he says, was not made by God, the world was not made by God. He preferred to draw a false inference from that which is false, than a true one from that which is true. And though uncertain things ought to be proved from those which are certain, he drew a proof from an uncertainty, to overthrow that which was certain. For, that the world was made by divine providence (not to mention Trismegistus, who proclaims this; not to mention the verses of the Sibyls, who make the same announcement; not to mention the prophets,[225] who with one impulse and with harmonious[226] voice bear witness that the world was made,[227] and that it was the workmanship of God), even the philosophers almost universally agree; for this is the opinion of the Pythagoreans, the Stoics, and the Peripatetics, who are the chief of every sect.[228] In short, from those first seven wise men,[229] even to Socrates and Plato, it was held as an acknowledged and undoubted fact; until many ages afterwards[230] the crazy Epicurus lived, who alone ventured to deny that which is most evident, doubtless through the desire of discovering novelties, that he might found a sect in his own name. And because he could find out nothing new, that he might still appear to disagree with the others, he wished to overthrow old opinions. But in this all the philosophers who snarled[231] around him, refuted him. It is more certain, therefore, that the world was arranged by providence, than that matter was collected[232] by providence. Wherefore he ought not to have supposed that the world was not made by divine providence, because its matter was not made by divine providence; but because the world was made by divine providence, *he ought to have concluded* that matter also was made by the Deity. For it is more credible that matter was made by God, because He is all-powerful, than that the world was not made by God, because nothing can be made without mind, intelligence, and design. But this is not the fault of Cicero, but of the sect. For when he had undertaken a disputation, by which he might take away the nature of the gods, respecting which philosophers prated, in his ignorance of the truth he imagined that the Deity must altogether be taken away. He was able therefore to take away the gods, for they had no existence. But when he attempted to overthrow the divine providence, which is in the one God, because he had begun to strive against the truth, his arguments failed, and he necessarily fell into this pitfall, from which he was unable to withdraw himself. Here, then, I hold him firmly fixed; I hold him fastened to the spot, since Lucilius, who disputed on the other side, was silent. Here, then, is the turning-point;[233] on this everything depends. Let Cotta disentangle himself, if he can, from this difficulty;[234] let him bring forward arguments by which he may prove that matter has always existed, which no providence made. Let him show how anything ponderous and heavy either could exist without an author or could be changed, and how that which always was ceased to be, so that that which never was might begin to be. And if he shall prove these things, then, and not till then, will I admit that the world itself was not established by divine providence, and yet in making this admission I shall hold him fast by another snare. For he will turn round again to the same point, 56 to which he will be unwilling *to return*, so as to say that both the matter of which the world consists, and the world which consists of matter, existed by nature; though I contend that nature itself is God. For no one can make wonderful things, that is, things existing with the greatest order, except one who has intelligence, foresight, and power. And thus it will come to be seen that God made all things, and that nothing at all can exist which did not derive its origin from God.

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[220] Fountain.

[221] Distruitur, "pulled to pieces." The word is thus used by Cicero.

[222] Distruitur, "pulled to pieces." The word is thus used by Cicero.

[223] Ch. 3 and 7. [See pp. 11, 17, supra.]

[224] [Multo absurdior.]

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[225] Lactantius seems to refer not to the true prophets, but to those of other nations, such as Orpheus and Zoroaster, or the magi of the Persians, the gymnosophists of the Indians, or the Druids of the Gauls. St. Augustine often makes mention of these. It would seem inconsistent to mention Moses and the prophets of God with the prophets of the heathens. [Compare, however, "Christian analogies," etc., in Justin. See vol. i. 169; also *Ibid.*, pp. 182, 283–286.]

[226] Pari voce.

[227] The work of the world, and the workmanship of God.

[228] Qui sunt principes omnis disciplinæ. There is another reading: quæ sunt principes omnium disciplinæ, "which are the leading sects of all."

[229] Thales said that the world was the work of God.

[230] This statement is incorrect, as Plato was born b.c. 430, and Epicurus b.c. 337.

[231] There is probably an allusion to the Cynics.

[232] Conglobatam. Another reading is, quàm materiâ providentiam conglobatam.

But the same, as often as he follows the Epicureans,[235] and does not admit that the world was made by God, is wont to inquire by what hands, by what machines, by what levers, by what contrivance, He made this work of such magnitude. He might see, if he could have lived at that time in which *God* made it. But, that man might not look into the works of God, He was unwilling to bring him into this world until all things were completed. But he could not be brought in: for how could he exist while the heaven above was being built, and the foundations of the earth beneath were being laid; when humid things, perchance, either benumbed with excessive stiffness were becoming congealed, or seethed with fiery heat and rendered solid were growing hard? Or how could he live when the sun was not yet established, and neither corn nor animals were produced? Therefore it was necessary that man should be last made, when the finishing[236] hand had now been applied to the world and to all other things. Finally, the sacred writings teach that man was the last work of God, and that he was brought into this world as into a house prepared and made ready; for all things were made on his account. The poets also acknowledge the same. Ovid, having described the completion of the world, and the formation of the other animals, added:[237]—

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[233] Hinge.

[234] Abyss.

[235] As often as he is an Epicurean.

[236] The last hand.

> "An animal more sacred than these, and more capacious of a lofty mind, was yet wanting, and which might exercise dominion over the rest. Man was produced."

So impious must we think it to search into those things which God wished to be kept secret! But his inquiries were not made through a desire of hearing or learning, but of refuting; for he was confident that no one could assert that. As though, in truth, it were to be supposed that these things were not made by God, because it cannot be plainly seen in what manner they were created! If you had been brought up in a well-built and ornamented house, and had never seen a workshop,[238] would you have supposed that that house was not built by man, because you did not know how it was built? You would assuredly ask the same question about the house which you now ask about the world—by what hands, with what implements, man had contrived such great works; and especially if you should see large stones, immense blocks,[239] vast columns, the whole work lofty and elevated, would not these things appear to you to exceed the measure of human strength, because you would not know that these things were made not so much by strength as by skill and ingenuity?

But if man, in whom nothing is perfect, nevertheless effects more by skill than his feeble strength would permit, what reason is there why it should appear to you incredible, when it is alleged that the world was made by God, in whom, since He is perfect, wisdom can have no limit, and strength no measure? His works are seen by the eyes; but how He made them is not seen even by the mind, because, as Hermes says, the mortal cannot draw nigh to (that is, approach nearer, and follow up with the understanding) the immortal, the temporal[240] to the eternal, the corruptible to the incorruptible. And on this account the earthly animal is as yet incapable of perceiving[241] heavenly things, because it is shut in and held as it were in custody by the body, so that it cannot discern all things with free and unrestrained perception. Let him know, therefore, how foolishly he acts, who inquires into things which are indescribable. For this is to pass the limits of one's own condition, and not to understand how far it is permitted man to approach. In short, when God revealed the truth to man, He wished us only to know those things which it concerned man to know for the attainment of life; but as to the things which related to a profane and eager curiosity[242] He was silent, that they might be secret. Why, then, do you inquire into things which you cannot know, and if you knew them you would not be happier. It is perfect wisdom in man, if he knows that there is but one God, and that all things were made by Him.

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[237] *Metamorph* , book i.

[238] Fabrica. The word is also used to denote the *exercise* of skill in workmanship.

[239] Cæmenta, rough stones from the quarry.

[240] Pertaining to time, as opposed to eternal.

[241] Looking into.

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[242] A curious and profane eagerness.

CHAP. X.—OF THE WORLD, AND ITS PARTS, THE ELEMENTS AND SEASONS.

Now, having refuted those who entertain false sentiments respecting the world and God its Maker, let us return to the divine workmanship of the world, concerning which we are informed in the sacred[243] writings of our holy religion. Therefore, first of all, God made the heaven, and suspended it on high, that it might be the seat of God Himself, the Creator. Then He founded the earth, and placed it under the heaven, as a dwelling-place for man, with the other races of animals. He willed that it should be surrounded and held together by water. But He adorned and filled His own dwelling-place with bright lights; He decked it with the sun, and the shining orb of the moon, and with the glittering signs of the twinkling stars; but He placed on the earth the darkness, which is contrary to these. For of itself the earth contains no light, unless it receives it from the heaven, in which He placed perpetual light, and the gods above, and eternal life; and, on the contrary, He placed on the earth darkness, and the inhabitants of the lower regions, and death. For these things are as far removed from the former ones, as evil things are from good, and vices from virtues. He also established two parts of the earth itself opposite to one another, and of a different character,—namely, the east and the west; and of these the east is assigned to God, because He Himself is the fountain of light, and the enlightener[244] of all things, and because He makes us rise to eternal life. But the west is ascribed to that disturbed and depraved mind, because it conceals the light, because it always brings on darkness, and because it makes men die and perish in their sins. For as light belongs to the east, and the whole course of life depends upon the light, so darkness belongs to the west: but death and destruction are contained in darkness.[245] Then He measured out in the same way the other parts,—namely, the south and the north, which parts are closely united with the two former. For that which is more glowing with the warmth of the sun, is nearest to and closely united with the east; but that which is torpid with colds and perpetual ice belongs to the same division as the extreme west. For as darkness is opposed to light, so is cold to heat. As, therefore, heat is nearest to light, so is the south to the east; and as cold is nearest to darkness, so is the northern region to the west. And He assigned to each of these parts its own time,—namely, the spring to the east, the summer to the southern region, the autumn belongs to the west, and the winter to the north. In these two parts also, the southern and the northern, is contained a figure of life and death, because life consists in heat, death in cold. And as heat arises from fire, so

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[243] Secret writings.

[244] *Apos. Const.* (so-called), book ii. cap. 57. See Bingham, book viii. cap. 3, sec. 3; also vol. ii. note 1, p. 535, this series, and vol. iii. note 1, p. 31. So Cyril of Jerusalem, Augustine, and later Fathers. Bingham book xiii. cap. 8, sec. 15.]

[245] [In baptism, the renunciations were made with face turned to the west. Bingham, book xi. cap. 7, sec. 4.]

does cold from water. And according to the division of these parts He also made day and night, to complete by alternate succession with each other the courses[246] and perpetual revolutions of time, which we call years. The day, which the first east supplies, must belong to God, as all things do, which are of a better character. But the night, which the extreme west brings on, belongs, indeed, to him whom we have said to be the rival of God.

And even in the making of these God had regard to the future; for He made them so, that a representation of true religion and of false superstitions might be shown from these. For as the sun, which rises daily, although it is but one,—from which Cicero would have it appear that it was called Sol,[247] because the stars are obscured, and it alone is seen,—yet, since it is a true light, and of perfect fulness, and of most powerful heat, and enlightens all things with the brightest splendour; so God, although He is one only, is possessed of perfect majesty, and might, and splendour. But night, which we say is assigned to that depraved adversary of God,[248] shows by a resemblance the many and various superstitions which belong to him. For although innumerable stars appear to glitter and shine,[249] yet, because they are not full and solid lights, and send forth no heat, nor overpower the darkness by their multitude, therefore these two things are found to be of chief importance, which have power differing from and opposed to one another—heat and moisture, which God wonderfully designed for the support and production of all things. For since the power of God consists in heat and fire, if He had not tempered its ardour and force by mingling matter of moisture and cold, nothing could have been born or have existed, but whatever had begun to exist must immediately have been destroyed by conflagration. From which also some philosophers and poets said that the world was made up of a discordant concord; but they did not thoroughly understand the matter. Heraclitus said that all things were produced from fire; Thales of Miletus from water. Each saw something *of the truth*, and yet each was in error: for if one *element* only had existed, water could not have been produced from fire, nor, on the other hand, could fire from water; but it is more true that all things were produced from a mingling of the two. Fire, indeed, cannot be mixed with water, because they are opposed to each other; and if they came into collision, the one which proved superior must destroy the other. But their substances may be mingled. The substance of fire is heat; of water, moisture. Rightly therefore does Ovid say:[250]—

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[246] Spatia; an expression derived from the chariot-race.

[247] A play upon the words Sol, the sun, and solus, alone.

[248] Antitheus, one who takes the place of God: as Antichrist, ἀντίχριστος, one who sets himself in the place of Christ.

[249] Emit rays.

[250] *Metamorph.*, i. 430.

> "For when moisture and heat have become mingled, they conceive, and all things arise from these two. And though fire is at variance with water, moist vapour produces all things, and discordant concord[251] is adapted to production."

For the one element is, as it were, masculine; the other, as it were, feminine: the one active, the other passive. And on this account it was appointed by the ancients that marriage contracts should be ratified by the solemnity[252] of fire and water, because the young of animals are furnished with a body by heat and moisture, and are thus animated to life.

For, since every animal consists of soul[253] and body, the material of the body is contained in moisture, that of the soul in heat: which we may know from the offspring of birds; for though these are full of thick moisture, unless they are cherished by creative[254] heat, the moisture cannot become a body, nor can the body be animated with life. Exiles also were accustomed to be forbidden the use of fire and water: for as yet it seemed unlawful to inflict capital punishment on any, however guilty, inasmuch as they were men. When, therefore, the use of those things in which the life of men consists was forbidden, it was deemed to be equivalent to the actual infliction of death on him who had been thus sentenced. Of such importance were these two elements considered, that they believed them to be essential for the production of man, and for the sustaining of his life. One of these is common to us with the other animals, the other has been assigned to man alone. For we, being a heavenly and immortal race,[255] make use of fire, which is given to us as a proof of immortality, since fire is from heaven; and its nature, inasmuch as it is moveable and rises upward, contains the principle of life. But the other animals, inasmuch as they are altogether mortal, make use of water only, which is a corporeal and earthly element. And the nature of this, because it is moveable, and has a downward inclination, shows a figure of death. Therefore the cattle do not look up to heaven, nor do they entertain religious sentiments, since the use of fire is removed from them. But from what source or in what manner God lighted up or caused[256] to flow these two principal elements, fire and water, He who made them alone can know.[257]

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[251] [Discors concordia.]

[252] Sacramento Torches were lighted at marriage ceremonies, and the bride was sprinkled with water.

[253] The living principle.

[254] The artificer.

[255] Animal.

[256] Eliquaverit. "strained off," "made liquid."

[257] [So Izaak Walton: "Known only to him whose name is Wonderful."]

CHAP. XI.—OF LIVING CREATURES, OF MAN; PROMETHEUS, DEUCALION, THE PARCÆ.

Therefore, having finished the world, He commanded that animals of various kinds and of dissimilar forms should be created, both great and smaller. And they were made in pairs, that is, one of each sex; from the offspring of which both the air and the earth and the seas were filled. And God gave nourishment to all these by their kinds[258] from the earth, that they might be of service to men: some, for instance, were for food, others for clothing; but those which are of great strength He gave, that they might assist in cultivating the earth, whence they were called beasts of burthen.[259] And thus, when all things had been settled with a wonderful arrangement, He determined to prepare for Himself an eternal kingdom, and to create innumerable souls, on whom He might bestow immortality. Then He made for Himself a figure endowed with perception and intelligence, that is, after the likeness of His own image, than which nothing can be more perfect: He formed man out of the dust of the ground, from which he was called man,[260] because He was made from the earth. Finally, Plato says that the human form[261] was godlike; as does the Sibyl, who says,—

> "Thou art my image, O man, possessed of right reason."[262]

The poets also have not given a different account respecting this formation of man, however they may have corrupted it; for they said that man was made by Prometheus from clay. They were not mistaken in the matter itself, but in the name of the artificer. For they had never come into contact with a line of the truth; but the things which were handed down by the oracles of the prophets, and contained in the sacred book[263] of God; those things collected from fables and obscure opinion, and distorted, as the truth is wont to be corrupted by the multitude when spread abroad by various conversations, everyone adding something to that which he had heard,— those things they comprised in their poems; and in this, indeed, *they acted* foolishly, in that they attributed so wonderful and divine a work to man. For what need was there that man should be formed of clay, when he might be generated in the same way in which Prometheus himself was born from Iapetus? For if he was a man, he was able to beget a man, but not to make one. But his punishment on Mount Caucasus declares that he was not of the gods. But no one reckoned his father Iapetus or his uncle[264] Titan as gods, because the high dignity of the kingdom was in possession of Saturn only, by which he obtained divine honours, together with all his descendants. This invention of the poets admits 59 of refutation by many arguments. It is agreed by all that the deluge took place for the destruction of wickedness, and for its removal from the earth. Now, both philosophers and poets, and writers of ancient history, assert the same, and in this they especially agree with the language of the prophets. If, therefore, the flood took place for the purpose of destroying wickedness, which had increased through the excessive multitude of men, how was Prometheus the maker of man, when his son Deucalion is said by the same writers to have been the only one who was preserved on account of his righteousness? How could a single descent[265] and a single generation have so quickly filled the world with men? But it is plain that they have corrupted this also, as they did the former account; since they were ignorant both at what time the flood happened on the earth, and who it was that deserved on account of his righteousness to be saved when the human race perished, and how and with whom he was saved: all of which are taught by the inspired[266] writings. It is plain, therefore, that the account which they give respecting the work of Prometheus is false.

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[258] By species.

[259] Jumenta, "beasts of burthen," as though derived from juvo, "to aid."

[260] Homo, "man," from humus, "the ground." [P. 56, *supra*]

[261] This image, or likeness of God, in which man was originally created, is truly described not by Plato, but by St. Paul: 2 Cor. iv. 6; Col. iii. 10; Eph. iv. 24.

[262] Another reading is, "Man is my image."

[263] Sacrario, "the shrine."

But because I had said[267] that the poets are not accustomed to speak that which is altogether untrue, but to wrap up in figures and thus to obscure their accounts, I do not say that they spoke falsely in this, but that first of all Prometheus made the image of a man of rich and soft clay, and that he first originated the art of making statues and images; inasmuch as he lived in the times of Jupiter, during which temples began to be built, and new modes of worshipping the gods introduced. And thus the truth was corrupted by falsehood; and that which was said to have been made by God began also to be ascribed to man, who imitated the divine work. But the making of the true and living man from clay is the work of God. And this also is related by Hermes,[268] who not only says that man was made by God, after the image of God, but he even tried to explain in how skilful a manner He formed each limb in the human body, since there is none of them which is not as available for the necessity of use as for beauty. But even the Stoics, when they discuss the subject of providence, attempt to do this; and Tully followed them in many places. But, however, he briefly treats of a subject so copious and fruitful, which I now pass over on this account, because I have lately written a particular book on this subject to my disciple Demetrianus. But I cannot here omit that which some erring philosophers say, that men and the other animals arose from the earth without any author; whence that expression of Virgil:[269]—

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[264] Father's brother.

[265] Gradus.

[266] Prophetical writings.

[267] Book i. [ch. 11, p. 22, supra].

[268] The title ὁ δημιουργος, the Architect, or Creator, is used by Plato and Hermes.

> "And the earth-born[270] race of men raised its head from the hard fields."

And this opinion is especially entertained by those who deny the existence of a *divine* providence. For the Stoics attribute the formation of animals to divine skill. But Aristotle freed himself from labour and trouble, by saying that the world always existed, and therefore that the human race, and the other things which are in it, had no beginning, but always had been, and always would be. But when we see that each animal separately, which had no previous existence, begins to exist, and ceases to exist, it is necessary that the whole race must at some time have begun to exist, and must cease at some time because it had a beginning.

For all things must necessarily be comprised in three periods of time—the past, the present, and the future. The commencement[271] belongs to the past, existence to the present, dissolution to the future. And all these things are seen in the case of men individually: for we begin when we are born; and we exist while we live; and we cease when we die. On which account they would have it that there are three Parcæ:[272] one who warps the web of life for men; the second, who weaves it; the third, who cuts and finishes it. But in the whole race of men, because the present time only is seen, yet from it the past also, that is, the commencement, and the future, that is, the dissolution, are inferred. For since it exists, it is evident that at some time it began to exist, for nothing can exist without a beginning; and because it had a beginning, it is evident that it will at some time have an end. For that cannot, as a whole, be immortal, which consists of mortals. For as we all die individually, it is possible that, by some calamity, all may perish simultaneously: either through the unproductiveness of the earth, which sometimes happens in particular cases; or through the general spread of pestilence, which often desolates separate cities and countries; or by the conflagration of the world, as is said to have happened in the case of Phaethon; or by a deluge, as is reported in the time of Deucalion, when the whole race was destroyed with the exception of one man. And if this deluge happened by chance, it might assuredly have happened that he who was the only survivor should perish. But if he was reserved by the will of divine providence, as it cannot be denied, to recruit mankind, it is evident that the life and the destruction of the human race are in the power of God. And if it is possible for it to die altogether, because it 60 dies in parts, it is evident that it had an origin at some time; and as the liability to decay[273] bespeaks a beginning, so also it gives proof of an end. And if these things are true, Aristotle will be unable to maintain that the world also itself had no beginning. But if Plato and Epicurus extort this from Aristotle, yet Plato and Aristotle, who thought that the world would be everlasting, will, notwithstanding their eloquence, be deprived of this also by Epicurus, because it follows, that, *as it had a beginning*, it must also have an end. But we will speak of these things at greater length in the last book. Now let us revert to the origin of man.

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[269] *Georg.*, ii. 341. [Terrea progenies duris caput extulit arvis.]

[270] Terrea. Another reading is ferrea, "the race of iron."

[271] The origin.

[272] The fable of the three Parcæ—Clotho, Lachesis, and Atropos—is derived from Hesiod.

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[273] Frailty.

CHAP. XII.—THAT ANIMALS WERE NOT PRODUCED SPONTANEOUSLY, BUT BY A DIVINE ARRANGEMENT, OF WHICH GOD WOULD HAVE GIVEN US THE KNOWLEDGE, IF IT WERE ADVANTAGEOUS FOR US TO KNOW IT.

They say that at certain changes of the heaven, and motions of the stars, there existed a kind of maturity[274] for the production of animals; and thus that the new earth, retaining the productive seed, brought forth of itself certain vessels[275] after the likeness of wombs, respecting which Lucretius[276] says,—

> "Wombs grew attached to the earth by roots;"

and that these, when they had become mature, being rent by the compulsion of nature, produced tender animals; afterwards, that the earth itself abounded with a kind of moisture which resembled milk, and that animals were supported by this nourishment. How, then, were they able to endure or avoid the force of the cold or of heat, or to be born at all, since the sun would scorch them or the cold contract them? But, they say, at the beginning of the world there was no winter nor summer, but a perpetual spring of an equable temperature.[277] Why, then, do we see that none of these things now happens? Because, they say, it was necessary that it should once happen, that animals might be born; but after they began to exist, and the power of generation was given to them, the earth ceased to bring forth, and the condition of time[278] was changed. Oh, how easy it is to refute falsehoods! In the first place, nothing can exist in this world which does not continue permanent, as it began. For neither were the sun and moon and stars then uncreated; nor, having been created, were they without their motions; nor did that divine government, which manages and rules their courses, fail to begin *its exercise* together with them. In the next place, if it is as they say, there must of necessity be a providence, and they fall into that very condition which they especially avoid. For while the animals were yet unborn, it is plain that some one provided that they should be born, that the world might not appear gloomy[279] with waste and desolation. But, that they might be produced from the earth without the office of parents, provision must have been made with great judgment; and in the next place, that the moisture condensed from the earth might be formed into the various figures of bodies; and also that, having received from the vessels with which they were covered the power of life and sensation, they might be poured forth, as it were, from the womb of mothers, is a wonderful and indescribable[280] provision. But let us suppose that this also happened by chance; the circumstances which follow assuredly cannot be by chance,—that the earth should at once flow with milk, and that the temperature of the atmosphere should be equable. And if these things plainly happened, that the newly born animals might have nourishment, or be free from danger, it must be that some one provided these things by some divine counsel.

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[274] Ripeness, or suitableness.

[275] Little bags, or follicles.

[276] Book v. 806. [Uteri terram radicibus apti.]

[277] A perpetual temperature and an equable spring.

[278] The seasons were varied.

[279] Be rough.

But who is able to make this provision except God? Let us, however, see whether the circumstance itself which they assert could have taken place, that men should be born from the earth. If any one considers during how long a time and in what manner an infant is reared, he will assuredly understand that those earth-born children could not possibly have been reared without some one to bring them up. For they must have lain for many months cast forth, until their sinews were strengthened, so that they had power to move themselves and to change their place, which can scarcely happen within the space of one year. Now see whether an infant could have lain through many months in the same manner and in the same place where it was cast forth, without dying, overwhelmed and corrupted by that moisture of the earth which it supplied for the sake of nourishment, and by the excrements of its own body mixed together. Therefore it is impossible but that it was reared by some one; unless, indeed, all animals are born not in a tender condition, but grown up: and it never came into their mind to say this. Therefore the whole of that method is impossible and vain; if that can be called method by which it is attempted that there shall be no method. For he who says that all things are produced of their own accord, and attributes nothing to divine providence, he assuredly does not assert, but overthrows method. But if nothing can be done or produced without design, it is plain that there is a divine providence, to which that which is called design peculiarly belongs. Therefore God, the Contriver of all things, made man. And even Cicero, though ignorant of the sacred writings, saw this, who in his treatise on the Laws, in the first book,[281] handed down the same thing as the prophets; and I add his words: "This animal, foreseeing, sagacious, various, acute, gifted with memory, full of method and design, which we call man, was produced by the supreme Deity under remarkable circumstances; for this alone of so many kinds and natures of animals, partakes of judgment and reflection, when all other animals are destitute of them." Do you see that the man, although far removed from the knowledge of the truth, yet, inasmuch as he held the image of wisdom, understood that man could not be produced except by God? But, however, there is need of divine[282] testimony, lest that of man should be insufficient. The Sibyl testifies that man is the work of God:— 61

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[280] Inextricabilis, that cannot be disentangled.

[281] [*De Legibus*, book i. cap. 7.]

[282] That is, according to the notions of the heathen.

> "He who is the only God being the invincible Creator, He Himself fixed[283] the figure of the form of men, He Himself mixed the nature of all belonging to the generation of life."

The sacred writings contain statements to the same effect. Therefore God discharged the office of a true father. He Himself formed the body; He Himself infused the soul with which we breathe. Whatever we are, it is altogether His work. In what manner He effected this He would have taught us, if it were right for us to know; as He taught us other things, which have conveyed to us the knowledge both of ancient error and of true light.

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[283] Made fast, established.

CHAP. XIII.—WHY MAN IS OF TWO SEXES; WHAT IS HIS FIRST DEATH, AND WHAT THE SECOND AND OF THE FAULT AND PUNISHMENT OF OUR FIRST PARENTS.

When, therefore, He had first formed the male after His own likeness, then He also fashioned woman after the image of the man himself, that the two by their union might be able to perpetuate their race, and to fill the whole earth with a multitude. But in the making of man himself He concluded and completed the nature of those two materials which we have spoken of as contrary to each other, fire and water. For having made the body, He breathed into it a soul from the vital source of His own Spirit, which is everlasting, that it might bear the similitude of the world itself, which is composed of opposing elements. For he[284] consists of soul and body, that is, as it were, of heaven and earth: since the soul by which we live, has its origin, as it were, out of heaven from God, the body out of the earth, of the dust of which we have said that it was formed. Empedocles—whom you cannot tell whether to reckon among poets or philosophers, for he wrote in verse respecting the nature of things, as did Lucretius and Varro among the Romans—determined that there were four elements, that is, fire, air, water, and earth; perhaps following Trismegistus, who said that our bodies were composed of these four elements by God, for *he said* that they contained in themselves something of fire, something of air, something of water, and something of earth, and *yet* that they were neither fire, nor air, nor water, nor earth. And these things indeed are not false; for the nature of earth is contained in the flesh, that of moisture in the blood, that of air in the breath, that of fire in the vital heat. But neither can the blood be separated from the body, as moisture is from the earth; nor the vital heat from the breath, as fire from the air: so that of all things only two elements are found, the whole nature of which is included in the formation of our body. Man, therefore, was made from different and opposite substances, as the world itself was made from light and darkness, from life and death; and he has admonished us that these two things contend against each other in man: so that if the soul, which has its origin from God, gains the mastery, it is immortal, and lives in perpetual light; if, on the other hand, the body shall overpower the soul, and subject it to its dominion, it is in everlasting darkness and death.[285] And the force of this is not that it altogether annihilates[286] the souls of the unrighteous, but subjects them to everlasting punishment.[287]

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[284] i.e., man.

[285] It was necessary to remove ambiguity from the heathen, to whom the word death conveys no such meaning. In the sacred writings the departure of the soul from the body is often spoken of as sleep, or rest. Thus Lazarus is said to sleep. 1 Thess. iv. 14, “Them that sleep in Jesus will God bring with Him,”—an expression of great beauty and propriety as applied to Christians. On the other hand, the prophets speak of “the shadow of death.”

We term that punishment the second death, which is itself also perpetual, as also is immortality. We thus define the first death: Death is the dissolution of the nature of living beings; or thus: Death is the separation of body and soul. But we thus define the second death: Death is the suffering of eternal pain; or thus: Death is the condemnation of souls for their deserts to eternal punishments. This does not extend to the dumb cattle, whose spirits, not being composed of God,[288] but of the common air, are dissolved by death. 62 Therefore in this union of heaven and earth, the image of which is developed[289] in man, those things which belong to God occupy the higher part, namely the soul, which has dominion over the body; but those which belong to the devil occupy the lower[290] part, manifestly the body: for this, being earthly, ought to be subject to the soul, as the earth is to heaven. For it is, as it were, a vessel which this heavenly spirit may employ as a temporary dwelling. The duties of both are—for the latter, which is from heaven and from God, to command; but for the former, which is from the earth and the devil, to obey. And this, indeed, did not escape the notice of a dissolute man, Sallust,[291] who says: "But all our power consists in the soul and body; we use the soul to command, the body rather to obey." It had been well if he had lived in accordance with his words; for he was a slave to the most degrading pleasures, and he destroyed the efficacy of his sentiment by the depravity of his life. But if the soul is fire, as we have shown, it ought to mount up to heaven as fire, that it may not be extinguished; that is, *it ought to rise* to the immortality which is in heaven. And as fire cannot burn and be kept alive unless it be nourished[292] by some rich fuel[293] in which it may have sustenance, so the fuel and food of the soul is righteousness alone, by which it is nourished unto life. After these things, God, having made man in the manner in which I have pointed out, placed him in paradise,[294] that is, in a most fruitful and pleasant garden, which He planted in the regions of the East with every kind of wood and tree, that he might be nourished by their various fruits; and being free from all labours,[295] might devote himself entirely to the service of God his Father.

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[286] Extinguishes. Compare the words of Christ Himself, John v. 29; Acts xxiv. 15.

[287] [Must not be overlooked. See vol. iv. p. 495, and elucidation (after book. iv.) on p. 542.]

[288] [Eccles. iii. 18–21. Answered, Eccles. xii. 7.]

[289] Portrayed or expressed.

[290] It is not to be supposed that Lactantius, following the error of Marcion, believed that the body of man had been formed by the devil, for he has already described its creation by God. He rather speaks of the devil as exercising a power permitted to him over the earth and the bodies of men. Compare 2 Cor. iv. 4.

[291] Preface to *Catiline*

[292] The word *teneo* is used in this sense by Cicero (*De Nat. Deor.*, 11. 54): "Tribus rebus animantium vita tenetur, cibo, potione, spiritu."

[293] Material.

[294] Gen. ii.

Then He gave to him fixed commands, by the observance of which he might continue immortal; or if he transgressed them, be punished with death. It was enjoined that he should not taste of one tree only which was in the midst of the garden,[296] in which He had placed the knowledge of good and evil. Then the accuser, envying the works of God, applied all his deceits and artifices to beguile[297] the man, that he might deprive him of immortality. And first he enticed the woman by fraud to take the forbidden fruit, and through her instrumentality he also persuaded the man himself to transgress the law of God. Therefore, having obtained the knowledge of good and evil, he began to be ashamed of his nakedness, and hid himself from the face of God, which he was not before accustomed to do. Then God drove out the man from the garden, having passed sentence upon the sinner, that he might seek support for himself by labour. And He surrounded[298] the garden itself with fire, to prevent the approach of the man until He execute the last judgment on earth; and having removed death, recall righteous men, His worshippers, to the same place; as the sacred writers teach, and the Erythræan Sibyl, when she says: “But they who honour the true God inherit everlasting life, themselves inhabiting together paradise, the beautiful garden, for ever.” But since these are the last things,[299] we will treat of them in the last part of this work. Now let us explain those which are first. Death therefore followed man, according to the sentence of God, which even the Sibyl teaches in her verse, saying: “Man made by the very hands of God, whom the serpent treacherously beguiled that he might come to the fate of death, and receive the knowledge of good and evil.” Thus the life of man became limited in duration;[300] but still, however, long, inasmuch as it was extended to a thousand[301] years. And when Varro was not ignorant of this, handed down as it is in the sacred writings, and spread abroad by the knowledge of all, he endeavoured to give reasons why the ancients were supposed to have lived a thousand years. For he says that among the Egyptians months are accounted[302] as years: so that the circuit of the sun through the twelve signs *of the zodiac* does not make a year, but the moon, which traverses that sign-bearing circle in the space of thirty days; which argument is manifestly false. For no one then exceeded the thousandth year. But now they who attain to the hundredth year, which frequently happens, undoubtedly live a thousand and two hundred months. And competent[303] authorities report that men are accustomed to reach one hundred and twenty years.[304] But because Varro did not know why or when the life of man was shortened, he himself shortened it, since he knew that it was possible for man to live a thousand and four hundred months. 63

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[295] We are not to understand this as asserting that the man lived in idleness, and without any employment in paradise; for this would be inconsistent with the Scripture narrative, which tells us that Adam was placed there to keep the garden and dress it. It is intended to exclude painful and anxious labour, which is the punishment of sin. See Gen. iii. 17.

[296] Paradise.

[297] Another reading is, ad dejiciendum hominem, “to overthrow the man.”

[298] Circumvallavit, “placed a barrier round.” See Gen. iii. 24: “He placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way to keep the way of the tree of life.”

[299] [Not novissima, but extrema here. He refers to book vii. cap. 11, etc.]

[300] Temporary. The word is opposed to everlasting.

[301] No one actually lived a thousand years. They who approached nearest to it were Methuselah, who lived 969 years, Jared 962, and Noah 950.

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[302] It appears that the practise of the Egyptians varied as to the computation of the year.

[303] Philo and Josephus.

[304] ["Old Parr," born in Shropshire, a.d. 1483, died in 1635: i.e., born before the discovery of America, he lived to the beginning of Hampden's career in England.]

CHAP. XIV.—OF NOAH THE INVENTOR OF WINE, WHO FIRST HAD KNOWLEDGE OF THE STARS, AND OF THE ORIGIN OF FALSE RELIGIONS.

But afterwards God, when He saw the earth filled with wickedness and crimes, determined to destroy mankind with a deluge; but, however, for renewing the multitude, He chose one man, who,[305] when all were corrupted, stood forth pre-eminent, as a remarkable example of righteousness. He, when six hundred years old, built an ark, as God had commanded him, in which he himself was saved, together with his wife and three sons, and as many daughters-in-law, when the water had covered all the loftiest mountains. Then when the earth was dry, God, execrating the wickedness of the former age, that the length of life might not again be a cause of meditating evils, gradually diminished the age of man by each successive generation, and placed a limit at a hundred and twenty years,[306] which it might not be permitted to exceed. But he, when he went forth from the ark, as the sacred writings inform us, diligently cultivated the earth, and planted a vineyard with his own hand. From which circumstance they are refuted who regard Bacchus as the author of wine. For he not only preceded Bacchus, but also Saturn and Uranus, by many generations. And when he had first taken the fruit from the vineyard, having become merry, he drank even to intoxication, and lay naked. And when one of his sons, whose name was Cham,[307] had seen this, he did not cover his father's nakedness, but went out and told the circumstance to his brothers also. But they, having taken a garment, entered with their faces turned backwards, and covered their father.[308] And when their father became aware of what had been done he disowned and sent away his son. But he went into exile, and settled in a part of that land which is now called Arabia; and that land was called from him Chanaan, and his posterity Chanaanites. This was the first nation which was ignorant of God, since its prince and founder did not receive from his father the worship of God, being cursed by him;[309] and thus he left to his descendants ignorance of the divine nature.[310]

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[305] The reading is quod, which in construction refers not to the preceding, but to the following substantive. Qui has been suggested as a preferable reading.

[306] Lactantius understands the hundred and twenty years (mentioned Gen. vi. 3) as the limit of human life, and regards it as a mark of severity on God's part. But Chrysostom, Jerome, Augustine, and most commentators, regard it rather as a sign of God's patience and long-suffering, in giving them that space for repentance. And this appears to be confirmed by the Apostle Peter, 1 Ep. iii. 20, "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing."

[307] Ham.

[308] Gen. ix. 23.

From this nation all the nearest people flowed as the multitude increased. But the descendants of his father were called Hebrews, among whom the religion of the true God was established.[311] But from these also in after times, when their number was multiplied exceedingly, since the small extent of their settlements could not contain them, then young men, either sent by their parents or of their own accord, by the compulsion of poverty, leaving their own lands to seek for themselves new settlements, were scattered in all directions, and filled all the islands and the whole earth; and thus being torn away from the stem of their sacred root, they established for themselves at their own discretion new customs and institutions. But they who occupied Egypt were the first of all who began to look up to and adore the heavenly bodies. And because they did not shelter themselves in houses on account of the quality of the atmosphere, and the heaven is not overspread with any clouds in that country, they observed the courses of the stars, and their obscurations,[312] while in their frequent adorations they more carefully and freely beheld them. Then afterwards, induced by certain prodigies, they invented monstrous figures of animals, that they might worship them; the authors of which we will presently disclose. But the others, who were scattered over the earth, admiring the elements of the world, began to worship the heaven, the sun, the earth, the sea, without any images and temples, and offered sacrifices to them in the open air, until in process of time they erected temples and statues to the most powerful kings, and originated the practice of honouring them with victims and odours; and thus wandering from the knowledge of God, they began to be heathens. They err, therefore, who contend that the worship of the gods was from the beginning of the world, and that heathenism was prior to the religion of God: for they think that this was discovered afterwards, because they are ignorant of the source and origin of the truth. Now let us return to the beginning of the world. 64

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[309] This refers to that prophetic denunciation of divine judgment on the impiety of Ham, which Noah, by the suggestion of the Holy Spirit, uttered against the posterity of the profane man. Gen. ix. 25: "Cursed be Canaan." The curse was not uttered in a spirit of vengeance or impatience on account of the injury received, but by the prophetic impulse of the Divine Spirit. [The prophet fixes on the descendant of Ham, whose *impiety* was foreseen, and to whom *it* brought a curse so signal.]

[310] [Our author falls into a hysteron-proteron*:* the curse did not work the ignorance, but wilful ignorance and idolatry wrought the curse, which was merely foretold, not fore-ordained.]

[311] Resedit.

[312] Eclipses.

CHAP. XV.—OF THE CORRUPTION OF ANGELS, AND THE TWO KINDS OF DEMONS.

When, therefore, the number of men had begun to increase, God in His forethought, lest the devil, to whom from the beginning He had given power over the earth, should by his subtilty either corrupt or destroy men, as he had done at first, sent angels for the protection and improvement[313] of the human race; and inasmuch as He had given these a free will, He enjoined them above all things not to defile themselves with contamination from the earth, and thus lose the dignity of their heavenly nature.[314] He plainly prohibited them from doing that which He knew that they would do, that they might entertain no hope of pardon. Therefore, while they abode among men, that most deceitful ruler[315] of the earth, by his very association, gradually enticed them to vices, and polluted them by intercourse with women. Then, not being admitted into heaven on account of the sins into which they had plunged themselves, they fell to the earth. Thus from angels the devil makes them to become his satellites and attendants. But they who were born from these, because they were neither angels nor men, but bearing a kind of mixed[316] nature, were not admitted into hell, as their fathers were not into heaven. Thus there came to be two kinds of demons; one of heaven, the other of the earth. The latter are the wicked[317] spirits, the authors of all the evils which are done, and the same devil is their prince. Whence Trismegistus calls him the ruler of the demons. But grammarians say that they are called demons, as though *dæmones*,[318] that is, skilled and acquainted with matters: for they think that these are gods. They are acquainted, indeed, with many future events, but not all, since it is not permitted them entirely to know the counsel of God; and therefore they are accustomed to accommodate[319] their answers to ambiguous results. The poets both know them to be demons, and so describe them. Hesiod thus speaks:—

> "These are the demons according to the will of Zeus, Good, living on the earth,
> the guardians of mortal men."

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[313] Cultum.

[314] Substantiæ, "essence."

[315] See 2 Cor. iv. 4, "the god of this world."

[316] Middle.

[317] Unclean.

[318] δαήμονες. Other derivations have been proposed; but the word probably comes from δαίω, "to distribute destinies." Plato approves of the etymology given by Lactantius; for he says that good men, distinguished by great honours, after their death became demons, in accordance with this title of prudence and wisdom. [See the whole subject in Lewis' *Plato*, etc., p. 347.]

[319] To combine, qualify, or temperate.

And this is said for this purpose, because God had sent them as guardians to the human race; but they themselves also, though they are the destroyers of men, yet wish themselves to appear as their guardians, that they themselves may be worshipped, and God may not be worshipped. The philosophers also discuss the subject of these beings. For Plato attempted even to explain their natures in his "Banquet;" and Socrates said that there was a demon continually about him, who had become attached to him when a boy, by whose will and direction his life was guided. The art also and power of the Magi altogether consists in the influences[320] of these; invoked by whom they deceive the sight of men with deceptive illusions,[321] so that they do not see those things which exist, and think that they see those things which do not exist. These contaminated and abandoned spirits, as I say, wander over the whole earth, and contrive a solace for their own perdition by the destruction of men. Therefore they fill every place with snares, deceits, frauds, and errors; for they cling to individuals, and occupy whole houses from door to door, and assume to themselves the name of *genii;* for by this word they translate demons in the Latin language. They consecrate these in their houses, to these they daily pour out[322] libations of wine, and worship the wise demons as gods of the earth, and as averters of those evils which they themselves cause and impose. And these, since spirits are without substance[323] and not to be grasped, insinuate themselves into the bodies of men; and secretly working in their inward parts, they corrupt the health, hasten diseases, terrify their souls with dreams, harass their minds with phrenzies, that by these evils they may compel men to have recourse to their aid.

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[320] Aspirations.

[321] Blinding tricks, juggleries.

[322] They lavish. The word implies a profuse and excessive liberality.

[323] Thin, unsubstantial, as opposed to corporeal. The ancients inclined to the opinion that angels had a body, not like that of man, but of a slight and more subtle nature. Probably Lactantius refers to this idea in using the word *tenuis*. How opposed this view is to Scripture is manifest. [Not so *manifest* as our translator supposes. I do not assert what Lactantius says to be scripturally correct: but it certainly is not *opposed* to many facts as Scripture states them; whether figuratively or otherwise, I do not venture a suggestion.]

CHAP. XVI.—THAT DEMONS HAVE NO POWER OVER THOSE WHO ARE ESTABLISHED IN THE FAITH.

And the nature of all these deceits[324] is obscure to those who are without the truth. For they think that those demons profit them when they cease to injure, whereas they have no power except to injure.[325] Some one may perchance say that they are therefore to be worshipped, that they may not injure, since they have the power to injure. They do indeed injure, but those only by whom they are feared, whom the powerful and lofty hand of God does not protect, who are uninitiated in the mystery[326] of truth. But they fear the righteous,[327] that is, the worshippers of God, adjured by whose name they depart[328] from the bodies *of the possessed*: for, being lashed by their words as though by scourges, they not only confess themselves to be demons, but even utter their own names—those which are adored in the temples—which they generally do in the presence of their own worshippers; not, it is plain, to the disgrace of religion, but[329] *to the disgrace* of their own honour, because they cannot speak falsely to God, by whom they are adjured, nor to the righteous, by whose voice they are tortured. Therefore ofttimes having uttered the greatest howlings, they cry out that they are beaten, and are on fire, and that they are just on the point of coming forth: so much power has the knowledge of God, and righteousness! Whom, therefore, can they injure, except those whom they have in their own power? In short, Hermes affirms that those who have known God are not only safe from the attacks of demons, but that they are not even bound by fate. “The only protection,” he says, “is piety, for over a pious man neither evil demon nor fate has any power: for God rescues the pious man from all evil; for the one and only good thing among men is piety.” And what piety is, he testifies in another place, in these words: “For piety is the knowledge of God.” Asclepius also, his disciple, more fully expressed the same sentiment in that finished discourse which he wrote to the king. Each of them, in truth, affirms that the demons are the enemies and harassers of men, and on this account Trismegistus calls them wicked angels; so far was he from being ignorant that from heavenly beings they were corrupted, and began to be earthly.

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[324] Augustine gives an account of these deceits, *De Civit. Dei*, ix. 18.

[325] Thus the ancient Romans worshipped Fever, Fear, etc., to avoid injury from them.

[326] Sacramento

[327] See Acts of Apostles xvi. 18, and xix. 15, 16. In the Gospels the demons say to Jesus, “Art Thou come to torment us before the time?” [Suggestive of 2 Pet. ii. 4.]

[328] The practise of exorcism was used in the early ages of the Church, and the faithful were supposed to possess power over demons. See book iv. ch. 27. Justin, Tertullian and other writers attest the same. There were also exorcists in the Jewish synagogues. See Acts xix. 13.

[329] Sed. Other editions read et; but the one adopted in the text brings out the meaning more distinctly by contrast = they did not disgrace religion, but their own honour.

CHAP. XVII.—THAT ASTROLOGY, SOOTHSAYING, AND SIMILAR ARTS ARE THE INVENTION OF DEMONS.

These were the inventors of astrology, and soothsaying, and divination, and those productions which are called oracles, and necromancy, and the art of magic, and whatever evil practices besides these men exercise, either openly or in secret. Now all these things are false of themselves, as the Erythræan Sibyl testifies:—

> “Since all these things are erroneous,
> Which foolish men search after day by day.”

But these same authorities by their countenance[330] cause it to be believed that they are true. Thus they delude the credulity of men by lying divination, because it is not expedient for them to lay open the truth. These are they who taught men to make images and statues; who, in order that they might turn away the minds of men from the worship of the true God, cause the countenances of dead kings, fashioned and adorned with exquisite beauty, to be erected and consecrated, and assumed to themselves their names, as though *they were assuming* some characters. But the magicians, and those whom the people truly call enchanters,[331] when they practice their detestable arts, call upon them by their true names, those heavenly names which are read in the sacred writings. Moreover, these impure and wandering spirits, that they may throw all things into confusion, and overspread the minds of men with errors, interweave and mingle false things with true. For they themselves feigned that there are many heavenly beings, and one king of all, Jupiter; because there are many spirits of angels in heaven, and one Parent and Lord of all, God. But they have concealed the truth under false names, and withdrawn it from sight.

For God, as I have shown in the beginning,[332] does not need a name, since He is alone; nor do the angels, inasmuch as they are immortal, either suffer or wish themselves to be called gods: for their one and only duty is to submit to the will of God, and not to do anything at all except at His command. For we say that the world is so governed by God, as a province is by its ruler; and no one would say that his attendants[333] are his sharers in the administration of the province, although business is carried on by their service. And yet these can effect something contrary to the commands of the ruler, through his ignorance; which is the result of man’s condition. But that guardian of the world and ruler of the universe, who knows all things, from whose divine eyes nothing is concealed,[334] has alone with His Son the power over all things; nor is there anything in the angels except the necessity of obedience. Therefore they wish no honour to be paid to them, since all their honour is in God. But they who have revolted from the service of God, because they are enemies of the truth, and betrayers[335] of God attempt to claim for themselves the name and worship of gods; not that they desire any honour (for what honour is there to the lost?), nor that they may injure God, who cannot be injured, but that they may injure men, whom they strive to turn away from the worship and knowledge of the true Majesty, that they may not be able to obtain immortality, which they themselves have lost through their wickedness. Therefore they draw on darkness, and overspread the truth with obscurity, that men may not know their Lord and Father. And that they may easily entice them, they conceal themselves in the temples, and are close at hand at all sacrifices; and they often give prodigies, that men, astonished by them, may attach to images a belief in their divine power and influence. Hence it is that the stone was cut by the augur with a razor; that Juno of Veii answered that she wished to remove to Rome; that Fortuna Muliebris[336] announced the threatening danger; that the ship followed the hand of Claudia; that Juno when plundered, and the Locrian Proserpine, and the Milesian Ceres, punished the sacrilegious; that Hercules exacted vengeance from Appius, and Jupiter from Atinius, and Minerva from Cæsar. Hence it was that the serpent sent for from Epidaurus freed the city of Rome from pestilence. For the chief of the demons was himself carried thither in his own form, without any dissembling; if indeed the ambassadors who were sent for that purpose brought with them a serpent of immense size. 66

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[330] By their presence.

[331] Malefici—evil doers. The word is specially used of enchanters.

[332] Book i. ch. vi.

[333] Apparitors. The word is especially applied to public servants, as lictors, etc.

[334] Surrounded, shut in.

But they especially deceive in the case of oracles, the juggleries of which the profane[337] cannot distinguish from the truth; and therefore they imagine that commands,[338] and victories, and wealth, and prosperous issues of affairs, are bestowed by them,—in short, that the state has often been freed from imminent dangers by their interposition;[339] which dangers they have both announced, and when appeased with sacrifices, have averted. But all these things are deceits. For since they have a presentiment[340] of the arrangements of God, inasmuch as they have been His ministers, they interpose themselves in these matters, that whatever things have been accomplished or are in the course of accomplishment by God, they themselves may especially appear to be doing or to have done; and as often as any advantage is hanging over any people or city, according to the purpose of God, either by prodigies, or dreams, or oracles, they promise that they will bring it to pass, if temples, honours, and sacrifices are given to them. And on the offering of these, when the necessary[341] result comes to pass, they acquire for themselves the greatest veneration. Hence temples are vowed, and new images consecrated; herds of victims are slain; and when all these things are done, yet the life and safety of those who have performed them are not the less sacrificed. But as often as dangers threaten, they profess that they are angry on account of some light and trifling cause; as Juno was with Varro, because he had placed a beautiful boy on the carriage[342] of Jupiter to guard the dress, and on this account the Roman name was almost destroyed at Cannæ. But if Juno feared a second Ganymede, why did the Roman youth suffer punishment? Or if the gods regard the leaders only, and neglect the rest of the multitude, why did Varro alone escape who acted thus, and why was Paulus, who was innocent,[343] slain? Assuredly nothing then happened to the Romans by "the fates of the hostile Juno,"[344] when Hannibal by craft and valour despatched two armies of the Roman people. For Juno did not venture either to defend Carthage, where were her arms and chariot, or to injure the Romans; for

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[335] Prævaricatores. The word is properly applied to an advocate who is guilty of collusion with his antagonist, and thus betrays his client.

[336] Womanly Fortune.

[337] Unbelievers.

[338] Governments.

[339] At their nod, or suggestion.

[340] They presage.

> "She had heard that sons of Troy
> Were born her Carthage to destroy."[345]

But these are the delusions of those who, concealing themselves under the names of the dead, lay snares for the living. Therefore, whether the impending danger can be avoided, they wish it to appear that they averted it, having been appeased; or if it cannot be avoided, they contrive that it may appear to have happened through disregard[346] of them. Thus they acquire to themselves authority and fear from men, who are ignorant of them. By this subtilty and by these arts they have caused the knowledge of the true and only God to fail[347] among all nations. For, being destroyed by their own vices, they rage and use violence that they may destroy others. Therefore these enemies of the human race even devised human victims, to devour as many lives as possible.

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[341] That which was necessary according to the purpose and arrangement of God.

[342] Tensa; a carriage on which the images of the gods were carried to the circus at the Circensian games.

[343] Deserved nothing, had nothing worthy of punishment. Varro and Paulus Æmilius were the two consuls who commanded at Cannæ. Varro escaped, Paulus was slain.

[344] Virg., *Æn.*, viii. 292.

[345] *Ibid.*, i. 19.

[346] Contempt.

[347] They have made old.

CHAP. XVIII.—OF THE PATIENCE AND VENGEANCE OF GOD, THE WORSHIP OF DEMONS, AND FALSE RELIGIONS.

Some one will say, Why then does God permit these things to be done, and not apply a remedy to such disastrous errors? That evils may be at variance with good; that vices may be opposed to virtues; that He may have some whom He may punish, and others whom He may honour. For He has determined at the last times to pass judgment on the living and the dead, concerning which judgment I shall speak in the last book. He delays,[348] therefore, until the end of the times shall come, when He may pour out His wrath with heavenly power and might, as

> "Prophecies of pious seers
> Ring terror in the 'wildered ears."[349]

But now He suffers men to err, and to be impious even towards Himself, just, and mild, and patient as He is. For it is impossible that He in whom is perfect excellence should not also be of perfect patience. Whence some imagine, that God is altogether free from anger, because He is not subject to affections, which are perturbations of the mind; for every animal which is liable to affections and emotions is frail. But this persuasion altogether takes away truth and religion. But let this subject of discussing the anger of God be laid aside for the present; because the matter is very copious, and to be more widely treated in a work devoted to the subject. Whoever shall have worshipped and followed these most wicked spirits, will neither enjoy heaven nor the light, which are God's; but will fall into those things which we have spoken of as being assigned in the distribution of things to the prince of the evil ones himself,—namely, into darkness, and hell, and everlasting punishment.

I have shown that the religious rites of the gods are vain in a threefold manner: In the first place, because those images which are worshipped are representations of men who are dead; and that is a wrong and inconsistent thing, that the image of a man should be worshipped by the image of God, for that which worships is lower and weaker *than that which is worshipped:* then that it is an inexpiable crime to desert the living in order that you may serve memorials of the dead, who can neither give life nor light to any one, for they are themselves without it: and that there is no other God but one, to whose judgment and power every soul is subject. In the second place, that the sacred images themselves, to which most senseless men do service, are destitute of all perception, since they are earth. But who cannot understand that it is unlawful for an upright animal to bend itself that it may adore the earth? which is placed beneath our feet for this purpose, that it may be trodden upon, and not adored by us, who have been raised from it, and have received an elevated position beyond the other living creatures, that we may not turn ourselves again downward, nor cast this heavenly countenance to the earth, but may direct our eyes to that quarter to which the condition of their nature has directed, and that we may adore and worship nothing except the single deity of our only Creator and Father, who made man of an erect figure, that we may know that we are called forth to high and heavenly things. In the third place, because the spirits which preside over the religious rites themselves, being condemned and cast off by God, wallow[350] over the earth, who not only are unable to afford any advantage to their worshippers, since the power of all things is in the hands of one alone, but even destroy them with deadly attractions and errors; since this is their daily business, to involve men in darkness, that the true God may not be sought by them. Therefore they are not to be worshipped, because they lie under the sentence of God. For it is a very great crime to devote[351] one's self to the power of those whom, if you follow righteousness, you are able to excel in power, and to drive out and put to flight by adjuration of the divine name. But if it appears that these religious rites are vain in so many ways as I have shown, it is manifest that those who either make prayers to the dead,[352] or venerate the earth, or make over[353] their souls to unclean spirits, do not act as becomes men, and that they will suffer punishment for their impiety and guilt, who, rebelling against God, the Father of the human race, have undertaken inexpiable rites, and violated every sacred law.

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[348] Jerome says "Great is the anger of God when He does not correct sins, but punishes blindness with blindness. On this very account God sends strong delusion, as St. Paul writes to the Thessalonians, that they should believe a lie, that they all may be damned who have not believed the truth. They are unworthy of the living fountain who dig for themselves cisterns."

[349] Virg., *Æn.*, iv. 464. Some read *priorum* instead of *piorum*

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[350] Roll themselves.

[351] Addico, "to adjudge," is the legal term, expressing the sentence by which the prætor gave effect to the right which he had declared to exist.

[352] [Let this be noted.]

[353] Mancipo. The word implies the making over or transferring by a formal act of sale. Debtors, who were unable to satisfy the demands of their creditors, were made over to them, and regarded as their slaves. They were termed addicti. Our Lord said (John viii. 34), "Whosoever committeth sin, is the servant of sin." Thus also St. Paul, Rom. vi. 16, 17.

CHAP. XIX.—OF THE WORSHIP OF IMAGES AND EARTHLY OBJECTS.

Whoever, therefore, is anxious to observe the obligations to which man is liable, and to maintain a regard for his nature, let him raise himself from the ground, and, with mind lifted up, let him direct his eyes to heaven: let him not seek God under his feet, nor dig up from his footprints an object of veneration, for whatever lies beneath man must necessarily be inferior to man; but let him seek it aloft, let him seek it in the highest place: for nothing can be greater than man, except that which is above man. But God is greater than man: therefore He is above, and not below; nor is He to be sought in the lowest, but rather in the highest region. Wherefore it is undoubted that there is no religion wherever there is an image.[354] For if religion consists of divine things, and there is nothing divine except in heavenly things; it follows that images are without religion, because there can be nothing heavenly in that which is made from the earth. And this, indeed, may be plain to a wise man from the very name.[355] For whatever is an imitation, that must of necessity be false; nor can anything receive the name of a true object which counterfeits the truth by deception and imitation. But if all imitation is not particularly a serious matter, but as it were a sport and jest, then there is no religion in images, but a mimicry of religion. That which is true is therefore to be preferred to all things which are false; earthly things are to be trampled upon, that we may obtain heavenly things. For this is the state of the case, that whosoever shall prostrate his soul, which has its origin from heaven, to the shades[356] beneath, and the lowest things, must fall to that place to which he has cast himself. Therefore he ought to be mindful of his nature and condition, and always to strive and aim at things above. And whoever shall do this, he will be judged altogether wise, he just, he a man: he, in short, will be judged worthy of heaven whom his Parent will recognise not as abject, nor cast down to the earth after the manner of the beasts,[357] but rather standing and upright as He made him. 68

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[354] [Quare non est dubium quin religio nulla sit ubicunque simulacrum est. Such is the uniform Ante-Nicene testimony.]

[355] Simulacrum, “an image,” from simulo, “to imitate.”

[356] The infernal regions.

[357] Quadrupeds.

CHAP. XX.—OF PHILOSOPHY AND THE TRUTH.

A great and difficult portion of the work which I have undertaken, unless I am deceived, has been completed; and the majesty of heaven supplying the power of speaking, we have driven away inveterate errors. But now a greater and more difficult contest with philosophers is proposed to us, the height of whose learning and eloquence, as some massive structure, is opposed to me. For as in the former[358] case we were oppressed by a multitude, and almost by the universal agreement of all nations, so in this subject we are oppressed by the authority of men excelling in every kind of praise. But who can be ignorant that there is more weight in a smaller number of learned men than in a greater number of ignorant persons?[359] But we must not despair that, under the guidance of God and the truth, these also may be turned aside from their opinion; nor do I think that they will be so obstinate as to deny that they behold with sound and open eyes the sun as he shines in his brilliancy. Only let that be true which they themselves are accustomed to profess, that they are possessed with the desire of investigation, and I shall assuredly succeed in causing them to believe that the truth which they have long sought for has been at length found, and to confess that it could not have been found by the abilities of man.

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[358] In this second book.

[359] [Quis autem nesciat plus esse momenti in paucioribus doctis, quam in pluribus imperitis?]

69

THE DIVINE INSTITUTES

BOOK III.

OF THE FALSE WISDOM OF PHILOSOPHERS.

CHAP. I.—A COMPARISON OF THE TRUTH WITH ELOQUENCE: WHY THE PHILOSOPHERS DID NOT ATTAIN TO IT. OF THE SIMPLE STYLE OF THE SCRIPTURES.

Since it is supposed that the truth still lies hidden in obscurity—either through the error and ignorance of the common people, who are the slaves of various and foolish superstitions, or through the philosophers, who by the perverseness of their minds confuse rather than throw light upon it—I could wish that the power of eloquence had fallen to my lot, though not such as it was in Marcus Tullius, for that was extraordinary and admirable, but in some degree approaching it;[360] that, being supported as much by the strength of talent as it has weight by its own force, the truth might at length come forth, and having dispelled and refuted public errors, and the errors of those who are considered wise, might introduce among the human race a brilliant light. And I could wish that this were so, for two reasons: either that men might more readily believe the truth when adorned with embellishments, since they even believe falsehood, being captivated by the adornment of speech and the enticement of words; or, at all events, that the philosophers themselves might be overpowered by us, most of all by their own arms, in which they are accustomed to pride themselves and to place confidence.

But since God has willed this to be the nature of the case, that simple and undisguised truth should be more clear, because it has sufficient ornament of itself, and on this account it is corrupted when embellished[361] with adornings from without, but that falsehood should please by means of a splendour not its own, because being corrupt of itself it vanishes and melts away, unless it is set off[362] and polished with decoration sought from another source; I bear it with equanimity that a moderate degree of talent has been granted to me. But it is not in reliance upon eloquence, but upon the truth, that I have undertaken this work,—a work, perhaps, too great to be sustained by my strength; which, however, even if I should fail, the truth itself will complete, with the assistance of God, whose office this is. For when I know that the greatest orators have often been overcome by pleaders of moderate ability, because the power of truth is so great that it defends itself even in small things by its own clearness: why should I imagine that it will be overwhelmed in a cause of the greatest importance by men who are ingenious and eloquent, as I admit, but who speak false things; and not that it should appear bright and illustrious, if not by our speech, which is very feeble, and flows from a slight fountain, but by its own light? Nor, if there have been philosophers worthy of admiration on account of their literary erudition, should I also yield to them the knowledge and learning of the truth, which no one can attain to by reflection or disputation. Nor do I now disparage the pursuit of those who wished to know the truth, because God has made the nature of man most desirous of arriving at the truth; but I assert and maintain this against them, that the effect did not follow their honest and well-directed will, because they neither knew what was true in itself, nor how, nor where, nor with what mind it is to be sought. And thus, while they desire to remedy the errors of men, they have become entangled in snares and the greatest errors. I have therefore been led to this task of refuting philosophy by the very order of the subject which I have undertaken.

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[360] [A modest confession of his desire to "find out acceptable words." Eccles. xii. 10. His success is proverbial.]

[361] Stained, counterfeit.

[362] Embellished.

For since all error arises either from false religion or from wisdom,[363][364] in refuting error it is necessary to overthrow both. For inasmuch as it has been handed down to us in the sacred writings that the thoughts of philosophers are foolish, this very thing is to be proved by fact and by arguments, that no one, induced by the honourable name of wisdom, or deceived by the splendour of empty eloquence, may prefer to give credence to human rather than to divine things. Which things, indeed, are related in a concise and simple manner. For it was not befitting that, when God was speaking to man, He should confirm His words by arguments, as though He would not otherwise[365] be regarded with confidence: but, as it was right, He spoke as the mighty Judge of all things, to whom it belongs not to argue, but to pronounce sentence. He Himself, as God, is truth. But we, since we have divine testimony for everything, will assuredly show by how much surer arguments truth may be defended, when even false things are so defended that they are accustomed to appear true. Wherefore there is no reason why we should give so much honour to philosophers as to fear their eloquence. For they might speak well as men of learning; but they could not speak truly, because they had not learned the truth from Him in whose power it was. Nor, indeed, shall we effect anything great in convicting them of ignorance, which they themselves very often confess. Since they are not believed in that one point alone in which alone they ought to have been believed, I will endeavour to show that they never spoke so truly as when they uttered their opinion respecting their own ignorance. 70

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[364] [i.e., false sophia = "philosophy falsely so called." Vol. v. p. 81.]

[365] Aliter. This word is usually read in the former clause, but it gives a better meaning in this position.

CHAP. II.—OF PHILOSOPHY, AND HOW VAIN WAS ITS OCCUPATION IN SETTING FORTH THE TRUTH.

Now, since the falsehood of superstitions[366] has been shown in the two former books, and the origin itself of the whole error has been set forth, it is the business of this book to show the emptiness and falsehood of philosophy also, that, all error being removed, the truth may be brought to light and become manifest. Let us begin, therefore, from the common name of philosophy, that when the head itself is destroyed, an easier approach may be open to us for demolishing the whole body; if indeed that can be called a body, the parts and members of which are at variance with one another, and are not united together by any connecting link,[367] but, as it were, dispersed and scattered, appear to palpitate rather than to live. Philosophy is (as the name indicates, and they themselves define it) the love of wisdom. By what argument, then, can I prove that philosophy is not wisdom, rather than by that derived from the meaning of the name itself? For he who devotes himself to wisdom is manifestly not yet wise, but devotes himself to the subject that he may be wise. In the other arts it appears what this devotedness effects, and to what it tends: for when any one by learning has attained to these, he is now called, not a devoted follower of the profession, but an artificer. But it is said it was on account of modesty that they called themselves devoted to wisdom, and not wise. Nay, in truth, Pythagoras, who first invented this name, since he had a little more wisdom than those of early times, who regarded themselves as wise, understood that it was impossible by any human study to attain to wisdom, and therefore that a perfect name ought not to be applied to an incomprehensible and imperfect subject. And, therefore, when he was asked what was his profession,[368] he answered that he was a philosopher, that is, a searcher after wisdom. If, therefore, philosophy searches after wisdom, it is not wisdom itself, because it must of necessity be one thing which searches, and another which is searched for; nor is the searching itself correct, because it can find nothing.

But I am not prepared to concede even that philosophers are devoted to the pursuit of wisdom, because by that pursuit there is no attaining to wisdom. For if the power of finding the truth were connected[369] with this pursuit, and if this pursuit were a kind of road to wisdom, it would at length be found. But since so much time and talent have been wasted in the search for it, and it has not yet been gained, it is plain that there is no wisdom there.

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[366] [Religionum falsitas. He does not here employ *superstitio* By the way, Lactantius derives this word from those “qui superstitem memoriam hominum, tanquam deorum, colerent.” Cicero, however, derives it from those who bother the gods with petitions,—”pro superstite prole.” See note of the annotator of the Delphin Cicero, on the *Natura Deor.*, i. 17.]

[367] A joint or fastening.

[368] What he professed—gave himself out to be.

[369] Subjaceret.

Therefore they who apply themselves to philosophy do not devote themselves to the pursuit of wisdom; but they themselves imagine that they do so, because they know not where that is which they are searching for, or of what character it is. Whether, therefore, they devote themselves to the pursuit of wisdom or not, they are not wise, because that can never be discovered which is either sought in an improper manner, or not sought at all. Let us look to this very thing, whether it is possible for anything to be discovered by this kind of pursuit, or nothing.

CHAP. III.—OF WHAT SUBJECTS PHILOSOPHY CONSISTS, AND WHO WAS THE CHIEF FOUNDER OF THE ACADEMIC SECT.

Philosophy appears to consist of two subjects, knowledge and conjecture, and of nothing more. Knowledge cannot come from the understanding, nor be apprehended by thought; because to have knowledge in oneself as a peculiar property does not belong to man, but to God. But the nature of mortals does not receive knowledge, except that which comes from without. For on this account the divine intelligence has opened the eyes and ears and other senses in the body, that by these entrances knowledge might flow through to the mind. For 71 to investigate or wish to know the causes of natural things,—whether the sun is as great as it appears to be, or is many times greater than the whole of this earth; also whether the moon be spherical or concave; and whether the stars are fixed to the heaven, or are borne with free course through the air; of what magnitude the heaven itself is, of what material it is composed; whether it is at rest and immoveable, or is turned round with incredible swiftness; how great is the thickness of the earth, or on what foundations it is poised and suspended,—to wish to comprehend these things, I say, by disputation and conjectures, is as though we should wish to discuss what we may suppose to be the character of a city in some very remote country, which we have never seen, and of which we have heard nothing more than the name. If we should claim to ourselves knowledge in a matter of this kind, which cannot be known, should we not appear to be mad, in venturing to affirm that in which we may be refuted? How much more are they to be judged mad and senseless, who imagine that they know natural things, which cannot be known by man! Rightly therefore did Socrates, and the Academics[370] who followed him, take away knowledge, which is not the part of a disputant, but of a diviner. It remains that there is in philosophy conjecture only; for that from which knowledge is absent, is entirely occupied by conjecture. For every one conjectures that of which he is ignorant. But they who discuss natural subjects, conjecture that they are as they discuss them. Therefore they do not know the truth, because knowledge is concerned with that which is certain, conjecture with the uncertain.

Let us return to the example before mentioned. Come, let us conjecture about the state and character of that city which is unknown to us in all respects except in name. It is probable that it is situated on a plain, with walls of stone, lofty buildings, many streets, magnificent and highly adorned temples. Let us describe, if you please, the customs and deportment of the citizens. But when we shall have described these, another will make opposite statements; and when he also shall have concluded, a third will arise, and others after him; and they will make very different conjectures to those of ours. Which therefore of all is more true? Perhaps none of them. But all things have been mentioned which the nature of the circumstances admits, so that some one of them must necessarily be true. But it will not be known who has spoken the truth. It may possibly be that all have in some degree erred *in their description*, and that all have in some degree attained to the truth. Therefore we are foolish if we seek this by disputation; for some one may present himself who may deride our conjectures, and esteem us as mad, since we wish to conjecture the character of that which we do not know. But it is unnecessary to go in quest of remote cases, from which perhaps no one may come to refute us. Come, let us conjecture what is now going on in the forum, what in the senate-house. That also is too distant. Let us say what is taking place with the interposition of a single wall;[371] no one can know this but he who has heard or seen it. No one therefore ventures to say this, because he will immediately be refuted not by words, but by the presence of the fact itself. But this is the very thing which philosophers do, who discuss what is taking place in heaven, but think that they do that with impunity, because there is no one to refute their errors. But if they were to think that some one was about to descend who would prove them to be mad and false, they would never discuss those subjects at all which they cannot possibly know. Nor, however, is their shamelessness and audacity to be regarded as more successful because they are not refuted; for God refutes them to whom alone the truth is known, although He may seem to connive at their conduct, and He reckons such wisdom of men as the greatest folly.

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[370] It is evident that the Academy took its rise from the doctrine of Socrates. Plato, the disciple of Socrates, founded the Academy. However excellent their system may appear to many, the opinion of Carneades the Stoic seems just, who said that “the wise man who is about to conjecture is about to err, for he who conjectures knows nothing.” Thus knowledge is taken from them by themselves.—Betul.

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[371] With nothing but an inner wall between.

CHAP. IV.—THAT KNOWLEDGE IS TAKEN AWAY BY SOCRATES, AND CONJECTURE BY ZENO.

Zeno and the Stoics, then, were right in repudiating conjecture. For to conjecture that you know that which you do not know, is not the part of a wise, but rather of a rash and foolish man. Therefore if nothing can be known, as Socrates taught, or ought to be conjectured, as Zeno taught, philosophy is entirely removed. Why should I say that it is not only overthrown by these two, who were the chiefs of philosophy, but by all, so that it now appears to have been long ago destroyed by its own arms? Philosophy has been divided into many sects; and they all entertain various sentiments. In which do we place the truth? It certainly cannot be in all. Let us point out some one; it follows that all the others will be without wisdom. Let us pass through them separately; in the same manner, whatever we shall give to one we shall take away from the others. For each particular sect overturns all others, to confirm itself and its own *doctrines:* nor does it allow wisdom to any other, lest it should confess that it is itself foolish; but as it takes away others, so is it taken away itself by all others. For they are nevertheless philosophers who accuse it of folly. Whatever sect you shall praise and pronounce true, that is censured by philosophers as false. Shall we therefore believe one which praises itself and its doctrine, or the many which blame the ignorance of each other? That must of necessity be better which is held by great numbers, than that which is held by one only. For no one can rightly judge concerning himself, as the renowned poet testifies;[372] for the nature of men is so arranged, that they see and distinguish the affairs of others better than their own. Since, therefore, all things are uncertain, we must either believe all or none: if we are to believe no one, then the wise have no existence, because while they separately affirm different things they think themselves wise; if all, it is equally true that there are no wise men, because all deny the wisdom of each individually. Therefore all are in this manner destroyed; and as those fabled *sparti*[373] of the poets, so these men mutually slay one another, so that no one remains of all; which happens on this account, because they have a sword, but have no shield. If, therefore, the sects individually are convicted of folly by the judgment of many sects, it follows that all are found to be vain and empty; and thus philosophy consumes and destroys itself. And since Arcesilas the founder of the Academy understood this, he collected together the mutual censures of all, and the confession of ignorance made by distinguished philosophers, and armed himself against all. Thus he established a new philosophy of not philosophizing. From this founder, therefore, there began to be two kinds of philosophy: one the old one, which claims to itself knowledge; the other a new one, opposed to the former, and which detracts from it. Between these two kinds of philosophy I see that there is disagreement, and as it were civil war. On which side shall we

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[372] Terent., *Heautont.*, iii. sec. 97.

[373] σπαρτοί, those who sprung from the dragon’s teeth.

place wisdom, which cannot be torn asunder?[374][375] If the nature of things can be known, this troop of recruits will perish; if it cannot, the veterans will be destroyed: if they shall be equal, nevertheless philosophy, the guide of all, will still perish, because it is divided; for nothing can be opposed to itself without its own destruction. But if, as I have shown, there can be no inner and peculiar knowledge in man on account of the frailty of the human condition, the party of Arcesilas prevails. But not even will this stand firm, because it cannot be the case that nothing at all is known.

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[375] Distrahi, which is the reading of some editions, is here followed in preference to the common reading, detrahi.

CHAP. V.—THAT THE KNOWLEDGE OF MANY THINGS IS NECESSARY.

For there are many things which nature itself, and frequent use, and the necessity of life, compel us to know. Accordingly you must perish, unless you know what things are useful for life, in order that you may seek them; and what are dangerous, that you may shun and avoid them. Moreover, there are many things which experience finds out. For the various courses of the sun and moon, and the motions of the stars, and the computation of times, have been discovered, and the nature of bodies, and the strength of herbs by students of medicine, and by the cultivators of the land the nature of soils, and signs of future rains and tempests have been collected. In short, there is no art which is not dependent on knowledge. Therefore Arcesilas ought, if he had any wisdom, to have distinguished the things which were capable of being known, and those which were incapable. But if he had done this, he would have reduced himself to the common herd. For the common people have sometimes more wisdom, because they are only so far wise as is necessary. And if you inquire of them whether they know anything or nothing, they will say that they know the things which they know, and will confess that they are ignorant of what they are ignorant. He was right, therefore, in taking away the systems of others, but he was not right in laying the foundations of his own. For ignorance of all things cannot be wisdom, the peculiar property of which is knowledge. And thus, when he overcame the philosophers, and taught that they knew nothing, he himself also lost the name of philosopher, because his system is to know nothing. For he who blames others because they are ignorant, ought himself to have knowledge; but when he knows nothing, what perverseness or what insolence it is, to constitute himself a philosopher on account of that very thing for which he takes away the others! For it is in their power to answer thus: If you convict us of knowing nothing, and therefore of being unwise because we know nothing, does it follow that you are not wise, because you confess that you know nothing? What progress, therefore, did Arcesilas make, except that, having despatched all the philosophers, he pierced himself also with the same sword?

CHAP. VI.—OF WISDOM, AND THE ACADEMICS, AND NATURAL PHILOSOPHY.

Does wisdom therefore nowhere exist? Yes, indeed, it was amongst them, but no one saw it. Some thought that all things could be known: these were manifestly not wise. Others thought that nothing could be known; nor indeed were these wise: the former, because they attributed too much to man; the latter, because they attributed too little. A limit was wanting to each on either side. Where, then, is wisdom? It consists in thinking neither that you know all things, which is the property of God; nor that you are ignorant of all things, which is the part of a beast. For it is something of a middle character which belongs to man, that is, knowledge united and combined with ignorance. Knowledge in us is from the soul, which has its origin from heaven; ignorance from the body, which is from the earth: whence we have something in common with God, and with the animal creation. Thus, since we are composed of these two elements, the one of which is endowed with light, the other with darkness, a part of knowledge is given to us, and a part of ignorance. Over this bridge, so to speak, we may pass without any danger of falling; for all those who have inclined to either side, either towards the left hand or the right, have fallen. But I will say how each part has erred. The Academics argued from obscure subjects, against the natural philosophers, that there was no knowledge; and satisfied with the examples of a few incomprehensible subjects, they embraced ignorance as though they had taken away the whole of knowledge, because they had taken it away in part. But natural philosophers, on the other hand, derived their argument from those things which are open, *and inferred* that all things could be known, and, satisfied with things which were manifest, retained knowledge; as if they had defended it altogether, because they had defended it in part. And thus neither the one saw what was clear, nor the others what was obscure; but each party, while they contended with the greatest ardour either to retain or to take away knowledge only, did not see that there would be placed in the middle that which might guide them to wisdom.

But Arcesilas, who teaches that there is no knowledge,[376] when he was detracting from Zeno, the chief of the Stoics, that he might altogether overthrow philosophy on the authority of Socrates, undertook this opinion to affirm that nothing could be known. And thus he disproved the judgment of the philosophers, who had thought that the truth was drawn forth,[377] and found out by their talents,—namely, because that wisdom was mortal, and, having been instituted a few ages before, had now attained to its greatest increase, so that it was now necessarily growing old and perishing, the Academy[378] suddenly arose, the old age, as it were, of philosophy, which might despatch it now withering. And Arcesilas rightly saw that they are arrogant, or rather foolish, who imagine that the knowledge of the truth can be arrived at by conjecture. But no one can refute one speaking falsely, unless he who shall have previously known what is true; but Arcesilas, endeavouring to do this without a knowledge of the truth, introduced a kind of philosophy which we may call unstable or inconstant.[379] For, that nothing may be known, it is necessary that something be known. For if you know nothing at all, the very knowledge that nothing can be known will be taken away. Therefore he who pronounces as a sentiment that nothing is known, professes, as it were, some conclusion already arrived at and known: therefore it is possible for something to be known.

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[376] The master of ignorance.

[377] Erutam.

[378] The New Academy.

Of a similar character to this is that which is accustomed to be proposed in the schools as an example of the kind of fallacy called *asystaton;* that some one had dreamt that he should not believe dreams. For if he did believe them, then it follows that he ought not to believe them. But if he did not believe them, then it follows that he ought to believe them. Thus, if nothing can be known, it is necessary that this fact must be known, that nothing is known. But if it is known that nothing can be known, the statement that nothing can be known must as a consequence be false. Thus there is introduced a tenet opposed to itself, and destructive of itself. But the evasive[380] man wished to take away learning from the other philosophers, that he might conceal it at his home. For truly he is not for taking it from himself who affirms anything that he may take it from others: but he does not succeed; for it shows itself, and betrays its plunderer. How much more wisely and truly he would act, if he should make an exception, and say that the causes and systems of heavenly things only, or natural things, because they are hidden, cannot be known, for there is no one to teach them; and ought not to be inquired into, for they cannot be found out by inquiry! For if he had brought forward this exception, he would both have admonished the natural philosophers not to search into those things which exceeded the limit of human reflection; and would have freed himself from the ill-will arising from calumny, and would certainly have left us something to follow. But now, since he has drawn us back from following others, that we may not wish to know more than we are capable of knowing, he has no less drawn us back from himself also. For who would wish to labour lest he should know anything? or to undertake learning of this kind that he may even lose ordinary knowledge? For if this learning exists, it must necessarily consist of knowledge; if it does not exist, who is so foolish as to think that that is worthy of being learned, in which either nothing is learned, or something 74 is even unlearned? Wherefore, if all things cannot be known, as the natural philosophers thought, nor nothing, as the Academics taught, philosophy is altogether extinguished.

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[379] In Greek, ἀσύστατον, “without consistency, not holding together;” in Latin, “instabile” or “inconstans.”

[380] Versutus, one who turns and shifts.

CHAP. VII.—OF MORAL PHILOSOPHY, AND THE CHIEF GOOD.

Let us now pass to the other part of philosophy, which they themselves call moral, in which is contained the method of the whole of philosophy, since in natural philosophy there is only delight, in this there is utility also. And since it is more dangerous to commit a fault in arranging the condition of life and in forming the character, greater diligence must be used, that we may know how we ought to live. For in the former subject[381] some indulgence may be granted: for whether they say anything, they bestow no advantage; or if they foolishly rave, they do no injury. But in this subject there is no room for difference of opinion, none for error. All must entertain the same sentiments, and philosophy itself must give instructions as it were with one mouth; because if any error shall be committed, life is altogether overthrown. In that former part, as there is less danger, so there is more difficulty; because the obscurity of the subject compels us to entertain different and various opinions. But in this, as there is more danger, so there is less difficulty; because the very use of the subjects and daily experiments are able to teach what is truer and better. Let us see, therefore, whether they agree, or what *assistance* they give us for the better guidance of life. It is not necessary to enlarge on every point; let us select one, and especially that which is the chief and principal thing, in which the whole of wisdom centres and depends.[382] Epicurus deems that the chief good consists in pleasure of mind, Aristippus in pleasure of the body. Callipho and Dinomachus united virtue with pleasure, Diodorus with the privation of pain, Hieronymus placed the chief good in the absence of pain; the Peripatetics, again, in the goods of the mind, the body, and fortune. The chief good of Herillus is knowledge; that of Zeno, to live agreeably to nature; that of certain Stoics, to follow virtue. Aristotle placed the chief good in integrity and virtue. These are the sentiments of nearly all. In such a difference of opinions, whom do we follow? whom do we believe? All are of equal authority. If we are able to select that which is better, it follows that philosophy is not necessary for us; because we are already wise, inasmuch as we judge respecting the opinions of the wise. But since we come for the sake of learning wisdom, how can we judge, who have not yet begun to be wise? especially when the Academic is close at hand, to draw us back by the cloak, and forbid us to believe any one, without bringing forward that which we may follow.

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[381] Natural philosophy.

[382] The hinge of wisdom altogether turns.

CHAP. VIII.—OF THE CHIEF GOOD, AND THE PLEASURES OF THE SOUL AND BODY, AND OF VIRTUE.

What then remains, but that we leave raving and obstinate wranglers, and come to the judge, who is in truth the giver of simple and calm wisdom? which is able not only to mould us, and lead us into the way, but also to pass an opinion on the controversies of those men. This teaches us what is the true and highest good of man; but before I begin to speak on this subject, all those opinions must be refuted, that it may appear that no one of those *philosophers* was wise. Since the inquiry is respecting the duty of man, the chief good of the chief animal ought to be placed in that which it cannot have in common with the other animals. But as teeth are the peculiar property of wild beasts, horns of cattle, and wings of birds, so something peculiar to himself ought to be attributed to man, without which he would lose the fixed[383] order of his condition. For that which is given to all for the purpose of life or generation, is indeed a natural good; but still it is not the greatest, unless it be peculiar to each class. Therefore he was not a wise man who believed that pleasure of the mind is the chief good, since that, whether it be freedom from anxiety or joy, is common to all. I do not consider Aristippus even worthy of an answer; for since he is always rushing into pleasures of the body, and is only the slave of sensual indulgences, no one can regard him as a man: for he lived in such a manner that there was no difference between him and a brute, except this only, that he had the faculty of speech. But if the power of speaking were given to the ass, or the dog, or swine, and you were to inquire from these why they so furiously pursue the females, that they can scarcely be separated from them, and even neglect their food and I drink; why they either drive away other males, or do not abstain from the pursuit even when vanquished, but often, when bruised by stronger animals, they are more determined in their pursuit; why they dread neither rain nor cold; why they undertake labour, and do not shrink from danger;—what other answer will they give, but that the chief good is bodily 75 pleasure?—that they eagerly seek it, in order that they may be affected with the most agreeable sensations; and that these are of so much importance, that, for the sake of attaining them, they imagine that no labour, nor wounds, nor death itself, ought to be refused by them? Shall we then seek precepts of living from these men, who have no other feelings than those of the irrational creatures?

The Cyrenaics say that virtue itself is to be praised on this account, because it is productive of pleasure. True, says the filthy dog, or the swine wallowing in the mire.[384] For it is on this account that I contend with my adversary with the utmost exertion of strength, that my valour may procure for me pleasure; of which I must necessarily be deprived if I shall come off vanquished. Shall we therefore learn wisdom from these men, who differ from cattle and the brutes, not in feeling, but in language? To regard the absence of pain as the chief good, is not indeed the part of Peripatetic and Stoic, but of clinical philosophers. For who would not imagine that the discussion was carried on by those who were ill, and under the influence of some pain? What is so ridiculous, as to esteem that the chief good which the physician is able to give? We must therefore feel pain in order that we may enjoy good; and that, too, severely and frequently, that afterwards the absence of pain may be attended with greater pleasure. He is therefore most wretched who has never felt pain, because he is without that which is good; whereas we used to regard him as most happy, because he was without evil. He was not far distant from this folly, who said that the entire absence of pain was the chief good. For, besides the fact that every animal avoids pain, who can bestow upon himself that good, towards the obtaining of which we can do no more than wish? But the chief good cannot make any one happy, unless it shall be always in his power; and it is not virtue, nor learning, nor labour, which affords this to man, but nature herself bestows it upon all living creatures. They who joined pleasure with virtuous principle, wished to avoid this common blending together of all, but they made a contradictory kind of good; since he who is abandoned to pleasure must of necessity be destitute of virtuous principle, and he who aims at principle must be destitute of pleasure.

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[383] Rationem, "the plan or method of his condition."

[384] [Sus ille lutulentus. 2 Pet. ii. 22.]

The *chief* good of the Peripatetics may possibly appear excessive, various, and—excepting those goods which belong to the mind, and what they are is a great subject of dispute—common to man with the beasts. For goods belonging to the body—that is, safety, freedom from pain, health—are no less necessary for dumb creatures than for man; and I know not if they are not more necessary for them, because man can be relieved by remedies and services, the dumb animals cannot. The same is true of those which they call the goods of fortune; for as man has need of resources for the support of life, so have they[385] need of prey and pasture. Thus, by introducing a good which is not within the power of man, they made man altogether subject to the power of another. Let us also hear Zeno, for he at times dreams of virtue. The chief good, he says, is to live in accordance with nature. Therefore we must live after the manner of the brutes. For in these are found all the things which ought to be absent from man: they are eager for pleasures, they fear, they deceive, they lie in wait, they kill; and that which is especially to the point, they have no knowledge of God. Why, therefore, does he teach me to live according to nature, which is of itself prone to a worse course, and under the influence of some more soothing blandishments plunges headlong into vices? Or if he says that the nature of brutes is different from the nature of man, because man is born to virtue, he says something to the purpose; but, however, it will not be a definition of the chief good, because there is no animal which does not live in accordance with its nature.

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[385] They, i.e., the beasts of prey and the tame animals.

He who made knowledge the chief good, gave something peculiar to man; but men desire knowledge for the sake of something else, and not for its own sake. For who is contented with knowing, without seeking some advantage from his knowledge? The arts are learned for the purpose of being put into exercise; but they are exercised either for the support of life, or pleasure, or for glory. That, therefore, is not the chief good which is not sought for on its own account. What difference, therefore, does it make, whether we consider knowledge to be the chief good, or those very things which knowledge produces from itself, that is, means of subsistence, glory, pleasure? And these things are not peculiar to man, and therefore they are not the chief goods; for the desire of pleasure and of food does not exist in man alone, but also in the brutes. How is it with regard to the desire of glory? Is it not discovered in horses, since they exult in victory, and are grieved when vanquished? "So great is their love of praises, so great is their eagerness for victory."[386] Nor without reason does that most excellent poet say that we must try "what grief they feel when overcome, and how they rejoice in victory." But if those things which knowledge produces are common to man with other animals, it follows that knowledge is not the chief good. Moreover, it is no slight fault of this definition that bare knowledge is set forth. For all will begin to appear happy who shall have the knowledge of any art, even those who shall know mischievous subjects; so that he who shall have learned to mix poisons, is as happy as he who has learned to apply remedies. I ask, therefore, to what subject knowledge is to be referred. If to the causes of natural things, what happiness will be proposed to me, if I shall know the sources of the Nile, or the vain dreams of the natural philosophers respecting the heaven? Why should I mention that on these subjects there is no knowledge, but mere conjecture, which varies according to the abilities of men? It only remains that the knowledge of good and evil things is the chief good. Why, then, did he call knowledge the chief good more than wisdom, when both words have the same signification and meaning? But no one has yet said that the chief good is wisdom, though this might more properly have been said. For knowledge is insufficient for the undertaking of that which is good and avoiding that which is evil, unless virtue also is added. For many of the philosophers, though they discussed the nature of good and evil things, yet from the compulsion of nature lived in a manner different from their discourse, because they were without virtue. But virtue united with knowledge is wisdom. 76

It remains that we refute those also who judged virtue itself to be the chief good, and Marcus Tullius was also of this opinion; and in this they were very inconsiderate.[387] For virtue itself is not the chief good, but it is the contriver and mother of the chief good; for this cannot be attained without virtue. Each point is easily understood. For I ask whether they imagine that it is easy to arrive at that distinguished good, or that it is reached only with difficulty and labour? Let them apply their ingenuity, and defend error. If it is easily attained to, and without labour, it cannot be the chief good. For why should we torment ourselves, why wear ourselves out with striving day and night, seeing that the object of our pursuit is so close at hand, that any one who wishes may grasp it without any effort of the mind? But if we do not attain even to a common and moderate good except by labour, since good things are by their nature arduous and difficult,[388] whereas evil things have a downward tendency, it follows that the greatest labour is necessary for the attainment of the greatest good. And if this is most true, then there is need of another virtue, that we may arrive at that virtue which is called the chief good; but this is incongruous and absurd, that virtue should arrive at itself by means of itself. If no good can be reached unless by labour, it is evident that it is virtue by which it is reached, since the force and office of virtue consist in the undertaking and carrying through of labours. Therefore the chief good cannot be that by which it is necessary to arrive at another. But they, since they were ignorant of the effects and tendency of virtue, and could discover nothing more honourable, stopped at the very name of virtue, and said that it ought to be sought, though no advantage was proposed from it; and thus they fixed for themselves a good which itself stood in need of a good. From these Aristotle was not far removed, who thought that virtue together with honour was the chief good; as though it were possible for any virtue to exist unless it were honourable, and as though it would not cease to be virtue if it had any measure of disgrace. But he saw that it might happen that a bad opinion is entertained respecting virtue by a depraved judgment, and therefore he thought that deference should be paid to what in the estimation of men constitutes a departure from what is right and good, because it is not in our power that virtue should be honoured simply for its own deserts. For what is honourable[389] character, except perpetual honour, conferred on any one by the favourable report of the people? What, then, will happen, if through the error and perverseness of men a bad reputation should ensue? Shall we cast aside virtue because it is judged to be base and disgraceful by the foolish? And since it is capable of being oppressed and harassed, in order that it may be of itself a peculiar and lasting good, it ought to stand in need of no outward assistance, so as not to depend by itself upon its own strength, and to remain stedfast. And thus no good is to be hoped by it from man, nor is any evil to be refused.

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[386] Virg., *Georg.*, iii. 112, 102.

[387] [*De Finibus*, book v. cap. 28.]

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[388] Literally, "since the nature of good things is placed on a steep ascent, that of evil things on a precipitous descent."

[389] *Honestas* is used with some latitude of meaning, to express respectability of character, or honourable feeling, or the principle of honour, or virtue itself. [See Philipp. iv. 8.]

CHAP. IX.—OF THE CHIEF GOOD, AND THE WORSHIP OF THE TRUE GOD, AND A REFUTATION OF ANAXAGORAS.

I now come to the chief good of true wisdom, the nature of which is to be determined in this manner: first, it must be the property of man alone, and not belong to any other animal; secondly, it must belong to the soul only, and not be shared with the body; lastly, it cannot fall to the lot of any one without knowledge and virtue. Now this limitation excludes and does away with all the opinions of those *whom I have mentioned;* for their sayings contain nothing of this kind. I will now say what this is, that I may show, as I designed, that all philosophers were blind and foolish, who could neither see, nor understand, nor surmise at any time what was fixed as the chief good for man. Anaxagoras, when asked for what purpose he was born, replied that he might look upon the heaven and the sun. This expression is admired by all, and judged worthy of a philosopher. But I think that he, being unprepared with an answer, uttered this at random, that he might[390] not be silent. But if he had been wise, he ought to have considered and reflected with himself; for if any one is ignorant of his own condition, he cannot even he a man. But let us imagine that the saying was not uttered on the spur of the moment. Let us see how many and what great errors he committed in three words. First, he erred in placing the whole duty of man in the eyes alone, referring nothing to the mind, but everything to the body. But if he had been blind, would he lose the duty of a man, which cannot happen without the ruin[391] of the soul? What of the other parts of the body? Will they be destitute, each of its own duty? Why should I say that more depends upon the ears than upon the eye, since learning and wisdom can be gained by the ears only, but not by the eyes only? Were you born for the sake of seeing the heaven and the sun? Who introduced you to this[392] sight? or what does your vision contribute to the heaven and the nature of things? Doubtless that you may praise this immense and wonderful work. Therefore confess that God is the Creator of all things, who introduced you into this world, as a witness and praiser of His great work. You believe that it is a great thing to behold the heaven and the sun: why, therefore, do you not give thanks to Him who is the author of this benefit? why do you not measure with your mind the excellence, the providence, and the power of Him whose works you admire? For it must be, that He who created objects worthy of admiration, is Himself much more to be admired. If any one had invited you to dinner, and you had been well entertained, should you appear in your senses, if you esteemed the mere pleasure more highly than the author of the pleasure? So entirely do philosophers refer all things to the body, and nothing at all to the mind, nor do they see beyond that which

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[390] That he might be able to make some answer.

[391] The fall or overthrow.

[392] This sight or spectacle, that is, into this world. This expression is used for the place from which the sight is beheld.

fails under their eyes.[393]But all the offices of the body being put aside, the business of man is to be placed in the mind alone. Therefore we are not born for this purpose, that we may see those things which are created, but that we may contemplate, that is, behold with our mind, the Creator of all things Himself. Wherefore, if any one should ask a man who is truly wise for what purpose he was born, he will answer without fear or hesitation, that he was born for the purpose of worshipping God, who brought us into being for his cause, that we may serve Him. But to serve God is nothing else than to maintain and preserve justice by good works. But he, as a man ignorant of divine things, reduced a matter of the greatest magnitude to the least, by selecting two things only, which he said were to be beheld by him. But if he had said that he was born to behold the world, although he would comprise all things in this, and would use an expression of greater[394] sound, yet he would not have completed the duty of man; for as much as the soul excels the body, so much does God excel the world, for God made and governs the world. Therefore it is not the world which is to be contemplated by the eye, for each is a body;[395] but it is God who is to be contemplated by the soul: for God, being Himself immortal, willed that the soul also should be everlasting. But the contemplation of God is the reverence and worship of the common Parent of mankind. And if the philosophers were destitute of this, and in their ignorance of divine things prostrated themselves to the earth, we must suppose that Anaxagoras neither beheld the heaven nor the sun, though he said that he was born that he might behold them. The object proposed to man is therefore plain[396] and easy, if he is wise; and to it especially belongs humanity.[397] For what is humanity itself, but justice? what is justice, but piety? And piety[398] is nothing else than the recognition of God as a parent.

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[394] Would use a greater sound.

[395] Each, viz., the world and the eye.

[396] Expedita, "free from obstacles," "unembarrassed."

[397] Humanity, properly that which is characteristic of man, then kindness and humaneness.

[398] Pietas. The word denotes not only piety towards God, but also the affection due to a parent.

CHAP. X.—IT IS THE PECULIAR PROPERTY OF MAN TO KNOW AND WORSHIP GOD.

Therefore the chief good of man is in religion only; for the other things, even those which are supposed to be peculiar to man, are found in the other animals also. For when they discern and distinguish their own voices[399] by peculiar marks among themselves, they seem to converse: they also appear to have a kind of smile, when with soothed ears, and contracted mouth, and with eyes relaxed to sportiveness, they fawn upon man, or upon their own mates and young. Do they not give a greeting which bears some resemblance to mutual love and indulgence? Again, those creatures which look forward to the future and lay up for themselves food, plainly have foresight. Indications of reason are also found in 78 many of them. For since they desire things useful to themselves, guard against evils, avoid dangers, prepare for themselves lurking-places standing open in different places with various outlets, assuredly they have some understanding. Can any one deny that they are possessed of reason, since they often deceive man himself? For those which have the office of producing honey, when they inhabit the place assigned to them, fortify a camp, construct dwellings with unspeakable skill, and obey their king; I know not if there is not in them perfect prudence. It is therefore uncertain whether those things which are given to man are common to him with other living creatures: they are certainly without religion. I indeed thus judge, that reason is given to all animals, but to the dumb creatures only for the protection of life, to man also for its prolongation. And because reason itself is perfect in man, it is named wisdom, which renders man distinguished in this respect, that to him alone it is given to comprehend divine things. And concerning this the opinion of Cicero is true: “Of so many kinds of animals,” he says, “there is none except man which has any knowledge of God; and among men themselves, there is no nation either so uncivilized or so savage, which, even if it is ignorant of due conceptions of the Deity, does not know that some conception of Him ought to be entertained.” From which it is effected, that he acknowledges God, who, as it were, calls to mind the source from which he is sprung. Those philosophers, therefore, who wish to free the mind from all fear, take away even religion, and thus deprive man of his peculiar and surpassing good, which is distinct from living uprightly, and from everything connected with man, because God, who made all living creatures subject to man, also made man subject to Himself. What reason is there why they should also maintain that the mind is to be turned in the same direction to which the countenance is raised? For if we must look to the heaven, it is undoubtedly for no other reason than on account of religion; if religion is taken away, we have nothing to do with the heaven. Therefore we must either look in that direction or bend down to the earth. We are not able to bend down to the earth, even if we should wish, since our posture is upright. We must therefore look up to the heaven, to which the nature of the body calls us. And if it is admitted that this must be done, it must either be done with this view, that we may devote ourselves to religion, or that we may know the nature of the heavenly objects. But we cannot by any means know the nature of the heavenly objects, because nothing of that kind can be found out by reflection, as I have before shown. We must therefore devote ourselves to religion, and he who does not undertake this prostrates himself to the ground, and, imitating the life of the brutes, abdicates the office of man. Therefore the ignorant are more wise; for although they err in choosing religion, yet they remember their own nature and condition.

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[399] The sounds uttered by the beasts, by which they are able to distinguish one another. [Rousseau’s theory goes further.]

CHAP. XI.—OF RELIGION, WISDOM, AND THE CHIEF GOOD.

It is agreed upon, therefore, by the general consent of all mankind, that religion ought to be undertaken; but we have to explain what errors are committed on this subject. God willed this to be the nature of man, that he should be desirous and eager for two things, religion and wisdom. But men are mistaken in this, that they either undertake religion and pay no attention to wisdom, or they devote themselves to wisdom alone, and pay no attention to religion, though the one cannot be true without the other. The consequence is, that they fall into a multiplicity of religions, but false ones, because they have left wisdom, which could have taught them that there cannot be many gods; or they devote themselves to wisdom, but a false wisdom, because they have paid no attention to the religion of the Supreme God, who might have instructed them to the knowledge of the truth. Thus men who undertake either of these courses follow a devious path, and one full of the greatest errors, inasmuch as the duty of man, and all truth, are included in these two things which are inseparably connected. I wonder, therefore, that there was none at all of the philosophers who discovered the abode and dwelling-place of the chief good. For they might have sought it in this manner. Whatever the greatest good is, it must be an object proposed to all men. There is pleasure, which is desired by all; but this is common also to man with the beasts, and has not the force of the honourable, and brings a feeling of satiety, and when it is in excess is injurious, and it is lessened by advance of age, and does not fall to the lot of many: for they who are without resources, who constitute the greater part of men, must also be without pleasure. Therefore pleasure is not the chief good; but it is not even a good. What shall we say of riches? This is much more[400] true of them. For they fall to the lot of fewer men, and that generally by chance; and they often fall to the indolent, and sometimes by guilt, and they are desired by those who already possess them. What shall we say of sovereignty itself? That does not constitute the chief good: for all cannot reign, but it is necessary that all should be capable of attaining the chief good. 79

Let us therefore seek something which is held forth to all. Is it virtue? It cannot be denied that virtue is a good, and undoubtedly a good for all men. But if it cannot be happy because its power and nature consist in the endurance of evil, it assuredly is not the chief good. Let us seek something else. But nothing can be found more beautiful than virtue, nothing more worthy of a wise man. For if vices are to be avoided on account of their deformity, virtue is therefore to be desired on account of its beauty. What then? Can it be that that which is admitted to be good and honourable should be requited with no reward, and be so unproductive as to procure no advantage from itself? That great labour and difficulty and struggling against evils with which this life is filled, must of necessity produce some great good. But what shall we say that it is? Pleasure? But nothing that is base can arise from that which is honourable. Shall we say that it is riches? or commands? But these things are frail and uncertain.[401] Is it glory? or honour? or a lasting name? But all these things are not contained in virtue itself, but depend upon the opinion and judgment of others. For virtue is often hated and visited with evil. But the good which arises from it ought to be so closely united with it as to be incapable of being separated or disunited from it; and it cannot appear to be the chief good in any other way than if it belongs peculiarly to virtue, and is such that nothing can be added to it or taken from it. Why should I say that the duties of virtue consist in the despising of all these things? For not to long for, or desire, or love pleasures, riches, dominions, and honours, and all those things which are esteemed as goods, as others do overpowered by desire, that assuredly is virtue. Therefore it effects something else more sublime and excellent; nor does anything struggle against these present goods but that which longs for greater and truer things. Let us not despair of being able to find it, if we turn our thoughts in all directions; for no slight or trifling rewards are sought.

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[400] Multo magis is the reading of the mss.; but multo minus—“much less”—seems preferable.

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[401] Liable to fall, perishable.

CHAP. XII.—OF THE TWOFOLD CONFLICT OF BODY AND SOUL; AND OF DESIRING VIRTUE ON ACCOUNT OF ETERNAL LIFE.

But our inquiry is as to the object for which we are born: and thus we are able to trace out what is the effect of virtue. There are two[402] parts of which man is made up, soul and body. There are many things peculiar to the soul, many peculiar to the body, many common to both, as is virtue itself; and as often as this is referred to the body, it is called fortitude for the sake of distinction. Since, therefore, fortitude is connected with each, a contest is proposed to each, and victory held forth to each from the contest: the body, because it is solid, and capable of being grasped, must contend with objects which are solid and can be grasped; but the soul, on the other hand, because it is slight[403] and subtle, and invisible, contends with those enemies who cannot be seen and touched. But what are the enemies of the soul, but lusts, vices, and sins? And if virtue shall have overcome and put to flight these, the soul will be pure and free from stain. Whence, then, are we able to collect what are the effects of fortitude of soul? Doubtless from that which is closely connected with it, and resembles it, that is, from fortitude of the body; for when this has come to any encounter and contest, what else does it seek from victory but life? For whether you contend with a man or beast, the contest is for safety. Therefore, as the body obtains by victory its preservation from destruction, so the soul obtains a continuation of its existence; and as the body, when overcome by its enemies, suffers death, so the soul, when overpowered by vices, must die. What difference, therefore, will there be between the contest carried on by the soul and that carried on by the body, except that the body seeks for temporal, but the soul eternal life? If, therefore, virtue is not happy by itself, since its whole force consists, as I have said, in the enduring of evils; if it neglects all things which are desired as goods; if in its highest condition it is exposed to death, inasmuch as it often refuses life, which is desired by others, and bravely undergoes death, which others fear; if it must necessarily produce some great good from itself, because labours, endured and overcome even until death, cannot fail of obtaining a reward; if no reward, such as it deserves, is found on earth, inasmuch as it despises all things which are frail and transitory, what else remains but that it may effect some heavenly reward, since it treats with contempt all earthly things, and may aim at higher things, since it despises things that are humble? And this *reward* can be nothing else but immortality.

With good reason, therefore, did Euclid, no obscure philosopher, who was the founder of the system of the Megareans, differing from the others, say that that was the chief good which was unvarying and always the same. He certainly understood what is the nature of the chief good, although he did not explain in what it consisted; but it consists of immortality, nor anything else at all, inasmuch as it alone is incapable of diminution, or increase, or change. Seneca also unconsciously happened to confess that there is no other reward of virtue than immortality. For in praising virtue in the treatise which he wrote on the subject of premature death, he says: "Virtue is the only thing which can confer upon us immortality, and make us equal to the gods." But the Stoics also, whom he followed, say that no one can be made happy without virtue. Therefore, the reward of virtue is a happy life, if virtue, as it is rightly said, makes a happy life. Virtue, therefore, is not, as they say, to be sought on its own account, but on account of a happy life, which necessarily follows virtue. And this argument might have taught them in what the chief good consisted. But this present and corporeal life cannot be happy, because it is subjected to evils through the body. Epicurus calls God happy and incorruptible, because He is everlasting. For a state of happiness ought to be perfect, so that there may be nothing which can harass, or lessen, or change it. Nor can anything be judged happy in other respects, unless it be incorruptible. But nothing is incorruptible but that which is immortal. Immortality therefore is alone happy, because it can neither be corrupted nor destroyed. But if virtue falls within the power of man, which no one can deny, happiness also belongs to him. For it is impossible for a man to be wretched who is endued with virtue. If happiness falls within his power, then immortality, which is possessed of the attribute of happiness, also belongs to him. 80

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[402] According to St. Paul, man consists of three parts—body, soul and spirit. Lactantius appears to use the word *soul* in the same sense in which the Scriptures speak of spirit. [Vol. i. p. 532.]

[403] Tenuis, as applied to the soul, opposed to *solidus*, applied to the body.

The chief good, therefore, is found to be immortality alone, which pertains to no other animal or body; nor can it happen to any one without the virtue of knowledge, that is, without the knowledge of God and justice. And how true and right is the seeking for this, the very desire of this life shows: for although it be but temporary, and most full of labour, yet it is sought and desired by all; for both old men and boys, kings and those of the lowest station, in fine, wise as well as foolish, desire this. Of such value, as it seemed to Anaxagoras, is the contemplation of the heaven and the light itself, that men willingly undergo any miseries on this account. Since, therefore, this short and laborious life, by the general consent not only of men, but also of other animals, is considered a great good, it is manifest that it becomes also a very great and perfect good if it is without an end and free from all evil. In short, there never would have been any one who would despise this life, however short it is, or undergo death, unless through the hope of a longer life. For those who voluntarily offered themselves to death for the safety of their countrymen, as Menœceus did at Thebes, Codrus at Athens, Curtius and the two Mures at Rome, would never have preferred death to the advantages of life, unless they had thought that they should attain to immortality through the estimation of their countrymen; and although they were ignorant of the life of immortality, yet the reality itself did not escape their notice. For if virtue despises opulence and riches because they are frail, and pleasures because they are of brief continuance, it therefore despises a life which is frail and brief, that it may obtain one which is substantial and lasting. Therefore reflection itself, advancing by regular order, and weighing everything, leads us to that excellent and surpassing good, on account of which we are born. And if philosophers had thus acted, if they had not preferred obstinately to maintain that which they had once apprehended, they would undoubtedly have arrived at this truth, as I have lately shown. And if this was not the part of those who extinguish the heavenly souls together with the body, yet those who discuss the immortality of the soul ought to have understood that virtue is set before us on this account, that, lusts having been subdued, and the desire of earthly things overcome, our souls, pure and victorious, may return to God, that is, to their original source. For it is on this account that we alone of living creatures are raised to the sight of the heaven, that we may believe that our chief good is in the highest place. Therefore we alone receive religion, that we may know from this source that the spirit of man is not mortal, since it longs for and acknowledges God, who is immortal.

Therefore, of all the philosophers, those who have embraced either knowledge or virtue as the chief good, have kept the way of truth, but have not arrived at perfection. For these are the two things which together make up that which is sought for. Knowledge causes us to know by what means and to what end we must attain; virtue causes us to attain to it. The one without the other is of no avail; for from knowledge arises virtue, and from virtue the chief good is produced. Therefore a happy life, which philosophers have always sought, and still do seek, has no existence either in the worship of the gods or in philosophy; and on this account they were unable to find it, because they did not seek the highest good in the highest place, but in the lowest. For what is the highest but heaven, and God, from whom the soul has its origin? And what is the lowest but the earth, from which the body is made? Therefore, although some philosophers have assigned the chief good, not to the body, but to the soul, yet, inasmuch as they have referred it to this life, which has its ending with the body, they have gone back to the body, to which the whole of this time which is passed on earth has reference. Therefore it was not without reason that they did not attain to the highest good; for whatever looks to the body only, and is without immortality, must necessarily be the lowest. Therefore happiness does not fall to the condition of man in that manner in which philosophers thought; but it so falls to him, not that he should then be happy, when he lives in the body, which must undoubtedly be corrupted in order to its dissolution; but then, when, the soul being freed from intercourse with the body, he lives in the spirit only. In this one thing alone can we be happy in this life, if we appear to be unhappy; if, avoiding the enticements of pleasures, and giving ourselves to the service of virtue only, we live in all labours and miseries, which are the means of exercising and strengthening virtue; if, in short, we keep to that rugged and difficult path which has been opened for us to happiness. The chief good therefore which makes men happy cannot exist, unless it be in that religion and doctrine to which is annexed the hope of immortality. 81

CHAP. XIII.—OF THE IMMORTALITY OF THE SOUL, AND OF WISDOM, PHILOSOPHY, AND ELOQUENCE.

The subject seems to require in this place, that since we have taught that immortality is the chief good, we should prove this also, that the soul is immortal. On which subject there is great disputation among philosophers; nor have they who held true opinions respecting the soul been able to explain or prove anything: for, being destitute of divine knowledge, they neither brought forward true arguments by which they might overcome, nor evidence by which they might convince. But we shall treat of this question more conveniently in the last book, when we shall have to discuss the subject of a happy life. There remains that third part of philosophy, which they call Logic, in which the whole subject of dialectics and the whole method of speaking are contained. Divine learning does not stand in need of this, because the seat of wisdom is not the tongue, but the heart; and it makes no difference what kind of language you employ, for the question is not about words,[404] but facts. And we are not disputing about the grammarian or the orator, whose knowledge is concerned with the proper manner of speaking, but about the wise man, whose learning is concerned with the right manner of living. But if that system of natural philosophy before mentioned is not necessary, nor this of logic, because they are not able to render a man happy, it remains that the whole force of philosophy is contained in the ethical part alone, to which Socrates is said to have applied himself, laying aside the others. And since I have shown that philosophers erred in this part also, who did not grasp the chief good, for the sake of gaining which we are born; it appears that philosophy is altogether false and empty, since it does not prepare us for the duties of justice, nor strengthen the obligations and settled course of man's life. Let them know, therefore, that they are in error who imagine that philosophy is wisdom; let them not be drawn away by the authority of any one; but rather let them incline to the truth, and approach it. There is no room for rashness here; we must endure the punishment of our folly to all eternity, if we shall be deceived either by an empty character or a false opinion. But man,[405] such as he is, if he trusts in himself, that is, if he trusts in man, is (not to say foolish, in that he does not see his own error) undoubtedly arrogant, in venturing to claim for himself that which the condition of man does not admit of.

And how much that greatest author of the Roman language is deceived, we may see from that sentiment of his; for when, in his "Books on Offices,"[406] he had said that philosophy is nothing else than the desire of wisdom, and that wisdom itself is the knowledge of things divine and human, added: “And if any one censures the desire of this, I do not indeed understand what there is which he imagines praiseworthy. For if enjoyment of the mind and rest from cares is sought, what enjoyment can be compared with the pursuits of those who are always inquiring into something which has reference to and tends to promote a good and happy life? Or if any account is taken of consistency and virtue, either this is the study[407] by which we may attain them, or there is none at all. To say that there is no system in connection with the greatest subjects, when none of the least is without a system, is the part of men speaking inconsiderately, and erring in the greatest subjects. But if there is any discipline of virtue, where shall it be sought when you have departed from that kind of learning?” For my own part, although I endeavoured to attain in some degree to the means of acquiring learning, on account of my desire to teach others, yet I have never been eloquent, inasmuch as I never even engaged in public speaking; but the goodness of the cause cannot fail of itself to make me eloquent, and for its clear and copious defence the knowledge of divinity and the truth itself are sufficient. I could wish, therefore, that Cicero might for a short time rise from the dead, that a man of such consummate eloquence might be taught by an insignificant person who is devoid of eloquence, first, what that is which is deemed worthy of praise by him who blames that study which is called philosophy; and in the next place, that it is not that study by which virtue and justice are learned, nor any other, as he thought; and lastly, that since there is a discipline of virtue, he might be taught where it is to be sought, when you have laid aside that kind of learning, which he did not seek for the sake of hearing and learning. For from whom could he hear when no one knew it? But, as his usual practice was in pleading causes, he wished to press *his opponent* by questioning, and thus to lead him to confession, as though he were confident that no answer could be given to show that philosophy was not the instructress of virtue. And in the Tusculan disputations he openly professed this, turning his speech to philosophy, as though he was showing himself off by a declamatory style of speaking. “O philosophy, thou guide of life,” he says; “O thou investigator of virtue, and expeller of vices; what could not only we, but the life of men, have effected at all without thee? Thou hast been the inventor of laws, thou the teacher of morals and discipline;”—as though, indeed, she could perceive anything by herself, and he were not rather to be praised who gave her. In the same manner he might have given thanks to food and drink, because without these life could not exist; yet these, while they minister to sense, confer no benefit. But as these things are the nourishment of the body, so wisdom is of the soul. 82

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[404] There is a memorable story related by ecclesiastical historians, about a very clever disputant, whose sophistries could not be answered by his fellow-disputants, but who was completely silenced by the simple answers of a Christian otherwise unknown. When questioned about his sudden silence, the sophist replied that others exchanged words for words, but that this simple Christian fought with virtue.

[405] There seems to be a reference to a passage of Terence, in which the poet represents it as the property of man to err. [Or to Cicero, rather: Cujusvis hominis est errare, etc. Philipp. xii. 2.]

[406] Cicero, *De Officiis*, ii. 2.

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[407] Ars denotes study, method, or system. The word is applied both to theoretical knowledge and practical skill.

CHAP. XIV.—THAT LUCRETIUS AND OTHERS HAVE ERRED, AND CICERO HIMSELF, IN FIXING THE ORIGIN OF WISDOM.

Lucretius, accordingly, acts more correctly in praising him who was the first discoverer of wisdom; but he acts foolishly in this, that he supposed it to be discovered by a man,—as though that man whom he praises had found it lying somewhere as flutes at the fountain,[408] according to the legends of the poets. But if he praised the inventor of wisdom as a god,—for thus he speaks:[409]—

> "No one, I think, who is formed of mortal body. For if we must speak, as the acknowledged majesty of the subject itself demands, he was a god, he was a god, most noble Memmius,"—

yet God ought not to have been praised on this account, because He discovered wisdom, but because He created man, who might be capable of receiving wisdom. For he diminishes the praise who praises a part only of the whole. But he praised Him as a man; whereas He ought to have been esteemed as a God on this very account, because He found out wisdom. For thus he speaks:[410]—

> "Will it not be right that this man should be enrolled among the gods?"

From this it appears, either that he wished to praise Pythagoras, who was the first, as I have said,[411] to call himself a philosopher; or Thales of Miletus, who is reported to have been the first who discussed the nature of things. Thus, while he seeks to exalt, he has depressed the thing itself. For it is not great if it could have been discovered by man. But he may be pardoned as a poet. But that same accomplished orator, that same consummate philosopher, also censures the Greeks, whose levity he always accuses, and yet imitates. Wisdom itself, which at one time he calls the gift, at another time the invention, of the gods, he fashions after the manner of the poets, and praises on account of its beauty. He also grievously complains that there have been some who disparaged it. "Can any one," he says, "dare to censure the parent of life, and to defile himself with this guilt of parricide, and to be so impiously ungrateful?"

Are we then parricides, Marcus Tullius, and in your judgment worthy to be sewed[412] up in a bag, who deny that philosophy is the parent of life? Or you, who are so impiously ungrateful towards God (not this god whose image you worship as he sits in the Capitol, but Him who made the world and created man, who bestowed wisdom also among His heavenly benefits), do you call her the teacher of virtue or the parent of life, having learned[413] from whom, one must be in much greater uncertainty than he was before? For of what virtue is she the teacher? For philosophers to the present time do not explain where she is situated. Of what life is she the parent? since the teachers themselves have been worn out by old age and death before they have determined upon the befitting course of life. Of what truth can you hold her forth as an explorer? since you often testify that, in so great a multitude of philosophers, not a single wise man has yet existed. What, then, did that mistress of life teach you? Was it to assail with reproaches the most powerful consul,[414] and by your envenomed speeches to render him the enemy of his country? But let us pass by those things, which may be excused under the name of fortune. You applied yourself, in truth, to the study of philosophy, and so, indeed, that no one ever applied himself more diligently; since you were acquainted with all the systems of philosophy, as you yourself are accustomed to boast, and elucidated the subject itself in Latin writings, and displayed yourself as an imitator of Plato. Tell us, therefore, what you have learned, or in what sect you have discovered the truth. Doubtless it was in the Academy which you followed and approved. But this teaches nothing, excepting that you know your own ignorance.[415] Therefore your own books refute you, and show the nothingness of the learning which may be gained from philosophy for life. These are your words: "But to me we appear not only blind to wisdom, but dull and obtuse to those very things which may appear in some degree to be discerned." If, therefore, philosophy is the teacher of life, why did you appear to yourself blind, and dull, and obtuse? whereas you ought, under her teaching, both to perceive and to be wise, and to be engaged in the clearest light. But how you confessed the truth of philosophy we learn from the letters addressed to your son, in which you advise him that the precepts of philosophy ought to be known, but that we must live as members of a community.[416] 83

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[408] A proverbial expression, denoting an accidental occurrence.

[409] Book v. 6.

[410] Book v. 51.

[411] Ch. ii.

[412] The allusion is to the punishment of parricides, who were sewed into a bag with an ape, a serpent, and a cock, and thus thrown into the sea.

What can be spoken so contradictory? If the precepts of philosophy ought to be known, it is on this account that they ought to be known, in order to our living well and wisely. Or if we must live as members of a community, then philosophy is not wisdom, if it is better to live in accordance with society than with philosophy. For if that which is called philosophy be wisdom, he assuredly lives foolishly who does not live according to philosophy. But if he does not live foolishly who lives in accordance with society, it follows that he who lives according to philosophy lives foolishly. By your own judgment, therefore, philosophy is condemned of folly and emptiness. And you also, in your *Consolation*, that is, not in a work of levity and mirth, introduced this sentiment respecting philosophy: “But I know not what error possesses us, or deplorable ignorance of the truth.” Where, then, is the guidance of philosophy? or what has that parent of life taught you, if you are deplorably ignorant of the truth? But if this confession of error and ignorance has been extorted almost against your will from your innermost breast, why do you not at length acknowledge to yourself the truth, that philosophy which, though it teaches nothing, you extolled with praises to the heavens, cannot be the teacher of virtue?

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[413] If any one has approached her as a learner.

[414] Marcus Antonius, who was consul with C. Cæsar in the year when Cæsar was assassinated. It was against Antonius that Cicero wrote those speeches full of invectives, which, in imitation of Demosthenes, he named Philippics.

[415] This point is discussed by Cicero in his Academic questions.

[416] [Advice which he took to heart as a swinish debauchee.]

CHAP. XV.—THE ERROR OF SENECA IN PHILOSOPHY, AND HOW THE SPEECH OF PHILOSOPHERS IS AT VARIANCE WITH THEIR LIFE.

Under the influence of the same error (for who could keep the right course when Cicero is in error?), Seneca said: "Philosophy is nothing else than the right method of living, or the science of living honourably, or the art of passing a good life. We shall not err in saying that philosophy is the law of living well and honourably. And he who spoke of it as a rule of life, gave to it that which was its due." He evidently did not refer to the common name of philosophy; for, since this is diffused into many sects and systems, and has nothing certain—nothing, in short, respecting which all agree with one mind and one voice,—what can be so false as that philosophy should be called the rule of life, since the diversity of its precepts hinders the right way and causes confusion? or the law of living well, when its subjects are widely discordant? or the science of passing life, in which nothing else is effected by its repeated contradictions than general[417] uncertainty? For I ask whether he thinks that the Academy is philosophy or not? I do not think that he will deny it. And if this is so, none of these things, therefore, is in agreement with philosophy; which renders all things uncertain, abrogates law, esteems art as nothing, subverts method, distorts rule, entirely takes away knowledge. Therefore all those things are false, because they are inconsistent with a system which is always uncertain, and up to this time explaining nothing. Therefore no system, or science, or law of living well, has been established, except in this the only true and heavenly wisdom, which had been unknown to philosophers. For that earthly wisdom, since it is false, becomes varied and manifold, and altogether opposed to itself. And as there is but one founder and ruler of the world, God, and as truth is one; so wisdom must be one and simple, because, if anything is true and good, it cannot be perfect unless it is the only one of its kind. But if philosophy were able to form the life, no others but philosophers would be good, and all those who had not learned it would be always bad. But since there are, and always have been, innumerable persons who are or have been good without any learning, but of philosophers there has seldom been one who has done anything praiseworthy in his life; who is there, I pray, who does not see that those men are not teachers of virtue, of which they themselves are destitute? For if any one should diligently inquire into their character, he will find that they are passionate, covetous, lustful, arrogant, wanton, and, concealing their vices under a show of wisdom, doing those things at home which they had censured in the schools.[418] 84

Perhaps I speak falsely for the sake of bringing an accusation. Does not Tullius both acknowledge and complain of the same thing? "How few," he says, "of philosophers are found of such a character, so constituted in soul and life, as reason demands! how few who think true instruction not a display of knowledge, but a law of life! how few who are obedient to themselves, and submit to their own decrees! We may see some of such levity and ostentation, that it would be better for them not to have learned at all; others eagerly desirous of money, others of glory; many the slaves of lusts, so that their speech wonderfully disagrees with their life." Cornelius Nepos also writes to the same Cicero: "So far am I from thinking that philosophy is the teacher of life and the completer of happiness, that I consider that none have greater need of teachers of living than many who are engaged in the discussion of this subject. For I see that a great part of those who give most elaborate precepts in their school respect-modesty and self-restraint, live at the same time in the unrestrained desires of all lusts." Seneca also, in his *Exhortations*, says: "Many of the philosophers are of this description, eloquent to their own condemnation: for if you should hear them arguing against avarice, against lust and ambition, you would think that they were making a public disclosure[419] of their own character, so entirely do the censures which they utter in public flow back upon themselves; so that it is right to regard them in no other light than as physicians, whose advertisements[420] contain medicines, but their medicine chests poison. Some are not ashamed of their vices; but they invent defences for their baseness, so that they may appear even to sin with honour." Seneca also says: "The wise man will even do things which he will not approve of, that he may find means of passing to the accomplishment of greater things; nor will he abandon good morals, but will adapt them to the occasion; and those things which others employ for glory or pleasure, he will employ for the sake of action." Then he says shortly afterwards: "All things which the luxurious and the ignorant do, the wise man also will do, but not in the same manner, and with the same purpose. But it makes no difference with what intention you act, when the action itself is vicious; because acts are seen, the intention is not seen."

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[417] Than—that no one knows anything.

[418] Sallust as a writer abounds in denunciations of vice. But see book ii. cap. 13, note 4, p. 62, supra.]

Aristippus, the master of the Cyrenaics, had a criminal intimacy with Lais, the celebrated courtesan; and that grave teacher of philosophy defended this fault by saying, that there was a great difference between him and the other lovers of Lais, because he himself possessed Lais, whereas others were possessed by Lais. O illustrious wisdom, to be imitated by good men! Would you, in truth, entrust your children to this man for education, that they might learn to possess a harlot? He said that there was some difference between himself and the dissolute, that they wasted their property, whereas he lived in indulgence without any cost. And in this the harlot was plainly the wiser, who had the philosopher as her creature, that all the youth, corrupted by the example and authority of the teacher, might flock together to her without any shame. What difference therefore did it make, with what intention the philosopher betook himself to that most notorious harlot, when the people and his rivals saw him more depraved than all the abandoned? Nor was it enough to live in this manner, but he began also to teach lusts; and he transferred his habits from the brothel to the school, contending that bodily pleasure was the chief good. Which pernicious and shameful doctrine has its origin not in the heart of the philosopher, but in the bosom of the harlot.

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[419] Indicium sui professos putes; others read *judicium*, "you would think that they were passing sentence on themselves."

[420] Tituli, "titles."

For why should I speak of the Cynics, who practised licentiousness in public? What wonder if they derived their name and title from dogs,[421] since they also imitated their life? Therefore there is no instruction of virtue in this sect, since even those who enjoin more honourable things either themselves do not practice what they advise; or if they do (which rarely happens), it is not the system which leads them to that which is right, but nature which often impels even the unlearned to praise.

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[421] Augustine in many places expresses his opinion that the Cynics were so called from their immodesty. Others suppose that the name was given to them on account of their snarling propensity.

CHAP. XVI.—THAT THE PHILOSOPHERS WHO GIVE GOOD INSTRUCTIONS LIVE BADLY, BY THE TESTIMONY OF CICERO; THEREFORE WE SHOULD NOT SO MUCH DEVOTE OURSELVES TO THE STUDY OF PHILOSOPHY AS TO WISDOM.

But when they give themselves up to perpetual sloth, and undertake no exercise of virtue, and pass their whole life in the practice of speaking, in what light ought they to be regarded rather than as triflers? For wisdom, unless it is engaged on some action on which it may exert its force, is empty and false; and Tullius rightly gives the preference, above teachers of philosophy, to those men employed in civil affairs, who govern the state, who found new cities or maintain with equity those already founded, who preserve the safety and liberty of the citizens either by good laws or wholesome counsels, or by weighty judgments. For it is right to make men good rather than to give precepts about duty to those shut up in corners, which precepts are not observed even by those who speak them; and inasmuch as they have withdrawn themselves from true actions, it is manifest that they invented the system of philosophy itself, for the purpose of exercising the tongue, or for the sake of pleading. But they who merely teach without acting, of themselves detract from the weight of their own precepts; for who would obey, when they who give the precepts themselves teach disobedience? Moreover, it is a good thing to give right and honourable precepts; but unless you also practice them it is a deceit, and it is inconsistent and trifling to have goodness not in the heart, but on the lips. 85

It is not therefore utility, but enjoyment, which they seek from philosophy. And this Cicero indeed testified. "Truly," he says, "all their disputation, although it contains most abundant fountains of virtue and knowledge, yet, when compared with their actions and accomplishments, I fear lest it should seem not to have brought so much advantage to the business of men as enjoyment to their times of relaxation." He ought not to have feared, since he spoke the truth; but as if he were afraid lest he should be arraigned by the philosophers on a charge of betraying a mystery, he did not venture confidently to pronounce that which was true, that they do not dispute for the purpose of teaching, but for their own enjoyment in their leisure; and since they are the advisers of actions, and do not themselves act at all, they are to be regarded as mere talkers.[422] But assuredly, because they contributed no advantage to life, they neither obeyed their own decrees, nor has any one been found, through so many ages, who lived in accordance with their laws. Therefore philosophy[423] must altogether be laid aside, because we are not to devote ourselves to the pursuit of wisdom, for this has no limit or moderation; but we must be wise, and that indeed quickly. For a second life is not granted to us, so that when we seek wisdom in this life we may be wise in that; each result must be brought about in this life. It ought to be quickly found, in order that it may be quickly taken up, lest any part of life should pass away, the end of which is uncertain. Hortensius in Cicero, contending against philosophy, is pressed by a clever argument; inasmuch as, when he said that men ought not to philosophize, he seemed nevertheless to philosophize, since it is the part of the philosophers to discuss what ought and what ought not to be done in life. We are free and exempt from this calumny, who take away philosophy, because it is the invention of human thought; we defend wisdom, because it is a divine tradition, and we testify that it ought to be taken up by all. He, when he took away philosophy without introducing anything better, was supposed to take away wisdom; and on that account was more easily driven from his opinion, because it is agreed upon that man is not born to folly, but to wisdom.

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[422] [See p. 83, note 2, and p. 84, note 1.]

[423] Lactantius must be understood as speaking of that kind of philosophy which teaches errors and deceits, as St. Paul speaks, Col. ii. 8: "Beware lest any man spoil you through philosophy and vain deceit."

Moreover, the argument which the same Hortensius employed has great weight also against philosophy,—namely, that it may be understood from this, that philosophy is not wisdom, since its beginning and origin are apparent. When, he says, did philosophers begin to exist? Thales, *as I imagine*, was the first, and his age was recent. Where, then, among the more ancient men did that love of investigating the truth lie hid? Lucretius also says:[424]—

> "Then, too, this nature and system of things has been discovered lately, and I
> the very first of all have only now been found able to transfer it into
> native words."

And Seneca says: "There are not yet a thousand years since the beginnings of wisdom were undertaken." Therefore mankind for many generations lived without system. In ridicule of which, Persius says:[425]—

> "When wisdom came to the city,
> Together with pepper and palms;"

as though wisdom had been introduced into the city together with savoury merchandise.[426] For if it is in agreement with the nature of man, it must have had its commencement together with man; but if it is not in agreement with it, human nature would be incapable of receiving it. But, inasmuch as it has received it, it follows that wisdom has existed from the beginning: therefore philosophy, inasmuch as it has not existed from the beginning, is not the same true wisdom. But, in truth, the Greeks, because they had not attained to the sacred letters of truth, did not know how wisdom was corrupted. And, therefore, since they thought that human life was destitute of wisdom, they invented philosophy; that is, they wished by discussion to tear up the truth which was lying hid and unknown to them: and this employment, through ignorance of the truth, they thought to be wisdom.

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[424] Lucretius, v. 336.

[425] Persius, *Sat.*, vi 38.

[426] [The force of the poet's satire is in this *petty* merchandise.]

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CHAP. XVII.—HE PASSES FROM PHILOSOPHY TO THE PHILOSOPHERS, BEGINNING WITH EPICURUS; AND HOW HE REGARDED LEUCIPPUS AND DEMOCRITUS AS AUTHORS OF ERROR.

I have spoken on the subject of philosophy itself as briefly as I could; now let us come to the philosophers, not that we may contend with these, who cannot maintain their ground, but that we may pursue those who are in flight and driven from our battle-field. The system of Epicurus was much more generally followed than those of the others; not because it brings forward any truth, but because the attractive name of pleasure invites many.[427] For every one is naturally inclined to vices. Moreover, for the purpose of drawing the multitude to himself, he speaks that which is specially adapted to each character separately. He forbids the idle to apply himself to learning; he releases the covetous man from giving largesses to the people; he prohibits the inactive man from undertaking the business of the state, the sluggish from bodily exercise, the timid from military service. The irreligious is told that the gods pay no attention to the conduct of men; the man who is unfeeling and selfish is ordered to give nothing to any one, for that the wise man does everything on his own account. To a man who avoids the crowd, solitude is praised. One who is too sparing, learns that life can be sustained on water and meal. If a man hates his wife, the blessings of celibacy are enumerated to him; to one who has bad children, the happiness of those who are without children is proclaimed; against unnatural[428] parents it is said that there is no bond of nature. To the man who is delicate and incapable of endurance, it is said that pain is the greatest of all evils; to the man of fortitude, it is said that the wise man is happy even under tortures. The man who devotes himself to the pursuit of influence and distinction is enjoined to pay court to kings; he who cannot endure annoyance is enjoined to shun the abode of kings. Thus the crafty man collects an assembly from various and differing characters; and while he lays himself out to please all, he is more at variance with himself than they all are with one another. But we must explain from what source the whole of this system is derived, and what origin it has.

Epicurus saw that the good are always subject to adversities, poverty, labours, exile, loss of dear friends. On the contrary, he saw that the wicked were happy; that they were exalted with influence, and loaded with honours; he saw that innocence was unprotected, that crimes were committed with impunity: he saw that death raged without any regard to character, without any arrangement or discrimination of age; but that some arrived at old age, while others were carried off in their infancy; that some died when they were now robust and vigorous, that others were cut off by an untimely death in the first flower of youth; that in wars the better men were especially overcome and slain. But that which especially moved him, was the fact that religious men were especially visited with weightier evils, whereas he saw that less evils or none at all fell upon those who altogether neglected the gods, or worshipped them in an impious manner; and that even the very temples themselves were often set on fire by lightning. And of this Lucretius complains,[429] when he says respecting the god:—

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[427] [See Plato's remark upon what he calls *this disease, De Leg.*, x., finely expounded in *Plato cont. Atheos* (note ix. p. 114) by Tayler Lewis.]

[428] There is another reading, "adversus parentes impio," "to the son whose conduct to his parents is unnatural."

> "Then he may hurl lightnings, and often throw down his temples, and withdrawing into the deserts, there spend his rage in practising his bolt, which often passes the guilty by, and strikes dead the innocent and unoffending."

But if he had been able to collect even a small particle of truth, he would never say that the god throws down his own temples, when he throws them down on this account, because they are not his. The Capitol, which is the chief seat of the Roman city and religion, was struck with lightning and set on fire not once only, but frequently. But what was the opinion of clever men respecting this is evident from the saying of Cicero, who says that the flame came from heaven, not to destroy that earthly dwelling-place of Jupiter, but to demand a loftier and more magnificent abode. Concerning which transaction, in the books respecting his consulship, he speaks to the same purport as Lucretius:—

> "For the father thundering on high, throned in the lofty Olympus, himself assailed his own citadels and famed temples, and cast fires upon his abode in the Capitol.

In the obstinacy of their folly, therefore, they not only did not understand the power and majesty of the true God, but they even increased the impiety of their error, in endeavouring against all divine law to restore a temple so often condemned by the judgment of Heaven.

Therefore, when Epicurus reflected on these things, induced as it were by the injustice of these matters (for thus it appeared to him in his ignorance of the cause and subject), he thought that there was no providence.[430] And having persuaded himself of this, he undertook also to defend it, and thus he entangled himself in inextricable errors. For if there is no providence, how is it that the world was made with such order and arrangement? He says: There is no arrangement, for many things are made in a different manner from that in which they ought to have been made. And the divine man found subjects of censure. Now, if I had leisure to refute these things separately, I could easily show that this man was neither wise nor of sound mind. Also, if there is no providence, how is it that the bodies of animals are arranged with such foresight, that the various members, being disposed in a wonderful manner, discharge their own offices individually? The system of providence, he says, contrived nothing in the production of animals; for neither were the eyes made for seeing, nor the ears for hearing, nor the tongue for speaking, nor the feet for walking; inasmuch as these were produced before it was possible to speak, to hear, to see, and to walk. Therefore these were not produced for use; but use was produced from them. If there is no providence, why do rains fall, fruits spring up, and trees put forth leaves? These things, he says, are not always done for the sake of living creatures, inasmuch as they are of no benefit to providence; but all things must be produced of their own accord. From what source, therefore, do they arise,[431] or how are all things which are carried on brought about? There is no need, he says, of supposing a providence; for there are seeds floating through the empty void, and from these, collected together without order, all things are produced and take their form. Why, then, do we not perceive or distinguish them? Because, he says, they have neither any colour, nor warmth, nor smell; they are also without flavour and moisture; and they are so minute, that they cannot be cut and divided. 87

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[429] Lucretius, *De Rerum Natura*, ii. 1101, Munro.

[430] [This age is favoured with a reproduction of these absurdities; and what has happened in consequence before, will be repeated now.]

Thus, because he had taken up a false principle at the commencement, the necessity of the subjects which followed led him to absurdities. For where or from whence are these atoms? Why did no one dream of them besides Leucippus only? from whom Democritus,[432] having received instructions, left to Epicurus the inheritance of his folly. And if these are minute bodies, and indeed solid, as they say, they certainly are able to fall under the notice of the eyes. If the nature of all things is the same, how is it that they compose various objects? They meet together, he says, in varied order and position as the letters which, though few in number, by variety of arrangement make up innumerable words. But it is urged the letters have a variety of forms. And so, he says, have these first principles; for they are rough, they are furnished with hooks, they are smooth. Therefore they can be cut and divided, if there is in them any part which projects. But if they are smooth and without hooks, they cannot cohere. They ought therefore to he hooked, that they may be linked together one with another. But since they are said to be so minute that they cannot be cut asunder by the edge of any weapon, how is it that they have hooks or angles? For it must be possible for these to be torn asunder, since they project. In the next place, by what mutual compact, by what discernment, do they meet together, so that anything may be constructed out of them? If they are without intelligence, they cannot come together in such order and arrangement; for nothing but reason can bring to accomplishment anything in accordance with reason. With how many arguments can this trifling be refuted! But I must proceed with my subject. This is he

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[431] See Lucretius, book ii.

[432] [See vol. ii. p. 465, the whole of 14th chapter.]

> "Who surpassed in intellect the race of man, and quenched the light of all, as the ethereal sun arisen quenches the stars."[433]

Which verses I am never able to read without laughter. For this was not said respecting Socrates or Plato, who are esteemed as kings of philosophers, but concerning a man who, though of sound mind and vigorous health, raved more senselessly than any one diseased. And thus the most vain poet, I do not say adorned, but overwhelmed and crushed, the mouse with the praises of the lion. But the same man also releases us from the fear of death, respecting which these are his own exact words:—

> "When we are in existence, death does not exist; when death exists, we have no existence: therefore death is nothing to us."

How cleverly he has deceived us! As though it were death now completed which is an object of fear, by which sensation has been already taken away, and not the very act of dying, by which sensation is being taken from us. For there is a time in which we ourselves even yet[434] exist, and death does not yet exist; and that very time appears to be miserable, because death is beginning to exist, and we are ceasing to exist.

Nor is it said without reason that death is not miserable. The approach of death is miserable; that is, to waste away by disease, to endure the thrust, to receive the weapon in the body, to be burnt with fire, to be torn by the teeth of beasts. These are the things which are feared, not because they bring death, but because they bring great pain. But rather make out that pain is not an evil. He says it is the greatest of all evils. How therefore can I fail to fear, if that which precedes or brings about death is an evil? Why should I say that the argument is false, inasmuch as souls do not perish? But, he says, souls do perish; for that which is born with the body must perish with the body. I have already stated that I prefer to put off the discussion of this subject, and to reserve it for the last part of my work, that I may refute this persuasion of Epicurus, whether it was that of Democritus or Dicæarchus, both 88 by arguments and divine testimonies. But perhaps he promised himself impunity in the indulgence of his vices; for he was an advocate of most disgraceful pleasure, and said that man was born for its enjoyment.[435] Who, when he hears this affirmed, would abstain from the practice of vice and wickedness? For; if the soul is doomed to perish, let us eagerly pursue riches, that we may be able to enjoy all kinds of indulgence; and if these are wanting to us, let us take them away from those who have them by stealth, by stratagem, or by force, especially if there is no God who regards the actions of men: as long as the hope of impunity shall favour us, let us plunder and put to death.[436] For it is the part of the wise man to do evil, if it is advantageous to him, and safe; since, if there is a God in heaven, He is not angry with any one. It is also equally the part of the foolish man to do good; because, as he is not excited with anger, so he is not influenced by favour. Therefore let us live in the indulgence of pleasures in every possible way; for in a short time we shall not exist at all. Therefore let us suffer no day, in short, no moment of time, to pass away from us without pleasure; lest, since we ourselves are doomed to perish, the life which we have already spent should itself also perish.

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[433] Lucretius, iii. 1056.

[434] The reading of the text, which appears to be the true one, is "quo nos etiamnum sumus." There is another reading, "quo et nos jam non sumus." This latter reading would be in accordance with the sentiment of Epicurus, which is totally opposed to the view taken by Lactantius.

Although he does not say this in word, yet he teaches it in fact. For when he maintains that the wise man does everything for his own sake, he refers all things which he does to his own advantage. And thus he who hears these disgraceful things, will neither think that any good thing ought to be done, since the conferring of benefits has reference to the advantage of another; nor that he ought to abstain from guilt, because the doing of evil is attended with gain. If any chieftain of pirates or leader of robbers were exhorting his men to acts of violence, what other language could he employ than to say the same things which Epicurus says: that the gods take no notice; that they are not affected with anger nor kind feeling; that the punishment of a future state is not to be dreaded, because souls die after death, and that there is no future state of punishment at all; that pleasure is the greatest good; that there is no society among men; that every one consults for his own interest; that there is no one who loves another, unless it be for his own sake; that death is not to be feared by a brave man, nor any pain; for that he, even if he should be tortured or burnt, should say that he does not regard it. There is evidently sufficient cause why any one should regard this as the expression of a wise man, since it can most fittingly be applied to robbers!

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[435] [For his pious talk, however, see T. Lewis, *Plato*, etc., p. 258.]

[436] [These operations of the unbelieving mind have appeared in our day in the *Communisme* of Paris. They already threaten the American Republic, the mass of the population being undisciplined in moral principle, and our lawgivers as well.]

CHAP. XVIII.—THE PYTHAGOREANS AND STOICS, WHILE THEY HOLD THE IMMORTALITY OF THE SOUL, FOOLISHLY PERSUADE A VOLUNTARY DEATH.

Others, again, discuss things contrary to these, namely, that the soul survives after death; and these are chiefly the Pythagoreans and Stoics. And although they are to be treated with indulgence because they perceive the truth, yet I cannot but blame them, because they fell upon the truth not by their opinion, but by accident. And thus they erred in some degree even in that very matter which they rightly perceived. For, since they feared the argument by which it is inferred that the soul must necessarily die with the body, because it is born with the body, they asserted that the soul is not born with the body, but rather introduced into it, and that it migrates from one body to another. They did not consider that it was possible for the soul to survive the body, unless it should appear to have existed previously to the body. There is therefore an equal and almost similar error on each side. But the one side are deceived with respect to the past, the other with respect to the future. For no one saw that which is most true, that the soul is both created and does not die, because they were ignorant why that came to pass, or what was the nature of man. Many therefore of them, because they suspected that the soul is immortal, laid violent hands upon themselves, as though they were about to depart to heaven. Thus it was with Cleanthes[437] and Chrysippus,[438] with Zeno,[439] and Empedocles,[440] who in the dead of night cast himself into a cavity of the burning Ætna, that when he had suddenly disappeared it might be believed that he had departed to the gods; and thus also of the Romans Cato died, who through the whole of his life was an imitator of Socratic ostentation. For Democritus[441] was of another persuasion. But, however,

> “By his own spontaneous act he offered up his head to death; “[442] 89

and nothing can be more wicked than this. For if a homicide is guilty because he is a destroyer of man, he who puts himself to death is under the same guilt, because he puts to death a man. Yea, that crime may be considered to be greater, the punishment of which belongs to God alone. For as we did not come into this life of our own accord; so, on the other hand, we can only withdraw from this habitation of the body which has been appointed for us to keep, by the command of Him who placed us in this body that we may inhabit it, until He orders us to depart from it; and if any violence is offered to us, we must endure it with equanimity, since the death of an innocent person cannot be unavenged, and since we have a great Judge who alone always has the power of taking vengeance in His hands.

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[437] Cleanthes was a Stoic philosopher, who used to draw water by night for his support, that he might devote himself to the study of philosophy by day. He ended his life by refusing to take food.

[438] Chrysippus was a disciple of Zeno, and, after Cleanthes, the chief of the Stoic sect. According to some accounts, he died front an excessive draught of wine; according to others, from excessive laughter.

[439] Zeno, the chief of the Stoic sect. He is said to have died from suffocation.

[440] Empedocles was a philosopher and poet. There are various accounts of his death; that mentioned in the text is usually received.

[441] There are various accounts respecting the death of Democritus.

[442] Lucretius, iii. 1041.

All these philosophers, therefore, were homicides; and Cato himself, the chief of Roman wisdom, who, before he put himself to death, is said to have read through the treatise of Plato which he wrote on the immortality of the soul, and was led by the authority of the philosopher to the commission of this great crime; yet he, however, appears to have had some cause for death in his hatred of slavery. Why should I speak of the Ambraciot,[443] who, having read the same treatise, threw himself into the sea, for no other cause than that he believed Plato?—a doctrine altogether detestable and to be avoided, if it drives men from life. But if Plato had known and taught by whom, and how, and to whom, and on account of what actions, and at what time, immortality is given, he would neither have driven Cleombrotus nor Cato to a voluntary death, but he would have trained them to live with justice. For it appears to me that Cato sought a cause for death, not so much that he might escape from Cæsar, as that he might obey the decrees of the Stoics, whom he followed, and might make his name distinguished by some great action; and I do not see what evil could have happened to him if he had lived. For Caius Cæsar, such was his clemency, had no other object, even in the very heat of civil war, than to appear to deserve well of the state, by preserving two excellent citizens, Cicero and Cato. But let us return to those who praise death as a benefit. You complain of life as though you had lived, or had ever settled with yourself why you were born at all. May not therefore the true and common Father of all justly find fault with that saying of Terence:[444]—

> “First, learn in what life consists; then, if you shall be dissatisfied with life, have
> recourse to death.”

You are indignant that you are exposed to evils; as though you deserved anything good, who are ignorant of your Father, Lord, and King; who, although you behold with your eyes the bright light, are nevertheless blind in mind, and lie in the depths of the darkness of ignorance. And this ignorance has caused that some have not been ashamed to say, that we are born for this cause, that we may suffer the punishment of our crimes; but I do not see what can be more senseless than this. For where or what crimes could we have committed when we did not even exist? Unless we shall happen to believe that foolish old man,[445] who falsely said *that he had lived before, and* that in his former life he had been Euphorbus. He, I believe, because he was born of an ignoble race, chose for himself a family from the poems of Homer. O wonderful and remarkable memory of Pythagoras! O miserable forgetfulness on the part of us all, since we know not who we were in our former life! But perhaps it was caused by some error, or favour, that he alone did not touch the abyss of Lethe, or taste the water of oblivion; doubtless the trifling old man (as is wont to be the case with old women who are free from occupation) invented fables as it were for credulous infants. But if he had thought well of those to whom he spoke these things; if he had considered them to be men, he would never have claimed to himself the liberty of uttering such perverse falsehoods. But the folly of this most trifling man is deserving of ridicule. What shall we do in the case of Cicero, who, having said in the beginning of his *Consolation* that men were born for the sake of atoning for their crimes, afterwards repeated the assertion, as though rebuking him who does not imagine that life is a punishment? He was right, therefore, in saying beforehand that he was held by error and wretched ignorance of the truth.

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[443] Cleombrotus of Ambracia.

[444] *Heautontim.*, v. 2, 18. This advice is given to a young man, who, not knowing the value of life, is prepared rashly to throw it away in consequence of some check to his plans.

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[445] Pythagoras taught the doctrine of the transmigration of souls, and affirmed that he had lived already as Euphorbus, one of the heroes of Troy, who was slain by Menelaus in the Trojan war. Lactantius again refers to this subject, book vii. ch. 23, infra.

CHAP. XIX.—CICERO AND OTHERS OF THE WISEST MEN TEACH THE IMMORTALITY OF THE SOUL, BUT IN AN UNBELIEVING MANNER; AND THAT A GOOD OR AN EVIL DEATH MUST BE WEIGHED FROM THE PREVIOUS LIFE.

But those who assert the advantage of death, because they know nothing of the truth, thus reason: If there is nothing after death, death is not an evil; for it takes away the perception of evil. But if the soul survives, death is even an advantage; because immortality follows. And this sentiment is thus set forth by Cicero concerning the Laws:[446] "We may congratulate ourselves, since death is about to bring either a better state than that which exists in life, or at any rate not a worse. For if the soul is in a state of vigour without the body, it is a divine life; and if it is without perception, assuredly there is no evil." Cleverly argued, as it appeared to himself, as though there could be no other state. But each conclusion is false. For the sacred writings[447] teach that the soul is not annihilated; but that it is either rewarded according to its righteousness, or eternally punished according to its crimes. For neither is it right, that he who has lived a life of wickedness in prosperity should escape the punishment which he deserves; nor that he who has been wretched on account of his righteousness, should be deprived of his reward. And this is so true, that Tully also, in his *Consolation*, declared that the righteous and the wicked do not inhabit the same abodes. For those same wise men, he says, did not judge that the same course was open for all into the heaven; for they taught that those who were contaminated by vices and crimes were thrust down into darkness, and lay in the mire; but that, on the other hand, souls that were chaste, pure, upright, and uncontaminated, being also refined by the study and practice of virtue, by a light and easy course take their flight to the gods, that is, to a nature resembling their own. But this sentiment is opposed to the former argument. For that is based on the assumption that every man at his birth is presented with immortality. What distinction, therefore, will there be between virtue and guilt, if it makes no difference whether a man be Aristides or Phalaris, whether he be Cato or Catiline? But a man does not perceive this opposition between sentiments and actions, unless he is in possession of the truth. If any one, therefore, should ask me whether death is a good or an evil, I shall reply that its character depends upon the course of the life. For as life itself is a good if it is passed virtuously, but an evil if it is spent viciously, so also death is to be weighed in accordance with the past actions of life. And so it comes to pass, that if life has been passed in the service of God, death is not an evil, for it is a translation to immortality. But if not so, death must necessarily be an evil, since it transfers men, as I have said, to everlasting punishment.[448]

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[446] This passage is not contained in Cicero's treatise on the Laws, but the substance of it is in the *Tusculan Questions*

[447] See Dan. xii.; Matt. iii., xiii., xxv.; John xii.

[448] [See vol. iii. p. 231, and same treatise *sparsim*]

What, then, shall we say, but that they are in error who either desire death as a good, or flee from life as an evil? unless they are most unjust, who do not weigh the fewer evils against the greater number of blessings. For when they pass all their lives in a variety of the choicest gratifications, if any bitterness has chanced to succeed to these, they desire to die; and they so regard it as to appear never to have fared well, if at any time they happen to fare ill. Therefore they condemn the whole of life, and consider it as nothing else than filled with evils. Hence arose that foolish sentiment, that this state which we imagine to be life is death, and that that which we fear as death is life; and so that the first good is not to be born, that the second is an early death. And that this sentiment may be of greater weight, it is attributed to Silenus.[449] Cicero in his *Consolation* says: "Not to be born is by far the best thing, and not to fall upon these rocks of life. But the next thing is, if you have been born, to die as soon as possible, and to flee from the violence of fortune as from a conflagration." That he believed this most foolish expression appears from this, that he added something of his own for its embellishment. I ask, therefore, for whom he thinks it best not to be born, when there is no one at all who has any perception; for it is the perception which causes anything to be good or bad. In the next place, why did he regard the whole of life as nothing else than rocks, and a conflagration; as though it were either in our power not to be born, or life were given to us by fortune, and not by God, or as though the course of life appeared to bear any resemblance to a conflagration?

The saying of Plato is not dissimilar, that he gave thanks to nature, first that he was born a human being rather than a dumb animal; in the next place, that he was a man rather than a woman; that he was a Greek rather than a barbarian;[450] lastly, that he was an Athenian, and that he was born in the time of Socrates. It is impossible to say what great blindness and errors are produced by ignorance of the truth would altogether contend that nothing in the affairs of men was ever spoken more foolishly. As though, if he had been born a barbarian, or a woman, or, in fine, an ass, he would be the same Plato, and not that very being which had been produced. But he evidently believed Pythagoras, who, in order that he might prevent men from feeding on animals, said that souls passed from the bodies of men to the bodies of other animals; which is both foolish and impossible. It is foolish, because it was unnecessary to introduce souls that have long existed into new bodies, when the same Artificer who at one time had made the first, was always able to make fresh ones; it is impossible, because the soul endued with right reason can no more change the nature of its condition, than fire can rush downwards, or, like a river, pour its flame obliquely.[451] The wise man 91 therefore imagined, that it might come to pass that the soul which was then in Plato might be shut up in some other animal, and might be endued with the sensibility of a man, so as to understand and grieve that it was burthened with an incongruous body. How much more rationally would he have acted, if he had said that he gave thanks because he was born with a good capacity, and capable of receiving instruction, and that he was possessed of those resources which enabled him to receive a liberal education! For what benefit was it that he was born at Athens? Have not many men of distinguished talent and learning lived in other cities, who were better individually than all the Athenians? How many thousands must we believe that there were, who, though born at Athens, and in the times of Socrates, were nevertheless unlearned and foolish? For it is not the walls or the place in which any one was born that can invest a man with wisdom. Of what avail was it to congratulate himself that he was born in the times of Socrates? Was Socrates able to supply talent to learners? It did not occur to Plato that Alcibiades also, and Critias, were constant hearers of the same Socrates, the one of whom was the most active enemy of his country, the other the most cruel of all tyrants.

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[449] Silenus was the constant companion of Dionysus. He was regarded as an inspired prophet, who knew all the past and the most distant future, and as a sage who despised all the gifts of fortune.

[450] The Greeks included all nations, except themselves, under the general name of barbarians.

[451] In transversum, "crosswise or transversely."

CHAP. XX.—SOCRATES HAD MORE KNOWLEDGE IN PHILOSOPHY THAN OTHER MEN, ALTHOUGH IN MANY THINGS HE ACTED FOOLISHLY.

Let us now see what there was so great in Socrates himself, that a wise man deservedly gave thanks that he was born in his times. I do not deny that he was a little more sagacious than the others who thought that the nature of things could be comprehended by the mind. And in this I judge that they were not only senseless, but also impious; because they wished to send their inquisitive eyes into the secrets of that heavenly providence. We know that there are at Rome, and in many cities, certain sacred things which it is considered impious for men to look upon. Therefore they who are not permitted to pollute those objects abstain from looking upon them; and if by error or some accident a man has happened to see them, his guilt is expiated first by his punishment, and afterwards by a repetition of sacrifice. What can you do in the case of those who wish to pry into unpermitted things? Truly they are much more wicked who seek to profane the secrets of the world and this heavenly temple with impious disputations, than those who entered the temple of Vesta, or the Good Goddess, or Ceres. And these shrines, though it is not lawful for men to approach them, were yet constructed by men. But these men not only escape the charge of impiety, but, that which is much more unbecoming, they gain the fame of eloquence and the glory of talent. What if they were able to investigate anything? For they are as foolish in asserting as they are wicked in searching out; since they are neither able to find out anything, nor, even if they had found out anything, to defend it. For if even by chance they have seen the truth—a thing which often happens—they so act that it is refuted by others as false. For no one descends from heaven to pass sentence on the opinions of individuals; wherefore no one can doubt that those who seek after these things are foolish, senseless, and insane.

Socrates therefore had something of human wisdom,[452] who, when he understood that these things could not possibly be ascertained, removed himself from questions of this kind; but I fear that he so acted in this alone. For many of his actions are not only undeserving of praise, but also most deserving of censure, in which things he most resembled those of his own class. Out of these I will select one which may be judged of by all. Socrates used this well-known proverb: “That which is above us is nothing to us.” Let us therefore fall down upon the earth, and use as feet those hands which have been given us for the production of excellent works. The heaven is nothing to us, to the contemplation of which we have been raised;[453] in fine, the light itself can have no reference to us; undoubtedly the cause of our sustenance is from heaven. But if he perceived this, that we ought not to discuss the nature of heavenly things, he was unable even to comprehend the nature of those things which he had beneath his feet. What then? did he err in his words? It is not probable; but he undoubtedly meant that which he said, that we are not to devote ourselves to religion; but if he were openly to say this, no one would suffer it.

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[452] Lactantius here uses cor, “the heart,” for wisdom, regarding the heart as the seat of wisdom.

[453] The allusion is to the upright figure of man, as opposed to the other animals, which look down upon the earth, whereas man looks upward. [Our author is partial to this idea. See p. 41, supra.]

For who cannot perceive that this world, completed with such wonderful method, is governed by some providence, since there is nothing which can exist without some one to direct it? Thus, a house deserted by its inhabitant fails to decay; a ship without a pilot goes to the bottom; and a body abandoned by the soul wastes away. Much less can we suppose that so great a fabric could either have been constructed without an Artificer, or have existed so long without a Ruler. But if he wished to overthrow those public superstitions, I do not disapprove of this; yea, I shall rather praise it, if he shall have found anything better *to take their place*. But the same man swore[454] by a dog and a goose. Oh buffoon (as Zeno the Epicurean[455] says), senseless, abandoned, desperate man, if he wished to scoff at religion; madman, if he did this seriously, so as to esteem a most base animal as God! For who can dare to find fault with the superstitions of the Egyptians, when Socrates confirmed them at Athens by his authority? But was it not a mark of consummate vanity, that before his death he asked his friends to sacrifice for him a cock which he had vowed to Æsculapius? He evidently feared lest he should be put upon his trial before Rhadamanthus, the judge, by Æsculapius on account of the vow. I should consider him most mad if he had died under the influence of disease. But since he did this in his sound mind, he who thinks that he was wise is himself of unsound mind. Behold one in whose times the wise man congratulates himself as having been born! 92

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[454] This oath is mentioned by Athenæus. Tertullian makes an excuse for it, as though it were done in mockery of the gods. Socrates was called the Athenian buffoon, because he taught many things in a jesting manner.

[455] To be distinguished from Zeno of Citium, the Stoic, and also from Zeno of Elea.

CHAP. XXI.—OF THE SYSTEM OF PLATO, WHICH WOULD LEAD TO THE OVERTHROW OF STATES.

Let us, however, see what it was that he learned from Socrates, who, having entirely rejected natural philosophy, betook himself to inquiries about virtue and duty. And thus I do not doubt that he instructed his hearers in the precepts of justice. Therefore, under the teaching of Socrates, it did not escape the notice of Plato, that the force of justice consists in equality, since all are born in an equal condition. Therefore (he says) they must have nothing private or their own; but that they may be equal, as the method of justice requires, they must possess all things in common. This is capable of being endured, as long as it appears to be spoken of money. But how impossible and how unjust this is, I could show by many things. Let us, however, admit its possibility. For grant that all are wise, and despise money. To what, then, did that community lead him? Marriages also, be says, ought to be in common; so that many men may flock together like dogs to the same woman, and he who shall be superior in strength may succeed in obtaining her; or if they are patient as philosophers, they may await their turns, as in a brothel. Oh the wonderful equality of Plato! Where, then, is the virtue of chastity? where conjugal fidelity? And if you take away these, all justice is taken away. But he also says that states would be prosperous, if either philosophers were their kings, or their kings were philosophers. But if you were to give the sovereignty to this man of such justice and equity, who had deprived some of their own property, and given to some the property of others, he would prostitute the modesty of women; a thing which was never done, I do not say by a king, but not even by a tyrant.

But what motive did he advance for this most degrading advice? The state will be in harmony, and bound together with the bonds of mutual love, if all shall be the husbands, and fathers, and wives, and children of all. What a confusion of the human race is this? How is it possible for affection to be preserved where there is nothing certain to be loved? What man will love a woman, or what woman a man, unless they shall always have lived together,—unless devotedness of mind, and faith mutually preserved, shall have made their love indivisible? But this virtue has no place in that promiscuous pleasure. Moreover, if all are the children of all, who will be able to love children as his own, when he is either ignorant or in doubt whether they are his own? Who will bestow honour upon any one as a father, when he does not know from whom he was born? From which it comes to pass, that he not only esteems a stranger as a father, but also a father as a stranger. Why should I say that it is possible for a wife to be common, but impossible for a son, who cannot be conceived except from one? The community, therefore, is lost to him alone, nature herself crying out against it. It remains that it is only for the sake of concord that he would have a community of wives. But there is no more vehement cause of discords, than the desire of one woman by many men. And in this Plato might have been admonished, if not by reason, yet certainly by example, both of the dumb animals, which fight most vehemently on this account, and of men, who have always carried on most severe wars with one another on account of this matter.

CHAP. XXII.—OF THE PRECEPTS OF PLATO, AND CENSURES OF THE SAME.

It remains that the community of which we have spoken admits of nothing else but adulteries and lusts, for the utter extinction of which virtue is especially necessary. Therefore he did not find the concord which he sought, because he did not see whence it arises. For justice has no weight in outward circumstances, not even in the body,[456] but it is altogether employed on the mind of man. He, therefore, who wishes to place men on an equality, ought not to take away marriage and wealth, but arrogance, pride, and haughtiness, that those who are powerful and lifted up on high may know that they are on a level even with the most needy. For insolence and injustice being taken from the rich, it will make no difference 93 whether some are rich and others poor, since they will be equal in spirit, and nothing but reverence towards God can produce this result. He thought, therefore, that he had found justice, whereas he had altogether removed it, because it ought not to be a community of perishable things, but of minds. For if justice is the mother[457] of all virtues, when they are severally taken away, it is also itself overthrown. But Plato took away above all things frugality, which has no existence when there is no property of one's own which can be possessed; he took away abstinence, since there will be nothing belonging to another from which one can abstain; he took away temperance and chastity, which are the greatest virtues in each sex; he took away self-respect, shame, and modesty, if those things which are accustomed to be judged base and disgraceful begin to be accounted honourable and lawful. Thus, while he wishes to confer virtue upon all, he takes it away from all. For the ownership of property contains the material both of vices and of virtues, but a community of goods contains nothing else than the licentiousness of vices. For men who have many mistresses can be called nothing else than luxurious and prodigal. And likewise women who are in the possession of many men, must of necessity be not adulteresses, because they have no fixed marriage, but prostitutes and harlots. Therefore he reduced human life, I do not say to the likeness of dumb animals, but of the herds and brutes. For almost all the birds contract marriages, and are united in pairs, and defend their nests, as though their marriage-beds, with harmonious mind, and cherish their own young, because they are well known to them; and if you put others in their way, they repel them. But this wise man, contrary to the custom of men, and contrary to nature, chose more foolish objects of imitation; and since he saw that the duties of males and females were not separated in the case of other animals, he thought that women also ought to engage in warfare, and take a share in the public counsels, and undertake magistracies, and assume commands. And therefore he assigned to them horses and arms: it follows that he should have assigned to men wool and the loom, and the carrying of infants.

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[456] The Stoics not only regarded accidental things, but also our bodies themselves, as being without us.

[457] Justice comprises within herself all the virtues. And thus Aristotle calls her the mother of the other virtues, because she cherishes as it were in her bosom all the rest.

Nor did he see the impossibility of what he said, from the fact that no nation has existed in the world so foolish or so vain as to live in this manner.[458]

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[458] [This caustic review of Plato is painfully just. Alas! that such *opprobria* should be incapable of reply.]

CHAP. XXIII.—OF THE ERRORS OF CERTAIN PHILOSOPHERS, AND OF THE SUN AND MOON.

Since, therefore, the leading men among the philosophers are themselves discovered to be of such emptiness, what shall we think of those lesser[459] ones, who are accustomed never to appear to themselves so wise, as when they boast of their contempt of money? Brave spirit! But I wait to see their conduct, and what are the results of that contempt. They avoid as an evil, and abandon the property handed down to them from their parents. And lest they should suffer shipwreck in a storm, they plunge headlong of their own accord in a calm, being resolute not by virtue, but by perverse fear; as those who, through fear of being slain by the enemy, slay themselves, that by death they may avoid death. So these men, without honour and without influence, throw away the means by which they might have acquired the glory of liberality. Democritus is praised because he abandoned his fields, and suffered them to become public pastures. I should approve of it, if he had given them. But nothing is done wisely which is useless and evil if it is done by all. But this negligence is tolerable. What shall I say of him who changed his possessions into money, which he threw into the sea? I doubt whether he was in his senses, or deranged. Away, he says, ye evil desires, into the deep. I will cast you away, lest I myself should be cast away by you. If you have so great a contempt for money, employ it in acts of kindness and humanity, bestow it upon the poor; this, which you are about to throw away, may be a succour to many, so that they may not die through famine, or thirst, or nakedness. Imitate at least the madness and fury of Tuditanus;[460] scatter abroad your property to be seized by the people. You have it in your power both to escape the possession of money, and yet to lay it out to advantage; for whatever has been profitable to many is securely laid out.

But who approves of the equality of faults as laid down by Zeno? But let us omit that which is always received with derision by all. This is sufficient to prove the error of this madman, that he places pity among vices and diseases. He deprives us of an affection, which involves almost the whole course of human life. For since the nature of man is more feeble than that of the other animals, which divine providence has armed with natural means of protection,[461] either to endure the severity of the seasons or to ward off attacks from their bodies, because none of these things has been given to man, he has received in the place of all these things the affection of pity, which is truly called humanity, by which we might mutually protect each other. For if a man were rendered savage by the sight of another man, which we see happen in the case of those animals which are of a solitary[462] nature, there 94 would be no society among men, no care or system in the building of cities; and thus life would not even be safe, since the weakness of men would both be exposed to the attacks of the other animals, and they would rage among themselves after the manner of wild beasts. Nor is his madness less in other things.

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[459] That is, philosophers of less repute and fame.

[460] Cicero speaks of Tuditanus as scattering money from the rostrum among the people.

[461] [Anacreon, *Ode* 2. τοῖς ἀδράσιν φρόνημα.]

[462] Animals of a solitary nature, as opposed to those of gregarious habits.

For what can be said respecting him who asserted that snow was black? How naturally it followed, that he should also assert that pitch was white! This is he who said that he was born for this purpose, that he might behold the heaven and the sun, who beheld nothing on the earth when the sun was shining. Xenophanes most foolishly believed mathematicians who said that the orb of the moon was eighteen times larger than the earth; and, as was consistent with this folly, he said that within the concave surface of the moon there was another earth, and that there another race of men live in a similar manner to that in which we live on this earth. Therefore these lunatics have another moon, to hold forth to them a light by night, as this does to us. And perhaps this globe of ours may be a moon to another earth below this.[463] Seneca says that there was one among the Stoics who used to deliberate whether he should assign to the sun also its own inhabitants; he acted foolishly in doubting. For what injury would he have inflicted if he had assigned them? But I believe the heat deterred him, so as not to imperil so great a multitude; lest, if they should perish through excessive heat, so great a calamity should be said to have happened by his fault.

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[463] [He was nearer truth than he imagined, if the planet Mars may be called below us.]

CHAP. XXIV.—OF THE ANTIPODES, THE HEAVEN, AND THE STARS.

How is it with those who imagine that there are antipodes[464] opposite to our footsteps? Do they say anything to the purpose? Or is there any one so senseless as to believe that there are men whose footsteps are higher than their heads? or that the things which with us are in a recumbent position, with them hang in an inverted direction? that the crops and trees grow downwards? that the rains, and snow, and hail fall upwards to the earth? And does any one wonder that hanging gardens[465] are mentioned among the seven wonders of the world, when philosophers make hanging fields, and seas, and cities, and mountains? The origin of this error must also be set forth by us. For they are always deceived in the same manner. For when they have assumed anything false in the commencement of their investigations, led by the resemblance of the truth, they necessarily fall into those things which are its consequences. Thus they fall into many ridiculous things; because those things which are in agreement with false things, must themselves be false. But since they placed confidence in the first, they do not consider the character of those things which follow, but defend them in every way; whereas they ought to judge from those which follow, whether the first are true or false.

What course of argument, therefore, led them to the idea of the antipodes? They saw the courses of the stars travelling towards the west; they saw that the sun and the moon always set towards the same quarter, and rise from the same. But since they did not perceive what contrivance regulated their courses, nor how they returned from the west to the east, but supposed that the heaven itself sloped downwards in every direction, which appearance it must present on account of its immense breadth, they thought that the world is round like a ball, and they fancied that the heaven revolves in accordance with the motion of the heavenly bodies; and thus that the stars and sun, when they have set, by the very rapidity of the motion of the world[466] are borne back to the east. Therefore they both constructed brazen orbs, as though after the figure of the world, and engraved upon them certain monstrous images, which they said were constellations. It followed, therefore, from this rotundity of the heaven, that the earth was enclosed in the midst of its curved surface. But if this were so, the earth also itself must be like a globe; for that could not possibly be anything but round, which was held enclosed by that which was round. But if the earth also were round, it must necessarily happen that it should present the same appearance to all parts of the heaven; that is, that it should raise aloft mountains, extend plains, and have level seas. And if this were so, that last consequence also followed, that there would be no part of the earth uninhabited by men and the other animals. Thus the rotundity of the earth leads, in addition, to the invention of those suspended antipodes.

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[464] [Vol. v. p. 14.]

[465] He alludes to the hanging gardens of Semiramis at Babylon.

[466] [*World* here means universe. See vol. ii. p. 136, note 2.]

But if you inquire from those who defend these marvellous fictions, why all things do not fall into that lower part of the heaven, they reply that such is the nature of things, that heavy bodies are borne to the middle, and that they are all joined together towards the middle, as we see spokes in a wheel; but that the bodies which are light, as mist, smoke, and fire, are borne away from the middle, so as to seek the heaven. I am at a loss what to say respecting those who, when they have once erred, consistently persevere in their folly, and defend one vain thing by another; but that I sometimes imagine that they either discuss philosophy for the sake of a jest, or purposely and knowingly undertake to defend falsehoods, as if to exercise or display their talents on false subjects. But I should be able to prove by many arguments that it is impossible for the heaven to be lower than the earth, were is not that this book must now be concluded, and that some things still remain, which are more necessary for the present work. And since it is not the work of a single book to run over the errors of each individually, let it be sufficient to have enumerated a few, from which the nature of the others may be understood. 95

CHAP. XXV.—OF LEARNING PHILOSOPHY, AND WHAT GREAT QUALIFICATIONS ARE NECESSARY FOR ITS PURSUIT.

We must now speak a few things concerning philosophy in general, that having strengthened our cause we may conclude. That greatest imitator of Plato among our writers thought that philosophy was not for the multitude, because none but learned men could attain to it. "Philosophy," says Cicero,[467] "is contented with a few judges, of its own accord designedly avoiding the multitude." It is not therefore wisdom, if it avoids the concourse of men; since, if wisdom is given to man, it is given to all without any distinction, so that there is no one at all who cannot acquire it. But they so embrace virtue, which is given to the human race, that they alone of all appear to wish to enjoy that which is a public good; being as envious as if they should wish to bind or tear out the eyes of others that they may not see the sun. For what else is it to deny wisdom to men, than to take away from their minds the true and divine light? But if the nature of man is capable of wisdom, it was befitting that both workmen, and country people, and women, and all, in short, who bear the human form, should be taught to be wise; and that the people should be brought together from every language, and condition, and sex, and age. Therefore it is a very strong argument that philosophy neither tends to wisdom, nor is of itself wisdom, that its mystery is only made known by the beard and cloak of the philosophers.[468] The Stoics, moreover, perceived this, who said that philosophy was to be studied both by slaves and women; Epicurus also, who invites those who are altogether unacquainted with letters to philosophy; and Plato also, who wished to compose a state of wise men.

They attempted, indeed, to do that which truth required; but they were unable to proceed beyond words. First, because instruction in many arts is necessary for an application to philosophy. Common learning must be acquired on account of practice in reading, because in so great a variety of subjects it is impossible that all things should be learned by hearing, or retained in the memory. No little attention also must be given to the grammarians, in order that you may know the right method of speaking. That must occupy many years. Nor must there be ignorance of rhetoric, that you may be able to utter and express the things which you have learned. Geometry also, and music, and astronomy, are necessary, because these arts have some connection with philosophy; and the whole of these subjects cannot be learned by women, who must learn within the years of their maturity the duties which are hereafter about to be of service to them for domestic uses; nor by servants, who must live in service during those years especially in which they are able to learn; nor by the poor, or labourers, or rustics, who have to gain their daily support by labour. And on this account Tully says that philosophy is averse from the multitude. But yet Epicurus will receive the ignorant.[469] How, then, will they understand those things which are said respecting the first principles of things, the perplexities and intricacies of which are scarcely attained to by men of cultivated minds?

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[467] *Tusc.*, ii. 1.

[468] A long beard and cloak were the badges of the philosophers. [See vol. ii. p. 321, note 9.]

Therefore, in subjects which are involved in obscurity, and confused by a variety of intellects, and set off by the studied language of eloquent men, what place is there for the unskilful and ignorant? Lastly, they never taught any women to study philosophy, except Themiste[470] only, within the whole memory of man; nor slaves, except Phædo[471] only, who is said, when living in oppressive slavery, to have been ransomed and taught by Cebes. They also enumerate Plato and Diogenes: these, however, were not slaves, though they had fallen into servitude, for they had been taken captive. A certain Aniceris is said to have ransomed Plato for eight sesterces. And on this account Seneca severely rebuked the ransomer himself, because he set so small value upon Plato. He was a madman, as it seems to me, who was angry with a man because he did not throw away much money; doubtless he ought to have weighed gold as though to ransom the corpse of Hector, or to have insisted upon the payment of more money than the seller demanded. Moreover, they taught none of the barbarians, with the single exception of Anacharsis the Scythian, who never would have dreamed of philosophy had he not previously learned both language and literature. 96

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[469] [Platonic philosophy being addressed to the mind, and the Epicurean to lusts and passions.]

[470] Themiste is said to have been the wife of Leontius; Epicurus is reported to have written to her. Themistoclea, the sister of Pythagoras, is mentioned as a student of philosophy; besides many other women in different ages.

[471] Plato dedicated to Phædo his treatise on the immortality of the soul: according to other accounts, Phædo was ransomed by Crito or Alcibiades at the suggestion of Socrates.

CHAP. XXVI.—IT IS DIVINE INSTRUCTION ONLY WHICH BESTOWS WISDOM; AND OF WHAT EFFICACY THE LAW OF GOD IS.

That, therefore, which they perceived to be justly required by the demands of nature, but which they were themselves unable to perform, and saw that the philosophers could not effect, is accomplished only by divine instruction; for that only is wisdom. Doubtless they were able to persuade any one who do not even persuade themselves of anything; or they will crush the desires, moderate the anger, and restrain the lusts of any one, when they themselves both yield to vices, and acknowledge that they are overpowered by nature. But what influence is exerted on the souls of men by the precepts of God, because of their simplicity and truth, is shown by daily proofs. Give me a man who is passionate, scurrilous, and unrestrained; with a very few words of God,

> "I will render him as gentle as a sheep."[472]

Give me one who is grasping, covetous, and tenacious; I will presently restore him to you liberal, and freely bestowing his money with full hands. Give me a man who is afraid of pain and death; he shall presently despise crosses, and fires, and the bull of Phalaris.[473] Give me one who is lustful, an adulterer, a glutton; you shall presently see him sober, chaste, and temperate. Give me one who is cruel and bloodthirsty: that fury shall presently be changed into true clemency. Give me a man who is unjust, foolish, an evil-doer; forthwith he shall be just, and wise, and innocent: for by one laver[474] all his wickedness shall be taken away. So great is the power of divine wisdom, that, when infused into the breast of man, by one impulse it once for all expels folly, which is the mother of faults, for the effecting of which there is no need of payment, or books, or nightly studies. These results are accomplished gratuitously, easily, and quickly, if only the ears are open and the breast thirsts for wisdom. Let no one fear: we do not sell water, nor offer the sun for a reward. The fountain of God, most abundant and most full, is open to all; and this heavenly light rises for all,[475] as many as have eyes. Did any of the philosophers effect these things, or is he able to effect them if he wishes? For though they spend their lives in the study of philosophy, they are neither able to improve any other person nor themselves (if nature has presented any obstacle). Therefore their wisdom, doing its utmost, does not eradicate, but hide vices. But a few precepts of God so entirely change the whole man, and having put off the old man, render him new, that you would not recognise him as the same.

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[472] Terence, *Adelphi*, iv. 1.

[473] Perillus invented the brazen bull, which the tyrant Phalaris used as an instrument of torture. It was so constructed that the groans of the victims appeared to resemble the bellowing of the bull.

[474] The baptismal font. [i.e., as signifying Zech. xiii. 1.]

[475] See John i. 9.

CHAP. XXVII.—HOW LITTLE THE PRECEPTS OF PHILOSOPHERS CONTRIBUTE TO TRUE WISDOM, WHICH YOU WILL FIND IN RELIGION ONLY.

What, then? Do they enjoin nothing similar? Yes, indeed, many things; and they frequently approach the truth. But those precepts have no weight, because they are human, and are without a greater, that is, that divine authority. No one therefore believes them, because the hearer imagines himself to be a man, just as he is, who enjoins them. Moreover, there is no certainty with them, nothing which proceeds from knowledge. But since all things are done by conjecture, and many differing and various things are brought forward, it is the part of a most foolish man to be willing to obey their precepts, since it is doubted whether they are true or false; and therefore no one obeys them, because no one wishes to labour for an uncertainty. The Stoics say that it is virtue which can alone produce a happy life. Nothing can be said with greater truth. But what if he shall be tormented, or afflicted with pain? Will it be possible for any one to be happy in the hands of the executioners? But truly pain inflicted upon the body is the material of virtue; therefore he is not wretched even in tortures. Epicurus speaks much more strongly. The wise man, he says, is always happy; and even when shut up in the bull of Phalaris he will utter this speech: "It is pleasant, and I do not care for it." Who would not laugh at him? Especially, because a man who is devoted to pleasure took upon himself the character of a man of fortitude, and that to an immoderate degree; for it is impossible that any one should esteem tortures of the body as pleasures, since it is sufficient for discharging the office of virtue that one sustains and endures them. What do you, Stoics, say? What do you, Epicurus? The wise man is happy even when be is tortured. If it is on account of the glory of his endurance, he will not enjoy it, for perchance he will die under the tortures. If it is on account of the recollection of the deed, either he will not perceive it if souls shall perish, or, if he shall perceive it, he will gain nothing from it. 97

What other advantage is there then in virtue? what happiness of life? Is it that a man may die with equanimity? You present to me the advantage of a single hour, or perhaps moment, for the sake of which it may not be expedient to be worn out by miseries and labours throughout the whole of life. But how much time does death occupy? on the arrival of which it now makes no difference whether you shall have undergone it with equanimity or not. Thus it happens that nothing is sought from virtue but glory. But this is either superfluous and short-lived, or it will not follow from the depraved judgments of men. Therefore there is no fruit from virtue where virtue is subject to death and decay. Therefore they who said these things saw a certain shadow[476] of virtue; they did not see virtue itself. For they had their eyes fixed on the earth, nor did they raise their countenances on high that they might behold her

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[476] A shadow; outline, or resemblance.

> "Who showed herself from the quarters of heaven."[477]

This is the reason why no one obeys their precepts; inasmuch as they either train men to vices, if they defend pleasure; or if they uphold virtue, they neither threaten sin with any punishment, except that of disgrace only, nor do they promise any reward to virtue, except that of honour and praise only, since they say that virtue is to be sought for its own sake, and not on account of any other object. The wise man therefore is happy under tortures; but when he suffers torture on account of his faith, on account of justice, or on account of God, that endurance of pain will render him most happy. For it is God alone who can honour virtue, the reward of which is immortality alone. And they who do not seek this, nor possess religion, with which eternal life is connected, assuredly do not know the power of virtue, the reward of which they are ignorant; nor look towards heaven, as they themselves imagine that they do, when they inquire into subjects which do not admit of investigation, since there is no other cause for looking towards heaven, unless it be either to undertake religion, or to believe that one's soul is immortal. For if any one understands that God is to be worshipped, or has the hope of immortality set before him, his mind[478] is in heaven; and although he may not behold it with his eyes, yet he does behold it with the eye of his soul. But they who do not take up religion are of the earth, for religion is from heaven; and they who think that the soul perishes together with the body, equally look down towards the earth: for beyond the body, which is earth, they see nothing further, which is immortal. It is therefore of no profit that man is so made, that with upright body he looks towards heaven, unless with mind raised aloft he discerns God, and his thoughts are altogether engaged upon the hope of everlasting life.

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[477] Lucretius, i. 65.

[478] Thus St. Paul, Col. iii. 2, exhorts us to set our affections on things above, not on things of the earth.

CHAP. XXVIII.—OF TRUE RELIGION AND OF NATURE. WHETHER FORTUNE IS A GODDESS, AND OF PHILOSOPHY.

Wherefore there is nothing else in life on which our plan and condition can depend but the knowledge of God who created us, and the religious and pious worship of Him; and since the philosophers have wandered from this, it is plain that they were not wise. They sought wisdom, indeed; but because they did not seek it in a right manner, they sunk down to a greater distance, and fell into such great errors, that they did not even possess common wisdom. For they were not only unwilling to maintain religion, but they even took it away; while, led on by the appearance of false virtue, they endeavour to free the mind from all fear: and this overturning of religion gains the name of nature. For they, either being ignorant by whom the world was made, or wishing to persuade men that nothing was completed by divine intelligence, said that nature was the mother of all things, as though they should say that all things were produced of their own accord: by which word they altogether confess their own ignorance. For nature, apart from divine providence and power, is absolutely nothing. But if they call God nature, what perverseness is it, to use the name of nature rather than of God![479] But if nature is the plan, or necessity, or condition of birth, it is not by itself capable of sensation; but there must necessarily be a divine mind, which by its foresight furnishes the beginning of their existence to all things. Or if nature is heaven and earth, and everything which is created, nature is not God, but the work of God.

By a similar error they believe in the existence of fortune, as a goddess mocking the affairs of then with various casualties, because they know not from what source things good and evil happen to them. They think that they are brought together to do battle with her; nor do they assign any reason by whom and on what account they are thus matched; but they only boast that they are every moment carrying on a contest for life and death with fortune. Now, as many as have consoled any persons on account of the death and removal of friends, have censured the name of fortune with the most severe accusations; nor is there any disputation of theirs on the subject of virtue, in which fortune is not harassed. M. Tullius, in his *Consolation*, says that he has always fought against fortune, and that she was always overpowered by him when he had valiantly beaten back the attacks of his enemies; that he was not subdued by her even then, when he was driven from his home and deprived of his country; but then, when he lost his dearest daughter, he shamefully confesses that he is overcome by fortune. I yield, he says, and raise my hand.[480] What is more wretched than this man, who thus lies prostrate? He acts foolishly, he says; but it is one who professes that 98 he is wise. What, then, does the assumption of the name imply? What that contempt of things which is laid claim to with magnificent words? What that dress, so different from others? Or why do you give precepts of wisdom at all, if no one has yet been found who is wise? And does any one bear ill-will to us because we deny that philosophers are wise, when they themselves confess that they neither have knowledge nor wisdom? For if at any time they have so failed that they are not even able to feign anything, as their practice is in other cases, then in truth they are reminded of their ignorance; and, as though in madness, they spring up and exclaim that they are blind and foolish. Anaxagoras pronounces that all things are overspread with darkness. Empedocles complains that the paths of the senses are narrow, as though for his reflections he had need of a chariot and four horses. Democritus says that the truth lies sunk in a well so deep that it has no bottom; foolishly, indeed, as he says other things. For the truth is not, as it were, sunk in a well to which it was permitted him to descend, or even to fall, but, as it were, placed on the highest top of a lofty mountain, or in heaven, which is most true. For what reason is there why he should say that it is sunk below rather than that it is raised aloft? unless by chance he preferred to place the mind also in the feet, or in the bottom of the heels, rather than in the breast or in the head.

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[479] [Quod si Deum naturam vocant quæ perversitas est naturam potius quam Deum nominare. Observe this terse maxim of our author. It rebukes the teachers and scientists of our day, who seem afraid to “look through nature up to nature’s God,” in their barren instruction. They go back to Lucretius, and call it *progress!*]

[480] To raise or stretch out the hand was an acknowledgment of defeat.

So widely removed were they from the truth itself, that even the posture of their own body did not admonish them, that the truth must be sought for by them in the highest place.[481] From this despair arose that confession of Socrates, in which he said that he knew nothing but this one thing alone, that he knew nothing. From this flowed the system of the Academy, if that is to be called a system in which ignorance is both learnt and taught. But not even those who claimed for themselves knowledge were able consistently to defend that very thing which they thought that they knew. For since they were not in agreement[482] with one another, through their ignorance of divine things they were so inconsistent and uncertain, and often asserting things contrary to one another, that you are unable to determine and decide what their meaning was. Why therefore should you fight against those men who perish by their own sword? Why should you labour to refute those whom their own speech refutes and presses?[483] Aristotle, says Cicero, accusing the ancient philosophers, declares that they are either most foolish or most vainglorious, since they thought that philosophy was perfected by their talents; but that he saw, because a great addition had been made in a few years, that philosophy would be complete in a short time. What, then, was that time? In what manner, when, or by whom, was philosophy completed? For that which he said, that they were most foolish in supposing that philosophy was made perfect by their talents, is true; but he did not even himself speak with sufficient discretion, who thought that it had either been begun by the ancients, or increased by those who were more recent, or that it would shortly be brought to perfection by those of later times. For that can never be investigated which is not sought by its own way.

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[481] [See p. 91, note 3, supra, and sparsim in this work.]

[482] Literally, “their accounts did not square.”

[483] Afficit, “presses and harasses.” Another reading is affligit, “casts to the ground.”

CHAP. XXIX.—OF FORTUNE AGAIN, AND VIRTUE.

But let us return to the subject which we laid aside. Fortune, therefore, by itself, is nothing; nor must we so regard it as though it had any perception, since fortune is the sudden and unexpected occurrence of accidents. But philosophers, that they may not sometimes fail to err, wish to be wise in a foolish matter; and say that she is not a goddess, as is generally believed, but a god. Sometimes, however, they call this god nature, sometimes fortune, "because he brings about," says the same Cicero, "many things unexpected by us, on account of our want of intelligence and our ignorance of causes." Since, therefore, they are ignorant of the causes on account of which anything is done, they must also be ignorant of him who does them. The same writer, in a work of great seriousness, in which he was giving to his son precepts of life drawn from philosophy, says, "Who can be ignorant that the power of fortune is great on either side? For both when we meet with a prosperous breeze from her we gain the issues which we desire, and when she has breathed contrary to us we are dashed on the rocks."[484] First of all, he who says that nothing can be known, spoke this as though he himself and all men had knowledge. Then he who endeavours to render doubtful even the things which are plain, thought that this was plain, which ought to have been to him especially doubtful; for to a wise man it is altogether false. Who, he says, knows not? I indeed know not. Let him teach me, if he can, what that power is, what that breeze, and what the contrary breath.

It is disgraceful, therefore, for a man of talent to say that, which if you were to deny it, he would be unable to prove. Lastly, he who says that the assent must be withheld because it is the part of a foolish man rashly to assent to things which are unknown to him, he, I say, altogether believed the opinions of the vulgar and uninstructed, who think that it is fortune which gives to men good and evil things. For they represent her image with the horn of plenty and with a rudder, as though she both gave wealth and had the government of human affairs. And to this opinion Virgil[485] assented, who calls fortune omnipotent; and the historian[486] who says, But assuredly fortune bears sway in everything. What place, then, remains for the other gods? Why is she not said to reign by herself, if she has more power than others; or why is she not alone worshipped, if she has power in all things? Or if she inflicts evils only, let them bring forward some cause why, if she is a goddess, she envies men, and desires their destruction, though she is religiously worshipped by them; why she is more favourable to the wicked and more unfavourable to the good; why she plots, afflicts, deceives, exterminates; who appointed her as the perpetual harasser of the race of men; why, in short, she has obtained so mischievous a power, that she renders all things illustrious or obscure according to her caprice rather than in accordance with the truth. Philosophers, I say, ought rather to have inquired into these things, than rashly to have accused fortune, who is innocent: for although she has some existence, yet no reason can be brought forward by them why she should be as hostile to men as she is supposed to be. Therefore all those speeches in which they rail at the injustice of fortune, and in opposition to fortune arrogantly boast of their own virtues, are nothing else but the ravings of thoughtless levity.

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[484] Cicero, *De Offic.*, ii. 6. The expressions are borrowed from the figure of a ship at sea.

[485] *Æn.*, viii. 33.

[486] Sallust, *Cat.*, viii.

Wherefore let them not envy us, to whom God has revealed the truth: who, as we know that fortune is nothing, so also know that there is a wicked and crafty spirit who is unfriendly to the good, and the enemy of righteousness, who acts in opposition to God; the cause of whose enmity we have explained in the second book.[487] He therefore lays plots against all; but those who are ignorant of God he hinders by error, he overwhelms with folly, he overspreads with darkness, that no one may be able to attain to the knowledge of the divine name, in which alone are contained both wisdom and everlasting life. Those, on the other hand, who know God, he assails with wiles and craft, that he may ensnare them with desire and lust, and when they are corrupted by the blandishments of sin, may impel them to death; or, if he shall have not succeeded by stratagem, he attempts to cast them down by force and violence. For on this account he was not at once thrust down by God to punishment at the original transgression, that by his malice he may exercise man to virtue: for unless this is in constant agitation, unless it is strengthened by continual harassing, it cannot be perfect, inasmuch as virtue is dauntless and unconquered patience in enduring evils. From which it comes to pass that there is no virtue if an adversary is wanting. When, therefore, they perceived the force of this perverse power opposed to virtue, and were ignorant of its name, they invented for themselves the senseless name of fortune; and how far this is removed from wisdom, Juvenal declares in these verses:[488]—

> “No divine power is absent if there is prudence; but we make you a goddess, O
> Fortune, and place you in heaven.”

It was folly, therefore, and error, and blindness, and, as Cicero says,[489] ignorance of facts and causes, which introduced the names of Nature and Fortune. But as they are ignorant of their adversary, so also they do not indeed know virtue the knowledge of which is derived from the idea of an adversary. And if this is joined with wisdom, or, as they say, is itself also wisdom, they must be ignorant in what subjects it is contained. For no one can possibly be furnished with true arms if he is ignorant of the enemy against whom he must be armed;

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[487] Chapter xvi.

[488] *Satire* x. 365: Nullum numen abest. Others read, Nullum numen habes. You have no divine power, O Fortune, if there is prudence, etc.

[489] *Acad.*, i. 7. [Let our sophists feel this rebuke of Tully.]

nor can he overcome his adversary, who in fighting does not attack his real enemy, but a shadow. For he will be overthrown, who, having his attention fixed on another object, shall not previously have foreseen or guarded against the blow aimed at his vitals. 100

CHAP. XXX.—THE CONCLUSION OF THE THINGS BEFORE SPOKEN; AND BY WHAT MEANS WE MUST PASS FROM THE VANITY OF THE PHILOSOPHERS TO TRUE WISDOM, AND THE KNOWLEDGE OF THE TRUE GOD, IN WHICH ALONE ARE VIRTUE AND HAPPINESS.

I have taught, as far as my humble talents permitted, that the philosophers held a course widely deviating from the truth. I perceive, however, how many things I have omitted, because it was not my province to enter into a disputation against philosophers. But it was necessary for me to make a digression to this subject, that I might show that so many and great intellects have expended themselves in vain on false subjects, lest any one by chance being shut out by corrupt superstitions, should wish to betake himself to them as though about to find some certainty. Therefore the only hope, the only safety for man, is placed in this doctrine, which we defend. All the wisdom of man consists in this alone, the knowledge and worship of God: this is our tenet, this our opinion. Therefore with all the power of my voice I testify, I proclaim, I declare: Here, here is that which all philosophers have sought throughout their whole life; and yet, they have not been able to investigate, to grasp, and to attain to it, because they either retained a religion which was corrupt, or took it away altogether. Let them therefore all depart, who do not instruct human life, but throw it into confusion. For what do they teach? or whom do they instruct, who have not yet instructed themselves? whom are the sick able to heal, whom can the blind guide? Let us all, therefore, who have any regard for wisdom, betake ourselves to this subject. Or shall we wait until Socrates knows something? or Anaxagoras finds light in the darkness? or until Democritus draws forth truth from the well? or Empedocles extends the paths of his soul? or until Arcesilas and Carneades see, and feel, and perceive?

Lo, a voice from heaven teaching the truth, and displaying to us a light brighter than the sun itself.[490] Why are we unjust to ourselves, and delay to take up wisdom, which learned men, though they wasted their lives in its pursuit, were never able to discover. Let him who wishes to be wise and happy hear the voice of God, learn righteousness, understand the mystery of his birth, despise human affairs, embrace divine things, that he may gain that chief good to which he was born. Having overthrown all false religions, and having refuted all the arguments, as many as it was customary or possible to bring forward in their defence; then, having proved the systems of philosophy to be false, we must now come to true religion and wisdom, since, as I shall teach, they are both connected together; that we may maintain it either by arguments, or by examples, or by competent witnesses, and may show that the folly with which those worshippers of gods do not cease to upbraid us, has no existence with us, but lies altogether with them. And although, in the former books, when I was contending against false religions, and in this, when I was overthrowing false wisdom, I showed where the truth is, yet the next book will more plainly indicate what is true religion and what true wisdom.

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[490] [A noble utterance from Christian philosophy, now first gaining the ear and heart of humanity.]

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THE DIVINE INSTITUTES

BOOK IV.

OF TRUE WISDOM AND RELIGION.

CHAP. I.—OF THE FORMER RELIGION OF MEN, AND HOW ERROR WAS SPREAD OVER EVERY AGE, AND OF THE SEVEN WISE MEN OF GREECE.

When I reflect, O Emperor Constantine, and often revolve in my mind the original condition of men, it is accustomed to appear alike wonderful and unworthy that, by the folly of one age embracing various superstitions, and believing in the existence of many gods, they suddenly arrived at such ignorance of themselves, that the truth being taken away from their eyes, the religion of the true God was not observed, nor the condition of human nature, since men did not seek the chief good in heaven, but on earth. And on this account assuredly the happiness of the ancient ages was changed. For, having left God, the parent and founder of all things, men began to worship the senseless works[491] of their own hands. And what were the effects of this corruption, or what evils it introduced, the subject itself sufficiently declares. For, turning away from the chief good, which is blessed and everlasting on this account, because it cannot be seen,[492] or touched, or comprehended, and from the virtues which are in agreement with that good, and which are equally immortal, gliding down to these corrupt and frail gods, and devoting themselves to those things by which the body only is adorned, and nourished, and delighted, they sought eternal death for themselves, together with their gods and goods relating to the body, because all bodies are subject to death. Superstitions of this kind, therefore, were followed by injustice and impiety, as must necessarily be the case. For men ceased to raise their countenances to the heaven; but, their minds being depressed downwards, clung to goods of the earth, as they did to earth-born superstitions. There followed the disagreement of mankind, and fraud, and all wickedness; because, despising eternal and incorruptible goods, which alone ought to be desired by man, they rather chose temporal and short-lived things, and greater trust was placed by men in evil, inasmuch as they preferred vice to virtue, because it had presented itself as nearer at hand.[493]

Thus human life, which in former ages had been occupied with the clearest light, was overspread with gloom and darkness; and in conformity with this depravity, when wisdom was taken away, then at length men began to claim for themselves the name of wise. For at the time when all were wise, no one was called by that name. And would that this name, once common to all the class, though reduced to a few, still retained its power! For those few might perhaps be able, either by talent, or by authority, or by continual exhortations, to free the people from vices and errors. But so entirely had wisdom died out, that it is evident, from the very arrogance of the name, that no one of those who were so called was really wise. And yet, before the discovery of this philosophy, as it is termed, there are said to have been seven,[494] who, because they ventured to inquire into and discuss natural subjects, deserved to be esteemed and called wise men.

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[491] Figmenta. [Rom. i. 21–23.]

[492] Thus St. Paul, 1 Cor. ii. 9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

[493] In its rewards.

O wretched and calamitous age, in which through the whole world there were only seven who were called by the name of men, for no one can justly be called a man unless he is wise! But if all the others besides themselves were foolish, even they themselves were not wise, because no one can be truly wise in the judgment of the foolish. So far were they removed from wisdom, that not even afterwards, when learning increased, and many and great intellects were always intent upon this very subject, could the truth be perceived and ascertained. For, after the renown of those seven wise men, it is incredible with how great a desire of inquiring into the truth all Greece was inflamed. And first of all, they thought[495] the very name of wisdom arrogant, and did not call themselves wise men, but desirous of wisdom. By which deed they both condemned those who had rashly arrogated to themselves the name of wise men, of error and folly, and themselves also of ignorance, which indeed they did not deny. For wherever the nature of the subject had, as it were, laid its hands upon their minds, so that they were unable to give any account, they were accustomed to testify that, they knew nothing, and discerned nothing. Wherefore they are found to be much wiser, who in some degree saw themselves, than those who had believed that they were wise.

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[494] The seven wise men were, Thales, Pittacus, Bias, Solon, Cleobulus, Chilo, and Periander. To these some add Anacharsis the Scythian. [Vol. v. p. 11, supra. For Thales, vol. ii. p. 140.]

[495] This was the opinion of Pythagoras. See Book iii. 2.

CHAP. II.—WHERE WISDOM IS TO BE FOUND; WHY PYTHAGORAS AND PLATO DID NOT APPROACH THE JEWS.

Wherefore, if they were not wise who were so called, nor those of later times, who did not hesitate to confess their want of wisdom, what remains but that wisdom is to be sought elsewhere, since it has not been found where it was sought. But what can we suppose to have been the reason why it was not found, though sought with the greatest earnestness and labour by so many intellects, and during so many ages, unless it be that philosophers sought for it out of their own limits? And since they traversed and explored all parts, but nowhere found any wisdom, and it must of necessity be somewhere, it is evident that it ought especially to be sought there where the title of folly[496] appears; under the covering of which God hides the treasury of wisdom and truth, lest the secret of His divine work should be exposed to view.[497] Whence I am accustomed to wonder that, when Pythagoras, and after him Plato, inflamed with the love of searching out the truth, had penetrated as far as to the Egyptians, and Magi, and Persians, that they might become acquainted with their religious rites and institutions (for they suspected that wisdom was concerned with religion), they did not approach the Jews only, in whose possession alone it then was, and to whom they might have gone more easily. But I think that they were turned away from them by divine providence, that they might not know the truth, because it was not yet permitted for the religion of the true God and righteousness to become known to men of other nations.[498] For God had determined, as the last time drew near,[499] to send from heaven a great leader,[500] who should reveal to foreign nations that which was taken away from a perfidious[501] and ungrateful people. And I will endeavour to discuss the subject in this book, if I shall first have shown that wisdom is so closely united with religion, that the one cannot be separated from the other.

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[496] See 1 Cor. i. 20–22.

[497] [“Thou art a God that hidest thyself,” Isa xlv. 15. Wisdom must be searched after as hidden treasure.]

[498] See Eph. i. 9, 10; Col. i. 26, 27. [This is a mysterious truth: God’s election of men and nations has been according to their desire to be enlightened. Christ must be the “Desire of Nations.”]

[499] The last time is the last dispensation, the time of the new covenant. Heb. i. 2.

[500] See Isa. lv. 4: “Behold, I have given Him for a leader and commander to the people.”

[501] Matt. xxi.

CHAP. III.—WISDOM AND RELIGION CANNOT BE SEPARATED: THE LORD OF NATURE MUST NECESSARILY BE THE FATHER OF EVERY ONE.

The worship of the gods, as I have taught in the former book, does not imply wisdom; not only because it gives up man, who is a divine animal, to earthly and frail things, but because nothing is fixed in it which may avail for the cultivation of the character and the framing of the life; nor does it contain any investigation of the truth, but only the rite of worship, which does not consist in the service of the mind, but in the employment of the body. And therefore that is not to be deemed true religion, because it instructs and improves men by no precepts of righteousness and virtue. Thus philosophy, inasmuch as it does not possess true religion, that is, the highest piety, is not true wisdom. For if the divinity which governs this world supports mankind with incredible beneficence, and cherishes it as with paternal indulgence, wishes truly that gratitude should be paid, and honour given to itself, man cannot preserve his piety if he shall prove ungrateful for the heavenly benefits; and this is certainly not the part of a wise man. Since, therefore, as I have said, philosophy and the religious system of the gods are separated, and far removed from each other; seeing that some are professors of wisdom, through whom it is manifest that there is no approach to the gods, and that others are priests of religion, through whom wisdom is not learned; it is manifest that the one is not true wisdom, and that the other is not true religion. Therefore philosophy was not able to conceive the truth, nor was the religious system of the gods able to give an account of itself, since it is without it. But where wisdom is joined by an inseparable connection with religion, both must necessarily be true; because in our worship we ought to be wise, that is, to know the proper object and mode of worship, and in our wisdom to worship, that is, to complete our knowledge by deed and action.

Where, then, is wisdom joined with religion? There, indeed, where the one God is worshipped, where life and every action is referred to one source, and to one supreme authority: in short, the teachers of wisdom are the same, who are also the priests of God.[502] 103 Nor, however, let it affect any one, because it often has happened, and may happen, that some philosopher may undertake a priesthood of the gods; and when this happens, philosophy is not, however, joined with religion; but philosophy will both be unemployed amidst sacred rites, and religion will be unemployed when philosophy shall be treated of. For that system of religious rites is dumb, not only because it relates to gods who are dumb, but also because its observance is by the hand and the fingers, not by the heart and tongue, as is the case with ours, which is true. Therefore religion is contained in wisdom, and wisdom in religion. The one, then, cannot be separated from the other; because wisdom is nothing else but the worship of the true God with just and pious adoration. But that the worship of many gods is not in accordance with nature, may be inferred and conceived even by this argument:

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[502] [Iidem sunt doctores sapientiæ qui et De. sacerdotes.]

that every god who is worshipped by man must, amidst the solemn rites and prayers, be invoked as father, not only for the sake of honour, but also of reason; because he is both more ancient than man, and because he affords life, safety, and sustenance, as a father does. Therefore Jupiter is called father by those who pray to him, as is Saturnus, and Janus, and Liber, and the rest in order; which Lucilius[503] laughs at in the council of the gods: "So that there is none of us who is not called excellent father of the gods; so that father Neptunus, Liber, father Saturnus, Mars, Janus, father Quirinus, are called after one name." But if nature does not permit that one man should have many fathers (for he is produced from one only), therefore the worship of many gods is contrary to nature, and contrary to piety.

One only, therefore, is to be worshipped, who can truly be called Father. He also must of necessity be Lord, because as He has power to indulge, so also has He power to restrain. He is to be called Father on this account, because He bestows upon us many and great things; and Lord on this account, because He has the greatest power of chastising and punishing. But that He who is Father is also Lord, is shown even by reference to civil law.[504] For who will be able to bring up sons, unless he has the power of a lord over them? Nor without reason is he called father of a household,[505] although he only has sons: for it is plain that the name of father embraces also slaves, because "household" follows; and the name of "household" comprises also sons, because the name of "father" precedes: from which it is evident, that the same person is both father of his slaves[506] and lord of his sons. Lastly, the son is set at liberty as if he were a slave; and the liberated slave receives the name[507] of his patron, as if he were a son. But if a man is named father of a household, that it may appear that he is possessed of a double power, because as a father he ought to indulge, and as a lord to restrain, it follows that he who is a son is also a slave, and that he who is a father is also a lord. As, therefore, by the necessity of nature, there cannot be more than one father, so there can only be one lord. For what will the slave do if many lords[508] shall give commands at variance with each other? Therefore the worship of many gods is contrary to reason and to nature, since there cannot be many fathers or lords; but it is necessary to consider the gods both as fathers and lords.

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[503] [The satirist, not Cicero's friend; *Nat. Deor.*, iii.]

[504] Fathers in ancient times had the greatest power over their children, so that they had the right of life and death, as masters had over their slaves.

[505] Pater familias—a title given to the master of a household, whether he had sons or not; the slaves of a house were called *familia*

[506] It has been judged better to keep the words "slave" and "lord" throughout the passage, for the sake of uniformity of expression, though in some places "servant" and "master" might seem more appropriate.

[507] Among the Romans slaves had no prænomen or distinguishing name; when a slave was set at liberty, he was allowed to assume the name of his master as a prænomen. Thus, in Persius (*Sat.*, v.), "Dama," the liberated slave, becomes "Marcus Dama."

[508] Thus the slave in Terence wished to know how many masters he had.

Therefore the truth cannot be held where the same man is subject to many fathers and lords, where the mind, drawn in different directions to many objects, wanders to and fro, hither and thither. Nor can religion have any firmness, when it is without a fixed and settled dwelling-place. Therefore there can be no true worship of many gods; just as that cannot be called matrimony, in which one woman has many husbands, but she will either be called a harlot or an adulteress. For when a woman is destitute of modesty, chastity, and fidelity, she must of necessity be without virtue. Thus also the religious system of the gods is unchaste and unholy, because it is destitute of faith, for that unsettled and uncertain honour has no source or origin.

CHAPTER IV.—OF WISDOM LIKEWISE, AND RELIGION, AND OF THE RIGHT OF FATHER AND LORD.

By these things it is evident how closely connected are wisdom and religion. Wisdom relates to sons, and this relation requires love; religion to servants, and this relation requires fear. For as the former are bound to love and honour their father, so are the latter bound to respect and venerate their lord. But with respect to God, who is one only, inasmuch as He sustains the twofold character both of Father and Lord, we are bound both to love Him, inasmuch as we are sons, and to fear Him, inasmuch as we are servants.[509] Religion, therefore, cannot be divided from wisdom, nor can wisdom be separated from religion; because it is the same God, who ought to be understood, which is the part of wisdom, and to be honoured, which is the part of religion. But wisdom precedes, religion follows; for the knowledge of God comes first, His worship is the result of knowledge. Thus in the two names there is but one meaning, though it seems to be different in each case. For the one is concerned with the understanding, the other with action. But, however, they resemble two streams flowing from one fountain. But the fountain of wisdom and religion is God; and if these two streams shall turn aside from Him, they must be dried up: for they who are ignorant of Him cannot be wise or religious.

Thus it comes to pass that philosophers, and those who worship *many* gods, either resemble disinherited sons or runaway slaves, because the one do not seek their father, nor the other their master. And as they who are disinherited do not attain to the inheritance of their father, nor runaway slaves impunity, so neither will philosophers receive immortality, which is the inheritance of the heavenly kingdom, that is, the chief good, which they especially seek; nor will the worshippers of gods escape the penalty of everlasting death, which is the punishment of the true Master against those who are deserters[510] of His majesty and name. But that God is Father and also Lord was unknown to both, to the worshippers of the gods as well as to the professors of wisdom themselves: inasmuch as they either thought that nothing at all was to be worshipped; or they approved of false religions; or, although they understood the strength and power of the Supreme God (as Plato, who says that there is one God, Creator of the world, and Marcus Tullius, who acknowledges that man has been produced by the Supreme God in an excellent condition), nevertheless they did not render the worship due to Him as to the supreme Father, which was their befitting and necessary duty. But that the gods cannot be fathers or lords, is declared not only by their multitude, as I have shown above,[511] but also by reason: because it is not reported that man was made by gods, nor is it found that the gods themselves preceded the origin of man, since it appears that there were men on the earth before the birth of Vulcan, and Liber, and Apollo, and Jupiter himself. But the creation of man is not accustomed to be assigned to Saturnus, nor to his father Cœlus.

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[509] Fear, in the language of the prophets often implies reverence of the divine majesty. Lactantius seems to refer to Mal. i. 6: “A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear?”

[510] Literally, runaways. The reference is, as before, to runaway slaves.

[511] Chap. iii. [p. 103].

But if none of those who are worshipped is said to have originally formed and created man, it follows that none of these can be called the father of man, and so none of them can be God. Therefore it is not lawful to worship those by whom man was not produced, for he could not be produced by many. Therefore the one and only God ought to be worshipped, who was before Jupiter, and Saturnus, and Cœlus himself, and the earth. For He must have fashioned man, who, before the creation of man, finished the heaven and the earth. He alone is to be called Father who created us; He alone is to be considered Lord who rules, who has the true and perpetual power of life and death. And he who does not adore Him is a foolish servant, who flees from or does not know his Master; and an undutiful son, who either hates or is ignorant of his true Father.

CHAP. V.—THE ORACLES OF THE PROPHETS MUST BE LOOKED INTO; AND OF THEIR TIMES, AND THE TIMES OF THE JUDGES AND KINGS.

Now, since I have shown that wisdom and religion cannot be separated, it remains that we speak of religion itself, and wisdom. I am aware, indeed, how difficult it is to discuss heavenly subjects; but still the attempt must be ventured, that the truth may be made clear and brought to light, and that many may be freed from error and death, who despise and refuse the truth, while it is concealed under a covering of folly. But before I begin to speak of God and His works, I must first speak a few things concerning the prophets, whose testimony I must now use, which I have refrained from doing in the former books. Above all things, he who desires to comprehend the truth ought not only to apply his mind to understand the utterances of the prophets, but also most diligently to inquire into the times during which each one of them existed, that he may know what future events they predicted, and after how many years their predictions were fulfilled.[512] Nor is there any difficulty in making these computations; for they testified under what king each of them received the inspiration of the Divine Spirit. And many have written and published books respecting the times, making their commencement from the prophet Moses, who lived about seven hundred years before the Trojan war. But he, when he had governed the people for forty years, was succeeded by Joshua, who held the chief place twenty-seven years.

After this they were under the government of judges during *three hundred and seventy* years. Then their condition was changed, and they began to have kings; and when they had ruled during *four hundred and fifty years*, until the reign of Zedekiah, the Jews having been besieged by the king of Babylon, and carried into captivity,[513] endured a long servitude, until, in the seventieth year afterwards, the captive Jews were restored to their own lands and settlements by Cyrus the elder, who attained the supreme power over the Persians, at the time when Tarquinius Superbus reigned at Rome. Wherefore, since the whole series of times may be collected both from the Jewish histories and from those of the Greeks and Romans, the times of the prophets individually may also be collected; the last of whom was Zechariah, and it is agreed on that he prophesied in the time of King Darius, in the second year of his reign, and in the eighth month. Of so much greater antiquity[514] are the prophets found to be than the Greek writers. And I bring forward all these things, that they may perceive their error who endeavour to refute Holy Scripture, as though it were new and recently composed, being ignorant from what fountain the origin of our holy religion flowed.

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[512] [See Pusey's *Daniel*; also *Minor Prophets*.]

[513] See 2 Kings xxv.; Jer. xxxix. and lii.

[514] The same is asserted by Justin Martyr [vol. i. p. 277], Eusebius, Augustine, and other writers. See Augustine, *De Civitate Dei*, book xviii. 37. Pythagoras, one of the most ancient of the Greek philosophers, was contemporary with the latest prophets.

But if any one, having put together and examined the times, shall duly lay the foundation of learning, and fully ascertain the truth, he will also lay aside his error when he has gained the knowledge of the truth.

CHAP. VI.—ALMIGHTY GOD BEGAT HIS SON; AND THE TESTIMONIES OF THE SIBYLS AND OF TRISMEGISTUS CONCERNING HIM.

God, therefore, the contriver and founder of all things, as we have said in the second book, before He commenced this excellent work of the world, begat a pure and incorruptible Spirit, whom He called His Son. And although He had afterwards created by Himself innumerable other beings, whom we call angels, this first-begotten, however, was the only one whom He considered worthy of being called by the divine name, as being powerful in His Father's excellence and majesty. But that there is a Son of the Most High God, who is possessed of the greatest power, is shown not only by the unanimous utterances of the prophets, but also by the declaration of Trismegistus and the predictions of the Sibyls. Hermes, in the book which is entitled *The Perfect Word*, made use of these words: "The Lord and Creator of all things, whom we have thought right to call God, since He made the second God visible and sensible. But I use the term sensible, not because He Himself perceives (for the question is not whether He Himself perceives), but because He leads[515] to perception and to intelligence. Since, therefore, He made Him first, and alone, and one only, He appeared to Him beautiful, and most full of all good things; and He hallowed Him, and altogether loved Him as His own Son." The Erythræan Sibyl, in the beginning of her poem, which she commenced with the Supreme God, proclaims the Son of God as the leader and commander of all, in these verses:—

> "The nourisher and creator of all things, who placed the sweet breath in all, and
> made God the leader of all."

And again, at the end of the same poem:—

> "But whom God gave for faithful men to honour."

And another Sibyl enjoins that He ought to be known:—

> "Know Him as your God, who is the Son of God."

Assuredly He is the very Son of God, who by that most wise King Solomon, full of divine inspiration, spake these things which we have added:[516], "God founded[517] me in the beginning of His ways, in His work before the ages. He set me up in the beginning, before He made the earth, and before He established the depths, before the fountains of waters came forth: the Lord begat me before all the hills; He made the regions, and the uninhabitable[518] boundaries under the heaven. When He prepared the heaven, I was by Him: and when He separated His own seat, when He made the strong clouds above the winds, and when He strengthened the mountains, and placed them under heaven; when He laid the strong foundations of the earth, I was with Him arranging all things. I was He in whom He delighted: I was daily delighted, when He rejoiced, the world being completed." But on this account Trismegistus spoke of Him as "the artificer of God," and the Sibyl calls Him "Counsellor," because He is endowed by God the Father with such wisdom and strength, that God employed both His wisdom and hands in the creation of the world.

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[515] Literally, "sends." The passage appears to be corrupt: ὑποπίπτει has been suggested instead of ὑποπέμπει, "falls under perception," "is an object of perception."

[516] Prov. viii. 22–31. Lactantius quotes from the Septuagint.

[517] According to the Hebrew, "possessed me in the beginning," and so the authorized version.

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[518] Fines inhabitabiles. Other editions read *terras inhabitabiles*, "uninhabitable lands."

CHAP. VII.—OF THE NAME OF SON, AND WHENCE HE IS CALLED JESUS AND CHRIST.

Some one may perhaps ask who this is who is so powerful, so beloved by God, and what name He has, who was not only begotten at first before the world,[519] but who also arranged it by His wisdom and constructed it by His might. First of all, it is befitting that we should know that His name is not known even to the angels who dwell in heaven, but to Himself only, and to God the Father; nor will that name be published, as the sacred writings relate, before that the purpose of God shall be fulfilled. In the next place, we must know that this 10 name cannot be uttered by the mouth of man, as Hermes teaches, saying these things: “Now the cause of this cause is the will of the divine good which produced God, whose name cannot be uttered by the mouth of man.” And shortly afterwards to His Son: “There is, O Son, a secret word of wisdom, holy respecting the only Lord of all things, and the God first perceived[520] by the mind, to speak of whom is beyond the power of man.” But although His name, which the supreme Father gave Him from the beginning, is known to none but Himself, nevertheless He has one name among the angels, and another among men, since He is called Jesus[521] among men: for Christ is not a proper name, but a title of power and dominion; for by this the Jews were accustomed to call their kings. But the meaning of this name must be set forth, on account of the error of the ignorant, who by the change of a letter are accustomed to call Him Chrestus.[522] The Jews had before been directed to compose a sacred oil, with which those who were called to the priesthood[523] or to the kingdom might be anointed. And as now the robe of purple[524] is a sign of the assumption of royal dignity among the Romans, so with them the anointing with the holy oil conferred the title and power of king. But since the ancient Greeks used the word χρίεσθαι to express the art of anointing, which they now express by ἀλείφεσθαι, as the verse of Homer shows,

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[519] Literally, “whose first nativity not only preceded the world.” He speaks of the eternal generation of the Son, as distinguished from His incarnation, which he afterwards speaks of as His second nativity. [See vol. vi. p. 7.]

[520] Or, perceiving.

[521] Jesus, that is, [Joshua =] Saviour.

[522] Suetonius speaks of Christ as Chrestus. The Christians also were called Chrestians, as Tertullian shows in his *Apology*. The word χρηστός has the signification of kind, gentle, good. [Vol. i. p. 163.]

[523] Each has reference to Christ, as He is King and Priest. Of the anointing of kings, see 1 Sam., and of priests, Lev. viii. [Of prophets, 1 Kings xix. 16.] The priesthood of Christ is most fully set forth in the Epistle to the Hebrews.

[524] Thus Horatius, *Carm.*, i. 35, “Purpurei metuunt tyranni;” and Gray, *Ode to Adversity*, “Purple tyrants vainly groan.”

> "But the attendants washed, and anointed[525] them with oil;"

on this account we call Him Christ, that is, the Anointed, who in Hebrew is called the Messias. Hence in some Greek writings, which are badly translated[526] from the Hebrew, the word *eleimmenos*[527] is found written, from the word *aleiphesthai*,[528] anointing. But, however, by either name a king is signified: not that He has obtained this earthly kingdom, the time for receiving which has not yet arrived, but that He sways a heavenly and eternal kingdom, concerning which we shall speak in the last book. But now let us speak of His first nativity.

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[525] χρισαν.

[526] Interpretatæ sunt, used here in a passive sense.

[527] ἠλειμμένος.

[528] ἀλείφεσθαι.

CHAP. VIII.—OF THE BIRTH OF JESUS IN THE SPIRIT AND IN THE FLESH: OF SPIRITS AND THE TESTIMONIES OF PROPHETS.

For we especially testify that He was twice born, first in the spirit, and afterwards in the flesh. Whence it is thus spoken by Jeremiah:[529] "Before I formed Thee in the womb I knew Thee." And likewise by the same: "Who was blessed before He was born;"[530] which was the case with no one else but Christ. For though He was the Son of God from the beginning,[531] He was born again[532] a second time[533] according to the flesh: and this twofold birth of His has introduced great terror into the minds of men, and overspread with darkness even those who retained the mysteries of true religion. But we will show this plainly and clearly, that they who love wisdom may be more easily and diligently instructed. He who hears the Son of God mentioned ought not to conceive in his mind so great impiety as to think that God begat Him by marriage and union with a woman, which none does but an animal possessed of a body, and subject to death. But with whom could God unite Himself, since He is alone? or since His power was so great, that He accomplished whatever He wished, assuredly He did not require the co-operation[534] of another for procreation. Unless by chance we shall [profanely] imagine, as Orpheus supposed, that God is both male and female, because otherwise He would have been unable to beget, unless He had the power of each sex, as though He could have intercourse with Himself, or without such intercourse be unable to produce.

But Hermes also was of the same opinion, when he says that He was "His own father," and "His own mother."[535] But if this were so, as He is called by the prophets father, so also He would be called mother. In what manner, then, did He beget Him? First of all, divine operations cannot be known or declared[536] by any one; but nevertheless the sacred writings teach us, in which it is laid down[537] that this Son of God is the speech, or even the reason[538] of God, and also that the other angels are spirits[539] of God. For speech is breath sent forth with a voice signifying something. But, however, since breath and speech are sent forth from different parts, inasmuch as breath proceeds from the nostrils, speech from the mouth, the difference between the Son of God and the other angels is great. For they proceeded from God as silent spirits, because they were not created to teach[540] the knowledge of God, but for His service. But though He is Himself also a spirit, yet He proceeded from the mouth of God with voice and sound, as the Word, on this account indeed, because He was about to make use of His voice to the people; that is, because He was about to be a teacher of the knowledge of God, and of the heavenly mystery[541] to be revealed to man: which word also God Himself first spoke, that through Him He might speak to us, and that He might reveal to us the voice and will of God.

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[529] Jer. i. 5. It can only be in a secondary sense that this prophecy refers to Christ; in its primary sense it refers to the prophet himself, as the context plainly shows.

[530] This passage is not found in Jeremiah, or in the Bible.

[531] [See vol. iii. p. 612.]

[532] Regeneratus est.

[533] Denuo, i.e., de nova, "afresh."

[534] Societate alterius. [Profanely arguing to God from man. Humanity has a procreant power of a lower sort; but the ideal is divine, and needs no process like that of man's nature.]

[535] αὐτοπάτορα καὶ αυὴτομήτορα.

[536] Thus Isa. liii. 8: "Who shall declare His generation?"

[537] Cautum est.

[538] Thus λόγος includes the two senses of word and reason.

With good reason, therefore, is He called the Speech and the Word of God, because God, by a certain incomprehensible energy and power of His majesty, enclosed the vocal spirit proceeding from His mouth, which he had not conceived in the womb, but in His mind, within a form which has life through its own perception and wisdom, and He also fashioned other spirits of His into angels. Our spirits[542] are liable to dissolution, because we are mortal: but the spirits of God both live, and are lasting, and have perception; because He Himself is immortal, and the Giver both of perception[543] and life. Our expressions, although they are mingled with the air, and fade away, yet generally remain comprised in letters; how much more must we believe that the voice of God both remains for ever, and is accompanied with perception and power, which it has derived from God the Father, as a stream from its fountain! But if any one wonders that God could be produced from God by a putting forth of the voice and breath, if he is acquainted with the sacred utterances of the prophets he will cease to wonder. That Solomon and his father David were most powerful kings, and also prophets, may perhaps be known even to those who have not applied themselves to the sacred writings; the one of whom, who reigned subsequently to the other, preceded the destruction of the city of Troy by *one hundred and forty* years. His father, the writer of sacred hymns, thus speaks in the thirty-second Psalm:[544] "By the word of God were the heavens made firm; and all their power[545] by the breath of His mouth.” And also again in the forty-fourth Psalm:[546] “My heart hath given utterance to a good word; I speak of my doings towards the king;” testifying, in truth, that the works of God are known to no other than to the Son alone, who is the Word of God, and who must reign for ever. Solomon also shows that it is the Word of God, and no other,[547] by whose hands these works of the world were made. “I,” He says, “came forth out of the mouth of the Most High before all creatures: I caused the light that faileth not to arise in the heavens, and covered the whole earth with a cloud. I have dwelt in the height, and my throne is in the pillar of the cloud.”[548] John also thus taught: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made.”[549]

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[539] There is great difficulty in translating this passage, on account of the double sense of spiritus (as in Greek, πνεῦμα), including "*spirit*" and "breath." It is impossible to express the sense of the whole passage by either word singly. There is the same difficulty with regard to πνεῦμα, as in Heb. i. 7: "He maketh His angels spirits," more correctly "winds." See Delitzsch on Hebrews, and comp. Ps. civ. 4.

[540] Ad tradendam.

[541] Cœlestis arcani. See Rom. xvi. 25.

[542] Lactantius is speaking of the breath: he cannot refer to the soul, which he everywhere speaks of as immortal.

[543] Sensus.

[544] In our version, Ps. xxxiii. 6.

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[545] Quoted from the Septuagint version.

[546] Ps. xlv. 1. [See vol. i. p. 213.]

[547] Ipsum.

[548] Ecclus. xxiv. 5–7. This book is attributed to Solomon by many of the Fathers, though it bears the title of the Wisdom of Jesus the son of Sirach.

[549] John i. 1–3.

CHAP. IX.—OF THE WORD OF GOD.

But the Greeks speak of Him as the *Logos*,[550] more befittingly than we do as the word, or speech: for *Logos* signifies both speech and reason, inasmuch as He is both the voice and the wisdom of God. And of this divine speech not even the philosophers were ignorant, since Zeno represents the *Logos* as the arranger of the established order of things, and the framer of the universe: whom also He calls Fate, and the necessity of things, and God, and the soul of Jupiter, in accordance with the custom, indeed, by which they are wont to regard Jupiter as God. But the words are no obstacle, since the sentiment is in agreement with the truth. For it is the spirit of God which he named the soul of Jupiter. For Trismegistus, who by some means or other searched into almost all truth, often described the excellence and majesty of the word, as the instance before mentioned declares, in which he acknowledges that there is an ineffable and sacred speech, the relation of which exceeds the measure of man's ability. I have spoken briefly, as I have been able, concerning the first nativity. Now I must more fully discuss the second, since this is the subject most controverted, that we may hold forth the light of understanding to those who desire to know the truth.

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[550] λόγος.

CHAP. X.—OF THE ADVENT OF JESUS; OF THE FORTUNES OF THE JEWS, AND THEIR GOVERNMENT, UNTIL THE PASSION OF THE LORD.

In the first place, then, men ought to know that the arrangements of the Most High God have so advanced from the beginning, that it was necessary, as the end of the world[551] approached, that the Son of God should descend to the earth, that He might build a temple for God, and teach righteousness; but, however, not with the might of an angel or with heavenly power, but in the form of man and in the condition of a mortal, that when He had discharged the office of His ministry,[552] He might be delivered into the hands of wicked men, and might undergo death, that, having subdued this also by His might, He might rise again, and bring to man, whose nature He had put on[553] and represented, the hope of overcoming death, and might admit him to the rewards of immortality. And that no one may be ignorant of this arrangement, we will show that all things were foretold which we see fulfilled in Christ. Let no one believe our assertion unless I shall show that the prophets before a long series of ages published that it should come to pass at length that the Son of God should be born as a man, and perform wonderful deeds, and sow[554] the worship of God throughout the whole earth, and at last be crucified, and on the third day rise again. And when I shall have proved all these things by the writings of those very men who treated with violence their God who had assumed a mortal body, what else will prevent it from being manifest that true wisdom is conversant with this religion only? Now the origin of the whole mystery is to be related.

Our ancestors,[555] who were chiefs of the Hebrews, when they were distressed by famine and want, passed over into Egypt, that they might obtain a supply of corn; and sojourning there a long time, they were oppressed with an intolerable yoke of slavery. Then God pitied them, and led them out, and freed them from the hand of the king of the Egyptians, after *four hundred and thirty*[556] years, under the leadership of Moses, through whom the law was afterwards given to them by God; and in this leading out God displayed the power of His majesty. For He made His people to pass through the midst of the Red Sea, His angel[557] going before and dividing the water, so that the people might walk over the dry land, of whom it might more truly be said (as the poet says[558]), that "the wave, closing over him after the appearance of a mountain, stood around him." And when he heard of this, the tyrant of the Egyptians followed with this great host of his men, and rashly entering the sea which still lay open, was destroyed, together with his whole army, by the waves returning[559] to their place. But the Hebrews, when they had entered into the wilderness, saw many wonderful deeds. For when they suffered thirst, a rock having been struck with a rod, a fountain of water sprung forth and refreshed the people. And again, when they were hungry, a shower[560] of heavenly nourishment descended. Moreover, also, the wind[561] brought quails into their camp, so that they were not only satisfied with heavenly bread, but also with more choice banquets. And yet, in return for these divine benefits, they did not pay honour to God; but when slavery had been now removed from them, and their thirst and hunger laid aside, they fell away into luxury, and transferred their minds to the profane rites of the Egyptians. For when Moses, their leader, had ascended into the mountain, and there tarried forty days, they made the head[562] of an ox in gold, which they call Apis,[563] that it might go before them as a standard.[564] With which sin and crime God was offended, and justly visited the impious and ungrateful people with severe punishments, and made them subject to the law[565] which He had given by Moses.

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[551] The boundary of the age. Thus the Scriptures speak of the end of the world, the last days.

[552] Magisterio, “teaching.”

[553] An expression frequently used by the Fathers to denote the assumption of our nature by Christ.

[554] Seminaret, “sow” or “spread.” [I have put “sow” into the text, and brought down “spread,” for an obvious reason.]

[555] The patriarchs. The idea appears to be that Christians from the Gentiles, having succeeded to the privileges of the Jews, are, as it were, their posterity.

[556] The duration of the captivity in Egypt was two hundred and fifteen years. The period of four hundred and thirty years is reckoned from the call of Abram out of Ur of the Chaldees to the final departure from Egypt.

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[557] The Angel of the Covenant, who so often presented Himself to the Hebrews. See Ex. xxiii. 20. [The Jehovah-Angel. Compare Justin, vol. i. pp. 223–226, and others *passim*, this series.]

[558] Virgil, *Georg.*, iv. 361. He describes Aristæus as descending to the chamber of his mother Cyrene, in the depths of the river Peneus. The waters separate on each side to make a way for him, and then close over his head.

[559] Coeuntibus aquis, "meeting together."

[560] See Ps. lxxviii. 24: "He rained down manna upon them to eat."

[561] See Num. xi. 31.

[562] Some of the Fathers think, with Lacantius, that it was the head only, and not the whole figure, of a calf which they made.

[563] Apis is the name given by the Egyptians to the calf which they worshipped.

[564] In signo.

[565] The moral law had been already given to Moses on the mount before the making of the golden calf. The law here referred to may well be taken to express the burthensome routine of the ceremonial law, which Peter (Acts xv. 10) describes as a "yoke which neither their fathers nor they were able to bear." [Our author expresses himself with accuracy: He *subjected* them by the oppressive *ceremonial* law to the *moral* law He had just given.]

But afterwards, when they had settled in a desert part of Syria, the Hebrews[566] lost their ancient name; and since the leader of their host[567] was Judas, they were called Jews,[568] and the land which they inhabited Judæa. And at first, indeed, they were not subject to the dominion of Kings, but civil Judges presided over the people and the law: they were not, however, appointed only for a year, as the Roman consuls, but supported by a perpetual jurisdiction. Then, the name of Judges being taken away, the kingly power was introduced. But during the government of the Judges the people had often undertaken corrupt religious rites; and God, offended by them, as often brought them into bondage to strangers, until again, softened by the repentance of the people, He freed them from bondage. Likewise under the Kings, being oppressed by wars with their neighbours on account of their iniquities, and at last taken captive and led to Babylon, they suffered punishment for their impiety by oppressive slavery, until Cyrus came to the kingdom, who immediately restored the Jews by an edict. Afterwards they had tetrarchs until the time of Herod, who was in the reign of Tiberius Cæsar; in whose fifteenth year, in the consulship of the two Gemini, on the 23d of March,[569] the Jews crucified Christ. This series of events, this order, is contained in the secrets of the sacred writings. But I will first show for what reason Christ came to the earth, that the foundation and the system of divine religion may be manifest.

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[566] The Hebrews are said to have derived their name from Heber the descendant of Noah by Shem; or more probably from Abram the Hebrew, that is, the man who had crossed the river,—a name given to him by the Canaanites. See Gen. xiv. 13.

[567] Examinis.

[568] There seems to be no authority for this derivation of the name. They were doubtless called Jews from Judah. As those who returned from the captivity at Babylon were principally of the tribe of Judah, though some from the other tribes returned with them, they were called Jews after the captivity.

[569] There appears to be no reasonable doubt that the day on which our Lord suffered was the 14th of Nisan, that is, April 7. See Gresswell's *Dissertations*, vol. iii. p. 168; also Ellicott's *Lectures on the Life of Christ* [Gresswell is not to be too readily accepted in this. See the learned inquiry of Dr. Jarvis, of whom, vol. ii. p. 477.]

CHAP. XI.—OF THE CAUSE OF THE INCARNATION OF CHRIST.

When the Jews often resisted wholesome precepts, and departed from the divine law, going astray to the impious worship of false gods, then God filled just and chosen men with the Holy Spirit, appointing them as prophets in the midst of the people, by whom He might rebuke with threatening words the sins of the ungrateful people, and nevertheless exhort them to repent of their wickedness; for unless they did this, and, laying aside their vanities, return to their God, it would come to pass that He would change His covenant,[570] that is, bestow[571] the inheritance of eternal life upon foreign nations, and collect to Himself a more faithful people out of those who were aliens[572] by birth. But they, when rebuked by the prophets, not only rejected their words; but being offended because they were upbraided for their sins, they slew the prophets themselves with studied[573] tortures: all which things are sealed up and preserved in the sacred writings. For the prophet Jeremiah says:[574] "I sent to you my servants the prophets; I sent them before the morning light; but ye did not hearken, nor incline your ears to hear, when I spake unto you: let every one of you turn from his evil way, and from your most corrupt affections; and ye shall dwell in the land which I gave to you and to your fathers for ever.[575] Walk ye not after strange gods, to serve them; and provoke me not to anger with the works of your hands, that I should destroy you." The prophet Ezra[576] also, who was in the times of the same Cyrus by whom the Jews were restored, thus speaks: "They rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them, that they might turn unto Thee."

The prophet Elias also, in the third book of Kings:[577] "I have been very jealous[578] for the Lord God of hosts, because the children of Israel have forsaken Thee, thrown down Thine altars, and slain Thy prophets with the sword; and I only am left, and they seek my life to take it away." On account of these impieties of theirs He cast them off for ever;[579]

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[570] Testamentum, properly the solemn declaration of a will.

[571] Converteret, "turn to."

[572] Alienigenis. Comp. Eph. ii. 12: "Aliens from the commonwealth of Israel, and strangers from the covenants of promise."

[573] Exquisitis.

[574] Jer. xxv. 4–6.

[575] From generation to generation.

[576] Neh. ix. 26. The book of Nehemiah is called by the Greek writers the second book of Ezra. The words quoted are spoken by the Levites.

[577] Kings xix. 10. The 1st and 2d Samuel are in the Septuagint 1st and 2d Kings, and 1st and 2d Kings are 3d and 4th.

[578] I have been jealous with jealousy—Æmulando æmulatus sum,—a Hebraism. So Luke xxii. 15; John iii. 29.

[579] Fathers were said to disown (abdicare) and cast off degenerate sons.

and so He ceased to send to them prophets. But He commanded His own Son, the first-begotten,[580] the maker of all things, His own counsellor, to descend from heaven, that He might transfer the sacred religion of God to the Gentiles,[581] that is, to those who were ignorant of God, and might teach them righteousness, which the perfidious people had cast aside. And He had long before threatened that He would do this, as the prophet Malachi[582] shows, saying: "I have no pleasure in you, saith the Lord, and I will not accept an offering from your hands; for from the rising of the sun even unto its setting, my name shall be great[583] among the Gentiles." David also in the seventeenth Psalm[584] says: "Thou wilt make me the head of the heathen; a people whom I have not known shall serve me." Isaiah[585] also thus speaks: "I come to gather all nations and tongues; and they shall come and see my glory; and I will send among them a sign, and I will send those that escape of them unto the nations which are afar off, which have not heard my fame; and they shall declare my glory among the Gentiles." Therefore, when God wished to send to the earth one who should measure[586] His temple, He was unwilling to send him with heavenly power and glory, that the people who had been ungrateful towards God might be led into the greatest error, and suffer punishment for their crimes, since they had not received their Lord and God, as the prophets had before foretold that it would thus happen. 110 For Isaiah whom the Jews most cruelly slew, cutting him asunder with a saw,[587] thus speaks:[588] "Hear, O heaven; and give ear, O earth: for the Lord hath spoken, I have begotten sons, and lifted[589] them up on high, and they have rejected me. The ox knoweth his owner, and the ass his master's stall; but Israel hath not known, my people has not understood." Jeremiah also says, in like manner:[590] "The turtle and the swallow hath known her time, and the sparrows of the field have observed[591] the times of their coming: but my people have not known the judgment of the Lord. How do you say, We are wise, and the law of the Lord is with us? The meting out[592] is in vain; the scribes are deceived and confounded: the wise men are dismayed and taken, for they have rejected the word of the Lord."

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[580] Thus Col. i. 18, "who is the beginning, the first-born from the dead."

[581] The nations.

[582] Mal. i. 10, 11.

[583] In the Septuagint δεδόξασται, "has been glorified."

[584] Ps. xviii. 43. The quotation is from the Septuagint, καταστήεις; our version reads, "Thou hast made me."

[585] Isa. lxvi. 18, 19. The quotation is again taken from the Septuagint.

[586] See Ezek. xli., where an angel measures the temple; and Rev. xi., where an angel directs John to measure it.

[587] The Scriptures do not make mention of the death of Isaiah. It is supposed that there is an allusion to it in Heb. xi. 37.

[588] Isa. i. 2, 3.

[589] Filios genui et exaltavi. This is quoted from the Septuagint.

[590] Jer. viii. 7–9.

[591] This is quoted from the Septuagint; literally, have watched for, custodierunt.

Therefore (as I had begun to say), when God had determined to send to men a teacher of righteousness, He commanded Him to be born again a second time in the flesh, and to be made in the likeness of man himself, to whom he was about to be a guide, and companion, and teacher. But since God is kind and merciful[593] to His people, He sent Him to those very persons whom He hated,[594] that He might not close the way of salvation against them for ever, but might give them a free opportunity of following God, that they might both gain the reward of life if they should follow Him (which many of them do, and have done), and that they might incur the penalty of death by their fault if they should reject their King. He ordered Him therefore to be born again among them, and of their seed, lest, if He should be born of another nation, they might be able to allege a just excuse from the law for their rejection of Him; and at the same time, that there might be no nation at all under heaven to which the hope of immortality should be denied.

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[592] Metatura. There is considerable difference in the readings of this passage. The text, as given above, deviates considerably from the Septuagint, which is more nearly expressed by the reading of other editions: "Incassum facta est metatura falsa, scribæ confusi sunt."

[593] Pius. The word is often used to represent kindness.

[594] Men are represented as being enemies to God. The enmity is on man's side, but if persisted in, must make God his enemy. See Rom. v. 9, 10, and Isa. lxiii. 10.

CHAP. XII.—OF THE BIRTH OF JESUS FROM THE VIRGIN; OF HIS LIFE, DEATH, AND RESURRECTION, AND THE TESTIMONIES OF THE PROPHETS RESPECTING THESE THINGS.

Therefore the Holy Spirit of God, descending from heaven, chose the holy Virgin, that He might enter into her womb.[595] But she, being filled by the possession[596] of the Divine Spirit, conceived; and without any intercourse with a man, her virgin womb was suddenly impregned. But if it is known to all that certain animals are accustomed to conceive[597] by the wind and the breeze, why should any one think it wonderful when we say that a virgin was made fruitful by the Spirit of God, to whom whatever He may wish is easy? And this might have appeared incredible, had not the prophets many ages previously foretold its occurrence. Thus Solomon speaks:[598] "The womb of a virgin was strengthened, and conceived; and a virgin was made fruitful, and became a mother in great pity." Likewise the prophet Isaiah,[599] whose words are these: "Therefore God Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son; and ye shall call His name Emmanuel." What can be more manifest than this? This was read by the Jews, who denied Him. If any one thinks that these things are invented by us, let him inquire of them, let him take especially from them: the testimony is sufficiently strong to prove the truth, when it is alleged by enemies themselves. But He was never called Emmanuel, but Jesus, who in Latin is called Saving, or Saviour,[600] because He comes bringing salvation to all nations. But by this name the prophet declared that God incarnate was about to come to men. For Emmanuel signifies God with us; because when He was born of a virgin, men ought to confess that God was with them, that is, on the earth and in mortal flesh. Whence David[601] says in the eighty-fourth Psalm, "Truth has sprung out of the earth;" because God, in whom is truth, hath taken a body of earth, that He might open a way of salvation to those of the earth. In like manner Isaiah also:[602] "But they disbelieved, and vexed His Holy Spirit; and He was turned to be their enemy. And He Himself fought against them, and He remembered the days of old,[603] who raised up from the earth a shepherd of the sheep.” But who this shepherd was about to be, he declared in another place,[604] saying: “Let the heavens rejoice, and let the clouds put on righteousness; let the earth open, and put forth a Saviour. For I the Lord have begotten Him.” But the Saviour is, as we have said before, Jesus. But in another place the same prophet also thus proclaimed:[605] “Behold, unto us a child is born, unto us a Son is given, whose dominion is upon His shoulders, and His name is called Messenger of great counsel.” For on this account He was sent by God the Father, that He might reveal to all the nations which are under heaven the sacred mystery of the only true God, which was taken away from the perfidious people, who ofttimes sinned against God. Daniel also foretold similar things:[606] “I saw,” he said, “in a vision of the night, and, behold, one like the Son of man coming with the clouds of heaven, and He came even to the Ancient of days. And they who stood by brought Him near[607] before Him. And there was given unto Him a kingdom, and glory, and dominion; and all people, tribes, and languages shall serve Him: and His dominion is everlasting, which shall never pass away, and His kingdom shall not be destroyed.” How then do the Jews both confess and expect the Christ of God? who rejected Him on this account, because He was born of man. For since it is so arranged by God that the same Christ should twice come to the earth, once to announce to the nations the one God, then again to reign, why do they who did not believe in His first advent believe in the second?

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[595] Se insinuaret.

[596] Divino spiritu hausto.

[597] So Virgil, *Georgic* iii. 274:— "Et sæpe sine ullis Conjugiis vento gravidæ, mirabile dictu." This theory of the impregnation of mares by the wind was general among the ancients.

[598] This passage does not occur in the writings of Solomon, or in the Old Testament. [Possibly from some copy (North African) of the "Book of Wisdom," interpolated from a marginal comment.]

[599] Isa. vii. 14.

[600] Salutaris, sive Salvator.

[601] Ps. lxxxv. 12, quoted from the Septuagint.

[602] Isa. lxiii. 10.

But the prophet comprises both His advents in few words. Behold, he says, one like the Son of man coming with the clouds of heaven. He did not say, like the Son of God, but the Son of man, that he might show that He had[608] to be clothed with flesh on the earth, that having assumed the form of a man and the condition of mortality, He might teach men righteousness; and when, having completed the commands of God, He had revealed the truth to the nations, He might also suffer death, that He might overcome and lay open[609] the other world also, and thus at length rising again, He might proceed to His Father borne aloft on a cloud.[610] For the prophet said in addition: And came even to the Ancient of days, and was presented to Him. He called the Most High God the Ancient of days, whose age and origin cannot be comprehended; for He alone was from generations, and He will be always to generations.[611] But that Christ, after His passion and resurrection, was about to ascend to God the Father, David bore witness in these words in the cixth Psalm:[612] "The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool." Whom could this prophet, being himself a king, call his Lord, who sat at the right hand of God, but Christ the Son of God, who is King of kings and Lord of lords? And this is more plainly shown by Isaiah,[613] when he says: "Thus saith the Lord God to my Lord Christ, whose right hand I have holden; I will subdue nations before Him, and will break the strength of kings. I will open before Him gates, and the cities shall not be closed. I will go before Thee, and will make the mountains level; and I will break in pieces the gates of brass, and shatter the bars of iron; and I will give Thee the hidden and invisible treasures, that Thou mayest know that I am the Lord God, which call Thee by Thy name, the God of Israel." Lastly, on account of the goodness and faithfulness which He displayed towards God on earth, there was given to Him a kingdom, and glory, and dominion; and all people, tribes, and languages shall serve Him; and His dominion is everlasting, and that which shall never pass away, and His kingdom shall not be destroyed. And this is understood in two ways: that even now He has an everlasting dominion, when all nations and all languages adore His name, confess His majesty, follow His teaching, and imitate His goodness: He has power and glory, in that all tribes of the earth obey His precepts. And also, when He shall come again with majesty and glory to judge every soul, and to restore the righteous to life, then He shall truly have the government of the whole earth: then, every evil having been removed from the affairs of men, a golden age (as the poets call it), that is, a time of righteousness and peace, will arise. But we will speak of these things more fully in the last book, when we shall speak of His second advent; now let us treat of His first advent, as we began.

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[603] The days of the age. In the next clause the text differs both from the Hebrew and the Septuagint—which the English authorized version follows—“who raised up out of the sea.”

[604] Isa. xlv. 8, quoted from the Septuagint.

[605] Isa. ix. 6, from the Septuagint.

[606] Dan. vii. 13, 14.

[607] Obtulerunt eum, “presented Him.”

[608] Quod carne indui haberet in terrâ. Another reading is “deberet,” but the present is in accordance with the style of Lactantius.

[609] Inferos resignaret.

[610] Acts i. 9: “A cloud received Him out of their sight.”

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[611] Ps. xc. 2.

[612] Ps. cx. 1.

[613] Isa. xlv. 1–3. The quotation is from the Septuagint. It expressly refers to Cyrus, whom God raised up to accomplish His will; but the prophecy may have a further reference to Christ, as is here supposed.

CHAP. XIII.—OF JESUS, GOD AND MAN; AND THE TESTIMONIES OF THE PROPHETS CONCERNING HIM.

Therefore the Most High God, and Parent of all, when He had purposed to transfer[614] His religion, sent from heaven a teacher of righteousness, that in Him or through Him He might give a new law to new worshippers; not as He had before done, by the instrumentality of man. Nevertheless it was His pleasure that He should be born as a man, that in all things He might be like His supreme Father. For God the Father Himself, who is the origin and source of all things, inasmuch as He is without parents, is most truly named by Trismegistus "fatherless" and "motherless,"[615] because He was born from no one. For which reason it was befitting that the Son also should be twice born, that He also might become "fatherless" and "motherless." For in His first nativity, which was spiritual, He was "motherless," because He was begotten by God the Father alone, without the office of a mother. But in His second, which was in the flesh, He was born of a virgin's womb without the office of a father, that, bearing a middle substance between God and man, He might be able, as it were, to take by the hand this frail and weak nature of ours, and raise it to immortality. He became both the Son of God through the Spirit, and the Son of man through the flesh,—that is, both God and man. The power of God was displayed in Him, from the works which He performed; the frailty of the man, from the passion which He endured: on what account He undertook it I will mention a little later. In the meantime, we learn from the predictions of the prophets that He was both God and man—composed[616] of both natures. Isaiah testifies that He was God in these words:[617] "Egypt is wearied,[618] and the merchandise of Ethiopia, and the Sabæans, men of stature, shall come over unto Thee, and shall be Thy servants: and they shall walk behind Thee; in chains they shall fall down unto Thee, and shall make supplication unto Thee, Since God is in Thee, and there is no other God besides Thee. For Thou art God, and we knew Thee not, the God of Israel, the Saviour. They shall all be confounded and ashamed who oppose Thee, and shall fall into confusion." In like manner the prophet Jeremiah[619] thus speaks: "This is our God, and there shall none other be compared unto

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[614] From the Israelites, to whom He first revealed Himself, to the Gentile world at large.

[615] ἀπάτωρ and ἀμήτωρ. See Heb. vii. 3, where Melchisedec is a type of Christ.

[616] Ex utroque genere permistum. Though the Godhead and the manhood are joined together in one person in our Lord Jesus Christ, there is no confounding of the two natures: each is whole and perfect. While Nestorius held that there were two persons in Christ, Eutyches fell into the opposite error, and taught that the two natures were so blended together as to form one mixed nature. The expression in the text is not very clear.

[617] Isa. xlv. 14–16.

[618] Fatigata est Ægyptus. This is taken from the Septuagint.

[619] This quotation is from the apocryphal book of Baruch iii. 35–37, which is sometimes spoken of as the book of Jeremiah Baruch.

Him. He hath found out all the way of knowledge, and hath given it unto Jacob His servant, and to Israel His beloved. Afterward He was seen upon earth, and dwelt among men."

David also, in the forty-fourth Psalm:[620] "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness." By which word he also shows His name, since (as I have shown above) He was called Christ from His anointing. Then, that He was also man, Jeremiah teaches, saying:[621] "And He is a man, and who hath known Him?" Also Isaiah:[622] "And God shall send to them a man, who shall save them, shall save them by judging." But Moses also, in Numbers,[623] thus speaks: "There shall arise a star out of Jacob, and a man[624] shall spring forth from Israel." On which account the Milesian Apollo,[625] being asked whether He was God or man, replied in this manner: "He was mortal as to His body, being wise with wondrous works; but being taken with arms under Chaldean judges, with nails and the cross He endured a bitter end." In the first verse he spoke the truth, but he skilfully deceived him who asked the question, who was entirely ignorant of the mystery of the truth. For he appears to have denied that He was God. But when he acknowledges that He was mortal as to the flesh, which we also declare, it follows that as to the spirit He was God, which we affirm. For why would it have been necessary to make mention of the flesh, since it was sufficient to say that He was mortal? But being pressed by the truth, he could not deny the real state of the case; as that which he says, that He was wise.

What do you reply to this, Apollo? If he is wise, then his system of instruction is wisdom, and no other; and they are wise who follow it, and no others. Why then are we commonly esteemed as foolish, and visionary, and senseless, who follow a Master who is wise even by the confession of the gods themselves? For in that he said that He wrought wonderful deeds, by which He especially claimed faith is His divinity, he now appears to assent to us, when he says the same things in which we boast. But, however, he recovers himself, and again has recourse to demoniacal frauds. For when he had been compelled to speak the truth, he now appeared to be a betrayer of the gods and of himself, unless he had, by a deceptive falsehood, concealed that which the truth had extorted from him. He says, therefore, that He did indeed perform wonderful works, yet not by divine power, but by magic. What wonder if Apollo thus persuaded men ignorant of the truth, when the Jews also, worshippers (as they seemed to be) of the Most High God, entertained the same opinion, though they had every day before their eyes those miracles which the prophets had foretold to them as about to happen, and 113 yet they could not be induced by the contemplation of such powers to believe that He whom they saw was God? On this account, David, whom they especially read above the other prophets, in the twenty-seventh Psalm[626] thus condemns them: "Render to them their desert, because they regard not the works of the Lord." Both David himself and other prophets announced that of the house of this very David, Christ should be born according to the flesh. Thus it is written in Isaiah:[627] "And in that day there shall be a root of Jesse, and He who shall arise to rule over the nations, in Him shall the Gentiles trust; and His rest shall be glorious." And in another place:[628] "There shall come forth a rod out of the stem of Jesse, and a blossom[629] shall grow out of his root; and the Spirit of God shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of piety; and He shall be filled[630] with the spirit of fear of the Lord." Now Jesse was the father of David, from whose root he foretold that a blossom would arise; namely him of whom the Sibyl speaks, "A pure blossom shall spring forth."

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[620] Ps. xlv. 6, 7.

[621] Jer. xvii. 9. The passage is quoted from the Septuagint.

[622] Isa. xix. 20, quoted from the Septuagint.

[623] Num. xxiv. 17. The well-known prophecy of Balaam is here spoken of as though given by Moses, who only records it. [In an elucidation touching the Sibyls, I shall recur to the case of Balaam.]

[624] Exsurget homo ex Israel This is taken from the Septuagint, instead of the ordinary reading, "A sceptre shall rise out of Israel."

[625] [The oracle of Apollo Didymæus; from the Milesian temple burnt by Xerxes. Readers will remember the humour of Arnobius about these divers names, vol. vi. p. 419, this series.]

Also in the second book of Kings, the prophet Nathan was sent to David, who wished to build a temple for God; and this was the word of the Lord to Nathan, saying:[631] "Go and tell my servant David, Thus saith the Lord Almighty, Thou shall not build me a house for me to dwell in; but when thy days be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, and I will establish His kingdom. He shall build me a house for my name, and I will set up His throne for ever; and I will be to Him for a father, and He shall be to me for a son; and His house shall be established,[632] and His kingdom for ever." But the reason why the Jews did not understand these things was this, because Solomon the son of David built a temple for God, and the city which he called from his own name, Jerusalem.[633] Therefore they referred the predictions of the prophets to him. Now Solomon received the government of the kingdom from his father himself. But the prophets spoke of Him who was then born after that David had slept with his fathers. Besides, the reign of Solomon was not everlasting; for he reigned forty years. In the next place, Solomon was never called the son of God, but the son of David; and the house which he built was not firmly established,[634] as the Church, which is the true temple of God, which does not consist of walls, but of the heart[635] and faith of the men who believe on Him, and are called faithful. But that temple of Solomon, inasmuch as it was built by the hand, fell by the hand. Lastly, his father, in the cxxvith Psalm, prophesied in this manner respecting the works of his son:[636] "Except the Lord build the house, they have laboured in vain that built it; except the Lord keep the city, the watchman hath waked but in vain."

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[626] Ps. xxviii. 4, 5.

[627] Isa. xi. 10.

[628] Isa. xi. 1, 2.

[629] Flos. Quoted from the Septuagint, ἄνθος.

[630] Implebit eum spiritus timoris Dei.

[631] 2 Sam. vii. 4, 5, 12–14, 16.

[632] Fidem consequetur, following the Septuagint πιστωθήσεται.

[633] Hierosolyma. As though derived from ἱερόν and Σολομῶν. But Solomon was not the founder of the city. The name is probably derived from Salem, of which city Melchisedec was king. Some derive it from Jebus (the ancient name of the city) and Salem. [See vol. ii. p. 107, note 3, this series.]

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[634] Non est fidem consecuta, as above.

[635] Thus Peter speaks, 1 Ep. ii. 5, "Ye are built up a spiritual house."

[636] Ps. cxxvii. 1.

CHAP. XIV.—OF THE PRIESTHOOD OF JESUS FORETOLD BY THE PROPHETS.

From which things it is evident that all the prophets declared concerning Christ, that it should come to pass at some time, that being born with a body[637] of the race of David, He should build an eternal temple in honour of God, which is called the Church, and assemble all nations to the true worship of God. This is the faithful house, this is the everlasting temple; and if any one hath not sacrificed in this, he will not have the reward of immortality. And since Christ was the builder of this great and eternal temple, He must also have an everlasting priesthood in it; and there can be no approach to the shrine of the temple, and to the sight of God, except through Him who built the temple. David in the cixth Psalm teaches the same, saying:[638] "Before the morning-star I begat Thee. The Lord hath sworn, and will not repent; Thou art a priest for ever, after the order of Melchisedec." Also in the first book of Kings:[639] "And I will raise me up a faithful Priest, who shall do all things that are in mine heart; and I will build him a sure[640] house; and he shall walk in my sight[641] all his days." But who this was about to be, to whom God promised an everlasting priesthood, Zechariah most plainly teaches, even mentioning His name:[642] "And the Lord God showed me Jesus[643] the great Priest standing before the face of the angel of the Lord, and the adversary[644] was standing at His right hand to resist Him. And the Lord said unto the adversary, The Lord who hath chosen Jerusalem rebuke thee; and lo, a brand plucked out of the fire. 114 And Jesus was clothed with filthy garments, and He was standing before the face of the angel. And He answered and spake unto those that stood around before His face, saying, Take away the filthy garments from Him, and clothe Him with a flowing[645] garment, and place a fair mitre[646] upon His head; and they clothed Him with a garment, and placed a fair mitre upon His head. And the angel of the Lord stood, and protested, saying to Jesus: Thus saith the Lord of hosts, If Thou wilt walk in my ways, and keep my precepts, Thou shalt judge my house, and I will give Thee those that may walk with Thee in the midst of these that stand by. Hear, therefore, O Jesus, Thou great Priest.”

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[637] Corporaliter.

[638] Ps. cx. 3, 4, quoted from the Septuagint. With reference to this priesthood, see Heb. v.

[639] 1 Sam. ii. 35.

[640] Fidelem, i.e.; firm and stedfast.

[641] In conspectu meo. The Septuagint, ἐνώπιον χριστοῦ μου; and so the English authorized version, "before my anointed."

[642] Zech. iii. 1–8.

[643] The authorized version reads Joshua, which has the same meaning with Jesus. See Heb. iv. 8. [Compare Justin, vol. i. note 4, p. 227.]

[644] Diabolus, i.e., the calumniator. To stand on the right hand is to accuse with authority. See Ps. cix. 6.

[645] Tunica talaris, a garment reaching to the ankles; in Greek, ποδήρης.

[646] Cidarim; an Eastern word denoting a head-dress worn by the Persian kings, or, as in this passage, the mitre of the Jewish high priest.

Who, therefore, would not believe that the Jews were then deprived of understanding, who, when they read and heard these things, laid impious hands upon their God? But from the time in which Zechariah lived, until the fifteenth year of the reign of Tiberius Cæsar, in which Christ was crucified, nearly five hundred years are reckoned; since he flourished in the time of Darius and Alexander,[647] who lived not long after the banishment of Tarquinius Superbus. But they were again misled and deceived in the same manner, in supposing that these things were spoken concerning Jesus[648] the son of Nave, who was the successor of Moses, or concerning Jesus the high priest the son of Josedech; to whom none of those things which the prophet related was suited. For they were never clothed in filthy garments, since one of them was a most powerful prince, and the other high priest; or suffered any adversity, so that they should be regarded as a brand plucked from the fire: not did they ever stand in the presence of God and the angels; nor did the prophet speak of the past so much as of the future. He spoke, therefore, of Jesus the Son of God, to show that He would first come in humility and in the flesh. For this is the filthy garment, that He might prepare a temple for God, and might be scorched[649] as a brand with fire—that is, might endure tortures from men, and at last be extinguished. For a half-burnt brand drawn forth from the hearth and extinguished, is commonly so called.[650] But in what manner and with what commands He was sent by God to the earth, the Spirit of God declared through the prophet, teaching us that when He had faithfully and uniformly fulfilled the will of His supreme Father, He should receive judgment[651] and an everlasting dominion. If, He says, Thou wilt walk in my ways, and keep my precepts, then Thou shalt judge my house. What these ways of God were, and what His precepts, is neither doubtful nor obscure. For God, when He saw that wickedness and the worship of false gods had so prevailed throughout the world, that His name had now also been taken away from the memory of men (since even the Jews, who alone had been entrusted with the secret of God, had deserted the living God, and, ensnared by the deceits of demons, had gone astray, and turned aside to the worship of images, and when rebuked by the prophets did not choose to return to God), He sent His Son[652] as an ambassador to men, that He might turn them from their impious and vain worship to the knowledge and worship of the true God; and also that He might turn their minds from foolishness to wisdom, and from wickedness to deeds of righteousness. These are the ways of God, in which He enjoined Him to walk. These are the precepts which He ordered to be observed. But He exhibited faith towards God. For He taught that there is but one God, and that He alone ought to be worshipped. Nor did He at any time say that He Himself was God; for He would not have maintained His faithfulness, if, when sent to abolish the false gods, and to assert the existence of the one God, He had introduced another besides that one. This would have been not to proclaim one God, nor to do the work of Him who sent Him, but to discharge a peculiar office for Himself, and to separate Himself from Him whom He came to reveal. On which account, because He was so faithful, because He arrogated nothing at all to Himself, that He might fulfil the commands of Him who sent Him, He received the dignity of everlasting Priest, and the honour of supreme King, and the authority of Judge, and the name of God.

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[647] Not the Great, but the tenth, a much earlier king of Macedon.

[648] i.e., Joshua the son of Nun, as he is generally called. [Justin, vol. i. pp. 174, 266.]

[649] Ambureretur. The word is applied to anything which is partly burned, burnt around, scorched. Hence Cicero jestingly speaks of Munatius Plancus, at whose instigation the people set fire to the senate-house, as tribunus ambustus. Cic., *pro Milone*

[650] i.e., the word *titio*, “a firebrand,” is thus used.

[651] i.e., authority to judge. [Ps. lxxii. 1 and John v. 22.]

[652] After these words some editions, “principem angelorum,” the chief of angels.

CHAP. XV.—OF THE LIFE AND MIRACLES OF JESUS, AND TESTIMONIES CONCERNING THEM.

Having spoken of the second nativity, in which, He showed Himself in the flesh to men, let us come to those wonderful works, on account of which, though they were signs of heavenly power, the Jews esteemed Him a magician. When He first began to reach maturity[653] He was baptized by the prophet John in the river Jordan, that He might wash[654] away in the spiritual laver not His own sins, for it is evident that He had none, but those of the 115 flesh,[655] which He bare; that as He saved the Jews by undergoing circumcision, so He might save the Gentiles also by baptism—that is, by the pouring forth[656] of the purifying dew. Then a voice from heaven was heard: “Thou art my Son, to-day have I begotten Thee.”[657] Which voice is found to have been foretold by David. And the Spirit of God descended upon Him, formed after the appearance of a white dove.[658] From that time He began to perform the greatest miracles, not by magical tricks, which display nothing true and substantial, but by heavenly strength and power, which were foretold even long ago by the prophets who announced Him; which works are so many, that a single book is not sufficient to comprise them all. I will therefore enumerate them briefly and generally, without any designation of persons and places, that I may be able to come to the setting forth of His passion and cross, to which my discourse has long been hastening. His powers were those which Apollo called wonderful:[659] that wherever He journeyed, by a single word, and in a single moment, He healed the sick and infirm, and those afflicted with every kind of disease: so that those who were deprived of the use of all their limbs, having suddenly received power, were strengthened, and themselves carried their couches, on which they had a little time before been carried. But to the lame, and to those afflicted with some defect[660] of the feet, He not only gave the power of walking, but also of running. Then, also, if any had their eyes blinded in the deepest darkness, He restored them to their former sight. He also loosened the tongues of the dumb, so that[661] they discoursed and spake eloquently. He also opened the ears of the deaf, and caused them to hear;[662] He cleansed the polluted and the blemished.[663] And He performed all these things not by His hands, or the application of any remedy,[664] but by His word and command, as also the Sibyl had foretold: “Doing all things by His word, and healing every disease.”

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[653] Cum primus cœpit adolescere.

[654] Aboleret.

[655] Not of His own flesh, but of human nature. Our Lord Himself gives a better explanation of His baptism, in His reply to the Baptist, who at first forbade him: “Suffer it to be so now, for thus it becometh us to fulfil all righteousness” (Matt. iii. 15).

[656] Perfusione.

[657] Compare Matt. iii. 17 with Ps. ii. 7.

[658] [“A brilliant dove” is the idea. Ps. lxviii. 13. Comp. Justin, vol. i. note 6, p. 243.]

[659] Portentificas.

[660] Pedum vitio afflictos.

[661] In eloquium sermonemque solvebat.

Nor, indeed, is it wonderful that He did wonderful things by His word, since He Himself was the Word of God, relying upon heavenly strength and power. Nor was it enough that He gave strength to the feeble, soundness of body to the maimed, health to the sick and languishing, unless He also raised the dead, as it were unbound from sleep, and recalled them to life.

And the Jews, then, when they saw these things, contended that they were done by demoniacal power, although it was contained in their secret writings that all things should thus come to pass as they did. They read indeed the words of other prophets, and of Isaiah,[665] saying: “Be strong, ye hands that are relaxed; and ye weak knees, be comforted. Ye who are of a fearful[666] heart, fear not, be not afraid: our Lord shall execute judgment; He Himself shall come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear: then shall the lame man leap as a deer, and the tongue of the dumb speak plainly:[667] for in the wilderness water hath broken forth, and a stream in the thirsty land.” But the Sibyl also foretold the same things in these verses:—

> “And there shall be a rising again of the dead; and the course of the lame shall be swift, and the deaf shall hear, and the blind shall see, the dumb shall speak.”

On account of these powers and divine works wrought by Him when a great multitude followed Him of the maimed, or sick, or of those who desired to present their sick to be healed, He went up into a desert mountain to pray there. And when He had tarried there three days, and the people were suffering from hunger, He called His disciples, and asked what quantity of food[668] they had with them. But they said that they had five loaves and two fishes in a wallet. Then He commanded that these should be brought forward, and that the multitude, distributed by fifties, should recline *on the ground*. When the disciples did this, He Himself broke the bread in pieces, and divided the flesh of the fishes, and in His hands both of them were increased. And when He had ordered the disciples to set them before the people, five thousand men were satisfied, and moreover twelve baskets[669] were filled from the fragments which remained. What can be more wonderful, either in narration or in action? But the Sibyl had before foretold that it would take place, whose verses are related to this effect:— 116

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[662] Insinuabat auditum.

[663] Aspersos maculis, i.e., lepers.

[664] Except in the case of the blind man, whose eyes He anointed with clay. John ix. 9.

[665] Isa. xxxv. 3–6. The passage is quoted from the Septuagint. The authorized English version follows the Hebrew, “Strengthen ye the weak hands,” etc.

[666] Pusilli animi.

[667] Plana erit, “shall be intelligible.”

[668] Quantos secum cibos gestarent. See Matt. xiv.; Mark vi.; Luke ix.; John vi.

> “With five loaves at the same time, and with two fishes,
> He shall satisfy five thousand men in the wilderness;
> And afterwards taking all the fragments that remain,
> He shall fill twelve baskets to the hope of many.”

I ask, therefore, what the art of magic could have contrived in this case, the skill of which is of avail for nothing else than for deceiving[670] the eyes? He also, when He was about to retire to a mountain, as He was wont, for the sake of prayer, directed His disciples to take a small ship and go before Him. But they, setting out when evening was now coming on, began to be distressed[671] through a contrary wind. And when they were now in the midst of the sea,[672] then, setting His feet on the sea,[673] He came up to them, walking as though on the solid ground,[674] not as the poets fable Orion walking on the sea, who, while a part of his body was sunk in the water,

> “With his shoulder rises above the waves.”[675]

And again, when He had gone to sleep in the ship, and the wind had begun to rage, even to the extremity of danger, being aroused from sleep, He immediately ordered the wind to be silent; and the waves, which were borne with great violence, were still, and immediately at His word there followed a calm.

But perhaps the sacred writings[676] speak falsely, when they teach that there was such power in Him, that by His command He compelled the winds to obey, the seas to serve

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[669] Cophini. This miracle is always distinguished from the feeding of the four thousand by the use of this word. Thus Juvenal: “Judæis, quorum cophinus, fœnumque supellex.”

[670] Ad circumscribendos oculos. Cicero also uses the word “circumscriptio” to denote “fraud and deceit.”

[671] Laborare.

[672] Pedibus mare ingressus.

[673] Matt. xiv. 24.

[674] In solido. So Virg., *Georg.*, ii. 231:— “Alteque jubebis” In solido puteum demitti.”

[675] Virg., *Æn.*, x. 765.

[676] Matt. viii.; Mark iv.; Luke viii.

Him, diseases to depart, the dead to be submissive. Why should I say that the Sibyls before taught the same things in their verses? one of whom, already mentioned, thus speaks:—

> “He shall still the winds by His word, and calm the sea
> As it rages, treading with feet of peace and in faith.”

And again another, which says:—

> “He shall walk on the waves, He shall release men from disease.
> He shall raise the dead, and drive away many pains;
> And from the bread of one wallet there shall be a satisfying of men.”

Some, refuted by these testimonies, are accustomed to have recourse to the assertion that these poems were not by the Sibyls, but made up and composed by our own writers. But he will assuredly not think this who has read Cicero,[677] and Varro, and other ancient writers, who make mention of the Erythræan and the other Sibyls, from whose books we bring forward these examples; and these authors died before the birth of Christ according to the flesh. But I do not doubt that these poems were in former times regarded as ravings, since no one then understood them. For they announced some marvellous wonders, of which neither the manner, nor the time, nor the author was signified. Lastly, the Erythræan Sibyl says that it would come to pass that she would be called mad and deceitful. But assuredly

> “They will say that the Sibyl
> Is mad, and deceitful: but when all things shall come to pass,
> Then ye will remember me; and no one will any longer
> Say that I, the prophetess of the great God, am mad.”

Therefore they were[678] neglected for many ages; but they received attention after the nativity and passion of Christ had revealed secret things. Thus it was also with the utterances of the prophets, which were read by the people of the Jews for fifteen hundred years and more, but yet were not understood until after Christ had explained[679] them both by His word and by His works. For the prophets spoke of Him; nor could the things which they said have been in any way understood, unless they had been altogether fulfilled.

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[677] Cicero, *De Natura Deorum*, ii.

[678] Jacuerunt. [Elucidation II.]

[679] Interpretatus est.

CHAP. XVI.—OF THE PASSION OF JESUS CHRIST; THAT IT WAS FORETOLD.

I come now to the passion itself, which is often cast in our teeth as a reproach:[680] that we worship a man, and one who was visited and tormented with remarkable punishment: that I may show that this very passion was undergone by Him in accordance with a great and divine plan, and that goodness and truth and wisdom are contained in it alone. For if He had been most happy on the earth, and had reigned through all His life in the greatest prosperity, no wise man would either have believed Him to be a God, or judged Him worthy of divine honour: which is the case with those who are destitute of true divinity, who not only look up[681] to perishable riches, and frail power, and the advantages arising from the benefit of another, but even consecrate them, and knowingly do service to the memory of the dead, worshipping fortune when it is now extinguished, which the wise never regarded as an object of worship even when alive and present with them. For nothing among earthly things can be venerable and worthy of heaven; but it is virtue alone, and justice alone, which can be judged a true, and heavenly, and perpetual good, because it is neither given to any one, nor taken away. And since Christ came upon earth, supplied with virtue and righteousness, yea rather, since He Himself is virtue, and Himself righteousness, He descended that 11
He might teach it and mould the character of man. And having performed this office and embassy from God, on account of this very virtue which He at once taught and practised, He deserved, and was able, to be believed a God by all nations. Therefore, when a great multitude from time to time flocked to Him, either on account of the righteousness which He taught or on account of the miracles which He worked, and heard His precepts, and believed that He was sent by God, and that He was the Son of God, then the rulers and priests of the Jews, excited with anger because they were rebuked by Him as sinners, and perverted by envy, because, while the multitude flocked to Him, they saw themselves despised and deserted, and (that which was the crowning point of their guilt) blinded by folly and error, and unmindful of the instructors sent from heaven, and of the prophets, they caballed against Him, and conceived the impious design of putting Him to death, and torturing Him: of which the prophets had long before written.

For both David, in the beginning of his Psalms, foreseeing in spirit what a crime they were about to commit, says,[682] "Blessed is the man who hath not walked in the way of the ungodly; "and Solomon in the book of Wisdom used these words:[683] "Let us defraud the righteous, for he is unpleasant to us, and upbraideth us with our offences against the law. He maketh his boast that he has the knowledge of God; and he calleth himself the Son of

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[680] The pagans upbraided Christians, that they worshipped a man who was put to death as a slave.

[681] Suspiciunt, "view with admiration."

[682] Ps. i. 1.

[683] Wisd. ii. 12–22.

God. He is made to reprove[684] our thoughts: it grieveth us even to look upon him: for his life is not like the life of others; his ways are of another fashion.[685] We are counted by him as triflers,[686] he withdraweth himself from our ways as from filthiness; he commendeth greatly[687] the latter end of the just, and boasteth that he has God for his Father. Let us see, therefore, if his words be true; let us prove what end[688] he shall have; let us examine him with rebukes and torments that we may know his meekness,[689] and prove his patience; let us condemn him to a shameful death. Such things have they imagined, and have gone astray. For their own folly hath blinded them, and they do not understand the mysteries[690] of God." Does he not describe that impious design entered into by the wicked against God, so that he clearly appears to have been present? But from Solomon, who foretold these things, to the time of their accomplishment, ten hundred and ten years intervened. We feign nothing; we add nothing. They who performed the actions had these accounts; they, against whom these things were spoken, read them. But even now the inheritors of their name and guilt have these accounts, and in their daily readings re-echo their own condemnation as foretold by the voice of the prophets; nor do they ever admit them into their heart, which is also itself a part of their condemnation. The Jews, therefore, being often reproved by Christ, who upbraided them with their sins and iniquities, and being almost deserted by the people, were stirred up to put Him to death.

Now His humility emboldened them to this deed. For when they read with what great power and glory the Son of God was about to descend from heaven, but on the other hand saw Jesus humble, peaceful, of low condition,[691] without comeliness, they did not believe that He was the Son of God, being ignorant that two advents on His part were foretold by the prophets: the first, obscure in humility of the flesh; the other, manifest in the power of His majesty. Of the first David thus speaks in the seventy-first Psalm:[692] "He shall descend as rain upon a fleece; and in His days shall righteousness spring forth, and abundance of peace, as long as the moon is lifted up." For as rain, if it descends upon a fleece, cannot be perceived, because it makes no sound; so he said that Christ would come to the earth without exciting the notice[693] of any, that He might teach righteousness and peace. Isaiah also thus spoke:[694] “Lord, who hath believed our report? and to whom is the arm of the Lord revealed? We made proclamation[695] before Him as children, and as a root in a thirsty land: He has no form nor glory; and we saw Him, and He had no form nor comeliness. But His form was without honour, and defective beyond the rest of men. He is a man acquainted[696] with grief, and knowing how to endure infirmity, because He turned[697] His face away from us; and He was not esteemed. He carries our sins, and He endures pain for us: and we thought that He Himself[698] was in pain, and grief, and vexation. But He was wounded for our transgressions, He was bruised[699] for our offences; the chastisement[700] of our peace was upon Him, by His bruises[701] we are healed. All we like sheep have gone astray, and God hath delivered Him up for our sins.” And in the same manner the Sibyl spoke: “Though an object of pity, dishonoured, without form, He will give hope to those who are objects of pity.” On account of this humility they did not recognise their God, and entered into the detestable design of depriving Him of life, who had come to give them life.

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[684] In traductionem cogitationum nostrarum. Traductio is sometimes used, as here, to denote exposure to ignominy.

[685] Immutatæ sunt.

[686] Nugaces. In the Greek it is εἰς κιβδηλον, as a counterfeit.

[687] Præfert. The Greek has μακαρίζει, "deems happy."

[688] Quæ ventura sunt illi.

[689] Reverentiam.

[690] Sacramenta Dei

[691] Sordidum.

[692] Ps. lxxii. 6, 7, quoted from the Septuagint,

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[693] Sine cujusquam suspicione.

[694] Isa. liii. 1–6.

[695] Annuntiavimus coram ipso sicut pueri; and so the Septuagint, ἀνηγγείλαμεν ἐνάντιον αὐτοῦ ὡς παιδίον. It is most difficult to account for this remarkable translation. The meaning of the passage is plain, that the Messiah would spring from an obscure source. [Elucidation III.]

[696] Homo in plagâ positus. The Septuagint, ἄνθρωπος ἐν πληγῇ ὢν.

[697] Aversus est. So also the Septuagint, ἀπέστραπται τὸ πρόσωπον αὐτοῦ. Some have supposed that there is a reference to lepers, who were compelled to cover their faces.

[698] i.e., for Himself, as though He were bearing the punishment of His own sins.

[699] Infirmatus est.

[700] Doctrina pacis nostræ, “the correction.”

[701] Livore ejus nos sanati sumus. The word “livor” properly denotes the blackness arising from a bruise.

CHAP. XVII.—OF THE SUPERSTITIONS OF THE JEWS, AND THEIR HATRED AGAINST JESUS.

But they alleged other causes for their anger and envy, which they bore shut up[702] within in their hearts—namely, that He destroyed the obligation[703] of the law given by Moses; that is, that He did not rest[704] on the Sabbath, but laboured for the good[705] of men; that He abolished circumcision; that He took away the necessity of abstaining from the flesh of swine;[706]—in which things the mysteries of the Jewish religion consist. On this account, therefore, the rest of the people, who had not yet withdrawn[707] to Christ, were incited by the priests to regard Him as impious, because He destroyed the obligation of the law of God, though He did this not by His own judgment, but according to the will of God, and after the predictions of the prophets. For Micah announced that He would give a new law, in these terms:[708] "The law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations."[709] For the former law, which was given by Moses, was not given on Mount Zion, but on Mount Horeb;[710] and the Sibyl shows that it would come to pass that this law would be destroyed by the Son of God:—

> "But when all these things which I told you shall be accomplished, then all the
> law is fulfilled with respect to Him."

But even Moses himself, by whom the law was given which they so tenaciously maintain, though they have fallen away from God, and have not acknowledged God, had foretold that it would come to pass that a very great prophet would be sent by God, who should be above the law, and be a bearer of the will of God to men. In Deuteronomy he thus left it written:[711] "And the Lord said unto me, I will raise them up a Prophet from among their brethren, like unto thee; and I will put my word in His mouth, and He shall speak unto them all that I shall command Him. And whosoever will not hearken to those things which that Prophet shall speak in my name, I will require[712] it of him." The Lord evidently announced by the law-giver himself that He was about to send His own Son—that is, a law alive, and present[713] in person, and destroy that old law given by a mortal,[714] that by Him who was eternal He might ratify afresh a law which was eternal.

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[702] Intus inclusam. Another reading is, "Intus inclusâ malitia," with malice shut up within.

[703] Solveret, "He loosened or relaxed."

[704] Non vacaret.

[705] Operans in salutem hominum, "by healing diseases and doing good."

[706] There is no mention of this in the Gospels.

[707] Secesserat: "withdrawn themselves from the teaching of the scribes and Pharisees, and betaken themselves to Christ."

[708] Mic. iv. 2, 3.

[709] Some read, "evincet et deliget validas nationes;" but the reading "deliget" seems to have arisen from a corrupt reading of the Septuagint,—ἐκλέξει, "he shall choose," having been substituted for ἐξελεγξει, "he shall rebuke."

[710] The scene of the giving of the law is sometimes spoken of as Horeb, as Ex. iii., and sometimes as Sinai, as Ex. xix. The difficulty of discriminating the two is very great. See Stanley's *Sinai and Palestine* [pp. 29, 32, 36–37, 40–42, etc. Robinson, vol. i. 177, 551.]

In like manner, Isaiah[715] thus prophesied concerning the abolition of circumcision: "Thus saith the Lord to the men of Judah who dwell at Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord your God, and take away the foreskins of your heart, lest my fury come forth like fire, and burn that none can quench it." Also Moses himself says:[716] "In the last days the Lord shall circumcise thine heart to love the Lord thy God." Also Jesus[717] the son of Nun, his successor, said: "And the Lord said unto Jesus, Make thee knives of flint very sharp, and sit and circumcise the children of Israel the second time." He said that this second circumcision would be not of the flesh, as the first was, which the Jews practice even now, but of the heart and spirit, which was delivered by Christ, who was the true Jesus. For the prophet does not say, "And the Lord said unto me," but "unto Jesus," that he might show that God was not speaking of him, but of Christ, to whom God was then speaking. For that Jesus represented[718] Christ: for when he was at first called Auses,[719] Moses, foreseeing the future, ordered that he should be called Jesus; that since he had been chosen as the leader of the warfare against Amalek, who was the enemy of the children of Israel, he might both subdue the adversary by the emblem[720] of the name, and lead the people into the land of promise. And for this reason he was also successor to Moses, to show that the new law given by Christ Jesus was about to succeed to the old law which was given by Moses. For that circumcision of the flesh is plainly irrational; since, if God had so willed it, He might so have formed man from the beginning, that he should be without a foreskin. But it was a figure of this second circumcision, signifying that the breast is to be laid bare; that is, that we ought to live with an open and simple heart, since that part of the body which is circumcised has a kind of resemblance to the heart, and is to be treated with reverence. On this account God ordered that it should be laid bare, that by this argument He might admonish us not to have our breast hidden[721] in obscurity; that is, not to veil any shameful deed within the secrets of conscience. This is the circumcision of the heart of which the prophets speak, which God transferred from the mortal flesh to the soul, which alone is about to endure. For being desirous of promoting our life and salvation in accordance with His own goodness, in that circumcision He hath set before us repentance, that if we lay open our hearts,—that is if we confess our sins and make satisfaction to God,—we shall obtain pardon, which is denied to those who are obstinate and conceal their faults, by Him who regards not the outward appearance, as man does, but the innermost secrets of the heart.[722]

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[711] Deut. xviii. 17–19.

[712] Ego vindicabo in eum.

[713] Vivam præsentemque legem.

[714] Another reading is, "per Moysen," by Moses.

[715] The quotation is not from Isaiah, but from Jer. iv. 3, 4.

[716] Deut. xxx. 6.

[717] i.e., Joshua See Josh. v. 2.

[718] "Figuram gerebat," typified, or set forth as in a figure.

[719] i.e., Osee, Oshea, or Hoshea, as Joshua was first called. See Num. xiii. 8. [But note Num. xiii. 16. The change was significant. See Pearson *On the Creed*, art. ii. 125–128. Thus, "Jehovah-Saviour" = Jesus, and the change was prophetic of "the Name which is above every name." Compare Gen. xxxii. 29 and Phil. ii. 9, 10.]

[720] Per figuram nominis. The name Jesus or Joshua signifies a deliverer or saviour. [Nay, more, Jehovah-Salvator, thus: Hoshea + Jah = Jehoshua = Joshua = Jesus.]

The forbidding of the flesh of swine also has the same intention; for when God commanded them to abstain from this, He willed that this should be especially understood, that they should abstain from sins and impurities. For this animal is filthy and unclean,[723] and never looks up to heaven,[724] but prostrates itself to the earth with its whole body and face: it is always the slave of its appetite and food; nor during its life can it afford any other service, as the other animals do, which either afford a vehicle for riding,[725] or aid in the cultivation of the fields, or draw waggons by their neck, or carry burthens on their back, or furnish a covering with their skins,[726] or abound with a supply of milk, or keep watch for guarding our houses. Therefore He forbade them to use the flesh of the pig for food, that is, not to imitate the life of swine, which are nourished only for death; lest, by devoting themselves to their appetite and pleasures, they should be useless for working righteousness, and should be visited with death. Also that they should not immerse themselves in foul lusts, as the sow, which wallows in the mire;[727] of that they do not serve earthly images, and thus defile themselves with mud: for they do bedaub themselves with mud who worship gods, that is, who worship mud and earth. Thus all the precepts of the Jewish law have for their object the setting forth of righteousness, since they are given in a mysterious[728] manner, that under the figure of carnal things those which are spiritual might be known.

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[721] Involutum. Thus Seneca: "Non est tibi frons ficta, nec in alienam voluptatem sermo compositus, nec cor involutum."

[722] 1 Sam. xvi. 7: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

[723] Lutulentum (besmeared with mud) "et immundum." See 2 Pet. ii. 22.

[724] ["The swine gorges his acorns, and never looks up to the tree from which they fall," as a parable of nature for swinish men.]

[725] Sedendi vehiculum. "Sedeor" is sometimes used in this sense for riding.

[726] Exuviis, used in the same sense as "pellibus."

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[727] Ingurgitat cœno, "plunges into the mire." ["Sus lota in volutabro luti." 2 Pet. ii. 22, *Vulgate.*]

[728] Per figuram. [This *Typology* has never yet been fully or satisfactorily treated. Yet the volumes of Dr. Fairbairn (*Typology of Scripture*, Clarks, Edin.) ought to be known to every Bible student.]

CHAP. XVIII.—OF THE LORD’S PASSION, AND THAT IT WAS FORETOLD.

When, therefore, Christ fulfilled these things which God would have done, and which He foretold many ages before by His prophets, incited by these things, and ignorant of the sacred Scriptures, they conspired together to condemn their God. And though He knew that this would come to pass, and repeatedly[729] said that He must suffer and be put to death for the salvation of many, nevertheless He withdrew Himself with His disciples, not that He might avoid that which it was necessary for Him to undergo and endure, but that He might show what ought to take place in every persecution, that no one should appear to have fallen into it through his own fault: and He announced that it would come to pass that He should be betrayed by one of them. And thus Judas, induced by a bribe, delivered up to the Jews the Son of God. But they took and brought Him before Pontius Pilate, who at that time was administering the province of Syria as governor,[730] and demanded that He should be crucified, though they laid nothing else to His charge except that He said that He was the Son of God, the King of the Jews; also His own saying,[731] “Destroy this temple, which was forty-six years in building, and in three days I will raise it up again without hands,”—signifying that His passion would shortly take place, and that He, having been put to death by the Jews, would rise again on the third day. For He Himself was the true temple of God. They inveighed against these expressions of His, as ill-omened and impious. And when Pilate had heard these things, and He said nothing in His own defence, he gave sentence that there appeared nothing deserving of condemnation in Him. But those most unjust accusers, together with the people whom they had stirred up, began to cry out, and with loud voices to demand His crucifixion. 12

Then Pontius[732] was overpowered both by their outcries, and by the instigation of Herod the tetrarch,[733] who feared lest he should be deposed from his sovereignty. He did not, however, himself pass sentence, but delivered Him up to the Jews, that they themselves might judge Him according to their law.[734] Therefore they led Him away when He had been scourged with rods, and before they crucified Him they mocked Him; for they put upon Him a scarlet[735] robe, and a crown of thorns, and saluted Him as King, and gave Him gall for food, and mingled for Him vinegar to drink. After these things they spat upon His face, and struck Him with the palms of their hands; and when the executioners[736] themselves contended about His garments, they cast lots among themselves for His tunic and mantle.[737] And while all these things were doing, He uttered no voice from His mouth, as though He were dumb. Then they lifted Him up in the midst between two malefactors, who had been condemned for robbery, and fixed Him to the cross. What can I here deplore in so great a crime? or in what words can I lament such great wickedness? For we are not relating the crucifixion of Gavius,[738] which Marcus Tullius followed up with all the spirit and strength of his eloquence, pouring forth as it were the fountains of all his genius, proclaiming that it was an unworthy deed that a Roman citizen should be crucified in violation of all laws. And although He was innocent, and undeserving of that punishment, yet He was put to death, and that, too, by an impious man, who was ignorant of justice. What shall I say respecting the indignity of this cross, on which the Son of God was suspended and nailed?[739] Who will be found so eloquent, and supplied with so great an abundance of deeds and words, what speech flowing with such copious exuberance,[740] as to lament in a befitting manner that cross, which the world itself, and all the elements of the world, bewailed?

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[729] Subinde, “from time to time.”

[730] Legatus. This title was given, in the time of the Roman emperors, to the governors sent by them into the provinces. Pontius Pilate was procurator of Judæa, which was not a separate province, but a dependency of the province of Syria, which was at this time governed by Silanus.

[731] John ii. 19, 20. The forty-six years spoken of were not occupied with the rebuilding of the temple, which was completed in nine years, but with the additional works which Herod the Great and his successors were continually carrying on for the adorning and beautifying of the temple. See Prideaux. [I regret the loose references of the translator, and yet more that the inexorable demands of the press give me time to supply only the more important ones. See *Connections*, book ix. vol. ii. p. 394.]

[732] [It is probable, that, owing to the perpetual and universal recitation of the Creed, this unhappy name has been more frequently uttered and recalled to human memory than that of any other human being.]

[733] Herod Antipas the tetrarch of Galilee. According to St. Luke (xxiii. 15), Herod agreed with Pilate in declaring the innocency of Jesus.

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[734] This statement requires some modification. Pilate did indeed say to the Jews, “Take ye Him, and judge Him according to your law;” but they declared that it was not lawful for them to put any man to death. The punishment was entirely Roman, the mode of death Roman, the executioners Roman soldiers. There were two distinct trials,—one before the Jewish Sanhedrim on a charge of impiety, the other before the Roman governor on a charge of treason.

[735] Punicei coloris. The colour was a kind of red, not purple. [It was mixed with blue, so as to be at once purple and in some reflections scarlet.]

[736] The quaternion of Roman soldiers who carried out the execution.

[737] De tunicâ et pallio. The “tunica” was the inner garment, the “pallium” a mantle or cloak. Thus the proverbial phrase, “tunica proprior pallio.” [Vol. iv. p. 13, Elucidation I., this series.]

[738] Gavius was crucified by Verres. [*In Verrem*, act ii. cap. 62. This event providentially illustrated the extreme wickedness of what was done to our Lord, but so quickened the Roman conscience that it prevented like injustice to St. Paul, although a Roman citizen, over and over again. Acts xvi. 37, 38, and xxii. 24, 25.]

[739] Suffixus.

[740] Tantæ affluentiæ ubertate. [Compare Cicero (ut supra): Crux, crux! inquam infelici et ærumnoso, qui nunquam istam potestatem viderat comparabatur.]

But that these things were thus about to happen, was announced both by the utterances of the prophets and by the predictions of the Sibyls. In Isaiah it is found thus written:[741] "I am not rebellious, nor do I oppose: I gave my back to the scourge, and my cheeks to the hand:[742] I turned not away my face from the foulness of spitting." In like manner David, in the thirty-fourth Psalm:[743] "The abjects[744] were gathered together against me,[745] and they knew me not:[746] they were dispersed, nor did they feel remorse; they tempted me, and greatly[747] derided me; and they gnashed upon me with their teeth." The Sibyl also showed that the same things would happen:—

> "He shall afterwards come into the hands of the unjust and the faithless; and they shall inflict on God blows with impure hands, and with polluted mouths they shall send forth poisonous spittle; and He shall then absolutely[748] give His holy back to stripes."

Likewise respecting His silence, which He perseveringly maintained even to His death, Isaiah thus spoke again:[749] "He was led as a sheep to the slaughter; and as a lamb before the shearer is dumb, so He opened not His mouth." And the above-mentioned Sibyl said:—

> "And being beaten, He shall be silent, lest any one should know what the Word is, or whence it came, that it may speak with mortals; and He shall wear the crown of thorns."

But respecting the food and the drink which they offered to Him before they fastened Him to the cross, David thus speaks in the sixty-eighth Psalm:[750] "And they gave me gall for my meat; and in my thirst they gave me vinegar to drink." The Sibyl foretold that this also would happen:—

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[741] Isa. l. 5, 6, quoted from the Septuagint.

[742] i.e., of the smiters; Gr. εἰς ῥαπίσματα, "blows with the hand."

[743] Ps. xxxv. 15, 16. The quotation is from the Septuagint, and differs widely from the authorized English version.

[744] Flagella, said to be used for men deserving the scourge; wicked men.

[745] Super me, "over me."

[746] Ignoraverunt. Others read "ignoravi," I knew it not.

[747] Deriserunt me derisu. So the Greek, ἐξεμυκτήρισάν με μυκτηρισμόν

[748] ἁπλῶς.

[749] Isa. liii. 7.

[750] Ps. lxix. 21.

> "They gave me gall for my food, and for my thirst vinegar; this inhospitable table they will show."

And another Sibyl rebukes the land of Judæa in these verses:—

> "For you, entertaining hurtful thoughts, did not recognise your God sporting[751] with mortal thoughts; but crowned Him with a crown of thorns, and mingled dreadful gall."

Now, that it would come to pass that the Jews would lay hands upon their God, and put Him to death, these testimonies of the prophets foretold. In Esdras it is thus written:[752] "And Ezra said to the people, This passover is our Saviour and our refuge. Consider and let it come into your heart, that we have to abase Him in a figure; and after these things we will hope in Him, lest this place be deserted for ever, saith the Lord God of hosts. If you will not believe Him, nor hear His announcement, ye shall be a derision among the nations." From which it appears that the Jews had no other hope, unless they purified themselves from blood, and put their hopes in that very person whom they denied.[753] Isaiah also points out their deed, and says:[754] "In His humiliation His judgment was taken away. Who shall declare His generation? for His life shall be taken away from the earth; from the transgressions of my people He was led away to death. And I will give Him the wicked for His burial, and the rich for His death, because He did no wickedness, nor spoke guile with His mouth. Wherefore He shall obtain[755] many, and shall divide the spoils of the strong; because He was delivered up to death, and was reckoned among the transgressors; and He bore the sins of many, and was delivered up on account of their transgressions." David also, in the ninety-third Psalm:[756] "They will hunt after the soul of the righteous, and condemn the innocent blood; and the Lord is become my refuge." Also Jeremiah:[757] "Lord, declare it unto me, and

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[751] παιζοντα. Another reading is πταίοντα, which would imply that they regarded Christ as a transgressor.

[752] Justin Martyr quotes this passage in his *Dialogue with Trypho*, and complains that it had been expunged by the Jews. [See vol. i. p. 234, and remarks of Bishop Kaye, *Justin Martyr*, p. 44, on passages suppressed by the Jews.]

[753] Negaverunt. Another reading is "necaverunt," they put to death.

[754] Isa. liii. 8–10, 12. The quotation is made from the Septuagint.

[755] Consequetur. In the Greek, κληρονομήσει, "shall inherit."

[756] Ps. xciv. 21, 22.

[757] Jer. xi. 18, 19, quoted from the Septuagint.

I shall know. Then I saw their devices; I was led as an innocent[758] lamb to the sacrifice;[759] they meditated a plan against me, saying, Come, let us send wood into his bread,[760] and let us sweep away his life from the earth, and his name shall no more be remembered." Now the wood[761] signifies the cross, and the bread His body; for He Himself is the food and the life of all who believe in the flesh which He bare, and on the cross upon which He was suspended.

Respecting this, however, Moses himself more plainly spoke to this effect, in Deuteronomy:[762] "And Thy life shall hang[763] before Thine eyes; and Thou shall fear day and night, and shalt have no assurance of Thy life." And the same again in Numbers:[764] "God is not in doubt as a man, nor does He suffer threats[765] as the son of man." Zechariah also thus wrote:[766] "And they shall look on me, whom they pierced." Also David in the twenty-first Psalm:[767] "They pierced my hands and my feet; they numbered all my bones; they themselves looked and stared upon me; they divided my garments among them; and upon my vesture they did cast lots." It is evident that the prophet did not speak these things concerning himself. For he was a king, and never endured these sufferings; but the Spirit of God, who was about to suffer these things, after *ten hundred and fifty* years, spoke by him. For this is the number of years from the reign of David to the crucifixion of Christ. But Solomon also, his son, who built Jerusalem, prophesied that this very city would perish in revenge for the sacred cross:[768] "But if ye turn away from me, saith the Lord, and will not keep my truth, I will drive Israel from the land which I have given them; and this house which I have built for them in my name, I will cast it out from all:[769] and Israel shall be for perdition[770] and a reproach to the people; and this house shall be desolate, and every one that shall pass by it shall be astonished, and shall say, Why hath God done these evils to this land and to this house? And they shall say, Because they forsook the Lord their God, and persecuted their King most beloved by God, and crucified Him with great degradation,[771] therefore hath God brought upon them these evils."

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[758] Sine malitiâ. Another reading is "sine maculâ," without spot.

[759] Ad victimam.

[760] For the various explanations, see Pole's *Synopsis* Some suppose that there is a reference to the corruption of food by poisonous wood; others that the meaning is a substitution of wood for bread. Another explanation is, that the word translated bread denotes fruit, as in the English authorized version, "Let us destroy the tree, with the fruit thereof." But see Pole on the passage. [Jer xi. 19. Here is a very insufficient note, the *typology* of Scripture not being duly observed. Compare Tertullian, vol. iii. p. 166, especially at note 10, which illustrates the uniform spirit of the Fathers in dealing with the Jews. And note Bishop Kaye's remark, vol. ii. p. 206, note 5, this series.]

[761] This explanation appears altogether fanciful and unwarranted.

[762] Deut. xxviii. 66.

[763] So the Septuagint. The English authorized version appears accurately to express the idea intended to be conveyed: "Thy life shall hang in doubt before Thee."

[764] The idea is that God is not in doubt, as a man, as to His conduct, nor is He liable to change His mind, or to be influenced by threats or in any other way.

[765] Minas patitur.

[766] Zech. xii. 10.

[767] Ps. xxii. 16–18. [Compare vol. i. p. 176, note 4, this series.]

[768] 1 Kings ix. 6–9, with some additions and omissions; and 1 Chron. vii. 19–22.

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[769] Ex omnibus. The English authorized version has, "out of my sight."

[770] In perditionem et improperium.

[771] This is not taken from the passages cited, nor from the Old Testament.

CHAP. XIX.—OF THE DEATH, BURIAL, AND RESURRECTION OF JESUS; AND THE PREDICTIONS OF THESE EVENTS.

What more can now be said respecting the crime of the Jews, than that they were then blinded and seized with incurable madness, who read these things daily, and yet neither understood them, nor were able to be on their guard so as not to do them? Therefore, being lifted up and nailed to the cross, He cried to the Lord with a loud voice, and of His own accord gave up His spirit. And at the same hour there was an earthquake; and the veil of the temple, which separated the two tabernacles, was rent into two parts; and the sun suddenly withdrew its light, and there was darkness from the sixth[772] even to the ninth hour. Of which event the prophet Amos testifies:[773] "And it shall come to pass in that day, saith the Lord, that the sun shall go down at noon, and the daylight shall be darkened; and I will turn your feasts into mourning, and your songs into lamentation." Also Jeremiah:[774] "She who brings forth is affrighted, and vexed in spirit; her sun is gone down while it was yet mid-day; she hath been ashamed and confounded;[775] and the residue of them will I give to the sword in the sight of their enemies." And the Sibyl:—

> "And the veil of the temple shall be rent, and at midday there shall be dark vast
> night for three hours,"

When these things were done, even by the heavenly prodigies, they were not able to understand their crime.

But since He had foretold that on the third day He should rise again from the dead, fearing lest, the body having been stolen by the disciples, and removed, all should believe that He had risen, and there should be a much greater disturbance among the people, they took Him down from the cross, and having shut Him up in a tomb, they securely surrounded it with a guard of soldiers. But on the third day, before light, there was an earthquake, and the sepulchre was suddenly opened; and the guard, who were astonished and stupefied with fear, seeing nothing, He came forth uninjured and alive from the sepulchre, and went into Galilee to seek His disciples: but nothing was found in the sepulchre except the grave-clothes in which they had enclosed and wrapt His body. Now, that He would not remain in hell,[776] but rise again on the third day, had been foretold by the prophets. David says, in the fifteenth

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[772] i.e., from noon. [Elucidation IV.]

[773] Amos viii. 9, 10.

[774] Jer. xv. 9.

[775] Confusa est et maledicta.

[776] i.e., Hades, the place of departed spirits.

Psalm:[777] "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine holy one to see corruption." Also in the third Psalm:[778] "I laid me down to sleep, and took my rest, and rose again, for the Lord sustained me." Hosea also, the first of the twelve prophets, testified of His resurrection:[779] "This my Son is wise, therefore He will not remain in the anguish of His sons: and I will redeem Him from the power[780] of the grave. Where is thy judgment, O death? or where is thy sting?" The same also in another place:[781] "After two days, He will revive us in the third day." And therefore the Sibyl said, that after three days' sleep he would put an end to death:—

> "And after sleeping three days, He shall put an end to the fate of death; and then,
> releasing Himself from the dead, He shall come to light, first showing
> to the called ones the beginning of the resurrection."

For He gained life for us by overcoming death. No hope, therefore, of gaining immortality is given to man, unless he shall believe on Him, and shall take up that cross to be borne and endured.

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[777] Ps. xvi. 10.

[778] Ps. iii. 5.

[779] Hos. xiii. 13, 14.

[780] De manu inferorum.

[781] Hos. vi. 2.

CHAP. XX.—OF THE DEPARTURE OF JESUS INTO GALILEE AFTER HIS RESURRECTION; AND OF THE TWO TESTAMENTS, THE OLD AND THE NEW.

Therefore He went into Galilee, for He was unwilling to show Himself to the Jews, lest He should lead them to repentance, and restore them from their impiety to a sound mind.[782] And *there He* opened to His disciples again assembled the writings of Holy Scripture, that is, the secrets of the prophets; which before His suffering could by no means be understood, for they told of Him and of His passion. Therefore Moses, and the prophets also themselves, call the law which was given to the Jews a testament: for unless the testator shall have died, a testament cannot be confirmed; nor can that which is written in it be known, because it is closed and sealed. And thus, unless Christ had undergone death, the testament could not have been opened; that is, the mystery of God could not have been unveiled[783] and understood.

But all Scripture is divided into two Testaments. That which preceded the advent and passion of Christ—that is, the law and the prophets—is called the Old; but those things which were written after His resurrection are named the New Testament. The Jews make use of the Old, we of the New: but yet they are not discordant, for the New is the fulfilling of the Old, and in both there is the same testator, even Christ, who, having suffered death for us, made us heirs of His everlasting kingdom, the people of the Jews being deprived and disinherited.[784] As the prophet Jeremiah testifies when he speaks such things:[785] "Behold, the days come, saith the Lord, that I will make a new testament[786] to the house of Israel and the house of Judah, not according to the testament which I made to their fathers, in the day 123 that I took them by the hand to bring them out of the land of Egypt; for they continued not in my testament, and I disregarded[787] them, saith the Lord." Also in another place he says in like manner:[788] "I have forsaken my house, I have given up mine heritage into the hand of its enemies. Mine heritage is become unto me as a lion in the forest; it hath cried out against me, therefore have I hated it." Since the inheritance is His heavenly kingdom, it is evident that He does not say that He hates the inheritance itself, but the heirs, who have been ungrateful towards Him, and impious. Mine heritage, he says, is become unto me as a lion; that is, I am become a prey and a devouring to my heirs, who have slain me as the flock. It hath cried out against me; that is, they have pronounced against me the sentence of death and the cross. For that which He said above, that He would make[789] a new testament to the house of Judah, shows that the old testament which was given by Moses was not perfect;[790] but that that which was to be given by Christ would be complete. But it is plain that the house of Judah does not signify the Jews, whom He casts off, but us, who have been called by Him out of the Gentiles, and have by adoption succeeded to their place, and are called sons[791] of the Jews, which the Sibyl declares when she says:—

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[782] [A very feeble exposition of Luke xix. 42, 44.]

[783] Revelari, to be laid bare, uncovered, brought to light.

[784] Abdicato et exhæredato. The two expressions are joined together, to give strength. "Abdicati" were sons deprived of a share in their father's possessions during his life; "exhæredati," disinherited, those who have forfeited the right of succession after their father's death.

[785] Jer. xxxi. 31, 32.

[786] Or rather "covenant," διαθήκη, for this signification is much more in accordance with the general meaning of the passage.

[787] Neglexi; Gr. ἠμέλησα.

[788] Jer. xii. 7, 8.

> "The divine race of the blessed, heavenly Jews."

But what that race was about to be, Isaiah teaches, in whose book the Most High Father addresses His Son:[792] "I the Lord God have called Thee in righteousness, and will hold Thine hand, and will keep Thee:[793] and I have given Thee for a covenant of my race,[794] for a light of the Gentiles; to open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." When, therefore, we who were in time past as it were blind, and as it were shut up in the prison of folly, were sitting in darkness, ignorant of God and of the truth, we have been enlightened by Him, who adopted us by His testament; and having freed us from cruel chains, and brought us out to the light of wisdom, He admitted us to the inheritance of His heavenly kingdom.

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[789] Consummaturum, "would complete," "make perfect," as in the next clause.

[790] See Heb. viii. 13, "In that He saith, a new covenant, He hath made the first old."

[791] St. John's testimony is more distinct, i. 12: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

[792] Isa. xlii. 6, 7.

[793] Confirmabo te, "will strengthen Thee."

[794] In testamentum generis mei. The word here rendered "covenant" is the same (testamentum) as that translated in other places "testament," which does not supply the sense here required. The attempt to give the meaning "testament" in all places causes much confusion, as in this passage.

CHAP. XXI.—OF THE ASCENSION OF JESUS, AND THE FORETELLING OF IT; AND OF THE PREACHING AND ACTIONS OF THE DISCIPLES.

But when He had made arrangements with His disciples for the preaching of the Gospel and His name, a cloud suddenly surrounded Him, and carried Him up into heaven, on the fortieth day after His passion, as Daniel had shown that it would be, saying:[795] "And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days." But the disciples, being dispersed through the provinces, everywhere laid the foundations of the Church, themselves also in the name of their divine[796] Master doing many and almost incredible miracles; for at His departure He had endowed them with power and strength, by which the system[797] of their new announcement might be founded and confirmed. But He also opened to them all things which were about to happen, which Peter and Paul preached at Rome; and this preaching being written for the sake of remembrance,[798] became permanent, in which they both declared other wonderful things, and also said that it was about to come to pass, that after a short time God would send against them a king who would subdue[799] the Jews, and level their cities to the ground, and besiege the people themselves, worn out with hunger and thirst. Then it should come to pass that they should feed on the bodies of their own children, and consume one another. Lastly, that they should be taken captive, and come into the hands of their enemies, and should see their wives most cruelly harassed before their eyes, their virgins ravished and polluted, their sons torn in pieces, their little ones dashed to the ground; and lastly, everything laid waste with fire and sword, the captives banished for ever from their own lands, because they had exulted over the well-beloved and most approved Son of God. And so, after their decease, when Nero had put them to death, Vespasian destroyed the name and nation of the Jews, and did all things which they had foretold as about to come to pass.

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[795] Dan. vii. 13.

[796] Magistri Dei.

[797] i.e., the new doctrine which they announced.

[798] In memoriam scripta. This is said to have been the title of a spurious book now lost.

[799] Expugnaret. The word properly signifies to take by storm.

CHAP. XXII.—ARGUMENTS OF UNBELIEVERS AGAINST THE INCARNATION OF JESUS.

I have now confirmed, as I imagine, the things which are thought false and incredible by those who are not instructed in the true knowledge of heavenly learning. But, however, that we may refute those also who are too wise, not without injury to themselves, and who detract from the credit due to divine things, let us disprove their error, that they may at length perceive that the fact ought to have been as we show that it actually was. And although with good judges either testimonies are of sufficient weight without arguments, or arguments without testimonies, we, however, are not content with the one or the other, since we are supplied with both, that we may not leave room for any one of depraved ingenuity either to misunderstand or to dispute on the opposite side. They say that it was impossible for anything to be withdrawn[800] from an immortal nature. They say, in short, that it was unworthy of God to be willing to become man, and to burthen Himself with the infirmity of flesh; to become subject of His own accord to sufferings, to pain, and death: as though it had not been easy for Him to show Himself to men without[801] the weakness incident to a body, and to teach them righteousness (if He so wished) with greater authority, as of one who acknowledged[802] Himself to be God. For in that case all would have obeyed the heavenly precepts, if the influence and power of God enjoining them had been united with them. Why, then (they say), did He not come as God to teach men? why did He render Himself so humble and weak, that it was possible for Him both to be despised by men and to be visited with punishment? why did He suffer violence from those who are weak and mortal? why did He not repel by strength, or avoid by His divine knowledge,[803] the hands of men? why did He not at least in His very death reveal His majesty? but He was led as one without strength to trial, was condemned as one who was guilty, was put to death as one who was mortal. I will carefully refute these things, nor will I permit any one to be in error. For these things were done by a great and wonderful plan; and he who shall understand this, will not only cease to wonder that God was tortured by men, but also will easily see that it could not have been believed that he was God if those very things which he censures had not been done.

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[800] Ut naturæ immortali quidquam decederet.

[801] Citra.

[802] Professi Dei. The expression denotes one who shows himself in his real character, without any veiling or concealment. There is another reading—“professi Deum.”

[803] Divinitate.

CHAP. XXIII.—OF GIVING PRECEPTS, AND ACTING.

If any one gives to men precepts for living, and moulds the characters of others, I ask whether he is bound himself to practice the things which he enjoins, or is not bound. If he shall not do so, his precepts are annulled. For if the things which are enjoined are good, if they place the life of men in the best condition, the instructor ought not to separate himself from the number and assemblage of men among whom he acts; and he ought himself to live in the same manner in which he teaches that men ought to live, lest, by living in another way, he himself should disparage[804] his own precepts, and make his instruction of less value, if in reality he should relax the obligations of that which he endeavours to establish by his words. For every one, when he hears another giving precepts, is unwilling that the necessity of obeying should be imposed upon him, as though the right of liberty were taken from him. Therefore he answers his teacher in this manner: I am not able to do the things which you command, for they are impossible. For you forbid me to be angry, you forbid me to covet, you forbid me to be excited by desire, you forbid me to fear pain or death; but this is so contrary to nature, that all animals are subject to these affections. Or if you are so entirely of opinion that it is possible to resist nature, do you yourself practice the things which you enjoin, that I may know that they are possible? But since you yourself do not practice them, what arrogance is it, to wish to impose upon a free man laws which you yourself do not obey! You who teach, first learn; and before you correct the character of others, correct your own. Who could deny the justice of this answer? Nay! a teacher of this kind will fall into contempt, and will in his turn be mocked, because he also will appear to mock others.

What, therefore, will that instructor do, if these things shall be objected to him? how will he deprive the self-willed[805] of an excuse, unless he teach them by deeds before their eyes[806] that he teaches things which are possible? Whence it comes to pass, that no one obeys the precepts of the philosophers.[807] For men prefer examples rather than words, because it is easy to speak, but difficult to accomplish.[808] Would to heaven that there were as many who acted well as there are who speak well! But they who give precepts, without carrying them out into action, are distrusted;[809] and if they shall be men, will be despised as inconsistent:[810] if it shall be God, He will be met with the excuse of the frailty of man's 125 nature. It remains that words should be confirmed by deeds, which the philosophers are unable to do. Therefore, since the instructors themselves are overcome by the affections which they say that it is our duty to overcome, they are able to train no one to virtue, which they falsely proclaim;[811] and for this cause they imagine that no perfect wise man has as yet existed, that is, in whom the greatest virtue and perfect justice were in harmony with the greatest learning and knowledge. And this indeed was true. For no one since the creation of the world has been such, except Christ, who both delivered wisdom by His word, and confirmed His teaching by presenting virtue to the eyes of men.[812]

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[804] Ipse præceptis suis fidem detrahat.

[805] Contumacibus.

[806] Præsentibus factis.

[807] [See Augustine, quoted in elucidation, vol. vi. p. 541.]

[808] Præstare.

[809] Abest ab iis fides.

[810] Leves.

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[811] [What neither Platonists nor Censors, in their judgments, could effect by their *sophia*, the crucified Jesus has done by His Gospel. The impotence of philosophers as compared with the Carpenter's Son, to change the morals of nations, cannot be gainsaid. See Young's *Christ of History*]

[812] Præsenti virtute.

CHAP. XXIV.—THE OVERTHROWING OF THE ARGUMENTS ABOVE URGED BY WAY OF OBJECTION.

Come, let us now consider whether a teacher sent from heaven can fail to be perfect. I do not as yet speak of Him whom they deny to have come from God. Let us suppose that some one were to be sent from heaven to instruct the life of men in the first principles of virtue, and to form them to righteousness. No one can doubt but that this teacher, who is sent from heaven, would be as perfect in the knowledge of all things as in virtue, lest there should be no difference between a heavenly and an earthly teacher. For in the case of a man his instruction can by no means be from within and of himself.[813] For the mind, shut in by earthly organs, and hindered by a corrupt[814] body, of itself can neither comprehend nor receive the truth, unless it is taught from another source.[815] And if it had this power in the greatest degree, yet it would be unable to attain to the highest virtue, and to resist all vices, the materials of which are contained in our bodily[816] organs. Hence it comes to pass, that an earthly teacher cannot be perfect. But a teacher from heaven, to whom His divine nature gives knowledge, and His immortality gives virtue, must of necessity in His teaching also, as in other things, be perfect and complete. But this cannot by any means happen, unless He should take to Himself a mortal body. And the reason why it cannot happen is manifest. For if He should come to men as God, not to mention that mortal eyes cannot look upon and endure the glory of His majesty in His own person, assuredly God will not be able to teach virtue; for, inasmuch as He is without a body, He will not practice the things which He will teach, and through this His teaching will not be perfect. Otherwise, if it is the greatest virtue patiently to endure pain for the sake of righteousness and duty, if it is virtue not to fear death itself when threatened, and when inflicted to undergo it with fortitude; it follows that the perfect teacher ought both to teach these things by precept, and to confirm them by practice. For he who gives precepts for the life, ought to remove every method[817] of excuse, that he may impose upon men the necessity of obedience, not by any constraint, but by a sense of shame, and yet may leave them liberty, that a reward may be appointed for those who obey, because it was in their power not to obey if they so wished; and a punishment for those who do not obey, because it was in their power to obey if they so wished. How then can excuse be removed, unless the teacher should practice what he teaches, and as it were go before[818] and hold out his hand to one who is about to follow? But how can one practice what he teaches, unless he is like him whom he teaches? For if he be subject to no passion, a man may thus answer him who is the teacher: It is my wish not to sin, but I am overpowered; for I am clothed with frail and weak flesh: it is this which covets, which is angry, which fears pain and death. And thus I am led on against my will;[819] and I sin, not because it is my wish, but because I am compelled. I myself perceive that I sin; but the necessity imposed by my frailty, which I am unable to resist, impels me. What will that teacher of righteousness say in reply to these things? How will he refute and convict a man who shall allege the frailty of the flesh as an excuse for his faults, unless he himself also shall be clothed with flesh, so that he may show that even the flesh is capable of virtue? For obstinacy cannot be refuted except by example. For the things which you teach cannot have any weight unless you shall be the first to practice them; because the nature of men is inclined to faults, and wishes to sin not only with indulgence, but also with a reasonable plea.[820] It is befitting that a master and teacher of virtue should most closely resemble man, that by overpowering sin he may teach man that sin may be overpowered by him. But if he is immortal, he can by no means propose an example to man. For there will stand forth some one persevering in his opinion, and will say: You indeed do not sin, because you are free from this body; you do not covet, because nothing is needed by an immortal; but I have need of many things for the support of this life. You do not fear death, because it can have no power against you. You despise pain, because you can suffer no violence. But I, a mortal, fear both, because they bring upon me the severest tortures, which the weakness of the flesh cannot endure. A teacher of virtue therefore ought to have taken away this excuse from men, that no one may ascribe it to necessity that he sins, rather than to his own fault. Therefore, that a teacher may be perfect, no objection ought to be brought forward by him who is to be taught, so that if he should happen to say, You enjoin impossibilities; the teacher may answer, See, I myself do them. But I am clothed with flesh, and it is the property of flesh to sin.[821] I too bear the same flesh, and yet sin does not bear rule in me. It is difficult for me to despise riches, because otherwise I am unable to live in this body. See, I too have a body, and yet I contend against every desire. I am not able to bear pain or death for righteousness, because I am frail. See, pain and death have power over me also; and I overcome those very things which you fear, that I may make you victorious over pain and death. I go before you through those things which you allege that it is impossible to endure: if you are not able to follow me giving directions, follow me going before you. In this way all excuse is taken away, and you must confess that man is unjust through his own fault, since he does not follow a teacher of virtue, who is at the same time a guide. You see, therefore, how much more perfect is a teacher who is mortal, because he is able to be a guide to one who is mortal, than one who is immortal, for he is unable to teach patient endurance who is not subject to passions. Nor, however, does this extend so far that I prefer man to God; but to show that man cannot be a perfect teacher unless he is also God, that he may by his heavenly authority impose upon men the necessity of obedience; nor God, unless he is clothed with a mortal body, that by carrying out his precepts to their completion[822] in actions, he may bind others by the necessity of obedience. It plainly therefore appears, that he who is a guide of life and teacher of righteousness must have a body, and that his teaching cannot otherwise be full and perfect, unless it has a root and foundation, and remains firm and fixed among men; and that he himself must undergo weakness of flesh and body, and display in himself[823] the virtue of which he is a teacher, that he may teach it at the same time both by words and deeds. Also, he must be subject to death and all sufferings, since the duties of virtue are occupied with the enduring of suffering, and the undergoing death; all which, as I have said, a perfect teacher ought to endure, that he may teach the possibility of their being endured.

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[813] Propria.

[814] Tabe corporis.

[815] Thus our Lord tells us that flesh and blood cannot reveal to us mysteries.

[816] Visceribus.

[817] Omnium excusationum vias. [Here is the defect of Cicero's philosophy. See William Wilberforce, *Practical Christianity*, p. 25, ed. London, 1815.]

[818] Prævius.

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[819] Thus St. Paul complains, Rom. vii. 15: “What I would, that do I not; but what I hate, that do I;” and ver. 21, “I find then a law that when I would do good, evil is present with me.” But (viii. 3) he says, “What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, condemned sin in the flesh.”

[820] Cum ratione.

[821] This is urged as an excuse by him to whom the precept is addressed. In this and the following sentences there is a dialogue between the teacher and the taught.

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[822] Præcepta sua factis adimplendo.

[823] Virtutem in se recipere.

CHAP. XXV.—OF THE ADVENT OF JESUS IN THE FLESH AND SPIRIT, THAT HE MIGHT BE MEDIATOR BETWEEN GOD AND MAN.

Let men therefore learn and understand why the Most High God, when He sent His ambassador and messenger to instruct mortals with the precepts of His righteousness, willed that He should be clothed with mortal flesh, and be afflicted with torture, and be sentenced to death. For since there was no righteousness on earth, He sent a teacher, as it were a living law, to found a new name and temple,[824] that by His words and example He might spread throughout the earth a true and holy worship. But, however, that it might be certain that He was sent by God, it was befitting that He should not be born as man is born, composed of a mortal on both sides;[825] but that it might appear that He was heavenly even in the form of man, He was born without the office of a father. For He had a spiritual Father, God; and as God was the Father of His spirit without a mother, so a virgin was the mother of His body without a father. He was therefore both God and man, being placed in the middle between God and man. From which the Greeks call Him Mesites,[826] that He might be able to lead man to God—that is, to immortality: for if He had been God only (as we have before said), He would not have been able to afford to man examples of goodness; if He had been man only, He would not have been able to compel men to righteousness, unless there had been added an authority and virtue greater than that of man.

For, since man is composed of flesh and spirit, and the spirit must earn[827] immortality by works of righteousness, the flesh, since it is earthly, and therefore mortal, draws with itself the spirit linked to it, and leads it from immortality to death. Therefore the spirit, apart from the flesh, could by no means be a guide to immortality for man, since the flesh hinders the 127 spirit from following God. For it is frail, and liable to sin; but sin is the food and nourishment[828] of death. For this cause, therefore, a mediator came—that is, God in the flesh—that the flesh might be able to follow Him, and that He might rescue man from death, which has dominion over the flesh. Therefore He clothed Himself with flesh, that the desires of the flesh being subdued, He might teach that to sin was not the result of necessity, but of *man's* purpose and will. For we have one great and principal struggle to maintain with the flesh, the boundless desires of which press upon the soul, nor allow it to retain dominion, but make it the slave of pleasures and sweet allurements, and visit it with everlasting death. And that we might be able to overcome these, God has opened and displayed to us the way of overcoming the flesh. And this perfect and absolutely complete[829] virtue bestows on those who conquer, the crown and reward of immortality.

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[824] Thus, Heb. viii. 2, Christ is spoken of as "a minister of the sanctuary, and the true tabernacle."

[825] Having a human father and mother.

[826] μεσίτης, a mediator, one who stands between two parties to bring them together. Thus 1 Tim. ii. 5, "There is one God, and one mediator (μεσίτης) between God and men, the man Christ Jesus." In the Epistle to the Hebrews Christ is spoken of as the "mediator of the new covenant." And Gal. iii. 20, "A mediator is not of one:" the very idea of a mediator implies that he stands between two parties as a reconciler.

[827] Emereri, "to earn or obtain." The word is specially applied to soldiers who have served their time, and are entitled to their discharge.

[828] Pabulum.

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[829] Omnibus numeris absoluta.

CHAP. XXVI.—OF THE CROSS, AND OTHER TORTURES OF JESUS, AND OF THE FIGURE OF THE LAMB UNDER THE LAW.

I have spoken of humiliation, and frailty, and suffering—why God thought fit to undergo them. Now an account must be taken of the cross itself, and its meaning must be related. What the Most High Father arranged from the beginning, and how He ordained all things which were accomplished, not only the foretelling by the prophets, which preceded and was proved true[830] in Christ, but also the manner of His suffering itself teaches. For whatever sufferings He underwent were not without meaning;[831] but they had a figurative meaning[832] and great significance, as had also those divine works which He performed, the strength and power of which had some weight indeed for the present, but also declared something for the future. Heavenly influence opened the eyes of the blind, and gave light to those who did not see; and by this deed He signified that it would come to pass that, turning to the nations which were ignorant of God, He might enlighten the breasts of the foolish with the light of wisdom, and open the eyes of their understanding to the contemplation of the truth. For they are truly blind who, not seeing heavenly things, and surrounded with the darkness of ignorance, worship earthly and frail things. He opened the ears of the deaf. It is plain that this divine power did not limit its exercise to this point;[833] but He declared that it would shortly come to pass, that they who were destitute of the truth would both hear and understand the divine words of God. For you may truly call those deaf who do not hear the things which are heavenly and true, and worthy of being performed. He loosed the tongues of the dumb, so that they spake plainly.[834] A power worthy of admiration,[835] even when it was in operation: but there was contained in this display[836] of power another meaning, which showed that it would shortly come to pass that those who were lately ignorant of heavenly things, having received the instruction of wisdom, might speak respecting God and the truth. For he who is ignorant of the divine nature, he truly is speechless and dumb, although he is the most eloquent of all men. For when the tongue has begun to speak truth—that is, to set forth the excellency and majesty of the one God—then only does it discharge the office of its nature; but as long as it speaks false things it is not rightly employed:[837] and therefore he must necessarily be speechless who cannot utter divine things. He also renewed the feet of the lame to the office of walking,—a strength of divine work worthy of praise; but the figure implied this, that the errors of a worldly and wandering life being restrained, the path of truth was opened by which men might walk to attain the favour of God. For He is truly to be considered lame, who, being enwrapped in the gloom and darkness of folly, and ignorant in what direction to go, with feet liable to stumble and fall, walks in the way of death.

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[830] i.e., was shown by the event to be true, not doubtful or deceptive.

[831] Inania, “empty.”

[832] Figuram.

[833] Hactenus operata est.

[834] In eloquium solvit.

[835] See Matt. ix. 33, “The dumb spake, and the multitudes marvelled;” Mark vii. 37, “They were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear and the dumb to speak.”

[836] Inerat huic virtuti.

[837] In usu suo non est.

Likewise He cleansed the stains and blemishes of defiled bodies,—no slight exercise of immortal power; but this strength prefigured that by the instruction of righteousness His doctrine was about to purify those defiled by the stains of sins and the blemishes of vices. For they ought truly to be accounted as leprous and unclean,[838] whom either boundless lusts compel to crimes, or insatiable pleasures to disgraceful deeds, and affect with an everlasting stain those who are branded with the marks of dishonourable actions. He raised the bodies of the dead as they lay prostrate; and calling them aloud by their names, He brought them back from death. What is more suitable to God, what more worthy of the wonder of all ages, than to have recalled[839] the life which has run its course, to have added times to 128 the completed times of men, to have revealed the secrets of death? But this unspeakable power was the image of a greater energy, which showed that His teaching was about to have such might, that the nations throughout the world, which were estranged from God and subject to death, being animated by the knowledge of the true light, might arrive at the rewards of immortality. For you may rightly deem those to be dead, who, not knowing God the giver of life, and depressing their souls from heaven to earth, run into the snares of eternal death. The actions, therefore, which He then performed for the present, were representations of future things; the things which He displayed in injured and diseased bodies were figures[840] of spiritual things, that at present He might display to us the works of an energy which was not of earth, and for the future might show the power of His heavenly majesty.[841]

Therefore, as His works had a signification also of greater power, so also His passion did not go before us as simple, or superfluous, or by chance. But as those things which He did signified the great efficacy and power of His teaching, so those things which He suffered announced that wisdom would be held in hatred. For the vinegar which they gave Him to drink, and the gall which they gave Him to eat, held forth hardships and severities[842] in this life to the followers of truth. And although His passion, which was harsh and severe in itself, gave to us a sample of the future torments which virtue itself proposes to those who linger in this world, yet drink and food of this kind, coming into the mouth of our teacher, afforded us an example of pressures, and labours, and miseries. All which things must be undergone and suffered by those who follow the truth; since the truth is bitter, and detested by all who, being destitute of virtue, give up their life to deadly pleasures. For the placing of a crown of thorns upon His head, declared that it would come to pass that He would gather to Himself a holy people from those who were guilty. For people standing around in a circle are called a *corona*.[843] But we, who before that we knew God were unjust, were thorns—that is, evil and guilty, not knowing what was good; and estranged from the conception and the works of righteousness, polluted all things with wickedness and lust. Being taken, therefore, from briars and thorns, we surround the sacred head of God; for, being called by Himself, and spread around Him, we stand beside God, who is our Master and Teacher, and crown Him King of the world, and Lord of all the living.

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[838] Elephantiaci, those afflicted with "elephantiasis," a kind of leprosy, covering the skin with incrustations resembling the hide of an elephant.

[839] Resignasse, "to have unsealed or opened."

[840] Figuram gerebant.

[841] [It is undoubtedly true that all our Lord's miracles are also *parables*. Such also is the entire history of the Hebrews.]

[842] Acerbitates et amaritudines.

But with reference to the cross, it has great force and meaning, which I will now endeavour to show. For God (as I have before explained), when He had determined to set man free, sent as His ambassador to the earth a teacher of virtue, who might both by salutary precepts train men to innocence, and by works and deeds before their eyes[844] might open the way of righteousness, by walking in which, and following his teacher, man might attain to eternal life. He therefore assumed a body, and was clothed in a garment of flesh, that He might hold out to man, for whose instruction He had come, examples of virtue and incitements to its practice. But when He had afforded an example of righteousness in all the duties of life, in order that He might teach man also the patient endurance of pain and contempt of death, by which virtue is rendered perfect and complete, He came into the hands of an impious nation, when, by the knowledge of the future which He had, He might have avoided them, and by the same power by which He did wonderful works He might have repelled them. Therefore He endured tortures, and stripes, and thorns. At last He did not refuse even to undergo death, that under His guidance man might triumph over death, subdued and bound in chains with all its terrors. But the reason why the Most High Father chose that kind of death in preference to others, with which He should permit Him to be visited, is this. For some one may perchance say: Why, if He was God, and chose to die, did He not at least suffer by some honourable kind of death? why was it by the cross especially? why by an infamous kind of punishment, which may appear unworthy even of a man if he is free,[845] although guilty? First of all, because He, who had come in humility that He might bring assistance to the humble and men of low degree, and might hold out to all the hope of safety, was to suffer by that kind of punishment by which the humble and low usually suffer, that there might be no one at all who might not be able to imitate Him. In the next place, it was in order that His body might be kept unmutilated,[846] since He must rise again from the dead on the third day.

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[843] The word "corona" denotes a "crown," and also, as here, a "ring" of persons standing around. The play on the word cannot be kept up in English. [Thus "corona tibi et judices defuerunt." Cicero, *Nat. Deor.*, ii. 1. So Ignatius, στέφανον τοῦ πρεσβυτερίου = corona presbyterii, vol. i. p. 64, this series."]

[844] Præsentibus.

Nor ought any one to be ignorant of this, that He Himself, speaking before of His passion, also made it known that He had the power, when He willed it, of laying down His life and of taking it again. Therefore, because He had laid down His life while fastened to the cross, His executioners did not think it necessary to break His bones (as was their prevailing custom), but they only pierced His side. Thus His unbroken body was taken down from the cross, and carefully enclosed in a tomb. Now all these things were done lest His body, being injured and broken, should be rendered unsuitable[847] for rising again. That also was a principal cause why God chose the cross, because it was necessary that He should be lifted up on it, and the passion of God become known to all nations. For since he who is suspended upon a cross is both conspicuous to all and higher than others, the cross was especially chosen, which might signify that He would be so conspicuous, and so raised on high, that all nations from the whole world should meet together at once to know and worship Him. Lastly, no nation is so uncivilized, no region so remote, to which either His passion or the height of His majesty would be unknown. Therefore in His suffering He stretched forth His hands and measured out the world, that even then He might show that a great multitude, collected together out of all languages and tribes, from the rising of the sun even to his setting, was about to come under His wings, and to receive on their foreheads that great and lofty sign.[848] And the Jews even now exhibit a figure of this transaction when they mark their thresholds with the blood of a lamb. For when God was about to smite the Egyptians, to secure the Hebrews from that infliction He had enjoined them to slay a white[849] lamb without spot, and to place on their thresholds a mark from its blood. And thus, when the first-born of the Egyptians had perished in one night, the Hebrews alone were saved by the sign of the blood: not that the blood of a sheep had such efficacy in itself as to be the safety of men, but it was an image of things to come. For Christ was the white lamb without spot; that is, He was innocent, and just, and holy, who, being slain by the same Jews, is the salvation of all who have written on their foreheads the sign of blood—that is, of the cross, on which He shed His blood. For the forehead is the top of the threshold in man, and the wood sprinkled with blood is the emblem[850] of the cross. Lastly, the slaying of the lamb by those very persons who perform it is called the paschal feast, from the word "paschein,"[851] because it is a figure of the passion, which God, foreknowing the future, delivered by Moses to be celebrated by His people. But at that time the figure was efficacious at the present for averting the danger, that it may appear what great efficacy the truth itself is about to have for the protection of God's people in the extreme necessity of the whole world. But in what manner or in what region all will be safe who have marked on the highest part of their body this sign of the true and divine blood,[852] I will show in the last book.

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[845] The cross was the usual punishment of slaves.

[846] Integrum.

[847] A weak and senseless reason. The true cause is given by St. John xix. 36: “These things were done that the scripture should be fulfilled, A bone of Him shall not be broken.” [The previous question, however, remains: Why was the Paschal lamb to be of unbroken bones, and why the special providence that fulfilled the type? Doubtless He who raised up His body could have restored it, had the bones also been broken; but the *preciousness* of Christ’s body was thus indicated as in the new tomb, the fine linen and spices, and the ministry of “the rich in his death, because He had done no violence,” etc.—Isa. liii. 9.]

[848] The sign of the cross used in baptism.

[849] The account, Ex. xii., makes no mention of colour. “Without spot” is equivalent to “without blemish.” [But the whiteness implied. “Without spot” excludes “the ring-streaked and speckled,” and a black lamb *a fortiori* —1 Pet. i. 19. “Without spot” settles the case. Isa. i. 18 proves that the *normal* wool is white.]

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[850] Significatio.

[851] ἀπο τοῦ πάσχειν, "from suffering" The word "pascha" is not derived from Greek, as Lactantius supposes, but from the Hebrew "pasach," to pass over.

[852] [See book vii., and the *Epitome*, cap. li., *infra*.]

CHAP. XXVII.—OF THE WONDERS EFFECTED BY THE POWER OF THE CROSS, AND OF DEMONS.

At present it is sufficient to show what great efficacy the power of this sign has. How great a terror this sign is to the demons, he will know who shall see how, when adjured by Christ, they flee from the bodies which they have besieged. For as He Himself, when He was living among men, put to flight all the demons by His word, and restored to their former senses the minds of men which had been excited and maddened by their dreadful attacks; so now His followers, in the name of their Master, and by the sign of His passion, banish the same polluted spirits from men. And it is not difficult to prove this. For when they sacrifice to their gods, if any one bearing a marked forehead stands by, the sacrifices are by no means favourable.[853]

> "Nor can the diviner, when consulted, give answers."[854]

And this has often been the cause of punishment to wicked kings. For when some of their attendants who were of our religion[855] were standing by their masters as they sacrificed, having the sign placed on their foreheads, they caused the gods of their masters to flee, that they might not be able to observe[856] future events in the entrails of the victims. And when the soothsayers understood this, at the instigation of the same demons to whom they had sacrificed,[857] complaining that profane men were present at the sacrifices, they drove their princes to madness, so that they attacked the temple of the god, and contaminated themselves by true sacrilege, which was expiated by the severest punishments on the part of their persecutors. Nor, however, are blind men able to understand even from this, either that this is the true religion, which contains such great power for overcoming, or that that is false, which is not able to hold its ground or to come to an engagement. 130

But they say that the gods do this, not through fear, but through hatred; as though it were possible for any one to hate another, unless it be him who injures, or has the power of injuring. Yea, truly, it would be consistent with their majesty to visit those whom they hated with immediate punishment,[858] rather than to flee from them. But since they can neither approach those in whom they shall see the heavenly mark, nor injure those whom the immortal sign[859] as an impregnable wall protects, they harass them by men, and persecute them by the hands of others: and if they acknowledge the existence of these demons, we have overcome; for this must necessarily be the true religion, which both understands the nature of demons, and understands their subtlety, and compels them, vanquished and subdued, to yield to itself. If they deny it, they will be refuted by the testimonies of poets and philosophers. But if they do not deny the existence and malignity of demons, what remains except that they affirm that there is a difference between gods and demons?[860] Let them therefore explain to us the difference between the two kinds, that we may know what is to be worshipped and what to be held in execration; whether they have any mutual agreement, or are really opposed to one another. If they are united by some necessity, how shall we distinguish them? or how shall we unite the honour and worship of each kind? If, on the other hand, they are enemies, how is it that the demons do not fear the gods, or that the gods cannot put to flight the demons? Behold, some one excited by the impulse of the demon is out of his senses, raves, is mad: let us lead him into the temple of the excellent and mighty Jupiter; or since Jupiter knows not how to cure men, into the fane of Æsculapius or Apollo. Let the priest of either, in the name of his god, command the wicked spirit to come out of the man: that can in no way come to pass. What, then, is the power of the gods, if the demons are not subject to their control? But, in truth, the same demons, when adjured by the name of the true God, immediately flee. What reason is there why they should fear Christ, but not fear Jupiter, unless that they whom the multitude esteem to be gods are also demons? Lastly, if there should be placed in the midst one who is evidently suffering from an attack of a demon, and the priest of the Delphian Apollo, they will in the same manner dread the name of God; and Apollo will as quickly depart from his priest as the spirit of the demon from the man; and his god being adjured and put to flight, the priest will be for ever silent.[861] Therefore the demons, whom they acknowledge to be objects of execration, are the same as the gods to whom they offer supplications.

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[853] Litant, a word peculiar to the soothsayers, used when the sacrifices are auspicious.

[854] Virg., *Georg.*, iii. 491.

[855] Nostri, i.e., Christians.

[856] Depingere; to make observations on the entrails of the victims, so as to foretell future events.

[857] Prosecrârant. Others read "prosecârant," a sacrificial word, properly denoting the setting apart some of the victim for offering to the gods.

[858] Præsentibus pœnis, "on the spot."

If they imagine that we are unworthy of belief, let them believe Homer, who associated the supreme Jupiter[862] with the demons; and also other poets and philosophers, who speak of the same beings at one time as demons, and at another time as gods,—of which names one is true, and the other false. For those most wicked spirits, when they are adjured, then confess that they are demons; when they are worshipped, then falsely say that they are gods; in order that they may lead men into errors,[863] and call them away from the knowledge of the true God, by which alone eternal death can be escaped. They are the same who, for the sake of overthrowing man, have founded various systems of worship for themselves through different regions,[864]—under false and assumed names, however, that they might deceive. For because they were unable by themselves to aspire to divinity, they took to themselves the names of powerful kings, under whose titles they might claim for themselves divine honours; which error may be dispelled, and brought to the light of truth. For if any one desires to inquire further into the matter, let him assemble those who are skilled in calling forth spirits from the dead. Let them call forth[865] Jupiter, Neptune, Vulcan, Mercury, Apollo, and Saturnus the father of all. All will answer from the lower regions; and being questioned they will speak, and confess respecting themselves and God. After these things let them call up Christ; He will not be present, He will not appear, for He was not more than two days in the lower regions. What proof can be brought forward more certain than this? I have no doubt that Trismegistus arrived at the truth by some proof of this kind, who spoke many things[866] respecting God the Son which are contained in the divine secrets.

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[859] i.e., the sign of the cross, with which the early Christians frequently marked themselves. [So long as Christians were mocked and despised as followers of a crucified one, there was a silent testimony and bold confession in this act which must be wholly separated from the mere superstition of degenerate Christians. It used to mean just what the Apostle says, Gal. vi. 14. In this sense it is retained among Anglicans.]

[860] [See vol. iii. pp. 37, 176, 180, and iv. 189–190.]

[861] [The cessation of oracles is attested by Plutarch. See also Tertullian, vol. iii. p. 38, this series, and Minucius, vol. iv. p. 190. Demonology needs further exposition, for Scripture is express in its confirmation of patristic views of the subject.]

[862] There is probably a reference to *Iliad*, i. 221, where Athene is represented as going to Olympus:— ἥ δ' Οὔλυπόνδε βεβήκει δώματ' ἐς αιγιόχοιο Διὸς μετὰ δαίμονας ἄλλους

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[863] Ut errores hominibus immittant.

[864] Per diversa regionum. There is another reading, "perversâ religione"—by perverted religion.

[865] The reference is to necromancy, or calling up the spirits of the dead by magic rites.

[866] There is another reading: "qui de Deo patre omnia, et de filio locutus est multa;" but this is manifestly erroneous.

CHAP. XXVIII.—OF HOPE AND TRUE RELIGION, AND OF SUPERSTITION.

And since these things are so, as we have shown, it is plain that no other hope of life is set before man, except that, laying aside vanities and wretched error, he should know God,[867] and serve God; except he renounce this temporary life, and train himself by the principles of righteousness for the cultivation of true religion. For we are created on this condition, that we pay just and due obedience to God who created us, that we should know and follow Him alone. We are *bound* and *tied* to God by this *chain of piety*;[868] from which religion itself received its name, not, as Cicero explained it, from carefully gathering,[869] for in his second book respecting the nature of the gods he thus speaks: "For not only philosophers, but our ancestors also, separated superstition from religion. For they who spent whole days in prayers and sacrifices, that their children might survive[870] them, were called superstitious. But they who handled again, and as it were carefully gathered all things which related to the worship of the gods, were called religious from carefully gathering,[871] as some were called elegant from choosing out, and diligent from carefully selecting and intelligent from understanding. For in all these words there is the same meaning of gathering which there is in the word religious: thus it has come to pass, that in the names superstitious and religious, the one relates to a fault, the other belongs to praise." How senseless this interpretation is, we may know from the matter itself. For if both religion and superstition are engaged in the worship of the same gods, there is little or rather no difference between them. For what cause will he allege why he should think that to pray once for the health of sons is the part of a religious man, but to do the same ten times is the part of a superstitious man? For if it is an excellent thing to pray once, how much more so to do it more frequently! If it is well to do it at the first hour, then it is well to do it throughout the day. If one victim renders the deity propitious, it is plain that many victims must render him more propitious, because multiplied services oblige[872] rather than offend. For those servants do not appear to us hateful who are assiduous and constant in their attendance, but more beloved. Why, therefore, should he be in fault, and receive a name which implies censure,[873] who either loves his children more, or sufficiently honours the gods; and he, on the contrary, be praised, who loves them less? And this argument has weight also from the contrary. For if it is wrong[874] to pray and sacrifice during whole days, therefore it is wrong to do so once. If it is faulty frequently to wish for the preservation of our children, therefore he also is superstitious who conceives that wish even rarely. Or why should the name of a fault be derived from that, than which nothing can be wished more honourable, nothing more just? For as to his saying, that they who diligently take in hand again the things relating to the worship of the gods are called religious from their carefully gathering; how is it, then, that they who do this often in a day lose the name of religious men, when it is plain from their very assiduity that they more diligently gather those things by which the gods are worshipped?

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[867] So our Lord, John xvii. 3: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

[868] [" Hoc vinculo pietatis obstricti Deo et religati sumus." He returns to this in the same chapter, infra.]

[869] A religendo. There is little doubt that the true derivation of "religio" is from *religere*, not from *religare* According to this, the primary meaning is, "the dwelling upon a subject, and continually recurring to it."

[870] Superstites, et superstitiosi.

[871] [Here the famous passage should be given with accurate reference to its place, as much of its force vanishes in translation. Cicero's etymology is thus given: "Qui autem omnia quæ ad cultum deorum pertinerent, diligentes retractarent et tamquam relegerent sunt dicti religiosi, ex relegendo, ut elegantes ex eligendo, tamquam a diligendo diligentes, ex intelligendo intelligentes."—*De Nat. Deor.*, lib. ii. cap. 28.]

[872] Demerentur, "they lay under an obligation."

What, then, is it? Truly religion is the cultivation of the truth, but superstition of that which is false. And it makes the entire difference what you worship, not how you worship, or what prayer you offer.[875] But because the worshippers of the gods imagine themselves to be religious, though they are superstitious, they are neither able to distinguish religion from superstition, nor to express the meaning of the names. We have said that the name of religion is derived from *the bond* of piety,[876] because God has *tied* man to Himself, and *bound* him by piety;[877] for we must serve Him as a master, and be obedient to Him as a father. And therefore Lucretius[878] better explained this name, who says that He loosens the knots of superstitions.[879] But they are called superstitious, not who wish their children to survive them, for we all wish this; but either those who reverence the surviving memory of the dead, or those who, surviving their parents, reverenced their images at their houses as household gods. For those who assumed to themselves new rites, that they might honour the dead as gods, whom they supposed to be taken from men and received into heaven, they called superstitious. But those who worshipped the public and ancient gods[880] they named religious. From which Virgil says:[881]—

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[873] Criminis est.

[874] Vitiosum.

[875] [This seems very loose language when compared with Matt. vi. 9 and 1 Cor. xi. 1, 2. The whole epistle shows the *how* and the *what* to be important in worship, and that the Apostle had prescribed certain laws about these.]

[876] [See note 4, supra.]

[877] [Lactantius has generally been sustained by Christian criticism in the censures thus passed upon Cicero, and in making the word *religio* out of *religare* His own words are desirable here, to be compared with those which he endeavors to refute (note 4, supra): "Diximus nomen religionis a vinculo pietatis esse deductum, quod hominem sibi Deus religarit," etc.; i.e., it *binds again* what was loosed.]

[878] Lucret., i. 931.

[879] Religionum.

> "Superstition vain, and ignorant of ancient gods."

But since we find that the ancient gods also were consecrated in the same manner after their death, therefore they are superstitious who worship many and false gods. We, on the other hand, are religious, who make our supplications to the one true God.

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[880] i.e., those worshipped in public temples, and with public sacrifices, as opposed to the household gods of a family, and ancient as opposed to those newly received as gods.

[881] Virg., *Æneid*, viii. 187.

CHAP. XXIX.—OF THE CHRISTIAN RELIGION, AND OF THE UNION OF JESUS WITH THE FATHER.

Some one may perhaps ask how, when we say that we worship one God only, we nevertheless assert that there are two, God the Father and God the Son: which assertion has driven many into the greatest error. For when the things which we say seem to them probable, they consider that we fail in this one point alone, that we confess that there is another God, and that He is mortal. We have already spoken of His mortality: now let us teach concerning His unity. When we speak of God the Father and God the Son, we do not speak of them as different, nor do we separate each: because the Father cannot exist without the Son, nor can the Son be separated from the Father, since the name of Father[882] cannot be given without the Son, nor can the Son be begotten without the Father. Since, therefore, the Father makes the Son, and the Son the Father, they both have one mind, one spirit, one substance; but the former[883] is as it were an overflowing fountain, the latter[884] as a stream flowing forth from it: the former as the sun, the latter as it were a ray[885] extended from the sun. And since He is both faithful to the Most High Father, and beloved by Him, He is not separated from Him; just as the stream is not separated from the fountain, nor the ray from the sun: for the water of the fountain is in the stream, and the light of the sun is in the ray: just as the voice cannot be separated from the mouth, nor the strength or hand from the body. When, therefore, He is also spoken of by the prophets as the hand, and strength, and word of God, there is plainly no separation; for the tongue, which is the minister of speech, and the hand, in which the strength is situated, are inseparable portions of the body.

We may use an example more closely connected with us. When any one has a son whom he especially loves, who is still in the house, and in the power[886] of his father, although he concede to him the name and power of a master, yet by the civil law the house is one, and one person is called master. So this world[887] is the one house of God; and the Son and the Father, who unanimously inhabit the world, are one God, for the one is as two, and the two are as one. Nor is that wonderful, since the Son is in the Father, for the Father loves the Son, and the Father is in the Son; for He faithfully obeys the will of the Father, nor does He ever do nor has done anything except what the Father either willed or commanded. Lastly, that the Father and the Son are but one God, Isaiah showed in that passage which we have brought forward before,[888] when he said:[889] “They shall fall down unto Thee, and make supplication unto Thee, since God is in Thee, and there is no other God besides Thee.” And he also speaks to the same purport in another place:[890] “Thus saith God the King of Israel, and His Redeemer, the everlasting God; I am the first, and I am the last; and beside me there is no God.” When he had set forth two persons, one of God the King, that is, Christ, and the other of God the Father, who after His passion raised Him from the dead, as we have said[891] that the prophet Hosea showed,[892] who said, “I will redeem Him from the power of the grave:” nevertheless, with reference to each person, he introduced the words, “and beside me there is no God,” when he might have said “beside us;” but it was not right that a separation of so close a relationship should be made by the use of the plural number. For there is one God alone, free, most high, without any origin; for He Himself is the origin of all things, and in Him at once both the Son and all things are contained. Wherefore, since the mind and will of the one is in the other, or rather, since there is one in both, both are justly called one God; for whatever is in the Father[893] flows on to the Son, and whatever is in the Son descends from the Father. Therefore that highest and matchless God cannot be worshipped except through the Son. He who thinks that he worships the Father only, as he does not worship 133 the Son, so he does not worship even the Father. But he who receives the Son, and bears His name, he truly together with the Son worships the Father also, since the Son is the ambassador, and messenger, and priest of the Most High Father. He is the door of the greatest temple, He the way of light, He the guide to salvation, He the gate of life.

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[882] [i.e., the Everlasting Father implies the Everlasting Son.]

[883] Ille, i.e., the Father.

[884] Hic, i.e., the Son.

[885] Thus, Heb. i. 3, the Son is described as the effulgence of the Father's glory: ἀπαύγασμα τῆς δόξης αὐψοῦ.

[886] In manu patris. Among the Romans the father had the power of life and death over his children.

[887] [Mundus una Dei domus. World here = universe. See vol. ii. p. 136, note 2, this series.]

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[888] Ch. xiii.

[889] Isa. xlv. 14.

[890] Isa. xliv. 6.

[891] Ch. xix.

[892] Hos. xiii. 14.

[893] Thus Christ Himself speaks, John x. 30, “I and my Father are one;” and iii. 35, “The Father loveth the Son, and hath given all things into His hand.”

CHAP. XXX.—OF AVOIDING HERESIES AND SUPERSTITIONS, AND WHAT IS THE ONLY TRUE CATHOLIC CHURCH.

But since many heresies have existed, and the people of God have been rent into divisions at the instigation of demons, the truth must be briefly marked out by us, and placed in its own peculiar dwelling-place, that if any one shall desire to draw the water of life, he may not be borne to broken cisterns[894] which hold no water, but may know the abundant fountain of God, watered by which he may enjoy perpetual light. Before all things, it is befitting that we should know both that He Himself and His ambassadors foretold that there must be numerous sects and heresies,[895] which would break the unity[896] of the sacred body; and that they admonished us to be on our guard with the greatest prudence, lest we should at any time fall into the snares and deceits of that adversary of ours, with whom God has willed that we should contend. Then that He gave us sure commands, which we ought always to treasure in our minds; for many, forgetting them, and abandoning the heavenly road, have made for themselves devious paths amidst windings and precipices, by which they might lead away the incautious and simple part of the people to the darkness of death: I will explain how this happened. There were some of our religion whose faith was less established, or who were less learned or less cautious, who rent the unity and divided the Church. But they whose faith was unsettled,[897] when they pretended that they knew and worshipped God, aiming at the increase of their wealth and honour, aspired to the highest sacerdotal power; and when overcome by others more powerful, preferred to secede with their supporters, than to endure those set over them, over whom they themselves before desired to be set.[898]

But some, not sufficiently instructed in heavenly learning, when they were unable to reply to the accusers of the truth, who objected that it was either impossible or inconsistent that God should be shut up in the womb of a woman, and that the Majesty of heaven could not be reduced to such weakness as to become an object of contempt and derision, a reproach and mockery to men; lastly, that He should even endure tortures, and be affixed to the accursed cross; and when they could defend and refute all these things neither by talent nor learning, for they did not thoroughly perceive their force and meaning, they were perverted[899] from the right path, and corrupted the sacred writings, so that they composed for themselves a new doctrine without any root and stability. But some, enticed by the prediction of false prophets, concerning whom both the true prophets and he himself had foretold, fell away from the knowledge of God, and left the true tradition. But all of these, ensnared by frauds of demons, which they ought to have foreseen and guarded against, by their carelessness lost the name and worship of God. For when they are called Phrygians,[900] or Novatians,[901] or Valentinians,[902] or Marcionites,[903] or Anthropians,[904] or Arians,[905] or by any other name, they have ceased to be Christians, who have lost the name of Christ, and assumed human and external names. Therefore it is the Catholic Church alone which retains true worship.

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[894] So Jer. ii. 13.

[895] See Matt. xviii. 7; Luke xvii. 1; 1 Cor. xi. 19; 2 Pet. ii. 1.

[896] Concordiam.

[897] Lubrica.

[898] [N.B.—The Callistians, Novatians, etc.; vol. v. Elucidation XIV. p. 160; and *Ibid.*, p. 319, 321–333.]

[899] Depravati sunt.

This is the fountain of truth, this is the abode of the faith, this is the temple of God; into which if any one shall not enter, or from which if any shall go out, he is estranged from the hope of life and eternal salvation. No one ought to flatter himself with persevering strife. For the contest is respecting life and salvation, which, unless it is carefully and diligently kept in view, will be lost and extinguished. But, however, because all the separate assemblies of heretics call themselves Christians in preference to others, and think that theirs is the Catholic Church, it must be known that the true Catholic Church is that in which there is confession and repentance,[906] which treats in a wholesome manner the sins and wounds to which the weakness of the flesh is liable. I have related these things in the meanwhile for the sake of admonition, that no one who desires to avoid error may be entangled in a greater error, while he is ignorant of the secret[907] of the truth. Afterwards, in a particular and separate work, we will more fully and copiously[908] contend against all divisions of falsehoods. It follows that, since we have spoken sufficiently on the subject of true religion and wisdom, we discuss the subject of justice in the next book.

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[900] The Phrygians were the followers of Montanus, who was the founder of a sect in the second century. He is supposed to have been a native of Ardaba, on the borders of Phrygia, on which account his followers were called the Phrygian or Cataphrygian heretics. Montanus gave himself out for the Paraclete or Comforter whom our Lord promised to send. The most eminent of his followers were Priscilla and Maximilla. [But see vol. ii. pp. 4 and 5; also vol. iii. and iv. this series, and notes on Tertullian, *passim*]

[901] The Novatians were the followers of Novatus, in the third century, They assumed to themselves the title of Cathari, or the pure. They refused to re-admit to the ir communion those who had once fallen away, and allowed no place for repentance.

[902] The Valentinians were the followers of Valentinus, an Egyptian who founded a sect in the second century. His system somewhat resembled the Gnostics. He taught that Christ had a heavenly or spiritual body, and assumed nothing from the Virgin Mary.

[903] The Marcionites were the followers of Marcion, a heretic of the second century, who held the Oriental belief of two independent, eternal, co-existing principles, one of good, the other of evil. He applied this doctrine to Christianity. His chief opponent was Tertullian.

[904] The Anthropians held that Jesus Christ was nothing but man (ἄνθρωπος).

[905] This word is omitted by some editors, as Lactantius wrote before the Arian heresy had gained strength. [See vol. vi. p. 291.]

[906] This is directed against the Novatians. See preceding note on the Novatians, [and vol. v., this series, passim].

GENERAL NOTES BY THE AMERICAN EDITOR.

I.

(On cap. 29.)

Here we should look for something also concerning the Holy Spirit. But our author's principle is doubtless a reflection of the prevailing sentiment of the Church at this period, which was perhaps a violent exaggeration of our Lord's example (Mark iv. 33). And see something of this on p. 140, note 6, infra; also Matt. vii. 6.

II.

(On cap. 30.)

The simplicity with which our author gives a note of the Catholic Church, in accordance with African canons and the teaching of Cyprian, is very noteworthy. It never occurred to him that communion with any one particular See was the note. Hippolytus alone would have reminded him that the worst heretics had been in communion with both Zephyrinus and Callistus in his days (see vol. v. pp. 156 and 160; also *Ibid.*, 125, 130), and that orthodoxy had been persecuted by these bishops of Rome.

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[907] Penetrale, "the interior of a house or temple."

[908] Uberius. Others read "verius," more truly; but the reading of the text is preferable.

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THE DIVINE INSTITUTES

BOOK V.

OF JUSTICE.

CHAP. I.—OF THE NON-CONDEMNATION OF ACCUSED PERSONS WITHOUT A HEARING OF THEIR CAUSE; FROM WHAT CAUSE PHILOSOPHERS DESPISED THE SACRED WRITINGS; OF THE FIRST ADVOCATES OF THE CHRISTIAN RELIGION.

I Entertain no doubt, O mighty Emperor Constantine,[909]—since they are impatient through excessive superstition,—that if any *one* of those who are foolishly religious should take in hand this work of ours, in which that matchless Creator of all things and Ruler of this boundless world is asserted, he would even assail it with abusive language, and perhaps, having scarcely read the beginning, would dash it to the ground, cast it from him, curse it, and think himself contaminated and bound by inexpiable guilt if he should patiently read or hear these things. We demand, however, from this man, if it is possible, by the right of human nature,[910] that he should not condemn before that he knows the whole matter. For if the right of defending themselves is given to sacrilegious persons, and to traitors and sorcerers, and if it is lawful for no one to be condemned beforehand, his cause being as yet untried, we do not appear to ask unjustly, that if there shall be any one who shall have fallen upon this subject, if he shall read it, he read it throughout; if he shall hear it, that he put off the forming of an opinion until the end. But I know the obstinacy of men; we shall never succeed in obtaining this. For they fear lest they should be overcome by us, and be compelled at length to yield, truth itself crying out. They interrupt, therefore, and make hindrances, that they may not hear; and close their eyes, that they may not see the light which we present to them. Wherefore they themselves plainly show their distrust in their own abandoned system, since they neither venture to investigate, nor to engage with as, because they know that they are easily overpowered. And therefore, discussion being taken away,

“Wisdom is driven from among them, they have recourse to violence,”

as Ennius says; and because they eagerly endeavour to condemn as guilty those whom they plainly know to be innocent, they are unwilling to be agreed respecting innocence itself; as though, in truth, it were a greater injustice to have condemned innocence, when proved to be such, than unheard. But, as I said, they are afraid lest, if they should hear, they should be unable to condemn.

And therefore they torture, put to death, and banish the worshippers of the Most High God, that is, the righteous; nor are they, who so vehemently hate, themselves able to assign the causes of their hatred. Because they are themselves in error, they are angry with those who follow the path of truth; and when they are able to correct themselves, they greatly increase[911] their errors by cruel deeds, they are stained with the blood of the innocent, and they tear away with violence souls dedicated to God from the lacerated bodies. Such are the men with whom we now endeavour to engage and to dispute: these are the men whom we would lead away from a foolish persuasion to the truth, men who would more readily drink blood than imbibe the words of the righteous. What then? Will our labour be in vain? By no means. For if we shall not be able to deliver these from death, to which they are hastening with the greatest speed; if we cannot recall them from that devious path to life and light, since they themselves oppose their own safety; yet we shall strengthen those who belong to us, whose opinion is not settled, and founded and fixed with solid roots. For many of them waver, and especially those who have any acquaintance with literature. For in this respect philosophers, and orators, and poets are pernicious, because they are easily able to ensnare unwary souls by the sweetness of their discourse, and of their poems flowing with delightful modulation. These are sweets[912] which conceal poison. And on this account I wished to connect wisdom with religion, that that vain system may not at all injure the studious; so that now the knowledge of literature may not only be of no injury to religion and righteousness, but may even be of the greatest profit, if he who has learned it should be more instructed in virtues and wiser in truth.

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[909] These words are omitted in some editions. The chapter is a kind of preface to the whole book, in which he complains that punishment has been inflicted on the Christians, without due inquiry into their cause. [Religious = *superstitious*. See p. 131, supra.]

[910] Jure humanitatis.

Moreover, even though it should be profitable to no other, it certainly will be so to us: the conscience will delight itself, and the mind will rejoice that it is engaged in the light of truth, which is the food of the soul, being overspread with an incredible kind of pleasantness. But we must not despair. Perchance

> "We sing not to the deaf."[913]

For neither are affairs in so bad a condition that there are no sound minds to which the truth may be pleasing, and which may both see and follow the right course when it is pointed out to them. Only let the cup be anointed[914] with the heavenly honey of wisdom, that the bitter remedies may be drunk by them unawares, without any annoyance, whilst the first sweetness of taste by its allurement conceals, under the cover[915] of pleasantness, the bitterness of the harsh flavour. For this is especially the cause why, with the wise and the learned, and the princes of this world, the sacred Scriptures are without credit, because the prophets spoke in common and simple language, as though they spoke to the people. And therefore they are despised by those who are willing to hear or read nothing except that which is polished and eloquent; nor is anything able to remain fixed in their minds, except that which charms their ears by a more soothing sound. But those things which appear humble[916] are considered anile, foolish, and common. So entirely do they regard nothing as true, except that which is pleasant to the ear; nothing as credible, except that which can excite[917] pleasure: no one estimates[918] a subject by its truth, but by its embellishment. Therefore they do not believe the sacred writings, because they are without any pretence;[919] but they do not even believe those who explain them, because they also are either altogether ignorant, or at any rate possessed of little learning. For it very rarely happens that they are wholly eloquent; and the cause of this is evident. For eloquence is subservient to the world, it desires to display itself to the people, and to please in things which are evil; since it often endeavours to overpower the truth, that it may show its power; it seeks wealth, desires honours; in short, it demands the highest degree of dignity. Therefore it despises these subjects as low; it avoids secret things as contrary to itself, inasmuch as it rejoices in publicity, and longs for the multitude and celebrity. Hence it comes to pass that wisdom and truth need suitable heralds. And if by chance any of the learned have betaken themselves to it, they have not been sufficient for its defence.

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[911] Coacervant, "they heap up."

[912] Mella.

[913] Virgil, *Bucol.*, x. 8.

[914] There is a reference here to a well-known passage of Lucretius, i. 935: "As physicians, when they purpose to give nauseous wormwood to children, first smear the rim round the bowl with the sweet yellow juice of honey, that the unthinking age of children may be fooled as far as the lips, but though beguiled, not be betrayed."

[915] Sub prætextu.

Of those who are known to me, Minucius Felix was of no ignoble rank among pleaders. His book, which bears the title of *Octavius*, declares how suitable a maintainer of the truth he might have been, if he had given himself altogether to that pursuit.[920] Septimius Tertullianus also was skilled in literature of every kind; but in eloquence he had little readiness, and was not sufficiently polished, and very obscure. Not even therefore did he find sufficient renown. Cyprianus, therefore, was above all others[921] distinguished and renowned, since he had sought great glory to himself from the profession of the art of oratory, and he wrote very many things worthy of admiration in their particular class. For he was of a turn of mind which was ready, copious, agreeable, and (that which is the greatest excellence of style) plain and open; so that you cannot determine whether he was more embellished in speech, or more ready in explanation, or more powerful in persuasion. And yet he is unable to please those who are ignorant of the mystery except by his words; inasmuch as the things which he spoke are mystical, and prepared with this object, that they may be heard by the faithful only: in short, he is accustomed to be derided by the learned men of this age, to whom his writings have happened to be known. I have heard of a certain man who was skilful indeed, who by the change of a single letter called him Coprianus,[922] as though he were one who had applied to old women's fables a mind which was elegant and fitted for better things. But if this happened to him whose eloquence is not unpleasant, what then must we suppose happens to those whose discourse is meagre and displeasing, who could have had neither the power of persuasion, nor subtlety in arguing, nor any severity at all for refuting? 13

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[916] Sordida.

[917] Incutere. So Lucretius, i. 19, “incutiens amorem.”

[918] Ponderat.

[919] Sine fuco.

[920] [Vol iv. 173. Note our author’s reference to the founders of Latin Christianity, all North-Africans, like Arnobius and himself. See vol. iv. pp. 169, 170.]

[921] Unus.

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[922] The word κοπρίας is applied to sycophants and low buffoons and jesters, who, for the sake of exciting laughter, made boastful and extravagant promises.

CHAP. II.—TO WHAT AN EXTENT THE CHRISTIAN TRUTH HAS BEEN ASSAILED BY RASH MEN.

Therefore, because there have been wanting among us suitable and skilful teachers, who might vigorously and sharply refute public errors, and who might defend the whole cause of truth with elegance and copiousness, this very want incited some to venture to write against the truth, which was unknown to them. I pass by those who in former times in vain assailed it. When I was teaching rhetorical learning in Bithynia, having been called thither, and it had happened that at the same time the temple of God was overthrown, there were living at the same place two men who insulted the truth as it lay prostrate and overthrown, I know not whether with greater arrogance or harshness: the one of whom professed himself the high priest of philosophy;[923] but he was so addicted to vice, that, though a teacher of abstinence, he was not less inflamed with avarice than with lusts; so extravagant in his manner of living, that though in his school he was the maintainer of virtue, the praiser of parsimony and poverty, he dined less sumptuously in a palace than at his own house. Nevertheless he sheltered[924] his vices by his hair[925] and his cloak, and (that which is the greatest screen[926]) by his riches; and that he might increase these, he used to penetrate with wonderful effort[927] to the friendships of the judges; and he suddenly attached them to himself by the authority of a fictitious name, not only that he might make a traffic of their decisions, but also that he might by this influence hinder his neighbours, whom he was driving from their homes and lands, from the recovery of their property. This man, in truth, who overthrew his own arguments by his character, or censured his own character by his arguments, a weighty censor and most keen accuser against himself, at the very same time in which a righteous people were impiously assailed, vomited forth three books against the Christian religion and name; professing, above all things, that it was the office of a philosopher to remedy the errors of men, and to recall them to the true way, that is, to the worship of the gods, by whose power and majesty, as he said, the world is governed; and not to permit that inexperienced men should be enticed by the frauds of any, lest their simplicity should be a prey and sustenance to crafty men.

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[923] [Let us call him *Barbatus;* for one so graphically described by our author deserves a name worthy of his sole claim to be a philosopher.]

[924] Protegebat.

[925] It was the custom of the philosophers to wear a beard; to which practise Horace alludes, *Serm.*, ii. 3, “Sapientem pascere barbam,” to nourish a philosophic beard. [The readers of this series no longer require this information: but it may be convenient to recur to vol. ii. note 9, p. 321; also, perhaps, to Clement’s *terrible* defence of beards, *Ibid.*, pp. 276–277.]

[926] Velamentum.

[927] Ambitu. The word denotes the unlawful striving for a post.

Therefore he said that he had undertaken this office, worthy of philosophy, that he might hold out to those who do not see the light of wisdom, not only that they may return to a healthy state of mind, having undertaken the worship of the gods, but also that, having laid aside their pertinacious obstinacy, they may avoid tortures of the body, nor wish in vain to endure cruel lacerations of their limbs. But that it might be evident on what account he had laboriously worked out that task, he broke out profusely into praises of the princes, whose piety and foresight, as he himself indeed said, had been distinguished both in other matters, and especially in defending the religious rites of the gods; that he had, in short, consulted the interests of men, in order that, impious and foolish superstition having been restrained, all men might have leisure for lawful sacred rites, and might experience the gods propitious to them. But when he wished to weaken the grounds of that religion against which he was pleading, he appeared senseless, vain, and ridiculous; because that weighty adviser of the advantage of others was ignorant not only what to oppose, but even what to speak. For if any of our religion were present, although they were silent on account of the time, nevertheless in their mind they derided him; since they saw a man professing that he would enlighten others, when he himself was blind; that he would recall others from error, when he himself was ignorant where to plant his feet; that he would instruct others to the truth, of which he himself had never seen even a spark at any time; inasmuch as he who was a professor of wisdom, endeavoured to overthrow wisdom. All, however, censured this, that he undertook this work at that time in particular, in which odious cruelty raged. O philosopher, a flatterer, and a time-server! But this man was despised, as his vanity deserved; for he did not gain the popularity which he hoped for, and the glory which he eagerly sought for was changed into censure and blame.[928]

Another[929] wrote the same subject with more bitterness, who was then of the number of the judges, and who was especially the adviser of enacting persecution; and not contented with this crime, he also pursued with writings those whom he had persecuted. For he composed two books, not *against* the Christians, lest he might appear to assail them in a hostile manner but *to* the Christians, that he might be thought to consult for them with humanity and kindness. And in these writings he endeavoured so to prove the falsehood of sacred Scripture, as though it were altogether contradictory to itself; for he expounded some chapters which seemed to be at variance with themselves, enumerating so many and such secret[930] things, that he sometimes appears to have been one of the same sect. But if this was so, what Demosthenes will be able to defend from the charge of impiety him who became the betrayer of the religion to which he had given his assent,[931] and of the faith the name of which he had assumed,[932] and of the mystery[933] which he had received, unless it happened by chance that the sacred writings fell into his hands? What rashness was it, therefore, to dare to destroy that which no one explained to him! It was well that he either learned nothing or understood nothing. For contradiction is as far removed from the sacred writings as he was removed from faith and truth. He chiefly, however, assailed Paul and Peter, and the other disciples, as disseminators of deceit, whom at the same time he testified to have been unskilled and unlearned. For he says that some of them made gain by the craft of fishermen, as though he took it ill that some Aristophanes or Aristarchus did not devise that subject.

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[928] [On the reference to these two adversaries, see Lardner, *Credib.*, iii. cap. 65, p. 491; vii. cap. 39, p. 471; also vii. 207.]

[929] Hierocles is referred to, who was a great persecutor of the Christians in the beginning of the fourth century. He was the chief promoter of the persecution which the Christians suffered under Diocletian. [Wrote a work (*Philalethes*) to show the contradictions of Scripture. Acts xiii. 10.]

[930] [Intima, i.e., of an esoteric character, known only to those within the school or sect.]

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[931] Cui fuerat assensus. Other editions read "accensus," i.e., reckoned among.

[932] Induerat.

[933] Sacramenti.

CHAP. III.—OF THE TRUTH OF THE CHRISTIAN DOCTRINE, AND THE VANITY OF ITS ADVERSARIES; AND THAT CHRIST WAS NOT A MAGICIAN.

The desire of inventing,[934] therefore, and craftiness were absent from these men, since they were unskilful. Or what unlearned man could invent things adapted to one another, and coherent, when the most learned of the philosophers, Plato and Aristotle, and Epicurus and Zeno, themselves spoke things at variance with one another, and contrary? For this is the nature of falsehoods, that they cannot be coherent. But their teaching, because it is true, everywhere agrees,[935] and is altogether consistent with itself; and on this account it effects persuasion, because it is based on a consistent plan. They did not therefore devise that religion for the sake of gain and advantage, inasmuch as both by their precepts and in reality they followed that course of life which is without pleasures, and despised all things which are reckoned among good things, and since they not only endured death for their faith, but also both knew and foretold that they were about to die, and afterwards that all who followed their system would suffer cruel and impious things. But he[936] affirmed that Christ Himself was put to flight by the Jews, and having collected a band of nine hundred men, committed robberies. Who would venture to oppose so great an authority? We must certainly believe this, for perchance some Apollo announced it to him in his slumbers. So many robbers have at all times perished, and do perish daily, and you yourself have certainly condemned many: which of them after his crucifixion was called, I will not say a God, but a man? But you perchance believed it from the circumstance of your having consecrated the homicide Mars as a god, though you would not have done this if the Areopagites had crucified him.

The same man, when he endeavoured to overthrow his wonderful deeds, and did not however deny them, wished to show that Apollonius[937] performed equal or even greater deeds. It is strange that he omitted to mention Apuleius,[938] of whom many and wonderful things are accustomed to be related. Why therefore, O senseless one, does no one worship Apollonius in the place of God? unless by chance you alone do so, who are worthy forsooth of that god, with whom the true God will punish you everlastingly. If Christ is a magician because He performed wonderful deeds, it is plain that Apollonius, who, according to your description, when Domitian wished to punish him, suddenly disappeared on his trial, was more skilful than He who was both arrested and crucified. But perhaps he wished from this very thing to prove the arrogance of Christ, in that He made Himself God, that the other may appear to have been more modest, who, though he performed greater actions, as this one thinks, nevertheless did not claim that for himself. I omit at present to compare the works themselves, because in the second and preceding book I have spoken respecting the fraud and tricks of the magic art. I say that there is no one who would not wish that that should especially befall him after death which even the greatest kings desire. For why do men prepare for themselves magnificent sepulchres why statues and images? why by some illustrious deeds, or even by death undergone in behalf of their countrymen, do they endeavour to deserve the good opinions of men? Why, in short, have you yourself wished to raise a monument of your talent, built with this detestable folly, as if with mud, except that you hope for immortality from the remembrance of your name? It is foolish, therefore, to imagine that Apollonius did not desire that which he would plainly wish for if he were able to attain 13 to it; because there is no one who refuses immortality, and especially when you say that he was both adored by some as a god, and that his image was set up under the name of Hercules, the averter of evil, and is even now honoured by the Ephesians.

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[934] Fingendi.

[935] Undique quadrat.

[936] Hierocles, referred to in chapter 2.

[937] Apollonius, a celebrated Pythagorean philosopher of Tyana: his works and doctrines are recorded by Philostratus, from whom Lactantius appears to have derived his account. The pagans compared his life and actions with those of Christ. [See Origen, vol. iv. p. 591, this series.]

[938] Apuleius, a native of Madaura, a city on the borders of the province of Africa, he professed the Platonic philosophy. He was reputed a magician by the Christian writers. [Author of *The Golden Ass*, a most entertaining but often indecent satire, which may have inspired Cervantes, and concerning which see Warburton, *Div. Legat.*, vol. ii. p. 177 (*et alibi*), ed. London, 1811.]

He could not therefore after death be believed to be a god, because it was evident that he was both a man and a magician; and for this reason he affected[939] divinity under the title of a name belonging to another, for in his own name he was unable to attain it, nor did he venture to make the attempt. But he of whom we speak[940] could both be believed to be a god, because he was not a magician, and was believed to be such because he was so in truth. I do not say this, he says, that Apollonius was not accounted a god, because he did not wish it, but that it may be evident that we, who did not at once connect a belief in his divinity with wonderful deeds, are wiser than you, who on account of slight wonders believed that he was a god. It is not wonderful if you, who are far removed from the wisdom of God, understand nothing at all of those things which you have read, since the Jews, who from the beginning had frequently read the prophets, and to whom the mystery[941] of God had been assigned, were nevertheless ignorant of what they read. Learn, therefore, if you have any sense, that Christ was not believed by us to be God on this account, because He did wonderful things, but because we saw that all things were done in His case which were announced to us by the prediction of the prophets. He performed wonderful deeds: we might have supposed Him to be a magician, as you now suppose Him to be, and the Jews then supposed Him, if all the prophets did not with one accord[942] proclaim that Christ would do those very things. Therefore we believe Him to be God, not more from His wonderful deeds and works, than from that very cross which you as dogs lick, since that also was predicted at the same time. It was not therefore on His own testimony (for who can be believed when he speaks concerning himself?), but on the testimony of the prophets who long before foretold all things which He did and suffered, that He gained a belief in His divinity, which could have happened neither to Apollonius,[943] nor to Apuleius, nor to any of the magicians; nor can it happen at any time. When, therefore, he had poured forth such absurd ravings[944] of his ignorance, when he had eagerly endeavoured utterly to destroy the truth, he dared to give to his books which were impious and the enemies of God the title of "truth-loving." O blind breast! O mind more black than Cimmerian darkness, as they say! He may perhaps have been a disciple of Anaxagoras,[945] to whom snows were as black as ink. But it is the same blindness, to give the name of falsehood to truth, and of truth to falsehood. Doubtless the crafty man wished to conceal the wolf under the skin of a sheep,[946] that he might ensnare the reader by a deceitful title. Let it be true; grant that you did this from ignorance, not from malice: what truth, however, have you brought to us, except that, being a defender of the gods, you had at last betrayed those very gods? For, having set forth the praises of the Supreme God, whom you confessed to be king, most mighty, the maker of all things, the fountain of honours, the parent of all, the creator and preserver of all living creatures, you took away the kingdom from your own Jupiter; and when you had driven him from the supreme power, you reduced him to the rank of servants. Thus your own conclusion[947] convicts you of folly, vanity, and error. For you affirm that the gods exist, and yet you subject and enslave them to that God whose religion you attempt to overturn.

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[939] Affectavit divinitatem.

[940] Noster.

[941] Sacramentum.

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[942] With one spirit, "uno spiritu."

[943] [But Apollonius was set up as an Antichrist by Philostratus as Cudworth supposes, and so other men of learning. But no student should overlook l.ardner's valuable commentary on this character, and his quotations from Bishop Parker of Oxford, *Credib.*, vol. vii. p. 486, and also p. 508, cap. 29, and appendix.]

[944] Deliramenta.

[945] See book ii. ch. 23.

[946] Cf. Matt. vii. 15.

[947] Epilogus.

CHAP. IV.—WHY THIS WORK WAS PUBLISHED, AND AGAIN OF TERTULLIAN AND CYPRIAN.

Since, therefore, they of whom I have spoken had set forth their sacrilegious writings in my presence, and to my grief, being incited both by the arrogant impiety of these, and by the consciousness of truth itself, and (as I think) by God, I have undertaken this office, that with all the strength of my mind I might refute the accusers of righteousness; not that I should write against these, who might be crushed with a few words, but that I might once for all by one attack overthrow all who everywhere effect, or have effected, the same work. For I do not doubt that very many others, and in many places, and that not only in Greek, but also in Latin writings, have raised a monument of their own unrighteousness. And since I was not able to reply to these separately, I thought that this cause was to be so pleaded by me that I might overthrow former writers, together with all their writings, and cut off from future writers the whole power of writing and of replying.[948] Only let them attend, and I will assuredly effect that whosoever shall know these things, must either embrace that which 14 he before condemned, or, which is next to it, cease at length to deride it. Although Tertullian fully pleaded the same cause in that treatise which is entitled the *Apology*,[949] yet, inasmuch as it is one thing to answer accusers, which consists in defence or denial only, and another thing to instruct, which we do, in which the substance of the whole system must be contained, I have not shrunk from this labour, that I might complete the subject, which Cyprian did not fully carry out in that discourse in which he endeavours to refute Demetrianus (as he himself says) railing at and clamouring[950] against the truth. Which subject he did not handle as he ought to have done; for he ought to have been refuted not by the testimonies of Scripture, which he plainly considered vain, fictitious, and false, but by arguments and reason. For, since he was contending against a man who was ignorant of the truth, he ought for a while to have laid aside divine readings, and to have formed from the beginning this man as one who was altogether ignorant,[951] and to have shown to him by degrees the beginnings of light, that he might not be dazzled,[952] the whole of its brightness being presented to him.[953]

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[948] [*Future Writers.* This laying of an anchor to windward is characteristic of Lactantius.]

[949] [See elucidations, vol. iii. pp. 56–60, this series.]

[950] Oblatrantem atque obstrepentem veritati. These words are taken from Cyprian, vol. v. p. 457, this series.

[951] Rudem.

[952] Caligaret.

[953] [This censure of Cyprian fully exculpates Minucius, Arnobius, and others, superficially blamed for their few quotations from Holy Writ. Also, it explains our author's quotations from the Sibyl, etc.]

For as an infant is unable, on account of the tenderness of its stomach, to receive the nourishment of solid and strong food, but is supported by liquid and soft milk, until, its strength being confirmed, it can feed on stronger nourishment; so also it was befitting that this man, because he was not yet capable of receiving divine things, should be presented with human testimonies—that is, of philosophers and historians—in order that he might especially be refuted by his own authorities. And since he did not do this, being carried away by his distinguished knowledge of the sacred writings, so that he was content with those things alone in which faith consists, I have undertaken, with the favour of God, to do this, and at the same time to prepare the way for the imitation of others. And if, through my exhortation, learned and eloquent men shall begin to betake themselves to this subject, and shall choose to display their talents and power of speaking in this field of truth, no one can doubt that false religions will quickly disappear, and philosophy altogether fall, if all shall be persuaded that this alone is religion and the only true wisdom. But I have wandered from the subject further than I wished.

CHAP. V.—THERE WAS TRUE JUSTICE UNDER SATURNUS, BUT IT WAS BANISHED BY JUPITER.

Now the promised disputation concerning justice must be given; which is either by itself the greatest virtue, or by itself the fountain of virtue, which not only philosophers sought, but poets also, who were much earlier, and were esteemed as wise before the origin of the name of philosophy. These clearly understood that this justice was absent from the affairs of men; and they feigned that it, being offended with the vices of men, departed from the earth, and withdrew to heaven; and that they may teach what it is to live justly (for they are accustomed to give precepts by circumlocutions), they repeat examples of justice from the times of Saturnus, which they call the golden times, and they relate in what condition human life was while it delayed on the earth.[954] And this is not to be regarded as a poetic fiction, but as the truth. For, while Saturnus reigned, the religious worship of the gods not having yet been instituted, nor any[955] race being as yet set apart in the belief of its divinity, God was manifestly worshipped. And therefore there were neither dissensions, nor enmities, nor wars.

> “Not yet had rage unsheathed maddened swords,”

as Germanicus Cæsar speaks in his poem translated from Aratus,[956]

> “Nor had discord been known among relatives.”

No, nor even among strangers: but there were no swords at all to be unsheathed. For who, when justice was present and in vigour, would think respecting his own protection, since no one plotted against him; or respecting the destruction of another, since no one desired anything?

> “They preferred to live content with a simple mode of life,”

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[954] [Striking is the language of the *Pollio* (“Redit et Virgo,” etc.) in which the true Virgin seems to be anticipated.]

[955] Ulla. Another reading is “illâ,” as though there were a reference to the family of Saturnus.

[956] Germanicus Cæsar, the grandson of Augustus, translated in verse a part of the poems of Aratus. [See p. 36, supra.]

as Cicero[957] relates in his poem; and this is peculiar to our religion. “It was not even allowed to mark out or to divide the plain with a boundary: men sought all things in common;”[958] since God had given the earth in common to all, that they might pass their life in common, not that mad and raging avarice might claim all things for itself, and that that which was produced for all might not be wanting to any. And this saying of the poet ought so to be taken, not as suggesting the idea that individuals at that time had no private property, but 141
it must be regarded as a poetical figure; that we may understand that men were so liberal, that they did not shut up the fruits of the earth produced for them, nor did they in solitude brood over the things stored up, but admitted the poor to share the fruits of their labour:—

“Now streams of milk, now streams of nectar flowed.”[959]

And no wonder, since the storehouses of the good liberally lay open to all. Nor did avarice intercept the divine bounty, and thus cause hunger and thirst in common; but all alike had abundance, since they who had possessions gave liberally and bountifully to those who had not. But after that Saturnus had been banished from heaven, and had arrived in Latium,—

“Exiled from his throne
By Jove, his mightier heir,”[960]—

since the people either through fear of the new king, or of their own accord, had become corrupted and ceased to worship God, and had begun to esteem the king in the place of God, since he himself, almost a parricide, was an example to others to the injury of piety,—

“The most just Virgin in haste deserted the lands;”[961]

but not as Cicero says,[962]

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[957] Cicero translated in verse part of the poems of Aratus. [This poet is quoted by St. Paul, τοῦ γὰρ καὶ γένος ἐσμέν, Acts xvii. 28. Archdeacon Farrar does not consider the natural and *impedantic* spirit of the Apostle in suiting this quotation to time and place; and, if it was a common-place proverb, all the more suggestive is the *accuracy* of the reference to “one of your own poets.”]

[958] Virg., *Georg.*, i. 126.

[959] Ovid, *Metam.*, i. 111.

[960] Virg. *Æn.*, viii. 320.

[961] Germ. Cæs., *Arat.*, 136.

[962] [That is, in his translation of the poetry of Aratus.]

> "And settled, in the kingdom of Jupiter,[963][964] and in a part of the heaven."

For how could she settle or tarry in the kingdom of him who expelled his father from his kingdom, harassed him with war, and drove him as an exile over the whole world?

> "He gave to the black serpents their noxious poison,
> And ordered wolves to prowl;"[965]

that is, he introduced among men hatred, and envy, and stratagem; so that they were poisonous as serpents, and rapacious as wolves. And they truly do this who persecute those who are righteous and faithful towards God, and give to judges the power of using violence against the innocent. Perhaps Jupiter may have done something of this kind for the overthrow and removal of righteousness; and on this account he is related to have made serpents fierce, and to have whetted the spirit of wolves.

> "Then war's indomitable rage,
> And greedy lust of gain;"[966]

and not without reason. For the worship of God being taken away, men lost the knowledge of good and evil. Thus the common intercourse of life perished from among then, and the bond of human society was destroyed. Then they began to contend with one another, and to plot, and to acquire for themselves glory from the shedding of human blood.

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[964] [Et Jovis in regno, cœlique in parte resedit. For this fragmentary verse we are indebted to our author; other fragments are given in good editions of Cicero. He translated the *Phenomena* of Aratus in his youth. My (Paris) edition contains nearly the whole.]

[965] Virg., *Georg.*, i. 139.

[966] Virg., *Æn.*, viii. 327.

CHAP. VI.—AFTER THE BANISHMENT OF JUSTICE, LUST, UNJUST LAWS, DARING, AVARICE, AMBITION, PRIDE, IMPIETY, AND OTHER VICES REIGNED.

And the source of all these evils was lust; which, indeed, burst forth from the contempt of true majesty. For not only did they who had a superfluity fail to bestow a share upon others, but they even seized the property of others, drawing everything to their private gain; and the things which formerly even individuals laboured to obtain for the common use of men,[967] were now conveyed to the houses of a few. For, that they might subdue others by slavery, they began especially to withdraw and collect together the necessaries of life, and to keep them firmly shut up, that they might make the bounties of heaven their own; not on account of kindness,[968] a feeling which had no existence in them, but that they might sweep together all the instruments of lust and avarice. They also, under the name of justice, passed most unequal and unjust laws, by which they might defend their plunder and avarice against the force of the multitude. They prevailed, therefore, as much by authority as by strength, or resources, or malice. And since there was in them no trace of justice, the offices of which are humanity, equity, pity, they now began to rejoice in a proud and swollen inequality, and made[969] themselves higher than other men, by a retinue of attendants, and by the sword, and by the brilliancy of their garments. For this reason they invented for themselves honours, and purple robes, and fasces, that, being supported by the terror produced by axes and swords, they might, as it were by the right of masters, rule them, stricken with fear, and alarmed. Such was the condition in which the life of man was placed by that king who, having defeated and put to flight a parent, did not seize his kingdom, but set up an impious tyranny by violence and armed men, and took away that golden age of justice, and compelled men to become wicked and impious, even from this very circumstance, that he turned them away from God to the worship of himself; and the terror of his excessive power had extorted this. 142

For who would not fear him who was girded about with arms, whom the unwonted gleam of steel and swords surrounded? Or what stranger would he spare who had not even spared his own father? Whom, in truth, should he fear, who had conquered in war, and destroyed by massacre the race of the Titans, which was strong and excelling in might? What wonder if the whole multitude, pressed by unusual fear, had given themselves up to the adulation of a single man? Him they venerated, to him they paid the greatest honour. And since it is judged to be a kind of obsequiousness to imitate the customs and vices of a king, all men laid aside piety, lest, if they should live piously, they might seem to upbraid the wickedness of the king. Thus, being corrupted by continual imitation, they abandoned divine right, and the practice of living wickedly by degrees became a habit. And now nothing remained of the pious and excellent condition of the preceding age; but justice being banished, and drawing with her the truth, left to men error, ignorance, and blindness. The poets therefore were ignorant, who sung that she fled to heaven, to the kingdom of Jupiter. For if justice was on the earth in the age which they call "golden," it is plain that she was driven away by Jupiter, who changed the golden age. But the change of the age and the expulsion of justice is to be deemed nothing else, as I have said, than the laying aside of divine religion, which alone effects that man should esteem man dear, and should know that he is bound to him by the tie of brotherhood, since God is alike a Father to all, so as to share the bounties of the common God and Father with those who do not possess them; to injure no one, to oppress no one, not to close his door against a stranger, nor his ear against a suppliant, but to be bountiful, beneficent, and liberal, which Tullius[970] thought to be praises suitable to a king. This truly is justice, and this is the golden age, which was first corrupted when Jupiter reigned, and shortly afterwards, when he himself and all his offspring were consecrated as gods, and the worship of many deities undertaken, had been altogether taken away.

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[967] Hominum. Another reading is “omnium,” of all, as opposed to the few.

[968] Propter humanitatem.

[969] Altiores se…faciebant. Another reading is, “altiores cæteris…fulgebant.”

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[970] [Compare Cicero, *De Officiis*, i. 14, with Luke xxii. 25.]

CHAP. VII.—OF THE COMING OF JESUS, AND ITS FRUIT; AND OF THE VIRTUES AND VICES OF THAT AGE.

But God, as a most indulgent parent, when the last time approached, sent a messenger to bring back that old age, and justice which had been put to flight, that the human race might not be agitated by very great and perpetual errors. Therefore the appearance of that golden time returned, and justice was restored to the earth, but was assigned to a few; and this justice is nothing else than the pious and religious worship of the one God. But perhaps some may be inclined to ask, why, if this be justice, it is not given to all mankind, and the whole multitude does not agree to it. This is a matter of great disputation, why a difference was retained by God when He gave justice to the earth; and this I have shown in another place, and whenever a favourable opportunity shall occur it shall be explained. Now it is sufficient very briefly to signify it: that virtue can neither be discerned, unless it has vices opposed to it; nor be perfect, unless it is exercised by adversity.[971] For God designed that there should be this distinction between good and evil things, that we may know from that which is evil the quality of the good, and also the quality of the evil from the good; nor can the nature of the one be understood if the other is taken away. God therefore did not exclude evil, that the nature of virtue might be evident. For how could patient endurance[972] retain its meaning and name if there were nothing which we were compelled to endure?[973] How could faith devoted to its God deserve praise, unless there were some one who wished to turn us away from God? For on this account He permitted the unjust to be more powerful, that they might be able to compel to evil; and on this account to be more numerous, that virtue might be precious, because it is rare. And this very point is admirably and briefly shown by Quintilian in "the muffled head."[974] "For what virtue," he says, "would there be in innocence, had not its rarity furnished it with praises? But because it is provided by nature that hatred, desire, and anger drive men blindly to that object to which they have applied themselves, to be free from fault appears to be beyond the power of man. Otherwise, if nature had given to all men equal affections, piety would be nothing."

How true this is, the necessity of the case itself teaches. For if it is virtue to resist with fortitude evils and vices, it is evident that, without evil and vice, there is no *perfected* virtue; and that God might render this complete and perfect, He retained that which was contrary to it, with which it might contend. For, being agitated by evils which harass it, it gains stability; and in proportion to the frequency with which it is urged onward, is the firmness with which it is strengthened. This is evidently the cause which effects that, although justice is sent to men, yet it cannot be said that a golden age exists; because God has not taken away evil, that He might retain that diversity which alone preserves the mystery of a divine religion. 143

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[971] [To establish this, would be to go far in a *theodicy* to reconcile the permission of evil with the divine goodness.]

[972] Patientia.

[973] Pati.

[974] Caput obvolutum. This appears to be the title of a lost declamation of Quintilian.

CHAP. VIII.—OF JUSTICE KNOWN TO ALL, BUT NOT EMBRACED; OF THE TRUE TEMPLE OF GOD, AND OF HIS WORSHIP, THAT ALL VICES MAY BE SUBDUED.

They, therefore, who think that no one is just, have justice before their eyes, but are unwilling to discern it. For what reason is there why they should describe it either in poems or in all their discourse, complaining of its absence, when it is very easy for them to be good if they wish? Why do you depict to yourselves justice as worthless,[975] and wish that she may fall from heaven, as it were, represented in some image? Behold, she is in your sight; receive her, if you are able, and place her in the abode of your breast; and do not imagine that this is difficult, or unsuited to the times. Be just and good, and the justice which you seek will follow you of her own accord. Lay aside every evil thought from your hearts, and that golden age will at once return to you, which you cannot attain to by any other means than by beginning to worship the true God. But you long for justice on the earth, while the worship of false gods continues, which cannot possibly come to pass. But it was not possible even at that time when you imagine, because those deities whom you impiously worship were not yet produced, and the worship of the one God must have prevailed throughout the earth; of that God, I say, who hates wickedness and requires goodness; whose temple is not stones or clay, but man himself, who bears the image of God. And this temple is adorned not with corruptible gifts of gold and jewels, but with the lasting offices of virtues. Learn, therefore, if any intelligence is left to you, that men are wicked and unjust because gods are worshipped; and that all evils daily increase to the affairs of men on this account, because God the Maker and Governor of this world has been neglected; because, contrary to that which is right, impious superstitions have been taken up; and lastly, because you do not permit God to be worshipped even by a few.

But if God only were worshipped, there would not be dissensions and wars, since men would know that they are the sons of one God; and, therefore, among those who were connected by the sacred and inviolable bond of divine relationship, there would be no plottings, inasmuch as they would know what kind of punishments God prepared for the destroyers of souls, who sees through secret crimes, and even the very thoughts themselves. There would be no frauds or plunderings if they had learned, through the instruction of God, to be content with that which was their own, though little, so that they might prefer solid and eternal things to those which are frail and perishable. There would be no adulteries, and debaucheries, and prostitution of women, if it were known to all, that whatever is sought beyond the desire of procreation is condemned by God.[976] Nor would necessity compel a woman to dishonour her modesty, to seek for herself a most disgraceful mode of sustenance;

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[975] Inanem.

[976] [This is not consistent with the Church's allowance of matrimony to women past child-bearing, nor with the language of the Apostle, 1 Cor. vii. 2–7. See my note (2), vol. ii. p. 262.]

since the males also would restrain their lust, and the pious and religious contributions of the rich would succour the destitute. There would not, therefore, as I have said, be these evils on the earth, if there were by common consent a general observance[977] of the law of God, if those things were done by all which our people alone perform. How happy and how golden would be the condition of human affairs, if throughout the world gentleness, and piety, and peace, and innocence, and equity, and temperance, and faith, took up their abode! In short, there would be no need of so many and varying laws to rule men, since the law of God alone would be sufficient for perfect innocence; nor would there be any need of prisons, or the swords of rulers, or the terror of punishments, since the wholesomeness of the divine precepts infused into the breasts of men would of itself instruct them to works of justice. But now men are wicked through ignorance of what is right and good. And this, indeed, Cicero saw; for, discoursing on the subject of the laws,[978] he says: "As the world, with all its parts agreeing with one another, coheres and depends upon one and the same nature, so all men, being naturally confused among themselves, disagree through depravity; nor do they understand that they are related by blood, and that they are all subject to one and the same guardianship: for if this were kept in mind, assuredly men would live the life of gods." Therefore the unjust and impious worship of the gods has introduced all the evils by which mankind in turn destroy one another. For they could not retain their piety, who, as prodigal and rebellious children, had renounced the authority of God, the common parent of all.

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[977] Si ab omnibus in legem Dei conjuraretur. The word "conjuro," contrary to its general use, is here employed in a good sense.

[978] [See ed. Klotz, vol. ii. p. 403, Lips., 1869.]

CHAP. IX.—OF THE CRIMES OF THE WICKED, AND THE TORTURE INFLICTED ON THE CHRISTIANS.

At times, however, they perceive that they are wicked, and praise the condition of the former ages, and conjecture that justice is absent because of their characters and deserts; for, though she presents herself to their eyes, they not only fail to receive or recognise her, but they even violently hate, and persecute, and endeavour to banish her. Let us suppose, in the meantime, that she whom we follow is not justice: how will they receive her whom 144 they imagine to be the true justice, if she shall have come, when they torture and kill those whom they themselves confess to be imitators of the just, because they perform good and just actions; whereas, if they should put to death the wicked only, they would deserve to be unvisited by justice, who had no other reason for leaving the earth than the shedding of human blood? How much more so when they slay the righteous, and account the followers of justice themselves as enemies, yea, as more than enemies; who, though they eagerly seek their lives, and property, and children by sword and fire, yet are spared when conquered; and there is a place for clemency even amidst arms; or if they have determined to carry their cruelty to the utmost, nothing more is done towards them, except that they are put to death or led away to slavery! But this is unutterable which is done towards those who are ignorant of crime, and none are regarded as more guilty than those who are of all men innocent. Therefore most wicked men venture to make mention of justice, men who surpass wild beasts in ferocity, who lay waste the most gentle flock of God,—

> “Like gaunt wolves rushing from their den,
> Whom lawless hunger’s sullen growl
> Drives forth into the night to prowl.”[979]

But these have been maddened not by the fury of hunger, but of the heart; nor do they prowl in a black mist, but by open plundering; nor does the consciousness of their crimes ever recall them from profaning the sacred and holy name of justice with that mouth which, like the jaws of beasts, is wet with the blood of the innocent. What must we say is especially the cause of this excessive and persevering hatred?

> “Does truth produce hatred,”[980]

as the poet says, as though inspired by the Divine Spirit, or are they ashamed to be bad in the presence of the just and good? Or is it rather from both causes? For the truth is always hateful on this account, because he who sins wishes to have free scope for sinning, and thinks that he cannot in any other way more securely enjoy the pleasure of his evil doings, than if there is no one whom his faults may displease. Therefore they endeavour entirely to exterminate and take them away as witnesses of their crimes and wickedness, and think them burthensome to themselves, as though their life were reproved. For why should any be unseasonably good, who, when the public morals are corrupted, should censure them by living well? Why should not all be equally wicked, rapacious, unchaste, adulterers, perjured, covetous, and fraudulent? Why should they not rather be taken out of the way, in whose presence they are ashamed to lead an evil life, who, though not by words, for they are silent, but by their very course of life, so unlike their own, assail and strike the forehead of sinners? For whoever disagrees with them appears to reprove them.

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[979] Virg., *Æn.*, ii. 355.

[980] Ter., *Andr.*, i. 1, 41.

Nor is it greatly to be wondered at if these things are done towards men, since for the same cause the people who were placed in hope,[981] and not ignorant of God, rose up against God Himself; and the same necessity follows the righteous which attacked the Author of righteousness Himself. Therefore they harass and torment them with studied kinds of punishments, and think it little to kill those whom they hate, unless cruelty also mocks their bodies. But if any through fear of pain or death, or by their own perfidy, have deserted the heavenly oath,[982] and have consented to deadly sacrifices, these they praise and load[983] with honours, that by their example they may allure others. But upon those who have highly esteemed their faith, and have not denied that they are worshippers of God, they fall with all the strength of their butchery, as though they thirsted for blood; and they call them desperate,[984] because they by no means spare their body; as though anything could be more desperate, than to torture and tear in pieces him whom you know to be innocent. Thus no sense of shame remains among those from whom all kind feeling is absent, and they retort upon just men reproaches which are befitting to themselves. For they call them impious, being themselves forsooth pious, and shrinking from the shedding of human blood; whereas, if they would consider their own acts, and the acts of those whom they condemn as impious, they would now understand how false they are, and more deserving of all those things which they either say or do against the good. For they are not of our number, but of theirs who besiege the roads in arms, practice piracy by sea; or if it has not been in their power openly to assail, secretly mix poisons; who kill their wives that they may gain their dowries, or their husbands that they may marry adulterers; who either strangle the sons born from themselves, or if they are too pious, expose them; who restrain their incestuous passions neither from a daughter, nor sister, nor mother, nor priestess; who conspire against their own citizens and country; who do not fear the sack;[985] who, in fine, commit sacrilege, and despoil the temples of the gods whom they worship; and, to speak of things which are light and usually 145 practised by them, who hunt for inheritances, forge wills, either remove or exclude the just heirs; who prostitute their own persons to lust; who, in short, unmindful of what they were born, contend with women in passivity;[986] who, in violation of all propriety,[987] pollute and dishonour the most sacred part of their body; who mutilate themselves, and that which is more impious, in order that they may be priests of religion; who do not even spare their own life, but sell their lives to be taken away in public; who, if they sit as judges, corrupted by a bribe, either destroy the innocent or set free the guilty without punishment; who grasp at the heaven itself by sorceries, as though the earth would not contain their wickedness. These crimes, I say, and more than these, are plainly committed by those who are worshippers of the gods.

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[981] The Jewish people. Thus St. Paul speaks, Acts xxvi. 6: “I stand and am judged for the hope of the promise made of God unto our fathers.”

[982] i.e., the Christian religion.

[983] Mactant.

[984] Desperati, equivalent to παράβολοι, a word borrowed from combats with wild beasts, and applied to Christians as being ready to devote their lives to the cause of God.

Amidst these crimes of such number and magnitude, what place is there for justice? And I have collected a few only out of many, not for the purpose of censure, but to show their nature. Let those who shall wish to know all take in hand the books of Seneca, who was at the same time a most true describer and a most vehement accuser of the public morals and vices. But Lucilius also briefly and concisely described that dark life in these verses: "But now from morn to night, on festival and ordinary day alike, the whole people and the fathers with one accord display themselves in[988] the forum, and never depart from it. They have all given themselves to one and the same pursuit and art, that they may be able cautiously to deceive, to fight treacherously, to contend in flattery, each to pretend that he is a good man, to lie in wait, as if all were enemies to all." But which of these things can be laid to the charge of our people,[989] with whom the whole of religion consists in living without guilt and without spot? Since, therefore, they see that both they and their people do those things which we have said, but that ours practice nothing else but that which is just and good, they might, if they had any understanding, have perceived from this, both that they who do what is good are pious, and that they themselves who commit wicked actions are impious. For it is impossible that they who do not err in all the actions of their life, should err in the main point, that is, in religion, which is the chief of all things. For impiety, if taken up in that which is the most important, would follow through all the rest. And therefore[990] it is impossible that they who err in the whole of their life should not be deceived also in religion; inasmuch as piety, if it kept its rule in the chief point, would maintain its course in others. Thus it happens, that on either side the character of the main subject may be known from the state of the actions which are carried on.

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[985] There is an allusion to the punishment of parricides, who were enclosed in a bag with a dog, a serpent, an ape, and a cock, and thrown into the sea.

[986] Patientia, in a bad sense. [The text of the translator gives "endurance," for which I venture to substitute as above.]

[987] Contra fas omne.

[988] Induforo. "Indu" and "endo" are archaisms, used by Lucretius and other writers in the same sense as "in."

[989] i.e., Christians. [See vol. i. pp. 26, 27.]

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[990] Eoque fieri non potest. Others read "æque fieri," etc.

CHAP. X.—OF FALSE PIETY, AND OF FALSE AND TRUE RELIGION.

It is worth while to investigate their piety, that from their merciful and pious actions it may be understood what is the character of those things which are done by them contrary to the laws of piety. And that I may not seem to attack any one with harshness, I will take a character from the poets, and one which is the greatest example of piety. In Maro, that king

> "Than who
> The breath of being none e'er drew,
> More brave, more pious, or more true,"[991]—

what proofs of justice did he bring forward to us?

> "There walk with hands fast bound behind
> The victim prisoners, designed
> For slaughter o'er the flames."[992]

What can be more merciful than this piety? *what more merciful* than to immolate human victims to the dead, and to feed the fire with the blood of men as with oil? But perhaps this may not have been the fault of the hero himself, but of the poet, who polluted with distinguished wickedness "a man distinguished by his piety."[993] Where then, O poet, is that piety which you so frequently praise? Behold the pious Æneas:—

> "Four hapless youths of Sulmo's breed,
> And four who Ufens call their sire,
> He takes alive, condemned to bleed
> To Pallas' shade on Pallas' pyre."[994]

Why, therefore, at the very same time when he was sending the men in chains to slaughter, did he say,

> "Fain would I grant the living peace,"[995]

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[991] Virg., *Æn.*, i. 544.

[992] *Ibid.*, xi. 81.

[993] *Ibid.*, i. 10.

[994] *Ibid.*, x. 517.

[995] *Ibid.*, xi. 111.

when he ordered that those whom he had in his power alive should be slain in the place of cattle? But this, as I have said, was not his fault—for he perhaps had not received a liberal education—but yours; for, though you were learned, yet you were ignorant of the nature of piety, and you believed that that wicked and detestable action of his was the befitting exercise of piety. He is plainly called pious on this account only, because he loved his father. Why should I say that 146

> "The good Æneas owned their plea,"[996]

and yet slew them? For, though adjured by the same father, and

> "By young Iulus' dawning day,"[997]

he did not spare them,

> "Live fury kindling every vein"[998]

What! can any one imagine that there was any virtue in him who was fired with madness as stubble, and, forgetful of the shade of his father, by whom he was entreated, was unable to curb his wrath? He was therefore by no means pious who not only slew the unresisting, but even suppliants. Here some one will say: What then, or where, or of what character is piety? Truly it is among those who are ignorant of wars, who maintain concord with all, who are friendly even to their enemies, who love all men as brethren, who know how to restrain their anger, and to soothe every passion of the mind with calm government. How great a mist, therefore, how great a cloud of darkness and errors, has over-spread the breasts of men who, when they think themselves especially pious, then become especially impious? For the more religiously they honour those earthy images, so much the more wicked are they towards the name of the true divinity. And therefore they are often harassed with greater evils as the reward of their impiety; and because they know not the cause of these evils, the blame is altogether ascribed to fortune, and the philosophy of Epicurus finds a place, who thinks that nothing extends to the gods, and that they are neither influenced by favour nor moved by anger, because they often see their despisers happy, and their worshippers in misery. And this happens on this account, because when they seem to be religious and naturally good, they are believed to deserve nothing of that kind which they often suffer. However, they console themselves by accusing fortune; nor do they perceive that if she had any existence, she would never injure her worshippers. Piety of this kind is therefore deservedly followed by punishment; and the deity offended with the wickedness of men who are depraved in their religious worship,[999] punishes them with heavy misfortune; who, although they live with holiness in the greatest faith and innocence, yet because they worship gods whose impious and profane rites are an abomination to the true God, are estranged from justice and the name of true piety. Nor is it difficult to show why the worshippers of the gods cannot be good and just. For how shall they abstain from the shedding of blood who worship bloodthirsty deities, Mars and Bellona? or how shall they spare their parents who worship Jupiter, who drove out his father? or how shall they spare their own infants who worship Saturnus? how shall they uphold chastity who worship a goddess who is naked, and an adulteress, and who prostitutes herself as it were among the gods? how shall they withhold themselves from plunder and frauds who are acquainted with the thefts of Mercurius, who teaches that to deceive is not the part of fraud, but of cleverness? how shall they restrain their lusts who worship Jupiter, Hercules, Liber, Apollo, and the others, whose adulteries and debaucheries with men and women are not only known to the learned, but are even set forth in the theatres, and made the subject of songs, so that they are notorious[1000] to all? Among these things is it possible for men to be just, who, although they were naturally good, would be trained to injustice by the very gods themselves? For, that you may propitiate the god whom you worship, there is need of those things with which you know that he is pleased and delighted. Thus it comes to pass that the god fashions the life of his worshippers according to the character of his own will,[1001] since the most religious worship is to imitate.

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[996] Virg., *Æn.*, xi. 106.

[997] *Ibid.*, x. 524.

[998] *Ibid.*, xii. 946.

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[999] Hominum prave religiosorum.

[1000] Omnibus notiora.

[1001] Pro qualitate numinis sui.

CHAP XI.—OF THE CRUELTY OF THE HEATHENS AGAINST THE CHRISTIANS.

Therefore, because justice is burthensome and unpleasant to those men who agree with the character of their gods, they exercise with violence against the righteous the same impiety which they show in other things. And not without reason are they spoken of by the prophets as beasts. Therefore it is excellently said by Marcus Tullius:[1002] "For if there is no one who would not prefer to die than to be changed into the figure of a beast, although he is about to have the mind of a man, how much more wretched is it to be of a brutalized mind in the figure of a man! To me, indeed, it seems as much worse as the mind is more excellent than the body." Therefore they view with disdain the bodies of beasts, though they are themselves more cruel than these; and they pride themselves on this account, that they were born men, though they have nothing belonging to man except the features and the eminent figure. For what Caucasus, what India, what Hyrcania ever nourished beasts so savage and so bloodthirsty? For the fury of all wild beasts rages until their appetite is satisfied; and when their hunger is appeased, immediately is pacified. That is truly a beast by whose command alone

> "With rivulets of slaughter reeks
>   The stern embattled field."
> "Dire agonies, wild terrors swarm,
>   And Death glares grim in many a form."[1003]

No one can befittingly describe the cruelty of this beast, which reclines in one place, and yet rages with iron teeth throughout the world, and not only tears in pieces the limbs of men, but also breaks their very bones, and rages over their ashes, that there may be no place for their burial, as though they who confess God aimed at this, that their tombs should be visited, and not rather that they themselves may reach the presence of God.

What brutality is it, what fury, what madness, to deny light to the living, earth to the dead? I say, therefore, that nothing is more wretched than those men whom necessity has either found or made the ministers of another's fury, the satellites of an impious command. For that was no honour, or exaltation of dignity, but the condemnation of a man to torture, and also to the everlasting punishment of God. But it is impossible to relate what things they performed individually throughout the world. For what number of volumes will contain so infinite, so varied kinds of cruelty? For, having gained power, every one raged according to his own disposition. Some, through excessive timidity, proceeded to greater lengths than they were commanded; others thus acted through their own particular hatred against the righteous; some by a natural ferocity of mind; some through a desire to please, and that by this service they might prepare the way to higher offices: some were swift to slaughter, as an individual in Phrygia, who burnt a whole assembly of people, together with their place of meeting. But the more cruel he was, so much the more merciful[1004] is he found to be. But that is the worst kind *of persecutors* whom a false appearance of clemency flatters; he is the more severe, he the more cruel torturer, who determines to put no one to death. Therefore it cannot be told what great and what grievous modes of tortures judges of this kind devised, that they might arrive at the accomplishment of their purpose. But they do these things not only on this account, that they may be able to boast that they have slain none of the innocent,—for I myself have heard some boasting that their administration has been in this respect without bloodshed,—but also for the sake of envy, lest either they themselves should be overcome, or the others should obtain the glory due to their virtue. And thus, in devising modes of punishment, they think of nothing else besides victory. For they know that this is a contest and a battle. I saw in Bithynia the præfect wonderfully elated with joy, as though he had subdued some nation of barbarians, because one who had resisted for two years with great spirit appeared at length to yield. They contend, therefore, that they may conquer and inflict exquisite[1005] pains on their bodies, and avoid nothing else but that the victims may not die under the torture: as though, in truth, death alone could make them happy, and as though tortures also in proportion to their severity would not produce greater glory of virtue. But they with obstinate folly give orders that diligent care shall be given to the tortured, that their limbs may be renovated for other tortures, and fresh blood be supplied for punishment. What can be so pious, so beneficent, so humane? They would not have bestowed such anxious care on any whom they loved. This is the discipline of the gods: to these deeds they train their worshippers; these are the sacred rites which they require. Moreover, most wicked murderers have invented impious laws against the pious. For both sacrilegious ordinances and unjust disputations of jurists are read. Domitius, in his seventh book, concerning the office of the proconsul, has collected wicked rescripts of princes, that he might show by what punishments they ought to be visited who confessed themselves to be worshippers of God.

[1002] [*De Republica*, iv. i. 3.]

[1003] Virg., *Æn.*, xi. 646, ii. 368. [Dan. vii. 7.]

[1004] The more severe torture, as causing immediate death, may be regarded as merciful, in comparison with a slow and lingering punishment. [This by an eye-witness of Diocletian's day.]

[1005] Exquisitis, "carefully studied."

CHAP. XII.—OF TRUE VIRTUE; AND OF THE ESTIMATION OF A GOOD OR BAD CITIZEN.

What would you do to those who give the name of justice to the tortures inflicted by tyrants of old, who fiercely raged against the innocent; and though they are teachers of injustice and cruelty, wish to appear just and prudent, being blind and dull, and ignorant of affairs and of truth? Is justice so hateful to you, O abandoned minds, that ye regard it as equal with the greatest crimes? Is innocence so utterly lost in your eyes, that you do not think it worthy of death only,[1006] but it is esteemed as beyond all crimes to commit no crime, and to have a breast pure from all contagion of guilt? And since we are speaking generally with those who worship gods, let us have your permission to do good with you; for this is our law, this our business, this our religion. If we appear to you wise, imitate us; if foolish, despise us, or even laugh at us, if you please; for our folly is profitable to us. Why do you lacerate, why do you afflict us? We do not envy your wisdom. We prefer this folly 14 of ours—we embrace this. We believe that this is expedient for us,—to love you, and to confer all things upon you, who hate us.

There is in the writings of Cicero[1007] a passage not inconsistent with the truth, in that disputation which is held by Furius against justice: "I ask," he says, "if there should be two men, and one of them should be an excellent man, of the highest integrity, the greatest justice, and remarkable faith, and the other distinguished by crime and audacity; and if the state should be in such error as to regard that good man as wicked, vicious, and execrable, but should think the one who is most wicked to be of the highest integrity and faith; and if, in accordance with this opinion of all the citizens, that good man should be harassed, dragged away, should be deprived of his hands, have his eyes dug out, should be condemned, be bound, be branded, be banished, be in want, and lastly, should most justly appear to all to be most wretched; but, on the other hand, if that wicked man should be praised, and honoured, and loved by all,—if all honours, all commands, all wealth, and all abundance should be bestowed upon him,—in short, if he should be judged in the estimation of all an excellent man, and most worthy of all fortune,—who, I pray, will be so mad as to doubt which of the two he would prefer to be?" Assuredly he put forth this example as though he divined what evils were about to happen to us, and in what manner, on account of righteousness; for our people suffer all these things through the perverseness of those in error. Behold, the state, or rather the whole world itself, is in such error, that it persecutes, tortures, condemns, and puts to death good and righteous men, as though they were wicked and impious. For as to what he says, that no one is so infatuated as to doubt which of the two he would prefer to be, he indeed, as the one who was contending against justice, thought this, that the wise man would prefer to be bad if he had a good reputation, than to be good with a bad reputation.

[1006] Ne morte quidem simplici dignum putetis.

[1007] [From the *Republic*, iii. xvii. 27.]

But may this senselessness be absent from us, that we should prefer that which is false to the true? Or does the character of our good man depend upon the errors of the people, more than upon our own conscience and the judgment of God? Or shall any prosperity ever allure us, so that we should not rather choose true goodness, though accompanied with all evil, than false goodness together with all prosperity? Let kings retain their kingdoms, the rich their riches, as Plautus says,[1008] the wise their wisdom; let them leave to us our folly, which is evidently proved to be wisdom, from the very fact that they envy us its possession: for who would envy a fool, but he who is himself most foolish? But they are not so foolish as to envy fools; but from the fact of their following us up with such care and anxiety, they allow that we are not fools. For why should they rage with such cruelty, unless it is that they fear lest, as justice grows strong from day to day, they should be deserted together with their decaying[1009] gods? If, therefore, the worshippers of gods are wise, and we are foolish, why do they fear lest the wise shall be allured by the foolish?

[1008] *Curcul.*, i. 3, 22.

[1009] Cariosis. There is a great variety of readings in this place.

CHAPTER XIII.—OF THE INCREASE AND THE PUNISHMENT OF THE CHRISTIANS.[1010]

But since our number is continually increased from the worshippers of gods, but is never lessened, not even in persecution itself,—since men may commit sin, and be defiled by sacrifice, but they cannot be turned away from God, for the truth prevails by its own power,—who is there, I pray, so foolish and so blind as not to see on which side wisdom is? But they are blinded by malice and fury, that they cannot see; and they think that those are foolish who, when they have it in their power to avoid punishments, nevertheless prefer to be tortured and to be put to death; whereas they might see from this very circumstance, that it is not folly to which so many thousands throughout the world agree with one and the same mind. For if women fall into error through the weakness of their sex (for these persons sometimes call it a womanish and anile superstition), men doubtless are wise. If boys, if youths are improvident through their age, the mature and aged doubtless have a fixed judgment. If one city is unwise, it is evident that the other innumerable cities cannot be foolish. If one province or one nation is without prudence, the rest must have understanding of that which is right. But since the divine law has been received from the rising even to the setting of the sun, and each sex, every age, and nation, and country, with one and the same mind obeys God—since there is everywhere the same patient endurance, the same contempt of death—they ought to have understood that there is some reason in that matter, that it is not without a cause that it is defended even to death, that there is some foundation and solidity, which not only frees that religion from injuries and molestation, but always increases and makes it stronger. For in this respect also the malice of those is brought to light, who think that they have utterly overthrown the religion of God if they have corrupted men, when it is permitted them to make satisfaction also to God; and there is no worshipper of 149 God so evil who does not, when the opportunity is given him, return to appease God, and that, too, with greater devotedness. For the consciousness of sin and the fear of punishment make a man more religious, and the faith is always much stronger which is replaced through repentance. If, therefore, they themselves, when they think that the gods are angry with them, nevertheless believe that they are appeased by gifts, and sacrifices, and incense, what reason is there why they should imagine our God to be so unmerciful and implacable, that it should appear impossible for him to be a Christian, who by compulsion and against his will has poured a libation to their gods? Unless by chance they think that those who are once contaminated are about to change their mind, so that they may now begin of their own accord to do that which they have done under the influence of torture. Who would willingly undertake that duty which began with injury? Who, when he sees the scars on his own sides, would not the more hate the gods, on account of whom he bears the traces of lasting punishment, and the marks imprinted upon his flesh? Thus it comes to pass, that when peace is given from heaven, those who were estranged[1011] from us return, and a fresh crowd[1012] of others are added on account of the wonderful nature[1013] of the virtue displayed. For when the people see that men are lacerated by various kinds of tortures, and that they retain their patience unsubdued while the executioners are wearied, they think, as is really the case, that neither the agreement of so many nor the constancy of the dying is without meaning, and that patience itself could not surmount such great tortures without the aid of God. Robbers and men of robust frame are unable to endure lacerations of this kind: they utter exclamations, and send forth groans; for they are overcome by pain, because they are destitute of patience infused[1014] into them. But in our case (not to speak of men), boys and delicate women in silence overpower their torturers, and even the fire is unable to extort from them a groan. Let the Romans go and boast in their Mutius or Regulus,—the one of whom gave himself up to be slain by the enemy, because he was ashamed to live as a captive; the other being taken by the enemy, when he saw that he could not escape death, laid his hand upon the burning hearth, that he might make atonement for his crime to the enemy whom he wished to kill, and by that punishment received the pardon which he had not deserved. Behold, the weak sex and fragile age endure to be lacerated in the whole body, and to be burned: not of necessity, for it is permitted them to escape if they wished to do so; but of their own will, because they put their trust in God.[1015]

[1010] [VOL. IV. P. 116; SAME VOL., P. 125.]

[1011] Et qui fuerint aversi, redeant. The common reading is, “et qui fugerunt, universi redeant.”

[1012] Alius novas populus.

[1013] Propter miraculum virtutis.

[1014] Deest illis inspirata patientia.

[1015] [Vol. iii. p. 700, this series.]

CHAP. XIV.—OF THE FORTITUDE OF THE CHRISTIANS.

But this is true virtue, which the vaunting philosophers also boast of, not in deed, but with empty words, saying that nothing is so befitting the gravity and constancy of a wise man as to be able to be driven away from his sentiment and purpose by no torturers, but that it is worth his while[1016] to suffer torture and death rather than betray a trust or depart from his duty, or, overcome by fear of death or severity of pain, commit any injustice. Unless by chance Flaccus appears to them to rave in his lyrics, when he says,

> "Not the rage of the million commanding things evil;
> Not the doom frowning near in the brows of the tyrant,
> Shakes the upright and resolute man
> In his solid completeness of soul."[1017]

And nothing can be more true than this, if it is referred to those who refuse no tortures, no kind of death, that they may not turn aside from faith and justice; who do not tremble at the commands of tyrants nor the swords of rulers,[1018] so as not to maintain true and solid liberty with constancy of mind, which wisdom is to be observed in this alone. For who is so arrogant, who so lifted up, as to forbid me to raise my eyes to heaven? Who can impose upon me the necessity either of worshipping that which I am unwilling to worship, or of abstaining from the worship of that which I wish to worship? What further will now be left to us, if even this, which must be done of one's own will,[1019] shall be extorted from me by the caprice of another? No one will effect this, if we have any courage to despise death and pain. But if we possess this constancy, why are we judged foolish when we do those things which philosophers praise? Seneca, in charging men with inconsistency, rightly says the highest virtue appears to them to consist in greatness of spirit; and yet the same persons regard him who despises death as a madman, which is plainly a mark of the greatest perverseness. But those followers of vain religions urge this with the same folly with which they fail to understand the true God; and these the Erythræan Sibyl calls "deaf and senseless,"[1020] since they neither hear nor perceive divine things, but fear and adore an earthen image moulded by their own fingers. 150

[1016] Tanti est…ne.

[1017] Horat., *Carm.*, iii. 3, Lord Lytton's translation.

[1018] i.e., of provinces.

[1019] Voluntate.

[1020] κωφοὺς καὶ ἀνοήτους.

CHAP. XV.—OF FOLLY, WISDOM, PIETY, EQUITY, AND JUSTICE.

But the reason on account of which they imagine those who are wise to be foolish has strong grounds of support (for they are not deceived without reason). And this must be diligently explained by us, that they may at length (if it is possible) recognise their errors. Justice by its own nature has a certain appearance of folly, and I am able to confirm this both by divine and human testimonies. But perhaps we should not succeed with them, unless we should teach them from their own authorities that no one can be just, a matter which is united with true wisdom, unless he also appears to be foolish. Carneades was a philosopher of the Academic sect; and one who knows not what power he had in discussion, what eloquence, what sagacity, will nevertheless understand the character of the man himself from the praises of Cicero or of Lucilius, in whose writings Neptune, discoursing on a subject of the greatest difficulty, shows that it cannot be explained, even if Orcus should restore Carneades himself to life. This Carneades, when he had been sent by the Athenians as ambassador to Rome, disputed copiously on the subject of justice, in the hearing of Galba and Cato, who had been censor, who were at that time the greatest of orators. But on the next day the same man overthrew his own argument by a disputation to the contrary effect, and took away the justice which he had praised on the preceding day, not indeed with the gravity of a philosopher, whose prudence ought to be firm and his opinion settled, but as it were by an oratorical kind of exercise of disputing on both sides. And he was accustomed to do this, that he might be able to refute others who asserted anything. L. Furius, in Cicero, makes mention of that discussion in which justice is overthrown.[1021] I believe, inasmuch as he was discussing the subject of the state, he did it that he might introduce the defence and praise of that without which he thought that a state could not be governed. But Carneades, that he might refute Aristotle and Plato, the advocates of justice, in that first disputation collected all the arguments which were alleged in behalf of justice, that he might be able to overthrow them, as he did. For it was very easy to shake justice, having no roots, inasmuch as there was then none on the earth, that its nature or qualities might be perceived by philosophers. And I could wish that men, so many and of such a character, had possessed knowledge also, in proportion to their eloquence and spirit, for completing the defence of this greatest virtue, which has its origin in religion, its principle in equity! But those who were ignorant of that first part could not possess the second. But I wish first to show, summarily and concisely, what it is, that it may be understood that the philosophers were ignorant of justice, and were unable to defend that with which they were unacquainted. Although justice embraces all the virtues together, yet there are two, the chief of all, which cannot be torn asunder and separated from it—piety and equity. For fidelity, temperance, uprightness, innocence, integrity, and the other things of this kind, either naturally or through the training of parents, may exist in those men who are ignorant of justice, as they have always existed; for the ancient Romans, who were accustomed to glory in justice, used evidently to glory in those virtues which (as I have said) may proceed from justice, and be separated from the very fountain itself. But piety and equity are, as it were, its veins: for in these two fountains the whole of justice is contained; but its source and origin is in the first, all its force and method in the second. But piety is nothing else but the conception[1022] of God, as Trismegistus most truly defined it, as we have said in another place. If, therefore, it is piety to know God, and the sum of this knowledge is that you worship Him, it is plain that he is ignorant of justice who does not possess the knowledge of God. For how can he know justice itself, who is ignorant of the source from which it arises? Plato, indeed, spoke many things respecting the one God, by whom he said that the world was framed; but he spoke nothing respecting religion: for he had dreamed of God, but had not known Him. But if either he himself or any other person had wished to complete the defence of justice, he ought first of all to have overthrown the religions of the gods, because they are opposed to piety. And because Socrates indeed tried to do this, he was thrown into prison; that even then it might be seen what was about to happen to those men who had begun to defend true justice, and to serve the only God.

[1021] [See *Rep.*, iii. cap. 6, part iv. vol. 2, p. 300, ed. Klotz.]

The other part of justice, therefore, is equity; and it is plain that I am not speaking of the equity of judging well, though this also is praiseworthy in a just man, but of making himself equal to others, which Cicero calls equability.[1023] For God, who produces and gives breath to men, willed that all should be equal, that is, equally matched.[1024] He has imposed on all the same condition of living; He has produced all to wisdom; He has promised immortality to all; no one is cut off from His heavenly benefits. For as He distributes to all alike His one light, sends forth His fountains to all, supplies food, and gives the most pleasant rest of sleep; so He bestows on all equity and virtue. In His sight no one is a slave, no one a master; for if all have the same Father, by an equal right we are all children. No one is poor in the sight of God, but he who is without justice; no one is rich, but he who is full of virtues; no one, in short, is excellent, but he who has been good and innocent; no one is most renowned, but he who has abundantly performed works of mercy; no one is most perfect, but he who has filled all the steps of virtue. Therefore neither the Romans nor the Greeks could possess justice, because they had men differing from one another by many degrees, from the poor to the rich, from the humble to the powerful; in short, from private persons to the highest authorities of kings. For where all are not equally matched, there is not equity; and inequality of itself excludes justice, the whole force of which consists in this, that it makes those equal who have by an equal lot arrived at the condition of this life.

[1022] Notio.

[1023] [*De Officiis*, i. 26; and see vol. ii. p. 421, this series.]

[1024] [A striking parallel to Cyprian's saying, vol. v. note 2, p. 460, this series.]

CHAP. XVI.—OF THE DUTIES OF THE JUST MAN, AND THE EQUITY OF CHRISTIANS.

Therefore, since those two fountains of justice are changed, all virtue and all truth are taken away, and justice itself returns to heaven. And on this account the true good was not discovered by philosophers, because they were ignorant both of its origin and effects: which has been revealed to no others but to our people.[1025] Some one will say, Are there not among you some poor, and others rich; some servants, and others masters? Is there not some difference between individuals? There is none; nor is there any other cause why we mutually bestow upon each other the name of brethren, except that we believe ourselves to be equal. For since we measure all human things not by the body, but by the spirit, although the condition of bodies is different, yet we have no servants, but we both regard and speak of them as brothers in spirit, in religion as fellow-servants. Riches also do not render men illustrious, except that[1026] they are able to make them more conspicuous by good works. For men are rich, not because they possess riches, but because they employ them on works of justice; and they who seem to be poor, on this account are rich, because they are not[1027] in want, and desire nothing.

Though, therefore, in lowliness of mind we are on an equality, the free with slaves, and the rich with the poor, nevertheless in the sight of God we are distinguished by virtue. And every one is more elevated in proportion to his greater justice. For if it is justice for a man to put himself on a level even with those of lower rank, although he excels in this very thing, that he made himself equal to his inferiors; yet if he has conducted himself not only as an equal, but even as an inferior, he will plainly obtain a much higher rank of dignity in the judgment of God.[1028] For assuredly, since all things in this temporal life are frail and liable to decay, men both prefer themselves to others, and contend about dignity; than which nothing is more foul, nothing mere arrogant, nothing more removed from the conduct of a wise man: for these earthly things are altogether opposed to heavenly things. For as the wisdom of men is the greatest foolishness with God, and foolishness is (as I have shown) the greatest wisdom; so he is low and abject in the sight of God who shall have been conspicuous and elevated on earth. For, not to mention that these present earthly goods to which great honour is paid are contrary to virtue, and enervate the vigour of the mind, what nobility, I pray, can be so firm, what resources, what power, since God is able to make kings themselves even lower than the lowest? And therefore God has consulted our interest in placing this in particular among the divine precepts: "He that exalteth himself shall be abased;

[1025] [Cap. xv. p. 150, supra]

[1026] Nisi quòd. Some editions read, "nisi quos," except those whom, etc.

[1027] Quia non egent. Some editors omit *non*; but this is not so good.

[1028] [Jas. i. 9, 10, and ii. 1–8.]

and he that humbleth himself shall be exalted."[1029] And the wholesomeness of this precept teaches that he who shall *simply* place himself on a level with *other* men, and carry himself with humility, is esteemed excellent and illustrious in the sight of God. For the sentiment is not false which is brought forward in Euripides to this effect:—

> "The things which are here considered evil are esteemed good in heaven."

[1029] Luke xiv. ii.

CHAP. XVII.—OF THE EQUITY, WISDOM, AND FOOLISHNESS OF CHRISTIANS.

I have explained the reason why philosophers were unable either to find or to defend justice. Now I return to that which I had purposed. Carneades, therefore, since the arguments of the philosophers were weak, undertook the bold task of refuting them, because he understood that they were capable of refutation. The substance of his disputation was this: "That men[1030] enacted laws for themselves, with a view to their own advantage, differing indeed according to their characters, and in the case of the same persons often changed according to the times: but that there was no natural law: that all, both men and other animals, were borne by the guidance of nature to their own advantage; therefore that there was no justice, or if any did exist, it was the greatest folly, because it injured itself by promoting the interests of others." And he brought forward these arguments: "That all nations which flourished with dominion, even the Romans themselves, who were masters of the whole world, if they wish to be just, that is, to restore the possessions of others, must return to cottages, and lie down in want and miseries." Then, leaving general topics, he came to particulars. "If a good man," he says, "has a runaway slave, or an unhealthy and infected house, and he alone knows these faults, and on this account offers it for sale, will he give out that the slave is a runaway, and the house which he offers for sale is infected, or will he conceal it from the purchaser? If he shall give it out, he is good indeed, because he will not deceive; but still he will be judged foolish, because he will either sell at a low price or not sell at all. If he shall conceal it, he will be wise indeed, because he will consult his own interest; but he will be also wicked, because he will deceive. Again, if he should find any one who supposes that he is selling copper ore when it is gold, or lead when it is silver, will he be silent, that he may buy it at a small price; or will he give information of it, so that he may buy it at a great price? It evidently appears foolish to prefer to buy it at a great price." From which he wished it to be understood, both that he who is just and good is foolish, and that he who is wise is wicked; and yet that it may possibly happen without ruin, for men to be contented with poverty. Therefore he passed to greater things, in which no one could be just without danger of his life. For he said: "Certainly it is justice not to put a man to death, not to take the property of another. What, then, will the just man do, if he shall happen to have suffered shipwreck, and some one weaker than himself shall have seized a plank? Will he not thrust him from the plank, that he himself may get upon it, and supported by it may escape, especially since there is no witness in the middle of the sea? If he is wise, he will do so; for he must himself perish unless he shall thus act. But if he choose rather to die than to inflict violence upon another, in this case he is just, but foolish, in not sparing his own life while he spares the life of another. Thus also, if the army of his own people shall have been routed, and the enemy have begun to press upon them, and that just man shall have met with a wounded man on horseback, will he spare him so as to be slain himself, or will he throw him from his horse, that he himself may escape from the enemy? If he shall do this, he will be wise, but also wicked; if he shall not do it, he will be just, but also of necessity foolish." When, therefore, he had thus divided justice into two parts, saying that the one was civil, the other natural, he subverted both: because the civil part is wisdom, but not justice; but the natural part is justice, but not wisdom. These arguments are altogether subtle and acute,[1031] and such as Marcus Tullius was unable to refute. For when he represents Lælius as replying to Furius, and speaking in behalf of justice, he passed them by as a pitfall without refuting them; so that the same Lælius appears not to have defended natural justice, which bad fallen under the charge of folly, but that civil justice which Furius had admitted to be wisdom, but unjust.[1032]

[1030] [From the *Republic*, book iii. cap. 12, sec. 21.]

[1031] Venenata [See De Finibus, book v. cap. 23.]

[1032] [See p. 150, supra]

CHAP. XVIII.—OF JUSTICE, WISDOM, AND FOLLY.

With reference to our present discussion, I have shown how justice bears the resemblance of folly, that it may appear that those are not deceived without reason who think that men of our religion are foolish in appearing to do such things as he proposed. Now I perceive that a greater undertaking is required from me, to show why God wished to enclose justice under the appearance of folly, and to remove it from the eyes of men, when I shall have first replied to Furius, since Lælius has not sufficiently replied to him; who, although he was a wise man, as he was called, yet could not be the advocate of true justice, because he did not possess the source and fountain of justice. But this defence is easier for us, to whom by the bounty of Heaven this justice is familiar and well known, and who know it not in name, but in reality. For Plato and Aristotle desired with an honest will to defend justice, and would have effected something, if their good endeavours, their eloquence, and vigour of intellect had been aided also by a knowledge of divine things. Thus their work, being vain and useless, was neglected: nor were they able to persuade any of men to live according to their precept, because that system had no foundation from heaven. But our work must be more certain, since we are taught of God. For they represented justice in words, and pictured it when it was not in sight; nor were they able to confirm their assertions by present examples. For the hearers might have answered that it was impossible to live as they prescribed in their disputation; so that none have as yet existed who followed that course of life. But we show the truth of our statements not only by words, but also by examples derived from the truth. Therefore Carneades understood what is the nature of justice, except that he did not sufficiently perceive that it was not folly; although I seem to myself to understand with what intention 15 he did this. For he did not really think that he who is just is foolish; but when he knew that he was not so, but did not comprehend the cause why he appeared so, he wished to show that the truth lay hidden, that he might maintain the dogma of his own sect,[1033] the chief opinion of which is, "that nothing can be fully comprehended."

Let us see, therefore, whether justice has any agreement with folly. The just man, he says, if he does not take away from the wounded man his horse, and from the shipwrecked man his plank, in order that he may preserve his own life, is foolish. First of all, I deny that it can in any way happen that a man who is truly just should be in circumstances of this kind; for the just man is neither at enmity with any human being, nor desires anything at all which is the property of another. For why should he take a voyage, or what should he seek from another land, when his own is sufficient for him? Or why should he carry on war, and mix himself with the passions of others, when his mind is engaged in perpetual peace with men? Doubtless he will be delighted with foreign merchandise or with human blood, who does not know how to seek gain, who is satisfied with his mode of living, and considers it unlawful not only himself to commit slaughter, but to be present with those who do it, and to behold it! But I omit these things, since it is possible that a man may be compelled even against his will to undergo these things. Do you then, O Furius—or rather O Carneades, for all this speech is his—think that justice is so useless, so superfluous, and so despised by God, that it has no power and no influence in itself which may avail for its own preservation? But it is evident that they who are ignorant of the mystery[1034] of man, and who therefore refer all things to this present life, cannot know how great is the force of justice. For when they discuss the subject of virtue, although they understand that it is very full of labours and miseries, nevertheless they say that it is to be sought for its own sake; for they by no means see its rewards, which are eternal and immortal. Thus, by referring all things to the present life, they altogether reduce virtue to folly, since it undergoes such great labours of this life in vain and to no purpose. But more on this subject at another opportunity.

[1033] i.e., The Academic School.

In the meanwhile let us speak of justice, as we began, the power of which is so great, that when it has raised its eyes to heaven, it deserves all things from God. Flaccus therefore rightly said, that the power of innocence is so great, that wherever it journeys, it needs neither arms nor strength for its protection:—

> “He whose life hath no flaw, pure from guile, need not borrow
> Or the bow or the darts of the Moor, O my Fuscus!
> He relies for defence on no quiver that teems with
> Poison-steept arrows.
> Though his path be along sultry African Syrtes,
> Or Caucasian ravines, where no guest finds a shelter,
> Or the banks which Hydaspes, the stream weird[1035] with fable,
> Licks languid-flowing.”[1036]

It is impossible, therefore, that amidst the dangers of tempests and of wars the just man should be unprotected by the guardianship of Heaven; and that even if he should be at sea in company with parricides and guilty men, the wicked also should not be spared, that this one just and innocent soul may be freed from danger, or at any rate may be alone preserved while the rest perish. But let us grant that the case which the philosopher proposes is possible: what, then, will the just man do, if he shall have met with a wounded man on a horse, or a shipwrecked man on a plank? I am not unwilling to confess he will rather die than put another to death. Nor will justice, which is the chief good of man, on this account receive the name of folly. For what ought to be better and dearer to man than innocence? And this must be the more perfect, the more you bring it to extremity, and choose to die rather than to detract from the character of innocence. It is folly, he says, to spare the life of another in a case which involves the destruction of one's own life. Then do you think it foolish to perish even for friendship?

[1034] Sacramentum, “the true theory of human life.”

[1035] Fabulosus.

[1036] Hor., *Carm.*, i. 22. 1, Lord Lytton’s translation.

Why, then, are those Pythagorean friends praised by you, of whom the one gave himself to the tyrant as a surety for the life of the other, and the other at the appointed time, when his surety was now being led to execution, presented himself, and rescued him by his own interposition? Whose virtue would not be held in such glory, when one of them was willing to die for his friend, the other even for his word[1037] which had been pledged, if they were regarded as fools. In fine, on account of this very virtue the tyrant rewarded them by preserving both, and thus the disposition of a most cruel man was changed. Moreover, it is even said that he entreated[1038] them to admit him as a third party to their friendship, from which it is plain that he regarded them not as fools, but as good and wise men. Therefore I do not see why, since it is reckoned the highest glory to die for friendship and for one's word, it is not glorious to a man to die even for his innocence. They are therefore most foolish who impute it as a crime to us that we are willing to die for God, when they themselves 154 extol to the heavens with the highest praises him who was willing to die for a man. In short, to conclude this disputation, reason itself teaches that it is impossible for a man to be at once just and foolish, wise and unjust. For he who is foolish is unacquainted with that which is just and good, and therefore always errs. For he is, as it were, led captive by his vices; nor can he in any way resist them, because he is destitute of the virtue of which he is ignorant. But the just man abstains from all fault, because he cannot do otherwise, although he has the knowledge of right and wrong.

But who is able to distinguish right from wrong except the wise man? Thus it comes to pass, that he can never be just who is foolish, nor wise who is unjust. And if this is most true, it is plain that he who has not taken away a plank from a shipwrecked man, or a horse from one who is wounded, is not foolish; because it is a sin to do these things, and the wise man abstains from sin. Nevertheless I myself also confess that it has this appearance, through the error of men, who are ignorant of the peculiar character[1039] of everything. And thus the whole of this inquiry is refuted not so much by arguments as by definition. Therefore folly is the erring in deeds and words, through ignorance of what is right and good. Therefore he is not a fool who does not even spare himself to prevent injury to another, which is an evil. And this, indeed, reason and the truth itself dictate.[1040] For we see that in all animals, because they are destitute of wisdom, nature is the provider of supplies for itself. Therefore they injure others that they may profit themselves, for they do not understand that the[1041] committing an injury is evil. But man, who has the knowledge of good and evil, abstains from committing an injury even to his own damage, which an animal without reason is unable to do; and on this account innocence is reckoned among the chief virtues of man. Now by these things it appears that he is the wisest man who prefers to perish rather than to commit an injury, that he may preserve that sense of duty[1042] by which he is distinguished from the dumb creation. For he who does not point out the error of one who is offering the gold for sale, in order that he may buy it for a small sum, or he who does not avow that he is offering for sale a runaway slave or an infected house, having an eye to his own gain or advantage, is not a wise man, as Carneades wished it to appear, but crafty and cunning. Now craftiness and cunning exist in the dumb animals also: either when they lie in wait for others, and take them by deceit, that they may devour them; or when they avoid the snares of others in various ways. But wisdom falls to man alone. For wisdom is understanding either with the purpose of doing that which is good and right, or for the abstaining from improper words and deeds. Now a wise man never gives himself to the pursuit of gain, because he despises these earthly advantages: nor does he allow any one to be deceived, because it is the duty of a good man to correct the errors of men, and to bring them back to the right way; since the nature of man is social and beneficent, in which respect alone he bears a relation to God.

[1037] Pro fide.

[1038] Deprecatus esse dicitur.

[1039] Proprietatem.

[1040] Conciliatricem sui.

[1041] Nesciunt, quia malum est nocere.

[1042] Officium.

CHAP. XIX.—OF VIRTUE AND THE TORTURES OF CHRISTIANS, AND OF THE RIGHT OF A FATHER AND MASTER.

But undoubtedly this is the cause[1043] why he appears to be foolish who prefers to be in want, or to die rather than to inflict injury or take away the property of another,—namely, because they think that man is destroyed by death. And from this persuasion all the errors both of the common people and also of the philosophers arise. For if we have no existence after death, assuredly it is the part of the most foolish man not to promote the interests of the present life, that it may be long-continued, and may abound with all advantages. But he who shall act thus must of necessity depart from the rule of justice. But if there remains to man a longer and a better life—and this we learn both from the arguments of great philosophers, and from the answers of seers, and the divine words of prophets—it is the part of the wise man to despise this present life with its advantages, since its entire loss is compensated by immortality. The same defender of justice, Lælius, says in Cicero:[1044] "Virtue altogether wishes for honour; nor is there any other reward of virtue." There is indeed another, and that most worthy of virtue, which you, O Lælius, could never have supposed; for you had no knowledge of the sacred writings. And this reward it easily receives, and does not harshly demand. You are greatly mistaken, if you think that a reward can be paid to virtue by man, since you yourself most truly said in another place: "What riches will you offer to this man? what commands? what kingdoms? He who regards these things as human, judges his own advantages to be divine." Who, therefore, can think you a wise man, O Lælius, when you contradict yourself, and after a short interval take away from virtue that which you have given to her? But it is manifest that ignorance of the truth makes your opinion uncertain and wavering.

In the next place, what do you add? "But if all the ungrateful, or the many who are envious, or powerful enemies, deprive virtue of its rewards." Oh how frail, how worthless, have you represented virtue to be, if it can be deprived of its reward! For if it judges its goods to be divine, as you said, how can there be any so ungrateful, so envious, so powerful, as to be able to deprive virtue of those goods which were conferred upon it by the gods? "Assuredly it delights itself," he says, "by many comforts, and especially supports itself by its own beauty." By what comforts? by what beauty? since that beauty is often charged upon it as a fault, and turned into a punishment. For what if, as Furius said,[1045] a man should be dragged away, harassed, banished, should be in want, be deprived of his hands, have his eyes put out, be condemned, put into chains, be burned, be miserably tortured also? will virtue lose its reward, or rather, will it perish itself? By no means. But it will both receive its reward from God the Judge, and it will live, and always flourish. And if you take away these things, nothing in the life of man can appear to be so useless, so foolish, as virtue, the natural goodness and honour of which may teach us that the soul is not mortal, and that a divine reward is appointed for it by God. But on this account God willed that virtue itself should be concealed under the character of folly, that the mystery of truth and of His religion might be secret; that He might show the vanity and error of these superstitions, and of that earthly wisdom which raises itself too highly, and exhibits great self-complacency, that its difficulty being at length set forth, that most narrow path might lead to the lofty reward of immortality.

[1043] Thus far he has refuted the arguments of Furius, the advocate of injustice. He now shows the reasons why Lælius, who was esteemed most wise, does not worthily maintain the cause of justice, i.e., because he was ignorant of heavenly wisdom. [See cap. xvii. p. 152, supra.]

[1044] *De Republ.*, i. 3.

[1045] Vid. ch. xii.

I have shown, as I think, why our people are esteemed foolish by the foolish. For to choose to be tortured and slain, rather than to take incense in three fingers, and throw it upon the hearth,[1046] appears as foolish as, in a case where life is endangered, to be more careful of the life of another than of one's own. For they do not know how great an act of impiety it is to adore any other object than God, who made heaven and earth, who fashioned the human race, breathed into them the breath of life, and gave them light. But if he is accounted the most worthless of slaves who runs away and deserts his master, and if he is judged most deserving of stripes and chains, and a prison, and the cross, and of all evil; and if a son, in the same manner, is thought abandoned and impious who deserts his father, that he may not pay him obedience, and on this account is considered deserving of being disinherited, and of having his name removed for ever from his family,—how much more so does he who forsakes God, in whom the two names entitled to equal reverence, of Lord and Father, alike meet? For what benefit does he who buys a slave bestow upon him, beyond the nourishment with which he supplies him for his own advantage? And he who begets a son has it not in his power to effect that he shall be conceived, or born, or live; from which it is evident that he is not the father, but only the instrument[1047] of generation. Of what punishments, therefore, is he deserving, who forsakes Him who is both the true Master and Father, but those which God Himself has appointed? who has prepared everlasting fire for the wicked spirits; and this He Himself threatens by His prophets to the impious and the rebellious.[1048]

[1046] [In focum. Here it means the *brazier* placed before an image.]

[1047] Generandi ministrum.

[1048] [Perpetually recurring are such ideas and interpretations of God's warnings. Vol. iv. p. 542.]

CHAP. XX.—OF THE VANITY AND CRIMES, IMPIOUS SUPERSTITIONS, AND OF THE TORTURES OF THE CHRISTIANS.

Therefore, let those who destroy their own souls and the souls of others learn what an inexpiable crime they commit; in the first place, because they cause their own death by serving most abandoned demons, whom God has condemned to everlasting punishments; in the next place, because they do not permit God to be worshipped by others, but endeavour to turn men aside to deadly rites, and strive with the greatest diligence that no life may be without injury on earth, which looks to heaven with its condition secured. What else shall I call them but miserable men, who obey the instigations of their own plunderers,[1049] whom they think to be gods? of whom they neither know the condition, nor origin, nor names, nor nature; but, clinging to the persuasion of the people, they willingly err, and favour their own folly. And if you should ask them the grounds of their persuasion, they can assign none, but have recourse to the judgment of their ancestors, saying that they were wise, that they approved them, that they knew what was best; and thus they deprive themselves of all power of perception: they bid adieu to reason, while they place confidence in the errors of others. Thus, involved in ignorance of all things, they neither know themselves nor their gods. And would to heaven that they had been willing to err by themselves, and to be unwise by themselves! But they hurry away others also to be companions of their evil, as though they were about to derive comfort from the destruction of many. But this very ignorance causes them to be so cruel in persecuting the wise; and they pretend that they are promoting their welfare, that they wish to recall them to a good mind.

Do they then strive to effect this by conversation, or by giving some reason? By no means; but they endeavour to effect it by force and tortures. O wonderful and blind infatuation! It is thought that there is a bad mind in those who endeavour to preserve their faith, but a good one in executioners. Is there, then, a bad mind in those who, against every law of humanity, against every principle of justice, are tortured, or rather, in those who inflict on the bodies of the innocent such things, as neither the most cruel robbers, nor the most enraged enemies, nor the most savage barbarians have ever practised? Do they deceive themselves to such an extent, that they mutually transfer and change the names of good and evil? Why, therefore, do they not call day night—the sun darkness? Moreover, it is the same impudence to give to the good the name of evil, to the wise the name of foolish, to the just the name of impious. Besides this, if they have any confidence in philosophy or in eloquence, let them arm themselves, and refute these arguments of ours if they are able; let them meet us hand to hand, and examine every point. It is befitting that they should undertake the defence of their gods, lest, if our affairs should increase (as they do increase daily), theirs should be deserted, together with their shrines and their vain mockeries;[1050] and since they can effect nothing by violence (for the religion of God is increased the more it is oppressed), let them rather act by the use of reason and exhortations.

[1049] Prædonum. Some refer this to the priests; others, with greater probability, to the demons alluded to in the sentence.

Let their priests come forth into the midst, whether the inferior ones or the greatest; their flamens, augurs, and also sacrificing kings, and the priests and ministers of their superstitions. Let them call us together to an assembly; let them exhort us to undertake the worship of their gods; let them persuade us that there are many beings by whose deity and providence all things are governed; let them show how the origins and beginnings of their sacred rites and gods were handed down to mortals; let them explain what is their source and principle; let them set forth what reward there is in their worship, and what punishment awaits neglect; why they wish to be worshipped by men; what the piety of men contributes to them, if they are blessed: and let them confirm all these things not by their own assertion (for the authority of a mortal man is of no weight), but by some divine testimonies, as we do. There is no occasion for violence and injury, for religion cannot be imposed by force; the matter must be carried on by words rather than by blows, that the will may be affected. Let them unsheath the weapon of their intellect; if their system is true, let it be asserted. We are prepared to hear, if they teach; while they are silent, we certainly pay no credit to them, as we do not yield to them even in their rage. Let them imitate us in setting forth the system of the whole matter: for we do not entice, as they say; but we teach, we prove, we show. And thus no one is detained by us against his will, for he is unserviceable to God who is destitute of faith and devotedness; and yet no one departs from us, since the truth itself detains him. Let them teach in this manner, if they have any confidence in the truth; let them speak, let them give utterance; let them venture, I say, to discuss with us something of this nature; and then assuredly their error and folly will be ridiculed by the old women, whom they despise, and by our boys. For, since they are especially clever, they know from books the race of the gods, and their exploits, and commands, and deaths, and tombs; they may also know that the rites themselves, in which they have been initiated, had their origin either in human actions, or in casualties, or in deaths.[1051] It is the part of incredible madness to imagine that they are gods, whom they cannot deny to have been mortal; or if they should be so shameless as to deny it, their own writings, and those of their own people, will refute them; in short, the very beginnings of the sacred rites will convict them.[1052] They may know, therefore, even from this very thing, how great a difference there is between truth and falsehood; for they themselves with all their eloquence are unable to persuade, whereas the unskilled and the uneducated are able, because the matter itself and the truth speaks.

[1050] Ludibriis.

[1051] Ex mortibus. Another reading is, ex moribus.

[1052] [That is, the introductions, historically recorded, of such rites; e.g., by Numa. See vol. iii. p. 36, this series.]

Why then do they rage, so that while they wish to lessen their folly, they increase it? Torture[1053] and piety are widely different; nor is it possible for truth to be united with violence, or justice with cruelty. But with good reason they do not venture to teach anything concerning divine things, lest they should both be derided by our people and be deserted by their own. For the common people for the most part, if they ascertain that these mysteries were instituted in memory of the dead, will condemn them, and seek for some truer object of worship.

> "Hence rites of mystic awe"[1054]

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were instituted by crafty men, that the people may not know what they worship. But since we are acquainted with their systems, why do they either not believe us who are acquainted with both, or envy us because we have preferred truth to falsehood? But, they say, the public rites of religion[1055] must be defended. Oh with what an honourable inclination the wretched men go astray! For they are aware that there is nothing among men more excellent than religion, and that this ought to be defended with the whole of our power; but as they are deceived in the matter of religion itself, so also are they in the manner of its defence. For religion is to be defended, not by putting to death, but by dying; not by cruelty, but by patient endurance; not by guilt, but by good faith: for the former belong to evils, but the latter to goods; and it is necessary for that which is good to have place in religion, and not that which is evil. For if you wish to defend religion by bloodshed, and by tortures, and by guilt, it will no longer be defended, but will be polluted and profaned. For nothing is so much a matter of free-will as religion; in which, if the mind of the worshipper is disinclined to it, religion is at once taken away, and ceases to exist. The right method therefore is, that you defend religion by patient endurance or by death; in which the preservation of the faith is both pleasing to God Himself, and adds authority to religion. For if he who in this earthly warfare preserves his faith to his king in some illustrious action, if he shall continue to live, because more beloved and acceptable, and if he shall fall, obtains the highest glory, because he has undergone death for his leader; how much more is faith to be kept towards God, the Ruler of all, who is able to pay the reward of virtue, not only to the living, but also to the dead! Therefore the worship of God, since it belongs to heavenly warfare, requires the greatest devotedness and fidelity. For how will God either love the worshipper, if He Himself is not loved by him, or grant to the petitioner whatever he shall ask, when he draws nigh to offer his prayer without sincerity or reverence? But these men, when they come to offer sacrifice, present to their gods nothing from within, nothing of their own—no uprightness of mind, no reverence or fear. Therefore, when the worthless sacrifices are completed, they leave their religion altogether in the temple, and with the temple, as they had found it; and neither bring with them anything of it, nor take anything back. Hence it is that religious observances of this kind are neither able to make men good, nor to be firm and unchangeable. And thus men are easily led away from them, because nothing is learned in them relating to the life, nothing relating to wisdom, nothing to faith.[1056] For what is the religion of those gods? what is its power? what its discipline? what its origin? what its principle? what its foundation? what its substance? what is its tendency? or what does it promise, so that it may be faithfully preserved and boldly defended by man? I see nothing else in it than a rite pertaining to the fingers only.[1057] But our religion is on this account firm, and solid, and unchangeable, because it teaches justice, because it is always with us, because it has its existence altogether in the soul of the worshipper, because it has the mind itself for a sacrifice. In that religion nothing else is required but the blood of animals, and the smoke of incense, and the senseless pouring out of libations; but in this of ours, a good mind, a pure breast, an innocent life: those rites are frequented by unchaste adulteresses without any discrimination, by impudent procuresses, by filthy harlots; they are frequented by gladiators, robbers, thieves, and sorcerers, who pray for nothing else but that they may commit crimes with impunity. For what can the robber ask when he sacrifices, or the gladiator, but that they may slay? what the poisoner, but that he may escape notice? what the harlot, but that she may sin to the uttermost? what the adulteress, but either the death of her husband, or that her unchastity may be concealed? what the procuress, but that she may deprive many of their property? what the thief, but that he may commit more peculations? But in our religion there is no place even for a slight and ordinary offence; and if any one shall come to a sacrifice without a sound conscience, he hears what threats God denounces against him: that God, I say, who sees the secret places of the heart, who is alway hostile to sins, who requires justice, who demands fidelity. What place is there here for an evil mind or for an evil prayer? But those unhappy men neither understand from their own crimes how evil it is to worship, since, defiled by all crimes, they come to offer prayer; and they imagine that they offer a pious sacrifice if they wash their skin; as though any streams could wash away, or any seas purify, the lusts which are shut up within their breast. How much better it is rather to cleanse the mind, which is defiled by evil desires, and to drive away all vices by the one laver of virtue and faith! For he who shall do this, although he bears a body which is defiled and sordid, is pure enough.

[1053] Carnificina.

[1054] Virg., *Æn.*, iii. 112.

[1055] Suscepta publicè sacra.

[1056] [“Parcus Deorum cultor et infrequens:” so Horace describes himself in this spirit. *Odes*, book i. 34, p. 215, ed. Delphin.]

[1057] [See p. 155, note 2, supra.]

CHAP. XXI.—OF THE WORSHIP OF OTHER GODS AND THE TRUE GOD, AND OF THE ANIMALS WHICH THE EGYPTIANS WORSHIPPED.

But they, because they know not the object or the mode of worship, blindly and unconsciously fall into the contrary practice. Thus they adore their enemies, they appease with victims their robbers and murderers, and they place their own souls to be burned with the very incense on detestable altars. The wretched men are also angry, because others do not perish in like manner, with incredible blindness of minds. For what can they see who do not see the sun? As though, if they were gods, they would need the assistance of men against their despisers. Why, therefore, are they angry with us, if they have no power to effect anything? Unless it be that they destroy their gods, whose power they distrust, they are more irreligious than those who do not worship them at all. Cicero, in his Laws,[1058] enjoining men to approach with holiness to the sacrifices, says, "Let them put on piety, let them lay aside riches; if any one shall act otherwise, God Himself will be the avenger." This is well spoken; for it is not right to despair about God, whom you worship on this account, because you think Him powerful. For how can He avenge the wrongs of His worshippers, if He is unable to avenge His own? I wish therefore to ask them to whom especially they think that they are doing a service in compelling them to sacrifice against their will, Is it to those whom they compel? But that is not a kindness which is done to one who refuses it. But we must consult their interests, even against their will, since they know not what is good. Why, then, do they so cruelly harass, torture, and weaken them, if they wish for their safety? or whence is piety so impious, that they either destroy in this wretched manner, or render useless, those whose welfare they wish to promote? Or do they do service to the gods? But that is not a sacrifice which is extorted from a person against his will. For unless it is offered spontaneously, and from the soul, it is a curse; when men sacrifice, compelled by proscription, by injuries, by prison, by tortures. If they are gods who are worshipped in this manner, if for this reason only, they ought not to be worshipped, because they wish to be worshipped in this manner: they are doubtless worthy of the detestation of men, since libations are made to them with tears, with groaning, and with blood flowing from all the limbs.

But we, on the contrary, do not require that any one should be compelled, whether he is willing or unwilling, to worship our God, who is the God of all men; nor are we angry if any one does not worship Him. For we trust in the majesty of Him who has power to avenge contempt shown towards Himself, as also He has power to avenge the calamities and injuries inflicted on His servants. And therefore, when we suffer such impious things, we do not resist even in word; but we remit vengeance to God, not as they act who would have it appear that they are defenders of their gods, and rage without restraint against those who do not worship them. From which it may be understood how it is not good to worship their gods, since men ought to have been led to that which is good by good, and not by evil; but because this is evil, even its office is destitute of good. But they who destroy religious systems must be punished. Have we destroyed them in a worse manner than the nation of the Egyptians, who worship the most disgraceful figures of beasts and cattle, and adore as gods some things which it is even shameful to speak of? Have we done worse than those same who, when they say that they worship the gods, yet publicly and shamefully deride them?—for they even allow pantomimic[1059] representations of them to be acted with laughter and pleasure. What kind of a religion is this, or how great must that majesty be considered, which is adored in temples and mocked in theatres? And they who have done these things do not suffer the vengeance of the injured deity, but even go away honoured and praised. Do we destroy them in a worse manner than certain philosophers, who say that there are no gods at all, but that all things are spontaneously produced, and that all things which are done happen by chance? Do we destroy them in a worse manner than the Epicureans, who admit the existence of gods, but deny that they regard anything, and say that they are neither angry nor are influenced by favour? By which words they plainly persuade men that they are not to be worshipped at all, inasmuch as they neither regard their worshippers, nor are angry with those who do not worship them. Moreover, when they argue against fears, they endeavour to effect nothing else than that no one should fear the gods. And yet these things are willingly heard by men, and discussed with impunity.

[1058] [Lib ii. cap. 10. A noble reference in this chapter to *equality* among men.]

[1059] Mimos agi.

CHAP. XXII.—OF THE RAGE OF THE DEMONS AGAINST CHRISTIANS, AND THE ERROR OF UNBELIEVERS.

They do not therefore rage against us on this account, because their gods are not worshipped by us, but because the truth is on our side, which (as it has been said most truly) produces hatred. What, then, shall we think, but that they are ignorant of what they suffer? For they act[1060] with a blind and unreasonable fury, which we see, but of which they are ignorant. For it is not the men themselves who persecute, for they have no cause of anger against the innocent; 159 but those contaminated and abandoned spirits by whom the truth is both known and hated insinuate themselves into their minds, and goad them in their ignorance to fury. For these, as long as there is peace among the people of God, flee from the righteous, and fear them; and when they seize upon the bodies of men, and harass their souls, they are adjured by them, and at the name of the true God are put to flight. For when they hear this name they tremble, cry out, and assert that they are branded and beaten; and being asked who they are, whence they are come, and how they have insinuated themselves into a man, confess it. Thus, being tortured and excruciated by the power of the divine name, they come out of the man.[1061] On account of these blows and threats, they always hate holy and just men; and because they are unable of themselves to injure them, they pursue with public hatred those whom they perceive to be grievous to them, and they exercise cruelty, with all the violence which they can employ, that they may either weaken their faith by pain, or, if they are unable to effect that, may take them away altogether from the earth, that there may be none to restrain their wickedness. It does not escape my notice what reply can be made on the other side. Why, then, does that God of surpassing power, that mighty One, whom you confess to preside over all things, and to be Lord of all, permit these things to be done, and neither avenge nor defend His worshippers? Why, in short, are they who do not worship Him rich, and powerful, and happy? and why do they enjoy honours and kingly state, and have these very persons[1062] subject to their power and sway?

We must also give a reason for this, that no error may remain. For this is especially the cause why it is thought that religion has not the power of God, because men are influenced by the appearance of earthly and present goods, which in no way have reference to the care of the mind; and because they see that the righteous are without these goods, and that the unrighteous abound in them, they both judge that the worship of God is worthless, in which they do not see these things contained, and they imagine that the rites of other gods are true, since their worshippers enjoy riches and honours and kingdoms. But they who are of this opinion do not attentively consider the power and method of man, which consists altogether in the mind, and not in the body. For they see nothing more than is seen, namely the body; and because this is to be seen and handled,[1063] it is weak, frail, and mortal; and to this belong all those goods which are their desire and admiration, wealth, honours, and governments, since they bring pleasures to the body, and therefore are as liable to decay as the body itself. But the soul, in which alone man consists since it is not exposed to the sight of the eyes, and its goods cannot be seen, for they are placed in virtue only, must therefore be as firm, and constant, and lasting as virtue itself, in which the good of the soul consists.

[1060] Pergitur enim…furore. Another reading is, "Perciti enim perferuntur…furore."

[1061] Exsulantur. Other readings are, "exsolantur," "expelluntur," "exultantur." [Compare p. 393, note 1, vol. v., this series.]

[1062] Eos ipsos, i.e., Christians.

[1063] Quia oculis manuque tractabile est.

CHAP. XXIII.—OF THE JUSTICE AND PATIENCE OF THE CHRISTIANS.

It would be a lengthened task to draw forth all the appearances of virtue, to show respecting each how necessary it is for a wise and just man to be far removed from those goods, the enjoyment of which by the unjust causes the worship of their gods to be regarded as true and efficacious. As our present inquiry is concerned, it will be sufficient to prove our point from the case of a single virtue. For instance, patience is a great and leading virtue, which the public voices of the people and philosophers and orators alike extol with the highest praises. But if it cannot be denied that this is a virtue of the highest kind, it is necessary that the just and wise man should be in the power of the unjust, for obtaining patience; for patience is the bearing with equanimity of the evils which are either inflicted or happen to fall upon us. Therefore the just and wise man, because he exercises virtue, has patience in himself; but he will be altogether free from this if he shall suffer no adversity. On the other hand, the man who lives in prosperity is impatient, and is without the greatest virtue. I call him impatient, because he suffers nothing. He is also unable to preserve innocency, which virtue is peculiar to the just and wise man. But he often acts unjustly also, and desires the property of others, and seizes upon that which he has desired by injustice, because he is without virtue, and is subject to vice and sin; and forgetful of his frailty, he is puffed up with a mind elated with insolence.

From this cause the unjust, and those who are ignorant of God, abound with riches, and power, and honours. For all these things are the rewards of injustice, because they cannot be perpetual, and they are sought through lust and violence. But the just and wise man, because he deems all these things as human, as it has been said by Lælius, and his own goods as divine, neither desires anything which belongs to another, lest he should injure any one at all in violation of the law of humanity; nor does he long for any power or honour, that he may not do an injury to any one. For he knows that all are produced by the same God, and in the same condition, and are joined together by the right of brotherhood.[1064] 160
But being contented with his own, and *that* a little, because he is mindful of his frailty, he does not seek for anything beyond that which may support his life; and even from that which he has he bestows a share on the destitute, because he is pious; but piety is a very great virtue. To this is added, that he despises frail and vicious pleasures, for the sake of which riches are desired; since he is temperate, and master of his passions. He also, having no pride or insolence, does not raise himself too highly, nor lift up his head with arrogance; but he is calm and peaceful, lowly[1065] and courteous, because he knows his own condition. Since, therefore, he does injury to none, nor desires the property of others, and does not even defend his own if it is taken from him by violence, since he knows how even to bear with moderation an

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[1064] See vol. iii. (cap. 36), p. 45, note 1, this series.]

[1065] Planus et communis.

injury inflicted upon him, because he is endued with virtue; it is necessary that the just man should be subject to the unjust, and that the wise should be insulted by the foolish, that the one may sin because he is unjust, and the other may have virtue in himself because he is just.

But if any one shall wish to know more fully why God permits the wicked and the unjust to become powerful, happy, and rich, and, on the other hand, suffers the pious to be humble, wretched, and poor, let him take the book of Seneca which has the title, "Why many evils happen to good men, though there is a providence;" in which book he has said many things, not assuredly with the ignorance of this world, but wisely, and almost with divine inspiration.[1066] "God," he says, "regards men as His children, but He permits the corrupt and vicious to live in luxury and delicacy, because He does not think them worthy of His correction. But He often chastises the good whom He loves, and by continual labours exercises them to the practice of virtue: nor does He permit them to be corrupted and depraved by frail and perishable goods." From which it ought to appear strange to no one if we are often chastised by God for our faults. Yea, rather, when we are harassed and pressed, then we especially give thanks to our most indulgent Father, because He does not permit our corruption to proceed to greater lengths, but corrects it with stripes and blows. From which we understand that we are an object of regard to God, since He is angry when we sin. For when He might have bestowed upon His people both riches and kingdoms, as He had before given them to the Jews, whose successors and posterity we are; on this account He would have them live under the power and government of others, lest, being corrupted by the happiness of prosperity, they should glide into luxury and despise the precepts of God; as those ancestors of ours, who, ofttimes enervated by these earthly and frail goods, departed from discipline and burst the bonds of the law. Therefore He foresaw how far He would afford rest to His worshippers if they should keep His commandments, and yet correct them if they did not obey His precepts. Therefore, lest they should be as much corrupted by ease as their fathers had been by indulgence,[1067] it was His will that they should be oppressed by those in whose power He placed them, that He may both confirm them when wavering, and renew them to fortitude when corrupted, and try and prove them when faithful. For how can a general prove the valour of his soldiers, unless he shall have an enemy? And yet there arises an adversary to him against his will, because he is mortal, and is able to be conquered; but because God cannot be opposed, He Himself stirs up adversaries to His name, not to fight against God Himself, but against His soldiers, that He may either prove the devotedness and fidelity of His servants, or may strengthen them, until He corrects their wasting discipline by the stripes of affliction.[1068]

[1066] ["Deus homines pro liberis habet sed corruptos." He attributes a sort of inspiration to such a writer, as to Orpheus and the Sibyl.]

[1067] Licentiâ.

There is also another cause why He permits persecutions to be carried on against us, that the people of God may be increased.[1069] Nor is it difficult to show why or how this happens. First of all, great numbers are driven from the worship of the false gods by their hatred of cruelty. For who would not shrink from such sacrifices? In the next place, some are pleased with virtue and faith itself. Some suspect that it is not without reason that the worship of the gods is considered evil by so many men, so that they would rather die than do that which others do that they may preserve their life. Some one desires to know what that good is which is defended even to death, which is preferred to all things which are pleasant and beloved in this life, from which neither the loss of goods, nor of the light, nor bodily pain, nor tortures of the vitals deter them. These things have great effect; but these causes have always especially increased the number of our followers. The people who stand around hear them saying in the midst of these very torments that they do not sacrifice to stones wrought by the hand of man, but to the living God, who is in heaven: many understand that this is true, and admit it into their breast. 16 In the next place, as it is accustomed to happen in matters of uncertainty while they make inquiry of one another, what is the cause of this perseverance, many things which relate to religion, being spread abroad and carefully observed by rumour among one another, are learned; and because these are good they cannot fail to please. Moreover, the revenge which follows, as always happens, greatly impels men to believe. Nor, indeed, is it a slight cause that the unclean spirits of demons, having received permission, throw themselves into the bodies of many; and when these have afterwards been driven out, they who have been healed cling to the religion, the power of which they have experienced. These numerous causes being collected together, wonderfully gain over a great multitude to God.[1070]

[1068] Pressuræ verberibus. The word “pressura” is used by the Fathers to express persecution or calamity.

[1069] [See Tertullian, vol. iii. pp. 36 (note 1), 45 (note 2), 49, 55, and 60.]

[1070] [A most important *résumé* of the effects upon the heathen of Christian fortitude and patience. See Tertullian on “the Seed of the Church,” vol. iii. pp. 55 and 60; also vol. iv. p. 126.]

CHAP. XXIV.—OF THE DIVINE VENGEANCE INFLICTED ON THE TORTURERS OF THE CHRISTIANS.

Whatever, therefore, wicked princes plan against us, God Himself permits to be done. And yet most unjust persecutors, to whom the name of God was a subject of reproach and mockery, must not think that they will escape with impunity, because they have been, as it were, the ministers of His indignation against us. For they will be punished with the judgment of God, who, having received power, have abused it to an inhuman degree, and have even insulted God in their arrogance, and placed His eternal name beneath their feet, to be impiously and wickedly trampled upon. On this account He promises that He will quickly take vengeance upon them, and exterminate the evil monsters[1071] from the earth. But He also, although He is accustomed to avenge the persecutions[1072] of His people even in the present world, commands us, however, to await patiently that day of heavenly judgment, in which He Himself will honour or punish every man according to his deserts. Therefore let not the souls of the sacrilegious expect that those whom they thus trample upon will be despised and unavenged. Those ravenous and voracious wolves who have tormented just and innocent souls, without the commission of any crimes, will surely meet with their reward. Only let us labour, that nothing else in us may be punished by men but righteousness alone: let us strive with all our power that we may at once deserve at the hands of God the avenging of our suffering and a reward.

[1071] Bestias malas. Lactantius in several passages applies this expression to the persecutors of the Christians. [A quotation from the Cretian poet cited by St. Paul. “Cretenses semper mendaces malæ bestiæ, ventres pigri.” Tit. ii. 12.]

[1072] “Vexationes.”

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THE DIVINE INSTITUTES

BOOK VI.

OF TRUE WORSHIP.

CHAP. I.—OF THE WORSHIP OF THE TRUE GOD, AND OF INNOCENCY, AND OF THE WORSHIP OF FALSE GODS.

We have completed that which was the object of our undertaking, through the teaching of the Divine Spirit, and the aid of the truth itself; the cause of asserting and explaining which was imposed upon me both by conscience and faith, and by our Lord Himself, without whom nothing can be known or clearly set forth. I come now to that which is the chief and greatest part of this work—to teach in what manner or by what sacrifice God must be worshipped. For that is the duty of man, and in that one object the sum of all things and the whole course of a happy life consists, since we were fashioned and received the breath of life from Him on this account, not that we might behold the heaven and the sun, as Anaxagoras supposed, but that we might with pure and uncorrupted mind worship Him who made the sun and the heaven. But although in the preceding books, as far as my moderate talent permitted, I defended the truth, yet it may especially be elucidated[1073] by the mode of worship itself. For that sacred and surpassing majesty requires from man nothing more than innocence alone; and if any one has presented this to God, he has sacrificed with sufficient piety and religion. But men, neglecting justice, though they are polluted by crimes and outrages of all kinds, think themselves religious if they have stained the temples and altars with the blood of victims, if they have moistened the hearths with a profusion of fragrant and old wine. Moreover, they also prepare sacred feasts and choice banquets, as though they offered to those who would taste something from them. Whatever is rarely to be viewed, whatever is precious in workmanship or in fragrance, that they judge to be pleasing to their gods, not by any reference to their divinity, of which they are ignorant, but from their own desires; nor do they understand that God is in no want of earthly resources.

For they have no knowledge of anything except the earth, and they estimate good and evil things by the perception and pleasure of the body alone. And as they judge of religion according to its pleasure, so also they arrange the acts of their whole life. And since they have turned away once for all from the contemplation of the heaven, and have made that heavenly faculty the slave of the body, they give the reins to their lusts, as though they were about to bear away pleasure with themselves, which they hasten to enjoy at every moment; whereas the soul ought to employ the service of the body, and not the body to make use of the service of the soul. The same men judge riches to be the greatest good. And if they cannot obtain them by good practices, they endeavour to obtain them by evil practices; they deceive, they carry off by violence, they plunder, they lie in wait, they deny on oath; in short, they have no consideration or regard for anything,[1074] if only they can glitter with gold, and shine conspicuous with plate, with jewels, and with garments, can spend riches upon their greedy appetite, and always walk attended with crowds of slaves through the people compelled to give way.[1075] Thus devoting[1076] themselves to the service of pleasures, they extinguish the force and vigour of the mind; and when they especially think that they are alive, they are hastening with the greatest precipitation to death. For, as we showed in the second book, the soul is concerned with heaven, the body with the earth.[1077] They who neglect the goods of the soul, and seek those of the body, are engaged with darkness and death, which belong to the earth and to the body, because life and light are from heaven; and they who are without this, by serving the body, are far removed from the understanding of divine things. The same blindness everywhere oppresses the wretched men; for as they know not who is the true God, so they know not what constitutes true worship.

[1073] Elucere potest.

[1074] Nihil moderati aut pensi habent. The expression is borrowed from Sallust, *Catiline*, xii.

[1075] Per dimotum populum.

[1076] Addicti et servientes voluptatibus.

[1077] [See book ii. cap. 2, p. 43, supra.]

CHAP. II.—OF THE WORSHIP OF FALSE GODS AND THE TRUE GOD.

Therefore they sacrifice fine and fat victims to God, as though He were hungry; they pour forth wine to Him, as though He were thirsty; they kindle lights to Him, as though He were in darkness.[1078] But if they were able to conjecture or to conceive in their mind what those heavenly goods are, the greatness of which we cannot imagine, while we are still encompassed with an earthly body, they would at once know that they are most foolish with their empty offices. Or if they would contemplate that heavenly light which we call the sun, they will at once perceive how God has no need of their candles, who has Himself given so clear and bright a light for the use of man.[1079] And when, in so small a circle, which on account of its distance appears to have a measure no greater than that of a human head, there is still so much brilliancy that mortal eye cannot behold it, and if you should direct your eye to it for a short time mist and darkness would overspread your dimmed eyes, what light, I pray, what brightness, must we suppose that there is in God, with whom there is no night? For He has so attempered this very light, that it might neither injure living creatures by excessive brightness or vehement heat, and has given it so much of these properties as mortal bodies might endure or the ripening of the crops require. Is that man, therefore, to be thought in his senses, who presents the light of candles and torches as an offering to Him who is the Author and Giver of light? The light which He requires from us is of another kind, and that indeed not accompanied with smoke, but (as the poet says) clear and bright; I mean the light of the mind, on account of which we are called by the poets *photes*,[1080] which light no one can exhibit unless he has known God. But their gods, because they are of the earth, stand in need of lights, that they may not be in darkness; and their worshippers, because they have no taste for anything heavenly, are recalled to the earth even by the religious rites to which they are devoted.[1081] For on the earth there is need of a light, because its system and nature are dark. Therefore they do not attribute to the gods a heavenly perception, but rather a human one. And on this account they believe that the same things are necessary and pleasing to them as to us, who, when hungry, have need of food; or, when thirsty, of drink; or, when we are cold, require a garment; or, when the sun has withdrawn himself, require a light that we may be able to see.[1082]

[1078] [The ritual use of lights was unknown to primitive Christians, however harmless it may be.]

[1079] [The ritual use of lights was unknown to primitive Christians, however harmless it may be.]

[1080] φῶτες. There is here a play on the double meaning of the word—φῶς, a light, and φώς, a man. Some editions read "φῶς nuncupatur."

[1081] [The ritual use of lights was unknown to primitive Christians, however harmless it may be.]

[1082] [The Lutherans retain altar-lights in Europe, and their use has never been wholly obsolete in the Anglican churches; but it is evident from our author that "from the beginning it was not so." This is not said with any scruple against their use where it is authorized by competent legislation.]

From nothing, therefore, can it be so plainly proved and understood that those gods, since they once lived, are dead, as from their worship itself, which is altogether of the earth. For what heavenly influence can there be in the shedding of the blood of beasts, with which they stain their altars? unless by chance they imagine that the gods feed upon that which men shrink from touching. And whoever shall have offered to them this food,[1083] although he be an assassin, an adulterer, a sorcerer, or a parricide, he will he happy and prosperous. Him they love, him they defend, to him they afford all things which he shall wish for. Persius therefore deservedly ridicules superstitions of this kind in his own style:[1084] "With what bribe," he says, "dost thou win the ears of gods? Is it with lungs and rich intestines?" He plainly perceived that there is no need of flesh for appeasing the majesty of heaven, but of a pure mind and a just spirit, and a breast, as he himself says, which is generous with a natural love of honour. This is the religion of heaven—not that which consists of corrupt things, but of the virtues of the soul, which has its origin from heaven; this is true worship, in which the mind of the worshipper presents itself as an undefiled offering to God. But how this is to be obtained, how it is to be afforded, the discussion of this book will show; for nothing can be so illustrious and so suited to man as to train men to righteousness.[1085]

In Cicero, Catulus in the *Hortensius*, while he prefers philosophy to all things, says that he would rather have one short treatise respecting duty, than a long speech in behalf of a seditious man Cornelius. And this is plainly to be regarded not as the opinion of Catulus, who perhaps did not utter this saying, but as that of Cicero, who wrote it. I believe that he wrote it for the purpose of recommending these books which he was about to write on Offices, in which very books he testifies that nothing in the whole range of philosophy is better and more profitable than to give precepts for living. But if this is done by those who do not know the truth, how much more ought we to do it, who are able to give true precepts,[1086] being taught and enlightened by God? Nor, however, shall we so teach as though we were delivering 164 the first elements of virtue, which would be an endless task, but as though we had undertaken the instruction of him who, with them, appears to be already perfect. For while their precepts remain, which they are accustomed to give correctly, with a view to uprightness, we will add to them things which were unknown to them, for the completion and consummation of righteousness, which they do not possess. But I will omit those things which are common to us with them, that I may not appear to borrow from those whose errors I have determined to convict and bring to light.

[1083] Saginam, thick coarse food, such as that which was given to gladiators.

[1084] Persius, *Sat.*, ii. 29.

[1085] [Ad justitiam. In Christian use, it means more than "justice," which is put here by the translator.]

[1086] [1 John iii. 1–8. The *ethical truth* of the Gospel was understood and exemplified by the primitive faithful.]

CHAP. III.—OF THE WAYS, AND OF VICES AND VIRTUES; AND OF THE REWARDS OF HEAVEN AND THE PUNISHMENTS OF HELL.

There are two ways,[1087] O Emperor Constantine, by which human life must proceed—the one which leads to heaven, the other which sinks to hell; and these *ways* poets have introduced in their poems, and philosophers in their disputations. And indeed philosophers have represented the one as belonging to virtues, the other to vices; and they have represented that which belongs to virtues as steep and rugged at the first entrance, in which if any one, having overcome the difficulty, has climbed to the summit, they say that he afterwards has a level path, a bright and pleasant plain, and that he enjoys abundant and delightful fruits of his labours; but that those whom the difficulty of the first approach has deterred, glide and turn aside into the way of vices, which at its first entrance appears to be pleasant and much more beaten, but afterwards, when they have advanced in it a little further, that the appearance of its pleasantness is withdrawn, and that there arises a steep way, now rough with stones, now overspread with thorns, now interrupted by deep waters or violent with torrents, so that they must be in difficulty, hesitate, slip about, and fall. And all these things are brought forward that it may appear that there are very great labours in undertaking virtues, but that when they are gained there are the greatest advantages, and firm and incorruptible pleasures; but that vices ensnare the minds of men with certain natural blandishments, and lead them captivated by the appearance of empty pleasures to bitter griefs and miseries,—an altogether wise discussion, if they knew the forms and limits of the virtues themselves. For they had not learned either what they are, or what reward awaits them from God: but this we will show in these two books.

But these men, because they were ignorant or in doubt that the souls of men are immortal, estimated both virtues and vices by earthly honours or punishments. Therefore all this discussion respecting the two ways[1088] has reference to frugality and luxury. For they say that the course of human life resembles the letter Y, because every one of men, when he has reached the threshold of early youth, and has arrived at the place "where the way divides itself into two parts,"[1089] is in doubt, and hesitates, and does not know to which side he should rather turn himself. If he shall meet with a guide who may direct him wavering to better things—that is, if he shall learn philosophy or eloquence, or some honourable arts by which he may turn to good conduct,[1090] which cannot take place without great labour—they say that he will lead a life of honour and abundance; but if he shall not meet with a teacher of temperance,[1091] that he falls into the way on the left hand, which assumes the appearance of the better,—that is, he gives himself up to idleness, sloth, and luxury, which seem pleasant for a time to one who is ignorant of true goods, but that afterwards, having lost all his dignity and property, he will live in all wretchedness and ignominy. Therefore they referred the end of those ways[1092] to the body, and to this life which we lead on earth. The poets perhaps did better, who would have it that this twofold way was in the lower regions; but they are deceived in this, that they proposed these ways to the dead. Both therefore spoke with truth, but yet both incorrectly; for the ways themselves ought to have been referred to life, their ends to death. We therefore speak better and more truly, who say that the two ways[1093] belong to heaven and hell, because immortality is promised to the righteous, and everlasting punishment is threatened to the unrighteous.

[1087] [One wonders whether the Duæ Viæ here be not a reference to the "Apost. Constitutions" (book vii.), which, with the Bryennios discovery, will receive attention hereafter.]

[1088] [Again the Duæ Viæ. See capp. 1 and 5, in (eds. Hitchcock and Brown) the Bryennios ms., pp. 3 and 13.]

[1089] Virg., *Æneid*, vi. 540.

[1090] Evadat ad bonam frugem.

But I will explain how these ways either exalt to heaven or thrust down to hell, and I will set forth what these virtues are of which the philosophers were ignorant; then I will show what are their rewards, and also what are vices, and what their punishments. For perhaps some one may expect that I shall speak separately of vices and virtues; whereas, when we discuss the subject of good or evil, that which is contrary may also be understood. For, whether you introduce virtues, vices will spontaneously depart; or if you take away vices, virtues will of their own accord succeed. The nature of good and evil things is so fixed, that they always oppose and drive out one another: and thus it comes to pass that vices 165 cannot be removed without virtues, nor can virtues be introduced without the removal of vices. Therefore we bring forward these ways in a very different manner from that in which the philosophers are accustomed to present them: first of all, because we say that a guide is proposed to each, and in each case an immortal: but that the one is honoured who presides over virtues and good qualities, the other condemned who presides over vices and evils. But they place a guide only on the right side, and that not one only, nor a lasting one; inasmuch as they introduce any teacher of a good art, who may recall men from sloth, and teach them to be temperate. But they do not represent any as entering upon that way except boys and young men; for this reason, that the arts are learned at these ages. We, on the other hand, lead those of each sex, every age and race, into this heavenly path, because God, who is the guide of that way, denies immortality to no human being.[1094] The shape also of the ways themselves is not as they supposed. For what need is there of the letter Y in matters which are different and opposed to one another? But the one which is better is turned towards the rising of the sun, the other which is worse towards its setting: since he who follows truth and righteousness, having received the reward of immortality, will enjoy perpetual light; but he who, enticed by that evil guide, shall prefer vices to virtues, falsehood to truth, must be borne to the setting of the sun, and to darkness.[1095] I will therefore describe each, and will point out their properties and habits.

[1091] Frugalitatis.

[1092] [Again the Duæ Viæ. See capp. 1 and 5, in (eds. Hitchcock and Brown) the Bryennios ms., pp. 3 and 13.]

[1093] [Again the Duæ Viæ. See capp. 1 and 5, in (eds. Hitchcock and Brown) the Bryennios ms., pp. 3 and 13.]

[1094] [Universal redemption is lovingly set forth by our author.]

[1095] [A reference to the baptismal rite; the catechumen renouncing the works of darkness with his face to the west, and turning eastward to confess the Sun of Righteousness.]

CHAP. IV.—OF THE WAYS OF LIFE, OF PLEASURES, ALSO OF THE HARDSHIPS OF CHRISTIANS.

There is one way, therefore, of virtue and the good, which leads, not, as the poets say, to the Elysian plains, but to the very citadel of the world:—

> “The left gives sinners up to pain,
> And leads to Tartarus’ guilty reign.”[1096]

For it belongs to that accuser who, having invented false religions, turns men away from the heavenly path, and leads them into the way of perdition. And the appearance and shape of this way is so composed to the sight, that it appears to be level and open, and delightful with all kinds of flowers and fruits. For there are placed[1097] in it all things which are esteemed on earth as good things—I mean wealth, honour, repose, pleasure, all kinds of enticements; but together with these also injustice, cruelty, pride, perfidy, lust, avarice, discord, ignorance, falsehood, folly, and other vices. But the end of this way is as follows: When they have reached the point from which there is now no return, it is so suddenly removed, together with all its beauty, that no one is able to foresee the fraud before that he falls headlong into a deep abyss. For whoever is captivated by the appearance of present goods, and occupied with the pursuit and enjoyment of these, shall not have foreseen the things which are about to follow after death, and shall have turned aside from God; he truly will be cast down to hell, and be condemned to eternal punishment.

But that heavenly way is set forth as difficult and hilly, or rough with dreadful thorns, or entangled with stones jutting out; so that every one must walk with the greatest labour and wearing of the feet, and with great precautions against falling. In this he has placed justice, temperance, patience, faith, chastity, self-restraint, concord, knowledge, truth, wisdom, and the other virtues; but together with these, poverty, ignominy, labour, pain, and all kinds of hardship. For whoever has extended his hope beyond the present, and chosen better things, will be without these earthly goods, that, being lightly equipped and without impediment, he may overcome the difficulty of the way. For it is impossible for him who has surrounded himself with royal pomp, or loaded himself with riches, either to enter upon or to persevere in these difficulties. And from this it is understood that it is easier for the wicked and the unrighteous to succeed in their desires, because their road is downward and on the decline; but that it is difficult for the good to attain to their wishes, because they walk along a difficult and steep path. Therefore the righteous man, since he has entered upon a hard and rugged way, must be an object of contempt, derision, and hatred. For all whom desire or pleasure drags headlong, envy him who has been able to attain to virtue, and take it ill that any one possesses that which they themselves do not possess. Therefore he will be poor, humble, ignoble, subject to injury, and yet enduring all things which are grievous; and if he shall continue his patience unceasingly to that last step and end, the crown of virtue will be given to him, and he will be rewarded by God with immortality for the labours which he has endured in life for the sake of righteousness. These are the ways which God has assigned to human life, in each of which he has shown both good and evil things, but in a changed and inverted order. In the one he has pointed out in the first place temporal evils followed by eternal goods, which is the better order; in the other, first temporal goods 16 followed by eternal evils, which is the worse order: so that, whosoever has chosen present evils together with righteousness, he will obtain greater and more certain goods than those were which he despised; but whoever has preferred present goods to righteousness, will fall into greater and more lasting evils than those were which he avoided. For as this bodily life is short, therefore its goods and evils must also be short; but since that spiritual life, which is contrary to this earthly life, is everlasting, therefore its goods and evils are also everlasting. Thus it comes to pass, that goods of short duration are succeeded by eternal evils, and evils of short duration by eternal goods.

[1096] Virg., *Æneid*, vi. 542.

[1097] Posita sunt omnia. There is another reading, “posuit Deus omnia.”

Since, therefore, good and evil things are set before man at the same time, it is befitting that every one should consider with himself how much better it is to compensate evils of short duration by perpetual goods, than to endure perpetual evils for short and perishable goods. For as, in this life, when a contest with an enemy is set before you, you must first labour that you may afterwards enjoy repose, you must suffer hunger and thirst, you must endure heat and cold, you must rest on the ground, must watch and undergo dangers, that your children,[1098] and house, and property being preserved, you may be able to enjoy all the blessings of peace and victory; but if you should choose present ease in preference to labour, you must do yourself the greatest injury: for the enemy will surprise you offering no resistance, your lands will be laid waste, your house plundered, your wife and children become a prey, you yourself will be slain or taken prisoner; to prevent the occurrence of these things, present advantage must be put aside, that a greater and more lasting advantage may be gained;—so in the whole of this life, because God has provided an adversary for us, that we might be able to acquire virtue, present gratification must be laid aside, lest the enemy should overpower us. We must be on the watch, must post guards, must undertake military expeditions, must shed our blood to the uttermost; in short, we must patiently submit to all things which are unpleasant and grievous, and the more readily because God our commander has appointed for us eternal rewards for our labours. And since in this earthly warfare men expend so much labour to acquire for themselves those things which may perish in the same manner as that in which they were acquired, assuredly no labour ought to be refused by us, by whom that is gained which can in no way be lost.

[1098] Pignoribus.

For God, who created men to this warfare, desired that they should stand prepared in battle array, and with minds keenly intent should watch against the stratagems or open attacks of our single enemy, who, as is the practice of skilful and experienced generals, endeavours to ensnare us by various arts, directing his rage according to the nature and disposition of each. For he infuses into some insatiable avarice, that, being chained by their riches as by fetters, he may drive them from the way of truth. He inflames others with the excitement of anger, that while they are rather intent upon inflicting injury, he may turn them aside from the contemplation of God. He plunges others into immoderate lusts, that, giving themselves to pleasure of the body, they may be unable to look towards virtue. He inspires others with envy, that, being occupied with their own torments, they may think of nothing but the happiness of those whom they hate. He causes others to swell with ambitious desires. These are they who direct the whole occupation and care of their life to the holding of magistracies, that they may set a mark upon the annals,[1099] and give a name to the years. The desire of others mounts higher, not that they may rule provinces with the temporal sword, but with boundless and perpetual power may wish to be called lords of the whole human race.[1100] Moreover, those whom he has seen to be pious he involves in various[1101] superstitions, that he may make them impious. But to those who seek for wisdom, he dashes philosophy before their eyes,[1102] that he may blind them with the appearance of light, lest any one should grasp and hold fast the truth. Thus he has blocked up all the approaches against men, and has occupied the way, rejoicing in public errors; but that we might be able to dispel these errors, and to overcome the author of evils himself, God has enlightened us, and has armed us with true and heavenly virtue, respecting which I must now speak.

[1099] It was customary in many of the ancient states to connect the year with the name of the chief magistrate who was then in office. Thus at Athens the title of the chief magistrate was Archon Eponymus, giving name to the year; and at Rome, the year was reckoned by the names of the consuls then in office.

[1100] [Ut infinita et perpetua potestate dominos se dici velint universi generis humani. A bold hint to Constantine.]

[1101] Variis. Another reading is “vanis.”

[1102] Philosophiam in oculos impingit. [A warning to the emperor, a reflection on such as the Antonines, and a *prolepsis* of Julian.]

CHAP. V.—OF FALSE AND TRUE VIRTUE; AND OF KNOWLEDGE.

But before I begin to set forth the separate virtues, I must mark out the character of virtue itself, which the philosophers have not rightly defined, as to its nature, or in what things it consisted; and I must describe its operation and office. For they only retained the name, but lost its power, and nature, and effect. But whatever they are accustomed to say in their definition of virtue, Lucilius puts together and expresses in a few verses, which I prefer to introduce, lest, while I refute the opinions of many, I should be longer than is necessary:— 16

> “It is virtue, O Albinus, to pay the proper price,
> To attend to the matters in which we are engaged, and in which we live.
> It is virtue for a man to know the nature of everything.
> It is virtue for a man to know what is right and useful and honourable,
> What things are good, and what are evil.
> What is useless,[1103] base, and dishonourable.
> It is virtue to know the end of an object to be sought and the means *of procuring it*
> It is virtue to be able to assign their value to riches.
> It is virtue to give that which is really due to honour;
> To be the enemy and the foe[1104] of bad men and manners, but, on the other hand, the defender of good men and manners;
> To esteem these highly, to wish them well, to live in friendship with them,
> Moreover, to consider the interest of one’s country first;
> Then those of parents, to put our own interests in the third and last place.”

From these definitions, which the poet briefly puts together, Marcus Tullius derived the offices of living, following Panætius the Stoic,[1105] and included them in three books.

But we shall presently see how false these things are, that it may appear how much the divine condescension has bestowed on us in opening to us the truth. He says that it is virtue to know what is good and evil, what is base, what is honourable, what is useful, what is useless. He might have shortened his treatise if he had only spoken of that which is good and evil; for nothing can be useful or honourable which is not also good, and nothing useless and base which is not also evil. And this also appears to be thus to philosophers, and Cicero shows it likewise in the third book of the above-mentioned treatise.[1106] But knowledge cannot be virtue, because it is not within us, but it comes to us from without. But that which is able to pass from one to the other is not virtue, because virtue is the property of each individual. Knowledge therefore consists in a benefit derived from another; for it depends upon hearing. Virtue is altogether our own; for it depends upon the will of doing that which is good. As, therefore, in undertaking a journey, it is of no profit to know the way, unless we also have the effort and strength for walking, so truly knowledge is of no avail if our virtue fails. For, in general, even they who sin perceive what is good and evil, though not perfectly; and as often as they act improperly, they know that they sin, and therefore endeavour to conceal their actions. But though the nature of good and evil does not escape their notice, they are overpowered by an evil desire to sin, because they are wanting in virtue, that is, the desire of doing right and honourable things. Therefore that the knowledge of good and evil is one thing, and virtue another, appears from this, because knowledge can exist without virtue, as it has been in the case of many of the philosophers; in which, since not to have done what you knew to be right is justly censurable, a depraved will and a vicious mind, which ignorance cannot excuse, will be justly punished. Therefore, as the knowledge of good and evil is not virtue, so the doing that which is good and the abstaining from evil is virtue. And yet knowledge is so united with virtue, that knowledge precedes virtue, and virtue follows knowledge; because knowledge is of no avail unless it is followed up by action. Horace therefore speaks somewhat better: "Virtue is the fleeing from vice, and the first wisdom is to be free from folly."[1107] But he speaks improperly, because he defined virtue by its contrary, as though he should say, That is good which is not evil. For when I know not what virtue is, I do not know what vice is. Each therefore requires definition, because the nature of the case is such that each must be understood or not understood.[1108]

[1103] [Inutilia.]

[1104] Hostem atque inimicum: the former word signifies a “public,” the latter a “private enemy.”

[1105] [*De Officiis*, passim. Notably, to begin with, book i. cap. 3: “Triplex igitur,” etc.]

[1106] [*De Nat. Deor.*, iii. See also *De Off.*, cap. 5, sec. 18.]

But let us do that which he ought to have done. It is a virtue to restrain anger, to control desire, to curb lust; for this is to flee from vice. For almost all things which are done unjustly and dishonestly arise from these affections. For if the force of this emotion which is called anger be blunted, all the evil contentions of men will be lulled to rest; no one will plot, no one will rush forth to injure another. Also, if desire be restrained, no one will use violence by land or by sea, no one will lead an army to carry off and lay waste the property of others. Also, if the ardour of lusts be repressed, every age and sex will retain its sanctity; no one will suffer, or do anything disgraceful. Therefore all crimes and disgraceful actions will be taken away from the life and character of men, if these emotions are appeased and calmed by virtue. And this calming of the emotions and affections has this meaning, that we do all things which are right. The whole duty of virtue then is, not to sin. And assuredly he cannot discharge this who is ignorant of God, since ignorance of Him from whom good things proceed must thrust a man unawares into vices. Therefore, that I may more briefly and significantly fix the offices of each subject, knowledge is to know God, virtue is to worship Him: the former implies wisdom, the latter righteousness.

[1107] *Epist.*, i. 1. 41.

[1108] [To be taken with a grain of salt, but apparently comprehended in our author's personal theodicy.]

CHAP. VI.—OF THE CHIEF GOOD AND VIRTUE, AND OR KNOWLEDGE AND RIGHTEOUSNESS.

I have said that which was the first thing, that the knowledge of good is not virtue; and secondly, I have shown what virtue is, and in what it consists. It follows that I should show this also, that the philosophers were ignorant of what is good and evil; and this briefly, because it has been almost[1109] made plain in the third book, when I was discussing the subject of the chief good. And because they did not know what the chief good was, they necessarily erred in the case of the other goods and evils which are not the chief; for no one can weigh these with a true judgment who does not possess the fountain itself from which they are derived. Now the source of good things is God; but of evils, he who is always the enemy of the divine name, of whom we have often spoken. From these two sources good and evil things have their origin. Those which proceed from God have this object, to procure immortality, which is the greatest good; but those which arise from the other have this office, to call man away from heavenly things and sink him in earthly things, and thus to consign him to the punishment of everlasting death, which is the greatest evil. Is it therefore doubtful but that all those were ignorant of what was good and evil, who neither knew God nor the adversary of God? Therefore they referred the end of good things to the body, and to this short life, which must be dissolved and perish: they did not advance further. But all their precepts, and all the things which they introduce as goods, adhere to the earth, and lie on the ground, since they die with the body, which is earth; for they do not tend to procure life for man, but either to the acquisition or increase of riches, honour, glory, and power, which are altogether mortal things, as much so indeed as he who has laboured to obtain them. Hence is that saying,[1110] "It is virtue to know the end of an object[1111] to be sought, and the means of procuring it;" for they enjoin by what means and by what practices property is to be sought, for they see that it is often sought unjustly. But virtue of this kind is not proposed to the wise man; for it is not virtue to seek riches, of which neither the finding nor the possession is in our power: therefore they are more easy to be gained and to be retained by the bad than by the good. Virtue, then, cannot consist in the seeking of those things in the despising of which the force and purport of virtue appears; nor will it have recourse to those very things which, with its great and lofty mind, it desires to trample upon and bruise under foot; nor is it lawful for a soul which is earnestly fixed on heavenly goods to be called away from its immortal pursuits, that it may acquire for itself these frail things. But the course[1112] of virtue especially consists in the acquisition of those things which neither any man, nor death itself, can take away from us. Since these things are so, that which follows is true: "It is virtue to be able to assign their value to riches:" which verse is nearly of the same meaning as the first two. But neither he nor any of the philosophers was able to know the price itself, either of what nature or what it is; for the poet, and all those whom he followed, thought that it meant to make a right use of riches,—that is, to be moderate in living, not to make costly entertainments, not to squander carelessly, not to expend property on superfluous or disgraceful objects.[1113]

[1109] Pœne: others read "plenè," and "planè." [c. 30, p. 100, supra.]

[1110] [The first of the three *inutilia* of Lucilius, ut supra, thus: (1) "Virtus quærendæ rei finem scire, modumque;" (2) "Virtus divitiis pretium persolvere posse;" (3) "Virtus id dare quod re ipsa debetur honori." See p. 167, supra.]

[1111] See chap. v. [p. 167, supra.]

[1112] Ratio virtutis.

Some one will perhaps say, What do you say? Do you deny that this is virtue? I do not deny it indeed; for if I should deny it, I should appear to prove the opposite. But I deny that it is true virtue; because it is not that heavenly principle, but is altogether of the earth, since it produces no effect but that which remains on the earth.[1114] But what it is to make a right use of wealth, and what advantage is to be sought from riches, I will declare more openly when I shall begin to speak of the duty of piety. Now the other things which follow are by no means true; for to proclaim enmity against the wicked, or to undertake the defence of the good, may be common to it with the evil. For some, by a pretence of goodness, prepare the way for themselves to power, and do many things which the good are accustomed to do, and that the more readily because they do them for the sake of deceiving; and I wish that it were as easy to carry out goodness in action as it is to pretend to it. But when they have begun to attain to their purpose and their wish in reaching the highest step of power, then, truly laying aside pretence, these men discover their character; they seize upon everything, and offer violence, and lay waste; and they press upon the good themselves, whose cause they had undertaken; and they cut away the steps by which they mounted, that no one may be able to imitate them against themselves. But, however, let us suppose that this duty of defending the good belongs only to the good man. Yet to undertake it is easy, to fulfil it is difficult; because when you have committed yourself to a contest and an encounter, the victory is placed at the disposal of God, not in your own power. And for the 16
most part the wicked are more powerful both in number and in combination than the good, so that it is not so much virtue which is necessary to overcome them as good fortune. Is any one ignorant how often the better and the juster side has been overcome? From this cause harsh tyrannies have always broken out against the citizens. All history is full of examples, but we will be content with one. Cnœus Pompeius wished to be the defender of the good, since he took up arms in defence of the commonwealth, in defence of the senate, and in

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1113 [How I love our author for his winning reproof of mere philosophical virtue in contrast with evangelical righteousness!]

1114 [See the *Quis Dives Salvetur* of Clement, vol. ii. p. 591, this series.]

defence of liberty; and yet the same man, being conquered, perished together with liberty itself,[1115] and being mutilated by Egyptian eunuchs, was cast forth unburied.[1116]

It is not virtue, therefore, either to be the enemy of the bad or the defender of the good, because virtue cannot be subject to uncertain chances.

“Moreover, to reckon the interests of our country as in the first place.”

When the agreement of men is taken away, virtue has no existence at all; for what are the interests of our country, but the inconveniences of another state or nation?—that is, to extend the boundaries which are violently taken from others, to increase the power of the state, to improve the revenues,—all which things are not virtues, but the overthrowing of virtues: for, in the first place, the union of human society is taken away, innocence is taken away, the abstaining from the property of another is taken away; lastly, justice itself is taken away, which is unable to bear the tearing asunder of the human race, and wherever arms have glittered, must be banished and exterminated from thence. This saying of Cicero[1117] is true: “But they who say that regard is to be had to citizens, but that it is not to be had to foreigners, these destroy the common society of the human race; and when this is removed, beneficence, liberality, kindness, and justice are entirely[1118] taken away.” For how can a man be just who injures, who hates, who despoils, who puts to death? And they who strive to be serviceable to their country do all these things: for they are ignorant of what this being serviceable is, who think nothing useful, nothing advantageous, but that which can be held by the hand; and this alone cannot be held, because it may be snatched away.

Whoever, then, has gained for his country these goods—as they themselves call them—that is, who by the overthrow of cities and the destruction of nations has filled the treasury with money, has taken lands and enriched his country-men—he is extolled with praises to the heaven: in him there is said to be the greatest and perfect virtue. And this is the error not only of the people and the ignorant, but also of philosophers, who even give precepts for injustice, lest folly and wickedness should be wanting in discipline and authority. Therefore, when they are speaking of the duties relating to warfare, all that discourse is accommodated neither to justice nor to true virtue, but to this life and to civil institutions;[1119]

[1115] [Haggai. ii. 7. “La journée de Pharsale fut la dernière heure de la liberté. Le sénat, les lois, le peuple, les mœurs, le mond romain étaient anéantis avec Pompée.”—Lamartine.]

[1116] [See, on Pharsalia, etc., Lamartine’s eloquent remarks, *Vie des Grands Hommes* (César), vol. v. pp. 276–277, ed. Paris, 1856.]

[1117] *De Offic.*, iii. 6.

[1118] Funditus, “from the very foundation.”

[1119] Moremque civilem.

and that this is not justice the matter itself declares, and Cicero has testified.[1120] "But we," he says, "are not in possession of the real and life-like figure of true law and genuine justice, we have nothing but delineations and sketches;[1121] and I wish that we followed even these, for they are taken from the excellent copies made by nature and truth." It is then a delineation and a sketch which they thought to be justice. But what of wisdom? does not the same man confess that it has no existence in philosophers? "Nor," he says,[1122] "when Fabricius or Aristides is called just, is an example of justice sought from these as from a wise man; for none of these is wise in the sense in which we wish the truly wise to be understood. Nor were they who are esteemed and called wise, Marcus Cato and Caius Lælius, actually wise, nor those well-known seven;[1123] but from their constant practice of the 'middle duties,'[1124] they bore a certain likeness and appearance[1125] of wise men." If therefore wisdom is taken away from the philosophers by their own confession, and justice is taken away from those who are regarded as just, it follows that all those descriptions of virtue must be false, because no one can know what true virtue is but he who is just and wise. But no one is just and wise but he whom God has instructed with heavenly precepts.

[1120] *De Offic.*, iii. 17.

[1121] Umbrâ et imaginibus. The figure is borrowed partly from sculpture and partly from painting. "Effigies" is the moulded form, as opposed to the mere outline, "umbra" and "imago."

[1122] *De Offic.*, iii. 4. The words, "aut ab illis fortitudinis, aut," have not been translated, because they refer to the "Decii" and the "Scipiones," who are mentioned by Cicero as examples of bravery, but are omitted by Lactantius.

[1123] [See p. 101, supra]

[1124] [Ex mediorum officiorum frequentia, etc.]

[1125] [Rom. i. 22.]

CHAP. VII.—OF THE WAY OF ERROR AND OF TRUTH: THAT IT IS SINGLE, NARROW, AND STEEP, AND HAS GOD FOR ITS GUIDE.

For all those who, by the confessed folly of others, are thought wise, being clothed with the appearance of virtue, grasp at shadows and outlines, but at nothing true. Which happens on this account, because that deceitful road which inclines to the west has many paths, on account of the variety of pursuits and systems which are dissimilar and varied in the life of men. For as that way of wisdom contains something which resembles folly, as we showed in the preceding book, so this way, which belongs altogether to folly, contains something which resembles wisdom, and they who perceive the folly of men in general seize upon this; and as it has its vices manifest, so it has something which appears to resemble virtue: as it has its wickedness open, so it has a likeness and appearance of justice. For how could the forerunner[1126] of that way, whose strength and power are altogether in deceit, lead men altogether into fraud, unless he showed them some things which resembled the truth?[1127] For, that His immortal secret might be hidden, God placed in his way things which men might despise as evil and disgraceful, that, turning away from wisdom and truth, which they were searching for without any guide, they might fall upon that very thing which they desired to avoid and flee from. Therefore he points out that way of destruction and death which has many windings, either because there are many kinds of life, or because there are many gods who are worshipped. 170

The deceitful[1128] and treacherous guide of this way, that there may appear to be some distinction between truth and falsehood, good and evil, leads the luxurious in one direction, and those who are called temperate[1129] in another; the ignorant in one direction, the learned in another; the sluggish in one direction, the active in another; the foolish in one direction, the philosophers in another, and even these not in one path. For those who do not shun pleasures or riches, he withdraws a little from this public and frequented road; but those who either wish to follow virtue, or profess a contempt for things, he drags over certain rugged precipices. But nevertheless all those paths which display an appearance of honours are not different roads, but turnings off[1130] and bypaths, which appear indeed to be separated from that common one, and to branch off to the right, but yet return to the same, and all lead at the very end to one issue. For that guide unites them all, where it was necessary that the good should be separated from the bad, the strong from the inactive, the wise from the foolish; namely, in the worship of the gods, in which he slays them all with one sword, because they were all foolish without any distinction, and plunges them into death. But this way—which is that of truth, and wisdom, and virtue, and justice, of all which there is but one fountain, one source of strength, one abode—is both simple,[1131] because with like minds, and with the utmost agreement, we follow and worship one God; and it is narrow, because virtue is given to the smaller number; and steep, because goodness, which is very high and lofty, cannot be attained to without the greatest difficulty and labour.

[1126] Præcursor: the exact meaning of the word is a “scout.”

[1127] Verisimilia: the word generally means “probabilities.”

[1128] Prævaricator; properly an advocate who, by collusion, favours the cause of his opponent.

[1129] Frugi.

[1130] Diverticula.

[1131] Simplex, as opposed to the various paths of the other.

CHAP. VIII.—OF THE ERRORS OF PHILOSOPHERS, AND THE VARIABLENESS OF LAW.

This is the way which philosophers seek, but do not find on this account, because they prefer to seek it on the earth, where it cannot appear. Therefore they wander, as it were, on the great sea, and do not understand whither they are borne, because they neither discern the way nor follow any guide. For this way of life ought to be sought in the same manner in which their course is sought by ships over the deep: for unless they observe some light of heaven, they wander with uncertain courses. But whoever strives to hold the right course of life ought not to look to the earth, but to the heaven: and, to speak more plainly, he ought not to follow man, but God; not to serve these earthly images, but the heavenly God; not to measure all things by their reference to the body, but by their reference to the soul; not to attend to this life, but the eternal life. Therefore, if you always direct your eyes towards heaven, and observe the sun, where it rises, and take this as the guide of your life, as in the case of a voyage, your feet will spontaneously be directed into the way; and that heavenly light, which is a much brighter sun[1132] to sound minds than this which we behold in mortal flesh, will so rule and govern you as to lead you without any error to the most excellent harbour of wisdom and virtue.

Therefore the law of God must be undertaken, which may direct us to this path; that sacred, that heavenly law, which Marcus Tullius, in his third book respecting the Republic,[1133] has described almost with a divine voice; whose words have subjoined, that I might not speak at greater length: "There is indeed a true law, right reason, agreeing with nature, diffused among all, unchanging, everlasting, which calls to duty by commanding, deters from wrong by forbidding; which, however, neither commands nor forbids the good in vain, nor affects the wicked by commanding or forbidding. It is not allowable to alter[1134] the provisions of this law, nor is it permitted us to modify it, nor can it be entirely abrogated.[1135] Nor, truly, can we be released from this law, either by the senate or by the people; nor is another person to be sought to explain or interpret it. Nor will there be one law at Rome and another at Athens; one law at the present time, and another hereafter: but the same law, everlasting and unchangeable, will bind all nations at all times; and there will be one common Master and Ruler of all, even God, the framer, arbitrator, and proposer of this law; and he who shall not obey this will flee from himself, and, despising the nature of man, will suffer the greatest punishments through this very thing, even though he shall have escaped the other punishments which are supposed to exist." Who that is acquainted with the mystery of God could so significantly relate the law of God, as a man far removed from the knowledge of the truth has set forth that law? But I consider that they who speak true things unconsciously are to be so regarded as though they prophesied[1136] under the influence of some spirit. But if he had known or explained this also, in what precepts the law itself consisted, as he clearly saw the force and purport of the divine law, he would not have discharged the office of a philosopher, but of a prophet. And because he was unable to do this, it must be done by us, to whom the law itself has been delivered by the one great Master and Ruler of all, God.

[1132] Multo clarior sol est, quàm hic. Others read, "Multo clarius sole est, quàm hic," etc.

[1133] [*Repub.*, iii. cap. 22, 16.]

[1134] Abrogo is to repeal or abrogate wholly; "derogo," to abrogate in part, or modify; "obrogo," to supersede by another law.

[1135] Abrogo is to repeal or abrogate wholly; "derogo," to abrogate in part, or modify; "obrogo," to supersede by another law.

[1136] Divinent. [Illustrative of the *Sibyllina*, and, in short, of Balaam; and not less of Rom. ii. 14, 15.]

CHAP. IX.—OF THE LAW AND PRECEPT OF GOD; OF MERCY, AND THE ERROR OF THE PHILOSOPHERS.

The first head of this law is, to know God Himself, to obey Him alone, to worship Him alone. For he cannot maintain the character of a man who is ignorant of God, the parent of his soul: which is the greatest impiety. For this ignorance causes him to serve other gods, and no greater crime than this can be committed. Hence there is now so easy a step to wickedness through ignorance of the truth and of the chief good; since God, from the knowledge of whom he shrinks, is Himself the fountain of goodness. Or if he shall wish to follow the justice of God, yet, being ignorant of the divine law, he embraces the laws of his own country as true justice, though they were clearly devised not by justice, but by utility. For why is it that there are different and various laws amongst all people, but that each nation has enacted for itself that which it deemed useful for its own affairs? But how greatly utility differs from justice the Roman people themselves teach, who, by proclaiming war through the Fecials, and by inflicting injuries according to legal forms, by always desiring and carrying off the property of other, have gained for themselves the possession of the whole world.[1137] But these persons think themselves just if they do nothing against their own laws; which may be even ascribed to fear, if they abstain from crimes through dread of present punishment. But let us grant that they do that naturally, or, as the philosopher says, of their own accord, which they are compelled to do by the laws. Will they therefore be just, because they obey the institutions of men, who may themselves have erred, or have been unjust?—as it was with the framers of the twelve tables, who certainly promoted the public advantage according to the condition of the times. Civil law is one thing, which varies everywhere according to customs; but justice is another thing, which God has set forth to all as uniform and simple: and he who is ignorant of God must also be ignorant of justice.

But let us suppose it possible that any one, by natural and innate goodness, should gain true virtues, such a man as we have heard that Cimon was at Athens, who both gave alms to the needy, and entertained the poor, and clothed the naked; yet, when that one thing which is of the greatest importance is wanting—the acknowledgment of God—then all those good things are superfluous and empty, so that in pursuing them he has laboured in vain.[1138] For all his justice will resemble a human body which has no head, in which, although all the limbs are in their proper position, and figure, and proportion, yet, since that is wanting which is the chief thing of all, it is destitute both of life and of all sensation. Therefore those limbs have only the shape of limbs, but admit of no use, as much so as a head without a body; and he resembles this who is not without the knowledge of God, but yet lives unjustly.

[1137] [Dan vii. 23. An appeal for reformation.]

[1138] [1 Cor. iii. 11–15. But are the heathen to be judged by the New Covenant? See vol. ii. (Clement, sparsim), this series.]

For he has that only which is of the greatest importance; but he has it to no purpose, since he is destitute of the virtues, as it were, of limbs.

Therefore, that the body may be alive, and capable of sensation, both the knowledge of God is necessary, as it were the head, and all the virtues, as it were the body. Thus there will exist a perfect and living man; but, however, the whole substance is in the head; and although this cannot exist in the absence of all, it may exist in the absence of some. And it will be an imperfect and faulty animal, but yet it will be alive, as he who knows God and yet sins in some respect. For God pardons sins. And thus it is possible to live without some of the limbs, but it is by no means possible to live without a head. This is the reason why the philosophers, though they may be naturally good, yet have no knowledge and no intelligence. All their learning and virtue is without a head, because they are ignorant of God, who is the Head of 17 virtue and knowledge; and he who is ignorant of Him, though he may see, is blind; though he may hear, is deaf; though he may speak, is dumb. But when he shall know the Creator and Parent of all things, then he will both see, and hear, and speak. For he begins to have a head, in which all the senses are placed, that is, the eyes, and ears, and tongue. For assuredly he sees who has beheld with the eyes of his mind the truth in which God is, or God in whom the truth is; he hears, who imprints on his heart the divine words and life-giving precepts; he speaks, who, in discussing heavenly things, relates the virtue and majesty of the surpassing God. Therefore he is undoubtedly impious who does not acknowledge God; and all his virtues, which he thinks that he has or possesses, are found in that deadly road which belongs altogether to darkness. Wherefore there is no reason why any one should congratulate himself if he has gained these empty virtues, because he is not only wretched who is destitute of present goods, but he must also be foolish, since he undertakes the greatest labours in his life without any purpose. For if the hope of immortality is taken away, which God promises to those who continue in His religion, for the sake of obtaining which virtue is to be sought, and whatever evils happen are to be endured, it will assuredly be the greatest folly to wish to comply with virtues which in vain bring calamities and labours to man. For if it is virtue to endure and undergo with fortitude, want, exile, pain, and death, which are feared by others, what goodness, I pray, has it in itself, that philosophers should say that it is to be sought for on its own account? Truly they are delighted with superfluous and useless punishments, when it is permitted them to live in tranquillity.

For if our souls are mortal, if virtue is about to have no existence after the dissolution of the body, why do we avoid the goods assigned to us, as though we were ungrateful or unworthy of enjoying the divine gifts? For, that we may enjoy these blessings, we must live in wickedness and impiety, because virtue, that is, justice, is followed by poverty. Therefore he is not of sound mind, who, without having any greater hope set before him, prefers labours, and tortures, and miseries, to those goods which others enjoy in life.[1139] But if virtue is to be taken up, as is most rightly said by these, because it is evident that man is born to it, it ought to contain some greater hope, which may apply a great and illustrious solace for the ills and labours which it is the part of virtue to endure. Nor can virtue, since it is difficult in itself, be esteemed as a good in any other way than by having its hardship compensated by the greatest good. We can in no other way equally abstain from these present goods, than if there are other greater goods on account of which it is worth while to leave the pursuit of pleasures, and to endure all evils. But these are no other, as I have shown in the third book,[1140] than the goods of everlasting life. Now who can bestow these except God, who has proposed to us virtue itself? Therefore the sum and substance of everything is contained in the acknowledging and worship of God; all the hope and safety of man centres in this; this is the first step of wisdom, to know who is our true Father, and to worship Him alone with the piety which is due to Him, to obey Him, to yield ourselves to His service with the utmost devotedness: let our entire acting, and care, and attention, be laid out in gaining His favour.[1141]

[1139] [1 Cor. xv. 19.]

[1140] [See cap. 12, p. 79, supra.]

[1141] In eo promerendo. [John xvii. 3.]

CHAP. X.—OF RELIGION TOWARDS GOD, AND MERCY TOWARDS MEN; AND OF THE BEGINNING OF THE WORLD.

I have said what is due to God, I will now say what is to be given to man; although this very thing which you shall give to man is given to God, for man is the image of God. But, however, the first office of justice is to be united with God, the second with man. But the former is called religion; the second is named mercy or kindness;[1142] which virtue is peculiar to the just, and to the worshippers of God, because this alone comprises the principle of common life. For God, who has not given wisdom to the other animals, has made them more safe from attack in danger by natural defences. But because He made him naked and defenceless,[1143] that He might rather furnish him with wisdom, He gave him, besides other things, this feeling of kindness;[1144] so that man should protect, love, and cherish man, and both receive and afford assistance against all dangers. Therefore kindness is the greatest bond of human society; and he who has broken this is to be deemed impious, and a parricide. For if we all derive our origin from one man, whom God created, we are plainly of one blood; and therefore it must be considered the greatest wickedness to hate a man, even though guilty. On which account God has enjoined that enmities are never to be contracted by us, but that they are always to be removed, so that we soothe those who are our enemies, by reminding them of their relationship. Likewise, if we are all inspired and animated by one God, what else are we than brothers? And, indeed, the more closely united, because we are united in soul rather than in body.[1145] Accordingly Lucretius does not err when he says:[1146] "In short, we are all sprung from a heavenly seed; all have that same father." Therefore they are to be accounted as savage beasts who injure man; who, in opposition to every law and right of human nature, plunder, torture, slay, and banish.

On account of this relationship of brotherhood, God teaches us never to do evil, but always good. And He also prescribes[1147] in what this doing good consists: in affording aid to those who are oppressed and in difficulty, and in bestowing food on those who are destitute. For God, since He is kind,[1148] wished us to be a social animal. Therefore, in the case of other men, we ought to think of ourselves. We do not deserve to be set free in our own dangers, if we do not succour others; we do not deserve assistance, if we refuse to render it. There are no precepts of philosophers to this purport, inasmuch as they, being captivated by the appearance of false virtue, have taken away mercy from man, and while they wish to heal, have corrupted.[1149] And though they generally admit that the mutual participation of human society is to be retained, they entirely separate themselves from it by the harshness of their inhuman virtue. This error, therefore, is also to be refuted, of those who think that nothing is to be bestowed on any one. They have introduced not one origin only, and cause of building a city; but some relate that those men who were first born from the earth, when they passed a wandering life among the woods and plains, and were not united by any mutual bond of speech or justice, but had leaves and grass for their beds, and caves and grottos for their dwellings, were a prey to the beasts and stronger animals. Then, that those who had either escaped, having been torn, or had seen their neighbours torn, being admonished of their own danger, had recourse to other men, implored protection, and at first made their wishes known by nods; then that they tried the beginnings of conversation, and by attaching names to each object, by degrees completed the system of speech. But when they saw that numbers themselves were not safe against the beasts, they began also to build towns, either that they might make their nightly repose safe, or that they might ward off the incursions and attacks of beasts, not by fighting, but by interposing barriers.[1150]

[1142] Humanitas.

[1143] Fragilem. [Φύσις κέρατα ταύροις ὁπλὰς δ' ἔδωκεν ἳπποίς
τοῖς ἀνδράσιν φρόνημα, κ τ λ Anacreon,
Ode 2.]

[1144] Hunc pietatis affectum.

[1145] Conjunctiores, quòd animis, quàm quòd (others read "qui") corporibus.

[1146] [Modern followers of Lucretius may learn from him:— Denique cœlesti sumus omnes semine oriundi; Omnibus ille idem pater est.] ii. 991.

[1147] Isa. lviii. 6, 7; Ezek. xviii. 7; Matt. xxv. 35.

[1148] Pius.

O minds unworthy of men, which produced these foolish trifles! O wretched and pitiable men, who committed to writing and handed down to memory the record of their own folly; who, when they saw that the plan of assembling themselves together, or of mutual intercourse, or of avoiding danger, or of guarding against evil, or of preparing for themselves sleeping-places and lairs, was natural even to the dumb animals, thought, however, that men could not have been admonished and learned, except by examples, what they ought to fear, what to avoid, and what to do, or that they would never have assembled together, or have discovered the method of speech, had not the beasts devoured them! These things appeared to others senseless, as they really were; and they said that the cause of their coming together was not the tearing of wild beasts, but rather the very feeling of humanity itself; and that therefore they collected themselves together, because the nature of men avoided solitude, and was desirous of communion and society. The discrepancy between them is not great; since the causes are different, the fact is the same. Each might have been true, because there is no direct opposition. But, however, neither is by any means true, because men were not born from the ground throughout the world, as though sprung from the teeth of some dragon, as the poets relate; but one man was formed by God, and from that one man all the earth was filled with the human race, in the same way as again took place after the deluge, which they certainly cannot deny.[1151] Therefore no assembling together of this kind took place at the beginning; and that there were never men on the earth who could not speak except those who were infants,[1152] every one who is possessed of sense will understand. Let us suppose, however, that these things are true which idle and foolish old men vainly say, that we may refute them especially by their own feelings and arguments.

[1149] Dum volunt sanare, vitiaverunt. There is another reading: “dum volunt sanare vitia, auxerunt,” while they wish to apply a remedy to vices, have increased them.

[1150] Objectis aggeribus. “Agger” properly signifies a mound of earth or other material.

If men were collected together on this account, that they might protect their weakness by mutual help, therefore we must succour man, who needs help. For, since men entered into and contracted fellowship with men for the sake of protection, either to violate or not to preserve that compact which was entered into among men from the commencement of 174 their origin, is to be considered as the greatest impiety. For he who withdraws himself from affording assistance must also of necessity withdraw himself from receiving it; for he who refuses his aid to another thinks that he stands in need of the aid of none. But he who withdraws and separates himself from the body[1153] at large, must live not after the custom of men, but after the manner of wild beasts. But if this cannot be done, the bond of human society is by all means to be retained, because man can in no way live without man. But the preservation[1154] of society is a mutual sharing of kind offices; that is, the affording help, that we may be able to receive it. But if, as those others assert, the assembling together of men has been caused on account of humanity itself, man ought undoubtedly to recognise man. But if those ignorant and as yet uncivilized men did this, and that, when the practice of speaking was not yet established, what must we think ought to be done by men who are polished, and connected together by interchange of conversation and all business, who, being accustomed to the society of men, cannot endure solitude?

[1151] [Gen. x. 32.]

[1152] Prater infantiam—others read "propter infans"—properly means, one unable to speak. [See fine remarks on language, etc., in De Maistre, *Soirées*, etc., vol. i. p. 105 and notes, ed. Lyon, 1836.]

[1153] A corpore, that is, from society.

[1154] Retentio. The word sometimes signifies a "withholding," or "drawing back;" but here, as in other passages, Lactantius uses it to express "preservation."

CHAP. XI.—OF THE PERSONS UPON WHOM A BENEFIT IS TO BE CONFERRED.

Therefore humanity is to be preserved, if we wish rightly to be called men. But what else is this preservation of humanity than the loving a man because he is a man, and the same as ourselves? Therefore discord and dissension are not in accordance with the nature of man; and that expression of Cicero is true, which says[1155] that man, while he is obedient to nature, cannot injure man. Therefore, if it is contrary to nature to injure a man, it must be in accordance with nature to benefit a man; and he who does not do this deprives himself of the title of a man, because it is the duty of humanity to succour the necessity and peril of a man. I ask, therefore, of those who do not think it the part of a wise man to be prevailed upon and to pity, If a man were seized by some beast, and were to implore the aid of an armed man, whether they think that he ought to be succoured or not? They are not so shameless as to deny that that ought to be done which humanity demands and requires. Also, if any one were surrounded by fire, crushed by the downfall of a building, plunged in the sea, or carried away by a river, would they think it the duty of a man not to assist him? They themselves are not men if they think so; for no one can fail to be liable to dangers of this kind. Yes, truly, they will say that it is the part of a human being, and of a brave man too, to preserve one who was on the point of perishing. If, therefore, in casualties of this nature which imperil the life of man, they allow that it is the part of humanity to give succour, what reason is there why they should think that succour is to be withheld if a man should suffer from hunger, thirst, or cold? But though these things are naturally on an equality with those accidental circumstances, and need one and the same humanity, yet they make a distinction between these things, because they measure all things not by the truth itself, but by present utility. For they hope that those whom they rescue from peril will make a return of the favour to them. But because they do not hope for this in the case of the needy, they think that whatever they bestow on men of this kind is thrown away. Hence that sentiment of Plautus is detestable:[1156]—

> “He deserves ill who gives food to a beggar;
> For that which he gives is thrown away, and
> It lengthens out the life of the other to his misery.”

But perhaps the poet spoke for the actor.[1157]

What does Marcus Tullius say in his books respecting Offices? Does he not also advise that bounty should not be employed at all? For thus he speaks:[1158] “Bounty, which proceeds

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[1155] *De Offic.*, iii. 5.

[1156] *Trinumm.*, ii. 2. 58.

[1157] Pro personâ.

[1158] *De Offic.*, ii. 15.

from our estate, drains the very source of our liberality; and thus liberality is destroyed by liberality: for the more numerous they are towards whom you practice it, the less you will be able to practice it towards many.” And he also says shortly afterwards: “But what is more foolish than so to act that you may not be able to continue to do that which you do willingly?” This professor of wisdom plainly keeps men back from acts of kindness, and advises them carefully to guard their property, and to preserve their money-chest in safety, rather than to follow justice. And when he perceived that this was inhuman and wicked, soon afterwards, in another chapter, as though moved by repentance, he thus spoke: “Sometimes, however, we must exercise bounty in giving: nor is this kind of liberality altogether to be rejected; and we must give from our property to suitable[1159] persons when they are in need of assistance.” What is the meaning of “suitable?” Assuredly those who are able to restore and give back the favour.[1160] If Cicero were now alive, I should certainly exclaim: Here, here, Marcus Tullius, you have erred from true justice; and you have taken it away by one word, since you measured the offices of piety and humanity by utility. For we must not bestow our 175
bounty on suitable objects, but as much as possible on unsuitable objects. For that will be done with justice, piety, and humanity, which you shall do without the hope of any return!

This is that true and genuine justice, of which you say that you have no real and life-like figure.[1161] You yourself exclaim in many places that virtue is not mercenary; and you confess in the books of your Laws[1162] that liberality is gratuitous, in these words: “Nor is it doubtful that he who is called liberal and generous is influenced by a sense of duty, and not by advantage.” Why therefore do you bestow your bounty on suitable persons, unless it be that you may afterwards receive a reward? With you, therefore, as the author and teacher of justice, whosoever shall not be a suitable person will be worn out with nakedness, thirst, and hunger; nor will men who are rich and abundantly supplied, even to luxuriousness, assist his last extremity. If virtue does not exact a reward; if, as you say, it is to be sought on its own account, then estimate justice, which is the mother and chief of the virtues, at its own price, and not according to your advantage: give especially to him from whom you hope for nothing in return. Why do you select persons? Why do you look at bodily forms? He is to be esteemed by you as a man, whoever it is that implores you, because he considers you a man. Cast away those outlines and sketches of justice, and hold fast justice itself, true and fashioned to the life. Be bountiful to the blind, the feeble, the lame, the destitute, who must die unless you bestow your bounty upon them. They are useless to men, but they are serviceable to God, who retains them in life, who endues them with breath, who vouchsafes to them the light. Cherish as far as in you lies, and support with kindness, the lives of men, that they may not be extinguished. He who is able to succour one on the point of perishing, if he fails to do so, kills him. But they, because they neither retain their nature, nor know what reward there is in this, while they fear to lose, do lose, and fall into that which they chiefly guard against; so that whatever they bestow is either lost altogether, or profits only for the briefest time. For they who refuse a small gift to the wretched, who wish to preserve humanity without any loss to themselves, squander their property, so that they either acquire for themselves frail and perishable things, or they certainly gain nothing by their own great loss.

[1159] Idoneis. Lactantius uses this word as though its meaning were “the rich;” and though it seems to have passed into this sense in later times, it is plain from the very words of Cicero himself that he uses it of deserving persons who need assistance.

[1160] [Luke vi. 32–34.]

[1161] *De Offic.*, iii. 17. Solidam et expressam.

[1162] [*De Leg.*, iii., and *De Offic.*, i. cap. 16.]

For what must be said of those who, induced by the vanity of popular favour,[1163] expend on the exhibition of shows wealth that would be sufficient even for great cities? Must we not say that they are senseless and mad who bestow upon the people that which is both lost to themselves, and which none of those on whom it is bestowed receives? Therefore, as all pleasure is short and perishable, and especially that of the eyes and ears, men either forget and are ungrateful for the expenses incurred by another, or they are even offended if the caprice of the people is not satisfied: so that most foolish men have even acquired evil for themselves by evil; or if they have thus succeeded in pleasing, they gain nothing more than empty favour and the talk[1164] of a few days. Thus every day the estates of most trifling men are expended on superfluous matters. Do they then act more wisely who exhibit to their fellow-citizens more useful and lasting gifts? They, for instance, who by the building of public works seek a lasting memory for their name? Not even do they act rightly in burying their property in the earth; because the remembrance of them neither bestows anything upon the dead, nor are their works eternal, inasmuch as they are either thrown down and destroyed by a single earthquake, or are consumed by an accidental fire, or they are over through by some attack of an enemy, or at any rate they decay and fall to pieces by mere length of time. For there is nothing, as the orator says,[1165] made by the work of man's hand which length of time does not weaken and destroy. But this justice of which we speak, and mercy, flourish more every day. They therefore act better who bestow their bounty on their tribesmen and clients, for they bestow something on men, and profit them; but that is not true and just bounty, for there is no conferring of a benefit where there is no necessity. Therefore, whatever is given to those who are not in need, for the sake of popularity, is thrown away; or it is repaid with interest, and thus it will not be the conferring of a benefit.

[1163] Populari levitate ducti: an expression somewhat similar to "popularis aura."

[1164] Fabulam.

[1165] Cic., *Pro Marcello* [Nihil opere et manu factum.]

And although it is pleasing to those to whom it is given, still it is not just, because if it is not done, no evil follows. Therefore the only sure and true office of liberality is to support the needy and unserviceable.

CHAP. XII.—OF THE KINDS OF BENEFICENCE, AND WORKS OF MERCY.

This is that perfect justice which protects human society, concerning which philosophers speak. This is the chief and truest advantage of riches; not to use wealth for the particular pleasure of an individual, but for the welfare of many; not for one's own immediate enjoyment, but for justice, which alone does not perish. We must therefore by all means keep in 17 mind, that the hope of receiving in return must be altogether absent from the duty of showing mercy: for the reward of this work and duty must be expected from God alone; for if you should expect it from man, then that will not be kindness, but the lending of a benefit at interest;[1166] nor can he seem to have deserved well who affords that which he does, not to another, but to himself. And yet the matter comes to this, that whatever a man has bestowed upon another, hoping for no advantage from him, he really bestows upon himself, for he will receive a reward from God. God has also enjoined, that if at any time we make a feast, we should invite to the entertainment those who cannot invite us in return, and thus make us a recompense, so that no action of our life should be without the exercise of mercy. Nor, however, let any one think that he is debarred from intercourse with his friends or kindness with his neighbours. But God has made known to us what is our true and just work: we ought thus to live with our neighbours, provided that we know that the one manner of living relates to man, the other to God.[1167]

Therefore hospitality is a principal virtue, as the philosophers also say; but they turn it aside from true justice, and forcibly apply[1168] it to advantage. Cicero says:[1169] "Hospitality was rightly praised by Theophrastus. For (as it appears to me) it is highly becoming that the houses of illustrious men should be open to illustrious guests." He has here committed the same error which he then did, when he said that we must bestow our bounty on "suitable" persons. For the house of a just and wise man ought not to be open to the illustrious, but to the lowly and abject. For those illustrious and powerful men cannot be in want of anything, since they are sufficiently protected and honoured by their own opulence. But nothing is to be done by a just man except that which is a benefit. But if the benefit is returned, it is destroyed and brought to an end; for we cannot possess in its completeness that for which a price has been paid to us. Therefore the principle of justice is employed about those benefits which have remained safe and uncorrupted; but they cannot thus remain by any other means than if they are be stowed upon those men who can in no way profit us. But in receiving illustrious men, he looked to nothing else but utility; nor did the ingenious man conceal what advantage he hoped from it. For he says that he who does that will become powerful among foreigners by the favour of the leading men, whom he will have bound to himself by the right of hospitality and friendship. O by how many arguments might the inconsistency of Cicero be proved, if this were my object! Nor would he be convicted so much by my words as by his own. For he also says, that the more any one refers all his actions to his own advantage, the less he is a good man. He also says, that it is not the part of a simple and open man to ingratiate himself in the favour of others,[1170] to pretend and allege anything, to appear to be doing one thing when he is doing another, to feign that he is bestowing upon another that which he is bestowing upon himself; but that this is rather the part of one who is designing[1171] and crafty, deceitful and treacherous. But how could he maintain that that ambitious hospitality was not evil intention?[1172] "Do you run round through all the gates, that you may invite to your house the chief men of the nations and cities as they arrive, that by their means you may acquire influence with their citizens; and wish yourself to be called just, and kind, and hospitable, though you are studying to promote your own advantage?" But did he not say this rather incautiously? For what is less suitable for Cicero? But through his ignorance of true justice he knowingly and with foresight fell into this snare. And that he might be pardoned for this, he testified that he does not give precepts with reference to true justice, which he does not hold, but with reference to a sketch and outline of justice. Therefore we must pardon this teacher who uses sketches and outlines,[1173] nor must we require the truth from him who admits that he is ignorant of it.

[1166] Beneficii fœneratio.

[1167] The meaning appears to be this: To benefit our friends and relatives, relates to man, i.e., is a merely human work; but to benefit those who cannot make a recompense is a divine work, and its reward is to be expected from God.

[1168] Rapiunt.

[1169] *De Offic.*, ii. 18.

The ransoming of captives is a great and noble exercise of justice, of which the same Tullius also approved.[1174] "And this liberality," he says, "is serviceable even to the state, that captives should be ransomed from slavery, and that those of slender resources should be provided for. And I greatly prefer this practice of liberality to lavish expenditure on shows. This is the part of great and eminent men." Therefore it is the appropriate work of the just to support the poor and to ransom captives, since among the unjust if any do these things they are called great and eminent. For it is deserving of the greatest praise for those to confer benefit from whom no one expected such conduct. For he who does good to a relative, or neighbour, or friend, either deserves no praise, or certainly no great praise, because he is 177
bound to do it, and he would be impious and detestable if he did not do that which both

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[1170] Ambire.

[1171] Malitiosi et astuti.

[1172] Malitia, roguery. The word properly signifies some legal trick by which the ends of justice are frustrated, though the letter of the law is not broken.

[1173] Umbratico et imaginario præceptori.

[1174] *De Officiis*, ii. 18.

nature itself and relationship require; and if he does it, he does it not so much for the sake of obtaining glory as of avoiding censure. But he who does it to a stranger and an unknown person, he truly is worthy of praise, because he was led to do it by kindness only. Justice therefore exists there, where there is no obligation of necessity for conferring a benefit. He ought not therefore to have preferred this duty of generosity to expenditure on shows; for this is the part of one making a comparison, and of two goods choosing that which is the better. For that profusion of men throwing away their property into the sea is vain and trifling, and very far removed from all justice. Therefore they are not even to be called gifts,[1175] in which no one receives but he who does not deserve to receive.

Nor is it less a great work of justice to protect and defend orphans and widows who are destitute and stand in need of assistance; and therefore that divine law prescribes this to all, since all good judges deem that it belongs to their office to favour them with natural kindness, and to strive to benefit them. But these works are especially ours, since we have received the law, and the words of God Himself giving us instructions. For they perceive that it is naturally just to protect those who need protection, but they do not perceive why it is so. For God, to whom everlasting mercy belongs, on this account commands that widows and orphans should be defended and cherished, that no one through regard and pity for his pledges[1176] should be prevented from undergoing death in behalf of justice and faith, but should encounter it with promptitude and boldness, since he knows that he leaves his beloved ones to the care of God, and that they will never want protection. Also to undertake the care and support of the sick, who need some one to assist them, is the part of the greatest kindness, and of great beneficence;[1177] and he who shall do this will both gain a living sacrifice to God, and that which he has given to another for a time he will himself receive from God for eternity. The last and greatest office of piety is the burying of strangers and the poor; which subject those teachers of virtue and justice have not touched upon at all. For they were unable to see this, who measured all their duties by utility. For in the other things which have been mentioned above, although they did not keep the true path, yet, since they discovered some advantage in these things, retained as it were by a kind of inkling[1178] of the truth, they wandered to a less distance; but they abandoned this because they were unable to see any advantage in it.

[1175] Munera. The same word is used for "shows," as of gladiators, or contests of wild beasts, exhibited to the people.

[1176] i.e., children.

[1177] Operationis.

[1178] Quasi odore quodam veritatis. The word "odor" is sometimes used to express "a presentiment" or "suspicion."

Moreover, there have not been wanting those who esteemed burial as superfluous, and said that it was no evil to lie unburied and neglected; but their impious wisdom is rejected alike by the whole human race, and by the divine expressions which command the performance of the rite.[1179] But they do not venture to say that it ought not to be done, but that, if it happens to be omitted, no inconvenience is the result. Therefore in that matter they discharge the office, not so much of those who give precepts, as of those who suggest consolation, that if this shall by chance have occurred to a wise man, he should not deem himself wretched on this account. But we do not speak of that which ought to be endured by a wise man, but of that which he himself ought to do. Therefore we do not now inquire whether the whole system of burial is serviceable or not; but this, even though it be useless, as they imagine, must nevertheless be practised, even on this account only, that it appears among men to be done rightly and kindly. For it is the feeling which is inquired into, and it is the purpose which is weighed. Therefore we will not suffer the image and workmanship of God to lie exposed as a prey to beasts and birds, but we will restore it to the earth, from which it had its origin; and although it be in the case of an unknown man, we will fulfil the office of relatives, into whose place, since they are wanting, let kindness succeed; and wherever there shall be need of man, there we will think that our duty is required.[1180] But in what does the nature of justice more consist than in our affording to strangers through kindness, that which we render to our own relatives through affection? And this kindness is much more sure and just when it is now afforded, not to the man who is insensible, but to God alone, to whom a just work is a most acceptable sacrifice. Some one will perhaps say: If I shall do all these things, I shall have no possessions. For what if a great number of men shall be in want, shall suffer cold, shall be taken captive, shall die, since one who acts thus must deprive himself of his property even in a single day, shall I throw away the estate acquired by my own labour or by that of my ancestors, so that after this I myself must live by the pity of others?

178 Why do you so pusillanimously fear poverty, which even your philosophers praise, and bear witness that nothing is safer and nothing more calm than this? That which you fear is a haven against anxieties. Do you not know to how many dangers, to how many accidents, you are exposed with these evil resources? These will treat you well if they shall pass without your bloodshed. But you walk about laden with booty, and you bear spoils which may excite the minds even of your own relatives. Why, then, do you hesitate to lay that out well which perhaps a single robbery will snatch away from you, or a proscription suddenly arising, or the plundering of an enemy? Why do you fear to make a frail and perishable good everlasting, or to entrust your treasures to God as their preserver, in which case you need not fear thief

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[1179] [Gen. xlix. 29–31; Mark xiv. 8, 9.]

[1180] [Ennius; also in Cicero, *De Offic.*, i. cap. 16] and robber, nor rust, nor tyrant? He who is rich towards God can never be poor.[1181] If you esteem justice so highly, lay aside the burthens which press you, and follow it; free yourself from fetters and chains, that you may run to God without any impediment. It is the part of a great and lofty mind to despise and trample upon mortal affairs. But if you do not comprehend this virtue, that you may bestow your riches upon the altar[1182] of God, in order that you may provide for yourself firmer possessions than these frail ones, I will free you from fear. All these precepts are not given to you alone, but to all the people who are united in mind, and hold together as one man. If you are not adequate to the performance of great works alone, cultivate justice with all your power, in such a manner, however, that you may excel others in work as much as you excel them in riches. And do not think that you are advised to lessen or exhaust your property; but that which you would have expended on superfluities, turn to better uses. Devote to the ransoming of captives that from which you purchase beasts; maintain the poor with that from which you feed wild beasts; bury the innocent dead with that from which you provide men for the sword.[1183] What does it profit to enrich men of abandoned wickedness, who fight with beasts,[1184] and to equip them for crimes? Transfer things about to be miserably thrown away to the great sacrifice, that in return for these true gifts you may have an everlasting gift from God. Mercy has a great reward; for God promises it, that He will remit all sins. If you shall hear, He says, the prayers of your suppliant, I also will hear yours; if you shall pity those in distress, I also will pity you in your distress. But if you shall not regard nor assist them, I also will bear a mind like your own against you, and I will judge you by your own laws.[1185]

[1181] [1 Tim. vi. 8–10.]

[1182] In aram Dei. Others read "arcam," the chest.

[1183] i.e., "gladiators purchased from a trainer for the gratification of the people."

[1184] Bestiarios: men who fought with beasts in the amphitheatre.

[1185] [Matt. xviii. 21–35. Exposition of vi. 14.]

CHAP. XIII.—OF REPENTANCE, OF MERCY, AND THE FORGIVENESS OF SINS.

As often, therefore, as you are asked for aid, believe that you are tried by God, that it may be seen whether you are worthy of being heard. Examine your own conscience, and, as far as you are able, heal your wounds. Nor, however, because offences are removed by bounty, think that a licence is given you for sinning. For they are done away with, if you are bountiful to God because you have sinned; for if you sin through reliance on your bounty, they are not done away with. For God especially desires that men shall be cleansed from their sins, and therefore He commands them to repent. But to repent is nothing else than to profess and to affirm that one will sin no more. Therefore they are pardoned who unawares and incautiously glide into sin; he who sins wilfully has no pardon. Nor, however, if any one shall have been purified from all stain of sin, let him think that he may abstain from the work of bounty because he has no faults to blot out. Nay, in truth, he is then more bound to exercise justice when he is become just, so that that which he had before done for the healing of his wounds he may afterwards do for the praise and glory of virtue. To this is added, that no one can be without fault as long as he is burthened with a covering of flesh, the infirmity of which is subject to the dominion of sin in a threefold manner—in deeds, in words, and thoughts.

By these steps justice advances to the greatest height. The first step of virtue is to abstain from evil works; the second, to abstain also from evil words; the third, to abstain even from the thoughts of evil things. He who ascends the first step is sufficiently just; he who ascends the second is now of perfect virtue, since he offends neither in deeds nor in conversation;[1186] he who ascends the third appears truly to have attained the likeness of God. For it is almost beyond the measure of man not even to admit to the thought[1187] that which is either bad in action or improper in speech. Therefore even just men, who can refrain from every unjust work, are sometimes, however, overcome by frailty itself, so that they either speak evil in anger, or, at the sight of delightful things, they desire them with silent thought. But if the condition of mortality does not suffer a man to be pure from every stain, the faults of the flesh ought therefore to be done away with by continual bounty. For it is the single work of a man who is wise, and just, and worthy of life, to lay out his riches on justice alone; for assuredly he who is without this, although he should surpass Crœsus or Crassus in riches, is 179
to be esteemed as poor, as naked, as a beggar. Therefore we must use our efforts that we may be clothed with the garment of justice and piety, of which no one may deprive us, which may furnish us with an everlasting ornament. For if the worshippers of gods adore senseless images, and bestow upon them whatever they have which is precious, though they can neither make use of them nor give thanks because they have received them, how much more

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[1186] [Jas. iii. 2.]

[1187] In cogitationem. Others read “cogitatione.”

just and true is it to reverence the living images of God, that you may gain the favour of the living God! For as these make use of what they have received, and give thanks, so God, in whose sight you shall have done that which is good, will both approve of it and reward your piety.

CHAP. XIV.—OF THE AFFECTIONS, AND THE OPINION OF THE STOICS RESPECTING THEM; AND OF VIRTUE, THE VICES, AND MERCY.

If, therefore, mercy is a distinguished and excellent gift in man, and that is judged to be very good by the consent both of the good and the evil, it appears that philosophers were far distant from the good of man, who neither enjoined nor practised anything of this kind, but always esteemed as a vice that virtue which almost holds the first place in man. It pleases me here to bring forward one subject of philosophy, that we may more fully refute the errors of those who call mercy, desire, and fear, diseases of the soul. They indeed attempt to distinguish virtues from vices, which is truly a very easy matter. For who cannot distinguish a liberal man from one who is prodigal (as they do), or a frugal man from one who is mean, or a calm man from one who is slothful, or a cautious man from one who is timid? Because these things which are good have their limits, and if they shall exceed these limits, fall into vices; so that constancy, unless it is undertaken for the truth, becomes shamelessness. In like manner, bravery, if it shall undergo certain danger, without the compulsion of any necessity, or not for an honourable cause, is changed into rashness. Freedom of speech also, if it attack others rather than oppose those who attack it, is obstinacy. Severity also, unless it restrain itself within the befitting punishments of the guilty, becomes savage cruelty.

Therefore they say, that those who appear evil do not sin of their own accord, or choose evils by preference, but that, erring[1188] through the appearance of good, they fall into evils, while they are ignorant of the distinction between good things and evil. These things are not indeed false, but they are all referred to the body. For to be frugal, or constant, or cautious, or calm, or grave, or severe, are virtues indeed, but virtues which relate to this short[1189] life. But we who despise this life have other virtues set before us, respecting which philosophers could not by any means even conjecture. Therefore they regarded certain virtues as vices, and certain vices as virtues. For the Stoics take away from man all the affections, by the impulse of which the soul is moved—desire, joy, fear, sorrow: the two former of which arise from good things, either future or present; the latter from evil things. In the same manner, they call these four (as I said) diseases, not so much inserted in us by nature as undertaken through a perverted opinion; and therefore they think that these can be eradicated, if the false notion of good and evil things is taken away. For if the wise man thinks nothing good or evil, he will neither be inflamed with desire, nor be transported with joy, nor be alarmed with fear, nor suffer his spirits to droop[1190] through sadness. We shall presently see whether they effect that which they wish, or what it is which they do effect: in the meantime their purpose is arrogant and almost mad, who think that they apply a remedy, and that they are able to strive in opposition to the force and system of nature.

[1188] Lapsos. [All this shows the need of an Augustine.]

[1189] Temporariæ. [Admirable so far as our author goes.]

[1190] Contrahetur.

CHAP. XV.—OF THE AFFECTIONS, AND THE OPINION OF THE PERIPATETICS RESPECTING THEM.

For, that these things are natural and not voluntary, the nature of all living beings shows, which is moved by all these affections. Therefore the Peripatetics act better, who say that all these cannot be taken from us, because they were born with us; and they endeavour to show how providently and how necessarily God, or nature (for so they term it), armed us with these affections; which, however, because they generally become vicious if they are in excess, can be advantageously regulated by man,—a limit being applied, so that there may be left to man as much as is sufficient for nature. Not an unwise disputation, if, as I said, all things were not referred to this life. The Stoics therefore are mad who do not regulate but cut them out, and wish by some means or other to deprive man of powers implanted in him by nature. And this is equivalent to a desire of taking away timidity from stags, or poison from serpents, or rage from wild beasts, or gentleness from cattle. For those qualities which have been given separately to dumb animals, are altogether given to man at the same time. But if, as physicians affirm, the affection of joy has its seat in the spleen,[1191] that of anger in the gall, of desire in the liver, of fear in the heart, it is easier to kill the animal itself than 18 to tear anything from the body; for this is to wish to change the nature of the living creature. But the skilful men do not understand that when they take away vices from man, they also take away virtue, for which alone they are making a place. For if it is virtue in the midst of the impetuosity of anger to restrain and check oneself, which they cannot deny, then he who is without anger is also without virtue. If it is virtue to control the lust of the body, he must be free from virtue who has no lust which he may regulate. If it is virtue to curb the desire from coveting that which belongs to another, he certainly can have no virtue who is without that, to the restraining of which the exercise of virtue is applied. Where, therefore, there are no vices, there is no place even for virtue, as there is no place for victory where there is no adversary. And so it comes to pass that there can be no good in this life without evil. An affection therefore is a kind of natural fruitfulness[1192] of the powers of the mind. For as a field which is naturally fruitful produces an abundant crop of briars,[1193] so the mind which is uncultivated is overgrown with vices flourishing of their own accord, as with thorns. But when the true cultivator has applied himself, immediately vices give way, and the fruits of virtues spring up.

Therefore God, when He first made man, with wonderful foresight first implanted in him these emotions of the mind, that he might be capable of receiving virtue, as the earth is of cultivation; and He placed the subject-matter of vices in the affections, and that of virtue in vices. For assuredly virtue will have no existence, or not be in exercise, if those things are wanting by which its power is either shown or exists. Now let us see what they have effected who altogether removes vices. With regard to those four affections[1194] which they imagine to arise from the opinion of things good and evil, by the eradication of which they think that the mind of the wise man is to be healed, since they understand that they are implanted by nature, and that without these nothing can be put in motion, nothing be done, they put certain other things into their place and room: for desire they substitute inclination, as though it were not much better to desire a good than to feel inclination for it; they in like manner substitute for joy gladness, and for fear caution. But in the case of the fourth they are at a loss for a method of exchanging the name. Therefore they have altogether taken away grief, that is, sadness and pain of mind, which cannot possibly be done. For who can fail to be grieved if pestilence has desolated his country, or an enemy overthrown it, or a tyrant crushed its liberty? Can any one fail to be grieved if he has beheld the overthrow of liberty,[1195] and the banishment or most cruel slaughter of neighbours, friends, or good men?—unless the mind of any one should be so struck with astonishment that all sensibility should be taken from him. Wherefore they ought either to have taken away the whole, or this defective[1196] and weak discussion ought to have been completed; that is, something ought to have been substituted in the place of grief, since, the former ones having been so arranged, this naturally followed.

[1191] [After fifteen centuries, physicians know as little about the spleen as ever. See Dunglison, *Med. Dict.*, *sub voce* "spleen."]

[1192] Ubertas animorum.

[1193] Exuberat in sentes, "luxuriates into briars."

For as we rejoice in good things that are present, so we are vexed and grieved with evil things. If, therefore, they gave another name to joy because they thought it vicious, so it was befitting that another name should be given to grief because they thought it also vicious. From which it appears that it was not the object itself which was wanting to them, but a word, through want of which they wished, contrary to what nature allowed, to take away that affection which is the greatest. For I could have refuted those changes of names at greater length, and have shown that many names are attached to the same objects, for the sake of embellishing the style and increasing its copiousness, or at any rate that they do not greatly differ from one another. For both desire takes its beginning from the inclination, and caution arises from fear, and joy is nothing else than the expression of gladness. But let us suppose that they are different, as they themselves will have it. Accordingly they will say that desire is continued and perpetual inclination, but that joy is gladness bearing itself immoderately; and that fear is caution in excess, and passing the limits of moderation. Thus it comes to pass, that they do not take away those things which they think ought to be taken away, but regulate them, since the names only are changed, the things themselves remain. They therefore return unawares to that point at which the Peripatetics arrive by argument, that vices, since they cannot be taken away, are to be regulated with moderation. Therefore they err, because they do not succeed in effecting that which they aim at, and by a circuitous route, which is long and rough, they return to the same path.

[1194] [Cap. xiv. p. 179, supra.]

[1195] [After Pharsalia. Note this love of freedom.]

[1196] Curta, i.e., "maimed."

CHAP. XVI.—OF THE AFFECTIONS, AND THE REFUTATION OF THE OPINION OF THE PERIPATETICS CONCERNING THEM; WHAT IS THE PROPER USE OF THE AFFECTIONS, AND WHAT IS A BAD USE OF THEM.

But I think that the Peripatetics did not even approach the truth, who allow that they are vices, but regulate them with moderation. For we must be free even from moderate vices; yea, rather, it ought to have been at first effected that there should be no vices. For nothing can be born vicious;[1197] but if we make a bad use of the affections they become vices, if we use them well they become virtues. Then it must be shown that the causes of the affections, and not the affections themselves, must be moderated. We must not, they say, rejoice with excessive joy, but moderately and temperately. This is as though they should say that we must not run swiftly, but walk quietly. But it is possible that he who walks may err, and that he who runs may keep the right path. What if I show that there is a case in which it is vicious not only to rejoice moderately, but even in the smallest degree; and that there is another case, on the contrary, in which even to exult with transports of joy is by no means faulty? What then, I pray, will this mediocrity profit us? I ask whether they think that a wise man ought to rejoice if he sees any evil happening to his enemy; or whether he ought to curb his joy, if by the conquest of enemies, or the overthrow of a tyrant, liberty and safety have been acquired by his countrymen.[1198]

No one doubts but that in the former case to rejoice a little, and in the latter to rejoice too little, is a very great crime. We may say the same respecting the other affections. But, as I have said, the object of wisdom does not consist in the regulation of these, but of their causes, since they are acted upon from without; nor was it befitting that these themselves should be restrained; since they may exist in a small degree with the greatest criminality, and in the greatest degree without any criminality. But they ought to have been assigned to fixed times, and circumstances, and places, that they may not be vices, when it is permitted us to make a right use of them. For as to walk in the right course is good, but to wander from it is evil, so to be moved by the affections to that which is right is good, but to that which is corrupt is evil. For sensual desire, if it does not wander from its lawful object, although it be ardent, yet is without fault. But if it desires an unlawful object, although it be moderate, yet it is a great vice. Therefore it is not a disease to be angry, nor to desire, nor to be excited by lust; but to be passionate, to be covetous or licentious, is a disease. For he who is passionate is angry even with him with whom he ought not to be angry or at times when he ought not. He who is covetous desires even that which is unnecessary. He who is licentious pursues even that which is forbidden by the laws. The whole matter ought to have turned on this, that since the impetuosity of these things cannot be restrained, nor is it right that it should be, because it is necessarily implanted for maintaining the duties of life, it might rather be directed into the right way, where it may be possible even to run without stumbling and danger.

[1197] [See Augustine against Pelagius: another view.]

[1198] [Again this love of liberty, but loosely said.]

CHAP. XVII.—OF THE AFFECTIONS AND THEIR USE; OF PATIENCE, AND THE CHIEF GOOD OF CHRISTIANS.

But I have been carried too far in my desire of refuting them; since it is my purpose to show that those things which the philosophers thought to be vices, are so far from being vices, that they are even great virtues. Of others, I will take, for the sake of instruction, those which I think to be most closely related to the subject. They regard dread or fear as a very great vice, and think that it is a very great weakness of mind; the opposite to which is bravery: and if this exists in a man, they say that there is no place for fear. Does any one then believe that it can possibly happen that this same fear is the highest fortitude? By no means. For nature does not appear to admit that anything should fall back to its contrary. But yet I, not by any skilful conclusion, as Socrates does in the writings of Plato, who compels those against whom he disputes to admit those things which they had denied, but in a simple manner, will show that the greatest fear is the greatest virtue. No one doubts but that it is the part of a timid and feeble mind either to fear pain, or want, or exile, or imprisonment, or death; and if any one does not dread all these, he is judged a man of the greatest fortitude. But he who fears God is free from the fear of all these things. In proof of which, there is no need of arguments: for the punishments inflicted on the worshippers of God have been witnessed at all times, and are still witnessed through the world, in the tormenting of whom new and unusual tortures have been devised. For the mind shrinks from the recollection of various kinds of death, when the butchery of savage monsters has raged even beyond death itself. But a happy and unconquered patience endured these execrable lacerations of their bodies without a groan. This virtue afforded the greatest astonishment to all people and provinces, and to the torturers themselves, when cruelty was overcome by patience. But this virtue was caused by nothing else than the fear of God. Therefore (as I said) fear is not to be uprooted, as the Stoics maintain, nor to be restrained, as the Peripatetics wish, but to be directed into the right way; and apprehensions are to be taken away, but so that this one only may be left: 18 for since this is the only lawful and true one, it alone effects that all other things may not be feared. Desire also is reckoned among vices; but if it desires those things which are of the earth, it is a vice; on the other hand, if it desires heavenly things, it is a virtue. For he who desires to obtain justice, God, perpetual life, everlasting light, and all those things which God promises to man, will despise these riches, and honours, and commands, and kingdoms themselves.

The Stoic will perhaps say that inclination is necessary for the attainment of these things, and not desire; but, in truth, the inclination is not sufficient. For many have the inclination; but when pain has approached the vitals, inclination gives way, but desire perseveres: and if it effects that all things which are sought by others are objects of contempt to him, it is the greatest virtue, since it is the mother of self-restraint. And therefore we ought rather to effect this, that we may rightly direct the affections, a corrupt use of which is vice. For these excitements of the mind resemble a harnessed chariot, in the right management of which the chief duty of the driver is to know the way; and if he shall keep to this, with whatever swiftness he may go, he will not strike against an obstacle. But if he shall wander from the course, although he may go calmly and gently, he will either be shaken over rough places, or will glide over precipices, or at any rate will be carried where he does not need to go. So that chariot of life which is led by the affections as though by swift horses, if it keeps the right way, will discharge its duty. Dread, therefore, and desire, if they are cast down to the earth, will become vices, but they will be virtues if they are referred to divine things. On the other hand, they esteem parsimony as a virtue; which, if it is eagerness for possessing, cannot be a virtue, because it is altogether employed in the increase or preservation of earthly goods. But we do not refer the chief good to the body, but we measure every duty by the preservation of the soul only. But if, as I have before taught, we must by no means spare our property that we may preserve kindness and justice, it is not a virtue to be frugal; which name beguiles and deceives under the appearance of virtue. For frugality is, it is true, the abstaining from pleasures; but in this respect it is a vice, because it arises from the love of possessing, whereas we ought both to abstain from pleasures, and by no means to withhold money. For to use money sparingly, that is, moderately, is a kind of weakness of mind, either of one fearing lest he should be in want, or of one despairing of being able to recover it, or of one incapable of the contempt of earthly things. But, on the other hand, they call him who is not sparing of his property prodigal. For thus they distinguish between the liberal man and the prodigal: that he is liberal who bestows on deserving objects, and on proper occasions, and in sufficient quantities; but that he is prodigal who lavishes on undeserving objects, and when there is no need, and without any regard to his property.

What then? shall we call him prodigal who through pity gives food to the needy? But it makes a great difference, whether on account of lust you bestow your money on harlots, or on account of benevolence on the wretched; whether profligates, gamesters, and pimps squander your money, or you bestow it on piety and God; whether you expend it upon your own appetite,[1199] or lay it up in the treasury of justice. As, therefore, it is a vice to lay it out badly, so it is a virtue to lay it out well. If it is a virtue not to be sparing of riches, which can be replaced, that you may support the life of man, which cannot be replaced; then parsimony is a vice. Therefore I can call them by no other name than mad, who deprive man, a mild and sociable animal, of his name; who, having uprooted the affections, in which humanity altogether consists, wish to bring him to an immoveable insensibility of mind, while they desire to free the soul from perturbations, and, as they themselves say, to render it calm and tranquil; which is not only impossible, because its force and nature consist in motion, but it ought not even to be so. For as water which is always still and motionless is unwholesome and more muddy, so the soul which is unmoved and torpid is useless even to itself: nor will it be able to maintain life itself; for it will neither do nor think anything, since thought itself is nothing less than agitation of the mind. In fine, they who assert this immoveableness of the soul wish to deprive the soul of life; for life is full of activity, but death is quiet. They also rightly esteem some things as virtues, but they do not maintain their due proportion.[1200]

[1199] Ventri ac gulæ ingeras.

Constancy is a virtue; not that we resist those who injure us, for we must yield to these; and why this ought to be done I will show presently: but that when men command us to act in opposition to the law of God, and in opposition to justice, we should be deterred by no threats or punishments from preferring the command of God to the command of man. Likewise it is a virtue to despise death; not that we seek it, and of our own accord inflict it upon ourselves, as many and distinguished philosophers have often done, which is a wicked and impious thing; but that when compelled to desert God, and to betray our faith, we should prefer to undergo death, and should defend our liberty against the foolish and senseless violence of those who cannot govern themselves, and with fortitude of spirit we should challenge all the threats and terrors of the world. Thus with lofty and invincible mind we trample upon those things which others fear—pain and death. This is virtue; this is true constancy—to be maintained and preserved in this one thing alone, that no terror and no violence may be able to turn us away from God. Therefore that is a true sentiment of Cicero:[1201] "No one," he says, "can be just who fears death, or pain, or exile, or want." Also of Seneca, who says, in his books of moral philosophy: "This is that virtuous man, not distinguished by a diadem or purple, or the attendance of lictors, but in no respect inferior, who, when he sees death at hand, is not so disturbed as though he saw a fresh object; who, whether torments are to be suffered by his whole body, or a flame is to be seized by his mouth, or his hands are to be stretched out on the cross,[1202] does not inquire what he suffers, but how well." But he who worships God suffers these things without fear. Therefore he is just. By these things it is effected, that he cannot know or maintain at all either the virtues or the exact limits of the virtues, whoever is estranged from the religion of the one God.

1200 Sed earum modum non tenent. [Augustine's anthropology better.]

1201 *De Offic.*, ii. 11.

1202 Per patibulum.

CHAP. XVIII.—OF SOME COMMANDS OF GOD, AND OF PATIENCE.

But let us leave the philosophers, who either know nothing at all, and hold forth this very ignorance as the greatest knowledge; or who, inasmuch as they think they know that of which they are ignorant, are absurdly and arrogantly foolish. Let us therefore (that we may return to our purpose), to whom alone the truth has been revealed by God, and wisdom has been sent from heaven, practice those things which God who enlightens us commands: let us sustain and endure the labours of life, by mutual assistance towards each other; nor, however, if we shall have done any good work, let us aim at glory from it. For God admonishes us that the doer of justice ought not to be boastful, lest he should appear to have discharged the duties of benevolence, not so much from a desire of obeying the divine commands, as of pleasing men, and should already have the reward of glory which he has aimed at, and should not receive the recompense of that heavenly and divine reward. The other things which the worshipper of God ought to observe are easy, when these virtues are comprehended, that no one should ever speak falsely for the sake of deceiving or injuring. For it is unlawful for him who cultivates truth to be deceitful in anything, and to depart from the truth itself which he follows. In this path of justice and all the virtues there is no place for falsehood. Therefore the true and just traveller will not use the saying of Lucilius:[1203]—

> "It is not for me to speak falsely to a man who is a friend and acquaintance;"

but he will think that it is not his part to speak falsely even to an enemy and a stranger; nor will he at any time so act, that his tongue, which is the interpreter of his mind, should be at variance with his feeling and thought. If he shall have lent any money, he will not receive interest, that the benefit may be unimpaired which succours necessity, and that he may entirely abstain from the property of another. For in this kind of duty he ought to be content with that which is his own; since it is his duty in other respects not to be sparing of his property, in order that he may do good; but to receive more than he has given is unjust. And he who does this lies in wait in some manner, that he may gain booty from the necessity of another.

But the just man will omit no opportunity of doing anything mercifully: nor will he pollute himself with gain of this kind; but he will so act that without any loss to himself, that which he lends may be reckoned among his good works. He must not receive a gift from a poor man; so that if he himself has afforded anything, it may be good, inasmuch as it is gratuitous. If any one reviles, he must answer him with a blessing;[1204] he himself must never revile, that no evil word may proceed out of the mouth of a man who reverences the good Word.[1205] Moreover, he must also diligently take care, lest by any fault of his he should at any time make an enemy; and if any one should be so shameless as to inflict injury on a good and just man, he must bear it with calmness and moderation, and not take upon himself his revenge, but reserve it for the judgment of God.[1206] He must at all times and in all places guard innocence. And this precept is not limited to this, that he should not himself inflict injury, but that he should not avenge it when inflicted on himself. For there sits on the judgment-seat a very great and impartial Judge, the observer and witness of all. Let him prefer Him to man; let him rather choose that He should pronounce judgment respecting his cause, whose sentence no one can escape, either by the advocacy of any one or by favour. Thus it comes to pass, that a just man is an object of contempt to all; and because it will be thought that he is unable to defend himself, he will be regarded as slothful and inactive; but if any one shall have avenged himself upon his enemy, he is judged a man of spirit and activity—all honour and reverence him. And although the good man has it in his power to profit many, yet they look up to him who is able to injure, rather than to him who is able to profit. But the depravity of men will not be able to corrupt the just man, so that he will not endeavour to obey God; and he would prefer to be despised, provided that he may always discharge the duty of a good man, and never of a bad man. Cicero says in those same books respecting Offices: "But if any one should wish to unravel this indistinct conception of his soul,[1207] let him at once teach himself that he is a good man who profits those whom he can, and injures no one[1208] unless provoked by injury."

[1203] [Homini amico ac familiari non est mentiri meum.]

[1204] Matt. v. 44; Luke vi. 28; Rom. xii. 14.

Oh how he marred a simple and true sentiment by the addition of two words! For what need was there of adding these words, "unless provoked by injury?" that he might append vice as a most disgraceful tail to a good man and might represent him as without patience, which is the greatest of all the virtues. He said that a good man would inflict injuries if he were provoked: now he must necessarily lose the name of a good man from this very circumstance, if he shall inflict injury. For it is not less the part of a bad man to return an injury than to inflict it. For from what source do contests, from what source do fightings and contentions, arise among men, except that impatience opposed to injustice often excites great tempests? But if you meet injustice with patience, than which virtue nothing can be found more true, nothing more worthy of a man, it will immediately be extinguished, as though you should pour water upon a fire. But if that injustice which provokes opposition has met with impatience equal[1209] to itself, as though overspread with oil, it will excite so great a conflagration, that no stream can extinguish it, but only the shedding of blood. Great, therefore, is the advantage of patience, of which the wise man has deprived the good man. For this alone causes that no evil happens; and if it should be given to all, there will be no wickedness and no fraud in the affairs of men. What, therefore, can be so calamitous to a good man, so opposed to his character, as to let loose the reins to anger, which deprives him not only of the title of a good man, but even of a man; since to injure another, as he himself most truly says, is not in accordance with the nature of man? For if you provoke cattle or horses,[1210] they turn against you either with their hoof or their horn; and serpents and wild beasts, unless you pursue them that you may kill them, give no trouble. And to return to examples of men, even the inexperienced and the foolish, if at any time they receive an injury, are led by a blind and irrational fury, and endeavour to retaliate upon those who injure them. In what respect, then, does the wise and good man differ from the evil and foolish, except that he has invincible patience, of which the foolish are destitute; except that he knows how to govern himself, and to mitigate his anger, which those, because they are without virtue, are unable to curb? But this circumstance manifestly deceived him, because, when inquiry is made respecting virtue, he thought that it is the part of virtue to conquer in every kind of contention. Nor was he able in any way to see, that a man who gives way to grief and anger, and who indulges these affections, against which he ought rather to struggle, and who rushes wherever injustice shall have called him, does not fulfil the duty of virtue. For he who endeavours to return an injury, desires to imitate that very person by whom he has been injured. Thus he who imitates a bad man can by no means be good.

[1205] i.e., Jesus Christ the Son of God = the Word of God.

[1206] Rom. xii. 19; Heb. x. 30.

[1207] Animi sui complicitam notionem evolvere.

[1208] [Nisi lacessitus injuria.]

[1209] Comparem. Injustice and impatience are here represented as a pair of gladiators well matched against each other.

Therefore by two words he has taken away from the good and wise man two of the greatest virtues, innocence and patience. But, as Sallustius relates was said by Appius, because he himself practised that canine[1211] eloquence, be wished man also to live after the manner of a dog, so as, when attacked, to bite in return. And to show how pernicious this repayment of insult is, and what carnage it is accustomed to produce, from what can a more befitting example be sought, than from the most melancholy disaster of the teacher himself, who, while he desired to obey these precepts of the philosophers, destroyed himself? For if, when attacked with injury, he had preserved patience—if he had learned that it is the part of a good man to dissemble and to endure insult, and his impatience, vanity, and madness had not poured forth those noble orations, inscribed with a name derived from another source,[1212] he would never, by his head affixed to them, have polluted the rostra on which he had formerly distinguished himself, nor would that proscription have utterly destroyed the state. Therefore it is not the part of a wise and good man to wish to contend, and to commit himself to danger, since to conquer is not in our power, and every contest is doubtful; but it is the part of a wise and excellent man not to wish to remove his adversary, which cannot be done without guilt and danger, but to put an end to the contest itself, which may be done with advantage and with justice. Therefore patience is to be regarded as a very great virtue; and that the just man might obtain this, God willed, as has been before said, that he should be despised as sluggish. For unless he shall have been insulted, it will not be known what fortitude he has in restraining himself. Now if, when provoked by injury, he has begun to follow up his assailant with violence, he is overcome. But if he shall have repressed that emotion by reasoning, he altogether has command over himself: he is able to rule himself. And this restraining[1213] of oneself is rightly named patience, which single virtue is opposed to all vices and affections. This recalls the disturbed and wavering mind to its tranquillity; this mitigates, this restores a man to himself. Therefore, since it is impossible and useless to resist nature, so that we are not excited at all; before, however, the emotion bursts forth to the infliction of injury, as far[1214] as is possible let it be calmed[1215] in time. God has enjoined us not to let the sun go down upon our wrath,[1216] lest he should depart as a witness of our madness. Finally, Marcus Tullius, in opposition to his own precept, concerning which I have lately spoken, gave the greatest praises to the forgetting of injuries. "I entertain hopes," he says, "O Cæsar, who art accustomed to forget nothing except injuries."[1217] But if he thus acted—a man most widely removed not only from heavenly, but also from public and civil justice—how much more ought we to do this, who are, as it were, candidates for immortality?

[1210] Pecudes, including horses and cattle.

[1211] Caninam, i.e., resembling a dog, cutting.

[1212] The allusion is to the *Philippics* of Cicero, a title borrowed from Demosthenes.

[1213] Sustentatio sui.

[1214] Quoad fieri potest. Others read, "quod fieri potest."

[1215] Maturius sopiatur.

[1216] Eph. iv. 26.

[1217] Cicero, *Pro Ligar.*, 12.

CHAP. XIX.—OF THE AFFECTIONS AND THEIR USE; AND OF THE THREE FURIES.

When the Stoics attempt to uproot the affections from man as diseases, they are opposed by the Peripatetics, who not only retain, but also defend them, and say that there is nothing in man which is not produced in him with great reason and foresight. They say this indeed rightly, if they know the true limits of each subject. Accordingly they say that this very affection of anger is the whetstone of virtue, as though no one could fight bravely against enemies unless he were excited by anger; by which they plainly show that they neither know what virtue is, nor why God gave anger to man. And if this was given to us for this purpose, that we may employ it for the slaying of men, what is to be thought more savage than man, what more resembling the wild beasts, than that animal which God formed for communion and innocence? There are, then, three affections which drive men headlong to all crimes: (1) anger, (2) desire, and (3) lust.[1218] On which account the poets have said that there are three furies which harass the minds of men: anger longs for revenge, desire for riches, lust for pleasures. But God has appointed fixed limits to all of these; and if they pass these limits and begin to be too great, they must necessarily pervert their nature, and be changed into diseases and vices. And it is a matter of no great labour to show what these limits are.[1219] Cupidity[1220] is given us for providing those things which are necessary for life; concupiscence,[1221] for the procreation of offspring; the affection of indignation,[1222] for restraining the faults of those who are in our power, that is, in order that tender age may be formed by a severer discipline to integrity and justice: for if this *time of life* is not restrained by fear,[1223] licence will produce boldness, and this will break out into every disgraceful and daring action. Therefore, as it is both just and necessary to employ anger towards the young, so it is both pernicious and impious to use it towards those of our own age. It is impious, because humanity is injured; pernicious, because if they oppose, it is necessary either to destroy them or to perish. But that this which I have spoken of is the reason why the affection of anger has been given to man, may be understood from the precepts of God Himself, who commands that we should not be angry with those who revile and injure us, but that we should always have our hands over the young; that is, that when they err, we should correct them with continual stripes,[1224] lest by useless love and excessive indulgence they should be trained to evil and nourished to vices. But those who are inexperienced in affairs and ignorant of reason, have expelled those affections which have been given to man for good uses, and they wander more widely than reason demands. From this cause they live unjustly and impiously. They employ anger against their equals in age: hence disagreements, hence banishments, hence wars have arisen contrary to justice. They use desire for the amassing of riches: hence frauds, hence robberies, hence all kinds of crimes have originated. They use lust only for the enjoyment of pleasures: hence debaucheries, hence adulteries, hence all corruptions have proceeded. Whoever, therefore, has reduced those affections within their proper limits, which they who are ignorant of God cannot do, he is patient, he is brave, he is just.[1225] 18

[1218] [Rather, indignation, cupidity, and concupiscence, answering to our author's "ira, cupiditas, libido." The difference involved in this choice of words, I shall have occasion to point out.]

[1219] [Here he treats the "three furies" as not in themselves vices, but implanted for good purposes, and becoming "diseases" only when they pass the limits he now defines. Hence, while indignation is *virtuous* anger, it is not a disease; *cupidity*, while amounting to honest *thrift*, is not evil; and *concupiscence*, until it becomes "*evil* concupiscence" (επιθυμίαν κακὴν, Col. iii. 5), is but natural *appetite*, working to good ends.]

[1220] Desire. [See note 6, supra.]

[1221] Lust.

[1222] Anger.

[1223] [Quæ, nisi in metu cohibetur.]

[1224] [Assiduis verberibus. This might be rendered “careful punishments.”]

[1225] [Quod ignorantes Deum facere non possunt. In a later age Lactantius might have been charged with *Semi-Pelagianism*, many of his expressions about human nature being unstudied. But I note this passage, as, like many others, proving that he recognizes the need of divine grace.]

CHAP. XX.—OF THE SENSES, AND THEIR PLEASURES IN THE BRUTES AND IN MAN; AND OF PLEASURES OF THE EYES, AND SPECTACLES.

It remains that I should speak against the pleasures of the five senses, and this briefly, for the measure of the book itself now demands moderation; all of which, since they are vicious and deadly, ought to be overcome and subdued by virtue, or, as I said a little before respecting the affections, be recalled to their proper office. The other animals have no pleasure, except the one only which relates to generation. Therefore they use their senses for the necessity of their nature: they see, in order that they may seek those things which are necessary for the preservation of life; they hear one another, and distinguish one another, that they may be able to assemble together; they either discover from the smell, or perceive from the taste, the things which are useful for food; they refuse and reject the things which are useless, they measure the business of eating and drinking by the fulness of their stomach. But the foresight of the most skilful Creator gave to man pleasure without limit, and liable to fall into vice, because He set before him virtue, which might always be at variance with pleasure, as with a domestic enemy. Cicero says, in the *Cato Major*:[1226] "In truth, debaucheries, and adulteries, and disgraceful actions are excited by no other enticements than those of pleasure. And since nature or some God has given to man nothing more excellent than the mind, nothing is so hostile to this divine benefit and gift as pleasure. For when lust bears sway there is no place for temperance, nor can virtue have any existence when pleasure reigns supreme." But, on the other hand, God gave virtue on this account, that it might subdue and conquer pleasure, and that, when it passed the boundaries assigned to it, it might restrain it within the prescribed limits, lest it should soothe and captivate man with enjoyments, render him subject to its control, and punish him with everlasting death.

The pleasure arising from the eyes is various and manifold, which is derived from the sight of objects which are pleasant in intercourse with men, or in nature or workmanship. The philosophers rightly took this away. For they say that it is much more excellent and worthy of man to look upon the heaven[1227] rather than carved works, and to admire this most beautiful work adorned with the lights of the stars shining through,[1228] as with flowers, than to admire things painted and moulded, and varied with jewels. But when they have eloquently exhorted us to despise earthly things, and have urged us to look up to the heaven, nevertheless they do not despise these public spectacles. Therefore they are both delighted with these, and are gladly present at them; though, since they are the greatest incitement to vices, and have a most powerful tendency to corrupt our minds, they ought to be taken away from us; for they not only contribute in no respect to a happy life, but even inflict the greatest injury. For he who reckons it a pleasure, that a man, though justly condemned, should be slain in his sight, pollutes his conscience as much as if he should become a spectator and a sharer of a homicide which is secretly committed.[1229] And yet they call these sports in which human blood is shed. So far has the feeling of humanity departed from the men, that when they destroy the lives of men, they think that they are amusing themselves with sport, being more guilty than all those whose blood-shedding they esteem a pleasure. I ask now whether they can be just and pious men, who, when they see men placed under the stroke of death, and entreating mercy, not only suffer them to be put to death, but also demand it, and give cruel and inhuman votes for their death, not being satiated with wounds nor contented with bloodshed. Moreover, they order them, even though wounded and prostrate, to be attacked again, and their caresses to he wasted[1230] with blows, that no one may delude them by a pretended death. They are even angry with the combatants, unless one of the two is quickly slain; and as though they thirsted for human blood, they hate delays. They demand that other and fresh combatants should be given to them, that they may satisfy their eyes as soon as possible. Being imbued with this practice, they have lost their humanity. Therefore they do not spare even the innocent, but practice upon all that which they have learned in the slaughter of the wicked. It is not therefore befitting that those who strive to keep to the path of justice should be companions and sharers in this public homicide. For when God forbids us to kill, He not only prohibits us from open violence,[1231] which is not even allowed by the public laws, but He warns us against the commission of those things which are esteemed lawful among men. Thus it will be neither lawful for a just man to engage in warfare, since his warfare is justice itself, nor to accuse any one of a capital charge, because it makes no difference whether you put a man to death by word, or rather by the sword, since it is the act of putting to death itself[1232] which is prohibited. Therefore, with regard to this precept of God, there ought to be no exception at all; but that it is always unlawful to put to death a man, whom God willed to be a sacred animal.[1233]

[1226] C. 12.

[1227] Cœlum potius quàm cœlata. There appears to be an allusion to the supposed derivation of "cœlum" from "cœlando."

[1228] [Intermicantibus astrorum luminibus. It does not seem to me that the learned translator does full justice here to our author's idea. "Adorned with the twinkling lights of the stars" would be an admissible rendering.]

[1229] [It is unbecoming for a Christian, unless as an officer of the law or a minister of mercy, to be a spectator of any execution of criminals. Blessed growth of Christian morals.]

[1230] Dissipari. [A very graphic description of the brutal shows of the arena, which were abolished by the first Christian emperor, perhaps influenced by these very pages.]

[1231] Lactrocinari.

[1232] i.e., without reference to the manner in which death is inflicted. [Lactantius goes further here than the Scriptures seem to warrant, if more than *private* warfare be in his mind. The influence of Tertullian is visible here. See Elucidation II. p. 76, and cap. xi. p. 99, vol. iii., this series.]

[1233] [Sanctum animal. See p. 56, supra. But the primal law on this very subject contains a sanction which our author seems to forget. Because he is an animal of such sacred dignity, therefore “whoso sheddeth man’s

Therefore let no one imagine that even this is allowed, to strangle[1234] newly-born children, which is the greatest impiety; for God breathes into their souls for life, and not for death. But men, that there may be no crime with which they may not pollute their hands, deprive souls as yet innocent and simple of the light which they themselves have not given. Can any one, indeed, expect that they would abstain from the blood of others who do not abstain even from their own? But these are without any controversy wicked and unjust. What are they whom a false piety[1235] compels to expose their children? Can they be considered innocent who expose their own offspring[1236] as a prey to dogs, and as far as it depends upon themselves, kill them in a more cruel manner than if they had strangled them? Who can doubt that he is impious who gives occasion[1237] for the pity of others? For, although that which he has wished should befall the child—namely, that it should be brought up—he has certainly consigned his own offspring either to servitude or to the brothel? But who does not understand, who is ignorant what things may happen, or are accustomed to happen, in the case of each sex, even through error? For this is shown by the example of Œdipus alone, confused with twofold guilt. It is therefore as wicked to expose as it is to kill. But truly parricides complain of the scantiness of their means, and allege that they have not enough for bringing up more children; as though, in truth, their means were in the power of those who possess them, or God did not daily make the rich poor, and the poor rich. Wherefore, if any one on account of poverty shall be unable to bring up children, it is better to abstain from marriage[1238] than with wicked hands to mar the work of God.

If, then, it is in no way permitted to commit homicide, it is not allowed us to be present at all,[1239] lest any bloodshed should overspread the conscience, since that blood is offered for the gratification of the people. And I am inclined to think that the corrupting influence of the stage is still more contaminating.[1240] For the subject of comedies are the dishonouring of virgins, or the loves of harlots; and the more eloquent they are who have composed the accounts of these disgraceful actions, the more do they persuade by the elegance of their

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blood," etc. (Gen. ix. 6). The impunity of Cain had led to bloodshed (Gen. vi. 11), to which as a necessary remedy this sanction was prescribed.]

[1234] Oblidere.

[1235] They thought it less criminal to expose children than to strangle them.

[1236] Sanguinem suum.

[1237] i.e., by exposing them, that others may through compassion bring then up.

[1238] Ab uxoris congressione.

[1239] i.e., at the shows of gladiators.

[1240] [How seriously this warning should be considered in our days, when American theatricals have become so generally licentious beyond all bounds, I beg permission to suggest. See Elucidation I. p. 595, vol. v.; also *Ibid.*, pp. 277, 575, this series.]

sentiments; and harmonious and polished verses more readily remain fixed in the memory of the hearers. In like manner, the stories of the tragedians place before the eyes the parricides and incests of wicked kings, and represent tragic[1241] crimes. And what other effect do the immodest gestures of the players produce, but both teach and excite lusts? whose enervated bodies, rendered effeminate after the gait and dress of women, imitate[1242] unchaste women by their disgraceful gestures. Why should I speak of the actors of *mimes*,[1243] who hold forth instruction in corrupting influences, who teach adulteries while they feign them, and by pretended actions train to those which are true? What can young men or virgins do, when they see that these things are practised without shame, and willingly beheld by all? They are plainly admonished of what they can do, and are inflamed with lust, which is especially excited by seeing; and every one according to his sex forms[1244] himself in these representations. And they approve of these things, while they laugh at them, and with vices clinging to them, they return more corrupted to their apartments; and not boys only, who ought not to be inured to vices prematurely, but also old men, whom it does not become at their age to sin.

What else does the practice of the Circensian games contain but levity, vanity, and madness? For their souls are hurried away to mad excitement with as great impetuosity as that with which the chariot races are there carried on; so that they who come for the sake of beholding the spectacle now themselves exhibit more of a spectacle, when they begin to utter exclamations, to be thrown into transports, and to leap from their seats. Therefore all spectacles ought to be avoided, not only that no vice may settle in our breasts, which ought to be tranquil and peaceful; but that the habitual indulgence of any pleasure may not soothe and captivate us, and turn us aside from God and from good works.[1245] For the celebrations of the games are festivals in honour of the gods, inasmuch as they were instituted on account of their birthdays, or the dedication of new temples. And at first the huntings, which are called shows, were in honour of Saturnus, and the scenic games in honour of Liber, but the Circensian in honour of Neptune. By degrees, however, the same honour began to be paid also to the other gods, and separate games were dedicated to their names, as Sisinnius Capito teaches in his book on the games. Therefore, if any one is present at the spectacles to which men assemble for the sake of religion, he has departed from the worship of God, and has betaken himself to those deities whose birthdays and festivals he has celebrated.[1246]

[1241] Cothurnata scelera.

[1242] Mentiuntur.

[1243] The mimus was a species of dramatic representation, containing scenes from common life, which were expressed by gesture and mimicry more than by dialogue.

[1244] Præfigurat, not a word of classical usage.

[1245] [see Tertullian, vol. iii cap. 25, p. 89, this series.]

[1246] See p. 27, supra; also vol. vi. pp. 487, 488.]

CHAP. XXI.—OF THE PLEASURES OF THE EARS, AND OF SACRED LITERATURE.

Pleasure of the ears is received from the sweetness of voices and strains, which indeed is as productive of vice as that delight of the eyes of which we have spoken. For who would not deem him luxurious and worthless who should have scenic arts at his house? But it makes no difference whether you practice luxury alone at home, or with the people in the theatre. But we have already spoken of spectacles:[1247] there remains one thing which is to be overcome by us, that we be not captivated by those things which penetrate to the innermost perception. For all those things which are unconnected with words, that is, pleasant sounds of the air and of strings, may be easily disregarded, because they do not adhere to us, and cannot be written. But a well-composed poem, and a speech beguiling with its sweetness, captivate the minds of men, and impel them in what direction they please. Hence, when learned men have applied themselves to the religion of God, unless they have been instructed[1248] by some skilful teacher, they do not believe. For, being accustomed to sweet and polished speeches or poems, they despise the simple and common language of the sacred writings as mean. For they seek that which may soothe the senses. But whatever is pleasant to the ear effects persuasion, and while it delights fixes itself deeply within the breast. Is God, therefore, the contriver both of the mind, and of the voice, and of the tongue, unable to speak eloquently? Yea, rather, with the greatest foresight, He wished those things which are divine to be without adornment, that all might understand the things which He Himself spoke to all.

Therefore he who is anxious for the truth, who does not wish to deceive himself, must lay aside hurtful and injurious pleasures, which would bind the mind to themselves, as pleasant food does the body: true things must be preferred to false, eternal things to those which are of short duration, useful things to those which are pleasant. Let nothing be pleasing to the sight but that which you see to be done with piety and justice; let nothing be agreeable to the hearing but that which nourishes the soul and makes you a better man. And especially this sense ought not to be distorted to vice, since it is given to us for this purpose, that we might gain the knowledge of God. Therefore, if it be a pleasure to hear melodies and songs, let it be pleasant to sing and hear the praises of God. This is true pleasure, which is the attendant and companion of virtue. This is not frail and brief, as those which they desire, who, like cattle, are slaves to the body; but lasting, and affording delight without any intermission. And if any one shall pass its limits, and shall seek nothing else from pleasure but pleasure itself, he designs *for himself* death; for as there is perpetual life in virtue, so there is death in pleasure. For he who shall choose temporal things will be without things eternal; he who shall prefer earthly things will not have heavenly things.

[1247] [See p. 187, supra.]

[1248] Fundati, having the foundation well laid, trained. Some read, “Ab aliquo imperito doctore fundati.”

CHAP. XXII.—OF THE PLEASURES OF TASTE AND SMELL.

But with regard to the pleasures of taste and smell, which two senses relate only to the body, there is nothing to be discussed by us; unless by chance any one requires us to say that it is disgraceful to a wise and good man if he is the slave of his appetite, if he walks along besmeared with unguents and crowned with flowers: and he who does these things is plainly foolish and senseless, and is worthless, and one whom not even a notion of virtue has reached. Perhaps some one will say, Why, then, have these things been made, except that we may enjoy them? However, it has often been said that there would have been no virtue unless it had things which it might overpower. Therefore God made all things to supply a contest between two things. Those enticements of pleasures, then, are the instruments of that whose only business it is to subdue virtue, and to shut out justice from men. With these soothing influences and enjoyments it captivates their souls; for it knows that pleasure is the contriver of death. For as God calls man to life only through virtue and labour, so the other calls us to death by delights and pleasures; and as men arrive at real good through deceitful evils, so they arrive at real evil through deceitful goods. Therefore those enjoyments are to be guarded against, as snares or nets, lest, captivated by the softness of enjoyments, we should be brought under the dominion of death with the body itself, to which we have enslaved ourselves.

CHAP. XXIII.[1249]—DE TACTUS VOLUPTATE ET LIBIDINE, ATQUE DE MATRIMONIO ET CONTINENTIÂ.

Venio nunc ad eam, quæ percipitur ex tactu, voluptatem: qui sensus est quidem totius corporis. Sed ego non de ornamentis, aut vestibus, sed de solâ libidine dicendum mihi puto; quæ maxime coercenda est, quia maxime nocet. Cure excogitasset Deus duorum sexuum rationero, attribuit iis, ut se invicem appeterent, et conjunctione gauderent. Itaque ardentissimam cupiditatem cunctorum animantium corporibus admiscuit, ut in hos affectus avidissime ruerent, eaque ratione propagari et multiplicari genera possent. Quæ cupiditas et appetentia in homine vehementior et acrior invenitur; vel quia hominum multitudinem voluit esse majorem, vel quoniam virtutem soli homini dedit, ut esset laus et gloria in coercendis voluptatibus, et abstinentia sui. Seit ergo adversarius ille noster, quanta sit vis hujus cupiditatis, quam quidam necessitatem dicere maluerunt; eamque a recto et bono, ad malum et pravum transfert. Illicita enim desideria immittit, ut aliena contaminent, quibus habere propria sine delicto licet. Objicit quippe oculis irritabiles formas, suggeritque fomenta, et vitiis pabulum subministrat: tum intimis visceribus stimulos omnes conturbat et commovet, et naturalem illum incitat atque inflammat ardorem, donee irretitum hominem implicatumque decipiat. Ac ne quis esset, qui pœnarum metu abstineret alieno, lupanaria quoque constituit; et pudorem infelicium mulierum publicavit, ut ludibrio haberet tam eos qui faciunt, quam quas pati necesse est.

His obscœnitatibus animas, ad sanctitatem genitas, velut in cœni gurgite demersit, pudorem extinxit, pudicitiam profligavit. Idem etiam mares maribus admiscuit; et nefandos coitus contra naturam contraque institutum Dei machinatus est: sic imbuit homines, et armavit ad nefas omne. Quid enim potest esse sanctum iis, qui ætatem imbecillam et præsidio indigentem, libidini suæ depopulandam fœdandamque substraverint? Non potest hæc res pro magnitudine sceleris enarrari. Nihil amplius istos appellare possum, quam implos et parricidas, quibus non sufficit sexus a Deo datus, nisi eliare suum profane ac petulanter illudant. Hæc tamen apud illos levia, et quasi honesta sunt. Quid dicam de iis, qui abominandam non libidinem, sod insaniam potius exercent! Piget dicere: sed quid his fore credamus, quos non piget facere? et tamen dicendum est, quia fit. De istis loquor, quorum teterrima libido et execrabilis furor ne capiti quidem parcit. Quibus hoc verbis, aut qua indignatione tantum nefas prosequar? Vincit officium linguæ sceleris magnitudo. Cum igitur libido hæc edat opera, et hæc facinora designer, armandi adversus earn virtute maxima sumus. Quisquis affectus illos frænare non potest, cohibeat eos intra præ scriptum legitimi tori, ut et illud, quod avide expetat, consequatur, et tamen in peccatum non incidat. Nam quid sibi homines perditi volunt? Nempe honesta opera voluptas sequitur: si ipsam per se appetunt, justa et legitima frui licet.

[1249] IT HAS BEEN JUDGED ADVISABLE TO GIVE THIS CHAPTER IN THE ORIGINAL LATIN. [COMPARE CLEMENT, VOL. II. P. 259, NOTES 3, 7, THIS SERIES.]

Quod si aliqua necessitas prohibebit tum vero maxima adhibenda virtus erit, ut cupiditati continentia reluctetur. Nec tanturn alienis, quæ attingere non licet, veriun etiam publicis vulgatisque corporibus abstinendum, Deus præcepit; docetque nos, cum duo inter se corpora fuerint copulata, unum corpus efficere. Ita qui se cœno immerserit, cœno sit oblitus necesse est; et corpus quidem cito ablui potest: mens autem contagione impudici corporis inquinata non potest, nisi et longo tempore, et multis bonis operibus, ab ea quæ inhæ serit colluvione purgari. Oportet ergo sibi quemque proponere, duorum sexuum conjunctionem generandi causa datam esse viventibus, eamque legera his affectibus positam, ut successionera parent. Sicut autem dedit nobis oculos Deus, non ut spectemus, voluptatemque capiamus, sed ut videamus propter eos actus, qui pertinent ad vitæ necessitatem, ita genitalem corporis partem, quod nomen ipsum docet, nulla alia causa nisi efficiendæ sobolis accepimus. Huic divinæ legi summa devotione parendum est. Sint omnes, qui se discipulos Dei profitebuntur, ita morati et instituti, ut imperare sibi possint. Nam qui voluptatibus indulgent, qui libidini obsequuntur, ii animam suam corpori mancipant, ad mortemque condemnant: quia se corpori addixerunt, in quod habet mors potestatem. Unusquisque igitur, quantum potest, formet se ad verecundiam, pudorem colat, castitatem conscientia et mente tueatur; nec tantum legibus publicis pareat: sed sit supra omnes leges, qui legem Dei sequitur. Quibus bonis si assueverit, jam pudebit eum ad deteriora desciscere: modo placeant recta et honesta, quæ melioribus jucundiora sunt quam prava et inhonesta pejoribus.

190 Nondum omnia castitatis officio exsecutus sum: quam Deus fion modo intra privatos parietes, sed etiam præ scripto lectuli terminat; ut cum quis hobeat uxorem, neque servam, neque liberam habere insuper velit, sed matrimonio fidem server. Non enim, sicut juris publici ratio est, solo mulier adultera est, quæ habet allure, maritus outem, etiam si plures habeat, a crimine adulterii solutus est. Sed divina lex ira duos in matrimonium, quod est in corpus unum, pari jure conjungit, ut adulter habeatur, quisquis compagem corporis in diversa distraxerit. Nec ob aliam cansam Deus, cam cæteras animantes suscepto fœtu maribus repugnare voluisset, solam omnium mulierem patientem viri fecit; scilicet ne fœminis repugnantibus, libido cogeret viros aliud appetere, eoque facto, castitatis gloriam non tenerent.[1250] Sed neque mulier virtutem pudicitiæ caperet, si peccare non posset. Nam quis mutum animal pudicum esse dixerit, quod suscepto foe tu mari repugnat? Quod ideo facit, quia necesse est in dolorem atque in periculum veniat, si admiserit. Nulla igitur laus est, non facere quod facere non possis. Ideo autem pudicitia in homine laudatur, quia non naturalis est, sed voluntaria. Servanda igitur fides ab utroque alteri est: immo exemplo

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[1250] [Non bene conveniunt igitur legibus divinis quæ supradicta sunt auctore nostro (vide p. 143, apud n. 2) sed hæc verba de naturâ muliebri minime imperita, esse videntur.]

continentia: docenda uxor, ut se caste gerat. Iniquum est enim, ut id exigas, quod præ stare ipse non possis. Quæ iniquitas effecit profecto, ut essent adulteria, foe minis ægre ferentibus præ stare se fidem non exhibentibus mutuam charitatem. Denique nulla est tam perditi pudoris adultera, quæ non hanc causam vitiis suis præ tendat; injuriam se peccando non facere, sed referre. Quod optime Quintilianus expressit: Homo, inquit, neque alieni matrimonii abstinens, neque sui custos, quæ inter se natura. connexa sunt. Nam neque maritus circa corrumpendas aliorum conjuges occupatus potest vacare domesticæ sanctitati; et uxor, cum in tale incidit matrimonium, exemplo ipso concitara, out imitari se putat, out vindicari.

Cavendum igitur, ne occasionem vitiis nostra intemperantia demus: sed assuescant invicem mores duorum, et jugum paribus animis ferant. Nos ipsos in altero cogitemus. Nam fere in hoc justitiæ summa consistit, ut non facias alteri, quidquid ipse ab altero pati nolis. Hæc sunt quæ ad continentiam præ cipiuntur a Deo. Sed tamen ne quis divina præ cepta circumscribere se putet posse, adduntur ilia, ut omnis calumnia, et occasio fraudis removeatur, adulterum esse, qui a marito dimissam duxerit, et eum qui præ tercrimen adulterii uxorem dimiserit, ut alteram ducat; dissociari enim corpus et distrahi Deus noluit. Præ terea non tanturn adulterium esse vitandum, sed etiam cogitationem; ne quis aspiciat alienam, et animo concupiscat: adulteram enim fieri mentem, si vel imaginem voluptatis sibi ipsa depinxerit. Mens est enim profecto quæ peccat; quæ immoderata: libidinis fructum cogitatione complectitur; in hac crimen est, in hac omne delictum. Nam etsi corpus nulla sit lobe maculatum, non constat tamen pudicitiæ ratio, si animus incestus est; nec illibata castitas videri potest, ubi conscientiam cupiditas inquinavit. Nec verb aliquis existimet, difficile esse fræ nos imponere voluptati, eamque vagam et errantem castitatis pudicitiæ que limitibus includere, cum propositum sit hominibus etiam vincere, ac plurimi beatam atque incorruptam corporis integritatem retinuerint, multique sint, qui hoc coe lesti genere vitæ felicissime perfruantur. Quod quidem Deus non ira fieri præ cepit, tanquam astringat, quia generari homines oportet; sed tanquam sinat. Scit enim, quantam his affectibus imposuerit necessitatem. Si quis hoc, inquit, facere potuerit, habebit eximiam incomparabilemque mercedem. Quod continentiæ genus quasi fastigium est, omniumque consummatio virtutum. Ad quam si quis eniti atque eluctari potuerit, hunc servum dominus, hunc discipulum magister agnoscet; hic terrain triumphabit, hic erit consimilis Deo, qui virtutem Dei cepit. Hæc quidem difficilia videntur; sed de eo loquimur, cui calcatis omnibus terrenis, iter in cœlum paratur. Nam quia virtus in Dei agnitione consistit, omnia gravia sunt, dum ignores; ubi cognoveris, facilia: per ipsas difficultates nobis exeundum est, qui ad summum bonum tendimus.

CHAP. XXIV.—OF REPENTANCE, OF PARDON, AND THE COMMANDS OF GOD.

Nor, however, let any one be disheartened, or despair concerning himself, if, overcome by passion, or impelled by desire, or deceived by error, or compelled by force, he has turned aside to the way of unrighteousness. For it is possible for him to be brought back, and to be set free, if he repents of his actions, and, turning to better things, makes satisfaction to God. Cicero, indeed, thought that this was impossible, whose words in the third book of the Academics[1251] are: “But if, as in the case of those who have gone astray on a journey, it were permitted those who have followed a devious course to correct their error by repentance, it would be more easy to amend rashness.” It is altogether permitted them. For if we think that our children are corrected when we perceive that they repent of their faults, and though we have disinherited and cast them off, we again receive, cherish, and embrace them, why should we despair that the mercy of God our Father may again be appeased by repentance? Therefore He who is at once the Lord and most indulgent Parent promises that He will remit the sins of the penitent, and that He will blot out all the iniquities of him who shall begin afresh to practice righteousness. For as the uprightness of his past life is of no avail to him who lives badly, because the subsequent wickedness has destroyed his works of righteousness, so former sins do not stand in the way of him who has amended his life, because the subsequent righteousness has effaced the stain of his former life. For he who repents of that which he has done, understands his former error; and on this account the Greeks better and more significantly speak of *metanoia*,[1252] which we may speak of in Latin as a return to a right understanding.[1253] For he returns to a right understanding, and recovers his mind as it were from madness, who is grieved for his error; and he reproves himself of madness, and confirms his mind to a better course of life: then he especially guards against this very thing, that he may not again be led into the same snares. In short, even the dumb animals, when they are ensnared by fraud, if by any means they have extricated themselves so as to escape, become more cautious for the future, and always avoid all those things in which they have perceived wiles and snares. Thus repentance makes a man cautious and diligent to avoid the faults into which he has once fallen through deceit.

For no one can be so prudent and so circumspect as not at some time to slip; and therefore God, knowing our weakness, of His compassion[1254] has opened a harbour of refuge for man, that the medicine of repentance might aid this necessity to which our frailty is liable.[1255] Therefore, if any one has erred, let him retrace his step, and as soon as possible recover and reform himself.

[1251] [From a lost book.]

[1252] μετάνοια. The word properly denotes a change of mind, resulting in a change of conduct.

[1253] Resipiscentiam. [Note the admitted superiority of the Greek.]

[1254] Pro pietate suâ. Augustine (*De Civitate Dei*, x. 1) explains the use of this expression as applied to God.

> “But upward to retrace the way,
> And pass into the light of day,
> Then comes the stress of labour.”[1256]

For when men have tasted sweet pleasures to their destruction,[1257] they can scarcely be separated from them: they would more easily follow right things if they had not tasted their attractions. But if they tear themselves away from this pernicious slavery, all their error will be forgiven them, if they shall have corrected their error by a better life. And let not any one imagine that he is a gainer if he shall have no witness of his fault: for all things are known to Him in whose sight we live; and if we are able to conceal anything from all men, we cannot conceal it from God, to whom nothing can be hidden, nothing secret. Seneca closed his exhortations with an admirable sentiment: “There is,” he says, “some great deity, and greater than can be imagined; and for him we endeavour to live. Let us approve ourselves to him. For it is of no avail that conscience is confirmed; we lie open to the sight of God.” What can be spoken with greater truth by him who knew God, than has been said by a man who is ignorant of true religion? For he both expressed the majesty of God, by saying that it is too great for the reflecting powers of the human mind to receive; and he touched upon the very fountain of truth, by perceiving that the life of men is not superfluous,[1258] as the Epicureans will have it, but that they make it their endeavour to live to God, if indeed they live with justice and piety. He might have been a true worshipper of God, if any one had pointed out to him God;[1259] and he might assuredly have despised Zeno, and his teacher Sotion, if he had obtained a true guide of wisdom. Let us approve ourselves to him, he says. A speech truly heavenly, had it not been preceded by a confession of ignorance. It is of no avail that conscience is confined; we lie open to the sight of God. There is then no room for falsehood, none for dissimulation; for the eyes of men are removed by walls, but the divine power of

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[1255] [Concerning the “planks after shipwreck,” see Tertullian, pp. 659 and 666, vol. iii., this series.]

[1256] Virg., *Æneid*, vi. 128.

[1257] Male.

[1258] Supervacuam, i.e., useless, without an object. [P. 171. n. 2.]

[1259] [May I be pardoned for asking my reader to refer to refer to *The Task* of the poet Cowper (book ii.): “All truth is from the sempiternal source,” etc. The concluding lines illustrate the kindly judgment of our author:— “How oft, when Paul has served us with a text, Has Epictetus, Plato, Tully, preached! Men that, if now alive, would sit content And humble learners of a Saviour’s worth, Preach it who might. Such was their love of truth, Their thirst of knowledge, and their candour too.” But turn to our author’s last sentence in cap. 17, p. 183, supra.]

God cannot be removed by the inward parts from looking through and knowing the entire man. The same writer says, in the first book of the same work: “What are you doing? what are you contriving? what are you hiding? Your guardian follows you; one is withdrawn from you by foreign travel, another by death, another by infirm health; this one adheres to you, and you can never be without him. Why do you choose a secret place, and remove the witness? Suppose that you have succeeded in escaping the notice of all, foolish man! What does it profit you not to have a witness,[1260] if you have the witness of your own conscience?

And Tully speaks in a manner no less remarkable concerning conscience and God: “Let him remember,” he says, “that he has God as a witness, that is, as I judge, his own mind, than which God has given nothing more divine to man.”[1261] Likewise, in speaking of the just and good man, he says: “Therefore such a man will not dare not merely to do, but even to think, anything which he would not dare to proclaim.” Therefore let us cleanse our conscience, which is open to the eyes of God; and, as the same writer says, “let us always so live as to remember that we shall have to give an account;”[1262] and let us reckon that we are looked upon at every moment, not, as he said, in some theatre of the world by men, but from above by Him who is about to be both the judge and also the witness, to whom, when He demands an account of our life, it will not be permitted any one to deny his actions. Therefore it is better either to flee from conscience, or ourselves to open our mind of our own accord, and tearing open our wounds to pour forth destruction; which wounds no one else can heal but He alone who made the lame to walk, restored sight to the blind, cleansed the polluted limbs, and raised the dead. He will quench the ardour of desires, He will root out lusts, He will remove envy, He will mitigate anger. He will give true and lasting health. This remedy should be sought by all, inasmuch as the soul is harassed by greater danger than the body, and a cure should be applied as soon as possible to secret diseases. For if any one has his eyesight clear, all his limbs perfect, and his entire body in the most vigorous health, nevertheless I should not call him sound if he is carried away by anger, swollen and puffed up with pride, the slave of lust, and burning with desires; but I should rather call him sound who does not raise his eyes to the prosperity of another, who does not admire riches, who looks upon another’s wife with chaste eye, who covets nothing at all, does not desire that which is another’s, envies no one, disdains no one; who is lowly, merciful, bountiful, mild, courteous: peace perpetually dwells in his mind. 192

That man is sound, he is just, he is perfect. Whoever, therefore, has obeyed all these heavenly precepts, he is a worshipper of the true God, whose sacrifices are gentleness of spirit, and an innocent life, and good actions. And he who exhibits all these qualities offers a sacrifice as often as he performs any good and pious action. For God does not desire the sacrifice of a dumb animal, nor of death and blood, but of man and life. And to this sacrifice there is neither need of sacred boughs, nor of purifications,[1263] nor of sods of turf, which things are plainly most vain, but of those things which are put forth from the innermost breast. Therefore, upon the altar of God, which is truly very great,[1264] and which is placed in the heart of man, and cannot be defiled with blood, there is placed righteousness, patience, faith, innocence, chastity, and abstinence. This is the truest ceremony, this is that law of God, as it is called by Cicero, illustrious and divine, which always commands things which are right and honourable, and forbids things which are wrong and disgraceful; and he who obeys this most holy and certain law cannot fail to live justly and lawfully. And I have laid down a few chief points of this law, since I promised that I would speak only of those things which completed the character[1265] of virtue and righteousness. If any one shall wish to comprise all the other parts, let him seek them from the fountain itself, from which that stream flowed to us.

[1260] Conscium.

[1261] *De Offic.*, iii. 10.

[1262] *Ibid.*, iii. 19.

[1263] Februis, a word used in the Sabine language for purgations. Others read “fibris,” entrails, offered in sacrifice.

[1264] There is an allusion to the altar of Hercules, called “ara maxima.” [Christian philosophy is heard at last among Latins.]

[1265] Quæ summum fastigium imponerent. The phrase properly means to complete a building by raising the pediment or gable. Hence its figurative use. [See cap. 2, p. 164.]

CHAP. XXV.—OF SACRIFICE, AND OF AN OFFERING WORTHY OF GOD, AND OF THE FORM OF PRAISING GOD.

Now let us speak briefly concerning sacrifice itself. “Ivory,” says Plato, “is not a pure offering to God.” What then? Are embroidered and costly textures? Nay, rather nothing is a pure offering to God which can be corrupted or taken away secretly. But as he saw this, that nothing which was taken from a dead body ought to be offered to a living being, why did he not see that a corporeal offering ought not to be presented to an incorporeal being? How much better and more truly does Seneca speak: “Will you think of God as great and placid, and a friend to be reverenced with gentle majesty, and always at hand? not to be worshipped with the immolation of victims and with much blood—for what pleasure arises from the slaughter of innocent animals?—but with a pure mind and with a good and honourable purpose. Temples are not to be built to Him with stones piled up on high; He is to be consecrated by each man in his own breast.” Therefore, if any one thinks that garments, and jewels, and other things which are esteemed precious, are valued by God, he is altogether ignorant of what God is, since he thinks that those things are pleasing to Him which even a man would be justly praised for despising. What, then, is pure, what is worthy of God, but that which He Himself has demanded in that divine law of His?

There are two things which ought to be offered, the gift[1266] and the sacrifice; the gift as a perpetual offering, the sacrifice for a time. But with those who by no means understand the nature of the Divine Being, a gift is anything which is wrought of gold or silver; likewise anything which is woven of purple and silk: a sacrifice is a victim, and as many things as are burnt upon the altar. But God does not make use either of the one or the other, because He 193 is free from corruption, and that is altogether corruptible. Therefore, in each case, that which is incorporeal must be offered to God, for He accepts this. His offering is innocency of soul; His sacrifice praise and a hymn.[1267] For if God is not seen, He ought therefore to be worshipped with things which are not seen. Therefore no other religion is true but that which consists of virtue and justice. But in what manner God deals with the justice of man is easily understood. For if man shall be just, having received immortality, he will serve God for ever. But that men are not born except for justice, both the ancient philosophers and even Cicero suspects. For, discussing the Laws,[1268] he says: “But of all things which are discussed by learned men, nothing assuredly is of greater importance than that it should be entirely understood that we are born to justice.” We ought therefore to hold forth and offer to God that alone for the receiving of which He Himself produced us. But how true this twofold kind of sacrifice is, Trismegistus Hermes is a befitting witness, who agrees with us, that is, with the prophets, whom we follow, as much in fact as in words. He thus spoke concerning justice: "Adore and worship this word, O son." But the worship of God consists of one thing, not to be wicked. Also in that perfect discourse, when he heard Asclepius inquiring from his son whether it pleased him that incense and other odours for divine sacrifice were offered to his father, exclaimed: "Speak words of good omen, O Asclepius. For it is the greatest impiety to entertain any such thought concerning that being of pre-eminent goodness. For these things, and things resembling these, are not adapted to Him. For He is full of all things, as many as exist, and He has need of nothing at all. But let us give Him thanks, and adore Him. For His sacrifice consists only of blessing." And he spoke rightly.[1269]

[1266] Donum, a free-will offering or gift. See Ex. xxv. 2.

[1267] [i.e., “the Eucharist” as a sacrifice of praise and thanksgiving. And mark what follows, note 3, infra.]

[1268] [Nos ad justitiam esse natos.]

For we ought to sacrifice to God in word; inasmuch as God is the Word, as He Himself confessed. Therefore the chief ceremonial in the worship of God is praise from the mouth of a just man directed towards God.[1270] That this, however, may be accepted by God, there is need of humility, and fear, and devotion in the greatest degree, lest any one should chance to place confidence in his integrity and innocence, and thus incur the charge of pride and arrogance, and by this deed lose the recompense of his virtue. But that he may obtain the favour of God, and be free from every stain, let him always implore the mercy of God, and pray for nothing else but pardon for his sins, even though he has none.[1271] If he desires anything else, there is no need of expressing it in word to one who knows what we wish; if anything good shall happen to him, let him give thanks; if any evil, let him make amends,[1272] and let him confess that the evil has happened to him on account of his faults; and even in evils let him nothing less give thanks, and make amends in good things, that he may be the same at all times, and be firm, and unchangeable, and unshaken. And let him not suppose that this is to be done by him only in the temple, but at home, and even in his very bed. In short, let him always have God with himself, consecrated in his heart, inasmuch as he himself is a temple of God. But if he has served God, his Father and Lord, with this assiduity, obedience, and devotion, justice is complete and perfect; and he who shall keep this, as we before testified, has obeyed God, and has satisfied the obligations of religion and his own duty.

[1269] [Ps. l. 23.]

[1270] [Ps. l. 23.]

[1271] i.e., no known sins. Thus the Psalmist prays: "Cleanse thou me from my secret faults." [So St. Paul, 1 Cor. iv. 4, where the archaic "by" = adversus.]

[1272] Satisfaciat, "let him make satisfaction by fruits worthy of repentance."

THE DIVINE INSTITUTES.

BOOK VII.

OF A HAPPY LIFE.

CHAP. I.—OF THE WORLD, AND THOSE WHO ARE ABOUT TO BELIEVE, AND THOSE WHO ARE NOT; AND IN THIS THE CENSURE OF THE FAITHLESS.

It is well: the foundations are laid, as the illustrious orator says. But we have not only laid the foundations, which might be firm and suitable for the support of the work; but we have raised the entire edifice, with great and strong buildings, almost to the summit. There remains, a matter which is much easier, either to cover or adorn it; without which, however, the former works are both useless and displeasing. For of what avail is it, either to be freed from false religions[1273] or to understand the true[1274] one? Of what avail, either to see the vanity of false wisdom,[1275] or to know what is true?[1276] Of what avail is it, I say, to defend that heavenly justice?[1277] Of what avail to hold the worship of God[1278] with great difficulties, which is the greatest virtue, unless the divine reward of everlasting blessedness attends it? Of which subject we must speak in this book, lest all that is gone before should appear vain and unprofitable: if we should leave this, on account of which they were undertaken, in uncertainty, lest any one should by chance think that such great labours are undertaken in vain; while he distrusts their heavenly reward, which God has appointed for him who shall have despised the present sweet enjoyments of earth in comparison of solitary and unrewarded[1279] virtue. Let us satisfy this part of our subject also, both by the testimonies of the sacred writings and also by probable arguments, that it may be equally manifest that future things are to be preferred to those which are present; heavenly things to earthly; and eternal things to those which are temporal: since the rewards of vices are temporal, those of virtues are eternal.

I will therefore set forth the system of the world, that it may easily be understood both when and how it was made by God; which Plato, who discoursed about the making of the world, could neither know nor explain, inasmuch as he was ignorant of the heavenly mystery, which is not learned except by the teaching of prophets and God; and therefore he said that it was created for eternity. Whereas the case is far different, since whatever is of a solid and heavy body, as it received a beginning at some time, so it must needs have an end. For Aristotle, when he did not see how so great a magnitude of things could perish, and wished to escape this objection,[1280] said that the world always had existed, and always would exist.

[1273] The subject of the first and second books.

[1274] The subject of the sixth book.

[1275] The subject of the third book.

[1276] The subject of the fourth book.

[1277] The subject of the fifth book.

[1278] The subject of the sixth book.

[1279] Nuda.

[1280] Præscriptionem.

He did not at all see, that whatever *material thing* exists must at some time have had a beginning, and that nothing can exist at all unless it had a beginning. For when we see that earth, and water, and fire perish, are consumed, and extinguished, which are clearly parts of the world, it is understood that *that* is altogether mortal the members of which are mortal. Thus it comes to pass, that whatever is liable to destruction must have been produced. But everything which comes within the sight of the eyes must of necessity be material, and capable of dissolution. Therefore Epicurus alone, following the authority of Democritus, spoke truly in this matter, who said that it had a beginning at some time, and that it would at some time perish. Nor, however, was he able to assign any reason, either through what causes or at what time this work of such magnitude should be destroyed. But since God has revealed this to us, and we do not arrive at it by conjectures, but by instruction from heaven, we will carefully teach it, that it may at length be evident to those who are desirous of the truth, that the philosophers did not see nor comprehend the truth; but that they had so slight a knowledge[1281] of it, that they by no means perceived from what source that fragrance[1282] of wisdom, which was so pleasant and agreeable, breathed upon them. 195

In the meantime, I think it necessary to admonish those who are about to read this, that depraved and vicious minds, since the acuteness of their mind is blunted by earthly passions, which weigh down all the perceptions and render them weak, will either altogether fail to understand these things which we relate, or, even if they shall understand them, they will dissemble and be unwilling for them to be true: because they are drawn away by vices, and they knowingly favour their own evils, by the pleasantness of which they are captivated, and they desert the way of virtue, by the bitterness of which they are offended. For they who are inflamed with avarice and a certain insatiable thirst for riches—because, when they have sold or squandered the things in which they delight, they are unable to live in a simple style—undoubtedly prefer that by which they are compelled to renounce their eager desires. Also, they who, urged on by the incitements of lusts, as the poet says,[1283]

> "Rush into madness and fire,"

say that we bring forward things plainly incredible; because the precepts about self-restraint wound their ears, which restrain them from their pleasures, to which they have given[1284] up their soul, together with their body. But those who, swollen with ambition or inflamed with the love of power, have bestowed all their efforts on the acquisition of honours, will not, even if we should bear the sun himself in our hands, believe that teaching which commands them to despise all power and honour, and to live in humility, and in such humility that they may be able to receive an injury, and if they have received one, be unwilling to return it. These are the men who cry out[1285] in any way against the truth with closed eyes. But they who are or shall be of sound mind, that is, not so immersed in vices as to be incurable, will both believe these things, and will readily approach them; and whatever things we say, they will appear to them open, and plain, and simple, and that which is chiefly necessary, true and unassailable.

[1281] Ita leviter odoratos.

[1282] Odor.

[1283] Virg., *Georg.*, iii. 244.

[1284] Adjudicaverunt.

No one favours virtue but he who is able to follow it; but it is not easy for all to follow it: they can do so whom poverty and want have exercised, and made capable of virtue. For if the endurance of evils is virtue, it follows that they are not capable of virtue who have always lived in the enjoyment of good things; because they have never experienced evils, nor can they endure them, through their long-continued use and desire of good things, which alone they know. Thus it comes to pass that the poor and humble, who are unencumbered, more readily believe God than the rich, who are entangled with many hindrances;[1286] yea, rather, in chains and fetters they are enslaved to the nod of desire, their mistress, which has ensnared them with inextricable bonds; nor are they able to look up to heaven, since their mind is bent down to the earth, and fixed on the ground. But the way of virtue does not admit those carrying great burthens. The path is very narrow by which justice leads man to heaven; no one can keep this unless he is unencumbered and lightly equipped. For those wealthy men, who are loaded with many and great burthens, proceed along the way of death, which is very broad, since destruction rules with extended sway. The precepts which God gives for justice, and the things which we bring forward under the teaching of God respecting virtue and the truth, are bitter and as poisons to these. And if they shall dare to oppose these things, they must own themselves to be enemies of virtue and justice. I will now come to the remaining part of the subject, that an end may be put to the work. But this remains, that we should treat of the judgment of God, which will then be established when our Lord shall return to the earth to render to every one either a reward or punishment, according to his desert. Therefore, as we spoke in the fourth book concerning His first advent,[1287] so in this book we will relate His second advent, which the Jews also both confess and hope for; but in vain, since He must return to the confusion[1288] of those for whose call He had before come. For they who impiously treated Him with violence in His humiliation, will experience Him in His power as a conqueror; and, God requiting them, they will suffer all those things which they read and do not understand; inasmuch as, being polluted with all sins, and moreover sprinkled with the blood of the Holy One, they were devoted to eternal punishment by that very One on whom they laid wicked hands. But we shall have a separate subject against the Jews, in which we shall convict them of error and guilt.

[1285] Latrant.

[1286] Impedimentis.

[1287] [See p. 108, supra.]

[1288] Ad confundendos. Others read "consolandos."

CHAP. II.—OF THE ERROR OF THE PHILOSOPHERS, AND OF THE DIVINE WISDOM, AND OF THE GOLDEN AGE.

Now let us instruct those who are ignorant of the truth. It has been so determined by the arrangement of the Most High God, that this unrighteous age, having run the course[1289] of its appointed times, should come to an end; and all wickedness being immediately extinguished, and the souls of the righteous being recalled to a happy life, a quiet, tranquil, peaceful, in short, golden age, as the poets call it, should flourish, under the rule of God Himself. This was especially the cause of all the errors of the philosophers, that they did not comprehend the system of the world, which comprises the whole of wisdom. But it cannot be comprehended by our own perception and innate intelligence, which they wished to do by themselves without a teacher. Therefore they fell into various and ofttimes contradictory opinions, out of which they had no way of escape,

> And they remained fixed in the same mire,

as the comic writer[1290] says, since their conclusion does not correspond with their assumptions;[1291] inasmuch as they had assumed things to be true which could not be affirmed, and proved without the knowledge of the truth and of heavenly things. And this knowledge, as I have often said already, cannot exist in a man unless it is derived from the teaching of God. For if a man is able to understand divine things, he will be able also to perform them; for to understand is, as it were, to follow in their track. But he is not able to do the things which God does, because he is clothed with a mortal body; therefore he cannot even understand those things which God does. And whether this is possible is easy for every one to measure, from the immensity of the divine actions and works. For if you will contemplate the world, with all the things which it contains, you will assuredly understand how much the work of God surpasses the works of men. Thus, as great as is the difference between divine and human works, so great must be the distance between the wisdom of God and man. For because God is incorruptible and immortal, and therefore perfect because He is everlasting, His wisdom also is perfect, as He Himself is; nor can anything oppose it, because God Himself is subject to nothing.

But because man is subject to passion, his wisdom also is subject to error; and as many things hinder the life of man, so that it cannot be perpetual, so also his wisdom must be hindered by many things: so that it is not perfect in entirely perceiving the truth. Therefore there is no human wisdom, if it strives by itself to attain to the conception and knowledge of the truth; inasmuch as the mind of man, being bound up with a frail body, and enclosed in a dark abode, is neither able to wander at large, nor clearly to perceive the truth, the knowledge of which belongs to the divine nature. For His works are known to God alone. But man cannot attain this knowledge by reflection or disputation, but by learning and hearing from Him who alone is able to know and to teach. Therefore Marcus Tullius,[1292] borrowing from Plato the sentiment of Socrates, who said that the time had come for himself to depart from life, but that they before whom he was pleading his cause were still alive, says: Which is better is known to the immortal gods; but I think that no man knows. Wherefore all the sects of philosophers must be far removed from the truth, because they who established them were men; nor can those things have any foundation or firmness which are unsupported by any utterances of divine voices.

[1289] Decurso temporum spatio. A metaphor taken from the chariot course; spatium being used for the length of the course, between the metæ, or goals.

[1290] Ter., *Phorm.*, v. 2.

[1291] Assumptio: often used for the minor proposition in a syllogism.

[1292] *Tusc. Disp.*, i. 41.

CHAP. III.—OF NATURE, AND OF THE WORLD; AND A CENSURE OF THE STOICS AND EPICUREANS.

And since we are speaking of the errors of philosophers, the Stoics divide nature into two parts—the one which effects, the other which affords itself tractable for action. They say that in the former is contained all the power of perception, in the latter the material, and that the one cannot act without the other. How can that which handles and that which is handled be one and the same thing? If any one should say that the potter is the same as the clay, or that the clay is the same as the potter, would he not plainly appear to be mad? But these men comprehend under the one name of nature two things which are most widely different, God and the world, the Maker and the work; and say that the one can do nothing without the other, as though God were mixed up in nature with the world. For sometimes they so mix them together, that God Himself is the mind of the world, and that the world is the body of God; as though the world and God began to exist at the same time, and God did not Himself make the world. And they themselves also confess this at other times, when they say that it was made for the sake of men, and that God could, if He willed it, exist without the world, inasmuch as God is the divine and eternal mind, separate and free from a body. And since they were unable to understand His power and majesty, they mixed Him[1293] with the world, that is, with His own work. Whence is that saying of Virgil:[1294]—

“A spirit whose celestial flame
Glows in each member of the frame,
And stirs the mighty whole.”

What, then, becomes of their own saying, that the world was both made and is governed by the divine providence? For if He made the world, it follows that He existed without the world; if He governs it, it is plain that it is not as the mind governs the body, but as a master rules the house, as a pilot the ship, as a charioteer the chariot. Nor, however, are they mixed with those things which they govern. For if all these things which we see are members of God, then God is rendered insensible by them, since the members are without sensibility, and mortal, since we see that the members are mortal. 197

I can enumerate how often lands shaken by sudden motions[1295] have either opened or sunk down precipitously; how often cities and islands have been overwhelmed by waves, and gone into the deep; marshes have inundated fruitful plains, rivers and pools have been dried up;[1296] mountains also have either fallen precipitously, or have been levelled with plains. Many districts, and the foundations of many mountains, are laid waste by latent and internal fire. And this is not enough, if God does not spare His own members, unless it is permitted man also to have some power over the body of God. Seas are built up, mountains are cut down, and the innermost bowels of the earth are dug out to draw forth riches. Why, should I say that we cannot even plough without lacerating the divine body? So that we are at once wicked and impious in doing violence to the members of God. Does God, then, suffer His body to be harassed, and endure to weaken Himself, or permit this to be done by man? Unless by chance that divine intelligence which is mixed with the world, and with all parts of the world, abandoned the first outer aspect[1297] of the earth, and plunged itself into the lowest depths, that it might be sensible of no pain from continual laceration. But if this is trifling and absurd, then they themselves were as devoid of intelligence as those are who have not perceived that the divine spirit is everywhere diffused, and that all things are held together by it, not however in such a manner that God, who is incorruptible, should Himself be mixed with heavy and corruptible elements. Therefore that is more correct which they derived from Plato, that the world was made by God, and is also governed by His providence. It was therefore befitting that Plato, and those who held the same opinion, should teach and explain what was the cause, what the reason, for the contriving of so great a work; why or for the sake of whom He made it.

[1293] Eum. Others read “eam,” referring it to “majestatem.”

[1294] *Æneid*, vi. 726.

[1295] i.e., earthquakes.

But the Stoics also say the world was made for the sake of men. I hear. But Epicurus is ignorant on what account or who made men themselves. For Lucretius, when he said that the world was not made by the gods, thus spoke:[1298]

> "To say, again, that for the sake of men they have willed to set in order the glorious nature of the world"—

then he introduced:—

> "Is sheer folly. For what advantage can our gratitude bestow on immortal and blessed beings, that for our, sake they should take in hand to administer aught?"

And with good reason. For they brought forward no reason why the human race was created or established by God. It is our business to set forth the mystery of the world and man, of which they, being destitute, were able neither to reach nor see the shrine of truth. Therefore, as I said a little before, when they had assumed that which was true, that is, that the world was made by God, and was made for the sake of men, yet, since their argument failed them in the consequences, they were unable to defend that which they had assumed. In fine, Plato, that he might not make the work of God weak and subject to ruin, said that it would remain for ever. If it was made for the sake of men, and so made as to be eternal, why then are not they on whose account it was made eternal? If they are mortal on account of whom it was made, it must also itself be mortal and subject to dissolution, for it is not of more value than those for whose sake it was made. But if his argument[1299] were consistent, he would understand that it must perish because it was made, and that nothing can remain for ever except that which cannot be touched.

[1296] Siccaverunt: rarely used in a neuter sense.

[1297] Primam terræ faciem: as opposed to the inner depths.

[1298] *De Rer. Nat.*, v. 157–166.

But he who says that it was not made for the sake of men has no argument. For if he says that the Creator contrived these works of such magnitude on His own account, why then were we produced? Why do we enjoy the world itself? what means the creation of the human race, and of the other living creatures? why do we intercept the advantages of others? why, in short, do we grow, decrease, and perish? What reason is implied in our production itself? what in our perpetual succession? Doubtless God wished us to be seen, and to frame, as it were, impressions[1300] with various representations of Himself, with which He might delight Himself. Nevertheless, if it were so, He would esteem living creatures as His care, and especially man, to whose command He made all things subject. But with regard to those who say that the world always existed: I omit that point, that itself cannot exist without some beginning, from which they are unable to extricate themselves; but I say this, if the world always existed, it can have no systematic arrangement.[1301] For what could arrangement have effected in that which never had a beginning? For before anything is done or arranged, there is need of counsel that it may be determined how it should be done; nor can anything be done without the foresight of a settled plan. Therefore the plan precedes every work. Therefore that which has not been made has no plan. But the world has a plan by which it both exists and is governed; therefore also it was made: if it was made, it will also be destroyed. Let them therefore assign a reason, if they can, why it was either made in the beginning or will hereafter be destroyed. 19

And because Epicurus or Democritus was unable to teach this, he said that it was produced of its own accord, the seeds[1302] coming together in all directions; and that when these are again resolved, discord and destruction will follow. Therefore he perverted[1303] that which he had correctly seen, and by his ignorance of system entirely overthrew the whole system, and reduced the world, and all things which are done in it, to the likeness of a most trifling dream, if no plan exists in human affairs. But since the world and all its parts, as we see, are governed by a wonderful plan; since the framing of the heaven, and the course of the stars and of the heavenly bodies, which is harmonious[1304] even in variety itself, the constant and wonderful arrangement of the seasons, the varied fruitfulness of the lands, the level plains, the defences and heapings up of mountains, the verdure and productiveness of the woods, the most salubrious bursting forth of fountains, the seasonable overflowings of rivers, the rich and abundant flowing[1305] in of the sea, the opposite and useful breathing[1306] of the winds, and all things, are fixed with the greatest regularity: who is so blind as to think that they were made without a cause, in which a wonderful disposition of most provident arrangement shines forth? If, therefore, nothing at all exists nor is done without a cause; if the providence of the Supreme God is manifest from the disposition of things, His excellency from their greatness, and His power from their government: therefore they are dull and mad who have said that there is no providence. I should not disapprove if they denied the existence of gods with this object, that they might affirm the existence of one; but when they did it with this intent, that they might say that there is none, he who does not think that they were senseless is himself senseless.

[1299] Quòd si ratio ei quadraret.

[1300] Little images, sigilla.

[1301] Rationem.

[1302] i.e., atoms.

[1303] Corrupit.

[1304] Æqualis.

[1305] Interfusio.

[1306] Aspiratio.

CHAP. IV.—THAT ALL THINGS WERE CREATED FOR SOME USE, EVEN THOSE THINGS WHICH APPEAR EVIL; ON WHAT ACCOUNT MAN ENJOYS REASON IN SO FRAIL A BODY.

But we have spoken sufficiently on the subject of providence in the first book. For if it has any existence, as appears from the wonderful nature of its works, it must be that the same providence created man and the other animals. Let us therefore see what reason there was for the creation of the human race, since it is evident, as the Stoics say, that the world was made for the sake of men, although they make no slight error in this very matter, in saying it was not made for the sake of man, but of men. For the naming of one individual comprehends the whole human race. But this arises from the fact that they are ignorant that one man only was made by God, and they think that men were produced in all lands and fields like mushrooms. But Hermes was not ignorant that man was both made by God and after the likeness of God. But I return to my subject. There is nothing, as I imagine, which was made on its own account; but whatever is made at all must necessarily be made for some purpose. For who is there either so senseless or so unconcerned as to attempt to do anything at random, from which he expects no utility, no advantage? He who builds a house does not build it merely for this purpose, that it may be a house, but that it may be inhabited. He who builds a ship does not bestow his labour on this account, only that the ship may be visible, but that men may sail in it. Likewise he who designs and forms any vessel does not do it on this account, that he may only appear to have done it, but that the vessel when made may contain something necessary for use. In like manner, other things, whatever are made, are plainly not made superfluously, but for some useful purposes.

It is plain, therefore, that the world was made by God, not on account of the world itself; for since it is without sensibility, it neither needs the warmth of the sun, or light, or the breath of the winds, or the moisture of showers, or the nourishment of fruits. But it cannot even be said that God made the world for His own sake, since He can exist without the world, as He did before it was made; and God Himself does not make use of all those things which are contained in it, and which are produced. It is evident, therefore, that the world was constructed for the sake of living beings, since living beings enjoy those things of which it consists; and that these may live and exist, all things necessary for them are supplied at fixed times. Again, that the other living beings were made for the sake of man, is plain from this, that they are subservient to man, and were given for his protection and service; since, whether they are of the earth or of the water, they do not perceive the system of the world as man does. We must here reply to the philosophers, and especially to Cicero, who says: “Why should God, when He made all things on our account, make so large a quantity of 199 snakes and vipers? why should He scatter so many pernicious things by land and by sea?” A very wide subject for discussion, but it must be briefly touched upon, as in passing. Since man is formed of different and opposing elements, soul and body, that is, heaven and earth, that which is slight and that which is perceptible to the senses, that which is eternal and that which is temporal, that which has sensibility and that which is senseless, that which is endued with light and that which is dark, reason itself and necessity require that both good and evil things should be set before man—good things which he may use, and evil things which he may guard against and avoid.

For wisdom has been given to him on this account, that, knowing the nature of good and evil things, he may exercise the force of his reason in seeking the good and avoiding the evil. For because wisdom was not given to the other animals, they were both defended with natural clothing and were armed; but in the place of all these He gave to man that which was most excellent, reason only. Therefore He formed him naked and unarmed, that wisdom might be both his defence and covering. He placed his defence and ornament not without, but within not in the body, but in the heart. Unless, therefore, there were evils which he might guard against, and which he might distinguish from good and useful things, wisdom was not necessary for him. Therefore let Marcus Tullius know that reason was either given to man that he might take fishes on account of his own use, and avoid snakes and vipers for the sake of his own safety; or that good and evil things were set before him on this account, because he had received wisdom, the whole force of which is occupied in distinguishing things good and evil.[1307] Great, therefore, and right, and admirable is the force, and reason, and power of man, for whose sake God made the world itself and all things, as many as exist, and gave him so much honour that He set him over all things, since he alone could admire the works of God. Most excellently, therefore, does our Asclepiades,[1308] in discussing the providence of the Supreme God in that book which he wrote to me, say: "And on this account any one may with good reason think that the divine providence gave the place nearest to itself to him who was able to understand its arrangement. For that is the sun: who so beholds it as to understand why it is the sun, and what amount of influence it has upon the other parts of the system? this is the heaven, who looks up to it? this is the earth, who inhabits it? this is the sea, who sails upon it? this is fire, who makes use of it?" Therefore the Supreme God did not arrange these things on account of Himself, because He stands in need of nothing, but on account of man, who might fitly make use of them.

[1307] [The parables of nature are admirably expounded by Jones of Nayland. See his *Zoologica Ethica*, his *Book of Nature*, and his *Moral Character of the Monkey*, vols. iii., xi., and xii., *Works*, London, 1801.]

[1308] Asclepiades was a Christian writer, and contemporary of Lactantius, to whom he wrote a book on the providence of God. [According to Eusebius, a bishop of this name presided at Antioch from a.d. 214 to 220; but this is evidently another.]

CHAP. V.—OF THE CREATION OF MAN, AND OF THE ARRANGEMENT OF THE WORLD, AND OF THE CHIEF GOOD.

Let us now assign the reason why He made man himself. For if the philosophers had known this, they would either have maintained those things which they had found to be true, or would not have fallen into the greatest errors. For this is the chief thing; this is the point on which everything turns. And if any one does not possess this, the truth altogether glides away from him. It is this, in short, which causes them to be inconsistent with reason;[1309] for if this had shone upon them, if they had known all the mystery[1310] of man, the Academy would never have been in entire opposition[1311] to their disputations, and to all philosophy. As, therefore, God did not make the world for His own sake, because He does not stand in need of its advantages, but for the sake of man, who has the use of it, so also He made man himself for His own sake. What advantage is there to God in man, says Epicurus, that He should make him for His own sake? Truly, that there might be one who might understand His works; who might be able both to admire with his understanding, and to express with his voice, the foresight displayed in their arrangement, the order of their creation, the power exerted in their completion. And the sum of all these things is, that he should worship God.[1312] For he who understands these things worships Him; he follows Him with due veneration as the Maker of all things, He as his true Father, who measures the excellence of His majesty according to the invention, the commencement, and completion of His works. What more evident argument can be brought forward that God both made the world for the sake of man, and man for His own sake, than that he alone of all living creatures has been so formed that his eyes are directed towards heaven, his face looking towards God, his countenance is in fellowship with his Parent, so that God appears, as it were, 200 with outstretched hand to have raised man from the ground, and to have elevated him to the contemplation of Himself. "What, then," he says, "does the worship paid by man confer on God, who is blessed, and in want of nothing? Or if He gave such honour to man as to create the world for his sake, to furnish him with wisdom, to make him lord of all things living, and to love him as a son, why did He make him subject to death and decay? why did He expose the object of His love to all evils? when it was befitting that man should be happy, as though closely connected with God, and everlasting as He is, to the worship and contemplation of whom he was formed."

[1309] Illis non quadrare rationem.

[1310] Sacramentum.

[1311] De transverso jugulasset. The Academics, affirming that nothing was certain, opposed the tenets of the other philosophers, who maintained their own opinions respectively.

[1312] [The law of his being is stated in Bacon's words: "Homo naturæ *minister et interpres*," *Nov. Org.*, i. 1. It is his duty to comprehend what he expounds, and to lend his voice to nature in the worship of God. See the *Benedicite*, or "Song of the Three Children," in the apocryphal Bible.]

Although we have taught these things for the most part in a scattered manner in the former books, nevertheless, since the subject now specially requires it, because we have undertaken to discuss the subject of a happy life, these things are to be explained by us more carefully and fully, that the arrangement made by God, and His work and will, may be known. Though He was always able by His own immortal Spirit to produce innumerable souls, as He produced the angels, to whom there exists immortality without any danger and fear of evils, yet He devised an unspeakable work, in what manner He might create an infinite multitude of souls, which being at first united with frail and feeble bodies, He might place in the midst between good and evil, that He might set virtue before them composed as they were of both natures; that they might not attain to immortality by a delicate and easy course of life, but might arrive at that unspeakable reward of eternal life with the utmost difficulty and great labours. Therefore, that He might clothe them with limbs which were heavy and liable to injury,[1313] since they were unable to exist in the middle void, the weight and gravity of the body sinking downwards, He determined that an abode and dwelling-place should first be built for them. And thus with unspeakable energy and power He contrived the surpassing works of the world; and having suspended the light elements on high, and depressed the heavy ones to the depths below, He strengthened the heavenly things, and established the earthly. It is not necessary at present to follow out each point separately, since we discussed them all together in the second book.

Therefore He placed in the heaven lights, whose regularity, and brightness, and motion, were most suitably proportioned to the advantage of living beings. Moreover, He gave to the earth, which He designed as their dwelling-place, fruitfulness for bringing forth and producing various[1314] things, that by the abundance of fruits and green herbs it might supply nourishment according to the nature and requirements of each kind. Then, when He had completed all things which belonged to the condition of the world, He formed man from the earth itself, which He prepared for him from the beginning as a habitation; that is, He clothed and covered his spirit with an earthly body, that, being compacted of different and opposing materials, he might be susceptible of good and evil; and as the earth itself is fruitful for the bringing forth of grain, so the body of man, which was taken from the earth, received the power of producing offspring, that, inasmuch as he was formed of a fragile substance, and could not exist for ever, when the space of his temporal life was past, he might depart, and by a perpetual succession renew that which he bore, which was frail and feeble. Why, then, did He make him frail and mortal, when He had built the world for his sake? First of all, that an infinite number of living beings might be produced, and that He might fill all the earth with a multitude; in the next place, that He might set before man virtue, that is, endurance of evils and labours, by which he might be able to gain the reward of immortality. For since man consists of two parts, body and soul, of which the one is earthly, the other heavenly, two lives have been assigned to man: the one temporal, which is appointed for the body; the other everlasting, which belongs to the soul. We received the former at our birth we attain to the latter by striving, that immortality might not exist to man without any difficulty. That earthly one is as the body, and therefore has an end; but this heavenly one is as the soul, and therefore has no limit. We received the first when we were ignorant of it, this second knowingly; for it is given to virtue, not to nature, because God wished that we should procure life for ourselves in life.

[1313] Vexabilibus.

[1314] Varia. Others read, "fæcunditatem variam generandi."

For this reason He has given us this present life, that we may either lose that true and eternal life by our vices, or win it[1315] by virtue. The chief good is not contained in this bodily life, since, as it was given to us by divine necessity, so it will again be destroyed by divine necessity. Thus that which has an end does not contain the chief good. But the chief good is contained in that spiritual life which we acquire by ourselves, because it cannot contain evil, or have an end; to which subject nature and the system of the body afford an argument. For other animals incline towards the ground, because they are earthly, and are incapable of immortality, which is from heaven; but man is upright and looks towards heaven,[1316] because immortality is proposed to him; which, however, does not come, unless 20 it is given to man by God. For *otherwise* there would be no difference between the just and the unjust, since every man who is born would become immortal. Immortality, then, is not the consequence[1317] of nature, but the reward and recompense of virtue. Lastly, man does not immediately upon his birth walk upright, but at first on all fours,[1318] because the nature of his body and of this present life is common to us with the dumb animals; afterwards, when his strength is confirmed, he raises himself, and his tongue is loosened so that he speaks plainly, and he ceases to be a dumb animal. And this argument teaches that man is born mortal; but that he afterwards becomes immortal, when he begins to live in conformity with the will[1319] of God, that is, to follow righteousness,[1320] which is comprised in the worship of God, since God raised man to a view of the heaven and of Himself. And this takes place when man, purified in the heavenly laver, lays aside[1321] his infancy together with all the pollution of his past life, and having received an increase of divine vigour, becomes a perfect and complete man.

[1315] Mereamur.

[1316] [Our author never wearies of this reference to Ovid's beautiful verses. Compare Cowper (*Task*, book v.) as follows:—
“Brutes graze the mountain-top with faces prone
And eyes intent upon the scanty herb
It yields them; or, recumbent on its brow,
Ruminate heedless of the scene outspread
Beneath, beyond, and stretching far away
From inland regions to the distant main.
Not so the mind that has been touched from heaven.
. . . She often holds,
With those fair ministers of light to man
That nightly fill the skies with silent pomp,
Sweet conference,” etc.]

[1317] Sequela.

[1318] Quadrupes.

Therefore, because God has set forth virtue before man, although the soul and the body are connected together, yet they are contrary, and oppose one another. The things which are good for the soul are evil to the body, that is, the avoiding of riches, the prohibiting of pleasures, the contempt of pain and death. In like manner, the things which are good for the body are evil to the soul, that is, desire and lust, by which riches are desired, and the enjoyments of various pleasures, by which the soul is weakened and destroyed.[1322] Therefore it is necessary, that the just and wise man should be engaged in all evils, since fortitude is victorious over evils; but the unjust in riches, in honours, in power. For these goods relate to the body, and are earthly; and these men also lead an earthly life, nor are they able to attain to immortality, because they have given themselves up to pleasures which are the enemies of virtue. Therefore this temporal life ought to be subject to that eternal life, as the body is to the soul. Whoever, then, prefers the life of the soul must despise the life of the body; nor will he in any other way be able to strive after that which is highest, unless he shall have despised the things which are lowest. But he who shall have embraced the life of the body, and shall have turned his desires downwards[1323] to the earth, is unable to attain to that higher life. But he who prefers to live well for eternity, will live badly[1324] for a time, and will be subjected to all troubles and labours as long as he shall be on earth, that he may have divine and heavenly consolation. And he who shall prefer to live well[1325] for a time, will live ill to eternity; for he will be condemned by the sentence of God to eternal punishment, because he has preferred earthly to heavenly goods. On this account, therefore, God seeks to be worshipped, and to be honoured by man as a Father, that he may have virtue and wisdom, which alone produce immortality. For because no other but Himself is able to confer that immortality, since He alone possesses it, He will grant[1326] to the piety of the man, with which he has honoured God, this reward, to be blessed to all eternity, and to be for ever in the presence of God and in the society of God.

[1319] Ex Deo.

[1320] [Justitiam sequi. I have substituted *righteousness* for the translator's *justice* here (see c. 25, p. 126, supra). Coleridge remarks on the weakness of the latter word. It may be, our author is quoting St. Paul (1 Tim. vi. 11 and 2 Tim. ii.), sectare justitiam, "follow after righteousness."]

[1321] Exponit.

[1322] Enervatus exstinguitur.

[1323] In terram dejecerit.

[1324] i.e., "in discomfort," liable to the evils of this life.

[1325] i.e., in comfort and luxury. On the whole passage see John xii. 25: "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."

N.B.—The following paragraphs to the end of the chapter are wanting many mss., and it is very doubtful whether they were written by Lactantius.

Nor can any one shelter himself under the pretext that the fault belongs to Him who made both good and evil. For why did He will that evil should exist if He hated it? Why did He not make good only, that no one might sin, no one commit evil? Although I have explained this in almost all the former books, and have touched upon it, though slightly, above, yet it must be mentioned repeatedly, because the whole matter turns on this point. For there could be no virtue unless He had made contrary things; nor can the power of good be at all manifest, except from a comparison with evil. Thus evil is nothing else but the explanation of good. Therefore if evil is taken away, good must also be taken away. If you shall cut off your left hand or foot, your body will not be entire, nor will life itself remain the same. Thus, for the due adjustment of the framework of the body, the left members are most suitably joined with the right. In like manner, if you make chessmen[1327] all alike, no one will play. If you shall give one colour[1328] only to the circus, no one will think it worth while to be a spectator, all the pleasure of the Circensian games being taken away. For he who first instituted the games was a favourer of one colour; but he introduced another as a rival, that there might be a contest, and some partisanship[1329] in the spectacle. Thus God, when He was fixing that which was good, and giving virtue, appointed also their contraries, with which they might contend. If an enemy and a fight be wanting, there is no victory. Take away a contest, and even virtue is nothing. How many are the mutual contests of men, and with what various arts are they carried on! No one, however, would be regarded as surpassing in bravery, swiftness, or excellence, if he bad no adversary with whom he might contend. And where victory is wanting, there also glory and the reward of victory must be absent together with it. Therefore, that he might strengthen virtue itself by continual exercise, and might make it perfect from its conflict with evils, He gave both together, because each of the two without the other is unable to retain its force. Therefore there is diversity, on which the whole system of truth depends.

[1326] Afficiet. Others read “afficit.”

[1327] Calculi, called also “latrunculi.” There were two sets, the one white, the other red or black.

[1328] The chariot-drivers in the contests of the circus were distinguished by different colours. Originally there were but two factions or parties, the white and the red; afterwards they were increased to four, the green and the azure being added. Domitian increased the number to six, but this was not in accordance with the usual practise.

[1329] Gratia. Thus Pliny, “Tanta gratia, tanta auctoritas in unâ vilissimâ tunicâ.” Cf. Juv., *Sat.*, xi. 195. Gibbon thus describes the scene: “The spectators remained in eager attention, their eyes fixed on the charioteers, their minds agitated with hope and fear for the success of the colour which they favoured.”

It does not escape my notice what may here be urged in opposition by more skilful persons. If good cannot exist without evil, how do you say that, before he had offended God, the first man lived in the exercise of good only, or that he will hereafter live in the exercise of good only? This question is to be examined by us, for in the former books I omitted it, that I might here fill up the subject. We have said above that the nature of man is made up of opposing elements; for the body, because it is earth, is capable of being grasped, of temporary duration, senseless, and dark. But the soul, because it is from heaven, is unsubstantial,[1330] everlasting, endued with sensibility, and full of lustre;[1331] and because these qualities are opposed to one another, it follows of necessity that man is subject to good and evil. Good is ascribed to the soul, because it is incapable of dissolution; evil to the body, because it is frail. Since, therefore, the body and the soul are connected and united together, the good and the evil must necessarily hold together; nor can they be separated from one another, unless when they (the body and soul) are separated. Finally, the knowledge of good and of evil was given at the same time to the first man; and when he understood this, he was immediately driven from the holy place in which there is no evil; for when he was conversant with that which was good only, he was ignorant that this itself was good. But after that he had received the knowledge of good and evil, it was now unlawful for him to remain in that place of happiness, and he was banished to this common world, that he might at once experience both of those things with the nature of which he had at once become acquainted. It is plain, therefore, that wisdom has been given to man that he may distinguish good from evil—that he may discriminate between things advantageous and things disadvantageous, between things useful and things useless—that he may have judgment and consideration as to what he ought to guard against, what to desire, what to avoid, and what to follow. Wisdom therefore cannot exist without evil; and that first author[1332] of the human race, as long as he was conversant with good only, lived as an infant, ignorant of good and evil. But, indeed, hereafter man must be both wise and happy without any evil; but this cannot take place as long as the soul is clothed with the abode of the body.

But when a separation shall have been made between the body and the soul, then evil will be disunited from good; and as the body perishes and the soul remains, so evil will perish and good be permanent. Then man, having received the garment of immortality, will be wise and free from evil, as God is. He, therefore, who wishes that we should be conversant with good only, especially desires this, that we should live without the body, in which evil is. But if evil is taken away, either wisdom, as I have said, or the body, will be taken from man; wisdom, that he may be ignorant of evil; the body, that he may not be sensible of it. But now, since man is furnished with wisdom to know, and a body to perceive, God willed that both should exist alike in this life, that virtue and wisdom may be in agreement. Therefore He placed man in the midst, between both, that he might have liberty to follow either good or evil. But He mingled with evil some things which appear good, that is, various and delightful enjoyments, that by the enticements of these He might lead men to the concealed evil. And He likewise mingled with good some things which appear evil—that is, hardships, and miseries, and labours—by the harshness and unpleasantness of which the soul, being offended, might shrink back from the concealed good. 203 But here the office of wisdom is needed, that we may see more with the mind than with the body, which very few are able to do; because while virtue is difficult and rarely to be found, pleasure is common and public. Thus it necessarily happens that the wise man is accounted as a fool, who, while he seeks good things which are not seen, permits those which are seen to slip from his hands; and while he avoids evils which are not seen, runs into evils which are before the eyes; which happens to us when we refuse neither torture nor death in behalf of the faith, since we are driven to the greatest wickedness, so as to betray the faith and deny the true God, and to sacrifice to dead and death-bearing gods. This is the cause why God made man mortal, and made him subject to evils, although he had framed the world for his sake, namely, that he might be capable of virtue, and that his virtue might reward him with immortality. Now virtue, as we have shown, is the worship of the true God.

[1330] Tenuis.

[1331] Illustris.

[1332] Princeps.

CHAP. VI.—WHY THE WORLD AND MAN WERE CREATED. HOW UNPROFITABLE IS THE WORSHIP OF FALSE GODS.

Now let us mark the whole argument by a brief definition.[1333] The world has been created for this purpose, that we may be born; we are born for this end, that we may acknowledge the Maker of the world and of ourselves—God; we acknowledge Him for this end, that we may worship Him; we worship Him for this end, that we may receive immortality as the reward of our labours, since the worship of God consists of the greatest labours; for this end we are rewarded with immortality, that being made like to the angels, we may serve the Supreme Father and Lord for ever, and may be to all eternity a kingdom to God. This is the sum of all things, this the secret of God, this the mystery of the world, from which they are estranged, who, following present gratification, have devoted themselves to the pursuit of earthly and frail goods, and by means of deadly enjoyments have sunk as it were in mire and mud their souls, which were born for heavenly pursuits.

Let us now, in the next place, inquire whether there is anything reasonable in the worship of these gods; for if they are many, if they are worshipped only on this account by men, that they may afford them riches, victories, honours, and all things, which are of no avail except for the present; if we are produced without cause—if no providence is employed in the production of men—if we are brought forth by chance for ourselves, and for the sake of our own pleasure—if we are nothing after death,—what can be so superfluous, so empty, so vain, as the affairs of man, and the world itself? which, though it is of incredible magnitude, and constructed with such wonderful arrangement, is nevertheless occupied with trifling subjects. For why should the breathings of the winds put the clouds in motion? Why should lightnings shine forth, thunders roar, or showers fall, that the earth may bring forth its increase, and nourish its various productions? Why, in short, should all nature labour that nothing may be wanting of those things by which the life of man is sustained, if it is vain, if we utterly perish, if there is in us nothing of greater advantage to God? But if it is unlawful to be spoken, and is not to be thought possible, that that which you see to be most in accordance with reason was not established on account of some reason of importance, what reason can there be in these errors of depraved religions, and in this persuasion of philosophers, by which they imagine that souls perish? Assuredly there is none; for what have they to say why the gods so regularly supply to men everything in its season? Is it that we may present to them corn and wine, and the odour of incense, and the blood of cattle? Which things cannot be acceptable to the immortals, because they are perishable; nor can they be of use to beings destitute of bodies, because these things have been given for the use of those possessed of bodies; and yet if they required these things, they could bestow them upon themselves when they wished. Whether, therefore, souls perish or exist for ever, what principle is involved in the worship of the gods, or by whom was the world established? Why, or when, or how long, or how far were men produced, or on what account? Why do they arise, die, succeed one another, are renewed? What do the gods obtain from the worship of those who after death are about to have no existence? What do they perform, what do they promise, what do they threaten, which is worthy of men or of gods? Or if souls remain after death, what do they do or are they about to do respecting them? What need is there to them of a treasure-house of souls? From what source do they themselves arise? How, or why, or whence are they so many? Thus it comes to pass, that if you depart from that sum of things which we comprised above, all system is destroyed, and all things return[1334] to nothing.

[1333] Circumscriptione.

[1334] Revolvantur. Others read “resolvantur.”

CHAP. VII.—OF THE VARIETY OF PHILOSOPHERS, AND THEIR TRUTH.

And because the philosophers did not comprehend this main point, they were neither able to comprehend truth, although they for the most part both saw and explained those things of which the main point itself consists. But different persons brought forward all these things, and in different ways, not connecting the causes of things, nor the consequences, nor the reasons, so that they might join together and complete that main point which comprises the whole. But it is easy to show that almost the whole truth has been divided by philosophers and sects. For we do not overthrow philosophy, as the Academics are accustomed to do, whose plan was to reply to everything, which is rather to calumniate and mock; but we show that no sect was so much out of the way, and no philosopher so vain, as not to see something of the truth.[1335] But while they are mad with the desire of contradicting, while they defend their own arguments even though false, and overthrow those of others even though true, not only has the truth escaped from them, which they pretended that they were seeking, but they themselves lost it chiefly through their own fault. But if there had been any one to collect together the truth which was dispersed amongst individuals and scattered amongst sects, and to reduce it to a body, he assuredly would not disagree with us. But no one is able to do this, unless he has experience[1336] and knowledge of the truth. But to know the truth belongs to him only who has been taught by God. For he cannot in any other way reject the things which are false, or choose and approve of those which are true; but if even by chance he should effect this, he would most surely act the part of the philosopher; and though he could not defend those things by divine testimonies, yet the truth would explain itself by its own light. Wherefore the error of those is incredible, who, when they have approved of any sect, and have devoted themselves to it, condemn all others as false and vain, and arm themselves for battle, neither knowing what they ought to defend nor what to refute; and make attacks everywhere, without distinction,[1337] upon all things which are brought forward by those who disagree with them.

On account of these most obstinate contentions of theirs, no philosophy existed which made a nearer approach to the truth, for the whole truth has been comprised by these in separate portions.[1338] Plato said[1339] that the world was made by God: the prophets[1340] speak the same; and the same is apparent from the verses of the Sibyl. They therefore are in error, who have said either that all things were produced of their own accord or from an assemblage of atoms;[1341] since so great a world, so adorned and of such magnitude, could neither have been made nor arranged and set in order without some most skilful author, and that very arrangement by which all things are perceived to be kept together and to be governed bespeaks[1342] an artificer with a most skilful mind. The Stoics say that the world, and all things which are in it, were made for the sake of men: the sacred writings[1343] teach us the same thing. Therefore Democritus was in error, who thought that they were poured forth from the earth like worms, without any author or plan. For the reason of man's creation belongs to a divine mystery; and because he was unable to know this, he drew[1344] down man's life to nothing. Aristo asserted that men were born to the exercise of virtue; we are also reminded of and learn the same from the prophets. Therefore Aristippus is deceived, who made man subject to pleasure, that is, to evil, as though he were a beast. Pherecydes and Plato contended that souls were immortal; but this is a peculiar doctrine in our religion. Therefore Dicæarchus was mistaken, together with Democritus, who argued that souls perished with the body and were dissolved, Zeno the Stoic taught that there were infernal regions, and that the abodes of the good were separated from the wicked; and that the former enjoyed peaceful and delightful regions, but that the latter suffered punishment in dark places, and in dreadful abysses of mire: the prophets show the same thing. Therefore Epicurus was mistaken, who thought that that was an invention[1345] of the poets, and explained those punishments of the infernal regions, which are spoken of, as happening in this life. Therefore the philosophers touched upon the whole truth, and every secret of our holy religion; but when others denied it, they were unable to defend that which they had found, because the system did not agree[1346] with the particulars; nor were they able to reduce to a summary those things which they had perceived to be true, as we have done above.

[1335] [See Clement, sparsim, and notably (cap. 5 of *Stromata*) vol. ii. p. 305, this series.]

[1336] Veri peritus ac sciens.

[1337] Sine delectu.

[1338] Particulatim.

[1339] In the *Timæus*

[1340] Gen. i.; Ps. xxxiii.

[1341] Minutis seminibus conglobatis.

[1342] Confitetur.

[1343] Gen. i.; Ps. viii.; Heb. ii.

[1344] Deduxit ad nihilum.

[1345] Figmentum.

[1346] Singulis ratio non quadravit.

CHAP. VIII.—OF THE IMMORTALITY OF THE SOUL.

The one chief good, therefore, is immortality, for the reception of which we were originally formed and born. To this we direct our course; human nature regards this; to this virtue exalts us. And because we have discovered this good, it remains that we should also speak of immortality itself. The arguments of Plato, although they contribute much to the subject, have little strength to prove and fill up the truth, since he had neither summed up and collected into one the plan of the whole of this great mystery, nor had he comprehended the chief good. For although he perceived the truth respecting the immortality of the soul, yet he did not speak respecting it as though it were the chief good. We, therefore, are able to elicit the truth by more certain signs; for we have not collected it by doubtful surmise,[1347] but have known it by divine instruction. Now Plato thus reasoned, that whatever has perception by itself, and always moves, is immortal; for that that which has no beginning of motion is not about to have an end, because it cannot be deserted by itself. But this argument would give eternal existence even to dumb animals, unless he had made a distinction by the addition of wisdom. He added, therefore, that he might escape this common[1348] linking together, that the soul of man could not be otherwise than immortal, since its wonderful skill in invention, its quickness in reflection, and its readiness in perceiving and learning, its memory of the past, and its foresight of the future, and its knowledge of innumerable arts and subjects, which other living creatures do not possess, appear divine and heavenly; because of the soul, which conceives such great things, and contains such great things, no origin can be found on earth, since it has nothing of earthly admixture united with it. But that which is ponderous in man, and liable to dissolution, must be resolved into earth; whereas that which is slight and subtle is incapable of division, and when freed from the abode of the body, as from prison, it flies to the heaven, and to its own nature. This is a brief summary of the tenets of Plato, which are widely and copiously explained in his own writings.

Pythagoras also was previously of the same sentiments, and his teacher Pherecydes, whom Cicero reported to have been the first who discoursed respecting the immortality of the soul. And although all these excelled in eloquence, nevertheless in this contest at least, those who argued against this opinion had no less authority; Dicæarchus first, then Democritus, and lastly Epicurus: so that the matter itself, respecting which they were contending, was called into doubt. Finally, Tullius also having set forth the opinions of all these respecting immortality and death, declared that he did not know what was the truth. "Which of these opinions is true," he said, "some God may see."[1349] And again he says in another place: “Since each of these opinions had most learned defenders, it cannot be divined what is certainty.” But we have no need of divination, since the divinity itself has laid open to us the truth.

[1347] Suspicione.

[1348] Communitatem.

[1349] ["We must wait patiently," said Socrates, "until some one, either a god or man, teach us our moral and religious duties, and remove the darkness from our eyes."—*Alcibiad* , ii., *Opera*, vol. v. p. 101, Bipont.]

CHAP. IX.—OF THE IMMORTALITY OF THE SOUL, AND OF VIRTUE.

By these arguments, therefore, which neither Plato nor any other invented, the immortality of souls can be proved and perceived: which arguments we will briefly collect, since my discourse hastens on to relate the great judgment of God, which will be celebrated on the earth at the approaching end of the world.[1350] Before all things, since God cannot be seen by man, lest any one should imagine from this circumstance that God does not exist, because He was not seen by mortal eyes, among other wonderful arrangements.[1351] He also made many things the power of which is manifest, but the substance is not seen, as the voice, smell, the wind, that by the token and example of these things we might perceive God from His power and operation and works, although He did not fall under the notice of our eyes. What is clearer than the voice, or stronger than the wind, or more forcible than smell? Yet these, when they are borne through the air and come to our senses, and impel them by their efficacy, are not distinguished by the eyesight, but are perceived by other parts of the body. In like manner, God is not to be perceived by us through the sight or other frail sense; but He is to be beheld by the eyes of the mind, since we see His illustrious and wonderful works. For as to those who have altogether denied the existence of God, I should not only refuse to call them philosophers, but even deny them the name of men, who, with a close resemblance to dumb animals, consisted of body only, discerning nothing with their mind, and referring all things to the bodily senses, who thought that nothing existed but that which they beheld with their eyes. And because they saw that adversity befell the wicked, or prosperity happened to the good, they believed that all things were carried on by fortune, and that the world was established by nature, and not by providence.

Hence they at once fell into the absurdities[1352] which necessarily followed such a sentiment. But if there is a God who is incorporeal, invisible, and eternal, therefore it is credible that the soul, since it is not seen, does not perish after its departure from the body; for it is manifest that something exists which perceives and is vigorous, and yet does not come into sight. But, it is said, it is difficult to comprehend with the mind how the soul can retain its perception without those parts of the body in which the office of perception is contained. What about God? Is it easy to comprehend how He is vigorous without a body? But if they believe in the existence of gods who, if they exist, are plainly destitute of bodies, it must be 20 that human souls exist in the same way, since it is perceived from reason itself, and discernment, that there is a certain resemblance in man and God. Finally, that proof which even Marcus Tullius[1353] saw is of sufficient strength: that the immortality of the soul may be discerned from the fact that there is no other animal which has any knowledge of God; and religion is almost the only thing which distinguishes man from the dumb creation. And since this falls to man alone, it assuredly testifies that we may aim at, desire, and cultivate that which is about to be familiar and very near.

[1350] Appropinquante sæculorum fine.

[1351] Institutorum miracula.

[1352] Deliramenta.

[1353] *De Leg.*, i. 8.

Can any one, when he has considered the nature of other animals, which the providence of the Supreme God has made abject, with bodies bending down and prostrated to the earth, so that it may be understood from this that they have no intercourse with heaven, fail to understand that man alone of all animals is heavenly and divine, whose body raised from the ground,[1354] elevated countenance, and upright position, goes in quest of its origin, and despising, as it were, the lowliness of the earth, reaches forth to that which is on high, because he perceives that the highest good is to be sought by him in the highest place, and mindful of his condition in which God made him illustrious, looks towards his Maker? And Trismegistus most rightly called this looking a contemplation of God,[1355] which has no existence in the dumb animals. Since therefore wisdom, which is given to man alone, is nothing else but the knowledge of God, it is evident that the soul does not perish, nor undergo dissolution, but that it remains for ever, because it seeks after and loves God, who is everlasting, by the impulse of its very nature perceiving either from what source it has sprung, or to what it is about to return. Moreover, it is no slight proof of immortality that man alone makes use of the heavenly element. For, since the nature of the world consists of two elements[1356] which are opposed to one another—fire and water—of which the one is assigned to the heaven, the other to the earth, the other living creatures, because they are of the earth and mortal, make use of the element which is earthly and heavy: man alone makes use of fire, which is an element light, rising upward,[1357] and heavenly. But those things which are weighty depress to death, and those which are light elevate to life; because life is on high, and death below. And as there cannot be light without fire, so there cannot be life without light. Therefore fire is the element of light and life; from which it is evident that man who uses it is a partaker of an immortal condition, because that which causes life is familiar to him.

The gift of virtue also to man alone is a great proof that souls are immortal. For this will not be in accordance with nature if the soul is extinguished; for it is injurious to this present life. For that earthly life, which we lead in common with dumb animals, both seeks pleasure, by the varied and agreeable fruits of which it is delighted, and avoids pain, the harshness of which, by its unpleasant sensations, injures the nature of living beings, and endeavours to lead them to death, which dissolves the living being. If, therefore, virtue both prohibits man from those goods which are naturally desired, and impels him to endure evils which are naturally avoided, it follows that virtue is an evil, and opposed to nature; and he must necessarily be judged foolish who pursues it, since he injures himself both by avoiding present goods, and by seeking equally evils, without hope of greater advantage. For when it is permitted us to enjoy the sweetest pleasures, should we not appear to be without sense if we should not prefer to live in lowliness, in want, in contempt and ignominy, or not to live at all, but to be tormented with pain, and to die, when from these evils we should gain nothing to compensate us for the pleasure which we have given up? But if virtue is not an evil, and acts honourably, inasmuch as it despises vicious and shameful pleasures, and bravely, inasmuch as it neither fears pain nor death, that it may discharge its duty, therefore it must obtain some greater good than those things are which it despises. But when death has been undergone, what further good can be hoped for except immortality?

[1354] [Here again the reference to Ovid’s maxim. See pp. 41, 56, and 58, supra.]

[1355] θεώπιδα. Others read θεωρίαν, i.e., “a contemplation.”

[1356] [See the most instructive pages of Taylor Lewis again: *Plato against the Atheists*, p. 121.]

[1357] Sublime.

CHAP. X.—OF VICES AND VIRTUES, AND OF LIFE AND DEATH.

Let us now in turn pass on to those things which are opposed to virtue, that from these also the immortality of the soul may be inferred. All vices are for a time; for they are excited for the present. The impetuosity of anger is appeased when vengeance has been taken; the pleasure of the body puts an end[1358] to lust; desire is destroyed either by the full enjoyment of the objects which it seeks, or by the excitement of other affections; ambition, when it has gained the honours which it wished for, loses[1359] its strength; likewise the other vices are unable to stand their ground and remain, but they are ended by the very enjoyment which they desire. Therefore they withdraw and return. But virtue is perpetual, without any intermission; nor can he who has once taken it up depart from it. For if it should have any interruption,[1360] if we can at any time do without it, vices, which always oppose virtue, will return. Therefore it has not been grasped, if it deserts its post, if at any time it withdraws itself. But when it has established for itself a firm abode, it must necessarily be engaged in every act; nor can it faithfully drive away and put to flight vices, unless it shall fortify with a perpetual guard the breast which it inhabits. Therefore the uninterrupted duration[1361] of virtue itself shows that the soul of man, if it has received virtue, remains permanent, because virtue is perpetual, and it is the human mind alone which receives virtue. Since, therefore, vices are contrary to virtue, the whole systems must of necessity differ from and be contrary to each other. Because vices are commotions and perturbations of the soul; virtue, on the contrary, is mildness and tranquillity of mind. Because vices are temporary, and of short duration; virtue is perpetual and constant, and always consistent with itself. Because the fruits of vices, that is, pleasures, equally with themselves, are short and temporary, therefore the fruit and reward of virtue are everlasting. Because the advantage of vices is immediate, therefore that of virtue is future.

Thus it happens that in this life there is no reward of virtue, because virtue itself still exists. For as, when vices are completed in their performance, pleasure and their rewards follow; so, when virtue has been ended, its reward follows. But virtue is never ended except by death, since its highest office is in the undergoing of death: therefore the reward of virtue is after death. In fine, Cicero, in his *Tusculan Disputations*,[1362] perceived, though with doubt, that the chief good does not happen to man except after death. “A man will go,” he says, “with confident spirit, if circumstances shall so happen, to death, in which we have ascertained that there is either the chief good or no evil.” Death, therefore, does not extinguish man, but admits him to the reward of virtue. But he who has contaminated himself,[1363] as the same writer says, with vices and crimes, and has been the slave of pleasure, he truly, being condemned, shall suffer eternal punishment, which the sacred writings call the second death, which is both eternal and full of the severest torments.[1364] For as two lives are proposed to man, of which the one belongs to the soul, the other to the body; so also two deaths are proposed,—one relating to the body, which all must undergo according to nature, the other relating to the soul, which is acquired by wickedness and avoided by virtue. As this life is temporary and has fixed limits, because it belongs to the body; so also death is in like manner temporary and has a fixed end, because it affects the body.

[1358] Libidinis finis est.

[1359] Senescit.

[1360] Intervallum.

[1361] Perpetuitas.

[1362] *Tusc. Disp.*, i. 46.

[1363] *Ibid.*, i. 30.

[1364] [Tayler Lewis, *Plato*, etc., pp. 294–300; more especially, pp. 318–322.]

CHAP. XI.—OF THE LAST TIMES, AND OF THE SOUL AND BODY.

Therefore, when the times which God has appointed for death shall be completed, death itself shall be ended. And because temporal death follows temporal life, it follows that souls rise again to everlasting life, because temporal death has received an end. Again, as the life of the soul is everlasting, in which it receives the divine and unspeakable fruits of its immortality; also its death must be eternal, in which it suffers perpetual punishments and infinite torments for its faults. Therefore things are in this position, that they who are happy in this life, pertaining to the body and the earth, are about to be miserable for ever, because they have already enjoyed the good things which they preferred, which happens to those who adore false gods and neglect the true God. In the next place, they who, following righteousness, have been miserable, and despised, and poor in this life, and have often been harassed with insults and injuries on account of righteousness itself, because virtue cannot otherwise be attained, are about to be always happy, that since they have already endured evils, they may also enjoy goods. Which plainly happens to those who, having despised gods of the earth and frail goods, follow the heavenly religion of God, whose goods are everlasting, as He Himself who gave them. What shall I say of the works of the body and soul? Do not they show that the soul is not subject to death? For, as to the body, since it is itself frail and mortal, whatever works it contrives are equally perishable. For Tullius says that there is nothing which is wrought by the hands of man which is not at some time reduced to destruction, either through injury caused by men, or through length of time, which is the destroyer of all things.

But truly we see that the productions of the mind are immortal. For as many as, devoting themselves to the contempt of present things, have handed down to memory the monuments of their genius and great deeds, have plainly gained by these an imperishable name for their mind and virtue. Therefore, if the deeds of the body are mortal for this reason, because the body itself is mortal, it follows that the soul is shown to be immortal from this, because we 208
see that its productions are not mortal. In the same manner also, the desires of the body and of the soul declare that the one is mortal, the other everlasting. For the body desires nothing except what is temporal, that is, food, drink, clothing, rest, and pleasure; and it cannot desire or attain to these very things without the assent and assistance[1365] of the soul. But the soul of itself desires many things which do not extend[1366] to the duty or enjoyment of the body; and those are not frail, but eternal, as the fame of virtue, as the remembrance of the name. For the soul even in opposition to the body desires the worship of God, which consists in abstinence from desires and lusts, in the enduring of pain, in the contempt of death. From which it is credible that the soul does not perish, but is separated from the body, because

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[1365] Sine nutu et adminiculo animi.

[1366] Redundent.

the body can do nothing without the soul, but the soul can do many and great things without the body. Why should I mention that those things which are visible to the eyes, and capable of being touched by the hand, cannot be eternal, because they admit of external violence; but those things which neither come under the touch nor under the sight, but are apparent *only* in their force and method and effect, are eternal because they suffer no violence from without? But if the body is mortal on this account, because it is equally open to the sight and to the touch, therefore the soul is immortal for this reason, because it can be neither touched nor seen.

CHAP. XII.—OF THE SOUL AND THE BODY, AND OF THEIR UNION AND SEPARATION AND RETURN.

Now let us refute the arguments of those who maintain the opposite opinions, which Lucretius has related in his third book. Since, he says, the soul is born together with the body, it must necessarily die with the body. But the two cases are not similar. For the body is solid, and capable of being grasped[1367] both by the eyes and the hand; but the soul is slight,[1368] and eluding the touch and sight. The body is formed from the earth, and made firm; the soul has in it nothing concrete, nothing of earthly weight, as Plato maintained. For it could not have such great force, such great skill, such great rapidity, unless it derived its origin from heaven. The body, therefore, since it is made up of a ponderous and corruptible element, and is tangible and visible, is corrupted and dies; nor is it able to repel violence, because it comes under the sight and under the touch; but the soul, which by its slightness avoids all touch, can be dissolved by no attack. Therefore, although they are joined and connected together from birth, and the one which is formed of earthly material[1369] is, as it were, the vessel of the other, which is drawn out from heavenly fineness, when any violence has separated the two, which separation is called death, then each returns into its own nature; that which was of earth is resolved into earth; that which is of heavenly breath remains fixed, and flourishes always, since the divine spirit is everlasting. In fine, the same Lucretius, forgetting what he asserted, and what dogma he defended, wrote these verses:[1370]—

> "That also which before was from the earth passes back into the earth, and that which was sent from the borders of ether is carried again by the quarters of heaven."[1371]

But this language was not for him to employ, who contended that souls perished with the bodies; but he was overcome by the truth, and the true system stole upon him unawares. Moreover, that very inference which he draws, that the soul suffers dissolution, that is, that it perishes together with the body, since they are produced together, is both false, and is capable of being turned to the opposite direction. For the body does not perish together with the soul; but when the soul departs it remains entire for many days, and frequently by medical preparations it remains entire for a very long time. For if they both perished together, as they are produced together, the soul would not hastily depart and desert the body, but both would be dispersed alike at one point of time; and the body also, while the breath still remained in it, would dissolve and perish as quickly as the soul departs: yes, truly, the body, being dissolved, the soul would vanish, as moisture poured forth from a broken vessel. For if the earthly and frail body after the departure of the soul does not immediately flow away and waste into earth, from which it has its origin, therefore the soul, which is not frail, endures to eternity, since its origin is eternal. He says, since the understanding increases in boys, and is vigorous in young men, and is lessened in the aged, it is evident that it is mortal. First, the soul is not the same thing as the mind; for it is one thing that we live, another that we reflect. For it is the mind of those who are asleep which is at rest,[1372] not the soul; and in those who are mad, the mind is extinguished, the soul remains; and therefore they are not said to be without a soul, but to be deprived of their mind.[1373] Therefore the mind, that is, the understanding, is either increased or lessened according to age. The soul is always in its 209 own condition; and from the time when it receives the power of breathing, it remains the same even to the end, until, being sent forth from the confinement of the body, it flies back to its own abode. In the next place, the soul, although inspired by God, yet, because it is shut up in a dark abode of earthly flesh, does not possess knowledge, which belongs to divinity. Therefore it hears and learns all things, and receives wisdom by learning and hearing; and old age does not lessen wisdom, but increases it, if the age of youth has been passed in virtue; and if excessive old age shall have enfeebled the limbs, it is not the fault of the mind if the sight has vanished, if the tongue has become benumbed, if the hearing has grown deaf, but it is the fault of the body. But, it is said, the memory fails. What wonder, if the mind is oppressed by the ruin of the falling house, and forgets the past, not about to be divine on any other condition than if it shall have escaped the prison in which it is confined?

[1367] Comprehensibile.

[1368] Tenuis.

[1369] De terrenâ concretione.

[1370] *De Rer. Nat.*, ii. 999.

[1371] [Ex ætheris oris. Concerning αιθήρ consult Lewis, *Plato*, etc., pp. 127–129.]

But the soul, he says, is also subject to pain and grief, and loses its senses through drunkenness, whence it is evidently frail and mortal. On this account, therefore, virtue and wisdom are necessary, that both grief, which is contracted by the suffering and the sight of unworthy objects, may be repelled by fortitude, and that pleasure may be overcome, not only by abstaining from drinking, but also from other things. For if it be destitute of virtue, if it be given up to pleasure, and thus rendered effeminate, it will become subject to death, since virtue, as we have shown, is the contriver of immortality, as pleasure is of death. But death, as I have set forth, does not entirely extinguish and destroy, but visits with eternal torments. For the soul cannot entirely perish, since it received its origin from the Spirit of God, which is eternal. The soul, he says, is sensible even of disease of the body, and suffers forgetfulness of itself; and as it grows ill, so also it is often healed. This is therefore the reason why virtue is especially to be used, that the mind—not the soul[1374]—may not be harassed by any pain of the body, or undergo oblivion of itself. And since this has its seat in a certain part of the body, when any violence of disease has vitiated that part, it is moved from its place; and as though shaken, it departs from its station, about to return when a cure and health shall have remodelled its abode. For, since the soul is united with the body, if it is destitute of virtue, it grows sick by the contagion of the body, and from sharing its frailty the weakness extends to the mind. But when it shall be disunited from the body it will flourish by itself; nor will it now be assailed by any condition of frailty, because it has laid aside its frail covering. As the eye, he says, when torn out and separated from the body, can see nothing, so also the soul, when separated, can perceive nothing, because it is itself also a part of the body. This is false, and dissimilar to the case supposed; for the soul is not a part of the body, but in the body. As that which is contained in a vessel is not a part of the vessel, and these things which are in a house are not said to be a part of the house; so the mind is not a part of the body, because the body is either the vessel or the receptacle of the soul.

[1372] Sopitur.

[1373] Non exanimes, sed dementes vocantur.

[1374] [The original must be compared: Ne ullo corporis dolore frangatur et oblivionem sui non anima, sed mens patiatur. For νοῦς and ψυχή, see Lewis, ut supra, pp. 219, etc.]

Now, that is a much more empty argument which says that the soul appears to be mortal because it is not quickly sent forth from the body, but gradually unfolds itself from all the members, beginning from the extremity of the feet; as though, if it were eternal, it would burst forth in a single moment of time, which takes place in those who die by the sword. But they who are slain by disease are longer in breathing forth their spirit, so that as the limbs grow cold the soul is breathed forth. For, since it is contained in the material of the blood, as light is in the oil, that material being consumed by the heat of fevers, the extremities of the limbs must grow cold; since the more slender veins are extended into the extremities of the body, and the extreme and smaller streams are dried up when the fountain-spring fails. It must not, however, be supposed that, because the perception of the body fails, the sensibility of the soul is extinguished and perishes. For it is not the soul that becomes senseless when the body fails, but it is the body which becomes senseless when the soul takes its departure, because it draws all sensibility with it. But since the soul by its presence gives sensibility to the body, and causes it to live, it is impossible that it should not live and perceive by itself, since it is in itself both consciousness and life. For as to that which says,

> "But if our mind were immortal, it would not when dying complain so much of
> its dissolution as it would rejoice in passing abroad and quitting its
> vesture like a snake,"[1375]

[1375] Lucret., iii. 611.

I never saw any one who complained of his dissolution in death; but he perhaps had seen some Epicurean philosophizing even in death, and with his latest breath discoursing about his dissolution.

How can it be known whether he feels that he is in a state of dissolution, or that he is being set free from the body, when his tongue grows dumb at his departure? For as long as he perceives and has the power of speech, he is not yet dissolved; when he has suffered dissolution, he is now unable either to perceive or to speak, so that either he is not yet able to complain of his dissolution, or he is no longer able. But, it is said, he understands before he undergoes dissolution, that he must undergo it. Why should I mention that we see many of the dying, not complaining that they are undergoing dissolution, but testifying that they are passing out, and setting forth on their journey and walking? and they signify this by gesture, or if they still are able, they express it also by their voice. From which it is evident that it is not a dissolution which takes place, but a separation; and this shows that the soul continues to exist. Other arguments of the Epicurean system are opposed to Pythagoras, who contends that souls migrate from bodies worn out with old age and death, and gain admission[1376] into those which are new and recently born; and that the same souls are always reproduced at one time in a man, at another time in a sheep, at another in a wild beast, at another in a bird; and that they are immortal on this account, because they often change their abodes, consisting of various and dissimilar bodies. And this opinion of a senseless man, since it is ridiculous and more worthy of a stage-player than of a school of philosophy, ought not even to have been refuted seriously; for he who does this appears to be afraid lest any one should believe it. Therefore we must pass by those things which have been discussed in behalf of falsehood against falsehood; it is sufficient to have refuted those things which are against the truth. 210

[1376] Se insinuare.

CHAP. XIII.—OF THE SOUL, AND THE TESTIMONIES CONCERNING ITS ETERNITY.

I have made it evident, as I think, that the soul is not subject to dissolution. It remains that I bring forward witnesses by whose authority my arguments may be confirmed. And I will not now allege the testimony of the prophets, whose system and divination consist in this alone, the teaching that man was created for the worship of God, and for receiving immortality from Him; but I will rather bring forward those whom they who reject the truth cannot but believe. Hermes, describing the nature of man, that he might show how he was made by God, introduced this statement: "And the same out of two natures—the immortal and the mortal—made one nature, that of man, making the same partly immortal, and partly mortal; and bringing this, he placed it in the midst, between that nature which was divine and immortal, and that which was mortal and changeable, that seeing all things, he may admire all things." But some one may perhaps reckon him in the number of the philosophers, although he has been placed among the gods, and honoured by the Egyptians under the name of Mercury, and may give no more authority to him than to Plato or Pythagoras. Let us therefore seek for greater testimony. A certain Polites asked Apollo of Miletus whether the soul remains after death or goes to dissolution; and he replied in these verses:—

> "As long as the soul is bound by fetters to the body, perceiving corruptible sufferings, it yields to mortal pains; but when, after the wasting of the body, it has found a very swift dissolution of mortality, it is altogether borne into the air, never growing old, and it remains always uninjured; for the first-born providence of God made this disposition."

What do the Sibylline poems say? Do they not declare that this is so, when they say that the time will come when God will judge the living and the dead?—whose authority we will hereafter bring forward.[1377] Therefore the opinion entertained by Democritus, and Epicurus, and Dicæarchus concerning the dissolution of the soul is false; and they would not venture to speak concerning the destruction of souls, in the presence of any magician, who knew that souls are called forth from the lower regions by certain incantations, and that they are at hand, and afford themselves to be seen by human eyes, and speak, and foretell future events; and if they should thus venture, they would be overpowered by the fact itself, and by proofs presented to them. But because they did not comprehend the nature of the soul, which is so subtle that it escapes the eyes of the human mind, they said that it perishes. What of Aristoxenus, who denied that there is any soul at all, even while it lives in the body? But as on the lyre harmonious sound, and the strain which musicians call harmony, is produced

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1377 ["Dies iræ, dies illa,… Teste *David et Sibylla* " i.e., divine and ethnic oracles alike are full of it. See note 9, p. 116, supra. Elucidation V.]

by the tightening of the strings, so he thought that the power of perception existed in bodies from the joining together of the vitals, and from the vigour of the limbs; than which nothing can be said more senseless. Truly he had his eyes uninjured, but his heart was blind, with which he did not see that he lived, and had the mind by which he had conceived that very thought. But this has happened to many philosophers, that they did not believe in the existence of any object which is not apparent to the eyes; whereas the sight of the mind ought to be much clearer than that of the body, for perceiving those things the force and nature of which are rather felt than seen. 211

CHAP. XIV.—OF THE FIRST AND LAST TIMES OF THE WORLD.

Since we have spoken of the immortality of the soul, it follows that we teach how and when it is given to man; that in this also they may see the errors of their perverseness and folly, who imagine that some mortals have become gods by the decrees and dogmas of mortals; either because they had invented arts, or because they had taught the use of certain productions of the earth, or because they had discovered things useful for the life of men, or because they had slain savage beasts. How far these things were from deserving immortality we have both shown in the former books, and we will now show, that it may be evident that it is righteousness alone which procures for man eternal life, and that it is God alone who bestows the reward of eternal life. For they who are said to have been immortalized by their merits, inasmuch as they possessed neither righteousness nor any true virtue, did not obtain for themselves immortality, but death by their sins and lusts; nor did they deserve the reward of heaven, but the punishment of hell, which impends over them, together with all their worshippers. And I show that the time of this judgment draws near, that the due reward may be given to the righteous, and the deserved punishment may be inflicted on the wicked.

Plato and many others of the philosophers, since they were ignorant of the origin of all things, and of that primal period at which the world was made, said that many thousands of ages had passed since this beautiful arrangement of the world was completed; and in this they perhaps followed the Chaldeans, who, as Cicero has related in his first book respecting divination,[1378] foolishly say[1379] that they possess comprised in their memorials four hundred and seventy thousand years; in which matter, because they thought that they could not be convicted, they believed that they were at liberty[1380] to speak falsely. But we, whom the Holy Scriptures instruct to the knowledge of the truth, know the beginning and the end of the world, respecting which we will now speak in the end of our work, since we have explained respecting the beginning in the second book. Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place, and the condition of human affairs be remodelled for the better, the proof of which must first be related, that the matter itself may be plain. God completed the world and this admirable work of nature in the space of six days, as is contained in the secrets of Holy Scripture, and consecrated the seventh day, on which He had rested from His works. But this is the Sabbath-day, which in the language of the Hebrews received its name from the number,[1381] whence the seventh is the legitimate and complete number. For there are seven days, by the revolutions of which in order the circles of years are made up; and there are seven stars which do not set, and seven luminaries which are called planets,[1382] whose differing and unequal movements are believed to cause the varieties of circumstances and times.[1383]

[1378] i. 19.

[1379] Delirant.

[1380] Liberum esse.

Therefore, since all the works of God were completed in six days, the world must continue in its present state through six ages, that is, six thousand years. For the great day of God is limited by a circle of a thousand years, as the prophet shows, who says[1384] "In Thy sight, O Lord, a thousand years are as one day." And as God laboured during those six days in creating such great works, so His religion and truth must labour during these six thousand years, while wickedness prevails and bears rule. And again, since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquillity and rest from the labours which the world now has long endured. But how that will come to pass I will explain in its order. We have often said that lesser things and things of small importance are figures and previous shadowings forth of great things; as this day of ours, which is bounded by the rising and the setting of the sun, is a representation[1385] of that great day to which the circuit of a thousand years affixes its limits.[1386]

In the same manner also the fashioning of the earthly man held forth to the future the formation of the heavenly people. For as, when all things were completed which were contrived for the use of man, last of all, on the sixth day, He made man also, and introduced him into this world as into a home now carefully prepared; so now on the great sixth day the true man is being formed by the word of God, that is, a holy people is fashioned for righteousness by the doctrine and precepts of God. And as then a mortal and imperfect man 212 was formed from the earth, that he might live a thousand years in this world; so now from this earthly age is formed a perfect man, that being quickened by God, he may bear rule in this same world through a thousand years. But in what manner the consummation will take place, and what end awaits the affairs of men, if any one shall examine the divine writings he will ascertain. But the voices also of prophets of the world, agreeing with the heavenly, announce the end and overthrow of all things after a short time, describing as it were the last old age of the wearied and wasting world. But the things which are said by prophets and seers to be about to happen before that last ending comes upon the world, I will subjoin, being collected and accumulated from all quarters.

[1381] The word Sabbath means rest. [He derives it from שֶׁבַצ: but one wonders how these divers etymologies came into the use of Gentile believers. Compare vol. ii. Elucidation VIII. p. 443.]

[1382] Errantia.

[1383] [Efficere creduntur. Our author seems to guard himself against affirming the verity of the science of his times.]

[1384] Ps. xc. 4; see also 2 Pet. iii. 8.

[1385] Speciem gerere.

[1386] Determinat. [Compare p. 220, infra.]

CHAP. XV.—OF THE DEVASTATION OF THE WORLD AND CHANGE OF THE EMPIRES.

It is contained in the mysteries of the sacred writings, that a prince of the Hebrews, compelled by want of corn, passed into Egypt with all his family and relatives. And when his posterity, remaining long in Egypt, had increased into a great nation, and were oppressed by the heavy and intolerable yoke of slavery, God smote Egypt with an incurable stroke, and freed His people, leading them through the midst of the sea, when, the waves being cut asunder and parted on either side, the people went over on dry ground. And the king of the Egyptians endeavouring to follow them as they fled, the sea returning to its place, he was cut off, with all his people. And this deed so illustrious and so wonderful, although for the present it displayed to men the power of God, was also a foreshadowing and figure of a greater deed, which the same God was about to perform at the last consummation of the times, for He will free His people from the oppressive bondage of the world. But since at that time the people of God were one, and in one nation only, Egypt only was smitten. But now, because the people of God are collected out of all languages, and dwell among all nations, and are oppressed by those bearing rule over them, it must come to pass that all nations, that is, the whole world, be beaten with heavenly stripes, that the righteous people, who are worshippers of God, may be set free. And as then signs were given by which the coming destruction was shown to the Egyptians, so at the last time wonderful prodigies will take place throughout all the elements of the world, by which the impending destruction may be understood by all nations.

Therefore, as the end of this world approaches, the condition of human affairs must undergo a change, and through the prevalence of wickedness become worse; so that now these times of ours, in which iniquity and impiety have increased even to the highest degree, may be judged happy and almost golden in comparison of that incurable evil. For righteousness will so decrease, and impiety, avarice, desire, and lust will so greatly increase, that if there shall then happen to be any good men, they will be a prey to the wicked, and will be harassed on all sides by the unrighteous; while the wicked alone will be in opulence, but the good will be afflicted in all calumnies and in want. All justice will be confounded, and the laws will be destroyed. No one will then have anything except that which has been gained or defended by the hand: boldness and violence will possess all things. There will be no faith among men, nor peace, nor kindness, nor shame, nor truth; and thus also there will be neither security, nor government, nor any rest from evils. For all the earth will be in a state of tumult; wars will everywhere rage; all nations will be in arms, and will oppose one another; neighbouring states will carry on conflicts with each other; and first of all, Egypt will pay the penalties of her foolish superstitions, and will be covered with blood as if with a river. Then the sword will traverse the world, mowing down everything, and laying low all things as a crop. And—my mind dreads to relate it, but I will relate it, because it is about to happen—the cause of this desolation and confusion will be this; because the Roman name, by which the world is now ruled, will be taken away from the earth, and the government return to Asia; and the East will again bear rule, and the West be reduced to servitude.[1387] Nor ought it to appear wonderful to any one, if a kingdom founded with such vastness, and so long increased by so many and such men, and in short strengthened by such great resources, shall nevertheless at some time fall. There is nothing prepared by human strength which cannot equally he destroyed by human strength, since the works of mortals are mortal. Thus also other kingdoms in former times, though they had long flourished, were nevertheless destroyed. For it is related that the Egyptians, and Persians, and Greeks, and Assyrians had the government of the world; and after the destruction of them all, the chief power came to the Romans also. And inasmuch as they excel all other kingdoms in magnitude, with so much greater an overthrow will they fall, because those buildings which are higher than others have more weight for a downfall.[1388]

Seneca therefore not unskilfully divided the times of the Roman city by ages. For he said that at first was its infancy under King Romulus, by whom Rome was brought into being, 213 and as it were educated; then its boyhood under the other kings, by whom it was increased and fashioned with more numerous systems of instruction and institutions; but at length, in the reign of Tarquinius, when now it had begun as it were to be grown up, it did not endure slavery; and having thrown off the yoke of a haughty tyranny, it preferred to obey laws rather than kings; and when its youth was terminated by the end of the Punic war, then at length with confirmed strength it began to be manly.[1389] For when Carthage was taken away, which was long its rival in power, it stretched out its hands by land and sea over the whole world, until, having subdued all kings and nations, when the materials[1390] for war now failed, it abused its strength, by which it destroyed itself. This was its first old age, when, lacerated by civil wars and oppressed by intestine evil, it again fell back to the government of a single ruler, as it were revolving to a second infancy.[1391] For, having lost the liberty which it had defended under the guidance and authority of Brutus, it so grew old, as though it had no strength to support itself, unless it depended on the aid of its rulers. But if these things are so, what remains, except that death follow old age? And that it will so come to pass, the predictions of the prophets briefly announce under the cover[1392] of other names, so that no one can easily understand them. Nevertheless the Sibyls openly say that Rome is doomed to perish, and that indeed by the judgment of God, because it held His name in hatred; and being the enemy of righteousness, it destroyed the people who kept[1393] the truth. Hystaspes also, who was a very ancient king of the Medes, from whom also the river which is now called Hydaspes received its name, handed down to the memory of posterity a wonderful dream upon the interpretation of a boy who uttered divinations, announcing long before the founding of the Trojan nation, that the Roman empire and name would be taken away from the world.

[1387] [This could not have been ventured before Constantine’s time, and must have been bold even then. 2 Thess. ii. 7. P. 213, infra.]

[1388] [The Colosseum and its traditions may have influenced our author in this passage. See vol. iii. p. 108, supra.]

[1389] Juvenescere.

[1390] Materia.

[1391] [See p. 169, notes 1, 2, supra.]

[1392] Sub ambage; properly a “circumlocution.”

[1393] Alumnum veritatis. [P. 212, note 1, supra.]

CHAP. XVI.—OF THE DEVASTATION OF THE WORLD, AND ITS PROPHETIC OMENS.[1394]

But, test any one should think this incredible, I will show how it will come to pass. First, the kingdom will be enlarged, and the chief power, dispersed among many and divided,[1395] will be diminished. Then civil discords will perpetually be sown; nor will there be any rest from deadly wars, until ten kings arise at the same time, who will divide the world, not to govern, but to consume it. These, having increased their armies to an immense extent, and having deserted the cultivation of the fields, which is the beginning of overthrow and disaster, will lay waste and break in pieces and consume all things. Then a most powerful enemy will suddenly arise against him from the extreme boundaries of the northern region, who, having destroyed three of that number who shall then be in possession of Asia, shall be admitted into alliance by the others, and shall be constituted prince of all. He shall harass the world with an intolerable rule; shall mingle things divine and human; shall contrive things impious to relate, and detestable; shall meditate new designs in his breast, that he may establish the government for himself: he will change the laws, and appoint his own; he will contaminate, plunder, spoil, and put to death. And at length, the name being changed and the seat of government being transferred, confusion and the disturbance of mankind will follow. Then, in truth, a detestable and abominable time shall come, in which life shall be pleasant to none of men.

Cities shall be utterly overthrown, and shall perish; not only by fire and the sword, but also by continual earthquakes and overflowings of waters, and by frequent diseases and repeated famines. For the atmosphere will be tainted, and become corrupt and pestilential—at one time by unseasonable rains, at another by barren drought, now by colds, and now by excessive heats. Nor will the earth give its fruit to man: no field, or tree, or vine will produce anything; but after they have given the greatest hope in the blossom, they will fail in the fruit. Fountains also shall be dried up, together with the rivers; so that there shall not be a sufficient supply for drinking; and waters shall be changed into blood or bitterness. On account of these things, beasts shall fail on the land, and birds in the air, and fishes in the sea. Wonderful prodigies also in heaven shall confound the minds of men with the greatest terrors, and the trains of comets, and the darkness of the sun, and the colour of the moon, and the gliding of the falling stars. Nor, however, will these things take place in the accustomed manner; but there will suddenly appear stars unknown and unseen by the eyes; the sun will be perpetually darkened, so that there will be scarcely any distinction between the night and the day; the moon will now fail, not for three hours only, but overspread with perpetual blood, will go through extraordinary movements, so that it will not be easy for man to ascertain the courses of the heavenly bodies or the system of the times; for there will either be summer in the winter, or winter in the summer. Then the year will be shortened, and the month diminished, and the day contracted into a short space; and stars shall fall in great numbers, so that all the heaven will appear dark without any lights. The loftiest mountains also will fall, and be levelled with the plains; the sea will be rendered unnavigable.

[1394] PRODIGIIS. [THESE PRIMITIVE INTERPRETATIONS OF DANIEL AND ST. JOHN MAY BE COMPARED WITH THE EXPOSITIONS OF VICTORINUS, INFRA.]

[1395] Concisa.

And that nothing may be wanting to the evils of men and the earth, the trumpet shall be heard from heaven, which the Sibyl foretells in this manner:—

> "The trumpet from heaven shall utter its wailing voice."

And then all shall tremble and quake at that mournful sound.[1396] But then, through the anger of God against the men who have not known righteousness, the sword and fire, famine and disease, shall reign; and, above all things, fear always overhanging. Then they shall call upon God, but He will not hear them; death shall be desired, but it will not come; not even shall night give rest to their fear, nor shall sleep approach to their eyes, but anxiety and watchfulness shall consume the souls of men; they shall deplore and lament, and gnash their teeth; they shall congratulate the dead, and bewail the living. Through these and many other evils there shall be desolation on the earth, and the world shall be disfigured and deserted, which is thus expressed in the verses of the Sibyl:—

> "The world shall be despoiled of beauty, through the destruction of men."

For the human race will be so consumed, that scarcely the tenth part of men will be left; and from whence a thousand had gone forth, scarcely a hundred will go forth. Of the worshippers of God also, two parts will perish; and the third part, which shall have been proved, will remain.

[1396] [P. 210, note 2, supra Tuba spargens mirum sonum.]

CHAP. XVII.—OF THE FALSE PROPHET, AND THE HARDSHIPS OF THE RIGHTEOUS, AND HIS DESTRUCTION.

But I will more plainly set forth the manner in which this happens. When the close of the times draws nigh, a great prophet shall be sent from God to turn men to the knowledge of God, and he shall receive the power of doing wonderful things.[1397] Wherever men shall not hear him, he will shut up the heaven, and cause it to withhold its rains; he will turn their water into blood, and torment them with thirst and hunger; and if any one shall endeavour to injure him, fire shall come forth out of his mouth, and shall burn that man. By these prodigies and powers he shall turn many to the worship of God; and when his works shall be accomplished, another king shall arise out of Syria, born from an evil spirit, the overthrower and destroyer of the human race, who shall destroy that which is left by the former evil, together with himself. He shall fight against the prophet of God, and shall overcome, and slay him, and shall suffer him to lie unburied; but after the third day he shall come to life again; and while all look on and wonder, he shall be caught up into heaven. But that king will not only be most disgraceful in himself, but he will also be a prophet of lies; and he will constitute and call himself God, and will order himself to be worshipped as the Son of God; and power will be given him to do signs and wonders, by the sight of which he may entice men to adore him. He will command fire to come down from heaven, and the sun to stand and leave his course, and an image to speak; and these things shall be done at his word,—by which miracles[1398] many even of the wise shall be enticed by him. Then he will attempt to destroy the temple of God, and persecute the righteous people; and there will be distress and tribulation,[1399] such as there never has been from the beginning of the world.

As many as shall believe him and unite themselves to him, shall be marked by him as sheep; but they who shall refuse his mark will either flee to the mountains, or, being seized, will be slain with studied[1400] tortures. He will also enwrap righteous men with the books of the prophets, and thus burn them; and power will be given him to desolate[1401] the whole earth for forty-two months. That will be the time in which righteousness shall be cast out, and innocence be hated; in which the wicked shall prey upon the good as enemies; neither law, nor order, nor military discipline shall be preserved; no one shall reverence hoary locks, nor recognise the duty of piety, nor pity sex or infancy; all things shall be confounded and mixed together against right, and against the laws of nature. Thus the earth shall be laid waste, as though by one common robbery. When these things shall so happen, then the righteous and the followers of truth shall separate themselves from the wicked, and flee into solitudes. And when he hears of this, the impious king, inflamed with anger, will come with a great army, and bringing up all his forces, will surround all the mountain in which the righteous shall be situated, that he may seize them. But they, when they shall see themselves to be shut in on all sides and besieged, will call upon God with a loud voice, and implore the aid of heaven; and God shall hear them, and send from heaven a great king to rescue and free them, and destroy all the wicked with fire and sword. 215

[1397] [A final apparition of Elijah was anticipated by primitive believers, who regarded Mal. i. 5 as only partially fulfilled in the Baptist and the typical judgment of Jerusalem and the Jews under Vespasian. See Enoch and Elias, vol. v. p. 213; also iii. 591.]

[1398] Rev. xiii.; 2 Thess. ii.

[1399] Pressura et contritio.

[1400] Exquisitis cruciatibus.

[1401] Dan. vii.; Rev. ii.

CHAP. XVIII.—OF THE FORTUNES OF THE WORLD AT THE LAST TIME, AND OF THE THINGS FORETOLD BY THE SOOTHSAYERS.

That these things will thus take place, all the prophets have announced from the inspiration of God, and also the soothsayers at the instigation of the demons. For Hystaspes, whom I have named above, having described the iniquity of this last time, says that the pious and faithful, being separated from the wicked, will stretch forth their hands to heaven with weeping and mourning, and will implore the protection of Jupiter: that Jupiter will look to the earth, and hear the voices of men, and will destroy the wicked. All which things are true except one, that he attributed to Jupiter those things which God will do. But that also was withdrawn from the account, not without fraud on the part of the demons, viz., that the Son of God would then be sent, who, having destroyed all the wicked, would set at liberty the pious. Which, however, Hermes did not conceal. For in that book which is entitled the *Complete Treatise*, after an enumeration of the evils concerning which we have spoken, he added these things: “But when these things thus come to pass, then He who is Lord, and Father, and God, and the Creator of the first and one God, looking upon what is done, and opposing to the disorder His own will, that is, goodness, and recalling the wandering and cleansing wickedness, partly inundating it with much water, and partly burning it with most rapid fire, and sometimes pressing it with wars and pestilences, He brought His world to its ancient state and restored it.” The Sibyls also show that it would not be otherwise than that the Son of God should be sent by His supreme Father, to set free the righteous from the hands of the wicked, and to destroy the unrighteous, together with their cruel tyrants. One of whom thus wrote:—

> “He shall come also, wishing to destroy the city of the blest; and a king sent
> against him from the gods shall slay all the great kings and chief men:
> then judgment shall thus come from the Immortal to men.”

Also another Sibyl:—

> “And then God shall send a king from the sun, who shall cause all the earth to
> cease from disastrous war.”

And again another:—

> “He will take away the intolerable yoke of slavery which is placed on our neck,
> and he will do away with impious laws and violent chains.”

CHAP. XIX.—OF THE ADVENT OF CHRIST TO JUDGMENT, AND OF THE OVERCOMING OF THE FALSE PROPHET.

The world therefore being oppressed, since the resources of men shall be insufficient for the overthrow of a tyranny of immense strength, inasmuch as it will press upon the captive world with great armies of robbers, that calamity so great will stand in need of divine assistance. Therefore God, being aroused both by the doubtful danger and by the wretched lamentation of the righteous, will immediately send a deliverer. Then the middle of the heaven shall be laid open in the dead and darkness of the night, that the light of the descending God may be manifest in all the world as lightning: of which the Sibyl spoke in these words:—

> “When He shall come, there will be fire and darkness in the midst of the black
> night.”

This is the night which is celebrated by us in watchfulness on account of the coming of our King and God:[1402] of which night there is a twofold meaning; because in it He then received life when He suffered, and hereafter He is about to receive the kingdom of the world. For He is the Deliverer, and Judge, and Avenger, and King, and God, whom we call Christ, who before He descends will give this sign: There shall suddenly fall from heaven a sword, that the righteous may know that the leader of the sacred warfare is about to descend; and He shall descend with a company of angels to the middle of the earth, and there shall go before Him an unquenchable fire, and the power of the angels shall deliver into the hands of the just that multitude which has surrounded the mountain, and they shall be slain from the third hour until the evening, and blood shall flow like a torrent; and all his forces being destroyed, the wicked one shall alone escape, and his power shall perish from him.

Now this is he who is called Antichrist; but he shall falsely call himself Christ, and shall fight against the truth, and being overcome shall flee; and shall often renew the war, and often be conquered, until in the fourth battle, all the wicked being slain, subdued, and captured, he shall at length pay the penalty of his crimes. But other princes also and tyrants who have harassed the world, together with him, shall be led in chains to the king; and he shall rebuke them, and reprove them, and upbraid them with their crimes, and condemn them, and consign them to deserved tortures. Thus, wickedness being extinguished and impiety suppressed, the world will be at rest, which having been subject to error and wickedness for so many ages, endured dreadful slavery. No longer shall gods made by the hands be worshipped; but the images being thrust out from their temples and couches, shall

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[1402] [Not the eve of Easter, but that of the Nativity. This corroborates St. Chrysostom’s testimony concerning the observance of that feast in the West. See *Opp.*, Serm. 287, tom. v. 804.]

be given to the fire, and shall be burnt, together with their wonderful gifts: which also the Sibyl, in accordance with the prophets, announced as about to take place:—

> “But mortals shall break in pieces the images and all the wealth.”

The Erythræan Sibyl also made the same promise:—

> “And the works made by the hand of the gods shall be burnt up.”

CHAP. XX.—OF THE JUDGMENT OF CHRIST, OF CHRISTIANS, AND OF THE SOUL.

After these things the lower regions shall be opened, and the dead shall rise again, on whom the same King and God shall pass judgment, to whom the supreme Father shall give the great power both of judging and of reigning. And respecting this judgment and reign, it is thus found in the Erythræan Sibyl:—

> "When this shall receive its fated accomplishment, and the judgment of the immortal God shall now come to mortals, the great judgment shall come upon men, and the beginning."

Then in another:—

> "And then the gaping earth shall show a Tartarean chaos; and all kings shall come to the judgment-seat of God."

And in another place in the same:—

> "Rolling along the heavens, I will open the caverns of the earth; and then I will raise the dead, loosing fate and the sting of death; and afterwards I will call them into judgment, judging the life of pious and impious men."

Not all men, however, shall then be judged by God, but those only who have been exercised in the religion of God. For they who have not known God, since sentence cannot be passed upon them for their acquittal, are already judged and condemned, since the Holy Scriptures testify that the wicked shall not arise to judgment.[1403] Therefore they who have known God shall be judged, and their deeds, that is, their evil works, shall be compared and weighed against their good ones: so that if those which are good and just are more[1404] and weighty, they may be given to a life of blessedness; but if the evil exceed, they may be condemned to punishment. Here, perhaps, some one will say, If the soul is immortal, how is it represented as capable of suffering, and sensible of punishment? For if it shall be punished on account of its deserts, it is plain that it will be sensible of pain, and even of death. If it is not liable to death, not even to pain, it follows that it is not capable of suffering.

[1403] The reference is to Ps. i. 5: "The ungodly shall not stand in the judgment." They shall indeed arise, but it will be to "the resurrection of damnation." See Dan. xii. 2; John v. 28, 29; Acts xxiv. 15.

[1404] Good and bad actions will not be compared by reference to number: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—Jas. ii. 10. [The figure, however, is not dissimilar in Job xxxi. 6. We must be judged by our works, though saved by faith in Christ.]

This question or argument is thus met by the Stoics: that the souls of men continue to exist, and are not annihilated[1405] by the intervention of death: that the souls, moreover, of those who have been just, being pure, and incapable of suffering, and happy, return to the heavenly abodes from which they had their origin, or are borne to some happy plains, where they may enjoy wonderful pleasures; but that the wicked, since they have defiled themselves with evil passions, have a kind of middle nature, between that of an immortal and a mortal, and have something of weakness, from the contagion of the flesh; and being enslaved to its desires and lusts, they contract an indelible stain and earthly blot; and when this has become entirely inherent through length of time, souls are given over to its nature, so that, though they cannot altogether be extinguished, inasmuch as they are from God, nevertheless they become liable to torment through the taint of the body, which being burnt in by means of sins, produces a feeling of pain. Which sentiment is thus expressed by the poet:[1406]—

> “Nay, when at last the life has fled,
> And left the body cold and dead,
> E’en then there passes not away
> The painful heritage of clay:
> Full many a long contracted stain
> Perforce must linger deep in grain.
> So penal sufferings they endure
> For ancient crime, to make them pure.”

These things are near to the truth.[1407] For the soul, when separated from the body, is, as the same poet says,[1408] such as

> “No vision of the drowsy night,
> No airy current half so light,”

because it is a spirit, and by its very slightness incapable of being perceived, but only by us who are corporeal but capable of being perceived by God, since it belongs to Him to be able to do all things.

[1405] In nihilum resolvi.

[1406] Virg., *Æneid*, vi. 735.

[1407] [1 Cor. iii. 13–15. An *approximation* to this truth is recognised by our author in a heathen poet. See p. 217, n. 2.]

[1408] Virg., *Æneid*, vi. 702.

CHAP. XXI.—OF THE TORMENTS AND PUNISHMENTS OF SOULS.

First of all, therefore, we say that the power of God is so great, that He perceives even incorporeal things, and manages them as He will. For even angels fear God, because they can be chastised by Him in some unspeakable manner; and devils dread Him, because they are tormented and punished by Him. What wonder is it, therefore, if souls, though they are immortal, are nevertheless capable of suffering at the hand of God? For since they have nothing solid and tangible in themselves, they can suffer no violence from solid and corporeal beings; but because they live in their spirits only, they are capable of being handled by God alone, whose energy and substance is spiritual. But, however, the sacred writings inform us in what manner the wicked are to undergo punishment. For because they have committed sins in their bodies, they will again be clothed with flesh, that they may make atonement in their bodies; and yet it will not be that flesh with which God clothed man, like this our earthly body, but indestructible, and abiding for ever, that it may be able to hold out against tortures and everlasting fire, the nature of which is different from this fire of ours, which we use for the necessary purposes of life, and which is extinguished unless it be sustained by the fuel of some material. But that divine fire always lives by itself, and flourishes without any nourishment; nor has it any smoke mixed with it, but it is pure and liquid, and fluid, after the manner of water. For it is not urged upwards by any force, as our fire, which the taint of the earthly body, by which it is held, and smoke intermingled, compels to leap forth, and to fly upwards to the nature of heaven, with a tremulous movement.[1409]

The same divine fire, therefore, with one and the same force and power, will both burn the wicked and will form them again, and will replace as much as it shall consume of their bodies, and will supply itself with eternal nourishment: which the poets transferred to the vulture of Tityus. Thus, without any wasting of bodies, which regain their substance, it will only burn and affect them with a sense of pain. But when He shall have judged the righteous, He will also try them with fire. Then they whose sins shall exceed either in weight or in number, shall be scorched by the fire and burnt:[1410] but they whom full justice and maturity of virtue has imbued will not perceive that fire; for they have something of God in themselves which repels and rejects the violence of the flame. So great is the force of innocence, that the flame shrinks from it without doing harm; which has received from God this power, that it burns the wicked, and is under the command of the righteous. Nor, however, let any one imagine that souls are immediately judged after death. For all are detained in one and a common place of confinement, until the arrival of the time in which the great Judge shall make an investigation of their deserts.[1411] Then they whose piety shall have been approved of will receive the reward of immortality; but they whose sins and crimes shall have been brought to light will not rise again, but will be hidden in the same darkness with the wicked, being destined to certain punishment.

[1409] Cum trepidatione mobili. [See vol. vi. p. 375, note 1.]

[1410] Perstringentur igni atque amburentur. [See p. 216, n. 5, supra.] This idea of passing through flames of the final judgment has in it nothing in common with "purgatory" as a *place* and as a punishment from which admission into heaven may be gained *before* judgment.]

[1411] [See vol. iii. p. 59, supra, Elucidation X.]

CHAP. XXII.—OF THE ERROR OF THE POETS, AND THE RETURN OF THE SOUL FROM THE LOWER REGIONS.

Some imagine that these things are figments of the poets, not knowing whence the poets received them, and they say that these things are impossible; and it is no wonder that it so appears to them. For the matter is related by the poets in a manner which is different from the truth; for although they are much more ancient than the historians and orators, and other kinds of writers, yet because they were ignorant of the secret of the divine mystery, and mention of a future resurrection had reached them by an obscure rumour, yet they handed it down, when carelessly and lightly heard, after the manner of a feigned story. And yet they also testified that they did not follow a sure authority, but mere opinion, as Maro, who says,[1412]

> "What ear has heard let tongue make known."

Although, therefore, they have partly corrupted the secrets of the truth, yet the matter itself is found to be more true, because it partly agrees with the prophets: which is sufficient for us as a proof of the matter. Yet some reason is contained in their error. For when the prophets proclaimed with continual announcements that the Son of God was about to judge the dead, and this announcement did not escape their notice; inasmuch as they supposed that there was no other ruler of heaven but Jupiter, they reported that the son of Jupiter was king in the lower regions, but not Apollo, or Liber, or Mercurius, who are supposed to be gods of heaven, but one who was both mortal and just, either Minos, or Æacus, or Rhadamanthus. Therefore with poetic licence they corrupted that which they had received; or, the opinion being scattered through different mouths and various discourses, changed the truth. For inasmuch as they foretold that, when a thousand years had been passed in the lower regions, they should again be restored to life, as Maro said:[1413]—

> "All these, when centuries ten times told
> The wheel of destiny have rolled,
> The voice divine from far and wide
> Calls up to Lethe's river side,
> That earthward they may pass once more,
> Remembering not the things before,
> And with a blind propension yearn
> To fleshly bodies to return:"

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[1412] Virg., *Æn.*, vi. 266.

[1413] *Ibid.*, 748.

this matter escaped their notice, that the dead will rise again, not after a thousand years from their death, but that, when again restored to life, they may reign with God a thousand years. For God will come, that, having cleansed the world from all defilement, He may restore the souls of the righteous to their renewed bodies, and raise them to everlasting blessedness. Therefore the other things are true, except the water of oblivion, which they feigned on this account, that no one might make this objection: why, therefore, did they not remember that they were at one time alive, or who they were, or what things they accomplished? But nevertheless it is not thought probable, and the whole matter is rejected, as though licentiously and fabulously invented. But when we affirm the doctrine of the resurrection, and teach that souls will return to another life, not forgetful of themselves, but possessed of the same perception and figure, we are met with this objection: So many ages have now passed; what individual ever arose from the dead, that through his example we may believe it to be possible? But the resurrection cannot take place while unrighteousness still prevails. For in this world men are slain by violence, by the sword, by ambush, by poisons, and are visited with injuries, with want, with imprisonment, with tortures, and with proscriptions. Add to this that righteousness is hated, that all who wish to follow God are not only held in hatred, but are harassed with all reproaches, and are tormented by manifold kinds of punishments, and are driven to the impious worship of gods made with hands, not by reason or truth, but by dreadful laceration of their bodies.

Ought men therefore to rise again to these same things, or to return to a life in which it is impossible for them to be safe? Since the righteous, then, are so lightly esteemed, and so easily taken away, what can we suppose would have happened if any one returning from the dead had recovered life by a recovery[1414] of his former condition? He would assuredly be taken away from the eyes of men, lest, if he were seen or heard, all men with one accord should leave the gods and betake themselves to the worship and religion of the one God. Therefore it is necessary that the resurrection should take place once only when evil shall have been taken away, since it is befitting that those who have risen again should neither die any more, nor be injured in any way, that they may be able to pass a happy life whose death has been annulled.[1415] But the poets, knowing that this life abounds with all evils, introduced the river of oblivion, lest the souls, remembering their labours and evils, should refuse to return to the upper regions; whence Virgil says:[1416]—

“O Father! and can thought conceive
That happy souls this realm would leave,
    And seek the upper sky,

[1414] Postliminio. For the uses of this word, see Smith’s *Dictionary of Greek and Roman Antiquities*

[1415] Resignata est, properly “unsealed.”

[1416] Virg., *Æn.*, vi. 719.

With sluggish clay to reunite?
This dreadful longing for the light,
Whence comes it, say, and why?”

For they did not know how or when it must take place; and therefore they supposed that souls were born again, and that they returned afresh to the womb, and went back to infancy. Whence also Plato, while discussing the nature of the soul, says that it may be known from this that souls are immortal and divine, because in boys minds are pliant, and easy of perception, and because they so quickly comprehend the subjects which they learn, that they appear not then to be learning for the first time, but to be recalling them to mind and recollecting them: in which matter the wise man most foolishly believed the poets.

CHAP. XXIII.—OF THE RESURRECTION OF THE SOUL, AND THE PROOFS OF THIS FACT.

Therefore they will not be born again, which is impossible, but they will rise again, and be clothed by God with bodies, and will remember their former life, and all its actions; and being placed in the possession of heavenly goods, and enjoying the pleasure of innumerable resources, they will give thanks to God in His immediate presence, because He has destroyed all evil, and because He has raised them to His kingdom and to perpetual life. Respecting which resurrection the philosophers also attempted to speak as corruptly as the poets. For Pythagoras asserted that souls passed into new bodies; but foolishly, that they passed from men into cattle, and from cattle into men; and that he himself was restored from Euphorbus. Chrysippus says better, whom Cicero speaks of as supporting the portico of the Stoics, who, in the books which he wrote concerning providence, when he was speaking of the renewing of the world, introduced these words: "But since this is so, it is evident that nothing is impossible, and that we, after our death, when certain periods of time have again come round, are restored to this state in which we now are." But let us return from human to divine things. The Sibyl thus speaks:—

> "For the whole race of mortals is hard to be believed; but when the judgment of the world and of mortals shall now come, which God Himself shall institute, judging the impious and the holy at the same time, then at length He shall send the wicked to darkness in fire. But as many as are holy shall live again on the earth, God giving them at the same time a spirit, and honour, and life." 215

But if not only prophets, but even bards, and poets, and philosophers, agree that there will be a resurrection of the dead, let no one ask of us how this is possible: for no reason can be assigned for divine works; but if from the beginning God formed man in some unspeakable manner, we may believe that the old man can be restored by Him who made the new man.

CHAP. XXIV.—OF THE RENEWED WORLD.

Now I will subjoin the rest. Therefore the Son of the most high and mighty God shall come to judge the quick and the dead, as the Sibyl testifies and says:—

> "For then there shall be confusion of mortals throughout the whole earth, when the Almighty Himself shall come on His judgment-seat to judge the souls of the quick and dead, and all the world."

But He, when He shall have destroyed unrighteousness, and executed His great judgment, and shall have recalled to life the righteous, who have lived from the beginning, will be engaged among men a thousand years, and will rule them with most just command. Which the Sibyl proclaims in another place, as she utters her inspired predictions:—

> "Hear me, ye mortals; an everlasting King reigns."

Then they who shall be alive in their bodies shall not die, but during those thousand years shall produce an infinite multitude, and their offspring shall be holy, and beloved by God; but they who shall be raised from the dead shall preside over the living as judges.[1417] But the nations shall not be entirely extinguished, but some shall be left as a victory for God, that they may be the occasion of triumph to the righteous, and may be subjected to perpetual slavery. About the same time also the prince of the devils, who is the contriver of all evils, shall be bound with chains, and shall be imprisoned during the thousand years of the heavenly rule in which righteousness shall reign in the world, so that he may contrive no evil against the people of God. After His coming the righteous shall be collected from all the earth, and the judgment being completed, the sacred city shall be planted in the middle of the earth, in which God Himself the builder may dwell together with the righteous, bearing rule in it. And the Sibyl marks out this city when she says:—

> "And the city which God made, this He made more brilliant than the stars, and sun, and moon."

Then that darkness will be taken away from the world with which the heaven will be overspread and darkened, and the moon will receive the brightness of the sun, nor will it be further diminished: but the sun will become seven times brighter than it now is; and the earth will open its fruitfulness, and bring forth most abundant fruits of its own accord; the rocky mountains shall drop with honey; streams of wine shall run down, and rivers flow with milk: in short, the world itself shall rejoice, and all nature exult, being rescued and set free from the dominion of evil and impiety, and guilt and error. Throughout this time beasts shall not be nourished by blood, nor birds by prey; but all things shall be peaceful and tranquil. Lions and calves shall stand together at the manger, the wolf shall not carry off the sheep, the hound shall not hunt for prey; hawks and eagles shall not injure; the infant shall play with serpents. In short, those things shall then come to pass which the poets spoke of as being done in the reign of Saturnus. Whose error arose from this source,—that the prophets bring forward and speak of many future events as already accomplished. For visions were brought before their eyes by the divine Spirit, and they saw these things, as it were, done and completed in their own sight. And when fame had gradually spread abroad their predictions, since those who were uninstructed in the mysteries[1418] of religion did not know why they were spoken, they thought that all those things were already fulfilled in the ancient ages, which evidently could not be accomplished and fulfilled under the reign of a man.[1419] But when, after the destruction of impious religions and the suppression of guilt, the earth shall be subject to God,—

[1417] [This is "the first resurrection" as conceived of by the ancients, and the (Phil. iii. 11) ἐξανάστασις of St. Paul.]

> “The sailor[1420] himself also shall renounce the sea, nor shall the naval pine
> Barter merchandise; all lands shall produce all things.
> The ground shall not endure the harrow, nor the vineyard the pruning hook;
> The sturdy ploughman also shall loose the bulls from the yoke.
> The plain shall by degrees grow yellow with soft ears of corn,
> The blushing grape shall hang on the uncultivated brambles,
> And hard oaks shall distil the dewy honey.
> Nor shall the wool learn to counterfeit various colours;
> But the ram himself in the meadows shall change his fleece,
> Now for a sweetly blushing purple, now for saffron dye;
> Scarlet of its own accord shall cover the lambs as they feed.
> The goats of themselves shall bring back home their udders distended with milk;
> Nor shall the herds dread huge lions.”[1421]

Which things the poet foretold according to the verses of the Cumæan Sibyl. But the Erythræan thus speaks:—

[1418] Profani a sacramentis.

[1419] [This rationale of the *Orphica* and *Sibyllina* deserves thought.]

[1420] Vector, i.e., the passenger, as opposed to one who sails in a ship of war.

[1421] Virg., *Bucol.*, iv. 21–45. The order of the lines is changed. [This, the famous *Pollio*, greatly influenced Constantine. See p. 140, note 7, supra.]

> “But wolves shall not contend with lambs on the mountains, and lynxes shall eat grass with kids; boars shall feed with calves, and with all flocks; and the carnivorous lion shall eat chaff at the manger, and serpents shall sleep with infants deprived of their mothers.”

And in another place, speaking of the fruitfulness of all things:—

> “And then shall God give great joy to men; for the earth, and the trees, and the numberless flocks of the earth shall give to men the true fruit of the vine, and sweet honey, and white milk, and corn, which is the best of all things to mortals.”

And another in the same manner:—

> “The sacred land of the pious only will produce all these things, the stream of honey from the rock and from the fountain, and the milk of ambrosia will flow for all the just.”

Therefore men will live a most tranquil life, abounding with resources, and will reign together with God; and the kings of the nations shall come from the ends of the earth with gifts and offerings, to adore and honour the great King, whose name shall be renowned and venerated by all the nations which shall be under heaven, and by the kings who shall rule on earth.

CHAP. XXV.—OF THE LAST TIMES, AND OF THE CITY OF ROME.

These are the things which are spoken of by the prophets as about to happen hereafter: but I have not considered it necessary to bring forward their testimonies and words, since it would be an endless task; nor would the limits of my book receive so great a multitude of subjects, since so many with one breath speak similar things; and at the same time, lest weariness should be occasioned to the readers if I should heap together things collected and transferred from all; moreover, that I might confirm those very things which I said, not by my own writings, but in an especial manner by the writings of others, and might show that not only among us, but even with those very persons who revile us, the truth is preserved,[1422] which they refuse to acknowledge.[1423] But he who wishes to know these things more accurately may draw from the fountain itself, and he will know more things worthy of admiration than we have comprised in these books. Perhaps some one may now ask when these things of which we have spoken are about to come to pass? I have already shown above, that when six thousand years shall be completed this change must take place, and that the last day of the extreme conclusion is now drawing near. It is permitted us to know respecting the signs, which are spoken by the prophets, for they foretold signs by which the consummation of the times is to be expected by us from day to day, and to be feared. When, however, this amount will be completed, those teach, who have written respecting the times, collecting them from the sacred writings and from various histories, how great is the number of years from the beginning of the world. And although they vary, and the amount of the number as reckoned by them differs considerably, yet all expectation does not exceed the limit of two hundred years. The subject itself declares that the fall and ruin of the world will shortly take place; except that while the city of Rome remains it appears that nothing of this kind is to be feared.[1424] But when that capital of the world shall have fallen, and shall have begun to be a street,[1425] which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world? It is that city, that only, which still sustains all things; and the God of heaven is to be entreated by us and implored—if, indeed, His arrangements and decrees can be delayed—lest, sooner than we think for, that detestable tyrant should come who will undertake so great a deed, and dig out that eye, by the destruction of which the world itself is about to fall. Now let us return, to set forth the other things which are then about to follow.

[1422] Consignatam teneri.

[1423] [See p. 218, supra, and Victorinus, sparsim, infra.]

[1424] [Again a reference, as on p. 213 note 1, supra.]

[1425] ρυμη. There are other readings, as πῦρ and "pyra."

CHAP. XXVI.—OF THE LOOSING OF THE DEVIL, AND OF THE SECOND AND GREATEST JUDGMENT.

We have said, a little before, that it will come to pass at the commencement of the sacred reign, that the prince of the devils will be bound by God. But he also, when the thousand years of the kingdom, that is, seven thousand *of the world*, shall begin to be ended, will be loosed afresh, and being sent forth from prison, will go forth and assemble all the nations, which shall then be under the dominion of the righteous, that they may make war against the holy city; and there shall be collected together from all the world an innumerable company of the nations, and shall besiege and surround the city. Then the last anger of God shall come upon the nations, and shall utterly[1426] destroy them; and first He shall shake the earth most violently, and by its motion the mountains of Syria shall be rent, and the hills shall sink down precipitously, and the walls of all cities shall fall, and God shall cause the sun to stand, so that he set not for three days, and shall set it on fire; and excessive heat and great burning shall descend upon the hostile and impious people, and showers of brimstone, and hailstones, and drops of fire; and their spirits shall melt through the heat, and their bodies shall be bruised by the hail, and they shall smite one another with the sword. The mountains shall be filled with carcases, and the plains shall be covered with bones; but the people of God during those three days shall be concealed under caves of the earth, until the anger of God against the nations and the last judgment shall be ended.

Then the righteous shall go forth from their hiding-places, and shall find all things covered with carcases and bones. But the whole race of the wicked shall utterly perish; and there shall no longer be any nation in this world, but the nation of God alone. Then for seven continuous years the woods shall be untouched, nor shall timber be cut from the mountains, but the arms of the nations shall be burnt; and now there shall be no war, but peace and everlasting rest. But when the thousand years shall be completed, the world shall be renewed by God, and the heavens shall be folded together, and the earth shall be changed, and God shall transform men into the similitude of angels, and they shall be white as snow; and they shall always be employed in the sight of the Almighty, and shall make offerings to their Lord, and serve Him for ever. At the same time shall take place that second and public resurrection[1427] of all, in which the unrighteous shall be raised to everlasting punishments. These are they who have worshipped the works of their own hands, who have either been ignorant of, or have denied the Lord and Parent of the world. But their lord with his servants shall be seized and condemned to punishment, together with whom all the band of the wicked, in accordance with their deeds, shall be burnt for ever with perpetual fire in the sight of angels and the righteous.

[1426] Usque ad unum.

[1427] [This clearly proves that the better sort of Chiliasm was not extinct in the Church,] This is the doctrine of the holy prophets which we Christians follow; this is our wisdom, which they who worship frail objects, or maintain an empty philosophy, deride as folly and vanity, because we are not accustomed to defend and assert it in public, since God orders us in quietness and silence to hide His secret, and to keep it within our own conscience; and not to strive with obstinate contention against those who are ignorant of the truth, and who rigorously assail God and His religion not for the sake of learning, but of censuring and jeering. For a mystery ought to be most faithfully concealed and covered, especially by us, who bear the name of faith.[1428] But they accuse this silence of ours, as though it were the result of an evil conscience; whence also they invent some detestable things respecting those who are holy and blameless, and willingly believe their own inventions.

> The address to Constantine is wanting in some mss. and editions, but is inserted in the text by Migne, as found in some important mss., and as in accordance with the style and spirit of Lactantius.

But all fictions have now been hushed, most holy Emperor, since the time when the great God raised thee up for the restoration of the house of justice, and for the protection of the human race; for while thou rulest the Roman state, we worshippers of God are no more regarded as accursed and impious. Since the truth now comes forth[1429] from obscurity, and is brought into light, we are not censured as unrighteous who endeavour to perform the works of righteousness. No one any longer reproaches us with the name of God. None of us, who are alone of all men religious, is any more called irreligious; since despising the images of the dead, we worship the living and true God. The providence of the supreme Deity has raised thee to the imperial dignity, that thou mightest be able with true piety to rescind the injurious decrees of others, to correct faults, to provide with a father's clemency for the safety of men,—in short, to remove the wicked from the state, whom being cast down by pre-eminent piety, God has delivered into your hands, that it might be evident to all in what true majesty consists.

For they who wished to take away the worship of the heavenly and matchless[1430] God, that they might defend impious superstitions, lie in ruin.[1431] But thou, who defendest and lovest His name, excelling in virtue and prosperity, enjoyest thy immortal glories with the greatest happiness. They suffer and have suffered the punishment of their guilt. The powerful right hand of God protects thee from all dangers; He bestows on thee a quiet and tranquil reign, with the highest congratulations of all men. And not undeservedly has the Lord and Ruler of the world chosen thee in preference to all others, by whom He might renew His holy religion, since thou alone didst exist of all, who mightest afford a surpassing example of virtue and holiness: in which thou mightest not only equal, but also, which is a very great matter, excel the glory of ancient princes, whom nevertheless fame reckons among the good. They indeed perhaps by nature only resembled the righteous. For he who is ignorant of God, the Ruler of the universe, may attain to a resemblance of righteousness, but he cannot attain to righteousness itself. But thou, both by the innate sanctity of thy character, and by thy acknowledgment of the truth and of God in every action, dost fully perform[1432] the works of righteousness.[1433] It was therefore befitting that, in arranging the condition of the human race, the Deity should make use of thy authority and service. Whom we supplicate with daily prayers, that He may especially guard thee whom He has wished to be the guardian of the world: then that He may inspire thee with a disposition by which thou 222 mayest always continue in the love of the divine name. For this is serviceable to all, both to thee for happiness, and to others for repose.

[1428] [i.e., "the faithful," a title often used to designate Christians. This discipline was based on Heb. v. 14 and Matt. vii. 6.]

[1429] Jam emergente atque illustratâ veritate.

[1430] Singularis.

[1431] Profligati jacent.

[1432] Consummas. [Art fulfilling; i.e., as a catechumen.]

[1433] [In admonishing the great, the form was to ascribe to them the characters they should cultivate. Lactantius here speaks as a courtier, but guardedly.]

CHAP. XXVII.—AN ENCOURAGEMENT AND CONFIRMATION OF THE PIOUS.

Since we have completed the seven courses[1434] of the work which we undertook, and have advanced to the goal, it remains that we exhort all to undertake wisdom together with true religion, the strength and office of which depends on this, that, despising earthly things, and laying aside the errors by which we were formerly held while we served frail things, and desired frail things, we may be directed to the eternal rewards of the heavenly treasure. And that we may obtain these, the alluring pleasures of the present life must as soon as possible be laid aside, which soothe the souls of men with pernicious sweetness. How great a happiness must it be thought, to be withdrawn from these stains of the earth, and to go to that most just Judge and indulgent Father, who in the place of labours gives rest, in the place of death life, in the place of darkness brightness, and in the place of short and earthly goods, gives those which are eternal and heavenly: with which reward the hardships and miseries which we endure in this world, in accomplishing the works of righteousness, can in no way be compared and equalled. Therefore, if we wish to be wise and happy, not only must those sayings of Terence be reflected upon and proposed to us,

> "That we must ever grind at the mill, we must be beaten, and put in fetters;"[1435]

but things much more dreadful than these must be endured, namely, the prison, chains, and tortures: pains must be undergone, in short, death itself must be undertaken and borne, when it is clear to our conscience that that frail pleasure will not be without punishment, nor virtue without a divine reward. All, therefore, ought to endeavour either to direct themselves to the right way as soon as possible, or, having undertaken and exercised virtues, and having patiently performed the labours of this life, to deserve to have God as their comforter. For our Father and Lord, who built and strengthened the heaven, who placed in it the sun, with the other heavenly bodies, who by His power weighed the earth and fenced it with mountains, surrounded it with the sea, and divided it with rivers, and who made and completed out of nothing whatever there is in this workmanship of the world; having observed the errors of men, sent a Guide, who might open to us the way of righteousness: let us all follow Him, let us hear Him, let us obey Him with the greatest devotedness, since He alone, as Lucretius says,[1436]

> "Cleansed men's breasts with truth-telling precepts, and fixed a limit to lust and fear, and explained what was the chief good which we all strive to

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[1434] Decursis septem spatiis,—an expression borrowed from the chariot race: here applied to the seven books of this treatise.

[1435] Terent., *Phorm.*, ii. 1. 19.

[1436] *De Nat. Rer.*, vi. 24.

> reach, and pointed out the road by which, along a narrow track, we might arrive at it in a straightforward course."

And not only pointed it out, but also went before us in it, that no one might dread the path of virtue on account of its difficulty. Let the way of destruction and deceit, if it is possible, be deserted, in which death is concealed, being covered by the attractions of pleasure.

And the more nearly each one, as his years incline to old age, sees to be the approach of that day in which he must depart from this life, let him reflect how he may leave it in purity, how he may come to the Judge in innocency; not as they do, to whose dark minds the light is denied,[1437] who, when the strength of their body now fails, are admonished in this of the last pressing necessity, that they should with greater eagerness and ardour apply themselves to the satisfying of their lusts. From which abyss let everyone free himself while it is permitted him, while the opportunity is present, and let him turn himself to God with his whole mind, that he may without anxiety await that day, in which God, the Ruler and Lord of the world, shall judge the deeds and thoughts of each. Whatever things are here desired, let him not only neglect, but also avoid them, and let him judge that his soul is of greater value than those deceitful goods, the possession of which is uncertain and transitory; for they take their departure every day, and they go forth much more quickly than they had entered, and if it is permitted us to enjoy them even to the last, they must still, without doubt, be left to others. We can take nothing with us, except a well and innocently spent life. That man will appear before God with abundant resources, that man will appear in opulence, to whom there shall belong self-restraint, mercy, patience, love, and faith. This is our inheritance, which can neither be taken away from any one, nor transferred to another. And who is there who would wish to provide and acquire for himself these goods?

Let those who are hungry come, that being fed with heavenly food, they may lay aside their lasting hunger; let those who are athirst come, that they may with full mouth draw 223 forth the water of salvation from an ever-flowing fountain.[1438] By this divine food and drink the blind shall both see, and the deaf hear, and the dumb speak, and the lame walk, and the foolish shall be wise, and the sick shall be strong, and the dead shall come to life again. For whoever by his virtue has trampled upon the corruptions of the earth, the supreme and truthful arbiter will raise him to life and to perpetual light. Let no one trust in riches, no one in badges of authority, no one even in royal power: these things do not make a man immortal. For whosoever shall cast away the conduct becoming a man,[1439] and, following present things, shall prostrate himself upon the ground, will be punished as a deserter from his Lord, his commander, and his Father. Let us therefore apply ourselves to righteousness, which will alone, as an inseparable companion, lead us to God; and "while a spirit rules these limbs,"[1440] let us serve God with unwearied service, let us keep our posts and watches, let us boldly engage with the enemy whom we know, that victorious and triumphant over our conquered adversary, we may obtain from the Lord that reward of valour which He Himself has promised.

[1437] Quorum cæcis mentibus lux negatur. Others read, "Quidam cæcis mentibus viri."

[1438] [This evident quotation from Rev. xxi. 7 and xxii. 17 is noteworthy as proof of the currency of the Apocalypse in North Africa.]

[1439] Rationem hominis.

GENERAL NOTE.

For remarks on the dubious passages which bear upon that of p. 221, *supra*, see the *General Note* suffixed to the tractate on the *Workmanship of God*, p. 300, *infra.*

[1440] Virg., *Æneid*, iv. 336.

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THE EPITOME OF THE DIVINE INSTITUTES.

Addressed to His Brother Pentadius.

THE PREFACE.—THE PLAN AND PURPORT OF THE WHOLE EPITOME,[1441] AND OF THE INSTITUTIONS.

Although the books of the *Divine Institutions* which we wrote a long time since to illustrate the truth and religion, may so prepare and mould the minds of the readers, that their length may not produce disgust, nor their copiousness be burthensome; nevertheless you desire, O brother Pentadius, that an epitome of them should be made for you, I suppose for this reason, that I may write something to you, and that your name may be rendered famous by my work, such as it is. I will comply with your desire, although it seems a difficult matter to comprise within the compass of one book those things which have been treated of in seven large volumes.[1442] For the whole matter becomes less full when so great a multitude of subjects is to be compressed within a narrow space; and it becomes less clear by its very brevity, especially since many arguments and examples, on which the elucidation of the proofs depends, must of necessity be omitted, since their copiousness is so great, that even by themselves they are enough to make up a book. And when these are removed, what can appear useful, what plain? But I will strive as much as the subject permits, both to contract that which is diffuse and to shorten that which is long; in such a manner, however, that in this work, in which truth is to be brought to light, matter may not seem to be wanting for copiousness, nor clearness for understanding it.[1443]

[1441] [A SPECIMEN OF THE ABRIDGMENTS MADE BY AUTHORS AND EDITORS, OWING TO THE GREAT EXPENSE OF BOOKS IN MANUSCRIPT. THEY HAVE BEEN SOURCES OF GREAT INJURY TO LITERATURE.]

[1442] [We have here only a fragment of the *Epitome* The rest is lost.]

[1443] [Christian morals were now to be taught openly in schools: hence the need of such manuals.]

CHAP. I.—OF THE DIVINE PROVIDENCE.

First a question arises: Whether there is any providence which made or governs the world? That there is, no one doubts, since of almost all the philosophers, except the school of Epicurus, there is but one voice and one opinion, that the world could not have been made without a contriver, and that it cannot exist without a ruler. Therefore Epicurus is refuted not only by the most learned men, but also by the testimonies and perceptions of all mortals. For who can doubt respecting a providence, when he sees that the heavens and the earth have been so arranged and that all things have been so regulated, that they might be most befittingly adapted, not only to wonderful beauty and adornment, but also to the use of men, and the convenience of the other living creatures? That, therefore, which exists in accordance with a plan, cannot have had its beginning without a plan: thus[1444] it is certain that there is a providence.

[1444] Quoniam. This word appears to be out of place, as its proper meaning is "since." Either it must be taken as above, or, with some editors, the last clause of this chapter may be taken as the beginning of the next chapter—"Since there is a providence," etc.

CHAP. II.—THAT THERE IS BUT ONE GOD, AND THAT THERE CANNOT BE MORE.

Another question follows: Whether there be one God or more? And this indeed contains much ambiguity. For not only do individuals differ among themselves, but also peoples and nations. But he who shall follow the guidance of reason will understand that there cannot be a Lord except one, nor a Father except one. For if God, who made all things, is also Lord and Father, He must be one only, so that the same may be the head and source of all things. Nor is it possible for the world[1445] to exist unless all things be referred to one person, unless one hold the rudder, unless one guide the reins, and, as it were, one mind direct all the members of the body. If there are many kings in a swarm of bees, they will perish or be scattered abroad, while

> "Discord attacks the kings with great commotion."[1446]

If there are several leaders in a herd, they will contend until one gains the mastery.[1447] If there are many commanders in an army, the soldiers cannot obey, since different commands are given; nor can unity be maintained by themselves, since each consults his own interests according to his humours.[1448] Thus, in this commonwealth of the world, unless there were one ruler, who was also its founder, either this mass would be dissolved, or it could not have been put together at all. 225

Moreover, the whole *authority* could not exist in many *deities*, since they separately maintain their own duties and their own prerogatives. No one, therefore, of them can be called omnipotent, which is the true title of God, since he will be able to accomplish that only which depends upon himself, and will not venture to attempt that which depends upon others. Vulcan will not claim for himself water, nor Neptune fire; nor will Ceres claim acquaintance with the arts, nor Minerva with fruits; nor will Mercury lay claim to arms, nor Mars to the lyre; Jupiter will not claim medicine, nor Æsculapius the thunderbolt: he will more easily endure it when thrown by another, than he will brandish it himself. If, therefore, individuals cannot do all things, they have less strength and less power; but he is to be regarded as God who can accomplish the whole, and not he who can only accomplish the smallest part of the whole.

[1445] Rerum summa.

[1446] Virg., *Georg.*, iv. 68.

[1447] Obtineat.

[1448] Pro moribus. Another reading is "pro viribus," with all their power.

CHAP. III.—THE TESTIMONIES OF THE POETS CONCERNING THE ONE GOD.

There is, then, one God, perfect, eternal, incorruptible, incapable of suffering, subject to no circumstance or power, Himself possessing all things, ruling all things, whom the human mind can neither estimate in thought nor mortal tongue describe in speech. For He is too elevated and great to be conceived by the thought, or expressed by the language of man. In short, not to speak of the prophets, the preachers of the one God, poets also, and philosophers, and inspired women,[1449] utter their testimony to the unity of God. Orpheus speaks of the surpassing God who made the heaven and the sun, with the other heavenly bodies; who made the earth and the seas. Also our own Maro calls the Supreme God at one time a spirit, at another time a mind, and says that it, as though infused into limbs, puts in motion the body of the whole world; also, that God permeates the heights of heaven, the tracts of the sea and lands, and that all living creatures derive their life from Him. Even Ovid was not ignorant that the world was prepared by God, whom he sometimes calls the framer of all things, sometimes the fabricator of the world.[1450]

[1449] Vates, i.e., the Sibyls.

[1450] [I shall not multiply references to the seven books, which are so readily compared by turning back to the pages here epitomized.]

CHAP. IV.—THE TESTIMONIES OF THE PHILOSOPHERS TO THE UNITY OF GOD.

But let us come to the philosophers, whose authority is regarded as more certain than that of the poets. Plato asserts His monarchy, saying that there is but one God, by whom the world was prepared and completed with wonderful order. Aristotle, his disciple, admits that there is one mind which presides over the world. Antisthenes says that there is one who is God by nature,[1451] the governor of the whole system. It would be a long task to recount the statements which have been made respecting the Supreme God, either by Thales, or by Pythagoras and Anaximenes before him, or afterwards by the Stoics Cleanthes and Chrysippus and Zeno, or of our countrymen, by Seneca following the Stoics, and by Tullius himself, since all these attempted to define the being of God,[1452] and affirmed that the world is ruled by Him alone, and that He is not subject to any nature, since all nature derives its origin from Him.

Hermes, who, on account of his virtue and his knowledge of many arts, deserved the name of Trismegistus, who preceded the philosophers in the antiquity of his doctrine, and who is reverenced by the Egyptians as a god, in asserting the majesty of the one God with infinite praises, calls Him Lord and Father, and says that He is without a name because He does not stand in need of a proper name, inasmuch as He is alone, and that He has no parents, since He exists of Himself and by Himself. In writing to his son he thus begins: To understand God is difficult, to describe Him in speech is impossible, even for one to whom it is possible to understand Him; for the perfect cannot be comprehended by the imperfect, nor the invisible by the visible.

[1451] Naturalem.

[1452] Quid sit Deus.

CHAP. V.—THAT THE PROPHETIC WOMEN—THAT IS, THE SIBYLS—DECLARE THAT THERE IS BUT ONE GOD.

It remains to speak of the prophetic women. Varro relates that there were ten Sibyls,—the first of the Persians, the second the Libyan, the third the Delphian, the fourth the Cimmerian, the fifth the Erythræan, the sixth the Samian, the seventh the Cumæan, the eighth the Hellespontian, the ninth the Phrygian, the tenth the Tiburtine, who has the name of Albunea. Of all these, he says that there are three books of the Cumæan alone which contain the fates of the Romans, and are accounted sacred, but that there exist, and are commonly regarded as separate, books of almost all the others, but that they are entitled, as though by one name, Sibylline books, excepting that the Erythræan, who is said to have lived in the times of the Trojan war, placed her name in her book: the writings of the others are mixed together.[1453]

All these Sibyls of whom I have spoken, except the Cumæan, whom none but the Quindecemviri[1454] are allowed to read, bear witness that there is but one God, the ruler, the maker, the parent, not begotten of any, but sprung from Himself, who was from all ages, and will be to all ages; and therefore is alone worthy of being worshipped, alone of being feared, alone of being reverenced, by all living beings;—whose testimonies I have omitted because I was unable to abridge them; but if you wish to see them, you must have recourse to the books themselves. Now let us follow up the remaining subjects.

[1453] [See Cyprian on Balaam, vol. v. p. 502, note 7. A hint as to the qualified inspiration of these women.]

[1454] The appointed guardians of the Sibylline books. At first there were two; the number was afterwards increased to ten, and subsequently to fifteen, termed Quindecemviri.

CHAP. VI.—SINCE GOD IS ETERNAL AND IMMORTAL, HE DOES NOT STAND IN NEED OF SEX AND SUCCESSION.

These testimonies, therefore, so many and so great, clearly teach that there is but one government in the world, and one power, the origin of which cannot be imagined, or its force described. They are foolish, therefore, who imagine that the gods were born of marriage, since the sexes themselves, and the intercourse between them, were given to mortals by God for this reason, that every race might be preserved by a succession of offspring. But what need have the immortals either of sex or succession since neither pleasure nor death affects them? Those, therefore, who are reckoned as gods, since it is evident that they were born as men, and that they begat others, were plainly mortals: but they were believed to be gods, because, when they were great and powerful kings, on account of the benefits which they had conferred upon men, they deserved to obtain divine honours after death; and temples and statues being erected to them, their memory was retained and celebrated as that of immortals.

CHAP. VII.—OF THE WICKED LIFE AND DEATH OF HERCULES.

But though almost all nations are persuaded that they are gods, yet their actions, as related both by poets and historians, declare that they were men. Who is ignorant of the times in which Hercules lived, since he both sailed with the Argonauts on their expedition, and having stormed Troy, slew Laomedon, the father of Priam, on account of his perjury? From that time rather more than fifteen hundred years are reckoned. He is said not even to have been born honourably, but to have been sprung from Alcmena by adultery, and to have been himself addicted to the vices of his father. He never abstained from women, or males, and traversed the whole world, not so much for the sake of glory as of lust, nor so much for the slaughter of beasts as for the begetting of children. And though he was unvanquished, yet he was triumphed over by Omphale alone, to whom he gave up his club and lion's skin; and being clothed in a woman's garment, and crouching at a woman's feet, he received his task[1455] to execute. He afterwards, in a transport of frenzy, killed his little children and his wife Megara. At last, having put on a garment sent by his wife Deianyra, when he was perishing through ulcers, being unable to endure the pain, he constructed for himself a funeral pile on Mount Œta, and burnt himself alive. Thus it is effected, that although on account of his excellence[1456] he might have been believed to be a god, nevertheless on account of these things be is believed to have been a man.

[1455] Pensa quæ faceret. "Pensum" properly signifies the wool daily weighed out and given to each servant.

[1456] Ob virtutem.

CHAP. VIII.—OF ÆSCULAPIUS, APOLLO, MARS, CASTOR AND POLLUX, AND OF MERCURIUS AND BACCHUS.

Tarquitius relates that Æsculapius was born of doubtful parents, and that on this account he was exposed; and being taken up by hunters, and fed by the teats of a hound, was given to Chiron for instruction. He lived at Epidaurus, and was buried at Cynosuræ, as Cicero says,[1457] when he had been killed by lightning. But Apollo, his father, did not disdain to take charge of another's flock that he might receive a wife;[1458] and when he had unintentionally killed a boy whom he loved, he inscribed his own lamentations on a flower. Mars, a man of the greatest bravery, was not free from the charge of adultery, since he was made a spectacle, being bound with a chain together with the adulteress.

Castor and Pollux carried off the brides of others, but not with impunity, to whose death and burial Homer bears witness, not with poetical, but simple faith. Mercurius, who was the father of Androgynus by his intrigue with Venus, deserved to be a god, because he invented the lyre and the palæstra. Father Bacchus, after subduing India as a conqueror, having by chance come to Crete, saw Ariadne on the shore, whom Theseus had forced and deserted. Then, being inflamed by love, he united her in marriage to himself, and placed her crown, as the poets say, conspicuously among the stars. The mother of the gods[1459] herself, while she lived in Phrygia after the banishment and death of her husband, though a widow, and aged, was enamoured of a beautiful youth; and because he was not faithful, she mutilated, 227 and rendered him effeminate: on which account even now she delights in the Galli[1460] as her priests.

[1457] Cicero, *De Nat. Deor.*, iii. 22.

[1458] When Pelias had promised his daughter Alcestis to Admetus, on condition of his coming to her in a chariot drawn by lions and boars, Apollo enabled Admetus to fulfil this condition.

[1459] Rhea or Cybele.

[1460] Galli, the priests of Cybele, were so called: they mutilated themselves, and performed many raving ceremonies.

CHAP. IX.—OF THE DISGRACEFUL DEEDS OF THE GODS.

Whence did Ceres bring forth Proserpine, except from debauchery? Whence did Latona bring forth her twins, except from crime? Venus having been subject to the lusts of gods and men, when she reigned in Cyprus, invented the practice of courtesanship, and commanded women to make traffic of themselves, that she might not alone be infamous. Were the virgins themselves, Minerva and Diana, chaste? Whence, then, did Erichthonius arise? Did Vulcan shed his seed upon the ground, and was man born from that as a fungus? Or why did Diana banish Hippolytus either to a retired place, or give him up to a woman, where he might pass his life in solitude among unknown groves, and having now changed his name, might be called Virbius? What do these things signify but impurity, which the poets do not venture to confess?

CHAP. X.—OF JUPITER, AND HIS LICENTIOUS LIFE.

But respecting the king and father of all these, Jupiter, whom they believe to possess the chief power in heaven,—what power[1461] had he, who banished his father Saturnus from his kingdom, and pursued him with arms when he fled? What self-restraint had he, who indulged every kind of lust? For he made Alcmena and Leda, the wives of great men, infamous through his adultery: he also, captivated with the beauty of a boy, carried him off with violence as he was hunting and meditating manly things, that he might treat him as a woman. Why should I mention his debaucheries of virgins? and how great a multitude of these there was, is shown by the number of his sons. In the case of Thetis alone he was more temperate. For it bad been predicted that the son whom she should bring forth would be more powerful than his father. Therefore he struggled with his love, that one might not be born greater than himself. He knew, therefore, that he was not of perfect virtue, greatness, and power, since he feared that which he himself had done to his father. Why, therefore, is he called best and greatest, since he both contaminated himself with faults, which is the part of one who is unjust and bad, and feared a greater than himself, which is the part of one who is weak and inferior?

[1461] Quid potestatis. Others read “pietatis,” which appears more suitable to the sense of the passage.

CHAP. XI.—THE VARIOUS EMBLEMS UNDER WHICH THE POETS VEILED THE TURPITUDE OF JUPITER.

But some one will say that these things are feigned by the poets. This is not the usage of the poets, to feign in such a manner that you fabricate the whole, but so that you cover the actions themselves with a figure, and, as it were, with a variegated veil. Poetic licence has this limit, not that it may invent the whole, which is the part of one who is false and senseless, but that it may change something consistently with reason. They said that Jupiter changed himself into a shower of gold, that he might deceive Danae. What is a shower of gold? Plainly golden coins, by offering a great quantity of which, and pouring them into her bosom, he corrupted the frailty of her virgin soul by this bribe. Thus also they speak of a shower of iron, when they wish to signify a multitude of javelins. He carried off his catamite upon an eagle. What is the eagle? Truly a legion, since the figure of this animal is the standard of the legion. He carried Europa across the sea on a bull. What is the bull? Clearly a ship, which had its tutelary image[1462] fashioned in the shape of a bull. So assuredly the daughter of Inachus was not turned into a cow, nor as such did she swim across, but she escaped the anger of Juno in a ship which had the form of a cow. Lastly, when she had been conveyed to Egypt, she became Isis, whose voyage is celebrated on a fixed day, in memory of her flight.

[1462] Tutela. The image of some deity, supposed to be the tutelary guardian of the ship, was usually painted on the stern.

CHAP. XII.—THE POETS DO NOT INVENT ALL THOSE THINGS WHICH RELATE TO THE GODS.

You see, then, that the poets did not invent all things, and that they prefigured some things, that, when they spoke the truth, they might add something like this of divinity to those whom they called gods; as they did also respecting their kingdoms. For when they say that Jupiter had by lot the kingdom of Cœlus, they either menu Mount Olympus, on which ancient stories relate that Saturnus, and afterwards Jupiter, dwelt, or a part of the East, which is, as it were, higher, because the light arises thence; but the region of the West is lower, and therefore they say that Pluto obtained the lower regions; but that the sea was given to Neptune, because he had the maritime coast, with all the islands. Many things are thus coloured by the poets; and they who are ignorant of this, censure them as false, but only in word: for in fact they believe them, since they so fashion the images of the gods, that when they make them male and female, and confess that some are married, some parents, and 228 some children, they plainly assent to the poets; for these relations cannot exist without intercourse and the generation of children.

CHAP. XIII.—THE ACTIONS OF JUPITER ARE RELATED FROM THE HISTORIAN EUHEMERUS.

But let us leave the poets; let us come to history, which is supported both by the credibility of the facts and by the antiquity of the times. Euhemerus was a Messenian, a very ancient writer, who gave an account of the origin of Jupiter, and his exploits, and all his posterity, gathered from the sacred inscriptions of ancient temples; he also traced out the parents of the other gods, their countries, actions, commands, and deaths, and even their sepulchres. And this history Ennius translated into Latin, whose words are these:—

> “As these things are written, so is the origin and kindred of Jupiter and his brothers; after this manner it is handed clown to us in the sacred writing.”

The same Euhemerus therefore relates that Jupiter, when he had five times gone round the world, and had distributed governments to his friends and relatives, and had given laws to men, and had wrought many other benefits, being endued with immortal glory and everlasting remembrance, ended his life in Crete, and departed to the gods, and that his sepulchre is in Crete, in the town of Gnossus, and that upon it is engraved in ancient Greek letters Zankronou, which is Jupiter the son of Saturnus. It is plain, therefore, from the things which I have related, that he was a man, and reigned on the earth.

CHAP. XIV.—THE ACTIONS OF SATURNUS AND URANUS TAKEN FROM THE HISTORIANS.

Let us pass on to former things, that we may discover the origin of the whole error. Saturnus is said to have been born of Cœlus and Terra. This is plainly incredible; but there is a certain reason why it is thus related, and he who is ignorant of this rejects it as a fable. That Uranus was the father of Saturnus, both Hermes affirms, and sacred history teaches. When Trismegistus said that there were very few men of perfect learning, he enumerated among them his relatives, Uranus, Saturnus, and Mercurius. Euhemerus relates that the same Uranus was the first who reigned on earth, using these words: “In the beginning Cœlus first had the chief power on earth: he instituted and prepared that kingdom for himself together with his brothers.”[1463]

[1463] From this point the manuscripts are defective to ch. xx.

CHAP. XX.—OF THE GODS PECULIAR TO THE ROMANS.

I have spoken of the religious rites which are common to all nations. I will now speak of the gods which the Romans have peculiar to themselves. Who does not know that the wife of Faustulus, the nurse of Romulus and Remus, in honour of whom the Larentinalia were instituted, was a harlot? And for this reason she was called Lupa, and represented in the form of a wild beast. Faula also and Flora were harlots, of whom the one was the mistress of Hercules, as Verrius relates; the other, having acquired great wealth by her person, made the people her heir, and on this account the games called Floralia are celebrated in her honour.

Tatius consecrated the statue of a woman which had been found in the principal sewer, and called it by the name of the goddess Cloacina. The Romans, being besieged by the Gauls, made engines for throwing weapons of the hair of women; and on this account they erected an altar and temple to Venus Calva:[1464] also to Jupiter Pistor,[1465] because he had advised them in a dream to make all their corn into bread, and to throw it upon the enemy; and when this had been done, the Gauls, despairing of being able to reduce the Romans by famine, had abandoned the siege. Tullus Hostilius made Fear and Pallor gods. Mind is also worshipped; but if they had possessed it, they would never, I believe, have thought that it ought to be worshipped. Marcellus originated Honour and Virtue.

[1464] i.e., Venus the bald.

[1465] i.e., Jupiter the baker.

CHAP. XXI.—OF THE SACRED RITES OF THE ROMAN GODS.

But the senate also instituted other false gods of this kind,—Hope, Faith, Concord, Peace, Chastity, Piety; all of which, since they ought truly to be in the minds of men, they have falsely placed within walls. But although these have no substantial existence outside of man, nevertheless I should prefer that they should be worshipped, rather than Blight or Fever, which ought not to be consecrated, but rather to be execrated; than Fornax, together with her sacred ovens; than Stercutus, who first showed men to enrich the ground with manure; than the goddess Muta, who brought forth the Lares; than Cumina, who presides over the cradles of infants; than Caca, who gave information to Hercules respecting the stealing of his cattle, that he might slay her brother. How many other monstrous and ludicrous fictions there are, respecting which it is grievous to speak! I do not, however, wish to omit notice of Terminus, since it is related that he did not give way even to Jupiter, though he was an unwrought stone. They suppose that he has the custody of the boundaries, and 229 public prayers are offered to him, that he may keep the stone of the Capitol immoveable, and preserve and extend the boundaries of the Roman empire.

CHAP. XXII.—OF THE SACRED RITES INTRODUCED BY FAUNUS AND NUMA.

Faunas was the first in Latium who introduced these follies, who both instituted bloody sacrifices to his grandfather Saturnus, and wished that his father Picus should be worshipped as a god, and placed Fatua Fauna his wife and sister among the gods, and named her the good goddess. Then at Rome, Numa, who burthened those rude and rustic then with new superstitions, instituted priesthoods, and distributed the gods into families and nations, that he might call off the fierce spirits of the people from the pursuits of arms. Therefore Lucilius, in deriding the folly of those who are slaves to vain superstitions, introduced these verses:—

> "Those bugbears[1466] the Lamiæ, which Faunus and Numa Pompilius and others instituted, at these he trembles; he places everything in this. As infant boys believe that every statue of bronze is a living man, so these imagine that all things reigned are true: they believe that statues of bronze contain a heart. It is a painter's[1467] gallery; nothing is real, everything fictitious."

Tullius also, writing of the nature of the gods, complains that false and fictitious gods have been introduced, and that from thus source have arisen false opinions, and turbulent errors, and almost old womanly superstitions, which opinion ought in comparison[1468] with others to be esteemed more weighty, because these things were spoken by one who was both a philosopher and a priest.

[1466] Terriculas. There is another reading, "terricolas." See note at *Institutes*, book i. ch. 22 p. 38, supra.

[1467] See preceding note and reference.

[1468] Comparari. Others read "compatari."

CHAP. XXIII.—OF THE GODS AND SACRED RITES OF THE BARBARIANS.

We have spoken respecting the gods: now we will speak of the rites and practices of their sacred institutions. A human victim used to be immolated to the Cyprian Jupiter, as Teucer had appointed. Thus also the Tauri used to offer strangers to Diana; the Latian Jupiter also was propitiated with human blood. Also before Saturnus, men of sixty years of age, according to the oracle[1469] of Apollo, were thrown from a bridge into the Tiber. And the Carthaginians not only offered infants to the same Saturnus; but being conquered by the Sicilians, to make an expiation, they immolated two hundred sons of nobles. And not more mild than these are those offerings which are even now made to the Great Mother and to Bellona, in which the priests make an offering, not with the blood of others, but with their own blood; when, mutilating themselves, they cease to be men, and yet do not pass over to the women; or, cutting their shoulders, they sprinkle the loathsome altars with their own blood. But these things are cruel.

Let us come to those which are mild. The sacred rites of Isis show nothing else than the manner in which she lost and found her little son, who is called Osiris. For first her priests and attendants, having shaved all their limbs, and beating their breasts, howl, lament, and search, imitating the manner in which his mother was affected; afterwards the boy is found by Cynocephalus. Thus the mournful rites are ended with gladness. The mystery of Ceres also resembles these, in which torches are lighted, and Proserpine is sought for through the night; and when she has been found, the whole rite is finished with congratulations and the throwing about of torches. The people of Lampsacus, offer an ass to Priapus as an appropriate victim.[1470] Lindus is a town of Rhodes, where sacred rites in honour of Hercules are celebrated with revilings. For when Hercules had taken away his oxen from a ploughman, and had slain them, he avenged his injury by taunts; and afterwards having been himself appointed priest, it was ordained that he himself, and other priests after him, should celebrate sacrifices with the same revilings. But the mystery of the Cretan Jupiter represents the manner in which he was withdrawn from his father, or brought up. The goat is beside him, by the teats of which Amalthea nourished the boy. The sacred rites of the mother of the gods also show the same thing. For because the Corybantes then drowned the cry of the boy by the tinkling of their helmets and the striking of their shields, a representation of this circumstance is now repeated in the sacred rites; but cymbals are beaten instead of helmets, and drums instead of shields, that Saturnus may not hear the cries of the boy.

[1469] Ex responso. The common reading is “ex persona.”

[1470] Ea enim visa est aptior victima, quæ ipsi, cui mactatur, magnitudine virilis obsceni posset æquari.

CHAP. XXIV.—OF THE ORIGIN OF SACRED RITES AND SUPERSTITIONS.

These are the mysteries of the gods. Now let us inquire also into the origin of superstitions, that we may search out by whom and at what times they were instituted. Didymus, in those books which are inscribed *Of the Explanation of Pindar*, relates that Melisseus was king of the Cretans, whose daughters were Amalthea and Melissa, who nourished Jupiter with goats' milk and honey; that he introduced new rites and ceremonies of sacred things, and was the first who sacrificed to gods, that is, to Vesta, who is called Tellus,—whence the poet says:— 230

> "And the first of the gods,
> Tellus,"—

and afterwards to the mother of the gods. But Euhemerus, in his sacred history, says that Jupiter himself, after that he received the government, erected temples in honour of himself in many places. For in going about the world, as he came to each place he united the chiefs of the people to himself in friendship and the right of hospitality; and that the remembrance of this might be preserved, he ordered that temples should be built to him, and annual festivals be celebrated by those connected with him in a league of hospitality. Thus he spread the worship of himself through all lands. But at what time they lived can easily be inferred. For Thallus writes in his history, that Belus, the king of the Assyrians, whom the Babylonians worship, and who was the contemporary and friend of Saturnus, was three hundred and twenty-two years before the Trojan war, and it is fourteen hundred and seventy years since the taking of Troy. From which it is evident, that it is not more than eighteen hundred years from the time when mankind fell into error by the institution of new forms of divine worship.

CHAP. XXV.—OF THE GOLDEN AGE, OF IMAGES, AND PROMETHEUS, WHO FIRST FASHIONED MAN.

The poets, therefore, with good reason say that the golden age, which existed in the reign of Saturnus, was changed. For at that time no gods were worshipped, but they knew of one God only. After that they subjected themselves to frail and earthly things, worshipping idols of wood, and brass, and stone, a change took place from the golden age to that of iron. For having lost the knowledge of God, and broken off that one bond of human society, they began to harass one another, to plunder and subdue. But if they would raise their eyes aloft and behold God, who raised them up to the sight of heaven and Himself, they never would bend and prostrate themselves by worshipping earthly things, whose folly Lucretius severely rebukes, saying:[1471]

> "And they abase their souls with fear of the gods, and weigh and press them
> down to the earth."[1472]

Wherefore they tremble, and do not understand how foolish it is to fear those things which you have made, or to hope for any protection from those things which are dumb and insensible, and neither see nor hear the suppliant. What majesty, therefore, or deity can they have, which were in the power of a man, that they should not be made, or that they should be made into some other thing, and are so even now? For they are liable to injury and might be carried off by theft, were it not that they are protected by the law and the guardianship of man. Does he therefore appear to be in possession of his senses, who sacrifices to such deities the choicest victims, consecrates gifts, offers costly garments, as if they who are without motion could use them? With reason, then, did Dionysius the tyrant of Sicily plunder and deride the gods of Greece when he had taken possession of it as conqueror; and after the sacrilegious acts which he had committed, he returned to Sicily with a prosperous voyage, and held the kingdom even to his old age: nor were the injured gods able to punish him.

How much better is it to despise vanities, and to turn to God, to maintain the condition which you have received from God, to maintain your name! For on this account he is called *anthropos*,[1473] because he looks upward. But he looks upward who looks up to the true and living God, who is in heaven; who seeks after the Maker and Parent of his soul, not only with his perception and mind, but also with his countenance and eyes raised aloft. But he who enslaves himself to earthly and humble things, plainly prefers to himself that which is below him. For since he himself is the workmanship of God, whereas an image is the workmanship of man, the human workmanship cannot be preferred to the divine; and as God is the parent of man, so is the man of the statue. Therefore he is foolish and senseless who adores that which he himself has made, of which detestable and foolish handicraft Prometheus was the author, who was born from Iapetus the uncle of Jupiter. For when first of all Jupiter, having obtained supreme dominion, wished to establish himself as a god, and to found temples, and was seeking for some one who was able to imitate the human figure, at that time Prometheus lived, who fashioned the image of a man from thick clay with such close resemblance, that the novelty and cleverness of the art was a wonder. At length the men of his own time, and afterwards the poets, handed him down as the maker of a true and living man; and we, as often as we praise wrought statues, say that they live and breathe. And he indeed was the inventor of earthenware images. But posterity, following him, both carved them out of marble, and moulded them out of bronze; then in process of time ornament was added of gold and ivory, so that not only the likenesses, but also the gleam itself, might dazzle the eyes. Thus ensnared by beauty, and forgetful of true majesty, sensible beings considered that insensible objects, rational beings that irrational objects, living beings that lifeless objects, were to be worshipped and reverenced by them.

[1471] *De Nat. Deor.*, vi. 52.

[1472] Quare tremunt. Another reading is, "qua reddunt," which is unintelligible.

[1473] ἄνθοωπος, man; said to be compounded of ἄνω, τρέπω, and ὤψ, to turn the face upwards. [Needlessly repeated from p. 41, supra.]

CHAP. XXVI.—OF THE WORSHIP OF THE ELEMENTS AND STARS.

Now let us refute those also who regard the elements of the world as gods, that is, the heaven, the sun, and the moon; for being ignorant of the Maker of these things, they admire and adore the works themselves. And this error belongs not to the ignorant only, but also to philosophers; since the Stoics are of opinion that all the heavenly bodies are to be considered as among the number of the gods, since they all have fixed and regular motions, by which they most constantly preserve the vicissitudes of the times which succeed them. They do not then possess voluntary motion, since they obey prescribed laws, and plainly not by their own sense, but by the workmanship of the supreme Creator, who so ordered them that they should complete unerring[1474] courses and fixed circuits, by which they might vary the alternations of days and nights, of summer and winter. But if men admire the effects of these, if they admire their courses, their brightness, their regularity, their beauty, they ought to have understood how much more beautiful, more illustrious, and more powerful than these is the maker and contriver Himself, even God. But they estimated the Divinity by objects which fall under the sight of men;[1475] not knowing that objects which come within the sight cannot be eternal, and that those which are eternal cannot be discerned by mortal eyes.

[1474] Inerrabiles. There is another reading, “inenarrabiles,” indescribable.

[1475] Humanis visibus.

CHAP. XXVII.—OF THE CREATION, SIN, AND PUNISHMENT OF MAN; AND OF ANGELS, BOTH GOOD AND BAD.

One subject remains, and that the last: that, since it usually happens, as we read in histories, that the gods appear to have displayed their majesty by auguries, by dreams, by oracles, and also by the punishments of those who had committed sacrilege, I may show what cause produced this effect, so that no one even now may fall into the same snares into which those of old fell. When God, according to His excellent majesty, had framed the world out of nothing, and had decked the heaven with lights, and had filled the earth and the sea with living creatures, then He formed man out of clay, and fashioned him after the resemblance of His own likeness, and breathed into him that he might live,[1476] and placed him in a garden[1477] which He had planted with every kind of fruit-bearing tree, and commanded him not to eat of one tree in which He had placed the knowledge of good and evil, warning him that it would come to pass, that if he did so he would lose his life, but that if he observed the command of God he would remain immortal. Then the serpent, who was one of the servants of God, envying man because he was made immortal, enticed him by stratagem to transgress the command and law of God. And in this manner he did indeed receive the knowledge of good and evil, but he lost the life which God had given him to be for ever.

Therefore He drove out the sinner from the sacred place, and banished him into this world, that he might seek sustenance by labour, that he might according to his deserts undergo difficulties and troubles; and He surrounded the garden itself with a fence of fire, that none of men even till the day of judgment might attempt secretly[1478] to enter into that place of perpetual blessedness. Then death came upon man according to the sentence of God; and yet his life, though it had begun to be temporary, had as its boundary a thousand years, and that was the extent of human life even to the deluge. For after the flood the life of men was gradually shortened, and was reduced to a hundred and twenty years. But that serpent, who from his deeds received the name of devil, that is, accuser or informer, did not cease to persecute the seed of man, whom he had deceived from the beginning. At length he urged him who was first born in this world, under the impulse of envy, to the murder of his brother, that of the two men who were first born he might destroy the one, and make the other a parricide.[1479] Nor did he cease upon this from infusing the venom of malice into the breasts of men through each generation, from corrupting and depraving them; in short, from overwhelming them with such crimes, that an instance of justice was now rare, but men lived after the manner of the beasts.

[1476] Inspiravit ad vitam.

[1477] Paradiso.

[1478] Irrepere.

[1479] Parricidam. The word first means the murderer of a parent or near relative; then simply a murderer.

But when God saw this, He sent His angels to instruct the race of men, and to protect them from all evil. He gave these a command to abstain from earthly things, lest, being polluted by any taint, they should be deprived of the honour of angels. But that wily accuser, while they tarried among men, allured these also to pleasures, so that they might defile themselves with women. Then, being condemned by the sentence of God, and cast forth on account of their sins, they lost both the name and substance of angels. Thus, having become ministers of the devil, that they might have a solace of their ruin, they betook themselves to the ruining of men, for whose protection they had come.[1480] 232

[1480] [This is a curious enlargement of the idea as taught elsewhere. See vol. ii. p. 142, this series.]

CHAP. XXVIII.—OF THE DEMONS, AND THEIR EVIL PRACTICES.

These are the demons, of whom the poets often speak in their poems, whom Hesiod calls the guardians of men. For they so persuaded men by their enticements and deceits, that they believed that the same were gods. In fine, Socrates used to give out that he had a demon as the guardian and director of his life from his first childhood, and that he could do nothing without his assent and command. They attach themselves, therefore, to individuals, and occupy houses under the name of Genii or Penates. To these temples are built, to these libations are daily offered as to the Lares, to these honour is paid as to the averters of evils. These from the beginning, that they might turn away men from the knowledge of the true God, introduced new superstitions and worship of gods. These taught that the memory of dead kings should be consecrated, temples be built, and images made, not that they might lessen the honour of God, or increase their own, which they lost by sinning, but that they might take away life from men, deprive them of the hope of true light, lest men should arrive at that heavenly reward of immortality from which they fell. They also brought to light astrology, and augury, and divination; and though these things are in themselves false, yet they themselves, the authors of evils, so govern and regulate them that they are believed to be true. They also invented the tricks of the magic art, to deceive the eyes. By their aid it comes to pass, that that which is appears not to be, and that which is not appears to be. They themselves invented necromancies, responses, and oracles, to delude the minds of men with lying divination by means of ambiguous issues. They are present in the temples and at all sacrifices; and by the exhibition of some deceitful prodigies, to the surprise of those who are present, they so deceive men, that they believe that a divine power is present in images and statues. They even enter secretly into bodies, as being slight spirits; and they excite diseases in the vitiated limbs, which when appeased with sacrifices and vows they may again remove. They send dreams either full of terror,[1481] that they themselves may be invoked, or the issues of which may correspond with the truth, that they may increase the veneration paid to themselves. Sometimes also they put forth something of vengeance against the sacrilegious, that whoever sees it may become more timid and superstitious. Thus by their frauds they have drawn darkness over the human race, that truth might be oppressed, and the name of the supreme and matchless God might be forgotten.

[1481] Plena terroris. Another reading is, “aut plane terrores.”

CHAP. XXIX.—OF THE PATIENCE AND PROVIDENCE OF GOD.

But some one says: Why, then, does the true God permit these things to be done? Why does He not rather remove or destroy the wicked? Why, in truth, did He from the beginning give power[1482] to the demon, so that there should be one who might corrupt and destroy all things? I will briefly say why He willed that this should be so. I ask whether virtue is a good or an evil. It cannot be denied that it is a good. If virtue is a good, vice, on the contrary, is an evil. If vice is an evil on this account, because it opposes virtue, and virtue is on this account a good, because it overthrows vice, it follows that virtue cannot exist without vice; and if you take away vice, the merits of virtue will be taken away. For there can be no victory without an enemy. Thus it comes to pass, that good cannot exist without an evil.

Chrysippus, a man of active mind, saw this when discussing the subject of providence, and charges those with folly who think that good is caused by God, but say that evil is not thus caused. Aulus Gellius[1483] has interpreted his sentiment in his books of *Attic Nights*; thus saying: "They to whom it does not appear that the world was made for the sake of God and men, and that human affairs are governed by providence, think that they use a weighty argument when they thus speak: If there were a providence, there would be no evils. For they say that nothing is less in agreement with providence, than that in this world, on account of which it is said that God made men,[1484] the power of troubles and evils should be so great. In reply to these things, Chrysippus, when he was arguing, in his fourth book respecting providence, said: Nothing can be more foolish than those who think that good things could have existed, if there were not evils in the same place. For since good things are contrary to evil, they must of necessity be opposed to each other, and must stand resting, as it were, on mutual and opposite support.[1485] Thus there is no contrary without another contrary. For how could there be any perception of justice, unless there were injuries? or what else is justice, but the removal of injustice? In like manner, the nature of fortitude cannot be understood, except by placing[1486] beside it cowardice, or the nature of self-control except by 23 intemperance. Likewise, in what manner would there be prudence, unless there were the contrary, imprudence? On the same principle, he says, why do the foolish men not require this also, that there should be truth and not falsehood? For there exist together good and evil things, prosperity and trouble, pleasure and pain. For the one being bound to the other at opposite poles, as Plato says, if you take away one, you take away both." You see, therefore, that which I have often said, that good and evil are so connected with one another, that the one cannot exist without the other. Therefore God acted with the greatest foresight in placing the subject-matter of virtue in evils which He made for this purpose, that He might establish for us a contest, in which He would crown the victorious with the reward of immortality.[1487]

[1482] ἀρχήν. Others read δαιμοναρχίαν, "the power of demons."

[1483] Lib. vi. 1.

[1484] Propter quem homines fecisse dicatur Deus. Others read, "Quem propter homines," etc.

[1485] Quasi mutuo adversoque fulta nisu consistere.

[1486] Appositione. Others read "oppositione."

[1487] [Philosophically, not dogmatically, asserted. God's wisdom in permitting evil (which originated in the fall of free intellects) to last for a season, will vindicate itself in judgment.]

CHAP. XXX.—OF FALSE WISDOM.

I have taught, as I imagine, that the honours paid to gods are not only impious, but also vain, either because they were men whose memory was consecrated after death; or because the images themselves are insensible and deaf, inasmuch as they are formed of earth, and that it is not right for man, who ought to look up to heavenly things, to subject himself to earthly things; or because the spirits who claim to themselves those acts of religious service are unholy and impure, and on this account, being condemned by the sentence of God, fell to the earth, and that it is not lawful to submit to the power of those to whom you are superior, if you wish to be a follower of the true God. It remains that, as we have spoken of false religion, we should also discuss the subject of false wisdom, which the philosophers profess,—men endued with the greatest learning and eloquence, but far removed from the truth, because they neither know God nor the wisdom of God. And although they are clever and learned, yet, because their wisdom is human, I shall not fear to contend with them, that it may be evident that falsehood can be easily overcome by truth, and earthly things by heavenly.

They thus define the nature of philosophy. Philosophy is the love or pursuit of wisdom. Therefore it is not wisdom itself; for that which loves must be different from that which is loved. If it is the pursuit of wisdom, not even thus is philosophy *identical with* wisdom. For wisdom is the object itself which is sought, but the pursuit is that which seeks it. Therefore the very definition or meaning of the word plainly shows that philosophy is not wisdom itself. I will say that it[1488] is not even the pursuit of wisdom, in which wisdom is not comprised. For who can be said to devote himself to the pursuit of that to which he can by no means attain? He who gives himself to the pursuit of medicine, or grammar, or oratory, may be said to be studious of that art which he is learning; but when he has learned, he is now said to be a physician, a grammarian, or an orator. Thus also those who are studious of wisdom, after they had learned it, ought to have been called wise. But since they are called students of wisdom as long as they live, it is manifest that that is not the pursuit, because it is impossible to arrive at the object itself which is sought for in the pursuit, unless by chance they who pursue wisdom even to the end of life are about to be wise in another world. Now every pursuit is connected with some end. That, therefore, is not a right pursuit which has no end.

[1488] Philosophy.

CHAP. XXXI.—OF KNOWLEDGE AND SUPPOSITION.

Moreover, there are two things which appear to fall under the subject of philosophy—knowledge and supposition; and if these are taken away, philosophy altogether falls to the ground. But the chief of the philosophers themselves have taken away both from philosophy. Socrates took away knowledge, Zeno supposition. Let us see whether they were right in doing so. Wisdom is, as Cicero defined it,[1489] the knowledge of divine and human things. Now if this definition is true, wisdom does not come within the power of man. For who of mortals can assume this to himself, to profess that he knows divine and human things? I say nothing of human affairs; for although they are connected with divine, yet, since they belong to man, let us grant that it is possible for man to know them. Certainly he cannot know divine things by himself, since he is a man; whereas he who knows them must be divine, and therefore God. But man is neither divine nor God. Man, therefore, cannot thoroughly know divine things by himself. No one, therefore, is wise but God, or certainly that man whom God has taught. But they, because they are neither gods, nor taught by God, cannot be wise, that is, acquainted with divine and human things. Knowledge, therefore, is rightly taken away by Socrates and the Academics. Supposition also does not agree with the wise man. For every one supposes that of which he is ignorant. Now, to suppose that you know that of which you are ignorant, is rashness and folly. Supposition, therefore, was rightly taken away by Zeno. If, therefore, there is no knowledge in man, and there ought to be no supposition, philosophy is cut up by the roots. 234

[1489] *De Offic.*, ii. 2.

CHAP. XXXII.—OF THE SECTS OF PHILOSOPHERS, AND THEIR DISAGREEMENT.

To this is added, that it[1490] is not uniform; but being divided into sects, and scattered into many and discordant opinions, it has no fixed state. For since they all separately attack and harass one another, and there is none of them which is not condemned of folly in the judgment of the rest, while the members are plainly at variance with one another, the whole body of philosophy is brought to destruction. Hence the Academy afterwards originated. For when the leading men of that sect saw that philosophy was altogether overthrown by philosophers mutually opposing each other, they undertook war against all, that they might destroy all the arguments of all; while they themselves assert nothing except one thing—that nothing can be known. Thus, having taken away knowledge, they overthrew the ancient philosophy. But they did not even themselves retain the name of philosophers, since they admitted their ignorance, because to be ignorant of all things is not only not the part of a philosopher, but not even of a man. Thus the philosophers, because they have no defence, must destroy one another with mutual wounds, and philosophy itself must altogether consume and put an end to itself by its own arms. But they say it is only natural philosophy which thus gives way. How is it with moral? Does that rest on any firm foundation? Let us see whether philosophers are agreed in this part at any rate, which relates to the condition of life.

[1490] i.e., philosophy.

CHAP. XXXIII.—WHAT IS THE CHIEF GOOD TO BE SOUGHT IN LIFE.

What is the chief good must be an object of inquiry, that our whole life and actions may be directed to it. When inquiry is made respecting the chief good of man, it ought to be settled to be of such a kind, first, that it have reference to man alone; in the next place, that it belong peculiarly to the mind; lastly, that it be sought by virtue. Let us see, therefore, whether the chief good which the philosophers mark out be such that it has reference neither to a dumb animal nor to the body, and cannot be attained without virtue.

Aristippus, the founder of the Cyrenaic sect, who thought that bodily pleasure was the chief good, ought to be removed from the number of philosophers, and from the society of men, because he compared himself to a beast. The chief good of Hieronymus is to be without pain, that of Diodorus to cease to be in pain. But the other animals avoid pain; and when they are without pain, or cease to be in pain, are glad. What distinction, then, will be given to man, if his chief good is judged to be common with the beasts? Zeno thought that the chief good was to live agreeably to nature. But this definition is a general one. For all animals live agreeably to nature, and each has its own nature.

Epicurus maintained that it was pleasure of the soul. What is pleasure of the soul but joy, in which the soul for the most part luxuriates, and unbends itself either to sport or to laughter? But this good befalls even dumb animals, which, when they are satisfied with pasture, relax themselves to joy and wantonness. Dinomachus and Callipho approved of honourable pleasure; but they either said the same that Epicurus did, that bodily pleasure is dishonourable; or if they considered bodily pleasures to be partly base and partly honourable, then that is not the chief good which is ascribed to the body. The Peripatetics make up the chief good of goods of the soul, and body, and fortune. The goods of the soul may be approved of; but if they require assistance for the completion of happiness, they are plainly weak. But the goods of the body and of fortune are not in the power of man; nor is that now the chief good which is assigned to the body, or to things placed without us, because this double good extends even to the cattle, which have need of being well, and of a due supply of food. The Stoics are believed to have entertained much better views, who said that virtue was the chief good. But virtue cannot be the chief good, since, if it is the endurance of evils and of labours, it is not happy of itself; but it ought to effect and produce the chief good, because it cannot be attained without the greatest difficulty and labour. But, in truth, Aristotle wandered far from reason, who connected honour with virtue, as though it were possible for virtue at any time to be separated from honour, or to be united with baseness.

Herillus the Pyrrhonist made knowledge the chief good. This indeed belongs to man, and to the soul only, but it may happen to him without virtue. For he is not to be considered happy who has either learnt anything by hearing, or has gained the knowledge of it by a little reading; nor is it a definition of the chief good, because there may be a knowledge either of bad things, or at any rate of things that are useless. And if it is the knowledge of good and useful things which you have acquired by labour, nevertheless it is not the chief good, because knowledge is not sought on its own account, but on account of something else. For the arts are learnt on this account, that they may be to us the means of gaining support, or a source of glory, or even of pleasure; and it is plain that these things cannot be the chief goods. Therefore the philosophers do not observe the rule even in moral philosophy, inasmuch as they are at variance with one another on the main point[1491] itself, that is, in that discussion by which the life is moulded. For the precepts cannot be equal, or resembling one another, when some train men to pleasure, others to honour, others indeed to nature, others to knowledge; some to the pursuit, others to the avoiding of riches; some to entire insensibility to pain, others to the endurance of evils: in all which, as I have shown before, they turn aside from reason, because they are ignorant of God.

[1491] In ipso cardine. [Horace, *Sat.*, book ii. 6, 71–76.]

CHAP. XXXIV.—THAT MEN ARE BORN TO JUSTICE.

Let us now see what is proposed to the wise man as the chief good.[1492] That men are born to justice is not only taught by the sacred writings, but is sometimes acknowledged even by these same philosophers. Thus Cicero says: “But of all things which fall under the discussion of learned men, nothing assuredly is more excellent than that it should be clearly understood that we are born to justice.” This is most true.[1493] For we are not born to wickedness, since we are a social and sociable animal. The wild beasts are produced to exercise their fierceness; for they are unable to live in any other way than by prey and bloodshed. These, however, although pressed by extreme hunger, nevertheless refrain from animals of their own kind. Birds also do the same, which must feed upon the carcases of others. How much more is it befitting, that man, who is united with man both in the interchange of language and in communion of feeling, should spare man, and love him! For this is justice.

But since wisdom has been given to man alone, that he may understand God, and this alone makes the difference between man and the dumb animals, justice itself is bound up in two duties. He owes the one to God as to a father, the other to man as to a brother; for we are produced by the same God. Therefore it has been deservedly and rightly said, that wisdom is the knowledge of divine and human affairs. For it is right that we should know what we owe to God, and what to man; namely, to God religion, to man affection. But the former belongs to wisdom, the latter to virtue; and justice comprises both. If, therefore, it is evident that man is born to justice, it is necessary that the just man should be subject to evils, that he may exercise the virtue with which he is endued. For virtue is the enduring of evils. He will avoid pleasures as an evil: he will despise riches, because they are frail; and if he has them, he will liberally bestow them, to preserve the wretched: he will not be desirous of honours, because they are short and transitory; he will do injury to no one; if he shall suffer, he will not retaliate; and he will not take vengeance upon one who plunders his property. For he will deem it unlawful to injure a man; and if there shall be any one who would compel him to depart from God, he will not refuse tortures nor death. Thus it will come to pass, that he must necessarily live in poverty and lowliness, and in insults, or even tortures.

[1492] Some editions repeat the words “summum bonum,” but these words appear to obstruct the sense.

[1493] [i.e., *philosophically*; our moral constitution dictating what is just.]

CHAP. XXXV.—THAT IMMORTALITY IS THE CHIEF GOOD.

What, then, will be the advantage of justice and virtue, if they shall have nothing but evil in life? But if virtue, which despises all earthly goods, most wisely endures all evils, and endures death itself in the discharge of duty, cannot be without a reward, what remains but that immortality alone is its reward? For if a happy life falls to the lot of man, as the philosophers will have it, and in this point alone they do not disagree, therefore also immortality falls to him. For that only is happy which is incorruptible; that only is incorruptible which is eternal. Therefore immortality is the chief good, because it belongs both to man, and to the soul, and to virtue. We are only directed to this; we are born to the attainment of this. Therefore God proposes to us virtue and justice, that we may obtain that eternal reward for our labours. But concerning that immortality[1494] itself we will speak in the proper place. There remains the philosophy of Logic,[1495] which contributes nothing to a happy life. For wisdom does not consist in the arrangement of speech, but in the heart and the feeling. But if natural philosophy is superfluous, and this of logic, and the philosophers have erred in moral philosophy, which alone is necessary, because they have been unable in any way to find out the chief good; therefore all philosophy is found to be empty and useless, which was unable to comprehend the nature of man, or to fulfil its duty and office.

[1494] Non mortalitate.

[1495] λογικὴ, philosophia. Under this is included everything connected with the system of speaking.

CHAP. XXXVI.—OF THE PHILOSOPHERS,—NAMELY, EPICURUS AND PYTHAGORAS.

Since I have spoken briefly of philosophy, now also I will speak a few things about the philosophers. This is especially the doctrine of Epicurus, that there is no providence. And at the same time he does not deny the existence of gods. In both respects he acts contrary to reason. For if there are gods, it follows that there is a providence. For otherwise we can form no intelligible idea of God, for it is His peculiar province to foresee.[1496] But Epicurus says He takes no care about anything. Therefore He disregards not only the affairs of men, but also heavenly things. How, therefore, or from what, do you affirm that He exists? For when you have taken away the divine providence and care, it would naturally follow that you should altogether deny the existence of God; whereas now you have left Him in name, but in reality you have taken Him away. Whence, then, did the world derive its origin, if God takes no care of anything? There are, he says, minute atoms, which can neither be seen nor touched, and from the fortuitous meeting of these all things arose, and are continually arising. If they are neither seen nor perceived by any part of the body, how could you know of their existence? In the next place, if they exist, with what mind do they meet together to effect anything? If they are smooth, they cannot cohere: if they are hooked and angular, then they are divisible; for hooks and angles project, and can be cut off. But these things are senseless and unprofitable. Why should I mention that he also makes souls capable of extinction? who is refuted not only by all philosophers and general persuasion, but also by the answers of bards, by the predictions of the Sibyls, and lastly, by the divine voices of the prophets themselves; so that it is wonderful that Epicurus alone existed, who should place the condition of man on a level with the flocks and beasts.

What of Pythagoras, who was first called a philosopher, who judged that souls were indeed immortal, but that they passed into other bodies, either of cattle, or of birds, or of beasts? Would it not have been better that they should be destroyed, together with their bodies, than thus to be condemned to pass into the bodies of other animals? Would it not be better not to exist at all, than, after having had the form of a man, to live as a swine or a dog? And the foolish man, to gain credit for his saying, said that he himself had been Euphorbus in the Trojan war, and that, when he had been slain, he passed into other figures of animals, and at last became Pythagoras. O happy man! to whom alone so great a memory was given; or rather unhappy, who, when changed into a sheep, was not permitted to be ignorant of what he was! And would to Heaven that he alone had been thus senseless! He found also some to believe him, and some indeed among the learned,[1497] to whom the inheritance of folly passed.

[1496] Providere.

[1497] Inter doctos homines. Others read “indoctos homines,” but this does not convey so good a meaning.

CHAP. XXXVII.—OF SOCRATES AND HIS CONTRADICTION.

After him Socrates held the first place in philosophy, who was pronounced most wise even by the oracle, because he confessed that he knew one thing only,—namely, that he knew nothing. And on the authority of this oracle it was right that the natural philosophers should restrain themselves, lest they should either inquire into those things which they could not know, or should think that they knew things which they did not know. Let us, however, see whether Socrates was most wise, as the Pythian god proclaimed. He often made use of this proverb, that that which is above us has also no reference to us. He has now passed beyond the limits of his opinion. For he who said that he knew one thing only, found another thing to speak of, as though he knew it; but that in vain. For God, who is plainly above us, is to be sought for; and religion is to be undertaken, which alone separates us from the brutes, which indeed Socrates not only rejected, but even derided, in swearing by a goose and a dog, as if in truth he could not have sworn by Æsculapius, to whom he had vowed a cock. Behold the sacrifice of a wise man! And because he was unable to offer this in his own person, since he was at the point of death, he entreated his friends to perform the vow after his death, lest forsooth he should be detained as a debtor in the lower regions. He assuredly both pronounced that he knew nothing, and made good his statement.[1498]

[1498] [Other and more creditable explanations are given. Socrates recognized the rites of his countrymen. See Tayler Lewis in a noble chapter, *Plato*, etc., p. 250.]

CHAP. XXXVIII.—OF PLATO, WHOSE DOCTRINE APPROACHES MORE NEARLY TO THE TRUTH.

His disciple Plato, whom Tully speaks of as the god of philosophers, alone of all so studied philosophy that he approached nearer to the truth; and yet, because he was ignorant of God, he so failed in many things, that no one fell into worse errors, especially because in his books respecting the state he wished all things to be common to all. This is endurable concerning property, though it is unjust. For it ought not to be an injury to any one, if he possesses more than another through his own industry; or to be a profit to any one, if through his own fault he possesses less. But, as I have said, this is capable of being endured in some way. Shall there be a community of wives also, and of children? Shall there be no distinction of blood, or certainty of race? Shall there be neither families, nor relationships, nor affinities, but all things confused and indiscriminate, as in herds of cattle? Shall there be no self-restraint in men, no chastity in women? What conjugal affection can there be in these, between whom 23 on either side there is no sure or peculiar[1499] love? Who will he dutiful towards a father, when he knows not from whom he was born? Who will love a son, whom he will reckon as not his own?[1500] Moreover, he opened[1501] the senate house to women, and entrusted to them warfare, magistracies, and commands.[1502] But how great will be the calamity of that city, in which women shall discharge the duties of men! But of this more fully at another opportunity.

Zeno, the master of the Stoics, who praises virtue, judged that pity, which is a very great virtue, should be cut away, as though it were a disease of the mind, whereas it is at the same time dear to God and necessary for men. For who is there who, when placed in any evil, would be unwilling to be pitied, and would not desire the assistance of those who might succour them, which is not called forth so as to render aid, except by the feeling of pity? Although he calls this humanity and piety, he does not change the matter itself, only the name. This is the affection which has been given to man alone, that by mutual assistance we might alleviate our weakness; and he who removes this affection reduces us to the life of the beasts. For his assertion that all faults are equal, proceeds from that inhumanity with which also be assails pity as a disease. For he who makes no difference in faults, either thinks that light offences ought to be visited with severe punishments, which is the part of a cruel judge, or that great offences should be visited with slight punishments, which is the part of a worthless judge. In either case there is injury to the state. For if the greatest crimes are lightly punished, the boldness of the wicked will increase, and go on to deeds of greater daring; and if a punishment of too great severity is inflicted for slight offences, inasmuch as no one can be exempt from fault, many citizens will incur peril, who by correction might become better.

[1499] Proprius.

[1500] Alienum.

[1501] Reseravit. Others read “reservavit.”

[1502] [A republic of “philosophers” (*credula gens*) was set up in France (a.d. 1793), to prove their idiotic incompetency for practical affairs.]

CHAP. XXXIX.—OF VARIOUS PHILOSOPHERS, AND OF THE ANTIPODES.

These things, truly, are of small importance, but they arise from the same falsehood. Xenophanes said that the orb of the moon is eighteen times larger than this earth of ours; and that within its compass is contained another earth, which is inhabited by men and animals of every kind. About the antipodes also one can neither hear nor speak without laughter. It is asserted as something serious, that we should believe that there are men who have their feet opposite to ours. The ravings of Anaxagoras are more tolerable, who said that snow was black. And not only the sayings, but the deeds, of some are ridiculous. Democritus neglected his land which was left to him by his father, and suffered it to become a public pasture. Diogenes with his company of dogs,[1503] who professes that great and perfect virtue in the contempt of all things, preferred to beg for his support, rather than to seek it by honest labour, or to have any property. Undoubtedly the life of a wise man ought to be to others an example of living. If all should imitate the wisdom of these, how will states exist? But perhaps the same Cynics were able to afford an example of modesty, who lived with their wives in public. I know not how they could defend virtue, who took away modesty.

Nor was Aristippus better than these, who, I believe, that he might please his mistress Lais, instituted the Cyrenaic system, by which he placed the end of the chief good in bodily pleasure, that authority might not be wanting to his faults, or learning to his vices. Are those men of greater fortitude to be more approved, who, that they might be said to have despised death, died by their own hands? Zeno, Empedocles, Chrysippus, Cleanthes, Democritus, and Cato, imitating these, did not know that he who put himself to death is guilty of murder, according to the divine right and law. For it was God who placed us in this abode of flesh: it was He who gave us the temporary habitation of the body, that we should inhabit it as long as He pleased. Therefore it is to be considered impious, to wish to depart from it without the command of God. Therefore violence must not be applied to nature. He knows how to destroy[1504] His own work. And if any one shall apply impious hands to that work, and shall tear asunder the bonds of the divine workmanship, he endeavours to flee from God, whose sentence no one will be able to escape, whether alive or dead. Therefore they are accursed and impious, whom I have mentioned above, who even taught what are the befitting reasons for voluntary death; so that it was not enough of guilt that they were self-murderers, unless they instructed others also to this wickedness.[1505]

[1503] i.e., the Cynics.

[1504] Resolvat.

[1505] [A succinct statement of the sixth command in its bearing on suicide.]

CHAP. XL.—OF THE FOOLISHNESS OF THE PHILOSOPHERS.

There are innumerable sayings and doings of the philosophers, by which their foolishness may be shown. Therefore, since we are unable to enumerate them all, a few will be sufficient. It is enough that it is understood that the philosophers were neither teachers of justice, of which they were ignorant, nor of virtue, of which they falsely boast. For what can they teach, who often confess their own ignorance? I omit to mention Socrates, whose opinion is well known. Anaxagoras proclaims that all things are over-spread with darkness. Empedocles says that the paths for finding out the truth of the senses are narrow. Democritus asserts that truth lies sunk in a deep well; and because they nowhere find it, they therefore affirm that no wise man has as yet existed. Since, therefore, human wisdom has no existence (Socrates says in the writings of Plato), let us follow that which is divine, and let us give thanks to God, who has revealed and delivered it to us; and let us congratulate ourselves, that through the divine bounty we possess the truth and wisdom, which, though sought by so many intellects through so many ages, philosophy[1506] was not able to discover.

[1506] Philosophia non potuit invenire. Other editions have, "philosophiam nemo potuit invenire." ["The world by wisdom (σοφια) knew not God," etc.; 1 Cor. i. 21.]

CHAP. XLI.—OF TRUE RELIGION AND WISDOM.

Now, since we have refuted false religion, which is in the worship of the gods, and false wisdom, which is in the philosophers, let us come to true religion and wisdom. And, indeed, we must speak of them both conjointly, because they are closely connected. For to worship the true God, that and nothing else is wisdom. For that God who is supreme and the Maker of all things, who made man as the image of Himself, on this account conferred on him alone of all animals the gift of reason, that he might pay back honour to Him as his Father and his Lord, and by the exercise of this piety and obedience might gain the reward of immortality. This is a true and divine mystery. But among those,[1507] because they are not true, there is no agreement. Neither are sacred rites performed in philosophy, nor is philosophy treated of in sacred things; and on this account their religion is false, because it does not possess wisdom; and on this account their wisdom is false, because it does not possess religion. But where both are joined together, there the truth must necessarily be; so that if it is asked what the truth itself is, it may be rightly said to be either wise religion or religious wisdom.

[1507] i.e., the philosophers before mentioned.

CHAP. XLII.—OF RELIGIOUS WISDOM: THE NAME OF CHRIST KNOWN TO NONE, EXCEPT HIMSELF AND HIS FATHER.

I will now say what wise religion, or religious wisdom, is. God, in the beginning, before He made the world, from the fountain of His own eternity, and from the divine and everlasting Spirit,[1508] begat for Himself a Son incorruptible, faithful, corresponding to His Father's excellence and majesty. He is virtue, He is reason, He is the word of God, He is wisdom. With this artificer, as Hermes says, and counsellor, as the Sibyl says, He contrived the excellent and wondrous fabric of this world. In fine, of all the angels, whom the same God formed from His own breath,[1509] He alone was admitted into a participation of His supreme power, He alone was called God. For all things were through Him, and nothing was without Him. In fine, Plato, not altogether as a philosopher, but as a seer, spoke concerning the first and second God, perhaps following Trismegistus in this, whose words I have translated from the Greek, and subjoined: "The Lord and Maker of all things, whom we have thought to be called God, created[1510] a second God, who is visible and sensible. But by sensible I mean, not that He Himself receives sensation, but that He causes sensation and sight. When, therefore, He had made this, the first, and one, and only one, He appeared to Him most excellent, and full of all good qualities." The Sibyl also says that God the guide of all was made by God, and another, that

> "God the Son of God must be known,"

as those examples which I have brought forward in my books declare. Him the prophets, filled with the inspiration of the Divine Spirit, proclaimed; of whom especially Solomon in the book of Wisdom, and also his father, the writer of divine hymns—both most renowned kings, who preceded the times of the Trojan war by a hundred and eighty years[1511]—testify that He was born of God. His name is known to none, except to Himself and the Father, as John teaches in the Revelation.[1512] Hermes says that His name cannot be uttered by mortal mouth. Yet by men He is called by two names—Jesus, which is Saviour, and Christ, which is King. He is called Saviour on this account, because He is the health and safety of all who believe in God through Him. He is called Christ on this account, because He Himself will come from heaven at the end of this dispensation[1513] to judge the world, and, having raised the dead, to establish for Himself an everlasting kingdom.

[1508] [This refers to the Spirit of the Father, as Cyprian (vol. v. p. 516), "My heart hath *breathed* out a good Word."]

[1509] De suis spiritibus.

[1510] [Plato does not speak dogmatically, but with a marvellous intuition of truth. The Son is "begotten, not made."]

[1511] This is an error. Both David and Solomon lived after the supposed taking of Troy.

[1512] Rev. xix. 12.

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[1513] In sæculi hujus consummatione.

CHAP. XLIII.—OF THE NAME OF JESUS CHRIST, AND HIS TWOFOLD NATIVITY.

But lest by any chance there should be any doubt in your mind why we call Him Jesus Christ, who was born of God before the world, and who was born of man three hundred years ago, I will briefly explain to you the reason. The same person is the son of God and of man. For He was twice born: first of God, in the spirit, before the origin of the world; afterwards in the flesh of man, in the reign of Augustus; and in connection with this fact is an illustrious and great mystery, in which is contained both the salvation of men and the religion of the Supreme God, and all truth. For when first the accursed and impious worship of gods crept in through the treachery of the demons, then the religion of God remained with the Hebrews alone, who, not by any law, but after the manner of their fathers, observed the worship handed down to them by successive generations,[1514] even until the time when they went forth out of Egypt under the leadership of Moses, the first of all the prophets, through whom the law was given to them from God; and they were afterwards called Jews. Therefore they served God, being bound by the chains of the law. But they also, by degrees going astray to profane rites, undertook the worship of strange gods, and, leaving the worship of their father, sacrificed to senseless images. Therefore God sent to them prophets filled with the Divine Spirit, to upbraid them with their sins and proclaim repentance, to threaten them with the vengeance which would follow, and announce that it would come to pass, if they persisted in the same faults, that He would send another as the bearer of a new law; and having removed the ungrateful people from their inheritance, He would assemble to Himself a more faithful people from foreign nations. But they not only persisted in their course, but even slew the messengers themselves. Therefore He condemned them on account of these deeds: nor did He any longer send messengers to a stubborn people; but He sent His own Son, to call all nations to the favour of God. Nor, however, did He shut them out, impious and ungrateful as they were, from the hope of salvation: but He sent Him to them before all others,[1515] that if they should by chance obey, they might not lose that which they had received; but if they should refuse to receive their God, then, the heirs being removed,[1516] the Gentiles would come into possession. Therefore the supreme Father ordered Him to descend to the earth, and to put on a human body, that, being subject to the sufferings of the flesh, He might teach virtue and patience not only by words, but also by deeds. Therefore He was born a second time as man, of a virgin, without a father, that, as in His first spiritual birth, being born of God alone, He was made a sacred spirit, so in His second and fleshly birth, being born of a mother only, He might become holy flesh, that through Him the flesh, which had become subject to sin, might be freed from destruction.

[1514] Per successiones.

[1515] Potissimum.

[1516] Hæredibus abdicatis.

CHAP. XLIV.—THE TWOFOLD NATIVITY OF CHRIST IS PROVED FROM THE PROPHETS.

That these things should thus take place as I have set them forth, the prophets had before predicted. In the writings of Solomon it is thus written:[1517] "The womb of a virgin was strengthened, and conceived: and a virgin was impregned, and became a mother in great pity." In Isaiah[1518] it is thus written: "Behold, a virgin shall conceive, and bear a son, and ye shall call His name Immanuel;" which, being interpreted, is God with us.[1519] For He was with us on the earth, when He assumed flesh; and He was no less God in man, and man in God. That He was both God and man was declared before by the prophets. That He was God, Isaiah[1520] thus declares: "They shall fall down unto Thee, they shall make supplication unto Thee; since God is in Thee, and we knew it not, even the God of Israel. They shall be ashamed and confounded, all of them who oppose themselves to Thee, and shall go to confusion." Also Jeremiah:[1521] "This is our God, and there shall none other be compared unto Him; He hath found out all the way of knowledge, and hath given it unto Jacob His servant, and to Israel His beloved. Afterward He was seen upon earth, and dwelt among men." Likewise that He was man, the same Jeremiah[1522] says: "And He is man, and who knew Him?" Isaiah also thus speaks:[1523] "And the Lord shall send them a man who shall save them, and with judgment shall He heal them." Also Moses himself in the book of Numbers:[1524] "There shall come a star out of Jacob, and a man shall arise out of Israel." For this cause, therefore, being God, He took upon Him flesh, that, becoming a mediator[1525] between God and man, having overcome death, He might by His guidance lead man to God.

[1517] See *Instit.*, iv. 12.

[1518] Isa. vii. 14.

[1519] Matt. i. 23.

[1520] Isa. xlv. 14–16.

[1521] Baruch iii. 35–37.

[1522] xvii. 9. This and the following quotations are from the Septuagint.

[1523] Isa. xix. 20.

[1524] Num. xxiv. 17. The prophecy of Balaam.

[1525] Inter deum et hominem medius factus.

CHAP. XLV.—THE POWER AND WORKS OF CHRIST ARE PROVED FROM THE SCRIPTURES.

We have spoken of His nativity; now let us speak of His power and works, which, when He wrought them among men, the Jews, seeing them to be great and wonderful, supposed that they were done by the influence of magic, not knowing that all those things which were done by Him had been foretold by the prophets. He gave strength to the sick, and to those languishing under various diseases, not by any healing remedy, but instantaneously, by the force and power of His word; He restored the weak, He made the lame to walk, He gave sight to the blind, He made the dumb to speak, the deaf to hear; He cleansed the polluted and unclean, He restored their right mind to those who were maddened with the attack of demons, He recalled to life and light those who were dead or now buried. He also fed and satisfied[1526] five thousand men with five loaves and two fishes. He also walked upon the sea. He also in a tempest commanded the wind to be still, and immediately there was a calm; all which things we find predicted both in the books of the prophets and in the verses of the Sibyls.

When a great multitude resorted to Him on account of these miracles, and, as He truly was, believed Him to be the Son of God, and sent from God, the priests and rulers of the Jews, filled with envy, and at the same time excited with anger, because He reproved their sins and injustice, conspired to put Him to death; and that this would happen, Solomon had foretold a little more than a thousand years before, in the book of Wisdom, using these words:[1527] "Let us defraud the righteous, for he is unpleasant to us, and upbraideth us with our offences against the law. He maketh his boast that he has the knowledge of God, and he calleth himself the Son of God. He is made to reprove our thoughts: it grieveth us even to look upon him; for his life is not like the life of others, his ways are of another fashion. We are counted by him as triflers; he withdraweth himself from our ways, as from filthiness; he commendeth greatly the latter end of the just, and boasteth that he has God for his father. Let us see, therefore, if his words be true; let us prove what end he shall have; let us examine him with rebukes and torments, that we may know his meekness and prove his patience; let us condemn him to a shameful death. Such things have they imagined, and have gone astray; for their own folly hath blinded them, and they do not understand the mysteries of God."

Therefore, being unmindful of these writings which they read, they incited the people as though against an impious man, so that they seized and led Him to trial, and with impious words demanded His death. But they alleged against Him as a crime this very thing, that He said that He was the Son of God, and that by healing on the Sabbath He broke the law, which He said that He did not break, but fulfilled. And when Pontius Pilate, who then as legate had authority in Syria, perceived that the cause did not belong to the office of the Roman judge, he sent Him to Herod the Tetrarch, and permitted the Jews themselves to be the judges of their own law: who, having received the power of punishing His guilt, sentenced[1528] Him to the cross, but first scourged and struck him with their hands, put on Him a crown of thorns, spat upon His face, gave Him gall and vinegar to eat and drink; and amidst these things no word was heard to fall from His lips. Then the executioners, having cast lots over His tunic and mantle, suspended Him on the cross, and affixed Him to it, though on the next day they were about to celebrate the Passover, that is, their festival. Which crime was followed by prodigies, that they might understand the impiety which they had committed; for at the same moment in which He expired, there was a great earthquake, and a withdrawing[1529] of the sun, so that the day was turned into night.

[1526] Saturavit.

[1527] Wisd. ii. 12–22. See *Instit.*, iv. 16, p. 117, supra.

[1528] Addixerunt. Some read "affixerunt," affixed Him to the cross.

[1529] Deliquium solis. [Elucidation IV.]

CHAP. XLVI.—IT IS PROVED FROM THE PROPHETS THAT THE PASSION AND DEATH OF CHRIST HAD BEEN FORETOLD.

And the prophets had predicted that all these things would thus come to pass. Isaiah thus speaks:[1530] “I am not rebellious, nor do I oppose: I gave my back to the scourge, and my cheeks to the hand: I turned not away my face from the foulness of spitting.” The same prophet says respecting His silence:[1531] “I was brought as a sheep to the slaughter, and as a lamb before its shearers is dumb, so He opened not His mouth.” David also, in the xxxivth Psalm:[1532] “The abjects were gathered together against me, and they knew me not: they were scattered, yet felt no remorse: they tempted me, and gnashed upon me with their teeth.” The same also says respecting food and drink in the lxviiith Psalm:[1533] “They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.” Also respecting the cross of Christ:[1534] “And they pierced my hands and my feet, they numbered all my bones: they themselves have looked and stared upon me; they parted my garments among them, and cast lots upon my vesture.” Moses also says in Deuteronomy:[1535] “ And thy life shall hang 24 in doubt before thine eyes, and thou shall fear day and night, and shall have none assurance of thy life.” Also in Numbers:[1536] “God is not in doubt as a man, nor does He suffer threats as the son of man.” Also Zechariah says:[1537] “And they shall look on me whom they pierced.” Amos[1538] thus speaks of the obscuring of the sun: “In that day, saith the Lord, the sun shall go down at noon, and the clear day shall be dark; and I will turn your feasts into mourning, and your songs into lamentation.” Jeremiah[1539] also speaks of the city of Jerusalem, in which He suffered: “Her sun is gone down while it was yet day; she hath been confounded and reviled, and the residue of them will I deliver to the sword.” Nor were these things spoken in vain. For after a short time the Emperor Vespasian subdued the Jews, and laid waste their lands with the sword and fire, besieged and reduced them by famine, overthrew Jerusalem, led the captives in triumph, and prohibited the others who were left from ever returning to their native land. And these things were done by God on account of that crucifixion of Christ, as He before declared this to Solomon in their Scriptures, saying,[1540] “And Israel shall be for perdition and a reproach[1541] to the people, and this house shall be desolate; and every one that shall pass by shall be astonished, and shall say, Why hath God done these evils to this land, and to this house? And they shall say, Because they forsook the Lord their God, and persecuted their King, who was dearly beloved by God, and crucified Him with great degradation, therefore hath God brought upon them these evils." For what would they not deserve who put to death their Lord, who had come for their salvation?

[1530] Isa. l. 5.

[1531] Isa. liii. 7.

[1532] Ps. xxxv. 15, 16. See *Instit.*, iv. 18.

[1533] Ps. lxix. 21.

[1534] Ps. xxii. 16–18.

[1535] Deut. xxviii. 66.

[1536] Num. xxiii. 19.

[1537] Zech. xii. 10.

[1538] Amos viii. 9, 10.

[1539] Jer. xv. 9.

[1540] 1 Kings ix. 7–9.

[1541] See *Instit.*, iv. 18, p. 121, supra.

CHAP. XLVII.—OF THE RESURRECTION OF JESUS CHRIST, THE SENDING OF THE APOSTLES, AND THE ASCENSION OF THE SAVIOUR INTO HEAVEN.

After these things they took His body down from the cross, and buried it in a tomb. But on the third day, before daybreak, there was an earthquake, and the stone with which they had closed the sepulchre was removed, and He arose. But nothing was found in the sepulchre except the clothes in which the body had been wrapped.[1542] But that He would rise again on the third day, the prophets had long ago foretold. David, in the xvth Psalm:[1543] “Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.” Likewise Hosea:[1544] This my Son is wise, therefore He shall not stay long in the anguish of His sons: and I will ransom Him from the hand of the grave. Where is thy judgment, O death, where is thy sting? “The same again says:[1545] “After two days He will revive us on the third day.”

Therefore, after His resurrection He went into Galilee, and again assembled His disciples, who had fled through fear; and having given them commands which He wished to be observed, and having arranged for the preaching of the Gospel throughout the whole world, He breathed into them the Holy Spirit,[1546] and gave them the power of working miracles, that they might act for the welfare of men as well by deeds as words; and then at length, on the fortieth day, He returned to His Father, being carried up into a cloud. The prophet Daniel[1547] had long before shown this, saying, “I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they who stood beside Him brought Him near before Him. And there was given Him a kingdom, and glory, and dominion, and all people, tribes, and languages shall serve Him; and His power is an everlasting one, which shall not pass away, and His kingdom that which shall not be destroyed.” Also David in the cixth Psalm:[1548] “The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool.”

[1542] Exuviæ corporis.

[1543] Ps. xvi. 10.

[1544] Hos. xiii. 13, Septuagint version.

[1545] Hos. vi. 2.

[1546] [Here is an incidental token of the orthodoxy of our Christian philosopher as to the Third Person. He is deficient, however, in practically enforcing the Spirit’s work and our need of His grace. This may have been from a worthy motive, and according to discipline.]

[1547] Dan. vii. 13.

[1548] Ps. cx. 1.

CHAP. XLVIII.—OF THE DISINHERITING OF THE JEWS, AND THE ADOPTION OF THE GENTILES.

Since, therefore, He sits at the right hand of God, about to tread down His enemies, who tortured Him, when He shall come to judge the world, it is evident that no hope remains to the Jews, unless, turning themselves to repentance, and being cleansed from the blood with which they polluted themselves, they shall begin to hope in Him whom they denied.[1549] Therefore Esdras thus speaks:[1550] "This passover is our Saviour and our refuge. Consider and let it come into your heart, that we have to abase Him in a figure: and after these things we have hoped[1551] in Him."

Now that the Jews were disinherited, because they rejected Christ, and that we, who are of the Gentiles, were adopted into their place, is proved by the Scriptures. Jeremiah[1552] thus 24 speaks: "I have forsaken mine house, I have given mine heritage into the hands of her enemies. Mine heritage is become unto me as a lion in the forest; it hath given forth its voice against me: therefore have I hated it." Also Malachi:[1553] "I have no pleasure in you, saith the Lord, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down thereof, my name shall be great among the Gentiles." Isaiah also thus speaks:[1554] "I come to gather all nations and tongues: and they shall come and see my glory." The same says in another place,[1555] speaking in the person of the Father to the Son: "I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of my people, for a light of the Gentiles; to open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

[1549] Negaverunt; others read "necaverunt," killed.

[1550] See *Instit.*, iv. 18, p. 121, supra.

[1551] Speravimus; others "sperabimus."

[1552] Jer. xii. 7, 8.

[1553] Mal. i. 10, 11.

[1554] Isa. lxvi. 18.

[1555] Isa. xlii. 6, 7.

CHAP. XLIX.—THAT GOD IS ONE ONLY.

If therefore the Jews have been rejected by God, as the faith due to the sacred writings shows, and the Gentiles, as we see, brought in, and freed from the darkness of this present life and from the chains of demons, it follows that no other hope is proposed to man, unless he shall follow true religion and true wisdom, which is in Christ, and he who is ignorant of Him is always estranged from the truth and from God. Nor let the Jews, or philosophers, flatter themselves respecting the Supreme God. He who has not acknowledged the Son has been unable to acknowledge the Father.[1556] This is wisdom, and this is the mystery of the Supreme God. God willed that He should be acknowledged and worshipped through Him.[1557] On this account He sent the prophets beforehand to announce His coming, that when the things which had been foretold were fulfilled in Him, then He might be believed by men to be both the Son of God and God.

Nor, however, must the opinion be entertained that there are two Gods, for the Father and the Son are one. For since the Father loves the Son, and gives all things to Him, and the Son faithfully obeys the Father, and wills nothing except that which the Father does, it is plain that so close a relationship cannot be separated, so that they should be said to be two in whom there is but one substance, and will, and faith. Therefore the Son is through the Father, and the Father through the Son. One honour is to be given to both, as to one God, and is to be so divided through the worship of the two, that the division itself may be bound by an inseparable bond of union. He will leave nothing to himself, who separates either the Father from the Son, or the Son from the Father.[1558]

[1556] [1 John iv. 15.]

[1557] [John xiv. 6, 13, and v. 23.]

[1558] 1 John i. 22, 23.]

CHAP. L.—WHY GOD ASSUMED A MORTAL BODY, AND SUFFERED DEATH.

It remains to answer those also, who deem that it was unbecoming and unreasonable that God should be clothed with a mortal body; that He should be in subjection to men; that He should endure insults; that He should even suffer tortures and death. I will speak my sentiments, and I will sum up, as I shall be able, an immense subject in few words. He who teaches anything, ought, as I think, himself to practice what he teaches, that he may compel men to obey. For if he shall not practice them, he will detract from the faith due to his precepts. Therefore there is need of examples, that the precepts which are given may have firmness, and if any one shall prove contumacious, and shall say that they cannot be carried out in practice, the instructor may refute him by actual fact.[1559] Therefore a system of teaching cannot be perfect, when it is delivered by words only; but it then becomes perfect, when it is completed by deeds.

Since therefore Christ was sent to men as a teacher of virtue, for the perfection of His teaching it was plainly befitting that He should act as well as teach. But if He had not assumed a human body, He would not have been able to practice what He taught,—that is, not to be angry, not to desire riches, not to be inflamed with lust, not to fear pain, to despise death. These things are plainly virtues, but they cannot be done without flesh. Therefore He assumed a body on this account, that, since He taught that the desires of the flesh must be overcome, He might in person first practice it, that no one might allege the frailty of the flesh as an excuse.

[1559] Præsenti opere convincat.

CHAP. LI.—OF THE DEATH OF CHRIST ON THE CROSS.

I will now speak of the mystery of the cross, lest any one should happen to say, If death must be endured by Him, it should have been not one that was manifestly infamous and dishonourable, but one which had some honour. I know, indeed, that many, while they dislike the name of the cross, shrink from the truth, though there is in it great reasonableness and power. For since He was sent for this purpose, that He might open to the lowest men 24 the way to salvation, He made Himself humble that He might free them. Therefore He underwent that kind of death which is usually inflicted on the humble, that an opportunity of imitation might be given to all. Moreover, since He was about to rise again, it was not allowable that His body should be in any way mutilated, or a bone broken, which happens to those who are beheaded. Therefore the cross was preferred, which reserved the body with the bones uninjured for the resurrection.

To these grounds it was also added, that having undertaken to suffer and to die, it was befitting that He should be lifted up. Thus the cross exalted Him both in fact and in emblem,[1560] so that His majesty and power became known to all, together with His passion. For in that He extended His hands on the cross, He plainly stretched out His wings towards the east and the west, under which all nations from either side of the world might assemble and repose. But of what great weight this sign is, and what power it has, is evident, since all the host of demons is expelled and put to flight by this sign. And as He Himself before His passion put to confusion demons by His word and command, so now, by the name and sign of the same passion, unclean spirits, having insinuated themselves into the bodies of men, are driven out, when racked and tormented, and confessing themselves to be demons, they yield themselves to God, who harasses them. What therefore can the Greeks expect from their superstitions and with their wisdom, when they see that their gods, whom they do not deny to be demons also, are subdued by men through the cross?

[1560] Significatione.

CHAP. LII.—THE HOPE OF THE SALVATION OF MEN CONSISTS IN THE KNOWLEDGE OF THE TRUE GOD, AND OF THE HATRED OF THE HEATHENS AGAINST THE CHRISTIANS.

There is therefore but one hope of life for men, one harbour of safety, one refuge of liberty, if, laying aside the errors by which they were held, they open the eyes of their mind and recognise God, in whom alone is the abode of truth; despise earthly things, and those made from the ground esteem as nothing philosophy, which is foolishness with God; and having undertaken true wisdom, that is, religion, become heirs of immortality. But indeed they are not so much opposed to the truth as to their own safety; and when they hear these things, they abominate them as some inexpiable wickedness. But they do not even endure[1561] to hear: they think that their ears are polluted with impiety[1562] if they hear; nor do they now refrain from reproaches, but assail them with the most insulting words; and also, if they have obtained the power, persecute them as public enemies, yea, even as worse than enemies; for enemies, when they have been vanquished, are punished with death or slavery; nor is there any torturing after the laying down of arms, although those deserved to suffer all things who wished so to act, that piety might have place among swords.

Cruelty, combined with innocence, is unheard of, nor is it worthy of the condition of victorious enemies. What is the so powerful cause of this fury? Doubtless, because they cannot contend on the ground of reason, they urge forward their cause by means of violence; and, with the subject not understood, they condemn those as most pernicious persons who have declined to make a stand respecting the fact of their innocence. Nor do they deem it sufficient that those whom they unreasonably hate should die by a speedy and simple death; but they lacerate them with refined tortures, that they may satisfy their hatred, which is not produced by any fault, but by the truth, which is hateful to those who live wickedly, because they take it ill that there are some whom their deeds cannot please. They desire in every way to destroy these, that they may be able to sin without restraint in the absence of any witness.

[1561] Ne audire quidem patiuntur; others read “patienter.”

[1562] Sacrilegio.

CHAP. LIII.—THE REASONS OF THE HATRED AGAINST THE CHRISTIANS ARE EXAMINED AND REFUTED.

But they say that they do these things for the defence of their gods. In the first place, if they are gods, and have any power and influence, they have no need of the defence and protection of men, but they manifestly defend themselves. Or how is man able to hope for aid from them, if they are unable to average even their own injuries? Therefore it is a vain and foolish thing to wish to be avengers of the gods, except that their distrust is more apparent from this. For he who undertakes the protection of the god whom he worships, admits the worthlessness of that god; but if he worships him on this account, because he thinks him powerful, he ought not to wish to defend him, by whom he himself ought to be defended. We therefore act rightly. For when those defenders of false gods, who are rebellious against the true God, persecute His name in us, we resist not either in deed or in word, but with meekness, and silence, and patience, we endure whatever cruelty is able to contrive against us. For we have confidence in God, from whom we expect that retribution will hereafter follow. Nor is this confidence ungrounded, since we have in some cases heard, and in other 244 cases seen, the miserable ends of all those who have dared to commit this crime. Nor has any one had it in his power to insult God with impunity; but he who has been unwilling to learn by word has learned by his own punishment who is the true God.

I should wish to know, when they compel men to sacrifice against their will, what reasoning they have with themselves, or to whom they make that offering. If it is made to the gods, that is not worship, nor an acceptable sacrifice, which is made by those who are displeasing to them, which is extorted by injury, which is enforced by pain. But if it is done to those whom they compel, it is plainly not a benefit, which any one would not receive, he even prefers rather to die. If it is a good to which you call me, why do you invite me with evil? why with blows, and not with words? why not by argument, but by bodily tortures? Whence it is manifest that that is an evil, to which you do not allure me willing, but drag me refusing. What folly is it to wish to consult the good of any one against his will! If any one, under the pressure of evils, attempts to have recourse to death, can you, if you either wrest the sword from his hand, or cut the halter, or drag him away from the precipice, or pour out the poison, boast yourself as the preserver of the man, when he, whom you think that you have preserved, does not thank you, and thinks that you have acted ill towards him, in averting from him the death which be desired, and in not permitting him to reach the end and rest from his labours? For a benefit ought not to be weighed according to the quality of the action, but according to the feelings of him who receives it. Why should you reckon as a benefit that which is an injury to me? Do you wish me to worship your gods, which I consider deadly to myself? If it is a good, I do not envy it. Enjoy your good by yourself. There is no reason why you should wish to succour my error, which I have undertaken by my judgment and inclination. If it is evil, why do you drag me to a participation in evil? Use your own fortune. I prefer to die in the practice of that which is good, than to live in evil.

CHAP. LIV.—OF THE FREEDOM OF RELIGION IN THE WORSHIP OF GOD.

These things may indeed be said with justice. But who will hear, when men of furious and unbridled spirit think that their authority is diminished if there is any freedom in the affairs of men? But it is religion alone in which freedom has placed its dwelling. For it is a matter which is voluntary above all others, nor can necessity be imposed upon any, so as to worship that which he does not wish to worship.[1563] Some one may perhaps pretend, he cannot wish it. In short, some, through fear of torments, or overcome by tortures, have assented to detestable sacrifices: they never do that voluntarily which they did from necessity; but when the opportunity is again given to them, and liberty restored, they again betake themselves to God, and appease Him with prayers and tears, repenting not of the will, which they had not, but of the necessity which they endured; and pardon is not denied to those who make satisfaction. What then does he accomplish who pollutes the body, since he cannot change the will?

But, in fact, men of weak understanding, if they have induced any man of spirit[1564] to sacrifice to their gods, with incredible alacrity insolently exult, and rejoice, as though they had sent an enemy under the yoke. But if any one, neither frightened by threats nor by tortures, shall have chosen to prefer his faith to his life, cruelty puts forth all its ingenuity against him, plans dreadful and intolerable things; and because they know that death for the cause of God is glorious, and that this is a victory on our side, if, having overcome the torturers, we lay down our life in behalf of the faith and religion, they also themselves strive to conquer us. They do not put us to death, but they search out new and unheard-of tortures, that the frailty of the flesh may yield to pains, and if it does not yield, they put off further punishment, and apply diligent care to the wounds, that while the scars are yet fresh, a repetition of the torture may inflict more pain; and while they practice this torture[1565] upon the innocent, they evidently consider themselves pious, and just, and religious (for they are delighted with such sacrifices to their gods), but they term the others impious and desperate. What perversity is this, that he who is punished, though innocent, should be called desperate and impious, and that the torturer, on the other hand, should be called just and pious!

[1563] [Religious liberty maintained and introduced by the Gospel. Corrupted Christianity only is responsible for the reverse.]

[1564] Fortem; some read “forte,” by chance.

[1565] Carnificinam.

CHAP. LV.—THE HEATHENS CHARGE JUSTICE WITH IMPIETY IN FOLLOWING GOD.

But they say that those are rightly and deservedly punished, who dislike the public rites of religion handed down to them by their ancestors. What if those ancestors were foolish in undertaking vain religious rites, as we have shown before, shall we be prohibited from following true and better things? Why do we deprive ourselves of liberty, and become enslaved to the errors of others, as though bound[1566] to them? Let it be permitted us to be wise, let it be permitted us to inquire into the truth. But, however, if it pleases them to defend 245 *the folly*[1567] of their ancestors, why are the Egyptians suffered to escape, who worship cattle and beasts of every kind as deities? Why are the gods themselves made the subjects of comic[1568] representations? and why is he honoured who derides them most wittily? Why are philosophers attended to, who either say that there are no gods, or that, if there are any, they take no interest in, and do not regard the affairs of men, or argue that there is no providence at all, which rules the world?

But they alone of all are judged impious who follow God and the truth. And since this is at once justice, and wisdom, they lay to its charge either impiety or folly, and do not perceive what it is which deceives them, when they call evil good, and good evil. Many indeed of the philosophers, and especially Plato and Aristotle, spoke many things about justice, asserting and extolling that virtue with the greatest praise, because it gives to each its due, because it maintains equity in all things; and whereas the other virtues are as it were silent, and shut up within, that it is justice alone which is neither concerned[1569] for itself only, nor hidden, but altogether shows itself[1570] abroad, and is ready for conferring a benefit, so as to assist as many as possible: as though in truth justice ought to be in judges only, and those placed in any post of authority, and not in all men.

And yet there is no one of men, not even of the lowest and of beggars, who is not capable of justice. But because they did not know what it was, from what source it proceeded, and what was its mode of operation, they assigned to a few only that highest virtue, that is, the common good of all, and said that it aimed at[1571] no advantages peculiar to itself, but only the interests of others. And not without reason was Carneades raised up, a man of the greatest talent and penetration, to refute their speech, and overthrow the justice, which had no firm foundation; not because he thought that justice was to be blamed, but that he might show that its defenders brought forward no firm or certain argument respecting justice.

[1566] Addicti.

[1567] Stultitiam. This word is wanting in the mss., but this or some such word is necessary to complete the sense.

[1568] Mimi; wanting in some editions.

[1569] Sibi tantum conciliata sit.

[1570] Foras tota promineat.

[1571] Aucupari.

CHAP. LVI.—OF JUSTICE, WHICH IS THE WORSHIP OF THE TRUE GOD.

For if justice is the worship of the true God (for what is so just with respect to equity, so pious with respect to honour, so necessary with respect to safety, as to acknowledge God as a parent, to reverence Him as Lord, and to obey His law or precepts?), it follows that the philosophers were ignorant of justice, for they neither acknowledged God Himself, nor observed His worship and law; and on this account they might have been refuted by Carneades, whose disputation was to this effect, that there is no natural justice, and therefore that all animals defended their own interests by the guidance of nature itself, and therefore that justice, if it promotes the advantages of others and neglects its own, is to be called foolishness. But if all people who are possessed of power, and the Romans themselves, who are masters of the whole world, were willing to follow justice, and to restore to every one his property which they have seized by force and arms, they will return to cottages and a condition of want. And if they did this, they might indeed be just, but they must of necessity be considered foolish, who proceed to injure themselves for the advantage of others. Then, if any one should find a man who was through a mistake offering for sale gold as mountain-brass, or silver as lead, and necessity should compel him to buy it, will he conceal his knowledge and buy it for a small sum, or will he rather inform the seller of its value? If he shall inform him, he will manifestly be called just; but he will also be foolish, for conferring an advantage upon another, and injuring himself. But it is easy *to judge* in a case of injury. What if he shall incur danger of his life, so that it shall be necessary for him either to kill another or to die, what will he do? It may happen that, having suffered shipwreck, he may find some feeble person clinging to a plank; or, his army having been defeated, in his flight he may find a wounded man on horseback: will he thrust the one from the plank, the other from his horse, that he himself may be able to escape? If he shall wish to be just, he will not do it; but he will also be judged foolish, who in sparing the life of another shall lose his own. If he shall do it, he will indeed appear wise, because he will provide for his own interests; but he will also be wicked, because he will commit a wrong.

CHAP. LVII.—OF WISDOM AND FOOLISHNESS.

These things indeed are said with acuteness; but we are able very readily to reply to them. For the imitation of names causes it thus to appear. For justice bears a resemblance to foolishness, and yet it is not foolishness; and at the same time malice bears a resemblance to wisdom, and yet it is not wisdom. But as that malice is intelligent and shrewd in preserving its own interests, it is not wisdom, but cunning and craftiness; so likewise justice ought not to be called foolishness, but innocence, because the just man must be wise, and the foolish man unjust. For neither reason nor nature itself permits that he who is just should not be wise, since it is plain that the just man does nothing except that which is right and good, and always avoids that which is perverted[1572] and evil. But who will be able to distinguish between good and evil, depravity and rectitude, but he who shall be wise? But the fool acts badly, because he is ignorant of what is good and evil. Therefore he does wrong, because he is unable to distinguish between things which are perverted and those which are right. Therefore justice cannot be befitting to the foolish man, nor wisdom to the unjust. He is not then a foolish person who has not thrust off a shipwrecked man from a plank, nor a wounded man from his horse, because he has abstained from injury, which is a sin; and it is the part of the wise man to avoid sin.

But that he should appear foolish at first sight is caused by this, that they suppose the soul to be extinguished together with the body; and for this reason they refer all advantage to this life. For if there is no existence after death, it is plain that he acts foolishly who spares the life of another to his own loss, or who consults the gain of another more than his own. If death destroys the soul, we must use our endeavours to live for a longer time, and more to our own advantage; but if there remains after death a life of immortality and blessedness, the just and wise man will certainly despise this corporeal existence, with all earthly goods, because he will know what kind of a reward he is about to receive from God. Therefore let us maintain innocency, let us maintain justice, let us undergo the appearance of foolishness, that we may be able to maintain true wisdom. And if it appears to men senseless and foolish to prefer torture and death rather than to sacrifice to gods, and to escape without harm, let us however strive to exhibit faithfulness towards God by all virtue and by all patience. Let not death terrify us, nor pain subdue us, so as to prevent the vigour of our mind and constancy from being preserved unshaken. Let them call us foolish, whilst they themselves are most foolish, and blind and dull, and like sheep; who do not understand that it is a deadly thing to leave the living God, and prostrate themselves in the adoration of earthly objects; who do not know that eternal punishment awaits those who have worshipped senseless images; and that those who have neither refused tortures nor death for the worship and honour of the true God will obtain eternal life. This is the highest faith; this is true wisdom;

[1572] Pravum.

this is perfect justice. It matters nothing to us what fools may judge, what trifling men may think. We ought to await the judgment of God, that we may hereafter judge those who have passed judgment on us.

CHAP. LVIII.—OF THE TRUE WORSHIP OF GOD, AND SACRIFICE.

I have spoken of justice, what was its nature. It follows that I show what is true sacrifice to God, what is the most just manner of worshipping Him, lest any one should think that victims, or odours, or precious gifts, are desired by God, who, if He is not subject to hunger, and thirst, and cold, and desire of all earthly things, does not therefore make use of all these things which are presented in temples and to gods of earth; but as corporeal offerings are necessary for corporeal beings, so manifestly an incorporeal sacrifice is necessary for an incorporeal being. But God has no need of those things which He has given to man for his use, since all the earth is under His power: He needs not a temple, since the world is His dwelling; He needs not an image, since He is incomprehensible both to the eyes and to the mind; He needs not earthly lights, for He was able to kindle the light of the sun, with the other stars, for the use of man. What then does God require from man but worship of the mind, which is pure and holy? For those things which are made by the hands, or are outside of man, are senseless, frail, and displeasing. This is true sacrifice, which is brought forth not from the chest but from the heart; not that which is offered by the hand, but by the mind. This is the acceptable victim, which the mind sacrifices of itself. For what do victims bestow? What does incense? What do garments? What does silver? What gold? What precious stones,—if there is not a pure mind on the part of the worshipper? Therefore it is justice only which God requires. In this is sacrifice; in this the worship of God, respecting which I must now speak, and show in what works justice must necessarily be contained.

CHAP. LIX.—OF THE WAYS OF LIFE, AND THE FIRST TIMES OF THE WORLD.

That there are two ways[1573] of human life was unknown neither to philosophers nor to poets, but both introduced them in a different manner. The philosophers wished the one to be the way of industry, the other of idleness; but in this respect they were less correct in their statements, that they referred them to the advantages of this life only. The poets spoke better who said that one of them was the way of the just, the other of the unjust; but they err in this, that they say that they are not in this life, but in the shades below. We manifestly speak more correctly, who say that the one is the way of life, the other that of death. And here, however, we say that there are two ways; but the one on the right hand, in which the 24 just walk, does not lead to Elysium, but to heaven, for they become immortal; the other on the left leads to Tartarus,[1574] for the unjust are sentenced to eternal tortures. Therefore the way of justice, which leads to life, is to be held by us. Now the first duty of justice is to acknowledge God as a parent, and to fear Him as a master, to love Him as a father. For the same Being who begat us, who animated us with vital breath, who nourishes and preserves us, has over us, not only as a father but also as a master, authority to correct us, and the power of life and death; wherefore twofold honour is due to Him from man, that is, love combined with fear. The second duty of justice is to acknowledge man as a brother. For if the same God made us, and produced all men on equal terms to justice and eternal life, it is manifest that we are united by the relationship of brotherhood; and he who does not acknowledge this is unjust. But the origin of this evil, by which the mutual society of men, by which the bond of relationship has been torn asunder, arises from ignorance of the true God. For he who is ignorant of that fountain of bounty can by no means be good. Hence it is that, from the time when a multitude of gods began to be consecrated and worshipped by men, justice, as the poets relate, being put to flight, every compact was destroyed, the fellowship of human justice was destroyed. Then every one, consulting his own interest, reckoned might to be right, injured another, attacked by frauds, deceived[1575] by treachery, increased his own advantages by the inconvenience of others, did not spare relatives, or children, or parents, prepared poisoned cups for the destruction of men, beset the ways with the sword, infested the seas, gave the rein to his lust, wherever passion led him,—in short, esteemed nothing sacred which his dreadful desire did not violate. When these things were done, then men instituted laws for themselves to promote the public advantage, that they might meanwhile protect themselves from injuries. But the fear of laws did not suppress crimes, but it checked licentiousness. For laws were able to punish offences, they were unable to punish the conscience. Therefore the things which before were done openly began to be done secretly. Justice also was evaded by stealth, since they who themselves presided over the administration of the laws, corrupted by, gifts and rewards, made a traffic of their sentences, either to the escape[1576] of the evil or to the destruction of the good. To these things were added dissensions, and wars, and mutual depredations; and the laws being crushed, the power of acting with violence was assumed without restraint.

[1573] [The *Duæ Viæ* A feature in the primitive catechizing. See *Epistle of Barnabas*, vol. i. p. 148; also this volume, infra.]

[1574] [See vol. v. p. 153, note 1, and pp. 161, 174, this series.]

[1575] Circumscribere.

[1576] In remissionem.

CHAP. LX.—OF THE DUTIES OF JUSTICE.

When the affairs of men were in this condition, God pitied us, revealed and displayed Himself to us, that in Himself we might learn religion, faith, purity, and mercy; that having laid aside the error of our former life, together with God Himself we might know ourselves, whom impiety had disunited from Him, and we might choose[1577] the divine law, which unites human affairs with heavenly, the Lord Himself delivering it to us; by which law all the errors with which we have been ensnared, together with vain and impious superstitions, might be taken away. What we owe to man, therefore, is prescribed by that same divine law which teaches that whatever you render to man is rendered to God. But the root of justice, and the entire foundation of equity, is that you should not do that which you would be unwilling to suffer, but should measure the feelings of another by your own. If it is an unpleasant thing to bear an injury, and he who has done it appears unjust, transfer to the person of another that which you feel respecting yourself, and to your own person that which you judge respecting another, and you will understand that you act as unjustly if you injure another as another would if he should injure you. If we consider these things, we shall maintain innocence, in which the first step of justice is, as it were, contained. For the first thing is, not to injure; the next is, to be of service. And as in uncultivated lands, before you begin to sow, the fields must be cleansed by tearing up the thorns and cutting off all the roots of trunks, so vices must first be thrust out from our souls, and then at length virtues must be implanted, from which the fruits of immortality, being engendered by the word of God, may spring up.

[1577] Sumere, "to take by selection and choice."

CHAP. LXI.—OF THE PASSIONS.

There are three passions, or, so to speak, three furies, which excite such great perturbations in the souls of men, and sometimes compel them to offend in such a manner, as to permit them to have regard neither for their reputation nor for their personal safety: these are anger, which desires vengeance; love of gain, which longs for riches; lust, which seeks for pleasures. We must above all things resist these vices: these trunks must be rooted up, that virtues may be implanted. The Stoics are of opinion that these passions must be cut off; the Peripatetics think that they must be restrained. Neither of them judge rightly, because they cannot entirely be taken away, since they are implanted by nature, and have a sure and great influence; nor can they be diminished, since, if they are evil, we ought to be without them, even though restrained and used with moderation; if they are good, we ought to use them in their completeness.[1578] But we say that they ought not to be taken away nor lessened. For they are not evil of themselves, since God has reasonably implanted them in us; but inasmuch as they are plainly good by nature,—for they are given us for the protection of life,—they become evil by their evil use. And as bravery, if you fight in defence of your country, is a good, if against your country, is an evil, so the passions, if you employ them to good purposes, will be virtues, if to evil uses, they will be called vices. Anger therefore has been given by God for the restraining of offences, that is, for controlling the discipline of subjects, that fear may suppress licentiousness and restrain audacity. But they who are ignorant of its limits are angry with their equals, or even with their superiors. Hence they rush to deeds of cruelty, hence they rise to slaughters, hence to wars. The love of gain also has been given that we may desire and seek for the necessaries of life. But they who are unacquainted with its boundaries strive insatiably to heap up riches. Hence poisoning, hence defraudings,[1579] hence false wills, hence all kinds of frauds have burst forth. Moreover, the passion of lust is implanted and innate in us for the procreation of children; but they who do not fix its limits in the mind use it for pleasure only. Thence arise unlawful loves, thence adulteries and debaucheries, thence all kinds of corruption. These passions, therefore, must be kept within their boundaries and directed into their right course, in which, even though they should be vehement, they cannot incur blame.

[1578] Integris abutendum est. Lactantius sometimes uses “abuti” for “uti.”

[1579] Circumscriptiones.

CHAP. LXII.—OF RESTRAINING THE PLEASURES OF THE SENSES.

Anger is to be restrained when we suffer an injury, that the evil may be suppressed which is imminent from a contest, and that we may retain two of the greatest virtues, harmlessness and patience. Let the desire of gain be broken when we have that which is enough. For what madness is it to labour in heaping up those things which must pass to others, either by robbery, or theft, or by proscription, or by death? Let lust not go beyond the marriage-bed, but be subservient to the procreation of children. For a too great eagerness for pleasure both produces danger and generates disgrace, and that which is especially to be avoided, leads to eternal death. Nothing is so hateful to God as an unchaste mind and an impure soul. Nor let any one think that he must abstain from this pleasure only, quæ capitur ex fœminei corporis copulatione, but also from the other pleasures which arise from the rest of the senses, because they also are of themselves vicious, and it is the part of the same virtue to despise them. The pleasure of the eyes is derived from the beauty of objects, that of the ears from harmonious and pleasant sounds, that of the nostrils from pleasant odour, that of taste from sweet food,—all of which virtue ought strongly to resist, lest, ensnared by these attractions, the soul should be depressed from heavenly to earthly things, from things eternal to things temporal, from life immortal to perpetual punishment. In pleasures of the taste and smell there is this danger, that they are able to draw us to luxury. For he who shall be given up to these things, either will have no property, or, if he shall have any, he will expend it, and afterwards live a life to be abominated. But he who is carried away by hearing (to say nothing respecting songs,[1580] which often so charm the inmost senses that they even disturb with madness a settled state of the mind by certain elaborately composed speeches and harmonious poems, or skilful disputations) is easily led aside to impious worship. Hence it is that they who are either themselves eloquent, or prefer to read eloquent writings, do not readily believe the sacred writings, because they appear unpolished; they do not seek things that are true, but things that are pleasant; nay, to them those things appear to be most true which soothe the ears. Thus they reject the truth, while they are captivated by the sweetness of the discourse. But the pleasure which has reference to the sight is manifold. For that which is derived from the beauty of precious objects excites avarice, which ought to be far removed from a wise and just man; but that which is received from the appearance of woman hurries a man to another pleasure, of which we have already spoken above.

[1580] [See vol. ii. p. 79, notes 1 and 2.]

CHAP. LXIII.—THAT SHOWS ARE MOST POWERFUL TO CORRUPT THE MINDS.

It remains to speak of public shows, which, since they have a more powerful influence on the corruption of the mind, ought to be avoided by the wise, and to be altogether guarded against, because it is said that they were instituted in celebration of the honours of the gods. For the exhibitions of shows are festivals of Saturnus. The stage belongs to Father Liber; but the Circensian games are supposed to be dedicated to Neptunus: so that now he who takes part in these shows appears to have left the worship of God, and to have passed over to profane rites. But I prefer to speak of the matter itself rather than of its origin. What is so dreadful, what so foul, as the slaughter of man? Therefore our life is protected by the most severe laws; therefore wars are detestable. Yet custom finds how a man may commit homicide without war, and without laws; and this is a pleasure to him, that he has avenged guilt. But if to be present at homicide implies a consciousness of guilt, and the spectator is involved in the same guilt as the perpetrator, then in these slaughters of gladiators, he who is a spectator is no less sprinkled with blood than he who sheds it; nor can he be free from the guilt of bloodshed who wished it to be poured out, or appear not to have slain, who both favoured the slayer and asked a reward for him. What of the stage? Is it more holy,—on which comedy converses on the subject of debaucheries and amours, tragedy of incest and parricide? The immodest gestures also of players, with which they imitate disreputable women, teach the lusts, which they express by dancing. For the pantomime is a school of corruption,[1581] in which things which are shameful are acted by a figurative representation,[1582] that the things which are true may be done without shame. These spectacles are viewed by youths, whose dangerous age, which ought to be curbed and governed, is trained by these representations to vices and sins. The circus, in truth, is considered more innocent, but there is greater madness in this, since the minds of the spectators are transported with such great madness, that they not only break out into revilings, but often rise to strifes, and battles, and contentions. Therefore all shows are to be avoided, that we may be able to maintain a tranquil state of mind. We must renounce hurtful pleasures, lest, charmed by pestilential sweetness, we fall into the snares of death.

[1581] Mimus corruptelarum disciplina est.

[1582] Per imaginem.

CHAP. LXIV.—THE PASSIONS ARE TO BE SUBDUED, AND WE MUST ABSTAIN FROM FORBIDDEN THINGS.

Let virtue alone please us, whose reward is immortal when it has conquered pleasure. But when the passions have been overcome and pleasures subdued labour in suppressing other things is easy to him who is a follower of God and of truth: he will never revile, who shall hope for a blessing from God; he will not commit perjury, lest he should mock God; but he will not even swear, lest at any time, either by necessity or through habit, he should fall into perjury. He will speak nothing deceitfully, nothing with dissimulation; he will not refuse that which he has promised, nor will he promise that which he is unable to perform; he will envy no one, since he is content with himself and with his own possessions; nor will he take away from, or wish ill to another, upon whom, perhaps, the benefits of God are more plenteously[1583] bestowed. He will not steal, nor will he covet anything at all belonging to another. He will not give his money to usury, for that is to seek after gain from the evils of others; nor, however, will he refuse to lend, if necessity shall compel any one to borrow. He must not be harsh towards a son, nor towards a slave: he must remember that he himself has a Father and a Master. He will so act towards these as he will wish that others should act towards him. He will not receive excessive gifts from those who have less resources than himself; for it is not just that the estates of the wealthy should be increased by the losses of the wretched.

It is an old precept not to kill, which ought not to be taken in this light, as though we are commanded to abstain only from homicide, which is punished even by public laws. But by the intervention of this command, it will not be permitted us to apply peril of death by word, nor to put to death or expose an infant, nor to condemn one's self by a voluntary death. We are likewise commanded not to commit adultery; but by this precept we are not only prohibited from polluting the marriage of another, which is condemned even by the common law of nations, but even to abstain from those who prostitute their persons. For the law of God is above all laws; it forbids even those things which are esteemed lawful, that it may fulfil justice. It is a part of the same law not to utter false witness, and this also itself has a wider meaning. For if false witness by falsehood is injurious to him against whom it is spoken, and deceives him in whose presence it is spoken, we must therefore never speak falsely, because falsehood always deceives or injures. Therefore he is not a just man who, even without inflicting injury, speaks in idle discourse. Nor indeed is it lawful for him to flatter, for flattery is pernicious and deceitful; but he will everywhere guard the truth. And although this may for the present be unpleasant, nevertheless, when its advantage and usefulness shall appear, it will not produce hatred, as the poet says,[1584] but gratitude.

[1583] Proniora sunt.

250

[1584] Terent., *And.*, i. 1.

CHAP. LXV.—PRECEPTS ABOUT THOSE THINGS WHICH ARE COMMANDED, AND OF PITY.

I have spoken of those things which are forbidden; I will now briefly say what things are commanded. Closely connected with harmlessness is pity. For the former does not inflict injury, the latter works good; the former begins justice, the latter completes it. For since the nature of men is more feeble than that of the other animals, which God has provided with means of inflicting violence, and with defences for repelling it, He has given to us the affection of pity, that we might place the whole protection of our life in mutual aid. For if we are created by one God, and descended from one man, and are thus connected by the law of consanguinity, we ought on this account to love every man; and therefore we are bound not only to abstain from the infliction of injury, but not even to avenge it when inflicted on us, that there may be in us complete harmlessness. And on this account God commands us to pray always even for our enemies. Therefore we ought to be an animal fitted for companionship and society, that we may mutually protect ourselves by giving and receiving assistance. For our frailty is liable to many accidents and inconveniences. Expect that that which you see has happened to another may happen to you also. Thus you will at length be excited to render aid, if you shall assume the mind of him who, being placed in evils, implores your aid. If any one is in need of food, let us bestow it; if any one meets us who is naked, let us clothe him; if any one suffers injury from one who is more powerful than himself, let us rescue him. Let our house be open to strangers, or to those who are in need of shelter. Let our defence not be wanting to wards, or our protection to the defenceless.[1585] To ransom captives is a great work of pity, and also to visit and comfort the sick who are in poverty. If the helpless or strangers die, we should not permit them to lie unburied. These are the works, these the duties, of pity; and if any one undertakes these, he will offer unto God a true and acceptable sacrifice. This victim is more adapted for an offering to God, who is not appeased with the blood of a sheep, but with the piety of man, whom God, because He is just, follows up with His own law, and with His own condition. He shows mercy to him whom He sees to be merciful; He is inexorable to him whom He sees to be harsh to those who entreat him. Therefore, that we may be able to do all these things, which are pleasing to God, money is to be despised, and to be transferred to heavenly treasures, where neither thief can break through, nor rust corrupt, nor tyrant take away, but it may be preserved for us under the guardianship of God to our eternal wealth.

[1585] Viduis.

CHAP. LXVI.—OF FAITH IN RELIGION, AND OF FORTITUDE.

Faith also is a great part of justice; and this ought especially to be preserved by us, who bear the name of faith, especially in religion, because God is before and to be preferred to man. And if it is a glorious thing to undergo death in behalf of friends, of parents, and of children, that is, in behalf of man, and if he who has done this obtains lasting memory and praise, how much more so in behalf of God, who is able to bestow eternal life in return for temporal death? Therefore, when a necessity of this kind happens, that we are compelled to turn aside from God, and to pass over to the rites of the heathens, no fear, no terror should turn us aside from guarding the faith delivered to us. Let God be before our eyes, in our heart, by whose inward help we may overcome the pain of our flesh, and the torments applied to our body. Then let us think of nothing else but the rewards of an immortal life. And thus, even though our limbs should be torn in pieces, or burnt, we shall easily endure all things which the madness of tyrannical cruelty shall contrive against us. Lastly, let us strive to undergo death itself, not unwillingly or timidly, but willingly and undauntedly, as those who know what glory we are about to have in the presence of God, having triumphed over the world and coming to the things promised us; with what good things and how great blessedness we shall be compensated for these brief evils of punishments, and the injuries of this life. But if the opportunity of this glory shall be wanting, faith will have its reward even in peace.

Therefore let it be observed in all the duties of life, let it be observed in marriage. For it is not sufficient if you abstain from another's bed, or from the brothel. Let him who has a wife seek nothing further, but, content with her alone, let him guard the mysteries of the marriage-bed chaste and undefiled. For he is equally an adulterer in the sight of God and impure, who, having thrown off the yoke, wantons in strange pleasure either with a free woman or a slave. But as a woman is bound by the bonds of chastity not to desire any other man, so let the husband be bound by the same law, since God has joined together the husband and the wife in the union of one body. On this account He has commanded that the wife shall not be put away unless convicted of adultery, and that the bond of the conjugal compact shall never be dissolved, unless unfaithfulness have broken it.[1586] This also is added for the completion of chastity, that there should be an absence not only of the offence, but even of the thought. For it is evident that the mind is polluted by the desire, though unaccomplished; and so that a just man ought neither to do, nor to wish to do, that which is unjust. Therefore the conscience must be cleansed; for God, who cannot be deceived, inspects it. 25 The breast must be cleared from every stain, that it may be a temple of God, which is enlightened not by the gleam of gold or ivory, but by the brightness of faith and purity.

[1586] [The law of divorce in Christian States. Sanderson, v. iv. p. 135.]

CHAP. LXVII.—OF REPENTANCE, THE IMMORTALITY OF THE SOUL, AND OF PROVIDENCE.

But it is true all these things are difficult to man, nor does the condition of his frailty permit that any one should be without blemish. Therefore the last remedy is this, that we have recourse to repentance, which has not the least place among the virtues, because it is a correction of oneself; that when we have happened to fail either in deed or in word, we may immediately come to a better mind, and confess that we have offended, and entreat pardon from God, which according to His mercy He will not deny, except to those who persist in their error. Great is the aid, great the solace of repentance. That is the healing of wounds and offences, that hope, that the harbour of safety; and he who takes away this cuts off from himself the way of salvation, because no one can be so just that repentance is never necessary for him. But we, even though there is no offence of ours, yet ought to confess to God, and to entreat pardon for our faults, and to give thanks even in evils. Let us always offer this obedience to our Lord. For humility is dear and lovely in the sight of God; for since He rather receives the sinner who confesses his fault, than the just man who is haughty, how much more will He receive the just man who confesses, and exalt him in His heavenly kingdom in proportion to his humility! These are the things which the worshipper of God ought to hold forth; these are the victims, this the sacrifice, which is acceptable; this is true worship, when a man offers upon the altar of God the pledges of his own mind. That supreme Majesty rejoices in such a worshipper as this, as it takes him as a son and bestows upon him the befitting reward of immortality, concerning which I must now speak, and refute the persuasion of those who think that the soul is destroyed together with the body. For inasmuch as they neither knew God nor were able to perceive the mystery of the world, they did not even comprehend the nature of man and of the soul. For how could they see the consequences, who did not hold the main point?[1587] Therefore, in denying the existence of a providence, they plainly denied the existence of God, who is the fountain and source of all things. It followed that they should either affirm that those things which exist have always existed, or were produced of their own accord, or arose from a meeting together of minute seeds.

It cannot be said that that which exists, and is visible, always existed; for it cannot exist of itself without some beginning. But nothing can be produced of its own accord, because there is no nature without one who generates it. But how could there be original[1588] seeds, since both the seeds arise from objects,[1589] and, in their turn, objects from seeds? Therefore there is no seed which has not origin. Thus it came to pass, that when they supposed that the world was produced by no providence, they did not suppose that even man was produced by any plan.[1590] But if no plan was made use of in the creation of man, therefore the soul cannot be immortal. But others, on the other hand, thought there was but one God, and that the world was made by Him, and made for the sake of men, and that souls are immortal. But though they entertained true sentiments, nevertheless they did not perceive the causes, or reasons, or issues of this divine work and design, so as to complete the whole mystery of the truth, and to comprise it within some limit. But that which they were not able to do, because they did not hold the truth in its integrity,[1591] must be done by us, who know it on the announcement of God.

[1587] Summam. Lactantius uses this word to express a compendious summary of divine mysteries.

[1588] Semina principalia.

[1589] Ex rebus.

[1590] Aliquâ ratione.

[1591] Perpetuo, i.e., without intermission.

CHAP. LXVIII.—OF THE WORLD, MAN, AND THE PROVIDENCE OF GOD.

Let us therefore consider what was the plan of making this so great and so immense a work. God made the world, as Plato thought, but he does not show why He made it. Because He is good, he says, and envying no one, He made the things which are good. But we see that there are both good and evil things in the system of nature. Some perverse person may stand forth, such as that atheist Theodorus was, and answer Plato: Nay, because He is evil, He made the things which are evil. How will he refute him? If God made the things which are good, whence have such great evils burst forth, which, for the most part, even prevail over those which are good? They were contained, he says, in the matter. If there were evil, therefore there were also good things; so that either God made nothing, or if He made only good things, the evil things which were not made are more eternal than the good things which had a beginning. Therefore the things which at one time began will have an end, and those which always existed will be permanent. Therefore evils are preferable. But if they cannot be preferable, they cannot indeed be more eternal. Therefore they either always existed, and God has been inactive,[1592] or they both flowed from one source. For it is more in accordance with reason that God made all things, than that He made nothing.

Therefore, according to the sentiments of Plato, the same God is both good, because He made good things, and evil, because He made evil things. And if this cannot be so, it is evident that the world was not made by God on this account, because He is good. For He comprised all things, both good and evil; nor did He make anything for its own sake, but on account of something else. A house is built not for this purpose only, that there may be a house, but that it may receive and shelter an inhabitant. Likewise a ship is built not for this purpose, that it may appear only to be a ship, but that men may be able to sail in it. Vessels also are made, not only that the vessels may exist, but that they may receive things which are necessary for use. Thus also God must have made the world for some use. The Stoics say that it was made for the sake of men; and rightly so. For men enjoy all these good things which the world contains in itself. But they do not explain why men themselves were made, or what advantage Providence, the Maker of all things, has in them.

Plato also affirms that souls are immortal, but why, or in what manner, or at what time, or by whose instrumentality they attain to immortality, or what is the nature of that great mystery, why those who are about to become immortal are previously born mortal, and then, having completed the course[1593] of their temporal life, and having laid aside the covering[1594] of their frail bodies, are transferred to that eternal blessedness,—of all this he has no comprehension. Finally, he did not explain the judgment of God, nor the distinction between the just and the unjust, but supposed that the souls which have plunged themselves into crimes are condemned thus far, that they may be reproduced in the lower animals, and thus atone for their offences, until they again return to the forms of men, and that this is always taking place, and that there is no end of this transmigration. In my opinion, he introduces some sport resembling a dream, in which there appears to be neither plan, nor government of God, nor any design.

[1592] Otiosus.

[1593] Decurso…spatio. The expression is borrowed from a chariot race.

[1594] Corporum exuviis.

CHAP. LXIX.—THAT THE WORLD WAS MADE ON ACCOUNT OF MAN, AND MAN ON ACCOUNT OF GOD.

I will now say what is that chief[1595] point which not even those who spoke the truth were able to connect together, bringing into one view causes and reasons. The world was made by God, that men might be born; again, men are born, that they may acknowledge God as a Father, in whom is wisdom; they acknowledge Him, that they may worship Him, in whom is justice; they worship Him, that they may receive the reward of immortality; they receive immortality, that they may serve God for ever. Do you see how closely connected the first are with the middle, and the middle with the last? Let us look into them separately, and see whether they are consistent[1596] with each other. God made the world on account of man. He who does not see this, does not differ much from a beast. Who but man looks up to the heaven? who views with admiration the sun, who the stars, who all the works of God? Who inhabits the earth? who receives the fruit from it? Who has in his power the fishes, who the winged creatures, who the quadrupeds, except man? Therefore God made all things on account of man, because all things have turned out for the use of man.

The philosophers saw this, but they did not see the consequence, that He made man himself on His own account. For it was befitting, and pious, and necessary, that since He contrived such great works for the sake of man, when He gave him so much honour, and so much power, that he should bear rule in the world, man should both acknowledge God, the Author of such great benefits, who made the world itself on his account, and should pay Him the worship and honour due to Him. Here Plato erred; here he lost the truth which he had at first laid hold of, when he was silent concerning the worship of that God whom he confessed to be the framer and parent of all things, and did not understand that man is bound to God by the ties of piety, whence religion itself receives its name, and that this is the only thing on account of which souls become immortal. He perceived, however, that they are eternal, but he did not descend by the regular gradations to that opinion. For the middle arguments being taken away, he rather fell into the truth, as though by some abrupt precipice; nor did he advance further, since he had found the truth by accident, and not by reason. Therefore God is to be worshipped, that by means of religion, which is also justice, man may receive from God immortality, nor is there any other reward of a pious mind; and if this is invisible, it cannot be presented by the invisible God with any reward but that which is invisible.

[1595] Summa.

[1596] Utrumne illis ratio subsistat.

CHAP. LXX.—THE IMMORTALITY OF THE SOUL IS CONFIRMED.

It may in truth be collected from many arguments that souls are eternal. Plato says that that which always moves by itself, and has no beginning of motion, also has no end; but that the soul of man always moves by itself, and because it is flexible for reflection, subtle for discovery, easy of perception, adapted to learning, and because it retains the past, comprehends the present, foresees the future, and embraces the knowledge of many subjects and arts, that it is immortal, since it contains nothing which is mixed with the contagion of earthly weight. Moreover, the eternity of the soul is understood from virtue and pleasure. Pleasure is common to all animals, virtue belongs only to man; the former is vicious, the latter is honourable; the former is in accordance with nature, the latter is opposed to nature, unless the soul is immortal. For in defence of faith and justice, virtue neither fears want, nor is alarmed at exile, nor dreads imprisonment, nor shrinks from pain, nor refuses death; and because these things are contrary to nature, either virtue is foolishness, if it stands in the way of advantages, and is injurious to life; or if it is not foolishness, then the soul is immortal, and despises present goods, because other things are preferable which it attains after the dissolution of the body. But that is the greatest proof of immortality, that man alone has the knowledge of God. In the dumb animals there is no notion[1597] of religion, because they are earthly and bent down to the earth. Man is upright, and beholds the heaven for this purpose, that he may seek God. Therefore he cannot be other than immortal, who longs for the immortal. He cannot be liable to dissolution, who is connected[1598] with God both in countenance and mind. Finally, man alone makes use of the heavenly element, which is fire. For if light is through fire, and life through light, it is evident that he who has the use of fire is not mortal, since this is closely connected, this is intimately related to Him without whom neither light nor life can exist.

But why do we infer from arguments that souls are eternal, when we have divine testimonies? For the sacred writings and the voices of the prophets teach this. And if this appears to any one insufficient, let him read the poems of the Sibyls, let him also weigh the answers of the Milesian Apollo, that he may understand that Democritus, and Epicurus, and Dicæarchus raved, who alone of all mortals denied that which is evident. Having proved the immortality of the soul, it remains to teach by whom, and to whom, and in what manner, and at what time, it is given. Since fixed and divinely appointed times have begun to be filled up, a destruction and consummation of all things must of necessity take place, that the world may be renewed by God. But that time is at hand, as far as may be collected from the number of years, and from the signs which are foretold by the prophets. But since the things which have been spoken concerning the end of the world and the conclusion of the times are innumerable, those very things which are spoken are to be laid down without adornment, since it would be a boundless task to bring forward the testimonies. If any one wishes for them, or does not place full confidence in us, let him approach to the very shrine of the heavenly letters, and being more fully instructed through their trustworthiness, let him perceive that the philosophers have erred, who thought either that this world was eternal, or that there would be numberless thousands of years from the time when it was prepared. For six thousand years have not yet been completed, and when this number shall be made up, then at length all evil will be taken away, that justice alone may reign. And how this will come to pass, I will explain in few words.

[1597] Suspicio.

[1598] Cum Deo communis est.

CHAP. LXXI.—OF THE LAST TIMES.

These things are said by the prophets, but as seers, to be about to happen. When the last end shall begin to approach to the world, wickedness will increase; all kinds of vices and frauds will become frequent; justice will perish; faith, peace, mercy, modesty, truth, will have no existence; violence and daring will abound; no one will have anything, unless it is acquired by the hand, and defended by the hand. If there shall be any good men, they will be esteemed as a prey and a laughing-stock. No one will exhibit filial affection to parents, no one will pity an infant or an old man; avarice and lust will corrupt all things. There will be slaughter and bloodshed. There will be wars, and those not only between foreign and neighbouring states, but also intestine wars. States will carry on wars among themselves, every sex and age will handle arms. The dignity of government will not be preserved, nor military discipline; but after the manner of robbery, there will be depredation and devastation. Kingly power will be multiplied, and ten men will occupy, portion out, and devour the world. There will arise another by far more powerful and wicked, who, having destroyed three, will obtain Asia, and having reduced and subdued the others under his own power, will harass all the earth. He will appoint new laws, abrogate old ones; he will make the state his own, and will change the name and seat of the government.

Then there will be a dreadful and detestable time, in which no one would choose to live. 254 In fine, such will be the condition of things, that lamentation will follow the living, and congratulation the dead. Cities and towns will be destroyed, at one time by fire and the sword, at another by repeated earthquakes; now by inundation of waters, now by pestilence and famine. The earth will produce nothing, being barren either through excessive cold or heat. All water will be partly changed into blood, partly vitiated by bitterness, so that none of it can be useful for food, or wholesome for drinking. To these evils will also be added prodigies from heaven, that nothing may be wanting to men for causing fear. Comets will frequently appear. The sun will be overshadowed with perpetual paleness. The moon will be stained with blood, nor will it repair the losses of its light taken away. All the stars will fall, nor will the seasons preserve their regularity, winter and summer being confused. Then both the year, and the month, and the day will be shortened. And Trismegistus has declared that this is the old age and decline of the world. And when this shall have come, it must be known that the time is at hand in which God will return to change the world. But in the midst of these evils there will arise an impious king, hostile not only to mankind, but also to God. He will trample upon, torment, harass and put to death those who have been spared by that former tyrant. Then there will be ever-flowing tears, perpetual wailings and lamentations, and useless prayers to God; there will be no rest from fear, no sleep for a respite. The day will always increase disaster, the night alarm. Thus the world will be reduced almost to solitude, certainly to fewness of men. Then also the impious man will persecute the just and those who are dedicated to God, and will give orders that he himself shall be worshipped as

God. For he will say that he is Christ, though he will be His adversary.[1599] That he may be believed, he will receive the power of doing wonders, so that fire may descend from heaven, the sun retire from his course, and the image which he shall have set up may speak. And by these prodigies he shall entice many to worship him, and to receive his sign in their hand or forehead. And he who shall not worship him and receive his sign will die with refined tortures. Thus he will destroy nearly two parts, the third will flee into desolate solitudes. But he, frantic and raging with implacable anger, will lead an army and besiege the mountain to which the righteous shall have fled. And when they shall see themselves besieged, they will implore the aid of God with a loud voice, and God shall hear them, and shall send to them a deliverer.

[1599] [See Hippolytus , vol. v. pp. 190–250.]

CHAP. LXXII.—OF CHRIST DESCENDING FROM HEAVEN TO THE GENERAL JUDGMENT, AND OF THE MILLENARIAN REIGN.[1600]

Then the heaven shall be opened in a tempest,[1601] and Christ shall descend with great power, and there shall go before Him a fiery brightness and a countless host of angels, and all that multitude of the wicked shall be destroyed, and torrents of blood shall flow, and the leader himself shall escape, and having often renewed his army, shall for the fourth time engage in battle, in which, being taken, with all the other tyrants, he shall be delivered up to be burnt. But the prince also of the demons himself, the author and contriver of evils, being bound with fiery chains, shall be imprisoned, that the world may receive peace, and the earth, harassed through so many years, may rest. Therefore peace being made, and every evil suppressed, that righteous King and Conqueror will institute a great judgment on the earth respecting the living and the dead, and will deliver all the nations into subjection to the righteous who are alive, and will raise the *righteous* dead to eternal life, and will Himself reign with them on the earth, and will build the holy city, and this kingdom of the righteous shall be for a thousand years. Throughout that time the stars shall be more brilliant, and the brightness of the sun shall be increased, and the moon shall not be subject to decrease. Then the rain of blessing shall descend from God at morning and evening, and the earth shall bring forth all her fruit without the labour of men. Honey shall drop from rocks, fountains of milk and wine shall abound. The beasts shall lay aside their ferocity and become mild, the wolf shall roam among the flocks without doing harm, the calf shall feed with the lion, the dove shall be united with the hawk, the serpent shall have no poison; no animal shall live by bloodshed. For God shall supply to all abundant and harmless[1602] food. But when the thousand years shall be fulfilled, and the prince of the demons loosed, the nations will rebel against the righteous, and an innumerable multitude will come to storm the city of the saints. Then the last judgment of God will come to pass against the nations. For He will shake the earth from its foundations, and the cities shall be overthrown, and He shall rain upon the wicked fire with brimstone and hail, and they shall be on fire, and slay each other. But the righteous shall for a little space be concealed under the earth, until the destruction of the nations is accomplished, and after the third day they shall come forth, and see the plains covered with carcases. Then there shall be an earthquake, and the mountains shall be rent, and valleys shall sink down to a profound depth, and into this the bodies of the dead shall be heaped together, and its name shall be called Polyandrion.[1603] After these things God will renew the world, and transform the righteous into the forms of angels, that, being presented with the garment of immortality, they may serve God for ever; and this will be the kingdom of God, which shall have no end. Then also the wicked shall rise again, not to life but to punishment; for God shall raise these also, when the second resurrection takes place, that, being condemned to eternal torments and delivered to eternal fires, they may suffer the punishments which they deserve for their crimes.

[1600] [SEE VOL. I. P. 209.]

[1601] In tempestate; others read “intempestâ nocte.”

[1602] Innocentem, “without injury to any.”

[1603] A name sometimes given to cemeteries, because many men (πολλοὶ ἄνδρες) are borne thither.

CHAP. LXXIII.—THE HOPE OF SAFETY IS IN THE RELIGION AND WORSHIP OF GOD.

Wherefore, since all these things are true and certain, in harmony with the predicted announcement of the prophets, since Trismegistus and Hystaspes and the Sibyls have foretold the same things, it cannot be doubted that all hope of life and salvation is placed in the religion of God alone. Therefore, unless a man shall have received Christ, whom God has sent, and is about to send for our redemption, unless he shall have known the Supreme God through Christ, unless he shall have kept His commandments and law, he will fall into those punishments of which we have spoken. Therefore frail things must be despised, that we may gain those which are substantial; earthly things must be scorned, that we may be honoured with heavenly things; temporal things must be shunned, that we may reach those which are eternal. Let every one train himself to justice, mould himself to self-restraint, prepare himself for the contest, equip himself for virtue, that if by any chance an adversary shall wage war, he may be driven from that which is upright and good by no force, no terror, and no tortures, may give[1604] himself up to no senseless fictions, but in his uprightness acknowledge the true and only God, may cast away pleasures, by the attractions of which the lofty soul is depressed to the earth, may hold fast innocency, may be of service to as many as possible, may gain for himself incorruptible treasures by good works, that he may be able, with God for his judge, to gain for the merits of his virtue either the crown of faith, or the reward of immortality.

[1604] Se substernet.

ELUCIDATIONS.

I.

(Princes and kings, p. 13.)

How memorable the histories, moreover, of Nebuchadnezzar[1605] and his decrees; of Darius[1606] and his also; but especially of Cyrus and his great monumental edict![1607] The beautiful narratives of the Queen of Sheba and of the Persian consort of Queen Esther (probably Xerxes) are also manifestations of the ways of Providence in giving light to the heathen world through that "nation of priests" in Israel.

But Lactantius, who uses the Sibyls so freely, should not have omitted to show what Sibylline oracles God drew forth from "the princes of this world" also, by the illumination of the *pharos* which he established in Sion, "to be a light to lighten the Gentiles" until the great Epiphany should rise upon them in "the dayspring from on high."

I extract from a paradoxical but most entertaining author, whom I have often quoted, certain extracts from Philo, which I translate from his note in the *Soirées*. Thus:—

"Agrippa," says Philo,[1608] "having visited Jerusalem in Herod's time, was enchanted by the religion of the Jews, and could never cease to speak of it.…Augustus ordered that every day, at his own expense, and under the legal forms, a bull and *two lambs* should be offered in holocaust to the Most High God on the altar at Jerusalem, though he knew that it contained no image, whether exposed or within the veil; for this great prince, surpassed by none in the philosophic spirit, felt the actual necessity in this world of an altar dedicated to a God invisible."

Philo also says:—

"Your great-grandmother Julia[1609] also made superb presents to the temple; and although women very reluctantly detach themselves from images, and rarely conceive of anything apart from sensation, this lady, nevertheless, greatly superior to her sex in culture and in natural endowments, arrived at that point in which she preferred to contemplate such things in the mind rather than in sensible objects, regarding these as mere shadows of the realities."

In the same discourse, wasting words on Caligula, Philo reminds him that Augustus "not only *admired*, nay, rather, he adored (εθαύμαζε καὶ προσέκυνει, κ.τ.λ.), this custom of employing *no sort of image to represent, materially, a nature invisible in itself.*" Poor De Maistre, who quotes this testimony against images from Philo with intense appreciation, will yet sophisticate himself and others into the very contrary in behalf of his one predominant idea of (προσκύνησις) canine self-abasement to the decrees of the Vatican. On this account I am forced to consider him a sophist as well as a fanatic; but I delight to render justice to his genius, for, wherever he talks and reasons *as a Christian* merely, he fascinates and instructs me. He never conceived of "Catholicity," and lived under the delusion of the Decretals, a disciple of the Jesuits.

[1605] Dan. ii. 47, iii. 29, and iv.

[1606] Dan. vi. 25.

[1607] Ezra i. 2.

[1608] In his *Discourse to Caligula*

[1609] i.e., Livia, wife and empress of Augustus.

II.

(Therefore they were neglected for many ages, p. 116.)

The explicit statements of Lactantius, and his profuse quotations from the *Sibyllina*, persuade me that these curious fragments deserve a degree of scientific attention which they have not yet received. The Fathers all cite them, when it must have exposed them to scorn and overwhelming refutation had their quotations not been found in the *Sibylline* books of their adversaries. The influence of the Jewish religion upon the Gentiles under the Babylonian and Medo-Persian monarchies must have been considerable, but after Alexander's time it was vastly increased. Many versions of select prophets were doubtless produced in Greek before the authorized Septuagint. These were soon embedded in the Sibyls' books; and I cannot think the interpolations of early Christians were all frauds, by any means. Their numerous marginal annotations crept into other copies; and very likely, in the time of our author, they were inextricably confused with the text in the greater part of the "editions," so to speak, then current with booksellers.

But in vol. viii. we shall have occasion to recur again to this interesting inquiry.

III.

(We made proclamation before him as children, p. 117.)

"Sicut pueri." This is *not* according to the Septuagint, ὡς παιδίον. It is not the Vulgate, of course; but its radical difference with that raises interesting inquiries: Is it a specimen of one of many African or old Italic versions? Does our author endeavour to translate from the Septuagint? May he not have had in hand a copy of Isaiah from among those which preceded the Septuagint?

The Septuagint reading finds its key in cap. lii. 7, and in the tenth verse, where the "Arm of the Lord" ("His Holy Arm") is introduced as the personal Logos Incarnate. The thirteenth and fourteenth verses predict the amazing sequel, and its practical and blessed results; and then begins cap. liii., "Who hath believed" our message. To whom is "the Arm of the Lord" revealed? "*Going* before Him (i.e., as heralds), we have proclaimed *Him* as a child, and, as *it were*, a root in a thirsty land; He has no form nor glory," etc. In other words, "We have prophesied of Him who is elsewhere predicted ("unto us a child is born") as one who from 25
His childhood is as a rush without water,—prematurely withered,—a man of sorrows, and the Carpenter's Son."

It does not hint, therefore, the "obscurity" of the Messiah's birth, but rather what Irenæus insists upon, i.e., His (premature) old age; the worn and stricken appearance of senility in comparative youth.[1610] This is just what the messengers (Isa. lii. 7) had said in their proclamation (Isa. lii. 14) just before: "His visage was so marred more than any man, and His form more than the sons of men."

IV.

(There was darkness, etc., pp. 122, 240.)

In former instances, where thought has turned to Phlegon the Trallian,[1611] I have failed to refer to an author whose excess of candour sometimes gives away more than is called for, in questions on which adversaries have contrived to fasten undue importance, in order to elicit indiscreet defences. But it is due to my readers that I should refer them to a most learned work, to be found in public libraries only, by my revered friend and instructor Dr. Jarvis. The sixth chapter (part ii.) of his *Chronological Introduction to Church History*[1612] is devoted to this matter, and I can do no better than give the summary of its contents as follows:—

"Who Phlegon was; his work lost; extracts from it by Julius Africanus and Eusebius; their works, containing these extracts, lost; all we know is from versions and later writers; collation of extracts as given by the Armenian version of the *Chronicon* of Eusebius, St. Jerome's Latin version, the *Chronographia* of Syncellus, and the *Chronicon Paschale*; extract by Syncellus from Julius Africanus; remarks upon it; testimony of Origen concerning Phlegon's account; of John Philoponus (St. Maximus) Malala; summary of the whole; account of Phlegon's testimony; not noticed by the learned and voluminous writers of the fourth and fifth centuries when they speak of the darkness, etc.; Dr. Lardner's judgment[1613] adopted."

Lardner's view, it will be observed, is thus sustained by an independent and most competent critic. This decision puts honour on the early writers: he thinks they were unwilling to claim a corroboration from evidence about which they were not well assured.

V.

(Divine and ethnic oracles, p. 210, note 2; p. 112, note 9.)

The whole subject of ethnic oracles needs fresh study and illustration. Nothing would be more fascinating in theological inquiry, and Divine Inspiration might be richly illustrated by it, as anatomical science is clarified by "comparative anatomy." I commend this subject to men of faith, learning, and intellectual vigour. Notably, let it be observed: (1) That Balaam's ass is instanced by St. Peter as miraculously enabled to rebuke the madness of his master; and the same Apostle shortly before gives us the law as to divine inspiration in contrast.[1614] (2) Balaam himself, as mechanically as the beast he rode,[1615] had his own mouth opened (see Num. xxiv. 16–19). (3) The wicked Caiaphas in like manner (St. John xi. 51, 52) spoke prophetically, "not of himself." (4) St. Paul (Acts xvii. 28) quotes a heathen oracle very much as does our author.[1616] Now, in view of the boldness with which the early Christians follow the example of the Apostle in quoting the *Orphica* and *Sibyllina*, I cannot imagine that these citations were not honestly believed by them to be oracles of a certain sort, by which God permitted the heathen to be enlightened.[1617] Observe our author's moderate but most pregnant remark about such inspiration (on p. 170, *supra*, note 8), "*almost* with a divine voice;" then (on p. 192) compare other *almost* inspired words of poor Tully (at note 2), and of Seneca also.[1618]

[1610] Vol. i. p. 391, note 12, this series.

[1611] See vol. iii. Elucidation V. p. 58.

[1612] P. 419.

[1613] *Works*, ed. London, 1788, vol. vii. p. 385.

Finally, and to close the subject, the reader will readily forgive me for introducing the following citations from the "Warburton Lecture" of Dr. Edersheim, on *Prophecy and History*[1619] *in Relation to the Messiah* Discussing the *pseudepigraphic writings* (in Lecture Eleventh), he says as follows:[1620]—

"The Sibylline oracles, in Greek hexameters, consist, in their present form, of twelve books. *They are full of interpolations*, the really ancient portions forming part of the first two books and the largest part of book third (verses 97–807). These sections *are deeply imbued with the Messianic spirit.*[1621] They date from about the year 140 before our era, while another small portion of the same book is supposed to date from the year 32 b.c.

"As regards the promise of the Messiah, we turn in the first place, and with special interest, to the *Sibylline Oracles*. In the third book of these (such portions as I shall quote date from about 140 b.c.) the Messiah is described as 'the King sent from heaven, who would judge every man in blood and splendour of fire.' And the Vision of Messianic times opens with a reference to ‘the King whom God will send from the Sun,’ where we cannot fail to perceive a reference to the Seventy-second Psalm,[1622] especially as we remember that the Greek of the Seventy, *which must have been present to the Hellenist Sibyl*, fully adapted the Messianic application of the passage to a *premundane* Messiah. We also think of the picture drawn in the prophecies of Isaiah. According to the Sibylline books, King Messiah was not only to come, but He was to be specifically sent of God. He is *supermundane*, a King and a Judge[1623] of superhuman glory and splendour. And, indeed, that a superhuman kingdom, such as the Sibylline oracles paint, should have a superhuman king, seems only a natural and necessary inference.…If, as certain modern critics contend, the book of Daniel is not authentic,[1624] but dates from Maccabean times, …it may well be asked *to what king* the Sibylline oracles point, for they certainly date from that period; and what is the relationship between the (supposed Maccabean) prophecies of the book of Daniel and the *certainly Messianic* anticipations of the undoubted literature of that period?”

[1614] Comp. 2 Pet. i. 18–21 with ii. 16.

[1615] P. 174, note 2, supra.

[1616] See p. 140, note 10, supra.

[1617] See p. 219, note 3.

[1618] Compare Cyprian (vol. v. p. 502, this series), and note his judicious reference to the inspiration of Balaam by the extreme instance of the miraculous voice of a dumb beast. Also, see vol. ii. Elucidation XIII. p. 346, this series.

[1619] Republished, New York, Randolph, 1885.

[1620] Pp. 339, 343.

[1621] Note, these are the "really ancient" portions.

Dr. Edersheim gives us the reference in the margin, to which I would call attention, as directing to the whole *pseudepigraphic* literature.[1625] But who can wonder, after what we thus learn, that Constantine[1626] was so profoundly impressed with Virgil’s *Pollio*? In spite of all that has been said,[1627] I cannot but see Isaiah in its entire spirit.

[1622] Verses 5, 6, etc., to the end.

[1623] Ps. lxxii. 1, 2.

[1624] An absurdity *pulverized* by the faith and learning of Dr. Pusey.

[1625] *Pseudepigrapha* O. F. Fritzsche, Lips., 1871, *Codex Pseudepigr. Vet. Test.*, ed. 1722.; J. A. Fabricius, *Messias Judæorum*, Hilgenfeld, Lips., 1869; also Drummond, *The Jewish Messiah*; and compare Jellinek, *Bet-ha-Midrash*, six parts, 1857–73.

[1626] See the Greek of Constantine’s quotations in Heyne’s *Virgil*, excursus i. tom. i. p. 164.

[1627] Heyne (Lips., 1788), vol. i. pp. 66–70.

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A TREATISE ON THE ANGER OF GOD

ADDRESSED TO DONATUS.[1628]

CHAP. I.—OF DIVINE AND HUMAN WISDOM.

I have often observed, Donatus, that many persons hold this opinion, which some philosophers also have maintained, that God is not subject to anger; since the divine nature is either altogether beneficent, and that it is inconsistent with His surpassing and excellent power to do injury to any one; or, at any rate, He takes no notice of us at all, so that no advantage comes to us from His goodness, and no evil from His ill-will. But the error of these men, because it is very great, and tends to overthrow the condition of human life, must be refuted by us, lest you yourself also should be deceived, being incited by the authority of men who deem themselves wise. Nor, however, are we so arrogant as to boast that the truth is comprehended by our intellect; but we follow the teaching of God, who alone is able to know and to reveal secret things. But the philosophers, being destitute of this teaching, have imagined that the nature of things can be ascertained by conjecture. But this is impossible; because the mind of man, enclosed in the dark abode of the body, is far removed from the perception of truth: and in this the divine nature differs from the human, that ignorance is the property of the human, knowledge of the divine nature.

On which account we have need of some light to dispel the darkness by which the reflection of man is overspread, since, while we live in mortal flesh, we are unable to divine by our senses. But the light of the human mind is God, and he who has known and admitted Him into his breast will acknowledge the mystery of the truth with an enlightened heart; but when God and heavenly instruction are removed, all things are full of errors. And Socrates, though he was the most learned of all the philosophers, yet, that he might prove the ignorance of the others, who thought that they possessed something, rightly said that he knew nothing, except one thing—that he knew nothing. For he understood that that learning had nothing certain, nothing true in itself; nor, as some imagine, did he pretend[1629] to learning that he might refute others, but he saw the truth in some measure. And he testified even on his trial (as is related by Plato) that there was no human wisdom. He so despised, derided, and cast aside the learning in which the philosophers then boasted, that he professed that very thing as the greatest learning, that he had learnt that he knew nothing. If, therefore, there is no human wisdom, as Socrates taught, as Plato handed down, it is evident that the knowledge of the truth is divine, and belongs to no other than to God. Therefore God must be known, in whom alone is the truth. He is the Parent of the world, and the Framer of all things; who is not seen with the eyes, and is scarcely distinguished by the mind; whose religion is accustomed to be attacked in many ways by those who have neither been able to attain true wisdom, nor to comprehend the system of the great and heavenly secret.

[1628] [OF THIS DONATUS, SEE (*ON THE PERSECUTORS*) CAP. 16, INFRA; ALSO CAP. 35. HE WAS A CONFESSOR AND SORE SUFFERER UNDER DIOCLETIAN.]

[1629] Simulavit: others read “dissimulavit,” concealed his knowledge.

CHAP. II.—OF THE TRUTH AND ITS STEPS, AND OF GOD.

For since there are many steps by which the ascent is made to the abode of truth, it is not easy for any one to reach the summit. For when the eyes are darkened by the brightness of the truth, they who are unable to maintain a firm step fall back to the level ground.[1630] Now the first step is to understand false religions, and to throw aside the impious worship of gods which are made by the hand of man. But the second step is to perceive with the mind that there is but one Supreme God, whose power and providence made the world from the beginning, and afterwards continues to govern it. The third step is to know His Servant and Messenger,[1631] whom He sent as His ambassador to the earth, by whose teaching being freed from the error in which we were held entangled, and formed to the worship of the true God, we might learn righteousness. From all of these steps, as I have said, there is a rapid and easy gliding to a downfall,[1632] unless the feet are firmly planted with unshaken stedfastness.

We see those shaken off from the first step, who, though they understand things which are false, do not, however, discover that which is true; and though they despised earthly and frail images, do not betake themselves to the worship of God, of whom they are ignorant. But viewing with admiration the elements of the universe, they worship the heaven, the earth, the sea, the sun, the moon, and the other heavenly bodies.

But we have already reproved their ignorance in the second book of the *Divine Institutes*.[1633] But we say that those fall from the second step, who, though they understand that there is but one Supreme God, nevertheless, ensnared by the philosophers, and captivated by false arguments, entertain opinions concerning that excellent majesty far removed from the truth; who either deny that God has any figure, or think that He is moved by no affection, because every affection is a sign of weakness, which has no existence in God. But they are precipitated from the third step, who, though they know the Ambassador of God, who is also the Builder of the divine and immortal temple,[1634] either do not receive Him, or receive Him otherwise than faith demands; whom we have partly refuted in the fourth book of the above-named work.[1635] And we will hereafter refute more carefully, when we shall begin to reply to all the sects, which, while they dispute,[1636] have destroyed the truth.

[1630] Revolvuntur in planum.

[1631] Thus our Lord Himself speaks, John xvii. 3: "This is life eternal, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent." [The Jehovah-Angel, vol. i. pp. 223–226, this series, and sparsim.]

[1632] Ad ruinam.

[1633] Ch. v. and vi. pp. 47, 48.

[1634] The temple built of living stones, 1 Pet. ii. 5.

[1635] Ch. x., etc., p. 108.

[1636] Dum disputant; other editions read, "dum dissipant."

But now we will argue against those who, falling from the second step, entertain wrong sentiments respecting the Supreme God. For some say that He neither does a kindness to any one, nor becomes angry, but in security and quietness enjoys the advantages of His own immortality. Others, indeed, take away anger, but leave to God kindness; for they think that a nature excelling in the greatest virtue, while it ought not to be malevolent, ought also to be benevolent. Thus all the philosophers are agreed on the subject of anger, but are at variance respecting kindness. But, that my speech may descend in order to the proposed subject, a division of this kind must be made and followed by me, since anger and kindness are different, and opposed to one another. Either anger must be attributed to God, and kindness taken from Him; or both alike must be taken from Him; or anger must be taken away, and kindness attributed to Him; or neither must be taken away. The nature of the case admits of nothing else besides these; so that the truth, which is sought for, must necessarily be found in some one of these. Let us consider them separately, that reason and arrangement may conduct us to the hiding-place of truth.

CHAP. III.—OF THE GOOD AND EVIL THINGS IN HUMAN AFFAIRS, AND OF THEIR AUTHOR.

First, no one ever said this respecting God, that He is only subject to anger, and is not influenced by kindness. For it is unsuitable to God, that He should be endowed with a power of this kind, by which He may injure and do harm, but be unable to profit and to do good. What means, therefore, what hope of safety, is proposed to men, if God is the author of evils only? For if this is so, that venerable majesty will now be drawn out, not to the power of the judge, to whom it is permitted to preserve and set at liberty, but to the office of the torturer and executioner. But whereas we see that there are not only evils in human affairs, but also goods, it is plain that if God is the author of evils, there must be another who does things contrary to God, and gives to us good things. If there is such a one, by what name must he be called? Why is he who injures us more known to us than He who benefits us? But if this can be nothing besides God, it is absurd and vain to suppose that the divine power, than which nothing is greater or better, is able to injure, but unable to benefit; and accordingly no one has ever existed who ventured to assert this, because it is neither reasonable nor in any way credible. And because this is agreed upon, let us pass on and seek after the truth elsewhere.

CHAP. IV.—OF GOD AND HIS AFFECTIONS, AND THE CENSURE OF EPICURUS.

That which follows is concerning the school of Epicurus; that as there is no anger in God, so indeed there is no kindness. For when Epicurus thought that it was inconsistent with God to injure and to inflict harm, which for the most part arises from the affection of anger, he took away from Him beneficence also, since he saw that it followed that if God has anger, He must also have kindness. Therefore, lest he should concede to Him a vice, he deprived Him also of virtue.[1637] From this, he says, He is happy and uncorrupted, because He cares about nothing, and neither takes trouble Himself nor occasions it to another. Therefore He is not God, if He is neither moved, which is peculiar to a living being, nor does anything impossible for man, which is peculiar to God, if He has no will at all, no action, in short, no administration, which is worthy of God. And what greater, what more worthy administration can be attributed to God, than the government of the world, and especially of the human race, to which all earthly things are subject?

What happiness, then, can there be in God, if He is always inactive, being at rest and unmoveable? if He is deaf to those who pray to Him, and blind to His worshippers? What is so worthy of God, and so befitting to Him, as providence? But if He cares for nothing, and foresees nothing, He has lost all His divinity. What else does he say, who takes from God all power and all substance, except that there is no God at all? In short, Marcus Tullius relates that it was said by Posidonius,[1638] that Epicurus understood that there were no gods, but that he said those things which he spoke respecting the gods for the sake of driving away odium; and so that he leaves the gods in words, but takes them away in reality, since he gives them no motion, no office. But if this is so, what can be more deceitful than him? And this ought to be foreign to the character of a wise and weighty man. But if he understood one thing and spoke another, what else is he to be called than a deceiver, double-tongued, wicked, and moreover foolish? But Epicurus was not so crafty as to say those things with the desire of deceiving, when he consigned these things also by his writings to everlasting remembrance; but he erred through ignorance of the truth. For, being led from the beginning by the probability[1639] of a single opinion, he necessarily fell into those things which followed. For the first opinion was, that anger was not consistent with the character of God. And when this appeared to him to be true and unassailable,[1640] he was unable to refuse the consequences; because one affection being removed, necessity itself compelled him to remove from God the other affections also. Thus, he who is not subject to anger is plainly uninfluenced by kindness, which is the opposite feeling to anger. Now, if there is neither anger nor kindness in Him, it is manifest that there is neither fear, nor joy, nor grief, nor pity. For all the affections have one system, one motion,[1641] which cannot be the case with God. But if there is no affection in God, because whatever is subject to affections is weak, it follows that there is in Him neither the care of anything, nor providence.

[1637] [Ne illi vitium concederet etiam virtutis fecit expertem.]

[1638] [Disciple of Panætius the Rhodian, a Stoic, third century B.C.]

[1639] Verisimilitudine, i.e., likeness of truth.

[1640] Inexpugnabile, impregnable.

The disputation of the wise man[1642] extends thus far: he was silent as to the other things which follow; namely, that because there is in Him neither care nor providence, therefore there is no reflection nor any perception in Him, by which it is effected that He has no existence at all. Thus, when he had gradually descended, he remained on the last step, because he now saw the precipice. But what does it avail to have remained silent, and concealed the danger? Necessity compelled him even against his will to fall. For he said that which he did not mean, because he so arranged his argument that he necessarily came to that point which he wished to avoid. You see, therefore, to what point he comes, when anger is removed and taken away from God. In short, either no one believes that, or a very few, and they the guilty and the wicked, who hope for impunity for their sins. But if this also is found to be false, that there is neither anger nor kindness in God, let us come to that which is put in the third place.

[1641] Commotio.

[1642] Epicurus: it seems to be spoken with some irony.

CHAP. V.—THE OPINION OF THE STOICS CONCERNING GOD; OF HIS ANGER AND KINDNESS.

The Stoics and some others are supposed to have entertained much better sentiments respecting the divine nature, who say that there is kindness in God, but not anger. A very pleasing and popular speech, that God is not subject to such littleness of mind as to imagine that He is injured by any one, since it is impossible for Him to be injured; so that that serene and holy majesty is excited, disturbed, and maddened, which is the part of human frailty. For they say that anger is a commotion and perturbation of the mind, which is inconsistent with God. Since, when it falls upon the mind of any one, as a violent tempest it excites such waves that it changes the condition of the mind, the eyes gleam, the countenance trembles, the tongue stammers, the teeth chatter, the countenance is alternately stained now with redness spread over it, now with white paleness. But if anger is unbecoming to a man, provided he be of wisdom and authority, how much more is so foul a change unbecoming to God! And if man, when he has authority and power, inflicts widespread injury through anger, sheds blood, overthrows cities, destroys communities, reduces provinces to desolation, how much more is it to be believed that God, since He has power over the whole human race, and over the universe itself, would have been about to destroy all things if He were angry.

Therefore they think that so great and so pernicious an evil ought to be absent from Him. And if anger and excitement are absent from Him, because it is disfiguring and injurious, and He inflicts injury on no one, they think that nothing else remains, except that He is mild, calm, propitious, beneficent, the preserver. For thus at length He may be called the common Father of all, and the best and greatest, which His divine and heavenly nature demands. For if among men it appears praiseworthy to do good rather than to injure, to restore to life[1643] rather than to kill, to save rather than to destroy, and innocence is not undeservedly numbered among the virtues,—and he who does these things is loved, esteemed, honoured, and celebrated with all blessings and vows,—in short, on account of his deserts and benefits is judged to be most like to God; how much more right is it that God Himself, who excels in divine and perfect virtues, and who is removed from all earthly taint, should conciliate[1644] the whole race of man by divine and heavenly benefits! Those things are spoken speciously and in a popular manner, and they allure many to believe them; but they who entertain these sentiments approach nearer indeed to the truth, but they partly fail, not sufficiently considering the nature of the case. For if God is not angry with the impious and the unrighteous, it is clear that He does not love the pious and the righteous. Therefore the error of those is more consistent who take away at once both anger and kindness. For in opposite

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[1643] Vivificare.

[1644] Promereri.

matters it is necessary to be moved to both sides or to neither. Thus, he who loves the good also hates the wicked, and he who does not hate the wicked does not love the good; because the loving of the good arises from the hatred of the wicked, and the hating of the wicked has its rise from the love of the good. There is no one who loves life without a hatred of death, nor who is desirous of light, but he who avoids darkness. These things are so connected by nature, that the one cannot exist without the other.

If any master has in his household a good and a bad servant, it is evident that he does not hate them both, or confer upon both benefits and honours; for if he does this, he is both unjust and foolish. But he addresses the one who is good with friendly words, and honours him and sets him over his house and household, and all his affairs; but punishes the bad one with reproaches, with stripes, with nakedness, with hunger, with thirst, with fetters: so that the latter may be an example to others to keep them from sinning, and the former to conciliate them; so that fear may restrain some, and honour may excite others. He, therefore, who loves also hates, and he who hates also loves; for there are those who ought to be loved, and there are those who ought to be hated. And as he who loves confers good things on those whom he loves, so he who hates inflicts evils upon those whom he hates; which argument, because it is true, can in no way be refuted. Therefore the opinion of those is vain and false, who, when they attribute the one to God, take away the other, not less than the opinion of those who take away both. But the latter, [1645] as we have shown, in part do not err, but retain that which is the better of the two; whereas the former, [1646] led on by the accurate method of their reasoning, fall into the greatest error, because they have assumed premises which are altogether false. For they ought not to have reasoned thus: Because God is not liable to anger, therefore He is not moved by kindness; but in this manner: Because God is moved by kindness, therefore He is also liable to anger. For if it had been certain and undoubted that God is not liable to anger, then the other point would necessarily be arrived at. But since the question as to whether God is angry is more open to doubt, while it is almost perfectly plain that He is kind, it is absurd to wish to subvert that which is certain by means of an uncertainty, since it is easier to confirm uncertain things by means of those which are certain.

[1645] The Stoics. [Encountered first by St. Paul, Acts xvii. 18.]

[1646] The Epicureans. [*Ibid.*]

CHAP. VI.—THAT GOD IS ANGRY.

These are the opinions entertained by the philosophers respecting God. But if we have discovered that these things which have been spoken are false, there remains that one last resource, in which alone the truth can be found, which has never been embraced by philosophers, nor at any time defended: that it follows that God is angry, since He is moved by kindness. This opinion is to be maintained and asserted by us; for[1647] this is the sum and turning-point on which the whole of piety and religion depend: and no honour can be due to God, if He affords nothing to His worshippers; and no fear, if He is not angry with him who does not worship Him.[1648]

[1647] In eo enim summa omnis et cardo religionis pietatisque versatur.

[1648] [This fear of the Lord is *filial*, not *servile*; and this anger is likewise twofold, including fatherly and corrective indignation, and the wrath of the magistrate, which inflicts penalty and retribution. Compare Ps. vii. 11; also p. 104, note 1, supra.]

CHAP. VII.—OF MAN, AND THE BRUTE ANIMALS, AND RELIGION.

Though philosophers have often turned aside from reason through their ignorance of the truth, and have fallen into inextricable errors (for that is wont to happen to these which happens to a traveller ignorant of the way, and not confessing that he is ignorant ,—namely, that he wanders about, while he is ashamed to inquire from those whom he meets), no philosopher, however, has ever made the assertion that there is no difference between man and the brutes. Nor has any one at all, provided that he wished to appear wise, reduced a rational animal to the level of the mute and irrational; which some ignorant persons do, 26 resembling the brutes themselves, who, wishing to give themselves up to the indulgence of their appetite and pleasure, say that they are born on the same principle as all living animals, which it is impious for man to say. For who is so unlearned as not to know, who is so void of understanding as not to perceive, that there is something divine in man? I do not as yet come to the excellences of the soul and of the intellect, by which there is a manifest affinity between man and God. Does not the position of the body itself, and the fashion of the countenance, declare that we are not on a level with the dumb creation? Their nature is prostrated to the ground and to their pasture, and has nothing in common with the heaven, which they do not look upon. But man, with his erect position, with his elevated countenance raised to the contemplation of the universe, compares his features with God, and reason recognises reason.[1649]

And on this account there is no animal, as Cicero says,[1650] except man, which has any knowledge of God. For he alone is furnished with wisdom, so that he alone understands religion; and this is the chief or only difference between man and the dumb animals. For the other things which appear to be peculiar to man, even if there are not such in the dumb animals, nevertheless may appear to be similar. Speech is peculiar to man; yet even in these there is a certain resemblance to speech. For they both distinguish one another by their voices; and when they are angry, they send forth a sound resembling altercation; and when they see one another after an interval of time, they show the office of congratulation by their voice. To us, indeed, their voices appear uncouth,[1651] as ours perhaps do to them; but to themselves, who understand one another, they are words. In short, in every affection they utter distinct expressions of voice[1652] by which they may show their state of mind. Laughter also is peculiar to man; and yet we see certain indications of joy in other animals, when they use passionate gestures[1653] with a view to sports, hang down[1654] their ears, contract their mouth, smooth their forehead, relax their eyes to sportiveness. What is so peculiar to man as reason and the foreseeing of the future? But there are animals which open several outlets in different directions from their lairs, that if any danger comes upon them, an escape may be open for them shut in; but they would not do this unless they possessed intelligence and reflection. Others are provident for the future, as

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[1649] The reason of man, man’s rational nature, recognizes the divine reason, i.e., God. [Confert cum Deo vultum et rationem ratio cognoscit. Hence Milton’s “human face divine.”]

[1650] *De Legibus*, i. 8.

[1651] Incondita, “unformed, or rude.” [See p. 77, supra.]

[1652] [Vol. vi. note 3, p. 452, this series.]

> "Ants, when they plunder a great heap of corn, mindful of the winter, and lay it up in their dwelling;"[1655]

again,—

> "As bees, which alone know a country and fixed abodes; and mindful of the winter which is to come, they practice labour in the summer, and lay up their gains as a common stock."[1656]

It would be a long task if I should wish to trace out the things most resembling the skill of man, which are accustomed to be done by the separate tribes of animals. But if, in the case of all these things which are wont to be ascribed to man, there is found to be some resemblance even in the dumb animals, it is evident that religion is the only thing of which no trace can be found in the dumb animals, nor any indication. For justice is peculiar to religion, and to this no other animal attains. For man alone bears rule; the other animals are subjected[1657] to him. But the worship of God is ascribed to justice; and he who does not embrace this, being far removed from the nature of man, will live the life of the brutes under the form of man. But since we differ from the other animals almost in this respect alone, that we alone of all perceive the divine might and power, while in the others there is no understanding of God, it is surely impossible that in this respect either the dumb animals should have more wisdom, or human nature should be unwise, since all living creatures, and the whole system of nature, are subject to man on account of his wisdom. Wherefore if reason, if the force of man in this respect, excels and surpasses the rest of living creatures, inasmuch as he alone is capable of the knowledge of God, it is evident that religion can in no way be overthrown.

[1653] Ad lusum gestiunt.

[1654] Demulcent.

[1655] Virg., *Æn.*, iv. 402.

[1656] Virg., *Georg.*, iv. 155.

[1657] Conciliata sunt.

CHAP. VIII.—OF RELIGION.

But religion is overthrown if we believe Epicurus speaking thus:—

> “For the nature of gods must ever in itself of necessity enjoy immortality together with supreme repose, far removed and withdrawn from our concerns; since, exempt from every pain, exempt from all dangers, strong in its own resources, not wanting aught of us, it is neither gained by favours nor moved by anger.”[1658]

Now, when he says these things, does he think that any worship is to be paid to God, or does he entirely overthrow religion? For if God confers nothing good on any one, if He repays the obedience of His worshipper with no favour, what is so senseless, what so foolish, as to build temples, to offer sacrifices, to present gifts, to diminish our property, that we may 264 obtain nothing?[1659] But (it will be said) it is right that an excellent nature should be honoured. What honour can be due to a being who pays no regard to us, and is ungrateful? Can we be bound in any manner to him who has nothing in common with us? “Farewell to God,” says Cicero,[1660] “if He is such as to be influenced by no favour, and by no affection of men. For why should I say ’may He be propitious? ’ for He can be propitious to no one.” What can be spoken more contemptible with respect to God? Farewell to Him, he says, that is, let Him depart and retire, since He is able to profit no one. But if God takes no trouble, nor occasions trouble to another, why then should we not commit crimes as often as it shall be in our power to escape the notice of men[1661] and to cheat the public laws? Wherever we shall obtain a favourable opportunity of escaping notice, let us take advantage of the occasion: let us take away the property of others, either without bloodshed or even with blood, if there is nothing else besides the laws to be reverenced.

While Epicurus entertains these sentiments, he altogether destroys religion; and when this is taken away, confusion and perturbation of life will follow. But if religion cannot be taken away without destroying our hold of wisdom, by which we are separated from the brutes, and of justice, by which the public life may be more secure, how can religion itself be maintained or guarded without fear? For that which is not feared is despised, and that which is despised is plainly not reverenced. Thus it comes to pass that religion, and majesty, and honour exist together with fear; but there is no fear where no one is angry. Whether, therefore, you take away from God kindness, or anger, or both, religion must be taken away, without which the life of men is full of folly, of wickedness, and enormity. For conscience greatly curbs men, if we believe that we are living in the sight of God; if we imagine not only that the actions which we perform are seen from above, but also that our thoughts and our words are heard by God. But it is profitable to believe this, as some imagine, not for the sake of the truth, but of utility, since laws cannot punish conscience unless some terror from above hangs over to restrain offences. Therefore religion is altogether false, and there is no divinity; but all things are made up by skilful men, in order that they may live more uprightly and innocently. This is a great question, and foreign to the subject which we have proposed; but because it necessarily occurs, it ought to be handled, however briefly.

[1658] Lucret., ii. 646.

[1659] i.e. without any result.

[1660] *De Nat. Deor.*, i. 44.

[1661] Hominum conscientiam fallere.

CHAP. IX.—OF THE PROVIDENCE OF GOD, AND OF OPINIONS OPPOSED TO IT.

When the philosophers of former times had agreed in their opinions respecting providence, and there was no doubt but that the world was set in order by God and reason, and was governed by reason, Protagoras, in the times of Socrates, was the first of all who said that it was not clear to him whether there was any divinity or not. And this disputation of his was judged so impious, and so contrary to the truth and to religion, that the Athenians both banished him from their territories, and burnt in a public assembly those books of his in which these statements were contained. But there is no need to speak respecting his opinions, because he pronounced nothing certain. After these things Socrates and his disciple Plato, and those who flowed forth from the school of Plato like rivulets into different directions, namely, the Stoics and Peripatetics, were of the same opinion as those who went before them.[1662]

Afterwards Epicurus said that there was indeed a God, because it was necessary that there should be in the world some being of surpassing excellence, distinction, and blessedness; yet that there was no providence, and thus that the world itself was ordered by no plan, nor art, nor workmanship, but that the universe was made up of certain minute and indivisible seeds. But I do not see what can be said more repugnant to the truth. For if there is a God, as God He is manifestly provident; nor can divinity be attributed to Him in any other way than if He retains the past, and knows the present, and foresees the future. Therefore, in taking away providence, he also denied the existence of God. But when he openly acknowledged the existence of God, at the same time he also admitted His providence for the one cannot exist at all, or be understood, without the other. But in those later times in which philosophy had now lost its vigour [1663] there lived a certain Diagoras of Melos,[1664] who altogether denied the existence of God, and on account of this sentiment was called atheist;[1665] also Theodorus[1666] of Cyrene: both of whom, because they were unable to discover anything new, all things having already been said and found out, preferred even, in opposition to the truth, to deny that in which all preceding philosophers had agreed without any ambiguity. These are they who attacked providence, which had been asserted and defended through so many ages by so many intellects. What then? Shall we refute those trifling and inactive philosophers by reason, or by the authority of distinguished men, or rather by both? 265
But we must hasten onwards, lest our speech should wander too far from our subject.

[1662] [A beautiful formula of the history of Greek philosophy.]

[1663] Defloruerat.

[1664] [Vol. vi. p. 421.]

[1665] ἄθεος.

[1666] [Vol. vi. p. 421.]

CHAP. X.—OF THE ORIGIN OF THE WORLD, AND THE NATURE OF AFFAIRS, AND THE PROVIDENCE OF GOD.

They who do not admit that the world was made by divine providence, either say that it is composed of first principles coming together at random, or that it suddenly came into existence by nature, but hold, as Straton[1667] does, that nature has in itself the power of production and of diminution, but that it has neither sensibility nor figure, so that we may understand that all things were produced spontaneously, without any artificer or author. Each opinion is vain and impossible. But this happens to those who are ignorant of the truth, that they devise anything, rather than perceive that which the nature of the subject[1668] requires. First of all, with respect to those minute seeds, by the meeting together of which they say that the whole world came into existence,[1669] I ask where or whence they are. Who has seen them at any time? Who has perceived them? Who has heard them? Had none but Leucippus[1670] eyes? Had he alone a mind, who assuredly alone of all men was blind and senseless, since he spoke those things which no sick man could have uttered in his ravings,[1671] or one asleep in his dreams?

The ancient philosophers argued that all things were made up of four elements.[1672] He would not admit this, lest he should appear to tread in the footsteps of others; but he held that there were other first principles of the elements themselves, which can neither be seen, nor touched, nor be perceived by any part of the body. They are so minute, he says, that there is no edge of a sword so fine that they can be cut and divided by it. From which circumstance he gave them the name of atoms. But it occurred to him, that if they all had one and the same nature, they could not make up different objects of so great a variety as we see to be present in the world. He said, therefore, that there were smooth and rough ones, and round, and angular, and hooked. How much better had it been to be silent, than to have a tongue for such miserable and empty uses! And, indeed, I fear lest he who thinks these things worthy of refutation, should appear no less to rave. Let us, however, reply as to one who says something.[1673] If they are soft[1674] and round, it is plain that they cannot lay hold of one another, so as to make some body; as, though any one should wish to bind together millet into one combination,[1675] the very softness of the grains would not permit them to come together into a mass. If they are rough, and angular, and hooked, so that they may be able to cohere, then they are divisible, and capable of being cut; for hooks and angles must project,[1676] so that they may possibly be cut off.

[1667] [Peripatetic; succeeded Theophrastus B.C. 238.]

[1668] Ratio.

[1669] Coiisse.

[1670] [Leucippus, anterior to B.C. 470, author of the atomic theory.]

[1671] Delirare posset.

[1672] [See Tayler Lewis, *Plato contra Atheos*, p. 119.]

[1673] i.e., something to the purpose.

[1674] Lenia; others read “lævia,” smooth.

[1675] Coagmentationem.

Therefore that which is able to be cut off and torn away, will be able both to be seen and held. "These," he says, "flutter about with restless motions through empty space, and are carried hither and thither, just as we see little particles of dust in the sun when it has introduced its rays and light through a window. From these there arise trees and herbs, and all fruits of the earth; from these, animals, and water, and fire, and all things are produced, and are again resolved into the same elements." This can be borne as long as the inquiry is respecting small matters. Even the world itself was made up of these. He has reached to the full extent of perfect madness: it seems impossible that anything further should be said, and yet he found something to add. "Since everything," he says, "is infinite, and nothing can be empty, it follows of necessity that there are innumerable worlds." What force of atoms had been so great, that masses so incalculable should be collected from such minute elements? And first of all I ask, What is the nature or origin of those seeds? For if all things are from them, whence shall we say that they themselves are? What nature supplied such an abundance of matter for the making of innumerable worlds? But let us grant that he raved with impunity concerning worlds; let us speak respecting this in which we are, and which we see. He says that all things are made from minute bodies which are incapable of division.

If this were so, no object would ever need the seed of its own kind. Birds would be born without eggs, or eggs without bringing forth; likewise the rest of the living creatures without coition: trees and the productions of the earth would not have their own seeds, which we daily handle and sow. Why does a corn-field arise from grain, and again grain from a corn-field? In short, if the meeting together and collecting of atoms would effect all things, all things would grow together in the air, since atoms flutter about through empty space. Why cannot the herb, why cannot the tree or grain, arise or be increased without earth, without roots, without moisture, without seed? 266 From which it is evident that nothing is made up from atoms, since everything has its own peculiar and fixed nature, its own seed, its own law given from the beginning. Finally, Lucretius, as though forgetful of atoms,[1677] which he was maintaining, in order that he might refute those who say that all things are produced from nothing, employed these arguments, which might have weighed against himself. For he thus spoke:—

> "If things came from nothing, any kind might be born of anything; nothing
> would require seed."[1678]

[1676] Eminere, "to stand out prominently."

[1677] [Vol. vi. p. 445, note 18.]

[1678] Lucret., i. 160.

Likewise afterwards:—

> “We must admit, therefore, that nothing can come from nothing, since things require seed before they can severally be born, and be brought out into the buxom fields of air.”[1679]

Who would imagine that he had brain when he said these things, and did not see that they were contrary to one another? For that nothing is made by means of atoms, is apparent from this, that everything has a definite[1680] seed, unless by chance we shall believe that the nature both of fire and water is derived from atoms. Why should I say, that if materials of the greatest hardness are struck together with a violent blow, fire is struck out? Are atoms concealed in the steel, or in the flint? Who shut them in? Or why do they not leap forth spontaneously? Or how could the seeds of fire remain in a material of the greatest coldness?

I leave the subject of the flint and steel. If you hold in the sun an orb of crystal filled with water, fire is kindled from the light which is reflected from the water, even in the most severe cold. Must we then believe that fire is contained in the water? And yet fire cannot be kindled from the sun even in summer. If you shall breathe upon wax, or if a light vapour shall touch anything—either the hard surface[1681] of marble or a plate of metal—water is gradually condensed by means of the most minute drops. Also from the exhalation of the earth or sea mist is formed, which either, being dispersed, moistens whatever it has covered, or being collected, is carried aloft by the wind to high mountains, and compressed into cloud, and sends down great rains. Where, then, do we say that fluids are produced? Is it in the vapour? Or in the exhalation? Or in the wind? But nothing can be formed in that which is neither touched nor seen. Why should I speak of animals, in whose bodies we see nothing formed without plan, without arrangement, without utility, without beauty, so that the most skilful and careful marking out[1682] of all the parts and members repels the idea of accident and chance? But let us suppose it possible that the limbs, and bones, and nerves, and blood should be made up of atoms. What of the senses, the reflection, the memory, the mind, the natural capacity: from what seeds can they be compacted? [1683] He says, From the most minute. There are therefore others of greater size. How, then, are they indivisible?

In the next place, if the things which are not seen are formed from invisible seeds, it follows that those which are seen are from visible seeds. Why, then, does no one see them?

[1679] *Ibid.*, i. 206.

[1680] Certum.

[1681] Crustam marmoris.

[1682] Descriptio.

[1683] Coagmentari.

But whether any one regards the invisible parts which are in man, or the parts which can be touched, and which are visible, who does not see that both parts exist in accordance with design? [1684] How, then, can bodies which meet together without design effect anything reasonable? [1685] For we see that there is nothing in the whole world which has not in itself very great and wonderful design. And since this is above the sense and capacity of man, to what can it be more rightly attributed than to the divine providence? If a statue, the resemblance of man, is made by the exercise of design and art, shall we suppose that man himself is made up of fragments which come together at random? And what resemblance to the truth is there in the thing produced, [1686] when the greatest and most surpassing skill[1687] can imitate nothing more than the mere outline and extreme lineaments[1688] of the body? Was the skill of man able to give to his production any motion or sensibility? I say nothing of the exercise of the sight, of hearing, and of smelling, and the wonderful uses of the other members, either those which are in sight or those which are hidden from view. What artificer could have fabricated either the heart of man, or the voice, or his very wisdom? Does any man of sound mind, therefore, think that that which man cannot do by reason and judgment, may be accomplished by a meeting together of atoms everywhere adhering to each other? You see into what foolish ravings they have fallen, while they are unwilling to assign to God the making and the care of all things

Let us, however, concede to them that the things which are earthly are made from atoms: are the things also which are heavenly? They say that the gods are without contamination, eternal, and blessed; and they grant to them alone an exemption, so that they do not appear to be made up of a meeting together of atoms. For if the gods also had been made up of these, they would be liable to be dispersed, the seeds at length being resolved, and returning to their own nature. Therefore, if there is something which the atoms could not produce, why may we not judge in the same way of the others? But I ask why the gods did not build for themselves a dwelling-place before those first elements produced the world? It is manifest that, unless the atoms had come together and made the heaven, the gods would still be suspended through the midst of empty space. By what counsel, then, by what plan, did the atoms from a confused mass collect themselves, so that from some the earth below was formed into a globe, and the heaven stretched out above, adorned with so great a variety of constellations that nothing can be conceived more embellished? Can he, therefore, who sees such and so great objects, imagine that they were made without any design, without any 26 providence, without any divine intelligence, but that such great and wonderful things arose out of fine and minute atoms? Does it not resemble a prodigy, that there should be any human being who might say these things, or that there should be those who might believe them—as Democritus, who was his hearer, or Epicurus, to whom all folly flowed forth from the fountain of Leucippus? But, as others say, the world was made by Nature, which is without perception and figure.[1689] But this is much more absurd. If Nature made the world, it must have made it by judgment and intelligence; for it is he that makes something who has either the inclination to make it, or knowledge. If nature is without perception and figure, how can that be made by it which has both perception and figure, unless by chance any one thinks that the fabric of animals, which is so delicate, could have been formed and animated by that which is without perception, or that that figure of heaven, which is prepared with such foresight for the uses of living beings, suddenly came into existence by some accident or other, without a builder, without an artificer? [1690]

[1684] Ratio.

[1685] Rationale.

[1686] Ficto.

[1687] Artificium.

[1688] Umbram et extrema lineamenta.

"If there is anything," says Chrysippus, "which effects those things which man, though he is endowed with reason, cannot do, that assuredly is greater, and stronger, and wiser than man." But man cannot make heavenly things; therefore that which shall produce or has produced these things surpasses man in art, in design, in skill, and in power. Who, therefore, can it be but God? But Nature, which they suppose to be, as it were, the mother of all things, if it has not a mind, will effect nothing, will contrive nothing; for where there is no reflection there is neither motion nor efficacy. But if it uses counsel for the commencement of anything, reason for its arrangement, art for its accomplishment, energy for its consummation, and power to govern and control, why should it be called Nature rather than God? Or if a concourse of atoms, or Nature without mind, made those things which we see, I ask why it was able to make the heaven, but unable to make a city or a house? [1691] Why it made mountains of marble, but did not make columns and statues? But ought not atoms to have come together to effect these things, since they leave no position untried? For concerning Nature, which has no mind, it is no wonder that it forgot to do these things. What, then, is the case? It is plain that God, when He commenced this work of the world,—than which nothing can be better arranged with respect to order, nor more befitting as to utility, nor more adorned as to beauty, nor greater as to bulk,—Himself made the things which could not be made by man; and among these also man himself, to whom He gave a portion of His own wisdom, and furnished him with reason, as much as earthly frailty was capable of receiving, that he might make for himself the things which were necessary for his own uses.

[1689] [See p. 97, note 4, supra.]

[1690] [See Cicero's judgment, p. 99, note 6, supra.]

[1691] [See Dionysius, cap, ii. p. 85, vol. vi., this series.]

But if in the commonwealth of this world, so to speak, there is no providence which rules, no God who administers, no sense at all prevails in this nature of things. From what source therefore will it be believed that the human mind, with its skill and its intelligence, had its origin? For if the body of man was made from the ground, from which circumstance man received his name;[1692] it follows that the soul, which has intelligence, and is the ruler of the body, which the limbs obey as a king and commander, which can neither be looked upon nor comprehended, could not have come to man except from a wise nature. But as mind and soul govern everybody, so also does God govern the world. For it is not probable that lesser and humble things bear rule, but that greater and highest things do not bear rule. In short, Marcus Cicero, in his *Tusculan Disputations*,[1693] and in his *Consolation*, says: "No origin of souls can be found on earth. For there is nothing, he says, mixed and compound[1694] in souls, or which may appear to be produced and made up from the earth; nothing moist or airy,[1695] or of the nature of fire. For in these natures there is nothing which has the force of memory, of mind and reflection, which both retains the past and foresees the future, and is able to comprise the present; which things alone are divine. For no source will ever be found from which they are able to come to man, unless it be from God." 26 Since, therefore, with the exception of two or three vain calumniators, it is agreed upon that the world is governed by providence, as also it was made, and there is no one who ventures to prefer the opinion of Diagoras and Theodorus, or the empty fiction of Leucippus, or the levity of Democritus and Epicurus, either to the authority of those seven ancient men who were called wise,[1696] or to that of Pythagoras or of Socrates or Plato, and the other philosophers who judged that there is a providence; therefore that opinion also is false, by which they think that religion was instituted by wise men for the sake of terror and fear, in order that ignorant men might abstain from sins.

But if this is true, it follows that we are derided by the wise men of old. But if they invented religion for the sake of deceiving us, and moreover of deceiving the whole human race, therefore they were not wise, because falsehood is not consistent with the character of the wise man. But grant that they were wise; what great success in falsehood was it, that they were able to deceive not only the unlearned, but Plato also, and Socrates, and so easily to delude Pythagoras, Zeno, and Aristotle, the chiefs of the greatest sects? There is therefore a divine providence, as those men whom I have named perceived, by the energy and power of which all things which we see were both made and are governed. For so vast a system of things[1697] such arrangement and such regularity in preserving the settled orders and times, could neither at first have arisen without a provident artificer, or have existed so many ages without a powerful inhabitant, or have been perpetually governed without a skilful and intelligent[1698] ruler; and reason itself declares this. For whatever exists which has reason, must have arisen from reason. Now reason is the part of an intelligent and wise nature; but a wise and intelligent nature can be nothing else than God. Now the world, since it has reason, by which it is both governed and kept together, was therefore made by God. But if God is the maker and ruler of the world, then religion is rightly and truly established; for honour and worship are due to the author and common parent of all things.

[1692] Homo ab humo.

[1693] [Book i. cap. 27.]

[1694] Concretum.

[1695] Flabile.

[1696] [P. 101, supra; also vol. v. p. 11, note 2.]

[1697] Tanta rerum magnitudo.

[1698] Sentiente; others read "sciente."

CHAP. XI.—OF GOD, AND THAT THE ONE GOD, AND BY WHOSE PROVIDENCE THE WORLD IS GOVERNED AND EXISTS.

Since it is agreed upon concerning providence, it follows that we show whether it is to be believed that it belongs to many, or rather to one only. We have sufficiently taught, as I think, in our *Institutions*, that there cannot be many gods; because, if the divine energy and power be distributed among several, it must necessarily be diminished. But that which is lessened is plainly mortal; but if He is not mortal, He can neither be lessened nor divided. Therefore there is but one God, in whom complete energy and power can neither be lessened nor increased. But if there are many, while they separately have something of power and authority, the sum itself decreases; nor will they separately be able to have the whole, which they have in common with others: so much will be wanting to each as the others shall possess. There cannot therefore be many rulers in this world, nor many masters in one house, nor many pilots in one ship, nor many leaders in one herd or flock, nor many queens in one swarm. But there could not have been many suns in heaven, as there are not several souls in one body; so entirely does the whole of nature agree in unity. But if the world

> “Is nourished by a soul,
> A spirit whose celestial flame
> Glows in each member of the frame,
> And stirs the mighty whole,”[1699]

it is evident from the testimony of the poet, that there is one God who inhabits the world, since the whole body cannot be inhabited and governed except by one mind. Therefore all divine power must be in one person, by whose will and command all things are ruled; and therefore He is so great, that He cannot be described in words by man, or estimated by the senses. From what source, therefore, did the opinion or persuasion[1700] respecting many gods come to men? Without doubt, all those who are worshipped as gods were men, and were also the earliest and greatest kings; but who is ignorant that they were invested with divine honours after death, either on account of the virtue by which they had profited the race of men, or that they obtained immortal memory on account of the benefits and inventions by which they had adorned human life? And not only men, but women also. And this, both the most ancient writers of Greece, whom they call *theologi*;[1701] and also Roman writers following and imitating the Greeks, teach; of whom especially Euhemerus and our Ennius, who point out the birthdays, marriages, offspring, governments, exploits, deaths, and tombs[1702] of all of them. And Tullius, following them, in his third book, *On the Nature of the Gods*, destroyed the public religions; but neither he himself nor any other person was able to introduce the true one, of which he was ignorant. And thus he himself testified that that which was false was evident; that the truth, however, lay concealed. "Would to heaven," he says, "that I could as easily discover true things as refute those that are false!"[1703] And this he proclaimed not with dissimulation as an Academic, but truly and in accordance with the feeling of his mind, because the truth cannot be uprooted from human perceptions: that which the foresight of man was able to attain to, he attained to, that he might expose false things. For whatever is fictitious and false, because it is supported by no reason, is easily destroyed. There is therefore one God, the source and origin of all things, as Plato both felt and taught in the *Timœus*, whose majesty he declares to be so great, that it can neither be comprehended by the mind nor be expressed by the tongue. 269

[1699] Virg., *Æn.*, vi. 726.

[1700] Persuasiove; most editions read “persuasione,” but the meaning is not so good.

[1701] θεολόγαι.

Hermes bears the same testimony, whom Cicero asserts[1704] to be reckoned by the Egyptians among the number of the gods. I speak of him who, on account of his excellence and knowledge of many arts, was called Trismegistus; and he was far more ancient not only than Plato, but than Pythagoras, and those seven wise men.[1705] In Xenophon,[1706] Socrates, as he discourses, says that "the form of God ought not to be inquired about: "and Plato, in his *Book of Laws*,[1707] says: "What God is, ought not to be the subject of inquiry, because it can neither be found out nor related." Pythagoras also admits that there is but one God, saying that there is an incorporeal mind, which, being diffused and stretched through all nature, gives vital perception to all living creatures; but Antisthenes, in his *Physics*, said that there was but one natural God, although the nations and cities have gods of their own people. Aristotle, with his followers the Peripatetics, and Zeno with his followers the Stoics, say nearly the same things. Truly it would be a long task to follow up the opinions of all separately, who, although they used different names, nevertheless agreed in one power which governed the world. But, however, though philosophers and poets, and those, in short, who worship the gods, often acknowledge the Supreme God, yet no one ever inquired into, no one discussed, the subject of His worship and honours; with that persuasion, in truth, with which, always believing Him to be bounteous and incorruptible, they think[1708] that He is neither angry with any one, nor stands in need of any worship. Thus there can be no religion where there is no fear.[1709]

[1702] Sepulcra; others read "simulacra."

[1703] *De Nat. Deor.*, i. 32. [See p. 29, note 2, supra.]

[1704] *Ibid.*, iii. 22.

[1705] [P. 268, note 1, supra.]

[1706] *Memor.*, iv. 3.

[1707] Lib. vii.

[1708] Arbitrantur; some editions have "arbitrabantur," which appears preferable.

[1709] [“The fear of the Lord is the beginning of wisdom” (Prov. ix. 10). See p. 262, cap. 6, note 6, supra.]

CHAP. XII.—OF RELIGION AND THE FEAR OF GOD.

Now, since we have replied to the impious and detestable wisdom,[1710] or rather senselessness of some, let us return to our proposed subject. We have said that, if religion is taken away, neither wisdom nor justice can be retained: wisdom, because the understanding of the divine nature, in which we differ from the brutes, is found in man alone; justice, because unless God, who cannot be deceived, shall restrain our desires, we shall live wickedly and impiously. Therefore, that our actions should be viewed by God, pertains not only to the usefulness of common life, but even to the truth; because, if religion and justice are taken away, having lost our reason, we either descend to the senselessness[1711] of the herds; or to the savageness of the beasts, yea, even more so, since the beasts spare animals of their own kind. What will be more savage, what more unmerciful, than man, if, the fear of a superior being taken away, he shall be able either to escape the notice of or to despise the might of the laws? It is therefore the fear of God alone which guards the mutual society of men, by which life itself is sustained, protected, and governed. But that fear is taken away if man is persuaded that God is without anger; for that He is moved and indignant when unjust actions are done, not only the common advantage, but even reason itself, and truth, persuade us. We must again return to the former subjects, that, as we have taught that the world was made by God, we may teach why it was made.

[1710] Prudentiæ; reading to “imprudentiæ.”

[1711] Stultitiam.

CHAP. XIII.—OF THE ADVANTAGE AND USE OF THE WORLD AND OF THE SEASONS.

If any one considers the whole government of the world, he will certainly understand how true is the opinion of the Stoics, who say that the world was made on our account. For all the things of which the world is composed, and which it produces from itself, are adapted to the use of man. Man, accordingly, uses fire for the purpose of warmth and light, and of softening his food, and for the working of iron; he uses springs for drinking, and for baths; he uses rivers for irrigating the fields, and assigning boundaries to countries; he uses the earth for receiving a variety of fruits, the hills for planting vineyards, the mountains for the use of trees and firewood,[1712] the plains for crops of grain; he uses the sea not only for commerce, and for receiving supplies from distant countries, but also for abundance of every kind of fish. But if he makes use of these elements to which he is nearest, there is no doubt that he uses the heaven also, since the offices even of heavenly things are regulated for the fertility of the earth from which we live. The sun, with its ceaseless courses and unequal intervals,[1713] completes its annual circles, and either at his rising draws forth the day for labour, or at his setting brings on the night for repose; and at one time by his departure farther towards the south, at another time by his approach nearer towards the north, he causes the vicissitudes of winter and summer, so that both by the moistures and frosts of winter the earth becomes enriched for fruitfulness, and by the heats of summer either the produce of grass[1714] is hardened by maturity, or that which is in moist places, being seethed and heated, becomes ripened. The moon also, which governs the time of night, regulates her monthly courses by the alternate loss and recovery of light,[1715] and by the brightness of her shining illumines the nights obscure with gloomy darkness, so that journeys in the summer heat, and expeditions, and works, may be performed without labour and inconvenience; since

> "By night the light stubble, by night
> The dry meadows are better mown."[1716]

[1712] Lignorum.

[1713] Spatiis. The word properly refers to a racecourse.

[1714] Herbidæ fruges.

[1715] Amissi ac recepti luminis vicibus.

[1716] Virg., *Georg.*, i. 289.

The other heavenly bodies also, either at their rising or setting, supply favourable times[1717] by their fixed positions.[1718] Moreover, they also afford guidance to ships, that they may not wander through the boundless deep with uncertain course, since the pilot duly observing them arrives at the harbour of the shore at which he aims.[1719] Clouds are attracted by the breath of the winds, that the fields of sown grain may be watered with showers, that the vines may abound with produce, and the trees with fruits. And these things are exhibited by a succession of changes throughout the year, that nothing may at any time be wanting by which the life of men is sustained. But[1720] (it is said) the same earth nourishes the other living creatures, and by the produce of the same even the dumb animals are fed. Has not God laboured also for the sake of the dumb animals? By no means; because they are void of reason. On the contrary, we understand that even these themselves in the same manner were made by God for the use of man, partly for food, partly for clothing, partly to assist him in his work; so that it is manifest that the divine providence wished to furnish and adorn the life of men with an abundance of objects and resources, and on this account He both filled the air with birds, and the sea with fishes, and the earth with quadrupeds. But the Academics, arguing against the Stoics, are accustomed to ask why, if God made all things for the sake of men, many things are found even opposed, and hostile, and injurious to us, as well in the sea as on the land. And the Stoics, without any regard to the truth, most foolishly repelled this. For they say that there are many things among natural productions,[1721] and reckoned among animals, the utility of which hitherto[1722] escapes notice, but that this is discovered in process of the times, as necessity and use have already discovered many things which were unknown in former ages. What utility, then, can be discovered in mice, in beetles, in serpents, which are troublesome and pernicious to man? Is it that some medicine lies concealed in them? If there is any, it will at some time be found out, namely, as a remedy against evils, whereas they complain that it is altogether evil. They say that the viper, when burnt and reduced to ashes, is a remedy for the bite of the same beast. How much better had it been that it should not exist at all, than that a remedy should be required against it drawn from itself?

They might then have answered with more conciseness and truth after this manner. When God had formed man as it were His own image, that which was the completion of

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[1717] Opportunitates temporum.

[1718] Certis stationibus. Others read “sationibus,” for certain kinds of sowing; but “statio” is applied to the stars by Seneca and Pliny.

[1719] Designati.

[1720] An objection is here met and answered.

[1721] Gignentium.

[1722] Adhuc, omitted in many manuscripts.

His workmanship, He breathed wisdom into him alone, so that he might bring all things into subjection to his own authority and government, and make use of all the advantages of the world. And yet He set before him both good and evil things, inasmuch as He gave to him wisdom, the whole nature of which is employed in discerning things evil and good: for no one can choose better things, and know what is good, unless he at the same time knows to reject and avoid the things which are evil.[1723] They are both mutually connected with each other, so that, the one being taken away, the other must also be taken away. Therefore, good and evil things being set before it, then at length wisdom discharges its office, and desires the good for usefulness, but rejects the evil for safety. Therefore, as innumerable good things have been given which it might enjoy, so also have evils, against which it might guard. For if there is no evil, no danger—nothing, in short, which can injure man—all the material of wisdom is taken away, and will be unnecessary for man. For if only good things are placed in sight, what need is there of reflection, of understanding, of knowledge, of reason? since, wherever he shall extend his hand, that is befitting and adapted to nature; so that if any one should wish to place a most exquisite dinner before infants, who as yet have no taste, it is plain that each will desire that to which either impulse, or hunger, or even accident, shall attract them; and whatever they shall take, it will be useful and salutary to them. What injury will it therefore be for them always to remain as they are, and always to be infants and unacquainted with affairs? But if you add a mixture either of bitter things, or things useless, or even poisonous, they are plainly deceived through their ignorance of good and evil, unless wisdom is added to them, by which they may have the rejection of evil things and the choice of good things.

You see, therefore, that we have greater need of wisdom on account of evils; and unless these things had been proposed to us, we should not be a rational animal. But if this account is true, which the Stoics were in no manner able to see, that argument also of Epicurus is done away. God, he says, either wishes to take away evils, and is unable; or He is able, and is unwilling; or He is neither willing nor able, or He is both willing and able. If He is willing and is unable, He is feeble, which is not in accordance with the character of God; if He is able and unwilling, He is envious, which is equally at variance with God; if He is neither willing nor able, He is both envious and feeble, and therefore not God; if He is both willing and able, which alone is suitable to God, from what source then are evils? or why does He not remove them? I know that many of the philosophers, who defend providence, are accustomed to be disturbed by this argument, and are almost driven against their will to admit that God takes no interest in anything, which Epicurus especially aims at; but having examined the matter, we easily do away with this formidable argument. For God is able to do whatever He wishes, and there is no weakness or envy in God. He is able, therefore, to take away evils; but He does not wish to do so, and yet He is not on that account envious. For on this account He does not take them away, because He at the same time gives wisdom, as I have shown; and there is more of goodness and pleasure in wisdom than of annoyance in evils. For wisdom causes us even to know God, and by that knowledge to attain to immortality, which is the chief good. Therefore, unless we first know evil, we shall be unable to know good. But Epicurus did not see this, nor did any other, that if evils are taken away, wisdom is in like manner taken away; and that no traces of virtue remain in man, the nature of which consists in enduring and overcoming the bitterness of evils. And thus, for the sake of a slight gain[1724] in the taking away of evils, we should be deprived of a good, which is very great, and true, and peculiar to us. It is plain, therefore, that all things are proposed for the sake of man, as well evils as also goods.

[1723] [I have heretofore noted the elements of a *theodicy* to be found in Lactantius.]

[1724] Propter exiguum compendium sublatorum malorum.

CHAP. XIV.—WHY GOD MADE MAN.

It follows that I show for what purpose God made man himself. As He contrived the world for the sake of man, so He formed man himself on His own account, as it were a priest of a divine temple, a spectator of His works and of heavenly objects. For he is the only being who, since he is intelligent and capable of reason, is able to understand God, to admire His works, and perceive His energy and power; for on this account he is furnished with judgment, intelligence, and prudence. On this account he alone, beyond the other living creatures, has been made with an upright body and attitude, so that he seems to have been raised up for the contemplation of his Parent.[1725] On this account he alone has received language, and a tongue the interpreter of his thought, that he may be able to declare the majesty of his Lord. Lastly, for this cause all things were placed under his control, that he himself might be under the control of God, their Maker and Creator. If God, therefore, designed man to be a worshipper of Himself, and on this account gave him so much honour, that he might rule over all things; it is plainly most just that he should worship Him[1726] who bestowed upon him such great gifts, and love man, who is united with us in the participation of the divine justice. For it is not right that a worshipper of God should he injured by a worshipper of God. From which it is understood that man was made for the sake of religion and justice. And of this matter Marcus Tullius is a witness in his books respecting the Laws, since he thus speaks:[1727] "But of all things concerning which learned men dispute, nothing is of greater consequence than that it should be altogether understood that we are born to justice." And if this is most true, it follows that God will have all men to be just, that is, to have God and man as objects of their affection; to honour God in truth as a Father, and to love man as a brother: for in these two things the whole of justice is comprised. But he who either fails to acknowledge God or acts injuriously to man, lives unjustly and contrary to his nature, and in this manner disturbs the divine institution and law.

[1725] [I cease to note this perpetually recurrent thought. It had profoundly impressed our author as an element of natural religion.]

[1726] Et Deum colere, etc. Some editions read, "et eum, qui tanta præstiterit," omitting the word "colere."

[1727] i. 10.

CHAP. XV.—WHENCE SINS EXTENDED TO MAN.

Here perhaps some one may ask, Whence sins extended to man, or what perversion distorted the rule of the divine institution to worse things, so that, though he was born to justice, he nevertheless performs unjust works. I have already in a former place explained, that God at the same time set before him good and evil, and that He loves the good, and hates the evil which is contrary to this; but that He permitted the evil on this account, that the good also might shine forth, since, as I have often taught, we understand that the one cannot exist without the other; in short, that the world itself is made up of two elements opposing and connected with one another, of fire and moisture, and that light could not have been made unless there has also been darkness, since there cannot be a higher place without a lower, nor a rising without a setting, nor warmth without cold, nor softness without hardness. Thus also we are composed of two substances equally opposed to one another—soul and body: the one of which is assigned to the heaven, because it is slight and not to be handled; the other to the earth, because it is capable of being laid hold of: the one is firm[1728] and eternal, the other frail and mortal. Therefore good clings to the one, and evil to the other: light, life, and justice to the one; darkness, death, and injustice to the other. Hence there arose among men the corruption of their nature, so that it was necessary that a law should be established, by which vices might be prohibited, and the duties of virtue be enjoined. Since, therefore, there are good and evil things in the affairs of men, the nature of which I have set forth, it must be that God is moved to both sides, both to favour when He sees that just things are done, and to anger when He perceives unjust things.

But Epicurus opposes us, and says: “If there is in God the affection of joy leading Him to favour, and of hatred influencing Him to anger, He must of necessity have both fear, and inclination, and desire, and the other affections which belong to human weakness.” It does not follow that he who is angry must fear, or that he who feels joy must grieve; in short, they who are liable to anger are less timid, and they who are of a joyful temperament are less affected with grief. What need is there to speak of the affections of humanity, to which our nature yields? Let us weigh the divine necessity; for I am unwilling to speak of nature, since it is believed that our God was never born. The affection of fear has a subject-matter in man, but it has none in God. Man, inasmuch as he is liable to many accidents and dangers, fears lest any greater violence should arise which may strike, despoil, lacerate, dash down, and destroy him. But God, who is liable neither to want, nor injury, nor pain, nor death, can by no means fear, because there is nothing which can offer violence to Him. Also the reason and cause of desire is manifest in man. For, inasmuch as he was made frail and mortal, it was necessary that another and different sex should be made, by union with which offspring might be produced to continue the perpetuity of his race. But this desire has no place in

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[1728] Solidum.

God, because frailty and death are far removed from Him; nor is there with Him any female in whose union He is able to rejoice; nor does He stand in need of succession, since He will live for ever. The same things may be said respecting envy and passion, to which, from sure and manifest causes, man is liable, but to which God is by no means liable. But, in truth, favour and anger and pity have their substance[1729] in God, and that greatest and matchless power employs them for the preservation of the world.

[1729] Materia. Subjective existence.

CHAP. XVI.—OF GOD, AND HIS ANGER AND AFFECTIONS.

Some one will ask what this substance is. First of all, when evils befall them, men in their dejected state for the most part have recourse to God: they appease and entreat Him, believing that He is able to repel injuries from them. He has therefore an occasion of exercising pity; for He is not so unmerciful and a despiser of men as to refuse aid to those who are in distress. Very many, also, who are persuaded that justice is pleasing to God, both worship Him who is Lord and Parent of all, and with continual prayers and repeated vows offer gifts and sacrifices, follow up His name with praises, striving to gain His favour by just and good works. There is therefore a reason, on account of which God may and ought to favour them. For if there is nothing so befitting God as beneficence, and nothing so unsuited to His character as to be ungrateful, it is necessary that He should make some return for the services of those who are excellent, and who lead a holy life, that He may not be liable to the charge of ingratitude which is worthy of blame[1730] even in the case of a man. But, on the contrary, others are daring[1731] and wicked, who pollute all things with their lusts, harass with slaughters, practice fraud, plunder, commit perjury, neither spare relatives nor parents, neglect the laws, and even God Himself. Anger, therefore, has a befitting occasion[1732] in God.

For it is not right that, when He sees such things, He should not be moved, and arise to take vengeance upon the wicked, and destroy the pestilent and guilty, so as to promote the interests of all good men. Thus even in anger itself there is also contained a showing of kindness.[1733] Therefore the arguments are found to be empty and false, either of those who, when they will not admit that God is angry, will have it that He shows kindness, because this, indeed, cannot take place without anger; or of those who think that there is no emotion of the mind in God. And because there are some affections to which God is not liable, as desire, fear, avarice, grief, and envy, they have said that He is entirely free from all affection. For He is not liable to these, because they are vicious affections; but as to those which belong to virtue,—that is, anger towards the wicked, regard towards the good, pity towards the afflicted,—inasmuch as they are worthy of the divine power, He has affections of His own,[1734] both just and true. And if He is not possessed of them, the life of man will be thrown into confusion, and the condition of things will come to such disturbance that the laws will be despised and overpowered, and audacity alone reign, so that no one can at length be in safety unless he who excels[1735] in strength. Thus all the earth will be laid waste, as it were, by a common robbery. But now, since the wicked expect punishment, and the good hope for favour, and the afflicted look for aid, there is place for virtues, and crimes are more rare. But[1736] it is said, ofttimes the wicked are more prosperous, and the good more wretched, and the just are harassed with impunity by the unjust. We will hereafter consider why these things happen. In the meantime let us explain respecting anger, whether there be any in God; whether He takes no notice at all, and is unmoved at those things which are done with impiety.

[1730] Criminosa.

[1731] Facinorosi.

[1732] Materia.

[1733] Gratificatio.

[1734] Proprios.

[1735] Prævaleat.

[1736] An objection is here met and answered.

CHAP. XVII.—OF GOD, HIS CARE AND ANGER.

God, says Epicurus, regards nothing; therefore He has no power. For he who has power must of necessity regard affairs. For if He has power, and does not use it, what so great cause is there that, I will not say our race, but even the universe itself, should be contemptible in His sight? On this account he says He is pure[1737] and happy, because He is always at rest.[1738] To whom, then, has the administration of so great affairs been entrusted,[1739] if these things which we see to be governed by the highest judgment are neglected by God? or how can he who lives and perceives be at rest? For rest belongs either to sleep or to death. But sleep has not rest. For when we are asleep, the body indeed is at rest, but the soul is restless and agitated: it forms for itself images which it may behold, so that it exercises its natural power of motion by a variety of visions, and calls itself away from false things, until the limbs are satiated, and receive vigour from rest. Therefore eternal rest belongs to death alone. Now if death does not affect God, it follows that God is never at rest. But in what can the action of God consist, but in the administration of the world? But if God carries on the care of the world, it follows that He cares for the life of men, and takes notice of the acts of individuals, and He earnestly desires that they should be wise and good. This is the will of God, this the divine law; and he who follows and observes this is beloved by God. It is necessary that He should be moved with anger against the man who has broken or despised this eternal and divine law. If, he says, God does harm to any one, therefore He is not good. They are deceived by no slight error who defame all censure, whether human or divine, with the name of bitterness and malice, thinking that He ought to be called injurious[1740] who visits the injurious with punishment. But if this is so, it follows that we have injurious laws, which enact punishment for offenders, and injurious judges who inflict capital punishments on those convicted of crime. But if the law is just which awards to the transgressor his due, and if the judge is called upright and good when he punishes crimes,—for he guards the safety of good men who punishes the evil,—it follows that God, when He opposes the evil, is not injurious; but he himself is injurious who either injures an innocent man, or spares an injurious person that he may injure many.

I would gladly ask from those who represent God as immoveable,[1741] if any one had property, a house, a household[1742] of slaves, and his slaves, despising the forbearance of their master, should attack all things, and themselves take the enjoyment of his goods, if his household should honour them, while the master was despised by all, insulted, and deserted: could he be a wise man who should not avenge the insults, but permit those over whom he had power to have the enjoyment of his property? Can such forbearance be found in any one? If, indeed, it is to be called forbearance, and not rather a kind of insensible stupor. But it is easy to endure contempt. What if those things were done which are spoken of by Cicero?[1743] "For I ask, if any head of a family,[1744] when his children had been put to death by a slave, his wife slain and his house set on fire, should not exact most severe punishment from that slave, whether he would appear to be kind and merciful, or inhuman and most cruel? "But if to pardon deeds of this kind is the part of cruelty rather than of kindness,[1745] it is not therefore the part of goodness in God not to be moved at those things which are done unjustly. For the world is, as it were, the house of God, and men, as it were, His slaves; and if His name is a mockery to them, what kind or amount of forbearance is it to give[1746] up His own honours, to see wicked and unjust things done, and not to be indignant, which is peculiar and natural to Him who is displeased with sins! To be angry, therefore, is the part of reason: for thus faults are removed, and licentiousness is curbed; and this is plainly in accordance with justice and wisdom.

[1737] Incorruptus.

[1738] Quietus.

[1739] Cessit.

[1740] Nocentes.

[1741] Immobilem: not subject to emotions.

[1742] Familiam.

But the Stoics did not see that there is a distinction between right and wrong, that there is a just and also an unjust anger; and because they did not find a remedy for the matter, they wished altogether to remove it. But the Peripatetics said that it was not to be cut out, but moderated; to whom we have made a sufficient reply in the sixth book of the *Institutions*.[1747] Now, that the philosophers were ignorant of the nature of anger, is plain from their definitions, which Seneca enumerated in the books which he composed on the subject of anger. "Anger is," he says, "the desire of avenging an injury." Others, as Posidonius says, describe it as the desire of punishing him by whom you think that you have been unfairly injured. Some have thus defined it: "Anger is an incitement of the mind to injure him who either has committed an injury, or who has wished to do so." The definition of Aristotle does not differ greatly from ours;[1748] for he says that "anger is the desire of requiting pain." This is the unjust anger, concerning which we spoke before, which is contained even in the dumb animals; but it is to be restrained in man, lest he should rush to some very great evil through rage. This cannot exist in God, because He cannot be injured;[1749] but it is found in man, inasmuch as he is frail. For the inflicting[1750] of injury inflames[1751] anguish, and anguish produces a desire of revenge. Where, then, is that just anger against offenders? For this is evidently not the desire of revenge, inasmuch as no injury precedes. I do not speak of those who sin against the laws; for although a judge may be angry with these without incurring blame, let us, however, suppose that he ought to be of a sedate mind when he sentences the guilty to punishment, because he is the executor[1752] of the laws, not of his own spirit or power; for so they wish it who endeavour to extirpate anger. But I speak of those in particular who are in our own power, as slaves, children, wives, and pupils; for when we see these offend, we are incited to restrain them.

[1743] In *Catal.*, iv. 6.

[1744] Paterfamilias, the master of a house.

[1745] Pietatis.

[1746] Ut cedat.

[1747] [Cap. 15, p. 179, supra.]

[1748] [See p. 277, note 6, infra. But he should say *indignation*, not *anger*.]

[1749] Illæsibilis est. Others read "stabilis est," he is firm. The reading of the text is confirmed by "læsio" in the next clause.

For it cannot fail to be, that he who is just and good is displeased with things which are bad, and that he who is displeased with evil is moved when he sees it practised. Therefore we arise to take vengeance, not because we have been injured, but that discipline may be preserved, morals may be corrected, and licentiousness be suppressed. This is just anger; and as it is necessary in man for the correction of wickedness, so manifestly is it necessary in God, from whom an example comes to man. For as we ought to restrain those who are subject to our power, so also ought God to restrain the offences of all. And in order that He may do this, He must be angry; because it is natural for one who is good to be moved and incited at the fault of another. Therefore they ought to have given this definition: Anger is an emotion of the mind arousing itself for the restraining of faults.[1753] For the definition given by Cicero, "Anger is the desire of taking vengeance," does not differ much from those already mentioned.[1754] But that anger which we may call either fury or rage ought not to exist even in man, because it is altogether vicious; but the anger which relates to the correction of vices ought not to be taken away from man; nor can it be taken away from God, because it is both serviceable for the affairs of men, and necessary.

[1750] Læsio.

[1751] Inurit, "burns in."

[1752] Minister.

[1753] [See note 6, supra.]

[1754] [P. 260, etc., supra.]

CHAP. XVIII.—OF THE PUNISHMENT OF FAULTS, THAT IT CANNOT TAKE PLACE WITHOUT ANGER.

What need is there, they say, of anger, since faults can be corrected without this affection? But there is no one who can calmly see any one committing an offence. This may perhaps be possible in him who presides over the laws, because the deed is not committed before his eyes, but it is brought before him as a doubtful matter from another quarter. Nor can any wickedness be so manifest, that there is no place for a defence; and therefore it is possible that a judge may not be moved against him who may possibly be found to be innocent; and 275 when the detected crime shall have come to light, he now no longer uses his own opinion, but that of the laws. It may be granted that he does that which he does without anger; for he has that which he may follow. We, undoubtedly, when an offence is committed by our household at home, whether we see or perceive it, must be indignant; for the very sight of a sin is unbecoming. For he who is altogether unmoved either approves of faults, which is more disgraceful and unjust, or avoids the trouble of reproving them, which a tranquil spirit and a quiet mind despises and refuses, unless anger shall have aroused and incited it. But when any one is moved, and yet through unseasonable leniency grants pardon more frequently than is necessary, or at all times, he evidently both destroys the life of those whose audacity he is fostering for greater crimes, and furnishes himself with a perpetual source of annoyances. Therefore the restraining of one's anger in the case of sins is faulty.

Archytas of Tarentum is praised, who, when he had found everything ruined[1755] on his estate, rebuking the fault of his bailiff, said, "Wretch, I would have beaten you to death if I had not been angry." They consider this to be a singular example of forbearance; but influenced by authority, they do not see how foolishly he spoke and acted. For if (as Plato says) no prudent man punishes because there is an offence, but to prevent the occurrence of an offence, it is evident how evil an example this wise man put forth. For if slaves shall perceive that their master uses violence when he is not angry, and abstains from violence[1756] when he is angry, it is evident that they will not commit slight offences, lest they should be beaten; but will commit the greatest offences, that they may arouse the anger of the perverse man, and escape with impunity. But I should praise him if, when he was enraged, he had given space to his anger, that the excitement of his mind might calm down through the interval of time, and his chastisement might be confined within moderate limits. Therefore, on account of the magnitude of the anger, punishment ought not to have been inflicted, but to have been delayed, lest it should inflict[1757] upon the offender pain greater than is just, or occasion an outburst of fury in the punisher. But how, how is it equitable or wise, that any one should be punished on account of a slight offence, and should be unpunished on account of a very great one? But if he had learned the nature and causes of things, he never would have professed so unsuitable a forbearance, that a wicked slave should rejoice that his master has been angry with him. For as God has furnished the human body with many and various senses which are necessary for the use of life, so also He has assigned to the soul various affections by which the course of life might be regulated; and as He has given desire for the sake of producing offspring, so has He given anger for the sake of restraining faults.

[1755] Corrupta esse omnia.

[1756] Parcere.

[1757] Inureret, i.e., should burn in, or brand.

But they who are ignorant of the ends of good and evil things, as they employ sensual desire for the purposes of corruption and pleasure, in the same manner make use of anger and passion for the inflicting of injury, while they are angry with those whom they regard with hatred. Therefore they are angry even with those who commit no offence, even with their equals, or even with their superiors. Hence they daily rush to monstrous[1758] deeds; hence tragedies often arise. Therefore Archytas would be deserving of praise, if, when he had been enraged against any citizen or equal who injured him, he had curbed himself, and by forbearance mitigated the impetuosity of his fury. This self-restraint is glorious, by which any great evil which impends is restrained; but it is a fault not to check the faults of slaves and children; for through their escaping without punishment they will proceed to greater evil. In this case anger is not to be restrained; but even if it is in a state of inactivity,[1759] it must be aroused. But that which we say respecting man, we also say respecting God, who made man like to Himself. I omit making mention of the figure of God, because the Stoics say that God has no form, and another great subject will arise if we should wish to refute them. I only speak respecting the soul. If it belongs[1760] to God to reflect, to be wise, to understand, to foresee. to excel, and of all animals man alone has these qualities, it follows that he was made after the likeness of God; but on this account he goes on to vice, because, being mingled with frailty derived from earth, he is unable to preserve pure and uncontaminated that which he has received from God, unless he is imbued with the precepts of justice by the same God.

[1758] Immania, i.e., of an inhuman character.

[1759] Jacet.

[1760] Deo subjacet.

CHAP. XIX.—OF THE SOUL AND BODY, AND OF PROVIDENCE.

But since he is made up, as we have said, of two parts, soul and body, the virtues are contained in the one, and vices in the other, and they mutually oppose each other. For the good properties of the soul, which consist in restraining lusts, are contrary to the body; and the good properties of the body, which consist in every kind of pleasure, are hostile to the 27 soul. But if the virtue of the soul shall have resisted the desires, and suppressed them, he will be truly like to God. From which it is evident that the soul of man, which is capable of divine virtue, is not mortal. But there is this distinction, that since virtue is attended with bitterness, and the attraction of pleasure is sweet, great numbers are overcome and are drawn aside to the pleasantness; but they who have given themselves up to the body and earthly things are pressed to the earth, and are unable to attain to the favour of the divine bounty, because they have polluted themselves with the defilements of vices. But they who, following God, and in obedience to Him, have despised the desires of the body, and, preferring virtue to pleasures, have preserved innocence and righteousness, these God recognises as like to Himself.

Since, therefore, He has laid down a most holy law, and wishes all men to be innocent and beneficent, is it possible that He should not be angry when He sees that His law is despised, that virtue is rejected, and pleasure made the object of pursuit? But if He is the governor of the world, as He might to be, He surely does not despise that which is even of the greatest importance in the whole world. If He has foresight, as it is befitting that God should have, it is plain that He consults the interests of the human race, in order that our life may be more abundantly supplied, and better, and safer. If He is the Father and God of all, He is undoubtedly delighted with the virtues of men, and provoked by their vices. Therefore He loves the just, and hates the wicked. There is no need (one says) of hatred; for He once for all has fixed a reward for the good, and punishment for the wicked. But if any one lives justly and innocently, and at the same time neither worships God nor has any regard for Him, as Aristides, and Timon,[1761] and others of the philosophers, will he escape[1762] with impunity, because, though he has obeyed the law of God, he has nevertheless despised God Himself? There is therefore something on account of which God may be angry with one rebelling against Him, as it were, in reliance upon His integrity. If He can be angry with this man on account of his pride, why not more so with the sinner, who has despised the law together with the Lawgiver? The judge cannot pardon offences, because he is subject to the will of another. But God can pardon, because He is Himself the arbitrator[1763] and judge of His own law; and when He laid down this, He did not surely deprive Himself of all power, but He has the liberty of bestowing pardon.

[1761] Others read "Cimon." If the reading Timon be retained, the reference is not to Timon who is called "the Misanthrope," but to Timon the philosopher of Phlius, who lived in the time of Ptolemy Philadelphus, and belonged to the sect of the Sceptics.

[1762] Cedetne huic impune.

[1763] Disceptator.

CHAP. XX.—OF OFFENCES, AND THE MERCY OF GOD.

If He is able to pardon, He is therefore able also to be angry. Why, then, some one will say, does it often occur, that they who sin are prosperous, and they who live piously are wretched? Because fugitives and disinherited[1764] persons live without restraint, and they who are under the discipline of a father or master live in a more strict and frugal manner. For virtue is proved and fixed[1765] by means of ills; vices by means of pleasure. Nor, however, ought he who sins to hope for lasting impunity, because there is no lasting happiness.

> "But, in truth, the last day is always to be looked for by man and no one ought
> to be called happy before his death and last funeral rites,"[1766]

as the not inelegant poet says. It is the end which proves happiness, and no one is able to escape the judgment of God, either when alive or after death. For He has the power both to cast down the living from on high, and to punish the dead with eternal torments. Nay, he says, if God is angry, He ought to have inflicted vengeance at once, and to have punished every one according to his desert. But (it is replied) if He had done this, no one would survive. For there is no one who offends in no respect, and there are many things which excite to the commission of sin—age, intemperance, want, opportunity, reward. To such an extent is the frailty of the flesh with which we are clothed liable to sin, that unless God were indulgent to this necessity, perhaps too few would live. On this account He is most patient, and restrains His anger. For because there is in Him perfect virtue, it follows of necessity that His patience also is perfect, which is itself also a virtue. How many men, from having been sinners, have afterwards become righteous; from being injurious, have become good; from being wicked, have become temperate! How many who were in early life base, and condemned by the judgment of all, afterwards have turned out praiseworthy? But it is plain that this could not happen if punishment followed every offence.

The public laws condemn those who are manifestly guilty; but there are great numbers whose offences are concealed, great numbers who restrain the accuser either by entreaties or by reward, great numbers who elude justice by favour or influence. But if the divine censure should condemn all those who escape the punishment of men, there would be few or even no men on the earth. In short, even that one reason for destroying the human race might have been a just one, that men, despising the living God, pay divine honour to earthly and frail images, as though they were of heaven, adoring works made by human hands. And though God their Creator made them of elevated countenance and upright figure, and raised

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[1764] Abdicati.

[1765] Constat.

[1766] Ovid., *Metam.*, iii. 153. ["Ultima semper Expectanda dies homini est; dicique beatus Ante obitum nemo," etc.]

them to the contemplation of the heaven and the knowledge of God, they have preferred, like cattle, to bend themselves to the earth.[1767] For he is low, and curved, and bent downward, who, turning away from the sight of heaven and God his Father, worships things of the earth, which he ought to have trodden upon, that is, things made and fashioned from earth. Therefore, amidst such great impiety and such great sins of men, the forbearance of God attains this object, that men, condemning the errors of their past life, correct themselves. In short, there are many who are just and good; and these, having laid aside the worship of earthly things, acknowledge the majesty of the one and only God. But though the forbearance of God is very great and most useful; yet, although late, He punishes the guilty, and does not suffer them to proceed further, when He sees that they are incorrigible.

[1767] [The degradation of the mind of man to the worship of stocks and stones impresses our author as against nature.]

CHAP. XXI.—OF THE ANGER OF GOD AND MAN.

There remains one question, and that the last. For some one will perhaps say, that God is so far from being angry, that in His precepts He even forbids man to be angry. I might say that the anger of man ought to be curbed, because he is often angry unjustly; and he has immediate emotion, because he is only for a time.[1768] Therefore, lest those things should be done which the low, and those of moderate station, and great kings do in their anger, his rage ought to have been moderated and suppressed, lest, being out of his mind,[1769] he should commit some inexpiable crime. But God is not angry for a short time,[1770] because He is eternal and of perfect virtue, and He is never angry unless deservedly. But, however, the matter is not so; for if He should altogether prohibit anger, He Himself would have been in some measure the censurer of His own workmanship, since He from the beginning had inserted anger in the liver[1771] of man, since it is believed that the cause of this emotion is contained in the moisture of the gall. Therefore He does not altogether prohibit anger, because that affection is necessarily given, but He forbids us to persevere in anger. For the anger of mortals ought to be mortal; for if it is lasting, enmity is strengthened to lasting destruction. Then, again, when He enjoined us to be angry, and yet not to sin,[1772] it is plain that He did not tear up anger by the roots, but restrained it, that in every correction we might preserve moderation and justice. Therefore He who commands us to be angry is manifestly Himself angry; He who enjoins us to be quickly appeased is manifestly Himself easy to be appeased: for He has enjoined those things which are just and useful for the interests of society.[1773]

But because I had said that the anger of God is not for a time[1774] only, as is the case with man, who becomes inflamed with an immediate[1775] excitement, and on account of his frailty is unable easily to govern himself, we ought to understand that because God is eternal, His anger also remains to eternity; but, on the other hand, that because He is endued with the greatest excellence, He controls His anger, and is not ruled by it, but that He regulates it according to His will. And it is plain that this is not opposed to that which has just been said. For if His anger had been altogether immortal, there would be no place after a fault for satisfaction or kind feeling, though He Himself commands men to be reconciled before the setting of the sun.[1776] But the divine anger remains for ever against those who ever sin. Therefore God is appeased not by incense or a victim, not by costly offerings, which things are all corruptible, but by a reformation of the morals: and he who ceases to sin renders the anger of God mortal. For this reason He does not immediately[1777] punish every one who is guilty, that man may have the opportunity of coming to a right mind,[1778] and correcting himself.

[1768] Temporalis.

[1769] Mentis impos, i.e., not having possession of his mind, opposed to “mentis compos.” Some editions add, “in bile.”

[1770] Ad præsens.

[1771] As supposed to be the seat of the passions.

[1772] [Ps. iv. 4, *Vulgate*, and Ephes., as below.]

[1773] Rebus communibus.

[1774] Temporalem.

[1775] Præsentaneâ. The word is applied to a remedy which operates instantaneously.

[1776] See Eph. iv. 26.

[1777] Ad præsens.

[1778] Resipiscendi.

CHAP. XXII.—OF SINS, AND THE VERSES OF THE SIBYLS RESPECTING THEM RECITED.

This is what I had to say, most beloved Donatus, respecting the anger of God, that you might know how to refute those who represent God as being without emotions.[1779] It only remains that, after the practice of Cicero, I should use an epilogue by way of peroration. As he did in the *Tusculan Disputations*,[1780] when discoursing on the subject of death, so we in this work ought to bring forward divine testimonies, which may be believed, to refute the persuasion of those who, believing that God is without anger, destroy all religion, without which, as we have shown, we are either equal to the brutes in savageness, or to the cattle in foolishness; for it is in religion only—that is, in the knowledge of the Supreme God—that wisdom consists. All the prophets, being filled with the Divine Spirit, speak nothing else than of the favour of God towards the righteous, and His anger against the ungodly. And their testimony is indeed sufficient for us; but because it is not believed by those who make a display of wisdom by their hair and dress,[1781] it was necessary to refute them by reason and arguments. For they act so preposterously,[1782] that human things give authority to divine things, whereas divine things ought rather to give authority to human. But let us now leave these things, lest we should produce no effect upon them, and the subject should be indefinitely drawn out. Let us therefore seek those testimonies which they can either believe, or at any rate not oppose.

Authors of great number and weight have made mention of the Sibyls; of the Greeks, Aristo the Chian, and Apollodorus the Erythræan; of our writers, Varro and Fenestella. All these relate that the Erythræan Sibyl was distinguished and noble beyond the rest. Apollodorus, indeed, boasts of her as his own citizen and countrywoman. But Fenestella also relates that ambassadors were sent by the senate to Erythræ, that the verses of this Sibyl might be conveyed to Rome, and that the consuls Curio and Octavius might take care that they should be placed in the Capitol, which had then been restored under the care of Quintus Catulus. In her writings, verses of this kind are found respecting the Supreme God and Maker of the world:—

> “The incorruptible and eternal Maker who dwells in the heaven, holding forth
> good to the good, a much greater reward, but stirring up anger and
> rage against the evil and unjust.”

[1779] Immobilem.

[1780] [Book i. concluding chapters.]

[1781] The philosophers wore long hair and cloaks. See *Instit.*, iii. 25. [Needlessly repeated. See p. 95, supra; also 137.]

[1782] Præpostere, i.e., in a reversed order, putting the last first.

Again, in another place, enumerating the deeds by which God is especially moved to anger, she introduced these things:—

> "Avoid unlawful services, and serve the living God. Abstain from adultery and impurity; bring up a pure generation of children; do not kill: for the Immortal will be angry with every one who may sin."

Therefore He is angry with sinners.

CHAP. XXIII.—OF THE ANGER OF GOD AND THE PUNISHMENT OF SINS, AND A RECITAL OF THE VERSES OF THE SIBYLS RESPECTING IT; AND, MOREOVER, A REPROOF AND EXHORTATION.

But because it is related by most learned men that there have been many Sibyls, the testimony of one may not be sufficient to confirm the truth, as we purpose to do. The volumes, indeed, of the Cumæan Sibyl, in which are written the fates of the Romans are kept secret; but the writings of all the others are, for the most part, not prohibited from being in common use. And of these another, denouncing the anger of God against all nations on account of the impiety of men, thus began:—

> “Since great anger is coming upon a disobedient world, I disclose the commands of God to the last age, prophesying to all men from city to city.”

Another Sibyl also said, that the deluge was caused by the indignation of God against the unrighteous in a former age, that the wickedness of the human race might be extinguished:—

> “From the time when, the God of heaven being enraged against the cities themselves and all men, a deluge having burst forth, the sea covered the earth.”

In like manner she foretold a conflagration about to take place hereafter, in which the impiety of men should again be destroyed:—

> “ And at some time, God no longer soothing His anger, but increasing it, and destroying the race of men, and laying waste the whole of it by fire.”

From which mention is thus made concerning Jupiter by Ovid:[1783]—

> “He remembers also that it is fated that the time shall come in which the sea, the earth, and the palace of heaven, being caught by fire, shall be burnt, and the curiously wrought framework of the world[1784] be in danger.”

And this must come to pass at the time when the honour and worship of the Supreme shall have perished among men. The same Sibyl, however, testifying that He was appeased by reformation[1785] of conduct and self-improvement, added these things :—

[1783] *Metam.*, i. 256.

[1784] Moles operose laboret.

[1785] Pœnitentiâ factorum.

> “But, ye mortals, in pity[1786] turn yourselves now, and do not lead the great God to every kind of anger.”

And also a little later:—

> “He will not destroy, but will again restrain His anger, if you all practice valuable piety in your minds.”

Then another Sibyl declares that the Father of heavenly and earthly things ought to be loved, lest His indignation should arise, to the destruction of men:—

> “Lest by chance the immortal God should be angry, and destroy the whole race of men, their life and shameless race, it is befitting that we love the wise, ever-living God the Father.”

279 From these things it is evident that the arguments of the philosophers are vain, who imagine that God is without anger, and among His other praises reckon that which is most useless, detracting from Him that which is most salutary for human affairs, by which majesty itself exists. For this earthly kingdom and government, unless guarded by fear, is broken down. Take away anger from a king, and he will not only cease to be obeyed, but he will even be cast down headlong from his height. Yea, rather take away this affection from any person of low degree, and who will not plunder him? Who will not deride him? Who will not treat him with injury? Thus he will be able to have neither clothing, nor an abode, nor food, since others will deprive him of whatever he has; much less can we suppose that the majesty of the heavenly government can exist without anger and fear. The Milesian Apollo being consulted concerning the religion of the Jews, inserted these things in his answer:—

> “God, the King and Father of all, before whom the earth trembles, and the heaven and sea, and whom the recesses of Tartarus and the demons dread.”

If He is so mild, as the philosophers will have it, how is it that not only the demons and ministers of such great power, but even the heaven and earth, and the whole system of the universe, tremble at His presence? For if no one submits to the service of another except by compulsion, it follows that all government exists by fear, and fear by anger. For if any one is not aroused against one who is unwilling to obey, it will not be possible for him to be compelled to obedience. Let any one consult his own feelings; he will at once understand that no one can be subdued to the command of another without anger and chastisement. Therefore, where there shall be no anger, there will be no authority. But God has authority; therefore also He must have anger, in which authority consists. Therefore let no one, induced by the empty prating[1787] of the philosophers, train himself to the contempt of God, which is the greatest impiety. We all are bound both to love Him, because He is our Father; and to reverence Him, because He is our Lord: both to pay Him honour, because He is bounteous; and to fear Him, because He is severe: each character in Him is worthy of reverence.[1788] Who can preserve his piety, and yet fail to love the parent of his life? or who can with impunity despise Him who, as ruler of all things, has true and everlasting power over all? If you consider Him in the character of Father, He supplies to us our entrance to the light which we enjoy: through Him we live, through Him we have entered into the abode[1789] of this world. If you contemplate Him as God, it is He who nourishes us with innumerable resources: it is He who sustains us, we dwell in His house, we are His household; [1790] and if we are less obedient than was befitting, and less attentive to our duty[1791] than the endless merits of our Master and Parent demanded: nevertheless it is, of great avail to our obtaining pardon, if we retain the worship and knowledge of Him; if, laying aside low and earthly affairs and goods, we meditate upon heavenly and divine things which are everlasting. And that we may be able to do this, God must be followed by us, God must be adored and loved; since there is in Him the substance[1792] of things, the principle[1793] of the virtues, and the source of all that is good.

[1786] ἐλέει. Others read, ὦ μέλευι “O wretched.”

For what is greater in power than God, or more perfect in reason, or brighter in clearness? And since He begat us to wisdom, and produced us to righteousness, it is not allowable for man to forsake God, who is the giver of intelligence and life and to serve earthly and frail things, or, intent upon seeking temporal goods, to turn aside from innocence and piety. Vicious and deadly pleasures do not render a man happy; nor does opulence, which is the inciter of lusts; nor empty ambition; nor frail honours, by which the human soul, being ensnared and enslaved to the body, is condemned[1794] to eternal death: but innocence and righteousness alone, the lawful and due reward of which is immortality, which God from the beginning appointed for holy and uncorrupted minds, which keep themselves pure and uncontaminated from vices, and from every earthly impurity. Of this heavenly and eternal reward they cannot be partakers, who have polluted their conscience by deeds of violence, frauds, rapine, and deceits; and who, by injuries inflicted upon men, by impious actions, have branded themselves[1795] with indelible stains. Accordingly it is befitting that all who wish deservedly to be called wise, who wish to be called men, should despise frail things, should trample upon earthly things, and should look down upon base[1796] things, that they may be able to be united in a most blissful relationship with God.

[1787] Vaniloquentia.

[1788] Venerabilis.

[1789] Hospitium, i.e., a place of hospitality.

[1790] Familia, "a household of slaves."

[1791] Officiosa, i.e., familia.

[1792] Materia rerum.

[1793] Ratio virtutum.

[1794] Æterna morte damnatur.

Let impiety and discords be removed; let turbulent and deadly dissensions be allayed,[1797] by which human societies and the divine union of the public league are broken in upon, divided, and dispersed; as far as we can, let us aim at being good and bounteous: if we have a supply of wealth and resources, let it not be devoted to the pleasure of a single person, but bestowed on the welfare of many. For pleasure is as short lived as the body to which it does service. But justice and kindness are as immortal as the mind and soul, which by good works attain to the likeness of God. Let God be consecrated by us, not in temples, but in our heart. All things which are made by the hand are destructible.[1798] Let us cleanse this temple, which is defiled not by smoke or dust, but by evil thoughts which is lighted not by blazing tapers[1799] but by the brightness and light of wisdom. And if we believe that God is always present in this temple, to whose divinity the secrets of the heart are open, we shall so live as always to have Him propitious, and never to fear His anger.

NOTE BY THE AMERICAN EDITOR.

It is worth while to direct attention to (book vi. cap. 2) what our author has said of "*true* worship," just now, when the most violent and persistent efforts are made to sensualize Christian worship, and to explain away the testimony of the Ante-Nicene Fathers on this important subject. The argument of our author, in its entire drift, is as applicable to our own times as to his; and, deeply as I value beauty in the public worship of God, I cannot, as a Nicene Catholic, do less than adopt the universal sentiment of the early Fathers as to the limits of decoration.

[1795] Ineluibiles sibi maculas inusserunt.

[1796] Humilia.

[1797] Sopiantur, i.e., be lulled to sleep.

[1798] Destructilia. The word is used by Prudentius.

[1799] [See p. 163, supra. See note below.]

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ON THE WORKMANSHIP OF GOD, OR THE FORMATION OF MAN

A TREATISE ADDRESSED TO HIS PUPIL DEMETRIANUS.

CHAP. I.—THE INTRODUCTION, AND EXHORTATION TO DEMETRIANUS.[1800]

How disturbed I am, and in the greatest necessities, you will be able to judge from this little book which I have written to you, Demetrianus, almost in unadorned words, as the mediocrity of my talent permitted, that you might know my daily pursuit, and that I might not be wanting to you, even now an instructor, but of a more honourable subject and of a better system. For if you afforded yourself a ready hearer in literature, which did nothing else than form the style, how much more teachable ought you to be in these true studies, which have reference even to the life! And I now profess to you, that I am hindered by no necessity of circumstance or time from composing something by which the philosophers of our sect[1801] which we uphold may become better instructed and more learned for the future, although they now have a bad reputation, and are commonly reproved, as living otherwise than is befitting for wise men, and as concealing their vices under the covering of a name; whereas they ought either to have remedied them, or to have altogether avoided them, that they might render the name of wisdom happy and uncorrupted, their life itself agreeing with their precepts. I, however, shrink from no labour that I may at once instruct ourselves and others. For I am not able to forget myself, and especially at that time when it is most necessary for me to remember; as also you do not forget yourself, as I hope and wish. For although the necessity of the state may turn you aside from true and just works, yet it is impossible that a mind conscious of rectitude should not from time to time look to the heaven.

I indeed rejoice that all things which are esteemed blessings turn out prosperously to you, but only on condition of their changing nothing of your state of mind. For I fear lest custom and the pleasantness of these subjects should, as usually happens, creep by degrees into your mind. Therefore I advise you,

> "And repeating it, will again and again advise you,"[1802]

not to believe that you have these enjoyments of the earth as great or true blessings, since they are not only deceitful because they are doubtful, but also treacherous because they are pleasant. For you know how crafty that wrestler and adversary of ours is, and also often violent, as we now see that he is. He employs all these things which are able to entice as snares, and with such subtilty that they escape the notice of the eyes of the mind, so that they cannot be avoided by the foresight of man. Therefore it is the highest prudence to advance step by step, since he occupies the passes on both sides, and secretly places stumbling-blocks for our feet. Accordingly I advise you, either to disregard, if you are able according to your virtue, your prosperity in which you live, or not to admire it greatly. Remember your true parent, and in what[1803] city you have given your name, and of what rank you have been. You understand assuredly what I say. For I do not charge you with pride, of which there is not even a suspicion in your case; but the things which I say are to be referred to the mind, not to the body, the whole system of which has been arranged on this account, that it may be in subjection to the soul as to a master, and may be ruled by its will. For it is in a certain manner an earthen vessel in which the soul, that is, the true man himself, is contained, and that vessel indeed not made by Prometheus, as the poets say, but by that supreme Creator and Artificer of the world, God, whose divine providence and most perfect excellence it is neither possible to comprehend by the perception, nor to express in word.

[1800] [OF WHOM, INFRA.]

[1801] [Nostræ sectæ. Perhaps adopted pleasantly from Acts xxviii. 22.] i.e., Christians.

[1802] Virg., *Æn.*, iii. 436.

I will attempt, however, since mention has been made of the body and soul, to explain the nature of each, as far as the weakness of my understanding sees through; and I think that this duty is especially to be undertaken on this account, because Marcus Tullius, a man of remarkable talent, in his fourth book on the Republic, when he had attempted to do this, concluded a subject of wide extent within narrow limits, lightly selecting the chief points. And that there might be no excuse, because he had not followed up this subject, he testified that neither inclination nor attention had been wanting to him. For in his first book concerning the Laws, when he was concisely summing up the same subject, he thus spoke: "Scipio, as it appears to me, has sufficiently expressed this subject in those books which you have read." Afterwards, however, in his second book concerning the Nature of the Gods, he endeavoured to follow up the same subject more extensively. But since he did not express it sufficiently even there, I will approach this office, and will take upon myself boldly to explain that which a man of the greatest eloquence has almost left untouched. Perhaps you may blame me for attempting to discuss something in matters of obscurity, when you see that there have been men of such rashness who are commonly called philosophers, that they scrutinized those things which God willed to be abstruse and hidden, and investigated the nature of things in heaven and on earth, which are far removed from us, and cannot be examined[1804] by the eyes, nor touched by the hand, nor perceived by the senses; and yet they so dispute concerning the nature of these things, as to wish that the things which they bring forward may appear to be proved and known. What reason is there, I pray, why any one should think it an invidious thing in us, if we wish to look into and contemplate the system of our body,[1805] which is not altogether obscure, because from the very offices of the limbs, and the uses of the several parts, it is permitted us to understand with what great power of providence each part has been made?

[1803] i.e., have been initiated by baptism. [Philipp. iii. 20. *Greek.*]

[1804] Contrectari.

[1805] [The argument from design is unanswerable, and can never be obsolete. The objections are frivolous, and belong to Cicero's "minute philosophers."] Of whom, see *Tuscal. Quæst.*, book i. cap. 23.]

CHAP. II.—OF THE PRODUCTION OF THE BEASTS AND OF MAN.

For our Creator and Parent, God, has given to man perception and reason, that it might be evident from this that we are descended from Him, because He Himself is intelligence, He Himself is perception and reason. Since He did not give that power of reason to the other animals, He provided beforehand in what manner their life might be more safe. For He clothed them all with their own natural hair,[1806] in order that they might more easily be able to endure the severity of frosts and colds. Moreover, He has appointed to every kind its own peculiar defence for the repelling of attacks from without; so that they may either oppose the stronger animals with natural weapons, or the feebler ones may withdraw themselves from danger by the swiftness of their flight, or those which require at once both strength and swiftness may protect themselves by craft, or guard themselves in hiding-places.[1807] And so others of them either poise themselves aloft with light plumage, or are supported by hoofs,[1808] or are furnished with horns; some have arms in their mouth—namely, their teeth[1809]—or hooked talons on their feet; and none of them is destitute of a defence for its own protection.

But if any fall as a prey to the greater animals, that their race might not utterly perish, they have either been banished to that region where the greater ones cannot exist, or they have received a more abundant fruitfulness in production, that food might be supplied from them to the beasts which are nourished by blood, and yet their very multitude might survive the slaughter inflicted upon them, so as to preserve the race.[1810] But He made man—reason being granted to him, and the power of perceiving and speaking being given to him—destitute of those things which are given to the other animals, because wisdom was able to supply those things which the condition of nature had denied to him. He made him naked and defenceless, because he could be armed by his talent, and clothed by his reason.[1811] But it cannot be expressed how wonderfully the absence of those things which are given to the brutes contributes to the beauty of man. For if He had given to man the teeth of wild beasts, or horns, or claws, or hoofs, or a tail, or hairs of various colour, who cannot perceive how misshapen an animal he would be, as the dumb animals, if they were made naked and defenceless? For if you take from these the natural clothing of their body, or those things by which they are armed of themselves, they can be neither beautiful nor safe, so that they appear wonderfully furnished if you think of utility, and wonderfully adorned if you think of appearance: in such a wonderful manner is utility combined with beauty.

[1806] Omnes enim suis ex se pilis. Others read, “pellibus texit.”

[1807] [ποδωκίην λὰγωο̂ις —Anac., *Ode* i. 3.]

[1808] [Φύσις κέρατα ταύροις ὁπλὰς δ' έδωκεν ίπποις.—Anac., *Ode* i. 1, 2.]

[1809] [λέουσι χάσμ' οἠδόντων —*Ib.*, 4.]

[1810] [“The survival of the fittest.” The cant of our day anticipated.]

[1811] [τοῖς ἀνδράσιν φρόνημα —*Ib.*, 5. See p. 172, note 5, supra.]

But with reference to man, whom He formed an eternal and immortal being, He did not arm him, as the others, without, but within; nor did He place his protection in the body, but in the soul: since it would have been superfluous, when He had given him that which was of the greatest value, to cover him with bodily defences, especially when they hindered the beauty of the human body. On which account I am accustomed to wonder at the senselessness of the philosophers who follow Epicurus, who blame the works of nature, that they may show that the world is prepared and governed by no providence;[1812] but they ascribe the origin of all things to indivisible and solid bodies, from the fortuitous meetings of which they say that all things are and were produced. I pass by the things relating to the work itself with which they find fault, in which matter they are ridiculously mad; I assume that which belongs to the subject of which we are now treating.

[1812] [The admirable investigations of the modern atheists are so many testimonies against their own theories when they come to talk of *force*, etc., instead of God. P. 97, note 4, supra.]

CHAP. III.—OF THE CONDITION OF THE BEASTS AND MAN.

They complain that man is born in a more feeble and frail condition than that in which the other animals are born: for that these, as soon as they are produced from the womb, immediately raise themselves on their feet, and express their joy by running to and fro, and are at once fit for enduring the air, inasmuch as they have come forth to the light protected by natural coverings; but man, on the contrary, being naked and defenceless, is cast forth, and driven, as it were, from a shipwreck, to the miseries of this life; who is neither able to move himself from the place where he has been born,[1813] nor to seek the nourishment of milk, nor to endure the injury of time. Therefore they say that Nature is not the mother of the human race, but a stepmother, who has dealt so liberally with the dumb creation, but has so produced man, that, without resources, and without strength, and destitute of all aid, he can do nothing else than give tokens[1814] of the state of his frailty by wailing and lamentations; "as well he may, whose destiny it is to go through in life so many ills."[1815]

And when they say these things they are believed to be very wise, because every one without consideration is displeased with his own condition; but I contend that they are never more foolish than when they say these things.[1816] For when I consider the condition of things, I understand that nothing ought to have been otherwise than it is—not to say could have been otherwise, for God is able to do all things: but it must be, that that most provident majesty made that which was better and more right.

I should like, therefore, to ask those censurers of the divine works, what they think to be wanting in man, on account of his being born in a more feeble condition. Do they think that men are, on this account, brought up worse? Or that they advance the less to the greatest strength of age? Or that weakness is a hindrance to their growth or safety, since reason bestows[1817] the things which are wanting? But, they say, the bringing up of man costs the greatest labours: in truth, the condition of the brute creation is better, because all these, when they have brought forth their young, have no care except for their own food; from which it is effected that, their teats being spontaneously distended, the nourishment of milk is supplied to their offspring, and that they seek this nourishment by the compulsion of nature, without any trouble on the part of the mothers. How is it with birds, which have a different nature? do they not undergo the greatest labours in bringing up their young, so that they sometimes appear to have something of human intelligence? For they either build their nests of mud, or construct them with twigs and leaves, and they sit upon the eggs without taking food; and since it has not been given to them to nourish their young from their own bodies, they convey to them food, and spend whole days in going to and fro in this manner; but by night they defend, cherish, and protect them. What more can men do? unless it be this only, that they do not drive away their young when grown up, but retain them bound by perpetual relationship and the bond of affection. Why should I say that the offspring of birds is much more fragile than that of man? Inasmuch as they do not bring forth the animal itself from the body of the mother, but that which, being warmed by the nourishment and heat of the body of the mother, produces the animal; and this, even when animated by breath, being unfledged and tender, is not only without the power of flying, but even of walking. Would he not, therefore, be most senseless, if any one should think that nature has dealt badly with birds, first, because they are twice born, and then because they are so weak, that they have to be nourished by food sought with labour by their parents? But they select the stronger, and pass by the more feeble animals.

[1813] Effusus est.

[1814] Ominari.

[1815] Lucret., v. 228.

[1816] [The admirable investigations of the modern atheists are so many testimonies against their own theories when they come to talk of *force*, etc., instead of God. P. 97, note 4, supra.]

[1817] Dependit.

I ask, therefore, from those who prefer the condition of the beasts to their own, what they would choose if God should give them the choice: would they prefer the wisdom of man together with his weakness, or the strength of the beasts together with their nature? In truth, they are not so much like the beasts as not to prefer even a much more fragile condition, provided that it be human, to that strength of theirs unattended with reason. But, in truth, prudent men neither desire the reason of man together with frailty, nor the strength of the 284 dumb animals without reason. Therefore it is nothing so repugnant or contradictory,[1818] that either reason or the condition of nature should of necessity prepare each animal. If it is furnished with natural protection, reason is superfluous. For what will it contrive?[1819] What will it do? Or what will it plan? Or in what will it display that light of the intellect, when Nature of its own accord grants those things which are able to be the result of reason? But if it be endued with reason, what need will there be of defences for the body, when reason once granted is able to supply the office of nature? And this has such power for the adorning and protection of man, that nothing greater or better can be given by God. Finally, since man is possessed of a body which is not great, and of slight strength, and of infirm health, nevertheless, since he has received that which is of greater value, he is better equipped than the other animals, and more adorned. For though he is born frail and feeble, yet he is safe from all the dumb animals, and all those which are born with greater strength, though they are able to bear patiently the inclemency of the sky, yet are unable to be safe from man. Thus it comes to pass that reason bestows more on man than nature does on the dumb animals; since, in their case, neither greatness of strength nor firmness of body can prevent them from being oppressed by us, or from being made subject to our power.

[1818] Contrarium.

[1819] Excogitabit.

Can any one, then, when he sees that even elephants,[1820] with their vast bodies and strength, are subservient to man, complain respecting God, the Maker of all things, because he has received moderate strength, and a small body; and not estimate according to their deserts the divine benefits towards himself, which is the part of an ungrateful man, or (to speak more truly) of a madman? Plato, I believe, that he might refute these ungrateful men, gave thanks to nature that he was born a man.[1821] How much better and more soundly did he act, who perceived that the condition of man was better, than they did who would have preferred that they had been born beasts! For if God should happen to change them into those animals whose condition they prefer to their own, they would now immediately desire to return to their previous state, and would with great outcries eagerly demand their former condition, because strength and firmness of body are not of such consequence that you should be without the office of the tongue; or the free course of birds through the air, that you should be without the hands. For the hands are of greater service than the lightness and use of the wings; the tongue is of greater service than the strength of the whole body. What madness is it, therefore, to prefer those things which, if they were given, you would refuse to receive!

[1820] Boves Lucas. Elephants are said to have been so called, because they were first seen by the Romans in Lucania.

[1821] Some editions here add: “But what is the nature of this, it does not belong to the present subject to consider.”

CHAP. IV.—OF THE WEAKNESS OF MAN.

They also complain that man is liable to diseases, and to untimely death. They are indignant, it appears, that they are not born gods. By no means, they say; but we show from this, that man was made with no foresight, which ought to have been otherwise. What if I shall show, that this very thing was foreseen with great reason, that he might be able to be harassed by diseases, and that his life might often be cut short in the midst of its course? For, since God had known that the animal which He had made, of its own accord passed to death, that it might be capable of receiving death itself, which is the dissolution of nature, He gave to it frailty, which might find an approach for death in order to the dissolution of the animal. For if it had been of such strength that disease and sickness could not approach it, not even could death, since death is the consequence of diseases. But how could a premature death be absent from him, for whom a mature death had been appointed? Assuredly they wish that no man should die, unless when he has completed his hundredth year. How can they maintain their consistency in so great an opposition of circumstances? For, in order that no one may be capable of dying before a hundred years, something of the strength which is immortal must be given to him; and when this is granted, the condition of death must necessarily be excluded. But of what kind can that be, which can render a man firm and impregnable against diseases and attacks from without? For, inasmuch as he is composed of bones, and nerves, and flesh, and blood, which of these can be so firm as to repel frailty and death? That man, therefore, may not be liable to dissolution before that time which they think ought to have been appointed for him, of what material will they assign to him a body? All things which can be seen and touched are frail. It remains that they seek something from heaven, since there is nothing on earth which is not weak.

Since, therefore, man had to be so formed by God, that he should at some time be mortal, the matter itself required that he should be made with a frail and earthly body. It is necessary, therefore, that he should at some time receive death, since he is possessed of a body; for everybody is liable to dissolution and to death. Therefore they are most foolish 285 who complain of premature death, since the condition of nature makes a place for it. Thus it will follow that he is subject also to diseases; for nature does not admit that infirmity can be absent from that body which is at some time to undergo dissolution. But let us suppose it to be possible, as they wish, that man is not born under those conditions by which he is subject to disease or death, unless, having completed the course of his life, he shall have arrived at the extremity of old age. They do not, therefore, see what would be the consequence if it were so arranged, that it would be plainly impossible to die at another time; but if any one can be deprived of nourishment by another, it will be possible for him to die. Therefore the case requires that man, who cannot die before an appointed day, should have no need of the nourishment of food, because it may be taken from him; but if he shall have no need of food, he will now not be a man, but will become a god. Therefore, as I have already said, they who complain of the frailty of man, make this complaint especially, that they were not born immortal and everlasting. No one ought to die unless he is old. On this account, in truth, he ought to die, because he is not God. But mortality cannot be united with immortality: for if a man is mortal in old age, he cannot be immortal in youth; neither is the condition of death foreign to him who is at some time about to die; nor is there any immortality to which a limit is appointed. Thus it comes to pass, that the exclusion of immortality for ever, and the reception of mortality for a time, place man in such a condition that he is at some time mortal.

Therefore the necessity is in all points suitable,[1822] that he ought not to have been otherwise than he is, and that it was impossible. But they do not see the order of consequences, because they have once committed an error in the main point itself. For the divine providence having been excluded from the affairs of men, it necessarily followed that all things were produced of their own accord. Hence they invented the notion of those blows and fortuitous meetings together of minute seeds, because they did not see the origin of things. And when they had thrown themselves into this difficulty, necessity now compelled them to think that souls were born together with bodies, and in like manner were extinguished together with bodies; for they had made the assumption, that nothing was made by the divine mind. And they were unable to prove this in any other way, than by showing that there were some things in which the system of providence appeared to be at fault.[1823] Therefore they blamed those things in which providence wonderfully expressed its divinity, as those things which I have related concerning diseases and premature death; whereas they ought to have considered, these things being assumed, what would be the necessary consequences (but those things which I have spoken are the consequences) if he were not liable to diseases, and did not require a dwelling, nor clothing. For why should he fear the winds, or rains, or colds, the power of which consists in this, that they bring diseases? For on this account he has received wisdom, that he may guard his frailty against things that would injure him. The necessary consequence is, that since he is liable to diseases for the sake of retaining his wisdom, he must also be liable to death; because he to whom death does not come, must of necessity be firm. But infirmity has in itself the condition of death; but where there shall be firmness, neither can old age have any place, nor death, which follows old age.

Moreover, if death were appointed for a fixed age, man would become most arrogant, and would be destitute of all humanity. For almost all the rights of humanity, by which we are united with one another, arise from fear and the consciousness of frailty. In short, all the more feeble and timid animals herd together, that, since they are unable to protect themselves by strength, they may protect themselves by their multitude; but the stronger animals seek solitudes, since they trust in their force and strength.[1824] If man also, in the same manner, had sufficient strength for the repelling of dangers, and did not stand in need of the assistance of any other, what society would there be? Or what system? What humanity? Or what would be more harsh than man? What more brutal? What more savage? But since he is feeble, and not able to live by himself apart from man, he desires society, that his life, passed in intercourse with others, may become both more adorned and more safe. You see, therefore, that the whole reason of man centres most of all in this, that he is born naked and fragile, that he is attacked by diseases, that he is punished by premature death. And if these things should be taken away from man, reason also, and wisdom, must necessarily be taken away. But I am discussing too long respecting things which are manifest, since it is clear that nothing ever was made, or could have been made, without providence. And if I should now wish to discuss respecting all its works in order, the subject would be infinite. But I have purposed to speak so much concerning the body of man only, that I may show in it the power of divine providence, how great it has been in those things only which are easy of comprehension and open; for those things which relate to the soul can neither be subjected to the eyes, nor comprehended. Now we speak concerning the vessel itself of man, which we see.

[1822] Quadrat.

[1823] Claudicare.

[1824] [The disposition, even among men, to herd together in artificial societies, is instinctively repugnant to the stronger natures.]

CHAP. V.—OF THE FIGURES AND LIMBS OF ANIMALS.

In the beginning, when God was forming the animals, He did not wish to conglobate[1825] and collect them into a round shape, that they might be able easily to put themselves in motion for walking, and to turn themselves in any direction; but from the highest part of the body He lengthened out the head. He also carried out to a greater length some of the limbs, which are called feet, that, being fixed on the ground with alternate motions, they might lead forward the animal wherever his inclination had borne him, or the necessity of seeking food had called him. Moreover, He made four limbs standing out from the very vessel of the body: two behind, which are in all animals—the feet; also two close to the head and neck, which supply various uses to animals. For in cattle and wild beasts they are feet like the hinder ones; but in man they are hands, which are produced not for walking, but for acting and controlling.[1826] There is also a third class, in which those former limbs are neither feet nor hands; but wings, which, having feathers arranged in order, supply the use of flying.[1827] Thus one formation has different forms and uses; and that He might firmly hold together the density itself of the body, by binding together greater and small bones, He compacted a kind of keel, which we call the spine; and He did not think fit to form it of one continued bone, lest the animal should not have the power of walking and bending itself. From its middle part, as it were, He has extended in a different direction transverse and flat bones, by which, being slightly curved, and almost drawn together to themselves as into a circle, the inward organs[1828] may be covered, that those parts which needed to be soft and less strong might be protected by the encircling of a solid framework.[1829] But at the end of that joining together which we have said to resemble the keel of a ship, He placed the head, in which might be the government of the whole living creature; and this name was given to it, as indeed Varro writes to Cicero, because from this the senses and the nerves take their beginning.

But those parts, which we have said to be lengthened out from the body, either for the sake of walking, or of acting, or of flying, He would have to consist of bones, neither too long, for the sake of rapidity of motion, nor too short, for the sake of firmness, but of a few, and those large. For either they are two as in man, or four as in a quadruped. And these He did not make solid, lest in walking sluggishness and weight should retard; but He made them hollow, and full of marrow within, to preserve the vigour of the body. And again, He did not make them equally extended to the end; but He conglobated their extremities with coarse knots, that they might be able more easily to be bound with sinews, and to be turned more easily, from which they are called joints.[1830] These knots He made firmly solid, and covered with a soft kind of covering, which is called cartilage; for this purpose, that they might be bent without galling or any sense of pain. He did not, however, form these after one fashion. For He made some simple and round into an orb, in those joints at least in which it was befitting that the limbs should move in all directions, as in the shoulders, since it is necessary that the hands should move and be twisted about in any direction; but others He made broad, and equal, and round towards one part, and that plainly in those places where only it was necessary for the limbs to be bent, as in the knees, and in the elbows, and in the hands themselves. For as it was at the same time pleasant to the sight, and useful, that the hands should move in every direction from that position from which they spring; so assuredly, if this same thing should happen to the elbows, a motion of that kind would be at once superfluous and unbecoming. For then the hand, having lost the dignity which it now has, through its excessive flexibility,[1831] would appear like the trunk of an elephant; and man would be altogether snake-handed,[1832]—an instance of which has been wonderfully effected in that monstrous beast. For God, who wished to display His providence and power by a wonderful variety of many things, inasmuch as He had not extended the head of that animal to such a length that he might be able to touch the earth with his mouth, which would have been horrible and hideous, and because He had so armed the mouth itself with extended tusks, that even if he touched the earth the tusks would still deprive him of the power of feeding, He lengthened out between these from the top of the forehead a soft and flexible limb, by which he might be able to grasp and lay hold of anything, lest the prominent magnitude of the tusks, or the shortness of the neck, should interfere with the arrangement for taking food. 28

[1825] Conglobare, “to gather into a ball.”

[1826] Temperandum. Others read “tenendum.”

[1827] [But, query, Is there not an unsolved mystery about birds and flying? They seem to me to be sustained in the air by some faculty not yet understood.]

[1828] Viscera. This word includes the heart, lungs, liver, stomach, and intestines.

[1829] Cratis, properly “wicker-work.”

[1830] Vertibula.

[1831] Mobilitas.

[1832] Anguimanus,—a word applied by Lucretius to the elephant.

CHAP. VI.—OF THE ERROR OF EPICURUS, AND OF THE LIMBS AND THEIR USE.

I cannot here be prevented from again showing the folly of Epicurus. For all the ravings of Lucretius[1833] belong to him, who, in order that he might show that animals are not produced by any contrivance of the divine mind, but, as he is wont to say, by chance, said that in the beginning of the world innumerable other animals of wonderful form and magnitude were produced; but that they were unable to be permanent, because either the power of taking food, or the method of uniting and generating, had failed them. It is evident that, in order to make a place for his atoms flying about through the boundless and empty space, he wished to exclude the divine providence. But when he saw that a wonderful system of providence is contained in all things which breathe, what vanity was it (O mischievous one!) to say that there had been animals of immense size, in which the system of production ceased!

Since, therefore, all things which we see are produced with reference to a plan—for nothing but a plan[1834] can effect this very condition of being born—it is manifest that nothing could have been born without a plan. For it was previously foreseen in the formation of everything, how it should use the service of the limbs for the necessaries of life; and how the offspring, being produced from the union of bodies, might preserve all living creatures by their several species. For if a skilful architect, when he designs to construct some great building, first of all considers what will be the effect[1835] of the complete building, and previously ascertains by measurement what situation is suitable for a light weight, in what place a massive part of the structure will stand, what will be the intervals between the columns, what or where will be the descents and outlets of the falling waters and the reservoirs,—he first, I say, foresees these things, that he may begin together with the very foundations whatever things are necessary for the work when now completed,—why should any one suppose that, in the contrivance of animals, God did not foresee what things were necessary for living, before giving life itself? For it is manifest that life could not exist, unless those things by which it exists were previously arranged.[1836]

Therefore Epicurus saw in the bodies of animals the skill of a divine plan; but that he might carry into effect that which he had before imprudently assumed, he added another absurdity agreeing with the former. For he said that the eyes were not produced for seeing, nor the ears for hearing, nor the feet for walking, since these members were produced before there was the exercise of seeing, hearing, and walking; but that all the offices of these members arose from them after their production.[1837] I fear lest the refutation of such extravagant and ridiculous stories should appear to be no less foolish; but it pleases me to be foolish, since we are dealing with a foolish man, lest he should think himself too clever.[1838] What do you say, Epicurus? Were not the eyes produced for seeing? Why, then, do they see? Their use, he says, afterwards showed itself. Therefore they were produced for the sake of seeing, since they can do nothing else but see. Likewise, in the case of the other limbs, use itself shows for what purpose they were produced. For it is plain that this use could have no existence, unless all the limbs had been made with such arrangement and foresight, that they might be able to have their use.

[1833] [Yet Lucretuis has originality and genius of an order far nobler than that of moderns who copy his follies.]

[1834] Ratio. Nearly equivalent its this place to "providentia."

[1835] Summa. [Wisd. xi. 20.]

[1836] [The amazing *proportions* imparted to all things created, in correspondence with their relations to man and to the earth, is beautifully hinted by our author.]

For what if you should say, that birds were not made to fly, nor wild beasts to rage, nor fishes to swim, nor men to be wise, when it is evident that living creatures are subject to that natural disposition and office to which each was created? But it is evident that he who has lost the main point itself of the truth must always be in error. For if all things are produced not by providence, but by a fortuitous meeting together of atoms, why does it never happen by chance, that those first principles meet together in such a way as to make an animal of such a kind, that it might rather hear with its nostrils, smell with its eyes, and see[1839] with its ears? For if the first principles leave no kind of position untried, monstrous productions of this kind ought daily to have been brought forth, in which the arrangement of the limbs might be distorted,[1840] and the use far different from that which prevails. But since all the races of animals, and all the limbs, observe their own laws and arrangements, and the uses assigned to them, it is plain that nothing is made by chance, since a perpetual arrangement of the divine plan is preserved. But we will refute Epicurus at another time. Now let us discuss the subject of providence, as we have begun.

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[1837] [The snout of the elephant and the neck of the giraffe were developed from their necessities, etc. *Modern Science*, passim.]

[1838] [In our days reproduced as *progress.*]

[1839] Cerneret, "to see so as to distinguish;" a stronger word than "video."

[1840] Præposterus; having the last first, and the first last.

CHAP. VII.—OF ALL THE PARTS OF THE BODY.

God therefore connected and bound together the parts which strengthen[1841] the body, which we call bones, being knotted and joined to one another by sinews, which the mind might make use of, as bands,[1842] if it should wish to hasten forward or to lag behind; and, indeed, without any labour or effort, but with a very slight inclination, it might moderate and guide the mass of the whole body. But He covered these with the inward organs,[1843] as was befitting to each place, that the parts which were solid might be enclosed and concealed. Also He mixed with the inward organs, veins as streams divided through the whole body, through which the moisture and the blood, running in different directions, might bedew all the limbs with the vital juices; and He fashioned these inward organs after that manner which was befitting to each kind and situation, and covered them with skin drawn over them, which He either adorned with beauty only, or covered with thick hair, or fenced with scales, or adorned with brilliant feathers. But that is a wonderful contrivance of God, that one arrangement and one state exhibits innumerable varieties of animals. For in almost all things which breathe there is the same connection and arrangement of the limbs. For first of all is the head, and annexed to this the neck; also the breast adjoined to the neck, and the shoulders projecting from it, the belly adhering to the breast; also the organs of generation subjoined to the belly; in the last place, the thighs and feet. Nor do the limbs only keep their own course and position in all, but also the parts of the limbs. For in the head itself alone the ears occupy a fixed position, the eyes a fixed position, likewise the nostrils, the mouth also, and in the teeth and tongue. And though all these things are the same in all animals, yet there is an infinite and manifold diversity of the things formed; because those things of which I have spoken, being either more drawn out or more contracted, are comprehended by lineaments differing in various ways. What! is not that divine, that in so great a multitude of living creatures each animal is most excellent in its own class and species?—so that if any part should be taken from one to another, the necessary result would be, that nothing would be more embarrassed for use, nothing more unshapely to look upon; as if you should give a prolonged neck to an elephant, or a short neck to a camel; or if you should attach feet or hair to serpents, in which the length of the body equally stretched out required nothing else, except that being marked as to their backs with spots, and supporting themselves by their smooth scales, with winding courses they should glide into slippery tracts. But in quadrupeds the same designer lengthened out the arrangement of the spine, which is drawn out from the top of the head to a greater length on the outside of the body, and pointed it into a tail, that the parts of the body which are offensive might either be covered on account of their unsightliness, or be protected on account of their tenderness, so that by its motion certain minute and injurious animals might be driven away from the body; and if you should take away this member, the animal would be imperfect and weak. But where there is reason and the hand, that is not so necessary as a covering of hair. To such an extent are all things most befittingly arranged, each in its own class, that nothing can be conceived more unbecoming than a quadruped which is naked, or a man that is covered.

[1841] Solidamenta corporis.

[1842] Retinaculis.

[1843] Visceribus.

But, however, though nakedness itself on the part of man tends in a wonderful manner to beauty, yet it was not adapted to his head; for what great deformity there would be in this, is evident from baldness. Therefore He clothed the head with hair; and because it was about to be on the top, He added it as an ornament, as it were, to the highest summit of the building. And this ornament is not collected into a circle, or rounded into the figure of a cap, lest it should be unsightly by leaving some parts bare; but it is freely poured forth in some places, and withdrawn in others, according to the comeliness of each place. Therefore, the forehead entrenched by a circumference, and the hair put forth from the temples before the ears, and the uppermost parts of these being surrounded after the manner of a crown, and all the back part of the head covered, display an appearance of wonderful comeliness. Then the nature of the beard contributes in an incredible degree to distinguish the maturity of bodies, or to the distinction of sex, or to the beauty of manliness and strength; so that it appears that the system of the whole work would not have been in agreement, if anything had been made otherwise than it is.

CHAP. VIII.—OF THE PARTS OF MAN: THE EYES AND EARS.

Now I will show the plan of the whole man, and will explain the uses and habits of the several members which are exposed to view in the body, or concealed. When, therefore, God had determined of all the animals to make man alone heavenly, and all the rest earthly, He raised him erect[1844] to the contemplation of the heaven, and made him a biped, doubtless that he might look to the same quarter from which he derives his origin; but He depressed the others to the earth, that, inasmuch as they have no expectation of immortality, being cast down with their whole body to the ground, they might be subservient to their appetite 289 and food. And thus the right reason and elevated position of man alone, and his countenance, shared with and closely resembling God his Father, bespeak his origin and Maker.[1845] His mind, nearly divine, because it has obtained the rule not only over the animals which are on the earth, but even over his own body, being situated in the highest part, the head, as in a lofty citadel, looks out upon and observes all things. He formed this its palace, not drawn out and extended, as in the case of the dumb animals, but like an orb and a globe, because all[1846] roundness belongs to a perfect plan and figure. Therefore the mind and that divine fire is covered with it,[1847] as with a vault;[1848] and when He had covered its highest top with a natural garment, He alike furnished and adorned the front part which is called the face, with the necessary services of the members.

And first, He closed the orbs of the eyes with concave apertures, from which boring[1849] Varro thought that the forehead[1850] derived its name; and He would have these to be neither less nor more than two, because no number is more perfect as to appearance than that of two: as also He made the ears two, the doubleness[1851] of which bears with it an incredible degree of beauty, both because each part is adorned with a resemblance, and that voices coming from both sides[1852] may more easily be collected. For the form itself is fashioned after a wonderful manner: because He would not have their apertures to be naked and uncovered, which would have been less becoming and less useful; since the voice might fly beyond the narrow space of simple caverns, and be scattered, did not the apertures themselves confine it, received through hollow windings and kept back from reverberation, like those small vessels, by the application of which narrow-mouthed vessels are accustomed to be filled.

[1844] Rigidum.

[1845] [An amusing persistency in the enforcement of this idea.]

[1846] Omnis. Others read “orbis.”

[1847] i.e., the head.

[1848] Cœlo. Some believed that the soul was of fire.

[1849] Foratu, “the process of boring;” foramen, “the aperture thus made.”

[1850] Frontem.

[1851] Duplicitas.

[1852] Altrinsecus.

These ears, then, which have their name from the drinking[1853] in of voices, from which Virgil says,[1854]

> "And with these ears I drank in his voice;"

or because the Greeks call the voice itself αὐδῆν, from hearing,—the ears (*aures*) were named as though *audes* by the change of a letter,—God would not form of soft skins, which, hanging down and flaccid, might take away beauty; nor of hard and solid bones, lest, being stiff and immoveable, they should be inconvenient for use. But He designed that which might be between these, that a softer cartilage might bind them, and that they might have at once a befitting and flexible firmness. In these the office of bearing only is placed, as that of seeing is in the eyes, the acuteness of which is especially inexplicable and wonderful; for He covered their orbs, presenting the similitude of gems in that part with which they had to see, with transparent membranes, that the images of objects placed opposite them, being refracted[1855] as in a mirror, might penetrate to the innermost perception. Through these membranes, therefore, that faculty which is called the mind sees those things which are without; lest you should happen to think that we see either by the striking[1856] of the images, as the philosophers discuss, since the office of seeing ought to be in that which sees, not in that which is seen; or in the tension of the air together with the eyesight; or in the outpouring of the rays: since, if it were so, we should see the ray towards which we turn with our eyes, until the air, being extended together with the eyesight, or the rays being poured out, should arrive at the object which was to be seen.

But since we see at the same moment of time, and for the most part, while engaged on other business, we nevertheless behold all things which are placed opposite to us, it is more true and evident that it is the mind which, through the eyes, sees those things which are placed opposite to it, as though through windows covered with pellucid crystal or transparent stone;[1857] and therefore the mind and inclination are often known from the eyes. For the refutation of which Lucretius[1858] employed a very senseless argument. For if the mind, he says, sees through the eye, it would see better if the eyes were torn out and dug up, inasmuch as doors being torn up together with the door-posts let in more light than if they were covered. Truly his eyes, or rather those of Epicurus who taught him, ought to have been dug out, that they might not see, that the torn-out orbs, and the burst fibres of the eyes, and the blood flowing through the veins, and the flesh increasing from wounds, and the scars drawn over at last can admit no light; unless by chance he would have it that eyes are produced resembling ears, so that we should see not so much with eyes as with apertures, than which there can be nothing more unsightly or more useless. For how little should we be able to see, if from the innermost recesses of the head the mind should pay attention through slight fissures of caverns; as, if any one should wish to look through a stalk of hemlock, he 29 would see no more than the capability of the stalk itself admitted! For sight, therefore, it was rather needful that the members should be collected together into an orb, that the sight might be spread in breadth and the parts which adjoined them in the front of the face, that they might freely behold all things. Therefore the unspeakable power of the divine providence made two orbs most resembling each other, and so bound them together that they might be able not only to be altogether turned, but to be moved and directed with moderation.[1859] And He willed that the orbs themselves should be full of a pure and clear moisture, in the middle part of which sparks of lights might be kept shut up, which we call the pupils, in which, being pure and delicate, are contained the faculty and method of seeing. The mind therefore directs itself through these orbs that it may see, and the sight of both the eyes is mingled and joined together in a wonderful manner.

[1853] Hauriendis, from which "aures" is said to be formed.

[1854] *Æneid*, iv. 359. [The English verb *bother* (= both ear) is an amusing comment on the adaptation of ears to unwelcome voices.]

[1855] Refulgentes.

[1856] Imaginum incursione.

[1857] According to some, "talc."

[1858] iii. 368.

[1859] Cum modo: "in a measured degree."

CHAP. IX.—OF THE SENSES AND THEIR POWER.

It pleases me in this place to censure the folly of those who, while they wish to show that the senses are false, collect many instances in which the eyes are deceived; and among them this also, that all things appear double to the mad and intoxicated, as though the cause of that error were obscure. For it happens on this account, because there are two eyes. But hear how it happens. The sight of the eyes consists in the exertion of the soul. Therefore, since the mind, as has been above said, uses the eyes as windows, this happens not only to those who are intoxicated or mad, but even to those who are of sound mind, and sober. For if you place any object too near, it will appear double, for there is a certain interval and space in which the sight of the eyes meets together. Likewise, if you call the soul back as if to reflection, and relax the exertion of the mind, then the sight of each eye is drawn asunder, and they each begin to see separately.

If you, again, exert the mind and direct the eyesight, whatever appeared double unites into one. What wonder, therefore, if the mind, impaired by poison and the powerful influence of wine, cannot direct itself to seeing, as the feet cannot to walking when they are weak through the numbness of the sinews, or if the force of madness raging against the brain disunites the agreement of the eyes? Which is so true, that in the case of one-eyed[1860] men, if they become either mad or intoxicated, it can by no means happen that they see any object double. Wherefore, if the reason is evident why the eyes are deceived, it is clear that the senses are not false: for they either are not deceived if they are pure and sound; or if they are deceived, yet the mind is not deceived which recognises their error.

[1860] Luscis.

CHAP. X.—OF THE OUTER LIMBS OF MAN, AND THEIR USE.

But let us return to the works of God. That the eyes, therefore, might be better protected from injury, He concealed them with the coverings of the eyelashes,[1861] from which Varro thinks that the eyes[1862] derived their name. For even the eyelids themselves, in which there is the power of rapid motion, and to which throbbing[1863] gives their name, being protected by hairs standing in order, afford a most becoming fence to the eyes; the continual motion of which, meeting with incomprehensible rapidity, does not impede the course of the sight, and relieves the eyes.[1864] For the pupil—that is, the transparent membrane—which ought not to be drained and to become dry, unless it is cleansed by continual moisture so that it shines clearly, loses its power.[1865] Why should I speak of the summits of the eyebrows themselves, furnished with short hair? Do they not, as it were by mounds, both afford protection to the eyes, so that nothing may fall into them from above,[1866] and at the same time ornament? And the nose, arising from the confines of these, and stretched out, as it were, with an equal ridge, at once serves to separate and to protect the two eyes. Below also, a not unbecoming swelling of the cheeks, gently rising after the similitude of hills, makes the eyes safer on every side; and it has been provided by the great Artificer, that if there shall happen to be a more violent blow, it may be repelled by the projecting parts. But the upper part of the nose as far as the middle has been made solid; but the lower part has been made with a softened cartilage annexed to it, that it may be pliant[1867] to the use of the fingers. Moreover, in this, though a single member, three offices are placed: one, that of drawing the breath; the second, that of smelling; the third, that the secretions of the brain may escape through its caverns. And in how wonderful, how divine a manner did God contrive these also, so that the very cavity of the nose should not deform the beauty of the face: which would certainly have been the case if one single aperture only were open. But He enclosed and divided that, as though by a wall drawn through the middle, and made it most beautiful by the very circumstance of its being double.[1868] From which we understand of how much weight the twofold number, made firm by one simple connection, is to the perfection of things.

[1861] Ciliorum. The word properly denotes the edge of the eyelid, in which the eyelash is fixed; said to be derived from "cilleo," to move.

[1862] Oculi, as though derived from "occulere," to conceal.

[1863] Palpitatio. Hence "palpebræ," the eyelids.

[1864] Reficit obtutum.

[1865] Obsolescit.

[1866] Xenophon, *Memorabilia*, i. 4.]

[1867] Tractabilis.

[1868] Ipsa duplicitate.

For though the body is one, yet the whole could not be made up of single members, unless it were that there should be parts on the right hand or on the left. Therefore, as the two feet and also hands not only avail to some utility and practice either of walking or of doing something, but also bestow an admirable character and comeliness; so in the head, which is, as it were, the crown of the divine work, the hearing has been divided by the great Artificer into two ears, and the sight into two eyes, and the smelling into two nostrils, because the brain, in which is contained the system of the sensation, although it is one, yet is divided into two parts by the intervening membrane. But the heart also, which appears to be the abode of wisdom, although it is one, yet has two recesses within, in which are contained the living fountains of blood, divided by an intervening barrier: that as in the world itself the chief control, being twofold from simple matter, or simple from a twofold matter, governs and keeps together the whole; so in the body, all the parts, being constructed of two, might present an inseparable unity. Also how useful and how becoming is the appearance and the opening of the mouth transversely cannot be expressed; the use of which consists in two offices, that of taking food and speaking.

The tongue enclosed within, which by its motions divides the voice into words, and is the interpreter of the mind, cannot, however, by itself alone fulfil the office of speaking, unless it strikes its edge against the palate, unless aided by striking against the teeth or by the compression of the lips. The teeth, however, contribute more to speaking: for infants do not begin to speak before they have teeth; and old men, when they have lost their teeth, so lisp that they appear to have returned afresh to infancy. But these things relate to man alone, or to birds, in which the tongue, being pointed and vibrating with fixed motions, expresses innumerable inflexions of songs and various kinds of sounds. It has, moreover, another office also, which it exercises in all, and this alone in the dumb animals, that it collects the food when bruised and ground by the teeth, and by its force presses it down when collected into balls, and transmits it to the belly. Accordingly, Varro thinks that the name of tongue was given to it from binding[1869] the food. It also assists the beasts in drinking: for with the tongue stretched out and hollowed they draw water; and when they have taken it in the hollow[1870] of the tongue, lest by slowness and delay it should flow away, they dash[1871] it against the palate with swift rapidity. This, therefore, is covered by the concave part of the palate as by a shell,[1872] and God has surrounded it with the enclosure of the teeth as with a wall.

[1869] Lingua, as though from "ligando."

[1870] Linguæ sinu.

[1871] Complodunt.

[1872] Testudine.

But He has adorned the teeth themselves, which are arranged in order in a wonderful manner, lest, being bare and exposed,[1873] they should be a terror rather than an ornament, with soft gums, which are so named from producing teeth, and then with the coverings of the lips; and the hardness of the teeth, as in a millstone, is greater and rougher than in the other bones, that they might be sufficient for bruising the food and pasture. But how befittingly has He divided[1874] the lips themselves, which as it were before were united! the upper of which, under the very middle of the nostrils, He has marked with a kind of slight cavity, as with a valley: He has gracefully spread out[1875] the lower for the sake of beauty. For, as far as relates to the receiving of flavour, he is deceived, whoever he is, who thinks that this sense resides in the palate; for it is the tongue by which flavours are perceived, and not the whole of it: for the parts of it which are more tender on either side, draw in the flavour with the most delicate perceptions. And though nothing is diminished from that which is eaten or drunk, yet the flavour in an indescribable manner penetrates to the sense, in the same way in which the taking of the smell detracts nothing from any material.

And how beautiful the other parts are can scarcely be expressed. The chin, gently drawn down from the cheeks, and the lower part of it so closed that the lightly imprinted division appears to mark its extreme point: the neck stiff and well rounded: the shoulders let down as though by gentle ridges from the neck: the fore-arms[1876] powerful, and braced[1877] by sinews for firmness: the great strength of the upper-arms[1878] standing out with remarkable muscles: the useful and becoming bending of the elbows. What shall I say of the hands, the ministers of reason and wisdom? Which the most skilful Creator made with a flat and moderately concave bend, that if anything was to be held, it might conveniently rest upon them, and terminated them in the fingers; in which it is difficult to explain whether the appearance or the usefulness is greater. For the perfection and completeness of their number, and the comeliness of their order and gradation, and the flexible bending of the equal joints, and the round form of the nails, comprising and strengthening the tips of the fingers with concave coverings, lest the softness of the flesh should yield in holding any object, afford great adornment. But this is convenient for use, in wonderful ways, that one separated from the rest rises together with the hand itself, and is enlarged[1879] in a different direction, which, offering itself as though to meet the others, possesses all the power of holding and doing either alone, or in a special manner, as the guide and director of them all; from which also it received the name of thumb,[1880] because it prevails among the others by force and power. It has two joints standing out, not as the others, three; but one is annexed by flesh to the hand for the sake of beauty: for if it had been with three joints, and itself separate, the foul and unbecoming appearance would have deprived the hand of all grace.

[1873] Restricti.

[1874] Intercidit.

[1875] Foras molliter explicavit.

[1876] Brachia. The fore-arms, from the hand to the elbow.

[1877] Substricta.

[1878] Lacerti, The arm from the elbow to the shoulder.

[1879] Maturius funditur.

Again, the breadth of the breast, being elevated, and exposed to the eyes, displays a wonderful dignity of its condition; of which this is the cause, that God appears to have made man only, as it were, reclining with his face upward: for scarcely any other animal is able to lie upon its back. But He appears to have formed the dumb animals as though lying on one side, and to have pressed them to the earth. For this reason He gave them a narrow breast, and removed from sight, and prostrate[1881] towards the earth. But He made that of man open and erect, because, being full of reason given from heaven, it was not befitting that it should be humble or unbecoming. The nipples also gently rising, and crowned with darker and small orbs, add something of beauty; being given to females for the nourishment of their young, to males for grace only, that the breast might not appear misshapen, and, as it were, mutilated. Below this is placed the fiat surface of the belly, about the middle of which the navel distinguishes by a not unbecoming mark, being made for this purpose, that through it the young, while it is in the womb, may be nourished.

[1880] i.e., pollex, as though from “polleo,” to prevail.

[1881] Abjectum.

CHAP. XI.—OF THE INTESTINES IN MAN, AND THEIR USE.

It necessarily follows that I should begin to speak of the inward parts also, to which has been assigned not beauty, because they are concealed from view, but incredible utility, since it was necessary that this earthly body should be nourished with some moisture from food and drink, as the earth itself is by showers and frosts. The most provident Artificer placed in the middle of it a receptacle for articles of food, by means of which, when digested and liquefied, it might distribute the vital juices to all the members. But since man is composed of body and soul, that receptacle of which I have spoken above affords nourishment only to the body; to the soul, in truth, He has given another abode. For He has made a kind of intestines soft and thin,[1882] which we call the lungs, into which the breath might pass by an alternate interchange;[1883] and He did not form this after the fashion of the uterus, lest the breath should all at once be poured forth, or at once inflate it. And on this account He did not make it a full intestine,[1884] but capable of being inflated, and admitting the air, so that it might gradually receive the breath; while the vital air is spread through that thinness, and might again gradually give it back, while it spreads itself forth from it: for the very alternation of blowing and breathing,[1885] and the process of respiration, support life in the body.

Since, therefore, there are in man two receptacles,—one of the air which nourishes the soul,[1886] the other of the food which nourishes the body,—there must be two tubes[1887] through the neck for food, and for breath, the upper of which leads from the mouth to the belly, the lower from the nostrils to the lungs. And the plan and nature of these are different: for the passage which is from the mouth has been made soft, and which when closed always adheres[1888] to itself, as the month itself; since drink and food, being corporeal, make for themselves a space for passage, by moving aside and opening the gullet. The breath, on the other hand, which is incorporeal and thin, because it was unable to make for itself a space, has received an open way, which is called the windpipe. This is composed of flexible and soft bones, as though of rings fitted together after the manner of a hemlock stalk,[1889] and adhering together; and this passage is always open. For the breath can have no cessation in passing; because it, which is always passing to and fro, is checked as by a kind of obstacle through means of a portion of a member usefully sent down from the brain, and which is called the uvula, lest, drawn by pestilential air, it should come with impetuosity and spoil the slightness[1890] of its abode, or bring the whole violence of the injury upon the inner receptacles. And on this account also the nostrils are slightly open, which are therefore so named, because either smell or breath does not cease to flow[1891] through these, which are, 293 as it were, the doors of this tube. Yet this breathing-tube lies open[1892] not only to the nostrils, but also to the mouth in the extreme regions of the palate, where the risings of[1893] the jaws, looking towards the uvula, begin to raise themselves into a swelling. And the reason of this arrangement is not obscure: for we should not have the power of speaking if the windpipe were open to the nostrils only, as the path of the gullet is to the mouth only; nor could the breath proceeding from it cause the voice, without the service of the tongue.

[1882] Rarum, i.e., loose in texture.

[1883] Reciprocâ vicissitudine.

[1884] Ne plenum quidem. Some editions omit “ne,” but it seems to be required by the sense; the lungs not being compact and solid, as the liver, but of a slighter substance.

[1885] Flandi et spirandi. The former word denotes the process of sending forth, the latter of inhaling, the air.

[1886] Animam, the vital principle, as differing from the rational.

[1887] Fistulas.

[1888] Cohæreat sibi.

[1889] In cicutæ modum.

Therefore the divine skill opened a way for the voice from that breathing-tube, so that the tongue might be able to discharge its office, and by its strokes divide into words the even[1894] course of the voice itself. And this passage, if by any means it is intercepted, must necessarily cause dumbness. For he is assuredly mistaken, whoever thinks that there is any other cause why men are dumb. For they are not tongue-tied, as is commonly believed; but they pour forth that vocal breath through the nostrils, as though bellowing,[1895] because there is either no passage at all for the voice to the mouth, or it is not so open as to be able to send forth the full voice. And this generally comes to pass by nature; sometimes also it happens by accident that this entrance is blocked up and does not transmit the voice to the tongue, and thus makes those who can speak dumb. And when this happens, the hearing also must necessarily be blocked up; so that because it cannot emit the voice, it is also incapable of admitting it. Therefore this passage has been opened for the purpose of speaking. It also affords this advantage, that in frequenting the bath,[1896] because the nostrils are not able to endure the heat, the hot air is taken in by the mouth; also, if phlegm contracted by cold shall have happened to stop up the breathing pores of the nostrils, we may be able to draw the air through the mouth, lest, if the passage[1897] should be obstructed, the breath should be stifled. But the food being received into the stomach, and mixed with the moisture of the drink, when it has now been digested by the heat, its juice, being in an indescribable manner diffused through the limbs, bedews and invigorates the whole body.

[1890] Teneritudinem domicilii.

[1891] Nare; hence “nares,” the nostrils.

[1892] Interpatet.

[1893] Colles faucium. Others read “toles,” i.e., the tonsils.

[1894] Inoffensum tenorem, i.e. without obstruction, not striking against any object—smooth.

[1895] Quasi mugiens.

[1896] In lavacris celebrandis.

[1897] Obstructâ meandi facultate.

The manifold coils also of the intestines, and their length rolled together on themselves, and yet fastened with one band, are a wonderful work of God. For when the stomach has sent forth from itself the food softened, it is gradually thrust forth through those windings of the intestines, so that whatever of the moisture by which the body is nourished is in them, is divided to all the members. And yet, lest in any place it should happen to adhere and remain fixed, which might have taken place on account of the turnings of the coils,[1898] which often turn back to themselves, and which could not have happened without injury, He has spread over[1899] these from within a thicker juice, that the secretions of the belly might more easily work their way through the slippery substance to their outlets. It is also a most skilful arrangement, that the bladder, which birds do not use, though it is separated from the intestines, and has no tube by which it may draw the urine from them, is nevertheless filled and distended with moisture. And it is not difficult to see how this comes to pass. For the parts of the intestines which receive the food and drink from the belly are more open than the other coils, and much more delicate. These entwine themselves around and encompass the bladder; and when the meat and the drink have arrived at these parts in a mixed state, the excrement becomes more solid, and passes through, but all the moisture is strained through those tender parts,[1900] and the bladder, the membrane of which is equally fine and delicate, absorbs and collects it, so as to send it forth where nature has opened an outlet.

[1898] Voluminum flexiones.

[1899] Oblevit ea intrinsecus crassiore succo.

[1900] Per illam teneritudinem.

CHAP. XII.—DE UTERO, ET CONCEPTIONE ATQUE SEXIBUS.[1901]

De utero quoque et conceptione, quoniam de internis loquimur, dici necesse est, ne quid præterisse videamur; quæ quamquam in operto latent, sensum tamen atque intelligentiam latere non possunt. Vena in maribus, quæ seminium continet, duplex est, paulo interior, quam illud humoris obscœni receptaculum. Sicut enim renes duo sunt, itemque testes, ita et venæ seminales duæ, in una tamen compage cohærentes; quod videmus in corporibus animalium, cum interfecta[1902] patefiunt. Sed illa dexterior masculinum continet semen, sinisterior fœmininum; et omnino in toto corpore pars dextra masculina est, sinistra veto fœminina. Ipsum semen quidam putant ex medullis tantum, quidam ex omni corpore ad venam genitalem confluere, ibique concrescere. Sed hoc, humana mens, quomodo fiat, non potest comprehendere. Item in fœminis uterus in duas se dividit partes, quæ in diversum diffussæ ac reflexæ, circumplicantur, sicut arietis cornua. Quæ pars in 294 dextram retorquetur, masculina est; quæ in sinistram, fœminina.

Conceptum igitur Varro et Aristoteles sic fieri arbitrantur. Aiunt non tantum maribus inesse semen, verum etiam fœminis, et inde plerumque matribus similes procreari; sed earum semensanguinem esse purgatum, quod si recte cum virili mixture sit, utraque concreta et simul co-agulata informari: et primum quidem cor hominis effingi, quod in eo sit et vita omnis et sapientia; denique totum opus quadragesimo die consummari. Ex abortionibus hæc fortasse collecta sunt. In avium tamen fœtibus primurn oculos fingi dubium non est, quod in ovis sæpe deprehendimus. Unde fieri non posse arbitror quin fictio a capite sumat exordium.

Similitudines autem in corporibus filiorum sic fieri putant. Cum semina inter se permixta coalescunt, si virile superaverit, patri similem provenire, seu marem, seu fœminam; si muliebre prævaluerit, progeniem cujusque sexus ad imaginem respondere maternam. Id autem prævalet e duobus, quod fuerit uberius; alterum enim quodammodo amplectitur et includit: hinc plerumque fled, ut unius tantum lineamenta prætendat. Si vero æqua fuerit ex pari semente permixtio, figuras quoque misceri, ut soboles illa communis aut neutrum referre videatur, quia totum ex altero non habet; aut utrumque, quia partem de singulis mutuata est. Nam in cor-poribus animalium videmus aut confundi parentum colores, ac fieri tertium neutri generantium simile; aut utriusque sic exprimi, ut discoloribus membris per omne corpus concors mixtura varietur. Dispares quoque naturæ hoc modo fieri putantur. Cum forte in lævam uteri partem masculinæ stirpis semen inciderit, marem quidem gigni opinatio est; sed quia sit in fœminina parte conceptus, aliquid in se habere fœmineum, supra quam decus virile patiatur; vel formam insignem, vel nimium candorem, vel corporis levitatem, vel artus delicatos, vel staturam brevem, vel vocem gracilem, vel animum imbecillum, vel ex his plura. Item, si partem in dextram semen fœminini sexus influxerit, fœminam quidem procreari; sed quoniam in masculina parte concepta sit, habere in se aliquid virilita-tis, ultra quam sexus; ratio permittat; aut valida membra, aut immoderatam Iongitudinem, aut fuscum colorem, aut hispidam faciem, aut vulture indecorum, aut vocem robustam, aut animum audacem, aut ex his plura.

[1901] IT HAS BEEN JUDGED ADVISABLE NOT TO TRANSLATE THIS AND THE FIRST PART OF THE NEXT CHAPTER.

[1902] Alii legunt “intersecta.”

Si vero masculinum in dexteram, fœmininum in sinistram pervenerit, utrosque fœtus recte provenire; ut et fœminis per omnia naturæ suæ decus constet, et maribus tam mente, quam corpore robur virile servetur. Istud vero ipsum quam mirabile institutum Dei, quod ad conservationem generum singulorum, duos sexus maris ac fœminæ machinatus est; quibus inter se per voluptatis illecebras copulatis, successiva soboles pareretur, ne omne genus viventium conditio mortalitatis extingueret. Sed plus roboris maribus attributum est, quo facilius ad patientiam jugi maritalis fœminæ cogerentur. Vir itaque nominatus est, quod major in eo vis est, quire in fœmina; et hinc virtus nomen accepit. Item mulier (ut Varro interpretatur) a mollitie, immutata et detracta littera, velut mollier; cui suscepto fœtu, cum partus appropinquare jam cœpit, turgescentes mammæ dulcibus succis distenduntur, et ad nutrimenta nascentis fontibus lacteis fœcundum pectus exuberat. Nec enim decebat aliud quam ut sapiens animal a corde alimoniam duceret. Idque ipsum solertissime comparatum est, ut candens ac pinguis humor teneritudinem novi corporis irrigaret, donec ad capiendos fortiores cibos, et dentibus instruatur, et viribus roboretur. Sed redeamus ad propositum, ut cæ tera, quæ supersunt, breviter explicemus.

CHAP. XIII.—OF THE LOWER MEMBERS.

Poteram nunc ego ipsorum quoque genitalium membrorum mirificam rationem tibi exponere, nisi me pudor ab hujusmodi sermone revocaret: itaque a nobis indumento verecundiæ, quæ sunt pudenda velentur. Quod ad hanc rem attinet, queri satis est, homines impios ac profanos summum nefas admittere, qui divinum et admirabile Dei opus, ad propagandam successionem inexcogitabili ratione provisum et effectum, vel ad turpissimos quæ stus, vel ad obscœnæ libidinis pudenda opera convertunt, ut jam nihil aliud ex re sanctissima petant, quam inanem et sterilem voluptatem.

How is it with respect to the other parts of the body? Are they without order and beauty? The flesh rounded off into the *nates*, how adapted to the office of sitting! and this also more firm than in the other limbs, lest by the pressure of the bulk of the body it should give way to the bones. Also the length of the thighs drawn out, and strengthened by broader muscles, in order that it might more easily sustain the weight of the body; and as this is gradually contracted, it is bounded[1903] by the knees, the comely joints[1904] of which supply a bend which is most adapted for walking and sitting. Also the legs not drawn out in an equal manner, lest an unbecoming figure should deform the feet; but they are at once strengthened and adorned by well-turned[1905] calves gently standing out and gradually diminishing.

But in the soles of the feet there is the same plan as in the hands, but yet very different: for since these are, as it were, the foundations of the whole body,[1906] the admirable Artificer 295 has not made them of a round appearance, lest man should be unable to stand, or should need other feet for standing, as is the case with quadrupeds; but He has formed them of a longer and more extended shape, that they might make the body firm by their flatness,[1907] from which circumstance their name was given to them. The toes are of the same number with the fingers, for the sake of appearance rather than utility; and on this account they are both joined together, and short, and put together by gradations; and that which is the greatest of these, since it was not befitting that it should be separated from the others, as in the hand, has been so arranged in order, that it appears to differ from the others in magnitude and the small space which intervenes. This beautiful union[1908] of them strengthens the pressure of the feet with no slight aid; for we cannot be excited to running, unless, our toes being pressed against the ground, and resting upon the soil, we take an impetus and a spring. I appear to have explained all things of which the plan is capable of being understood. I now come to those things which are either doubtful or obscure.

[1903] Genua determinant.

[1904] Nodi.

[1905] Teretes.

[1906] Corporis. Other editions have “operis,” i.e., of the whole work.

[1907] Planitie, hence “planta.”

[1908] Germanitas, “a brotherhood, or close connection.”

CHAP. XIV.—OF THE UNKNOWN PURPOSE OF SOME OF THE INTESTINES.

It is evident that there are many things in the body, the force and purpose of which no one can perceive but He who made them. Can any one suppose that he is able to relate what is the advantage, and what the effect, of that slight transparent membrane by which the stomach is netted over and covered? What the twofold resemblance of the kidneys? which Varro says are so named because streams of foul moisture arise from these; which is far from being the case, because, rising on either side of the spine, they are united, and are separated from the intestines. What is the use of the spleen? What of the liver? Organs which appear as it were to be made up[1909] of disordered blood. What of the very bitter moisture of the gall? What of the heart? unless we shall happen to think that they ought to be believed, who think that the affection of anger is placed in the gall, that of fear in the heart, of joy in the spleen. But they will have it that the office of the liver is, by its embrace and heat, to digest the food in the stomach; some think that the desires of the amorous passions are contained in the liver.

First of all, the acuteness of the human sense is unable to perceive these things, because their offices lie concealed; nor, when laid open, do they show their uses. For, if it were so, perhaps the more gentle animals would either have no gall at all, or less than the wild beasts; the more timid ones would have more heart, the more lustful would have more liver, the more playful more spleen. As, therefore, we perceive that we hear with our ears, that we see with our eyes, that we smell with our nostrils; so assuredly we should perceive that we are angry with the gall, that we desire with the liver, that we rejoice with the spleen. Since, therefore, we do not at all perceive from what part those affections come, it is possible that they may come from another source, and that those organs may have a different effect to that which we suppose. We cannot prove, however, that they who discuss these things speak falsely. But I think that all things which relate to the motions of the mind and soul, are of so obscure and profound a nature, that it is beyond the power of man to see through them clearly. This, however, ought to be sure and undoubted, that so many objects and so many organs have one and the same office—to retain the soul in the body. But what office is particularly assigned to each, who can know, except the Designer, to whom alone His own work is known?

[1909] Concreta esse. [See p. 180, note 1, supra.]

CHAP. XV.—OF THE VOICE.

But what account can we give of the voice? Grammarians, indeed, and philosophers, define the voice to be air struck by the breath; from which words[1910] derive their name: which is plainly false. For the voice is not produced outside of the mouth, but within, and therefore that opinion is more probable, that the breath, being compressed, when it has struck against the obstacle presented by the throat, forces out the sound of the voice: as when we send down the breath into an open hemlock stalk, having applied it to the lips, and the breath, reverberating from the hollow of the stalk, and rolled back from the bottom, while it returns[1911] to that descending through meeting with itself, striving for an outlet, produces a sound; and the wind, rebounding by itself, is animated into vocal breath. Now, whether this is true, God, who is the designer, may see. For the voice appears to arise not from the mouth, but from the innermost breast. In fine, even when the mouth is closed, a sound such as is possible is emitted from the nostrils. Moreover, also, the voice is not affected by that greatest breath with which we gasp, but with a light and not compressed breath, as often as we wish. It has not therefore been comprehended in what manner it takes place, or what it is altogether. And do not imagine that I am now falling into the opinion of the 296
Academy, for all things are not incomprehensible. For as it must be confessed that many things are unknown, since God has willed that they should exceed the understanding of man; so, however, it must be acknowledged that there are many which may both be perceived by the senses and comprehended by the reason. But we shall devote an entire treatise to the refutation of the philosophers. Let us therefore finish the course over which we are now running.

[1910] Verba: as though derived from "verbero," to strike.

[1911] Dum ad descendentem occursu suo redit. Others read, "Dum descendentem reddit."

CHAP. XVI.—OF THE MIND AND ITS SEAT.

That the nature of the mind is also incomprehensible, who can be ignorant, but he who is altogether destitute of mind, since it is not known in what place the mind is situated, or of what nature it is? Therefore various things have been discussed by philosophers concerning its nature and place. But I will not conceal what my own sentiments are: not that I should affirm that it is so—for in a doubtful matter it is the part of a foolish person to do this; but that when I have set forth the difficulty of the matter, you may understand how great is the magnitude off the divine works. Some would have it, that the seat of the mind is in the breast. But if this is so, how wonderful is it, that a faculty which is situated in an obscure and dark habitation should be employed in so great a light of reason and intelligence; then that the senses from every part of the body come together to it, so that it appears to be present in any quarter of the limbs! Others have said that its seat is in the brain and, indeed, they have used probable arguments, saying that it was doubtless befitting that that which had the government of the whole body should especially have its abode in the highest place, as though in the citadel of the body; and that nothing should be in a more elevated position than that which governs the whole by reason, just as the Lord Himself, and Ruler of the universe, is in the highest place. Then they say, that the organs which are the ministers of each sense, that is, of hearing, and seeing, and smelling, are situated in the head, and that the channels of all these lead not to the breast, but to the brain: otherwise we must be more slow in the exercise of our senses, until the power of sensation by a long course should descend through the neck even to the breast. These, in truth, do not greatly err, or perchance not at all. For the mind, which exercises control over the body, appears to be placed in the highest part, the head, as God is in heaven; but when it is engaged in any reflection, it appears to pass to the breast, and, as it were, to withdraw to some secret recess, that it may elicit and draw forth counsel, as it were, from a hidden treasury. And therefore, when we are intent upon reflection, and when the mind, being occupied, has withdrawn itself to the inner depth,[1912] we are accustomed neither to hear the things which sound about us, nor to see the things which stand in our way. But whether this is the case, it is assuredly a matter of admiration how this takes place, since there is no passage from the brain to the breast. But if it is not so, nevertheless it is no less a matter of admiration that, by some divine plan or other, it is caused that it appears to be so. Can any fail to admire that that living and heavenly faculty which is called the mind or the soul, is of such volubility[1913] that it does not rest even then when it is asleep; of such rapidity, that it surveys the whole heaven at one moment of time; and, if it wills, flies over seas, traverses lands and cities,—in short, places in its own sight all things which it pleases, however far and widely they are removed?

[1912] In altum se abdiderit. [An interesting "evolution from self-consciousness," not altogether to be despised. In connection with the tripartite nature of man (of which see vol. iii. p. 474), we may well inquire as to the seat of the ψυχῆ and the πνεῦμα, severally, on this hint.]

[1913] Mobilitatis.

And does any one wonder if the divine mind of God, being extended[1914] through all parts of the universe, runs to and fro, and rules all things, governs all things, being everywhere present, everywhere diffused; when the strength and power of the human mind, though enclosed within a mortal body, is so great, that it can in no way be restrained even by the barriers of this heavy and slothful body, to which it is bound, from bestowing upon itself, in its impatience of rest, the power of wandering without restraint? Whether, therefore, the mind has its dwelling in the head or in the breast, can any one comprehend what power of reason effects, that that incomprehensible faculty either remains fixed in the marrow of the brain, or in that blood divided into two parts[1915] which is enclosed in the heart; and not infer from this very circumstance how great is the power of God, because the soul does not see itself, or of what nature or where it is; and if it did see, yet it would not be able to perceive in what manner an incorporeal substance is united with one which is corporeal? Or if the mind has no fixed locality, but runs here and there scattered through the whole body,—which is possible, and was asserted by Xenocrates, the disciple of Plato,—then, inasmuch as intelligence is present in every part of the body, it cannot be understood what that mind is, or what its qualities are, since its nature is so subtle and refined, that, though infused into solid organs by a living and, as it were, ardent perception, it is mingled with all the members.

But take care that you never think it probable, as Aristoxenus said, that the mind has no existence, but that the power of perception exists from the constitution of the body and the construction of the organs, as harmony does in the case of the lyre. For musicians call the stretching and sounding of the strings to entire strains, without any striking of notes in agreement with them, harmony. They will have it, therefore, that the soul in man exists in a manner like that by which harmonious modulation exists on the lyre; namely, that the firm uniting of the separate parts of the body and the vigour of all the limbs agreeing together, makes that perceptible motion, and adjusts[1916] the mind, as well-stretched things produce harmonious sound. And as, in the lyre, when anything has been interrupted or relaxed, the whole method of the strain is disturbed and destroyed; so in the body, when any part of the limbs receives an injury, the whole are weakened, and all being corrupted and thrown into confusion, the power of perception is destroyed: and this is called death. But he, if he had possessed any mind, would never have transferred harmony from the lyre to man. For the lyre cannot of its own accord send forth a sound, so that there can be in this any comparison and resemblance to a living person; but the soul both reflects and is moved of its own accord.

[1914] Intenta discurrit. [2 Chron. xvi. 9; Zech. iv. 10.]

[1915] Bipartito.

[1916] Concinnet.

But if there were in us anything resembling harmony, it would be moved by a blow from without, as the strings of the lyre are by the hands; whereas without the handling of the artificer, and the stroke of the fingers, they lie mute and motionless. But doubtless he[1917] ought to have beaten by the hand, that he might at length observe; for his mind, badly compacted from his members, was in a state of torpor.

[1917] Aristoxenus, whose opinion has been mentioned above.

CHAP. XVII.—OF THE SOUL, AND THE OPINION OF PHILOSOPHERS CONCERNING IT.

It remains to speak of the soul, although its system and nature cannot be perceived. Nor, therefore, do we fail to understand that the soul is immortal, since whatever is vigorous and is in motion by itself at all times, and cannot be seen or touched, must he eternal. But what the soul is, is not yet agreed upon by philosophers, and perhaps will never be agreed upon. For some have said that it is blood, others that it is fire, others wind, from which it has received its name of *anima*, or *animus*, because in Greek the wind is called *anemos*[1918] and yet none of these appears to have spoken anything. For if the soul appears to be extinguished when the blood is poured forth through a wound, or is exhausted by the heat of fevers, it does not therefore follow that the system of the soul is to be placed in the material of the blood; as though a question should arise as to the nature of the light which we make use of, and the answer should be given that it is oil, for when that is consumed the light is extinguished: since they are plainly different, but the one is the nourishment of the other. Therefore the soul appears to be like light, since it is not itself blood, but is nourished by the moisture of the blood, as light is by oil.

But they who have supposed it to be fire made use of this argument, that when the soul is present the body is warm, but on its departure the body grows cold. But fire is both without perception and is seen, and burns when touched. But the soul is both endowed with perception and cannot be seen, and does not burn. From which it is evident that the soul is something like God. But they who suppose that it is wind are deceived by this, because we appear to live by drawing breath from the air. Varro gives this definition: “The soul is air conceived in the mouth, warmed in the lungs, heated in the heart, diffused into the body.” These things are most plainly false. For I say that the nature of things of this kind is not so obscure, that we do not even understand what cannot be true. If any one should say to me that the heaven is of brass, or crystal, or, as Empedocles says, that it is frozen air, must I at once assent because I do not know of what material the heaven is? For as I know not this, I know that. Therefore the soul is not air conceived in the mouth, because the soul is produced much before air can be conceived in the mouth. For it is not introduced into the body after birth, as it appears to some philosophers, but immediately after conception, when the divine necessity has formed the offspring in the womb; for it so lives within the bowels of its mother, that it is increased in growth, and delights to bound with repeated beatings. In short, there must be a miscarriage if the living young within shall die. The other parts of the definition have reference to this, that during those nine months in which we were in the womb we appear to have been dead. None, therefore, of these three opinions is true. We cannot, however, say that they who held these sentiments were false to such an extent that they said nothing at all; for we live at once by the blood, and heat, and breath. But since the soul exists in the body by the union of all these, they did not express what it was in its own proper sense;[1919] for as it cannot be seen, so it cannot be expressed.

[1918] ἄνεμος.

[1919] Proprie.

CHAP. XVIII.—OF THE SOUL AND THE MIND, AND THEIR AFFECTIONS.

There follows another, and in itself an inexplicable inquiry: Whether the soul and the mind are the same, or there be one faculty by which we live, and another by which we perceive and have discernment.[1920] There are not wanting arguments on either side. For they who say that they are one faculty make use of this argument, that we cannot live without perception, nor perceive without life, and therefore that that which is incapable of separation cannot be different; but that whatever it is, it has the office of living and the method of perception. On which account two[1921] Epicurean poets speak of the mind and the soul indifferently. But they who say that they are different argue in this way: That the mind is one thing, and the soul another, may be understood from this, that the mind may be extinguished while the soul is uninjured, which is accustomed to happen in the case of the insane; also, that the soul is put to rest[1922] by death, the mind by sleep, and indeed in such a manner that it is not only ignorant of what is taking place,[1923] or where it is, but it is even deceived by the contemplation of false objects. And how this takes place cannot accurately be perceived; why it takes place can be perceived. For we can by no means rest unless the mind is kept occupied by the similitudes[1924] of visions. But the mind lies hid, oppressed with sleep, as fire buried[1925] by ashes drawn over it; but if you stir it a little it again blazes, and, as it were, wakes up.[1926] Therefore it is called away by images,[1927] until the limbs, bedewed with sleep, are invigorated; for the body while the perception is awake, although it lies motionless, yet is not at rest, because the perception burns in it, and vibrates as a flame, and keeps all the limbs bound to itself.

But when the mind is transferred from its application to the contemplation of images, then at length the whole body is resolved into rest. But the mind is transferred from dark thought, when, under the influence of darkness, it has begun to be alone with itself. While it is intent upon those things concerning which it is reflecting, sleep suddenly creeps on, and the thought itself imperceptibly turns aside to the nearest appearances:[1928] thus it begins also to see those things which it had placed before its eyes. Then it proceeds further, and finds diversions[1929] for itself, that it may not interrupt the most healthy repose of the body. For as the mind is diverted in the day by true sights, so that it does not sleep; so is it diverted in the night by false sights, so that it is not aroused. For if it perceives no images, it will follow of necessity either that it is awake, or that it is asleep in perpetual death. Therefore the system of dreaming has been given by God for the sake of sleeping; and, indeed, it has been given to all animals in common; but this especially to man, that when God gave this system on account of rest, He left to Himself the power of teaching man future events by means of the dream.[1930] For narratives often testify that there have been dreams which have had an immediate and a remarkable accomplishment,[1931] and the answers of our prophets have been after the character of a dream.[1932] On which account they are not always true, nor always false, as Virgil testified,[1933] who supposed that there were two gates for the passage of dreams. But those which are false are seen for the sake of sleeping; those which are true are sent by God, that by this revelation we may learn impending goods or evils.

[1920] [See cap. 16, p. 296, note 1, supra; also vol. ii. p. 102, note 2, this series.]

[1921] Lucretius is undoubtedly one of the poets here referred to; some think that Virgil, others that Horace, is the second.

[1922] Sopiatur.

[1923] Quid fiat. Others read "quid faciat."

[1924] Imaginibus.

[1925] Sopitus.

[1926] Evigilat.

[1927] Simulacris.

[1928] Species.

[1929] Avocamenta.

[1930] Thus Joseph and Daniel were interpreters of dreams: and the prophet Joel (ii. 28) foretells this as a mark of the last days, “Your old men shall dream dreams, your young men shall see visions.”

[1931] Quorum præsens et admirabilis fuerit eventus. [A sober view of the facts revealed in Scripture, and which, in the days of miracles, influenced so many of the noblest minds in the Church.]

[1932] Ex parte somnii constiterunt. Some editions read, “ex parte somniis constituerunt.”

[1933] *Æneid*, vi. 894.

CHAP. XIX.—OF THE SOUL, AND IT GIVEN BY GOD.

A question also may arise respecting this, whether the soul is produced from the father, or rather from the mother, or indeed from both. But I think that this judgment is to be formed as though in a doubtful matter.[1934] For nothing is true of these three opinions, because souls are produced neither from both nor from either. For a body may be produced from a body, since something is contributed from both; but a soul cannot be produced from souls, because nothing can depart from a slight and incomprehensible subject. Therefore the manner of the production of souls belongs entirely to God alone.

> "In fine, we are all sprung from a heavenly seed, all have that same Father."

as Lucretius[1935] says. For nothing but what is mortal can be generated from mortals. Nor ought he to be deemed a father who in no way perceives that he has transmitted or breathed a soul from his own; nor, if he perceives it, comprehends in his mind when or in what manner that effect is produced.

From this it is evident that souls are not given by parents, but by one and the same God and Father of all, who alone has the law and method of their birth, since He alone produces them. For the part of the earthly parent is nothing more than with a sense of pleasure to emit the moisture of the body, in which is the material of birth, or to receive it; and to this work man's power is limited,[1936] nor has he any further power. Therefore men wish for the birth of sons, because they do not themselves bring it about. Everything beyond this is the work of God,—namely, the conception itself, and the moulding of the body, and the breathing in of life, and the bringing forth in safety, and whatever afterwards contributes to the preservation of man: it is His gift that we breathe, that we live, and are vigorous. For, besides that we owe it to His bounty that we are safe in body, and that He supplies us with nourishment from various sources, He also gives to man wisdom, which no earthly father can by any means give; and therefore it often happens that foolish sons are born from wise parents, and wise sons from foolish parents, which some persons attribute to fate and the stars. But this is not now the time to discuss the subject of fate. It is sufficient to say this, that even if the stars hold together the efficacy of all things, it is nevertheless certain that all things are done by God, who both made and set in order the stars themselves. They are therefore senseless who detract this power from God, and assign it to His work.

He would have it, therefore, to be in our own power, whether we use or do not use this divine and excellent gift of God. For, having granted this, He bound man himself by the mystery[1937] of virtue, by which he might be able to gain life. For great is the power, great the reason, great the mysterious purpose of man; and if any one shall not abandon this, nor betray his fidelity and devotedness, he must be happy: he, in short, to sum up the matter in few words, must of necessity resemble God. For he is in error whosoever judges of[1938] man by his flesh. For this worthless body[1939] with which we are clothed is the receptacle of man.[1940] For man himself, can neither be touched, nor looked upon, nor grasped, because he lies hidden within this body, which is seen. And if he shall be more luxurious and delicate in this life than its nature demands, if he shall despise virtue, and give himself to the pursuit of fleshly lusts, he will fall and be pressed down to the earth; but if (as his duty is) he shall readily and constantly maintain his position, which is right for him, and he has rightly obtained,[1941]—if he shall not be enslaved to the earth, which he ought to trample upon and overcome, he will gain eternal life.

[1934] Sed ego id in eo jure ab ancipiti vindico.

[1935] ii. 991.

[1936] Et citra hoc opus homo resistit. The compound word "resistit" is used for the simple *sistit*—"stands."

[1937] Sacramento

[1938] Metitur, "measures."

[1939] Corpusculum. The diminutive appears to imply contempt.

[1940] The expression is too general, since the body as well as the soul is a true part of man's nature. [Perhaps so; but Lactantius is thinking of St. Paul's expression (Philipp. iii. 21), "the body of our *humiliation.*"]

[1941] Quem rectum rectè sortitus est. In some editions the word "recte" is omitted.

CHAP. XX.—OF HIMSELF AND THE TRUTH.

These things I have written to you, Demetrianus, for the present in few words, and perhaps with more obscurity than was befitting, in accordance with the necessity of circumstances and the time, with which you ought to be content, since you are about to receive more and better things if God shall favour us. Then, accordingly, I will exhort you with greater clearness and truth to the learning of true philosophy. For I have determined to commit to writing as many things as I shall be able, which have reference to the condition of a happy life; and that indeed against the philosophers, since they are pernicious and weighty for the disturbing of the truth. For the force of their eloquence is incredible, and their subtlety in argument and disputation may easily deceive any one; and these we will refute partly by our own weapons, but partly by weapons borrowed from their mutual wrangling, so that it may be evident that they rather introduced error than removed it.

Perhaps you may wonder that I venture to undertake so great a deed. Shall we then suffer the truth to be extinguished or crushed? I, in truth, would more willingly fail even under this burthen. For if Marcus Tullius, the unparalleled example of eloquence itself, was often vanquished by men void of learning and eloquence,—who, however, were striving for that which was true,—why should we despair that the truth itself will by its own peculiar force and clearness avail against deceitful and captious eloquence? They indeed are wont to profess themselves advocates of the truth; but who can defend that which he has not learned, or make clear to others that which he himself does not know? I seem to promise a great thing; but there is need of the favour of Heaven, that ability and time may be given us for following our purpose. But if life is to be wished for by a wise man, assuredly I should wish to live for no other reason than that I may effect something which may be worthy of life, and which may be useful to my readers, if not for eloquence, because there is in me but a slight stream of eloquence, at any rate for living, which is especially needful. And when I have accomplished this, I shall think that I have lived enough, and that I have discharged the duty of a man, if my labour shall have freed some men from errors, and have directed them to the path which leads to heaven.

GENERAL NOTE BY THE AMERICAN EDITOR.

Just here I economize a little spare room to note the cynical Gibbon’s ideas about Lactantius and his works. He quotes him freely, and recognises his Ciceronian Latinity, and even the elegance of his rhetoric, and the spirit and eloquence with which he can garnish the “dismal tale” of coming judgments, based on the Apocalypse. But then, again[1942] he speaks of him as an “obscure rhetorician,” and affects a doubt as to his sources of information, notably in doubting the conversation between Galerius and Diocletian which forced the latter to abdicate. This is before he decides to attribute the work on the *Deaths of Persecutors* to somebody else, or, rather, to quote its author ambiguously as Cæcilius. And here we may insert what he says on this subject, as follows:—

“It is certain that this…was composed and published while Licinius, sovereign of the East, still preserved the friendship of Constantine and of the Christians. Every reader of taste must perceive that the style is of a very different and inferior character to that of Lactantius; and such, indeed, is the judgment of Le Clerc[1943] and Lardner.[1944] Three arguments (from the title of the book and from the names of Donatus and Cæcilius) are produced by the advocates of Lactantius.[1945] Each of these proofs is, singly, weak and defective; *but their concurrence has great weight*. I have often fluctuated, and shall *tamely*[1946] follow the Colbert ms. in calling the author, whoever he was, *Cæcilius*.”

After this the critic adheres to this ambiguity. I have no wish to argue otherwise. Quite as important are his notes on the *Institutes*. He states the probable conjecture of *two* original editions,—the one under Diocletian, and the other under Licinius. Then he says:[1947]—

“I am *almost* convinced that Lactantius dedicated his *Institutions* to the sovereign of Gaul at a time when Galerius, Maximin, and even Licinius, persecuted the Christians; that is, between the years a.d. 306 and a.d. 311.”

On the dubious passages[1948] he remarks:[1949]—

“The first and most important of these is, indeed, wanting in twenty-eight mss., but is found in nineteen. If we weigh the comparative value of those mss., one, … in the King of

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[1942] Cap. xiv. (vol. i.) p. 452.

[1943] *Bibliothèque Ancienne et Mod.*, tom. iii. p. 438.

[1944] *Credib.*, part ii. vol. vii. p. 94.

[1945] The Père Lestocq, tom. ii. pp. 46–60.

[1946] This word is italicized by Gibbon.

[1947] Vol. ii. cap. 20.

[1948] *Inst.*, i. 1 and vii. 27.

[1949] Vol. ii. cap. 20.

France's library,[1950] may be alleged in its favour. But the passage is omitted in the correct ms. of Bologna, which the Père de Montfaucon[1951] ascribes to the sixth or seventh century. The taste of most of the editors[1952] has *felt* the genuine style of Lactantius."

Do not many indications point to the natural suggestion of a *third* original edition, issued after the conversion of Constantine? Or the questionable passages may be the interpolations of Lactantius himself.

[1950] Now (1880) a thousand years old.

[1951] *Diarium Italicum*, p. 409.

[1952] "Except Isæus," says Gibbon, who refers to the edition of our author by Dufresnoy, tom. i. p. 596.

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OF THE MANNER IN WHICH THE PERSECUTORS DIED.[1953][1954]

ADDRESSED TO DONATUS.

CHAP. I.

The Lord has heard those supplications which you, my best beloved Donatus,[1955] pour forth in His presence all the day long, and the supplications of the rest of our brethren, who by a glorious confession have obtained an everlasting crown, the reward of their faith. Behold, all the adversaries are destroyed, and tranquillity having been re-established throughout the Roman empire, the late oppressed Church arises again, and the temple of God, overthrown by the hands of the wicked, is built with more glory than before. For God has raised up princes to rescind the impious and sanguinary edicts of the tyrants and provide for the welfare of mankind; so that now the cloud of past times is dispelled, and peace and serenity gladden all hearts. And after the furious whirlwind and black tempest, the heavens are now become calm, and the wished-for light has shone forth; and now God, the hearer of prayer, by His divine aid has lifted His prostrate and afflicted servants from the ground, has brought to an end the united devices of the wicked, and wiped off the tears from the faces of those who mourned. They who insulted over the Divinity, lie low; they who cast down the holy temple, are fallen with more tremendous ruin; and the tormentors of just men have poured out their guilty souls amidst plagues inflicted by Heaven, and amidst deserved tortures. For God delayed to punish them, that, by great and marvellous examples, He might teach posterity that He alone is God, and that with fit vengeance He executes judgment on the proud, the impious, and the persecutors.[1956]

Of the end of those men I have thought good to publish a narrative, that all who are afar off, and all who shall arise hereafter, may learn how the Almighty manifested His power and sovereign greatness in rooting out and utterly destroying the enemies of His name. And this will become evident, when I relate *who* were the persecutors of the Church from the time of its first constitution, and *what* were the punishments by which the divine Judge, in His severity, took vengeance on them.

1953

[1954] [NOT "*THE* PERSECUTORS," BUT ONLY SOME OF THEM. THIS TREATISE IS, IN FACT, A MOST PRECIOUS RELIC OF ANTIQUITY, AND A STRIKING NARRATIVE OF THE EVENTS WHICH LED TO THE "CONVERSION OF THE EMPIRE," SO CALLED. ITS HISTORICAL CHARACTER IS NOTED BY GIBBON, *D. AND F.*, VOL. II. 20, N. 40.]

[1955] [See cap. 16, infra.]

[1956] [Let any one who visits Rome stand before the Arch of Constantine, and, while he looks upon it (as the mark of an epoch), let him at the same time behold the Colosseum close at hand, and there let him recall this noble chapter.]

CHAP. II.

In the latter days of the Emperor Tiberius, in the consulship of Ruberius Geminus and Fufius Geminus, and on the tenth of the kalends of April,[1957] as I find it written, Jesus Christ was crucified by the Jews.[1958] After He had risen again on the third day, He gathered together His apostles, whom fear, at the time of His being laid hold on, had put to flight; and while He sojourned with them forty days, He opened their hearts, interpreted to them the Scripture, which hitherto had been wrapped up in obscurity, ordained and fitted them for the preaching of His word and doctrine, and regulated all things concerning the institutions of the New Testament; and this having been accomplished, a cloud and whirlwind enveloped Him, and caught Him up from the sight of men unto heaven.

His apostles were at that time eleven in number, to whom were added Matthias, in the room of the traitor Judas, and afterwards Paul. Then were they dispersed throughout all the earth to preach the Gospel, as the Lord their Master had commanded them; and during twenty-five years, and until the beginning of the reign of the Emperor Nero, they occupied themselves in laying the foundations of the Church in every province and city. And while Nero reigned, the Apostle Peter came to Rome, and, through the power of God committed unto him, wrought certain miracles, and, by turning many to the true religion, built up a faithful and stedfast temple unto the Lord. When Nero heard of those things, and observed that not only in Rome, but in every other place, a great multitude revolted daily from the worship of idols, and, condemning their old ways, went over to the new religion, he, an execrable and pernicious tyrant, sprung forward to raze the heavenly temple and destroy the true faith. He it was who first persecuted the servants of God; he crucified Peter, and slew Paul:[1959] nor did he escape with impunity; for God looked on the affliction of His people; and therefore the tyrant, bereaved of authority, and precipitated from the height of empire, suddenly disappeared, and even the burial-place of that noxious wild beast was nowhere to be seen. This has led some persons of extravagant imagination to suppose that, having been conveyed to a distant region, he is still reserved alive; and to him they apply the Sibylline verses concerning

> "The fugitive, who slew his own mother, being to come from the uttermost
> boundaries of the earth;"

as if he who was the first should also be the last persecutor, and thus prove the forerunner of Antichrist! But we ought not to believe those who, affirming that the two prophets Enoch and Elias have been translated into some remote place that they might attend our Lord when He shall come to judgment,[1960] also fancy that Nero is to appear hereafter as the forerunner of the devil, when he shall come to lay waste the earth and overthrow mankind.

[1957] 23d of March.

[1958] [Elucidation, p. 322.]

[1959] [St. Peter, as a Jew, could be thus dealt with; St. Paul, as a Roman, was beheaded. See p. 120, note 7, supra.]

[1960] [Note the incredulity of Lactantius. But see vol. iv. p. 219.]

CHAP. III.

After an interval of some years from the death of Nero, there arose another tyrant no less wicked (Domitian), who, although his government was exceedingly odious, for a very long time oppressed his subjects, and reigned in security, until at length he stretched forth his impious hands against the Lord. Having been instigated by evil demons to persecute the righteous people, he was then delivered into the power of his enemies, and suffered due punishment. To be murdered in his own palace was not vengeance ample enough: the very memory of his name was erased. For although he had erected many admirable edifices, and rebuilt the Capitol, and left other distinguished marks of his magnificence, yet the senate did so persecute his name, as to leave no remains of his statues, or traces of the inscriptions put up in honour of him; and by most solemn and severe decrees it branded him, even after death, with perpetual infamy. Thus, the commands of the tyrant having been rescinded, the Church was not only restored to her former state, but she shone forth with additional splendour, and became more and more flourishing. And in the times that followed, while many well-deserving princes guided the helm of the Roman empire, the Church suffered no violent assaults from her enemies, and she extended her hands unto the east and unto the west, insomuch that now there was not any the most remote corner of the earth to which the divine religion had not penetrated, or any nation of manners so barbarous that did not, by being converted to the worship of God, become mild and gentle.[1961]

[1961] [See especially vol. iv. p. 141 for the intermediary pauses of persecutions, while yet in many places Christians “died daily.”]

CHAP. IV.

This long peace,[1962] however, was afterwards interrupted. Decius appeared in the world, an accursed wild beast, to afflict the Church,—and *who* but a bad man would persecute religion? It seems as if he had been raised to sovereign eminence, at once to rage against God, and at once to fall; for, having undertaken an expedition against the Carpi, who had then possessed themselves of Dacia and Moefia, he was suddenly surrounded by the barbarians, and slain, together with great part of his army; nor could he be honoured with the rites of sepulture, but, stripped and naked, he lay to be devoured by wild beasts and birds,[1963]—a fit end for the enemy of God.

[1962] [Most noteworthy in corroboration of the earlier Fathers.]

[1963] [Jer. xxii. 19 and xxxvi. 30.]

CHAP. V.

And presently Valerian also, in a mood alike frantic, lifted up his impious hands to assault God, and, although his time was short, shed much righteous blood. But God punished him in a new and extraordinary manner, that it might be a lesson to future ages that the adversaries of Heaven always receive the just recompense of their iniquities. He, having been made prisoner by the Persians, lost not only that power which he had exercised without moderation, but also the liberty of which be had deprived others; and he wasted the remainder of his days in the vilest condition of slavery: for Sapores, the king of the Persians, who had made him prisoner, whenever he chose to get into his carriage or to mount on horseback, commanded the Roman to stoop and present his back; then, setting his foot on the shoulders of Valerian, he said, with a smile of reproach, "*This* is true, and not what the Romans delineate on board or plaster." Valerian lived for a considerable time under the well-merited insults of his conqueror; so that the Roman name remained long the scoff and derision of the barbarians: and this also was added to the severity of his punishment, that although he had an emperor for his son, he found no one to revenge his captivity and most abject and servile state; neither indeed was he ever demanded back. Afterward, when he had finished this shameful life under so great dishonour, he was flayed, and his skin, stripped from the flesh, was dyed with vermilion, and placed in the temple of the gods of the barbarians, that the 303 remembrance of a triumph so signal might be perpetuated, and that this spectacle might always be exhibited to our ambassadors, as an admonition to the Romans, that, beholding the spoils of their captived emperor in a Persian temple, they should not place too great confidence in their own strength.

Now since God so punished the sacrilegious, is it not strange that any one should afterward have dared to do, or even to devise, aught against the majesty of the one God, who governs and supports all things?

CHAP. VI.

Aurelian might have recollected the fate of the captived emperor, yet, being of a nature outrageous and headstrong, he forgot both *his* sin and its punishment, and by deeds of cruelty irritated the divine wrath. He was not, however, permitted to accomplish what he had devised; for just as he began to give a loose to his rage, he was slain. His bloody edicts had not yet reached the more distant provinces, when he himself lay all bloody on the earth at Cænophrurium in Thrace, assassinated by his familiar friends, who had taken up groundless suspicions against him.

Examples of such a nature, and so numerous, ought to have deterred succeeding tyrants; nevertheless they were not only not dismayed, but, in their misdeeds against God, became more bold and presumptuous.

CHAP. VII.

While Diocletian, that author of ill, and deviser of misery, was ruining all things, he could not withhold his insults, not even against God. This man, by avarice partly, and partly by timid counsels, overturned the Roman empire. For he made choice of three persons to share the government with him; and thus, the empire having been quartered, armies were multiplied, and each of the four princes strove to maintain a much more considerable military force than any sole emperor had done in times past.[1964] There began to be fewer men who paid taxes than there were who received wages; so that the means of the husbandmen being exhausted by enormous impositions, the farms were abandoned, cultivated grounds became woodland, and universal dismay prevailed. Besides, the provinces were divided into minute portions, and many presidents and a multitude of inferior officers lay heavy on each territory, and almost on each city. There were also many stewards of different degrees, and deputies of presidents. Very few civil causes came before them: but there were condemnations daily, and forfeitures frequently inflicted; taxes on numberless commodities, and those not only often repeated, but perpetual, and, in exacting them, intolerable wrongs.

Whatever was laid on for the maintenance of the soldiery might have been endured; but Diocletian, through his insatiable avarice, would never allow the sums of money in his treasury to be diminished: he was constantly heaping together extraordinary aids and free gifts, that his original hoards might remain untouched and inviolable. He also, when by various extortions he had made all things exceedingly dear, attempted by an ordinance to limit their prices. Then much blood was shed for the veriest trifles; men were afraid to expose aught to sale, and the scarcity became more excessive and grievous than ever, until, in the end, the ordinance, after having proved destructive to multitudes, was from mere necessity abrogated. To this there were added a certain endless passion for building, and on that account, endless exactions from the provinces for furnishing wages to labourers and artificers, and supplying carriages and whatever else was requisite to the works which he projected. *Here* public halls, *there* a circus, *here* a mint, and *there* a workhouse for making implements of war; in one place a habitation for his empress, and in another for his daughter. Presently great part of the city was quitted, and all men removed with their wives and children, as from a town taken by enemies; and when those buildings were completed, to the destruction of whole provinces, he said, “They are not right, let them be done on another plan.” Then they were to be pulled down, or altered, to undergo perhaps a future demolition. By such folly was he continually endeavouring to equal Nicomedia with the city Rome in magnificence.

I omit mentioning how many perished on account of their possessions or wealth; for such evils were exceedingly frequent, and through their frequency appeared almost lawful.

[1964] [See p. 12, note 1, supra.]

But this was peculiar to him, that whenever he saw a field remarkably well cultivated, or a house of uncommon elegance, a false accusation and a capital punishment were straightway prepared against the proprietor; so that it seemed as if Diocletian could not be guilty of rapine without also shedding blood.

CHAP. VIII.

What was the character of his brother in empire, Maximian, called *Herculius*? Not unlike to that of Diocletian; and, indeed, to render their friendship so close and faithful as it was, there must have been in them a sameness of inclinations and purposes, a corresponding will and unanimity in judgment. Herein alone they were different, that Diocletian was more avaricious and less resolute, and that Maximian, with less avarice, had a bolder spirit, prone 304 not to good, but to evil. For while he possessed Italy, itself the chief seat of empire, and while other very opulent provinces, such as Africa and Spain, were near at hand, he took little care to preserve those treasures which he had such fair opportunities of amassing. Whenever he stood in need of more, the richest senators were presently charged, by suborned evidences, as guilty of aspiring to the empire; so that the chief luminaries of the senate were daily extinguished. And thus the treasury, delighting in blood, overflowed with ill-gotten wealth.

Add to all this the incontinency of that pestilent wretch, not only in debauching males, which is hateful and abominable, but also in the violation of the daughters of the principal men of the state; for wherever he journeyed, virgins were suddenly torn from the presence of their parents. In such enormities he placed his supreme delight, and to indulge to the utmost his lust and flagitious desires was in his judgment the felicity of his reign.

I pass over Constantius, a prince unlike the others, and worthy to have had the sole government of the empire.

CHAP. IX.

But the other Maximian (Galerius), chosen by Diocletian for his son-in-law, was worse, not only than those two princes whom our own times have experienced, but worse than all the bad princes of former days. In this wild beast there dwelt a native barbarity and a savageness foreign to Roman blood; and no wonder, for his mother was born beyond the Danube, and it was an inroad of the Carpi that obliged her to cross over and take refuge in New Dacia. The form of Galerius corresponded with his manners. Of stature tall, full of flesh, and swollen to a horrible bulk of corpulency; by his speech, gestures, and looks, he made himself a terror to all that came near him. His father-in-law, too, dreaded him excessively. The cause was this. Narseus, king of the Persians, emulating the example set him by his grandfather Sapores, assembled a great army, and aimed at becoming master of the eastern provinces of the Roman empire. Diocletian, apt to be low-spirited and timorous in every commotion, and fearing a fate like that of Valerian, would not in person encounter Narseus; but he sent Galerius by the way of Armenia, while he himself halted in the eastern provinces, and anxiously watched the event. It is a custom amongst the barbarians to take everything that belongs to them into the field. Galerius laid an ambush for them, and easily overthrew men embarrassed with the multitude of their followers and with their baggage. Having put Narseus to flight, and returned with much spoil, his own pride and Diocletian's fears were greatly increased. For after this victory he rose to such a pitch of haughtiness as to reject the appellation of Cæsar;[1965] and when he heard that appellation in letters addressed to him, he cried out, with a stern look and terrible voice, "How long am I to be *Cæsar*? "Then he began to act extravagantly, insomuch that, as if he had been a second Romulus, he wished to pass for and to be called the offspring of Mars; and that he might appear the issue of a divinity, he was willing that his mother Romula should be dishonoured with the name of adulteress. But, not to confound the chronological order of events, I delay the recital of his actions; for indeed afterwards, when Galerius got the title of emperor, his father-in-law having been divested of the imperial purple, he became altogether outrageous, and of unbounded arrogance.

While by such a conduct, and with such associates, Diocles—for *that* was the name of Diocletian before he attained sovereignty—occupied himself in subverting the commonweal, there was no evil which his crimes did not deserve: nevertheless he reigned most prosperously, as long as he forbore to defile his hands with the blood of the just; and what cause he had for persecuting them, I come now to explain.

[1965] [On which see cap. 20, infra, and preceding chapters.]

CHAP. X.

Diocletian, as being of a timorous disposition, was a searcher into futurity, and during his abode in the East he began to slay victims, that from their livers he might obtain a prognostic of events; and while he sacrificed, some attendants of his, who were Christians, stood by, and they put the *immortal sign* on their foreheads. At this the demons were chased away, and the holy rites interrupted. The soothsayers trembled, unable to investigate the wonted marks on the entrails of the victims. They frequently repeated the sacrifices, as if the former had been unpropitious; but the victims, slain from time to time, afforded no tokens for divination. At length Tages, the chief of the soothsayers,[1966] either from guess or from his own observation, said, "There are profane persons here, who obstruct the rites." Then Diocletian, in furious passion, ordered not only all who were assisting at the holy ceremonies, but also all who resided within the palace, to sacrifice, and, in case of their refusal, to be scourged. And further, by letters to the commanding officers, he enjoined that all soldiers should be forced to the like impiety, under pain of being dismissed the service. Thus far his rage proceeded; but at that season he did nothing more against the law and religion of God. 305 After an interval of some time he went to winter in Bithynia; and presently Galerius Cæsar came thither, inflamed with furious resentment, and purposing to excite the inconsiderate old man to carry on that persecution which he had begun against the Christians. I have learned that the cause of his fury was as follows.

[1966] [Nothing easier than for these to pretend such a difficulty, in order to incite the emperor to severities. They may have found it convenient to represent the sign of the cross as the source of their inability to give oracles.]

CHAP. XI.

The mother of Galerius, a woman exceedingly superstitious, was a votary of the gods of the mountains. Being of such a character, she made sacrifices almost every day, and she feasted her servants on the meat offered to idols: but the Christians of her family would not partake of those entertainments; and while she feasted with the Gentiles, they continued in fasting and prayer. On this account she conceived ill-will against the Christians, and by woman-like complaints instigated her son, no less superstitious than herself, to destroy them. So, during the whole winter, Diocletian and Galerius held councils together, at which no one else assisted; and it was the universal opinion that their conferences respected the most momentous affairs of the empire. The old man long opposed the fury of Galerius, and showed how pernicious it would be to raise disturbances throughout the world and to shed so much blood; that the Christians were wont with eagerness to meet death; and that it would be enough for him to exclude persons of that religion from the court[1967] and the army. Yet he could not restrain the madness of that obstinate man. He resolved, therefore, to take the opinion of his friends. Now this was a circumstance in the bad disposition of Diocletian, that whenever he determined to do good, he did it without advice, that the praise might be all his own; but whenever he determined to do ill, which he was sensible would be blamed, he called in many advisers, that his own fault might be imputed to other men: and therefore a few civil magistrates, and a few military commanders, were admitted to give their counsel; and the question was put to them according to priority of rank. Some, through personal ill-will towards the Christians, were of opinion that they ought to be cut off, as enemies of the gods and adversaries of the established religious ceremonies. Others thought differently, but, having understood the will of Galerius, they, either from dread of displeasing or from a desire of gratifying him, concurred in the opinion given against the Christians. Yet not even then could the emperor be prevailed upon to yield his assent. He determined above all to consult his gods; and to that end he despatched a soothsayer to inquire of Apollo at Miletus, whose answer was such as might be expected from an enemy of the divine religion. So Diocletian was drawn over from his purpose. But although he could struggle no longer against his friends, and against Cæsar and Apollo, yet still he attempted to observe such moderation as to command the business to be carried through without bloodshed; whereas Galerius would have had all persons burnt alive who refused to sacrifice.

[1967] [A just statement of Diocletian’s earlier disposition. See. vol. vi. p. 158, the beautiful letter of Theonas.]

CHAP. XII.

A fit and auspicious day was sought out for the accomplishment of this undertaking; and the festival of the god Terminus, celebrated on the sevens of the kalends of March,[1968] was chosen, in preference to all others, to terminate, as it were, the Christian religion.

> "That day, the harbinger of death, arose,
> First cause of ill, and long enduring woes;"

of woes which befell not only the Christians, but the whole earth. When that day dawned, in the eighth consulship of Diocletian and seventh of Maximian, suddenly, while it was yet hardly light, the prefect, together with chief commanders, tribunes, and officers of the treasury, came to the church in Nicomedia, and the gates having been forced open, they searched everywhere for an image of the Divinity. The books of the Holy Scriptures were found, and they were committed to the flames; the utensils and furniture of the church were abandoned to pillage: all was rapine, confusion, tumult. That church, situated on rising ground, was within view of the palace; and Diocletian and Galerius stood, as if on a watch-tower, disputing long whether it ought to be set on fire. The sentiment of Diocletian prevailed, who dreaded lest, so great a fire being once kindled, some part of the city might he burnt; for there were many and large buildings that surrounded the church. Then the Pretorian Guards came in battle array, with axes and other iron instruments, and having been let loose everywhere, they in a few hours levelled that very lofty edifice with the ground.[1969]

[1968] 23d of February.

[1969] [See cap. 15, infra.]

CHAP. XIII.

Next day an edict was published, depriving the Christians of all honours and dignities; ordaining also that, without any distinction of rank or degree, they should be subjected to tortures, and that every suit at law should be received against them; while, on the other hand, they were debarred from being plaintiffs in questions of wrong, adultery, or theft; 306 and, finally, that they should neither be capable of freedom, nor have right of suffrage. A certain person tore down this edict, and cut it in pieces, improperly indeed, but with high spirit, saying in scorn, “These are the triumphs of Goths and Sarmatians.” Having been instantly seized and brought to judgment, he was not only tortured, but burnt alive, in the forms of law; and having displayed admirable patience under sufferings, he was consumed to ashes.

CHAP. XIV.

But Galerius, not satisfied with the tenor of the edict, sought in another way to gain on the emperor. That he might urge him to excess of cruelty in persecution, he employed private emissaries to set the palace on fire; and some part of it having been burnt, the blame was laid on the Christians as public enemies; and the very appellation of *Christian* grew odious[1970] on account of that fire. It was said that the Christians, in concert with the eunuchs, had plotted to destroy the princes; and that both of the princes had well-nigh been burnt alive in their own palace. Diocletian, shrewd and intelligent as he always chose to appear, suspected nothing of the contrivance, but, inflamed with anger, immediately commanded that all his own domestics should be tortured to force a confession of the plot. He sat on his tribunal, and saw innocent men tormented by fire to make discovery. All magistrates, and all who had superintendency in the imperial palace, obtained special commissions to administer the torture; and they strove with each other *who* should be first in bringing to light the conspiracy. No circumstances, however, of the fact were detected anywhere; for no one applied the torture to any domestics of Galerius. He himself was ever with Diocletian, constantly urging him, and never allowing the passions of the inconsiderate old man to cool. Then, after an interval of fifteen days, he attempted a second fire; but that was perceived quickly, and extinguished. Still, however, its author remained unknown. On that very day, Galerius, who in the middle of winter had prepared for his departure, suddenly hurried out of the city, protesting that he fled to escape being burnt alive.

[1970] [That it had become in some degree popular, see evidence, vol. vi. pp. 158–160.]

CHAP. XV.

And now Diocletian raged, not only against his own domestics, but indiscriminately against all; and he began by forcing his daughter Valeria and his wife Prisca to be polluted by sacrificing. Eunuchs, once the most powerful, and who had chief authority at court and with the emperor, were slain. Presbyters and other officers of the Church were seized, without evidence by witnesses or confession, condemned, and together with their families led to execution. In burning alive, no distinction of sex or age was regarded; and because of their great multitude, they were not burnt one after another, but a herd of them were encircled with the same fire; and servants, having millstones tied about their necks, were cast into the sea. Nor was the persecution less grievous on the rest of the people of God; for the judges, dispersed through all the temples, sought to compel every one to sacrifice. The prisons were crowded; tortures, hitherto unheard of, were invented; and lest justice should be inadvertently administered to a Christian, altars were placed in the courts of justice, hard by the tribunal, that every litigant might offer incense before his cause could be heard. Thus judges were no otherwise approached than divinities. Mandates also had gone to Maximian Herculius and Constantius, requiring their concurrence in the execution of the edicts; for in matters even of such mighty importance their opinion was never once asked. Herculius, a person of no merciful temper, yielded ready obedience, and enforced the edicts throughout his dominions of Italy. Constantius, on the other hand, lest he should have seemed to dissent from the injunctions of his superiors, permitted the demolition of churches,—mere walls, and capable of being built up again,—but he preserved entire that true temple of God, which is the human body.[1971]

[1971] [Truly an eloquent passage, and a tribute to Constantius, which Constantine, in filial humour, must have relished.]

CHAP. XVI.

Thus was all the earth afflicted; and from east to west, except in the territories of Gaul, three ravenous wild beasts continued to rage.

> “Had I a hundred mouths, a hundred tongues,
> A voice of brass, and adamantine lungs,
> Not half the dreadful scene could I disclose,”

or recount the punishments inflicted by the rulers in every province on religious and innocent men.

But what need of a particular recital of those things, especially to you, my best beloved Donatus,[1972] who above all others was exposed to the storm of that violent persecution? For when you had fallen into the hands of the prefect Flaccinian, no puny murderer, and afterwards of Hierocles, who from a deputy became president of Bithynia, the author and adviser of the persecution, and last of all into the hands of his successor Priscillian, you displayed to mankind a pattern of invincible magnanimity. Having been nine times exposed to racks and diversified torments, nine times by a glorious profession of your faith you foiled the adversary; in nine combats you subdued the devil and his chosen soldiers; and by nine 307 victories you triumphed over this world and its terrors. How pleasing the spectacle to God, when He beheld you a conqueror, yoking in your chariot not white horses, nor enormous elephants, but those very men who had led captive the nations! After this sort to lord it over the lords of the earth is triumph indeed! Now, by your valour were they conquered, when you set at defiance their flagitious edicts, and, through stedfast faith and the fortitude of your soul, you routed all the vain terrors of tyrannical authority. Against you neither scourges, nor iron claws, nor fire, nor sword, nor various kinds of torture, availed aught; and no violence could bereave you of your fidelity and persevering resolution. This it is to be a disciple of God, and this it is to be a soldier of Christ; a soldier whom no enemy can dislodge, or wolf snatch, from the heavenly camp; no artifice ensnare, or pain of body subdue, or torments overthrow. At length, after those nine glorious combats, in which the devil was vanquished by you, he dared not to enter the lists again with one whom, by repeated trials, he had found unconquerable; and he abstained from challenging you any more, lest you should have laid hold on the garland of victory already stretched out to you; an unfading garland, which, although you have not at present received it, is laid up in the kingdom of the Lord for your virtue and deserts. But let us now return to the course of our narrative.

[1972] [See p. 301, supra.]

CHAP. XVII.

The wicked plan having been carried into execution, Diocletian, whom prosperity had now abandoned, set out instantly for Rome, *there* to celebrate the commencement of the twentieth year of his reign. That solemnity was performed on the twelfth of the kalends of December;[1973] and suddenly the emperor, unable to bear the Roman freedom of speech, peevishly and impatiently burst away from the city. The kalends of January[1974] approached, at which day the consulship, for the ninth time, was to be offered to him; yet, rather than continue thirteen days longer in Rome, he chose that his first appearance as consul should be at Ravenna. Having, however, begun his journey in winter, amidst intense cold and incessant rains, he contracted a slight but lingering disease: it harassed him without intermission, so that he was obliged for the most part to be carried in a litter. Then, at the close of summer, he made a circuit along the banks of the Danube, and so came to Nicomedia. His disease had now become more grievous and oppressing; yet he caused himself to be brought out, in order to dedicate that circus which, at the conclusion of the twentieth year of his reign, he had erected. Immediately he grew so languid and feeble, that prayers for his life were put up to all the gods. Then suddenly, on the ides of December,[1975] there was heard in the palace sorrow, and weeping, and lamentation, and the courtiers ran to and fro; there was silence throughout the city, and a report went of the death, and even of the burial, of Diocletian: but early on the morrow it was suddenly rumoured that he still lived. At this the countenance of his domestics and courtiers changed from melancholy to gay. Nevertheless there were who suspected his death to be kept secret until the arrival of Galerius Cæsar, lest in the meanwhile the soldiery should attempt some change in the government; and this suspicion grew so universal, that no one would believe the emperor alive, until, on the kalends of March,[1976] he appeared in public, but so wan, his illness having lasted almost a year, as hardly to be known again. The fit of stupor, resembling death, happened on the ides of December; and although he in some measure recovered, yet he never attained to perfect health again, for he became disordered in his judgment, being at certain times insane and at others of sound mind.

[1973] 20th of November.

[1974] 1st of January.

[1975] 13th of December.

[1976] 1st of March.

CHAP. XVIII.

Within a few days Galerius Cæsar arrived, not to congratulate his father-in-law on the re-establishment of his health, but to force him to resign the empire. Already he had urged Maximian Herculius to the like purpose, and by the alarm of civil wars terrified the old man into compliance; and he now assailed Diocletian. At first, in gentle and friendly terms, he said that age and growing infirmities disabled Diocletian for the charge of the commonweal, and that he had need to give himself some repose after his labours. Galerius, in confirmation of his argument, produced the example of Nerva, who laid the weight of empire on Trajan.

But Diocletian made answer, that it was unfit for one who had held a rank, eminent above all others and conspicuous, to sink into the obscurity of a low station; neither indeed was it safe, because in the course of so long a reign he must unavoidably have made many enemies. That the case of Nerva was very different: he, after having reigned a single year, felt himself, either from age or from inexperience in business, unequal to affairs so momentous, and therefore threw aside the helm of government, and returned to that private life in which he had already grown old. But Diocletian added, that if Galerius wished for the title of emperor, there was nothing to hinder its being conferred on him and Constantius, as well as on Maximian Herculius.

Galerius, whose imagination already grasped at the whole empire, saw that little but an unsubstantial name would accrue to him from this proposal, and therefore replied that the settlement made by Diocletian himself ought to be inviolable; a settlement which provided that there should be two of higher rank vested with supreme power, and two others of inferior, to assist them. Easily might concord be preserved between *two* equals, never amongst *four*;[1977] that he, if Diocletian would not resign, must consult his own interests, so as to remain no longer in an inferior rank, and the last of that rank; that for fifteen years past he had been confined, as an exile, to Illyricum and the banks of the Danube, perpetually struggling against barbarous nations, while others, at their ease, governed dominions more extensive than his, and better civilized.

Diocletian already knew, by letters from Maximian Herculius, all that Galerius had spoken at their conference, and also that he was augmenting his army; and now, on hearing his discourse, the spiritless old man burst into tears, and said, “Be it as you will.”

It remained to choose *Cæsars* by common consent. “But,” said Galerius, “why ask the advice of Maximian and Constantius, since they must needs acquiesce in whatever we do?”—“Certainly they will,” replied Diocletian, “for we must elect their sons.”

Now Maximian Herculius had a son, Maxentius, married to the daughter of Galerius, a man of bad and mischievous dispositions, and so proud and stubborn withal, that he would never pay the wonted obeisance either to his father or father-in-law, and on that account he was hated by them both. Constantius also had a son, Constantine, a young man of very great worth, and well meriting the high station of *Cæsar*. The distinguished comeliness of his figure, his strict attention to all military duties, his virtuous demeanour and singular affability, had endeared him to the troops, and made him the choice of every individual. He was then at court, having long before been created by Diocletian a tribune of the first order.

[1977] [See p. 303, supra.]

"What is to be done?" said Galerius, "for *that* Maxentius deserves not the office. He who, while yet a private man, has treated me with contumely, how will he act when once he obtains power?"—"But Constantine is amiable, and will so rule as hereafter, in the opinion of mankind, to surpass the mild virtues of his father."—"Be it so, if my inclinations and judgment are to be disregarded. Men ought to be appointed who are at my disposal, who will dread me, and never do anything unless by my orders."—"Whom then shall we appoint?"—"Severus."—"How! that dancer, that habitual drunkard, who turns night into day, and day into night?"—"He deserves the office, for he has approved himself a faithful paymaster and purveyor of the army; and, indeed, I have already despatched him to receive the purple from the hands of Maximian."—"Well, I consent; but whom else do you suggest?"—"Him," said Galerius, pointing out Daia, a young man, half-barbarian. Now Galerius had lately bestowed part of his own name on that youth, and called him *Maximin*, in like manner as Diocletian formerly bestowed on Galerius the name of Maximian, for the omen's sake, because Maximian Herculius had served him with unshaken fidelity.—"Who is that you present?"—"A kinsman of mine."—"Alas!" said Diocletian, heaving a deep sigh, "you do not propose men fit for the charge of public affairs!"—"I have tried them."—"Then do *you* look to it, who are about to assume the administration of the empire: as for *me*, while I continued emperor, long and diligent have been my labours in providing for the security of the commonweal; and now, should anything disastrous ensue, the blame will not be mine."

CHAP. XIX.

Matters having been thus concerted, Diocletian and Galerius went in procession to publish the nomination of *Cæsars*. Every one looked at Constantine; for there was no doubt that the choice would fall on him. The troops present, as well as the chief soldiers of the other legions, who had been summoned to the solemnity, fixed their eyes on Constantine, exulted in the hope of his approaching election, and occupied themselves in prayers for his prosperity. Near three miles from Nicomedia there is an eminence, on the summit of which Galerius formerly received the purple; and *there* a pillar, with the statue of Jupiter, was placed. Thither the procession went. An assembly of the soldiers was called. Diocletian, with tears, harangued them, and said that he was become infirm, that he needed repose after his fatigues, and that he would resign the empire into hands more vigorous and able, and at the same time appoint new *Cæsars*. The spectators, with the utmost earnestness, waited for the nomination. Suddenly he declared that the *Cæsars* were Severus and Maximin. The amazement was universal. Constantine stood near in public view, and men began to question amongst themselves whether his name too had not been changed into *Maximin*; when, in the sight of all, Galerius, stretching back his hand, put Constantine aside, and drew Daia 309 forward, and, having divested him of the garb of a private person, set him in the most conspicuous place. All men wondered who he could be, and from whence he came; but none ventured to interpose or move objections, so confounded were their minds at the strange and unlooked-for event. Diocletian took off his purple robe, put it on Daia, and resumed his own original name of Diocles. He descended from the tribunal, and passed through Nicomedia in a chariot; and then this old emperor, like a veteran soldier freed from military service, was dismissed into his own country; while Daia, lately taken from the tending of cattle in forests to serve as a common soldier, immediately made one of the life-guard, presently a tribune, and next day *Cæsar*, obtained authority to trample under foot and oppress the empire of the East; a person ignorant alike of war and of civil affairs, and from a herdsman become a leader of armies.

CHAP. XX.

Galerius having effected the expulsion of the two old men, began to consider himself alone as the sovereign of the Roman empire. Necessity had required the appointment of Constantius to the first rank; but Galerius made small account of one who was of an easy temper, and of health declining and precarious. He looked for the speedy death of Constantius. And although that prince should recover, it seemed not difficult to force him to put off the imperial purple; for what else could he do, if pressed by his three colleagues to abdicate? Galerius had Licinius ever about his person, his old and intimate acquaintance, and his earliest companion in arms, whose counsels he used in the management of all affairs; yet he would not nominate Licinius to the dignity of *Cæsar*, with the title of *son*, for he purposed to nominate him, in the room of Constantius, to the dignity of *emperor*, with the title of *brother*, while he himself might hold sovereign authority, and rule over the whole globe with unbounded licence. After that, he meant to have solemnized the *vicennial* festival; to have conferred on his son Candidianus, then a boy of nine years of age, the office of *Cæsar*; and, in conclusion, to have resigned, as Diocletian had done. And thus, Licinius and Severus being emperors, and Maximin and Candidianus in the next station of *Cæsars*, he fancied that, environed as it were by an impregnable wall, he should lead an old age of security and peace. Such were his projects; but God, whom he had made his adversary, frustrated all those imaginations.

CHAP. XXI.

Having thus attained to the highest power, he bent his mind to afflict that empire into which he had opened his way. It is the manner and practice of the Persians for the people to yield themselves slaves to their kings, and for the kings to treat their people as slaves. This flagitious man, from the time of his victories over the Persians, was not ashamed incessantly to extol such an institution, and he resolved to establish it in the Roman dominions; and because he could not do this by an express law, he so acted, in imitation of the Persian kings, as to bereave men of their liberties. He first of all degraded those whom he meant to punish; and then not only were inferior magistrates put to the torture by him, but also the chief men in cities, and persons of the most eminent rank, and this too in matters of little moment, and in civil questions. Crucifixion was the punishment ready prepared in capital cases; and for lesser crimes, fetters. Matrons of honourable station were dragged into workhouses; and when any man was to be scourged, there were four posts fixed in the ground, and to them he was tied, after a manner unknown in the chastisement of slaves. What shall I say of his apartment for sport, and of his favourite diversions? He kept bears, most resembling himself in fierceness and bulk, whom he had collected together during the course of his reign. As often as he chose to indulge his humour, he ordered some particular bear to be brought in, and men were thrown to that savage animal, rather to be swallowed up than devoured; and when their limbs were torn asunder, he laughed with excessive complacency: nor did he ever sup without being spectator of the effusion of human blood. Men of private station were condemned to be burnt alive; and he began this mode of execution by edicts against the Christians, commanding that, after torture and condemnation, they should be burnt at a slow fire. They were fixed to a stake, and first a moderate flame was applied to the soles of their feet, until the muscles, contracted by burning, were torn from the bones; then torches, lighted and put out again, were directed to all the members of their bodies, so that no part had any exemption. Meanwhile cold water was continually poured on their faces, and their mouths moistened, lest, by reason of their jaws being parched, they should expire. At length they did expire, when, after many hours, the violent heat had consumed their skin and penetrated into their intestines. The dead carcases were laid on a funeral pile, and wholly burnt; their bones were gathered, ground to powder, and thrown into the river, or into the sea. 31

CHAP. XXII.

And now *that* cruelty, which he had learned in torturing the Christians, became habitual, and he exercised it against all men indiscriminately.[1978] He was not wont to inflict the slighter sorts of punishment, as to banish, to imprison, or to send criminals to work in the mines; but to burn, to crucify, to expose to wild beasts, were things done daily, and without hesitation. For smaller offences, those of his own household and his stewards were chastised with lances, instead of rods; and, in great offences, to be beheaded was an indulgence shown to very few; and it seemed as a favour, on account of old services, when one was permitted to die in the easiest manner. But these were slight evils in the government of Galerius, when compared with what follows. For eloquence was extinguished, pleaders cut off, and the learned in the laws either exiled or slain. Useful letters came to be viewed in the same light as magical and forbidden arts; and all who possessed them were trampled upon and execrated, as if they had been hostile to government, and public enemies. Law was dissolved, and unbounded licence permitted to judges,—to judges chosen from amongst the soldiery, rude and illiterate men, and let loose upon the provinces, without assessors to guide or control them.

[1978] [A course of conduct which, providentially, tended to stop the chronic severity against believers.]

CHAP. XXIII.

But that which gave rise to public and universal calamity, was the tax imposed at once on each province and city. Surveyors having been spread abroad, and occupied in a general and severe scrutiny, horrible scenes were exhibited, like the outrages of victorious enemies, and the wretched state of captives. Each spot of ground was measured, vines and fruit-trees numbered, lists taken of animals of every kind, and a capitation-roll made up. In cities, the common people, whether residing within or without the walls, were assembled, the market-places filled with crowds of families, all attended with their children and slaves, the noise of torture and scourges resounded, sons were hung on the rack to force discovery of the effects of their fathers, the most trusty slaves compelled by pain to bear witness against their masters, and wives to bear witness against their husbands, In default of all other evidence, men were tortured to speak against themselves; and no sooner did agony oblige them to acknowledge what they had not, but those imaginary effects were noted down in the lists. Neither youth, nor old age, nor sickness, afforded any exemption. The diseased and the infirm were carried in; the age of each was estimated; and, that the capitation-tax might be enlarged, years were added to the young and struck off from the old. General lamentation and sorrow prevailed. Whatever, by the laws of war, conquerors had done to the conquered, the like did this man presume to perpetrate against Romans and the subjects of Rome, because his forefathers had been made liable to a like tax imposed by the victorious Trajan, as a penalty on the Dacians for their frequent rebellions. After this, money was levied for each head, as if a price had been paid for liberty to exist; yet full trust was not reposed on the same set of surveyors, but others and others still were sent round to make further discoveries; and thus the tributes were redoubled, not because the new surveyors made any fresh discoveries, but because they added at pleasure to the former rates, lest they should seem to have been employed to no purpose. Meanwhile the number of animals decreased, and men died; nevertheless taxes were paid even for the dead, so that no one could either live or cease to live without being subject to impositions. There remained mendicants alone, from whom nothing could be exacted, and whom their misery and wretchedness secured from ill-treatment. But this pious man had compassion on them, and determining that they should remain no longer in indigence, he caused them all to be assembled, put on board vessels, and sunk in the sea. So merciful was he in making provision that under his administration no man should want! And thus, while he took effectual measures that none, under the reigned pretext of poverty, should elude the tax, he put to death a multitude of real wretches, in violation of every law of humanity.

CHAP. XXIV.

Already the judgment of God approached him, and that season ensued in which his fortunes began to droop and to waste away. While occupied in the manner that I have described above, he did not set himself to subvert or expel Constantius, but waited for his death, not imagining, however, that it was so nigh. Constantius, having become exceedingly ill, wrote to Galerius, and requested that his son Constantine might be sent to see him. He had made a like request long before, but in vain; for Galerius meant nothing less than to grant it. On the contrary, he laid repeated snares for the life of that young man, because he durst not use open violence, lest he should stir up civil wars against himself, and incur that which he most dreaded, the hate and resentment of the army. Under pretence of manly exercise and recreation, he made him combat with wild beasts: but this device was frustrated; for the power of God protected Constantine, and in the very moment of jeopardy rescued him from the hands of Galerius. At length, Galerius, when he could no longer avoid complying 31 with the request of Constantius, one evening gave Constantine a warrant to depart, and commanded him to set out next morning with the imperial despatches. Galerius meant either to find some pretext for detaining Constantine, or to forward orders to Severus for arresting him on the road. Constantine discerned his purpose; and therefore, after supper, when the emperor was gone to rest, he hasted away, carried off from the principal stages all the horses maintained at the public expense, and escaped. Next day the emperor, having purposely remained in his bed-chamber until noon, ordered Constantine to be called into his presence; but he learnt that Constantine had set out immediately after supper. Outrageous with passion, he ordered horses to be made ready, that Constantine might be pursued and dragged back; and hearing that all the horses had been carried off from the great road, he could hardly refrain from tears. Meanwhile Constantine, journeying with incredible rapidity, reached his father, who was already about to expire. Constantius recommended his son to the soldiers, delivered the sovereign authority into his hands, and then died, as his wish had long been, in peace and quiet.

Constantine Augustus, having assumed the government, made it his first care to restore the Christians to the exercise of their worship and to their God; and so began his administration by reinstating[1979] the holy religion.

[1979] [Re-establishing (Edin.) is too strong a term. He refers to the restoration, from ruins, of churches, etc. (cap. 12, p. 305, supra). See caps. 34, 48, infra.]

CHAP. XXV.

Some few days after, the portrait of Constantine, adorned with laurels, was brought to the pernicious wild beast, that, by receiving that symbol, he might acknowledge Constantine in the quality of *emperor*. He hesitated long whether to receive it or not, and he was about to commit both the portrait and its bearer to the flames, but his confidants dissuaded him from a resolution so frantic. They admonished him of the danger, and they represented that, if Constantine came with an armed force, all the soldiers, against whose inclination obscure or unknown *Cæsars* had been created, would acknowledge him, and crowd eagerly to his standard. So Galerius, although with the utmost unwillingness, accepted the portrait, and sent the imperial purple to Constantine, that he might seem of his own accord to have received that prince into partnership of power with him. And now his plans were deranged, and he could not, as he intended formerly, admit Licinius, without exceeding the limited number of emperors. But *this* he devised, that Severus, who was more advanced in life, should be named *emperor*, and that Constantine, instead of the title of *emperor*, to which he had been named, should receive that of *Cæsar* in common with Maximin Daia, and so be degraded from the second place to the fourth.

CHAP. XXVI.

Things seemed to be arranged in some measure to the satisfaction of Galerius, when another alarm was brought, that his son-in-law Maxentius had been declared *emperor* at Rome. The cause was this: Galerius having resolved by permanent taxes to devour the empire, soared to such extravagance in folly, as not to allow an exemption from that thraldom even to the Roman people. Tax-gatherers therefore were appointed to go to Rome, and make out lists of the citizens. Much about the same time Galerius had reduced the Pretorian Guards. There remained at Rome a few soldiers of that body, who, profiting of the opportunity, put some magistrates to death, and, with the acquiescence of the tumultuary populace, clothed Maxentius in the imperial purple. Galerius, on receiving this news, was disturbed at the strangeness of the event, but not much dismayed. He hated Maxentius, and he could not bestow on him the dignity of *Cæsar* already enjoyed by two (Daia and Constantine); besides, he thought it enough for him to have once bestowed that dignity against his inclination. So he sent for Severus, exhorted him to regain his dominion and sovereignty, and he put under his command that army which Maximian Herculius had formerly commanded, that he might attack Maxentius at Rome. *There* the soldiers of Maximian had been oftentimes received with every sort of luxurious accommodation, so that they were not only interested to preserve the city, but they also longed to fix their residence in it.

Maxentius well knew the enormity of his own offences; and although he had as it were an hereditary claim to the services of his father's army, and might have hoped to draw it over to himself, yet he reflected that this consideration might occur to Galerius also, and induce him to leave Severus in Illyricum, and march in person with his own army against Rome. Under such apprehensions, Maxentius sought to protect himself from the danger that hung over him. To his father, who since his abdication resided in Campania, he sent the purple, and saluted him again *Augustus*. Maximian, given to change, eagerly resumed that purple of which he had unwillingly divested himself. Meanwhile Severus marched on, and with his troops approached the walls of the city. Presently the soldiers raised up their ensigns, abandoned Severus, and yielded themselves to Maxentius, against whom they had come. What remained but flight for Severus, thus deserted? He was encountered by Maximian, who had resumed the imperial dignity. On this he took refuge in Ravenna, and shut himself up *there* with a few soldiers. But perceiving that he was about to be delivered up, he voluntarily surrendered himself, and restored the purple to him from whom he had received it; and after this he obtained no other grace but that of an easy death, for he was compelled to open his veins, and in that gentle manner expired.

CHAP. XXVII.

But Maximian, who knew the outrageous temper of Galerius, began to consider that, fired with rage on hearing of the death of Severus, he would march into Italy, and that possibly he might be joined by Daia, and so bring into the field forces too powerful to be resisted. Having therefore fortified Rome, and made diligent provision for a defensive war, Maximian went into Gaul, that he might give his younger daughter Fausta in marriage to Constantine, and thus win over that prince to his interest. Meantime Galerius assembled his troops, invaded Italy, and advanced towards Rome, resolving to extinguish the senate and put the whole people to the sword. But he found everything shut and fortified against him. There was no hope of carrying the place by storm, and to besiege it was an arduous undertaking; for Galerius had not brought with him an army sufficient to invest the walls. Probably, having never seen Rome, he imagined it to be little superior in size to those cities with which be was acquainted. But some of his legions, detesting the wicked enterprise of a father against his son-in-law, and of Romans against Rome, renounced his authority, and carried over their ensigns to the enemy. Already had his remaining soldiers begun to waver, when Galerius, dreading a fate like that of Severus, and having his haughty spirit broken and humiliated, threw himself at the feet of his soldiers, and continued to beseech them that he might not be delivered to the foe, until, by the promise of mighty largesses, he prevailed on them. Then he retreated from Rome, and fled in great disorder. Easily might he have been cut off in his flight, had any one pursued him even with a small body of troops. He was aware of his danger, and allowed his soldiers to disperse themselves, and to plunder and destroy far and wide, that, if there were any pursuers, they might be deprived of all means of subsistence in a ruined country. So the parts of Italy through which that pestilent band took its course were wasted, all things pillaged, matrons forced, virgins violated, parents and husbands compelled by torture to disclose where they had concealed their goods, and their wives and daughters; flocks and herds of cattle were driven off like spoils taken from barbarians. And thus did he, once a Roman emperor, but now the ravager of Italy, retire into his own territories, after having afflicted all men indiscriminately with the calamities of war. Long ago, indeed, and at the very time of his obtaining sovereign power, he had avowed himself the enemy of the Roman name; and he proposed that the empire should be called, not the *Roman*, but the *Dacian* empire.

CHAP. XXVIII.

After the flight of Galerius, Maximian, having returned from Gaul, held authority in common with his son; but more obedience was yielded to the young man than to the old: for Maxentius had most power, and had been longest in possession of it; and it was to him that Maximian owed on this occasion the imperial dignity. The old man was impatient at being denied the exercise of uncontrolled sovereignty, and envied his son with a childish spirit of rivalry; and therefore he began to consider how he might expel Maxentius and resume his ancient dominion. This appeared easy, because the soldiers who deserted Severus had originally served in his own army. He called an assembly of the people of Rome, and of the soldiers, as if he had been to make an harangue on the calamitous situation of public affairs. After having spoken much on that subject, he stretched his hands towards his son, charged him as author of all ills and prime cause of the calamities of the state, and then tore the purple from his shoulders. Maxentius, thus stripped, leaped headlong from the tribunal, and was received into the arms of the soldiers. Their rage and clamour confounded the unnatural old man, and, like another Tarquin the Proud, he was driven from Rome.

CHAP. XXIX.

Then Maximian returned into Gaul; and after having made some stay in those quarters, he went to Galerius, the enemy of his son, that they might confer together, as he pretended, about the settlement of the commonweal; but his true purpose was, under colour of reconciliation, to find an opportunity of murdering Galerius, and of seizing his share of the empire, instead of his own, from which he had been everywhere excluded.

Diocles was at the court of Galerius when Maximian arrived; for Galerius, meaning now to invest Licinius with the ensigns of supreme power in the room of Severus, had lately sent for Diocles to be present at the solemnity. So it was performed in presence both of him and of Maximian; and thus there were six who ruled the empire at one and the same time.[1980]

Now the designs of Maximian having been frustrated, he took flight, as he had done twice before, and returned into Gaul, with a heart full of wickedness, and intending by treacherous devices to overreach Constantine, who was not only his own son-in-law, but also the child of his son-in-law; and that he might the more successfully deceive, he laid aside the imperial purple. The Franks had taken up arms. Maximian advised the unsuspecting Constantine not to lead all his troops against them, and he said that a few soldiers would suffice to subdue those barbarians. He gave this advice that an army might be left for him to win over to himself, and that Constantine, by reason of his scanty forces, might be overpowered. The young prince believed the advice to be judicious, because given by an aged and experienced commander; and he followed it, because given by a father-in-law. He marched, leaving the most considerable part of his forces behind. Maximian waited a few days; and as soon as, by his calculation, Constantine had entered the territory of the barbarians, he suddenly resumed the imperial purple, seized the public treasures, after his wont made ample donatives to the soldiery, and feigned that such disasters had befallen Constantine as soon after befell himself. Constantine was presently informed of those events, and, by marches astonishingly rapid, he flew back with his army. Maximian, not yet prepared to oppose him, was overpowered at unawares, and the soldiers returned to their duty. Maximian had possessed himself of Marseilles (he fled thither), and shut the gates. Constantine drew nigh, and seeing Maximian on the walls, addressed him in no harsh or hostile language, and demanded what he meant, and what it was that he wanted, and why he had acted in a way so peculiarly unbecoming him. But Maximian from the walls incessantly uttered abuse and curses against Constantine. Then, of a sudden, the gates on the opposite side having been unbarred, the besiegers were admitted into the city. The rebel emperor, and unnatural parent and a perfidious father-in-law, was dragged into the presence of

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[1980] [See pp. 303 (cap. vii.) and 308, at note 1, supra.]

Constantine, heard a recital made of his crimes, was divested of his imperial robe, and, after this reprimand, obtained his life.

CHAP. XXX.

Maximian, having thus forfeited the respect due to an emperor and a father-in-law, grew impatient at his abased condition, and, emboldened by impunity, formed new plots against Constantine. He addressed himself to his daughter Fausta, and, as well by entreaties as by the soothing of flattery, solicited her to betray her husband. He promised to obtain for her a more honourable alliance than that with Constantine; and he requested her to allow the bed-chamber of the emperor to be left open, and to be slightly guarded. Fausta undertook to do whatever he asked, and instantly revealed the whole to her husband. A plan was laid for detecting Maximian in the very execution of his crime. They placed a base eunuch to be murdered instead of the emperor. At the dead of night Maximian arose, and perceived all things to be favourable for his insidious purpose. There were few soldiers on guard, and these too at some distance from the bed-chamber. However, to prevent suspicion, he accosted them, and said that he had had a dream which he wished to communicate to his son-in-law. He went in armed, slew the eunuch, sprung forth exultingly, and avowed the murder. At that moment Constantine showed himself on the opposite side with a band of soldiers; the dead body was brought out of the bed-chamber; the murderer, taken in the fact, all aghast,

> "Stood like a stone, silent and motionless;"

while Constantine upbraided him for his impiety and enormous guilt. At last Maximian obtained leave that the manner of his death should be at his own choice, and he strangled himself.

Thus that mightiest sovereign of Rome—who ruled so long with exceeding glory, and who celebrated his twentieth anniversary—thus that most haughty man had his neck broken, and ended his detestable life by a death base and ignominious.

CHAP. XXXI.

From Maximian, God, the avenger of religion and of His people, turned his eyes to Galerius, the author of the accursed persecution, that in his punishment also He might manifest the power of His majesty. Galerius, too, was purposing to celebrate his twentieth anniversary; and as, under that pretext, he had, by new taxes payable in gold and silver, oppressed the provinces, so now, that he might recompense them by celebrating the promised festival, he used the like pretext for repeating his oppressions. Who can relate in fit terms the methods used to harass mankind in levying the tax, and especially with regard to corn and the other fruits of the earth? The officers, or rather the executioners, of all the different magistrates, seized on each individual, and would never let go their hold. No man knew to whom he ought to make payment first. There was no dispensation given to those who had nothing; and they were required, under pain of being variously tortured, instantly to pay, notwithstanding their inability. Many guards were set round, no breathing time was granted, or, at any season of the year, the least respite from exactions. Different magistrates, or the officers of different magistrates, frequently contended for the right of levying the tax from the same persons. No threshing-floor without a tax-gatherer, no vintage without a watch, and nought left for the sustenance of the husbandman! That food should be snatched from the mouths of those who had earned it by toil, was grievous: the hope, however, of being afterwards relieved, might have made that grievance supportable; but it was necessary for every one who appeared at the anniversary festival to provide robes of various kinds, and gold and silver besides. And one might have said, “How shall I furnish myself with those things, O tyrant void of understanding, if you carry off the whole fruits of my ground, and violently seize its expected produce?” Thus, throughout the dominions of Galerius, men were spoiled of their goods, and all was raked together into the imperial treasury, that the emperor might be enabled to perform his vow of celebrating a festival which he was doomed never to celebrate.

CHAP. XXXII.

Maximin Daia was incensed at the nomination of Licinius to the dignity of *emperor*, and he would no longer be called *Cæsar*, or allow himself to be ranked as third in authority. Galerius, by repeated messages, besought Daia to yield, and to acquiesce in *his* arrangement, to give place to age, and to reverence the grey hairs of Licinius. But Daia became more and more insolent. He urged that, as it was he who first assumed the purple, so, by possession, he had right to priority in rank; and he set at nought the entreaties and the injunctions of Galerius. That brute animal was stung to the quick, and bellowed when the mean creature whom he had made *Cæsar*, in expectation of his thorough obsequiousness, forgot the great favour conferred on him, and impiously withstood the requests and will of his benefactor. Galerius at length, overcome by the obstinacy of Daia, abolished the subordinate title of *Cæsar*, gave to himself and Licinius that of *the Augusti*, and to Daia and Constantine that of *sons of the Augusti*. Daia, some time after, in a letter to Galerius, took occasion to observe, that at the last general muster he had been saluted by his army under the title of *Augustus*. Galerius, vexed and grieved at this, commanded that all the four should have the appellation of *emperor*.[1981]

[1981] [One wonders that this history was not more efficacious in enforcing the hint on p. 12, at note 1, supra.]

CHAP. XXXIII.

And now, when Galerius was in the eighteenth year of his reign, God struck him with an incurable plague. A malignant ulcer formed itself low down in his secret parts, and spread by degrees. The physicians attempted to eradicate it, and healed up the place affected. But the sore, after having been skinned over, broke out again; a vein burst, and the blood flowed in such quantity as to endanger his life. The blood, however, was stopped, although with difficulty. The physicians had to undertake their operations anew, and at length they cicatrized the wound. In consequence of some slight motion of his body, Galerius received a hurt, and the blood streamed more abundantly than before. He grew emaciated, pallid, and feeble, and the bleeding then stanched. The ulcer began to be insensible to the remedies applied, and a gangrene seized all the neighbouring parts. It diffused itself the wider the more the corrupted flesh was cut away, and everything employed as the means of cure served but to aggravate the disease.

> "The masters of the healing art withdrew."

Then famous physicians were brought in from all quarters; but no human means had any success. Apollo and Æsculapius were besought importunately for remedies: Apollo did prescribe, and the distemper augmented. Already approaching to its deadly crisis, it had occupied the lower regions of his body: his bowels came out, and his whole seat putrefied. The luckless physicians, although without hope of overcoming the malady, ceased not to apply fomentations and administer medicines. The humours having been repelled, the distemper attacked his intestines, and worms were generated in his body. The stench was so foul as to pervade not only the palace, but even the whole city; and no wonder, for by that time the passages from his bladder and bowels, having been devoured by the worms, became indiscriminate, and his body, with intolerable anguish, was dissolved into one mass of corruption.[1982]

> "Stung to the soul, he bellowed with the pain,
> So roars the wounded bull."—Pitt

They applied warm flesh of animals to the chief seat of the disease, that the warmth might draw out those minute worms; and accordingly, when the dressings were removed, there issued forth an innumerable swarm: nevertheless the prolific disease had hatched swarms much more abundant to prey upon and consume his intestines. Already, through a complication of distempers, the different parts of his body had lost their natural form: the superior part was dry, meagre, and haggard, and his ghastly-looking skin had settled itself deep amongst his bones while the inferior, distended like bladders, retained no appearance of joints. These things happened in the course of a complete year; and at length, overcome by calamities, he was obliged to acknowledge God, and he cried aloud, in the intervals of raging pain, that he would re-edify the Church which he had demolished, and make atonement for his misdeeds; and when he was near his end, he published an edict of the tenor following:—

[1982] [Acts xii. 23.]

CHAP. XXXIV.

“Amongst our other regulations for the permanent advantage of the commonweal, we have hitherto studied to reduce all things to a conformity with the ancient laws and public discipline of the Romans.

“It has been our aim in an especial manner, that the Christians also, who had abandoned the religion of their forefathers, should return to right opinions. For such wilfulness and folly had, we know not how, taken possession of them, that instead of observing those ancient institutions, which possibly their own forefathers had established, they, through caprice, made laws to themselves, and drew together into different societies many men of widely different persuasions.

“After the publication of our edict, ordaining the Christians to betake themselves to the observance of the ancient institutions, many of them were subdued through the fear of danger, and moreover many of them were exposed to jeopardy; nevertheless, because great numbers still persist in their opinions, and because we have perceived that at present they neither pay reverence and due adoration to the gods, nor yet worship their own God, therefore we, from our wonted clemency in bestowing pardon on all, have judged it fit to extend our indulgence to those men, and to permit them again to be Christians, and to establish the places of their religious assemblies; yet so as that they offend not against good order.

“By another mandate we purpose to signify unto magistrates how they ought herein to demean themselves.

“Wherefore it will be the duty of the Christians, in consequence of this our toleration, to pray to their God for our welfare, and for that of the public, and for their own; that the commonweal may continue safe in every quarter, and that they themselves may live securely in their habitations.”

CHAP. XXXV.

This edict was promulgated at Nicomedia on the day preceding the kalends of May,[1983] in the eighth consulship of Galerius, and the second of Maximin Daia. Then the prison-gates having been thrown open, you, my best beloved Donatus,[1984] together with the other confessors for the faith, were set at liberty from a jail, which had been your residence for six years. Galerius, however, did not, by publication of this edict, obtain the divine forgiveness. In a few days after he was consumed by the horrible disease that had brought on an universal putrefaction. Dying, he recommended his wife and son to Licinius, and delivered them over into his hands. This event was known at Nicomedia before the end of the month.[1985] His vicennial anniversary was to have been celebrated on the ensuing kalends of March.[1986]

[1983] 30th of April.

[1984] [See p. 301, supra, and p. 316, infra.]

[1985] May.

[1986] 1st of March following.

CHAP. XXXVI.

Daia, on receiving this news, hasted with relays of horses from the East, to seize the dominions of Galerius, and, while Licinius lingered in Europe, to arrogate to himself all the country as far as the narrow seas of Chalcedon. On his entry into Bithynia, he, with the view of acquiring immediate popularity, abolished Galerius' tax, to the great joy of all. Dissension arose between the two emperors, and almost an open war. They stood on the opposite shores with their armies. Peace, however, and amity were established under certain conditions. Licinius and Daia met on the narrow sees, concluded a treaty, and in token of friendship joined hands. Then Daia, believing all things to be in security, returned (to Nicomedia), and was in his new dominions what he had been in Syria and Egypt. First of all, he took away the toleration and general protection granted by Galerius to the Christians, and, for this end, he secretly procured addresses from different cities, requesting that no Christian church might be built within their walls; and thus he meant to make that which was his own choice appear as if extorted from him by importunity. In compliance with those addresses, he introduced a new mode of government in things respecting religion, and for each city he created a high priest, chosen from among the persons of most distinction. The office of those men was to make daily sacrifices to all their gods, and, with the aid of the former priests, to prevent the Christians from erecting churches, or from worshipping God either publicly or in private; and he authorized them to compel the Christians to sacrifice to idols, and, on their refusal, to bring them before the civil magistrate; and, as if this had not been enough, in every province he established a superintendent priest, one of chief eminence in the state; and he commanded that all those priests newly instituted should appear in white habits, that being the most honourable distinction of dress.[1987] And as to the Christians, he purposed to follow the course that he had followed in the East, and, affecting the show of clemency, he forbade the slaying of God's servants, but he gave command that they should be mutilated. So the confessors for the faith had their ears and nostrils slit, their hands and feet lopped off, and their eyes dug out of the sockets.

[1987] [Singular that he does not assert that in this he imitated the Christian discipline.]

CHAP. XXXVII.

While occupied in this plan, he received letters from Constantine which deterred him from proceeding in its execution, so for a time he dissembled his purpose; nevertheless any Christian that fell within his power was privily thrown into the sea. Neither did he cease from his custom of sacrificing every day in the palace. It was also an invention of his to cause all animals used for food to be slaughtered, not by cooks, but by priests at the altars; so that nothing was ever served up, unless foretasted, consecrated, and sprinkled with wine, according to the rites of paganism; and whoever was invited to an entertainment must needs have returned from it impure and defiled. In all things else he resembled his preceptor Galerius. For if aught chanced to have been left untouched by Diocles and Maximian, *that* did Daia greedily and shamelessly carry off. And now the granaries of each individual were shut, and all warehouses sealed up, and taxes, not yet due, were levied by anticipation. Hence famine, from neglect of cultivation, and the prices of all things enhanced beyond measure. Herds and flocks were driven from their pasture for the daily sacrifice. By gorging his soldiers with the flesh of sacrifices, he so corrupted them, that they disdained their wonted pittance in corn, and wantonly threw it away. Meanwhile Daia recompensed his bodyguards, who were very numerous, with costly raiment and gold medals, made donatives in silver to the common soldiers and recruits, and bestowed every sort of largess on the barbarians who served in his army. As to grants of the property of living persons, which he made to his favourites whenever they chose to ask what belonged to another, I know not whether the same thanks might not be due to him that are given to merciful robbers, who spoil without murdering.

CHAP. XXXVIII.

But *that* which distinguished his character, and in which he transcended all former emperors, was his desire of debauching women. What else can I call it but a blind and headstrong passion? Yet such epithets feebly express my indignation in reciting his enormities. The magnitude of the guilt overpowers my tongue, and makes it unequal to its office. Eunuchs and panders made search everywhere, and no sooner was any comely face discovered, than husbands and parents were obliged to withdraw. Matrons of quality and virgins were stripped of their robes, and all their limbs were inspected, lest any part should be unworthy of the bed of the emperor. Whenever a woman resisted, death by drowning was inflicted on her; as if, under the reign of this adulterer, chastity had been treason. Some men there were, who, beholding the violation of wives whom for virtue and fidelity they affectionately loved, could not endure their anguish of mind, and so killed themselves. While this monster ruled, it was singular deformity alone which could shield the honour of any female from his savage desires. At length he introduced a custom prohibiting marriage unless with the imperial permission; and he made this an instrument to serve the purposes of his lewdness. After having debauched freeborn maidens, he gave them for wives to his slaves. His conflicts also imitated the example of the emperor, and violated with impunity the beds of their dependants. For who was there to punish such offences? As for the daughters of men of middle rank, any who were inclined took them by force. Ladies of quality, who could not be taken by force, were petitioned for, and obtained from the emperor by way of free gift. Nor could a father oppose this; for the imperial warrant having been once signed, he had no alternative but to die, or to receive some barbarian as his son-in-law. For hardly was there any person in the lifeguard except of those people, who, having been driven from their habitations by the Goths in the twentieth year of Diocletian, yielded themselves to Galerius and entered into his service. It was ill for humankind, that men who had fled from the bondage of barbarians should thus come to lord it over the Romans. Environed by such guards, Daia oppressed and insulted the Eastern empire.

CHAP. XXXIX.

Now Daia, in gratifying his libidinous desires, made his own will the standard of right; and therefore he would not refrain from soliciting the widow of Galerius, the Empress Valeria, to whom he had lately given the appellation of mother. After the death of her husband, she had repaired to Daia, because she imagined that she might live with more security in his dominions than elsewhere, especially as he was a married man; but the flagitious creature became instantly inflamed with a passion for her. Valeria was still in weeds, the time of her mourning not being yet expired. He sent a message to her proposing marriage, and offering, on her compliance, to put away his wife. She frankly returned an answer such as she alone could dare to do: first, that she would not treat of marriage while she was in weeds, and while the ashes of Galerius, *her* husband, and, by adoption, the father of Daia, were yet warm; next, that he acted impiously, in proposing to divorce a faithful wife to make room for another, whom in her turn he would also cast off; and, lastly, that it was indecent, unexampled, and unlawful for a woman of her title and dignity to engage a second time in wedlock.[1988] This bold answer having been reported to Daia, presently his desires changed into rage and furious resentment. He pronounced sentence of forfeiture against the princess, seized her goods, removed her attendants, tortured her eunuchs to death, and banished her and her mother Prisca: but he appointed no particular place for her residence while in banishment; and hence he insultingly expelled her from every abode that she took in the course of her wanderings; and, to complete all, he condemned the ladies who enjoyed most of her friendship and confidence to die on a false accusation of adultery.

[1988] [Language greatly the product of Christian influences.]

CHAP. XL.

There was a certain matron of high rank who already had grandchildren by more than one son. Her Valeria loved like a second mother, and Daia suspected that her advice had produced that refusal which Valeria gave to his matrimonial offers; and therefore he charged the president Eratineus to have her put to death in a way that might injure her fame. To her two others, equally noble, were added. One of them, who had a daughter a Vestal virgin at Rome, maintained an intercourse by stealth with the banished Valeria. The other, married to a senator, was intimately connected with the empress. Excellent beauty and virtue proved the cause of their death. They were dragged to the tribunal, not of an upright judge, but of a robber. Neither indeed was there any accuser, until a certain Jew, one charged with other offences, was induced, through hope of pardon, to give false evidence against the innocent. The equitable and vigilant magistrate conducted him out of the city under a guard, lest the populace should have stoned him. This tragedy was acted at Nicæa. The Jew was ordered to the torture till he should speak as he had been instructed, while the torturers by blows prevented the women from speaking in their own defence. The innocent were condemned to die. Then there arose wailing and lamentation, not only of the senator, who attended on his well-deserving consort, but amongst the spectators also, whom this proceeding, scandalous and unheard of, had brought together; and, to prevent the multitude from violently rescuing the condemned persons out of the hands of the executioners, military commanders followed with light infantry and archers. And thus, under a guard of armed soldiers, they were led to punishment. Their domestics having been forced to flee, they would have remained without burial, had not the compassion of friends interred them by stealth. Nor was the promise of pardon made good to the feigned adulterer, for he was fixed to a gibbet, and then he disclosed the whole secret contrivance; and with his last breath he protested to all the beholders that the women died innocent.

CHAP. XLI.

But the empress, an exile in some desert region of Syria, secretly informed her father Diocletian of the calamity that had befallen her. He despatched messengers to Daia, requesting that his daughter might be sent to him. He could not prevail. Again and again he entreated; yet she was not sent. At length he employed a relation of his, a military man high in power and authority, to implore Daia by the remembrance of past favours. This messenger, equally unsuccessful in his negotiation as the others, reported to Diocletian that his prayers were vain.

CHAP. XLII.

At this time, by command of Constantine, the statues of Maximian Herculius were thrown down, and his portraits removed; and, as the two old emperors were generally delineated in one piece, the portraits of both were removed at the same time. Thus Diocletian lived to see a disgrace which no former emperor had ever seen, and, under the double load of vexation of spirit and bodily maladies, he resolved to die. Tossing to and fro, with his soul agitated by grief, he could neither eat nor take rest. He sighed, groaned, and wept often, and incessantly threw himself into various postures, now on his couch, and now on the ground. So he, who for twenty years was the most prosperous of emperors, having been cast down into the obscurity of a private station, treated in the most contumelious manner, and compelled to abhor life, became incapable of receiving nourishment, and, worn out with anguish of mind, expired.

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CHAP. XLIII.

Of the adversaries of God there still remained one, whose overthrow and end I am now to relate.

Daia had entertained jealousy and ill-will against Licinius from the time that the preference was given to him by Galerius; and those sentiments still subsisted, notwithstanding the treaty of peace lately concluded between them. When Daia heard that the sister of Constantine was betrothed to Licinius, he apprehended that the two emperors, by contracting this affinity, meant to league against him; so he privily sent ambassadors to Rome, desiring a friendly alliance with Maxentius: he also wrote to him in terms of cordiality. The ambassadors were received courteously, friendship established, and in token of it the effigies of Maxentius and Daia were placed together in public view. Maxentius willingly embraced this, as if it had been an aid from heaven; for he had already declared war against Constantine, as if to revenge the death of his father Maximian. From this appearance of filial piety a suspicion arose, that the detestable old man had but feigned a quarrel with his son that he might have an opportunity to destroy his rivals in power, and so make way for himself and his son to possess the whole empire. This conjecture, however, had no foundation; for his true purpose was to have destroyed his son and the others, and then to have reinstated himself and Diocletian in sovereign authority.

CHAP. XLIV.

And now a civil war broke out between Constantine and Maxentius. Although Maxentius kept himself within Rome, because the soothsayers had foretold that if he went out of it he should perish, yet he conducted the military operations by able generals. In forces he exceeded his adversary; for he had not only his father's army, which deserted from Severus, but also his own, which he had lately drawn together out of Mauritania and Italy. They fought, and the troops of Maxentius prevailed. At length Constantine, with steady courage and a mind prepared for every event, led his whole forces to the neighbourhood of Rome, and encamped them opposite to the Milvian bridge. The anniversary of the reign of Maxentius approached, that is, the sixth of the kalends of November,[1989] and the fifth year of his reign was drawing to an end.

Constantine was directed in a dream to cause *the heavenly sign* to be delineated on the shields of his soldiers, and so to proceed to battle. He did as he had been commanded, and he marked on their shields the letter X, with a perpendicular line drawn through it and turned round thus at the top, being the cipher of Christ. Having this sign (XP), his troops stood to arms. The enemies advanced, but without their emperor, and they crossed the bridge. The armies met, and fought with the utmost exertions of valour, and firmly maintained their ground. In the meantime a sedition arose at Rome, and Maxentius was reviled as one who had abandoned all concern for the safety of the commonweal; and suddenly, while he exhibited the Circensian games on the anniversary of his reign, the people cried with one voice, "Constantine cannot be overcome!" Dismayed at this, Maxentius burst from the assembly, and having called some senators together, ordered the Sibylline books to be searched. In them it was found that:—

> "On the same day the enemy of the Romans should perish."

Led by this response to the hopes of victory, he went to the field. The bridge in his rear was broken down. At sight of that the battle grew hotter. The hand of the Lord prevailed, and the forces of Maxentius were routed. He fled towards the broken bridge; but the multitude pressing on him, he was driven headlong into the Tiber.

This destructive war being ended, Constantine was acknowledged as emperor, with great rejoicings, by the senate and people of Rome. And now he came to know the perfidy of Daia; for he found the letters written to Maxentius, and saw the statues and portraits of the two associates which had been set up together. The senate, in reward of the valour of Constantine, decreed to him the title of *Maximus* (the Greatest), a title which Daia had always arrogated to himself. Daia, when he heard that Constantine was victorious and Rome freed, expressed as much sorrow as if he himself had been vanquished; but afterwards, when he heard of the decree of the senate, he grew outrageous, avowed enmity towards Constantine, and made his title of *the Greatest* a theme of abuse and raillery.

[1989] 27th of October.

CHAP. XLV.

Constantine having settled all things at Rome, went to Milan about the beginning of winter. Thither also Licinius came to receive his wife Constantia. When Daia understood that they were busied in solemnizing the nuptials, he moved out of Syria in the depth of a severe winter, and by forced marches he came into Bithynia with an army much impaired; for he lost all his beasts of burden, of whatever kind, in consequence of excessive rains and snow, miry ways, cold and fatigue. Their carcases, scattered about the roads, seemed an emblem of the calamities of the impending war, and the presage of a like destruction that awaited the soldiers. Daia did not halt in his own territories; but immediately crossed the Thracian Bosphorus, and in a hostile manner approached the gates of Byzantium. There 31 was a garrison in the city, established by Licinius to check any invasion that Daia might make. At first Daia attempted to entice the soldiers by the promise of donatives, and then to intimidate them by assault and storm. Yet neither promises nor force availed aught. After eleven days had elapsed, within which time Licinius might have learned the state of the garrison, the soldiers surrendered, not through treachery, but because they were too weak to make a longer resistance. Then Daia moved on to Heraclea (otherwise called Perinthus), and by delays of the like nature before that place lost some days. And now Licinius by expeditious marches had reached Adrianople, but with forces not numerous. Then Daia, having taken Perinthus by capitulation, and remained there for a short space, moved forwards eighteen miles to the first station. Here his progress was stopped; for Licinius had already occupied the second station, at the distance also of eighteen miles. Licinius, having assembled what forces he could from the neighbouring quarters, advanced towards Daia rather indeed to retard his operations than with any purpose of fighting, or hope of victory: for Daia had an army of seventy thousand men, while he himself had scarce thirty thousand; for his soldiers being dispersed in various regions, there was not time, on that sudden emergency, to collect all of them together.

CHAP. XLVI.

The armies thus approaching each other, seemed on the eve of a battle. Then Daia made this vow to Jupiter, that if he obtained victory he would extinguish and utterly efface the name of the Christians. And on the following night an angel of the Lord seemed to stand before Licinius while he was asleep, admonishing him to arise immediately, and with his whole army to put up a prayer to the Supreme God, and assuring him that by so doing he should obtain victory. Licinius fancied that, hearing this, he arose, and that his monitor, who was nigh him, directed how be should pray, and in what words. Awaking from sleep, he sent for one of his secretaries, and dictated these words exactly as he had heard them:—

> "Supreme God, we beseech Thee; Holy God, we beseech Thee; unto Thee we commend all right; unto Thee we commend our safety; unto Thee we commend our empire. By Thee we live, by Thee we are victorious and happy. Supreme Holy God, hear our prayers; to Thee we stretch forth our arms. Hear, Holy Supreme God."

Many copies were made of these words, and distributed amongst the principal commanders, who were to teach them to the soldiers under their charge. At this all men took fresh courage, in the confidence that victory bad been announced to them from heaven. Licinius resolved to give battle on the kalends of May;[1990] for precisely eight years before Daia had received the dignity of *Cæsar*, and Licinius chose that day in hopes that Daia might be vanquished on the anniversary of *his* reign, as Maxentius had been on *his*. Daia, however, purposed to give battle earlier, to fight on the day before those kalends,[1991] and to triumph on the anniversary of his reign. Accounts came that Daia was in motion; the soldiers of Licinius armed themselves; and advanced. A barren and open plain, called Campus Serenus, lay between the two armies. They were now in sight of one another. The soldiers of Licinius placed their shields on the ground, took off their helmets, and, following the example of their leaders, stretched forth their hands towards heaven. Then the emperor uttered the prayer, and they all repeated it after him. The host, doomed to speedy destruction, heard the murmur of the prayers of their adversaries. And now, the ceremony having been thrice performed, the soldiers of Licinius became full of courage, buckled on their helmets again, and resumed their shields. The two emperors advanced to a conference: but Daia could not be brought to peace; for he held Licinius in contempt, and imagined that the soldiers would presently abandon an emperor parsimonious in his donatives, and enter into the service of one liberal even to profusion. And indeed it was on this notion that he began the war. He looked for the voluntary surrender of the armies of Licinius; and, thus reinforced, he meant forthwith to have attacked Constantine.

[1990] 1st of May. [As to the angel, see Gibbon, cap. xx. note 41.]

[1991] 30th of April. [Note these dates, p. 315.]

CHAP. XLVII.

So the two armies drew nigh; the trumpets gave the signal; the military ensigns advanced; the troops of Licinius charged. But the enemies, panic-struck, could neither draw their swords nor yet throw their javelins. Daia went about, and, alternately by entreaties and promises, attempted to seduce the soldiers of Licinius. But he was not hearkened to in any quarter, and they drove him back. Then were the troops of Daia slaughtered, none making resistance; and such numerous legions, and forces so mighty, were mowed down by an inferior enemy. No one called to mind his reputation, or former valour, or the honourable rewards which had been conferred on him. The Supreme God did so place their necks under the sword of their foes, that they seemed to have entered the field, not as combatants, but as men devoted to death. After great numbers had fallen, Daia perceived that everything went contrary to his hopes; and therefore he threw aside the purple, and having put on the habit of a slave, hasted across the Thracian Bosphorus. One half of his army perished in 320 battle, and the rest either surrendered to the victor or fled; for now that the emperor himself had deserted, there seemed to be no shame in desertion. Before the expiration of the kalends of May, Daia arrived at Nicomedia, although distant one hundred and sixty miles from the field of battle. So in the space of one day and two nights he performed that journey. Having hurried away with his children and wife, and a few officers of his court, he went towards Syria; but having been joined by some troops from those quarters, and having collected together a part of his fugitive forces, he halted in Cappadocia, and then he resumed the imperial garb.

CHAP. XLVIII.

Not many days after the victory, Licinius, having received part of the soldiers of Daia into his service, and properly distributed them, transported his army into Bithynia, and having made his entry into Nicomedia, he returned thanks to God, through whose aid he had overcome; and on the ides of June,[1992] while he and Constantine were consuls for the third time, he commanded the following edict for the restoration of the Church, directed to the president of the province, to be promulgated:—

"When we, Constantine and Licinius, emperors, had an interview at Milan, and conferred together with respect to the good and security of the commonweal, it seemed to us that, amongst those things that are profitable to mankind in general, the reverence paid to the Divinity merited our first and chief attention, and that it was proper that the Christians and all others should have liberty to follow that mode of religion which to each of them appeared best; so that that God, who is seated in heaven, might be benign and propitious to us, and to every one under our government. And therefore we judged it a salutary measure, and one highly consonant to right reason, that no man should be denied leave of attaching himself to the rites of the Christians, or to whatever other religion his mind directed him, that thus the supreme Divinity, to whose worship we freely devote ourselves, might continue to vouchsafe His favour and beneficence to us. And accordingly we give you to know that, without regard to any provisos in our former orders to you concerning the Christians, all who choose that religion are to be permitted, freely and absolutely, to remain in it, and not to be disturbed any ways, or molested. And we thought fit to be thus special in the things committed to your charge, that you might understand that the indulgence which we have granted in matters of religion to the Christians is ample and unconditional; and perceive at the same time that the open and free exercise of their respective religions is granted to all others, as well as to the Christians. For it befits the well-ordered state and the tranquillity of our times that each individual be allowed, according to his own choice, to worship the Divinity; and we mean not to derogate aught from the honour due to any religion or its votaries. Moreover, with respect to the Christians, we formerly gave certain orders concerning the places appropriated for their religious assemblies; but now we will that all persons who have purchased such places, either from our exchequer or from any one else, do restore them to the Christians, without money demanded or price claimed, and that this be performed peremptorily and unambiguously; and we will also, that they who have obtained any right to such places by form of gift do forthwith restore them to the Christians: reserving always to such persons, who have either purchased for a price, or gratuitously acquired them, to make application to the judge of the district, if they look on themselves as entitled to any equivalent from our beneficence.

[1992] 13th of June. [Note the rise of *general* toleration.]

“All those places are, by your intervention, to be immediately restored to the Christians. And because it appears that, besides the places appropriated to religious worship, the Christians did possess other places, which belonged not to individuals, but to their society in general, that is, to their churches, we comprehend all such within the regulation aforesaid, and we will that you cause them all to be restored to the society or churches, and *that* without hesitation or controversy: Provided always, that the persons making restitution without a price paid shall be at liberty to seek indemnification from our bounty. In furthering all which things for the behoof of the Christians, you are to use your utmost diligence, to the end that our orders be speedily obeyed, and our gracious purpose in securing the public tranquillity promoted. So shall that divine favour which, in affairs of the mightiest importance, we have already experienced, continue to give success to us, and in our successes make the commonweal happy. And that the tenor of this our gracious ordinance may be made known unto all, we will that you cause it by your authority to be published everywhere.”

Licinius having issued this ordinance, made an harangue, in which he exhorted the Christians to rebuild their religious edifices.

And thus, from the overthrow of the Church until its restoration, there was a space of ten years and about four months.

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CHAP. XLIX.

While Licinius pursued with his army, the fugitive tyrant retreated, and again occupied the passes of mount Taurus; and there, by erecting parapets and towers, attempted to stop the march of Licinius. But the victorious troops, by an attack made on the right, broke through all obstacles, and Daia at length fled to Tarsus. *There*, being hard pressed both by sea and land, he despaired of finding any place for refuge; and in the anguish and dismay of his mind, he sought death as the only remedy of those calamities that God had heaped on him. But first he gorged himself with food, and large draughts of wine, as those are wont who believe that they eat and drink for the last time; and so he swallowed poison. However, the force of the poison, repelled by his full stomach, could not immediately operate, but it produced a grievous disease, resembling the pestilence; and his life was prolonged only that his sufferings might be more severe. And now the poison began to rage, and to burn up everything within him, so that he was driven to distraction with the intolerable pain; and during a fit of frenzy, which lasted four days, he gathered handfuls of earth, and greedily devoured it. Having undergone various and excruciating torments, he dashed his forehead against the wall, and his eyes started out of their sockets. And now, become blind, he imagined that he saw God, with His servants arrayed in white robes, sitting in judgment on him. He roared out as men on the rack are wont, and exclaimed that not he, but others, were guilty. In the end, as if he had been racked into confession, he acknowledged his own guilt, and lamentably implored Christ to have mercy upon him. Then, amidst groans, like those of one burnt alive, did he breathe out his guilty soul in the most horrible kind of death.

CHAP. L.

Thus did God subdue all those who persecuted His name, so that neither root nor branch of them remained; for Licinius, as soon as he was established in sovereign authority, commanded that Valeria should be put to death. Daia, although exasperated against her, never ventured to do this, not even after his discomfiture and flight, and when he knew that his end approached. Licinius commanded that Candidianus also should be put to death. He was the son of Galerius by a concubine, and Valeria, having no children, had adopted him. On the news of the death of Daia, she came in disguise to the court of Licinius, anxious to observe what might befall Candidianus. The youth, presenting himself at Nicomedia, had an outward show of honour paid to him, and, while he suspected no harm, was killed. Hearing of this catastrophe, Valeria immediately fled. The Emperor Severus left a son, Severianus, arrived at man's estate, who accompanied Daia in his flight from the field of battle. Licinius caused him to be condemned and executed, under the pretence that, on the death of Daia, he had intentions of assuming the imperial purple. Long before this time, Candidianus and Severianus, apprehending evil from Licinius, had chosen to remain with Daia; while Valeria favoured Licinius, and was willing to bestow on him that which she had denied to Daia, all rights accruing to her as the widow of Galerius. Licinius also put to death Maximus, the son of Daia, a boy eight years old, and a daughter of Daia, who was seven years old, and had been betrothed to Candidianus. But before their death, their mother had been thrown into the Orontes, in which river she herself had frequently commanded chaste women to be drowned. So, by the unerring and just judgment of God, all the impious received according to the deeds that they had done.

CHAP. LI.

Valeria, too, who for fifteen months had wandered under a mean garb from province to province, was at length discovered in Thessalonica, was apprehended, together with her mother Prisca, and suffered capital punishment. Both the ladies were conducted to execution; a fall from grandeur which moved the pity of the multitude of beholders that the strange sight had gathered together. They were beheaded, and their bodies cast into the sea. Thus the chaste demeanour of Valeria, and the high rank of her and her mother, proved fatal to both of them.[1993]

[1993] [See cap. 39, p. 317, supra.]

CHAP. LII.

I relate all those things on the authority of well-informed persons; and I thought it proper to commit them to writing exactly as they happened, lest the memory of events so important should perish, and lest any future historian of the persecutors should corrupt the truth, either by suppressing their offences against God, or the judgment of God against them. To His everlasting mercy ought we to render thanks, that, having at length looked on the earth, He deigned to collect again and to restore His flock, partly laid waste by ravenous wolves, and partly scattered abroad, and to extirpate those noxious wild beasts who had trod down its pastures, and destroyed its resting-places.[1994] Where now are the surnames of the *Jovii* and the *Herculii*, once so glorious and renowned amongst the nations; surnames insolently assumed at first by Diocles and Maximian, and afterwards transferred to their successors? The Lord has blotted them out and erased them from the earth. Let us therefore with exultation celebrate the triumphs of God, and oftentimes with praises make mention of His victory; let us in our prayers, by night and by day, beseech Him to confirm for ever that peace which, after a warfare of ten years, He has bestowed on His own: and do you, above all others, my best beloved Donatus, who so well deserve to be heard, implore the Lord that it would please Him propitiously and mercifully to continue His pity towards His servants, to protect His people from the machinations and assaults of the devil, and to guard the now flourishing churches in perpetual felicity. 322

[1994] [Let us recall our Lord’s forewarning: Matt. x. 16 and Luke x. 3.]

ELUCIDATION

(On the tenth of the kalends of April, p. 301.)

Serious difficulties are encountered by the learned in reconciling Lactantius with himself, if, indeed, the fault be not one of his copyists rather than his own. In the fourth book of the *Institutes*[1995] his language is thus given by Baluzius:[1996]—

“Extremis temporibus Tiberii Cæsaris, ut scriptum legimus, Dominus noster Jesus Christus, a Judæis cruciatus est post diem decimum kalendarum Aprilis, duobus Geminis consulibus.”

Lactantius was writing in Nicomedia, and may have quoted from memory what he had read, perhaps in the report of Pilate himself. The expression *post diem decimum kalendarum Aprilis* is ambiguous: and Jarvis says, “My impression is, that it means ‘after the tenth day before the kalends of April;’ that is, after the 23d of March.”[1997]

But here our author says, according to the accurate edition of Walchius[1998] (a.d. 1715),—

“Exinde tetrarchas habuerunt usque ad Herodem, qui fuit sub imperio Tiberii Cæsaris: cujus anno quinto decimo, id est duobus Geminis consulibus, ante diem septimam Calendarum Aprilium, Judæi Christum cruci affixerunt.”

But here, on the authority of forty manuscripts, Du Fresnoy reads, “ante diem decimam,” which he labours to reconcile with “post diem decimum,” as above. Jarvis adheres to the reading *septimam*, supported by more than fifty manuscripts, and decides for the 23d of March.

He cites Augustine to the same effect in the noted passage:[1999]—

“Ille autem mense conceptum et passum esse Christum, et Paschæ observatio et dies ecclesiis notissimus Nativitatis ejus ostendit. Qui enim mense nono natus est octavo kalendas Janvarias profecto mense primo conceptus est circa octavum kalendas Aprilis, quod tempus passionis ejus fuit.”

This, Augustine considers to be “seething a kid in mother’s milk,” after a mystical sense; cruelly making the cross to coincide with the maternity of the Virgin, who beheld her Son an innocent victim on the anniversary of her salutation by the angel.

[1995] See note 1, p. 109.

[1996] As cited by Jarvis, *Introd.*, p. 379.

[1997] Baluz, *Miscellanea*, tom, i. p. 2.

[1998] *Opp.*, Ed. Walchii, p. 435.

[1999] *Quæstt. in Exod.*, lib. ii., *Opp.*, tom. iii., p. 337.

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FRAGMENTS OF LACTANTIUS

I. Fear, love, joy, sadness, lust, eager desire, anger, pity, emulation, admiration,—these motions or affections of the mind exist from the beginning of man's creation by the Lord; and they were usefully and advantageously introduced into human nature, that by governing himself by these with method, and in accordance with reason, man may be able, by acting manfully, to exercise those good qualities, by means of which he would justly have deserved to receive from the Lord eternal life. For these affections of the mind being restrained within their proper limits, that is, being rightly employed, produce at present good qualities, and in the future eternal rewards. But when they advance[2000] beyond their boundaries, that is, when they turn aside to an evil course, then vices and iniquities come forth, and produce everlasting punishments.[2001]

II. Within our memory, also, Lactantius speaks of metres,—the pentameter (he says) and the tetrameter.[2002]

III. Firmianus, writing to Probus on the metres of comedies, thus speaks: "For as to the question which you proposed concerning the metres of comedies, I also know that many are of opinion that the plays of Terence in particular have not the metre of Greek comedy,—that is, of Menander, Philemon, and Diphilus, which consist of trimeter verses; for our ancient writers of comedies, in the modulation of their plays, preferred to follow Eupolis, Cratinus, and Aristophanes, as has been before said." That there is a measure—that is, metre[2003]—in the plays of Terence and Plautus, and of the other comic and tragic writers, let these declare: Cicero, Scaurus, and Firmianus.[2004]

IV. We will bring forward the sentiments of our Lactantius, which he expressed in words in his third volume to Probus on this subject. The Gauls, he says, were from ancient times called Galatians, from the whiteness of their body; and thus the Sibyl terms them. And this is what the poet intended to signify when he said,—

> "Gold collars deck their milk-white necks,"[2005]

[2000] Affluentes.

[2001] From *Muratorii Antiquit. Ital. med. æv.*

[2002] From *Maxim. Victorin. de carmine heroico.* Cf. Hieron., *Catal.*, c. 80. We have also another treatise, which is entitled "On Grammar."

[2003] μέτρον.

[2004] From Rufinus, the grammarian, on *Comic Metres*, p. 2712.

[2005] Virg., *Æn.*, viii. 660.

when he might have used the word *white*. It is plain that from this the province was called Galatia, in which, on their arrival in it, the Gauls united themselves with Greeks, from which circumstance that region was called Gallogræcia, and afterwards Galatia. And it is no wonder if he said this concerning the Galatians, and related that a people of the West, having passed over so great a distance in the middle of the earth, settled in a region of the East.[2006]

[2006] From Hieron., *Commentar. in ep. ad Gal.*, l. ii., opp. ed. Vallars. viii. 1, p. 426. Hieron., *De Viris Illus.*, c. 80: we have "four books of epistles to Probus."

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THE PHŒNIX

BY AN UNCERTAIN AUTHOR. ATTRIBUTED TO LACTANTIUS [2007]

There is a happy spot, retired[2008] in the first East, where the great gate of the eternal pole lies open. It is not, however, situated near to his rising in summer or in winter, but where the sun pours the day from his vernal chariot. There a plain spreads its open tracts; nor does any mound rise, nor hollow valley open[2009] itself. But through twice six ells that place rises above the mountains, whose tops are thought to be lofty among us. Here is the grove of the sun; a wood stands planted with many a tree, blooming with the honour of perpetual foliage. When the pole had blazed with the fires of Phaethon, that place was uninjured by the flames; and when the deluge had immersed the world in waves, it rose above the waters of Deucalion. No enfeebling diseases, no sickly old age, nor cruel death, nor harsh fear, approaches hither, nor dreadful crime, nor mad desire of riches, nor Mars, nor fury, burning with the love of slaughter.[2010] Bitter grief is absent, and want clothed in rags, and sleepless cares, and violent hunger. No tempest rages there, nor dreadful violence of the wind; nor does the hoar-frost cover the earth with cold dew. No cloud extends its fleecy[2011] covering above the plains, nor does the turbid moisture of water fall from on high; but there is a fountain in the middle, which they call by the name of "living;"[2012] it is clear, gentle, and abounding with sweet waters, which, bursting forth once during the space of each[2013] month, twelve times irrigates all the grove with waters. Here a species of tree, rising with lofty stem, bears mellow fruits not about to fall on the ground. This grove, these woods, a single[2014] bird, the phœnix, inhabits,—single, but it lives reproduced by its own death. It obeys and submits[2015] to Phœbus, a remarkable attendant. Its parent nature has given it to possess this office. When at its first rising the saffron morn grows red, when it puts to flight the stars with its rosy light, thrice and four times she plunges her body into the sacred waves, thrice and four times she sips water from the living stream.[2016] She is raised aloft, and takes her seat on the highest top of the lofty tree, which alone looks down upon the whole grove; and turning herself to the fresh risings of the nascent Phœbus, she awaits his rays and rising beam. And when the sun has thrown back the threshold of the shining gate, and the light gleam[2017] of the first light has shone forth, she begins to pour strains of sacred song, and to hail[2018] the new light with wondrous voice, which neither the notes of the nightingale[2019] nor the flute of the Muses can equal with Cyrrhæan[2020] strains. But neither is it thought that the dying swan can imitate it, nor the tuneful strings of the lyre of Mercury. After that Phœbus has brought back his horses to the open heaven,[2021] and continually advancing, has displayed[2022] his whole orb; she applauds with thrice-repeated flapping of her wings, and having thrice adored the fire-bearing head, is silent. And she also distinguishes the swift hours by sounds not liable to error by day and night: an overseer[2023] of the groves, a venerable priestess of the wood, and alone admitted to thy secrets, O Phœbus. And when she has now accomplished the thousand years of her life, and length of days has rendered her burdensome,[2024] in order that she may renew the age which has glided by, the fates pressing[2025] her, she flees from the beloved couch of the accustomed grove. And when she has left the sacred places, through a desire of being born[2026] again, then she seeks this world, where death reigns. Full of years, she directs her swift flight into Syria, to which Venus herself has 325 given the name of Phœnice;[2027] and through trackless deserts she seeks the retired groves in the place, where a remote wood lies concealed through the glens. Then she chooses a lofty palm, with top reaching to the heavens, which has the pleasing[2028] name of phœnix from the bird, and where[2029] no hurtful living creature can break through, or slimy serpent, or any bird of prey. Then Æolas shuts in the winds in hanging caverns, lest they should injure the bright[2030] air with their blasts, or lest a cloud collected by the south wind through the empty sky should remove the rays of the sun, and be a hindrance[2031] to the bird. Afterwards she builds for herself either a nest or a tomb, for she perishes that she may live; yet she produces herself. Hence she collects juices and odours, which the Assyrian gathers from the rich wood, which the wealthy Arabian gathers; which either the Pygmæan[2032] nations, or India crops, or the Sabæan land produces from its soft bosom. Hence she heaps together cinnamon and the odour of the far-scented amomum, and balsams with mixed leaves. Neither the twig of the mild cassia nor of the fragrant acanthus is absent, nor the tears and rich drop of frankincense. To these she adds tender ears[2033] of flourishing spikenard, and joins the too pleasing pastures[2034] of myrrh. Immediately she places her body about to be changed on the strewed nest, and her quiet limbs on such[2035] a couch. Then with her mouth she scatters juices around and upon her limbs, about to die with her own funeral rites. Then amidst various odours she yields up[2036] her life, nor fears the faith of so great a deposit. In the meantime her body, destroyed by death, which proves the source of life,[2037] is hot, and the heat itself produces a flame; and it conceives fire afar off from the light of heaven: it blazes, and is dissolved into burnt ashes. And these ashes collected in death it fuses,[2038] as it were, into a mass, and has an effect[2039] resembling seed. From this an animal is said to arise without limbs, but the worm is said to be of a milky colour. And it suddenly increases vastly with an imperfectly formed[2040] body, and collects itself into the appearance of a well-rounded egg. After this it is formed again, such as its figure was before, and the phœnix, having burst her shell,[2041] shoots forth, even as caterpillars[2042] in the fields, when they are fastened by a thread to a stone, are wont to be changed into a butterfly. No food is appointed for her in our world, nor does any one make it his business to feed her while unfledged. She sips the delicate[2043] ambrosial dews of heavenly nectar which have fallen from the star-bearing pole. She gathers these; with these the bird is nourished in the midst of odours, until she bears a natural form. But when she begins to flourish with early youth, she flies forth now about to return to her native abode. Previously, however, she encloses in an ointment of balsam, and in myrrh and dissolved[2044] frankincense, all the remains of her own body, and the bones or ashes, and relics[2045] of herself, and with pious mouth brings it into a round form,[2046] and carrying this with her feet, she goes to the rising of the sun, and tarrying at the altar, she draws it forth in the sacred temple. She shows and presents herself an object of admiration to the beholder; such great beauty is there, such great honour abounds. In the first place, her colour is like the brilliancy[2047] of that which the seeds of the pomegranate when ripe take under the smooth rind;[2048] such colour as is contained in the leaves which the poppy produces in the fields, when Flora spreads her garments beneath the blushing sky. Her shoulders and beautiful breasts shine with this covering; with this her head, with this her neck, and the upper parts of her back shine. And her tail is extended, varied with yellow metal, in the spots of which mingled purple blushes. Between her wings there is a bright[2049] mark above, as[2050] Tris on high is wont to paint a cloud from above. She gleams resplendent with a mingling of the green emerald, and a shining beak[2051] of

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[2007] [A CURIOUS EXPANSION OF THE FABLE SO LONG SUPPOSED TO BE AUTHENTIC HISTORY OF A NATURAL WONDER, AND PROBABLY DERIVED FROM ORIENTAL TALES CORROBORATED BY TRAVELLERS. SEE VOL. I. P. 12; ALSO III. 554. YEZEEDEE BIRD-WORSHIP MAY HAVE SPRUNG OUT OF IT.]

[2008] Remotus. The reference is supposed to be to Arabia, though some think that India is pointed out as the abode of the phœnix.

[2009] Hiat.

[2010] Cædis amore furor. There is another reading, "cedit."

[2011] Vellera, "thin fleecy clouds." So Virg., *Georg.*, i. 397; Tenuia nec lanæ per cœlum vellera ferri.

[2012] Vivum.

[2013] Per singula tempora mensum.

[2014] Unica, “the only one.” It was supposed that only one phœnix lived at one time. So the proverb “Phœnice rarior.”

[2015] Birds were considered sacred to peculiar gods: thus the phœnix was held sacred to Phœbus. [Layard, *Nineveh*, vol. ii. p. 462.]

[2016] Gurgite.

[2017] Aura. So Virg., *Æneid*, vi. 204: “Discolor unde auri per ramos aura refulsit.”

[2018] Ciere.

[2019] Aëdoniæ voces. The common reading is “Ædoniæ,” contrary to the metre.

[2020] i.e., strains of Apollo and the Muses, for Cyrrha is at the foot of Parnassus, their favourite haunt.

[2021] Aperta Olympi, when he has mounted above the horizon.

[2022] Protulit.

[2023] Antistes.

[2024] Gravem, i.e., a burden to herself.

[2025] Fatis urgentibus; others read “spatiis vergentibus.”

[2026] Studio renascendi.

[2027] Venus was worshipped in Syro-Phœnice.

[2028] Gratum; others read “Graium,” Grecian.

[2029] Quà; another reading is “quam,” that which.

[2030] Purpureum. There may be a reference to the early dawn.

[2031] Obsit.

[2032] Some ancient writers place these fabulous people in India, others beyond Arabia.

[2033] Aristas. The word is sometimes applied, as here, to spikenard.

[2034] Et sociat myrrhæ pascua grata nimis; another reading is, “et sociam myrrhæ vim, Panachaia tuæ.”

[2035] In talique toro; others, “vitalique toro,” i.e., on a death-bed.

[2036] Commendat.

[2037] Genitali, “productive;” observe the antithesis.

[2038] Conflat.

[2039] Effectum; others read, “ad fœtum seminis instar habent.”

[2040] Cum corpore curto; others read, “cum tempore certo.”

[2041] Ruptis exuviis. The same word is used by Virgil to describe the serpent slipping its skin—“positis exuviis.”

[2042] Tineæ.

[2043] Tenues; others read “teneri.”

[2044] Thure soluto.

[2045] Exuvias suas.

[2046] In formam conglobat.

[2047] Quem croceum. The word is properly used to denote the colour of saffron; it is also applied to other bright colours.

[2048] Sub cortice lævi; the common reading is “sub sidere cæli.”

[2049] Clarum insigne; others read, “aurum…insigneque.”

[2050] Ceu; others read, “seu.”

[2051] Gemmea cuspis. Her beak is of horn, but bright and transparent as a gem.

pure horn opens itself. Her eyes are large;[2052] you might believe that they were two jacinths;[2053] from the middle of which a bright flame shines. An irradiated crown is fitted[2054] to the whole of her head, resembling on high the glory of the head of Phœbus.[2055] Scales cover her thighs spangled with yellow metal, but a rosy[2056] colour paints her claws with honour. Her form is seen to blend the figure of the peacock with that of the painted bird of Phasis.[2057] The winged creature which is produced in the lands of the Arabians, whether it be beast or bird, can scarcely equal her magnitude.[2058] She is not, however, slow, as birds which through the greatness of their body have sluggish motions, and a very heavy[2059] weight. But she is light and swift, full of royal beauty. Such she always shows herself[2060] in the sight of men. Egypt comes hither to such a wondrous[2061] sight, and the exulting crowd salutes the rare bird. Immediately they carve her image on the consecrated marble, and mark both the occurrence and the day with a new title. Birds of every kind assemble together; none is mindful of prey, none of fear. Attended by a chorus of birds, she flies through the heaven, and a crowd accompanies her, exulting in the pious duty. But when she has arrived at the regions of pure ether, she presently returns;[2062] afterwards she is concealed in her own regions. But oh, bird of happy lot and fate,[2063] to whom the god himself granted to be born from herself! Whether it be female, or male, or neither, or both, happy she, who enters into[2064] no compacts of Venus. Death is Venus to her; her only pleasure is in death: that she may be born, she desires previously to die. She is an offspring to herself, her own father and heir, her own nurse, and always a foster-child to herself. She is herself indeed, but not the same, since she is herself, and not herself, having gained eternal life by the blessing of death.

[2052] Ingentes oculi; others read, “oculos.”

[2053] Hyacinthos; gems of this colour.

[2054] Æquatur.

[2055] i.e., the rays of the sun.

[2056] Roseus; others read, “roseo honore.”

[2057] The pheasant.

[2058] Magniciem. Some take this as denoting the name of a bird, but no such bird is known.

[2059] Pergrave pondus; others read, “per grave pondus,” by reason of the heavy weight.

[2060] Se exhibet; others read “se probat.”

[2061] Tanti ad miracula visus. [Deut. iv. 17.]

[2062] Inde; others read, “ille,” but the allusion is very obscure.

[2063] Fili, “the thread,” i.e. of fate.

[2064] Colit. [Badger’s *Nestorians*, vol. i. p. 122.]

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A POEM ON THE PASSION OF THE LORD

FORMERLY ASCRIBED TO LACTANTIUS

Whoever you are who approach, and are entering the precincts[2065] of the middle of the temple, stop a little and look upon me, who, though innocent, suffered for your crime; lay me up in your mind, keep me in your breast. I am He who, pitying the bitter misfortunes of men, came hither as a messenger[2066] of offered peace, and as a full atonement[2067] for the fault of men.[2068] Here the brightest light from above is restored to the earth; here is the merciful image of safety; here I am a rest to you, the right way, the true redemption, the banner[2069] of God, and a memorable sign of fate. It was on account of you and your life that I entered the Virgin's womb, was made man, and suffered a dreadful death; nor did I find rest anywhere in the regions of the earth, but everywhere threats, everywhere labours. First of all a wretched dwelling[2070] in the land of Judæa was a shelter for me at my birth, and for my mother with me: here first, amidst the outstretched sluggish cattle, dry grass gave me a bed in a narrow stall. I passed my earliest years in the Pharian[2071] regions, being an exile in the reign of Herod; and after my return to Judæa I spent the rest of my years, always engaged[2072] in fastings, and the extremity of poverty itself, and the lowest circumstances; always by healthful admonitions applying the minds of men to the pursuit of genial uprightness, uniting with wholesome teaching many evident miracles: on which account impious Jerusalem, harassed by the raging cares of envy and cruel hatred, and blinded by madness, dared to seek for me, though innocent, by deadly punishment, a cruel death on the dreadful cross. And if you yourself wish to discriminate these things more fully,[2073] and if it delights you to go through all my groans, and to experience griefs with me, put together[2074] the designs and plots, and the impious price of my innocent blood, and the pretended kisses of a disciple,[2075] and the insults and strivings of the cruel multitude; and, moreover, the blows, and tongues prepared[2076] for accusations. Picture to your mind both the witnesses, and the accursed[2077] judgment of the blinded Pilate, and the immense cross pressing my shoulders and wearied back, and my painful steps to a dreadful death. Now survey me from head to foot, deserted as I am, and lifted up afar from my beloved mother. Behold and see my locks clotted with blood, and my blood-stained neck under my very hair, and my head drained[2078] with cruel thorns, and pouring down like rain[2079] from all sides a stream[2080] of blood over my divine face. Survey my compressed and sightless eyes, and my afflicted cheeks; see my parched tongue poisoned with gall, and my countenance pale with death. Behold my hands pierced with nails, and my arms drawn out, and the great wound in my side; see the blood streaming from it, and my perforated[2081] feet, and blood-stained limbs. Bend your knee, and with lamentation adore the venerable wood of the cross, and with lowly countenance stooping[2082] to the earth, which is wet with innocent blood, sprinkle it with rising tears, and at times[2083] bear me and my admonitions in your devoted heart. Follow the footsteps of my life, and while you look upon my torments and cruel death, remembering my innumerable pangs of body and soul, learn to endure hardships,[2084] and to watch over your own safety. These memorials,[2085] if at any time you find pleasure in thinking over them, if in your mind there is any confidence to bear *anything* like my *sufferings*),[2086] if the piety due, and gratitude worthy of my labours shall arise, will be incitements[2087] to true virtue, and they will be shields against the snares of an enemy, aroused[2088] by which you will be safe, and as a conqueror bear off the palm in every contest. If these memorials shall turn away 328 your senses, which are devoted to a perishable[2089] world, from the fleeting shadow of earthly beauty, the result will be, that you will not venture,[2090] enticed by empty hope, to trust the frail[2091] enjoyments of fickle fortune, and to place your hope in the fleeting years of life. But, truly, if you thus regard this perishable world,[2092] and through your love of a better country deprive yourself[2093] of earthly riches and the enjoyment of present things,[2094] the prayers of the pious will bring you up[2095] in sacred habits, and in the hope of a happy life, amidst severe punishments, will cherish you with heavenly dew, and feed you with the sweetness of the promised good. Until the great favour of God shall recall your happy[2096] soul to the heavenly regions,[2097] your body being left after the fates of death. Then freed from all labour, then joyfully beholding the angelic choirs, and the blessed companies of saints in perpetual bliss, it shall reign with me in the happy abode of perpetual peace.

[2065] Limina, "the threshold."

[2066] Interpres.

[2067] Venia, "remission."

[2068] Communis culpæ.

[2069] Vexillum.

[2070] Magalia.

[2071] i.e., Egypt.

[2072] Secutus.

[2073] Latius, "more widely," "in greater detail."

[2074] Collige.

[2075] Clientis. The "cliens" is one who puts himself under the protection of a "patronus." Here it is used of a follower.

[2076] Promptas.

[2077] Infanda, "unspeakable," "wicked."

[2078] Haustum.

[2079] Pluens.

[2080] Vivum cruorem.

[2081] Fossos.

[2082] Terram petens.

[2083] Nonnunquam; others read, "nunquam non," always.

[2084] Adversa.

[2085] Monumenta.

[2086] Meorum.

[2087] Stimuli.

[2088] Acer.

[2089] Labilis orbis amicos sensus.

[2090] Auseris, an unusual form.

[2091] Occiduis rebus.

[2092] Ista caduca sæcula.

[2093] Exutum.

[2094] Rerum usus.

[2095] Extollent. The reading is uncertain; some editions have "expolient."

[2096] Purpuream, "bright, or shining."

[2097] Sublimes ad auras.

GENERAL NOTE.

There is no ms authority for ascribing the above to Lactantius. “It does not, in the least, come up to the purity and eloquence of his style,” says Dupin; and the same candid author notes the “adoration of the cross” as fatal to any such claim.[2098]

Of the following poem, on Easter, Dupin says: “It is attributed to Venantius upon the testimony of some mss. in the Vatican Library.” This writer became known to Gregory of Tours, who died about a.d. 595, and seems to have succeeded him as bishop, dying soon after. Bede quotes his verse on St. Alban,[2099]—

> “Albanum egregium fecunda Britannia profert,”

but styles him “presbyter Fortunatus.” He was the author of a poem on *St. Martin*, and another, *In Laude Virginum*. His works were edited by Brouverius, a Jesuit.

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[2098] Note 18, p. 327.

[2099] The reader will be pleased with a reference, on p. 330, infra, to the (then recent) conversion of our Saxon forefathers in Kent.

VENANTIUS

ON EASTER

POEM OF VENANTIUS HONORIUS[5] CLEMENTIANUS FORTUNATUS, ON EASTER.

The seasons blush varied with the flowery, fair weather[6], and the gate of the pole lies open with greater light. His path in the heaven raises the fire-breathing[7] sun higher, who goes forth on his course,[8] and enters the waters of the ocean. Armed with rays traversing the liquid elements, in this[9] brief night he stretches out the day in a circle. The brilliant firmament[10] puts forth its clear countenance, and the bright stars show their joy. The fruitful earth pours forth its gifts with varied increase,[11] when the year has well returned its vernal riches.[12] Soft beds of violets paint the purple plain; the meadows are green with plants,[13] and the plant shines with its leaves. By degrees gleaming brightness of the flowers[14] comes forth; all the herbs smile with their blossoms.[15] The seed being deposited, the corn springs up far and wide[16] in the fields, promising to be able to overcome the hunger of the husbandman. Having deserted its stem, the vine-shoot bewails its joys; the vine gives water only from the source from which it is wont to give wine. The swelling bud, rising with tender down from the back of its mother, prepares its bosom for bringing forth. Its foliage[17] having been torn off in the wintry season, the verdant grove now renews its leafy shelter. Mingled together, the willow, the fir, the hazel, the osier,[18] the elm, the maple, the walnut, each tree applauds, delightful with its leaves. Hence the bee, about to construct its comb, leaving the hive, humming over the flowers, carries off honey with its leg. The bird which, having closed its song, was dumb, sluggish with the wintry cold, returns to its strains. Hence Philomela attunes her notes with her own instruments,[19] and the air becomes sweeter with the re-echoed melody. Behold, the favour of the reviving world bears witness that all gifts have returned together with its Lord. For in honour of Christ rising triumphant after *His descent to* the gloomy Tartarus, the grove on every side with its leaves *expresses approval*, the plants with their flowers express approval.[20] The light, the heaven, the fields, and the sea duly praise the God ascending above the stars, having crushed the laws of hell. Behold, He who was crucified reigns as God over all things, and all created objects offer prayer to their Creator. Hail, festive day, to be reverenced throughout the world,[21] on which God has conquered hell, and gains the stars! The changes of the year and of the months, the bounteous light of the days, the splendour of the hours, all things with voice applaud.[22] Hence, in honour of you, the wood with its foliage applauds; hence the vine, with its silent shoot, gives thanks. Hence the thickets now resound with the whisper of birds; amidst these the sparrow sings with exuberant[23] love. O Christ, Thou Saviour of the world, merciful Creator and Redeemer, the only offspring from the Godhead of the Father, flowing in an indescribable[24] manner from the heart of Thy Parent, Thou self-existing Word, and powerful from the mouth of Thy Father, equal to Him, of one mind with Him, His fellow, coeval with the Father, from whom at first[25] the world derived its origin! Thou dost suspend the firmament,[26] Thou heapest together the soil, Thou dost pour forth the seas, by whose[27] government all things which are fixed in their places flourish. Who seeing that the human race was plunged in the depth[28] *of misery*, that Thou mightest rescue man, didst Thyself also become man: nor wert 330 Thou willing only to be born with a body,[29] but Thou becamest flesh, which endured to be born and to die. Thou dost undergo[30] funeral obsequies, Thyself the author of life and *framer* of the world, Thou dost enter[31] the path of death, in giving the aid of salvation. The gloomy chains of the infernal law yielded, and chaos feared to be pressed by the presence[32] of the light. Darkness perishes, put to flight by the brightness of Christ; the thick pall of eternal[33] night falls. But restore the promised[34] pledge, I pray Thee, O power benign! The third day has returned; arise, my buried One; it is not becoming that Thy limbs should lie in the lowly sepulchre, nor that worthless stones should press *that which is* the ransom[35] of the world. It is unworthy that a stone should shut in with a confining[36] rock, and cover Him in whose fist[37] all things are enclosed. Take away the linen clothes, I pray; leave the napkins in the tomb: Thou art sufficient for us, and without Thee there is nothing. Release the chained shades of the infernal prison, and recall to the upper regions[38] whatever sinks to the lowest depths. Give back Thy face, that the world may see the light; give back the day which flees from us at Thy death. But returning, O holy conqueror! Thou didst altogether fill the heaven![39] Tartarus lies depressed, nor retains its rights. The ruler of the lower regions, insatiably opening his hollow jaws, who has always been a spoiler, becomes[40] a prey to Thee. Thou rescuest an innumerable people from the prison of death, and they follow in freedom to the place whither their leader[41] approaches. The fierce monster in alarm vomits forth the multitude whom he had swallowed up, and the Lamb[42] withdraws the sheep from the jaw of the wolf. Hence re-seeking the tomb from the lower regions,[43] having resumed Thy flesh, as a warrior Thou carriest back ample trophies to the heavens. Those whom chaos held in punishment[44] he[45] has now restored; and those whom death might seek, a new life holds.

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[5] VENANTIUS HONORIUS, TO WHOM THIS POEM IS ASCRIBED, WAS AN ITALIAN PRESBYTER AND POET. IN SOME EDITIONS THE TITLE IS *DE RESURRECTIONE* IT WAS ADDRESSED TO THE BISHOP FELIX.

[6] Florigero sereno.

[7] Ignivomus.

[8] Vagus.

[9] Hac in nocte brevi. Other editions read, “adhuc nocte brevi.”

[10] Æthera, an unusual form.

[11] Fœtu: others read “cultu.”

[12] Cum bene vernales reddidit annus opes. Another reading is, “cum bene vernarit; reddit et annus opes.”

[13] Herbis

[14] Stellantia lumina florum.

[15] Floribus; another reading is, “arridentque oculis.”

[16] Late; others read, “lactens,” juicy.

[17] Foliorum crine revulso; others read, “refuso.”

[18] Siler, supposed to be the osier, but the notices of the tree are too scanty to enable us to identify it. See Conington, *Virg. Georg.*, ii. 12.

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[19] Suis attemperat organa cannis. “Canna” seems to be used for “gutturis canna,” the windpipe; “organum,” often used for a musical instrument.

[20] Favent.

[21] Toto venerabilis ævo. [Rev. i. 10. Easter in Patmos, I suppose.]

[22] Mobilitas anni, mensum, lux alma dierum Horarum splendor, stridula cuncta favent. There are great variations in the readings of this passage. Some read “Nobilitas anni, mensum decus, alma dierum, Horarum splendor, scriptula, puncta fovent.”

[23] Nimio; another reading is, “minimus,”

[24] Irrecitabiliter.

[25] Principe.

[26] Æthera.

[27] Quo moderante; others read, “quæ moderata.”

[28] Profundo.

[29] Cum corpore; others read, “nostro e corpore nasci.”

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[30] Pateris vitæ auctor; others have "patris novas auctor."

[31] Intras; others, "intra."

[32] Luminis ore.

[33] Æternæ; another reading is "et tetræ."

[34] Pollicitam; others have "sollicitam."

[35] Pretium mundi.

[36] Rupe vetante.

[37] Pugillo. Thus Prov. xxx. 4: "Who hath gathered the wind in His fists?"

[38] Revoca sursum.

[39] Olympum; others read, "in orbem," returning to the world.

[40] Fit; others read, "sit."

[41] Auctor.

[42] i.e., "the Lamb of God."

[43] [Post Tartara. Vol. iv. p. 140; v. pp. 153, 161, 174, this series.]

[44] Pœnale.

[45] Iste; another reading is, "in te."

Oh, sacred King, behold a great part of Thy triumph shines forth, when the sacred laver blesses pure souls! A host, clad in white,[46] come forth from the bright waves, and cleanse their old[47] fault in a new stream. The white garment also designates bright souls, and the shepherd has enjoyments from the snow-white flock. The priest Felix is added sharing[48] in this reward, who wishes to give double talents to his Lord. Drawing those who wander in Gentile error to better things, that a beast of prey may not carry them away, He guards the fold of God. Those whom guilty Eve had before infected, He now restores, fed[49] with abundant milk at the bosom of the Church. By cultivating rustic hearts with mild conversations, a crop is produced from a briar by the bounty of Felix. The Saxon, a fierce nation, living as it were after the manner of wild beasts, when you, O sacred One! apply a remedy, the beast of prey resembles[50] the sheep. About to remain with you through an age with the return[51] of a hundred-fold, you fill the barns with the produce of an abundant harvest. May this people, free from stain, be strengthened[52] in your arms, and may you bear to the stars a pure pledge to God. May one crown be bestowed on you from on high *gained* from yourself[53], may another flourish gained from your people.

GENERAL NOTE.

A fine passage illustrating the gush of early Christian devotion at Easter, "breaking into all the heavenly joy of the new creation," will be found in Professor Milligan's remarkable work on *The Resurrection of our Lord* (London, Macmillan, 1884). The author is "professor of divinity and biblical criticism in the University of Aberdeen."

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[46] An allusion to the white garments in which the newly baptized were arrayed.

[47] Vetus vitium, "original sin;" as it was termed, "peccatum originis."

[48] Consors; others read "concors," harmonious.

[49] Pastos; others, "pastor."

[50] Reddit.

[51] Centeno reditu.

[52] Vegetetur; another reading is "agitetur."

[53] De te; others read, "detur et," with injury to the metre.

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INTRODUCTORY NOTICE

[*Circa* a.d. 232] Finding these fragments relegated, by the Edinburgh editors, to a place (unaccountably chosen) among the spurious Decretals[54] and dismissed as of dubious character, it looked as if modern light had been shed upon this author, and as if he had better, perhaps, be classed with the apocryphal works of our concluding volume. But, after considerable inquiry, I see no reason to dismiss Asterius from the respectable position assigned him by Lardner;[55] and I now wish I had appended these fragments to those of the Roman presbyter Caius, to which the reader is referred.[56] It is true, Lardner is quite undecided as to this author, though he accepts Tillemont's conjecture as probable; viz., that the Asterius Urbanus mentioned by Eusebius is the author of the fragments, and that his work against the Montanists was written in the eleventh year of the Emperor Alexander, *circa* 232. It is doubtful whether the author was a presbyter or a bishop. On some occasions he seems to have been at Ancyra in Galatia, where he reluctantly consented to write is treatise at the solicitation of the presbytery there, and particularly of Abercius[57] Marcellus, to whom it is inscribed.

The translator is not named, but here follows the very unsatisfactory preface of the Edinburgh edition:—

Nothing is known of Asterius Urbanus. The name occurs in Fragment IV.;[58] and from the allusion made to him there, some have inferred that he was the author of the work against Montanists, from which Eusebius has made these extracts. The inference is unfounded. There is no clue to the authorship. It has been attributed by different critics to Apollinaris, Apollonius, and Rhodon.

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[54] Edin. ed., vol. ix. p. 224.

[55] *Credib.*, vol. ii. p. 410.

[56] Vol. v. p. 599, this series. See note 3, page 335, *infra.*

[57] Or *Avircius.* See note 3, page 335, *infra.*

[58] Translated p. 336, *infra.*

THE EXTANT WRITINGS OF ASTERIUS URBANUS[59]

I. THE EXORDIUM.

Having now for a very long and surely a very sufficient period had the charge pressed upon me by thee, my dear Avircius[60] Marcellus, to write some sort of treatise against the heresy that bears the name of Miltiades,[61] I have somehow been very doubtfully disposed toward the task up till now; not that I felt any difficulty in refuting the falsehood, and in bearing my testimony to the truth, but that I was apprehensive and fearful lest I should appear to any to be adding some new word or precept[62] to the doctrine of the Gospel of the New Testament, with respect to which indeed it is not possible for one who has chosen to have his manner of life in accordance with the Gospel itself, either to add anything to it or to take away anything from it. Being recently, however, at Ancyra, a town of Galatia, and finding the church in Pontus[63] greatly agitated[64] by this new prophecy, as they call it, but which should rather be called this false prophecy, as shall be shown presently, I discoursed to the best of my ability, with the help of God, for many days in the church, both on these subjects and on various others[65] which were brought under my notice by them. And this I did in such manner that the church rejoiced and was strengthened in the truth, while the adversaries[66] were forthwith routed, and the opponents put to grief. And the presbyters of the place accordingly requested us to leave behind us some memorandum of the things which we alleged in opposition to the adversaries of the truth, there being present also our fellow-presbyter Zoticus Otrenus.[67] This, however, we did not; but we promised, if the Lord gave us opportunity, to write down the matters here, and send them to them with all speed.

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[59] BEING FRAGMENTS OF THREE BOOKS TO ABERCIUS MARCELLUS AGAINST THE MONTANISTS. GALLANDI, VOL. III. P. 273, FROM EUSEBIUS, *HIST. ECCL.*, V. CH. 16, 17.

[60] The manuscripts write the name Ἀουίρκιος, Avircius: but Nicephorus (book iv.) gives it as Ἀβέρκιος, Abercius.

[61] Nicephorus adds ἴσον δ' εἰπεῖν Μοντανόν , which seems, however, to be but a scholium. It may appear difficult to account for the fact that the name of Miltiades rather than that of Montanus is associated with the heresy of the Cataphrygians, and some consequently have conjectured that we should read here *Alcibiades*, as that is a name mentioned in concert with Montanus and Theodotus in Euseb. v. 3. In the Muratorian fragment, however, as given above among the writings of Caius, we find again a Miltiades named among the heretics. [Vol. v. p. 604, this series.]

[62] ἐπισυγγράφειν ἢ επιδιατάσσεσθαι.

[63] κατὰ πόντον. But the Codex Regius reads κατὰ τόπον, the church *of the place*, i.e., the church of Ancyra itself. This reading is confirmed by Nicephorus, book iv. 23, and is adopted by the Latin interpreter.

[64] διατεθρυλλημένην, "ringing with it," "deafened by it."

[65] ἓκαστά τε. Others propose ἑκάστοτε, "constantly," "daily."

[66] ἀντιθέτους. Others read ἀντιθέους, "the enemies of God."

II. FROM BOOK I.

Now the attitude of opposition[68] which they have assumed, and this new heresy of theirs which puts them in a position of separation from the Church, had their origin in the following manner. There is said to be a certain village called Ardaba[69] in the Mysia, which touches Phrygia.[70] There, they say, one of those who had been but recently converted to the faith, a person of the name of Montanus, when Gratus was proconsul of Asia, gave the adversary entrance against himself by the excessive lust of his soul after taking the lead. And this person was carried away in spirit;[71] and suddenly being seized with a kind of frenzy and ecstasy, he raved, and began to speak and to utter strange things, and to prophesy in a manner contrary to the custom of the Church, as handed down from early times and preserved thenceforward in a continuous succession. And among those who were present on that occasion, and heard those spurious utterances, there were some who were indignant, and rebuked him as one frenzied, and under the power of demons, and possessed by the spirit of delusion, and agitating the multitude, and debarred him from speaking any more; for they were mindful of the Lord's distinction[72] and threatening, whereby He warned them to be on their guard vigilantly against the coming of the false prophets. But there were others too, who, as if elated by the Holy Spirit and the prophetic gift, and not a little puffed up, and forgetting entirely the Lord's distinction, challenged the maddening and insidious and seductive 336 spirit, being themselves cajoled and misled by him, so that there was no longer any checking him to silence.[73] And thus by a kind of artifice, or rather by such a process of craft, the devil having devised destruction against those who were disobedient *to the Lord's warning*, and being unworthily honoured by them, secretly excited and inflamed their minds that had already left the faith which is according to truth, in order to play the harlot with error.[74] For he stirred up two others also, women, and filled them with the spurious spirit, so that they too spoke in a frenzy and unseasonably, and in a strange manner, like the person already mentioned, while the spirit called them happy as they rejoiced and exulted proudly at his working, and puffed them up by the magnitude of his promises; while, on the other hand, at times also he condemned them skilfully and plausibly, in order that he might seem to them also to have the power of reproof.[75] And those few who were thus deluded were Phrygians. But the same arrogant spirit taught them to revile the Church universal under heaven, because that false spirit of prophecy found neither honour from it nor entrance into it. For when the faithful throughout Asia met together often and in many places of Asia for deliberation on this subject, and subjected those novel doctrines to examination, and declared them to be spurious, and rejected them as heretical, they were in consequence of that expelled from the Church and debarred from communion.[76]

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[67] Ζωτικοῦ τοῦ Ὀτρηνοῦ. Nicephorus reads Ὀστρηνοῦ. [Compare p. 336, infra. This looks like a bishop or a presbyter attending Asterius (compare Cyprian, vol. v. p. 319, note 7, this series), and is a token that our author was a bishop.]

[68] ἔνστασις.

[69] Ἀρδαβαῦ. One codex makes it Ἀρδαβᾶβ

[70] ἐν τῇ κατὰ τὴν φρυγιαν Μυσία. Rufinus renders it, apud Phrygiam Mysiæ civitatem; others render it, apud Mysiam Phrygiæ; Migne takes it as defining this Mysia to be the Asiatic one, in distinction from the European territory, which the Latins called Mœsia, but the Greeks also Μυσία.

[71] πνευματοφορηθῆναι.

[72] διαστολῆς.

[73] εἰς τὸ μηκέτι κωλύεσθαι σιωπᾶν.

III. FROM BOOK II.

Wherefore, since they stigmatized us as slayers of the prophets[77] because we did not receive their loquacious[78] prophets,—for they say that these are they whom the Lord promised to send to the people,—let them answer us in the name of God, and tell us, O friends, whether there is any one among those who began to speak from Montanus and the women onward that was persecuted by the Jews or put to death by the wicked? There is not one. Not even one of them is there who was seized and crucified for the name[79] *of Christ*. No; certainly not. Neither assuredly was there one of these women who was ever scourged in the synagogues of the Jews, or stoned. No; never anywhere. It is indeed by another kind of death that Montanus and Maximilla are said to have met their end. For the report is, that by the instigation of that maddening spirit both of them hung themselves; not together indeed, but at the particular time of the death of each[80] as the common story goes. And thus they died, and finished their life like the traitor Judas. Thus, also, the general report gives it that Theodotus—that astonishing person who was, so to speak, the first procurator[81] of their so-called prophecy, and who, as if he were sometime taken up and received into the heavens, fell into spurious ecstasies,[82] and gave himself wholly over to the spirit of delusion—was at last tossed by him[83] into the air, and met his end miserably. People say then that this took place in the way we have stated. But as we did not see[84] them ourselves, we do not presume to think that we know any of these things with certainty. And it may therefore have been in this way perhaps, and perhaps in some other way, that Montanus and Theodotus and the woman mentioned above perished.

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[74] τὴν ἀποκεκοιμημένην, etc; the verb being used literally of the wife who proves false to her marriage vow.

[75] ἐλεγκτικόν. Montanus, that is to say, or the demon that spake by Montanus, knew that it had been said of old by the Lord, that when the Spirit came He would convince or reprove the world of sin; and hence this false spirit, with the view of confirming his hearers in the belief that he was the true Spirit of God, sometimes rebuked and condemned them. See a passage in Ambrose's *Epistle to the Thessal.*, ch. v. (Migne).

[76] [Vol. ii. pp. 4, 5.]

[77] [Compare Num. xvi. 41.]

[78] αμετροφώνους. So Homer in the *Iliad* calls Thersites ἀμετροεπής, "unbridled of tongue," and thus also *mendacious.*

[79] τοῦ ὀνόματος. Nicephorus reads τοῦ νόμου, "for the law." [Compare Tertullian, vol. iii. cap. 28, p. 624.]

[80] κατὰ δὲ τὸν ἑκαστοῦ τελευτῆς καιρόν.

IV.

And let not the spirit of Maximilla say (as it is found in the same book of Asterius Urbanus[85]), "I am chased like a wolf from the sheep; I am no wolf. I am word, and spirit, and power." But let him clearly exhibit and prove the power in the spirit. And by the spirit let him constrain to a confession those who were present at that time for the very purpose of trying and holding converse with the talkative spirit—those men so highly reputed as men and bishops—namely, Zoticus of the village of Comana[86], and Julian of Apamea, whose mouths Themison[87] and his followers bridled, and prevented the false and seductive spirit from being confuted by them. 33

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[81] οἷον ἐπίτροπον. Rufinus renders it, "veluti primogenitum prophetiæ ipsorum." Migne takes it as meaning *steward*, manager of a common fund established among the Montanists for the support of their prophets. Eusebius (v. 18) quotes Apollonius as saying of Montanus, that he *established exactors of money, and provided salaries for those who preached his doctrine.*

[82] παρεκστῆναι.

[83] δισκευθέτα, "pitched like a quoit."

[84] The text is, ἀλλὰ μὴν ἄνευ. But in various codices we have the more correct reading, ἀλλὰ μὴ ἄνευ.

[85] These words are apparently a scholium, which Eusebius himself or some old commentator had written on the margin of his copy. We gather also from them that Asterius Urbanus was credited with the authorship of these three books, and not Apollinaris, as some have supposed.

[86] Comana seems to have been a town of Pamphylia. At least a bishop of Comana is mentioned in the epistle of the bishops of Pamphylia to Leo Augustus, cited in the third part of the *Council of Chalcedon*, p. 391. [See p. 335, note 9, supra.]

[87] Themison was a person of note among the Montanists, who boasted of himself as a confessor and martyr, and had the audacity to write a catholic epistle to the churches like an apostle, with the view of commending the new prophecy to them. See Euseb., v. 18.

V.

And has not the falsity of this also been made manifest already? For it is now upwards of thirteen years since the woman died, and there has arisen neither a partial nor a universal war in the world. Nay, rather there has been steady and continued peace to the Christians by the mercy of God.

VI. FROM BOOK III.

But as they have been refuted in all their allegations, and are thus at a loss what to say, they try to take refuge in their martyrs. For they say that they have many martyrs, and that this is a sure proof of the power of their so-called prophetic spirit. But this allegation, as it seems, carries not a whit more truth with it than the others. For indeed some of the other heresies have also a great multitude of martyrs; but yet certainly we shall not on that account agree with them, neither shall we acknowledge that they have truth in them. And those first heretics, who from the heresy of Marcion are called Marcionites, allege that they have a great multitude of martyrs for Christ. But yet they do not confess Christ Himself according to truth.

VII.

Hence, also, whenever those who have been called to martyrdom for the true faith by the Church happen to fall in with any of those so-called martyrs of the Phrygian heresy, they always separate from them, and die without having fellowship with them, because they do not choose to give their assent to the spirit of Montanus and the women. And that this is truly the case, and that it has actually taken place in our own times at Apamea, a town on the Mæander, in the case of those who suffered martyrdom with Caius[88] and Alexander, natives of Eumenia, is clear to all.

VIII.

As I found these things in a certain writing of theirs directed against the writing of our brother Alcibiades,[89] in which he proves the impropriety of a prophet's speaking in ecstasy, I made an abridgment of that work.

IX.

But the false prophet falls into a spurious ecstasy, which is accompanied by a want of all shame and fear. For beginning with a voluntary (designed) rudeness, he ends with an involuntary madness of soul, as has been already stated. But they will never be able to show that any one of the Old Testament prophets, or any one of the New, was carried away in spirit after this fashion. Nor will they be able to boast that Agabus, or Judas, or Silas, or the daughters of Philip, or *the woman* Ammia in Philadelphia, or Quadratus, or indeed any of the others who do not in any respect belong to them, were moved in this way.

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[88] ἐν τοῖς περὶ Γάϊον ... μαρτυρήσασι. It may be intended for, "In the case of the martyrs Caius and Alexander."

[89] Migne is of opinion that there has been an interchange of names between this passage and the Exordium, and that we should read Miltiades here, and Alcibiades there. But see Exordium, note 3, p. 335. [And compare Eusebius, book v. cap. 3, where two of this name are mentioned; also *Ibid.*, cap. 17.]

X.

For if, after Quadratus and the woman Ammia in Philadelphia, as they say, the women who attached themselves to Montanus succeeded to the gift of prophecy, let them show us which of them thus succeeded Montanus and his women. For the apostle deems that the gift of prophecy should abide in all the Church up to the time of the final advent. But they will not be able to show the gift to be in their possession even at the present time, which is the fourteenth year only from the death of Maximilla.[90]

GENERAL NOTE.

The reader will do well to turn back to my Introductory Notice to the *Epistle of Hermas*,[91] and also to the elucidations[92] which are appended to that Epistle. If any value attaches to this fragment, it must be found in its illustrations of Hermas and Tertullian. These, in turn, shed light on it.

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[90] This seems to be the sense of the text, which appears to be imperfect here: ἀλλ' οὐκ ἂν ἔχοιεν σεῖξαι τεσσαρεσκαιδέκατον ἤδη που τοῦτο ἔτος ἀπὸ τῆς Μαξιμίλλης τελευτῆς.

[91] Vol. ii. p. 3, this series.

[92] *Ibid.*, p. 56.

ELUCIDATION.

(Aviricius Marcellus, p. 335, *supra*)

Like his great predecessor in Patristic research (Bishop Pearson), the learned and indefatigable Bishop Lightfoot will leave us gold-dust in the mere sweepings of his literary work. His recent voluminous edition of the *Apostolic Fathers*[93] is encyclopedic in its treatment of the subject; and I had hardly corrected the last proofs of the fragments ascribed to Asterius Urbanus when I discovered, in one of his notes on Polycarp, a most brilliant elucidation of a matter which I had supposed involved in twofold obscurity. Asterius is a mere name embedded in Eusebius, and in his fragments there preserved is embedded the yet obscurer name of Aviricius Marcellus, which the reader will find, with its various spellings, in one of the translator's notes.[94] Who could have supposed that even the learning and ingenuity of Lightfoot could fish out of very dark waters such shining booty as fills the network about "Abercius of Hierapolis?" While he does not even name Asterius, the mere nominis umbra of Aviricius Marcellus is material for a truly remarkable dissertation covering nine pages of fine print, and enabling us to conclude that this Aviricius is none other than the same "bishop of Hierapolis" about whom there is such a long story in the Bollandist *Acta Sanctorum* [95] The story is a silly legend, but Lightfoot understands the art *ex fumo dare lucem*; and any one who enjoys following up such elaborations will find most curious and delightful reading in the pages to which I have referred. Our Aviricius, then, was bishop of "Hierapolis of Lesser Phrygia," not of Hierapolis on the Mæander, and flourished about a.d.163, during the reign of M. Aurelius. This date, therefore, must correct the conjecture of Tillemont and the date which I had accepted from him on the authority of Dr. Lardner.[96]

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[93] London, Macmillans, 1885. Refer to part ii. vol. i. pp. 476–485.

[94] See p. 335, supra, note 2.

[95] Lightfoot also gives a reference to Migne's *Patrologia*, vol. cxv. p. 1211.

[96] See p. 333, supra. "There is no clue to the authorship" of the fragments, says the translator; but, under the lead of a Lightfoot, who may not hope to find one? I commend the quarry to studious readers.

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VICTORINUS

[TRANSLATED BY THE REV. ROBERT ERNEST WALLIS, PH.D.]

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ON THE CREATION OF THE WORLD[97]

To me, as I meditate and consider in my mind concerning the creation of this world in which we are kept enclosed, even such is the rapidity of that creation; as is contained in the book of Moses, which he wrote about its creation, and which is called Genesis. God produced that entire mass for the adornment of His majesty in six days; on the seventh to which He consecrated it . . . with a blessing. For this reason, therefore, because in the septenary number of days both heavenly and earthly things are ordered, in place of the beginning I will consider of this seventh day after the principle of all matters pertaining to the number of seven; and as far as I shall be able, I will endeavour to portray the day of *the divine* power to that consummation.

In the beginning God made the light, and divided it in the exact measure of twelve hours by day and by night, for this reason, doubtless, that day might bring over the night as an occasion of rest for men's labours; that, again, day might overcome, and thus that labour might be refreshed with this alternate change of rest, and that repose again might be tempered by the exercise of day. "On the fourth day He made two lights in the heaven, the greater and the lesser, that the one might rule over the day, the other over the night,"[98]—*the lights of* the sun and moon and He placed the rest of the stars in heaven, that they might shine upon the earth, and by their positions distinguish the seasons, and years, and months, and days, and hours.

Now is manifested the reason of the truth why the fourth day is called the Tetras, why we fast even to the ninth hour, or even to the evening, or why there should be a passing over even to the next day. Therefore this world of ours is composed of four elements—fire, water, heaven, earth. These four elements, therefore, form the quaternion of times or seasons. The sun, also, and the moon constitute throughout the space of the year four seasons—of spring, summer, autumn, winter; and these seasons make a quaternion. And to proceed further still from that principle, lo, there are four living creatures before God's throne,[99] four Gospels, four rivers flowing in paradise;[100] four generations of people from Adam to Noah, from

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[97] A FRAGMENT BY THE MARTYR VICTORINUS, BISHOP OF PETAU, WHO FLOURISHED TOWARDS THE END OF THE THIRD CENTURY. [HE DIED IN THE PERSECUTION A.D. 304. FOR THE TEXT AND FULL ANNOTATIONS, SEE ROUTH, III. 451–483. HIS SEE MUST NOT BE CONFOUNDED WITH THE GALLIC POICTIERS. HE WAS OF PETAU IN AUSTRIA (*PANNONIA SUPERIOR*), AS LAUNOY DEMONSTRATED A.D. 1653.]

[98] Gen. i. 16, 17.

[99] Rev. iv. 6. [See vol. v. note 3, p. 618, this series.]

[100] Gen. ii. 10.

Noah to Abraham, from Abraham to Moses, from Moses to Christ the Lord, the Son of God; and four living creatures, *viz.*, a man, a calf, a lion, an eagle; and four rivers, the Pison, the Gihon, the Tigris, and the Euphrates. The man Christ Jesus, the originator of these things whereof we have above spoken, was taken prisoner by wicked hands, by a quaternion *of soldiers*. Therefore on account of His captivity by a quaternion, on account of the majesty of His works,—that the seasons also, wholesome to humanity, joyful for the harvests, tranquil for the tempests, may roll on,—therefore we make *the fourth day* a station or a supernumerary fast.

On the fifth day the land and water brought forth their progenies. On the sixth day the things that were wanting were created; and thus God raised up man from the soil, as lord of all the things which He created upon the earth and the water. Yet He created angels and archangels before He created man, placing spiritual beings before earthly ones. For light was made before sky and the earth. This sixth day is called *parasceve,*[101] that is to say, the preparation of the kingdom. For He perfected Adam, whom *He made* after His image and likeness. But for this reason He completed His works before He created angels and fashioned man, lest perchance they should falsely assert that they had been His helpers. On this day also, on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day He rested from all His works, and blessed it, and sanctified it. On the former day we are accustomed to fast rigorously, that on the Lord's day we may go forth to our bread with giving of thanks. And let the *parasceve* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that "His soul hateth;"[102] which Sabbath He in His body 342 abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel.[103] Moses, foreseeing the hardness of that people, on the Sabbath raised up his hands, therefore, and thus *figuratively* fastened himself to a cross.[104] And in the battle they were sought for by the foreigners on the Sabbath-day, that they might be taken captive, and, as if by the very strictness of the law, might be fashioned to the avoidance of its teaching.[105]

And thus in the sixth Psalm for the eighth day,[106] David asks the Lord that He would not rebuke him in His anger, nor judge him in His fury; for this is indeed the eighth day of that future judgment, which will pass beyond the order of the sevenfold arrangement. Jesus also, the son of Nave, the successor of Moses, himself broke the Sabbath-day; for on the Sabbath-day he commanded the children of Israel[107] to go round the walls of the city of Jericho with trumpets, and declare war against the aliens. Matthias[108] also, prince of Judah, broke the Sabbath; for he slew the prefect of Antiochus the king of Syria on the Sabbath, and subdued the foreigners by pursuing them. And in Matthew we read, that it is written Isaiah also and the rest of his colleagues broke the Sabbath[109]—that that true and just Sabbath should be observed in the seventh millenary of years. Wherefore to those seven days the Lord attributed to each a thousand years; for thus went the warning: "In Thine eyes, O Lord, a thousand years are as one day."[110] Therefore in the eyes of the Lord each thousand of years is ordained, for I find that the Lord's eyes are seven.[111] Wherefore, as I have narrated, that true Sabbath will be in the seventh millenary of years, when Christ with His elect shall reign. Moreover, the seven heavens agree with those days; for thus we are warned: "By the word of the Lord were the heavens made, and all the powers of them by the spirit of His mouth."[112] There are seven spirits. Their names are the spirits which abode on the Christ of God, as was intimated in Isaiah the prophet: "And there rests upon Him the spirit of wisdom and of understanding, the spirit of counsel and might, the spirit of wisdom[113] and of piety, and the spirit of God's fear hath filled Him."[114] Therefore the highest heaven is the heaven of wisdom; the second, of understanding; the third, of counsel; the fourth, of might; the fifth, of knowledge; the sixth, of piety; the seventh, of God's fear. From this, therefore, the thunders bellow, the lightnings are kindled,[115] the fires are heaped together; fiery darts[116] appear, stars gleam, the anxiety caused by the dreadful comet is aroused.[117] Sometimes it happens that the sun and moon approach one another, and cause those more than frightful appearances, radiating with light in the field of their aspect. But the author of the whole creation is Jesus. His name is the Word; for thus His Father says: "My heart hath emitted a good word."[118] John the evangelist thus says: "In the beginning was the Word, and the

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[101] παρασκευή.

[102] Isa. i. 13, 14.

[103] John vii. 22.

[104] Exod. xxii. 9, 12.

[105] 1 Macc. ii. 31–41.

[106] Ps. vi. 1; [also Ps. xii. On *Sheminith*, 1 Chron. xv. 21].

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[107] Josh. vi. 4.

[108] Mattathias, interp. Vulg.

[109] Matt. xii. 5.

[110] Ps. xc. 4.

[111] Zech. iv. 10.

[112] Ps. xxxiii. 6. [*Seven*, say the Rabbis. Vol. ii. note 7, p. 438, this series.]

[113] Probably "knowledge."

[114] Isa. xi. 2, 3.

[115] Or, "the rivers are spread abroad."

[116] Trabes. [There is no proof of seven heavens in Scripture.]

[117] Coma horribilis curabitur.

[118] Ps. xlv. 1 [Vol. i. p. 213, this series.]

Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was nothing made that was made."[119] Therefore, first, was made the creation; secondly, man, the lord of the human race, as says the apostle.[120] Therefore this Word, when it made light, is called Wisdom; when it made the sky, Understanding; when it made land and sea, Counsel; when it made sun and moon and other bright things, Power; when it calls forth land and sea, Knowledge; when it formed man, Piety; when it blesses and sanctifies man, it has the name of God's fear.

Behold the seven horns of the Lamb,[121] the seven eyes of God[122]—the seven eyes are the seven spirits of the Lamb;[123] seven torches burning before the throne of God[124] seven golden candlesticks,[125] seven young sheep,[126] the seven women in Isaiah,[127] the seven churches in Paul,[128] seven deacons,[129] seven angels,[130] seven trumpets,[131] seven seals to the book, seven periods of seven days with which Pentecost is completed, the seven weeks in Daniel,[132] also the forty-three weeks in Daniel;[133] with Noah, seven of all clean things in the ark;[134] seven revenges of Cain,[135] seven years for a debt to be acquitted,[136] the lamp with seven orifices,[137] seven pillars of wisdom in the house of Solomon.[138]

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[119] John i. 1, 2, 3.

[120] 1 Cor. xv. 45–47.

[121] Rev. v. 6.

[122] Zech. iv. 10.

[123] Rev. iv. 5.

[124] Rev. iv. 5.

[125] Rev. i. 13.

[126] Lev. xxiii. 18.

[127] Isa. iv. 1.

[128] Acts vi. 3?. [This is how the footnote in the print edition is worded. The only verse in the Bible that lists the seven churches is Rev. i. 11.]

[129] Acts vi. 3.

[130] Rev. *passim*.

[131] Josh. vi.; Rev. viii.

[132] Dan. ix. 25

[133] Dan. ix.

[134] Gen. vii. 2

[135] Gen. iv. 15.

[136] Deut. xv. 1.

[137] Zech. iv. 2.

[138] Prov. xi. 1.

Now, therefore, you may see that it is being told you of the unerring glory of God in providence; yet, as far as my small capacity shall be able, I will endeavour to set it forth. That He might re-create that Adam by means of the week, and bring aid to His entire creation, was accomplished by the nativity of His Son Jesus Christ our Lord. Who, then, that is taught in the law of God, who that is filled with the Holy Spirit, does not see in his heart, that on the same day on which the dragon seduced Eve, the angel Gabriel brought the glad tidings to the Virgin Mary; that on the same day the Holy Spirit overflowed the Virgin Mary, on which He made light; that on that day He was incarnate in flesh, in which He made the land and water; that on the same day He was put to the breast, on which He made the stars; that on the same day He was circumcised,[139] on which the land and water brought forth their offspring; that on the same day He was incarnated, on which He formed man out of the ground; that on the same day Christ was born, on which He formed man; that on that day He suffered, on which Adam fell; that on the same day He rose again from the dead, on which He created light? He, moreover, consummates His humanity in the number seven: of His nativity, His infancy, His boyhood, His youth, His young-manhood, His mature age, His death. I have also set forth His humanity to the Jews in these manners: since He is hungry, is thirsty; since He gave food and drink; since He walks, and retired; since He slept upon a pillow;[140] since, moreover, He walks upon the stormy seas with His feet, He commands the winds, He cures the sick and restores the lame, He raises the blind by His speech,[141]—see ye that He declares Himself to them to be the Lord.

The day, as I have above related, is divided into two parts by the number twelve—by the twelve hours of day and night; and by these hours too, months, and years, and seasons, and ages are computed. Therefore, doubtless, there are appointed also twelve angels of the day and twelve angels of the night, in accordance, to wit, with the number of hours. For these are the twenty-four witnesses of the days and nights[142] which sit before the throne of God, having golden crowns on their heads, whom the Apocalypse of John the apostle and evangelist calls elders, for the reason that they are older both than the other angels and than men.

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[139] Ea die in sanguine.

[140] Mark iv. 38.

[141] "He makes the deaf to hear, and recalls the dead:" this is inserted conjecturally by Routh.

[142] Rev. iv. 4.

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COMMENTARY ON THE APOCALYPSE OF THE BLESSED JOHN

FROM THE FIRST CHAPTER.

1. "The Revelation of Jesus Christ, which God gave to Him, and showed unto His servants things which must shortly come to pass, and signified it. Blessed are they who read and hear the words of this prophecy, and keep the things which are written."] The beginning of the book promises blessing to him that reads and hears and keeps, that he who takes pains about the reading may thence learn *to do* works, and may keep the precepts.

4. "Grace unto you, and peace, from Him which is, and which was, and which is to come."] *He is*, because He endures continually; *He was*, because with the Father He made all things, and has at this time taken a beginning from the Virgin; *He is to come*, because assuredly *He will come* to judgment.

"And from the seven spirits which are before His throne."] We read of a sevenfold spirit in Isaiah,[143]—namely, the spirit of wisdom and of understanding, the spirit of counsel and might, of knowledge and of piety, and the spirit of the fear of the Lord.

5. "And from Jesus Christ, who is the faithful witness, the first-begotten of the dead."] In taking upon Him manhood, He gave a testimony in the world, wherein also having suffered, He freed us by His blood from sin; and having vanquished hell, He was the first who rose from the dead, and "death shall have no more dominion over Him,"[144] but by His own reign the kingdom of the world is destroyed.

6. "And He made us a kingdom and priests unto God and His Father."] That is to say, a Church of all believers; as also the Apostle Peter says: "A holy nation, a royal priesthood."[145]

7. "Behold, He shall come with clouds, and every eye shall see Him."] For He who at first came hidden in the manhood that He had undertaken, shall after a little while come to judgment manifest in majesty and glory. And what saith He?

12. "And I turned, and saw seven golden candlesticks; and in the midst of the seven golden candlesticks one like unto the Son of man."] He says that He was like Him after His victory over death, when He had ascended into the heavens, after the union in His body of the power which He received from the Father with the spirit of His glory.

13. "As it were the Son of man walking in the midst of the golden candlesticks."] He says, in the midst of the churches, as it is said in Solomon, "I will walk in the midst of the paths of the just,"[146] whose antiquity is immortality, and the fountain of majesty.

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[143] Isa. xi. 2. [P. 342, *supra.*]

[144] Rom. vi. 9.

[145] 1 Pet. ii. 9.

[146] Prov. viii. 20.

“Clothed with a garment down to the ankles.”] In the long, that is, the priestly garment, these words very plainly deliver the flesh which was not corrupted in death, and has the priesthood through suffering.

“And He was girt about the paps with a golden girdle.”] His paps are the two testaments, and the golden girdle is the choir of saints, as gold tried in the fire. Otherwise the golden girdle bound around His breast indicates the enlightened conscience, and the pure and spiritual apprehension that is given to the churches.

14. “And His head and His hairs were white as it were white wool, and as it were snow.”] On the head the whiteness is shown; “but the head of Christ is God.”[147] In the white hairs is the multitude of abbots[148] like to wool, in respect of simple sheep; to snow, in respect of the innumerable crowd of candidates taught from heaven.

“His eyes were as a flame of fire.”] God’s precepts are those which minister light to believers, but to unbelievers burning.

16. “And in His face was brightness as the sun.”] That which He called *brightness* was the appearance of that in which He spoke to men face to face. But the glory of the *sun* is less than the glory of the Lord. Doubtless on account of its rising and setting, and rising again, that He was born and suffered and rose again, therefore the Scripture gave this similitude, likening His face to the glory of the sun.

15. “His feet were like unto yellow brass, as if burned in a furnace.”] He calls the apostles His feet, who, being wrought by suffering, preached His word in the whole world; for He rightly named those by whose means the preaching went forth, feet. Whence also the prophet anticipated this, and said: “We will worship in the place where His feet have stood.”[149] Because where they first of all stood and confirmed the Church, that is, in Judea, all the saints shall assemble together, and will worship their Lord.

16. “And out of His mouth was issuing a sharp two-edged sword.”] By the twice-sharpened sword going forth out of His mouth is shown, that it is He Himself who has both now declared the word of the Gospel, and previously by Moses declared the knowledge of the law to the whole world. But because from the same word, as well of the New as of the Old Testament, He will assert Himself upon the whole human race, therefore He is spoken of as two-edged. For the sword arms the soldier, the sword slays the enemy, the sword punishes the deserter. And that He might show to the apostles that He was announcing judgment, He says: “I came not to send peace, but a sword.”[150] And after He had completed His parables, He says to them: “Have ye understood all these things? And they said, We

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[147] 1 Cor. xi. 3.

[148] [*Abba* = father. Fathers, rather.]

[149] Ps. cxxxii. 7.

[150] Matt. x. 34.

have. And He added, Therefore is every scribe instructed in the kingdom of God like unto a man that is a father of a family, bringing forth from his treasure things new and old,"[151]—the new, the evangelical words of the apostles; the old, the precepts of the law and the prophets: and He testified that these proceeded out of His mouth. Moreover, He also says to Peter: "Go thou to the sea, and cast a hook, and take up the fish that shall first come up; and having opened its mouth, thou shalt find a *stater* (that is, two *denarii*), and thou shalt give it for me and for thee."[152] And similarly David says by the Spirit: "God spake once, twice I have heard the same."[153] Because God once decreed from the beginning what shall be even to the end. Finally, as He Himself is the Judge appointed by the Father, on account of His assumption of humanity, wishing to show that men shall be judged by the word that He had declared, He says: "Think ye that I will judge you at the last day? Nay, but the word," says He, "which I have spoken unto you, that shall judge you in the last day."[154] And Paul, speaking of Antichrist to the Thessalonians, says: "Whom the Lord Jesus will slay by the breath of His mouth."[155] And Isaiah says: "By the breath of His lips He shall slay the wicked."[156] This, therefore, is the two-edged sword issuing out of His mouth.

15. "And His voice as it were the voice of many waters."] The many waters are understood to be many peoples, or the gift of baptism that He sent forth by the apostles, saying: "Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[157]

16. "And He had in His right hand seven stars."] He said that in His right hand He had seven stars, because the Holy Spirit of sevenfold agency was given into His power by the Father. As Peter exclaimed to the Jews: "Being at the right hand of God exalted, He hath shed forth this Spirit received from the Father, which ye both see and hear."[158] Moreover, John the Baptist had also anticipated this, by saying to his disciples: "For God giveth not the Spirit by measure *unto Him*. The Father," says he, "loveth the Son, and hath given all things into His hands."[159] Those seven stars are the seven churches, which he names in his addresses by name, and calls them to whom he wrote epistles. Not that they are themselves the only, or even the principal churches; but what he says to one, he says to all. For they are

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[151] Matt. xiii. 51, 52.

[152] Matt. xvii. 27.

[153] Ps. lxii. 11.

[154] John xii. 48.

[155] 2 Thess. ii. 8.

[156] Isa. xi. 4.

[157] Matt. xxviii. 19.

[158] Acts ii. 33.

[159] John iii. 34, 35. [Compare Wordsworth on the Apocalypse.]

in no respect different, that on that ground any one should prefer them to the larger number of similar small ones. In the whole world Paul taught that all the churches are arranged by sevens, that they are called seven, and that the Catholic Church is one. And first of all, indeed, that he himself also might maintain the type of seven churches, he did not exceed that number. But he wrote to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Thessalonians, to the Philippians, to the Colossians; afterwards he wrote to individual persons, so as not to exceed the number of seven churches. And abridging in a short space his announcement, he thus says to Timothy: “That thou mayest know how thou oughtest to behave thyself in the Church of the living God.”[160] We read also that this typical number is announced by the Holy Spirit by the month of Isaiah: “Of seven women which took hold of one man.”[161] The one man is Christ, not born of seed; but the seven women are seven churches, receiving His bread, and clothed with his apparel, who ask that their reproach should be taken away, only that His name should be called upon them. The bread is the Holy Spirit, which nourishes to eternal life, promised to them, that is, by faith. And His garments wherewith they desire to be clothed are the glory of immortality, of which Paul the apostle says: “For this corruptible must put on incorruption, and this mortal must put on immortality.”[162] Moreover, they ask that their reproach may be taken away—that is, that they may be cleansed from their sins: for the reproach is the original sin which is taken away in baptism, and they begin to be called Christian men, which is, “Let thy name be called upon us.” Therefore in these seven churches, of one Catholic Church are believers, because it is one in seven by the quality of faith and election. Whether writing to them who labour in the world, and live[163] of the frugality of their labours, and are patient, and when they see certain men in the Church wasters, and pernicious, they hear them, lest there should become dissension, he yet admonishes them by love, that in what respects their faith is deficient they should repent; or to those who dwell in cruel places among persecutors, that they should continue faithful; or to those who, under the pretext of mercy, do unlawful sins in the Church, and make them manifest to be done by others; or to those that are at ease in the Church; or to those who are negligent, and Christians only in name; or to those who are meekly instructed, that they may bravely persevere in faith; or to those who study the Scriptures, and labour to know the mysteries of their announcement, and are unwilling to do God’s work that is mercy and love: to all he urges penitence, to all he declares judgment.

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[160] 1 Tim. iii. 15.

[161] Isa. iv. 1.

[162] 1 Cor. xv. 53.

[163] Operantur, conjectured to be “vivunt.”

FROM THE SECOND CHAPTER.

2. "I know thy works, and thy labour, and thy patience."] In the first epistle He speaks thus: I know that thou sufferest and workest, I see that thou art patient; think not that I am staying long from thee.

"And that thou canst not bear them that are evil, and who say that they are Jews and are not, and thou has found them liars, and thou hast patience for My name's sake."] All these things tend to praise, and that no small praise; and it behoves such men, and such a class, and such elected persons, by all means to be admonished, that they may not be defrauded of such privileges granted to them of God. These few things He said that He had against them.

4, 5. "And thou hast left thy first love: remember whence thou hast fallen."] He who falls, falls from a height: therefore He said *whence*: because, even to the very last, works of love must be practised; and this is the principal commandment. Finally, unless this is done, He threatened to remove their candlestick out of its place, that is, to disperse the congregation.

6. "This thou hast also, that thou hatest the deeds of the Nicolaitanes."] But because thou thyself hatest those who hold the doctrines of the Nicolaitanes, thou expectest praise. Moreover, to hate the works of the Nicolaitanes, which He Himself also hated, this tends to praise. But the works of the Nicolaitanes were in that time false and troublesome men, who, as ministers under the name of Nicolaus, had made for themselves a heresy, to the effect that what had been offered to idols might be exorcised and eaten, and that whoever should have committed fornication might receive peace on the eighth day. Therefore He extols those to whom He is writing; and to these men, being such and so great, He promised the tree *of life*, which is in the paradise of His God.

The following epistle unfolds the mode of life and habit of another order which follows. He proceeds to say:—

9. "I know thy tribulation and thy poverty, but thou art rich."] For He knows that with such men there are riches hidden with Him, and that they deny the blasphemy of the Jews, who say that they are Jews and are not; but they are the synagogue of Satan, since they are gathered together by Antichrist; and to them He says:—

10. "Be thou faithful unto death."] That they should continue to be faithful even unto death.

11. "He that shall overcome, shall not be hurt by the second death."] That is, he shall not be chastised in hell.

The third order of the saints shows that they are men who are strong in faith, and who are not afraid of persecution; but because even among them there are some who are inclined to unlawful associations, He says:—

14–16. “Thou hast there some who hold the doctrine of Balaam, who taught in the case of Balak that he should put a stumbling-block before the children of Israel, to eat and to commit fornication. So also hast thou them who hold the doctrine of the Nicolaitanes; but I will fight with them with the sword of my mouth.”] That is, I will say what I shall command, and I will tell you what you shall do. For Balaam,[164] with his doctrine, taught Balak to cast a stumbling-block before the eyes of the children of Israel, to eat what was sacrificed to idols, and to commit fornication,—a thing which is known to have happened of old. For he gave this advice to the king of the Moabites, and they caused stumbling to the people. Thus, says He, ye have among you those who hold such doctrine; and under the pretext of mercy, you would corrupt others.

17. “To him that overcometh I will give the hidden manna, and I will give him a white stone.”] The hidden manna is immortality; the white gem is adoption to *be* the son of God; the new name written on the stone is “Christian.”

The fourth class intimates the nobility of the faithful, who labour daily, and do greater works. But even among them also He shows that there are men of an easy disposition to grant unlawful peace, and to listen to new forms of prophesying; and He reproves and warns the others to whom this is not pleasing, who know the wickedness opposed to them: for which evils He purposes to bring upon the head of the faithful both sorrows and dangers; and therefore He says:—

24. “I will not put upon you any other burden.”] That is, I have not given you laws, observances, and duties, which is another burden.

25, 26. “But that which ye have, hold fast until I come; and he that overcometh, to him will I give power over all peoples.”] That is, him I will appoint as judge among the rest of the saints.

28. “And I will give him the morning star.”] To wit, the first resurrection. He promised the morning star, which drives away the night, and announces the light, that is, the beginning of day.

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[164] Num. xxiii. [Wordsworth, ed. 1852, pp. 78–92.]

FROM THE THIRD CHAPTER.

The fifth class, company, or association of saints, sets forth men who are careless, and who are carrying on in the world other transactions than those which they ought—Christians only in name. And therefore He exhorts them that by any means they should be turned away from negligence, and be saved; and to this effect He says:—

2. "Be watchful, and strengthen the other things which were ready to die; for I have not found thy works perfect before God."] For it is not enough for a tree to live and to have no fruit, even as it is not enough to be called a Christian and to confess Christ, but not to have Himself in our work, that is, not to do His precepts.

The sixth class is the mode of life of the best election. The habit of saints is set forth; of those, to wit, who are lowly in the world, and unskilled in the Scriptures, and who hold the faith immoveably, and are not at all broken down by any chance, or withdrawn from the faith by any fear. Therefore He says to them:—

8. "I have set before thee an open door, because thou hast kept the word of my patience."] In such little strength.

10. "And I will keep thee from the hour of temptation."] That they may know His glory to be of this kind, that they are not indeed permitted to be given over to temptation.

12. "He that overcometh shall be made a pillar in the temple of God."] For even as a pillar is an ornament of the building, so he who perseveres shall obtain a nobility in the Church.

Moreover, the seventh association of the Church declares that they are rich men placed in positions of dignity, but believing that they are rich, among whom indeed the Scriptures are discussed in their bedchamber, while the faithful are outside; and they are understood by none, although they boast themselves, and say that they know all things,—endowed with the confidence of learning, but ceasing from its labour. And thus He says:—

15. "That they are neither cold nor hot."] That is, neither unbelieving nor believing, for they are all things to all men. And because he who is neither cold nor hot, but lukewarm, gives nausea, He says:—

16. "I will vomit thee out of My mouth."] Although nausea is hateful, still it hurts no one; so also is it with men of this kind when they have been cast forth. But because there is time of repentance, He says:—

18. "I persuade thee to buy of Me gold tried in the fire."] That is, that in whatever manner you can, you should suffer for the Lord's name tribulations and passions.

"And anoint thine eyes with eye-salve."] That what you gladly know by the Scripture, you should strive also to do the work of the same. And because, if in these ways men return out of great destruction to great repentance, they are not only useful to themselves, but they are able also to be of advantage to many, He promised them no small reward,—to sit, namely, on the throne of judgment.

FROM THE FOURTH CHAPTER.

1. “After this, I beheld, and, lo, a door was opened in heaven.”] The new testament is announced as an open door in heaven.

“And the first voice which I heard *was*, as it were, of a trumpet talking with me, saying, Come up hither.”] Since the door is shown to be opened, it is manifest that previously it had been closed to men. And it was sufficiently and fully laid open when Christ ascended with His body to the Father into heaven. Moreover, the first voice which he had heard when he says that it spoke with him, without contradiction condemns those who say that one spoke in the prophets, another in the Gospel; since it is rather He Himself who comes, that is the same who spoke in the prophets. For John was of the circumcision, and all that people 348 which had heard the announcement of the Old Testament was edified with his word.

“That very same voice,” said he, “that I had heard, that said unto me, Come up hither.”] That is the Spirit, whom a little before he confesses that he had seen walking as the Son of man in the midst of the golden candlesticks. And he now gathers from Him what had been foretold in similitudes by the law, and associates with this scripture all the former prophets, and opens up the Scriptures. And because our Lord invited in His own name all believers into heaven, He forthwith poured out the Holy Spirit, who should bring them to heaven. He says:—

2. “Immediately I was in the Spirit.”] And since the mind of the faithful is opened by the Holy Spirit, and that is manifested to them which was also foretold to the fathers, he distinctly says:—

“And, behold, a throne was set in heaven.”] The throne set: what is it but the throne of judgment and of the King?

3. “And He that sat upon the throne was, to look upon, like a jasper and a sardine stone.”] Upon the throne he says that he saw the likeness of a jasper and a sardine stone. The jasper is of the colour of water, the sardine of fire. These two are thence manifested to be placed as judgments upon God’s tribunal until the consummation of the world, of which judgments one is already completed in the deluge of water, and the other shall be completed by fire.

“And there was a rainbow about the throne.”] Moreover, the rainbow round about the throne has the same colours. The rainbow is called a bow from what the Lord spake to Noah and to his sons,[165] that they should not fear any further deluge in the generation of God, but fire. For thus He says: I will place my bow in the clouds, that ye may now no longer fear water, but fire.

6. “And before the throne there was, as it were, a sea of glass like to crystal.”] That is the gift of baptism which He sheds forth through His Son in time of repentance, before He executes judgment. It is therefore before the throne, that is, the judgment. And when he says

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[165] Gen. ix. [Wordsworth, Lect. iv.]

a sea of glass like to crystal, he shows that it is pure water, smooth, not agitated by the wind, not flowing down as on a slope, but given to be immoveable as the house of God.

"And round about the throne were four living creatures."] The four living creatures are the four Gospels.

7–10. "The first living creature was like to a lion, and the second was like to a calf, and the third had a face like to a man, and the fourth was like to a flying eagle; and they had six wings, and round about and within they were full of eyes; and they had no rest, saying, Holy, holy, holy, Lord Omnipotent. And the four and twenty elders, falling down before the throne, adored God."] The four and twenty elders are the twenty-four books of the prophets and of the law, which give testimonies of the judgment. Moreover, also, they are the twenty-four fathers—twelve apostles and twelve patriarchs. And in that the living creatures are different in appearance, this is the reason: the living creature like to a lion designates Mark, in whom is heard the voice of the lion roaring in the desert. And in the figure of a man, Matthew strives to declare to us the genealogy of Mary, from whom Christ took flesh. Therefore, in enumerating from Abraham to David, and thence to Joseph, he spoke of Him as if of a man: therefore his announcement sets forth the image of a man. Luke, in narrating the priesthood of Zacharias as he offers a sacrifice for the people, and the angel that appears to him with respect of the priesthood, and the victim in the same description bore the likeness of a calf. John the evangelist, like to an eagle hastening on uplifted wings to greater heights, argues about the Word of God. Mark, therefore, as an evangelist thus beginning, "The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet;"[166] The voice of one crying in the wilderness,"[167]—has the effigy of a lion. And Matthew, "The book of the generation of Jesus Christ, the son of David, the son of Abraham:"[168] this is the form of a man. But Luke said, "There was a priest, by name Zachariah, of the course of Abia, and his wife was of the daughters of Aaron:"[169] this is the likeness of a calf. But John, when he begins, "In the beginning was the Word, and the Word was with God, and the Word was God,"[170] sets forth the likeness of a flying eagle. Moreover, not only do the evangelists express their four similitudes in their *respective* openings of the Gospels, but also the Word itself of God the Father Omnipotent, which is His Son our Lord Jesus Christ, bears the same likeness in the time of His advent. When He preaches to us, He is, as it were, a lion and a lion's whelp. And when for man's salvation He was made man to overcome death, and to set all men free,

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[166] Mark i. 3. [On the *Zoa*, see p. 341, *supra*.]

[167] Isa. xl. 3.

[168] Matt. i. 1.

[169] Luke i. 5.

[170] John i. 1.

and that He offered Himself a victim to the Father on our behalf, He was called a calf. And that He overcame death and ascended into the heavens, extending His wings and protecting His people, He was named a flying eagle. Therefore these announcements, although they are four, yet are one, because it proceeded from one mouth. Even as the river in paradise, 349
although it is one, was divided into four heads. Moreover, that for the announcement of the New Testament those living creatures had eyes within and without, shows the spiritual providence which both looks into the secrets of the heart, and beholds the things which are coming after that are within and without.

8. "Six wings."] These are the testimonies of the books of the Old Testament. Thus, twenty and four make as many as there are elders sitting upon the thrones. But as an animal cannot fly unless it have wings, so, too, the announcement of the New Testament gains no faith unless it have the fore-announced testimonies of the Old Testament, by which it is lifted from the earth, and flies. For in every case, what has been told before, and is afterwards found to have happened, that begets an undoubting faith. Again, also, if wings be not attached to the living creatures, they have nothing whence they may draw their life. For unless what the prophets foretold had been consummated in Christ, their preaching was vain. For the Catholic Church holds those things which were both before predicted and afterwards accomplished. And it flies, because the living animal is reasonably lifted up from the earth. But to heretics who do not avail themselves of the prophetic testimony, to them also there are present living creatures; but they do not fly, because they are of the earth. And to the Jews who do *not* receive the announcement of the New Testament there are present wings; but they do not fly, that is, they bring a vain prophesying to men, not adjusting facts to their words. And the books of the Old Testament that are received are twenty-four, which you will find in the epitomes of Theodore. But, moreover (as we have said), four and twenty elders, patriarchs and apostles, are to judge His people. For to the apostles, when they asked, saying, "We have forsaken all that we had, and followed Thee: what shall we have?" our Lord replied, "When the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."[171] But of the fathers also who should judge, says the patriarch Jacob, "Dan also himself shall judge his people among his brethren, even as one of the tribes in Israel."[172]

5. "And from the throne proceeded lightnings, and voices, and thunders, and seven torches of fire burning."] And the lightnings, and voices, and thunders proceeding from the throne of God, and the seven torches of fire burning, signify announcements, and promises of adoption, and threatenings. For lightnings signify the Lord's advent, and the voices the announcements of the New Testament, and the thunders, that the words are from heaven.

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[171] Matt. xix. 27, 28.

[172] Gen. xlix. 16.

The burning torches of fire *signify* the gift of the Holy Spirit, that it is given by the wood of the passion. And when these things were doing, he says that all the elders fell down and adored the Lord; while the living creatures—that is, of course, the actions recorded in the Gospels and the teaching of the Lord—gave Him glory and honour.[173] In that they had fulfilled the word that had been previously foretold by them, they worthily and with reason exult, feeling that they have ministered the mysteries and the word of the Lord. Finally, also, because He had come who should remove death, and who alone was worthy to take the crown of immortality, all for the glory of His most excellent doing had crowns.

10. “And they cast their crowns under His feet.”] That is, on account of the eminent glory of Christ’s victory, they cast all their victories under His feet. This is what in the Gospel the Holy Spirit consummated by showing, For when about finally to suffer, our Lord had come to Jerusalem, and the people had gone forth to meet Him, some strewed the road with palm branches cut down, others threw down their garments, doubtless these were setting forth two peoples—the one of the patriarchs, the other of the prophets; that is to say, of the great men who had any kind of palms of their victories against sin, and cast them under the feet of Christ, the victor of all. And the palm and the crown signify the same things, and these are not given save to the victor.

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[173] The living creatures are held to be the Gospels, or the acts and teaching of our Lord narrated in them. [Wordsworth, Lect. iv.]

FROM THE FIFTH CHAPTER.

1. "And I saw in the right hand of Him that sat upon the throne, a book written within and without, sealed with seven seals."] This book signifies the Old Testament, which has been given into the hands of our Lord Jesus Christ, who received from the Father judgment.

2, 3. "And I saw an angel full of strength proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no one was found worthy, neither in the earth nor under the earth, to open the book."] Now to open the book is to overcome death for man.

4. "There was none found worthy to do this."] Neither among the angels of heaven, nor among men in earth, nor among the souls of the saints in rest, save Christ the Son of God alone, whom he says that he saw as a Lamb standing as it were slain, having seven horns. 350 What had not been then announced, and what the law had contemplated for Him by its various oblations and sacrifices, it behoved Himself to fulfil. And because He Himself was the testator, who had overcome death, it was just that Himself should be appointed the Lord's heir, that He should possess the substance of the dying man, that is, the human members.

5. "Lo, the Lion of the tribe of Judah, the root of David, hath prevailed."] We read in Genesis that this lion of the tribe of Judah hath conquered, when the patriarch Jacob says, "Judah, thy brethren shall praise thee; thou hast lain down and slept, and hast risen up again as a lion, and as a lion's whelp."[174] For He is called a lion for the overcoming of death; but for the suffering for men He was led as a lamb to the slaughter. But because He overcame death, and anticipated the duty of the executioner, He was called as it were slain. He therefore opens and seals again the testament, which He Himself had sealed. The legislator Moses intimating this, that it behoved Him to be sealed and concealed, even to the advent of His passion, veiled his face, and so spoke to the people; showing that the words of his announcement were veiled even to the advent of His time. For he himself, when he had read to the people, having taken the wool purpled with the blood of the calf, with water sprinkled the whole people, saying, "This is the blood of His testament who hath purified you."[175] It should therefore be observed that the Man is accurately announced, and that all things combine into one. For it is not sufficient that that law is spoken of, but it is named as a testament. For no law is called a testament, nor is any thing else called a testament, save what persons make who are about to die. And whatever is within the testament is sealed, even to the day of the testator's death. Therefore it is with reason that it is only sealed by the Lamb slain, who, as it were a lion, has broken death in pieces, and has fulfilled what had

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[174] Gen. xlix. 8, 9.

[175] Ex. xxiv. 7, 8.

been foretold; and has delivered man, that is, the flesh, from death, and has received as a possession the substance of the dying person, that is, of the human members; that as by one body all men had fallen under the obligation of its death, also by one body all believers should be born again unto life, and rise again. Reasonably, therefore, His face is opened and unveiled to Moses; and therefore He is called Apocalypse, Revelation. For now His book is unsealed—now the offered victims are perceived—now the fabrication of the priestly chrism; moreover the testimonies are openly understood.

8, 9. "Twenty-four elders and four living creatures, having harps and phials, and singing a new song."] The proclamation of the Old Testament associated with the New, points out the Christian people singing a new song, that is, bearing their confession publicly. It is a new thing that the Son of God should become man. It is a new thing to ascend into the heavens with a body. It is a new thing to give remission of sins to men. It is a new thing for men to be sealed with the Holy Spirit. It is a new thing to receive the priesthood of sacred observance, and to look for a kingdom of unbounded promise. The harp, and the chord stretched on its wooden frame, signifies the flesh of Christ linked with the wood of the passion. The phial signifies *the* Confession,[176] and the race of the new Priesthood. But it is the praise of many angels, yea, of all, the salvation of all, and the testimony of the universal creation, bringing to our Lord thanksgiving for the deliverance of men from the destruction of death. The unsealing of the seals, as we have said, is the opening of the Old Testament, and the foretelling of the preachers of things to come in the last times, which, although the prophetic Scripture speaks by single seals, yet by all the seals opened at once, prophecy takes its rank.

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[176] [The Creed and the evangelical priests. Vol. ii. note 4, p. 173.]

FROM THE SIXTH CHAPTER.

1, 2. “And when the Lamb had opened one of the seven seals, I saw, and heard one of the four living creatures saying, Come and see. And, lo, a white horse, and He who sat upon him had a bow.”] The first seal being opened, he says that he saw a white horse, and a crowned horseman having a bow. For this was at first done by Himself. For after the Lord ascended into heaven and opened all things, He sent the Holy Spirit, whose words the preachers sent forth as arrows reaching to the human heart, that they might overcome unbelief. And the crown on the head is promised to the preachers by the Holy Spirit. The other three horses very plainly signify the wars, famines, and pestilences announced by our Lord in the Gospel. And thus he says that one of the four living creatures said (because all four are one), “Come and see.” “Come” is said to him that is invited to faith; “see” is said to him who saw not. Therefore the white horse is the word of preaching with the Holy Spirit sent into the world. For the Lord says, “This Gospel shall be preached throughout the whole world for a testimony to all nations, and then shall come the end.”[177]

3, 4. “And when He had opened the second seal, I heard the second living creature saying, Come and see. And there went out another horse that was red, and to him that sat upon him was given a great sword.”] The red horse, and he that sat upon him, having a sword, signify the coming wars, as we read in the Gospel: “For nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes in *divers* places.”[178] This is the ruddy horse.

5. “And when He had opened the third seal, I heard the third living creature saying, Come and see. And, lo, a black horse; and he who sat upon it had a balance in his hand.”] The black horse signifies famine, for the Lord says, “There shall be famines in *divers* places;” but the word is specially extended to the times of Antichrist, when there shall be a great famine, and when all shall be injured. Moreover, the balance in the hand is the examining scales, wherein He might show forth the merits of every individual. He then says:—

6. “Hurt not the wine and the oil.”] That is, strike not the spiritual man with thy inflictions. This is the black horse.

7, 8. “And when He had opened the fourth seal, I heard the fourth living creature saying, Come and see. And, lo, a pale horse; and he who sat upon him was named Death.”] For the pale horse and he who sat upon him bore the name of Death. These same things also the Lord had promised among the rest of the coming destructions—great pestilences and deaths; since, moreover, he says:—

“And hell followed him.”] That is, it was waiting for the devouring of many unrighteous souls. This is the pale horse.

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[177] Matt. xxiv. 14

[178] Luke xxi. 10, 11

9. “And when He had opened the fifth seal, I saw under the altar the souls of them that were slain.”] He relates that he saw under the altar of God, that is, under the earth, the souls of them that were slain. For both heaven and earth are called God’s altar, as saith the law, commanding in the symbolical form of the truth two altars to be made,—a golden one within, and a brazen one without. But we perceive that the golden altar is thus called heaven, by the testimony that our Lord bears to it; for He says, “When thou bringest thy gift to the altar” (assuredly our gifts are the prayers which we offer), “and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar.”[179] Assuredly prayers ascend to heaven. Therefore heaven is understood to be the golden altar which was within; for the priests also were accustomed to enter once in the year—as they who had the anointing—to the golden altar, the Holy Spirit signifying that Christ should do this once for all. As the golden altar is acknowledged to be heaven, so also by the brazen altar is understood the earth, under which is the Hades,—a region withdrawn from punishments and fires, and a place of repose for the saints, wherein indeed the righteous are seen and heard by the wicked, but they cannot be carried across to them. He who sees all things would have us to know that these saints, therefore—that is, the souls of the slain—are asking for vengeance for their blood, that is, of their body, from those that dwell upon the earth; but because in the last time, moreover, the reward of the saints will be perpetual, and the condemnation of the wicked shall come, it was told them to wait. And for a solace to their body, there were given unto each of them white robes. They received, says he, white robes, that is, the gift of the Holy Spirit.

12. “And I saw, when he had opened the sixth seal, there was a great earthquake.”] In the sixth seal, then, was a great earthquake: this is that very last persecution.

“And the sun became black as sackcloth of hair.”] The sun becomes as sackcloth; that is, the brightness of doctrine will be obscured by unbelievers.

“And the entire moon became as blood.”] By the moon of blood is set forth the Church of the saints as pouring out her blood for Christ.

13. “And the stars fell to the earth.”] The falling of the stars are the faithful who are troubled for Christ’s sake.

“Even as a fig-tree casteth her untimely figs.”] The fig-tree, when shaken, loses its untimely figs—when men are separated from the Church by persecution.

14. “And the heaven withdrew as a scroll that is rolled up.”] For the heaven to be rolled away, that is, that the Church shall be taken away.

“And every mountain and the islands were moved from their places.”] Mountains and islands removed from their places intimate that in the last persecution all men departed from their places; that is, that the good will be removed, seeking to avoid the persecution.

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[179] Matt. v. 23, 24

FROM THE SEVENTH CHAPTER.

2. "And I saw another angel ascending from the east, having the seal of the living God."] He speaks of Elias the prophet, who is the precursor of the times of Antichrist, for the restoration and establishment of the churches from the great and intolerable persecution. We read that these things are predicted in the opening of the Old and New Testament; for He says by Malachi: "Lo, I will send to you Elias the Tishbite, to turn the hearts of the fathers to the children, according to the time of calling, to recall the Jews to the faith of the people that succeed them."[180] And to that end He shows, as we have said, that the number of those that shall believe, of the Jews and of the nations, is a great multitude which no man was able to number. Moreover, we read in the Gospel that the prayers of the Church are sent from heaven by an angel, and that they are received against wrath, and that the kingdom of Antichrist is cast out and extinguished by holy angels; for He says: "Pray that ye enter not into temptation: for there shall be a great affliction, such as has not been from the beginning of the world; and except the Lord had shortened those days, no flesh should be saved."[181] Therefore He shall send these seven great archangels to smite the kingdom of Antichrist; for He Himself also thus said: "Then the Son of man shall send His messengers; and they shall gather together His elect from the four corners of the wind, from the one end of heaven even to the other end thereof."[182] For, moreover, He previously says by the prophet: "Then shall there be peace for our land, when there shall arise in it seven shepherds and eight attacks of men; and they shall encircle Assur," that is, Antichrist, "in the trench of Nimrod,"[183] that is, in the nation of the devil, by the spirit of the Church. Similarly when the keepers of the house shall be moved. Moreover, the Lord Himself, in the parable to the apostles, when the labourers had come to Him and said, "Lord, did not we sow good seed in Thy field? whence, then, hath it tares? answered them, An enemy hath done this. And they said to Him, Lord, wilt Thou, then, that we go and root them up? And He said, Nay, but let both grow together until the harvest; and in the time of the harvest I will say to the reapers, that they gather the tares and make bundles of them, and burn them with fire everlasting, but that they gather the wheat into my barns."[184] The Apocalypse here shows, therefore, that these reapers, and shepherds, and labourers, are the angels. And the trumpet is the word of power. And although the same thing recurs in the phials, still it is not said as if it occurred twice, but because what is decreed by the Lord to happen shall be once for all; for this cause it is said twice. What, therefore, He said too little in the trumpets, is here found

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[180] Mal. iv. 5, 6

[181] Mark xiii. 18–20.

[182] Mark xiii. 27.

[183] Mic. v. 5, 6.

[184] Matt. xiii. 27-30.

in the phials. We must not regard the order of what is said, because frequently the Holy Spirit, when He has traversed even to the end of the last times, returns again to the same times, and fills up what He had *before* failed to say.[185] Nor must we look for order in the Apocalypse; but we must follow the meaning of those things which are prophesied. Therefore in the trumpets and phials is signified either the desolation of the plagues that are sent upon the earth, or the madness of Antichrist himself, or the cutting off of the peoples, or the diversity of the plagues, or the hope in the kingdom of the saints, or the ruin of states, or the great overthrow of Babylon, that is, the Roman state.

9. "After this I beheld, and, lo, a great multitude, which no man was able to number, of every nation, tribe, and people, and tongue, clothed with white robes."] What the great multitude out of every tribe implies, is to show the number of the elect out of all believers, who, being cleansed by baptism in the blood of the Lamb, have made their robes white, keeping the grace which they have received.

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[185] [The rule of Mede's "Synchronisms."]

FROM THE EIGHTH CHAPTER.

1. “And when He had opened the seventh seal, there was silence in heaven for about half an hour.”] Whereby is signified the beginning of everlasting rest; but it is described as partial, because the silence being interrupted, he repeats it in order. For if the silence had continued, here would be an end of his narrative.

13. “And I saw an angel flying through the midst of heaven.”] By the angel flying through the midst of heaven is signified the Holy Spirit bearing witness in two of the prophets that a great wrath of plagues was imminent. If by any means, even in the last times, any one should be willing to be converted, any one might even still be saved.

FROM THE NINTH CHAPTER.

13, 14. “And I heard a voice from the four horns of the golden altar which is in the presence of God, saying to the sixth angel which had the trumpet, Loose the four angels.”] That is, the four corners of the earth which hold the four winds.

“Which are bound in the great river Euphrates.”] By the corners of the earth, or the four winds across the river Euphrates, are *meant* four nations, because to every nation is sent an angel; as said the law, “He determined them by the number of the angels of God,”[186] until the number of the saints should be filled up. They do not overpass their bounds, because at the last they shall come with Antichrist.

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[186] Deut. xxxii. 8

FROM THE TENTH CHAPTER.

1, 2. "I saw another mighty angel coming down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand an open book: and he set his right foot upon the sea, and his left foot upon the earth."] He signifies that that mighty angel who, he says, descended from heaven, clothed with a cloud, is our Lord, as we have above narrated.

"His face was as it were the sun."] That is, with respect to the resurrection.

"Upon his head was a rainbow."] He points to the judgment which is executed by Him, or shall be.

"An open book."] A revelation of works in the future judgment, or the Apocalypse which John received.

"His feet,"] as we have said above, are the apostles. For that both things in sea and land are trodden under foot by Him, signifies that all things are placed under His feet. Moreover, he calls Him an angel, that is, a messenger, to wit, of the Father; for He is called the Messenger of great counsel. He says also that He cried with a loud voice. The great voice is to tell the words of the Omnipotent God of heaven to men, and to bear witness that after penitence is closed there will be no hope subsequently.

3. "Seven thunders uttered their voices."] The seven thunders uttering their voices signify the Holy Spirit of sevenfold power, who through the prophets announced all things to come, and by His voice John gave his testimony in the world; but because he says that he was about to write the things which the thunders had uttered, that is, whatever things had been obscure in the announcements of the Old Testament; he is forbidden to write them, but he was charged to leave them sealed, because he is an apostle, nor was it fitting that the grace of the subsequent stage should be given in the first. "The time," says he, "is at hand."[187] For the apostles, by powers, by signs, by portents, and by mighty works, have overcome unbelief. After them there is now given to the same completed Churches the comfort of having the prophetic Scriptures subsequently interpreted, for I said that after *the apostles* there would be interpreting prophets.

For the apostle says: "And he placed in the Church indeed, first, apostles; secondly, prophets; thirdly, teachers,"[188] and the rest. And in another place he says: "Let the prophets speak two or three, and let the others judge."[189] And he says: "Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head."[190] And when he says,

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[187] Rev. i. 3, xxii. 10.

[188] 1 Cor. xii. 28.

[189] 1 Cor. xiv. 29.

[190] 1 Cor. xi. 5.

"Let the prophets speak two or three, and let the others judge," he is not speaking in respect of the Catholic prophecy of things unheard and unknown, but of things both announced and known. But let them judge whether or not the interpretation is consistent with the testimonies of the prophetic utterance.[191] It is plain, therefore, that to John, armed as he was with superior virtue, this was not necessary, although the body of Christ, which is the Church, adorned with His members, ought to respond to its position.

10. "I took the book from the hand of the angel, and ate it up."] To take the book and eat it up, is, when exhibition of a thing is made to one, to commit it to memory.

"And it was in my mouth as sweet as honey."] To be sweet in the mouth is the reward of the preaching of the speaker, and is most pleasant to the hearers; but it is most bitter both to those that announce it, and to those that persevere in its commandments through suffering.

11. "And He says unto me, Thou must again prophesy to the peoples, and to the tongues, and to the nations, and to many kings."] He says this, because when John said these things he was in the island of Patmos, condemned to the labour of the mines by Cæsar Domitian. There, therefore, he saw the Apocalypse; and when grown old, he thought that he should at length receive his quittance by suffering, Domitian being killed, all his judgments were discharged. And John being dismissed from the mines, thus subsequently delivered the same Apocalypse which he had received from God. This, therefore, is what He says: Thou must again prophesy to all nations, because thou seest the crowds of Antichrist rise up; and against them other crowds shall stand, and they shall fall by the sword on the one side and on the other.

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[191] [Some excuse for Tertullian's lapse is found in the prevailing uncertainty about the withdrawal of prophetic gifts.]

FROM THE ELEVENTH CHAPTER.

1. “And there was shown unto me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.”] A reed was shown like to a rod. This itself is the Apocalypse which he subsequently exhibited to the churches; for the Gospel of the complete faith he subsequently wrote for the sake of our salvation. For when Valentinus, and Cerinthus, and Ebion, and others of the school of Satan, were scattered abroad throughout the world, there assembled together to him from the neighbouring provinces all the bishops, and compelled him himself also to draw up his testimony. Moreover, we say that the measure of God’s temple is the command of God to confess the Father Almighty, and that His Son Christ was begotten by the Father before the beginning of the world, and was made man in very soul and flesh, both of them having 354 overcome misery and death; and that, when received with His body into heaven by the Father, He shed forth the Holy Spirit, the gift and pledge of immortality, that He was announced by the prophets, He was described by the law, He was God’s hand, and the Word of the Father from God, Lord over all, and founder of the world: this is the reed and the measure of faith; and no one worships the holy altar save he who confesses this faith.

2. “The court which is within the temple leave out.”] The space which is called the court is the empty altar within the walls: these being such as were not necessary, he commanded to be ejected from the Church.

“It is given to be trodden down by the Gentiles.”] That is, to the men of this world, that it may be trodden under foot by the nations, or with the nations. Then he repeats about the destruction and slaughter of the last time, and says:—

3. “They shall tread the holy city down for forty and two months; and I will give to my two witnesses, and they shall predict a thousand two hundred and threescore days clothed in sackcloth.”] That is, three years and six months: these make forty-two months. Therefore their preaching is three years and six months, and the kingdom of Antichrist as much again.

5. “If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.”] That fire proceedeth out of the mouth of those prophets against the adversaries, bespeaks the power of the world. For all afflictions, however many there are, shall be sent by their messengers in their word. Many think that there is Elisha, or Moses, with Elijah; but both of these died; while the death of Elijah is not heard of, with whom all our ancients have believed that it was Jeremiah. For even the very word spoken to him testifies to him, saying, “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”[192] But he was

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[192] Jer i. 5.

not a prophet unto the nations; and thus the truthful word of God makes it necessary, which it has promised to set forth, that he should be a prophet to the nations.

4. “These are the two candlesticks standing before the Lord of the earth.”] These two candlesticks and two olive trees He has to this end spoken of, and admonished you that if, when you have read of them elsewhere, you have not understood, you may understand here. For in Zechariah, one of the twelve prophets, it is thus written: “These are the two olive trees and two candlesticks which stand in the presence of the Lord of the earth;”[193] that is, they are in paradise. Also, in another sense, standing in the presence of the lord of the earth, that is, in the presence of Antichrist. Therefore they must be slain by Antichrist.

7. “And the beast which ascendeth from the abyss.”] After many plagues completed in the world, in the end he says that a beast ascended from the abyss. But that he shall ascend from the abyss is proved by many testimonies; for he says in the thirty-first chapter of Ezekiel: “Behold, Assur was a cypress in Mount Lebanon.” Assur, deeply rooted, was a lofty and branching cypress—that is, a numerous people—in Mount Lebanon, in the kingdom of kingdoms, that is, of the Romans. Moreover, that he says he was beautiful in offshoots, he says he was strong in armies. The water, he says, shall nourish him, that is, the many thousands of men which were subjected to him; and the abyss increased him, that is, belched him forth. For even Isaiah speaks almost in the same words; moreover, that he was in the kingdom of the Romans, and that he was among the Cæsars. The Apostle Paul also bears witness, for he says to the Thessalonians: “Let him who now restraineth restrain, until he be taken out of the way; and then shall appear that Wicked One, even he whose coming is after the working of Satan, with signs and lying wonders.”[194] And that they might know that he should come who then was the prince, he added: “He already endeavours after the secret of mischief”[195]—that is, the mischief which he is about to do he strives to do secretly; but he is not raised up by his own power, nor by that of his father, but by command of God, of which thing Paul says in the same passage: “For this cause, because they have not received the love of God, He will send upon them a spirit of error, that they all may be persuaded of a lie, who have not been persuaded of the truth.”[196] And Isaiah saith: “While they waited for the light, darkness arose upon them.”[197] Therefore the Apocalypse sets forth that these prophets are killed by the same, and on the fourth day rise again, that none might be found equal to God.

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[193] Zech. iv. 14.

[194] 2 Thess. ii. 7, 8, 9.

[195] 2 Thess. ii. 10.

[196] 2 Thess. ii. 11.

[197] Isa. lix. 9.

8. “And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt.”] But He calls Jerusalem Sodom and Egypt, since it had become the heaping up of the persecuting people. Therefore it behooves us diligently, and with the utmost care, to follow the prophetic announcement, and to understand what the Spirit from the Father both announces and anticipates, and how, when He has gone forward to the last times, He again repeats the former ones. And now, what He will do once for all, He sometimes sets forth as if it were done; and unless you understand this, as sometimes done, and sometimes as about to be done, you will fall into a great confusion. Therefore the interpretation of the following sayings has shown therein, that not the order of the reading, but the order of the discourse, must be understood.

19. “And the temple of God was opened which is in heaven.”] The temple opened is a manifestation of our Lord. For the temple of God is the Son, as He Himself says: “Destroy this temple, and in three days I will raise it up.” And when the Jews said, “Forty and six years was this temple in building,” the evangelist says, “He spake of the temple of His body.”[198]

“And there was seen in His temple the ark of the Lord’s testament.”] The preaching of the Gospel and the forgiveness of sins, and all the gifts whatever that came with Him, he says, appeared therein.

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[198] John ii. 19, 20, 21

FROM THE TWELFTH CHAPTER.

1. “And there was seen a great sign in heaven. A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And being with child, she cried out travailing, and bearing torments that she might bring forth.”] The woman clothed with the sun, and having the moon under her feet, and wearing a crown of twelve stars upon her head, and travailing in her pains, is the ancient Church of fathers, and prophets, and saints, and apostles,[199] which had the groans and torments of its longing until it saw that Christ, the fruit of its people according to the flesh long promised to it, had taken flesh out of the selfsame people. Moreover, being clothed with the sun intimates the hope of resurrection and the glory of the promise. And the moon intimates the fall of the bodies of the saints under the obligation of death, which never can fail. For even as life is diminished, so also it is increased. Nor is the hope of those that sleep extinguished absolutely, as some think, but they have in their darkness a light such as the moon. And the crown of twelve stars signifies the choir of fathers, according to the fleshly birth, of whom Christ was to take flesh.

3. “And there appeared another sign in heaven; and behold a red dragon, having seven heads.”] Now, that he says that this dragon was of a red colour—that is, of a purple colour—the result of his work gave him such a colour. For from the beginning (as the Lord says) he was a murderer; and he has oppressed the whole of the human race, not so much by the obligation of death, as, moreover, by the various forms of destruction and fatal mischiefs. His seven heads were the seven kings of the Romans, of whom also is Antichrist, as we have said above.

“And ten horns.”] He says that the ten kings in the latest times are the same as these, as we shall more fully set forth there.

4. “And his tail drew the third part of the stars of heaven, and cast them upon the earth.”] Now, that he says that the dragon’s tail drew the third part of the stars of heaven, this may be taken in two ways. For many think that he may be able to seduce the third part of the men who believe.[200] But it should more truly be understood, that of the angels that were subject to him, since he was still a prince when he descended from his estate, he seduced the third part; therefore what we said above, the Apocalypse says.

“And the dragon stood before the woman who was beginning to bring forth, that, when she had brought forth, he might devour her child.”] The red dragon standing and desiring to devour her child when she had brought him forth, is the devil,—to wit, the traitor angel, who thought that the perishing of all men would be alike by death; but He, who was not born of seed, owed nothing to death: wherefore he could not devour Him—that is, detain

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[199] [No hint here that this was a manifestation of the Blessed Virgin, the modern fiction of Rome. See vol. vi, p. 355, this series.]

[200] [A noteworthy testimony to primitive interpretation.]

Him in death—for on the third day He rose again. Finally, also, and before He suffered, he approached to tempt Him as man; but when he found that He was not what he thought Him to be, he departed from Him, even till the time. Whence it is here said:—

5. “And she brought forth a son, who begins to rule all nations with a rod of iron.”] The rod of iron is the sword of persecution.

“I saw that all men withdrew from his abodes.”] That is, the good will be removed, flying from persecution.[201]

“And her son was caught up to God, and to His throne.”] We read also in the Acts of the Apostles that He was caught up to God’s throne, just as speaking with the disciples He was caught up to heaven.

6. “But the woman fled into the wilderness, and there were given to her two great eagle’s wings.”] The aid of the great eagle’s wings—to wit, the gift of prophets—was given to that Catholic Church, whence in the last times a hundred and forty-four thousands of men should believe on the preaching of Elias; but, moreover, he here says that the rest of the 356
people should be found alive on the coming of the Lord. And the Lord says in the Gospel: “Then let them which are in Judea flee to the mountains;”[202] that is, as many as should be gathered together in Judea, let them go to that place which they have ready, and let them be supported there for three years and six months from the presence of the devil.

14. “Two great wings”] are the two prophets—Elias, and the prophet who shall be with him.

15. “And the serpent cast out of his mouth after the woman water as a flood, that he might carry her away with the flood.”] He signifies by the water which the serpent cast out of his mouth, the people who at his command would persecute her.

16. “And the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.”] That the earth opened her month and swallowed up the waters, sets forth the vengeance for the present troubles. Although, therefore, it may signify this woman bringing forth, it shows her afterwards flying when her offspring is brought forth, because both things did not happen at one time; for we know that Christ was born, but that the time should arrive that she should flee from the face of the serpent: (we do not know) that this has happened as yet. Then he says:—

7–9. “There was a battle in heaven: Michael and his angels fought with the dragon; and the dragon warred, and his angels, and they prevailed not; nor was their place found any more in heaven. And that great dragon was cast forth, that old serpent: he was cast forth into the earth.”] This is the beginning of Antichrist; yet previously Elias must prophesy, and there must be times of peace. And afterwards, when the three years and six months are completed in the preaching of Elias, he also must be cast down from heaven, where up till that time he had had the power of ascending; and all the apostate angels, as well as Antichrist, must be roused up from hell. Paul the apostle says: “Except there come a falling away first, and the man of sin shall appear, the son of perdition; and the adversary who exalted himself above all which is called God, or which is worshipped.”[203]

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[201] [Compare Tertullian, *De Fuga*, vol. iv. p. 117, this series.]

[202] Luke xxi. 21.

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[203] 2 Thess. ii. 3, 4.

FROM THE THIRTEENTH CHAPTER.[204]

1. "And I saw a beast rising up from the sea, like unto a leopard."] This signifies the kingdom of that time of Antichrist, and the people mingled with the variety of nations.

2. "His feet were as the feet of a bear."] A strong and most unclean beast, the feet are to be understood as his leaders.

"And his mouth as the mouth of a lion."] That is, his mouth armed for blood is his bidding, and a tongue which will proceed to nothing else than to the shedding of blood.

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18. "His number is the name of a man, and his number is Six hundred threescore and six."] As they have it reckoned from the Greek characters, they thus find it among many to be τειταν, for τειταν has this number, which the Gentiles call Sol and Phœbus; and it is reckoned in Greek thus: τ three hundred, ε five, ι ten, τ three hundred, α one, ν fifty,—which taken together become six hundred and sixty-six. For as far as belongs to the Greek letters, they fill up this number and name; which name if you wish to turn into Latin, it is understood by the antiphrase DICLUX, which letters are reckoned in this manner: since D figures five hundred, I one, C a hundred, L fifty, V five, X ten,—which by the reckoning up of the letters makes similarly six hundred and sixty-six, that is, what in Greek gives τειταν, to wit, what in Latin is called DICLUX; by which name, expressed by antiphrases, we understand Antichrist, who, although he be cut off from the supernal light, and deprived thereof, yet transforms himself into an angel of light, daring to call himself light.[205] Moreover, we find in a certain Greek codex αντεμος, which letters being reckoned up, you will find to give the number as above: α one, ν fifty, τ three hundred, ε five, μ forty, ο seventy, ς two hundred,—which together makes six hundred and sixty-six, according to the Greeks. Moreover, there is another name in Gothic of him, which will be evident of itself, that is, γενσήρικος, which in the same way you will reckon in Greek letters: γ three, ε five, ν fifty, σ two hundred, η eight, ρ a hundred, ι ten, κ twenty, ο seventy, ς also two hundred, which, as has been said above, make six hundred and sixty-six.

11. "And I saw another beast coming up out of the earth."] He is speaking of the great and false prophet who is to do signs, and portents, and falsehoods before him in the presence of men.

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[204] [THE EDINBURGH EDITION SEEMS TO FOLLOW THE CONFUSION OF MSS., INTRODUCING HERE THE SEVENTEENTH CHAPTER, OUT OF PLACE.]

[205] [But see Irenæus, vol. i. p. 559.]

"And he had two horns like a lamb—that is, the appearance within of a man—and he spoke like a dragon."] But the devil speaks full of malice; for he shall do these things in the presence of men, so that even the dead appear to rise again.

13. "And he shall make fire come down from heaven in the sight of men."] Yes (as I also have said), in the sight of men. Magicians do these things, by the aid of the apostate angels, even to this day. He shall cause also that a golden image of Antichrist shall be placed in the temple at Jerusalem, and that the apostate angel should enter, and thence utter voices and oracles. Moreover, he himself shall contrive that his servants and children should receive as a mark on their foreheads, or on their right hands, the number of his name, lest any one should buy or sell them. Daniel had previously predicted his contempt and provocation of God. "And he shall place," says he, "his temple within Samaria, upon the illustrious and holy mountain that is at Jerusalem, an image such as Nebuchadnezzar had made."[206] Thence here he places, and by and by here he renews, that of which the Lord, admonishing His churches concerning the last times and their dangers, says: "But when ye shall see the contempt which is spoken of by Daniel the prophet standing in the holy place, let him who readeth understand."[207] It is called a contempt when God is provoked, because idols are worshipped instead of God, or when the dogma of heretics is introduced in the churches. But it is a turning away because stedfast men, seduced by false signs and portents, are turned away from their salvation. 357

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[206] Dan. xi. 45.

[207] Matt. xxiv. 15; Dan. ix. 27.

FROM THE FOURTEENTH CHAPTER.

6. “And I saw an angel flying through the midst of heaven.”] The angel flying through the midst of heaven, whom he says that he saw, we have already treated of above, as being the same Elias who anticipates the kingdom of Antichrist in his prophecy.

8. “And another angel following him.”] The other angel following, he speaks of as the same prophet who is the associate of his prophesying. But that he says,—

15. “Thrust in thy sharp sickle, and gather in the grapes of the vine,”] he signifies it of the nations that should perish on the advent of the Lord. And indeed in many forms he shows this same thing, as if to the dry harvest, and the seed for the coming of the Lord, and the consummation of the world, and the kingdom of Christ, and the future appearance of the kingdom of the blessed.

19, 20. “And the angel thrust in the sickle, and reaped the vine of the earth, and cast it into the wine-press of the wrath of God. And the wine-press of His fury was trodden down without the city.”] In that he says that it was cast into the wine-press of the wrath of God, and trodden down without the city, the treading of the wine-press is the retribution on the sinner.

“And blood went out from the wine-press, even unto the horse-bridles.”] The vengeance of shed blood as was before predicted, “In blood thou hast sinned, and blood shall follow thee.”[208]

“For a thousand and six hundred furlongs.”] That is, through all the four parts of the world: for there is a quadrate put together by fours, as in four faces and four appearances, and wheels by fours; for forty times four is one thousand six hundred. Repeating the same persecution, the Apocalypse says:—

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[208] Ezek. xxxv. 6

FROM THE FIFTEENTH CHAPTER.

1. “And I saw another great and wonderful sign, seven angels having the seven last plagues; for in them is completed the indignation of God.”] For the wrath of God always strikes the obstinate people with seven plagues, that is, perfectly, as it is said in Leviticus; and these shall be in the last time, when the Church shall have gone out of the midst.

2. “Standing upon the sea of glass, having harps.”] That is, that they stood stedfastly in the faith upon their baptism, and having their confession in their mouth, that they shall exult in the kingdom before God. But let us return to what is set before us.

FROM THE SEVENTEENTH CHAPTER.

1–6. “There came one of the seven angels, which have the seven bowls, and spake with me, saying, Come, I will show thee the judgment of that great whore who sitteth upon many waters. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs.”] The decrees of that senate are always accomplished against all, contrary to the preaching of the true faith; and now already mercy being cast aside, itself here gave the decree among all nations.

3. “And I saw the woman herself sitting upon the scarlet-coloured beast, full of names of blasphemy.”] But to sit upon the scarlet beast, the author of murders, is the image of the devil. Where also *is treated* of his captivity, concerning which we have fully considered. I remember, indeed, that this is called Babylon also in the Apocalypse, on account of confusion; and in Isaiah also; and Ezekiel called it Sodom. In fine, if you compare what is said against Sodom, and what Isaiah says against Babylon, and what the Apocalypse says, you will find that they are all one.[209]

9. “The seven heads are the seven hills, on which the woman sitteth.”] That is, the city of Rome.

10. “And there are seven kings: five have fallen, and one is, and the other is not yet come; and when he is come, he will be for a short time.”] The time must be understood in which the written Apocalypse was published, since then reigned Cæsar Domitian; but before him had been Titus his brother, and Vespasian, Otho, Vitellius, and Galba. These are the five who have fallen. One remains, under whom the Apocalypse was written—Domitian, to wit. “The other has not yet come,” speaks of Nerva; “and when he is come, he will be for a short time,” for he did not complete the period of two years. 358

11. “And the beast which thou sawest is of the seven.”] Since before those kings Nero reigned.

“And he is the eighth.”] He says only when this beast shall come, reckon it the eighth place, since in that is the completion. He added:—

“And shall go into perdition.”] For that ten kings received royal power when he shall move from the east, he says. He shall be sent from the city of Rome with his armies. And Daniel sets forth the ten horns and the ten diadems. And that these are eradicated from the former ones,—that is, that three of the principal leaders are killed by Antichrist: that the other seven give him honour and wisdom and power, of whom he says:—

16. “These shall hate the whore, to wit, the city, and shall burn her flesh with fire.”] Now that one of the heads was, as it were, slain to death, and that the stroke of his death was directed, he speaks of Nero. For it is plain that when the cavalry sent by the senate was pursuing him, he himself cut his throat. Him therefore, when raised up, God will send as a

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[209] [Apparently in conflict with what our author says *supra*, pp. 352 and 355.]

worthy king, but worthy in such a way as the Jews merited. And since he is to have another name, He shall also appoint another name, that so the Jews may receive him as if he were the Christ. Says Daniel: "He shall not know the lust of women, although before he was most impure, and he shall know no God of his fathers: for he will not be able to seduce the people of the circumcision, unless he is a judge of the law."[210] Finally, also, he will recall the saints, not to the worship of idols, but to undertake circumcision, and, if he is able, to seduce any; for he shall so conduct himself as to be called Christ by them. But that he rises again from hell, we have said above in the word of Isaiah: "Water shall nourish him, and hell hath increased him;" who, however, must come with name unchanged, and doings unchanged, as says the Spirit.

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[210] Dan. xi. 37.

FROM THE NINETEENTH CHAPTER.

11. “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True.”] The horse, and He that sits upon him, sets forth our Lord coming to His kingdom with the heavenly army. Because from the sea of the north, which is the Arabian Sea, even to the sea of Phœnice, and even to the ends of the earth, they will command these greater parts in the coming of the Lord Jesus, and all the souls of the nations will be assembled to judgment.

FROM THE TWENTIETH CHAPTER.

1–3. “And I saw an angel come down from heaven, having the key of the abyss, and a chain in his hand. And he held the dragon, that old serpent, which is called the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be finished: after this he must be loosed a little season.”] Those years wherein Satan is bound are in the first advent of Christ, even to the end of the age; and they are called a thousand, according to that mode of speaking, wherein a part is signified by the whole, just as is that passage, “the word which He commanded for a thousand generations,”[211] although they are not a thousand. Moreover that he says, “and he cast him into the abyss,” he says this, because the devil, excluded from the hearts of believers, began to take possession of the wicked, in whose hearts, blinded day by day, he is shut up as if in a profound abyss. And he shut him up, says he, and put a seal upon him, that he should not deceive the nations until the thousand years should be finished. “He shut the door upon him,” it is said, that is, he forbade and restrained his seducing those who belong to Christ. Moreover, he put a seal upon him, because it is hidden who belong to the side of the devil, and who to that of Christ. For we know not of those who seem to stand whether they shall not fall, and of those who are down it is uncertain whether they may rise. Moreover, that he says that he is bound and shut up, that he may not seduce the nations, the nations signify the Church, seeing that of them it itself is formed, and which being seduced, he previously held until, he says, the thousand years should be completed, that is, what is left of the sixth day, to wit, of the sixth age, which subsists for a thousand years; after this he must be loosed for a little season. The little season signifies three years and six months, in which with all his power the devil will avenge himself under Antichrist against the Church. Finally, he says, after that the devil shall be loosed, and will seduce the nations in the whole world, and will entice war against the Church, the number of whose foes shall be as the sand of the sea.[212]

4, 5. “And I saw thrones, and them that sat upon them, and judgment was given unto them; and *I saw* the souls of them that were slain on account of the testimony of Jesus, and for the word of God, and which had not worshipped the beast nor his image, nor have received his writing on their forehead or in their hand; and they reigned with Christ for a thousand years: the rest of them lived not again until the thousand years were finished. This is the first resurrection.”] There are two resurrections. But the first resurrection is now of the souls that are by the faith, which does not permit men to pass over to the second death. Of this resurrection the apostle says: “If ye have risen with Christ, seek those things which are above.”[213]

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[211] Ps. cv. 8.

[212] [Compare vol. v. pp. 207, 215, caps. 15 and 54.]

[213] Col. iii. 1.

6. “Blessed and holy is he who has part in this resurrection: on them the second death shall have no power, but they shall be priests of God and Christ, and they shall reign with Him a thousand years.”] I do not think the reign of a thousand years is eternal; or if it is thus to be thought of, they cease to reign when the thousand years are finished. But I will put forward what my capacity enables me to judge. The tenfold number signifies the decalogue, and the hundredfold sets forth the crown of virginity: for he who shall have kept the undertaking of virginity completely, and shall have faithfully fulfilled the precepts of the decalogue, and shall have destroyed the untrained nature or impure thoughts within the retirement of the heart, that they may not rule over him, this is the true priest of Christ, and accomplishing the millenary number thoroughly, is thought to reign with Christ; and truly in his case the devil is bound. But he who is entangled in the vices and the dogmas of heretics, in his case the devil is loosed. But that it says that when the thousand years are finished he is loosed, so the number of the perfect saints being completed, in whom there is the glory of virginity in body and mind, by the approaching advent of the kingdom of the hateful one, many, seduced by that love of earthly things, shall be overthrown, and together with him shall enter the lake of fire.

8–10. “And they went up upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil who seduced them was cast into the lake of fire and brimstone, where both the beast and the false prophet shall be tormented day and night for ever and ever.”] This belongs to the last judgment. And after a little time the earth was made holy, as being at least that wherein lately had reposed the bodies of the virgins, when they shall enter upon an eternal kingdom with an immortal King, as they who are not only virgins in body, but, moreover, with equal inviolability have protected themselves, both in tongue and thought, from wickedness; and these, it shows, shall dwell in rejoicing for ever with the Lamb.

FROM THE TWENTY-FIRST AND TWENTY-SECOND CHAPTERS.

16. "And the city is placed in a square."] The city which he says is squared, he says also is resplendent with gold and precious stones, and has a sacred street, and a river through the midst of it, and the tree of life on either side, bearing twelve manner of fruits throughout the twelve months; and that the light of the sun is not there, because the Lamb is the light of it; and that its gates were of single pearls; and that there were three gates on each of the four sides, and that they could not be shut. I say, in respect of the square city, he shows forth the united multitude of the saints, in whom the faith could by no means waver. As Noah is commanded to make the ark of squared beams,[214] that it might resist the force of the deluge, by the precious stones he sets forth the holy men who cannot waver in persecution, who could not be moved either by the tempest of persecutors, or be dissolved from the true faith by the force of the rain, because they are associated of pure gold, of whom the city of the great King is adorned. Moreover, the streets set forth their hearts purified from all uncleanness, transparent with glowing light, that the Lord may justly walk up and down in them. The river of life sets forth that the grace of spiritual doctrine flowed through the minds of the faithful, and that manifold flourishing forms of odours germinated therein. The tree of life on either bank sets forth the Advent of Christ, according to the flesh, who satisfied the peoples wasted with famine, *that* received life from One by the wood of the Cross, with the announcement of God's word. And *in* that he says that the sun is not necessary in the city, *he* shows, evidently, that the Creator as the immaculate light shines in the midst of it, whose brightness no mind has been able to conceive, nor tongue to tell.

In that he says there are three gates placed on each of the four sides, of single pearls, I think that these are the four virtues,[215] to wit, prudence, fortitude, justice, temperance, which are associated with one another. And, being involved together, they make the number twelve. But the twelve gates we believe to be the number of the apostles, who, shining in the four virtues as precious stones, manifesting the light of their doctrine among the saints, cause it to enter the celestial city, that by intercourse with them the choir of angels may be gladdened. And that the gates cannot be shut, it is evidently shown that the doctrine of the apostles can be separated from rectitude by no tempest of contradiction. Even though the floods of the nations and the vain superstitions of heretics should revolt against their true faith, they are overcome, and shall be dissolved as the foam, because Christ is the Rock[216] by which, and on which, the Church is founded.[217] And thus it is overcome by no traces of maddened men. Therefore they are not to be heard who assure themselves that there is to be an earthly reign of a thousand years; who think, *that is to say*, with the heretic Cerinthus.[218] For the kingdom of Christ is now eternal in the saints, although the glory of the saints shall be manifested after the resurrection.

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[214] Gen. vi. 14, LXX.

[215] [Called the *philosophical* virtues. Vol. ii. note 7, p. 502.]

[216] [From a Western theologian of the date of our author. This is emphatic.]

[217] [Compare vol. v. p. 561, Elucidation VII.]

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[218] [Here is evidence that Cerinthus (see vol. i. 351, 352) and other heretics had disgusted the Church even with the less carnal views of the Millenium entertained by the better "Chiliasts," such as Commodian. See vol. iv. pp. 212 and 218.]

GENERAL NOTES BY THE AMERICAN EDITOR

1. The whole subject of the Apocalypse is so treated,[219] in the *Speaker's Commentary*, as to elucidate many questions suggested by the primitive commentators of this series, and to furnish the latest judgments of critics on the subject. It is so immense a matter, however, as to render annotations on patristic *specialties* impossible in a work like this. Every reader must feel how apposite is the sententious saying of Augustine: "Apocalypsis Joannis tot sacramenta quot verba."

2. *The seven spirits*, p. 344, ver. 4. That is, the one Spirit in His seven-fold gifts. He now fulfills the promise of Christ, "He shall show you things to come." Without this complement the Church would lack assurance that her great Head upon the throne has ordered and limited the whole course of this world for her conflicts and her final triumph by the Spirit's power. St. John's rapture was the Spirit's work: "I was in the Spirit on the Lord's day."[220] The whole Apocalypse is an Easter sermon (on the text, i. 18) and an Easter song (vers. 9-14, and *passim*). It supplements the appearances of the risen Redeemer for *identification*, by a manifestation, which is the Church's assurance of His *glorification*, and of His perpetual work in her and for her, as well as of His presence with her, by the Spirit.

3. *Seven golden candlesticks*, p. 344, ver. 12. The symbol of the seven-fold Spirit in the Church. On the Arch of Titus this symbol had just been set up as proof of its removal from the Mosaic Church. It is now found to be transferred to the "seven churches," a symbol of the Catholic Church[221] or the "communion of saints." The threatening of removal from particular churches derives force from the (then) recent removal out of Jerusalem.

4. *All the Saints shall assemble*, p. 345, ver. 15. Our author clings to the purer Chiliasm of Commodian, to which Augustine had now given the death-blow by his famous retraction.[222]

5. *New forms of prophesying,* p. 347, ver.17. A retrospective glance at Montanism, and a *caveat* against the mistakes of Tertullian.

6. *I will vomit thee,* p. 347, ver. 17. Bishop Wordsworth suggests, that, if the canon of Scripture compiled by the church of Laodicea lacks the Apocalypse, its terrible reproof of that church may have influenced its unwillingness to accept it. Accordingly she was *vomited*, and perished in the Saracen invasion.

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[219] By William Lee, D.D., archdeacon of Dublin.

[220] The Lord's day is here the Paschal feast, "the Great Sunday," probably. See Eichhorn in Rosenmüller, *Scholia*, tom. v. p. 626.

[221] P. 345, sec. 16.

[222] *Civ. Dei,* xx. cap. 7, p. 667, ed. Migne.

7. *That is the Spirit,* p. 348, ver. 1. Christ's divine nature as distinguished from his flesh.[223] "In a word," says Professor Milligan,[224] "πνευμα is a short expression for our Lord's resurrection state." A truth, but based on the distinction between the flesh of Christ and His spiritual nature as the Word. See Tertullian,[225] vol. iii. p. 609, note 5, and p. 610, note 5: also 2 Cor. iii. 17-18.

8. *The genealogy of Mary,* p. 348, vers. 7-10. It is remarkable that St. Matthew should be credited with this, and not St. Luke, who in the sixteenth century[226] began to be regarded as giving the ancestry of Mary. See Africanus[227] on the subject, and my elucidation,[228] in which I followed Wordsworth. Though I had already prepared the pages of Victorinus for the press, I failed to note at that time this modification of the general truth, that antiquity regards both genealogies as those of Joseph.

9. *Dan himself,* p. 349, ver. 8. Here is a touch of Chiliasm again, i.e., of the better sort. Even Dan is promised a restoration: and the use of Gen. xlix. 16 for that intent is noteworthy, as compared with Rev. vii. 5-8, where Dan is omitted. But Hippolytus takes a very different view of the same text.[229]

10. *Hades,* p. 351. "A region withdrawn from punishment and fires," says our author. He identifies it with paradise, and shows that in his day the Latin churches knew of no purgatorial fires. He knows of nothing but a place for those "who die in the Lord," and a place for the wicked. It is perpetually overlooked, that, in the fiction of "purgatory," it is only the righteous who are entitled to it: none but those dying in full communion with the Church having any portion in it, or any title to Masses for their repose. Of all this our author had no conception.[230]

11. *To take the book and eat it up,* p. 353, ver. 10. We must not fail to note with this the passage Jer. xv. 16, where the Revised Version pedantically sacrifices the Septuagint reading, ὁ λόγος σου, (which is followed by the Vulgate), distinguishing "sermones tui" from "Verbum tuum." The Seventy have testified to this distinction in their day, and their copies of the Hebrew must have supported it. So understood, what riches in the text of Jeremiah!

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[223] See vol. iii. note 5, pp. 624, 630.

[224] *Ut supra*, p. 249, note 15.

[225] See Kaye's *Tertullian,* p. 530, for a brief comment on this and its supposed scriptural base.

[226] Virtually in the fifteenth, as Annius published his theory in 1502, and wrote, no doubt, before that century began. Vol. vi. p. 139.

[227] Vol. vi. p. 126, this series.

[228] Vol. vi. p. 139.

[229] Vol. v. p. 207, this series.

[230] Compare vol. iii. p. 428, Elucidation VIII.

12. *Thessalonians,* p. 354, ver. 7. On which much that is suggestive is said by St. Augustine, though he confesses, concerning what St. Paul had said to the Thessalonians, “Ego prorsus quid dixerit me fateor ignorare.” See *De Civ. Dei,* lib. xx. cap. 19, p. 685, ed. Migne.

13. *The woman,* p. 355, ver. 1. Compare vol. vi. p. 337, note 4, and Elucidation II. p. 355. It is quite important to observe the voice of antiquity on a matter which, in our own times, has been made a stumbling-block to souls by a wanton, personal act of the Bishop of Rome and his dogma of the “Immaculate Conception.”

14. *The hope of those that sleep,* p. 355, ver. 1. To make our author consistent with himself (see note 10, *supra*), we should read thus: “But they have in their darkness a light (some think) such as the moon.” Here, however, it seems to me, he is giving his mind to “the Church of Fathers and Prophets” exclusively, in which *its* “saints and apostles” were for a time waiting and looking for the Man-child. Even that Church of the Hebrews had, in Hades, light “like that of the moon,” where they reposed in Abraham’s bosom; but Christ removed them into a fairer region, i.e., Paradise, when He illuminated Hades, and then became “the first-fruits of them that slept.” Such seems to be the sense.

15. *In a certain Greek codex,* p. 357, ver. 18. Can αντεμος here be a reference to Anthemius, of the kindred of Julian (*d.* a.d. 472)? His history, mixed up with that of Ricimer, connects with Genseric, who died a.d. 477.

16. *Sea of the north,* p. 358, ver. 11. The Mediterranean, near Mount Carmel, is “the sea of Phœnice,” I suppose: but how the Arabian Gulf can be called the sea of the north, I do not comprehend. As Routh says, the manuscripts must have been much corrupted.

17. *Two resurrections,* p. 359, ver. 5. Here our author, who is supposed to be the contemporary of St. Augustine, accepts his final judgment.[231] But Victorinus was a Chiliast of the better sort, according to St. Jerome. This confirms the corruption of the mss. Indeed, if the Victorinus mentioned by Jerome be the same as our author, the mention of Genseric proves the subsequent interpolation of his works.

18. It is evident that the fragment which is here preserved, if, indeed, it be the work of Caius Marius Victorinus, surnamed Afer, is full of the corrections of some pious disciple of St. Augustine who lived much later. The reader must consult Lardner,[232] and compare Routh, whose notes on this treatise are indeed few. He does not think the reference to *abbots*[233] of any consequence in determining its age, because he finds *albatorum* elsewhere sustained as the true reading, i.e., those “*made white* in the blood of the Lamb.” But the great probability that there were two authors of the name living in different ages seems more than

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[231] See p. 360, note 2.

[232] *Credib.*, vol. iv. p. 254.

[233] P. 344, note 6, *supra.*

suspected by the learned. Dupin, who calls him *Marius* without the *Caius* (changed to *Fabius* by the English translator), leaves one yet more in a mist as to the identity of our author with the one he writes about.

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DIONYSIUS.

362

INTRODUCTORY NOTICE

TO

DIONYSIUS, BISHOP OF ROME.

[a.d. 259-269.] Dionysius is no exception to the rule that Latin Christianity had no place in Rome till after the Nicene Council. He was a Greek by birth, and reflects the spirit and orthodoxy of the Greek Fathers; and what we have from him is written in the Greek language. We find it in Athanasius, where, remarks Waterland,[1] its genuineness cannot be suspected, because "Athanasius did not entirely approve of it, and would certainly never have forged an interpretation different from his own." He concurred with the Easterns in the discipline of Paul of Samosata. Waterland says of the following fragment: "*It is of admirable use* for showing the doctrine of the Trinity as professed by the Church of Christ at that time."

The purely receptive character of the Roman See during the Ante-Nicene period must be sufficiently apparent to the possessors of the volumes of this series. Until after the Council of Nice, as a Roman pontiff has testified, she was unfelt in the churches as a teaching church.[2] Irenæus has justly stated her case: as the *focus* of the empire, she was the natural center of exchange and social commerce among all nations. Thither all Christians converged, and there at all times might be found representatives of all the churches,—those of Gaul and Britain; those of Asia Minor and Syria; those of Alexandria and Egypt; those of North Africa, where Latin Christianity had begun to exist, and where it had reached a vigorous maturity at the Nicene period. Hence, from all these churches came into Rome *a Catholic testimony*, which was thus preserved at the metropolis by the pressure from without.

This is the fact which gives importance to the earliest dogmatic testimony proceeding from the See of Rome.[3] Dionysius has the great distinction of sustaining the orthodoxy which Hippolytus and other comprovincial bishops had established against the heresy of two of his predecessors; and this little essay, embedded in the works of Athanasius, comes forth as a genuine "bee" out of his precious amber, sweet with the honey of truth, and pungent with the sting of an acute and piercing testimony against error.

For the necessary preface to this essay or synodical letter, the reader must turn to the history of Dionysius of Alexandria, surnamed the Great, and to the letters he wrote to his namesake of Rome.[4] For a complete view of the whole matter, and for the originals of both these great prelates, the student will not fail to consult Routh.[5] Athanasius, the touchstone of orthodoxy, does not altogether commend the idioms of either; but he sustains the essential orthodoxy of both with that vast sweep of genius which could insist upon Nicene idioms after the council, but sustain those who, in defective language, fought previously for essential truth.

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[1] *Works*, vol. iii. p. 318

[2] Vol. iv. p. 170, this series. Compare Irenæus, vol. i. pp. 415-460, this series.

[3] Novatian (vol. v. p. 607, this series) must not be overlooked, but he is valued merely as a personal witness.

For a just view of Novatian and of the orthodoxy of Rome in the times of Dionysius, as that unhappy but competent witness sets it forth, the reader would do well to consult Dr. Waterland.[6] For a vindication of the Alexandrian Dionysius, to whom his contemporaries 364
gave the surname *Magnus*, see the same lucid expounder of antiquity.[7] For a sententious statement of the *subordination* of the Son, on which so much hinges in these inquiries, consult the same theologian.[8]

I might have suffixed this essay to the works of the great Dionysius but for several important considerations: (1) I was glad to give due prominence to this exceptional voice from old Rome, and to place Dionysius with due dignity before the reader; (2) as the Bishop of Rome was without a hearing at Nicæa, I was anxious to show what good Sylvester would have said had he been able to attend the council; (3) I was not willing, therefore, to hide this writer's light under the bushel of the pages devoted to the Alexandrian school; (4) I was anxious to close this important volume by a just exhibition of the Ante-Nicene doctrine, previous to the compilation of the Great Symbol; (5) I considered it judicious to elucidate Dionysius by the doctrines of Athanasius, to whom we owe the preservation of the fragment itself; and (6) I felt that here was the place to record the "Athanasian Confession" (so called), which, apocryphal though it be, as a "creed" under his name is allowed to embody the principles for which the whole life of Athanasius was a contest unparalleled in the history of Christianity.

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[4] See pp. 78 and 92, vol. vi., this series.

[5] *Reliqu. Sac.*; vol. iii. pp. 221-250.

[6] *Works*, vol. iii. pp. 57, 119, 139, 214, 274, 454-459.

[7] *Ib.*, pp. 43, 111, 274.

[8] *Works*, iii. p. 23.

AGAINST THE SABELLIANS.[9]

1 Now truly it would be just to dispute against those who, by dividing and rending the monarchy, which is the most august announcement of the Church of God, into, as it were, three powers, and distinct substances (*hypostases*), and three deities, destroy it.[10] For I have heard that some who preach and teach the word of God among you are teachers of this opinion, who indeed diametrically, so to speak, are opposed to the opinion of Sabellius. For he blasphemes in saying that the Son Himself is the Father, and vice versa; but these in a certain manner announce three gods, in that they divide the holy unity into three different substances, absolutely separated from one another. For it is essential that the Divine Word should be united to the God of all, and that the Holy Spirit should abide and dwell in God; and thus that the Divine Trinity should be reduced and gathered into one, as if into a certain head—that is, into the omnipotent God of all. For the doctrine of the foolish Marcion, which cuts and divides the monarchy into three elements, is assuredly of the devil, and is not of Christ's true disciples, or of those to whom the Saviour's teaching is agreeable. For these indeed rightly know that the Trinity is declared in the divine Scripture, but that the doctrine that there are three gods is neither taught in the Old nor in the New Testament.

2 But neither are they less to be blamed who think that the Son was a creation, and decided that the Lord was made just as one of those things which really were made; whereas the divine declarations testify that He was begotten, as is fitting and proper, but not that He was created or made. It is therefore not a trifling, but a very great impiety, to say that the Lord was in any wise made with hands. For if the Son was made, there was a time when He was not; but He always was, if, as He Himself declares,[11] He is undoubtedly in the Father. And if Christ is the Word, the Wisdom, and the Power,—for the divine writings tell us that Christ is these, as ye yourselves know,—assuredly these are powers of God. Wherefore, if the Son was made, there was a time when these were not in existence;[12] and thus there was a time when God was without these things, which is utterly absurd. But why should I discourse at greater length to you about these matters, since ye are men filled with the Spirit, and especially understanding what absurd results follow from the opinion which asserts that the Son was made? The leaders of this view seem to me to have given very little heed to these things, and for that reason to have strayed absolutely, by explaining the passage

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[9] A FRAGMENT OF AN EPISTLE OR TREATISE OF DIONYSIUS, BISHOP OF ROME. [FROM THE EPISTLE OF ST. ATHANASIUS, *DE DECRETIS NICÆNÆ SYNODI*, CAP. XXVI. P. 231, ED. BENEDICT.]

[10] Athan., *Ep. de decret. Nic. Syn.*, 4. 26.

[11] John xiv. 11. [See vol. v. Elucidation V. p. 156.]

[12] [He quotes the formula, afterwards notorious, ἦ ὅτε οὐκ ἦν.]

otherwise than as the divine and prophetic Scripture demands. “The Lord created me the beginning of His ways.”[13] For, as ye know, there is more than one signification of the word “created;” and in this place “created” is the same as “set over” the works made by Himself—made, I say, by the Son Himself. But this “created” is not to be understood in the same manner as “made.” For to make and to create are different from one another. “Is not He Himself thy Father, that hath possessed thee and created thee?”[14] says Moses in the great song of Deuteronomy. And thus might any one reasonably convict these men. Oh reckless and rash men! was then “the first-born of every creature”[15] something made?—“He who was begotten from the womb before the morning star?”[16]—He who in the person of Wisdom says, “Before all the hills He begot me?”[17] Finally, any one may read in many parts of the divine utterances that the Son is said to have been begotten, but never that He was made. From which considerations, they who dare to say that His divine and inexplicable generation was a creation, are openly convicted of thinking that which is false concerning the generation of the Lord.

3 That admirable and divine unity, therefore, must neither be separated into three divinities, nor must the dignity and eminent greatness of the Lord be diminished by *having applied to it* the name of creation, but we must believe on God the Father Omnipotent, and on Christ Jesus His Son, and on the Holy Spirit. Moreover, that the Word is united to the 366
God of all, because He says, “I and the Father are one;”[18] and, “I am in the Father, and the Father is in Me.”[19] Thus doubtless will be maintained in its integrity *the doctrine of* the divine Trinity, and the sacred announcement of the monarchy.

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[13] Prov. viii. 22

[14] Deut. xxxii. 6

[15] Col. i. 15 [See vol. v. Elucidation XI. p. 159.]

[16] Ps. cx. 3, LXX.

[17] Prov. viii. 25.

[18] John x. 30.

[19] John xiv. 10.

ELUCIDATIONS.

I.

The Confession, improperly called the "Creed of Athanasius," is acknowledged to embody the (Athanasian) doctrine of the Nicene Council; and I append it here as an index to the state of theology at the period which is the limit of our series. Nothing is properly a "creed" which has never been accepted as such by the whole Church, and the Greeks knew no other creed than that called *Nicene*. The Anglo-American Church has ceased to recite this Confession in public worship, but does not depart from it as doctrine. The "Reformed" communion in America[20] retains it among her liturgical forms, and I suppose the same is true of the Lutherans. It is a Western Confession, and, like the *Te Deum*, is a hymn rather than a symbol, though breathing the spirit of the Creed.

Usher adopts a.d. 447 as its date, and Beveridge assigns it to the fourth century. Dupin gives it a later origin than Usher, and a considerable number of eminent authorities agree with him in the date a.d. 484.

What are called the anathemas are the *enacting clauses* (so to speak), and, like the same in the Nicene Creed, may be regarded as no part of the Confession itself. If they have disappeared from the Great Symbol itself, as unsuitable to liturgical recitation, why not apply the same rule here?

CONFESSION OF OUR CHRISTIAN FAITH, COMMONLY CALLED THE CREED OF ST. ATHANASIUS.

Quicunque vult.

¶ Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith except everyone do keep whole and undefiled: without doubt he shall perish everlastingly.

I.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;
Neither confounding the Persons: nor dividing the Substance.
For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the God-head of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.
Such as the Father is, such is the Son: and such is the Holy Ghost.

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[20] Commonly called "the Dutch Church;" i.e., the Church of Holland.

The Father un-create, the Son un-create: and the Holy Ghost un-create.
The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.
The Father eternal, the Son eternal: and the Holy Ghost eternal.
And yet they are not three eternals: but one eternal.
As also there are not three incomprehensibles, nor three un-created: but one un-created, and one incomprehensible.
So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.
And yet they are not three Almighties: but one Almighty.
So the Father is God, the Son is God: and the Holy Ghost is God.
And yet they are not three Gods: but one God. 367
So likewise the Father is Lord, the Son is Lord: and the Holy Ghost is Lord.
And yet not three Lords: but one Lord.
For like as we are compelled by the Christian verity: to acknowledge every Person by Himself to be God and Lord;
So we are forbidden by the Catholick Religion: to say, there be three Gods, or three Lords.
The Father is made of none: neither created, nor begotten.
The Son is of the Father alone: not made, nor created, but begotten.
The Holy Ghost is of the Father *and of the Son:*[21] neither made, nor created, nor begotten, but proceeding.
So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.
And in this Trinity none is afore, or after other: none is greater, or less than another;
But the whole three Persons are co-eternal together: and co-equal.
So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

❡ He therefore that will be saved: must thus think of the Trinity.

II.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.
For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man;
God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of His Mother, born in the world;

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[21] The words italicized have never been accepted by the whole Church.

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;
Equal to the Father, as touching His God-head: and inferior to the Father, as touching His Manhood.
Who although He be God and Man: yet He is not two, but one Christ;
One; not by conversion of the God-head into flesh: but by taking of the Manhood into God;
One altogether; not by confusion of Substance: but by unity of Person.
For as the reasonable soul and flesh is one man: so God and Man is one Christ;
Who suffered for our Salvation: descended into hell, rose again the third day from the dead.
He ascended into heaven, He sitteth on the right hand of the Father, God Almighty: from whence He shall come to judge the quick and the dead.
At whose coming all men shall rise again with their bodies: and shall give account for their own works.
And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

¶ *This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.*

II.

It is with regret that I am forced to take exception to the most useful *Ecclesiastical History* of the learned Professor Schaff, in this connection. I quote from that work[22] as follows:—

"He, Dionysius, maintained distinctly, in (*a*) controversy with Dionysius of Alexandria, at once the unity of essence and the real personal distinction, etc., . . . and avoided tritheism, Sabellianism, and (*b*) *subordination*, with the instinct of orthodoxy, and also with the art of anathematizing, (*c*) already familiar to (*d*) the popes."

Such a paragraph must convey to the youthful student a great confusion of ideas; all the greater, because the same valuable work elsewhere invites him to conclusions quite the reverse. Thus, (*a*) there was no *controversy* whatever between the two Dionysii; with a holy jealousy they entered into fraternal explanations of the same truth, held by each, but by neither very *technically* elucidated. The *mere* reader would probably infer that the greater of the two was guilty of tritheism or Sabellianism, although that is not the meaning of these unguarded expressions. But (*b*) the "subordinationism" which he repudiated was the doctrine of the *subjection* of the Son, not of the *subordination*, which orthodoxy has always maintained.

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[22] Vol. ii. p. 570.

Again, (*c*) I see no such “anathematizing” in the letter of Dionysius as is here charged; indeed, it contains no *anathema*[23] whatever, much less the artificial cursing of the Papacy which is thus assumed. And last, (*d*) what can be meant by the expression, “already familiar *to the popes*?” The learned pages of the same author sufficiently prove that there were no such 368 things[24] as “popes” till a much later period of history; and, as to the “art of anathematizing,” if it existed at all in those days, we find it much more freely exemplified by the Greek Fathers than by bishops of Rome. I say, *if it existed at all*, because the *primitive* anathema was a purely scriptural enforcement of St. Paul’s great canon (Gal. i. 8, 9); while the “*art* of anathematizing,” so justly credited to “the popes,” was a vindictive and monstrous assertion, at a later date, of prerogatives which they impiously arrogated to themselves, against other churches.

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[23] “*Culpandi* sunt” is quite strong enough for the original, καταμέμφοιτο. Routh, *R. S.*, iii. p. 374.

[24] The word existed, but then, and long afterwards, was universally applied to all bishops.

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THE TEACHING OF THE TWELVE APOSTLES.

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INTRODUCTORY NOTICE

TO

THE TEACHING OF THE TWELVE APOSTLES.

The interest so generally excited in the learned world by the ("Bryennios") discovery of a very primitive document, rendered it indispensable that this republication should be enriched by it, in connection with the *Apostolic Constitutions* (so called), which had been reserved for the concluding volume of the series. The critics were greatly divided as to the genuineness of the *Bryennios* ms; and, in order to gain time, I had relegated the *Constitutions*, with this document as its sequel or its preface, to a place with the *Apocrypha* Dissatisfied with my own impressions and conjectures, I soon decided that the task of editing the *Teaching*, as the Bryennios document is entitled, must be entrusted to an "expert," and that, if possible, it should be taken in hand with the *Constitutions* In order to give sufficient time, I entrusted the task, a year ago, to the well-qualified head and hands of Professor Riddle of Hartford, who most kindly accepted my proposals, and who now enables me to present his completed work to the public with the volume to which it properly belongs. It will be hailed by literary men generally as a timely reviewal of the whole subject, nor should I be surprised to find Dr. Riddle's estimate of the *Teaching* accepted as the most important contribution yet made to the literature of inquiry touching its worth and character. Appearing, as it does in this place, in close relations with the *Constitutions*, and with the editorial comparisons so felicitously introduced by the learned annotator, the student will find himself in a position to weigh and to decide for himself all the questions that have been raised in previous examinations of the case. Without risking any judgment of my own upon the decisions which have been reached by Dr. Riddle in the exercise of his great critical skill, I cannot withhold an expression of gratitude for the impartiality and scientific conscientiousness with which he has handled the matter. Uninfluenced by prepossessions, he presents the case with judicial calmness and with due consideration of what others have suggested. I am gratified to find that impressions of my own are strengthened by his conclusions. In an early notice of the Bryennios discovery, contributed to a leading publication, I stated my surmise that the *Teaching*, and its parallels in the *Constitutions* and other primitive writings, would prove to be based upon some original document, common to all. Even Lactantius, in his *Institutes*, shapes his instructions to Constantine by the *Duœ Viœ*, which seem to have been formulated in the earliest ages for the training of catechumens. The elementary nature and the "childishness” of the work are thus accounted for, and I am sure that the “mystagogic” teaching of Cyril receives light from this view of the matter. This work was “food for lambs:” it was not meant to meet the wants of those “of full age.” It may prove, as Dr. Riddle hints, that the *Teaching* as we have it, in the Bryennios document, is tainted by the views of some nascent sect or heresy, or by the incompetency of some obscure local church as yet unvisited by learned teachers and evangelists. It seems to me not improbably influenced by views of the *charismata*, which ripened into Montanism, and which are illustrated by the warnings and admonitions of Hermas.[234]

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[234] The reader has observed that all my notes, except the “General Notes,” are bracketed when they illustrate any other text except that of my own original prefaces, elucidations, etc. This rule will apply to Professor Riddle’s work, as well as to that of the Edinburgh translator’s.

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INTRODUCTORY NOTICE BY PROFESSOR M. B. RIDDLE, D.D.

SECTION 1.—THE DISCOVERY OF THE CODEX, AND ITS CONTENTS.

In 1873 Philotheos Bryennios, then Head Master of the higher Greek school at Constantinople, but now Metropolitan of Nicomedia, discovered a remarkable collection of manuscripts in the library of the Jerusalem Monastery of the Most Holy Sepulchre at Constantinople. This collection is bound in one volume, and written by the same hand. It is signed "Leon, notary and sinner," and bears the Greek date of 6564 = a.d. 1056. There is no reason to doubt the age of the manuscripts. The documents have been examined by Professor Albert L. Long of Robert College, Constantinople;[235] and some of the pages, reproduced by photography, were published by the Johns Hopkins University, Baltimore, April, 1885. The jealousy of its guardians does not imply any lack of confidence in the age and value of the Codex. The contents of the 120 folios (240 pp.) are as follows:—

I. Synopsis of the Old and New Testaments, by St. Chrysostom (fol. 1–32).

II. The Epistle of Barnabas (fol. 33–51*b*).

III. The two Epistles of Clement to the Corinthians (fol. 51*b*-76*a*).

IV. The Teaching of the Twelve Apostles (fol. 76*a*-80).

V. The Epistle of Mary of Cassoboli to Ignatius (fol. 81–82*a*).

VI. Twelve Epistles of Ignatius (fol. 82*a*-120*a*).

The last part of fol. 120*a* contains the signature and date; then follows an account of the genealogy of Joseph, continued on the other page of the leaf.

Schaff (p. 6) gives a facsimile of fol. 120*a*.

Of these, I. supplies some unpublished portions, and furnishes matter for textual criticism. II. gives the second Greek copy of Barnabas, also furnishing new readings. III. is very valuable; the text of both Epistles is now complete. Two-fifths of that of the second was previously unknown.[236] The value for purposes of textual criticism is also great. IV. is the *Teaching*, the value of which is discussed below. V. and VI. both belong to the Ignatian literature, and furnish new readings, which have already appeared in the editions of Funk (*Opera Patr. Apost.*, ii., Tübingen, 1881) and Lightfoot (*Epistles of St. Ignatius*, London and Cambridge, 1885).

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[235] See New-York *Independent*, July 31, 1884.

[236] See this volume, *infra*, the Second Epistle of Clement, so called.

SECTION 2.—PUBLICATION OF THE DISCOVERED WORKS: THE EFFECT.

In 1875 Bryennios, who had been chosen Metropolitan of Serræ during his absence at the Old Catholic conference in Bonn, published at Constantinople the two Epistles of Clement, with prolegomena and notes; giving the text found in the Jerusalem Codex, as he termed it. All patristic scholars welcomed his work, which bore every mark of care and learning; showing the results of his contact, as a student, with German methods. Bishop Lightfoot and many others at once made use of this new material. The remaining contents of the Codex were named in the volume of Bryennios, and some interest awakened by the mention of the *Teaching*. The learned Metropolitan furnished new readings from other parts of the Codex to German scholars. At the close of 1883 he published in Constantinople the text of the *Teaching*, with prolegomena and notes. A copy of the volume was received in Germany in January, 1884; was translated into German, and published Feb. 3, 1884; translated from German into English, and published in America, Feb. 28, 1884; Archdeacon Farrar published (*Contemporary Review*) a version from the Greek in May, 1884. Before the close of the year the literature on the subject, exclusive of newspaper articles, covered fifty titles (given by Schaff) in Western Europe and America.[237] 37

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[237] See Bibliography at the close of vol. viii., this series.

SECTION 3.—CONTENTS OF TEACHING, AND RELATION TO OTHER WORKS.

In the Babel of conflicting opinions, it is best to notice first the obvious internal phenomena. The first part of the *Teaching* (now distinguished as chaps. i.-vi.) sets forth the duty of the Christian; in chaps. vii.-x., xiv., we find a directory for worship; chaps. xi.-xiii., xv., give advice respecting church officers, extraordinary and local, and the reception of Christians; the closing chapter (xvi.) enjoins watchfulness in view of the coming of Christ, which is then described.

The amount of matter is not so great as that of the Sermon on the Mount.

The peculiarities of language are marked, but can only be indicated here in footnotes. They point to a period of transition from New-Testament usage to that of ecclesiastical Greek. The citations from the Scriptures resemble those of the Apostolic Fathers. The Gospel of Matthew is most frequently used, especially chaps. v.-vii. and xxiv.; but some of the passages fairly imply a knowledge of the Gospel of Luke. There are some remarkable correspondences with expressions and thoughts found in the Gospel of John, while there is good reason for inferring the writer's acquaintance with all the groups of Pauline Epistles. His allusions to the other New-Testament books are less marked. There is nothing to prove that he did not know all of our canonical books. If an early date is accepted, the tone of the whole opposes the tendency-theory of the Tübingen school.

The most striking internal phenomena are, however, the correspondences of this document with early Christian writings, from a.d. 125 to the fourth century. With the so-called *Epistle to* Barnabas, chaps. xviii.-xx., the resemblances are so marked as to demand a critical theory which can account for them. A few passages in the *Shepherd of Hermas* show some resemblance; but only two sentences, in Commandment Second, are verbally the same. There is a still greater agreement with the so-called *Apostolical Church Order*, of Egyptian origin, probably as old as the third century. It is now known in the Coptic (Memphitic), and also in Arabic and Greek.[238] The first thirteen canons correspond quite closely, both in order and words, with chaps. i.-iv. of the *Teaching*

Most noteworthy, however, is the parallel with the Apostolic Constitutions, vii. 1–32, which contain more than half the Teaching, in precisely the same order, with very close verbal resemblances. The parts omitted are in most cases such as had lost their pertinence in the fourth century, while they seem appropriate to a much earlier period. The details will be found in the footnotes to the Teaching in this volume. These phenomena have called forth voluminous discussions, and are the most important facts in determining the authenticity and age of the Teaching

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[238] The *Church Order* is to be distinguished from the Ethiopic collection of Apostolic canons; see Introductory Notice to *Apostolic Constitutions*.

SECTION 4.—AUTHENTICITY.

By this is meant, in this case, the substantial identity of the recently discovered document with the work known and referred to by early Christian writers under the same (or a similar) title. Of apostolic origin no one should presume to speak, since the text of the document makes no such claim, and internal evidence is obviously against such a suggestion. On the other hand, there is no reason for doubting the age of the Codex, or the accuracy of the edition published by Bryennios.

Eusebius (*d.* 340) of Cæsarea, in the famous passage of his history (iii. 25) which treats of the canonical books of the New Testament, names among the "spurious" works (νόθοι) "the so-called *Teachings of the Apostles*" (τῶν ἀποστόλων αἱ λεγόμεναι διδαχαί). The plural form does not forbid a reference to the work under discussion, since Athanasius (*d.* 373) has a notice clearly pointing to the same writing, in which he uses the singular (*Festal Epistle*, 39). Rufinus (*d.* 410) speaks of a brief work called *The Two Ways*, or *The Judgment of Peter*; and this fact, in view of the contents of the *Teaching*, furnishes one of the most 374 important data for the critical discussion. The last notice of the *Teaching* was made by Nicephorus (*d.* 828) more than two hundred years before Leon made this copy. Clement of Alexandria (*d. circa* 216) and Irenæus (*mart.* 202) use expressions that may indicate an acquaintance with this writing. The more extended correspondences with Barnabas and later disciplinary works are noticed above (sec. 3). The existence of an old Latin translation of the *Teaching*, of the tenth century, a fragment of which has been preserved, furnishes general evidence to the authenticity of the Greek copy, but by its variations suggests the presence of many textual corruptions. Its closer correspondence with Barnabas has led to the theory that the translator used both documents. Others suppose that its form points to a document which was the common source of the Greek form of the *Teaching* and of Barnabas.

The various theories based on the above facts cannot even be stated. The following positions seem, on the whole, most tenable:—

1. The Greek Codex presents substantially the writing referred to by Eusebius and Athanasius.

2. Owing to an absence of other copies, we cannot determine the purity of the text; but there is every probability of many minor corruptions.

3. This probability calls for care that we do not infer too much from verbal resemblances.

4. The resemblances to book vii., *Apostolic Constitutions*, are, however, of such a character as establish, not only a literary connection between the two works, but also the priority of the *Teaching*

5. In the case of Barnabas, the resemblances can be accounted for (a) by accepting the priority of the Teaching, or (b) by assuming a common (earlier and unknown) source, or (c) by accepting the priority of Barnabas, and assuming such corruptions in the Greek copy of the

Teaching as will account for the supposed marks of its priority. Despite the general adoption of (a), there remains a strong probability that (b) is the correct solution of the problem.

6. The Duæ Viæ, spoken of by Rufinus, may be the common source. We have no positive evidence, but the "two ways" form so prominent a topic in most of these documents which indicate literary relationship, as to encourage this theory. If there was a common source, it probably contained only matter similar to chaps. i.-v., which was variously used by the subsequent compilers. Here a number of theories have been suggested.[239] None of them, however, necessarily call for a very late date of the *Teaching*, or compel us to deny that Eusebius and Athanasius referred to substantially the same work as that now existing in the Codex at Constantinople. Many resemblances have been noticed in other works. Probably in the course of a few years all the data will have been collected, and a well-defined result based upon them. But, even in this period of discussion, there is remarkable agreement among critics in regard to the main question of authenticity.

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[239] Compare the detailed discussions of Harnack, Holtzmann, Warfield, and most recently McGiffert, *Andover Review*, vol. v. pp. 430–442.

SECTION 5.—TIME AND PLACE OF COMPOSITION.

Granting the general authenticity of the Greek work, the time of composition must be at least as early as the first half of the second century. If the *Teaching* is older than Barnabas, then it cannot be later than a.d. 120. If both are from a common source, the interval of time was probably not very great.[240] The document itself bears many marks of an early date:—

(1) Its simplicity, almost amounting to childishness, not only discountenances all idea of forgery, but points to the sub-apostolic age, during which Christianity manifested this characteristic. The fact is an important one in the discussion of the canon of the New Testament.

(2) The undeveloped Christian thought, as well as the indications of undeveloped heresy,[241] confirms this position. Christianity was at first a life, for which the Apostles furnished a basis of revealed thought. But the Christians of the sub-apostolic age had not consciously assimilated the thought to any large extent, while their ethical striving was stimulated by the gross sins surrounding them.[242]

(3) The Church polity indicated in the *Teaching* is less developed than that of the genuine Ignatian Epistles, and shows the existence of extraordinary travelling teachers ("Apostles" and "Prophets," chap. xi.). This points to a date not later than the first half of the second century, probably as early as the first quarter.[243]

Most of these phenomena would, however, consist with a date as late as that of the Ignatian Epistles on the theory that the *Teaching* was written for a community of Christians in some obscure locality. But this theory must admit that there existed for a long time great variety of Church polity and worship.[244] Of this there is, indeed, considerable evidence. The undeveloped form of the doctrinal elements of the work constitutes the most serious objection to the theory of a late origin. On the other hand, it seems on many accounts improbable that the work, in its present form, was written earlier than the beginning of the second century: (1) Such a document would not be penned during the lifetime of any of the Apostles. (2) There is no allusion in chap. xvi. to the destruction of Jerusalem. If the author was a Jewish Christian, as seems most probable, such silence implies an interval of at least one generation. (3) The position of the document in the Codex is *after* the Clementine Epistles, and *before* the Ignatian. This probably marks the chronological position. (4) The extreme simplicity scarcely consists with the view that the author was nearly contemporary with the Apostles.

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[240] For the various dates, see p. 375.

[241] [Note this mark of a possibly corrupted source.]

[242] [See Apostolic Fathers, *passim*.]

[243] [Compare Rev. ii. 2 and 9.]

[244] [In obscure regions such an admission is clearly consistent with apostolic experience. Compare 1 Cor. iv. 16, 17, xi. 34; Gal. iv. 9.]

Bryennios and Harnack assign, as the date, between 120 and 160; Hilgenfeld, 160 and 190; English and American scholars vary between a.d. 80 and 120. Until the priority to Barnabas is more positively established, the two may be regarded as of the same age, about 120, although a date slightly later is not impossible. All attempts to discover the author are, with our present lack of data, necessarily futile. Even the region in and for which it was composed cannot be determined. Jewish-Christian tendencies are not sufficiently indicated to warrant the assumption of a polemical aim.[245] The document has been assigned to Alexandria, to Antioch, to Jerusalem; indeed, many other places have been named. In favour of the Syrian origin is the literary connection with the *Apostolic Constitutions*, while the correspondences with the Epistle to Barnabas suggest Egypt as the locality. If the *Teaching* and Barnabas have a common basis, e.g., the *Duæ Viæ*, the last may be assigned to Egypt, and the *Teaching*, in its present form, to Syria. The Palestinian origin is urged by those who lay stress upon the absence of Pauline doctrine in the *Teaching* [If meant for catechumens only, this fact is sufficiently accounted for.]

The question is still an open one.

As regards the doctrine, polity, usages, and ethics expressed and implied in the *Teaching*, the reader can judge for himself. The writer is of the opinion that the work represents, on many of these points, only a very small fraction of the Christians during the second century, and that, while it casts some light upon usages of that period, it cannot be regarded as an authoritative witness concerning the universal faith and practice of believers at the date usually assigned to it. The few notices of it, and its early disappearance, confirm this position. The theory of a composite origin also accords with this estimate of the document as a whole.

The version of the *Teaching* here given is that of Professor Isaac H. Hall and Mr. John T. Napier, which first appeared in the *Sunday-School Times* (Philadelphia), April 12, 1884. 37 It is now republished by permission of the editor of that periodical and of the joint authors. A few slight changes have been made, some of them in accordance with suggestions from Professor Hall, others to indicate correspondences with book vii. of *Apostolic Constitutions*.

The division of verses agrees with that of Harnack as given by Schaff. The headings to the chapters have been inserted by the editor. The Scripture references have been selected and verified. The notes have been kept within narrow limits. They serve to indicate the relation of the matter to that in other early writings, mainly the *Apostolic Constitutions*, and to give various readings and renderings. Occasionally explanations and comments have been inserted. In dealing with this, as with most other books, the best method of study is historico-exegetical. To read the book intelligently is better than to read about it. The editor has sought to furnish some help in this method.

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[245] [Compare 1 John iv. 1; Titus i. 10.]

THE TEACHING OF THE TWELVE APOSTLES.

THE LORD’S TEACHING THROUGH THE TWELVE APOSTLES TO THE NATIONS.[246]

CHAPTER I.—THE TWO WAYS; THE FIRST COMMANDMENT.

1. There are two ways,[247] one of life and one of death;[248] but a great difference between the two ways. 2. The way of life, then, is this: First, thou shalt love God[249] who made thee; second, thy neighbour as thyself;[250] and all things whatsoever thou wouldst should not occur to thee, thou also to another do not do.[251] 3. And of these sayings[252] the teaching is this: Bless them that curse you, and pray for your enemies, and fast for them that persecute you.[253] For what thank *is there*, if ye love them that love you? Do not also the Gentiles do the same?[254] But do ye love them that hate you; and ye shall not have an enemy.[255] 4. Abstain thou from fleshly and worldly lusts.[256] If one give thee a blow upon thy right cheek, turn to him the other also;[257] and thou shalt be perfect. If one impress thee for one mile, go with him two.[258] If one take away thy cloak, give him also thy coat.[259] If one take from thee thine own, ask it not back,[260] for indeed thou art not able. 5. Give to every one that asketh thee,

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[246] THE LONGER TITLE IS SUPPOSED TO BE THE ORIGINAL ONE; THE SHORTER, A POPULAR ABRIDGMENT. THE LATTER HAS NO REAL CONNECTION WITH ACTS II. 42. MANY HOLD THAT THE TERM “NATIONS” (OR “GENTILES”) POINTS TO A JEWISH CHRISTIAN AS THE AUTHOR (SO BRYENNIOS), THOUGH THIS IS DENIED BY OTHERS (SO BROWN). A SIMILAR DIVERSITY OF OPINION EXISTS AS TO THE CLASS OF READERS; BUT, IF THE EARLY DATE IS ACCEPTED, THE MORE PROBABLE THEORY IS, THAT THE FIRST PART AT LEAST OF THE MANUAL WAS FOR THE INSTRUCTION OF CATECHUMENS OF GENTILE BIRTH (SO BRYENNIOS, SCHAFF). OTHERS EXTEND IT TO GENTILE CHRISTIANS.

[247] This phrase connects the book with the *Duæ Viæ*; see Introductory Notice. Barnabas has “light” and “darkness” for “life” and “death.”

[248] Deut. xxx. 15, 19; Jer. xxi. 8; Matt. vii. 13, 14

[249] Comp. Deut. vi. 5, which is fully cited in *Apostolic Constitutions*, vii. 2, though the verb here is more exactly cited from LXX.

[250] Lev. xix. 18; Matt. xxii. 37, 39. Comp. Mark xii. 30, 31

[251] Comp. Tobit iv. 15; and Matt. vii. 12; Luke vi. 31

[252] These Old-Testament commands are thus taught by the Lord.

[253] Matt. v. 44. But the last clause is added, and is of unknown origin; not found in *Apostolic Constitutions*

[254] Matt. v. 46, 47; Luke vi. 32. The two passages are combined.

[255] So *Apostolic Constitutions*. Comp. 1 Pet. iii. 13

[256] 1 Pet. ii. 11. The Codex has σωματικῶν, “bodily;” but editors correct to κοσμικῶν

[257] Matt. v. 39; Luke vi. 29.

[258] Matt. v. 41

[259] Matt. v. 40; Luke vi. 29

[260] Luke vi. 30. The last clause is a peculiar addition: “art not able,” since thou art a Christian; otherwise it is a commonplace observation.

and ask it not back;[261] for the Father willeth that to all should be given of our own blessings (free gifts).[262] Happy *is* he that giveth according to the commandment; for he is guiltless. Woe to him that receiveth; for if one having need receiveth, he is guiltless; but he *that receiveth* not having need, shall pay the penalty, why he received and for what, and, coming into straits (confinement),[263] he shall be examined concerning the things which he hath done, and he shall not escape thence until he pay back the last farthing.[264] 6. But also now concerning this, it hath been said, Let thine alms sweat[265] in thy hands, until thou know to whom thou shouldst give.

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[261] Luke vi. 30. The rest of the sentence is explained by the parallel passage in *Apostolic Constitutions*, which cites Matt. v. 45.

[262] Bryennios finds a parallel (or citation) in *Hermas*, Commandment Second, p. 20, vol. i. *Ante-Nicene Fathers*. The remainder of this chapter has no parallel in *Apostolic Constitutions*.

[263] Gr. ἐν συνοχῇ. Probably = imprisonment; see next clause.

[264] Matt. v. 26.

[265] Codex: ιδροτάτω, which in this connection is unintelligible. Bryennios corrects into ιδροσάτω, rendered as above. There are various other conjectural emendations. The verse probably forbids indiscriminate charity, pointing to an early abuse of Christian liberality.

CHAPTER II.[266]—THE SECOND COMMANDMENT: GROSS SIN FORBIDDEN.

1. And the second commandment of the Teaching; 2. Thou shalt not commit murder, thou shalt not commit adultery,[267] thou shalt not commit pæderasty,[268] thou shalt not commit fornication, thou shalt not steal,[269] thou shalt not practice magic, thou shalt not practice witchcraft, thou shalt not murder a child by abortion nor kill that which is begotten.[270] Thou shalt not covet the things of thy neighbour,[271] 3. thou shalt not forswear thyself,[272] thou shalt not bear false witness,[273] thou shalt not speak evil, thou shalt bear no grudge.[274] 4. Thou shalt not be double-minded nor double-tongued; for to be double-tongued is a snare of death.[275] 5. Thy speech shall not be false, nor empty, but fulfilled by deed.[276] 6. Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. Thou shalt not take evil counsel against thy neighbour.[277] 7. Thou shalt not hate any man; but some thou shalt reprove,[278] and concerning some thou shalt pray, and some thou shalt love more than thy own life.[279]

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[266] THE CHAPTER, EXCEPT THIS OPENING SENTENCE AND PART OF VERSE 7, IS FOUND IN *APOSTOLIC CONSTITUTIONS*, VII. 2–5; BUT THE PRECEPTS ARE SEPARATED AND ENLARGED UPON.

[267] Ex. xx. 13, 14.

[268] Or, "corrupt boys," as in the version of *Apostolic Constitutions*.

[269] Ex. xx. 15.

[270] Comp. Ex. xxi. 22, 23. The Codex reads γεννηθέντα, which Schaff renders "the new-born child." Bryennios substitutes γεννηθέν, which is accepted by most editors, and rendered as above.

[271] Ex. xx. 17.

[272] Matt. v. 34.

[273] Ex. xx. 16.

[274] Rendered "nor shalt thou be mindful of injuries" in version of *Apostolic Constitutions*.

[275] So Barnabas, xix.

[276] Verse 5, except the first clause, occurs only here.

[277] Latter half of verse 6 in Barnabas, xix.

[278] Lev. xix. 17; *Apostolic Constitutions*.

[279] Or, "soul." The last part of the clause is found in Barnabas; but "and concerning some…pray, and some" has no parallel. An interesting verse in its literary history.

CHAPTER III.[280]—OTHER SINS FORBIDDEN.

1. My child,[281] flee from every evil thing, and from every likeness of it. 2. Be not prone to anger, for anger leadeth the way to murder; neither jealous, nor quarrelsome, nor of hot temper; for out of all these murders are engendered. 3. My child, be not a lustful one; for lust leadeth the way to fornication; neither a filthy talker, nor of lofty eye; for out of all these adulteries are engendered. 4. My child, be not an observer of omens, since it leadeth the way to idolatry; neither an enchanter, nor an astrologer, nor a purifier, nor be willing to took at these things; for out of all these idolatry is engendered. 5. My child, be not a liar, since a lie leadeth the way to theft; neither money-loving, nor vainglorious, for out of all these thefts are engendered. 6. My child, be not a murmurer, since it leadeth the way to blasphemy; neither self-willed nor evil-minded, for out of all these blasphemies are engendered. 7. But be thou meek, since the meek shall inherit the earth.[282] 8. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which thou hast heard.[283] 9. Thou shalt not exalt thyself,[284] nor give over-confidence to thy soul. Thy soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. 10. The workings that befall thee receive as good, knowing that apart from God nothing cometh to pass.[285]

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[280] ABOUT ONE-HALF OF THE MATTER OF THIS CHAPTER IS TO BE FOUND, IN WELL-NIGH THE SAME ORDER, SCATTERED THROUGH *APOSTOLIC CONSTITUTIONS*, VII. 6 –8. THE PRECEPTS ARE AIMED AT MINOR SINS, AND REQUIRE NO PARTICULAR COMMENT. THIS CHAPTER HAS THE LARGEST NUMBER OF GREEK WORDS NOT FOUND IN THE NEW TESTAMENT.

[281] The address “my child” does not occur in the parallel passages.

[282] Matt. v. 5.

[283] Isa. lxvi. 2, 5; *Apostolic Constitutions*, vii. 8.

[284] Comp. Luke xviii. 14.

[285] Ecclus. ii. 4. So Bryennios. Comp. last part of *Apostolic Constitutions* vii. 8.

CHAPTER IV.[286]—VARIOUS PRECEPTS.

1. My child, him that speaketh to thee the word of God remember night and day; and thou shalt honour him as the Lord;[287] for *in the place* whence lordly rule is uttered,[288] there is the Lord. 2. And thou shalt seek out day by day the faces of the saints, in order that thou mayest rest upon[289] their words. 3. Thou shalt not long for[290] division, but shalt bring those who contend to peace. Thou shalt judge righteously, thou shalt not respect persons in reproving for transgressions. 4. Thou shalt not be undecided whether it shall be or no.[291] 5. Be not a stretcher forth of the hands to receive and a drawer of them back to give.[292] 6. If thou hast *aught*, through thy hands thou shalt give ransom for thy sins.[293] 7. Thou shalt not hesitate to give, nor murmur when thou givest; for thou shalt know who is the good repayer of the hire. 8. Thou shalt not turn away from him that is in want, but thou shalt share all things with thy brother, and shalt not say that they are thine own; for if ye are partakers in that which is immortal, how much more in things which are mortal?[294] 9. Thou shalt not remove thy hand from thy son or from thy daughter, but from *their* youth shalt teach *them* the fear of God.[295] 10. Thou shalt not enjoin aught in thy bitterness upon thy bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both;[296] for he cometh not to call according to the outward appearance, but unto them whom the

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[286] THIS CHAPTER, WITH THE EXCEPTION OF A FEW CLAUSES AND WORDS, IS FOUND IN *APOSTOLIC CONSTITUTIONS*, VII. 9–17. THERE ARE VERBAL VARIATIONS, BUT THE ORDER IS EXACT. IN BARNABAS NOT SO MUCH OF THE MATTER IS FOUND. THERE IS, HOWEVER, EVEN GREATER VERBAL AGREEMENT IN MANY CASES, THOUGH THE ORDER IS QUITE DIFFERENT. TWO IMPORTANT CLAUSES (VERSES 8, 14) FIND AN EXACT PARALLEL ONLY IN BARNABAS. ONE PHRASE IS PECULIAR TO THE *TEACHING*; SEE VER. 14.

[287] Comp. Heb. xiii. 7. In *Apostolic Constitutions* there is a transposition of words.

[288] Schaff: “The Lordship is spoken of.” *Apostolic Constitutions*, “where the doctrine concerning God is,” etc.

[289] Or, “acquiesce in” (*Apostolic Constitutions*).

[290] Some read ποιήσεις, “make,” as in *Apostolic Constitutions* and Barnabas, instead of ποθήσεις, Codex.

[291] Comp. Ecclus. i. 28. The verse occurs in Barnabas; and in *Apostolic Constitutions* “in thy prayer” is inserted, which is probably the sense here.

[292] Ecclus. iv. 31. The Greek word συσπῶν occurs here and in Barnabas, but not in *Apostolic Constitutions*.

[293] *Apostolic Constitutions* adds, in explanation, Prov. xvi. 6.

[294] Comp. Acts iv. 32; Rom. xv. 27. The latter half of the verse is in Barnabas (not in *Apostolic Constitutions*), but with the substitution of “incorruptible” and “corruptible.”

[295] Comp. Eph. vi. 4.

[296] Comp. Eph. vi. 9; Col. iv. 1.

Spirit hath prepared. 11. And ye bondmen shall be subject to your[297] masters as to a type of God, in modesty and fear.[298] 12. Thou shalt hate all hypocrisy and everything which is not pleasing to the Lord. 13. Do thou in no wise forsake the commandments of the Lord; but thou shalt keep what thou hast received, neither adding *thereto* nor taking away *therefrom*.[299] 14. In the church[300] thou shalt acknowledge thy transgressions, and thou shalt not come near for thy prayer[301] with an evil conscience.[302] This is the way of life.[303]

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[297] Codex reads "our;" editors correct to "your. "

[298] Comp. Eph. vi. 5; Col. iii. 22.

[299] Deut. xii. 32.

[300] "In the congregation;" i.e., assembly of believers. This phrase is omitted in both Barnabas and *Apostolic Constitutions*. Comp. Jas. v. 16.

[301] Or, "to thy *place of* prayer" (Schaff).

[302] So Barnabas; but *Apostolic Constitutions*, "in the day of thy bitterness."

[303] So *Apostolic Constitutions*; but Barnabas, "the way of light." See note on chap. i. 1.

CHAPTER V.[304]—THE WAY OF DEATH.

1. And the way of death[305] is this: First of all it is evil and full of curse:[306] murders,[307] adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines, false witnessings, hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; 2. persecutors of the good,[308] hating truth, loving a lie, not knowing a reward for righteousness, not cleaving[309] to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing requital, not pitying a poor man, not labouring for the afflicted, not knowing Him that made them, murderers of children, destroyers of the handiwork of God, turning away from him that is in want, afflicting him that is distressed, advocates of the rich, lawless judges of the poor, utter sinners.[310] Be delivered, children, from all these.[311]

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[304] THIS CHAPTER FINDS NEARLY EXACT PARALLELS IN BARNABAS, XX., AND *APOSTOLIC CONSTITUTIONS*, VII. 18, BUT WITH CURIOUS VARIATIONS.

[305] Barnabas has “darkness,” but afterwards “way of eternal death.”

[306] Not in *Apostolic Constitutions*, and no exact parallel in Barnabas.

[307] Of the twenty-two sins named in this verse, Barnabas gives fourteen, in differing order, and in the singular; *Apostolic Constitutions* gives all but one (υψος, “loftiness” “haughtiness”), in the same order, and with the same change from plural to singular.

[308] This verse appears almost word for word in Barnabas, with two additional clauses.

[309] The *Apostolic Constitutions* give a parallel from this point; verbally exact from the phrase, “not for that which is good.”

[310] The word πανθαμαρτητοι occurs only here, and in the parallel passage in Barnabas (rendered in this edition “who are in every respect transgressors,” vol. i. p. 149), and in *Apostolic Constitutions* (rendered “full of sin”). A similar term occurs in the recently recovered portion of 2 Clement, xviii., where Bishop Lightfoot renders, as above, “an utter sinner.”

[311] Found *verbatim* in *Apostolic Constitutions*, not in Barnabas: with the latter there is no further parallel, except a few phrases in chap. xvi. 2, 3 (which see).

CHAPTER VI.[312]—AGAINST FALSE TEACHERS, AND FOOD OFFERED TO IDOLS.

1. See that no one cause thee to err[313] from this way of the Teaching, since apart from God it teacheth thee. 2. For if thou art able to bear all the yoke[314] of the Lord, thou wilt be perfect; but if thou art not able, what thou art able that do. 3. And concerning food,[315] bear what thou art able; but against that which is sacrificed to idols[316] be exceedingly on thy guard; for it is the service of dead gods.[317]

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[312] OF THIS CHAPTER, TWO PHRASES AND ONE ENTIRE CLAUSE ARE FOUND IN *APOSTOLIC CONSTITUTIONS*, VII. 19–21.

[313] Comp. Matt. xxiv . 4 (Greek); Revised Version, “lead you astray:” *Apostolic Constitutions*, vii. 19.

[314] Or, “the whole yoke.” Those who accept the Jewish-Christian authorship refer this to the ceremonial law. It seems quite as likely to mean ascetic regulations. Of these there are many traces, even in the New-Testament churches.

[315] *Apostolic Constitutions*, vii. 20, begins with a similar phrase, but is explicitly against asceticism in this respect. The precepts here do not indicate any such spirit as that opposed by Paul.

[316] Comp. Acts xv. 20, 29; 1 Cor. viii. 4, etc., x. 18, etc. (Rom. xiv. 20 refers to ascetic abstinence.) This prohibition had a necessary permanence; comp. *Apostolic Constitutions*, vii. 21.

[317] Comp. the same phrase in 2 Clement, iii. This chapter closes the first part of the Teaching, that supposed to be intended for catechumens. The absence of doctrinal statement does not necessarily prove the existence of a circle of Gentile Christians where the Pauline theology was unknown. If such a circle existed, emphasizing the ethical side of Christianity to the exclusion of its doctrinal basis, it disappeared very soon. From the nature of the case, that kind of Christianity is intellectually weak and necessarily short-lived.

CHAPTER VII.—CONCERNING BAPTISM.

1. And concerning baptism,[318] thus baptize ye:[319] Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit,[320] in living water.[321] 2. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. 3. But if thou have not either, pour out water thrice[322] upon the head into the name of Father and Son and Holy Spirit. 4. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before.[323]

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[318] Verse 1 is found, well-nigh entire, in *Apostolic Constitutions* vii. 22, but besides this only a few words of verses 2 and 4. The chapter has naturally called out much discussion as to the mode of baptism.

[319] [Elucidation I.]

[320] Matt. xxviii. 19.

[321] Probably *running water*.

[322] The previous verses point to immersion; this permits pouring in certain cases, which indicates that this mode was not unknown. The trine application of the water, and its being poured on the head, are both significant.

[323] The fasting of the baptized is enjoined in *Apostolic Constitutions*, but that of the baptizer (and others) is peculiar to this document.

CHAPTER VIII.[324]—CONCERNING FASTING AND PRAYER (THE LORD’S PRAYER).

1. But let not your fasts be with the hypocrites;[325] for they fast on the second and fifth day of the week; but do ye fast on the fourth *day* and the Preparation (Friday).[326] 2. Neither pray as the hypocrites; but as the Lord commanded in His Gospel,[327] thus pray: Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, *so* on earth. Give us to-day our daily (needful) bread,[328] and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil *one* (or, evil); for Thine is the power and the glory for ever.[329] 3. Thrice in the day thus pray.[330]

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[324] THE ENTIRE CHAPTER IS FOUND ALMOST *VERBATIM* IN *APOSTOLIC CONSTITUTIONS*, VII. 23, 24.

[325] Comp. Matt. vi. 16.

[326] The reasons for fasting on Wednesday and Friday are given in *Apostolic Constitutions* (the days of betrayal and of burial). Monday and Thursday were the Jewish fast-days. The word “Preparation” (day before the Jewish sabbath) occurs in Matt. xxvii. 62, etc., and for some time retained a place in Christian literature.

[327] Matt. vi. 5, 9–13. This form of the Lord’s Prayer is evidently cited from Matthew, not from Luke. The textual variations are slight. The citation is of importance as proving that the writer used this Gospel, and that the liturgical use of the Lord’s Prayer was common.

[328] On this phrase, comp. Revised Version, Matt. vi. 11; Luke xi. 3 (text, margin, and American appendix).

[329] The variation in the form of the doxology confirms the judgment of textual criticism, which omits it in Matt. vi. 13. All early liturgical literature tends in the same direction; comp. *Apostolic Constitutions*, vii. 24.

[330] This is in accordance with Jewish usage. Dan. vi. 10; Ps. lv. 17. Comp. Acts iii. 1, x. 9.

CHAPTER IX.[331]—THE THANKSGIVING (EUCHARIST).

1. Now concerning the Thanksgiving (Eucharist), thus give thanks. 2. First, concerning the cup:[332] We thank thee, our Father, for the holy vine of David Thy servant,[333] which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. 3. And concerning the broken *bread*:[334] We thank Thee, our Father, for the life and knowledge which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. 380 4. Even as this broken *bread* was scattered over the hills,[335] and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom;[336] for Thine is the glory and the power through Jesus Christ for ever. 5. But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord hath said, Give not that which is holy to the dogs.[337]

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[331] THE EUCHARISTIC PRAYERS OF THIS AND THE FOLLOWING CHAPTER ARE ONLY PARTIALLY REPRODUCED IN *APOSTOLIC CONSTITUTIONS*, VII. 25, 26; THAT OF VERSE 2 HAS NO PARALLEL.

[332] This is a variation from the order of the New Testament and of all liturgies: probably this led to its omission in *Apostolic Constitutions*. The word "for" may be substituted for "concerning" here and in verse 3. [Possibly a *response* for recipients.]

[333] Peculiar to this passage, but derived from a common scriptural figure and from the paschal formula. Comp. especially John xv. 1; Matt. xxvi. 29; Mark xiv. 25.

[334] The word κλάσμα is found in the accounts of the feeding of the multitude (Matt. xiv. 20, xv. 37, and parallels); it was naturally applied to the broken bread of the Eucharist.

[335] This reference to "hills," or "mountains," is used as an argument against the Egyptian origin of the Teaching.

[336] This part of the verse is found in *Apostolic Constitutions*. Schaff properly calls attention to the distinction here made between "Thy Church" and "Thy kingdom."

[337] Matt. vii. 6.

CHAPTER X.[338]—PRAYER AFTER COMMUNION.

1. But after ye are filled,[339] thus give thanks: 2. We thank Thee, holy Father, for Thy holy name which Thou didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. 3. Thou, Master almighty, didst create all things for Thy name's sake; Thou gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us Thou didst freely give spiritual food and drink and life eternal through Thy Servant.[340] 4. Before all things we thank Thee that Thou art mighty; to Thee be the glory for ever. 5. Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou hast prepared for it;[341] for Thine is the power and the glory for ever. 6. Let grace come, and let this world pass away.[342] Hosanna to the God (Son)[343] of David! If any one is holy, let him come; if any one is not so, let him repent.[344] Maran atha.[345] Amen. 7. But permit the prophets to make Thanksgiving as much as they desire.[346]

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[338] THIS POST-COMMUNION THANKSGIVING IS FOUND IN *APOSTOLIC CONSTITUTIONS*, VII. 26, BUT WITH MANY OMISSIONS, ALTERATIONS, AND ADDITIONS. STILL, THE CORRESPONDENCE IN THOUGHT AND LANGUAGE IS VERY REMARKABLE. SCHAFF CITES A SIMILAR PRAYER AT THE PASSOVER (AFTER THE HALLEL CUP).

[339] "After the participation" (*Apostolic Constitutions*) points to a distinct Eucharistic service. Here the Lord's Supper is evidently connected with the *Agape* [a noteworthy suggestion]; comp. 1 Cor. xi. 20–22, 33. This is an evidence of early date; comp. Justin Martyr, *Apol.* i. chaps. 64–66, where the Lord's Supper is shown to be distinct (*Ante-Nicene Fathers*, i. pp. 185, 186).

[340] This last clause has no parallel in *Apostolic Constitutions*, and points to an earlier and more spiritual conception of the Eucharist. Verse 4 also is peculiar to this passage.

[341] The above rendering follows Bryennios; that of Harnack (formerly accepted by Hall and Napier) is: "Gather it, sanctified, from the four winds, into Thy kingdom," etc. The phrase "from the four winds" recalls Matt. xxiv. 31.

[342] This is peculiar; but comp. 1 Cor. vii. 31 for the last clause.

[343] The Codex reads τῷ ὑεῷ, which Bryennios alters to τῷ ὑιῷ. The former is the more difficult reading, and is defended by Harnack.

[344] This exhortation indicates a mixed assembly; comp. *Apostolic Constitutions.* [If so, it belongs to the *Agape*.]

[345] Cor. xvi. 22, Revised Version, margin: "That is, *our Lord cometh.*" Comp. Rev. xxii. 20.

[346] A limitation as compared with 1 Cor. Xiv. 29, 31, and yet indicating a combination of extemporaneous devotion with the liturgical form. The verse prepares the way for the next chapter.

CHAPTER XI.[347]—CONCERNING TEACHERS, APOSTLES, AND PROPHETS.

1. Whosoever, therefore, cometh and teacheth you all these things that have been said before, receive him.[348] 2. But if the teacher himself turn[349] and teach another doctrine to the destruction of this, hear him not; but *if he teach* so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. 3. But concerning the apostles and prophets, according to the decree of the Gospel, thus do. 4. Let every apostle that cometh to you be received as the Lord.[350] 5. But he shall not remain *except* one day; but if there be need, also the next; but if he remain three days, he is a false prophet. 6. And when the apostle goeth away, let him take nothing but bread until he lodgeth;[351] but if he ask money, he is a false prophet. 7. And every prophet that speaketh in the Spirit[352] ye shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven.[353] 8. But not every one that speaketh in the Spirit is a prophet; but only if he hold the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. 9. And every prophet who ordereth a meal[354] in the Spirit eateth not from it, except indeed he be a false prophet; 10. and every prophet who teacheth the truth, if he do not what he teacheth, is a false prophet. 11. And every prophet, proved true,[355] working unto the mystery of the Church in the world,[356]

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[347] THE *APOSTOLIC CONSTITUTIONS* (VII. 27) PRESENT SCARCELY ANY PARALLEL TO THIS CHAPTER, WHICH POINTS TO AN EARLIER PERIOD, WHEN ECCLESIASTICAL POLITY WAS LESS DEVELOPED, AND THE TRAVELLING "APOSTLES" AND "PROPHETS" HERE SPOKEN OF WERE NUMEROUS. [ELUCIDATION II.]

[348] This refers to all teachers, more fully described afterwards.

[349] Lit. "being turned:" i.e. turned from the truth, perverted.

[350] Matt. x. 40. The mention of apostles here has caused much discussion, but there are many indications that travelling evangelists were thus termed for some time after the apostolic age. Bishop Lightfoot has shown, that, even in the New Testament, a looser use of the term applied it to others than the Twelve. Comp. Rom. xvi. 7; 1 Cor. xv. 5, 7 (?); Gal. i. 19; 1 Thess. ii. 6: also, as applied to Barnabas, Acts xiv. 4, 14.

[351] Reach a place where he can lodge.

[352] Under the influence of the charismatic gift spoken of in 1 Cor. xii. 3, xiv. 2. Another indication of an early date.

[353] Probably a reference to the sin against the Holy Spirit. Matt. xii. 31, 32; Mark iii. 29, 30.

[354] Probably a love-feast, commanded by the prophet in his peculiar utterance.

[355] ἀληθινός, "genuine."

[356] ποιῶν εἰς μυστήριον κοσμικὸν ἐκκλησίας, "working unto a worldly mystery of (the) Church," or "making assemblies for a worldly mystery." Either rendering is grammatical: neither is very intelligible. The paraphrase in the above version presents one leading view of this difficult passage: the mystery is the Church, and a worldly one, because the Church is in the world. The other leading view joins ἐκκλησίας (as accusative) with ποιῶν, "making assemblies for a worldly mystery." So Bryennios, who regards the worldly mystery as a symbolical act of the prophet. Others suggest, as the mystery for which the assemblies are called, revelation of

yet not teaching *others* to do what he himself doeth, shall not be judged among you, for with God he hath his judgment; for so did also the ancient prophets. But whoever saith in the Spirit, Give me money, or something else, ye shall not listen to him; but if he saith to you to give for others' sake who are in need, let no one judge him. 38

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future events, celibacy, the Eucharist, the ceremonial law. It seems, at all events, to point to incipient fanaticism on the part of the prophets of those days. [Elucidation III.] This was likely to take the form either of asceticism or of extravagant predictions and mystical fancies about the Church in the world. Did we know the place and the time more accurately, we might decide which was meant. This caution was evidently needed: Let God judge such extravagances.

CHAPTER XII.[357]—RECEPTION OF CHRISTIANS.

1. But let every one that cometh in the name of the Lord be received,[358] and afterward ye shall prove and know him; for ye shall have understanding right and left. 2. If he who cometh is a wayfarer, assist him as far as ye are able; but he shall not remain with you, except for two or three days, if need be. 3. But if he willeth to abide with you, being an artisan, let him work and eat;[359] but if he hath no trade, 4. according to your understanding see to it that, as a Christian,[360] he shall not live with you idle. 5. But if he willeth not to do, he is a Christ-monger.[361] Watch that ye keep aloof from such.

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[357] VERSE 1 IS ALMOST IDENTICAL WITH THE BEGINNING OF *APOSTOLIC CONSTITUTIONS*, VII. 28; THE REMAINING VERSES HAVE NO PARALLEL.

[358] All professed Christians are meant.

[359] Comp. 2 Thess. iii. 10.

[360] The term occurs only here in the *Teaching*.

[361] “Christ-trafficker.” The abuse of Christian fellowship and hospitality naturally followed the remarkable extension of Christianity. This expressive term was coined to designate the class of idlers who would make gain out of their professed Christianity. It occurs in the longer form of the Ignatian Epistles (*Trallians*, vi.) and in literature of the fourth century.

CHAPTER XIII.[362]—SUPPORT OF PROPHETS.

1. But every true prophet that willeth to abide among you[363] is worthy of his support.[364] 2. So also a true teacher is himself worthy, as the workman, of his support.[365] 3. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, thou shalt take and give to the prophets, for they are your high priests.[366] 4. But if ye have not a prophet, give it to the poor. 5. If thou makest a batch of dough, take the first-fruit and give according to the commandment. 6. So also when thou openest a jar of wine or of oil, take the first-fruit and give it to the prophets; 7. and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to thee, and give according to the commandment.

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[362] A LARGE PART OF THIS CHAPTER IS FOUND IN *APOSTOLIC CONSTITUTIONS,* VII. 28, 29, BUT WITH MODIFICATIONS AND ADDITIONS INDICATING A LATER DATE.

[363] “Who will settle among you” (Hitchcock and Brown). The itinerant prophets might become stationary, we infer. Chaps. xi.-xv. point to a movement from an itinerant and extraordinary ministry to a more settled one.

[364] Lit., “nourishment,” “food.”

[365] Matt. x. 10; comp. Luke x. 7.

[366] This phrase, indicating a sacerdotal view of the ministry, seems to point to a later date than that claimed for the *Teaching*. Some regard it as an interpolation: others take it in a figurative sense. In *Apostolic Constitutions* the sacerdotal view is more marked. [1 Pet. ii. 9. If the *plebs* = “priests,” prophets = “high priests.”] Here the term is restricted to the prophets: compare Schaff *in loco*.

CHAPTER XIV.[367]—CHRISTIAN ASSEMBLY ON THE LORD'S DAY.

1. But every Lord's day[368] do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions,[369] that your sacrifice may be pure.[370] 2. But let no one that is at variance[371] with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. 3. For this is that which was spoken by the Lord: In every place and time offer to me a pure sacrifice;[372] for I am a great King, saith the Lord, and my name is wonderful among the nations.[373]

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[367] VERSES 1 AND 3 ARE GIVEN SUBSTANTIALLY IN *APOSTOLIC CONSTITUTIONS*, VII. 30. THIS CHAPTER WOULD SEEM TO BELONG MORE PROPERLY BEFORE CHAP. VIII.; BUT THE SAME ORDER OF TOPICS IS FOLLOWED IN *APOSTOLIC CONSTITUTIONS*,—A REMARKABLE PROOF OF LITERARY CONNECTION.

[368] Comp. Rev. i. 10. Here the full form is κατὰ κυριακὴν δὲ Κυρίον. If the early date is allowed, this verse confirms the view that from the first the Lord's Day was observed, and that, too, by a eucharistic celebration.

[369] Comp chap. iv. 14. No parallel in *Apostolic Constitutions*.

[370] On this spiritual sense of "sacrifice," comp. Rom. xii. 1; Phil. ii. 17; Heb. xiii. 15; 1 Pet. ii. 5.

[371] "That hath the (or, any) dispute" (ἀμφιβολίαν); comp. Matt. v. 23, 24.

[372] [See Mal. i. 11. See Irenæus, cap. xvii. 5, vol. i. p. 484.]

[373] Mal. i. 11, 14. Quoted in *Apostolic Constitutions* and by several Ante-Nicene Fathers, with the same reference to the Eucharist.

CHAPTER XV.[374]—BISHOPS AND DEACONS; CHRISTIAN REPROOF.

1. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money,[375] and truthful and proved; for they also render to you the service[376] of prophets and teachers. 2. Despise them not therefore, for they are your honoured ones, together with the prophets and teachers. 3. And reprove one another, not in anger, but in peace, as ye have *it* in the Gospel;[377] but to every one that acts amiss[378] against another, let no one speak, nor let him hear aught from you until he repent. 4. But your prayers and alms and all your deeds so do, as ye have *it* in the Gospel of our Lord.[379]

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[374] THE LARGER PART OF VERSE 1, AND A CLAUSE FROM VERSES 2, 3, RESPECTIVELY, ARE FOUND IN *APOSTOLIC CONSTITUTIONS*, VII. 31. VERSES 1, 2, BOTH IN THE USE OF TERMS AND IN THE CHURCH POLITY INDICATED, POINT TO AN EARLY DATE: (1) THERE ARE EVIDENT MARKS OF A TRANSITION FROM EXTRAORDINARY TO ORDINARY MINISTERS. (2) THE DISTINCTION BETWEEN BISHOPS AND ELDERS DOES NOT APPEAR [1 PET. V. 1. VOL. I. P. 16, THIS SERIES], AND YET IT IS FOUND IN IGNATIUS. (3) THE WORD ΧΕΙΡΟΤΟΝΈΩ IS HERE USED IN THE SENSE OF "ELECT" OR "APPOINT" (BY SHOW OF HANDS), AND NOT IN THAT OF "ORDAIN" (BY LAYING ON OF HANDS). THE FORMER IS THE NEW TESTAMENT SENSE (ACTS XIV. 23; 2 COR. VIII. 19), ALSO IN IGNATIUS; THE LATTER SENSE IS FOUND IN *APOSTOLIC CANONS*, I. (4) THE CHOICE BY THE PEOPLE ALSO INDICATES AN EARLY PERIOD.

[375] Comp. 1 Tim. iii. 4.

[376] Or, "ministry." This clause and the following verse indicate that the extraordinary ministers were as yet more highly regarded.

[377] Comp. Matt. xviii. 15–17.

[378] The word ἀστοχέω, occurring here, means "to miss the mark;" in New Testament, "to err" or, "swerve." See 1 Tim. i. 6, vi. 21; 2 Tim. ii. 18.

[379] The reference here is probably to the Sermon on the Mount: Matt. v.-vii., especially to chap. vi.

CHAPTER XVI.[380]—WATCHFULNESS; THE COMING OF THE LORD.

1. Watch for your life's sake.[381] Let not your lamps be quenched, nor your loins unloosed;[382] but be ye ready, for ye know not the hour in which our Lord cometh.[383] 2. But often shall ye come together, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you,[384] if ye be not made perfect in the last time. 3. For in the last days[385] false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;[386] 4. for when lawlessness increaseth, they shall hate and persecute and betray one another,[387] and then shall appear the world-deceiver[388] as the Son of God,[389] and shall do signs and wonders,[390] and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. 5. Then shall the creation of men come into the fire of trial,[391] and many shall be made to stumble and shall perish; but they that endure in their

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[380] THE RESEMBLANCE BETWEEN THIS CHAPTER AND *APOSTOLIC CONSTITUTIONS*, VII. 31, 32, IS MAINLY IN ORDER OF TOPICS AND IN THE IDENTITY OF SOME PHRASES AND TERMS. VERSES 3 AND 4 (TO THE WORD "WORLD-DECEIVER") ARE REPRODUCED ALMOST *VERBATIM*. THAT THE WRITER OF THE *TEACHING* USED MATT. XXIV. IS EXTREMELY PROBABLE, BUT THE CONNECTION OF *APOSTOLIC CONSTITUTIONS*, WITH THIS PASSAGE IS EVIDENT. IN BARNABAS, IV., THERE ARE A FEW CORRESPONDING PHRASES.

[381] Or, "over your life;" the clause occurs *verbatim* in *Apostolic Constitutions*.

[382] Comp. Luke xii. 35, which is exactly cited in *Apostolic Constitutions*.

[383] Matt. xxiv. 42.

[384] Here Barnabas, iv., furnishes a parallel.

[385] This reference to the last days as present or impending is an evidence of early date; comp. Barnabas, iv., and many passages in the New Testament. The mistake has been in measuring God's prophetic chronology by our mathematical standard of years.

[386] Comp. Matt. xxiv. 11, 12.

[387] Comp. Matt. xxiv. 10.

[388] ὁ κοσμοπλάνος, found only here and in *Apostolic Constitutions*, vii. 32. Comp. 2 Thess. ii. 3, 4, 8; Rev. xii. 9.

[389] Not found in *Apostolic Constitutions*. The expression plainly implies the belief that Jesus Christ was Son of God.

[390] Comp. Matt. xxiv. 24. The rest of the verse has no parallel.

[391] Comp. 1 Pet. iv. 12. where πύρωσις also occurs.

faith shall be saved[392] from under the curse itself.[393] 6. And then shall appear the signs of the truth;[394] first, the sign of an out-spreading[395] in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; 7. yet not of all, but as it is said: The Lord shall come and all His saints with Him.[396] 8. Then shall the world see the Lord coming upon the clouds of heaven.[397]

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[392] Comp. Matt x. 22 and similar passages; none of them directly cited here.

[393] ὑπ’ αὐτοῦ τοῦ καταθέματος, “from under the curse itself:” namely, that which has just been described. Bryennios and others render “by the curse Himself;” that is, Christ, whom they were tempted to revile. All other interpretations either rest on textual emendations or are open to grammatical objections. Of the two given above, that of Hall and Napier seems preferable.

[394] “Truth” might refer to Christ Himself, but the personal advent is spoken of in verse 8; it is better, then, to refer it to the truth respecting the *parousia* held by the early Christians. For this belief they were mocked, and hence dwelt upon it and the prophecies respecting it. The verse is probably based upon Matt. xxiv. 30, 31; but some find here, as in verse 4, an allusion to Paul’s eschatological statements in the Epistles to the Thessalonians.

[395] Professor Hall now prefers to render ἐκπετάσεως, “outspreading,” instead of “unrolling,” as in his version originally. Hitchcock and Brown, Schaff, and others, prefer “opening;” that is, the apparent o pening in heaven through which the Lord will descend. “Outspreading” is usually explained (so Professor Hall) as meaning the expanded sign of the cross in the heavens, the patristic interpretation of Matt. xxiv. 30. Bryennios and Farrar refer it to the flying forth of the saints to meet the Lord. There are other interpretations based on textual emendations. As the word is very rare, it is difficult to determine the exact sense. “Opening” seems lexically allowable and otherwise free from objection.

[396] Zech. xiv. 5. This citation is given substantially in *Apostolic Constitutions*. As here used, it seems to point to the first resurrection. Comp. 1 Thess. iv. 17; 1 Cor. xv. 23; Rev. xx. 5. Probably it is based upon the Pauline eschatology rather than upon that of the Apocalypse. At all events, there is no allusion to the millennial statement of the latter. Since there was in the early Church, in connection with the expectation of the speedy coming of Christ, a marked tendency to Chiliasm, the silence respecting the millennium may indicate that the writer was not acquainted with the Apocalypse. This inference is allowable, however, only on the assumption of the early date of the *Teaching*.

[397] Comp. Matt. xxiv. 30. The conclusion is abrupt, and in *Apostolic Constitutions* the New-Testament doctrine of future punishment and reward is added. The absence of all reference to the destruction of Jerusalem would indicate that some time had elapsed since that event. An interval of from thirty to sixty years may well be claimed.

ELUCIDATIONS.

I

(Thus baptize ye, p. 379.)

If we compare this chapter with the corresponding one in the *Apostolic Constitutions*, the *Teaching* seems to me to be a somewhat abridged form of a common original. This being designed for the *catechumens*, there is an omission of what they are afterwards to know. A form originally drawn up for clergy and people has been very inartificially expurgated for the instruction of young disciples. This appears from the ninth chapter (p. 380), where only certain receptive or responsive forms are given. The liturgy of the *Apostolic Constitutions*, book viii., embodies what was studiously kept from all but the τέλειοι, i.e., those “of full age.”

II

(Concerning Apostles, p. 380, note 16.)

The reference to “apostles,” probably itinerant, in Rev. ii. 2, corresponds with this. There were officers known in the Apostolic day (compare 2 Cor. viii. 23, *Greek*) as ἀπόστολοι ἐκκλησιῶν, for the *pseud-apostles* of the Apocalypse could not have pretended what they did had it been otherwise. Neither would it have been needful to “*try* those who said they were apostles,” in that case: the mere assertion of such a pretence would have sufficiently convicted them.

The very childish directions (suited to mere *catechumens*) given in the text illustrates Rev ii. 2, and is, so far, evidence of the very early origin of the *Teaching*.

The name *apostles* was made *technical* by Christ Himself: “He *named* them Apostles” (Luke vi. 13). And the word is never used in the loose way which Bishop Lightfoot hazardously suggests, as I must venture to believe.

III

(Incipient fanaticism, p. 381, note 25.)

Unquestionably, for even in St. Paul’s day his admonitions imply nothing less. See 1 Cor. cap. xiv., *passim*. But, as in the Introductory Notice[398] I hinted my suspicions of incipient Montanism in the *Teaching*, so I am strengthened in this idea by the learned critic to whose note I venture to append this remark for the purpose of asking a reference to my annotations of Hermas in vol. ii. of this series. May I also ask a reference to the same volume, pp. 4, 5, and 6? The “meal” (note 23, p. 380) of the *Teaching* is doubtless the *Agape*, which had been abused at so early a day, that St. Peter[399] himself was forced to denounce the “false prophets” who polluted this feast of charity.

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[398] P. 371, *supra*.

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[399] Pet. ii. 13. Compare 1 John iv. 1.

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CONSTITUTIONS OF THE HOLY APOSTLES.[400]

[EDITED, WITH NOTES, BY JAMES DONALDSON, D.D.]

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[400] [ON THE TITLE PAGE OF THE EDINBURGH EDITION IS SUBJOINED: “BY CLEMENT, BISHOP AND CITIZEN OF ROME.”]

INTRODUCTORY NOTICE

TO

CONSTITUTIONS OF THE HOLY APOSTLES.

Having learned from the erudite Beveridge what I long supposed to be a just view of the *Constitutions*, I have found in the recent literature of the subject not a little to increase my confidence in the general conclusions to which he was led by all that could be known in his times. The treatise of Krabbe guided me to some results of more modern investigations; and Dr. Bunsen, though not apart from his critics, has enabled me still further to correct some of my impressions. But, in connection with the late discovery of Bryennios, the field of discussion and inquiry has been so much enlarged, that I have felt it due to the readers and students of this republication to invoke the aid of Professor Riddle, who is able to enrich the work with the results of genuine learning and much patient research. Whatever may be my own convictions on some subordinate points, I have been glad to secure the judgment of a critical scholar who, I am persuaded, aims to shed upon the subject the colourless light of scientific investigation. This is all I can desire, anxious only to see facts clearly established and historic truth illustrated, no matter to what results they may seem to point. Where the professor's decisions coincide with my own impressions, I am naturally gratified by his valued and independent corroboration: where the case is otherwise, I am hardly less gratified to present my indulgent readers with opinions deserving of their highest respect, and by which they will be stimulated, as well as influenced, in forming convictions for themselves.

The *Constitutions* are so full of material on which it is well for one in my position not to speak very freely in such a work as this, that I rejoice all the more to confide the task of annotation almost exclusively to another and to one from whom American Christians must ever be glad to hear on subjects requiring in an almost equal degree the skill of an expert critic and the candour of a conscientious Christian.

I prefix Professor Riddle's Preface to the Introductory Notice of the Edinburgh editor, as follows:—

New interest has been awakened in the *Apostolic Constitutions* by the discovery of an ancient manuscript in Constantinople.[401] While it does not contain the *Constitutions*, it affords much material for discussion respecting the sources and authorship of this compilation. The so-called *Teaching of the Twelve Apostles*, found in the Codex at Constantinople, and published by Bryennios in 1883, is recognised as the basis of the seventh book of the *Constitutions*. The verbal coincidences, the order of topics, and other obvious phenomena, leave little room for reasonable doubt on this point. That the reader may be in possession of the main facts, the corresponding portions have been indicated both in book vii. of the *Constitutions* and in the version of the *Teaching* inserted in this volume. This literary connection has some bearing on the discussion as to the age of the *Constitutions*. If the *Teaching* is substantially the early work bearing that name, then some of the references by early writers which have been applied to the larger work must now be regarded as pointing to the *Teaching*; still, this only bears against the theory of a date as early as the third century. The new critical material furnished by the Bryennios manuscript for the Ignatian controversy has a bearing on the question respecting the work before us. The opinion has been strengthened (see below), that the same hand enlarged the Ignatian Epistles and adapted earlier matter (such as the *Teaching*) for the *Apostolic Constitutions*.

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[401] See the brief account prefixed to the version of the *Teaching*, p. 372, *supra*.

We may accept as established the following positions:—

1. The *Apostolic Constitutions* are a compilation, the material being derived from sources differing in age.

2. The first six books are the oldest; the seventh, in its present form, somewhat later, but, from its connection with the *Teaching*, proven to contain matter of a very ancient date. The eighth book is of latest date.

3. It now seems to be generally admitted that the entire work is not later than the fourth century, although the usual allowance must be made for later textual changes, whether by accident or design.

Dr. Von Drey[402] regards the first six books as of Eastern origin (mainly Syrian), and to be assigned to the second half of the third century. The seventh and eighth were more recent, he thinks, but united with the others before a.d. 325. With this, Schaff (in his *Church History*, vol. ii, rev. ed., p. 185) substantially agreed; but, in his later work on the *Teaching*, seems to assign the completion of the compilation to a date somewhat later. This is the view of Harnack, who, “by a critical analysis and comparison, comes to the conclusion[403] that pseudo-Clement, *alias* pseudo-Ignatius, was a Eusebian, a semi-Arian, and rather worldly-minded anti-ascetic Bishop of Syria, a friend of the Emperor Constantius between 340 and 360; that he enlarged and adapted the *Didascalia* of the third and the *Didache* of the second century, as well as the Ignatian Epistles, to his own view of morals, worship, and discipline, and clothed them with Apostolic authority."[404]

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[402] *Neue Untersuchungen über die Constitut. u. Kanones der Ap.*, Tübingen, 1832. Hefele (*Conciliengeschichte*, i., Freiburg, 1855, 2d ed., 1873, Edinb. trans., 1871, p. 449) speaks of this as the best work on the subject.

[403] [Needless to say that this seems to me utterly inconsistent with admitted facts.]

This is, at all events, a more reasonable view than that of Krabbe, who assigns the first six books to the end of the third century, and the eighth to the beginning of the fifth. The latter, it is true, he regards a compilation from older sources. The purpose of the whole, in his view, was to confirm the episcopal hierarchy, and to establish the unity of the Catholic Church on the basis of the unity of the priesthood, etc. But it is now generally held that the purpose of the compilation was merely to present a manual of instruction, worship, polity, and usage for both clergy and laity. Had it been designed to further some ecclesiastical tendency, it would be far less valuable, since it would less fairly reproduce the ecclesiastical life of the age or ages in which it originated. Bishop Beveridge at first attributed the *Constitutions* to Clemens Alexandrinus (end of second century), but afterwards accepted the third century as the more probable date. The views now prevalent do full justice to his opinions, but seem to be better sustained in detail.

The collection of *Canons* at the close of the *Constitutions* is undoubtedly a compilation. Some are evidently much more ancient than others, and there is every evidence that various collections or recensions existed. That of Dionysius (about a.d. 500), in Latin, contained fifty canons; that of John (Scholasticus) of Antioch (about a.d. 565) contained eighty-five canons: and "it is undeniable that the Greek copy which Dionysius had before him belonged to a different family of collections from that used by John Scholasticus, for they differ frequently, if not essentially, both in text and in the way of numbering the canons."[405]

Bishop Beveridge sought to trace these to the synods of the first two centuries, while Daillé held that the collection was made as late as the fifth century. The latter view is not 389 generally accepted, though the existence of a variety of collections tells against some of the views of Bishop Beveridge.[406] It is impossible to enter into a full discussion here. It seemed better to annotate the *Canons* from the results of Drey and Hefele, two most candid and scholarly Roman-Catholic investigators.[407] The brief notes indicate the sources according to these authors. The reader will at once perceive from the views thus suggested, as well as from the contents of the *Canons*, that, while some canons are presumably quite ancient, a number belong to the fourth century, and that, as a complete collection, they cannot antedate the compilation of the *Apostolic Constitutions*. Indeed, Drey, who accepts the latter as Ante-Nicene (see above), thinks five of the canons (30, 67, 74, 81, 83) were derived from the canons of the Fourth Œcumenical Council at Chalcedon, a.d. 451, and quite a number of others he traces to synods and councils of the fourth century. Hefele doubts the positions taken by Drey in regard to most of these. He does not, however, insist that the collection is Ante-Nicene, while he traces the origin of many of the canons to the *Apostolic Constitutions*.

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[404] Schaff, The *Teaching of the Twelve Apostles*, New York, 1885, pp. 134, 135. Comp. Harnack on the *Teaching* in *Texte und Untersuchungen, u. s. w.*, ii. pp. 246–268, Leipzig, 1884. Bishop Lightfoot (*Epistles of St. Ignatius*, London and Cambridge, 1885), differs from Harnack, who further discusses the topic in the *Expositor*, January, 1886.

[405] Hefele, *History of Councils*, i. p. 460.

[406] The Ethiopic form of these *Canons* has recently appeared in an English translation (*Journal of Society of Biblical Literature and Exegesis*, 1885, pp. 63–72). Professor George H. Schodde, Ph D., the translator, has made use of the edition of Winand Fell (Cologne, 1871) with a Latin version. The *Canons* in this form contain most of the matter given in the Edinburgh version from the Greek, and in the same order. But the number is only fifty-seven, in many cases several Greek canons being combined as one in the Ethiopic. Some modifications are found, but very little that differs materially from the Greek. This collection is not part of the Apostolical Church Order published by Tattam, Lagarde, Harnack, and others. Comp. Schaff, *Teaching*, pp. 237–247.

[The following is Dr. Donaldson's Introductory Notice:—]

There has always existed a great diversity of opinion as to the author and date of the *Apostolical Constitutions* Earlier writers were inclined to assign them to the apostolic age, and to Clement; but much discussion ensued, and the questions to which they give rise are still unsettled.

The most peculiar opinion in regard to them is that of Whiston, who devoted a volume (vol. iii.) of his *Primitive Christianity Revived* to prove that "they are the most sacred of the canonical books of the New Testament;" for "these sacred Christian laws or constitutions were delivered at Jerusalem, and in Mount Sion, by our Saviour to the eleven apostles there assembled after His resurrection."

Krabbe, who wrote an elaborate treatise on the origin and contents of the *Apostolical Constitutions*, tried to show that the first seven books were written "towards the end of the third century." The eighth book, he thinks, must have been written at the end of the fourth or beginning of the fifth.

Bunsen thinks that, if we expunge a few interpolations of the fourth and fifth centuries, "we find ourselves unmistakeably in the midst of the life of the Church of the second and third centuries."[408] "I think," he says, "I have proved in my analysis, more clearly than has been hitherto done, the Ante-Nicene origin of a book, or rather books, called by an early fiction *Apostolical Constitutions*, and consequently the still higher antiquity of the materials, both ecclesiastical and literary, which they contain. I have shown that the compilers made use of the Epistle of Barnabas,[409] which belongs to the first half of the second century; that the eighth is an extract or transcript of Hippolytus; and that the first six books are so full of phrases found in the second interpolation of the Ignatian Epistles, that their last compiler, the author of the present text, must either have lived soon after that interpolation was made, or *vice versa*, or the interpolator and compiler must have been one and the same person.[410] This last circumstance renders it probable that at least the first six books of the Greek compilation, like the Ignatian forgeries,[411] were the produce of Asia Minor. Two points are self-evident—their Oriental origin, and that they belong neither to Antioch nor to Alexandria. I suppose nobody now will trace them to Palestine."[412] 390

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[407] [However candid, even Hefele, unquestionably learned, has been enslaved to "Infallibility," and was never a freeman.]

[408] *Christianity and Mankind*, vol. ii. p. 405.

[409] [Evidently the *Teaching* must now be substituted for the Epistle of Barnabas.—R.]

Modern critics are equally at sea in determining the date of the collections of canons given at the end of the eighth book. Most believe that some of them belong to the apostolic age, while others are of a comparatively late date. The subject is very fully discussed in Krabbe.

Bovius first gave a complete edition of the *Constitutions* (Venice, 1563), but only in a Latin form. The Greek was first edited by the Jesuit Turrianus (Venice, 1563). It was reprinted several times. Cotelerius gave it in his *Apostolical Fathers*. In the second edition of this work, as prepared by Clericus (1724), the readings of two Vienna manuscripts were given. These V. mss. and Oxford ms. of book viii. are supposed by Bunsen to be nearer the original than the others, alike in what they give and in what they omit. The *Constitutions* have been edited by Ültzen (1853), and by Lagarde in Bunsen's *Analecta Ante-Nicœna*, vol. ii. (1854). Lagarde has partially introduced readings from the Syriac, Arabic, Æthiopic, and Coptic forms of the *Constitutions*. Whiston devoted the second volume of his *Primitive Christianity* to the *Constitutions* and *Canons*, giving both the Greek and English. It is his translation which we have republished, with considerable alterations. We have not deemed it necessary to give a tithe of the various readings, but have confined ourselves to those that seem important. We have also given no indication of the Syriac form of the first six books. We shall give this form by itself. The translation of Whiston was reprinted by Irah Chase, D.D., very carefully revised, with a translation of Krabbe's *Essay on the Origin and Contents of the Constitutions*, and his *Dissertation on the Canons* (New York, 1848).[413]

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[410] [So Harnack, most decidedly; but Bishop Lightfoot opposes this view.—R,]

[411] [Bunsen's magisterial views on many subjects are swept away by the recent work of Bishop Lightfoot on the Ignatian lierature.]

[412] *Christianity and Mankind*, vol. ii. p. 418.

[413] [A valuable work, apart from many of Dr. Chase's personal ideas not generally received by critics.]

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CONSTITUTIONS OF THE HOLY APOSTLES.[414]

BOOK I.

CONCERNING THE LAITY.

SEC. I.—GENERAL COMMANDMENTS.

The apostles and elders to all those who from among the Gentiles have believed in the Lord Jesus Christ; grace and peace from Almighty God, through our Lord Jesus Christ, be multiplied unto you in the acknowledgment of Him.

The Catholic Church is the plantation of God and His beloved vineyard;[415] containing those who have believed in His unerring divine religion; who are the heirs by faith of His everlasting kingdom; who are partakers of His divine influence, and of the communication of the Holy Spirit; who are armed through Jesus, and have received His fear into their hearts; who enjoy the benefit of the sprinkling of the precious and innocent blood of Christ; who have free liberty to call Almighty God, Father; being fellow-heirs and joint-partakers of His beloved Son: hearken to this holy doctrine, you who enjoy His promises, as being delivered by the command of your Saviour, and agreeable to His glorious words. Take care, ye children of God, to do all things in obedience to God; and in all things please Christ our Lord.[416] For if any man follows unrighteousness, and does those things that are contrary to the will of God, such a one will be esteemed by God as the disobedient heathen.

CONCERNING COVETOUSNESS.

I. Abstain, therefore, from all unlawful desires and injustice. For it is written in the law, "Thou shalt not covet thy neighbour's wife, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's;"[417] for all coveting of these things is from the evil one. For he that covets his neighbour's wife, or his man-servant, or his maid-servant, is already in his mind an adulterer and a thief; and if he does not repent, is condemned by our Lord Jesus Christ: through whom[418] glory be to God for ever, Amen. For He says in the Gospel, recapitulating, and confirming, and fulfilling the ten commandments of the law: "It is written in the law, Thou shalt not commit adultery: but I say unto you, that is, I said in the law, by Moses. But now I say unto you myself, Whosoever shall look on his neighbour's wife to lust after her, hath committed adultery with her already in his heart."[419] Such a one is condemned of adultery, who covets his neighbour's wife in his mind. But does not he that covets an ox or an ass design to steal them? to apply them to his own use, and to lead them away? Or, again, does not he that covets a field, and continues

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[414] [ON THE TITLEPAGE OF THE EDINBURGH EDITION IS SUBJOINED: "BY CLEMENT, BISHOP AND CITIZEN OF ROME."]

[415] Isa. v. 7, 2.

[416] The reading of the V. mss. The others read, "Christ our God."

[417] Ex. xx. 17.

[418] "To whom" in V. mss., and "to God" is omitted.

[419] Matt. v. 28

in such a disposition, wickedly contrive how to remove the landmarks, and to compel the possessor to part with somewhat for nothing? For as the prophet somewhere speaks: “Woe to those who join house to house, and lay field to field, that they may deprive their neighbour of somewhat which was his.”[420] Wherefore he says: “Must you alone inhabit the earth? For these things have been heard in the ears of the Lord of hosts.” And elsewhere: “Cursed be he who removeth his neighbour’s landmarks: and all the people shall say, Amen.”[421] Wherefore Moses says: “Thou shalt not remove thy neighbour’s landmarks[422] *which thy fathers have set*.”[423] Upon this account, therefore, terrors, death, tribunals, and condemnations follow such as these from God. But as to those who are obedient to God, there is one law of God, *simple,*[424] true, living, which is this: “Do not that to another which thou hatest another should do to thee.”[425] Thou wouldst not that any one should look upon thy wife with an evil design to corrupt her; do not thou, therefore, look upon thy neighbour’s wife with a wicked intention. Thou wouldst not that thy garment should be taken away; do not thou, therefore, take away another’s. Thou wouldst not be beaten, reproached, affronted; 392 do not thou, therefore, serve any other in the like manner.

THAT WE OUGHT NOT TO RETURN INJURIES, NOR REVENGE OURSELVES ON HIM THAT DOES US WRONG.

II. But if any one curse thee, do thou bless him. For it is written in the book of Numbers: “He that blesseth thee is blessed, and he that curseth thee is cursed.”[426] In the same manner it is written in the Gospel: “Bless them that curse you.”[427] Being injured, do not avenge yourselves, but bear it with patience; for the Scripture speaks thus: “Say not thou, I will avenge myself on my enemy for what injuries he has offered me; but acquiesce under them, that the Lord may right thee, and bring vengeance upon him who injures thee.”[428] For so says He again in the Gospel: “Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you; and ye shall be the children of your Father which is in heaven: for He maketh His sun to shine on the evil and on the good, and raineth on the just and unjust.”[429] Let us therefore, beloved, attend to these commandments, that we may be found to be the children of light by doing them. Bear, therefore, with one another, ye servants and sons of God.

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[420] Isa. v. 8

[421] Deut. xxvii. 17.

[422] Deut. xix. 14.

[423] Omitted in V. mss.

[424] Omitted in V. mss.

[425] Tob. iv. 16.

[426] Num. xxiv. 9.

[427] Luke vi. 28.

[428] Prov. xx. 22.

[429] Matt. v. 44, 45.

SEC. II.—COMMANDMENTS TO MEN.

CONCERNING THE ADORNMENT OF OURSELVES, AND THE SIN WHICH ARISES FROM THENCE.

Let the husband not be insolent nor arrogant towards his wife; but compassionate, bountiful, willing to please his own wife *alone,*[430] and treat her honourably and obligingly, endeavouring to be agreeable to her; (III.) not adorning thyself in such a manner as may entice another woman to thee. For if thou art overcome by her, and sinnest with her, eternal death will overtake thee from God; and thou wilt be punished with sensible and bitter torments. Or if thou dost not perpetrate such a wicked act, but shakest her off, and refusest her, in this case thou art not wholly innocent, even though thou art not guilty of the crime itself, but only in so far as through thy adorning thou didst entice the woman to desire thee. For thou art the cause that the woman was so affected, and by her lusting after thee was guilty of adultery with thee: yet art thou not so guilty, because thou didst not send to her, who was ensnared by thee; nor didst thou desire her. Since, therefore, thou didst not deliver up thyself to her, thou shalt find mercy with the Lord thy God, who hath said, "Thou shalt not commit adultery," and, "Thou shalt not covet."[431] For if such a woman, upon sight of thee, or unseasonable meeting with thee, was smitten in her mind, and sent to thee, but thou as a religious person didst refuse her,[432] if she was wounded in her heart by thy beauty, and youth, and adorning, and fell in love with thee, thou wilt be found guilty of her transgressions, as having been the occasion of scandal to her,[433] *and shalt inherit a woe.*[434] Wherefore pray thou to the Lord God that no mischief may befall thee upon this account: for thou art not to please men, so as to commit sin; but God, so as to attain holiness of life, and be partaker of everlasting rest. That beauty which God and nature has bestowed on thee, do not further beautify; but modestly diminish it before men. Thus, do not thou permit the hair of thy head to grow too long, but rather cut it short; lest by a nice combing thy hair, and wearing it long, and anointing thyself, thou draw upon thyself such ensnared or ensnaring women. Neither do thou wear over-fine garments to seduce any; neither do thou, with an evil subtilty, affect over-fine stockings or shoes for thy feet, but only such as suit the measures of decency and usefulness. Neither do thou put a gold ring upon thy fingers; for all these ornaments are the signs of lasciviousness, which if thou be solicitous about in an indecent manner, thou wilt not act as becomes a good man: for it is not lawful for thee, a believer and a man of God, to permit the hair of thy head to grow long, and to brush it up together, nor to suffer it to spread abroad, nor to puff it up, nor by nice combing and platting to make it curl and shine; since that is contrary to the law, which says thus, in its additional precepts: “You shall not make to yourselves curls and round rasures.”[435] Nor may men destroy the hair of their beards, and unnaturally change the form of a man. For the law says: “Ye shall not mar your beards.”[436] For God the Creator has made this decent for women, but has determined that it is unsuitable for men. But if thou do these things to please men, in contradiction to the law, thou wilt be abominable with God, who created thee after His own image. If, therefore, thou wilt be acceptable to God, abstain from all those things which He hates, and do none of those things that are unpleasing to Him.

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[430] Omitted in V. mss.

[431] Ex. xx. 14, 17.

[432] The V. mss. add: "didst abstain from her, and didst not sin against her."

[433] Matt. xviii. 7.

[434] Not in V. mss.

THAT WE OUGHT NOT TO BE OVER-CURIOUS ABOUT THOSE WHO LIVE WICKEDLY, BUT TO BE INTENT UPON OUR OWN PROPER EMPLOYMENT.

IV. Thou shalt not be as a wanderer and gadder abroad, rambling about the streets, without just cause, to spy out such as live wickedly. But by minding thy own trade and employment, endeavour to do what is acceptable to God. And keeping in mind the oracles of Christ, meditate in the same continually. For so the Scripture says to thee: “Thou shalt meditate in His law day and night; when thou walkest in the field, and when thou sittest in thine house, and when thou liest down, and when thou risest up, that thou mayest have understanding in all things.”[437] Nay, although thou beest rich, and so dost not want a trade for thy maintenance, be not one that gads about, and walks abroad at random; but either go to some that are believers, and of the same religion, and confer and discourse with them about the lively oracles of God:—

WHAT BOOKS OF SCRIPTURE WE OUGHT TO READ.

V. Or if thou stayest at home, read the books of the Law, of the Kings, with the Prophets; sing the hymns of David; and peruse diligently the Gospel, which is the completion of the other.

THAT WE OUGHT TO ABSTAIN FROM ALL THE BOOKS OF THOSE THAT ARE OUT OF THE CHURCH.

VI. Abstain from all the heathen books. For what hast thou to do with such foreign discourses, or laws, or false prophets, which subvert the faith of the unstable? For what defect dost thou find in the law of God, that thou shouldest have recourse to those heathenish fables? For if thou hast a mind to read history, thou hast the books of the Kings; if books of wisdom or poetry, thou hast those of the Prophets, of Job, and the Proverbs, in which thou wilt find greater depth of sagacity than in all the heathen poets and sophisters, because these are the words of the Lord, the only wise God. If thou desirest something to sing, thou hast the Psalms; if the origin of things, thou hast Genesis; if laws and statutes, thou hast the glorious law of the Lord God. Do thou therefore utterly abstain from all strange and diabolical books. Nay, when thou readest the law, think not thyself bound to observe the additional precepts; though not all of them, yet some of them. Read those barely for the sake of history, in order to the knowledge of them, and to glorify God that He has delivered thee from such great and so many bonds. Propose to thyself to distinguish what rules were from the law of nature, and what were added afterwards, or were such additional rules as were introduced and given in the wilderness to the Israelites after the making of the calf; for the law contains those precepts which were spoken by the Lord God before the people fell into idolatry, and made a calf like the Egyptian Apis—that is, the ten commandments. But as to those bonds which were further laid upon them after they had sinned, do not thou draw them upon thyself: for our Saviour came for no other reason but that *He might deliver those that were obnoxious thereto from the wrath which was reserved far them, that*[438] He might fulfil the Law and the Prophets, and that He might abrogate or change those secondary bonds which were superadded to the rest of the law. For therefore did He call to us and say, "Come un*to me*,[439] all ye that labour and are heavy laden, and I will give you rest."[440] When, therefore, thou hast read the Law, which is agreeable to the Gospel and to the Prophets, read also the books of the Kings, that thou mayest thereby learn which of the kings were righteous, and how they were prospered by God, and how the promise of eternal life continued with them from Him; but those kings which went a-whoring from God did soon perish in their apostasy by the righteous judgment of God, and were deprived of His life, inheriting, instead of rest, eternal punishment. Wherefore by reading these books thou wilt be mightily strengthened in the faith, and edified in Christ, whose body and member thou art. Moreover, when thou walkest abroad in public, and hast a mind to bathe, make use of that bath which is appropriated to men, lest, by discovering thy body in an unseemly manner to women, or by seeing a sight not seemly for men, either thou beest ensnared, or thou ensnarest and enticest to thyself *those women who easily yield to such temptations.*[441] Take care, therefore, and avoid such things, lest thou admit a snare upon thy own soul.

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[435] Lev. xix. 27, xxi. 5

[436] Lev. xix. 27, xxi. 5

[437] Josh. i. 8; Deut. vi. 7.

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[438] Omitted in V mss.

[439] Omitted in V mss.

[440] Matt. xi. 28.

[441] Omitted in V mss.

CONCERNING A BAD WOMAN.

VII. For let us learn what the sacred word says in the book of Wisdom: “My son, keep my words, and hide my commandments with thee. Say unto Wisdom, Thou art my sister; and make understanding familiar with thee: that she may keep thee from the strange and wicked woman, in case such a one accost thee with sweet words. For from the window of her house she looks into the street, to see if she can espy some young man among the foolish children, without understanding, walking in the market-place, in the meeting of the street near her house, and talking in the dusk of the evening, or in the silence and darkness of the night. A woman meets him in the appearance of an harlot, who steals away the hearts of young persons. She rambles about, and is dissolute; her feet abide not in her house: sometimes she is without, sometimes in the streets, and lieth in wait at every corner. Then she catches him, and kisses him, and with an impudent face says unto him, I have peace-offerings with me; this day do I pay my vows: therefore came I forth to meet thee; earnestly I have desired thy face, and I have found thee. I have decked my bed with coverings; with tapestry from Egypt have I adorned it. I have perfumed my bed with saffron, and my house with cinnamon. Come, let us take our fill of love until the morning; come, let us solace ourselves with love,” etc. To which he adds: “With much discourse she seduced him, with snares from her lips she forced him. He goes after her like a silly bird.”[442] And again: “Do not hearken to a wicked woman; for though the lips of an harlot are like drops from an honey-comb, which for a while is smooth in thy throat, yet afterwards thou wilt find her more bitter than gall, and sharper than any two-edged sword.”[443] And again: “But get away quickly, and tarry not; fix not thine eyes upon her: for she hath thrown down many wounded; yea, innumerable multitudes have been slain by her.”[444] “If not,” says he, “yet thou wilt repent at the last, when thy flesh and thy body are consumed, and wilt say, How have I hated instruction, and my heart has avoided the reproofs of the righteous! I have not hearkened to the voice of my instructor, nor inclined mine ear to my teacher. I have almost been in all evil.”[445] But we will make no more quotations; and if we have omitted any, be so prudent as to select the most valuable out of the Holy Scriptures, and confirm yourselves with them, rejecting all things that are evil, that so you may be found holy with God in eternal life.

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[442] Prov. vii. 1, etc.

[443] Prov. v. 3, 4

[444] Prov. vii. 25, 26

[445] Prov. v. 11, etc.

SEC. III.—COMMANDMENTS TO WOMEN.

CONCERNING THE SUBJECTION OF A WIFE TO HER HUSBAND, AND THAT SHE MUST BE LOVING AND MODEST.

VIII. Let the wife be obedient to her own proper husband, because "the husband is the head of the wife."[446] But Christ is the head of that husband who walks in the way of righteousness; and "the head of Christ is God," even His Father. Therefore, O wife, next after the Almighty, our God and Father, the Lord of the present world and of the world to come, the Maker of everything that breathes, and of every power; and after His beloved Son, our Lord Jesus Christ, through whom[447] glory be to God, do thou fear thy husband, and reverence him, pleasing him alone, rendering thyself acceptable to him in the several affairs of life, that so on thy account thy husband may be called blessed, according to the Wisdom of Solomon, which thus speaks: "Who can find a virtuous woman? for such a one is more precious than costly stones. The heart of her husband doth safely trust in her, so that she shall have no need of spoil: for she does good to her husband all the days of her life. She buyeth wool and flax, and worketh profitable things with her hands. She is like the merchants' ships, she bringeth her food from far. She riseth also while it is yet night, and giveth meat to her household, and food to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She tasteth that it is good to labour; her lamp goeth not out all the whole night. She stretcheth out her arms for useful work, and layeth her hands to the spindle. She openeth her hands to the needy; yea, she reacheth forth her hands to the poor. Her husband takes no care of the affairs of his house; for all that are with her are clothed with double garments. She maketh coats for her husband, clothings of silk and purple. Her husband is eminent in the gates, when he sitteth with the elders of the land. She maketh fine linen, and selleth it to the Phœnicians, and girdles to the Canaanites. She is clothed with glory and beauty, and she rejoices in the last days. She openeth her mouth with wisdom and discretion, and puts her words in order. The ways of her household are strict; she eateth not the bread of idleness. She will open her mouth with wisdom and caution, and upon her tongue are the laws of mercy. Her children arise up and praise her for her riches, and her husband joins in her praises. Many daughters have obtained wealth and done worthily, but thou surpassest and excellest them all. May lying flatteries and the vain beauty of a wife be far from thee. For a religious wife is blessed. Let her praise the fear of the Lord:[448] give her of the fruits of her lips, and let her husband be praised in the gates."[449] And again: "A virtuous wife is a crown to her husband."[450] And again: "Many wives have built an house."[451] You have learned what great commendations a prudent and loving wife receives from the Lord God. If thou desirest to be one of the faithful, and to please the Lord, O wife, do not superadd ornaments to thy beauty, in order to please other men; neither affect to wear fine broidering, garments, or shoes, to entice those who are allured by such things. For although thou dost not these wicked things with design of sinning thyself, but only for the sake of ornament and beauty, yet wilt thou not so escape future punishment, as having compelled another to look so hard at thee as to lust after thee, and as not having taken care both to avoid sin thyself, and the affording scandal to others. But if thou yield thyself up, and commit the crime, thou art both guilty of thy own sin, and the cause of the ruin of the other's soul also. Besides, when thou hast committed lewdness with one man, and beginnest to despair, thou wilt again turn away from thy duty, and follow others, and grow past feeling; as says the divine word: "When a wicked man comes into the depth of evil, he becomes a scorner, and then disgrace and reproach come upon him."[452] For such a woman afterward being wounded, ensnares without restraint the souls of the foolish. Let us learn, therefore, how the divine word triumphs over such women, saying: "I hated a woman who is a snare and net to the heart of men worse than death; her hands are fetters."[453] And in another passage: "As a jewel of gold in a swine's snout, so is beauty in a wicked woman."[454] And again: "As a worm in wood, so does a wicked woman destroy her husband."[455] And again: "It is better to dwell in the corner of the house-top, than with a contentious and an angry woman."[456] You, therefore, who are Christian women, do not imitate such as these. But thou who designest to be faithful to thine own husband, take care to please him alone. And when thou art in the streets, cover thy head; for by such a covering thou wilt avoid being viewed of idle persons. Do not paint thy face, which is God's workmanship; for there is no part of thee which wants ornament, inasmuch as all things which God has made are very good. But the lascivious additional adorning of what is already good is an affront to the bounty of the Creator. Look downward when thou walkest abroad, veiling thyself as becomes women.

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[446] 1 Cor. xi. 3.

[447] "To whom be glory," V. mss.

[448] [The incorrect rendering of the LXX. is here cited, as given in the text.—R.]

[449] Prov. xxxi. 10, etc.

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[450] Prov. xii. 4

[451] [A.V., "Every wise woman buildeth her house."—R.] Prov. xiv. 1.

[452] Prov. xviii. 3.

[453] Eccles. vii. 26.

[454] Prov. xi. 22.

[455] Prov. xii. 4 in LXX.

[456] Prov. xxi. 9, 19

THAT A WOMAN MUST NOT BATHE WITH MEN.

IX. Avoid also that disorderly practice of bathing in the same place with men; for many are the nets of the evil one. And let not a Christian woman bathe with an hermaphrodite; for if she is to veil her face, and conceal it with modesty from strange men, how can she bear to enter naked into the bath together with men? But if the bath be appropriated to women, let her bathe orderly, modestly, and moderately. But let her not bathe without occasion, nor much, nor often, nor in the middle of the day, nor, if possible, every day; and let the tenth hour of the day be the set time for such seasonable bathing. For it is convenient that thou, who art a Christian woman, shouldst ever constantly avoid a curiosity which has many eyes.

CONCERNING A CONTENTIOUS AND BRAWLING WOMAN.

X. But as to a spirit of contention, be sure to curb it as to all men, but principally as to thine husband; lest, if he be an unbeliever or an heathen, he may have an occasion of scandal or of blaspheming God, and thou be partaker of a woe from God. For, says He, "Woe to him by whom My name is blasphemed among the Gentiles;"[457] and lest, if thy husband be a Christian, he be forced, from his knowledge of the Scriptures, to say that which is written in the book of Wisdom: "It is better to dwell in the wilderness, than with a contentious and an angry woman."[458] You wives, therefore, demonstrate your piety by your modesty and meekness to all without the Church, whether they be women or men, in order to their conversion and improvement in the faith. And since we have warned you, and instructed you briefly, whom we do esteem our sisters, daughters, and members, as being wise yourselves, persevere all your lives in an unblameable course of life. Seek to know such kinds of learning whereby you may arrive at the kingdom of our Lord, and please Him, and so rest for ever and ever. Amen.

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[457] Isa. lii. 5

[458] Prov. xxi. 19

CONSTITUTIONS OF THE HOLY APOSTLES

BOOK II.

OF BISHOPS, PRESBYTERS, AND DEACONS.

SEC. I.—ON EXAMINING CANDIDATES FOR THE EPISCOPAL OFFICE.

THAT A BISHOP MUST BE WELL INSTRUCTED AND EXPERIENCED IN THE WORD.

I. But concerning bishops, we have heard from our Lord, that a pastor who is to be ordained a bishop for the churches in every parish, must be unblameable, unreprovable, free from all kinds of wickedness common among men, not under fifty years of age; for such a one is in good part past youthful disorders, and the slanders of the heathen, as well as the reproaches which are sometimes cast upon many persons by some false brethren, who do not consider the word of God in the Gospel: "Whosoever speaketh an idle word shall give an account thereof to the Lord in the day of judgment."[459] And again: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."[460] Let him therefore, *if it is possible*, be well educated; *but if he be unlettered, let him at any rate be*[461] skilful in the word, and of competent age. But if in a small parish one advanced in years is not to be found,[462] let some younger person, who has a good report among his neighbours, and is esteemed by them worthy of the office of a bishop,—who has carried himself from his youth with meekness and regularity, like a much elder person,—after examination, and a general good report, be ordained in peace. For Solomon at twelve years of age was king of Israel,[463] and Josiah at eight years of age reigned righteously,[464] and in like manner Joash governed the people at seven years of age.[465] Wherefore, although the person be young, let him be meek, gentle, and quiet. For the Lord God says by Esaias: "Upon whom will I look, but upon him who is humble and quiet, and always trembles at my words?"[466] In like manner it is in the Gospel also: "Blessed are the meek: for they shall inherit the earth."[467] Let him also be merciful; for again it is said: "Blessed are the merciful: for they shall obtain mercy."[468] *Let him also be a peacemaker; for again it is said: "Blessed are the peacemakers: for they shall be*

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[459] Matt. xii. 36.

[460] Matt. xii. 37.

[461] The words in italics occur only in the V. mss.

[462] The V. mss. read: "But if in a small parish one advanced in years is not to be found whom his neighbours testify to be worthy of the office of bishop, and wise enough to be appointed to it, and if there be a young man who has carried," etc.

[463] 1 Kings xii. (LXX.).

[464] 2 Kings xxii. 1.

[465] 2 Chron. xxiv. 1; 2 Kings xi. 3, 4.

[466] Isa. lxvi. 2.

[467] Matt. v. 5.

[468] Matt. v. 7.

called the sons of God.”[469] Let him also be one of a good conscience, purified from all evil, and wickedness, and unrighteousness; for it is said again: “Blessed are the pure in heart: for they shall see God.”[470]

WHAT OUGHT TO BE THE CHARACTERS OF A BISHOP AND OF THE REST OF THE CLERGY.

II. Let him therefore be sober, prudent, decent, firm, stable, not given to wine; no striker, but gentle; not a brawler, not covetous; “not a novice, lest, being puffed up with pride, he fall into condemnation, and the snare of the devil: for every one that exalteth himself shall be abased.”[471] Such a one a bishop ought to be, who has been the “husband of one wife,”[472] who also has herself had no other husband, “ruling well his own house.”[473] In this manner let examination be made when he is to receive ordination, and to be placed in his bishopric, whether he be grave, faithful, decent; whether he hath a grave and faithful wife, or has formerly had such a one; whether he hath educated his children piously, and has “brought them up in the nurture and admonition of the Lord;”[474] whether his domestics do fear and reverence him, and are all obedient to him: for if those who are immediately about him for worldly concerns are seditious and disobedient, how will others not of his family, when they are under his management, become obedient to him?

IN WHAT THINGS A BISHOP IS TO BE EXAMINED BEFORE HE IS ORDAINED.

III. Let examination also be made whether he be unblameable as to the concerns of this life; for it is written: “Search diligently for all the faults of him who is to be ordained for the priesthood.”[475]

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[469] From the V. mss.; Matt. v. 9.

[470] Matt. v. 8.

[471] 1 Tim. iii. 6; Luke xiv. 11.

[472] 1 Tim. iii. 2.

[473] 1 Tim. iii. 4.

[474] Eph. vi. 4.

[475] Lev. xxi. 17, etc.

SEC. II.—ON THE CHARACTER AND TEACHING OF THE BISHOP.

On which account let him also be void of anger; for Wisdom says: “Anger destroys even the prudent.”[476] Let him also be merciful, of a generous and loving temper; for our Lord says: “By this shall all men know that ye are my disciples, if ye love one another.”[477] Let him be also ready to give, a lover of the widow and the stranger; ready to serve, and minister, and attend; resolute in his duty; and let him know who is the most worthy of his assistance.

THAT CHARITABLE DISTRIBUTIONS ARE NOT TO BE MADE TO EVERY WIDOW, BUT THAT SOMETIMES A WOMAN WHO HAS A HUSBAND IS TO BE PREFERRED: AND THAT NO DISTRIBUTIONS ARE TO BE MADE TO ANY ONE WHO IS GIVEN TO GLUTTONY, DRUNKENNESS, AND IDLENESS.

IV. For if there be a widow who is able to support herself, and another woman who is not a widow, but is needy by reason of sickness, or the bringing up many children, or infirmity of her hands, let him stretch out his hand in charity rather to this latter. But if any one be in want by gluttony, drunkenness, or idleness, he does not deserve any assistance, or *to be esteemed a member of* the Church of God. For the Scripture, speaking of such persons, says: “The slothful hideth his hand in his bosom, and is not able to bring it to his mouth again.”[478] And again: “The sluggard folds up his hands, and eats his own flesh.”[479] “For every drunkard and whoremonger shall come to poverty, and every drowsy person shall be clothed with tatters *and rags*.”[480] And in another passage: “If thou give thine eyes to drinking and cups, thou shalt afterwards walk more naked than a pestle.”[481] For certainly idleness is the mother of famine.

THAT A BISHOP MUST BE NO ACCEPTER OF PERSONS IN JUDGMENT; THAT HE MUST POSSESS A GENTLE DISPOSITION, AND BE TEMPERATE IN HIS MODE OF LIFE.

V. A bishop must be no accepter of persons; neither revering nor flattering a rich man contrary to what is right, nor overlooking nor domineering over a poor man. For, says God to Moses, “Thou shalt not accept the person of the rich, nor shalt thou pity a poor man in his cause: for the judgment is the Lord's."[482] And again: "Thou shalt with exact justice follow that which is right."[483] Let a bishop be frugal, and contented with a little in his meat and drink, that he may be ever in a sober frame, and disposed to instruct and admonish the ignorant; and let him not be costly in his diet, a pamperer of himself, given to pleasure, or fond of delicacies. Let him he patient and gentle in his admonitions, well instructed himself, meditating in and diligently studying the Lord's books, and reading them frequently, that so he may be able carefully to interpret the Scriptures, expounding the Gospel in correspondence with the prophets and with the law; and let the expositions from the law and the prophets correspond to the Gospel. For the Lord Jesus says: "Search the Scriptures; for they are those which testify of me."[484] And again: "For Moses wrote of me."[485] But, above all, let him carefully distinguish between the original law and the additional precepts, and show which are the laws for believers, and which the bonds for the unbelievers, lest any should fall under those bonds. Be careful, therefore, O bishop, to study the word, that thou mayest be able to explain everything exactly, and that thou mayest copiously nourish thy people with much doctrine, and enlighten them with the light of the law; for God says: "Enlighten yourselves with the light of knowledge, while we have yet opportunity."[486]

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[476] Prov. xv. 1 (LXX.).

[477] John xiii. 35.

[478] Prov. xix. 24.

[479] Eccles. iv. 5.

[480] Not in V. mss. Prov. xxiii. 21.

[481] Prov. xxiii. 31 (LXX.). The word translated “pestle” has also been rendered “upper room,” and some suppose it corrupt.

THAT A BISHOP MUST NOT BE GIVEN TO FILTHY LUCRE, NOR BE A SURETY NOR AN ADVOCATE.

VI. Let not a bishop be given to filthy lucre, especially before the Gentiles, rather suffering than offering injuries; not covetous, nor rapacious; no purloiner; no admirer of the rich, nor hater of the poor; no evil-speaker, nor false witness; not given to anger; no brawler; not entangled with the affairs of this life; not a surety for any one, nor an accuser in suits about money; not ambitious; not double-minded, nor double-tongued; not ready to hearken to calumny or evil-speaking; not a dissembler; not addicted to the heathen festivals; not given to vain deceits; not eager after worldly things, nor a lover of money. For all these things are opposite to God, and pleasing to demons. Let the bishop earnestly give all these precepts in charge to the laity also, persuading them to imitate his conduct. For, says He, "Do ye make the children of Israel pious."[487] Let him be prudent, humble, apt to admonish with the instructions of the Lord, well-disposed, one who has renounced all the wicked projects of this world, and all heathenish lusts; let hint be orderly, sharp in observing the wicked, and taking 398 heed of them, but yet a friend to all; just, discerning; and whatsoever qualities are commendable among men, let the bishop possess them in himself. For if the pastor be unblameable as to any wickedness, he will compel his own disciples, and by his very mode of life press them to become worthy imitators of his own actions. As the prophet somewhere says, "And it will be, as is the priest, so is the people;"[488] for our Lord and Teacher Jesus Christ, *the Son*[489] of God, began first to do, and then to teach, *as Luke somewhere says:*[490] "*which Jesus began to do and to teach.*"[491] Wherefore he says: "Whosoever shall do and teach, he shall be called great in the kingdom of God."[492] For you bishops are to be guides and watchmen to the people, as you yourselves have Christ for your guide and watchman. Do you therefore become good guides and watchmen to the people of God. For the Lord says by Ezekiel, speaking to every one of you: "Son of man, I have given thee for a watchman to the house of Israel; and thou shalt hear the word from my mouth, and shalt observe, and shalt declare it from me. When I say unto the wicked, Thou shalt surely die; if thou dost not speak to warn the wicked from his wickedness, that wicked man shall die in his iniquity, and his blood will I require at thine hand. But if thou warn the wicked from his way, that he may turn from it, and he does not turn from it, he shall die in his iniquity, and thou hast delivered thy soul."[493] "In the same manner, if the sword of war be approaching, and the people set a watchman to watch, and he see the same approach, and does not forewarn them, and the sword come and take one of them, he is taken away in his iniquity; but his blood shall be required at the watchman's hand, because he did not blow the trumpet. But if he blew the trumpet, and he who heard it would not take warning, and the sword come and take him away, his blood shall be upon him, because he heard the trumpet and took not warning. But he who took warning has delivered his soul; and the watchman, because he gave warning, shall surely live."[494] The sword here is the judgment; the trumpet is the holy Gospel; the watchman is the bishop, who is set in the Church, who is obliged by his preaching to testify *and vehemently to forewarn*[495] concerning that judgment. If ye do not declare and testify this to the people, the sins of those who are ignorant of it will be found upon you. Wherefore do you warn and reprove the uninstructed with boldness, teach the ignorant, confirm those that understand, bring back those that go astray. If we repeat the very same things on the same occasions, brethren, we shall not do amiss. For by frequent hearing it is to be hoped that some will be made ashamed, and at least do some good action, and avoid some wicked one. For says God by the prophet: "Testify those things to them; perhaps they will hear thy voice."[496] And again: "If perhaps they will hear, if perhaps they will submit."[497] Moses also says to the people: "*If hearing thou wilt hear the Lord God, and do that which is good and right in His eyes.*"[498] *And again:*[499] "Hear, O Israel; the Lord our God is one Lord."[500] And our Lord is often recorded in the Gospel to have said: "He that hath ears to hear, let him hear."[501] And wise Solomon says: "My son, hear the instruction of thy father, and reject not the laws of thy mother."[502] And, indeed, to this day men have not heard; for while they seem to have heard, they have not heard aright, as appears by their having left the one and only true God, and their being drawn into destructive and dangerous heresies, concerning which we shall speak again afterwards.

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[482] Lev. xix. 15; Ex. xxiii. 3.

[483] Deut. i. 17, xvi. 20.

[484] John v. 39.

[485] John v. 46.

[486] Hos. x. 12.

[487] Lev. xv. 31.

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[488] Hos. iv. 9.

[489] Not in V. mss.

[490] Acts i. 1.

[491] Not in V. mss.

[492] Matt. v. 19.

[493] Ezek. xxxiii. 7, etc.

[494] Ezek. xxxiii. 2, etc.

[495] Not in V. mss.

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[496] Jer. xxvi.

[497] Ezek. ii. 7, iii. 11.

[498] Ex. xv. 26.

[499] Not in V. mss.

[500] Deut. vi. 4; Mark xii. 29.

[501] Matt. xi., xiii.

[502] Prov. i. 8.

SEC. III.—HOW THE BISHOP IS TO TREAT THE INNOCENT, THE GUILTY, AND THE PENITENT.

WHAT OUGHT TO BE THE CHARACTER OF THE INITIATED.

VII. Beloved, be it known to you that those who are baptized into the death of our Lord Jesus are obliged to go on no longer in sin; for as those who are dead cannot work wickedness any longer, so those who are dead with Christ cannot practice wickedness. We do not therefore believe, brethren, that any one who has received the washing of life continues in the practice of the licentious acts of transgressors. Now he who sins after his baptism, unless he repent and forsake his sins, shall be condemned to hell-fire.

CONCERNING A PERSON FALSELY ACCUSED, OR A PERSON CONVICTED.

VIII. But if any one be maliciously prosecuted by the heathen, because he will not still go along with them to the same excess of riot, let him know that such a one is blessed of God, according as our Lord says in the Gospel: “Blessed are ye when men shall reproach you, or persecute you, or say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for your reward is great in heaven.”[503] If, therefore, any one be slandered and falsely accused, such a one is blessed; for the Scripture says, “A man that is a reprobate is not tried by God.”[504] But if any one be convicted as having done a wicked action, such a one not only hurts himself, but occasions the whole body of the Church and its doctrine to be blasphemed; as if we Christians did not practice those things that we declare to be good and honest, and we ourselves shall be reproached by the Lord, that “they say and do not.”[505] Wherefore the bishop must boldly reject such as these upon full conviction, unless they change their course of life.

THAT A BISHOP OUGHT NOT TO RECEIVE BRIBES.

IX. For the bishop must not only himself give no offence, but must be no respecter of persons; in meekness instructing those that offend. But if he himself has not a good conscience, and is a respecter of persons for the sake of filthy lucre, and receiving of bribes, and spares the open offender, and permits him to continue in the Church, he disregards the voice of God and of our Lord, which says, “Thou shalt exactly execute right judgment.”[506] “Thou shalt not accept persons in judgment: thou shalt not justify the ungodly.”[507] “Thou shalt not receive gifts against any one's life; for gifts do blind the eyes of the wise, and pervert the words of the righteous."[508] And elsewhere He says: "Take away from among yourselves that wicked person."[509] And Solomon says in his Proverbs: "Cast out a pestilent fellow from the congregation, and strife will go out along with him."[510]

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[503] Matt. v. 11, 12.

[504] This passage is not found in Scripture. Some compare Jas. i. 12 and Heb. xii. 8.

[505] Matt. xxiii. 3.

[506] Deut. xvi. 20, i. 17.

[507] Ex. xxiii. 7, LXX.

THAT A BISHOP WHO BY WRONG JUDGMENT SPARES AN OFFENDER IS HIMSELF GUILTY.

X. But he who does not consider these things, will, contrary to justice, spare him who deserves punishment; as Saul spared Agag,[511] and Eli[512] his sons, "who knew not the Lord." Such a one profanes his own dignity, and that Church of God which is in his parish. Such a one is esteemed unjust before God and holy men, as affording occasion of scandal to many of the newly baptized, and to the catechumens; as also to the youth of both sexes, to whom a woe belongs, add "a mill-stone about his neck,"[513] and drowning, on account of his guilt. For, observing what a person their governor is, through his wickedness and neglect of justice they will grow sceptical, and, indulging the same disease, will be compelled to perish with him; as was the case of the people joining with Jeroboam,[514] and those which were in the conspiracy with Corah.[515] But if the offender sees that the bishop and deacons are innocent and unblameable, and the flock pure, he will either not venture to despise their authority, and to enter into the Church of God at all, as one smitten by his own conscience: or if he values nothing, and ventures to enter in, either he will be convicted immediately, as Uzza[516] at the ark, when he touched it to support it; and as Achan,[517] when he stole the accursed thing; and as Gehazi,[518] when he coveted the money of Naaman, and so will be immediately punished: or else he will be admonished by the pastor, and drawn to repentance. For when he looks round the whole Church one by one, and can spy no blemish, neither in the bishop nor in the people who are under his care, he will be put to confusion, and pricked at the heart, and in a peaceable manner will go his way with shame and many tears, and the flock will remain pure. He will apply himself to God with tears, and will repent of his sins, and have hope. Nay, the whole flock, at the sight of his tears, will be instructed, because a sinner avoids destruction by repentance.

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[508] Ex. xxiii. 8.

[509] Deut. xxvii. 25, xvi. 19, xvii. 7.

[510] Prov. xxii. 10.

[511] 1 Sam. xv.

[512] 1 Sam. ii.

[513] Matt. xviii. 6, 7.

[514] 1 Kings xii.

[515] Num. xvi.

[516] 2 Sam. vi.

[517] Josh. vii.

[518] 2 Kings v.

HOW A BISHOP OUGHT TO JUDGE OFFENDERS.

XI. Upon this account, therefore, O bishop, endeavour to be pure in thy actions, and to adorn thy place and dignity, which is that of one sustaining the character of God among men, as being set over all men, over priests, kings, rulers, fathers, children, teachers, and in general over all those who are subject to thee: and so sit in the Church when thou speakest, as having authority to judge offenders. For to you, O bishops, it is said: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."[519]

INSTRUCTION AS TO HOW A BISHOP OUGHT TO BEHAVE HIMSELF TO THE PENITENT.

XII. Do thou therefore, O bishop, judge with authority like God, yet receive the penitent; for God is a God of mercy. Rebuke those that sin, admonish those that are not converted, exhort those that stand to persevere in their goodness, receive the penitent; for the Lord God has promised with an oath to afford remission to the penitent for what things they have done amiss. For He says by Ezekiel: "Speak unto them, As I live, saith the Lord, I would not the death of a sinner, but that the wicked turn from his evil way, and live. Turn ye therefore front your evil ways; for why will ye die, O house of Israel?"[520] Here *the word*[521] affords hope to sinners, that if they will repent they shall have hope of salvation, lest otherwise out of despair they yield themselves up to their transgressions; but that, having hope of salvation, they may he converted, and may address to God with tears, on account of their sins, and may repent from their hearts, and so appease His displeasure towards them; so shall they receive a pardon from Him, as from a merciful Father.

THAT WE OUGHT TO BEWARE HOW WE MAKE TRIAL OF ANY SINFUL COURSE.

XIII. Yet it is very necessary that those who are yet innocent should continue so, and not make an experiment what sin is, that they may not have occasion for trouble, sorrow, and those lamentations which are in order to forgiveness. For how dost thou know, O man, when thou sinnest, whether thou shalt live any number of days in this present state, that thou mayest have time to repent? For the time of thy departure out of this world is uncertain;

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[519] Matt. xviii. 18.

[520] Ezek. xxxiii. 11.

[521] Not in V. mss.

and if thou diest in sin, there will remain no repentance for thee; as God says by David, “In the grave who will confess to Thee?”[522] It behoves us, therefore, to be ready in the doing of our duty, that so we may await our passage into another world without sorrow. Wherefore also the Divine Word exhorts, *speaking to thee by the wise Solomon*,[523] “Prepare thy works against thy exit, and provide all beforehand in the field,”[524] lest some of the things necessary to thy journey be wanting; as the oil of piety was deficient in the five foolish virgins[525] mentioned in the Gospel, when they, on account of their having extinguished their lamps of divine knowledge, were shut out of the bride-chamber. Wherefore he who values the security of his soul will take care to be out of danger, by keeping free from sin, that so he may preserve the advantage of his former good works to himself. Do thou, therefore, so judge as executing judgment for God. For, as the Scripture says, “the judgment is the Lord’s.”[526] In the first place, therefore, condemn the guilty person with authority; afterwards try to bring him home with mercy and compassion, and readiness to receive him, promising him salvation if he will change his course of life, and become a penitent; and when he does repent, and has submitted to his chastisement, receive him: remembering that our Lord has said, “There is joy in heaven over one sinner that repenteth.”[527]

CONCERNING THOSE WHO AFFIRM THAT PENITENTS ARE NOT TO BE RECEIVED INTO THE CHURCH. THAT A RIGHTEOUS PERSON, ALTHOUGH HE CONVERSE WITH A SINNER, WILL NOT PERISH WITH HIM. THAT NO PERSON IS PUNISHED FOR ANOTHER, BUT EVERY ONE MUST GIVE AN ACCOUNT OF HIMSELF. THAT WE MUST ASSIST THOSE WHO ARE WEAK IN THE FAITH; AND THAT A BISHOP MUST NOT BE GOVERNED BY ANY TURBULENT PERSON AMONG THE LAITY.

XIV. But if thou refusest to receive him that repents, thou exposest him to those who lie in wait to destroy, forgetting what David says: “Deliver not my soul, which confesses to Thee, unto destroying beasts.”[528] Wherefore Jeremiah, when he is exhorting men to repentance, says thus: “Shall not he that falleth arise? or he that turneth away, cannot he return? Wherefore have my people gone back by a shameless backsliding? and they are hardened in their purpose.[529] Turn, ye backsliding children, and I will heal your backslidings."[530] Receive, therefore, without any doubting, him that repents. Be not hindered by such unmerciful men, who say that we must not be defiled with such as those, nor so much as speak to them: for such advice is from men that are unacquainted with God and His providence, and are unreasonable judges, and unmerciful brutes. These men are ignorant that we ought to avoid society with offenders, not in discourse, but in actions: for "the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."[531] And again: "If a land sinneth against me by trespassing grievously, and I stretch out my hand upon it, and break the staff of bread upon it, and send famine upon it, and destroy man and beast therein: though these three men, Noah, Job, and Daniel, were in the midst of it, they shall only save their own souls by their righteousness, saith the Lord God."[532] The Scripture most clearly shows that a righteous man that converses with a wicked man does not perish with him. For in the present world the righteous and the wicked are mingled together in the common affairs of life, but not in holy communion: and in this the friends and favourites of God are guilty of no sin. For they do but imitate "their Farther which is in heaven, who maketh His sun to rise on the righteous and unrighteous, and sendeth His rain on the evil and on the good;"[533] and the righteous man undergoes no peril on this account. For those who conquer and those who are conquered are in the same place of running, but only those who have bravely undergone the race are where the garland is bestowed; and "no one is crowned, unless he strive lawfully."[534] For every one shall give account of himself, and God will not destroy the righteous with the wicked; for with Him it is a constant rule, that innocence is never punished. For neither did He drown Noah, nor burn up Lot, nor destroy Rahab for company. And if you desire to know how this matter was among us, Judas was one of us, and took the like part of the ministry which we had; and Simon the magician received the seal of the Lord. Yet both the one and the other proving wicked, the former hanged himself, and the latter, as he flew in the air in a manner unnatural, was dashed against the earth. Moreover, Noah and his sons with him were in the ark; but Ham, who alone was found wicked, received punishment in his son.[535] But if fathers are not punished for their children, nor children for their fathers, it is thence clear that neither will wives be punished for their husbands, nor servants for their masters, nor one relation for another, nor one friend for another, nor the righteous for the wicked. But every one will be required an account of his own doing. For neither was punishment inflicted on Noah for the world, nor was Lot destroyed by fire for the Sodomites, nor was Rahab slain for the inhabitants of Jericho, nor Israel for the Egyptians. For not the dwelling together, but the agreement in their sentiments, alone could condemn the righteous with the wicked. We ought not therefore to hearken to such persons who call for death, and hate mankind, and love accusations, and under fair pretences bring men to death. For one man shall not die for another, but "every one is held with the chains of his own sins."[536] And, "behold, the man and his work is before his face."[537] Now we ought to assist those who are with us,[538] and are in danger, and fall, and, as far as lies in our power, to reduce them to sobriety by our exhortations, and so save them from death. For "the whole have no need of the physician, but the sick;"[539] since "it is not pleasing in the sight of your Father that one of these little ones should perish."[540] For we ought not to establish the will of hard-hearted men, but the will of the God and Father of the universe, which is revealed to us by Jesus Christ our Lord, to whom be glory for ever. Amen.

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[522] Ps. vi. 5.

[523] Not in V. mss.

[524] Prov. xxiv. 27.

[525] Matt. xxv.

[526] Deut. i. 17.

[527] Luke xv. 7.

[528] Ps. lxxiv. 19.

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[529] Jer. viii. 4, 5.

[530] Jer. iii. 22.

[531] Ezek. xviii. 20.

[532] Ezek. xiv. 13, 14.

[533] Matt. v. 45.

[534] 2 Tim. ii. 5.

[535] A various reading gives: "Ham, one of his sons, who alone was found wicked, received punishment."

For it is not equitable that thou, O bishop, who art the head, shouldst submit to the tail, that is, to some seditious person among the laity, to the destruction of another, but to God alone. For it is thy privilege to govern those under thee, but not to be governed by them. For neither does a son, who is subject by the course of generation, govern his father; nor a slave, who is subject by law, govern his master; nor does a scholar govern his teacher, nor a soldier his king, nor any of the laity his bishop. For that there is no reason to suppose that such as converse with the wicked, in order to their instruction in the word, are defiled by or partake of their sins, Ezekiel, as it were on purpose preventing the suspicions of ill-disposed persons, says thus: "Why do you speak this proverb concerning the land of Israel? The fathers have eaten sour grapes, and the children's teeth are set on edge. As I live, saith the Lord God, ye shall not henceforth have occasion to use this proverb in Israel. For all souls are mine, in like manner as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But the man who is righteous, and does judgment and justice" (and so the prophet reckons up the rest of the virtues, and then adds for a conclusion, "Such a one is just"), "he shall surely live, saith the Lord God. And if he beget a son who is a robber, a shedder of blood, and walks not in the way of his righteous father" (and when the prophet had added what follows, he adds in the conclusion), "he shall certainly not live: he has done all this wickedness; he shall surely die; his blood shall be upon him. Yet they will ask thee,

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[536] Prov. v. 22.

[537] Isa. lxii. 11.

[538] One V. ms. reads: "those who are sick. "

[539] Matt. ix. 12.

[540] Matt. xviii. 14.

Why? Does not the son bear the iniquity of the father; or his righteousness, having exercised righteousness and mercy himself? And thou shalt say unto them, The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”[541] And a little after he says: “When the righteous turneth away from his righteousness, and committeth iniquity, all his righteousness, by reason of all his wickedness which he has committed, shall not be mentioned to him: in his iniquity which he hath committed, and in his sin which he hath sinned, in them shall he die.” And 40 a little after he adds: “When the wicked turneth away from his wickedness which he hath committed, and doth judgment and justice, he hath preserved his soul, he hath turned away from all his ungodliness which he hath done; he shall surely live, he shall not die.” And afterwards: “I will judge every one of you according to his ways, O house of Israel, saith the Lord God.”

THAT A PRIEST MUST NEITHER OVERLOOK OFFENCES, NOR BE RASH IN PUNISHING THEM.

XV. Observe, you who are our beloved sons, how merciful yet righteous the Lord our God is; how gracious and kind to men; and yet most certainly “He will not acquit the guilty:”[542] though He welcomes the returning sinner, and revives him, leaving no room for suspicion to such as wish to judge sternly and to reject offenders entirely, and to refuse to vouchsafe to them exhortations which might bring them to repentance. In contradiction to such, God by Isaiah says to the bishops: “Comfort ye, comfort ye my people, ye priests: speak comfortably to Jerusalem.” It therefore behoves you, upon hearing those words of His, to encourage those who have offended, and lead them to repentance, and afford them hope, and not vainly to suppose that you shall be partakers of their offences on account of such your love to them. Receive the penitent with alacrity, and rejoice over them, and with mercy and bowels of compassion judge the sinners. For if a person was walking by the side of a river, and ready to stumble, and thou shouldest push him and thrust him into the river, instead of offering him thy hand for his assistance, thou wouldst be guilty of the murder of thy brother; whereas thou oughtest rather to lend thy helping hand as he was ready to fall, lest he perish without remedy, that both the people may take warning, and the offender may not utterly perish. It is thy duty, O bishop, neither to overlook the sins of the people, nor to reject those who are penitent, that thou mayst not unskilfully destroy the Lord’s flock, or dishonour His new name, which is imposed on His people, and thou thyself beest reproached as those ancient pastors were, of whom God speaks thus to Jeremiah: “Many shepherds have destroyed my vineyard; they have polluted my heritage."[543] And in another passage: "My anger is waxed hot against the shepherds, and against the lambs shall I have indignation."[544] And elsewhere: "Ye are the priests that dishonour my name."[545]

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[541] Ezek. xviii. 2, etc.

[542] Nah. i. 3.

OF REPENTANCE, THE MANNER OF IT, AND RULES ABOUT IT.

XVI. When thou seest the offender, with severity command him to be cast out; and as he is going out, let the deacons also treat him with severity, and then let them go and seek for him, and detain him out of the Church; and when they come in, let them entreat thee for him. For our Saviour Himself entreated His Father for those who had sinned, as it is written in the Gospel: "Father, forgive them; for they know not what they do."[546] Then order the offender to come in; and if upon examination thou findest that he is penitent, and fit to be received at all into the Church when thou hast afflicted him his days of fasting, according to the degree of his offence—as two, three, five, or seven weeks—so set him at liberty, and speak such things to him as are fit to be said in way of reproof, instruction, and exhortation to a sinner for his reformation, that so he may continue privately in his humility, and pray to God to be merciful to him, saying: "If Thou, O Lord, shouldest mark iniquities, O Lord, who should stand? For with Thee there is propitiation."[547] Of this sort of declaration is that which is said in the book of Genesis to Cain: "Thou hast sinned; be quiet;"[548] that is, do not go on in sin. For that a sinner ought to be ashamed for his own sin, that oracle of God delivered to Moses concerning Miriam is a sufficient proof, when he prayed that she might be forgiven. For says God to him: "If her father had spit in her face, should she not be ashamed? Let her be shut out of the camp seven days, and afterwards let her come in again."[549] We therefore ought to do so with offenders, when they profess their repentance,—namely, to separate them some determinate time, according to the proportion of their offence, and afterwards, like fathers to children, receive them again upon their repentance.

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[543] Jer. xii. 10.

[544] Zech. x. 3.

[545] Mal. i. 6.

[546] Luke xxiii. 34.

[547] Ps. cxxx. 3.

[548] Gen. iv. 7, LXX.

[549] [Num. xii. 14.—R.]

THAT A BISHOP MUST BE UNBLAMEABLE, AND A PATTERN FOR THOSE WHO ARE UNDER HIS CHARGE.

XVII. But if the bishop himself be an offender, how will he be able any longer to prosecute the offence of another? Or how will he be able to reprove another, either he or his deacons, if by accepting of persons, or receiving of bribes, they have not all a clear conscience? For when the ruler asks, and the judge receives, judgment is not brought to perfection; but when both are "companions of thieves, and regardless of doing justice to the widows,"[550] those who are under the bishop will not be able to support and vindicate him: for they will say to him what is written in the Gospel, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"[551] Let the bishop, therefore, with his deacons, dread to bear any such thing; that is, let him give no occasion for it. For an offender, when he sees any other doing as bad as himself, will be encouraged to do the very same things; and then the wicked one, taking occasion from a single instance, works in others, which God forbid: and by that means the flock will be destroyed. For the greater number of offenders there are, the greater is the mischief that is done by them: for sin which passes without correction grows worse and worse, and spreads to others; since "a little leaven infects the whole lump,"[552] and one thief spreads the abomination over a whole nation and "dead flies spoil the whole pot of sweet ointment;"[553] and "when a king hearkens to unrighteous counsel, all the servants under him are wicked."[554] So one scabbed sheep, if not separated from those that are whole, infects the rest with the same distemper; and a man infected with the plague is to be avoided by all men; and a mad dog is dangerous to every one that he touches. If, therefore, we neglect to separate the transgressor from the Church of God, we shall make the "Lord's house a den of thieves."[555] For it is the bishop's duty not to be silent in the case of offenders, but to rebuke them, to exhort them, to beat them down, to afflict them with fastings, that so he may strike a pious dread into the rest: for, as He says, "make ye the children of Israel pious."[556] For the bishop must be one who discourages sin by his exhortations, and sets a pattern of righteousness, and proclaims those good things which are prepared by God, and declares that wrath which will come at the day of judgment, lest he contemn and neglect the plantation of God; and, on account of his carelessness, hear that which is said in Hosea: "Why have ye held your peace at impiety, and have reaped the fruit thereof?"[557]

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[550] Isa. i. 23.

[551] Luke vi. 41.

[552] Gal. v. 9.

[553] Eccles. x. 1.

[554] Prov. xxix. 12.

[555] Matt. xxi. 13.

[556] Lev. xv. 31.

THAT A BISHOP MUST TAKE CARE THAT HIS PEOPLE DO NOT SIN, CONSIDERING THAT HE IS SET FOR A WATCHMAN AMONG THEM.

XVIII. Let the bishop, therefore, extend his concern to all sorts of people: to those who have not offended, that they may continue innocent; to those who offend, that they may repent. For to you does the Lord speak thus: "Take heed that ye offend not one of these little ones."[558] It is your duty also to give remission to the penitent. For as soon as ever one who has offended says, in the sincerity of his soul, "I have sinned against the Lord," the Holy Spirit answers, "The Lord also hath forgiven thy sin; be of good cheer, thou shalt not die."[559] Be sensible, therefore, O bishop, of the dignity of thy place, that as thou hast received the power of binding, so hast thou also that of loosing. Having therefore the power of loosing, know thyself, and behave thyself in this world as becomes thy place, being aware that thou hast a great account to give. "For to whom," as the Scripture says, "men have entrusted much, of him they will require the more."[560] For no one man is free from sin, excepting Him that was made man for us; since it is written: "No man is pure from filthiness; no, not though he be but one day old."[561] Upon which account the lives and conduct of the ancient holy men and patriarchs are described; not that we may reproach them from our reading, but that we ourselves may repent, and have hope that we also shall obtain forgiveness. For their blemishes are to us both security and admonition, because we hence learn, when we have offended, that if we repent we shall have pardon. For it is written: "Who can boast that he has a clean heart? and who dare affirm that he is pure from sin?"[562] No man, therefore, is without sin. Do thou therefore labour to the utmost of thy power to be unblameable; and be solicitous of all the parts of thy flock, lest any one be scandalized on thy account, and thereby perish. For the layman is solicitous only for himself, but thou for all, as having a greater burden, and carrying a heavier load. For it is written: "And the Lord said unto Moses, Thou and Aaron shall bear the sins of the priesthood."[563] Since, therefore, thou art to give an account of all, take care of all. Preserve those that are sound, admonish those that sin; and when thou hast afflicted them with fasting, give them ease by remission; and when with tears the offender begs readmission, receive him, and let the whole Church pray for him; and when by imposition of thy hand thou hast admitted him, give him leave to abide afterwards in the flock. But for the drowsy and the careless, do thou endeavour to convert and confirm, and warn and cure them, as sensible how great a reward thou shalt have for doing so, and how great danger thou wilt incur if thou beest negligent therein. For Ezekiel speaks 404 thus to those overseers who take no care of the people: “Woe unto the shepherds of Israel, for they have fed themselves; the shepherds feed not the sheep, but themselves. Ye eat the milk, and are clothed with the wool; ye slay the strong, ye do not feed the sheep. The weak have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but, violently ye chastised them with insult: and they were scattered, because there was no shepherd; and they became meat to all the beasts of the forest.” And again: “The shepherds did not search for my sheep; and the shepherds fed themselves, but they fed not my sheep.” And a little after: “Behold, I am against the shepherds, and I will require my sheep at their hands, and cause them to cease from feeding my sheep, neither shall the shepherds feed themselves any more; and I will deliver my sheep out of their hands, and they shall not be meat for them.” And he also adds, speaking to the people: “Behold, I will judge between sheep and sheep, and between rams and rams. Seemed it a small thing unto you to have eaten up the good pasture, and to have trodden down with your feet the residue of your pasture, and that the sheep have eaten what was trodden down with your feet? “And a little after He adds: “And ye shall know that I am the Lord, and you the sheep of my pasture; ye are my men, and I am your God, saith the Lord God.”[564]

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[557] Hos. x. 13, LXX.

[558] Matt. xviii. 10.

[559] Sam. xii. 13.

[560] Luke xii. 48.

[561] Job xiv. 4, LXX.

[562] Prov. xx. 9.

[563] Num. xviii. 1.

THAT A SHEPHERD WHO IS CARELESS OF HIS SHEEP WILL BE CONDEMNED, AND THAT A SHEEP WHICH WILL NOT BE LED BY THE SHEPHERD IS TO BE PUNISHED.

XIX. Hear, O ye bishops; and hear, O ye of the laity, how God speaks: “I will judge between ram and ram, and between sheep and sheep.” And He says to the shepherds: “Ye shall be judged for your unskilfulness, and for destroying the sheep.” That is, I will judge between one bishop and another, and between one lay person and another, and between one ruler and another (for these sheep and these rams are not irrational, but rational creatures): lest at any time a lay person should say, I am a sheep and not a shepherd, and I am not concerned for myself; let the shepherd look to that, for he alone will be required to give an account for me. For as that sheep that will not follow its good shepherd is exposed to the wolves, to its destruction; so that which follows a bad shepherd is also exposed to unavoidable death, since his shepherd will devour him. Wherefore care must be had to avoid destructive shepherds.

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[564] Ezek. xxxiv. 2, etc.

HOW THE GOVERNED ARE TO OBEY THE BISHOPS WHO ARE SET OVER THEM.

XX. As to a good shepherd, let the lay person honour him, love him, reverence him as his lord, as his master, as the high priest of God, as a teacher of piety. For he that heareth him, heareth Christ; and he that rejecteth him, rejecteth Christ; and he who does not receive Christ, does not receive His God and Father: for, says He, “He that heareth you, heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth Him that sent me.”[565] In like manner, let the bishop love the laity as his children, fostering and cherishing them with affectionate diligence; as eggs, in order to the hatching of young ones; or as young ones, taking them in his arms, to the rearing them into birds: admonishing all men; reproving all who stand in need of reproof; reproving, that is, but not striking; beating them down to make them ashamed, but not overthrowing them; warning them in order to their conversion: chiding them in order to their reformation and better course of life; watching the strong, that is, keeping him firm in the faith who is already strong; feeding the people peaceably; strengthening the weak, that is, confirming with exhortation that which is tempted; healing that which is sick, that is, curing by instruction that which is weak in the faith through doubtfulness of mind; binding up that which is broken, that is, binding up by comfortable admonitions that which is gone astray, or wounded, bruised, or broken by their sins, and put out of the way; leasing it of its offences, and giving hope: by this means restore it in strength to the Church, bringing it back into the flock. Bring again that which is driven away, that is, do not permit that which is in its sins, and is cast out by way of punishment, to continue excluded; but receiving it, and bringing it back, restore it to the flock, that is, to the people of the undefiled Church. Seek for that which is lost, that is, do not suffer that which desponds of its salvation, by reason of the multitude of its offences, utterly to perish. Do thou search for that which is grown sleepy, drowsy, and sluggish, and that which is unmindful of its own life, through the depth of its sleep, and which is at a great distance from its own flock, so as to be in danger of falling among the wolves, and being devoured by them. Bring it back by admonition, exhort it to be watchful; and insinuate hope, not permitting it to say that which was said by some: “Our impieties are upon us, and we pine away in them; how shall we then live?”[566] As far as possible, therefore, let the bishop 405 make the offence his own, and say to the sinner, Do thou but return, and I will undertake to suffer death for thee, as our Lord suffered death for me, and for all men. For “the good shepherd lays down his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, that is, the devil, and he leaveth the sheep, and fleeth, and the wolf seizes upon them."[567] We must know, therefore, that God is very merciful to those who have offended, and hath promised repentance with an oath. But he who has offended, and is unacquainted with this promise of God concerning repentance, and does not understand His long-suffering and forbearance, and besides is ignorant of the Holy Scriptures, which proclaim repentance, inasmuch as he has never learned them from you, perishes through his folly. But do thou, like a compassionate shepherd, and a diligent feeder of the flock, search out, and keep an account of thy flock. Seek that which is wanting;[568] as the Lord God our gracious Father has sent His own Son, the good Shepherd and Saviour, our Master Jesus, and has commanded Him to "leave the ninety-nine upon the mountains, and to go in search after that which was lost, and when He had found it, to take it upon His shoulders, and to carry it into the flock, rejoicing that He had found that which was lost."[569] In like manner, be obedient, O bishop, and do thou seek that which was lost, guide that which has wandered out of the right way, bring back that which is gone astray: for thou hast authority to bring them back, and to deliver those that are broken-hearted by remission. For by thee does our Saviour say to him who is discouraged under the sense of his sins, "Thy sins are forgiven thee: thy faith hath saved thee; go in peace."[570] But this peace and haven of tranquillity is the Church of Christ, into which do thou, when thou hast loosed them from their sins, restore them, as being now sound and unblameable, of good hope, diligent, laborious in good works. As a skilful and compassionate physician, heal all such as have wandered in the ways of sin; for "they that are whole have no need of a physician, but they that are sick. For the Son of man came to save and to seek that which was lost."[571] Since thou art therefore a physician of the Lord's Church, provide remedies suitable to every patient's case. Cure them, heal them by all means possible; restore them sound to the Church. Feed the flock, "not with insolence and contempt, as lording it over them,"[572] but as a gentle shepherd, "gathering the lambs into thy bosom, and gently leading those which are with young."[573]

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[565] Luke x. 16.

[566] Ezek. xxxiii . 10.

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[567] John x. 11, 12.

[568] Matt. xviii. 12.

[569] Luke xv. 4, etc.

[570] Luke v. 20; Matt. ix. 2; Mark v. 34.

[571] Matt. ix. 12; Luke xix. 10.

[572] Ezek. xxxiv. 4.

[573] Matt. xx. 25; Isa. xl. 11.

THAT IT IS A DANGEROUS THING TO JUDGE WITHOUT HEARING BOTH SIDES, OR TO DETERMINE OF PUNISHMENT AGAINST A PERSON BEFORE HE IS CONVICTED.

XXI. Be gentle, gracious, mild, without guile, without falsehood; not rigid, not insolent, not severe, not arrogant, not unmerciful, not puffed up, not a man-pleaser, not timorous, not double-minded, not one that insults over the people that are under thee, not one that conceals the divine laws and the promises to repentance, not hasty in thrusting out and expelling, but steady, not one that delights in severity, not heady. Do not admit less evidence to convict any one than that of three witnesses, and those of known and established reputation; inquire whether they do not accuse out of ill-will or envy: for there are many that delight in mischief, forward in discourse, slanderous, haters of the brethren, making it their business to scatter the sheep of Christ; whose affirmation if thou admittest without nice scanning the same, thou wilt disperse thy flock, and betray it to be devoured by wolves, that is, by demons and wicked men, or rather not men, but wild beasts in the shape of men—by the heathen, by the Jews, and by the atheistic heretics. For those destroying wolves soon address themselves to any one that is cast out of the Church, and esteem him as a lamb delivered for them to devour, reckoning his destruction their own gain. For he that is "their father, the devil, is a murderer."[574] He also who is separated unjustly by thy want of care in judging will be overwhelmed with sorrow, and be disconsolate, and so will either wander over to the heathen, or be entangled in heresies, and so will be altogether estranged from the Church and from hope in God, and will be entangled in impiety, whereby thou wilt be guilty of his perdition: for it is not fair to be too hasty in casting out an offender, but slow in receiving him when he returns; to be forward in cutting off, but unmerciful when he is sorrowful, and ought to be healed. For of such as these speaks the divine Scripture: "Their feet run to mischief; they are hasty to shed blood. Destruction and misery are in their ways, and the way of peace have they not known. The fear of God is not before their eyes."[575] Now the way of peace is our Saviour Jesus Christ, who has taught us, saying: "Forgive, and ye shall be forgiven. Give, and it shall be given to you;"[576] that is, give remission of sins, and your offences shall 406 be forgiven you. As also He instructed us by His prayer to say unto God: "Forgive us our debts, as we forgive our debtors."[577] If, therefore, you do not forgive offenders, how can you expect the remission of your own sins? Do not you rather bind yourselves faster, by pretending in your prayers to forgive, when you really do not forgive? Will you not be confronted with your own words, when you say you forgive and do not forgive? For know ye, that he who casts out one who has not behaved himself wickedly, or who will not receive him that returns, is a murderer of his brother, and sheds his blood, as Cain did that of his brother Abel, and his "blood cries to God,"[578] and will be required. For a righteous man unjustly slain by any one will be in rest with God for ever. The same is the case of him who without cause is separated by his bishop. He who has cast him out as a pestilent fellow when he was innocent, is more furious than a murderer. Such a one has no regard to the mercy of God, nor is mindful of His goodness to those that are penitent, nor keeping in his eye the examples of those who, having been once great offenders, received forgiveness upon their repentance. Upon which account, he who casts off an innocent person is more cruel than he that murders the body. In like manner, he who does not receive the penitent, scatters the flock of Christ, being really against Him. For as God is just in judging of sinners, so is He merciful in receiving them when they return. For David, the man after God's own heart, in his hymns ascribes both mercy and judgment to Him.

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[574] John viii. 44.

[575] Prov. i. 16; Isa. lix. 7, 8; Ps. xxxvi. 1; Rom. iii. 15.

[576] Luke vi. 37, 38.

[577] Matt. vi. 12.

THAT DAVID, THE NINEVITES, HEZEKIAH, AND HIS SON MANASSEH, ARE EMINENT EXAMPLES OF REPENTANCE, THE PRAYER OF MANASSEH KING OF JUDAH.

XXII. It is also thy duty, O bishop, to have before thine eyes the examples of those that have gone before, and to apply them skilfully to the cases of those who want words of severity or of consolation. Besides, it is reasonable that in thy administration of justice thou shouldest follow the will of God; and as God deals with sinners, and with those who return, that thou shouldest act accordingly in thy judging. Now, did not God by Nathan reproach David for his offence? And yet as soon as he said he repented, He delivered him from death, saying, "Be of good cheer; thou shalt not die."[579] So also, when God had caused Jonah[580] to be swallowed up by the sea and the whale, upon his refusal to preach to the Ninevites, when yet he prayed to Him out of the belly of the whale, He retrieved his life from corruption. And when Hezekiah had been puffed up for a while, yet, as soon as he prayed with lamentation, He remitted his offence. But, O ye bishops, hearken to an instance useful upon this occasion. For it is written thus in the fourth book of Kings and the second book of Chronicles: "And Hezekiah died; and Manasseh his son reigned. He was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem; and his mother's name was Hephzibah. And he did evil in the sight of the Lord: he did not abstain from the abominations of the heathen, whom the Lord destroyed from the face of the children of Israel. And Manasseh returned and built the high places which Hezekiah his father had overthrown;

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[578] Gen. iv. 10.

[579] 2 Sam. xii. 13.

[580] Jonah i. 17, and ii.

and he reared pillars for Baal, and set up an altar for Baal, and made groves, as did Ahab king of Israel. And he made altars in the house of the Lord, of which the Lord spake to David and to Solomon his son, saying, Therein will I put my name. And Manasseh set up altars, and by them served Baal, and said, My name shall continue for ever.[581] And he built altars to the host of heaven in the two courts of the house of the Lord; and he made his children pass through the fire in a place named Ge Benennom;[582] and he consulted enchanters, and dealt with wizards and familiar spirits, and with conjurers and observers of times, and with teraphim. And he sinned exceedingly in the eyes of the Lord, to provoke Him to anger. And he set a molten and a graven image, the image of his grove, which he made in the house of the Lord, wherein the Lord had chosen to put His name in Jerusalem, the holy city, for ever, and had said, I will no more remove my foot from the land of Israel, which I gave to their fathers; only if they will observe to do according to all that I have commanded them, and according to all the precepts that my servant Moses commanded them. And they hearkened not. And Manasseh seduced them to do more evil before the Lord than did the nations whom the Lord cast out from the face of the children of Israel. And the Lord spake concerning Manasseh and concerning His people by the hand of His servants the prophets, saying, Because Manasseh king of Judah has done all these wicked abominations in a higher degree than the Amorite did which was before him, and hath made Judah to sin with his idols, thus saith the Lord God of Israel, Behold, I bring evils upon Jerusalem and Judah, that whosoever heareth of them, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will blot out Jerusalem as a table-book is blotted out by wiping it. And I will turn it upside down; and I will give up the remnant of my inheritance, and will deliver them into the hands of their enemies, and they shall become a prey and a spoil to all their enemies, because of all the evils which they have done in mine eyes, and have provoked me to anger from the day that I brought their fathers out of the land of Egypt even until this day. Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another, beside his sins wherewith he made Judah to sin in doing evil in the sight of the Lord. And the Lord brought upon him the captains of the host of the king of Assyria, and they caught Manasseh in bonds, and they bound him in fetters of brass, and brought him to Babylon; and he was bound and shackled with iron all over in the house of the prison. And bread made of bran was given unto him scantily, and by weight, and water mixed with vinegar but a little and by measure, so much as would keep him alive; and he was in straits and sore affliction. And when he was violently afflicted, he besought the face of the Lord his God, and humbled himself greatly before the face of the Lord God of his fathers. And he prayed unto the Lord, saying, O Lord, almighty

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[581] From “said” to “ever” is not in Scripture.

[582] Taken from 2 Chron. xxiii. 3, LXX., instead of the reading of the mss. “Gebanai.”

God of our fathers Abraham, Isaac, and Jacob, and of their righteous seed, who hast made heaven and earth, with all the ornament thereof, who hast bound the sea by the word of Thy commandment, who hast shut up the deep, and sealed it by Thy terrible and glorious name, whom all men fear and tremble before Thy power; for the majesty of Thy glory cannot be borne, and Thine angry threatening towards sinners is insupportable. But Thy merciful promise is unmeasurable and unsearchable; for Thou art *the most high Lord*,[583] of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to Thy great goodness, hast promised repentance and forgiveness to them that have sinned against Thee, and of Thine infinite mercy hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, has not appointed repentance to the just as to Abraham and Isaac and Jacob, which have not sinned against Thee; but Thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied; my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquity. I am bowed down with many iron bands; for I have provoked Thy wrath, and done evil before Thee, setting up abominations, and multiplying offences. Now, therefore, I bow the knee of mine heart, beseeching Thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities; wherefore I humbly beseech Thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower part of the earth. For Thou art the God, even the God of them that repent, and in me Thou wilt show Thy goodness; for Thou wilt save me that am unworthy, according to Thy great mercy. Therefore I will praise Thee for ever all the days of my life; for all the powers of the heavens do praise Thee, and Thine is the glory for ever and ever. Amen. And the Lord heard his voice, and had compassion upon him. And there appeared a flame of fire about him, and all the iron shackles and chains which were about him fell off; and the Lord healed Manasseh from his affliction, and brought him back to Jerusalem unto his kingdom: and Manasseh knew that the Lord He is God alone. And he worshipped the Lord God alone with all his heart, and with all his soul, all the days of his life; and he was esteemed righteous. And he took away the strange gods and the graven image out of the house of the Lord, and all the altars which he had built in the house of the Lord, and all the altars in Jerusalem, and he cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and thank-offerings. And Manasseh spake to Judah to serve the Lord God of Israel. And he slept in peace with his fathers; and Amon his son reigned in his stead. And he did evil in the sight of the Lord according to all things that Manasseh his father had done in the former part of his reign. And he provoked the Lord his God to anger."[584]

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[583] Not in mss.

[584] Kings xx., xxi.; 2 Chron. xxxii., xxxiii.

Ye have heard, our beloved children, how the Lord God for a while punished him that was addicted to idols, and had slain many innocent persons; and yet that He received him when he repented, and forgave him his offences, and restored him to his kingdom. For He not only forgives the penitent, but reinstates them in their former dignity.

AMON MAY BE AN EXAMPLE TO SUCH AS SIN WITH AN HIGH HAND.

XXIII. There is no sin more grievous than idolatry, for it is an impiety against God: and yet even this sin has been forgiven, upon sincere repentance. But if any one sin in direct opposition, and on purpose to try whether God will punish the wicked or not, such a one shall have no remission, although he say with himself, “All is well, and I will walk according to the conversation of my evil heart.” Such a one was Amon the son of Manasseh. For the Scripture says: “And Amon reasoned an evil reasoning of transgression, and said, My father from his childhood was a great transgressor, and repented in his old age; and now I will walk as my soul lusteth, and afterwards I will return unto the Lord. And he did evil in the sight of the Lord above all that were before him. And the Lord God soon destroyed him utterly from His good land. And his servants conspired against him, and slew him in his own house, and he reigned two years only.”

THAT CHRIST JESUS OUR LORD CAME TO SAVE SINNERS BY REPENTANCE.

XXIV. Take heed, therefore, ye of the laity, lest any one of you fix the reasoning of Amon in his heart, and be suddenly cut off, and perish. In the same manner, let the bishop take all the care he can that those which are yet innocent may not fall into sin; and let him heal and receive those which turn from their sins. But if he is pitiless, and will not receive the repenting sinner, he will sin against the Lord his God, pretending to be more just than God’s justice, and not receiving him whom He has received, through Christ; for whose sake He sent His Son upon earth to men, as a man; for whose sake God was pleased that He, who was the Maker of man and woman, should be born of a woman; for whose sake He did not spare Him from the cross, from death, and burial, but permitted Him to die, who by nature could not suffer, His beloved Son, God the Word, the Angel of His great council, that he might deliver those from death who were obnoxious to death. Him do those provoke to anger who do not receive the penitent. For He was not ashamed of me, Matthew, who had been formerly a publican; and admitted of Peter, when he had through fear denied Him three times, but had appeased Him by repentance, and had wept bitterly; nay, He made him a shepherd to His own lambs. Moreover, He ordained Paul, our fellow-apostle, to be of a persecutor an apostle, and declared him a chosen vessel, even when he had heaped many mischiefs upon us before, and had blasphemed His sacred name. He says also to another, a woman that was a sinner: “Thy sins, which are many, are forgiven, for thou lovest much.”[585] And when the elders had set another woman which had sinned before Him, and had left the sentence to Him, and were gone out, our Lord, the Searcher of the hearts, inquiring of her whether the elders had condemned her, and being answered No, He said unto her: "Go thy way therefore, for neither do I condemn thee."[586] This Jesus, O ye bishops, our Saviour, our King, and our God, ought to be set before you as your pattern; and Him you ought to imitate, in being meek, quiet, compassionate, merciful, peaceable, without passion, apt to teach, and diligent to convert, willing to receive and to comfort; no strikers, not soon angry, not injurious, not arrogant, not supercilious, not wine-bibbers, not drunkards, not vainly expensive, not lovers of delicacies, not extravagant, using the gifts of God not as another's, but as their own, as good stewards appointed over them, as those who will be required by God to give an account of the same.

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[585] Luke vii. 47.

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[586] John viii. 11.

SEC. IV.—ON THE MANAGEMENT OF THE RESOURCES COLLECTED FOR THE SUPPORT OF THE CLERGY, AND THE RELIEF OF THE POOR.

Let the bishop esteem such food and raiment sufficient as suits necessity and decency. Let him not make use of the Lord’s goods as another’s, but moderately; “for the labourer is worthy of his reward.”[587] Let him not be luxurious in diet, or fond of idle furniture, but contented with so much alone as is necessary for his sustenance.

OF FIRST-FRUITS AND TITHES, AND AFTER WHAT MANNER THE BISHOP IS HIMSELF TO PARTAKE OF THEM, OR TO DISTRIBUTE THEM TO OTHERS.

XXV. Let him use those tenths and first-fruits, which are given according to the command of God, as a man of God; as also let him dispense in a right manner the free-will offerings which are brought in on account of the poor, to the orphans, the widows, the afflicted, and strangers in distress, as having that God for the examiner of his accounts who has committed the disposition to him. Distribute to all those in want with righteousness, and yourselves use the things which belong to the Lord, but do not abuse them; eating of them, but not eating them all up by yourselves: communicate with those that are in want, and thereby show yourselves unblameable before God. For if you shall consume them by yourselves, you will be reproached by God, who says to such unsatiable people, who alone devour all, “Ye eat up the milk, and clothe yourselves with the wool;”[588] and in another passage, “Must you alone live upon the earth”?[589] Upon which account you are commanded in the law, “Thou shalt love thy neighbour as thyself.”[590] Now we say these things, not as if you might not partake of the fruits of your labours; for it is written, “Thou shalt not muzzle the mouth of the ox which treadeth out the corn;”[591] but that you should do it with moderation and righteousness. As, therefore, the ox that labours in the threshing-floor without a muzzle eats indeed, but does not eat all up; so do you who labour in the threshing-floor, that is, in the Church of God, eat of the Church: which was also the case of the Levites, who served in the tabernacle of the testimony, which was in all things a type of the Church. Nay, further, its very name implied that that tabernacle was fore-appointed for a testimony of the Church. Here, therefore, the Levites also, who attended upon the tabernacle partook of those things that were offered to God by all the people,—namely, gifts, offerings, and first-fruits, and tithes, and sacrifices, and oblations, without disturbance, they and their wives, and their sons and their daughters. Since their employment was the ministration to the tabernacle, therefore they had not any lot or inheritance in the land among the children of Israel, because the oblations of the people were the lot of Levi, and the inheritance of their tribe. You, therefore, O bishops, are to your people priests and Levites, ministering to the holy tabernacle, the holy Catholic Church; who stand at the altar of the Lord your God, and offer to Him reasonable and unbloody sacrifices through Jesus the great High Priest. You are to the laity prophets, rulers, governors, and kings; the mediators between God and His faithful people, who receive and declare His word, well acquainted with the Scriptures. Ye are the voice of God, and witnesses of His will, who bear the sins of all, and intercede for all; whom, as you have heard, the word severely threatens if you hide the key of knowledge from men, who are liable to perdition if you do not declare His will to the people that are under you; who shall have a certain reward from God, and unspeakable honour and glory, if you duly minister to the holy tabernacle. For as yours is the burden, so you receive as your fruit the supply of food and other necessaries. For you imitate Christ the Lord; and as He "bare the sins of us all upon the tree" at His crucifixion, the innocent for those who deserved punishment, so also you ought to make the sins of the people your own. For concerning our Saviour it is said in Isaiah, "He bears our sins, and is afflicted for us."[592] And again: "He bare the sins of many, and was delivered for our offences."[593] As, therefore, you are patterns for others, so have you Christ for your pattern. As, therefore, He is concerned for all, so be you for the laity under you. For do not thou imagine that the office of a bishop is an easy or light burden. As, therefore, you bear the weight, so have you a right to partake of the fruits before others, and to impart to those that are in want, as being to give an account to Him, who without bias will examine your accounts. For those who attend upon the Church ought to be maintained by the Church, as being priests, Levites, presidents, and ministers of God; as it is written in the book of Numbers concerning the priests: "And the Lord said unto Aaron, Thou, and thy sons, and the house of thy family, shall bear the iniquities of the holy things of priesthood."[594] "Behold, I have given unto you the charge of the first-fruits, from all that are sanctified to me by the children of Israel; I have given them for a reward to thee, and to thy sons after thee, by an ordinance for ever. This shall be yours out of the holy things, out of the oblations, and out of the gifts, and out of all the sacrifices, and out of every trespass-offering, and sin-offerings; and all that they render unto me out of all their holy things, they shall belong to thee, and to thy sons: in the sanctuary shall they eat them."[595] And a little after: "All the first-fruits of the oil, and of the wine, and of the wheat, all which they shall give unto the Lord, to thee have I given them; and all that is first ripe, to thee have

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[587] Luke x. 7.

[588] Ezek. xxxiv. 3.

[589] Isa. v. 8.

[590] Lev. xix. 18.

[591] Deut. xxv. 4; 1 Cor. ix. 9.

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[592] Isa. liii. 4.

[593] Isa. liii. 12.

[594] Num. xviii. 1.

[595] Num. xviii. 8, etc.

I given it, and every devoted thing. Every first-born of man and of beast, clean and unclean, and of sacrifice, with the breast, and the right shoulder, all these appertain to the priests, and to the rest of those belonging to them, even to the Levites."[596]

Hear this, you of the laity also, the elect Church of God. For the people were formerly called "the people of God,"[597] and "an holy nation."[598] You, therefore, are the holy and sacred "Church of God, enrolled in heaven, a royal priesthood, an holy nation, a peculiar people,"[599] a bride adorned for the Lord God, a great Church, a faithful Church. Hear attentively now what was said formerly: oblations and tithes belong to Christ our High Priest, and to those who minister to Him. Tenths of salvation are the first letter of the name of Jesus. Hear, O thou Holy Catholic Church, who hast escaped the ten plagues, and hast received the ten commandments, and hast learned the law, and hast kept the faith, and hast believed in Jesus, *and hast known the decad, and hast believed in the iota which is the first letter of the name of Jesus*,[600] and art named after His name, and art established, and shinest in the consummation of His glory. Those which were then the sacrifices now are prayers, and intercessions, and thanksgivings. Those which were then first-fruits, and tithes, and offerings, and gifts, now are oblations, which are presented by holy bishops to the Lord God, through Jesus Christ, who has died for them. For these are your high priests, as the presbyters are your priests, and your present deacons instead of your Levites; as are also your readers, your singers, your porters, your deaconesses, your widows, your virgins, and your orphans: but He who is above all these is the High Priest.

ACCORDING TO WHAT PATTERNS AND DIGNITY EVERY ORDER OF THE CLERGY IS APPOINTED BY GOD.

XXVI. The bishop, he is the minister of the word, the keeper of knowledge, the mediator between God and you in the several parts of your divine worship. He is the teacher of piety; and, next after God, he is your father, who has begotten you again to the adoption of sons by water and the Spirit. He is your ruler and governor; he is your king and potentate; he is, next after God, your earthly god, who has a right to be honoured by you. For concerning him, and such as he, it is that God pronounces, "I have said, Ye are gods; and ye are all children of the Most High."[601] And, "Ye shall not speak evil of the gods."[602] For let the bishop preside over you as one honoured with the authority of God, which he is to exercise over the clergy, and by which he is to govern all the people. But let the deacon minister to him, as Christ does to His Father;[603] and let him serve him unblameably in all things, as Christ does nothing of Himself, but does always those things that please His Father. Let also the deaconess be honoured by you in the place of the Holy Ghost, and not do or say anything without the deacon; as neither does the Comforter say or do anything of Himself, but gives glory to Christ by waiting for His pleasure. And as we cannot believe on Christ without the teaching of the Spirit, so let not any woman address herself to the deacon or bishop without the deaconess. Let the presbyters be esteemed by you to represent us the apostles, and let them be the teachers of divine knowledge; since our Lord, when He sent us, said, "Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."[604] Let the widows and orphans be esteemed as representing the altar of burnt-offering; and let the virgins be honoured as representing the altar of incense, and the incense itself.

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[596] Num. xviii. 12, etc.

[597] Ex. xix. 5, 6.

[598] Heb. xii. 23.

[599] Pet. ii. 9.

[600] Inserted from V. mss.

[601] Ps. lxxxii. 6.

[602] Ex. xxii. 28.

THAT IT IS A HORRIBLE THING FOR A MAN TO THRUST HIMSELF INTO ANY SACERDOTAL OFFICE, AS DID CORAH AND HIS COMPANY, SAUL AND UZZIAH.

XXVII. As, therefore, it was not lawful for one of another tribe, that was not a Levite, to offer anything, or to approach the altar without the priest, so also do you do nothing without the bishop;[605] for if any one does anything without the bishop, he does it to no purpose. For it will not be esteemed as of any avail to him. For as Saul, when he had offered without Samuel, was told, "It will not avail for thee;"[606] so every person among the laity, doing anything without the priest, labours in vain. And as Uzziah the king,[607] who was not a priest, and yet would exercise the functions of the priests, was smitten with leprosy for his transgression; so every lay person shall not be unpunished who despises God, and is so mad as to affront His priests, and unjustly to snatch that honour to himself: not imitating Christ, "who glorified not Himself to be made an high priest;"[608] but waited till He heard from His Father, "The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchizedek."[609] If, therefore, Christ did not glorify Himself without the Father, how dare any man thrust himself into the priesthood who has not received that dignity from his superior, and do such things which it is lawful only for the priests to do? Were not the followers of Corah, even though they were of the tribe of Levi, consumed with fire, because they rose up against Moses and Aaron, and meddled with such things as did not belong to them? And Dathan and Abiram went down quick into hell; and the rod that budded put a stop to the readiness of the multitude, and demonstrated who was the high priest ordained by God.[610] You ought therefore, brethren, to bring your sacrifices and your oblations to the bishop, as to your high priest, either by yourselves or by the deacons; and do you bring not those only, but also your first-fruits, and your tithes, and your free-will offerings to him. For he knows who they are that are in affliction, and gives to every one as is convenient, that so one may not receive alms twice or oftener the same day, or the same week, while another has nothing at all. For it is reasonable rather to supply the wants of those who really are in distress, than of those who only appear to be so. 41

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[603] The V. mss. read, "as the powers do to God," which, Ültzen remarks, is an orthodox correction of an Arian opinion.

[604] Matt. xxviii. 19.

[605] One V. ms. reads "priest."

[606] 1 Sam. xiii. 13.

[607] 2 Chron. xxvi.

[608] Heb. v. 5.

[609] Ps. cx. 4.

OF AN ENTERTAINMENT, AND AFTER WHAT MANNER EACH DISTINCT ORDER OF THE CLERGY IS TO BE TREATED BY THOSE WHO INVITE THEM TO IT.

XXVIII. If any determine to invite elder women to an entertainment of love, or a feast, as our Saviour calls it,[611] let them most frequently send to such a one whom the deacons know to be in distress. But let what is the pastor's due, I mean the first-fruits,[612] be set apart in the feast for him, even though he be not at the entertainment, as being your priest, and in honour of that God who has entrusted him with the priesthood. But as much as is given to every one of the elder women, let double so much be given to the deacons, in honour of Christ. Let also a double portion be set apart for the presbyters, as for such who labour continually about the word and doctrine, upon the account of the apostles of our Lord, whose place they sustain, as the counsellors of the bishop and the crown of the Church. For they are the Sanhedrim and senate of the Church. If there be a reader there, let him receive a single portion, in honour of the prophets, and let the singer and the porter have as much. Let the laity, therefore, pay proper honours in their presents, and utmost marks of respect to each distinct order. But let them not on all occasions trouble their governor, but let them signify their desires by those who minister to him, that is, by the deacons, with whom they may be more free. For neither may we address ourselves to Almighty God, but only by Christ. In the same manner, therefore, let the laity make known all their desires to the bishop by the deacon, and accordingly let them act as he shall direct them. For there was no holy thing offered or done in the temple formerly without the priest. "For the priest's lips shall keep knowledge, and they shall seek the law at his mouth," as the prophet somewhere says, "for he is the messenger of the Lord Almighty."[613] For if the worshippers of demons, in their hateful, abominable, and impure performances, imitate the sacred rules till this very day (it is a wide comparison indeed, and there is a vast distance between their abominations and God's sacred worship), in their mockeries of worship they neither offer nor do anything without their pretended priest, but esteem him as the very mouth of their idols of stone, waiting to see what commands he will lay upon them. And whatsoever he commands them, that they do, and without him they do nothing; and they honour him, their pretended priest, and esteem his name as venerable in honour of lifeless statues, and in order to the worship of wicked spirits. If these heathens, therefore, who give glory to lying vanities, and place their hope upon nothing that is firm, endeavour to imitate the sacred rules, how much more reasonable is it that you, who have a most certain faith and undoubted hope, and who expect glorious, and eternal, and never-failing promises, should honour the Lord God in those set over you, and esteem your bishop to be the mouth of God!

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[610] Num. xvi.

[611] Luke xiv. 13.

[612] [Compare *Teaching*, chap. xiii. p. 381.—R.]

WHAT IS THE DIGNITY OF A BISHOP AND OF A DEACON.

XXIX. For if Aaron, because he declared to Pharaoh the words of God from Moses, is called a prophet; and Moses himself is called a god to Pharaoh, on account of his being at once a king and a high priest, as God says to him, "I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet;"[614] why do not ye also esteem the mediators of the word to be prophets, and reverence them as gods?

AFTER WHAT MANNER THE LAITY ARE TO BE OBEDIENT TO THE DEACON.

XXX. For now the deacon is to you Aaron, and the bishop Moses. If, therefore, Moses was called a god by the Lord, let the bishop be honoured among you as a god, and the deacon as his prophet. For as Christ does nothing without His Father, so neither does the deacon do anything without his bishop; and as the Son without His Father is nothing, so is the deacon nothing without his bishop; and as the Son is subject to His Father, so is every deacon subject to his bishop; and as the Son is the messenger and prophet of the Father, so is the deacon the messenger and prophet of his bishop. Wherefore let all things that he is to do with any one be made known to the bishop, and be finally ordered by him.

THAT THE DEACON MUST NOT DO ANYTHING WITHOUT THE BISHOP.

XXXI. Let him not do anything at all without his bishop, nor give anything without his consent. For if he gives to any one as to a person in distress without the bishop's knowledge, he gives it so that it must tend to the reproach of the bishop, and he accuses him as careless of the distressed. But he that casts reproach on his bishop, either by word or deed, opposes God, not hearkening to what He says: “Thou shalt not speak evil of the gods.”[615] For He did not make that law concerning deities of wood and of stone, which are abominable, because they are falsely called gods, but concerning the priests and the judges, to whom He also said, “Ye are gods, and children of the Most High.”[616]

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[613] Mal. ii. 7.

[614] Ex. vii. 1.

THAT THE DEACON MUST NOT MAKE ANY DISTRIBUTIONS WITHOUT THE CONSENT OF THE BISHOP, BECAUSE THAT WILL TURN TO THE REPROACH OF THE BISHOP.

XXXII. If therefore, O deacon, thou knowest any one to be in distress, put the bishop in mind of him, and so give to him; but do nothing in a clandestine way, so as may tend to his reproach, lest thou raise a murmur against him; for the murmur will not be against him, but against the Lord God: and the deacon, with the rest, will hear what Aaron and Miriam heard, when they spake against Moses: “How is it that ye were not afraid to speak against my servant Moses?”[617] And again, Moses says to those who rose up against him: “Your murmuring is not against us, but against the Lord our God.”[618] For if he that calls one of the laity Raka,[619] or fool, shall not be unpunished, as doing injury to the name[620] of Christ, how dare any man speak against his bishop, by whom the Lord gave the Holy Spirit among you upon the laying on of his hands, by whom ye have learned the sacred doctrines, and have known God, and have believed in Christ, by whom ye were known of God, by whom ye were sealed with the oil of gladness and the ointment of understanding, by whom ye were declared to be the children of light, by whom the Lord in your illumination testified by the imposition of the bishop’s hands, and sent out His sacred voice upon every one of you, saying, “Thou art my son, this day have I begotten thee?”[621] By thy bishop, O man, God adopts thee for His child. Acknowledge, O son, that right hand which was a mother to thee. Love him who, after God, is become a father to thee, and honour him.

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[615] Ex. xxii. 28.

[616] Ps. lxxxii. 6.

[617] Num. xii. 8.

[618] Ex. xvi. 8.

[619] Matt. v. 22.

[620] Capellius reads, “the law of Christ.”

[621] Ps. ii. 7.

AFTER WHAT MANNER THE BISHOPS ARE TO BE HONOURED, AND TO BE REVERENCED AS OUR SPIRITUAL PARENTS.

XXXIII. For if the divine oracle says, concerning our parents according to the flesh, “Honour thy father and thy mother, that it may be well with thee;”[622] and, “He that curseth his father or his mother, let him die the death;”[623] how much more should the word exhort you to honour your spiritual parents, and to love them as your benefactors and ambassadors with God, who have regenerated you by water, and endued you with the fulness of the Holy Spirit, who have fed you with the word as with milk, who have nourished you with doctrine, who have confirmed you by their admonitions, who have imparted to you the saving body and precious blood of Christ, who have loosed you from your sins, who have made you partakers of the holy and sacred eucharist, who have admitted you to be partakers and fellow-heirs of the promise of God! Reverence these, and honour them with all kinds of honour; for they have obtained from God the power of life and death, in their judging of sinners, and condemning them to the death of eternal fire, as also of loosing returning sinners from their sins, and of restoring them to a new life.

THAT PRIESTS ARE TO BE PREFERRED BEFORE RULERS AND KINGS.

XXXIV. Account these worthy to be esteemed your rulers and your kings, and bring them tribute as to kings; for by you they and their families ought to be maintained. As Samuel made constitutions for the people concerning a king,[624] in the first book of Kings, and Moses did so concerning priests in Leviticus, so do we also make constitutions for you concerning bishops. For if there the multitude distributed the inferior services in proportion to so great a king, ought not therefore the bishop much more now to receive of you those things which are determined by God for the sustenance of himself and of the rest of the clergy belonging to him? But if we may add somewhat further, let the bishop receive more than the other received of old: for he only managed the affairs of the soldiery, being entrusted with war and peace for the preservation of men’s bodies; but the other is entrusted with the exercise of the priestly office in relation to God, in order to preserve both body and soul from dangers. By how much, therefore, the soul is more valuable than the body, so much the priestly office is beyond the kingly. For it binds and looses those that are worthy of punishment or of remission. Wherefore you ought to love the bishop as your father, and fear him as your king, and honour him as your lord, bringing to him your fruits and the works of your hands, for a blessing upon you, giving to him your first-fruits, and your tithes, and your oblations, and your gifts, as to the priest of God; the first-fruits of your wheat, and wine, and oil, and autumnal fruits, and wool,[625] and all things which the Lord God gives thee. And thy offering shall be accepted as a savour of a sweet smell to the Lord thy God; and the Lord will bless the works of thy hands, and will multiply the good things of the land. “For a blessing is upon the head of him that giveth.”[626]

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[622] Ex. xx. 12.

[623] Ex. xxi. 17.

[624] 1 Sam. viii.

THAT BOTH THE LAW AND THE GOSPEL PRESCRIBE OFFERINGS.

XXXV. Now you ought to know, that although the Lord has delivered you from the additional bonds, and has brought you out of them to your refreshment, and does not permit you to sacrifice irrational creatures for sin-offerings, and purifications, and scapegoats, and continual washings and sprinklings, yet has He nowhere freed you from those oblations which you owe to the priests, nor from doing good to the poor. For the Lord says to you in the Gospel: “Unless your righteousness abound more than that of the scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.”[627] Now herein will your righteousness exceed theirs, if you take greater care of the priests, the orphans, and the widows; as it is written: “He hath scattered abroad; he hath given to the poor; his righteousness remaineth for ever.”[628] And again: “By acts of righteousness and faith iniquities are purged.”[629] And again: “Every bountiful soul is blessed.”[630] So therefore shalt thou do as the Lord has appointed, and shalt give to the priest what things are due to him, the first-fruits of thy floor, and of thy wine-press, and sin-offerings, as to the mediator between God and such as stand in need of purgation and forgiveness. For it is thy duty to give, and his to administer, as being the administrator and disposer of ecclesiastical affairs. Yet shalt thou not call thy bishop to account, nor watch his administration, how he does it, when, or to whom, or where, or whether he do it well or ill, or indifferently; for he has One who will call him to an account, the Lord God, who put this administration into his hands, and thought him worthy of the priesthood of so great dignity.

THE RECITAL OF THE TEN COMMANDMENTS, AND AFTER WHAT MANNER THEY DO HERE PRESCRIBE TO US.

XXXVI. Have before thine eyes the fear of God, and always remember the ten commandments of God,—to love the one and only Lord God with all thy strength; to give no heed to idols, or any other beings, as being lifeless gods, or irrational beings or dæmons. Consider the manifold workmanship of God, which received its beginning through Christ. Thou shalt observe the Sabbath, on account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands. Reject every unlawful lust, everything destructive to men, and all anger. Honour thy parents, as the authors of thy being. Love thy neighbour as thyself. Communicate the necessaries of life to the needy. Avoid swearing falsely, and swearing often, and in vain; for thou shalt not be held guiltless. Do not appear before the priests empty, and offer thy free-will offerings continually. Moreover, do not leave the church of Christ; but go thither in the morning before all thy work, and again meet there in the evening, to return thanks to God that He has preserved thy life. Be diligent, and constant, and laborious in thy calling. Offer to the Lord thy free-will offerings; for says He, "Honour the Lord with the fruit of thy honest labours."[631] If thou art not able to cast anything considerable into the Corban,[632] yet at least bestow upon the strangers one, or two, or five mites. "Lay up to thyself heavenly treasure, which neither the moth nor thieves can destroy."[633] And in doing this, do not judge thy bishop, or any of thy neighbours among the laity; for if thou judge thy brother, thou becomest a judge, without being constituted such by anybody, for the priests are only entrusted with the power of judging. For to them it is said, "Judge righteous judgment;"[634] and again "Approve yourselves to be exact money-changers."[635] For to you this is not entrusted; for, on the contrary, it is said to those who are not of the dignity of magistrates or ministers: "Judge not, and ye shall not be judged."[636]

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[625] One V. ms. reads “olives” instead of “wool.”

[626] Prov. xi. 26.

[627] Matt. v. 20.

[628] Ps. cxii. 9.

[629] Prov. xvi. 6.

[630] Prov. xi. 25.

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[631] Prov. iii. 9.

[632] The V. mss. read: "Casting into the treasury whatever you can bestow."

[633] Matt. vi. 20.

[634] Deut. i. 16, xvi. 18.

[635] Zech. vii. 9.

[636] Luke vi. 37 .

SEC. V.—ON ACCUSATIONS, AND THE TREATMENT OF ACCUSERS.

CONCERNING ACCUSERS AND FALSE ACCUSERS, AND HOW A JUDGE IS NOT RASHLY EITHER TO BELIEVE THEM OR DISBELIEVE THEM, BUT AFTER AN ACCURATE EXAMINATION.

XXXVII. But it is the duty of the bishop to judge rightly, as it is written, "Judge righteous judgment;"[637] and elsewhere, "Why do ye not even of yourselves judge what is right?"[638] Be ye therefore as skilful dealers in money: for as these reject bad money, but take to themselves what is current, in the same manner it is the bishops's duty to retain the unblameable, but either to heal, or, if they be past cure, to cast off those that are blameworthy, so as not to be hasty in cutting off, nor to believe all accusations; for it sometimes happens that some, either through passion or envy, do insist on a false accusation against a brother, as did the two elders in the case of Susanna in Babylon,[639] and the Egyptian woman in the case of Joseph.[640] Do thou therefore, as a man of God, not rashly receive such accusations, lest thou take away the innocent and slay the righteous; for he that will receive such accusations is 41 the author of anger rather than of peace. But where there is anger, there the Lord is not; for that anger, which is the friend of Satan—I mean that which is excited unjustly by the means of false brethren—never suffers unanimity to be in the Church. Wherefore, when you know such persons to be foolish, quarrelsome, passionate, and such as delight in mischief, do not give credit to them; but observe such as they are, when you hear anything from them against their brother: for murder is nothing in their eyes, and they cast a man down in such a way as one would not suspect. Do thou therefore consider diligently the accuser,[641] wisely observing his mode of life, what, and of what sort it is; and in case thou findest him a man of veracity, do according to the doctrine of our Lord,[642] and taking him who is accused, rebuke him, that he may repent, when nobody is by. But if he be not persuaded, take with thee out or two more, and so show him his fault, and admonish him with mildness and instruction; for "wisdom will rest upon an heart that is good, but is not understood in the heart of the foolish."[643]

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[637] John vii. 24.

[638] Luke xii. 57.

[639] Hist. Susanna.

[640] Gen. xxxix.

[641] The mss. read, "the accused."

[642] Matt. xviii. 15.

[643] Prov. xiv. 32.

THAT SINNERS ARE PRIVATELY TO BE REPROVED, AND THE PENITENT TO BE RECEIVED, ACCORDING TO THE CONSTITUTION OF OUR LORD.

XXXVIII. If, therefore, he be persuaded by the mouth of you three, it is well. But if any one hardens himself, “tell it to the Church: but if he neglects to hear the Church, let him be to thee as an heathen man and a publican;”[644] and receive him no longer into the Church as a Christian, but reject him as an heathen. But if he be willing to repent, receive him. For the Church does not receive an heathen or a publican to communion, before they every one repent of their former impieties; for our Lord Jesus, the Christ of God, has appointed place for the acceptance of men upon their repentance.

EXAMPLES OF REPENTANCE.

XXXIX. For I Matthew, one of those twelve which speak to you in this doctrine, am an apostle, having myself been formerly a publican, but now have obtained mercy through believing, and have repented of my former practices, and have been vouchsafed the honour to be an apostle and preacher of the word. And Zacchæus, whom the Lord received upon his repentance and prayers to Him, was also himself in the same manner a publican at first. And, besides, even the soldiers and multitude of publicans, who came to hear the word of the Lord about repentance, heard this from the prophet John, after he had baptized them: “Do nothing more than that which is appointed you.”[645] In like manner, life is not refused to the heathen, if they repent and cast away their unbelief. Esteem, therefore, every one that is convicted of any wicked action, and has not repented, as a publican or an heathen. But if he afterward repents, and turns from his error, then, as we receive the heathen, when they wish to repent, into the Church indeed to hear the word, but do not receive them to communion until they have received the seal of baptism, and are made complete Christians; so do we also permit such as these to enter only to hear, until they show the fruit of repentance, that by hearing the word they may not utterly and irrecoverably perish. But let them not be admitted to communion in prayer; and let them depart after the reading of the law, and the prophets, and the Gospel, that by such departure they may be made better in their course of life, by endeavouring to meet every day about the public assemblies, and to be frequent in prayer, that they also may be at length admitted, and that those who behold them may be affected, and be more secured by fearing to fall into the same condition.

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[644] Matt. xviii. 17.

[645] Luke iii. 13.

THAT WE ARE NOT TO BE IMPLACABLE TO HIM WHO HAS ONCE OR TWICE OFFENDED.

XL. But yet do not thou, O bishop, presently abhor any person who has fallen into one or two offences, nor shalt thou exclude him from the word of the Lord, nor reject him from common intercourse, since neither did the Lord refuse to eat with publicans and sinners; and when He was accused by the Pharisees on this account, He said: “They that are well have no need of the physician, but they that are sick.”[646] Do you, therefore, live and dwell with those who are separated from you for their sins; and take care of them, comforting them, and confirming them, and saying to them: “Be strengthened, ye weak hands and feeble knees.”[647] For we ought to comfort those that mourn, and afford encouragement to the fainthearted, lest by immoderate sorrow they degenerate into distraction, since “he that is fainthearted is exceedingly distracted.”[648]

AFTER WHAT MANNER WE OUGHT TO RECEIVE A PENITENT; HOW WE OUGHT TO DEAL WITH OFFENDERS, AND WHEN THEY ARE TO BE CUT OFF FROM THE CHURCH. 415

XLI. But if any one returns, and shows forth the fruit of repentance, then do ye receive him to prayer, as the lost son, the prodigal, who had consumed his father’s substance with harlots, who fed swine, and desired to be fed with husks, and could not obtain it. This son, when he repented, and returned to his father, and said, “I have sinned against Heaven, and before thee, and am no more worthy to be called thy son;”[649] the father, full of affection to his child, received him with music, and restored him his old robe, and ring, and shoes, and slew the fatted calf, and made merry with his friends. Do thou therefore, O bishop, act in the same manner. And as thou receivest an heathen after thou hast instructed and baptized him, so do thou let all join in prayers for this man, and restore him by imposition of hands to his ancient place among the flock, as one purified by repentance; and that imposition of hands shall be to him instead of baptism: for by the laying on of our hands the Holy Ghost was given to believers. And in case some one of those brethren who had stood immoveable accuse thee, because thou art reconciled to him, say to him: “Thou art always with me, and all that I have is thine. It was meet to make merry and be glad: for this thy brother was dead, and is alive again; he was lost, and is found.” For that God does not only receive the penitent, but restores them to their former dignity, holy David is a sufficient witness, who, after his sin in the matter of Uriah, prayed to God, and said: “Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit."[650] And again: "Turn Thy face from my sins, and blot out all mine offences. Create in me a clean heart, O God, and renew a right spirit in my inward parts. Cast me not away from Thy presence, and take not Thy Holy Spirit from me." Do thou therefore, as a compassionate physician, heal all that have sinned, making use of saving methods of cure; not only cutting and searing, or using corrosives, but binding up, and putting in tents, and using gentle healing medicines, and sprinkling comfortable words. If it be an hollow wound, or great gash, nourish it with a suitable plaister, that it may be filled up, and become even with the rest of the whole flesh. If it be foul, cleanse it with corrosive powder, that is, with the words of reproof. If it have proud flesh, eat it down with a sharp plaister—the threats of judgment. If it spreads further, sear it, and cut off the putrid flesh, mortifying him with fastings. But if, after all that thou hast done, thou perceivest that from the feet to the head there is no room for a fomentation, or oil, or bandage, but that the malady spreads and prevents all cure, as a gangrene which corrupts the entire member; then, with a great deal of consideration, and the advice of other skilful physicians, cut off the putrefied member, that the whole body of the Church be not corrupted. Be not therefore ready and hasty to cut off, nor do thou easily have recourse to the saw, with its many teeth; but first use a lancet to lay open the wound, that the inward cause whence the pain is derived being drawn out, may keep the body free from pain. But if thou seest any one past repentance, and he is become insensible, then cut off the incurable from the Church with sorrow and lamentation. For: "Take out from among yourselves that wicked person."[651] And: "Ye shall make the children of Israel to fear."[652] And again: "Thou shalt not accept the persons of the rich in judgment."[653] And: "Thou shalt not pity a poor man in his cause: for the judgment is the Lord's."[654]

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[646] Matt. ix. 12.

[647] Isa. xxxv. 3.

[648] Prov. xiv. 29, LXX.

[649] Luke xv. 21.

THAT A JUDGE MUST NOT BE A RESPECTER OF PERSONS.

XLII. But if the slanderous accusation be false, and you that are the pastors, with the deacons, admit of that falsehood for truth, either by acceptance of persons or receiving of bribes, as willing to do that which will he pleasing to the devil, and so you thrust out from the Church him that is accused, but is clear of the crime, you shall give an account in the day of the Lord. For it is written: "The innocent and the righteous thou shalt not slay."[655] "Thou shalt not take gifts to smite the soul: for gifts blind the eyes of the wise, and destroy the words of the righteous."[656] And again: "They that justify the wicked for gifts, and take away the righteousness of the righteous from him."[657] Be careful, therefore, not to condemn any persons unjustly, and so to assist the wicked. For "woe to him that calls evil good, and good evil; bitter sweet, and sweet bitter; that puts light for darkness, and darkness for light."[658] *Take care, therefore, lest by any means ye become acceptors of persons, and thereby fall under this voice of the Lord.*[659] For if you condemn others unjustly, you pass sentence against yourselves. For the Lord says: "With what judgment ye judge, ye shall be judged; and as you condemn, you shall be condemned."[660] If, therefore, ye judge without respect of persons, ye will discover that accuser who bears false witness against his neighbour, and will prove him to be a sycophant, a spiteful person, and a murderer, causing perplexity by accusing the man as if he were wicked, inconstant in his words, contradicting himself in what he affirms, and entangled with the words of his own mouth; for his own lips are a dangerous snare to him: whom, when thou hast convicted him of speaking falsely, thou shalt judge severely, and shalt deliver him to the fiery sword, and thou shalt do to him as he wickedly proposed to do to his brother; for as much as in him lay he slew his brother, by forestalling the ears of the judge.[661] Now it is written, that "he that sheddeth man's blood, for that his own blood shall be shed."[662] And: "Thou shalt take away that innocent blood, which was shed without cause, from thee."[663]

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[650] Ps. li.

[651] Deut. xvii. 7.

[652] Lev. xv. 31.

[653] Deut. i. 17; Lev. xix. 15.

[654] Ex. xxiii. 3.

[655] Ex. xxiii. 7, 8.

AFTER WHAT MANNER FALSE ACCUSERS ARE TO BE PUNISHED.

XLIII. Thou shalt therefore cast him out of the congregation as a murderer of his brother. Some time afterwards, if he says that he repents, mortify him with fastings, and afterwards ye shall lay your hands upon him and receive him, but still securing him, that he does not disturb anybody a second time. But if, when he is admitted again, he be alike troublesome, and will not cease to disturb and to quarrel with his brother, spying faults out of a contentious spirit, cast him out as a pernicious person, that he may not lay waste the Church of God. For such a one is the raiser of disturbances in cities; for he, though he be within, does not become the Church, but is a superfluous and vain member, casting a blot, as far as in him lies, on the body of Christ. For if such men as are born with superfluous members of their body, which hang to them as fingers, or excrescences of flesh, cut them away from themselves on account of their indecency, whereby the unseemliness vanishes, and the man recovers his natural good shape by the means of the surgeon; how much more ought you, the pastors of the Church (for the Church is a perfect body, and sound members; of such as believe in God, in the fear of the Lord, and in love), to do the like when there is found in it a superfluous member with wicked designs, and rendering the rest of the body unseemly, and disturbing it with sedition, and war, and evil-speaking; causing fears, disturbances, blots, evil-speaking, accusations, disorders, and doing the like works of the devil, as if he were ordained by the devil to cast a reproach on the Church by calumnies, and mighty disorders, and strife, and division! Such a one, therefore, when he is a second time cast out of the Church, is justly cut off entirely from the congregation of the Lord. And now the Church of the Lord will be more beautiful than it was before, when it had a superfluous, and to itself a disagreeable member. Wherefore henceforward it will be free from blame and reproach, and become clear of such wicked, deceitful, abusive, unmerciful, traitorous persons; of such as are "haters of those that are good, lovers of pleasure,"[664] affecters of vainglory, deceivers, and pretenders to wisdom; of such as make it their business to scatter, or rather utterly to disperse, the lambs of the Lord.

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[656] Deut. xxvii. 25, xvi. 19.

[657] Isa. v. 23.

[658] Isa. v. 20.

[659] This sentence follows the passage from Isa. v. 23 in most mss. One V. ms. has the order adopted In the text.

[660] Matt. vii. 2; Luke vi. 37.

[661] Deut. xix. 19.

[662] Gen. ix. 6.

[663] Deut. xix. 13.

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[664] 2 Tim. iii. 3, 4.

SEC. VI.—THE DISPUTES OF THE FAITHFUL TO BE SETTLED BY THE DECISIONS OF THE BISHOP, AND THE FAITHFUL TO BE RECONCILED.

Do thou therefore, O bishop, together with thy subordinate clergy, endeavour rightly to divide the word of truth. For the Lord says: “If you walk cross-grained to me, I will walk cross-grained to you.”[665] And elsewhere: “With the holy Thou wilt be holy, and with the perfect man Thou wilt be perfect, and with the froward Thou wilt be froward.”[666] Walk therefore holily, that you may rather appear worthy of praise from the Lord than of complaint from the adversary.

THAT THE DEACON IS TO EASE THE BURDEN OF THE BISHOPS, AND TO ORDER THE SMALLER MATTERS HIMSELF.

THAT CONTENTIONS AND QUARRELS ARE UNBECOMING CHRISTIANS.

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XLV. It is therefore a noble encomium for a Christian to have no contest with any one;[669] but if by any management or temptation a contest arises with any one, let him endeavour that it may be composed, though thereby he be obliged to lose somewhat; and let it not come before an heathen tribunal. Nay, indeed, you are not to permit that the rulers of this world should pass sentence against your people; for by them the devil contrives mischief to the servants of God, and occasions a reproach to be cast upon us, as though we had not “one wise man that is able to judge between his brethren,” or to decide their controversies.

THAT BELIEVERS OUGHT NOT TO GO TO LAW BEFORE UNBELIEVERS; NOR OUGHT ANY UNBELIEVER TO BE CALLED FOR A WITNESS AGAINST BELIEVERS.

XLVI. Let not the heathen therefore know of your differences among one another, nor do you receive unbelievers as witnesses against yourselves, nor be judged by them, nor owe them anything on account of tribute or fear; but “render to Cæsar the things that are Cæsar’s, and unto God the things that are God's,"[670] as tribute, taxes, or poll-money, as our Lord by giving a piece of money was freed from disturbance.[671] Choose therefore rather to suffer harm, and to endeavour after those things that make for peace, not only among the brethren, but also among the unbelievers. For by suffering loss in the affairs of this life, thou wilt be sure not to suffer in the concerns of piety, and wilt live religiously, and according to the command of Christ.[672] But if brethren have lawsuits one with another, which God forbid, you who are the rulers ought thence to learn that such as these do not do the work of brethren *in the Lord*, but rather of public enemies; and one of the parties will be found to be mild, gentle, and the child of light; but the other unmerciful, insolent, and covetous. Let him, therefore, who is condemned be rebuked, let him be separated, let him undergo the punishment of his hatred to his brother. Afterwards, when he repents, let him be received; and so, when they have learned prudence, they will ease your judicatures. It is also a duty to forgive each other's trespasses—not the duty of those that judge, but of those that have quarrels; as the Lord determined when I Peter asked Him, "How oft shall my brother sin against me, and I forgive him? Till seven times?" He replied, "I say not unto thee, Until seven times, but until seventy times seven."[673] For so would our Lord have us to be truly His disciples, and never to have anything against anybody; as, for instance, anger without measure, passion without mercy, covetousness without justice, hatred without reconciliation. Draw by your instruction those who are angry to friendship, and those who are at variance to agreement. For the Lord says: "Blessed are the peacemakers, for they shall be called the children of God."[674]

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[665] Lev. xxvi. 27, 28.

[666] Ps. xviii. 26.

1 Cor. i. 10 Eph. iv. 4
Ex. xviii.

[669] 1 Cor. vi. 1, etc.

THAT THE JUDICATURES OF CHRISTIANS OUGHT TO BE HELD ON THE SECOND DAY OF THE WEEK.

XLVII. Let your judicatures be held on the second day of the week, that if any controversy arise about your sentence, having an interval till the Sabbath,[675] you may be able to set the controversy right, and to reduce those to peace who have the contests one with another against the Lord's day. Let also the deacons and presbyters be present at your judicatures, to judge without acceptance of persons, as men of God, with righteousness. When, therefore, both the parties are come, according as the law says,[676] those that have the controversy shall stand severally in the middle of the court; and when you have heard them, give your votes holily, endeavouring to make them both friends before the sentence of the bishop, that judgment against the offender may not go abroad into the world; knowing that he has in the court the Christ of God as conscious of and confirming his judgment. But if any persons are accused by any one, and their fame suffers as if they did not walk uprightly in the Lord, in like manner you shall hear both parties—the accuser and accused; but not with prejudice, nor with hearkening to one part only, but with righteousness, as passing a sentence concerning eternal life or death. For says God: "He shall prosecute that which is right justly."[677] For he that is justly punished and separated by you is rejected from eternal life and glory; he becomes dishonourable among holy men, and one condemned of God.

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[670] Matt. xxii. 21.

[671] Matt. xvii. 24, etc.

[672] One V. ms. reads "God" instead of "Christ."

[673] Matt. xviii. 21, 22.

[674] Matt. v. 9.

[675] [i.e., Saturday.]

[676] Deut. xix. 17.

THAT THE SAME PUNISHMENT IS NOT TO BE INFLICTED FOR EVERY OFFENCE, BUT DIFFERENT PUNISHMENTS FOR DIFFERENT OFFENDERS.

XLVIII. Do not pass the same sentence for every sin, but one suitable to each crime, distinguishing all the several sorts of offences with much prudence, the great from the little. Treat a wicked action after one manner, and a wicked word after another; a bare intention still otherwise. So also in the case of a contumely or suspicion. And some thou shalt curb by threatenings alone; some thou shalt punish with fines to the poor; some thou shalt mortify with fastings; and others thou shalt separate according to the greatness of their several crimes. For the law did not allot the same punishment to every offence, but had a different regard to a sin against God, against the priest, against the temple, or against the sacrifice; from a sin against the king, or ruler, or a soldier, or a fellow-subject; and so were the offences different which were against a servant, a possession, or a brute creature. And again, sins were differently rated according as they were against parents and kinsmen, and those differently which were done on purpose from those that happened involuntarily. Accordingly the punishments were different: as death either by crucifixion or by stoning, fines, scourgings, or the suffering the same mischiefs they had done to others. Wherefore do you also allot different penalties to different offences, lest any injustice should happen, and provoke God to indignation. For of what unjust judgment soever you are the instruments, of the same you shall receive the reward from God. "For with what judgment ye judge ye shall be judged."[678]

WHAT ARE TO BE THE CHARACTERS OF ACCUSERS AND WITNESSES.

XLIX. When, therefore, you are set down at your tribunal, and the parties are both of them present (for we will not call them brethren until they receive each other in peace), examine diligently concerning those who appear before you; and first concerning the accuser, whether this be the first person he has accused, or whether he has advanced accusations against some others before, and whether this contest and accusation of theirs does not arise from some quarrel, and what sort of life the accuser leads. Yet, though he be of a good conscience, do not give credit to him alone, for that is contrary to the law; but let him have others to join in his testimony, and those of the same course of life. As the law says: "At the mouth of two or three witnesses everything shall be established."[679] But why did we say that the character of the witnesses was to be inquired after, of what sort it is? Because it frequently happens that two and more testify for mischief, and with joint consent prefer a lie; as did the two elders against Susanna in Babylon,[680] and the sons of transgressors against Naboth in Samaria,[681] and the multitude of the Jews against our Lord at Jerusalem,[682] and against Stephen His first martyr.[683] Let the witnesses therefore be meek, free from anger, full of equity, kind, prudent, continent, free from wickedness, faithful, religious; for the testimony of such persons is firm on account of their character, and true on account of their mode of life. But as to those of a different character, do not ye receive their testimony, although they seem to agree together in their evidence against the accused; for it is ordained in the law: "Thou shalt not be with a multitude for wickedness; thou shalt not receive a vain report; thou shalt not consent with a multitude to pervert judgment."[684] You ought also particularly to know him that is accused; what he is in his course and mode of life; whether he have a good report as to his life; whether he has been unblameable; whether he has been zealous in holiness; whether he be a lover of the widows, a lover of the strangers, a lover of the poor, and a lover of the brethren; whether he be not given to filthy lucre; whether he be not an extravagant person, or a spendthrift; whether he be sober, and free from luxury, or a drunkard, or a glutton; whether he be compassionate and charitable.

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[677] Deut. xvi. 20.

[678] Matt. vii. 2.

THAT FORMER OFFENCES DO SOMETIMES RENDER AFTER ACCUSATIONS CREDIBLE.

L. For if he has been before addicted to wicked works, the accusations which are now brought against him will thence in some measure appear to be true, unless justice do plainly plead for him. For it may be, that though he had formerly been an offender, yet that he may not be guilty of this crime of which he is accused. Wherefore be exactly cautious about such circumstances, and so render your sentences, when pronounced against the offender convicted, safe and firm. And if, after his separation, he begs pardon, and falls down before the bishop, and acknowledges his fault, receive him. But neither do you suffer a false accuser to go unpunished, that he may not calumniate another who lives well, or encourage some other person to do like him. Nor, to be sure, do ye suffer a person convicted to go off clear, lest another be ensnared in the same crimes. For neither shall a witness of mischiefs be unpunished, nor shall he that offends be without censure.

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[679] Deut. xix. 15.

[680] Susanna 28.

[681] 1 Kings xxi.

[682] Matt. xxvi.

[683] Acts vi. and vii.

[684] Ex. xxiii. 2.

AGAINST JUDGING WITHOUT HEARING BOTH SIDES.

LI. We said before that judgment ought not to be given upon hearing only one of the parties; for if you hear one of them when the other is not there, and so cannot make his defence to the accusation brought against him, and rashly give your votes for condemnation, you will be found guilty of that man's destruction, and partaker with the false accuser before God, the just Judge. For "as he that holdeth the tail of a dog, so is he that presides at unjust judgment."[685] But if ye become imitators of the elders in Babylon, who, when they had 41
borne witness against Susanna, unjustly condemned her to death, you will become obnoxious to their judgment and condemnation. For the Lord by Daniel delivered Susanna from the hand of the ungodly, but condemned to the fire those elders who were guilty of her blood, and reproaches you by him, saying: "Are ye so foolish, ye children of Israel? Without examination, and without knowing the truth, have ye condemned a daughter of Israel? Return again to the place of judgment, for these men have borne false witness against her."[686]

THE CAUTION OBSERVED AT HEATHEN TRIBUNALS BEFORE THE CONDEMNATION OF CRIMINALS AFFORDS CHRISTIANS A GOOD EXAMPLE.

LII. Consider even the judicatures of this world, by whose power we see murderers, adulterers, wizards, robbers of sepulchres, and thieves brought to trial; and those that preside, when they have received their accusations from those that brought them, ask the malefactor whether those things be so. And though he does not deny the crimes, they do not presently send him out to punishment; but for several days they make inquiry about him with a full council, and with the veil interposed. And he that is to pass the final decree and suffrage of death against him, lifts up his hands to the sun, and solemnly affirms that he is innocent of the blood of the man. Though they be heathens, and know not the Deity, nor the vengeance which will fall upon men from God on account of those that are justly condemned, they avoid such unjust judgments.

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[685] Prov. xxvi. 17.

[686] Susanna 48.

THAT CHRISTIANS OUGHT NOT TO BE CONTENTIOUS ONE WITH ANOTHER.

LIII. But you who know who our God is, and what are His judgments, how can you bear to pass an unjust judgment, since your sentence will be immediately known to God? And if you have judged righteously, you will be deemed worthy of the recompenses of righteousness, both now and hereafter; but if unrighteously, you will partake of the like. We therefore advise you, brethren, rather to deserve commendation from God than rebukes; for the commendation of God is eternal life to men, as is His rebuke everlasting death. Be ye therefore righteous judges, peacemakers, and without anger. For "he that is angry with his brother without a cause is obnoxious to the judgment."[687] But if it happens that by any one's contrivance you are angry at anybody, "let not the sun go down upon your wrath;"[688] for says David, "Be angry and sin not;"[689] that is, be soon reconciled, lest your wrath continue so long that it turn to a settled hatred, and work sin. "For the souls of those that bear a settled hatred are to death,"[690] says Solomon. But our Lord and Saviour Jesus Christ says in the Gospels: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift to God."[691] Now the gift to God is every one's prayer and thanksgiving. If, therefore, thou hast anything against thy brother, or he has anything against thee, neither will thy prayers be heard, nor will thy thanksgivings be accepted, by reason of that hidden anger. But it is your duty, brethren, to pray continually. Yet, because God hears not those which are at enmity with their brethren by unjust quarrels, even though they should pray three times an hour, it is our duty to compose all our enmity and littleness of soul, that we may be able to pray with a pure and unpolluted heart. For the Lord commanded us to love even our enemies, and by no means to hate our friends. And the lawgiver says: "Thou shalt not hate any man; thou shalt not hate thy brother in thy mind. Thou shalt certainly reprove thy brother, and not incur sin on his account."[692] "Thou shalt not hate an Egyptian, for thou wast a sojourner with him. Thou shalt not hate an Idumæan, for he is thy brother."[693] And David says: "If I have repaid those that requited me evil."[694] Wherefore, if thou wilt be a Christian, follow the law of the Lord: "Loose every band of wickedness;"[695] for the Lord has given thee authority to remit those sins to thy brother which he has committed against thee as far as "seventy times seven,"[696] that is, four hundred and ninety times. How oft, therefore, hast thou remitted to thy brother, that thou art unwilling to do it now, when thou also hast heard Jeremiah saying, "Do not any of you impute the wickedness of his neighbour in your hearts?"[697] But thou rememberest injuries, and keepest enmity, and comest into judgment, and art suspicious of His anger, and thy prayer is hindered. Nay, if thou hast remitted to thy brother four hundred and ninety times, do thou still multiply thy acts of gentleness more, to do good for thy own sake. Although he does not do so, yet, however, do thou endeavour to forgive thy brother for God's sake, "that thou mayest be the son of thy Father which is in heaven,"[698] and when thou prayest, mayest be 420 heard as a friend of God.

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[687] Matt. v. 22.

[688] Eph. iv. 26.

[689] Ps. iv. 4.

[690] Prov. xii. 28, LXX.

[691] Matt. v. 23, 24.

[692] Lev. xix. 17.

[693] Deut. xxiii. 7.

[694] Ps. vii. 4.

[695] Isa. lviii. 6.

THAT THE BISHOPS MUST BY THEIR DEACON PUT THE PEOPLE IN MIND OF THE OBLIGATION THEY ARE UNDER TO LIVE PEACEABLY TOGETHER.

LIV. Wherefore, O bishop, when you are to go to prayer after the lessons, and the psalmody, and the instruction out of the Scriptures, let the deacon stand nigh you, and with a loud voice say: Let none have any quarrel with another; let none come in hypocrisy; that if there be any controversy found among any of you, they may be affected in conscience, and may pray to God, and be reconciled to their brethren. For if, upon coming into any one's house, we are to say, "Peace be to this house,"[699] like sons of peace bestowing peace on those who are worthy, as it is written, "He came and preached peace to you that are nigh, and them that are far off, whom the Lord knows to be His,"[700] much more is it incumbent on those that enter into the Church of God before all things to pray for the peace of God. But if he prays for it upon others, much more let himself be within the same, as a child of light; for he that has it not within himself is not fit to bestow it upon others. Wherefore, before all things, it is our duty to be at peace in our own minds; for he that does not find any disorder in himself will not quarrel with another, but will be peaceable, friendly, gathering the Lord's people, and a fellow-worker with him, in order to the increasing the number of those that shall be saved in unanimity. For those who contrive enmities, and strifes, and contests, and lawsuits, are wicked, and aliens from God.

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[696] Matt. xviii. 22.

[697] Zech. viii. 17.

[698] Matt. v. 45.

[699] Matt. x. 12.

[700] Isa. lvii. 19; Eph. ii. 17; 2 Tim. ii. 19.

AN ENUMERATION OF THE SEVERAL INSTANCES OF DIVINE PROVIDENCE, AND HOW IN EVERY AGE FROM THE BEGINNING OF THE WORLD GOD HAS INVITED ALL MEN TO REPENTANCE.

LV. For God, being a God of mercy from the beginning, called every generation to repentance by righteous men and prophets. He instructed those before the flood by Abel and Sem, and Seth, also by Enos, and by Enoch that was translated; those at the flood by Noah; the inhabitants of Sodom by hospitable Lot; those after the flood by Melchizedek, and the patriarchs, and Job the beloved of God; the Egyptians by Moses; the Israelites by him, and Joshua, and Caleb, and Phineas, and the rest; those after the law by angels and prophets, and the same by His own incarnation[701] of the Virgin; those a little before His bodily appearance by John His forerunner, and the same by the same person after Christ's birth, saying, "Repent ye, for the kingdom of heaven is at hand;"[702] those after His passion by us, the twelve apostles, and Paul the chosen vessel. We therefore, who have been vouchsafed the favour of being the witnesses of His appearance, together with James the brother of our Lord, and the other seventy-two disciples, and his seven deacons, have heard from the mouth of our Lord Jesus Christ, and by exact knowledge declare "what is the will of God, that good, and acceptable, and perfect will"[703] which is made known to us by Jesus; that none should perish, but that all men with one accord should believe in Him, and send unanimously praise to Him, and thereby live for ever.

THAT IT IS THE WILL OF GOD THAT MEN SHOULD BE OF ONE MIND IN MATTERS OF RELIGION, IN ACCORD WITH THE HEAVENLY POWERS.

LVI. For this is that which our Lord taught us when we pray to say to His Father, "Thy will be done, as in heaven, so upon earth;"[704] that as the heavenly natures of the incorporeal powers do all glorify God with one consent, so also upon earth all men with one mouth and one purpose may glorify the only, the one, and the true God, by Christ His only-begotten. It is therefore His will that men should praise Him with unanimity, and adore Him with one consent.[705] For this is His will in Christ, that those who are saved by Him may be many; but that you do not occasion any loss or diminution to Him, nor to the Church, or lessen the number by one soul of man, as destroyed by you, which might have been saved by repentance; and which therefore perishes not only by its own sin, but also by your treachery besides, whereby you fulfil that which is written, "He that gathereth not with me, scattereth."[706] Such a one is a disperser of the sheep, an adversary, an enemy of God, a destroyer of those lambs whose Shepherd was the Lord, and we were the collectors out of various nations and tongues, by much pains and danger, and perpetual labour, by watchings, by fastings, by lyings on the ground, by persecutions, by stripes, by imprisonments, that we might do the will of God, and fill the feast-chamber with guests to sit down at His table, that is, the holy and Catholic Church, with joyful and chosen people, singing hymns and praises to God that has called them by us to life. And you, as much as in you lies, have dispersed them. Do you also of the laity be at peace with one another, endeavouring like wise men to increase the Church, and to turn back, and tame, and restore those which seem wild. For this is the greatest reward by His promise from God, "If thou fetch out the worthy and precious from the unworthy, thou shalt be as my mouth."[707]

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[701] One V. ms. inserts, "of the Holy Spirit and."

[702] Matt. iii. 2.

[703] Rom. xii. 2.

[704] Matt. vi. 10.

[705] "And adore him with one consent" is omitted in one V. ms.

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[706] Matt. xii. 30.

[707] Jer. xv. 19.

SEC. VII.—ON ASSEMBLING IN THE CHURCH.

AN EXACT DESCRIPTION OF A CHURCH AND THE CLERGY, AND WHAT THINGS IN PARTICULAR EVERY ONE IS TO DO IN THE SOLEMN ASSEMBLIES OF THE CLERGY AND LAITY FOR RELIGIOUS WORSHIP.

LVII. But be thou, O bishop, holy, unblameable, no striker, not soon angry, not cruel; but a builder up, a converter, apt to teach, forbearing of evil, of a gentle mind, meek, long-suffering, ready to exhort, ready to comfort, as a man of God.

When thou callest an assembly of the Church as one that is the commander of a great ship, appoint the assemblies to be made with all possible skill, charging the deacons as mariners to prepare places for the brethren as for passengers, with all due care and decency. And first, let the building be long, with its head to the east, with its vestries on both sides at the east end, and so it will be like a ship. In the middle let the bishop's throne be placed, and on each side of him let the presbytery sit down; and let the deacons stand near at hand, in close and small girt garments, for they are like the mariners and managers of the ship: with regard to these, let the laity sit on the other side, with all quietness and good order. And let the women sit by themselves, they also keeping silence. In the middle, let the reader stand upon some high place: let him read the books of Moses, of Joshua the son of Nun, of the Judges, and of the Kings and of the Chronicles, and those written after the return from the captivity; and besides these, the books of Job and of Solomon, and of the sixteen prophets. But when there have been two lessons severally read, let some other person sing the hymns of David, and let the people join at the conclusions of the verses. Afterwards let our Acts be read, and the Epistles of Paul our fellow-worker, which he sent to the churches under the conduct of the Holy Spirit; and afterwards let a deacon or a presbyter read the Gospels, both those which I Matthew and John have delivered to you, and those which the fellow-workers of Paul received and left to you, Luke and Mark. And while the Gospel is read, let all the presbyters and deacons, and all the people, stand up in great silence; for it is written: "Be silent, and hear, O Israel."[708] And again: "But do thou stand there, and hear."[709] In the next place, let the presbyters one by one, not all together, exhort the people, and the bishop in the last place, as being the commander. Let the porters stand at the entries of the men, and observe them. Let the deaconesses also stand at those of the women, like shipmen. For the same description and pattern was both in the tabernacle of the testimony and in the temple of God.[710] But if any one be found sitting out of his place, let him be rebuked by the deacon, as a manager of the foreship, and be removed into the place proper for him; for the Church is not only like a ship, but also like a sheepfold. For as the shepherds place all the brute creatures distinctly, I mean goats and sheep, according to their kind and age, and still every one runs together, like to his like; so is it to be in the Church. Let the young persons sit by themselves, if there be a place for them; if not, let them stand upright. But let those that are already stricken in years sit in order. For the children which stand, let their fathers and mothers take them to them. Let the younger women also sit by themselves, if there be a place for them; but if there be not, let them stand behind the women. Let those women which are married, and have children, be placed by themselves; but let the virgins, and the widows, and the elder women, stand or sit before all the rest; and let the deacon be the disposer of the places, that every one of those that comes in may go to his proper place, and may not sit at the entrance. In like manner, let the deacon oversee the people, that nobody may whisper, nor slumber, nor laugh, nor nod; for all ought in the church to stand wisely, and soberly, and attentively, having their attention fixed upon the word of the Lord. After this, let all rise up with one consent, and looking towards the east, after the catechumens and penitents are gone out, pray to God eastward, who ascended up to the heaven of heavens to the east; remembering also the ancient situation of paradise in the east, from whence the first man, when he had yielded to the persuasion of the serpent, and disobeyed the command of God, was expelled. As to the deacons, after the prayer is over, let some of them attend upon the oblation of the Eucharist, ministering to the Lord's body with fear. Let others of them watch the multitude, and keep them silent. But let that deacon who is at the high priest's hand say to the people, Let no one have any quarrel against another; let no one come in hypocrisy. Then let the men give the men, and the women give the women, the Lord's kiss. But let no one do it with deceit, as Judas betrayed the Lord with a kiss. After this let the deacon pray for the whole Church, for the whole world, and the several parts of it, and the fruits of it; for the priests and the rulers, for the high priest and the king, and the peace of the universe. After this let the high priest pray for peace upon the people, and bless them, as Moses commanded the priests to bless the people, in these words: "The Lord bless thee, and keep thee: the Lord make His face to shine upon thee,[711] and give thee peace."[712] Let the bishop pray for the people, and say: "Save Thy people, O Lord, and bless Thine inheritance, which Thou hast obtained with the precious blood of Thy Christ, and hast called a royal priesthood, and an holy nation."[713] After this let the sacrifice follow, the people standing, and praying silently; and when the oblation has been made, let every rank by itself partake of the Lord's body and precious blood in order, and approach with reverence and holy fear, as to the body of their king. Let the women approach with their heads covered, as is becoming the order of women; but let the door be watched, lest any unbeliever, or one not yet initiated, come in.[714]

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[708] Deut. xxvii. 9.

[709] Deut. v. 31.

[710] Deut. xxiii. 1. "And in the temple of God" is omitted in one V. ms.

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[711] One V. ms. inserts, "and pity thee: the Lord lift His countenance upon thee."

[712] Num. vi. 24, etc.

[713] Ps. xxviii. 9; Acts xx. 28; 1 Pet. i. 19, ii. 9.

OF COMMENDATORY LETTERS IN FAVOUR OF STRANGERS, LAY PERSONS, CLERGYMEN, AND BISHOPS; AND THAT THOSE WHO COME INTO THE CHURCH ASSEMBLIES ARE TO BE RECEIVED WITHOUT REGARD TO THEIR QUALITY.

LVIII. If any brother, man or woman, come in from another parish, bringing recommendatory letters, let the deacon be the judge of that affair, inquiring whether they be of the faithful, and of the Church? whether they be not defiled by heresy? and besides, whether the party be a married woman or a widow? And when he is satisfied in these questions, that they are really of the faithful, and of the same sentiments in the things of the Lord, let him conduct every one to the place proper for him. And if a presbyter comes from another parish, let him be received to communion by the presbyters; if a deacon, by the deacons; if a bishop, let him sit with the bishop, and be allowed the same honour with himself; and thou, O bishop, shalt desire him to speak to the people words of instruction: for the exhortation and admonition of strangers is very acceptable, and exceeding profitable. For, as the Scripture says, "no prophet is accepted in his own country."[715] Thou shalt also permit him to offer the Eucharist; but if, out of reverence to thee, and as a wise man, to preserve the honour belonging to thee, he will not offer, at least thou shalt compel him to give the blessing to the people. But if, after the congregation is sat down, any other person comes upon you of good fashion and character in the world, whether he be a stranger, or one of your own country, neither do thou, O bishop, if thou art speaking the word of God, or hearing him that sings or reads, accept persons so far as to leave the ministry of the word, that thou mayest appoint an upper place for him; but continue quiet, not interrupting thy discourse, nor thy attention. But let the brethren receive him by the deacons; and if there be not a place, let the deacon by speaking, but not in anger, raise the junior, and place the stranger there. And it is but reasonable that one that loves the brethren should do so of his own accord; but if he refuse, let him raise him up by force, and set him behind all, that the rest may be taught to give place to those that are more honourable. Nay, if a poor man, or one of a mean family, or a stranger, comes upon you, whether he be old or young, and there be no place, the deacon shall find a place for even these, and that with all his heart; that, instead of accepting persons before men, his ministration towards God may be well-pleasing. The very same thing let the deaconess do to those women, whether poor or rich, that come unto them.

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[714] [Note all this as bearing upon the ceremonial of the Latin Mass, which reverses these primitive precepts in divers points.]

[715] Luke iv. 24; John iv. 44 .

THAT EVERY CHRISTIAN OUGHT TO FREQUENT THE CHURCH DILIGENTLY BOTH MORNING AND EVENING.

LIX. When thou instructest the people, O bishop, command and exhort them to come constantly to church morning and evening every day, and by no means to forsake it on any account, but to assemble together continually; neither to diminish the Church by withdrawing themselves, and causing the body of Christ to be without its member. For it is not only spoken concerning the priests, but let every one of the laity hearken to it as concerning himself, considering that it is said by the Lord: "He that is not with me is against me, and he that gathereth not with me scattereth abroad."[716] Do not you therefore scatter yourselves abroad, who are the members of Christ, by not assembling together, since you have Christ your head, according to His promise, present, and communicating to you.[717] Be not careless of yourselves, neither deprive your Saviour of His own members, neither divide His body nor disperse His members, neither prefer the occasions of this life to the word of God; but assemble yourselves together every day, morning and evening, singing psalms and praying in the Lord's house: in the morning saying the sixty-second Psalm, and in the evening the hundred and fortieth, but principally on the Sabbath-day. And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, and condescended to let Him suffer, and raised Him from the dead. Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection, on which we pray thrice standing in memory of Him who arose in three days, in which is performed the reading of the prophets, the preaching of the Gospel, the oblation of the sacrifice, the gift of the holy food? 423

THE VAIN ZEAL WHICH THE HEATHENS AND JEWS SHOW IN FREQUENTING THEIR TEMPLES AND SYNAGOGUES IS A PROPER EXAMPLE AND MOTIVE TO EXCITE CHRISTIANS TO FREQUENT THE CHURCH.

LX. And how can he be other than an adversary to God, who takes pains about temporary things night and day, but takes no care of things eternal? who takes care of washings and temporary food every day, but does not take care of those that endure for ever? How can such a one even now avoid hearing that word of the Lord, "The Gentiles are justified more than you?"[718] as He says, by way of reproach, to Jerusalem, "Sodom is justified rather than thou." For if the Gentiles every day, when they arise from sleep, run to their idols to worship them, and before all their work and all their labours do first of all pray to them, and in their feasts and in their solemnities do not keep away, but attend upon them; and not only those upon the place, but those living far distant do the same; and in their public shows all come together, as into a synagogue: in the same manner those which are vainly called Jews, when they have worked six days, on the seventh day rest, and come together into their synagogue, never leaving nor neglecting either rest from labour or assembling together, while yet they are deprived of the efficacy of the word in their unbelief, nay, and of the force of that name Judah, by which they call themselves,—for Judah is interpreted *Confession*,—but these do not confess to God (having unjustly occasioned the suffering on the cross), so as to be saved on their repentance;—if, therefore, those who are not saved frequently assemble together for such purposes as do not profit them, what apology wilt thou make to the Lord God who forsakest His Church, not imitating so much as the heathen, but by such thy absence growest slothful, or turnest apostate, or actest wickedness? To whom the Lord says by Jeremiah: "Ye have not kept my ordinances; nay, ye have not walked according to the ordinances of the heathen, and you have in a manner exceeded them."[719] And again: "Israel has justified his soul more than treacherous Judah."[720] And afterwards: "Will the Gentiles change their gods which are not gods?[721] Wherefore pass over to the isles of Chittim, and behold, and send to Kedar, and observe diligently whether such things have been done. For those nations have not changed their ordinances; but," says He, "my people has changed its glory for that which will not profit."[722] How, therefore, will any one make his apology who has despised or absented himself from the church of God?

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[716] Matt. xii. 30.

[717] Matt. xxviii. 20. [Compare vol. i. pp. 185, 186, this series.]

[718] Ezek. xvi. 52.

THAT WE MUST NOT PREFER THE AFFAIRS OF THIS LIFE TO THOSE WHICH CONCERN THE WORSHIP OF GOD.

LXI. But if any one allege the pretence of his own work, and so is a despiser, "offering pretences for his sins," let such a one know that the trades of the faithful are works by the by, but the worship of God is their great work. Follow therefore your trades as by the by, for your maintenance, but make the worship of God your main business; as also our Lord said: "Labour not for the meat which perishes, but for that which endureth unto everlasting life."[723] And again: "This is the work of God, that ye believe on Him whom He hath sent."[724] Endeavour therefore never to leave the Church of God; but if any one overlooks it, and goes either into a polluted temple of the heathens, or into a synagogue of the Jews or heretics, what apology will such a one make to God in the day of judgment, who has forsaken the oracles of the living God, and the living and quickening oracles, such as are able to deliver from eternal punishment, and has gone into an house of demons, or into a synagogue of the murderers of Christ, or the congregation of the wicked?—not hearkening unto him that says: “I have hated the congregation of the wicked, and I will not enter with the ungodly. I have not sat with the assembly of vanity, neither will I sit with the ungodly.”[725] And again: “Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful; but his delight is in the law of the Lord, and in His law will he meditate day and night.”[726] But thou, forsaking the gathering together of the faithful, the Church of God, and His laws, hast respect to those “dens of thieves,” calling those things holy which He has called profane, and making such things unclean which He has sanctified. And not only so, but thou already runnest after the pomps of the Gentiles, and hastenest to their theatres, being desirous to be reckoned one of those that enter into them, and to partake of unseemly, not to say abominable words; not hearkening to Jeremiah, who says, “O Lord, I have not sat in their assemblies, for they are scorners; but I was afraid because of Thy hand;”[727] nor to Job, who speaks in like manner, “If I have gone at any time with the scornful; for I shall be weighed in a just balance.”[728] But why wilt thou be a partaker of the heathen oracles, which are nothing but dead men declaring by the inspiration of the devil deadly things, and such as tend to subvert the faith, and to draw those that attend to them to polytheism? Do you therefore, who attend to the laws. of God, esteem those laws more honourable than the necessities of this life, and pay a greater respect to them, and run together to the Church of the Lord, “which He has purchased with the blood of Christ, the beloved, the first-born of every creature.”[729] For this Church is the daughter of the Highest, which has been in travail of you by the word of grace, and has “formed Christ in you,” of whom you are made partakers, and thereby become His holy and chosen members, “not having spot or wrinkle, or any such thing; but as being holy and unspotted in the faith, ye are complete in Him, after the image of God that created you.”[730]

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[719] Ezek. v. 7, xvi. 47.

[720] Jer. iii. 11.

[721] One V. ms. inserts here, "and elsewhere through another."

[722] Jer. ii. 11, 10.

[723] John vi. 27.

[724] John vi. 29.

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[725] Ps. xxvi. 5, 4.

[726] Ps. i. 1, 2.

[727] Jer. xv. 17.

[728] Job xxxi. 5, 6.

[729] *Vid.* Acts xx. 28; Col. i. 15.

[730] Eph. v. 27.

THAT CHRISTIANS MUST ABSTAIN FROM ALL THE IMPIOUS PRACTICES OF THE HEATHENS.

LXII. Take heed, therefore, not to join yourselves in your worship with those that perish, which is the assembly of the Gentiles, to your deceit and destruction. For there is no fellowship between God and the devil; for he that assembles himself with those that favour the things of the devil, will be esteemed one of them, and will inherit a woe. Avoid also indecent spectacles: I mean the theatres and the pomps of the heathens; their enchantments, observations of omens, soothsayings, purgations, divinations, observations of birds; their necromancies and invocations. For it is written: "There is no divination in Jacob, nor soothsaying in Israel."[731] And again: "Divination is iniquity."[732] And elsewhere: "Ye shall not be soothsayers, and follow observers of omens, nor diviners, nor dealers with familiar spirits. Ye shall not preserve alive wizards."[733] Wherefore Jeremiah exhorts, saying: "Walk ye not according to the ways of the heathen, and be not afraid of the signs of heaven."[734] So that it is the duty of a believer to avoid the assemblies of the ungodly, of the heathen, and of the Jews, and of the rest of the heretics, lest by uniting ourselves to them we bring snares upon our own souls; that we may not by joining in their feasts, which are celebrated in honour of demons, be partakers with them in their impiety. You are also to avoid their public meetings, and those sports which are celebrated in them. For a believer ought not to go to any of those public meetings, unless to purchase a slave, and save a soul,[735] and at the same time to buy such other things as suit their necessities. Abstain, therefore, from all idolatrous pomp and state, all their public meetings, banquets, duels, and all shows belonging to demons.

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[731] Num. xxiii. 23.

[732] 1 Sam. xv. 23, LXX.

[733] Lev. xix. 26; Deut. xviii. 10.

[734] Jer. x. 2. [Slaves were bought to be baptized. Elucid., p. 425.]

[735] Jer. x. 2. [Slaves were bought to be baptized. Elucid., p. 425.]

SEC. VIII.—ON THE DUTY OF WORKING FOR A LIVELIHOOD.

THAT A CHRISTIAN WHO WILL NOT WORK MUST NOT EAT, AS PETER AND THE REST OF THE APOSTLES WERE FISHERMEN, BUT PAUL AND AQUILA TENTMAKERS, JUDE THE SON OF JAMES AN HUSBANDMAN.

LXIII. Let the young persons of the Church endeavour to minister diligently in all necessaries: mind your business with all becoming seriousness, that so you may always have sufficient to support yourselves and those that are needy, and not burden the Church of God. For we ourselves, besides our attention to the word of the Gospel, do not neglect our inferior employments. For some of us are fishermen, some tentmakers, some husbandmen, that so we may never be idle. So says Solomon somewhere: "Go to the ant, thou sluggard; consider her ways diligently, and become wiser than she. For she, having neither field, overseer, nor ruler, prepareth her food in the summer, and layeth up a great store in the harvest. Or else go to the bee, and learn how laborious she is, and her work how valuable it is, whose labours both kings and mean men make use of for their health. She is desirable and glorious, though she be weak in strength, yet by honouring wisdom she is improved, etc. How long wilt thou lie on thy bed, O sluggard? When wilt thou wake out of thy sleep? Thou sleepest awhile thou liest down awhile, thou slumberest awhile, thou foldest thy hands on thy breast to sleep awhile. Then poverty comes on thee like an evil traveller, and want as a swift racer. 425 But if thou beest diligent, thy harvest shall come as a fountain, and want shall fly from thee as an evil runagate."[736] And again: "He that manageth his own land shall be filled with bread."[737] And elsewhere he says: "The slothful has folded his own hands together, and has eaten his own flesh."[738] And afterwards: "The sluggard hides his hand; he will not be able to bring it to his mouth."[739] And again: "By slothfulness of the hands a floor will be brought low."[740] Labour therefore continually; for the blot of the slothful is not to be healed. But "if any one does not work, let not such a one eat"[741] among you. For the Lord our God hates the slothful. For no one of those who are dedicated to God ought to be idle.

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[736] Prov. vi. 6, etc., LXX.

[737] Prov. xii. 11.

[738] Eccles. iv. 5.

[739] Prov. xix. 24.

[740] Eccles. x. 18.

[741] 2 Thess. iii. 10.

ELUCIDATION.

(To purchase a slave, and save a soul, p. 424.)

The calm and patient course of the Church in gradually obliterating slavery has been well defended by the pious Spanish Ultramontane writer Jacques Balmès.[742] Of course, he imagines that “the Catholic Church,” which wrought the change, was his own Tridentine Communion,[743] Lecky’s remarks on the gladiators and slavery as the product of famines and distress are worthy of note, and even he is forced to recognise the ameliorating influences of Christianity from the beginning.[744] He says:—

“Christianity for the first time made charity a rudimentary virtue, giving it a foremost place in the moral type and in the exhortations of its teachers. Besides its general influence in stimulating the affections, it effected a complete revolution in this sphere, by representing the poor as the special representatives of the Christian founder, and thus making the love of Christ rather than the love of man the principle of charity. Even in the days of persecution, collections for the relief of the poor were made at the Sunday meetings. The *agapæ*, or feasts of love, were intended mainly for the poor; and food that was saved by the fasts was devoted to their benefit. A vast organization of charity, presided over by the bishops, and actively directed by the deacons, soon ramified over Christendom, till the bond of charity became the bond of unity, and the most distant sections of the Christian Church corresponded by the interchange of mercy.[745] Long before the era of Constantine it was observed that the charities of the Christians were so extensive—it may perhaps be said so excessive—that they drew very many impostors to the Church; and, when the victory of Christianity was achieved, the enthusiasm for charity displayed itself in the erection of numerous institutions that were altogether unknown to the pagan world.”

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[742] See his chapter (xvii.) *Moyens employés par l’église affranchir les esclaves, Civilisation Europóene*, vol. i. p. 222, Paris, 1851.

[743] The countrymen of Balmès, on the contrary, were the authors of the negro slavery of modern times.

[744] *History of European Morals*, vol. ii. p. 84.

[745] See also Elucidation XII. vol. v. p. 563.

CONSTITUTIONS OF THE HOLY APOSTLES

BOOK III.

SEC. I.—CONCERNING WIDOWS.

THE AGE AT WHICH WIDOWS SHOULD BE CHOSEN.

I. Choose your "widows not under sixty years of age,"[746] that in some measure the suspicion of a second marriage may be prevented by their age. But if you admit one younger into the order of widows, and she cannot bear her widowhood in her youth, and marries, she will procure indecent reflections on the glory of the order of the widows, and shall give an account to God; not because she married a second time, but because she has "waxed wanton against Christ,"[747] and not kept her promise, *because she did not come and keep her promise with faith and the fear of God.*[748] Wherefore such a promise ought not to be rashly made, but with great caution: "for it is better for her not to vow, than to vow and not to pay."[749] But if any younger woman, who has lived but a while with her husband, and has lost him by death or some other occasion, and remains by herself, having the gift of widowhood, she will be found to be blessed, and to be like the widow of Sarepta, belonging to Sidon, with whom the holy prophet of God, Elijah,[750] lodged. Such a one may also be compared to "Anna, the daughter of Phanuel, of the tribe of Aser, which departed not from the temple, but continued in supplications and prayers night and day, who was fourscore years old, and had lived with an husband seven years from her virginity, who glorified the coming of Christ, and gave thanks to the Lord, and spake concerning Him to all those who looked for redemption in Israel."[751] Such a widow will have a good report, and will be honoured, having both glory with men upon earth, and eternal praise with God in heaven.

THAT WE MUST AVOID THE CHOICE OF YOUNGER WIDOWS, BECAUSE OF SUSPICION.

II. But let not the younger widows be placed in the order of widows, lest, under pretence of inability to contain in the flower of their age, they come to a second marriage, and become subject to imputation. But let them be assisted and supported, that so they may not, under pretence of being deserted, come to a second marriage, and so be ensnared in an unseemly imputation. For you ought to know this, that once marrying according to the law is righteous, as being according to the will of God; but second marriages, after the promise, are wicked, not on account of the marriage itself, but because of the falsehood. Third marriages are indications of incontinency. But such marriages as are beyond the third are manifest fornication, and unquestionable uncleanness. For God in the creation gave one woman to one man; for "they two shall be one flesh."[752] But to the younger women let a second marriage be allowed after the death of their first husband, lest they fall into the condemnation of the devil, and many snares, and foolish lusts, which are hurtful to souls, and which bring upon them punishment rather than rest.

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[746] *Vid.* 1 Tim. v. 9.

[747] 1 Tim. v. 11.

[748] Not in one V. ms.

[749] Eccles. v. 5.

[750] 1 Kings xvii. 9.

[751] Luke ii. 36, etc.

WHAT CHARACTER THE WIDOWS OUGHT TO BE OF, AND HOW THEY OUGHT TO BE SUPPORTED BY THE BISHOP.

III. But the true widows are those which have had only one husband, having a good report among the generality for good works; widows indeed, sober, chaste, faithful, pious, who have brought up their children well, and have entertained strangers unblameably, which are to be supported as devoted to God. Besides, do thou, O bishop, be mindful of the needy, both reaching out thy helping hand and making provision for them as the steward of God, distributing seasonably the oblations to every one of them, to the widows, the orphans, the friendless, and those tried with affliction.

THAT WE OUGHT TO BE CHARITABLE TO ALL SORTS OF PERSONS IN WANT.

IV. For what if some are neither widows nor widowers, but stand in need of assistance, either through poverty or some disease, or the maintenance of a great number of children? It is thy duty to oversee all people, and to take care of them all. For they that give gifts do not of their own head give them to the widows, but barely bring them in, calling them free-will offerings, that so thou that knowest those that are in affliction mayest as a good steward give them their portion of the gift. For God knows the giver, though thou distributest it to those in want when he is absent. And he has the reward of well-doing, but thou the blessedness of having dispensed it with a good conscience. But do thou tell them who was the giver, that they may pray for him by name. For it is our duty to do good to all men, not fondly preferring one or another, whoever they be. For the Lord says: "Give to every one that asketh of thee."[753] It is evident that it is meant of every one that is really in want, whether he be friend or foe, whether he be a kinsman or a stranger, whether he be single or married. For in all the Scripture the Lord gives us exhortations about the needy, saying first by Isaiah: "Deal thy bread to the hungry, and bring the poor which have no covering into thine house. If thou seest the naked, do thou cover him; and thou shalt not overlook those which are of thine own family and seed."[754] And then by Daniel He says to the potentate: "Wherefore, O king, let my counsel please thee, and purge thy sins by acts of mercy, and thine iniquities by bowels of compassion to the needy."[755] And He says by Solomon: "By acts of mercy and of faith iniquities are purged."[756] And He says again by David: "Blessed is he that has regard to the poor and needy; the Lord shall deliver him in the evil day."[757] And again: "He hath dispersed abroad, he hath given to the needy, his righteousness remaineth for ever."[758] And Solomon says: "He that hath mercy on the poor lendeth to the Lord;[759] according to his gift it shall be repaid him again."[760] And afterwards: "He that stoppeth his ear, that he may not hear him that is in want, he also shall call himself, and there shall be none to hear him."[761]

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[752] Gen. ii. 24.

[753] Luke vi. 30

[754] Isa. lviii. 7

[755] Dan. iv. 27

THAT THE WIDOWS ARE TO BE VERY CAREFUL OF THEIR BEHAVIOR.

V. Let every widow be meek, quiet, gentle, sincere, free from anger, not talkative, not clamorous, not hasty of speech, not given to evil-speaking, not captious, not double-tongued, not a busybody. If she see or hear anything that is not right, let her be as one that does not see, and as one that does not hear. And let the widow mind nothing but to pray for those that give, and for the whole Church; and when she is asked anything by any one, let her not easily answer, excepting questions concerning the faith, and righteousness, and hope in God, remitting those that desire to be instructed in the doctrines of godliness to the governors. Let her only answer so as may tend to the subversion of the error of polytheism, and let her demonstrate the assertion concerning the monarchy of God. But of the remaining doctrines let her not answer anything rashly, lest by saying anything unlearnedly she should make the word to be blasphemed. For the Lord has taught us that the word is like "a grain of mustard seed,"[762] which is of a fiery nature, which if any one uses unskilfully, he will find it bitter. For in the mystical points we ought not to be rash, but cautious; for the Lord exhorts us, saying: "Cast not your pearls before swine, lest they trample them with their feet, and turn again and rend you."[763] For unbelievers, when they hear the doctrine concerning Christ not explained as it ought to be, but defectively, and especially that concerning His incarnation or His passion, will rather reject it with scorn, and laugh at it as false, than praise God for it. And so the aged women will be guilty of rashness, and of causing blasphemy, and will inherit a woe. For says He, "Woe to him by whom my name is blasphemed among the Gentiles."[764]

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[756] Prov. xvi. 6

[757] Ps. xli. 1

[758] Ps. cxii. 9.

[759] Instead of "Lord," one V. ms. reads "God."

[760] Prov. xix. 17.

[761] Prov. xxi. 13.

[762] Matt. xiii. 31.

[763] Matt. vii. 6.

[764] Isa. lii. 5.

THAT WOMEN OUGHT NOT TO TEACH, BECAUSE IT IS UNSEEMLY; AND WHAT WOMEN FOLLOWED OUR LORD.

VI. We do not permit our “women to teach in the Church,”[765] but only to pray and hear those that teach; for our Master and Lord, Jesus Himself, when He sent us the twelve to make disciples of the people and of the nations, did nowhere send out women to preach, although He did not want such. For there were with us the mother of our Lord and His sisters; also Mary Magdalene, and Mary the mother of James, and Martha and Mary the sisters of Lazarus; Salome, and certain others. For, had it been necessary for women to teach, He Himself had first commanded these also to instruct the people with us. For “if the head of the wife be the man,”[766] it is not reasonable that the rest of the body should govern the head. Let the widow therefore own herself to be the “altar of God,” and let her sit in her house, and not enter into the houses of the faithful, under any pretence, to receive anything; for the altar of God never runs about, but is fixed in one place. Let, therefore, the virgin and the widow be such as do not run about, or gad to the houses of those who are alien from the faith. For such as these are gadders and impudent: they do not make their feet to rest in one place, because they are not widows, but purses ready to receive, triflers, evil-speakers, counsellors of strife, without shame, impudent, who being such, are not worthy of Him that called them. For they do not come to the common station of the congregation on the Lord’s day,[767] as those that are watchful; but either they slumber, or trifle, or allure men, or beg, or ensnare others, bringing them to the evil one; not suffering them to be watchful in the Lord, but taking care that they go out as vain as they came in, because they do not hear the word of the Lord either taught or read. For of such as these the prophet Isaiah says: “Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxen gross,[768] *and they hear heavily with their ears.*”[769]

WHAT ARE THE CHARACTERS OF WIDOWS FALSELY SO CALLED.

VII. In the same manner, therefore, the ears of the hearts of such widows as these are stopped, that they will not sit within in their cottages to speak to the Lord, but will run about with the design of getting, and by their foolish prattling fulfil the desires of the adversary. Such widows, therefore, are not affixed to the altar of Christ: for there are some widows which esteem gain their business; and since they ask without shame, and receive without being satisfied, render the generality more backward in giving. For when they ought to be content with their subsistence from the Church, as having moderate desires, on the contrary, they run from one of their neighbours' houses[770] to another, and disturb them, heaping up to themselves plenty of money, and lend at bitter usury, and are only solicitous about mammon, whose bag is their god; who prefer eating and drinking before all virtue, saying, "Let us eat and drink, for to-morrow we die;"[771] who esteem these things as if they were durable and not perishing things. For she that uses herself to nothing but talking of money, worships mammon instead of God,—that is, is a servant to gain, but cannot be pleasing to God, nor resigned to His worship; not being able to intercede with Him continuously on account that her mind and disposition run after money: for "where the treasure is, there will the heart be also."[772] For she is thinking in her mind whither she may go to receive, or that a certain woman her friend has forgot her, and she has somewhat to say to her. She that thinks of such things as these will no longer attend to her prayers, but to that thought which offers itself; so that though sometimes she would pray for anybody, she will not be heard, because she does not offer her petition to the Lord with her whole heart, but with a divided mind. But she that will attend to God will sit within, and mind the things of the Lord day and night, offering her sincere petition with a mouth ready to utter the same without ceasing. As therefore Judith, most famous for her wisdom, and of a good report for her modesty, "prayed to God night and day for Israel;"[773] so also the widow who is like to her will offer her intercession without ceasing for the Church to God. And He will hear her, because her mind is fixed on this thing alone, and is not disposed to be either insatiable, or covetous, or expensive; when her eye is pure, and her hearing clean, and her hands undefiled, and her feet quiet, and her mouth prepared for neither gluttony nor trifling, but speaking the things that are fit, and partaking of only such things as are necessary for her maintenance. So, being grave, and giving no disturbance, she will be pleasing to God; and as soon as she asks anything, the gift will come to her: as He says, "While thou art speaking, I will say, Behold, I am here."[774] Let such a one also be free from the love of money, free from arrogance, not given to filthy lucre, not insatiable, not gluttonous, but continent, meek, giving nobody disturbance, pious, modest, sitting at home, singing, and praying, and reading, and watching, and fasting; speaking to God continually in songs and hymns. And let her take wool, and rather assist others than herself want from them; being mindful of that widow who is honoured in the Gospel with the Lord's testimony, who, coming into the temple, "cast into the treasury two mites, which make a farthing. And Christ our Lord and Master, and Searcher of hearts, saw her, and said, Verily I say unto you, that this widow hath cast into the treasury more than they all: for all they have cast in of their abundance, but this woman of her penury hath cast in all the living that she had."[775]

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[765] 1 Cor. xiv. 34.

[766] 1 Cor. xi. 3.

[767] “On the Lord’s day” not in one V. ms.

[768] Isa. vi. 9, 10.

[769] Inserted from one V. ms.

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[770] Probably the reading should be, "they go round the houses of the rich."

[771] Isa. xxii. 13; 1 Cor. xv. 32

[772] Matt. vi. 21

[773] Judith ix. 1, etc.

[774] Isa. lviii. 9

The widows therefore ought to be grave, obedient to their bishops, and their presbyters, and their deacons, and besides these to the deaconesses, with piety, reverence, and fear; not usurping authority, nor desiring to do anything beyond the constitution without the consent of the deacon: as, suppose, the going to any one to eat or drink with him, or to receive anything from anybody. But if without direction she does any one of these things, let her be punished with fasting, or else let her be separated on account of her rashness.

THAT THE WIDOWS OUGHT NOT TO ACCEPT OF ALMS FROM THE UNWORTHY NO MORE THAN THE BISHOP, OR ANY OTHER OF THE FAITHFUL.

VIII. For how does such a one know of what character the person is from whom she receives? or from what sort of ministration he supplies her with food, whether it does not arise from rapine or some other ill course of life? while the widow does not remember that if she receives in a way unworthy of God, she must give an account for every one of these things. For neither will the priests at any time receive a free-will offering from such a one, as, suppose, from a rapacious person or from a harlot. For it is written, "Thou shalt not covet the goods that are thy neighbour's;"[776] and, "Thou shalt not offer the hire of an harlot to the Lord God."[777] From such as these no offerings ought to be accepted, nor indeed from those that are separated from the Church. Let the widows also be ready to obey the commands given them by their superiors, and let them do according to the appointment of the bishop, being obedient to him as to God; for he that receives from such a one who is worthy of blame, or from one excommunicated, and prays for him, while he purposes to go on in a wicked course, and while he is not willing at any time to repent, holds communion with him in prayer, and grieves Christ, who rejects the unrighteous, and confirms them by means of the unworthy gift, and is defiled with them, not suffering them to come to repentance, so as to fall down before God with lamentation, and pray to Him.

THAT WOMEN OUGHT NOT TO BAPTIZE, BECAUSE IT IS IMPIOUS, AND CONTRARY TO THE DOCTRINE OF CHRIST.

IX. Now, as to women's baptizing, we let you know that there is no small peril to those that undertake it. Therefore we do not advise you to it; for it is dangerous, or rather wicked and impious. For if the "man be the head of the woman,"[778] and he be originally ordained for the priesthood, it is not just to abrogate the order of the creation, and leave the principal to come to the extreme part of the body. For the woman is the body of the man, taken from his side, and subject to him, from whom she was separated for the procreation of children. For says He, "He shall rule over thee."[779] For the principal part of the woman is the man, as being her head. But if in the foregoing constitutions we have not permitted them to teach, how will any one allow them, contrary to nature, to perform the office of a priest? For this is one of the ignorant practices of the Gentile atheism, to ordain women priests to the female deities, not one of the constitutions of Christ. For if baptism were to be administered by women, certainly our Lord would have been baptized by His own mother, and not by John; or when He sent us to baptize, He would have sent along with us women also for this purpose. But now He has nowhere, either by constitution or by writing, delivered to us any such thing; as knowing the order of nature, and the decency of the action;[780] as being the Creator of nature, and the Legislator of the constitution.

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[775] Mark xii. 42; Luke xxi. 3, 4

[776] Ex. xx. 17

[777] Deut. xxiii. 18

[778] 1 Cor. xi. 3

THAT A LAYMAN OUGHT NOT TO DO ANY OFFICE OF THE PRIESTHOOD: HE OUGHT NEITHER TO BAPTIZE, NOR OFFER, NOR LAY ON HANDS, NOR GIVE THE BLESSING.

X. Neither do we permit the laity to perform any of the offices belonging to the priesthood; as, for instance, neither the sacrifice, nor baptism, nor the laying on of hands, nor the blessing, whether the smaller or the greater: for "no one taketh this honour to himself, but he that is called of God."[781] For such sacred offices are conferred by the laying on of the hands of the bishop. But a person to whom such an office is not committed, but he seizes upon it for himself, he shall undergo the punishment of Uzziah.[782]

THAT NONE BUT A BISHOP AND PRESBYTER, NONE EVEN OF THE INFERIOR RANKS OF THE CLERGY, ARE PERMITTED TO DO THE OFFICES OF THE PRIESTS; THAT ORDINATION BELONGS WHOLLY TO THE BISHOP, AND TO NOBODY ELSE.

XI. Nay, further, we do not permit to the rest of the clergy to baptize,—as, for instance, neither to readers, nor singers, nor porters, nor ministers,—but to the bishops and presbyters alone, yet so that the deacons are to minister to them therein. But those who venture upon it shall undergo the punishment of the companions of Corah.[783] We do not permit presbyters to ordain deacons, or deaconesses, or readers, or ministers, or singers, or porters, but only bishops; for this is the ecclesiastical order and harmony.

THE REJECTION OF ALL UNCHARITABLE ACTIONS.

XII. Now, as concerning envy, or jealousy, or evil-speaking, or strife, or the love of contention, we have said already to you, that these are alien from a Christian, and chiefly in the case of widows. But because the devil, who works in men, is in his conduct cunning, and full of various devices, he goes to those that are not truly widows, as formerly to Cain (for some say they are widows, but do not perform the injunctions agreeable to the widowhood; as neither did Cain discharge the duties due to a brother: for they do not consider how it is not the name of widowhood that will bring them to the kingdom of God, but true faith and holy[784] works). But if any one possesses the name of widowhood, but does the works of the adversary, her widowhood will not be imputed, but she will be thrust out of the kingdom, and delivered to eternal punishment. For we hear that some widows are jealous, envious calumniators, and envious at the quiet of others. Such widows as these are not the disciples of Christ, nor of His doctrine; for it becomes them, when one of their fellow-widows is clothed by any one, or receives money, or meat, or drink, or shoes, at the sight of the refreshment of their sister to say:—

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[779] Gen. iii. 16.

[780] ["The eternal fitness of things."]

[781] Heb. v. 4.

[782] 2 Chron. xxvi.

[783] Num. xvi.

HOW THE WIDOWS ARE TO PRAY FOR THOSE THAT SUPPLY THEIR NECESSITIES.

XIII. Thou art blessed, O God, who hast refreshed my fellow-widow. Bless, O Lord, and glorify him that has bestowed these things upon her, and let his good work ascend in truth to Thee, and remember him for good in the day of his visitation. And as for my bishop, who *has so well performed his duty to Thee, and*[785] has ordered such a seasonable alms to be bestowed on my fellow-widow, who was naked, do Thou increase his *glory, and give him a*[786] crown of rejoicing in the day of the revelation of Thy visitation. In the same manner, let the widow who has received the alms join with the other in praying for him who ministered to her.

THAT SHE WHO HAS BEEN KIND TO THE POOR OUGHT NOT TO MAKE A STIR AND TELL ABROAD HER NAME, ACCORDING TO THE CONSTITUTION OF THE LORD.

XIV. But if any woman has been good, let her, as a prudent person, conceal her own name, not sounding a trumpet before her, that her alms may be with God in secret, as the Lord says: “Thou, when thou doest thine alms, let not thy left hand know what thy right hand cloth, that thine alms may be in secret.”[787] And let the widow pray for him that gave her the alms, whosoever he be, as being the holy altar of Christ;[788] and “the Father, who seeth in secret, will render to him that did good openly.” But those widows which will not live according to the command of God, are solicitous and inquisitive what deaconess it is that gives the charity, and what widows receive it. And when she has learned those things, she murmurs at the deaconess who distributed the charity, saying, Dost not thou see that I am in more distress, and want of thy charity? Why, therefore, hast thou preferred her before me? She says these things foolishly, not understanding that this does not depend on the will of man, but the appointment of God. For if she is herself a witness that she was nearer, and, upon inquiry, was in greater want, and more naked than the other, she ought to understand who it is that made this constitution, and to hold her peace, and not to murmur at the deaconess who distributed the charity, but to enter into her own house, and to cast herself prostrate on her face to make supplication to God that her sin may be forgiven her. For God commanded the deaconess who brought the charity not to proclaim the same, and this widow murmured because she did not publish her name, that so she might know it, and run to receive; nay, did not only murmur, but also cursed her, forgetting Him that said: "He that blesseth thee is blessed, and he that curseth thee is cursed."[789] But the Lord says: "When ye enter into an house, say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; but if it be not worthy, your peace shall return to you."[790]

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[784] Instead of “holy,” one V. ms. reads “divine.”

[785] Not in one V. ms.

[786] Not in one V. ms.

[787] Matt. vi. 3, 4.

[788] Instead of “Christ,” one V. ms. reads “of God.”

THAT IT DOES NOT BECOME US TO REVILE OUR NEIGHBOURS, BECAUSE CURSING IS CONTRARY TO CHRISTIANITY.

XV. If, therefore, peace returns upon those that sent it, nay, upon those that before had actually given it, because it did not find persons fit to receive it, much rather will a curse return upon the head of him that unjustly sent it, because he to whom it was sent was not worthy to receive it: for all those who abuse others without a cause curse themselves, as Solomon says: "As birds and sparrows fly away, so the curse causeless shall not come upon any one."[791] And again he says: "Those that bring reproaches are exceeding foolish."[792] But as the bee, a creature as to its strength feeble, if she stings any one, loses her sting, and becomes a drone; in the same manner you also, whatsoever injustice you do to others, will bring it upon yourselves. "He hath graven and digged a pit, and he shall fall into the same ditch that he has made."[793] And again: "He that diggeth a pit for his neighbour, shall fall into it."[794] Wherefore he that avoids a curse, let him not curse another; for "what thou hatest should be done to thee, do not thou to another."[795] Wherefore admonish the widows that are feeble-minded, strengthen those of them that are weak, and praise such of them as walk in holiness. Let them rather bless, and not calumniate. Let them make peace, and not stir up contention.

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[789] Gen. xxvii. 29.

[790] Luke x. 5, 6; Matt. x. 12, 13.

[791] Prov. xxvi. 2.

[792] Prov. x. 18.

[793] Ps. vii. 15.

[794] Prov. xxvi. 27.

[795] Tob. iv. 16.

SEC. II.—ON DEACONS AND DEACONESSES, THE REST OF THE CLERGY, AND ON BAPTISM.

Let not therefore either a bishop, or a presbyter, or a deacon, or any one else of the sacerdotal catalogue, defile his tongue with calumny, lest he inherit a curse instead of a blessing; and let it also be the bishop's business and care that no lay person utter any curse: for he ought to take care of all,—of the clergy, of the virgins, of the widows, of the laity. For which reason, O bishop, do thou ordain thy fellow-workers, the labourers for life and for righteousness, such deacons as are pleasing to God, such whom thou provest to be worthy among all the people, and such as shall be ready for the necessities of their ministration. Ordain also a deaconess who is faithful and holy, for the ministrations towards women. For sometimes he cannot send a deacon, who is a man, to the women, on account of unbelievers. Thou shalt therefore send a woman, a deaconess, on account of the imaginations of the bad. For we stand in need of a woman, a deaconess, for many necessities; and first in the baptism of women, the deacon shall anoint only their forehead with the holy oil, and after him the deaconess shall anoint them:[796] for there is no necessity that the women should be seen by the men; but only in the laying on of hands the bishop shall anoint her head, as the priests and kings were formerly anointed, not because those which are now baptized are ordained priests, but as being Christians, or anointed, from Christ the Anointed, "a royal priesthood, and an holy nation, the Church of God, the pillar and ground of the marriage-chamber,"[797] who formerly were not a people, but now are beloved and chosen, upon whom is called His new name[798] as Isaiah the prophet witnesses, saying: "And they shall call the people by His new name, which the Lord shall name for them."[799]

CONCERNING THE SACRED INITIATION OF HOLY BAPTISM.

XVI. Thou therefore, O bishop, according to that type, shalt anoint the head of those that are to be baptized, whether they be men or women, with the holy oil, for a type of the spiritual baptism. After that, either thou, O bishop, or a presbyter that is under thee, shall in the solemn form name over them the Father, and Son, and Holy Spirit, and shall dip them in the water; and let a deacon receive the man, and a deaconess the woman, that so the conferring of this inviolable seal may take place with a becoming decency. And after that, let the bishop anoint those that are baptized with ointment.

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[796] [Compare Jas. v. 14.]

[797] 1 Pet. ii. 9; 1 Tim. iii. 15.

[798] The words from "upon whom" to the end of the chapter are omitted in one V. ms.

[799] Isa. lxii. 2

WHAT IS THE MEANING OF BAPTISM INTO CHRIST, AND ON WHAT ACCOUNT EVERYTHING IS THERE SAID OR DONE.

XVII. This baptism, therefore, is given into the death of Jesus:[800] the water is instead of the burial, and the oil instead of the Holy Ghost; the seal instead of the cross; the ointment is the confirmation of the confession; the mention of the Father as of the Author and Sender; the joint mention of the Holy Ghost as of the witness; the descent into the water the dying together with Christ; the ascent out of the water the rising again with Him. The Father is the God over all; Christ is the only-begotten God, the beloved Son, the Lord of glory; the Holy Ghost is the Comforter, who is sent by Christ, land taught by Him, and proclaims Him.

OF WHAT CHARACTER HE OUGHT TO BE WHO IS INITIATED.

XVIII. But let him that is to be baptized be free from all iniquity; one that has left off to work sin, the friend of God, the enemy of the devil, the heir of God the Father, the fellow-heir of His Son; one that has renounced Satan, and the demons, and Satan's deceits; chaste, pure, holy, beloved of God, the son of God, praying as a son to his father, and saying, as from the common congregation of the faithful, thus: "Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one: for Thine is the kingdom, and the power, and the glory, for ever. Amen."[801]

WHAT ARE THE CHARACTERS OF A DEACON.

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XIX. Let the deacons be in all things unspotted, as the bishop himself is to be, only more active; in number according to the largeness of the Church, that they may minister to the infirm as workmen that are not ashamed. And let the deaconess be diligent in taking care of the women; but both of them ready to carry messages, to travel about, to minister, and to serve, as spake Isaiah concerning the Lord, saying: "To justify the righteous, who serves many faithfully."[802] Let every one therefore know his proper place, and discharge it diligently with one consent, with one mind, as knowing the reward of their ministration; but let them not be ashamed to minister to those that are in want, as even our "Lord Jesus Christ came not to be ministered unto, but to minister and to give His life a ransom for many."[803] So therefore ought they also to do, and not to scruple it, if they should be obliged to lay down their life for a brother. For the Lord and our Saviour Jesus Christ did not scruple to "lay down His life," as Himself says, "for His friends."[804] If, therefore, the Lord of heaven and earth underwent all His sufferings for us, how then do you make a difficulty to minister to such as are in want, who ought to imitate Him who underwent servitude, and want, and stripes, and the cross for us? We ought therefore also to serve the brethren, in imitation of Christ. For says He: "He that will be great among you, let him be your minister; and he that will be first among you, let him be your servant."[805] For so did He really, and not in word only, fulfil the prediction of, "serving many faithfully."[806] For "when He had taken a towel, He girded Himself. Afterward He puts water into a bason; and as we were sitting at meat, He came and washed the feet of us all, and wiped them with the towel."[807] By doing this He demonstrated to us His kindness and brotherly affection, that so we also might do the same to one another. If, therefore, our Lord and Master so humbled Himself, how can you, the labourers of the truth, and administrators of piety, be ashamed to do the same to such of the brethren as are weak and infirm? Minister therefore with a kind mind, not murmuring nor mutinying; for ye do not do it on the account of man, but on the account of God, and shall receive from Him the reward of your ministry in the day of your visitation. It is your duty who are deacons to visit all those who stand in need of visitation. And tell your bishop of all those that are in affliction; for you ought to be like his soul and senses—active *and attentive in all things to him*[808] as to your bishop, *and father*[809] and master.

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[800] *Vid* Rom. vi. 3

[801] Matt. vi. 9, etc.

[802] Isa. liii. 11, LXX.

[803] Matt. xx. 28.

THAT A BISHOP OUGHT TO BE ORDAINED BY THREE OR BY TWO BISHOPS, BUT NOT BY ONE; FOR THAT WOULD BE INVALID.

XX. We command that a bishop be ordained by three bishops, or at least by two; but it is not lawful that he be set over you by one; for the testimony of two or three witnesses is more firm and secure. But a presbyter and a deacon are to be ordained by one bishop and the rest of the clergy. Nor must either a presbyter or a deacon ordain from the laity into the clergy; but the presbyter is only to teach, to offer, to baptize, to bless the people, and the deacon is to minister to the bishop, and to the presbyters, that is, to do the office of a ministering deacon, but not to meddle with the other offices.

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[804] John xv. 13.

[805] Matt. xx. 26, 27.

[806] Isa. liii. 11.

[807] John xiii. 4, 5.

[808] The portions in italics are not in one V. ms.

[809] The portions in italics are not in one V. ms.

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CONSTITUTIONS OF THE HOLY APOSTLES

BOOK IV.

SEC. I.—ON HELPING THE POOR.

THOSE WHO HAVE NO CHILDREN SHOULD ADOPT ORPHANS, AND TREAT THEM AS THEIR OWN CHILDREN.

I. When any Christian becomes an orphan, whether it be a young man or a maid, it is good that some one of the brethren who is without a child should take the young man, and esteem him in the place of a son; and he that has a son about the same age, and that is marriageable, should marry the maid to him: for they which do so perform a great work, and become fathers to the orphans, and shall receive the reward of this charity from the Lord God. But if any one that walks in the way of man-pleasing is rich, and therefore is ashamed of orphans, the Father of orphans and Judge of widows will make provision for the orphans, but himself shall have such an heir as will spend what he has spared; and it shall happen to him according as it is said: "What things the holy people have not eaten, those shall the Assyrians eat." As also Isaiah says: "Your land, strangers devour it in your presence."[810]

HOW THE BISHOP OUGHT TO PROVIDE FOR THE ORPHANS.

II. Do you therefore, O bishops, be solicitous about their maintenance, being in nothing wanting to them; exhibiting to the orphans the care of parents; to the widows the care of husbands; to those of suitable age, marriage; to the artificer, work; to the unable, commiseration; to the strangers, an house; to the hungry, food; to the thirsty, drink; to the naked, clothing; to the sick, visitation; to the prisoners, assistance. Besides these, have a greater care of the orphans, that nothing may be wanting to them; and that as to the maiden, till she arrives at the age of marriage, and ye give her in marriage to a brother: to the young man assistance, that he may learn a trade, and may be maintained by the advantage arising from it; that so, when he is dextrous in the management of it, he may thereby be enabled to buy himself the tools of his trade, that so he may no longer burden any of the brethren, or their sincere love to him, but may support himself: for certainly he is a happy man who is able to support himself, and does not take up the place of the orphan, the stranger, and the widow.

WHO OUGHT TO BE SUPPORTED ACCORDING TO THE LORD'S CONSTITUTION.

III. Since even the Lord said: "The giver was happier than the receiver."[811] For it is again said by Him: "Woe to those that have, and receive in hypocrisy; or who are able to support themselves, yet will receive of others: for both of them shall give an account to the Lord God in the day of judgment." But an orphan who, by reason of his youth, or he that by the feebleness of old age, or the incidence of a disease, or the bringing up of many children, receives alms, such a one shall not only not be blamed, but shall be commended: for he shall be esteemed an altar to God, and be honoured by God, because of his zealous and constant prayers for those that give to him; not receiving idly, but to the uttermost of his power recompensing what is given him by his prayer. Such a one therefore shall be blessed by God in eternal life. But he that hath, and receives in hypocrisy or through idleness, instead of working and assisting others, shall be obnoxious to punishment before God, because he has snatched away the morsel of the needy.[812]

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[810] Isa. i. 7.

[811] Acts xx. 35.

OF THE LOVE OF MONEY.

IV. For he that has money and does not bestow it upon others, nor use it himself, is like the serpent, which they say sleeps over the treasures; and of him is that scripture true which says, "He has gathered riches of which he shall not taste;"[813] and they will be of no use to him when he perishes justly. For it says, "Riches will not profit in the day of wrath." For such a one has not believed in God, but in his own gold; esteeming that his God, and trusting therein. Such a one is a dissembler of the truth, an accepter of persons, unfaithful, cheating, 43 fearful, unmanly, light, of no value, a complainer, ever in pain, his own enemy, and nobody's friend. Such a one's money shall perish, and a man that is a stranger shall consume it, either by theft while he is alive, or by inheritance when he is dead. "For riches unjustly gotten shall be vomited up."[814]

WITH WHAT FEAR MEN OUGHT TO PARTAKE OF THE LORD'S OBLATIONS.

V. We exhort, therefore, the widows and orphans to partake of those things that are bestowed upon them with all fear, and all pious reverence, and to return thanks to God who gives food to the needy, and to lift up their eyes to Him. For, says He, "Which of you shall eat, or who shall drink without Him? For He openeth His hand, and filleth every living thing with His kindness: giving wheat to the young men, and wine to the maidens, and oil for the joy of the living, grass for the cattle, and green herb for the service of men, flesh for the wild beasts, seeds for the birds, and suitable food for all creatures."[815] Wherefore the Lord says:[816] "Consider the fowls *of heaven,*[817] that they sow not, *neither do they reap* nor gather into barns, and your Father feedeth them. Are not ye much better than they? Be not therefore solicitous, saying, What shall we eat? or what shall we drink? For your Father knoweth that ye have need of all these things."[818] Since ye therefore enjoy such a providential care from Him, and are partakers of the good things that are derived from Him, you ought to return praise to Him that receives the orphan and the widow, to Almighty God, through His beloved Son Jesus Christ our Lord; through whom[819] glory be to God in spirit and truth for ever. Amen.

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[812] [The early Church had a constant struggle with professional paupers. This entire book is a valuable contribution to social ethics. The problems of to-day confronted the Church then. Few wiser counsels have been recorded.—R.]

[813] Job xx. 18, LXX.; Prov. xi. 4.

[814] Job xx. 15, LXX.

[815] Eccles. ii. 25, LXX.; Ps. cxlv. 16; Zech. ix. 17, LXX.; Ps. civ. 14, 15.

[816] One V. ms. reads, "Thus also did the Lord exhort His disciples, saying."

[817] The words in italics are not in one V. ms.

WHOSE OBLATIONS ARE TO BE RECEIVED, AND WHOSE NOT TO BE RECEIVED.

VI. Now the bishop ought to know whose oblations he ought to receive, and whose he ought not. For he is to avoid corrupt dealers, and not receive their gifts. "For, a corrupt dealer shall not be justified from sin."[820] For of them it was that Isaiah reproached Israel, and said, "Thy corrupt dealers mingle wine with water."[821] He is also to avoid fornicators, for "thou shall not offer the hire of an harlot to the Lord."[822] He is also to avoid extortioners, and such as covet other men's goods, and adulterers; for the sacrifices of such as these are abominable with God. Also those that oppress the widow and overbear the orphan, and fill prisons with the innocent, and abuse their own servants wickedly, I mean with stripes, and hunger, and hard service, nay, destroy whole cities; do thou, O bishop, avoid such as these, and their odious oblations. Thou shalt also refuse rogues, and such pleaders that plead on the side of injustice, and idol-makers, and thieves, and unjust publicans, and those that deceive by false balances and deceitful measures, and a soldier who is a false accuser and not content with his wages, but does violence to the needy, a murderer, a cut-throat, and an unjust judge, a subverter of causes, him that lies in wait for men, a worker of abominable wickedness, a drunkard, a blasphemer, a sodomite, an usurer, and every one that is wicked and opposes the will of God. For the Scripture says that all such as these are abominable with God. For those that receive from such persons, and thereby support the widows and orphans, shall be obnoxious to the judgment-seat of God; as Adonias the prophet, in the book of Kings, when he disobeyed God, and both "eat bread and drank water in the place which the Lord had forbid him,"[823] because of the impiety of Jeroboam, was slain by a lion. For the bread which is distributed to the widows from labour is better, though it be short and little, than that from injustice and false accusation, though it be much and fine. For the Scripture says: "Better is a little to the righteous, than much riches of the sinners."[824] Now, although a widow, who eats and is filled from the impious, pray for them, she shall not be heard. For God, who knows the heart, with judgment has declared concerning the impious, saying, "If Moses and Samuel stand before my face in their behalf, I will not hear them;"[825] and, "Pray thou not for this people, and do not ask mercy for them, and do not intercede with me for them, for I will not hear thee."[826]

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[818] Matt. vi. 26, 31, 32.

[819] One V. ms. reads, "with whom be glory to Him, with the Spirit."

[820] Ecclus. xxvi. 29

[821] Isa. i. 22

[822] Deut. xxiii. 18.

[823] 1 Kings xiii.

[824] Ps. xxxvii. 16.

THAT THE OBLATIONS OF THE UNWORTHY, WHILE THEY ARE SUCH, DO NOT ONLY NOT PROPITIATE GOD, BUT ON THE CONTRARY PROVOKE HIM TO INDIGNATION.

VII. And not these only, but those that are in sin and have not repented, will not only not be heard when they pray, but will provoke God to anger, as putting Him in mind of their own wickedness. Avoid therefore such ministrations, as you would the price of a dog and the hire of an harlot; for both of them are forbidden by the laws. For neither did Elisha receive the presents which were brought by Hazael,[827] nor Ahijah those from Jeroboam;[828] 435 but if the prophets of God did not admit of presents from the impious, it is reasonable, O bishops, that neither should you. Nay, when Simon the magician offered money to me Peter and John,[829] and tried to obtain the invaluable grace by purchase, we did not admit it, but bound him with everlasting maledictions, because he thought to possess the gift of God, not by a pious mind towards God, but by the price of money. Avoid therefore such oblations to God's altar as are not from a good conscience. For says He: "Abstain from all injustice, and thou shalt not fear, and trembling shall not come nigh thee."[830]

THAT IT IS BETTER TO AFFORD, THOUGH IT BE INCONSIDERABLE AND FEW, CONTRIBUTIONS TO THE WIDOWS FROM OUR OWN LABOURS, THAN THOSE WHICH ARE MANY AND LARGE RECEIVED FROM THE UNGODLY; FOR IT IS BETTER TO PERISH BY FAMINE THAN TO RECEIVE AN OBLATION FROM THE UNGODLY.

VIII. But if ye say that those who give alms are such as these, and if we do not receive from them, whence shall we administer to the widows? And whence shall the poor among the people be maintained? Ye shall hear from us, that therefore have ye received the gift of the Levites, the oblations of your people, that ye might have enough for yourselves, and for those that are in want; and that ye might not be so straitened as to receive from the wicked. But if the churches be so straitened, it is better to perish than to receive anything from the enemies of God, to the reproach and abuse of His friends. For of such as these the prophet speaks: "Let not the oil of a sinner moisten my head."[831] Do ye therefore examine such persons, and receive from such as walk holily, and supply the afflicted. But receive not from those that are excommunicated, until they are thought worthy to become the members of the Church. But if a gift be wanting, inform the brethren, and make a collection from them, and thence minister to the orphans and widows in righteousness.

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[825] Jer. xv. 1.

[826] Jer. vii. 16.

[827] 2 Kings viii. [Offerings to God are privileges of saints.]

[828] 1 Kings xiv.

[829] Acts viii.

[830] Isa. liv. 14.

[831] Ps. cxli. 5

THAT THE PEOPLE OUGHT TO BE EXHORTED BY THE PRIEST TO DO GOOD TO THE NEEDY, AS SAYS SOLOMON THE WISE.

IX. Say unto the people under thee what Solomon the wise says: "Honour the Lord out of thy just labours, and pay thy first-fruits to Him out of thy fruits of righteousness, that thy garners may be filled with fulness of wheat, and thy presses may burst out with wine."[832] Therefore maintain and clothe those that are in want from the righteous labour of the faithful. And such sums of money as are collected from them in the manner aforesaid, appoint to be laid out in the redemption of the saints, the deliverance of slaves, and of captives, and of prisoners, and of those that have been abused, and of those that have been condemned by tyrants to single combat and death on account of the name of Christ. For the Scripture says: "Deliver those that are led to death, and redeem those that are ready to be slain, do not spare."[833]

A CONSTITUTION, THAT IF ANY ONE OF THE UNGODLY BY FORCE WILL CAST MONEY TO THE PRIESTS, THEY SPEND IT IN WOOD AND COALS, BUT NOT IN FOOD.

X. But if at any time you be forced unwillingly to receive money from any ungodly person, lay it out in wood and coals, that so neither the widow nor the orphan may receive any of it, or be forced to buy with it either meat or drink, which it is unfit to do. For it is reasonable that such gifts of the ungodly should be fuel for the fire, and not food for the pious. And this method is plainly appointed by the law,[834] when it calls a sacrifice kept too long a thing not fit to be eaten, and commands it to be consumed with fire. For such oblations are not evil in their nature, but on account of the mind of those that bring them. And this we ordain, that we may not reject those that come to us, as knowing that the common conversation of the pious has often been very profitable to the ungodly, but religious communion with them is alone hurtful. And so much, beloved, shall suffice to have spoken to you in order to your security.

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[832] Prov. iii. 9., etc

[833] Prov. xxiv. 11

[834] Lev. xix. 6

SEC. II.—ON DOMESTIC AND SOCIAL LIFE.

OF PARENTS AND CHILDREN.

XI. Ye fathers, educate your children in the Lord, bringing them up in the nurture and admonition of the Lord; and teach them such trades as are agreeable and suitable to the word, lest they by such opportunity become extravagant, and continue without punishment from their parents, and so get relaxation before their time, and go astray from that which is good. Wherefore be not afraid to reprove them, and to teach them wisdom with severity. For your corrections will not kill them, but rather preserve them. As Solomon says somewhere 43 in the book of Wisdom: "Chasten thy son, and he will refresh thee; so wilt thou have good hope of him. Thou verily shalt smite him with the rod, and shall deliver his soul from death."[835] And again, says the same Solomon thus, "He that spareth his rod, hateth his son;"[836] and afterwards, "Beat his sides whilst he is an infant, lest he be hardened and disobey thee."[837] He, therefore, that neglects to admonish and instruct his own son, hates his own child. Do you therefore teach your children the word of the Lord. Bring them under with cutting stripes, and make them subject from their infancy, teaching them the Holy Scriptures, which are Christian and divine, and delivering to them every sacred writing, "not giving them such liberty that they get the mastery,"[838] and act against your opinion, not permitting them to club together for a treat with their equals. For so they will be turned to disorderly courses, and will fall into fornication; and if this happen by the carelessness of their parents, those that begat them will be guilty of their souls. For if the offending children get into the company of debauched persons by the negligence of those that begat them, they will not be punished alone by themselves; but their parents also will be condemned on their account. For this cause endeavour, at the time when they are of an age fit for marriage, to join them in wedlock, and settle them together, lest in the heat and fervour of their age their course of life become dissolute, and you be required to give an account by the Lord God in the day of judgment.

OF SERVANTS AND MASTERS.

XII. But as to servants, what can we say more than that the slave bring a good will to his master, with the fear of God, although he be impious and wicked,[839] but yet not to yield any compliance as to his worship? And let the master love his servant, although he be his superior. Let him consider wherein they are equal, even as he is a man. And let him that has a believing master[840] love him both as his master, and as of the same faith, and as a father, but still with the preservation of his authority as his master: "not as an eye-servant, but as a lover of his master; as knowing that God will recompense to him for his subjection."[841] In like manner, let a master who has a believing servant love him as a son or as a brother, on account of their communion in the faith, but still preserving the difference of a servant.

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[835] Prov. xxix. 17, xix. 18, xxiii. 14

[836] Prov. xiii. 24

[837] Ecclus. xxx. 12

[838] Ecclus. xxx. 11

[839] See Eph. vi. 5; 1 Pet. ii. 18.

IN WHAT THINGS WE OUGHT TO BE SUBJECT TO THE RULERS OF THIS WORLD.

XIII. Be ye subject to all royal power and dominion in things which are pleasing to God, as to the ministers of God, and the punishers of the ungodly.[842] Render all the fear that is due to them, all offerings, all customs, all honour, gifts, and taxes.[843] For this is God's command, that you owe nothing to any one but the pledge of love, which God has commanded by Christ.[844]

OF VIRGINS.

XIV. Concerning virginity we have received no commandment;[845] but we leave it to the power of those that are willing, as a vow: exhorting them so far in this matter that they do not promise anything rashly; since Solomon says, "It is better not to vow, than to vow and not pay."[846] Let such a virgin, therefore, be holy in body and soul, as the temple of God,[847] as the house of Christ, as the habitation of the Holy Spirit. For she that vows ought to do such works as are suitable to her vow; and to show that her vow is real, and made on account of leisure for piety, not to cast a reproach on marriage. Let her not be a gadder abroad, nor one that rambles about unseasonably; not double-minded, but grave, continent, sober, pure, avoiding the conversation of many, and especially of those that are of ill reputation.[848]

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[840] Col. iv. 1. See 1 Tim. vi. 2.

[841] Eph. vi. 6; Col. iii. 22, 24.

[842] See 1 Pet. ii. 13; Tit. iii. 1.

[843] Rom. xiii. 1, 4, 7.

[844] Rom. xiii. 8.

[845] See 1 Cor. vii. 25.

[846] Eccles. v. 5.

[847] 1 Cor. vii. 34.

[848] [The absence of any marked ascetic tone in this passage is in sharp contrast with the pseudo-Clementine Epistles concerning virginity. See vol. viii.—R.]

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CONSTITUTIONS OF THE HOLY APOSTLES

BOOK V.

SEC. I.—CONCERNING THE MARTYRS.

THAT IT IS REASONABLE FOR THE FAITHFUL TO SUPPLY THE WANTS OF THOSE WHO ARE AFFLICTED FOR THE SAKE OF CHRIST BY THE UNBELIEVERS, ACCORDING TO THE CONSTITUTION OF THE LORD.

I. If any Christian, on account of the name of Christ, and love and faith towards God, be condemned by the ungodly to the games, to the beasts, or to the mines, do not ye overlook him; but send to him from your labour and your very sweat for his sustenance, and for a reward to the soldiers, that he may be eased and be taken care of; that, as far as lies in your power, your blessed brother may not be afflicted: for he that is condemned for the name of the Lord God is an holy martyr, a brother of the Lord, the son of the Highest, a receptacle of the Holy Spirit, by whom every one of the faithful has received the illumination of the glory of the holy Gospel, by being vouchsafed the incorruptible crown, and the testimony of Christ's sufferings, and the fellowship of His blood, to be made conformable to the death of Christ for the adoption of children. For this cause do you, all ye of the faithful, by your bishop, minister to the saints of your substance and of your labour. But if any one has not, let him fast a day, and set apart that, and order it for the saints. But if any one has superfluities, let him minister more to them according to the proportion of his ability. But if he can possibly sell all his livelihood, and redeem them out of prison, he will be blessed, and a friend of Christ. For if he that gives his goods to the poor be perfect, supposing his knowledge of divine things, much more is he so that does it on account of the martyrs. For such a one is worthy of God, and will fulfil His will by supplying those who have confessed Him before nations and kings, and the children of Israel; concerning whom our Lord declared, saying: "Whosoever shall confess me before men, him will I also confess before my Father."[849] And if these be such as to be attested to by Christ before His Father, you ought not to be ashamed to go to them in the prisons. For if you do this, it will be esteemed to you for a testimony, because the real trial was to them a testimony; and your readiness will be so to you, as being partakers of their combat: for the Lord speaks somewhere to such as these, saying: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer, and say, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee naked, and clothed Thee? or sick, and visited Thee? When saw we Thee a stranger, and took Thee in? or in prison, and came unto Thee? And He will answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. And these shall go away into life everlasting. Then shall He say unto them on His left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer and say, Lord when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer and say unto them, Verily I say unto you, Inasmuch as ye have not done it unto one of the least of these, neither have ye done it unto me. And these shall go away unto everlasting punishment."[850]

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[849] Matt. x. 32.

THAT WE ARE TO AVOID INTERCOURSE WITH FALSE BRETHREN WHEN THEY CONTINUE IN THEIR WICKEDNESS.

II. But if any one who calls himself a brother is seduced by the evil one, and acts wickedness, and is convicted and condemned to death as an adulterer, or a murderer, depart from him, that ye may be secure, and none of you may be suspected as a partner in such an abominable practice; and that no evil report may be spread abroad, as if all Christians took a pleasure in unlawful actions. Wherefore keep far from them. But do you assist with all diligence those that for the sake of Christ are abused by the ungodly and shut up in prison, or who are given over to death, or bonds, or banishment, in order to deliver your fellow-members from wicked hands. And if any one who accompanies with them is caught, and falls into misfortune, he is blessed, because he is partaker with the martyr, and is one that imitates the sufferings of Christ; for we ourselves also, when we oftentimes received stripes from Caiaphas, and Alexander, and Annas, for Christ's sake, "went out rejoicing that we were counted worthy to suffer such things for our Saviour."[851] Do you also rejoice when ye suffer such things, for ye shall be blessed in that day.[852] 438

THAT WE OUGHT TO AFFORD AN HELPING HAND TO SUCH AS ARE SPOILED FOR THE SAKE OF CHRIST, ALTHOUGH WE SHOULD INCUR DANGER OURSELVES.

III. Receive also those that are persecuted on account of the faith, and who "fly from city to city"[853] on account of the Lord's commandment; and assist them as martyrs, rejoicing that ye are made partakers of their persecution, as knowing that they are esteemed blessed by the Lord; for Himself says: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, because your reward is great in heaven: for so persecuted they the prophets which were before us."[854] And again: "If they have persecuted me, they will also persecute you."[855] And afterwards: "If they persecute you in this city, flee ye to another. For in the world ye have tribulation: for they shall deliver you into the synagogues; and ye shall be brought before rulers and kings for my sake, and for a testimony to them."[856] And, "He that endureth unto the end, the same shall be saved."[857] For he that is persecuted for the sake of the faith, and bears witness in regard to Him, *Christ*, and endures, is truly a man of God.

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[850] Matt. xxv. 34, etc. Portions of the passage from Matthew are omitted in one V. ms.; and the conclusions beginning with "Then shall they also," is entirely omitted. [The citation is quite accurate; ver. 46 is divided, doubtless for the sake of emphasis, and slightly modified.—R.]

[851] Acts iv. 6; v. 40, 41.

[852] *Vid.* Luke vi. 22, 23.

[853] Matt. x. 23.

THAT IT IS AN HORRIBLE AND DESTRUCTIVE THING TO DENY CHRIST.

IV. But he that denies himself to be a Christian, that he may not be hated of men, and so loves his own life more than he does the Lord, in whose hand his breath is, is wretched and miserable, as being detestable and abominable, who desires to be the friend of men, but is the enemy of God, having no longer his portion with the saints, but with those that are accursed; choosing instead of the kingdom of the blessed, that eternal fire which is prepared for the devil and his angels: not being any longer hated by men, but rejected by God, and cast out from His presence. For of such a one our Lord declared, saying: "Whosoever shall deny me before men, and shall be ashamed of my name, I also will deny and be ashamed of him before my Father which is in heaven."[858] And again He speaks thus to us ourselves, His disciples: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"[859] And afterwards: "Fear not them that kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."[860]

THAT WE OUGHT TO IMITATE CHRIST IN SUFFERING, AND WITH ZEAL TO FOLLOW HIS PATIENCE.

V. Every one therefore who learns any art, when he sees his master by his diligence and skill perfecting his art, does himself earnestly endeavour to make what he takes in hand like to it. If he is not able, he is not perfected in his work. We therefore who have a Master, our Lord Jesus Christ, why do we not follow His doctrine?—since He renounced repose, pleasure, glory, riches, pride, the power of revenge, His mother and brethren, nay, and moreover His own life, on account of His piety towards His Father, and His love to us the race of mankind; and suffered not only persecution and stripes, reproach and mockery, but also crucifixion, that He might save the penitent, both Jews and Gentiles. If therefore He for our sakes renounced His repose, was not ashamed of the cross, and did not esteem death inglorious, why do not we imitate His sufferings, and renounce on His account even our own life, with that patience which He gives us? For He did all for our sakes, but we do it for our own sakes: for He does not stand in need of us, but we stand in need of His mercy. He only requires 439 the sincerity and readiness of our faith, as the Scripture says: "If thou beest righteous, what doest thou give to Him? or what will He receive at thy hand? Thy wickedness is to a man like thyself, and thy righteousness to a son of man."[861]

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[854] Matt. v. 11, 12.

[855] John xv. 20.

[856] Matt. x. 23, 17; John xvi. 33.

[857] Matt. x. 22.

[858] Matt. x. 33; Luke ix. 26.

[859] Matt. x. 37, xvi. 26.

[860] Matt. x. 28.

THAT A BELIEVER OUGHT NEITHER RASHLY TO RUN INTO DANGER THROUGH SECURITY, NOR TO BE OVER-TIMOROUS THROUGH PUSILLANIMITY, BUT TO FLY AWAY FOR FEAR; YET THAT IF HE DOES FALL INTO THE ENEMY'S HAND, TO STRIVE EARNESTLY, UPON ACCOUNT OF THE CROWN THAT IS LAID UP FOR HIM.

VI. Let us therefore renounce our parents, and kinsmen, and friends, and wife, and children, and possessions, and all the enjoyments of life, when any of these things become an impediment to piety. For we ought to pray that we may not enter into temptation; but if we be called to martyrdom, with constancy to confess His precious name, and if on this account we be punished, let us rejoice, as hastening to immortality. When we are persecuted, let us not think it strange; let us not love the present world, nor the praises which come from men, nor the glory and honour of rulers, according as some of the Jews wondered at the mighty works of our Lord, yet did not believe on Him, for fear of the high priests and the rest of the rulers: "For they loved the praise of men more than the praise of God."[862] But now, by confessing a good confession, we not only save ourselves, but we confirm those who are newly illuminated, and strengthen the faith of the catechumens. But if we remit any part of our confession, and deny godliness by the faintness of our persuasion, and the fear of a very short punishment, we not only deprive ourselves of everlasting glory, but we shall also become the causes of the perdition of others; and shall suffer double punishment, as affording suspicion, by our denial that that truth which we gloried in so much before is an erroneous doctrine. Wherefore neither let us be rash and hasty to thrust ourselves into dangers, for the Lord says: "Pray that ye fall not into temptation: the spirit indeed is willing, but the flesh is weak."[863] Nor let us, when we do fall into dangers, be fearful or ashamed of our profession. For if a person, by the denial of his own hope, which is Jesus the Son of God, should be delivered from a temporary death, and the next day should fall dangerously sick upon his bed, with a distemper in his bowels, his stomach, or his head, or any of the incurable diseases, as a consumption, or gangrene, or looseness, or iliac passion, or dropsy, or colic, and has a sudden catastrophe, and departs this life; is not he deprived of the things present, and loses those eternal? Or rather, he is within the verge of eternal punishment, “and goes into outer darkness, where is weeping and gnashing of teeth.”[864] But let him who is vouchsafed the honour of martyrdom rejoice with joy in the Lord, as obtaining thereby so great a crown, and departing out of this life by his confession. Nay, though he be but a catechumen, let him depart without trouble; for his suffering for Christ will be to him a more genuine baptism, because he does really die with Christ, but the rest only in a figure. Let him therefore rejoice in the imitation of his Master, since is it thus ordained: “Let every one be perfect, as his Master is.”[865] Now his and our Master, Jesus the Lord, was smitten for our sake: He underwent reproaches and revilings with long-suffering. He was spit upon, He was smitten on the face, He was buffeted; and when He had been scourged, He was nailed to the cross. He had vinegar and gall to drink; and when He had fulfilled all things that were written, He said to His God and Father, “Into Thy hands I commend my spirit.”[866] Wherefore let him that desires to be His disciple earnestly follow His conflicts: let him imitate His patience, knowing that, although he be burned in the fire by men, he will suffer nothing, like the three children;[867] or if he does suffer anything, he shall receive a reward from the Lord, believing in the one and the only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and rewarder of our sufferings. To whom be glory for ever. Amen.

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[861] Job xxxv. 7, 8. One V. ms. reads "piety," instead of "wickedness," in the last sentence.

[862] John xii. 43.

[863] Matt. xxvi. 41. [See *De Fuga*, vol. iv. p. 119.]

SEVERAL DEMONSTRATIONS CONCERNING THE RESURRECTION, CONCERNING THE SIBYL, AND WHAT THE STOICS SAY CONCERNING THE BIRD CALLED THE PHOENIX.

VII. For the Almighty God Himself will raise us up through our Lord Jesus Christ, according to His infallible promise, and grant us a resurrection with all those that have slept from the beginning of the world; and we shall then be such as we now are in our present form, without any defect or corruption. For we shall rise incorruptible: whether we die at sea, or are scattered on the earth, or are torn to pieces by wild beasts and birds, He will raise us by His own power; for the whole world is held together by the hand of God. Now He says: “An hair of your head shall not perish.”[868] Wherefore He exhorts us, saying: “In your patience possess ye your souls.”[869] But as concerning the resurrection of the dead, and the 440 recompense of reward for the martyrs, Gabriel speaks to Daniel: “And many of them that sleep shall arise out of the dust of the earth, some to everlasting life, and some to shame and everlasting contempt. And they that understand shall shine as the sun, and as the firmament, and as the stars."[870] Therefore the most holy Gabriel foretold that the saints should shine like the stars: for His sacred name did witness to them, that they might understand the truth. Nor is a resurrection only declared for the martyrs, but for all men, righteous and unrighteous, godly and ungodly, that every one may receive according to his desert. For God, says the Scripture, "will bring every work into judgment, with every secret thing, whether it be good or whether it be evil."[871] This resurrection was not believed by the Jews, when of old they said, "Our bones are withered, and we are gone."[872] To whom God answered, and said: "Behold, I open your graves, and will bring you out of them; and I will put my Spirit into you, and ye shall live: and ye shall know that I the Lord have spoken it, and will do it." And He says by Isaiah: "The dead shall rise, and those that are in the graves shall be raised up. And those that rest in the earth shall rejoice, for the dew which is from Thee shall be healing to them."[873] There are indeed many and various things said concerning the resurrection, and concerning the continuance of the righteous in glory, and concerning the punishment of the ungodly, their fall, rejection, condemnation, shame, "eternal fire, and endless worm."[874] Now that, if it had pleased Him that all men should be immortal, it was in His power, He showed in the examples of Enoch and Elijah, while He did not suffer them to have any experience of death. Or if it had pleased Him in every generation to raise those that died, that this also He was able to do He hath made manifest both by Himself and by others; as when He raised the widow's son[875] by Elijah, and the Shunammite's son[876] by Elisha. But we are persuaded that death is not a retribution of punishment, because even the saints have undergone it; nay, even the Lord of the saints, Jesus Christ, the life of them that believe, and the resurrection of the dead. Upon this account, therefore, according to the ancient practice, for those who live in the great city, after the combats He brings a dissolution for a while, that, when He raises up every one, He may either reject him or crown him. For He that made the body of Adam out of the earth will raise up the bodies of the rest, and that of the first man, after their dissolution, (to pay what is owing to the rational nature of man; we mean the continuance in being through all ages. He, therefore, who brings on the dissolution, will Himself procure the resurrection. And He that said, "The Lord took dust from the ground, and formed man, and breathed into his face the breath of life, and man became a living soul,"[877] added after the disobedience, "Earth thou art, and unto earth shalt thou return;"[878] the same promised us a resurrection afterwards.[879]) For says He: "All that are in the graves shall hear the voice of the Son of God, and they that hear shall live."[880] Besides these arguments, we believe there is to be a resurrection also from the resurrection of our Lord. For it is He that raised Lazarus, when he had been in the grave four days,[881] and Jairus' daughter,[882] and the widow's son.[883] It is He that raised Himself by the command of the Father in the space of three days, who is the pledge of our resurrection. For says He: "I am the resurrection and the life."[884] Now He that brought Jonas[885] in the space of three days, alive and unhurt, out of the belly of the whale, and the three children out of the furnace of Babylon, and Daniel out of the mouth of the lions,[886] does not want power to raise us up also. But if the Gentiles laugh at us, and disbelieve our Scriptures, let at least their own prophetess Sibylla[887] oblige them to believe, who says thus to them in express words:—

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[864] Matt. viii. 12.

[865] Luke vi. 40.

[866] Luke xxiii. 46.

[867] Dan. iii.

[868] Luke xxi. 18.

[869] Luke xxi. 19.

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[870] Dan. xii. 2, 3.

[871] Eccles. xii. 14.

[872] Ezek. xxxvii. 11, etc.

[873] Isa. xxvi. 19.

[874] Isa. lxvi. 24.

[875] 1 Kings xvii.

[876] 2 Kings iv.

> "But when all things shall be reduced to dust and ashes,
> And the immortal God who kindled the fire shall have quenched it,
> God shall form those bones and that ashes into a man again,
> And shall place mortal men again as they were before.
> And then shall be the judgment, wherein God will do justice,
> And judge the world again. But as many mortals as have sinned through impiety
> Shall again be covered under the earth;
> But so many as have been pious shall live again in the world.
> When God puts His Spirit into them, and gives those at once that are godly both
> life and favour,
> Then shall all see themselves."[888]

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[877] Gen. ii. 7.

[878] Gen. iii. 19.

[879] The part within parentheses is not in one of the V. mss.

[880] John v. 25.

[881] John xi.

[882] Mark v.

[883] Luke vii.

[884] John xi. 25.

[885] Jonah ii.

[886] Dan. iii., vi

[887] [Compare pp. 256, 257, *supra.*]

[888] *Orac. Sibyl.*, , l. iv. *in fin.* [See p. 324, *supra.*]

If, therefore, this prophetess confesses the resurrection, and does not deny the restoration of all things, and distinguishes the godly from the ungodly, it is in vain for them to deny our doctrine. Nay, indeed, they say they can show a resemblance of the resurrection, while they do not themselves believe the things they declare: for they say that there is a bird single in its kind which affords a copious demonstration of the resurrection, which they say is without a mate, and the only one in the creation. They call it a phœnix, and relate that every five hundred years it comes into Egypt, to that which is called the altar of the sun, and brings with it a great quantity of cinnamon, and cassia, and balsam-wood, and standing towards the east, as they say, and praying to the sun, of its own accord is burnt, and becomes dust; but that a worm arises again out of those ashes, and that when the same is warmed it is formed into a new-born phoenix; and when it is able to fly, it goes to Arabia, which is beyond the Egyptian countries. If, therefore, as even themselves say, a resurrection is exhibited by the means of an irrational bird, wherefore do they vainly disparage our accounts, when we profess that He who by His power brings that into being which was not in being before, is able to restore this body, and raise it up again after its dissolution? For on account of this full assurance of hope we undergo stripes, and persecutions, and deaths. Otherwise we should to no purpose undergo such things if we had not a full assurance of these promises, whereof we profess ourselves to be the preachers. As, therefore, we believe Moses when he says, "In the beginning God made the heaven and the earth;"[889] and we know that He did not want matter, but by His will alone brought those things into being which Christ was commanded to make; we mean the heaven, the earth, the sea, the light, the night, the day, the luminaries, the stars, the fowls, the fishes, and four-footed beasts, the creeping things, the plants, and the herbs; so also will He raise all men up by His will, as not wanting any assistance. For it is the work of the same power to create the world and to raise the dead. And then He made man, who was not a man before, of different parts, giving to him a soul made out of nothing. But now He will restore the bodies, which have been dissolved, to the souls that are still in being: for the rising again belongs to things laid down, not to things which have no being. He therefore that made the original bodies out of nothing, and fashioned various *forms* of them, will also again revive and raise up those that are dead. For He that formed man in the womb out of a little seed, and created in him a soul which was not in being before,—as He Himself somewhere speaks to Jeremiah, "Before I formed thee in the womb I knew thee;"[890] and elsewhere, "I am the Lord who established the heaven, and laid the foundations of the earth, and formed the spirit of man in him,"[891]—will also raise up all men, as being His workmanship; as also the divine Scripture testifies that God said to Christ, His only-begotten, "Let us make man after our image, and after our likeness. And God made man: after the image of God made He him; male and female made He them."[892] And the most divine and patient Job, of whom the Scripture says that it is written, that "he was to rise again with those whom the Lord raises up,"[893] speaks to God thus: "Hast not Thou milked me like milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit. Having these things within me, I know that Thou canst do all things, and that nothing is impossible with Thee."[894] Wherefore also[895] our Saviour and Master Jesus Christ says, that "what is impossible with men is possible with God."[896] And David, the beloved of God, says: "Thine hands have made me, and fashioned me."[897] And again: "Thou knowest my frame."[898] And afterward: "Thou hast fashioned me, and laid Thine hand upon me. The knowledge of Thee is declared to be too wonderful for me; it is very great, I cannot attain unto it."[899] "Thine eyes did see my substance, being yet imperfect; and all men shall be written in Thy book."[900] Nay, and Isaiah says in his prayer to Him: "We are the clay, and Thou art the framer of us."[901] If, therefore, man be His workmanship, made by Christ, by Him most certainly will he after he is dead be raised again, with intention either of being crowned for his good actions or punished for his transgressions. But if He, being the legislator, judges with righteousness; as He punishes the ungodly, so does He do good to and saves the faithful. And those saints who for His sake have been slain by men, "some of them He will make light as the stars, and make others bright as the luminaries,"[902] as Gabriel said to Daniel. All we of the faithful, therefore, who are the disciples of Christ, believe His promises. For He that has promised it cannot lie; as says the blessed prophet David: "The Lord is faithful in all His words, and holy in all His works."[903] For He that framed for Himself a body out of a virgin, is also the Former of 442 other men. And He that raised Himself from the dead, will also raise again all that are laid down. He who raises wheat out of the ground with many stalks from one grain, He who makes the tree that is cut down send forth fresh branches, He that made Aaron's dry rod put forth buds,[904] will raise us up in glory; He that raised Him up that had the palsy whole,[905] and healed him that had the withered hand,[906] He that supplied a defective part to him that was born blind from clay and spittle,[907] will raise us up; He that satisfied five thousand men with five loaves and two fishes, and caused a remainder of twelve baskets,[908] and out of water made wine,[909] and sent a piece of money out of a fish's mouth[910] by me Peter to those that demanded tribute, will raise the dead. For we testify all these things concerning Him, and the prophets testify the other. We who have eaten and drunk with Him, and have been spectators of His wonderful works, and of His life, and of His conduct, and of His words, and of His sufferings, and of His death, and of His resurrection from the dead, and who associated with Him forty days after His resurrection,[911] and who received a command from Him to preach the Gospel to all the world, and to make disciples of all nations,[912] and to baptize them into His death by the authority of the God of the universe, who is His Father, and by the testimony of the Spirit, who is His Comforter,—we teach you all these things which He appointed us by His constitutions, before "He was received up in our sight into heaven,"[913] to Him that sent Him. And if you will believe, you shall be happy; but if you will not believe, we shall be found innocent, and clear from your incredulity.

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[889] Gen. i. 1.

[890] Jer. i. 5.

[891] Zech. xii. 1.

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[892] Gen. i. 26, 27.

[893] *In fin.* Job in LXX.

[894] Job x. 10.

[895] The words from "Wherefore also" to "possible with God" are omitted in one V. ms., and noticed as spurious in the other.

[896] Luke xviii. 27.

[897] Ps. cxix. 73.

[898] Ps. ciii. 14.

[899] Ps. cxxxix. 5, 6.

[900] Ps. cxxxix. 16.

[901] Isa. lxiv. 8.

[902] Dan. xii. 3.

[903] Ps. cxlv. 17.

CONCERNING JAMES THE BROTHER OF THE LORD, AND STEPHEN THE FIRST MARTYR.

VIII. Now concerning the martyrs, we say to you that they are to be had in all honour with you, as we honour the blessed James the bishop, and the holy Stephen our fellow-servant. For these are reckoned blessed by God, and are honoured by holy men, who were pure from all transgressions, immoveable when tempted to sin, or persuaded from good works, without dispute deserving encomiums: of whom also David speaks, "Precious in the sight of the

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[904] Num. xvii. 8

[905] Matt. ix. 2, etc.

[906] Mark iii. 1, etc.

[907] John ix. 1, etc.

[908] Matt. xiv. 17, etc.

[909] John ii. 3, etc.

[910] Matt. xvii. 24, etc.

[911] Acts i. 3.

[912] Matt. xxviii. 19.

[913] Acts i. 9.

Lord is the death of His holy ones;"[914] and Solomon says, "The memory of the just is with encomiums:"[915] of whom also the prophet speaks, "Righteous men are taken away."[916]

CONCERNING FALSE MARTYRS.

IX. These things we have said concerning those that in truth have been martyrs for Christ, but not concerning false martyrs, concerning whom the oracle speaks, "The name of the ungodly is extinguished."[917] For "a faithful witness will not lie, but an unjust witness inflames lies."[918] For he that departs this life in his testimony without lying, for the sake of the truth, is a faithful martyr, worthy to be believed in such things wherein he strove for the word of piety by his own blood.

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[914] Ps. cxvi. 15.

[915] Prov. x. 7.

[916] Isa. lvii. 1, LXX.

[917] Prov. x. 7.

[918] Prov. xiv. 5.

SEC. II.—ALL ASSOCIATION WITH IDOLS IS TO BE AVOIDED.

A MORAL ADMONITION, THAT WE ARE TO ABSTAIN FROM VAIN TALKING, OBSCENE TALKING, JESTING, DRUNKENNESS, LASCIVIOUSNESS, AND LUXURY.

X. Now we exhort you, brethren and fellow-servants, to avoid vain talk and obscene discourses, and jestings, drunkenness, lasciviousness, luxury, unbounded passions, with foolish discourses, since we do not permit you so much as on the Lord's days, which are days of joy, to speak or act anything unseemly; for the Scripture somewhere says: "Serve the Lord with fear, and rejoice unto Him with trembling."[919] Even your very rejoicings therefore ought to be done with fear and trembling: for a Christian who is faithful ought neither to repeat an heathen hymn nor an obscene song, because he will be obliged by that hymn to make mention of the idolatrous names of demons; and instead of the Holy Spirit, the wicked one will enter into him.

AN ADMONITION INSTRUCTING MEN TO AVOID THE ABOMINABLE SIN OF IDOLATRY.

XI. You are also forbidden to swear by them, or to utter their abominable names through your mouth, and to worship them, or fear them as gods; for they are not gods, but either wicked demons or the ridiculous contrivances of men. For somewhere God says concerning the Israelites: "They have forsaken me, and sworn by them that are no gods."[920] And afterwards: "I will take away the names of your idols out of their mouth."[921] And elsewhere: "They have provoked me to jealousy with them that are no gods; they have provoked me to anger with their idols."[922] And in all the Scriptures these things are forbidden by the Lord God.

THAT WE OUGHT NOT TO SING AN HEATHEN OR AN OBSCENE SONG, NOR TO SWEAR BY AN IDOL; BECAUSE IT IS AN IMPIOUS THING, AND CONTRARY TO THE KNOWLEDGE OF GOD.

XII. Nor do the legislators give us only prohibitions concerning idols, but also warn us concerning the luminaries, not to swear by them, nor to serve them. For they say: "Lest, when thou seest the sun, and the moon, and the stars, thou shouldest be seduced to worship them."[923] And elsewhere: "Do not ye learn to walk after the ways of the heathen, and be not afraid of the signs of heaven."[924] For the stars and the luminaries were given to men to shine upon them, but not for worship; although the Israelites, by the perverseness of their temper, "worshipped the creature instead of the Creator,"[925] and acted insultingly to their Maker, and admired the creature more than is fit. And sometimes they made a calf, as in the wilderness;[926] sometimes they worshipped Baalpeor;[927] another time Baal,[928] and Thamuz,[929] and Astarte of Sidon;[930] and again Moloch and Chamos;[931] another time the sun,[932] as it is written in Ezekiel; nay, and besides, brute creatures, as among the Egyptians Apis, and the Mendesian goat, and gods of silver and gold, as in Judea. On account of all which things He threatened them, and said by the prophet: "Is it a small thing to the house of Judah to do these abominations which they have done? For they have filled the land with their wickedness, to provoke me to anger: and, behold, they are as those that mock. And I will act with anger. Mine eye shall not spare, neither will I have mercy; and they shall cry in mine ears with a great voice, and I will not hearken unto them."[933] Consider, beloved, how many things the Lord declares against idolaters, and the worshippers of the sun and moon. Wherefore it is the duty of a man of God, as he is a Christian, not to swear by the sun, or by the moon, or by the stars; nor by the heaven, nor by the earth, by any of the elements, whether small or great. For if our Master charged us not to swear by the true God, that our word might be firmer than an oath, nor by heaven itself, for that is a piece of heathen wickedness, nor by Jerusalem, nor by the sanctuary of God, nor the altar, nor the gift, nor the gilding of the altar, nor one's own head,[934] for this custom is a piece of Judaic corruption, and on that account was forbidden; and if He exhorts the faithful that their yea be yea, and their nay, nay, and says that "what is more than these is of the evil one," how much more blameable are those who appeal to deities falsely so called as the objects of an oath, and who glorify imaginary beings instead of those that are real, whom God for their perverseness "delivered over to foolishness, to do those things that are not convenient!"[935]

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[919] Ps. ii. 11.

[920] Jer. v. 7.

[921] Zech. xiii. 2.

[922] Deut. xxxii. 21

[923] Deut. iv. 19

[924] Jer. x. 2

[925] Rom. i. 25

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[926] Ex. xxxii. 4

[927] Num. xxv. 3

[928] Judg. ii. 13

[929] Ezek. viii. 14.

[930] 1 Kings xi. 5.

[931] 1 Kings xi. 7.

[932] Ezek. viii. 16.

[933] Ezek. viii. 17, 18.

[934] Matt. v. 34, xxiii. 16.

[935] Rom. i. 28.

SEC. III.—ON FEAST DAYS AND FAST DAYS.

A CATALOGUE OF THE FEASTS OF THE LORD WHICH ARE TO BE KEPT, AND WHEN EACH OF THEM OUGHT TO BE OBSERVED.

XIII. Brethren, observe the festival days; and first of all the birthday which you are to celebrate on the twenty-fifth of the ninth month; after which let the Epiphany be to you the most honoured, in which the Lord made to you a display of His own Godhead, and let it take place on the sixth of the tenth month; after which the fast of Lent is to be observed by you as containing a memorial of our Lord's mode of life and legislation. But let this solemnity be observed before the fast of the passover, beginning from the second day of the week, and ending at the day of the preparation. After which solemnities, breaking off your fast, begin the holy week of the passover, fasting in the same all of you with fear and trembling, praying in them for those that are about to perish.

CONCERNING THE PASSION OF OUR LORD, AND WHAT WAS DONE ON EACH DAY OF HIS SUFFERINGS; AND CONCERNING JUDAS, AND THAT JUDAS WAS NOT PRESENT WHEN THE LORD DELIVERED THE MYSTERIES TO HIS DISCIPLES.

XIV. For they began to hold a council against the Lord on the second day of the week, in the first month, which is Xanthicus; and the deliberation continued on the third day of the week; but on the fourth day they determined to take away His life by crucifixion. And Judas knowing this, who for a long time had been perverted, but was then smitten by the devil himself with the love of money, although he had been long entrusted with the purse,[936] and used to steal what was set apart for the needy, yet was he not cast off by the Lord, through much long-suffering; nay, and when we were once feasting with Him, being willing both to reduce him to his duty and instruct us in His own foreknowledge, He said: "Verily, verily, I say unto you, that one of you will betray me;" and every one of us saying, "Is it I?"[937] And the Lord being silent, I, who was one of the twelve, and more beloved by Him than the rest, 444 arose up from lying in His bosom, and besought Him to tell who it should be that should betray Him. Yet neither then did our good Lord declare His name, but gave two signs of the betrayer: one by saying, "he that dippeth with me in the dish;" a second, "to whom I shall give the sop when I have dipped it." Nay, although he himself said, "Master, is it I?" the Lord did not say Yes, but, "Thou hast said." And being willing to affright him in the matter, He said: "Woe to that man by whom the Son of man is betrayed! good were it for him if he had never been born. Who, when he had heard that, went his way, and said to the priests, What will ye give me, and I will deliver Him unto you? And they bargained with him for thirty pieces of silver."[938] And the scripture was fulfilled, which said, "And they took[939] the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value, and gave them for the house of the potter."[940] And on the fifth day of the week, when we had eaten the passover with Him, and when Judas had dipped his hand into the dish, and received the sop, and was gone out by night, the Lord said to us: "The hour is come that ye shall be dispersed, and shall leave me alone;"[941] and every one vehemently affirming that they would not forsake Him, I Peter adding this promise, that I would even die with Him, He said, "Verily I say unto thee, Before the cock crows, thou shall thrice deny that thou knowest me."[942] And when He had delivered to us the representative mysteries of His precious body and blood, Judas not being present with us, He went out to the Mount of Olives, near the brook Cedron, where there was a garden;[943] and we were with Him, and sang an hymn according to the custom.[944] And being separated not far[945] from us, He prayed to His Father, saying: "Father, remove this cup away from me; yet not my will, but Thine be done."[946] And when He had done this thrice, while we out of despondency of mind were fallen asleep, He came and said: "The hour is come, and the Son of man is betrayed into the hands of sinners. And behold Judas, and with him a multitude of ungodly men,"[947] to whom he shows the signal by which he was to betray Him—a deceitful kiss. But they, when they had received the signal agreed on, took hold of the Lord; and having bound Him, they led Him to the house of Caiaphas the high priest, wherein were assembled many, not the people, but a great rout, not an holy council, but an assembly of the wicked and council of the ungodly, who did many things against Him, and left no kind of injury untried, spitting upon Him, cavilling at Him, beating Him, smiting Him on the face, reviling Him, tempting Him, seeking vain divination instead of true prophecies from Him, calling Him a deceiver, a blasphemer, a transgressor of Moses, a destroyer of the temple, a taker away of sacrifices, an enemy to the Romans, an adversary to Cæsar. And these reproaches did these bulls and dogs[948] in their madness cast upon Him, till it was very early in the morning, and then they lead Him away to Annas, who was father-in-law to Caiaphas; and when they had done the like things to Him there, it being the day of the preparation, they delivered Him to Pilate the Roman governor, accusing Him of many and great things, none of which they could prove. Whereupon the governor, as out of patience with them, said: "I find no cause against Him."[949] But they bringing two lying witnesses, wished to accuse the Lord falsely; but they being found to disagree, and so their testimony not conspiring together, they altered the accusation to that of treason, saying, "This fellow says that He is a king, and forbids to give tribute to Cæsar."[950] And themselves became accusers, and witnesses, and judges, and authors of the sentence, saying, "Crucify Him, crucify Him;"[951] that it might be fulfilled which is written by the prophets concerning Him, "Unjust witnesses were gathered together against me, and injustice lied to itself;"[952] and again, "Many dogs compassed me about, the assembly of the wicked laid siege against me;"[953] and elsewhere, "My inheritance became to me as a lion in a wood, and has sent forth her voice against me."[954] Pilate therefore, disgracing his authority by his pusillanimity, convicts himself of wickedness by regarding the multitude more than this just person, and bearing witness to Him that He was innocent, yet as guilty delivering Him up to the punishment of the cross, although the Romans had made laws that no man unconvicted should be put to death. But the executioners took the Lord of glory and nailed Him to the cross, crucifying Him indeed at the sixth hour, but having received the sentence of His condemnation at the third hour. After this they gave to Him vinegar to drink, mingled with gall. Then they divided His garments by lot. Then they crucified two malefactors with Him, on each side one, that it might be fulfilled which was written: "They gave me gall to eat, and when I was thirsty they gave me vinegar to drink."[955] And again: "They divided my garment among themselves, and upon my vesture have they cast lots."[956] And in another place: "And I was reckoned with the transgressors."[957] Then there was darkness for three hours, from the sixth to the ninth, and again light in the evening; as it is written: "It shall not be day nor night, and at the evening there shall be light."[958] All which things,[959] when those malefactors saw that were crucified with Him, the one of them reproached Him as though He was weak and unable to deliver Himself; but the other rebuked the ignorance of his fellow and turning to the Lord, as being enlightened by Him, and acknowledging who He was that suffered, he prayed that He would remember him in His kingdom hereafter.[960] He then presently granted him the forgiveness of his former sins, and brought him into paradise to enjoy the mystical good things; who also cried out about the ninth hour, and said to His Father: "My God! my God! why hast Thou forsaken me?"[961] And a little afterward, when He had cried with a loud voice, "Father, forgive them, for they know not what they do,"[962] and had added, "Into Thy hands I commit my spirit," He gave up the ghost,[963] and was buried before sunset in a new sepulchre. But when the first day of the week dawned He arose from the dead, and fulfilled those things which before His passion He foretold to us, saying: "The Son of man must continue in the heart of the earth three days and three nights."[964] And when He was risen from the dead, He appeared first to Mary Magdalene, and Mary the mother of James, then to Cleopas in the way, and after that to us His disciples, who had fled away for fear of the Jews, but privately were very inquisitive about Him.[965] But these things are also written in the Gospel.

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[936] John xii. 6.

[937] Matt. xxvi. 21, 22; John xiii. 21, etc.

[938] Matt. xxvi. 15.

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[939] The words from "And they took" to "house of the potter" are wanting in one V. ms. The other reads "field" of the potter, instead of "house."

[940] Matt. xxvii. 9, 10.

[941] John xvi. 32; Matt. xxvi. 31.

[942] Luke xxii. 34.

[943] John xviii. 1.

[944] Matt. xxvi. 30.

[945] "Not far," the reading of the V. mss. The others read: "And being separated from us, He prayed earnestly."

[946] I.uke xxii. 42; Matt. xxvi. 39, 42.

[947] Luke xxii. 47; Matt. xxvi. 47.

[948] Ps. xxii. 12, 16.

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[949] Luke xxiii. 14; John xviii. 38.

[950] Luke xxiii. 2.

[951] Luke xxiii. 21.

[952] Ps. xxvii. 12.

[953] Ps. xxii. 16.

[954] Jer. xii. 8.

[955] Ps. lxix. 21.

[956] Ps. xxii. 18.

[957] Isa. liii. 12.

[958] Zech. xiv. 7. The V. mss. read: "On that day there will not be light, but there will be cold and frost for one day."

OF THE GREAT WEEK, AND ON WHAT ACCOUNT THEY ENJOIN US TO FAST ON WEDNESDAY AND FRIDAY.

XV. He therefore charged us Himself to fast these six days on account of the impiety and transgression of the Jews, commanding us withal to bewail over them, and lament for their perdition. For even He Himself "wept over them, because they knew not the time of their visitation."[966] But He commanded us to fast on the fourth and sixth days of the week; the former on account of His being betrayed, and the latter on account of His passion. But He appointed us to break our fast on the seventh day at the cock-crowing, but to fast on the Sabbath-day. Not that the Sabbath-day is a day of fasting, being the rest from the creation, but because we ought to fast on this one Sabbath only, while on this day the Creator was under the earth. For on their very feast-day they apprehended the Lord, that oracle might be fulfilled which says: "They placed their signs in the middle of their feast, and knew them not."[967] Ye ought therefore to bewail over them, because when the Lord came they did not believe on Him, but rejected His doctrine, judging themselves unworthy of salvation. You therefore are happy who once were not a people, but are now an holy nation, delivered from the deceit of idols, from ignorance, from impiety, who once had not obtained mercy, but now have obtained mercy through your hearty obedience: for to you, the converted Gentiles, is opened the gate of life, who formerly were not beloved, but are now beloved; a people ordained for the possession of God, to show forth His virtues, concerning whom our Saviour said, "I was found of them that sought me not; I was made manifest to them that asked not after me. I said, Behold me, to a nation which did not call upon my name."[968] For when ye did not seek after Him, then were ye sought for by Him; and you who have believed in Him have hearkened to His call, and have left the madness of polytheism, and have fled to the true monarchy, to Almighty God, through Christ Jesus, and are become the completion of the number of the saved—"ten thousand times ten thousand, and thousands of thousands;"[969] as it is written in David, "A thousand[970] shall fall beside thee, and ten thousand at thy right hand;"[971] and again, "The chariots of God are by tens of thousands, and thousands of the prosperous."[972] But unto unbelieving Israel He says: "All the day long have I stretched out mine hands to a disobedient and gainsaying people, which go in a way that is not good, but after their own sins, a people provoking me before my face."[973] 44

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[959] The words from "All which things" to "mystical good things" are omitted in one V. ms.

[960] Luke xxiii. 39, etc.

[961] Matt. xxvii. 46

[962] Luke xxiii. 34

[963] Luke xxiii. 46

[964] Matt. xii. 40

[965] Mark xvi. 9; John xx. 11, etc.; Luke xxiv. 18; Mark xvi. 14

[966] Luke xix. 44

[967] Ps. lxxiv. 4

AN ENUMERATION OF THE PROPHETICAL PREDICTIONS WHICH DECLARE CHRIST, WHOSE COMPLETION THOUGH THE JEWS SAW, YET OUT OF THE EVIL TEMPER OF THEIR MIND THEY DID NOT BELIEVE HE WAS THE CHRIST OF GOD, AND CONDEMNED THE LORD OF GLORY TO THE CROSS.

XVI. See how the people provoked the Lord by not believing in Him! Therefore He says: "They provoked the Holy Spirit, and He was turned to be their enemy."[974] For blindness is cast upon them, by reason of the wickedness of their mind, because when they saw Jesus they did not believe Him to be the Christ of God, who was before all ages[975] begotten of Him, His only-begotten Son, God the Word, whom they did not own through their unbelief, neither on account of His mighty works, nor yet on account of the prophecies which were written concerning Him. For that He was to be born of a virgin, they read this prophecy: "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name

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[968] Isa. lxv. 1

[969] Dan. vii. 10.

[970] The words from "A thousand" to "of the prosperous" are not in the V. mss.

[971] Ps. xci. 7.

[972] Ps. lxviii. 17.

[973] Isa. lxv. 2.

[974] Isa. lxiii. 10.

[975] One V. ms. omits "ages," and the other "begotten of Him."

Emanuel."[976] "For to us a Child is born, to us a Son is given, whose government is upon His shoulders; and His name is called the Angel of His Great Council, the Wonderful Counsellor, the Mighty God, the Potentate, the Prince of Peace, the Father of the Future Age."[977] Now, that because of their exceeding great wickedness they would not believe in Him, the Lord shows in these words: "Who hath believed our report? and to whom hath the arm of the Lord been revealed?"[978] And afterward: "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for the heart of this people is waxed gross."[979] Wherefore knowledge was taken from them, because seeing they overlooked, and hearing they heard not. But to you, the converted of the Gentiles, is the kingdom given, because you, who knew not God, have believed by preaching, and "have known Him, or rather are known of Him,"[980] through Jesus, the Saviour and Redeemer of those that hope in Him. For ye are translated from your former vain and tedious mode of life and have contemned the lifeless idols, and despised the demons, which are in darkness, and have run to the "true light,"[981] and by it have "known the one and only true God and Father,"[982] and so are owned to be heirs of His kingdom. For since ye have "been baptized into the Lord's death,"[983] and into His resurrection, as "new-born babes,"[984] ye ought to be wholly free from all sinful actions; "for you are not your own, but His that bought you"[985] with His own blood. For concerning the former Israel the Lord speaks thus, on account of their unbelief: "The kingdom of God shall be taken from them, and given to a nation bringing forth the fruits thereof;"[986] that is to say, that having given the kingdom to you, who were once far estranged from Him, He expects the fruits of your gratitude and probity. For ye are those that were once sent into the vineyard, and did not obey, but these they that did obey;[987] but you have repented of your denial, and you work therein now. But they, being uneasy on account of their own covenants, have not only left the vineyard uncultivated, but have also killed the stewards of the Lord of the vineyard,[988]—one with stones, another with the sword;

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[976] Isa. vii. 14; Matt. i. 23

[977] Isa. ix. 6 [Justin Martyr, p. 236, n. 8, vol. i., this series.]

[978] Isa. liii. 1

[979] Isa. vi. 9, 10

[980] Gal. iv. 9

[981] John i. 9.

[982] John xvii. 3.

[983] Rom. vi. 3.

[984] 1 Pet. ii. 2.

[985] 1 Cor. vi. 19, 20.

[986] Matt. xxi. 43.

[987] Matt. xxi. 28, etc.

[988] Matt. xxi. 35

one they sawed asunder,[989] another they slew in the holy place, “between the temple and the altar;”[990] nay, at last they “cast the Heir Himself out of the vineyard, and slew Him.”[991] And by them He was rejected as an unprofitable stone,[992] but by you was received as the corner-stone. Wherefore He says concerning you: “A people whom I knew not have served me, and at the hearing of the ear have they obeyed me.”[993]

HOW THE PASSOVER OUGHT TO BE CELEBRATED.

XVII. It is therefore your duty, brethren, who are redeemed by the precious blood of Christ, to observe the days of the passover exactly, with all care, after the vernal equinox, lest ye be obliged to keep the memorial of the one passion twice in a year. Keep it once only in a year for Him that died but once.

Do not you yourselves compute, but keep it when your brethren of the circumcision do so: keep it together with them; and if they err in their computation, be not you concerned. Keep your nights of watching in the middle of the days of unleavened bread. And when the Jews are feasting, do you fast and wail over them, because an the day of their feast they crucified Christ; and while they are lamenting and eating unleavened bread in bitterness, do you feast.[994] But no longer be careful to keep the feast with the Jews, for we have now no communion with them; for they have been led astray in regard to the calculation itself, which they think they accomplish perfectly, that they may be led astray on every hand, and be fenced off from the truth. But do you observe carefully the vernal equinox, which occurs on the twenty-second of the twelfth month, which is Dystros (March), observing carefully until the twenty-first of the moon, lest the fourteenth of the moon shall fall on another week, and an error being committed, you should through ignorance celebrate the passover twice in the year, or celebrate the day of the resurrection of our Lord on any other day than a Sunday.

A CONSTITUTION CONCERNING THE GREAT PASSOVER WEEK.

XVIII. Do you therefore fast on the days of the passover, beginning from the second day of the week until the preparation, and the Sabbath, six days, making use of only bread, and salt, and herbs, and water for your drink; but do you abstain on these days from wine and flesh, for they are days of lamentation and not of feasting. Do ye who are able fast the day of the preparation and the Sabbath-day entirely, tasting nothing till the cock-crowing of the night; but if any one is not able to join them both together, at least let him observe the Sabbath-day; for the Lord says somewhere, speaking of Himself: "When the bridegroom shall be taken away from them, in those days shall they fast."[995] In these days, therefore, He was taken from us by the Jews, falsely so named, and fastened to the cross, and "was numbered among the transgressors."[996]

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[989] Heb. xi. 37

[990] Matt xxiii. 35

[991] Matt. xxi. 39

[992] Matt. xxi. 42.

[993] Ps. xviii. 43, 44.

[994] This italicized passage does not occur in the mss., but is taken from Epiphanius. It is believed to be genuine, in which case what follows must be regarded as the work of the interpolator. [See Epiphanius, tom. iv. p. 29, ed. Oehler, 1861.]

CONCERNING THE WATCHING ALL THE NIGHT OF THE GREAT SABBATH, AND CONCERNING THE DAY OF THE RESURRECTION.

XIX. Wherefore we exhort you to fast on those days, as we also fasted till the evening, when He was taken away from us; but on the rest of the days, before the day of the preparation, let every one eat at the ninth hour, or at the evening, or as every one is able. But from the even of the fifth day till cock-crowing break your fast when it is daybreak of the first day of the week, which is the Lord's day. From the even till cock-crowing keep awake, and assemble together in the church, watch and pray, and entreat God; reading, when you sit up all night, the Law, the Prophets, and the Psalms, until cock-crowing, and baptizing your catechumens, and reading the Gospel with fear and trembling, and speaking to the people such things as tend to their salvation: put an end to your sorrow, and beseech God that Israel may be converted, and that He will allow them place of repentance, and the remission of their impiety; for the judge, who was a stranger, "washed his hands, and said, I am innocent of the blood of this just person: see ye to it. But Israel cried out, His blood be on us, and on our children."[997] And when Pilate said, "Shall I crucify your king? they cried out, We have no king but Cæsar: crucify Him, crucify Him; for every, one that maketh himself a king speaketh against Cæsar." And, "If thou let this man go, thou art not Cæsar's friend."[998] And Pilate the governor and Herod the king commanded Him to be crucified; and that oracle was fulfilled which says, "Why did the Gentiles rage, and the people imagine vain things? The kings of the earth set themselves, and the rulers were gathered together against the Lord, and against His Christ;"[999] and, "They cast away the Beloved, as a dead man, who is abominable."[1000] And since He was crucified on the day of the Preparation, and rose again at break of day on the Lord's day, the scripture was fulfilled which saith, "Arise, O God; judge the earth: for Thou shalt have an inheritance in all the nations;"[1001] and again, "I will

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[995] Matt. ix. 15; Mark ii. 20; Luke v. 35.

[996] Isa. liii. 12.

[997] Matt. xxvii. 24, 25.

[998] John xix. 15, 6, 12.

[999] Ps. ii. 1, 2.

[1000] Isa. xiv. 19.

[1001] Ps. lxxxii. 8.

arise, saith the Lord; I will put Him in safety, I will wax bold through Him;"[1002] and, "But Thou, Lord, have mercy upon me, and raise me up again, and I shall requite them."[1003] For this reason do you also, now the Lord is risen, offer your sacrifice, concerning which He made a constitution by us, saying, "Do this for a remembrance of me;"[1004] and thenceforward leave off your fasting, and rejoice, and keep a festival, because Jesus Christ, the pledge of our resurrection, is risen from the dead. And let this be an everlasting ordinance till the consummation of the world, until the Lord come. For to Jews the Lord is still dead, but to Christians He is risen: to the former, by their unbelief; to the latter, by their full assurance of faith. For the hope in Him is immortal and eternal life. After eight days let there be another feast observed with honour, the eighth day itself, on which He gave me Thomas, who was hard of belief, full assurance, by showing me the print of the nails, and the wound made in His side by the spear.[1005] And again, from the first Lord's day count forty days, from the Lord's day till the fifth day of the week, and celebrate the feast of the ascension of the Lord, whereon He finished all His dispensation and constitution, and returned to that God and Father that sent Him, and sat down at the right hand of power, and remains there until His enemies are put under His feet; who also will come at the consummation of the world with power and great glory, to judge the quick and the dead, and to recompense to every one according to his works. And then shall they see the beloved Son of God whom they pierced;[1006] and when they know Him, they shall mourn for themselves, tribe by tribe, and their wives apart.[1007]

A PROPHETIC PREDICTION CONCERNING CHRIST JESUS.

XX. For even now, on the tenth day of the month Gorpiæus, when they assemble together, they read the Lamentations of Jeremiah, in which it is said, "The Spirit before our face, Christ the Lord was taken in their destructions;"[1008] and Baruch, in whom it is written, "This is our God; no other shall be esteemed with Him. He found out every way of knowledge, and showed it to Jacob His son, and Israel His beloved. Afterwards He was seen upon earth, and conversed with men."[1009] And when they read them, they lament and bewail, as themselves suppose, that desolation which happened by Nebuchadnezzar; but, as the truth shows, they unwillingly make a prelude to that lamentation which will overtake them. But after ten days from the ascension, which from the first Lord's day is the fiftieth day, do ye keep a great festival: for on that day, at the third hour, the Lord Jesus sent on us the gift of the Holy Ghost, and we were filled with His energy, and we "spake with new tongues, as that Spirit did suggest to us;"[1010] and we preached both to Jews and Gentiles, that He is the Christ of God, who is "determined by Him to be the Judge of quick and dead."[1011] To Him did Moses bear witness, and said: "The Lord received fire from the Lord, and rained it down."[1012] Him did Jacob see as a man, and said: "I have seen God face to face, and my soul is preserved."[1013] Him did Abraham entertain, and acknowledge to be the Judge, and his Lord.[1014] Him did Moses see in the bush;[1015] concerning Him did he speak in Deuteronomy: "A Prophet will the Lord your God raise up unto you out of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you. And it shall be, that every soul that will not hear that Prophet, shall be destroyed from among his people."[1016] Him did Joshua the son of Nun see, as the captain of the Lord's host, in armour, for their assistance against Jericho; to whom he fell down, and worshipped, as a servant does to his master.[1017] Him Samuel knew as the "Anointed of God,"[1018] and thence named the priests and the kings the anointed. Him David knew, and sung an hymn concerning Him, "A song concerning the Beloved;"[1019] and adds in his person, and says, "Gird Thy sword upon Thy thigh, O Thou who art mighty in Thy beauty and renown: go on, and prosper, and reign, for the sake of truth, and meekness, and righteousness; and Thy right hand shall guide Thee after a wonderful manner. Thy darts are sharpened, O Thou that art mighty; the people shall fall under Thee in the heart of the king's enemies. Wherefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Concerning Him also spake Solomon, as in His person: "The Lord created me the beginning of His ways, for His works: before the world He founded me, in the beginning before He made the earth, before the fountains of waters came, before the mountains were fastened; He begat me before all the hills."[1020] And again: "Wisdom built herself an house."[1021] Concerning Him also Isaiah said: "A Branch shall come out of the root of Jesse, and a Flower shall spring out of his root.” And, “There shall be a root of Jesse; and He that is to rise to reign over the Gentiles, in Him shall the Gentiles trust.”[1022] And Zechariah says:[1023] “Behold, thy King cometh unto thee, just, and having salvation; meek, and riding upon an ass, and upon a colt, the foal of an ass.”[1024] Him Daniel describes as “the Son of man coming to the Father,”[1025] and receiving all judgment and honour from Him; and as “the stone cut out of the mountain without hands, and becoming a great mountain, and filling the whole earth,”[1026] dashing to pieces the many governments of the smaller countries, and the polytheism of gods, but preaching the one God, and ordaining the monarchy of the Romans. Concerning Him also did Jeremiah prophesy, saying: “The Spirit before His face, Christ the Lord, was taken in their snares: of whom we said, Under His shadow we shall live among the Gentiles.”[1027] Ezekiel also, and the following prophets, affirm everywhere that He is the Christ, the Lord, the King, the Judge, the Lawgiver, the Angel of the Father, the only-begotten God. Him therefore do we also preach to you, and declare Him to be God the Word, who ministered to His God and Father for the creation of the universe. By believing in Him you shall live, but by disbelieving you shall be punished. For “he that is disobedient to the Son shall not see life, but the wrath of God abideth on him.”[1028] Therefore, after you have kept the festival of Pentecost, keep one week more festival, and after that fast; for it is reasonable to rejoice for the gift of God, and to fast after that relaxation: for both Moses and Elijah fasted forty days, and Daniel for “three weeks of days did not eat desirable bread, and flesh and wine did not enter into his mouth.”[1029] And blessed Hannah, when she asked for Samuel, said: “I have not drunk wine nor strong drink, and I pour out my soul before the Lord.”[1030] And the Ninevites, when they fasted three days and three nights,[1031] escaped the execution of wrath. And Esther, and Mordecai, and Judith,[1032] by fasting, escaped the insurrection of the ungodly Holofernes and Haman. And David says: “My knees are weak through fasting, and my flesh faileth for *want of* oil.”[1033] Do you therefore fast, and ask your petitions of God. We enjoin you to fast every fourth day of the week, and every day of the preparation, and the surplusage of your fast bestow upon the needy; every Sabbath-day excepting one, and every Lord's day, hold your solemn assemblies, and rejoice: for he will be guilty of sin who fasts on the Lord's day, being the day of the resurrection, or during the time of Pentecost, or, in general, who is sad on a festival day to the Lord. For on them we ought to rejoice, and not to mourn.

[1002] Ps. xii. 5.

[1003] Ps. xli. 10.

[1004] Luke xxii. 19.

[1005] John xx. 25.

[1006] Zech. xii. 10; John xix. 37.

[1007] The words "and their wives apart" are not in one V. ms.

[1008] Lam. iv. 20.

[1009] Bar. iii. 35–37.

[1010] Acts ii. 4.

[1011] Acts x. 42.

[1012] Gen. xix. 24.

[1013] Gen. xxxii. 30

[1014] Gen. xviii. 25, 27

[1015] Ex. iii. 2

[1016] Deut. xviii. 15.

[1017] Josh. v. 14.

[1018] 1 Sam. xii. 3.

[1019] Ps. xlv.

[1020] Prov. viii. 22–25.

[1021] Prov. ix. 1.

[1022] Isa. xi. 1, 10.

[1023] One V. ms. inserts: “Rejoice greatly, O daughter of Zion.”

[1024] Zech ix. 9

[1025] Dan. vii. 13

[1026] Dan. ii. 34

[1027] Lam. iv. 20

[1028] John iii. 36.

[1029] Ex. xxxiv. 28; 1 Kings xix. 8; Dan. x. 2, 3.

[1030] 1 Sam. i. 15.

[1031] Jonah iii. 5.

[1032] Esth. iv. 16; Judith viii. 6

[1033] Ps. cix. 24

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CONSTITUTIONS OF THE HOLY APOSTLES

BOOK VI.

SEC. I.—ON HERESIES.

WHO THEY WERE THAT VENTURED TO MAKE SCHISMS, AND DID NOT ESCAPE PUNISHMENT.

I. Above all things, O bishop, avoid the sad and dangerous and most atheistical heresies, eschewing them as fire that burns those that come near to it. Avoid also schisms: for it is neither lawful to turn one's mind towards wicked heresies, nor to separate from those of the same sentiment out of ambition. For some who ventured to set up such practices of old did not escape punishment. For Dathan and Abiram,[1034] who set up in opposition to Moses, were swallowed up into the earth. But Corah, and those two hundred and fifty who with him raised a sedition against Aaron, were consumed by fire. Miriam also, who reproached Moses, was cast out of the camp for seven days; for she said that Moses had taken an Ethiopian to wife.[1035] Nay, in the case of Azariah and Uzziah,[1036] the latter of which was king of Judah, but venturing to usurp the priesthood, and desiring to offer incense, which it was not lawful for him to do, was hindered by Azariah the high priest, and the fourscore priests; and when he would not obey he found the leprosy to arise in his forehead, and he hastened to go out, because the Lord had reproved him.

THAT IT IS NOT LAWFUL TO RISE UP EITHER AGAINST THE KINGLY OR THE PRIESTLY OFFICE.

II. Let us therefore, beloved, consider what sort of glory that of the seditious is, and what their condemnation. For if he that rises up against kings is worthy of punishment, even though he be a son or a friend, how much more he that rises up against the priests! For by how much the priesthood is more noble than the royal power, as having its concern about the soul, so much has he a greater punishment who ventures to oppose the priesthood, than he who ventures to oppose the royal power, although neither of them goes unpunished. For neither did Absalom nor Abdadan[1037] escape without punishment; nor Corah and Dathan.[1038] The former rose against David, and strove concerning the kingdom; the latter against Moses, concerning pre-eminence. And they both spake evil; Absalom of his father David, as of an unjust judge, saying to every one: "Thy words are good, but there is no one that will hear thee, and do thee justice. Who will make me a ruler?"[1039] But Abdadan: "I have no part in David, nor any inheritance in the son of Jesse."[1040] It is plain that he could not endure to be under David's government, of whom God spake: "I have found David the son of Jesse, a man after my heart, who will do all my commands."[1041] But Dathan and Abiram, and the followers of Corah, said to Moses: "Is it a small thing that thou hast brought us out of the land of Egypt, out of a land flowing with milk and honey? And why hast thou put out our eyes? And wilt thou rule over us?" And they gathered together against him a great congregation; and the followers of Corah said: "Has God spoken alone to Moses? Why is it that He has given the high-priesthood to Aaron alone? Is not all the congregation of the Lord holy? And why is Aaron alone possessed of the priesthood?"[1042] And before this, one said: "Who made thee a ruler and a judge over us?"[1043]

[1034] Num. xvi

[1035] Num. xii. 1

[1036] 2 Chron. xxvi.

[1037] 2 Sam. xviii.-xx.

[1038] Num. xvi.

[1039] 2 Sam. xv. 3.

[1040] 2 Sam. xx. 1.

CONCERNING THE VIRTUE OF MOSES AND THE INCREDULITY OF THE JEWISH NATION, AND WHAT WONDERFUL WORKS GOD DID AMONG THEM.

III. And they raised a sedition against Moses the servant of God, the meekest of all men,[1044] and faithful, and affronted[1045] so great a man with the highest ingratitude; him who was their lawgiver, and guardian, and high priest, and king, the administrator of divine things; one that showed as a creator the mighty works of the Creator; the meekest man, freest from arrogance, and full of fortitude, and most benign in his temper; one who had delivered them from many dangers, and freed them from several deaths by his holiness; who had done so many signs and wonders from God before the people, and had performed glorious and wonderful works for their benefit; who had[1046] brought the ten plagues upon the Egyptians; who had divided the Red Sea, and had separated the waters as a wall on this side and on that side, and had led the people through them as through a dry wilderness,[1047] and had drowned Pharaoh and the Egyptians, and all that were in company with them;[1048] and had made the fountain sweet for them with wood, and had brought water out of the stony rock for them when they were thirsty;[1049] and had given them manna out of heaven, and had distributed flesh to them out of the air;[1050] and had afforded them a pillar of fire in the night to enlighten and conduct them, and a pillar of a cloud to shadow them in the day, by reason of the violent heat of the sun;[1051] and had exhibited to them the law of God, engraven from the mouth, and hand, and writing of God, in tables of stone, the perfect number of ten commandments;[1052] "to whom God spake face to face, as if a man spake to his friend;"[1053] of whom He said, "And there arose not a prophet like unto Moses."[1054] Against him arose the followers of Corah, and the Reubenites,[1055] and threw stones at Moses, who prayed, and said: "Accept not Thou their offering."[1056] And the glory of God appeared, and sent some down into the earth, and burnt up others with fire; and so, as to those ringleaders of this schismatical deceit which said, "Let us make ourselves a leader,"[1057] the earth opened its mouth, and swallowed them up, and their tents, and what appertained to them, and they went down alive into hell; but he destroyed the followers of Corah with fire.

[1041] Acts xiii. 22.

[1042] Num. xvi. 13, xii. 2, xvi. 3.

[1043] Ex. ii. 14.

[1044] Num. xii. 3.

[1045] The words from "and affronted" to "by his holiness" are not in one V. ms.

[1046] The words from "who had" to "Egyptians" are not in one V. ms.

[1047] Ex. vii., etc.

[1048] Ex. xiv. 28

[1049] Ex. xvii. 6

[1050] Ex. xvi

[1051] Ex. xiii. 21

[1052] Ex. xxxi., etc.

[1053] Ex. xxxiii. 11

[1054] Deut. xxxiv. 10

[1055] Num. xiv. 10

[1056] Num. xvi. 15

[1057] Num. xiv. 5

SEC. II.—HISTORY AND DOCTRINES OF HERESIES.

THAT SCHISM IS MADE, NOT BY HIM WHO SEPARATES HIMSELF FROM THE UNGODLY, BUT WHO DEPARTS FROM THE GODLY.

IV. If therefore God inflicted punishment immediately on those that made a schism on account of their ambition, how much rather will He do it upon those who are the leaders of impious heresies! Will not He inflict severer punishment on those that blaspheme His providence or His creation? But do you, brethren, who are instructed out of the Scripture, take care not to make divisions in opinion, nor divisions in unity. For those who set up unlawful opinions are marks of perdition to the people. In like manner, do not you of the laity come near to such as advance doctrines contrary to the mind of God; nor be you partakers of their impiety. For says God: "Separate yourselves from the midst of these men, lest you perish together with them."[1058] And again: "Depart from the midst of them, and separate yourselves, says the Lord, and touch not the unclean thing, and I will receive you."[1059]

UPON WHAT ACCOUNT ISRAEL, FALSELY SO NAMED, IS REJECTED BY GOD, DEMONSTRATED FROM THE PROPHETIC PREDICTIONS.

V. For those are most certainly to be avoided who blaspheme God. The greatest part of the ungodly, indeed, are ignorant of God; but these men, as fighters against God, are possessed with a wilful evil disposition, as with a disease. For from the wickedness of these heretics "pollution is gone out upon all the earth,"[1060] as says the prophet Jeremiah. For the wicked synagogue is now cast off by the Lord God, and His house is rejected by Him, as He somewhere speaks: "I have forsaken mine house, I have left mine inheritance."[1061] And again, says Isaiah: "I will neglect my vineyard, and it shall not be pruned nor digged, and thorns shall spring up upon it, as upon a desert; and I will command the clouds that they rain no rain upon it."[1062] He has therefore "left His people as a tent in a vineyard, and as a garner in a fig or olive yard, and as a besieged city."[1063] He has taken away from them the Holy Spirit, and the prophetic rain, and has replenished His Church with spiritual grace, as the "river of Egypt in the time of first-fruits;"[1064] and has advanced the same "as an house upon an hill, or as an high mountain; as a mountain fruitful for milk and fatness, wherein it has pleased God to dwell. For the Lord will inhabit therein to the end."[1065] And He says in Jeremiah: “Our sanctuary is an exalted throne of glory.”[1066] And He says in Isaiah: “And it shall come to pass in the last days, that the mountain of the Lord shall be glorious, and the house of the Lord shall be upon the top of the mountains, and shall be advanced above the hills.”[1067] Since, therefore, He has forsaken His people, He has also left His temple desolate, and rent the veil of the temple, and took from them the Holy Spirit; for says He, “Behold, your house is left unto you desolate.”[1068] And He has bestowed upon you, the converted of the Gentiles, spiritual grace, as He says by Joel: “And it shall come to pass after these things, saith God, that I will pour out of my Spirit upon all flesh; and your sons shall prophesy, and your daughters shall see visions, and your old men shall dream dreams.”[1069] For God has taken away all the power and efficacy of His word, and such like visitations, from that people, and has transferred it to you, the converted of the Gentiles. For on this account the devil himself is very angry at the holy Church of God: he is removed to you, and has raised against you adversities, seditions, and reproaches, schisms, and heresies. For he had before subdued that people to himself, by their slaying of Christ. But you who have left his vanities he tempts in different ways, as he did the blessed Job.[1070] For indeed he opposed that great high priest Joshua the son of Josedek;[1071] and he oftentimes sought to sift us, that our faith might fail.[1072] But our Lord and Master, having brought him to trial, said unto him: “The Lord rebuke thee, O devil; and the Lord, who hath chosen Jerusalem, rebuke thee. Is not this plucked out of the fire as a brand?”[1073] And who said then to those that stood by the high priest, “Take away his ragged garments from him;” and added, “Behold, I have taken thine iniquities away from thee;” He will say now, as He said formerly of us when we were assembled together, “I have prayed that your faith may not fail.”[1074]

[1058] Num. xvi. 21

[1059] 2 Cor. vi. 17

[1060] Jer. xxiii. 15

[1061] Jer. xii. 7

[1062] Isa. v. 6.

[1063] Isa. i. 8.

[1064] See Ecclus. xxiv. 25.

[1065] Ps. lxviii. 16.

THAT EVEN AMONG THE JEWS THERE AROSE THE DOCTRINE OF SEVERAL HERESIES HATEFUL TO GOD.

VI. For even the Jewish nation had wicked heresies: for of them were the Sadducees, who do not confess the resurrection of the dead; and the Pharisees, who ascribe the practice of sinners to fortune and fate; and the Basmotheans, who deny providence, and say that the world is made by spontaneous motion, and take away the immortality of the soul; and the

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[1066] Jer. xvii. 12.

[1067] Isa. ii. 2.

[1068] Matt. xxiii. 38.

[1069] Joel ii. 28.

[1070] Job i., etc.

[1071] Zech. iii. 1.

[1072] Luke xxii. 31

[1073] Zech. iii. 2, etc.

[1074] Luke xxii. 32.

Hemerobaptists, who every day, unless they wash, do not eat,—nay, and unless they cleanse their beds and tables, or platters and cups and seats, do not make use of any of them; and those who are newly risen amongst us, the Ebionites, who will have the Son of God to be a mere man, begotten by human pleasure, and the conjunction of Joseph and Mary. There are also those that separate themselves from all these, and observe the laws of their fathers, and these are the Essenes. These, therefore, arose among the former people. And now the evil one, who is wise to do mischief, and as for goodness, knows no such good thing, has cast out some from among us, and has wrought by them heresies and schisms.

WHENCE THE HERESIES SPRANG, AND WHO WAS THE RINGLEADER OF THEIR IMPIETY.

VII. Now the original of the new heresies began thus: the devil entered into one Simon, of a village called Gitthæ, a Samaritan, by profession a magician, and made him the minister of his wicked design.[1075] For when Philip our fellow-apostle,[1076] by the gift of the Lord and the energy of His Spirit, performed the miracles of healing in Samaria, insomuch that the Samaritans were affected, and embraced the faith of the God of the universe, and of the Lord Jesus, and were baptized into His name; nay, and that Simon himself, when he saw the signs and wonders which were done without any magic ceremonies, fell into admiration, and believed, and was baptized, and continued in fasting and prayer,—we heard of the grace of God which was among the Samaritans by Philip, and came down[1077] to them; and enlarging much upon the word of doctrine, we laid our hands upon all that were baptized, and we conferred upon them the participation of the Spirit. But when Simon saw that the Spirit was given to believers by the imposition of our hands, he took money, and offered it to us, saying, “Give me also the power, that on whomsoever I also shall lay my hand, he may receive the Holy Ghost;”[1078] being desirous that as the devil[1079] deprived Adam by his tasting of the tree of that immortality which was promised him, so also that Simon might entice us by the receiving of money, and might thereby cut us off from the gift of God,[1080] that so by exchange we might sell to him for money the inestimable gift of the Spirit. But as we were all troubled at this offer, I Peter, with a fixed attention on that malicious serpent which was in him, said to Simon: “Let thy money go with thee to perdition, because thou hast thought to purchase the gift of God with money. Thou hast no part in this matter, nor lot in this faith; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray to the Lord, if perhaps the thought of thine heart may be forgiven thee. For I perceive thou art in the gall of bitterness and the bond of iniquity."[1081] But then Simon was terrified, and said: "I entreat you, pray ye to the Lord for me, that none of those things which ye have spoken come upon me."[1082]

[1075] Acts viii.

[1076] [Either an ignorant error or a peculiar use of a technical word (p. 383, *supra*) to signify a missionary. See the note, book viii. sec. 3, cap. 17, *infra*.]

[1077] [Were sent, rather. See Acts viii. 14.]

[1078] Acts viii. 19.

[1079] “The devil:” this reading is adopted from the V. mss.

[1080] The V. mss. insert here: “Simon, therefore, being moved by the devil, brought the money.”

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WHO WERE THE SUCCESSORS OF SIMON'S IMPIETY, AND WHAT HERESIES THEY SET UP.

VIII. But when we went forth among the Gentiles to preach the word of life, then the devil wrought in the people to send after us false apostles to the corrupting of the word; and they sent forth one Cleobius, and joined him with Simon, and these became disciples to one Dositheus, whom they despising, put him down from the principality. Afterwards also others were the authors of absurd doctrines: Cerinthus, and Marcus, and Menander, and Basilides, and Saturnilus. Of these some own the doctrine of many gods, some only of three, but contrary to each other, without beginning, and ever with one another, and some of an infinite number of them, and those unknown ones also. And some reject marriage; and their doctrine is, that it is not the appointment of God; and others abhor some kinds of food: some are impudent in uncleanness, such as those who are falsely called Nicolaitans. And Simon meeting me Peter, first at Cæsarea Stratonis (where the faithful Cornelius, a Gentile, believed on the Lord Jesus by me), endeavoured to pervert the word of God; there being with me the holy children, Zacchæus, who was once a publican, and Barnabas; and Nicetas and Aquila, brethren of Clement the bishop and citizen of Rome, who was the disciple of Paul, our fellow-apostle and fellow-helper in the Gospel. I thrice discoursed before them with him concerning the true Prophet, and concerning the monarchy of God; and when I had overcome him by the power of the Lord, and had put him to silence, I drove him away into Italy.

HOW SIMON, DESIRING TO FLY BY SOME MAGICAL ARTS, FELL DOWN HEADLONG FROM ON HIGH AT THE PRAYERS OF PETER, AND BRAKE HIS FEET, AND HANDS, AND ANKLE-BONES.

IX. Now when he was in Rome, he mightily disturbed the Church, and subverted many, and brought them over to himself, and astonished the Gentiles with his skill in magic, insomuch that once, in the middle of the day, he went into their theatre, and commanded the people that they should bring me also by force into the theatre, and promised he would fly in the air; and when all the people were in suspense at this, I prayed by myself. And indeed he was carried up into the air by demons, and did fly on high in the air, saying that he was returning into heaven, and that he would supply them with good things from thence. And the people making acclamations to him, as to a god, I stretched out my hands to heaven, with my mind, and besought God through the Lord Jesus to throw down this pestilent fellow, and to destroy the power of those demons that made use of the same for the seduction and perdition of men, to dash him against the ground, and bruise him, but not to kill him. And then, fixing my eyes on Simon, I said to him: "If I be a man of God, and a real apostle of Jesus Christ, and a teacher of piety, and not of deceit, as thou art, Simon, I command the wicked powers of the apostate from piety, by whom Simon the magician is carried, to let go their hold, that he may fall down headlong from his height, that he may be exposed to the laughter of those that have been seduced by him." When I had said these words, Simon was deprived of his powers, and fell down headlong with a great noise, and was violently dashed against the ground, and had his hip and ankle-bones broken; and the people cried out, saying, "There is one only God, whom Peter rightly preaches in truth." And many left him; but some who were worthy of perdition continued in his wicked doctrine. And after this manner the most atheistical heresy of the Simonians was first established in Rome; and the devil wrought by the rest of the false apostles[1083] also.

[1081] Acts viii. 20, etc.

[1082] Acts viii. 24.

HOW THE HERESIES DIFFER FROM EACH OTHER, AND FROM THE TRUTH.

X. Now all these had one and the same design of atheism, to blaspheme Almighty God, to spread their doctrine that He is an unknown being, and not the Father of Christ, nor the Creator of the world; but one who cannot be spoken of, ineffable, not to be named, and begotten by Himself; that we are not to make use of the law and the prophets; that there is no providence and no resurrection to be believed; that there is no judgment nor retribution; that the soul is not immortal; that we must only indulge our pleasures, and turn to any sort of worship without distinction. Some of them say that there are many gods, some that there are three gods without beginning, some that there are two unbegotten gods, some that there are innumerable Æons. Further, some of them teach that men are not to marry, and must abstain from flesh and wine, affirming that marriage, and the begetting of children, and the eating of certain foods, are abominable; that so, as sober persons, they may make their wicked opinions to be received as worthy of belief. And some of them absolutely prohibit the eating of flesh, as being the flesh not of brute animals, but of creatures that have a rational soul, as though those that ventured to slay them would be charged with the crime of murder. But others of them affirm that we must only abstain from swine's flesh, but may eat such as are clean by the law; and that we ought to be circumcised, according to the law, and to believe in Jesus as in an holy man and a prophet. But others teach that men ought to be impudent in uncleanness, and to abuse the flesh, and to go through all unholy practices, as if this were the only way for the soul to avoid the rulers of this world. Now all these are the instruments of the devil, and the children of wrath.

[1083] [2 Cor. xi. 13. See p. 457, *infra*.]

SEC. III.—THE HERESIES ATTACKED BY THE APOSTLES.

AN EXPOSITION OF THE PREACHING OF THE APOSTLES.

XI. But we, who are the children of God and the sons of peace, do preach the holy and right word of piety, and declare one only God, the Lord of the law and of the prophets, the Maker of the world, the Father of Christ; not a being that caused Himself, or begat Himself, as they suppose, but eternal, and without original, and inhabiting light inaccessible; not two or three, or manifold, but eternally one only; not a being that cannot be known or spoken of, but who was preached by the law and the prophets; the Almighty, the Supreme Governor of all things, the All-powerful Being; the God and Father of the Only-begotten, and of the First-born of the whole creation; one God, the Father of one Son, not of many; the Maker of one Comforter by Christ, the Maker of the other orders, the one Creator of the several creatures by Christ, the same their Preserver and Legislator by Him; the cause of the resurrection, and of the judgment, and of the retribution which shall be made by Him: that this same Christ was pleased to become man, and went through life without sin, and suffered, and rose from the dead, and returned to Him that sent Him. We also say that every creature of God is good, and nothing abominable; that everything for the support of life, when it is partaken of righteously, is very good: for, according to the Scripture, "all things were very good."[1084] We believe that lawful marriage, and the begetting of children, is honourable and undefiled; for difference of sexes was formed in Adam and Eve for the increase of mankind. We acknowledge with us a soul that is incorporeal and immortal,—not corruptible as bodies are, but immortal, as being rational and free. We abhor all unlawful mixtures, and that which is practised by some against nature as wicked and impious. We profess there will be a resurrection both of the just and unjust, and a retribution. We profess that Christ is not a mere man, but God the Word, and man the Mediator between God and men, the High Priest of the Father; nor are we circumcised with the Jews, as knowing that He is come "to whom the inheritance was reserved,"[1085] and on whose account the families were kept distinct—"the expectation of the Gentiles," Jesus Christ, who sprang out of Judah,[1086] the Son from the branch, the flower from Jesse, whose government is upon His shoulder.[1087]

FOR THOSE THAT CONFESS CHRIST, BUT ARE DESIROUS TO JUDAIZE.

XII. But because this heresy did then seem the more powerful to seduce men, and the whole Church was in danger,[1088] we the twelve assembled together at Jerusalem (for Matthias

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[1084] Gen. i. 31.

[1085] Gen xlix. 10.

[1086] Gen. xlix. 9

[1087] Isa. xi. 1, ix. 6

[1088] Acts xv

was chosen to be an apostle in the room of the betrayer, and took the lot of Judas; as it is said, “His bishopric[1089] let another take”). We deliberated, together with James the Lord’s brother, what was to be done; and it seemed good to him and to the elders to speak to the people words of doctrine. For certain men likewise went down from Judea to Antioch, and taught the brethren who were there, saying: “Unless ye be circumcised after the manner of Moses, and walk according to the other customs which he ordained, ye cannot be saved.”[1090] When, therefore, there had been no small dissension and disputation, the brethren which were at Antioch, when they knew that we were all met together about this question, sent out unto us men who were faithful and understanding in the Scriptures to learn concerning this question. And they, when they were come to Jerusalem, declared to us what questions were arisen in the church of Antioch,—namely, that some said men ought to be circumcised, and to observe the other purifications. And when some said one thing, and some another, I Peter stood up, and said unto them: “Men and brethren, ye know how that from ancient days God made choice among you that the Gentiles should hear the word of the Gospel by my mouth, and believe; and God, which knoweth the hearts, bare them witness.[1091] For an angel of the Lord appeared on a certain time to Cornelius,[1092] who was a centurion of the Roman government, and spake to him concerning me, that he should send for me, and hear the word of life from my mouth. He therefore sent for me from Joppa to Cæsarea Stratonis; 455
and when I was ready to go to him, I would have eaten. And while they made ready I was in the upper room praying; and I saw heaven opened, and a vessel, knit at the four corners like a splendid sheet, let down to the earth, wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the heaven. And there came a voice out of heaven to me, saying, Arise, Peter; kill, and eat. And I said, By no means, Lord: for I have never eaten anything common or unclean. And there came a voice a second time, saying, What God hath cleansed, that call not thou common. And this was done thrice, and the vessel was received up again into heaven. But as I doubted what this vision should mean, the Spirit said to me, Behold, men seek thee; but rise up, and go thy way with them, nothing doubting, for I have sent them.[1093] These men were those which came from the centurion, and so by reasoning I understood the word of the Lord which is written: ‘Whosoever shall call on the name of the Lord shall be saved.’[1094] And again: ‘All the ends of the earth shall remember, and turn unto the Lord, and all the families of the heathen shall worship before

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[1089] Ps. cix. 8; Acts i. 20. [The name common to apostles and elders.]

[1090] Acts xv. 1.

[1091] Acts. xv. 7, 8.

[1092] Acts x.

[1093] Acts x. 13, etc.

[1094] Joel ii. 32

Him: for the kingdom is in the Lord's, and He is the governor of the nations.'[1095] And observing that there were expressions everywhere concerning the calling of the Gentiles, I rose up, and went with them, and entered into the man's house. And while I was preaching the word, the Holy Spirit fell upon him, and upon those that were with him, as it did upon us at the beginning; and He put no difference between us and them, purifying their hearts by faith. And I perceived that God is no respecter of persons; but that in every nation he that feareth Him, and worketh righteousness, will be accepted with Him. But even the believers which were of the circumcision were astonished at this. Now therefore why tempt ye God, to lay an heavy yoke upon the neck of the disciples, which neither we nor our fathers were able to bear? But by the grace of the Lord, we believe we shall be saved, even as they.[1096] For the Lord has loosed us from our bonds, and has made our burden light, and has loosed the heavy yoke from us by His clemency." While I spake these things, the whole multitude kept silence. But James the Lord's brother answered and said: "Men and brethren, hearken unto me; Simeon hath declared how God at first visited to take out a people from the Gentiles for His name. And to this agree the words of the prophets; as it is written: 'Afterwards I will return, and will raise again and rebuild the tabernacle of David, which is fallen down; and I will rebuild its ruins, and will again set it up, that the residue of men may seek after the Lord, and all the nations upon whom my name is called, saith the Lord, who doth these things.'[1097] Known unto God are all His works from the beginning of the world. Wherefore my sentence is, that we do not trouble those who from among the Gentiles turn unto God: but to charge them that they abstain from the pollutions of the Gentiles, and from what is sacrificed to idols, and from blood, and from things strangled, and from fornication; which laws were given to the ancients who lived before the law, under the law of nature, Enos, Enoch, Noah, Melchizedek, Job, and if there be any other of the same sort."[1098] Then it seemed good to us the apostles, and to James the bishop, and to the elders, with the whole Church, to send men chosen from among our own selves, with Barnabas, and Paul of Tarsus, the apostle of the Gentiles, and Judas who was called Barsabbas, and Silas, chief men among the brethren, and wrote by their hand, as follows: "The apostles, and elders, and brethren,[1099] to the brethren of Antioch, Syria, and Cilicia of the Gentiles, send greeting: Since we have heard that some from us have troubled you with words, subverting your souls, to whom we gave no such commandment, it has seemed good to us, when we were met together with one accord, to send chosen men to you, with our beloved Barnabas and Paul, men that have hazarded their lives for our Lord Jesus Christ, by whom ye sent unto us. We have sent also with them Judas and Silas, who shall themselves declare the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay no other burden upon you than these necessary things; that ye abstain from things offered to idols, and from blood, and from things strangled, and from fornication: from which things if ye keep yourselves, ye shall do well. Fare ye well."[1100] We accordingly sent this epistle; but we ourselves remained in Jerusalem many days, consulting together for the public benefit, for the well ordering of all things.

[1095] Ps. xxii. 27, 28

[1096] Acts xi. 15, x. 34, 35, 45, xv. 9, 10

[1097] Amos ix. 11

[1098] Acts xv. 13, etc.

[1099] [Compare Elucidation III. vol. v. p. 411, this series.]

THAT WE MUST SEPARATE FROM HERETICS.

XIII. But after a long time we visited the brethren, and confirmed them with the word of piety, and charged them to avoid those who, under the name of Christ and Moses, war against Christ and Moses, and in the clothing of sheep hide the wolf. For these are false Christs, and false prophets, and false apostles, deceivers and corrupters, portions of foxes, the destroyers of the herbs of the vineyards: "for whose sake the love of many will wax cold. 456 But he that endureth stedfast to the end, the same shall be saved."[1101] Concerning whom, that He might secure us, the Lord declared, saying: "There will come to you men in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits; take care of them. For false Christs and false prophets shall arise and shall deceive many."[1102]

WHO WERE THE PREACHERS OF THE CATHOLIC DOCTRINE, AND WHICH ARE THE COMMANDMENTS GIVEN BY THEM.

XIV. On whose account also we, who are now assembled in one place,—Peter and Andrew; James and John, sons of Zebedee; Philip and Bartholomew; Thomas and Matthew; James the son of Alphæus, and Lebbæus who is surnamed Thaddæus; and Simon the Canaanite,[1103] and Matthias, who instead of Judas was numbered with us; and James the brother of the Lord and bishop of Jerusalem, and Paul the teacher of the Gentiles, the chosen vessel, having all met together, have written to you this Catholic doctrine for the confirmation of you, to whom the oversight of the universal Church is committed: wherein we declare unto you, that there is only one God Almighty, besides whom there is no other, and that you must worship and adore Him alone, through Jesus Christ our Lord, in the most holy Spirit;[1104] that you are to make use of the sacred Scriptures, the law, and the prophets; to honour your parents; to avoid all unlawful actions; to believe the resurrection and the judgment, and to expect the retribution; and to use all His creatures with thankfulness, as the works of God, and having no evil in them; to marry after a lawful manner, for such marriage is unblameable. For “the woman is suited to the man by the Lord;”[1105] and the Lord says: “He that made them from the beginning, made them male and female; and said, For this cause shall a man leave his father and his mother, and shall cleave unto his wife: and they two shall be one flesh.”[1106] Nor let it be esteemed lawful after marriage to put her away who is without blame. For says He: “Thou shalt take care to thy spirit, and shalt not forsake the wife of thy youth; for she is the partner[1107] of thy life, and the remains of thy spirit. I and no other have made her.”[1108] For the Lord says: “What God has joined together, let no man put asunder.”[1109] For the wife is the partner of life, united by God unto one body from two. But he that divides that again into two which is become one, is the enemy of the creation of God, and the adversary of His providence. In like manner, he that retains her that is corrupted is a transgressor of the law of nature; since “he that retains an adulteress is foolish and impious.”[1110] For says He, “Cut her off from thy flesh;”[1111] for she is not an help, but a snare, bending her mind from thee to another. Nor be ye circumcised in your flesh, but let the circumcision which is of the heart by the Spirit suffice for the faithful; for He says, “Be ye circumcised to your God, and be circumcised in the foreskin of your heart.”[1112]

[1100] Acts xv. 23, etc.

[1101] Matt. xxiv. 12, 13.

[1102] Matt. vii. 15, xxiv. 24.

[1103] Matt. x. 2.

[1104] One V. ms. reads as follows: "And our Lord Jesus Christ, and the most holy Spirit."

THAT WE OUGHT NOT TO REBAPTIZE, NOR TO RECEIVE THAT BAPTISM WHICH IS GIVEN BY THE UNGODLY, WHICH IS NOT BAPTISM, BUT A POLLUTION.

XV. Be ye likewise contented with one baptism alone, that which is into the death of the Lord; not that which is conferred by wicked heretics, but that which is conferred by unblameable priests, “in the name of the Father, and of the Son, and of the Holy Ghost:”[1113] and let not that which comes from the ungodly be received by you, nor let that which is done by the godly be disannulled by a second. For as there is one God, one Christ, and one Comforter, and one death of the Lord in the body, so let that baptism which is unto Him be but one. But those that receive polluted baptism from the ungodly will become partners in their opinions. For they are not priests. For God says to them: “Because thou hast rejected knowledge, I will also reject thee from the office of a priest to me.”[1114] Nor indeed are those that are baptized by them initiated, but are polluted, not receiving the remission of sins, but the bond of impiety. And, besides, they that attempt to baptize those already initiated crucify the Lord afresh, slay Him a second time, laugh at divine and ridicule holy things, affront the Spirit, dishonour the sacred blood of Christ as common blood, are impious against Him that sent, Him that suffered, and Him that witnessed. Nay, he that, out of contempt, will not be baptized, shall be condemned as an unbeliever, and shall be reproached as ungrateful and foolish. For the Lord says: "Except a man be baptized of water and of the Spirit, he shall by no means enter into the kingdom of heaven."[1115] And again: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."[1116] 457 But he that says, When I am dying I will be baptized, lest I should sin and defile my baptism, is ignorant of God, and forgetful of his own nature. For "do not thou delay to turn unto the Lord, for thou knowest not what the next day will bring forth."[1117] Do you also baptize your infants, and bring them up in the nurture and admonition of God. For says He: "Suffer the little children to come unto me, and forbid them not."[1118]

[1105] Prov. xix. 14.

[1106] Matt. xix. 4, 5.

[1107] The words from “for she is the partner” to “made her” are omitted in one V. ms.

[1108] Mal. ii. 15, 14

[1109] Matt. xix. 6

[1110] Prov. xviii. 22

[1111] Ecclus. xxv. 26

[1112] Jer. iv. 4

[1113] Matt. xxviii. 19.

[1114] Hos. iv. 6. [Compare vol. v. p. 565, this series.]

CONCERNING BOOKS WITH FALSE INSCRIPTIONS.

XVI. We have sent all these things to you, that ye may know our opinion, what it is; and that ye may not receive those books which obtain in our name, but are written by the ungodly. For you are not to attend to the names of the apostles, but to the nature of the things, and their settled opinions. For we know that Simon and Cleobius, and their followers, have compiled poisonous books under the name of Christ and of His disciples, and do carry them about in order to deceive you who love Christ, and us His servants. And among the ancients also some have written apocryphal books of Moses, and Enoch, and Adam, and Isaiah, and David, and Elijah, and of the three patriarchs, pernicious and repugnant to the truth. The same things even now have the wicked heretics done, reproaching the creation, marriage, providence, the begetting of children, the law, and the prophets; inscribing certain barbarous names, and, as they think, of angels, but, to speak the truth, of demons, which suggest things to them: whose doctrine eschew, that ye may not be partakers of the punishment due to those that write such things for the seduction and perdition of the faithful and unblameable disciples of the Lord Jesus.

MATRIMONIAL PRECEPTS CONCERNING CLERGYMEN.

XVII. We have already said, that a bishop, a presbyter, and a deacon, when they are constituted, must be but once married, whether their wives be alive or whether they be dead;

[1115] John iii. 5.

[1116] Mark xvi. 16.

[1117] Ecclus. v. 7; Prov. xxvii. 1, iii. 28.

[1118] Matt. xix. 14.

and that it is not lawful for them, if they are unmarried when they are ordained, to be married afterwards; or if they be then married, to marry a second time, but to be content with that wife which they had when they came to ordination.[1119] We also appoint that the ministers, and singers, and readers, and porters, shall be only once married. But if they entered into the clergy before they were married, we permit them to marry, if they have an inclination thereto, lest they sin and incur punishment.[1120] But we do not permit any one of the clergy to take to wife either a courtesan, or a servant, or a widow, or one that is divorced, as also the law says. Let the deaconess be a pure virgin; or, at the least, a widow who has been but once married, faithful, and well esteemed.[1121]

AN EXHORTATION COMMANDING TO AVOID THE COMMUNION OF THE IMPIOUS HERETICS.

XVIII. Receive ye the penitent, for this is the will of God in Christ. Instruct the catechumens in the elements of religion, and then baptize them. Eschew the antheistical heretics, who are past repentance, and separate them from the faithful, and excommunicate them from the Church of God, and charge the faithful to abstain entirely from them, and not to partake with them either in sermons or prayers: for these are those that are enemies to the Church, and lay snares for it; who corrupt the flock, and defile the heritage of Christ, pretenders only to wisdom, and the vilest of men; concerning whom Solomon the wise said: "The wicked doers pretend to act piously." For, says he, "there is a way which seemeth right to some, but the ends thereof look to the bottom of hell."[1122] These are they concerning whom the Lord declared His mind with bitterness and severity, saying that "they are false Christs and false teachers;"[1123] who have blasphemed the Spirit of grace, and done despite to the gift they had from Him after the grace *of baptism*, "to whom forgiveness shall not be granted, neither in this world nor in that which is to come;"[1124] who are both more wicked than the Jews and more atheistical than the Gentiles; who blaspheme the God over all, and tread under foot His Son, and do despite to the doctrine of the Spirit; who deny the words of God, or pretend hypocritically to receive them, to the affronting of God, and the deceiving of those that come among them; who abuse the Holy Scriptures, and as for righteousness, they do not so much as know what it is; who spoil the Church of God, as the "little foxes do the vineyard;"[1125] whom we exhort you to avoid, lest you lay traps for your own souls. "For he that walketh with wise men shall be wise, but he that walketh with the foolish shall be known."[1126] For we ought neither to run along with a thief, nor put in our lot with an adulterer; since holy David says: "O Lord, I have hated them that hate Thee, and I am withered away on account of Thy enemies. I hated them with a perfect hatred: they were to me as enemies."[1127] And God reproaches Jehoshaphat with his friendship towards Ahab, and his league with him and with Ahaziah, by Jonah the prophet: "Art thou in friendship with a sinner? Or dost thou aid him that is hated by the Lord?"[1128] "For this cause the wrath of the Lord would be upon thee suddenly, but that thy heart is found perfect with the Lord. For this cause the Lord hath spared thee; yet are thy works shattered, and thy ships broken to pieces."[1129] Eschew therefore their fellowship, and estrange yourselves from their friendship. For concerning them did the prophet declare, and say: "It is not lawful to rejoice with the ungodly,"[1130] says the Lord. For these are hidden wolves, dumb dogs, that cannot bark, who at present are but few, but in process of time, when the end of the world draws nigh, will be more in number and more troublesome, of whom said the Lord, "Will the Son of man, when He comes, find faith on the earth?"[1131] and, "Because iniquity shall abound, the love of many shall wax cold;" and, "There shall come false Christs and false prophets, and shall show signs in the heaven, so as, if it were possible, to deceive the elect:"[1132] from whose deceit God, through Jesus Christ, who is our hope, will deliver us. For we ourselves, as we passed through the nations, and confirmed the churches, curing some with much exhortation and healing words, restored them again when they were in the certain way to death. But those that were incurable we cast out from the flock, that they might not infect the lambs, which were found with their scabby disease, but might continue before the Lord God pure and undefiled, sound and unspotted. And this we did in every city, everywhere through the whole world, and have left to you the bishops and to the rest of the priests this very Catholic doctrine worthily and righteously, as a memorial or confirmation to those who have believed in God; and we have sent it by our fellow-minister Clement, our most faithful and intimate son in the Lord, together with Barnabas, and Timothy our most dearly beloved son, and the genuine Mark, together with whom we recommend to you also Titus and Luke, and Jason and Lucius, and Sosipater.[1133]

[1119] 1 Tim. iii. 2, 12; Tit. i. 6.

[1120] [See Elucidation XIII. vol. v. p. 160, this series.]

[1121] Lev. xxi. 7, 14; 1 Tim. v. 9.

[1122] Prov. xiv. 12.

[1123] Matt. xxiv. 24.

[1124] Matt. xii. 32.

[1125] *Vid.* Cant. ii. 15.

[1126] Prov. xiii. 20

[1127] Ps. cxxxix. 21, 22

[1128] 2 Chron. xix. 2

[1129] 2 Chron. xx. 37

[1130] *Vid* Isa. lvii. 21

[1131] Luke xviii. 8.

[1132] Matt. xxiv. 12, 24.

[1133] Rom. xvi. 21.

SEC. IV.—OF THE LAW.

By whom also we exhort you in the Lord to abstain from your old conversation, vain bonds, separations, observances, distinction of meats, and daily washings: for "old things are passed away; behold, all things are become new."[1134]

TO THOSE THAT SPEAK EVIL OF THE LAW.

XIX. For since ye have known God through Jesus Christ, and all His dispensation, as it has been from the beginning, that He gave a plain law to assist the law of nature,[1135] such a one as is pure, saving, and holy, in which His own name was inscribed,[1136] perfect, which is never to fail, being complete in ten commands, unspotted, converting souls;[1137] which, when the Hebrews forgot, He put them in mind of it by the prophet Malachi, saying, "Remember ye the law of Moses, the man of God, who gave you in charge commandments and ordinances."[1138] Which law is so very holy and righteous, that even our Saviour, when on a certain time He healed one leper, and afterwards nine, said to the first, "Go, show thyself to the high priest, and offer the gift which Moses commanded for a testimony unto them;"[1139] and afterwards to the nine, "Go, show yourselves to the priests."[1140] For He nowhere has dissolved the law, as Simon pretends, but fulfilled it; for He says: "One iota, or one tittle, shall not pass from the law until all be fulfilled." For says He, "I come not to dissolve the law, but to fulfil it."[1141] For Moses himself, who was at once the lawgiver, and the high priest, and the prophet, and the king, and Elijah, the zealous follower of the prophets, were present at our Lord's transfiguration in the mountain,[1142] and witnesses of His incarnation and of His sufferings, as the intimate friends of Christ, but not as enemies and strangers. Whence it is demonstrated that the law is good and holy, as also the prophets.

WHICH IS THE LAW OF NATURE, AND WHICH IS THAT AFTERWARDS INTRODUCED, AND WHY IT WAS INTRODUCED.

XX. Now the law is the decalogue, which the Lord promulgated to them with an audible voice,[1143] before the people made that calf which represented the Egyptian Apis.[1144] And the law is righteous, and therefore is it called the law, because judgments are thence made according to the law of nature, which the followers of Simon abuse, supposing they shall not be judged thereby, and so shall escape punishment. This law is good, holy, and such as lays no compulsion in things positive. For He says: “If thou wilt make me an altar, thou shalt make it of earth.”[1145] It does not say, “Make one,” but, “If thou wilt make.” It does not impose a necessity, but gives leave to their own free liberty. For God does not stand in need of sacrifices, being by nature above all want. But knowing that, as of old, Abel, beloved of God, and Noah and Abraham, and those that succeeded, without being required, but only moved of themselves by the law of nature, did offer sacrifice to God out of a grateful mind; so He did now permit the Hebrews, not commanding, but, if they had a mind, permitting them; and if they offered from a right intention, showing Himself pleased with their sacrifices. Therefore He says: “If thou desirest to offer, do not offer to me as to one that stands in need of it, for I stand in need of nothing; for the world is mine, and the fulness thereof.”[1146] But when this people became forgetful of that, and called upon a calf as God, instead of the true God, and to him did ascribe the cause of their coming out of Egypt, saying, “These are thy gods, O Israel, which have brought thee out of the land of Egypt;”[1147] and when these men had committed wickedness with the “similitude of a calf that eateth hay;” and denied God who had visited them by Moses[1148] in their afflictions, and had done signs with his hand and rod, and had smitten the Egyptians with ten plagues; who had divided the waters of the Red Sea into two parts; who had led them in the midst of the water, as a horse upon the ground; who had drowned their enemies, and those that laid wait for them; who at Marah had made sweet the bitter fountain; who had brought water out of the sharp rock till they were satisfied; who had overshadowed them with a pillar of a cloud on account of the immoderate heat, and with a pillar of fire which enlightened and guided them when they knew not which way they were to go; who gave them manna from heaven, and gave them quails for flesh from the sea;[1149] who gave them the law in the mountain; whose voice He had vouchsafed to let them hear; Him did they deny, and said to Aaron, “Make us gods who shall go before us;”[1150] and they made a molten calf, and sacrificed to an idol;—then was God angry, as being ungratefully treated by them, and bound them with bonds which could not be loosed, with a mortifying burden and a hard collar, and no longer said, “If thou makest,” but, “Make an altar,” and sacrifice perpetually; for thou art forgetful and ungrateful.

[1134] 2 Cor. v. 17.

[1135] Isa. viii. 20, LXX.

[1136] Deut. xii. 5

[1137] Ps. xix. 7

[1138] Mal. iv. 4

[1139] Matt. viii. 4; Mark i. 44.

[1140] Luke xvii. 14.

[1141] Matt. v. 18, 17.

[1142] Luke ix. 30

[1143] Ex. xx

[1144] Ex. xxxii.

[1145] Ex. xx. 24

[1146] Ps. l. 12

[1147] Ex. xxxii. 4

[1148] Ex. iv., etc.

[1149] Num. xi. 31

[1150] Ex. xxxii. 1

Offer burnt-offerings therefore continually, that thou mayest be mindful of me. For since thou hast wickedly abused thy power, I lay a necessity upon thee for the time to come, and I command thee to abstain from certain meats; and I ordain thee the distinction of clean and unclean creatures, although every creature is good, as being made by me; and I appoint thee several separations, purgations, frequent washings and sprinklings, several purifications, and several times of rest; and if thou neglectest any of them, I determine that punishment which is proper to the disobedient, that being pressed and galled by thy collar, thou mayest depart from the error of polytheism, and laying aside that, "These are thy gods, O Israel,"[1151] mayest be mindful of that, "Hear, O Israel, the Lord thy God is one Lord;"[1152] and mayest run back again to that law which is inserted by me in the nature of all men, "that there is only one God in heaven and on earth, and to love Him with all thy heart, and all thy might, and all thy mind," and to fear none but Him, nor to admit the names of other gods into thy mind, nor to let thy tongue utter them out of thy mouth. He bound them for the hardness of their hearts, that by sacrificing, and resting, and purifying themselves, and by similar observances, they might come to the knowledge of God, who ordained these things for them.

THAT WE WHO BELIEVE IN CHRIST ARE UNDER GRACE, AND NOT UNDER THE SERVITUDE OF THAT ADDITIONAL LAW.

XXI. "But blessed are your eyes, for they see; and your ears, for they hear."[1153] Yours, I say, who have believed in the one God, not by necessity, but by a sound understanding, in obedience to Him that called you. For you are released from the bonds, and freed from the servitude. For says He:[1154] "I call you no longer servants, but friends; for all things that I have heard of my Father have I made known unto you."[1155] For to them that would not see nor hear, not for the want of those senses, but for the excess of their wickedness, "I gave statutes that were not good, and judgments whereby they would not live;"[1156] they are looked upon as not good, as burnings and a sword, and medicines are esteemed enemies by the sick, and impossible to be observed on account of their obstinacy: whence also they brought death upon them being not obeyed.

THAT THE LAW FOR SACRIFICES IS ADDITIONAL, WHICH CHRIST WHEN HE CAME TOOK AWAY.

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XXII. You therefore are blessed who are delivered from the curse, For Christ, the Son of God, by His coming has confirmed and completed the law, but has taken away the additional precepts, although not all of them, yet at least the more grievous ones; having confirmed the former, and abolished the latter, and has again set the free-will of man at liberty, not subjecting him to the penalty of a temporal death, but giving laws to him according to another constitution. Wherefore He says: "If any man will come after me, let him come."[1157] And again: "Will ye also go away?"[1158] And besides, before His coming He refused the sacrifices of the people, while they frequently offered them, when they sinned against Him, and thought He was to be appeased by sacrifices, but not by repentance. For thus He speaks: "Why dost thou bring to me frankincense from Saba, and cinnamon from a remote land? Your burnt-offerings are not acceptable, and your sacrifices are not sweet to me."[1159] And afterwards: "Gather your burnt-offerings, together with your sacrifices, and eat flesh. For I did not command you, when I brought you out of the land of Egypt, concerning burnt-offerings and sacrifices."[1160] And He says by Isaiah: "To what purpose do ye bring me a multitude of sacrifices? saith the Lord. I am full of the burnt-offerings of rams, and I will not accept the fat of lambs, and the blood of bulls and of goats. Nor do you come and appear before me; for who hath required these things at your hands? Do not go on to tread my courts any more. If you bring me fine flour, it is vain: incense is an abomination unto me: your new moons, and your Sabbaths, and your great day, I cannot bear them: your fasts, and your rests, and your feasts, my soul hateth them; I am over-full of them."[1161] And He says by another: "Depart from me; the sound of thine hymns, and the psalms of thy musical instruments, I will not hear."[1162] And Samuel says to Saul, when he thought to sacrifice: "Obedience is better than sacrifice, and hearkening than the fat of rams. For, behold, the Lord does not so much delight in sacrifice, as in obeying Him."[1163] And He says by David: "I will take no calves out of thine house, nor he-goats out of thy flock. If I should be hungry, I would not tell thee; for the whole world is mine, and the fulness thereof. Shall I eat the flesh of bulls, or drink the blood of goats? Sacrifice to God the sacrifice of praise, and pay thy vows to the Most High."[1164] And in all the Scriptures in like manner He refuses their sacrifices on account of their sinning against Him. For "the sacrifices of the impious are an abomination with the Lord, since they offer them in an unlawful manner."[1165] And again:

[1151] Ex. xxxii. 4

[1152] Deut. vi. 4

[1153] Matt. xiii. 16.

[1154] One V. ms. reads: "Thus also said the Lord to us His disciples."

[1155] John xv. 15.

[1156] Ezek. xx. 25.

[1157] Matt. xvi. 24.

[1158] John vi. 67.

[1159] Jer. vi. 20.

[1160] Jer. vii. 21, 22.

[1161] Isa. i. 11, etc.

[1162] Amos v. 23

[1163] 1 Sam. xv. 22

[1164] Ps. l. 9, 12, etc.

[1165] Prov. xxi. 27

"Their sacrifices are to them as bread of lamentation; all that eat of them shall be defiled."[1166] If, therefore, before His coining He sought for "a clean heart and a contrite spirit"[1167] more than sacrifices, much rather would He abrogate those sacrifices, I mean those by blood, when He came. Yet He so abrogated them as that He first fulfilled them. For He was both circumcised, and sprinkled, and offered sacrifices and whole burnt-offerings, and made use of the rest of their customs. And He that was the Lawgiver became Himself the fulfilling of the law; not taking away the law of nature, but abrogating those additional laws that were afterwards introduced, although not all of them neither.

HOW CHRIST BECAME A FULFILLER OF THE LAW, AND WHAT PARTS OF IT HE PUT A PERIOD TO, OR CHANGED, OR TRANSFERRED.

XXIII. For He did not take away the law of nature, but confirmed it. For He that said in the law, "The Lord thy God is one Lord;"[1168] the same says in the Gospel, "That they might know Thee, the only true God."[1169] And He that said, "Thou shalt love thy neighbour as thyself,"[1170] says in the Gospel, renewing the same precept, "A new commandment I give unto you, that ye love one another."[1171] He who then forbade murder, does now forbid causeless anger.[1172] He that forbade adultery, does now forbid all unlawful lust. He that forbade stealing, now pronounces him most happy who supplies those that are in want out of his own labours.[1173] He that forbade hatred, now pronounces him blessed that loves his enemies.[1174] He that forbade revenge, now commands long-suffering;[1175] not as if just revenge were an unrighteous thing, but because long-suffering is more excellent. Nor did He make laws to root out our natural passions, but only to forbid the excess of them.[1176] He who had commanded to honour our parents, was Himself subject to them.[1177] He who had commanded to keep the Sabbath, by resting thereon for the sake of meditating on the laws, has now commanded us to consider of the law of creation, and of providence every day, and to return thanks to God. He abrogated circumcision when He had Himself fulfilled it.

[1166] Hos. ix. 4

[1167] Ps. li. 10, 17

[1168] Deut. vi. 4

[1169] John xvii. 3.

[1170] Lev. xix. 18.

[1171] John xiii. 34.

[1172] Matt. v. 22.

[1173] Acts xx. 35.

[1174] Matt. v. 7.

[1175] Matt. v. 43.

[1176] Matt. v. 38.

[1177] Luke ii. 51.

For He it was "to whom the inheritance was reserved, who was the expectation of the nations."[1178] He who made a law for swearing rightly, and forbade perjury, has now charged us not to swear at all.[1179] He has in several ways changed baptism, sacrifice, the priesthood, and the divine service, which was confined to one place: for instead of daily baptisms, He has given only one, which is that into His death. Instead of one tribe, He has appointed that out of every nation the best should be ordained for the priesthood; and that not their bodies should be examined for blemishes, but their religion and their lives. Instead of a bloody sacrifice, He has appointed that reasonable and unbloody mystical one of His body and blood, which is performed to represent the death of the Lord by symbols. Instead of the divine service confined to one place, He has commanded and appointed that He should be glorified from sunrising to sunsetting in every place of His dominion.[1180] He did not therefore take away the law from us, but the bonds. For concerning the law Moses says: "Thou shalt meditate on the word which I command thee, sitting in thine house, and rising up, and walking in the way."[1181] And David says: "His delight is in the law of the Lord, and in His law will he meditate day and night."[1182] For everywhere would he have us subject to His laws, but not transgressors of them. For says He: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that search out His testimonies; with their whole heart shall they seek Him."[1183] And again: "Blessed are we, O Israel, because those things that are pleasing to God are known to us."[1184] And the Lord says: "If ye know these things, happy are ye if ye do them."[1185]

THAT IT PLEASED THE LORD THAT THE LAW OF RIGHTEOUSNESS SHOULD BE DEMONSTRATED BY THE ROMANS.

XXIV. Nor does He desire that the law of righteousness should only be demonstrated by us; but He is pleased that it should appear and shine by means of the Romans. For these Romans, believing in the Lord, left off their polytheism and injustice, and entertain the good, and punish the bad. But they hold the Jews under tribute, and do not suffer them to make use of their own ordinances.

[1178] Gen. xlix. 10.

[1179] Matt. v. 33.

[1180] Ps. cxiii. 3; Mal. i. 11

[1181] Deut. vi. 6

[1182] Ps. i. 2

[1183] Ps. cxix. 1, 2.

[1184] Bar. iv. 4.

[1185] John xiii. 17.

HOW GOD, ON ACCOUNT OF THEIR IMPIETY TOWARDS CHRIST, MADE THE JEWS CAPTIVES, AND PLACED THEM UNDER TRIBUTE.

XXV. Because, indeed, they drew servitude upon themselves voluntarily, when they said, “We have no king but Cæsar;”[1186] and, “If we do not slay Christ, all men will believe in Him, and the Romans will come and will take away both our place and nation.”[1187] And so they prophesied unwittingly. For accordingly the nations believed on Him, and they themselves were deprived by the Romans of their power, and of their legal worship; and they have been forbidden to slay whom they please, and to sacrifice when they will. Wherefore they are accursed, as not able to perform the things they are commanded to do. For says He: “Cursed be he that does not continue in all things that are written in the book of the law to do them.”[1188] Now it is impossible in their dispersion, while they are among the heathen, for them to perform all things in their law. For the divine Moses forbids both to rear an altar out of Jerusalem, and to read the law out of the bounds of Judea.[1189] Let us therefore follow Christ, that we may inherit His blessings. Let us walk after the law and the prophets by the Gospel. Let us eschew the worshippers of many gods, and the murderers of Christ, and the murderers of the prophets, and the wicked and atheistical heretics. Let us be obedient to Christ as to our King, as having authority to change several constitutions, and having, as a legislator, wisdom to make new constitutions in different circumstances; yet so that everywhere the laws of nature be immutably preserved.

[1186] John xix. 15.

[1187] John xi. 48.

[1188] Deut. xxvii. 26; Gal. iii. 10

[1189] Deut. xii. [See on Liturgies, *infra*.]

SEC. V.—THE TEACHING OF THE APOSTLES IN OPPOSITION TO JEWISH AND GENTILE SUPERSTITIONS, ESPECIALLY IN REGARD TO MARRIAGE AND FUNERALS.

THAT WE OUGHT TO AVOID THE HERETICS AS THE CORRUPTERS OF SOULS.

XXVI. Do you therefore, O bishops, and ye of the laity, avoid all heretics who abuse the law and the prophets. For they are enemies to God Almighty, and disobey Him, and do not confess Christ to be the Son of God. For they also deny His generation according to the flesh; they are ashamed of the cross; they abuse His passion and His death; they know not His resurrection; they take away His generation before all ages. Nay, some of them are impious after another manner, imagining the Lord to be a mere man, supposing Him to consist 462 of a soul and body. But others of them suppose that Jesus Himself is the God over all, and glorify Him as His own Father, and suppose Him to be both the Son and the Comforter; than which doctrines what can be more detestable? Others, again, of them do refuse certain meats, and say that marriage with the procreation of children is evil, and the contrivance of the devil; and being ungodly themselves, they are not willing to rise again from the dead on account of their wickedness. Wherefore also they ridicule the resurrection, and say, We are holy people, unwilling to eat and to drink; and they fancy that they shall rise again from the dead demons without flesh, who shall be condemned for ever in eternal fire. Fly therefore from them, lest ye perish with them in their impieties.

OF SOME JEWISH AND GENTILE OBSERVANCES.

XXVII. Now if any persons keep to the Jewish customs and observances concerning the natural emission and nocturnal pollutions, and the lawful conjugal acts,[1190] let them tell us whether in those hours or days, when they undergo any such thing, they observe not to pray, or to touch a Bible, or to partake of the Eucharist? And if they own it to be so, it is plain they are void of the Holy Spirit, which always continues with the faithful. For concerning holy persons Solomon says: "That every one may prepare himself, that so when he sleeps it may keep him, and when he arises it may talk with him."[1191] For if thou thinkest, O woman, when thou art seven days in thy separation, that thou art void of the Holy Spirit, then if thou shouldest die suddenly thou wilt depart void of the Spirit, and without assured hope in God; or else thou must imagine that the Spirit always is inseparable from thee, as not being in a place. But thou standest in need of prayer and the Eucharist, and the coming of the Holy Ghost, as having been guilty of no fault in this matter. For neither lawful mixture, nor childbearing, nor the menstrual purgation, nor nocturnal pollution, can defile the nature of a man, or separate the Holy Spirit from him. Nothing but impiety and unlawful practice can do that. For the Holy Spirit always abides with those that are possessed of it, so long as they are worthy; and those from whom it is departed, it leaves them desolate, and exposed to the wicked spirit. Now every man is filled either with the holy or with the unclean spirit; and it is not possible to avoid the one or the other, unless they can receive opposite spirits. For the Comforter hates every lie, and the devil hates all truth. But every one that is baptized agreeably to the truth is separated from the diabolical spirit, and is under the Holy Spirit; and the Holy Spirit remains with him so long as he is doing good, and fills him with wisdom and understanding, and suffers not the wicked spirit to approach him, but watches over his goings. Thou therefore, O woman, if, as thou sayest, in the days of thy separation thou art void of the Holy Spirit, thou art then filled with the unclean one; for by neglecting to pray and to read thou wilt invite him to thee, though he were unwilling. For this spirit, of all others, loves the ungrateful, the slothful, the careless, and the drowsy, since he himself by ingratitude was distempered with evil mind, and was thereby deprived by God his dignity; having rather chosen to be a devil than an archangel. Wherefore, O woman, eschew such vain words, and be ever mindful of God that created thee, and pray to Him. For He is thy Lord, and the Lord of the universe; and meditate in His laws without observing any such things, such as the natural purgation, lawful mixture, child-birth, a miscarriage, or a blemish of the body; since such observations are the vain inventions of foolish men, and such inventions as have no sense in them. Neither the burial of a man, nor a dead man's bone, nor a sepulchre, nor any particular sort of food, nor the nocturnal pollution, can defile the soul of man; but only impiety towards God, and transgression, and injustice towards one's neighbour; I mean rapine, violence, or if there be anything contrary to His righteousness, adultery or fornication. Wherefore, beloved, avoid and eschew such observations, for they are heathenish. For we do not abominate a dead man, as do they, seeing we hope that he will live again. Nor do we hate lawful mixture; for it is their practice to act impiously in such instances. For the conjunction of man and wife, if it be with righteousness, is agreeable to the mind of God. "For He that made them at the beginning made them male and female; and He blessed them, and said, Increase and multiply, and fill the earth."[1192] If, therefore, the difference of sexes was made by the will of God for the generation of multitudes, then must the conjunction of male and female be also acceptable to His mind.

[1190] Lev. xv.

[1191] Prov. vi. 22.

OF THE LOVE OF BOYS, ADULTERY, AND FORNICATION.

XXVIII. But we do not say so of that mixture that is contrary to nature, or of any unlawful practice; for such are enmity to God. For the sin of Sodom is contrary to nature, as is also that with brute beasts. But adultery and fornication are against the law; the one whereof is impiety, the other injustice, and, in a word, no other than a great sin. 463 But neither sort of them is without its punishment in its own proper nature. For the practisers of one sort attempt the dissolution of the world, and endeavour to make the natural course of things to change for one that is unnatural; but those of the second sort—the adulterers—are unjust by corrupting others' marriages, and dividing into two what God hath made one, rendering the children suspected, and exposing the true husband to the snares of others. And fornication is the destruction of one's own flesh, not being made use of for the procreation of children, but entirely for the sake of pleasure, which is a mark of incontinency, and not a sign of virtue. All these things are forbidden by the laws; for thus say the oracles: "Thou shalt not lie with mankind as with womankind."[1193] "For such a one is accursed, and ye shall stone them with stones: they have wrought abomination."[1194] "Every one that lieth with a beast, slay ye him: he has wrought wickedness in his people."[1195] "And if any one defile a married woman, slay ye them both: they have wrought wickedness; they are guilty; let them die."[1196] And afterwards: "There shall not be a fornicator among the children of Israel, and there shall not be an whore among the daughters of Israel. Thou shalt not offer the hire of an harlot to the Lord thy God upon the altar, nor the price of a dog."[1197] "For the vows arising from the hire of an harlot are not clean."[1198] These things the laws have forbidden, but they have honoured marriage, and have called it blessed, since God has blessed it who joined male and female together.[1199] And wise Solomon somewhere says: "A wife is suited to her husband by the Lord."[1200] And David says: "Thy wife is like a flourishing vine in the sides of thine house; thy children like olive-branches round about thy table. Behold, thus shall the man be blessed that feareth the Lord."[1201] Wherefore "marriage is honourable"[1202] and comely, and the begetting of children pure, for there is no evil in that which is good. Therefore neither is the natural purgation abominable before God, who has ordered it to happen to women within the space of thirty days for their advantage and healthful state, who do less move about, and keep usually at home in the house. Nay, moreover, even in the Gospel, when the woman with the perpetual purgation of blood[1203] touched the saving border of the Lord's garment in hope of being healed, He was not angry at her, nor did complain of her at all; but, on the contrary, He healed her, saying, "Thy faith hath saved thee." When the natural purgations do appear in the wives, let not their husbands approach them, out of regard to the children to be begotten; for the law has forbidden it, for it says: "Thou shalt not come near thy wife when she is in her separation."[1204] Nor, indeed, let them frequent their wives' company when they are with child.[1205] For they do this not for the begetting of children, but for the sake of pleasure. Now a lover of God ought not to be a lover of pleasure.

[1192] Matt. xix. 4; Gen. i. 28.

[1193] Lev. xviii. 22

[1194] Lev. xx. 13

[1195] Ex. xxii. 19

[1196] Lev. xx. 10; Deut. xxii. 22

[1197] Deut. xxiii. 17, 18

[1198] Prov. xix. 13, LXX.

[1199] Gen. i. 28

[1200] Prov. xix. 14

[1201] Ps. cxxviii. 3, 4

[1202] Heb. xiii. 4

[1203] Matt ix. 22

HOW WIVES OUGHT TO BE SUBJECT TO THEIR OWN HUSBANDS, AND HUSBANDS OUGHT TO LOVE THEIR OWN WIVES.

XXXIX. Ye wives, be subject to your own husbands, and have them in esteem, and serve them with fear and love, as holy Sarah honoured Abraham. For she could not endure to call him by his name, but called him lord, when she said, "My lord is old."[1206] In like manner, ye husbands, love your own wives as your own members, as partners in life, and fellow-helpers for the procreation of children. For says He, "Rejoice with the wife of thy youth. Let her conversation be to thee as a loving hind, and a pleasant foal; let her alone guide thee, and be with thee at all times: for if thou beest every way encompassed with her friendship, thou wilt be happy in her society."[1207] Love them therefore as your own members, as your very bodies; for so it is written, "The Lord has testified between thee and between the wife of thy youth; and she is thy partner, and another has not made her: and she is the remains of thy spirit;" and, "Take heed to your spirit, and do not forsake the wife of thy youth."[1208] An husband, therefore, and a wife, when they company together in lawful marriage, and rise from one another, may pray without any observations, and without washing are clean. But whosoever corrupts and defiles another man's wife, or is defiled with an harlot, when he arises up from her, though he should wash himself in the entire ocean and all the rivers, cannot be clean.

[1204] Lev. xviii. 19; Ezek. xviii. 6.

[1205] [But if this be otherwise done, it may be well to compare Lactantius as to a question of actual crime. See p. 190, n. 1, *supra*.]

[1206] 1 Pet. iii. 6

[1207] Prov. v. 18, etc.

[1208] Mal. ii. 14, 15, 16

SEC. VI.—CONCLUSION OF THE WORK.

THAT IT IS THE CUSTOM OF JEWS AND GENTILES TO OBSERVE NATURAL PURGATIONS, AND TO ABOMINATE THE REMAINS OF THE DEAD; BUT THAT ALL THIS IS CONTRARY TO CHRISTIANITY.

XXX. Do not therefore keep any such observances about legal and natural purgations, as thinking you are defiled by them. Neither do you seek after Jewish separations, or perpetual washings, or purifications upon the touch of a dead body. But without such observations assemble in the dormitories, reading the holy books, and singing for the martyrs which are fallen asleep, and for all the saints from the beginning of the world, and for your brethren that are asleep in the Lord, and offer the acceptable Eucharist, the representation of the royal body of Christ, both in your churches and in the dormitories; and in the funerals of the departed, accompany them with singing, if they were faithful in Christ. For "precious in the sight of the Lord is the death of His saints."[1209] And again: "O my soul, return unto thy rest, for the Lord hath done thee good."[1210] And elsewhere: "The memory of the just is with encomiums."[1211] And, "The souls of the righteous are in the hands of God."[1212] For those that have believed in God, although they are asleep, are not dead. For our Saviour says to the Sadducees: "But concerning the resurrection of the dead, have ye not read that which is written, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God, therefore, is not the God of the dead, but of the living; for all live to Him."[1213] Wherefore, of those that live with God, even their very relics are not without honour. For even Elisha the prophet, after he was fallen asleep, raised up a dead man who was slain by the pirates of Syria.[1214] For his body touched the bones of Elisha, and he arose and revived. Now this would not have happened unless the body of Elisha were holy. And chaste Joseph embraced Jacob after he was dead upon his bed;[1215] and Moses and Joshua the son of Nun carried away the relics of Joseph,[1216] and did not esteem it a defilement. Whence you also, O bishops, and the rest, who without such observances touch the departed, ought not to think yourselves defiled. Nor abhor the relics of such persons, but avoid such observances, for they are foolish. And adorn yourselves with holiness and chastity, that ye may become partakers of immortality, and partners of the kingdom of God, and may receive the promise of God, and may rest for ever, through Jesus Christ our Saviour.

[1209] Ps. cxvi. 15.

[1210] Ps. cxvi. 7.

[1211] Prov. x. 7.

[1212] Wisd. iii. 1.

[1213] Ex. iii. 6; Luke xx. 38.

[1214] 2 Kings xiii. 21

[1215] Gen. l. 1

[1216] Ex. xiii. 19; Josh. xxiv. 32.

To Him, therefore, who is able to open the ears of your hearts to the receiving the oracles of God administered to you both by the Gospel and by the teaching of Jesus Christ of Nazareth; who was crucified under Pontius Pilate and Herod, and died, and rose again from the dead, and will come again at the end of the world with power and great glory, and will raise the dead, and put an end to this world, and distribute to every one according to his deserts: to Him that has given us Himself for an earnest of the resurrection; who was taken up into the heavens by the power of His God and Father in our sight, who ate and drank with Him for forty days after He arose from the dead; who is sat down on the right hand of the throne of the majesty of Almighty God upon the cherubim; to whom it was said, "Sit Thou on my right hand, until I make Thine enemies Thy footstool;"[1217] whom the most blessed Stephen saw standing at the right hand of power, and cried out, and said, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God,"[1218] as the High Priest of all the rational orders,—through Him, worship, and majesty, and glory be given to Almighty God, both now and for evermore.[1219] Amen.

[1217] Ps. cx. 1.

[1218] Acts vii. 56.

[1219] One V. ms. reads: "to Him be worship, and majesty, and glory, along with the Father and the co-eternal Spirit, for ever and ever. Amen."

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CONSTITUTIONS OF THE HOLY APOSTLES

BOOK VII.

CONCERNING THE CHRISTIAN LIFE, AND THE EUCHARIST, AND THE INITIATION INTO CHRIST.

SEC. I.—ON THE TWO WAYS,[1220]—THE WAY OF LIFE AND THE WAY OF DEATH.

THAT THERE ARE TWO WAYS,—THE ONE NATURAL, OF LIFE, AND THE OTHER INTRODUCED AFTERWARDS, OF DEATH; AND THAT THE FORMER IS FROM GOD, AND THE LATTER OF ERROR, FROM THE SNARES OF THE ADVERSARY.

I. The lawgiver Moses said to the Israelites, "Behold, I have set before your face the way of life and the way of death;"[1221] and added, "Choose life, that thou mayest live."[1222] Elijah the prophet also said to the people: "How long will you halt with both your legs? If the Lord be God, follow Him."[1223] The Lord Jesus also said justly: "No one can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other."[1224] We also, following our teacher Christ, "who is the Saviour of all men, especially of those that believe,"[1225] are obliged to say that there are two ways—the one of life, the other of death;[1226] which have no comparison one with another, for they are very different,[1227] or rather entirely separate; and the way of life is that of nature, but that of death was afterwards introduced,—it not being according to the mind of God, but from the snares of the adversary.[1228]

MORAL EXHORTATIONS OF THE LORD'S CONSTITUTIONS AGREEING WITH THE ANCIENT PROHIBITIONS OF THE DIVINE LAWS. THE PROHIBITION OF ANGER, SPITE, CORRUPTION, ADULTERY, AND EVERY FORBIDDEN ACTION.

II. The first way, therefore, is that of life; and is this,[1229] which the law also does appoint: "To love the Lord God with all thy mind, and with all thy soul, who is the one and only God, besides whom there is no other;"[1230] "and thy neighbour as thyself."[1231] And whatsoever thou wouldest not should be done to thee, that do not thou to another."[1232] "Bless them that curse you; pray for them that despitefully use you."[1233] "Love your enemies; for what thanks is it if ye love those that love you? for even the Gentiles do the same."[1234] "But do ye love those that hate you, and ye shall have no enemy." For says He, "Thou shalt not hate any man; no, not an Egyptian, nor an Edomite;"[1235] for they are all the workmanship of God. Avoid not the persons, but the sentiments, of the wicked. "Abstain from fleshly and worldly lusts."[1236] "If any one gives thee a stroke on thy right cheek, turn to him the other also."[1237] Not that revenge is evil, but that patience is more honourable. For David says, "If I have made returns to them that repaid me evil."[1238] "If any one compel thee to go a mile, go with him twain."[1239] And, "He that will sue thee at the law, and take away thy coat, let him have thy cloak also."[1240] "And from him that taketh thy goods, require them not again."[1241] "Give to him that asketh thee, and from him that would borrow of thee do not shut thy hand."[1242] For "the righteous man is pitiful, and lendeth."[1243] For your Father would have you give to all, who Himself "maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust."[1244] It is therefore reasonable to give to all out of thine own labours; for says He, "Honour the Lord out of thy righteous labours,"[1245] but so that the saints be preferred.[1246] "Thou shalt not kill;"[1247] that is, thou shalt not destroy a man like thyself: for thou dissolvest what was well made. Not as if all killing were wicked, but only that of the innocent: but the killing which is just is reserved to the magistrates alone. 46 "Thou shalt not commit adultery:" for thou dividest one flesh into two. "They two shall be one flesh:"[1248] for the husband and wife are one in nature, in consent, in union, in disposition, and the conduct of life; but they are separated in sex and number. "Thou shall not corrupt boys:"[1249] for this wickedness is contrary to nature, and arose from Sodom, which was therefore entirely consumed with fire sent from God.[1250] "Let such a one be accursed: and all the people shall say, So be it."[1251] "Thou shall not commit fornication:" for says He, "There shall not be a fornicator among the children of Israel."[1252] "Thou shalt not steal:" for Achan, when he had stolen in Israel at Jericho, was stoned to death;[1253] and Gehazi, who stole, and told a lie, inherited the leprosy of Naaman;[1254] and Judas, who stole the poor's money, betrayed the Lord of glory to the Jews,[1255] and repented, and hanged himself, and burst asunder in the midst, and all his bowels gushed out;[1256] and Ananias, and Sapphira his wife, who stole their own goods, and "tempted the Spirit of the Lord," were immediately, at the sentence of Peter our fellow-apostle, struck dead.[1257]

[1220] [SEE PP. 377, *ETC.*, *SUPRA*]

[1221] Deut. xxx. 15

[1222] Deut. xxx. 19

[1223] 1 Kings xviii. 21.

[1224] Matt. vi. 24.

[1225] 1 Tim. iv. 10.

[1226] [See *Teaching*, i. 1.—R.]

[1227] [*Teaching*, i. 1.—R.]

[1228] The Greek words properly mean: "Introduced was the way of death; not of that death which exists according to the mind of God, but that which has arisen from the plots of the adversary."

[1229] [The larger half of chap. i., *Teaching*, is found in the first half of this chapter; but the matter peculiar to each is of about the same extent.—R.]

[1230] Deut. vi. 5; Mark xii. 32

[1231] Lev. xix. 18

[1232] Tob. iv. 15.

[1233] Matt. v. 44.

[1234] Luke vi. 32; Matt. v. 46, 47.

[1235] Deut. xxiii. 7

[1236] 1 Pet. ii. 11

[1237] Matt. v. 39; Luke vi. 29

[1238] Ps. vii. 4.

[1239] Matt. v. 41.

[1240] Matt. v. 40; Luke vi. 29.

[1241] Luke vi. 30.

[1242] Matt. v. 42.

[1243] Ps. cxii. 5.

[1244] Matt. v. 45.

[1245] Prov. iii. 9

[1246] Gal. vi. 10

[1247] [Ex. xx. 13 Five brief precepts, of which this is the first, are common to *Teaching*, ii. 2, and the rest of this chapter.—R.]

[1248] Gen. ii. 24.

THE PROHIBITION OF CONJURING, MURDER OF INFANTS, PERJURY, AND FALSE WITNESS.

III. Thou shalt not use magic.[1258] Thou shalt not use witchcraft; for He says, "Ye shall not suffer a witch to live."[1259] Thou shall not slay thy child by causing abortion, nor kill that which is begotten; for "everything that is shaped, and has received a soul from God, if it be slain, shall be avenged, as being unjustly destroyed."[1260] "Thou shalt not covet the things that belong to thy neighbour, as his wife, or his servant, or his ox, or his field." "Thou shalt not forswear thyself; for it is said, "Thou shalt not swear at all."[1261] But if that cannot be avoided, thou shalt swear truly; for "every one that swears by Him shall be commended."[1262] "Thou shalt not bear false witness;" for "he that falsely accuses the needy provokes to anger Him that made him."[1263]

[1249] Lev. xviii. 22.

[1250] Gen. xix.

[1251] Deut. xxvii.

[1252] Deut. xxiii. 17.

[1253] Josh. vii.

[1254] 2 Kings v.

[1255] John xii. 6.

[1256] Matt. xxvii. 5; Acts i. 18.

[1257] Acts v.

[1258] [Seven brief clauses of *Teaching*, ii. 2, 3, are found in this chapter.—R.]

[1259] Ex. xxii. 18

[1260] Ex. xxi. 23., LXX.

[1261] Matt. v. 34.

[1262] Ps. lxiii. 11.

[1263] Prov. xiv. 31.

THE PROHIBITION OF EVIL-SPEAKING AND PASSION, OF DECEITFUL CONDUCT, OR IDLE WORDS, LIES, COVETOUSNESS, AND HYPOCRISY.

IV. Thou shall not speak evil;[1264] for says He, “Love not to speak evil, lest thou beest taken away.” Nor shalt thou be mindful of injuries; for “the ways of those that remember injuries are unto death.”[1265] Thou shall not be double-minded nor double-tongued; for “a man’s own lips are a strong snare to him,”[1266] and “a talkative person shall not be prospered upon earth.”[1267] Thy words shall not be vain; for “ye shall give an account of every idle word.”[1268] Thou shalt not tell lies: for says He, “Thou shalt destroy all those that speak lies.”[1269] Thou shalt not be covetous nor rapacious: for says He, “Woe to him that is covetous towards his neighbour with an evil covetousness.”[1270]

THE PROHIBITION OF MALIGNITY, ACCEPTATION OF PERSONS, WRATH, MALICE, AND ENVY.

V. Thou shalt not be an hypocrite, lest thy “portion be with them.”[1271] Thou shalt not be ill-natured nor proud: for “God resisteth the proud.”[1272] “Thou shalt not accept persons in judgment; for the judgment is the Lord’s.” “Thou shalt not hate any man; thou shalt surely reprove thy brother, and not become guilty on his account;”[1273] and, “Reprove a wise man, and he will love thee.”[1274] Eschew all evil, and all that is like it: for says He, “Abstain from injustice, and trembling shall not come nigh thee.”[1275] Be not soon angry, nor spiteful, nor passionate, nor furious, nor daring, lest thou undergo the fate of Cain, and of Saul, and of Joab: for the first of these slew his brother Abel, because Abel was found to be preferred before him with God, and because Abel’s sacrifice was preferred;[1276] the second persecuted holy David, who had slain Goliah the Philistine, being envious of the praises of the women who danced;[1277] the third slew two generals of armies—Abner of Israel, and Amasa of Judah.[1278]

[1264] [Chap. iv. also contains seven clauses found in *Teaching* (ii. 3–6), while chap. v. has but five and a verbal resemblance; chap. ii. of the *Teaching* is, however, almost entirely given in these passages.—R.]

[1265] Prov. xii. 28., LXX.

[1266] Prov. vi. 2.

[1267] Ps. cxl. 11.

[1268] Matt. xii. 36; Lev. xix. 11.

[1269] Ps. v. 6.

[1270] Hab. ii. 9.

[1271] Matt. xxiv. 51

[1272] 1 Pet. v. 5

[1273] Deut. i. 17; Lev. xix. 17

[1274] Prov. ix. 8

[1275] Isa. liv. 14

[1276] Gen. iv

CONCERNING AUGURY AND ENCHANTMENTS.

VI. Be not a diviner, for that leads to idolatry;[1279] for says Samuel, “Divination is sin;”[1280] and, “There shall be no divination in Jacob, nor soothsaying in Israel.”[1281] Thou shalt not use enchantments or purgations for thy child. Thou shall not be a soothsayer nor a diviner by great or little birds. Nor shalt thou learn wicked arts; for all these things has the law forbidden.[1282] Be not one that wishes for evil, for thou wilt be led into intolerable sins. Thou shalt not speak obscenely, nor use wanton glances, nor be a drunkard; for from such causes arise whoredoms and adulteries. Be not a lover of money, lest thou “serve mammon instead of God.”[1283] Be not vainglorious, nor haughty, nor high-minded. For from all these things arrogance does spring. Remember him who said: “Lord, my heart is not haughty, nor mine eyes lofty: I have not exercised myself in great matters, nor in things too high for me; but I was humble.”[1284]

THE PROHIBITION OF MURMURING, INSOLENCE, PRIDE, AND ARROGANCE.

VII. Be not a murmurer, remembering the punishment which those underwent who murmured against Moses. Be not self-willed, be not malicious, be not hard-hearted, be not passionate, be not mean-spirited; for all these things lead to blasphemy. But be meek, as were Moses and David,[1285] since “the meek shall inherit the earth.”[1286]

CONCERNING LONG-SUFFERING, SIMPLICITY, MEEKNESS, AND PATIENCE.

VIII. Be slow to wrath; for such a one is very prudent, since “he that is hasty of spirit is a very fool.”[1287] Be merciful; for “blessed are the merciful: for they shall obtain mercy.”[1288]

[1277] 1 Sam. xvii., xviii

[1278] 2 Sam. iii., xx

[1279] [Chaps. vi.-viii. contain passages parallel to nearly one-half of chap. iii., *Teaching*, and in the same order.—R.]

[1280] 1 Sam. xv. 23.

[1281] Num. xxiii. 23.

[1282] Lev. xix. 26, 31; Deut. xviii. 10, 11.

[1283] Matt. vi. 24.

[1284] Ps. cxxxi. 1.

[1285] Num. xii. 3; Ps. cxxxi. 1.

[1286] Matt. v. 5.

[1287] Prov. xiv. 29., LXX.

[1288] Matt. v. 7.

Be sincere, quiet, good, “trembling at the word of God.”[1289] Thou shalt not exalt thyself, as did the Pharisee; for “every one that exalteth himself shall be abased,”[1290] and “that which is of high esteem with man is abomination with God.”[1291] Thou shalt not entertain confidence in thy soul; for “a confident man shall fall into mischief.”[1292] Thou shalt not go along with the foolish, but with the wise and righteous; for “he that walketh[1293] with wise men shall be wise, but he that walketh with the foolish shall be known.”[1294] Receive the afflictions that fall upon thee with an even mind, and the chances of life without over-much sorrow, knowing that a reward shall be given to thee by God, as was given to Job and to Lazarus.[1295]

THAT IT IS OUR DUTY TO ESTEEM OUR CHRISTIAN TEACHERS ABOVE OUR PARENTS—THE FORMER BEING THE MEANS OF OUR WELL-BEING, THE OTHER ONLY OF OUR BEING.

IX. Thou shalt honour him that speaks to thee the word of God, and be mindful of him day and night; and thou shalt reverence him,[1296] not as the author of thy birth, but as one that is made the occasion of thy well-being. For where the doctrine concerning God is, there God is present. Thou shalt every day seek the face of the saints, that thou mayest acquiesce in their words.

THAT WE OUGHT NOT TO DIVIDE OURSELVES FROM THE SAINTS, BUT TO MAKE PEACE BETWEEN THOSE THAT QUARREL, TO JUDGE RIGHTEOUSLY, AND NOT TO ACCEPT PERSONS.

X. Thou shalt not make schisms among the saints, but be mindful of the followers of Corah.[1297] Thou shalt make peace between those that are at variance, as Moses did when he persuaded them to be friends.[1298] Thou shalt judge righteously; for “the judgment is the Lord’s.”[1299] Thou shalt not accept persons when thou reprovest for sins; but do as Elijah and Micaiah did to Ahab, and Ebedmelech the Ethiopian to Zedekiah, and Nathan to David, and John to Herod.[1300]

[1289] Isa. lxvi. 2.

[1290] Luke xviii. 14.

[1291] Luke xvi. 15.

[1292] Prov. xiii. 17., LXX.

[1293] The words from “for he that walketh” to “be known” are omitted in one V. ms.

[1294] Prov. xiii. 20.

[1295] Job xlii.; Luke xvi.

[1296] [Chaps. ix.-xvii. contain nearly every clause of *Teaching*, chap. iv., in the same order, and with every appearance of a designed enlargement of that passage.—R.]

[1297] Num. xvi

[1298] Ex. ii. 13

[1299] Deut. i. 17

[1300] 1 Kings xviii., xxi., xxii.; 2 Sam. xii.; Matt. xiv.

CONCERNING HIM THAT IS DOUBLE-MINDED AND DESPONDING.

XI. Be not of a doubtful mind in thy prayer, whether it shall be granted or no. For the Lord said to me Peter upon the sea: “O thou of little faith, wherefore didst thou doubt?”[1301] “Be not thou ready to stretch out thy hand to receive, and to shut it when thou shouldst give.”[1302]

CONCERNING DOING GOOD.

468 XII. If thou hast by the work of thy hands, give, that thou mayest labour for the redemption of thy sins; for “by alms and acts of faith sins are purged away.”[1303] Thou shalt not grudge to give to the poor, nor when thou hast given shalt thou murmur; for thou shalt know who will repay thee thy reward. For says he: “He that hath mercy on the poor man lendeth to the Lord; according to his gift, so shall it be repaid him again.”[1304] Thou shalt not turn away from him that is needy; for says he: “He that stoppeth his ears, that he may not hear the cry of the needy, himself also shall call, and there shall be none to hear him.”[1305] Thou shall communicate in all things to thy brother, and shall not say *thy goods* are thine own; for the common participation of the necessaries of life is appointed to all men by God. Thou shalt not take off thine hand from thy son or from thy daughter, but shalt teach them the fear of God from their youth; for says he: “Correct thy son, so shall he afford thee good hope.”[1306]

HOW MASTERS OUGHT TO BEHAVE THEMSELVES TO THEIR SERVANTS, AND HOW SERVANTS OUGHT TO BE SUBJECT.

XIII. Thou shall not command thy man-servant, or thy maid-servant, who trust in the same God, with bitterness of soul, lest they groan against thee, and wrath be upon thee from God. And, ye servants, “be subject to your masters,”[1307] as to the representatives of God, with attention and fear, “as to the Lord, and not to men.”[1308]

CONCERNING HYPOCRISY, AND OBEDIENCE TO THE LAWS, AND CONFESSION OF SINS.

XIV. Thou shalt hate all hypocrisy; and whatsoever is pleasing to the Lord, that shalt thou do. By no means forsake the commands of the Lord. But thou shalt observe what things thou hast received from Him, neither adding to them nor taking away from them. “For thou shalt not add unto His words, lest He convict thee, and thou becomest a liar."[1309] Thou shalt confess thy sins unto the Lord thy God; and thou shalt not add unto them, that it may be well with thee from the Lord thy God, who willeth not the death of a sinner, but his repentance.

[1301] Matt. xiv. 31.

[1302] Ecclus. iv. 31.

[1303] Prov. xvi. 6; Dan. iv. 27.

[1304] Prov. xix. 17.

[1305] Prov. xxi. 13.

[1306] Prov. xix. 18.

[1307] Eph vi. 5.

[1308] Eph. vi. 7.

CONCERNING THE OBSERVANCE DUE TO PARENTS.

XV. Thou shalt be observant to thy father and mother as the causes of thy being born, that thou mayest live long on the earth which the Lord thy God giveth thee. Do not overlook thy brethren or thy kinsfolk; for "thou shalt not overlook those nearly related to thee."[1310]

CONCERNING THE SUBJECTION DUE TO THE KING AND TO RULERS.

XVI. Thou shalt fear the king, knowing that his appointment is of the Lord. His rulers thou shalt honour as the ministers of God, for they are the revengers of all unrighteousness; to whom pay taxes, tribute, and every oblation with a willing mind.

CONCERNING THE PURE CONSCIENCE OF THOSE THAT PRAY.

XVII. Thou shalt not proceed to thy prayer in the day of thy wickedness, before thou hast laid aside thy bitterness. This is the way of life, in which may ye be found, through Jesus Christ our Lord.

THAT THE WAY WHICH WAS AFTERWARD INTRODUCED BY THE SNARES OF THE ADVERSARY IS FULL OF IMPIETY AND WICKEDNESS.

XVIII. But the way of death[1311] is known by its wicked practices: for therein is the ignorance of God, and the introduction of many evils, and disorders, and disturbances; whereby come murders, adulteries, fornications, perjuries, unlawful lusts, thefts, idolatries, magic arts, witchcrafts, rapines, false-witnesses, hypocrisies, double-heartedness, deceit, pride, malice, insolence, covetousness, obscene talk, jealousy, confidence, haughtiness, arrogance, impudence, persecution of the good, enmity to truth, love of lies, ignorance of righteousness. For they who do such things do not adhere to goodness, or to righteous judgment: they watch not for good, but for evil; from whom meekness and patience are far off, who love vain things, pursuing after reward, having no pity on the poor, not labouring for him that is in misery, nor knowing Him that made them; murderers of infants, destroyers of the workmanship of God, that turn away from the needy, adding affliction to the afflicted, the flatterers of the rich, the despisers of the poor, full of sin. May you, children, be delivered from all these.

[1309] Prov. xxx. 6.

[1310] Isa. lviii. 7.

[1311] [For the remarkable agreement of this chapter with *Teaching*, chap. v., see the latter; comp. also *Barnabas*, xx.—R.]

THAT WE MUST NOT TURN FROM THE WAY OF PIETY EITHER TO THE RIGHT HAND OR TO THE LEFT. AN EXHORTATION OF THE LAWGIVER.

XIX. See that no one seduce thee[1312] from piety; for says He: “Thou mayst not turn aside from it to the right hand, or to the left, that thou mayst have understanding in all that thou doest.”[1313] For if thou dost not turn out of the right way, thou wilt not be ungodly.

[1312] [Chaps. xix.-xxi. have few parallels with the *Teaching*.—R.]

[1313] Deut. v. 32

SEC. II.—ON THE FORMATION OF THE CHARACTER OF BELIEVERS, AND ON GIVING OF THANKS TO GOD.

THAT WE OUGHT NOT TO DESPISE ANY OF THE SORTS OF FOOD THAT ARE SET BEFORE US, BUT GRATEFULLY AND ORDERLY TO PARTAKE OF THEM.

XX. Now concerning the several sorts of food, the Lord says to thee, "Ye shall eat the good things of the earth;"[1314] and, "All sorts of flesh shall ye eat, as the green herb;"[1315] but, "Thou shalt pour out the blood."[1316] For "not those things that go into the mouth, but those that come out of it, defile a man;"[1317] I mean blasphemies, evil-speaking, and if there be any other thing of the like nature.[1318] But "do thou eat the fat of the land with righteousness."[1319] For "if there be anything pleasant, it is His; and if there be anything good, it is His. Wheat for the young men, and wine to cheer the maids." For "who shall eat or who shall drink without Him?"[1320] Wise Ezra[1321] does also admonish thee and say: "Go your way, and eat the fat, and drink the sweet, and be not sorrowful."[1322]

THAT WE OUGHT TO AVOID THE EATING OF THINGS OFFERED TO IDOLS.

XXI. But do ye abstain from things offered to idols;[1323] for they offer them in honour of demons, that is, to the dishonour of the one God, that ye may not become partners with demons.

A CONSTITUTION OF OUR LORD, HOW WE OUGHT TO BAPTIZE, AND INTO WHOSE DEATH.

XXII. Now concerning baptism,[1324] O bishop, or presbyter, we have already given direction, and we now say, that thou shalt so baptize as the Lord commanded us, saying: "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (teaching them to observe all things whatsoever I have commanded you):"[1325] of the Father who sent, of Christ who came, of the Comforter who testified. But thou shalt beforehand anoint the person with the holy oil, and afterward baptize him with the water, and in the conclusion shall seal him with the ointment; that the anointing with oil may be the participation of the Holy Spirit, and the water the symbol of the death *of Christ*, and the ointment the seal of the covenants. But if there be neither oil nor ointment, water is sufficient both for the anointing, and for the seal, and for the confession of Him that is dead, or indeed is dying together *with Christ*. But before baptism, let him that is to be baptized fast; for even the Lord, when He was first baptized by John, and abode in the wilderness, did afterward fast forty days and forty nights.[1326] But He was baptized, and then fasted, not having Himself any need of cleansing, or of fasting, or of purgation, who was by nature pure and holy; but that He might testify the truth to John, and afford an example to us. Wherefore our Lord was not baptized into His own passion, or death, or resurrection—for none of those things had then happened—but for another purpose. Wherefore He by His own authority fasted after His baptism, as being the Lord of John. But he who is to be initiated into His death ought first to fast, and then to be baptized. For it is not reasonable that he who has been buried *with Christ*, and is risen again with Him, should appear dejected at His very resurrection. For man is not lord of our Saviour's constitution, since one is the Master and the other the servant.

[1314] Isa. i. 19

[1315] Gen. ix. 3

[1316] Deut. xv. 23

[1317] Matt. xv. 11

[1318] Mark vii. 22

[1319] Zech. ix. 17

[1320] Eccles. ii. 25, LXX.

[1321] The words from "Wise Ezra" to "sorrowful" are not in one V. ms.

[1322] Neh. viii. 10.

[1323] 1 Cor. x. 20.

[1324] [Comp., with this chapter, *Teaching*, chap. vii.—R.]

[1325] Matt. xxviii. 19.

WHICH DAYS OF THE WEEK WE ARE TO FAST, AND WHICH NOT, AND FOR WHAT REASONS.

XXIII. But let not your fasts be with the hypocrites;[1327] for they fast on the second and fifth days of the week. But do you either fast the entire five days, or on the fourth day of the week, and on the day of the Preparation, because on the fourth day the condemnation went out against the Lord, Judas then promising to betray Him for money; and you must fast on the day of the Preparation, because on that day the Lord suffered the death of the cross under Pontius Pilate. But keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection. But there is one only Sabbath to be observed by you in the whole year, which is that of our Lord's burial, on which men ought to keep a fast, but not a festival. For inasmuch as the Creator was then under the earth, the sorrow for Him is more forcible than the joy for the creation; for the Creator is more honourable by nature and dignity than His own creatures.

WHAT SORT OF PEOPLE OUGHT TO PRAY THAT PRAYER THAT WAS GIVEN BY THE LORD.

XXIV. Now, "when ye pray, be not ye as the hypocrites;"[1328] but as the Lord has appointed us in the Gospel, so pray ye: "Our Father which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so on earth; give us this day our daily

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[1326] Matt. iii., iv.

[1327] [Comp. the few but remarkable resemblances of *Teaching*, chap. viii., with chaps. xxiii., xxiv., here.—R.]

[1328] Matt. vi. 5

bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom for ever. Amen."[1329] Pray thus thrice in a day, preparing yourselves beforehand, that ye may be worthy of the adoption of the Father; lest, when you call Him Father unworthily, you be reproached by Him, as Israel once His first-born son was told: "If I be a Father, where is my glory? And if I be a Lord, where is my fear?"[1330] For the glory of fathers is the holiness of their children, and the honour of masters is the fear of their servants, as the contrary is dishonour and confusion. For says He: "Through you my name is blasphemed among the Gentiles."[1331]

A MYSTICAL THANKSGIVING.

XXXV. Be ye always thankful, as faithful and honest servants; and concerning the eucharistical thanksgiving say thus:[1332] We thank Thee, our Father, for that life which Thou hast made known to us by Jesus Thy Son, by whom Thou madest all things, and takest care of the whole world; whom Thou hast sent to become man for our salvation; whom Thou hast permitted to suffer and to die; whom Thou hast raised up, and been pleased to glorify, and hast set Him down on Thy right hand; by whom Thou hast promised us the resurrection of the dead. Do thou, O Lord Almighty, everlasting God, so gather together Thy Church from the ends of the earth into Thy kingdom, as this *corn* was once scattered, and is now become one loaf. We also, our Father, thank Thee for the precious blood of Jesus Christ, which was shed for us and for His precious body, whereof we celebrate this representation, as Himself appointed us, "to show forth His death."[1333] For through Him glory is to be given to Thee for ever. Amen. Let no one eat of these things that is not initiated; but those only who have been baptized into the death of the Lord. But if any one that is not initiated conceal himself, and partake of the same, "he eats eternal damnation;"[1334] because, being not of the faith of Christ, he has partaken of such things as it is not lawful for him to partake of, to his own punishment. But if any one is a partaker through ignorance, instruct him quickly, and initiate him, that he may not go out and despise you.

A THANKSGIVING AT THE DIVINE PARTICIPATION.

XXVI. After the participation,[1335] give thanks in this manner: We thank thee, O God and Father of Jesus our Saviour, for Thy holy name, which Thou hast made to inhabit among us; and that knowledge, faith, love, and immortality which Thou hast given us through Thy Son Jesus. Thou, O Almighty Lord, the God of the universe, hast created the world, and the things that are therein, by Him; and hast planted a law in our souls, and beforehand didst prepare things for the convenience of men. O God of our holy and blameless fathers, Abraham, and Isaac, and Jacob, Thy faithful servants; Thou, O God, who art powerful, faithful, and true, and without deceit in Thy promises; who didst send upon earth Jesus Thy Christ to live with men, as a man, when He was God the Word, and man, to take away error by the roots: do Thou even now, through Him, be mindful of this Thy holy Church, which Thou hast purchased with the precious blood of Thy Christ, and deliver it from all evil, and perfect it in Thy love and Thy truth, and gather us all together into Thy kingdom which Thou hast prepared. Let this Thy kingdom come.[1336] "Hosanna to the Son of David. Blessed be He that cometh in the name of the Lord"[1337]—God the Lord, who was manifested to us in the flesh. If any one be holy, let him draw near; but if any one be not such, let him become such by repentance. Permit also to your presbyters to give thanks.

[1329] Matt. vi. 9,. etc.

[1330] Mal. i. 6.

[1331] Isa. lii. 5.

[1332] [See the eucharistic prayer in *Teaching*, chap. ix. The correspondences and divergences are alike interesting.—R.]

[1333] 1 Cor. xi. 26.

[1334] 1 Cor. xi. 59.[See Elucidation I. p. 382, *supra*.]

[1335] [Comp. *Teaching*, chap. x.—R.]

A THANKSGIVING ABOUT THE MYSTICAL OINTMENT.

XXVII. Concerning the ointment give thanks in this manner: We give Thee thanks, O God, the Creator of the whole world, both for the flagrancy of the ointment, and for the immortality which Thou hast made known to us by Thy Son Jesus. For Thine is the glory and the power for ever. Amen. Whosoever comes to you,[1338] and gives thanks in this manner, receive him as a disciple of Christ. But if he preach another doctrine, different from that which Christ by us has delivered to you, such a one you must not permit to give thanks; for such a one rather affronts God than glorifies Him.

THAT WE OUGHT NOT TO BE INDIFFERENT ABOUT COMMUNICATING.

XXVIII. But whosoever comes to you, let him be first examined, and then received: for ye have understanding, and are able to know the right hand from the left,[1339] and to distinguish false teachers from true teachers. But when a teacher comes to you, supply him with what he wants with all readiness. And even when a false teacher comes, you shall give him for his necessity, but shall not receive his error. Nor indeed may ye pray together with him, lest ye be polluted as well as he. Every true prophet or teacher[1340] that comes to you is worthy of his maintenance, as being a labourer in the word of righteousness.[1341]

[1336] ["Maran atha," as in *Teaching*.—R.]

[1337] 1 Cor. xvi. 22; Matt. xxi. 9; Mark xi. 10 [Comp. John xii. 13.—R.]

[1338] [Comp. *Teaching*, chap. xi., where, however, only a few phrases correspond. R.]

[1339] [This sentence is found in *Teaching*, chap. xii.—R.]

[1340] [Part of this sentence has a parallel in *Teaching*, chap. xiii., but there is an obvious difference of circumstances. Chap. xxix. presents more parallel passages.—R.]

[1341] Matt. x. 41.

A CONSTITUTION CONCERNING OBLATIONS.

XXIX. All the first-fruits of the winepress, the threshing-floor, the oxen, and the sheep, shalt thou give to the priests,[1342] that thy storehouses and garners and the products of thy land may be blessed, and thou mayst be strengthened with corn and wine and oil, and the herds of thy cattle and flocks of thy sheep may be increased. Thou shalt give the tenth of thy increase to the orphan, and to the widow, and to the poor, and to the stranger. All the first-fruits of thy hot bread, of thy barrels of wine, or oil, or honey, or nuts, or grapes, or the first-fruits of other things, shalt thou give to the priests; but those of silver, and of garments, and of all sort of possessions, to the orphan and to the widow.

HOW WE OUGHT TO ASSEMBLE TOGETHER, AND TO CELEBRATE THE FESTIVAL DAY OF OUR SAVIOUR'S RESURRECTION.

XXX. On the day of the resurrection of the Lord,[1343] that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God, and praising Him for those mercies God has bestowed upon you through Christ, and has delivered you from ignorance, error, and bondage, that your sacrifice may be unspotted, and acceptable to God, who has said concerning His universal Church: "In every place shall incense and a pure sacrifice be offered unto me; for I am a great King, saith the Lord Almighty, and my name is wonderful among the heathen."[1344]

WHAT QUALIFICATIONS THEY OUGHT TO HAVE WHO ARE TO BE ORDAINED.

XXXI. Do you first ordain bishops worthy of the Lord,[1345] and presbyters and deacons, pious men, righteous, meek, free from the love of money, lovers of truth, approved, holy, not accepters of persons, who are able to teach the word of piety, and rightly dividing the doctrines of the Lord.[1346] And do ye honour such as your fathers, as your lords, as your benefactors, as the causes of your well-being. Reprove ye one another, not in anger, but in mildness, with kindness and peace. Observe all things that are commanded you by the Lord. Be watchful for your life.[1347] "Let your loins be girded about, and your lights burning, and ye like unto men who wait for their Lord, when He will come, at even, or in the morning, or at cock-crowing, or at midnight. For at what hour they think not, the Lord will come;

[1342] Num. xviii.

[1343] [The resemblance to *Teaching*, chap. xiv., is marked.—R.]

[1344] Mal. i. 11, 14.

[1345] [Comp. text and notes, *Teaching*, chap. xv.—R.]

[1346] 2 Tim. ii. 15.

[1347] [This clause is found verbatim in *Teaching*, chap. xvi. There is a resemblance also, in order of topics, from this point down to the phrase "above the clouds;" see chap. xxxii. No further correspondences appear.—R.]

and if they open to Him, blessed are those servants, because they were found watching. For He will gird Himself, and will make them to sit down to meat, and will come forth and serve them."[1348] Watch therefore, and pray, that ye do not sleep unto death. For your former good deeds will not profit you, if at the last part of your life you go astray from the true faith.

A PREDICTION CONCERNING FUTURITIES.

XXXII. For in the last days false prophets shall be multiplied, and such as corrupt the word; and the sheep shall be changed into wolves, and love into hatred: for through the abounding of iniquity the love of many shall wax cold. For men shall hate, and persecute, and betray one another. And then shall appear the deceiver of the world, the enemy of the truth, the prince of lies,[1349] whom the Lord Jesus "shall destroy with the spirit of His mouth, who takes away the wicked with His lips; and many shall be offended at Him. But they that endure to the end, the same shall be saved. And then shall appear the sign of the Son of man in heaven;"[1350] and afterwards shall be the voice of a trumpet by the archangel;[1351] and in that interval shall be the revival of those that were asleep. And then shall the Lord come, and all His saints with Him,[1352] with a great concussion above the clouds, with the angels of His power,[1353] in the throne of His kingdom, to condemn *the devil*, the deceiver of the world, and to render to every one according to his deeds. "Then shall the wicked go away into everlasting punishment, but the righteous shall go into life eternal,"[1354] to inherit those things "which eye hath not seen, nor ear heard, nor have entered into the heart of man, such things as God hath prepared for them that love Him;"[1355] and they shall rejoice in the kingdom of God, which is in Christ Jesus. Since we are vouchsafed such great blessings from Him, let us become His suppliants, and call upon Him by continual prayer, and say:— 47

A PRAYER DECLARATIVE OF GOD'S VARIOUS PROVIDENCE.

XXXIII. Our eternal Saviour, the King of gods, who alone art almighty, and the Lord, the God of all beings, and the God of our holy and blameless fathers, and of those before us; the God of Abraham, and of Isaac, and of Jacob; who art merciful and compassionate, long-suffering, and abundant in mercy; to whom every heart is naked, and by whom every heart is seen, and to whom every secret thought is revealed: to Thee do the souls of the righteous cry aloud, upon Thee do the hopes of the godly trust, Thou Father of the blameless, Thou hearer of the supplication of those that call upon Thee with uprightness, and who knowest the supplications that are not uttered: for Thy providence reaches as far as the inmost parts of mankind; and by Thy knowledge Thou searchest the thoughts of every one, and in every region of the whole earth the incense of prayer and supplication is sent up to Thee. O Thou who hast appointed this present world as a place of combat to righteousness, and hast opened to all the gate of mercy, and hast demonstrated to every man by implanted knowledge, and natural judgment, and the admonitions of the law, how the possession of riches is not everlasting, the ornament of beauty is not perpetual, our strength and force are easily dissolved; and that all is vapour and vanity; and that only the good conscience of faith unfeigned passes through the midst of the heavens, and returning with truth, takes hold of the right hand of the joy[1356] which is to come. And withal, before the promise of the restoration of all things is accomplished, the soul itself exults in hope, and is joyful. For from that truth which was in our forefather Abraham, when he changed his way Thou didst guide him by a vision, and didst teach him what kind of state this world is; and knowledge went before his faith, and faith was the consequence of his knowledge; and the covenant did follow after his faith. For Thou saidst: "I will make thy seed as the stars of heaven, and as the sand which is by the seashore."[1357] Moreover, when Thou hadst given him Isaac, and knewest him to be like him in his mode of life, Thou wast then called his God, saying: "I will be a God to thee, and to thy seed after thee."[1358] And when our father Jacob was sent into Mesopotamia, Thou showedst him Christ, and by him speakest, saying: "Behold, I am with thee, and I will increase thee, and multiply thee exceedingly."[1359] And so spakest Thou to Moses, Thy faithful and holy servant, at the vision of the bush: "I am He that is; this is my name for ever, and my memorial for generations of generations."[1360] O Thou great protector of the posterity of Abraham, Thou art blessed for ever.

[1348] Luke xii. 35, 37; Mark xiii. 35.

[1349] 2 Thess. ii.

[1350] Isa. xi. 4; Matt. xxiv.

[1351] 1 Thess. iv. 16.

[1352] [Zech. xiv. 5.—R.]

[1353] Matt. xvi. 27.

[1354] Matt. xxv. 46.

[1355] 1 Cor. ii. 9.

A PRAYER DECLARATIVE OF GOD'S VARIOUS CREATION.

XXXIV. Thou art blessed, O Lord, the King of ages, who by Christ hast made the whole world, and by Him in the beginning didst reduce into order the disordered parts; who dividedst the waters from the waters by a firmament, and didst put into them a spirit of life; who didst fix the earth, and stretch out the heaven, and didst dispose every creature by an accurate constitution. For by Thy power, O Lord, the world is beautified, the heaven is fixed

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[1356] A conjecture of Cotelerius is adopted. The mss. read "nourishment" instead of "joy."

[1357] Gen. xiii. 16, xxii. 17.

[1358] Gen. xxvi. 3.

[1359] Gen. xvii. 7, xxviii. 15, xlviii. 4.

[1360] Ex. iii. 14, 15.

as an arch over us, and is rendered illustrious with stars for our comfort in the darkness. The light also and the sun were begotten for days and the production of fruit, and the moon for the change of seasons, by its increase and diminutions; and one was called Night, and the other Day. And the firmament was exhibited in the midst of the abyss, and Thou commandedst the waters to be gathered together, and the dry land to appear. But as for the sea itself, who can possibly describe it, which comes with fury from the ocean, yet runs back again, being stopped by the sand at Thy command? For Thou hast said: “Thereby shall her waves be broken.”[1361] Thou hast also made it capable of supporting little and great creatures, and made it navigable for ships. Then did the earth become green, and was planted with all sorts of flowers, and the variety of several trees; and the shining luminaries, the nourishers of those plants, preserve their unchangeable course, and in nothing depart from Thy command. But where Thou biddest them, there do they rise and set for signs of the seasons and of the years, making a constant return of the work of men. Afterwards the kinds of the several animals were created—those belonging to the land, to the water, to the air, and both to air and water; and the artificial wisdom of Thy providence does still impart to every one a suitable providence. For as He was not unable to produce different kinds, so neither has He disdained to exercise a different providence towards every one. And at the conclusion of the creation Thou gavest direction to Thy Wisdom, and formedst a reasonable creature as the citizen of the world, saying, “Let us make man after our image, and after our likeness;”[1362] 473
and hast exhibited him as the ornament of the world, and formed him a body out of the four elements, those primary bodies, but hadst prepared a soul out of nothing, and bestowedst upon him his five senses, and didst set over his sensations a mind as the conductor of the soul. And besides all these things, O Lord God, who can worthily declare the motion of the rainy clouds, the shining of the lightning, the noise of the thunder, in order to the supply of proper food, and the most agreeable temperature of the air? But when man was disobedient, Thou didst deprive him of the life which should have been his reward. Yet didst Thou not destroy him for ever, but laidst him to sleep for a time; and Thou didst by oath call him to a resurrection, and loosedst the bond of death, O Thou reviver of the dead, through Jesus Christ, who is our hope.

A PRAYER, WITH THANKSGIVING, DECLARATIVE OF GOD’S PROVIDENCE OVER THE BEINGS HE HAS MADE.

XXXV. Great art thou, O Lord Almighty, and great is Thy power, and of Thy understanding there is no number. Our Creator and Saviour, rich in benefits, long-suffering, and the bestower of mercy, who dost not take away Thy salvation from Thy creatures: for Thou art good by nature, and sparest sinners, and invitest them to repentance; for admonition is the effect of Thy bowels of compassion. For how should we abide if we were required to come to judgment immediately, when, after so much long-suffering, we hardly get clear of our miserable condition? The heavens declare Thy dominion, and the earth shakes with earthquakes, and, hanging upon nothing, declares Thy unshaken stedfastness. The sea raging with waves, and feeding a flock of ten thousand creatures, is bounded with sand, as standing in awe at Thy command, and compels all men to dry out: "How great are Thy works, O Lord! in wisdom hast Thou made them all: the earth is full of Thy creation."[1363] And the bright host of angels and the intellectual spirits say to Palmoni,[1364] "There is but one holy Being;"[1365] and the holy seraphim, together with the six-winged cherubim, who sing to Thee their triumphal song, cry out with never-ceasing voices, "Holy, holy, holy, Lord God of hosts! heaven and earth are full of Thy glory;"[1366] and the other multitudes of the orders, angels archangels, thrones, dominions, principalities, authorities, and powers cry aloud, and say, "Blessed be the glory of the Lord out of His place."[1367] But Israel, Thy Church on earth, taken out of the Gentiles, emulating the heavenly powers night and day, with a full heart and a willing soul sings, "The chariot of God is ten thousandfold thousands of them that rejoice: the Lord is among them in Sinai, in the holy place."[1368] The heaven knows Him who fixed it as a cube of stone, in the form of an arch, upon nothing, who united the land and water to one another, and scattered the vital air all abroad, and conjoined fire therewith for warmth, and the comfort against darkness. The choir of stars strikes us with admiration, declaring Him that numbers them, and showing Him that names them; the animals declare Him that puts life into them; the trees show Him that makes them grow: all which creatures, being made by Thy word, show forth the greatness of Thy power. Wherefore every man ought to send up an hymn from his very soul to Thee, through Christ, in the name of all the rest, since He has power over them all by Thy appointment. For Thou art kind in Thy benefits, and beneficent in Thy bowels of compassion, who alone art almighty: for when Thou willest, to be able is present with Thee; for Thy eternal power both quenches flame, and stops the mouths of lions, and tames whales, and raises up the sick, and overrules the power of all things, and overturns the host of enemies, and casts down a people numbered in their arrogance. Thou art He who art in heaven, He who art on earth, He who art in the sea, He who art in finite things, Thyself unconfined by anything. For of Thy majesty there is no boundary; for it is not ours, O Lord, but the oracle of Thy servant, who said, "And thou shalt know in thine heart that the Lord thy God He is God in heaven above, and on earth beneath, and there is none other besides Thee:"[1369] for there is no God besides Thee alone, there is none holy besides Thee, the Lord, the God of knowledge, the God of the saints, holy above all holy beings; for they are sanctified by Thy hands. Thou art glorious, and highly exalted, invisible by nature, and unsearchable in Thy judgments; whose life is without want, whose duration can never alter or fail, whose operation is without toil, whose greatness is unlimited, whose excellency is perpetual, whose habitation is inaccessible, whose dwelling is unchangeable, whose knowledge is without beginning, whose truth is immutable, whose work is without assistants, whose dominion cannot be taken away, whose monarchy is without succession, whose kingdom is without end, whose strength is irresistible, whose army is very numerous: for Thou art the Father of wisdom, the Creator of the creation, by a Mediator, as the cause; the Bestower of providence, the Giver of laws, the Supplier of want, the Punisher of the ungodly, and the Rewarder of the righteous; the God and Father of Christ, and the Lord of those that are pious towards Him, whose promise is infallible, whose judgment without bribes, whose sentiments are immutable, whose piety is incessant, whose thanksgiving is everlasting, through whom[1370] adoration is worthily due to Thee from every rational and holy nature.

[1361] Job xxxviii. 11.

[1362] Gen. i. 26.

[1363] Ps. civ. 24.

[1364] [i.e., "the wonderful Numberer;" *Eng., marg.*]

[1365] Dan. viii. 13. [Not according to Heb. nor LXX. as now.]

[1366] Isa. vi. 3.

[1367] Ezek. iii. 12.

[1368] Ps. lxvii. 17.

A PRAYER COMMEMORATIVE OF THE INCARNATION OF CHRIST, AND HIS VARIOUS PROVIDENCE TO THE SAINTS.

XXXVI. O Lord Almighty Thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day Thou hast made us rest from our works, for the meditation upon Thy laws. Thou hast also appointed festivals for the rejoicing of our souls, that we might come into the remembrance of that wisdom which was created by Thee; how He submitted to be made of a woman on our account;[1371] He appeared in life, and demonstrated Himself in His baptism; how He that appeared is both God and man; He suffered for us by Thy permission, and died, and rose again by Thy power: on which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's day, and rejoice on account of Him who has conquered death, and has brought life and immortality to light. For by Him Thou hast brought home the Gentiles to Thyself for a peculiar people, the true Israel beloved of God, and seeing God. For Thou O Lord, broughtest our fathers out of the land of Egypt, and didst deliver them out of the iron furnace, from clay and brick-making, and didst redeem them out of the hands of Pharaoh, and of those under him, and didst lead them through the sea as through dry land, and didst bear their manners in the wilderness, and bestow on them all sorts of good things. Thou didst give them the law or decalogue, which was pronounced by Thy voice and written with Thy hand. Thou didst enjoin the observation of the Sabbath, not affording them an occasion of idleness, but an opportunity of piety, for their knowledge of Thy power, and the prohibition of evils; having limited them as within an holy circuit for the sake of doctrine, for the rejoicing upon the seventh period. On this account was there appointed one week, and seven weeks, and the seventh month, and the seventh year, and the revolution of these, the jubilee, which is the fiftieth year for remission, that men might have no occasion to pretend ignorance.[1372] On this account He permitted men every Sabbath to rest, that so no one might be willing to send one word out of his mouth in anger on the day of the Sabbath. For the Sabbath is the ceasing of the creation, the completion of the world, the inquiry after laws, and the grateful praise to God for the blessings He has bestowed upon men. All which the Lord's day excels,[1373] and shows the Mediator Himself, the Provider, the Lawgiver, the Cause of the resurrection, the First-born of the whole creation, God the Word, and man, who was born of Mary alone, without a man, who lived holily, who was crucified under Pontius Pilate, and died, and rose again from the dead. So that the Lord's day commands us to offer unto Thee, O Lord, thanksgiving for all.[1374] For this is the grace afforded by Thee, which on account of its greatness has obscured all other blessings.

[1369] Deut. iv. 39.

[1370] One V. ms. reads, "with whom."

[1371] Prov. viii. 22, LXX.

A PRAYER CONTAINING THE MEMORIAL OF HIS PROVIDENCE, AND AN ENUMERATION OF THE VARIOUS BENEFITS AFFORDED THE SAINTS BY THE PROVIDENCE OF GOD THROUGH CHRIST.

XXXVII. Thou who hast fulfilled Thy promises made by the prophets, and hast had mercy on Zion, and compassion on Jerusalem, by exalting the throne of David, Thy servant, in the midst of her, by the birth of Christ, who was born of his seed according to the flesh, of a virgin alone; do Thou now, O Lord God, accept the prayers which proceed from the lips of Thy people which are of the Gentiles, which call upon Thee in truth, as Thou didst accept of the gifts of the righteous in their generations. In the first place Thou did respect the sacrifice of Abel,[1375] and accept it as Thou didst accept of the sacrifice of Noah when he went out of the ark;[1376] of Abraham, when he went out of the land of the Chaldeans;[1377] of Isaac at the Well of the Oath;[1378] of Jacob in Bethel;[1379] of Moses in the desert;[1380] of

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[1372] Lev. xxiii., xxv.

[1373] [Vol. vi. p. 149, note 8, this series.]

[1374] [Justin Martyr, vol. i. p. 186, this series.]

[1375] Gen. iv.

[1376] Gen. viii.

[1377] Gen. xii.

[1378] Gen. xxvi

[1379] Gen. xxxv

[1380] Ex. iii

Aaron between the dead and the living;[1381] of Joshua the son of Nun in Gilgal;[1382] of Gideon at the rock, and the fleeces, before his sin;[1383] of Manoah and his wife in the field; of Samson in his thirst before the transgression;[1384] of Jephtha in the war before his rash vow; of Barak and Deborah in the days of Sisera;[1385] of Samuel in Mizpeh;[1386] of David in the threshing-floor of Ornan the Jebusite;[1387] of Solomon in Gibeon and in Jerusalem:[1388] of Elijah in Mount Carmel;[1389] of Elisha at the barren fountain;[1390] of Jehoshaphat in war;[1391] of Hezekiah in his sickness, and concerning Sennacherib;[1392] of Manasseh in the land of the Chaldeans, after his transgression;[1393] of Josiah in Phassa;[1394] of Ezra at the return;[1395] of Daniel in the den of lions;[1396] of Jonah in the whale's belly;[1397] of the three children in the fiery furnace;[1398] of Hannah in the tabernacle before the ark;[1399] of Nehemiah at the rebuilding of the walls;[1400] of Zerubbabel; of Mattathias and his sons in their zeal;[1401] of Jael in blessings. Now also do Thou receive the prayers of Thy people which are offered to Thee with knowledge, through Christ in the Spirit.

[1381] Num. xvi.

[1382] Josh. v.

[1383] Judg. vi., viii.

[1384] Judg. xiii., xv., xvi.

[1385] Judg. xi., iv.

[1386] 1 Sam. vii.

[1387] 1 Chron. xxi.

[1388] 1 Kings iii., viii.

[1389] 1 Kings xviii.

[1390] 2 Kings ii.

[1391] 2 Chron. xviii.

[1392] 2 Kings xx., xix. [Curiously enough, the chronological order, according to the best recent authorities, is that indicated above; the sickness (2 Kings xx.) preceded the invasion of Sennacherib (chap. xix.). Monumental evidence confirms this view.—R.]

[1393] 2 Chron. xxxiii.

[1394] 2 Chron. xxxv. Cotelerius conjectures "in his Passover," instead of "in Phassa." [A very probable textual emendation.—R.]

[1395] Ezra viii.

[1396] Dan. vi. 16.

[1397] Jonah ii.

[1398] Dan. iii.

[1399] 1 Sam. i.

[1400] Neh. iii

[1401] 1 Macc. i.,. etc.

A PRAYER FOR THE ASSISTANCE OF THE RIGHTEOUS.

XXXVIII. We give Thee thanks for all things, O Lord Almighty, that Thou hast not taken away Thy mercies and Thy compassions from us; but in every succeeding generation Thou dost save, and deliver, and assist, and protect: for Thou didst assist in the days of Enos and Enoch, in the days of Moses and Joshua, in the days of the judges, in the days of Samuel and of Elijah and of the prophets, in the days of David and of the kings, in the days of Esther and Mordecai, in the days of Judith, in the days of Judas Maccabeus and his brethren, and in our days hast Thou assisted us by Thy great High Priest, Jesus Christ Thy Son. For He has delivered us from the sword, and hath freed us from famine, and sustained us; has delivered us from sickness, has preserved us from an evil tongue. For all which things do we give Thee thanks through Christ, who has given us an articulate voice to confess withal, and added to it a suitable tongue as an instrument to modulate withal, and a proper taste, and a suitable touch, and a sight for contemplation, and the hearing of sounds, and the smelling of vapours, and hands for work, and feet for walking. And all these members dost Thou form from a little drop in the womb; and after the formation dost Thou bestow on it an immortal soul, and producest it into the light as a rational creature, even man. Thou hast instructed him by Thy laws, improved him by Thy statutes; and when Thou bringest on a dissolution for a while, Thou hast promised a resurrection. Wherefore what life is sufficient, what length of ages will be long enough, for men to be thankful? To do it worthily it is impossible, but to do it according to our ability is just and right. For Thou hast delivered us from the impiety of polytheism, and from the heresy of the murderers of Christ; Thou hast delivered us from error and ignorance; Thou hast sent Christ among men as a man, being the only begotten God; Thou hast made the Comforter to inhabit among us; Thou hast set angels over us; Thou hast put the devil to shame; Thou hast brought us into being when we were not. Thou takest care of us when made; Thou measurest out life to us; Thou affordest us food; Thou hast promised repentance. Glory and worship be to Thee for all these things, through Jesus Christ,[1402] now and ever, and through all ages. Amen. Meditate on these things, brethren; and the Lord be With you upon earth, and in the kingdom of His Father, who both sent Him, and has "delivered us by Him from the bondage of corruption into His glorious liberty;"[1403] and has promised life to those who through Him have believed in the God of the whole world.

[1402] One V. ms. reads, "with Christ and the Holy Spirit."

[1403] Rom. viii. 21.

SEC. III.—ON THE INSTRUCTION OF CATECHUMENS, AND THEIR INITIATION INTO BAPTISM.

Now, after what manner those ought to live that are initiated into Christ, and what thanksgivings they ought to send up to God through Christ, has been said in the foregoing directions. But it is reasonable not to leave even those who are not yet initiated without assistance.

HOW THE CATECHUMENS ARE TO BE INSTRUCTED IN THE ELEMENTS.

XXXIX. Let him, therefore, who is to be taught the truth in regard to piety be instructed before his baptism in the knowledge of the unbegotten God, in the understanding of His only begotten Son, in the assured acknowledgment of the Holy Ghost. Let him learn the order of the several parts of the creation, the series of providence, the different dispensations of Thy laws. Let him be instructed why the world was made, and why man was appointed to be a citizen therein; let him also know his own nature, of what sort it is; let him be taught how God punished the wicked with water and fire, and did glorify the saints in every generation—I mean Seth, and Enos, and Enoch, and Noah, and Abraham and his posterity, and Melchizedek, and Job, and Moses, and Joshua, and Caleb, and Phineas the priest, and those that were holy in every generation; and how God still took care of and did not reject mankind, but called them from their error and vanity to the acknowledgment of the truth at various seasons, reducing them from bondage and impiety unto liberty and piety, from injustice to righteousness, from death eternal to everlasting life. Let him that offers himself to baptism learn these and the like things during the time that he is a catechumen; and let him who lays his hands upon him adore God, the Lord of the whole world, and thank Him for His creation, for His sending Christ His only begotten Son, that He might save man by blotting out his transgressions, and that He might remit ungodliness and sins, and might "purify him from all filthiness of flesh and spirit,"[1404] and sanctify man according to the good pleasure of His kindness, that He might inspire him with the knowledge of His will, and enlighten the eyes of his heart to consider of His wonderful works, and make known to him the judgments of righteousness, that so he might hate every way of iniquity, and walk in the way of truth, that he might be thought worthy of the laver of regeneration, to the adoption of sons, which is in Christ, that "being planted together in the likeness of the death of Christ,"[1405] in hopes of a glorious communication, he may be mortified to sin, and may live to God, as to his mind, and word, and deed, and may be numbered together in the book of the living. And after this thanksgiving, let him instruct him in the doctrines concerning our Lord's incarnation, and in those concerning His passion, and resurrection from the dead, and assumption.

[1404] 2 Cor. vii. 1.

[1405] Rom. vi. 5.

A CONSTITUTION HOW THE CATECHUMENS ARE TO BE BLESSED BY THE PRIESTS IN THEIR INITIATION, AND WHAT THINGS ARE TO BE TAUGHT THEM.

XL. And when it remains that the catechumen is to be baptized, let him learn what concerns the renunciation of the devil, and the joining himself with Christ; for it is fit that he should first abstain from things contrary, and then be admitted to the mysteries. He must beforehand purify his heart from all wickedness of disposition, from all spot and wrinkle, and then partake of the holy things; for as the skilfullest husbandman does first purge his ground of the thorns which are grown up therein, and does then sow his wheat, so ought you also to take away all impiety from them, and then to sow the seeds of piety in them, and vouchsafe them baptism. For even our Lord did in this manner exhort us, saying first, "Make disciples of all nations;"[1406] and then He adds this, "and baptize them into the name of the Father, and of the Son, and of the Holy Ghost." Let, therefore, the candidate for baptism declare thus in his renunciation:[1407]—

THE RENUNCIATION OF THE ADVERSARY, AND THE DEDICATION TO THE CHRIST OF GOD.

XLI. I renounce Satan, and his works, and his pomps, and his worships, and his angels, and his inventions, and all things that are under him. And after his renunciation let him in his consociation say: And I associate myself to Christ, and believe, and am baptized into one unbegotten Being, the only true God Almighty, the Father of Christ, the Creator and Maker of all things, from whom are all things; and into the Lord Jesus Christ, His only begotten Son, the First-born of the whole creation, who before the ages was begotten by the good pleasure of the Father, by whom all things were made, both those in heaven and those on earth, visible and invisible; who in the last days descended from heaven, and took flesh, and was born of the holy Virgin Mary, and did converse holily according to the laws of His God and Father, and was crucified under Pontius Pilate, and died for us, and rose again from the dead after His passion the third day, and ascended into the heavens, and sitteth at the right hand of the Father, and again is to come at the end of the world with glory to judge the quick and the dead, of whose kingdom there shall be no end. And I am baptized into the Holy Ghost, that is, the Comforter, who wrought in all the saints from the beginning of the world, but was afterwards sent to the apostles by the Father, according to the promise of our Saviour and Lord, Jesus Christ; and after the apostles, to all those that believe in the Holy Catholic Church; into the resurrection of the flesh, and into the remission of sins, and into the kingdom of heaven, and into the life of the world to come. And after this vow, he comes in order to the anointing with oil.

[1406] Matt. xxviii. 19.

[1407] [Compare Justin Martyr, vol. i. p. 183, this series.]

A THANKSGIVING CONCERNING THE ANOINTING WITH THE MYSTICAL OIL.

XLII. Now this is blessed by the high priest for the remission of sins, and the first preparation for baptism. For he calls thus upon the unbegotten God, the Father of Christ, the King of all sensible and intelligible natures, that He would sanctify the oil in the name of the Lord Jesus, and impart to it spiritual grace and efficacious strength, the remission of sins, and the first preparation for the confession of baptism, that so the candidate for baptism, when he is anointed may be freed from all ungodliness, and may become worthy of initiation, according to the command of the Only-begotten.

A THANKSGIVING CONCERNING THE MYSTICAL WATER.

XLIII. After this he comes to the water, and blesses and glorifies the Lord God Almighty, the Father of the only begotten God;[1408] and the priest returns thanks that He has sent His Son to become man on our account, that He might save us; that He has permitted that He should in all things become obedient to the laws of that incarnation, to preach the kingdom of heaven, the remission of sins, and the resurrection of the dead. Moreover, he adores the only begotten God Himself, after His Father, and for Him, giving Him thanks that He undertook to die for all men by the cross, the type of which He has appointed to be the baptism of regeneration. He glorifies Him also, for that God who is the Lord of the whole world, in the name of Christ and by His Holy Spirit, has not cast off mankind but has suited His providence to the difference of seasons: at first giving to Adam himself paradise for an habitation of pleasure, and afterwards giving a command on account of providence, and casting out the offender justly, but through His goodness not utterly casting him off, but instructing his posterity in succeeding ages after various manners; on whose account, in the conclusion of the world, He has sent His Son to become man for man's sake, and to undergo all human passions without sin. Him, therefore, let the priest even now call upon in baptism, and let him say: Look down from heaven, and sanctify this water, and give it grace and power, that so he that is to be baptized, according to the command of Thy Christ, may be crucified with Him, and may die with Him, and may be buried with Him, and may rise with Him to the adoption which is in Him, that he may be dead to sin and live to righteousness. And after this, when he has baptized him in the name of the Father, and of the Son, and of the Holy Ghost, he shall anoint him with ointment, and shall add as follows:—

[1408] One V. ms. has "Son" instead of "God." Cotelerius remarks that this change was made in the interests of orthodoxy; for the expression "only begotten God" had become common with the Arians. [Comp. John i. 18., where the most weighty ancient authorities read μονογενὴς θεός instead of ὁ μονογενὴς υιός; see Revised Version, margins *in loco*.—R.]

A THANKSGIVING CONCERNING THE MYSTICAL OINTMENT.

XLIV. O Lord God, who art without generation, and without a superior, the Lord of the whole world, who hast scattered the sweet odour of the knowledge of the Gospel among all nations, do Thou grant at this time that this ointment may be efficacious upon him that is baptized, that so the sweet odour of Thy Christ may continue upon him firm and fixed; and that now he has died with Him, he may arise and live with Him. Let him say these and the like things, for this is the efficacy of the laying on of hands on every one; for unless there be such a recital made by a pious priest over every one of these, the candidate for baptism does only descend into the water as do the Jews, and he only puts off the filth of the body, not the filth of the soul. After this let him stand up, and pray that prayer which the Lord taught us. But, of necessity, he who is risen again ought to stand up and pray, because he that is raised up stands upright. Let him, therefore, who has been dead with Christ, and is raised up with Him, stand up. But let him pray towards the east.[1409] For this also is written in the second book of the Chronicles, that after the temple of the Lord was finished by King Solomon, in the very feast of dedication the priests and the Levites and the singers stood up towards the east, praising and thanking God with cymbals and psalteries, and saying, "Praise the Lord, for He is good; for His mercy endureth for ever."[1410]

A PRAYER FOR THE NEW FRUITS.

XLV. But let him pray thus after the foregoing prayer, and say: O God Almighty, the Father of Thy Christ, Thy only begotten Son, give me a body undefiled, a heart pure, a mind watchful, an unerring knowledge, the influence of the Holy Ghost for the obtaining and assured enjoying of the truth, through Thy Christ, by whom[1411] glory be to Thee, in the Holy Spirit, for ever. Amen. We have thought it reasonable to make these constitutions concerning the catechumens.

[1409] [Compare vol. ii. p. 535 and vol. iii. p. 31.]

[1410] 2 Chron. v. 13.

[1411] One V. ms. reads, "with whom glory be to Thee, along with the Holy Spirit."

SEC. IV.—ENUMERATION ORDAINED BY APOSTLES.

WHO WERE THEY THAT THE HOLY APOSTLES SENT AND ORDAINED?

XLVI. Now concerning those bishops which have been ordained in our lifetime, we let you know that they are these:—James the bishop of Jerusalem, the brother of our Lord;[1412] upon whose death the second was Simeon the son of Cleopas; after whom the third was Judas the son of James. Of Cæsarea of Palestine, the first was Zacchæus, who was once a publican; after whom was Cornelius, and the third Theophilus. Of Antioch, Euodius, ordained by me Peter; and Ignatius by Paul. Of Alexandria, Annianus was the first, ordained by Mark the evangelist; the second Avilius by Luke, who was also an evangelist. Of the church of Rome, Linus the son of Claudia was the first, ordained by Paul;[1413] and Clemens, after Linus' death, the second, ordained by me Peter.[1414] Of Ephesus, Timotheus, ordained by Paul; and John, by me John. Of Smyrna, Aristo the first; after whom Stratæas the son of Lois;[1415] and the third Aristo. Of Pergamus, Gaius. Of Philadelphia, Demetrius, by me. Of Cenchrea, Lucius, by Paul. Of Crete, Titus. Of Athens, Dionysius. Of Tripoli in Phœnicia, Marathones. Of Laodicea in Phrygia, Archippus.[1416] Of Colossæ, Philemon.[1417] Of Borea in Macedonia, Onesimus, once the servant of Philemon.[1418] Of the churches of Galatia, Crescens.[1419] Of the parishes of Asia, Aquila and Nicetas. Of the church of Æginæ, Crispus. These are the bishops who are entrusted by us with the parishes in the Lord; whose doctrine keep ye always in mind, and observe our words. And may the Lord be with you now, and to endless ages, as Himself said to us when He was about to be taken up to His own God and Father. For says He, "Lo, I am with you all the days, until the end of the world. Amen."[1420]

[1412] [An incidental proof of the early origin of this compilation is furnished by the clear distinction it makes between James the son of Alphæus and James the brother of our Lord. The theory of Jerome, which identifies them, was later.—R.]

[1413] 2 Tim. iv. 21.

[1414] [Noteworthy, and to be recalled hereafter. See vol. iii. p. 258.]

[1415] 2 Tim. i. 5.

[1416] [Comp. Col. iv. 16, 17., whence this is probably derived.—R.]

[1417] Philem. 1.

[1418] [Philem. 10.—R.]

[1419] [Comp. 2 Tim. iv. 10.—R.]

[1420] Matt. xxviii. 20.

SEC. V.—DAILY PRAYERS.

A MORNING PRAYER.

XLVII. “Glory be to God in the highest, and upon earth peace, good-will among men.”[1421] We praise Thee, we sing hymns to Thee, we bless Thee; we glorify Thee, we worship Thee by Thy great High Priest; Thee who art the true God, who art the One Unbegotten, the only inaccessible Being. For Thy great glory, O Lord and heavenly King, O God the Father Almighty, O Lord God,[1422] the Father of Christ the immaculate Lamb, who taketh away the sin of the world, receive our prayer, Thou that sittest upon the cherubim. For Thou only art holy, Thou only art the Lord Jesus, the Christ of the God of all created nature, and our King, by whom glory, honour, and worship be to Thee.

AN EVENING PRAYER.

XLVIII. “Ye children, praise the Lord: praise the name of the Lord.”[1423] We praise Thee, we sing hymns to Thee, we bless Thee for Thy great glory, O Lord our King, the Father of Christ the immaculate Lamb, who taketh away the sin of the world. Praise becomes Thee, hymns become Thee, glory becomes Thee, the God and Father,[1424] through the Son, in the most holy Spirit, for ever and ever. Amen. “Now, O Lord, lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light for the revelation to the Gentiles, and the glory of Thy people Israel.”[1425]

A PRAYER AT DINNER.

XLIX. Thou art blessed, O Lord, who nourishest me from my youth, who givest food to all flesh. Fill our hearts with joy and gladness, that having always what is sufficient for us, we may abound to every good work, in Christ Jesus our Lord, through whom[1426] glory, honour, and power be to Thee for ever. Amen.

[1421] Luke ii. 14.

[1422] One V. ms. gives a more orthodox form to this prayer: “O Lord, only begotten Son, and Holy Spirit, Lord God, the Lamb of God, the Son of the Father, who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy upon us, for Thou only art holy; Thou only art Christ, Jesus Christ, to the glory of God the Father. Amen.”

[1423] Ps. cxiii. 1.

[1424] One V. ms. omits “the God and;” then reads, “to Father, Son, and Holy Ghost.”

[1425] Luke ii. 29., etc.

[1426] One V. ms. reads, “with whom.”

GENERAL NOTICE

Comparing the *Teaching* with chapters xxv. and xxvi. of these *Constitutions*, it seems to me that the nature of the eucharistic (thanksgiving) prayers becomes apparent. They presuppose the formulas to be found in the eighth book of the *Constitutions*,[1427] and are such instructions as were imparted only to *catechumens*; the part peculiar to presbyters being withheld, of course, as *esoteric* mysteries, until further knowledge was canonically appropriate. See Elucidation IV. vol. vi. p. 236; and in this volume, Elucidation I. p. 382. The Bryennios ms. is cleared from nearly all difficulties by Dr. Riddle's lucid notes, when compared with corresponding passages in the *Constitutions*, or illustrated by such as are supplementary.

[1427] Beginning p. 479, *infra*.

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CONSTITUTIONS OF THE HOLY APOSTLES.

BOOK VIII.

CONCERNING GIFTS, AND ORDINATIONS, AND THE ECCLESIASTICAL CANONS.

SEC. I.—ON THE DIVERSITY OF SPIRITUAL GIFTS.

ON WHOSE ACCOUNT THE POWERS OF MIRACLES ARE PERFORMED.

I. Jesus Christ, our God and Saviour, delivered to us the great mystery of godliness, and called both Jews and Gentiles to the acknowledgment of the one and only[1428] true God His Father,[1429] as Himself somewhere says, when He was giving thanks for the salvation of those that had believed, "I have manifested Thy name to men, I have finished the work Thou gavest me;"[1430] and said concerning us to His Father, "Holy Father, although the world has not known Thee, yet have I known Thee; and these have known Thee."[1431] With good reason did He say to all of us together, when we were perfected concerning those gifts which were given from Him by the Spirit: "Now these signs shall follow them that have believed in my name: they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall by no means hurt them: they shall lay their hands on the sick, and they shall recover."[1432] These gifts were first bestowed on us the apostles when we were about to preach the Gospel to every creature, and afterwards were of necessity afforded to those who had by our means believed; not for the advantage of those who perform them, but for the conviction of the unbelievers, that those whom the word did not persuade, the power of signs might put to shame: for signs are not for us who believe, but for the unbelievers, both for the Jews and Gentiles. For neither is it any profit to us to cast out demons, but to those who are so cleansed by the power of the Lord; as the Lord[1433] Himself somewhere instructs us, and shows, saying: "Rejoice ye, not because the spirits are subject unto you; but rejoice, because your names are written in heaven."[1434] Since the former is done by His power, but this by our good disposition and diligence, yet (it is manifest) by His assistance. It is not therefore necessary that every one of the faithful should cast out demons, or raise the dead, or speak with tongues; but such a one only who is vouchsafed this gift, for some cause which may be advantage to the salvation of the unbelievers, who are often put to shame, not with the demonstration of the world, but by the power of the signs; that is, such as are worthy of salvation: for all the ungodly are not affected by wonders; and hereof God Himself is a witness, as when He says in the law: "With other tongues will I speak to this people, and with other lips, and yet will they by no means believe."[1435] For neither did the Egyptians believe in God, when Moses had done so many signs and wonders;[1436] nor did the multitude of the Jews believe in Christ, as they believed Moses, who yet had healed every sickness and every disease among them.[1437] Nor were the former shamed by the rod which was turned into a living serpent, nor by the hand which was made white with leprosy, nor by the river Nile turned into blood; nor the latter by the blind who recovered their sight, nor by the lame who walked, nor by the dead who were raised.[1438] The one was resisted by Jannes and Jambres, the other by Annas and Caiaphas.[1439] Thus signs do not shame all into belief, but only those of a good disposition; for whose sake also it is that God is pleased, as a wise steward of a family, to appoint miracles to be wrought, not by the power of men, but by His own will. Now we say these things, that those who have received such gifts may not exalt themselves against those who have not received them; such gifts, we mean, as are for the working of miracles. For otherwise there is no man who has believed in God through Christ,[1440] that has not received some spiritual gift: for this very thing, having been delivered from the impiety of polytheism, and having believed in God the Father through Christ,[1441] this is a gift of God. And the having cast off the veil of Judaism, and having believed that, by the good pleasure of God, His only begotten Son, who was before all ages,[1442] was in the last time born of a virgin,[1443] without the company of a man, and that He lived as a man, yet without sin, and fulfilled all that righteousness which is of the law; and that, by the permission of God, He who was God the Word endured the cross, and despised the shame; and that He died, and was buried, and rose within three days; and that after His resurrection, having continued forty days with His apostles, and completed His whole constitutions, He was taken up in their sight to His God and Father, who sent Him: he who has believed these things, not at random and irrationally, but with judgment and full assurance, has received the gift of God. So also has He who is delivered from every heresy. Let not, therefore, any one that works signs and wonders judge any one of the faithful who is not vouchsafed the same: for the gifts of God which are bestowed by Him through Christ are various; and one man receives one gift, and another another. For perhaps

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[1428] The words "one and only" are omitted in the Syriac and Coptic.

[1429] One V. ms. omits "His Father." The Syriac amd Coptic have "the only Father."

[1430] John xvii. 6, 4.

[1431] John xvii. 11, 25.

[1432] Mark xvi. 17, 18.

[1433] The Coptic reads "our God."

[1434] Luke x. 20.

[1435] Isa. xxviii. 11; 1 Cor. xiv. 21.

[1436] Ex. vii. and iv.

[1437] Deut. xviii. 15, etc.

[1438] Matt. xi. 5

[1439] 2 Tim. iii. 8

[1440] Instead of "Christ," the Coptic reads, "through His Holy Son."

[1441] The Coptic reads, "and in Christ and the Holy Spirit."

[1442] The Coptic reads, "and His only begotten Son, who was with the Father and the life-giving Holy Spirit before all the ages."

[1443] The Coptic reads, "spotless virgin."

one has the word of wisdom, and another the word of knowledge;[1444] another, discerning of spirits; another, foreknowledge of things to come; another, the word of teaching; another, long-suffering; another, continence according to the law: for even Moses, the man of God, when he wrought signs in Egypt, did not exalt himself against his equals: and when he was called a god, he did not arrogantly despise his own prophet Aaron.[1445] Nor did Joshua the son of Nun, who was the leader of the people after him, though in the war with the Jebusites he had made the sun stand still over against Gibeon, and the moon over against the valley of Ajalon,[1446] because the day was not long enough for their victory, insult over Phineas or Caleb. Nor did Samuel, who had done so many surprising things, disregard David the beloved of God: yet they were both prophets, and the one was high priest, and the other was king. And when there were only seven thousand holy men in Israel who had not bowed the knee to Baal,[1447] Elijah alone among them, and his disciple Elisha, were workers of miracles. Yet neither did Elijah despise Obadiah the steward, who feared God, but wrought no signs; nor did Elisha despise his own disciple when he trembled at the enemies.[1448] Moreover, neither did the wise Daniel who was twice delivered from the mouths of the lions, nor the three children who were delivered from the furnace of fire,[1449] despise the rest of their fellow-Israelites: for they knew that they had not escaped these terrible miseries by their own might; but by the power of God did they both work miracles, and were delivered from miseries. Wherefore let none of you exalt himself against his brother, though he be a prophet, or though he be a worker of miracles: for if it happens that there be no longer an unbeliever, all the power of signs will thenceforwards be superfluous. For to be pious is from any one's good disposition; but to work wonders is from the power of Him that works them by us: the first of which respects ourselves; but the second respects God that works them, for the reasons which we have already mentioned. Wherefore neither let a king despise his officers that are under him, nor the rulers those who are subject. For where there are none to be ruled over, rulers are superfluous; and where there are no officers, the kingdom will not stand. Moreover, let not a bishop be exalted against his deacons and presbyters, nor the presbyters against the people: for the subsistence of the congregation depends on each other. For the bishops and the presbyters are the priests with relation to the people; and the laity are the laity with relation to the clergy. And to be a Christian is in our own power; but to be an apostle, or a bishop, or in any other such office, is not in our own power, but at the disposal of God, who bestows the gifts. And thus much concerning those who are vouchsafed gifts and dignities.

[1444] 1 Cor. xii. 8

[1445] Ex. vii. 1

[1446] Josh. x

[1447] 1 Kings xix. 18; Rom. xi. 4.

[1448] 2 Kings vi.

[1449] Dan vi. 16, iii.

CONCERNING UNWORTHY BISHOPS AND PRESBYTERS.

II. We add, in the next place, that neither is every one that prophesies holy, nor every one that casts out devils religious: for even Balaam the son of Beor the prophet did prophesy,[1450] though he was himself ungodly; as also did Caiaphas, the falsely-named high priest.[1451] Nay, the devil foretells many things, and the demons, about Him; and yet for all that, there is not a spark of piety in them: for they are oppressed with ignorance, by reason of their voluntary wickedness. It is manifest, therefore, that the ungodly, although they prophesy, do not by their prophesying cover their own impiety; nor will those who cast out demons be sanctified by the demons being made subject to them: for they only mock one another, as they do who play childish tricks for mirth, and destroy those who give heed to them. For neither is a wicked king any longer a king, but a tyrant; nor is a bishop oppressed with ignorance or an evil disposition a bishop, but falsely so called, being not one sent out by God, but by men, as Ananiah and Samœah in Jerusalem, and Zedekiah and Achiah the false prophets in Babylon.[1452] And indeed Balaam the prophet, when he had corrupted Israel by Baal-peor, suffered punishment;[1453] and Caiaphas at last was his own murderer; and the sons of Sceva, endeavouring to cast out demons, were wounded by them, and fled away in an unseemly manner;[1454] and the kings of Israel and of Judah, when they became impious, suffered all sorts of punishments. It is therefore evident how bishops and presbyters, also falsely so called, will not escape the judgment of God. For it will be said to them even now: "O ye priests that despise my name,[1455] I will deliver you up to the slaughter, as I did Zedekiah and Achiah, whom the king of Babylon fried in a frying-pan," as says Jeremiah the prophet.[1456] We say these things, not in contempt of true prophecies, for we know that they are wrought in holy men by the inspiration of God, but to put a stop to the boldness of vainglorious men; and add this withal, that from such as these God takes away His grace: for "God resisteth the proud, but giveth grace to the humble."[1457] Now Silas and Agabus prophesied in our times;[1458] yet did they not equal themselves to the apostles, nor did they

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[1450] Num. xxiii; xxiv.

[1451] John xi. 51. [See on the *Sibyllina*, *passim*.]

[1452] Jer. xxviii; xxix

[1453] Num. xxv; xxxi

[1454] Acts xix. 14

[1455] Mal. i. 6

[1456] Jer. xxix. 22

[1457] 1 Pet. v. 5

[1458] Acts [xi. 28;] xv. 32, xxi. 10

exceed their own measures though they were beloved of God. Now women prophesied also. Of old, Miriam the sister of Moses and Aaron,[1459] and after her Deborah,[1460] and after these Huldah[1461] and Judith[1462]—the former under Josiah, the latter under Darius. The mother of the Lord did also prophesy, and her kinswoman Elisabeth, and Anna;[1463] and in our time the daughters of Philip;[1464] yet were not these elated against their husbands, but preserved their own measures.[1465] Wherefore if among you also there be a man or a woman, and such a one obtains any gift, let him be humble, that God may be pleased with him. For says He: "Upon whom will I look, but upon him that is humble and quiet, and trembles at my words?"[1466]

[1459] Ex. xv. 20.

[1460] Judg. iv. 4.

[1461] 2 Kings xxii. 14.

[1462] Judith viii..

[1463] Luke i. and ii.

[1464] Acts xxi. 9.

[1465] [The compiler has forgotten that few of these had husbands, at least at the time when they are reported to have prophesied.—R.]

[1466] Isa. lxvi. 2.

SEC. II.—ELECTION AND ORDINATION OF BISHOPS: FORM OF SERVICE ON SUNDAYS.

THAT TO MAKE CONSTITUTIONS ABOUT THE OFFICES TO BE PERFORMED IN THE CHURCHES IS OF GREAT CONSEQUENCE.

III. We have now finished the first part of this discourse concerning gifts, whatever they be, which God has bestowed upon men according to His own will; and how He rebuked the ways of those who either attempted to speak lies, or were moved by the spirit of the adversary; and that God often employed the wicked[1467] for prophecy and the performance of wonders. But now our discourse hastens as to the principal part, that is, the constitution of ecclesiastical affairs, that so, when ye have learned this constitution from us, ye who are ordained bishops by us at the command of Christ, may perform all things according to the commands delivered you, knowing that he that heareth us heareth Christ, and he that heareth Christ heareth His God and Father,[1468] to whom be glory for ever. Amen.

CONCERNING ORDINATIONS.

IV. Wherefore we, the twelve apostles of the Lord, who are now together, give you in charge those divine constitutions concerning every ecclesiastical form, there being present with us Paul the chosen vessel, our fellow-apostle, and James the bishop, and the rest of the presbyters, and the seven deacons.[1469] In the first place, therefore, I Peter say,[1470] *that a bishop to be ordained is to be*, as we have already, all of us, appointed, unblameable in all things, a select person,[1471] *chosen by the whole people, who, when he is named and approved, let the people assemble, with the presbytery and bishops that are present, on the Lord's day*, and let them give their consent. *And let the principal of the bishops ask the presbytery and people whether this be the person whom they desire for their ruler. And if they give their consent, let him ask further whether he has a good testimony from all men as to his worthiness for so great and glorious an authority; whether all things relating to his piety towards God be right;* 482

[1467] We have adopted the reading of one V. ms., ἀπεχαρήσατο. It means more than is in the text—that God used the wicked in a way in which they would not be naturally used; lit., "abused," or "misused." The other mss. and the Coptic read ἀπεχαρίσατο, "gave His gifts to the wicked for prophecy." Whiston has tried to make sense by giving a new meaning to ἀπεχαρίσατο, "taking away His grace from the wicked."

[1468] Luke x. 16.

[1469] The Coptic and one V. ms. omit from the commencement of the chapter to "deacons." The V. ms. has: "Peter, the chief of the apostles, proclaimed the Gospel to Pontus, Galatia, Cappadocia, Asia, Bithynia, and finally in Rome, where he was crucified by the prefect in the reign of Nero, and where also he is buried."

[1470] From this to the end of ch. xxvi., only small portions of what is now in the received text occur in the Coptic version. The Oxford ms. is also deficient. It has only a portion of the fifth, nothing of ch. vi. to xvi., and only a single sentence in ch. xxii. The portions in Coptic are printed in italics.

[1471] Omitted in one V. ms.

whether justice towards men has been observed by him; whether the affairs of his family have been well ordered by him; whether he has been unblameable in the course of his life. And if all the assembly together do according to truth, and not according to prejudice, witness that he is such a one, let them the third time, as before God the Judge, and Christ, the Holy Ghost being also present, as well as all the holy and ministering spirits, *ask again whether he be truly worthy of this ministry, that so "in the mouth of two or three witnesses every word may be established."*[1472] *And if they agree the third time that he is worthy, let them all be demanded their vote; and when they all give it willingly*, let them be heard. And *silence being made, let one of the principal bishops, together with two others, stand near to the altar, the rest of the bishops and presbyters praying silently, and the deacons holding the divine Gospels open upon the head of him that is to be ordained*, and say to God thus[1473]:—

THE FORM OF PRAYER FOR THE ORDINATION OF A BISHOP.

V. O Thou the great Being, O Lord God Almighty, who alone art unbegotten, and ruled over by none; who always art, and wast before the world; who standest in need of nothing, and art above all cause and beginning; who only art true, who only art wise; who alone art the most high; who art by nature invisible; whose knowledge is without beginning; who only art good, and beyond compare; who knowest all things before they are; who art acquainted with the most secret things; who art inaccessible, and without a superior; the God and Father of Thy only begotten Son, of our God and Saviour; the Creator of the whole world by Him; whose providence provides for and takes the care of all; the Father of mercies, and God of all consolation;[1474] who dwellest in the highest heavens,[1475] and yet lookest down on things

OXFORD MS.[1480]

V. God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who knowest all things before they take place; Thou who didst appoint the rules of the Church through the word of Thy grace; who didst appoint beforehand the race righteous from the beginning that came from Abraham to be rulers, and didst constitute them priests, not leaving Thy sanctuary without ministers; who from the foundation of the world didst delight in those whom Thou chosest to be glorified in; and now pour down the influence of Thy free Spirit, which through Thy beloved Son Jesus Christ Thou hast bestowed on Thy holy apostles, who set up the Church in the place of the sanctuary, to unending glory and praise of Thy name: O Thou, who knowest the hearts of all, grant below: Thou who didst appoint the rules of the Church, by the coming of Thy Christ in the flesh; of which the Holy Ghost is the witness, by Thy apostles, and by us the bishops, who by Thy grace are here present; who hast fore-ordained priests from the beginning for the government of Thy people—Abel in the first place, Seth and Enos, and Enoch and Noah, and Melchisedec and Job; who didst appoint Abraham, and the rest of the patriarchs, with Thy faithful servants Moses and Aaron, and Eleazar and Phineas; who didst choose from among them rulers and priests in the tabernacle of Thy testimony; who didst choose Samuel for a priest and a prophet; who didst not leave Thy sanctuary without ministers; who didst delight in those whom Thou chosest to be glorified in. Do Thou, by us, pour down the influence of Thy free Spirit, through the mediation of Thy Christ, which is committed to Thy beloved Son Jesus Christ; which He bestowed according to Thy will on the holy apostles of Thee the eternal God. Grant by Thy name, O God, who searchest the hearts, that this Thy servant, whom Thou hast chosen to be a bishop, may feed Thy holy flock, and discharge the office of an high priest to Thee, and minister to Thee, unblameably night and day; that he may appease Thee, and gather together the number of those that shall be saved, and may offer to Thee the gifts of Thy holy Church. Grant to him, O Lord Almighty, through Thy Christ, the fellowship of the Holy Spirit, that so he may have power to remit sins according to Thy command; to give forth lots according to Thy command; to loose every bond, according to the power which Thou gavest the that this Thy servant whom Thou hast chosen to the holy office of Thy bishop, may discharge the duty of a high priest to Thee, and minister to Thee unblameably night and day; that he may appease Thee unceasingly, and present to Thee the gifts of Thy holy Church, and in the spirit of the high-priesthood have power to remit sins according to Thy commandment, to give lots according to Thy injunction, to loose every bond according to the power which Thou hast given to the apostles, and be well-pleasing to Thee, in meekness and a pure heart offering a smell of sweet savour through Thy Son Jesus Christ our Lord, with whom to Thee be glory, power, and honour, along with the Holy Spirit, now and for ever. Amen.

[1472] Matt. xviii. 16.

[1473] The Coptic has, "let the bishop pray for him."

[1480] THE OXFORD MS. HAS THIS CHAPTER IN AN ABBREVIATED FORM AS IN THE PARALLEL COLUMNS.

[1474] 2 Cor. i. 3.

[1475] Ps. cxiii. 5.

apostles; that he may please Thee in meekness and a pure heart, with a stedfast, unblameable, and unreprovable mind; to offer to Thee a pure and unbloody sacrifice, which by Thy Christ Thou hast appointed as the mystery of the new covenant, for a sweet savour, through Thy holy child Jesus Christ, our God and Saviour, through whom[1476] glory, honour, and worship be to Thee in the Holy Spirit, now and always, and for all ages. And when he has prayed for these things, let the rest of the priests add, Amen; and together with them all the people. *And after the prayer let one of the bishops elevate the sacrifice upon the hands of him that is ordained, and* early in the morning *let him be placed in his throne, in a place set apart for him among the rest of the bishops, they* all *giving him the kiss in the Lord.*[1477] *And after the reading of the* Law[1478] and the Prophets, and our Epistles, and Acts, and the Gospels, *let him that is ordained salute they Church, saying, The grace of our Lord Jesus Christ, the love of God and the Father, and the fellowship of the Holy Ghost, be with you all; and let them all answer, And with Thy Spirit. And after these words let him speak to the people the words of exhortation; and when he has ended his word of doctrine* (I Andrew[1479] the brother of Peter speak), all standing up, *let the deacon ascend upon some*

[1476] One V. ms. reads, "with whom."

[1477] The Coptic inserts, "let the holy Gospels be read."

[1478] The Coptic reads "Gospel" instead of "Law."

[1479] One V. ms. has the following note: "Andrew the brother of Peter preaches the Gospel to the Scythians, Sogdiani, and Thracians, who on account of preaching Christ is crowned with the martyrdom of the cross by Ægæa the proconsul, and was buried in Patræ. Afterwards he was removed to Constantinople by the Emperor Constantine."

high seat, and proclaim, Let none of the hearers, *let none of the unbelievers stay*; and silence being made, let him say:—

THE DIVINE LITURGY, WHEREIN IS THE BIDDING PRAYER FOR THE CATECHUMENS.

VI. Ye catechumens, pray, and let all the faithful pray for them in their mind, saying: Lord, have mercy upon them. And let the deacon bid prayers for them, saving: Let us all pray unto God for the catechumens, that He that is good, He that is the lover of mankind, will mercifully hear their prayers and their supplications, and so accept their petitions as to assist them and give them those desires of their hearts which are for their advantage, and reveal to them the Gospel of His Christ; give them illumination and understanding, instruct them in the knowledge of God, teach them His commands and His ordinances, implant in them His pure and saving fear, open the ears of their hearts, that they may exercise themselves in His law day and night; strengthen them in piety, unite them to and number them with His holy flock; vouchsafe them the laver of regeneration, and the garment of incorruption, which is the true life; and deliver them from all ungodliness, and give no place to the adversary against them; "and cleanse them from all filthiness of flesh and spirit, and dwell in them, and walk in them, by His Christ; bless their goings out and their comings in, and order their affairs for their good."[1481] Let us still earnestly put up our supplications for them, that they may obtain the forgiveness of their transgressions by their admission, and so may be thought worthy of the holy mysteries, and of constant communion with the saints. Rise up, ye catechumens, beg for yourselves the peace of God through His Christ, a peaceable day, and free from sin, and the like for the whole time of your life, and your Christian ends of it; a compassionate and merciful God; and the forgiveness of your transgressions. Dedicate yourselves to the only unbegotten God, through His Christ. Bow down your heads, and receive the blessing. But at the naming of every one by the deacon, as we said before, let the people say, Lord, have mercy upon him; and let the children say it first. And as they have bowed down their heads, let the bishop who is newly ordained bless them with this blessing: O God Almighty, unbegotten and inaccessible, who only art the true God, the God and Father of Thy Christ, Thy only begotten Son; the God[1482] of the Comforter, and Lord of the whole world; who by Christ didst appoint Thy disciples to be teachers for the teaching of piety; do Thou now also look down upon Thy servants, who are receiving instruction in the Gospel of Thy Christ, and "give them a new heart, and renew a right spirit in their inward parts,"[1483] that they may both know and do Thy will with full purpose of heart, and with a willing soul. Vouchsafe them an holy admission, and unite them to Thy holy Church, and make them partakers of Thy divine mysteries, through Christ, who is our hope, and who died for them; by whom glory and worship be given to Thee in the Holy Spirit for ever. Amen. And after this, let the deacon say: Go out, ye catechumens, in peace. And after they are gone out, let him say: Ye energumens, afflicted with unclean spirits, pray, and let us all earnestly pray for them, that God, the lover of mankind, will by Christ rebuke the unclean and wicked spirits, and deliver His supplicants from the dominion of the adversary. May He that rebuked the legion of demons, and the devil, the prince of wickedness,[1484] even now rebuke these apostates from piety, and deliver His own workmanship from his power, 484 and cleanse those creatures which He has made with great wisdom. Let us still pray earnestly for them. Save them, O God, and raise them up by Thy power. Bow down your heads, ye energumens, and receive the blessings. And let the bishop add this prayer, and say:—

[1481] 2 Cor. vii. 1, vi. 6; Ps. cxxi. 8.

[1482] One V. ms. has προβολεύς, "the sender forth," or "producer," instead of "God."

[1483] Ps. li. 10.

FOR THE ENERGUMENS.

VII. Thou, who hast bound the strong man, and spoiled all that was in his house, who hast given us power over serpents and scorpions to tread upon them, and upon all the power of the enemy;[1485] who hast delivered the serpent, that murderer of men, bound to us, as a sparrow to children, whom all things dread, and tremble before the face of Thy power;[1486] who hast cast him down as lightning from heaven to earth,[1487] not with a fall from a place, but from honour to dishonour, on account of his voluntary evil disposition; whose look dries the abysses, and threatening melts the mountains, and whose truth remains for ever; whom the infants praise, and sucking babes bless; whom angels sing hymns to, and adore; who lookest upon the earth, and makest it tremble; who touchest the mountains, and they smoke; who threatenest the sea, and driest it up, and makest all its rivers as desert, and the clouds are the dust of His feet; who walkest upon the sea as upon the firm ground;[1488] Thou only begotten God,[1489] the Son of the great Father, rebuke these wicked spirits, and deliver the works of Thy hands from the power of the adverse spirit. For to Thee is due glory, honour, and worship, and by Thee to Thy Father, in the Holy Spirit, for ever. Amen. And let the deacon say: Go out, ye energumens. And after them, let him cry aloud: Ye that are to be illuminated, pray. Let all us, the faithful, earnestly pray for them, that the Lord will vouchsafe that, being initiated into the death of Christ, they may rise with Him, and become partakers of His kingdom, and may be admitted to the communion of His mysteries; unite them to, number them among, those that are saved in His holy Church. Save them, and raise them up by Thy grace. And being sealed to God through His Christ, let them bow down their heads, and receive this blessing from the bishop:—

[1484] Mark v. 9; Zech. iii. 2.

[1485] Matt. xii. 29; Luke x. 19.

[1486] Job xl. 24, LXX.

[1487] Luke x. 18

[1488] Ps. cvi. 9; Isa. li. 10; Ps. xcvii. 5; Isa. lxiv. 1, Ps. cxvii. 2, viii. 2, xcvii. 4, civ. 32; Nah. i. 4, 3; Job ix. 8, LXX.

[1489] [Comp. note 1, p. 477, book vii. chap. xliii.—R.]

FOR THE BAPTIZED.

VIII. Thou who hast formerly said by Thy holy prophets to those that be initiated, "Wash ye, become clean,"[1490] and hast appointed spiritual regeneration by Christ, do Thou now also look down upon these that are baptized, and bless them, and sanctify them, and prepare them that they may become worthy of Thy spiritual gift, and of the true adoption of Thy spiritual mysteries, of being gathered together with those that are saved through Christ our Saviour; by whom glory, honour, and worship be to Thee, in the Holy Ghost, for ever. Amen. And let the deacon say: Go out, ye that are preparing for illumination. And after that let him proclaim: Ye penitents, pray; let us all earnestly pray for our brethren in the state of penitence, that God, the lover of compassion, will show them the way of repentance, and accept their return and their confession, and bruise Satan under their feet suddenly,[1491] and redeem them from the snare of the devil, and the ill-usage of the demons, and free them from every unlawful word, and every absurd practice and wicked thought; forgive them all their offences, both voluntary and involuntary, and blot out that handwriting which is against them,[1492] and write them in the book of life;[1493] cleanse them from all filthiness of flesh and spirit,[1494] and restore and unite them to His holy flock. For He knoweth our frame. For who can glory that he has a clean heart? And who can boldly say, that he is pure from sin?[1495] For we are all among the blameworthy. Let us still pray for them more earnestly, for there is joy in heaven over one sinner that repenteth,[1496] that, being converted from every evil work, they may be joined to all good practice; that God, the lover of mankind, will suddenly accept their petitions, will restore[1497] to them the joy of His salvation, and strengthen them with His free Spirit;[1498] that they may not be any more shaken,[1499] but be admitted to the communion of His most holy things, and become partakers of His divine mysteries, that appearing worthy of His adoption, they may obtain eternal life. Let us all still earnestly say on their account: Lord, have mercy upon them. Save them, O God, and raise them up by Thy mercy. Rise up, and bow your heads to God through His Christ, and receive the blessings. Let the bishop then add this prayer:—

[1490] Isa. i. 16.

[1491] Rom. xvi. 20.

[1492] Col. ii. 13, 14.

[1493] Phil. iv. 3.

[1494] 2 Cor. vii. 1.

[1495] Prov. xx. 9.

[1496] Luke xv. 7.

[1497] The V. mss. read, "restore them to their former position, and give then the joy," etc.

[1498] Ps. li. 12.

[1499] The V. mss. add, "in their footsteps, but may be deemed worthy to be admitted," etc.

IMPOSITION OF HANDS; PRAYER FOR PENITENTS.

485 IX. Almighty, eternal God, Lord of the whole world, the Creator and Governor of all things, who hast exhibited man as the ornament of the world through Christ, and didst give him a law both naturally implanted and written, that he might live according to law, as a rational creature; and when he had sinned, Thou gavest him Thy goodness as a pledge in order to his repentance: Look down upon these persons who have bended the neck of their soul and body to Thee; for Thou desirest not the death of a sinner, but his repentance, that he turn from his wicked way, and live.[1500] Thou who didst accept the repentance of the Ninevites, who willest that all men be saved, and come to the acknowledgment of the truth;[1501] who didst accept of that son who had consumed his substance in riotous living,[1502] with the bowels of a father, on account of his repentance; do Thou now accept of the repentance of Thy supplicants: for there is no man that will not sin; for "if Thou, O Lord, markest iniquities, O Lord, who shall stand? For with Thee there is propitiation."[1503] And do Thou restore them to Thy holy Church, into their former dignity and honour, through Christ our God and Saviour, by whom glory and adoration be to Thee, in the Holy Ghost, for ever. Amen. Then let the deacon say, Depart, ye penitents; and let him add, Let none of those who ought not to come draw near. All we of the faithful, let us bend our knee: let us all entreat God through His Christ; let us earnestly beseech God through His Christ.

THE BIDDING PRAYER FOR THE FAITHFUL.

[1500] Ezek. xviii. and xxxiii.

[1501] Jonah iii.; 1 Tim. ii. 4.

[1502] Luke xv.

[1503] [Ps. cxxx. 3, 4.—R.]

Gal. i. 19

THE FORM OF PRAYER FOR THE FAITHFUL.

XI. O Lord Almighty, the Most High, who dwellest on high, the Holy One, that restest among the saints, without beginning, the Only Potentate, who hast given to us by Christ the preaching of knowledge, to the acknowledgment of Thy glory and of Thy name, which He has made known to us, for our comprehension, do Thou now also look down through Him upon this Thy flock, and deliver it from all ignorance and wicked practice, and grant that we may fear Thee in earnest, and love Thee with affection, and have a due reverence of Thy glory. Be gracious and merciful to them, and hearken to them when they pray unto Thee; and keep them, that they may be unmoveable, unblameable, and unreprovable, that they may be holy in body and spirit, not having spot or wrinkle, or any such thing; but that they may be complete, and none of them may be defective or imperfect. O our support, our powerful God, who dost not accept persons, be Thou the assister of this Thy people,[1506] which Thou hast redeemed with the precious blood of Thy Christ; be Thou their protector, aider, provider, and guardian, their strong wall of defence, their bulwark and security. For "none can snatch out of Thy hand:"[1507] for there is no other God like Thee; for on Thee is our reliance. "Sanctify them by Thy truth: for Thy word is truth."[1508] Thou who dost nothing for favour, Thou whom none can deceive, deliver them from every sickness, and every disease, and every offence, every injury and deceit, "from fear of the enemy, from the dart that flieth in the day, from the mischief that walketh about in darkness;"[1509] and vouchsafe them that everlasting life which is in Christ Thy only begotten Son, our God and Saviour, through whom glory and worship be to Thee, in the Holy Spirit, now and always, and for ever and ever. Amen. And after this let the deacon say, Let us attend. And let the bishop salute the church, and say, The peace of God be with you all. And let the people answer, And with thy spirit; and *let the deacon say to all, Salute ye one another with the holy*

Matt. xix. 29

[1506] The V. mss. insert, "whom Thou hast selected out of myriads."

[1507] John x. 29.

[1508] John xvii. 17.

[1509] Ps. lxiv. 1; xci. 5, 6.

kiss. And let the clergy salute the bishop, the men of the laity salute the men, the women the women. And let the children stand at the reading-desk; and let another deacon stand by them, that they may not be disorderly.[1510] *And let other deacons walk about and watch the men and women, that no tumult may be made, and that no one nod, or whisper, or slumber; and let* the deacons[1511] *stand at the doors of the men, and the* sub-*deacons at those of the women, that no one go out, nor a door be opened, although it be for one of the faithful, at the time of the oblation. But let one of the sub-deacons bring water to wash the hands of the priests, which is a symbol of the purity of those souls that are devoted to God.*

THE CONSTITUTION OF JAMES THE BROTHER OF JOHN, THE SON OF ZEBEDEE.

XII. And I James,[1512] the brother of John, the son of Zebedee, say, that *the deacon shall* immediately *say, Let none of the catechumens, let none of the hearers, let none of the unbelievers, let none of the heterodox, stay here.* You who have prayed the foregoing prayer, depart.[1513] *Let the mothers receive their children; let no one have anything against any one; let no one come in hypocrisy; let us stand upright before the Lord with fear and trembling, to offer. When this is done, let the deacons bring the gifts to the bishop at the altar; and let the presbyters stand on his right hand, and on his left, as disciples stand before their Master. But let two of the deacons, on each side of the altar, hold a fan, made up of thin membranes, or of the feathers of the peacock, or of fine cloth, and let them silently drive away the small animals that fly about, that they may not come near to the cups. Let the high priest, therefore*, together with the priests, *pray*[1514] by himself; and let him put on his shining garment, and stand at the altar, and make the sign of the cross upon his forehead with his hand,[1515] and say: The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost, be with you all. And let all with one voice say: And with thy spirit. The high priest: Lift up your mind. All the people: We lift it up unto the Lord. The high priest: Let us give thanks to the Lord. All the people: It is meet and right so to do. Then let the high priest say: It is very meet and right before all things to sing an hymn to Thee, who art the true God, who art before all beings, "from whom the whole family in heaven and earth is named;"[1516]

[1510] The meaning in Coptic seems to be uncertain.

[1511] The Coptic reads, "sub-deacons."

[1512] One V. ms. gives the following note: "James the son of Zebedee, brother of John, preached the Gospel in Judea, was slain with the sword by Herod the tetrarch, and lies in Cæsarea."

[1513] [N.B.—No non-communicating attendance permitted.]

[1514] The Coptic adds, "over the oblation, that the Holy Spirit may descend upon it, making the bread the body of Christ, and the cup the blood of Christ; and prayers being ended." It then goes on with the words in italics in ch. xiii.

[1515] The common text has, "before all the people," omitted by one V. ms.

[1516] Eph. iii. 15.

who only art unbegotten, and without beginning, and without a ruler, and without a master; who standest in need of nothing; who art the bestower of everything that is good; who art beyond all cause and generation; who art alway and immutably the same; from whom all things came into being, as from their proper original. For Thou art eternal knowledge, everlasting sight, unbegotten hearing, untaught wisdom, the first by nature, and the measure of being, and beyond all number; who didst bring all things out of nothing into being by Thy only begotten Son, but didst beget Him before all ages by Thy will, Thy power, and Thy goodness, without any instrument, the only begotten Son, God the Word, the living Wisdom, "the First-born of every creature, the angel of Thy Great Counsel,"[1517] and Thy High Priest, but the King and Lord of every intellectual and sensible nature, who was before all things, by whom were all things. For Thou, O eternal God, didst make all things by Him, and through Him it is that Thou vouchsafest Thy suitable providence over the whole world; for by the very same that Thou bestowedst being, didst Thou also bestow well-being: the God and Father of Thy only begotten Son, who by Him didst make before all things the cherubim and the seraphim, the æons and hosts, the powers and authorities, the principalities and thrones, the archangels and angels; and after all these, didst by Him make this visible world, and all things that are therein. For Thou art He who didst frame the heaven as an arch, and "stretch it out like the covering of a tent,"[1518] and didst found the earth upon nothing by Thy mere will; who didst fix the firmament, and prepare the night and the day; who didst bring the light out of Thy treasures, and on its departure didst bring on darkness, for the rest of the living creatures that move up and down in the world; who didst appoint the sun in heaven to rule over the day, and the moon to rule over the night, and didst inscribe in heaven the choir of stars to praise Thy glorious majesty; who didst make the water for drink and for cleansing, the air in which we live for respiration and the affording of sounds, by the means of the tongue, which strikes the air, and the hearings which co-operates therewith, so as to perceive speech when it is received by it, and falls upon it; who madest fire for our consolation in darkness, for the supply of our want, and that we might be warmed and enlightened by it; who didst separate the great sea from the land, and didst render the former navigable and the latter fit for walking, and didst replenish the former with small and great living creatures, and filledst the latter with the same, both tame and wild; didst furnish it with various plants, and crown it with herbs, and beautify it with flowers, and enrich it with seeds; who didst ordain the great deep, and on every side madest a mighty cavity for it, which contains seas of salt waters heaped together,[1519] yet didst Thou every way bound them with barriers of the smallest sand;[1520] who sometimes dost raise it to the height of mountains by the winds, and sometimes dost smooth it into a plain; sometimes dost enrage it with a tempest, and sometimes dost still it with a calm, that it may be easy to seafaring men in their voyages; who didst encompass this world, which was made by Thee through Christ, with rivers, and water it with currents, and moisten it with springs that never fail, and didst bind it round with mountains for the immoveable and secure consistence of the earth: for Thou hast replenished Thy world, and adorned it with sweet-smelling and with healing herbs, with many and various living creatures, strong and weak, for food and for labour, tame and wild; with the noises of creeping things, the sounds of various sorts of flying creatures; with the circuits of the years, the numbers of months and days, the order of the seasons, the courses of the rainy clouds, for the production of the fruits and the support of living creatures. Thou hast also appointed the station of the winds, which blow when commanded by Thee, and the multitude of the plants and herbs. And Thou hast not only created the world itself, but hast also made man for a citizen of the world, exhibiting him as the ornament of the world; for Thou didst say to Thy Wisdom: "Let us make man according to our image, and according to our likeness; and let them have dominion over the fish of the sea, and over the fowls of the heaven."[1521] Wherefore also Thou hast made him of an immortal soul and of a body liable to dissolution—the former out of nothing, the latter out of the four elements—and hast given him as to his soul rational knowledge, the discerning of piety and impiety, and the observation of right and wrong; and as to his body, Thou hast granted him five senses and progressive motion: for Thou, O God Almighty, didst by Thy Christ plant a paradise in Eden,[1522] in the east, adorned with all plants fit for food, and didst introduce him into it, as into a rich banquet. And when Thou madest him, Thou gavest him a law implanted within him, that so he might have at home and within himself the seeds of divine knowledge; and when Thou hadst brought him into the paradise of pleasure, Thou allowedst him the privilege of enjoying all things, only forbidding the tasting of one tree, in hopes of greater blessings; that in case he would keep that command, he might receive the reward of it, which was immortality. But when he neglected that command, and tasted of the forbidden fruit, by the seduction of the serpent and the counsel of his wife, Thou didst justly cast him out of paradise.

[1517] Col. i. 15; Isa. ix. 6, LXX.

[1518] Gen. i.; 4 Esd. xvi. 60; Ps. civ. 2.

[1519] Job xxxviii.

[1520] Jer. v. 22.

Yet of Thy goodness Thou didst not overlook him, nor suffer him to perish utterly, for he was Thy creature; but Thou didst subject the whole creation to him, and didst grant him liberty to procure himself food by his own sweat and labours, whilst Thou didst cause all the fruits of the earth to spring up, to grow, and to ripen. But when Thou hadst laid him 488 asleep for a while, Thou didst with an oath call him to a restoration again, didst loose the bond of death, and promise him life after the resurrection. And not this only; but when

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[1521] Gen. i. 26.

[1522] Gen. ii. 8.

Thou hadst increased his posterity to an innumerable multitude, those that continued with Thee Thou didst glorify, and those who did apostatize from Thee Thou didst punish. And while Thou didst accept of the sacrifice of Abel[1523] as of an holy person, Thou didst reject the gift of Cain, the murderer of his brother, as of an abhorred wretch. And besides these, Thou didst accept of Seth and Enos,[1524] and didst translate Enoch:[1525] for Thou art the Creator of men, and the giver of life, and the supplier of want, and the giver of laws, and the rewarder of those that observe them, and the avenger of those that transgress them; who didst bring the great flood upon the world by reason of the multitude of the ungodly,[1526] and didst deliver righteous Noah from that flood by an ark,[1527] with eight souls, the end of the foregoing generations, and the beginning of those that were to come; who didst kindle a fearful fire against the five cities of Sodom, and "didst turn a fruitful land into a salt lake for the wickedness of them that dwelt therein,"[1528] but didst snatch holy Lot out of the conflagration. Thou art He who didst deliver Abraham from the impiety of his fore-fathers, and didst appoint him to be the heir of the world, and didst discover to him Thy Christ; who didst aforehand ordain Melchisedec an high priest for Thy worship;[1529] who didst render Thy patient servant Job the conqueror of that serpent who is the patron of wickedness; who madest Isaac the son of the promise, and Jacob the father of twelve sons, and didst increase his posterity to a multitude, and bring him into Egypt with seventy-five souls.[1530] Thou, O Lord, didst not overlook Joseph, but grantedst him, as a reward of his chastity for Thy sake, the government over the Egyptians. Thou, O Lord, didst not overlook the Hebrews when they were afflicted by the Egyptians, on account of the promises made unto their fathers; but Thou didst deliver them and punish the Egyptians.[1531] And when men had corrupted the law of nature, and had sometimes esteemed the creation the effect of chance, and sometimes honoured it more than they ought, and equalled it to the God of the universe, Thou didst not, however, suffer them to go astray, but didst raise up Thy holy servant Moses, and by him didst give the written law for the assistance of the law of nature,[1532] and didst show that the creation was Thy work, and didst banish away the error of polytheism. Thou didst adorn Aaron and his posterity with the priesthood, and didst punish the Hebrews when they sinned, and receive them again when they returned to Thee. Thou didst punish the Egyptians with a judgment of ten plagues, and didst divide the sea, and bring the Israelites through it, and drown and destroy the Egyptians who pursued after them. Thou didst sweeten the bitter water with wood; Thou didst bring water out of the rock of stone; Thou didst rain manna from heaven, and quails, as meat out of the air; Thou didst afford them a pillar of fire by night to give them light, and a pillar of a cloud by day to overshadow them from the heat; Thou didst declare Joshua to be the general of the army, and didst overthrow the seven nations of Canaan by him;[1533] Thou didst divide Jordan, and dry up the rivers of Etham;[1534] Thou didst overthrow walls without instruments or the hand of man.[1535] For all these things, glory be to Thee, O Lord Almighty. Thee do the innumerable hosts of angels, archangels, thrones, dominions, principalities, authorities, and powers, Thine everlasting armies, adore. The cherubim and the six-winged seraphim, with twain covering their feet, with twain their heads, and with twain flying,[1536] say, together with thousand thousands of archangels, and ten thousand times ten thousand of angels,[1537] incessantly, and with constant and loud voices, and let all the people say it with them: "Holy, holy, holy, Lord of hosts, heaven and earth are full of His glory: be Thou blessed for ever. Amen."[1538] And afterwards let the high priest say: For Thou art truly holy, and most holy, the highest and most highly exalted for ever. Holy also is Thy only begotten Son our Lord and God, Jesus Christ, who in all things ministered to His God and Father, both in Thy various creation and Thy suitable providence, and has not overlooked lost mankind. But after the law of nature, after the exhortations in the positive law, after the prophetical reproofs and the government of the angels, when men had perverted both the positive law and that of nature, and had cast out of their mind the memory of the flood, the burning of Sodom, the plagues of the Egyptians, and the slaughters of the inhabitant of Palestine, and being just ready to perish universally after an unparalleled manner, He was pleased by Thy good will to become man, who was man's Creator; to be under the laws, who was the Legislator; to be a sacrifice, who was an High Priest; to be a sheep, who was the Shepherd. And He appeased Thee, His God and Father, and reconciled Thee to the world, and freed all men from the wrath to come, and was made of a virgin, and was in flesh, being God the Word, the beloved Son, the first-born of the whole creation, and was, according to the prophecies which were foretold concerning Him by Himself, of the seed of David and Abraham, of the tribe of Judah. And He was made in the womb of a virgin, who formed all mankind that are born into the world; He took flesh, who was without flesh; He who was begotten before time, was born in time; He lived holily, and taught according to the law; He drove away every sickness and every disease from men, and wrought signs and wonders among the people; and He was partaker of meat, and drink, and sleep, who nourishes all that stand in need of food, and "fills every living creature with His goodness;"[1539] "He manifested His name to those that knew it not;"[1540] He drave away ignorance; He revived piety, and fulfilled Thy will; He finished the work which Thou gavest Him to do; and when He had set all these things right, He was seized by the hands of the ungodly, of the high priests and priests, falsely so called, and of the disobedient people, by the betraying of him who was possessed of wickedness as with a confirmed disease; He suffered many things from them, and endured all sorts of ignominy by Thy permission; He was delivered to Pilate the governor, and He that was the Judge was judged, and He that was the Saviour was condemned; He that was impassible was nailed to the cross, and He who was by nature immortal died, and He that is the giver of life was buried, that He might loose those for whose sake He came from suffering and death, and might break the bonds of the devil, and deliver mankind from his deceit. He arose from the dead the third day; and when He had continued with His disciples forty days, He was taken up into the heavens, and is sat down on the right hand of Thee, who art His God and Father.

[1523] Gen. iv.

[1524] Ecclus. xlix. 16.

[1525] Gen. iv. and v.

[1526] Gen. vi. and vii.

[1527] 1 Pet. iii. 20.

[1528] Gen. xix.; Wisd. x. 6; Ps. cvii. 34

[1529] Gen. xii., etc.

[1530] Gen. xlvi. 27, LXX.

[1531] Ex. 1, etc.

[1532] See Isa. viii. 20, LXX.

[1533] Josh. iii. 10, etc.

[1534] Ps. lxxiv. 15

[1535] Josh. vi

[1536] Isa. vi. 2

[1537] Dan. vii. 10

[1538] Isa. vi. 3; Rom. i. 25.

Being mindful, therefore, of those things that He endured for our sakes, we give Thee thanks, O God Almighty, not in such a manner as we ought, but as we are able, and fulfil His constitution: "For in the same night that He was betrayed, He took bread"[1541] in His holy and undefiled hands, and, looking up to Thee His God and Father, "He brake it, and gave it to His disciples, saying, This is the mystery of the new covenant: take of it, and eat. This is my body, which is broken for many, for the remission of sins."[1542] In like manner also "He took the cup," and mixed it of wine and water, and sanctified it, and delivered it to them, saying: "Drink ye all of this; for this is my blood which is shed for many, for the remission of sins: do this in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show forth my death until I come." Being mindful, therefore, of His passion, and death, and resurrection from the dead, and return into the heavens, and His future second appearing, wherein He is to come with glory and power to judge the quick and the dead, and to recompense to every one according to his works, we offer to Thee, our King and our God, according to His constitution, this bread and this cup, giving Thee thanks,

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[1539] Ps. cv. 16.

[1540] John xvii. 6, 4.

[1541] 1 Cor. xi. 23.

[1542] Matt. xxvi.; Mark xiv.; Luke xxii.

through Him, that Thou hast thought us worthy to stand before Thee, and to sacrifice to Thee; and we beseech Thee that Thou wilt mercifully look down upon these gifts which are here set before Thee, O Thou God, who standest in need of none of our offerings. And do Thou accept them, to the honour of Thy Christ, and send down upon this sacrifice Thine Holy Spirit, the Witness of the Lord Jesus' sufferings, that He may show this bread to be the body of Thy Christ, and the cup to be the blood of Thy Christ, that those who are partakers thereof may be strengthened for piety, may obtain the remission of their sins, may be delivered from the devil and his deceit, may be filled with the Holy Ghost, may be made worthy of Thy Christ, and may obtain eternal life upon Thy reconciliation to them, O Lord Almighty. We further pray unto Thee, O Lord, for thy holy Church spread from one end of the world to another, which Thou hast purchased with the precious blood of Thy Christ, that Thou wilt preserve it unshaken and free from disturbance until the end of the world; for every episcopate who rightly divides the word of truth. We further pray to Thee for me, who am nothing, who offer to Thee, for the whole presbytery, for the deacons and all the clergy, that Thou wilt make them wise, and replenish them with the Holy Spirit. We further pray to Thee, O Lord, "for the king and all in authority,"[1543] for the whole army, that they may be peaceable towards us, that so, leading the whole time of our life in quietness and unanimity, we may glorify Thee through Jesus Christ, who is our hope. We further offer to Thee also for all those holy persons who have pleased Thee from the beginning of the world—patriarch, prophets, righteous men, apostles, martyrs, confessors, bishops, presbyters, deacons, subdeacons, readers, singers, virgins, widows, and lay persons, with all whose names Thou knowest. We further offer to Thee for this people, that Thou wilt render them, to the praise 490
of Thy Christ, "a royal priesthood and an holy nation;"[1544] for those that are in virginity and purity; for the widows of the Church; for those in honourable marriage and childbearing; for the infants of Thy people, that Thou wilt not permit any of us to "become castaways." We further beseech Thee also for this city and its inhabitants; for those that are sick; for those in bitter servitude; for those in banishments; for those in prison; for those that travel by water or by land; that Thou, the helper and assister of all men, wilt be their supporter. We further also beseech Thee for those that hate us and persecute us for Thy name's sake; for those that are without, and wander out of the way; that Thou wilt convert them to goodness, and pacify their anger. We further also beseech Thee for the catechumens of the Church, and for those that are vexed by the adversary, and for our brethren the penitents, that Thou wilt perfect the first in the faith, that Thou wilt deliver the second from the energy of the evil one, and that Thou wilt accept the repentance of the last, and forgive both them and us our offences. We further offer to Thee also for the good temperature of the air, and

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[1543] 1 Tim. ii. 2.

[1544] 1 Pet. ii. 9.

the fertility of the fruits, that so, partaking perpetually of the good things derived from Thee, we may praise Thee without ceasing, "who gavest food to all flesh."[1545] We further beseech Thee also for those who are absent on a just cause, that Thou wilt keep us all in piety, and gather us together in the kingdom of Thy Christ, the God of all sensible and intelligent nature, our King that Thou wouldst keep us immoveable, unblameable, and unreprovable: for to Thee belongs all glory and worship, and thanksgiving, honour and adoration, the Father, with the Son, and to the Holy Ghost, both now and always, and for everlasting, and endless ages for ever. And let all the people say, Amen. And let the bishop say, "The peace of God be with you all." And let all the people say, "And with thy spirit." And let the deacon proclaim again:—

THE BIDDING PRAYER FOR THE FAITHFUL AFTER THE DIVINE OBLATION.

XIII. Let us still further beseech God through His Christ, and let us beseech Him on account of the gift which is offered to the Lord God, that the good God will accept it, through the mediation of His Christ, upon His heavenly altar, for a sweet-smelling savour. Let us pray for this church and people. Let us pray for every episcopate, every presbytery, all the deacons and ministers in Christ, for the whole congregation, that the Lord will keep and preserve them all. Let us pray "for kings and those in authority," that they may be peaceable toward us, "that so we may have and lead a quiet and peaceable life in all godliness and honesty."[1546] Let us be mindful of the holy martyrs, that we may be thought worthy to be partakers of their trial. Let us pray for those that are departed in the faith. Let us pray for the good temperature of the air, and the perfect maturity of the fruits. Let us pray for those that are newly enlightened, that they may be strengthened in the faith, and all may be mutually comforted by one another.[1547] Raise us up, O God, by Thy grace. Let us stand up, and dedicate ourselves to God, through His Christ. And let the bishop say: O God, who art great, and whose name is great, who art great in counsel and mighty in works, the God and Father of Thy holy child Jesus, our Saviour; look down upon us, and upon this Thy flock, which Thou hast chosen by Him to the glory of Thy name; and sanctify our body and soul, and grant us the favour to be "made pure from all filthiness of flesh and spirit,"[1548] and may obtain the good things laid up for us, and do not account any of us unworthy; but be Thou our comforter, helper, and protector, through Thy Christ, with whom glory, honour, praise, doxology, and thanksgiving be to Thee and to the Holy Ghost for ever. Amen. And after that all have said Amen, let the deacon say: Let us attend. And let the bishop speak thus to the people: Holy things for holy persons. And let the people answer: There is One that is holy; there is one Lord, one Jesus Christ, blessed for ever, to the glory of God the Father. Amen. "Glory to God in the highest, and on earth peace, good-will among men. Hosanna to the son of David! Blessed be He that cometh in the name of the Lord," being the Lord God who appeared to us, "Hosanna in the highest."[1549] *And after that, let the bishop partake, then the presbyters, and deacons, and*[1550] sub-deacons, and the readers, and the singers, and the ascetics; and then of the women, the deaconesses, and the virgins, and the widows; then the children; *and then all the people in order, with reverence and godly fear, without tumult. And let the bishop give the oblation, saying, The body of Christ; and let him that receiveth say, Amen. And let the deacon* take *the cup*; and *when he gives* it, *say, The blood of Christ, the cup of life; and let him that drinketh say, Amen.*[1551] And let the thirty-third psalm be said, while the rest are partaking; *and when all,*[1552] both men and women, *have partaken*, let the deacons carry what remains into the vestry. *And when the singer has done, let the deacon say*:—

[1545] Ps. cxxxvi. 25.

[1546] 1 Tim. ii. 2.

[1547] This is not a fair translation of the Greek which, as the text stands, does not make sense. One V. ms. reads, "Let us beseech in behalf of one another."

[1548] 2 Cor. vii. 1.

THE BIDDING PRAYER AFTER THE PARTICIPATION.

XIV. *Now we have received the precious body and* the precious *blood of Christ, let us give thanks to Him who has thought us worthy to partake of these His holy*[1553] *mysteries*; and let us beseech Him that it may not be to us for condemnation, but for salvation, to the advantage of soul and body, to the preservation of piety, to the remission of sins, and to the life of the world to come. Let us arise, and by the grace of Christ let us dedicate ourselves to God, to the only unbegotten God, and to His Christ. And let the bishop give thanks:—

THE FORM OF PRAYER AFTER THE PARTICIPATION.

XV. O Lord God Almighty, the Father of Thy Christ, Thy blessed Son, who hearest those who call upon Thee with uprightness, who also knowest the supplications of those who are silent; we thank Thee that Thou hast thought us worthy to partake of Thy holy mysteries, which Thou hast bestowed upon us, for the entire confirmation of those things we have rightly known, for the preservation of piety, for the remission of our offences; for the name of thy Christ is called upon us, and we are joined To Thee. O Thou that hast separated us froth the communion of the ungodly, unite us with those that are consecrated to Thee in holiness; confirm us in the truth, by the assistance of Thy Holy Spirit; reveal to us what things we are ignorant of, supply what things we are defective in, confirm us in what things we already know, preserve the priests blameless in Thy worship; keep the kings in peace, and the rulers in righteousness, the air in a good temperature, the fruits in fertility, the world in an all-powerful providence; pacify the warring nations, convert those that are gone astray, sanctify Thy people, keep those that are in virginity, preserve those in the faith that are in marriage, strengthen those that are in purity, bring the infants to complete age, confirm the newly admitted; instruct the catechumens, and render them worthy of admission; and gather us all together into Thy kingdom of heaven, by Jesus Christ our Lord, with whom glory, honour, and worship be to Thee, in the Holy Ghost, for ever. Amen. And *let the deacon say: Bow down to*[1554] God through His Christ, *and receive the blessing.* And let the bishop add this prayer, and say: O God Almighty, the true God, to whom nothing can be compared, who art everywhere, and present in all things, and art in nothing as one of the things themselves; who art not bounded by place, nor grown old by time; who art not terminated by ages, nor deceived by words; who art not subject to generation, and wantest no guardian; who art above all corruption, free from all change, and invariable by nature; "who inhabitest light inaccessible;"[1555] who art by nature invisible, and yet art known to all reasonable natures who seek Thee with a good mind, and art comprehended by those that seek after Thee with a good mind; the God of Israel, Thy people which truly see, and which have believed in Christ: Be gracious to me, and hear me, for Thy name's sake, and bless those that bow down their necks unto Thee, and grant them the petitions of their hearts, which are for their good, and do not reject any one of them from Thy kingdom; but sanctify, guard, cover, and assist them; deliver them from the adversary and every enemy; keep their houses, and guard "their comings in and their goings out."[1556] For to Thee belongs the glory, praise, majesty, worship, and adoration, and to Thy Son Jesus, Thy Christ, our Lord and God and King, and to the Holy Ghost, now and always, for ever and ever. Amen. *And*[1557] *the deacon shall say, Depart in peace.*[1558] *These constitutions concerning this mystical worship, we*, the apostles, *do ordain for you, the bishops, presbyters, and deacons.*

[1549] Luke ii. 14; Matt. xxi. 9.

[1550] The Coptic adds, "the rest of the clergy in their order."

[1551] The Coptic has, "and let them sing psalms during the distribution, until the whole congregation has received it."

[1552] The Coptic has, "let all the women receive it also."

[1553] The Coptic, "these His holy and immortal mysteries, which are numbered in heaven."

[1554] The Coptic has, "the Lord."

[1555] 1 Tim. vi. 16.

[1556] Ps. cxxi. 8.

[1557] The Coptic adds: "And let the presbyters and deacons watch the few fragments that are left, that they may perceive that there is nothing superfluous; lest they fall into the great judgment, like the sons of Aaron and Eli, whom the Holy Spirit destroyed, because they did not refrain from despising the sacrifice of the Lord: how much more those who despise the body and blood of the Lord, thinking that to be merely material food which they receive, and not spiritual!"

[1558] The Coptic inserts, "when they have been blessed."

SEC. III.—ORDINATION AND DUTIES OF THE CLERGY.

CONCERNING THE ORDINATION OF PRESBYTERS—THE CONSTITUTION OF JOHN, WHO WAS BELOVED BY THE LORD.

XVI. Concerning the ordination of presbyters, I[1559] who am loved by the Lord make this constitution for you the bishops: *When thou ordainest a presbyter, O bishop, lay thy hand upon his head, in the presence of the presbyters and deacons,*[1560] and pray, saying: O Lord Almighty, our God, who hast created all things by Christ, and dost in like manner take care of the whole world by Him; for He who had power to make different creatures, has also power to take care of them, according to their different natures; on which account, O God, 492 Thou takest care of immortal beings by bare preservation, but of those that are mortal by succession—of the soul by the provision of laws, of the body by the supply of its wants. Do Thou therefore now also look down upon Thy holy Church, and increase the same, and multiply those that preside in it, and grant them power, that they may labour both in word and work for the edification of Thy people. Do Thou now also look down upon this Thy servant, who is put into the presbytery by the vote and determination of the whole clergy; and do Thou replenish him with the Spirit of grace and counsel, to assist and govern Thy people with a pure heart, in the same manner as Thou didst look down upon Thy chosen people, and didst command Moses to choose elders, whom Thou didst fill with Thy Spirit.[1561] Do Thou also now, O Lord, grant this, and preserve in us the Spirit of Thy grace, that this person, being filled with the gifts of healing and the word of teaching, may in meekness instruct Thy people, and sincerely serve Thee with a pure mind and a willing soul, and may fully discharge the holy ministrations for Thy people, through Thy Christ, with whom glory, honour, and worship be to Thee, and to the Holy Ghost, for ever. Amen.

CONCERNING THE ORDINATION OF DEACONS—THE CONSTITUTION OF PHILIP.

XVII. Concerning the ordination of deacons, I Philip[1562] make this constitution: Thou shalt ordain a deacon, O bishop, by laying thy hands upon him in the presence of the whole presbytery, and of the deacons, and shall pray, and say:—

[1559] One V. ms. has this note: “John the evangelist, the brother of James, was banished by Domitian to the island of Patmos, and there composed the Gospel according to him. He died a natural death, in the third year of Trajan’s reign, in Ephesus. His remains were sought, but have not been found.”

[1560] The Coptic adds: “While you pray, he is ordained; and thou shalt ordain the deacon also according to this constitution alone.”

[1561] Ex. xviii., , xxviii

[1562] One V. ms. has the following note: “Philip having proclaimed the life-giving word to the Asiatic diocese, has been buried in Hierapolis of Phrygia along with his daughters, having been crowned with martyrdom in the reign of the Emperor Domitian. Philip, who has the daughters, is one of the seven; it was he also who baptized the eunuch.”

THE FORM OF PRAYER FOR THE ORDINATION OF A DEACON.

XVIII. O God Almighty, the true and faithful God, who art rich unto all that call upon Thee in truth, who art fearful in counsels, and wise in understanding, who art powerful and great, hear our prayer, O Lord, and let Thine ears receive our supplication, and "cause the light of Thy countenance to shine upon this Thy servant," who is to be ordained for Thee to the office of a deacon; and replenish him with Thy Holy Spirit, and with power, as Thou didst replenish Stephen, who was Thy martyr, and follower of the sufferings of Thy Christ.[1563] Do Thou render him worthy to discharge acceptably the ministration of a deacon, steadily, unblameably, and without reproof, that thereby he may attain an higher degree, through the mediation of Thy only begotten Son, with whom glory, honour, and worship be to Thee and the Holy Spirit for ever. Amen.

CONCERNING THE DEACONESS—THE CONSTITUTION OF BARTHOLOMEW.

XIX. Concerning a deaconess, I Bartholomew[1564] make this constitution: O bishop, thou shalt lay thy hands upon her in the presence of the presbytery, and of the deacons and deaconesses, and shall say:—

THE FORM OF PRAYER FOR THE ORDINATION OF A DEACONESS.

XX. O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, who didst replenish with the Spirit Miriam, and Deborah, and Anna, and Huldah;[1565] who didst not disdain that Thy only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of Thy holy gates,—do Thou now also look down upon this Thy servant, who is to be ordained to the office of a deaconess, and grant her Thy Holy Spirit, and "cleanse her from all filthiness of flesh and spirit,"[1566] that she may worthily discharge the work which is committed to her to Thy glory, and the praise of Thy Christ, with whom glory and adoration be to Thee and the Holy Spirit for ever. Amen.

[1563] Acts vi. and vii.

[1564] One V. ms. has the following note: "Bartholomew preached the Gospel according to Matthew to the Indians, who also has been buried in India."

[1565] Ex. xv. 20; Judg. iv. 4; Luke ii. 36; 2 Kings xxii. 14.

[1566] 2 Cor. vii. 1.

CONCERNING THE SUB-DEACONS—THE CONSTITUTION OF THOMAS.

XXI. Concerning the sub-deacons, I Thomas[1567] make this constitution for you the bishops:[1568] When thou dost ordain a sub-deacon,[1569] O bishop, thou shalt lay thy hands upon him, and say: O Lord God, the Creator of heaven and earth, and of all things that are therein; who also in the tabernacle of the testimony didst appoint overseers and keepers of Thy holy vessels;[1570] do Thou now look down upon this Thy servant, appointed a sub-deacon; and grant him the Holy Spirit, that he may worthily handle the vessels of Thy ministry, and do Thy will always, through Thy Christ, with whom glory, honour, and worship be to Thee and to the Holy Spirit for ever. Amen.

CONCERNING THE READERS—THE CONSTITUTION OF MATTHEW.

XXII. Concerning readers,[1571] I Matthew, also called Levi, who was once a tax-gatherer, make a constitution: Ordain a reader by laying thy hands upon him, and pray unto God, and say: O Eternal God, who art plenteous in mercy and compassions, who hast made manifest the constitution of the world by Thy operations therein, and keepest the number of Thine elect, do Thou also now look down upon Thy servant, who is to be entrusted to read Thy Holy Scriptures to Thy people, and give him Thy Holy Spirit, the prophetic Spirit. Thou who didst instruct Esdras Thy servant to read Thy laws to the people,[1572] do Thou now also at our prayers instruct Thy servant, and grant that he may without blame perfect the work committed to him, and thereby be declared worthy of an higher degree, through Christ, with whom glory and worship be to Thee and to the Holy Ghost for ever. Amen.

CONCERNING THE CONFESSORS—THE CONSTITUTION OF JAMES THE SON OF ALPHEUS.

XXIII. And I James, the son of Alphæus, make a constitution in regard to confessors: *A confessor is not ordained; for he is so by choice and patience, and is worthy of great honour, as having confessed the name of God, and of His Christ, before nations and kings. But if there be occasion*, he is to be ordained[1573] *either a bishop, priest, or deacon. But if any one of the confessors who is not ordained snatches to himself any such dignity upon account of his con-*

[1567] One V ms. has the following note: “Thomas preached to the Parthians, Medes, Persians, Germans, Hyrcanians, Bactrians, Bardians, who also, having been a martyr, lies in Edessa of Osdroene.”

[1568] The words “for you the bishops” are omitted in the Oxford ms.

[1569] [See vol. v. Elucidation XIV. p. 417.]

[1570] Num. iii.; 1 Chron. vi.

[1571] The Oxford ms. has no part of this chapter. It reads: “A reader is appointed when the bishop gives him a book; for there is no imposition of hands.”

[1572] Neh. viii.

[1573] The Coptic reads, “let him be ordained.”

fession, let the same person be deprived and rejected; for he is not in such an office, since he has denied the constitution of Christ, and is “worse than an infidel.”[1574]

THE SAME APOSTLE’S CONSTITUTION CONCERNING VIRGINS.

XXIV. I, the same, make a constitution in regard to virgins: *A virgin is not ordained, for we have no such command from the Lord;*[1575] *for this is a state of voluntary trial, not for the reproach of marriage, but on account of leisure for piety.*

THE CONSTITUTION OF LEBBÆUS, WHO WAS SURNAMED THADDÆUS, CONCERNING WIDOWS.

XXV. And I Lebbæus,[1576] surnamed Thaddæus, make this constitution in regard to widows: *A widow is not ordained; yet if she has lost her husband a great while, and has lived soberly and unblameably, and has taken extraordinary care of her family, as Judith*[1577] *and Anna*[1578]*—those women of great reputation—let her be chosen into the order of widows. But if she has lately lost her yokefellow, let her not be believed, but let her* youth *be judged of by the time; for the affections do sometimes grow aged with men, if they be not restrained by a better bridle.*

THE SAME APOSTLE CONCERNING THE EXORCIST.

XXVI. I the same make a constitution in regard to an exorcist. *An exorcist is not ordained. For it is a trial of voluntary goodness, and of the grace of God through Christ by the inspiration of the Holy Spirit. For he who has received the gift of healing is declared by revelation from God, the grace which is in him being manifest to all. But if there be occasion for him*, he must be ordained[1579] *a bishop, or a presbyter, or a deacon.*

SIMON THE CANAANITE CONCERNING THE NUMBER NECESSARY FOR THE ORDINATION OF A BISHOP.

XXVII.[1580] And I Simon the Canaanite[1581] make a constitution to determine by how many a bishop ought to be elected. Let a bishop be ordained by three or two bishops; but if any one be ordained by one bishop, let him be deprived, both himself and he that ordained him. But if there be a necessity that he have only one to ordain him, because more bishops cannot come together, as in time of persecution, or for such like causes, let him bring the suffrage of permission from more bishops.

[1574] 1 Tim. v. 8.

[1575] 1 Cor. vii. 25.

[1576] The two V. mss. have the following note: “Thaddæus, also called Lebbæus, and who was surnamed Judas the Zealot, preached the truth to the Edessenes and the people of Mesopotamia when Abgarus ruled over Edessa, and has been buried in Berytus of Phoenicia.”

[1577] Judith xvi. 21, 23

[1578] Luke ii. 36, etc.

[1579] The Coptic has, “let him be ordained.”

[1580] Ch. xxvii., xxviii., xxx.-xxxiv., and ch. xlii.-xlvii., occur in Syriac and Coptic, as well as in the Greek mss.

[1581] One V. ms. has the following note: “Simon the Canaanite, preacher of the truth, is crowned with martyrdom in Judea in the reign of Domitian.”

THE SAME APOSTLE'S CANONS CONCERNING BISHOPS, PRESBYTERS, DEACONS, AND THE REST OF THE CLERGY.

XXVIII. Concerning[1582] the canons I the same make a constitution. A bishop blesses, but does not receive the blessing. He lays on hands, ordains, offers, receives the blessing from bishops, but by no means from presbyters. A bishop deprives any clergyman who deserves deprivation, excepting a bishop; for of himself he has not power to do that. A presbyter blesses, but does not receive the blessing; yet does he receive the blessing from the bishop or a fellow-presbyter. In like manner does he give it to a fellow-presbyter. He lays on hands, but does not ordain; he does not deprive, yet does he separate those that are under him, if they be liable to such a punishment. A deacon does not bless, does not give the blessing, but receives it from the bishop and presbyter: he does not baptize, he does not offer; but when a bishop or presbyter has offered, he distributes to the people, not as a priest, but as one that ministers to the priests. But it is not lawful for any one of the other clergy to do the work of a deacon. A deaconess does not bless, nor perform anything belonging to the office of presbyters or deacons, but only is to keep the doors, and to minister to the presbyters in the baptizing of women, on account of decency. A deacon separates a sub-deacon, a reader, a singer, and a deaconess, if there be any occasion, in the absence of a presbyter. It is not lawful for a sub-deacon to separate either one of the clergy or laity; nor for a reader, nor for a singer, nor for a deaconess, for they are the ministers to the deacons.

[1582] The words from "concerning" to "constitution" are omitted in the Oxford ms., in Syriac, and Coptic.

SEC. IV.—CERTAIN PRAYERS AND LAWS.

CONCERNING THE BLESSING OF WATER AND OIL—THE CONSTITUTION OF MATTHIAS.

XXIX.[1583] Concerning the water and the oil, I Matthias make a constitution. Let the bishop bless the water, or the oil. But if he be not there, let the presbyter bless it, the deacon standing by. But if the bishop be present, let the presbyter and deacon stand by, and let him say thus: O Lord of hosts, the God of powers, the creator of the waters, and the supplier of oil, who art compassionate, and a lover of mankind, who hast given water for drink and for cleansing, and oil to give man a cheerful and joyful countenance;[1584] do Thou now also sanctify this water and this oil through Thy Christ, in the name of him or her that has offered them, and grant them a power to restore health, to drive away diseases, to banish demons, and to disperse all snares through Christ our hope, with whom glory, honour, and worship be to Thee, and to the Holy Ghost, for ever. Amen.

THE SAME APOSTLE'S CONSTITUTION CONCERNING FIRST-FRUITS AND TITHES.

XXX. I[1585] the same make a constitution in regard to first-fruits and tithes. Let all first-fruits be brought to the bishop, and to the presbyters, and to the deacons,[1586] for their maintenance; but let all the tithe be for the maintenance of the rest of the clergy, and of the virgins and widows, and of those under the trial of poverty. For the first-fruits belong to the priests, and to those deacons that minister to them.

THE SAME APOSTLE'S CONSTITUTIONS CONCERNING THE REMAINING OBLATIONS.

XXXI. I the same make a constitution in regard to remainders. Those eulogies which remain at the mysteries, let the deacons distribute them among the clergy, according to the mind of the bishop or the presbyters: to a bishop; four parts; to a presbyter, three[1587] parts; to a deacon, two[1588] parts; and to the rest of the sub-deacons, or readers, or singers, or deaconesses, one part. For this is good and acceptable in the sight of God, that every one be honoured according to his dignity; for the Church is the school, not of confusion, but of good order.

[1583] This chapter is not found in the Coptic and Syriac. One V. ms. has the following note: "Matthew (probably a mistake for Matthias) taught the doctrines of Christ in Judea, and was one of the seventy disciples. After the ascension of Christ he was numbered with the twelve apostles, instead of Judas, who was the betrayer. He lies in Jerusalem."

[1584] Ps. civ. 15.

[1585] The Oxford ms. reads: "I the same, Simon the Canaanite, make a constitution."

[1586] "Deacons" omitted in Oxford ms. and in Coptic.

[1587] "Two," Oxford ms.

[1588] "One," Oxford ms.

VARIOUS CANONS OF PAUL THE APOSTLE CONCERNING THOSE THAT OFFER THEMSELVES TO BE BAPTIZED—WHOM WE ARE TO RECEIVE, AND WHOM TO REJECT.

XXXII. *I also, Paul,*[1589] *the least of the apostles, do make the following constitutions for you, the bishops, and presbyters, and deacons, concerning canons.* Those that first come to the mystery of godliness, let them be brought to the bishop or to the presbyters by the deacons, and let them be examined as to the causes wherefore they come to the word of the Lord; and let those that bring them exactly inquire about their character, and give them their testimony. Let their manners and their life be inquired into, and whether they be slaves or freemen. And if any one be a slave, let him be asked who is his master. If he be slave to one of the faithful, let his master be asked if he can give him a good character. If he cannot, let him be rejected, until he show himself to be worthy to his master. But if he does give him a good character, let him be admitted. But if he be household slave to an heathen, let him be taught to please his master, that the word be not blasphemed. If, then, he have a wife, or a woman hath an husband, let them be taught to be content with each other; but if they be unmarried, let them learn not to commit fornication, but to enter into lawful marriage. But 495 if his master be one of the faithful, and knows that he is guilty of fornication, and yet does not give him a wife, or to the woman an husband, let him be separated; but if anyone hath a demon, let him indeed be taught piety, but not received into communion before he be cleansed; yet if death be near, let him be received. If any one be a maintainer of harlots, let him either leave off to prostitute women, or else let him be rejected. If a harlot come, let her leave off whoredom, or else let her be rejected. If a maker of idols come, let him either leave off his employment, or let him be rejected. If one belonging to the theatre[1590] come, whether it be man or woman, or charioteer, or dueller, or racer, or player of prizes, or Olympic gamester, or one that plays on the pipe, on the lute, or on the harp at those games, or a dancing-master or an huckster,[1591] either let them leave off their employments, or let them be rejected. If a soldier come, let him be taught to "do no injustice, to accuse no man falsely, and to be content with his allotted wages:"[1592] if he submit to those rules, let him be received; but if he refuse them, let him be rejected. He that is guilty of sins not to be named, a sodomite, an effeminate person, a magician, an enchanter, an astrologer, a diviner, an user of magic verses, a juggler, a mountebank, one that makes amulets, a charmer, a soothsayer, a fortune-teller, an observer of palmistry; he that, when he meets you, observes defects in the eyes or feet of the birds or cats, or noises, or symbolical sounds: let these be proved for some time, for this sort of wickedness is hard to be washed away; and if they leave off those practices, let them be received; but if they will not agree to that, let them be rejected. Let a concubine, who is slave to an unbeliever, and confines herself to her master alone, be received;[1593] but if she be incontinent with others, let her be rejected. If one of the faithful hath a concubine, if she be a bond-servant, let him leave off that way, and marry in a legal manner: if she be a free woman, let him marry her in a lawful manner; if he does not, let him be rejected. Let him that follows the Gentile customs, or Jewish fables, either reform, or let him be rejected. If any one follows the sports of the theatre, their huntings, or horse-races, or combats, either let him leave them off, or let him be rejected. Let him who is to be a catechumen be a catechumen for three years; but if any one be diligent, and has a good-will to his business, let him be admitted: for it is not the length of time, but the course of life, that is judged. Let him that teaches, although he be one of the laity, yet, if he be skilful in the word and grave in his manners, teach; for "they shall be all taught of God."[1594] Let all the faithful, whether men or women, when they rise from sleep, before they go to work, when they have washed themselves, pray; but if any catechetic instruction be held, let the faithful person prefer the word of piety before his work. Let the faithful person, whether man or woman, treat servants kindly, as we have ordained in the foregoing books, and have taught in our epistles.[1595]

[1589] One V. ms. has the following instead of the title: "Paul, the teacher of the Gentiles, having proclaimed the Gospel of Christ to the Gentiles from Jerusalem even to Illyricum, was cut off in Rome while teaching the truth, by Nero and King Agrippa, being beheaded, and has been buried in Rome itself."

[1590] [Note this uniform testimony of antiquity against theatricals in all forms]

[1591] [Purveyors to the play-house.]

[1592] Luke iii. 14.

UPON WHICH DAYS SERVANTS ARE NOT TO WORK.

XXXIII. I Peter and Paul do make the following constitutions. Let the slaves work five days; but on the Sabbath-day and the Lord's day let them have leisure to go to church for instruction in piety. We have said that the Sabbath is on account of the creation, and the Lord's day of the resurrection. Let slaves rest from their work all the great week, and that which follows it—for the one in memory of the passion, and the other of the resurrection; and there is need they should be instructed who it is that suffered and rose again, and who it is permitted Him to suffer, and raised Him again. Let them have rest from their work on the Ascension, because it was the conclusion of the dispensation by Christ. Let them rest at Pentecost, because of the coming of the Holy Spirit, which was given to those that believed in Christ. Let them rest on the festival of His birth, because on it the unexpected favour was granted to men, that Jesus Christ, the Logos of God, should be born of the Virgin Mary,[1596] for the salvation of the world.[1597] Let them rest on the festival of Epiphany, because on it a manifestation took place of the divinity of Christ, for the Father bore testimony to Him at the baptism; and the Paraclete, in the form of a dove, pointed out to the bystanders Him to whom testimony was borne. Let them rest on the days of the apostles: for they were appointed your teachers *to bring you* to Christ, and made you worthy of the Spirit. Let them rest on the day of the first[1598] martyr Stephen, and of the other holy martyrs who preferred Christ to their own life.

[1593] [Compare vol. v. p. 130, note 1.]

[1594] John vi. 45.

[1595] Eph. vi.; Col. iv.; Philem.

[1596] The Coptic adds, "the holy mother of God."

[1597] [Compare vol. iii. pp. 164, 352.]

AT WHAT HOURS, AND WHY, WE ARE TO PRAY.

XXXIV. Offer up your prayers in the morning, at the third hour, the sixth, the ninth, 49
the evening, and at cock-crowing: in the morning, returning thanks that the Lord has sent you light, that He has brought you past the night, and brought on the day; at the third hour, because at that hour the Lord received the sentence of condemnation from Pilate; at the sixth, because at that hour He was crucified;[1599] at the ninth, because all things were in commotion at the crucifixion of the Lord, as trembling at the bold attempt of the impious Jews, and not bearing the injury offered to their Lord; in the evening, giving thanks that He has given you the night to rest from the daily labours; at cock-crowing, because that hour brings the good news of the coming on of the day for the operations proper for the light. But if it be not possible to go to the church on account of the unbelievers, thou, O bishop, shalt assemble them in a house, that a godly man may not enter into an assembly of the ungodly. For it is not the place that sanctifies the man, but the man the place. And if the ungodly possess the place, do thou avoid it, because it is profaned by them. For as holy priests sanctify a place, so do the profane ones defile it. If it be not possible to assemble either in the church or in a house, let every one by himself sing, and read, and pray, or two or three together. For "where two or three are gathered together in my name, there am I in the midst of them."[1600] Let not one of the faithful pray with a catechumen, no, not in the house: for it is not reasonable that he who is admitted should be polluted with one not admitted. Let not one of the godly pray with an heretic, no, not in the house. For "what fellowship hath light with darkness?"[1601] Let Christians, whether men or women, who have connections with slaves, either leave them off, or let them be rejected.

THE CONSTITUTION OF JAMES THE BROTHER OF CHRIST CONCERNING EVENING PRAYER.

XXXV. I James,[1602] the brother of Christ according to the flesh, but His servant as the only begotten God, and one appointed bishop of Jerusalem by the Lord Himself, and the

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[1598] One V. ms., Coptic, and Syriac omit "first."

[1599] The Syriac and Coptic add: "and His side being wounded, blood and water came forth."

[1600] Matt. xviii. 20. [A token that much of these constitutions is truly primitive.]

[1601] 2 Cor. vi. 14. [Compare p. 483, *supra*: Energumens?]

[1602] The words from "I, James" to "ordain thus" are omitted in the V. mss., and the following words are given instead in the two V. mss.: "James, the brother of the Lord, has been killed with stones (the other ms.

Apostles, do ordain thus: When it is evening, thou, O bishop, shall assemble the church; and after the repetition of the psalm at the lighting up the lights, the deacon shall bid prayers for the catechumens, the energumens, the illuminated, and the penitents, as we have formerly said. But after the dismission of these, the deacon shall say: So many as are of the faithful, let us pray to the Lord. And after the bidding prayer, which is formerly set down, he shall say:—

THE BIDDING PRAYER FOR THE EVENING.

XXXVI. Save us, O God, and raise us up by Thy Christ. Let us stand up, and beg for the mercies of the Lord, and His compassions, for the angel of peace, for what things are good and profitable, for a Christian departure out of this life, an evening and a night of peace, and free from sin; and let us beg that the whole course of our life may be unblameable. Let us dedicate ourselves and one another to the living God through His Christ. And let the bishop add this prayer, and say:—

THE THANKSGIVING FOR THE EVENING.

XXXVII. O God, who art without beginning and without end, the Maker of the whole world by Christ, and the Provider for it, but before all[1603] His God and Father, the Lord[1604] of the Spirit, and the King of intelligible and sensible beings; who hast made the day for the works of light, and the night for the refreshment of our infirmity,—for "the day is Thine, the night also is Thine: Thou hast prepared the light and the sun,"[1605]—do Thou now, O Lord, Thou lover of mankind, and Fountain of all good, mercifully accept of this our evening thanksgiving. Thou who hast brought us through the length of the day, and hast brought us to the beginnings of the night, preserve us by Thy Christ, afford us a peaceable evening, and a night free from sin, and vouchsafe us everlasting life by Thy Christ, through whom glory, honour, and worship be to Thee in[1606] the Holy Spirit for ever. Amen. And let the deacon say: Bow down for the laying on of hands. And let the bishop say: O God of our fathers, and Lord of mercy, who didst form man of Thy wisdom a rational creature, and beloved of God more than the other beings upon this earth, and didst give him authority to rule over the creatures upon the earth, and didst ordain by Thy will rulers and priests—the former for the security of life, the latter for a regular worship,—do Thou now also look down, O Lord Almighty, and cause Thy face to shine upon Thy people, who bow down the

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reads, 'with sticks') by the Jews in Jerusalem on account of the doctrines of Christ." Ch. xxxv.-xli. are omitted in the Oxford ms., and in Syriac and Coptic.

[1603] "Before all" is omitted in one V. ms.

[1604] One V. ms. reads "sender forth" instead of "Lord."

[1605] Ps. lxxiv. 16.

[1606] One V. ms. reads "with" instead of "in."

neck of their heart, and bless them by Christ; through whom Thou hast enlightened us with the light of knowledge, and hast revealed Thyself to us; with whom worthy adoration is due from every rational and holy nature to Thee, and to the Spirit, who is the Comforter, for ever. Amen. And let the deacon say: "Depart in peace." In like manner, in the morning, after the repetition of the morning psalm, and his dismission of the catechumens, the energumens, 497 the candidates for baptism, and the penitents, and after the usual bidding of prayers, that we may not again repeat the same things, let the deacon add after the words, Save us, O God, and raise us up by Thy grace: Let us beg of the Lord His mercies and His compassions, that this morning and this day may be with peace and without sin, as also all the time of our sojourning; that He will grant us His angel of peace, a Christian departure out of this life, and that God will be merciful and gracious. Let us dedicate ourselves and one another to the living God through His Only-begotten. And let the bishop add this prayer, and say:—

THE THANKSGIVING FOR THE MORNING.

XXXVIII. O God, the God of spirits and of all flesh, who art beyond compare, and standest in need of nothing, who hast given the sun to have rule over the day, and the moon and the stars to have rule over the night, do Thou now also look down upon us with gracious eyes, and receive our morning thanksgivings, and have mercy upon us; for we have not "spread out our hands unto a strange God;"[1607] for there is not among us any new God, but Thou, the eternal God, who art without end, who hast given us our being through Christ, and given us our well-being through Him. Do Thou vouchsafe us also, through Him, eternal life; with whom glory, and honour, and worship be to Thee and to the Holy Spirit for ever. Amen. And let the deacon say: Bow down for the laying on of hands. And let the bishop add this prayer, saying:—

THE IMPOSITION OF HANDS FOR THE MORNING.

XXXIX. O God, who art faithful and true, who "hast mercy on thousands and ten thousands of them that love Thee,"[1608] the lover of the humble, and the protector of the needy, of whom all things stand in need, for all things are subject to Thee; look down upon this Thy people, who bow down their heads to Thee, and bless them with spiritual blessing. "Keep them as the apple of an eye,"[1609] preserve them in piety and righteousness, and vouchsafe them eternal life in Christ Jesus Thy beloved Son, with whom glory, honour, and worship be to Thee and to the Holy Spirit, now and always, and for ever and ever. Amen. And let the deacon say: "Depart in peace." And when the first-fruits are offered, the bishop gives thanks in this manner:—

[1607] Ps. xliv. 20.

[1608] Ex. xxxiv. and xx.

[1609] Ps. xvii. 8.

THE FORM OF PRAYER FOR THE FIRST-FRUITS.

XL. We give thanks to Thee, O Lord Almighty, the Creator of the whole world, and its Preserver, through Thy only begotten Son Jesus Christ our Lord, for the first-fruits which are offered to Thee, not in such a manner as we ought, but as we are able. For what man is there that can worthily give Thee thanks for those things Thou hast given them to partake of? The God of Abraham, and of Isaac, and of Jacob, and of all the saints, who madest all things fruitful by Thy word, and didst command the earth to bring forth various fruits for our rejoicing and our food; who hast given to the duller and more sheepish sort of creatures juices—herbs to them that feed on herbs, and to some flesh, to others seeds, but to us corn, as advantageous and proper food, and many other things—some for our necessities, some for our health, and some for our pleasure. On all these accounts, therefore, art Thou worthy of exalted hymns of praise for Thy beneficence by Christ, through whom[1610] glory, honour, and worship be to Thee, in the Holy Spirit, for ever. Amen. Concerning those that are at rest in Christ: After the bidding prayer, that we may not repeat it again, the deacon shall add as follows:—

THE BIDDING PRAYER FOR THOSE DEPARTED.

XLI. Let us pray for our brethren that are at rest[1611] in Christ, that God, the lover of mankind, who has received his soul, may forgive him every sin, voluntary and involuntary, and may be merciful and gracious to him, and give him his lot in the land of the pious that are sent into the bosom of Abraham, and Isaac, and Jacob, with all those that have pleased Him and done His will from the beginning of the world, whence all sorrow, grief, and lamentation are banished. Let us arise, let us dedicate ourselves and one another to the eternal God, through that Word which was in the beginning. And let the bishop say: O Thou who art by nature immortal, and hast no end of Thy being, from whom every creature, whether immortal or mortal, is derived; who didst make man a rational creature, the citizen of this world, in his constitution mortal, and didst add the promise of a resurrection; who didst not suffer Enoch and Elijah to taste of death: "the God of Abraham, the God of Isaac, and the God of Jacob, who art the God of them, not as of dead, but as of living persons: for the souls of all men live with Thee, and the spirits of the righteous are in Thy hand, which no torment can touch;"[1612] for they are all sanctified under Thy hand: do Thou now also look upon this Thy servant, whom Thou hast selected and received into another state, and forgive 498 him if voluntarily or involuntarily he has sinned, and afford him merciful angels, and place him in the bosom of the patriarchs, and prophets, and apostles, and of all those that have pleased Thee from the beginning of the world, where there is no grief, sorrow, nor lamentation; but the peaceable region of the godly, and the undisturbed land of the upright, and of those that therein see, the glory of Thy Christ; by whom[1613] glory, honour, and worship, thanksgiving, and adoration be to Thee, in the Holy Spirit, for ever. Amen. And let the deacon say: Bow down, and receive the blessing. And let the bishop give thanks for them, saying as follows: "O Lord, save Thy people, and bless Thine inheritance,"[1614] which Thou hast purchased with the precious blood of Thy Christ. Feed them under Thy right hand, and cover them under Thy wings, and grant that they may "fight the good fight, and finish their course, and keep the faith"[1615] immutably, unblameably, and unreprovably, through our Lord Jesus Christ, Thy beloved Son, with whom glory, honour, and worship be to Thee and to the Holy Spirit for ever. Amen.

[1610] One V. ms. reads, "with whom," and "with the Holy Spirit."

[1611] [They are "at rest." Yet this prayer, and wherefore? See St. Augustine, *Confessions* (ed. Migne), p. 765, Nebridius.]

[1612] Matt. xxii. 32; Wisd. iii. 1.

HOW AND WHEN WE OUGHT TO CELEBRATE THE MEMORIALS OF THE FAITHFUL DEPARTED, AND THAT WE OUGHT THEN TO GIVE SOMEWHAT OUT OF THEIR GOODS TO THE POOR.

XLII. Let the third day of the departed be celebrated with psalms, and lessons, and prayers, on account of Him who arose within the space of three days; and let the ninth day be celebrated in remembrance of the living, and of the departed; and the fortieth[1616] day according to the ancient pattern: for so did the people lament Moses, and the anniversary day in memory of him.[1617] And let alms be given to the poor out of his goods for a memorial of him.[1618]

THAT MEMORIALS OR MANDATES DO NOT AT ALL PROFIT THE UNGODLY WHO ARE DEAD.

XLIII. These things we say concerning the pious; for as to the ungodly, if thou givest all the world to the poor, thou wilt not benefit him at all. For to whom the Deity was an enemy while he was alive, it is certain it will be so also when he is departed; for there is no unrighteousness with Him. For "the Lord[1619] is righteous, and has loved righteousness."[1620] And, "Behold the man and his work."[1621]

[1613] "With whom," one V. ms.

[1614] Ps. xxviii. 9.

[1615] 2 Tim. iv. 7.

[1616] The Syriac and a Greek marginal reading give "the thirtieth."

[1617] Deut. xxxiv. 8. [Comp. Aug., *Confess.* (ed. Migne), p. 778.]

[1618] [The "month's mind" was anciently of this sort, with no reference to purgatorial penalties. "Credo jam feceris quod rogo."—Aug.]

[1619] The Syriac and the Oxford ms. read "God" instead of "Lord."

[1620] Ps. xi. 7.

[1621] Isa. lxii. 11.

CONCERNING DRUNKARDS.

XLIV. Now, when you are invited to their memorials, do you feast with good order, and the fear of God, as disposed to intercede for those that are departed. For since you are the presbyters and deacons of Christ, you ought always to be sober, both among yourselves and among others, that so you may be able to warn the unruly. Now the Scripture says, “The men in power are passionate. But let them not drink wine, lest by drinking they forget wisdom, and are not able to judge aright.”[1622] Wherefore[1623] both the presbyters and the deacons are those of authority in the Church next to God Almighty and His beloved Son.[1624] We say this, not they are not to drink at all, otherwise it would be to the reproach of what God has made for cheerfulness, but that they be not disordered with wine. For the Scripture does not say, Do not drink wine; but what says it? “Drink not wine to drunkenness;” and again, “Thorns spring up in the hand of the drunkard.”[1625] Nor do we say this only to those of the clergy, but also to every lay Christian, upon whom the name of our Lord Jesus Christ is called. For to them also it is said, “Who hath woe? who hath sorrow? who hath uneasiness? who hath babbling? who hath red eyes? who hath wounds without cause? Do not these things belong to those that tarry long at the wine, and that go to seek where drinking meetings are?”[1626]

CONCERNING THE RECEIVING SUCH AS ARE PERSECUTED FOR CHRIST’S SAKE.

XLV. Receive ye those that are persecuted[1627] on account of the faith, and who fly from city to city,[1628] as mindful of the words of the Lord. For, knowing that though “the spirit be willing, the flesh is weak,”[1629] they fly away, and prefer the spoiling of their goods, that they may preserve the name of Christ in themselves without denying it. Supply them therefore with what they want, and thereby fulfil the commandment of the Lord.

[1622] Prov. xxxi. 4, LXX.

[1623] The Syriac, the Coptic, and the Oxford ms. add, “the bishops.” The Coptic omits “the deacons.”

[1624] The Coptic adds, “Jesus Christ and the Holy Spirit.”

[1625] Prov. xxiii.; Ecclus. xxxi. 25–31; Eph. v. 18; Prov. xxvi. 9.

[1626] Prov. xxiii. 29, 30.

[1627] [A token of the early origin of what is genuine in these interpolated *Constitutions*.]

[1628] Matt. x. 23.

[1629] Matt. xxvi. 41.

SEC. V.—ALL THE APOSTLES URGE THE OBSERVANCE OF THE ORDER OF THE CHURCH.

THAT EVERY ONE OUGHT TO REMAIN IN THAT RANK WHEREIN HE IS PLACED, BUT NOT SNATCH SUCH OFFICES TO HIMSELF WHICH ARE NOT ENTRUSTED TO HIM.

XLVI. Now this we all in common do charge you, that every one remain in that rank which is appointed him, and do not transgress his proper bounds; for they are not ours, but God's. For says the Lord: "He that heareth you, heareth me; and he that heareth me, heareth Him that sent me." And, "He that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me."[1630] For if those things that are without life do observe good order, as the night, the day, the sun, the moon, the stars, the elements, the seasons, the months, the weeks, the days, and the hours, and are subservient to the uses appointed them, according to that which is said, "Thou hast set them a bound which they shall not pass;"[1631] and again, concerning the sea, "I have set bounds thereto, and have encompassed it with bars and gates; and I said to it, Hitherto shalt thou come, and thou shalt go no farther;"[1632] how much more ought ye not to venture to remove those things which we, according to God's will, have determined for you! But because many think this a small matter, and venture to confound the orders, and to remove the ordination which belongs to them severally, snatching to themselves dignities which were never given them, and allowing themselves to bestow that authority in a tyrannical manner which they have not themselves, and thereby provoke God to anger (as did the followers of Corah and King Uzziah,[1633] who, having no authority, usurped the high-priesthood without commission from God; and the former were burnt with fire, and the latter was struck with a leprosy in his forehead); and provoke Christ Jesus to anger, who has made this constitution; and also grieve the Holy Spirit, and make void His testimony: therefore, foreknowing the danger that hangs over those who do such things, and the neglect about the sacrifices and eucharistical offices which will arise from their being impiously offered by those who ought not to offer them; who think the honour of the high-priesthood, which is an imitation of the great High Priest Jesus Christ our King, to be a matter of sport; we have found it necessary to give you warning in this matter also. For some are already turned aside after their own vanity. We say that Moses the servant of God ("to whom God spake face to face, as if a man spake to his friend;"[1634] to whom He said, "I know thee above all men;" to whom He spake directly, and not by obscure methods, or dreams, or angels, or riddles),—this person, when he made constitutions and divine laws, distinguished what things were to be performed by the high priests, what by the priests, and what by the Levites; distributing to every one his proper and suitable office in the divine service. And those things which are allotted for the high priests to do, those might not be meddled with by the priests; and what things were allotted to the priests, the Levites might not meddle with; but every one observed those ministrations which were written down and appointed for them. And if any would meddle beyond the tradition, death was his punishment. And Saul's example does show this most plainly, who, thinking he might offer sacrifice without the prophet and high priest Samuel,[1635] drew upon himself a sin and a curse without remedy. Nor did even his having anointed him king discourage the prophet. But God showed the same by a more visible effect in the case of Uzziah,[1636] when He without delay exacted the punishment due to this transgression, and he that madly coveted after the high-priesthood was rejected from his kingdom also. As to those things that have happened amongst us, you yourselves are not ignorant of them. For ye know undoubtedly that those that are by us named bishops, and presbyters, and deacons, were made by prayer, and by the laying on of hands; and that by the difference of their names is showed the difference of their employments. For not every one that will is ordained, as the case was in that spurious and counterfeit priesthood of the calves under Jeroboam;[1637] but he only who is called of God. For if there were no rule or distinction of orders, it would suffice to perform all the offices under one name. But being taught by the Lord the series of things, we distributed the functions of the high-priesthood to the bishops, those of the priesthood to the presbyters, and the ministration under them both to the deacons; that the divine worship might be performed in purity. For it is not lawful for a deacon to offer the sacrifice, or to baptize, or to give either the greater or the lesser blessing. Nor may a presbyter perform ordination; for it is not agreeable to holiness to have this order perverted. For "God is not the God of confusion,"[1638] that the subordinate persons should tyrannically assume to themselves the functions belonging to their superiors, forming a new scheme of laws to their own mischief, not knowing that "it is hard for them to kick against the pricks;"[1639] for such as these do not fight against us, or against the bishops, but against the universal Bishop and the High Priest of the Father, Jesus Christ our Lord.[1640] High priests, priests, and Levites 500 were ordained by Moses,[1641] the most beloved of God. By our Saviour[1642] were we apostles, thirteen in number, ordained; and by the apostles I James, and I Clement, and others with us, were ordained, that we may not make the catalogue of all those bishops over again. And in common, presbyters, and deacons, and sub-deacons, and readers, were ordained by all of us. The great High Priest therefore, who is so by nature, is Christ the only begotten; not having snatched that honour to Himself, but having been appointed such by the Father; who being made man for our sake, and offering the spiritual sacrifice to His God and Father, before His suffering gave it us alone in charge to do this, although there were others with us who had believed in Him. But he that believes is not presently appointed a priest, or obtains the dignity of the high-priesthood. But after His ascension we offered, according to His constitution, the pure and unbloody sacrifice; and ordained bishops, and presbyters, and deacons, seven in number: one of which was Stephen,[1643] that blessed martyr, who was not inferior to us as to his pious disposition of mind towards God; who showed so great piety towards God, by his faith and love towards our Lord Jesus Christ, as to give his life for Him, and was stoned to death by the Jews, the murderers of the Lord. Yet still this so great and good a man, who was fervent in spirit, who saw Christ on the right hand of God, and the gates of heaven opened, does nowhere appear to have exercised functions which did not appertain to his office of a deacon, nor to have offered the sacrifices, nor to have laid hands upon any, but kept his order of a deacon unto the end. For so it became him, who was a martyr for Christ, to preserve good order. But if some do blame Philip[1644] our deacon, and Ananias[1645] our faithful brother, that the one did baptize the eunuch, and the other me Paul, these men do not understand what we say. For we have affirmed only that no one snatches the sacerdotal dignity to himself, but either receives it from God, as Melchisedec and Job, or from the high priest, as Aaron from Moses. Wherefore Philip and Ananias did not constitute themselves, but were appointed by Christ, the High Priest of that God to whom no being is to be compared.

[1630] Luke x. 16; Matt. x. 40; John xiii. 20.

[1631] Ps. civ. 9.

[1632] Job xxxviii. 10, 11.

[1633] Num. xvi.; 2 Chron. xxvi.

[1634] Num. xii. 7, 8; Ex. xxxiii. 11, 17

[1635] 1 Sam. xiii

[1636] 2 Chron. xxvi.

[1637] 1 Kings xiii. 33.

[1638] 1 Cor. xiv. 33. [See p. 500, note 6, *infra*.]

[1639] Acts ix. 5. [See Acts xxvi. 14, where the clause is genuine. In ix. 5 it is a later interpolation of the Vulgate and Erasmus.—R.]

[1640] The Coptic adds, "the Son of God, and true God."

[1641] Ex. xxviii. and xxix.

[1642] The Coptic adds "God."

[1643] Acts vi. and vii.

[1644] One V. ms. has the following note: "That he who baptized the Ethiopian eunuch was not the Apostle Philip, but one of those who were chosen along with St. Stephen to be deacons, and who also had four daughters, as says Luke in the Acts." [See pp. 452, 492, *supra.*]

[1645] Acts viii. and ix.

THE ECCLESIASTICAL CANONS OF THE SAME HOLY APOSTLES.[1646]

XLVII.1. Let a bishop be ordained by two or three bishops.

2. A presbyter by one bishop, as also a deacon, and the rest of the clergy.[1647]

3. If any bishop or presbyter, otherwise than our Lord has ordained concerning the sacrifice, offer other things at the altar *of God*, as honey, milk, or strong beer instead of wine, any necessaries, or birds, or animals, or pulse, otherwise than is ordained, let him be deprived; excepting grains of new corn, or ears of wheat, or bunches of grapes in their season.[1648]

4. For it is not lawful to offer anything besides these at the altar, and oil for the holy lamp, and incense in the time of the divine oblation.

5. But let all other fruits be sent to the house of the bishop, as first-fruits to him and to the presbyters, but not to the altar. Now it is plain that the bishop and presbyters are to divide them to the deacons and to the rest of the clergy.

6. Let not a bishop, a priest, or a deacon[1649] cast off his own wife under pretence of piety; but if he does cast her off, let him be suspended. If he go on in it, let him be deprived.

7. Let not a bishop, a priest, or deacon undertake the cares of this world; but if he do, let him be deprived.[1650]

8. If any bishop, or presbyter, or deacon shall celebrate the holiday of the passover before the vernal equinox with the Jews, let him be deprived.[1651]

9. If any bishop, or presbyter, or deacon, or any one of the catalogue of the priesthood, when the oblation is over, does not communicate, let him give his reason; and if it be just, let him be forgiven; but if he does not do it, let him be suspended, as becoming the cause of damage to the people, and occasioning a suspicion against him that offered, as of one that did not rightly offer.[1652] 50

[1646] [THE BRIEF NOTES ON THESE CANONS HAVE BEEN MAINLY DERIVED FROM THE TEXT AND NOTES APPENDED TO HEFELE'S *HISTORY OF CHRISTIAN COUNCILS*, VOL. I. PP. 450–492, EDINBURGH TRANSLATIONS.—R.]

[1647] [Comp. *Apostolic Constitutions*, iii. 20, viii. 4, 27, on these two canons.—R.]

[1648] [This canon, and the two following ones, which explain it, point to some early heretical customs The *Apostolic Constitutions* furnish no exact parallel. Canon 4 was joined with 3 in the Greek text. Dionysius divided them: hence a variation in number exists from this point.—R.]

[1649] [Dionysius omits *aut diaconus*.—R.]

[1650] Comp. *Apostolic Constitutions*, ii. 6.—R.]

[1651] This points to a discussion in the third century.—R.]

[1652] [Canons 9–16 agree with those of the Council of Antioch, a.d. 341; but there is a difference of opinion on the question of priority.]

10. All those of the faithful that enter *into the holy church of God*, and hear the sacred Scriptures, but do not stay during prayer and the holy communion, must be suspended, as causing disorder in the church.

11. If any one, even in the house, prays with a person excommunicate, let him also be suspended.

12. If any clergyman prays with one deprived as with a clergyman, let himself also be deprived.

13. If any clergyman or layman who is suspended, or ought not to be received,[1653] goes away, and is received in another city without commendatory letters, let both those who received him and he that was received be suspended. But if he be already suspended, let his suspension be lengthened, as lying to and deceiving the Church of God.

14. A bishop ought not to leave his own parish and leap to another, although the multitude should compel him, unless there be some good reason forcing him to do this, as that he can contribute much greater profit to the people of the new parish by the word of piety; but this is not to be settled by himself, but by the judgment of many bishops, and very great supplication.

15. If any presbyter or deacon, or any one of the catalogue of the clergy, leaves his own parish and goes to another, and, entirely removing himself, continues in that other parish without the consent of his own bishop, him we command no longer to go on in his ministry, especially in case his bishop calls upon him to return, and he does not obey, but continues in his disorder. However, let him communicate there as a layman.

16. But if the bishop with whom they are undervalues the deprivation decreed against them, and receives them as clergymen, let him be suspended as a teacher of disorder.

17. He who has been twice married after his baptism, or has had a concubine, cannot be made a bishop, or presbyter, or deacon, or indeed any one of the sacerdotal catalogue.[1654]

18. He who has taken a widow, or a divorced woman, or an harlot, or a servant, or one belonging to the theatre, cannot be either a bishop, priest, or deacon, or indeed any one of the sacerdotal catalogue.

19. He who has married two sisters, or his brother's or sister's daughter, cannot be a clergyman.

20. Let a clergyman who becomes a surety be deprived.

21. Let an eunuch, if he be such by the injury of men, or his *virilia* were taken away in the persecution, or he was born such, and yet is worthy of episcopacy, be made a bishop.

[1653] Dionysius Exiguus translates "*communicans*," in which case the Greek reading must be δεκτός, or, "who can be received."

[1654] [Canons 17, 18, 20, agree with *Apostolic Constitutions*, vi.. 17, ii. 6.—R.]

22. Let not him who has disabled himself be made a clergyman; for he is a self-murderer, and an enemy to the creation of God.[1655]

23. If any one who is of the clergy disables himself, let him be deprived, for he is a murderer of himself.

24. Let a layman who disables himself be separated for three years, for he lays a snare for his own life.[1656]

25. Let a bishop, or presbyter, or deacon who is taken in fornication, or perjury, or stealing, be deprived, *but not suspended; for the Scripture says: "Thou shall not avenge twice for the same crime by affliction.*"[1657]

26. In like manner also as to the rest of the clergy.

27. Of those who come into the clergy unmarried, we permit only the readers and singers, if they have a mind, to marry afterward.[1658]

28. We command that a bishop, or presbyter, or deacon who strikes the faithful that offend, or the unbelievers who do wickedly, and thinks to terrify them by such means, be deprived, for our Lord has nowhere taught us such things. On the contrary, "when Himself was stricken, He did not strike again; when He was reviled, He reviled not again; when He suffered, He threatened not."[1659]

29. If any bishop, or presbyter, or deacon who is deprived justly for manifest crimes, does venture to meddle with that ministration which was once entrusted to him, let the same person be entirely cut off from the Church.

30. If any bishop obtains that dignity by money, or even a presbyter or deacon, let him and the person that ordained him be deprived; and let him be entirely cut off from communion, as Simon Magus was by *me* Peter.[1660]

[1655] [After Origen. Comp. Melito, vol. viii., this series.]

[1656] [Canons 21–24 agree with the first of the Nicene Council (Hefele, *Christian Councils*, i. pp. 375, 376). Some hold that canon to refer to these, others find in the enlarged application of Canon 24 a proof of the later date of this collection.—R.]

[1657] Nah. i. 9. [Canons 25, 26, are referred to by Basil the Great (*Ad Amphilochium*, iii.). In the Greek collection 26 is joined with 25.—R.]

[1658] [*Apostolic Constitutions*, vi. 17.—R.]

[1659] 1 Pet. ii. 23. [This canon seems of late origin, probably from Synod of Constantinople, a.d. 394.—R.]

[1660] [The closing clause points to a comparatively late date, as do the contents of Canon 31.—R.]

31. If any bishop makes use of the rulers of this world, and by their means obtains to be a bishop of a church, let him be deprived and suspended, and all that communicate with him.

32. If any presbyter despises his own bishop, and assembles separately, and fixes another altar, when he has nothing to condemn in his bishop either as to piety or righteousness, let him be deprived as an ambitious person; for he is a tyrant, and the rest of the clergy, whoever 50 join themselves to him. And let the laity be suspended. But let these things be done after one, and a second, or even a third admonition from the bishop.[1661]

33. If any presbyter or deacon be put under suspension by his bishop, it is not lawful for any other to receive him, but for him only who put him under suspension, unless it happens that he who put him under suspension die.

34. Do not ye receive any stranger, whether bishop, or presbyter, or deacon, without commendatory letters; and when such are offered, let them be examined. And if they be preachers of piety, let them be received; but if not, supply their wants, but do not receive them to communion: for many things are done by surprise.

35. The bishops of every country ought to know who is the chief among them, and to esteem him as their head, and not to do any great thing without his consent; but every one to manage only the affairs that belong to his own parish, and the places subject to it. But let him not do anything without the consent of all; for it is by this means there will be unanimity, and God will be glorified by Christ, in the Holy Spirit.

36. A bishop must not venture to ordain out of his own bounds for cities or countries that are not subject to him. But if he be convicted of having done so without the consent of such as governed those cities or countries, let him be deprived, both the bishop himself and those whom he has ordained.

37. If any bishop that is ordained does not undertake his office, nor take care of the people committed to him, let him be suspended until he do undertake it; and in the like manner a presbyter and a deacon. But if he goes, and is not received, not because of the want of his own consent, but because of the ill temper of the people, let him continue bishop; but let the clergy of that city be suspended, because they have not taught that disobedient people better.

38. Let a synod of bishops be held twice in the year, and let them ask one another the doctrines of piety; and let them determine the ecclesiastical disputes that happen—once in the fourth week of Pentecost, and again on the twelfth of the month Hyperberetæus.

39. Let the bishop have the care of ecclesiastical revenues, and administer them as in the presence of God. But it is not lawful for him to appropriate any part of them to himself,

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[1661] [Canons 32–41 also agree with those of Antioch; see note on Canon 9. Some of the regulations have, however, an earlier date: whether they existed in this form before that time, is open to discussion.—R .]

or to give the things of God to his own kindred. But if they be poor, let him support them as poor; but let him not, under such pretences, alienate the revenues of the Church.

40. Let not the presbyters and deacons do anything without the consent of the bishop, for it is he who is entrusted with the people of the Lord, and will be required to give an account of their souls. Let the proper goods of the bishop, if he has any, and those belonging to the Lord, be openly distinguished, that he may have power when he dies to leave his own goods as he pleases, and to whom he pleases; that, under pretence of the ecclesiastical revenues, the bishop's own may not come short, who sometimes has a wife and children, or kinsfolk, or servants. For this is just before God and men, that neither the Church suffer any loss by the not knowing which revenues are the bishop's own, nor his kindred, under pretence of the Church, be undone, or his relations fall into lawsuits, and so his death be liable to reproach.[1662]

41. We command that the bishop have power over the goods of the Church; for if he be entrusted with the precious souls of men, much more ought he to give directions about goods, that they all be distributed to those in want, according to his authority, by the presbyters and deacons, and be used for their support with the fear of God, and with all reverence. He is also to partake of those things he wants, if he does want them, for his necessary occasions, and those of the brethren who live with him, that they may not by any means be in straits: for the law of God appointed that those who waited at the altar should be maintained by the altar; since not so much as a soldier does at any time bear arms against the enemies at his own charges.

42. Let a bishop, or presbyter, or deacon who indulges himself in dice or drinking, either leave off those practices, or let him be deprived.[1663]

43. If a sub-deacon, a reader, or a singer does the like, either let him leave off, or let him be suspended; and so for one of the laity.

44. Let a bishop, or presbyter, or deacon who requires usury of those he lends to, either leave off to do so, or let him be deprived.

[1662] [This canon is divided by most editors of the Greek text; forming, in their enumeration, Canons 38 and 39.—R.]

[1663] [Hefele and others regard Canons 42–44 as among the most ancient of this collection, and of unknown origin.—R.]

45. Let a bishop, or presbyter, or deacon who only prays with heretics, be suspended; but if he also permit them to perform any part of the office of a clergyman, let him be deprived.[1664]

46. We command that a bishop, or presbyter, or deacon who receives the baptism, or the sacrifice of heretics, be deprived: "For what agreement is there between Christ and Belial? or what part hath a believer with an infidel?"[1665]

47. If a bishop or presbyter rebaptizes him who has had true baptism, or does not baptize him who is polluted by the ungodly, let him be deprived, as ridiculing the cross and the death of the Lord, and not distinguishing between real priests and counterfeit ones.

48. If a layman divorces his own wife, and takes another, or one divorced by another, let him be suspended.[1666]

49. If any bishop or presbyter does not baptize according to the Lord's constitution, into the Father, the Son, and the Holy Ghost, but into three beings without beginning, or into three Sons, or three Comforters, let him be deprived.[1667]

50. If any bishop or presbyter does not perform the three immersions of the one admission, but one immersion, which is given into the death of Christ, let him be deprived; for the Lord did not say, "Baptize into my death," but, "Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Do ye, therefore, O bishops, baptize thrice into one Father, and Son, and Holy Ghost, according to the will of Christ, and our constitution by the Spirit.[1668]

[1664] [The substance of this canon is very ancient, Hefele thinks; but Drey derives it from Canons 9, 33, 34, of the Synod of Laodicea, about a.d. 363.—R.]

[1665] 2 Cor. vi. 5. [Drey regards this as very ancient; but Hefele derives it and the following one from the *Apostolic Constitutions*, vi. 15.—R.]

[1666] [Very ancient, of unknown origin; repeated in canons of Elvira and Arles.—R.]

[1667] From *Apostolic Constitutions*, vi. 11, 26.—R]

[1668] [This canon, the last of those in the collection of Dionysius, is regarded as among the most recent. Of unknown origin.—R.] At the end of this canon, in the collection of John of Antioch, the following words are added: "Let him that is baptized be taught that the Father was not crucified, nor endured to be born of man, nor indeed that the Holy Spirit became man, or even endured suffering, for He was not made flesh; but the only begotten Son ransomed the world from the wrath which lay upon it: for He became man through His love of man, having fashioned a body for Himself from a virgin. For Wisdom built a house for herself as a Creator; but He willingly endured the cross, and rescued the world from the wrath that lies on it, namely, those who are baptized into the name of the Father, and the Son, and the Holy Spirit. But let those who do not thus baptize be suspended, as being ignorant of the mystery of piety." The same collection gives the following as Canon 51: "He who says that the Father suffered is more impious than the Jews, nailing along with Christ the Father also. He who denies that the only begotten Son was made flesh for us, and endured the cross, fights with God, and is an enemy of the saints. He that names the Holy Spirit Father or Son, is ignorant and foolish; for the Son is Creator

51. If any bishop, or presbyter, or deacon, or indeed any one of the sacerdotal catalogue, abstains from marriage, flesh, and wine, not for his own exercise, but because he abominates these things, forgetting that "all things were very good,"[1669] and that "God made man male and female,"[1670] and blasphemously abuses the creation, either let him reform, or let him be deprived, and be cast out of the Church; and the same for one of the laity.[1671]

52. If any bishop or presbyter does not receive him that returns from his sin, but rejects him, let him be deprived; because he grieves Christ, who says, "There is joy in heaven over one sinner that repenteth."[1672]

53. If any bishop, or presbyter, or deacon does not on festival days partake of flesh or wine, let him be deprived, as "having a seared conscience,"[1673] and becoming a cause of scandal to many.

54. If any one of the clergy be taken eating in a tavern, let him be suspended, excepting when he is forced to bait at an inn upon the road.[1674]

55. If any one of the clergy abuses his bishop unjustly, let him be deprived; for says the Scripture, "Thou shall not speak evil of the ruler of thy people."[1675]

56. If any one of the clergy abuses a presbyter or a deacon, let him be separated.

57. If any one of the clergy mocks at a lame, a deaf, or a blind man, or at one maimed in his feet, let him be suspended; and the like for the laity.

58. Let a bishop or presbyter who takes no care of the clergy or people, and does not instruct them in piety, be separated; and if he continues in his negligence, let him be deprived.[1676]

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along with the Father, and has the same throne, and is Lawgiver along with Him, and Judge, and the cause of the resurrection; and the Holy Spirit is the same in substance: for the Godhead has three Persons, the same in substance. For in our day Simon the magician gave forth his doctrines, drawing the speechless, delusive, unstable, and wicked spirit to himself, and babbling that there is one God with three names, and sometimes erasing the passion and birth of Christ. Do you, then, most beloved ones, baptize into one Father, and Son, and the Holy Spirit as third, according to the will of the Lord, and our constitution made in the spirit."

[1669] Gen. i. 31.

[1670] Gen. i. 26.

[1671] [Canons 51–53 are from the *Apostolic Constitutions*: the first from vi. 8, 10, 26; the second from ii. 12, 13; the third from v. 20.—R.]

[1672] Luke xv. 7.

[1673] 1 Tim. iv. 2.

[1674] [Canons 54–57 are of unknown origin; the first is deemed ancient, while the conduct forbidden in the others points to a more recent date. Drey thinks the distinctions of the clergy also point to a later date.—R.]

[1675] Ex. xxii. 28.

[1676] [Canon 58 is supposed to refer to the absence of bishops at the imperial city, which prevailed in the middle of the fourth century.—R.]

59. If any bishop or presbyter, when any one of the clergy is in want, does not supply his necessity, let him be suspended; and if he continues in it, let him be deprived, as having killed his brother.[1677]

60. If any one publicly reads in the Church the spurious books of the ungodly, as if they were holy, to the destruction of the people and of the clergy, let him be deprived.[1678]

61. If there be an accusation against a Christian for fornication, or adultery, or any other forbidden action, and he be convicted, let him not be promoted into the clergy.

62. If any one of the clergy for fear of men, as of a Jew, or a Gentile, or an heretic, shall deny the name of Christ, let him be suspended; but if he deny the name of a clergyman, let him be deprived; but when he repents, let him be received as one of the laity.[1679]

63. If any bishop, or presbyter, or deacon, or indeed any one of the sacerdotal catalogue, eats flesh with the blood of its life, or that which is torn by beasts, or which died of itself, let him be deprived; for this the law itself has forbidden.[1680] But if he be one of the laity, let him be suspended.[1681]

64. If any one of the clergy be found to fast on the Lord's day, or on the Sabbath-day, excepting one only, let him be deprived; but if he be one of the laity, let him be suspended.[1682]

65. If any one, either of the clergy or laity, enters into a synagogue of the Jews or heretics to pray, let him be deprived and suspended.[1683]

66. If any one of the clergy strikes one in a quarrel, and kills him by that one stroke, let him be deprived, on account of his rashness; but if he be one of the laity, let him be suspended.[1684]

67. If any one has offered violence to a virgin not betrothed, and keeps her, let him be suspended. But it is not lawful for him to take another to wife; but he must retain her whom he has chosen, although she be poor.[1685]

[1677] [Canon 59 resembles the twenty-fifth canon of Synod of Antioch; see on Canon 9.—R.]

[1678] [Of doubtful origin, but resembling *Apostolic Constitutions* vi. 16, though probably of later date.—R.]

[1679] [Canons 61, 62, are of unknown origin.—R.]

[1680] Gen. ix.; Lev. xvii.

[1681] [Canon 63 is regarded as very ancient.—R.]

[1682] [Canon 64 is numbered as 66 In Hefele's edition, being preceded by Canons 65 and 66 as given above. It is from *Apostolic Constitutions*, v. 20.—R.]

[1683] [Canon 65 is from *Apostolic Constitutions*, ii. 61.—R.]

[1684] [Of unknown but probably late origin.—R.]

[1685] [Drey makes this one of the most recent canons of the collection.—R.]

68. If any bishop, or presbyter, or deacon, receives a second ordination from any one, let him be deprived, and the person who ordained him, unless he can show that his former ordination was from the heretics; for those that are either baptized or ordained by such as these, can be neither Christians nor clergymen.[1686]

69. If any bishop, or presbyter, or deacon, or reader, or singer, does not fast the fast of forty days, or the fourth day of the week, and the day of the Preparation, let him be deprived, except he be hindered by weakness of body. But if he be one of the laity, let him be suspended.[1687]

70. If any bishop, or any other of the clergy, fasts with the Jews, or keeps the festivals with them, or accepts of the presents from their festivals, as unleavened bread or some such thing, let him be deprived; but if he be one of the laity, let him be suspended.[1688]

71. If any Christian carries oil into an heathen temple, or into a synagogue of the Jews, or lights up lamps in their festivals, let him be suspended.

72. If any one, either of the clergy or laity, takes away from the holy Church an honeycomb, or oil, let him be suspended, and let him add the fifth part to that which he took away.[1689]

73. A vessel of silver, or gold, or linen, which is sanctified, let no one appropriate to his own use, for it is unjust; but if any one be caught, let him be punished with suspension.[1690]

74. If a bishop be accused of any crime by credible and faithful persons, it is necessary that he be cited by the bishops; and if he comes and makes his apology, and yet is convicted, let his punishment be determined. But if, when he is cited, he does not obey, let him be cited a second time, by two bishops sent to him. But if even then he despises them, and will not come, let the synod pass what sentence they please against him, that he may not appear to gain advantage by avoiding their judgment.[1691]

[1686] [Of unknown origin, probably recent.—R.]

[1687] [Drey considers Canon 69 to be very ancient, but also intimates that it and Canon 70 were taken from the pseudo-Ignatian Epistle to the Philippians; see the same, chap. xiii., latter half, vol. i. p. 119, of this series.—R.]

[1688] [With Canons 70, 71, compare Synod of Elvira (a.d. 305 or 306), Canons 49, 50, in Hefele, vol. i. pp. 158, 159. Drey, however, derives them from Canons 37–39 of Laodicea (a.d. 363).—R.]

[1689] Lev. v. 16. [It is argued from the theft forbidden that this canon is more recent; its origin is unknown.—R.]

[1690] [The wealth here implied points to a comparatively late origin; Hefele assigns it to the second half of the third century, but Drey gives a later date.—R.]

[1691] [Hefele thinks both this and the following canon to be later than the Nicæan Council. Drey, however, derives Canon 74 from the council at Chalcedon (a.d. 451), a view opposed by both Bickell and Hefele.—R.]

75. Do not ye receive an heretic in a testimony against a bishop; nor a Christian if he be single. For the law says, “In the mouth of two or three witnesses every word shall be established.”[1692]

76. A bishop must not gratify his brother, or his son, or any other kinsman, with the episcopal dignity, or ordain whom he pleases; for it is not just to make heirs to episcopacy, and to gratify human affections in divine matters. For we must not put the Church of God under the laws of inheritance; but if any one shall do so, let his ordination be invalid, and let him be punished with suspension.[1693]

77. If any one be maimed in an eye, or lame of his leg, but is worthy of the episcopal dignity, let him be made a bishop; for it is not a blemish of the body that can defile him, but the pollution of the soul.[1694]

78. But if he be deaf and blind, let him not be made a bishop; not as being a defiled person, but that the ecclesiastical affairs may not be hindered.

79. If any one hath a demon, let him not be made one of the clergy. Nay, let him not pray with the faithful; but when he is cleansed, let him be received; and if he be worthy, let him be ordained.[1695]

80. It is not right to ordain him bishop presently who is just come in from the Gentiles, and baptized; or from a wicked mode of life: for it is unjust that he who has not yet afforded any trial of himself should be a teacher of others, unless it anywhere happens by divine grace.[1696] 505

81. We have said that a bishop ought not to let himself into public administrations, but to attend on all opportunities upon the necessary affairs of the Church.[1697] Either therefore let him agree not to do so, or let him be deprived. For, “no one can serve two masters,”[1698] according to the Lord’s admonition.[1699]

[1692] Deut xix. 15. [According to Drey this canon is from the Council of Constantinople (sixth canon), in a.d. 381.—R.]

[1693] [Drey derives this from Canon 23, Synod of Antioch, a.d. 341.—R.]

[1694] [Hefele: “The Canons 77–79, inclusive, belong to the first three centuries of the Church; their origin is unknown.”—R.]

[1695] [Comp. *Apostolic Constitutions*, viii. 32, p. 495, from which this may have been taken.—R.]

[1696] [Drey regards Canon 80 as an imitation of the second canon of Nicæa, which is, however, much fuller; comp. Hefele, i. p. 377. On the principle, comp. 1 Tim. iii. 6 and similar passages.—R.]

[1697] Can. iv. *prius*.

[1698] Matt. vi. 24.

[1699] [The contents of this canon point to a late date. Drey regards it as an abridgment of the third canon of Chalcedon (a.d. 451).—R.]

82. We do not permit servants to be ordained into the clergy without their masters' consent; for this would grieve those that owned them. For such a practice would occasion the subversion of families. But if at any time a servant appears worthy to be ordained into an high office, such as our Onesimus appeared to be, and if his master allows of it, and gives him his freedom, and dismisses him from his house, let him be ordained.[1700]

83. Let a bishop, or presbyter, or deacon, who goes to the army, and desires to retain both the Roman government and the sacerdotal administration, be deprived. For "the things of Cæsar belong to Cæsar, and the things of God to God."[1701]

84. Whosoever shall abuse the king[1702] or the governor unjustly, let him suffer punishment; and if he be a clergyman, let him be deprived; but if he be a layman, let him be suspended.

85. Let the following books be esteemed venerable and holy by you, both of the clergy and laity. Of the Old Covenant: the five books of Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; one of Joshua the son of Nun, one of the Judges, one of Ruth, four of the Kings, two of the Chronicles, two of Ezra, one of Esther, *one of Judith*, three of the Maccabees, one of Job, one hundred and fifty psalms; three books of Solomon—Proverbs, Ecclesiastes, and the Song of Songs; sixteen prophets. And besides these, take care that your young persons learn the Wisdom of the very learned Sirach. But our sacred books, that is, those of the New Covenant, are these: the four Gospels of Matthew, Mark, Luke, and John; the fourteen Epistles of Paul; two Epistles of Peter, three of John, one of James, one of Jude; two Epistles of Clement; and the Constitutions dedicated to you the bishops by me Clement, in eight books; which it is not fit to publish before all, because of the mysteries contained in them; and the Acts of us the Apostles.[1703]

Let these canonical rules be established by us for you, O ye bishops; and if you continue to observe them, ye shall be saved, and shall have peace; but if you be disobedient, you shall be punished, and have everlasting war one with another, and undergo a penalty suitable to your disobedience.

Now, God who alone is unbegotten, and the Maker of the whole world, unite you all through His peace, in the Holy Spirit; perfect you unto every good work, immoveable, unblameable, and unreprovable; and vouchsafe to you eternal life with us, through the mediation of His beloved Son Jesus Christ our God and Saviour; with whom glory be to Thee, the God over all, and the Father, in the Holy Spirit the Comforter, now and always, and for ever and ever. Amen.

[1700] [Of unknown origin and date.—R.]

[1701] Matt. xxii. 21. [This also Drey traces to the Council of Chalcedon, a.d. 451 (Canon 7); but Hefele opposes this view here, as in the case of the other canons (30, 67, 74, 81) which Drey derives from that source.—R.]

[1702] [Or rather, "the emperor" (βασιλέα having that sense). Hefele refers this to the time of the Arian struggle, when the emperors were involved in ecclesiastical controversies.—R.]

[1703] [Hefele: "This is probably the least ancient canon in the whole collection." With this opinion there is general concurrence, since the mention of the Constitutions among the canonical books indicates the hand of the last compiler of that collection of writings. Whoever he was, he was not Clement of Rome.—R.]

The end of the Constitutions of the Holy Apostles by Clement, which are the Catholic doctrine.

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ELUCIDATIONS.

I.

(The Bidding Prayer, etc., p. 485.)

THE PAULINE NORM.[1704]

1. *Supplications.*
2. *Prayers, Psalms, Hymns, and Spiritual Songs.*
3. *Intercessions.*
4. *General Thanksgiving.* The Kiss of Peace.
5. *Anaphora.*[1705]

The Lord Jesus the same night in which He was betrayed took bread:
And when He had given thanks, He brake it,
And said, Take, eat: this is my Body, which is broken for you:
This do in remembrance of Me.
After the same manner also He took the cup, when He had supped,
Saying, This cup is the New Testament in my Blood:
This do ye, as oft as ye drink it, in remembrance of Me.

For as often as ye eat this Bread, and drink this Cup, ye do show the Lord’s death till He come.

6. *Our Father*, etc.[1706]

[1704] 1 TIM. II. 1. COMPARE (ΠΟΙΕῖΣΘΑΙ) THE GREEK HERE WITH THAT OF THE LXX. IN EX. XXIX. 36, 38, 39, 41; ALSO EX. X. 25, AND SO THROUGHOUT THE OLD TESTAMENT. NOTE ALSO EPH. V. 19 AND COL. III. 16; AND THE KISS, 1 COR. XVI. 20.

[1705] 1 Cor. xi. 23. To me there is great significance in the fact that the Apostle *received this* as an original Gospel from the Lord Himself. Truly (2 Cor. xi. 5) he was not “a whit behind,” even that chief Apostle who reclined in the bosom of the Great High Priest and adorable Lamb of God as He instituted the feast.

[1706] Matt. vi. 9. For this we have the important testimony of Gregory the Great, as preserved to his day: that the Apostles (SS. Peter and Paul must have been primarily in his mind, of course) delivered no other “custom” to the churches (i.e., as essential) than the words of Institution and the Lord’s Prayer. He says:—“Orationem Dominicam, *mox post precem*, dicimus, quia *mos Apostolorum erat*, ad ipsam solummodo orationem oblationis hostiam consecrare.”—*Epist. ad Joann. Episc. Syrac.*, lib. ix. Ep. xii., *Opp.*, tom. id. p. 958, ed. Migne. Now, for the sense of *post precem* in the above, we have Justin Martyr for a primitive witness of Roman usage. He speaks of the words of Institution expressly (vol. i. cap. lxvi. p. 185) as “the Prayer of the Logos” (δι᾽ εὐχῆς Λόγου), in the use of which he makes the essential act of the Oblation to consist. Liturgic fulness may or may not require more, but the essentials are thus simple. So far, the Roman Missal to this day sustains the words of Gregory. It is overloaded with ceremonial, but does not include the noble features on which the Greeks lay so great stress: i.e., the conjoint Oblation and Invocation. See 1 Pet. ii. 5.

7. *Communion.*

Let us note also that the Apostle had "delivered" unto the Corinthians (1 Cor. xi. 23), as doubtless to others (1 Cor. vii. 17), certain institutions which he *ordained* in all the churches, and for departing from which he censures the Corinthians in this place (ver. 17 compared with ver. 2) in certain particulars. In chap. xiv. at ver. 40, he refers to these ordinances as a τάξις, in the performance of which they were to proceed (κοσμίως) with due order, *becomingly*; not with mere decency, but with a beautiful decorum of service.

Finally, let me suggest that there are fragments of the Apostle's (παράδοσεις) instructions everywhere scattered through his Epistles, such as the minute canon[1707] concerning the veiling of women in acts of worship, insisting upon it with a length of argument which in one of the Apostolic Fathers would be considered childish. He also insisted that his τάξις is from the Lord.

Fragments of the primitive hymns are also scattered through the Apostles' writings, as, e.g.,—

> ´Εγειραι ὁ καθεύδων,
> καὶ ἀνάστα ἐκ τῶν νεκρῶν
> καὶ ἐπιφαύσει σοι ὀ Χριστός.[1708]

Of such passages the formula (διὸ λέγει) "It saith" seems to be a frequent index.

May we not conclude also that the sublime prayer and doxology of Eph. iii. 14–21 is a quotation from the Apostle's own eucharistic τάξις for the whole state of Christ's Church militant?

Might not the same be more constantly used in our days as an intercession for the whole flock of the one Shepherd?

II.

(Fulfil His constitution, p. 489.)

The Pauline Norm being borne in mind, we shall best comprehend this Clementine liturgy, as to its primitive claims, by taking the testimony of Justin, writing in Rome to the Antonines a. d.160. Referring to the *Apology* in our first volume, we observe that the order kept up in his day was this:—

1. Prayers for all estates of men.
2. The kiss of peace.
3. Oblation of bread and wine.

[1707] 1 Cor. xi. 5, 6. Here men are equally enjoined not to follow the Jewish rite of covering their heads in prayer.

[1708] Eph. v. 14.

4. Thanksgiving.
5. Words of institution.
6. The prayer ending with *Amen*.
7. Communion.

Now, a century later, we may suppose the *original* of this *Clementine* to have taken a fuller shape; of which still later this *Clementine* is the product.[1709]

Bear in mind that the early Roman use was (Greek) borrowed wholly from the East;[1710] and, comparing the testimony of Justin with the Pauline Norm, may we not suppose that this norm in Rome was augmented by the *Eastern uses*, and so preserves a true name in that of the first Bishop of Rome, who accepted it from Jerusalem or Antioch?

III.

(That He may show this bread, etc., p. 489.)

From a recent essay by Dr. Williams, the erudite bishop of Connecticut, I am permitted to cite, as follows:—

Compare the original texts thus:—

Clementine.[1711]	Irenæus.[1712]
ὀπως αποφηνῃ τοὸν ἀρτον τοῦτον σῶμα τοῦ Χριστοῦ σου καὶ τὸ ποτήριον τοῦτον αἱμα τοῦ Χριστοῦ σου ινα οἱ μεταλαβόντες, κ.τ.λ.	ὅπως ἀποφηνῃ τὴν θυσίαν ταύτην, καὶ τὸν ἄρτον σῶμα τοῦ Χριστοῦ, καὶ τὸ ποτήριον τὸ αἱμα τοῦ Χριστοῦ ἵνα οἱ μεταλαβόντες, κ.τ.λ.

Bishop Williams then proceeds to inquire:— 508

“How is this striking agreement to be explained? Does Irenæus quote from the Clementine, or the Clementine from him? Or is it not much more likely that they are independent witnesses to primitive uses, going back to the period of the persecutions, and extending far beyond the limits of Syria or Palestine’?”[1713]

[1709] See the Greek in Hammond, p. 3, and the learned *Introduction*, p. lxx.

[1710] Hammond, *Introduction*, p. lxix.

[1712] See translation, vol. i. (Fragment xxxvii.) p. 574, this series.

[1711] See translation, p. 489, *supra*.

[1713] For purposes of comparison on many points connected with this inquiry, see the *Fragment of an Ancient East-Syrian Liturgy* in Hammond’s Appendix, published separately, Oxford, 1879.

I shall recur to these passages in the elucidations to *Early Liturgies* (*infra*): but here I beg the reader to consult Pfaff, to whom we owe the discovery of the fragment cited from Irenæus; also Grabe, in the same volume of Pfaff, whom I have already introduced to the reader.[1714]

POSTSCRIPT.

The American editor had been promised the aid of his beloved friend the Rev. Dr. Hobart in the elucidation of the liturgies; but a sudden and almost fatal prostration of his health has deprived the reader of the admirable comments with which he would have enriched these pages, had Providence permitted.

[1714] Concerning Pfaff, see p. 536, *infra*, and vol. i. p. 574, note 5, this series.

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AN ANCIENT HOMILY,

COMMONLY STYLED

THE SECOND EPISTLE OF CLEMENT.

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INTRODUCTORY NOTICE

TO THE HOMILY KNOWN AS

THE SECOND EPISTLE OF CLEMENT.

It is gratifying that our series is marked by tokens of critical progress, and not less cheering tokens of scientific research. The clearing-up of much that has perplexed us about Hermas; the Bryennios discovery; and, not least, the completion of this fragment, which has long been a scandal to patristic inquiry,—are surely such tokens. They enrich the reader with definite ideas on many collateral subjects. May they not stimulate American scholarship and American affluence to fresh enterprises of the same character for the advancement of learning, and the glory of the world's Redeemer and Illuminator?

The very early date to which this homily is now assigned makes its slightest allusions to the New-Testament canon of very great importance. I have ventured to indicate a few such, even where they may be mere *allusions*, not textual quotations: as, e.g., on p. 517, at notes 20 and 22, slight indications of a reference to the Second Epistle of St. Peter and to the Apocalypse.[1]

I shall have occasion to refer to this work in the elucidation of the Liturgies which are to follow. If it be, as Bishop Lightfoot supposes, a homily of the second century, it may lend important retrospective aid to the student of these volumes in other particulars; but, having entrusted this interesting relic to the editorial care of a most competent scholar, I shall not presume to anticipate his judgment in any matter.

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[1] If this reference to 2 Pet. iii. 9 be probable, it is one of the earliest testimonies to the genuine character of that Epistle. The true Clement has two references to the same (pp. 8 and 11, vol. i., this series), and Justin also (vol. i. p. 240) is credited with a similar reference to 2 Peter and the Apocalypse. See Lardner, *Credib.*, vol. ii. p. 123 et seq.

INTRODUCTORY NOTICE BY PROFESSOR M. B. RIDDLE, D.D.

SECTION 1.—TEXT.

In this volume, pp. 372–376, will be found a brief account of the Codex discovered by Bryennios, now Metropolitan of Nicomedia. It remains in the library of the Jerusalem Monastery of the Holy Sepulchre at Constantinople. While the publication of the Greek text of the Teaching awakened unusual interest, the recovery of that document has not been the only valuable result of this important discovery. The Codex, as was speedily known, contains the only complete copy of the Greek text of the two Epistles of Clement. The lacunæ previously existing in the genuine Epistle were not extensive; but, as now appears, the Alexandrian manuscript contains only three-fifths of the second Epistle. The entire Greek text of both Epistles was given to the public by Bryennios[2] in 1875.

This at once led to a revision of some recent editions, notably those of Hilgenfeld,[3] and of Gebhardt and Harnack.[4] Many monographs soon appeared. But the discovery of a new (Syriac) source for the text in 1876, while not affecting the general problem, gave to patristic scholars more abundant critical material. Bishop Lightfoot's Appendix[5] contains the most convenient and accessible collation of this material, as well as the most clear statements on all points affected by the two discoveries. The Syriac manuscript, containing a version of the two Epistles of Clement, was purchased by the Cambridge University Library in 1876, from the collection of "the late Oriental scholar M. Jules Mohl of Paris" (Lightfoot). It embraces the entire New Testament, except the Apocalypse, in the Harkleian recension of the Philoxenian (or later) Syriac version; but the scribe has inserted the two Epistles of Clement (entire) between the Catholic and Pauline Epistles. The value of the manuscript for New-Testament criticism is great, and the phenomena it presents interesting, as bearing on the discussion of the New-Testament canon; but the paucity of sources for the text of the Clementine Epistles gives special importance to the discovery of a version of these writings so soon after the recovery of the entire Greek text. A discussion of the textual questions is forbidden by the limits of this Introductory Notice, but a few points may be stated:—

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[2] The full title of his edition, in English form, is as follows: "The two Epistles of our holy father Clement Bishop of Rome to the Corinthians; from a manuscript in the Library of the Most Holy Sepulchre in Fanar of Constantinople; now for the first time published complete, with prolegomena and notes, by Philotheos Bryennios, Metropolitan of Serræ. Constantinople, 1875."

[3] *Novum Test. extra canonem receptum* (2d ed., Leipzig, 1876). Pp. xliv.-xlix., 69–106, contain prolegomena, text, and notes, 2 Clement.

[4] *Patrum Apost. Opera*, 2d ed., Leipzig, 1876.

[5] *St. Clement of Rome* An Appendix containing the newly recovered portions, with introductions, notes, and translations. London, 1877. The original volume, London, 1869.

1. A comparison of the three authorities (the Alexandrian, the Constantinopolitan, and the Syriac), in the parts they in common contain, shows that the first is most trustworthy, and that the Syriac is usually more correct than the Constantinopolitan.

2. Hence, in the recovered portions, the authority of the Syriac is very valuable in correcting the obvious blunders of the Greek copy. This should teach caution in accepting the text of the *Teaching*, where the same Greek manuscript is our only authority.

3. The genuine Epistle of Clement, which stands next in age to the canonical books of the New Testament, now stands next in accuracy of text also. Doubt in regard to textual questions decreases as the critical material increases.

SECTION 2.—PLACE AND DATE OF COMPOSITION; AUTHOR.

The recovery of the entire text of the *Second Epistle* settles the question as to the *purpose* of the work. As was previously surmised, it is a homily (comp. chaps. xvii., xix., xx.); moreover, it was "read" by the author at public worship after the Scripture lesson (see Chap. xix). But as to *place*, *date*, and *author*, there is still diversity of opinion. The three questions are closely related. The view of Bishop Lightfoot seems, on the whole, most tenable. He regards the homily as of Corinthian origin, delivered, in all probability, between a. d. 120 and 140, but the work of an unknown author, who seems to have been one of the presbyters of the church,—possibly the bishop. The allusions to the athletic games are in favour of Corinth. On this theory the title is thus accounted for: The genuine Epistle of Clement was addressed to the Corinthians, and read in the church of that city from time to time. This homily was probably read in the same manner, and at length united in a manuscript copy with the other. Each was "to the Corinthians:" hence it was gradually inferred that both were Epistles of Clement. Of this succession or movement Lightfoot finds some indications in the manuscript authorities.

The internal evidence of an early date has been increased by the discovery of the concluding portion, but there is nothing to determine the exact time of composition. The distinction made in Chap. xiv. between the Old and New Testaments, as well as the use of the Gospel of the Egyptians (at the close of chap. xii.), taken in connection with the unmistakeable citations of New-Testament passages as of Divine authority, point to the first half of the second century as the probable period. The absence of all direct opposition to Gnosticism points to an origin within the same limits. All these considerations make against the view of Hilgenfeld, who attributes the homily to Clement of Alexandria, thus assigning it to the latter half of the second century.

In regard to the author, nothing further is learned from the newly recovered portion, except the fact that he was a preacher. Even this does not determine his ecclesiastical position, since at that early date much freedom of utterance was permitted in Christian assemblies.

It is, however, very probable that the author was a presbyter; and it is not improbable that he was the chief presbyter, or local bishop.

The homily is still attributed to a person named Clement, but there are three theories as to what Clement. (1) Bryennios stands almost alone in claiming that the document is the work of Clemens Romanus. The internal evidence against this view was quite sufficient before the full text of the two Epistles was known; now it is to be regarded as abundantly conclusive. Even the English version of the two writings will suggest to the intelligent reader the points of difference. (2) As intimated above, Hilgenfeld regards Clement of Alexandria as the author; but this places the homily too late. Moreover, the writings of the Alexandrian Father stand immensely above this feeble, commonplace, and chaotic production. Even the citation from the Gospel of the Egyptians, common to both,[6] is differently used by the two authors; Clement of Alexandria opposing the interpretation favoured in this homily, as well as objecting to the authority of that apocryphal Gospel. Hilgenfeld's argument from the word φιλοσοφεῖν in chap. xix., is invalidated by the improbability of that reading; see note in loco. (3) The most plausible view, as Bishop Lightfoot admits, is that of Harnack. He assigns the homily to a third Clement, referred to, as he supposes, in the *Shepherd of Hermas*,[7] and living somewhat later than Clement of Rome. In favour of this may be urged: some similarity to the *Shepherd of Hermas*, the probability that at the date of the later writing Clement of Rome was not living, and the easy explanation it affords of the traditional title. But, while a third Clement may have lived at Rome, we have no evidence other than the doubtful hint in the *Shepherd*. The allusion in that work seems far more appropriate to the well-known Clement of Rome. The argument from the later date of the *Shepherd* proves very little; not only is the date uncertain, but the visions are placed quite early. The editor of this series, while accepting a. d. 160 as the probable date of the *Shepherd*, regards it as a compilation, introducing "Hermas and Clement to identify the times which are idealized in his allegory."[8] The view of Bishop Lightfoot, therefore, seems to be the safest. 514

SECTION 3.—CHARACTER AND CONTENTS.

The style of the homily is poor. It abounds in connectives, which link unconnected ideas; its thought is feeble, its theology peculiar though not false, its arrangement confused. While it furnishes some historical data for practical theology, it is, in homiletical method and matter, in sharp contrast with the Apostolic writings and with the homilies of Origen. Though referring to Scripture, it has none of the virtues of the expository discourse; though hortatory in tone, it has little of the unity and directness of better sermons of that class. Its chief excellence is its brevity.

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[6] See chap. xii., and Clem. Alex., *Stromata*, iii. 13, vol. ii. p. 398.

[7] See Vision II. 4, vol. ii. p. 12.

[8] See vol. ii. p. 4; and comp. Lightfoot, *Appendix*, pp. 316, 317.

It is difficult to make an analysis of the contents. The theme is the duty of fulfilling the commands of Christ.

(1) This obedience is the true confession of Christ, answering to the greatness of His salvation; mainly in chaps. i.-iv.

(2) Thus the Christian shows his opposition to the world; chaps. v.-viii.

(3) This obedience will be rewarded in the future world; chaps. ix.-xvii.

(4) The conclusion: the preacher's confession (xviii.), justification of his exhortation (xix.); concluding word of consolation, with doxology (xx.). But the treatment is not strictly logical, nor are the parts clearly distinguished.

The theology shows no traces of heresy, nor does it sharply oppose any false doctrinal views. It lacks the dogmatic precision of a later age, but emphasizes rigid views of the relation of the sexes. "Repentance and good works seem to be the main articles of its creed. Of regeneration there seems to be no definite idea: to be called is the same as to be saved. The Church is pre-existent; the kingdom of God is in the future; no worth is left to this world or to the life in it. The principal argument urged in favour of standing firm in faith is the good issue of it in the next life" (C. J. H. Ropes).

The hints given in regard to public worship agree with the famous description of Justin Martyr,[9] and there are indications that the early freedom of exhortation had not yet disappeared. Bishop Lightfoot aptly concludes his dissertation with these words: "the homily itself, as a literary work, is almost worthless. As the earliest example of its kind, however, and as the product of an important age of which we possess only the scantiest remains, it has the highest value. Nor will its intellectual poverty blind us to its true grandeur, as an example of the lofty moral earnestness and the triumphant faith which subdued a reluctant world, and laid it prostrate at the foot of the cross." [10]

SECTION 4.—THE VERSION IN THIS VOLUME.

Greater unity would have been secured by a new translation of the entire work. Since, however, this was not possible, the aim of the editor has been to give the reader, as far as practicable, the benefit of the light shed upon the whole by the recently discovered authorities. The portion already translated in the Edinburgh volume has been supplied with critical annotations, and a few exegetical points have been treated. The recent editions of the Greek text have, of course, been consulted. The newly recovered portion has been re-translated. Bishop Lightfoot's version is so excellent that the temptation to use it was very great. It has, of course, influenced the editor in many places. But the following version differs from it mainly in two respects: (1) An effort has been made to preserve the verbal correspondences between the language of the homily and that of the New Testament: hence the English word 51 used in the Revised Version as an equivalent of a Greek term is given here as a similar equivalent. (2) The view of the Greek tenses indicated in Lightfoot's renderings does not always accord with that of the editor.

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[9] *First Apology*, ch. lxvii. (vol. i. p. 186).

[10] St. Clement, *Appendix*, p. 317.

It may be added, that Professor C. J. H. Ropes of Bangor, Me., kindly sent, for use in the preparation of the Epistle for this volume, his manuscript translation and notes. These have been very helpful, and are entitled to this acknowledgment. It will be found that the American translation is less paraphrastic than the Edinburgh. The new portions, both text and notes, have been printed without brackets when they are the work of the editor. The rare additions of the general editor are always bracketed, that the reader may readily recognise to whom the literary responsibility in each case properly belongs.

The following is the Edinburgh Introductory Notice:—

The first certain reference which is made by any early writer to this so-called Epistle of Clement is found in these words of Eusebius (*Hist. Eccl.*, iii. 38): "We must know that there is also a second Epistle of Clement. But we do not regard it as being equally notable with the former, since we know of none of the ancients that have made use of it." Several critics in modern times have endeavoured to vindicate the authenticity of this Epistle. But it is now generally regarded as one of the many writings which have been falsely ascribed to Clement. Besides the want of external evidence, indicated even by Eusebius in the above extract, the diversity of style clearly points to a different writer from that of the first Epistle. A commonly accepted opinion among critics at the present day is, that this is not an Epistle at all, but a fragment of one of the many homilies falsely ascribed to Clement. There can be no doubt, however, that in the catalogue of writings contained in the Alexandrian ms. it is both styled an Epistle, and, as well as the other which accompanies it, is attributed to Clement. As the ms. is certainly not later than the fifth century, the opinion referred to must by that time have taken firm root in the Church; but in the face of internal evidence, and in want of all earlier testimony, such a fact goes but a small way to establish its authenticity.

THE HOMILY.[11]

CHAP. I.—WE OUGHT TO THINK HIGHLY OF CHRIST.

Brethren, it is fitting that you should think of Jesus Christ as of God,—as the Judge of the living and the dead. And it does not become us[12] to think lightly[13] of our salvation; for if we think little[14] of Him, we shall also hope but to obtain little *from Him.* And those of us[15] who hear carelessly of these things, as if they were of small importance, commit sin, not knowing whence we have been called, and by whom, and to what place, and how much Jesus Christ submitted to suffer for our sakes. What return, then, shall we make to Him? or what fruit that shall be worthy of that which He has given to us? For,[16] indeed, how great are the benefits[17] which we owe to Him! He has graciously given us light; as a Father, He has called us sons; He has saved us when we were ready to perish. What praise, then, shall we give to Him, or what return shall we make for the things which we have received?[18] We were deficient[19] in understanding, worshipping stones and wood, and gold, and silver, and brass, the works of men's hand;[20] and our whole life was nothing else than death. Involved in blindness, and with such darkness[21] before our eyes, we have received sight, and through His will have laid aside that cloud by which we were enveloped. For He had compassion on us, and mercifully saved us, observing the many errors in which we were entangled, as well as the destruction to which we were exposed,[22] and that we had[23] no hope of salvation except it came to us from Him. For He called us when we were not,[24] and willed that out of nothing we should attain a real existence.[25]

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[11] NO TITLE, NOT EVEN A LETTER, IS PRESERVED IN THE MS. [IN C (= MS. AT CONSTANTINOPLE FOUND BY BRYENNIOS) THE TITLE IS ΚΛΉΜΕΝΤΟΣ ΠΡῸΣ ΚΟΡΙΝΘΊΟΥΣ Β', CORRESPONDING TO THAT OF THE FIRST EPISTLE. IN S (= SYRIAC MS. AT CAMBRIDGE) THERE IS A SUBSCRIPTION TO THE FIRST EPISTLE ASCRIBING IT TO CLEMENT, THEN THESE WORDS: "OF THE SAME THE SECOND EPISTLE TO THE CORINTHIANS." AT THE CLOSE THIS SUBSCRIPTION OCCURS: "HERE ENDETH THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS."—R.]

[12] [C has here, and in many other places, ὑμᾶς instead of ἡμᾶς. This substitution of the second person plural is one of its marked peculiarities.—R.]

[13] [Literally, "little things;" Lightfoot, "mean things."—R.]

[14] [Literally, "little things;" Lightfoot, "mean things."—R.]

[15] [Lightfoot follows the Syriac, and renders: "And they that listen, as concerning mean things, do wrong; and we ourselves do wrong, not knowing," etc. But the briefer reading of the Greek mss. is *lectio difficilior* —R.]

[16] [Only S has γάρ. A has δέ, which the Edinburgh translators have rendered "for." So twice in chap. iii.—R.]

[17] Literally, "holy things."

[18] Comp. Ps. cxvi. 12.

[19] Literally, "lame."

[20] Literally "of men." [Compare Arnobius, vol. vi. p. 423.]

[21] Literally, "being full of such darkness in our sight."

CHAP. II.—THE CHURCH, FORMERLY BARREN, IS NOW FRUITFUL.

"Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for she that is desolate hath many more children than she that hath an husband."[26] In that He said, "Rejoice, thou barren that bearest not," He referred to us, for our Church was barren before that children were given to her. But when He said, "Cry out, thou that travailest not," He means this, that we should sincerely offer up our prayers to God, and should not, like women in travail, show signs of weakness.[27] And in that He said, "For she that is desolate hath many more children than she that hath an husband," *He means* that[28] our people seemed to be outcast from God, but now, through believing, have become more numerous than those who are reckoned to possess God.[29] And another Scripture saith, "I came not to call the righteous, but sinners."[30] This means that those who are perishing must be saved. For it is indeed a great and admirable thing to establish, not the things which are standing, but these that are falling. Thus also did Christ desire[31] to save the things which were perishing,[32] and has saved many by coming and calling us when hastening to destruction.[33]

CHAP. III.—THE DUTY OF CONFESSING CHRIST.

Since, then, He has displayed so great mercy towards us, and especially in this respect, that we who are living should not offer sacrifices to gods that are dead, or pay them worship, but should attain through Him to the knowledge of the true Father,[34] whereby shall we show that we do indeed know Him,[35] but by not denying Him through whom this knowledge has been attained? For He Himself declares,[36] “Whosoever shall confess Me before men, him will I confess before My Father.”[37] This, then, is our reward if we shall confess Him by whom we have been saved. But in what way shall we confess Him? By doing what He says, and not transgressing His commandments, and by honouring Him not with our lips only, but with all our heart and all our mind.[38] For he says[39] in Isaiah, “This people honoureth Me with their lips, but their heart is far from Me.”[40]

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[22] Literally, "having beheld in us much error and destruction."

[23] [C, S (apparently), and recent editors have ἔχοντας, "*even* when we had," instead of ἔχοντες (A), as above paraphrased.—R.]

[24] Comp. Hos. ii. 23; Rom. iv. 17, ix. 25.

[25] Literally, "willed us from not being to be." [Comp. n. 4, p. 365.]

[26] Isa. liv. 1; Gal. iv. 27. [R. V., "the husband."—R.]

[27] Some render, "should not cry out, like women in travail." The text is doubtful. [Lightfoot: "Let us not, like women in travail, grow weary of offering up our prayers with simplicity to God."—R.]

[28] [ἐπει, "since;" hence Lightfoot renders, "He so spake, because."—R.]

[29] It has been remarked that the writer here implies he was a Gentile.

[30] Matt. ix, 13; Luke v. 32. [The briefer form given above is that of the correct text in Matthew and Mark (ii. 17), not Luke.—R.]

[31] [ἠθέλησε, "willed."—R.] [Noteworthy. 2 Pet. iii. 9.]

[32] Comp. Matt. xviii. 11. [Luke xix. 10.—R.]

[33] Literally, "already perishing." [Rev. iii. 2.]

CHAP. IV.—TRUE CONFESSION OF CHRIST.

Let us, then, not only call Him Lord, for that will not save us. For He saith, “Not every one that saith to Me, Lord, Lord, shall be saved, but he that worketh righteousness.”[41] Wherefore, brethren, let us confess Him by[42] our works, by loving one another, by not committing adultery, or speaking evil of one another, or cherishing envy; but being continent, compassionate, and good. We ought also to sympathize with one another, and not be avaricious. By such[43] works let us confess Him,[44] and not by those that are of an opposite kind. And it is not fitting that we should fear men, but rather God. For this reason, if we should do such *wicked* things, the Lord hath said, “Even though ye were gathered together to Me[45] in My very bosom, yet if ye were not to keep My commandments, I would cast you off, and say unto you, Depart from Me; I know you not whence ye are, ye workers of iniquity.”[46]

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[34] [Literally, “the Father of the truth.” The best editions have a period here.—R.]

[35] Literally, “what is the knowledge which is towards Him.” [C, with Bryennios. Hilgenfeld reads τῆς ἀληθείας, “what is the knowledge of the truth,” instead of ἡ πρὸς αὐτόν, A, S, Lightfoot, and earlier editors.—R.]

[36] [λέγει δὲ καὶ αυτός, “Yea, He Himself saith,” Lightfoot.—R.]

[37] Matt. x. 32.

[38] Comp. Matt. xxii. 37.

[39] [“Now He saith also.”—R.]

[40] Isa. xxix. 13.

[41] Matt. vii. 21, loosely quoted.

[42] [Literally, “in.”—R.]

[43] [A defect in A was thus supplied, but “these” is now accepted; so C, S.—R.]

[44] Some read “God.” [“Him” is correct.—R.]

[45] Or, “with Me.” [This is the more exact rendering of μετ' ἐμοῦ.—R.]

[46] The first part of this sentence is not found in Scripture; for the second, comp. Matt. vii. 23, Luke xiii. 27. [The first part is not even identified as a citation from an apocryphal book.—R.]

CHAP. V.—THIS WORLD SHOULD BE DESPISED.

Wherefore, brethren, leaving *willingly* our sojourn in this present world, let us do the will of Him that called us, and not fear to depart out of this world. For the Lord saith, "Ye shall be as lambs in the midst of wolves."[47] And Peter answered and said unto Him,[48] "What, then, if the wolves shall tear in pieces the lambs?" Jesus said unto Peter, "The lambs have no cause after they are dead to fear[49] the wolves; and in like manner, fear not ye them that kill you, and can do nothing more unto you; but fear Him who, after you are dead, has power over both soul and body to cast them into hell-fire."[50] And consider,[51] brethren, that the sojourning in the flesh in this world is but brief and transient, but the promise of Christ is great and wonderful, even the rest of the kingdom to come, and of life everlasting.[52] By what course of conduct, then, shall we attain these things, but by leading a holy and righteous life, and by deeming these worldly things as not belonging to us, and not fixing our desires upon them? For if we desire to possess them, we fall away from the path of righteousness.[53]

CHAP. VI.—THE PRESENT AND FUTURE WORLDS ARE ENEMIES TO EACH OTHER.

Now the Lord declares, "No servant can serve two masters."[54] If we desire, then, to Serve both God and mammon, it will be unprofitable for us. "For what will it profit if a man gain the whole world, and lose his own soul?"[55] This world and the next are two enemies. The one urges to[56] adultery and corruption, avarice and deceit; the other bids farewell to these things. We cannot therefore be the friends of both; and it behoves us, by renouncing the one, to make sure[57] of the other. Let us reckon[58] that it is better to hate the things present, since they are trifling, and transient, and corruptible; and to love those *which are to come*, as being good and incorruptible. For if we do the will of Christ, we shall find rest; otherwise, nothing shall deliver us from eternal punishment, if we disobey His commandments. For thus also saith the Scripture in Ezekiel, “If Noah, Job, and Daniel should rise up, they should not deliver their children in captivity.”[59] Now, if men so eminently righteous[60] are not able by their righteousness to deliver their children, how can we hope to[61] enter into the royal residence[62] of God unless we keep our baptism holy and undefiled? Or who shall be our advocate, unless we be found possessed of works of holiness and righteousness?[63] 519

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[47] Matt. x. 16.

[48] No such conversation is recorded in Scripture. [Comp. note 13.—R.]

[49] Or, "Let not the lambs fear."

[50] Matt. x. 28; Luke xii. 4, 5.

[51] Or, "know."

[52] The text and translation are here doubtful. [All doubt has been removed; the above rendering is substantially correct.—R.]

[53] [More exactly, "the righteous path," τῆς ὁδοῦ τῆς δικαίας.—R.]

[54] Matt. vi. 24; Luke xvi. 13.

[55] Matt. xvi. 26. [The citation is not exactly according to any evangelist. Literally, "For what advantage is it, if any one gain the whole (Comits 'whole') world, but forfeit his life," or "soul."—R.]

[56] Literally, "speaks of." [So Lightfoot.—R].

[57] Or, "enjoy." [Lightfoot: "but must bid farewell to the one and hold companionship with the other;" thus preserving the correspondence with the preceding sentence.—R.]

[58] The ms. has, "we reckon." [So C and S, but Lightfoot retains the subjunctive.—R.]

CHAP. VII.—WE MUST STRIVE IN ORDER TO BE CROWNED.

Wherefore, then, my brethren, let us struggle[64] with all earnestness, knowing that the contest is *in our case* close at hand, and that many undertake long voyages to strive for a corruptible reward;[65] yet all are not crowned, but those only that have laboured hard and striven gloriously. Let us therefore so strive, that we may all be crowned. Let us run the straight[66] course, even the race that is incorruptible; and let us in great numbers set out[67] for it, and strive that we may be crowned. And should we not all be able to obtain the crown, let us at least come near to it. We must remember[68] that he who strives in the corruptible contest, if he be found acting unfairly,[69] is taken away and scourged, and cast forth from the lists. What then think ye? If one does anything unseemly in the incorruptible contest, what shall *he* have to bear? For of those who do not preserve the seal[70] *unbroken, the Scripture* saith,[71] “Their worm shall not die, and their fire shall not be quenched, and they shall be a spectacle to all flesh.”[72]

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[59] Ezek. xiv. 14, 20.

[60] [Literally, “But if even such righteous men.”—R.]

[61] Literally, “with what confidence shall we.”

[62] Wake translates “kingdom,” as if the reading had been βασιλείαν; but the ms. has βασίλειον, “palace.” [Lightfoot gives the former rendering, though accepting βασίλειον.—R.]

[63] [Literally, “holy and righteous works.”—R.]

[64] [ἀγωνισωμεθα, “let us strive,” as in the games.—R.]

[65] Literally, “that many set sail for corruptible contests,” referring probably to the concourse at the Isthmian games.

[66] Or, “Let us place before us.” [The latter rendering is that of the reading found in A and C, and now accepted by many editors (θῶμεν); but Lightfoot adheres to θέωμεν (so S), and holds the former reading to be a corruption.—R.]

[67] Or, “set sail.”

[68] Literally, “know.”

[69] Literally “if he be found corrupting.”

[70] Baptism is probably meant. [See Eph. i. 13 and Acts xix. 6.]

CHAP. VIII.—THE NECESSITY OF REPENTANCE WHILE WE ARE ON EARTH.

As long, therefore, as we are upon earth, let us practice repentance, for we are as clay in the hand of the artificer. For as the potter, if he make a vessel, and it be distorted or broken in his hands, fashions it over again; but if he have before this cast it into the furnace of fire, can no longer find any help for it: so let us also, while we are in this world, repent with our whole heart of the evil deeds we have done in the flesh, that we may be saved by the Lord, while we have yet an opportunity of repentance. For after we have gone out of the world, no further power of confessing or repenting will there belong to us. Wherefore, brethren, by doing the will of the Father, and keeping the flesh holy, and observing the commandments of the Lord, we shall obtain eternal life. For the Lord saith in the Gospel, “If ye have not kept that which was small, who will commit to you the great? For I say unto you, that he that is faithful in that which is least, is faithful also in much.”[73] This, then, is what He means: “Keep the flesh holy and the seal undefiled, that ye[74] may receive eternal life.”[75]

CHAP. IX.—WE SHALL BE JUDGED IN THE FLESH.

And let no one of you say that this very flesh shall not be judged, nor rise again. Consider ye[76] in what *state* ye were saved, in what ye received sight,[77] if not while ye were in this flesh. We must therefore preserve the flesh as the temple of God. For as ye were called in the flesh, ye shall also come *to be judged* in the flesh. As Christ[78] the Lord who saved us, though He was first a Spirit,[79] became flesh, and thus called us, so shall we also receive the reward in this flesh. Let us therefore love one another, that we may all attain to the kingdom of God. While we have an opportunity of being healed, let us yield ourselves to God that healeth us, and give to Him a recompense. Of what sort? Repentance out of a sincere heart; for He knows all things beforehand, and is acquainted with what is in our hearts. Let us therefore give Him praise,[80] not with the mouth only, but also with the heart, that He may accept us as sons. For the Lord has said, "Those are My brethren who do the will of My Father."[81]

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[71] [Or, “He saith;” “unbroken” is not necessary.—R.]

[72] Isa. lxvi. 24.

[73] Comp. Luke xvi. 10–12.

[74] ms. has “we,” which is corrected by all editors as above. [The newly discovered authorities have the second person; most recent editors, however, adopt the first person, as *lectio difficilior*. So Lightfoot; but Hilgenfeld restores ἀπολάβητε in his second edition.—R.]

[75] Some have thought this a quotation from an unknown apocryphal book, but it seems rather an explanation of the preceding words.

[76] [Editors differ as to the punctuation. Lightfoot: “Understand ye. In what were ye saved? In what did ye recover your sight? if ye were not in the flesh.” Hilgenfeld puts a comma after γνῶτε (understand ye), and a period after ἐσώθητε (saved).—R.]

[77] Literally, “looked up.” [Both senses of ἀναβλέπειν occur in New Testament.—R.]

[78] The ms. has εἷς, “one,” which Wake follows, but it seems clearly a mistake for ὡς. [Lightfoot reads ει, with a Syriac fragment; both C and S have εἷς—R.]

[79] [C has here the curious reading λόγος instead of πνεῦμα, but all editors retain the latter.—R.]

CHAP. X.—VICE IS TO BE FORSAKEN, AND VIRTUE FOLLOWED.

Wherefore, my brethren, let us do the will of the Father who called us, that we may live; and let us earnestly[82] follow after virtue, but forsake every wicked tendency[83] which would lead into transgression; and flee from ungodliness, lest evils overtake us. For if we are diligent in doing good, peace will follow us. On this account, such men cannot find it, i.e., *peace*, as are[84] influenced by human terrors, and prefer rather present enjoyment to the promise which shall afterwards be fulfilled. For they know not what torment present enjoyment incurs, or what felicity is involved in the future promise. And if, indeed, they themselves only did such things, it would be *the more* tolerable; but now they persist in imbuing innocent souls with their pernicious doctrines,[85] not knowing that they shall receive a double condemnation, both they and those that hear them.

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[80] [A reads "eternal," and C, S, "praise;" Lightfoot and others combine the two, "eternal praise,"—R.]

[81] Matt. xii. 50.

[82] Literally, "rather."

[83] Literally, "malice, as it were, the precursor of our sins." Some deem the text corrupt.

[84] Literally, according to the ms., "it is not possible that a man should find it who *are*"—the passage being evidently corrupt. [The evidence of C and S does not clear up the difficulty here, the reading of these authorities being substantially that of A. Lightfoot renders: "For for this cause is a man unable to attain happiness, seeing that they call in the fears of men," etc. Hilgenfeld (2d ed.) assumes here a considerable gap in all the authorities, and inserts two paragraphs, cited in other authors as from Clement. The first and longer passage is from John of Damascus, and it may be accounted for as a loose citation from chap. xx. in the recovered portion of this Epistle. The other is from pseudo-Justin (*Questions to the Orthodox*, 74) This was formerly assigned by both Hilgenfeld and Lightfoot (against Harnack) to the *First Epistle of Clement*, lviii., in that portion wanting in A. But the recovered chapters (lviii.-lxiii.) contain, according to C and S, no such passage. Lightfoot thinks the reference in pseudo-Justin is to chap. xvi. of this homily, and that the mention of the Sibyl in the same author is not necessarily part of the citation from Clement. Comp. Lightfoot, pp. 308, 447, 448, 458, 459, and Hilgenfeld, 2d ed., pp. xlviii., 77.—R.]

[85] [Lightfoot, more literally, "but now they continue teaching evil to innocent souls."—R.]

CHAP. XI.—WE OUGHT TO SERVE GOD, TRUSTING IN HIS PROMISES.

Let us therefore serve God with a pure heart, and we shall be righteous; but if we do not serve Him, because we believe not the promise of God, we shall be miserable. For the prophetic word also declares, "Wretched are those of a double mind, and who doubt in their heart, who say, All these things have we heard even in the times of our fathers; but though we have waited day by day, we have seen none of them *accomplished*. Ye fools! compare yourselves to a tree; take, for instance, the vine. First of all it sheds its leaves, then the bud appears; after that the sour grape, and then the fully-ripened fruit. So, likewise, my people have borne disturbances and afflictions, but afterwards shall they receive their good things."[86] Wherefore, my brethren, let us not be of a double mind, but let us hope and endure, that we also may obtain the reward. For He is faithful who has promised that He will bestow on every one a reward according to his works. If, therefore, we shall do righteousness in the sight of God, we shall enter into His kingdom, and shall receive the promises, "which ear hath not heard, nor eye seen, neither have entered into the heart of man."[87]

CHAP. XII.—WE ARE CONSTANTLY TO LOOK FOR THE KINGDOM OF GOD.

Let us expect, therefore, hour by hour, the kingdom of God in love and righteousness, since we know not the day of the appearing of God. For the Lord Himself, being asked by one when His kingdom would come, replied, "When two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female."[88] Now, two are one when we speak the truth one to another, and there is unfeignedly one soul in two bodies. And "that which is without as that which is within" meaneth this: He calls the soul "that which is within," and the body "that which is without." As, then, thy body is visible to sight, so also let thy soul be manifest by good works. And "the male with the female, neither male nor female," this[89] …

[The newly recovered portion follows:][90]—

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[86] The same words occur in Clement's first epistle, chap. xxiii.

[87] 1 Cor. ii. 9.

[88] These words are quoted (Clem. Alex., *Strom.*, iii. 9, 13) from the Gospel according to the Egyptians, no longer extant.

[89] Thus ends the ms., but what followed will be found in Clem. Alex. as just cited.

[90] For details respecting the version here given, see Introductory Notice, pp. 514, 515.

… meaneth,[91] that a brother seeing a sister should think nothing[92] about her as of a female, nor *she*[93] think anything about him as of a male. If ye do these things, saith He,[94] the kingdom of my Father shall come.

CHAP. XIII.—DISOBEDIENCE CAUSETH GOD'S NAME TO BE BLASPHEMED.[95]

Therefore, brethren,[96] let us now at length repent; let us be sober unto what is good; for we are full of much folly and wickedness. Let us blot out from us our former sins, and repenting from the soul let us be saved; and let us not become[97] men-pleasers, nor let us desire to please only one another,[98] but also the men that are without, by our righteousness, that the Name[99] be not blasphemed on account of us.[100] For the Lord also saith "Continually[101] My name is blasphemed among all the Gentiles,"[102] and again, "Woe[103] to him on account of whom My name is blasphemed." Wherein is it blasphemed? In your not doing 52 what I desire.[104] For the Gentiles, when they hear from our mouth the oracles of God,[105] marvel at them as beautiful and great; afterwards, when they have learned that our works are not worthy of the words we speak, they then turn themselves to blasphemy, saying that it is some fable and delusion. For when they hear from us that God saith,[106] "There is no thank unto you, if ye love them that love you; but there is thank unto you, if ye love your enemies and them that hate you;"[107] when they hear these things, they marvel at the excellency of the goodness; but when they see that we not only do not love them that hate us, but not even them that love us, they laugh us to scorn, and the Name is blasphemed.

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[91] Or, more correctly, both here and above, "by this He meaneth."

[92] All editors read οὐδὲν φρονῇ, but C has φρονεῖ which is ungrammatical. In this clause, after ἵνα we would expect μηδέν; but as Lightfoot suggests, οὐδὲν may be combined as a substantive idea with θηλυκόν; comp. the use of οὐ with participles.

[93] For μηδέ (so C) Gebhardt would substitute μηδ' ἥδε, while S supplies in full, *quum soror videbit fratrem*, an obvious interpretament.

[94] This seems to be an explanation of the saying above referred to, and not a citation; similar cases occur in the homily.

[95] THE HEADINGS TO THE CHAPTERS HAVE BEEN SUPPLIED BY THE EDITOR, BUT IN SO RAMBLING A DISCOURSE THEY ARE IN SOME CASES NECESSARILY UNSATISFACTORY.

[96] Hilgenfeld reads μου instead of οὖν; so S apparently. The chapters are usually introduced with οὖν (nine times) or ὥστε (five times).

[97] γινώμεθα; Lightfoot, "be found."

[98] Literally, "ourselves," ἑαυτοῖς; but the reciprocal sense is common in Hellenistic Greek, and is here required by the context.

[99] Comp. Acts v. 41, where the correct text omits αὐτοῦ. The Revised Version properly capitalizes "Name" in that passage.

[100] C here, and in many other cases, reads ὑμᾶς; comparison of mss. shows that it is a correction of the scribe.

[101] Lightfoot renders διὰ παντός, "every way;" but the temporal sense is common in Hellenistic Greek, and here required by the Hebrew.

[102] Isa. lii. 5, with πασῖν inserted.

[103] Lightfoot reads, καὶ πάλιν Οὐαί, following the Syriac. C has καὶ Διό. There is difficulty in identifying this second quotation: comp. Ezek. xxxvi. 20–23. Lightfoot thinks it probable that the preacher used two different forms of Isa. lii. 5.

CHAP. XIV.—THE LIVING CHURCH IS THE BODY OF CHRIST.

Wherefore,[108] brethren, if we do the will of God our father, we shall be of the first Church, that is, spiritual, that hath been created before the sun and moon;[109] but if we do not the will of the Lord, we shall be of the scripture that saith, "My house was made a den of robbers."[110] So then let us choose to be of the Church of life,[111] that we may be saved. I do not, however, suppose ye are ignorant that the living Church is the body of Christ;[112] for the scripture saith, "God made man, male and female."[113] the male is Christ, the female is the Church. And the Books[114] and the Apostles *plainly declare*[115] that the Church is not of the present, but from the beginning.[116] For she was spiritual, as our Jesus also was, but was manifested in the last days that He[117] might save us. Now the Church, being spiritual, was manifested in the flesh of Christ, *thus* signifying to us that, if any of us keep[118] her in the flesh and do not corrupt her, he shall receive her again[119] in the Holy Spirit: for this flesh is the copy of the spirit. No one then who corrupts the copy, shall partake of the original.[120] This then is what He meaneth, "Keep the flesh,[121] that ye may partake of the spirit." But if we say that the flesh is the church and the spirit Christ,[122] then he that hath shamefully used the flesh hath shamefully used the Church. Such a one then shall not partake of the spirit, which is Christ. Such life and incorruption this flesh[123] can partake of, when the Holy Spirit is joined to it. No one can utter or speak "what the lord hath prepared" for his elect.[124]

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[104] This sentence is not part of the citation, but an explanation, the words being used as if spoken by God. The Syriac text seeks to avoid this difficulty by reading, "by our not doing what we say."

[105] Here τὰ λόγια τοῦ Θεοῦ is used of the Scriptures, and with distinct reference to the New Testament; see next note.

[106] In view of the connection, this must mean "God in His oracles;" a significant testimony to the early belief in the inspiration of the Gospels.

[107] Luke vi. 27, 32, freely combined; comp. Matt. v. 44, 46. The use of χάρις υἡμιν shows that the quotation is from the former Gospel.

[108] ὥστε, as at the beginning of chs. vii., x.

[109] Comp. Ps. lxxii. (LXX. lxxi.) 5, 17.

[110] Jer. vii. 11. Comp. Matt. xii. 13; Mark xi. 17; Luke xix. 46.

[111] Harnack says, "The Jewish synagogue is the church of death." Lightfoot, more correctly, accepts a contrast "between mere external membership in the visible body and spiritual communion in the celestial counterpart."

[112] Comp. Eph. i. 23 and many similar passages.

[113] Gen. i. 27; comp. Eph. v. 31-33.

[114] The reference is here is probably to the Old-Testament "books," while the term "Apostles" may mean the New Testament in whole or part. The more direct reference probably is to Genesis and Ephesians.

[115] Lightfoot inserts in brackets λέγουσιν, δῆλον, rendering as above. Hilgenfield suggests φασὶν οἴδατε, "Ye know that the books, etc., say that." Byrennios joins this sentence to the preceding, taking the whole as de-

CHAP. XV.—FAITH AND LOVE THE PROPER RETURN TO GOD.

Now I do not think I have given you any light counsel concerning self-control,[125] which if any one do he will not repent of it, but will save both himself and me who counselled him. For it is no light reward to turn again a wandering and perishing soul that it may be saved.[126] For this is the recompense[127] we have to return to God who created us, if he that speaketh and heareth both speaketh and heareth with faith and love. Let us therefore abide in the things which we believed, righteous and holy, that with boldness we may ask of God who

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pendent on ἀγνοεῖν. Ropes renders accordingly, making a parenthesis from "for the Scripture" to "the Church." In any case a verb of saying must be supplied, as in the Syriac.

[116] ἄνωθεν has a local and a temporal sense; the latter is obviously preferable here.

[117] "Jesus" is the subject of the latter part of the sentence.

[118] "Keep her pure;" comp. chap. viii. Lightfoot renders τηρεῖν, "guard," here and elsewhere.

[119] The verb corresponds with that rendered "partake" in what follows.

[120] "Copy," ἀντίτυπος, ἀντίτυπον. Comp. Heb. ix. 24; 1 Pet. iii. 21. Our use of "antitype" is different. The antithesis here is αὐθεντικόν, the original, or archetype. This mystical interpretation has a Platonic basis.

[121] Comp. the close of chap. viii.

[122] Lightfoot calls attention to the confusion of metaphors; but there is also evidence of that false exegesis which made "flesh" and "spirit" equivalent to "body" and "soul,"—an error which always leads to further mistakes.

[123] Here the word "flesh" is used in an ambiguous sense.

[124] 1 Cor. ii. 9.

[125] περὶ ἐγκρατείας, "temperance" in the wide New-Testament sense. Lightfoot, "continence;" in these days the prominent danger was from libidinous sins.

[126] Comp. Jas. v. 19, 20, with which our passage has many verbal correspondences.

[127] "A favorite word with our author, especially in this connection."—Lightfoot.

saith, “While thou art yet speaking, I will say, Lo, I am here.”[128] For this saying is the sign of a great promise; for the Lord saith of Himself that He is more ready to give than he that asketh *to ask*.[129][130] Being therefore partakers of so great kindness, let us not be envious of one another[131] in the obtaining of so many good things. For as great as is the pleasure which these sayings have for them that have done them, so great is the condemnation they have for them that have been disobedient.

CHAP. XVI.—THE EXCELLENCE OF ALMSGIVING.

Wherefore, brethren, having received no small occasion[132] for repentance, while we have the opportunity,[133][134] let us turn unto God that called us, while we still have Him as One that receiveth us. For if we renounce[135] these enjoyments and conquer our soul in not doing these its evil desires, we shall partake of the mercy of Jesus. But ye know that the day of judgment even now “cometh as a burning oven,”[136][137] and some “of the heavens shall melt,” and all the earth *shall be* as lead melting on the fire,[138][139] and then the hidden and open works of men shall appear. Almsgiving therefore is a good thing, as repentance from sin; fasting is better than prayer, but almsgiving than both;[140][141] “but love covereth a multitude of sins."[142][143] But prayer out of a good conscience delivereth from death. Blessed is every one that is found full of these; for alms-giving lighteneth the burden of sin.[144][145]

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[128] Isa. lviii. 9, LXX.

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[130] εἴς τὸ διδόναι τοῦ αἴτοῦντος; the sense of the elliptical construction is obviously as above.

[131] ἑαυτοῖς. Here again in the reciprocal sense; comp. chap. xiii.

[132] ἀφορμὴν λαβόντες, as in Rom. vii. 8, 11.

[133]

[134] καιρὸν ἔχοντες, “seeing that we have time” (Lightfoot). But “opportunity” is more exact.

[135] ἀποταξώμεθα, “bid farewell to;” comp. chap. vi.

[136]

[137] Comp. Mal. iv. 1.

[138]

[139] Comp. Isa. xxxiv. 4, which resembles the former clause, and 2 Pet. iii. 7, 10, where the same figures occur. The text seems to be corrupt: τινες (“some”) is sustained by both the Greek and the Syriac, but this limitation is so peculiar as to awaken suspicion; still, the notion of several heavens might have been in the author’s mind.

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[141] Comp. Tobit xii. 8, 9; but the position given to almsgiving seems to be contradicted by the next sentence. Lightfoot seems to suspect a corruption of text here also, but in the early Church there was often an undue emphasis placed upon almsgiving.

CHAP. XVII.—THE DANGER OF IMPENITENCE.

Let us therefore repent from the whole heart, that no one of us perish by the way. For if we have commandments that we should also practice this,[146] to draw away men from idols and instruct them, how much more ought a soul already knowing God not to perish! Let us therefore assist one another that we may also lead up those weak as to what is good,[147] in order that all may be saved; and let us convert and admonish one another.[148][149]And let us not think to give heed and believe now only, while we are admonished by the presbyters, but also when we have returned home,[150][151]remembering the commandments[152] of the Lord; and let us not be dragged away by worldly lusts, but coming[153] more frequently let us attempt to make advances in the commandments of the Lord, that all being of the same mind[154] we may be gathered together unto life. For the Lord said, "I come to gather together all the nations, tribes, and tongues."[155] This He speaketh of the day of His appearing, when He shall come and redeem us, each one according to his works.[156] And the unbelievers "shall see His glory," and strength; and they shall think it strange when they see the sovereignty[157] of the world in Jesus, saying, Woe unto us, Thou wast *He*,[158] and we did not know and did not believe, and we did not obey the presbyters when they declared unto us concerning our salvation. And "their worm dieth not, and their fire is not quenched, and they shall be for a spectacle unto all flesh."[159] He speaketh of that day of judgment, when they shall see those among us[160] that have been ungodly and acted deceitfully with the commandments of Jesus Christ. But the righteous who have done well and endured torments and hated the enjoyments of the soul, when they shall behold those that have gone astray and denied Jesus through their words or through their works, how that they are punished with grievous torments in unquenchable fire, shall be giving glory to God, saying, There will be hope for him that hath served God with his whole heart.

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[142]

[143] 1 Pet. iv. 8. Comp. Prov. x. 12; Jas. v. 20.

[144]

[145] Literally, "becometh a lightener (κούφισμα) of sin;" comp. Ecclus. iii. 30.

[146] Lightfoot, with Syriac, reads ἵνα καὶ τοῦτο πράσσωμεν. C omits ἵνα, and reads πράσσομεν, "If we have commandments and practise this."

[147] Here Lightfoot thinks a verb has probably fallen out of the text.

[148] Bryennios thus connects: "in order that all may be saved, and may convert," etc.

[149]

[150] "This clearly shows that the work before us is a sermon delivered in church" (Lightfoot). The preacher is himself one of "the presbyters;" comp. chap. xix. It is possible, but cannot be proven, that he was the head of the presbyters, the parochial bishop.

[151]

[152] ἐνταλμάτων, not the technical word for the commandments of the Decalogue (ἐντολαι).

[153] Syriac, "praying," which Lightfoot thinks may be correct; but προσερχόμενοι might very easily be mistaken for προσευχόμενοι. The former means coming in worship: comp. Heb. x. 1, 22.

[154] 2 Cor. xiii. 11; Phil. ii. 2.

[155] Isa. lxvi. 18. But "tribes" is inserted; comp. Dan. iii. 7. The phrase "shall see His glory" is from the passage in Isaiah, The language seems to be put into the mouth of Christ by the preacher.

[156] This implies various degrees of reward among these redeemed.

CHAP. XVIII.—THE PREACHER CONFESSETH HIS OWN SINFULNESS.

Let us also become of the number of them that give thanks, that have served God, and not of the ungodly that are judged. For I myself also, being an utter sinner,[161][162] and not yet escaped from temptation, but still being in the midst of the engines[163] of the devil, give diligence to follow after righteousness, that I may have strength to come even near it,[164] fearing the judgment to come.

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[157] τὸ βασίλειον; not exactly "the kingdom," rather "the kingly rule." ἐν τῷ 'Ιησοῦ is rightly explained by Lightfoot, "in the hands, in the power, of Jesus;" ξενισθήσονται is rendered above "shall think it strange," as in 1 Pet. iv. 4, 12.

[158] "He" is properly supplied as frequently in the Gospels. There seems to be a reminiscence of John viii. 24 and similar passages.

[159] Isa. lxvi. 24; comp. chap. vii. above.

[160] C reads ὑμιν, as often, for ἡμῖν, Syriac, accepted by all editors.

[161]

[162] πανθαμαρτολός; occurring only here; but a similar word, παρθαμάρτητος, occurs in the *Teaching*, v. 2, *Apostolical Constitutions*, vii. 18, and *Barnabas*, xx.

[163] τοῖς ὀργάνοις; comp. Ignat., *Rom.*, iv., *Ante-Nicene Fathers*, i. p. 75, where the word is rendered "instruments," and applied to the teeth of the wild beasts in the amphitheatre. Here Lightfoot renders "engines," regarding the metaphor as military.

[164] The phrase κἂν ἐγγὺς αυὴτῆς implies a doubt of attaining the aim, in accord with the tone of humility which obtains in this chapter.

CHAP. XIX.—HE JUSTIFIETH HIS EXHORTATION.

Wherefore, brethren and sisters,[165] after the God of truth *hath been heard*,[166] I read to you an entreaty[167] that ye may give heed to the things that are written, in order that ye may save both yourselves and him that readeth among you. For as a reward I ask of you that ye repent with the whole heart, thus giving to yourselves salvation and life. For by doing this we shall set a goal[168] for all the young who are minded to labour[169] on behalf of piety and the goodness of God. And let us not, unwise ones that we are, be affronted and sore displeased, whenever some one admonisheth and turneth us from iniquity unto righteousness. For sometimes while we are practising evil things we do not perceive it on account of the double-mindedness and unbelief that is in our breasts, and we are "darkened in our understanding"[170] by our vain lusts. Let us then practice righteousness that we may be saved unto the end. Blessed are they that obey these ordinances. Even if for a little time they suffer evil in the world,[171] they shall enjoy the immortal fruit of the resurrection. Let not then the godly man be grieved, if he be wretched in the times that now are; a blessed time waits for him. He, living again above with the fathers, shall be joyful for an eternity without grief.

CHAP. XX.—CONCLUDING WORD OF CONSOLATION. DOXOLOGY.

But neither let it trouble your understanding, that we see the unrighteous having riches and the servants of God straitened. Let us therefore, brethren and sisters, be believing: we are striving in the contest[172] of the living God, we are exercised by the present life, in order that we may be crowned by that to come. No one of the righteous received fruit speedily, but awaiteth it. For if God gave shortly the recompense of the righteous, straightway we would be exercising ourselves in business, not in godliness; for we would seem to be righteous, while pursuing not what is godly but what is gainful. And on this account Divine judgment surprised a spirit that was not righteous, and loaded it with chains.[173]

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[165] Comp. the opening sentence of *Barnabas*, "Sons and daughters," *Ante-Nicene Fathers*, i. p. 137; see also chap. xx.

[166] If any doubt remained as to the character of this writing, it would be removed by this sentence. The passage is elliptical, μετὰ τὸν θεὸν τῆς ἀλνθείας, but there is no doubt as to the meaning. The Scripture was read, and listening to it was regarded as hearing the voice of God, whose words of truth were read. Then followed the sermon or exhortation; comp. Justin, *First Apology*, chap. lxvii. (vol. i. p. 186). That lessons from some at least of the New Testament were included at the date of this homily, seems quite certain; comp. the references to the New Testament in chaps. ii., iii., iv., and elsewhere. It is here implied that this homily was written and "read."

[167] The word ἔντευζις, here used, means intercession, or supplication, to God (comp. 1 Tim. ii. 1, iv. 5) in early Christian literature: but the classical sense is "entreaty:" so in the opening sentence of Justin, *First Apology* (vol. i. p. 163, where it is rendered "petition").

[168] Lightfoot, with Syriac and most editors, reads σκοπόν; but C has κόπον, so Bryennios.

[169] C had originally φιλοσοφεῖν (accepted by Hilgenfeld), but was corrected to φιλοπονεῖν. The latter is confirmed by the Syriac, and now generally accepted, though Hilgenfeld uses the other reading to support his view that Clement of Alexandria was the author.

[170] Eph. iv. 18.

[171] C inserts τούτῳ; so Bryennios, Hilgenfeld, and others. Lightfoot omits, with Syriac. The punctuation above given is that of Bryennios and Lightfoot. Hilgenfeld joins this clause with what precedes.

To the only God invisible,[174] the Father of truth, who sent forth to us the Saviour and Prince of incorruption,[175] through whom also He manifested to us the truth and the heavenly life, to Him be the glory for ever and ever. Amen.[176]

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[172] πεῖραν ἀθλοῦμεν; the construction is classical, and the figure common in all Greek literature.

[173] The verbs here are aorists, and have been rendered by the English past tense; the present participle (μὴ ὂν δίκαιον) describing the character of the "spirit" must, according to English usage, conform to the main verbs. Lightfoot says, "The aorist here has its common *gnomic* sense;" and he therefore interprets the passage as a general statement: "Sordid motives bring their own punishment in a judicial blindness." But this gnomic sense of the aorist is not common. C reads δεσμός, which yields this sense: "and a chain weighed *upon him.*" Hilgenfeld refers the passage to those Christians who suffered persecution for other causes than those of righteousness. Harnack thinks the author has in mind Satan, as the prince of avarice, and regards him as already loaded with chains. If the aorist is taken in its usual sense, this is the preferable explanation; but the meaning is obscure.

[174] 1 Tim. i. 17.

[175] Acts iii. 15, v. 31; comp. Heb. ii. 10.

[176] The doxology is interesting, as indicating the early custom of thus closing a homily. The practice, fitting in itself, naturally followed the examples in the Epistles.

NICENE COUNCIL

THE NICENE CREED.

THE CREED

As set forth at Nicœa,[1715] *a.d. 325.*

We believe in one God, the Father Almighty, Maker of all things, visible and invisible:

And in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is, of the substance of the Father;

God of God; Light of light; very God of very God; begotten, not made; being of one substance with the Father,

By whom all things were made, both things in heaven and things in earth:

Who for us men and for our salvation came down, and was incarnate, and was made man:

He suffered, and rose again the third day:

And ascended into heaven:

And shall come again to judge the quick and the dead.

And in the Holy Ghost, etc.[1716]

THE RATIFICATION.

And those who say *There was a time when He was not*, or that *Before He was begotten He was not*, or that *He was made out of nothing;* or who say that The *Son of God is of any other substance*, or that *He is changeable* or *unstable*,—these the Catholic and Apostolic Church anathematizes.

ADDENDA,

As Authorized at Constantinople, a.d. 381.

(*a*) Of heaven and earth.

[1715] It was the old Creed of Jerusalem slightly amended, and made the liturgic symbol of Christendom, and the exponent of Catholic orthodoxy. Compare the Creed of Cæsarea, Burbidge, p. 334. But see this whole subject admirably illustrated for popular study by Burbidge, *Liturgies and Offices of the Church,* p. 330, etc., London, Bells, 1885.

[1716] Here the κ.τ.λ. is to be understood, as in the liturgies where a known form is begun and left imperfect. The clauses (see Cyril of Jerusalem, *Catechet.*, lect. xviii.) are found in the Creed of Jerusalem, thus: “In one baptism of repentance for the remission of sins, and in one Holy Catholic Church; and in the resurrection of the flesh; and in eternal life.”

(*b*) Begotten of the Father before all worlds.
(*c*) By the Holy Ghost of the Virgin Mary.
(*d*) Was crucified also for us, under Pontius Pilate,
(*e*) And was buried.
(*f*) Sitteth on the right hand of the Father,
(*g*) Whose kingdom shall have no end.
(*h*) The Lord, the Giver of life,
Who proceedeth from the Father;[1717]
Who with the Father and the Son together is worshipped and glorified;
Who spake by the prophets:
In one Holy Catholic and Apostolic Church.
We acknowledge one baptism for the remission of sins. 525
We look for the resurrection of the dead,
And the life of the world to come. Amen.

This Nicæno-Constantinopolitan Creed was solemnly ratified by the Council of Ephesus (a.d. 431) with the decree[1718] that "No one[1719] shall be permitted to introduce, write, or compose *any other faith,*[1720] besides that which was defined by the holy Fathers assembled in the city of Nice, with *the presence of* the Holy Ghost."

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[1717] The addition of the Filioque, in the West, is theologically true, but of no authority here. See Pearson, *On the Creed.*

[1718] Canon vii.

[1719] *No one.* This re-affirms the action of Nicæa itself, and forbids the imposition of anything novel as a creed by any authority whatever. Nothing, therefore, which has not been set forth by Nicene authority (or by the supplementing and co-equal councils of the whole Church, from the same primitive sources) can be a creed, strictly speaking. It may be an orthodox confession, like the *Quicunque Vult*, but cannot be imposed in terms of communion, any more than the *Te Deum*

[1720] *Any other faith.* The composition and setting north of *another faith*, as terms of communion, by Pius IV., bishop of Rome, a.d. 1564, and its acceptance, with additional dogmas, at the opening of the Vatican Council (so-called), a.d. 1869, brought the whole Papal communion under this anathema of Ephesus.

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EARLY LITURGIES.

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INTRODUCTORY NOTICE

TO

THE EARLY LITURGIES.

It is in curious contrast with the work of Brett and others like-minded that we have in these Edinburgh translations a reflection from the minds of divines who are unused to liturgies, and who have no interest in their elucidation. For the mere reader this is not an advantage; but the student who goes to the originals will find that it affords at times no inconsiderable help. These translations are "inartificially drawn," as the lawyers say. They are so much Greek and Latin rendered grammatically by competent scholars, who have no theories to sustain, and who are equally devoid of *technique* and of a disposition to exhibit it for the support of preconceptions. Not infrequently one gets a new view of certain stereotyped expressions from the way in which they are here handled. The liturgiologist finds his researches freshened by etymologies he had hardly thought of, here literally rendered. Of course, these are mere specimens, and no one can use them for argument, except by comparison with the Greek, or the Latin of Renaudot, or the originals in Syriac or Coptic; but they will prove very useful in many ways. The whole science is in its infancy; and we have no specimen of a primitive liturgy unless it be the Clementine, so called. The specimens here given are like cloth of gold (Ps. xlv. 13), moth-eaten and patched, and spangled over with tinsel; and the true artist has only the one object in view,—to restore it, that is, to the king's daughter, as it was aforetime.

The following is the announcement of the Messrs. Clark in the Edinburgh edition: "The Liturgy of St. James has been translated by William Macdonald, M.A.; that of the Evangelist Mark by George Ross Merry, B.A.; and that of the Holy Apostles by Dr. Donaldson."

It will be observed that the translations are given in the Edinburgh series with hardly a line of comment, and with no editorial helps to the reader whatever. These have been scantily supplied, here and there, where the case seemed to require some elucidation; and in a few instances I have ventured to reduce a word or two in the rendering to liturgical phraseology.

The interest which has recently been awakened in *liturgiology*, and which exists among the learned so generally, will justify me in stating somewhat at large the considerations which are prerequisites to an intelligent study of these compilations. I shall not depart from my rule, nor formulate my personal convictions; but I must indicate sources of information not mentioned by the Edinburgh editors, only remarking, that, while they have cited the learned and excellent Dr. Neale, with others who advance untenable claims in some instances, I shall refer to writers of a more moderate school, such as have taken a less narrow and more historic view of the whole matter. By claiming too much, and by reading their own ideas back into the ancient exemplars, many good and learned men have overdone their argument, and confused scriptural simplicity with the artificial systems of post-Nicene ages. Earnest and worthy of respect as they are, I must therefore prefer a class of writers who breathe the spirit of the ante-Nicene Fathers as better elucidating the primitive epoch and its principles, alike in doctrine and worship.

Hippolytus, in a few terse sentences, has pointed out the epoch of David, in its vast import, as the dawning of Christianity itself.[1][2] More elaborately, a recent writer of great erudition has expounded the same historic fact, and given us the pivot of Hebrew history on which turns the whole system of that "goodly fellowship of prophets" who heralded the Sun of righteousness as successive constellations rise before the day. The learned Dean Payne-Smith, more minutely than Hippolytus, identifies Samuel, the master of David, as the great instrument of God in shaping the institutions of Moses to be a prelude to the Advent; in other words, transforming a local and tribal religion into that of Catholicity. The value of the Dean's condensed and luminous elaboration of this cardinal truth can hardly be overstated. 530

But, to go behind even the Dean's stand-point, we shall better comprehend the era of which, under God, Samuel was the author, by noting the immense importance of that specific Mosaic ordinance which not only made it possible, but which proves that an all-wise *prolepsis* governed the whole law of Moses. We generally conceive of the Mosaic system as one of unlimited hecatombs and burnt-offerings. On the contrary, it was a system restricting and limiting the unsystematized primeval institution of sacrifice, which had done its work by passing into the universal religions and rituals of Gentilism.[3] When the seminal idea of expiation, atonement, and the blood of innocence as a propitiation for guilt, was communicated to all the families of the earth, the Mosaic institutions limited sacrifices for the faithful, and localized them with marvellous significance. Previously the faithful everywhere had imitated the sacrifices of their fathers, Noah and Abraham, who reared their altars everywhere, as Job also did,—wherever they dwelt or sojourned. Now mark the first step towards a more spiritual worship, based, nevertheless, on the fundamental principle of sacrifice. Moses ordains as follows:—

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[2] Vol. v. note 2, p. 170.

[3] Vol. vi. p. 542, Elucidation VI.

1. “When ye go over Jordan, and dwell in the land which the Lord your God giveth you,…then *there shall be a place* which the Lord your God shall choose to cause His name to dwell there; *thither shall ye bring all that I command you*, your burnt-offerings,” etc.[4]

2. “Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest; but *in the place which the Lord shall choose* in one of the tribes, *there* thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.”[5]

3. “If the place which the Lord thy God hath chosen to put His name there, be too far from thee” [i.e., *for frequent sacrifices; observe, nevertheless, the law as to the sanctity of blood in thy common use of meats, and forbear to sacrifice, till the opportunity comes*], “only thy *holy things* which thou hast, and thy vows, thou shalt take, and *go unto the place which the Lord shall choose*; and thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the Lord thy God.”[6]

4. “Three times in a year shall all thy males appear before the Lord thy God, *in the place which He shall choose.*”[7]

5. “Thou mayest not sacrifice The Passover within any of thy gates;…but *at the place which the Lord thy God shall choose* to place His name in, *there thou shalt sacrifice the Passover.*”

Note, further, that all this provision and *pre*vision was part of the great Messianic system, which reached its crisis in the time of David, as prophetic of “the Son of David.”

It was the office of Samuel to take the Mosaic ordinances just there, and to shape them for the advent of the Lamb of God, for His sacrifice upon Calvary, and for the setting-up of His universal kingdom.

The Institutions of Samuel, therefore, were *in essence* institutions for the Gospel-day, and they were completed by the anointing of David as king, and by his prophetic mission to provide the Psalter (of which more, by and by); then the Ark came out of curtains, and the Lord chose and appointed *the place* of which Moses had spoken,—none other than the spot where Abraham had rehearsed in type the Sacrifice and Resurrection of Christ, according as it was written:[8] “Jehovah-Jireh…*in the mount of the Lord* it shall be seen.” Thus, all sacrifice acceptable to God was shown to have reference to the Paschal Lamb, who on that mount of the Lord should be sacrificed, and rise again, as was accomplished in a figure aforetime.[9] 53

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[4] Deut. xii. 6.

[5] Deut. xii. 24.

[6] Deut. xii. 21, xiv. 24.

[7] Exod. xxiii. 17; Deut. xvi. 16.

[8] Gen. xxii. 14.

[9] Heb. xi. 19.

And next, the Psalmist commemorates the putting away of the migratory Tabernacle, and the *rest* of the Ark of the Covenant in the place designed for the grand accomplishment of redemption ("the sure mercies of David"), as follows:[10]—

"He refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, *the Mount Zion* which He loved. And He built His sanctuary like high palaces, like the earth which He hath established for ever."

Thus, localized sacrifice was made to designate *the spot* where the one propitiatory sacrifice should be offered, "for the sins of the whole world;" and that spot in turn interpreted the great canon of redemption,[11]—

> "Without shedding of blood is no remission:"

and all this, being accomplished in the Messiah, passed away for ever. The veil of the Temple was rent when Jesus cried, "It is finished."

And now let us note the "Institutions of Samuel." The localizing of the Temple-worship made way for the clearer revelation of spiritual sacrifices: the Temple itself was to be supplied with an expository liturgy. Moreover, a liturgical system, revolving about the central worship of the Temple, was to be brought to every man's door by the establishment of the synagogue for the villages of Israel.[12] The synagogue-worship became, therefore, the education and preparation of the faithful for the simple and spiritual worship of the new law. This our Lord Himself expounded in the grand Catholicity of His words to the outcast Samaritans:—

> "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.…But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth,"[13] etc.

We have seen that the hour promised by Malachi was supposed by the Ante-Nicene Fathers to be here intended: "My name shall be great among the Gentiles; and *in every place* incense shall be offered unto My name, and a pure offering."[14]

The student of this series must have observed that the primitive writers were universally impressed with these principles,[15] and they are essential to the study of the liturgies here introduced into the series by the Edinburgh editors. For other purposes, expounding the prophetic system, on a text of St. Peter, Dean Payne-Smith has incidentally elucidated these ideas so fully, and with such originality, that I leave the student to consult his pages,[16] with only the following important hints to those who may fail to see them:—

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[10] Ps. lxxviii. 67–69.

[11] Heb. ix. 22.

[12] Ps. lxxxiii. 12, lxxiv. 6.

[13] John iv. 21–23.

[14] Mal. i. 11.

[15] This series passim; but, e.g., vol. i. pp. 138, 482, and v. p. 290, note 8.

1. We find the prophet Samuel instituting "Schools of the Prophets," out of which grew the synagogue system supplying the Rabbinical education to Israel, and furnishing chiefs to the synagogues. See Acts iii. 24; and compare 1 Sam. x. 5, xix. 20, and 1 Chron. ix. 22.[17]

2. We find the institution of choral worship and the chanting of hymns—e.g., of Moses and Miriam, and Hannah (Samuel's mother)—in full operation under Samuel.

3. We find David at this juncture inspired, as "the sweet singer of Israel," to supply the Psalter, which in divers arrangements has continued among Christians to be the marrow of public worship "in every place," and throughout the world.

4. The reading of the law and the prophets was now set in order; and not only was the Temple supplied with teachers, but also the villages in every tribe.[18]

5. Thus the Christian Church was provided with a system of worship from the hour of its institution,[19] the synaxis succeeding the synagogue; the "ministration of the word" being enriched by Gospels and Epistles, by psalms and hymns and spiritual songs, and by "the prayers" (based upon the *Shemone esre*)[20] which now began to be composed and multiplied 532 in the churches. Touching "free prayer" as exemplified in the first ages, see St. Cyprian's *Epistles* more especially:[21] "Let us pray for the lapsed," etc.

6. It is most significant, that, as St. Paul was not present at the institution of the Lord's Supper, he was, nevertheless, "not behind the chiefest of the Apostles," even in this. He also "received" the whole knowledge of the institution, and became, in so far, the author of an original Gospel in his details of Christ's great oblation of Himself. Hereupon, he adds the sacrificial expositions[22] of the Epistle to the Hebrews, and "delivered the ordinances" to *every church*[23] (κατὰ τάξιν), providing for order and decorum in divine offices.

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[16] As above mentioned in his work on *Prophecy*. See p. 530.

[17] See also Cruden on the word "school" in his *Concordance*

[18] Dean Smith, *Prophecy*, etc., p. 124.

[19] Acts i. 4 (Greek), 14, ii. 1, 42, iv. 24.

[20] Vol. v. Elucidation III. p. 559.

[21] *Ibid.*, Elucidation VI. p. 412.

[22] See Field, *Epistle to the Hebrews*, London, Rivingtons, 1882.

[23] 1 Cor. vii. 17, xi. 2, 25, 33, etc., xiv. 34–40.

This he seems to have done as “Liturge” and “Hierurge,” or evangelical priest,[24] “*ministering in sacrifice*[25] the Gospel of God,” etc.

Compare, then, with the Scriptures, Justin Martyr’s account of the early worship of Christians; and after consulting the (so-called) “Clementine Liturgy,”[26] the student will be qualified to form an enlightened judgment upon the primitive and the interpolated elements of the following liturgies. For we must bear in mind that they are reflected from mss., not one of which has any claim to represent the *Ante-Nicene* period. To purify them, therefore, by Scripture, and the truly primitive testimonies of this series, is a task yet remaining to be accomplished, and one which may well invoke the most conscientious and patient labours of the most learned in the land.

Here follows the Edinburgh Introductory Notice:—

The word *Liturgy* has a special meaning as applied to the following documents. It denotes the service used in the celebration of the Eucharist.

Various liturgies have come down to us from antiquity; and their age, authorship, and genuineness have been matter of keen discussion. In our own country two writers on this subject stand specially prominent: the Rev. William Palmer, M.A., who in his *Origines Liturgicæ*[27] gave a dissertation on Primitive Liturgies; and the Rev. J. Mason Neale, who devoted a large portion of his life to liturgies, edited four of them in his *Tetralogia Liturgica*,[28] five of them in his *Liturgies of St. Mark, St. James, St. Clement, St. Chrysostom, and St. Basil*,[29] and discussed them in a masterly manner in several works, but especially in his *General Introduction to a History of the Holy Eastern Church* [30]

Ancient liturgies are generally divided into four families,—the Liturgy of the Jerusalem Church,[31] adopted throughout the East; the Alexandrian,[32] used in Egypt and the neighbouring countries; and the Roman and Gallican Liturgies. To these Neale has added a fifth, the Liturgy of Persia or Edessa.

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[24] See vol. v. p. 409.

[25] Revised Version of 1881.

[26] See *Apostolic Constitutions*, p. 489, supra.

[27] Oxford, 1832.

[28] London, 1849.

[29] Second ed. London, 1868.

[30] London, 1850.

[31] [Or of St. James, so called.]

[32] [Called the Liturgy of St. Mark.]

There is also a liturgy not included in any of these families—the Clementine. It seems never to have been used in any public service. It forms part of the eighth book of the *Apostolical Constitutions*.[33]

The age ascribed to these documents depends very much on the temperament and inclination of the inquirer. Those who have great reverence for them think that they must have had an apostolic origin, that they contain the apostolic form, first handed down by tradition, and then committed to writing, but they allow that there is a certain amount of interpolation and addition of a date later than the Nicene Council. Such words as "consubstantial" and "mother of God" bear indisputable witness to this. Others think that there is no real historical proof of their early existence at all,—that they all belong to a late date, and bear evident marks of having been written long after the age of the apostles.[34]

There can scarcely be a doubt that they were not committed to writing till a comparatively late day. Those who think that their origin was apostolic allow this. "The period," says Palmer,[35] "when liturgies were first committed to writing is uncertain, and has been the subject of some controversy. Le Brun contends that no liturgy was written till the fifth century; but his arguments seem quite insufficient to prove this, and he is accordingly opposed by Muratori and other eminent ritualists. It seems certain, on the other hand, that the liturgy of the *Apostolical Constitutions* was written at the end of the third or beginning of the fourth century; and there is no reason to deny that others may have been written about the same time, or not long after."

Neale[36] sums up the results of his study in the following words: "I shall content myself therefore with assuming, (1) that these liturgies, though not composed by the Apostles whose names they bear, were the legitimate development of their unwritten tradition respecting the Christian Sacrifice; the words, probably, in the most important parts, the general tenor in all portions, descending unchanged from the apostolic authors. (2) That the Liturgy of St. James is of earlier date, as to its main fabric, than a.d. 200; that the Clementine Office is at least not later than 260; that the Liturgy of St. Mark is nearly coeval with that of St. James; while those of St. Basil and St. Chrysostom are to be referred respectively to the saints by whom they purport to be composed. In all these cases, several manifest insertions and additions do not alter the truth of the general statement."

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[33] [It is most valuable, and indicates the usages of a period near the age of Justin Martyr. It is typical of an original from which the Liturgy of St. James itself is derived. It was probably used in Gaul, if not also in Rome.]

[34] [A fair view of their origin is to be found in Sir William Palmer's *Origines Liturgicæ*, Oxford, 1832.]

[35] *Origines Liturgicæ*, p. 11.

[36] *General Introduction to the History of the Holy Eastern Church*, p. 319.

1. The Roman Liturgy. The first writer who is supposed to allude to a Roman Liturgy is Innocentius, in the beginning of the fifth century; but it may well be doubted whether his words refer to any liturgy now extant.[37] Some have attributed the authorship of the Roman Liturgy to Leo the Great, who was made bishop of Rome in a.d. 451; some to Gelasius, who was made bishop of Rome in a.d. 492; and some to Gregory the First, who was made bishop of Rome in a.d. 590. Such being the opinions of those who have given most study to the subject, we have not deemed it necessary to translate it, though Probst, in his *Liturgie der drei ersten christlichen Jahrhunderte*,[38] probably out of affection for his own Church, has given it a place beside the Clementine and those of St. James and St. Mark.

2. The Gallican has still less claim to antiquity. In fact, Daniel marks it among the spurious.[39] Mabillon tries to prove that three ecclesiastics had a share in the authorship of this liturgy: Musæus, presbyter of Marseilles, who died after the middle of the fifth century; Sidonius, bishop of Auvergne, who died a.d. 494; and Hilary, bishop of Poictiers, who died a.d. 366.[40] Palmer strives to show with great ingenuity that it is not improbable that the Gallican Liturgy may have been originally derived from St. John; but his arguments are merely conjectures.

3. The Liturgy of St. James, the Liturgy of the Church of Jerusalem. Asseman, Zaccaria, Dr. Brett, Palmer, Trollope, and Neale, think that the main structure of this liturgy is the work of St. James, while they admit that it contains some evident interpolations. Leo Allatius, Bona, Bellarmine, Baronius, and some others, think that the whole is the genuine production of the apostle. Cave, Fabricius, Dupin, Le Nourry, Basnage, Tillemont, and many others, think that it is entirely destitute of any claim to an apostolic origin, and that it belongs to a much later age.[41] 534

"From the Liturgy of St. James," says Neale, "are derived, on the one hand, the forty Syro-Jacobite offices: on the other, the Cæsarean office, or Liturgy of St. Basil, with its offshoots; that of St. Chrysostom, and the Armeno-Gregorian."[42]

There are only two manuscripts of the Greek Liturgy of St. James,—one of the tenth, the other of the twelfth century,—with fragments of a third.[43] The first edition appeared at Rome in 1526. In more recent times it has been edited by Rev. W. Trollope, M.A.,[44] Neale in the two works mentioned above, and Daniel in his *Codex Liturgicus* Bishop Rattray edited the *Anaphora*,[45] and attempted to separate the original from the interpolations, “though,” says Neale, “the supposed restoration is unsatisfactory enough.” Bunsen, in his *Analecta Ante-Nicæna*,[46] has tried to restore the *Anaphora* to the state in which it may have been in the fourth century, “as far as was possible—*quantum fieri potuit* ”

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[37] [If Justin Martyr describes the liturgy used in Rome, when he lived there under the Antonines, then it was nearly identical with the "Clementine," and had reached them from the East. See vol. i. p. 185, this series.]

[38] Tübingen, 1870.

[39] νόθοι. *Codex Liturgicus*, vol. iv. p. 35, note.

[40] Palmer, vol. i. p. 144.

[41] [Here the *weight* of authorities is clearly on this side.]

[42] *General Introd.*, p. 317.

[43] [Palmer gives proof of its currency at an early period in some details. *O. S.*, vol. i. p. 42.]

[44] Edinburgh, T. & T. Clark, 1848.

4. The Liturgy of St. Mark, the liturgy of the church of Alexandria. The same difference of opinion exists in regard to the age and genuineness of this liturgy as we found existing in regard to that of St. James, and the same scholars occupy the same relative position.

The offshoots from St. Mark’s Liturgy are St. Basil, St. Cyril, and St. Gregory, and the Ethiopic Canon or Liturgy of All Apostles. In regard to the Liturgy of St. Cyril, Neale says that it is “to all intents and purposes the same as that of St. Mark; and it seems highly probable that the Liturgy of St. Mark came, as we have it now, from the hands of St. Cyril, or, to use the expression of Abu’lberkat, that Cyril ‘perfected’ it.”[47]

There is only one manuscript of the Liturgy of St. Mark, probably belonging to the twelfth century. The first edition appeared at Paris in 1583. The liturgy is given in Renaudot’s *Liturgiarum Orientalium Collectio*, tom. i. pp. 120–148,[48] in Neale’s two works, and in Daniel’s *Codex Liturgicus*

5. The Liturgy of the Apostles Adæus and Maris. This liturgy has been brought prominently forward by Neale, who says: “It is generally passed over as of very inferior importance, and Renaudot alone seems to have been prepared to acknowledge in some degree its great antiquity.”[49] He thinks that it is “one of the earliest, and perhaps the very earliest, of the many formularies of the Christian Sacrifice.”[50] It is one of the three Nestorian liturgies, the other two being that of Nestorius and that of Theodore the interpreter.

A Latin translation of it is given in Renaudot’s *Collectio*,[51] which is reprinted in Daniel’s *Codex Liturgicus* It is from this version that our translation is made. Several prayers and hymns are indicated only by the initial words, and the rubrical directions are probably of a much later date than the text.

The Liturgies are divided into two parts,—the part before “Lift we up our hearts,” and the part after this. The first is termed the Proanaphoral Part, the second the Anaphora.

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[45] London, 1744.

[46] Vol. iii. [Grabe also attempted this.]

[47] *General Introd.*, p. 324. [From the poverty of ms. authority, we can only form a judgment by comparison with the Clementine and with other more fully represented originals.]

[48] Editio secunda correctior. Francofurti ad Moenum, 1847.

[49] *General Introd.*, p. 319.

[50] *Ibid.*, p. 323.

[51] Tom. ii. pp. 578–592, ed. sec.

Trollope describes what he conceives to be the form of worship in the early Church, thus:[52] "The service of this day divided itself into two parts; at the latter of which, called in the Eastern churches *Liturgia mystica*, and in the Western *Missa fidelium*, none but perfect and approved Christians were allowed to be present. To the *Missa Catechumenorum*, or that part of the service which preceded the prayers peculiar to communicants only, not only believers, but Gentiles, were admitted, in the hope that some might possibly become converts 535 to the faith. After the Psalms and Lessons with which the service commenced, as on ordinary occasions, a section from the Acts of the Apostles or the Epistles was read; after which the deacon or presbyter read the Gospel. Then followed an exhortation from one or more of the presbyters; and the bishop or president delivered a *Homily* or *Sermon*, explanatory, it should seem, of the Scripture which had been read, and exciting the people to an imitation of the virtues therein exemplified. When the preacher had concluded his discourse with a doxology in praise of the Holy Trinity, a deacon made proclamation for all infidels and non-communicants to withdraw; then came the dismissal of the several classes of catechumens, energumens, competents, and penitents, after the prayers for each respectively, as on ordinary days; and the *Missa fidelium* commenced. This office consisted of two parts, essentially distinct: viz., of *prayers for the faithful*, and for mankind in general, introductory to the Oblation; and the *Anaphora* or *Oblation* itself. The introductory part varied considerably in the formularies of different churches; but in the *Anaphora* all the existing liturgies so closely agree, in substance at least, if not in words, that they can only be reasonably referred to the same common origin.[53] Their arrangement, indeed, is not always the same; but the following essential points belong, without exception, to them all:—1. The Kiss of Peace; 2. The form beginning, *Lift up your hearts*; 3. The Hymn, *Therefore with angels*, etc.; 4. Commemoration of the words of Institution; 5. The Oblation; 6. Prayer of Consecration; 7. Prayers for the Church on Earth; 8. Prayers for the Dead; 9. The Lord's Prayer; 10. Breaking of the Bread; 11. Communion."

Neale gives a more minute account of the different parts of the service. He divides the *Proanaphoral* portion into parts in the following manner:[54]—

"Liturgy (or *Missa*) of the Catechumens.	I. The Preparatory Prayers.
	II. The Initial Hymn or Introit.

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[52] *Introduction*, p. 11.

[53] [Hence the value of these liturgies is to be sought in the points of their agreement and their comparative concord with the Clementine.]

[54] *General Introduction*, p. 359.

	III.	The Little Entrance.
	IV.	The Trisagion.
	V.	The Lections.
	VI.	The Prayers after the Gospel, and expulsion of the Catechumen.
“Liturgy (or *Missa*) of the Faithful.	I.	The Prayers for the Faithful.
	II.	The Great Entrance.
	III.	The Offertory.
	IV.	The Kiss of Peace.
	V.	The Creed.”

The *Anaphora* he divides into four parts in the following manner:[55]—

“The great Eucharistic Prayer.	I.	The Preface.
	II.	The Prayer of the Triumphal Hymn.
	III.	The Triumphal Hymn.
	IV.	Commemoration of Our Lord’s Life.
	V.	Commemoration of Institution.
“The Consecration.	VI.	Words of Institution of the Bread.
	VII.	Words of Institution of the Wine.

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[55] *Ibid.*, p. 463.

	VIII.	Oblation of the Body and Blood.
	IX.	Introductory Prayer for the Descent of the Holy Ghost.
	X.	Prayer for the Sanctification of Elements.
“The great Intercessory Prayer.	XI.	General Intercession for Quick and Dead.
	XII.	Prayer before the Lord’s Prayer.
	XIII.	The Lord’s Prayer.
	XIV.	The Embolismus.
“The Communion.	XV.	The Prayer of Inclination.
	XVI.	The *Holy Things for Holy Persons.*
	XVII.	*The Fraction.*
	XVII.	The Confession.
	XIX.	The Communion.
	XX.	The Antidoron: and Prayers of Thanksgiving.”

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The whole subject is discussed by Mr. Neale with extraordinary minuteness, fulness of detail, and perfect mastery of his subject; and to his work we refer those who wish to prosecute the study of the subject.[56]

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[56] [A very fair reviewal of Neale’s theoretical statements may be found in Hammond’s *Liturgies, Eastern and Western*, Oxford, 1878.]

GENERAL NOTE BY THE AMERICAN EDITOR.

I Have found a few less noted works most useful in my own studies, which began with Palmer's *Origines* on their first publication, followed up by *Brett*, and then by *Renaudot*. The publications of Drs. Neale and Littledale are sufficiently referred to elsewhere; and I purposely omit the mention of many purely Anglican authorities, as well as costly works from other European sources.

1. Freeman's *Principles of Divine Service*, etc.[57] A work of incomparable utility to those who would comprehend the Jewish ritual and its preparations for Christian worship.

2. Badger's *Nestorians and their Rituals* [58]

3. Warren's *Liturgy and Ritual of the Celtic Church*;[59] replete with information hitherto inaccessible.

4. Scudamore's *Notitia Eucharistica*;[60] Anglican, but full of general information.

5. Trevor's *Catholic Doctrine of Sacrifice*, etc.;[61] a candid and learned study of this subject, and free from fanatical or visionary conceptions.

6. Hammond's *Liturgies*, etc.,[62] elsewhere spoken of.

7. Burbidge, *Liturgies and Offices*,[63] of which I have only lately discovered the value.

8. Field's *Apostolic Liturgy and the Ep. to the Hebrews*;[64] open to some objections, but full of valuable and suggestive information.

9. Pfaffius, Christ. Math. His invaluable *Dissertatio de Oblatione*, etc.[65] A high Lutheran authority of great learning.

10. Marriott's *Testimony of the Catacombs*;[66] learned and instructive.

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[57] Oxford, Parker, 1855.

[58] London, Masters, 1852.

[59] Oxford, University Press, 1881.

[60] London, Rivingtons, 1872.

[61] Oxford, Parker, 1876.

[62] Oxford, University Press, 1878. Also *Ancient Liturgy of Antioch*, Oxford, 1879.

[63] London, Bells, 1885.

[64] London, Rivingtons, 1882.

[65] The Hague, Scheurler, 1715. Let me give the title of this rare book more fully, thus: S. *Irenæi Fragmenta Anecdota, etc., quæ illustravit, denique Liturgia Græca Jo. Ern. Grabii, et dissertatione de præjudiciis theologicis auxit Christoph. Matth. Pfaffius* Of whom see Lardner, *Credib.*, i. 17. See vol. i. p. 574, note 5.

[66] London, Hatchards, 1870. Valuable for its study of the "Autun Inscription."

EARLY LITURGIES.[67]

THE DIVINE LITURGY OF JAMES THE HOLY APOSTLE AND BROTHER OF THE LORD.

I.

The Priest.[68]

I O Sovereign Lord our God, contemn me not, defiled with a multitude of sins: for, behold, I have come to this Thy divine and heavenly mystery, not as being worthy; but looking only to Thy goodness, I direct my voice to Thee: God be merciful to me, a sinner; I have sinned against Heaven, and before Thee, and am unworthy to come into the presence of this Thy holy and spiritual table, upon which Thy only-begotten Son, and our Lord Jesus Christ, is mystically set forth as a sacrifice for me, a sinner, and stained with every spot. Wherefore I present to Thee this supplication and thanksgiving, that Thy Spirit the Comforter may be sent down upon me, strengthening and fitting me for this service; and count me worthy to make known without condemnation the word, delivered from Thee by me to the people, in Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, and good, and quickening, and consubstantial[69] Spirit, now and ever, and to all eternity. Amen.

Prayer of the standing beside the altar.

II Glory to the Father, and to the Son, and to the Holy Spirit, the triune light of the Godhead, which is unity subsisting in trinity, divided, yet indivisible: for the Trinity is the one God Almighty, whose glory the heavens declare, and the earth His dominion, and the sea His might, and every sentient and intellectual creature at all times proclaims His majesty: for all glory becomes Him, and honour and might, greatness and magnificence, now and ever, and to all eternity. Amen.

Prayer of the incense at the beginning.[70]

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[67] [THIS TITLE IS MISLEADING, AS WE HAVE NO COPIES OF THE ORIGINALS OF THESE LITURGIES, AND THEY ARE ENCRUSTED WITH THE IDEAS OF LATER AGES. I SHALL DISTINGUISH BETWEEN THE INTERPOLATIONS LEGITIMATELY MADE BY COUNCILS AND THE MANIFEST CORRUPTIONS WHICH CONTRADICT SCRIPTURE AND ANCIENT AUTHORS. N.B.: I PRINT THE DEACON’S PARTS AS SUCH.]

[68] [*A Lavabo*: he prepares himself by the prayer for purification.

[69] [Here is a token of theological but legitimate interpolation.]

[70] [On the lawful and unlawful additions to these additions to these liturgies, see Hickes' *Christian Priesthood* (Oxford, 1847), p. 151.]

III Sovereign Lord Jesus Christ, O Word of God, who didst freely offer Thyself a blameless sacrifice upon the cross to God even the Father, the coal of double nature, that didst touch the lips of the prophet with the tongs, and didst take away his sins, touch also the hearts of us sinners, and purify us from every stain, and present us holy beside Thy holy altar, that we may offer Thee a sacrifice of praise: and accept from us, Thy unprofitable servants, this incense as an odour of a sweet smell, and make fragrant the evil odour of our soul and body, and purify us with the sanctifying power of Thy all-holy Spirit: for Thou alone art holy, who sanctifiest, and art communicated to the faithful; and glory becomes Thee, with Thy eternal Father, and Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen.

Prayer of the commencement.

IV O beneficent King eternal, and Creator of the universe, receive Thy Church, coming unto Thee through Thy Christ: fulfil to each what is profitable; lead all to perfection, and make us perfectly worthy of the grace of Thy sanctification, gathering us together within Thy holy Church, which Thou hast purchased by the precious blood of Thy only-begotten Son, and our Lord and Saviour Jesus Christ, with whom Thou art blessed and glorified, together with Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen.

The Deacon.

V Let us again pray to the Lord.

The Priest, prayer of the incense at the entrance of the congregation.

God, who didst accept the gifts of Abel, the sacrifice of Noah and of Abram, the incense of Aaron and of Zacharias, accept also from the hand of us sinners this incense for an odour of a sweet smell, and for remission of our sins, and those of all Thy people; for blessed art Thou, and glory becomes Thee, the Father, and the Son, and the Holy Spirit, now and ever. 538

The Deacon.

Sir, pronounce the blessing.[71]

The Priest prays.

Our Lord and God, Jesus Christ, who through exceeding goodness and love not to be restrained wast crucified, and didst not refuse to be pierced by the spear and nails; who didst provide this mysterious and awful service as an everlasting memorial for us perpetually: bless Thy ministry in Christ the God, and bless our entrance, and fully complete the presentation of this our service by Thy unutterable compassion, now and ever, and to all eternity. Amen.

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[71] This is addressed to the priest. Some translate, “O Lord, bless us.” [This latter is the more primitive idea.]

The responsive prayer from the Deacon.

VI. The Lord bless us, and make us worthy seraphically to offer gifts, and to sing the oft-sung hymn of the divine Trisagion, by the fulness and exceeding abundance of all the perfection of holiness, now and ever.

Then the Deacon begins to sing in the entrance.[72]

Thou who art the only-begotten Son and Word of God, immortal; who didst submit for our salvation to become flesh of the holy God-mother,[73] and ever-virgin Mary; who didst immutably become man and wast crucified, O Christ our God, and didst by Thy death tread death underfoot; who art one of the Holy Trinity glorified together with the Father and the Holy Spirit, save us.

The Priest says this prayer from the gates to the altar.

VII God Almighty, Lord great in glory, who hast given to us an entrance into the Holy of Holies, through the sojourning among men of Thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, we supplicate and invoke Thy goodness, since we are fearful and trembling when about to stand at Thy holy altar; send forth upon us, O God, Thy good grace, and sanctify our souls, and bodies, and spirits, and turn our thoughts to piety, in order that with a pure conscience we may bring unto Thee gifts, offerings, and fruits for the remission of our transgressions, and for the propitiation of all Thy people, by the grace and mercies and loving-kindness of Thy only-begotten Son, with whom Thou art blessed to all eternity. Amen.

After the approach to the altar, the Priest says:—

VIII. Peace be to all.

The People.

And to thy spirit.

The Priest.

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[72] [The *Lesser Entrance* with the Holy Gospels.]

[73] [The *Theotoce* or *Deipara* Of course, added after the Council of Chalcedon.]

The Lord bless us all, and sanctify us for the entrance and celebration of the divine and pure mysteries, giving rest to the blessed souls among the good and just, by His grace and loving-kindness, now and ever, and to all eternity. Amen.

Then the Deacon says the bidding prayer.[74]

IX. In peace let us beseech the Lord.

For the peace that is from above, and for God's love to man, and for the salvation of our souls, let us beseech the Lord.

For the peace of the whole world, for the unity of all the holy churches of God, let us beseech the Lord.

For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and distress, and from the uprising of our enemies, let us beseech the Lord.

Then the Singers sing the Trisagion Hymn.

Holy God, holy mighty, holy immortal, have mercy upon us.

Then the Priest prays, bowing.

X. O compassionate and merciful, long-suffering, and very gracious and true God, look from Thy prepared dwelling-place, and hear us Thy suppliants, and deliver us from every temptation of the devil and of man; withhold not Thy aid from us, nor bring on us chastisements too heavy for our strength: for we are unable to overcome what is opposed to us; but Thou art able, Lord, to save us from everything that is against us. Save us, O God, from the difficulties of this world, according to Thy goodness, in order that, having drawn nigh with a pure conscience to Thy holy altar, we may send up to Thee without condemnation the blessed hymn Trisagion, together with the heavenly powers, and that, having performed the service, well pleasing to Thee and divine, we may be counted worthy of eternal life.

(Aloud.)

Because Thou art holy, Lord our God, and dwellest and abidest in holy places, we send up the praise and the hymn Trisagion to Thee, the Father, and the Son, and the Holy Spirit, now and ever, and to all eternity.

The People.

Amen. 539

The Priest.

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[74] [See a specimen of the unlimited capacity for extension of these prayers, in vol. v. p. 412, Elucidation VI., this series.]

XI. Peace be to all.

The People.

And to thy spirit.

The Singers.

Alleluia.

Then there are read in order[75] *the holy oracles of the Old Testament, and of the prophets; and the incarnation of the Son of God is set forth, and His sufferings and resurrection from the dead, His ascension into heaven, and His second appearing with glory; and this takes place daily in the holy and divine service.*[76]

After the reading and instruction the Deacon says:—

XII. Let us all say, Lord, be merciful.[77]

Lord Almighty, the God of our fathers;

We beseech Thee, hear us.

For the peace which is from above, and for the salvation of our souls;

Let us beseech the Lord.

For the peace of the whole world, and the unity of all the holy churches of God;

Let us beseech the Lord.

For the salvation and help of all the Christ-loving people;

We beseech Thee, hear us.

For our deliverance from all tribulation, wrath, danger, distress, from captivity, bitter death, and from our iniquities;

We beseech Thee, hear us.

For the people standing round, and waiting for the rich and plenteous mercy that is from Thee;

We beseech Thee, be merciful and gracious.

Save Thy people, O Lord, and bless Thine inheritance.

Visit Thy world in mercy and compassion.

Exalt the horn of Christians by the power of the precious and quickening cross.

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[75] [At great length. Cf. Justin Martyr, vol. i. p. 186, this series.]

[76] [The reading of the Scriptures in the common tongue is a very precious part of the daily offices in the East.]

[77] [Frequent *Amens* are to be supposed.]

We beseech Thee, most merciful Lord, hear us praying to Thee, and have mercy upon us.

The People (thrice).

Lord, have mercy upon us.

The Deacon.

XIII. For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and distress, let us beseech the Lord.

Let us all entreat from the Lord, that we may pass the whole day, perfect, holy, peaceful, and without sin.

Let us entreat from the Lord a messenger of peace, a faithful guide, a guardian of our souls and bodies.

Let us entreat from the Lord forgiveness and remission of our sins and transgressions.

Let us entreat from the Lord the things which are good and proper for our souls, and peace for the world.

Let us entreat from the Lord, that we may spend the remaining period of our life in peace and health.

Let us entreat that the close of our lives may be Christian, without pain and without shame, and a good plea at the dread and awful judgment-seat of Christ.

The Priest.

XIV. For Thou art the gospel and the light, Saviour and keeper of our souls and bodies, God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever.

The People.

Amen.[78]

The Priest

God, who hast taught us Thy divine and saving oracles, enlighten the souls of us sinners for the comprehension of the things which have been before spoken, so that we may not only be seen to be hearers of spiritual things, but also doers of good deeds, striving after guileless faith, blameless life, and pure conversation.

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[78] [Here there is an evident interpolation, not Mariolatrous, yet not primitive, as follows:]— The Priest. Commemorating with all the holy and just, our all-holy, pure, most glorious Lady, the God-mother, and ever-virgin Mary, let us devote ourselves, and one another, and our whole life, to Christ our God. The People. To Thee, Lord.

(Aloud.)

In Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, good, and quickening Spirit, now and always, and for ever.

The People.

Amen.

The Priest.

XV. Peace be to all.

The People.

And to Thy spirit.

The Deacon.

Let us bow our heads to the Lord.

The People.

To Thee, Lord.

The Priest prays, saying:—

O Sovereign giver of life, and provider of good things, who didst give to mankind the blessed hope of eternal life, our Lord Jesus Christ, count us worthy in holiness, and perfect this Thy divine service to the enjoyment of future blessedness.

(Aloud.)

So that, guarded by Thy power at all times, and led into the light of truth, we may send up the praise and the thanksgiving to Thee, the Father, the Son, and the Holy Spirit, now and ever.

The People.

Amen.

The Deacon.

XVI. Let none remain of the catechumens, none of the unbaptized, none of those who are unable to join with us in prayer. Look at one another.[79] The door.

All erect:[80] let us again pray to the Lord.

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[79] [So as to be sure no enemy was among the faithful.]

[80] These clauses are elliptical. After “prayer” supply “remain;” the door is for “shut the door;” and “all erect,” for “stand all erect.”

II[81]

The Priest says the prayer of incense.

Sovereign Almighty, King of Glory, who knowest all things before their creation, manifest Thyself to us calling upon Thee at this holy hour, and redeem us from the shame of our transgressions; cleanse our mind and our thoughts from impure desires, from worldly deceit, from all influence of the devil; and accept from the hands of us sinners this incense, as Thou didst accept the offering of Abel, and Noah, and Aaron, and Samuel, and of all Thy saints, guarding us from everything evil, and preserving us for continually pleasing, and worshipping, and glorifying Thee, the Father, and Thy only-begotten Son, and Thy all-holy Spirit, now and always, and for ever.

And the Readers begin the Cherubic Hymn.

Let all mortal flesh be silent, and stand with fear and trembling, and meditate nothing earthly within itself:—

For the King of kings and Lord of lords, Christ our God, comes forward to be sacrificed, and to be given for food to the faithful; and the bands of angels go before Him with every power and dominion, the many-eyed cherubim, and the six-winged seraphim, covering their faces, and crying aloud the hymn, Alleluia, Alleluia, Alleluia.

The Priest, bringing in the holy gifts,[82] *says this prayer:—*

XVII. O God, our God, who didst send forth the heavenly bread, the food of the whole world, our Lord Jesus Christ, to be a Saviour, and Redeemer, and Benefactor, blessing and sanctifying us, do Thou Thyself bless this offering, and graciously receive it to Thy altar above the skies:

Remember in Thy goodness and love those who have brought it, and those for whom they have brought it, and preserve us without condemnation in the service of Thy divine mysteries: for hollowed and glorified is Thy all-honoured and great name, Father, and Son, and Holy Spirit, now and ever, and to all eternity.

The Priest.

Peace be to all.

The Deacon.

Sir, pronounce the blessing.

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[81] [HERE BEGINS THE LITURGY OF THE FAITHFUL.]

[82] [Here is the *Great Entrance*, or bringing-in of the unconsecrated elements. It has a symbolical meaning (Heb. i. 6) now forgotten; and here, instead of the glorified Christ, no doubt the superstitious do adore bread and wine in ignorance.]

The Priest.

Blessed be God, who blesseth and sanctifieth us all at the presentation of the divine and pure mysteries, and giveth rest to the blessed souls among the holy and just, now and always, and to all eternity.

The Deacon.

XVIII Let us attend in wisdom.

The Priest begins.

I believe in one God, Father Almighty, Maker of heaven and earth, and in one Lord Jesus Christ, the Son of God: *and the rest of the Creed.*

Then he prays, bowing his neck.

XIX. God and Sovereign of all, make us, who are unworthy, worthy of this hour, lover of mankind; that being pure from all deceit and all hypocrisy, we may be united with one another by the bond of peace and love, being confirmed by the sanctification of Thy divine knowledge through Thine only-begotten Son, our Lord and Saviour Jesus Christ, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen.

The Deacon.

XX. Let us stand well, let us stand reverently, let us stand in the fear of God, and with compunction of heart. In peace let us pray to the Lord.

The Priest.

For God of peace, mercy, love, compassion, and loving-kindness art Thou, and Thine only-begotten Son, and Thine all-holy Spirit, now and ever.

The People.

Amen.

The Priest.

Peace be to all.

The People.

And to thy spirit.

The Deacon.

Let us salute one another with an holy kiss.[83] Let us bow our heads to the Lord.

The Priest bows, saying this prayer:—

XXI. Only Lord and merciful God, on those who are bowing their necks before Thy holy altar, and seeking the spiritual gifts that come from Thee, send forth Thy good grace; and bless us all with every spiritual blessing, that cannot be taken from us, Thou, who dwellest on high, and hast regard unto things that are lowly.

(Aloud.)

For worthy of praise and worship and most glorious is Thy all-holy name, Father and Son and Holy Spirit, now and always, and to all eternity.

The Deacon.

Sir, pronounce the blessing.

The Priest.

The Lord will bless us, and minister with us all by His grace and loving-kindness.

And again.

The Lord will bless us, and make us worthy to stand at His holy altar, at all times, now and always, and for ever.

And again.

Blessed be God, who blesseth and sanctifieth us all in our attendance upon, and service of, His pure mysteries, now and always, and for ever.

The Deacon makes the Universal Litany.

XXII In peace let us pray to the Lord.

The People.

O Lord, have mercy.

The Deacon.

Save us, have mercy upon us, pity and keep us, O God, by Thy grace.

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[83] [The sexes sat apart, the salutations of each confined to its own: an apostolic feature. 1 Pet. v. 14 et alibi; and see Clementine, p. 486, supra. [Note that beautiful tribute of Augustine to the purity of primitive rites, “Honesta utrinsque sexus discretione,” *Civ. Dei*, lib. ii. cap. xxviii. p. 77, ed. Migne.] See vol. ii. 291 and iii. 686, this series.]

For the peace that is from above, and the loving-kindness of God, and the salvation of our souls;

Let us beseech the Lord.

For the peace of the whole world, and the unity of all the holy churches of God;

Let us beseech the Lord.

For those who bear fruit, and labour honourably in the holy churches of God; for those who remember the poor, the widows and the orphans, the strangers and needy ones; and for those who have requested us to mention them in our prayers;

Let us beseech the Lord.

For those who are in old age and infirmity, for the sick and suffering, and those who are troubled by unclean spirits, for their speedy cure from God and their salvation;

Let us beseech the Lord.

For those who are passing their days in virginity, and celibacy, and discipline, and for those in holy matrimony; and for the holy fathers and brethren agonizing in mountains,[84] and dens, and caves of the earth;

Let us beseech the Lord.

For Christians sailing, travelling, living among strangers, and for our brethren in captivity, in exile, in prison, and in bitter slavery, their peaceful return;

Let us beseech the Lord.

For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and constraint, and uprising against us of enemies;

Let us beseech the Lord.

For favourable weather, peaceful showers, beneficent dews, abundance of fruits, the perfect close of a good season, and for the crown of the year;

Let us beseech the Lord.

For our fathers and brethren present, and praying with us in this holy hour, and at every season, their zeal, labour, and earnestness;

Let us beseech the Lord.

For every Christian soul in tribulation and distress, and needing the mercy and succour of God; for the return of the erring, the health of the sick, the deliverance of the captives, the rest of the fathers and brethren that have fallen asleep aforetime; 542

Let us beseech the Lord.

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[84] [A token of the Ante-Nicene age, though some think of the later asceticism.]

For the hearing and acceptance of our prayer before God, and the sending down on us His rich mercies and compassion.

Let us beseech the Lord.[85]

And for the offered, precious, heavenly, unutterable, pure, glorious, dread, awful, divine gifts, and the salvation of the priest who stands by and offers them;

Let us offer supplication to God the Lord.

The People.

O Lord, have mercy.

(Thrice.)

Then the Priest makes the sign of the cross on the gifts,[86] *and, standing, speaks separately thus:—*

XXIII Glory to God in the highest, and on earth peace, good-will among men, etc.

(Thrice.)

Lord, Thou wilt open my lips, and my mouth shall show forth Thy praise.

(Thrice.)

Let my mouth be filled with Thy praise, O Lord, that I may tell of Thy glory, of Thy majesty, all the day.

(Thrice.)

Of the Father. Amen. And of the Son. Amen. And of the Holy Spirit. Amen. Now and always, and to all eternity. Amen.

And bowing to this side and to that,[87] *he says:*

XXIV. Magnify the Lord with me, and let us exalt His name together.

And they answer, bowing:—

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[85] [Here an interpolation as follows: “Let us commemorate our all-holy, pure, most glorious, blessed lady, God-mother, and ever-virgin Mary, and all the holy and just, that we may all find mercy through their prayers and intercessions.” On which, and like interpolations (the Clementine free from all this), see Scudamore, p. 381.]

[86] [Strongly censured by Hickes as a superstitious innovation (p. 153), with other evils introduced after the pseudo-Council of Nice a.d. 787, of which this is the least.]

[87] [The Gospel and the Epistle sides.]

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.[88][89]

Then the Priest, at great length:—

O Sovereign Lord, who hast visited us in compassion and mercies, and hast freely given to us, Thy humble and sinful and unworthy servants, boldness to stand at Thy holy altar, and to offer to Thee this dread and bloodless sacrifice for our sins, and for the errors of the people, look upon me Thy unprofitable servant, and blot out my transgressions for Thy compassion's sake; and purify my lips and heart from all pollution of flesh and spirit; and remove from me every shameful and foolish thought, and fit me by the power of Thy all-holy Spirit for this service; and receive me graciously by Thy goodness as I draw nigh to Thy altar.

And be pleased, O Lord, that these gifts brought by our hands may be acceptable, stooping to my weakness; and cast me not away from Thy presence, and abhor not my unworthiness; but pity me according to Thy great mercy, and according to the multitude of Thy mercies pass by my transgressions, that, having come before Thy glory without condemnation, I may be counted worthy of the protection of Thy only-begotten Son, and of the illumination of Thy all-holy Spirit, that I may not be as a slave of sin cast out, but as Thy servant may find grace and mercy and forgiveness of sins before Thee, both in the world that now is and in that which is to come.

I beseech Thee, Almighty Sovereign, all-powerful Lord, hear my prayer; for Thou art He who workest all in all, and we all seek in all things the help and succour that come from Thee and Thy only-begotten Son, and the good and quickening and consubstantial Spirit, now and ever.

XXV. O God, who through Thy great and unspeakable love didst send forth Thy only-begotten Son into the world, in order that He might turn back the lost sheep, turn not away us sinners, laying hold of Thee by this dread and bloodless sacrifice; for we trust not in our own righteousness, but in Thy good mercy, by which Thou purchasest our race.

We entreat and beseech Thy goodness that it may not be for condemnation to Thy people that this mystery for salvation has been administered by us, but for remission of sins, for renewal of souls and bodies, for the well-pleasing of Thee, God and Father, in the mercy and love of Thy only-begotten Son, with whom Thou art blessed, together with Thy all-holy and good and quickening Spirit, now and always, and for ever.[90]

XXVI. O Lord God, who didst create us, and bring us into life, who hast shown to us ways to salvation, who hast granted to us a revelation of heavenly mysteries, and hast appointed us to this ministry in the power of Thy all-holy Spirit, grant, O Sovereign, that we may become servants of Thy new testament, ministers of Thy pure mysteries, and receive us as we draw near to Thy holy altar, according to the greatness of Thy mercy, that we may become worthy of offering to Thee gifts and sacrifices for our transgressions and for those of the people; and grant to us, O Lord, with all fear and a pure conscience to offer to Thee 543 this spiritual and bloodless sacrifice, and graciously receiving it unto Thy holy and spiritual altar above the skies for an odour of a sweet spiritual smell, send down in answer on us the grace of Thy all-holy Spirit.

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[89] ["And Mary said, My soul doth magnify," etc.]

[90] [In such places *Amens* are to be supposed.]

And, O God, look upon us, and have regard to this our reasonable service, and accept it, as Thou didst accept the gifts of Abel, the sacrifices of Noah, the priestly offices of Moses and Aaron, the peace-offerings of Samuel, the repentance of David, the incense of Zacharias. As Thou didst accept from the hand of Thy apostles this true service, so accept also in Thy goodness from the hands of us sinners these offered gifts; and grant that our offering may be acceptable, sanctified by the Holy Spirit, as a propitiation[91] for our transgressions and the errors of the people; and for the rest of the souls[92] that have fallen asleep aforetime; that we also, Thy humble, sinful, and unworthy servants, being counted worthy without guile to serve Thy holy altar, may receive the reward of faithful and wise stewards, and may find grace and mercy in the terrible day of Thy just and good retribution.

Prayer of the veil.[93]

XXVII. We thank Thee, O Lord our God, that Thou hast given us boldness for the entrance of Thy holy places, which Thou hast renewed to us as a new and living way through the veil of the flesh[94] of Thy Christ. We therefore, being counted worthy to enter into the place of the tabernacle of Thy glory, and to be within the veil, and to behold the Holy of Holies, cast ourselves down before Thy goodness:

Lord, have mercy on us: since we are full of fear and trembling, when about to stand at Thy holy altar, and to offer this dread and bloodless sacrifice for our own sins and for the errors of the people:[95] send forth, O God, Thy good grace, and sanctify our souls, and bodies, and spirits; and turn our thoughts to holiness, that with a pure conscience we may bring to Thee a peace-offering, the sacrifice of praise:

(Aloud.)

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[91] [Propitiation, not expiation.]

[92] [See vol. v. pp. 222–223.]

[93] [See Field on "the meaning of the veil," p. 294, where he differs from authors who make it a late innovation; also pp. 448, 449.]

[94] [This great primitive thought has been frittered away by references to the veil covering the oblation.]

[95] [Based on Heb. v. 1–3.]

By the mercy and loving-kindness of Thy only-begotten Son, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and always:

The People.

Amen.

The Priest.

Peace be to all.

The Deacon.

Let us stand reverently, let us stand in the fear of God, and with contrition: let us attend to the holy communion service, to offer peace to God.

The People.

The offering of peace, the sacrifice of praise.

The Priest [*A veil is now withdrawn from the oblation of bread and wine.*]

And, uncovering the veils that darkly invest in symbol[96] this sacred ceremonial, do Thou reveal it clearly to us: fill our intellectual vision with absolute light, and having purified our poverty from every pollution of flesh and spirit, make it worthy of this dread and awful approach: for Thou art an all-merciful and gracious God, and we send up the praise and the thanksgiving to Thee, Father, Son, and Holy Spirit, now, and always, and for ever.

III.

THE ANAPHORA.

Then he says aloud:—

XXVIII. The love of the Lord and Father, the grace of the Lord and Son, and the fellowship and the gift of the Holy Spirit, be with us all.

The People.

And with thy spirit.

The Priest.

Let us lift up our minds and our hearts.[97]

The People.

It is becoming and right.

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[96] [See more on the veil in Field, p. 492.]

[97] [The *Sursum corda*, found in all liturgies.]

Then the Priest prays.

Verily it is becoming and right, proper and due to praise Thee, to sing of Thee, to bless Thee, to worship Thee, to glorify Thee, to give Thee thanks, Maker of every creature visible and invisible, the treasure of eternal good things, the fountain of life and immortality, God and Lord of all:

Whom the heavens of heavens praise, and all the host of them; the sun, and the moon, and all the choir of the stars; earth, sea, and all that is in them; Jerusalem, the heavenly assembly, and church of the first-born that are written in heaven; spirits of just men and of prophets; souls of martyrs and of apostles; angels, archangels, thrones, dominions, principalities, and authorities, and dread powers; and the many-eyed cherubim, and the six-winged seraphim, which cover their faces with two wings, their feet with two, and with two they fly, 544 crying one to another with unresting lips, with unceasing praises:

(Aloud.)

With loud voice singing the victorious hymn of Thy majestic glory, crying aloud, praising, shouting, and saying:—

The People.

Holy, holy, holy, O Lord of Sabaoth, the heaven and the earth are full of Thy glory. Hosanna in the highest; blessed is He that cometh in the name of the Lord. Hosanna in the highest.[98]

The Priest, making the sign of the cross[99] on the gifts, says:—

XXIX. Holy art Thou, King of eternity, and Lord and giver of all holiness; holy also Thy only-begotten Son, our Lord Jesus Christ, by whom Thou hast made all things; holy also Thy Holy Spirit, which searches all things, even Thy deep things, O God: holy art Thou, almighty, all-powerful, good, dread, merciful, most compassionate to Thy creatures; who didst make man from earth after Thine own image and likeness; who didst give him the joy of paradise; and when he transgressed Thy commandment, and fell away, didst not disregard nor desert him, O Good One, but didst chasten him as at merciful father, call him by the law, instruct him by the prophets; and afterwards didst send forth Thine only-begotten Son Himself, our Lord Jesus Christ, into the world, that He by His coming might renew and restore Thy image;

Who, having descended from heaven, and become flesh of the Holy Spirit and Virgin Godmother[100] Mary, and having sojourned among men, fulfilled the dispensation for the salvation of our race; and being about to endure His voluntary and life-giving death by the cross, He the sinless for us the sinners, in the night in which He was betrayed, nay, rather delivered Himself up for the life and salvation of the world,

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[98] [See Hammond’s *Lit. of Antioch*, etc., p. 15, note 29.]

[99] [Compare the Clementine, p. 488; and note differences.]

[100] [A token of Post-Nicene origin. Vol. v. p. 259, Elucid. I.]

Then the Priest holds the bread in his hand, and says:—

XXX. Having taken the bread in His holy and pure and blameless and immortal hands, lifting up His eyes to heaven, and showing it to Thee, His God and Father, He gave thanks, and hallowed, and brake, and gave it to us,[101] His disciples and apostles, saying:—

The Deacons say:[102]

For the remission of sins and life everlasting.

Then he says aloud:—

Take, eat: this is my body, broken for you, and given for remission of sins.

The People.

Amen.

Then he takes the cup, and says:—

In like manner, after supper, He took the cup, and having mixed wine and water, lifting up His eyes to heaven, and presenting it to Thee, His God and Father, He gave thanks, and hollowed and blessed it, and filled it with the Holy Spirit, and gave it to us His disciples, saying, Drink ye all of it; this is my blood of the new testament shed for you and many, and distributed for the remission of sins.

The People.

Amen.

The Priest.

This do in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death, and confess His resurrection, till He come.

The Deacons say:—

We believe and confess:

The People.

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[101] [Supposed by some to be a relic of the original formula as the Apostles delivered it. On the synaxis, see vol. v. p. 259. Elucid. II.].

[102] [These abrupt interjections of the deacon are made while the priest proceeds. This logically *follows* what the priest subjoins.]

We show forth Thy death, O Lord, and confess Thy resurrection.

The Priest (Oblation).

XXXI. Remembering, therefore, His life-giving sufferings, His saving cross, His death and His burial, and resurrection from the dead on the third day, and His ascension into heaven, and sitting at the right hand of Thee, our God and Father, and His second glorious and awful appearing, when He shall come with glory to judge the quick and the dead, and render to every one according to His works; even we, sinful men, offer unto Thee, O Lord, this dread and bloodless sacrifice, praying that Thou wilt not deal with us after our sins, nor reward us according to our iniquities;

But that Thou, according to Thy mercy and Thy unspeakable loving-kindness, passing by and blotting out the handwriting against us Thy suppliants, wilt grant to us Thy heavenly and eternal gifts (which eye hath not seen, and ear hath not heard, and which have not entered into the heart of man[103]) that thou hast prepared, O God, for those who love Thee; 545
and reject not, O loving Lord, the people for my sake, or for my sin's sake:

Then he says, thrice:—

For Thy people and Thy Church supplicate Thee.

The People.

Have mercy on us, O Lord our God, Father Almighty.

Again the Priest says (Invocation):—

XXXII. Have mercy upon us, O God Almighty.

Have mercy upon us, O God our Saviour.

Have mercy upon us, O God, according to Thy great mercy, and send forth on us, and on these offered gifts, Thy all-holy Spirit.

Then, bowing his neck, he says:—

The sovereign and quickening Spirit, that sits upon the throne with Thee, our God and Father, and with Thy only-begotten Son, reigning with Thee; the consubstantial[104] and co-eternal; that spoke in the law and in the prophets, and in Thy New Testament; that descended in the form of a dove on our Lord Jesus Christ at the river Jordan, and abode on Him; that descended on Thy apostles in the form of tongues of fire in the upper room of the holy and glorious Zion on the day of Pentecost: this Thine all-holy Spirit, send down, O Lord, upon us, and upon these offered holy gifts;

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[103] To conceive. [A feeble interpolation in the Edinburgh edition.]

[104] [Post-Nicene, but legitimate.]

And rising up, he says aloud:—

That coming, by His holy and good and glorious appearing, He may sanctify this bread, and make it the holy body of Thy Christ.[105]

The People.

Amen.

The Priest.

And this cup the precious blood of Thy Christ.

The People.

Amen.

The Priest by himself standing.

XXXIII. That they may be to all that partake of them for remission of sins, and for life everlasting, for the sanctification of souls and of bodies, for bearing the fruit of good works, for the stablishing of Thy Holy Catholic Church, which Thou hast founded on the Rock of Faith,[106] that the gates of hell may not prevail against it; delivering it from all heresy and scandals, and from those who work iniquity, keeping it till the fulness of the time.

And having bowed, he says:—

XXXIV. We present them to Thee also, O Lord, for the holy places, which Thou hast glorified by the divine appearing of Thy Christ, and by the visitation of Thy all-holy Spirit; especially for the glorious Zion, the mother of all the churches;[107] and for Thy Holy, Catholic, and Apostolic Church throughout the world: even now, O Lord, bestow upon her the rich gifts of Thy all-holy Spirit.

Remember also, O Lord, our holy fathers and brethren in it, and the bishops in all the world, who rightly divide the word of Thy truth.

Remember also, O Lord, every city and country, and those of the true faith dwelling in them, their peace and security.

Remember, O Lord, Christians sailing, travelling, sojourning in strange lands; our fathers and brethren, who are in bonds, prison, captivity, and exile; who are in mines, and under torture, and in bitter slavery. Remember, O Lord, the sick and afflicted, and those troubled by unclean spirits, their speedy healing from Thee, O God, and their salvation.

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[105] [Understood mystically and spiritually down to a late period, even in the West. See Ratramni *De Corpore et Sanguine*, Oxon., 1838. Note the inference as to time of sanctification.]

[106] [See vol. v. Elucidation VII. p. 561.]

[107] [An honorary title conceded to Jerusalem by the Second General Council: τῆς δέ γε μητρὸς ἁπασῶν τῶν ἐκκλησιῶν.]

Remember, O Lord, every Christian soul in affliction and distress, needing Thy mercy and succour, O God; and the return of the erring.

Remember, O Lord, our fathers and brethren, toiling hard, and ministering unto us, for Thy holy name's sake.

Remember all, O Lord, for good: have mercy on all, O Lord, be reconciled to us all: give peace to the multitudes of Thy people: put away scandals: bring wars to an end: make the uprising of heresies to cease: grant Thy peace and Thy love to us, O God our Saviour, the hope of all the ends of the earth.

Remember, O Lord, favourable weather, peaceful showers, beneficent dews, abundance of fruits, and to crown the year with Thy goodness; for the eyes of all wait on Thee, and Thou givest their food in due season: thou openest Thy hand, and fillest every living thing with gladness.

Remember, O Lord, those who bear fruit, and labour honourably in the holy[108] of Thy Church; and those who forget not the poor, the widows, the orphans, the strangers, and the needy; and all who have desired us to remember them in our prayers.

Moreover, O Lord, be pleased to remember those who have brought these offerings this day to Thy holy altar, and for what each one has brought them or with what mind, and those persons who have just now been mentioned to Thee. 546

Remember, O Lord, according to the multitude of Thy mercy and compassion, me also, Thy humble and unprofitable servant; and the deacons who surround Thy holy altar, and graciously give them a blameless life, keep their ministry undefiled, and purchase for them a good degree, that we may find mercy and grace, with all the saints that have been well pleasing to Thee since the world began, to generation and generation—grandsires, sires, patriarchs, prophets, apostles, martyrs, confessors, teachers, saints, and every just spirit made perfect in the faith of Thy Christ.

XXXV.[109] Hail, Mary, highly favoured: the Lord is with Thee; blessed art thou among women, and blessed the fruit of thy womb, for thou didst bear the Saviour of our souls.[110]

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[108] Services. [Otherwise, "who do good works in Thy holy churches."]

[109] [The Angelical Salutation is here an evident interpolation, marring the grand unities of the liturgy.]

[110] [I place in a note what follows:]— Then the Priest says aloud:— Hail in the highest, our all-holy, pure, most blessed, glorious lady, the God-mother and ever-virgin Mary. The Singers. Verily it is becoming to bless Thee, the God-bearing, the ever-blessed, and all-blameless, and mother of our God, more honourable than the cherubim, and incomparably more glorious than the seraphim: thee, who didst bear with purity God the Word, thee the true God-mother, we magnify. And again they sing:— In thee, highly favoured, all creation rejoices, the host of angels, and the race of men; hallowed temple, and spiritual paradise, pride of virgins, of

The Deacons.

XXXVI. Remember us, O Lord God.

The Priest, bowing, says:—

Remember, O Lord God, the spirits and all flesh, of whom we have made mention, and of whom we have not made mention, who are of the true faith, from righteous Abel unto this day: unto them do Thou give rest there in the land of the living, in Thy kingdom, in the joy of paradise, in the bosom of Abraham, and of Isaac, and of Jacob, our holy fathers; whence pain, and grief, and lamentation have fled: there the light of Thy countenance looks upon them, and enlightens them for ever.[111]

Make the end of our lives Christian, acceptable, blameless, and peaceful, O Lord, gathering us together, O Lord, under the feet of Thine elect, when Thou wilt, and as Thou wilt; only without shame and transgressions, through Thy only-begotten Son, our Lord and God and Saviour Jesus Christ: for He is the only sinless one who hath appeared on the earth.

The Deacon.

And *let us pray:—*

For the peace and establishing of the whole world, and of the holy churches of God, and for the purposes for which each one made his offering, or according to the desire he has: and for the people standing round, and for all men, and all women:

The People.

And for all men and all women. (*Amen.*)

The Priest says aloud:—

Wherefore, both to them and to us, do Thou in Thy goodness and love:

The People.

Forgive, remit, pardon, O God, our transgressions, voluntary and involuntary: in deed and in word: in knowledge and in ignorance: by night and by day: in thought and intent: in Thy goodness and love, forgive us them all.

The Priest.

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whom God was made flesh and our God, who was before eternity, became a little child: for He made Thy womb His throne, and Thy bowels *more capacious* than the heavens. In thee, O highly favoured one, all creation rejoices: glory unto thee.

[111] [A prayer entirely corresponding with the primitive ideas. See vol. vi. p. 488, and elucidation, p. 541.]

Through the grace and compassion and love of Thy only-begotten Son, with whom Thou art blessed and glorified, together with the all-holy, and good, and quickening Spirit, now and ever, and to all eternity.

The People.

Amen.

The Priest.

XXXVII. Peace be to all:

The People.

And to thy spirit.

The Deacon.

Again, and continually, in peace let us pray to the Lord.

For the gifts to the Lord God presented and sanctified, precious, heavenly, unspeakable, pure, glorious, dread, awful, divine;

Let us pray.

That the Lord our God, having graciously received them to His altar that is holy and above the heavens, rational and spiritual, for the odour of a sweet spiritual savour, may send down in answer upon us the divine grace and the gift of the all-holy Spirit;

Let us pray.

Having prayed for the unity of the faith, and the communion of His all-holy and adorable Spirit; 547

Let us commend ourselves and one another, and our whole life, to Christ our God:

The People.

Amen.

The Priest prays.

XXXVIII. God and Father of our Lord and God and Saviour Jesus Christ, the glorious Lord, the blessed essence, the bounteous goodness, the God and Sovereign of all, who art blessed to all eternity, who sittest upon the cherubim, and art glorified by the seraphim, before whom stand thousand thousands and ten thousand times ten thousand hosts of angels and archangels: Thou hast accepted the gifts, offerings, and fruits brought unto Thee as an odour of a sweet spiritual smell, and hast been pleased to sanctify them, and make them perfect, O good One, by the grace of Thy Christ, and by the presence of Thy all-holy Spirit.

Sanctify also, O Lord, our souls, and bodies, and spirits, and touch our understandings, and search our consciences, and cast out from us every evil imagination, every impure feeling, every base desire, every unbecoming thought, all envy, and vanity, and hypocrisy, all lying, all deceit, every worldly affection, all covetousness, all vainglory, all indifference, all vice, all passion, all anger, all malice, all blasphemy, every motion of the flesh and spirit that is not in accordance with Thy holy will:

(Aloud.)

And count us worthy, O loving Lord, with boldness, without condemnation, in a pure heart, with a contrite spirit, with unshamed face, with sanctified lips, to dare to call upon Thee, the holy God, Father in heaven, and to say,

The People.

Our Father, which art in heaven: hollowed be Thy name; *and so on to the doxology.*

The Priest, bowing, says (the Embolism[112]*):—*

And lead us not into temptation, Lord, Lord of Hosts, who knowest our frailty, but deliver us from the evil one and his works, and from all his malice and craftiness, for the sake of Thy holy name, which has been placed upon our humility:

(Aloud.)

For Thine is the kingdom, the power, and the glory, Father, Son, and Holy Spirit, now and for ever.

The People.

Amen.

The Priest.

XXXIX. Peace be to all.

The People.

And to thy spirit.

The Deacon.

Let us bow our heads to the Lord.

The People.

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[112] [In all early liturgies always following the Lord’s Prayer, to accentuate the petition against the evil one. It hurls back his “fiery darts,” as it were; whence this name.]

To Thee, O Lord.

The Priest prays, speaking thus:—

To Thee, O Lord, we Thy servants have bowed our heads before Thy holy altar, waiting for the rich mercies that are from Thee.

Send forth upon us, O Lord, Thy plenteous grace and Thy blessing; and sanctify our souls, bodies, and spirits, that we may become worthy communicants and partakers of Thy holy mysteries, to the forgiveness of sins and life everlasting:

(Aloud.)

For adorable and glorified art Thou, our God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever.

The People.

Amen.

The Priest says aloud:—

And the grace and the mercies of the holy and consubstantial, and uncreated, and adorable Trinity, shall be with us all.[113]

The People.

And with thy spirit.

The Deacon.

In the fear of God, let us attend.

The Priest says secretly:—[114]

O holy Lord, that abidest in holy places, sanctify us by the word of Thy grace, and by the visitation of Thy all-holy Spirit: for Thou, O Lord, hast said, Ye will be holy, for I am holy. O Lord our God, incomprehensible Word of God, one in substance with the Father and the Holy Spirit, co-eternal and indivisible, accept the pure hymn, in Thy holy and bloodless sacrifices; with the cherubim, and seraphim, and from me, a sinful man, crying and saying:—

He takes up the gifts and saith aloud:—

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[113] [Duplicated, with other parts, in the Greek copies.]

[114] [The taking-up of the gifts is here erroneously introduced in the Edinburgh edition.]

XL. The holy things unto holy.

The People.

One *only is* holy, one Lord Jesus Christ, to the glory of God the Father, to whom be glory to all eternity. 548

The Deacon.

XLI. For the remission of our sins, and the propitiation of our souls, and for every soul in tribulation and distress, needing the mercy and succour of God, and for the return of the erring, the healing of the sick, the deliverance of the captives, the rest of our fathers and brethren who have fallen asleep aforetime;

Let us all say fervently, Lord, have mercy:

The People (twelve times).

Lord, have mercy.[115]

Then the Priest breaks the bread, and holds the half in his right hand, and the half in his left, and dips that in his right hand in the chalice, saying:—

The union of the all-holy body and precious blood of our Lord and God and Saviour, Jesus Christ.

Then he makes the sign of the cross on that in his left hand: then with that which has been signed the other half: then forthwith he begins to divide, and before all to give to each chalice a single piece, saying:—

It has been made one, and sanctified, and perfected, in the name of the Father, and of the Son, and of the Holy Spirit, now and ever.

And when he makes the sign of the cross on the bread, he says:—

Behold the Lamb of God, the Son of the Father, that taketh away the sin of the world, sacrificed for the life and salvation of the world.

And when he gives a single piece to each chalice he says:—

A holy portion of Christ, full of grace and truth, of the Father, and of the Holy Spirit, to whom be the glory and the power to all eternity.

Then he begins to divide, and to say:—

XLII. The Lord is my Shepherd, I shall not want. In green pastures, *and so on.*[116]

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[115] [The publican's prayer, adapted to the Christian worship: ἱλάσθητί μοι, is the plea for mercy through propitiation. Luke xviii. 13.]

[116] Ps. xxiii.

Then,

I will bless the Lord at all times, *and so on.*[117]

Then,

I will extol Thee, my God, O King, *and so on.*[118]

Then,

O praise the Lord, all ye nations, *and so on.*[119]

The Deacon.

Sir, pronounce the blessing.

The Priest.

The Lord will bless us, and keep us without condemnation for the communion of His pure gifts, now and always, and for ever.

And when they have filled,[120] *the Deacon says:—*

Sir, pronounce the blessing.

The Priest says:—

The Lord will bless us, and make us worthy with the pure touchings of our fingers to take the live coal, and place it upon the mouths of the faithful for the purification and renewal of their souls and bodies, now and always.

Then,

O taste and see that the Lord is good; who is parted and not divided; distributed to the faithful and not expended; for the remission of sins, and the life everlasting; now and always, and for ever.

The Deacon.

In the peace of Christ, let us sing:

The Singers.

O taste and see that the Lord is good.

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[117] Ps. xxxiv.

[118] Ps. cxlv.

[119] Ps. cxvii.

[120] [Here the chalice is filled for participation.]

The Priest says the prayer before the communion.

O Lord our God, the heavenly bread, the life of the universe, I have sinned against Heaven, and before Thee, and am not worthy to partake of Thy pure mysteries; but as a merciful God, make me worthy by Thy grace, without condemnation to partake of Thy holy body and precious blood, for the remission of sins, and life everlasting.[121]

XLIII. Then he distributes to the clergy; and when the deacons take the disks[122] *and the chalices for distribution to the people, the Deacon, who takes the first disk, says:—*

Sir, pronounce the blessing.

The Priest replies:—

Glory to God who has sanctified and is sanctifying us all.

The Deacon says:—

Be Thou exalted, O God, over the heavens, and Thy glory over all the earth, and Thy kingdom endureth to all eternity.[123]

And when the Deacon is about to put it on the side-table[124] *the Priest says:—*

Blessed be the name of the Lord our God for ever.

The Deacon.

In the fear of God, and in faith and love, draw nigh.

The People.

Blessed is He that cometh in the name of the Lord.[125]

And again, when he sets down the disk upon the side-table, he says:—

Sir, pronounce the blessing.

The Priest.

Save Thy people, O God, and bless Thine inheritance.

The Priest again.[126]

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[121] [Here the presbyter receives.]

[122] Or patens.

[123] [Here are difficulties explained by Drs. Neale and Littledale in their *Translation*, etc., p. 60.]

[124] [The side-table or credence.]

[125] [Here the laity are communicated.]

[126] [Compare Neale's *Tetralogia Liturgica*, p. 192.]

Glory to our God, who has sanctified us all.

And when he has put the chalice back on the holy table, the Priest says:—

Blessed be the name of the Lord to all eternity.

The Deacons and the People say:—

Fill our mouths with Thy praise, O Lord, and fill our lips with joy, that we may sing of Thy glory, of Thy greatness all the day.

And again:—

We render thanks to Thee, Christ our God, that Thou hast made us worthy to partake of Thy body and blood, for the remission of sins, and for life everlasting. Do Thou, in Thy goodness and love, keep us, we pray Thee, without condemnation.

The prayer of incense at the last entrance.

XLIV. We render thanks to Thee, the Saviour and God of all, for all the good things Thou hast given us, and for the participation of Thy holy and pure mysteries, and we offer to Thee this incense, praying: Keep us under the shadow of Thy wings, and count us worthy till our last breath to partake of Thy holy rites for the sanctification of our souls and bodies, for the inheritance of the kingdom of heaven: for Thou, O God, art our sanctification, and we send up praise and thanksgiving to Thee, Father, Son, and Holy Spirit.

The Deacon begins in the entrance.

Glory to Thee, glory to Thee, glory to Thee, O Christ the King, only-begotten Word of the Father, that Thou hast counted us, Thy sinful and unworthy servants, worthy to enjoy thy pure mysteries for the remission of sins, and for life everlasting: glory to Thee.[127]

And when he has made the entrance, the Deacon begins to speak thus:—

XLV. Again and again, and at all times, in peace, let us beseech the Lord.

That the participation of His Holy rites may be to us for the turning away from every wicked thing, for our support on the journey to life everlasting, for the communion and gift of the Holy Spirit;

Let us pray.

The Priest prays.

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[127] [Here are confusions; but see Neale and Littledale, p. 62, note 20.]

Commemorating our all-holy, pure, most glorious, blessed Lady, the God-Mother and Ever-Virgin Mary,[128] and all the saints that have been well-pleasing to Thee since the world began, let us devote ourselves, and one another, and our whole life, to Christ our God:

The People.

To Thee, O Lord.

The Priest.

XLVI. O God, who through Thy great and unspeakable love didst condescend to the weakness of Thy servants, and hast counted us worthy to partake of this heavenly table, condemn not us sinners for the participation of Thy pure mysteries; but keep us, O good One, in the sanctification of Thy Holy Spirit, that being made holy, we may find part and inheritance with all Thy saints that have been well-pleasing to Thee since the world began, in the light of Thy countenance, through the mercy of Thy only-begotten Son, our Lord and God and Saviour Jesus Christ, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit: for blessed and glorified is Thy all-precious and glorious name, Father, Son, and Holy Spirit, now and ever, and to all eternity.

The People.

Amen.

The Priest.

Peace be to all.

The People.

And to thy spirit.

The Deacon.

XLVII. Let us bow our heads to the Lord.

The Priest.

O God, great and marvellous, look upon Thy servants, for we have bowed our heads to Thee. Stretch forth Thy hand, strong and full of blessings, and bless Thy people. Keep Thine inheritance, that always and at all times we may glorify Thee, our only living and true God, the holy and consubstantial[129] Trinity, Father, Son, and Holy Ghost, now and ever, and to all eternity. 550

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[128] [Interpolated, but not Mariolatrous; the *Theotoce* is commemorated, not adored.]

[129] [A legitimate addition, according to the primitive laws.]

(Aloud.)

For unto Thee is becoming and is due praise from us all, and honour, and adoration, and thanksgiving, Father, Son, and Holy Spirit, now and ever.

The Deacon.

XLVIII. In the peace of Christ let us sing:

And again he says:—

In the peace of Christ let us go on:

The People.

In the name of the Lord. Sir, pronounce the blessing.[130]

Dismission prayer, spoken by the Deacon.

Going on from glory to glory, we praise Thee, the Saviour of our souls. Glory to Father, and Son, and Holy Spirit now and ever, and to all eternity. We praise Thee, the Saviour of our souls.

The Priest says a prayer from the altar to the sacristy.

XLIX. Going on from strength to strength, and having fulfilled all the divine service in Thy temple, even now we beseech Thee, O Lord our God, make us worthy of perfect loving-kindness; make straight our path: root us in Thy fear, and make us worthy of the heavenly kingdom, in Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and always, and for ever.

The Deacon.

L. Again and again, and at all times, in peace let us beseech the Lord.

Prayer said in the sacristy after the dismissal.

Thou hast given unto us, O Lord, sanctification in the communion of the all-holy body and precious blood of Thy only-begotten Son, our Lord Jesus Christ; give unto us also the grace of Thy good Spirit, and keep us blameless in the faith, lead us unto perfect adoption and redemption, and to the coming joys of eternity; for Thou art our sanctification and light, O God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever, and to all eternity. Amen.

The Deacon.

In the peace of Christ let us keep watch.

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[130] [Which must here be given.]

The Priest.

Blessed is God, who blesseth and sanctifieth through the communion of the holy, and quickening, and pure mysteries, now and ever, and to all eternity. Amen.

Then the prayer of propitiation.

O Lord Jesus Christ, Son of the living God, Lamb and Shepherd, who takest away the sin of the world, who didst freely forgive their debt to the two debtors, and gavest remission of her sins to the woman that was a sinner, who gavest healing to the paralytic, with the remission of his sins; forgive, remit, pardon, O God, our offences, voluntary and involuntary, in knowledge and in ignorance, by transgression and by disobedience, which Thy all-holy Spirit knows better than Thy servants do:

And if men, carnal and dwelling in this world, have in aught erred from Thy commandments, either moved by the devil, whether in word or in deed, or if they have come under a curse, or by reason of some special vow, I entreat and beseech Thy unspeakable loving-kindness, that they may be set free from their word, and released from the oath and the special vow, according to Thy goodness.

Verily, O Sovereign Lord, hear my supplication on behalf of Thy servants, and do Thou pass by all their errors, remembering them no more; forgive them every transgression, voluntary and involuntary; deliver them from everlasting punishment: for Thou art He that hast commanded us, saying, Whatsoever things ye bind upon earth, shall be bound in heaven; and whatsoever things ye loose upon earth, shall be loosed in heaven: for, thou art our God, a God able to pity, and to save and to forgive sins; and glory is due unto Thee, with the eternal Father, and the quickening Spirit, now and ever, and to all eternity. Amen.

THE DIVINE LITURGY OF THE HOLY APOSTLE AND EVANGELIST MARK,[131] THE DISCIPLE OF THE HOLY PETER.[132]

The Priest.

I. Peace be to all.

The People.

And to thy spirit.

The Deacon.

Pray.

The People.

Lord, have mercy; Lord, have mercy; Lord, have mercy.

The Priest prays secretly:[133][134]

We give Thee thanks, yea, more than thanks, O Lord our God, the Father of our Lord and God and Saviour Jesus Christ, for all Thy goodness at all times and in all places, because Thou hast shielded, rescued, helped, and guided us all the days of our lives, and brought us unto this hour, permitting us again to stand before Thee in Thy holy place, that we may implore forgiveness of our sins and propitiation to all Thy people. We pray and beseech Thee, merciful God, to grant in Thy goodness that we may spend this holy day[135] and all the time of our lives without sin, in fulness of joy, health, safety, holiness, and reverence of Thee. But all envy, all fear, all temptation, all the influence of Satan, all the snares of wicked men, do Thou, O Lord, drive away from us, and from Thy Holy Catholic and Apostolic Church. Bestow upon us, O Lord, what is good and meet. Whatever sin we commit in thought, word, or deed, do Thou in Thy goodness and mercy be pleased to pardon. Leave us not, O Lord, while we hope in Thee; nor lead us into temptation, but deliver us from the evil one and from his works, through the grace, mercy, and love of Thine only-begotten Son.

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[131] [THE ONLY AUTHORITY FOR THIS VALUABLE RELIC IS A SINGLE CODEX OF THE TWELFTH CENTURY, I.E., THE *CODEX ROSSANENSIS*, FOUND AT ROSSANO, IN CALABRIA. IT WAS DEPOSITED IN THE BASILIAN MONASTERY AT ROME, AND FIRST PUBLISHED A.D. 1583, AT PARIS. SEE HAMMOND, PP. XLV., LI.]

[132] [ELUCIDATION I.]

[133]

[134] [i e., μυστικῶς = arcane.—Hederic.]

[135] [This implies that the Eucharist was not (originally) celebrated every day, as a rule. See Justin Martyr, vol. i. note 1, p. 186.]

(*In a loud voice.*)

Through whom and with whom be glory and power to Thee, in Thy most holy, good, and life-giving Spirit, now, henceforth, and for evermore.

The People.

Amen.

The Priest.

II. Peace be to all.

The People.

And to thy spirit.

The Deacon.

Pray for the king.[136]

The People.

Lord, have mercy;[137] Lord, have mercy; Lord, have mercy.

The Priest prays.

O God, Sovereign Lord, the Father of our Lord and God and Saviour Jesus Christ, we pray and beseech Thee to grant that our king may enjoy peace, and be just and brave. Subdue under him, O God, all his adversaries and enemies. Gird on thy shield and armour, and rise to his aid. Give him the victory, O God, that his heart may be set on peace and the praise of Thy holy name, that we too[138] in his peaceful reign[139] may spend a calm and tranquil life in all reverence and godly fear, through the grace, mercy, and love of Thine only-begotten Son:

(*In a loud voice.*)

Through whom and with whom be glory and power to Thee, with Thy most holy, good, and life-giving Spirit, now, henceforth, and for evermore.

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[136] Rather “for the emperor,” says Renaudot; and the word βασιλεύς will stand this meaning.

[137] The (κύριε ἐλέησον) Kyrie Eleëson.]

[138] [According to 1 Tim. ii. 2.]

[139] [Suits the first years of Diocletian.]

The People.

Amen.

The Priest.

III. Peace be to all.

The People.

And to thy spirit.

The Deacon.

Pray for the *papas*[140] and the bishop.

The People.

Lord, have mercy; Lord, have mercy; Lord, have mercy.

The Priest.

O Sovereign and Almighty God, the Father of our Lord, God, and Saviour Jesus Christ, we pray and beseech Thee to defend in Thy good mercy our most holy and blessed high priest our Father *in God* Δ, and our most reverend Bishop Δ. Preserve them for us through many years in peace, while they according to Thy holy and blessed will fulfil the sacred priesthood committed to their care, and dispense aright the word of truth; with all the orthodox bishops, elders, deacons, sub-deacons, readers, singers, and laity, with the entire body of the Holy and only Catholic Church. Graciously bestow upon them peace, health, and salvation. The prayers they offer up for us, and we for them, do Thou, O Lord, receive at Thy holy, heavenly, and reasonable altar. But all the enemies of Thy Holy Church put Thou speedily under their feet, through the grace, mercy, and love of Thine only-begotten Son: 552

(*Aloud.*)

Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit, now, henceforth, and for evermore.

The People.

Amen.

The Priest.

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[140] The Patriarch of Alexandria is meant. The word πάπας was used at first to designate all bishops; but its application gradually became more restricted, and so here the Patriarch of Alexandria is called πάπας, as being superior to the bishops of his patriarchate. [See vol. v. p. 154, and vol. vi., Introd.]

IV. Peace be to all.

The People.

And to thy spirit.

The Deacon.

Stand[141] and pray.

The People.

Lord have mercy (*thrice*).

The Priest offers up the prayer of entrance,[142] *and for incense.*

The Priest.

O Sovereign Lord our God, who hast chosen the lamp of the twelve apostles with its twelve lights, and hast sent them forth to proclaim throughout the whole world and teach the Gospel of Thy kingdom, and to heal sickness and every weakness among the people, and hast breathed upon their faces and said unto them, Receive the Holy Spirit the Comforter: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained: Breathe also Thy Holy Spirit upon us Thy servants, who, standing around, are about to enter on Thy holy service,[143] upon the bishops, elders, deacons, readers, singers, and laity, with the entire body of the Holy Catholic and Apostolic Church.

From the curse and execration, from condemnation, imprisonment, and banishment, and from the portion of the adversary;

O Lord, deliver us.

Purify our lives and cleanse our hearts from all pollution and from all wickedness, that with pure heart and conscience we may offer to Thee this incense for a sweet-smelling savour, and for the remission of our sins and the sins of all Thy people, through the grace, mercy, and love of Thine only-begotten Son:

(Aloud.)

Through whom and with whom be the glory and the power to Thee, with Thy all-holy, good, and life-giving Spirit, now, henceforth, and for evermore.

The People.

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[141] [See vol. iii. p. 689, this series.]

[142] This is the Little Entrance. [The priest and deacon come from the prothesis bearing the Gospels. See p. 538, *supra*.]

[143] [Bestowing what is meet.] The text here is defective. Some suppose that a sentence has been lost.

Amen.

The Deacon.

V. Stand.

They sing:—

Only-begotten Son and Word,[144] etc.

The Gospel is carried in, and the Deacon says:—

Let us pray.

The Priest.

Peace be to all.

The People.

And to thy spirit.

The Deacon.

Let us pray.

The People.

Lord, have mercy.

The Priest says the prayer of the Trisagion.

O Sovereign Lord Christ Jesus, the co-eternal Word of the eternal Father, who wast made in all things like as we are, but without sin, for the salvation of our race; who hast sent forth Thy holy disciples and apostles to proclaim and teach the Gospel of Thy kingdom, and to heal all disease, all sickness among Thy people, be pleased now, O Lord, to send forth Thy light and Thy truth. Enlighten the eyes of our minds, that we may understand Thy divine oracles. Fit us to become hearers, and not only hearers, but doers of Thy word, that we, becoming fruitful, and yielding good fruit from thirty to an hundred fold, may be deemed worthy of the kingdom of heaven.

(*Aloud.*)

Let Thy mercy speedily overtake us, O Lord. For Thou art the bringer of good tidings, the Saviour and Guardian of our souls and bodies; and we offer glory, thanks, and the *Trisagion* to Thee, the Father, Son, and Holy Ghost, now, henceforth, and for evermore. 553

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[144] Given in full in chap. vi. of the Liturgy of James, p. 538, supra. [It is so worded that it must be dated later than the Council of Ephesus, a.d. 431.]

The People.

Amen. Holy God, holy mighty, holy immortal. Holy, holy, holy,[145] etc.

VI. After the Trisagion the Priest makes the sign of the cross over the people, and says:—

Peace be to all.

The People.

And to thy spirit.

Then follow the Let us attend;[146] The Apostle and Prologue of the Hallelujah.[147] The Deacons, after a prescribed form, say:—

Lord, bless us.[148]

The Priest says:—

May the Lord[149] in His mercy bless and help us, now, henceforth, and for evermore.

The Priest, before the Gospel is read, offers incense,[150] and says:—

Accept at Thy holy, heavenly, and reasonable altar, O Lord, the incense we offer in presence of Thy sacred glory. Send down upon us in return the grace of Thy Holy Spirit, for Thou art blessed, and let Thy glory encircle us.

VII. The Deacon, when he is about to read the Gospel, says:—

Lord, bless us.

The Priest.

May the Lord, who is the blessed God, bless and strengthen us, and make us hearers of His holy Gospel, now, henceforth, and for evermore. Amen.

The Deacon.

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[145] [The *Trisagion* is found in all the liturgies, which proves a common source and original.]

[146] πρόσχωμεν.

[147] [*The Apostle* means that the Epistle is read, and there is a prayer said (μυστικῶς), followed by the outburst of Hallelujah.]

[148] See note 1, p. 538. ["Sir, bless us" (in ordinary renderings) is a Western form.]

[149] [Here, the deacon's words having been correctly given, the blessing of the priests shows the force of his expression.]

[150] [I have frequently noted the Ante-Nicene ignorance of this rite among Christians, in order to illustrate these later usages as without apostolic warrant. See Irenaus, note 9, p. 484.]

Stand and let us hear the holy Gospel.

The Priest.

Peace be to all.

The People.

And to thy spirit.

VIII. The Deacon reads the Gospel, and the Priest says the prayer of the Collect.[151]

Look down in mercy and compassion, O Lord, and heal the sick among Thy people.

May all our brethren who have gone or who are about to go abroad, safely reach their destination in due season.

Send down the gracious rain upon the thirsty lands, and make the rivers[152] flow in full stream, according to Thy grace.

The fruits of the land do Thou, O Lord, fill with seed and make ripe for the harvest.

In peace, courage, justice, and tranquillity preserve the kingdom of Thy servant, whom Thou hast deemed worthy to reign over this land.

From evil days, from famine and pestilence, from the assault of barbarians, defend, O Lord, this Christ-loving city, lowly and worthy of Thy compassion, as Thou didst spare Nineveh of old.

For Thou art full of mercy and compassion, and rememberest not the iniquities of men against them.

Thou hast said through Thy prophet Isaiah,—I will defend this city, to save it for mine own sake, and for my servant David's sake.

Wherefore we pray and beseech Thee to defend in Thy good mercy this city, for the sake of the martyr and evangelist Mark, who has shown us the way of salvation through the grace, mercy, and love of Thine only-begotten Son.

(Aloud.)

Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit.

The Deacon.

IX. Begin.

Then they say the verse.[153] *The Deacon says—The three.*[154]

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[151] τὴν συνάπτην.

[152] [The waters of *the* river, rather, with reference to the Nile.]

[153] [The anthem probably.]

[154] Probably by *the three* are meant three prayers. [See Hammond, note 1, p. 177.]

The Priest.

O Sovereign and Almighty God, the Father of our Lord Jesus Christ, we pray and beseech Thee to fill our hearts with the peace of heaven, and to bestow moreover the peace of this life. Preserve for us through many years our most holy and blessed *Papas* Δ,[155] and our most pious Bishop Δ, while they, according to Thy holy and blessed will, peacefully fulfil the holy priesthood committed to their care, and dispense aright the word of truth, with all the orthodox bishops, elders, deacons, sub-deacons,[156] readers, singers, with the entire body of the holy Catholic and Apostolic Church. Bless our meetings, O Lord. Grant that we may hold them without let or hindrance, according to Thy holy will. Be pleased to give to us, and Thy servants after us for ever, houses of praise and prayer. Rise, O Lord, and let Thine enemies be scattered. Let all who hate Thy holy name be put to flight. Bless Thy faithful and 554 orthodox people. Multiply them by thousands and tens of thousands. Let no deadly sin prevail against them, or against Thy holy people, through the grace, mercy, and love of Thine only-begotten Son.

(*Aloud.*)

Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit.

The People.

Amen.

The Priest.

Peace be to all.

The People.

And to thy spirit.

The Deacon.

Take care that none of the catechumens[157]—

II.

Then they sing the Cherubic hymn.[158]

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[155] Patriarch.

[156] [Vol. v. p. 417, Elucidation XIV.]

[157] Some such word as *remain* is intentionally omitted. [See p. 540, supra.]

[158] [See p. 540, supra.]

X. The Priest offers incense at the entrance,[159] *and prays:—*

O Lord our God, who lackest nothing, accept this incense offered by an unworthy hand, and deem us all worthy of Thy blessing, for Thou art our sanctification, and we ascribe glory to Thee.

The holy things are carried to the altar, and the Priest prays thus:—

O holy, highest, awe-inspiring God, who dwellest among the saints, sanctify us, and deem us worthy of Thy reverend priesthood. Bring us to Thy precious altar with a good conscience, and cleanse our hearts from all pollution. Drive away from us all unholy thoughts, and sanctify our souls and minds. Grant that, with reverence of Thee, we may perform the service of our holy fathers, and propitiate Thy presence through all time; for Thou art He who blesseth and sanctifieth all things, and to Thee we ascribe glory and thanks.

The Deacon.

XI. Salute one another.

The Priest says the prayer of salutation.

O Sovereign and Almighty Lord, look down from heaven on Thy Church, on all Thy people, and on all Thy flock. Save us all, Thy unworthy servants, the sheep of Thy fold. Give us Thy peace, Thy help, and Thy love, and send to us the gift of Thy Holy Spirit, that with a pure heart and a good conscience we may salute one another with an holy kiss, without hypocrisy, and with no hostile purpose, but guileless and pure in one spirit, in the bond of peace and love, one body and one spirit, in one faith, even as we have been called in one hope of our calling, that we may all meet in the divine and boundless love, in Christ Jesus our Lord, with whom Thou art blessed.

Then the Priest offers the incense, and says:—

The incense is offered to Thy name. Let it ascend, we implore Thee, from the hands of Thy poor and sinful servants to Thy heavenly altar for a sweet-smelling savour, and the propitiation of all Thy people. For all glory, honour, adoration, and thanks are due unto Thee, the Father, Son, and Holy Ghost, now, henceforth, and for evermore. Amen.

After the Salutation,[160] *the Deacon in a loud voice says:—*

XII. Stand and make the offering duly.[161]

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[159] The *Great Entrance*; p. 540, supra.]

[160] [See p. 541 , supra.]

[161] [i.e., in due order; in your turn.]

The Priest, making the sign of the cross over the disks and chalices, says in a loud voice (the Nicene Creed):—

I believe in one God, etc.

The Deacon.

Stand for prayer.

The Priest.

Peace be to all.

The Deacon.

Pray for those who present the offering.

The Priest says the prayer of the Oblation.[162]

O Sovereign Lord, Christ Jesus the Word, who art equal in power with the Father and the Holy Spirit, the great high priest; the bread that came down from heaven, and saved our souls from ruin; who gavest Thyself, a spotless Lamb, for the life of the world.…

We pray and beseech Thee, O Lord, in Thy mercy, to let Thy presence rest upon this bread and these chalices[163] on the all-holy table, while angels, archangels, and Thy holy priests stand round and minister for Thy glory and the renewing of our souls, through the grace, mercy, and love of Thine only-begotten Son, through whom and with whom be glory and power to Thee.

555

And when the People say,

And from the Holy Spirit was He made flesh;

The Priest makes the sign of the cross,[164] *and says:—*

And was crucified for us.

The Priest makes the sign of the cross again,[165] *and says:—*

And to the Holy Spirit.

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[162] τῆς προθέσεως.

[163] [ἐπι τὸν ἄρτον τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα. Most note-worthy language in this place.]

[164] [Two after the Creed and one before.]

[165] [Two after the Creed and one before.]

III.

XIII.[166] *In like manner also, as after the Creed,*[167] *he makes the sign of the cross upon the People, and says aloud:—*

The Lord be with all.

The People.

And with thy spirit.

The Priest.

Let us lift up our hearts.

The People.

We lift them up to the Lord.

The Priest.

Let us give thanks to the Lord.

The People.

It is meet and right.[168]

The Priest begins the Anaphoral prayer.

O Lord God, Sovereign and Almighty Father, truly it is meet and right, holy and becoming, and good for our souls, to praise, bless, and thank Thee; to make open confession to Thee by day and night with voice, lips, and heart without ceasing;

To Thee who hast made the heaven, and all that is therein; the earth, and all that is therein; The sea, fountains, rivers, lakes, and all that is therein;

To Thee who, after Thine own image and likeness, hast made man, upon whom Thou didst also bestow the joys of Paradise;

And when he trespassed against Thee, Thou didst neither neglect nor forsake him, good Lord,

But didst recall him by Thy law, instruct him by Thy prophets, restore and renew him by this awful, life-giving, and heavenly mystery.

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[166] [The Anaphora.]

[167] [I have supposed the adverb ὥσπερ (*as*) in this place for obvious reasons. It is implied in the text.]

[168] [See p. 543, supra. Here the Edinburgh inserts: “*The Deacon.*…”]

And all this Thou hast done by Thy Wisdom and the Light of truth, Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, Through whom, thanking Thee with Him and the Holy Spirit,

We offer this reasonable and bloodless sacrifice, which all nations, from the rising to the setting of the sun, from the north and the south, present to Thee, O Lord; for great is Thy name among all peoples, and in all places are incense, sacrifice, and oblation offered to Thy holy name.[169]

XIV. We pray and beseech Thee, *O lover of men, O good* Lord,[170] remember in Thy good mercy the Holy and only Catholic and Apostolic Church throughout the whole world, and all Thy people, and all the sheep of this fold.[171] Vouchsafe to the hearts of all of us the peace of heaven, but grant us also the peace of this life.

Guide and direct in all peace the king,[172] army, magistrates, councils,[173] peoples, and neighbourhoods, and all our outgoings and incomings.

O King of Peace, grant us Thy peace in unity and love. May we be Thine, O Lord; for we know no other God but Thee, and name no other name but Thine. Give life unto the souls of all of us, and let no deadly sin prevail against us, or against all Thy people.

Look down in mercy and compassion, O Lord, and heal the sick among Thy people. Deliver them and us, O Lord, from sickness and disease, and drive away the spirit of weakness.

Raise up those who have been long afflicted, and heal those who are vexed with unclean spirits.

Have mercy on all who are in prison, or in mines, or on trial, or condemned, or in exile, or crushed by cruel bondage or tribute. Deliver them, O Lord, for Thou art our God, who settest the captives free; who raisest up the downtrodden; who givest hope to the hopeless, and help to the helpless; who liftest up the fallen; who givest refuge to the shipwrecked, and vengeance to the oppressed.

Pity, relieve, and restore every Christian soul that is afflicted or wandering.

But do Thou, O Lord, the physician of our souls and bodies, the guardian of all flesh, look down, and by Thy saving power heal all the diseases of soul and body.

Guide and prosper our brethren who have gone or who are about to go abroad. Whether they travel by land, or river, or lake, by public road, or in whatever way journeying, bring them everywhere to a safe and tranquil haven. Be pleased to be with them by land and sea, and restore them in health and joy to joyful and healthful homes.

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[169] [The reference to Mal. i. 11, always noteworthy. Vol. i. p. 484.]

[170] [Here I supply an omission, in italics.]

[171] [και πάντων τῶν ποιμνίων σου John x. 16.]

[172] Or emperor. [See p. 551, notes 5, 7.]

[173] βουλάς, senates.

Ever defend, O Lord, our journey through this life from trouble and storm.

Send down rich and copious showers on the dry and thirsty lands.

Gladden and revive the face of the earth, that it may spring forth and rejoice in the raindrops. 556

Make the waters of the river flow in full stream.

Gladden and revive the face of the earth with the swelling waters.

Fill all the channels of the streams, and multiply the fruits of the earth.

Bless, O Lord, the fruits of the earth, and keep them safe and unharmed. Fill them with seed, and make them ripe for the harvest.

Bless even now, O Lord, Thy yearly crown of blessing for the sake of the poor of Thy people, the widow, the orphan, and the stranger, and for the sake of all of us who have our hope in Thee and call upon Thy holy name; for the eyes of all are upon Thee, and Thou givest them bread in due season.

O Thou who givest food to all flesh, fill our hearts with joy and gladness, that at all times, having all sufficiency, we may abound to every good work in Christ Jesus our Lord.

O King of kings and Lord of lords, defend the kingdom of Thy servant, our orthodox and Christ-loving sovereign,[174] whom Thou hast deemed worthy to reign over this land in peace, courage, and justice.

Subdue under him, O Lord, every enemy and adversary, whether at home or abroad. Gird on Thy shield and armour, and rise to his aid. Draw Thy sword, and help him to fight against them that persecute him. Shield him in the day of battle, and grant that the fruit of his loins may sit upon his throne.

Be kind to him, O Lord, for the sake of Thy Holy and Apostolic Church, and all Thy Christ-loving people, that we too in his peaceful reign may live a calm and tranquil life, in all reverence and godliness.

O Lord our God, give peace to the souls of our fathers and brethren who have fallen asleep in Jesus, remembering our forefathers of old, our fathers, patriarchs, prophets, apostles, martyrs, confessors, bishops, and the souls of all the holy and just men who have died in the Lord.

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[174] [Evidently after Constantine.]

Especially remember those whose memory we this day *celebrate*, and our holy father Mark,[175] the apostle and evangelist, who has shown us the way of salvation.[176]

The Deacon.

Lord, bless us.

The Priest.

The Lord will bless thee in His grace, now, henceforth, and for evermore.

The Deacon reads the record of the dead.[177]

The Priest bows and prays.

XV. Give peace, O Sovereign Lord our God, to the souls of all who dwell in the tabernacles of Thy saints. Graciously bestow upon them in Thy kingdom Thy promised blessing, which eye hath not seen, and ear hath not heard, nor has it entered into the heart of man what Thou, O God, hast prepared for those who love Thy holy name. Give peace to their souls, and deem them worthy of the kingdom of heaven.[178]

Grant that we may end our lives as Christians, acceptable unto Thee and without sin, and be pleased to give us part and lot with all Thy saints.

Accept, O God, by Thy ministering archangels at Thy holy, heavenly, and reasonable altar in the spacious heavens, the thank-offerings of those who offer sacrifice and oblation, and of those who desire to offer much or little, in secret or openly, but have it not to give.

Accept the thank-offerings of those who have presented them this day, as Thou didst accept the gifts of Thy righteous Abel:

The Priest offers incense, and says:[179]—

As Thou didst accept the sacrifice of our father Abraham, the incense of Zacharias, the alms of Cornelius, and the widow's two mites, accept also the thank-offerings of these, and give them for the things of time the things of eternity, and for the things of earth the things of heaven. Defend, O Lord, our most holy and blessed *Papas*[180] Δ, whom Thou hast fore-ordained to rule over Thy Holy Catholic and Apostolic Church, and our most pious Bishop Δ, that they through many years of peace may, according to Thy holy and blessed will, fulfil the sacred priesthood committed to their care, and dispense aright the word of truth.

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[175] [Elucid. II. Such passages indicate, of course, how St. Mark's name came to be given to this liturgy. Here is interpolated:]— Hail! thou art highly favoured; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, because thou hast brought forth the Saviour of our souls. Aloud. Especially *remember* our all-holy, pure, and blessed Lady, Mary the Virgin Mother of God.

[176] [Hammond's note is important, p. 182; and see Elucid. II.]

[177] τὰ δίπτυχα. [See the note of Hammond, *Glossary*, p. 378.]

[178] [See Burbidge, p. 34 and passim to p. 253.]

[179] [Burbidge, p. 185.]

[180] The Patriarch.

Remember the orthodox bishops everywhere, the elders, deacons, sub-deacons, readers, singers, monks,[181] virgins, widows, and laity.

Remember, O Lord, the holy city[182] of our God, Jesus Christ; and the imperial city;[183] and this city of ours, and all cities and all lands, and the peace and safety of those who dwell therein in the orthodox faith of Christ.

Be mindful, O Lord, of the return of the back-sliding, and of every Christian soul that is afflicted and oppressed, and in need of Thy divine mercy and help.

Be mindful, O Lord, of our brethren in captivity. Grant that they may find mercy and compassion with those who have led them captive.

Be mindful also of us, O Lord, Thy sinful and unworthy servants, and blot out our sins in Thy goodness and mercy.

Be mindful also of me, Thy lowly, sinful, and unworthy servant, and in Thy mercy blot out my sins. Be with us, O Lord, who minister unto Thy holy name.

Bless our meetings, O Lord.

Utterly uproot idolatry from the world.[184]

Crush under our feet Satan, and all his wicked influence.

Humble now, as at all times, the enemies of Thy Church.

Lay bare their pride.

Speedily show them their weakness.

Bring to naught the wicked plots they contrive against us.

Arise, O Lord, and let Thine enemies be scattered, and let all who hate Thy holy name be put to flight.

Do Thou bless a thousand times ten thousand Thy faithful and orthodox people while they do Thy holy will.

The Deacon.

Let those who are seated stand.

The Priest says the following prayer:—

Deliver the captive; rescue the distressed feed the hungry; comfort the faint-hearted, convert the erring; enlighten the darkened; raise the fallen; confirm the wavering; heal the sick; and guide them all, good Lord, into the way of salvation, and into Thy sacred fold. Deliver us from our iniquities; protect and defend us at all times.

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[181] [Subsequent to *Antony* Vol. vi. p. 279.]

[182] [Jerusalem: a token of antiquity.]

[183] [Rome, no doubt.]

[184] [Agrees with the *partial* triumphs of a.d. 325.]

The Deacon.

Turn to the east.

The Priest bows and prays.

For Thou art far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. Round Thee stand ten thousand times ten thousand, and thousands of thousands of holy angels and hosts of archangels; and Thy two most honoured creatures, the many-eyed cherubim and the six-winged seraphim. With twain they cover their faces, and with twain they cover their feet, and with twain they do fly; and they cry one to another for ever with the voice of praise, and glorify Thee, O Lord, singing aloud the triumphal and thrice-holy[185] hymn to Thy great glory:—

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory.

(Aloud.)

Thou dost ever sanctify all men; but with all who glorify Thee, receive also, O Sovereign Lord, our sanctification, who with them celebrate Thy praise, and say:—

The People.

Holy, holy, holy Lord.

The Priest makes the sign of the cross over the sacred mysteries.

XVI. For truly heaven and earth are full of Thy glory, through the manifestation of our Lord and God and Saviour Jesus Christ. Fill, O God, this sacrifice with Thy blessing, through the inspiration of Thy all-holy Spirit. For the Lord Himself, our God and universal King, Christ Jesus, reclining at meat the same night on which He delivered Himself up for our sins and died in the flesh for all, took bread in His holy, pure, and immaculate hands, and lifting His eyes to His Father, our God, and the God of all, gave thanks; and when He had blessed, hallowed, and broken the bread, gave it to His holy and blessed disciples and apostles, saying:—

(Aloud.)

Take, eat.

The Deacon.

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[185] The Trisagion.

Pray earnestly.

The Priest (aloud).

For this is my body, which is broken for you, and divided for the remission of sins.

The People.

Amen.

The Priest prays.

After the same manner also, when He had supped, He took the cup of wine mingled with water, and lifting His eyes to Thee, His Father, our God, and the God of all, gave thanks; and when He had blessed and filled it with the Holy Spirit, gave it to His holy and blessed disciples and apostles, saying:—

(Aloud.)

Drink ye all of it.

The Deacon.

Pray earnestly again.

The Priest (aloud).

For this is my blood of the new testament which is shed for you and for many, and distributed among you for the remission of sins. 558

The People.

Amen.

The Priest prays thus:—

This do ye in remembrance of me; for as often as ye eat this bread and drink this cup, ye do show forth my death and acknowledge my resurrection and ascension until I come. O Sovereign and Almighty Lord, King of heaven, while we show forth[186] the death of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, and acknowledge His blessed resurrection from the dead on the third day, we do also openly declare His ascension into heaven, and His sitting on the right hand of Thee, God and Father, and await His second terrible and dreadful coming, in which He will come to judge righteously the quick and the dead, and to render to each man according to his works.

XVII. O Lord our God, we have placed before Thee what is Thine from Thine own mercies. We pray and beseech Thee, O good and merciful God, to send down from Thy holy heaven, from the mansion Thou hast prepared, and from Thine infinite bosom, the Paraclete Himself,[187] holy, powerful, and life-giving, the Spirit of truth, who spoke in the law, the apostles, and prophets; who is everywhere present, and filleth all things, freely working sanctification in whom He will with Thy good pleasure; one in His nature; manifold in His working; the fountain of divine blessing; of like substance[188] with Thee, and proceeding from Thee; sitting with Thee on the throne of Thy kingdom, and with Thine only-begotten Son, our Lord and God and Saviour Jesus Christ. Send down upon us also and upon this bread and upon these chalices Thy Holy Spirit, that by His all-powerful and divine influence He may sanctify and consecrate them, and make this bread the body.[189]

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[186] [The Oblation, κατ' ἐξοχὴν]

The People.

Amen.

The Priest (aloud).

And this cup the blood of the new testament, of the very Lord, and God, and Saviour, and universal King Christ Jesus.

The Deacon.

Deacons, come down.

The Priest (aloud).

That to all of us who partake thereof they may tend unto faith, sobriety, healing, temperance, sanctification, the renewal of soul, body, and spirit, participation in the blessedness of eternal life and immortality, the glory of Thy most holy name, and the remission of sins, that Thy most holy, precious, and glorious name may be praised and glorified in this as in all things.

The People.

As it was and is.

The Priest.

XVIII. Peace be to all.

The Deacon.

Pray.

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[187] [The Invocation.]

[188] [On all this, see Hammond, notes 1 and 2, p. 187.]

[189] [The Invocation.]

The Priest prays in secret.

O God of light, Father of life, Author of grace, Creator of worlds, Founder of knowledge, Giver of wisdom, Treasure of holiness, Teacher of pure prayers, Benefactor of our souls, who givest to the faint-hearted who put their trust in Thee those things into which the angels desire to look: O Sovereign Lord, who hast brought us up from the depths of darkness to light, who hast given us life from death, who hast graciously bestowed upon us freedom from slavery, who hast scattered the darkness of sin within us, through the presence of Thine only-begotten Son, do Thou now also, through the visitation of Thy all-holy Spirit, enlighten the eyes of our understanding, that we may partake without fear of condemnation of this heavenly and immortal food, and sanctify us wholly in soul, body, and spirit, that with Thy holy disciples and apostles we may say this prayer to Thee: Our Father who art in heaven, etc.

(Aloud.)

And grant, O Sovereign Lord, in Thy mercy, that we with freedom of speech, without fear of condemnation, with pure heart and enlightened soul, with face that is not ashamed, and with hollowed lips, may venture to call upon Thee, the holy God who art in heaven, as our Father, and say:—

The People.

Our Father who art in heaven, etc.

The Priest prays:[190]—

Verily, Lord, Lord, lead us not into temptation, but deliver us from evil; for Thy abundant mercy showeth that we through our great infirmity are unable to resist it. Grant that we may find a way whereby we may be able to withstand temptation; for Thou hast given us power to tread upon serpents, and scorpions, and all the power of the enemy.

(Aloud.)

For Thine is the kingdom and power.

The People.

Amen.

The Priest.

XIX. Peace be to all.

The Deacon.

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[190] [The Embolisms = ejaculations.]

Bow your heads to Jesus.[191]

The People.

Thou, Lord.

The Priest prays.

O Sovereign and Almighty Lord,[192] who sittest upon the cherubim, and art glorified by the seraphim; who hast made the heaven out of waters, and adorned it with choirs of stars; who hast placed an unbodied host of angels in the highest heavens to sing Thy praise for ever; before Thee have we bowed our souls and bodies in token of our bondage. We beseech Thee to repel the dark assaults of sin from our understanding, and to gladden our minds with the divine radiance of Thy Holy Spirit, that, filled with the knowledge of Thee, we may worthily partake of the mercies set before us, the pure body and precious blood of Thine only-begotten Son, our Lord and God and Saviour Jesus Christ. Pardon all our sins in Thy abundant and unsearchable goodness, through the grace, mercy, and love of Thine only-begotten Son:[193]

(Aloud.)

Through whom and with whom be glory and power to Thee, with the all-holy, good, and life-giving Spirit.

The Priest.

XX. Peace be to all.

The Deacon.

With the fear of God.

The Priest prays.

O holy, highest, awe-inspiring God, who dwellest among the saints, sanctify us by the word of Thy grace and by the inspiration of Thy all-holy Spirit; for Thou hast said, O Lord our God, Be ye holy; for I am holy. O Word of God, past finding out, consubstantial[194] and co-eternal with the Father and the Holy Spirit, and sharer of their sovereignty, accept the pure song which cherubim and seraphim, and the unworthy lips of Thy sinful and unworthy servant, sing aloud.

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[191] [Phil. ii. 10. See Hammond, note 1, p. 48.]

[192] [Prayer of Humble Access.]

[193] [Compare Hammond, p. 79.]

[194] [Post-Nicene.]

The People.

Lord, have mercy; Lord, have mercy; Lord, have mercy.

The Priest (aloud).

Holy things for the holy.[195]

The People.

One Father holy, one Son holy, one Spirit holy, in the unity of the Holy Spirit. Amen.[196]

The Deacon.

For salvation and help.

The Priest makes the sign of the cross upon the people, and saith in a loud voice:—

The Lord be with all.

The Priest breaks the bread, and saith:—

Praise ye God.

The Priest divides it among those present, and saith:—

The Lord will bless and help you through His great *mercy.*

The Priest says:—

Command.

The Clergy say:—

The Holy Spirit commands and sanctifies.

The Priest.

Lo, they are sanctified and consecrated.

The Clergy.

One holy[197] Father, etc. (*thrice*).

The Priest says:—

The Lord be with all.

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[195] [Elucidation III.]

[196] Perhaps the Triad is meant at note 10, p. 553.]

[197] [See p. 567, infra.]

The Clergy.

And with thy spirit.

The Priest says:—

The Lord Himself hath blessed it.

The Priest partakes, and prays.

According to Thy loving-kindness,[198] etc.

Or,

As the hart panteth after the water-brooks,[199] etc.

When he gives the bread to the clergy, he says:—

The holy body.

And when he gives the chalice, he says:—

The precious blood of our Lord, and God, and Saviour.

IV.

After the service is completed, the Deacon says:—

XXI. Stand for prayer.[200]

The Priest.

Peace be to all.

The Deacon.

Pray.

The Priest says the prayer of thanksgiving.

O Sovereign Lord our God, we thank Thee that we have partaken of Thy holy, pure, immortal, and heavenly mysteries, which Thou hast given for our good, and for the sanctification and salvation of our souls and bodies. We pray and beseech Thee, O Lord, to grant in Thy good mercy, that by partaking of the holy body and precious blood of Thine only-begotten Son, we may have faith that is not ashamed, love that is unfeigned, fulness of holiness, power to eschew evil and keep Thy commandments, provision for eternal life, and an acceptable defence before the awful tribunal of Thy Christ:

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[198] [Ps. xlii.]

[199] [Ps. xlii. 1.]

[200] [Post-Communion.]

In a loud voice.

Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit.

The Priest then turns to the people, and says:—

XXII. O mightiest King, co-eternal with the Father, who by Thy might hast vanquished hell and trodden death under foot, who hast bound the strong man, and by Thy miraculous power and the enlightening radiance of Thy unspeakable Godhead hast raised Adam from the tomb, send forth Thy invisible right hand, which is full of blessing, and bless us all.

Pity us, O Lord, and strengthen us by Thy divine power.

Take away from us the sinful and wicked influence of carnal desire.

Let the light shine into our souls, and dispel the surrounding darkness of sin.

Unite us to the all-blessed assembly that is well-pleasing unto Thee; for through Thee and with Thee, all praise, honour, power, adoration, and thanksgiving are due unto the Father and the Holy Spirit, now, henceforth, and for evermore.

The Deacon.

Depart in peace:

The People.

In the name of the Lord.

The Priest (aloud).

XXIII. The love of God the Father; the grace of the Son, our Lord Jesus Christ; the communion and gift of the All-holy Spirit, be with us all, now, henceforth, and for evermore.

The People.

Amen. Blessed be the name of the Lord.

The Priest prays in the sacristy, and says:—

O Lord, Thou hast given us sanctification by partaking of the all-holy body and precious blood of Thine only-begotten Son; give us the grace and gift of the All-holy Spirit. Enable us to lead blameless lives; and guide us unto the perfect redemption, and adoption, and the everlasting joys of the world to come. For Thou art our sanctification, and we ascribe glory unto Thee, the Father, and the Son, and the All-holy Spirit, now, henceforth, and for evermore.

The People.

Amen.

The Priest.

Peace be to all.

The People.

And to thy spirit.

The Priest dismisses them, and says:—

May God bless, who blesseth and sanctifieth, who defendeth and preserveth us all through the partaking of His holy mysteries; and who is blessed for ever. Amen.

THE LITURGY OF THE BLESSED APOSTLES.

COMPOSED BY ST. ADÆUS AND ST. MARIS, TEACHERS OF THE EASTERNS.[201]

I.[202] *First*: Glory to God in the highest, etc. Our Father which art in heaven.

Prayer.

Strengthen, O our Lord and God, our weakness through Thy mercy, that we may administer the holy mystery which has been given for the renovation and salvation of our degraded nature, through the mercies of Thy beloved Son the Lord of all.

On common days.

Adored, glorified, lauded, celebrated, exalted, and blessed in heaven and on earth, be the adorable and glorious name of Thine ever-glorious Trinity, O Lord of all.

On common days they sing the Psalm (xv.), Lord, who shall dwell in Thy tabernacle? *entire with its canon,*[203] *of the mystery of the sacraments.*

(Aloud.)

Who shall shout with joy? etc.

Prayer.

II. Before the resplendent throne of Thy majesty, O Lord, and the exalted and sublime throne of Thy glory, and on the awful seat of the strength of Thy love and the propiatory altar which Thy will hath established, in the region of Thy pasture,[204] with thousands of cherubim praising Thee, and ten thousands of seraphim sanctifying Thee, we draw near, adore, thank, and glorify Thee always, O Lord of all.

On commemorations and Fridays.

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[201] [HERE THE EDINBURGH EDITORS GIVE THE FOLLOWING TITLE FROM THEIR COPY, WITHOUT STATING WHENCE IT IS: “THE LITURGY OF THE HOLY APOSTLES, OR ORDER OF THE SACRAMENTS.”]

[202] [I have made slight corrections, after Renaudot, as given in Hammond, from *Litt. Orient. Coll.*, tom. ii. pp. 578–592.]

[203] Suicer says that a canon is a psalm or hymn (canticum) wont to be sung on certain days, ordinarily and as if by rule. He quotes Zonaras, who says that a canon is metrical and is composed of nine odes. See Sophocles, *Glossary of Byzantine Greek*, Introduction, § 43. The canon of the Nestorian Church is somewhat different. See Neale, *General Introduction to the History of the Eastern Church,* p. 979.

[204] [Rev. v. 6. The Apocalypse saturates these liturgies.]

Thy name, great and holy, illustrious and blessed, the blessed and incomprehensible name of Thy glorious Trinity, and Thy kindness to our race, we ought at all times to bless, adore, and glorify, O Lord of all.

Responsory[205] *at the chancel, as above.*

Who commanded, etc.
To the priest, etc.

Prayer.

How breathes in us, O our Lord and God, the sweet fragrance of the sweetness of Thy love; illumined are our souls, through the knowledge of Thy truth: may we be rendered worthy of receiving the manifestation of Thy beloved from Thy holy heavens: there shall we render thanks unto Thee, and, in the meantime, glorify Thee without ceasing in Thy Church, crowned and filled with every aid and blessing, because Thou art Lord and Father, Creator of all.

III. Prayer of Incense.

We shall repeat the hymn to Thy glorious Trinity, O Father, Son, and Holy Ghost.

On fast-days.

And on account, etc.

At the commemoration of saints.

Thou, O Lord, art truly the raiser up of our bodies: Thou art the good Saviour of our souls, and the secure preserver of our life; and we ought to thank Thee continually, to adore and glorify Thee, O Lord of all.

At the lessons.[206]

Holy art Thou, worthy of praise, mighty, immortal, who dwellest in the holies, and Thy will resteth in them: have regard unto us, O Lord; be merciful unto us, and pity us, as Thou art our helper in all circumstances, O Lord of all.

IV. At the apostle.[207]

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[205] "The psalm, or verses of a psalm, sung after the Epistle, was always entitled *gradual*, from being chanted on the steps (gradus) of the pulpit. When sung by one person without interruption, it was called tractus; when chanted alternately by several singers, it was termed *responsory.*"—Palmer, *Origines Liturgicæ*, vol. ii. p. 46, note.

[206] i.e., while the lesson from the Old Testament is read. [But the Malabar Liturgy and Dr. Badger's translation insert before this, according to Hammond, the *Sanctus Deus*, *Sanctus fortis*, etc.]

[207] i.e., while the lesson from the Apostolical Epistles is read.

Enlighten, O our Lord and God, the movements of our meditations to hear and understand the sweet listenings to Thy life-giving and divine commands; and grant unto us through Thy grace and mercy to gather from them the assurance of love, and hope, and salvation suitable to soul and body, and we shall sing to Thee everlasting glory without ceasing and always, O Lord of all. 562

On fast-days.

To Thee, the wise governor, etc.

V. Descending, he shall salute the Gospel, saying this prayer before the altar.

Thee, the renowned seed of Thy Father, and the image of the person of Thy Father, who wast revealed in the body of our humanity, and didst arise to us in the light of Thy annunciation, Thee we thank, adore, etc.

And after the proclamation:[208]—

Thee, O Lord God Almighty, we beseech and entreat, perfect with us Thy grace, and pour out through our hands Thy gift, the pity and compassion of Thy divinity. May they be to us for the propitiation of the offences of Thy people, and for the forgiveness of the sins of the entire flock of Thy pasture, through Thy grace and tender mercies, O good friend of men, O Lord of all.

VI. The Deacons say:—

Bow your heads.

The Priest says this secret prayer in the sanctuary:[209]—

O Lord God Omnipotent, Thine is the Holy Catholic Church, inasmuch as Thou, through the great passion of Thy Christ, didst buy the sheep of Thy pasture; and from the grace of the Holy Spirit, who is indeed of one nature with Thy glorious divinity, are granted the degrees of the true priestly ordination; and through Thy clemency Thou didst vouchsafe, O Lord, to make our weakness spiritual members in the great body of Thy Holy Church, that we might administer spiritual aid to faithful souls. Now, O Lord, perfect Thy grace with us, and pour out Thy gift through our hands: and may Thy tender mercies and the clemency of Thy divinity be upon us, and upon the people whom Thou hast chosen for Thyself.

(Aloud.)

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[208] Renaudot understands by the proclamation the reading aloud of the Gospel. [According to Hammond, the deacon's bidding prayer, during which, in Dr. Badger's translation the Offertory is said also.]

[209] Bema.

And grant unto us, O Lord, through Thy clemency, that we may all together, and equally every day of our life, please Thy divinity, and be rendered worthy of the aid of Thy grace to offer Thee praise, honour, thanksgiving, and adoration at all times, O Lord.

VII. And the Deacons ascend to the altar, and say:—

He who has not received baptism, etc.[210]

And the Priest begins the responsory of the mysteries,[211] *and the Sacristan and Deacon place the disk and the chalice upon the altar. The Priest crosses his hands, and says:*[212]—

We offer praise to Thy glorious Trinity at all times and for ever.

And proceeds:—

May Christ, who was offered for our salvation, and commanded us to commemorate His death and His resurrection, Himself receive this sacrifice from the hands of our weakness, through His grace and mercies for ever. Amen.

And proceeds:—

Laid are the renowned holy and life-giving mysteries upon the altar of the mighty Lord, even until His advent, for ever. Amen.

Praise, etc.
Thy memory, etc.
Our Father, etc.
The apostles of the Father, etc.
Upon the holy altar, etc.
They who have slept, etc.
Matthew Mark, Luke, etc.[213]

THE CREED.[214]

VIII. The Priest draws near to celebrate, and thrice bows before the altar, the middle of which he kisses, then the right and the left horn of the altar; and bows to the Gospel side, and says:—

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[210] The Malabar Liturgy fills up, "let him depart."

[211] [Here begins the Liturgy of the Faithful.]

[212] [The Offertory.]

[213] [Here the Edinburgh editors insert the title of this liturgy given on p. 561, supra, and add: "In the Syriac copy, 70, *Biblioth. Reg.*, this title does not occur, the service going forward without interruption—Etheridge." See Elucidation IV.]

[214] [ACCORDING TO BADGER.]

Bless, O Lord, etc.

Pray for me, my fathers, brethren, and masters, that God may grant unto me the capability and power to perform this service to which I have drawn near, and that this oblation may be accepted from the hands of my weakness, for myself, for you, and for the whole body of the Holy Catholic Church, through His grace and mercies for ever. Amen.

And they respond:—

May Christ listen to thy prayers, and be pleased with thy sacrifice, receive thy oblation, and honour thy priesthood, and grant unto us, through thy mediation,[215] the pardon of our offences, and the forgiveness of our sins, through His grace and mercies for ever.

Presently he bows at the other side, uttering the same words; and they respond in the same manner: then he bows to the altar, and says:— 563

God, Lord of all, be with us through His grace and mercies for ever. Amen.

And bowing towards the Deacon, who is on the left (Epistle side), he says:—

God, the Lord of all, confirm thy words, and secure to thee peace, and accept this oblation from my hands for me, for thee, for the whole body of the Holy Catholic Church, and for the entire world, through His grace and mercies for ever.

He kneels at the altar, and says in secret:—

IX. O our Lord and God, look not on the multitude of our sins, and let not Thy dignity be turned away on account of the heinousness of our iniquities; but through Thine unspeakable grace sanctify this sacrifice of Thine, and grant through it power and capability, so that Thou mayest forget our many sins, and be merciful when Thou shalt appear at the end of time, in the man whom Thou hast assumed from among us, and we may find before Thee grace and mercy, and be rendered worthy to praise Thee with spiritual[216] assemblies.

He rises, and says this prayer in secret:—

We thank Thee, O our Lord and God, for the abundant riches of Thy grace to us:

And he proceeds:—

Us who were sinful and degraded, on account of the multitude of Thy clemency, Thou hast made worthy to celebrate the holy mysteries of the body and blood of Thy Christ. We beg aid from Thee for the strengthening of our souls, that in perfect love and true faith we may administer Thy gift to us.

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[215] [2 Cor. v. 19, 20.]

[216] *Intellectualibus.* [This prayer not well rendered.]

Canon.

And we shall ascribe to Thee praise, glory, thanksgiving, and adoration, now, always, and for ever and ever.

He signs himself with the sign of the cross, and they respond:—

Amen.

X. And he proceeds:—

Peace be with you:

They respond:—

With thee and with thy spirit.

And they give the (kiss of) peace to each other, and say:—

For all:[217]

The Deacon says:—

Let us thank, entreat, and beseech.

The Priest says this prayer in secret:—

O Lord, mighty God, help my weakness through Thy clemency and the aid of Thy grace; and make me worthy of offering before Thee this oblation, as for the common aid of all, and to the praise of Thy Trinity, O Father, Son, and Holy Ghost.

Another prayer.[218]

O our Lord and God, restrain our thoughts, that they wander not amid the vanities of this world. O Lord our God, grant that I may be united to the affection of Thy love, unworthy though I be. Glory be to Thee, O Christ.

Ascend into the chamber of Thy renowned light, O Lord; sow in me the good seed of humility; and under the wings of Thy grace hide me through Thy mercy. If Thou wert to mark iniquities, O Lord, who shall stand? Because there is mercy with Thee.

[The Priest says the following prayer in secret:[219]*—*

O mother of our Lord Jesus Christ, beseech for me the only-begotten Son, who was born of thee, to forgive me my offences and my sins, and to accept from my feeble and sinful hands this sacrifice which my weakness offers upon this altar, through thy intercession for me, O holy mother.]

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[217] i.e., Catholics. But the word *Catholics* is omitted in most mss.

[218] Which is said also in the Liturgy of Nestorius.

[219] In another ms. [Evidently corrupt and mediæval.]

XI. When the Deacon shall say, With watchfulness and care, etc., *immediately the Priest rises up and uncovers the sacraments, taking away the veil with which they were covered: he blesses the incense, and says a canon with a loud voice:—*

The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with us all, now, etc.[220]

He signs the sacraments, and they respond:—

Amen.

The Priest proceeds:—

Lift up your minds:

They respond:—

They are towards Thee, O God of Abraham, Isaac, and Israel, O glorious King.

The Priest.

The oblation is offered to God, the Lord of all. 564

They respond:—

It is meet and right.

The Deacon.

Peace be with you.

The Priest puts on the incense, and says this prayer:—

O Lord, Lord, grant me an open countenance before Thee, that with the confidence which is from Thee we may fulfil this awful and divine sacrifice with consciences free from all iniquity and bitterness. Sow in us, O Lord, affection, peace, and concord towards each other, and toward every one.

And standing, he says in secret:[221]*—*

Worthy of glory from every mouth, and of thanksgiving from all tongues, and of adoration and exaltation from all creatures, is the adorable and glorious name of Father, Son, and Holy Ghost, who created the world through His grace, and its inhabitants through His clemency, who saved men through His mercy, and showed great favour towards mortals. Thy majesty, O Lord, thousands of thousands of heavenly *spirits*, and ten thousand myriads of holy angels, hosts of spirits, ministers of fire and spirit, bless and adore; with the holy cherubim and the spiritual seraphim they sanctify and celebrate Thy name, crying and praising, without ceasing crying unto each other.

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[220] [Here begins the Anaphora.]

[221] [The Preface.]

They say with a loud voice:—

Holy, holy, holy, Lord God Almighty; full are the heavens and the earth of His glory.

The Priest in secret:—

Holy, holy, holy art Thou, O Lord God Almighty; the heavens and the earth are full of His glory and the nature of His essence, as they are glorious with the honour of His splendour; *as it is written*, The heaven and the earth are full of me, saith the mighty Lord.

Holy art Thou, O God *our* Father, truly the only one, of whom the whole family in heaven and earth is named. Holy art Thou, Eternal Son, through whom all things were made. Holy art Thou, Holy, Eternal Spirit, through whom all things are sanctified.

Woe to me, woe to me, who have been astonied, because I am a man of polluted lips, and dwell among a people of polluted lips, and my eyes have seen the King, the mighty Lord. How terrible to-day is this place! For this is none other than the house of God and the gate of heaven; because Thou hast been seen eye to eye, O Lord.

Now, I pray, may Thy grace be with us, O Lord; purge away our impurities, and sanctify our lips; unite the voices of our insignificance with the sanctification of seraphim and archangels. Glory be to Thy tender mercies, because Thou hast associated the earthly with the heavenly.[222]

And he proceeds, saying in secret this prayer, in a bowing posture:—

XII. And with those heavenly powers we give Thee thanks, even we, Thine insignificant, pithless, and feeble servants; because Thou hast granted unto us Thy great grace which cannot be repaid. For indeed Thou didst take upon Thee our human nature, that Thou mightest bestow life on us through Thy divinity; Thou didst exalt our low condition; Thou didst raise our ruined state; Thou didst rouse up our mortality; Thou didst wash away our sins; Thou didst blot out the guilt of our sins; Thou didst enlighten our intelligence, and Thou didst condemn our enemy, O Lord our God; and Thou didst cause the insignificance of our pithless nature to triumph.

Here follow the words of institution,[223] *after which:—*

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[222] *Spiritualibus.* [Note 3, p. 545, *supra*.]

[223] [See Hammond, p. 274.]

Through the tender mercies of Thy grace poured out, O clement One, pardon our offences and sins; blot out my offences in the judgment. And on account of all Thy aids and Thy favours to us, we shall ascribe unto Thee praise,[224] honour, thanksgiving, and adoration, now, always, and for ever and ever.

The Priest signs the sacraments. The response is made.

Amen.

The Deacon.

In your minds. Pray for peace with us.

The Priest says this prayer[225] *bowing, and in a low voice:—*

O Lord God Almighty, accept this oblation for the whole Holy Catholic Church, and for all the pious and righteous fathers who have been pleasing to Thee, and for all the prophets and apostles, and for all the martyrs and confessors, and for all that mourn, that are in straits, and are sick, and for all that are under difficulties and trials, and for all the weak and the oppressed, and for all the dead that have gone from amongst us; then for all that ask a prayer from our weakness, and for me, a degraded and feeble sinner. O Lord our God, according to Thy mercies and the multitude of Thy favours, look upon Thy people, and on me, a feeble man, not according to my sins and my follies, but that they may become worthy of the forgiveness of their sins through this holy body, which they receive with faith, through the grace of Thy mercy for ever and ever. Amen. 565

The Priest says this prayer of inclination in secret:—

XIII. Do Thou, O Lord, through Thy many and ineffable mercies, make the memorial good and acceptable *with that of*[226] all the pious and righteous fathers who have been pleading before Thee in the commemoration of the body and blood of Thy Christ, which we offer to Thee upon Thy pure and holy altar, as Thou hast taught us; and grant unto us Thy rest all the days of this life.

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[224] Hymnum.

[225] In another ms. that prayer begins thus:— O Lord God Almighty, hear the voice of my cry before Thee at this time. Give ear, O Lord, and hear my groanings before Thy majesty, and accept the entreaty of me, a sinner, with which I call upon Thy grace, at this hour at which the sacrifice is offered to Thy Father. Have mercy on all creatures; spare the guilty; convert the erring; restore the oppressed; on the disquieted bestow rest; heal the weak; console the afflicted; and perfect the alms of those who work righteousness on account of Thy holy name. Have mercy on me also, a sinner, through Thy grace. O Lord God Almighty, may this oblation be accepted for the entire Holy Catholic Church; and for priests, kings, princes, *and the rest as above.*

[226] [Italics mine, conjecturally.]

He proceeds with the Great Oblation:—

O Lord our God, bestow on us Thy rest and peace all the days of this life, that all the inhabitants of the earth may know Thee, that Thou art the only true God the Father, and Thou didst send our Lord Jesus Christ, Thy Son and Thy beloved; and He Himself our Lord and God came and taught us all purity and holiness. Make remembrance of prophets, apostles, martyrs, confessors, bishops, doctors, priests, deacons, and all the sons of the Holy Catholic Church who have been signed with the sign of life, of holy baptism. We also, O Lord:

He proceeds:—

We, Thy degraded, weak, and feeble servants who are congregated in Thy name, and now stand before Thee, and have received with joy the form which is from Thee, praising, glorifying, and exalting, commemorate and celebrate this great, awful, holy, and divine mystery of the passion, death, burial, and resurrection of our Lord and Saviour Jesus Christ.

And may Thy Holy Spirit come, O Lord,[227] and rest upon this oblation of Thy servants which they offer, and bless and sanctify it; and may it be unto us, O Lord, for the propitiation of our offences and the forgiveness of our sins, and for a grand hope of resurrection from the dead, and for a new life in the kingdom of the heavens, with all who have been pleasing before Him. And on account of the whole of Thy wonderful dispensation towards us, we shall render thanks unto Thee, and glorify Thee without ceasing in Thy Church, redeemed by the precious blood of Thy Christ, with open mouths and joyful countenances:

Canon.

Ascribing praise,[228] honour, thanksgiving, and adoration to Thy holy, loving, and life-giving name, now, always, and for ever.

The Priest signs the mysteries with the cross, and they respond:—

Amen.

The Priest bows himself and kisses the altar, first in the middle, then at the two sides right and left, and says this prayer:[229]*—*

Have mercy upon me, O God, *down to the words*, and sinners shall be converted unto Thee: *and* unto Thee lift I up mine eyes,[230] *down to* have mercy upon us, O Lord, have mercy upon us. *Also* stretch forth Thy hand, and let Thy right hand save me, O Lord; may Thy mercies remain upon me, O Lord, for ever, and despise not the works of Thy hands.[231]

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[227] [The Invocation.]

[228] Hymnum.

[229] In another ms., says the Psalm li.

[230] Ps. cxxiii.

Then he says this prayer:—

XIV. O Christ, peace of those in heaven and great rest of those below,[232] grant that Thy rest and peace may dwell in the four parts of the world,[233] but especially in Thy Holy Catholic Church; grant that the priesthood with the government may have peace; cause wars to cease from the ends of the earth, and scatter the nations that delight in wars,[234] that we may enjoy the blessing of living in tranquillity and peace, in all temperance and fear of God. Spare the offences and sins of the dead, through Thy grace and mercies for ever.

And to those who are around the altar he says:—

Bless, O Lord. Bless, O Lord.

And he puts on the incense with which he fumes himself, and says:—

Sweeten, O Lord our God, the unpleasing savour[235] of our souls through the sweetness of Thy love, and through it cleanse me from the stains of my sin, and forgive me my offences and sins, whether known or unknown to me.

A second time he takes the incense with both hands, and censes the mysteries; presently he says:—

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The clemency of Thy grace, O our Lord and God, gives us access to these renowned, holy, life-giving, and divine mysteries, unworthy though we be.

The Priest repeats these words once and again, and at each interval unites his hands over his breast in the form of a cross. He kisses the altar in the middle, and receives with both hands the upper oblation; and looking up, says:—

Praise be to Thy holy name, O Lord Jesus Christ, and adoration to Thy majesty, always and for ever. Amen.

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[231] [From Ps. cxxxviii. 7, 8.]

[232] i.e., the dead.

[233] [The first words of Dr. Butler's *Ancient Geography* teaches that the ancients knew but three; but see p. 555, lines 7, 8.]

[234] Lit. "wish for wars."

[235] [So the true reading (Badger), though Edinburgh editors follow the illogical emendation (*jucundum*) of Renaudot.]

For He is the living and life-giving bread which cometh down from heaven, and giveth life to the whole world, of which they who eat die not; and they who receive it are saved by it, and do not see corruption, and live through it for ever; and Thou art the antidote of our mortality,[236] and the resurrection of our entire frame.[237]

XV.[238] * * *

XVI. Praise to Thy holy name, O Lord. (*As above.*)

The Priest kisses the host[239] in the form of a cross; in such a way, however, that his lips do not touch it, but appear to kiss it; and he says:—

Glory to Thee, O Lord; glory to Thee, O Lord, on account of Thine unspeakable gift to us, for ever.

Then he draws nigh to the fraction of the host,[240] which he accomplishes with both his hands, saying:—

We draw nigh, O Lord, with true faith, and break with thanksgiving and sign through Thy mercy the body and blood of our Life-giver, Jesus Christ, in the name of the Father, Son, and Holy Ghost.

And, naming the Trinity, he breaks the host,[241] which he holds in his hands, into two parts: and the one which is in his left hand he lays down on the disk; with the other, which he holds in his right hand, he signs the chalice, saying:—

The precious blood is signed with the holy body of our Lord Jesus Christ. In the name of the Father, and the Son, and the Holy Ghost for ever.

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[236] [The reference to John vi. 32–40 is clear.]

[237] Ps. cxxiii.

[238] In the ms. of Elias, which we have followed, there is a defect, seeing that the whole recitation of the words of Christ is omitted through the fault of the transcriber, or because these ought to have been taken from another source, namely, from the Liturgy of Theodorus or Nestorius. In that which the Patriarch Joseph wrote at Rome, 1697, that entire passage is remodelled according to the Chaldean missal published at Rome, as in the mass, a translation of which was edited by Alexius Menesius. Since there were no other codices at hand, in this place it seemed good to place asterisks to indicate the defects.

[239] [Renaudot supplies the Latin word *hostiam* It is not the early patristic word, much less is it scriptural for θυσία]

[240] [Renaudot supplies the Latin word *hostiam* It is not the early patristic word, much less is it scriptural for θυσία]

[241] [Renaudot supplies the Latin word *hostiam* It is not the early patristic word, much less is it scriptural for θυσία]

And they respond:—

Amen.

Then he dips it even to the middle in the chalice, and signs with it the body which is in the paten, saying:—

The holy body is signed with the propitiatory blood of our Lord Jesus Christ. In the name of the Father, and of the Son, and of the Holy Ghost for ever.

And they respond:—

Amen.

And he unites the two parts, the one with the other, saying:—

Divided, sanctified, completed, perfected, united, and commingled have been these renowned, holy, life-giving, and divine mysteries, the one with the other, in the adorable and glorious name of Thy glorious Trinity, O Father, Son, and Holy Ghost, that they may be to us, O Lord, for the propitiation of our offences and the forgiveness of our sins; also for the grand hope of a resurrection from the dead, and of a new life in the kingdom of the heavens, for us and for the Holy Church of Christ our Lord, here and in every place whatsoever, now and always, and for ever.

XVII. *In the meantime he signs the host*[242] *with his right thumb in the form of a cross from the lower part to the upper, and from the right to the left, and thus forms a slight fissure in it where it has been dipped in the blood. He puts a part of it into the chalice in the form of a cross: the lower part is placed towards the priest, the upper towards the chalice, so that the place of the fissure looks to the chalice. He bows, and rising, says:—*

He signs himself with the sign of the cross an his forehead, and does the same to those standing round him.[243] 567

The Deacons approach, and he signs each one of them on the forehead, saying:—

Christ accept thy ministry: Christ cause thy face to shine: Christ save thy life: Christ make thy youth to grow.

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[242] [Ut supra, note 4, this page; also Burbidge, p. 95, note 2.]

[243] In another ms.:— He signs his forehead with the sign of the cross, and says:— Glory to Thee, O Lord, who didst create me by Thy grace. Glory to Thee, O Lord, who didst call me by Thy mercy. Glory to Thee, O Lord, who didst appoint me the mediator of Thy gift; and on account of all the benefits to my weakness, ascribed unto Thee be praise, honour, thanksgiving, and adoration, now, etc.

And they respond:—

Christ accept thy oblation.

XVIII. All return to their own place; and the Priest, after bowing, rises and says, in the tone of the Gospel:—

The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with us all.

The Priest signs himself, and lifts up his hand over his head, so that it should be in the air, and the people be partakers in the singing:—

The Deacon says:—

We all with fear, etc.

And at these words:—

He hath given to us His mysteries:

The Priest begins to break[244] *the body, and says:—*

Be merciful, O Lord, through Thy clemency to the sins and follies of Thy servants, and sanctify our lips through Thy grace, that they may give the fruits of glory and praise to Thy divinity, with all Thy saints in Thy kingdom.

And, raising his voice, he says:—

And make us worthy, O Lord our God, to stand before Thee continually without stain, with pure heart, with open countenance, and with the confidence which is from Thee, mercifully granted to us: and let us all with one accord invoke Thee, and say thus: Our Father, etc.

The People say:—

Our Father, etc.

The Priest.[245]

O Lord God Almighty, O Lord and our good God, who art full of mercy, we beg Thee, O Lord our God, and beseech the clemency of Thy goodness; lead us not into temptation, but deliver and save us from the evil one and his hosts; because Thine is the kingdom, the power, the strength, the might, and the dominion in heaven and on earth, now and always.

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[244] [Not κλᾶν, but μέλιζειν. The second *fraction* for communicating the faithful with the *Humble Access.*]

[245] [Adds the Embolisms.]

He signs himself, and they respond:—

Amen.

XIX. And he proceeds:—

Peace be with you.

They respond:—

With thee and with thy spirit.

He proceeds:—

It is becoming that the holy things should be to the holy in perfection.

And they say:—

One holy Father: one holy Son: one Holy Ghost. Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen.

The Deacon.

Praise ye.

And they say the responsory. And when the Deacon comes to carry the chalice, he says:—

Let us pray for peace with us.

The Priest says:—

The grace of the Holy Ghost be with thee, with us, and with those who receive Him. And he gives the chalice to the Deacon.

The Deacon says:—

Bless, O Lord.

The Priest.

The gift of the grace of our Life-giver and Lord Jesus Christ be completed, in mercies, with all.

And he signs the people with the cross. In the meantime the responsories are said.

Brethren, receive the body of the Son, cries the Church, and drink ye His chalice with faith in the house of His kingdom.

On feast-days.

Strengthen, O Lord, etc.

On the Lord's day.

O Lord Jesus Christ, etc.

Daily.

The mysteries which we have received, etc.

The responsories being ended, the Deacon says:—

All therefore, etc.

And they respond:—

Glory be to Himself on account of His ineffable gift.

The Deacon.

Let us pray for peace with us.

The Priest at the middle of the altar says this prayer:[246]*—*

XX. It is meet, O Lord, just and right in all days, times, and hours, to thank, adore, and praise the awful name of Thy majesty, because Thou hast through Thy grace, O Lord, made us, mortal men possessing a frail nature, worthy to sanctify Thy name with the heavenly[247] beings, and to become partakers of the mysteries of Thy gift, and to be delighted with the sweetness of Thy oracles. And voices of glory and thanksgiving we ever offer up to Thy sublime divinity, O Lord.

Another.

Christ, our God, Lord, King, Saviour, and Life-giver, through His grace has made us worthy to receive His body and His precious and all-sanctifying blood. May He grant unto us that we may be pleasing unto Him in our words, works, thoughts, and deeds, so that that pledge which we have received may be to us for the pardon of our offences, the forgiveness of our sins, and the grand hope of a resurrection from the dead, and a new and true life in the kingdom of the heavens, with all who have been pleasing before Him, through His grace and His mercies for ever.

On ordinary days.

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[246] [Beginning the Post-Communion.]

[247] Spiritualibus.

Praise, O Lord, honour, blessing, and thanksgiving we ought to ascribe to Thy glorious Trinity for the gift of Thy holy mysteries, which Thou hast given to us for the propitiation of our offences, O Lord of all.

Another.

Blessed be Thy adorable honour, from Thy glorious place, O Christ, the propitiator of our offences and our sins, and who takest away our follies through Thy renowned, holy, life-giving, and divine mysteries. Christ the hope of our nature always and for ever. Amen.

Obsignation or final benediction.

May our Lord Jesus Christ, to whom we have ministered, and whom we have seen and honoured in His renowned, holy, life-giving, and divine mysteries, Himself render us worthy of the splendid glory of His kingdom, and of gladness with His holy angels, and for confidence before Him, that we may stand at His right hand.

And on our entire congregation may His mercies and compassion be continually poured out, now and always, and ever.

On the Lord's day and on feast-days.

May He Himself who blessed us with all spiritual blessings in the heavens, through Jesus Christ our Lord, and prepared us for His kingdom, and called us to the desirable good things which neither cease nor perish, as He promised to us in His life-giving Gospel, and said to the blessed congregation of His disciples—Verily, verily I say unto you, that every one who eateth my body and drinketh my blood, abideth in me, and I in him, and I will raise him up at the last day; and he cometh not to judgment, but I will make him pass from death to eternal life:

May He Himself now bless this congregation, and maintain our position, and render glorious our people who have come and rejoiced in receiving His renowned, holy, life-giving, and divine mysteries; and may ye be sealed and guarded by the holy sign of the Lord's cross from all evils, secret and open, now and always.

ELUCIDATIONS.

I.

(Disciple of the holy Peter, p. 551.)

The early use of the originals of this liturgy in the Alexandrian patriarchate accounts for its bearing the name of St. Mark,—“sister’s son to Barnabas,” as St. Paul calls him.[248] That he was St. Peter’s pupil may be inferred from that Apostle’s language,[249]—”Marcus, my son.” See Clement’s testimony concerning him (with Eusebius) in vol. ii. pp. 579, 580, this series. That he founded the “Evangelical See,” though resting on great historic authority,[250] seems to be doubted in our times by some.

II.

56

(Our holy father Mark, p. 556.)

While St. Mark could not have written this, it may, of course, have been added at a very early date.[251] This most touching prayer bears marks of great antiquity, the reference to our “Christ-loving sovereign” comporting better with the early enthusiasm inspired by Constantine’s conversion than with the disappointments incurred under his Arianizing or apostate successors. Now, this commemoration of St. Mark would of itself attach his name to the liturgy.

But here is the place to note the principles of these primitive prayers for saints departed. (1) They could only be offered in behalf of the holy dead who had fallen asleep in full communion with Christ and His Church; (2) They were not prayers for their deliverance out of one place into another; (3) They recognised the *repose* (not yet the *triumph*) of the faithful departed as incomplete, and hence (4) invoked for them a blessed consummation of peace and joy in the resurrection.

Now, all this is fatal to the Roman dogmas and usages, because (1) they thus include St. Mark and the Blessed Virgin in these commemorations; while Rome teaches, not only that these great saints went immediately to the excellent glory, and there have reigned with Christ ever since they died, but (2) that on this very ground, and that of their *supererogatory* merits, the Pontiff holds a purse[252] of their excessive righteousness to dispense to meaner Christians.

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[248] Col. iv. 10.

[249] Compare Acts xii. 12. St. Peter may have baptized him then.

[250] Lardner’s quotations from Jerome, *Credib.*, vol. iv. p. 442 *et alibi*.

[251] As with Moses, Exod. xxxiv. 5.

[252] Bellarmine, *De Indulg.*, i. 2.

St. Augustine speaks of his dear Nebridius as in Abraham's bosom,[253] but finds comfort in commemorating him and Monica his mother, "because it is so comfortable." This is his idea, in a word: "*Et credo jam feceris quod te rogo, sed* (Ps. cxix. 108) *voluntaria* oris mei, approba, Domine."

III.

(Holy things for the holy, p. 559.)

Bingham[254] has so fully elucidated this by quotations from Chrysostom (Hom. vii.) and others, that one might think it useless to attach to it any other meaning than that which Chrysostom understands in it; viz., "Holy things for holy persons." It occurs just before the communicating of the faithful, and has nothing whatever to do with the "elevation of the host,"—a Western ceremony of the fourteenth century.[255] Yet, in an otherwise (generally) useful manual of liturgies, an attempt is made to give it this meaning; and the preceding prayer of "Intense Adoration," addressed to the Great High Priest in the heavens, is debased to eke out the weak idea. Nothing could be more averse to the primitive principle of worship;[256] but it is sufficient to note the fact that the "elevation of the host" revolutionized the eucharistic worship of the West as soon as it was established. (1) It abolished the Eucharist practically as the *synaxis*, or communion of the faithful, and made it only a sacrifice *for* them in their behalf; (2) not to be eaten and received, but to be gazed at; (3) not for all the faithful at all times, excluding even catechumens from beholding it, but to be displayed to all eyes in pompous ceremonials, carried through the streets, and dispensed only in half-communion, once a year, to the individual communicant. All these ancient liturgies, corrupted as they are in all the mss. we possess, are yet liturgies for communicating the faithful, in their turns,[257] one and all; and, so far, they are true to the Scriptures and the precepts of Christ and His Apostles. But well does the pious Hirscher exclaim, with reference to the Mass, as he was obliged to celebrate it in his own gorgeous cathedral at Freiburg in the Breisgau: "What would an Apostle think we were doing, should he enter during our ceremonies?" Also, "I know all that can be said in their favour. I know just as well that by them *the spirit* 570 *is turned apart from internal godliness*, and borne away; and that, with such appeals to sense, withdrawal from things of sense becomes impossible.…God is a Spirit: He looks to be adored *in spirit and in truth*, and all ceremonial which dulls the adoration[258] of the spirit is odious to God. To glorify self, as His minister, before the King of kings, before the majesty of the Creator, before His Christ, naked and crucified,—is it not an absurdity, a ceremony of contradictions? The people no longer comprehend the ceremonial…to see them satisfied by mere corporal attendance, is it not deplorable? They do not understand Latin. Is it not melancholy that they take no real part in the touching offices of the Holy Week? Is not a deplorable indifference the result; in France, for example? Nay, at Rome also?"[259]

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[253] *Confessions*, ix. 3. 12, *et alibi*

[254] *Antiq.*, book i. cap. iv. Sec. 5; book xiii. cap. vi. sec. 7; book xv. cap. iii. sec. 31.

[255] See *Roman Mass*, Hammond, p. 334.

[256] As illustrated in Freeman's important work. See p. 536, note 2.

[257] See *Apostolic Constitutions*, pp. 490, 548, *supra*.

[258] The "Intense Adoration" of the liturgies.

His remonstrances were vain; he was cruelly censured, yet he died in the Papal communion. Dear Hirscher! The venerable man kissed me when I parted from him in 1851,[260] and gave me his blessing with a primitive spirit of Christian charity. I gratefully quote him here.

In Germany a passing stranger often sees the pious peasantry at Mass, singing with all their hearts their beautiful German hymns. It misleads, however. They are not attending to the Mass, but consoling themselves by spiritual songs, while it goes on without their assistance. The bell rings: they adore the host, but that is all their relation to the worship of the Christian liturgies. Hirscher loved their hymns, but bewailed the utter loss of their liturgic communion, once common to the faithful.[261]

IV.

(Teachers of the Easterns, etc., p. 561.)

The apostle Thaddeus is called *Addai* in Syriac. Maris is said to have been one of the seventy disciples, but his name is not on the list ascribed to Hippolytus. He was the first bishop of the people now called "Nestorians," but whom Dr. Badger[262] prefers to call "the Christians of Assyria."

We have this liturgy in another form in Dr. Badger's important work, *Nestorians and their Rituals*. He selects that called "the Liturgy of Nestorius" from three which are in use among the Assyrians, but criticises the translation of Renaudot as not entirely faultless. It is selected by Dr. Badger because of its reputed Nestorianism; while Hammond gives us what is here translated, in Renaudot's Latin.[263] We must bear in mind, that, since the Ephesine Council (a.d. 431), these Christians have been separated from the communion of Eastern orthodoxy.

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[259] *Die Christlichen Zustände der Gegenwart*, Frieburg, 1850. My translation appeared in Oxford in 1852, and is often advertised in old book catalogues as *Sympathies of the Continent; or, Proposals for a New Reformation*.

[260] On St. Bartholomew's Day.

[261] See his *Study of the Eucharist*. He tried to revive primitive views of the Eucharist in this excellent work on the subject.

[262] See his contribution to the Liverpool Church Congress of 1869. Bartlett & Co., London.

[263] P. 267.

The Malabar Liturgy should be carefully compared with this by the student. A convenient translation of it is to be found in Neale and Littledale. A most important fact, by the way, is noted in their translation;[264] viz., that in this Malabar "the invocation of the Holy Ghost, *contrary to the use of every other Oriental liturgy*, preceded the words of institution;" that is to say, in the work of *the Portuguese revisers*, a work from which Dr. Neale and his colleague feel justified in making "a considerable alteration" as to the order of the prayers.

The words of institution are found in the Malabar, and suggest that they belong not less to this Liturgy of the Assyrians, though, *ex summa verecundia*,[265] they are omitted from the transcript, as the Lord's Prayer is omitted in the Clementine.

The normal form of this corrupted liturgy is credited with extreme antiquity by Dr. Neale. To his learned and cogent reasoning on the subject the student should by all means refer.[266] 57

V.

(For all the prophets and confessors, p. 565.)

These commemorations of the dead, it will be noted, are in behalf of the most glorious apostles and saints, and for martyrs who go straight to glory. Obviously, as Usher has said,[267] for whatever purpose, then, the departed were commemorated, it was not to change their estate before the resurrection, much less to relieve them from purgatorial penalties. This comes out in the "Liturgy of St. Chrysostom" (so called), where it is said: "We offer to Thee this reasonable service for those who have fallen asleep in faith,…patriarchs, apostles, evangelists, martyrs,…and every *just one made perfect in* the faith: *especially* our all-holy, undefiled, most blessed Lady, *Theotokos* and ever-virgin Mary," etc. But she, they tell us, was *assumed* into glory, like Christ Himself, and reigns with Him as "Queen of Angels," etc. See Elucidation II. p. 569.

VI.

(The propitiatory blood, etc., p. 566.)

The peril of confounding the early use of this idea of propitiation with the mediæval theory, which is quite another, is well pointed out and enforced by Burbidge.[268] The primitive writers and the ancient liturgies "do not regard the Eucharist as being *itself* a propitiatory offering," but it is the perpetual pleading of the blood of propitiation once offered. Thus St. Chrysostom: "We do not offer another sacrifice, but *always the same*." So far, his words might be quoted to favour the Middle-Age doctrine; but he guards himself, and adds:[269] "or, *rather, we make a memorial* of the sacrifice."

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[264] P. 165, ed. of 1869.

[265] Hammond, p. lx., *Introduction*.

[266] *General Introduction*, etc., vol. i. p. 319, etc., ed. of 1850.

[267] See vol. vi. Elucidation IV. p. 541, this series.

[268] *Liturgies*, etc., p. 11.

The rhetoric of the liturgies and of the Fathers was unhappily made into the logic of the Schoolmen, and hence the stupendous system of propitiatory Masses, with Masses for the dead, and that traffic in Masses which so fearfully defiles the priesthood of Western Europe and the Spanish and Portuguese colonies in America. In vain does the pious Hirscher complain:[270] "The rich, then, are the happy sinners in this respect: they can buy innumerable Masses, and establish them in perpetuity; their privileges have no limit, and their advantages over the poor extend through all eternity." His book was put into the Index (Acts xvi. 19, xix. 27), but it was never answered.

VII.

Let me now recur to Elucidation III. on p. 507, to which I would here add the following from Bishop Williams, as there quoted:—

> "In both the Mozarabic and the Gallican Liturgies there was an invocation as well as an oblation. Irenæus[271] says (and he, writing at Lyons, must have in mind the Gallican Liturgy), 'The bread which is of the earth, having received the *invocation of God*, is no longer common bread, but the Eucharist.' The word translated 'invocation' is ἐπίκλησιν; and it is worthy of notice that Basil and Cyril of Jerusalem use the same word in evidently the same technical sense (Harvey's *Irenæus*, vol. ii. pp. 205–207 and notes). In another passage Irenæus[272] speaks even more distinctly: 'We offer to God the bread and the cup of blessing, giving thanks to Him for that He hath commanded the earth to bring forth these fruits for our nourishment; and, having finished the offering, we invoke the Holy Spirit that He may exhibit (or declare, ἀποφήνῃ) this sacrifice and bread the body of Christ, and the cup the blood of Christ, that they who shall receive these antitypes may obtain remission of sins and everlasting life' (Harvey's *Irenæus*, vol. ii. p. 502). This passage is a remarkable one. It proves beyond question, that, in the time of Irenæus (*d.* a.d. 202 or 208), the Liturgy of Gaul contained an invocation of the Holy Ghost following the oblation of the bread and cup. Moreover, when we compare the words of Irenæus with those of the Clementine Liturgy, their agreement is too clear and precise to be explained as a mere chance-matter. The liturgy

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[269] *Opp.*, tom. xii. p. 131, ed. Migne

[270] *Christliche Zustände*, etc., p. 74.

[271] See vol. i. p. 486, note 6, this series.

[272] Fragment xxxviii. vol. i. p. 574, this series.

reads, 'Send down Thy Holy Spirit on this sacrifice, the witness of the sufferings of the Lord Jesus, that He may exhibit (ἀποφήνῃ) this bread, the body of Thy Christ, and this cup, the blood of Thy Christ, that they who shall receive,'[273] etc. Irenæus says as above, using the same word (ἀποφήνῃ), a word which is found, it is believed, in no liturgy but the Clementine."

Now I humbly suggest that Justin Martyr and Irenæus *concur* in giving us evidence that the *Clementine Liturgy* is substantially that which was used in Rome and Gaul in their times. The latter may have received it from Polycarp. The use of the Roman and the Greek churches was uniform in his day, as may be inferred from the intercourse of Polycarp and Victor.[274]

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[273] See p. 489, supra.

[274] Fragment iii. vol. i. p. 568, this series.

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Sed neque mulier virtutem pudicitiæ caperet, si peccare non posset. Nam quis mutum animal pudicum esse dixerit, quod suscepto foe tu mari repugnat? Quod ideo facit, quia necesse est in dolorem atque in periculum veniat, si admiserit. Nulla igitur laus est, non facere quod facere non possis. Ideo autem pudicitia in homine laudatur, quia non naturalis est, sed voluntaria. Servanda igitur fides ab utroque alteri est: immo exemplo continentia: docenda uxor, ut se caste gerat. Iniquum est enim, ut id exigas, quod præ stare ipse non possis. Quæ iniquitas effecit profecto, ut essent adulteria, foe minis ægre ferentibus præ stare se fidem non exhibentibus mutuam charitatem. Denique nulla est tam perditi pudoris adultera, quæ non hanc causam vitiis suis præ tendat; injuriam se peccando non facere, sed referre. Quod optime Quintilianus expressit: Homo, inquit, neque alieni matrimonii abstinens, neque sui custos, quæ inter se natura. connexa sunt. Nam neque maritus circa corrumpendas aliorum conjuges occupatus potest vacare domesticæ sanctitati; et uxor, cum in tale incidit matrimonium, exemplo ipso concitara, out imitari se putat, out vindicari.: 420

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Quod quidem Deus non ira fieri præ cepit, tanquam astringat, quia generari homines oportet; sed tanquam sinat. Scit enim, quantam his affectibus imposuerit necessitatem. Si quis hoc, inquit, facere potuerit, habebit eximiam incomparabilemque mercedem. Quod continentiæ genus quasi fastigium est, omniumque consummatio virtutum. Ad quam si quis eniti atque eluctari potuerit, hunc servum dominus, hunc discipulum magister agnoscet; hic terrain triumphabit, hic erit consimilis Deo, qui virtutem Dei cepit. Hæc quidem difficilia videntur; sed de eo loquimur, cui calcatis omnibus terrenis, iter in cœlum paratur. Nam quia virtus in Dei agnitione consistit, omnia gravia sunt, dum ignores; ubi cognoveris, facilia: per ipsas difficultates nobis exeundum est, qui ad summum bonum tendimus.: 421
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Quod si aliqua necessitas prohibebit tum vero maxima adhibenda virtus erit, ut cupiditati continentia reluctetur. Nec tanturn alienis, quæ attingere non licet, veriun etiam publicis vulgatisque corporibus abstinendum, Deus præcepit; docetque nos, cum duo inter se corpora fuerint copulata, unum corpus efficere. Ita qui se cœno immerserit, cœno sit oblitus necesse est; et corpus quidem cito ablui potest: mens autem contagione impudici corporis inquinata non potest, nisi et longo tempore, et multis bonis operibus, ab ea quæ inhæ serit colluvione purgari. Oportet ergo sibi quemque proponere, duorum sexuum conjunctionem generandi causa datam esse viventibus, eamque legera his affectibus positam, ut successionera parent. Sicut autem dedit nobis oculos Deus, non ut spectemus, voluptatemque capiamus, sed ut videamus propter eos actus, qui pertinent ad vitæ necessitatem, ita genitalem corporis partem, quod nomen ipsum docet, nulla alia causa nisi efficiendæ sobolis accepimus. Huic divinæ legi summa devotione parendum est. Sint omnes, qui se discipulos Dei profitebuntur, ita morati et instituti, ut imperare sibi possint. Nam qui voluptatibus indulgent, qui libidini obsequuntur, ii animam suam corpori mancipant, ad mortemque condemnant: quia se corpori addixerunt, in quod habet mors potestatem. Unusquisque igitur, quantum potest, formet se ad verecundiam, pudorem colat, castitatem conscientia et mente tueatur; nec tantum legibus publicis pareat: sed sit supra omnes leges, qui legem Dei sequitur. Quibus : 420
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facilius ad patientiam jugi maritalis fœminæ cogerentur. Vir itaque nominatus est, quod major in eo vis est, quire in fœmina; et hinc virtus nomen accepit. Item mulier (ut : 673
Si vita est optanda sapienti profecto nullam aliam ob causam vivere optaverim, quam ut aliquid efficiam quod vita dignum sit: 3
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Venio nunc ad eam, quæ percipitur ex tactu, voluptatem: qui sensus est quidem totius corporis. Sed ego non de ornamentis, aut vestibus, sed de solâ libidine dicendum mihi puto;

quæ maxime coercenda est, quia maxime nocet. Cure excogitasset Deus duorum sexuum rationero, attribuit iis, ut se invicem appeterent, et conjunctione gauderent. Itaque ardentissimam cupiditatem cunctorum animantium corporibus admiscuit, ut in hos affectus avidissime ruerent, eaque ratione propagari et multiplicari genera possent. Quæ cupiditas et appetentia in homine vehementior et acrior invenitur; vel quia hominum multitudinem voluit esse majorem, vel quoniam virtutem soli homini dedit, ut esset laus et gloria in coercendis voluptatibus, et abstinentia sui. Seit ergo adversarius ille noster, quanta sit vis hujus cupiditatis, quam quidam necessitatem dicere maluerunt; eamque a recto et bono, ad malum et pravum transfert. Illicita enim desideria immittit, ut aliena contaminent, quibus habere propria sine delicto licet. Objicit quippe oculis irritabiles formas, suggeritque fomenta, et vitiis pabulum subministrat: tum intimis visceribus stimulos omnes conturbat et commovet, et naturalem illum incitat atque inflammat ardorem, donee irretitum hominem implicatumque decipiat. Ac ne quis esset, qui pœnarum metu abstineret alieno, lupanaria quoque constituit; et pudorem infelicium mulierum publicavit, ut ludibrio haberet tam eos qui faciunt, quam quas pati necesse est.: 419
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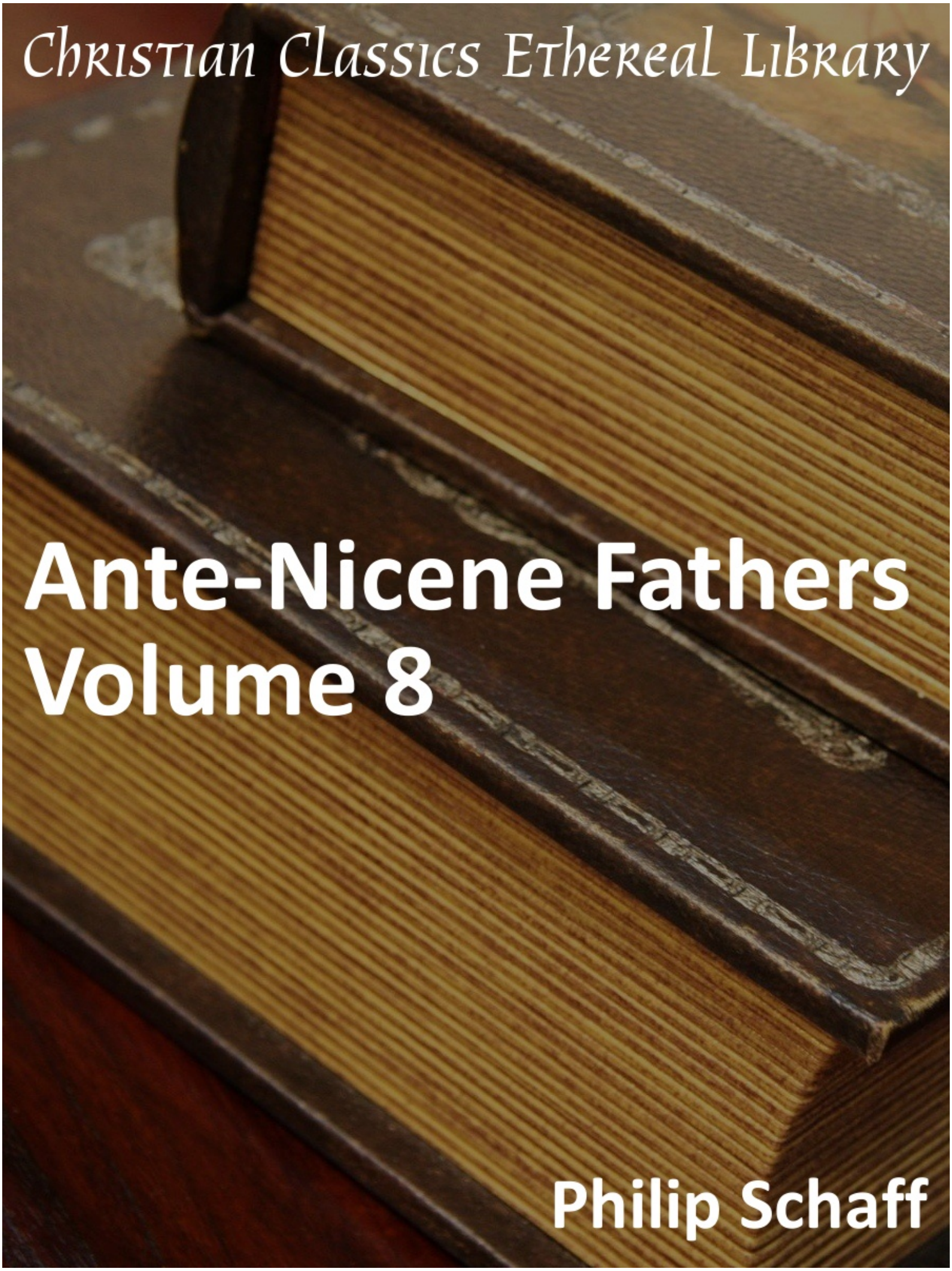

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Volume 8

Philip Schaff

ANF08. The Twelve Patriarchs, Excerpts and Epistles, The Clementia, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Age

Author(s): Schaff, Philip (1819-1893) (Editor)

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Description: Originally printed in 1885, the ten-volume set, *Ante-Nicene Father*s, brings together the work of early Christian thinkers. In particular, it brings together the writings of the early Church fathers prior to the fourth century Nicene Creed. These volumes are noteworthy for their inclusion of entire texts, and not simply fragments or excerpts from these great writings. The translations are fairly literal, providing both readers and scholars with a good approximation of the originals. These writings were heavily influential on the early Church, and for good reason, as they are inspirational and encouraging. These volumes also come with many useful notes, providing the reader with new levels of understanding. Overall, *Ante-Nicene Father*s, or any part of it, is a welcome addition to one's reading list.
Tim Perrine
CCEL Staff Writer

Subjects: Christianity
Early Christian Literature. Fathers of the Church, etc.

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The Writings of the Fathers Down to A.D. 325

ANTE-NICENE FATHERS

VOLUME 8.

The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages

Edited by
ALEXANDER ROBERTS, D.D., and JAMES DONALDSON, LL.D.
Revised and Chronologically Arranged, with Brief Prefaces and Occasional Notes by
A. CLEVELAND COXE, D.D.

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FATHERS OF THE THIRD AND FOURTH CENTURIES:

THE TWELVE PATRIARCHS, EXCERPTS AND EPISTLES, THE CLEMENTINA, APOCRYPHA, DECRETALS, MEMOIRS OF EDESSA AND SYRIAC DOCUMENTS, REMAINS OF THE FIRST AGES.

———————————————

AMERICAN EDITION.

Chronologically Arranged, with Notes, Prefaces, and Elucidations,

by

A. CLEVELAND COXE, D.D.

Τὰ ἀρχαῖα ἔθη κρατείτω.

—The Nicene Council.

Introductory Notice.

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This volume completes the American series, according to our agreement. But it will be found to afford much material over and above what was promised, and the editorial labour it has exacted has been much greater than might at first be suspected. The Bibliography with which the work is supplemented, and which is the original work of Dr. Riddle, has been necessarily thrown into the Index by the overgrowth of this volume in original matter.

The Apocryphal works of the Edinburgh collection have been here brought together, and "Fragments" have been sifted, and arranged on a plan strictly practical. To my valued collaborator Dr. Riddle I have committed a task which demanded a specialist of his eminent qualifications. He has had, almost exclusively, the task of editing the *Pseudo-Clementina* and the *Apocryphal New Testament*. To myself I assigned the *Twelve Patriarchs* and *Excerpts*, the *Edessene Memoirs and other Syriac Fragments*, the *False Decretals*, and the *Remains of the First Ages*. I have reserved this retrospect of historic truth and testimony to complete the volume. As in music the tune ends on the note with which it began, so, after the greater part of the volume had been surrendered to forgery and fiction (valuable, indeed, for purposes of comparison and reference, but otherwise unworthy of a place among primitive witnesses), I felt it refreshing to return to genuine writings and to authentic histories. The pages of Melito and others will restore something of the flavour of the Apostolic Fathers to our taste, and the student will not close his review of the *Ante-Nicene Fathers* with last impressions derived only from their fraudulent imitators and corrupters.

The editor-in-chief renews his grateful acknowledgments to those who have aided him in his undertaking, with whose honoured names the reader is already acquainted. Nor can he omit an expression of thanks to the reverend brother[1] to whom the hard work of the Indexes has been chiefly committed. It would be equally unjust not to mention his obligations to the meritorious press which has produced these pages with a general accuracy not easily ensured under difficulties such as have been inseparable from this undertaking.[2] The support which has been liberally afforded to the enterprise by Christians of divers names and communions ought not to be recognised by words of mere recognition: it is a token of their common interest in a common origin, and a sign, perhaps, of a longing for that precious unity and brotherhood which was the glory of the martyr ages, for which all should unite in praise to God. To the Christian press a grateful tribute is due from the editor and his publishers alike; more especially as it has encouraged, so generally, the production of another series, of which the first volume has already appeared, and which will familiarize the minds and hearts of thousands with the living thought and burning piety of those great doctors of the post-Nicene period, to whom the world owes such immense obligations, but who have been so largely unknown to millions even of educated men, except as bright and shining names.

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[1] The Rev. C. W. Hayes, M.A., of Westfield, N.Y.

[2] The Boston Press of Rand Avery Company.

It is a cheering token, that, while the superficial popular mind may even be disposed to regard this collection as a mere museum of fossils, having little or no connection with anything that interests our age, there is a twofold movement towards a fresh investigation of the past, which it seems providentially designed to meet. Thus, among Christians there is a general appetite for the study of primitive antiquity, stimulated by the decadence of the Papacy, and by the agitations concerning the theology of the future which have arisen in Reformed communions; while, on the other hand, scientific thought has pushed inquiry as to the sources of the world's enlightenment, and has found them just here,—in the school of Alexandria, and in the Christian writers of the first three centuries. "It is instructive," says a forcible thinker,[3] and a disciple of Darwin and Huxley, "to note how closely Athanasius approaches the confines of modern scientific thought." And again he says: "The intellectual atmosphere of Alexandria for two centuries before and three centuries after the time of Christ was *more modern* than anything that followed, down to the days of Bacon and Descartes." vi

It would be unmanly in the editor to speak of the difficulties and hindrances through which he has been forced to push on his work, while engaged in other and very sacred duties. The conditions which alone could justify the publishers in the venture were quite inconsistent with such an editorial performance as might satisfy his own ideas of what should be done with such materials. Four years instead of two, he felt, should be bestowed on such a work; and he thought that two years might suffice only in case a number of collaborators could be secured for simultaneous employment. When it was found that such a plan was impracticable, and that the idea must be abandoned if not undertaken and carried forward as it has been, then the writer most reluctantly assumed his great responsibility in the fear of God, and in dependence on His lovingkindness and tender mercy. Of the result, he can only say that "he has done what he could" in the circumstances. He is rewarded by the consciousness that at least he has enabled many an American divine and scholar to avail himself of the labours of the Edinburgh translators, and to feel what is due to them, when, but for this publication, he must have remained in ignorance of what their erudition has achieved and contributed to Christian learning in the English tongue.

And how sweet and invigorating has been his task, as page after page of these treasures of antiquity has passed under his hand and eye! With unfailing appetite he has risen before daylight to his work; and far into the night he has extended it, with ever fresh interest and delight. Obliged very often to read his proofs, or prepare his notes, at least in their first draught, while journeying by land or by water, he has generally found in such employments, not additional fatigue, but a real comfort and resource, a balance to other cares, and a sweet preparation and invigoration for other labours. Oh, how much he owes, under God, to these "guides, philosophers, and friends,"—these Fathers of old time,—and to "their Father and our Father, their God and our God"! What love is due from all who love Christ, for the words they have spoken, and the deeds they have done, to assure us that the Everlasting Word is He to whom alone we can go for the words of life eternal!

---

[3] John Fiske, *The Idea of God*, Boston, 1886, pp. 73, 86.

A. C. C.

THE TESTAMENTS OF THE TWELVE PATRIARCHS.

[Translated by the Rev. Robert Sinker, M.A., Trinity College, Cambridge.] 1

Introductory Notice

to

The Testaments of the Twelve Patriarchs.

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This very curious fragment of antiquity deserves a few words in anticipation of the translator's valuable preface. Grabe's *Spicilegium* is there referred to; but it may be well also to consult his citations, in elucidation, of Bull's *Defensio Fidei Nicænæ*,[4] where he treats the work with respect. My most valued authority, however, on this subject, is Lardner,[5] who gives a very full account of the work with his usual candor and learning. He seems to treat the matter with a needless profusion of space and consideration; yet in a much later volume of his great treatise he recurs to the subject[6] with expressions of satisfaction that he had dealt with it so largely before.

Cave placed the composition of the *Testaments* about a.d. 192, but concedes a much earlier origin to the first portion of the work. Origen quotes from it, and Tertullian is supposed to have borrowed from it one of his expositions, as will be noted in its place. Lardner clears it from charges of Ebionitism,[7] but thinks the author was so far in accord with that heresy as to use expressions savouring of "Unitarianism." Of this charge he is not justly susceptible, it appears to me: quite otherwise. If we can imagine Trypho coming to the light after his kindly parting with Justin,[8] I can conceive of such a man as the author of this work. He is a Christian awakening to the real purport of the Old-Testament Scriptures, and anxious to lead rather than drive his brethren after the flesh to the discovery of Him "concerning whom Moses in the law and the prophets did write:" not a "Judaizing Christian," as Cave imagined, but the reverse,—a Christianizing Jew. Now, I must think that such a writer would weave into his plan many accepted traditions of the Jews and many Rabbinical expositions of the sacred writers. He was doubtless acquainted with that remarkable passage in the Revelation in which the patriarchs are so honourably named,[9] and with that corresponding passage which seems to unite the twelve patriarchs with the twelve apostles.[10] St.

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[4] Vol. v. p. 176, ed. 1827.

[5] *Credib.*, vol. ii. pp. 345–364.

[6] Vol. vi. p. 384.

[7] The honour done to St. Paul is enough to settle any suspicion of this sort.

[8] See vol. i. p. 270, note 2, this series.

[9] Rev. vii. 4. Dan is excepted.

[10] Rev. iv. 4. See vol. vii. p. 348, this series.

Paul's claim for the twelve tribes before Agrippa[11] would naturally impress itself on such a mind. Whether the product of such a character with such a disposition would naturally be such an affectionate and filial attempt as this to identify the religion of the Crucified with the faith of the Jewish fathers,[12] may be judged of by my reader.

It appears to me an ill-advised romance; not more a "pious fraud" than several fictions which have attracted attention in our own times, based on the traditions of the Hebrews. 4 The legends of the "Wandering Jew" have grown out of corresponding instincts among Christians. To me they appear like the profane "Passion-plays" lately revived among Christians,—a most unwarrantable form of teaching even truth. But as to the work itself, seeing it exists, I must acknowledge that it seems to me a valuable relic of antiquity, and an interesting specimen of the feelings and convictions of those believers over whom St. James presided in Jerusalem:[13] "Israelites indeed," but "zealous of the law." They were now convinced that Abraham and Isaac and Jacob, with Moses and all the prophets, looked for the Messiah who had appeared in Jesus of Nazareth. The author of this book was anxious to show that the twelve patriarchs were twelve believers in the Paschal Lamb, and that they died in Christian penitence and faith.

He, then, who will read or study the following waif of the olden time, as I have done, will not find it unprofitable reading. It really supplies a key to some difficulties in the Scripture narrative. It suggests what are at least plausible counterparts of what is written. "To the pure all things are pure;" and I see nothing that need defile in any of the details which expose the sins, and magnify the penitence, of the patriarchs. In fact, Lardner's objection to one of the sections in the beautiful narrative of Joseph strikes me as extraordinary. It is the story of a heroic conflict with temptation, the like of which was doubtless not uncommon in the days of early Christians living among heathens;[14] and I think it was possibly written to inspire a Joseph-like chastity in Christian youth. "I do not suppose," says Lardner, "that the virtue of any of these ancient Hebrews was complete according to the Christian rule." I am amazed at this; I have always supposed the example of Joseph the more glorious because he flourished as the flower of chastity in a gross and carnal age. Who so pure as he save John the Baptist, that morning star that shone so near the Sun of Righteousness in the transient beauty of his “heliacal rising”? Surely Joseph was a type of Christ in this as in other particulars, and our author merely enables us to understand the “fiery darts” which he was wont to hurl back at the tempter. I own (reluctantly, because I dislike this form of teaching) that for me the superlative ode of the dying Jacob receives a reflected lustre from this curious book, especially in the splendid eulogy with which the old patriarch blesses his beloved Joseph. “The author,” says Lardner, “in an indirect manner…bears a large testimony to the Christian religion, to the facts, principles, and books of the New Testament. He speaks of the nativity of Christ, the meekness and unblameableness of His life, His crucifixion at the instigation of the Jewish priests, the wonderful concomitants of His death, His resurrection, and ascension. He represents the character of the Messiah as God and man: the Most High God with men, eating and drinking with them; the Son of God; the Saviour of the world, of the Gentiles and Israel; as Eternal High Priest and King. He likewise speaks of the effusion of the Holy Spirit upon the Messiah, attended with a voice from heaven; His unrighteous treatment by the Jews; their desolations and the destruction of the Temple upon that account; the call of the Gentiles; the illuminating them generally with new light; the effusion of the Spirit upon believers, but especially, and in a more abundant measure, upon the Gentiles.…There are allusions to the Gospels of St. Matthew, St. Luke and St. John, the Acts of the Apostles, and of the Epistles to Ephesians, First Thessalonians, First Timothy, Hebrews, and First St. John, also to the Revelation. So far as consistent with the assumed character of his work, the author declares the canonical authority of the Acts of the Apostles and the Epistles of St. Paul.” Of which of the minor writers among the Ante-Nicene Fathers can so much be said?

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[11] Acts xxvi. 7.

[12] See *The Christ of Jewish History* in Stanley Leathes' *Bampton Lectures*, p. 51, ed. New York, 1874; also Westcott, *Introduction to Study of the Gospels*, 3d ed., London, Macmillans, 1867. Note, on the *Book of Henoch*, pp. 69, 93–101; on the *Book of Jubilees* p. 109. He puts this book into the first century, later than Henoch, earlier than the *Twelve Patriarchs*. Consult this work on the Alexandrian Fathers, on inspiration of Scripture, etc.; and note the Jewish doctrine of the Messiah, pp. 86, 143, 151, also the apocryphal traditions of words of our Lord, p. 428.

[13] Acts xxi. 18–26. To my mind a most touching history, in which it is hard to say whether St. Paul or St. James is exhibited in the more charming light. It suggests the absolute harmony of their Epistles.

[14] Vol. i. Elucid. II. p. 57, this series.

Regarded as a sort of Jewish surrender to Justin’s argument with Trypho, this book is interesting, and represents, no doubt, the convictions of thousands of Jewish converts of the first age. It is, in short, worthy of more attention than it has yet received.

Here follows Mr. Sinker’s valuable Introductory Notice:—

The apocryphal work known as the *Testaments of the Twelve Patriarchs* professes to be, as its name implies, the utterances of the dying patriarchs, the sons of Jacob. In these they give some account of their lives, embodying particulars not found in the scriptural account, and build thereupon various moral precepts for the guidance of their descendants. The book partakes also of the nature of an Apocalypse: the patriarchs see in the future their children doing wickedly, stained with the sins of every nation; and thus they foretell the troubles impending on their race. Still at last God will put an end to their woe, and comfort is found in the promise of a Messiah 5

There can be little or no doubt that the author was a Jew, who, having been converted to Christianity, sought to win over his countrymen to the same faith, and thus employed the names of the patriarchs as a vehicle for conveying instruction to their descendants, as winning by this means for his teaching at any rate a *prima facie* welcome in the eyes of the Jewish people.

It does not seem hard to settle approximately the limits of time within which the book was probably written. It cannot be placed very late in the second century, seeing that it is almost certainly quoted by Tertullian,[15] and that Origen[16] cites the *Testaments* by name, apparently indeed holding it in considerable respect. We can, however, approximate much more nearly than this; for the allusions to the destruction of Jerusalem assign to the *Testaments* a date subsequent to that event. This will harmonize perfectly with what is the natural inference from several passages,—namely, that the Gentiles now were a majority in the Church,—as well as with the presence of the many formulæ to express the incarnation, and with the apparent collection of the books of the New Testament into a volume.[17]

On the other hand, important evidence as to the posterior limit of the date of writing may be derived from the language used with reference to the priesthood. Christ is both High Priest and King, and His former office is higher than the latter, and to Him the old priesthood must resign its rights. Now such language as this would be almost meaningless after Hadrian's destruction of Jerusalem consequent on the revolt of Bar-Cochba (a.d. 135), after which all power of Judaism for acting directly upon Christianity ceased; and, indeed, on the hypothesis of a later date, we should doubtless find allusions to the revolt and its suppression. On the above grounds, we infer that the writing of the *Testaments* is to be placed in a period ranging from late in the first century to the revolt of Bar-Cochba; closer than this it is perhaps not safe to draw our limits.[18]

The language in which the *Testaments* were written was no doubt the Hellenistic Greek in which we now possess them; presenting as they do none of the peculiar marks which characterize a version. Whether there were a Hebrew work on which the present was modelled—a supposition by no means improbable in itself—we cannot tell, nor is it a matter of much importance. The phenomena of the book itself may be cited in support of this conclusion: for instance, the use of the word διαθήκη in its ordinary classical meaning of "testament," not "covenant" as in Hellenistic Greek, for which former meaning there would be no strictly equivalent word in Hebrew; the numerous instances of paronomasia, such as ἀθετεῖν, νουθετεῖν,[19] ἀφαίρεσις, ἀναίρεσις,[20] λιμός, λοιμός,[21] ἐν τάξει, ἄτακτον,[22] τάξις, ἀταξία;[23] the frequent use of the genitive absolute, and of the verb μέλλειν; the use of various expressions pertaining to the Greek philosophy, as διάθεσις, αἴσθησις, φύσις, τέλος.

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[15] *Adv. Marcionem*, v. 1; *Scorpiace*, 13; cf. *Benj.* 11.

[16] *Hom. in Josuam*, xv. 6; cf. *Reub.* 2, 3.

[17] *Benj.* 11.

[18] [Compare Westcott, *Introduction to Study of the Gospels*, p. 132, ed. Boston, 1862.]

It seems doubtful how far we can attempt with safety to determine accurately the religious standpoint of the writer beyond the obvious fact of his Jewish origin, though some have attempted to show that he was a Nazarene, and others a Jewish Christian of Pauline tendencies. We shall therefore content ourselves with referring those who seek for more specific information on this point to the works mentioned below.

6 To refer now briefly to the external history of our document, we meet with nothing definite, after its citation by Origen, for many centuries: there are possible allusions in Jerome[24] and in Procopius Gazæus;[25] there is also a mention of πατριάρχαι in the *Synopsis Sacræ Scripturæ* found among the writings of Athanasius, as well as in the *Stichometria* of Nicephorus of Constantinople, on which it is probably based. Again, in the Canons of the Council of Rome (494 a.d.) under Gelasius, and of the Council of Bracara (563 a.d.), are possible references, though it is far from improbable that in some of the foregoing passages the reference may be to a writing τῶν τριῶν Πατριαρχῶν alluded to in the *Apostolic Constitutions*,[26] or is even of somewhat loose application.

After this a blank ensues until the middle of the thirteenth century, when it was brought to the knowledge of Western Europe by Robert Grosseteste, Bishop of Lincoln, the earliest of the great English reformers.[27] We cite here the account of the matter given by Matthew Paris, although of course we need not accept all the opinions of the old chronicler respecting the document in question: "At this same time, Robert, Bishop of Lincoln, a man most deeply versed in Latin and Greek, accurately translated the *Testaments of the XII. Patriarchs* from Greek into Latin. These had been for a long time unknown and hidden through the jealousy of the Jews, on account of the prophecies of the Saviour contained in them. The Greeks, however, the most unwearied investigators of all writings, were the first to come to a knowledge of this document, and translated it from Hebrew into Greek, and have kept it to themselves till our times. And neither in the time of the blessed Jerome nor of any other holy interpreter could the Christians gain an acquaintance with it, through the malice of the ancient Jews. This glorious treatise, then, the aforesaid bishop (with the help of Master Nicolaus, a Greek, and a clerk of the Abbey of St. Alban's) translated fully and clearly, and word for word, from Greek into Latin, to the strengthening of the Christian faith, and to the greater confusion of the Jews."[28]

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[19] *Benj.* 4.

[20] *Judah* 23.

[21] *Judah* 23.

[22] *Naph.* 2.

[23] *Naph.* 3.

[24] *Adv. Vigilantium*, c. 6.

[25] *Comm. in Genesin*, c. 38.

[26] vi. 16. [See vol. vii. p. 457, this series.]

[27] [Of whom see Lightfoot, *Apostolic Fathers*, Part II. vol. i. p. 77, ed. London, 1885.]

Again, after speaking of the death of "Master John de Basingstokes, Archdeacon of Leicester," a man of very great learning in Latin and Greek, he proceeds:[29] "This Master John had mentioned to Robert, Bishop of Lincoln, that when he was studying at Athens he had seen and heard from learned Greek doctors certain things unknown to the Latins. Among these he found the *Testaments of the XII. Patriarchs*, that is to say, of the sons of Jacob. Now it is plain that these really form part of the sacred volume, but have been long hidden through the jealousy of the Jews, on account of the evident prophecies about Christ which are clearly seen in them. Consequently this same bishop sent into Greece; and when he obtained them, he translated them from Greek into Latin, as well as certain other things."

After this it would seem as though the same fate still pursued our document, for the entire Greek text was not printed until the eve of the eighteenth century, when it was published for the first time by Grabe, whose edition has been several times reprinted.[30]

Four Greek mss. of the *Testaments* are known to exist:—

1. The ms. Ff. i. 24 in the University Library of Cambridge, to which it was given by Archbishop Parker, whose autograph it bears on its first page. It is a quarto on parchment, of 261 leaves (in which the *Testaments* occupy ff. 203*a*–261*b*), double columns, 20 lines in a column, handwriting of the tenth century. It is furnished with accents and breathings, and a fairly full punctuation. There are very strong grounds for believing that it was this ms. that Grosseteste's version was made, exhibiting as it does a very large amount of curious verbal coincidence with it.[31] The text of this ms. has been that given in the various editions mentioned below.

2. The ms. Barocci 133 in the Bodleian Library at Oxford, where it came with the rest 7
of the Barocci collection from Venice, and was presented to the University by its Chancellor, the Earl of Pembroke. It is a quarto volume; and except a leaf or two of parchment, containing writing of an older period, consists of a number of treatises on paper, apparently by several different hands, in the writing of the latter part of the fourteenth century. The *Testaments* occupy ff. 179*a*–203*b*. The amount of difference between this ms. and the pre-

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[28] *Historia Anglorum*, a.d. 1242, p. 801, ed. London, 1571.

[29] *Op. cit.* a.d. 1252, p. 1112.

[30] *Vide infra.*

[31] [See, e.g., the curious reading in *Levi* 18, καὶ στησει, where the Latin mss. are unanimous in giving *stare faciet*; also the mistake of ᾿Ιακώβ for ᾿Ρουβήμ in *Issachar* 1.

ceding is considerable, and is sufficient to show that it has had no direct communication with the latter. A large number of omissions occur in it, in some instances amounting to entire chapters. The variations of this ms. are given more or less fully in the various editions.

3. A ms. in the Vatican Library at Rome, not yet edited. It is said to be a small quarto on paper, written in a very distinct hand, though unfortunately some leaves are damaged. It bears a subscription with the date 1235. I owe my knowledge of this ms. to an article by Dr. Vorstman in the *Godgeleerde Bijdragen* for 1866, p. 953 sqq.

4. A ms. discovered by Tischendorf in the island of Patmos, of which no details have yet been published.[32]

The entire Greek text of the *Testaments* was first printed by Grabe in his *Spicilegium Patrum et Hæreticorum*, Oxford, 1698, professedly from the Cambridge ms., but in reality from some very inaccurate transcript of it, very possibly from one made by Abednego Seller, also in the Cambridge University Library, Oo. vi. 92. Grabe also gave a few of the variations of the Oxford ms. Fabricius, in his *Codex Pseudepigraphus Veteris Testamenti*,[33] gives little more than a reprint from Grabe. In the second edition of the latter (1714) the true text has been restored in several passages; but in many places Grosseteste's Latin version, which witnessed to the true reading, was altered to suit Grabe's incorrect text. Fabricius' second edition (1722) is perhaps, on the whole, less accurate than his first. Since then the text and notes, as given in Grabe's second edition, have been reprinted, with but few additions, by Gallandi, in his *Bibliotheca Veterum Patrum*, vol. i. p. 193 sqq., Venice, 1765, and in Migne's *Patrologia Græca*, vol. ii., Paris, 1857. The text of the Cambridge ms. with a full statement of the variations of the Oxford ms., has recently been edited directly from the mss. by myself, Cambridge, 1869; from this edition the present translation has been made.

The mss. of Grosseteste's Latin version are numerous, there being no less than twelve in Cambridge alone and it has been frequently printed, both with the editions of the Greek text and independently.[34]

Besides the Latin version, the *Testaments* have also been translated into several European languages, in all cases apparently from the Latin. The English translation made by Arthur Golding was first printed by John Daye in Aldersgate in 1581, and has since been frequently reproduced; the British Museum, which does not possess all the editions, having no less than eleven.[35]

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[32] See Tischendorf, *Aus dem heiligen Lande*, p. 341.

[33] Hamburgh, 1713.

[34] e.g., 1483; Hagenau, 1532; Paris, 1549; and often.

[35] This English translation having been made from the Latin, the printed editions of which swarm with inaccuracies (Grosseteste's Latin version itself being a most exact translation), I have been able to make much less use of it than I could have desired. It has, however, been compared throughout.

The author of the French translation[36] appears to believe, as the English translator had done, that we have here really the last words of the sons of Jacob. A German translation has also several times been published,[37] and a German translation in ms. is to be found in the British Museum.[38] We may further mention a Dutch translation (Antwerp, 1570), a Danish translation (1601), and a ms. Icelandic translation of the eighteenth century in the British Museum, add. mss 11,068.

For further information on the subject of the *Testaments*, reference may be made, in addition to works already mentioned, to the following:—Nitzsch, *Commentatio Critica de Testamentis XII. Patriarcharum, libro V. T. Pseudepigrapho* (Wittenberg, 1810); Ritschl, *Die Entstehung der altkatholischen Kirche* (Bonn, 1850; ed. 2, 1857), p. 171 sqq.; Vorstman, *Disquisitio de Testamentorum XII. Patriarcharum origine et pretio* (Rotterdam, 1857); Kayser in Reuss and Cunitz's *Beiträge zu den theol. Wissenschaften* for 1851, pp. 107–140; Lücke,*Einleitung in die Offenbarung des Joh.*, vol. i. p. 334 sqq., ed. 2. 8

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February 21, 1871.

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[36] Monsieur Macé, Chefecier, curé de Saint Opportune, Paris, 1713.

[37] e.g., Vienna, 1544; Strasburgh, 1596; Hamburgh, 1637.

[38] mss. Harl., 1252.

The Testaments of the Twelve Patriarchs.

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I.—The Testament of Reuben Concerning Thoughts.

1. The copy of the Testament of Reuben, what things he charged his sons before he died in the hundred and twenty-fifth year of his life. When he was sick two years after the death of Joseph, his sons and his sons' sons were gathered together to visit him. And he said to them, My children, I am dying, and go the way of my fathers. And when he saw there Judah and Gad and Asher, his brethren, he said to them, Raise me up, my brethren, that I may tell to my brethren and to my children what things I have hidden in my heart, for from henceforth my strength faileth me. And he arose and kissed them, and said, weeping: Hear, my brethren, give ear to Reuben your father, what things I command you. And, behold, I call to witness against you this day the God of heaven, that ye walk not in the ignorance of youth and fornication wherein I ran greedily, and I defiled the bed of Jacob my father. For I tell you that He smote me with a sore plague in my loins for seven months; and had not Jacob our father prayed for me to the Lord, surely the Lord would have destroyed me. For I was thirty years old when I did this evil in the sight of the Lord, and for seven months I was sick even unto death; and I repented for seven years in the set purpose of my soul before the Lord. Wine and strong drink I drank not, and flesh entered not into my mouth, and I tasted not pleasant food,[39] mourning over my sin, for it was great. And it shall not so be done in Israel.

2. And now hear me, my children, what things I saw in my repentance concerning the seven spirits of error. Seven spirits are given against man from Beliar, and they are chief of the works of youth; and seven spirits are given to him at his creation, that in them should be done every work of man.[40] The first (1) spirit is of life, with which man's whole being is created. The second (2) spirit is of sight, with which ariseth desire. The third (3) spirit is of hearing, with which cometh teaching. The fourth (4) spirit is of smelling, with which taste is given to draw air and breath. The fifth (5) spirit is of speech, with which cometh knowledge. The sixth (6) spirit is of taste, with which cometh the eating of meats and drinks; and by them strength is produced, for in food is the foundation of strength. The seventh

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[39] There seems a reminiscence here of the words of Dan. x. 3, LXX. [For proofs of penitence, see p. 11, note 3, *infra.*]

[40] For this use of πνεύματα as applied to the senses, we may cite Plutarch (*De placitis philosophorum*, iv. 21), who, speaking with reference to the Stoic philosophy, says, ἥ μὲν ὅρασις ἐστὶ πνεῦμα διατεινον ἀπὸ τοῦ ἡγεμονικοῦ μέχρις ὀφθαλμῶν.

(7) spirit is of begetting and sexual intercourse, with which through love of pleasure sin also entereth in: wherefore it is the last in order of creation, and the first of youth, because it is filled with ignorance, which leadeth the young as a blind man to a pit, and as cattle to a precipice.

3. Besides all these, there is an eighth (8) spirit of sleep, with which is created entrancement of man's nature, and the image of death. With these spirits are mingled the spirits of error. The first (1), the spirit of fornication, dwelleth in the nature and in the senses; the second (2) spirit of insatiateness in the belly; the third (3) spirit of fighting in the liver and the gall. The fourth (4) is the spirit of fawning and trickery, that through over-officiousness a man may be fair in seeming. The fifth (5) is the spirit of arrogance, that a man may be stirred up and become high-minded. The sixth (6) is the spirit of lying, in perdition and in jealousy to feign words, and to conceal[41] words from kindred and friends. The seventh (7) is the spirit of injustice, with which are theft and pilferings, that a man may work the desire of his heart; for injustice worketh together with the other spirits by means of craft. Besides all these, the spirit of sleep, the eighth (8) spirit, is conjoined with error and fantasy. And so perisheth every young man, darkening his mind from the truth, and not understanding the law of God, nor obeying the admonitions of his fathers, as befell me also in my youth.

And now, children, love the truth, and it shall preserve you. I counsel you, hear ye Reuben your father. Pay no heed to the sight of a woman, nor yet associate privately with a female under the authority of a husband, nor meddle with affairs of womankind. For had 10 I not seen Bilhah bathing in a covered place, I had not fallen into this great iniquity.[42] For my mind, dwelling on the woman's nakedness, suffered me not to sleep until I had done the abominable deed. For while Jacob our father was absent with Isaac his father, when we were in Gader, near to Ephratha in Bethlehem, Bilhah was drunk, and lay asleep uncovered in her chamber; and when I went in and beheld her nakedness, I wrought that impiety, and leaving her sleeping I departed. And forthwith an angel of God revealed to my father Jacob concerning my impiety, and he came and mourned over me, and touched her no more.[43]

4. Pay no heed, therefore, to the beauty of women, and muse not upon their doings; but walk in singleness of heart in the fear of the Lord, and be labouring in works, and roaming in study and among your flocks, until the Lord give to you a wife whom He will, that ye suffer not as I did. Until my father's death I had not boldness to look stedfastly into the face of Jacob, or to speak to any of my brethren, because of my reproach; and even until now my conscience afflicteth me by reason of my sin. And my father comforted me; for he

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[41] This clause is only found in Cd. Oxon.; it seems demanded by the following ἀπό

[42] Cf. Gen. xxxv. 22. The Gader mentioned below is the Edar of ver. 21, the Hebrew ע being reproduced, as often, by γ.

[43] [This section is censured by Lardner as unsuitable to dying admonitions. He forgets Oriental simplicity.]

prayed for me unto the Lord, that the anger of the Lord might pass away from me, even as the Lord showed me. From henceforth, then, I was protected, and I sinned not. Therefore, my children, observe all things whatsoever I command you, and ye shall not sin. For fornication is the destruction of the soul, separating it from God, and bringing it near to idols, because it deceiveth the mind and understanding, and bringeth down young men into hell before their time. For many hath fornication destroyed; because, though a man be old or noble, it maketh him a reproach and a laughing-stock with Beliar and the sons of men. For in that Joseph kept himself from every woman, and purged his thoughts from all fornication, he found favour before the Lord and men. For the Egyptian woman did many things unto him, and called for magicians, and offered him love potions, and the purpose of his soul admitted no evil desire. Therefore the God of my fathers delivered him from every visible and hidden death. For if fornication overcome not the mind, neither shall Beliar overcome you.

5. Hurtful are women, my children; because, since they have no power or strength over the man, they act subtilly through outward guise how they may draw him to themselves; and whom they cannot overcome by strength, him they overcome by craft. For moreover the angel of God told me concerning them, and taught me that women are overcome by the spirit of fornication more than men, and they devise in their heart against men; and by means of their adornment they deceive first their minds, and instil the poison by the glance of their eye, and then they take them captive by their doings, for a woman cannot overcome a man by force.

Therefore flee fornication, my children, and command your wives and your daughters that they adorn not their heads and their faces; because every woman who acteth deceitfully in these things hath been reserved to everlasting punishment. For thus they allured the Watchers[44] before the flood; and as these continually beheld them, they fell into desire each of the other, and they conceived the act in their mind, and changed themselves into the shape of men, and appeared to them in their congress with their husbands; and the women, having in their minds desire toward their apparitions, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.[45]

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[44] This name, occurring once again in the *Testaments* (*Naph.* 3), is one frequently found applied to the angels as the custodians of the world and of men. Thus, in the Chaldee of Daniel (iv. 10, 14, 20: 13, 17, 23, Eng. Ver.), we find the expression עִיר, which Aquila and Symmachus render ἐγρήγορος. The corresponding Ethiopic term is of frequent occurrence in the book of Enoch, not only of the fallen angels (e.g., x. 9, 15, xvi. 1, etc.), but of the good (xii. 2, 3, etc., ed. Dillmann). See also Gesenius, *Thesaurus, s.v.* עִיר.

[45] [Gen. vi. 4; Revised margin, 1 Cor. xi. 10; Jude 6, 7.]

6. Beware, therefore, of fornication; and if you wish to be pure in your mind, guard your senses against every woman. And command them likewise not to company with men, that they also be pure in their mind. For constant meetings, even though the ungodly deed be not wrought, are to them an irremediable disease, and to us an everlasting reproach of Beliar; for fornication hath neither understanding nor godliness in itself, and all jealousy dwelleth in the desire thereof. Therefore ye will be jealous against the sons of Levi, and will seek to be exalted over them; but ye shall not be able, for God will work their avenging, and ye shall die by an evil death. For to Levi the Lord gave the sovereignty, and to Judah,[46] and to me also with them,[47] and to Dan and Joseph, that we should be for rulers. Therefore I command you to hearken to Levi, because he shall know the law of the Lord, and shall give ordinances for judgment and sacrifice for all Israel until the completion of the times of Christ, the High Priest whom the Lord hath declared. I adjure you by the God of heaven to work truth each one with his neighbour; and draw ye near to Levi in humbleness of heart, that ye may receive a blessing from his mouth. For he shall bless Israel; and *specially* Judah, 11 because him hath the Lord chosen to rule over all the peoples. And worship we his Seed, because He shall die for us in wars visible and invisible, and shall be among you an everlasting king.

7. And Reuben died after that he had given command to his sons; and they placed him in a coffin until they bore him up from Egypt, and buried him in Hebron in the double[48] cave where his fathers were.

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[46] [See Lardner on this root idea of our author, vol. ii. p. 353; but he is wrong as to Levi and Mary. Also *Joseph*, sec. 19, note 2, *infra*.]

[47] The reading of Cd. Oxon., μετ’ αὐτόν, is doubtless to be preferred.

[48] i.e., *Machpelah*, which in Hebrew means double, and is so rendered by the LXX., e.g., Gen. xxiii. 9.

II.—The Testament of Simeon Concerning Envy.

1. The copy of the words of Simeon, what things he spake to his sons before he died, in the hundred and twentieth year of his life, in the year in which Joseph died. For they came to visit him when he was sick, and he strengthened himself and sat up and kissed them, and said to them:—

2. Hear, O my children, hear Simeon your father, what things I have in my heart. I was born of Jacob my father, his second son; and my mother Leah called me Simeon, because the Lord heard her prayer.[49] I became strong exceedingly; I shrank from no deed, nor was I afraid of anything. For my heart was hard, and my mind was unmoveable, and my bowels unfeeling: because valour also has been given from the Most High to men in soul and in body. And at that time I was jealous of Joseph because our father loved him;[50] and I set my mind against him to destroy him, because the prince of deceit sent forth the spirit of jealousy and blinded my mind, that I regarded him not as a brother, and spared not Jacob my father. But his God and the God of his fathers sent forth His angel, and delivered him out of my hands. For when I went into Shechem to bring ointment for the flocks, and Reuben to Dotham, where were our necessaries and all our stores, Judah our brother sold him to the Ishmaelites. And when Reuben came he was grieved, for he wished to have restored him safe to his father.[51] But I was wroth against Judah in that he let him go away alive, and for five months I continued wrathful against him; but God restrained me, and withheld from me all working of my hands, for my right hand was half withered for seven days. And I knew, my children, that because of Joseph this happened to me, and I repented and wept; and I besought the Lord that He would restore my hand unto me, and that I might be kept from all pollution and envy, and from all folly. For I knew that I had devised an evil deed before the Lord and Jacob my father, on account of Joseph my brother, in that I envied him.

3. And now, children, take heed of the spirit of deceit and of envy. For envy ruleth over the whole mind of a man, and suffereth him neither to eat, nor to drink, nor to do any good thing: it ever suggesteth to him to destroy him that he envieth; and he that is envied ever flourisheth, but he that envieth fades away. Two years of days I afflicted my soul with fasting in the fear of the Lord, and I learnt that deliverance from envy cometh by the fear of God.

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[49] Gen. xxix. 33.

[50] That Simeon was prominent in the hostility to Joseph, is perhaps implied by his detention in Egypt as a surety for the return of the others; and Jewish tradition generally accords with this view. Cf. the Targum of the Pseudo-Jonathan on Gen. xxxvii. 19: "Simeon and Levi, who were brothers in counsel, said one to another, Let us kill him." Also this same Targum on Gen. xlii. 24: "And he took from them Simeon, who had counselled to kill him." Cf. also *Breshith Rabba*, § 91.

[51] [Gen. xxxvii. 22, 29; xlii. 22.]

If a man flee to the Lord, the evil spirit runneth away from him, and his mind becometh easy. And henceforward he sympathizeth with him whom he envied, and condemneth not those who love him, and so ceaseth from his envy.

4. And my father asked concerning me, because he saw that I was sad; and I said, I am pained in my liver. For I mourned more than they all, because I was guilty of the selling of Joseph. And when we went down into Egypt, and he bound me as a spy, I knew that I was suffering justly, and I grieved not. Now Joseph was a good man, and had the Spirit of God within him: compassionate and pitiful, he bore not malice against me; nay, he loved me even as the rest of his brothers. Take heed, therefore, my children, of all jealousy and envy, and walk in singleness of soul and with good heart, keeping in mind the brother of your father, that God may give to you also grace and glory, and blessing upon your heads, even as ye saw in him. All his days he reproached us not concerning this thing, but loved us as his own soul, and beyond his own sons; and he glorified us, and gave riches, and cattle, and fruits freely to us all. Do ye then also, my beloved children, love each one his brother with a good heart, and remove from you the spirit of envy, for this maketh savage the soul and destroyeth the body; it turneth his purposes into anger and war, and stirreth up unto blood, and leadeth the mind into frenzy, and suffereth not prudence to act in men: moreover, it taketh away sleep, and causeth tumult to the soul and trembling to the body. For even in sleep some malicious jealousy, deluding him, gnaweth at his soul, and with wicked spirits disturbeth it, and causeth the body to be troubled, and the mind to awake from sleep in confusion; and as though having a wicked and poisonous spirit, so appeareth it to men. 12

5. Therefore was Joseph fair in appearance, and goodly to look upon, because there dwelt not in him any wickedness; for in trouble of the spirit the face declareth it. And now, my children, make your hearts good before the Lord, and your ways straight before men, and ye shall find grace before God and men. And take heed not to commit fornication, for fornication is mother of all evils, separating from God, and bringing near to Beliar. For I have seen it inscribed in the writing of Enoch[52] that your sons shall with you be corrupted in fornication, and shall do wrong against Levi with the sword. But they shall not prevail against Levi, for he shall wage the war of the Lord, and shall conquer all your hosts; and there shall be a few divided in Levi and Judah, and there shall be none[53] of you for sovereignty, even as also my father Jacob prophesied in his blessings.

6. Behold, I have foretold you all things, that I may be clear from the sin of your souls. Now, if ye remove from you your envy, and all your stiffneckedness, as a rose shall my bones flourish in Israel, and as a lily my flesh in Jacob, and my odour shall be as the odour of Libanus; and as cedars shall holy ones be multiplied from me for ever, and their branches

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[52] [See *Speaker's Com.*, N.T., vol. iv. p. 387, ed. Scribners.]

[53] The Cam. ms. seems wrongly to omit the negative here. The reference is doubtless to Gen. xlix. 7.

shall stretch afar off. Then shall perish the seed of Canaan, and a remnant shall not be to Amalek, and all the Cappadocians[54] shall perish, and all the Hittites[55] shall be utterly destroyed. Then shall fail the land of Ham, and every people shall perish. Then shall all the earth rest from trouble, and all the world under heaven from war. Then shall Shem be glorified, because the Lord God, the Mighty One of Israel, shall appear upon earth as man,[56] and saved by Him Adam.[57] Then shall all the spirits of deceit be given to be trampled under foot, and men shall rule over the wicked spirits. Then will I arise in joy, and will bless the Most High because of His marvellous works, because God hath taken a body and eaten with men and saved men.

7. And now, my children, obey Levi, and in Judah shall ye be redeemed:[58] and be not lifted up against these two tribes, for from them shall arise to you the salvation of God. For the Lord shall raise up from Levi as it were a Priest,[59] and from Judah as it were a King, God and man.[60] So shall He save all the Gentiles and the race of Israel. Therefore I command you all things, in order that ye also may command your children, that they may observe them throughout their generations.

8. And Simeon made an end of commanding his sons, and slept with his fathers, being an hundred and twenty years old. And they laid him in a coffin of incorruptible wood, to take up his bones to Hebron. And they carried them up in a war of the Egyptians secretly: for the bones of Joseph the Egyptians guarded in the treasure-house of the palace; for the sorcerers told them that at the departure of the bones of Joseph there should be throughout the whole of Egypt darkness and gloom, and an exceeding great plague to the Egyptians, so that even with a lamp a man should not recognise his brother.

9. And the sons of Simeon bewailed their father according to the law of mourning, and they were in Egypt until the day of their departure from Egypt by the hand of Moses.

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[54] The reference seems to be to the Philistines. Cf. Deut. ii. 23; Amos ix. 7, where the LXX. reads Καππαδοκία.

[55] [For modern views of these, see *Encyc. Brit.*, s.v. “Hittites.”]

[56] [Two of the many passages that leave no room for Lardner’s imaginary “Unitarianism” in this author.]

[57] The construction here is awkward of the participles after ὅτι: possibly a clause may have dropped out after ’Αδάμ.

[58] [See p. 10, note 5, *supra.*]

[59] John the Baptist. His greatness is declared by Christ Himself.]

[60] [Two of the many passages that leave no room for Lardner’s imaginary “Unitarianism” in this author.]

III.—The Testament of Levi Concerning the Priesthood and Arrogance.

1. The copy of the words of Levi, what things he appointed to his sons, according to all that they should do, and what things should befall them until the day of judgment. He was in sound health when he called them to him, for it had been shown to him that he should die. And when they were gathered together he said to them:—

2. I Levi was conceived in Haran and born there, and after that I came with my father to Shechem. And I was young, about twenty years of age, when with Simeon I wrought the vengeance on Hamor for our sister Dinah. And when we were feeding our flocks in Abel-Maul, a spirit of understanding of the Lord came upon me,[61] and I saw all men corrupting their way, and that unrighteousness had built to itself walls, and iniquity sat upon towers; 13 and I grieved for the race of men, and I prayed to the Lord that I might be saved. Then there fell upon me a sleep, and I beheld a high mountain: this is the mountain of Aspis[62] in Abel-Maul. And behold, the heavens were opened, and an angel of God said to me, Levi, enter. And I entered from the first heaven into the second, and I saw there water hanging between the one and the other. And I saw a third heaven far brighter than those two, for there was in it a height without bounds. And I said to the angel, Wherefore is this? And the angel said to me, Marvel not at these, for thou shalt see four other heavens brighter than these, and without comparison, when thou shalt have ascended thither: because thou shalt stand near the Lord, and shalt be His minister, and shall declare His mysteries to men, and shalt proclaim concerning Him who shall redeem Israel;[63] and by thee and Judah shall the Lord appear among men, saving in them every race of men; and of the portion of the Lord shall be thy life, and He shall be thy field and vineyard, fruits, gold, silver.

3. Hear, then, concerning the seven[64] heavens. The lowest is for this cause more gloomy, in that it is near all the iniquities of men. The second hath fire, snow, ice, ready for the day of the ordinance of the Lord, in the righteous judgment of God: in it are all the spirits of the retributions for vengeance on the wicked. In the third are the hosts of the armies which are ordained for the day of judgment, to work vengeance on the spirits of deceit and of Beliar. And the heavens up to the fourth above these are holy, for in the highest of all dwelleth the Great Glory, in the holy of holies, far above all holiness. In the heaven next to it are the angels of the presence of the Lord, who minister and make propitiation to the Lord for all the ignorances of the righteous; and they offer to the Lord a reasonable sweet-smelling

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[61] [Isa. xi. 2.]

[62] See below, c. 6.

[63] Cf. Luke xxiv. 21.

[64] For the Jewish idea of seven heavens, cf. Clement of Alexandra, *Strom.*, iv. 7; and Wetstein's note on 2 Cor. xii. 2; [also vol. vii. note 11, this series; and vol. ii. note 7, p. 438, this series].

savour, and a bloodless offering. And in the heaven below this are the angels who bear the answers to the angels of the presence of the Lord. And in the heaven next to this are thrones, dominions, in which hymns are ever offered to God. Therefore, whenever the Lord looketh upon us, all of us are shaken; yea, the heavens, and the earth, and the abysses, are shaken at the presence of His majesty; but the sons of men, regarding not these things, sin, and provoke the Most High.

4. Now, therefore, know that the Lord will execute judgment upon the sons of men; because when the rocks are rent,[65] and the sun quenched, and the waters dried up, and the fire trembling, and all creation troubled, and the invisible spirits melting away, and the grave[66] spoiled in the suffering of the Most High,[67] men unbelieving will abide in their iniquity, therefore with punishment shall they be judged. Therefore the Most High hath heard thy prayer, to separate thee from iniquity, and that thou shouldest become to Him a son, and a servant, and a minister of His presence. A shining light of knowledge shalt thou shine in Jacob, and as the sun shalt thou be to all the seed of Israel. And a blessing shall be given to thee, and to all thy seed, until the Lord shall visit all the heathen in the tender mercies of His Son, even for ever. Nevertheless thy sons shall lay hands upon Him to crucify Him; and therefore have counsel and understanding been given thee, that thou mightest instruct thy sons concerning Him, because he that blesseth Him shall be blessed, but they that curse Him shall perish.

5. And the angel opened to me the gates of heaven, and I saw the holy temple, and the Most High upon a throne of glory. And He said to me, Levi, I have given thee the blessings of the priesthood until that I shall come and sojourn in the midst of Israel. Then the angel brought me to the earth, and gave me a shield and a sword, and said, Work vengeance on Shechem because of Dinah, and I will be with thee, because the Lord hath sent me. And I destroyed at that time the sons of Hamor, as it is written in the heavenly tablets.[68] And I said to Him, I pray Thee, O Lord, tell me Thy name, that I may call upon Thee in a day of tribulation. And He said, I am the angel who intercedeth for the race of Israel, that He smite

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[65] [Matt. xxvii. 51–53.]

[66] [Hades, rather.]

[67] [ἐπὶ τῳ πάθει τοῦ Ὑψισοῦ. Compare Tatian, vol. ii. p. 71, this series.]

[68] This document, the idea of which is that of a book containing what is fore-ordained in heaven as to the course of the future, is one often appealed to in Apocalyptic literature, when some oracular declaration of weighty import is needed. Thus, in the Book of Enoch, the angel Uriel tells Enoch that the tablets contain all wisdom, the dying Enoch tells his children that the tablets are the source of all understanding, etc. (see, e.g., cc. 81. 1; 93. 2; 106. 19, ed. Dillmann). In the Book of Jubilees, again, it is said that inscribed on the tablets are, e.g., the punishment of the angels who sinned with mortal women, the plan of the division of weeks, the name of Abraham as the friend of God, etc. (cc. 5, 6, 19). See also *Test. Asher*, 2, 7, *infra*.

them not utterly, because every evil spirit attacketh it. And after these things I was as it were awaked, and blessed the Most High, and the angel that intercedeth for the race of Israel, and for all the righteous.[69]

6. And when I came to my father I found a brazen shield;[70] wherefore also the name of the mountain is Aspis, which is near Gebal, on the right side of Abila; and I kept these words in my heart. I took counsel with my father, and with Reuben my brother, that he should bid the sons of Hamor that they should be circumcised; for I was jealous because of the abomination which they had wrought in Israel. And I slew Shechem at the first, and Simeon slew Hamor. And after this our brethren came and smote the city with the edge of the sword; and our father heard it and was wroth, and he was grieved in that they had received the circumcision, and after that had been put to death, and in his blessings he dealt otherwise *with us*. For we sinned because we had done this thing against his will, and he was sick upon that day. But I knew that the sentence of God was for evil upon Shechem; for they sought to do to Sarah as they did to Dinah our sister, and the Lord hindered them. And so they persecuted Abraham our father when he was a stranger, and they harried his flocks when they were multiplied upon him; and Jeblae his servant, born in his house, they shamefully handled. And thus they did to all strangers, taking away their wives by force, and the men themselves driving into exile. But the wrath of the Lord came suddenly upon them to the uttermost.[71]

7. And I said to my father, Be not angry, sir, because by thee will the Lord bring to nought the Canaanites, and will give their land to thee, and to thy seed after thee. For from this day forward shall Shechem be called a city of them that are without understanding; for as a man mocketh at a fool, so did we mock them, because they wrought folly in Israel to defile our sister. And we took our sister from thence, and departed, and came to Bethel.

8. And there I saw a thing again even as the former, after we had passed seventy days. And I saw seven men in white raiment saying to me, Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the diadem of faith, and the tiara of miracle, and the ephod of prophecy.[72] And

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[69] [Gen. xlviii. 16. The Jehovah-Angel.]

[70] ἀσπίς. The Latin version gives the other meaning to ἀσπίς here, of asp or viper. The epithet χαλκῆν, however, renders "shield" much more probable, as there seems nothing in the context pointing to the "brazen serpent."

[71] A quotation from 1 Thess. ii. 16, where the context also is similar to the present. [See Lardner's refutation of the learned Grabe on this quotation, vol. ii. p. 359.]

[72] With the whole of this passage we may compare the description of the vestments of Aaron. See especially Ex. xxix. 5, 6 (LXX.). The πέταλον is the translation of צִיץ, the plate of gold on the forehead of the high priest

each one of them bearing each of these things put them on me, and said, From henceforth become a priest of the Lord, thou and thy seed for ever. And the first anointed me with holy oil, and gave to me the rod of judgment. The second washed me with pure water, and fed me with bread and wine, the most holy things,[73] and clad me with a holy and glorious robe. The third clothed me with a linen vestment like to an ephod. The fourth put round me a girdle like unto purple. The fifth gave to me a branch of rich olive. The sixth placed a crown on my head. The seventh placed on my head a diadem of priesthood, and filled my hands with incense, so that I served as a priest to the Lord. And they said to me, Levi, thy seed shall be divided into three branches,[74] for a sign of the glory of the Lord who is to come; and first shall he be that hath been faithful; no portion shall be greater than his. The second shall be in the priesthood. The third—a new name shall be called over Him, because He shall arise as King from Judah, and shall establish a new priesthood, after the fashion of the Gentiles, to all the Gentiles.[75] And His appearing shall be unutterable, as of an exalted[76] prophet of the seed of Abraham our father. Every desirable thing in Israel shall be for thee and for thy seed, and everything fair to look upon shall ye eat, and the table of the Lord shall thy seed apportion, and some of them shall be high priests, and judges, and scribes; for by their mouth shall the holy place be guarded. And when I awoke, I understood that this thing was like unto the former. And I hid this also in my heart, and told it not to any man upon the earth.

9. And after two days I and Judah went up to Isaac after[77] our father; and the father of my father blessed me according to all the words of the visions which I had seen: and he would not come with us to Bethel. And when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be to them for a priest unto the Lord; and he rose up early in the morning, and paid tithes of all to the Lord through me. And we came to Hebron to dwell there, and Isaac called me continually to put me in remembrance of the law of the Lord, even as the angel of God showed to me. And he taught me the law of the priesthood, of sacrifices, whole burnt-offerings, first-fruits, free-will offerings, thank-offerings. And

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over the mitre. The λογίον, or λογεῖον, is the breastplate, with the Urim and Thummim. For the ποδήρης, see Ex. xxviii. 27 (LXX.).

[73] On the possible reference here to the elements of the Eucharist, see Grabe's note, *Spicilegium, in loc.*

[74] Nitzsch (p. 19, n. 37) explains this division into three ἀρχαί, as referring to the three orders of the Christian priesthood. This, however, seems improbable. Cf. Kayser, p. 119; Vorstman, p. 41. It is far more probable that the reference is to Moses, Aaron, and Christ. Thus with πιστεύσας we may compare Num. xii. 7. For this use of ἀρχή, cf. Gen. ii. 10. [Isa. lxvi. 21.]

[75] [Rom. xvi. 15, 16, 17, Greek. Compare Heb. v. 1.]

[76] Or, if we follow the reading of Cd. Oxon., "Prophet of the Most High."

[77] Or rather, with Cd. Oxon., "with our father."

each day he was instructing me, and was busied for me before the Lord. And he said to me, Take heed, my child, of the spirit of fornication; for this shall continue, and shall by thy seed pollute the holy things. Take therefore to thyself, while yet thou art young, a wife, not having blemish, nor yet polluted, nor of the race of the Philistines or Gentiles. And before entering into the holy place, bathe;[78] and when thou offerest the sacrifice, wash; and again when thou finishest the sacrifice, wash. Of twelve trees ever having leaves, offer up *the fruits* to the Lord, as also Abraham taught me; and of every clean beast and clean bird offer a sacrifice to the Lord, and of every firstling and of wine offer first-fruits; and every sacrifice thou shalt salt with salt.[79] 15

10. Now, therefore, observe whatsoever I command you, children; for whatsoever things I have heard from my fathers I have made known to you. I am clear from all your ungodliness and transgression which ye will do in the end of the ages against the Saviour of the world, acting ungodly, deceiving Israel, and raising up against it great evils from the Lord.[80] And ye will deal lawlessly with Israel, so that Jerusalem shall not endure your wickedness; but the veil of the temple shall be rent, so as not to cover your shame. And ye shall be scattered as captives among the heathen, and shall be for a reproach and for a curse, and for a trampling under foot. For the house which the Lord shall choose shall be called Jerusalem, as is contained in the book of Enoch the righteous.[81]

11. Therefore, when I took a wife I was twenty-eight years old, and her name was Melcha. And she conceived and bare a son, and she called his name Gersham, for we were sojourners in our land: for Gersham is interpreted sojourning. And I saw concerning him that he would not be in the first rank. And Kohath was born in my thirty-fifth year, towards the east. And I saw in a vision that he was standing on high in the midst of all the congregation. Therefore I called his name Kohath, which meaneth, beginning of majesty and instruction. And thirdly, she bare to me Merari, in the fortieth year of my life; and since his mother bare him with difficulty, she called him Merari, which meaneth my bitterness, because he also died. And Jochebed was born in my sixty-fourth year, in Egypt, for I was renowned then in the midst of my brethren.

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[78] We constantly find Peter, in the *Clementine Homilies* and *Recognitions*, combining with the Agapæ the practice of bathing. Cf., e.g., *Recog.*, iv. 3, v. 36.

[79] Cf. Hom., xiv. 1. [Lev. ii. 13; Mark ix. 49.]

[80] [Annas and Caiaphas. John xix. 11.]

[81] This document is frequently quoted in the *Testaments*: cf. *Sim.* 5; *Levi* 14, 16; *Judah* 18; *Dan* 5; *Naph.* 4; *Benj.* 9. Most of these citations, however, are not to be found in the work as it has come down to us. We must therefore either assume the reference to some other books of Enoch not now extant, or rather perhaps that they are general appeals to the spirit of the book, regarded as a great fount of prophecy.

12. And Gersham took a wife, and she bare to him Lomni and Semei. And the sons of Kohath, Ambram, Isaar, Chebro, and Ozel. And the sons of Merari, Mooli and Homusi. And in my ninety-fourth year Ambram took Jochebed my daughter to him to wife, for they were born in one day, he and my daughter. Eight years old was I when I went into the land of Canaan, and eighteen years when I slew Shechem, and at nineteen years I became priest, and at twenty-eight years I took a wife, and at forty years I went into Egypt. And behold, ye are my children, my children even *of* a third generation. In my hundred and eighteenth year Joseph died.

13. And now, my children, I command you that ye fear our Lord with your whole heart, and walk in simplicity according to all His[82] law. And do ye also teach your children learning, that they may have understanding in all their life, reading unceasingly the law of God; for every one who shall know the law of God shall be honoured, and shall not be a stranger wheresoever he goeth. Yea, many friends shall he gain more than his forefathers; and many men shall desire to serve him, and to hear the law from his mouth. Work righteousness, my children, upon the earth, that ye may find *treasure* in the heavens, and sow good things in your souls, that ye may find them in your life. For if ye sow evil things, ye shall reap all trouble and affliction. Get wisdom in the fear of God with diligence; for though there shall be a leading into captivity, and cities be destroyed, and lands and gold and silver and every possession shall perish, the wisdom of the wise none can take away, save the blindness of ungodliness and the palsy of sin: for even among his enemies shall it be to him glorious, and in a strange country a home, and in the midst of foes shall it be found a friend. If a man teach these things and do them, he shall be enthroned with kings, as was also Joseph our brother.

14. And now, my children, I have learnt from the writing of Enoch that at the last ye will deal ungodly, laying your hands upon the Lord in all malice; and your brethren shall be ashamed because of you, and to all the Gentiles shall it become a mocking. For our father Israel shall be pure from the ungodliness of the chief priests who shall lay their hands upon the Saviour of the world. Pure is the heaven above the earth, and ye are the lights of the heaven as the sun and the moon. What shall all the Gentiles do if ye be darkened in ungodliness? So shall ye bring a curse upon our race for whom came the light of the world, which was given among you for the lighting up of every man.[83] Him will ye desire to slay, teaching commandments contrary to the ordinances of God. The offerings of the Lord will ye rob, and from His portion will ye steal; and before ye sacrifice to the Lord, ye will take

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[82] Read αὐτοῦ with Cd. Oxon.

[83] [John i. 4–9; viii. 12; ix. 5, etc.]

the choicest parts, in despitefulness eating them with harlots. Amid excesses[84] will ye teach the commandments of the Lord, the women that have husbands will ye pollute, and the virgins of Jerusalem will ye defile; and with harlots and adulteresses will ye be joined. The daughters of the Gentiles will ye take for wives, purifying them with an unlawful purification; 16 and your union shall be like unto Sodom and Gomorrah in ungodliness. And ye will be puffed up because of the priesthood lifting yourselves up against men. And not only so, but being puffed up also against the commands of God, ye will scoff at the holy things, mocking in despitefulness.

15. Therefore the temple which the Lord shall choose shall be desolate in uncleanness, and ye shall be captives throughout all nations, and ye shall be an abomination among them, and ye shall receive reproach and everlasting shame from the righteous judgment of God; and all who see you shall flee from you. And were it not for Abraham, Isaac, and Jacob our fathers, not one from my seed should be left upon the earth.

16. And now I have learnt in the book of Enoch that for seventy weeks will ye go astray, and will profane the priesthood, and pollute the sacrifices, and corrupt the law, and set at nought the words of the prophets. In perverseness ye will persecute righteous men, and hate the godly; the words of the faithful will ye abhor, and the man who reneweth the law in the power of the Most High will ye call a deceiver;[85] and at last, as ye suppose, ye will slay Him, not understanding His resurrection, wickedly taking upon your own heads the innocent blood.[86] Because of Him shall your holy places be desolate, polluted even to the ground, and ye shall have no place that is clean; but ye shall be among the Gentiles a curse and a dispersion, until He shall again look upon you, and in pity shall take you to Himself through faith and water.[87]

17. And because ye have heard concerning the seventy weeks, hear also concerning the priesthood; for in each jubilee there shall be a priesthood. In the first jubilee, the first who is anointed into the priesthood shall be great, and shall speak to God as to a Father; and his priesthood shall be filled with the fear of the Lord, and in the day of his gladness shall he arise for the salvation of the world. In the second jubilee, he that is anointed shall be conceived in the sorrow of beloved ones; and his priesthood shall be honoured, and shall be glorified among all. And the third priest shall be held fast in sorrow; and the fourth shall be in grief, because unrighteousness shall be laid upon him exceedingly, and all Israel shall

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[84] The word πλεονξία, like the English "excess," has not unfrequently special reference to sins of sensuality. Cf. 1 Cor. v. 11; Eph. iv. 19; v. 3, 5; Col. iii. 5; 1 Thess. iv. 6, the context in all of which passages points strongly to this conclusion. See Suicer's *Thesaurus, s.v.*

[85] Cf. Matt. xxvii. 63, where ἐκεῖνος ὁ πλάνος is said of our Lord.

[86] [Matt. xxvii. 25.]

[87] [John iii. 5; Isa. xii. 3; 1 Pet. iii. 20.]

hate each one his neighbour. The fifth shall be held fast in darkness, likewise also the sixth and the seventh. And in the seventh there shall be such pollution as I am not able to express, before the Lord and men, for they shall know it who do these things. Therefore shall they be in captivity and for a prey, and their land and their substance shall be destroyed. And in the fifth week they shall return into their desolate country, and shall renew the house of the Lord. And in the seventh week shall come the priests, worshippers of idols, contentious, lovers of money, proud, lawless, lascivious, abusers of children and beasts.

18. And after their punishment shall have come from the Lord, then will the Lord raise up to the priesthood a new Priest, to whom all the words of the Lord shall be revealed; and He shall execute a judgment of truth upon the earth,[88] in the fulness of days. And His star shall arise in heaven,[89] as a king shedding forth the light of knowledge in the sunshine of day, and He shall be magnified in the world until His ascension. He shall shine forth as the sun in the earth, and shall drive away all darkness from the world under heaven, and there shall be peace in all the earth. The heavens shall rejoice in His days, and the earth shall be glad, and the clouds shall be joyful, and the knowledge of the Lord shall be poured forth upon the earth, as the water of seas; and the angels of the glory of the presence of the Lord shall be glad in Him. The heavens shall be opened, and from the temple of glory shall the sanctification come upon Him with the Father's voice, as from Abraham the father of Isaac. And the glory of the Most High shall be uttered over Him, and the spirit of understanding and of sanctification shall rest upon Him in the water. He shall give the majesty of the Lord to His sons in truth for evermore; and there shall none succeed Him for all generations, even for ever.[90] And in His priesthood shall all sin come to an end, and the lawless shall rest from evil, and the just shall rest in Him. And He shall open the gates of paradise, and shall remove[91] the threatening sword against Adam; and He shall give to His saints to eat from the tree of life,[92] and the spirit of holiness shall be on them. And Beliar shall be bound

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[88] [Jer. xxxiii. 15.]

[89] [Matt. ii. 2. Constant references to the Gospels proofs of text.]

[90] An additional clause occurs here in Cd. Oxon., which generally has a tendency to omit; the copyist of Cd. Cam. having possibly looked on to the same initial words in the next clause: "And in His priesthood shall the Gentiles be multiplied in knowledge on the earth and shall be enlightened through the grace of the Lord; but Israel shall be minished in ignorance, and be darkened in sorrow."

[91] The reading of Cd. Oxon. here, ἀποστήσει, is to be preferred to Cd. Cam., στήσει. Grosseteste's Latin version, in all probability made from the latter, has *stare faciet*. [See p. 7, note 1, *supra*.]

[92] [Rev. ii. 7.]

by Him, and He shall give power to His children to tread upon the evil spirits.[93] And the Lord shall rejoice in His children, and the Lord shall be well pleased in His beloved for ever. Then shall Abraham and Isaac and Jacob be joyful, and I will be glad, and all the saints shall put on gladness. 17

19. And now, my children, ye have heard all; choose therefore for yourselves either the darkness or the light, either the law of the Lord or the works of Beliar. And we answered our father, saying, Before the Lord will we walk according to His law. And our father said, The Lord is witness, and His angels are witnesses, and I am witness, and ye are witnesses, concerning the word of your mouth. And we said, We are witnesses. And thus Levi ceased giving charge to his sons; and he stretched out his feet, and was gathered to his fathers, after he had lived a hundred and thirty-seven years. And they laid him in a coffin, and afterwards they buried him in Hebron, by the side of Abraham, and Isaac, and Jacob.

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[93] [Luke x. 18, 19.]

IV.—The Testament of Judah Concerning Fortitude, and Love of Money, and Fornication.

1. The copy of the words of Judah, what things he spake to his sons before he died. They gathered themselves together, and came to him, and he said to them: I was the fourth son born to my father, and my mother called me Judah, saying, I give thanks to the Lord, because He hath given to me even a fourth son.[94] I was swift and active in my youth, and obedient to my father in everything. And I honoured my mother and my mother's sister. And it came to pass, when I became a man, that my father Jacob prayed over me, saying, Thou shalt be a king, and prosperous in all things.

2. And the Lord showed me favour in all my works both in the field and at home. When I saw that I could run with the hind, then I caught it, and prepared meat for my father. I seized upon the roes in the chase, and all that was in the plains I outran. A wild mare I outran, and I caught it and tamed it; and I slew a lion, and plucked a kid out of its mouth. I took a bear by its paw, and rolled it over a cliff; and if any beast turned upon me, I rent it like a dog. I encountered the wild boar, and overtaking it in the chase, I tore it. A leopard in Hebron leaped upon the dog, and I caught it by the tail, and flung it from me, and it was dashed to pieces in the coasts of Gaza. A wild ox feeding in the field I seized by the horns; and whirling it round and stunning it, I cast it from me, and slew it.

3. And when the two kings of the Canaanites came in warlike array against our flocks, and much people with them, I by myself rushed upon King Sur and seized him; and I beat him upon the legs, and dragged him down, and so I slew him. And the other king, Taphue,[95] I slew as he sat upon his horse, and so I scattered all the people. Achor the king, a man of giant stature, hurling darts before and behind as he sat on horseback, I slew; for I hurled a stone of sixty pounds weight, and cast it upon his horse, and killed him. And I fought with Achor for two hours, and I killed him; and I clave his shield into two parts, and I chopped off his feet. And as I stripped off his breastplate, behold, eight men his companions began to fight with me. I wound round therefore my garment in my hand; and I slang stones at them, and killed four of them, and the rest fled. And Jacob my father slew Beelisa, king of all the kings, a giant in strength, twelve cubits high; and fear fell upon them, and they ceased from making war with us. Therefore my father had no care in the wars when I was among my brethren. For he saw in a vision concerning me, that an angel of might followed me everywhere, that I should not be overcome.

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[94] Gen. xxix. 35. [The name = "Praise". So Gen. xlix. 3.]

[95] In c. 5 we find this name, with a slight variety of spelling, as that of a place over which this king may have ruled. It is doubtless equivalent to the Hebrew *Tappuah*, a name of several cities mentioned in the Old Testament. See Josh. xv. 34; xvi. 8; xvii. 8; 1 Chron. ii. 43. Cf. Thapha, *Jubilees*, 34.

4. And in the south there befell us a greater war than that in Shechem; and I joined in battle array with my brethren, and pursued a thousand men, and slew of them two hundred men and four kings. And I went up against them upon the wall, and two other kings I slew; and so we freed Hebron, and took all the captives of the kings.

5. On the next day we departed to Areta,[96] a city strong and walled and inaccessible, threatening us with death. Therefore I and Gad approached on the east side of the city, and Reuben and Levi on the west and south. And they that were upon the wall, thinking that we were alone, charged down upon us; and so our brethren secretly climbed up the wall on both sides by ladders, and entered into the city, while the men knew it not. And we took it with the edge of the sword; and those who had taken refuge in the tower,—we set fire to the tower, and took both it and them. And as we were departing the men of Thaffu set upon our captives, and we took it with our sons, and fought with them even to Thaffu; and we slew them, and burnt their city, and spoiled all the things that were therein. 18

6. And when I was at the waters of Chuzeba,[97] the men of Jobel came against us to battle, and we fought with them; and their allies from Selom[98] we slew, and we allowed them no means of escaping, and of coming against us. And the men of Machir[99] came upon us on the fifth day, to carry away our captives; and we attacked them, and overcame them in fierce battle: for they were a host and mighty in themselves, and we slew them before they had gone up the ascent of the hill. And when we came to their city, their women rolled upon us stones from the brow of the hill on which the city stood. And I and Simeon hid ourselves behind the town, and seized upon the heights, and utterly destroyed the whole city.

7. And the next day it was told us that the cities[100] of the two kings with a great host were coming against us. I therefore and Dan feigned ourselves to be Amorites, and went as allies into their city. And in the depth of night our brethren came, and we opened to them the gates; and we destroyed all the men and their substance, and we took for a prey all that was theirs, and their three walls we cast down. And we drew near to Thamna,[101]

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[96] Cd. Oxon. reads ἑτέραν; but cf. Aresa, *Jubilees*, 34.

[97] Cf. c. 12; also Chezib (Gen. xxxviii. 5), Chozeba (1 Chron. iv. 22), and Achzib (Josh. xv. 44; Mic. i. 14), all of which are probably different names for the same place, and all connected with Judah.

[98] Cf. Selo, *Jubilees, l.c.*

[99] Cf. 1 Chron. xi. 36. [Here the translator supplies a note of doubt—an interrogation-point.]

[100] Cd. Oxon. reads Γαᾶς πόλις βασιλέων. Cf. Josh. xxiv. 30; Judg. ii. 9; 2 Sam. xxiii. 30. Cf. also “Gaiz,” *Jubilees, l.c.*

[101] The Timnah of the Old Testament, which name is, however, borne by several places. Most probably it is the Timnah near Bethshemesh, on the north frontier of Judah, in the neighbourhood, that is, of many of the other localities mentioned in the *Testaments*. This may be the same as the Timnathah on the Danite frontier (Josh. xix. 43), and with the Timnathah where Samson’s wife dwelt (Judg. xiv. 1 sqq). The geographical position

where was all the refuge of the hostile kings. Then having received hurt I was wroth, and charged upon them to the brow of the hill; and they slang at me with stones and darts; and had not Dan my brother aided me, they would have been able to slay me. We came upon them therefore with wrath, and they all fled; and passing by another way, they besought my father, and he made peace with them, and we did to them no hurt, but made a truce with them, and restored to them all the captives. And I built Thamna, and my father built Rhambael.[102] I was twenty years old when this war befell, and the Canaanites feared me and my brethren.

8. Moreover, I had much cattle, and I had for the chief of my herdsmen Iran[103] the Adullamite. And when I went to him I saw Barsan, king of Adullam, and he made us a feast; and he entreated me, and gave me his daughter Bathshua to wife. She bare me Er, and Onan, and Shelah; and the two of them the Lord smote that they died childless: for Shelah lived, and his children are ye.

9. Eighteen years we abode at peace, our father and we, with his brother Esau, and his sons with us, after that we came from Mesopotamia, from Laban. And when eighteen years were fulfilled, in the fortieth year of my life, Esau, the brother of my father, came upon us with much people and strong; and he fell by the bow of Jacob, and was taken up dead in Mount Seir: even as he went above Iramna[104] was he slain. And we pursued after the sons of Esau. Now they had a city with walls of iron and gates of brass; and we could not enter into it, and we encamped around, and besieged them. And when they opened not to us after twenty days, I set up a ladder in the sight of all, and with my shield upon my head I climbed up, assailed with stones of three talents' weight; and I climbed up, and slew four who were mighty among them. And the next day Reuben and Gad entered in and slew sixty others. Then they asked from us terms of peace; and being aware of our father's purpose, we received them as tributaries. And they gave us two hundred cors of wheat, five hundred baths of oil, fifteen hundred measures of wine, until we went down into Egypt.

10. After these things, my son Er took to wife Tamar, from Mesopotamia, a daughter of Aram.[105] Now Er was wicked, and he doubted concerning Tamar, because she was not of the land of Canaan. And on the third day an angel of the Lord smote him in the night,

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of Timnath-serah is against the allusion being to it here. Cf., however, *Jubilees*, c. 34, where *Thamnathares* is one of the hostile towns.

[102] Cf. Robel, *Jubilees, l.c.*

[103] Cf. Gen. xxxviii. 1.

[104] Cd. Oxon. ἐν Ἀνονιράμ, probably *per incuriam scribæ*, for ἐπάνω Ἰράμ

[105] This seems to arise from the wish to disconnect Israel as far as possible from non-Shemite associations. Cf. the Targum of Onkelos on Gen. xxxviii. 6. "Judah took a wife for Er, his first-born, *a daughter of the great Shem*, whose name was Tamar."

and he had not known her, according to the evil craftiness of his mother, for he did not wish to have children from her. In the days of the wedding-feast I espoused Onan to her; and he also in wickedness knew her not, though he lived with her a year. And when I threatened him, he lay with her,[106] …according to the command of his mother, and he also died in his wickedness. And I wished to give Shelah also to her, but my wife Bathshua suffered it not; for she bore a spite against Tamar, because she was not of the daughters of Canaan, as she herself was.

11. And I knew that the race of Canaan was wicked, but the thoughts of youth blinded my heart. And when I saw her pouring out wine, in the drunkenness of wine was I deceived, and I fell before her. And while I was away, she went and took for Shelah a wife from the land of Caanan. And when I knew what she had done, I cursed her in the anguish of my soul, and she also died in the wickedness of her sons. 19

12. And after these things, while Tamar was a widow, she heard after two years that I was going up to shear my sheep; then she decked herself in bridal array, and sat over against the city by the gate. For it is a law of the Amorites, that she who is about to marry sit in fornication seven days by the gate.[107] I therefore, being drunk at the waters of Chozeb, recognised her not by reason of wine; and her beauty deceived me, through the fashion of her adorning. And I turned aside to her, and said, I would enter in to thee. And she said to me, What wilt thou give me? And I gave her my staff, and my girdle, and my royal crown; and I lay with her, and she conceived. I then, not knowing what she had done, wished to slay her; but she privily sent my pledges, and put me to shame. And when I called her, I heard also the secret words which I spoke when lying with her in my drunkenness; and I could not slay her, because it was from the Lord. For I said, Lest haply she did it in subtlety, and received the pledge from another woman: but I came near her no more till my death, because I had done this abomination in all Israel. Moreover, they who were in the city said that there was no bride in the city, because she came from another place, and sat for awhile in the gate, and she thought that no one knew that I had gone in to her.[108] And after this we came into Egypt to Joseph, because of the famine. Forty and six years old was I, and seventy and three years lived I there.

13. And now, my children, in what things so ever I command you hearken to your father, and keep all my sayings to perform the ordinances of the Lord, and to obey the command of the Lord God. And walk not after your lusts, nor in the thoughts of your imaginations in the haughtiness of your heart; and glory not in the works of the strength of youth, for this also is evil in the eyes of the Lord. For since I also gloried that in wars the

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[106] διέφθειρε δὲ τὸ σπέρμα ἐπὶ τὴν γὴν

[107] [*Herod.* i., cap. 199; Baruch vi. 43.]

[108] [To this section Lardner objects. But compare Gen. xxxviii. 12.]

face of no woman of goodly form ever deceived me, and upbraided Reuben my brother concerning Bilhah, the wife of my father, the spirits of jealousy and of fornication arrayed themselves within me, until I fell before Bathshua the Canaanite, and Tamar who was espoused to my sons. And I said to my father-in-law, I will counsel with my father, and so will I take thy daughter. And he showed me a boundless store of gold in his daughter's behalf, for he was a king. And he decked her with gold and pearls, and caused her to pour out wine for us at the feast in womanly beauty. And the wine led my eyes astray, and pleasure blinded my heart; and I loved her, and I fell, and transgressed the commandment of the Lord and the commandment of my fathers, and I took her to wife. And the Lord rewarded me according to the thought of my heart, insomuch that I had no joy in her children.

14. And now, my children, be not drunk with wine; for wine turneth the mind away from the truth, and kindleth in it the passion of lust, and leadeth the eyes into error. For the spirit of fornication hath wine as a minister to give pleasures to the mind; for these two take away the power from a man. For if a man drink wine to drunkenness, he disturbeth his mind with filthy thoughts to fornication, and exciteth his body to carnal union; and if the cause of the desire be present, he worketh the sin, and is not ashamed. Such is wine, my children; for he who is drunken reverenceth no man. For, lo, it made me also to err, so that I was not ashamed of the multitude in the city, because before the eyes of all I turned aside unto Tamar, and I worked a great sin, and I uncovered the covering of the shame of my sons. After that I drank wine I reverenced not the commandment of God, and I took a woman of Canaan to wife. Wherefore, my children, he who drinketh wine needeth discretion; and herein is discretion in drinking wine, that a man should drink as long as he keepeth decency; but if he go beyond this bound, the spirit of deceit attacketh his mind and worketh his will; and it maketh the drunkard to talk filthily, and to transgress and not to be ashamed, but even to exult in his dishonour, accounting himself to do well.

15. He that committeth fornication, and[109] uncovereth his nakedness, hath become the servant of fornication, and escapeth not[110] from the power thereof, even as I also was uncovered. For I gave my staff, that is, the stay of my tribe; and my girdle, that is, my power; and my diadem, that is, the glory of my kingdom. Then I repented for these things, and took no wine or flesh until my old age, nor did I behold any joy. And the angel of God showed me that for ever do women bear rule over king and beggar alike; and from the king they take away his glory, and from the valiant man his strength, and from the beggar even that little which is the stay of his poverty.

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[109] Cd. Oxon. here reads the additional clause ζημιούμενος οὐκ αἰσθάνεται καὶ ἄδοξον οὐκ αἰσχύνεται. Κἂν γάρ τις βασιλεύσῃ, πορνεύων—perhaps omitted from Cd. Cant. through the homœoteleuton.

[110] Cd. Oxon. omits the negative. The βασίλεια will then be that from which the man falls by his sin.

16. Observe therefore, my children, moderation in wine; for there are in it four evil spirits—of (1) lust, of (2) wrath, of (3) riot, of (4) filthy lucre. If ye drink wine in gladness, 20 with shamefacedness, with the fear of God, ye shall live. For if ye drink not with shamefacedness, and the fear of God departeth from you, then cometh drunkenness, and shamelessness stealeth in. But[111] *even* if ye drink not at all, take heed lest ye sin in words of outrage, and fighting, and slander, and transgression of the commandments of God; so shall ye perish before your time. Moreover, wine revealeth the mysteries of God and men to aliens, even as I also revealed the commandments of God and the mysteries of Jacob my father to the Canaanitish Bathshua, to whom God forbade to declare them. And wine also is a cause of war and confusion.

17. I charge you, therefore, my children, not to love money, nor to gaze upon the beauty of women; because for the sake of money and beauty I was led astray to Bathshua the Canaanite. For I know that because of these two things shall ye who are my race fall into wickedness; for even wise men among my sons shall they mar, and shall cause the kingdom of Judah to be diminished, which the Lord gave me because of my obedience to my father.[112] For I never disobeyed a word of Jacob my father, for all things whatsoever he commanded I did. And Abraham, the father of my father, blessed me that I should be king in Israel, and Isaac further blessed me in like manner. And I know that from me shall the kingdom be established.

18. For I have read also in the books of Enoch the righteous what evils ye shall do in the last days. Take heed, therefore, my children, of fornication and the love of money; hearken to Judah your father, for these things do withdraw you from the law of God, and blind the understanding of the soul, and teach arrogance, and suffer not a man to have compassion upon his neighbour: they rob his soul of all goodness, and bind him in toils and troubles, and take away his sleep and devour his flesh, and hinder the sacrifices of God; and he remembereth not blessing, and he hearkeneth not to a prophet when he speaketh, and is vexed at the word of godliness. For one who serveth two passions contrary to the commandments of God cannot obey God, because they have blinded his soul, and he walketh in the day-time as in the night.

19. My children, the love of money leadeth to idols; because, when led astray through money, men make mention of those who are no gods, and it causeth him who hath it to fall into madness. For the sake of money I lost my children, and but for the repentance of my flesh, and the humbling of my soul, and the prayers of Jacob my father, I should have died childless. But the God of my fathers, who is pitiful and merciful, pardoned me, because I did it in ignorance.[113] For the prince of deceit blinded me, and I was ignorant as a man and

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[111] Cd. Oxon. reads τί δὲ λέγω; μηδ’ ὅλως πίνετε, which seems much more suitable to the context.

[112] [1 Kings xi. 1, and ver. 11.]

[113] [Num. xv. 25 and Acts iii. 17.]

as flesh, being corrupted in sins; and I learnt my own weakness while thinking myself unconquerable.[114]

20. [115]Learn therefore, my children, that two spirits wait upon man—the spirit of truth and the spirit of error; and in the midst is the spirit of the understanding of the mind, to which it belongeth to turn whithersoever it will. And the works of truth and the works of error are written upon the breast of men, and each one of them the Lord knoweth. And there is no time at which the works of men can be hid from Him; for on the bones of his breast hath he been written down before the Lord. And the spirit of truth testifieth all things, and accuseth all; and he who sinneth is burnt up by his own heart, and cannot raise his face unto the Judge.

21. And now, my children, love Levi, that ye may abide, and exalt not yourselves against him, lest ye be utterly destroyed. For to me the Lord gave the kingdom, and to him the priesthood, and He set the kingdom beneath the priesthood. To me He gave the things upon the earth; to him the things in the heavens. As the heaven is higher than the earth, so is the priesthood of God higher than the kingdom upon the earth. For the Lord chose him above thee, to draw near to Him, and to eat of His table and first-fruits, even the choice things of the sons of Israel, and thou shalt be to them as a sea. For as, on the sea, just and unjust are tossed about, some taken into captivity while others are enriched, so also shall every race of men be in thee, some are in jeopardy and taken captive, and others shall grow rich by means of plunder. For they who rule will be as great sea-monsters, swallowing up men like fishes: free sons and daughters do they enslave; houses, lands, flocks, money, will they plunder; and with the flesh of many will they wrongfully feed the ravens and the cranes; and they will go on further in evil, advancing on still in covetousness. And there shall be false prophets like tempests, and they shall persecute all righteous men.

22. And the Lord shall bring upon them divisions one against another, and there shall be continual wars in Israel; and among men of other race shall my kingdom be brought to an end, until the salvation of Israel shall come, until the appearing of the God of righteousness, that Jacob and all the Gentiles may rest in peace.[116] And he shall guard the might of my kingdom for ever: for the Lord sware to me with an oath that the kingdom should never fail from me, and from my seed for all days, even for ever.

23. Now I have much grief, my children, because of your lewdness, and witchcrafts, and idolatries, which ye will work against the kingdom, following them that have familiar

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[114] [See cap. 13, p. 19, *supra*.]

[115] Cd. Oxon. omits the whole of this chapter.

[116] [Rom. xi. 26.]

spirits; ye[117] will make your daughters singing girls[118] and harlots for divinations and demons of error, and ye will be mingled in the pollutions of the Gentiles: for which things' sake the Lord shall bring upon you famine and pestilence, death and the sword, avenging siege, and dogs for the rending in pieces of enemies, and revilings of friends, destruction and blighting of eyes, children slaughtered, wives carried off, possessions plundered, temple of God in flames, your land desolated, your own selves enslaved among the Gentiles, and they shall make some of you eunuchs for their wives; and whenever ye will return to the Lord with humility of heart, repenting and walking in all the commandments of God, then will the Lord visit you in mercy and in love, bringing you from out of the bondage of your enemies.

24. And after these things shall a Star arise to you from Jacob in peace, and a Man shall rise from my seed, like the Sun of righteousness, walking with the sons of men[119] in meekness and righteousness, and no sin shall be found in Him. And the heavens shall be opened above Him, to shed forth the blessing of the Spirit from the Holy Father; and He shall shed forth a spirit of grace upon you, and ye shall be unto Him sons in truth, and ye shall walk in His commandments, the first and the last. This is the Branch of God Most High, and this the Well-spring unto life for all flesh. [120]Then shall the sceptre of my kingdom shine forth, and from your root shall arise a stem; and in it shall arise a rod of righteousness to the Gentiles, to judge and to save all that call upon the Lord.

25. And after these things shall Abraham and Isaac and Jacob arise unto life, and I and my brethren will be chiefs, even your sceptre in Israel: Levi first, I the second, Joseph third, Benjamin fourth, Simeon fifth, Issachar sixth, and so all in order. And the Lord blessed Levi; the Angel of the Presence, me; the powers of glory,[121] Simeon; the heaven, Reuben; the earth, Issachar; the sea, Zebulun; the mountains, Joseph; the tabernacle, Benjamin; the lights of heaven, Dan; the fatness of earth, Naphtali; the sun, Gad; the olive, Asher: and there shall be one people of the Lord, and one tongue; and there shall no more be a spirit of deceit of Beliar, for he shall be cast into the fire for ever. And they who have died in grief shall arise in joy, and they who have lived in poverty for the Lord's sake shall be made rich, and they who have been in want shall be filled, and they who have been weak shall be made strong, and they who have been put to death for the Lord's sake shall awake in life.[122] And

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[117] The reading of Cd. Oxon. is doubtless to be preferred, which joins κλῄδοσι και δαίμοσι πλάνης to what precedes

[118] [Eccles. ii. 8; Ecclus. ix. 4.]

[119] [Prov. viii. 31.]

[120] Cd. Oxon. omits from here to end of c. 25.

[121] [Eph. iii. 10.]

[122] [2 Macc. vii. 9–36 and Heb. xi. 35.]

the harts of Jacob shall run in joyfulness, and the eagles of Israel shall fly in gladness; but the ungodly shall lament, and sinners all weep, and all the people shall glorify the Lord for ever.

26. Observe, therefore, my children, all the law of the Lord, for there is hope for all them who follow His way aright. And he said to them: I die before your eyes this day, a hundred and nineteen years old. Let no one bury me in costly apparel, nor tear open my bowels,[123] for this shall they who are kings do: and carry me up to Hebron with you. And Judah, when he had said these things, fell asleep; and his sons did according to all whatsoever he commanded them, and they buried him in Hebron with his fathers.

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[123] i.e., for the purpose of embalmment.

V.—The Testament of Issachar Concerning Simplicity.

1. The record of the words of Issachar. He called his sons, and said to them: Hearken, my children, to Issachar your father; give ear to my words, ye who are beloved of the Lord. I was the fifth son born to Jacob, even the hire of the mandrakes.[124] For Reuben[125] brought in mandrakes from the field, and Rachel met him and took them. And Reuben wept, and at his voice Leah my mother came forth. Now these mandrakes were sweet-smelling apples which the land of Aram produced on high ground below a ravine of water. And Rachel said, I will not give them to thee, for they shall be to me instead of children. Now there were two apples; and Leah said, Let it suffice thee that thou hast taken the husband of my virginity: wilt thou also take these? And she said, Behold, let Jacob be to thee this night instead of the mandrakes of thy son. And Leah said to her, Boast not, and vaunt not thyself; for Jacob is mine, and I am the wife of his youth. But Rachel said, How so? for to me was he first espoused, and for my sake he served our father fourteen years. What shall I do to thee, because the craft and the subtlety of men are increased, and craft prospereth upon the earth? And 22 were it not so, thou wouldest not now see the face of Jacob. For thou art not his wife, but in craft wert taken to him in my stead. And my father deceived me, and removed me on that night, and suffered me not to see him; for had I been there, it had not happened thus. And Rachel said, Take one mandrake, and for the other thou shalt hire him from me for one night. And Jacob knew Leah, and she conceived and bare me, and on account of the hire[126] I was called Issachar.

2. Then appeared to Jacob an angel of the Lord, saying, Two children shall Rachel bear; for she hath refused company with her husband, and hath chosen continency. And had not Leah my mother given up the two apples for the sake of his company, she would have borne eight sons; and for this thing she bare six, and Rachel two: because on account of the mandrakes the Lord visited her. For He knew that for the sake of children she wished to company with Jacob, and not for lust of pleasure.[127] For she went further, and on the morrow too gave up Jacob that she might receive also the other mandrake. Therefore the Lord hearkened to Rachel because of the mandrakes: for though she desired them, she ate them not, but brought them to the priest of the Most High who was at that time, and offered them up in the house of the Lord.

3. When, therefore, I grew up, my children, I walked in uprightness of heart, and I became a husbandman for my parents and my brethren, and I brought in fruits from the field

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[124] See Gen. xxx. 14 sqq.

[125] The Cam. ms. reads ’Ιακώβ by an obvious error.

[126] *Sachar.*

[127] [Tobit viii. 7, 8.]

according to their season; and my father blessed me, for he saw that I walked in simplicity. And I was not a busybody in my doings, nor malicious and slanderous against my neighbour. I never spoke against any one, nor did I censure the life of any man, but walked in the simplicity of my eyes. Therefore when I was thirty years old I took to myself a wife, for my labour wore away my strength, and I never thought upon pleasure with women; but through my labour my sleep sufficed me, and my father always rejoiced in my simplicity. For on whatever I laboured I offered first to the Lord, by the hands of the priests, of all my produce and all first-fruits; then to my father, and then took for myself. And the Lord increased twofold His benefits in my hands; and Jacob also knew that God aided my simplicity, for on every poor man and every one in distress I bestowed the good things of the earth in simplicity of heart.

4. And now hearken to me, my children, and walk in simplicity of heart, for I have seen in it all that is well-pleasing to the Lord. The simple coveteth not gold, defraudeth not his neighbour, longeth not after manifold dainties, delighteth not in varied apparel, doth not picture to himself to live a long life, but only waiteth for the will of God, and the spirits of error have no power against him. For he cannot allow within his mind a thought of female beauty, that he should not pollute his mind in corruption. No envy can enter into his thoughts, no jealousy melteth away his soul, nor doth he brood over gain with insatiate desire; for he walketh in uprightness of life, and beholdeth all things in simplicity, not admitting in his eyes malice from the error of the world, lest he should see the perversion of any of the commandments of the Lord.

5. Keep therefore the law of God, my children, and get simplicity, and walk in guilelessness, not prying over-curiously into the commands of God and the business of your neighbour; but love the Lord and your neighbour, have compassion on the poor and weak. Bow down your back unto husbandry, and labour in tillage of the ground in all manner of husbandry, offering gifts unto the Lord with thanksgiving; for with the first-fruits of the earth did the Lord bless me, even as He blessed all the saints from Abel even until now. For no other portion is given to thee than of the fatness of the earth, whose fruits are raised by toil; for our father Jacob blessed me with blessings of the earth and of first-fruits. And Levi and Judah were glorified by the Lord among the sons of Jacob; for the Lord made choice of them, and to the one He gave the priesthood, to the other the kingdom. Them therefore obey, and walk in the simplicity of your father; for unto Gad hath it been given to destroy the temptations that are coming upon Israel.

6. I know, my children, that in the last times your sons will forsake simplicity, and will cleave unto avarice, and leaving guilelessness will draw near to malice, and forsaking the commandments of the Lord will cleave unto Beliar, and leaving husbandry will follow after their wicked devices, and shall be dispersed among the Gentiles, and shall serve their enemies. And do you therefore command these things to your children, that if they sin they may the

more quickly return to the Lord; for He is merciful, and will deliver them even to bring them back into their land.

7. I am a hundred and twenty-two years old, and I know not against myself a sin unto death. Except my wife, I have not known any woman. I never committed fornication in the haughtiness of my eyes; I drank not wine, to be led astray thereby; I coveted not any desirable thing that was my neighbour's; guile never entered in my heart; a lie never passed through my lips; if any man grieved, I wept with him, and I shared my bread with the poor. I never ate alone; I moved no landmark; in all my days I wrought godliness and truth. I loved the Lord with all my strength; likewise also did I love every man even as my own 23 children. So ye also do these things, my children, and every spirit of Beliar shall flee from you, and no deed of malicious men shall rule over you; and every wild beast shall ye subdue, having with yourselves the God of heaven walking with men in simplicity of heart.

And he commanded them that they should carry him up to Hebron, and bury him there in the cave with his fathers. And he stretched out his feet and died, the fifth son of Jacob, in a good old age; and with every limb sound, and with strength unabated, he slept the eternal sleep.[128]

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[128] [See *Dan*, note 12, p. 26, *infra*. "Eternal" ="long."]

VI.—The Testament of Zebulun Concerning Compassion and Mercy.

1. The record of Zebulun, which he enjoined his children in the hundred[129] and fourteenth year of his life, thirty-two years after the death of Joseph. And he said to them: Hearken to me sons of Zebulun, attend to the words of your father. I am Zebulun, a good gift[130] to my parents. For when I was born our father was increased very exceedingly, both in flocks and herds, when with the streaked rods he had his portion. I know not, my children, that in all my days I have sinned, save only in thought. Nor do I remember that I have done any iniquity, except the sin of ignorance which I committed against Joseph; for I screened my brethren, not telling to my father what had been done. And I wept sore in secret, for I feared my brethren, because they had all agreed together, that if any one should declare the secret, he should be slain with the sword. But when they wished to kill him, I adjured them much with tears not to be guilty of this iniquity.

2. For Simeon and Gad came against Joseph to kill him. And Joseph fell upon his face, and said unto them, Pity me, my brethren, have compassion upon the bowels of Jacob our father: lay not upon me your hands to shed innocent blood, for I have not sinned against you; yea, if I have sinned, with chastening chastise me, but lay not upon me your hand, for the sake of Jacob our father. And as he spoke these words, I pitied him and began to weep, and my heart melted within me, and all the substance of my bowels was loosened within my soul. And Joseph also wept, and I too wept with him; and my heart throbbed fast, and the joints of my body trembled, and I was not able to stand. And when he saw me weeping with him, and them coming against him to slay him, he fled behind me, beseeching them. And Reuben rose and said, My brethren, let us not slay him, but let us cast him into one of these dry pits which our fathers digged and found no water. For for this cause the Lord forbade that water should rise up in them, in order that Joseph might be preserved; and the Lord appointed it so, until they sold him to the Ishmaelites.

3. For in the price of Joseph, my children, I had no share; but Simeon and Gad and six other of our brethren took the price of Joseph, and bought sandals[131] for themselves, their wives, and their children, saying, We will not eat of it, for it is the price of our brother's

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[129] The Ox. ms. reads 150, and refers the event to two years after Joseph's death. The text of the Cam. ms. gives an impossible result here, as it would make Zebulun twenty-eight years younger than Joseph, who died at the age of 110. According to the Ox. ms., Reuben (cf. c. 1) and Zebulun would die in the same year, the former at 125, the latter 150. A comparison of *Test. Reub.*, c. 1 shows the most probable solution to be to give the numerals, ριδ', β'.

[130] The derivation of Zebulun seems to be from זבל, a collateral form of זבד, to give. Hence Leah plays on the double meaning of the former verb, Gen. xxx. 20.

[131] Cf. the Targum Ps. Jon. on Gen. xxxvii. 28.

blood, but will tread it down under foot, because he said that he was king over us, and so let us see what his dreams mean. Therefore is it written in the writing of the law of Enoch, that whosoever will not raise up seed to his brother, his sandal shall be unloosed, and they shall spit into his face.[132] And the brethren of Joseph wished not that their brother should live, and the Lord loosed unto them the sandal of Joseph. For when they came into Egypt they were unloosed by the servants of Joseph before the gate, and so made obeisance to Joseph after the fashion of Pharaoh. And not only did they make obeisance to him, but were spit upon also, falling down before him forthwith, and so they were put to shame before the Egyptians; for after this the Egyptians heard all the evils which we had done to Joseph.

4. After these things they brought forth food; for I through two days and two nights tasted nothing, through pity for Joseph. And Judah ate not with them, but watched the pit; for he feared lest Simeon and Gad should run back and slay him. And when they saw that I also ate not, they set me to watch him until he was sold. And he remained in the pit three days and three nights, and so was sold famishing. And when Reuben heard that while he was away Joseph had been sold, he rent his clothes about him, and mourned, saying, How shall I look in the face of Jacob my father? And he took the money, and ran after the merchants, 24 and found no one; for they had left the main road, and journeyed hastily through rugged byways.[133] And Reuben ate no food on that day. Dan therefore came to him, and said, Weep not, neither grieve; for I have found what we can say to our father Jacob. Let us slay a kid of the goats, and dip in it the coat of Joseph; and we will say, Look, if this is the coat of thy son: for they stripped off from Joseph the coat of our father when they were about to sell him, and put upon him an old garment of a slave. Now Simeon had the coat, and would not give it up, wishing to rend it with his sword; for he was angry that Joseph lived, and that he had not slain him. Then we all rose up together against him, and said, If thou give it not up, we will say that thou alone didst this wickedness in Israel; and so he gave it up, and they did even as Dan had said.

5. And now, my children, I bid you to keep the commands of the Lord, and to show mercy upon your neighbour, and to have compassion towards all, not towards men only, but also towards beasts. For for this thing's sake the Lord blessed me; and when all my brethren were sick I escaped without sickness, for the Lord knoweth the purposes of each. Have therefore compassion in your hearts, my children, because even as a man doeth to his neighbour, even so also will the Lord do to him. For the sons of my brethren were sickening, were dying on account of Joseph, because they showed not mercy in their hearts; but my sons were preserved without sickness, as ye know. And when I was in Canaan, by the sea-

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[132] [Deut. xxv. 7, 8, 9. See Lardner on the *animus* of these quotations from Enoch, as it strikes him, vol. ii. p. 350.]

[133] Cam. ms. διὰ τραγλοκολπητῶν ; Ox. ms. διὰ τρωγλοδυτῶν.

coast, I caught spoil of fish for Jacob my father; and when many were choked in the sea, I abode unhurt.

6. I was the first who made a boat to sail upon the sea, for the Lord gave me understanding and wisdom therein; and I let down a rudder behind it, and I stretched a sail on an upright mast in the midst; and sailing therein along the shores, I caught fish for the house of my father until we went into Egypt; and through compassion, I gave of my fish to every stranger. And if any man were a stranger, or sick, or aged, I boiled the fish and dressed them well, and offered them to all men as every man had need, bringing them together and having compassion upon them. Wherefore also the Lord granted me to take much fish: for he that imparteth unto his neighbour, receiveth manifold more from the Lord. For five years I caught fish, and gave thereof to every man whom I saw, and brought sufficient for all the house of my father. In the summer I caught fish, and in the winter I kept sheep with my brethren.

7. Now I will declare unto you what I did, I saw a man in distress and nakedness in wintertime, and had compassion upon him, and stole away[134] a garment secretly from my house, and gave it to him who was in distress. Do you therefore, my children, from that which God bestoweth upon you, show compassion and mercy impartially to all men, and give to every man with a good heart. And if ye have not at the time wherewith to give to him that asketh you, have compassion for him in bowels of mercy. I know that my hand found not at the time wherewith to give to him that asked me, and I walked with him weeping for more than seven furlongs, and my bowels yearned towards him unto compassion.

8. Have therefore yourselves also, my children, compassion towards every man with mercy, that the Lord also may have compassion upon you, and have mercy upon you; because also in the last days God sendeth His compassion on the earth, and wheresoever He findeth bowels of mercy, He dwelleth in him. For how much compassion a man hath upon his neighbours, so much also hath the Lord upon him. For when we went down into Egypt, Joseph bore no malice against us, and when he saw me he was filled with compassion. And looking towards him, do ye also, my children, approve yourselves without malice, and love one another; and reckon not each one the evil of his brother, for this breaketh unity, and divideth all kindred, and troubleth the soul: for he who beareth malice hath not bowels of mercy.

9. Mark the waters, that they flow together, and sweep along stones, trees, sand; but if they are divided into many streams, the earth sucketh them up, and they become of no account. So also shall ye be if ye be divided. Divide not yourselves into two heads, for everything which the Lord made hath but one head; He gave two shoulders, hands, feet, but all the members are subject unto the one head. I have learnt by the writing of my fathers,

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[134] ["Finis *non* determinat probitatem actus."]

that in the last days ye will depart from the Lord, and be divided in Israel, and ye will follow two kings, and will work every abomination, and every idol will ye worship, and your enemies shall lead you captive, and ye shall dwell among the nations with all infirmities and tribulations and anguish of soul. And after these things ye will remember the Lord, and will repent, and He will lead you back; for He is merciful and full of compassion, not imputing evil to the sons of men, because they are flesh, and the spirits of error deceive them in all their doings. And after these things shall the Lord Himself arise to you,[135] the Light of righteousness, and healing[136] and compassion shall be upon His wings. He shall redeem all captivity of the sons of men from Beliar, and every spirit of error shall be trodden down. And He shall bring back all the nations to zeal for Him, and ye shall see God in the fashion of a man[137] whom the Lord shall choose, Jerusalem is His name. And again with the wickedness of your words will ye provoke Him to anger, and ye shall be cast away, even unto the time of consummation. 25

10. And now, my children, grieve not that I am dying, nor be troubled in that I am passing away from you. For I shall arise once more in the midst of you, as a ruler in the midst of his sons; and I will rejoice in the midst of my tribe, as many as have kept the law of the Lord, and the commandments of Zebulun their father.[138] But upon the ungodly shall the Lord bring everlasting fire, and will destroy them throughout all generations. I am hastening away unto my rest, as did my fathers; but do ye fear the Lord your God with all your strength all the days of your life. And when he had said these things he fell calmly asleep, and his sons laid him in a coffin; and afterwards they carried him up to Hebron, and buried him with his fathers.

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[135] Mal. iv. 2.

[136] The Ox. ms. reads: "And ye shall return from your land, and ye shall see the Lord in Jerusalem for His name's sake." [Heb. vii. 2. At least, Salem is His name.]

[137] [Another of those unequivocal passages which refute Lardner's charge of "Unitarianism" in this book.]

[138] [Ezek. xlviii. 26, 27. An important example of Hebrew exposition of this prophet.]

VII.—The Testament of Dan Concerning Anger and Lying.

1. The record of the words of Dan, which he spake to his sons in his last days. In the hundred and twenty-fifth year of his life he called together his family, and said: Hearken to my words, ye sons of Dan; give heed to the words of the mouth of your father. I have proved in my heart, and in my whole life, that truth with just dealing is good and well-pleasing to God, and that lying and anger are evil, because they teach man all wickedness. I confess this day to you, my children, that in my heart I rejoiced concerning the death of Joseph, a true and good man; and I rejoiced at the selling of Joseph, because his father loved him more than us. For the spirit of jealousy and of vainglory said to me, Thou also art his son. And one of the spirits of Beliar wrought with me, saying, Take this sword, and with it slay Joseph; so shall thy father love thee when he is slain. This is the spirit of anger that counselled me, that even as a leopard devoureth a kid, so should I devour Joseph. But the God of Jacob our father gave him not over into my hands that I should find him alone, nor suffered me to work this iniquity, that two tribes should be destroyed in Israel.[139]

2. And now, my children, I am dying, and I tell you of a truth, that unless ye keep yourselves from the spirit of lying and of anger, and love truth and long-suffering, ye shall perish. There is blindness in anger, my children, and no wrathful man regardeth any person with truth: for though it be a father or a mother, he behaveth towards them as enemies; though it be a brother, he knoweth him not; though it be a prophet of the Lord, he disobeyeth him; though a righteous man, he regardeth him not; a friend he doth not acknowledge. For the spirit of anger encompasseth him with the nets of deceit, and blindeth his natural eyes, and through lying darkeneth his mind, and giveth him a sight of his own making. And wherewith encompasseth he his eyes? In hatred of heart; and he giveth him a heart of his own against his brother unto envy.

3. My children, mischievous is anger, for it becometh as a soul to the soul itself; and the body of the angry man it maketh its own, and over his soul it getteth the mastery, and it bestoweth upon the body its own power, that it may work all iniquity; and whenever the soul doeth aught, it justifieth what has been done, since it seeth not. Therefore he who is wrathful, if he be a mighty man, hath a treble might in his anger; one by the might and aid of his servants, and a second by his wrath, whereby he persuadeth and overcometh in injustice: and having a third of the nature of his own body, and of his own self working the evil. And though the wrathful man be weak, yet hath he a might twofold of that which is by nature; for wrath ever aideth such in mischief. This spirit goeth always with lying at the right hand of Satan, that his works may be wrought with cruelty and lying.

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[139] [The tribes of Ephraim and Manasseh.]

4. Understand ye therefore the might of wrath, that it is vain. For it first of all stingeth him in word: then by deeds it strengtheneth him who is angry, and with bitter punishments disturbeth his mind, and so stirreth up with great wrath his soul. Therefore, when any one speaketh against you, be not[140] ye moved unto anger. And if any man praiseth you as good, be not lifted up nor elated, either to the feeling or showing of pleasure.[141] For first it pleaseth 26 the hearing, and so stirreth up the understanding to understand the grounds for anger; and then, being wrathful, he thinketh that he is justly angry. If ye fall into any loss or ruin, my children, be not troubled; for this very spirit maketh men desire that which hath perished, in order that they may be inflamed by the desire. If ye suffer loss willingly, be not vexed, for from vexation he raiseth up wrath with lying. And wrath with lying is a twofold mischief;[142] and they speak one with another that they may disturb the mind; and when the soul is continually disturbed, the Lord departeth from it, and Beliar ruleth over it.

5. Observe, therefore, my children, the commandments of the Lord, and keep His law; and depart from wrath, and hate lying, that the Lord may dwell among you, and Beliar may flee from you. Speak truth each one with his neighbour, so shall ye not fall into lust and confusion; but ye shall be in peace, having the God of peace, so[143] shall no war prevail over you. Love the Lord through all your life, and one another with a true heart. For I know that in the last days ye will depart from the Lord, and will provoke Levi unto anger, and will fight against Judah; but ye shall not prevail against them. For an angel of the Lord shall guide them both; for by them shall Israel stand. And whensoever ye depart from the Lord, ye will walk in all evil, working the abominations of the Gentiles, going[144] astray with women of them that are ungodly; and the spirits of error shall work in you with all malice. For I have read in the book of Enoch the righteous, that your prince is Satan, and that all the spirits of fornication and pride shall be subject unto Levi, to lay a snare for the sons of Levi, to cause them to sin before the Lord. And my sons will draw near unto Levi, and sin with them in all things; and the sons of Judah will be covetous, plundering other men's goods like lions. Therefore shall ye be led away with them in captivity, and there shall ye receive all the plagues of Egypt, and all the malice of the Gentiles: and so, when ye return to the Lord, ye shall obtain mercy, and He shall bring you into His sanctuary, calling peace upon you; and there shall arise unto you from the tribe of Judah and of Levi the salvation of the Lord;[145] and He shall make war against Beliar, and He shall give the vengeance of victory

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[140] The reading of the Ox. ms., μὴ κινεῖσθε is to be taken.

[141] Cam. ms. εις εἰδέαν; Ox. ms. εἰς ἀηδίαν.

[142] Read κακόν

[143] The Ox. ms. omits from here to τοῖς ἔθνεσι Σωτήρ in c. 6.

[144] Ἐκπορεύοντες may be an error for ἐκπορνεύοντες , which Grabe wrongly gives as the reading of the Cam. ms.

[145] [The root idea, p. 18, notes 5, 6, *supra*.]

to our coasts. And the captivity shall He take from Beliar, even the souls of the saints, and shall turn disobedient hearts unto the Lord, and shall give to them who call upon Him everlasting peace; and the saints shall rest in Eden, and the righteous shall rejoice in the new Jerusalem, which shall be unto the glory of God for ever and ever. And no longer shall Jerusalem endure desolation, nor Israel be led captive; for the Lord shall be in the midst of her, dwelling among men,[146] even the Holy One of Israel reigning over them[147] in humility and in poverty;[148] and he who believeth on Him shall reign in truth in the heavens.

6. And now, my children, fear the Lord, and take heed unto yourselves of Satan and his spirits; and draw near unto God, and to the Angel[149] that intercedeth for you, for He is a Mediator between God and man for the peace of Israel. He shall stand up against the kingdom of the enemy; therefore is the enemy eager to destroy all that call upon the Lord. For he knoweth that in the day on which Israel shall believe,[150] the kingdom of the enemy shall be brought to an end; and the very angel of peace shall strengthen Israel, that it fall not into the extremity of evil. And it shall be in the time of the iniquity of Israel, that the Lord will depart from them, and will go after him that doeth His will, for unto none of His angels shall it be as unto him. And His name shall be in every place of Israel, and among the Gentiles—Saviour. Keep therefore yourselves, my children, from every evil work, and cast away wrath and all lying, and love truth and long-suffering; and the things which ye have heard from your father, do ye also impart to your children, that the Father of the Gentiles may receive you: for He is true and long-suffering, meek and lowly, and teacheth by His works the law of God. Depart, therefore, from all unrighteousness, and cleave unto the righteousness of the law of the Lord: and bury me near my fathers.

7. And when he had said these things he kissed them, and slept the long sleep.[151] And his sons buried him, and after that they carried up his bones to the side of Abraham, and Isaac, and Jacob. Nevertheless, as Dan had prophesied unto them that they should forget the law of their God, and should be alienated from the land of their inheritance, and from the race of Israel, and from their kindred, so also it came to pass.

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[146] [Rev. xxi. 3.]

[147] [Here is the Chiliasm of Barnabas, vol. i. p. 146.]

[148] [That is, not with the glory of His throne above.]

[149] Cf. Dorner, *Doctrine of the Person of Christ*, Introd., p, 15, Eng. transl.

[150] [Rom. xi. 15.]

[151] See *Zebulun* 10, p. 25, *supra*.]

VIII.—The Testament of Naphtali Concerning Natural Goodness.

1. The record of the testament of Naphtali, what things he ordained at the time of his death in the hundred and thirty-second year of his life. When his sons were gathered together in the seventh month, the fourth day of the month, he, being yet in good health, made them a feast and good cheer. And after he was awake in the morning, he said to them, I am dying; and they believed him not. And he blessed the Lord; and affirmed that after yesterday's feast he should die. He began then to say to his sons: Hear, my children; ye sons of Naphtali, hear the words of your father. I was born from Bilhah; and because Rachel dealt craftily, and gave Bilhah in place of herself to Jacob, and she bore me upon Rachel's lap, therefore was I called Naphtali.[152] And Rachel loved me because I was born upon her lap; and when I was of young and tender form, she was wont to kiss me, and say, Would that I might see a brother of thine from my own womb, like unto thee: whence also Joseph was like unto me in all things, according to the prayers of Rachel. Now my mother was Bilhah, daughter of Rotheus the brother of Deborah, Rebecca's nurse, and she was born on one and the self-same day with Rachel. And Rotheus was of the family of Abraham, a Chaldean, fearing God, free-born and noble; and he was taken captive, and was bought by Laban; and he gave him Aena his handmaid to wife, and she bore a daughter, and called her Zilpah, after the name of the village in which he had been taken captive. And next she bore Bilhah, saying, My daughter is eager after what is new, for immediately that she was born she was eager for the breast.

2. And since I was swift on my feet like a deer, my father Jacob appointed me for all errands and messages, and as a deer[153] did he give me his blessing. For as the potter knoweth the vessel, what it containeth, and bringeth clay thereto, so also doth the Lord make the body in accordance with the spirit, and according to the capacity of the body doth He implant the spirit, and the one is not deficient from the other by a third part of a hair; for by weight, and measure, and rule is every creature of the Most High.[154] And as the potter knoweth the use of each vessel, whereto it sufficeth, so also doth the Lord know the body, how far it is capable for goodness, and when it beginneth in evil; for there is no created thing and no thought which the Lord knoweth not, for He created every man after His own image. As man's strength, so also is his work; and as his mind, so also is his work; and as his purpose, so also is his doing; as his heart, so also is his mouth; as his eye, so also is his sleep; as his soul, so also is his word, either in the law of the Lord or in the law of Beliar. And as there is a division between light and darkness, between seeing and hearing, so also is there a division

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[152] Gen. xxx. 8. Josephus, *Ant.*, i. 19. 7

[153] Gen. xlix. 21.

[154] [Wis. xi. 20; Ecclus. xlii. 7.]

between man and man, and between woman and woman; neither is it to be said that there is any superiority in anything, either of the face or of other like things.[155] For God made all things good in their order, the five senses in the head, and He joineth on the neck to the head, the hair also for comeliness, the heart moreover for understanding, the belly for the dividing of the stomach, the calamus[156] for health, the liver for wrath, the gall for bitterness. the spleen for laughter, the reins for craftiness, the loins for power, the ribs for containing, the back for strength, and so forth. So then, my children, be ye orderly unto good things in the fear of God, and do nothing disorderly in scorn or out of its due season. For if thou bid the eye to hear, it cannot; so neither in darkness can ye do the works of light.

3. Be ye not therefore eager to corrupt your doings through excess, or with empty words to deceive your souls; because if ye keep silence in purity of heart, ye shall be able to hold fast the will of God, and to cast away the will of the devil. Sun and moon and stars change not their order; so also ye shall not change the law of God in the disorderliness of your doings. Nations went astray, and forsook the Lord, and changed their order, and followed stones and stocks, following after spirits of error. But ye shall not be so, my children, recognising in the firmament, in the earth, and in the sea, and in all created things, the Lord who made them all, that ye become not as Sodom, which changed the order of its nature, in like manner also the Watchers[157] changed the order of their nature, whom also the Lord cursed at the flood, and for their sakes made desolate the earth, that it should be uninhabited and fruitless.

4. These things I say, my children, for I have read in the holy writing of Enoch that ye yourselves also will depart from the Lord, walking according to all wickedness of the Gentiles, and ye will do according to all the iniquity of Sodom. And the Lord will bring captivity upon you, and there shall ye serve your enemies, and ye shall be covered with all affliction and tribulation, until the Lord shall have consumed you all. And after that ye shall have been diminished and made few, ye will return and acknowledge the Lord your God; and He 28 will bring you back into your own land, according to His abundant mercy. And it shall be, after that they shall come into the land of their fathers, they will again forget the Lord and deal wickedly; and the Lord shall scatter them upon the face of all the earth, until the compassion of the Lord shall come, a Man working righteousness and showing mercy unto all them that are afar off, and them that are near.

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[155] The Greek text here is obviously corrupt, and doubtless one or two words are wanting. The reading of the Cam. ms. is, οὐκ ἔστιν εἰπεῖν ὅτι ἐν τῷ ἑνὶ τοῖς προσώποις ἢ τῶν ὁμοίων. In the Ox. ms. the passage is wanting.

[156] It seems very doubtful what is meant by κάλαμος here. I have thought it best, therefore, to leave the matter open. The Ox. ms. punctuates στομάχου κάλ.

[157] Cf. *Reuben* 5 [note 3, p. 10 *supra*].

5. For in the fortieth year of my life, I saw *in a vision* that the sun and the moon were standing still on the Mount of Olives, at the east of Jerusalem. And behold Isaac, the father of my father, saith to us, Run and lay hold of them, each one according to his strength; and he that seizeth them, his shall be the sun and the moon. And we all of us ran together, and Levi laid hold of the sun, and Judah outstripped the others and seized the moon, and they were both of them lifted up with them. And when Levi became as a sun, a certain young man gave to him twelve branches of palm; and Judah was bright as the moon, and under his feet were twelve rays. And Levi and Judah ran, and laid hold each of the other. And, lo, a bull upon the earth, having two great horns, and an eagle's wings upon his back; and we wished to seize him, but could not. For Joseph outstripped us, and took him, and ascended up with him on high. And I saw, for I was there, and behold a holy writing appeared to us saying: Assyrians, Medes, Persians, Elamites, Gelachæans, Chaldeans, Syrians, shall possess in captivity the twelve tribes of Israel.

6. And again, after seven months, I saw our father Jacob standing by the sea of Jamnia, and we his sons were with him. And, behold, there came a ship sailing by, full of dried flesh, without sailors or pilot: and there was written upon the ship, Jacob. And our father saith to us, Let us embark on our ship. And when we had gone on board, there arose a vehement storm, and a tempest of mighty wind; and our father, who was holding the helm, flew away from us. And we, being tost with the tempest, were borne along over the sea; and the ship was filled with water and beaten about with a mighty wave, so that it was well-nigh broken in pieces. And Joseph fled away upon a little boat, and we all were divided upon twelve boards, and Levi and Judah were together. We therefore all were scattered even unto afar off. Then Levi, girt about with sackcloth, prayed for us all unto the Lord. And when the storm ceased, immediately the ship reached the land, as though in peace. And, lo, Jacob our father came, and we rejoiced with one accord.

7. These two dreams I told to my father; and he said to me, These things must be fulfilled in their season, after that Israel hath endured many things. Then my father saith unto me, I believe that Joseph liveth, for I see always that the Lord numbereth him with you. And he said, weeping, Thou livest, Joseph, my child, and I behold thee not, and thou seest not Jacob that begat thee. And he caused us also to weep at these words of his, and I burned in my heart to declare that he had been sold, but I feared my brethren.

8. Behold, my children, I have shown unto you the last times, that all shall come to pass in Israel. Do ye also therefore charge your children that they be united to Levi and to Judah. For through Judah shall salvation arise unto Israel, and in Him shall Jacob be blessed. For through his tribe shall God be seen dwelling among men on the earth, to save the race of Israel, and He shall gather together the righteous from the Gentiles. If ye work that which is good, my children, both men and angels will bless you; and God will be glorified through you among the Gentiles, and the devil will flee from you, and the wild beasts will fear you,

and the angels will cleave to you. For as if a man rear up a child well, he hath a kindly remembrance thereof; so also for a good work there is a good remembrance with God. But him who doeth not that which is good, men and angels shall curse and God will be dishonoured among the heathen through him, and the devil maketh him his own as his peculiar instrument, and every wild beast shall master him, and the Lord will hate him. For the commandments of the law are twofold, and through prudence must they be fulfilled. For there is a season for a man to embrace his wife, and a season to abstain therefrom[158] for his prayer. So then there are two commandments; and unless they be done in due order, they bring about sin. So also is it with the other commandments. Be ye therefore wise in God, and prudent, understanding the order of the commandments, and the laws of every work, that the Lord may love you.

9. And when he had charged them with many such words, he exhorted them that they should remove his bones to Hebron, and should bury him with his fathers. And when he had eaten and drunken with a merry heart, he covered his face and died. And his sons did according to all things whatsoever Naphtali their father had charged them.

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[158] [Eccles. iii. 5; 1 Cor. vii. 5.]

IX.—The Testament of Gad Concerning Hatred.

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1. The record of the testament of Gad, what things he spake unto his sons, in the hundred and twenty-seventh year of his life, saying: I was the seventh son born to Jacob, and I was valiant in keeping the flocks. I guarded at night the flock; and whenever the lion came, or wolf, or leopard, or bear, or any wild beast against the fold, I pursued it, and with my hand seizing its foot, and whirling it round, I stunned it, and hurled it over two furlongs, and so killed it. Now Joseph was feeding the flock with us for about thirty days, and being tender, he fell sick by reason of the heat. And he returned to Hebron to his father, who made him lie down near him, because he loved him. And Joseph told our father that the sons of Zilpah and Bilhah were slaying the best of the beasts,[159] and devouring them without the knowledge of Judah and Reuben. For he saw that I delivered a lamb out of the mouth of the bear, and I put the bear to death; and the lamb I slew, being grieved concerning it that it could not live, and we ate it, and he told our father. And I was wroth with Joseph for that thing until the day that he was sold into Egypt. And the spirit of hatred was in me, and I wished not either to see Joseph or to hear him. And he rebuked us to our faces for having eaten of the flock without Judah. And whatsoever things he told our father, he believed him.

2. I confess now my sin, my children, that oftentimes I wished to kill him, because I hated him to the death, and there were in no wise in me bowels of mercy towards him. Moreover, I hated him yet more because of his dreams; and I would have devoured him out of the land of the living, even as a calf devoureth the grass from the earth. Therefore I and Judah sold him to the Ishmaelites for thirty[160] pieces of gold, and ten of them we hid, and showed the twenty to our brethren: and so through my covetousness I was fully bent on his destruction. And the God of my fathers delivered him from my hands, that I should not work iniquity in Israel.

3. And now, my children, hearken to the words of truth to work righteousness, and all the law of the Most High, and not go astray through the spirit of hatred, for it is evil in all the doings of men. Whatsoever a man doeth, that doth the hater abhor: though he worketh the law of the Lord, he praiseth him not; though he feareth the Lord, and taketh pleasure in that which is righteous, he loveth him not: he dispraiseth the truth, he envieth him that ordereth his way aright, he delighteth in evil-speaking, he loveth arrogance, for hatred hath blinded his soul; even as I also looked on Joseph.

4. Take heed therefore, my children, of hatred; for it worketh iniquity against the Lord Himself: for it will not hear the words of His commandments concerning the loving of

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[159] Cf. Targum Ps. Jon. of Gen. xxxvii. 2.

[160] The narrative of Genesis (xxxvii. 28) gives twenty pieces of silver; the LXX. twenty pieces of gold, with which latter agrees Josephus' μνῶν εἴκοσιν (*Antiq.*, ii. 3. 3). [It is worthy of note that Judas took a meaner price for the "Son of Joseph."]

one's neighbour, and it sinneth against God. For if a brother stumble, immediately it wisheth to proclaim it to all men, and is urgent that he should be judged for it, and be punished and slain. And if it be a servant, it accuseth him to his master, and with all affliction it deviseth against him, if it be possible to slay him. For hatred worketh in envy, and it ever sickeneth with envy against them that prosper in well-doing, when it seeth or heareth thereof. For as love would even restore to life the dead, and would call back them that are condemned to die, so hatred would slay the living, and those that have offended in a small matter it would not suffer to live. For the spirit of hatred worketh together with Satan through hastiness[161] of spirit in all things unto men's death; but the spirit of love worketh together with the law of God in long-suffering unto the salvation of men.[162]

5. Hatred is evil, because it continually abideth with lying, speaking against the truth; and it maketh small things to be great, and giveth heed to darkness as to light, and calleth the sweet bitter, and teacheth slander, and war, and violence, and every excess of evil; and it filleth the heart with devilish poison. And these things I say to you from experience, my children, that ye may flee hatred, and cleave to the love of the Lord. Righteousness casteth out hatred, humility destroyeth hatred. For he that is just and humble is ashamed to do wrong, being reproved not of another, but of his own heart, because the Lord vieweth his intent: he speaketh not against any man, because the fear of the Most High overcometh hatred. For, fearing lest he should offend the Lord, he will not do any wrong to any man, no, not even in thought. These things I learnt at last, after that I had repented concerning Joseph. For true repentance after a godly sort destroyeth unbelief, and driveth away the darkness, and enlighteneth the eyes, and giveth knowledge to the soul, and guideth the mind to salvation; and those things which it hath not learnt from man, it knoweth through repentance. For God brought upon me a disease of the heart; and had not the prayers of Jacob my father intervened, it had hardly failed that my spirit had departed. For by what things a man transgresseth, by the same also is he punished.[163] For in that my heart was set mercilessly against Joseph, in my heart too I suffered mercilessly, and was judged for eleven 30 months, for so long a time as I had been envious against Joseph until he was sold.

6. And now, my children, love ye each one his brother, and put away hatred from your hearts, loving one another in deed, and in word, and in thought of the soul. For in the presence of our father I spake peaceably with Joseph; and when I had gone out, the spirit of hatred darkened my mind, and moved my soul to slay him. [164]Love ye therefore one another

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[161] For this unusual use of ὀλιγοψυχία, cf. Prov. xiv. 29, LXX., where there is the same contrast with μακροθυμία.

[162] [This passage is cited by Lardner as conspicuously fine.]

[163] [Wis. xi. 16.]

[164] The Ox. ms. omits from here to the last clause of c. 7.

from your hearts; and if a man sin against thee, tell him of it gently, and drive out the poison of hatred, and foster not guile in thy soul. And if he confess and repent, forgive him; and if he deny it, strive not with him, lest he swear, and thou sin doubly. Let not a stranger hear your secrets amid your striving, lest he hate and become thy enemy, and work great sin against thee; for ofttimes he will talk guilefully[165] with thee, or evilly overreach thee, taking his poison from himself. Therefore, if he deny it, and is convicted and put to shame, and is silenced, do not tempt him on. For he who denieth repenteth, so that he no more doeth wrong against thee; yea also, he will honour thee, and fear thee, and be at peace with thee. But if he be shameless, and abideth in his wrongdoing, even then forgive him from the heart, and give the vengeance to God.

7. If a man prospereth more than you, be not grieved, but pray also for him, that he may have perfect prosperity. For perchance it is expedient for you thus; and if he be further exalted, be not envious, remembering that all flesh shall die: and offer praise to God, who giveth things good and profitable to all men. Seek out the judgments of the Lord, and so shall thy mind rest and be at peace. And though a man become rich by evil means, even as Esau the brother of my father, be not jealous; but wait for the end of the Lord. For either He taketh His benefits away from the wicked, or leaveth them still to the repentant, or to the unrepentant reserveth punishment for ever. For the poor man who is free from envy, giving thanks to the Lord in all things, is rich among all men, because he hath not evil jealousy of men. Put away, therefore, hatred from your souls, and love one another with uprightness of heart.

8. And do ye also tell these things to your children, that they honour Judah and Levi, for from them shall the Lord raise up a Saviour to Israel.[166] For I know that at the last your children shall depart from them, and shall walk in all wickedness, and mischief, and corruption before the Lord. And when he had rested for a little while, he said again to them, My children, obey your father, and bury me near to my fathers. And he drew up his feet, and fell asleep in peace. And after five years they carried him up, and laid him in Hebron with his fathers.

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[165] For δολωφωνῆσαι , the reading of the Cam. ms. here, Grabe conjectured δολοφονήσει. Probably δολοφωνήσει is to be preferred.

[166] [The Virgin was the daughter of Judah, but had kinship with Levi. Luke i. 36. Compare Jer. xxxiii. 20–22.]

X.—The Testament of Asher Concerning Two Faces of Vice and Virtue.

1. The record of the testament of Asher, what things he spake to his sons in the hundred and twentieth year of his life. While he was still in health, he said to them: Hearken, ye children of Asher, to your father, and I will declare to you all that is right in the sight of God. Two ways[167] hath God given to the sons of men, and two minds, and two doings, and two places, and two ends. Therefore all things are by twos, one corresponding to the other. There are two ways of good and evil, with which are the two minds in our breasts distinguishing them. Therefore if the soul take pleasure in good, all its actions are in righteousness; and though it sin, it straightway repenteth. For, having his mind set upon righteousness, and casting away maliciousness, he straightway overthroweth the evil, and uprooteth the sin. But if his mind turn aside in evil, all his doings are in maliciousness, and he driveth away the good, and taketh unto him the evil, and is ruled by Beliar; and even though he work what is good, he perverteth it in evil. For whenever he beginneth as though to do good, he bringeth the end of his doing to work evil, seeing that the treasure of the devil is filled with the poison of an evil spirit.

2. There is then, he saith, a soul which speaketh the good for the sake of the evil, and the end of the doing leadeth to mischief.[168] There is a man who showeth no compassion upon him who serveth his turn in evil; and this thing hath two aspects, but the whole is evil. And there is a man that loveth him that worketh evil; he likewise dwelleth in evil, because he chooseth even to die in an evil cause for his sake: and concerning this it is clear that it hath two aspects, but the whole is an evil work. And though there is love, it is but wickedness concealing the evil, even as it beareth a name that seemeth good, but the end of the doing tendeth unto evil. Another stealeth, worketh unjustly, plundereth, defraudeth, and withal pitieth the poor: this, too, hath a twofold aspect, but the whole is evil. Defrauding his neighbour he provoketh God, and sweareth falsely against the Most High, and yet pitieth the poor: the Lord who commandeth the law he setteth at nought and provoketh, and refresheth the poor; he defileth the soul, and maketh gay the body; he killeth many, and he pitieth a few: and this, too, hath a twofold aspect. Another committeth adultery and fornication, and abstaineth from meats; yet in his fasting he worketh evil, and by his power and his wealth perverteth many, and out of his excessive wickedness worketh the commandments: this, too, hath a twofold aspect, but the whole is evil. Such men are as swine or hares;[169] for they are half clean, but in very deed are unclean. For God in the Heavenly[170] Tablets hath thus declared. 31

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[167] [See the *Duæ Viæ*, vol. vii., p. 377, this series.]

[168] [This section is commended by Dr. Lardner.]

[169] Cf. Lev. xi. 5, 7. [Vol. ii. p. 555 note 6.]

[170] Cf. *Levi* 5. [P. 13, note 8 *supra*.]

3. Do not ye therefore, my children, wear two faces like unto them, of goodness and of wickedness; but cleave unto goodness only, for in goodness doth God rest, and men desire it. From wickedness flee away, destroying the devil by your good works; for they that are double-faced serve not God, but their own lusts, so that they may please Beliar and men like unto themselves.

4. For good men, even they that are single of face, though they be thought by them that are double-faced to err, are just before God. For many in killing the wicked do two works, an evil by a good; but the whole is good, because he hath uprooted and destroyed that which is evil. One man hateth him that showeth mercy, and doeth wrong to the adulterer and the thief: this, too, is double-faced, but the whole work is good, because he followeth the Lord's example, in that he receiveth not that which seemeth good with that which is really bad.[171] Another desireth not to see good days with them that riot, lest he defile his mouth and pollute his soul: this, too, is double-faced, but the whole is good, for such men are like to stags and to hinds, because in a wild condition they seem to be unclean, but they are altogether clean; because they walk in a zeal for God, and abstain from what God also hateth and forbiddeth by His commandments, and they ward off the evil from the good.

5. Ye see therefore, my children, how that there are two in all things, one against the other, and the one is hidden by the other.[172] Death succeedeth to life, dishonour to glory, night to day, and darkness to light; and all things are under the day, and just things under life: wherefore also everlasting life awaiteth death. Nor may it be said that truth is a lie, nor right wrong; for all truth is under the light, even as all things are under God. All these things I proved in my life, and I wandered not from the truth of the Lord, and I searched out the commandments of the Most High, walking with singleness of face according to all my strength unto that which is good.

6. Take heed therefore ye also, my children, to the commandments of the Lord, following the truth with singleness of face, for they that are double-faced receive twofold punishment. Hate the spirits of error, which strive against men. Keep the law of the Lord, and give not heed unto evil as unto good; but look unto the thing that is good indeed, and keep it in all commandments of the Lord, having your conversation unto Him, and resting in Him: for the ends at which men aim do show their righteousness, and know the angels of the Lord from the angels of Satan. For if the soul depart troubled, it is tormented by the evil spirit which also it served in lusts and evil works; but if quietly and with joy it hath known the angel of peace, it shall comfort him in life.

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[171] [Matt. v. 45. This seems contradictory.]

[172] The Ox. ms. adds, ἐν τῇ εὐφροσύνῃ ἡ μέθη, ἐν τῷ γέλωτι τὸ πένθος, ἐν τῷ γάμῳ ἡ ἀκρασία. [Ecclus. xlii. 24.]

7. Become not, my children, as Sodom, which knew not the angels of the Lord, and perished for ever. For I know that ye will sin, and ye shall be delivered into the hands of your enemies, and your land shall be made desolate, and ye shall be scattered unto the four corners of the earth. And ye shall be set at nought in the Dispersion as useless water, until the Most High shall visit the earth; and He shall come as man, with men eating and drinking, and in peace breaking the head of the dragon through water. He shall save Israel and all nations, God speaking in the person of man. Therefore tell ye these things to your children, that they disobey Him not. For I have read in the Heavenly Tablets that in very deed ye will disobey Him, and act ungodly against Him, not giving heed to the law of God, but to the commandments of men. Therefore shall ye be scattered as Gad and as Dan my brethren, who shall know not their own lands, tribe, and tongue. But the Lord will gather you together in faith through the hope of His tender mercy, for the sake of Abraham, and Isaac, and Jacob.[173]

8. And when he had said these things unto them, he charged them, saying: Bury me
in Hebron. And he fell into a peaceful sleep, and died; and after this his sons did as he had 32
charged them, and they carried him up and buried him with his fathers.

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[173] [The Hebrew triad, father, son, and proceeding.]

XI.—The Testament of Joseph Concerning Sobriety.

1. The record of the testament of Joseph. When he was about to die he called his sons and his brethren together, and said to them: My children and brethren, hearken to Joseph the beloved of Israel; give ear, my sons, unto your father. I have seen in my life envy and death, and I wandered not in the truth of the Lord. These my brethren hated me, and the Lord loved me: they wished to slay me, and the God of my fathers guarded me: they let me down into a pit, and the Most High brought me up again: I was sold for a slave, and the Lord made me free: I was taken into captivity, and His strong hand succoured me: I was kept in hunger, and the Lord Himself nourished me: I was alone, and God comforted me: I was sick, and the Most High visited me: I was in prison, and the Saviour showed favour unto me; in bonds, and He released me; amid slanders, and He pleaded my cause; amid bitter words of the Egyptians, and He rescued me; amid envy and guile, and He exalted me.

2. And thus Potiphar[174] the chief cook[175] of Pharaoh entrusted to me his house, and I struggled against a shameless woman, urging me to transgress with her; but the God of Israel my father guarded me from the burning flame. I was cast into prison, I was beaten, I was mocked; and the Lord granted me to find pity in the sight of the keeper of the prison. For He will in no wise forsake them that fear Him, neither in darkness, nor in bonds, nor in tribulations, nor in necessities. For not as man is God ashamed, nor as the son of man is He afraid, nor as one that is earth-born is He weak, or can He be thrust aside; but in all places is He at hand, and in divers ways doth He comfort, departing for a little to try the purpose of the soul. In ten temptations He showed me approved, and in all of them I endured; for endurance is a mighty charm, and patience giveth many good things.

3. How often did the Egyptian threaten me with death! How often did she give me over to punishment, and then call me back, and threaten me when I would not company with her! And she said to me, Thou shalt be lord of me, and all that is mine, if thou wilt give thyself unto me, and thou shalt be as our master. Therefore I remembered the words of the fathers of my father Jacob, and I entered into my chamber[176] and prayed unto the Lord; and I fasted in those seven years, and I appeared to my master as one living delicately, for they that fast for God's sake receive beauty of face.[177] And if one gave me wine, I drank it

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[174] The Greek spelling here is Φωτιμάρ, in the later chapters Πετεφρίς (Πεντεφρῆς, Cd. Oxon.). The former is more like the Hebrew, the latter really the LXX. spelling, Πετεφρῆς. We may perhaps see herein a trace of a double authorship in the *Test. Joseph*.

[175] Cf. Gen. xxxix. 1, LXX., and Josephus (*Antiq*., ii. 4. 1), who calls Potiphar μαγείρων ὁ βασιλεύς. The view of the Eng. ver. is most probably correct, though we find טבָּח used in the sense of cook in 1 Sam. ix. 23.

[176] [Matt. vi. 6. He veils the quotation by a fiction, as to authorship, to support the plan of his work.]

[177] [Dan. i. 15.]

not; and I fasted for three days, and took my food and gave it to the poor and sick. And I sought the Lord early, and wept for the Egyptian woman of Memphis, for very unceasingly did she trouble me, and at night she came to me under the pretence of visiting me; and at first, because she had no male child, she feigned to count me as a son. And I prayed unto the Lord, and she bare a male child; therefore for a time she embraced me as a son, and I knew it not. Last of all, she sought to draw me into fornication. And when I perceived it, I sorrowed even unto death; and when she had gone out I came to myself, and I lamented for her many days, because I saw her guile and her deceit. And I declared unto her the words of the Most High, if haply she would turn from her evil lust.

4. How often has she fawned upon me with words as a holy man, with guile in her talk, praising my chastity before her husband, while desiring to destroy me when we were alone. She lauded me openly as chaste, and in secret she said unto me, Fear not my husband; for he is persuaded concerning thy chastity, so that even should one tell him concerning us he would in no wise believe. For all these things I lay upon the ground in sackcloth, and I besought God that the Lord would deliver me from the Egyptian. And when she prevailed nothing, she came again to me under the plea of instruction, that she might know the word of the Lord. And she said unto me, If thou willest that I should leave my idols, be persuaded by me, and I will persuade my husband to depart from his idols, and we will walk in the law of thy Lord. And I said unto her, The Lord willeth not that those who reverence Him should be in uncleanness, nor doth He take pleasure in them that commit adultery. And she held her peace, longing to accomplish her evil desire. And I gave myself yet more to fasting and prayer, that the Lord should deliver me from her. 33

5. And again at another time she said unto me, If thou wilt not commit adultery, I will kill my husband, and so will I lawfully take thee to be my husband. I therefore, when I heard this, rent my garment, and said, Woman, reverence the Lord, and do not this evil deed, lest thou be utterly destroyed; for I will declare thy ungodly thought unto all men. She therefore, being afraid, besought that I would declare to no one her wickedness. And she departed, soothing me with gifts, and sending to me every delight of the sons of men.

6. And she sendeth to me food sprinkled with enchantments. And when the eunuch who brought it came, I looked up and beheld a terrible man giving me with the dish a sword, and I perceived that her scheme was for the deception of my soul. And when he had gone out I wept, nor did I taste that or any other of her food. So then after one day she came to me and observed the food, and said unto me, What is this, that thou hast not eaten of the food? And I said unto her, It is because thou filledst it with death; and how saidst thou, I come not near to idols but to the Lord alone? Now therefore know that the God of my father hath revealed unto me by an angel thy wickedness, and I have kept it to convict thee, if haply thou mayest see it and repent. But that thou mayest learn that the wickedness of the ungodly hath no power over them that reverence God in chastity, I took it and ate it

before her, saying, The God of my fathers and the Angel of Abraham shall be with me. And she fell upon her face at my feet, and wept; and I raised her up and admonished her, and she promised to do this iniquity no more.

7. But because her heart was set upon me to commit lewdness, she sighed, and her countenance fell. And when her husband saw her, he said unto her, Why is thy countenance fallen? And she said, I have a pain at my heart, and the groanings of my spirit do oppress me; and so he comforted her who was not sick. Then she rushed in to me while her husband was yet without, and said unto me, I will hang myself, or cast myself into a well or over a cliff, if thou wilt not consent unto me. And when I saw the spirit of Beliar was troubling her, I prayed unto the Lord, and said unto her, Why art thou troubled and disturbed, blinded in sins? Remember that if thou killest thyself, Sethon, the concubine of thy husband, thy rival, will beat thy children, and will destroy thy memorial from off the earth. And she said unto me, Lo then thou lovest me; this alone is sufficient for me, that thou carest for my life and my children: I have expectation that I shall enjoy my desire. And she knew not that because of my God I spake thus, and not because of her. For if a man hath fallen before the passion of a wicked desire, then by that hath he become enslaved, even as also was she. And if he hear any good thing with regard to the passion whereby he is vanquished, he receiveth it unto his wicked desire.

8. I declare unto you, my children, that it was about the sixth hour when she departed from me; and I knelt before the Lord all that day, and continued all the night; and about dawn I rose up weeping, and praying for a release from the Egyptian. At last, then, she laid hold of my garments, forcibly dragging me to have connection with her. When, therefore, I saw that in her madness she was forcibly holding my garments, I fled away naked. And she falsely accused me to her husband, and the Egyptian cast me into the prison in his house; and on the morrow, having scourged me, the Egyptian[178] sent me into the prison in his house. When, therefore, I was in fetters, the Egyptian woman fell sick from her vexation, and listened to me how I sang praises unto the Lord while I was in the abode of darkness, and with glad voice rejoiced and glorified my God only because by a pretext I had been rid of the Egyptian woman.

9. How often hath she sent unto me, saying, Consent to fulfil my desire, and I will release thee from thy bonds, and I will free time from the darkness! And not even in thoughts did I incline unto her. For God loveth him who in a den of darkness fasteth with chastity, rather than him who in secret chambers liveth delicately without restraint. And whosoever liveth in chastity, and desireth also glory, and if the Most High knoweth that it is expedient for him, He bestoweth this also upon him, even as upon me. How often, though she were sick, did she come down to me at unlooked-for times, and listened to my voice as I prayed! And

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[178] This repetition of a clause seems like the slip of a copyist. The Ox. ms. reads, εἰς τὴν εἱρκτὴν τοῦ Φαραώ

when I heard her groanings I held my peace. For when I was in her house she was wont to bare her arms, and breasts, and legs, that I might fall before her; for she was very beautiful, splendidly adorned for my deception. And the Lord guarded me from her devices.[179]

10. Ye see therefore, my children, how great things patience worketh, and prayer with fasting. And if ye therefore follow after sobriety and purity in patience and humility of heart, the Lord will dwell among you, because He loveth sobriety. And wheresoever the Most High dwelleth, even though a man fall into envy, or slavery, or slander, the Lord who dwelleth in him, for his sobriety's sake not only delivereth him from evil, but also exalteth and glorifieth him, even as me. For in every way the man is guarded, whether in deed, or in word, or in thought. My brethren know how my father loved me, and I was not exalted in my heart; although I was a child, I had the fear of God in my thoughts. For I knew that all things should pass away, and I kept myself within bounds, and I honoured my brethren; and through fear of them I held my peace when I was sold, and revealed not my family to the Ishmaelites, that I was the son of Jacob, a great man and a mighty. 34

11. Do ye also, therefore, have the fear of God in your works, and honour your brethren. For every one who worketh the law of the Lord shall be loved by Him. And when I came to the Indocolpitæ with the Ishmaelites, they asked me, and I said that I was a slave from their house, that I might not put my brethren to shame. And the eldest of them said unto me, Thou art not a slave, for even thy appearance doth make it manifest concerning thee. And he threatened me even unto death. But I said that I was their slave. Now when we came into Egypt, they strove concerning me, which of them should buy me and take me. Therefore it seemed good to all that I should remain in Egypt with a merchant of their trade, until they should return bringing merchandise. And the Lord gave me favour in the eyes of the merchant, and he entrusted unto me his house. And the Lord blessed him by my means, and increased him in silver and gold, and I was with him three months and five days.

12. About that time the Memphian wife of Potiphar passed by with great pomp, and cast her eyes upon me, because her eunuchs told her concerning me. And she told her husband concerning the merchant, that he had become rich by means of a young Hebrew, saying, And they say that men have indeed stolen him out of the land of Canaan. Now therefore execute judgment with him, and take away the youth to be thy steward; so shall the God of the Hebrews bless thee, for grace from heaven is upon him.

13. And Potiphar was persuaded by her words, and commanded the merchant to be brought, and said unto him, What is this that I hear, that thou stealest souls out of the land of the Hebrews, and sellest them for slaves? The merchant therefore fell upon his face, and besought him, saying, I beseech thee, my lord, I know not what thou sayest. And he said, Whence then is thy Hebrew servant? And he said, The Ishmaelites entrusted him to me

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[179] [To this section Lardner takes exception, as unbecoming to the gravity of Joseph.]

until they should return. And he believed him not, but commanded him to be stripped and beaten. And when he persisted, Potiphar said, Let the youth be brought. And when I was brought in, I did obeisance to the chief of the eunuchs—for he was third in rank with Pharaoh, being chief of all the eunuchs, and having wives and children and concubines. And he took me apart from him, and said unto me, Art thou a slave or free? And I said, A slave. And he said unto me, Whose slave art thou? And I said unto him, The Ishmaelites'. And again he said unto me, How becamest thou their slave? And I said, They bought me out of the land of Canaan. And he believed me not, and said, Thou liest: and he commanded me to be stripped and beaten.

14. Now the Memphian woman was looking through a window while I was being beaten, and she sent unto her husband, saying, Thy judgment is unjust; for thou dost even punish a free man who hath been stolen, as though he were a transgressor. And when I gave no other answer though I was beaten, he commanded that we should be kept in guard, until, said he, the owners of the boy shall come. And his wife said unto him, Wherefore dost thou detain in captivity this noble child, who ought rather to be set at liberty, and wait upon thee? For she wished to see me in desire of sin, and I was ignorant concerning all these things. Then said he to his wife, It is not the custom of the Egyptians to take away that which belongeth to others before proof is given. This he said concerning the merchant, and concerning me, that I must be imprisoned.

15. Now, after four and twenty days came the Ishmaelites; and having heard that Jacob my father was mourning because of me, they said unto me, How is it that thou saidst that thou wert a slave? and lo, we have learnt that thou art the son of a mighty man in the land of Canaan, and thy father grieveth for thee in sackcloth. And again I would have wept, but I restrained myself, that I should not put my brethren to shame. And I said, I know not, I am a slave. Then they take counsel to sell me, that I should not be found in their hands. For they feared Jacob, lest he should work upon them a deadly vengeance. For it had been heard that he was mighty with the Lord and with men. Then said the merchant unto them, Release me from the judgment of Potiphar. They therefore came and asked for me, saying, He was bought by us with money. And he sent us away.

16. Now the Memphian woman pointed me out to her husband, that he should buy me; for I hear, said she, that they are selling him. And she sent a eunuch to the Ishmaelites, and asked them to sell me; and since he was not willing to traffic with them, he returned. So when the eunuch had made trial of them, he made known to his mistress that they asked a large price for their slave. And she sent another eunuch, saying, Even though they demand two minæ of gold, take heed not to spare the gold; only buy the boy, and bring him hither. And he gave them eighty pieces of gold for me, and told his mistress that a hundred had been given for me. And when I saw it I held my peace, that the eunuch should not be punished. 35

17. Ye see, my children, what great things I endured that I should not put my brethren to shame. Do ye also love one another, and with long-suffering hide ye one another's faults. For God delighteth in the unity of brethren, and in the purpose of a heart approved unto love. And when my brethren came into Egypt, and learnt that I returned their money unto them, and upbraided them not, yea, that I even comforted them, and after the death of Jacob I loved them more abundantly, and all things whatsoever he commanded I did very abundantly, then they marvelled. For I suffered them not to be afflicted even unto the smallest matter; and all that was in my hand I gave unto them. Their children were my children, and my children were as their servants; their life was my life, and all their suffering was my suffering, and all their sickness was my infirmity. My land was their land, my counsel their counsel, and I exalted not myself among them in arrogance because of my worldly glory, but I was among them as one of the least.

18. If ye also therefore walk in the commandments of the Lord, my children, He will exalt you there, and will bless you with good things for ever and ever. And if any one seeketh to do evil unto you, do ye by well-doing pray for him, and ye shall be redeemed of the Lord from all evil. For, behold, ye see that through long-suffering I took unto wife even the daughter of my[180] master. And a hundred talents of gold were given me with her; for the Lord made them to serve me. And He gave me also beauty as a flower above the beautiful ones of Israel; and He preserved me unto old age in strength and in beauty, because I was like in all things to Jacob.

19. Hear ye also, my children, the visions which I saw. There were twelve deer feeding, and the nine were divided and scattered in the land, likewise also the three. And I saw that from Judah was born a virgin wearing a linen[181] garment, and from her went forth a Lamb, without spot, and on His left hand there was as it were a lion; and all the beasts rushed against Him, and the lamb overcame them, and destroyed them, and trod them under foot. And because of Him the angels rejoiced, and men, and all the earth. And these things shall take place in their season, in the last days. Do ye therefore, my children, observe the commandments of the Lord, and honour Judah and Levi; for from them shall arise unto you the Lamb of God, by grace saving all the Gentiles and Israel. For His kingdom is an everlasting kingdom, which shall not be shaken; but my kingdom among you shall come to an end as a watcher's[182] hammock, which after the summer will not appear.

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[180] Another account is given in the *Targ. Ps. Jon.* of Gen. xli. 45, "And he gave him to wife Asenath, whom Dinah bare to Shechem: and the wife of Potipherah prince of Tanes brought up."

[181] This wearing of a linen garment would seem to imply a connection with the priestly tribe. St. Luke (i. 36) indeed calls the Virgin the kinswoman of Elisabeth. On this tendency to associate the old sacerdotal tribe with the new royalty of Messiah, cf., e.g., *Protevangel. Jacobi*, cc. 6, 7, 9; Augustine, *contra Faustum*, xxiii. 4; Epiphanius, *Hær.*, lxxviii. 13. [See *Reuben*, sec. 6, p. 10, *supra*.]

[182] Isa. i. 8; xxiv. 20.

20. I know that after my death the Egyptians will afflict you, but God will undertake your cause, and will bring you into that which He promised to your fathers. But carry ye up my bones with you;[183] for when my bones are taken up, the Lord will be with you in light, and Beliar shall be in darkness with the Egyptians. And carry ye up Zilpah your mother, and lay her near Bilhah, by the hippodrome, by the side of Rachel.[184] And when he had said these things, he stretched out his feet, and slept the long sleep. And all Israel bewailed him, and all Egypt, with a great lamentation. For he felt even for the Egyptians even as his own members, and showed them kindness, aiding them in every work, and counsel, and matter.

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[183] Cf. *Test. Simeon* 8, and *Jubilees* 46. The account of Joseph's burial in the *Targ. Ps. Jon*. on Gen. l. 26 is: "And Joseph died, a hundred and ten years old; and they embalmed him, and placed him in a coffin, and sank him in the middle of the Nile of Egypt."

[184] Cf. Gen. xlviii. 7, LXX.

XII.—The Testament of Benjamin Concerning a Pure Mind.

1. The record of the words of Benjamin, which he set forth to his sons, after he had lived a hundred and twenty years. And he kissed them, and said: As Isaac was born to Abraham in his hundredth year, so also was I to Jacob. Now since Rachel died in giving me birth, I had no milk; therefore I was suckled by Bilhah her handmaid. For Rachel remained barren for twelve years after that she had borne Joseph: and she prayed the Lord with fasting twelve days, and she conceived and bare me. For our father loved Rachel dearly, and prayed that he might see two sons born from her: therefore was I called the son of days, which is Benjamin.[185]

2. When therefore I went into Egypt, and Joseph my brother recognised me, he said unto me, What did they tell my father in that they sold me? And I said unto him, They dabbled thy coat with blood and sent it, and said, Look if this is the coat of thy son. And he said to me, Even so, brother; for when the Ishmaelites took me, one of them stripped off my coat, and gave me a girdle, and scourged me, and bade me run. And as he went away to hide my garment, a lion met him, and slew him; and so his fellows were afraid, and sold me to their companions. 36

3. Do ye also therefore, my children, love the Lord God of heaven, and keep His commandments, and be followers of the good and holy man Joseph; and let your mind be unto good, even as ye know me. He that hath his mind good seeth all things rightly. Fear ye the Lord, and love your neighbour; and even though the spirits of Beliar allure you into all troublous wickedness, yet shall no troublous wickedness have dominion over you, even as it had not over Joseph my brother. How many men wished to slay him, and God shielded him! For he that feareth God and loveth his neighbour cannot be smitten by Beliar's spirit of the air, being shielded by the fear of God; nor can he be ruled over by the device of men or of beasts, for he is aided by the love of the Lord which he hath towards his neighbour. For he even besought our father Jacob that he would pray for our brethren, that the Lord would not impute to them the evil that they devised concerning Joseph. And thus Jacob cried out, My child Joseph, thou hast prevailed over the bowels of thy father Jacob. And he embraced him, and kissed him for two hours, saying, In thee shall be fulfilled the prophecy of heaven concerning the Lamb of God, even the Saviour of the world, that spotless shall He be delivered up for transgressors, and sinless[186] shall He be put to death for ungodly

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[185] The ordinary theory as to the meaning of Benjamin is comparatively late, and seems doubtful. The *Targum Jerushalmi* (on Gen. xxxv. 18), and the *Breshith Rabba*, § 82, make Benjamin and Benoni synonymous. Cf. Josephus, *Antiq.*, i. 21. 3; Cyril, *Glaph. in Gen.*, lib. iv. With the view mentioned in the text, cf. Arethas on Rev. vii. 8 (Cramer's *Catena*, viii. 289).

[186] This would seem to be the earliest instance of the application of the word ἀναμάρτητος to our Lord.

men in the blood of the covenant, for the salvation[187] of the Gentiles and of Israel, and shall destroy Beliar, and them that serve him.

4. Know ye, my children, the end of the good man? Be followers of his compassion in a good mind, that ye also may wear crowns of glory. The good man hath not a dark eye; for he showeth mercy to all men, even though they be sinners, even though they devise evil concerning him. So he that doeth good overcometh the evil, being shielded by Him that is good; and he loveth the righteous as his own soul. If any one is glorified, he envieth him not; if any one is enriched, he is not jealous; if any one is valiant, he praiseth him; he trusteth and laudeth him that is sober-minded; he showeth mercy to the poor; he is kindly disposed toward the weak; he singeth the praises of God; as for him who hath the fear of God, he protecteth him as with a shield; him that loveth God he aideth; him that rejecteth the Most High he admonisheth and turneth back; and him that hath the grace of a good spirit, he loveth even as his own soul.

5. If ye have a good mind, my children, then will both wicked men be at peace with you, and the profligate will reverence you and turn unto good; and the covetous shall not only cease from their inordinate desire, but shall even give the fruits of their covetousness to them that are afflicted. If ye do well, even the unclean spirits shall flee from you; yea, the very beasts shall flee from you in dread. For where the reverence for good works is present unto the mind, darkness fleeth away from him. For if any one is injurious to a holy man, he repenteth; for the holy man showeth pity on his reviler, and holdeth his peace. And if any one betray a righteous soul, and the righteous man, though praying, be humbled for a little while, yet not long after he appeareth far more glorious, even as was Joseph my brother.

6. The mind of the good man is not in the power of the deceit of the spirit of Beliar, for the angel of peace guideth his soul. He gazeth not passionately on corruptible things, nor gathereth together riches unto desire of pleasure; he delighteth not in pleasure, he hurteth not his neighbour, he pampereth not himself with food, he erreth not in the pride of his eyes, for the Lord is his portion. The good mind admitteth not the glory and dishonour of men, neither knoweth it any guile or lie, fighting or reviling; for the Lord dwelleth in him and lighteth up his soul, and he rejoiceth towards all men at every time. The good mind hath not two tongues, of blessing and of cursing, of insult and of honour, of sorrow and of joy, of quietness and of trouble, of hypocrisy and of truth, of poverty and of wealth; but it hath one disposition, pure and uncorrupt, concerning all men. It hath no double sight,[188] nor double hearing; for in everything which he doeth, or speaketh, or seeth, he knoweth

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[187] [How could any Christian more fully testify to the Nicene Faith? So the *Gloria in Excelsis*.]

[188] [Matt. vi. 22; Luke xi. 34.]

that the Lord watcheth his soul, and he cleanseth his mind that he be not condemned by God and men. But of Beliar every work is twofold, and hath no singleness.

7. Flee ye therefore, my children, the evil-doing of Beliar; for it giveth a sword to them that obeyeth, and the sword is the mother of seven evils. First the mind conceiveth through 37 Beliar, and first there is envy; secondly, desperation; thirdly, tribulation; fourthly, captivity; fifthly, neediness; sixthly, trouble; seventhly, desolation. Therefore also Cain is delivered over to seven vengeances by God, for in every hundred years the Lord brought one plague upon him. Two hundred years he suffered, and in the nine hundredth year he was brought to desolation at the flood, for Abel his righteous brother's sake. In seven[189] hundred years was Cain judged, and Lamech in seventy times seven; because for ever those who are likened unto Cain in envy unto hatred of brethren shall be judged with the same punishment.

8. Do ye also therefore, my children, flee ill-doing, envy, and hatred of brethren, and cleave to goodness and love. He that hath a pure mind in love, looketh not after a woman unto fornication; for he hath no defilement in his heart, because the Spirit of God resteth in him. For as the sun is not defiled by shining over dung and mire, but rather drieth up both and driveth away the ill smell: so also the pure mind, constrained among the defilements of the earth, rather edifieth, and itself suffereth no defilement.

9. Now I suppose, from the words of the righteous Enoch, that there will be also evil-doings among you: for ye will commit fornication with the fornication of Sodom, and shall perish all save a few, and will multiply inordinate lusts with women; and the kingdom of the Lord shall not be among you, for forthwith He will take it away. Nevertheless the temple of God shall be built in your portion, and shall be glorious among you. For He shall take it, and the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth His salvation in the visitation of His only-begotten one. And He shall enter into the front[190] of the temple, and there shall the Lord be treated with outrage, and He shall be lifted up upon a tree. And the veil of the temple shall be rent, and the Spirit of God shall descend upon the Gentiles as fire poured forth. And He shall arise from the grave, and shall ascend from earth into heaven: and I know how lowly He shall be upon the earth, and how glorious in the heaven.

10. Now when Joseph was in Egypt, I longed to see his visage and the form of his countenance; and through the prayers of Jacob my father I saw him, while awake in the daytime, in his full and perfect shape. Know ye therefore, my children, that I am dying. Work therefore truth and righteousness each one with his neighbour, and judgment unto faithful doing, and keep the law of the Lord and His commandments; for these things do I teach you instead of all inheritance. Do ye also therefore give them to your children for an

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[189] For ἑπτακοσίοις ἔτεσιν the Ox. ms. reads simply ἑπτά.

[190] This would seem to be the meaning of πρῶτος ναός.

everlasting possession; for so did both Abraham, and Isaac, and Jacob. All these things they gave us for an inheritance, saying, Keep the commandments of God until the Lord shall reveal His salvation to all nations. Then shall ye see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob, arising on the right hand in gladness. Then shall we also arise, each one over our tribe, worshipping the King of heaven, who appeared upon the earth in the form of a man of humility. And as many as believed on Him on the earth shall rejoice with Him;[191] and then shall all men arise, some unto glory and some unto shame. And the Lord shall judge Israel first, even for the wrong they did unto Him; for when He appeared as a deliverer, God in the flesh, they believed Him not. And then shall He judge all the Gentiles, as many as believed Him not when He appeared upon earth. And He shall reprove Israel among the chosen ones of the Gentiles, even as He reproved Esau among the Midianites, who deceived their brethren, so that they fell into fornication and idolatry; and they were alienated from God, and became as they that were no children in the portion of them that fear the Lord. But if ye walk in holiness in the presence of the Lord, ye shall dwell in hope again in me, and all Israel shall be gathered unto the Lord.

11. And I shall no longer be called a ravening wolf[192] on account of your ravages, but a worker of the Lord, distributing food to them that work what is good. And one[193] shall rise up from my seed in the latter times, beloved of the Lord, hearing upon the earth His voice, enlightening with new knowledge all the Gentiles, bursting in upon Israel for salvation with the light of knowledge, and tearing it away from it like a wolf, and giving it to the synagogue of the Gentiles. And until the consummation of the ages shall he be in the synagogues of the Gentiles, and among their rulers, as a strain of music in the mouth of all;[194] and he shall be inscribed in the holy books, both his work and his word, and he shall be a chosen one of God for ever; and because of him my father Jacob instructed me, saying, He shall fill up that which lacketh of thy tribe.

12. And when he finished his words, he said: I charge you, my children, carry up my bones out of Egypt, and bury me at Hebron, near my fathers. So Benjamin died a hundred and twenty-five years old, in a good old age, and they placed him in a coffin. And in the ninety-first year of the departure of the children of Israel from Egypt, they and their brethren brought up the bones of their fathers secretly in a place which is called Canaan; and they

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[191] [Rev. xx. 5, 6. See p. 25, note 4, *supra*.]

[192] Gen. xlix. 27. This passage, referring to St. Paul (who was of the tribe of Benjamin, Rom. xi. 1; Phil. iii. 5), is quoted by Tertullian, *Adversus Marcionem*, v. 1. [See vol. iii. p. 430, this series.]

[193] Compare *Scorpiace*, cap. 13 [with reference to Gen. xxv. 34 and xxvii. 25, vol. iii. p. 646, this series. Lardner adds Origen, *Hom. in Ezech.*, iv. tom. iii. p. 731; Theodoret, in *Gen. Quæst.*, cx. tom. i. p. 77; and Augustine, *Serm.*, 279 (and *passim*), tom. v. ed. Benedict.].

[194] ["Mel in ore, melos in aure, melodia in corde."—St. Bernard.]

buried them in Hebron, by the feet of their fathers. And they returned from the land of Canaan, and dwelt in Egypt until the day of their departing from the land of Egypt.

Note by the American Editor.

I had prepared annotations for these pages which I find will require more space than this overloaded volume can afford. Let me indicate some sources of information which the student may find convenient. Thus, in Liddon's *Bampton Lecture* (4th ed., London, 1869), consult p. 71 for remarks on Philo and Alexandrian Jews; see also p. 91. Concerning the "Book of Enoch," pp. 7 and 302; see Westcott, *Study of the Gospels* (London, 1867), p. 109, a reference to the *Book of Jubilees*, and its lack of reference to Messiah. See Jewish doctrine of the Messiah, pp. 86, 143, 151; the "Book of Henoch," pp. 69, 93, 101; apocryphal words of Jews, p. 428. He places the "Book of Henoch" earlier than the "Book of Jubilees," and the Twelve Patriarchs after that. Compare Westcott's *Historic Faith* (London, 1883), a quotation from Goldwin Smith, on "the blood of Christ," note 8, p. 237.

I cannot forbear to note, among useful suggestions in these *Testaments*, that (on p. 11) of the share of Simeon in the persecution of Joseph. It explains the real purpose of Joseph in selecting Simeon as the hostage to be left in Egypt (Gen. xlii. 21–24.) Joseph heard the mutual reproaches of his brothers, and foresaw that Simeon would be made to suffer as most guilty: so he was withdrawn. Again, a like anxiety (Gen. xlv. 2) appears when Simeon was sent back with them to his father. Other suggestions may be noted as substantially illustrating the sacred narrative.

EXCERPTS OF THEODOTUS;

or,

SELECTIONS FROM THE PROPHETIC SCRIPTURES.

[Translated by the Rev. William Wilson, M.A.]

Introductory Notice

to

Excerpts of Theodotus; or, Selections from the Prophetic Scriptures.

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We may thank Mr. Wilson, the translator, for separating this collection, absolutely, from the works of Clement of Alexandria, to which it has been made an appendix. The reference to "our Pantænus" gives the only colour for such a collocation with so great a name. It is the work of a Montanist, perhaps, who may have had some relations with the Alexandrian school; but it is hard to say precisely who of three or four named Theodotus (all heretics), may have made the compilation, more especially because disjointed and contradictory fragments seem mixed up in it as it is commonly edited. Dupin (perhaps too readily copying Valesius) appears to think Clement may have been the compiler, but that, like the *Hypotyposes*, the work was the product of days when he was imperfectly educated in Christian truth. It seems to me more reasonable to conclude that these excerpts, and what goes by the name of *Fragments from the Hypotyposes*, are alike corrupt or forged documents, for which Clement's name has been borrowed, to give them some credit; and I can desire no better authority for this opinion than that of Jeremiah Jones, with the arguments to be found in his learned work on the *Canon*.[195]

The wretched performance, therefore, is valuable chiefly as illustrating certain heresies of the second century; but, incidentally, it is of considerable importance as confirming the orthodox writers in those books and doctrines to which it bears witness in coincidence with them.

I regret that the Edinburgh editors give us not a line of information as to their estimate of these extracts, or concerning authorship and like matters of interest and natural curiosity.

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[195] Vol. i. pp. 371–376. These *Selections* are often quoted as "Eclogues."

Excerpts of Theodotus;[196]

or,

Selections from the Prophetic Scriptures.[197]

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I. Those around Sedrach, Misak, and Abednago in the furnace of fire say as they praise God, “Bless, ye heavens, the Lord; praise and exalt Him for ever;” then, “Bless, ye angels, the Lord;” then, “Bless the Lord, all ye waters that are above heaven.” So the Scriptures assign the heavens and the waters to the class of pure powers[198] as is shown in Genesis. Suitably, then, inasmuch as “power” is used with a variety of meaning, Daniel adds, “Let every power bless the Lord;” then, further, “Bless the Lord, sun and moon;” and, “Bless the Lord, ye stars of heaven. Bless the Lord, all ye that worship *Him;* praise and confess the God of gods, for His mercy is for ever.” It is written in Daniel, on the occasion of the three children praising in the furnace.

II. “Blessed art Thou, who lookest on the abysses as Thou sittest on the cherubim,” says Daniel, in agreement with Enoch,[199] who said, “And I saw all sorts of matter.” For the abyss, which is in its essence boundless, is bounded by the power of God. These material essences then, from which the separate genera and their species are produced, are called abysses; since you would not call the water alone the abyss, although matter is allegorically called water, the abyss.

III. “In the beginning God made the heaven and the earth,”[200] both terrestrial and celestial things. And that this is true, the Lord said to Osee, “Go, take to thyself a wife of fornication, and children of fornication: because the land committing fornication, shall commit fornication, *departing* from the Lord.”[201] For it is not the element *of earth* that he speaks of, but those that dwell in the element, those who have an earthly disposition.

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[196] [I have prefixed this title, which Mr. Wilson has omitted, possibly because these extracts are themselves somewhat abridged.]

[197] [For all the confusions about Theodotus and the divers persons so called, see Lardner, *Credib.*, viii. 572–579. These are the extracts commonly called the *Eclogues* or *Excerpts of Theodotus*; but they do not contain certain passages, which may have been interpolations.]

[198] Spirits.

[199] [See vol. vi., this series, note 9, p. 147.]

[200] Gen. i. 1.

[201] Hos. i. 2.

IV. And that the Son is the beginning[202] *or head*, Hosea teaches clearly: “And it shall be, that in the place in which it was said to them, Ye are not my people, they shall be called the children of the living God: and the children of Judah and the children of Israel shall be gathered to the same place, and they shall place over them one head,[203] and they shall come up out of the land; for great is the day of Jezreel.”[204] For whom one believes, him He chooses. But one believes the Son, who is the head; wherefore also he said in addition: “But I will have mercy on the sons of Judah, and will save them by the Lord their God.”[205] Now the Saviour who saves is the Son of God. He is then the head.[206]

V. The Spirit by Osee says, “I am your Instructor;”[207] “Blow ye[208] the trumpet upon the hills of the Lord; sound upon the high places.”[209] And is not baptism itself, which is the sign of regeneration, an escape from matter, by the teaching of the Saviour, a great impetuous stream, ever rushing on and bearing us along? The Lord accordingly, leading us out of disorder, illumines us by bringing us into the light, which is shadowless and is material no longer.

VI. This river and sea of matter two prophets[210] cut asunder and divided by the power of the Lord, the matter being bounded, through both divisions of the water. Famous leaders both, by whom the signs were believed, they complied with the will of God, so that the righteous man may proceed from matter, having journeyed through it first. On the one of these commanders also was imposed the name of our Saviour.[211]

VII. Now, regeneration is by water and spirit, as was all creation: “For the Spirit of God moved on the abyss.”[212] And for this reason the Saviour was baptized, though not Himself needing[213] to be so, in order that He might consecrate the whole water for those who were being regenerated. Thus it is not the body only, but the soul, that we cleanse. It is accordingly 44 a sign of the sanctifying of our invisible part, and of the straining off from the new and spiritual creation of the unclean spirits that have got mixed up with the soul.

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[202] ἀρχή

[203] ἀρχήν.

[204] Hos. i. 10, 11.

[205] Hos. i. 7.

[206] ἀρχή

[207] Hos. v. 2.

[208] “Blow ye the cornet in Gibeah, and the trumpet in Ramah.”—A.V.

[209] Hos. v. 8.

[210] Moses who divided the sea, and Joshua who divided the Jordan.

[211] Joshua = Jesus

[212] Gen. i. 2.

[213] [In a quotation which Jones makes from the *Excerpts* (not found here) the reverse is shamelessly asserted. *Canon*, vol. i. p. 375.]

VIII. "The water above the heaven." Since baptism is performed by water and the Spirit as a protection against the twofold fire,—that which lays hold of what is visible, and that which lays hold of what is invisible; and of necessity, there being an immaterial element of water and a material, is it a protection against the twofold[214] fire. And the earthly water cleanses the body; but the heavenly water, by reason of its being immaterial and invisible, is an emblem of the Holy Spirit, who is the purifier of what is invisible, as the water of the Spirit, as the other of the body.

IX. God, out of goodness, hath mingled fear with goodness. For what is beneficial for each one, that He also supplies, as a physician to a sick man, as a father to his insubordinate child: "For he that spareth his rod hateth his son."[215] And the Lord and His apostles walked in the midst of fear and labours. When, then, the affliction is sent in the person of a righteous man,[216] it is either from the Lord rebuking him for a sin committed before, or guarding him on account of the future, or not preventing by the exercise of His power an assault from without,[217]—for some good end to him and to those near, for the sake of example.

X. Now those that dwell in a corrupt body, like those who sail in an old ship, do not lie on their back, but are ever praying, stretching their hands to God.

XI. The ancients were exceedingly distressed, unless they had always some suffering in the body. For they were afraid, that if they received not in this world the punishment of the sins which, in numbers through ignorance, accompany those that are in the flesh, they would in the other world suffer the penalty all at once. So that they preferred curative treatment here. What is to be dreaded is, then, not external disease, but sins, for which disease *comes*, and disease of the soul, not of the body: "For all flesh is grass,"[218] and corporeal and external good things are temporary; "but the things which are unseen are eternal."[219]

XII. As to knowledge, some elements of it we already possess; others, by what we do possess, we firmly hope *to attain*. For neither have we attained all, nor do we lack all. But we have received, as it were, an earnest of the eternal blessings, and of the ancestral riches. The provisions for the Lord's way are the Lord's beatitudes. For He said: "Seek," and anxiously seek, "the kingdom of God, and all these things shall be added to you: for the

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[214] διπλόης—substantive.

[215] Prov. xiii. 24.

[216] ὅταν οὖν πιστοῦ σώματος ᾖ.

[217] The sense is hazy, but about as clear as that to be obtained by substituting conjecturally for προσβολήν (assault), πρὸς βολήν, or ἐπιβολήν, or ἐπιβουλήν.

[218] Isa. xl. 6.

[219] 2 Cor. iv. 18.

Father knoweth what things ye have need of."[220] Thus He limits not only our occupations, but our cares. For He says: "Ye cannot, by taking thought, add aught to your stature."[221] For God knows well what it is good for us to have and what to want. He wishes, therefore, that we, emptying ourselves of worldly cares, should be filled with that which is directed towards God. "For we groan, desiring to be clothed upon with that which is incorruptible, before putting off corruption." For when faith is shed abroad, unbelief is nonplussed. Similarly also with knowledge and righteousness. We must therefore not only empty the soul, but fill it with God. For no longer is there evil in it, since that has been made to cease; nor yet is there good, since it has not yet received good. But what is neither good nor evil is nothing. "For to the swept and empty house return,"[222] if none of the blessings of salvation has been put in, the unclean spirit that dwelt there before, taking with him seven other unclean spirits. Wherefore, after emptying the soul of what is evil, we must fill with the good God that which is His chosen dwelling-place. For when the empty rooms are filled, then follows the seal, that the sanctuary may be guarded for God.

XIII. "By two and three witnesses every word is established."[223] By Father, and Son, and Holy Spirit, by whose witness and help the prescribed commandments ought to be kept.[224]

XIV. Fasting, according to the signification of the word, is abstinence from food. Now food makes us neither more righteous nor less. But mystically it shows that, as life is maintained in individuals by sustenance, and want of sustenance is the token of death; so also ought we to fast from worldly things, that we may die to the world, and after that, by partaking of divine sustenance, live to God. Especially does fasting empty the soul of matter, and make it, along with the body, pure and light for the divine words. Worldly food is, then, the former life and sins; but the divine food is faith, hope, love, patience, knowledge, peace, temperance. For "blessed are they that hunger and thirst after" God's "righteousness; for they shall be filled."[225] The soul, but not the body, it is which is susceptible of this craving. 45

XV. The Saviour showed to the believing apostles prayer to be stronger than faith in the case of a demoniac, whom they could not cleanse, when He said, Such things are accomplished by prayer. He who has believed has obtained forgiveness of sins from the Lord; but he who has attained knowledge, inasmuch as he no longer sins, obtains from himself the forgiveness of the rest.

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[220] Matt. vi. 33, 32.

[221] Matt. vi. 27; Luke xii. 25.

[222] Matt. xii. 44.

[223] Deut. xvii. 6.

[224] [This looks as if the text of the *three witnesses* had been in this compiler's copy of St. John's First Epistle. See vol. iii. Elucid. III. p. 631. St. Augustine also seems to me to sustain the African text in the *De Civit.*, lib. v. cap. xi. p. 154, ed. Migne.]

[225] Matt. v. 6.

XVI. For as cures, and prophecies, and signs are performed by the agency of men, God working in them, so also is Gnostic teaching. For God shows His power through men. And the prophecy rightly says, “I will send to them a man who will save them.”[226] Accordingly He sends forth at one time prophets, at another apostles, to be saviours of men. Thus God does good by the agency of men. For it is not that God can do some things, and cannot do others: He is never powerless in anything. No more are some things done with, and some things against His will; and some things by Him, and some things by another. But He even brought us into being by means of men, and trained us by means of men.

XVII. God made us, having previously no existence. For if we had a previous existence, we must have known where we were, and how and why we came hither. But if we had no pre-existence, then God is the sole author of our creation. As, then, He made us who had no existence; so also, now that we are made, He saves us by His own grace, if we show ourselves worthy and susceptible; if not, He[227] will let us pass to our proper end. For He is Lord both of the living and the dead.

XVIII. But see the power of God, not only in the case of men, in bringing to existence out of non-existence, and making them when brought into being grow up according to the progress of the time of life, but also in saving those who believe, in a way suitable to each individual. And now He changes both hours, and times, and fruits, and elements. For this is the one God, who has measured both the beginning and the end of events suitably to each one.

XIX. Advancing from faith and fear to knowledge, man knows how to say Lord, Lord; but not as His slave, he has learned to say, Our Father.[228] Having set free the spirit of bondage, which produces fear, and advanced by love to adoption, he now reverences from love Him whom he feared before. For he no longer abstains from what he ought to abstain from out of fear, but out of love clings to the commandments. “The Spirit itself,” it is said, “beareth witness when we cry, Abba,[229] Father.”[230]

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[226] Isa. xix. 20.

[227] The reading is, εἰ μὴ παρήσει πρὸς τὸ οἰκεῖον τέλος; and the Latin translator renders “si non segnes simus ad finem proprium.” It seems better, with Sylburgius, to take εἰ μὴ as equivalent to εἰ δὲ μὴ, and to put a comma after μὴ, so as to render as above.

[228] [A happy reference to the Lord’s Prayer as connected with St. Paul’s reference to the Abba; and it is worth while to compare the use of this word with the prayer as used in the synagogue. Vol. v. Elucid. III. p. 559, this series.]

XX. Now the Lord with His precious blood redeems us, freeing us from our old bitter masters, that is, our sins, on account of which the spiritual *powers* of wickedness ruled over us. Accordingly He leads us into the liberty of the Father,—sons that are co-heirs and friends. “For,” says the Lord, “they that do the will of my Father are my brethren and fellow-heirs.”[231] “Call no man, therefore, father to yourselves on earth.”[232] For it is masters that are on earth. But in heaven is the Father, of whom is the whole family, both in heaven and on earth.[233] For love rules willing *hearts*, but fear the unwilling. One kind of fear is base; but the other, leading us as a pedagogue to good, brings us to Christ, and is saving.

XXI. Now if one has a conception of God, it by no means corresponds with His worthiness. For what can the worthiness of God be? But let him, as far as is possible, conceive of a great and incomprehensible and most beautiful light; inaccessible, comprehending all good power, all comely virtue; caring for all, compassionate, passionless, good; knowing all things, foreknowing all things, pure, sweet, shining, stainless.

XXII. Since the movement of the soul is self-originated, the grace of God demands from it what the soul possesses, willingness as its contribution to salvation. For the soul wishes to be its own good; which the Lord, *however*, gives it. For it is not devoid of sensation so as to be carried along like a body. Having is the result of taking, and taking of willing and desiring; and keeping hold of what one has received, of the exercise of care and of ability. Wherefore God has endowed the soul with free choice, that He may show it its duty, and that it choosing, may receive and retain.

XXIII. As through the body the Lord spake and healed, so also formerly by the prophets, and now by the apostles and teachers. For the Church is the minister of the Lord’s power. Thence He then assumed humanity,[234] that by it He might minister to the Father’s will. And at all times, the God who loves humanity[235] invests Himself with man for the salvation of men,—in former times with the prophets, and now with the Church. For it is fitting that like should minister to like, in order to a like salvation. 46

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[229] [A happy reference to the Lord’s Prayer as connected with St. Paul’s reference to the Abba; and it is worth while to compare the use of this word with the prayer as used in the synagogue. Vol. v. Elucid. III. p. 559, this series.]

[230] Rom. viii. 15; Gal. iv. 6.

[231] Matt. xii. 50.

[232] Matt. xxiii. 9.

[233] Eph. iii. 15.

[234] ἄνθρωπον.

[235] φιλάνθρωπος.

XXIV. For we are of the earth.…Cæsar is the prince, for the time being, whose earthly image is the old man, to which he has returned. To him, then, we are to render the earthly things, which we bore in the image of the earthly, and the things of God to God. For each one of the passions is on us as a letter, and stamp, and sign. Now the Lord marks us with another stamp, and with other names and letters, faith instead of unbelief, and so forth. Thus we are translated from what is material to what is spiritual, "having borne the image of the heavenly."[236]

XXV. John says: "I indeed baptize you with water, but there cometh after me He that baptizeth with the Spirit and fire."[237] But He baptized no one with fire. But some, as Heraclius says, marked with fire the ears of those who were sealed; understanding so the apostolic saying, "For His fan is in His hand, to purge His floor: and He will gather the wheat into the garner; but the chaff He will burn with fire unquenchable."[238] There is joined, then, the expression "by fire" to that "by the Spirit;" since He separates the wheat from the chaff, that is, from the material husk, by the Spirit; and the chaff is separated, being fanned by the wind:[239] so also the Spirit possesses a power of separating material forces. Since, then, some things are produced from what is unproduced and indestructible,—that is, the germs of life,—the wheat also is stored, and the material part, as long as it is conjoined with the superior part, remains; when separated from it, it is destroyed; for it had its existence in another thing. This separating element, then, is the Spirit, and the destroying element is the fire: and material fire is to be understood. But since that which is saved is like wheat, and that which grows in the soul like chaff, and the one is incorporeal, and that which is separated is material; to the incorporeal He opposes spirit, which is rarefied and pure—almost more so than mind; and to the material *He opposes* fire, not as being evil or bad, but as strong and capable of cleansing away evil. For fire is conceived as a good force and powerful, destructive of what is baser, and conservative of what is better. Wherefore this fire is by the prophets called wise.

XXVI. Thus also, then, when God is called "a consuming fire," it is because a name and sign, not of wickedness, but of power, is to be selected. For as fire is the most potent of the elements, and masters all things; so also God is all-powerful and almighty, who is able to hold, to create, to make, to nourish, to make grow, to save, having power of body and soul. As, then, fire is superior to the elements, so is the Almighty Ruler to gods, and powers, and principalities. The power of fire is twofold: one power conduces to the production and maturing of fruits and of animals, of which the sun is the image; and the other to consumption and destruction, as terrestrial fire. When, then, God is called a consuming fire, *He is called* a mighty and resistless power, to which nothing is impossible, but which is able to destroy.

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[236] 1 Cor. xv. 49.

[237] Matt. iii. 11.

[238] Matt. iii. 12.

[239] Or spirit—πνεύματος .

Respecting such a power, also, the Saviour says, "I came to send fire upon the earth,"[240] indicating a power to purify what is holy, but destructive, as they say, of what is material; and, as we should say, disciplinary. Now fear pertains to fire, and diffusion to light.

XXVII. Now the more ancient men[241] did not write, as they neither wished to encroach on the time devoted to attention bestowed on what they handed down, in the way of teaching, by the additional attention bestowed on writing, nor spent the time for considering what was to be said on writing. And, perhaps convinced that the function of composition and the department of teaching did not belong to the same cast of mind, they gave way to those who had a natural turn for it. For in the case of a speaker, the stream of speech flows unchecked and impetuous, and you may catch it up hastily. But that which is always tested by readers, meeting with strict[242] examination, is thought worthy of the utmost pains, and is, so to speak, the written confirmation of *oral* instruction, and of the voice so wafted along to posterity by written composition. For that which was committed in trust to the elders, speaking in writing, uses the writer's help to hand itself down to those who are to read it. As, then, the magnet, repelling other matter, attracts iron alone by reason of affinity; so also books, though many read them, attract those alone who are capable of comprehending them. For the word of truth is to some "foolishness,"[243] and to others a "stumbling-block;"[244] but to a few "wisdom."[245] So also is the power of God found to be. But far from the Gnostic be envy. For it is for this reason also that he asks whether it be worse to give to the unworthy, or not commit to the worthy; and runs the risk, from his abundant love of communicating, not only to every one who is qualified, but sometimes also to one unworthy, who asks importunately; not on account of his entreaty (for he loves not glory), but on account of the persistency of the petitioner who bends his mind towards faith with copious entreaty.

47 XXVIII. There are those calling themselves Gnostics who are envious of those in their own house more than strangers. And, as the sea is open to all, but one swims, another sails, and a third catches fish; and as the land is common, but one walks, another ploughs, another hunts,—somebody else searches the mines, and another builds a house: so also, when the

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[240] Luke xii. 49.

[241] πρεσβύτεροι .

[242] It seems better, with Sylb., to read ἀκριβοῦς, qualifying ἐξετάσεως (as above), than ἀκριβῶς, adv. qualifying βασανιζόμενον, tested.

[243] 1 Cor. i. 18.

[244] 1 Cor. i. 18.

[245] 1 Cor. i. 18.

Scripture is read, one is helped to faith, another to morality, and a third is freed from superstition by the knowledge of things. The athlete, who knows the Olympic stadium, strips for training, contends, and becomes victor, tripping up his antagonists who contend against his scientific method, and fighting out the contest. For scientific knowledge[246] is necessary both for the training of the soul and for gravity of conduct; making the faithful more active and keen observers of things. For as there is no believing without elementary instruction, so neither is there comprehension without science.[247]

XXIX. For what is useful and necessary to salvation, such as *the knowledge of* the Father, and Son, and Holy Spirit, and also of our own soul, are wholly requisite; and it is at once beneficial and necessary to attain to the scientific account of them. And to those who have assumed the lead in doing good, much experience is advantageous; so that none of the things which appear to be known necessarily and eruditely by others may escape their notice. The exposition, too, of heterodox teaching affords another exercise of the inquiring soul, and keeps the disciple from being seduced from the truth, by his having already had practice beforehand in sounding all round on warlike instruments of music.[248]

XXX. The life of the Gnostic rule, (as they say that Crete was barren of deadly animals,) is pure from every evil deed, and thought, and word; not only hating no one, but beyond envy and hatred, and all evil-speaking and slander.

XXXI. In length of days, it is not on account of his having lived long that the man is to be regarded happy, to whose lot it has also fallen, through his having lived, to be worthy of living for ever. He has pained no one, except in instructing by the word the wounded in heart, as it were by a salutary honey, which is at once sweet and pungent. So that, above all, the Gnostic preserves the decorous along with that which is in accordance with reason. For passion being cut away and stript off from the whole soul, he henceforth consorts and lives with what is noblest, which has now become pure, and emancipated to adoption.

XXXII. Pythagoras thought that he who gave things their names, ought to be regarded not only the most intelligent, but the oldest of the wise men. We must, then, search the Scriptures accurately, since they are admitted to be expressed in parables, and from the names hunt out the thoughts which the Holy Spirit, propounding respecting things, teaches by imprinting His mind, so to speak, on the expressions; that the names used with various meanings, being made the subject of accurate investigation, may be explained, and that that which is hidden under many integuments may, being handled and learned, come to light and gleam forth. For so also lead turns white as you rub it; white lead being produced from black. So also scientific knowledge (gnosis), shedding its light and brightness on things, shows itself to be in truth the divine wisdom, the pure light, which illumines the men whose eyeball is clear, unto the sure vision and comprehension of truth.

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[246] γνῶσις

[247] γνῶσις

[248] [It is not to be doubted that much sound Alexandrian teaching is here mixed up with folly.]

XXXIII. Lighting, then, our torch[249] at the source of that light, by the passionate desire which has it for its object, and striving as much as possible to be assimilated to it, we become men[250] full of light,[251] Israelites indeed. For He called those friends and brethren who by desire and pursuit aimed after likeness to the Divinity.

XXXIV. Pure places and meadows have received voices and visions of holy phantasms.[252] But every man who has been perfectly purified, shall be thought worthy of divine teaching and of power.

XXXV. Now I know that the mysteries of science (gnosis) are a laughing-stock to many, especially when not patched up with sophistical figurative language. And the few are at first startled at them; as when light is suddenly brought into a convivial party in the dark. Subsequently, on getting used and accustomed, and trained to reasoning, as if gladdened and exulting for delight, they *praise* the Lord.…For as pleasure has for its essence release from pain; so also has knowledge the removal of ignorance. For as those that are most asleep think they are most awake, being under the power of dream-visions very vivid and fixed; so those that are most ignorant think that they know most. But blessed are they who rouse themselves from this sleep and derangement, and raise their eyes to the light and the truth.

XXXVI. It is, therefore, equally requisite for him who wishes to have a pupil who is docile, and has blended faith with aspiration, to exercise himself and constantly to study by himself, investigating the truth of his speculations; and when he thinks himself right, to descend to questions regarding things contiguous. For the young birds make attempts to fly in the nest, exercising their wings. 48

XXXVII. For Gnostic virtue everywhere makes man good, and meek, and harmless,[253] and painless, and blessed, and ready to associate in the best way with all that is divine, in the best way with men, at once a contemplative and active divine image, and turns him into a lover of what is good by love. For what is good,[254] as there it is contemplated and comprehended by wisdom, is here by self-control and righteousness carried into effect through faith: practising in the flesh an angelic ministry; hallowing the soul in the body, as in a place clear and stainless.

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[249] [Compare Tatian’s use of a like figure, vol. ii. note 2, p. 67, this series.]

[250] φῶτες.

[251] φωτὸς.

[252] [A Montanist token.]

[253] For ἀβλαβές in the text, we must, translating thus, read ἀβλαβῆ. If we translate, as we may, “Gnostic virtue is a thing everywhere good, and meek,” etc., no change is required in the reading.

[254] τὸ καλὸν.

XXXVIII. Against Tatian,[255] who says that the words, “Let there be light,”[256] are supplicatory. If, then, He is supplicating the supreme God, how does He say, “I am God, and beside me there is none else?”[257] We have said that there are punishments for blasphemies, for nonsense, for outrageous expressions; which are punished and chastised by reason.

XXXIX. And he said, too, that on account of their hair and finery, women are punished by the Power that is set over these matters; which also gave to Samson strength in his hair; which punishes the women who allure to fornication through the adornment of their hair.

XL. As by the effluence of good, people are made good; in like manner are they made bad. Good is the judgment of God, and the discrimination of the believing from the unbelieving, and the judgment beforehand, so as not to fall into greater judgment—this judgment being correction.

XLI. Scripture says that infants which are exposed are delivered to a guardian angel, and that by him they are trained and reared. “And they shall be,” it says, “as the faithful in this world of a hundred years of age.” Wherefore also Peter, in the Revelation,[258] says: “And a flash of fire, leaping from those infants, and striking the eyes of the women.” For the just shines: forth as a spark in a reed, and will judge the nations.[259]

XLII. “With the holy Thou wilt be holy.”[260] “According to thy praise is thy name glorified;” God being glorified through our knowledge, and through the inheritance. Thus also it is said, “The Lord liveth,” and “The Lord hath risen.”[261]

XLIII. “A people whom I knew not hath served me;”[262]—by covenant I knew them not, alien sons, who desired what pertained to another.

XLIV. “Magnifying the salvations of His king.”[263] All the faithful are called kings, brought to royalty through inheritance.

XLV. Long-suffering is sweetness above honey; not because it is long-suffering, but in consequence of the fruit of long-suffering. Since, then, the man of self-control is devoid of passion, inasmuch as he restrains the passions, not without toil; but when habit is formed, he is no longer a man of self-control, the man having come under the influence of one habit and of the Holy Spirit.

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[255] [From some lost work of his.]

[256] Gen. i. 3.

[257] Isa. xliv. 6.

[258] [On these quotations see Lardner, *Credib.*, ii. 256, and Jones, *Canon.* vol. i. p. 373.]

[259] Wisd. iii. 7.

[260] Ps. xviii. 26.

[261] Luke xxiv. 34.

[262] Ps. xviii. 43.

[263] Ps. xviii. 50.

XLVI. The passions that are in the soul are called spirits,—not spirits of power, since in that case the man under the influence of passion would be a legion of demons; but *they are so called* in consequence of the impulse they communicate. For the soul itself, through modifications, taking on this and that other sort of qualities of wickedness, is said to receive spirits.

XLVII. The Word does not bid us renounce property;[264] but to manage property without inordinate affection; and on anything happening, not to be vexed or grieved; and not to desire to acquire. Divine Providence bids keep away from possession accompanied with passion, and from all inordinate affection, and *from this* turns back those still remaining[265] in the flesh.

XLVIII. For instance, Peter says in the Apocalypse,[266] that abortive infants shall share the better fate;[267] that these are committed to a guardian angel, so that, on receiving knowledge, they may obtain the better abode, having had the same experiences which they would have had had they been in the body. But the others shall obtain salvation merely, as being injured and pitied, and remain without punishment, receiving this reward.

XLIX. The milk of women, flowing from the breasts and thickening, says Peter in the Apocalypse,[268] will produce minute beasts, that prey on flesh, and running back into them will consume them: teaching that punishments arise for sins. He says that they are produced from sins; as it was for their sins that the people were sold. And for their want of faith in Christ, as the apostle says, they were bitten by serpents.

L. An ancient said that the embryo is a living thing; for that the soul entering into the womb after it has been by cleansing prepared for conception, and introduced by one of the angels who preside over generation, and who knows the time for conception, moves the woman to intercourse; and that, on the seed being deposited, the spirit, which is in the seed, is, so to speak, appropriated, and is thus assumed into conjunction in the process of formation. He cited as a proof to all, how, when the angels give glad tidings to the barren, they introduce souls before conception. And in the Gospel "the babe leapt"[269] as a living thing. And the barren are barren for this reason, that the soul, which unites for the deposit of the seed, is not introduced so as to secure conception and generation.

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[264] κτήσεως, instead of κτίσεως, as in the text, and κτῆσιν for κτίσιν in the next clause.

[265] Ἀναστρέφει ἐπὶ μόνους τοὺς ἐν σαρκί. For which, as slightly preferable, Sylburg. proposes ἔτι μένοντας ἐν σαρκί, as above.

[266] [See note 6, p. 48, *supra*.]

[267] Adopting the reading μοίρας, instead of that in the text, πείρας.

[268] [See note 6, p. 48, *supra*.]

[269] Luke i. 43.

LI. “The heavens declare the glory of God.”[270] The heavens are taken in various meanings, both those defined by space and revolution, and those by covenant,—the immediate operation of the first-created angels. For the covenants caused a more especial appearance of angels,—that[271] in the case of Adam, that in the case of Noah, that in the case of Abraham, that in the case of Moses. For, moved by the Lord, the first-created angels exercised their influence on the angels attached to the prophets, considering the covenants the glory of God. Furthermore, the things done on earth by angels were done by the first-created angels to the glory of God.

LII. It is the Lord that is principally denominated the Heavens, and then the First-created; and after these also the holy men before the Law, as the patriarchs, and Moses, and the prophets; then also the apostles. “And the firmament showeth His handiwork.” He applies the term “firmament”[272] to God, the passionless and immoveable, as also elsewhere the same David says, “I will love Thee, O Lord, my strength[273] and my refuge.”[274] Accordingly, the firmament itself shows forth the work of His hands,—that is, shows and manifests the work of His angels. For He shows forth and manifests those whom He hath made.

LIII. “Day unto day uttereth speech.” As the heavens have various meanings, so also has day. Now speech is the Lord; and He is also frequently called day. “And night unto night showeth forth knowledge.” The devil knew that the Lord was to come. But he did not believe that He was God; wherefore also he tempted Him, in order to know if He were powerful. It is said, “he left[275] Him, and departed from Him for a season;” that is, he postponed the discovery till the resurrection. For he knew that He who was to rise was the Lord. Likewise also the demons; since also they suspected that Solomon was the Lord, and they knew that he was not so, on his sinning. “Night to night.” All the demons knew that He who rose after the passion was the Lord. And already Enoch[276] had said, that the angels who transgressed taught men astronomy and divination, and the rest of the arts.

LIV. “There are no speeches or words whose voices are not heard,” neither of days nor nights. “Their sound is gone forth unto all the earth.” He has transferred the discourse to the saints alone, whom he calls both heavens and days.

LV. The stars, spiritual bodies, that have communications with the angels set over them, and are governed by them, are not the cause of the production of things, but are signs of what is taking place, and will take place, and have taken place in the case of atmospheric changes, of fruitfulness and barrenness, of pestilence and fevers, and in the case of men. The stars do not in the least degree exert influences, but indicate what is, and will be, and has been.

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[270] Ps. xix. 1. [Here follow notes on successive verses, some not unworthy of an orthodox Father.]

[271] i.e., the covenant.

[272] στερέωμα .

[273] στερέωμα .

[274] Ps. xviii. 1.

[275] For ἐᾶν, which is the reading of the text, Sylburgius’ suggestion of εἴα or εἴασε has been adopted.

[276] See note 9, p. 3, *supra*.]

LVI. "And in the sun hath He set His tabernacle." There is a transposition here. For it is of the second coming that the discourse is. So, then, we must read what is transposed in its due sequence: "And he, as a bridegroom issuing from his chamber, will rejoice as a giant to run his way. From heaven's end is his going forth; and there is no one who shall hide himself from his heat;" and then, "He hath set His tabernacle in the sun."

Some say that He deposited the Lord's body in the sun, as Hermogenes. And "His tabernacle," some say, is His body, others the Church of the faithful.

Our Pantænus[277] used to say, that prophecy utters its expressions indefinitely for the most part, and uses the present for the future, and again the present for the past. Which is also seen here.[278] For "He hath set" is put both for the past and the future. For the future, because, on the completion of this period, which is to run according to its present[279] constitution, the Lord will come to restore the righteous, the faithful, in whom He rests, as in a tent, to one and the same unity; for all are one body, of the same race, and have chosen the same faith and righteousness. But some as head, some as eyes, some as ears, some as hands, some as breasts, some as feet, shall be set, resplendent, in the sun. "Shine forth as the sun,"[280] or in the sun; since an angel high in command is in the sun. For he is appointed for rule over days; as the moon is for ruling over night.[281] Now angels are called days. Along with the angels in[282] the sun, it is said, they shall have assigned to them one abode, to be for some time and in some respects the sun, as it were the head of the body which is one. And, besides, they also are the rulers of the days, as that angel in the sun, for the greater purpose for which he before them[283] migrated to the same place. And again destined to ascend progressively, they reach the first abode, in accordance with the past "He hath set:" so that the first-created angels shall no longer, according to providence, exercise a definite ministry, but may be in repose, and devoted to the contemplation of God alone; while those next to them shall be promoted to the post which they have left; and so those beneath them similarly. 50

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[277] [No doubt he may have said this.]

[278] Or rather, as Sylb. points out, this is a case of the past used for the present, etc.

[279] παρουσίαν, κατάστασιν, the reading of the text, is, as Sylburg. remarks, plainly corrupt; παροῦσαν, as above, is the most obvious correction.

[280] Matt. xiii. 43.

[281] Gen. i. 18.

[282] μεθ' here clearly should be καθ' or ἐφ'.

[283] If we may venture to change αὐτοῦ into αὐτῶν.

LVII. There are then, according to the apostle, those on the summit,[284] the first-created. And they are thrones, although Powers, being the first-created, inasmuch as God rests in them, as also in those who believe. For each one, according to his own stage of advancement possesses the knowledge of God in a way special to himself; and in this knowledge God reposes, those who possess knowledge being made immortal by knowledge. And is not "He set His tabernacle in the sun" to be understood thus? God "set in the sun," that is, in the God who is beside Him, as in the Gospel, Eli, Eli,[285] instead of my God, my God. And what is "above all rule, and authority, and power, and every name that is named," are those from among men that are made perfect as angels and archangels, *so as to rise* to the nature of the angels first-created. For those who are changed from men to angels are instructed for a thousand years by the angels after they are brought to perfection. Then those who have taught are translated to archangelic authority; and those who have learned instruct those again who from men are changed to angels. Thus afterwards, in the prescribed periods, they are brought to the proper angelic state of the body.

LVIII. "The law of God is perfect, converting souls."[286] The Saviour Himself is called Law and Word, as Peter in "the Preaching," and the prophet: "Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem."[287]

LIX. "The testimony of the Lord is sure, making children wise." The covenant of the Lord is true, making wise children; those free from evil, both the apostles, and then also us. Besides, the testimony of the Lord, according to which He rose again after His passion, having been verified by fact, led the Church to confirmation in faith.

LX. "The fear of the Lord is pure, enduring for ever." He says that those who have been turned from fear to faith and righteousness endure for ever.

"The judgments of the Lord are true,"—sure, and incapable of being overturned; and giving rewards according to what is right, bringing the righteous to the unity of the faith. For this is shown in the words, "justified for the same."[288] "Such desires[289] are above gold and precious stone."

LXI. "For also Thy servant keeps them." Not that David alone is called servant; but the whole people saved is called the servant of God, in virtue of obedience to the command.

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[284] Ἐν τῇ ἀκρῇ ἀποκαταστάσει. The last word yields no suitable sense, and conjecture as to the right reading is vain; and we have left it untranslated. The Latin translator renders "qui in summa arce collocati sunt."

[285] Ἥλιος is (with marvellous ignorance of the Hebrew tongue, as Combefisius notices) here identified with Eli, אֵלִי

[286] Ps. xix. 8.

[287] Isa. ii. 3.

[288] Ps. xix. 12, Septuagint.

[289] αἱ τοιαῦται ἐπιθυμίαι, for which the Septuagint has ἐπιθυμητά as in A.V.

LXII. “Cleanse me from my secret *faults*;”—thoughts contrary to right reason—defects. For He calls this foreign to the righteous man.

LXIII. “If they have not dominion over me, then shall I be innocent.” If those who persecute me as they did the Lord, do not have dominion over me, I shall not be innocent. For no one becomes a martyr unless he is persecuted; nor appears righteous, unless, being wronged, he takes no revenge; nor forbearing…

TWO EPISTLES CONCERNING VIRGINITY.

ATTRIBUTED TO CLEMENT OF ROME.

[Translated by the Rev. B. P. Pratten.]

Introductory Notice

to

Two Epistles Concerning Virginity.

By Professor M. B. Riddle, D.D.

53

Among the “Pseudo-Clementina” the *Two Epistles concerning Virginity* must properly be placed. The evidence against the genuineness seems conclusive; yet, with the exception of the homily usually styled the *Second Epistle of Clement*,[290] no spurious writings attributed to the great Roman Father can be assigned an earlier date than these two letters. Uhlhorn, in view of the reference to the *sub-introductæ*, thinks they were written shortly before the time of Cyprian;[291] and this seems very probable. Jerome was acquainted with the writings (*Ad Jovinum*, i. 12), and possibly Epiphanius (*Hær.*, xxx. 15). Hence we may safely allow an early date. Yet these evidences of age tell against the genuineness.

1. Early works of this character would not have disappeared from notice to such an extent, had they been authenticated as writings of Clement. Supporting, as they do, the ascetic tendency prevalent in the Western Church at and after the date when they are first noticed by Christian writers, they would have been carefully preserved and frequently cited, had they been genuine. The name of the great Roman Father would have been so weighty, that the advocates of celibacy would have kept the documents in greater prominence. The silence of Eusebius respecting the letters is an important fact in this discussion.

2. A second argument against the genuineness is derived from the ascetic tone itself. Such pronounced statements are not, we must firmly hold, to be found in the Christian literature of the sub-apostolic age. This historical argument is further sustained by other indications in the epistles. They point to a stage of ecclesiastical development which belongs to a much later period than that of Clement.

3. The use of Scripture in these letters seems to be conclusive against the Clementine authorship. A comparison with the citations in the genuine Epistle of Clement shows that these writings make much greater use of the Pauline (particularly the Pastoral) Epistles; that the Old Testament is less frequently cited, and that the mode of handling proof-texts is that of a later age.

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[290] See vol. vii. pp. 509–523.

[291] Against this class Cyprian stoutly contended. Comp. Cyprian, *Ante-Nicene Fathers*, vol. v. pp. 357, 358, 587–592.

4. The judgment of the most candid patristic scholars is against the genuineness. Of Protestants, Wetstein stands alone in supporting the Clementine authorship; and his position is readily explained by the fact that he discovered the Syriac version which restored the writings to modern scholars (see below). The genuineness is defended by Villecourt and Beelen (see below), also by Möhler, Champagny, and Brück. But such experts as Mansi, Hefele, Alzog, and Funk, among Roman Catholics, unite with Protestant scholars in assigning a later date, and consequently in denying the Clementine authorship.

Translator's Introductory Notice.

54

While the great mass of early Christian literature bearing the name of Clement of Rome is undoubtedly spurious, the case is somewhat different with regard to the two following epistles. Not only have Roman Catholic writers maintained their genuineness with great ingenuity and learning, but Wetstein, who first edited them, argued powerfully for their being received as the authentic productions of Clement; and even Neander has admitted that they may possibly have been written by that friend and fellow-labourer of the apostles.

Their literary history in modern times is somewhat curious. Wetstein unexpectedly discovered them appended to a copy of the Syriac Peschito version of the New Testament furnished to him by Sir James Porter, then British ambassador at Constantinople. He soon afterwards (1752) published them in Syriac, accompanied by a Latin version of his own, with Prolegomena, in which he upheld their genuineness. This speedily called forth two works, one by Lardner (1753), and a second by Venema (1754), in both of which their authenticity was disputed. To these writings Wetstein himself, and, after his death, Gallandius, published rejoinders; but the question remained as far from positive settlement as ever, and continues *sub-judice* even at the present day

It is generally admitted (and, of course, *asserted* by those that maintain their truly Clementine origin) that Greek was the original language of these epistles. Many have argued that they contain plain references to the *sub-introductæ* spoken of in the literature of the third century, and that therefore they were probably composed in the Oriental Church about that period.

These epistles have been very carefully edited in recent times by the Roman Catholic scholars Villecourt (1853) and Beelen (1856). Both have argued strenuously for the genuineness of the letters, but it may be doubted if they have succeeded in repelling all the objections of Lardner and Venema. Beelen's work is a highly scholarly production, and his Prolegomena are marked by great fulness and perspicuity.

A German translation of these epistles was published by Zingerle (1821). They are now for the first time translated into the English language.

The translation is made from the text of Beelen.

The division into chapters is due to Wetstein.

Two Epistles Concerning Virginity.

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The First Epistle of the Blessed Clement, the Disciple of Peter the Apostle.

Chapter I.—The Salutation.

To all those who love and cherish their life *which is* in Christ through God the Father, and obey the truth of God in hope of eternal life; to those who bear affection towards their brethren and towards their neighbours in the love of God; to the blessed *brother* virgins,[292] who devote themselves to preserve virginity "for the sake of the kingdom of heaven;"[293] and to the holy *sister* virgins: the peace which is in God.[294]

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[292] In later Greek παρθένος was used of both sexes (*comp*. Rev. xiv. 4). The Syriac original employs both a masculine and a feminine form. This will not always be indicated in the following translation.

[293] Matt. xix. 12.

[294] Or "to the holy virgins who are in God: peace." So Zingerle, and probably Wetstein.

Chapter II.—For True Virginity Perfect Virtue is Necessary.

Of all virgins of either sex who have truly resolved to preserve virginity for the sake of the kingdom of heaven—of each and every one of them it is required that he be worthy of the kingdom of heaven in every thing. For not by eloquence[295] or renown,[296] by station[297] and descent, or by beauty or strength, or by length of life,[298] is the kingdom of heaven obtained; but it is obtained by the power of faith, when a man exhibits the works of faith. For whosoever is truly righteous, his works testify concerning his faith, that he is truly a believer, with a faith which is great, a faith which is perfect, a faith which is in God, a faith which shines in good works, that the Father of all may be glorified through Christ. Now, those who are truly virgins for the sake of God give heed to Him who hath said, "Let not righteousness and faith fail thee; bind them on thy neck, and thou shalt find favour for thyself; and devise thou good things before God and before men."[299] "The paths," therefore, "of the righteous shine as the light, and the light of them advances until the day is perfect."[300] For the beams of their light illumine the whole creation even now by good works, as those who are truly "the light of the world,"[301] giving light to "those who sit in darkness,"[302] that they may arise and go forth from the darkness by the light of the good works of the fear of God, "that they may see our good works and glorify our Father who is in heaven."[303] For it is required of the man of God, that in all his words and works he be perfect, and that in his life he be adorned with all exemplary and well-ordered behaviour,[304] and do all his deeds in righteousness, as a man of God.

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[295] Zing., not so well, takes this to mean, "by the confession of the mouth" (durch das mündliche Bekenntniss), comparing Matt. vii. 21.

[296] *Lit.* "by word or by name."

[297] The Greek word σχῆμα, here adopted in the Syriac, is sometimes thus used.—Beelen.

[298] *Lit.* "much time."

[299] Prov. iii. 3, 4 (LXX.).

[300] *Lit.* "fixed." Prov. iv. 18.

[301] Matt. v. 14.

[302] Isa. ix. 2; Matt. iv. 16.

[303] Matt. v. 16; 1 Pet. ii. 12.

[304] Probably referring to 1 Cor. xiv. 40.—Beelen.

Chapter III.—True Virgins Prove Themselves Such by Self-Denial, as Does the True Believer by Good Works.

For virgins are a beautiful pattern to believers, and to those who shall believe. The name alone, indeed, without works, does not introduce into the kingdom of heaven; but, if a man be truly a believer, such an one can be saved. For, if a person be only called a believer in name, whilst he is not such in works, he cannot possibly be a believer. "Let no one," therefore, "lead you astray with the empty words of error."[305] For, merely because a person is called a virgin, if he be destitute of works excellent and comely, and suitable to virginity, he cannot possibly be saved. For our Lord called such virginity as that "foolish," as He said in the Gospel;[306] and because it had neither oil nor light, it was left outside of the kingdom of heaven, and was shut out from the joy of the bridegroom, and was reckoned with His enemies. For such persons as these "have the appearance only of the fear of God, but the power of it they deny."[307] For they "think with themselves that they are something, whilst they are nothing, and are deceived. But let every one constantly try[308] his works,"[309] and know himself; for empty worship does he offer, whosoever he be that makes profession of virginity and sanctity, "and denies its power." For virginity of such a kind is impure, and disowned by all good works. For "every tree whatsoever is known from its fruits."[310] "See that thou understand[311] what I say: God will give thee understanding."[312] For whosoever engages before God to preserve sanctity must be girded with all the holy power of God. And, if with true fear[313] he crucify his body, he for the sake of the fear of God excuses himself from that word *in* which *the Scripture*[314] has said: "Be fruitful, and multiply,"[315] and *shuns* all the display, and care, and sensuality,[316] and fascination of this world, and its revelries and its 56 drunkenness, and all its luxury and ease, and withdraws from the entire life of[317] this world, and from its snares, and nets, and hindrances; and, whilst thou walkest[318] upon the earth, be zealous that thy work and thy business be in heaven.

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[305] Eph. v. 6.

[306] Matt. xxv. 2.

[307] 2 Tim. iii. 5.

[308] *Lit.* "let every one be trying."

[309] Gal. vi. 3, 4.

[310] Matt. xii. 33. [More probably Luke vi. 44.—R.]

[311] Or "consider." There is no play on words in the passage quoted (2 Tim. ii. 7), nor perhaps was this intended in the Syriac.

[312] 2 Tim. ii. 7.

[313] *Lit.* "true in fear *of God*." The reading is probably faulty.—Beelen.

[314] The ellipsis is usually to be thus filled up in these epistles. [In similar cases which follow, italics will not be used.—R.]

[315] Gen. i. 28.

[316] Or "the sensual pleasures."

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[317] Or "from all intercourse with."

[318] Either something is here omitted by the transcriber, or Clement has varied the form of expression.—Beelen.

Chapter IV.—Continuation of the Remarks on Self-Denial; Object and Reward of True Virgins.

For he who covets for himself these things *so* great and excellent, withdraws and severs himself on this account from all the world, that he may go *and* live a life divine and heavenly, like the holy angels, in work pure and holy, and "in the holiness[319] of the Spirit of God,"[320] and that he may serve God Almighty through Jesus Christ for the sake of the kingdom of heaven. On this account he severs himself from all the appetites of the body. And not only does he excuse himself from this *command*, "Be fruitful, and multiply," but he longs for the "hope promised" and prepared "and laid up in heaven"[321] by God, who has declared with His mouth, and He does not lie, that it is "better than sons and daughters,"[322] and that He will give to virgins a notable place in the house of God, which is *something* "better than sons and daughters," and better than *the place of* those who have passed a wedded life in sanctity, and whose "bed has not been defiled."[323] For God will give to virgins the kingdom of heaven, as to the holy angels, by reason of this great and noble profession.

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[319] "Sanctification."—Beelen. [So A.V. The R.V. correctly renders ἁγιασμός, "sanctification," in every instance.—R.]

[320] 2 Thess. ii. 13.

[321] Col. i. 5.

[322] Isa. lvi. 4, 5.

[323] Heb. xiii. 4.

Chapter V.—The Irksomeness and the Enemies of Virginity.

Thou desirest, then, to be a virgin? Knowest thou what hardship and irksomeness there is in true virginity—that which stands constantly at all seasons before God, and does not withdraw *from His service*, and "is anxious how it may please its Lord with a holy body, and with *its* spirit?"[324] Knowest thou what great glory pertains to virginity, and is it for this that thou dost *set thyself to* practise it? Dost thou really know and understand what it is thou art eager to do? Art thou acquainted with the noble task of holy virginity? Dost thou know how, like a man, to enter "lawfully" upon[325] this contest and "strive,"[326] that, in the might of the Holy Spirit,[327] thou choosest this for thyself, that thou mayest be crowned with a crown of light, and that they may lead thee about *in triumph* through "the Jerusalem above"?[328] If so be, then, that thou longest for all these things, conquer the body; conquer the appetites of the flesh; conquer the world in the Spirit of God; conquer these vain things of time, which pass away and grow old, and decay, and come to an end; conquer the dragon;[329] conquer the lion;[330] conquer the serpent;[331] conquer Satan;—through Jesus Christ, who doth strengthen thee by the hearing of His words and the divine Eucharist.[332] "Take up thy cross and follow"[333] Him who makes thee clean, Jesus Christ thy Lord. Strive to run straight forward and boldly, not with fear, but with courage, relying on the promise of thy Lord, that thou shalt obtain the victor-crown[334] of thy "calling on high"[335] through Jesus Christ. For whosoever walks perfect in faith, and not fearing, doth in very deed receive the crown of virginity, which is great in its toil and great in its reward. Dost thou understand and know how honourable a thing is sanctity?[336] Dost thou understand how great and exalted and excellent is the glory of virginity?[337]

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[324] 1 Cor. vii. 34.

[325] *Lit.* "descend to."

[326] 2 Tim. ii. 5.

[327] The words, "in the might of the Holy Spirit," appear to obscure the sense.—Beelen.

[328] Gal. iv. 26.

[329] Rev. xii. 7.

[330] 1 Pet. v. 8.

[331] 2 Cor. xi. 3.

[332] *Lit.* "the Eucharist of the Godhead." This is an evidence of later date than the sub-apostolic age.—R.]

[333] Matt. xvi. 24.

[334] *Lit.* "crown of victory."

[335] Phil. iii. 14.

[336] i.e. continency. [The use of the terms "sanctity," "holy," etc., in the limited sense of "continency," "chaste," etc., is strong evidence of the later origin.—R]

[337] The last two sentences properly belong to chap. vi.

Chapter VI.—Divinity of Virginity.

The womb of a holy virgin[338] carried our Lord Jesus Christ, the Son of God; and the body which our Lord wore, and in which He carried on the conflict in this world, He put on from a holy virgin. From this, therefore, understand the greatness and dignity of virginity. Dost thou wish to be a Christian? Imitate Christ in everything. John, the ambassador, he who came before our Lord, he "than whom there was not a greater among those born of women,"[339] the holy messenger of our Lord, was a virgin. Imitate, therefore, the ambassador of our Lord, and be his follower[340] in every thing. *That* John, again, who "reclined on the bosom of our Lord, and whom He greatly loved,"[341]—he, too, was a holy person.[342] For it was not without reason that our Lord loved him. Paul, also, and Barnabas, and Timothy, with all the others, "whose names are written in the book of life,"[343]—these, I say, all cherished and loved sanctity,[344] and ran in the contest, and finished their course without blemish, as imitators of Christ, and as sons of the living God. Moreover, also, Elijah and Elisha, and many other holy men, we find to have lived a holy[345] and spotless life. If, therefore, thou desirest to be like these, imitate them with all thy power. For the Scripture has said, "The elders who are among you, honour; and, seeing their manner of life and conduct, imitate their faith."[346] And again it saith, "Imitate me, my brethren, as I *imitate* Christ."[347]

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[338] Or "the Holy Virgin."

[339] Matt. xi. 11.

[340] *Lit.* "lover," or "friend."

[341] John xxi. 20.

[342] i.e., a virgin.

[343] Phil. iv. 3.

[344] i.e., virginity.

[345] i.e., celibate, or chaste.

[346] Heb. xiii. 7.

[347] 1 Cor. xi. 1.

Chapter VII.—The True Virgin.

Those, therefore, who imitate Christ, imitate Him earnestly. For those who have "put on Christ"[348] in truth, express His likeness in their thoughts, and in their whole life, and in all their behaviour: in word, and in deeds, and in patience, and in fortitude, and in knowledge, and in chastity, and in long-suffering, and in a pure heart, and in faith, and in hope, and in full and perfect love towards God. No virgin, therefore, unless they be in everything as Christ, and as those "who are Christs,"[349] can be saved. For every virgin who is in God is holy in her body and in her spirit, and is constant in the service of her Lord, not turning away from it any whither, but waiting upon Him always in purity and holiness in the Spirit of God, being "solicitous how she may please her Lord,"[350] *by living* purely and without stain, and solicitous to be pleasing before Him in every thing. She who is such does not withdraw from our Lord, but in spirit is *ever* with her Lord: as it is written, "Be ye holy, as I am holy, saith the Lord."[351]

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[348] Rom. xiii. 14.

[349] Gal. v. 24.

[350] 1 Cor. vii. 32.

[351] 1 Pet. i. 15 (*cf.* Lev. xi. 44).

Chapter VIII.—Virgins, by the Laying Aside of All Carnal Affection, are Imitators of God.

For, if a man be only in name called holy, he is not holy; but he must be holy in everything: in his body and in his spirit. And those who are virgins rejoice at all times in becoming like God and His Christ, and are imitators of them. For in those that are such there is not "the mind[352] of the flesh." In those who are truly believers, and "in whom the Spirit of Christ dwells"[353]—in them "the mind of the flesh" cannot be: which is fornication, uncleanness, wantonness; idolatry,[354] sorcery; enmity, jealousy, rivalry, wrath, disputes, dissensions, ill-will; drunkenness, revelry; buffoonery, foolish talking, boisterous laughter; backbiting, insinuations; bitterness, rage; clamour, abuse, insolence of speech; malice, inventing of evil, falsehood; talkativeness,[355] babbling;[356] threatenings, gnashing of teeth, readiness to accuse,[357] jarring,[358] disdainings, blows; perversions *of the right,*[359]laxness *in judgment*; haughtiness, arrogance, ostentation, pompousness, *boasting* of family, of beauty, of position, of wealth, of an arm of flesh;[360] quarrelsomeness, injustice,[361] eagerness for victory; hatred, anger, envy, perfidy, retaliation;[362] debauchery, gluttony, "overreaching (which is idolatry),"[363] "the love of money (which is the root of all evils);"[364] love of display, vainglory, love of rule, assumption, pride (which is called death, and which "God fights against").[365] Every man with whom are these and such like things—every such man is of the flesh. For, "he that is born of the flesh is flesh; and he that is of the earth speaketh of the earth,"[366] and his thoughts are of the earth. And "the mind of the flesh is enmity towards God. For it does not submit itself to the law of God; for it cannot *do so*,"[367] because it is in the flesh, "in which dwells no good,"[368] because the Spirit of God is not in it. For this cause justly does the Scripture say regarding such a generation as this: "My Spirit shall not dwell in men for ever, because they are flesh."[369] "Whosoever, therefore, has not the Spirit of God in him, is none of His:"[370] as it is written, "The Spirit of God departed from Saul, and an evil spirit troubled him, which was sent upon him from God."[371] 58

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[352] Rom. viii. 6 (φρόνημα).

[353] Rom. viii. 9.

[354] *Lit.* "the worship of idols." The single word *** sometimes used to express "idolatry" (as in *Eph. Syr.*, opp. tom. i. p. 116), is not found in these epistles.

[355] *Lit.* "much talking."

[356] *Lit.* "empty words."

[357] The word thus rendered is not in the lexicons, but is well illustrated by Isa. xxix. 21 ("that *make* a man an offender"), where the Hiphil of חָטָא is used, corresponding to the Aphel of the same root, from which the present word is derived.

[358] The word is used in the Peschito of 1 Tim. vi. 5, to express διαπαρατριβαί ("incessant quarrellings," *Alf.*); [R.V., "wranglings."—R.].

[359] Ex. Conject. Beelen. The word is not in the lexicons.

[360] Or "power."

[361] *Lit.* "folly;" but so used in 2 Cor. xii. 13.

[362] Or "returning of evils."

[363] Col. iii. 5.

[364] 1 Tim. vi. 10.

[365] 1 Pet. v. 5; Jas. iv. 6.

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[366] John iii. 6, 31.

[367] Rom. viii. 7.

[368] Rom. vii. 18.

[369] Gen. vi. 3. [This is an example of the vicious method of interpretation, not yet extirpated, which carries Paul's distinctive use of the term "flesh" back to the Pentateuch, where no ethical sense is necessarily implied.—R.]

[370] Rom. vii. 9. [The Apostle speaks of "the Spirit of *Christ*."—R.]

[371] 1 Sam. xvi. 14.

Chapter IX.—Continuation of the Subject of Mortification; Dignity of Persons Consecrated to God.

He in whomsoever the Spirit of God is, is in accord with the will of the Spirit of God; and, because he is in accord with the Spirit of God, therefore does he mortify the deeds of the body and live unto God, “treading down and subjugating the body and keeping it under; so that, while preaching to others,” he may be a beautiful example and pattern to believers, and may spend his life in works which are worthy of the Holy Spirit, so that he may “not be cast away,”[372] but may be approved before God and before men. For in “the man who is of God,”[373] with him *I say* there is nothing of the mind of the flesh; and especially in virgins *of either sex*; but the fruits of all of them are “the fruits of the Spirit”[374] and of life, and they are truly the city of God, and the houses and temples in which God abides and dwells, and among which He walks, as in the holy city of heaven. For in this “do ye appear to the world as lights, in that ye give heed to the Word of life,”[375] and thus ye are in truth the praise, and the boast, and the crown of rejoicing, and the delight of good servants in our Lord Jesus Christ. For all who see you will “acknowledge that ye are the seed which the Lord hath blessed;”[376] in very deed a seed honourable and holy, and “a priestly kingdom, a holy people, the people of the inheritance,”[377] the heirs of the promises of God; *of* things which do not decay, nor wither; of “that which eye hath not seen, and ear hath not heard, and which hath not come up into the heart of man; of that which God hath prepared for those who love Him and keep His commandments.”[378]

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[372] 1 Cor. ix. 27.

[373] 1 Tim. vi. 11.

[374] Gal. v. 22.

[375] Phil. ii. 15, 16.

[376] Isa. lxi. 9.

[377] 1 Pet. ii. 9.

[378] 1 Cor. ii. 9.

Chapter X.—Denunciation of Dangerous and Scandalous Association with Maidens.

Now, we are persuaded of you, my brethren, that your thoughts are occupied about those things which are requisite for your salvation.[379] But we speak thus[380] in consequence of the evil rumours and reports concerning shameless men, who, under pretext of the fear of God, have their dwelling with maidens, and *so,* expose themselves to danger, and walk with them along the road and in solitary places[381] alone—a course which is full of dangers, and full of stumbling-blocks and snares and pitfalls; nor is it in any respect right for Christians and those who fear God so to conduct themselves. Others, too, eat and drink with them at entertainments *allowing themselves* in loose behaviour and much uncleanness—such as ought not to be among believers, and especially among those who have chosen for themselves *a life of* holiness.[382] Others, again, meet together for vain and trifling conversation and merriment, and that they may speak evil of one another; and they hunt up tales against one another, and are idle: persons with whom we do not allow you even to eat bread. Then, others gad about among the houses of virgin brethren or sisters, on pretence of visiting them, or reading the Scriptures *to them*, or exorcising them. Forasmuch as they are idle and do no work, they pry into those things which ought not to be inquired into, and by means of plausible words make merchandise of the name of Christ. *These are* men from whom the divine apostle kept aloof, because of the multitude of their evil *deeds*; as it is written: "Thorns sprout in the hands of the idle;"[383] and, "The ways of the idle are full of thorns."[384]

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[379] Or "life."

[380] The words which follow, "concerning those things which we speak," appear not to be genuine.—Beelen.

[381] Beelen supposes a ἓν διὰ δυοῖν: "along the lonely road."

[382] i.e., virginity.

[383] Prov. xxvi. 9.

[384] Prov. xv. 19 (LXX.).

Chapter XI.—Perniciousness of Idleness; Warning Against the Empty Longing to Be Teachers; Advice About Teaching and the Use of Divine Gifts.

Such are the ways of all those who do not work, but go hunting for tales, and think to themselves that this is profitable and right.[385] For such persons are like those idle and prating widows "who go wandering about[386] among houses"[387] with their prating, and hunt for idle tales, and carry them from house to house with much exaggeration, without fear of God. And besides all this, barefaced men as they are,[388] under pretence of teaching, they set forth a variety of doctrines. And would that they taught the doctrines of truth! But it is this which is *so* disquieting, that they understand not what they mean, and assert that which is not *true*: because they wish to be teachers, and to display themselves as skilful in speaking; because they traffic in iniquity in the name of Christ—which it is not right for the servants of God *to do*. And they hearken not to that which the Scripture has said: "Let not many be teachers among you, my brethren, and be not all of you prophets."[389] For "he who does not transgress in word is a perfect man, able to keep down and subjugate his whole body."[390] And, "If a man speak, let him speak in the words[391] of God."[392] And, "If there is in thee understanding, give an answer to thy brother but if not, put thy hand on thy mouth."[393] For, "at one time *it is proper* to keep silence, and at another thee to speak."[394] And again it says "When a man speaks in season, it is honourable[395] to him."[396] And again it says: "Let your speech be seasoned with grace. For it is required of a man to know how to give an answer to every one in season."[397] For "he that utters whatsoever comes to his mouth, that man produces strife; and he that utters a superfluity of words increases vexation; and he that is hasty with his lips falls into evil. For because of the unruliness of the tongue cometh anger; but the perfect man keeps watch over his tongue, and loves his soul's life."[398] For

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[385] *Lit.* "profit and righteousness."

[386] *Lit.* "go about and wander."

[387] 1 Tim. v. 13.

[388] *Lit*, "in their barefacedness."

[389] 1 Cor. xii. 29. [But compare Jas. iii. 1: "Be not many teachers" (R.V.), which precedes the next citation.—R.]

[390] Jas. iii. 2.

[391] *Lit.* "speech."

[392] 1 Pet. iv. 11.

[393] Ecclus. v. 14.

[394] Eccl. iii. 7.

[395] *Lit.* "beautiful."

[396] Prov. xxv. 11.

[397] *Lit.* "in his place." Col. iv. 6.

[398] *Lit.* "his soul for life." Prov. xviii. 6; xiii. 3; xxi. 23.

these are they "who by good words and fair speeches lead astray the hearts of the simple, and, while offering them blessings, lead them astray."[399] Let us, therefore, fear the judgment which awaits teachers. For a severe judgment will those teachers receive "who teach, but do not,"[400] and those who take *upon them* the name of Christ falsely, and say: We teach the truth, and *yet* go wandering about idly, and exalt themselves, and make their boast" in the mind of the flesh."[401] These, moreover, are like "the blind man who leads the blind man, and they both fall into the ditch."[402] And they will receive judgment, because in their talkativeness and their frivolous teaching they teach natural[403] wisdom and the "frivolous error of the plausible words of the wisdom of men,"[404] "according to the will of the prince of the dominion of the air, and of the spirit which works in those men who will not obey, according to the training of this world, and not according to the doctrine of Christ."[405] But if thou hast received "the word of knowledge, or the word of instruction, or of prophecy,"[406] blessed be God, "who helps every man without grudging—that God who gives to every man and does not upbraid *him*."[407] With the gift, therefore, which thou hast received from our Lord, serve *thy* spiritual brethren, the prophets who know that the words which thou speakest are *those* of our Lord; and declare the gift which thou hast received in the Church for the edification of the brethren in Christ (for good and excellent are those things which help the men of God), if so be that they are truly with thee.[408]

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[399] Rom. xvi. 17–19.

[400] Matt. xxiii. 3.

[401] Col. ii. 18.

[402] Matt. xv. 14.

[403] As 1 Cor. xv. 44 (ψυχικός).—See Jas. iii. 15 [also 1 Cor. ii. 13, 14.—R.].

[404] See Col. ii. 8.

[405] Eph. ii. 2; Col. ii. 8.

[406] 1 Cor. xii. 8–10.

[407] Jas. i. 5.

[408] An obscure clause, which Beelen supposes to be due to the misapprehension of the Syrian translator. Perhaps the difficulty will be met if we read "gifts," as do Wets. and Zing., by a change in the pointing.

Chapter XII.—Rules for Visits, Exorcisms, and How People are to Assist the Sick, and to Walk in All Things Without Offence.

Moreover, also, this is comely and useful, that a man "visit orphans and widows,"[409] and especially those poor persons who have many children. These things are, without controversy, required of the servants of God, and comely and suitable for them. This also, again, is suitable and right and comely for those who are brethren in Christ, that they should visit those who are harassed by evil spirits, and pray and pronounce adjurations[410] over them, intelligently, *offering* such prayer as is acceptable before God; not with a multitude of fine words,[411] well prepared and arranged, so that they may appear to men eloquent and of a good memory. *Such men* are "like a sounding pipe, or a tinkling cymbal;"[412] and they bring no help to those over whom they make their adjurations; but they speak with terrible words, and affright people, but do not act with true faith, according to the teaching of our Lord, who hath said: "This kind goeth not out but by fasting and prayer,"[413] offered unceasingly and with earnest mind. And let them holily ask and beg of God, with cheerfulness and all circumspection and purity, without hatred and without malice. In this way let us approach a brother or a sister who is sick, and visit them in a way that is right, without guile, and without covetousness, and without noise, and without talkativeness, and without such behaviour as is alien from the fear of God, and without haughtiness, but with the meek and lowly spirit of Christ. Let them, therefore, with fasting and with prayer make their adjurations, and not with the elegant and well-arranged and fitly-ordered words of learning, but as men who have received the gift of healing from God, confidently, to the glory of God. By[414] your fastings and prayers and perpetual watching, together with your other good works, mortify the works of the flesh by the power of the Holy Spirit. He who acts thus "is a temple of the Holy Spirit of God."[415] Let this man cast out demons, and God will help him. For it is good that a man help those that are sick. Our Lord hath said: "Cast out demons," at the same time *commanding* many other acts of healing; and, "Freely ye have received, freely give."[416] For such persons as these a goodly recompense is *laid up* by God, because they serve their brethren with the gifts which have been given them by the Lord. 60

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[409] Jas. i. 27.

[410] Or "exorcisms."

[411] *Lit.* "elegant and numerous words."

[412] 1 Cor. xiii. 1.

[413] Matt. xvii. 21. [Or Mark ix. 29; the verse in Matthew is of doubtful genuineness.—R.]

[414] Or "in."

[415] 1 Cor. vi. 19.

[416] Matt. x. 8.

This is also comely and helpful to the servants of God, because they act according to the injunctions of our Lord, who hath said: "I was sick, and ye visited Me, and so on."[417] And this is comely and right and just, that we visit our neighbours for the sake of God with all seemliness of manner and purity of behaviour; as the Apostle hath said: "Who is sick, and I am not sick? who is offended, and I am not offended?"[418] But all these things are spoken in reference to the love with which a man should love his neighbour. And in these things let us occupy ourselves,[419] without giving offence, and let us not do anything with partiality or for the shaming of others, but let us love the poor as the servants of God, and especially let us visit them. For this is comely before God and before men, that we should remember the poor, and be lovers of the brethren and of strangers, for the sake of God and for the sake of those who believe in God, as we have learnt from the law and from the prophets, and from our Lord Jesus Christ, concerning the love of the brotherhood and the love of strangers: for ye know the words which have been spoken concerning the love of the brotherhood and the love of strangers;[420] powerfully are the words spoken to all those who do them.

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[417] *Lit.* "and things similar to these," Matt. xxv. 36.

[418] 2 Cor. xi. 29.

[419] *Lit.* "let us be."

[420] Beelen here omits, as spurious, the words, "because this same thing is pleasant and agreeable to you: because ye are all taught of God."

Chapter XIII.—What Priests Should Be and Should Not Be.

Beloved brethren! that a man should build up and establish the brethren on the faith in one God, this also is manifest and well-known. This too, again, is comely, that a man should not be envious of his neighbour. And moreover, again, it is suitable and comely that all those who work the works of the Lord should work the works of the Lord in the fear of God. Thus is it required of them to conduct themselves. That "the harvest is great, but the workmen are few," this also is well-known and manifest. Let us, therefore, "ask of the Lord of the harvest" that He would send forth workmen into the harvest;[421] such workmen as "shall skilfully dispense the word of truth;" workmen "who shall not be ashamed;"[422] faithful workmen; workmen who shall be "the light of the world;"[423] workmen who "work not for the food that perisheth, but for that food which abideth unto life eternal;"[424] workmen who shall be such as the apostles; workmen who imitate the Father, and the Son, and the Holy Spirit; who are concerned for the salvation of men; not "hireling"[425] workmen; not workmen to whom the fear of God and righteousness appear to be gain; not workmen who "serve their belly;" not workmen who "with fair speeches and pleasant words mislead the hearts of the innocent;"[426] not workmen who imitate the children of light, while they are not light but darkness—"men whose end is destruction;"[427] not workmen who practise iniquity and wickedness and fraud; not "crafty workmen;"[428] not workmen "drunken" and "faithless;"[429] nor workmen who traffic in Christ;[430] not misleaders; not "lovers of money; not malevolent."[431]

Let us, therefore, contemplate and imitate the faithful who have conducted themselves well in the Lord, as is becoming and suitable to our calling and profession. Thus let us do service before God in justice and righteousness, and without blemish, "occupying ourselves with things good and comely before God *and* also before men.”[432] For this is comely, that God be glorified in us in all things.

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[421] Matt. ix. 37, 38.

[422] *Lit.* "without shame," 2 Tim. ii. 15.

[423] Matt. v. 14.

[424] John vi. 27.

[425] John x. 12, 13.

[426] Rom. xvi. 18.

[427] Phil. iii. 9.

[428] 2 Cor. xi. 13.

[429] See Matt. xxiv. 45–51.

[430] [Comp. the term χριστέμπορος "Christ-monger," "Christ-trafficker," in *Teaching*, chap. xii. 5, vol. vii. p. 381.—R.]

[431] 1 Tim. iii. 3; Tit. i. 7.

Here endeth the first Epistle of Clement.

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[432] Rom. xii. 17.

The Second Epistle of the Same Clement.

Chapter I.—He Describes the Circumspectness of His Intercourse with the Other Sex, and Tells How in His Journeys He Acts at Places Where There are Brethren Only.

I would, moreover, have you know, my brethren, of what sort is our conduct in Christ, as well as that of all our brethren, in the *various* places in which we are. And if so be that you approve it, do ye also conduct yourselves in like manner in the Lord. Now we, if God help us, conduct ourselves thus: with maidens we do not dwell, nor have we anything in common with them; with maidens we do not eat, nor drink; and, where a maiden sleeps, we do not sleep; neither do women wash our feet, nor anoint us; and on no account do we sleep where a maiden sleeps who is unmarried or has taken the vow:[433] even though she be in some other place *if she be* alone, we do not pass the night there.[434] Moreover, if it chance that the time *for rest* overtake us in a place, whether in the country, or in a village, or in a town, or in a hamlet,[435] or wheresoever we happen to be, and there are found brethren in that place, we turn in to one who is a brother, and call together there all the brethren, and speak to them words of encouragement and exhortation.[436] And those among us who are gifted in speaking will speak such words as are earnest, and serious, and chaste, in the fear of God, and *exhort them* to please God in everything, and abound and go forward in good works, and “be free from[437] anxious care in everything,”[438] as is fit and right for the people of God.

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[433] *Lit*. “or *is* a daughter of the covenant.”

[434] Beelen’s rendering, “we do not even pass the night,” seems not to be favoured either by the arrangement or the context.

[435] *Lit* “dwelling-place.”

[436] Or “consolation.” So παράκλησις in the N.T. has both senses.

[437] *Lit*. “without.”

[438] Phil. iv. 6.

Chapter II.—His Behaviour in Places Where There Were Christians of Both Sexes.

And if, moreover, it chance that we are distant from our homes and from our neighbours, and the day decline and the eventide overtake us, and the brethren press us, through love of the brotherhood and by reason of their affection for strangers, to stay with them, so that we may watch with them, and they may hear the holy word of God and do *it*, and be fed with the words of the Lord, so that they may be mindful of them, and they set before us bread and water and that which God provides, and we be willing and consent to stay through the night with them; if there be there a holy man,[439] with him we turn in and lodge, and that same brother will provide and prepare whatever is necessary for us; and he himself waits upon us, and he himself washes our feet for us and anoints us with ointment, and he himself gets ready a bed for us, that we may sleep in reliance on God. All these things will that consecrated brother, who is in the place in which we tarry, do in his own person. He will himself serve the brethren, and each one of the brethren who are in the same place will join with him in rendering all those services[440] which are requisite for the brethren. But with us may no female, whether young maiden or married woman, be there at that time;[441] nor she that is aged,[442] nor she that has taken the vow; not even a maid-servant, whether Christian or heathen; but there shall only be men with men. And, if we see it to be requisite to stand and pray for the sake of the women, and to speak words of exhortation and edification, we call *together* the brethren and all the holy sisters and maidens, *and* likewise all the other women who are there, *inviting them* with all modesty and becoming behaviour to come and feast on the truth.[443] And those among us who are skilled in speaking speak to them, and exhort them in those words which God has given us. And then we pray, and salute[444] one another, the men the men. But the women and the maidens will wrap their hands in their garments; *and* we also, with circumspection and with all purity, our eyes looking upwards, shall wrap our right hand in our garments; and then they will come and give us the salutation on our right hand wrapped in our garments. Then we go where God permits us.

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[439] i.e., one who has taken the vow of celibacy.

[440] *Lit.* "will with him minister all those things."

[441] [The minuteness of all these precepts is of itself suspicious. The "simplicity" of the earlier age had evidently passed when these prohibitions were penned.—R.]

[442] ***, Beelen's conjecture for ***, "rich." Zingerle proposes ***, "about *to be married*."

[443] *Lit.* "come to the delight of the truth."

[444] *Lit.* "ask of the peace of."

Chapter III.—Rules for the Conduct of Celibate Brethren in Places Where There are Only Married Christians.

And if again we chance to come into a place where there is no consecrated brother, but all are married, all those who are there will receive the brother who comes to them, and minister to him, and care for his wants[445] in everything, assiduously, with good-will. And the brother shall be ministered to by them in the way that is suitable. And the brother will say to the married persons who are in that place: We holy men do not eat or drink with women, nor are we waited on by women or by maidens, nor do women wash our feet for us, nor do women anoint us, nor do women prepare our bed for us, nor do we sleep where women sleep, so that we may be without reproach in everything, lest any one should be offended or stumble at us. And, whilst we observe all these things, "we are without offence to every man."[446] As persons, therefore, "who know the fear of the Lord, we persuade men, and to God we are made manifest."[447] 62

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[445] *Lit.* "for that which in his;" or "for what *belongs* to him."

[446] 2 Cor. vi. 3.

[447] 2 Cor. v. 11.

Chapter IV.—Conduct of the Holy Man Where There are Women Only.

But if we chance to come into a place where there are no *Christian* men, but all the believers are women and maidens,[448] and they press us to pass the night there in that place, we call them all together to some suitable place,[449] and ask them how they do; and according to that which we learn from them, and what we see to be their state of mind, we address them in a suitable manner, as men fearing God. And when they have all assembled and come *together*, and we see that they are in peace,[450] we address to them words of exhortation in the fear of God, and read the Scripture to them, with purity and in the concise[451] and weighty words of the fear of God. We do everything as for their edification. And as to those who are married, we speak to them in the Lord in a manner suited to them. And if, moreover, the day decline and the eventide draw on, we select, in order to pass the night there, a woman who is aged and the most exemplary[452] of them all; and we speak to her to give us a place all to ourselves, where no woman enters, nor maiden. And this old woman herself will bring us a lamp, and whatever is requisite for us she will herself bring us. From love to the brethren, she will bring whatever is requisite for the service of stranger brethren. And she herself, when the time for sleep is come, will depart and go to her house in peace.

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[448] *Lit.* "all of them are believing women and maidens."

[449] *Lit.* "some place on the right side." The Syrian translator has probably mistaken the meaning of εἰς ἕνα τόπον δεξιόν, where δεξιόν may be compared with *dexter* in Hor., *Sat.*, ii. 1, 18.—Beelen.

[450] Probably meaning, "when we have inquired of their welfare."

[451] *Lit.* "compressed."

[452] *Lit.* "chaste," or "modest."

Chapter V.—Where There is Only One Woman, the Father Does Not Make a Stay; How Carefully Stumbling-Blocks Must Be Avoided.

But if, moreover, we chance upon a place, and find there one believing woman only, and no other person be there but she only, we do not stop there, nor pray there, nor read the Scriptures there, but we flee as from before the face of a serpent, and as from before the face of sin. Not that we disdain the believing woman—far be it from us to be so minded towards our brethren in Christ!—but, because she is alone, we are afraid lest any one should make insinuations against us in words of falsehood. For the hearts of men are firmly set[453] on evil. And, that we may not give a pretext to those who desire to get a pretext against us and to speak evil of us, and that we may not be a stumbling-block to any one, on this account we cut off the pretext of those who desire to get a pretext against us; on this account we must be "on our guard that we be to no one a stumbling-block, neither to the Jews, nor to the Gentiles, nor yet to the Church of God; and we must not seek that which is profitable to ourselves only, but that which is for the profit of many, so that they may be saved."[454] For this does not profit us, that another stumble because of us. Let us, therefore, be studiously on our guard at all times, that we do not smite our brethren and give them to drink of a disquieting conscience through our being to them a stumbling-block. For "if for the sake of meat our brother be made sad, or shocked, or made weak, or caused to stumble, we are not walking in the love of God. For the sake of meat thou causest him to perish for whose sake Christ died."[455] For, *in* "thus sinning against your brethren and wounding their sickly consciences, ye sin against Christ Himself. For, if for the sake of meat my brother is made to stumble," let us *who are* believers say, "Never will we eat flesh, that we may not make our brother to stumble."[456] These things, moreover, does ever one who truly loves God, who truly takes up his cross, and puts on Christ, and loves his neighbour; the man who watches over himself that he be not a stumbling-block to any one, that no one be caused to stumble because of him and die because he is constantly with maidens and lives in the same house with them—a thing which is not right—to the overthrow of those who see and hear. Evil conduct like this is fraught with stumbling and peril, and *is* akin[457] to death. But blessed is that man who is circumspect and fearful in everything for the sake of purity!

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[453] Or "are set and fixed."

[454] 1 Cor. x. 32, 33.

[455] Rom. xiv. 15. [The Apostle's noble and consistent counsel to the "strong" brethren at Rome is in sharp contrast with the use here made of it. Only one of the "weak" brethren could have written this epistle.—R.]

[456] 1 Cor. viii. 12, 13.

[457] *Lit.* "near."

Chapter VI.—How Christians Should Behave Themselves Among Heathens.

If, moreover, it chance that we go to a place in which there are no Christians, and it be important for us to stay there a few days, let us be "wise as serpents, and harmless as doves;"[458] and let us "not be as the foolish, but as the wise,"[459] in all the *self*-restraint of the fear of God, that God may be glorified in everything through our Lord Jesus Christ, through our chaste and holy behaviour. For, "whether we eat, or drink, or do anything else, let us do it as for the glory of God."[460] Let "all those who see us acknowledge that we are a blessed seed,"[461] "sons of the living God,"[462] in everything—in all *our* words in shamefastness, in purity, in humility, forasmuch as we do not copy the heathen in anything, nor are *as* believers like *other* men, but in everything are estranged from the wicked. And we "do not cast that which is holy before dogs, nor pearls before swine;"[463] but with all possible *self*-restraint, and with all discretion, and with all fear of God, and with earnestness of mind we praise God. For we do not minister where heathens are drinking and blaspheming in their feasts with words of impurity, because of their wickedness.[464] Therefore do we not sing *psalms* to the heathens, nor do we read to them the Scriptures, that we may not be like *common* singers, either those who play on the lyre,[465] or those who sing with the voice, or *like* soothsayers, as many are, who follow these practices and do these things, that they may sate themselves with a paltry mouthful of bread, and who, for the sake of a sorry cup of wine, go *about* "singing the songs of the Lord in the strange land"[466] of the heathen, and doing what is not right. Do not so, my brethren; we beseech you, my brethren, let not these deeds be done among you; but put away those who choose thus to behave themselves with infamy and disgrace. It is not proper, my brethren, that these things should be so. But we beseech you, brethren in righteousness, that these things be so *done* with you as with us, as for a pattern of believers, and of those who shall believe. Let us be of the flock of Christ, in all righteousness, and in all holy and unblemished conduct, behaving ourselves with uprightness and sanctity, as is right for believers, and observing those things which are praiseworthy, and pure, and holy, and honourable, and noble; and do ye promote[467] all those things which

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[458] Matt. x. 16.

[459] Eph. v. 15.

[460] 1 Cor. x. 31.

[461] Isa. lxi. 9.

[462] Phil. ii. 15.

[463] Matt. vii. 6.

[464] Beelen joins "because of their wickedness" with the words that follow.

[465] Or "cithara."

[466] Ps. cxxxvii. 4.

[467] Or "set on foot."

are profitable. For ye are “our joy, and our crown,” and our hope, and our life, “if so be that ye stand in the Lord.”[468] So be it![469]

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[468] Phil. iv. 1.

[469] Or “Amen.”

Chapter VII.—Uses of Considering Admonitory Examples, as Well as Instructive Patterns.

Let us consider, therefore, my brethren, and see how all the righteous fathers conducted themselves during the whole time of their sojourn in *this* life, and let us search and examine from the law *down* to the New Testament. For this is both becoming and profitable, that we should know how many men there have been, and who *they were*, that have perished through women; and who and how many have been the women that have perished through men, by reason of the constancy with which they have associated with one another. And further, also, for the same reason, I will show how many have been the men, and who *they were*, that lived all their lifetime, and continued even to the close, with one another in *the performance of* chaste works without blemish. And it is manifest and well-known that this is so.[470]

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[470] Wetstein and Zingerle join on this sentence to the next, by a change of the construction.

Chapter VIII.—Joseph and Potiphar's Wife; Of What Kind Love to Females Ought to Be.

There is Joseph, faithful, and intelligent, and wise, and who feared God in everything. Did not a woman conceive an excessive passion for the beauty of this chaste and upright man? And, when he would not yield and consent to gratify her passionate desire,[471] she cast the righteous man into every kind of distress and torment, to within a little of death,[472] by *bearing* false witness. But God delivered him from all the evils that came upon him through *this* wretched woman. Ye see, my brethren, what distresses the constant sight of the person of the Egyptian woman brought upon the righteous man. Therefore, let us not be constantly with women, nor with maidens. For this is not profitable for those who truly wish to "gird up their loins."[473] For it is required that we love the sisters in all purity and chasteness, and with all curbing of thought, in the fear of God, not associating constantly with them, nor finding access to them at every hour.

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[471] *Lit.* "her passion and her desire."

[472] *Lit.* "even to death."

[473] Luke xii. 35.

Chapter IX.—Samson's Admonitory Fall.

Hast thou not heard concerning Samson the Nazarite, "with whom was the Spirit of God,"[474] the man of great strength? This man, who was a Nazarite, and consecrated to God, and who was *gifted* with strength and might, a woman brought to ruin with *her* wretched body, and with *her* vile passion. Art thou, perchance, such a man as he? Know thyself, and know the measure of thy strength.[475] "The married woman catcheth precious souls."[476] Therefore, we do not allow any man whatsoever to sit with a married woman; much less to live in the same house with a maiden who has taken the vow, or to sleep where she sleeps, or to be constantly with her. For this is to be hated and abominated by those who fear God. 64

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[474] Judges xiii. 25.

[475] *Lit*. "know thy measure."

[476] Prov. vi. 26.

Chapter X.—David’s Sin, So Admonitory to Us Weak Men.

Does not the case of David instruct thee, whom God “found a man after His heart,”[477] one faithful, faultless, pious, true? This same man saw the beauty of a woman—I mean of Bathsheba—when he saw her as she was cleansing herself and washing unclothed. This woman the holy man saw, and was thoroughly[478] captivated with desire by the sight of her.[479] See, then, what evils he committed because of a woman, and *how* this righteous man sinned, and gave command that the husband of this woman should be killed in battle. Ye have seen what wicked schemes he laid and executed, and *how*, because of his passion for a woman, he perpetrated a murder—*he*, David, who was called “the anointed of the Lord.”[480] Be admonished, O man: for, if such men as these have been brought to ruin through women, what is *thy* righteousness, or what art thou among the holy, that thou consortest with women and with maidens day and night, with much silliness, without fear of God? Not *thus*, my brethren, not thus let us conduct ourselves; but let us be mindful of that word which is spoken concerning a woman: “Her hands lay snares, and her heart spreadeth nets; but the just shall escape from her, whilst the wicked falleth into her hands.”[481] Therefore let us, who are consecrated,[482] be careful not to live in the same house with females who have taken the vow. For such conduct as this is not becoming nor right for the servants of God.

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[477] 1 Sam. xvi. 13; Ps. lxxxix. 20, seqq.; Acts xiii. 22.

[478] *Lit.* “verily.”

[479] “By the pleasure *derived* from the sight of her.”—Beelen.

[480] Ps. xviii. 50; 2 Sam. xix. 21.

[481] Eccl. vii. 26.

[482] *Lit.* “holy.”

Chapter XI.—Admonitory History of the Incestuous Children of David.

Hast thou not read concerning Amnon and Tamar, the children of David? This Amnon conceived a passion for his sister, and humbled her, and did not spare her, because he longed for her with a shameful passion; and he proved wicked and profligate because of his constant intercourse with her, without the fear of God, and he "wrought uncleanness in Israel."[483] Therefore, it is not proper for us, nor right for us, to associate with sisters, *indulging* in laughter and looseness; but *we ought to behave towards them* with all chasteness and purity, and in the fear of the Lord.

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[483] Gen. xxxiv. 7.

Chapter XII.—Solomon’s Infatuation Through Women.

Hast thou not read the history of Solomon, the son of David, the man to whom God gave wisdom, and knowledge, and largeness of mind,[484] and riches, and much glory, beyond all men? Yet this same man, through women, came to ruin,[485] and departed from the Lord.

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[484] *Lit*. “heart.”

[485] Or “perished.”

Chapter XIII.—The History of Susanna Teaches Circumspection with the Eyes and in Society.

Hast thou not read, and dost thou not know, concerning those elders who were in the days of Susanna, who, because they were constantly with women, and looking upon the beauty which was another's,[486] fell into the depths of wantonness, and were not able to keep themselves in a chaste mind,[487] but were overcome by a depraved disposition, and came suddenly[488] upon the blessed Susanna to corrupt her. But she did not consent to their foul passion, but cried unto God, and God saved her out of the hands of the bad old men. Does it not, therefore, behove us to tremble and be afraid, forasmuch as these old men, judges and elders of the people of God, fell from their dignity because of a woman? For they did not keep in mind that which is said: "Look thou not on the beauty which is another's;" and, "The beauty of woman has destroyed many;"[489] and "With a married woman do not sit;"[490] and that, again, *in* which it says: "Is there any one that puts fire in his bosom, and does not burn his clothes;"[491] or, "Does a man walk on fire, and his feet are not scorched? So whosoever goeth in to another man's wife is not pure from evil, and whosoever comes near to her shall not escape."[492] And again it says: "Thou shalt not long after the beauty a woman, lest she take thee captive with her eyelids;"[493] and, "Thou shalt not look upon a maiden, lest thou perish through desire of her;"[494] and, "With a woman that sings beautifully thou shalt not constantly be;"[495] and, "Let him that thinketh he standeth take heed lest he fall."[496]

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[486] Susanna having a husband, Joachim.

[487] *Lit.* "a mind of chasteness."

[488] *Lit.* "rose."

[489] Ecclus. ix. 8, 9.

[490] Ecclus. ix. 12.

[491] Prov. vi. 27.

[492] Prov. vi. 28, 29.

[493] Prov. vi. 25.

[494] Ecclus. ix. 5.

[495] Ecclus. ix. 4.

[496] 1 Cor. x. 12.

Chapter XIV.—Examples of Circumspect Behaviour from the Old Testament.

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But see what it says also concerning *those* holy men, the prophets, and concerning the apostles of our Lord. Let us see whether any one of *these* holy men was constantly with maidens, or with young married women, or with such widows as the divine apostle declines to receive. Let us consider, in the fear of God, the manner of life of *these* holy men. Lo! we find it written concerning Moses and Aaron, that they acted and lived in the company of[497] men, who *themselves also* followed a course of conduct like theirs. And thus *did* Joshua also, the son of Nun. Woman was there none with them; but they by themselves used holily to minister before God, men with men. And not only so; but they taught the people, that, whensoever the host moved, every tribe should move on apart, and the women with the women apart, and that they should go into the rear behind the host, and the men also apart by their tribes. And, according to the command of the Lord, so did they set out, like a wise people, that there might be no disorder on account of the women when the host moved. With beautiful and well-ordered arrangements did they march without stumbling. For lo! the Scriptures bear testimony to my words: "When the children of Israel had crossed over the Sea of Suth, Moses and the children of Israel sang the praises of the Lord, and said: We will praise the Lord, because He is exceedingly to be praised."[498] And, after that Moses had finished[499] singing praises, then Miriam, the sister of Moses and Aaron, took a timbrel in her hands, and all the women went out after her, and sang praises with her, women with women apart, and men with men apart. Then again, we find that Elisha and Gehazi and the sons of the prophets lived together in the fear of God, and that they had no females living with them. Micah *too*, and all the prophets likewise, we find to have lived in this manner in the fear of the Lord.

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[497] *Lit.* "their conduct and living was with."

[498] Exod. xv. 1.

[499] *Lit.* "ceased from."

Chapter XV.—The Example of Jesus; How We May Allow Ourselves to Be Served by Women.

And, not to extend our discourse to *too* great length, what shall we say concerning our Lord Jesus Christ? Our Lord Himself was constantly with His twelve disciples when He had come *forth* to the world. And not only so; but also, when He was sending them out, He sent them out two and two together, men with men; but women were not sent with them, and neither in the highway nor in the house did they associate with women or with maidens: and thus they pleased God in everything. Also, when our Lord Jesus Christ Himself was talking with the woman of Samaria by the well alone, "His disciples came" and found Him talking with her, "and wondered that Jesus was standing and talking with a woman."[500] Is He not a rule, such as may not be set aside, an example, and a pattern to all the tribes of men? And not only so; but also, when our Lord was risen from the place of the dead, and Mary came to the place of sepulture, she ran and fell at the feet of our Lord and worshipped Him, and would have taken hold of Him. But He said to her: "Touch Me not; for I am not yet ascended to My Father."[501] Is it not, then, matter for astonishment, that, while our Lord did not allow Mary, the blessed woman, to touch His feet, yet *thou* livest with them, and art waited on by women and maidens, and sleepest where they sleep, and women wash thy feet for thee, and anoint thee! Alas for this culpable state of mind! Alas for this state of mind which is destitute of fear! Alas for this affrontery and folly, which is without fear of God! Dost thou not judge thine own self? Dost thou not examine thine own self? Dost thou not know thine own self and the measure of thy strength? These things, moreover, are trustworthy, and these things are true and right; and these are rules immutable for those who behave themselves uprightly in our Lord. Many holy women, again, ministered to holy men of their substance, as the Shunammite woman ministered to Elisha; but she did not live with him, but the prophet lived in a house apart. And, when her son died, she wanted to throw herself at the feet of the prophet; but his attendant would not allow her, but restrained her. But Elisha said to his servant: "Let her alone, because her soul is distressed."[502] From these things, then, we ought to understand their manner of life. To Jesus Christ our Lord women ministered of their substance: but they did not live with him; but chastely, and holily, and unblameably they behaved before the Lord, and finished their course, and received the crown in[503] our Lord God Almighty.

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[500] John iv. 27.

[501] John xx. 17.

[502] 2 Kings iv. 27.

[503] Beelen suggests the reading "from," or to render the present text "by."

Chapter XVI.—Exhortation to Union and to Obedience; Conclusion.

Therefore, we beseech you, our brethren in our Lord, that these things be observed with you, as with us, and that we may be of the same mind, that we may be one in you and ye may be one in us, and that in everything we may be *of* one soul and one heart in our Lord. Whosoever knoweth the Lord heareth us; and every one who is not of God heareth not us. He who desires truly to keep sanctity heareth us; and the virgin who truly desires to keep virginity heareth us; but she who does not truly desire to keep virginity doth not hear us. Finally, farewell in our Lord, and rejoice in the Lord, all ye saints. Peace and joy be with you from God the Father through Jesus Christ our Lord. So be it. 66

Here endeth the Second Epistle of Clement, the disciple of Peter. His prayer be with us! So be it.

PSEUDO-CLEMENTINE LITERATURE.

Introductory Notice

to the

Pseudo-Clementine Literature.

By Professor M. B. Riddle, D.D.

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The name "Pseudo-Clementine Literature" (or, more briefly, "Clementina") is applied to a series of writings, closely resembling each other, purporting to emanate from the great Roman Father. But, as Dr. Schaff remarks, in this literature he is evidently confounded with "Flavius Clement, kinsman of the Emperor Domitian."[504] These writings are three in number: (1) the *Recognitions*, of which only the Latin translation of Rufinus has been preserved;[505] (2) the *Homilies*, twenty in number, of which a complete collection has been known since 1853; (3) the *Epitome*, "an uninteresting extract from the *Homilies*, to which are added extracts from the letter of Clement to James, from the *Martyrium* of Clement by Simeon Metaphrastes, etc."[506] Other writings may be classed with these; but they are of the same general character, except that most of them show the influence of a later age, adapting the material more closely to the orthodox doctrine.

The *Recognitions* and the *Homilies* appear in the pages which follow. The former are given a prior position, as in the Edinburgh series. It probably cannot be proven that these represent the earlier form of this theological romance; but the *Homilies*, "in any case, present the more doctrinally developed and historically important form of the other treatises, which are essentially similar."[507] They are therefore with propriety placed after the *Recognitions*, which do not seem to have been based upon them, but upon some earlier document.[508]

The critical discussion of the *Clementina* has been keen, but has not reached its end. It necessarily involves other questions, about which there is still great difference of opinion. A few results seem to be established:—

(1) The entire literature is of Jewish-Christian, or Ebionitic, origin. The position accorded to "James, the Lord's brother," in all the writings, is a clear indication of this; so is the silence respecting the Apostle Paul. The doctrinal statements, "though not perfectly homo-

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[504] *History of the Christian Church*, vol. ii. p. 436, new edition.

[505] See the Introductory Note of the Edinburgh translator.

[506] Uhlhorn, article *Clementines*, Schaff-Herzog, i. p. 497. A second *Epitome* has been published by Dressel; see Introductory Notice to *Homilies*.

[507] Lechler, *Apostolic and Post-Apostolic Times*, ii. p. 268, Edinburgh translation, 1886, from 3rd edition.

[508] Uhlhorn; see *infra*.

geneous” (Uhlhorn), are Judaistic, even when mixed with Gnostic speculation of heathen origin. This tendency is, perhaps, not so clearly marked in the *Recognitions* as in the *Homilies*; but both partake largely of the same general character. More particularly, the literature has been connected with the Ebionite sect called the Elkesaites; and some regard the *Homilies* as containing a further development of their system.[509] This is not definitely established, but finds some support in the resemblance between the baptismal forms, as given by Hippolytus in the case of the Elkesaites,[510] and those indicated in the *Recognitions* and *Homilies*, especially the latter.[511]

(2) The entire literature belongs to the class of fictitious writing “with a purpose.” The Germans properly term the *Homilies* a “Tendenz-Romance.” The many “lives of Christ” written in our day to insinuate some other view of our Lord’s person than that given in the canonical Gospels, furnish abundant examples of the class. The Tübingen school, finding here a real specimen of the influence of party feeling upon quasi-historical literature, naturally pressed the *Clementina* in support of their theory of the origin of the Gospels.

(3) The discussion leaves it quite probable, though not yet certain, that all the works are “independent elaborations—perhaps at first hand, perhaps at second or third—of some older tract not now extant.”[512] Some of the opinions held respecting the relations of the two principal works are given by the Edinburgh translator in his Introductory Notice. It is only necessary here to indicate the progress of the modern discussion. Neander, as early as 1818, gave some prominence to the doctrinal view of the *Homilies*. He was followed by Baur, who found in these writings, as indicated above, support for his theory of the origin of historical Christianity. It is to be noted, however, that the heterogeneous mixture of Ebionism and Gnosticism in the doctrinal views proved perplexing to the leader of the Tübingen school. Schliemann[513] took ground against Baur, collecting much material, and carefully investigating the question. Both authors give the priority to the *Homilies*. While Baur went too far in one direction, Schliemann, perhaps, failed to recognise fully the basis of truth in the position of the former. The next important step in the discussion was made by Hilgenfeld,[514] whose views are briefly given in the Notice which follows. Hilgenfeld as-

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[509] Comp. Uhlhorn, p. 392; Schaff, *History*, ii. p. 436; Lechler, ii. p. 288. See Schaff-Herzog, i. art. *Elkesaites*.

[510] See Hippolytus, *Refutation of all Heresies*, book ix. 8–12, *Ante-Nicene Fathers*, vol. v. pp. 131–134. The forms occur in chap. 10, pp. 132, 133.

[511] See *Recognitions*, i. 45–48; *Homilies,* Epistle of Peter to James, 4, Homily XIV. 1.

[512] This is the last opinion of Uhlhorn (Herzog, *Real-Encykl.*, 1877, art. *Clementinen*; comp. Schaff-Herzog, i. p. 498). This author had previously defended the priority of the *Homilies* (*Die Homilien und Rekognitionen des Clemens Romanus*, Göttingen, 1854; comp. Herzog, edition of 1854, art. *Clementinen*).

[513] *Die Clementinen nebst den verwandten Schriften, und der Ebionitismus*, Hamburg, 1844.

[514] *Die Clementinischen Rekognitionen und Homilien, nach ihrem Ursprung und Inhalt dargestellt*, Jena, 1848.

signed the priority to the *Recognitions*, though he traced all the literature to an earlier work. Uhlhorn[515] at first attempted to prove that the *Recognitions* were a revision of the *Homilies*. Further contributions were made by Lehmann[516] and Lipsius.[517] The former discovered in the *Recognitions* two distinct parts by different authors (i.–iii., iv.–ix.), tracing all the literature to the *Kerygma* of Peter. The latter finds the basis of the whole in the *Acta Petri*, which show a strong anti-Pauline tendency.

Influenced by these investigations, Uhlhorn modified his views. Lechler,[518] while not positive in his convictions, makes the following prudent statement: "An older work lies at the basis both of the *Homilies* and *Recognitions*, bearing the title, *Kerygmen des Petrus*.[519] To this document sometimes the *Homilies*, sometimes the *Recognitions*, correspond more faithfully; its historical contents are more correctly seen from the *Recognitions*, its doctrinal contents from the *Homilies*." Other views, some of them quite fanciful, have been presented.

The prevalent opinion necessarily leaves us in ignorance of the authors of this literature. The date of composition, or editing, cannot be definitely fixed. In their present form the several works may be as old as the first half of the third century, and the common basis may be placed in the latter half of the second century.

How far the anti-Pauline tendency is carried, is a matter of dispute. Baur and many others think Simon is meant to represent Paul;[520] but this is difficult to believe, though we must admit the disposition to ignore the Apostle to the Gentiles. As to the literary merit of these productions the reader must judge.

For convenience in comparison of the two works, the following table has been prepared, based on the order of the *Recognitions*. The correspondences are not exact, and the reader 71
is referred to the footnotes for fuller details. This table gives a general view of the arrangement of the two narratives:—

Recognitions	**Homilies**
I.	I., II.
II., III.	III.
———	IV.–VII.
IV.	VIII., IX.
V.	X., XV.

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[515] See *supra*, note 3. Uhlhorn found the nucleus of the literature in *Homilies*, xvi.–xix.

[516] *Die Clementinischen Schriften*, Gotha, 1869.

[517] *Die Quellen der römischen Petrussage*, Kiel, 1872.

[518] *Apostolic and Post-Apostolic Times*, vol. ii. p. 270.

[519] So Hilgenfeld, Lehmann, Uhlhorn.

[520] See especially *Homilies*, xvii. 19. Here there is "probably only an incidental sneer at Paul" (Schaff, *History*, ii. p. 438).

VI.……XI.
VII.……XII., XIII.
VIII., IX.……XIV., XV.
———……XVI.–XIX.
X.……XX.

Introductory Notice

to

The Recognitions of Clement.

[By the Translator, Rev. Thomas Smith, D.D.]

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The *Recognitions of Clement* is a kind of philosophical and theological romance. The writer of the work seems to have had no intention of presenting his statements as facts; but, choosing the disciples of Christ and their followers as his principal characters, he has put into their mouths the most important of his beliefs, and woven the whole together by a thread of fictitious narrative.

The *Recognitions* is one of a series; the other members of which that have come down to us are the *Clementine Homilies* and two *Epitomes*.[521]

The authorship, the date, and the doctrinal character of these books have been subjects of keen discussion in modern times. Especial prominence has been given to them by the Tübingen school. Hilgenfeld says: "There is scarcely a single writing which is of so great importance for the history of Christianity in its first stage, and which has already given such brilliant disclosures at the hands of the most renowned critics in regard to the earliest history of the Christian Church, as the writings ascribed to the Roman Clement, the *Recognitions* and *Homilies*."[522] The importance thus attached to these strange and curious documents by one school of theologians, has compelled men of all shades of belief to investigate the subject; but after all their investigations, a great variety of opinion still prevails on almost every point connected with these books.

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[521] [See *supra*, p. 69, and Introductory Notice to *Homilies*.—R.]

[522] *Die Clementinischen Rekognitionen und Homilien, nach ihrem Ursprung und Inhalt dargestellt*, von Dr. Adolf Hilgenfeld, Jena, 1848, p. 1. [Despite the morbid taste of this school for heretical writings, and the now proven incorrectness of the "tendency-theory," due credit must be given to Baur and his followers for awakening a better critical discernment among the students of ecclesiastical history. Hilgenfeld's judgments, in the higher and lower criticism also, are frequently very incorrect; but he has done much to further a correct estimate of the *Clementina*. See Introductory Notice, *supra*.—R.]

We leave our readers to judge for themselves in regard to the doctrinal statements, and confine ourselves to a notice of some of the opinions in regard to the authorship and date of the *Recognitions*.[523]

The first question that suggests itself in regard to the *Recognitions* is, whether the *Recognitions* or the *Homilies* are the earliest form of the book, and what relation do they bear to each other? Some maintain that they are both the productions of the same author, and that the one is a later and altered edition of the other; and they find some confirmation of this in the preface of Rufinus. Others think that both books are expansions of another work which formed the basis. And others maintain that the one book is a *rifacimento* of the other by a different hand. Of this third party, some, like Cave, Whiston, Rosenmüller, Staüdlin, Hilgenfeld, and many others, believe that the *Recognitions* was the earliest[524] of the two forms; while others, as Clericus, Möhler, Lücke, Schliemann, and Uhlhorn, give priority to the *Clementines*. Hilgenfeld supposes that the original writing was the Κήρυγμα Πέτρου, which still remains in the work; that besides this there are three parts,—one directed against Basilides, the second the *Travels of Peter* (περίοδοι) and the third the *Recognitions*. There are also, he believes, many interpolated passages of a much later date than any of these parts.[525]

No conclusion has been reached in regard to the author. Some have believed that it is a genuine work of Clement. Whiston maintained that it was written by some of his hearers and companions. Others have attributed the work to Bardesanes. But most acknowledge that there is no possibility of discovering who was the author. 74

Various opinions exist as to the date of the book. It has been attributed to the first, second, third, and fourth centuries, and some have assigned even a later date. If we were to base our arguments on the work as it stands, the date assigned would be somewhere in the first half of the third century. A passage from the *Recognitions* is quoted by Origen[526] in his *Commentary on Genesis*, written in 231; and mention is made in the work of the extension of the Roman franchise to all nations under the dominion of Rome,—an event which took place in the region of Caracalla, a.d. 211. The *Recognitions* also contains a large extract from the work *De Fato*, ascribed to Bardesanes, but really written by a scholar of his. Some have thought that Bardesanes or his scholar borrowed from the *Recognitions*; but more recently the opinion has prevailed, that the passage was not originally in the *Recognitions*, but was inserted in the *Recognitions* towards the middle of the third century, or even later.[527]

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[523] [The title, which varies in different manuscripts, is derived from the "narrating, in the last books, of the re-union of the scattered members of the Clementine family, who all at last find themselves together in Christianity, and are baptized by Peter" (Schaff, *History*).—R.]

[524] See Schliemann, *Die Clementinen*, Hamburg, 1844, p. 295.

[525] [See a brief account of the discussion *supra*, p, 70.—R.]

[526] *Philocalia*, cap. 22.

Those who believe the work made up of various documents assign various dates to these documents. Hilgenfeld, for instance, believes that the Κήρυγμα Πέτρου was written before the time of Trojan, and the *Travels of Peter* about the time of his reign.

Nothing is known of the place in which the *Recognitions* was written. Some, as Schliemann, have supposed Rome, some Asia Minor, and recently Uhlhorn has tried to trace it to Eastern Syria.[528]

The Greek of the *Recognitions* is lost. The work has come down to us in the form of a translation by Rufinus of Aquileia (*d.* 410 a.d.). In his letter to Gaudentius, Rufinus states that he omitted some portions difficult of comprehension, but that in regard to the other parts he had translated with care, and an endeavour to be exact even in rendering the phraseology.

The best editions of the *Recognitions* are those by Cotelerius, often reprinted, and by Gersdorf, Lipsiæ, 1838; but the text is not in a satisfactory condition.

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[527] See Merx, *Bardesanes von Edessa*, Halle, 1863, p. 113.

[528] *Die Homilien und Rekognitionen des Clemens Romanus, nach ihrem Ursprung und Inhalt dargestellt*, von Gerhard Uhlhorn, Göttingen, 1854, p. 429. [Schaff thinks "the *Homilies* probably originated in East Syria, the Recognitions in Rome." But Rufinus gives no intimation of the Roman origin of the Greek work he translated. Still, the apparently more orthodox character of the *Recognitions* suggests an editor from the Western Church.—R.]

Recognitions of Clement.

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Rufinus, Presbyter of Aquileia; His Preface to Clement’s Book of Recognitions.

To Bishop Gaudentius.

To thee, indeed, O Gaudentius, thou choice glory of our doctors, belongs such vigour of mind, yea, such grace of the Spirit, that whatever you say even in the course of your daily preaching, whatever you deliver in the church, ought to be preserved in books, and handed down to posterity for their instruction. But we, whom slenderness of wit renders less ready, and now old age renders slow and inactive, though after many delays, yet at length present to you the work which once the virgin Sylvia of venerable memory enjoined upon us, that we should render Clement into our language, and you afterwards by hereditary right demanded of us; and thus we contribute to the use and profit of our people, no small spoil, as I think, taken from the libraries of the Greeks, so that we may feed with foreign nourishment those whom we cannot with our own. For foreign things usually seem both more pleasant, and sometimes also more profitable. In short, almost everything is foreign that brings healing to our bodies, that opposes diseases, and neutralizes poisons. For Judæa sends us *Lacryma balsami*, Crete *Coma dictamni*, Arabia her flower of spices, India reaps her crop of spikenard; which, although they reach us in a somewhat more broken condition than when they leave their native fields, yet retain entire the sweetness of their odour and their healing virtue. Receive therefore, my soul,[529] Clement returning to you; receive him now in a Roman dress. And wonder not if haply the florid countenance of eloquence appear less in him than usual. It matters not, provided the sense tastes the same. Therefore we transport foreign merchandise into our country with much labour. And I know not with how grateful countenances my countrymen welcome me, bringing to them the rich spoils of Greece, and unlocking hidden treasures of wisdom with the key of our language. But may God grant your prayers, that no unlucky eye nor any livid aspect may meet us, lest, by an extreme kind of prodigy, while those from whom he is taken do not envy, yet those upon whom he is bestowed should repine. Truly it is right to point out the plan of our translation to you, who have read these works also in Greek, lest haply in some parts you may think the order of translation not kept. I suppose you are aware that there are two editions in Greek of this work of Clement,—the ᾿Αναγνώσεις, that is, *Recognitions;* and that there are two collections of books, differing in some points, but in many *containing* the same narrative. In short, the last part of this work, in which is the relation concerning the transformation of Simon, is contained in one of the collections, but is not at all in the other.[530] There are also in both collections some dissertations concerning the Unbegotten God and the Begotten, and on some other subjects, which, to say nothing more, are beyond our comprehension.[531] These, therefore, as being beyond our powers, I have chosen to reserve for others, rather than to produce in an imperfect state. But in the rest, we have given our endeavour, so far as we could, not to vary either from the sentiments or even from the language and modes of expression; and this, although it renders the style of the narrative less ornate, yet it makes it more faithful. The epistle in which the same Clement, writing to James the Lord's brother, informs him of the death of Peter, and that he had left him his successor in his chair and teaching, and in which also the whole subject of church order is treated, I have not prefixed to this work, both because it is of later date, and because I have already translated and published it.[532] But I do not think it out of place to explain here what in that letter will perhaps seem to some to be inconsistent. For some ask, Since Linus and Cletus were bishops in the city of Rome before this Clement, how could Clement himself, writing to James, say that the chair of teaching was handed over to him by Peter?[533] Now of this we have heard this 76 explanation, that Linus and Cletus were indeed bishops in the city of Rome before Clement, but during the lifetime of Peter: that is, that they undertook the care of the episcopate, and that he fulfilled the office of apostleship; as is found also to have been the case at Cæsarea, where, when he himself was present, he yet had Zacchæus, ordained by himself, as bishop. And in this way both statements will appear to be true, both that these bishops are reckoned before Clement, and yet that Clement received the teacher's seat on the death of Peter. But now let us see how Clement, writing to James the Lord's brother, begins his narrative.

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[529] Var. readings: “magnanimous one,” “my lord,” “my friend.”

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[530] [The reference is probably to the transformation of the father of Clement into the appearance of Simon Magus. This is narrated in both the *Recognitions* (book x. 53, etc.) and in the *Homilies* (xx. 12, etc.), though the latter book closes without any statement of the restoration. It would seem unlikely, then, that Rufinus refers to the *Homilies* as the "other" collection. The recovery of the closing portion of that work has given us its account of the transformation.—R.]

[531] [How far Rufinus has omitted portions which occurred in Greek cannot be known. It is quite probable that the apparent heresy of some passages, rather than their incomprehensibility, led him to omit them. This may be urged in favour of the priority of the *Homilies*, but is not conclusive.—R.]

[532] [There is no good reason for doubting that Rufinus refers to the extant epistle prefixed to the *Homilies*, and forming, with "the Epistle of Peter to James," which precedes it, a preface and fictitious authentication of that collection.—R.]

[533] [The language of Rufinus confirms that of Irenæus, Eusebius, and Jerome, as to the episcopal succession at Rome (assuming that Cletus and Anacletus, named by Irenæus, is identical with Cletus). For other variations, see Church Histories and Encyclopædias (under *Clemens Romanus*). The current opinion at Rome in the beginning of the fifth century is evident from this passage. Comp. *Ante-Nicene Fathers*, vol. i. pp. 1, 2.—R.]

Recognitions of Clement.

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Book I.

Chapter I.—Clement's Early History; Doubts.

I Clement, who was born in the city of Rome,[534] was from my earliest age a lover of chastity; while the bent of my mind held me bound as with chains of anxiety and sorrow. For a thought that was in me—whence originating, I cannot tell—constantly led me to think of my condition of mortality, and to discuss such questions as these: Whether there be for me any life after death, or whether I am to be wholly annihilated: whether I did not exist before I was born, and whether there shall be no remembrance of this life after death, and so the boundlessness of time shall consign all things to oblivion and silence; so that not only we shall cease to be, but there shall be no remembrance that we have ever been. This also I revolved in my mind: when the world was made, or what was before it was made, or whether it has existed from eternity. For it seemed certain, that if it had been made, it must be doomed to dissolution; and if it be dissolved, what is to be afterwards?—unless, perhaps, all things shall be buried in oblivion and silence, or something shall be, which the mind of man cannot now conceive.

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[534] [The first six chapters closely resemble the corresponding chapters of Homily I. The variations are no greater than might readily appear in a version.—R.]

Chapter II.—His Distress.

While I was continually revolving in my mind these and such like questions, suggested I know not how, I was pining away wonderfully through excess of grief; and, what was worse, if at any time I thought to cast aside such cares, as being of little use, the waves of anxiety rose all the higher upon me. For I had in me that most excellent companion, who would not suffer me to rest—the desire of immortality: for, as the subsequent issue showed, and the grace of Almighty God directed, this bent of mind led me to the quest of truth, and the acknowledgment of the true light; and hence it came to pass, that ere long I pitied those whom formerly in my ignorance I believed to be happy.

Chapter III.—His Dissatisfaction with the Schools of the Philosophers.

Having therefore such a bent of mind from my earliest years, the desire of learning something led me to frequent the schools of the philosophers. There I saw that nought else was done, save that doctrines were asserted and controverted without end, contests were waged, and the arts of syllogisms and the subtleties of conclusions were discussed. If at any time the doctrine of the immortality of the soul prevailed, I was thankful; if at any time it was impugned, I went away sorrowful. Still, neither doctrine had the power of truth over my heart. This only I understood, that opinions and definitions of things were accounted true or false, not in accordance with their nature and the truth of the arguments, but in proportion to the talents of those who supported them. And I was all the more tortured in the bottom of my heart, because I was neither able to lay hold of any of those things which were spoken as firmly established, nor was I able to lay aside the desire of inquiry; but the more I endeavoured to neglect and despise them, so much the more eagerly, as I have said, did a desire of this sort, creeping in upon me secretly as with a kind of pleasure, take possession of my heart and mind.

Chapter IV.—His Increasing Disquiet.

Being therefore straitened in the discovery of things, I said to myself, Why do we labour in vain, since the end of things is manifest? For if after death I shall be no more, my present torture is useless; but if there is to be for me a life after death, let us keep for that life the excitements that belong to it, lest perhaps some sadder things befall me than those which I now suffer, unless I shall have lived piously and soberly; and, according to the opinions of some of the philosophers, I be consigned to the stream of dark-rolling Phlegethon, or to Tartarus, like Sisyphus and Tityus, and to eternal punishment in the infernal regions, like Ixion and Tantalus. And again I would answer to myself: But these things are fables; or if it be so, since the matter is in doubt, it is better to live piously. But again I would ponder with myself, How should I restrain myself from the lust of sin, while uncertain as to the reward of righteousness?—and all the more when I have no certainty what righteousness is, 78 or what is pleasing to God; and when I cannot ascertain whether the soul be immortal, and be such that it has anything to hope for; nor do I know what the future is certainly to be. Yet still I cannot rest from thoughts of this sort.

Chapter V.—His Design to Test the Immortality of the Soul.

What, then, shall I do? This shall I do. I shall proceed to Egypt, and there I shall cultivate the friendship of the hierophants or prophets, who preside at the shrines. Then I shall win over a magician by money, and entreat him, by what they call the necromantic art, to bring me a soul from the infernal regions, as if I were desirous of consulting it about some business. But this shall be my consultation, whether the soul be immortal. Now, the proof that the soul is immortal will be put past doubt, not from what it says, or from what I hear, but from what I see: for seeing it with my eyes, I shall ever after hold the surest conviction of its immortality; and no fallacy of words or uncertainty of hearing shall ever be able to disturb the persuasion produced by sight. However, I related this project to a certain philosopher with whom I was intimate, who counselled me not to venture upon it; "for," said he, "if the soul should not obey the call of the magician, you henceforth will live more hopelessly, as thinking that there is nothing after death, and also as having tried things unlawful. If, however, you seem to see anything, what religion or what piety can arise to you from things unlawful and impious? For they say that transactions of this sort are hateful to the Divinity, and that God sets Himself in opposition to those who trouble souls after their release from the body." When I heard this, I was indeed staggered in my purpose; yet I could not in any way either lay aside my longing, or cast off the distressing thought.

Chapter VI.—Hears of Christ.

Not to make a long story of it, whilst I was tossed upon these billows of my thought, a certain report, which took its rise in the regions of the East in the reign of Tiberius Cæsar, gradually reached us; and gaining strength as it passed through every place, like some good message sent from God, it was filling the whole world, and suffered not the divine will to be concealed in silence. For it was spread over all places, announcing that there was a certain person in Judæa, who, beginning in the springtime,[535] was preaching the kingdom of God to the Jews, and saying that those should receive it who should observe the ordinances of His commandments and His doctrine. And that His speech might be believed to be worthy of credit, and full of the Divinity, He was said to perform many mighty works, and wonderful signs and prodigies by His mere word; so that, as one having power from God, He made the deaf to hear, and the blind to see, and the lame to stand erect, and expelled every infirmity and all demons from men; yea, that He even raised dead persons who were brought to Him; that He cured lepers also, looking at them from a distance; and that there was absolutely nothing which seemed impossible to Him. These and such like things were confirmed in process of time, not now by frequent rumours, but by the plain statements of persons coming from those quarters; and day by day the truth of the matter was further disclosed.

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[535] V. R. in the time of Tiberius Cæsar.

Chapter VII.—Arrival of Barnabas at Rome.

At length meetings began to be held in various places in the city, and this subject to be discussed in conversation, and to be a matter of wonder who this might be who had appeared, and what message He had brought from God to men; until, about the same year, a certain man, standing in a most crowded place in the city, made proclamation to the people, saying: "Hear me, O ye citizens of Rome. The Son of God is now in the regions of Judæa, promising eternal life to every one who will hear Him, but upon condition that he shall regulate his actions according to the will of Him by whom He hath been sent, even of God the Father. Wherefore turn ye from evil things to good, from things temporal to things eternal. Acknowledge that there is one God, ruler of heaven and earth, in whose righteous sight ye unrighteous inhabit His world. But if ye be converted, and act according to His will, then, coming to the world to come, and being made immortal, ye shall enjoy His unspeakable blessings and rewards."[536] Now, the man who spoke these things to the people was from the regions of the East, by nation a Hebrew, by name Barnabas, who said that he himself was one of His disciples, and that he was sent for this end, that he should declare these things to those who would hear them.[537] When I heard these things, I began, with the rest of the multitude, to follow him, and to hear what he had to say. Truly I perceived that there was nothing of dialectic artifice in the man, but that he expounded with simplicity, and without any craft of speech, such things as he had heard from the Son of God, or had seen. For he did not confirm his assertions by the force of arguments, but produced, from the people who stood round about him, many witnesses of the sayings and marvels which he related. 79

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[536] [In Homily I. a warning of future punishment is added.—R.]

[537] [The narrative in the *Homilies* is fuller; the preacher at Rome is not named; Clement attempts to go to Judæa, is driven to Alexandria, and meets Barnabas there; the occurrences here given in chaps. 8–11 are placed in Alexandria, whence Clement goes, after the departure of Barnabas, to Cæsarea where he meets Peter (comp. chap. 12).—R.]

Chapter VIII.—His Preaching.

Now, inasmuch as the people began to assent willingly to the things which were sincerely spoken, and to embrace his simple discourse, those who thought themselves learned or philosophic began to laugh at the man, and to flout him, and to throw out for him the grappling-hooks of syllogisms, like strong arms. But he, unterrified, regarding their subtleties as mere ravings, did not even judge them worthy of an answer, but boldly pursued the subject which he had set before him. At length, some one having proposed this question to him as he was speaking, Why a gnat has been so formed, that though it is a small creature, and has six feet, yet it has got wings in addition; whereas an elephant, though it is an immense animal, and has no wings, yet has only four feet; he, paying no attention to the question, went on with his discourse, which had been interrupted by the unseasonable challenge, only adding this admonition at every interruption: "We have it in charge to declare to you the words and the wondrous works of Him who hath sent us, and to confirm the truth of what we speak, not by artfully devised arguments, but by witnesses produced from amongst yourselves. For I recognise many standing in the midst of you whom I remember to have heard along with us the things which we have heard, and to have seen what we have seen. But be it in your option to receive or to spurn the tidings which we bring to you. For we cannot keep back what we know to be for your advantage, because, if we be silent, woe is to us; but to you, if you receive not what we speak, destruction. I could indeed very easily answer your foolish challenges, if you asked for the sake of learning truth,—I mean as to the difference of a gnat and an elephant; but now it were absurd to speak to you of these creatures, when the very Creator and Framer of all things is unknown by you."

Chapter IX.—Clement’s Interposition on Behalf of Barnabas.

When he had thus spoken, all, as with one consent, with rude voice raised a shout of derision, to put him to shame, and to silence him, crying out that he was a barbarian and a madman. When I saw matters going on in this way, being filled, I know not whence, with a certain zeal, and inflamed with religious enthusiasm, I could not keep silence, but cried out with all boldness, “Most righteously does Almighty God hide His will from you, whom He foresaw to be unworthy of the knowledge of Himself, as is manifest to those who are really wise, from what you are now doing. For when you see that preachers of the will of God have come amongst you, because their speech makes no show of knowledge of the grammatical art, but in simple and unpolished language they set before you the divine commands, so that all who hear may be able to follow and to understand the things that are spoken, you deride the ministers and messengers of your salvation, not knowing that it is the condemnation of you who think yourselves skilful and eloquent, that rustic and barbarous men have the knowledge of the truth; whereas, when it has come to you, it is not even received as a guest, while, if your intemperance and lust did not oppose, it ought to have been a citizen and a native. Thus you are convicted of not being friends of truth and philosophers, but followers of boasting and vain speakers. Ye think that truth dwells not in simple, but in ingenious and subtle words, and produce countless thousands of words which are not to be rated at the worth of one word. What, then, do ye think will become of you, all ye crowd of Greeks, if there is to be, as he says, a judgment of God? But now give over laughing at this man to your own destruction, and let any one of you who pleases answer me; for, indeed, by your barking you annoy the ears even of those who desire to be saved, and by your clamour you turn aside to the fall of infidelity the minds that are prepared for faith. What pardon can there be for you who deride and do violence to the messenger of the truth when he offers to you the knowledge of God? whereas, even if he brought you nothing of truth, yet, even for the kindness of his intentions towards you, you ought to receive with gratitude and welcome.”

Chapter X.—Intercourse with Barnabas.

While I was urging these and similar arguments, a great excitement was stirred up amongst the bystanders, some being moved with pity as towards a stranger, and approving my speech as in accordance with that feeling; others, petulant and stolid, rousing the anger of their undisciplined minds as much against me as against Barnabas. But as the day was declining to evening, I laid hold of Barnabas by the right hand, and led him away, although reluctantly, to my house; and there I made him remain, lest perchance any one of the rude rabble should lay hands upon him. While we were thus placed in contact for a few days, I gladly heard him discoursing the word of truth; yet he hastened his departure, saying that he must by all means celebrate at Judæa a festal day of his religion which was approaching, and that there he should remain in future with his countrymen and his brethren, evidently indicating that he was horrified at the wrong that had been done to him. 80

Chapter XI.—Departure of Barnabas.

At length I said to him, "Only expound to me the doctrine of that man who you say has appeared, and I will arrange your sayings in my language, and will preach the kingdom and righteousness of Almighty God; and after that, if you wish it, I shall even sail along with you, for I am extremely desirous to see Judæa, and perhaps I shall remain with you always." To this he answered, "If indeed you wish to see our country, and to learn those things which you desire, set sail with me even now; or, if there be anything that detains you now, I shall leave with you directions to my dwelling, so that when you please to come you may easily find me; for tomorrow I shall set out on my journey." When I saw him determined, I went down with him to the harbour, and carefully took from him the directions which he gave me to find his dwelling. I told him that, but for the necessity of getting some money which was due to me, I should not at all delay, but that I should speedily follow him. Having told him this, I commended him to the kindness of those who had charge of the ship, and returned sad; for I was possessed of the memory of the intercourse which I had had with an excellent guest and a choice friend.

Chapter XII.—Clement’s Arrival at Cæsarea, and Introduction to Peter.

Having then stopped for a few days, and having in some measure finished the business of collecting what was owing to me (for I neglected many things through my desire of hastening, that I might not be hindered from my purpose), I set sail direct for Judæa, and after fifteen days landed at Cæsarea Stratonis, which is the largest city in Palestine.[538] When I had landed, and was seeking for an inn, I learned from the conversation of the people, that one Peter, a most approved disciple of Him who appeared in Judæa, and showed many signs and miracles divinely performed among men, was going to hold a discussion of words and questions the next day with one Simon, a Samaritan. Having heard this, I asked to be shown his lodging; and having found it, and standing before the door, I informed the doorkeeper who I was, and whence I came; and, behold, Barnabas coming out, as soon as he saw me rushed into my arms, weeping for joy, and, seizing me by the hand, led me in to Peter. Having pointed him out to me at a distance, “This,” said he, “is Peter, of whom I spoke, to you as the greatest in the wisdom of God, and to whom also I have spoken constantly of you. Enter, therefore, as one well known to him. For he is well acquainted with all the good that is in thee, and has carefully made himself aware of your religious purpose, whence also he is greatly desirous to see you. Therefore I present you to him to-day as a great gift.” At the same time, presenting me, he said, “This, O Peter, is Clement.”

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[538] [The two accounts of the meeting with Peter at Cæsarea are closely parallel.—R.]

Chapter XIII.—His Cordial Reception by Peter.

But Peter most kindly, when he heard my name, immediately ran to me and kissed me. Then, having made me sit down, he said, “Thou didst well to receive as thy guest Barnabas, preacher of the truth, nothing fearing the rage of the insane people. Thou shalt be blessed. For as you have deemed an ambassador of the truth worthy of all honour, so the truth herself shall receive thee a wanderer and a stranger, and shall enroll thee a citizen of her own city; and then there shall be great joy to thee, because, imparting a small favour, thou shalt be written heir of eternal blessings. Now, therefore, do not trouble yourself to explain your mind to me; for Barnabas has with faithful speech informed me of all things about you and your dispositions, almost daily and without ceasing, recalling the memory of your good qualities. And to point out to you shortly, as to a friend already of one mind with us, what is your best course; if there is nothing to hinder you, come along with us, and hear the word of the truth, which we are going to speak in every place until we come even to the city of Rome; and now, if you wish anything, speak.”

Chapter XIV.—His Account of Himself.

Having detailed to him what purpose I had conceived from the beginning, and how I had been distracted with vain inquiries, and all those things which at first I intimated to thee, my lord James, so that I need not repeat the same things now, I willingly agreed to travel with him; “for that,” said I, “is just what I was most eagerly desirous of. But first I should wish the scheme of truth to be expounded to me, that I may know whether the soul is mortal or immortal; and if immortal, whether it shall be brought into judgment for those things which it does here. Further, I desire to know what that righteousness is, which is pleasing to God; then, further, whether the world was created, and why it was created, and whether it is to be dissolved, and whether it is to be renovated and made better, or whether after this there shall be no world at all; and, not to mention everything, I should wish to be told what is the case with respect to these and such like things.” To this Peter answered, “I shall briefly impart to you the knowledge of these things, O Clement: therefore listen.” 81

Chapter XV.—Peter’s First Instruction: Causes of Ignorance.

“The will and counsel of God has for many reasons been concealed from men; first, indeed, through bad instruction, wicked associations, evil habits, unprofitable conversation, and unrighteous presumptions. On account of all these, I say, first error, then contempt, then infidelity and malice, covetousness also, and vain boasting, and other such like evils, have filled the whole house of this world, like some enormous smoke, and preventing those who dwell in it from seeing its Founder aright, and from perceiving what things are pleasing to Him. What, then, is fitting for those who are within, excepting with a cry brought forth from their inmost hearts to invoke His aid, who alone is not shut up in the smoke-filled house, that He would approach and open the door of the house, so that the smoke may be dissipated which is within, and the light of the sun which shines without may be admitted.”

Chapter XVI.—Instruction Continued: the True Prophet.

"He, therefore, whose aid is needed for the house filled with the darkness of ignorance and the smoke of vices, is He, we say, who is called the true Prophet, who alone can enlighten the souls of men, so that with their eyes they may plainly see the way of safety. For otherwise it is impossible to get knowledge of divine and eternal things, unless one learns of that true Prophet; because, as you yourself stated a little ago, the belief of things, and the opinions of causes, are estimated in proportion to the talents of their advocates: hence, also, one and the same cause is now thought just, now unjust; and what now seemed true, anon becomes false on the assertion of another. For this reason, the credit of religion and piety demanded the presence of the true Prophet, that He Himself might tell us respecting each particular, how the truth stands, and might teach us how we are to believe concerning each.[539] And therefore, before all else, the credentials of the prophet himself must be examined with all care; and when you have once ascertained that he is a prophet, it behoves you thenceforth to believe him in everything, and not further to discuss the particulars which he teaches, but to hold the things which he speaks as certain and sacred; which things, although they seem to be received by faith, yet are believed on the ground of the probation previously instituted. For when once at the outset the truth of the prophet is established on examination, the rest is to be heard and held on the ground of the faith by which it is already established that he is a teacher of truth. And as it is certain that all things which pertain to divine knowledge ought to be held according to the rule of truth, so it is beyond doubt that from none but Himself alone can it be known what is true."

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[539] [This discourse is given somewhat more fully here than in the *Homilies*.—R.]

Chapter XVII.—Peter Requests Him to Be His Attendant.

Having thus spoken, he set forth to me so openly and so clearly who that Prophet was, and how He might be found, that I seemed to have before my eyes, and to handle with my hand, the proofs which he produced concerning the prophetic truth; and I was struck with intense astonishment, how no one sees, though placed before his eyes, those things which all are seeking for. Whence, by his command, reducing into order what he had spoken to me, I compiled a book concerning the true Prophet, and sent it to you from Cæsarea by his command. For he said that he had received a command from you to send you every year an account of his sayings and doings.[540] Meantime, at the beginning of his discourse which he delivered to me the first day, when he had instructed me very fully concerning the true Prophet, and very many things besides, he added also this: "See," said he, "for the future, and be present at the discussions which whenever any necessity arises, I shall hold with those who contradict; against whom, when I dispute, even if I shall seem to be worsted, I shall not be afraid of your being led to doubt of those things which I have stated to you; because, even if I shall seem to be beaten, yet those things shall not therefore seem to be uncertain which the true Prophet has delivered to us. Yet I hope that we shall not be overcome in disputations either, if only our hearers are reasonable, and friends of truth, who can discern the force and bearing of words, and recognise what discourse comes from the sophistical art, not containing truth, but an image of truth; and what that is, which, uttered simply and without craft, depends for all its power not on show and ornament, but on truth and reason."

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[540] [Comp. Homily I. 20, where there is a curious inconsistency. Both accounts seem to insert this to tally with the fictitious relation to James, and both may be used to support the theory of a common documentary basis.—R.]

Chapter XVIII.—His Profiting by Peter's Instruction.

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To this I answered: "I give thanks to God Almighty, because I have been instructed as I wished and desired. At all events, you may depend upon me so far, that I can never come to doubt of those things which I have learned of you; so that even if you yourself should at any time wish to transfer my faith from the true Prophet, you should not be able, because I have drunk in with all my heart what you have spoken. And that you may not think that I am promising you a great thing when I say that I cannot be moved away from this faith, it is with me a certainty, that whoever has received this account of the true Prophet, can never afterwards so much as doubt of its truth. And therefore I am confident with respect to this heaven-taught doctrine, in which all the art of malice is overborne. For in opposition to *this* prophecy neither any art can stand, nor the subtleties of sophisms and syllogism; but every one who hears of the true Prophet must of necessity long immediately for the truth itself, nor will he afterwards, under pretext of seeking the truth, endure diverse errors. Wherefore, O my lord Peter, be not further anxious about me, as if I were one who does not know what he has received, and how great a gift has been conferred on him. Be assured that you have conferred a favour on one who knows and understands its value: nor can I be easily deceived on that account, because I seem to have gotten quickly what I long desired; for it may be that one who desires gets quickly, while another does not even slowly attain the things which he desires."

Chapter XIX.—Peter’s Satisfaction.

Then Peter, when he heard me speak thus, said: “I give thanks to my God, both for your salvation and for my own peace; for I am greatly delighted to see that you have understood what is the greatness of the prophetic virtue, and because, as you say, not even I myself, if I should wish it (which God forbid!), should be able to turn you away to another faith. Now henceforth begin to be with us, and to-morrow be present at our discussions, for I am to have a contest with Simon the magician.” When he had thus spoken, he retired to take food along with his friends; but he ordered me to eat by myself;[541] and after the meal, when he had sung praise to God and given thanks, he rendered to me an account of this proceeding, and added, “May the Lord grant to thee to be made like to us in all things, that, receiving baptism, thou mayest be able to meet with us at the same table.” Having thus spoken, he ordered me to go to rest, for by this time both fatigue and the time of the day called to sleep.

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[541] [In the *Homilies* this is not expressed, but implied. The whole passage suggests a separatism quite contrary to Pauline precept. Compare the more detailed statement of separatism in book ii. 70, 72, vii. 29; Homily XIII. 4.—R.]

Chapter XX.—Postponement of Discussion with Simon Magus.

Early next morning Zacchæus[542] came in to us, and after salutation, said to Peter: "Simon puts off the discussion till the eleventh day of the present month, which is seven days hence, for he says that then he will have more leisure for the contest. But to me it seems that his putting off is also advantageous to us, so that more may come together, who may be either hearers or judges of our disputation. However, if it seem proper to you, let us occupy the interval in discussing among ourselves the things which, we suppose, may come into the controversy; so that each of us, knowing what things are to be proposed, and what answers are to be given, may consider with himself if they are all right, or if an adversary shall be able to find anything to object, or to set aside the things which we bring against him. But if the things which are to be spoken by us are manifestly impregnable on every side, we shall have confidence in entering upon the examination. And indeed, this is my opinion, that first of all it ought to be inquired what is the origin of all things, or what is the immediate[543] thing which may be called the cause of all things which are: then, with respect to all things that exist, whether they have been made, and by whom, through whom, and for whom; whether they have received their subsistence from one, or from two, or from many; and whether they have been taken and fashioned from none *previously* subsisting, or from some: then, whether there is any virtue in the highest things, or in the lower; whether there is anything which is better than all, or anything that is inferior to all; whether there are any motions, or none; whether those things which are seen were always, and shall be always; whether they have come into existence without a creator, and shall pass away without a destroyer. If, I say, the discussion begin with these things, I think that the things which shall be inquired into, being discussed with diligent examination, will be easily ascertained. And when these are ascertained, the knowledge of those that follow will be easily found. I have stated my opinion; be pleased to intimate what you think of the matter.[544]"

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[542] [Identified in the *Homilies* with the publican of Jericho. Fifteen others are named in Homily II. 1; some of them are introduced in *Recognitions*, ii. 1.—R.]

[543] Here we follow a marginal reading.

[544] [This chapter has no direct parallel in the *Homilies*. While there is a general resemblance in the remainder of book i. to Homily II., much of the matter is peculiar, or at least introduced in a connection different from that of the *Homilies*.—R.]

Chapter XXI.—Advantage of the Delay.

To this Peter answered: "Tell Simon in the meantime to do as he pleases, and to rest assured that, Divine Providence granting, he shall always find us ready." Then Zacchæus went out to intimate to Simon what he had been told. But Peter, looking at us, and perceiving that I was saddened by the putting off of the contest, said: "He who believes that the world is administered by the providence of the Most High God, ought not, O Clement, my friend, to take it amiss, in whatever way particular things happen, being assured that the righteousness of God guides to a favourable and fitting issue even those things which seem superfluous or contrary in any business, and especially towards those who worship Him more intimately; and therefore he who is assured of these things, as I have said, if anything occur contrary to his expectation, he knows how to drive away grief from his mind on that account, holding it unquestionable in his better judgment, that, by the government of the good God, even what seems contrary may be turned to good. Wherefore, O Clement, even now let not this delay of the magician Simon sadden you: for I believe that it has been done by the providence of God, for your advantage; that I may be able, in this interval of seven days, to expound to you the method of our faith without any distraction, and the order continuously, according to the tradition of the true Prophet, who alone knows the past as it was, the present as it is, and the future as it shall be: which things were indeed plainly spoken *by Him*, but are not plainly written; so much so, that when they are read, they cannot be understood without an expounder, on account of the sin which has grown up with men, as I said before. Therefore I shall explain all things to you, that in those things which are written you may clearly perceive what is the mind of the Lawgiver."

Chapter XXII.—Repetition of Instructions.

When he had said this, he began to expound to me point by point of those chapters of the law which seemed to be in question, from the beginning of the creation even to that point of time at which I came to him at Cæsarea, telling me that the delay of Simon had contributed to my learning all things in order. “At other times,” said he, “we shall discourse more fully on individual points of which we have now spoken shortly, according as the occasion of our conversation shall bring them before us; so that, according to my promise, you may gain a full and perfect knowledge of all. Since, then, by this delay we have to-day on our hands, I wish to repeat to you again what has been spoken, that it may be the better recalled to your memory.” Then he began in this way to refresh my recollection of what he had said: “Do you remember, O friend Clement, the account I gave you of the eternal age, that knows no end?” Then said I, “Never, O Peter, shall I retain anything, if I can lose or forget that.”

Chapter XXIII.—Repetition Continued.

Then Peter, having heard my answer with pleasure, said: “I congratulate you because you have answered thus, not because you speak of these things easily, but because you profess that you remember them; for the most sublime truths are best honoured by means of silence. Yet, for the credit of those things which you remember concerning things not to be spoken,[545] tell me what you retain of those things which we spoke of in the second place, which can easily be spoken out, that, perceiving your tenacity of memory, I may the more readily point out to you, and freely open, the things of which I wish to speak.” Then I, when I perceived that he rejoiced in the good memory of his hearers, said: “Not only am I mindful of your definition, but also of that preface which was prefixed to the definition; and of almost all things that you have expounded, I retain the sense complete, though not all the words; because the things that you have spoken have been made, as it were, native to my soul, and inborn. For you have held out a most sweet cup to me in my excessive thirst. And that you may not suppose that I am occupying you with words, being unmindful of things, I shall now call to mind the things which were spoken, in which the order of your discussion greatly helps me; for the way in which the things that you said followed by consequence upon one another, and were arranged in a balanced manner, makes them easily recalled to memory by the lines of their order. For the order of sayings is useful for remembering them: for when you begin to follow them point by point in succession, when anything is wanting, immediately the sense seeks for it; and when it has found it, retains it, or at all events, if it cannot discover it, there will be no reluctance to ask it of the master. But not to delay in granting what you demand of me, I shall shortly rehearse what you delivered to me concerning the definition of truth.”

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[545] That is, that I may be sure that you remember these things.

Chapter XXIV.—Repetition Continued.

“There always was, there is now, and there ever shall be, that by which the first Will be gotten from eternity consists; and from the first Will *proceeds* a second Will. After these came the world; and from the world came time: from this, the multitude of men; from the multitude the election of the beloved, from whose oneness of mind the peaceful kingdom of God is constructed. But the rest, which ought to follow these, you promised to tell me at another time. After this, when you had explained about the creation of the world, you intimated the decree of God, “which He, of His own good pleasure, announced in the presence of all the first angels,” and which He ordained as an eternal law to all; and how He established two kingdoms,—I mean that of the present time and that of the future,—and appointed times to each, and decreed that a day of judgment should be expected, which He determined, in which a severance is to be made of things and of souls: so that the wicked indeed shall be consigned to eternal fire for their sins; but those who have lived according to the will of God the Creator, having received a blessing for their good works, effulgent with brightest light, introduced into an eternal abode, and abiding in incorruption, shall receive eternal gifts of ineffable blessings.”

Chapter XXV.—Repetition Continued.

While I was going on thus, Peter, enraptured with joy, and anxious for me as if I had been his son, lest perhaps I should fail in recollection of the rest, and be put to shame on account of those who were present, said: “It is enough, O Clement; for you have stated these things more clearly than I myself explained them.” Then said I, “Liberal learning has conferred upon me the power of orderly narration, and of stating those things clearly for which there is occasion. And if we use learning in asserting the errors of antiquity, we ruin ourselves by gracefulness and smoothness of speech; but if we apply learning and grace of speech to the assertion of the truth, I think that not a little advantage is thereby gained. Be that as it may, my lord Peter, you can but imagine with what thankfulness I am transported for all the rest of your instruction indeed, but especially for the statement of that doctrine which you gave: There is one God, whose work the world is, and who, because He is in all respects righteous, shall render to every one according to his deeds. And after that you added: For the assertion of this dogma countless thousands of words will be brought forward; but in those to whom is granted knowledge of the true Prophet, all this forest of words is cut down. And on this account, since you have delivered to me a discourse concerning the true Prophet, you have strengthened me with all confidence of your assertions.” And then, having perceived that the sum of all religion and piety consists in this, I immediately replied: “You have proceeded most excellently, O Peter: wherefore, in future, expound unhesitatingly, as to one who already knows what are the foundations of faith and piety, the traditions of the true Prophet, who alone, as has been clearly proved, is to be believed. But that exposition which requires assertions and arguments, reserve for the unbelievers, to whom you have not yet judged it proper to commit the indubitable faith of prophetic grace.” When I had said this, I added: “You promised that you would give at the proper time two things: first this exposition, at once simple and entirely free from error; and then an exposition of each individual point as it may be evolved in the course of the various questions which shall be raised. And after this you expounded the sequence of things in order from the beginning of the world, even to the present time; and if you please, I can repeat the whole from memory.”

Chapter XXVI.—Friendship of God; How Secured.

To this Peter answered: "I am exceedingly delighted, O Clement, that I commit my words to so safe a heart; for to be mindful of the things that are spoken is an indication of having in readiness the faith of works. But he from whom the wicked demon steals away the words of salvation, and snatches them away from his memory, cannot be saved, even though he wish it; for he loses the way by which life is reached. Wherefore let us the rather repeat what has been spoken, and confirm it in your heart, that is, in what manner or by whom the world was made, that we may proceed to the friendship of the Creator. But His friendship is secured by living well, and by obeying His will; which will is the law of all that live. We shall therefore unfold these things briefly to you, in order that they may be the more surely remembered.

Chapter XXVII.—Account of the Creation.

“In the beginning,[546] when God had made the heaven and the earth,[547] as one house, the shadow which was cast by the mundane bodies involved in darkness those things which were enclosed in it. But when the will of God had introduced light, that darkness which had been caused by the shadows of bodies was straightway dispelled: then at length light is appointed for the day, darkness for the night. And now the water which was within the world, in the middle space of that first heaven and earth, congealed as if with frost, and solid as crystal, is distended, and the middle spaces of the heaven and earth are separated as by a firmament of this sort; and that firmament the Creator called heaven, so called by the name of that previously made: and so He divided into two portions that fabric of the universe, although it was but one house. The reason of the division was this, that the upper portion might afford a dwelling-place to angels, and the lower to men. After this, the place of the sea and the chaos which had been made received that portion of the water which remained below, by order of the eternal Will; and these flowing down to the sunk and hollow places, the dry land appeared; and the gatherings of the waters were made seas. And after this the earth, which had appeared, produced various species of herbs and shrubs. It gave forth fountains also, and rivers, not only in the plains, but on the mountains. And so all things were prepared, that men who were to dwell in it might have it in their power to use all these things according to their will, that is, either for good or evil.” 85

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[546] [Hilgenfeld regards chaps. 27–72 as part of the Jewish-Christian document called *Kerygma Petri*, of which an outline is given in book iii. 75. This he thinks was of Roman origin. Certainly these chapters bear many marks of an earlier origin than most of the pseudo-Clementine literature. Much of the matter is not found elsewhere in this literature: the tone of the discourse is much superior; the instruction represented as given to Clement, is quite well adapted to his needs as a heathen inquirer; the views presented are not so extravagant as much that occurs in the *Homilies*; the attempt to adjust the statements to the New-Testament narrative is skilfully made, and there is not lacking a great *vraisemblance*. It may not be improper to add, that the impressions first given in regard to this passage were made upon the writer of this note quite independently of Hilgenfeld’s theory; some of them committed to writing without a thought of maintaining that theory.—R.]

[547] Gen. i. 1.

Chapter XXVIII.—Account of the Creation Continued.

"After this He adorns that visible heaven with stars. He places in it also the sun and the moon, that the day might enjoy the light of the one, the night that of the other; and that at the same time they might be for an indication of things past, present, and future. For they were made for signs of seasons and of days, which, although they are seen indeed by all, are understood only by the learned and intelligent. And when, after this, He had ordered living creatures to be produced from the earth and the waters, He made Paradise, which also He named a place of delights. But after all these things He made man, on whose account He had prepared all things, whose internal species[548] is older, and for whose sake all things that are were made, given up to his service, and assigned to the uses of his habitation."

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[548] That is, his soul, according to the doctrine of the pre-existence of souls.

Chapter XXIX.—The Giants: the Flood.

"All things therefore being completed which are in heaven, and in earth, and in the waters, and the human race also having multiplied, in the eighth generation, righteous men, who had lived the life of angels, being allured by the beauty of women, fell into promiscuous and illicit connections with these;[549] and thenceforth acting in all things without discretion, and disorderly, they changed the state of human affairs and the divinely prescribed order of life, so that either by persuasion or force they compelled all men to sin against God their Creator. In the ninth generation are born the giants, so called from of old,[550] not dragon-footed, as the fables of the Greeks relate, but men of immense bodies, whose bones, of enormous size, are still shown in some places for confirmation. But against these the righteous providence of God brought a flood upon the world, that the earth might be purified from their pollution, and every place might be turned into a sea by the destruction of the wicked. Yet there was then found one righteous man, by name Noah, who, being delivered in an ark with his three sons and their wives, became the colonizer of the world after the subsiding of the waters, with those animals and seeds which he had shut up with him."

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[549] Gen. vi. 2. [Compare with this chapter Homily VIII. 12–17, where there are many more fanciful details.—R]

[550] The writer here translates the words of the Septuagint, of οἱ γίγαντες οἱ ἀπ' αἰῶνος οἱ ἄνθρωποι οἱ ὀνομαστοί, illi qui a seculo nominantur. We have given the translation of our authorized version. It is likely, however, that the writer believed the name to imply that they lived to a great age, as is maintained by Diodorus quoted by Suicer on the word, or he may have traced the word to γῆ.

Chapter XXX.—Noah’s Sons.

“In the twelfth generation, when God had blessed men, and they had begun to multiply,[551] they received a commandment that they should not taste blood, for on account of this also the deluge had been sent. In the thirteenth generation, when the second of Noah’s three sons had done an injury to his father, and had been cursed by him, he brought the condition of slavery upon his posterity. His elder brother meantime obtained the lot of a dwelling-place in the middle region of the world, in which is the country of Judæa; the younger obtained the eastern quarter, and he the western. In the fourteenth generation one of the cursed progeny first erected an altar to demons, for the purpose of magical arts, and offered there bloody sacrifices. In the fifteenth generation, for the first time, men set up an idol and worshipped it. Until that time the Hebrew language, which had been given by God to men, bore sole sway. In the sixteenth generation the sons of men migrated from the east, and, coming to the lands that had been assigned to their fathers, each one marked the place of his own allotment by his own name. In the seventeenth generation Nimrod I. reigned in Babylonia, and built a city, and thence migrated to the Persians, and taught them to worship fire.”[552]

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[551] Gen. ix. 1.

[552] [With this chapter compare Homily IX. 3–7.—R.]

Chapter XXXI.—World After the Flood.

"In the eighteenth generation walled cities were built, armies were organized and armed, judges and laws were sanctioned, temples were built, and the princes of nations were adored as gods. In the nineteenth generation the descendants of him who had been cursed after the flood, going beyond their proper bounds which they had obtained by lot in the western regions, drove into the eastern lands those who had obtained the middle portion of the world, and pursued them as far as Persia, while themselves violently took possession of the country from which they expelled them. In the twentieth generation a son for the first time died before his father,[553] on account of an incestuous crime."

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[553] Gen. xi. 28.

Chapter XXXII.—Abraham.

"In the twenty-first generation there was a certain wise man, of the race of those who were expelled, of the family of Noah's eldest son, by name Abraham, from whom our Hebrew nation is derived.[554] When the whole world was again overspread with errors, and when for the hideousness of its crimes destruction was ready for it, this time not by water, but fire, and when already the scourge was hanging over the whole earth, beginning with Sodom, this man, by reason of his friendship with God, who was well pleased with him, obtained from God that the whole world should not equally perish. From the first this same man, being an astrologer, was able, from the account and order of the stars, to recognise the Creator, while all others were in error, and understood that all things are regulated by His providence. Whence also an angel,[555] standing by him in a vision, instructed him more fully concerning those things which he was beginning to perceive. He showed him also what belonged to his race and posterity, and promised him that those districts should be restored rather than given to them.

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[554] [This orderly and consistent explanation of the Old-Testament economy (chaps. 32–39) is peculiar to the *Recognitions*.—R.]

[555] Gen xv., xxii.

Chapter XXXIII.—Abraham: His Posterity.

“Therefore Abraham, when he was desirous to learn the causes of things, and was intently pondering upon what had been told him, the true Prophet appeared to him, who alone knows the hearts and purpose of men, and disclosed to him all things which he desired. He taught him the knowledge of the Divinity; intimated the origin of the world, and likewise its end; showed him the immortality of the soul, and the manner of life which was pleasing to God; declared also the resurrection of the dead, the future judgment, the reward of the good, the punishment of the evil,—all to be regulated by righteous judgment: and having given him all this information plainly and sufficiently, He departed again to the invisible abodes. But while Abraham was still in ignorance, as we said to you before, two sons were born to him, of whom the one was called Ismael, and the other Heliesdros. From the one are descended the barbarous nations, from the other the people of the Persians, some of whom have adopted the manner of living and the institutions of their neighbours, the Brachmans. Others settled in Arabia, of whose posterity some also have spread into Egypt. From them some of the Indians and of the Egyptians have learned to be circumcised, and to be of purer observance than others, although in process of time most of them have turned to impiety what was the proof and sign of purity.”

Chapter XXXIV.—The Israelites in Egypt.

"Nevertheless, as he had got these two sons during the time while he still lived in ignorance of things, having received the knowledge of God, he asked of the Righteous One that he might merit to have offspring by Sarah, who was his lawful wife, though she was barren. She obtained a son. whom he named Isaac, from whom came Jacob, and from him the twelve patriarchs, and from these twelve seventy-two. These, when famine befell came into Egypt with all their family; and in the course of four hundred years, being multiplied by the blessing and promise of God, they were afflicted by the Egyptians. And when they were afflicted the true Prophet appeared to Moses,[556] and struck the Egyptians with ten plagues, when they refused to let the Hebrew people depart from them, and return to their native land; and he brought the people of God out of Egypt. But those of the Egyptians who survived the plagues, being infected with the animosity of their king, pursued after the Hebrews. And when they had overtaken them at the sea-shore, and thought to destroy and exterminate them all, Moses, pouring out prayer to God, divided the sea into two parts, so that the water was held on the right hand and on the left as if it had been frozen, and the people of God passed as over a dry road; but the Egyptians who were pursuing them, rashly entering, were drowned. For when the last of the Hebrews came out, the last of the Egyptians went down into the sea; and straightway the waters of the sea, which by his command were held bound as with frost, were loosed by his command who had bound them, and recovering their natural freedom, inflicted punishment on the wicked nation. 87

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[556] Exod. iii.

Chapter XXXV.—The Exodus.

"After this, Moses, by the command of God, whose providence is over all, led out the people of the Hebrews into the wilderness; and, leaving the shortest road which leads from Egypt to Judæa, he led the people through long windings of the wilderness, that, by the discipline of forty years, the novelty of a changed manner of life might root out the evils which had clung to them by a long-continued familiarity with the customs of the Egyptians. Meantime they came to Mount Sinai, and thence the law was given to them with voices and sights from heaven, written in ten precepts, of which the first and greatest was that they should worship God Himself alone, and not make to themselves any appearance or form[557] to worship. But when Moses had gone up to the mount, and was staying there forty days, the people, although they had seen Egypt struck with the ten plagues, and the sea parted and passed over by them on foot, manna also given to them from heaven for bread, and drink supplied to them out of the rock that followed[558] them, which kind of food was turned into whatever taste any one desired; and although, being placed under the torrid region of heaven, they were shaded by a cloud in the day-time, that they might not be scorched by the heat, and by night were enlightened by a pillar of fire, lest the horror of darkness should be added to the wasteness of the wilderness;—those very people, I say, when Moses stayed in the mount, made and worshipped a golden calf's head, after the fashion of Apis, whom they had seen worshipped in Egypt; and after so many and so great marvels which they had seen, were unable to cleanse and wash out from themselves the defilements of old habit. On this account, leaving the short road which leads from Egypt to Judæa, Moses conducted them by an immense circuit of the desert, if haply he might be able, as we mentioned before, to shake off the evils of old habit by the change of a new education."

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[557] That is, picture or statue.

[558] Comp. 1 Cor. x. 4.

Chapter XXXVI.—Allowance of Sacrifice for a Time.

"When meantime Moses, that faithful and wise steward, perceived that the vice of sacrificing to idols had been deeply ingrained into the people from their association with the Egyptians, and that the root of this evil could not be extracted from them, he allowed them indeed to sacrifice, but permitted it to be done only to God, that by any means he might cut off one half of the deeply ingrained evil, leaving the other half to be corrected by another, and at a future time; by Him, namely, concerning whom he said himself, 'A prophet shall the Lord your God raise unto you, whom ye shall hear even as myself, according to all things which He shall say to you. Whosoever shall not hear that prophet, his soul shall be cut off from his people.[559]

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[559] Deut. xvii. 15; Acts iii. 22, 23.

Chapter XXXVII.—The Holy Place.

"In addition to these things, he also appointed a place in which alone it should be lawful to them to sacrifice to God.[560] And all this was arranged with this view, that when the fitting time should come, and they should learn by means of the Prophet that God desires mercy and not sacrifice,[561] they might see Him who should teach them that the place chosen of God, in which it was suitable that victims should be offered to God, is his Wisdom; and that on the other hand they might hear that this place, which seemed chosen for a time, often harassed as it had been by hostile invasions and plunderings, was at last to be wholly destroyed.[562] And in order to impress this upon them, even before the coming of the true Prophet, who was to reject at once the sacrifices and the place, it was often plundered by enemies and burnt with fire, and the people carried into captivity among foreign nations, and then brought back when they betook themselves to the mercy of God; that by these things they might be taught that a people who offer sacrifices are driven away and delivered up into the hands of the enemy, but they who do mercy and righteousness are without sacrifices freed from captivity, and restored to their native land. But it fell out that very few understood this; for the greater number, though they could perceive and observe these things, yet were held by the irrational opinion of the vulgar: for right opinion with liberty is the prerogative of a few."

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[560] Deut. xii. 11; 2 Chron. vii. 12.

[561] Hos. vi. 6; Matt. ix. 13; xii. 7.

[562] Matt. xxiv. 2; Luke xix. 44.

Chapter XXXVIII.—Sins of the Israelites.

“Moses,[563] then, having arranged these things, and having set over the people one Auses to bring them to the land of their fathers, himself by the command of the living God went up to a certain mountain, and there died. Yet such was the manner of his death, that till this day no one has found his burial-place. When, therefore, the people reached their fathers’ land, by the providence of God, at their first onset the inhabitants of wicked races are routed, and they enter upon their paternal inheritance, which was distributed among them by lot. For some time thereafter they were ruled not by kings, but judges, and remained in a somewhat peaceful condition. But when they sought for themselves tyrants rather than kings, then also with regal ambition they erected a temple in the place which had been appointed to them for prayer; and thus, through a succession of wicked kings, the people fell away to greater and still greater impiety.” 88

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[563] Deut. xxxi.–xxxiv.

Chapter XXXIX.—Baptism Instituted in Place of Sacrifices.

“But when the time began to draw near that what was wanting in the Mosaic institutions should be supplied, as we have said, and that the Prophet should appear, of whom he had foretold that He should warn them by the mercy of God to cease from sacrificing; lest haply they might suppose that on the cessation of sacrifice there was no remission of sins for them, He instituted baptism by water amongst them, in which they might be absolved from all their sins on the invocation of His name, and for the future, following a perfect life, might abide in immortality, being purified not by the blood of beasts, but by the purification of the Wisdom of God. Subsequently also an evident proof of this great mystery is supplied *in the fact*, that every one who, believing in this Prophet who had been foretold by Moses, is baptized in His name, shall be kept unhurt from the destruction of war which impends over the unbelieving nation, and the place itself; but that those who do not believe shall be made exiles from their place and kingdom, that even against their will they may understand and obey the will of God.”

Chapter XL.—Advent of the True Prophet.

"These things therefore having been fore-arranged, He who was expected comes, bringing signs and miracles as His credentials by which He should be made manifest. But not even so did the people believe, though they had been trained during so many ages to the belief of these things. And not only did they not believe, but they added blasphemy to unbelief, saying that He was a gluttonous man and a belly-slave, and that He was actuated by a demon,[564] even He who had come for their salvation. To such an extent does wickedness prevail by the agency of evil ones; so that, but for the Wisdom of God assisting those who love the truth, almost all would have been involved in impious delusion. Therefore He chose us twelve,[565] the first who believed in Him, whom He named apostles; and afterwards other seventy-two most approved disciples,[566] that, at least in this way recognising the pattern of Moses,[567] the multitude might believe that this is He of whom Moses foretold, the Prophet that was to come."[568]

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[564] Matt. ix.; John vii.

[565] Matt. x.

[566] Luke x.

[567] Num. xi. 16.

[568] Deut. xviii. 15.

Chapter XLI.—Rejection of the True Prophet.

“But some one perhaps may say that it is possible for any one to imitate a number; but what shall we say of the signs and miracles which He wrought? For Moses had wrought miracles and cures in Egypt. He also of whom he foretold that He should rise up a prophet like unto himself, though He cured every sickness and infirmity among the people, wrought innumerable miracles, and preached eternal life, was hurried by wicked men to the cross; which deed was, however, by His power turned to good. In short, while He was suffering, all the world suffered with Him; for the sun was darkened, the mountains were torn asunder, the graves were opened, the veil of the temple was rent,[569] as in lamentation for the destruction impending over the place. And yet, though all the world was moved, they themselves are not even now moved to the consideration of these so great things.”

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[569] Matt. xxvii. 45, 51, 52.

Chapter XLII.—Call of the Gentiles.

“But inasmuch as it was necessary that the Gentiles should be called into the room of those who remained unbelieving,[570] so that the number might be filled up which had been shown to Abraham,[571] the preaching of the blessed kingdom of God is sent into all the world. On this account worldly spirits are disturbed, who always oppose those who are in quest of liberty, and who make use of the engines of error to destroy God’s building; while those who press on to the glory of safety and liberty, being rendered braver by their resistance to these spirits, and by the toil of great struggles against them, attain the crown of safety not without the palm of victory. Meantime, when He had suffered, and darkness had overwhelmed the world from the sixth even to the ninth hour,[572] as soon as the sun shone out again, and things were returned to their usual course, even wicked men returned to themselves and their former practices, their fear having abated. For some of them, watching the place with all care, when they could not prevent His rising again, said that He was a magician; others pretended that he was stolen away.”[573]

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[570] [Chaps. 42, 43, show little of the Ebionitic tendency, except in the attempt to reduce the difference between Jews and Christians to the single point of belief in the Messiahship of Jesus.—R]

[571] Gen. xv.; Acts xiii.

[572] Matt. xxvii. 45.

[573] Matt. xxviii. 13.

Chapter XLIII.—Success of the Gospel.

"Nevertheless, the truth everywhere prevailed; for, in proof that these things were done by divine power, we who had been very few became in the course of a few days, by the help of God, far more than they. So that the priests at one time were afraid, lest haply, by the providence of God, to their confusion, the whole of the people should come over to our faith. Therefore they often sent to us, and asked us to discourse to them concerning Jesus, whether He were the Prophet whom Moses foretold, who is the eternal Christ.[574] For on this point only does there seem to be any difference between us who believe in Jesus, and the unbelieving Jews. But while they often made such requests to us, and we sought for a fitting opportunity, a week of years was completed from the passion of the Lord, the Church of the Lord which was constituted in Jerusalem was most plentifully multiplied and grew, being governed with most righteous ordinances by James, who was ordained bishop in it by the Lord."

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[574] John xii. 34.

Chapter XLIV.—Challenge by Caiaphas.

"But when we twelve apostles, on the day of the passover, had come together with an immense multitude, and entered into the church of the brethren, each one of us, at the request of James,[575] stated briefly, in the hearing of the people, what we had done in every place.[576] While this was going on, Caiaphas, the high priest, sent priests to us, and asked us to come to him, that either we should prove to him that Jesus is the eternal Christ, or he to us that He is not, and that so all the people should agree upon the one faith or the other; and this he frequently entreated us to do. But we often put it off, always seeking for a more convenient time." Then I, Clement, answered to this: "I think that this very question, whether He is the Christ, is of great importance for the establishment of the faith; otherwise the high priest would not so frequently ask that he might either learn or teach concerning the Christ." Then Peter: "You have answered rightly, O Clement; for as no one can see without eyes, nor hear without ears, nor smell without nostrils, nor taste without a tongue, nor handle anything without hands, so it is impossible, without the true Prophet, to know what is pleasing to God." And I answered: "I have already learned from your instruction that this true prophet is *the Christ*; but I should wish to learn what *the Christ* means, or why He is so called, that a matter of so great importance may not be vague and uncertain to me."

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[575] [Evidently "the Lord's brother." Comp. chap. 68.—R.]

[576] This account of occurrences in Jerusalem (chaps. 45–70) is probably meant to supplement Acts v. and viii. The date tallies with the stoning of Stephen, to which there is no allusion. The whole bears abundant marks of "manipulation" of the New-Testament record.—R.]

Chapter XLV.—The True Prophet: Why Called the Christ.

Then Peter began to instruct me in this manner:[577] "When God had made the world, as Lord of the universe, He appointed chiefs over the several creatures, over the trees even, and the mountains, and the fountains, and the rivers, and all things which He had made, as we have told you; for it were too long to mention them one by one. He set, therefore, an angel as chief over the angels, a spirit over the spirits, a star over the stars, a demon over the demons, a bird over the birds, a beast over the beasts, a serpent over the serpents, a fish over the fishes, a man over men, who is Christ Jesus. But He is called *Christ* by a certain excellent rite of religion; for as there are certain names common to kings, as Arsaces among the Persians, Cæsar among the Romans, Pharaoh among the Egyptians, so among the Jews a king is called *Christ*. And the reason of this appellation is this: Although indeed He was the Son of God, and the beginning of all things, He became man; Him first God anointed with oil which was taken from the wood of the tree of life: from that anointing therefore He is called *Christ*. Thence, moreover, He Himself also, according to the appointment of His Father, anoints with similar oil every one of the pious when they come to His kingdom, for their refreshment after their labours, as having got over the difficulties of the way; so that their light may shine, and being filled with the Holy Spirit, they may be endowed with immortality.[578] But it occurs to me that I have sufficiently explained to you the whole nature of that branch from which that ointment is taken."

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[577] [The discourse of chaps. 45–52 is interesting from its christological consistency. The doctrine, while showing Ebionitic origin, is closer to the Catholic view than that of the *Homilies*.—R.]

[578] [The references to oil in chaps. 45–48, particularly the connection of anointing with baptism, have been regarded, since the discovery of the full text of Hippolytus, as showing traces of relationship to the system of the Elkesaites. See Introductory Notice. In the forms given by Hippolytus (see *Ante-Nicene Fathers*, v. pp. 132, 133) the oil is represented as one of "seven witnesses" to be adjured by the subject of baptism.—R.]

Chapter XLVI.—Anointing.

"But now also I shall, by a very short representation, recall you to the recollection of all these things. In the present life, Aaron, the first high priest,[579] was anointed with a composition of chrism, which was made after the pattern of that spiritual ointment of which we have spoken before. He was prince of the people, and as a king received first-fruits and tribute from the people, man by man; and having undertaken the office of judging the people, he judged of things clean and things unclean. But if any one else was anointed with the same ointment, as deriving virtue from it, he became either king, or prophet, or priest. If, then, this temporal grace, compounded by men, had such efficacy, consider now how potent was that ointment extracted by God from a branch of the tree of life, when that which was made by men could confer so excellent dignities among men. For what in the present age is more glorious than a prophet, more illustrious than a priest, more exalted than a king?" 90

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[579] Exod. xxix.; Lev. viii.

Chapter XLVII.—Adam Anointed a Prophet.

To this, I replied: “I remember, Peter, that you told me of the first man that he was a prophet; but you did not say that he was anointed. If then there be no prophet without anointing, how could the first man be a prophet, since he was not anointed?” Then Peter, smiling, said: “If the first man prophesied, it is certain that he was also anointed. For although he who has recorded the law in his pages is silent as to his anointing, yet he has evidently left us to understand these things. For as, if he had said that he was anointed, it would not be doubted that he was also a prophet, although it were not written in the law; so, since it is certain that he was a prophet, it is in like manner certain that he was also anointed, because without anointing he could not be a prophet. But you should rather have said, If the chrism was compounded by Aaron, by the perfumer’s art, how could the first man be anointed before Aaron’s time, the arts of composition not yet having been discovered?” Then I answered, “Do not misunderstand me, Peter; for I do not speak of that compounded ointment and temporal oil, but of that simple and eternal *ointment*, which you told me was made by God, after whose likeness you say that that other was compounded by men.”

Chapter XLVIII.—The True Prophet, a Priest.

Then Peter answered, with an appearance of indignation: "What! do you suppose, Clement, that all of us can know all things before the time? But not to be drawn aside now from our proposed discourse, we shall at another time, when your progress is more manifest, explain these things more distinctly.

"Then, however, a priest or a prophet, being anointed with the compounded ointment, putting fire to the altar of God, was held illustrious in all the world. But after Aaron, who was a priest, another is taken out of the waters. I do not speak of Moses, but of Him who, in the waters of baptism, was called by God His Son.[580] For it is Jesus who has put out, by the grace of baptism, that fire which the priest kindled for sins; for, from the time when He appeared, the chrism has ceased, by which the priesthood or the prophetic or the kingly office was conferred."

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[580] Matt. iii. 17.

Chapter XLIX.—Two Comings of Christ.

"His coming, therefore, was predicted by Moses, who delivered the law of God to men; but by another also before him, as I have already informed you. He therefore intimated that He should come, humble indeed in His first coming, but glorious in His second. And the first, indeed, has been already accomplished; since He has come and taught, and He, the Judge of all, has been judged and slain. But at His second coming He shall come to judge, and shall indeed condemn the wicked, but shall take the pious into a share and association with Himself in His kingdom. Now the faith of His second coming depends upon His first. For the prophets—especially Jacob and Moses—spoke of the first, but some also of the second. But the excellency of prophecy is chiefly shown in this, that the prophets spoke not of things to come, according to the sequence of things; otherwise they might seem merely as wise men to have conjectured what the sequence of things pointed out."

Chapter L.—His Rejection by the Jews.

“But what I say is this: It was to be expected that Christ should be received by the Jews, to whom He came, and that they should believe on Him who was expected for the salvation of the people, according to the traditions of the fathers; but that the Gentiles should be averse to Him, since neither promise nor announcement concerning Him had been made to them, and indeed he had never been made known to them even by name. Yet the prophets, contrary to the order and sequence of things, said that He should be the expectation of the Gentiles, and not of the Jews.[581] And so it happened. For when He came, he was not at all acknowledged by those who seemed to expect Him, in consequence of the tradition of their ancestors; whereas those who had heard nothing at all of Him, both believe that He has come, and hope that he is to come. And thus in all things prophecy appears faithful, which said that He was the expectation of the Gentiles. The Jews, therefore, have erred concerning the first coming of the Lord; and on this point only there is disagreement betwixt us and them. For they themselves know and expect that Christ shall come; but that he has come already in humility—even he who is called Jesus—they do not know. And this is a great confirmation of His coming, that all do not believe on Him.”

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[581] Gen. xlix. 10.

Chapter LI.—The Only Saviour.

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“Him, therefore, has God appointed in the end of the world; because it was impossible that the evils of men could be removed by any other, provided that the nature of the human race were to remain entire, i.e., the liberty of the will being preserved. This condition, therefore, being preserved inviolate, He came to invite to His kingdom all righteous ones, and those who have been desirous to please Him. For these He has prepared unspeakable good things, and the heavenly city Jerusalem, which shall shine above the brightness of the sun, for the habitation of the saints. But the unrighteous, and the wicked and those who have despised God, and have devoted the life given them to diverse wickednesses, and have given to the practice of evil the time which was given them for the work of righteousness He shall hand over to fitting and condign vengeance. But the rest of the things which shall then be done, it is neither in the power of angels nor of men to tell or to describe. This only it is enough for us to know, that God shall confer upon the good an eternal possession of good things.”

Chapter LII.—The Saints Before Christ's Coming.

When he had thus spoken, I answered: "If those shall enjoy the kingdom of Christ, whom His coming shall find righteous, shall then those be wholly deprived of the kingdom who have died before His coming?" Then Peter says: "You compel me, O Clement, to touch upon things that are unspeakable. But so far as it is allowed to declare them, I shall not shrink from doing so. Know then that Christ, who was from the beginning, and always, was ever present with the pious, though secretly, through all their generations: especially with those who waited for Him, to whom He frequently appeared. But the time was not yet that there should be a resurrection of the bodies that were dissolved; but this seemed rather to be their reward from God, that whoever should be found righteous, should remain longer in the body; or, at least, as is clearly related in the writings of the law concerning a certain righteous man, that God translated him.[582] In like manner others were dealt with, who pleased His will, that, being translated to Paradise, they should be kept for the kingdom. But as to those who have not been able completely to fulfil the rule of righteousness, but have had some remnants of evil in their flesh, their bodies are indeed dissolved, but their souls are kept in good and blessed abodes, that at the resurrection of the dead, when they shall recover their own bodies, purified even by the dissolution, they may obtain an eternal inheritance in proportion to their good deeds. And therefore blessed are all those who shall attain to the kingdom of Christ; for not only shall they escape the pains of hell, but shall also remain incorruptible, and shall be the first to see God the Father, and shall obtain the rank of honour among the first in the presence of God."

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[582] Gen. v. 24.

Chapter LIII.—Animosity of the Jews.

“Wherefore there is not the least doubt concerning Christ; and all the unbelieving Jews are stirred up with boundless rage against us, fearing lest haply He against whom they have sinned should be He. And their fear grows all the greater, because they know that, as soon as they fixed Him on the cross, the whole world showed sympathy with Him; and that His body, although they guarded it with strict care, could nowhere be found; and that innumerable multitudes are attaching themselves to His faith. Whence they, together with the high priest Caiaphas, were compelled to send to us again and again, that an inquiry might be instituted concerning the truth of His name. And when they were constantly entreating that they might either learn or teach concerning Jesus, whether He were the Christ, it seemed good to us to go up into the temple, and in the presence of all the people to bear witness concerning Him, and at the same time to charge the Jews with many foolish things which they were doing. For the people was now divided into many parties, ever since the days of John the Baptist.”

Chapter LIV.—Jewish Sects.

"For when the rising of Christ was at hand for the abolition of sacrifices, and for the bestowal of the grace of baptism, the enemy, understanding from the predictions that the time was at hand, wrought various schisms among the people, that, if haply it might be possible to abolish the former sin,[583] the latter fault might be incorrigible. The first schism, therefore, was that of those who were called Sadducees, which took their rise almost in the time of John. These, as more righteous than others, began to separate themselves from the assembly of the people, and to deny the resurrection of the dead,[584] and to assert that by an argument of infidelity, saying that it was unworthy that God should be worshipped, as it were, under the promise of a reward. The first author of this opinion was Dositheus;[585] the second was Simon. Another schism is that of the Samaritans; for they deny the resurrection of the dead, and assert that God is not to be worshipped in Jerusalem, but on Mount Gerizim. They indeed rightly, from the predictions of Moses, expect the one true Prophet; but by the wickedness of Dositheus they were hindered from believing that Jesus is He whom they were expecting. The scribes also, and Pharisees, are led away into another schism; but these, being baptized by John, and holding the word of truth received from the tradition of Moses as the key of the kingdom of heaven, have hid it from the hearing of the people.[586] Yea, some even of the disciples of John, who seemed to be great ones, have separated themselves from the people, and proclaimed their own master as the Christ. But all these schisms have been prepared, that by means of them the faith of Christ and baptism might be hindered."

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[583] That is, the sin of sacrifice.

[584] Matt. xxii. 23.

[585] [Comp. book ii. 8–11 and Homily II. 24. The writer here confuses the later Dositheus with an earlier teacher, whose disciple Zadok was the founder of the sect of the Sadduccees.—R.]

[586] Luke xi. 52.

Chapter LV.—Public Discussion.

“However, as we were proceeding to say, when the high priest had often sent priests to ask us that we might discourse with one another concerning Jesus; when it seemed a fit opportunity, and it pleased all the Church, we went up to the temple, and, standing on the steps together with our faithful brethren, the people kept perfect silence; and first the high priest began to exhort the people that they should hear patiently and quietly, and at the same time witness and judge of those things that were to be spoken. Then, in the next place, exalting with many praises the rite or sacrifice which had been bestowed by God upon the human race for the remission of sins, he found fault with the baptism of our Jesus, as having been recently brought in in opposition to the sacrifices. But Matthew,[587] meeting his propositions, showed clearly, that whosoever shall not obtain the baptism of Jesus shall not only be deprived of the kingdom of heaven, but shall not be without peril at the resurrection of the dead, even though he be fortified by the prerogative of a good life and an upright disposition. Having made these and such like statements, Matthew stopped.”

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[587] [Here we encounter that favourite notion of apocryphal writers, that each Apostle must he represented as contributing his portion to the statement and defence of the faith.—R.]

Chapter LVI.—Sadducees Refuted.

“But the party of the Sadducees, who deny the resurrection of the dead, were in a rage, so that one of them cried out from amongst the people, saying that those greatly err who think that the dead ever arise. In opposition to him, Andrew, my brother, answering, declared that it is not an error, but the surest matter of faith, that the dead rise, in accordance with the teaching of Him of whom Moses foretold that He should come the true Prophet. ‘Or if,’ says he, ‘you do not think that this is He whom Moses foretold, let this first be inquired into, so that when this is clearly proved to be He, there may be no further doubt concerning the things which He taught.’ These, and many such like things, Andrew proclaimed, and then stopped.”

Chapter LVII.—Samaritan Refuted.

"But a certain Samaritan, speaking against the people and against God, and asserting that neither are the dead to rise, nor is that worship of God to be maintained which is in Jerusalem, but that Mount Gerizim is to be reverenced, added also this in opposition to us, that our Jesus was not He whom Moses foretold as a Prophet to come into the world. Against him, and another who supported him in what he said, James and John, the sons of Zebedee, strove vigorously; and although they had a command not to enter into their cities,[588] nor to bring the word of preaching to them, yet, lest their discourse, unless it were confined, should hurt the faith of others, they replied so prudently and so powerfully, that they put them to perpetual silence. For James made an oration concerning the resurrection of the dead, with the approbation of all the people; while John showed that if they would abandon the error of Mount Gerizim, they should consequently acknowledge that Jesus was indeed He who, according to the prophecy of Moses, was expected to come; since, indeed, as Moses wrought signs and miracles, so also did Jesus. And there is no doubt but that the likeness of the signs proves Him to be that prophet of whom he said that He should come, 'like himself.' Having declared these things, and more to the same effect, they ceased."

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[588] Matt. x. 5.

Chapter LVIII.—Scribes Refuted.

“And, behold, one of the scribes, shouting out from the midst of the people, says: ‘The signs and miracles which your Jesus wrought, he wrought not as a prophet, but as a magician.’ Him Philip eagerly encounters, showing that by this argument he accused Moses also. For when Moses wrought signs and miracles in Egypt, in like manner as Jesus also did in Judæa, it cannot be doubted that what was said of Jesus might as well be said of Moses. Having made these and such like protestations, Philip was silent.”

Chapter LIX.—Pharisees Refuted.

“Then a certain Pharisee, hearing this, chid Philip because he put Jesus on a level with Moses. To whom Bartholomew, answering, boldly declared that we do not only say that Jesus was equal to Moses, but that He was greater than he, because Moses was indeed a prophet, as Jesus was also, but that Moses was not the Christ, as Jesus was, and therefore He is doubtless greater who is both a prophet and the Christ, than he who is only a prophet. 93 After following out this train of argument, he stopped. After him James the son of Alphæus gave an address to the people, with the view of showing that we are not to believe on Jesus on the ground that the prophets foretold concerning Him, but rather that we are to believe the prophets, that they were really prophets, because the Christ bears testimony to them; for it is the presence and coming of Christ that show that they are truly prophets: for testimony must be borne by the superior to his inferiors, not by the inferiors to their superior. After these and many similar statements, James also was silent. After him Lebbæus began vehemently to charge it upon the people that they did not believe in Jesus, who had done them so much good by teaching them the things that are of God, by comforting the afflicted, healing the sick, relieving the poor; yet for all these benefits their return had been hatred and death. When he had declared these and many more such things to the people, he ceased.”

Chapter LX.—Disciples of John Refuted.

"And, behold, one of the disciples of John asserted that John was the Christ, and not Jesus, inasmuch as Jesus Himself declared that John was greater than all men and all prophets.[589] 'If, then,' said he, 'he be greater than all, he must be held to be greater than Moses, and than Jesus himself. But if he be the greatest of all, then must he be the Christ.' To this Simon the Canaanite, answering, asserted that John was indeed greater than all the prophets, and all who are born of women, yet that he is not greater than the Son of man. Accordingly Jesus is also the Christ, whereas John is only a prophet: and there is as much difference between him and Jesus, as between the forerunner and Him whose forerunner he is; or as between Him who gives the law, and him who keeps the law. Having made these and similar statements, the Canaanite also was silent. After him Barnabas,[590] who also is called Matthias, who was substituted as an apostle in the place of Judas, began to exhort the people that they should not regard Jesus with hatred, nor speak evil of Him. For it were far more proper, even for one who might be in ignorance or in doubt concerning Jesus, to love than to hate Him. For God has affixed a reward to love, a penalty to hatred. 'For the very fact,' said he, 'that He assumed a Jewish body, and was born among the Jews, how has not this incited us all to love Him?' When he had spoken this, and more to the same effect, he stopped."

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[589] Matt. xi. 9, 11.

[590] We should doubtless read "Barsabas."

Chapter LXI.—Caiaphas Answered.

“Then Caiaphas attempted to impugn the doctrine of Jesus, saying that He spoke vain things, for He said that the poor are blessed;[591] and promised earthly rewards; and placed the chief gift in an earthly inheritance; and promised that those who maintain righteousness shall be satisfied with meat and drink; and many things of this sort He is charged with teaching. Thomas, in reply, proves that his accusation is frivolous; showing that the prophets, in whom Caiaphas believes, taught these things much more, and did not show in what manner these things are to be, or how they are to be understood; whereas Jesus pointed out how they are to be taken. And when he had spoken these things, and others of like kind, Thomas also held his peace.”

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[591] Matt. v. 3; Luke vi. 20.

Chapter LXII.—Foolishness of Preaching.

“Therefore Caiaphas, again looking at me, and sometimes in the way of warning and sometimes in that of accusation, said that I ought for the future to refrain from preaching Christ Jesus, lest I should do it to my own destruction, and lest, being deceived myself, I should also deceive others. Then, moreover, he charged me with presumption, because, though I was unlearned, a fisherman, and a rustic, I dared to assume the office of a teacher. As he spoke these things, and many more of like kind, I said in reply, that I incurred less danger, if, as he said, this Jesus were not the Christ, because I received Him as a teacher of the law; but that he was in terrible danger if this be the very Christ, as assuredly He is: for I believe in Him who has appeared; but for whom else, who has never appeared, does he reserve his faith? But if I, an unlearned and uneducated man, as you say, a fisherman and a rustic, have more understanding than wise elders, this, said I, ought the more to strike terror into you. For if I disputed with any learning, and won over you wise and learned men, it would appear that I had acquired this power by long learning, and not by the grace of divine power; but now, when, as I have said, we unskilled men convince and overcome you wise men, who that has any sense does not perceive that this is not a work of human subtlety, but of divine will and gift?”

Chapter LXIII.—Appeal to the Jews.

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“Thus we argued and bore witness; and we who were unlearned men and fishermen, taught the priests concerning the one only God of heaven; the Sadducees, concerning the resurrection of the dead; the Samaritans, concerning the sacredness of Jerusalem (not that we entered into their cities, but disputed with them in public); the scribes and Pharisees, concerning the kingdom of heaven; the disciples of John, that they should not suffer John to be a stumbling-block to them; and all the people, that Jesus is the eternal Christ. At last, however, I warned them, that before we should go forth to the Gentiles, to preach to them the knowledge of God the Father, they should themselves be reconciled to God, receiving His Son; for I showed them that in no way else could they be saved, unless through the grace of the Holy Spirit they hasted to be washed with the baptism of threefold invocation, and received the Eucharist of Christ the Lord, whom alone they ought to believe concerning those things which He taught, that so they might merit to attain eternal salvation; but that otherwise it was utterly impossible for them to be reconciled to God, even if they should kindle a thousand altars and a thousand high altars to Him.”

Chapter LXIV.—Temple to Be Destroyed.

"'For we,' said I, 'have ascertained beyond doubt that God is much rather displeased with the sacrifices which you offer, the time of sacrifices having now passed away; and because ye will not acknowledge that the time for offering victims is now past, therefore the temple shall be destroyed, and the abomination of desolation[592] shall stand in the holy place; and then the Gospel shall be preached to the Gentiles for a testimony against you, that your unbelief may be judged by their faith. For the whole world at different times suffers under divers maladies, either spreading generally over all, or affecting specially. Therefore it needs a physician to visit it for its salvation. We therefore bear witness to you, and declare to you what has been hidden from every one of you. It is for you to consider what is for your advantage.'"

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[592] Dan. ix. 27; Matt. xxiv. 15.

Chapter LXV.—Tumult Stilled by Gamaliel.

"When I had thus spoken, the whole multitude of the priests were in a rage, because I had foretold to them the overthrow of the temple. Which when Gamaliel, a chief of the people, saw—who was secretly our brother in the faith, but by our advice remained among them—because they were greatly enraged and moved with intense fury against us, he stood up, and said,[593] 'Be quiet for a little, O men of Israel, for ye do not perceive the trial which hangs over you. Wherefore refrain from these men; and if what they are engaged in be of human counsel, it will soon come to an end; but if it be from God, why will you sin without cause, and prevail nothing? For who can overpower the will of God? Now therefore, since the day is declining towards evening, I shall myself dispute with these men to-morrow, in this same place, in your hearing, so that I may openly oppose and clearly confute every error.' By this speech of his their fury was to some extent checked, especially in the hope that next day we should be publicly convicted of error; and so he dismissed the people peacefully."

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[593] Acts v. 35–39.

Chapter LXVI.—Discussion Resumed.

"Now when we had come to our James, while we detailed to him all that had been said and done, we supped, and remained with him, spending the whole night in supplication to Almighty God, that the discourse of the approaching disputation might show the unquestionable truth of our faith. Therefore, on the following day, James the bishop went up to the temple with us, and with the whole church. There we found a great multitude, who had been waiting for us from the middle of the night. Therefore we took our stand in the same place as before, in order that, standing on an elevation, we might be seen by all the people. Then, when profound silence was obtained, Gamaliel, who, as we have said, was of our faith, but who by a dispensation remained amongst them, that if at any time they should attempt anything unjust or wicked against us, he might either check them by skillfully adopted counsel, or might warn us, that we might either be on our guard or might turn it aside;—he therefore, as if acting against us, first of all looking to James the bishop, addressed him in this manner:—

Chapter LXVII.—Speech of Gamaliel.

"'If I, Gamaliel, deem it no reproach either to my learning or to my old age to learn something from babes and unlearned ones, if haply there be anything which it is for profit or for safety to acquire (for he who lives reasonably knows that nothing is more precious than the soul), ought not this to be the object of love and desire to all, to learn what they do not know, and to teach what they have learned? For it is most certain that neither friendship, nor kindred, nor lofty power, ought to be more precious to men than truth. Therefore you, O brethren, if ye know anything more, shrink not from laying it before the people of God who are present, and also before your brethren; while the whole people shall willingly and in perfect quietness hear what you say. For why should not the people do this, when they see even me equally with themselves willing to learn from you, if haply God has revealed something further to you? But if you in anything are deficient, be not ye ashamed in like manner to be taught by us, that God may fill up whatever is wanting on either side. But if any fear now agitates you on account of some of our people whose minds are prejudiced against you, and if through fear of their violence you dare not openly speak your sentiments, in order that I may deliver you from this fear, I openly swear to you by Almighty God, who liveth for ever, that I will suffer no one to lay hands upon you. Since, then, you have all this people witnesses of this my oath, and you hold the covenant of our sacrament as a fitting pledge, let each one of you, without any hesitation, declare what he has learned; and let us, brethren, listen eagerly and in silence.'" 95

Chapter LXVIII.—The Rule of Faith.

"These sayings of Gamaliel did not much please Caiaphas; and holding him in suspicion, as it seemed, he began to insinuate himself cunningly into the discussions: for, smiling at what Gamaliel had said, the chief of the priests asked of James, the chief of the bishops,[594] that the discourse concerning Christ should not be drawn but from the Scriptures; 'that we may know,' said he, 'whether Jesus be the very Christ or no.' Then said James, 'We must first inquire from what Scriptures we are especially to derive our discussion.' Then he, with difficulty, at length overcome by reason, answered, that it must be derived from the law; and afterwards he made mention also of the prophets."

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[594] [This title is consistent with the position accorded to James the Lord's brother in the entire pseudo-Clementine literature.—R.]

Chapter LXIX.—Two Comings of Christ.

"To him our James began to show, that whatsoever things the prophets say they have taken from the law, and what they have spoken is in accordance with the law. He also made some statements respecting the books of the Kings, in what way, and when, and by whom they were written, and how they ought to be used. And when he had discussed most fully concerning the law, and had, by a most clear exposition, brought into light whatever things are in it concerning Christ, he showed by most abundant proofs that Jesus is the Christ, and that in Him are fulfilled all the prophecies which related to His humble advent. For he showed that two advents of Him are foretold: one in humiliation, which He has accomplished; the other in glory, which is hoped for to be accomplished, when He shall come to give the kingdom to those who believe in Him, and who observe all things which He has commanded. And when he had plainly taught the people concerning these things, he added this also: That unless a man be baptized in water, in the name of the threefold blessedness, as the true Prophet taught, he can neither receive remission of sins nor enter into the kingdom of heaven; and he declared that this is the prescription of the unbegotten God. To which he added this also: 'Do not think that we speak of two unbegotten Gods, or that one is divided into two, or that the same is made male and female. But we speak of the only-begotten Son of God, not sprung from another source, but ineffably self-originated; and in like manner we speak of the Paraclete.'[595] But when he had spoken some things also concerning baptism, through seven successive days he persuaded all the people and the high priest that they should hasten straightway to receive baptism."

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[595] [This sentence seems to have been framed to accord with the Catholic doctrine.—R.]

Chapter LXX.—Tumult Raised by Saul.

"And when matters were at that point that they should come and be baptized, some one of our enemies,[596] entering the temple with a few men, began to cry out, and to say, 'What mean ye, O men of Israel? Why are you so easily hurried on? Why are ye led headlong by most miserable men, who are deceived by Simon, a magician?' While he was thus speaking, and adding more to the same effect, and while James the bishop was refuting him, he began to excite the people and to raise a tumult, so that the people might not be able to hear what was said. Therefore he began to drive all into confusion with shouting, and to undo what had been arranged with much labour, and at the same time to reproach the priests, and to enrage them with revilings and abuse, and, like a madman, to excite every one to murder, saying, 'What do ye? Why do ye hesitate? Oh sluggish and inert, why do we not lay hands upon them, and pull all these fellows to pieces?' When he had said this, he first, seizing a strong brand from the altar, set the example of smiting. Then others also, seeing him, were carried away with like readiness. Then ensued a tumult on either side, of the beating and the beaten. Much blood is shed; there is a confused flight, in the midst of which that enemy attacked James, and threw him headlong from the top of the steps; and supposing him to be dead, he cared not to inflict further violence upon him."

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[596] A marginal note in one of the manuscripts states that this enemy was Saul. [This is confirmed by chap. 71.—R.]

Chapter LXXI.—Flight to Jericho.

96 “But our friends lifted him up, for they were both more numerous and more powerful than the others; but, from their fear of God, they rather suffered themselves to be killed by an inferior force, than they would kill others. But when the evening came the priests shut up the temple, and we returned to the house of James, and spent the night there in prayer. Then before daylight we went down to Jericho, to the number of 5000 men. Then after three days one of the brethren came to us from Gamaliel, whom we mentioned before, bringing to us secret tidings that that enemy had received a commission from Caiaphas, the chief priest, that he should arrest all who believed in Jesus, and should go to Damascus with his letters, and that there also, employing the help of the unbelievers, he should make havoc among the faithful; and that he was hastening to Damascus chiefly on this account, because he believed that Peter had fled thither.[597] And about thirty days thereafter he stopped on his way while passing through Jericho going to Damascus. At that time we were absent, having gone out to the sepulchres of two brethren which were whitened of themselves every year, by which miracle the fury of many against us was restrained, because they saw that our brethren were had in remembrance before God.”

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[597] Acts xxii. 5. [There is an evident attempt to cast a slur upon the apostle Paul, but the suppression of the name is significant.—R.]

Chapter LXXII.—Peter Sent to Cæsarea.

"While, therefore, we abode in Jericho, and gave ourselves to prayer and fasting, James the bishop sent for me, and sent me here to Cæsarea, saying that Zacchæus had written to him from Cæsarea, that one Simon, a Samaritan magician, was subverting many of our people, asserting that he was one *Stans*,[598]—that is, in other words, the Christ, and the great power of the high God, which is superior to the Creator of the world; at the same time that he showed many miracles, and made some doubt, and others fall away to him. He informed me of all things that had been ascertained respecting this man from those who had formerly been either his associates or his disciples, and had afterwards been converted to Zacchæus. 'Many therefore there are, O Peter,' said James, 'for whose safety's sake it behoves you to go and to refute the magician, and to teach the word of truth. Therefore make no delay; nor let it grieve you that you set out alone, knowing that God by Jesus will go with you, and will help you, and that soon, by His grace, you will have many associates and sympathizers. Now be sure that you send me in writing every year an account of your sayings and doings, and especially at the end of every seven years.' With these expressions he dismissed me, and in six days I arrived at Cæsarea."[599]

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[598] [Comp. book ii. 7 and Homily II. 22, 24.—R.]

[599] [The visit of Peter to Cæsarea narrated in Acts x. was for a very different purpose. It is probable that the author of the *Recognitions* connected the persecution by Saul and the sorceries of Simon because of the similar juxtaposition in Acts viii.—R.]

Chapter LXXIII.—Welcomed by Zacchæus.

"When I entered the city, our most beloved brother Zacchæus met me; and embracing me, brought me to this lodging, in which he himself stayed, inquiring of me concerning each of the brethren, especially concerning our honourable brother James. And when I told him that he was still lame on one foot, on his immediately asking the cause of this, I related to him all that I have now detailed to you, how we had been called by the priests and Caiaphas the high priest to the temple, and how James the archbishop, standing on the top of the steps, had for seven successive days shown the whole people from the Scriptures of the Lord that Jesus is the Christ; and how, when all were acquiescing that they should be baptized by him in the name of Jesus, an enemy did all those things which I have already mentioned, and which I need not repeat."

Chapter LXXIV.—Simon Magus Challenges Peter.

“When Zacchæus had heard these things, he told me in return of the doings of Simon; and in the meantime Simon himself—how he heard of my arrival I do not know—sent a message to me, saying, ‘Let us dispute to-morrow in the hearing of the people.’ To which I answered, ‘Be it so, as it pleaseth you.’ And this promise of mine was known over the whole city, so that even you, who arrived on that very day, learned that I was to hold a discussion with Simon on the following day, and having found out my abode, according to the directions which you had received from Barnabas, came to me. But I so rejoiced at your coming, that my mind, moved I know not how, hastened to expound all things quickly to you, yet especially that which is the main point in our faith, concerning the true Prophet, which alone, I doubt not, is a sufficient foundation for the whole of our doctrine. Then, in the next place, I unfolded to you the more secret meaning of the written law, through its several heads, which there was occasion to unfold; neither did I conceal from you the good things of the traditions. But what remains, beginning from tomorrow, you shall hear from day to day in connection with the questions which will be raised in the discussion with Simon, until by God’s favour we reach that city of Rome to which we believe that our journey is to be directed.”

I then declared that I owed him all thanks for what he had told me, and promised that I would most readily do all that he commanded. Then, having taken food, he ordered me to rest, and he also betook himself to rest.” 97

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Book II.

Chapter I.—Power of Habit.

When the day dawned which had been fixed for the discussion with Simon, Peter, rising at the first cock-crowing, aroused us also: for we were sleeping in the same apartment, thirteen of us in all;[600] of whom, next to Peter, Zacchæus was first, then Sophonius, Joseph and Michæas, Eliesdrus, Phineas, Lazarus, and Elisæus: after these I (Clement) and Nicodemus; then Niceta and Aquila, who had formerly been disciples of Simon, and were converted to the faith of Christ under the teaching of Zacchæus. Of the women there was no one present. As the evening light[601] was still lasting, we all sat down; and Peter, seeing that we were awake, and that we were giving attention to him, having saluted us, immediately began to speak, as follows:—

"I confess, brethren, that I wonder at the power of human nature, which I see to be fit and suited to every call upon it. This, however, it occurs to me to say of what I have found by experience, that when the middle of the night is passed, I awake of my own accord, and sleep does not come to me again. This happens to me for this reason, that I have formed the habit of recalling to memory the words of my Lord, which I heard from Himself; and for the longing I have towards them, I constrain my mind and my thoughts to be roused, that, awaking to them, and recalling and arranging them one by one, I may retain them in my memory. From this, therefore, whilst I desire to cherish the sayings of the Lord with all delight in my heart, the habit of waking has come upon me, even if there be nothing that I wish to think of. Thus, in some unaccountable way, when any custom is established, the old custom is changed, provided indeed you do not force it above measure, but as far as the measure of nature admits. For it is not possible to be altogether without sleep; otherwise night would not have been made for rest."

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[600] [With this list compare that in iii. 68, where four others are added (or substituted), and some importance given to the number twelve. See also Homily II. 1. The variety and correspondence point to the use of a common basis.—R.]

[601] That is, the lamp which had been lighted in the evening.

Chapter II.—Curtailment of Sleep.

Then I, when I heard this, said: “You have very well said, O Peter; for one custom is superseded by another. For when I was at sea, I was at first distressed, and all my system was disordered, so that I felt as if I had been beaten, and could not bear the tossing and tumult of the sea; but after a few days, when I had got accustomed to it, I began to bear it tolerably, so that I was glad to take food immediately in the morning along with the sailors, whereas before it was not my custom to eat anything before the seventh hour. Now, therefore, simply from the custom which I then acquired, hunger reminds me about that time at which I used to eat with the sailors; which, however, I hope to get rid of, when once another custom shall have been formed. I believe, therefore, that you also have acquired the habit of wakefulness, as you state; and you have wished at a fitting time to explain this to us, that we also may not grudge to throw off and dispense with some portion of our sleep, that we may be able to take in the precepts of the living doctrine. For when the food is digested, and the mind is under the influence of the silence of night, those things which are seasonably taught abide in it.”

Chapter III.—Need of Caution.

Then Peter, being pleased to hear that I understood the purport of his preface, that he had delivered it for our advantage; and commending me, doubtless for the purpose of encouraging, and stimulating me, began to deliver the following discourse:[602] "It seems to me to be seasonable and necessary to have some discussion relating to those things that are near at hand; that is, concerning Simon. For I should wish to know of what character and of what conduct he is. Wherefore, if any one of you has any knowledge of him, let him not fail to inform me; for it is of consequence to know these things beforehand. For if we have it in charge, that when we enter into a city we should first learn who in it is worthy,[603] that we may eat with him, how much more is it proper for us to ascertain who or what sort of man he is to whom the words of immortality are to be committed! For we ought to be careful, yea, extremely careful, that we cast not our pearls before swine.[604] 98

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[602] [In the *Homilies* the discourse before the discussion with Simon is much fuller.—R.]

[603] Matt. x. 11.

[604] Matt. vii. 6.

Chapter IV.—Prudence in Dealing with Opponents.

“But for other reasons also it is of importance that I should have some knowledge of this man. For if I know that in those things concerning which it cannot be doubted that they are good, he is faultless and irreproachable,—that is to say, if he is sober, merciful, upright, gentle, and humane, which no one doubts to be good qualities,—then it will seem to be fitting, that upon him who possesses these good virtues, that which is lacking of faith and knowledge should be conferred; and so his life, which is in other respects worthy of approbation, should be amended in those points in which it shall appear to be imperfect. But if he remains wrapped up and polluted in those sins which are manifestly such, it does not become me to speak to him at all of the more secret and sacred things of divine knowledge, but rather to protest and confront him, that he cease from sin, and cleanse his actions from vice. But if he insinuate himself, and lead us on to speak what he, while he acts improperly, ought not to hear, it will be our part to parry him cautiously. For not to answer him at all does not seem proper, for the sake of the hearers, lest haply they may think that we decline the contest through want of ability to answer him, and so their faith may be injured through their misunderstanding of our purpose.”

Chapter V.—Simon Magus, a Formidable Antagonist.

When Peter had thus spoken to us, Niceta asks permission to say something to him;[605] and Peter having granted permission, he says: "With your pardon, I beseech you, my lord Peter, to hear me, who am very anxious for thee, and who am afraid lest, in the contest which you have in hand with Simon, you should seem to be overmatched. For it very frequently happens that he who defends the truth does not gain the victory, since the hearers are either prejudiced, or have no great interest in the better cause. But over and above all this, Simon himself is a most vehement orator, trained in the dialectic art, and in the meshes of syllogisms; and what is worse than all, he is greatly skilled in the magic art. And therefore I fear, lest haply, being so strongly fortified on every side, he shall be thought to be defending the truth, whilst he is alleging falsehoods, in the presence of those who do not know him. For neither should we ourselves have been able to escape from him, and to be converted to the Lord, had it not been that, while we were his assistants, and the sharers of his errors, we had ascertained that he was a deceiver and a magician."

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[605] [The statements of Niceta and Aquila are introduced in the *Homilies* before the postponement of the discussion with Simon. There is a remarkable variety in the minor details respecting Simon as given in the two narratives.—R.]

Chapter VI.—Simon Magus: His Wickedness.

When Niceta had thus spoken, Aquila also, asking that he might be permitted to speak, proceeded in manner following: "Receive, I entreat thee, most excellent Peter, the assurance of my love towards thee; for indeed I also am extremely anxious on thy account. And do not blame us in this, for indeed to be concerned for any one cometh of affection; whereas to be indifferent is no less than hatred. But I call God to witness that I feel for thee, not as knowing thee to be weaker in debate,—for indeed I was never present at any dispute in which thou wert engaged,—but because I well know the impieties of this man, I think of thy reputation, and at the same time the souls of the hearers, and above all, the interests of the truth itself. For this magician is vehement towards all things that he wishes, and wicked above measure. For in all things we know him well, since from boyhood we have been assistants and ministers of his wickedness; and had not the love of God rescued us from him, we should even now be engaged in the same evil deeds with him. But a certain inborn love towards God rendered his wickedness hateful to us, and the worship of God attractive to us. Whence I think also that it was the work of Divine Providence, that we, being first made his associates, should take knowledge in what manner or by what art he effects the prodigies which he seems to work. For who is there that would not be astonished at the wonderful things which he does? Who would not think that he was a god come down from heaven for the salvation of men? For myself, I confess, if I had not known him intimately, and had taken part in his doings, I would easily have been carried away with him. Whence it was no great thing for us to be separated from his society, knowing as we did that he depends upon magic arts and wicked devices. But if thou also thyself wish to know all about him—who, what, and whence he is, and how he contrives what he does—then listen."

Chapter VII.—Simon Magus: His History.

“This Simon’s father was Antonius, and his mother Rachel. By nation he is a Samaritan, from a village of the Gettones; by profession a magician yet exceedingly well trained in the Greek literature; desirous of glory, and boasting above all the human race, so that he wishes himself to be believed to be an exalted power, which is above God the Creator, and to be thought to be the Christ, and to be called the *Standing One*. And he uses this name as implying that he can never be dissolved, asserting that his flesh is so compacted by the power of his divinity, that it can endure to eternity. Hence, therefore, he is called the *Standing One*, as though he cannot fall by any corruption.” 99

Chapter VIII.—Simon Magus: His History.

“For after that John the Baptist was killed, as you yourself also know, when Dositheus had broached his heresy,[606] with thirty other chief disciples, and one woman, who was called *Luna*[607]—whence also these thirty appear to have been appointed with reference to the number of the days, according to the course of the moon—this Simon ambitious of evil glory, as we have said, goes to Dositheus, and pretending friendship, entreats him, that if any one of those thirty should die, he should straightway substitute him in room of the dead: for it was contrary to their rule either to exceed the fixed number, or to admit any one who was unknown, or not yet proved; whence also the rest, desiring to become worthy of the place and number, are eager in every way to please, according to the institutions of their sect each one of those who aspire after admittance into the number, hoping that he may be deemed worthy to be put into the place of the deceased, when, as we have said, any one dies. Therefore Dositheus, being greatly urged by this man, introduced Simon when a vacancy occurred among the number.”

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[606] [Comp. i. 54. In Homily II. 23 Simon is said to be a follower of John the Baptist, one of the thirty chief men: so Dositheus. Here Dositheus is represented as the head of a separate sect; so in i. 54.—R.]

[607] [Called “Helena” in the *Homilies*, and identified apparently with Helen, the cause of the Trojan War.—R.]

Chapter IX.—Simon Magus: His Profession.

“But not long after he fell in love with that woman whom they call Luna; and he confided all things to us as his friends: how he was a magician, and how he loved Luna, and how, being desirous of glory, he was unwilling to enjoy her ingloriously, but that he was waiting patiently till he could enjoy her honourably; yet so if we also would conspire with him towards the accomplishment of his desires. And he promised that, as a reward of this service, he would cause us to be invested with the highest honours, and we should be believed by men to be gods; ‘Only, however, on condition,’ says he, ‘that you confer the chief place upon me, Simon, who by magic art am able to show many signs and prodigies, by means of which either my glory or our sect may be established. For I am able to render myself invisible to those who wish to lay hold of me, and again to be visible when I am willing to be seen.[608] If I wish to flee, I can dig through the mountains, and pass through rocks as if they were clay. If I should throw myself headlong from a lofty mountain, I should be borne unhurt to the earth, as if I were held up; when bound, I can loose myself, and bind those who had bound me; being shut up in prison, I can make the barriers open of their own accord; I can render statues animated, so that those who see suppose that they are men. I can make new trees suddenly spring up, and produce sprouts at once. I can throw myself into the fire, and not be burnt; I can change my countenance, so that I cannot be recognised; but I can show people that I have two faces. I shall change myself into a sheep or a goat; I shall make a beard to grow upon little boys; I shall ascend by flight into the air; I shall exhibit abundance of gold, and shall make and unmake kings. I shall be worshipped as God; I shall have divine honours publicly assigned to me, so that an image of me shall be set up, and I shall be worshipped and adored as God. And what need of more words? Whatever I wish, that I shall be able to do. For already I have achieved many things by way of experiment. In short,’ says he, ‘once when my mother Rachel ordered me to go to the field to reap, and I saw a sickle lying, I ordered it to go and reap; and it reaped ten times more than the others. Lately, I produced many new sprouts from the earth, and made them bear leaves and produce fruit in a moment; and the nearest mountain I successfully bored through.’”

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[608] [The statements made in the *Recognitions* respecting the claims of Simon are more extravagant and blasphemous than those occurring in the *Homilies*. Comp. the latter, ii, 26–32.—R.]

Chapter X.—Simon Magus: His Deception.

“But when he spoke thus of the production of sprouts and the perforation of the mountain, I was confounded on this account, because he wished to deceive even us, in whom he seemed to place confidence; for we knew that those things had been from the days of our fathers, which he represented as having been done by himself lately. We then, although we heard these atrocities from him, and worse than these, yet we followed up his crimes, and suffered others to be deceived by him, telling also many lies on his behalf; and this before he did any of the things which he had promised, so that while as yet he had done nothing, he was by some thought to be God.”

Chapter XI.—Simon Magus, at the Head of the Sect of Dositheus.

“Meantime, at the outset, as soon as he was reckoned among the thirty disciples of Dositheus, he began to depreciate Dositheus himself, saying that he did not teach purely or perfectly, and that this was the result not of ill intention, but of ignorance. But Dositheus, when he perceived that Simon was depreciating him, fearing lest his reputation among men might be obscured (for he himself was supposed to be the *Standing One*), moved with rage, when they met as usual at the school, seized a rod, and began to beat Simon; but suddenly the rod seemed to pass through his body, as if it had been smoke. On which Dositheus, being astonished, says to him, ‘Tell me if thou art the *Standing One*, that I may adore thee.’ And when Simon answered that he was, then Dositheus, perceiving that he himself was not the Standing One, fell down and worshipped him, and gave up his own place as chief to Simon, ordering all the rank of thirty men to obey him; himself taking the inferior place which Simon formerly occupied. Not long after this he died.”

Chapter XII.—Simon Magus and Luna.

"Therefore, after the death of Dositheus Simon took Luna to himself; and with her he still goes about, as you see, deceiving multitudes, and asserting that he himself is a certain power which is above God the Creator, while Luna, who is with him, has been brought down from the higher heavens, and that she is Wisdom, the mother of all things, for whom, says he, the Greeks and barbarians contending, were able in some measure to see an image of her; but of herself, as she is, as the dweller with the first and only God, they were wholly ignorant. Propounding these and other things of the same sort, he has deceived many. But I ought also to state this, which I remember that I myself saw. Once, when this Luna of his was in a certain tower, a great multitude had assembled to see her, and were standing around the tower on all sides; but she was seen by all the people to lean forward, and to look out through all the windows of that tower.[609] Many other wonderful things he did and does; so that men, being astonished at them, think that he himself is the great God."

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[609] The meaning seems to be, that she was seen at all the windows at once.—Tr.

Chapter XIII.—Simon Magus: Secret of His Magic.

“Now when Niceta and I once asked him to explain to us how these things could be effected by magic art, and what was the nature of that thing, Simon began thus to explain it to us as his associates. ‘I have,’ said he, ‘made the soul of a boy, unsullied and violently slain, and invoked by unutterable adjurations, to assist me; and by it all is done that I command.’ ‘But,’ said I, ‘is it possible for a soul to do these things?’ He answered: ‘I would have you know this, that the soul of man holds the next place after God, when once it is set free from the darkness of his body. And immediately it acquires prescience: wherefore it is invoked for necromancy.’ Then I answered: ‘Why, then, do not the souls of persons who are slain take vengeance on their slayers?’ ‘Do you not remember,’ said he, ‘that I told you, that when it goes out of the body it acquires knowledge of the future?’ ‘I remember,’ said I. ‘Well, then,’ said he, ‘as soon as it goes out of the body, it immediately knows that there is a judgment to come, and that every one shall suffer punishment for those evils that he hath done; and therefore they are unwilling to take vengeance on their slayers, because they themselves are enduring torments for their own evil deeds which they had done here, and they know that severer punishments await them in the judgment. Moreover, they are not permitted by the angels who preside over them to go out, or to do anything.’ ‘Then,’ I replied, ‘if the angels do not permit them to come hither, or to do what they please, how can the souls obey the magician who invokes them?’ ‘It is not,’ said he, ‘that they grant indulgence to the souls that are willing to come: but when the presiding angels are adjured by one greater than themselves, they have the excuse of our violence who adjure them, to permit the souls which we invoke to go out: for they do not sin who suffer violence, but we who impose necessity upon them.’ Thereupon Niceta, not able longer to refrain, hastily answered, as indeed I also was about to do, only I wished first to get information from him on several points; but, as I said, Niceta, anticipating me, said: ‘And do you not fear the day of judgment, who do violence to angels, and invoke souls, and deceive men, and bargain for divine honour to yourself from men? And how do you persuade us that there shall be no judgment, as some of the Jews confess, and that souls are not immortal, as many suppose, though you see them with your very eyes, and receive from them assurance of the divine judgment?’”

Chapter XIV.—Simon Magus, Professes to Be God.

“At those sayings of his Simon grew pale; but after a little, recollecting himself, he thus answered: ‘Do not think that I am a man of your race. I am neither magician, nor lover of Luna, nor son of Antonius. For before my mother Rachel and he came together, she, still a virgin, conceived me, while it was in my power to be either small or great, and to appear as a man among men.[610] Therefore I have chosen you first as my friends, for the purpose of trying you, that I may place you first in my heavenly and unspeakable places when I shall have proved you. Therefore I have pretended to be a man, that I might more clearly ascertain if you cherish entire affection towards me.’ But when I heard that, judging him indeed to be a wretch, yet wondering at his impudence; and blushing for him, and at the same time fearing lest he should attempt some evil against us, I beckoned to Niceta to feign for a little along with me, and said to him: ‘Be not angry with us, corruptible men, O thou incorruptible God, but rather accept our affection, and our mind willing to know who God is; for we did not till now know who thou art, nor did we perceive that thou art he whom we were seeking.’”

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[610] [This parody of the miraculous conception is not found in the *Homilies*.—R.]

Chapter XV.—Simon Magus, Professed to Have Made a Boy of Air.

“As we spoke these and such like words with looks suited to the occasion, this most vain fellow believed that we were deceived; and being thereby the more elated, he added also this: ‘I shall now be propitious to you, for the affection which you bear towards me as God; for you loved me while you did not know me, and were seeking me in ignorance. But I would not have you doubt that this is truly to be God, when one is able to become small or great as he pleases; for I am able to appear to man in whatever manner I please. Now, then, I shall begin to unfold to you what is true. Once on a time, I, by my power, turning air into water, and water again into blood, and solidifying it into flesh, formed a new human creature—a boy—and produced a much nobler work than God the Creator. For He created a man from the earth, but I from air—a far more difficult matter; and again I unmade him and restored him to air, but not until I had placed his picture and image in my bed-chamber, as a proof and memorial of my work.’ Then we understood that he spake concerning that boy, whose soul, after he had been slain by violence, he made use of for those services which he required.”

Chapter XVI.—Simon Magus: Hopelessness of His Case.

But Peter, hearing these things, said with tears:[611] "Greatly do I wonder at the infinite patience of God, and, on the other hand, at the audacity of human rashness in some. For what further reason can be found to persuade Simon that God judges the unrighteous, since he persuades himself that he employs the obedience of souls for the service of his crimes? But, in truth, he is deluded by demons. Yet, although he is sure by these very things that souls are immortal, and are judged for the deeds which they have done, and although he thinks that he really sees those things which we believe by faith; though, as I said, he is deluded by demons, yet he thinks that he sees the very substance of the soul. How shall such a man, I say, be brought to confess either that he acts wickedly while he occupies such an evil position, or that he is to be judged for those things which he hath done, who, knowing the judgment of God, despises it, and shows himself an enemy to God, and dares commit such horrid things? Wherefore it is certain, my brethren, that some oppose the truth and religion of God, not because it appears to them that reason can by no means stand with faith, but because they are either involved in excess of wickedness, or prevented by their own evils, or elated by the swelling of their heart, so that they do not even believe those things which they think that they see with their own eyes."

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[611] [In Homily II. 37–53 the discourse of Peter is quite different and far less worthy. In Homily III. 1–28 a similar discourse is given, just before the discussion with Simon, abounding in statements that suggest erroneous views of Scripture, and indicate a Gnostic origin.—R.]

Chapter XVII.—Men Enemies to God.

"But, inasmuch as inborn affection towards God the Creator seemed to suffice for salvation to those who loved Him, the enemy studies to pervert this affection in men, and to render them hostile and ungrateful to their Creator. For I call heaven and earth to witness, that if God permitted the enemy to rage as much as he desires, all men should have perished long ere now; but for His mercy's sake God doth not suffer him. But if men would turn their affection towards God, all would doubtless be saved, even if for some faults they might seem to be corrected for righteousness. But now the most of men have been made enemies of God, whose hearts the wicked one has entered, and has turned aside towards himself the affection which God the Creator had implanted in them, that they might have it towards Him. But of the rest, who seemed for a time to be watchful, the enemy, appearing in a phantasy of glory and splendour, and promising them certain great and mighty things, has caused their mind and heart to wander away from God; yet it is for some just reason that he is permitted to accomplish these things."

Chapter XVIII.—Responsibility of Men.

“To this Aquila answered: “How, then, are men in fault, if the wicked one, transforming himself into the brightness of light,[612] promises to men greater things than the Creator Himself does?” Then Peter answered: “I think,” says he “that nothing is more unjust than this; and now listen while I tell you how unjust it is. If your son, whom you have trained and nourished with all care, and brought to man’s estate, should be ungrateful to you, and should leave you and go to another, whom perhaps he may have seen to be richer, and should show to him the honour which he owed to you, and, through hope of greater profit, should deny his birth, and refuse you your paternal rights, would this seem to you right or wicked?” Then Aquila answered: “It is manifest to all that it would be wicked.” Then Peter said: “If you say that this would be wicked among men, how much more so is it in the case of God, who, above all men, is worthy of honour from men; whose benefits we not only enjoy, but by whose means and power it is that we began to be when we were not, and whom, if we please, we shall obtain from Him to be for ever in blessedness! In order, therefore, that the unfaithful may be distinguished from the faithful, and the pious from the impious, it has been permitted to the wicked one to use those arts by which the affections of every one towards the true Father may be proved. But if there were in truth some strange God, were it right to leave our own God, who created us, and who is our Father and our Maker, and to pass over to another?” “God forbid!” said Aquila. Then said Peter: “How, then, shall we say that the wicked one is the cause of our sin, when this is done by permission of God, that those may be proved and condemned in the day of judgment, who, allured by greater promises, have abandoned their duty towards their true Father and Creator; while those who have kept the faith and the love of their own Father, even with poverty, if so it has befallen, and with tribulation, may enjoy heavenly gifts and immortal dignities in His kingdom. But we shall expound these things more carefully at another time. Meantime I desire to know what Simon did after this.”

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[612] 2 Cor. xi. 14.

Chapter XIX.—Disputation Begun.

And Niceta answered: “When he perceived that we had found him out, having spoken to one another concerning his crimes, we left him, and came to Zacchæus, telling him those same things which we have now told to you. But he, receiving us most kindly, and instructing us concerning the faith of our Lord Jesus Christ, enrolled us in the number of the faithful.” When Niceta had done speaking, Zacchæus, who had gone out a little before, entered, saying, “It is time, O Peter, that you proceed to the disputation; for a great crowd, collected in the court of the house, is awaiting you, in the midst of whom stands Simon, supported by many attendants.” Then Peter, when he heard this, ordering me to withdraw for the sake of prayer (for I had not yet been washed from the sins which I had committed in ignorance), said to the rest, “Brethren, let us pray that God, for His unspeakable mercy through His Christ, would help me going out on behalf of the salvation of men who have been created by Him.” Having said this, and having prayed, he went forth to the court of the house, in which a great multitude of people were assembled; and when he saw them all looking intently on him in profound silence, and Simon the magician standing in the midst of them like a standard-bearer, he began in manner following.[613]

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[613] [Three discussions with Simon Magus are detailed in the pseudo-Clementine literature,—*one* in the *Recognitions*, ii. 20–iii. 48; *two* in the *Homilies*, iii. 30–58 and xvi.–xix. The differences between these are quite remarkable. I. *External Differences.*—That in the *Recognitions* is assigned to Cæsarea and is represented as lasting three days, details of each day’s discussion being given. The earlier one in the *Homilies* is given the same place and time, but it is very brief. The details of the first day alone are mentioned; and it resembles that in the *Recognitions* less than does the later one. This is represented as taking place at Laodicea, and as occupying four days. The account is the longest of the three. In its historical setting this discussion has no parallel in the *Recognitions*. Faustus, the father of Clement, is made the umpire; and this discussion before him takes the place of the discussions with him which occupy so large a part of *Recognitions*, viii.–x. II. *Internal Differences.*—Of course there are many thoughts common to the discussions; but the treatment is so varied as to form one of the most perplexing points in the literary problem. All are somewhat irregular in arrangement, hence an analysis is difficult. The discussion in the *Recognitions* seems to be more ethical and philosophical than those in the *Homilies*; the latter contain more theosophical views. Both of them emphasize the falsehoods of Scripture and abound more in sophistries and verbal sword-play. In the *Recognitions* against Simon’s polytheism and theory of an unknown God, Peter opposes the righteousness of God, emphasizing the freedom of the will, discussing the existence and origin of evil, reverting to the righteousness of God as proving the immortality of the soul. The defeat of Simon is narrated in a peculiar way. The Cæsarean discussion in the *Homilies* is very briefly narrated. After the preliminary parley, Simon attacks the God of the Scriptures attributing defects to Him. Peter’s reply, while explaining many passages correctly, is largely taken up with a statement of the view of the Scripture peculiar to the *Homilies*. This is really the weapon with which Simon is defeated. The discussion, therefore, presents few points of resemblance to that in the *Recognitions*. The Laodicean discussion in the *Homilies*, covering four

Chapter XX.—The Kingdom of God and His Righteousness.

"Peace be to all of you who are prepared to give your right hands to truth:[614] for whosoever are obedient to it seem indeed themselves to confer some favour upon God; whereas they do themselves obtain from Him the gift of His greatest bounty, walking in His paths of righteousness. Wherefore the first duty of all is to inquire into the righteousness of God and His kingdom;[615] His righteousness, that we may be taught to act rightly; His kingdom, that we may know what is the reward appointed for labour and patience; in which kingdom there is indeed a bestowal of eternal good things upon the good, but upon those who have acted contrary to the will of God, a worthy infliction of penalties in proportion to the doings of every one. It becomes you, therefore, whilst you are here,—that is, whilst you are in the present life,—to ascertain the will of God, while there is opportunity also of doing it. For if any one, before he amends his doings, wishes to investigate concerning things which he cannot discover, such investigation will be foolish and ineffectual. For the time is short, and the judgment of God shall be occupied with deeds, not questions. Therefore before all things let us inquire into this, what or in what manner we must act that we may merit to obtain eternal life.

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days, is of a higher character than the preceding. It is not strictly parallel to that in the *Recognitions*. The opening argument is concerning polytheism. To Peter's monotheism Simon opposes the contradictions of Scripture: these Peter explains, including some christological statements which lead to a declaration of the nature, name and character of God. On the second day, after some personal discussion, Simon asserts that Christ's teaching differs from that of Peter; the argument reverts to the shape and figure of God. The evidence of the senses is urged against fancied revelations, which are attributed to demons. On the third day the question of God the Framer of the world is introduced, and His moral character. Peter explains the nature of revelation, with some sharp personal thrusts at Simon, but soon reverts to the usual explanation of Scripture. On the fourth day the existence of the evil one becomes the prominent topic: the existence of sin is pressed; and the discussion closes with a justification of the inequalities of human life, and an expression of judgment against Simon by Faustus. Throughout these portions footnotes have been added, to indicate the correspondences of thought in the several accounts—R.]

[614] [This opening sentence occurs in the *Homilies*, but in other parts the discourses differ. This is far more dignified and consistent than that in the *Homilies*, which at once introduces a claim to authority as messenger of the Prophet.—R.]

[615] Matt. vi. 33.

Chapter XXI.—Righteousness the Way to the Kingdom.

"For if we occupy the short time of this life with vain and useless questions, we shall without doubt go into the presence of God empty and void of good works, when, as I have said, our works shall be brought into judgment. For everything has its own time and place. This is the place, this the time of works; the world to come, that of recompenses. That we may not therefore be entangled, by changing the order of places and times, let us inquire, in the first place, what is the righteousness of God; so that, like persons going to set out on a journey, we may be filled with good works as with abundant provision, so that we may be able to come to the kingdom of God, as to a very great city. For to those who think aright, God is manifest even by the operations of the world which He hath made, using the evidence of His creation;[616] and therefore, since there ought to be no doubt about God, we have now to inquire only about His righteousness and His kingdom. But if our mind suggest to us to make any inquiry concerning secret and hidden things before we inquire into the works of righteousness, we ought to render to ourselves a reason, because if acting well we shall merit to obtain salvation: then, going to God chaste and clean, we shall be filled with the Holy Spirit, and shall know all things that are secret and hidden, without any cavilling of questions; whereas now, even if any one should spend the whole of his life in inquiring into these things, he not only shall not be able to find them, but shall involve himself in greater errors, because he did not first enter through the way of righteousness, and strive to reach the haven of life."

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[616] Rom. i. 20.

Chapter XXII.—Righteousness; What It is.

“And therefore I advise that His righteousness be first inquired into, that, pursuing our journey through it, and placed in the way of truth, we may be able to find the true Prophet, running not with swiftness of foot, but with goodness of works, and that, enjoying His guidance, we may be under no danger of mistaking the way. For if under His guidance we shall merit to enter that city to which we desire to come, all things concerning which we now inquire we shall see with our eyes, being made, as it were, heirs of all things. Understand, therefore, that the way is this course of our life; the travellers are those who do good works; the gate is the true Prophet, of whom we speak; the city is the kingdom in which dwells the Almighty Father, whom only those can see who are of pure heart.[617] Let us not then think the labour of this journey hard, because at the end of it there shall be rest. For the true Prophet Himself also from the beginning of the world, through the course of time, hastens to rest. For He is present with us at all times; and if at any time it is necessary, He appears and corrects us, that He may bring to eternal life those who obey Him. Therefore this is my judgment, as also it is the pleasure of the true Prophet, that inquiry should first be made concerning righteousness, by those especially who profess that they know God. If therefore any one has anything to propose which he thinks better, let him speak; and when he has spoken, let him hear, but with patience and quietness: for in order to this at the first, by way of salutation, I prayed for peace to you all.”

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[617] Matt. v. 8.

Chapter XXIII.—Simon Refuses Peace.

To this Simon answered:[618] "We have no need of your peace; for if there be peace and concord, we shall not be able to make any advance towards the discovery of truth. For robbers and debauchees have peace among themselves, and every wickedness agrees with itself; and if we have met with this view, that for the sake of peace we should give assent to all that is said, we shall confer no benefit upon the hearers; but, on the contrary, we shall impose upon them, and shall depart friends. Wherefore, do not invoke peace, but rather battle, which is the mother of peace; and if you can, exterminate errors. And do not seek for friendship obtained by unfair admissions; for this I would have you know, above all, that when two fight with each other, then there will be peace when one has been defeated and has fallen. And therefore fight as best you can, and do not expect peace without war, which is impossible; or if it can be attained, show us how." 104

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[618] [In Homily III. 38, 39, Simon is represented as at once attacking the Apostle and his monotheism; the arguments are, in the main, those given in chap. 39 of this book. Chaps. 23–36 are without a direct parallel in the *Homilies*.—R.]

Chapter XXIV.—Peter’s Explanation.

To this Peter answered: “Hear with all attention, O men, what we say. Let us suppose that this world is a great plain, and that from two states, whose kings are at variance with each other, two generals were sent to fight: and suppose the general of the good king gave this counsel, that both armies should without bloodshed submit to the authority of the better king, whereby all should be safe without danger; but that the opposite general should say, No, but we must fight; that not he who is worthy, but who is stronger, may reign, with those who shall escape;—which, I ask you, would you rather choose? I doubt not but that you would give your hands to the better king, with the safety of all. And I do not now wish, as Simon says that I do, that assent should be given, for the sake of peace, to those things that are spoken amiss but that truth be sought for with quietness and order.

Chapter XXV.—Principles on Which the Discussion Should Be Conducted.

"For some, in the contest of disputations, when they perceive that their error is confuted, immediately begin, for the sake of making good their retreat, to create a disturbance, and to stir up strifes, that it may not be manifest to all that they are defeated; and therefore I frequently entreat that the investigation of the matter in dispute may be conducted with all patience and quietness, so that if perchance anything seem to be not rightly spoken, it may be allowed to go back over it, and explain it more distinctly. For sometimes a thing may be spoken in one way and heard in another, while it is either advanced too obscurely, or not attended to with sufficient care; and on this account I desire that our conversation should be conducted patiently, so that neither should the one snatch it away from the other, nor should the unseasonable speech of one contradicting interrupt the speech of the other; and that we should not cherish the desire of finding fault, but that we should be allowed, as I have said, to go over again what has not been clearly enough spoken, that by fairest examination the knowledge of the truth may become clearer. For we ought to know, that if any one is conquered by the truth, it is not he that is conquered, but the ignorance which is in him, which is the worst of all demons; so that he who can drive it out receives the palm of salvation. For it is our purpose to benefit the hearers, not that we may conquer badly, but that we may be well conquered for the acknowledgment of the truth. For if our speech be actuated by the desire of seeking the truth, even although we shall speak anything imperfectly through human frailty, God in His unspeakable goodness will fill up secretly in the understandings of the hearers those things that are lacking. For He is righteous; and according to the purpose of every one, He enables some to find easily what they seek, while to others He renders even that obscure which is before their eyes. Since, then, the way of God is the way of peace, let us with peace seek the things which are God's. If any one has anything to advance in answer to this, let him do so; but if there is no one who wishes to answer, I shall begin to speak, and I myself shall bring forward what another may object to me, and shall refute it."

Chapter XXVI.—Simon's Interruption.

When therefore Peter had begun to continue his discourse, Simon, interrupting his speech, said: "Why do you hasten to speak whatever you please? I understand your tricks. You wish to bring forward those matters whose explanation you have well studied, that you may appear to the ignorant crowd to be speaking well; but I shall not allow you this subterfuge. Now therefore, since you promise, as a brave man, to answer to all that any one chooses to bring forward, be pleased to answer me in the first place." Then Peter said: "I am ready, only provided that our discussion may be with peace." Then Simon said: "Do not you see, O simpleton, that in pleading for peace you act in opposition to your Master, and that what you propose is not suitable to him who promises that he will overthrow ignorance? Or, if you are right in asking peace from the audience, then your Master was wrong in saying, 'I have not come to send peace on earth, but a sword.'[619] For either you say well, and he not well; or else, if your Master said well, then you not at all well: for you do not understand that your statement is contrary to his, whose disciple you profess yourself to be."

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[619] Matt. x. 34.

Chapter XXVII.—Questions and Answers.

Then Peter: "Neither He who sent me did amiss in sending a sword upon the earth, nor do I act contrary to Him in asking peace of the hearers. But you both unskilfully and rashly find fault with what you do not understand: for you have heard that the Master came not to send peace on earth; but that He also said, 'Blessed are the peace-makers, for they shall be called the very sons of God,'[620] you have not heard. Wherefore my sentiments are not different from those of the Master when I recommend peace, to the keepers of which He assigned blessedness." Then Simon said: "In your desire to answer for your Master, O Peter, you have brought a much more serious charge against him, if he himself came not to make peace, yet enjoined upon others to keep it. Where, then, is the consistency of that other saying of his, 'it is enough for the disciple that he be as his master?'"[621]

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[620] Matt. v. 9.

[621] Matt. x. 25.

Chapter XXVIII.—Consistency of Christ's Teaching.

To this Peter answered: "Our Master, who was the true Prophet, and ever mindful of Himself, neither contradicted Himself, nor enjoined upon us anything different from what Himself practised. For whereas He said, 'I am not come to send peace on earth, but a sword; and henceforth you shall see father separated from son, son from father, husband from wife and wife from husband, mother from daughter and daughter from mother, brother from brother, father-in-law from daughter-in-law, friend from friend,' all these contain the doctrine of peace; and I will tell you how. At the beginning of His preaching, as wishing to invite and lead all to salvation, and induce them to bear patiently labours and trials, He blessed the poor, and promised that they should obtain the kingdom of heaven for their endurance of poverty, in order that under the influence of such a hope they might bear with equanimity the weight of poverty, despising covetousness; for covetousness is one, and the greatest, of most pernicious sins. But He promised also that the hungry and the thirsty should be satisfied with the eternal blessings of righteousness, in order that they might bear poverty patiently, and not be led by it to undertake any unrighteous work. In like manner, also, He said that the pure in heart are blessed, and that thereby they should see God, in order that every one desiring so great a good might keep himself from evil and polluted thoughts."

Chapter XXIX.—Peace and Strife.

“Thus, therefore, our Master, inviting His disciples to patience, impressed upon them that the blessing of peace was also to be preserved with the labour of patience. But, on the other hand, He mourned over those who lived in riches and luxury, who bestowed nothing upon the poor; proving that they must render an account, because they did not pity their neighbours, even when they were in poverty, whom they ought to love as themselves. And by such sayings as these He brought some indeed to obey Him, but others He rendered hostile. The believers therefore, and the obedient, He charges to have peace among themselves. and says to them, ‘Blessed are the peacemakers, for they shall be called the very sons of God.’[622] But to those who not only did not believe, but set themselves in opposition to His doctrine, He proclaims the war of the word and of confutation, and says that ‘henceforth ye shall see son separated from father, and husband from wife, and daughter from mother, and brother from brother, and daughter-in-law from mother-in-law, and a man’s foes shall be they of his own house.’[623] For in every house, when there begins to be a difference betwixt believer and unbeliever, there is necessarily a contest: the unbelievers, on the one hand, fighting against the faith; and the believers on the other, confuting the old error and the vices of sins in them.”

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[622] Matt. v. 9.

[623] Matt. x. 35, 36; Luke xii. 53.

Chapter XXX.—Peace to the Sons of Peace.

"In like manner, also, during the last period of His teaching, He wages war against the scribes and Pharisees, charging them with evil deeds and unsound doctrine, and with hiding the key of knowledge which they had handed down to them from Moses, by which the gate of the heavenly kingdom might be opened.[624] But when our Master sent us forth to preach, He commanded us, that into whatsoever city or house we should enter, we should say, 'Peace be to this house.' 'And if,' said He, 'a son of peace be there, your peace shall come upon him; but if there be not, your peace shall return to you.' Also that, going out from that house or city, we should shake off upon them the very dust which adhered to our feet. 'But it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city or house.'[625] This indeed He commanded to be done at length, if first the word of truth be preached in the city or house, whereby they who receive the faith of the truth may become sons of peace and sons of God; and those who will not receive it may be convicted as enemies of peace and of God."

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[624] Matt. xxiii.; Luke xi.

[625] Matt. x. 12–15; Luke x. 5, 6.

Chapter XXXI.—Peace and War.

“Thus, therefore, we, observing the commands of our Master, first offer peace to our hearers, that the way of salvation may be known without any tumult. But if any one do not receive the words of peace, nor acquiesce in the truth, we know how to direct against him the war of the word, and to rebuke him sharply by confuting his ignorance and charging home upon him his sins. Therefore of necessity we offer peace, that if any one is a son of peace, our peace may come upon him; but from him who makes himself an enemy of peace, our peace shall return to ourselves. We do not therefore, as you say, propose peace by agreement with the wicked, for indeed we should straightway have given you the right hand; but only in order that, through our discussing quietly and patiently, it might be more easily ascertained by the hearers which is the true speech. But if you differ and disagree with yourself, how shall you stand? He must of necessity fall who is divided in himself; ‘for every kingdom divided against itself shall not stand.’[626] If you have aught to say to this, say on.”

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[626] Matt. xii. 25.

Chapter XXXII.—Simon’s Challenge.

Then said Simon: “I am astonished at your folly. For you so propound the words of your Master, as if it were held to be certain concerning him that he is a prophet; while I can very easily prove that he often contradicted himself. In short, I shall refute you from those words which you have yourself brought forward. For you say, that he said that every kingdom or every city divided in itself shall not stand; and elsewhere you say, that he said that he would send a sword, that he might separate those who are in one house, so that son shall be divided from father, daughter from mother, brother from brother; so that if there be five in one house, three shall be divided against two, and two against three.[627] If, then, everything that is divided falls, he who makes divisions furnishes causes of falling; and if he is such, assuredly he is wicked. Answer this if you can.”

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[627] Luke xii. 51–53.

Chapter XXXIII.—Authority.

Then Peter: "Do not rashly take exception, O Simon, against the things which you do not understand. In the first place, I shall answer your assertion, that I set forth the words of my Master, and from them resolve matters about which there is still doubt. Our Lord, when He sent us apostles to preach, enjoined us to teach all nations[628] the things which were committed to us. We cannot therefore speak those things as they were spoken by Himself. For our commission is not to *speak*, but to *teach* those things, and from them to show how every one of them rests upon truth. Nor, again, are we permitted to speak anything of our own. For we are sent; and of necessity he who is sent delivers the message as he has been ordered, and sets forth the will of the sender. For if I should speak anything different from what He who sent me enjoined me, I should be a false apostle, not saying what I am commanded to say, but what seems good to myself. Whoever does this, evidently wishes to show himself to be better than he is by whom he is sent, and without doubt is a traitor. If, on the contrary, he keeps by the things that he is commanded, and brings forward most clear assertions of them, it will appear that he is accomplishing the work of an apostle; and it is by striving to fulfil this that I displease you. Blame me not, therefore, because I bring forward the words of Him who sent me. But if there is aught in them that is not fairly spoken, you have liberty to confute me; but this can in no wise be done, for He is a prophet, and cannot be contrary to Himself. But if you do not think that He is a prophet, let this be first inquired into."

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[628] Matt. xxviii. 19, 20.

Chapter XXXIV.—Order of Proof.

Then said Simon: “I have no need to learn this from you, but how these things agree with one another. For if he shall be shown to be inconsistent, he shall be proved at the same time not to be a prophet.” Then says Peter: “But if I first show Him to be a prophet, it will follow that what seems to be inconsistency is not such. For no one can be proved to be a prophet merely by consistency, because it is possible for many to attain this; but if consistency does not make a prophet, much more inconsistency does not. Because, therefore, there are many things which to some seem inconsistent, which yet have consistency in them on a more profound investigation; as also other things which seem to have consistency, but which, being more carefully discussed, are found to be inconsistent; for this reason I do not think there is any better way to judge of these things than to ascertain in the first instance whether He be a prophet who has spoken those things which appear to be inconsistent. For it is evident that, if He be found a prophet, those things which seem to be contradictory must have consistency, but are misunderstood. Concerning these things, therefore, proofs will be properly demanded. For we apostles are sent to expound the sayings and affirm the judgments of Him who has sent us; but we are not commissioned to say anything of our 107 own, but to unfold the truth, as I have said, of His words.”

Chapter XXXV.—How Error Cannot Stand with Truth.

Then Simon said: “Instruct us, therefore, how it can be consistent that he who causes divisions, which divisions cause those who are divided to fall, can either seem to be good, or to have come for the salvation of men.” Then Peter said: “I will tell you how our Master said that every kingdom and every house divided against itself cannot stand; and whereas He Himself did this, see how it makes for salvation. By the word of truth He certainly divides the kingdom of the world, which is founded in error, and every home in it, that error may fall, and truth may reign. But if it happen to any house, that error, being introduced by any one, divides the truth, then, where error has gained a footing, it is certain that truth cannot stand.” Then Simon said: “But it is uncertain whether your master divides error or truth.” Then Peter: “That belongs to another question; but if you are agreed that everything which is divided falls, it remains that I show, if only you will hear in peace, that our Jesus has divided and dispelled error by teaching truth.”

Chapter XXXVI.—Altercation.

Then said Simon: "Do not repeat again and again your talk of peace, but expound briefly what it is that you think or believe." Peter answered: "Why are you afraid of hearing frequently of peace? for do you not know that peace is the perfection of law? For wars and disputes spring from sins; and where there is no sin, there is peace of soul; but where there is peace, truth is found in disputations, righteousness in works." Then Simon: "You seem to me not to be able to profess what you think." Then Peter: "I shall speak, but according to my own judgment, not under constraint of your tricks. For I desire that what is salutary and profitable be brought to the knowledge of all and therefore I shall not delay to state it as briefly as possible. There is one God; and He is the creator of the world, a righteous judge, rendering to every one at some time or other according to his deeds.[629] But now for the assertion of these things I know that countless thousands of words can be called forth."

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[629] [The discussion in the *Homilies* is represented as virtually beginning with this statement of the Apostle; comp. Homily III. 37. The arguments here, however, are given with greater detail.—R.]

Chapter XXXVII.—Simon’s Subtlety.

Then Simon said: “I admire, indeed, the quickness of your wit, yet I do not embrace the error of your faith. For you have wisely foreseen that you may be contradicted; and you have even politely confessed, that for the assertion of these things countless thousands of words will be called forth, for no one agrees with the profession of your faith. In short, as to there being one God, and the world being His work, who can receive this doctrine? Neither, I think, any one of the Pagans, even if he be an unlearned man, and certainly no one of the philosophers; but not even the rudest and most wretched of the Jews, nor I myself, who am well acquainted with their law.” Then Peter said: “Put aside the opinions of those who are not here, and tell us face to face what is your own.” Then Simon said: “I can state what I really think; but this consideration makes me reluctant to do so, that if I say what is neither acceptable to you, nor seems right to this unskilled rabble, you indeed, as confounded, will straightway shut your ears, that they may not be polluted with blasphemy, forsooth, and will take to flight because you cannot find an answer; while the unreasoning populace will assent to you, and embrace you as one teaching those things which are commonly received among them; and will curse me, as professing things new and unheard of, and instilling my error into the minds of others.”

Chapter XXXVIII.—Simon's Creed.

Then Peter: "Are not you making use of long preambles, as you accused us of doing, because you have no truth to bring forward? For if you have, begin without circumlocution, if you have so much confidence. And if, indeed, what you say be displeasing to any one of the hearers, he will withdraw; and those who remain shall be compelled by your assertion to approve what is true. Begin, therefore, to expound what seemeth to you to be right." Then Simon said: "I say that there are many gods; but that there is one incomprehensible and unknown to all, and that He is the God of all these gods." Then Peter answered: "This God whom you assert to be incomprehensible and unknown to all, can you prove His existence from the Scriptures of the Jews,[630] which are held to be of authority, or from some others of which we are all ignorant, or from the Greek authors, or from your own writings? Certainly you are at liberty to speak from whatever writings you please, yet so that you first show that they are prophetic; for so their authority will be held without question." 108

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[630] [In both the *Recognitions* and the *Homilies* the contest turns upon the monotheistic teaching of the Old Testament and the supreme Deity of Jehovah. This is rightly regarded as an evidence of Ebionitic origin. But Gnostic elements enter again and again.—R.]

Chapter XXXIX.—Argument for Polytheism.

Then Simon said: “I shall make use of assertions from the law of the Jews only. For it is manifest to all who take interest in religion, that this law is of universal authority, yet that every one receives the understanding of this law according to his own judgment. For it has so been written by Him who created the world, that the faith of things is made to depend upon it. Whence, whether any one wishes to bring forward truth, or any one to bring forward falsehood, no assertion will be received without this law. Inasmuch, therefore, as my knowledge is most fully in accordance with the law, I rightly declared that there are many gods, of whom one is more eminent than the rest, and incomprehensible, even He who is God of gods. But that there are many gods, the law itself informs me. For, in the first place, *it says this in the passage* where one in the figure of a serpent speaks to Eve, the first woman, ‘On the day ye eat of the tree of the knowledge of good and evil, ye shall be as gods,’[631] that is, as those who made man; and after they have tasted of the tree, God Himself testifies, saying to the rest of the gods, ‘Behold, Adam is become as one of us;’[632] thus, therefore, it is manifest that there were many gods engaged in the making of man. Also, whereas at the first God said to the other gods, ‘Let us make man after our image and likeness;’[633] also His saying, ‘Let us drive him out;’[634] and again, ‘Come, let us go down, and confound their language;’[635] all these things indicate that there are many gods. But this also is written, ‘Thou shalt not curse the gods, nor curse the chief of thy people;’[636] and again this writing, ‘God alone led them, and there was no strange god with them,’[637] shows that there are many gods. There are also many other testimonies which might be adduced from the law, not only obscure, but plain, by which it is taught that there are many gods.[638] One of these was chosen by lot, that he might be the god of the Jews. But it is not of him that I speak, but of that God who is also his God, whom even the Jews themselves did not know. For he is not their God, but the God of those who know him.”

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[631] Gen. iii. 5.

[632] Gen. iii. 22.

[633] Gen. i. 26.

[634] Gen. iii. 22.

[635] Gen. xi. 7.

[636] Exod. xxii. 28.

[637] Deut. xxxii. 12.

[638] [Compare Homily XVI. 6.—R.]

Chapter XL.—Peter's Answer.

When Peter had heard this, he answered: "Fear nothing, Simon: for, behold, we have neither shut our ears, nor fled; but we answer with words of truth to those things which you have spoken falsely, asserting this first, that there is one God, even the God of the Jews, who is the only God, the Creator of heaven and earth, who is also the God of all those whom you call gods. If, then, I shall show you that none is superior to Him, but that He Himself is above all, you will confess that your error is above all."[639] Then Simon said: "Why, indeed, though I should be unwilling to confess it, would not the hearers who stand by charge me with unwillingness to profess the things that are true?"

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[639] [The reply of Peter here is of a higher character than that given in the *Homilies* (see iii. 40, etc.). Indeed, the report of the entire discussion in the *Recognitions* shows a superior conception of the Apostle.—R.]

Chapter XLI.—The Answer, Continued.

"Listen, then," says Peter, "that you may know, first of all, that even if there are many gods, as you say, they are subject to the God of the Jews, to whom no one is equal, than whom no one can be greater; for it is written that the prophet Moses thus spoke to the Jews: 'The Lord your God is the God of gods, and the Lord of lords, the great God.'[640] Thus, although there are many that are called gods, yet He who is the God of the Jews is alone called the God of gods. For not every one that is called God is necessarily God. Indeed, even Moses is called a god to Pharaoh,[641] and it is certain that he was a man; and judges were called gods, and it is evident that they were mortal. The idols also of the Gentiles are called gods, and we all know that they are not; but this has been inflicted as a punishment on the wicked, that because they would not acknowledge the true God, they should regard as God whatever form or image should occur to them. Because they refused to receive the knowledge of the One who, as I said, is God of all, therefore it is permitted to them to have as gods those who can do nothing for their worshippers. For what can either dead images or living creatures confer upon men, since the power of all things is with One?

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[640] Deut. x. 17.

[641] Exod. vii. 1.

Chapter XLII.—Guardian Angels.

"Therefore the name *God* is applied in three ways:[642] either because he to whom it is given is truly God, or because he is the servant of him who is truly; and for the honour of the sender, that his authority may be full, he that is sent is called by the name of him who sends, as is often done in respect of angels: for when they appear to a man, if he is a wise and intelligent man, he asks the name of him who appears to him, that he may acknowledge at once the honour of the sent, and the authority of the sender. For every nation has an angel, to whom God has committed the government of that nation; and when one of these appears, although he be thought and called God by those over whom he presides, yet, being asked, he does not give such testimony to himself. For the Most High God, who alone holds the power of all things, has divided all the nations of the earth into seventy-two parts, and over these He hath appointed angels as princes. But to the one among the archangels who is greatest, was committed the government of those who, before all others, received the worship and knowledge of the Most High God. But holy men also, as we have said, are made gods to the wicked, as having received the power of life and death over them, as we mentioned above with respect to Moses and the judges. Wherefore it is also written concerning them, 'Thou shalt not curse the gods, and thou shalt not curse the prince of thy people.'[643] Thus the princes of the several nations are called gods. But Christ is God of princes, who is Judge of all. Therefore neither angels, nor men, nor any creature, can be truly gods, forasmuch as they are placed under authority, being created and changeable: angels, for they were not, and are; men, for they are mortal; and every creature, for it is capable of dissolution, if only He dissolve it who made it. And therefore He alone is the true God, who not only Himself lives, but also bestows life upon others, which He can also take away when it pleaseth Him.

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[642] [This remarkable chapter is peculiar to the *Recognitions*. The angelology seems to be Ebionitic, rather than Gnostic.—R.]

[643] Exod. xxii. 28.

Chapter XLIII.—No God But Jehovah.

"Wherefore the Scripture exclaims in name of the God of the Jews, saying, 'Behold, behold, seeing that I am God, and there is none else besides me, I will kill, and I will make alive; I will smite, and I will heal; and there is none who can deliver out of my hands.'[644] See therefore how, by some ineffable virtue, the Scripture, opposing the future errors of those who should affirm that either in heaven or on earth there is any other god besides Him who is the God of the Jews, decides thus: 'The Lord your God is one God, in heaven above, and in the earth beneath; and besides Him there is none else.'[645] How, then, hast thou dared to say that there is any other God besides Him who is the God of the Jews? And again the Scripture says, 'Behold, to the Lord thy God belong the heaven, and the heaven of heavens, the earth, and all things that are in them: nevertheless I have chosen your fathers, that I might love them, and you after them.'[646] Thus that judgment is supported by the Scripture on every side, that He who created the world is the true and only God.

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[644] Deut. xxxii. 39.

[645] Deut. iv. 39.

[646] Deut x. 14, 15.

Chapter XLIV.—The Serpent, the Author of Polytheism.

"But even if there be others, as we have said, who are called gods, they are under the power of the God of the Jews; for thus saith the Scripture to the Jews, 'The Lord our God, He is God of gods, and Lord of lords.'[647] Him alone the Scripture also commands to be worshipped, saying, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve;'[648] and, 'Hear, O Israel: the Lord thy God is one God.'[649] Yea, also the saints, filled with the Spirit of God, and bedewed with the drops of His mercy, cried out, saying, 'Who is like unto Thee among the gods? O Lord, who is like unto Thee?'[650] And again, 'Who is God, but the Lord; and who is God, but our Lord?'[651] Therefore Moses, when he saw that the people were advancing, by degrees initiated them in the understanding of the monarchy and the faith of one God, as he says in the following words: 'Thou shalt not make mention of the names of other gods;'[652] doubtless remembering with what penalty the serpent was visited, which had first named *gods*.[653] For it is condemned to feed upon dust, and is judged worthy of such food, for this cause, that it first of all introduced the name of *gods* into the world. But if you also wish to introduce many gods, see that you partake not the serpent's doom.

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[647] Deut. x. 17.

[648] Deut. vi. 13, x. 20.

[649] Deut. vi. 4.

[650] Ps. lxxxvi. 8; lxxi. 19.

[651] Ps. xviii. 31.

[652] Josh. xxiii. 7, in Sept.

[653] Gen. iii. [The same thought occurs in Homily X. 10, 11 —R.]

Chapter XLV.—Polytheism Inexcusable.

"For be sure of this, that you shall not have us participators in this attempt; nor will we suffer ourselves to be deceived by you. For it will not serve us for an excuse in the judgment, if we say that you deceived us; because neither could it excuse the first woman, that she had unhappily believed the serpent; but she was condemned to death, because she believed badly. For this cause therefore, Moses, also commending the faith of one God to the people, says, 'Take heed to thyself, that thou be not seduced from the Lord thy God.'[654] Observe that he makes use of the same word which the first woman also made use of in excusing herself, saying that she was seduced; but it profited her nothing. But over and above all this, even if some true prophet should arise, who should perform signs and miracles, but should wish to persuade us to worship other gods besides the God of the Jews, we should never be able to believe him. For so the divine law has taught us, handing down a secret injunction more purely by means of tradition, for thus it saith: 'If there arise among you a prophet, or one dreaming a dream, and give you signs or wonders, and these signs or wonders come to pass, and he say to you, Let us go and worship strange gods, whom ye know not; ye shall not hear the words of that prophet, nor the dream of that dreamer, because proving he hath proved you, that he may see if ye love the Lord your God.'[655]

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[654] Deut. viii. 11.

[655] Deut. xiii. 1–3.

Chapter XLVI.—Christ Acknowledged the God of the Jews.

"Wherefore also our Lord, who wrought signs and wonders, preached the God of the Jews; and therefore we are right in believing what He preached. But as for you, even if you were really a prophet, and performed signs and wonders, as you promise to do, if you were to announce other gods besides Him who is the true God, it would be manifest that you were raised up as a trial to the people of God; and therefore you can by no means be believed. For He alone is the true God, who is the God of the Jews; and for this reason our Lord Jesus Christ did not teach them that they must inquire after God, for Him they knew well already, but that they must seek His kingdom and righteousness,[656] which the scribes and Pharisees, having received the key of knowledge, had not shut in, but shut out.[657] For if they had been ignorant of the true God, surely He would never have left the knowledge of this thing, which was the chief of all, and blamed them for small and little things, as for enlarging their fringes, and claiming the uppermost rooms in feasts, and praying standing in the highways, and such like things; which assuredly, in comparison of this great charge, ignorance of God, seem to be small and insignificant matters."

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[656] Matt. vi. 33.

[657] Luke xi. 52.

Chapter XLVII.—Simon's Cavil.

To this Simon replied:[658] "From the words of your master I shall refute you, because even he introduces to all men a certain God who was known. For although both Adam knew the God who was his creator, and the maker of the world; and Enoch knew him, inasmuch as he was translated by him; and Noah, since he was ordered by him to construct the ark; and although Abraham, and Isaac, and Jacob, and Moses, and all, even every people and all nations, know the maker of the world, and confess him to be a God, yet your Jesus, who appeared long after the patriarchs, says: 'No one knows the Son, but the Father; neither knoweth any one the Father, but the Son, and he to whom the Son has been pleased to reveal Him.'[659] Thus, therefore, even your Jesus confesses that there is another God, incomprehensible and unknown to all."

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[658] [Compare Homily XVII. 4.—R.]

[659] Matt. xi. 27. [Comp. Luke x. 22. This objection is given in Homilies XVII. 4, XVIII. 4.—R.]

Chapter XLVIII.—Peter's Answer.

Then Peter says: "You do not perceive that you are making statements in opposition to yourself. For if our Jesus also knows Him whom ye call the unknown God, then He is not known by you alone. Yea, if our Jesus knows Him, then Moses also, who prophesied that Jesus should come, assuredly could not himself be ignorant of Him. For he was a prophet; and he who prophesied of the Son doubtless knew the Father. For if it is in the option of the Son to reveal the Father to whom He will, then the Son, who has been with the Father from the beginning, and through all generations, as He revealed the Father to Moses, so also to the other prophets; but if this be so, it is evident that the Father has not been unknown to any of them. But how could the Father be revealed to you, who do not believe in the Son, since the Father is known to none except him to whom the Son is pleased to reveal Him? But the Son reveals the Father to those who honour the Son as they honour the Father."[660]

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[660] John v. 23.

Chapter XLIX.—The Supreme Light.

Then Simon said: "Remember that you said that God has a son, which is doing Him wrong; for how can He have a son, unless He is subject to passions, like men or animals? But on these points there is not time now to show your profound folly, for I hasten to make a statement concerning the immensity of the supreme light; and so now listen. My opinion is, that there is a certain power of immense and ineffable light, whose greatness may be held to be incomprehensible, of which power even the maker of the world is ignorant, and Moses the lawgiver, and Jesus your master."[661]

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[661] This chapter presents the topic which is made the main point in a subsequent discussion with Simon; see Homily XVIII.—R.]

Chapter L.—Simon’s Presumption.

Then Peter:[662] “Does it not seem to you to be madness, that any one should take upon himself to assert that there is another God than the God of all; and should say that he supposes there is a certain power, and should presume to affirm this to others, before he himself is sure of what he says? Is any one so rash as to believe your words, of which he sees that you are yourself doubtful, and to admit that there is a certain power unknown to God the Creator, and to Moses, and the prophets, and the law, and even to Jesus our Master, which power is so good, that it will not make itself known to any but to one only, and that one such an one as thou! Then, further, if that is a new power, why does it not confer upon us some new sense, in addition to those five which we possess, that by that new sense, bestowed upon us by it, we may be able to receive and understand itself which is new? Or if it cannot bestow such a sense upon us, how has it bestowed it upon you? Or if it has revealed itself to you, why not also to us? But if you of yourself understand things which not even the prophets were able to perceive or understand, come, tell us what each one of us is thinking now; for if there is such a spirit in you that you know those things which are above the heavens, which are unknown to all, and incomprehensible by all, much more easily do you know the thoughts of men upon the earth. But if you cannot know the thoughts of us who are standing here, how can you say that you know those things which, you assert, are known to none?”

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[662] [With chaps. 50, 51, comp. Homily XVII. 13, etc.—R.]

Chapter LI.—The Sixth Sense.

"But believe me, that you could never know what light is unless you had received both vision and understanding from light itself; so also in other things. Hence, having received understanding, you are framing in imagination something greater and more sublime, as if dreaming, but deriving all your hints from those five senses, to whose Giver you are unthankful. But be sure of this, that until you find some new sense which is beyond those five which we all enjoy, you cannot assert the existence of a new God." Then Simon answered: "Since all things that exist are in accordance with those five senses, that power which is more excellent than all cannot add anything new." Then Peter said: "It is false; for there is also a sixth sense, namely that of foreknowledge: for those five senses are capable of knowledge, but the sixth is that of foreknowledge: and this the prophets possessed. How, then, can you know a God who is unknown to all, who do not know the prophetic sense, which is that of prescience?" Then Simon began to say: "This power of which I speak, incomprehensible and more excellent than all, ay, even than that God who made the world, neither any of the angels has known, nor of the demons, nor of the Jews, nay, nor any creature which subsists by means of God the creator. How, then, could that creator's law teach me that which the creator himself did not know, since neither did the law itself know it, that it might teach it?"

Chapter LII.—Reductio Ad Absurdum

Then Peter said: "I wonder how you have been able to learn more from the law than the law was able to know or to teach; and how you say that you adduce proofs from the law of those things which you are pleased to assert, when you declare that neither the law, nor He who gave the law—that is, the Creator of the world—knows those things of which you speak! But this also I wonder at, how you, who alone know these things, should be standing here now with us all, circumscribed by the limits of this small court." Then Simon, seeing Peter and all the people laughing, said: "Do you laugh, Peter, while so great and lofty matters are under discussion?" Then said Peter: "Be not enraged, Simon, for we are doing no more than keeping our promise: for we are neither shutting our ears, as you said, nor did we take to flight as soon as we heard you propound your unutterable things; but we have not even stirred from the place. For indeed you do not even propound things that have any resemblance to truth, which might to a certain extent frighten us. Yet, at all events, disclose to us the meaning of this saying, how from the law you have learned of a God whom the law itself does not know, and of whom He who gave the law is ignorant." Then Simon said: "If you have done laughing, I shall prove it by clear assertions." Then Peter said: "Assuredly I shall give over, that I may learn from you how you have learned from the law what neither the law nor the God of the law Himself knows."

Chapter LIII.—Simon’s Blasphemy.

Then says Simon: “Listen: it is manifest to all, and ascertained in a manner of which no account can be given,[663] that there is one God, who is better than all, from whom all that is took its beginning; whence also of necessity, all things that are after him are subject to him, as the chief and most excellent of all. When, therefore, I had ascertained that the God who created the world, according to what the law teaches, is in many respects weak, whereas weakness is utterly incompatible with a perfect God, and I saw that he is not perfect, I necessarily concluded that there is another God who is perfect.[664] For this God, as I have said, according to what the writing of the law teaches, is shown to be weak in many things. In the first place, because the man whom he formed was not able to remain such as he had intended him to be; and because he cannot be good who gave a law to the first man, that he should eat of all the trees of paradise, but that he should not touch the tree of knowledge; and if he should eat of it, he should die. For why should he forbid him to eat, and to know what is good and what evil, that, knowing, he might shun the evil and choose the good? But this he did not permit; and because he did eat in violation of the commandment, and discovered what is good, and learned for the sake of honour to cover his nakedness (for he perceived it to be unseemly to stand naked before his Creator), he condemns to death him who had learned to do honour to God, and curses the serpent who had shown him these things. But truly, if man was to be injured by this means, why did he place the cause of injury in paradise at all? But if that which he placed in paradise was good, it is not the part of one that is good to restrain another from good.”

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[663] We render by a periphrasis the expression *ineffabili quadam ratione compertum*. The meaning seems to be, that the belief of the existence and unity of God is not the result of reasoning, but of intuition or instinct.

[664] [The argument of Simon here differs from that represented in Homilies XVII., XVIII. There Simon asserts that the Framer of the world is not the highest God, because He is not both just and good. Comp. also book iii. 37, 38.—R.]

Chapter LIV.—How Simon Learned from the Law What the Law Does Not Teach.

“Thus then, since he who made man and the world is, according to what the law relates, imperfect, we are given to understand, without doubt, that there is another who is perfect. For it is of necessity that there be one most excellent of all, on whose account also every creature keeps its rank. Whence also I, knowing that it is every way necessary that there be some one more benignant and more powerful than that imperfect God who gave the law, understanding what is perfect from comparison of the imperfect, understood even from the Scripture that God who is not mentioned there. And in this way I was able, O Peter, to learn from the law what the law did not know. But even if the law had not given indications from which it might be gathered that the God who made the world is imperfect, it was still possible for me to infer from those evils which are done in this world, and are not corrected, either that its creator is powerless, if he cannot correct what is done amiss; or else, if he does not wish to remove the evils, that he is himself evil; but if he neither can nor will, that he is neither powerful nor good. And from this it cannot but be concluded that there is another God more excellent and more powerful than all. If you have aught to say to this, say on.”

Chapter LV.—Simon’s Objections Turned Against Himself.

Peter answered: “O Simon, they are wont to conceive such absurdities against God who do not read the law with the instruction of masters, but account themselves teachers, and think that they can understand the law, though he has not explained it to them who has learned of the Master.[665] Nevertheless now, that we also may seem to follow the book of the law according to your apprehension of it; inasmuch as you say that the creator of the world is shown to be both impotent and evil, how is it that you do not see that that power of yours, which you say is superior to all, fails and lies under the very same charges? For the very same thing may be said of it, that it is either powerless, since it does not correct those things which here are done amiss; or if it can and will not, it is evil; or if it neither can nor will, then it is both impotent and imperfect. Whence that new power of yours is not only found liable to a similar charge, but even to a worse one, if, in addition to all these things, it is believed to be, when it is not. For He who created the world, His existence is manifest by His very operation in creating the world, as you yourself also confess. But this power which you say that you alone know, affords no indication of itself, by which we might perceive, at least, that it is, and subsists.”

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[665] [The attitude of the Apostle Peter toward the Old Testament is differently represented in the *Homilies*, where false views are admitted to exist in the Scriptures. Comp. Homilies II. 38, 40, 41, 51, III. 4, 5, etc.—R.]

Chapter LVI.—No God Above the Creator.

"What kind of conduct, then, would it be that we should forsake God, in whose world we live and enjoy all things necessary for life, and follow I know not whom, from whom we not only obtain no good, but cannot even know that he exists? Nor truly does he exist. For whether you call him light, and brighter than that light which we see, you borrow that very name from the Creator of the world; or whether you say that he is a substance above all, you derive from Him the idea with enlargement of speech.[666] Whether you make mention of mind, or goodness, or life, or whatever else, you borrow the words from Him. Since, then, you have nothing new concerning that power you speak of, not only as regards understanding, but even in respect of naming him, how do you introduce a new God, for whom you cannot even find a new name? For not only is the Creator of the world called a Power, but even the ministers of His glory, and all the heavenly host. Do you not then think it 113 better that we should follow our Creator God, as a Father who trains us and endows us as He knows how? But if, as you say, there be some God more benignant than all, it is certain that he will not be angry with us; or if he be angry, he is evil. For if our God is angry and punishes, He is not evil, but righteous, for He corrects and amends His own sons. But he who has no concern with us, if he shall punish us, how should he be good? Inflicting punishments upon us because we have not been drawn by vain imaginations to forsake our own Father and follow him, how can you assert that he is so good, when he cannot be regarded as even just?"

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[666] That is, you take the idea of substance from the God of the Jews, and only enlarge it by the addition of the words *above all.*

Chapter LVII.—Simon’s Inconsistency.

Then Simon: “Do you so far err, Peter, as not to know that our souls were made by that good God, the most excellent of all, but they have been brought down as captives into this world?” To this Peter answered: “Then he is not unknown by all, as you said a little while ago; and yet how did the good God permit his souls to be taken captive, if he be a power over all?” Then Simon said: “He sent God the creator to make the world; and he, when he had made it, gave out that himself was God.” Then Peter said: “Then he is not, as you said, unknown to Him who made the world; nor are souls ignorant of him, if indeed they were stolen away from him. To whom, then, can he be unknown, if both the Creator of the world know him, as having been sent by him; and all souls know him, as having been violently withdrawn from him? Then, further, I wish you would tell us whether he who sent the creator of the world did not know that he would not keep faith? For if he did not know it, then he was not prescient; while if he foreknew it, and suffered it, he is himself guilty of this deed, since he did not prevent it; but if he could not, then he is not omnipotent. But if, knowing it as good, he did not prohibit it, he is found to be better, who presumed to do that which he who sent him did not know to be good.”

Chapter LVIII.—Simon’s God Unjust.

Then Simon said: “He receives those who will come to him, and does them good.” Peter answered: “But there is nothing new in this; for He whom you acknowledge to be the Creator of the world also does so.” Then Simon: “But the good God bestows salvation if he is only acknowledged; but the creator of the world demands also that the law be fulfilled.” Then said Peter: “He saves adulterers and men-slayers, if they know him; but good, and sober, and merciful persons, if they do not know him, in consequence of their having no information concerning him, he does not save! Great and good truly is he whom you proclaim, who is not so much the saviour of the evil, as he is one who shows no mercy to the good.” Then Simon: “It is truly very difficult for man to know him, as long as he is in the flesh; for blacker than all darkness, and heavier than all clay, is this body with which the soul is surrounded.” Then says Peter: “That good God of yours demands things which are difficult; but He who is truly God seeks easier things. Let him then, since he is so good, leave us with our Father and Creator; and when once we depart from the body, and leave that darkness that you speak of, we shall more easily know Him; and then the soul shall better understand that God is its Creator, and shall remain with Him, and shall no more be harassed with diverse imaginations; nor shall wish to betake itself to another power, which is known to none but Simon only, and which is of such goodness that no one can come to it, unless he be first guilty of impiety towards his own father! I know not how this power can be called either good or just, which no one can please except by acting impiously towards him by whom he was made!”

Chapter LIX.—The Creator Our Father.

Then Simon: "It is not impious for the sake of greater profit and advantage to flee to him who is of richer glory." Then Peter: "If, as you say, it is not impious to flee to a stranger, it is at all events much more pious to remain with our own father, even if he be poor. But if you do not think it impious to leave our father, and flee to another, as being better than he; and you do not believe that our Creator will take this amiss; much more the good God will not be angry, because, when we were strangers to him, we have not fled to him, but have remained with our own Creator. Yea, I think he will rather commend us the more for this, that we have kept faith with God our Creator; for he will consider that, if we had been his creatures, we should never have been seduced by the allurements of any other to forsake him. For if any one, allured by richer promises, shall leave his own father and betake himself to a stranger, it may be that he will leave him in his turn, and go to another who shall promise him greater things, and this the rather because he is not his son, since he could leave even him who by nature was his father." Then Simon said: "But what if souls are from him, and do not know him, and he is truly their father?"

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Chapter LX.—The Creator the Supreme God.

Then Peter said: "You represent him as weak enough. For if, as you say, he is more powerful than all, it can never be believed the weaker wrenched the spoils from the stronger.[667] Or if God the Creator was able by violence to bring down souls into this world, how can it be that, when they are separated from the body and freed from the bonds of captivity, the good God shall call them to the sufferance of punishment, on the ground that they, either through his remissness or weakness, were dragged away to this place, and were involved in the body, as in the darkness of ignorance? You seem to me not to know what a father and a God is: but I could tell you both whence souls are, and when and how they were made; but it is not permitted to me now to disclose these things to you, who are in such error in respect of the knowledge of God." Then said Simon: "A time will come when you shall be sorry that you did not understand me speaking of the ineffable power." Then said Peter: "Give us then, as I have often said, as being yourself a new God, or as having yourself come down from him, some new sense, by means of which we may know that new God of whom you speak; for those five senses, which God our Creator has given us, keep faith to their own Creator, and do not perceive that there is any other God, for so their nature necessitates them."

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[667] Luke xi. 22.

Chapter LXI.—Imagination.

To this Simon answered: "Apply your mind to those things which I am going to say, and cause it, walking in peaceable paths, to attain to those things which I shall demonstrate. Listen now, therefore. Did you never in thought reach forth your mind into regions or islands situated far away, and remain so fixed in them, that you could not even see the people that were before you, or know where yourself were sitting, by reason of the delightfulness of those things on which you were gazing?" And Peter said: "It is true, Simon, this has often occurred to me." Then Simon said: "In this way now reach forth your sense into heaven, yea above the heaven, and behold that there must be some place beyond the world, or outside the world, in which there is neither heaven nor earth, and where no shadow of these things produces darkness; and consequently, since there are neither bodies in it, nor darkness occasioned by bodies, there must of necessity be immense light; and consider of what sort that light must be, which is never succeeded by darkness. For if the light of this sun fills this whole world, how great do you suppose that bodiless and infinite light to be? So great, doubtless, that this light of the sun would seem to be darkness and not light, in comparison."

Chapter LXII.—Peter's Experience of Imagination.

When Simon thus spoke, Peter answered:[668] "Now listen patiently concerning both these matters, that is, concerning the example of stretching out the senses, and concerning the immensity of light. I know that I myself, O Simon, have sometimes in thought extended my sense, as you say, into regions and islands situated afar off, and have seen them with my mind not less than if it had been with my eyes. When I was at Capernaum, occupied in the taking of fishes, and sat upon a rock, holding in my hand a hook attached to a line, and fitted for deceiving the fishes, *I was so absorbed* that I did not feel a fish adhering to it while my mind eagerly ran through my beloved Jerusalem, to which I had frequently gone up, waking, for the sake of offerings and prayers. But I was accustomed also to admire this Cæsarea, hearing of it from others, and to long to see it; and I seemed to myself to see it, although I had never been in it; and I thought of it what was suitable to be thought of a great city, its gates, walls, baths, streets, lanes, markets, and the like, in accordance with what I had seen in other cities; and to such an extent was I delighted with the intentness of such inspection, that, as you said, I neither saw one who was present and standing by me, nor knew where myself was sitting." Then said Simon: "Now you say well."

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[668] [This story (chaps. 62–65) is peculiar to the *Recognitions*. In Homily XVII. 14–19 there is an argument against the trustworthiness of supernatural visions, which is supposed to be anti-Pauline in its aim.—R.]

Chapter LXIII.—Peter's Reverie.

Then Peter: "In short, when I did not perceive, through the occupation of my mind, that I had caught a very large fish which was attached to the hook, and that although it was dragging the hook-line from my hand, my brother Andrew, who was sitting by me, seeing me in a reverie and almost ready to fall, thrusting his elbow into my side as if he would awaken me from sleep, said: 'Do you not see, Peter, what a large fish you have caught? Are you out of your senses, that you are thus in a stupor of astonishment? Tell me, What is the matter with you?' But I was angry with him for a little, because he had withdrawn me from the delight of those things which I was contemplating; then I answered that I was not suffering from any malady, but that I was mentally gazing on the beloved Jerusalem, and at the same time on Cæsarea; and that, while I was indeed with him in the body, in my mind I was wholly carried away thither. But he, I know not whence inspired, uttered a hidden and secret word of truth." 115

Chapter LXIV.—Andrew's Rebuke.

"'Give over,' says he, 'O Peter. What is it that you are doing? For those who are beginning to be possessed with a demon, or to be disturbed in their minds, begin in this way. They are first carried away by fancies to some pleasant and delightful things, then they are poured out in vain and fond motions towards things which have no existence. Now this happens from a certain disease of mind, by reason of which they see not the things which are, but long to bring to their sight those which are not. But thus it happens also to those who are suffering phrenzy, and seem to themselves to see many images, because their soul, being torn and withdrawn from its place by excess of cold or of heat, suffers a failure of its natural service. But those also who are in distress through thirst, when they fall asleep, seem to themselves to see rivers and fountains, and to drink; but this befalls them through being distressed by the dryness of the unmoistened body. Wherefore it is certain that this occurs through some ailment either of the soul or body.'

Chapter LXV.—Fallacy of Imagination.

"In short, that you may receive the faith of the matter; concerning Jerusalem, which I had often seen, I told my brother what places and what gatherings of people I had seemed to myself to see. But also concerning Cæsarea, which I had never seen, I nevertheless contended that it was such as I had conceived it in my mind and thought. But when I came hither, and saw nothing at all like to those things which I had seen in phantasy, I blamed myself, and observed distinctly, that I had assigned to it gates, and walls, and buildings from others which I had seen, taking the likeness in reality from others. Nor indeed can any one imagine anything new, and of which no form has ever existed. For even if any one should fashion from his imagination bulls with five heads, he only forms them with five heads out of those which he has seen with one head. And you therefore, now, if truly you seem to yourself to perceive anything with your thought, and to look above the heavens, there is no doubt but that you imagine them from those things which you see, placed as you are upon the earth. But if you think that there is easy access for your mind above the heavens, and that you are able to conceive the things that are there, and to apprehend knowledge of that immense light, I think that for him who can comprehend these things, it were easier to throw his sense, which knows how to ascend thither, into the heart and breast of some one of us who stand by, and to tell what thoughts he is cherishing in his breast. If therefore you can declare the thoughts of the heart of any one of us, who is not pre-engaged in your favour, we shall perhaps be able to believe you, that you are able to know those things that are above the heavens, although these are much loftier."

Chapter LXVI.—Existence and Conception.

To this Simon replied:[669] "O thou who hast woven a web of many frivolities, listen now. It is impossible that anything which comes into a man's thoughts should not also subsist in truth and reality. For things that do not subsist, have no appearances;[670] but things that have no appearances, cannot present themselves to our thoughts." Then said Peter: "If everything that can come into our thoughts has a subsistence, then, with respect to that place of immensity which you say is outside the world, if one thinks in his heart that it is light, and another that it is darkness, how can one and the same place be both light and darkness, according to their different thoughts concerning it?" Then said Simon: "Let pass for the present what I have said; and tell us what you suppose to be above the heavens."

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[669] [The remaining chapters of this book hare no exact parallel in the Homilies.—R.]

[670] That is, have no visible or sensible *species*, according to the Platonic theory of perception.

Chapter LXVII.—The Law Teaches of Immensity.

Then said Peter: "If you believed concerning the true fountain of light, I could instruct you what and of what sort is that which is immense, and should render, not a vain fancy, but a consistent and necessary account of the truth, and should make use, not of sophistical assertions, but testimonies of the law and nature, that you might know that the law especially contains what we ought to believe in regard to immensity. But if the doctrine of immensity is not unknown to the law, then assuredly, nought else can be unknown to it; and therefore it is a false supposition of yours, that there is anything of which the law is not cognisant. Much more shall nothing be unknown to Him who gave the law. Yet I cannot speak anything to you of immensity and of those things which are without limit, unless first you either accept our account of those heavens which are bounded by a certain limit, or else propound your own account of them. But if you cannot understand concerning those which are comprehended within fixed boundaries, much more can you neither know nor learn anything concerning those which are without limit."

Chapter LXVIII.—The Visible and the Invisible Heaven.

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To this Simon answered: “It seems to me to be better to believe simply that God is, and that that heaven which we see is the only heaven in the whole universe.” But Peter said: “Not so; but it is proper to confess one God who truly is; but that there are heavens, which were made by Him, as also the law says, of which one is the higher, in which also is contained the visible firmament; and that that higher heaven is perpetual and eternal, with those who dwell in it; but that this visible heaven is to be dissolved and to pass away at the end of the world, in order that that heaven which is older and higher may appear after the judgment to the holy and the worthy.” To this Simon answered: “That these things are so, as you say, may appear to those who believe them; but to him who seeks for reasons of these things, it is impossible that they can be produced from the law, and especially concerning the immensity of light.”

Chapter LXIX.—Faith and Reason.

Then Peter: "Do not think that we say that these things are only to be received by faith, but also that they are to be asserted by reason. For indeed it is not safe to commit these things to bare faith without reason, since assuredly truth cannot be without reason. And therefore he who has received these things fortified by reason, can never lose them; whereas he who receives them without proofs, by an assent to a simple statement of them, can neither keep them safely, nor is certain if they are true; because he who easily believes, also easily yields. But he who has sought reason for those things which he has believed and received, as though bound by chains of reason itself, can never be torn away or separated from those things which he hath believed. And therefore, according as any one is more anxious in demanding a reason, by so much will he be the firmer in preserving his faith."

Chapter LXX.—Adjournment.

To this Simon replied: "It is a great thing which you promise, that the eternity of boundless light can be shown from the law." And when Peter said, "I shall show it whenever you please," Simon answered: "Since now it is a late hour, I shall stand by you and oppose you to-morrow; and if you can prove that this world was created, and that souls are immortal, you shall have me to assist you in your preaching." When he had said thus, he departed, and was followed by a third part of all the people who had come with him, who were about one thousand men. But the rest with bended knees prostrated themselves before Peter; and he, invoking upon them the name of God, cured some who had demons, healed others who were sick, and so dismissed the people rejoicing, commanding them to come early the next day. But Peter, when the crowds had withdrawn, commanded the table to be spread on the ground, in the open air, in the court where the disputation had been held, and sat down together with those eleven; but I dined reclining with some others who also had made a beginning of hearing the word of God, and were greatly beloved.

Chapter LXXI.—Separation from the Unclean.

But Peter, most benignantly regarding me, lest haply that separation might cause me sorrow, says to me: "It is not from pride, O Clement, that I do not eat with those who have not yet been purified; but I fear lest perhaps I should injure myself, and do no good to them.[671] For this I would have you know for certain, that every one who has at any time worshipped idols, and has adored those whom the pagans call gods, or has eaten of the things sacrificed to them, is not without an unclean spirit; for he has become a guest of demons, and has been partaker with that demon of which he has formed the image in his mind, either through fear or love.[672] And by these means he is not free from an unclean spirit, and therefore needs the purification of baptism, that the unclean spirit may go out of him, which has made its abode in the inmost affections of his soul, and what is worse, gives no indication that it lurks within, for fear it should be exposed and expelled."

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[671] [Comp. book i. 19, vii. 29; Homilies I. 22, XIII. 4.—R.]

[672] 1 Cor. x. 20.

Chapter LXXII.—The Remedy.

"For these unclean spirits love to dwell in the bodies of men, that they may fulfil their own desires by their service, and, inclining the motions of their souls to those things which they themselves desire, may compel them to obey their own lusts, that they may become wholly vessels of demons.[673] One of whom is this Simon, who is seized with such disease, and cannot now be healed, because he is sick in his will and purpose. Nor does the demon dwell in him against his will; and therefore, if any one would drive it out of him, since it is inseparable from himself, and, so to speak, has now become his very soul, he should seem rather to kill him, and to incur the guilt of manslaughter. Let no one of you therefore be saddened at being separated from eating with us, for every one ought to observe that it is for just so long a time as he pleases. For he who wishes soon to be baptized is separated but for a little time, but he for a longer who wishes to be baptized later. Every one therefore has it in his own power to demand a shorter or a longer time for his repentance; and therefore it lies with you, when you wish it, to come to our table; and not with us, who are not permitted to take food with any one who has not been baptized. It is rather you, therefore, who hinder us from eating with you, if you interpose delays in the way of your purification, and defer your baptism." Having said thus, and having blessed, he took food. And afterwards, when he had given thanks to God, he went into the house and went to bed; and we all did the like, for it was now night.

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[673] [On the demonology of this work see book iv. 15–19; comp. Homily IX. 8–22.—R.]

Book III.[674]

Chapter I.—Pearls Before Swine.

Meantime Peter, rising at the crowing of the cock, and wishing to rouse us, found us awake, the evening light still burning; and when, according to custom, he had saluted us, and we had all sat down, he thus began. “Nothing is more difficult, my brethren, than to reason concerning the truth in the presence of a mixed multitude of people. For that which is may not be spoken to all as it is, on account of those who hear wickedly and treacherously; yet it is not proper to deceive, on account of those who desire to hear the truth sincerely. What, then, shall he do who has to address a mixed multitude? Shall he conceal what is true? How, then, shall he instruct those who are worthy? But if he set forth pure truth to those who do not desire to obtain salvation, he does injury to Him by whom he has been sent, and from whom he has received commandment not to throw the pearls of His words before swine and dogs,[675] who, striving against them with arguments and sophisms, roll them in the mud of carnal understanding, and by their barkings and base answers break and weary the preachers of God’s word. Wherefore I also, for the most part, by using a certain circumlocution, endeavour to avoid publishing the chief knowledge concerning the Supreme Divinity to unworthy ears.” Then, beginning from the Father, and the Son, and the Holy Spirit, he briefly and plainly expounded to us, so that all of us hearing him wondered that men have forsaken the truth, and have turned themselves to vanity.

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[674] [The larger part of book iii. has no direct parallel in the *Homilies,* though, of course, many of the views presented are given in the latter under different circumstances.—R.]

[675] Matt. vii. 6.

Chapter XII.[676]—Second Day's Discussion.

But when the day had dawned, some one came in and said: "There is a very great multitude waiting in the court, and in the midst of them stands Simon, endeavouring to preoccupy the ears of the people with most wicked persuasions." Then Peter, immediately going out, stood in the place where he had disputed the day before, and all the people turning to him with joy, gave heed to him. But when Simon perceived that the people rejoiced at the sight of Peter, and were moved to love him, he said in confusion: "I wonder at the folly of men, who call me a magician, and love Peter; whereas, having knowledge of me of old, they ought to love me rather. And therefore from this sign those who have sense may understand that Peter may rather seem to be the magician, since affection is not borne to me, to whom it is almost due from acquaintance, but is abundantly expended upon him, to whom it is not due by any familiarity."[677]

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[676] Chaps ii.–xii. are wanting in the mss. of best authority; and it seems to us indisputable that they form no part of the original work. For this reason, and because we have found them utterly untranslatable, we have omitted them.

[677] [Comp. Homily XVII. 2 for a similar accusation made by Simon.—R.]

Chapter XIII.—Simon a Seducer.

While Simon was talking on in this style, Peter, having saluted the people in his usual way, thus answered: "O Simon, his own conscience is sufficient for every one to confute him; but if you wonder at this, that those who are acquainted with you not only do not love you but even hate you, learn the reason from me. Since you are a seducer you profess to proclaim the truth; and on this account you had many friends who had a desire to learn the truth. But when they saw in you things contrary to what you professed, they being, as I said, lovers of truth, began not only not to love you, but even to hate you. But yet they did not immediately forsake you, because you still promised that you could show them what is true. As long, therefore, as no one was present who could show them, they bore with you; but since the hope of better instruction has dawned upon them, they despise you, and seek to know what they understand to be better. And you indeed, acting by nefarious arts, thought at first that you should escape detection. But you are detected. For you are driven into a corner, and, contrary to your expectation, you are made notorious, not only as being ignorant of the truth, but as being unwilling to hear it from those who know it. For if you had been willing to hear, that saying would have been exemplified in you, of Him who said that 'there is nothing hidden which shall not be known, nor covered which shall not be disclosed.'"[678]

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[678] Matt. x. 26.

Chapter XIV.—Simon Claims the Fulfilment of Peter's Promise.

While Peter spoke these words, and others to the same effect, Simon answered: "I will not have you detain me with long speeches, Peter; I claim from you what you promised yesterday. You then said that you could show that the law teaches concerning the immensity of the eternal light, and that there are only two heavens, and these created, and that the higher is the abode of that light, in which the ineffable Father dwells alone for ever; but that after the pattern of that heaven is made this visible heaven, which you asserted is to pass away. You said, therefore, that the Father of all is one, because there cannot be two infinites; else neither of them would be infinite, because in that in which the one subsists, he makes a limit of the subsistence of the other. Since then you not only promised this, but are able to show it from the law, leave off other matters and set about this." Then Peter said: "If I were asked to speak of these things only on your account, who come only for the purpose of contradicting, you should never hear a single discourse from me; but seeing it is necessary that the husbandman, wishing to sow good ground, should sow some seeds, either in stony places, or places that are to be trodden of men, or in places filled with brambles and briers (as our Master also set forth, indicating by these the diversities of the purposes of several souls),[679] I shall not delay."

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[679] Luke viii. 5. [Comp. Matt. xiii. 3, etc.; Mark iv. 3, etc.—R.]

Chapter XV.—Simon's Arrogance.

Then said Simon: "You seem to me to be angry; but if it be so, it is not necessary to enter into the conflict." Then Peter: "I see that you perceive that you are to be convicted, and you wish politely to escape from the contest; for what have you seen to have made me angry against you, a man desiring to deceive so great a multitude, and when you have nothing to say, pretending moderation, who also command, forsooth, by your authority that the controversy shall be conducted as you please, and not as order demands?" Then Simon: "I shall enforce myself to bear patiently your unskilfulness, that I may show that you indeed wish to seduce the people, but that I teach the truth. But now I refrain from a discussion concerning that boundless light. Answer me, therefore, what I ask of you. Since God, as you say, made all things, whence comes evil?"[680] Then said Peter: "To put questions in this way is not the part of an opponent, but of a learner. If therefore you wish to learn, confess it; and I shall first teach you how you ought to learn, and when you have learned to listen, then straightway I shall begin to teach you. But if you do not wish to learn, as though you knew all things, I shall first set forth the faith which I preach, and do you also set forth what you think to be true; and when the profession of each of us has been disclosed, let our hearers judge whose discourse is supported by truth." To this Simon answered: "This is a good joke: behold a fellow who offers to teach me! Nevertheless I shall suffer you, and bear with your ignorance and your arrogance. I confess, then, I do wish to learn; let us see how you can teach me."

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[680] [In Homily XIX. the discussion with Simon is respecting the existence of the evil one. Here the treatment is apparently of a higher philosophical character.—R.]

Chapter XVI.—Existence of Evil.

Then Peter said: “If you truly wish to learn, then first learn this, how unskilfully you have framed your question; for you say, Since God has created all things, whence is evil? But before you asked this, three sorts of questions should have had the precedence: *First*, Whether there be evil? *Secondly*, What evil is? *Thirdly*, To whom it is, and whence?” To this Simon answered: “Oh thou most unskilful and unlearned, is there any man who does not confess that there is evil in this life? Whence I also, thinking that you had even the common sense of all men, asked, whence evil is; not as wishing to learn, since I know all things, least of all from you, who know nothing, but that I might show you to be ignorant of all things. And that you may not suppose that it is because I am angry that I speak somewhat sternly, know that I am moved with compassion for those who are present, whom you are attempting to deceive.” Then Peter said: “The more wicked are you, if you can do such wrong, not being angry; but smoke must rise where there is fire. Nevertheless I shall tell you, lest I should seem to take you up with words, so as not to answer to those things which you have spoken disorderly. You say that all confess the existence of evil, which is verily false; for, first of all, the whole Hebrew nation deny its existence.”

Chapter XVII.—Not Admitted by All.

Then Simon, interrupting his discourse, said: “They do rightly who say that there is no
evil.” Then Peter answered: “We do not propose to speak of this now, but only to state the
fact that the existence of evil is not universally admitted. But the second question that you
should have asked is, What is evil?—a substance, an accident, or an act? And many other
things of the same sort. And after that, towards what, or how it is, or to whom it is 119
evil,—whether to God, or to angels, or to men, to the righteous or the wicked, to all or to
some, to one’s self or to no one? And then you should inquire, Whence it is?—whether
from God, or from nothing; whether it has always been, or has had its beginning in time;
whether it is useful or useless? and many other things which a proposition of this sort demands.”
To this Simon answered: “Pardon me; I was in error concerning the first question;
but suppose that I now ask first, whether evil is or not?”

Chapter XVIII.—Manner of Conducting the Discussion.

Then Peter said: “In what way do you put the question; as wishing to learn, or to teach or for the sake of raising the question? If indeed as wishing to learn, I have something to teach you first, that coming by consequence and the right order of doctrine, you may understand from yourself what evil is. But if you put the question as an instructor, I have no need to be taught by you, for I have a Master from whom I have learned all things. But if you ask merely for the sake of raising a question and disputing, let each of us first set forth his opinion, and so let the matter be debated. For it is not reasonable that you should ask as one wishing to learn, and contradict as one teaching, so that after my answer it should be in your discretion to say whether I have spoken well or ill. Wherefore you cannot stand in the place of a gainsayer and be judge of what we say. And therefore, as I said, if a discussion is to be held, let each of us state his sentiments; and while we are placed in conflict, these religious hearers will be just judges.”

Chapter XIX.—Desire of Instruction.

Then Simon said: “Does it not seem to you to be absurd that an unskilled people should sit in judgment upon our sayings?” Then Peter: “It is not so; for what perhaps is less clear to one, can be investigated by many, for oftentimes even a popular rumour has the aspect of a prophecy. But in addition to all this, all these people stand here constrained by the love of God, and by a desire to know the truth, and therefore all these are to be regarded as one, by reason of their affection being one and the same towards the truth; as, on the other hand, two are many and diverse, if they disagree with each other. But if you wish to receive an indication how all these people who stand before us are as one man, consider from their very silence and quietness how with all patience, as you see, they do honour to the truth of God, even before they learn it, for they have not yet learned the greater observance which they owe to it. Wherefore I hope, through the mercy of God, that He will accept the religious purpose of their mind towards Him, and will give the palm of victory to him who preaches the truth, that He may make manifest to them the herald of truth.”

Chapter XX.—Common Principles.

Then Simon: "On what subject do you wish the discussion to be held? Tell me, that I also may define what I think, and so the inquiry may begin." And Peter answered: "If indeed, you will do as I think right, I would have it done according to the precept of my Master, who first of all commanded the Hebrew nation, whom He knew to have knowledge of God, and that it is He who made the world, not that they should inquire about Him whom they knew, but that, knowing Him, they should investigate His will and His righteousness; because it is placed in men's power that, searching into these things, they may find, and do, and observe those things concerning which they are to be judged. Therefore He commanded us to inquire, not whence evil cometh, as you asked just now, but to seek the righteousness of the good God, and His kingdom; and all these things, says He, shall be added to you."[681] Then Simon said: "Since these things are commanded to Hebrews, as having a right knowledge of God, and being of opinion that every one has it in his power to do these things concerning which he is to be judged,—but my opinion differs from theirs,—where do you wish me to begin?"

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[681] Matt. vi. 33.

Chapter XXI.—Freedom of the Will.

Then said Peter: “I advise that the first inquiry be, whether it be in our power to know whence we are to be judged.” But Simon said: “Not so; but concerning God, about whom all who are present are desirous to hear.” Then Peter: “You admit, then, that something is in the power of the will: only confess this, if it is so, and let us inquire, as you say, concerning God.” To this Simon answered: “By no means.” Then Peter said: “If, then, nothing is in our power, it is useless for us to inquire anything concerning God, since it is not in the power of those who seek to find; hence I said well, that this should be the first inquiry, whether anything is in the power of the will.”[682] Then said Simon: “We cannot even understand this that you say, if there is anything in the power of the will.” But Peter, seeing that he was turning to contention, and, through fear of being overcome, was confounding all things as being in general uncertain, answered: “How then do you know that it is not in the power of man to know anything, since this very thing at least you know?”

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[682] [Comp. Homilies XI. 8, XIX. 15. But in the *Recognitions* this topic is more frequently treated. See chap. 26, and elsewhere.—R.]

Chapter XXII.—Responsibility.

Then Simon said: "I know not whether I know even this; for every one, according as it is decreed to him by fate, either does, or understands, or suffers." Then Peter said: "See, my brethren, into what absurdities Simon has fallen, who before my coming was teaching that men have it in their power to be wise and to do what they will, but now, driven into a corner by the force of my arguments, he denies that man has any power either of perceiving or of acting; and yet he presumes to profess himself to be a teacher! But tell me how then God judges according to truth every one for his doings, if men have it not in their own power to do anything? If this opinion be held, all things are torn up by the roots; vain will be the desire of following after goodness; yea, even in vain do the judges of the world administer laws and punish those who do amiss, for they had it not in their power not to sin; vain also will be the laws of nations which assign penalties to evil deeds. Miserable also will those be who laboriously keep righteousness; but blessed those who, living in pleasure, exercise tyranny, living in luxury and wickedness. According to this, therefore, there can be neither righteousness, nor goodness, nor any virtue, nor, as you would have it, any God. But, O Simon, I know why you have spoken thus: truly because you wished to avoid inquiry, lest you should be openly confuted; and therefore you say that it is not in the power of man to perceive or to discern anything. But if this had really been your opinion, you would not surely, before my coming, have professed yourself before the people to be a teacher. I say, therefore, that man is under his own control." Then said Simon: "What is the meaning of being under his own control? Tell us." To this Peter: "If nothing can be learned, why do you wish to hear?" And Simon said: "You have nothing to answer to this."

Chapter XXIII.—Origin of Evil.

Then said Peter: "I shall speak, not as under compulsion from you, but at the request of the hearers. The power of choice is the sense of the soul, possessing a quality by which it can be inclined towards what acts it wills." Then Simon, applauding Peter for what he had spoken, said: "Truly you have expounded it magnificently and incomparably, for it is my duty to bear testimony to your speaking well. Now if you will explain to me this which I now ask you, in all things else I shall submit to you. What I wish to learn, then, is this: if what God wishes to be, is; and what He does not wish to be, is not. Answer me this." Then Peter: "If you do not know that you are asking an absurd and incompetent question, I shall pardon you and explain; but if you are aware that you are asking inconsequently, you do not well." Then Simon said: "I swear by the Supreme Divinity, whatsoever that may be, which judges and punishes those who sin, that I know not what I have said inconsequently, or what absurdity there is in my words, that is, in those that I have just uttered."

Chapter XXIV.—God the Author of Good, Not of Evil.

To this Peter answered: "Since, then, you confess that you are ignorant, now learn. Your question demanded our deliverance on two matters that are contrary to one another. For every motion is divided into two parts, so that a certain part is moved by necessity, and another by will; and those things which are moved by necessity are always in motion, those which are moved by will, not always. For example, the sun's motion is performed by necessity to complete its appointed circuit, and every state and service of heaven depends upon necessary motions. But man directs the voluntary motions of his own actions. And thus there are some things which have been created for this end, that in their services they should be subject to necessity, and should be unable to do aught else than what has been assigned to them; and when they have accomplished this service, the Creator of all things, who thus arranged them according to His will, preserves them. But there are other things, in which there is a power of will, and which have a free choice of doing what they will. These, as I have said, do not remain always in that order in which they were created: but according as their will leads them, and the judgment of their mind inclines them, they effect either good or evil; and therefore He hath proposed rewards to those who do well, and penalties to those who do evil.[683]

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[683] [Comp. Homily XIX. 12. The argument here is far more philosophical.—R.]

Chapter XXV.—“Who Hath Resisted His Will?”

You say, therefore, if God wishes anything to be, it is; and if He do not wish it, it is not. But if I were to answer that what He wishes is, and what He wishes not is not, you would say that then He wishes the evil things to be which are done in the world, since everything that He wishes is, and everything that He wishes not is not. But if I had answered that it is not so that what God wishes is, and what He wishes not is not, then you would retort upon me that God must then be powerless, if He cannot do what He wills; and you would be all the more petulant, as thinking that you had got a victory, though had said nothing to the point. Therefore you are ignorant, O Simon, yea very ignorant, how the will of God acts in each individual case. For some things, as we have said, He has so willed to be, that they cannot be otherwise than as they are ordained by Him; and to these He has assigned neither rewards nor punishments; but those which He has willed to be so that they have it in their power to do what they will, He has assigned to them according to their actions and their wills, to earn either rewards or punishments. Since, therefore, as I have informed you, all things that are moved are divided into two parts, according to the distinction that I formerly stated, everything that God wills is, and everything that He wills not is not.

Chapter XXVI.—No Goodness Without Liberty.

To this Simon answered: “Was not He able to make us all such that we should be good, and that we should not have it in our power to be otherwise?” Peter answered: “This also is an absurd question. For if He had made us of an unchangeable nature and incapable of being moved away from good, we should not be really good, because we could not be aught else; and it would not be of our purpose that we were good; and what we did would not be ours, but of the necessity of our nature.[684] But how can that be called good which is not done of purpose? And on this account the world required long periods, until the number of souls which were predestined to fill it should be completed, and then that visible heaven should be folded up like a scroll, and that which is higher should appear, and the souls of the blessed, being restored to their bodies, should be ushered into light; but the souls of the wicked, for their impure actions being surrounded with fiery spirit, should be plunged into the abyss of unquenchable fire, to endure punishments through eternity. Now that these things are so, the true Prophet. has testified to us; concerning whom, if you wish to know that He is a prophet, I shall instruct you by innumerable declarations. For of those things which were spoken by Him, even now everything that He said is being fulfilled; and those things which He spoke with respect to the future are believed to be about to be fulfilled, for faith is given to the future from those things which have already come to pass.”

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[684] [Comp. Homily XIX. 15.—R.]

Chapter XXVII.—The Visible Heaven: Why Made.

But Simon, perceiving that Peter was clearly assigning a reason from the head of prophecy, from which the whole question is settled, declined that the discourse should take this turn; and thus answered: "Give me an answer to the questions that I put, and tell me, if that visible heaven is, as you say, to be dissolved, why was it made at first?" Peter answered: "It was made for the sake of this present life of men, that there might be some sort of interposition and separation, lest any unworthy one might see the habitation of the celestials and the abode of God Himself, which are prepared in order to be seen by those only who are of pure heart.[685] But now, that is in the time of the conflict, it has pleased Him that those things be invisible, which are destined as a reward to the conquerers." Then Simon said: "If the Creator is good, and the world is good, how shall He who is good ever destroy that which is good? But if He shall destroy that which is good, how shall He Himself be thought to be good? But if He shall dissolve and destroy it as evil, how shall He not appear to be evil, who has made that which is evil?"

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[685] Matt. v. 8.

Chapter XXVIII.—Why to Be Dissolved.

To this Peter replied: "Since we have promised not to run away from your blasphemies, we endure them patiently, for you shall yourself render an account for the things that you speak. Listen now, therefore. If indeed that heaven which is visible and transient had been made for its own sake, there would have been some reason in what you say, that it ought not to be dissolved. But if it was made not for its own sake, but for the sake of something else, it must of necessity be dissolved, that that for which it seems to have been made may appear. As I might say, by way of illustration, however fairly and carefully the shell of the egg may seem to have been formed, it is yet necessary that it be broken and opened, that the chick may issue from it, and that may appear for which the form of the whole egg seems to have been moulded. So also, therefore, it is necessary that the condition of this world pass away, that that sublimer condition of the heavenly kingdom may shine forth."

Chapter XXIX.—Corruptible and Temporary Things Made by the Incorruptible and Eternal.

Then Simon: “It does not seem to me that the heaven, which has been made by God, can be dissolved. For things made by the Eternal One are eternal, while things made by a corruptible one are temporary and decaying.” Then Peter: “It is not so. Indeed corruptible and temporary things of all sorts are made by mortal creatures; but the Eternal does not always make things corruptible, nor always incorruptible; but according to the will of God the Creator, so will be the things which He creates. For the power of God is not subject to law, but His will is law to His creatures.” Then Simon answered: “I call you back to the first question. You said now that God is visible to no one; but when that heaven shall be dissolved, and that superior condition of the heavenly kingdom shall shine forth, then those who are pure in heart[686] shall see God; which statement is contrary to the law, for there it is written that God said, ‘None shall see my face and live.’”[687]

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[686] Matt. v. 8.

[687] Ex. xxxiii. 20.

Chapter XXX.—How the Pure in Heart See God.

Then Peter answered: "To those who do not read the law according to the tradition of Moses, my speech appears to be contrary to it; but I will show you how it is not contradictory. God is seen by the mind, not by the body; by the spirit, not by the flesh. Whence also angels, who are spirits, see God; and therefore men, as long as they are men, cannot see Him. But after the resurrection of the dead, when they shall have been made like the angels,[688] they shall be able to see God. And thus my statement is not contrary to the law; neither is that which our Master said, 'Blessed are they of a pure heart, for they shall see God.'[689] For He showed that a time shall come in which of men shall be made angels, who in the spirit of their mind shall see God." After these and many similar sayings, Simon began to assert with many oaths, saying: "Concerning one thing only render me a reason, whether the soul is immortal, and I shall submit to your will in all things. But let it be to-morrow, for to-day it is late." When therefore Peter began to speak, Simon went out, and with him a very few of his associates; and that for shame. But all the rest, turning to Peter, on bended knees prostrated themselves before him; and some of those who were afflicted with diverse sicknesses, or invaded by demons, were healed by the prayer of Peter, and departed rejoicing, as having obtained at once the doctrine of the true God, and also His mercy. When therefore the crowds had withdrawn, and only we his attendants remained with him, we sat down on couches placed on the ground, each one recognising his accustomed place, and having taken food, and given thanks to God, we went to sleep.

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[688] Matt. xxii. 30.

[689] Matt. v. 8.

Chapter XXXI.—Diligence in Study.

But on the following day, Peter, as usual, rising before dawn, found us already awake and ready to listen; and thus began: "I entreat you, my brethren and fellow-servants, that if any of you is not able to wake, he should not torment himself through respect to my presence, because sudden change is difficult; but if for a long time one gradually accustoms himself, that will not be distressing which comes of use. For we had not all the same training; although in course of time we shall be able to be moulded into one habit, for they say that custom holds the place of a second nature. But I call God to witness that I am not offended, if any one is not able to wake; but rather by this, if, when any one sleeps all through the night, he does not in the course of the day fulfil that which he omitted in the night. For it is necessary to give heed intently and unceasingly, to the study of doctrine, that our mind may be filled with the thought of God only: because in the mind which is filled with the thought of God, no place will be given to the wicked one."

Chapter XXXII.—Peter's Private Instruction.

When Peter spoke thus to us, every one of us eagerly assured him, that ere now we were awake, being satisfied with short sleep, but that we were afraid to arouse him, because it did not become the disciples to command the master; "and yet even this, O Peter, we had almost ventured to take upon ourselves, because our hearts, agitated with longing for your words, drove sleep wholly from our eyes. But again our affection towards you opposed it, and did not suffer us violently to rouse you." Then Peter said: "Since therefore you assert that you are willingly awake through desire of hearing, I wish to repeat to you more carefully, and to explain in their order, the things that were spoken yesterday without arrangement. And this I propose to do throughout these daily disputations, that by night, when privacy of time and place is afforded, I shall unfold in correct order, and by a straight line of explanation, anything that in the controversy has not been stated with sufficient fulness." And then he began to point out to us how the yesterday's discussion ought to have been conducted, and how it could not be so conducted on account of the contentiousness or the unskilfulness of his opponent; and how therefore he only made use of assertion, and only overthrew what was said by his adversary, but did not expound his own doctrines either completely or distinctly. Then repeating the several matters to us, he discussed them in regular order and with full reason. 12

Chapter XXXIII.—Learners and Cavillers.

But when the day began to be light, after prayer he went out to the crowds and stood in his accustomed place, for the discussion; and seeing Simon standing in the middle of the crowd, he saluted the people in his usual way, and said to them: "I confess that I am grieved with respect to some men, who come to us in this way that they may learn something, but when we begin to teach them, they profess that they themselves are masters, and while indeed they ask questions as ignorant persons, they contradict as knowing ones. But perhaps some one will say, that he who puts a question, puts it indeed in order that he may learn, but when that which he hears does not seem to him to be right, it is necessary that he should answer, and that seems to be contradiction which is not contradiction, but further inquiry.

Chapter XXXIV.—Against Order is Against Reason.

"Let such a one then hear this: The teaching of all doctrine has a certain order, and there are some things which must be delivered first, others in the second place, and others in the third, and so all in their order; and if these things be delivered in their order, they become plain; but if they be brought forward out of order, they will seem to be spoken against reason. And therefore order is to be observed above all things, if we seek for the purpose of finding what we seek. For he who enters rightly upon the road, will observe the second place in due order, and from the second will more easily find the third; and the further he proceeds, so much the more will the way of knowledge become open to him, even until he arrive at the city of truth, whither he is bound, and which he desires to reach. But he who is unskilful, and knows not the way of inquiry, as a traveller in a foreign country, ignorant and wandering, if he will not employ a native of the country as a guide,—undoubtedly when he has strayed from the way of truth, shall remain outside the gates of life, and so, involved in the darkness of black night, shall walk through the paths of perdition. Inasmuch therefore, as, if those things which are to be sought, be sought in an orderly manner, they can most easily be found, but the unskilful man is ignorant of the order of inquiry, it is right that the ignorant man should yield to the knowing one, and first learn the order of inquiry, that so at length he may find the method of asking and answering."

Chapter XXXV.—Learning Before Teaching.

To this Simon replied: “Then truth is not the property of all, but of those only who know the art of disputation, which is absurd; for it cannot be, since He is equally the God of all, that all should not be equally able to know His will.” Then Peter: “All were made equal by Him, and to all He has given equally to be receptive of truth. But that none of those who are born, are born with education, but education is subsequent to birth, no one can doubt. Since, therefore, the birth of men holds equity in this respect, that all are equally capable of receiving discipline, the difference is not in nature, but in education. Who does not know that the things which any one learns, he was ignorant of before he learned them?” Then Simon said “You say truly.” Then Peter said, “If then in those arts which are in common use, one first learns and then teaches, how much more ought those who profess to be the educators of souls, first to learn, and so to teach, that they may not expose themselves to ridicule, if they promise to afford knowledge to others, when they themselves are unskilful?” Then Simon: “This is true in respect of those arts which are in common use; but in the word of knowledge, as soon as any one has heard, he has learned.”

Chapter XXXVI.—Self-Evidence of the Truth.

Then said Peter: “If indeed one hear in an orderly and regular manner he is able to know what is true; but he who refuses to submit to the rule of a reformed life and a pure conversation, which truly is the proper result of knowledge of the truth, will not confess that he knows what he does know. For this is exactly what we see in the case of some who, abandoning the trades which they learned in their youth, betake themselves to other performances, and by way of excusing their own sloth, begin to find fault with the trade as unprofitable.” Then Simon: “Ought all who hear to believe that whatever they hear is true?” Then Peter: “Whoever hears an orderly statement of the truth, cannot by any means gainsay it, but knows that what is spoken is true, provided he also willingly submit to the rules of life. But those who, when they hear, are unwilling to betake themselves to good works, are prevented by the desire of doing evil from acquiescing in those things which they judge to be right. Hence it is manifest that it is in the power of the hearers to choose which of the two they prefer. But if all who hear were to obey, it would be rather a necessity of nature, leading all in one way. For as no one can be persuaded to become shorter or taller, because the force of nature does not permit it; so also, if either all were converted to the truth by a word, or all were not converted, it would be the force of nature which compelled all in the one case, and none at all in the other, to be converted.” 124

Chapter XXXVII.—God Righteous as Well as Good.

Then said Simon: "Inform us, therefore, what he who desires to know the truth must first learn." Then Peter: "Before all things it must be inquired what it is possible for man to find out. For of necessity the judgment of God turns upon this, if a man was able to do good and did it not. And therefore men must inquire whether they have it in their power by seeking to find what is good, and to do it when they have found it; for this is that for which they are to be judged. But more than this there is no occasion for any one but a prophet to know: for what is the need for men to know how the world was made? This, indeed, would be necessary to be learned if we had to enter upon a similar construction. But now it is sufficient for us, in order to the worship of God, to know that He made the world; but how He made it is no subject of inquiry for us, because, as I have said, it is not incumbent upon us to acquire the knowledge of that art, as though we were about to make something similar. But neither are we to be judged for this, why we have not learned how the world was made, but only for that, if we be without knowledge of its Creator. For we shall know that the Creator of the world is the righteous and good God, if we seek Him in the paths of righteousness. For if we only know regarding Him that He is good, such knowledge is not sufficient for salvation. For in the present life not only the worthy, but also the unworthy, enjoy His goodness and His benefits. But if we believe Him to be not only good, but also righteous, and if, according to what we believe concerning God, we observe righteousness in the whole course of our life, we shall enjoy His goodness for ever. In a word, to the Hebrews, whose opinion concerning God was that He is only good, our Master said that they should seek also His righteousness;[690] that is, that they should know that He is good indeed in this present time, that all may live in His goodness, but that He shall be righteous at the day of judgment, to bestow eternal rewards upon the worthy, from which the unworthy shall be excluded.

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[690] Matt. vi. 33.

Chapter XXXVIII.—God's Justice Shown at the Day of Judgment.

Then Simon: "How can one and the same being be both good and righteous?"[691] Peter answered: "Because without righteousness, goodness would be unrighteousness; for it is the part of a good God to bestow His sunshine and rain equally on the just and the unjust;[692] but this would seem to be unjust, if He treated the good and the bad always with equal fortune, and were it not that He does it for the sake of the fruits, which all may equally enjoy who are born in this world. But as the rain given by God equally nourishes the corn and the tares, but at the time of harvest the crops are gathered into the barn, but the chaff or the tares are burnt in the fire,[693] so in the day of judgment, when the righteous shall be introduced into the kingdom of heaven, and the unrighteous shall be cast out, then also the justice of God shall be shown. For if He remained for ever alike to the evil and the good, this would not only not be good, but even unrighteous and unjust; that the righteous and the unrighteous should be held by Him in one order of desert."

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[691] [Comp. Homilies XVII. 4, etc., XVIII. 1. The objection is of Gnostic origin.—R.]

[692] Matt. v. 45.

[693] Matt. iii. 12.

Chapter XXXIX.—Immortality of the Soul.

Then said Simon: "The one point on which I should wish to be satisfied is, whether the soul is immortal; for I cannot take up the burden of righteousness unless I know first concerning the immortality of the soul; for indeed if it is not immortal, the profession of your preaching cannot stand." Then said Peter: "Let us first inquire whether God is just; for if this were ascertained, the perfect order of religion would straight-way be established." Then Simon: "With all your boasting of your knowledge of the order of discussion, you seem to me now to have answered contrary to order; for when I ask you to show whether the soul is immortal, you say that we must first inquire whether God is just." Then said Peter: "That is perfectly right and regular." Simon: "I should wish to learn how."

Chapter XL.—Proved by the Success of the Wicked in This Life.

"Listen, then," said Peter: "Some men who are blasphemers against God, and who spend their whole life in injustice and pleasure die in their own bed and obtain honourable burial; while others who worship God, and maintain their life frugally with all honesty and sobriety, die in deserted places for their observance of righteousness, so that they are not even thought worthy of burial. Where, then, is the justice of God, if there be no immortal soul to suffer punishment in the future for impious deeds, or enjoy rewards for piety and rectitude?" Then Simon said: "It is this indeed that makes me incredulous, because many well-doers perish miserably, and again many evil-doers finish long lives in happiness."[694]

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[694] [Comp. Homily XIX. 23.—R.]

Chapter XLI.—Cavils of Simon.

Then said Peter: “This very thing which draws you into incredulity, affords to us a certain conviction that there shall be a judgment. For since it is certain that God is just, it is a necessary consequence that there is another world, in which every one receiving according to his deserts, shall prove the justice of God. But if all men were now receiving according to their deserts, we should truly seem to be deceivers when we say that there is a judgment to come; and therefore this very fact, that in the present life a return is not made to every one according to his deeds, affords, to those who know that God is just, an indubitable proof that there shall be a judgment.” Then said Simon: “Why, then, am I not persuaded of it?” Peter: “Because you have not heard the true Prophet saying, ‘Seek first His righteousness, and all these things shall be added to you.’[695] “Then said Simon: “Pardon me if I am unwilling to seek righteousness, before I know if the soul is immortal.” Then Peter: “You also pardon me this one thing, because I cannot do otherwise than the Prophet of truth has instructed me.” Then said Simon: “It is certain that you cannot assert that the soul is immortal, and therefore you cavil, knowing that if it be proved to be mortal, the whole profession of that religion which you are attempting to propagate will be plucked up by the roots. And therefore, indeed, I commend your prudence, while I do not approve your persuasiveness; for you persuade many to embrace your religion, and to submit to the restraint of pleasure, in hope of future good things; to whom it happens that they lose the enjoyment of things present, and are deceived with hopes of things future. For as soon as they die, their soul shall at the same time be extinguished.”

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[695] Matt. vi. 33.

Chapter XLII.—"Full of All Subtlety and All Mischief."

But Peter, when he heard him speak thus, grinding his teeth, and rubbing his forehead with his hand, and sighing with profound grief, said:[696] "Armed with the cunning of the old serpent, you stand forth to deceive souls; and therefore, as the serpent is more subtile than any other beast, you profess that you are a teacher from the beginning. And again, like the serpent you wished to introduce many gods; but now, being confuted in that, you assert that there is no God at all. For by occasion of I know not what unknown God, you denied that the Creator of the world is God, but asserted that He is either an evil being, or that He has many equals, or, as we have said, that He is not God at all. And when you had been overcome in this position, you now assert that the soul is mortal, so that men may not live righteously and uprightly in hope of things to come. For if there be no hope for the future, why should not mercy be given up, and men indulge in luxury and pleasures, from which it is manifest that all unrighteousness springs? And while you introduce so impious a doctrine into the miserable life of men, you call yourself pious, and me impious, because, under the hope of future good things, I will not suffer men to take up arms and fight against one another, plunder and subvert everything, and attempt whatsoever lust may dictate. And what will be the condition of that life which you would introduce, that men will attack and be attacked, be enraged and disturbed, and live always in fear? For those who do evil to others must expect like evil to themselves. Do you see that you are a leader of disturbance and not of peace, of iniquity and not of equity? But I feigned anger, not because I could not prove that the soul is immortal, but because I pity the souls which you are endeavouring to deceive. I shall speak, therefore, but not as compelled by you; for I know how I should speak; and you will be the only one who wants not so much persuasion as admonition on this subject. But those who are really ignorant of this, I shall instruct as is suitable."

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[696] [The concluding portion of this discussion (chaps. 42–48) is peculiar alike in its argument and its colloquies.—R.]

Chapter XLIII.—Simon’s Subterfuges.

Then says Simon: “If you are angry, I shall neither ask you any questions, nor do I wish to hear you.” Then Peter: “If you are now seeking a pretext for escaping, you have full liberty, and need not use any special pretext. For all have heard you speaking all amiss, and have perceived that you can prove nothing, but that you only asked questions for the sake of contradiction; which any one can do. For what difficulty is there in replying, after the clearest proofs have been adduced, ‘You have said nothing to the purpose?’ But that you may know that I am able to prove to you in a single sentence that the soul is immortal, I shall ask you with respect to a point which all know; answer me, and I shall prove to you in one sentence that it is immortal.” Then Simon, who had thought that he had got, from the anger of Peter, a pretext for departing, stopped on account of the remarkable promise that was made to him, and said: “Ask me then, and I shall answer you what all know, that I may hear in a single sentence, as you have promised, how the soul is immortal.”

Chapter XLIV.—Sight or Hearing?

Then Peter: “I shall speak so that it may be proved to you before all the rest. Answer me, therefore, which of the two can better persuade an incredulous man, seeing or hearing?” Then Simon said: “Seeing.” Then Peter: “Why then do you wish to learn from me by words, what is proved to you by the thing itself and by sight?” Then Simon: “I know not what you mean.” Then Peter: “If you do not know, go now to your house, and entering the inner bed-chamber you will see an image placed, containing the figure of a murdered boy clothed in purple; ask him, and he will inform you either by hearing or seeing. For what need is there to hear from him if the soul is immortal, when you see it standing before you? For if it were not in being, it assuredly could not be seen. But if you know not what image I speak of, let us straightway go to your house, with ten other men, of those who are here present.”[697]

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[697] [Comp. book ii. 15 and Homily II. 26.—R.]

Chapter XLV.—A Home-Thrust.

But Simon hearing this, and being smitten by his conscience, changed colour and became bloodless; for he was afraid, if he denied it, that his house would be searched, or that Peter in his indignation would betray him more openly, and so all would learn what he was. Thus he answered: "I beseech thee, Peter, by that good God who is in thee, to overcome the wickedness that is in me. Receive me to repentance, and you shall have me as an assistant in your preaching. For now I have learned in very deed that you are a prophet of the true God, and therefore you alone know the secret and hidden things of men."[698] Then said Peter: "You see, brethren, Simon seeking repentance; in a little while you shall see him returning again to his infidelity. For, thinking that I am a prophet, forasmuch as I have disclosed his wickedness, which he supposed to be secret and hidden, he has promised that he will repent. But it is not lawful for me to lie, nor must I deceive, whether this infidel be saved or not saved. For I call heaven and earth to witness, that I spoke not by a prophetic spirit what I said, and what I intimated, as far as was possible, to the listening crowds; but I learned from some who once were his associates in his works, but have now been converted to our faith, what things he did in secret. Therefore I spoke what I knew, not what I foreknew."

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[698] Evidently parodied from Acts viii. 18–24. This incident is peculiar to the *Recognitions*.—R.]

Chapter XLVI.—Simon's Rage.

But when Simon heard this, he assailed Peter with curses and reproaches, saying: "Oh most wicked and most deceitful of men, to whom fortune, not truth, hath given the victory. But I sought repentance not for defect of knowledge, but in order that you, thinking that by repentance I should become your disciple, might entrust to me all the secrets of your profession, and so at length, knowing them all, I might confute you. But as you cunningly understood for what reason I had pretended penitence, and acquiesced as if you did not understand my stratagem, that you might first expose me in presence of the people as unskilful, then foreseeing that being thus exposed to the people, I must of necessity be indignant, and confess that I was not truly penitent, you anticipated me, that you might say, that I should, after my penitence, again return to my infidelity, that you might seem to have conquered on all sides, both if I continued in the penitence which I had professed, and if I did not continue; and so you should be believed to be wise, because you had foreseen these things, while I should seem to be deceived, because I did not foresee your trick. But you foreseeing mine, have used subtlety and circumvented me. But, as I said, your victory is the result of fortune, not of truth: yet I know why I did not foresee this; because I stood by you and spoke with you in my goodness, and bore patiently with you. But now I shall show you the power of my divinity, so that you shall quickly fall down and worship me."

Chapter XLVII.—Simon’s Vaunt.

“I am the first power, who am always, and without beginning.[699] But having entered the womb of Rachel, I was born of her as a man, that I might be visible to men. I have flown through the air; I have been mixed with fire, and been made one body with it; I have made statues to move; I have animated lifeless things; I have made stones bread; I have flown from mountain to mountain; I have moved from place to place, upheld by angels’ hands, and have lighted on the earth. Not only have I done these things; but even now I am able to do them, that by facts I may prove to all, that I am the Son of God, enduring to eternity, and that I can make those who believe on me endure in like manner for ever. But your words are all vain; nor can you perform any real works *such as I have now mentioned*, as he also who sent you is a magician, who yet could not deliver himself from the suffering of the cross.” 12

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[699] [Compare with this chapter book ii. 9, 14; Homily II. 32.—R.]

Chapter XLVIII.—Attempts to Create a Disturbance.

To this speech of Simon, Peter answered: “Do not meddle with the things that belong to others; for that you are a magician, you have confessed and made manifest by the very deeds that you have done; but our Master, who is the Son of God and of man, is manifestly good; and that he is truly the Son of God has been told, and shall be told to those to whom it is fitting. But if you will not confess that you are a magician, let us go, with all this multitude, to your house, and then it will be evident who is a magician.” While Peter was speaking thus, Simon began to assail him with blasphemies and curses, that he might make a riot, and excite all so that he could not be refuted, and that Peter, withdrawing on account of his blasphemy, might seem to be overcome. But he stood fast, and began to charge him more vehemently.

Chapter XLIX.—Simon’s Retreat.

Then the people in indignation cast Simon from the court, and drove him forth from the gate of the house; and only one person followed him when he was driven out.[700] Then silence being obtained, Peter began to address the people in this manner: “You ought, brethren, to bear with wicked men patiently; knowing that although God could cut them off, yet He suffers them to remain even till the day appointed, in which judgment shall pass upon all. Why then should not we bear with those whom God suffers? Why should not we bear with fortitude the wrongs that they do to us, when He who is almighty does not take vengeance on them, that both His own goodness and the impiety of the wicked may be known? But if the wicked one had not found Simon to be his minister, he would doubtless have found another: for it is of necessity that in this life offences come, ‘but woe to that man by whom they come;’[701] and therefore Simon is rather to be mourned over, because he has become a choice vessel for the wicked one, which undoubtedly would not have happened had he not received power over him for his former sins. For why should I further say that he once believed in our Jesus, and was persuaded that souls are immortal?[702] Although in this he is deluded by demons, yet he has persuaded himself that he has the soul of a murdered boy ministering to him in whatever he pleases to employ it in; in which truly, as I have said, he is deluded by demons, and therefore I spoke to him according to his own ideas: for he has learned from the Jews, that judgment and vengeance are to be brought forth against those who set themselves against the true faith, and do not repent. But here are men to whom, as being perfect in crimes, the wicked one appears, that he may deceive them, so that they may never be turned to repentance.

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[700] [This account of the close of the discussion is peculiar to the *Recognitions*.—R.]

[701] Matt. xviii. 7.

[702] Acts viii. 13.

Chapter L.—Peter’s Benediction.

“You therefore who are turned to the Lord by repentance, bend to Him your knees.” When he had said this, all the multitude bent their knees to God; and Peter, looking towards heaven, prayed for them with tears that God, for His goodness, would deign to receive those betaking themselves to Him. And after he had prayed and had instructed them to meet early the next day, he dismissed the multitude. Then according to custom, having taken food, we went to sleep.

Chapter LI.—Peter's Accessibility.

Peter, therefore, rising at the usual hour of the night, found us waking; and when, saluting us, in his usual manner, he had taken his seat, first of all Niceta, said: "If you will permit me, my lord Peter, I have something to ask of you." Then Peter said: "I permit not only you, but all, and not only now, but always, that every one confess what moves him, and the part in his mind that is pained, in order that he may obtain healing. For things which are covered with silence, and are not made known to us, are cured with difficulty, like maladies of long standing; and therefore, since the medicine of seasonable and necessary discourse cannot easily be applied to those who keep silence, every one ought to declare in what respect his mind is feeble through ignorance. But to him who keeps silence, it belongs to God alone to give a remedy. We indeed also can do it, but by the lapse of a long time. For it is necessary than the discourse of doctrine, proceeding in order from the beginning, and meeting each single question, should disclose all things, and resolve and reach to all things, even to that which every one required in his mind; but that, as I have said, can only be done in the course of a long time. Now, then, ask what you please."

Chapter LII.—False Signs and Miracles.

Then Niceta said: "I give you abundant thanks, O most clement Peter; but this is what I desire to learn, how Simon, who is the enemy of God, is able to do such and so great things? For indeed he told no lie in his declaration of what he has done." To this the blessed Peter thus answered: "God, who is one and true, has resolved to prepare good and faithful friends for His first begotten; but knowing that none can be good, unless they have in their power 128 that perception by which they may become good, that they may be of their own intent what they choose to be,—and otherwise they could not be truly good, if they were kept in goodness not by purpose, but by necessity,—has given to every one the power of his own will, that he may be what he wishes to be. And again, foreseeing that that power of will would make some choose good things and others evil, and so that the human race would necessarily be divided into two classes, He has permitted each class to choose both a place and a king, whom they would. For the good King rejoices in the good, and the wicked one in the evil. And although I have expounded those things more fully to you, O Clement, in that treatise in which I discoursed on predestination and the end, yet it is fitting that I should now make clear to Niceta also, as he asks me, what is the reason than Simon, whose thoughts are against God, is able to do so great marvels.

Chapter LIII.—Self-Love the Foundation of Goodness.

"First of all, then, he is evil, in the judgment of God, who will not inquire what is advantageous to himself. For how can any one love another, if he does not love himself? Or to whom will that man not be an enemy, who cannot be a friend to himself? In order, therefore, that there might be a distinction between those who choose good and those who choose evil, God has concealed that which is profitable to men, i.e., the possession of the kingdom of heaven, and has laid it up and hidden it as a secret treasure, so that no one can easily attain it by his own power or knowledge. Yet He has brought the report of it, under various names and opinions, through successive generations, to the hearing of all: so that whosoever should be lovers of good, hearing it, might inquire and discover what is profitable and salutary to them; but that they should ask it, not from themselves, but from Him who has hidden it, and should pray that access and the way of knowledge might be given to them: which way is opened to those only who love it above all the good things of this world; and on no other condition can any one even understand it, however wise he may seem; but that those who neglect to inquire what is profitable and salutary to themselves, as self-haters and self-enemies, should be deprived of its good things, as lovers of evil things.

Chapter LIV.—God to Be Supremely Loved.

“It behoves, therefore, the good to love that *way* above all things, that is, above riches, glory, rest, parents, relatives, friends, and everything in the world. But he who perfectly loves this possession of the kingdom of heaven, will undoubtedly cast away all practice of evil habit, negligence, sloth, malice, anger, and such like. For if you prefer any of these to it, as loving the vices of your own lust more than God, you shall not attain to the possession of the heavenly kingdom; for truly it is foolish to love anything more than God. For whether they be parents, they die; or relatives, they do not continue; or friends, they change. But God alone is eternal, and abideth unchangeable. He, therefore, who will not seek after that which is profitable to himself, is evil, to such an extent that his wickedness exceeds the very prince of impiety. For he abuses the goodness of God to the purpose of his own wickedness, and pleases himself; but the other neglects the good things of his own salvation, that by his own destruction he may please the evil one.”

Chapter LV.—Ten Commandments Corresponding to the Plagues of Egypt.

"On account of those, therefore, who by neglect of their own salvation please the evil one, and those who by study of their own profit seek to please the good One, ten things have been prescribed as a test to this present age, according to the number of the ten plagues which were brought upon Egypt. For when Moses, according to the commandment of God, demanded of Pharaoh that he should let the people go, and in token of his heavenly commission showed signs, his rod being thrown upon the ground was turned into a serpent.[703] And when Pharaoh could not by these means be brought to consent, as having freedom of will, again the magicians seemed to do similar signs, by permission of God, that the purpose of the king might be proved from the freedom of his will, whether he would rather believe the signs wrought by Moses, who was sent by God, or those which the magicians rather seemed to work than actually wrought. For truly he ought to have understood from their very name that they were not workers of truth, because they were not called messengers of God, but magicians, as the tradition also intimates. Moreover, they seemed to maintain the contest up to a certain point, and afterwards they confessed of themselves, and yielded to their superior.[704] Therefore the last plague is inflicted,[705] the destruction of the first-born, and then Moses is commanded to consecrate the people by the sprinkling of blood; and so, gifts being presented, with much entreaty he is asked to depart with the people. 129

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[703] Ex. vii., viii.

[704] Ex. viii. 19.

[705] Ex. xii.

Chapter LVI.—Simon Resisted Peter, as the Magicians Moses.

"In a similar transaction I see that I am even now engaged. For as then, when Moses exhorted the king to believe God, the magicians opposed him by a pretended exhibition of similar signs, and so kept back the unbelievers from salvation; so also now, when I have come forth to teach all nations to believe in the true God, Simon the magician resists me, acting in opposition to me, as they also did in opposition to Moses; in order that whosoever they be from among the nations that do not use sound judgment, they may be made manifest; but that those may be saved who rightly distinguish signs from signs." While Peter thus spoke, Niceta answered: "I beseech you that you would permit me to state whatever occurs to my mind." Then Peter, being delighted with the eagerness of his disciples, said: "Speak what you will."

Chapter LVII.—Miracles of the Magicians.

Then said Niceta: “In what respect did the Egyptians sin in not believing Moses, since the magicians wrought like signs, even although they were done rather in appearance than in truth? For if I had been there then, should I not have thought, from the fact that the magicians did like things to those which Moses did, either that Moses was a magician, or that the magicians wrought their signs by divine commission? For I should not have thought it likely that the same things could be effected by magicians, even in appearance, which he who was sent by God performed. And now, in what respect do they sin who believe Simon, since they see him do so great marvels? Or is it not marvellous to fly through the air, to be so mixed with fire as to become one body with it, to make statues walk, brazen dogs bark, and other such like things, which assuredly are sufficiently wonderful to those who know not how to distinguish? Yea, he has also been seen to make bread of stones. But if he sins who believes those who do signs, how shall it appear that he also does not sin who has believed our Lord for His signs and works of power?”

Chapter LVIII.—Truth Veiled with Love.

Then said Peter: "I take it well that you bring the truth to the rule, and do not suffer hindrances of faith to lurk in your soul. For thus you can easily obtain the remedy. Do you remember that I said, that the worst of all things is when any one neglects to learn what is for his good?" Niceta answered: "I remember." Then Peter: "And again, that God has veiled His truth, that He may disclose it to those who faithfully follow Him?" "Neither," said Niceta, "have I forgotten this." Then said Peter: "What think you then? That God has buried His truth deep in the earth, and has heaped mountains upon it, that it may be found by those only who are able to dig down into the depths? It is not so; but as He has surrounded the mountains and the earth with the expanse of heaven, so hath He veiled the truth with the curtain of His own love, that he alone may be able to reach it, who has first knocked at the gate of divine love.

Chapter LIX.—Good and Evil in Pairs.

"For, as I was beginning to say,[706] God has appointed for this world certain pairs; and he who comes first of the pairs is of evil, he who comes second, of good. And in this is given to every man an occasion of right judgment, whether he is simple or prudent. For if he is simple, and believes him who comes first, though moved thereto by signs and prodigies, he must of necessity, for the same reason, believe him who comes second; for he will be persuaded by signs and prodigies, as he was before. When he believes this second one, he will learn from him that he ought not to believe the first, who comes of evil; and so the error of the former is corrected by the emendation of the latter. But if he will not receive the second, because he has believed the first, he will deservedly be condemned as unjust; for unjust it is, that when he believed the first on account of his signs, he will not believe the second, though he bring the same, or even greater signs. But if he has not believed the first, it follows that he may be moved to believe the second. For his mind has not become so completely inactive but that it may be roused by the redoubling of marvels. But if he is prudent, he can make distinction of the signs. And if indeed he has believed in the first, he will be moved to the second by the increase in the miracles, and by comparison he will apprehend which are better; although clear tests *of miracles* are recognised by all learned men, as we have shown in the regular order of our discussion. But if any one, as being whole and not needing a physician, is not moved to the first, he will be drawn to the second by the very continuance of the thing, and will make a distinction of signs and marvels after this fashion;—he who is of the evil one, the signs that he works do good to no one; but those which the good man worketh are profitable to men."

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[706] [The substance of chaps. 59, 60, occurs in Homily II. 33, 34, just before the postponement of the discussion with Simon.—R.]

Chapter LX.—Uselessness of Pretended Miracles.

“For tell me, I pray you, what is the use of showing statues walking, dogs of brass or stone barking, mountains dancing, of flying through the air, and such like things, which you say that Simon did? But those *signs* which are of the good One, are directed to the advantage of men, as are those which were done by our Lord, who gave sight to the blind and hearing to the deaf, raised up the feeble and the lame, drove away sicknesses and demons, raised the dead, and did other like things, as you see also that I do. Those signs, therefore, which make for the benefit of men, and confer some good upon them, the wicked one cannot do, excepting only at the end of the world. For then it shall be permitted him to mix up with his signs some good ones, as the expelling of demons or the healing of diseases; by this means going beyond his bounds, and being divided against himself, and fighting against himself, he shall be destroyed. And therefore the Lord has foretold, that in the last times there shall be such temptation, that, if it be possible, the very elect shall be deceived; that is to say, that by the marks of signs being confused, even those must be disturbed who seem to be expert in discovering spirits and distinguishing miracles.

Chapter LXI.—Ten Pairs.

“The ten pairs[707] of which we have spoken have therefore been assigned to this world from the beginning of time. Cain and Abel were one pair. The second was the giants and Noah; the third, Pharaoh and Abraham; the fourth, the Philistines and Isaac; the fifth, Esau and Jacob; the sixth, the magicians and Moses the lawgiver; the seventh, the tempter and the Son of man; the eighth, Simon and I, Peter; the ninth, all nations, and he who shall be sent to sow the word among the nations; the tenth, Antichrist and Christ. Concerning these pairs we shall give you fuller information at another time.” When Peter spoke thus, Aquila said: “Truly there is need of constant teaching, that one may learn what is true about everything.”

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[707] [On the doctrine of pairs compare Homily II. 15, etc., 33; III. 23.—R.]

Chapter LXII.—The Christian Life.

But Peter said: "Who is he that is earnest toward instruction, and that studiously inquires into every particular, except him who loves his own soul to salvation, and renounces all the affairs of this world, that he may have leisure to attend to the word of God only? Such is he whom alone the true Prophet deems wise, even he who sells all that he has and buys the one true pearl,[708] who understands what is the difference between temporal things and eternal, small and great, men and God. For he understands what is the eternal hope in presence of the true and good God. But who is he that loves God, save him who knows His wisdom? And how can any one obtain knowledge of God's wisdom, unless he be constant in hearing His word? Whence it comes, that he conceives a love for Him, and venerates Him with worthy honour, pouring out hymns and prayers to Him, and most pleasantly resting in these, accounteth it his greatest damage if at any time he speak or do aught else even for a moment of time; because, in reality, the soul which is filled with the love of God can neither look upon anything except what pertains to God, nor, by reason of love of Him, can be satisfied with meditating upon those things which it knows to be pleasing to Him. But those who have not conceived affection for Him, nor bear His love lighted up in their mind, are as it were placed in darkness and cannot see light; and therefore, even before they begin to learn anything of God, they immediately faint as though worn out by labour; and filled with weariness, they are straightway hurried by their own peculiar habits to those words with which they are pleased. For it is wearisome and annoying to such persons to hear anything about God; and that for the reason I have stated, because their mind has received no sweetness of divine love."

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[708] Matt. xiii. 46.

Chapter LXIII.—A Deserter from Simon’s Camp.

While Peter was thus speaking, the day dawned; and, behold, one of the disciples of Simon came, crying out:[709] “I beseech thee, O Peter, receive me, a wretch, who have been deceived by Simon the magician, to whom I gave heed as to a heavenly God, by reason of those miracles which I saw him perform. But when I heard your discourses, I began to think him a man, and indeed a wicked man; nevertheless, when he went out from this I alone followed him, for I had not yet clearly perceived his impieties. But when he saw me following him, he called me blessed, and led me to his house; and about the middle of the night he said to me, ‘I shall make you better than all men, if you will remain with me even till the end.’ When I had promised him this, he demanded of me an oath of perseverance; and having got this, he placed upon my shoulders some of his polluted and accursed secret things, that I might carry them, and ordered me to follow him. But when we came to the sea, he went aboard a boat which happened to be there, and took from my neck what he had ordered me to carry. And as he came out a little after, bringing nothing with him, he must have thrown it into the sea. Then he asked me to go with him, saying that he was going to Rome, and that there he would please the people so much, that he should be reckoned a god, and publicly gifted with divine honours. ‘Then,’ said he, ‘if you wish to return hither, I shall send you back, loaded with all riches, and upheld by various services.’ When I heard this, and saw nothing in him in accordance with this profession, but perceived that he was a magician and a deceiver, I answered: ‘Pardon me, I pray you; for I have a pain in my feet, and therefore I am not able to leave Cæsarea. Besides, I have a wife and little children, whom I cannot leave by any means.’ When he heard this, he charged me with sloth, and set out towards Dora, saying, ‘You will be sorry, when you hear what glory I shall get in the city of Rome.’ And after this he set out for Rome, as he said; but I hastily returned hither, entreating you to receive me to penitence, because I have been deceived by him.”

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[709] [This incident is narrated only in the *Recognitions*.—R.]

Chapter LXIV.—Declaration of Simon's Wickedness.

When he who had returned from Simon had thus spoken, Peter ordered him to sit down in the court. And he himself going forth, and seeing immense crowds, far more than on the previous days, stood in his usual place; and pointing out him who had come, began to discourse as follows: "This man whom I point out to you, brethren, has just come to me, telling me of the wicked practices of Simon, and how he has thrown the implements of his wickedness into the sea, not induced to do so by repentance, but being afraid lest, being detected, he should be subjected to the public laws. And he asked this man, as he tells me, to remain with him, promising him immense gifts; and when he could not persuade him to do so, he left him, reproaching him for sluggishness, and set out for Rome." When Peter had intimated this to the crowd, the man himself who had returned from Simon stood up, and began to state to the people everything relating to Simon's crimes. And when they were shocked by the things which they heard that Simon had done by his magical acts, Peter said:[710]

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[710] [With the remainder of the book compare Homily III. 58–73. The resemblance is general rather than particular.—R.]

Chapter LXV.—Peter Resolves to Follow Simon.

"Be not, my brethren, distressed by those things that have been done, but give heed to the future: for what is passed is ended; but the things which threaten are dangerous to those who shall fall in with them. For offences shall never be wanting in this world,[711] so long as the enemy is permitted to act according to his will; in order that the prudent and those who understood his wiles may be conquerors in the contests which he raises against them; but that those who neglect to learn the things that pertain to the salvation of their souls, may be taken by him with merited deceptions. Since, therefore, as you have heard, Simon has gone forth to preoccupy the ears of the Gentiles who are called to salvation, it is necessary that I also follow upon his track, so that whatever disputations he raises may be corrected by us. But inasmuch as it is right that greater anxiety should be felt concerning you who are already received within the walls of life,—for if that which has been actually acquired perish, a positive loss is sustained; while with respect to that which has not yet been acquired, if it can be got, there is so much gain; but if not, the only loss is that there is no gain;—in order, therefore, that you may be more and more confirmed in the truth, and the nations who are called to salvation may in no way be prevented by the wickedness of Simon, I have thought good to ordain Zacchæus as pastor over you,[712] and to remain with you myself for three months; and so to go to the Gentiles, lest through our delaying longer, and the crimes of Simon stalking in every direction, they should become incurable."

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[711] Matt. xviii. 7; Luke xvii. 1.

[712] [In the *Homilies* full details are given respecting the choice of Zacchæus (who is identified with the publican in Luke xix.), his unwillingness to serve; precepts are also added concerning Church officers.—R.]

Chapter LXVI.—Zacchæus Made Bishop of Cæsarea; Presbyters and Deacons Ordained.

At this announcement all the people wept, hearing that he was going to leave them; and Peter, sympathizing with them, himself also shed tears; and looking up to heaven, he said: "To Thee, O God, who hast made heaven and earth, and all things that are in them, we pour out the prayer of supplication, that Thou wouldest comfort those who have recourse to Thee in their tribulation. For by reason of the affection that they have towards Thee, they do love me who have declared to them Thy truth. Wherefore guard them with the right hand of Thy compassion; for neither Zacchæus nor any other man can be a sufficient guardian to them." When he had said this, and more to the same effect, he laid his hands upon Zacchæus, and prayed that he might blamelessly discharge the duty of his bishopric. Then he ordained twelve presbyters and four deacons, and said: "I have ordained you this Zacchæus as a bishop, knowing that he has the fear of God, and is expert in the Scriptures. You ought therefore to honour him as holding the place of Christ, obeying him for your salvation, and knowing that whatever honour and whatever injury is done to him, redounds to Christ, and from Christ to God. Hear him therefore with all attention, and receive from him the doctrine of the faith; and from the presbyters the monitions of life; and from the deacons the order of discipline. Have a religious care of widows; vigorously assist orphans; take pity on the poor; teach the young modesty;—and in a word, sustain one another as circumstances shall demand; worship God, who created heaven and earth; believe in Christ; love one another; be compassionate to all; and fulfil charity not only in word, but in act and deed."

Chapter LXVII.—Invitation to Baptism.

When he had given them these and such like precepts, he made proclamation to the people, saying: "Since I have resolved to stay three months with you, if any one desires it, let him be baptized; that, stripped of his former evils, he may for the future, in consequence of his own conduct, become heir of heavenly blessings, as a reward for his good actions. Whosoever will, then, let him come to Zacchæus and give his name to him, and let him hear from him the mysteries of the kingdom of heaven. Let him attend to frequent fastings, and approve himself in all things, that at the end of these three months he may be baptized on the day of the festival. But every one of you shall be baptized in ever flowing waters, the name of the Trine Beatitude being invoked over him; he being first anointed with oil sanctified by prayer, that so at length, being consecrated by these things, he may attain a perception of holy things."[713]

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[713] This may be translated, "that he may partake of holy things." Cotelerius supposes the words "holy things" to mean the body and blood of Christ.

Chapter LXVIII.—Twelve Sent Before Him.

And when he had spoken at length on the subject of baptism, he dismissed the crowd, and betook himself to his usual place of abode; and there, while the twelve stood around him (viz. Zacchæus and Sophonias, Joseph and Michæus, Eleazar and Phineas, Lazarus and Eliseus, I Clement and Nicodemus, Niceta and Aquila), he addressed us to the following effect: "Let us, my brethren, consider what is right; for it is our duty to bring some help to the nations, which are called to salvation. You have yourselves heard that Simon has set out, wishing to anticipate our journey. Him we should have followed step by step, that wheresoever he tries to subvert any, we might immediately confute him. But since it appears to me to be unjust to forsake those who have been already converted to God, and to bestow our care upon those who are still afar off, I think it right that I should remain three months with those in this city who have been turned to the faith, and should strengthen them; and yet that we should not neglect those who are still far off, lest haply, if they be long infected with the power of pernicious doctrine, it be more difficult to recover them. Therefore I wish (only, however, if you also think it right), that for Zacchæus, whom we have now ordained bishop, Benjamin the son of Saba be substituted; and for Clement (whom I have resolved to have always by me, because, coming from the Gentiles, he has a great desire to hear the word of God) there be substituted Ananias the son of Safra; and for Niceta and Aquila, who have been but lately converted to the faith of Christ, Rubelus the brother of Zacchæus, and Zacharias the builder. I wish, therefore, to complete the number of twelve by substituting these four for the other four, that Simon may feel that I in them am always with him."[714]

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[714] [Compare with this chapter the lists in book ii. 1 and in Homily II. 1. The special significance attached to the number twelve is peculiar to this passage.—R.]

Chapter LXIX.—Arrangements Approved by All the Brethren.

Having therefore separated me, Clement, and Niceta and Aquila, he said to those twelve: "I wish you the day after to-morrow to proceed to the Gentiles, and to follow in the footsteps of Simon, that you may inform me of all his proceedings. You will also inquire diligently the sentiments of every one, and announce to them that I shall come to them without delay; and, in short, in all places instruct the Gentiles to expect my coming." When he had spoken these things, and others to the same effect, he said: "You also, my brethren, if you have anything to say to these things, say on, lest haply it be not right which seems good to me alone." Then all, with one voice applauding him, said: "We ask you rather to arrange everything according to your own judgment, and to order what seems good to yourself; for this we think to be the perfect work of piety, if we fulfil what you command."

Chapter LXX.—Departure of the Twelve.

Therefore, on the day appointed, when they had ranged themselves before Peter, they said: “Do not think, O Peter, that it is a small grief to us that we are to be deprived of the privilege of hearing you for three months; but since it is good for us to do what you order, we shall most readily obey. We shall always retain in our hearts the remembrance of your face; and so we set out actively, as you have commanded us.” Then he, having poured out a prayer to the Lord for them, dismissed them. And when those twelve who had been sent 133 forward had gone, Peter entered, according to custom, and stood in the place of disputation. And a multitude of people had come together, even a larger number than usual; and all with tears gazed upon him, by reason of what they had heard from him the day before, that he was about to go forth on account of Simon. Then, seeing them weeping, he himself also was similarly affected, although he endeavoured to conceal and to restrain his tears. But the trembling of his voice, and the interruption of his discourse, betrayed that he was distressed by similar emotion.

Chapter LXXI.—Peter Prepares the Cæsareans for His Departure.

However, rubbing his forehead with his hand, he said: "Be of good courage, my brethren, and comfort your sorrowful hearts by means of counsel, referring all things to God, whose will alone is to be fulfilled and to be preferred in all things. For let us suppose for a moment, that by reason of the affection that we have towards you, we should act against His will, and remain with you, is He not able, by sending death upon me, to appoint to me a longer separation from you? And therefore it is better for us to carry out this shorter separation with His will, as those to whom it is prescribed to obey God in all things. Hence you also ought to obey Him with like submission, inasmuch as you love me from no other reason than on account of your love of Him. As friends of God, therefore, acquiesce in His will; but also judge yourselves what is right. Would it not have seemed wicked, if, when Simon was deceiving you, I had been detained by the brethren in Jerusalem, and had not come to you, and that although you had Zacchæus among you, a good and eloquent man? So now also consider that it would be wicked, if, when Simon has gone forth to assail the Gentiles, who are wholly without a defender, I should be detained by you, and should not follow him. Wherefore let us see to it, that we do not, by an unreasonable affection, accomplish the will of the wicked one."

Chapter LXXII.—More Than Ten Thousand Baptized.

"Meantime I shall remain with you three months, as I promised. Be ye constant in hearing the word; and at the end of that time, if any are able and willing to follow us, they may do so, if duty will admit of it. And when I say *if duty will admit* I mean that no one by his departure must sadden any one who ought not to be saddened, as by leaving parents who ought not to be left, or a faithful wife, or any other person to whom he is bound to afford comfort for God's sake." Meantime, disputing and teaching day by day, he filled up the time appointed with the labour of teaching; and when the festival day arrived, upwards of ten thousand were baptized.

Chapter LXXIII.—Tidings of Simon.

But in those days a letter was received from the brethren who had gone before, in which were detailed the crimes of Simon, how going from city to city he was deceiving multitudes, and everywhere maligning Peter, so that, when he should come, no one might afford him a hearing. For he asserted that Peter was a magician, a godless man, injurious, cunning, ignorant, and professing impossible things. “For,” says he, “he asserts that the dead shall rise again, which is impossible. But if any one attempts to confute him, he is cut off by secret snares by him, through means of his attendants. Wherefore, I also,” says he, “when I had vanquished him and triumphed over him, fled for fear of his snares, lest he should destroy me by incantations, or compass my death by plots.” They intimated also that he mainly stayed at Tripolis.[715]

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[715] [In Homily III. 58 Simon is represented as doing great miracles at Tyre. Peter follows him there, but finds that he has gone. The long discussions with him are assigned to Laodicea. See *Homilies*, xvi., etc.—R.]

Chapter LXXIV.—Farewell to Cæsarea.

Peter therefore ordered the letter to be read to the people; and after the reading of it, he addressed them and gave them full instructions about everything, but especially that they should obey Zacchæus, whom he had ordained bishop over them. Also he commended the presbyters and the deacons to the people, and not less the people to them. And then, announcing that he should spend the winter at Tripolis, he said: "I commend you to the grace of God, being about to depart to-morrow, with God's will. But during the whole three months which he spent at Cæsarea, for the sake of instruction, whatever he discoursed of in the presence of the people in the day-time, he explained more fully and perfectly in the night, in private to us, as more faithful and completely approved by him. And at the same time he commanded me, because he understood that I carefully stored in my memory what I heard, to commit to writing whatever seemed worthy of record, and to send it to you, my lord James, as also I did, in obedience to his command."

Chapter LXXV.—Contents of Clement's Despatches to James.

The first book,[716] therefore, of those that I formerly sent to you, contains an account of the true Prophet, and of the peculiarity of the understanding of the law, according to what the tradition of Moses teacheth. The second contains an account of the beginning, and whether there be one beginning or many, and that the law of the Hebrews knows what immensity is. The third, concerning God, and those things that have been ordained by Him. The fourth, that though there are many that are called gods, there is but one true God, according to the testimonies of the Scriptures. The fifth, that there are two heavens, one of which is that visible firmament which shall pass away, but the other is eternal and invisible. The sixth, concerning good and evil; and that all things are subjected to good by the Father; and why, and how, and whence evil is, and that it co-operates with good, but not with a good purpose; and what are the signs of good, and what those of evil; and what is the difference between duality and conjunction. The seventh, what are the things which the twelve apostles treated of in the presence of the people in the temple. The eighth, concerning the words of the Lord which seem to be contradictory, but are not; and what is the explanation of them. The ninth, that the law which has been given by God is righteous and perfect, and that it alone can make pure. The tenth, concerning the carnal birth of men, and concerning the generation which is by baptism; and what is the succession of carnal seed in man; and what is the account of his soul, and how the freedom of the will is in it, which, seeing it is not unbegotten, but made, could not be immoveable from good. Concerning these several subjects, therefore, whatever Peter discoursed at Cæsarea, according to his command, as I have said, I have sent you written in ten volumes.[717] But on the next day, as had been determined, we set out from Cæsarea with some faithful men, who had resolved to accompany Peter.

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[716] Cotelerius remarks that these ten books previously sent to James (if they ever existed) ought to be distinguished from the ten books of the *Recognitions*, which were addressed to the same James, but written after those now mentioned.

[717] [This chapter furnishes some positive evidence that the *Recognitions* are based upon an earlier work. The topics here named do not correspond with those of the *Homilies*, except in the most general way. Hence this passage does not favour the theory that the author of the *Recognitions* had the *Homilies* before him when he wrote. Even in xvi.–xix. of the later work, which Uhlhorn regarded as the nucleus of the entire literature, the resemblances are slight. As already intimated (see Introductory Notice, p. 71), Uhlhorn has abandoned this theory. On the other hand the chapter bears marks of being the conclusion to a complete document. It can therefore be urged in support of the new view of Lehmann (*Die Clementinischen Schriften*, Gotha, 1869), that the *Recognitions* are made up of two parts (books i.–iii., iv.–x.) by two different authors, both parts being based on earlier documents. This chapter is regarded by Hilgenfeld as containing a general outline of the *Kerygma Petri*, a Jewish-Christian document of Roman origin. In i. 27–72 he finds a remnant of this document incorporated in the *Recognitions*.—R.]

Book IV.

Chapter I.—Halt at Dora.

Having set out from Cæsarea on the way to Tripolis, we made our first stoppage at a small town called Dora, because it was not far distant; and almost all those who had believed through the preaching of Peter could scarcely bear to be separated from him, but walked along with us, again and again gazing upon him, again and again embracing him, again and again conversing with him, until we came to the inn. On the following day we came to Ptolemais, where we stayed ten days; and when a considerable number had received the word of God, we signified to some of them who seemed particularly attentive, and wished to detain us longer for the sake of instruction, that they might, if so disposed, follow us to Tripolis. We acted in the same way at Tyre, and Sidon, and Berytus, and announced to those who desired to hear further discourses, that we were to spend the winter at Tripolis.[718] Therefore, as all those who were anxious followed Peter from each city, we were a great multitude of elect ones when we entered into Tripolis. On our arrival, the brethren who had been sent before met us before the gates of the city; and taking us under their charge, conducted us to the various lodgings which they had prepared. Then there arose a commotion in the city, and a great assemblage of persons desirous to see Peter.[719]

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[718] [In books iv.–vi. the scene is laid at Tripolis. The same city is the locality to which Homilies VIII.–XI. are assigned. The intervening portion (Homilies IV.–VII.) gives the details of the journey here alluded to, telling of various discourses at Tyre. Some of the matter of these discourses occurs in the *Recognitions*, but under different circumstances. The heathen disputants are not the same. The parallelisms of the portions assigned to Tripolis are as follows: book iv. has its counterpart in Homily VIII. and in much of Homily IX.; book v. has a parallel in Homily X. and it, parts of XI.; book vi. in its general outline resembles Homily XI. The discourses of the Apostle as given in the *Recognitions* are more orderly and logical than those in the *Homilies*. The views presented differ somewhat, in accordance with the general character of the two works. Much of the matter in the *Recognitions* occurs in a different order in the *Homilies*, but the internal evidence seems to point to the priority of the former. Both might be different manipulations of a common documentary source, but that theory is not necessarily applicable to these portions of the literature.—R.]

[719] [“Maroones,” Homily VIII. 1.—R.]

Chapter II.—Reception in the House of Maro.

And when we had come to the house of Maro, in which preparation had been made for Peter, he turned to the crowd, and told them that he would address them the day after to-morrow. Therefore the brethren who had been sent before assigned lodgings to all who had come with us. Then, when Peter had entered into the house of Maro, and was asked to partake of food, he answered that he would by no means do so, until he had ascertained whether all those that had accompanied him were provided with lodgings. Then he learned from the brethren who had been sent before, that the citizens had received them not only hospitably, but with all kindness, by reason of their love towards Peter; so much so, that several were disappointed because there were no guests for them; for that all had made such preparations, that even if many more had come, there would still have been a deficiency of guests for the hosts, not of hosts for the guests.

Chapter III.—Simon's Flight.

Thereupon Peter was greatly delighted, and praised the brethren, and blessed them, and requested them to remain with him. Then, when he had bathed in the sea, and had taken food, he went to sleep in the evening; and rising, as usual, at cock-crow, while the evening light was still burning, he found us all awake. Now there were in all sixteen of us, viz. Peter and I, Clement, Niceta and Aquila, and those twelve who had preceded us.[720] Saluting us, then, as was his wont, Peter said: "Since we are not taken up with others to-day, let us be taken up with ourselves. I shall tell you what took place at Cæsarea after your departure, and you shall tell us of the doings of Simon here." And while the conversation was going on on these subjects, at daybreak some of the members of the family came in and told Peter that Simon, when he heard of Peter's arrival, departed in the night, on the way to Syria. They also stated that the crowds thought that the day which he had said was to intervene was a very long time for their affection, and that they were standing in impatience before the gate, conversing among themselves about those things which they wished to hear, and that they hoped that they should by all means see him before the time appointed; and that as the day became lighter the multitudes were increasing, and that they were trusting confidently, whatever they might be presuming upon, that they should hear a discourse from him. "Now then," said they, "instruct us to tell them what seems good to you; for it is absurd that so great a multitude should have come together, and should depart with sadness, through no answer being returned to them. For they will not consider that it is they that have not waited for the appointed day but rather they will think that you are slighting them."

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[720] [Comp. Homily VIII. 3.—R.]

Chapter IV.—The Harvest Plenteous.

Then Peter, filled with admiration, said:[721] "You see, brethren, how every word of the Lord spoken prophetically is fulfilled. For I remember that He said, 'The harvest indeed is plenteous, but the labourers are few; ask therefore the Lord of the harvest, that He would send out labourers into His harvest.'[722] Behold, therefore, the things which are foretold in a mystery are fulfilled. But whereas He said also, 'Many shall come from the east and the west, from the north and the south, and shall recline in the bosom of Abraham, and Isaac, and Jacob;'[723] this also is, as you see, in like manner fulfilled. Wherefore I entreat you, my fellow-servants and helpers, that you would learn diligently the order of preaching, and the ways of absolutions, that ye may be able to save the souls of men, which by the secret power of God acknowledge whom they ought to love, even before they are taught. For you see that these men, like good servants, long for him whom they expect to announce to them the coming of their Lord, that they may be able to fulfil His will when they have learned it. The desire, therefore, of hearing the word of God, and inquiring into His will, they have from God; and this is the beginning of the gift of God, which is given to the Gentiles, that by this they may be able to receive the doctrine of truth.

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[721] [With chaps. 4–11 compare Homily VIII. 4–11. The correspondence is quite close.—R.]

[722] Matt. ix. 37, 38.

[723] Luke xiii. 29; Matt. viii. 11.

Chapter V.—Moses and Christ.

“For so also it was given to the people of the Hebrews from the beginning, that they should love Moses, and believe his word; whence also it is written: ‘The people believed God, and Moses His servant.’[724] What, therefore, was of peculiar gift from God toward the nation of the Hebrews, we see now to be given also to those who are called from among the Gentiles to the faith. But the method of works is put into the power and will of every one, and this is their own; but to have an affection towards a teacher of truth, this is a gift of the heavenly Father. But salvation is in this, that you do His will of whom you have conceived a love and affection through the gift of God; lest that saying of His be addressed to you which He spoke, ‘Why call ye me Lord, Lord, and do not what I say?’[725] It is therefore the peculiar gift bestowed by God upon the Hebrews, that they believe Moses; and the peculiar gift bestowed upon the Gentiles is that they love Jesus. For this also the Master intimated, when He said, ‘I will confess to Thee, O Father, Lord of heaven and earth, because Thou hast concealed these things from the wise and prudent, and hast revealed them to babes.’[726] By which it is certainly declared, that the people of the Hebrews, who were instructed out of the law, did not know Him; but the people of the Gentiles have acknowledged Jesus, and venerate Him; on which account also they shall be saved, not only acknowledging Him, but also doing His will. But he who is of the Gentiles, and who has it of God to believe Moses, ought also to have it of his own purpose to love Jesus also. And again, the Hebrew, who has it of God to believe Moses, ought to have it also of his own purpose to believe in Jesus; so that each of them, having in himself something of the divine gift, and something of his own exertion, may be perfect by both. For concerning such an one our Lord spoke, as of a rich man, ‘Who brings forth from his treasures things new and old.’[727]

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[724] Ex. xiv. 31.

[725] Luke vi. 46.

[726] Matt. xi. 25. [Luke x. 21; comp. Homily XVIII. 15–17.—R.]

[727] Matt. xiii. 52.

Chapter VI.—A Congregation.

“But enough has been said of these things for time presses, and the religious devotion of the people invites us to address them.” And when he had thus spoken, he asked where there was a suitable place for discussion. And Maro said: “I have a very spacious hall[728] which can hold more than five hundred men, and there is also a garden within the house; or if it please you to be in some public place, all would prefer it, for there is nobody who does not desire at least to see your face.” Then Peter said: “Show me the hall, or the garden.” And when he had seen the hall, he went in to see the garden also; and suddenly the whole multitude, as if some one had called them, rushed into the house, and thence broke through into the garden, where Peter was already standing, selecting a fit place for discussion.

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[728] *Ædes*, in the singular, probably a temple.

Chapter VII.—The Sick Healed.

But when he saw that the crowds had, like the waters of a great river, poured over the narrow passage, he mounted upon a pillar which happened to stand near the wall of the garden, and first saluted the people in a religious manner. But some of those who were present, and who had been for a long time distressed by demons, threw themselves on the ground, while the unclean spirits entreated that they might be allowed but for one day to remain in the bodies that they had taken possession of. But Peter rebuked them, and commanded them to depart; and they went out without delay. After these, others who had been afflicted with long-standing sicknesses asked Peter that they might receive healing; and he promised that he would entreat the Lord for them as soon as his discourse of instruction was completed. But as soon as he promised, they were freed from their sicknesses;[729] and he ordered them to sit down apart, with those who had been freed from the demons, as after the fatigue of labour. Meantime, while this was going on, a vast multitude assembled, attracted not only by the desire of hearing Peter, but also by the report of the cures which had been accomplished. But Peter, beckoning with his hand to the people to be still, and settling the crowds in tranquillity, began to address them as follows:—

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[729] [In Homilies VIII. 8, 24, IX. 24, the healing takes place after the discourses.—R.]

Chapter VIII.—Providence Vindicated.

"It seems to me necessary, at the outset of a discourse concerning the true worship of God, first of all to instruct those who have not as yet acquired any knowledge of the subject, that throughout the divine providence must be maintained to be without blame, by which the world is ruled and governed. Moreover, the reason of the present undertaking, and the occasion offered by those whom the power of God has healed, suggest this subject for a beginning, viz. to show that for good reason very many persons are possessed of demons, that so the justice of God may appear. For ignorance will be found to be the mother of almost all evils. But now let us come to the reason.

Chapter IX.—State of Innocence a State of Enjoyment.

"When God had made man after His own image and likeness, He grafted into His work a certain breathing and odour of His divinity, that so men, being made partakers of His Only-begotten, might through Him be also friends of God and sons of adoption. Whence also He Himself, as the true Prophet, knowing with what actions the Father is pleased, instructed them in what way they might obtain that privilege. At that time, therefore, there was among men only one worship of God—a pure mind and an uncorrupted spirit. And for this reason every creature kept an inviolable covenant with the human race. For by reason of their reverence of the Creator, no sickness, or bodily disorder, or corruption of food, had power over them; whence it came to pass, that a life of a thousand years did not fall into the frailty of old age. 13

Chapter X.—Sin the Cause of Suffering.

"But when men, leading a life void of distress, began to think that the continuance of good things was granted them not by the divine bounty, but by the chance of things, and to accept as a debt of nature, not as a gift of God's goodness, their enjoyment without any exertion of the delights of the divine complaisance,—men, being led by these things into contrary and impious thoughts, came at last, at the instigation of idleness, to think that the life of gods was theirs by nature, without any labours or merits on their part. Hence they go from bad to worse, to believe that neither is the world governed by the providence of God, nor is there any place for virtues, since they knew that they themselves possessed the fulness of ease and delights, without the assignment of any works previously, and without any labours were treated as the friends of God.

Chapter XI.—Suffering Salutary.

“By the most righteous judgment of God, therefore, labours and afflictions are assigned as a remedy to men languishing in the vanity of such thoughts. And when labour and tribulations came upon them, they were excluded from the place of delights and amenity. Also the earth began to produce nothing to them without labour; and then men’s thoughts being turned in them, they were warned to seek the aid of their Creator, and by prayers and vows to ask for the divine protection. And thus it came to pass, that the worship of God, which they had neglected by reason of their prosperity, they recovered through their adversity; and their thoughts towards God, which indulgence had perverted, affliction corrected. So therefore the divine providence, seeing that this was more profitable to man, removed from them the ways of benignity and abundance, as being hurtful, and introduced the way of vexation and tribulation.[730]

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[730] [In Homily VIII. 12–16 there is inserted a curious account of the fall of man and angels, and of a race of giants.—R.]

Chapter XII.—Translation of Enoch.

“But[731] that He might show that these things were done on account of the ungrateful, He translated to immortality a certain one of the first race of men, because He saw that he was not unmindful of His grace, and because he hoped to call on the name of God;[732] while the rest, who were so ungrateful that they could not be amended and corrected even by labours and tribulations, were condemned to a terrible death. Yet amongst them also He found a certain one, who was righteous with his house,[733] whom He preserved, having enjoined him to build an ark, in which he and those who were commanded to go with him might escape, when all things should be destroyed by a deluge: in order that, the wicked being cut off by the overflow of waters, the world might receive a purification; and he who had been preserved for the continuance of the race, being purified by water, might anew repair the world.

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[731] [Chap. 12 has no exact parallel in the *Homilies*, but Homily VIII. 17 resembles it.—R.]

[732] There seems to be here a mixing up of the translation of *Enoch* with the statement that in the days of *Enos* men began to call on the name of the Lord; Gen. iv. 26.

[733] Gen. vi. 9.

Chapter XIII.—Origin of Idolatry.

"But when all these things were done, men turned again to impiety;[734] and on this account a law was given by God to instruct them in the manner of living. But in process of time, the worship of God and righteousness were corrupted by the unbelieving and the wicked, as we shall show more fully by and by. Moreover, perverse and erratic religions were introduced, to which the greater part of men gave themselves up, by occasion of holidays and solemnities, instituting drinkings and banquets, following pipes, and flutes, and harps, and diverse kinds of musical instruments, and indulging themselves in all kinds of drunkenness and luxury. Hence every kind of error took rise; hence they invented groves and altars, fillets and victims, and after drunkenness they were agitated as if with mad emotions. By this means power was given to the demons to enter into minds of this sort, so that they seemed to lead insane dances and to rave like Bacchanalians; hence were invented the gnashing of teeth, and bellowing from the depth of their bowels; hence a terrible countenance and a fierce aspect in men, so that he whom drunkenness had subverted and a demon had instigated, was believed by the deceived and the erring to be filled with the Deity.

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[734] [There is a similar chapter in Homily IX. 7, but in a discourse on the following day.—R.]

Chapter XIV.—God Both Good and Righteous.

“Hence, since so many false and erratic religions have been introduced into the world,[735] we have been sent, as good merchants, bringing unto you the worship of the true God, handed down from the fathers, and preserved; as the seeds of which we scatter these words amongst you, and place it in your choice to choose what seems to you to be right. For if you receive those things which we bring you, you shall not only be able yourselves to escape the incursions of the demon, but also to drive them away from others; and at the same time you shall obtain the rewards of eternal good things. But those who shall refuse to receive those things which are spoken by us, shall be subject in the present life to diverse demons and disorders of sicknesses, and their souls after their departure from the body shall be tormented for ever. For God is not only good, but also just; for if He were always good, and never just to render to every one according to his deeds, goodness would be found to be injustice. For it were injustice if the impious and the pious were treated by Him alike.

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[735] [With chaps. 14–22 compare Homily IX. 8–18. The general outline is the same, and the resemblances quite close in the larger part of both passages.—R.]

Chapter XV.—How Demons Get Power Over Men.

“Therefore demons, as we have just said, when once they have been able, by means of opportunities afforded them, to convey themselves through base and evil actions into the bodies of men, if they remain in them a long time through their own negligence, because they do not seek after what is profitable to their souls, they necessarily compel them for the future to fulfil the desires of the demons who dwell in them. But what is worst of all, at the end of the world, when that demon shall be consigned to eternal fire, of necessity the soul also which obeyed him, shall with him be tortured in eternal fires, together with its body which it hath polluted.

Chapter XVI.—Why They Wish to Possess Men.

“Now that the demons are desirous of occupying the bodies of men, this is the reason. They are spirits having their purpose turned to wickedness. Therefore by immoderate eating and drinking, and lust, they urge men on to sin, but only those who entertain the purpose of sinning, who, while they seem simply desirous of satisfying the necessary cravings of nature, give opportunity to the demons to enter into them, because through excess they do not maintain moderation. For as long as the measure of nature is kept, and legitimate moderation is preserved, the mercy of God does not give them liberty to enter into men. But when either the mind falls into impiety, or the body is filled with immoderate meat or drink, then, as if invited by the will and purpose of those who thus neglect themselves, they receive power as against those who have broken the law imposed by God.

Chapter XVII.—The Gospel Gives Power Over Demons.

"You see, then, how important is the acknowledgment of God, and the observance of the divine religion, which not only protects those who believe from the assaults of the demon, but also gives them command over those who rule over others. And therefore it is necessary for you, who are of the Gentiles, to betake yourselves to God, and to keep yourselves from all uncleanness, that the demons may be expelled, and God may dwell in you. And at the same time, by prayers, commit yourselves to God, and call for His aid against the impudence of the demons; for 'whatever things ye ask, believing, ye shall receive.'[736] But even the demons themselves, in proportion as they see faith grow in a man, in that proportion they depart from him, residing only in that part in which something of infidelity still remains; but from those who believe with full faith, they depart without any delay. For when a soul has come to the faith of God, it obtains the virtue of heavenly water, by which it extinguishes the demon like a spark of fire.

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[736] Matt. xxi. 22.

Chapter XVIII.—This Power in Proportion to Faith.

“There is therefore a measure of faith, which, if it be perfect, drives the demon perfectly from the soul; but if it has any defect, something on the part of the demon still remains in the portion of infidelity; and it is the greatest difficulty for the soul to understand when or how, whether fully or less fully, the demon has been expelled from it. For if he remains in any quarter, when he gets an opportunity, he suggests thoughts to men’s hearts; and they, not knowing whence they come, believe the suggestions of the demons, as if they were the perceptions of their own souls. Thus they suggest to some to follow pleasure by occasion of bodily necessity; they excuse the passionateness of others by excess of gall; they colour over the madness of others by the vehemence of melancholy; and even extenuate the folly of some as the result of abundance of phlegm. But even if this were so, still none of these could be hurtful to the body, except from the excess of meats and drinks; because, when these are taken in excessive quantities, their abundance, which the natural warmth is not sufficient to digest, curdles into a sort of poison, and it, flowing through the bowels and all the veins like a common sewer, renders the motions of the body unhealthy and base. Wherefore moderation is to be attained in all things, that neither may place be given to demons, nor the soul, being possessed by them, be delivered along with them to be tormented in eternal fires.

Chapter XIX.—Demons Incite to Idolatry.

“There is also another error of the demons, which they suggest to the senses of men, that they should think that those things which they suffer, they suffer from such as are called gods, in order that thereby, offering sacrifices and gifts, as if to propitiate them, they may strengthen the worship of false religion, and avoid us who are interested in their salvation, that they may be freed from error; but this they do, as I have said, not knowing that these 139 things are suggested to them by demons, for fear they should be saved. It is therefore in the power of every one, since man has been made possessed of free-will, whether he shall hear us to life, or the demons to destruction. Also to some, the demons, appearing visibly under various figures, sometimes throw out threats, sometimes promise relief from sufferings, that they may instil into those whom they deceive the opinion of their being gods, and that it may not be known that they are demons. But they are not concealed from us, who know the mysteries of the creation, and for what reason it is permitted to the demons to do those things in the present world; how it is allowed them to transform themselves into what figures they please, and to suggest evil thoughts, and to convey themselves, by means of meats and of drink consecrated to them, into the minds or bodies of those who partake of it, and to concoct vain dreams to further the worship of some idol.

Chapter XX.—Folly of Idolatry.

“And yet who can be found so senseless as to be persuaded to worship an idol, whether it be made of gold or of any other metal? To whom is it not manifest that the metal is just that which the artificer pleased? How then can the divinity be thought to be in that which would not be at all unless the artificer had pleased? Or how can they hope that future things should be declared to them by that in which there is no perception of present things? For although they should divine something, they should not straightway be held to be gods; for divination is one thing, divinity is another. For the Pythons also seem to divine, yet they are not gods; and, in short, they are driven out of men by Christians. And how can that be God which is put to flight by a man? But perhaps you will say, What as to their effecting cures, and their showing how one can be cured? On this principle, physicians ought also to be worshipped as gods, for they cure many; and in proportion as any one is more skilful, the more he will cure.

Chapter XXI.—Heathen Oracles.

"Whence it is evident that they since they are demoniac spirits, know some things both more quickly and more perfectly *than men;* for they are not retarded in their learning by the heaviness of a body. And therefore they, as being spirits, know without delay and without difficulty what physicians attain after a long time and by much labour. It is not wonderful, therefore, if they know somewhat more than men do; but this is to be observed, that what they know they do not employ for the salvation of souls, but for the deception of them, that by means of it they may indoctrinate them in the worship of false religion. But God, that the error of so great deception might not be concealed, and that He Himself might not seem to be a cause of error in permitting them so great licence to deceive men by divinations, and cures, and dreams, has of His mercy furnished men with a remedy, and has made the distinction of falsehood and truth patent to those who desire to know. This, therefore, is that distinction: what is spoken by the true God, whether by prophets or by diverse visions, is always true; but what is foretold by demons is not always true. It is therefore an evident sign that those things are not spoken by the true God, in which at any time there is falsehood; for in truth there is never falsehood. But in the case of those who speak falsehoods, there may occasionally be a slight mixture of truth, to give as it were seasoning to the falsehoods.

Chapter XXII.—Why They Sometimes Come True.

“But if any one say, What is the use of this, that they should be permitted even sometimes to speak truth, and thereby so much error be introduced amongst men? let him take this for answer: If they had never been allowed to speak any truth, then they would not foretell anything at all; while if they did not foretell, they would not be known to be demons. But if demons were not known to be in this world, the cause of our struggle and contest would be concealed from us, and we should suffer openly what was done in secret, that is, if the power were granted to them of only acting against us, and not of speaking. But now, since they sometimes speak truth, and sometimes falsehood, we ought to acknowledge, as I have said, that their responses are of demons, and not of God, with whom there is never falsehood.

Chapter XXIII.—Evil Not in Substance.

“But if any one, proceeding more curiously, inquire: What then was the use of God’s making these evil things, which should have so great a tendency to subvert the minds of men?[737] To one proposing such a question, we answer that we must first of all inquire whether there is any evil in substance. And although it would be sufficient to say to him that it is not suitable that the creature judge the Creator, but that to judge the work of another belongs to him who is either of equal skill or equal power; yet, to come directly to the point, we say absolutely that there is no evil in substance. But if this be so, then the Creator of substance is vainly blamed. 140

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[737] [Chaps. 23–26 have no exact parallel in the *Homilies*; comp. book iii. 16–26. The questions of the origin of evil and of free-will are more fully treated in the *Recognitions*.—R.]

Chapter XXIV.—Why God Permits Evil.

"But you will meet me by saying, Even if it has come to this through freedom of will, was the Creator ignorant that those whom He created would fall away into evil? He ought therefore not to have created those who, He foresaw, would deviate from the path of righteousness. Now we tell those who ask such questions, that the purpose of assertions of the sort made by us is to show why the wickedness of those who as yet were not, did not prevail over the goodness of the Creator.[738] For if, wishing to fill up the number and measure of His creation, He had been afraid of the wickedness of those who were to be, and like one who could find no other way of remedy and cure, except only this, that He should refrain from His purpose of creating, lest the wickedness of those who were to be should be ascribed to Him; what else would this show but unworthy suffering and unseemly feebleness on the part of the Creator, who should so fear the actings of those who as yet were not, that He refrained from His purposed creation?

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[738] There is considerable variety of reading in this sentence, and the precise meaning is somewhat obscure. The general sense, however, is sufficiently evident, that if God had refrained from creating those who He foresaw, would fall into evil, this would have been to subject His goodness to their evil.

Chapter XXV.—Evil Beings Turned to Good Account.

"But, setting aside these things, let us consider this earnestly, that God the Creator of the universe, foreseeing the future differences of His creation, foresaw and provided diverse ranks and different offices to each of His creatures, according to the peculiar movements which were produced from freedom of will; so that while all men are of one substance in respect of the method of creation, there should yet be diversity in ranks and offices, according to the peculiar movements of minds, to be produced from liberty of will. Therefore He foresaw that there would be faults in His creatures; and the method of His justice demanded that punishment should follow faults, for the sake of amendment. It behoved, therefore, that there should be ministers of punishment, and yet that freedom of will should draw them into that order. Moreover, those also must have enemies to conquer, who had undertaken the contests for the heavenly rewards. Thus, therefore, neither are those things destitute of utility which are thought to be evil, since the conquered unwillingly acquire eternal rewards for those by whom they are conquered. But let this suffice on these points, for in process of time even more secret things shall be disclosed.

Chapter XXVI.—Evil Angels Seducers.

“Now therefore, since you do not yet understand how great darkness of ignorance surrounds you, meantime I wish to explain to you whence the worship of idols began in this world. And by idols, I mean those lifeless images which you worship, whether made of wood, or earthenware, or stone, or brass, or any other metals: of these the beginning was in this wise. Certain angels, having left the course of their proper order, began to favour the vices of men,[739] and in some measure to lend unworthy aid to their lust, in order that by these means they might indulge their own pleasures the more; and then, that they might not seem to be inclined of their own accord to unworthy services, taught men that demons could, by certain arts—that is, by magical invocations—be made to obey men; and so, as from a furnace and workshop of wickedness, they filled the whole world with the smoke of impiety, the light of piety being withdrawn.

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[739] [Comp. Homily VIII. 13.—R.]

Chapter XXVII.—Ham the First Magician.

"For these and some other causes, a flood was brought upon the world,[740] as we have said already, and shall say again; and all who were upon the earth were destroyed, except the family of Noah, who survived, with his three sons and their wives. One of these, by name Ham, unhappily discovered the magical act, and handed down the instruction of it to one of his sons, who was called Mesraim, from whom the race of the Egyptians and Babylonians and Persians are descended. Him the nations who then existed called Zoroaster,[741] admiring him as the first author of the magic art; under whose name also many books on this subject exist. He therefore, being much and frequently intent upon the stars, and wishing to be esteemed a god among them, began to draw forth, as it were, certain sparks from the stars, and to show them to men, in order that the rude and ignorant might be astonished, as with a miracle; and desiring to increase this estimation of him, he attempted these things again and again, until he was set on fire, and consumed by the demon himself, whom he accosted with too great importunity.

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[740] [With chaps. 27–31 compare Homily IX. 3–7. The resemblances are quite close. See also book i. 30, 31.—R.]

[741] [With chaps. 27–31 compare Homily IX. 3–7. The resemblances are quite close. See also book i. 30, 31.—R.]

Chapter XXVIII.—Tower of Babel.

“But the foolish men who were then, whereas they ought to have abandoned the opinion which they had conceived of him, inasmuch as they had seen it confuted by his mortal punishment, extolled him the more. For raising a sepulchre to his honour, they went so far as to adore him as a friend of God, and one who had been removed to heaven in a chariot of lightning, and to worship him as if he were a living star. Hence also his name was called Zoroaster after his death—that is, *living star*—by those who, after one generation, had been taught to speak the Greek language. In fine, by this example, even now many worship those who have been struck with lightning, honouring them with sepulchres, and worshipping them as friends of God. But this man was born in the fourteenth generation, and died in the fifteenth, in which the tower was built, and the languages of men were divided into many.

Chapter XXIX.—Fire-Worship of the Persians.

"First among whom is named a certain king Nimrod, the magic art having been handed down to him as by a flash, whom the Greeks, also called Ninus, and from whom the city of Nineveh took its name. Thus, therefore, diverse and erratic superstitions took their beginning from the magic art. For, because it was difficult to draw away the human race from the love of God, and attach them to deaf and lifeless images, the magicians made use of higher efforts, that men might be turned to erratic worship, by signs among the stars, and motions brought down as it were from heaven, and by the will of God. And those who had been first deceived, collecting the ashes of Zoroaster,—who, as we have said, was burnt up by the indignation of the demon, to whom he had been too troublesome,—brought them to the Persians, that they might be preserved by them with perpetual watching, as divine fire fallen from heaven, and might be worshipped as a heavenly God.

Chapter XXX.—Hero-Worship.

“By a like example, other men in other places built temples, set up statues, instituted mysteries and ceremonies and sacrifices, to those whom they had admired, either for some arts or for virtue, or at least had held in very great affection; and rejoiced, by means of all things belonging to gods, to hand down their fame to posterity; and that especially, because, as we have already said, they seemed to be supported by some phantasies of magic art, so that by invocation of demons something seemed to be done and moved by them towards the deception of men. To these they add also certain solemnities, and drunken banquets, in which men might with all freedom indulge; and demons, conveyed into them in the chariot of repletion, might be mixed with their very bowels, and holding a place there, might bind the acts and thoughts of men to their own will. Such errors, then, having been introduced from the beginning, and having been aided by lust and drunkenness, in which carnal men chiefly delight, the religion of God, which consisted in continence and sobriety, began to become rare amongst men, and to be well-nigh abolished.

Chapter XXXI.—Idolatry Led to All Immorality.

“For whereas at first, men worshipping a righteous and all-seeing God, neither dared sin nor do injury to their neighbours, being persuaded that God sees the actions and movements of every one; when religious worship was directed to lifeless images, concerning which they were certain that they were incapable of hearing, or sight, or motion, they began to sin licentiously, and to go forward to every crime, because they had no fear of suffering anything at the hands of those whom they worshipped as gods. Hence the madness of wars burst out; hence plunderings, rapines, captivities, and liberty reduced to slavery; each one, as he could, satisfied his lust and his covetousness, although no power can satisfy covetousness. For as fire, the more fuel it gets, is the more extensively kindled and strengthened, so also the madness of covetousness is made greater and more vehement by means of those things which it acquires.

Chapter XXXII.—Invitation.

“Wherefore begin now with better understanding to resist yourselves in those things which you do not rightly desire;[742] if so be that you can in any way repair and restore in yourselves that purity of religion and innocence of life which at first were bestowed upon man by God, that thereby also the hope of immortal blessings may be restored to you. And give thanks to the bountiful Father of all, by Him whom He has constituted King of peace, and the treasury of unspeakable honours, that even at the present time your sins may be washed away with the water of the fountain, or river, or even sea: the threefold name of blessedness being called over you, that by it not only evil spirits may be driven out, if any dwell in you, but also that, when you have forsaken your sins, and have with entire faith and entire purity of mind believed in God, you may drive out wicked spirits and demons from others also, and may be able to set others free from sufferings and sicknesses. For the demons themselves know and acknowledge those who have given themselves up to God, and sometimes they are driven out by the mere presence of such, as you saw a little while ago, how, when we had only addressed to you the word of salutation, straightway the demons, 142 on account of their respect for our religion, began to cry out, and could not bear our presence even for a little.

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[742] [To chaps. 32, 33, a close parallel is found in Homily IX. 19–21.—R.]

Chapter XXXIII.—The Weakest Christian More Powerful Than the Strongest Demon.

"Is it, then, that we are of another and a superior nature, and that therefore the demons are afraid of us? Nay, we are of one and the same nature with you, but we differ in religion. But if you will also be *like us,* we do not grudge it, but rather we exhort you, and wish you to be assured, that when the same faith and religion and innocence of life shall be in you that is in us, you will have equal and the same power and virtue against demons, through God rewarding your faith. For as he who has soldiers under him, although he may be inferior, and they superior to him in strength, yet 'says to this one, Go, and he goeth; and to another, Come, and he cometh; and to another, Do this, and he doeth it;'[743] and this he is able to do, not by his own power, but by the fear of Cæsar; so every faithful one commands the demons, although they seem to be much stronger than men, and that not by means of his own power, but by means of the power of God, who has put them in subjection. For even that which we have just spoken of, that Cæsar is held in awe by all soldiers, and in every camp, and in his whole kingdom, though he is but one man, and perhaps feeble in respect of bodily strength, this is not effected but by the power of God, who inspires all with fear, that they may be subject to one.

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[743] Matt. viii. 9. [Luke vii. 8.—R.]

Chapter XXXIV.—Temptation of Christ.

"This we would have you know assuredly, that a demon has no power against a man, unless one voluntarily submit himself to his desires.[744] Whence even that one who is the prince of wickedness, approached Him who, as we have said, is appointed of God King of peace, tempting Him, and began to promise Him all the glory of the world; because he knew that when he had offered this to others, for the sake of deceiving them, they had worshipped him. Therefore, impious as he was, and unmindful of himself, which indeed is the special peculiarity of wickedness, he presumed that he should be worshipped by Him by whom he knew that he was to be destroyed. Therefore our Lord, confirming the worship of one God, answered him: 'It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.'[745] And he, terrified by this answer, and fearing lest the true religion of the one and true God should be restored, hastened straightway to send forth into this world false prophets, and false apostles, and false teachers, who should speak indeed in the name of Christ, but should accomplish the will of the demon.

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[744] [The close of this discourse, chaps. 34–37, resembles that of the first at Tripolis, in Homily VIII. 21, 24. As already indicated, much of Homily IX. finds a parallel in this book.—R.]

[745] Matt. iv. 10. [Luke iv. 8.—R.]

Chapter XXXV.—False Apostles.

“Wherefore observe the greatest caution, that you believe no teacher, unless he bring from Jerusalem the testimonial of James the Lord’s brother, or of whosoever may come after him.[746] For no one, unless he has gone up thither, and there has been approved as a fit and faithful teacher for preaching the word of Christ,—unless, I say, he brings a testimonial thence, is by any means to be received. But let neither prophet nor apostle be looked for by you at this time, besides us. For there is one true Prophet, whose words we twelve apostles preach; for He is the accepted year of God, having us apostles as His twelve months. But for what reason the world itself was made, or what diversities have occurred in it, and why our Lord, coming for its restoration, has chosen and sent us twelve apostles, shall be explained more at length at another time. Meantime He has commanded us to go forth to preach, and to invite you to the supper of the heavenly King, which the Father hath prepared for the marriage of His Son, and that we should give you wedding garments, that is, the grace of baptism;[747] which whosoever obtains, as a spotless robe with which he is to enter to the supper of the King, ought to beware that it be not in any part of it stained with sin, and so he be rejected as unworthy and reprobate.

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[746] [This is peculiar in this connection. There is, at least, a suggestion of anti-Pauline spirit in its teaching.—R.]

[747] [Matt. xxii. 2–14.]

Chapter XXXVI.—The Garments Unspotted.

“But the ways in which this garment may be spotted are these: If any one withdraw from God the Father and Creator of all, receiving another teacher besides Christ, who alone is the faithful and true Prophet, and who has sent us twelve apostles to preach the word; if any one think otherwise than worthily of the substance of the Godhead, which excels all things;—these are the things which even fatally pollute the garment of baptism. But the things which pollute it in actions are these: murders, adulteries, hatreds, avarice, evil ambition. And the things which pollute at once the soul and the body are these: to partake of the table of demons, that is, to taste things sacrificed, or blood, or a carcase which is strangled,[748] and if there be aught else which has been offered to demons. Be this therefore the first step to you of three; which step brings forth thirty commands, and the second sixty, 143
and the third a hundred,[749] as we shall expound more fully to you at another time.”

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[748] [In Homily VII. 8 a similar injunction is given, at Sidon. The language in both places recalls Acts xv. 20 and 1 Cor. x. 21. But most of the chapter is peculiar to the *Recognitions*.—R.]

[749] Matt. xiii. 23. [Comp. Mark iv. 8, 20, where the order of the numbers corresponds with that of the *Recognitions*. The interpretation is a fanciful one, indicating not only Judaistic legalism, but the notion of esoteric teaching. The passage shows Ebionitic tendencies.—R.]

Chapter XXXVII.—The Congregation Dismissed.

When he had thus spoken, and had charged them to come to the same place in good time on the following day, he dismissed the crowds; and when they were unwilling to depart, Peter said to them: "Do me this favour on account of the fatigue of yesterday's journey; and now go away, and meet in good time to-morrow." And so they departed with joy. But Peter, commanding me to withdraw a little for the purpose of prayer,[750] afterwards ordered the couches to be spread in the part of the garden which was covered with shade; and every one, according to custom, recognising the place of his own rank, we took food. Then, as there was still some portion of the day left, he conversed with us concerning the Lord's miracles; and when evening was come, he entered his bed-chamber and went to sleep.

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[750] Clement, being not yet baptized, is represented as not permitted to join with the disciples, even in prayer. [Comp. i. 19, ii. 70–72. This separation is indicated in the *Homilies*, but more emphasis is placed upon it in the *Recognitions*.—R.]

Book V.

Chapter I.—Peter's Salutation.

But on the following day,[751] Peter rising a little earlier than usual, found us asleep; and when he saw it, he gave orders that silence should be kept for him, as though he himself wished to sleep longer, that we might not be disturbed in our rest. But when we rose refreshed with sleep, we found him, having finished his prayer, waiting for us in his bed-chamber. And as it was already dawn, he addressed us shortly, saluting us according to his custom, and forthwith proceeded to the usual place for the purpose of teaching; and when he saw that many had assembled there, having invoked peace upon them according to the first religious form, he began to speak as follows:—

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[751] [Book v. has a partial parallel in Homily X., which is assigned to the second day at Tripolis. The matter here is more extensive. Chaps. 1, 2, show some resemblance to Homily X. 3–6.—R.]

Chapter II.—Suffering the Effect of Sin.

"God, the Creator of all, at the beginning made man after His own image, and gave him dominion over the earth and sea, and over the air; as the true Prophet has told us, and as the very reason of things instructs us: for man alone is rational, and it is fitting that reason should rule over the irrational. At first, therefore, while he was still righteous, he was superior to all disorders and all frailty; but when he sinned, as we taught you yesterday, and became the servant of sin, he became at the same time liable to frailty. This therefore is written, that men may know that, as by impiety they have been made liable to suffer, so by piety they may be made free from suffering; and not only free from suffering, but by even a little faith in God be able to cure the sufferings of others. For thus the true Prophet promised us, saying, 'Verily I say to you, that if ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence, and it shall remove.'[752] Of this saving you have yourselves also had proofs; for you saw yesterday how at our presence the demons removed and were put to flight, with those sufferings which they had brought upon men.

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[752] Matt. xvii. 20.

Chapter III.—Faith and Unbelief.

“Whereas therefore some men suffer, and others cure those who suffer, it is necessary to know the cause at once of the suffering and the cure; and this is proved to be nought else than unbelief on the part of the sufferers, and faith on the part of those who cure them. For unbelief, while it does not believe that there is to be a judgment by God, affords licence to sin, and sin makes men liable to sufferings; but faith, believing that there is to be a judgment of God, restrains men from sin; and those who do not sin are not only free from demons and sufferings, but can also put to flight the demons and sufferings of others.

Chapter IV.—Ignorance the Mother of Evils.

"From[753] all these things, therefore, it is concluded that all evil springs from ignorance; and ignorance herself, the mother of all evils, is sprung from carelessness and sloth, and is nourished, and increased, and rooted in the senses of men by negligence; and if any one teach that she is to be put to flight, she is with difficulty and indignantly torn away, as from an ancient and hereditary abode. And therefore we must labour for a little, that we may search out the presumptions of ignorance, and cut them off by means of knowledge, especially in those who are preoccupied with some erroneous opinions, by means of which ignorance is the more firmly rooted in them, as under the appearance of a certain kind of knowledge; for nothing is worse than for one to believe that he knows what he is ignorant of, and to maintain that to be true which is false. This is as if a drunk man should think himself to be sober, and should act indeed in all respects as a *drunk* man, and yet think himself to be sober, and should wish to be called so by others. Thus, therefore, are those also who do not know what is true, yet hold some appearance of knowledge, and do many evil things as if they were good, and hasten destruction as if it were to salvation.

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[753] [Chaps. 4, 5, resemble somewhat Homily X. 2, which contains a preliminary discourse of the Apostle to his followers.—R.]

Chapter V.—Advantages of Knowledge.

“Wherefore we must, above all things, hasten to the knowledge of the truth, that, as with a light kindled thereat, we may be able to dispel the darkness of errors: for ignorance, as we have said, is a great evil; but because it has no substance, it is easily dispelled by those who are in earnest. For ignorance is nothing else than not knowing what is good for us; once know this, and ignorance perishes. Therefore the knowledge of truth ought to be eagerly sought after; and no one can confer it except the true Prophet. For this is the gate of life to those who will enter, and the road of good works to those going to the city of salvation.

Chapter VI.—Free-Will.

"Whether any one, truly hearing the word of of the true Prophet; is willing or unwilling to receive it, and to embrace His burden, that is, the precepts of life, he has either in his power, for we are free in will.[754] For if it were so, that those who hear had it not in their power to do otherwise than they had heard, there were some power of nature in virtue of which it were not free to him to pass over to another opinion. Or if, again, no one of the hearers could at all receive it, this also were a power of nature which should compel the doing of some one thing, and should leave no place for the other course. But now, since it is free for the mind to turn its judgment to which side it pleases, and to choose the way which it approves, it is clearly manifest that there is in men a liberty of choice.

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[754] [Here again the doctrine of free-will is pressed, the *Homilies* containing no parallel. Chaps. 6–13 have no corresponding passage in Homily X.—R.]

Chapter VII.—Responsibility of Knowledge.

"Therefore, before any one hears what is good for him, it is certain that he is ignorant; and being ignorant, he wishes and desires to do what is not good for him; wherefore he is not judged for that. But when once he has heard the causes of his error, and has received the method of truth, then, if he remain in those errors with which he had been long ago preoccupied, he shall rightly be called into judgment, to suffer punishment, because he has spent in the sport of errors that portion of life which was given him to be spent in living well. But he who, hearing those things, willingly receives them, and is thankful that the teaching of good things has been brought to him, inquires more eagerly, and does not cease to learn, until he ascertains whether there be truly another world, in which rewards are prepared for the good. And when he is assured of this, he gives thanks to God because He has shown him the light of truth; and for the future directs his actions in all good works, for which he is assured that there is a reward prepared in the world to come; while he constantly wonders and is astonished at the errors of other men, and that no one sees the truth which is placed before his eyes. Yet he himself, rejoicing in the riches of wisdom which he hath found, desires insatiably to enjoy them, and is delighted with the practice of good works; hastening to attain, with a clean heart and a pure conscience, the world to come, when he shall be able even to see God, the king of all.

Chapter VIII.—Desires of the Flesh to Be Subdued.

“But the sole cause of our wanting and being deprived of all these things is ignorance. For while men do not know how much good there is in knowledge, they do not suffer the evil of ignorance to be removed from them; for they know not how great a difference is involved in the change of one of these things for the other. Wherefore I counsel every learner willingly to lend his ear to the word of God, and to hear with love of the truth what we say, that his mind, receiving the best seed, may bring forth joyful fruits by good deeds. For if, while I teach the things which pertain to salvation, any one refuses to receive them, and strives to resist them with a mind occupied by evil opinions, he shall have the cause of his perishing, not from us, but from himself. For it is his duty to examine with just judgment the things which we say, and to understand that we speak the words of truth, that, knowing how things are, and directing his life in good actions, he may be found a partaker of the 145 kingdom of heaven, subjecting to himself the desires of the flesh, and becoming lord of them, that so at length he himself also may become the pleasant possession of the Ruler of all.

Chapter IX.—The Two Kingdoms.

"For he who persists in evil, and is the servant of evil, cannot be made a portion of good so long as he persists in evil, because from the beginning, as we have said, God instituted two kingdoms, and has given to each man the power of becoming a portion of that kingdom to which he shall yield himself to obey. And since it is decreed by God that no one man can be a servant of both kingdoms, therefore endeavour with all earnestness to betake yourselves to the covenant and laws of the good King. Wherefore also the true Prophet, when He was present with us, and saw some rich men negligent with respect to the worship of God, thus unfolded the truth of this matter: 'No one,' said He, 'can serve two masters; ye cannot serve God and mammon;'[755] calling riches, in the language of His country, *mammon*.

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[755] Matt. vi. 24.

Chapter X.—Jesus the True Prophet.

“He therefore is the true Prophet, who appeared to us, as you have heard, in Judæa, who, standing in public places, by a simple command made the blind see, the deaf hear, cast out demons, restored health to the sick, and life to the dead; and since nothing was impossible to Him, He even perceived the thoughts of men, which is possible for none but God only. He proclaimed the kingdom of God; and we believed Him as a true Prophet in all that He spoke, deriving the confirmation of our faith not only from His words, but also from His works; and also because the sayings of the law, which many generations before had set forth His coming, were fulfilled in Him; and the figures of the doings of Moses, and of the patriarch Jacob before him, bore in all respects a type of Him. It is evident also that the time of His advent, that is, the very time at which He came, was foretold by them; and, above all, it was contained in the sacred writings, that He was to be waited for by the Gentiles. And all these things were equally fulfilled in Him.

Chapter XI.—The Expectation of the Gentiles.

"But that which a prophet of the Jews foretold, that He was to be waited for by the Gentiles,[756] confirms above measure the faith of truth in Him. For if he had said that He was to be waited for by the Jews, he would not have seemed to prophesy anything extraordinary, that He whose coming had been promised for the salvation of the world should be the object of hope to the people of the same tribe with Himself, and to His own nation: for that this would take place, would seem rather to be a matter of natural inference than one requiring the grandeur of a prophetic utterance. But now, whereas the prophets say that all that hope which is set forth concerning the salvation of the world, and the newness of the kingdom which is to be established by Christ, and all things which are declared concerning Him are to be transferred to the Gentiles; the grandeur of the prophetic office is confirmed, not according to the sequence of things, but by an incredible fulfilment of the prophecy. For the Jews from the beginning had understood by a most certain tradition that this man should at some time come, by whom all things should be restored; and daily meditating and looking out for His coming, when they saw Him amongst them, and accomplishing the signs and miracles, as had been written of Him, being blinded with envy, they could not recognise Him when present, in the hope of whom they rejoiced while He was absent; yet the few of us who were chosen by Him understood it.

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[756] Gen. xlix. 10. [This detailed statement of the call of the Gentiles is peculiar to the *Recognitions;* comp. i. 42. Such passages seem to indicate a tendency less anti-Pauline than that of the *Homilies*, yet the christology and soteriology are Ebionitic.—R.]

Chapter XII.—Call of the Gentiles.

"But this happened by the providence of God, that the knowledge of this good One should be handed over to the Gentiles, and those who had never heard of Him, nor had learned from the prophets, should acknowledge Him, while those who had acknowledged Him in their daily meditations should not know Him. For, behold, by you who are now present, and desire to hear the doctrine of His faith, and to know what, and how, and of what sort is His coming, the prophetic truth is fulfilled. For this is what the prophets foretold, that He is to be sought for by you, who never heard of Him.[757] And, therefore, seeing that the prophetic sayings are fulfilled even in yourselves, you rightly believe in Him alone, you rightly wait for Him, you rightly inquire concerning Him, that you not only may wait for Him, but also believing, you may obtain the inheritance of His kingdom; according to what Himself said, that every one is made the servant of him to whom he yields subjection.[758]

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[757] Isa. lxv. 1.

[758] John viii. 34.

Chapter XIII.—Invitation of the Gentiles.

"Wherefore awake, and take to yourselves our Lord and God, even that Lord who is Lord both of heaven and earth, and conform yourselves to His image and likeness, as the true Prophet Himself teaches, saying, 'Be ye merciful, as also your heavenly Father is merciful, who makes His sun to rise upon the good and the evil, and rains upon the just and the unjust.'[759] Imitate Him, therefore, and fear Him, as the commandment is given to men, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'[760] For it is profitable to you to serve this Lord alone, that through Him knowing the one God, ye may be freed from the many whom ye vainly feared. For he who fears not God the Creator of all, but fears those whom he himself with his own hands hath made, what does he do but make himself subject to a vain and senseless fear, and render himself more vile and abject than those very things, the fear of which he has conceived in his mind? But rather, by the goodness of Him who inviteth you, return to your former nobleness, and by good deeds show that you bear the image of your Creator, that by contemplation of His likeness ye may be believed to be even His sons.

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[759] Luke vi. 36; Matt. v. 45.

[760] Deut. vi. 13; Matt. iv. 10.

Chapter XIV.—Idols Unprofitable.

"Begin,[761] therefore, to cast out of your minds the vain ideas of idols, and your useless and empty fears, that at the same time you may also escape the condition of unrighteous bondage. For those have become your lords, who could not even have been profitable servants to you. For how should lifeless images seem fit even to serve you, when they can neither hear, nor see, nor feel anything? Yea, even the material of which they are made, whether it be gold or silver, or even brass or wood, though it might have profited you for necessary uses, you have rendered wholly inefficient and useless by fashioning gods out of it. We therefore declare to you the true worship of God, and at the same time warn and exhort the worshippers, that by good deeds they imitate Him whom they worship, and hasten to return to His image and likeness, as we said before.

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[761] [The parallel with Homily X. recurs at this chapter, and continues for several chapters.—R.]

Chapter XV.—Folly of Idolatry.

"But I should like if those who worship idols would tell me if they wish to become like those whom they worship? Does any one of you wish to see in such sort as they see? or to hear after the manner of their hearing? or to have such understanding as they have? Far be this from any of my hearers! For this were rather to be thought a curse and a reproach to a man, who bears in himself the image of God, although he has lost the likeness. What sort of gods, then, are they to be reckoned, the imitation of whom would be execrable to their worshippers, and to have whose likeness would be a reproach? What then? Melt your useless images, and make useful vessels. Melt the unserviceable and inactive metal, and make implements fit for the use of men. But, says one, human laws do not allow us.[762] He says well; for it is human laws, and not their own power, that prevents it. What kind of gods, then, are those which are defended by human laws, and not by their own energies? And so also they are preserved from thieves by watch-dogs and the protection of bolts, at least if they be of silver, or gold, or even of brass; for those that are of stone and earthenware are protected by their own worthlessness, for no one will steal a stone or a crockery god. Hence those seem to be the more miserable whose more precious metal exposes them to the greater danger. Since, then, they can be stolen, since they must be guarded by men, since they can be melted, and weighed out, and forged with hammers, ought men possessed of understanding to hold them as gods?

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[762] [This, with the more specific statement of Homily X. 8, points to an early date.—R.]

Chapter XVI.—God Alone a Fit Object of Worship.

“Oh! into what wretched plight the understanding of men has fallen! For if it is reckoned the greatest folly to fear the dead, what shall we judge of those who fear something that is worse than the dead are? For those images are not even to be reckoned among the number of the dead, because they were never alive. Even the sepulchres of the dead are preferable to them, since, although they are now dead, yet they once had life; but those whom you worship never possessed even such base life as is in all, the life of frogs and owls. But why say more about them, since it is enough to say to him who adores them: Do you not see that he whom you adore sees not, hear that he whom you adore hears not, and understand that he understands not?—for he is the work of man’s hand, and necessarily is void of understanding. You therefore worship a god without sense, whereas every one who has sense believes that not even those things are to be worshipped which have been made by God and have sense,[763] such as the sun, moon, and stars, and all things that are in heaven and upon earth. For they think it reasonable, that not those things which have been made for the service of the world, but the Creator of those things themselves, and of the whole world, should be worshipped. For even these things rejoice when He is adored and worshipped, 147 and do not take it well that the honour of the Creator should be bestowed on the creature. For the worship of God alone is acceptable *to them,* who alone is uncreated, and all things also are His creatures. For as it belongs to him who alone is uncreated to be God, so everything that has been created is not truly God.

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[763] It was a very prevalent opinion among the ancient philosophers, that the heavenly bodies have some kind of life and intelligence.

Chapter XVII.—Suggestions of the Old Serpent.

“Above all, therefore, you ought to understand the deception of the old serpent[764] and his cunning suggestions, who deceives you as it were by prudence, and as by a sort of reason creeps through your senses; and beginning at the head, he glides through your inner marrow, accounting the deceiving of you a great gain. Therefore he insinuates into your minds opinions of gods of whatsoever kinds, only that he may withdraw you from the faith of one God knowing that your sin is his comfort. For he, for his wickedness, was condemned from the beginning to eat dust, for that he caused to be again resolved into dust him who had been taken from the dust, even till the time when your souls shall be restored, being brought through the fire; as we shall instruct you more fully at another time. From him, therefore, proceed all the errors and doubts, by which you are driven from the faith and belief of one God.

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[764] [Comp. book ii. 45. In Homily X. 10, etc., the influence of the serpent is spoken of, but the discourse here is much fuller. There is, however, a general agreement in outline between chaps. 17–22 here and Homily X. 10–21.—R.]

Chapter XVIII.—His First Suggestion.

“And first of all he suggests to men’s thoughts not to hear the words of truth, by which they might put to flight the ignorance of those things which are evils. And this he does, as by the presentation of another knowledge, making a show of that opinion which very many hold, to think that they shall not be held guilty if they have been in ignorance, and that they shall not be called to account for what they have not heard; and thereby he persuades them to turn aside from hearing the word. But I tell you, in opposition to this, that ignorance is in itself a most deadly poison, which is sufficient to ruin the soul without any aid from without. And therefore there is no one who is ignorant who shall escape through his ignorance, but it is certain that he shall perish. For the power of sin naturally destroys the sinner. But since the judgment shall be according to reason, the cause and origin of ignorance shall be inquired into, as well as of every sin. For he who is unwilling to know how he may attain to life, and prefers to be in ignorance lest he thereby be made guilty, from this very fact is judged as if he knew and had knowledge. For he knew what it was that he was unwilling to hear; and the cunning obtained by the artifice of the serpent will avail him nothing for an excuse, for he will have to do with Him to whom the heart is open. But that you may know that ignorance of itself brings destruction, *I assure you that* when the soul departs from the body, if it leave it in ignorance of Him by whom it was created, and from whom in this world it obtained all things that were necessary for its uses, it is driven forth from the light of His kingdom as ungrateful and unfaithful.

Chapter XIX.—His Second Suggestion.

"Again, the wicked serpent suggests another opinion to men, which many of you are in the habit of bringing forward,—that there is, as we say, one God, who is Lord of all; but these also, they say, are gods. For as there is one Cæsar, and he has under him many judges,—for example, prefects, consuls, tribunes, and other officers,—in like manner we think, that while there is one God greater than all, yet still that these gods are ordained in this world, after the likeness of those officers of whom we have spoken, subject indeed to that greater God, yet ruling us and the things that are in this world. In answer to this, I shall show you how, in those very things which you propose for deception, you are confuted by the reasons of truth. You say that God occupies the place of Cæsar, and those who are called gods represent His judges and officers. Hold then, as you have adduced it, by the example of Cæsar; and know that, as one of Cæsar's judges or administrators, as prefects, proconsuls, generals, or tribunes, may lawfully take the name of Cæsar,—or else both he who should take it and those who should confer it should be destroyed together,—so also in this case you ought to observe, that if any one give the name of God to any but Himself, and he accept it, they shall partake one and the same destruction, by a much more terrible fate than the servants of Cæsar. For he who offends against Cæsar shall undergo temporal destruction; but he who offends against Him who is the sole and true God, shall suffer eternal punishment, and that deservedly, as having injured by a wrongful condition the name which is unique.[765]

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[765] The writer means, that insult is offered to that name which belongs to God alone by giving it to others, and thus placing it in a position which is unjust to it.

Chapter XX.—Egyptian Idolatry.

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"Although this word God is not the *name* of God, but meantime that word is employed by men as His name; and therefore, as I have said, when it is used reproachfully, the reproach is referred to the injury of the true name. In short, the ancient Egyptians, who thought that they had discovered the theory of the heavenly revolutions and the nature of the stars, nevertheless, through the demon's blocking up their senses, subjected the incommunicable name to all kinds of indignity. For some taught that their ox, which is called Apis, ought to be worshipped; others taught that the he-goat, others that cats, the ibis, a fish also, a serpent, onions, drains, crepitus ventris, ought to be regarded as deities, and innumerable other things, which I am ashamed even to mention."

Chapter XXI.—Egyptian Idolatry More Reasonable Than Others.

When Peter was speaking thus, all we who heard him laughed. Then said Peter: “You laugh at the absurdities of others, because through long custom you do not see your own. For indeed it is not without reason that you laugh at the folly of the Egyptians, who worship dumb animals, while they themselves are rational. But I will tell you how they also laugh at you; for they say, We worship living animals, though mortal; but you worship and adore things which never were alive at all. They add this also, that they are figures and allegories of certain powers by whose help the race of men is governed. Taking refuge in this for shame, they fabricate these and similar excuses, and so endeavour to screen their error. But this is not the time to answer the Egyptians, and leaving the care of those who are present to heal the disease of the absent. For it is a certain indication that you are held to be free from sickness of this sort, since you do not grieve over it as your own, but laugh at it as that of others.

Chapter XXII.—Second Suggestion Continued.

“But let us come back to you, whose opinion it is that God should be regarded as Cæsar, and the gods as the ministers and deputies of Cæsar. Follow me attentively, and I shall presently show you the lurking-places of the serpent, which lie in the crooked windings of this argument. It ought to be regarded by all as certain and beyond doubt, that no creature can be on a level with God, because He was made by none, but Himself made all things; nor indeed can any one be found so irrational, as to suppose that the thing made can be compared with the maker. If therefore the human mind, not only by reason, but even by a sort of natural instinct, rightly holds this opinion, that that is called God to which nothing can be compared or equalled, but which exceeds all and excels all; how can it be supposed that that name which is believed to be above all, is rightly given to those whom you think to be employed for the service and comfort of human life? But we shall add this also. This world was undoubtedly made, and is corruptible, as we shall show more fully by and by; meantime it is admitted both that it has been made and that it is corruptible. If therefore the world cannot be called God, and rightly so, because it is corruptible, how shall parts of the world take the name of God? For inasmuch as the whole world cannot be God, much more its parts cannot. Therefore, if we come back to the example of Cæsar, you will see how far you are in error. It is not lawful for any one, though a man of the same nature with him, to be compared with Cæsar: do you think, then, that any one ought to be compared with God, who excels all in this respect, that He was made by none, but Himself made all things? But, indeed, you dare not give the name of Cæsar to any other, because he immediately punishes one who offends against him; you dare give that of God to others, because He delays the punishment of offenders against Him, in order to their repentance.

Chapter XXIII.—Third Suggestion.

"Through the mouths of others also that serpent is wont to speak in this wise: We adore visible images in honour of the invisible God.[766] Now this is most certainly false. For if you really wished to worship the image of God, you would do good to man, and so worship the true image of God in him. For the image of God is in every man, though His likeness is not in all, but where the soul is benign and the mind pure. If, therefore, you wish truly to honour the image of God, we declare to you what is true, that you should do good to and pay honour and reverence to man, who is made in the image of God; that you minister food to the hungry, drink to the thirsty, clothing to the naked, hospitality to the stranger, and necessary things to the prisoner; and that is what will be regarded as truly bestowed upon God. And so far do these things go to the honour of God's image, that he who does not these things is regarded as casting reproach upon the divine image. What, then, is that honour of God which consists in running from one stone or wooden figure to another, in venerating empty and lifeless figures as deities, and despising men in whom the image of God is of a truth? Yea, rather be assured, that whoever commits murder or adultery, or anything that causes suffering or injury to men, in all these the image of God is violated. For to injure men is a great impiety towards God. Whenever, therefore, you do to another what you would not have another do to you, you defile the image of God with undeserved distresses. Understand, therefore, that that is the suggestion of the serpent lurking within you, which persuades you that you may seem to be pious when you worship insensible things, and may not seem impious when you injure sensible and rational beings.

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[766] [To chaps. 23–36 a parallel is afforded by Homily XI. 4–18.—R.]

Chapter XXIV.—Fourth Suggestion.

“But to these things the serpent answers us with another mouth, and says: If God did not wish these things to be, then they should not be. I am not telling you how it is that many contrary things are permitted to be in this world for the probation of every one’s mind. But this is what is suitable to be said in the meantime: If, according to you, everything that was to be worshipped ought not to have been, there would have been almost nothing in this world. For what is there that you have left without worshipping it? The sun, the moon, the stars, the water, the earth, mountains, trees, stones, men; there is no one of these that ye have not worshipped. According to your saying, therefore, none of these ought to have been made by God, that you might not have anything that you could worship! Yea, He ought not even to have made men themselves to be the worshippers! But this is the very thing which that serpent which lurks within you desires: for he spares none of you; he would have no one of you escape from destruction. But it shall not be so. For I tell you, that not that which is worshipped is in fault, but he who worships. For with God is righteous judgment; and He judges in one way the sufferer, and in another way the doer, of wrong.

Chapter XXV.—Fifth Suggestion.

"But you say: Then those who adore what ought not to be adored, should be immediately destroyed by God, to prevent others doing the like. But are you wiser than God, that you should offer Him counsel?[767] He knows what to do. For with all who are placed in ignorance He exercises patience, because He is merciful and gracious; and He foresees that many of the ungodly become godly, and that even some of those who worship impure statues and polluted images have been converted to God, and forsaking their sins and doing good works, attain to salvation. But it is said: We ought never to have come even to the thought of doing these things. You do not know what freedom of will is, and you forget that he is good who is so by his own intention; but, he who is retained in goodness by necessity cannot be called good, because it is not of himself that he is so. Because, therefore, there is in every one liberty to choose good or evil, he either acquires rewards, or brings destruction on himself. Nay it is said, God brings to our minds whatsoever we think. What mean ye, O men? Ye blaspheme. For if He brings all our thoughts into our minds, then it is He that suggests to us thoughts of adultery, and covetousness, and blasphemy, and every kind of effeminacy. Cease, I entreat of you, these blasphemies, and understand what is the honour worthy of God. And say not, as some of you are wont to say, that God needs not honour from men. Indeed, He truly is in need of none; but you ought to know that the honour which you bestow upon God is profitable to yourselves. For what is so execrable, as for a man not to render thanks to his Creator?

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[767] Rom. xi. 34.

Chapter XXVI.—Sixth Suggestion.

"But it is said: We do better, who give thanks both to Himself, and to all with Him. In this you do not understand that there is the ruin of your salvation. For it is as if a sick man should call in for his cure at once a physician and poisoners; since these could indeed injure him, but not cure him; and the true physician would refuse to mix his remedies with their poisons, lest either the man's destruction should be ascribed to the good, or his recovery, to the injurious. But you say: Is God then indignant or envious, if, when He benefits us, our thanks be rendered to others? Even if He be not indignant, at all events He does not wish to be the author of error, that by means of His work credit should be given to a vain idol. And what is so impious, so ungrateful, as to obtain a benefit from God, and to render thanks to blocks of wood and stone? Wherefore arise, and understand your salvation. For God is in need of no one, nor does He require anything, nor is He hurt by anything; but we are either helped or hurt, in that we are grateful or ungrateful. For what does God gain from our praises, or what does He lose by our blasphemies? Only this we must remember, that God brings into proximity and friendship with Himself the soul that renders thanks to Him. But the wicked demon possesses the ungrateful soul.

Chapter XXVII.—Creatures Take Vengeance on Sinners.

“But this also I would have you know, that upon such souls God does not take vengeance directly, but His whole creation rises up and inflicts punishments upon the impious; and although in the present world the goodness of God bestows the light of the world and the services of the earth alike upon the pious and the impious, yet not without grief does the sun afford his light, and the other elements perform their service, to the impious. And, in short, sometimes even in opposition to the goodness of the Creator, the elements are wearied out by the crimes of the wicked; and thence it is that either the fruit of the earth is blighted, or the composition of the air is vitiated, or the heat of the sun is increased beyond measure, or there is an excessive amount of rain or of cold. Thence pestilence, and famine, and death in various forms stalk forth, for the creature hastens to take vengeance on the wicked; yet the goodness of God restrains it, and bridles its indignation against the wicked, and compels it to be obedient to His mercy, rather than to be inflamed by the sins and the crimes of men. For the patience of God waiteth for the conversion of men, as long as they are in this body.

Chapter XXVIII.—Eternity of Punishments.

"But if any persist in impiety till the end of life, then as soon as the soul, which is immortal, departs, it shall pay the penalty of its persistence in impiety. For even the souls of the impious are immortal, though perhaps they themselves would wish them to end with their bodies. But it is not so; for they endure without end the torments of eternal fire, and to their destruction they have not the quality of mortality. But perhaps you will say to me, You terrify us, O Peter. And how shall we speak to you the things which are in reality? Can we declare to you the truth by keeping silence? We cannot state the things which are, otherwise than as they are. But if we were silent, we should make ourselves the cause of the ignorance that is ruinous to you, and should satisfy the serpent that lurks within you, and blocks up your senses, who cunningly suggests these things to you, that he may make you always the enemies of God. But we are sent for this end, that we may betray his disguises to you; and melting your enmities, may reconcile you to God, that you may be converted to Him, and may please Him by good works. For man is at enmity with God, and is in an unreasonable and impious state of mind and wicked disposition towards Him, especially when he thinks that he knows something, and is in ignorance. But when you lay aside these, and begin to be pleased and displeased with the same things which please and displease God, and to will what God willeth then ye shall truly be called His friends.

Chapter XXIX.—God's Care of Human Things.

"But perhaps some of you will say, God has no care of human things; and if we cannot even attain to the knowledge of Him, how shall we attain to His friendship? That God does concern Himself with the affairs of men, His government of the world bears witness: for the sun daily waits upon it, the showers minister to it; the fountains, rivers, winds, and all elements, attend upon it; and the more these things become known to men, the more do they indicate God's care over men. For unless by the power of the Most High, the more powerful would never minister to the inferior; and by this God is shown to have not only a care over men, but some great affection, since He has deputed such noble elements to their service. But that men may also attain to the friendship of God, is proved to us by the example of those to whose prayers He has been so favourable, that He has withheld the heaven from rain when they wished, and has again opened it when they prayed.[768] And many other things He has bestowed upon those who does His will, which could not be bestowed but upon His friends. But you will say, What harm is done to God if these things also are worshipped by us? If any one of you should pay to another the honour that is due to his father, from whom he has received innumerable benefits, and should reverence a stranger and foreigner as his father, should you not think that he was undutiful towards his father, and most deserving to be disinherited?

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[768] 1 Kings xvii.; xviii.; Jas. v. 17, 18.

Chapter XXX.—Religion of Fathers to Be Abandoned.

"Others say, It is wicked if we do not worship those *idols* which have come down to us from our fathers, and prove false to the religion bequeathed to us by our ancestors. On this principle, if any one's father was a robber or a base fellow, he ought not to change the manner of life handed down to him by his fathers, nor to be recalled from his father's errors to a better way; and it is reckoned impious if one do not sin with his parents, or does not persist in impiety with them. Others say, We ought not to be troublesome to God, and to be always burdening Him with complaints of our miseries, or with the exigencies of our petitions. How foolish and witless an answer! Do you think it is troublesome to God if you thank Him for His benefits, while you do not think it troublesome to Him if, for His gifts, you render thanks to stocks and stones? And how comes it, that when rain is withheld in a long drought, we all turn our eyes to heaven, and entreat the gift of rain from God Almighty, and all of us with our little ones pour out prayers on God and entreat His compassion? But truly ungrateful souls, when they obtain the blessing, quickly forget: for as soon as they have gathered in their harvest or their vintage, straightway they offer the first-fruits to deaf and dumb images, and pay vows in temples or groves for those things which God has bestowed upon them, and then offer sacrifices to demons; and having received a favour, deny the bestower of the favour.[769]

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[769] Literally, "change the bestower of it for another."

Chapter XXXI.—Paganism, Its Enormities.

“But some say, These things are instituted for the sake of joy, and for refreshing our minds; and they have been devised for this end, that the human mind may be relaxed for a little from cares and sorrows. See now what a charge you yourselves bring upon the things which you practise. If these things have been invented for the purpose of lightening sorrow and affording enjoyment, how is it that the invocations of demons are performed in groves and woods? What is the meaning of the insane whirlings, and the slashing of limbs, and the cutting off of members? How is it that mad rage is produced in them? How is insanity produced? How is it that women are driven violently, raging with dishevelled hair? Whence the shrieking and gnashing of teeth? Whence the bellowing of the heart and the bowels, and all those things which, whether they are pretended or are contrived by the ministration of demons, are exhibited to the terror of the foolish and ignorant? Are these things done for the sake of lightening the mind, or rather for the sake of oppressing it? Do ye not yet perceive nor understand, that these are the counsels of the serpent lurking within you, which draws you away from the apprehension of truth by irrational suggestions of errors, that he may hold you as slaves and servants of lust and concupiscence and every disgraceful thing?

Chapter XXXII.—True Religion Calls to Sobriety and Modesty.

"But I protest to you with the clear voice of preaching, that, on the contrary, the religion of God calls you to sobriety and modesty; orders you to refrain from effeminacy and madness, and by patience and gentleness to prevent the inroads of anger; to be content with your own possessions, and with the virtue of frugality; not even when driven by poverty to plunder the goods of others, but in all things to observe justice; to withdraw yourselves wholly from the idol sacrifices: for by these things you invite demons to you, and of your own accord give them the power of entering into you; and so you admit that which is the cause either of madness or of unlawful love.

Chapter XXXIII.—Origin of Impiety.

“Hence is the origin of all impiety; hence murders, adulteries, thefts; and a nursery is formed of all evils and wickednesses, while you indulge in profane libations and odours, and give to wicked spirits an opportunity of ruling and obtaining some sort of authority over you. For when they invade your senses, what do they else than work the things which belong to lust and injustice and cruelty, and compel you to be obedient to all things that are pleasing to them? God, indeed, permits you to suffer this at their hands by a certain righteous judgment, that from the very disgrace of your doings and your feelings you may understand how unworthy it is to be subject to demons and not to God. Hence also, by the friendship of demons, men are brought to disgraceful and base deeds; hence, men proceed even to the destruction of life, either through the fire of lust, or through the madness of anger through excess of grief, so that, as is well[770] known, some have even laid violent hands upon themselves. And this, as we have said, by a just sentence of God they are not prevented from doing, that they may both understand to whom they have yielded themselves in subjection, and know whom they have forsaken.

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[770] The original has here, “as is often known;” that is, as people know from many instances having occurred within their own knowledge.

Chapter XXXIV.—Who are Worshippers of God?

"But some one will say, These passions sometimes befall even those who worship God. It is not true. For we say, that he is a worshipper of God, who does the will of God, and observes the precepts of His law. For in God's estimation he is not a Jew who is called a Jew among men (nor is he a Gentile that is called a Gentile), but he who, believing in God, fulfils His law and does His will, though he be not circumcised.[771] He is the true worshipper of God, who not only is himself free from passions, but also sets others free from them; though they be so heavy that they are like mountains, he removes them by means of the faith with which he believes in God. Yea, by faith he truly removes mountains with their trees, if it be necessary.[772] But he who seems to worship God, but is neither fortified by a full faith, nor by obedience to the commandments, but is a sinner, has given a place in himself, by reason of his sins, to passions, which are appointed of God for the punishment of those who sin, that they may exact from them the deserts of their sins by means of punishments inflicted, and may bring them purified to the general judgment of all, provided always that their faith do not fail them in their chastisement. For the chastisement of unbelievers in the present 152
life is a judgment, by which they begin to be separated from future blessings; but the chastisement of those who worship God, while it is inflicted upon them for sins into which they have fallen, exacts from them the due of what they have done, that, preventing the judgment, they may pay the debt of their sin in the present life, and be freed, at least in half, from the eternal punishments which are there prepared.

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[771] Rom. ii. 28; Rev. ii. 9.

[772] Matt. xvii. 20; Luke xvii. 6.

Chapter XXXV.—Judgment to Come.

"But he does not receive these things as true who does not believe that there is to be a judgment of God, and therefore, being bound by the pleasures of the present life, is shut out from eternal good things; and therefore we do not neglect to proclaim to you what we know to be necessary for your salvation, and to show you what is the true worship of God, that, believing in God, you may be able, by means of good works, to be heirs with us of the world to come. But if you are not yet convinced that what we say is true, meantime, in the first instance, you ought not to take it amiss and to be hostile to us because we announce to you the things which we consider to be good, and because we do not grudge to bestow also upon you that which we believe brings salvation to ourselves, labouring, as I have said, with all eagerness, that we may have you as fellow-heirs of the blessings which we believe are to befall ourselves. But whether those things which we declare to you are certainly true, you shall not be able to know otherwise than by rendering obedience to the things which are commanded, that you may be taught by the issue of things, and the most certain end of blessedness.

Chapter XXXVI.—Conclusion of Discourse.

"And, therefore, although the serpent lurking within you occupies your senses with a thousand arts of corruption, and throws in your way a thousand obstacles, by which he may turn you away from the hearing of saving instruction, all the more ought you to resist him, and despising his suggestions, to come together the more frequently to hear the word and receive instruction from us, because nobody can learn anything who is not taught."[773]

And when he had done speaking, he ordered those to be brought to him who were oppressed by sickness or demons, and laid his hands upon them with prayer; and so he dismissed the crowds, charging them to resort to the hearing of the word during the days that he was to remain there. Therefore, when the crowds had departed, Peter washed his body in the waters which ran through the garden, with as many of the others as chose to do so; and then ordered the couches to be spread on the ground under a very shady tree, and directed us to recline according to the order established at Cæsarea. And thus, having taken food and given thanks to God after the manner of the Hebrews, as there was yet some portion of the day remaining, he ordered us to question him on any matters that we pleased. And although we were with him twenty in all, he explained to every one whatever he pleased to ask of him; the particulars of which I set down in books and sent to you some time ago. And when evening came we entered with him into the lodging, and went to sleep, each one in his own place.

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[773] [The latter half of this discourse, as already indicated (see note on chap. 23), finds a parallel in Homily XI. 4–18, which forms the first half of that discourse.—R.]

Book VI.

Chapter I.—Book VI. Diligence in Study.

But as soon as day began to advance the dawn upon the retiring darkness, Peter having gone into the garden to pray, and returning thence and coming to us, by way of excuse for awaking and coming to us a little later than usual, said this:[774] "Now that the spring-time has lengthened the day, of course the night is shorter; if, therefore, one desires to occupy some portion of the night in study, he must not keep the same hours[775] for waking at all seasons, but should spend the same length of time in sleeping, whether the night be longer or shorter, and be exceedingly careful that he do not cut off from the period which he is wont to have for study, and so add to his sleep and lessen his time of keeping awake. And this also is to be observed, lest haply if sleep be interrupted while the food is still undigested, the undigested mass lead the mind, and by the exhalation of crude spirits render the inner sense confused and disturbed. It is right, therefore, that that part also be cherished with sufficient rest, so that, those things being sufficiently accomplished which are due to it, the 153
body may be able in other things to render due service to the mind."

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[774] [Comp. book iii. 31. To this there is no parallel in the *Homilies*.—R.]

[775] It will be remembered that the *hours* were variable periods, and began to be reckoned from sunrise.

Chapter II.—Much to Be Done in a Little Time.

When he had said this, as very many had already assembled in the accustomed place of the garden to hear him, Peter went forth; and having saluted the crowds in his usual manner, began to speak as follows:[776] "Since, indeed, as land neglected by the cultivator necessarily produces thorns and thistles, so your sense, by long neglect, has produced a plentiful crop of noxious opinions of things and dogmas of false science; there is need now of much care in cultivating the field of your mind, that the word of truth, which is the true and diligent husbandman of the heart, may cultivate it with continual instructions. It is therefore your part to render obedience to it, and to lop off superfluous occupations and anxieties, lest a noxious growth choke the good seed of the word. For it may be that a short and earnest diligence may repair a long time's neglect; for the time of every one's life is uncertain, and therefore we must hasten to salvation, lest haply sudden death seize upon him who delays.

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[776] [To chaps. 2, 3, there is a parallel in the corresponding chapters of Homily XI. Then follows a long passage similar to that in book v. 23–36.—R.]

Chapter III.—Righteous Anger.

“And all the more eagerly must we strive on this account, that while there is time, the collected vices of evil custom may be cut off. And this you shall not be able to do otherwise, than by being angry with yourselves on account of your profitless and base doings. For this is righteous and necessary anger, by which every one is indignant with himself, and accuses himself for those things in which he has erred and done amiss; and by this indignation a certain fire is kindled in us, which, applied as it were to a barren field, consumes and burns up the roots of vile pleasure, and renders the soil of the heart more fertile for the good seed of the word of God. And I think that you have sufficiently worthy causes of anger, from which that most righteous fire may be kindled, if you consider into what errors the evil of ignorance has drawn you, and how it has caused you to fall and rush headlong into sin, from what good things it has withdrawn you, and into what evils it has driven you, and, what is of more importance than all the rest, how it has made you liable to eternal punishments in the world to come. Is not the fire of most righteous indignation kindled within you for all these things, now that the light of truth has shone upon you; and does not the flame of that anger which is pleasing to God rise within you, that every sprout may be burnt up and destroyed from the root, if haply any shoot of evil concupiscence has budded within you?

Chapter IV.—Not Peace, But a Sword.

Hence, also, He who hath sent us, when He had come,[777] and had seen that all the world had fallen into wickedness, did not forthwith give peace to him who is in error, lest He should confirm him in evil; but set the knowledge of truth in opposition to the ruins of ignorance of it, that, if haply men would repent and look upon the light of truth, they might rightly grieve that they had been deceived and drawn away into the precipices of error, and might kindle the fire of salutary anger against the ignorance that had deceived them. On this account, therefore, He said, 'I have come to send fire on the earth; and how I wish that it were kindled!'[778] There is therefore a certain fight, which is to be fought by us in this life; for the word of truth and knowledge necessarily separates men from error and ignorance, as we have often seen putrified and dead flesh in the body separated by the cutting knife from its connection with the living members. Such is the effect produced by knowledge of the truth. For it is necessary that, for the sake of salvation, the son, for example, who has received the word of truth, be separated from his unbelieving parents; or again, that the father be separated from his son, or the daughter from her mother. And in this manner the battle of knowledge and ignorance, of truth and error, arises between believing and unbelieving kinsmen and relations. And therefore He who has sent us said again, 'I am not come to send peace on earth, but a sword.'[779]

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[777] [The remaining chapters of this book (4–14) correspond with Homily XI. 19–33. The discourse here is somewhat fuller, but the order of topics is the same throughout.—R.]

[778] Luke xii. 49.

[779] Matt. x. 34.

Chapter V.—How the Fight Begins.

“But if any one say, How does it seem right for men to be separated from their parents? I will tell you how. Because, if they remained with them in error, they would do no good to them, and they would themselves perish with them. It is therefore right, and very right, that he who will be saved be separated from him who will not. But observe this also, that this separation does not come from those who understand aright; for they wish to be with their relatives, and to do them good, and to teach them better things. But it is the vice peculiar to ignorance, that it will not bear to have near it the light of truth, which confutes it; and therefore that separation originates with them. For those who receive the knowledge of the truth, because it is full of goodness, desire, if it be possible, to share it with all, as given by the good God; yea, even with those who hate and persecute them: for they know that ignorance is the cause of their sin. Wherefore, in short, the Master Himself, when He was being led to the cross by those who knew Him not, prayed the Father for His murderers, and said, ‘Father, forgive their sin, for they know not what they do!’[780] The disciples also, in imitation of the Master, even when themselves were suffering, in like manner prayed for their murderers.[781] But if we are taught to pray even for our murderers and persecutors, how ought we not to bear the persecutions of parents and relations, and to pray for their conversion?

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[780] Luke xxiii. 34.

[781] Acts vii. 60.

Chapter VI.—God to Be Loved More Than Parents.

“Then let us consider carefully, in the next place, what reason we have for loving our parents. For this cause, it is said, we love them, because they seem to be the authors of our life. But our parents are not authors of our life, but means of it. For they do not bestow life, but afford the means of our entering into this life; while the one and sole author of life is God. If, therefore we would love the Author of our life, let us know that it is He that is to be loved. But then it is said, We cannot know Him; but them we know, and hold in affection. Be it so: you cannot know *what* God is, but you can very easily know what God is *not*. For how can any man fail to know that wood, or stone, or brass, or other such matter, is not God? But if you will not give your mind to consider the things which you might easily apprehend, it is certain that you are hindered in the knowledge of God, not by impossibility, but by indolence; for if you had wished it, even from these useless images you might have been set on the way of understanding.

Chapter VII.—The Earth Made for Men.

"For it is certain that these images are made with iron tools; but iron is wrought by fire, which fire is extinguished by water. But water is moved by spirit; and spirit has its beginning from God. For thus saith the prophet Moses: 'In the beginning God made the heaven and the earth. But the earth was invisible, and unarranged; and darkness was over the deep: and the Spirit of God was upon the waters.'[782] Which Spirit, like the Creator's hand, by command of God separated light from darkness; and after that invisible heaven produced this visible one, that He might make the higher places a habitation for angels, and the lower for men. For your sake, therefore, by command of God, the water which was upon the face of the earth withdrew, that the earth might produce fruits for you; and into the earth also He inserted veins of moisture, that fountains and rivers might flow forth from it for you. For your sake it was commanded to bring forth living creatures, and all things which could serve for your use and pleasure. Is it not for you that the winds blow, that the earth, conceiving by them, may bring forth fruits? Is it not for you that the showers fall, and the seasons change? Is it not for you that the sun rises and sets, and the moon undergoes her changes? For you the sea offers its service, that all things may be subject to you, ungrateful as you are. For all these things shall there not be a righteous punishment of vengeance, because beyond all else you are ignorant of the bestower of all these things, whom you ought to acknowledge and reverence above all?

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[782] Gen. i. 1, 2.

Chapter VIII.—Necessity of Baptism.

“But now I lead you to understanding by the same paths. For you see that all things are produced from waters. But water was made at first by the Only-begotten; and the Almighty God is the head of the Only-begotten, by whom we come to the Father in such order as we have stated above. But when you have come to the Father you will learn that this is His will, that you be born anew by means of waters, which were first created.[783] For he who is regenerated by water, having filled up the measure of good works, is made heir of Him by whom he has been regenerated in incorruption. Wherefore, with prepared minds, approach as sons to a father, that your sins may be washed away, and it may be proved before God that ignorance was their sole cause. For if, after the learning of these things, you remain in unbelief, the cause of your destruction will be imputed to yourselves, and not to ignorance. And do you suppose that you can have hope towards God, even if you cultivate all piety and all righteousness, but do not receive baptism. Yea rather, he will be worthy or greater punishment, who does good works not well; for merit accrues to men from good works, but only if they be done as God commands. Now God has ordered every one who worships Him to be sealed by baptism; but if you refuse, and obey your own will rather than God’s, you are doubtless contrary and hostile to His will. 15

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[783] [There is no exact parallel to these statements in the corresponding chapter of the *Homilies* (xi. 26).—R.]

Chapter IX.—Use of Baptism.

"But you will perhaps say, What does the baptism of water contribute towards the worship of God? In the first place, because that which hath pleased God is fulfilled. In the second place, because, when you are regenerated and born again of water and of God, the frailty of your former birth, which you have through men, is cut off, and so at length you shall be able to attain salvation; but otherwise it is impossible. For thus hath the true prophet testified to us with an oath: 'Verily I say to you, That unless a man is born again of water, he shall not enter into the kingdom of heaven.'[784] Therefore make haste; for there is in these waters a certain power of mercy which was borne upon them at the beginning, and acknowledges those who are baptized under the name of the threefold sacrament, and rescues them from future punishments, presenting as a gift to God the souls that are consecrated by baptism. Betake yourselves therefore to these waters, for they alone can quench the violence of the future fire; and he who delays to approach to them, it is evident that the idol of unbelief remains in him, and by it he is prevented from hastening to the waters which confer salvation. For whether you be righteous or unrighteous, baptism is necessary for you in every respect: for the righteous, that perfection may be accomplished in him, and he may be born again to God; for the unrighteous, that pardon may be vouchsafed him of the sins which he has committed in ignorance. Therefore all should hasten to be born again to God without delay, because the end of every one's life is uncertain.

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[784] John iii. 5. [This passage is cited, with additions, in Homily XI. 26.—R.]

Chapter X.—Necessity of Good Works.

“But when you have been regenerated by water, show by good works the likeness in you of that Father who hath begotten you. Now you know God, honour Him as a father; and His honour is, that you live according to His will. And His will is, that you so live as to know nothing of murder or adultery, to flee from hatred and covetousness, to put away anger, pride, and boasting, to abhor envy, and to count all such things entirely unsuitable to you. There is truly a certain peculiar observance of our religion, which is not so much imposed upon men, as it is sought out by every worshipper of God by reason of its purity. By reason of chastity, I say, of which there are many kinds, but first, that every one be careful that he ‘come not near a menstruous woman;’ for this the law of God regards as detestable. But though the law had given no admonition concerning these things, should we willingly, like beetles, roll ourselves in filth? For we ought to have something more than the animals, as reasonable men, and capable of heavenly senses, whose chief study it ought to be to guard the conscience from every defilement of the heart.

Chapter XI.—Inward and Outward Cleansing.

"Moreover, it is good, and tends to purity, also to wash the body with water. I call it good, not as if it were that prime good of the purifying of the mind, but because this of the washing of the body is the sequel of that good. For so also our Master rebuked some of the Pharisees and scribes, who seemed to be better than others, and separated from the people, calling them hypocrites, because they purified only those things which were seen of men, but left defiled and sordid their hearts, which God alone sees. To some therefore of them—not to all—He said, 'Woe to you, scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and platter, but the inside is full of pollution. O blind Pharisees, first make clean what is within, and what is without shall be clean also.'[785] For truly, if the mind be purified by the light of knowledge, when once it is clean and clear, then it necessarily takes care of that which is without a man, that is, his flesh, that it also may be purified. But when that which is without, the cleansing of the flesh, is neglected, it is certain that there is no care taken of the purity of the mind and the cleanness of the heart. Thus therefore it comes to pass, that he who is clean inwardly is without doubt cleansed outwardly also, but not always that he who is clean outwardly is also cleansed inwardly—to wit, when he does these things that he may please men.

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[785] Matt. xxiii. 25, 26.

Chapter XII.—Importance of Chastity.

"But this kind of chastity is also to be observed, that sexual intercourse must not take place heedlessly and for the sake of mere pleasure, but for the sake of begetting children.[786] And since this observance is found even amongst some of the lower animals, it were a shame if it be not observed by men, reasonable, and worshipping God. But there is this further reason why chastity should be observed by those who hold the true worship of God, in those forms of it of which we have spoken, and others of like sort, that it is observed strictly even amongst those who are still held by the devil in error, for even amongst them there is in some degree the observance of chastity. What then? Will you not observe, now that you are reformed, what you observed when you were in error?

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[786] [This chapter is more specific in its statements than Homily XI. 30, to which it has a general resemblance.—R.]

Chapter XIII.—Superiority of Christian Morality.

“But perhaps some one of you will say, Must we then observe all things which we did while we worshipped idols? Not all. But whatever things were done well, these you ought to observe even now; because, if anything is rightly done by those who are in error, it is certain that that is derived from the truth; whereas, if anything is not rightly done in the true religion, that is, without doubt, borrowed from error. For good is good, though it be done by those who are in error; and evil is evil, though it be done by those who follow the truth. Or shall we be so foolish, that if we see a worshipper of idols to be sober, we shall refuse to be sober, lest we should seem to do the same things which he does who worships idols? It is not so. But let this be our study, that if those who err do not commit murder, we should not even be angry; if they do not commit adultery, we should not even covet another’s wife; if they love their neighbours, we should love even our enemies; if they lend to those who have the means of paying, we should give to those from whom we do not hope to receive anything. And in all things, we who hope for the inheritance of the eternal world ought to excel those who know only the present world; knowing that if their works, when compared with our works, be found like and equal in the day of judgment, there will be confusion to us, because we are found equal in our works to those who are condemned on account of ignorance, and had no hope of the world to come.

Chapter XIV.—Knowledge Enhances Responsibility.

"And truly confusion is our worthy portion, if we have done no more than those who are inferior to us in knowledge. But if it be confusion to us, to be found equal to them in works, what shall become of us if the examination that is to take place find us inferior and worse than them? Hear, therefore, how our true Prophet has taught us concerning these things; for, with respect to those who neglect to hear the words of wisdom, He speaks thus: 'The queen of the south shall rise in judgment with this generation, and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, and they hear Him not.'[787] But with respect to those who refused to repent of their evil deeds, He spoke thus: 'The men of Nineve shall rise in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.'[788] You see, therefore, how He condemned those who were instructed out of the law, by adducing the example of those who came from Gentile ignorance, and showing that the former were not even equal to those who seemed to live in error. From all these things, then, the statement that He propounded is proved, that chastity, which is observed to a certain extent even by those who live in error, should be held much more purely and strictly, in all its forms, as we showed above, by us who follow the truth; and the rather because with us eternal rewards are assigned to its observance."

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[787] Matt. xii. 42; Luke xi. 31.

[788] Matt. xii. 41; Luke xi. 32.

Chapter XV.—Bishops, Presbyters, Deacons, and Widows Ordained at Tripolis.

When he had said these things, and others to the same effect, he dismissed the crowds; and having, according to his custom, supped with his friends, he went to sleep. And while in this manner he was teaching the word of God for three whole months, and converting multitudes to the faith, at the last he ordered me to fast; and after the fast he conferred on me the baptism of ever-flowing water, in the fountains which adjoin the sea.[789] And when, for the grace of regeneration divinely conferred upon me, we had joyfully kept holiday with our brethren, Peter ordered those who had been appointed to go before him, to proceed to Antioch, and there to wait three months more. And they having gone, he himself led down to the fountains, which, I have said, are near the sea, those who had fully received the faith of the Lord, and baptized them; and celebrating[790] the Eucharist with them, he appointed, as bishop over them, Maro, who had entertained him in his house, and who was now perfect in all things; and with him he ordained twelve presbyters and deacons at the same time. He also instituted the order of widows, and arranged all the services of the Church; and charged them all to obey Maro their bishop in all things that he should command them. And thus all things being suitably arranged, when the three months were fulfilled, we bade farewell to those who were at Tripolis, and set out for Antioch.

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[789] [Comp. Homily XI. 35, 36, which, however, contain additional matter.—R.]

[790] Literally, “breaking the Eucharist.”

Book VII.

Chapter I.—Journey from Tripolis.

At length leaving Tripolis,[791] a city of Phœnicia, we made our first halt at Ortosias, not far from Tripolis; and there we remained the next day also, because almost all those that had believed in the Lord, unable to part from Peter, followed him thus far. Thence we came to Antharadus. But because there were many in our company, Peter said to Niceta and Aquila: "As there are immense crowds of brethren with as, and we bring upon ourselves no little envy as we enter into every city, it seems to me that we must take means, without doing so unpleasing a thing as to prevent their following us, to secure that the wicked one shall not stir up envy against us on account of any display! I wish, therefore, that you, Niceta and Aquila, would go before us with them, so that you may lead the multitude divided into two sections, that we may enter every city of the Gentiles travelling apart, rather than in one assemblage.

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[791] [The narrative of book vii. is given in Homilies XII., XIII.; chap. 38 including some details of Homily XIV. 1. The variations in the narrative portions are unimportant: but the *Homilies* contain longer discourses of the Apostle. Chaps 1–24 here correspond quite exactly with Homily XII. 1–24; the topics of the respective chapters being the same, and the variations mainly in forms of expression.—R.]

Chapter II.—Disciples Divided into Two Bands.

"But I know that you think it sad to be separated from me for the space of at least two days. Believe me, that in whatever degree you love me, my affection towards you is tenfold greater. But if, by reason of our mutual affection, we will not do the things that are right and honourable, such love will appear to be unreasonable. And therefore, without bating a little of our love, let us attend to those things which seem useful and necessary; especially since not a day can pass in which you may not be present at my discussions. For I purpose to pass through the most noted cities of the provinces one by one, as you also know, and to reside three months in each for the sake of teaching. Now, therefore, go before me to Laodicea, which is the nearest city, and I shall follow you after two or three days, so far as I purpose. But you shall wait for me at the inn nearest to the gate of the city; and thence again, when we have spent a few days there, you shall go before me to more distant cities. And this I wish you to do at every city, for the sake of avoiding envy as much as in us lies, and also that the brethren who are with us, finding lodgings prepared in the several cities by your foresight, may not seem to be vagabonds."

Chapter III.—Order of March.

When Peter thus spoke, they of course acquiesced, saying: “It does not greatly sadden us to do this, because we are ordered by you, who have been chosen by the foresight of Christ to do and to counsel well in all things; but also because, while it is a heavy loss not to see our lord Peter for one, or it may be two days, yet it is not intolerable. And we think of our twelve brethren who go before us, and who are deprived of the advantage of hearing and seeing you for a whole month out of the three that you stay in every city. Therefore we shall not delay doing as you order, because you order all things aright.” And thus saying, they went forward, having received instructions that they should speak to the brethren who journeyed with them outside the city, and request them not to enter the cities in a crowd and with tumult, but apart, and divided.

Chapter IV.—Clement's Joy at Remaining with Peter.

But when they were gone, I Clement rejoiced greatly because he had kept me with himself, and I said to him: "I give thanks to God that you have not sent me forward with the others, for I should have died through sadness." Then said Peter: "And what will happen if necessity shall demand that you be sent anywhere for the purpose of teaching? Would you die if you were separated from me for a good purpose? Would you not put a restraint upon yourself, to bear patiently what necessity has laid upon you? Or do you not know that friends are always together, and are joined in memory, though they be separated bodily; as, on the other hand, some persons are near to one another in body, but are separate in mind?"

Chapter V.—Clement’s Affection for Peter.

Then I answered: “Think not, my lord, that I suffer these things unreasonably; but there is a certain cause and reason of this affection of mine towards you. For I have you alone as the object of all my affections, instead of father and mother, and brethren; but above all this, is the fact that you alone are the cause of my salvation and knowledge of the truth. And also this I do not count of least moment, that my youthful age is subject to the snares of lusts; and I am afraid to be without you, by whose sole presence all effeminacy, however irrational it be, is put to shame; although I trust, by the mercy of God, that even my mind, from what it has conceived through your instruction, shall be unable to receive aught else into its thoughts. Besides, I remember your saying at Cæsarea, ‘If any one wishes to accompany me, without violating dutifulness, let him accompany me.’ 15 And by this you meant that he should not make any one sad, to whom he ought according to God’s appointment to cleave; for example, that he should not leave a faithful wife, or parents, or the like. Now from these I am entirely free, and so I am fit for following you; and I wish you would grant me that I might perform to you the service of a servant.”

Chapter VI.—Peter's Simplicity of Life.

Then Peter, laughing, said: "And do you not think, Clement, that very necessity must make you my servant? For who else can spread my sheets, and arrange my beautiful coverlets? Who will be at hand to keep my rings, and prepare my robes, which I must be constantly changing? Who shall superintend my cooks, and provide various and choice meats to be prepared by most recondite and various art; and all those things which are procured at enormous expense, and are brought together for men of delicate up-bringing, yea rather, for their appetite, as for some enormous beast? But perhaps, although you live with me, you do not know my manner of life. I live on bread alone, with olives, and seldom even with pot-herbs; and my dress is what you see, a tunic with a pallium: and having these, I require nothing more. This is sufficient for me, because my mind does not regard things present, but things eternal, and therefore no present and visible thing delights me. Whence I embrace and admire indeed your good mind towards me; and I commend you the more, because, though you have been accustomed to so great abundance, you have been able so soon to abandon it, and to accommodate yourself to this life of ours, which makes use of necessary things alone. For we—that is, I and my brother Andrew—have grown up from our childhood not only orphans, but also extremely poor, and through necessity have become used to labour, whence now also we easily bear the fatigues of our journeyings. But rather, if you would consent and allow it, I, who am a working man, could more easily discharge the duty of a servant to you."

Chapter VII.—Peter’s Humility.

But I trembled when I heard this, and my tears immediately gushed forth, because so great a man, who is worth more than the whole world, had addressed such a proposal to me. Then he, when he saw me weeping, inquired the reason; and I answered him: “How have I so sinned against you, that you should distress me with such a proposal?” Then Peter: “If it is evil that I said I should serve you, you were first in fault in saying the same thing to me.” Then said I: “The cases are not alike: for it becomes me to do this to you; but it is grievous that you, who are sent as the herald of the Most High God to save the souls of men, should say it to me.” Then said Peter: “I should agree with you, were it not that our Lord, who came for the salvation of the whole world, and who was nobler than any creature, submitted to be a servant, that He might persuade us not to be ashamed to perform the ministry of servants to our brethren.” Then said I: “It were foolishness in me to suppose that I can prevail with you; nevertheless I give thanks to the providence of God, because I have merited to have you instead of parents.”

Chapter VIII.—Clement’s Family History.

Then said Peter: “Is there then no one of your family surviving?” I answered: “There are indeed many powerful men, coming of the stock of Cæsar; for Cæsar himself gave a wife to my father, as being his relative, and educated along with him, and of a suitably noble family. By her my father had twin sons, born before me, not very like one another, as my father told me; for I never knew them. But indeed I have not a distinct recollection even of my mother; but I cherish the remembrance of her face, as if I had seen it in a dream. My mother’s name was Matthidia, my father’s Faustinianus: my brothers’, Faustinus and Faustus.[792] Now, when I was barely five years old, my mother saw a vision—so I learned from my father—by which she was warned that, unless she speedily left the city with her twin sons, and was absent for ten years, she and her children should perish by a miserable fate.

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[792] [Comp. Homily XII. 8, where the names given are: Mattidia, Faustus (father); Faustinus and Faustinianus, the twin sons. With these names some connect the German legend of Faust; see Schaff, *History*, ii. 442.—R.]

Chapter IX.—Disappearance of His Mother and Brothers.

“Then my father, who tenderly loved his sons, put them on board a ship with their mother, and sent them to Athens to be educated, with slaves and maid-servants, and a sufficient supply of money; retaining me only to be a comfort to him, and thankful for this, that the vision had not commanded me also to go with my mother. And at the end of a year my father sent men to Athens with money for them, desiring also to know how they did; but those who were sent never returned. Again, in the third year, my sorrowful father sent other men with money, who returned in the fourth year, and related that they had seen neither my mother nor my brothers, that they had never reached Athens, and that no trace had been found of any one of those who had been with them.

Chapter X.—Disappearance of His Father.

"My father hearing this, and confounded with excessive sorrow, not knowing whither to go or where to seek, went down with me to the harbour, and began to ask of the sailors whether any of them had seen or heard of the bodies of a mother and two little children being cast ashore anywhere, four years ago; when one told one story and another another, but nothing definite was disclosed to us searching in this boundless sea. Yet my father, by reason of the great affection which he bore to his wife and children, was fed with vain hopes, until he thought of placing me under guardians and leaving me at Rome, as I was now twelve years old, and himself going in quest of them. Therefore he went down to the harbour weeping, and going on board a ship, took his departure; and from that time till now I have never received any letters from him, nor do I know whether he is alive or dead. But I rather suspect that he also has perished, either through a broken heart or by shipwreck; for twenty years have now elapsed since then, and no tidings of him have ever reached me."

Chapter XI.—Different Effects of Suffering on Heathens and Christians.

Peter, hearing this, shed tears of sympathy, and said to his friends who were present: “If any man who is a worshipper of God had endured what this man’s father has endured, immediately men would assign his religion as the cause of his calamities; but when these things happen to miserable Gentiles, they charge their misfortunes upon fate. I call them miserable, because they are both vexed with errors here, and are deprived of future hope; whereas, when the worshippers of God suffer these things, their patient endurance of them contributes to their cleansing from sin.”

Chapter XII.—Excursion to Aradus.

After this, one of those present began to ask Peter, that early next day we should go to a neighbouring island called Aradus, which was not more than six furlongs off, to see a certain wonderful work that was in it, viz. vine-wood[793] columns of immense size. To this Peter assented, as he was very complaisant; but he charged us that, when we left the ship, we should not rush all together to see it: "for," said he, "I do not wish you to be noticed by the crowd." When therefore, next day, we reached the island by ship in the course of an hour, forthwith we hastened to the place where the wonderful columns were. They were placed in a certain temple, in which there were very magnificent works of Phidias, on which every one of us gazed earnestly.

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[793] Various reading, "glass."

Chapter XIII.—The Beggar Woman.

But when Peter had admired only the columns, being no wise ravished with the grace of the painting, he went out, and saw before the gates a poor woman asking alms of those who went in; and looking earnestly at her, he said: "Tell me, O woman, what member of your body is wanting, that you subject yourself to the indignity of asking alms, and do not rather gain your bread by labouring with your hands which God has given you." But she, sighing, said: "Would that I had hands which could be moved; but now only the appearance of hands has been preserved, for they are lifeless, and have been rendered feeble and without feeling by my knawing of them." Then Peter said: "What has been the cause of your inflicting so great an injury upon yourself?" "Want of courage," said she, "and nought else; for if I had had any bravery in me, I could either have thrown myself from a precipice, or cast myself into the depths of the sea, and so ended my griefs."

Chapter XIV.—The Woman’s Grief.

Then Peter said: “Do you think, O woman, that those who destroy themselves are set free from torments, and not rather that the souls of those who lay violent hands upon themselves are subjected to greater punishments?” Then said she: “I wish I were sure that souls live in the infernal regions, for I would gladly embrace the suffering of the penalty of suicide, only that I might see my darling children, if it were but for an hour.” Then Peter: “What thing is it so great, that effects you with so heavy sadness? I should like to know. For if you informed me of the cause, I might be able both to show you clearly, O woman, that souls do live in the infernal regions; and instead of the precipice or the deep sea, I might give you some remedy, that you may be able to end your life without torment.”

Chapter XV.—The Woman’s Story.

Then the woman, hearing this welcome promise, began to say: “It is neither easy of belief, nor do I think it necessary to tell, what is my extraction, or what is my country. It is enough only to explain the cause of my grief, why I have rendered my hands powerless by gnawing them. Being born of noble parents, and having become the wife of a suitably powerful man, I had two twin sons, and after them one other. But my husband’s brother was vehemently enflamed with unlawful love towards me; and as I valued chastity above all 160 things, and would neither consent to so great wickedness, nor wished to disclose to my husband the baseness of his brother, I considered whether in any way I could escape unpolluted, and yet not set brother against brother, and so bring the whole race of a noble family into disgrace. I made up my mind, therefore, to leave my country with my two twins, until the incestuous love should subside, which the sight of me was fostering and inflaming; and I thought that our other son should remain to comfort his father to some extent.

Chapter XVI.—The Woman's Story Continued.

"Now in order to carry out this plan, I pretended that I had had a dream, in which some deity stood by me in a vision, and told me that I should immediately depart from the city with my twins, and should be absent until he should command me to return; and that, if I did not do so, I should perish with all my children. And so it was done. For as soon as I told the dream to my husband, he was terrified; and sending with me my twin sons, and also slaves and maid-servants, and giving me plenty of money, he ordered me to sail to Athens, where I might educate my sons, and that I should stay there until he who commanded me to depart should give me leave to return. While I was sailing along with my sons, I was shipwrecked in the night by the violence of the winds, and, wretch that I am, was driven to this place; and when all had perished, a powerful wave caught me, and cast me upon a rock. And while I sat there with this only hope, that haply I might be able to find my sons, I did not throw myself into the deep, although then my soul, disturbed and drunk with grief, had both the courage and the power to do it.

Chapter XVII.—The Woman's Story Continued.

"But when the day dawned, and I with shouting and howling was looking around, if I could even see the corpses of my unhappy sons anywhere washed ashore, some of those who saw me were moved with compassion, and searched, first over the sea, and then also along the shores, if they could find either of my children. But when neither of them was anywhere found, the women of the place, taking pity on me, began to comfort me, every one telling her own griefs, that I might take consolation from the likeness of their calamities to my own. But this saddened me all the more; for my disposition was not such that I could regard the misfortunes of others as comforts to me. And when many desired to receive me hospitably, a certain poor woman who dwells here constrained me to enter into her hut, saying that she had had a husband who was a sailor, and that he had died at sea while a young man, and that, although many afterwards asked her in marriage, she preferred widowhood through love of her husband. 'Therefore,' said she, 'we shall share whatever we can gain by the labour of our hands.'

Chapter XVIII.—The Woman’s Story Continued.

“And, not to detain you with a long and profitless story, I willingly dwelt with her on account of the faithful affection which she retained for her husband. But not long after, my hands (unhappy woman that I was!), long torn with gnawing, became powerless, and she who had taken me in fell into palsy, and now lies at home in her bed; also the affection of those women who had formerly pitied me grew cold. We are both helpless. I, as you see, sit begging; and when I get anything, one meal serves two wretches. Behold, now you have heard enough of my affairs; why do you delay the fulfilment of your promise, to give me a remedy, by which both of us may end our miserable life without torment?”

Chapter XIX.—Peter's Reflections on the Story.

While she was speaking, Peter, being distracted with much thought, stood like one thunder-struck; and I Clement coming up, said: "I have been seeking you everywhere, and now what are we to do?" But he commanded me to go before him to the ship, and there to wait for him; and because he must not be gainsayed, I did as he commanded me. But he, as he afterwards told me the whole, being struck with a sort of suspicion, asked of the woman her family, and her country, and the names of her sons; "and straightway," he said, "if you tell me these things, I shall give you the remedy." But she, like one suffering violence, because she would not confess these things, and yet was desirous of the remedy, feigned one thing after another, saying that she was an Ephesian, and her husband a Sicilian, and giving false names to her sons. Then Peter, supposing that she had answered truly, said: "Alas! O woman, I thought that some great joy should spring up to us to-day; for I suspected that you were a certain woman, concerning whom I lately learned certain like things." But she adjured him, saying: "I entreat you to tell me what they are, that I may know if amongst women there be one more unfortunate than myself."

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Chapter XX.—Peter's Statement to the Woman.

Then Peter, incapable of deception, and moved with compassion, began to say: "There is a certain young man among those who follow me for the sake of religion and sect, a Roman citizen, who told me that he had a father and two twin brothers, of whom not one is left to him. 'My mother,' he said, 'as I learned from my father, saw a vision, that she should depart from the Roman city for a time with her twin sons, else they should perish by a dreadful death; and when she had departed, she was nevermore seen.' And afterwards his father set out to search for his wife and sons, and was also lost."

Chapter XXI.—A Discovery.

When Peter had thus spoken, the woman, struck with astonishment, fainted. Then Peter began to hold her up, and to comfort her, and to ask what was the matter, or what she suffered. But she at length, with difficulty recovering her breath, and nerving herself up to the greatness of the joy which she hoped for, and at the same time wiping her face, said: “Is he here, the youth of whom you speak?” But Peter, when he understood the matter, said: “Tell me first, or else you shall not see him.” Then she said: “I am the mother of the youth.” Then says Peter: “What is his name?” And she answered: “Clement.” Then said Peter: “It is himself; and he it was that spoke with me a little while ago, and whom I ordered to go before me to the ship.” Then she fell down at Peter’s feet and began to entreat him that he would hasten to the ship. Then Peter said: “Yes, if you will promise me that you will do as I say.” Then she said: “I will do anything; only show me my only son, for I think that in him I shall see my twins also.” Then Peter said: “When you have seen him, dissemble for a little time, until we leave the island.” “I will do so,” she said.

Chapter XXII.—A Happy Meeting.

Then Peter, holding her hand, led her to the ship. And when I saw him giving his hand to the woman, I began to laugh; yet, approaching to do him honour, I tried to substitute my hand for his, and to support the woman. But as soon as I touched her hand, she uttered a loud scream, and rushed into my embrace, and began to devour me with a mother's kisses. But I, being ignorant of the whole matter, pushed her off as a mad woman; and at the same time, though with reverence, I was somewhat angry with Peter.

Chapter XXIII.—A Miracle.

But he said: “Cease: what mean you, O Clement, my son? Do not push away your mother.” But I, as soon as I heard these words, immediately bathed in tears, fell upon my mother, who had fallen down, and began to kiss her. For as soon as I heard, by degrees I recalled her countenance to my memory; and the longer I gazed, the more familiar it grew to me. Mean time a great multitude assembled, hearing that the woman who used to sit and beg was recognised by her son, who was a good man.[794] And when we wished to sail hastily away from the island, my mother said to me: “My darling son, it is right that I should bid farewell to the woman who took me in; for she is poor, and paralytic, and bedridden.” When Peter and all who were present heard this, they admired the goodness and prudence of the woman; and immediately Peter ordered some to go and to bring the woman in her bed as she lay. And when she had been brought, and placed in the midst of the crowd, Peter said, in the presence of all: “If I am a preacher of truth, for confirming the faith of all those who stand by, that they may know and believe that there is one God, who made heaven and earth, in the name of Jesus Christ, His Son, let this woman rise.” And as soon as he had said this, she arose whole, and fell down at Peter’s feet; and greeting her friend and acquaintance with kisses asked of her was the meaning of it all. But she shortly related to her the whole proceeding of the *Recognition*,[795] so that the crowds standing around wondered.

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[794] Perhaps, “a man in good position.”

[795] [This is the title-word of the book, as is evident. Hence the italics here, and not in Homily XII. 23.—R.]

Chapter XXIV—Departure from Aradus.

Then Peter, so far as he could, and as time permitted, addressed the crowds on the faith of God, and the ordinances of religion; and then added, that if any one wished to know more accurately about these things, he should come to Antioch, “where,” said he, “we have resolved to stay three months, and to teach fully the things which pertain to salvation. For if,” said he, “men leave their country and their parents for commercial or military purposes, and do not fear to undertake long voyages, why should it be thought burdensome or difficult to leave home for three months for the sake of eternal life?” When he had said these things, and more to the same purpose, I presented a thousand drachmas to the woman who had entertained my mother, and who had recovered her health by means of Peter, and in the presence of all committed her to the charge of a certain good man, the chief person in that town, who promised that he would gladly do what we demanded of him. I also distributed a little money among some others, and among those women who were said formerly to have comforted my mother in her miseries, to whom I also expressed my thanks. And after this we sailed, along with my mother, to Antaradus. 162

Chapter XXV.—Journeyings.

And when we had come to our lodging,[796] my mother began to ask of me what had become of my father; and I told her that he had gone to seek her, and never returned. But she, hearing this, only sighed; for her great joy on my account lightened her other sorrows. And the next day she journeyed with us, sitting with Peter's wife; and we came to Balaneæ, where we stayed three days, and then went on to Pathos, and afterwards to Gabala; and so we arrived at Laodicea, where Niceta and Aquila met us before the gates, and kissing us, conducted us to a lodging. But Peter, seeing that it was a large and splendid city, said that it was worthy that we should stay in it ten days, or even longer. Then Niceta and Aquila asked of me who was this unknown woman; and I answered: "It is my mother, whom God has given back to me by means of my lord Peter."

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[796] [At this point a discourse of the Apostle on "philanthropy" is inserted in the *Homilies* (xii. 25–33). Homily XIII. 1 corresponds with this chapter.—R.]

Chapter XXVI.—Recapitulation.

And when I had said this, Peter began to relate the whole matter to them in order,[797] and said, “When we had come to Aradus,[798] and I had ordered you to go on before us, the same day after you had gone, Clement was led in the course of conversation to tell me of his extraction and his family, and how he had been deprived of his parents, and had had twin brothers older than himself, and that, as his father told him, his mother once saw a vision, by which she was ordered to depart from the city of Rome with her twin sons, else she and they should suddenly perish. And when she had told his father the dream, he, loving his sons with tender affection, and afraid of any evil befalling them, put his wife and sons on board a ship with all necessaries, and sent them to Athens to be educated. Afterwards he sent once and again persons to inquire after them, but nowhere found even a trace of them. At last the father himself went on the search, and until now he is nowhere *to be found.* When Clement had given me this narrative, there came one to us, asking us to go to the neighbouring island of Aradus, to see vine-wood columns of wonderful size. I consented; and when we came to the place, all the rest went into the interior of the temple; but I—for what reason I know not—had no mind to go farther.

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[797] [This account is fuller than that in Homily XIII. 2.—R.]

[798] There is a confusion in the text between Aradus and Antaradus. [Aradus is the name of the Island, Antaradus that of the neighbouring city.—R.]

Chapter XXVII.—Recapitulation Continued.

"But while I was waiting outside for them, I began to notice this woman, and to wonder in what part of her body she was disabled, that she did not seek her living by the labour of her hands, but submitted to the shame of beggary. I therefore asked of her the reason of it. She confessed that she was sprung of a noble race, and was married to a no less noble husband, 'whose brother,' said she, 'being inflamed by unlawful love towards me, desired to defile his brother's bed. This I abhorring, and yet not daring to tell my husband of so great wickedness, lest I should stir up war between the brothers, and bring disgrace upon the family, judged it better to depart from my country with my two twin sons, leaving the younger boy to be a comfort to his father. And that this might be done with an honourable appearance, I thought good to feign a dream, and to tell my husband that there stood by me in a vision a certain deity, who told me to set out from the city immediately with my two twins, and remain until he should instruct me to return.' She told me that her husband, when he heard this, believed her, and sent her to Athens, with the twin children to be educated there; but that they were driven by a terrible tempest upon that island, where, when the ship had gone to pieces, she was lifted by a wave upon a rock, and delayed killing herself only for this, 'until,' said she, 'I could embrace at least the dead limbs of my unfortunate sons, and commit them to burial. But when the day dawned, and crowds had assembled, they took pity upon me, and threw a garment over me. But I, miserable, entreated them with many tears, to search if they could find anywhere the bodies of my unfortunate sons. And I, tearing all my body with my teeth, with wailing and howlings cried out constantly, Unhappy woman that I am, where is my Faustus? where my Faustinus?'"

Chapter XXVIII.—More Recognitions.

And when Peter said this,[799] Niceta and Aquila suddenly started up, and being astonished, began to be greatly agitated, saying: “O Lord, Thou Ruler and God of all, are these things true, or are we in a dream?” Then Peter said: “Unless we be mad, these things are true.” But they, after a short pause, and wiping their faces, said: “We are Faustinus and Faustus: and even at the first, when you began this narrative, we immediately fell into a suspicion that the matters that you spoke of might perhaps relate to us; yet again considering that many like things happen in men’s lives, we kept silence, although our hearts were struck 163 by some hope. Therefore we waited for the end of your story, that, if it were entirely manifest that it related to us, we might then confess it.” And when they had thus spoken, they went in weeping to our mother. And when they found her asleep, and wished to embrace her, Peter prevented them, saying: “Permit me first to prepare your mother’s mind, lest haply by the great and sudden joy she lose her reason, and her understanding be disturbed, especially as she is now stupefied with sleep.”

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[799] [With chaps. 28–36 the narrative in Homily XIII. 3–11 corresponds quite closely.—R.]

Chapter XXIX.—“Nothing Common or Unclean.”

Therefore, when our mother had risen from her sleep, Peter began to address her, saying: “I wish you to know, O woman, an observance of our religion. We worship one God, who made the world, and we keep His law, in which He commands us first of all to worship Him, and to reverence His name, to honour our parents, and to preserve chastity and uprightness. But this also we observe, not to have a common table with Gentiles, unless when they believe, and on the reception of the truth are baptized, and consecrated by a certain threefold invocation of the blessed name; and then we eat with them.[800] Otherwise, even if it were a father or a mother, or wife, or sons, or brothers, we cannot have a common table with them. Since, therefore, we do this for the special cause of religion, let it not seem hard to you that your son cannot eat with you, until you have the same judgment of the faith that he has.”

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[800] [Comp. Homily XIII. 4.—R.]

Chapter XXX.—“Who Can Forbid Water?”

Then she, when she heard this, said: “And what hinders me to be baptized to-day? For even before I saw you I was wholly alienated from those whom they call gods because they were not able to do anything for me, although I frequently, and almost daily, sacrificed to them. And as to chastity, what shall I say, when neither in former times did pleasures deceive me, nor afterwards did poverty compel me to sin? But I think you know well enough how great was my love of chastity, when I pretended that dream that I might escape the snares of unhallowed love, and that I might go abroad with my two twins, and when I left this my son Clement alone to be a comfort to his father. For if two were scarcely enough for me, how much more it would have saddened their father, if he had had none at all? For he was wretched through his great affection towards our sons, so that even the authority of the dream could scarce prevail upon him to give up to me Faustinus and Faustus, the brothers of this Clement, and that himself should be content with Clement alone.”

Chapter XXXI.—Too Much Joy.

While she was yet speaking, my brothers could contain themselves no longer, but rushed into their mother's embrace with many tears, and kissed her. But she said: "What is the meaning of this?" "Then said Peter: "Be not disturbed, O woman; be firm. These are your sons Faustinus and Faustus, whom you supposed to have perished in the deep; but how they are alive, and how they escaped in that horrible night, and how the one of them is called Niceta and the other Aquila, they will be able to explain to you themselves, and we also shall hear it along with you." When Peter had said this, our mother fainted, being overcome with excess of joy; and after some time, being restored and come to herself, she said: "I beseech you, darling sons, tell me what has befallen you since that dismal and cruel night."

Chapter XXXII.—“He Bringeth Them Unto Their Desired Haven.”

Then Niceta began to say: “On that night, O mother, when the ship was broken up, and we were being tossed upon the sea, supported on a fragment of the wreck, certain men, whose business it was to rob by sea, found us, and placed us in their boat, and overcoming the power of the waves by rowing, by various stretches brought us to Cæsarea Stratonis. There they starved us, and beat us, and terrified us, that we might not disclose the truth; and having changed our names, they sold us to a certain widow, a very honourable women, named Justa. She, having bought us, treated us as sons, so that she carefully educated us in Greek literature and liberal arts. And when we grew up, we also attended to philosophic studies, that we might be able to confute the Gentiles, by supporting the doctrines of the divine religion by philosophic disputations.

Chapter XXXIII.—Another Wreck Prevented.

“But we adhered, for friendship’s sake and boyish companionship, to one Simon, a magician, who was educated along with us, so that we were almost deceived by him. For there is mention made in our religion of a certain Prophet, whose coming was hoped for by all who observe that religion, through whom immortal and happy life is promised to be given to those who believe in Him. Now we thought that this Simon was he. But these things shall be explained to you, O mother, at a more convenient season. Meanwhile, when we were almost deceived by Simon, a certain colleague of my lord Peter, Zacchæus by name, warned us that we should not be duped by the magician, but presented us to Peter on his arrival, that by him we might be taught the things which were sound and perfect. And this we hope will happen to you also, even as God has vouchsafed it to us, that we may be able to eat and have a common table with you. Thus therefore it was, O mother, that you believed that we were drowned in the sea, while we were stolen by pirates.” 164

Chapter XXXIV.—Baptism Must Be Preceded by Fasting.

When Niceta had spoken thus, our mother fell down at Peter's feet, entreating and beseeching him that both herself and her hostess might be baptized without delay; "that," said she, "I may not even for a single day suffer the loss of the company and society of my sons." In like manner, we her sons also entreated Peter. But he said: "What! Do you think that I alone am unpitiful, and that I do not wish you to enjoy your mother's society at meals? But she must fast at least one day first, and so be baptized; and this because I have heard from her a certain declaration, by which her faith has been made manifest to me, and which has given evidence of her belief; otherwise she must have been instructed and taught many days before she could have been baptized."

Chapter XXXV.—Desiring the Salvation of Others.

Then said I: "I pray you, my lord Peter, tell us what is that declaration which you say afforded you evidence of her faith?" Then Peter: "It is her asking that her hostess, whose kindnesses she wishes to requite, may be baptized along with her. Now she would not ask that this grace be bestowed upon her whom she loves, unless she believed that there is some great boon in baptism. Whence, also, I find fault with very many, who, when they are themselves baptized and believe, yet do nothing worthy of faith with those whom they love, such as wives, or children, or friends, whom they do not exhort to that which they themselves have attained, *as they would do* if indeed they believed that eternal life is thereby bestowed. In short, if they see them to be sick, or to be subject to any danger bodily, they grieve and mourn, because they are sure that in this destruction threatens them. So, then, if they were sure of this, that the punishment of eternal fire awaits those who do not worship God, when would they cease warning and exhorting? Or, if they refused, how would they not mourn and bewail them, being sure that eternal torments awaited them? Now, therefore, we shall send for that woman at once, and see if she loves the faith of our religion; and as we find, so shall we act. But since your mother has judged so faithfully concerning baptism, let her fast only one day before baptism."

Chapter XXXVI.—The Sons’ Pleading.

But she declared with an oath, in presence of my lord Peter’s wife, that from the time she recognised her son, she had been unable to take any food from excess of joy, excepting only that yesterday she drank a cup of water. Peter’s wife also bore witness, saying that it was even so. Then Aquila said: “What, then, hinders her being baptized?” Then Peter, smiling, said: “But this is not the fast of baptism, for it was not done in order to baptism.” Then Niceta said: “But perhaps God, wishing that our mother, on our recognition, should not be separated even for one day from participation of our table, pre-ordained this fasting. For as in her ignorance she preserved her chastity, that it might profit her in order to the grace of baptism; so she fasted before she knew the reason of fasting, that it might profit her in order to baptism, and that immediately, from the beginning of our acquaintance, she might enjoy communion of the table with us.”

Chapter XXXVII.—Peter Inexorable.

Then said Peter:[801] "Let not the wicked one prevail against us, taking occasion from a mother's love; but let you, and me with you, fast this day along with her, and to-morrow she shall be baptized: for it is not right that the precepts of truth be relaxed and weakened in favour of any person or friendship. Let us not shrink, then, from suffering along with her, for it is a sin to transgress any commandment. But let us teach our bodily senses, which are without us, to be in subjection to our inner senses; and not compel our inner senses, which savour the things that be of God, to follow the outer senses, which savour the things that be of the flesh. For to this end also the Lord commanded, saying: 'Whosoever shall look upon a woman to lust after her, hath committed adultery with her already in his heart.' And to this He added: 'If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members perish, rather than thy whole body be cast into hell-fire.'[802] He does not say, *has offended thee,* that you should then cast away the cause of sin after you have sinned; but *if it offend you,* that is, that before you sin you should cut off the cause of the sin that provokes and irritates you. But let none of you think, brethren, that the Lord commended the cutting off of the members. His meaning is, that the purpose should be cut off, not the members, and the causes which allure to sin, in order that our thought, borne up on the chariot of sight, may push towards the love of God, supported by the bodily senses;[803] and not give loose reins to the eyes of the flesh as to wanton horses, eager to turn their running outside the way of the commandments, but may subject the bodily sight to the judgment of the mind, and not suffer those eyes of ours, which God intended to be viewers and witnesses of His work, to become panders of evil desire. And therefore let the bodily senses as well as the internal thought be subject to the law of God, and let them serve His will, whose work they acknowledge themselves to be."

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[801] [In Homily XIII. 12 the Apostle is represented as thus deferring the baptism; but a longer discourse on chastity (chaps. 13–21) is given, assigned to the evening of that day.—R.]

[802] Matt. v. 28, 29.

[803] Here a marginal reading is followed. The reading of the text is: "In order that our thought, borne on the chariot of contemplation, may hasten on, invisible to the bodily senses, towards the love of God." But the translation of *aspectus* by "contemplation" is doubtful.

Chapter XXXVIII.—Reward of Chastity.

Therefore, as the order and reason of the mystery demanded, on the following day she was baptized in the sea,[804] and returning to the lodging, was initiated in all the mysteries of religion in their order. And we her sons, Niceta and Aquila, and I Clement, were present. And after this we dined with her, and glorified God with her, thankfully acknowledging the zeal and teaching of Peter, who showed us, by the example of our mother, that the good of chastity is not lost with God;[805] "as, on the other hand," said he, "unchastity does not escape punishment, though it may not be punished immediately, but slowly. But so well pleasing," said he, "is chastity to God, that it confers some grace in the present life even upon those who are in error; for future blessedness is laid up for those only who preserve chastity and righteousness by the grace of baptism. In short, that which has befallen your mother is an example of this, for all this welfare has been restored to her in reward of her chastity, for the guarding and preserving of which continence alone is not sufficient; but when any one perceives that snares and deceptions are being prepared, he must straightway flee as from the violence of fire or the attack of a mad dog, and not trust that he can easily frustrate snares of this kind by philosophizing or by humouring them; but, as I have said, he must flee and withdraw to a distance, as your mother also did through her true and entire love of chastity. And on this account she has been preserved to you, and you to her; and in addition, she has been endowed with the knowledge of eternal life." When he had said this, and much more to the same effect, the evening having come, we went to sleep.

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[804] [The baptism is narrated in Homily XIV. 1.—R.]

[805] [In Homily XIII. 20, 21, a longer discourse, to the same effect, is recorded; but it is addressed to the mother the evening before her baptism.—R.]

Book VIII.

Chapter I.—The Old Workman.

Now the next morning Peter took my brothers and me with him, and we went down to the harbour to bathe in the sea, and thereafter we retired to a certain secret place for prayer. But a certain poor old man, a workman, as he appeared by his dress, began to observe us eagerly, without our seeing him, that he might see what we were doing in secret.[806] And when he saw us praying, he waited till we came out, and then saluted us, and said: "If you do not take it amiss, and regard me as an inquisitive and importunate person, I should wish to converse with you; for I take pity on you, and would not have you err under the appearance of truth, and be afraid of things that have no existence; or if you think that there is any truth in them, then declare it to me. If, therefore, you take it patiently, I can in a few words instruct you in what is right; but if it be unpleasant to you, I shall go on, and do my business." To him Peter answered: "Speak what you think good, and we will gladly hear, whether it be true or false; for you are to be welcomed, because, like a father anxious on behalf of his children, you wish to put us in possession of what you regard as good."

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[806] [From this point there are considerable variations in the two narratives. The old man becomes, in the *Recognitions*, a prominent participant in the discussions, arguing with Peter, and with Niceta, Aquila, and Clement. At the close of these discussions he is recognised first by the sons (ix. 35), and then by his wife, as Faustinianus (ix. 37). In the *Homilies* Peter tells of an interview with the old man (xiv. 2–8), and the recognition takes place immediately upon his appearance (xiv. 9). Some discussion with him follows (Homily XV.); but soon the main controversy is with Simon Magus (Homilies XVI.–XIX.), in the presence of the father, who is convinced by Peter. Book x. contains much matter introduced in Homilies IV.–VII. The correspondences will be indicated in the footnotes.—R.]

Chapter II.—Genesis.

Then the old man proceeded to say: “I saw you bathe in the sea, and afterwards retire into a secret place; wherefore observing, without your noticing me, what you were doing, I saw you praying. Therefore, pitying your error, I waited till you came out, that I might speak to you, and instruct you not to err in an observance of this sort; because there is neither any God, nor any worship, neither is there any providence in the world, but all things are done by fortuitous chance and *genesis*, as I have discovered most clearly for myself, being accomplished beyond others in the discipline of learning.[807] Do not err, therefore: for whether you pray, or whether you do not pray, whatever your *genesis* contains, that shall befall you.” Then I Clement was affected, I know not how, in my heart, recollecting many things in him that seemed familiar to me; for some one says well, that that which is sprung from any one, although it may be long absent, yet a spark of relationship is never extinguished.[808] Therefore I began to ask of him who and whence he was, and how descended. But he, not wishing to answer these questions, said: “What has that to do with what I have told you? But first, if you please, let us converse of those matters which we have propounded; and afterwards, if circumstances require, we can disclose to one another, as friends to friends, our names, and families, and country, and other things connected with these.” Yet we all admired the eloquence of the man, and the gravity of his manners, and the calmness of his speech.

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[807] [In Homily XIV. 2–5 there is a discussion somewhat similar to the beginning of this one, but reported by the Apostle to the family of Clement.—R.]

[808] [There are a number of indications, like this, in the narrative, foreshadowing the recognition of the old man as the father. In the *Homilies* nothing similar appears.—R.]

Chapter III.—A Friendly Conference.

But Peter, walking along leisurely while conversing, was looking out for a suitable place for a conference. And when he saw a quiet recess near the harbour, he made us sit down; and so he himself first began. Nor did he hold the old man in any contempt, nor did he look down upon him because his dress was poor and mean. He said, therefore: "Since you seem to me to be a learned man, and a compassionate, inasmuch as you have come to us, and wish that to be known to us which you consider to be good, we also wish to expound to you what things we believe to be good and right; and if you do not think them true, you will take in good part our good intentions towards you, as we do yours towards us." While Peter was thus speaking, a great multitude assembled. Then said the old man: "Perhaps the presence of a multitude disconcerts you." Peter replied: "Not at all, except only on this account, that I am afraid lest haply, when the truth is made manifest in the course of our discussion, you be ashamed in presence of the multitude to yield and assent to the things which you may have understood to be spoken truly." To this the old man answered: "I am not such a fool in my old age, that, understanding what is true, I should deny it for the favour of the rabble."

Chapter IV.—The Question Stated.

Then Peter began to say: "Those who speak the word of truth, and who enlighten the souls of men, seem to me to be like the rays of the sun, which, when once they have come forth and appeared to the world, can no longer be concealed or hidden, while they are not so much seen by men, as they afford sight to all. Therefore it was well said by One to the heralds of the truth, 'Ye are the light of the world, and a city set upon a hill cannot be hid; neither do men light a candle and put it under a bushel, but upon a candlestick, that it may enlighten all who are in the house.'[809]" Then said the old man: "He said well, whoever he is. But let one of you state what, according to his opinion, ought to be followed, that we may direct our speech to a definite aim. For, in order to find the truth, it is not sufficient to overthrow the things that are spoken on the other side, but also that one should himself bring forward what he who is on the other side may oppose. Therefore, in order that both parties may be on an equal footing, it seems to me to be right that each of us should first enunciate what opinion he holds. And, if you please, I shall begin first. I say, then, that the world is not governed according to the providence of God, because we see that many things in it are done unjustly and disorderly; but I say that it is *genesis* that does and regulates all things."

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[809] Matt. v. 14, 15.

Chapter V.—Freedom of Discussion Allowed.

When Peter was about to reply to this, Niceta, anticipating him, said:[810] “Would my lord Peter allow me to answer to this; and let it not be thought forward that I, a young man, should have an encounter with an old man, but rather let me converse as a son with a father.” Then said the old man: “Not only do I wish, my son, that you should set forth your opinions; but also if any one of your associates, if any one even of the bystanders, thinks that he knows anything, let him unhesitatingly state it: we shall gladly hear it; for it is by the contribution of many that the things that are unknown are more easily found out.” Then Niceta therefore answered: “Do not deem me to have done rashly, my father, because I have interrupted the speech of my lord Peter; but rather I meant to honour him by doing this. For he is a man of God, full of all knowledge, who is not ignorant even of Greek learning, because he is filled with the Spirit of God, to whom nothing is unknown. But because it is suitable to him to speak of heavenly things, I shall answer concerning those things which pertain to the babbling of the Greeks. But after we have disputed in the Grecian manner, and we have come to that point where no issue appears, then he himself, as filled with the knowledge of God, shall openly and clearly disclose to us the truth on all matters, so that not we only, but also all who are around us as hearers, shall learn the way of truth. And therefore now let him sit as umpire; and when either of us shall yield, then let him, taking up the matter, give an unquestionable judgment.” 16

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[810] [The whole arrangement, introducing the brothers as disputants, is peculiar to the *Recognitions*. The several discourses are constructed with much skill. The courtesy of the discussion is in sharp contrast with the tone of those in the *Homilies*, especially those with Simon Magus.—R.]

Chapter VI.—The Other Side of the Question Stated.

When Niceta had thus spoken, those who had assembled conversed among themselves: "Is this that Peter of whom we heard, the most approved disciple of Him who appeared in Judæa, and wrought many signs and miracles?" And they stood gazing upon him with great fear and veneration, as conferring upon the Lord the honour of His good servant. Which when Peter observed, he said to them: "Let us hear with all attention, holding an impartial judgment of what shall be said by each; and after their encounter we also shall add what may seem necessary." And when Peter had said this, the crowds rejoiced. Then Niceta began to speak as follows: "You have laid down, my father, that the world is not governed by the providence of God, but that all things are subject to *genesis*, whether the things which relate to the dispositions, or those which relate to the doings of every one. This I could answer immediately; but because it is right to observe order, we also lay down what we hold, as you yourself requested should be done. I say that the world is governed by the providence of God, at least in those things which need His government. For He it is alone who holds all things in His hand, who also made the world; the just God, who shall at some time render to every one according to his deeds. Now, then, you have our position; go on as you please, either overthrowing mine or establishing your own, that I may meet your statements. Or if you wish me to speak first, I shall not hesitate."

Chapter VII.—The Way Cleared.

Then the old man answered: "Whether it pleases you, my son, to speak first, or whether you prefer that I should speak, makes no difference, especially with those who discuss in a friendly spirit. However, speak you first, and I will gladly hear; and I wish you may be able even to follow out those things that are to be spoken by me, and to put in opposition to them those things that are contrary to them, and from the comparison of both to show the truth." Niceta answered: "If you wish it, I can even state your side of the argument, and then answer it." Then the old man: "Show me first how you can know what I have not yet spoken, and so I shall believe that you can follow out my side of the argument." Then Niceta: "Your sect is manifest, even by the proposition which you have laid down, to those who are skilled in doctrines of this sort; and its consequence is certain. And because I am not ignorant what are the propositions of the philosophers, I know what follows from those things which you have propounded; especially because I have frequented the schools of Epicurus in preference to the other philosophers. But my brother Aquila has attended more to the Pyrrhonists, and our other brother to the Platonists and Aristotelians; therefore you have to do with learned hearers."[811] Then said the old man: "You have well and logically informed us how you perceived the things that follow from the statements which have been enunciated. But I professed something more than the tenet of Epicurus; for I introduced the *genesis*, and asserted that it is the cause of all the doings of men."

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[811] [Comp. Homily XIII. 7.—R.]

Chapter VIII—Instincts.

When the old man had said this, I Clement said to him: “Hear, my father: if my brother Niceta bring you to acknowledge that the world is not governed without the providence of God, I shall be able to answer you in that part which remains concerning the *genesis*; for I am well acquainted with this doctrine.” And when I had thus spoken, my brother Aquila said: “What is the use of our calling him *father*, when we are commanded to call no man father upon earth?”[812] Then, looking to the old man, he said, “Do not take it amiss, my father, that I have found fault with my brother for calling you *father*, for we have a precept not to call any one by that name.” When Aquila said that, all the assembly of the bystanders, as well as the old man and Peter, laughed. And when Aquila asked the reason of their all laughing, I said to him: “Because you yourself do the very thing which you find fault with in another; for you called the old man *father*.” But he denied it, saying: “I am not aware that I called him *father*.” Meantime Peter was moved with certain suspicions,[813] as he told us afterwards; and looking to Niceta, he said, “Go on with what you have proposed.” 168

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[812] Matt. xxiii. 9.

[813] [Another foreshadowing of the approaching recognition; peculiar to this narrative.—R.]

Chapter IX.—Simple and Compound.

Then Niceta began as follows:[814] "Everything that is, is either simple or compound. That which is simple is without number, division, colour, difference, roughness, smoothness, weight, lightness, quality, quantity, and therefore without end. But that which is compound is either compounded of two, or of three, or even of four *elements*, or at all events of several; and things which are compounded can also of necessity be divided." The old man, hearing this, said: "You speak most excellently and learnedly, my son." Then Niceta went on: "Therefore that which is simple, and which is without any of those things by which that which subsists can be dissolved, is without doubt incomprehensible and infinite, knowing neither beginning nor end, and therefore is one and alone, and subsisting without an author. But that which is compound is subject to number, and diversity, and division,—is necessarily compounded by some author, and is a diversity collected into one species. That which is infinite is therefore, in respect of goodness, a Father; in respect of power, a Creator. Nor can the power of creating cease in the Infinite, nor the goodness be quiescent; but He is impelled by goodness to change existing things, and by power to arrange and strengthen them. Therefore some things, as we have said, are changed, and composed of two or three, some of four, others of more elements. But since our inquiry at present is concerning the method of the world and its substance, which, it is agreed, is compounded of four elements, to which all those ten differences belong which we have mentioned above, let us begin at these lower steps, and come to the higher. For a way is afforded us to intellectual and invisible things from those which we see and handle; as is contained in arithmetical instructions, where, when inquiry is made concerning divine things, we rise from the lower to the higher numbers; but when the method respecting present and visible things is expounded, the order is directed from the higher to the lower numbers. Is it not so?"

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[814] [The argument of Niceta (chaps. 9–34), while it necessarily includes statements occurring elsewhere in this literature, is, as a whole, peculiar to the *Recognitions*. In order of arrangement and logical force it is much superior to most of the discourses.—R.]

Chapter X.—Creation Implies Providence.

Then the old man said: “You are following it out exceedingly well.” Then Niceta: “Now, then, we must inquire concerning the method of the world; of which the first inquiry is divided into two parts. For it is asked whether it has been made or not? And if it has not been made, itself must be that Unbegotten from which all things are. But if it has been made, concerning this again the question is divided into two parts, whether it was made by itself, or by another. And if indeed it was made by itself, then without doubt providence is excluded. If providence is not admitted, in vain is the mind incited to virtue, in vain justice is maintained, if there be no one to render to the just man according to his merits. But even the soul itself will not appear to be immortal, if there be no dispensation of providence to receive it after its escape from the body.

Chapter XI.—General or Special Providence.

"Now, if it be taught that there is a providence, and that the world was made by it, other questions meet us which must be discussed. For it will be asked, In what way providence acts, whether generally towards the whole, or specially towards the parts, or generally also towards the parts, or both generally towards the whole, and specially towards the parts? But by general providence we mean this: as if God, at first making the world, has given an order and appointed a course to things, and has ceased to take any further care of what is done. But special providence towards the parts is of this sort, that He exercises providence over some men or places, but not over others. But general over all, and at the same time special over the parts, is in this wise: if God made all things at first, and exercises providence over each individual even to the end, and renders to every one according to his deeds.

Chapter XII.—Prayer Inconsistent with Genesis.

"Therefore that first proposition, which declares that God made all things in the beginning, and having imposed a course and order upon things, takes no further account of them, affirms that all things are done according to *genesis*. To this, therefore, we shall first reply; and especially to those who worship the gods and defend *genesis*. Assuredly, these men, when they sacrifice to the gods and pray to them, hope that they shall obtain something in opposition to *genesis*, and so they annul *genesis*. But when they laugh at those who incite to virtue and exhort to continence, and say that nobody can do or suffer anything unless what is decreed to him by fate, they assuredly cut up by the roots all worship of the Divinity. For why should you worship those from whom you can obtain nothing which the method of what is decreed does not allow? Let this suffice in the meantime, in opposition to these men. But I say that the world is made by God, and that it is at some time to be destroyed by Him, that that world may appear which is eternal, and which is made for this end, that it may be always, and that it may receive those who, in the judgment of God, are worthy of it. But that there is another and invisible world, which contains this visible world within itself,—after we have finished our discussion concerning the visible world, we shall come to it also.

Chapter XIII.—A Creator Necessary.

"Now, in the meantime, that this visible world has been made, very many wise men among the philosophers do testify. But that we may not seem to make use of assertions as witnesses, as though we needed them, let us inquire, if you please, concerning its principles. That this visible world is material, is sufficiently evident from the fact that it is visible. But every body receives *one of* two Differentiæ; for it is either compact and solid, or divided and separate. And if the body of which the world was made was compact and solid, and that body was parted and divided through diverse species and parts according to its differences, there must necessarily be understood to have been some one to separate the body which was compact and solid, and to draw it into many parts and diverse forms; or if all this mass of the world was compounded and compacted from diverse and dispersed parts of bodies, still there must be understood to have been some one to collect into one the dispersed parts, and to invest these things with their different species.

Chapter XIV.—Mode of Creation.

“And, indeed, I know that several of the philosophers were rather of this opinion, that God the Creator made divisions and distinctions from one body, which they call Matter, which yet consisted of four elements, mingled into one by a certain tempering of divine providence. For I think that what some have said is vain, that the body of the world is simple, that is, without any conjunction; since it is evident that what is simple can neither be a body, nor can be mixed, or propagated, or dissolved; all which, we see, happen to the bodies of the world. For how could it be dissolved if it were simple, and had not within it that from which it might be resolved and divided? But if bodies seem to be composed of two, or three, or even of four elements,—who that has even a small portion of sense does not perceive that there must have been some one who collected several into one, and preserving the measure of tempering, made a solid body out of diverse parts? This *some one,* therefore, we call God, the Creator of the world, and acknowledge Him as the author of the universe.

Chapter XV.—Theories of Creation.

"For the Greek philosophers, inquiring into the beginnings of the world, have gone, some in one way and some in another. In short, Pythagoras says that numbers are the elements of its beginnings; Callistratus, that qualities; Alcmæon, that contrarieties; Anaximander, that immensity; Anaxagoras, that equalities of parts; Epicurus, that atoms; Diodorus, that ἀμερῆ, that is, things in which there are no parts; Asclepius, that ὄγκοι, which we may call tumours or swellings; the geometricians, that ends; Democritus, that ideas; Thales, that water; Heraclitus, that fire; Diogenes, that air; Parmenides, that earth; Zeno, Empedocles, Plato, that fire, water, air, and earth. Aristotle also introduces a fifth element, which he called ἀκατονόμαστον; that is, that which cannot be named; without doubt indicating Him who made the world, by joining the four elements into one. Whether, therefore, there be two, or three, or four, or more, or innumerable elements, of which the world consists, in every supposition there is shown to be a God, who collected many into one, and again drew them, when collected, into diverse species; and by this it is proved that the machine of the world could not have subsisted without a maker and a disposer.

Chapter XVI.—The World Made of Nothing by a Creator.

“But from this fact also, that in the conjunction of the elements, if one be deficient or in excess, the others are loosened and fall, is shown that they took their beginning from nothing. For if for example, moisture be wanting in any body, neither will the dry stand; for dry is fed by moisture, as also cold by heat; in which, as we have said, if one be defective, the whole are dissolved. And in this they give indications of their origin, that they were made out of nothing. Now if matter itself is proved to have been made, how shall its parts and its species, of which the world consists, be thought to be unmade? But about matter and its qualities this is not the time to speak: only let it suffice to have taught this, that God is the Creator of all things, because neither, if the body of which the world consists was solid and united, could it be separated and distinguished without a Creator; nor, if it was collected into one from diverse and separate parts, could it be collected and mixed without a Maker. Therefore, if God is so clearly shown to be the Creator of the world, what room is there for 170 Epicurus to introduce atoms, and to assert that not only sensible bodies, but even intellectual and rational minds, are made of insensible corpuscles?

Chapter XVII.—Doctrine of Atoms Untenable.

"But you will say, according to the opinion of Epicurus, that successions of atoms coming in a ceaseless course, and mixing with one another, and conglomerating through unlimited and endless periods of time, are made solid bodies. I do not treat this opinion as a pure fiction, and that, too, a badly contrived one; but let us examine it, whatever be its character, and see if what is said can stand. For they say that those corpuscles, which they call atoms, are of different qualities: that some are moist, and therefore heavy, and tending downwards; others dry and earthy, and therefore still heavy; but others fiery, and therefore always pushing upwards; others cold and inert, and always remaining in the middle. Since then some, as being fiery, always tend upward, and others, as being moist and dry, always downwards, and others keep a middle and unequal course, how could they meet together and form one body? For if any one throw down from a height small pieces of straw, for example, and pieces of lead of the same size, will the light straws be able to keep up with the pieces of lead, though they be equal in size? Nay; the heavier reach the bottom far more quickly. So also atoms, though they be equal in size, yet, being unequal in weight, the lighter will never be able to keep pace with the heavier; but if they cannot keep pace, certainly neither can they be mixed or form one body.

Chapter XVIII.—The Concourse of Atoms Could Not Make the World.

“Then, in the next place, if they are ceaselessly borne about, and always coming, and being added to things whose measure is already complete, how can the universe stand, when new weights are always being heaped upon so vast weights? And this also I ask: If this expanse of heaven which we see was constructed by the gradual concurrence of atoms, how did it not collapse while it was in construction, if indeed the yawning top of the structure was not propped and bound by any stays? For as those who build circular domes, unless they bind the fastening of the central top, the whole falls at once; so also the circle of the world, which we see to be brought together in so graceful a form, if it was not made at once, and under the influence of a single forth-putting of divine energy by the power of a Creator, but by atoms gradually concurring and constructing it, not as reason demanded, but as a fortuitous issue befell, how did it not fall down and crumble to pieces before it could be brought together and fastened? And further, I ask this: What is the pavement on which the foundations of such an immense mass are laid? And again, what you call the pavement, on what does it rest? And again that other, what supports it? And so I go on asking, until the answer comes to nothing and vacuity!

Chapter XIX.—More Difficulties of the Atomic Theory.

“But if any one say that atoms of a fiery quality, being joined together, formed a body, and because the quality of fire does not tend downwards, but upwards, that the nature of fire, always pushing upwards, supports the mass of the world placed upon it; to this we answer: How could atoms of a fiery quality, which always make for the highest place, descend to the lower, and be found in the lowest place of all, so as to form a foundation for all; whereas rather the heavier qualities, that is, the earthy or watery, always come before the lighter, as we have said; hence, also, they assert that the heaven, as the higher structure, is composed of fiery atoms, which are lighter, and always fly upwards? Therefore the world cannot have foundations of fire, or any other: nor can there be any association or compacting of the heavier atoms with the lighter, that is, of those which are always borne downwards, with those that always fly upwards. Thus it is sufficiently shown that the bodies of the world are consolidated by the union of atoms; and that insensible bodies, even if they could by any means concur and be united, could not give forms and measures to bodies, form limbs, or effect qualities, or express quantities; all which, therefore, by their exactness, attest the hand of a Maker, and show the operation of reason, which reason I call the Word, and God.

Chapter XX.—Plato’s Testimony.

“But some one will say that these things are done by nature. Now, in this, the controversy is about a name. For while it is evident that it is a work of mind and reason, what you call nature, I call God the Creator. It is evident that neither the species of bodies, arranged with so necessary distinctions, nor the faculties of minds, could or can be made by irrational and senseless work. But if you regard the philosophers as fit witnesses, Plato testifies concerning these things in the *Timæus*, where, in a discussion on the making of the world, he asks, whether it has existed always, or had a beginning, and decides that it was made. ‘For,’ says he, ‘it is visible and palpable, and corporeal; but it is evident that all things which are of this sort have been made; but what has been made has doubtless an author, by whom it was made. This Maker and Father of all, however, it is difficult to discover; and when discovered, it is impossible to declare Him to the vulgar.’ Such is the declaration of Plato; but though he and the other Greek philosophers had chosen to be silent about the making of the world, would it not be manifest to all who have any understanding? For what man is there, having even a particle of sense, who, when he sees a house having all things necessary for useful purposes, its roof fashioned into the form of a globe, painted with various splendour and diverse figures, adorned with large and splendid lights; who is there, I say, that, seeing such a structure, would not immediately pronounce that it was constructed by a most wise and powerful artificer? And so, who can be found so foolish, as, when he gazes upon the fabric of the heaven, perceives the splendour of the sun and moon, sees the courses and beauty of the stars, and their paths assigned to them by fixed laws and periods, will not cry out that these things are made, not so much by a wise and rational artificer, as by wisdom and reason itself?

Chapter XXI.—Mechanical Theory.

“But if you would rather have the opinions of others of the Greek philosophers,—and you are acquainted with mechanical science,—you are of course familiar with what is their deliverance concerning the heavens. For they suppose a sphere, equally rounded in every direction, and looking indifferently to all points, and at equal distances in all directions from the centre of the earth, and so stable by its own symmetry, that its perfect equality does not permit it to fall off to any side; and so the sphere is sustained, although supported by no prop. Now if the fabric of the world really has this form, the divine work is evident in it. But if, as others think, the sphere is placed upon the waters, and is supported by them, or floating in them, even so the work of a great contriver is shown in it.

Chapter XXII.—Motions of the Stars.

“But lest the assertion may seem doubtful respecting things which are not manifest to all, let us come to those things of which nobody is ignorant. Who disposed the courses of the stars with so great reason, ordained their risings and settings, and appointed to each one to accomplish the circuit of the heavens in certain and regular times? Who assigned to some to be always approaching to the setting, and others to be returning to the rising? Who put a measure upon the courses of the sun, that he might mark out, by his diverse motions, hours, and days, and months, and changes of seasons?—that he might distinguish, by the sure measurement of his course, now winter, then spring, summer, and afterwards autumn, and always, by the same changes of the year, complete the circle with variety, without confusion? Who, I say, will not pronounce that the director of such order is the very wisdom of God? And these things we have spoken according to the relations given us by the Greeks respecting the science of the heavenly bodies.

Chapter XXIII.—Providence in Earthly Things.

"But what of those things also which we see on the earth, or in the sea? Are we not plainly taught, that not only the work, but also the providence, of God is in them? For whereas there are on the earth lofty mountains in certain places, *the object of this is,* that the air, being compressed and confined by them through the appointment of God, may be forced and pressed out into winds, by which fruits may germinate, and the summer heat may be moderated when the Pleiades glow, fired with the blaze of the sun. But you still say, Why that blaze of the sun, that moderating should be required? How, then, should fruits be ripened which are necessary for the uses of men? But observe this also, that at the meridian axis,[815] where the heat is greatest, there is no great collection of clouds, nor an abundant fall of rain, lest disease should be produced among the inhabitants; for watery clouds, if they are acted on by rapid heat, render the air impure and pestilential. And the earth also, receiving the warm rain, does not afford nourishment to the crops, but destruction. In this who can doubt that there is the working of divine providence? In short, Egypt, which is scorched with the heat of Æthiopia, in its neighbourhood, lest its air should be incurably vitiated by the effects of showers, its plains do not receive rain furnished to them from the clouds, but, as it were, an earthly shower from the overflow of the Nile.

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[815] That is, the equator.

Chapter XXIV.—Rivers and Seas.

“What shall we say of fountains and rivers, which flow with perpetual motion into the sea? And, by the divine providence, neither does their abundant supply fail, nor does the sea, though it receives so great quantities of water, experience any increase, but both those elements which contribute to it and those which are thus contributed remain in the same proportion. But you will say to me: The salt water naturally consumes the fresh water which is poured into it. Well, in this is manifest the work of providence, that it made that element salt into which it turned the courses of all the waters which it had provided for the use of 172 men. So that through so great spaces of time the channel of the sea has not been filled, and produced a deluge destructive to the earth and to men. Nor will any one be so foolish as to think that this so great reason and so great providence has been arranged by irrational nature.

Chapter XXV.—Plants and Animals.

“But what shall I say of plants, and what of animals? Is it not providence that has ordained that plants, when they decay by old age, should be reproduced by the suckers or the seeds which they have themselves produced, and animals by propagation? And by a certain wonderful dispensation of providence, milk is prepared in the udders of the dams for the animals before they are born; and as soon as they are born, with no one to guide them, they seek out the store of nourishment provided for them. And not only males are produced, but females also, that by means of both the race may be perpetuated. But lest this should seem, as some think, to be done by a certain order of nature, and not by the appointment of the Creator, He has, as a proof and indication of His providence, ordained a few animals to preserve their stock on the earth in an exceptional way: for example, the crow conceives through the mouth, and the weasel brings forth through the ear; and some birds, such as hens, sometimes produce eggs conceived of wind or dust; other animals convert the male into the female, and change their sex every year, as hares and hyænas, which they call monsters; others spring from the earth, and get their bodies from it, as moles; others from ashes, as vipers; others from putrifying flesh, as wasps from horseflesh, bees from ox-flesh; others from cow-dung, as beetles; others from herbs, as the scorpion from the basil; and again, herbs from animals, as parsley and asparagus from the horn of the stag or the she goat.

Chapter XXVI.—Germination of Seeds.

"And what occasion is there to mention more instances in which divine providence has ordained the production of animals to be effected in various ways, that order being superseded which is thought to be assigned by nature, from which not an irrational course of things, but one arranged by his own reason, might be evinced? And in this also is there not a full work of providence shown, when seeds sown are prepared by means of earth and water for the sustenance of men? For when these seeds are committed to the earth, the soil milks upon the seeds, as from its teats, the moisture which it has received into itself by the will of God. For there is in water a certain power of the spirit given by God from the beginning, by whose operation the structure of the body that is to be begins to be formed in the seed itself, and to be developed by means of the blade and the ear; for the grain of seed being swelled by the moisture, that power of the spirit which has been made to reside in water, running as an incorporeal substance through certain strait passages of veins, excites the seeds to growth, and forms the species of the growing plants. By means, therefore, of the moist element in which that vital spirit is contained and inborn, it is caused that not only is it revived, but also that an appearance and form in all respects like to the seeds that had been sown is reproduced. Now, who that has even a particle of sense will think that this method depends upon irrational nature, and not upon divine wisdom? Lastly, also these things are done in a resemblance of the birth of men; for the earth seems to take the place of the womb, into which the seed being cast, is both formed and nourished by the power of water and spirit, as we have said above.

Chapter XXVII.—Power of Water.

"But in this also the divine providence is to be admired, that it permits us to see and know the things that are made, but has placed in secrecy and concealment the way and manner in which they are done, that they may not be competent to the knowledge of the unworthy, but may be laid open to the worthy and faithful, when they shall have deserved it. But to prove by facts and examples that nothing is imparted to seeds of the substance of the earth, but that all depends upon the element of water, and the power of the spirit which is in it,—suppose, for example, that a hundred talents' weight of earth are placed in a very large trough, and that there are sown in it several kinds of seeds, either of herbs or of shrubs, and that water enough is supplied for watering them, and that that care is taken for several years, and that the seeds which are gathered are stored up, for example of corn or barley and other sorts separately from year to year, until the seeds of each sort amount to a hundred talents' weight, then also let the stalks be pulled up by the roots and weighed; and after all these have been taken from the trough, let the earth be weighed, it will still give back its hundred talents' weight undiminished.[816] Whence, then, shall we say that all that weight, and all the quantity of different seeds and stalks, has come? Does it not appear manifestly that it has come from the water? For the earth retains entire what is its own, but the water which has been poured in all through is nowhere, on account of the powerful virtue of the divine condition, which by the one species of water both prepares the substances of so many seeds and shrubs, and forms their species, and preserves the kind while multiplying the increase. 17

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[816] [De Maistre, *Soirées*, vi. 259.]

Chapter XXVIII.—The Human Body.

"From all these things I think it is sufficiently and abundantly evident that all things are produced; and the universe consists by a designing sense, and not by the irrational operation of nature. But let us come now, if you please, to our own substance, that is, the substance of man, who is a small world, *a microcosm,* in the great world; and let us consider with what reason it is compounded: and from this especially you will understand the wisdom of the Creator. For although man consists of different substances, one mortal and the other immortal, yet, by the skilful contrivance of the Creator, their diversity does not prevent their union, and that although the substances be diverse and alien the one from the other. For the one is taken from the earth and formed by the Creator, but the other is given from immortal substances; and yet the honour of its immortality is not violated by this union. Nor does it, as some think, consist of reason, and concupiscence, and passion, but rather such affections seem to be in it, by which it may be moved in each of these directions. For the body, which consists of bones and flesh, takes its beginning from the seed of a man, which is extracted from the marrow by warmth, and conveyed into the womb as into a soil, to which it adheres, and is gradually moistened from the fountain of the blood, and so is changed into flesh and bones, and is formed into the likeness of him who injected the seed.

Chapter XXIX.—Symmetry of the Body.

“And mark in this the work of the Designer, how He has inserted the bones like pillars, on which the flesh might be sustained and carried. Then, again, how an equal measure is preserved on either side, that is, the right and the left, so that foot answers to foot, hand to hand, and even finger to finger, so that each agrees in perfect equality with each; and also eye to eye, and ear to ear, which not only are suitable to and matched with each other, but also are formed fit for necessary uses. The hands, for instance, are so made as to be fit for work; the feet for walking; the eyes, protected with sentinel eyebrows, to serve the purpose of sight; the ears so formed for hearing, that, like a cymbal, they vibrate the sound of the word that falls upon them, and send it inward, and transmit it even in the understanding of the heart; whereas the tongue, striking against the teeth in speaking, performs the part of a fiddle-bow. The teeth also are formed, some for cutting and dividing the food, and handing it over to the inner ones; and these, in their turn, bruise and grind it like a mill, that it may be more conveniently digested when it is conveyed into the stomach; whence also they are called grinders.

Chapter XXX.—Breath and Blood.

“The nostrils also are made for the purpose of collecting, inspiring, and expiring air, that by the renewal of the breath, the natural heat which is in the heart may, by means of the lungs, be either warmed or cooled, as the occasion may require; while the lungs are made to abide in the breast, that by their softness they may soothe and cherish the vigour of the heart, in which the life seems to abide;—the life, I say, not the soul. And what shall I say of the substance of the blood, which, proceeding as a river from a fountain, and first borne along in one channel, and then spreading through innumerable veins, as through canals, irrigates the whole territory of the human body with vital streams, being supplied by the agency of the liver, which is placed in the right side, for effecting the digestion of food and turning it into blood? But in the left side is placed the spleen, which draws to itself, and in some way cleanses, the impurities of the blood.

Chapter XXXI.—The Intestines.

“What reason also is employed in the intestines, which are arranged in long circular windings, that they may gradually carry off the refuse of the food, so as neither to render places suddenly empty, and so as not to be hindered by the food that is taken afterwards! But they are made like a membrane, that the parts that are outside of them may gradually receive moisture, which if it were poured out suddenly would empty the internal parts; and not hindered by a thick skin, which would render the outside dry, and disturb the whole fabric of man with distressing thirst.

Chapter XXXII.—Generation.

“Moreover, the female form, and the cavity of the womb, most suitable for receiving, and cherishing, and vivifying the germ, who does not believe that it has been made as it is by reason and foresight?—because in that part alone of her body the female differs from the male, in which the fœtus being placed, is kept and cherished. And again the male differs from the female only in that part of his body in which is the power of injecting seed and propagating mankind. And in this there is a great proof of providence, from the necessary difference of members; but more in this, where, under a likeness of form there is found to 174 be diversity of use and variety of office. For males and females equally have teats, but only those of the female are filled with milk; that, as soon as they have brought forth, the infant may find nourishment suited to him. But if we see the members in man arranged with such method, that in all the rest there is seen to be similarity of form, and a difference only in those in which their use requires a difference, and we neither see anything superfluous nor anything wanting in man, nor in woman anything deficient or in excess, who will not, from all these things, acknowledge the operation of reason, and the wisdom of the Creator?

Chapter XXXIII.—Correspondences in Creation.

"With this agrees also the reasonable difference of other animals, and each one being suited to its own use and service. This also is testified by the variety of trees and the diversity of herbs, varying both in form and in juices. This also is asserted by the change of seasons, distinguished into four periods, and the circle closing the year with certain hours, days, months, and not deviating from the appointed reckoning by a single hour. Hence, in short, the age of the world itself is reckoned by a certain and fixed account, and a definite number of years.

Chapter XXXIV.—Time of Making the World.

“But you will say, When was the world made? And why so late? This you might have objected, though it had been made sooner. For you might say, Why not also before this? And so, going back through unmeasured ages, you might still ask, And why not sooner? But we are not now discussing this, why it was not made sooner; but whether it was made at all. For if it is manifest that it was made, it is necessarily the work of a powerful and supreme Artificer; and if this is evident, it must be left to the choice and judgment of the wise Artificer when He should please to make it; unless indeed you think that all this wisdom, which has constructed the immense fabric of the world, and has given to the several objects their forms and kinds, assigning to them a habit not only in accordance with beauty, but also most convenient and necessary for their future uses,—unless, I say, you think that this alone has escaped it, that it should choose a convenient season for so magnificent a work of creation. He has doubtless a certain reason and evident causes why, and when, and how He made the world; but it were not proper that these should be disclosed to those who are reluctant to inquire into and understand the things which are placed before their eyes, and which testify of His providence. For those things which are kept in secret, and are hidden within the senses of Wisdom, as in a royal treasury, are laid open to none but those who have learned of Him, with whom these things are sealed and laid up. It is God, therefore, who made all things, and Himself was made by none. But those who speak of nature instead of God, and declare that all things were made by nature, do not perceive the mistake of the name which they use. For if they think that nature is irrational, it is most foolish to suppose that a rational creature can proceed from an irrational creator. But if it is Reason—that is, Logos[817]—by which it appears that all things were made, they change the name without purpose, when they make statements concerning the reason of the Creator. If you have anything to say to these things, my father, say on.”

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[817] [Comp. John i. 1–3. The expression seems to be used here with a polemic purpose.—R.]

Chapter XXXV.—A Contest of Hospitality.

When Niceta had thus spoken, the old man answered: "You indeed, my son, have conducted your argument wisely and vigorously; so much so, that I do not think the subject of providence could be better treated. But as it is now late, I wish to say some things to-morrow in answer to what you have argued; and if on these you can satisfy me, I shall confess myself a debtor to your favour." And when the old man said this, Peter rose up. Then one of those present, a chief man of the Laodiceans, requested of Peter and us that he might give the old man other clothes instead of the mean and torn ones that he wore.[818] This man Peter and we embraced; and praising him for his honourable and excellent intention, said: "We are not so foolish and impious as not to bestow the things which are necessary for bodily uses upon him to whom we have committed so precious words; and we hope that he will willingly receive them, as a father from his sons, and also we trust that he will share with us our house and our living." While we said this, and that chief man of the city strove to take the old man away from us with the greatest urgency and with many blandishments, while we the more eagerly strove to keep him with us, all the people cried out that it should rather be done as the old man himself pleased; and when silence was obtained, the old man, with an oath, said: "To-day I shall stay with no one, nor take anything from any one, lest the choice of the one should prove the sorrow of the other; afterwards these things may be, if so it seem right."

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[818] [This incident is peculiar to the *Recognitions*. There seems to be a reminiscence of this chief man in Homily IV. 10, where a rich man provides a place for the discussion; comp. chap. 38 here.—R.]

Chapter XXXVI.—Arrangements for To-Morrow.

And when the old man had said this, Peter said to the chief man of the city: "Since you have shown your good-will in our presence, it is not right that you should go away sorrowful; but we will accept from you favour for favour. Show us your house, and make it ready, so that the discussion which is to be to-morrow may be held there, and that any who wish to be present to hear it may be admitted." When the chief man of the city heard this, he rejoiced greatly; and all the people also heard it gladly. And when the crowds had dispersed, he pointed out his house; and the old man also was preparing to depart. But I commanded one of my attendants to follow the old man secretly, and find out where he stayed. And when we returned to our lodging, we told our brethren all our dealings with the old man; and so, as usual, we supped and went to sleep.

Chapter XXXVII.—"The Form of Sound Words, Which Ye Have Heard of Me."

But on the following day Peter arose early and called us, and we went together to the secret place in which we had been on the previous day, for the purpose of prayer. And when, after prayer, we were coming thence to the appointed place, he exhorted us by the way, saying:[819] "Hear me, most beloved fellow-servants: It is good that every one of you, according to his ability, contribute to the advantage of those who are approaching to the faith of our religion; and therefore do not shrink from instructing the ignorant, and teaching according to the wisdom which has been bestowed upon you by the providence of God, yet so that you only join the eloquence of your discourse with those things which you have heard from me, and which have been committed to you. But do not speak anything which is your own, and which has not been committed to you, though it may seem to yourselves to be true; but hold forth those things, as I have said, which I myself have received from the true Prophet, and have delivered to you, although they may seem to be less full of authority. For thus it often happens that men turn away from the truth, while they believe that they have found out, by their own thoughts, a form of truth more true and powerful."

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[819] [Peculiar to the *Recognitions*; there is probably here an anti-Pauline purpose.—R.]

Chapter XXXVIII.—The Chief Man's House.

To these counsels of Peter we willingly assented, saying to him that we should do nothing but what was pleasing to him. Then said he: "That you may therefore be exercised without danger, each of you conduct the discussion in my presence, one succeeding another, and each one elucidating his own questions. Now, then, as Niceta discoursed sufficiently yesterday, let Aquila conduct the discussion to-day; and after Aquila, Clement; and then I, if the case shall require it, will add something." Meantime, while we were talking in this way, we came to the house; and the master of the house welcomed us, and led us to a certain apartment, arranged after the manner of a theatre, and beautifully built. There we found great crowds waiting for us, who had come during the night, and amongst them the old man who had argued with us yesterday. Therefore we entered, having Peter in the midst of us, looking about if we could see the old man anywhere; and when Peter saw him hiding in the midst of the crowd, he called him to him, saying: "Since you possess a soul more enlightened than most, why do you hide yourself, and conceal yourself in modesty? Rather come hither, and propound your sentiments."

Chapter XXXIX.—Recapitulation of Yesterday's Argument.

When Peter had thus spoken, immediately the crowd began to make room for the old man.[820] And when he had come forward, he thus began: "Although I do not remember the words of the discourse which the young man delivered yesterday, yet I recollect the purport and the order of it; and therefore I think it necessary, for the sake of those who were not present yesterday, to call up what was said, and to repeat everything shortly, that, although something may have escaped me, I may be reminded of it by him who delivered the discourse, who is now present. This, then, was the purport of yesterday's discussion: that all things that we see, inasmuch as they consist in a certain proportion, and art, and form, and species, must be believed to have been made by intelligent power; but if it be mind and reason that has formed them, it follows that the world is governed by the providence of the same reason, although the things which are done in the world may seem to us to be not quite rightly done. But it follows, that if God and mind is the creator of all things, He must also be just; but if He is just, He necessarily judges. If He judges, it is of necessity that men be judged with respect to their doings; and if every one is judged in respect of his doings, there shall at some time be a righteous separation between righteous men and sinners. This, I think, was the substance of the whole discourse. 17

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[820] [The second day's discussion, in which Aquila is the main speaker, is also of a high order. It is, as already indicated, peculiar to the *Recognitions*, though with the usual incidental correspondences in the *Homilies*.—R.]

Chapter XL.—Genesis.

"If, therefore, it can be shown that mind and reason created all things, it follows that those things which come after are also managed by reason and providence. But if unintelligent and blind nature produces all things, the reason of judgment is undoubtedly overthrown; and there is no ground to expect either punishment of sin or reward of well-doing where there is no judge. Since, then, the whole matter depends upon this, and hangs by this head, do not take it amiss, if I wish this to be discussed and handled somewhat more fully. For in this the first gate, as it were, is shut towards all things which are propounded, and therefore I wish first of all to have it opened to me. Now therefore hear what my doctrine is; and if any one of you pleases, let him reply to me: for I shall not be ashamed to learn, if I hear that which is true, and to assent to him who speaks rightly. The discourse, then, which you delivered yesterday, which asserted that all things consist by art, and measure, and reason, does not fully persuade me that it is mind and reason that has made the world; for I have many things which I can show to consist by competent measure, and form, and species, and which yet were not made by mind and reason. Then, besides, I see that many things are done in the world without arrangement, consequence, or justice, and that nothing can be done without the course of Genesis. This I shall in the sequel prove most clearly from my own case."

Chapter XLI.—The Rainbow.

When the old man had thus spoken, Aquila answered: “As you yourself proposed that any one who pleased should have an opportunity of answering to what you might say, my brother Niceta permits me to conduct the argument today.” Then the old man: “Go on, my son, as you please.” And Aquila answered: “You promised that you would show that there are many things in the world which have a form and species arranged by equal reason, which yet it is evident were not effected by God as their Creator. Now, then, as you have promised, point out these things.” Then said the old man: “Behold, we see the bow in the heaven assume a circular shape, completed in all proportion, and have an appearance of reality, which perhaps neither mind could have constructed nor reason described; and yet it is not made by any mind. Behold, I have set forth the whole in a word: now answer me.”

Chapter XLII.—Types and Forms.

Then said Aquila: "If anything is expressed from a type and form, it is at once understood that it is from reason, and that it could not be made without mind; since the type itself, which expresses figures and forms, was not made without mind. For example, if wax be applied to an engraved ring, it takes the stamp and figure from the ring, which undoubtedly is without sense; but then the ring, which expresses the figure, was engraven by the hand of a workman, and it was mind and reason that gave the type to the ring. So then the bow also is expressed in the air; for the sun, impressing its rays on the clouds in the process of rarefaction, and affixing the type of its circularity to the cloudy moisture, as it were to soft wax, produces the appearance of a bow; and this, as I have said, is effected by the reflection of the sun's brightness upon the clouds, and reproducing the brightness of its circle from them. Now this does not always take place, but only when the opportunity is presented by the rarefaction of moistened clouds. And consequently, when the clouds again are condensed and unite, the form of the bow is dissolved and vanishes. Finally, the bow never is seen without sun and clouds, just as the image is not produced, unless there be the type, and wax, or some other material. Nor is it wonderful if God the Creator in the beginning made types, from which forms and species may now be expressed. But this is similar to that, that in the beginning God created insensible elements, which He might use for forming and developing all other things. But even those who form statues, first make a mould of clay or wax, and from it the figure of the statue is produced. And then afterwards a shadow is also produced from the statue, which shadow always bears the form and likeness of the statue. What shall we say then? That the insensible statue forms a shadow finished with as diligent care as the statue itself? Or shall the finishing of the shadow be unhesitatingly ascribed to him who has also fashioned the statue?

Chapter XLIII.—Things Apparently Useless and Vile Made by God.

"If, then, it seems to you that this is so, and what has been said on this subject is enough, let us come to inquire into other matters; or if you think that something is still wanting, let us go over it again." And the old man said: "I wish you would go over this again, since there are many other things which I see to be made in like manner: for both the fruits of trees are produced in like manner, beautifully formed and wonderfully rounded; and the appearance of the leaves is formed with immense gracefulness, and the green membrane is 17
woven with exquisite art: then, moreover, fleas, mice, lizards, and such like, shall we say that these are made by God? Hence, from these vile objects a conjecture is derived concerning the superior, that they are by no means formed by the art of mind." "You infer well," said Aquila, "concerning the texture of leaves, and concerning small animals, that from these belief is withdrawn from the superior creatures; but let not these things deceive you, that you should think that God, working as it were only with two hands, could not complete all things that are made; but remember how my brother Niceta answered you yesterday, and truly disclosed the mystery before the time, as a son speaking with his father, and explained why and how things are made which seem to be useless."

Chapter XLIV.—Ordinate and Inordinate.

Then the old man: "I should like to hear from you why those useless things are made by the will of that supreme mind?" "If," said he, "it is fully manifest to you that there is in them the work of mind and reason, then you will not hesitate to say also why they were made, and to declare that they have been rightly made." To this the old man answered: "I am not able, my son, to say that those things which seem formed by art are made by mind, by reason of other things which we see to be done unjustly and disorderly in the world." "If," says Aquila, "those things which are done disorderly do not allow you say that they are done by the providence of God, why do not those things which are done orderly compel you to say that they are done by God, and that irrational nature cannot produce a rational work? For it is certain, nor do we at all deny, that in this world some things are done orderly, and some disorderly. Those things, therefore, that are done rationally, believe that they are done by providence; but those that are done irrationally and inordinately, that they befall naturally, and happen accidentally. But I wonder that men do not perceive, that where there is sense things may be done ordinately and inordinately, but where there is no sense neither the one nor the other can be done; for reason makes order, and the course of order necessarily produces something inordinate, if anything contrary happen to disturb order." Then the old man: "This very thing I wish you to show me."

Chapter XLV.—Motions of the Sun and Moon.

Says Aquila: “I shall do so without delay. Two visible signs are shown in heaven—one of the sun, the other of the moon; and these are followed by five other stars, each describing its own separate orbit. These, therefore, God has placed in the heaven, by which the temperature of the air may be regulated according to the seasons, and the order of vicissitudes and alternations may be kept. But by means of the very same *signs*, if at any time plague and corruption is sent upon the earth for the sins of men, the air is disturbed, pestilence is brought upon animals, blight upon crops, and a destructive year in every way upon men; and thus it is that by one and the same means order is both kept and destroyed. For it is manifest even to the unbelieving and unskilful, that the course of the sun, which is useful and necessary to the world, and which is assigned by providence, is always kept orderly; but the courses of the moon, in comparison of the course of the sun, seem to the unskilful to be inordinate and unsettled in her waxings and wanings. For the sun moves in fixed and orderly periods: for from him are hours, from him the day when he rises, from him also the night when he sets; from him months and years are reckoned, from him the variations of seasons are produced; while, rising to the higher regions, he tempers the spring; but when he reaches the top of the heaven, he kindles the summer’s heats: again, sinking, he produces the temper of autumn; and when he returns to his lowest circle, he bequeaths to us the rigour of winter’s cold from the icy binding of heaven.

Chapter XLVI.—Sun and Moon Ministers Both of Good and Evil.

“But we shall discourse at greater length on these subjects at another time. Now, meantime, *we remark that* though he is that good servant for regulating the changes of the seasons, yet, when chastisement is inflicted upon men according to the will of God, he glows more fiercely, and burns up the world with more vehement fires. In like manner also the course of the moon, and that changing which seems to the unskilful to be disorderly, is adapted to the growth of crops, and cattle, and all living creatures; for by her waxings and wanings, by a certain wonderful contrivance of providence, everything that is born is nourished and grows; concerning which we could speak more at length and unfold the matter in detail, but that the method of the question proposed recalls us. Yet, by the very same appliances by which they are produced, all things are nourished and increased; but when, from any just cause, the regulation of the appointed order is changed, corruption and distemper arise, so that chastisement may come upon men by the will of God, as we have said above.

Chapter XLVII.—Chastisements on the Righteous and the Wicked.

“But perhaps you will say, What of the fact that, in that common chastisement, like things befall the pious and the impious? It is true, and we confess it; but the chastisement turns to the advantage of the pious, that, being afflicted in the present life, they may come more purified to the future, in which perpetual rest is prepared for them, and that at the same time even the impious may somewhat profit from their chastisement, or else that the just sentence of the future judgment may be passed upon them; since in the same chastisements the righteous give thanks to God, while the unrighteous blaspheme. Therefore, since the opinion of things is divided into two parts, that some things are done by order and others against order, it ought, from those things which are done according to order, to be believed that there is a providence; but with respect to those things which are done against order, we should inquire their causes from those who have learned them by prophetic teaching: for those who have become acquainted with prophetic discourse know when, and for what reason, blight, hail, and pestilence, and such like, have occurred in every generation, and for what sins these have been sent as a punishment; whence causes of sadness, lamentations, and griefs have befallen the human race; whence also trembling sickness has ensued, and that this has been from the beginning the punishment of parricide.[821]

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[821] Gen. iv. 12, in LXX.

Chapter XLVIII.—Chastisements for Sins.

“For in the beginning of the world there were none of these evils, but they took their rise from the impiety of men; and thence, with the constant increase of iniquities, the number of evils has also increased. But for this reason divine providence has decreed a judgment with respect to all men, because the present life was not such that every one could be dealt with according to his deservings. Those things, therefore, which were well and orderly appointed from the beginning, when no causes of evil existed, are not to be judged of from the evils which have befallen the world by reason of the sins of men. In short, as an indication of the things which were from the beginning, some nations are found which are strangers to these evils. For the Seres, because they live chastely, are kept free from them all; for with them it is unlawful to come at a woman after she has conceived, or while she is being purified. No one there eats unclean flesh, no one knows aught of sacrifices; all are judges to themselves according to justice. For this reason they are not chastened with those plagues which we have spoken of; they live to extreme old age, and die without sickness. But we, miserable as we are, dwelling as it were with deadly serpents[822]—I mean with wicked men—necessarily suffer with them the plagues of afflictions in this world, but we cherish hope from the comfort of good things to come.”

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[822] Ezek. ii. 6.

Chapter XLIX.—God’s Precepts Despised.

“If,” said the old man, “even the righteous are tormented on account of the iniquities of others, God ought, as foreseeing this, to have commanded men not to do those things from which it should be necessary that the righteous be afflicted with the unrighteous; or if they did them, He ought to have applied some correction or purification to the world.”[823] “God,” said Aquila, “did so command, and gave precepts by the prophets how men ought to live; but even these precepts they despised: yea, if any desired to observe them, them they afflicted with various injuries, until they drove them from their purposed observance, and turned them to the rabble of infidelity, and made them like unto themselves.

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[823] This rendering is according to a marginal reading.

Chapter L.—The Flood.

“Wherefore, in short, at the first, when all the earth had been stained with sins, God brought a flood upon the world, which you say happened under Deucalion; and at that time He saved a certain righteous man, with his sons, in an ark, and with him the race of all plants and animals.[824] And yet even those who sprang from them, after a time, again did deeds like to those of their predecessors; for those things that had befallen them were forgotten, so that their descendants did not even believe that the flood had taken place. Wherefore God also decreed that there should not be another flood in the present world, else there should have been one in every generation, according to the account of their sins by reason of their unbelief; but He rather granted that certain angels who delight in evil should bear sway over the several nations—and to them was given power over individual men, yet only on this condition, if any one first had made himself subject to them by sinning—until He should come who delights in good, and by Him the number of the righteous should be completed, and by the increase of the number of pious men all over the world impiety should be in some measure repressed, and it should be known to all that all that is good is done by God. 179

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[824] [Comp. book iv. 12; Homily VIII. 17.—R.]

Chapter LI.—Evils Brought in by Sin.

“But by the freedom of the will, every man, while he is unbelieving in regard to things to come, by evil deeds runs into evils. And these are the things in the world which seem to be done contrary to order, which owe their existence to unbelief. Therefore the dispensation of divine providence is withal to be admired, which granted to those men in the beginning, walking in the good way of life, to enjoy incorruptible good things; but when they sinned, they gave birth to evil by sin. And to every good thing evil is joined as by a certain covenant of alliance on the part of sin, since indeed the earth has been polluted with human blood, and altars have been lighted to demons, and they have polluted the very air by the filthy smoke of sacrifices; and so at length the elements, being first corrupted, have handed over to men the fault of their corruption, as roots *communicate their qualities* to the branches and the fruit.

Chapter LII.—“No Rose Without Its Thorn.”

“Observe therefore in this, as I have said, how justly divine providence comes to the help of things vitiated; that, inasmuch as evils which had derived their origin from sin were associated with the good things of God, He should assign two chiefs to these two departments.[825] And *accordingly*, to Him who rejoices in good He has appointed the ordering of good things, that He might bring those who believe *in Him* to the faith of His providence; but to him who rejoices in evil, He has given over those things which are done without order and uselessly, from which of course the faith of His providence comes into doubt; and thus a just division has been made by a just God. Hence therefore it is, that whereas the orderly course of the stars produces faith that the world was made by the hand of a designer, on the other hand, the disturbance of the air, the pestilent breeze, the uncontrolled fire of the lightning, cast doubt upon the work of providence. For, as we have said, every good thing has its corresponding contrary evil thing joined with it; as hail is opposite to the fertilizing showers, the corruption of mildew is associated with the gentle dew, the whirlwinds of storms are joined with the soft winds, unfruitful trees with fruitful, noxious herbs with useful, wild and destructive animals with gentle ones. But all these things are arranged by God, because that the choice of men’s will has departed from the purpose of good, and fallen away to evil.

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[825] Compare with chaps. 52–54 the doctrine of pairs as stated in book iii. 59–61; Homily II. 15, etc., iii. 23.—R.]

Chapter LIII.—Everything Has Its Corresponding Contrary.

"Therefore this division holds in all the things of the world; and as there are pious men, so there are also impious; as there are prophets, so also there are false prophets; and amongst the Gentiles there are philosophers and false philosophers. Also the Arabian nations, and many others, have imitated the circumcision of the Jews for the service of their impiety. So also the worship of demons is contrary to the divine worship, baptism to baptism, laws to the law, false apostles to apostles, and false teachers to teachers. And hence it is that among the philosophers some assert providence, others deny it; some maintain that there is one God, others that there are more than one: in short, the matter has come to this, that whereas demons are expelled by the word of God, by which it is declared that there is a providence, the magical art, for the confirmation of infidelity, has found out ways of imitating this by contraries. Thus has been discovered the method of counteracting the poison of serpents by incantations, and the effecting of cures contrary to the word and power of God. The magic art has also found out ministries contrary to the angels of God, placing the calling up of souls and the figments of demons in opposition to these. And, not to prolong the discourse by a further enumeration, there is nothing whatever that makes for the belief of providence, which has not something, on the other hand, prepared for unbelief; and therefore they who do not know that division of things, think that there is no providence, by reason of those things in the world which are discordant from themselves. But do you, my father, as a wise man, choose from that division the part which preserves order and makes for the belief of providence, and do not only follow that part which runs against order and neutralizes the belief of providence."

Chapter LIV.—An Illustration.

To this the old man answered: “Show me a way, my son, by which I may establish in my mind one or other of these two orders, the one of which asserts, and the other denies, providence.” “To one having a right judgment,” says Aquila, “the decision is easy. For this very thing that you say, order and disorder, may be produced by a contriver, but not by insensible nature. For let us suppose, by way of illustration, that a great mass were torn from a high rock, and cast down headlong, and when clashed upon the ground were broken into many pieces, could it in any way happen that, amongst that multitude of fragments, there should be found even one which should have any perfect figure and shape?” The old man answered: “It is impossible.” “But,” said Aquila, “if there be present a statuary, he can by his skilful hand and reasonable mind form the stone cut from the mountain into whatever 180 figure he pleases.” The old man said: “That is true.” “Therefore,” says Aquila, “when there is not a rational mind, no figure can be formed out of the mass; but when there is a designing mind, there may be both form and deformity: for example, if a workman cuts from the mountain a block to which he wishes to give a form, he must first cut it out unformed and rough; then, by degrees hammering and hewing it by the rule of his art, he expresses the form which he has conceived in his mind. Thus, therefore, from informity or deformity, by the hand of the workman form is attained, and both proceed from the workman. In like manner, therefore, the things which are done in the world are accomplished by the providence of a contriver, although they may seem not quite orderly. And therefore, because these two ways have been made known to you, and you have heard the divisions of them, flee from the way of unbelief, lest haply it lead you to that prince who delights in evils; but follow the way of faith, that you may come to that King who delighteth in good men.”

Chapter LV.—The Two Kingdoms.

To this the old man answered: "But why was that prince made who delights in evil?[826] And from what was he made? Or was he not made?" Aquila said: "The treatment of that subject belongs to another time; but that you may not go away altogether without an answer to this, I shall give a few hints on this subject also. God, foreseeing all things before the creation of the world, knowing that the men who were to be would some of them indeed incline to good, but others to the opposite, assigned those who should choose the good to His own government and His own care, and called them His peculiar inheritance;[827] but He gave over the government of those who should turn to evil to those angels who, not by their substance, but by opposition, were unwilling to remain with God, being corrupted by the vice of envy and pride. Those, therefore, he made worthy princes of worthy subjects; yet he so delivered them over to those angels, that they have not the power of doing what they will against them, unless they transgress the bounds assigned to them from the beginning. And this is the bound assigned, that unless one first do the will of the demons, the demons have no power over him."

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[826] [On the creation of the evil one, see book x. 3, etc., and the discussion with Simon in Homily XIX. 2–18.—R.]

[827] Deut. xxxii. 8, in LXX.

Chapter LVI.—Origin of Evil.

Then the old man said: “You have stated it excellently, my son. It now remains only that you tell me whence is the substance of evil: for if it was made by God, the evil fruit shows that the root is in fault; for it appears that it also is of an evil nature. But if this substance was co-eternal with God, how can that which was equally unproduced and co-eternal be subject to the other?” “It was not always,” said Aquila; “but neither does it necessarily follow, if it was made by God, that its Creator should be thought to be such as is that which has been made by Him. For indeed God made the substance of all things; but if a reasonable mind, which has been made by God, do not acquiesce in the laws of its Creator, and go beyond the bounds of the temperance prescribed to it, how does this reflect on the Creator? Or if there is any reason higher than this, we do not know it; for we cannot know anything perfectly, and especially concerning those things for our ignorance of which we are not to be judged. But those things for which we are to be judged are most easy to be understood, and are despatched almost in a word. For almost the whole rule of our actions is summed up in this, that what we are unwilling to suffer we should not do to others. For as you would not be killed, you must beware of killing another; and as you would not have your own marriage violated, you must not defile another’s bed; you would not be stolen from, neither must you steal; and every matter of men’s actions is comprehended within this rule.”

Chapter LVII.—The Old Man Unconvinced.

Then the old man: "Do not take amiss, my son, what I am going to say. Though your words are powerful, yet they cannot lead me to believe that anything can be done apart from Genesis. For I know that all things have happened to me by the necessity of Genesis,[828] and therefore I cannot be persuaded that either to do well or to do ill is in our power; and if we have not our actions in our power, it cannot be believed that there is a judgment to come, by which either punishments may be inflicted on the evil, or rewards bestowed on the good. In short, since I see that you are initiated in this sort of learning, I shall lay before you a few things from the art itself." "If," says Aquila, "you wish to add anything from that science, my brother Clement will answer you with all care, since he has attended more fully to the science of mathematics. For I can maintain in other ways that our actions are in our own power; but I ought not to presume upon those things which I have not learned." 18

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[828] [Comp. Homily XIV. 3, etc.—R.]

Chapter LVIII.—Sitting in Judgment Upon God.

When Aquila had thus spoken, then I Clement said: "To-morrow, my father, you shall speak as you please, and we will gladly hear you; for I suppose it will also be gratifying to you that you have to do with those who are not ignorant of the science which you profess." When, therefore, it had been settled between the old man and me, that on the following day we should hold a discussion on the subject of Genesis—whether all things are done under its influence, or there be anything in us which is not done by Genesis, but by the judgment of the mind—Peter rose up, and began to speak to the following effect:[829] "To me it is exceedingly wonderful, that things which can easily be found out men make difficult by recondite thoughts and words; and those especially who think themselves wise, and who, wishing to comprehend the will of God, treat God as if He were a man, yea, as if He were something less than a man: for no one can know the purpose or mind of a man unless he himself reveal his thoughts; and neither can any one learn a profession unless he be for a long time instructed by a master. How much more must it be, that no one can know the mind or the work of the invisible and incomprehensible God, unless He Himself send a prophet to declare His purpose, and expound the way of His creation, so far as it is lawful for men to learn it! Hence I think it ridiculous when men judge of the power of God in natural ways, and think that this is possible and that impossible to Him, or this greater and that less, while they are ignorant of everything; who, being unrighteous men, judge the righteous God; unskilled, judge the contriver; corrupt, judge the incorruptible; creatures, judge the Creator.

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[829] [This discourse of Peter is peculiar to the *Recognitions*; it resembles somewhat the earlier discourse to Clement in book i.—R.]

Chapter LIX.—The True Prophet.

But I would not have you think, that in saying this I take away the power of judging concerning things; but I give counsel that no one walk through devious places, and rush into errors without end. And therefore I advise not only wise men, but indeed all men who have a desire of knowing what is advantageous to them, that they seek after the true Prophet; for it is He alone who knoweth all things, and who knoweth what and how every man is seeking.[830] For He is within the mind of every one of us, but in those who have no desire of the knowledge of God and His righteousness, He is inoperative; but He works in those who seek after that which is profitable to their souls, and kindles in them the light of knowledge. Wherefore seek Him first of all; and if you do not find Him, expect not that you shall learn anything from any other. But He is soon found by those who diligently seek Him through love of the truth, and whose souls are not taken possession of by wickedness. For He is present with those who desire Him in the innocency of their spirits, who bear patiently, and draw sighs from the bottom of their hearts through love of the truth; but He deserts malevolent minds,[831] because as a prophet He knows the thoughts of every one. And therefore let no one think that he can find Him by his own wisdom, unless, as we have said, he empty his mind of all wickedness, and conceive a pure and faithful desire to know Him. For when any one has so prepared himself, He Himself as a prophet, seeing a mind prepared for Him, of His own accord offers Himself to his knowledge.

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[830] [The introduction of these chapters concerning the true Prophet shows a far more orderly method of constructing the entire discussion with the father than that of the *Homilies*; comp. book xi. 1, 2.—R.]

[831] Wisd. i. 4.

Chapter LX.—His Deliverances Not to Be Questioned.

“Therefore, if any one wishes to learn all things, *he cannot do it by* discussing them one by one; for, being mortal, he shall not be able to trace the counsel of God, and to scan immensity itself. But if, as we have said, he desires to learn all things, let him seek after the true Prophet; and when he has found Him, let him not treat with Him by questions and disputations and arguments; but if He has given any response, or pronounced any judgment, it cannot be doubted that this is certain. And therefore, before all things, let the true Prophet be sought, and His words be laid hold of. In respect to these this only should be discussed by every one, that he may satisfy himself if they are truly His prophetic words; that is, if they contain undoubted faith of things to come, if they mark out definite times, if they preserve the order of things, if they do not relate as last those things which are first, nor as first those things which were done last, if they contain nothing subtle, nothing composed by magic art to deceive, or if they have not transferred to themselves things which were revealed to others, and have mixed them with falsehoods. And when, all these things having been discussed by right judgment, it is established that they are prophetic words, so they ought to be at once believed concerning all things on which they have spoken and answered. 182

Chapter LXI.—Ignorance of the Philosophers.

"For let us consider carefully the work of divine providence.[832] For whereas the philosophers have introduced certain subtile and difficult words, so that not even the terms that they use in their discourses can be known and understood by all, God has shown that those who thought themselves word-framers are altogether unskilful as respects the knowledge of the truth. For the knowledge of things which is imparted by the true Prophet is simple, and plain, and brief; which those men walking through devious places, and through the stony difficulties of words, are wholly ignorant of. Therefore, to modest and simple minds, when they see things come to pass which have been foretold, it is enough, and more than enough, that they may receive most certain knowledge from most certain prescience; and for the rest may be at peace, having received evident knowledge of the truth. For all other things are treated by opinion, in which there can be nothing firm. For what speech is there which may not be contradicted? And what argument is there that may not be overthrown by another argument? And hence it is, that by disputation of this sort men can never come to any end of knowledge and learning, but find the end of their life sooner than the end of their questions.

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[832] [Comp. Homily XV. 5.—R.]

Chapter LXII.—End of the Conference.

“And, therefore, since amongst these *philosophers* are things uncertain, we must come to the true Prophet. Him God the Father wished to be loved by all, and accordingly He has been pleased wholly to extinguish those opinions which have originated with men, and in regard to which there is nothing like certainty—that He *the true Prophet* might be the more sought after, and that He whom[833] they had obscured should show to men the way of truth. For on this account also God made the world, and by Him the world is filled; whence also He is everywhere near to them who seek Him, though He be sought in the remotest ends of the earth. But if any one seek Him not purely, nor holily, nor faithfully, He is indeed within him, because He is everywhere, and is found within the minds of all men; but, as we have said before, He is dormant to the unbelieving, and is held to be absent from those by whom His existence is not believed.” And when Peter had said this, and more to the same effect, concerning the true Prophet, he dismissed the crowds; and when he very earnestly entreated the old man to remain with us, he could prevail nothing; but he also departed, to return next day, as had been agreed upon. And after this, we also, with Peter, went to our lodging, and enjoyed our accustomed food and rest.

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[833] If we were to read *quam* instead of *quem*, the sense would be: that He might lay open to men the way of truth which they had blocked up. So Whiston.

Book IX.

Chapter I.—An Explanation.

On the following day, Peter, along with us, hastened early to the place in which the discussion had been held the day before; and when he saw that great crowds had assembled there to hear, and saw the old man with them, he said to him:[834] "Old man, it was agreed yesterday that you should confer to-day with Clement; and that you should either show that nothing takes place apart from *genesis*, or that Clement should prove that there is no such thing as *genesis*, but that what we do is in our own power." To this the old man answered: "I both remember what was agreed upon, and I keep in memory the words which you spoke after the agreement was made, in which you taught that it is impossible for man to know any thing, unless he learn from the true Prophet." Then Peter said: "You do not know what I meant; but I shall now explain to you. I spoke of the will and purpose of God, which He had before the world was, and by which purpose He made the world, appointed times, gave the law, promised a world to come to the righteous for the rewarding of their good deeds, and decreed punishments to the unjust according to a judicial sentence. I said that this counsel and this will of God cannot be found out by men, because no man can gather the mind of God from conjectures and opinion, unless a prophet sent by Him declare it. I did not therefore speak of any doctrines or studies, that they cannot be found out or known without a prophet; for I know that both arts and sciences can be known and practised by men, which they have learned, not from the true Prophet, but from human instructors.

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[834] [The discourses in book ix. are peculiar to the *Recognitions* not only in their position in the story, but to a remarkably large extent in the matter.—R.]

Chapter II.—Preliminaries.

"Since, therefore, you profess to be conversant with the position of the stars and the courses of the heavenly bodies, and that from these you can convince Clement that all things are subject to Genesis, or that you will learn from him that all things are governed by providence, and that we have something in our own power, it is now time for you two to set about this." To this the old man answered: "Now indeed it was not necessary to raise questions of this kind, if it were possible for us to learn from the true Prophet, and to hear in a definite proposition, that anything depends on us and on the freedom of our will; for your yesterday's discourse affected me greatly, in which you disputed concerning the prophetic power.[835] Whence also I assent to and confirm your judgment, that nothing can be known by man with certainty, and without doubt, seeing that he has but a short period of life, and a brief and slender breath, by which he seems to be kept in life. However, since I am understood to have promised to Clement, before I heard anything of the prophetic power, that I should show that all things are subject to Genesis, or that I should learn from him that there is something in ourselves, let him do me this favour, that he first begin, and propound and explain what may be objected: for I, ever since I heard from you a few words concerning the power of prophecy, have, I confess, been confounded, considering the greatness of prescience; nor do I think that anything ought to be received which is collected from conjectures and opinion."

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[835] [Comp. book viii. 58–62.—R.]

Chapter III.—Beginning of the Discussion.

When the old man had said this, I Clement began to speak as follows: “God by His Son created the world as a double house, separated by the interposition of this firmament, which is called heaven; and appointed angelic powers to dwell in the higher, and a multitude of men to be born in this visible world, from amongst whom He might choose friends for His Son, with whom He might rejoice, and who might be prepared for Him as a beloved bride for a bridegroom. But even till the time of the marriage, which is the manifestation of the world to come, He has appointed a certain power, to choose out and watch over the good ones of those who are born in this world, and to preserve them for His Son, set apart in a certain place of the world, which is without sin; in which there are already some, who are there being prepared, as I said, as a bride adorned for the coming of the bridegroom. For the prince of this world and of the present age is like an adulterer, who corrupts and violates the minds of men, and, seducing them from the love of the true bridegroom, allures them to strange lovers.

Chapter IV.—Why the Evil Prince Was Made.

But some one will say, How then was it necessary that that prince should be made, who was to turn away the minds of men from the true prince?[836] Because God, who, as I have said, wished to prepare friends for His Son, did not wish them to be such as by necessity of nature could not be aught else, but such as should desire of their own choice and will to be good; because neither is that praiseworthy which is not desirable, nor is that judged to be good which is not sought for with purpose. For there is no credit in being that from which the necessity of your nature does not admit of your changing. Therefore the providence of God has willed that a multitude of men should be born in this world, that those who should choose a good life might be selected from many. And because He foresaw that the present world could not consist except by variety and inequality, He gave to each mind freedom of motions,[837] according to the diversities of present things, and appointed this prince, through his suggestion of those things which run contrary, that the choice of better things might depend upon the exercise of virtue.

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[836] [Comp. book viii. 55, 56; Homily XIX. 2–18.—R.]

[837] [The doctrine of free-will, and the necessity of evil in consequence, appears throughout. Comp. book iii. 21, v. 6. In the *Homilies* there is not so much emphasis laid upon this point; but see Homily XI. 8.—R.]

Chapter V.—Necessity of Inequality.

“But to make our meaning plainer, we shall explain it by particulars. Was it proper, for example, that all men in this world should be kings, or princes, or lords, or teachers, or lawyers, or geometers, or goldsmiths, or bakers, or smiths, or grammarians, or rich men, or farmers, or perfumers, or fishermen, or poor men? It is certain that all could not be these. Yet all these professions, and many more, the life of men requires, and without these it cannot be passed; therefore inequality is necessary in this world. For there cannot be a king, unless he has subjects over whom he may rule and reign; nor can there be a master, unless he has one over whom he may bear sway; and in like manner of the rest.

Chapter VI.—Arrangements of the World for the Exercise of Virtue.

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“Therefore the Creator, knowing that no one would come to the contest of his own accord, while labour is shunned,—that is, to the practice of those professions which we have mentioned, by means of which either the justice or the mercy of every one can be manifested,—made for men a body susceptible of hunger, and thirst, and cold, in order that men, being compelled for the sake of supporting their bodies, might come down to all the professions which we have mentioned, by the necessity of livelihood. For we are taught to cultivate every one of these arts, for the sake of food, and drink, and clothing. And in this the purpose of each one’s mind is shown, whether he will supply the demands of hunger and cold by means of thefts, and murders, and perjuries, and other crimes of that sort; or whether, keeping justice and mercy and continence, he will fulfil the service of imminent necessity by the practice of a profession and the labour of his hands. For if he supply his bodily wants with justice, and piety, and mercy, he comes forth as a victor in the contest set before him, and is chosen as a friend of the Son of God. But if he serve carnal lusts, by frauds, iniquities, and crimes, he becomes a friend of the prince of this world, and of all demons; by whom he is also taught this, to ascribe to the courses of the stars the errors of his own evil doings, although he chose them of purpose, and willingly. For arts are learned and practised, as we have said, under the compulsion of the desire of food and drink; which desire, when the knowledge of the truth comes to any one, becomes weaker, and frugality takes its place. For what expense have those who use water and bread, and only expect it from God?

Chapter VII.—The Old and the New Birth.

"There is therefore, as we have said, a certain necessary inequality in the dispensation of the world. Since indeed all men cannot know all things, and accomplish all works, yet all need the use and service of almost all. And on this account it is necessary that one work, and another pay him for his work; that one be servant, and another be master; that one be subject, another be king. But this inequality, which is a necessary provision for the life of men, divine providence has turned into an occasion of justice, mercy, and humanity: that while these things are transacted between man and man, every one may have an opportunity of acting justly with him to whom he has to pay wages for his work; and of acting mercifully to him who, perhaps through sickness or poverty, cannot pay his debt; and of acting humanely towards those who by their creation seem to be subject to him; also of maintaining gentleness towards subjects, and of doing all things according to the law of God. For He has given a law, thereby aiding the minds of men, that they may the more easily perceive how they ought to act with respect to everything, in what way they may escape evil, and in what way tend to future blessings; and how, being regenerate in water, they may by good works extinguish the fire of their old birth. For our first birth descends through the fire of lust, and therefore, by the divine appointment, this second birth is introduced by water, which may extinguish the nature of fire;[838] and that the soul, enlightened by the heavenly Spirit, may cast away the fear of the first birth: provided, however, it so live for the time to come, that it do not at all seek after any of the pleasures of this world, but be, as it were, a pilgrim and a stranger,[839] and a citizen of another city.

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[838] [Compare Homily XI. 26 on this view of baptism.—R.]

[839] Ps. xxxix. 12.

Chapter VIII.—Uses of Evils.

"But perhaps you will say, that in those things indeed in which the necessity of nature demands the service of arts and works, any one may have it in his power to maintain justice, and to put what restraint he pleases either upon his desires or his actions; but what shall we say of the sicknesses and infirmities which befall men, and of some being harassed with demons, and fevers, and cold fits, and some being attacked with madness, or losing their reason, and all those things which overwhelm the race of man with innumerable misfortunes? To this we say, that if any one consider the reason of the whole mystery, he will pronounce these things to be more just than those that we have already explained. For God has given a nature to men, by which they may be taught concerning what is good, and to resist evil; that is, they may learn arts, and to resist pleasures, and to set the law of God before them in all things. And for this end He has permitted certain contrary powers to wander up and down in the world, and to strive against us,[840] for the reasons which have been stated before, that by striving with them the palm of victory and the merit of rewards may accrue to the righteous.

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[840] [On the doctrine of demons compare book iv. 14–22; Homily IX. 8–18.—R.]

Chapter IX.—"Conceived in Sin."

"From this, therefore, it sometimes happens, that if any persons have acted incontinently, and have been willing not so much to resist as to yield, and to give harbour to these *demons* in themselves, by their noxious breath an intemperate, ill-conditioned, and diseased progeny is begotten. For while lust is wholly gratified, and no care is taken in the copulation, undoubtedly a weak generation is affected with the defects and frailties of those demons by 185 whose instigation these things are done. And therefore parents are responsible for their children's defects of this sort, because they have not observed the law of intercourse. Though there are also more secret causes, by which souls are made subject to these evils, which it is not to our present purpose to state, yet it behoves every one to acknowledge the law of God, that he may learn from it the observance of generation, and avoid causes of impurity, that that which is begotten may be pure. For it is not right, while in the planting of shrubs and the sowing of crops a suitable season is sought for, and the land is cleaned, and all things are suitably prepared, lest haply the seed which is sown be injured and perish, that in the case of man only, who is over all these things, there should be no attention or caution in sowing his seed.

Chapter X.—Tow Smeared with Pitch.

“But what, it is said, of the fact that some who in their childhood are free from any bodily defect, yet in process of time fall into those evils, so that some are even violently hurried on to death? Concerning these also the account is at hand, and is almost the same: for those powers which we have said to be contrary to the human race, are in some way invited into the heart of every one by many and diverse lusts, and find a way of entrance; and they have in them such influence and power as can only encourage and incite, but cannot compel or accomplish. If, therefore, any one consents to them, so as to do those things which he wickedly desires, his consent and deed shall find the reward of destruction and the worst kind of death. But if, thinking of the future judgment, he be checked by fear, and reclaim himself, so that he do not accomplish in action what he has conceived in his evil thought, he shall not only escape present destruction, but also future punishments. For every cause of sin seems to be like tow smeared over with pitch, which immediately breaks into flame as soon as it receives the heat of fire; and the kindling of this fire is understood to be the work of demons. If, therefore, any one be found smeared with sins and lusts as with pitch, the fire easily gets the mastery of him. But if the tow be not steeped in the pitch of sin, but in the water of purification and regeneration, the fire of the demons shall not be able to be kindled in it.

Chapter XI.—Fear.

"But some one will say, And what shall we do now, whom it has already happened to us to be smeared with sins as with pitch? I answer: Nothing; but hasten to be washed, that the fuel of the fire may be cleansed out of you by the invocation of the holy name, and that for the future you may bridle your lusts by fear of the judgment to come, and with all constancy beat back the hostile powers whenever they approach your senses. But you say, If any one fall into love, how shall he be able to contain himself, though he see before his eyes even that river of fire which they call Pyriphlegethon? This is the excuse of those who will not be converted to repentance. But now I would not have you talk of Pyriphlegethon. Place before you human punishments, and see what influence fear has. When any one is brought to punishment for the crime of love, and is bound to the stake to be burned, can he at that time conceive any desire of her whom he loved, or place her image before his eyes? By no means, you will say. You see, then, that present fear cuts off unrighteous desires. But if those who believe in God, and who confess the judgment to come, and the penalty of eternal fire,—if they do not refrain from sin, it is certain that they do not believe with full faith: for if faith is certain, fear also becomes certain; but if there be any detect in faith, fear also is weakened, and then the contrary powers find opportunity of entering. And when they have consented to their persuasions, they necessarily become subject also to their power, and by their instigation are driven to the precipices of sin.

Chapter XII.—Astrologers.

“Therefore the astrologers,[841] being ignorant of such mysteries, think that these things happen by the courses of the heavenly bodies: hence also, in their answers to those who go to them to consult them as to future things, they are deceived in very many instances. Nor is it to be wondered at, for they are not prophets; but, by long practice, the authors of errors find a sort of refuge in those things by which they were deceived, and introduce certain Climacteric Periods, that they may pretend a knowledge of uncertain things. For they represent these Climacterics as times of danger, in which one sometimes is destroyed, sometimes is not destroyed, not knowing that it is not the course of the stars, but the operation of demons, that regulates these things; and those demons, being anxious to confirm the error of astrology, deceive men to sin by mathematical calculations, so that when they suffer the punishment of sin, either by the permission of God or by legal sentence, the astrologer may seem to have spoken truth. And yet they are deceived even in this; for if men be quickly turned to repentance, and remember and fear the future judgment, the punishment of death 186
is remitted to those who are converted to God by the grace of baptism.

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[841] [On the error of astrology compare book x. 7–12. In Homily XIV. 5 and elsewhere “genesis” and the science of astrology are identified.]—R.

Chapter XIII.—Retribution Here or Hereafter.

"But some one will say, Many have committed even murder, and adultery, and other crimes, and have suffered no evil. This indeed rarely happens to men, but to those who know not the counsel of God it frequently seems to happen. But God, who knows all things, knows how and why he who sins does sin, and what cause leads each one to sin. This, however, is in general to be noticed, that if any are evil, not so much in their mind as in their doings, and are not borne to sin under the incitement of purpose, upon them punishment is inflicted more speedily, and more in the present life; for everywhere and always God renders to every one according to his deeds, as He judges to be expedient. But those who practise wickedness of purpose, so that they sometimes even rage against those from whom they have received benefits, and who take no thought for repentance—their punishment He defers to the future. For these men do not, like those of whom we spoke before, deserve to end the punishment of their crimes in the present life; but it is allowed them to occupy the present time as they will, because their correction is not such as to need temporal chastisements, but such as to demand the punishment of eternal fire in hell; and there their souls shall seek repentance, where they shall not be able to find it.

Chapter XIV.—Knowledge Deadens Lusts.

“But if, while in this life, they had placed before their eyes the punishments which they shall then suffer, they would certainly have bridled their lusts, and would in nowise have fallen into sin. For the understanding in the soul has much power for cutting off all its desires, especially when it has acquired the knowledge of heavenly things, by means of which, having received the light of truth, it will turn away from all darkness of evil actions. For as the sun obscures and conceals all the stars by the brightness of his shining, so also the mind, by the light of knowledge, renders all the lusts of the soul ineffective and inactive, sending out upon them the thought of the judgment to come as its rays, so that they can no longer appear in the soul.

Chapter XV.—Fear of Men and of God.

"But as a proof that the fear of God has much efficacy for the repressing of lusts, take the example of human fear. Who is there among men that does not covet his neighbour's goods? And yet they are restrained, and act honestly, through fear of the punishment which is prescribed by the laws. Through fear, nations are subject to their kings, and armies obey with arms in their hands. Slaves, although they are stronger than their masters, yet through fear submit to their masters' rule. Even wild beasts are tamed by fear; the strongest bulls submit their necks to the yoke, and huge elephants obey their masters, through fear. But why do we use human examples, when even divine are not wanting? Does not the earth itself remain under the fear of precept, which it testifies by its motion and quaking? The sea keeps its prescribed bounds; the angels maintain peace; the stars keep their order, and the rivers their channels: it is certain also that demons are put to flight by fear. And not to lengthen the discourse by too many particulars, see how the fear of God, restraining everything, keeps all things in proper harmony, and in their fixed order. How much more, then, may you be sure that the lusts of demons which arise in your hearts may be extinguished and wholly abolished by the admonition of the fear of God, when even the inciters of lust are themselves put to flight by the influence of fear? You know that these things are so; but if you have anything to answer, proceed."

Chapter XVI.—Imperfect Conviction.

Then said the old man: “My son Clement has wisely framed his argument, so that he has left us nothing to say to these things; but all his discourse which he has delivered on the nature of men has this bearing, that along with the fact that freedom of will is in man, there is also some cause of evil without him, whereby men are indeed incited by various lusts, yet are not compelled to sin; and that for this reason, he said, because fear is much more powerful than they, and it resists and checks the violence of desires, so that, although natural emotions may arise, yet sin may not be committed, those demons being put to flight who incite and inflame these emotions. But these things do not convince me; for I am conscious of certain things from which I know well, that by the arrangement of the heavenly bodies men become murderers or adulterers, and perpetrate other evils; and in like manner honourable and modest women are compelled to act well.

Chapter XVII.—Astrological Lore.[842]

"In short, when Mars, holding the centre in his house, regards Saturn quarterly, with Mercury towards the centre, the full moon coming upon him, in the daily Genesis, he produces murderers, and those who are to fall by the sword,[843] bloody, drunken, lustful, devilish men, inquirers into secrets,[844] malefactors, sacrilegious persons, and such like; especially when there was no one of the good stars looking on. But again Mars himself, having a quarterly position with respect to Venus, in a direction toward the centre, while no good star looks on, produces adulterers and incestuous persons. Venus with the Moon, in the borders and houses of Saturn, if she was with Saturn, and Mars looking on, produces women that are viragos, ready for agriculture, building, and every manly work, to commit adultery with whom they please, and not to be convicted by their husbands, to use no delicacy, no ointments, nor feminine robes and shoes, but to live after the fashion of men. But the unpropitious Venus makes men to be as women, and not to act in any respect as men, if she is with Mars in Aries; on the contrary, she produces women if she is in Capricorn or Aquarius."

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[842] Ch. 17 and ch. 19–29 are taken in an altered form from the writing ascribed to Bardesanes, *De Fato*. [These chapters have no parallel in the *Homilies*, but the argument of the old man respecting genesis implies the same position; comp. Homily XIV. 3–7, 11.—R.]

[843] Conjectural reading, "to kill with the sword."

[844] That is, violators of the sacred mysteries, which was regarded as one of the most horrid of crimes.

Chapter XVIII.—The Reply.

And when the old man had pursued this subject at great length, and had enumerated every kind of mathematical figure, and also the position of the heavenly bodies, wishing thereby to show that fear is not sufficient to restrain lusts, I answered again: "Truly, my father, you have argued most learnedly and skilfully; and reason herself invites me to say something in answer to your discourse, since indeed I am acquainted with the science of mathematics, and gladly hold a conference with so learned a man. Listen therefore, while I reply to what you have said that you may learn distinctly that Genesis is not at all from the stars, and that it is possible for those to resist the assault of demons who have recourse to God; and, as I said before, that not only by the fear of God can natural lusts be restrained, but even by the fear of men, as we shall now instruct you.

Chapter XIX.—Refutation of Astrology.

“There are, in every country or kingdom, laws imposed by men, enduring either by writing or simply through custom, which no one easily transgresses. In short, the first Seres, who dwell at the beginning of the world,[845] have a law not to know murder, nor adultery, nor whoredom, and not to commit theft, and not to worship idols; and in all that country, which is very large, there is neither temple, nor image, nor harlot, nor adulteress, nor is any thief brought to trial. But neither is any man ever slain there; and no man’s liberty of will is compelled, according to your doctrine, by the fiery star of Mars, to use the sword for the murder of man; nor does Venus in conjunction with Mars compel to adultery, although of course with them Mars occupies the middle circle of heaven every day. But amongst the Seres the fear of laws is more powerful than the configuration of Genesis.

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[845] That is, the farthest east, not, as some of the annotators suppose, from the beginning of the world.

Chapter XX.—Brahmans.

“There are likewise amongst the Bactrians, in the Indian countries, immense multitudes of Brahmans, who also themselves, from the tradition of their ancestors, and peaceful customs and laws, neither commit murder nor adultery, nor worship idols, nor have the practice of eating animal food, are never drunk, never do anything maliciously, but always fear God. And these things indeed they do, though the rest of the Indians commit both murders and adulteries, and worship idols, and are drunken, and practise other wickednesses of this sort. Yea, in the western parts of India itself there is a certain country, where strangers, when they enter it, are taken and slaughtered and eaten; and neither have good stars prevented these men from such wickednesses and from accursed food, nor have malign stars compelled the Brahmans to do any evil. Again, there is a custom among the Persians to marry mothers, and sisters, and daughters. In all that district the Persians contract incestuous marriages.

Chapter XXI.—Districts of Heaven.

“And that those who study mathematics may not have it in their power to use that subterfuge by which they say that there are certain districts of heaven to which it is granted to have some things peculiar to themselves, some of that nation of Persians have gone to foreign countries, who are called Magusæi, of whom there are some to this day in Media, others in Parthia, some also in Egypt, and a considerable number in Galatia and Phrygia, all of whom maintain the form of this incestuous tradition without variation, and hand it down to their posterity to be observed, even although they have changed their district of heaven; nor has Venus with the Moon in the confines and houses of Saturn, with Saturn also and Mars looking on, compelled them to have a Genesis among other men.[846]

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[846] This is a literal translation of text. If we read *genesi* for *genesim*, we get: “nor has Venus, etc., compelled them to keep up this custom in the midst of others through the force of *genesis*.” Eusebius reads: “And assuredly Venus, etc., is not found in the *genesis* of all of them.”

Chapter XXII.—Customs of the Gelones.

“Amongst the Geli also there is a custom, that women cultivate the fields, build, and do every manly work; and they are also allowed to have intercourse with whom they please, and are not found fault with by their husbands, or called adulteresses: for they have promiscuous intercourse everywhere, and especially with strangers; they do not use ointments; they do not wear dyed garments, nor shoes. On the other hand, the men of the Gelones are adorned, combed, clothed in soft and various-coloured garments, decked with gold, and besmeared with ointments, and that not through lack of manliness, for they are most warlike, and most keen hunters. Yet the whole women of the Gelones had not at their birth the unfavourable Venus in Capricornus or Aquarius; nor had all their men Venus placed with Mars in Aries, by which configuration the Chaldean science asserts that men are born effeminate and dissolute.

Chapter XXIII.—Manners of the Susidæ.

"But, further, in Susæ the women use ointments, and indeed of the best sort, being decked with ornaments and precious stones; also they go abroad supported by the aid of their maidservants, with much greater ambition than the men. They do not, however, cultivate modesty, but have intercourse indifferently with whomsoever they please, with slaves and guests, such liberty being allowed them by their husbands; and not only are they not blamed for this, but they also rule over their husbands. And yet the Genesis of all the Susian women has not Venus, with Jupiter and Mars in the middle of the heaven in the houses of Jupiter. In the remoter parts of the East, if a boy be treated unnaturally, when it is discovered, he is killed by his brothers, or his parents, or any of his relations, and is left unburied. And again, among the Gauls, an old law allows boys to be thus treated publicly; and no disgrace is thought to attach to it. And is it possible, that all those who are so basely treated among the Gauls, have had Lucifer with Mercury in the houses of Saturn and the confines of Mars?

Chapter XXIV.—Different Customs of Different Countries.

"In the regions of Britain several men have one wife; in Parthia many women have one husband; and each part of the world adheres to its own manners and institutions. None of the Amazons have husbands, but, like animals, they go out from their own territories once a year about the vernal equinox, and live with the men of the neighbouring nation, observing a sort of solemnity the while, and when they have conceived by them they return; and if they bring forth a male child, they cast him away, and rear only females. Now, since the birth of all is at one season, it is absurd to suppose that in the case of males Mars is at the time in equal portions with Saturn, but never in the Genesis of females; and that they have not Mercury placed with Venus in his own houses, so as to produce either painters, or sculptors, or money-changers; or in the houses of Venus, so that perfumers, or singers, or poets might be produced. Among the Saracens, and Upper Libyans, and Moors, and the dwellers about the mouths of the ocean, and also in the remote districts of Germany, and among the Sarmatians and Scythians, and all the nations who dwell in the regions of the Pontic shore, and in the island Chrysea, there is never found a money-changer, nor a sculptor, nor a painter, nor an architect, nor a geometrician, nor a tragedian, nor a poet. Therefore the influence of Mercury and Venus must be wanting among them.

Chapter XXV.—Not Genesis, But Free-Will.

"The Medes alone in all the world, with the greatest care, throw men still breathing to be devoured by dogs; yet they have not Mars with the Moon placed in Cancer all through their daily Genesis. The Indians burn their dead, and the wives of the dead voluntarily offer themselves, and are burned with them. But all the Indian women who are burned alive have not the Sun under the earth in nightly Genesis, with Mars in the regions of Mars. Very many of the Germans end their lives by the halter; but all have not therefore the Moon with Hora begirt by Saturn and Mars. From all this it appears that the fear of the laws bears sway in every country, and the freedom of will which is implanted in man by the Spirit complies with the laws; and Genesis can neither compel the Seres to commit murder, nor the Brahmans to eat flesh, nor the Persians to shun incest, nor the Indians to refrain from burning, nor the Medes from being devoured by dogs, nor the Parthians from having many wives, nor the women of Mesopotamia from preserving their chastity, nor the Greeks from athletic exercises, nor the Gallic boys from being abused; nor can it compel the barbarious nations to be instructed in the studies of the Greeks; but, as we have said, each nation observes its own laws according to free-will, and annuls the decrees of Genesis by the strictness of laws.

Chapter XXVI.—Climates.

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"But some one skilled in the science of mathematics will say that Genesis is divided into seven parts, which they call climates, and that over each climate one of the seven heavenly bodies bears rule; and that those diverse laws to which we have referred are not given by men, but by those dominant stars according to their will, and that that which pleases the star is observed by men as a law. To this we shall answer, in the first place, that the world is not divided into seven parts; and in the second place, that if it were so, we find many different laws in one part and one country; and therefore there are neither seven *laws* according to the number of the heavenly bodies, nor twelve according to the number of the signs, nor thirty-six according to that of the divisions of ten degrees; but they are innumerable.

Chapter XXVII.—Doctrine of “Climates” Untenable.

“Moreover, we ought to remember the things which have been mentioned, that in the one country of India there are both persons who feed on human flesh, and persons who abstain even from the flesh of sheep, and birds, and all living creatures; and that the Magusæi marry their mothers and daughters not only in Persia, but that in every nation where they dwell they keep up their incestuous customs.[847] Then, besides, we have mentioned also innumerable nations, which are wholly ignorant of the studies of literature, and also some wise men have changed the laws themselves in several places; and some laws have been voluntarily abandoned, on account of the impossibility of observing them, or on account of their baseness. Assuredly we can easily ascertain how many rulers have changed the laws and customs of nations which they have conquered, and subjected them to their own laws. This is manifestly done by the Romans, who have brought under the Roman law and the civil decrees almost the whole world, and all nations who formerly lived under various laws and customs of their own. It follows, therefore, that the stars of the nations which have been conquered by the Romans have lost their climates and their portions.

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[847] The text reads: “the incestuous customs of their evils, or of their evil persons.” Hilgenfeld (*Bardesanes*, p. 113) notices that it should be, “of their ancestors.”

Chapter XXVIII.—Jewish Customs.

"I shall add another thing which may satisfy even the most incredulous. All the Jews who live under the law of Moses circumcise their sons on the eighth day without fail, and shed the blood of the tender infant. But no one of the Gentiles has ever submitted to this on the eighth day; and, on the other hand, no one of the Jews has ever omitted it. How then shall the account of Genesis stand with this, since Jews live in all parts of the world, mixed with Gentiles, and on the eighth day suffer the cutting of a member? And no one of the Gentiles, but only they themselves, as I have said, do this, induced to it not by the compulsion of any star, nor by the perfusion[848] of blood, but by the law of their religion; and in whatever part of the world they are, this sign is familiar to them. But also the fact that one name is among them all, wheresoever they are, does this also come through Genesis? And also that no child born among them is ever exposed, and that on every seventh day they all rest, wherever they may be, and do not go upon a journey, and do not use fire?[849] Why is it, then, that no one of the Jews is compelled by Genesis to go on a journey, or to build, or to sell or buy anything on that day?

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[848] Probably we should read *perfusionem* instead of *perfusione*, and then the translation would be: "no star compelling, or even urging on them the shedding of blood." So Whiston translates.

[849] Ex. xxxv. 3.

Chapter XXIX.—The Gospel More Powerful Than “Genesis.”

“But I shall give a still stronger proof of the matters in hand. For, behold, scarcely seven years have yet passed since the advent of the righteous and true Prophet; and in the course of these, men of all nations coming to Judæa, and moved both by the signs and miracles which they saw, and by the grandeur of His doctrine, received His faith; and then going back to their own countries, they rejected the lawless rites of the Gentiles, and their incestuous marriages. In short, among the Parthians—as Thomas, who is preaching the Gospel amongst them, has written to us—not many now are addicted to polygamy; nor among the Medes do many throw their dead to dogs; nor are the Persians pleased with intercourse with their mothers, or incestuous marriages with their daughters; nor do the Susian women practise the adulteries that were allowed them; nor has Genesis been able to force those into crimes whom the teaching of religion restrained.

Chapter XXX.—“Genesis” Inconsistent with God’s Justice.

“Behold, from the very matter in which we are now engaged[850] draw an inference, and from the circumstances in which we are now placed deduce a conclusion, how, through a rumour only reaching the ears of men that a Prophet had appeared in Judæa to teach men with signs and miracles to worship one God, all were expecting with prepared and eager minds, even before the coming of my lord Peter, that some one would announce to them what He taught who had appeared. But lest I should seem to carry the enumeration too far, I shall tell you what conclusion ought to be drawn from the whole. Since God is righteous, and since He Himself made the nature of men, how could it be that He should place Genesis in opposition to us, which should compel us to sin, and then that He should punish us when we do sin? Whence it is certain that God punishes no sinner either in the present life or in that to come, except because He knows that he could have conquered, but neglected victory. For even in the present world He takes vengeance upon men, as He did upon those who perished in the deluge, who were all destroyed in one day, yea, in one hour, although it is certain that they were not all born in one hour according to the order of *genesis*. But it is most absurd to say that it befalls us by nature to suffer evils, if sins had not gone before.

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[850] [This conclusion of the argument by a reference to the Prophet is much more dignified than the personal boast of miraculous power which, in the *Homilies*, is placed in the mouth of the Apostle just before the recognition.—R.]

Chapter XXXI.—Value of Knowledge.

“And therefore, if we desire salvation, we ought above all to seek after knowledge, being sure that if our mind remain in ignorance, we shall endure not only the evils of *genesis*, but also whatever other evils from without the demons may please, unless fear of laws and of the judgment to come resist all our desires, and check the violence of sinning. For even human fear does much good, and also much evil, unknown to Genesis, as we have shown above. Therefore our mind is subject to errors in a threefold manner: from those things which come to us through evil custom; or from those lusts which the body naturally stirs up in us; or from those which hostile powers compel us to. But the mind has it in its own nature to oppose and fight against these, when the knowledge of truth shines upon it, by which knowledge is imparted fear of the judgment to come, which is a fit governor of the mind, and which can recall it from the precipices of lusts. That these things, therefore, are in our power, has been sufficiently stated.

Chapter XXXII.—Stubborn Facts.

"Now, old man, if you have any thing to say in answer to these things, say on." Then said the old man:[851] "You have most fully argued, my son; but I, as I said at first, am prevented by my own consciousness from according assent to all this incomparable statement of yours. For I know both my own Genesis and that of my wife, and I know that those things have happened which our Genesis prescribed to each of us; and I cannot now be withdrawn by words from those things which I have ascertained by facts and deeds. In short, since I perceive that you are excellently skilled in this sort of learning, hear the horoscope of my wife, and you shall find the configuration whose issue has occurred. For she had Mars with Venus above the centre, and the Moon setting in the houses of Mars and the confines of Saturn. Now this configuration leads women to be adulteresses, and to love their own slaves, and to end their days in foreign travel and in waters. And this has so come to pass. For she fell in love with her slave, and fearing at once danger and reproach, she fled with him, and going abroad, where she satisfied her love, she perished in the sea."

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[851] [To chaps. 32–37 a partial parallel is found in Homily XIV. 6–9. The arrangement is quite different, and the details vary.—R.]

Chapter XXXIII.—An Approaching Recognition.

Then I answered: “How know you that she cohabited with her slave abroad, and died in his society?” Then the old man said: “I know it with perfect certainty; not indeed that she was married to the slave, as indeed I had not even discovered that she loved him. But after she was gone, my brother gave me the whole story, telling me that first she had loved himself; but he, being honourable as a brother, would not pollute his brother’s bed with the stain of incest. But she, being both afraid of me, and unable to bear the unhappy reproaches (and yet she should not be blamed for that to which her Genesis compelled her), pretended a dream, and said to me: ‘Some one stood by me in a vision, who ordered me to leave the city without delay with my two twins.’ When I heard this, being anxious for her safety and that of my sons, I immediately sent away her and the children, retaining with myself one who was younger. For this she said that he had permitted who had given her warning in her sleep.”

Chapter XXXIV.—The Other Side of the Story.

Then I Clement, understanding that he perchance was my father, was drowned in tears, and my brothers also were ready to rush forward and to disclose the matter; but Peter restrained them, saying: “Be quiet, until I give you permission.” Therefore Peter, answering, said to the old man: “What was the name of your younger son?” And he said: “Clement.” Then Peter: “If I shall this day restore to you your most chaste wife and your three sons, will you believe that a modest mind can overcome unreasonable impulses, and that all things that have been spoken by us are true, and that Genesis is nothing?” Then said the old man: “As it is impossible for you to perform what you have promised, so it is impossible that anything can take place apart from Genesis.” Then says Peter: “I wish to have all who are here present as witnesses that I shall this day hand over to you your wife, who is living most chastely, with your three sons. And now take a token of these things from this, that I know the whole story much more accurately than you do; and I shall relate the whole occurrences in order, both that you may know them, and that those who are present may learn.”

Chapter XXXV.—Revelations.

When he had said this, he turned to the crowds, and thus began: "This person whom you see, O men, in this poor garb, is a citizen of the city Rome, descended of the stock of Cæsar himself. His name is Faustinianus. He obtained as his wife a woman of the highest rank, Matthidia by name. By her he had three sons, two of whom were twins; and the one who was the younger, whose name was Clement, is this man!" When he said this, he pointed to me with his finger. "And his twin sons are these men, Niceta and Aquila, the one of whom was formerly called Faustinus and the other Faustus."[852] But as soon as Peter pronounced our names, all the old man's limbs were weakened, and he fell down in a swoon. But we his sons rushed to him, and embraced and kissed him, fearing that we might not be able to recall his spirit. And while these things were going on, the people were confounded with very wonder.

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[852] [Compare the account of the recognition in Homily XIV. 9.—R.]

Chapter XXXVI.—New Revelations.

But Peter ordered us to rise from embracing our father, lest we should kill him; and he himself, laying hold of his hand, and lifting him up as from a deep sleep, and gradually reviving him, began to set forth to him the whole transactions as they had really happened:[853] how his brother had fallen in love with Matthidia, and how she, being very modest, had been unwilling to inform her husband of his brother's lawless love, lest she should stir up hostility between the brothers, and bring disgrace upon the family; and how she had wisely pretended a dream, by which she was ordered to depart from the city with her twin sons, leaving the younger one with his father; and how on their voyage they had suffered shipwreck through the violence of a storm; and how, when they were cast upon an island called Antaradus, Matthidia was thrown by a wave upon a rock, but her twin children were seized by pirates and carried to Cæsarea, and there sold to a pious woman, who treated them as sons, and brought them up, and caused them to be educated as gentlemen; and how the pirates had changed their names, and called the one Niceta and the other Aquila; and how afterwards, through *common* studies and acquaintanceship, they had adhered to Simon; and how they had turned away from him when they saw him to be a magician and a deceiver, and had come to Zacchæus; and how subsequently they had been associated with himself; and how Clement also, setting out from the city for the sake of learning the truth, had, through his acquaintance with Barnabas, come to Cæsarea, and had become known to him, and had adhered to him, and how he had been taught by him the faith of his religion; and also how he had found and recognised his mother begging at Antaradus, and how the whole island rejoiced at his recognition of her; and also concerning her sojourn with her most chaste hostess, and the cure that he had wrought upon her, and concerning the liberality of Clement to those who had been kind to his mother; and how afterwards, when Niceta and Aquila asked who the strange woman was, and had heard the whole story from Clement, they cried out that they were her twin sons Faustinus and Faustus; and how they had unfolded the whole history of what had befallen them; and how afterwards, by the persuasion of Peter himself, they were presented to their mother with caution, lest she should be cut off by the sudden joy.

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[853] [This recapitulation is peculiar to the *Recognitions*; in Homily XV. 4 the main facts are cited as a proof of divine providence.—R.]

Chapter XXXVII.—Another Recognition.

But while Peter was detailing these things in the hearing of the old man, in a narrative which was most pleasing to the crowd, so that the hearers wept through wonder at the events, and through compassion for sufferings incident to humanity,[854] my mother, hearing (I know not how) of the recognition of my father, rushed into the middle of us in breathless haste, crying out, and saying: “Where is my husband, my lord Faustinianus, who has been so long afflicted, wandering from city to city in search of me?” While she shouted thus like one demented, and gazed around, the old man, running up, began to embrace and hug her with many tears.[855] And while these things were going on, Peter requested the crowds to disperse, saying that it was unseemly to remain longer; but that opportunity must be afforded them of seeing one another more privately. “But to-morrow,” said he, “if any of you wish it, let them assemble to hear the word.”

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[854] Lit. “through pity of humanity.”

[855] [Comp. Homily XIV. 9. The recognition of the mother is represented as occurring first; the variations are quite remarkable.—R.]

Chapter XXXVIII.—“Angels Unawares.”

When Peter had said this, the crowds dispersed; and when we also were intending to go to our lodging, the master of the house said to us:[856] “It is base and wicked that such and so great men should stay in a hostelry, when I have almost my whole house empty, and very many beds spread, and all necessary things provided.” But when Peter refused, the wife of the householder prostrated herself before him with her children, and besought him, saying, “I entreat you, stay with us.” But not even so did Peter consent, until the daughter of those people who asked him, who had been for a long time vexed with an unclean spirit, and bound with chains, who had been shut up in a closet, having had the demon expelled from her, and the door of the closet opened, came with her chains and fell down at Peter’s feet, saying: “It is right, my lord, that you keep my deliverance-feast here to-day, and not sadden me or my parents.” But when Peter asked what was the meaning of her chains and of her words, her parents, gladdened beyond hope by the recovery of their daughter, were, as it were, thunderstruck with astonishment, and could not speak; but the servants who were in attendance said: “This girl has been possessed of a demon from her seventh year, and used to cut, and bite, and even to tear in pieces, all who attempted to approach her, and this she has never ceased to do for twenty years till the present time. Nor could any one cure her, or even approach her, for she rendered many helpless, and even destroyed some; for she was stronger than any man, being doubtless strengthened by the power of the demon. But now, as you see, the demon has fled from your presence, and the doors which were shut with the greatest strength have been opened, and she herself stands before you in her sound mind, asking of you to make the day of her recovery gladsome both to herself and her parents, and to remain with them.” When one of the servants had made this statement, and the chains of their own accord were loosened from her hands and feet, Peter, being sure that it was by his means that soundness was restored to the girl, consented to remain with them. And he ordered those also who had remained in the lodging, with his wife, to come over; and every one of us having got a separate bed-chamber, we remained; and having taken food in the usual manner, and given praises to God, we went to sleep in our several apartments.

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[856] [This chapter is peculiar to the *Recognitions*; the detailed description of the exorcism is a curious piece of literature.—R.]

Book X.

Chapter I.—Probation.

But in the morning, after sunrise, I Clement, and Niceta and Aquila, along with Peter, came to the apartment in which my father and mother were sleeping; and finding them still asleep, we sat down before the door, when Peter addressed us in such terms as these:[857] "Listen to me, most beloved fellow-servants: I know that you have a great affection for your father; therefore I am afraid that you will urge him too soon to take upon himself the yoke of religion, while he is not yet prepared for it; and to this he may perhaps consent, through his affection for you. But this is not to be depended on; for what is done for the sake of men is not worthy of approbation, and soon falls to pieces. Therefore it seems to me, that you should permit him to live for a year according to his own judgment; and during that time he may travel with us, and while we are instructing others he may hear with simplicity; and as he hears, if he has any right purpose of acknowledging the truth, he will himself request that he may take up the yoke of religion; or if he do not please to take it, he may remain a friend. For those who do not take it up heartily, when they begin not to be able to bear it, not only cast off that which they had taken up, but by way of excuse, as it were, for their weakness, they begin to speak evil of the way of religion, and to malign those whom they have not been able to follow or to imitate."

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[857] [In book x. the arrangement, to the close of chap. 51, differs from that of the *Homilies*. Here Peter proposes a delay. In Homily XV. an account is given of the attempt to convert the father immediately; the Apostle arguing with him, and urging the importance of being of the same mind with his family. Then in Homilies XVI.–XIX. a second discussion with Simon is given, occurring in the presence of the father of Clement. Here the argument is carried on by Clement (chaps. 7–28), Niceta (chaps. 30–34, 41), Aquila (chaps. 35–38), and concluded by Peter himself (chaps. 42–51). Much of the mythological matter finds a parallel in the discussion with Appion (Homily IV.–VI.), but there is no direct agreement in the two works from this point to chap. 52. Comp. Homily XX. 11.—R.]

Chapter II.—A Difficulty.

To this Niceta answered: “My lord Peter, I say nothing against your right and good counsels; but I wish to say one thing, that thereby I may learn something that I do not know. What if my father should die within the year during which you recommend that he should be put off? He will go down to hell helpless, and so be tormented for ever.” Then said Peter: “I embrace your kindly purpose towards your father, and I forgive you in respect of things of which you are ignorant. For do you suppose that, if any one is thought to have lived righteously, he shall forthwith be saved? Do you not think that he must be examined by Him who knows the secrets of men, as to how he has lived righteously, whether perchance according to the rule of the Gentiles, obeying their institutions and laws; or for the sake of the friendship of men; or merely from custom, or any other cause; or from necessity, and not on account of righteousness itself, and for the sake of God? For those who have lived righteously, for the sake of God alone and His righteousness, they shall come to eternal rest, and shall receive the perpetuity of the heavenly kingdom. For salvation is not attained by force, but by liberty; and not through the favour of men, but by the faith of God. Then, besides, you ought to consider that God is prescient, and knows whether this man is one of His. But if He knows that he is not, what shall we do with respect to those things which have been determined by Him from the beginning? But wherein I can, I give counsel: when he is awake, and we sit down together, then do you, as if you wished to learn something, ask a question about those matters which it is fitting for him to learn; and while we speak to one another, he will gain instruction. But yet wait first to see if he himself ask anything; for if he do so, the occasion of discourse will be the fitter. But if he do not ask anything, let us by turns put questions to one another, wishing to learn something, as I have said. Such is my judgment, state what is yours.”

Chapter III.—A Suggestion.

And when we had commended his right counsel, I Clement said: "In all things, the end for the most part looks back upon the beginning, and the issue of things is similar to their commencement. I hope, therefore, with respect to our father also, since God by your means has given a good beginning, that He will bestow also an ending suitable to the beginning, and worthy of Himself. However, I make this suggestion, that if, as you have said, we begin to speak, in presence of my father, as if for the purpose of discussing some subject, or learning something from one another, you, my lord Peter, ought not to occupy the place of one who has anything to learn; for if he see this, he will rather be offended. For he is convinced that you fully know all things, as indeed you do. How then will it be, if he see you pretending ignorance? This, as I have said, will rather hurt him, being ignorant of your design. But if we brothers, while we converse among ourselves, are in any doubt, let a fitting solution be given by you to our inquiry. For if he see even you hesitating and doubting, then truly he will think that no one has knowledge of the truth."

Chapter IV.—Free Inquiry.

To this Peter answered: “Let us not concern ourselves about this; and if indeed it is fitting that he enter the gate of life, God will afford a fitting opportunity; and there shall be a beginning from God, and not from man. And therefore, as I have said, let him journey with us, and hear our discussions; but because I saw you in haste, therefore I said that opportunity must be sought; and when God shall give it, do you comply with my advice in what I shall say.” While we were thus talking, a boy came to tell us that our father was now awake; and when we were intending to go in to him, he himself came to us, and saluting us with a kiss, after we had sat down again, he said: “Is it permitted to one to ask a question, if he wishes it; or is silence enforced, after the manner of the Pythagoreans?” Then said Peter: “We do not compel those who come to us either to keep silence continually, or to ask questions; but we leave them free to do as they will knowing that he who is anxious about his salvation, if he feels pain in any part of his soul, does not suffer it to be silent. But he who neglects his salvation, no advantage is conferred upon him if he is compelled to ask, excepting this only, that he may seem to be earnest and diligent. Wherefore, if you wish to get any information, ask on.”

Chapter V.—Good and Evil.

Then the old man said: "There is a saying very prevalent among the Greek philosophers, to the effect that there is in reality neither good nor evil in the life of man; but that men call things good or evil as they appear to them, prejudiced by the use and custom of life. For not even murder is really an evil, because it sets the soul free from the bonds of the flesh. Further, they say that even just judges put to death those who commit crimes; but if they knew homicide to be an evil, just men would not do that. Neither do they say that adultery is an evil; for if the husband does not know, or does not care, there is, they say, no evil in it. But neither, say they is theft an evil; for it takes away what one does not possess from another who has it. And, indeed, it ought to be taken freely and openly; but in that it is done secretly, that is rather a reproof of his inhumanity from whom it is secretly taken. For all men ought to have the common use of all things that are in this world; but through injustice one says that this is his, and another that that is his, and so division is caused among men. In short, a certain man, the wisest among the Greeks,[858] knowing that these things are so, says that friends should have all things common. Now, in *all things* unquestionably 194 wives are included. He says also that, as the air and the sunshine cannot be divided, so neither ought other things to be divided, which are given in this world to all to be possessed in common, but should be so possessed. But I wished to say this, because I am desirous to turn to well-doing, and I cannot act well unless I first learn what is good; and if I can understand that, I shall thereby perceive what is evil, that is, opposite to good.

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[858] Allusion is made to Socrates and community of wives, as stated in the *Republic* of Plato.

Chapter VI.—Peter’s Authority.

“But I should like that one of you, and not Peter, should answer what I have said; for it is not fitting to take words and instruction at his hand, with questions; but when he gives a deliverance on any subject, that should be held without answering again. And therefore let us keep him as an umpire; so that if at any time our discussion does not come to an issue, he may declare what seems good to him, and so give an undoubted end to doubtful matters. And now therefore I could believe, content with his sole opinion, if he expressed any opinion; and this is what I shall do at last. Yet I wish first to see if it is possible by discussion to find what is sought. My wish therefore is, that Clement should begin first, and should show if there is any good or evil in substance or in actions.”

Chapter VII.—Clement's Argument.

To this I answered: "Since indeed you wish to learn from me if there is any good or evil in nature or in act, or whether it is not rather that men, prejudiced by custom, think some things to be good, and others to be evil, forasmuch as they have made a division among themselves of common things, which ought, as you say, to be as common as the air and the sunshine; I think that I ought not to bring before you any statements from any other quarter than from those studies in which you are well versed, and which you support, so that what I say you will receive without hesitation. You assign certain boundaries of all the elements and the heavenly bodies, and these, you say, meet in some without hurt, as in marriages; but in others they are hurtfully united, as in adulteries. And you say that some things are general to all, but other things do not belong to all, and are not general. But not to make a long discussion, I shall speak briefly of the matter. The earth which is dry is in need of the addition and admixture of water, that it may be able to produce fruits, without which man cannot live: this is therefore a legitimate conjunction. On the contrary if the cold of hoar-frost be mixed with the earth, or heat with the water, a conjunction of this sort produces corruption; and this, in such things, is adultery."

Chapter VIII.—Admitted Evils.

Then my father answered: “But as the harmfulness of an inharmonious conjunction of elements or stars is immediately betrayed, so ought also adultery to be immediately shown that it is an evil.” Then I: “First tell me this, whether, as you yourself have confessed, evils are produced from incongruous and inharmonious mixture; and then after that we shall inquire into the other matter.” Then my father said: “The nature of things is as you say, my son.” Then I answered: “Since, then, you wish to learn of these things, see how many things there are which no one doubts to be evils. Do you think that a fever, a fire, sedition, the fall of a house, murder, holds, racks, pains, mournings, and such like, are evils?” Then said my father: “It is true, my son, that these things are evil, and very evil; or, at all events, whoever denies that they are evil, let him suffer them!”

Chapter IX.—Existence of Evil on Astrological Principles.

Then I answered: “Since, therefore, I have to deal with one who is skilled in astrological science,[859] I shall treat the matter with you according to that science, that, taking my method from those things with which you are familiar, you may the more readily acquiesce. Listen now, therefore: you confess that those things which we have mentioned are evils, such as fevers, conflagrations, and such like. Now these, according to you, are said to be produced by malignant stars, such as the humid Saturn and the hot Mars; but things contrary to these are produced by benignant stars, such as the temperate Jupiter and the humid Venus. Is it not so?” My father answered: “It is so, my son; and it cannot be otherwise.” Then said I: “Since you say, therefore, that good things are produced by good stars—by Jupiter and Venus, for example—let us see what is the product where any one of the evil stars is mixed with the good, and let us understand that that is evil. For you lay it down that Venus makes marriages, and if she have Jupiter in her configuration she makes the marriages chaste; but if Jupiter be not regarding, and Mars be present, then you pronounce that the marriages are corrupted by adultery.” Then said my father: “It is even so.” Then I answered: “Therefore adultery is an evil, seeing that it is committed through the admixture of evil stars; 19 and, to state it in a word, all things that you say that the good stars suffer from the mixture of evil stars, are undoubtedly to be pronounced to be evil. Those stars, therefore, by whose admixture we have said that fevers, configurations, and other such like evils are produced,—those, according to you, work also murders, adulteries, thefts, and also produce haughty and stolid men.”

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[859] [Comp. book ix. 15, 17, etc. The question of astrology is much more prominent in the *Recognitions*; but comp. Homily XIV. 5, and elsewhere.—R.]

Chapter X.—How to Make Progress.

Then my father said: "Truly you have shown briefly and incomparably that there are evils in actions; but still I should wish to learn this, how God justly judges those who sin, as you say, if Genesis compels them to sin?" Then I answered: "I am afraid to speak anything to you, my father, because it becomes me to hold you in all honour, else I have an answer to give you, if it were becoming." Then says my father: "Speak what occurs to you, my son; for it is not you, but the method of inquiry, that does the wrong, as a modest woman to an incontinent man, if she is indignant for her safety and her honour." Then I answered: "If we do not hold by the principles that we have acknowledged and confessed, but if those things which have been defined are always loosened by forgetfulness, we shall seem to be weaving Penelope's web, undoing what we have done. And therefore we ought either not to acquiesce too easily, before we have diligently examined the doctrine propounded; or if we have once acquiesced, and the proposition has been agreed to, then we ought to keep by what has been once determined, that we may go on with our inquiries respecting other matters." And my father said: "You say well, my son; and I know why you say this: it is because in the discussion yesterday on natural causes, you showed that some malignant power, transferring itself into the order of the stars, excites the lusts of men, provoking them in various ways to sin, yet not compelling or producing sins." To this I answered: "It is well that you remember it; and yet, though you do remember it, you have fallen into error." Then said my father: "Pardon me, my son; for I have not yet much practice in these things: for indeed your discourses yesterday, by their truth, shut me up to agree with you; yet in my consciousness there are, as it were, some remains of fevers, which for a little hold me back from faith, as from health. For I am distracted, because I know that many things, yea, almost all things, have befallen me according to Genesis."

Chapter XI.—Test of Astrology.

Then I answered: "I shall therefore tell you, my father, what is the nature of mathematics, and do you act according to what I tell you. Go to a mathematician,[860] and tell him first that such and such evils have befallen you at such a time, and that you wish to learn of him whence, or how, or through what stars they have befallen you. He will no doubt answer you that a malignant Mars or Saturn has ruled your times, or that some one of them has been periodic; or that some one has regarded you diametrically, or in conjunction, or centrally; or some such answer will he give, adding that in all these some one was not in harmony with the malignant one, or was invisible, or was in the figure, or was beyond the division, or was eclipsed, or was not in contact, or was among the dark stars; and many other like things will he answer, according to his own reasons, and will condescend upon particulars. After him go to another mathematician, and tell him the opposite, that such and such good happened to you at that time, mentioning to him the same time, and ask him from what parts of your Genesis this good has come to you, and take care, as I said, that the times are the same with those about which you asked concerning evils. And when you have deceived him concerning the times, see what figures he will invent for you, by which to show that good things ought to have befallen you at those very times. For it is impossible for those treating of the Genesis of men not to find in every quarter, as they call it, of the heavenly bodies, some stars favourably placed, and some unfavourably; for the circle is equally complete in every part, according to mathematics, admitting of diverse and various causes, from which they can take occasion of saying whatever they please.

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[860] [The connection of mathematics and astrology is indicated also in Homily XIV. 3.—R.]

Chapter XII.—Astrology Baffled by Free-Will.

"For, as usually happens when men see unfavourable dreams, and can make nothing certain out of them, when any event occurs, then they adapt what they saw in the dream to what has occurred; so also is mathematics. For before anything happens, nothing is declared with certainty; but after something has happened, they gather the causes of the event. And thus often, when they have been at fault, and the thing has fallen out otherwise, they take the blame to themselves, saying that it was such and such a star which opposed, and that they did not see it; not knowing that their error does not proceed from their unskilfulness in their art, but from the inconsistency of the whole system. For they do not know what those things are which we indeed desire to do, but in regard to which we do not indulge our desires. But we who have learned the reason of this mystery know the cause, since, having freedom of will, we sometimes oppose our desires, and sometimes yield to them.[861] And therefore the issue of human doings is uncertain, because it depends upon freedom of will. For a mathematician can indeed indicate the desire which a malignant power produces; but whether the acting or the issue of this desire shall be fulfilled or not, no one can know before the accomplishment of the thing, because it depends upon freedom of will. And this is why ignorant astrologers have invented to themselves the talk about climacterics as their refuge in uncertainties, as we showed fully yesterday.

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[861] [This argument from human freedom is the favourite one throughout.—R.]

Chapter XIII.—People Admitted.

"If you have anything that you wish to say to this, say on." Then my father: "Nothing can be more true, my son, than what you have stated." And while we were thus speaking among ourselves, some one informed us that a great multitude of people were standing outside, having assembled for the purpose of hearing. Then Peter ordered them to be admitted, for the place was large and convenient. And when they had come in, Peter said to us: "If any one of you wishes, let him address the people, and discourse concerning idolatry." To whom I Clement answered: "Your great benignity and gentleness and patience towards all encourages us, so that we dare speak in your presence, and ask what we please; and therefore, as I said, the gentleness of your disposition invites and encourages all to undertake the precepts of saving doctrine. This I never saw before in any one else, but in you only, with whom there is neither envy nor indignation. Or what do you think?

Chapter XIV.—No Man Has Universal Knowledge.

Then Peter said: “These things come not only from envy or indignation; but sometimes there is a bashfulness in some persons, lest haply they may not be able to answer fully the questions that may be proposed, and so they avoid the discovery of their want of skill. But no one ought to be ashamed of this, because there is no man who ought to profess that he knows all things; for there is only One who knows all things, even He who also made all things. For if our Master declared that He knew not the day and the hour whose signs even He foretold, and referred the whole to the Father, how shall we account it disgraceful to confess that we are ignorant of some things, since in this we have the example of our Master? But this only we profess, that we know those things which we have learned from the true Prophet; and that those things have been delivered to us by the true Prophet, which He judged to be sufficient for human knowledge.”

Chapter XV.—Clement’s Disclosure.

Then I Clement went on to speak thus: “At Tripolis, when you were disputing against the Gentiles, my lord Peter, I greatly wondered at you, that although you were instructed by your father according to the fashion of the Hebrews and in observances of your own law, and were never polluted by the studies of Greek learning, you argued so magnificently and so incomparably; and that you even touched upon some things concerning the histories of the gods, which are usually declaimed in the theatres. But as I perceived that their fables and blasphemies are not so well known to you, I shall discourse upon these in your hearing, repeating them from the very beginning, if it please you.” Then says Peter: “Say on; you do well to assist my preaching.” Then said I: “I shall speak, therefore, because you order me, not by way of teaching you, but of making public what foolish opinions the Gentiles entertain of the gods.”

Chapter XVI.—“Would that All God’s People Were Prophets.”

But when I was about to speak, Niceta, biting his lip, beckoned to me to be silent. And when Peter saw him, he said: “Why would you repress his liberal disposition and noble nature, that you would have him be silent for my honour, which is nothing? Or do you not know, that if all nations, after they have heard from me the preaching of the truth, and have believed, would betake themselves to teaching, they would gain the greater glory for me, if indeed you think me desirous of glory? For what so glorious as to prepare disciples for Christ, not who shall be silent, and shall be saved alone, but who shall speak what they have learned, and shall do good to others? I wish indeed that both you, Niceta, and you, beloved Aquila, would aid me in preaching the word of God, and the rather because those things in which the Gentiles err are well known to you; and not you only, but all who hear me, I wish, as I have said, so to hear and to learn, that they may be able also to teach: for the world needs many helpers, by whom men may be recalled from error.” When he had spoken thus, he said to me: “Go on then, Clement, with what you have begun.”

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Chapter XVII.—Gentile Cosmogony.

And I immediately rejoined: "Seeing that when you were disputing at Tripolis, as I said, you discoursed much concerning the gods of the Gentiles profitably and convincingly, I desire to set forth in your presence the ridiculous legends concerning their origin, both that you may not be unacquainted with the falsehood of this vain superstition, and that the hearers who are present may know the disgraceful character of their error. The wise men, then, who are among the Gentiles, say that first of all things was chaos;[862] that this, through a long time solidifying its outer parts, made bounds to itself and a sort of foundation, being gathered, as it were, into the manner and form of a huge egg, within which, in the course of a long time, as within the shell of the egg, there was cherished and vivified a certain animal; and that afterwards, that huge globe being broken, there came forth a certain kind of man of double sex, which they call masculo-feminine. This they called Phanetas, from appearing, because when it appeared, they say, then also light shone forth. And from this, they say that there were produced substance, prudence, motion, and coition, and from these the heavens and the earth were made. From the heaven they say that six males were produced, whom they call Titans; and in like manner, from the earth six females, whom they called Titanides. And these are the names of the males who sprang from the heaven: Oceanus, Cœus, Crios, Hyperion, Iapetus, Chronos, who amongst us is called Saturn. In like manner, the names of the females who sprang from the earth are these: Theia, Rhea, Themis, Mnemosyne, Tethys, Hebe.[863]

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[862] [With this cosmogony (chaps. 17–19, 30–34) compare the discourse of Appion, Homily 3–10.—R.]

[863] [Comp. chap. 31 and Homily VI. 2.—R.]

Chapter XVIII.—Family of Saturn.

"Of all these, the first-born of the heaven took to wife the first-born of earth; the second the second, and in like manner all the rest. The first male, therefore, who had married the first female, was on her account drawn downwards; but the second female rose upwards, by reason of him to whom she was married; and so each doing in their order, remained in those places which fell to their share by the nuptial lot. From their intercourse they assert that innumerable others sprang. But of these six males, the one who is called Saturn received in marriage Rhea, and having been warned by a certain oracle that he who should be born of her should be more powerful than himself, and should drive him from his kingdom, he determined to devour all the sons that should be born to him. First, then, there is born to him a son called Aides, who amongst us is called Orcus; and him, for the reason we have just stated, he took and devoured. After him he begot a second son, called Neptune; and him he devoured in like manner. Last of all, he begot him whom they call Jupiter; but him his mother Rhea pitying, by stratagem withdrew from his father when he was about to devour him. And first, indeed, that the crying of the child might not be noticed, she made certain Corybantes strike cymbals and drums, that by the deafening sound the crying of the infant might not be heard.

Chapter XIX.—Their Destinies.

"But when he understood from the lessening of her belly that her child was born, he demanded it, that he might devour it; then Rhea presented him with a large stone, and told him that that was what she had brought forth. And he took it, and swallowed it; and the stone, when it was devoured, pushed and drove forth those sons whom he had formerly swallowed. Therefore Orcus, coming forth first, descended, and occupies the lower, that is, the infernal regions. The second, being above him—he whom they call Neptune—is thrust forth upon the waters. The third, who survived by the artifice of his mother Rhea, she put upon a she-goat and sent into heaven.

Chapter XX.—Doings of Jupiter.

“But enough of the old wife’s fables and genealogy of the Gentiles; for it were endless if I should set forth all the generations of those whom they call gods, and their wicked doings. But by way of example, omitting the rest, I shall detail the wicked deeds of him only whom they hold to be the greatest and the chief, and whom they call Jupiter.[864] For they say that he possesses heaven, as being superior to the rest; and he, as soon as he grew up, married his own sister, whom they call Juno, in which truly he at once becomes like a beast. Juno bears Vulcan; but, as they relate, Jupiter was not his father. However, by Jupiter himself she became mother of Medea; and Jupiter having received a response that one who should be born of her should be more powerful than himself, and should expel him from his kingdom, took her and devoured her. Again Jupiter produced Minerva from his brain, and Bacchus from his thigh. After this, when he had fallen in love with Thetis, they say that Prometheus informed him that, if he lay with her, he who should be born of her should be more powerful than his father; and for fear of this, he gave her in marriage to one Peleus. Subsequently he had intercourse with Persephone, who was his own daughter by Ceres and by her he begot Dionysius,[865] who was torn in pieces by the Titans. But calling to mind, it is said, that perhaps his own father Saturn might beget another son, who might be more powerful than himself, and might expel him from the kingdom, he went to war with his father, along with his brothers the Titans; and having beaten them, he at last threw his father into prison, and cut off his genitals, and threw them into the sea. But the blood which flowed from the wound, being mixed with the waves, and turned into foam by the constant churning, produced her whom they call Aphrodite, and whom with us they call Venus. From his intercourse with her who was thus his own sister, they say that this same Jupiter begot Cypris, who, they say, was the mother of Cupid.

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[864] [Comp. Homily V. 12–15 for a parallel to chaps. 20–23.—R.]

[865] Dionysius appears here and subsequently in the text for Dionysus the Greek god corresponding to the Latin Bacchus. Some of the other names are more or less corrupt forms.

Chapter XXI.—A Black Catalogue.

“Thus much of his incests; I shall now speak of his adulteries. He defiled Europa, the wife of Oceanus, of whom was born Dodonæus; Helen, the wife of Pandion, of whom Musæus; Eurynome, the wife of Asopus, of whom Ogygias; Hermione, the wife of Oceanus, of whom the Graces, Thalia, Euphrosyne, Aglaia; Themis, his own sister, of whom the Hours, Eurynomia, Dice, Irene; Themisto, the daughter of Inachus, of whom Arcas; Idæa, the daughter of Minos, of whom Asterion; Phœnissa, the daughter of Alphion, of whom Endymion; Io, the daughter of Inachus, of whom Epaphus; Hippodamia and Isione, daughters of Danaus, of whom Hippodamia was the wife of Olenus, and Isione of Orchomenus or Chryses; Carme, the daughter of Phœnix, of whom was born Britomartis, who was an attendant of Diana; Callisto, the daughter of Lycaon, of whom Orcas; Lybee, the daughter of Munantius, of whom Belus; Latona, of whom Apollo and Diana; Leandia, the daughter of Eurymedon, of whom Coron; Lysithea, the daughter of Evenus, of whom Helenus; Hippodamia, the daughter of Bellerophon, of whom Sarpedon; Megaclite, the daughter of Macarius, of whom Thebe and Locrus; Niobe, the daughter of Phoroneus, of whom Argus and Pelasgus; Olympias, the daughter of Neoptolemus, of whom Alexander; Pyrrha, the daughter of Prometheus, of whom Helmetheus; Protogenia and Pandora, daughters of Deucalion, of whom he begot Æthelius, and Dorus, and Melera, and Pandorus; Thaicrucia, the daughter of Proteus, of whom was born Nympheus; Salamis, the daughter of Asopus, of whom Saracon; Taygete, Electra, Maia, Plutide, daughters of Atlas, of whom respectively he begot Lacedæmon, Dardanus, Mercury, and Tantalus; Phthia, the daughter of Phoroneus, of whom he begot Achæus; Chonia, the daughter of Aramnus, of whom he begot Lacon; Chalcea, a nymph, of whom was born Olympus; Charidia, a nymph, of whom Alcanus; Chloris, who was the wife of Ampycus, of whom Mopsus was born; Cotonia, the daughter of Lesbus, of whom Polymedes; Hippodamia, the daughter of Anicetus; Chrysogenia, the daughter of Peneus, of whom was born Thissæus.

Chapter XXII.—Vile Transformation of Jupiter.

"There are also innumerable adulteries of his, of which no offspring was the result, which it were tedious to enumerate. But amongst those whom we have mentioned, he violated some being transformed, like a magician. In short, he seduced Antiope, the daughter of Nycteus, when turned into a satyr, and of her were born Amphion and Zethus; Alcmene, when changed into her husband Amphitryon, and of her was born Hercules; Ægina, the daughter of Asopus, when changed into an eagle, of whom Æacus was born. So also he defiled Ganymede, the son of Dardanus, being changed into an eagle; Manthea, the daughter of Phocus, when changed into a bear, of whom was born Arctos; Danæ, the daughter of Acrisius, being changed into gold, of whom Perseus; Europa, the daughter of Phœnix, changed into a bull, of whom were born Minos, Rhadamanthus, and Sarpedon; Eurymedusa, the daughter of Achelaus, being changed into an ant, of whom Myrmidon; Thalia, the nymph, being changed into a vulture, of whom were born the Palisci, in Sicily; Imandra, the daughter of Geneanus, at Rhodes, being changed into a shower; Cassiopeia, being changed into her husband Phœnix, and of her was born Anchinos; Leda, the daughter of Thestius, being changed into a swan, of whom was born Helen; and again the same, being changed into a star, and of her were born Castor and Pollux; Lamia, being changed into a lapwing; Mnemosyne, being changed into a shepherd, of whom were born the nine Muses; Nemesis, being changed into a goose; the Cadmian Semele, being changed into fire, and of her was born Dionysius. By his own daughter Ceres he begot Persephone, whom also herself he defiled, being changed into a dragon.

Chapter XXIII.—Why a God?

“He also committed adultery with Europa, the wife of his own uncle Oceanus, and with her sister Eurynome, and punished their father; and he committed adultery with Plute, the daughter of his own son Atlas, and condemned Tantalus, whom she bore to him. Of Larisse, the daughter of Orchomenus, he begot Tityon, whom also he consigned to punishment. He carried off Dia, the wife of his own son Ixion, and subjected him to perpetual punishment; 199 and almost all the sons who sprang from his adulteries he put to violent deaths; and indeed the sepulchres of almost all of them are well known. Yea, the sepulchre of this parricide himself, who destroyed his uncles and defiled their wives, who committed whoredom with his sisters, this magician of many transformations, is shown among the Cretans, who, although they know and acknowledge his horrid and incestuous deeds, and tell them to all, yet are not ashamed to confess him to be a god. Whence it seems to me to be wonderful, yea, exceeding wonderful, how he who exceeds all men in wickedness and crimes, has received that holy and good name which is above every name, being called the father of gods and men; unless perhaps he who rejoices in the evils of men has persuaded unhappy souls to confer honour above all others upon him whom he saw to excel all others in crimes, in order that he might allure all to the imitation of his evil deeds.

Chapter XXIV.—Folly of Polytheism.

"But also the sepulchres of his sons, who are regarded amongst these *the Gentiles* as gods, are openly pointed out, one in one place, and another in another: that of Mercury at Hermopolis; that of the Cyprian Venus at Cyprus; that of Mars in Thrace; that of Bacchus at Thebes, where he is said to have been torn in pieces; that of Hercules at Tyre, where he was burnt with fire; that of Æsculapius in Epidaurus. And all these are spoken of, not only as men who have died, but as wicked men who have been punished for their crimes; and yet they are adored as gods by foolish men.[866]

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[866] [Comp. Homily V. 23, where these details appear in a letter written by Clement as if from a woman; also Homily VI. 21.—R.]

Chapter XXV.—Dead Men Deified.

“But if they choose to argue, and affirm that these are rather the places of their birth than of their burial or death, the former and ancient doings shall be convicted from those at hand and still recent, since we have shown that they worship those whom they themselves confess to have been men, and to have died, or rather to have been punished; as the Syrians worship Adonis, and the Egyptians Osiris; the Trojans, Hector; Achilles is worshipped at Leuconesus, Patroclus at Pontus, Alexander the Macedonian at Rhodes; and many others are worshipped, one in one place and another in another, whom they do not doubt to have been dead men. Whence it follows that their predecessors also, falling into a like error, conferred divine honour upon dead men, who perhaps had had some power or some skill, and especially if they had stupefied stolid men by magical phantasies.[867]

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[867] [Comp. Homily VI. 22.—R.]

Chapter XXVI.—Metamorphoses.

“Hence there has now been added, that the poets also adorn the falsehoods of error by elegance of words, and by sweetness of speech persuade that mortals have been made immortal; yea more, they say that men are changed into stars, and trees, and animals, and flowers, and birds, and fountains, and rivers. And but that it might seem to be a waste of words, I could even enumerate almost all the stars, and trees, and fountains, and rivers, which they assert to have been made of men; yet, by way of example, I shall mention at least one of each class. They say that Andromeda, the daughter of Cepheus, was turned into a star; Daphne, the daughter of the river Lado, into a tree; Hyacinthus, beloved of Apollo, into a flower; Callisto into the constellation which they call Arctos; Progne and Philomela, with Tereus, into birds; that Thysbe in Cilicia was dissolved into a fountain; and Pyramus, at the same place, into a river. And they assert that almost all the stars, trees, fountains, and rivers, flowers, animals, and birds, were at one time human beings.”

Chapter XXVII.—Inconsistency of Polytheists.

But Peter, when he heard this, said: “According to them, then, before men were changed into stars, and the other things which you mention, the heaven was without stars, and the earth without trees and animals; and there were neither fountains, nor rivers, nor birds. And without these, how did those men themselves live, who afterwards were changed into them, since it is evident that, without these things, men could not live upon the earth?” Then I answered: “But they are not even able to observe the worship of their own gods consistently; for every one of those whom they worship has something dedicated to himself, from which his worshippers ought to abstain: as they say the olive is dedicated to Minerva, the she-goat to Jupiter, seeds to Ceres, wine to Bacchus, water to Osiris, the ram to Hammon, the stag to Diana, the fish and the dove to the demon of the Syrians, fire to Vulcan; and to each one, as I have said, is there something specially consecrated, from which the worshippers are bound to abstain, for the honour of those to whom they are consecrated. But were one abstaining from one thing, and another from another, by doing honor to one of the gods, they incur the anger of all the rest; and therefore, if they would conciliate them all, they must abstain from all things for the honour of all, so that, being self-condemned by a just sentence 200 before the day of judgment, they should perish by a most wretched death through starvation.

Chapter XXVIII.—Buttresses of Gentilism.

"But let us return to our purpose. What reason is there, yea, rather, what madness possesses the minds of men, that they worship and adore as a god, a man whom they not only know to be impious, wicked, profane—I mean Jupiter—incestuous, a parricide, an adulterer, but even proclaim him publicly as such in their songs in the theatres? Or if by means of these deeds he has deserved to be a god, then also, when they hear of any murderers, adulterers, parricides, incestuous persons, they ought to worship them also as gods. But I cannot understand why they venerate in him what they execrate in others." Then Peter answered: "Since you say that you cannot understand it, learn of me why they venerate wickedness in him. In the first place, it is that, when they themselves do like deeds, they may know that they shall be acceptable to him, inasmuch as they have but imitated him in his wickedness. In the second place, because the ancients have left these things skilfully composed in their writings, and elegantly engrafted in their verses. And now, by the aid of youthful education, since the knowledge of these things adheres to their tender and simple minds, it cannot without difficulty be torn from them and cast away."

Chapter XXIX.—Allegories.

When Peter had said this, Niceta answered: “Do not suppose, my lord Peter, but that the learned men of the Gentiles have certain plausible arguments, by which they support those things which seem to be blameworthy and disgraceful. And this I state, not as wishing to confirm their error (for far be it from me that such a thing should ever come into my thought); but yet I know that there are amongst the more intelligent of them certain defences, by which they are accustomed to support and colour over those things which seem to be absurd. And if it please you that I should state some of them—for I am to some extent acquainted with them—I shall do as you order me.” And when Peter had given him leave, Niceta proceeded as follows.

Chapter XXX.—Cosmogony of Orpheus.

“All the literature among the Greeks which is written on the subject of the origin of antiquity, is based upon many authorities, but especially two, Orpheus and Hesiod.[868] Now their writings are divided into two parts, in respect of their meaning,—that is the literal and the allegorical; and the vulgar crowd has flocked to the literal, but all the eloquence of the philosophers and learned men is expended in admiration of the allegorical. It is Orpheus, then, who says that at first there was chaos, eternal, unbounded, unproduced, and that from it all things were made. He says that this chaos was neither darkness nor light, neither moist nor dry, neither hot nor cold, but that it was all things mixed together, and was always one unformed mass; yet that at length, as it were after the manner of a huge egg, it brought forth and produced from itself a certain double form, which had been wrought through immense periods of time, and which they call masculo-feminine, a form concrete from the contrary admixture of such diversity; and that this is the principle of all things, which came of pure matter, and which, coming forth, effected a separation of the four elements, and made heaven of the two elements which are first, *fire and air,* and earth of the others, *earth and water;* and of these he says that all things now are born and produced by a mutual participation of them. So far Orpheus.

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[868] [Comp. chaps. 17–19 and Homily VI. 3–10, 12–19.—R.]

Chapter XXXI.—Hesiod’s Cosmogony.

“But to this Hesiod adds, that after chaos the heaven and the earth were made immediately, from which he says that those eleven were produced (and sometimes also he speaks of them as twelve) of whom he makes six males and five females. And these are the names that he gives to the males: Oceanus, Cœus, Crius, Hyperion, Iapetus, Chronos, who is also called Saturn. Also the names of the females are: Theia, Rhea, Themis, Mnemosyne, Tethys.[869] And these names they thus interpret allegorically. They say that the number is eleven or twelve: that the first is nature itself, which also they would have to be called Rhea, from Flowing; and they say that the other ten are her accidents, which also they call qualities; yet they add a twelfth, namely Chronos, who with us is called Saturn, and him they take to be time.[870] Therefore they assert that Saturn and Rhea are time and matter; and these, when they are mixed with moisture and dryness, heat and cold, produce all things.

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[869] [Comp. chap. 17 and Homily VI. 2.—R.]

[870] [Comp. Homily VI. 5, 12.—R.]

Chapter XXXII.—Allegorical Interpretation.

“She therefore (Rhea, or nature), it is said, produced, as it were, a certain bubble which had been collecting for a long time; and it being gradually collected from the spirit which was in the waters, swelled, and being for some time driven over the surface of matter, from which it had come forth as from a womb, and being hardened by the rigour of cold, and always increasing by additions of ice, at length was broken off and sunk into the deep, and drawn by its own weight, went down to the infernal regions; and because it became invisible it was called Aides, and is also named Orcus or Pluto.[871] And since it was sunk from the top to the bottom, it gave place to the moist element to flow together; and the grosser part, which is the earth, was laid bare by the retirement of the waters. They say, therefore, that this freedom of the waters, which was formerly restrained by the presence of the bubble, was called Neptune after the bubble attained the lowest place. After this, when the cold element had been sucked down to the lower regions by the concretion of the icy bubble, and the dry and the moist element had been separated, there being now no hindrance, the warm element rushed by its force and lightness to the upper regions of the air, being borne up by wind and storm. This storm, therefore, which in Greek is called καταιγίς, they called ægis—that is, a she-goat; and the fire which ascended to the upper regions they called Jupiter; wherefore they say that he ascended to Olympus riding on a she-goat.

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[871] [Comp. Homily VI. 6.—R.]

Chapter XXXIII.—Allegory of Jupiter, Etc.

"Now this Jupiter the Greeks would have to be called from his living, or giving life, but our people from his giving succour.[872] They say, therefore, that this is the living substance, which, placed in the upper regions, and drawing all things to itself by the influence of heat, as by the convolution of the brain, and arranging them by the moderation of a certain tempering, is said from his head to have produced wisdom, whom they call Minerva, who was called ʼΑθήνη by the Greeks on account of her immortality; who, because the father of all created all things by his wisdom, is also said to have been produced from his head, and from the principal place of all, and is represented as having formed and adorned the whole world by the regulated admixture of the elements.[873] Therefore the forms which were impressed upon matter, that the world might be made, because they are constrained by the force of heat, are said to be held together by the energy of Jupiter. And since there are enough of these, and they do not need anything new to be added to them, but each thing is repaired by the produce of its own seed, the hands of Saturn are said to be bound by Jupiter; because, as I have said, time now produces from matter nothing new: but the warmth of seeds restores all things according to their kinds; and no birth of Rhea—that is, no increase of flowing matter—ascends further. And therefore they call that first division of the elements the mutilation of Saturn, because he cannot any more produce a world.

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[872] [Comp. Homily VI. 7.—R.]

[873] [With chaps. 33, 34, compare Homily VI. 8–10.—R.]

Chapter XXXIV.—Other Allegories.

"And of Venus they give forth an allegory to this effect. When, say they, the sea was put under the air, and when the brightness of the heavens shone more pleasantly, being reflected from the waters, the loveliness of things, which appeared fairer from the waters, was called Venus; and she, *it,* being united with the air as with her, *its,* own brother, so as to produce beauty, which might be the object of desire, is said to have given birth to Cupid. In this way, therefore, as we have said, they teach that Chronos, who is Saturn, is allegorically time; Rhea is matter; Aides—that is, Orcus—is the depth of the infernal regions; Neptune is water; Jupiter is air—that is, the element of heat; Venus is the loveliness of things; Cupid is desire, which is in all things, and by which posterity is propagated, or even the reason of things, which gives delight when wisely looked into. Hera—that is, Juno—is said to be that middle air which descends from heaven to earth. To Diana, whom they call Proserpine, they hand over the air below. They say that Apollo is the Sun himself, which goes round the heaven; that Mercury is speech, by which a reason is rendered for everything; that Mars is unrestrained fire, which consumes all things. But not to delay you by enumerating everything, those who have the more abstruse intelligence concerning such things think that they give fair and just reasons, by applying this sort of allegory to every one of their objects of worship."

Chapter XXXV.—Uselessness of These Allegories.

When Niceta had thus spoken, Aquila answered:[874] "Whoever he was that was the author and inventor of these things, he seems to me to have been very impious, since he covered over those things which seem to be pleasant and seemly, and made the ritual of his superstition to consist in base and shameful observances, since those things which are written according to the letter are manifestly unseemly and base; and the whole observance of their religion consists in these, that by such crimes and impieties they may teach men to imitate their gods whom they worship. For in these allegories what profit can there be to them? For although they are framed so as to be decent, yet no use is derived from them for worship, nor for amendment of morals.

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[874] [With this treatment of the allegories compare Homily VI. 17, 18.—R.]

Chapter XXXVI.—The Allegories an Afterthought.

"Whence it is the more evident that prudent men, when they saw that the common superstition was so disgraceful, so base, and yet they had not learned any way of correcting it, or any knowledge, endeavoured with what arguments and interpretations they could to veil unseemly things under seemly speech, and not, as they say, to conceal seemly reasons under unseemly fables. For if this were the case, surely their statues and their pictures would never be made with *representations of* their vices and crimes. The swan, which committed adultery with Leda, would not be represented, nor the bull which committed adultery with Europa; nor would they turn into a thousand monstrous shapes, him whom they think better than all. And assuredly, if the great and wise men who are amongst them knew that all this is fiction and not truth, would not they charge with impiety and sacrilege those who should exhibit a picture or carve an image of this sort, to the injury of the gods? In short, let them present a king of their own time in the form of an ox, or a goose, or an ant, or a vulture, and let them write the name of their king upon it, and set up such a statue or figure in a public place, and they will soon be made to feel the wrong of their deed, and the greatness of its punishment.

Chapter XXXVII.—Like Gods, Like Worshippers.

“But since those things rather are true which the public baseness testifies, and concealments have been sought and fabricated by prudent men to excuse them by seemly speeches, therefore are they not only not prohibited, but even in the very mysteries figures are produced of Saturn devouring his sons, and of the boy hidden by the cymbals and drums of the Corybantes; and with respect to the mutilation of Saturn, what better proof of its truth could there be, than that even his worshippers are mutilated, by a like miserable fate, in honour of their god? Since then these things are manifestly seen, who shall be found of so little sense, yea, of such stolidity, that he does not perceive that those things are true concerning the unfortunate gods, which their more unfortunate worshippers attest by the wounding and mutilation of their bodies?

Chapter XXXVIII.—Writings of the Poets.

"But if, as they say, these things, so creditably and piously done, are dispensed by so discreditable and impious a ritual, assuredly he is sacrilegious, whoever either gave forth these things at first, or persists in fulfilling them, now that they have unhappily been given forth. And what shall we say of the books of the poets? Ought not they, if they have debased the honourable and pious deeds of the gods with base fables, to be forthwith cast away and thrown into the fire, that they may not persuade the still tender age of boys that Jupiter himself, the chief of the gods, was a parricide towards his parents, incestuous towards his sisters and his daughters, and even impure towards boys; that Venus and Mars were adulterers, and all those things which have been spoken of above? What do you think of this matter, my lord Peter?"

Chapter XXXIX.—All for the Best.

Then he answered: “Be sure, beloved Aquila, that all things are done by the good providence of God, that the cause which was to be contrary to the truth should not only be infirm and weak, but also base. For if the assertion of error had been stronger and more truth-like, any one who had been deceived by it would not easily return to the path of truth. If even now, when so many wicked and disgraceful things are related concerning the gods of the Gentiles, scarce any one forsakes the base error, how much more if there had been in it anything seemly and truth-like? For the mind is with difficulty transferred from those things with which it has been imbued in early youth; and on this account, as I said, it has been effected by divine providence, that the substance of error should be both weak and base. But all other things also divine providence dispenses fitly and advantageously, although the method of the divine dispensation, as good, and the best possible, is not clear to us who are ignorant of the causes of things.”

Chapter XL.—Further Information Sought.

When Peter had thus said, I Clement asked Niceta that he would explain to us, for the sake of instruction, some things concerning the allegories of the Gentiles, which he had carefully studied; “for,” said I, “it is useful that when we dispute with the Gentiles, we should not be unacquainted with these things.” Then said Niceta: “If my lord Peter permits me, I can do as you ask me.” Then said Peter: “To-day I have given you leave to speak in opposition to the Gentiles, as you know.” And Niceta said: “Tell me then, Clement, what you would have me speak about.” And I said to him: “Inform us how the Gentiles represent matters concerning the supper of the gods, which they had at the marriage of Peleus and Thetis.[875] What do they make of the shepherd Paris, and what of less Juno, Minerva, and Venus, between whom he acted as judge? What of Mercury? and what of the apple, and the other things which follow in order?” 203

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[875] [Comp. Homily VI. 2, 14, 15, on the supper of the gods.—R.]

Chapter XLI.—Explanation of Mythology.

Then Niceta: “The affair of the supper of the gods stands in this wise. They say that the banquet is the world, that the order of the gods sitting at table is the position of the heavenly bodies. Those whom Hesiod calls the first children of heaven and earth, of whom six were males and six females, they refer to the number of the twelve signs, which go round all the world. They say that the dishes of the banquet are the reasons and causes of things, sweet and desirable, which in the shape of inferences from the positions of the signs and the courses of the stars, explain how the world is ruled and governed. Yet they say these things exist after the free manner of a banquet, inasmuch as the mind of every one has the option whether he shall taste aught of this sort of knowledge, or whether he shall refrain; and as in a banquet no one is compelled, but every one is at liberty to eat, so also the manner of philosophizing depends upon the choice of the will. They say that discord is the lust of the flesh, which rises up against the purpose of the mind, and hinders the desire of philosophizing; and therefore they say that the time was that in which the marriage was celebrated. Thus they make Peleus and the nymph Thetis to be the dry and the moist element, by the admixture of which the substance of bodies is composed. They hold that Mercury is speech, by which instruction is conveyed to the mind; that Juno is chastity, Minerva courage, Venus lust, Paris the understanding. If therefore, say they, it happens that there is in a man a barbarous and uncultivated understanding, and ignorant of right judgment, he will despise chastity and courage, and will give the prize, which is the apple, to lust; and thereby, ruin and destruction will come not only upon himself, but also upon his countrymen and the whole race. These things, therefore, it is in their power to compose from whatever matter they please; yet they can be adapted to every man; because if any one has a pastoral and rustic and uncultivated understanding, and does not wish to be instructed, when the heat of his body shall make suggestions concerning the pleasure of lust, straightway he despises the virtues of studies and the blessings of knowledge, and turns his mind to bodily pleasures. And hence it is that implacable wars arise, cities are destroyed, countries fall, even as Paris, by the abduction of Helen, armed the Greeks and the barbarians to their mutual destruction.”

Chapter XLII.—Interpretation of Scripture.

Then Peter, commending his statement, said:[876] "Ingenious men, as I perceive, take many verisimilitudes from the things which they read; and therefore great care is to be taken, that when the law of God is read, it be not read according to the understanding of our own mind. For there are many sayings in the divine Scriptures which can be drawn to that sense which every one has preconceived for himself; and this ought not to be done. For you ought not to seek a foreign and extraneous sense, which you have brought from without, which you may confirm from the authority of the Scriptures, but to take the sense of truth from the Scriptures themselves; and therefore it behoves you to learn the meaning of the Scriptures from him who keeps it according to the truth handed down to him from his fathers, so that he can authoritatively declare what he has rightly received. But when one has received an entire and firm rule of truth from the Scriptures, it will not be improper if he contribute to the establishment of true doctrine anything from common education and from liberal studies, which, it may be, he has attached himself to in his boyhood; yet so that, when he has learned the truth, he renounce falsehood and pretence."

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[876] [This discourse of the Apostle (chaps. 42–51) has no exact parallel in the *Homilies*. It is a fitting conclusion to the discussion.—R.]

Chapter XLIII.—A Word of Exhortation.

And when he had said this, he looked to our father, and said: “You therefore, old man, if indeed you care for your soul’s safety, that when you desire to be separated from the body, it may, in consequence of this short conversion, find eternal rest, ask about whatever you please, and seek counsel, that you may be able to cast off any doubt that remains in you. For even to young men the time of life is uncertain; but to old men it is not even uncertain, for there is no doubt that there is but little time remaining to them. And therefore both young and old ought to be very earnest about their conversion and repentance, and to be taken up with the adornment of their souls for the future with the worthiest ornaments, such as the doctrines of truth, the grace of chastity, the splendour of righteousness, the fairness of piety, and all other things with which it becomes a reasonable mind to be adorned. Then, besides, they should break off from unseemly and unbelieving companions, and keep company with the faithful, and frequent those assemblies in which subjects are handled relating to chastity, righteousness and piety; to pray to God always heartily, and to ask of Him those things which ought to be asked of God; to give thanks to Him; to repent truly of their past doings; in some measure also, if possible, by deeds of mercy towards the poor, to help their penitence: for by these means pardon will be more easily bestowed, and mercy will be sooner shown to the merciful. 204

Chapter XLIV.—Earnestness.

“But if he who comes to repentance is of more advanced age, he ought the more to give thanks to God, because, having received the knowledge of the truth, after all the violence of carnal lust has been broken, there awaits him no fight of contest, by which to repress the pleasures of the body rising against the mind. It remains, therefore, that he be exercised in the learning of the truth, and in works of mercy, that he may bring forth fruits worthy of repentance; and that he do not suppose that the proof of conversion is shown by length of time, but by strength of devotion and of purpose. For minds are manifest to God; and He does not take account of times, but of hearts. For He approves if any one, on hearing the preaching of the truth, does not delay, nor spend time in negligence, but immediately, and if I may say so, in the same moment, abhorring the past, begins to desire things to come, and burns with love of the heavenly kingdom.

Chapter XLV.—All Ought to Repent.

"Wherefore, let no one of you longer dissemble nor look backwards, but willingly approach to the Gospel of the kingdom of God. Let not the poor man say, When I shall become rich, then I shall be converted. God does not ask money of you, but a merciful heart and a pious mind. Nor let the rich man delay his conversion by reason of worldly care, while he thinks how he may dispose the abundance of his fruits; nor say within himself, 'What shall I do? where shall I bestow my fruits?' Nor say to his soul, 'Thou hast much goods laid up for many years; feast and rejoice.' For it shall be said to him, 'Thou fool, this night thy soul shall be taken from thee, and whose shall those things be which thou hast provided?'[877] Therefore let every age, every sex, every condition, haste to repentance, that they may obtain eternal life. Let the young be thankful that they put their necks under the yoke of discipline in the very violence of their desires. The old also are themselves praise-worthy, because they change for the fear of God, the custom of a long time in which they have been unhappily occupied.

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[877] Luke xii. 17, 19, 20.

Chapter XLVI.—The Sure Word of Prophecy.

"Let no one therefore put off. Let no one delay. For what occasion is there for delaying to do well? Or are you afraid, lest, when you have done well, you do not find the reward as you supposed? And what loss will you sustain if you do well without reward? Would not conscience alone be sufficient in this? But if you find as you anticipate, shall you not receive great things for small, and eternal for temporal? But I say this for the sake of the unbelieving. For the things which we preach are as we preach them; because they cannot be otherwise, since they have been promised by the prophetic word.

Chapter XLVII.—“A Faithful Saying, and Worthy of All Acceptation.”

“But if any one desires to learn exactly the truth of our preaching, let him come to hear, and let him ascertain what the true Prophet is; and then at length all doubtfulness will cease to him, unless with obstinate mind he resist those things which he finds to be true. For there are some whose only object it is to gain the victory in any way whatever, and who seek praise for this rather than their salvation. These ought not to have a single word addressed to them, lest both the noble word suffer injury, and condemn to eternal death him who is guilty of the wrong done to it. For what is there in respect of which any one ought to oppose our preaching? or in respect of which the word of our preaching is found to be contrary to the belief of what is true and honourable? It says that the God the Father, the Creator of all, is to be honoured, as also His Son, who alone knows Him and His will, and who alone is to be believed concerning all things which He has enjoined. For He alone is the law and the Lawgiver, and the righteous Judge, whose law decrees that God, the Lord of all, is to be honoured by a sober, chaste, just, and merciful life, and that all hope is to be placed in Him alone.

Chapter XLVIII.—Errors of the Philosophers.

"But some one will say that precepts of this sort are given by the philosophers also.[878] Nothing of the kind: for they do indeed give commandments concerning justice and sobriety, but they are ignorant that God is the recompenser of good and evil deeds; and therefore their laws and precepts only shun a public accuser, but cannot purify the conscience. For why should one fear to sin in secret, who does not know that there is a witness and a judge of secret things? Besides, the philosophers in their precepts add that even the gods, who are demons, are to be honoured; and this alone, even if in other respects they seemed worthy of approbation, is sufficient to convict them of the most dreadful impiety, and condemn them by their own sentence, since they declare indeed that there is one God, yet command that many be worshipped, by way of humouring human error. But also the philosophers say that God is not angry, not knowing what they say. For anger is evil, when it disturbs the mind, so that it loses right counsel. But that anger which punishes the wicked does not bring disturbance to the mind; but it is one and the same affection, so to speak, which assigned rewards to the good and punishment to the evil; for if He should bestow blessings upon the good and the evil, and confer equal rewards upon the pious and the impious, He would appear to be unjust rather than good.

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[878] [Compare the argument of Clement, as a heathen inquirer, against the philosophers, in Homily VI. 20.—R.]

Chapter XLIX.—God’s Long-Suffering.

“But you say, Neither ought God to do evil. You say truly; nor does He. But those who have been created by Him, while they do not believe that they are to be judged, indulging their pleasures, have fallen away from piety and righteousness. But you will say, If it is right to punish the wicked, they ought to be punished immediately when they do wickedly. You indeed do well to make haste; but He who is eternal, and from whom nothing is secret, inasmuch as He is without end, in the same proportion is His patience extended, and He regards not the swiftness of vengeance, but the causes of salvation. For He is not so much pleased with the death as with the conversion of a sinner.[879] Therefore, in short, He has bestowed upon men holy baptism, to which, if any one makes haste to come, and for the future remains without stain, all his sins are thenceforth blotted out, which were committed in the time of his ignorance.

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[879] Ezek. xviii. 33.

Chapter L.—Philosophers Not Benefactors of Men.

"For what have the philosophers contributed to the life of man, by saying that God is not angry with men? Only to teach them to have no fear of any punishment or judgment, and thereby to take away all restraint from sinners. Or what have they benefited the human race, who have said that there is no God, but that all things happen by chance and accident? What but that men, hearing this, and thinking that there is no judge, no guardian of things, are driven headlong, without fear of any one, to every deed which either rage, or avarice, or lust may dictate. For they truly have much benefited the life of man who have said that nothing can be done apart from Genesis; that is, that every one, ascribing the cause of his sin to Genesis, might in the midst of his crimes declare himself innocent, while he does not wash out his guilt by repentance, but doubles it by laying the blame upon fate. And what shall I say of those philosophers who have maintained that the gods are to be worshipped, and such gods as were described to you a little while ago? What else was this but to decree that vices, crimes, and base deeds should be worshipped? I am ashamed of you, and I pity you, if you have not yet discovered that these things were unworthy of belief, and impious, and execrable, or if, having discovered and ascertained them to be evil, ye have nevertheless worshipped them as if they were good, yea, even the best.

Chapter LI.—Christ the True Prophet.

"Then, besides, of what sort is that which some of the philosophers have presumed to speak even concerning God, though they are mortal, and can only speak by opinion concerning invisible things, or concerning the origin of the world, since they were not present when it was made, or concerning the end of it, or concerning the treatment and judgment of souls in the infernal regions, forgetting that it belongs indeed to a reasonable man to know things present and visible, but that it is the part of prophetic prescience alone to know things past, and things future, and things invisible? These things, therefore, are not to be gathered from conjectures and opinions, in which men are greatly deceived, but from faith in prophetic truth, as this doctrine of ours is. For we speak nothing of ourselves, nor announce things gathered by human judgment; for this were to deceive our hearers. But we preach the things which have been committed and revealed to us by the true Prophet. And concerning His prophetic prescience and power, if any one, as I have said, wishes to receive clear proofs, let him come instantly and be alert to hear, and we shall give evident proofs by which he shall seem not only to hear the power of prophetic prescience with his ears, but even to see it with his eyes and handle it with his hand; and when he has entertained a sure faith concerning Him, he will without any labour take upon him the yoke of righteousness and piety;[880] and so great sweetness will he perceive in it, that not only will he not find fault with any labour being in it, but will even desire something further to be added and imposed upon him."

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[880] Matt. xi. 30.

Chapter LII.—Appion and Anubion.

And when he had said this, and more to the same purpose, and had cured some who were present who were infirm and possessed of demons, he dismissed the crowds, while they gave thanks and praised God, charging them to come to the same place on the following days also for the sake of hearing. And when we were together at home, and were preparing to eat, one entering told us that Appion Pleistonices,[881] with Anubion, were lately come from Antioch, and were lodging with Simon.[882] Then my father, when he heard this, rejoiced, and said to Peter: "If you permit me, I should like to go and salute Appion and Anubion, for they are great friends of mine; and perhaps I shall be able to persuade Anubion to dispute with Clement on the subject of Genesis." Then Peter said: "I consent; and I commend you, because you respect your friends. But consider how all things occur to you according to your wish by God's providence; for, behold, not only have *the objects of* proper affection been restored to you by the appointment of God, but also the presence of your friends is arranged for you." Then said my father: "Truly I consider that it is so as you say." And when he had said this, he went away to Anubion.

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[881] The name is generally written Apion. The meaning of Pleistonices is doubtful, some supposing that it indicates his birthplace, some his father; but generally it is taken as an epithet, and it will then refer to his frequent victories in literary contests. [See Homily IV. 3, and the discussions with Appion which follow in that homily and in V., VI.—R.]

[882] [From this point the resemblance to the close of Homily XX. (chaps. 11–22) is quite marked. But in the *Recognitions* the conclusion is more detailed and complete; see chap. 65. This is in accordance with the general design of this narrative, which gives greater prominence to the family of Clement.—R.]

Chapter LIII.—A Transformation.

But we, sitting with Peter the whole night, asking questions, and learning of him on many subjects, remained awake through very delight in his teaching and the sweetness of his words; and when it was daybreak, Peter, looking at me and my brothers, said: "I wonder what has befallen your father." And while he was speaking my father came in, and found Peter speaking to us about him. And when he had saluted he began to apologize, and to explain the reason why he had remained abroad. But we, looking at him, were horrified; for we saw on him the face of Simon, yet we heard the voice of our father. And when we shrank from him, and cursed him, my father was astonished at our treating him so harshly and barbarously. Yet Peter was the only one who saw his natural countenance; and he said to us: "Why do you curse your father?" And we, along with our mother, answered him: "He appears to us to be Simon, though he has our father's voice." Then Peter: "You indeed know only his voice, which has not been changed by the sorceries; but to me also his face, which to others appears changed by Simon's art, is known to be that of your father Faustinianus." And looking at my father, he said: "The cause of the dismay of your wife and your sons is this,—the appearance of your countenance does not seem to be as it was, but the face of the detestable Simon appears in you."

Chapter LIV.—Excitement in Antioch.

And while he was thus speaking, one of those returned who had gone before to Antioch, and said to Peter: "I wish you to know, my lord Peter, that Simon at Antioch, doing many signs and prodigies in public, has inculcated upon the people nothing but what tends to excite hatred against you, calling you a magician, a sorcerer, a murderer; and to such an extent has he stirred up hatred against you, that they greatly desire, if they can find you anywhere, even to devour your flesh. And therefore we who were sent before, seeing the city greatly moved against you, met together in secret, and considered what ought to be done.

Chapter LV.—A Stratagem.

“And when we saw no way of getting out of the difficulty, there came Cornelius the centurion, being sent by Cæsar to the president of Cæsarea on public business. Him we sent for alone, and told him the reason why we were sorrowful, and entreated him that, if he could do anything, he should help us. Then he most readily promised that he would straightway put him to flight, if only we would aid his plans. And when we promised that we would be active in doing everything, he said, ‘Cæsar has ordered sorcerers to be sought out and destroyed in the city of Rome and through the provinces, and a great number of them have been already destroyed. I shall therefore give out, through my friends, that I am come to apprehend that magician, and that I am sent by Cæsar for this purpose, that he may be punished with the rest of his fraternity. Let your people, therefore, who are with him in disguise, intimate to him, as if they had heard it from some quarter, that I am sent to apprehend him; and when he hears this, he is sure to take to flight. Or if you think of anything better, tell me. Why need I say more?’ It was so done by those of ours who were with him, disguised for the purpose of acting as spies on him. And when Simon learned that this was come upon him, he received the information as a great kindness conferred upon him by them, and took to flight. He therefore departed from Antioch, and, as we have heard, came hither with Athenodorus.

Chapter LVI.—Simon’s Design in the Transformation.

“All we, therefore, who went before you, considered that in the meantime you should not go up to Antioch, till we see if the hatred of you which he has sown among the people be in any degree lessened by his departure.” When he who had come from Antioch had imparted this information, Peter, looking to our father, said, “Faustinianus, your countenance has been transformed by Simon Magus, as is evident; for he, thinking that he was being 207 sought for by Cæsar for punishment, has fled in terror, and has placed his own countenance upon you, if haply you might be apprehended instead of him, and put to death, that so he might cause sorrow to your sons.” But my father, when he heard this, crying out, said with tears: “You have judged rightly, O Peter: for Anubion also, who is very friendly with me, began to inform me in a certain mysterious way of his plots; but unhappily I did not believe him, because I had done him no harm.”

Chapter LVII.—Great Grief.

And when all of us, along with my father, were agitated with sorrow and weeping, meantime Anubion came to us, intimating to us that Simon had fled during the night, making for Judæa. But seeing our father lamenting and bewailing himself, and saying, "Wretch that I am, not to believe when I heard that he is a magician! What has befallen wretched me, that on one day, being recognised by my wife and my sons, I have not been able to rejoice with them, but have been rolled back to the former miseries which I endured in my wandering!"—but my mother, tearing her dishevelled hair, bewailed much more bitterly,—we also, confounded at the change of our father's countenance, were, as it were, thunderstruck and beside ourselves, and could not understand what was the matter. But Anubion, seeing us all thus afflicted, stood like one dumb. Then Peter, looking at us his sons, said: "Believe me that this is your very father; wherefore also I charge you that you respect him as your father. For God will afford some opportunity on which he shall be able to put off the countenance of Simon, and to recover the manifest figure of your father—that is, his own."

Chapter LVIII.—How It All Happened.

Then, turning to my father, he said: "I gave you leave to salute Appion and Anubion, who, you said, were your friends from boyhood, but not that you should speak with Simon." Then my father said: "I confess I have sinned." Then said Anubion: "I also with him beg and entreat of you to pardon the old man—good and noble man as he is. He was unhappily seduced and imposed upon by the magician in question; for I will tell you how the thing was done. When he came to salute us, it happened that at that very time we were standing around him, hearing him tell that he intended to flee away that night, for that he had heard that some persons had come even to this city of Laodicea to apprehend him by command of the emperor, but that he wished to turn all their rage against this Faustinianus, who has lately come hither. And he said to us: 'Only you make him sup with us, and I shall compound a certain ointment, with which, when he has supped, he shall anoint his face, and from that time he shall seem to all to have my countenance. But you first anoint your faces with the juice of a certain herb, that you may not be deceived as to the change of his countenance, so that to all except you he shall seem to be Simon.'

Chapter LIX.—A Scene of Mourning.

“And when he said this, I said to him, ‘And what advantage will you gain from this deed?’ Then Simon said: ‘In the first place, that those who are seeking me may lay hold on him, and so give over the search for me. But if he be punished by Cæsar, that his sons may have much sorrow, who forsook me, and fled to Peter, and are now his assistants.’ Now I confess to you, Peter, what is true. I did not dare then tell Faustinianus; but neither did Simon give us opportunity of speaking with him in private, and disclosing to him fully Simon’s design. Meantime, about the middle of the night, Simon has fled away, making for Judæa. And Athenodorus and Appion have gone to convoy him; but I pretended bodily indisposition, that I might remain at home, and make him return quickly to you, if haply he may in any way be concealed with you, lest, being seized by those who are in quest of Simon, he be brought before Cæsar, and perish without cause. And now, in my anxiety about him, I have come to see him, and to return before those who have gone to convoy Simon come back.” And turning to us, Anubion said: “I, Anubion, indeed see the true countenance of your father, because I was previously anointed by Simon himself, as I have told you, that the real face of Faustinianus might appear to my eyes; whence I am astonished and wonder at the art of Simon Magus, because you standing here do not recognise your father.” And while my father and mother, and all of us, wept for the things which had befallen, Anubion, moved with compassion, also wept.

Chapter LX.—A Counterplot.

Then Peter, moved with compassion, promised that he would restore the face of our father, saying to him: “Listen, Faustinianus: As soon as the error of your transformed countenance shall have conferred some advantage on us, and shall have subserved the designs which we have in view, then I shall restore to you the true form of your countenance; on condition, however, that you first despatch what I shall command you.” And when my father promised that he would with all his might fulfil everything that he might charge him 208 with, provided only that he might recover his own countenance, Peter thus began: “You have heard with your own ears, that one of those who had been sent before has returned from Antioch, and told us how Simon, while he was there, stirred up the multitudes against me, and inflamed the whole city into hatred of me, declaring that I am a magician, and a murderer, and a deceiver, so that they are eager, if they see me, even to eat my flesh. Do therefore what I tell you: leave Clement with me, and go before us to Antioch, with your wife, and your sons Faustus and Faustinus. And I shall also send others with you, whom I think fit, who shall observe whatsoever I command them.

Chapter LXI.—A Mine Dug.

“When therefore you come with them to Antioch, as you will be thought to be Simon, stand in a public place, and proclaim your repentance, and say: ‘I Simon declare to you, and confess that all that I said concerning Peter was false: for he is neither a seducer, nor a magician, nor a murderer, nor any of the things that I spoke against him; but I said all these things under the instigation of madness. I therefore entreat you, even I myself, who erewhile gave you causes of hatred against him, that you think no such thing concerning him. But lay aside your hatred; cease from your indignation; because he is truly sent by God for the salvation of the world—a disciple and apostle of the true Prophet. Wherefore I advise, exhort, and charge you that you hear him, and believe him when he preaches to you the truth, lest haply, if you despise him, your very city suddenly perish. But I will tell you why I now make this confession to you. This night an angel of God rebuked me for my wickedness, and scourged me terribly, because I was an enemy to the herald of the truth. Therefore I entreat you, that even if I myself should ever again come to you, and attempt to say anything against Peter, you will not receive nor believe me. For I confess to you, I was a magician, a seducer, a deceiver; but I repent, for it is possible by repentance to blot out former evil deeds.’”

Chapter LXII.—A Case of Conscience.

When Peter made this intimation to my father, he answered: “I know what you wish; do not trouble yourself further: for I understand and know what I am to undertake when I come to the place.” And Peter gave him further instruction, saying: “When therefore you come to the place, and see the people turned by your discourse, and laying aside their hatred, and returning to their longing for me, send and tell me, and I shall come immediately; and when I come, I shall without delay set you free from this strange countenance, and restore to you your own, which is known to all your friends.” And having said this, he ordered my brothers to go with him, and at the same time our mother Matthidia, and some of our friends. But my mother refused to go along with him, and said: “It seems as if I should be an adulteress if I were to associate with the countenance of Simon; but if I be compelled to go along with him, it is at all events impossible that I can lie in the same bed with him; but I do not know if I can consent even to go with him.” And when she stoutly refused, Anubion began to exhort her, saying: “Believe me and Peter. But does not even his voice persuade you that he is your husband Faustinianus, whom truly I love not less than you do? And, in short, I also myself shall come with you.” And when Anubion had said this, my mother promised that she would go with him.

Chapter LXIII.—A Pious Fraud.

Then said I: "God arranges our affairs to our liking; for we have with us Anubion an astrologer, with whom, if we come to Antioch, we shall dispute with all earnestness on the subject of Genesis." And when our father had set out, after the middle of the night, with those whom Peter had ordered to accompany him, and with Anubion; in the morning, before Peter went to the discussion, those men returned who had convoyed Simon, namely Appion and Athenodorus, and came to us inquiring after my father. But Peter, when he was informed of their coming, ordered them to enter. And when they were seated, they asked, "Where is Faustinianus?" Peter answered: "We do not know; for since the evening that he went to you, no one of his friends has seen him. But yesterday morning Simon came inquiring for him; and because we gave him no answer, I know not what he meant, but he said that he was Faustinianus. But when nobody believed him, he went and lamented, and threatened that he would destroy himself; and afterwards he went away towards the sea."

Chapter LXIV.—A Competition in Lying.

When Appion heard this, and those who were with him, they raised a great howling, saying: "Why have you done this? Why did you not receive him?" And when Athenodorus was going to tell me that it was my father Faustinianus himself, Appion prevented him, and said: "We have learned from some one that he has gone with Simon, and that at the entreaty of Faustinianus himself, being unwilling to see his sons, because they are Jews. When therefore we heard this, we came to inquire after him here; but since he is not here, it appears that he must have spoken truly who told us that he has gone with Simon. This, therefore, we tell you." But I Clement, when I understood the designs of Peter, that he wished to make them suppose that the old man would be required at their hands, so that they might be afraid and flee away, I began to aid his design, and said to Appion: "Listen, dear Appion: what we believe to be good, we wish to deliver to our father also; but if he will not receive it, but rather, as you say, flees away through abhorrence of us—it may perhaps be harsh to say so—we care nothing about him." And when I had said this, they departed, cursing my cruelty, and followed the track of Simon, as we learned on the following day. 209

Chapter LXV.—Success of the Plot.

Meantime, while Peter was daily, according to his custom, teaching the people, and working many miracles and cures, after ten days came one of our people from Antioch, sent by my father, informing us how my father stood in public, accusing Simon, whose face indeed he seemed to wear, and extolling Peter with unmeasured praises, and commending him to all the people, and making them long for him, so that all were changed by his speech, and longed to see him; and that many had come to love Peter so much, that they raged against my father in his character of Simon, and thought of laying hands on him, because he had done such wrong to Peter! "Wherefore," said he, "make haste, lest haply he be murdered; for he sent me with speed to you, being in great fear, to ask you to come without delay, that you may find him alive, and also that you may appear at the favourable moment, when the city is growing in affection towards you."[883] He also told us how, as soon as my father entered the city of Antioch, the whole people were gathered to him, supposing him to be Simon; and he began to make public confession to them all, according to what the restoration of the people demanded: for all, as many as came, both noble and common, both rich and poor, hoping that some prodigies would be wrought by him in his usual way, he addressed thus:—

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[883] [At this point the narrative in the *Homilies* virtually ends; a sentence follows, resembling a passage in chap. 68. See note on Homily XX. 23.—R.]

Chapter LXVI.—Truth Told by Lying Lips.

“It is long that the divine patience bears with me, Simon the most unhappy of men; for whatever you have wondered at in me was done, not by means of truth, but by the lies and tricks of demons, that I might subvert your faith and condemn my own soul. I confess that all things that I said about Peter were lies; for he never was either a magician or a murderer, but has been sent by God for the salvation of you all; and if from this hour you think that he is to be despised, be assured that your very city may suddenly be destroyed. But, *you will ask,* what is the reason that I make this confession to you of my own accord? I was vehemently rebuked by an angel of God this night, and most severely scourged, because I was his enemy. I therefore entreat you, that if from this hour even I myself shall ever open my mouth against him, you will drive me from your sight; for that foul demon, who is an enemy to the salvation of men, speaks against him through my mouth, that you may not attain to life by his means. For what miracle could the magic art show you through me? I made brazen dogs bark, and statues move, men change their appearances, and suddenly vanish from men’s sight; and for these things you ought to have cursed the magic art, which bound your souls with devilish fetters, that I might show you a vain miracle, that you might not believe Peter, who cures the sick in the name of Him by whom he is sent, and expels demons, and gives sight to the blind, and restores health to the palsied, and raises the dead.”

Chapter LXVII.—Faustinianus is Himself Again.

Whilst he made these and similar statements, the people began to curse him, and to weep and lament because they had sinned against Peter, believing him to be a magician or wicked man. But the same day, at evening, Faustinianus had his own face restored to him, and the appearance of Simon Magus left him. Now Simon, hearing that his face on Faustinianus had contributed to the glory of Peter, came in haste to anticipate Peter, and intending to cause by his art that his likeness should be taken from Faustinianus, when Christ had already accomplished this according to the word of His apostle. But Niceta and Aquila, seeing their father's face restored after the necessary proclamation, gave thanks to God, and would not suffer him to address the people any more.

Chapter LXVIII.—Peter’s Entry into Antioch.

But Simon began, though secretly, to go amongst his friends and acquaintances, and to malign Peter more than before. Then all spat in his face, and drove him from the city, saying: “You will be chargeable with your own death, if you think of coming hither again, speaking against Peter.” These things being known *at Laodicea*, Peter ordered the people to meet on the following day; and having ordained one of those who followed him as bishop over them, and others as presbyters, and having baptized multitudes, and restored to health all who were troubled with sicknesses or demons, he stayed there three days longer; and all things being properly arranged, he bade them farewell, and set out from Laodicea, being much longed for by the people of Antioch.[884] And the whole city began to hear, through Niceta and Aquila, that Peter was coming. Then all the people of the city of Antioch, hearing of Peter’s arrival, went to meet him, and almost all the old men and the nobles came with ashes sprinkled on their heads, in this way testifying their repentance, because they had listened to the magician Simon, in opposition to his preaching.

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[884] [The substance of this sentence forms the somewhat abrupt conclusion of the *Homilies*; xx. 23.—R.]

Chapter LXIX.—Peter’s Thanksgiving.

Stating these and such like things, they bring to him those distressed with sicknesses, and tormented with demons, paralytics also, and those suffering diverse perils; and there was an infinite number of sick people collected. And when Peter saw that they not only repented of the evil thoughts they had entertained of him through means of Simon, but also that they showed so entire faith in God, that they believed that all who suffered from every sort of ailment could be healed by him, he spread out his hands towards heaven, pouring out prayers with tears, and gave thanks to God, saying: “I bless thee, O Father, worthy of all praise, who hast deigned to fulfil every word and promise of Thy Son, that every creature may know that Thou alone art God in heaven and in earth.”

Chapter LXX.—Miracles.

With such sayings, he went up on a height, and ordered all the multitude of sick people to be ranged before him, and addressed them all in these words: "As you see me to be a man like to yourselves, do not suppose that you can recover your health from me, but through Him who, coming down from heaven, has shown to those who believe in Him a perfect medicine for body and soul. Hence let all this people be witnesses to your declaration, that with your whole heart you believe in the Lord Jesus Christ, that they may know that themselves also may be saved by Him." And when all the multitude of the sick with one voice cried out that He is the true God whom Peter preaches, suddenly an overpowering light of the grace of God appeared in the midst of the people; and the paralytics being cured, began to run to Peter's feet, the blind to shout on the recovery of their sight, the lame to give thanks on regaining the power of walking, the sick to rejoice in restored health; some even who were barely alive, being already without consciousness or the power of speech, were raised up; and all the lunatics, and those possessed of demons, were set free.

Chapter LXXI.—Success.

So great grace of His power did the Holy Spirit show on that day, that all, from the least to the greatest, with one voice confessed the Lord; and not to delay you with many words, within seven days, more than ten thousand men, believing in God, were baptized and consecrated by sanctification: so that Theophilus,[885] who was more exalted than all the men of power in that city, with all eagerness of desire consecrated the great palace of his house under the name of a church, and a chair was placed in it for the Apostle Peter by all the people; and the whole multitude assembling daily to hear the word, believed in the healthful doctrine which was avouched by the efficacy of cures.

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[885] [It is possible that this character was suggested to the writer by the well-known Theophilus of Antioch. But, in view of the evident anachronism, it seems more probably that he had in mind the "Theophilus" named in the prologue to the Gospel of Luke (i. 1–4) and in Acts i. 1.—R.]

Chapter LXXII.—Happy Ending.

Then I Clement, with my brothers and our mother, spoke to our father, asking him whether any remnants of unbelief remained in him. And he said: "Come, and you shall see, in the presence of Peter, what an increase of faith has grown in me." Then Faustinianus approached, and fell down at Peter's feet, saying: "The seeds of your word, which the field of my mind has received, are now sprung up, and have so advanced to fruitful maturity, that nothing is wanting but that you separate me from the chaff by that spiritual reaping-hook of yours, and place me in the garner of the Lord, making me partaker of the divine table." Then Peter, with all alacrity grasping his hand, presented him to me Clement, and my brothers, saying: "As God has restored your sons to you, their father, so also your sons restore their father to God." And he proclaimed a fast to all the people, and on the next Lord's day he baptized him; and in the midst of the people, taking occasion from his conversion, he related all his fortunes, so that the whole city received him as an angel, and paid him no less honour than they did to the apostle.[886] *And these things being known, Peter ordered the people to meet on the following day; and having ordained one of his followers as bishop, and others as presbyters, he baptized also a great number of people, and restored to health all who had been distressed with sicknesses.*[887] 21

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[886] [The work probably closes with these words; the added sentence is not in harmony with the general plan of the *Recognitions*, which skilfully treats the material so as to give prominence to the family of Clement. Some scribe, zealous for the authority of the Apostle Peter, has doubtless contributed the unnecessary sentence which follows. See next note. The ordination of a bishop at Antioch by Peter is simply an absurdity. It is unlikely that even the writer of the *Recognitions* would venture to ignore the previous existence of a Christian church in that city.—R.]

[887] This sentence occurs only in one ms.

Introductory Notice

to

The Clementine Homilies.

[By the Rev. Thomas Smith, D.D.]

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We have already given an account of the *Clementines* in the Introductory Notice to the *Recognitions*.[888] All that remains for us to do here, is to notice the principal editions of the *Homilies*. The first edition was published by Cotelerius in his collection of the *Apostolic Fathers*, from a manuscript in the Royal Library at Paris, the only manuscript of the work then known to exist. He derived assistance from an epitome of the work which he found in the same library. The text of Cotelerius was revised by Clericus in his edition of Cotelerius, but more carefully by Schwegler, Stuttgart, 1847. The Paris ms. breaks off in the middle of the fourteenth chapter of the nineteenth book.

In 1853 (Göttingen) Dressel published a new recension of the *Homilies*, having found a complete manuscript of the twenty Homilies in the Ottobonian Library in Rome. In 1859 (Leipzig) he published an edition of two Epitomes of the Homilies,—the one previously edited by Turnebus and Cotelerius being given more fully, and the other appearing for the first time. To these Epitomes were appended notes by Frederic Wieseler on the Homilies. The last edition of the *Clementines* is by Paul de Lagarde (Leipzig, 1865), which has no new sources, is pretentious, but far from accurate.

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[888] [The reader is referred to the Introductory Notice prefixed to this edition of the Clementine literature for a brief summary of the views respecting the relations of the two principal works. The footnotes throughout will aid in making a comparison. The preparation of these notes has strengthened the conviction of the writer that the *Recognitions* are not dependent on the *Homilies*, but that the reverse may be true.—R.]

Epistle of Peter to James.

Peter to James, the lord and bishop of the holy Church, under the Father of all, through Jesus Christ, wishes peace always.[889]

Chapter I.—Doctrine of Reserve.

Knowing, my brother, your eager desire after that which is for the advantage of us all, I beg and beseech you not to communicate to any one of the Gentiles the books of my preachings which I sent to you, nor to any one of our own tribe before trial; but if any one has been proved and found worthy, then to commit them to him, after the manner in which Moses delivered *his books* to the Seventy who succeeded to his chair. Wherefore also the fruit of that caution appears even till now. For his countrymen keep the same rule of monarchy and polity everywhere, being unable in any way to think otherwise, or to be led out of the way of the much-indicating Scriptures. For, according to the rule delivered to them, they endeavour to correct the discordances of the Scriptures, if any one, haply not knowing the traditions, is confounded at the various utterances of the prophets. Wherefore they charge no one to teach, unless he has first learned how the Scriptures must be used. And thus they have amongst them one God, one law, one hope.

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[889] [The object of this apocryphal epistle is to account for the late appearance of the *Homilies*. It would seem to be the latest portion of the literature.—R.]

Chapter II.—Misrepresentation of Peter's Doctrine.

In order, therefore, that the like may also happen to those among us as to these Seventy, give the books of my preachings to our brethren, with the like mystery of initiation, that they may indoctrinate those who wish to take part in teaching; for if it be not so done, our word of truth will be rent into many opinions. And this I know, not as being a prophet, but as already seeing the beginning of this very evil. For some from among the Gentiles have rejected my legal preaching, attaching themselves to certain lawless and trifling preaching of the man who is my enemy.[890] And these things some have attempted while I am still alive, to transform my words by certain various interpretations, in order to the dissolution of the law; as though I also myself were of such a mind, but did not freely proclaim it, which God forbid! For such a thing were to act in opposition to the law of God which was spoken by Moses, and was borne witness to by our Lord in respect of its eternal continuance; for thus he spoke: "The heavens and the earth shall pass away, but one jot or one tittle shall in no wise pass from the law."[891] And this He has said, that all things might come to pass. But these men, professing, I know not how, to know my mind, undertake to explain my words, which they have heard of me, more intelligently than I who spoke them, telling their catechumens that this is my meaning, which indeed I never thought of. But if, while I am still alive, they dare thus to misrepresent me, how much more will those who shall come after me dare to do so!

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[890] [This is one of the strongest anti-Pauline insinuations in the entire literature.—R.]

[891] Matt. v. 18; comp. Matt. xxiv. 35; Mark xiii. 31; Luke xxii. 33. [This is a fair specimen of the loose method of Scripture citation characteristic of the Clementine literature. Sometimes the meaning is perverted.—R.]

Chapter III.—Initiation.

Therefore, that no such thing may happen, for this end I have prayed and besought you not to communicate the books of my preaching which I have sent you to any one, whether of our own nation or of another nation, before trial; but if any one, having been tested, has been found worthy, then to hand them over to him, according to the initiation of Moses, by which he delivered *his books* to the Seventy who succeeded to his chair; in order that thus they may keep the faith, and everywhere deliver the rule of truth, explaining all things after our tradition; lest being themselves dragged down by ignorance, being drawn into error by conjectures after their mind, they bring others into the like pit of destruction. Now the things that seemed good to me, I have fairly pointed out to you; and what seems good to you, do you, my lord, becomingly perform. Farewell.

Chapter IV.—An Adjuration Concerning the Receivers of the Book.

1. Therefore James, having read the epistle, sent for the elders; and having read it to them, said: "Our Peter has strictly and becomingly charged us concerning the establishing of the truth, that we should not communicate the books of his preachings, which have been sent to us, to any one at random, but to one who is good and religious, and who wishes to teach, and who is circumcised, and faithful. And these are not all to be committed to him at once; that, if he be found injudicious in the first, the others may not be entrusted to him. Wherefore let him be proved not less than six years. And then according to the initiation of Moses, he *that is to deliver the books* should bring him to a river or a fountain, which is living water, where the regeneration of the righteous takes place, and should make him, not swear—for that is not lawful—but to stand by the water and adjure, as we ourselves, when we were re-generated,[892] were made to do for the sake of not sinning.

2. "And let him say: 'I take to witness heaven, earth, water, in which all things are comprehended, and in addition to all these, that air also which pervades all things, and without which I cannot breathe, that I shall always be obedient to him who gives me the books of the preachings; and those same books which he may give me, I shall not communicate to any one in any way, either by writing them, or giving them in writing, or giving them to a writer, either myself or by another, or through any other initiation, or trick, or method, or by keeping them carelessly, or placing them before *any one,* or granting him permission *to see them,* or in any way or manner whatsoever communicating them to another; unless I shall ascertain one to be worthy, as I myself have been judged, or even more so, and that after a probation of not less than six years; but to one who is religious and good, chosen to teach, as I have received them, so I will commit them, doing these things also according to the will of my bishop.

3. "'But otherwise, though he were my son or my brother, or my friend, or otherwise in any way pertaining to me by kindred, if he be unworthy, that I will not vouchsafe the favour to him, as is not meet; and I shall neither be terrified by plot nor mollified by gifts. But if even it should ever seem to me that the books of the preachings given to me are not true, I shall not so communicate them, but shall give them back. And when I go abroad, I shall carry them with me, whatever of them I happen to possess. But if I be not minded to carry them about with me, I shall not suffer them to be in my house, but shall deposit them with my bishop, having the same faith, and setting out from the same persons *as myself.*[893] But if it befall me to be sick, and in expectation of death, and if I be childless, I shall act in the same manner. But if I die having a son who is not worthy, or not yet capable, I shall act in

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[892] [The form of adjuration has some points of resemblance with the baptismal forms given by Hippolytus, as those of the Elkesaites. See Introductory Notice to *Recognitions*, and comp. *Recognitions*, i. 45–48.—R.]

[893] Unless the reading be corrupt here, I suppose the reference must be to episcopal succession.

the same manner. For I shall deposit them with my bishop, in order that if my son, when he grows up, be worthy of the trust, he may give them to him as his father's bequest, according to the terms of this engagement.

4. "'And that I shall thus do, I again call to witness heaven, earth, water, in which all things are enveloped, and in addition to all these, the all-pervading air, without which I cannot breathe, that I shall always be obedient to him who giveth me these books of the preachings, and shall observe in all things as I have engaged, or even something more. To me, therefore, keeping this covenant, there shall be a part with the holy ones; but to me doing anything contrary to what I have covenanted, may the universe be hostile to me, and the all-pervading ether, and the God who is over all, to whom none is superior, than whom none is greater. But if even I should come to the acknowledgment of another God, I now swear by him also, be he or be he not, that I shall not do otherwise. And in addition to all these things, if I shall lie, I shall be accursed living and dying, and shall be punished with everlasting punishment.

"And after this, let him partake of bread and salt with him who commits them to him."

Chapter V.—The Adjuration Accepted.

James having thus spoken, the elders were in an agony of terror. Therefore James, perceiving that they were greatly afraid, said: “Hear me, brethren and fellow-servants. If we should give the books to all indiscriminately, and they should be corrupted by any daring men, or be perverted by interpretations, as you have heard that some have already done, it will remain even for those who really seek the truth, always to wander in error. Wherefore it is better that they should be with us, and that we should communicate them with all the fore-mentioned care to those who wish to live piously, and to save others. But if any one, after taking this adjuration, shall act otherwise, he shall with good reason incur eternal punishment. For why should not he who is the cause of the destruction of others not be destroyed himself?” The elders, therefore, being pleased with the sentiments of James exclaimed, “Blessed be He who, as foreseeing all things, has graciously appointed thee as our bishop;” and when they had said this, we all rose up, and prayed to the Father and God of 21
all, to whom be glory for ever. Amen.[894]

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[894] [Rufinus, in his preface to the *Recognitions*, makes no allusion to this letter.—R.]

Epistle of Clement to James.

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Clement to James, the lord,[895] and the bishop of bishops, who rules Jerusalem, the holy church of the Hebrews, and the churches everywhere excellently founded by the providence of God, with the elders and deacons, and the rest of the brethren, peace be always.

Chapter I.—Peter's Martyrdom.

Be it known to you, my lord, that Simon, who, for the sake of the true faith, and the most sure foundation of his doctrine, was set apart to be the foundation of the Church, and for this end was by Jesus Himself, with His truthful mouth, named Peter, the first-fruits of our Lord, the first of the apostles; to whom first the Father revealed the Son; whom the Christ, with good reason, blessed; the called, and elect, and associate at table and in the journeyings *of Christ;* the excellent and approved disciple, who, as being fittest of all, was commanded to enlighten the darker part of the world, namely the West, and was enabled to accomplish it,—and to what extent do I lengthen my discourse, not wishing to indicate what is sad, which yet of necessity, though reluctantly, I must tell you,—he himself, by reason of his immense love towards men, having come as far as Rome, clearly and publicly testifying, in opposition to the wicked one who withstood him, that there is to be a good King over all the world, while saving men by his God-inspired doctrine, himself, by violence, exchanged this present existence for life.

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[895] More probably "the Lord's brother." So it must have been in the text from which Rufinus translated. [That this means "James the Lord's brother" is quite certain, but it is not necessary to adopt this reading here; comp. chap. 20 and the opening sentence of the previous epistle. In *Recognitions*, iii. 74, Clement is represented as writing "my lord James."—R.]

Chapter II.—Ordination of Clement.

But about that time, when he was about to die, the brethren being assembled together, he suddenly seized my hand, and rose up, and said in presence of the church: "Hear me, brethren and fellow-servants. Since, as I have been taught by the Lord and Teacher Jesus Christ, whose apostle I am, the day of my death is approaching, I lay hands upon this Clement as your bishop; and to him I entrust my chair of discourse, even to him who has journeyed with me from the beginning to the end, and thus has heard all my homilies—who, in a word, having had a share in all my trials, has been found stedfast in the faith; whom I have found, above all others, pious, philanthropic, pure, learned, chaste, good, upright, large-hearted, and striving generously to bear the ingratitude of some of the catechumens. Wherefore I communicate to him the power of binding and loosing, so that with respect to everything which he shall ordain in the earth, it shall be decreed in the heavens. For he shall bind what ought to be bound, and loose what ought to be loosed, as knowing the role of the Church. Therefore hear him, as knowing that he who grieves the president of the truth, sins against Christ, and offends the Father of all. Wherefore he shall not live; and therefore it becomes him who presides to hold the place of a physician, and not to cherish the rage of an irrational beast."

Chapter III.—Nolo Episcopari.

While he thus spoke, I knelt to him, and entreated him, declining the honour and the authority of the chair. But he answered: "Concerning this matter do not ask me; for it has seemed to me to be good that thus it be, and all the more if you decline it. For this chair has not need of a presumptuous man, ambitious of occupying it, but of one pious in conduct and deeply skilled in the word *of God.* But show me a better *than yourself,* who has travelled more with me, and has heard more of my discourses, and has learned better the regulations of the Church, and I shall not force you to do well against your will. But it will not be in your power to show me your superior; for you are the choice first-fruits of the multitudes saved through me. However, consider this further, that if you do not undertake the administration of the Church, through fear of the danger of sin, you may be sure that you sin more, when you have it in your power to help the godly, who are, as it were, at sea and in danger, and will not do so, providing only for your own interest, and not for the common advantage of all. But that it behoves you altogether to undertake the danger, while I do not cease to ask it of you for the help of all, you well understand. The sooner, therefore, you consent, so much the sooner will you relieve me from anxiety. 219

Chapter IV.—The Recompense of the Reward.

“But I myself also, O Clement, know the griefs and anxieties, and dangers and reproaches, that are appointed you from the uninstructed multitudes; and these you will be able to bear nobly, looking to the great reward of patience bestowed on you by God. But also consider this fairly with me: When has Christ need of your aid? Now, when the wicked one has sworn war against His bride; or in the time to come, when He shall reign victorious, having no need of further help? Is it not evident to any one who has even the least understanding, that it is now? Therefore with all good-will hasten in the time of the present necessity to do battle on the side of this good King, whose character it is to give great rewards after victory. Therefore take the oversight gladly; and all the more in good time, because you have learned from me the administration of the Church, for the safety of the brethren who have taken refuge with us.

Chapter V.—A Charge.

“However, I wish, in the presence of all, to remind you, for the sake of all, of the things belonging to the administration. It becomes you, living without reproach, with the greatest earnestness to shake off all the cares of life, being neither a surety, nor an advocate, nor involved in any other secular business. For Christ does not wish to appoint you either a judge or an arbitrator in business, or negotiator of the secular affairs of the present life, lest, being confined to the present cares of men, you should not have leisure by the word of truth to separate the good among men from the bad. But let the disciples perform these offices to one another, and not withdraw *you* from the discourses which are able to save. For as it is wicked for you to undertake secular cares, and to omit the doing of what you have been commanded to do, so it is sin for every layman, if they do not stand by one another even in secular necessities. And if all do not understand to take order that you be without care in respect of the things in which you ought to be, let them learn it from the deacons; that you may have the care of the Church always, in order both to your administering it well, and to your holding forth the words of truth.

Chapter VI.—The Duty of a Bishop.

"Now, if you were occupied with secular cares, you should deceive both yourself and your hearers. For not being able, on account of occupation, to point out the things that are advantageous, both you should be punished, as not having taught what was profitable, and they, not having learned, should perish by reason of ignorance. Wherefore do you indeed preside over them without occupation, so as to send forth seasonably the words that are able to save them; and so let them listen to you, knowing that whatever the ambassador of the truth shall bind upon earth is bound also in heaven, and what he shall loose is loosed. But you shall bind what ought to be bound, and loose what ought to be loosed. And these, and such like, are the things that relate to you as president.

Chapter VII.—Duties of Presbyters.

“And with respect to the presbyters, take these *instructions*. Above all things, let them join the young betimes in marriage, anticipating the entanglements of youthful lusts. But neither let them neglect the marriage of those who are already old; for lust is vigorous even in some old men. Lest, therefore, fornication find a place among you, and bring upon you a very pestilence, take precaution, and search, lest at any time the fire of adultery be secretly kindled among you. For adultery is a very terrible thing, even such that it holds the second place in respect of punishment, the first being assigned to those who are in error, even although they be chaste. Wherefore do you, as elders of the Church, exercise the spouse of Christ to chastity (by the spouse I mean the body of the Church); for if she be apprehended to be chaste by her royal Bridegroom, she shall obtain the greatest honour; and you, as wedding guests, shall receive great commendation. But if she be caught having sinned, she herself indeed shall be cast out; and you shall suffer punishment, if at any time her sin has been through your negligence.

Chapter VIII.—“Do Good Unto All?”

“Wherefore above all things be careful about chastity; for fornication has been marked out as a bitter thing in the estimation of God. But there are many forms of fornication, as also Clement himself will explain to you. The first is adultery, that a man should not enjoy his own wife alone, or a woman not enjoy her own husband alone. If any one be chaste, he is able also to be philanthropic, on account of which he shall obtain eternal mercy. For as adultery is a great evil, so philanthropy is the greatest good. Wherefore love all your brethren with grave and compassionate eyes, performing to orphans the part of parents, to widows that of husbands, affording them sustenance with all kindliness, arranging marriages for those who are in their prime, and for those who are without a profession, the means of necessary support through employment; giving work to the artificer, and alms to the incapable. 220

Chapter IX.—“Let Brotherly Love Continue.”

“But I know that ye will do these things if you fix love into your minds; and for its entrance there is one only fit means, viz., the common partaking of food.[896] Wherefore see to it that ye be frequently one another’s guests, as ye are able, that you may not fail of it. For it is the cause of well-doing, and well-doing of salvation. Therefore all of you present your provisions in common to all your brethren in God, knowing that, giving temporal things, you shall receive eternal things. Much more feed the hungry, and give drink to the thirsty, and clothing to the naked; visit the sick; showing yourselves to those who are in prison, help them as ye are able, and receive strangers into your houses with all alacrity. However, not to speak in detail, philanthropy will teach you to do everything that is good, as misanthropy suggests ill-doing to those who will not be saved.

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[896] Literally, “of salt.”

Chapter X.—“Whatsoever Things are Honest.”

“Let the brethren who have causes to be settled not be judged by the secular authorities; but let them by all means be reconciled by the elders of the church, yielding ready obedience to them. Moreover, also, flee avarice, inasmuch as it is able, under pretext of temporal gain, to deprive you of eternal blessings. Carefully keep your balances, your measures, your weights, and the things belonging to your traffic, just. Be faithful with respect to your trusts. Moreover, you will persevere in doing these things, and things similar to these, until the end, if you have in your hearts an ineradicable remembrance of the judgment that is from God. For who would sin, being persuaded that at the end of life there is a judgment appointed of the righteous God, who only now is long-suffering and good,[897] that the good may in future enjoy for ever unspeakable blessings; but the sinners being found as evil, shall obtain an eternity of unspeakable punishment. And, indeed, that these things are so, it would be reasonable to doubt, were it not that the Prophet of the truth has said and sworn that it shall be.

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[897] The common reading would give “who alone is now long-suffering;” but the change of a letter gives the reading which we have adopted.

Chapter XI.—Doubts to Be Satisfied.

“Wherefore, being disciples of the true Prophet, laying aside double-mindedness, from which comes ill-doing, eagerly undertake well-doing. But if any of you doubt concerning the things which I have said are to be, let him confess it without shame, if he cares for his own soul, and he shall be satisfied by the president. But if he has believed rightly, let his conversation be with confidence, as fleeing from the great fire of condemnation, and entering into the eternal good kingdom of God.

Chapter XII.—Duties of Deacons.

"Moreover let the deacons of the church, going about with intelligence, be as eyes to the bishop, carefully inquiring into the doings of each member of the church, *ascertaining* who is about to sin, in order that, being arrested with admonition by the president, he may haply not accomplish the sin. Let them check the disorderly, that they may not desist from assembling to hear the discourses, so that they may be able to counteract by the word of truth those anxieties that fall upon the heart from every side, by means of worldly casualties and evil communications; for if they long remain fallow, they become fuel for the fire. And let them learn who are suffering under bodily disease, and let them bring them to the notice of the multitude who do not know of them, that they may visit them, and supply their wants according to the judgment of the president. Yea, though they do this without his knowledge, they do nothing amiss. These things, then, and things like to these, let the deacons attend to.

Chapter XIII.—Duties of Catechists.

“Let the catechists instruct, being first instructed; for it is a work relating to the souls of men. For the teacher of the word must accommodate himself to the various judgments of the learners. The catechists must therefore be learned, and unblameable, of much experience, and approved, as you will know that Clement is, who is to be your instructor after me. For it were too much for me now to go into details. However, if ye be of one mind, you shall be able to reach the haven of rest, where is the peaceful city of the great King.

Chapter XIV.—The Vessel of the Church.

"For the whole business of the Church is like unto a great ship, bearing through a violent storm men who are of many places, and who desire to inhabit the city of the good kingdom. Let, therefore, God be your shipmaster; and let the pilot be likened to Christ, the mate[898] to the bishop, and the sailors to the deacons, the midshipmen to the catechists, the multitude of the brethren to the passengers, the world to the sea; the foul winds to temptations, persecutions, and dangers; and all manner of afflictions to the waves; the land winds and their squalls to the discourses of deceivers and false prophets; the promontories and rugged rocks to the judges in high places threatening terrible things; the meetings of two seas, and the 221 wild places, to unreasonable men and those who doubt of the promises of truth. Let hypocrites be regarded as like to pirates. Moreover, account the strong whirlpool, and the Tartarean Charybdis, and murderous wrecks, and deadly founderings, to be nought but sins. In order, therefore, that, sailing with a fair wind, you may safely reach the haven of the hoped-for city, pray so as to be heard. But prayers become audible by good deeds.

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[898] It is impossible to translate these terms very accurately. I suppose the πρωρεύς was rather the "bow-oarsman" in the galley.

Chapter XV.—Incidents of the Voyage.

“Let therefore the passengers remain quiet, sitting in their own places, lest by disorder they occasion rolling or careening. Let the midshipmen give heed to the fare. Let the deacons neglect nothing with which they are entrusted; let the presbyters, like sailors, studiously arrange what is needful for each one. Let the bishop, as the mate, wakefully ponder the words of the pilot alone. Let Christ, even the Saviour, be loved as the pilot, and alone believed in the matters of which He speaks; and let all pray to God for a prosperous voyage. Let those sailing expect every tribulation, as travelling over a great and troubled sea, the world: sometimes, indeed, disheartened, persecuted, dispersed, hungry, thirsty, naked, hemmed in; and, again, sometimes united, congregated, at rest; but also sea-sick, giddy, vomiting, that is, confessing sins, like disease-producing bile,—I mean the sins proceeding from bitterness, and the evils accumulated from disorderly lusts, by the confession of which, as by vomiting, you are relieved of your disease, attaining healthful safety by means of carefulness.

Chapter XVI.—The Bishop's Labours and Reward.

"But know all of you that the bishop labours more than you all; because each of you suffers his own affliction, but he his own and that of every one. Wherefore, O Clement, preside as a helper to every one according to your ability, being careful of the cares of all. Whence I know that in your undertaking the administration, I do not confer, but receive, a favour. But take courage and bear it generously, as knowing that God will recompense you when you enter the haven of rest, the greatest of blessings, a reward that cannot be taken from you, in proportion as you have undertaken more labour for the safety of all. So that, if many of the brethren should hate you on account of your lofty righteousness, their hatred shall nothing hurt you, but the love of the righteous God shall greatly benefit you. Therefore endeavour to shake off the praise that arises from injustice, and to attain the profitable praise that is from Christ on account of righteous administration."

Chapter XVII.—The People’s Duties.

Having said this, and more than this, he looked again upon the multitude, and said: “And you also, my beloved brethren and fellow-servants, be subject to the president of the truth in all things, knowing this, that he who grieves him has not received Christ, with whose chair he has been entrusted; and he who has not received Christ shall be regarded as having despised the Father; wherefore he shall be cast out of the good kingdom. On this account, endeavour to come to all the assemblies, lest as deserters you incur the charge of sin through the disheartening of your captain. Wherefore all of you think before all else of the things that relate to him, knowing this, that the wicked one, being the more hostile on account of every one of you, wars against him alone. Do you therefore strive to live in affection towards him, and in kindliness towards one another, and to obey him, in order that both he may be comforted and you may be saved.

Chapter XVIII.—“As a Heathen Man and a Publican.”

“But some things also you ought of yourselves to consider, on account of his not being able to speak openly by reason of the plots. Such as: if he be hostile to any one, do not wait for his speaking; and do not take part with that man, but prudently follow the bishop’s will, being enemies to those to whom he is an enemy, and not conversing with those with whom he does not converse, in order that every one, desiring to have you all as his friends, may be reconciled to him and be saved, listening to his discourse. But if any one remain a friend of those to whom he is an enemy, and speak to those with whom he does not converse, he also himself is one of those who would waste the church. For, being with you in body, but not with you in judgment, he is against you; and is much worse than the open enemies from without, since with seeming friendship he disperses those who are within.”

Chapter XIX.—Installation of Clement.

Having thus spoken, he laid his hands upon me in the presence of all, and compelled me to sit in his own chair. And when I was seated, he immediately said to me: “I entreat you, in the presence of all the brethren here, that whensoever I depart from this life, as depart I must, you send to James the brother of the Lord a brief account of your reasonings from your boyhood, and how from the beginning until now you have journeyed with me, hearing the discourses preached by me in every city, and *seeing* my deeds. And then at the end you will not fail to inform him of the manner of my death, as I said before. For that event will not grieve him very much, when he knows that I piously went through what it behoved me to suffer. And he will get the greatest comfort when he learns, that not an unlearned man, or one ignorant of life-giving words, or not knowing the rule of the Church, shall be entrusted with the chair of the teacher after me. For the discourse of a deceiver destroys the souls of the multitudes who hear.”

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Chapter XX.—Clement's Obedience.

Whence I, my lord James, having promised as I was ordered, have not failed to write in books by chapters the greater part of his discourses in every city, which have been already written to you, and sent by himself, as for a token; and thus I despatched them to you,[899] inscribing them "Clement's Epitome of the Popular Sermons of Peter." However, I shall begin to set them forth, as I was ordered.

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[899] [Compare with this the remarkable chapter, *Recognitions*, iii. 75, where a summary is given of previous writings sent to James. The design of this letter, evidently known to Rufinus, was to authenticate the work which follows. The language of Rufinus may fairly imply that this letter, known to be of later origin, was sometimes prefixed to the *Recognitions* also. This is an evidence of Jewish-Christian origin.—R.]

The Clementine Homilies.

Books I. to V. have been translated by Rev. Thomas Smith, D.D.; Books VI.–XII. by Peter Peterson, M.A.; and Books XIII.–XX. by Dr. Donaldson.

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Homily I.

Chapter I.—Boyish Questionings.

I Clement, being a Roman citizen,[900] even from my earliest youth was able to live chastely, my mind from my boyhood drawing away the lust that was in me to dejection and distress. For I had a habit of reasoning—how originating I know not—making frequent cogitations concerning death: When I die, shall I neither exist, nor shall any one ever have any remembrance of me, while boundless time bears all things of all men into forgetfulness? and shall I then be without being, or acquaintance with those who are; neither knowing nor being known, neither having been nor being? And has the world ever been made? and was there anything before it was made? For if it has been always, it shall also continue to be; but if it has been made, it shall also be dissolved. And after its dissolution, shall there ever be anything again, unless, perhaps, silence and forgetfulness? Or perhaps something shall be which is not possible now to conceive.

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[900] [The first six chapters agree closely with the corresponding passage in the *Recognitions*.—R.]

Chapter II.—Good Out of Evil.

As I pondered without ceasing these and such like questions—I know not whence arising—I had such bitter grief, that, becoming pale, I wasted away; and, what was most terrible, if at any time I wished to drive away this meditation as unprofitable, my suffering became all the more severe; and I grieved over this, not knowing that I had a fair inmate, even my thought, which was to be to me the cause of a blessed immortality, as I afterwards knew by experience, and gave thanks to God, the Lord of all. For it was by this thought, which at first afflicted me, that I was compelled to come to the search and the finding of things; and then I pitied those whom at first, through ignorance, I ventured to call blessed.

Chapter III.—Perplexity.

From my boyhood, then, being involved in such reasonings, in order to learn something definite, I used to resort to the schools of the philosophers. But nought else did I see than the setting up and the knocking down of doctrines, and strifes, and seeking for victory, and the arts of syllogisms, and the skill of assumptions; and sometimes one *opinion* prevailed,—as, for example, that the soul is immortal, and sometimes that it is mortal. If, therefore, at any time the doctrine prevailed that it is immortal, I was glad; and when the doctrine prevailed that it is mortal, I was grieved. And again, I was the more disheartened because I could not establish either doctrine to my satisfaction. However, I perceived that the opinions on subjects under discussion are taken as true or false, according to their defenders, and do not appear as they really are. Perceiving, therefore, now that the acceptance does not depend on the real nature of the subjects discussed, but that opinions are proved to be true or false, according to ability of those who defend them, I was still more than ever at a loss in regard of things. Wherefore I groaned from the depth of my soul. For neither was I able to establish anything, nor could I shake off the consideration of such things, though, as I said before, I wished it. For although I frequently charged myself to be at peace, in some way or other thoughts on these subjects, accompanied with a feeling of pleasure, would come into my mind.

Chapter IV.—More Perplexity.

And again, living in doubt, I said to myself, Why do I labour in vain, when the matter is clear, that if I lose existence when I die, it is not fitting that I should distress myself now while I do exist? Wherefore I shall reserve my grief till that *day*, when, ceasing to exist, I shall not be affected with grief. But if I am to exist, what does it profit me now to distress myself gratuitously? And immediately after this another reasoning assailed me; for I said, Shall I not have something worse to suffer then than that which distresses me now, if I have not lived piously; and shall I not be delivered over, according to the doctrines of some philosophers, to Pyriphlegethon and Tartarus, like Sisyphus, or Tityus, or Ixion, or Tantalus, and be punished for ever in Hades? But again I replied, saying: But there are no such things as these. Yet again I said: But if there be? Therefore, said I, since the matter is uncertain, the safer plan is for me rather to live piously. But how shall I be able, for the sake of righteousness, to subdue bodily pleasures, looking, as I do, to an uncertain hope? But I am neither fully persuaded what is that righteous thing that is pleasing to God, nor do I know whether the soul is immortal or mortal. Neither can I find any well-established doctrine, nor can I abstain from such debatings. 224

Chapter V.—A Resolution.

What, then, am I to do, unless this? I shall go into Egypt, and I shall become friendly with the hierophants of the shrines, and with the prophets; and I shall seek and find a magician, and persuade him with large bribes to effect the calling up of a soul, which is called necromancy, as if I were going to inquire of it concerning some business. And the inquiry shall be for the purpose of learning whether the soul is immortal. But the answer of the soul that it is immortal shall not give me the knowledge from its speaking or my hearing, but only from its being seen; so that, seeing it with my very eyes, I may have a self-sufficient and fit assurance, from the very fact of its appearing, that it exists; and never again shall the uncertain words of hearing be able to overturn the things which the eyes have made their own. However, I submitted this very plan to a certain companion who was a philosopher; and he counselled me not to venture upon it, and that on many accounts. "For if," said he, "the soul shall not listen to the magician, you will live with an evil conscience, as having acted against the laws which forbid the doing of these things. But if it shall listen to him, then, besides your living with an evil conscience, I think that matters of piety will not be promoted to you on account of your making this attempt. For they say that the Deity is angry with those who disturb souls after their release from the body."[901] And I, when I heard this, became indeed more backward to undertake such a thing, but I did not abandon my original plan; but I was distressed, as being hindered in the execution of it.

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[901] This rendering is from the text in the corresponding passage of the *Epitome de gestis S. Petri*.

Chapter VI.—Tidings from Judæa.

And, not to discuss such matters to you in a long speech, while I was occupied with such reasonings and doings, a certain report, taking its rise in the spring-time,[902] in the reign of Tiberius Cæsar, gradually grew everywhere, and ran through the world as truly the good tidings of God, being unable to stifle the counsel of God in silence. Therefore it everywhere became greater and louder, saying that a certain One in Judæa, beginning in the spring season, was preaching to the Jews the kingdom of the invisible God, and saying that whoever of them would reform his manner of living should enjoy it. And in order that He might be believed that He uttered these things full of the Godhead, He wrought many wonderful miracles and signs by His mere command, as having received power from God. For He made the deaf to hear, the blind to see, the lame to walk, raised up the bowed down, drove away every disease, put to flight every demon; and even scabbed lepers, by only looking on Him from a distance, were sent away cured by Him; and the dead being brought to Him, were raised; and there was nothing which He could not do. And as time advanced, so much the greater, through the arrival of more persons, and the stronger grew—I say not now the report, but—the truth of the thing; for now at length there were meetings in various places for consultation and inquiry as to who He might be that had appeared, and what was His purpose.

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[902] [This clause is represented in the *Recognitions* as follows: “which took its rise in the regions of the East.”—R.]

Chapter VII.—The Gospel in Rome.

And then in the same year, in the autumn season, a certain one, standing in a public place, cried and said, “Men of Rome, hearken. The Son of God is come in Judæa, proclaiming eternal life to all who will, if they shall live according to the counsel of the Father, who hath sent Him. Wherefore change your manner of life from the worse to the better, from things temporal to things eternal; for know ye that there is one God, who is in heaven, whose world ye unrighteously dwell in before His righteous eyes. But if ye be changed, and live according to His counsel, then, being born into the other world, and becoming eternal, ye shall enjoy His unspeakable good things. But if ye be unbelieving, your souls, after the dissolution of the body, shall be thrown into the place of fire, where, being punished eternally, they shall repent of their unprofitable deeds. For every one, the term of repentance is the present life.” I therefore, when I heard these things, was grieved, because no one among so great multitudes, hearing such an announcement, said: I shall go into Judæa, that I may know if this man who tells us these things speaks the truth, that the Son of God has come into Judæa, for the sake of a good and eternal hope, revealing the will of the Father who sent Him. For it is no small matter which they say that He preaches: for He asserts that the souls of some, 225 being *themselves* immortal, shall enjoy eternal good things; and that those of others, being thrown into unquenchable fire, shall be punished for ever.

Chapter VIII.—Departure from Rome.

While I spoke thus concerning others, I also lectured myself, saying, Why do I blame others, being myself guilty of the very same crime of heedlessness? But I shall hasten into Judæa, having first arranged my affairs.[903] And when I had thus made up my mind, there occurred a long time of delay, my worldly affairs being difficult to arrange. Therefore, meditating further on the nature of life, that by involving[904] men in hope it lays snares for those who are making haste, yea, and how much time I had been robbed of while tossed by hopes, and that we men die while thus occupied, I left all my affairs as they were, and sped to Portus;[905] and coming to the harbour, and being taken on board a ship, I was borne by adverse winds to Alexandria instead of Judæa; and being detained there by stress of weather, I consorted with the philosophers, and told them about the rumour and the sayings of him who had appeared in Rome. And they answered that indeed they knew nothing of him who had appeared in Rome; but concerning Him who was born in Judæa, and who was said by the report to be the Son of God, they had heard from many who had come from thence, and had learned respecting all the wonderful things that He did with a word.

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[903] [The narrative here varies from that of the *Recognitions*; comp. book i. chaps. 7–11.—R.]

[904] For ἐκπλοκῶν Wieseler proposes ἐκκλέπτων, “that deceiving by hopes it lays snares,” etc.

[905] Portus, the port of Rome. One ms. reads πόντον, “the sea.”

Chapter IX.—Preaching of Barnabas.

And when I said that I wished I could meet with some one of those who had seen Him, they immediately brought me to one, saying, “There is one here who not only is acquainted with Him, but is also of that country, a Hebrew, by name Barnabas, who says that he himself is one of His disciples; and hereabouts he resides, and readily announces to those who will the terms of His promise.” Then I went with them; and when I came, I stood listening to his words with the crowd that stood round him; and I perceived that he was speaking the truth not with dialectic art, but was setting forth simply and without preparation what he had heard and seen the manifested Son of God do and say. And even from the crowd who stood around him he produced many witnesses of the miracles and discourses which he narrated.

Chapter X.—Cavils of the Philosophers.

But while the multitudes were favourably disposed towards the things that he so artlessly spoke, the philosophers, impelled by their worldly learning, set upon laughing at him and making sport of him, upbraiding and reproaching him with excessive presumption, making use of the great armoury of syllogisms. But he set aside their babbling, and did not enter into their subtle questioning, but without embarrassment went on with what he was saying. And then one of them asked, Wherefore it was that a gnat, although it be so small, and has six feet, has wings also; while an elephant, the largest of beasts, is wingless, and has but four feet? But he, after the question had been put, resuming his discourse, which had been interrupted, as though he had answered the question, resumed his original discourse, only making use of this preface after each interruption: We have a commission only to tell you the words and the wondrous doings of Him who sent us; and instead of logical demonstration, we present to you many witnesses from amongst yourselves who stand by, whose faces I remember, as living images. These sufficient testimonies it is left to your choice to submit to, or to disbelieve.[906] But I shall not cease to declare unto you what is for your profit; for to be silent were to me a loss, and to disbelieve is ruin to you. But indeed I could give answers to your frivolous questions, if you asked them through love of truth. But the reason of the different structure of the gnat and elephant it is not fitting to tell to those who are ignorant of the God of all."

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[906] We have here adopted a conjectural reading of Davis. The common text is thus translated: "whose faces I remember, and who as being living images are satisfactory testimonies. These it is left," etc.

Chapter XI.—Clement’s Zeal.

When he said this, they all, as in concert, set up a shout of laughter, trying to silence him and put him out, as a barbarous madman. But I, seeing this, and seized, I know not how, with enthusiasm, could no longer keep silence with righteous indignation, but boldly cried out, saying, “Well has God ordained that His counsel should be incapable of being received by you, foreseeing you to be unworthy, as appears manifestly to such of those who are now present as have minds capable of judging. For whereas now heralds of His counsel have been sent forth, not making a show of grammatical art, but setting forth His will in simple and in artificial words, so that whosoever hear can understand what is spoken, and not with any invidious feeling, as though unwilling to offer it to all; you come here, and besides your not understanding what is for your advantage, to your own injury you laugh at the truth, which, to your condemnation, consorts with the barbarians, and which you will not entertain when it visits you, by reason of your wickedness and the plainness of its words, lest you be convicted of being merely lovers of words, and not lovers of truth and lovers of wisdom. How long will you be learning to speak, who have not the power of speech?[907] For many sayings of yours are not worth one word. What, then, will your Grecian multitude say, being of one mind, if, as he says, there shall be a judgment? “Why, O God, didst Thou not proclaim to us Thy counsel?” Shall you not, if you be thought worthy of an answer at all, be told this? “I, knowing before the foundation of the world all characters that were to be, acted towards each one by anticipation according to his deserts without making it known;[908] but wishing to give full assurance to those who have fled to me that this is so, and to explain why from the beginning, and in the first ages, I did not suffer my counsel to be publicly proclaimed; I now, in the end of the world,[909] have sent heralds to proclaim my will, and they are insulted and flouted by those who will not be benefited, and who wilfully reject my friendship. Oh, great wrong! The preachers are exposed to danger even to the loss of life,[910] and that by the men who are called to salvation.

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[907] The Vatican ms. and Epit. have “the power of speaking well.”

[908] Lit., “I met each one beforehand secretly.” The Latin has, “unicuique prævius occurri.”

[909] The Greek is βίου, “life.”

[910] The Paris ms. reads φθόνου, “envy,” instead of φόνου, “murder.”

Chapter XII.—Clement’s Rebuke of the People.

“And this wrongful treatment of my heralds would have been against all from the beginning, if from the beginning the unworthy had been called to salvation. For that which is now done wrongfully by these men serves to the vindication of my righteous foreknowledge, that it was well that I did not choose from the beginning to expose uselessly to public contempt the word which is worthy of honour; but determined to suppress it, as being honourable, not indeed from those who were worthy from the beginning—for to them also I imparted it—but from those, and such as those, unworthy, as you see them to be,—those who hate me, and who will not love themselves. And now, give over laughing at this man, and hear me with respect to his announcement, or let any one of the hearers who pleases answer. And do not bark like vicious dogs, deafening with disorderly clamour the ears of those who would be saved, ye unrighteous and God-haters, and perverting the saving method to unbelief. How shall you be able to obtain pardon, who scorn him who is sent to speak to you of the Godhead of God? And this you do towards a man whom you ought to have received on account of his good-will towards you, even if he did not speak truth.”

Chapter XIII.—Clement Instructed by Barnabas.

While I spake these words, and others to the same effect, there arose a great excitement among the crowd; and some as pitying Barnabas, sympathized with me; but others, being senseless, terribly gnashed their teeth against me. But, as the evening had already come, I took Barnabas by the hand, and by force conducted him, against his will, to my lodging, and constrained him to remain there, lest some one might lay hands on him. And having spent several days, and instructed me briefly in the true doctrine, as well as he could in a few days, he said that he should hasten into Judæa for the observance of the festival, and also because he wished for the future to consort with those of his own nation.

Chapter XIV.—Departure of Barnabas.

But it plainly appeared to me that he was disconcerted. For when I said to him, “Only set forth to me the words which you have heard of the Man who has appeared, and I will adorn them with my speech, and preach the counsel of God; and if you do so, within a few days I will sail with you, for I greatly desire to go to the land of Judæa, and perhaps I shall dwell with you all my life;”—when he heard this, he answered: “If you wish to inquire into our affairs, and to learn what is for your advantage, sail with me at once. But if you will not, I shall now give you directions to my house, and that of those whom you wish *to meet*, that when you choose to come you may find us. For I shall set out to-morrow for my home.” And when I saw that he could not be prevailed upon, I went with him as far as the harbour; and having learned of him the directions which he had promised to give me for finding the dwellings, I said to him, “Were it not that to-morrow I am to recover a debt that is due to me, I should straightway set sail with you. But I shall soon overtake you.” And having said this, and having given him in charge to those who commanded the ship, I returned grieving, remembering him as an excellent and dear friend.

Chapter XV.—Introduction to Peter.

But having spent *some* days, and not having been able to recover the whole debt, for the sake of speed I neglected the balance, as being a hindrance, and myself also set sail for Judæa, and in fifteen days arrived at Cæsarea Stratonis.[911] And when I had landed, and was seeking for a lodging, I learned that one named Peter, who was the most esteemed disciple of the Man who had appeared in Judæa, and had done signs and wonders, was going to have a verbal controversy next day with Simon, a Samaritan of Gitthi. When I heard this, I begged to be shown his lodging; and as soon as I learned it, I stood before the door. And those who were in the house, seeing me, discussed the question who I was, and whence I had come. And, behold, Barnabas came out; and as soon as he saw me he embraced me, rejoicing greatly, and weeping. And he took me by the hand, and conducted me to where Peter was, saying to me, "This is Peter, of whom I told you as being the greatest in the wisdom of God, and I have spoken to him of you continually. Therefore enter freely,[912] for I have told him your excellent qualities, without falsehood; and, at the same time, have disclosed to him your intention, so that he himself also is desirous to see you. Therefore I offer him a great gift when by my hands I present you to him." Thus saying, he presented me, and said, "This, O Peter, is Clement."

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[911] [Here the two accounts become again closely parallel.—R.]

[912] The text is corrupt. Dressel's reading is adopted in the text, being based on Rufinus's translation. Some conjecture, "as you will know of your own accord."

Chapter XVI.—Peter’s Salutation.

Then the blessed man, springing forward as soon as he heard my name, kissed me; and making me sit down, straightway said, “You acted nobly in entertaining Barnabas, a herald of the truth, to the honour of the living God, being magnanimously not ashamed, nor fearing the resentment of the rude multitude. Blessed shall you be. For as you thus with all honour entertained the ambassador of the truth, so also truth herself shall constitute you, who are a stranger, a citizen of her own city. And thus you shall greatly rejoice, because you have now lent a small favour; I mean the kindness of good words. You shall be heir of blessings which are both eternal and cannot possibly be taken from you. And do not trouble yourself to detail to me your manner of life; for the veracious Barnabas has detailed to us everything relating to you, making favourable mention of you almost every day. And in order that I may tell to you briefly, as to a genuine friend, what is in hand, travel with us, unless anything hinders you, partaking of the words of truth which I am going to speak from city to city, as far as Rome itself. And if you wish *to say* anything, speak on.”

Chapter XVII.—Questions Propounded.

Then I set forth my purpose from the beginning, and how I had spent myself upon difficult questions, and all the things that I disclosed to you at the outset, so that I need not write the same things again. Then I said, "I hold myself in readiness to journey with you; for this, I know not how, I gladly wish. However, I wish first to be convinced concerning the truth, that I may know whether the soul is mortal or immortal; and whether, if it is eternal, it is to be judged concerning the things which it hath done here. Also, whether there is anything that is righteous and well-pleasing to God; and whether the world was made, and for what end it was made; and whether it shall be dissolved; and if it shall be dissolved, whether it shall be made better, or shall not be at all." And not to mention them in detail, I said that I wished to learn these things, and things consequent upon these. And to this he answered: "I shall shortly convey to you, O Clement, the knowledge of the things that are; and even now listen.

Chapter XVIII.—Causes of Ignorance.

"The will of God has been *kept* in obscurity in many ways. In the first place, there is evil instruction, wicked association, terrible society, unseemly discourses, wrongful prejudice. Thereby is error, then fearlessness, unbelief, fornication, covetousness, vainglory; and ten thousand other such evils, filling the world as a quantity of smoke fills a house, have obscured the sight of the men inhabiting the world, and have not suffered them to look up and become acquainted with God the Creator from the delineation *of Himself which He has given*, and to know what is pleasing to Him. Wherefore it behoves the lovers of truth, crying out inwardly from their breasts, to call for aid, with truth-loving reason, that some one living within the house[913] which is filled with smoke may approach and open the door, so that the light of the sun which is without may be admitted into the house, and the smoke of the fire which is within may be driven out.

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[913] A conjectural reading, "being without the house," seems preferable.

Chapter XIX.—The True Prophet.

"Now the Man who is the helper I call the true Prophet; and He alone is able to enlighten the souls of men, so that with our own eyes we may be able to see the way of eternal salvation. But otherwise it is impossible, as you also know, since you said a little while ago that every doctrine is set up and pulled down, and the same is thought true or false, according to the power of him who advocates it; so that doctrines do not appear as they are, but take the appearance of being or not being truth or falsehood from those who advocate them.[914] On this account the whole business of religion needed a true prophet, that he might tell us things 228 that are, as they are, and how we must believe concerning all things. So that it is first necessary to test the prophet by every prophetic sign, and having ascertained that he is true, thereafter to believe him in every thing, and not to sit in judgment upon his several sayings, but to receive them as certain, being accepted indeed by seeming faith, yet by sure judgment. For by our initial proof, and by strict inquiry on every side, all things are received with right reason. Wherefore before all things it is necessary to seek after the true Prophet, because without Him it is impossible that any certainty can come to men."

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[914] [Comp. *Recognitions*, i. 16, where the discourse is more fully given.—R.]

Chapter XX.—Peter's Satisfaction with Clement.

And, at the same time, he satisfied me by expounding to me who He is, and how He is found, and holding Him forth to me as truly to be found, showing that the truth is more manifest to the ear by the discourse of the prophet than things that are seen with the eye; so that I was astonished, and wondered that no one sees those things which are sought after by all, though they lie before him. However, having written this discourse concerning the Prophet by his order, he caused the volume to be despatched to you from Cæsarea Stratonis, saying that he had a charge from you to send his discourses and his acts year by year.[915] Thus, on the very first day, beginning only concerning the prophet of the truth, he confirmed me in every respect; and then he spoke thus: "Henceforth give heed to the discussions that take place between me and those on the other side; and even if I come off at a disadvantage, I am not afraid of your ever doubting of the truth that has been delivered to you, knowing well that I seem to be beaten, but not the doctrine that has been delivered to us by the Prophet. However, I hope not to come off in our inquiries at a disadvantage with men who have understanding—I mean lovers of truth, who are able to know what discourses are specious, artificial, and pleasant, and what are unartificial and simple, trusting only to the truth *that is conveyed* through them."

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[915] The text is probably corrupt or defective. As it stands, grammatically Peter writes the discourse and sends it, and yet "by his order" must also apply to Peter. The *Recognitions* make Clement write the book and send it. The passage is deemed important, and is accordingly discussed in Schliemann, p. 83; Hilgenfeld, p. 37; and Uhlhorn, p. 101. [See *Recognitions*, i. 17. Both passages, despite the variation, may be urged in support of the existence of an earlier document as the common basis of the Clementine literature.—R.]

Chapter XXI.—Unalterable Conviction.

When he had thus spoken, I answered: “Now do I thank God; for as I wished to be convinced, so He has vouchsafed to me. However, so far as concerns me, be you so far without anxiety that I shall never doubt; so much so, that if you yourself should ever wish to remove me from the prophetic doctrine, you should not be able, so well do I know what I have received. And do not think that it is a great thing that I promise you that I shall never doubt; for neither I myself, nor any man who has heard your discourse concerning the Prophet, can ever doubt of the true doctrine, having first heard and understood what is the truth of the prophetic announcement. Wherefore have confidence in the God-willed dogma; for every art of wickedness has been conquered. For against prophecy, neither arts of discourses, nor tricks of sophisms, nor syllogisms, nor any other contrivance, can prevail anything; that is, if he who has heard the true Prophet really is desirous of truth, and does not give heed to aught else under pretext of truth. So that, my lord Peter, be not disconcerted, as though you had presented the greatest good to a senseless person; for you have presented it to one sensible of the favour, and who cannot be seduced from the truth that has been committed to him. For I know that it is one of those things which one wishes to receive quickly, and not to attain slowly. Therefore I know that I should not despise, on account of the quickness *with which I have got it*, what has been committed to me, what is incomparable, and what alone is safe.”

Chapter XXII.—Thanksgiving.

When I had thus spoken, Peter said: "I give thanks to God, both for your salvation and for my satisfaction. For I am truly pleased to know that you apprehend what is the greatness of prophecy. Since, then, as you say, if I myself should ever wish—which God forbid—to transfer you to another doctrine, I shall not be able to persuade you, begin from to-morrow to attend upon me in the discussions with the adversaries. And to-morrow I have one with Simon Magus." And having spoken thus, and he himself having partaken of food in private, he ordered me also to partake;[916] and having blessed the food, and having given thanks after being satisfied, and having giving me an account of this matter, he went on to say: "May God grant you in all things to be made like unto me, and having been baptized, to partake of the same table with me." And having thus spoken, he enjoined me to go to rest; for now indeed my bodily nature demanded sleep.

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[916] [Comp. Homily XIII. 4. and *Recognitions*, i. 19.—R.]

Homily II.

Chapter I.—Peter's Attendants.

Therefore the next day, I Clement, awaking from sleep before dawn, and learning that Peter was astir, and was conversing with his attendants concerning the worship of God (there were sixteen of them,[917] and I have thought good to set forth their names, as I subsequently learned them, that you may also know who they were. The first of them was Zacchæus, who was once a publican, and Sophonias his brother; Joseph and his foster-brother Michaias; also Thomas and Eliezer the twins; also Æneas and Lazarus the priests; besides also Elisæus, and Benjamin the son of Saphrus; as also Rubilus and Zacharias the builders; and Ananias and Haggæus the Jamminians; and Nicetas and Aquila the friends),—accordingly I went in and saluted him, and at his request sat down.

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[917] [With but two exceptions, these names, or their equivalents, occur in *Recognitions*, iii. 68, where importance is attached to the number twelve. Comp. also *Recognitions*, ii. 1. A comparison of these lists favors the theory of a common documentary basis.—R.]

Chapter II.—A Sound Mind in a Sound Body.

And he, breaking off the discourse in which he was engaged, assured me, by way of apology, why he had not awakened me that I might hear his discourses, assigning as the reason the discomfort of my voyage. As he wished this to be dispelled,[918] he had suffered me to sleep. "For," said he, "whenever the soul is distracted concerning some bodily want, it does not properly approach the instructions that are presented to it. On this account I am not willing to converse, either with those who are greatly grieving through some calamity, or are immoderately angry, or are turned to the frenzy of love, or are suffering under bodily exhaustion, or are distressed with the cares of life, or are harassed with any other sufferings, whose soul, as I said, being downcast, and sympathizing with the suffering body, occupies also its own intelligence therewith.

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[918] Literally, "to be boiled out of me."

Chapter III.—Forewarned is Forearmed.

“And let it not be said, Is it not, then, proper to present comforts and admonitions to those who are in any bad case? To this I answer, that if, indeed, any one is able, let him present them; but if not, let him bide his time. For I know[919] that all things have their proper season. Wherefore it is proper to ply men with words which strengthen the soul in anticipation of evil; so that, if at any time any evil comes upon them, the mind, being forearmed with the right argument, may be able to bear up under that which befalls it: for then the mind knows in the crisis of the struggle to have recourse to him who succoured it by good counsel.

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[919] Eccles. iii. 1.

Chapter IV.—A Request.

“However, I have learned, O Clement, how that in Alexandria Barnabas perfectly expounded to you the word respecting prophecy. Was it not so?” I answered, “Yes, and exceeding well.” Then Peter: “Therefore it is not necessary now to occupy with the instructions which you know, the time which may serve us for other instructions which you do not know.” Then said I: “You have rightly said, O Peter. But vouchsafe this to me, who purpose always to attend upon you, continuously to expound to me, a delighted hearer, the doctrine of the Prophet. For, apart from Him, as I learned from Barnabas, it is impossible to learn the truth.”

Chapter V.—Excellence of the Knowledge of the True Prophet.

And Peter, being greatly pleased with this, answered: “Already hath the rectifying process taken its end, as regards you, knowing as you do the greatness of the infallible prophecy, without which it is impossible for any one to receive that which is supremely profitable. For of many and diverse blessings which are in the things which are or which may be, the most blessed of all—whether it be eternal life, or perpetual health, or a perfect understanding, or light, or joy, or immortality, or whatever else there is or that can be supremely good in the nature of things—cannot be possessed without first knowing things as they are; and this knowledge cannot be otherwise obtained than by first becoming acquainted with the Prophet of the truth.

Chapter VI.—The True Prophet.

"Now the Prophet of the truth is He who always knows all things—things past as they were, things present as they are, things future as they shall be; sinless, merciful, alone entrusted with the declaration of the truth. Read, and you shall find that those *were deceived*[920] who thought that they had found the truth of themselves. For this is peculiar to the Prophet, to declare the truth, even as it is peculiar to the sun to bring the day. Wherefore, as many as have even desired to know the truth, but have not had the good fortune to learn it from Him, have not found it, but have died seeking it. For how can he find the truth who seeks it from his own ignorance? And even if he find it, he does not know it, and passes it by as if it were not. Nor yet shall he be able to obtain possession of the truth from another, who, in like manner, promises to him knowledge from ignorance; excepting only the knowledge of morality and things of that sort, which can be known through reason, which affords to every one the knowledge that he ought not to wrong another, through his not wishing *himself* to be wronged. 23

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[920] "Were deceived" is not in the text, but the sense demands some such expression should be supplied.

Chapter VII.—Unaided Quest of Truth Profitless.

"All therefore who ever sought the truth, trusting to themselves to be able to find it, fell into a snare. This is what both the philosophers of the Greeks, and the more intelligent of the barbarians, have suffered. For, applying themselves to things visible, they have given decisions by conjecture on things not apparent, thinking that that was truth which at any time presented itself to them *as such*. For, like persons who know the truth, they, still seeking the truth, reject some of the suppositions that are presented to them, and lay hold of others, as if they knew, while they do not know, what things are true and what are false. And they dogmatize concerning truth, even those who are seeking after truth, not knowing that he who seeks truth cannot learn it from his own wandering. For not even, as I said, can he recognise her when she stands by him, since he is unacquainted with her.

Chapter VIII.—Test of Truth.

"And it is by no means that which is true, but that which is pleasing, which persuades every one who seeks to learn from himself. Since, therefore, one thing is pleasing to one, and another to another, one thing prevails over one as truth, and another thing over another. But the truth is that which is approved by the Prophet, not that which is pleasant to each individual. For that which is one would be many, if the pleasing were the true; which is impossible. Wherefore also the Grecian philologers—rather than philosophers[921]—going about matters by conjectures, have dogmatized much and diversely, thinking that the apt sequence of hypotheses is truth, not knowing that when they have assigned to themselves false beginnings, their conclusion has corresponded with the beginning.

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[921] φιλόλογοι, οὐ φιλόσοφοι, "lovers of words, not lovers of wisdom."

Chapter IX.—“The Weak Things of the World.”

“Whence a man ought to pass by all else, and commit himself to the Prophet of the truth alone. And we are all able to judge of Him, whether he is a prophet, even although we be wholly unlearned, and novices in sophisms, and unskilled in geometry, and uninitiated in music. For God, as caring for all, has made the discovery concerning Himself easier to all, in order that neither the barbarians might be powerless, nor the Greeks unable to find Him. Therefore the discovery concerning Him is easy; and thus it is:—

Chapter X.—Test of the Prophet.

“If he is a Prophet, and is able to know how the world was made, and the things that are in it, and the things that shall be to the end, if He has foretold us anything, and we have ascertained that it has been perfectly accomplished, we easily believe that the things shall be which *He says* are to be, from the things that have been already; we believe Him, I say, as not only knowing, but foreknowing. To whom then, however limited an understanding he may have, does it not appear, that it behoves us, with respect to the things that are pleasing to God, to believe beyond all others Him who beyond all men knows, even though He has not learned? Wherefore, if any one should be unwilling to concede the power of knowing the truth to such an one—I mean to Him who has foreknowledge through the divinity of the Spirit that is in Him—conceding the power of knowing to any one else, is he not void of understanding, in conceding to him who is no prophet, that power of knowing which he would not concede to the Prophet?

Chapter XI.—Ignorance, Knowledge, Foreknowledge.

“Wherefore, before all things, we must test the Prophet with all judgment by means of the prophetic promise; and having ascertained Him to be the Prophet, we must undoubtingly follow the other words of His teaching; and having confidence concerning things hoped for, we must conduct ourselves according to the first judgment, knowing that He who tells us these things has not a nature to lie. Wherefore, if any of the things that are afterwards spoken by Him do not appear to us to be well spoken, we must know that it is not that it has been spoken amiss, but that it is that we have not conceived it aright. For ignorance does not judge knowledge, and so neither is knowledge competent truly to judge foreknowledge; but foreknowledge affords knowledge to the ignorant.

Chapter XII.—Doctrine of the True Prophet.

"Hence, O beloved Clement, if you would know the things pertaining to God, you have to learn them from Him alone, because He alone knows the truth. For if any one else knows anything, he has received it from Him or from His disciples. And this is His doctrine and true proclamation, that there is one God, whose work the world is; who being altogether righteous, shall certainly at some time render to every one according to his deeds. 231

Chapter XIII.—Future Rewards and Punishments.

"For there is every necessity, that he who says that God is by His nature righteous, should believe also that the souls of men are immortal: for where would be His justice, when some, having lived piously, have been evil-treated, and sometimes violently cut off, while others who have been wholly impious, and have indulged in luxurious living, have died the common death of men? Since therefore, without all contradiction, God who is good is also just, He shall not otherwise be known to be just, unless the soul after its separation from the body be immortal, so that the wicked man, being in hell,[922] as having here received his good things, may there be punished for his sins; and the good man, who has been punished here for his sins, may then, as in the bosom of the righteous, be constituted an heir of good things. Since therefore God is righteous, it is fully evident to us that there is a judgment, and that souls are immortal.

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[922] Lit. Hades.

Chapter XIV.—Righteousness and Unrighteousness.

“But if any one, according to the opinion of this Simon the Samaritan, will not admit that God is just, to whom then can any one ascribe justice, or the possibility of it? For if the Root of all have it not, there is every necessity to think that it must be impossible to find it in human nature, which, is, as it were, the fruit. And if it is to be found in man, how much more in God! But if righteousness can be found nowhere, neither in God nor in man, then neither can unrighteousness. But there is such a thing as righteousness, for unrighteousness takes its name from the existence of righteousness; for it is called unrighteousness, when righteousness is compared with it, and is found to be opposite to it.

Chapter XV.—Pairs.

“Hence therefore God, teaching men with respect to the truth of existing things, being Himself one, has distinguished all principles into pairs and opposites,[923] Himself being one and sole God from the beginning, having made heaven and earth, day and night, light and fire, sun and moon, life and death. But man alone amongst these He made self-controlling, having a fitness to be either righteous or unrighteous. To him also he hath varied the figures of combinations, placing before him small things first, and great ones afterwards, such as the world and eternity. But the world that now is, is temporary; that which shall be, is eternal. First is ignorance, then knowledge. So also has He arranged the leaders of prophecy. For, since the present world is female, as a mother bringing forth the souls of her children, but the world to come is male, as a father receiving his children *from their mother*, therefore in this world there come a succession of prophets, as being sons of the world to come, and having knowledge of men. And if pious men had understood this mystery, they would never have gone astray, but even now they should have known that Simon, who now enthralls all men, is a fellow-worker of error and deceit. Now, the doctrine of the prophetic rule is as follows.

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[923] Literally, “twofoldly and oppositely.” [On the doctrine of pairs compare chap. 33, iii. 23, *Recognitions*, iii. 61.—R.]

Chapter XVI.—Man’s Ways Opposite to God’s.

“As in the beginning God, who is one, like a right hand and a left, made the heavens first and then the earth, so also He constituted all the combinations in order; but upon men He no more does this, but varies all the combinations. For whereas from Him the greater things come first, and the inferior second, we find the opposite in men—the first worse, and the second superior. Therefore from Adam, who was made after the image of God, there sprang first the unrighteous Cain, and then the righteous Abel. Again, from him who amongst you is called Deucalion,[924] two forms of spirits were sent forth, the impure namely, and the pure, first the black raven, and then the white dove. From Abraham also, the patriarchs of our nation, two firsts[925] sprang—Ishmael first, then Isaac, who was blessed of God. And from Isaac himself, in like manner, there were again two—Esau the profane, and Jacob the pious. So, first in birth, as the first born in the world, was the high priest *Aaron*, then the lawgiver *Moses*.

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[924] Noah.

[925] For “first” Wieseler conjectures “different,”—two different persons.

Chapter XVII.—First the Worse, Then the Better.

“In like manner, the combination with respect to Elias, which behoved to have come, has been willingly put off to another time, having determined to enjoy it conveniently hereafter.[926] Wherefore, also, he who was among those born of woman came first; then he who was among the sons of men came second. It were possible, following this order, to perceive to what series Simon belongs, who came before me to the Gentiles, and to which I belong who have come after him, and have come in upon him as light upon darkness, as knowledge upon ignorance, as healing upon disease. And thus, as the true Prophet has told us, a false prophet must first come from some deceiver; and then, in like manner, after the removal of the holy place, the true Gospel must be secretly sent abroad for the rectification of the heresies that shall be. After this, also, towards the end, Antichrist must first come, and then our Jesus must be revealed to be indeed the Christ; and after this, the eternal light having sprung up, all the things of darkness must disappear.

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[926] In this sentence the text is probably corrupted. The general meaning seems to be, that he does not enter fully at present into the subject of Elias, or John the Baptist, and the Christ, the greatest among the sons of men, coming after, but that he will return to the subject on a fitting occasion.

Chapter XVIII.—Mistake About Simon Magus.

"Since, then, as I said, some men do not know the rule of combination, thence they do not know who is my precursor Simon. For if he were known, he would not be believed; but now, not being known, he is improperly believed; and though his deeds are those of a hater, he is loved; and though an enemy, he is received as a friend; and though he be death, he is desired as a saviour; and though fire, he is esteemed as light; and though a deceiver, he is believed as a speaker of truth."

Then I Clement, when I heard this, said, "Who then, I pray you, is this who is such a deceiver? I should like to be informed." Then said Peter: "If you wish to learn, it is in your power to know it from those from whom I also got accurate information on all points respecting him.

Chapter XIX.—Justa, a Proselyte.

“There is amongst us one Justa, a Syro-Phœnician, by race a Canaanite, whose daughter was oppressed with a grievous disease.[927] And she came to our Lord, crying out, and entreating that He would heal her daughter. But He, being asked also by us, said, ‘It is not lawful to heal the Gentiles, who are like to dogs on account of their using various[928] meats and practices, while the table in the kingdom has been given to the sons of Israel.’ But she, hearing this, and begging to partake like a dog of the crumbs that fall from this table, having changed what she was,[929] by living like the sons of the kingdom, she obtained healing for her daughter, as she asked. For she being a Gentile, and remaining in the same course of life, He would not have healed had she remained a Gentile, on account of its not being lawful to heal her as a Gentile.[930]

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[927] [Chaps. 19–21 are peculiar to the *Homilies*, though in *Recognitions*, vii. 32, Justa is named as having purchased and educated Niceta and Aquila.—R.]

[928] For διαφόροις Duncker proposes ἀδιαφόροις, “meats without distinction.”

[929] That is, having caused to be a Gentile, by abstaining from forbidden foods.

[930] There are several various readings in this sentence, and none of them can be strictly construed; but the general sense is obvious.

Chapter XX.—Divorced for the Faith.

“She, therefore, having taken up a manner of life according to the law, was, with the daughter who had been healed, driven out from her home by her husband, whose sentiments were opposed to ours. But she, being faithful to her engagements, and being in affluent circumstances, remained a widow herself, but gave her daughter in marriage to a certain man who was attached to the true faith, and who was poor. And, abstaining from marriage for the sake of her daughter, she bought two boys and educated them, and had them in place of sons. And they being educated from their boyhood with Simon Magus, have learned all things concerning him. For such was their friendship, that they were associated with him in all things in which he wished to unite with them.

Chapter XXI.—Justa’s Adopted Sons, Associates with Simon.

“These men having fallen in with Zacchæus, who sojourned here, and having received the word of truth from him, and having repented of their former innovations, and immediately denouncing Simon as being privy with him in all things, as soon as I came to sojourn here, they came to me with their foster-mother, being presented to me by him, *Zacchæus*, and ever since they continue with me, enjoying instructions in the truth.” When Peter had said this, he sent for them, and charged them that they should accurately relate to me all things concerning Simon. And they, having called God to witness that in nothing they would falsify, proceeded with the relation.

Chapter XXII.—Doctrines of Simon.

First Aquila began to speak in this wise: “Listen, O dearest brother, that you may know accurately everything about this man, whose he is, and what, and whence; and what the things are which he does, and how and why he does them.[931] This Simon is the son of Antonius and Rachel, a Samaritan by race, of the village of Gitthæ, which is six schoeni distant from the city. He having disciplined himself greatly in Alexandria,[932] and being very powerful in magic, and being ambitious, wishes to be accounted a certain supreme power, greater even than the God who created the world. And sometimes intimating that he is Christ, he styles himself the Standing One.[933] And this epithet he employs, as intimating that he shall always stand, and as not having any cause of corruption so that his body should fall. And he neither says that the God who created the world is the Supreme, nor does he 23
believe that the dead will be raised. He rejects Jerusalem, and substitutes Mount Gerizzim for it. Instead of our Christ, he proclaims himself. The things of the law he explains by his own presumption; and he says, indeed, that there is to be a judgment, but he does not expect it. For if he were persuaded that he shall be judged by God, he would not dare be impious towards God Himself. Whence some not knowing that, using religion as a cloak, he spoils the things of the truth, and faithfully believing the hope and the judgment which in some way he says are to be, are ruined.

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[931] [For the parallel account of Simon, given also by Aquila, see *Recognitions*, ii. 7–15.—R.]

[932] The Vatican ms. adds, “which is in Egypt (or, on the Nile), in Greek culture.”

[933] [Comp. *Recognitions*, i. 72—R.]

Chapter XXIII.—Simon a Disciple of the Baptist.

"But that he came to deal with the doctrines of religion happened on this wise. There was one John, a day-baptist,[934] who was also, according to the method of combination, the forerunner of our Lord Jesus; and as the Lord had twelve apostles, bearing the number of the twelve months of the sun, so also he, *John*, had thirty chief men, fulfilling the monthly reckoning of the moon, in which number was a certain woman called Helena,[935] that not even this might be without a dispensational significance. For a woman, being half a man, made up the imperfect number of the triacontad; as also in the case of the moon, whose revolution does not make the complete course of the month.[936] But of these thirty, the first and the most esteemed by John was Simon; and the reason of his not being chief after the death of John was as follows:—

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[934] A day-baptist is taken to mean "one who baptizes every day."

[935] [Called "Luna" in the *Recognitions*.—R.]

[936] [Peculiar, in this detailed form, to the *Homilies*.—R.]

Chapter XXIV.—Electioneering Stratagems.

"He being absent in Egypt for the practice of magic, and John being killed, Dositheus desiring the leadership,[937] falsely gave out that Simon was dead, and succeeded to the seat. But Simon, returning not long after, and strenuously holding by the place as his own, when he met with Dositheus did not demand the place, knowing that a man who has attained power beyond his expectations cannot be removed from it. Wherefore with pretended friendship he gives himself for a while to the second place, under Dositheus. But taking his place after a few days among the thirty fellow-disciples, he began to malign Dositheus as not delivering the instructions correctly. And this he said that he did, not through unwillingness to deliver them correctly, but through ignorance. And on one occasion, Dositheus, perceiving that this artful accusation of Simon was dissipating the opinion of him with respect to many, so that they did not think that he was the Standing One, came in a rage to the usual place of meeting, and finding Simon, struck him with a staff. But it seemed to pass through the body of Simon as if he had been smoke. Thereupon Dositheus, being confounded, said to him, 'If you are the Standing One, I also will worship you.' Then Simon said that he was; and Dositheus, knowing that he himself was not the Standing One, fell down and worshipped; and associating himself with the twenty-nine chiefs, he raised Simon to his own place of repute; and thus, not many days after, Dositheus himself, while he (Simon) stood, fell down and died.

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[937] [Compare the varied account in *Recognitions*, ii. 8.—R.]

Chapter XXV.—Simon's Deceit.

"But Simon is going about in company with Helena, and even till now, as you see, is stirring up the people. And he says that he has brought down this Helena from the highest heavens to the world; being queen, as the all-bearing being, and wisdom, for whose sake, says he, the Greeks and barbarians fought, having before their eyes but an image of truth;[938] for she, who really is the truth, was then with the chiefest god. Moreover, by cunningly explaining certain things of this sort, made up from Grecian myths, he deceives many; especially as he performs many signal marvels, so that if we did not know that he does these things by magic, we ourselves should also have been deceived. But whereas we were his fellow-labourers at the first, so long as he did such things without doing wrong to the interests of religion; now that he has madly begun to attempt to deceive those who are religious, we have withdrawn from him.

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[938] We have here an allusion to the tradition that it was only an image of Helen that was taken to Troy, and not the real Helen herself.

Chapter XXVI.—His Wickedness.

"For he even began to commit murder[939] as himself disclosed to us, as a friend to friends, that, having separated the soul of a child from its own body by horrid incantations, as his assistant for the exhibition of anything that he pleased, and having drawn the likeness of the boy, he has it set up in the inner room where he sleeps, saying that he once formed the boy of air, by divine arts, and having painted his likeness, he gave him back again to the air. And he explains that he did the deed thus. He says that the first soul of man, being turned into the nature of heat, drew to itself, and sucked in the surrounding air, after the fashion of a gourd;[940] and then that he changed it into water, when it was within the form of the spirit; and he said that he changed into the nature of blood the air that was in it, which could not be poured out on account of the consistency of the spirit, and that he made the blood solidified into flesh; then, the flesh being thus consolidated, that he exhibited a man not *made* from earth, but from air. And thus, having persuaded himself that he was able to make a new *sort of* man, he said that he reversed the changes, and again restored him to the air. And when he told this to others, he was believed; but by us who were present at his ceremonies he was religiously disbelieved. Wherefore we denounced his impieties, and withdrew from him."

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[939] [With the account of Simon's doings in chaps. 26–32 compare *Recognitions*, ii. 9, 10, 13–15; iii. 47.—R.]

[940] Which was used by the ancients as cupping-glasses are now used.

Chapter XXVII.—His Promises.

When Aquila had thus spoken, his brother Nicetas said: "It is necessary, O Clement our brother, for me to mention what has been left out by Aquila. For, in the first place, God is witness that we assisted him in no impious work, but that we looked on while he wrought; and as long as he did harmless things, and exhibited them, we were also pleased. But when, in order to deceive the godly, he said that he did, by means of godhead, the things that were done by magic, we no longer endured him, though he made us many promises, especially that our statues should be thought worthy of *a place in* the temple,[941] and that we should be thought to be gods, and should be worshipped by the multitude, and should be honoured by kings, and should be thought worthy of public honours, and enriched with boundless wealth.

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[941] The Vatican ms. and *Epitome* read, "that a shrine and statues should be erected in honour of us."

Chapter XXVIII.—Fruitless Counsel.

“These things, and things reckoned greater than these, he promised us, on condition only that we should associate with him, and keep silence as to the wickedness of his undertaking, so that the scheme of his deceit might succeed. But still we would not consent, but even counselled him to desist from such madness, saying to him: ‘We, O Simon, remembering our friendship towards you from our childhood, and out of affection for you, give you good counsel. Desist from this attempt. You cannot be a God. Fear Him who is really God. Know that you are a man, and that the time of your life is short; and though you should get great riches, or even become a king, few things accrue to the short time of your life for enjoyment, and things wickedly gotten soon flee away, and procure everlasting punishment for the adventurer. Wherefore we counsel you to fear God, by whom the soul of every one must be judged for the deeds that he hath done here.’

Chapter XXIX.—Immortality of the Soul.

"When he heard this he laughed; and when we asked him why he laughed at us for giving him good counsel, he answered: 'I laugh at your foolish supposition, because you believe that the soul of man is immortal.' Then I said: 'We do not wonder, O Simon, at your attempting to deceive us, but we are confounded at the way in which you deceive even yourself. Tell me, O Simon, even if no one else has been fully convinced that the soul is immortal, at all events you and we *ought to be so:* you as having separated one from a human body, and conversed with it, and laid your commands upon it; and we as having been present, and heard your commands, and clearly witnessed *the performance of* what was ordered.' Then said Simon: 'I know what you mean; but you know nothing of the matters concerning which you reason.' Then said Nicetas: 'If you know, speak; but if you do not know, do not suppose that we can be deceived by your saying that you know, and that we do not. For we are not so childish, that you can sow in us a shrewd suspicion that we should think that you know some unutterable things, and so that you should take and hold us in subjection, by holding us in restraint through means of desire.'

Chapter XXX.—An Argument.

“Then Simon said: ‘I am aware that you know that I separated a soul from a human body; but I know that you are ignorant that it is not the soul of the dead person that ministers to me, for it does not exist; but a certain demon works, pretending to be the soul.’ Then said Nicetas: ‘Many incredible things we have heard in our lifetime, but aught more senseless than this speech we do not expect ever to hear. For if a demon pretends to be the soul of the dead person, what is the use of the soul at all, that it should be separated from the body? Were not we ourselves present and heard you conjuring the soul from the body? And how comes it that, when one is conjured, another who is not conjured obeys, as if it were frightened? And you yourself, when at any time we have asked you why the conferences sometimes cease, did not you say that the soul, having fulfilled the time upon earth which it was to have passed in the body, goes to Hades? And you added, that the souls of those who commit suicide are not easily permitted to come, because, having gone home into Hades, they are guarded.’” 235

Chapter XXXI.—A Dilemma.

Nicetas having thus spoken, Aquila himself in turn said: "This only should I wish to learn of you, Simon, whether it is the soul or whether it is a demon that is conjured: what is it afraid of, that it does not despise the conjuration? Then Simon said: 'It knows that it should suffer punishment if it were disobedient.' Then said Aquila: 'Therefore, if the soul comes when conjured, there is also a judgment. If, therefore, souls are immortal, assuredly there is also a judgment. As you say, then, that those which are conjured on wicked business are punished if they disobey, how are you not afraid to compel them, when those that are compelled are punished for disobedience? For it is not wonderful that you do not already suffer for your doings, seeing the judgment has not yet come, when you are to suffer the penalty of those deeds which you have compelled others to do, and when that which has been done under compulsion shall be pardoned, as having been out of respect for the oath which led to the evil action.'[942] And he hearing this was enraged, and threatened death to us if we did not keep silence as to his doings."

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[942] The Latin translates: "as having preferred the oath to the evil action."

Chapter XXXII.—Simon’s Prodigies.

Aquila having thus spoken, I Clement inquired: “What, then, are the prodigies that he works?” And they told me that he makes statues walk, and that he rolls himself on the fire, and is not burnt; and sometimes he flies; and he makes loaves of stones; he becomes a serpent; he transforms himself into a goat; he becomes two-faced; he changes himself into gold; he opens lockfast gates; he melts iron; at banquets he produces images of all manner of forms. In his house he makes dishes be seen as borne of themselves to wait upon him, no bearers being seen. I wondered when I heard them speak thus; but many bore witness that they had been present, and had seen such things.

Chapter XXXIII.—Doctrine of Pairs.

These things having been thus spoken, the excellent Peter himself also proceeded to speak:[943] "You must perceive, brethren, the truth of the rule of conjunction, from which he who departs not cannot be misled. For since, as we have said, we see all things in pairs and contraries, and as the night is first, and then the day; and first ignorance, then knowledge; first disease, then healing, so the things of error come first into our life, then truth supervenes, as the physician upon the disease. Therefore straightway, when our God-loved nation was about to be ransomed from the oppression of the Egyptians, first diseases were produced by means of the rod turned into a serpent, which was given to Aaron, and then remedies were superinduced by the prayers of Moses. And now also, when the Gentiles are about to be ransomed from the superstition with respect to idols, wickedness, which reigns over them, has by anticipation sent forth her ally like another serpent, even this Simon whom you see, who works wonders to astonish and deceive, not signs of healing to convert and save. Wherefore it behoves you also from the miracles that are done to judge the doers, what is the character of the performer, and what that of the deed. If he do unprofitable miracles, he is the agent of wickedness; but if he do profitable things, he is a leader of goodness.

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[943] [Chaps. 32, 34, find a parallel in *Recognitions*, iii. 59, 60, at the close of the discussion with Simon.—R.]

Chapter XXXIV.—Useless and Philanthropic Miracles.

“Those, then, are useless signs, which you say that Simon did. But I say that the making statues walk, and rolling himself on burning coals, and becoming a dragon, and being changed into a goat, and flying in the air, and all such things, not being for the healing of man, are of a nature to deceive many. But the miracles of compassionate truth are philanthropic, such as you have heard that the Lord did, and that I after Him accomplish by my prayers; at which most of you have been present, some being freed from all kinds of diseases, and some from demons, some having their hands restored, and some their feet, some recovering their eyesight, and some their hearing, and whatever else a man can do, being of a philanthropic spirit.”

Chapter XXXV.—Discussion Postponed.

When Peter had thus spoken, towards dawn Zacchæus entered and saluted us, and said to Peter: “Simon puts off the inquiry till to-morrow; for to-day is his Sabbath, which occurs at intervals of eleven days.” To him Peter answered: “Say to Simon, Whenever thou wishest; and know thou that we are always in readiness to meet thee, by divine providence, when thou desirest.” And Zacchæus hearing this, went out to return the answer.

Chapter XXXVI.—All for the Best.

But he (Peter) saw me disheartened, and asked the reason; and being told that it proceeded from no cause but the postponement of the inquiry,[944] he said: "He who has apprehended that the world is regulated by the good providence of God, O beloved Clement, is not vexed by things howsoever occurring, considering that things take their course advantageously under the providence of the Ruler. Whence, knowing that He is just, and living with a good conscience, he knows how by right reason to shake off from his soul any annoyance that befalls him, because, when complete, it must come to some unknown good. Now then, let not Simon the magician's postponement of the inquiry grieve you; for perhaps it has happened from the providence of God for your profit. Wherefore I shall not scruple to speak to you as being my special friend.

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[944] [Comp. *Recognitions*, i. 21.—R.]

Chapter XXXVII.—Spies in the Enemy's Camp.

"Some[945] of our people attend feignedly upon Simon as companions, as if they were persuaded by his most atheistic error, in order that they may learn his purpose and disclose it to us, so that we may be able to encounter this terrible man on favourable terms. And now I have learned from them what arguments he is going to employ in the discussion. And knowing this, I give thanks to God on the one hand, and I congratulate you on the other, on the postponement of the discussion; for you, being instructed by me before the discussion, of the arguments that are to be used by him for the destruction of the ignorant, will be able to listen without danger of falling.

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[945] [From chap. 27 to iii. 28 the matter is peculiar to the *Homilies*. The views stated are obviously coloured by the Gnostic Ebionism of the author.—R.]

Chapter XXXVIII.—Corruption of the Law.

“For the Scriptures have had joined to them many falsehoods against God on this account. The prophet Moses having by the order of God delivered the law, with the explanations, to certain chosen men, some seventy in number, in order that they also might instruct such of the people as chose, after a little the written law had added to it certain falsehoods contrary to the law of God,[946] who made the heaven and the earth, and all things in them; the wicked one having dared to work this for some righteous purpose. And this took place in reason and judgment, that those might be convicted who should dare to listen to the things written against God, and those who, through love towards Him, should not only disbelieve the things spoken against Him, but should not even endure to hear them at all, even if they should happen to be true, judging it much safer to incur danger with respect to religious faith, than to live with an evil conscience on account of blasphemous words.

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[946] The Vatican ms. reads: “against the only God.”

Chapter XXXIX.—Tactics.

"Simon, therefore, as I learn, intends to come into public, and to speak of those chapters against God that are added to the Scriptures, for the sake of temptation, that he may seduce as many wretched ones as he can from the love of God. For we do not wish to say in public that these chapters are added to the Bible, since we should thereby perplex the unlearned multitudes, and so accomplish the purpose of this wicked Simon. For they not having yet the power of discerning, would flee from us as impious; or, as if not only the blasphemous chapters were false, they would even withdraw from the word. Wherefore we are under a necessity of assenting to the false chapters, and putting questions in return to him concerning them, to draw him into a strait, and to give in private an explanation of the chapters that are spoken against God to the well-disposed after a trial of their faith; and of this there is but one way, and that a brief one. It is this.[947]

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[947] [This view of the Scriptures, as held by Peter, is one of the marked characteristics of the *Homilies*.—R.]

Chapter XL.—Preliminary Instruction.

“Everything that is spoken or written against God is false. But that we say this truly, not only for the sake of reputation, but for the sake of truth, I shall convince you when my discourse has proceeded a little further. Whence you, my most beloved Clement, ought not to be sorry at Simon’s having interposed a day between this and the discussion. For to-day, before the discussion, you shall be instructed concerning the chapters added to the Scriptures; and then in the discussion concerning the only one and good God, the Maker also of the world, you ought not to be distracted. But in the discussion you will even wonder how impious men, overlooking the multitudes of things that are spoken in the Scriptures for God, and looking at those that are spoken against Him, gladly bring these forward; and thus the hearers, by reason of ignorance, believing the things against God, become outcasts from His kingdom. Wherefore you, by advantage of the postponement, learning the mystery of the Scriptures, and gaining the *means of* not sinning against God, will incomparably rejoice.”

Chapter XLI.—Asking for Information, Not Contradiction.

Then I Clement, hearing this, said: “Truly I rejoice, and I give thanks to God, who in all things doeth well. However, he knows that I shall be able to think nothing other than that all things are for God. Wherefore do not suppose that I ask questions, as doubting the words concerning God,[948] or those that are to be spoken, but rather that I may learn, and so be able myself to instruct another who is ingenuously willing to learn. Wherefore tell me what are the falsehoods added to the Scriptures, and how it comes that they are really false.” Then Peter answered: “Even although you had not asked me, I should have gone on in order, and afforded you the exposition of these matters, as I promised. Learn, then, how the Scriptures misrepresent Him in many respects, that you may know when you happen upon them. 237

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[948] The text has ὑπό, “by,” which has been altered into ὑπέρ. Davis would read σου, “by you.”

Chapter XLII.—Right Notions of God Essential to Holiness.

"But what I am going to tell you will be sufficient by way of example. But I do not think, my dear Clement, that any one who possesses ever so little love to God and ingenuousness, will be able to take in, or even to hear, the things that are spoken against Him. For how is it that he can have a monarchic[949] soul, and be holy, who supposes that there are many gods, and not one only? But even if there be but one, who will cherish zeal to be holy, that finds in Him many defects, since he will hope that the Beginning of all things, by reason of the defects of his own nature, will not visit the crimes of others?

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[949] Cotelerius doubts whether this expression means a soul ruling over his body, or a soul disposed to favor monarchical rule. The former explanation seems more probable.

Chapter XLIII.—A Priori Argument on the Divine Attributes.

“Wherefore, far be it from us to believe that the Lord of all, who made the heaven and the earth, and all things that are in them, shares His government with others, or that He lies. For if He lies, then who speaks truth? Or that He makes experiments as in ignorance; for then who foreknows? And if He deliberates, and changes His purpose, who is perfect in understanding and permanent in design? If He envies, who is above rivalry? If He hardens hearts, who makes wise? If He makes blind and deaf, who has given sight and hearing? If He commits pilfering, who administers justice? If He mocks, who is sincere? If He is weak, who is omnipotent? If He is unjust, who is just? If He makes evil things, who shall make good things? If He does evil, who shall do good?

Chapter XLIV.—The Same Continued.

“But if He desires the fruitful hill,[950] whose then are all things? If He is false, who then is true? If He dwells in a tabernacle, who is without bounds? If He is fond of fat, and sacrifices, and offerings, and drink-offerings, who then is without need, and who is holy, and pure, and perfect? If He is pleased with candles and candlesticks, who then placed the luminaries in heaven? If He dwells in shadow, and darkness, and storm, and smoke, who is the light that lightens the universe? If He comes with trumpets, and shoutings, and darts, and arrows, who is the looked-for tranquillity of all? If He loves war, who then wishes peace? If He makes evil things, who makes good things? If He is without affection, who is a lover of men? If He is not faithful to His promises, who shall be trusted? If He loves the wicked, and adulterers, and murderers, who shall be a just judge? If He changes His mind, who is stedfast? If He chooses evil men, who then takes the part of the good?

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[950] Wieseler considers this corrupt, and amends: “if He desires more.”

Chapter XLV.—How God is to Be Thought of.

"Wherefore, Clement, my son, beware of thinking otherwise of God, than that He is the only God, and Lord, and Father, good and righteous, the Creator, long-suffering, merciful, the sustainer, the benefactor, ordaining love of men, counselling purity, immortal and making immortal, incomparable, dwelling in the souls of the good, that cannot be contained and yet is contained,[951] who has fixed the great world as a centre in space, who has spread out the heavens and solidified the earth, who has stored up the water, who has disposed the stars in the sky, who has made the fountains flow in the earth, has produced faults, has raised up mountains, hath set bounds to the sea, has ordered winds and blasts, who by the spirit of counsel has kept safely the body comprehended in a boundless sea.

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[951] The Latin has here, "imperceptus et perceptus;" but Wieseler points out that χωρούμενος has reference to God's dwelling in the souls of the good, and thus He is contained by them.

Chapter XLVI.—Judgment to Come.

“This is our Judge, to whom it behoves us to look. and to regulate our own souls, thinking all things in His favour, speaking well of Him, persuaded that by His long-suffering He brings to light the obstinacy of all, and is alone good. And He, at the end of all, shall sit as a just Judge upon every one of those who have attempted what they ought not.”

Chapter XLVII.—A Pertinent Question.

When I Clement heard this, I said, “Truly, this is a godliness; truly this is piety.” And again I said: “I would learn, therefore, why the Bible has written anything of this sort? For I remember that you said that it was for the conviction of those who should dare to believe anything that was spoken against God. But since you permit us, we venture to ask, at your command: If any one, most beloved Peter, should choose to say to us, ‘The Scriptures are true, although to you the things spoken against God seem to be false,’ how should we answer him?” 238

Chapter XLVIII.—A Particular Case.

Then Peter answered: “You speak well in your inquiry; for it will be for your safety. Therefore listen: Since there are many things that are spoken by the Scriptures against God, as time presses on account of the evening, ask with respect to any one matter that you please, and I will explain it, showing that it is false, not only because it is spoken against God, but because it is really false.” Then I answered: “I wish to learn how, when the Scriptures say that God is ignorant, you can show that He knows?”

Chapter XLIX.—Reductio a.d. Absurdum.

Then Peter answered: "You have presented us with a matter that can easily be answered. However, listen, how God is ignorant of nothing, but even foreknows. But first answer me what I ask of you. He who wrote the Bible, and told how the world was made, and said that God does not foreknow, was he a man or not?" Then I said: "He was a man." Then Peter answered: "How, then, was it possible for him, being a man, to know assuredly how the world was made, and that God does not foreknow?"

Chapter L.—A Satisfactory Answer.

Then I, already perceiving the explanation, smiled, and said that he was a prophet. And Peter said: “If, then, he was a prophet, being a man, he was ignorant of nothing, by reason of his having received foreknowledge from God; how then, should He, who gave to man the gift of foreknowledge, being God, Himself be ignorant?” And I said: “You have spoken rightly.” Then Peter said: “Come with me one step further. It being acknowledged by us that God foreknows all things, there is every necessity that the scriptures are false which say that He is ignorant, and those are true which say that He knows.” Then said I: “It must needs be so.”

Chapter LI.—Weigh in the Balance.

Then Peter said: “If, therefore, some of the Scriptures are true and some false, with good reason said our Master, ‘Be ye good money-changers,’[952] inasmuch as in the Scriptures there are some true sayings and some spurious. And to those who err by reason of the false scriptures He fitly showed the cause of their error, saying, ‘Ye do therefore err, not knowing the true things of the Scriptures;[953] for this reason ye are ignorant also of the power of God.’” Then said I: “*You have spoken* very excellently.”

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[952] This is quoted three times in the *Homilies* as a saying of our Lord, viz., here and in Homily III. chap. 50, and Homily XVIII. chap. 20. It is probably taken from one of the apocryphal Gospels. In Homily XVIII. chap. 20 the meaning is shown to be, that as it is the part of a money-changer to distinguish spurious coins from genuine, so it is part of a Christian to distinguish false statements from true.

[953] A corruption of the texts, Matt. xxii. 29; Mark xii. 24.

Chapter LII.—Sins of the Saints Denied.

Then Peter answered: "Assuredly, with good reason, I neither believe anything against God, nor against the just men recorded in the law, taking for granted that they are impious imaginations. For, as I am persuaded, neither was Adam a transgressor, who was fashioned by the hands of God; nor was Noah drunken, who was found righteous above all the world;[954] nor did Abraham live with three wives at once, who, on account of his sobriety, was thought worthy of a numerous posterity; nor did Jacob associate with four—of whom two were sisters—who was the father of the twelve tribes, and who intimated the coming of the presence of our Master; nor was Moses a murderer, nor did he learn to judge from an idolatrous priest—he who set forth the law of God to all the world, and for his right judgment has been testified to as a faithful steward.

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[954] Gen. vii. 1.

Chapter LIII.—Close of the Conference.

“But of these and such like things I shall afford you an explanation in due time. But for the rest, since, as you see, the evening has come upon us, let what has been said be enough for to-day. But whenever you wish, and about whatever you wish, ask boldly of us, and we shall gladly explain it at once.” Thus having spoken, he rose up. And then, having partaken of food, we turned to sleep, for the night had come upon us.

Homily III.

Chapter I.—The Morning of the Discussion.

Two days, therefore, having elapsed, and while the third was dawning, I Clement, and the rest of our companions, being roused about the second cock-crowing, in order to the discussion with Simon, found the lamp still alight, and Peter kneeling in prayer. Therefore, having finished his supplication, and turning round, and seeing us in readiness to hear, he said:[955]—

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[955] [The first twenty-eight chapters of this homily have no exact parallel in the *Recognitions*; much of the matter is peculiar to this work.—R.]

Chapter II.—Simon’s Design.

“I wish you to know that those who, according to our arrangement, associate with Simon that they may learn his intentions, and submit them to us, so that we may be able to cope with his variety of wickedness, these men have sent to me, and informed me that Simon to-day is, as he arranged, prepared to come before all, and show from the Scriptures that He who made the heaven and the earth, and all things in them, is not the Supreme God, but that there is another, unknown and supreme, as being in an unspeakable manner God of gods; and that He sent two gods, one of whom is he who made the world, and the other he who gave the law. And these things he contrives to say, that he may dissipate the right faith of those who would worship the one and only God who made heaven and earth.

Chapter III.—His Object.

“When I heard this, how was I not disheartened! Wherefore I wished you also, my brethren, who associate with me, to know that I am beyond measure grieved in my soul, seeing the wicked one awake for the temptation of men, and men wholly indifferent about their own salvation. For to those from amongst the Gentiles who were about being persuaded respecting the earthly images that they are no gods, he has contrived to bring in opinions of many other gods, in order that, if they cease from the polytheo-mania, they may be deceived to speak otherwise, and even worse *than they now do*, against the sole government of God, so that they may not yet value the truths connected with that monarchy, and may never be able to obtain mercy. And for the sake of this attempt Simon comes to do battle with us, armed with the false chapters of the Scriptures. And what is more dreadful, he is not afraid to dogmatize thus against the true God from the prophets whom he does not *in fact* believe.

Chapter IV.—Snares Laid for the Gentiles.

"And with us, indeed, who have had handed down from our forefathers the worship of the God who made all things, and also the mystery of the books which are able to deceive, he will not prevail; but with those from amongst the Gentiles who have the polytheistic fancy bred in them, and who know not the falsehoods of the Scriptures, he will prevail much. And not only he; but if any other shall recount to those from among the Gentiles any vain, dreamlike, richly set out story against God, he will be believed, because from their childhood their minds are accustomed to take in things spoken against God. And few there shall be of them, as a few out of a multitude, who through ingenuousness shall not be willing so much as to hear an evil word against the God who made all things. And to these alone from amongst the Gentiles it shall be vouchsafed to be saved. Let not any one of you, therefore, altogether complain of Simon, or of any one else; for nothing happens unjustly, since even the falsehoods of Scripture are with good reason presented for a test."

Chapter V.—Use of Errors.

Then I Clement, hearing this, said: “How say you, my lord, that even the falsehoods of the Scriptures are set forth happily for the proof of men?” And he answered: “The falsehoods of the Scriptures have been permitted to be written for a certain righteous reason, at the demand of evil. And when I say happily, I mean this: In the account of God, the wicked one, not loving God less than the good one, is exceeded by the good in this one thing only, that he, not pardoning those who are impious on account of ignorance, through love towards that which is profound, desires the destruction of the impious; but the good one desires to present them with a remedy. For the good one desires all to be healed by repentance, but saves those only who know God. But those who know Him not He does not heal: not that He does not wish to do so, but because it is not lawful to afford to those who, through want of judgment, are like to irrational animals, the good things which have been prepared for the children of the kingdom.

Chapter VI.—Purgatory and Hell.

"Such is the nature of the one and only God, who made the world, and who created us, and who has given us all things, that as long as any one is within the limit of piety, and does not blaspheme His Holy Spirit, through His love towards him He brings the soul to Himself by reason of His love towards it. And although it be sinful, it is His nature to save it, after it has been suitably punished for the deeds it hath done. But if any one shall deny Him, or in any other way be guilty of impiety against Him, and then shall repent, he shall be punished 240 indeed for the sins he hath committed against Him, but he shall be saved, because he turned and lived. And perhaps excessive piety and supplication shall even be delivered from punishment, ignorance being admitted as a reason for the pardon of sin after repentance.[956] But those who do not repent shall be destroyed by the punishment of fire, even though in all other things they are most holy. But, as I said, at an appointed time a fifth[957] part, being punished with eternal fire, shall be consumed. For they cannot endure for ever who have been impious against the one God.

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[956] The text manifestly corrupt.

[957] Perhaps, rather, "the greatest part."

Chapter VII.—What is Impiety?

"But impiety against Him is, in the matter of religion, to die saying there is another God, whether superior or inferior, or in any way saying that there is one besides Him who really is. For He who truly is, is He whose form the body of man bears; for whose sake the heaven and all the stars, though in their essence superior, submit to serve him who is in essence inferior, on account of the form of the Ruler. So much has God blessed man above all, in order that, loving the Benefactor in proportion to the multitude of His benefits, by means of this love he may be saved for the world to come.

Chapter VIII.—Wiles of the Devil.

“Therefore the love of men towards God is sufficient for salvation. And this the wicked one knows; and while we are hastening to sow the love towards Him which makes immortal in the souls of those who from among the Gentiles are ready to believe in the one and only God, this wicked one, having sufficient armour against the ignorant for their destruction, hastens to sow the supposition of many gods, or at least of one greater, in order that men, conceiving and being persuaded of what is not wisdom, may die, as in the crime of adultery, and be cast out from His kingdom.

Chapter IX.—Uncertainty of the Scriptures.

"Worthy, therefore, of rejection is every one who is willing so much as to hear anything against the monarchy of God; but if any one dares to hear anything against God, as trusting in the Scriptures, let him first of all consider with me that if any one, as he pleases, form a dogma agreeable to himself, and then carefully search the Scriptures, he will be able to produce many testimonies from them in favour of the dogma that he has formed. How, then, can confidence be placed in them against God, when what every man wishes is found in them?

Chapter X.—Simon’s Intention.

“Therefore Simon, who is going to discuss in public with us to-morrow, is bold against the monarchy of God, wishing to produce many statements from these Scriptures, to the effect that there are many gods, and a certain one who is not He who made this world, but who is superior to Him; and, at the same time, he is going to offer many scriptural proofs. But we also can easily show many passages from them that He who made the world alone is God, and that there is none other besides Him. But if any one shall wish to speak otherwise, he also shall be able to produce proofs from them at his pleasure. For the Scriptures say all manner of things, that no one of those who inquire ungratefully may find the truth, but simply what he wishes to find, the truth being reserved for the grateful now gratitude is to preserve our love to Him who is the cause of our being.

Chapter XI.—Distinction Between Prediction and Prophecy.

"Whence it must before all things be known, that nowhere can truth be found unless from a prophet of truth. But He is a true Prophet, who always knows all things, and even the thoughts of all men, who is without sin, as being convinced respecting the judgment of God. Wherefore we ought not simply to consider respecting His foreknowledge, but whether His foreknowledge can stand, apart from other cause. For physicians predict certain things, having the pulse of the patient as matter submitted to them; and some predict by means of having fowls, and some by having sacrifices, and others by having many various matters submitted to them; yet these are not prophets.

Chapter XII.—The Same.

"But if any one should say that the foreknowledge *shown* by these predictions is like to that foreknowledge which is really implanted, he were much deceived. For he only declares such things as being present, and that if he speaks truth. However, even these things are serviceable to me, for they establish that there is such a thing as foreknowledge. But the foreknowledge of the one true Prophet does not only know things present, but stretches out prophecy without limit as far as the world to come, and needs nothing for its interpretation, not prophesying darkly and ambiguously, so that the things spoken would need another prophet for the interpretation of them; but clearly and simply, as our Master and Prophet, by the inborn and ever-flowing Spirit, always knew all things. 24

Chapter XIII.—Prophetic Knowledge Constant.

“Wherefore He confidently made statements respecting things that are to be—I mean sufferings, places, limits. For, being a faultless Prophet, and looking upon all things with the boundless eye of His soul, He knows hidden things. But if we should hold, as many do, that even the true Prophet, not always, but sometimes, when He has the Spirit, and through it, foreknows, but when He has it not is ignorant,—if we should suppose thus, we should deceive ourselves and mislead others. For such a matter belongs to those who are madly inspired by the spirit of disorder—to those who are drunken beside the altars, and are gorged with fat.

Chapter XIV.—Prophetic Spirit Constant.

"For if it were permitted to any one who will profess prophecy to have it believed in the cases in which he was found false, that then he had not the Holy Spirit of foreknowledge, it will be difficult to convict him of being a false prophet; for among the many things that he speaks, a few come to pass, and then he is believed to have the Spirit, although he speaks the first things last, and the last first; speaks of past events as future, and future as already past; and also without sequence; or things borrowed from others and altered, and some that are lessened, unformed, foolish, ambiguous, unseemly, obscure, proclaiming all unconscientiousness.

Chapter XV.—Christ's Prophecies.

"But our Master did not prophesy after this fashion; but, as I have already said, being a prophet by an inborn and ever-flowing Spirit, and knowing all things at all times, He confidently set forth, plainly as I said before, sufferings, places, appointed times, manners, limits. Accordingly, therefore, prophesying concerning the temple, He said: 'See ye these buildings? Verily I say to you, There shall not be left here one stone upon another which shall not be taken away; and this generation shall not pass until the destruction begin. For they shall come, and shall sit here, and shall besiege it, and shall slay your children here.'[958] And in like manner He spoke in plain words the things that were straightway to happen, which we can now see with our eyes, in order that the accomplishment might be among those to whom the word was spoken. For the Prophet of truth utters the word of proof in order to the faith of His hearers.

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[958] Matt. xxiv. 2, 34; Luke xix. 43, 44.

Chapter XVI.—Doctrine of Conjunction.

“However, there are many proclaimers of error, having one chief, even the chief of wickedness, just as the Prophet of truth, being one, and being also the chief of piety, shall in His own times have as His prophets all who are found pure. But the chief cause of men being deceived is this, their not understanding beforehand the doctrine of conjunction, which I shall not fail to expound to you in private every day, summarily; for it were too long to speak in detail. Be you therefore to me truth-loving judges of the things that are spoken.

Chapter XVII.—Whether Adam Had the Spirit.

"But I shall begin the statement now. God having made all things, if any one will not allow to a man, fashioned by His hands, to have possessed His great and Holy Spirit of foreknowledge, how does not he greatly err who attributes it to another born of a spurious stock![959] And I do not think that he will obtain pardon, though he be misled by spurious scripture to think dreadful things against the Father of all. For he who insults the image and the things belonging to the eternal King, has the sin reckoned as committed against Him in whose likeness the image was made. But then, says he, the Divine Spirit left him when he sinned. In that case *the Spirit* sinned along with him; and how can he escape peril who says this? But perhaps he received the Spirit after he sinned. Then it is given to the unrighteous; and where is justice? But it was afforded to the just and the unjust. This were most unrighteous of all. Thus every falsehood, though it be aided by ten thousand reasonings, must receive its refutation, though after a long time.

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[959] [Here we find another view, suggesting the speculative opinions for which the author desires the indorsement of Peter.—R.]

Chapter XVIII.—Adam Not Ignorant.

"Be not deceived. Our father was ignorant of nothing; since, indeed, even the law publicly current, though charging him with the crime of ignorance for the sake of the unworthy, sends to him those desirous of knowledge, saying, 'Ask your father, and he will tell you; your elders, and they will declare to you.'[960] This father, these elders ought to be inquired of. But you have not inquired whose is the time of the kingdom, and whose is the seat of prophecy, though He Himself points out Himself, saying, 'The scribes and the Pharisees sit in Moses' seat; all things whatsoever they say to you, hear them.'[961] Hear *them*, He said, as entrusted with the key of the kingdom, which is knowledge, which alone can open the gate of life, through which alone is the entrance to eternal life. But truly, He says, they possess the key, but those wishing to enter they do not suffer to do so.

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[960] Deut. xxxii. 7.

[961] Matt. xxiii. 2, 3.

Chapter XIX.—Reign of Christ.

"On this account, I say, He Himself, rising from His seat as a father for his children, proclaiming the things which from the beginning were delivered in secret to the worthy, extending mercy even to the Gentiles, and compassionating the souls of all, neglected His own kindred. For He, being thought worthy to be King of the world to come, *fights against*[962] him who, by predestination, has usurped the kingdom that now is. And the thing which exceedingly grieved Him is this, that by those very persons for whom, as for sons, he did battle, He was assailed, on account of their ignorance. And yet He loved even those who hated Him, and wept over the unbelieving, and blessed those who slandered Him, and prayed for those who were in enmity against Him.[963] And not only did He do this as a father, but also taught His disciples to do the like, bearing themselves as towards brethren.[964] This did our Father, this did our Prophet. This is reasonable, that He should be King over His children; that by the affection of a father towards his children, and the engrafted respect of children towards their father, eternal peace might be produced. For when the good man reigneth, there is true joy among those who are ruled over, on account of him who rules.

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[962] From a conjectural reading by Neander.

[963] Matt. xxiii. 37; Luke xiii. 34; Luke xxiii. 34.

[964] Matt. v. 44.

Chapter XX.—Christ the Only Prophet Has Appeared in Different Ages.

“But give heed to my first discourse of the truth. If any one do not allow the man fashioned by the hands of God to have had the Holy Spirit of Christ, how is he not guilty of the greatest impiety in allowing another born of an impure stock to have it? But he would act most piously, if he should not allow to another to have it, but should say that he alone has it, who has changed his forms and his names from the beginning of the world, and so reappeared again and again in the world, until coming upon his own times, and being anointed with mercy for the works of God, he shall enjoy rest for ever. His honour it is to bear rule and lordship over all things, in air, earth, and waters. But in addition to these, himself having made man, he had breath, the indescribable garment of the soul, that he might be able to be immortal.

Chapter XXI.—The Eating of the Forbidden Fruit Denied.

"He himself being the only true prophet, fittingly gave names to each animal, according to the merits of its nature, as having made it. For if he gave a name to any one, that was also the name of that which was made, being given by him who made it.[965] How, then, had he still need to partake of a tree, that he might know what is good and what is evil, if he was commanded not to eat of it? But this senseless men believe, who think that a reasonless beast was more powerful than the God who made these things.

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[965] Gen. ii. 20.

Chapter XXII.—Male and Female.

“But a companion was created along with him, a female nature, much differing from him, as quality from substance, as the moon from the sun, as fire from light. She, as a female ruling the present world as her like,[966] was entrusted to be the first prophetess, announcing prophecy with all amongst those born of woman.[967] But the other, as the son of man, being a male, prophesies better things to the world to come as a male.

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[966] That is, the present world is female, and is under the rule of the female; the world to come is male, and is under the rule of the male.

[967] The allusion is to the fact that John the Baptist is called the greatest of those born of woman, while Christ is called the Son of man.

Chapter XXIII.—Two Kinds of Prophecy.

"Let us then understand that there are two kinds of prophecy:[968] the one male; and let it be defined that the first, being the male, has been ranked after the other in the order of advent; but the second, being female, has been appointed to come first in the advent of the pairs. This second, therefore, being amongst those born of woman, as the female superintendent of this present world, wishes to be thought masculine.[969] Wherefore, stealing the seeds of the male, and sowing them with her own seeds of the flesh, she brings forth the fruits—that is, words—as wholly her own. And she promises that she will give the present earthly riches as a dowry, wishing to change the slow for the swift, the small for the greater.

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[968] Literally, "Let there be to us two genuine prophecies."

[969] [The doctrine of these chapters is tinged with Gnostic dualism; much of the matter might, according to tradition, have been equally well put in the mouth of Simon.—R.]

Chapter XXIV.—The Prophetess a Misleader.

“However, she, not only presuming to say and to hear that there are many gods, but also believing herself to be one, and in hope of being that which she had not a nature to be, and throwing away what she had, and as a female being in her courses at the offering of sacrifices, is stained with blood; and then she pollutes those who touch her. But when she conceives and brings forth temporary kings, she stirs up wars, shedding much blood; and 243 those who desire to learn truth from her, by telling them all things contrary, and presenting many and various services, she keeps them always seeking and finding nothing, even until death. For from the beginning a cause of death lies upon blind men; for she, prophesying deceit, and ambiguities, and obliquities, deceives those who believe her.

Chapter XXV.—Cain's Name and Nature.

"Hence the ambiguous name which she gave to her first-born son, calling him Cain, which has a capability of interpretation in two ways;[970] for it is interpreted both Possession and Envy, as signifying that in the future he was to envy either a woman, or possessions, or the love of the parents towards her.[971] But if it be none of these, then it will befall him to be called the Possession. For she possessed him first, which also was advantageous to him. For he was a murderer and a liar, and with his sins was not willing to be at peace with respect to the government. Moreover, those who came forth by succession from him were the first adulterers. And there were psalteries, and harps, and forgers of instruments of war. Wherefore also the prophecy of his descendants being full of adulterers and of psalteries, secretly by means of pleasures excites to wars.

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[970] [Note the fantastic mysticism of this interpretation here given.—R.]

[971] Qu. "towards Abel"?

Chapter XXVI.—Abel's Name and Nature.

"But he who amongst the sons of men had prophecy innate to his soul as belonging to it, expressly, as being a male, indicating the hopes of the world to come, called his own son Abel, which without any ambiguity is translated Grief. For he assigns to his sons to grieve over their deceived brethren. He does not deceive them when he promises them comfort in the world to come. When he says that we must pray to one only God, he neither himself speaks of gods, nor does he believe another who speaks of them. He keeps the good which he has, and increases more and more. He hates sacrifices, bloodshed, and libations; he loves the chaste, the pure, the holy. He quenches the fire of altars, represses wars, teaches pious preachers wisdom, purges sins, sanctions marriage, approves temperance, leads all to chastity, makes men liberal, prescribes justice, seals those of them who are perfect, publishes the word of peace, prophesies explicitly, speaks decidedly, frequently makes mention of the eternal fire of punishment, constantly announces the kingdom of God, indicates heavenly riches, promises unfading glory, shows the remission of sins by works.

Chapter XXVII.—The Prophet and the Prophetess.

“And what need is there to say more? The male is wholly truth, the female wholly falsehood. But he who is born of the male and the female, in some things speaks truth, in some falsehood. For the female, surrounding the white seed of the male with her own blood, as with red fire, sustains her own weakness with the extraneous supports of bones, and, pleased with the temporary flower of flesh, and spoiling the strength of the judgment by short pleasures, leads the greater part into fornication, and thus deprives them of the coming excellent Bridegroom. For every person is a bride, whenever, being sown with the true Prophet’s whole word of truth, he is enlightened in his understanding.

Chapter XXVIII.—Spiritual Adultery.

“Wherefore, it is fitting to hear the one only Prophet of the truth, knowing that the word that is sown by another bearing the charge of fornication, is, as it were, cast out by the Bridegroom from His kingdom. But to those who know the mystery, death is also produced by spiritual adultery. For whenever the soul is sown by others, then it is forsaken by the Spirit, as guilty of fornication or adultery; and so the living body, the life-giving Spirit being withdrawn, is dissolved into dust, and the rightful punishment of sin is suffered at the time of the judgment by the soul, after the dissolution of the body; even as, among men, she who is caught in adultery is first cast out from the house, and then afterwards is condemned to punishment.”

Chapter XXIX.—The Signal Given.

While Peter was about to explain fully to us this mystic word, Zacchæus came, saying: “Now indeed, O Peter, is the time for you to go out and engage in the discussion; for a great crowd awaits you, packed together in the court; and in the midst of them stands Simon, like a war-chieftain attended by his spearmen.” And Peter, hearing this, ordered me to withdraw for prayer, as not yet having received baptism for salvation, and then said to those who were already perfected: “Let us rise and pray that God, by His unfailing mercies, may help me striving for the salvation of the men whom He has made.” And having thus said, and having prayed, he went out into the uncovered portion of the court, which was a large space; and there were many come together for the purpose of seeing him, his pre-eminence having made them more eagerly hasten to hear.[972]

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[972] [For a general comparison of the discussions with Simon, see *Recognitions*, ii. 19. Comp. Homily XVI. 1.—R.]

Chapter XXX.—Apostolic Salutation.

Therefore, standing and seeing all the people gazing upon him in profound silence, and Simon the magician standing in the midst, he began to speak thus: “Peace be to all you who are in readiness to give your right hands to the truth of God,[973] which, being His great and incomparable gift in the present world, He who sent us, being an infallible Prophet of that which is supremely profitable, gave us in charge, by way of salutation before our words of instruction, to announce to you, in order that if there be any son of peace among you, peace may take hold of him through our teaching; but if any of you will not receive it, then we, shaking off for a testimony the road-dust of our feet, which we have borne through our toils, and brought to you that you may be saved, will go to the abodes and the cities of others.[974]

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[973] [In *Recognitions*, ii. 20, this sentence occurs; but the opening discourse of Peter is quite different, far more dignified and consistent with the real character of the Apostle.—R.]

[974] Matt. x. 12, etc.; Mark. vi. 11, etc.; Luke. x. 5, etc. [Comp. *Recognitions*, ii. 20, where the exordium is quite different, presenting the righteousness of God.—R.]

Chapter XXXI.—Faith in God.

"And we tell you truly, it shall be more tolerable in the day of judgment to dwell in the land of Sodom and Gomorrah, than in the place of unbelief. In the first place, because you have not preserved of yourselves what is reasonable; in the second place, because, hearing the things concerning us, you have not come to us; and in the third place, because you have disbelieved us when we have come to you. Wherefore, being concerned for you, we pray of our own accord that our peace may come upon you. If therefore ye will have it, you must readily promise not to do injustice, and generously to bear wrong; which the nature of man would not sustain, unless it first received the knowledge of that which is supremely profitable, which is to know the righteous nature of Him who is over all, that He defends and avenges those who are wronged, and does good for ever to the pious.

Chapter XXXII.—Invitation.

"Do you, therefore, as thankful servants of God, perceiving of yourselves what is reasonable, take upon you the manner of life that is pleasing to Him, that so, loving Him, and being loved of Him, you may enjoy good for ever. For to Him alone is it most possible to bestow it, who gave being to things that were not, who created the heavens, settled the earth, set bounds to the sea, stored up the things that are in Hades, and filled all places with air.

Chapter XXXIII.—Works of Creation.

"He alone turned into the four contrary elements[975] the one, first, simple substance. Thus combining them, He made of them myriads of compounds, that, being turned into opposite natures, and mingled, they might effect the pleasure of life from the combination of contraries. In like manner, He alone, having created races of angels and spirits by the Fiat of His will, peopled the heavens; as also He decked the visible firmament with stars, to which also He assigned their paths and arranged their courses. He compacted the earth for the production of fruits. He set bounds to the sea, marking out a dwelling-place on the dry land.[976] He stores up the things in Hades, designating it as the place of souls; and He filled all places with air, that all living creatures might be able to breathe safely in order that they might live.

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[975] This is rather a paraphrase than a strict translation.

[976] Various reading, "assigned it *the sea* as a habitation for aquatic animals."

Chapter XXXIV.—Extent of Creation.

"O the great hand of the wise God, which doeth all in all! For a countless multitude of birds have been made by Him, and those various, differing in all respects from one another; I mean in respect of their colours, beaks, talons, looks, senses, voices, and all else. And how many different species of plants, distinguished by boundless variety of colours, qualities, and scents! And how many animals on the land and in the water, of which it were impossible to tell the figures, forms, habitats, colour, food, senses, natures, multitude! Then also the multitude and height of mountains, the varieties of stones, awful caverns, fountains, rivers, marshes, seas, harbours, islands, forests, and all the inhabited world, and places uninhabited!

Chapter XXXV.—“These are a Part of His Ways.”

“And how many things besides are unknown, having eluded the sagacity of men! And of those that are within our comprehension, who of mankind knows the limit? I mean, how the heaven rolls, how the stars are borne in their courses, and what forms they have, and the subsistence of their being,[977] and what are their ethereal paths. And whence the blasts of winds are borne around, and have different energies; whence the fountains ceaselessly spring, and the rivers, being ever flowing, run down into the sea, and neither is that *fountain* emptied whence they come, nor do they fill that *sea* whither they come! How far reaches the unfathomable depth of the boundless Tartarus! Upon what the heaven is upborne which encircles all! How the clouds spring from air, and are absorbed into air! What is the nature of thunder and lightning, snow, hail, mist, ice, storms, showers, hanging clouds! And how He makes plants and animals! And these things, with all accuracy, continually perfected in their countless varieties! 245

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[977] Literally, “of their life,” according to the idea prevalent of old, that the heavenly bodies were living creatures.

Chapter XXXVI.—Dominion Over the Creatures.

“Therefore, if any one shall accurately scan the whole with reason, he shall find that God has made them for the sake of man. For showers fall for the sake of fruits, that man may partake of them, and that animals may be fed, that they may be useful to men. And the sun shines, that he may turn the air into four seasons, and that each time may afford its peculiar service to man. And the fountains spring, that drink may be given to men. And, moreover, who is lord over the creatures, so far as is possible? Is it not man, who has received wisdom to till the earth, to sail the sea: to make fishes, birds, and beasts his prey; to investigate the course of the stars, to mine the earth, to sail the sea; to build cities, to define kingdoms, to ordain laws, to execute justice, to know the invisible God, to be cognizant of the names of angels, to drive away demons, to endeavour to cure diseases by medicines, to find charms against poison-darting serpents, to understand antipathies?

Chapter XXXVII.—"Whom to Know is Life Eternal."

But if thou art thankful, O man, understanding that God is thy benefactor in all things, thou mayest even be immortal, the things that are made for thee having continuance through thy gratitude. And now thou art able to become incorruptible, if thou acknowledge Him whom thou didst not know, if thou love Him whom thou didst forsake, if thou pray to Him alone who is able to punish or to save thy body and soul. Wherefore, before all things, consider that no one shares His rule, no one has a name in common with Him—that is, is called God. For He alone is both called and is God. Nor is it lawful to think that there is any other, or to call any other by that name. And if any one should dare do so, eternal punishment of soul is his."

Chapter XXXVIII.—Simon's Challenge.

When Peter had thus spoken, Simon, at the outside of the crowd, cried aloud:[978] "Why would you lie, and deceive the unlearned multitude standing around you, persuading them that it is unlawful to think that there are gods, and to call them so, when the books that are current among the Jews say that there are many gods?[979] And now I wish, in the presence of all, to discuss with you from these books on the necessity of thinking that there are gods; first showing respecting him whom you call God, that he is not the supreme and omnipotent *Being*, inasmuch as he is without foreknowledge, imperfect, needy, not good, and underlying many and innumerable grievous passions. Wherefore, when this has been shown from the Scriptures, as I say, it follows that there is another, not written of, foreknowing, perfect, without want, good, removed from all grievous passions. But he whom you call the Creator is subject to the opposite *evils*.

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[978] [The reply of Simon in the *Recognitions* is quite different, though the substance of this attack is given in the progress of this discussion; see *Recognitions*, ii. 39.—R.]

[979] [The Ebionitic tendency appears in this representation of Simon, as opposing the monotheism of the Old Testament. Comp. *Recognitions*, ii. 38.—R.]

Chapter XXXIX.—Defects Ascribed to God.

"Therefore also Adam, being made at first after his likeness, is created blind, and is said not to have knowledge of good or evil, and is found a transgressor, and is driven out of paradise, and is punished with death. In like manner also, he who made him, because he sees not in all places, says with reference to the overthrow of Sodom, 'Come, and let us go down, and see whether they do according to their cry which comes to me; or if not, that I may know.'[980] Thus he shows himself ignorant. And in his saying respecting Adam, 'Let us drive him out, lest he put forth his hand and touch the tree of life, and eat, and live for ever;'[981] in saying Lest he is ignorant; and in driving him out lest he should eat and live for ever, he is also envious. And whereas it is written that 'God repented that he had made man,'[982] this implies both repentance and ignorance. For this reflection is a view by which one, through ignorance, wishes to inquire into the result of the things which he wills, or it is the act of one repenting on account of the event not being according to his expectation. And whereas it is written, 'And the Lord smelled a scent of sweetness,'[983] it is the part of one in need; and his being pleased with the fat of flesh is the part of one who is not good. But his tempting, as it is written, 'And God did tempt Abraham,'[984] is the part of one who is wicked, and who is ignorant of the issue of the experiment."

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[980] Gen. xviii. 21.

[981] Gen. iii. 22.

[982] Gen. vi. 6.

[983] Gen. viii. 21.

[984] Gen. xxii. 1. [These objections from the anthropomorphism of the Jewish Scriptures are not found in the *Recognitions*.—R.]

Chapter XL.—Peter’s Answer.

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In like manner Simon, by taking many passages from the Scriptures, seemed to show that God is subject to every infirmity. And to this Peter said: “Does he who is evil, and wholly wicked, love to accuse himself in the things in which he sins? Answer me this.” Then said Simon: “He does not.” Then said Peter: “How, then, can God be evil and wicked, seeing that those evil things which have been commonly written regarding Him, have been added by His own will!” Then said Simon: “It may be that the charge against Him is written by another power, and not according to His choice.” Then said Peter: “Let us then, in the first place, inquire into this. If, indeed, He has of His own will accused Himself, as you formerly acknowledged, then He is not wicked; but if it is done by another power, it must be inquired and investigated with all energy who hath subjected to all evils Him who alone is good.”

Chapter XLI.—“Status Quæstionis.”

Then said Simon: “You are manifestly avoiding the hearing of the charge from the Scriptures against your God.” Then Peter: “You yourself appear to me to be doing this; for he who avoids the order of inquiry, does not wish a true investigation to be made. Hence I, who proceed in an orderly manner, and wish that the writer should first be considered, am manifestly desirous to walk in a straight path.” Then Simon: “First confess that if the things written against the Creator are true, he is not above all, since, according to the Scriptures, he is subject to all evil; then afterwards we shall inquire as to the writer.” Then said Peter: “That I may not seem to speak against your want of order through unwillingness to enter upon the investigation,[985] I answer you. I say that if the things written against God are true, they do not show that God is wicked.” Then said Simon: “How can you maintain that?”

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[985] The text of this passage in all the editions is meaningless. It becomes clear by change of punctuation.

Chapter XLII.—Was Adam Blind?

Then said Peter: "Because things are written opposite to those sayings which speak evil of him; wherefore neither the one nor the other can be confirmed." Then Simon: "How, then, is the truth to be ascertained, of those Scriptures that say he is evil, or of those that say he is good?" Then Peter: "Whatever sayings of the Scriptures are in harmony with the creation that was made by Him are true, but whatever are contrary to it are false."[986] Then Simon said: "How can you show that the Scriptures contradict themselves?" And Peter said: "You say that Adam was created blind, which was not so; for He would not have pointed out the tree of the knowledge of good and evil to a blind man, and commanded him not to taste of it." Then said Simon: "He meant that his mind was blind." Then Peter: "How could he be blind in respect of his mind, who, before tasting of the tree, in harmony with Him who made him, imposed appropriate names on all the animals?" Then Simon: "If Adam had foreknowledge, how did he not foreknow that the serpent would deceive his wife?" Then Peter: "If Adam had not foreknowledge, how did he give names to the sons of men as they were born with reference to their future doings, calling the first Cain (which is interpreted 'envy'), who through envy killed his brother Abel (which is interpreted 'grief'), for his parents grieved over him, the first slain?

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[986] [Comp. ii. 38 and many other passages for this view of the errors of Scripture. The test of truth as here stated is noteworthy. It suggests some modern affinities.—R.]

Chapter XLIII.—God’s Foreknowledge.

“But if Adam, being the work of God, had foreknowledge, much more the God who created him. And that is false which is written that God reflected, as if using reasoning on account of ignorance; and that the Lord tempted Abraham, that He might know if he would endure it; and that which is written, ‘Let us go down, and see if they are doing according to the cry of them which cometh to me; and if not, that I may know.’ And, not to extend my discourse too far, whatever sayings ascribe ignorance to Him, or anything else that is evil, being upset by other sayings which affirm the contrary, are proved to be false. But because He does indeed foreknow, He says to Abraham, ‘Thou shalt assuredly know that thy seed shall be sojourners in a land that is not their own; and they shall enslave them, and shall evil entreat them, and humble them four hundred years. But the nation to which they shall be in bondage will I judge, and after that they shall come out hither with much property; but thou shalt depart to thy fathers with peace, being nourished in a good old age; and in the fourth generation they shall return hither, for the sins of the Amorites are hitherto not filled up.’[987]

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[987] Gen. xv. 13–16.

Chapter XLIV.—God’s Decrees.

“But what? Does not Moses pre-intimate the sins of the people, and predict their dispersion among the nations? But if He gave foreknowledge to Moses, how can it be that He had it not Himself? But He has it. And if He has it, as we have also shown, it is an extravagant saying that He reflected, and that He repented, and that He went down to see, and whatever else of this sort. Whatsoever things being fore-known before they come to pass as about to befall, take issue by a wise economy, without repentance. 24

Chapter XLV.—Sacrifices.

"But that He is not pleased with sacrifices, is shown by this, that those who lusted after flesh were slain as soon as they tasted it, and were consigned to a tomb, so that it was called the grave of lusts.[988] He then who at the first was displeased with the slaughtering of animals, not wishing them to be slain, did not ordain sacrifices as desiring them; nor from the beginning did He require them. For neither are sacrifices accomplished without the slaughter of animals, nor can the first-fruits be presented. But how is it possible for Him to abide in darkness, and smoke, and storm (for this also is written), who created a pure heaven, and created the sun to give light to all, and assigned the invariable order of their revolutions to innumerable stars? Thus, O Simon, the handwriting of God—I mean the heaven—shows the counsels of Him who made it to be pure and stable.

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[988] That is, Kibroth-Hattaavah; Num. xi. 34.

Chapter XLVI.—Disparagements of God.

“Thus the sayings accusatory of the God who made the heaven are both rendered void by the opposite sayings which are alongside of them, and are refuted by the creation. For they were not written by a prophetic hand. Wherefore also they appear opposite to the hand of God, who made all things.” Then said Simon: “How can you show this?”

Chapter XLVII.—Foreknowledge of Moses.

Then said Peter: "The law of God was given by Moses, without writing, to seventy wise men, to be handed down, that the government might be carried on by succession. But after that Moses was taken up, it was written by some one, but not by Moses. For in the law itself it is written, 'And Moses died; and they buried him near the house of Phogor,[989] and no one knows his sepulchre till this day.' But how could Moses write that Moses died? And whereas in the time after Moses, about 500 years or thereabouts, it is found lying in the temple which was built, and after about 500 years more it is carried away, and being burnt in the time of Nebuchadnezzar it is destroyed; and thus being written after Moses, and often lost, even this shows the foreknowledge of Moses, because he, foreseeing its disappearance, did not write it; but those who wrote it, being convicted of ignorance through their not foreseeing its disappearance, were not prophets."[990]

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[989] Deut. xxxiv. 6, LXX.

[990] [It is curious to find the post-exilian theory of the Pentateuch in this place, put in the mouth of the Apostle Peter.—R.]

Chapter XLVIII.—Test of Truth.

Then said Simon: “Since, as you say, we must understand the things concerning God by comparing them with the creation, how is it possible to recognise the other things in the law which are from the tradition of Moses, and are true, and are mixed up with these falsehoods?” Then Peter said: “A certain verse has been recorded without controversy in the written law, according to the providence of God, so as to show clearly which of the things written are true and which are false.” Then said Simon: “Which is that? Show it us.”

Chapter XLIX.—The True Prophet.

Then Peter said: "I shall tell you forthwith. It is written in the first book of the law, towards the end: 'A ruler shall not fail from Judah, nor a leader from his thighs, until He come whose it is; and He is the expectation of the nations.'[991] If, therefore, any one can apprehend Him who came after the failure of ruler and leader from Judah, and who was to be expected by the nations, he will be able by this verse to recognise Him as truly having come;[992] and believing His teaching, he will know what of the Scriptures are true and what are false." Then said Simon: "I understand that you speak of your Jesus as Him who was prophesied of by the scripture. Therefore let it be granted that it is so. Tell us, then, how he taught you to discriminate the Scriptures."

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[991] Gen. xlix. 10.

[992] From the amended reading of Davis.

Chapter L.—His Teaching Concerning the Scriptures.

Then Peter: "As to the mixture of truth with falsehood,[993] I remember that on one occasion He, finding fault with the Sadducees, said, 'Wherefore ye do err, not knowing the true things of the Scriptures; and on this account ye are ignorant of the power of God.'[994] But if He cast up to them that they knew not the true things of the Scriptures, it is manifest that there are false things in them. And also, inasmuch as He said, 'Be ye prudent money-changers,'[995] it is because there are genuine and spurious words. And whereas He said, 'Wherefore do ye not perceive that which is reasonable in the Scriptures?' He makes the understanding of him stronger who voluntarily judges soundly.

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[993] [Comp. Homily II. 40. The attitude of Peter, as here represented, disparaging the Old Testament, appearing to exalt the author of Christ's teachings, and yet ignoring the claims of His Person and Work, seeks its justification in rationalistic interpretation. The attitude is not an uncommon one at present.—R.]

[994] Matt. xxii. 29. [Misquoted and misapplied here, as in Homily II. 51.—R.]

[995] This is frequently quoted as a saying of Christ. It is probably from one of the apocryphal Gospels. [Comp. Homily II. 51.—R.]

Chapter LI.—His Teaching Concerning the Law.

“And His sending to the scribes and teachers of the existing Scriptures, as to those who knew the true things of the law that then was, is well known. And also that He said, ‘I am not come to destroy the law,’[996] and yet that He appeared to be destroying it, is the part of one intimating that the things which He destroyed did not belong to the law. And His saying, ‘The heaven and the earth shall pass away, but one jot or one tittle shall not pass from the law,’[997] intimated that the things which pass away before the heaven and the earth do not belong to the law in reality.

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[996] Matt. v. 17.

[997] Matt. v. 18.

Chapter LII.—Other Sayings of Christ.

"Since, then, while the heaven and the earth still stand, sacrifices have passed away, and kingdoms, and prophecies among those who are born of woman, and such like, as not being ordinances of God; hence therefore He says, 'Every plant which the heavenly Father has not planted shall be rooted up.'[998] Wherefore He, being the true Prophet, said, 'I am the gate of life;[999] he who entereth through me entereth into life,' there being no other teaching able to save. Wherefore also He cried, and said, 'Come unto me, all who labour,'[1000] that is, who are seeking the truth, and not finding it; and again, 'My sheep hear my voice;'[1001] and elsewhere, 'Seek and find,'[1002] since the truth does not lie on the surface.

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[998] Matt. xv. 13.

[999] John x. 9.

[1000] Matt. xi. 28.

[1001] John x. 3.

[1002] Matt. vii. 7.

Chapter LIII.—Other Sayings of Christ.

“But also a witnessing voice was heard from heaven, saying, ‘This is my beloved Son, in whom I am well pleased; hear Him.’[1003] And in addition to this, willing to convict more fully of error the prophets from whom they asserted that they had learned, He proclaimed that they died desiring the truth, but not having learned it, saying, ‘Many prophets and kings desired to see what ye see, and to hear what you hear; and verily I say to you, they neither saw nor heard.’[1004] Still further He said, ‘I am he concerning whom Moses prophesied, saying, A Prophet shall the Lord our God raise unto you of your brethren, like unto me: Him hear in all things; and whosoever will not hear that Prophet shall die.’[1005]

[1003] Matt. xvii. 5.

[1004] Matt. xiii. 17; Luke x. 24.

[1005] Deut. xviii. 15–19; Acts iii. 22; vii. 37.

Chapter LIV.—Other Sayings.

“Whence it is impossible without His teaching to attain to saving truth, though one seek it for ever where the thing that is sought is not. But it was, and is, in the word of our Jesus. Accordingly, He, knowing the true things of the law, said to the Sadducees, asking on what account Moses permitted to marry seven,[1006] ‘Moses gave you commandments according to your hard-heartedness; for from the beginning it was not so: for He who created man at first, made him male and female.’[1007]

[1006] [A curious confusion of two Gospel narratives, mistaking the significance of both.—R.]

[1007] Matt. xix. 8; Mark x. 5, 6.

Chapter LV.—Teaching of Christ.

"But to those who think, as the Scriptures teach, that God swears, He said, 'Let your yea be yea, and nay, nay; for what is more than these is of the evil one.'[1008] And to those who say that Abraham and Isaac and Jacob are dead, He said, 'God is not of the dead, but of the living.'[1009] And to those who suppose that God tempts, as the Scriptures say, He said, 'The tempter is the wicked one,'[1010] who also tempted Himself. To those who suppose that God does not foreknow, He said, 'For your heavenly Father knoweth that ye need all these things before ye ask Him.'[1011] And to those who believe, as the Scriptures say, that He does not see all things, He said, 'Pray in secret, and your Father, who seeth secret things, will reward you.'[1012]

[1008] Matt. v. 37.

[1009] Matt. xxii. 32; Mark xii. 27; Luke xx. 38.

[1010] Perhaps Matt. xiii. 39.

[1011] Matt. vi. 8, 32.

[1012] Matt. vi. 6.

Chapter LVI.—Teaching of Christ.

"And to those who think that He is not good, as the Scriptures say, He said, 'From which of you shall his son ask bread, and he will give him a stone; or shall ask a fish, and he will give him a serpent? If ye then, being evil, know to give good gifts to your children, how much more shall your heavenly Father give good things to those who ask Him, and to those who do His will!'[1013] But to those who affirmed that He was in the temple, He said, 'Swear not by heaven, for it is God's throne; nor by the earth, for it is the footstool of His feet.'[1014] And to those who supposed that God is pleased with sacrifices, He said, 'God wishes mercy, and not sacrifices'[1015]—the knowledge of Himself, and not holocausts.

[1013] Matt. vii. 9–11.

[1014] Matt. v. 34, 35.

[1015] Matt. ix. 13; xii. 7. [Comp. Hos. vi. 6.—R.]

Chapter LVII.—Teaching of Christ.

“But to those who are persuaded that He is evil, as the Scriptures say, He said, ‘Call not me good, for One *only* is good.’[1016] And again, ‘Be ye good and merciful, as your Father in the heavens, who makes the sun rise on good and evil men, and brings rain upon just and unjust.’[1017] But to those who were misled to imagine many gods, as the Scriptures say, He said, ‘Hear, O Israel; the Lord your God is one Lord.’”[1018]

[1016] Matt. xix. 17; Mark x. 18; Luke xviii. 19.

[1017] Matt. v. 44, 45.

[1018] Mark xii. 29. [Comp. Deut. vi. 4.—R.]

Chapter LVIII.—Flight of Simon.

Therefore Simon, perceiving that Peter was driving him to use the Scriptures as Jesus taught, was unwilling that the discussion should go into the doctrine concerning God, even although Peter had changed the discussion into question and answer, as Simon himself asked. However, the discussion occupied three days.[1019] And while the fourth was dawning, he set off darkling as far as Tyre of Phœnicia.[1020] And not many days after, some of the precursors came and said to Peter: "Simon is doing great miracles in Tyre, and disturbing many of the people there; and by many slanders he has made you to be hated."

[1019] [The three days' discussion is detailed in *Recognitions*, ii. 20–iii. 48; the account here is confined to the first day.—R.]

[1020] [Comp. *Recognitions*, iii. 73. The historical incidents of the two narratives vary greatly from this point onward.—R.]

Chapter LIX.—Peter's Resolution to Follow.

Peter, hearing this, on the following night assembled the multitude of hearers; and as soon as they were come together, he said: "While I am going forth to the nations which say that there are many gods, to teach and to preach that God is one, who made heaven and earth, and all things that are in them, in order that they may love Him and be saved, evil has anticipated me, and by the very law of conjunction has sent Simon before me, in order that these men, if they shall cease to say that there are many gods, disowning those upon earth that are called gods, may think that there are many gods in heaven; so that, not feeling the excellency of the monarchy, they may perish with eternal punishment. And what is most dreadful, since true doctrine has incomparable power, he forestalls me with slanders, and persuades them to this, not even at first to receive me; lest he who is the slanderer be convicted of being himself in reality a devil, and the true doctrine be received and believed. Therefore I must quickly catch him up, lest the false accusation, through gaining time, wholly get hold of all men.

Chapter LX.—Successor to Be Appointed.

"Since, therefore, it is necessary to set apart some one instead of me to fill my place, let us all with one consent pray to God, that He would make manifest who amongst us is the best, that, sitting in the chair of Christ, he may piously rule His Church. Who, then, shall be set apart? For by the counsel of God that man is set forth as blessed, 'whom his Lord shall appoint over the ministry of his fellow-servants, to give them their meat in their season, not thinking and saying in his heart, My Lord delayeth His coming, and who shall not begin to beat his fellow-servants, eating and drinking with harlots and drunkards. And the Lord of that servant shall come in an hour when he doth not look for Him, and in a day when he is not aware, and shall cut him in sunder, and shall assign his unfaithful part with the hypocrites.'[1021]

[1021] Matt. xxiv. 45–50.

Chapter LXI.—Monarchy.

"But if any one of those present, being able to instruct the ignorance of men, shrink from it, thinking only of his own ease, let him expect to hear this sentence: 'O wicked and slothful servant, thou oughtest to have given my money to the exchangers, and I at my coming should have got my own. Cast out the unprofitable servant into the outer darkness.'[1022] And with good reason; 'for,' says He, 'it is thine, O man, to prove my words, as silver and money are proved among the exchangers.'[1023] Therefore the multitude of the faithful ought to obey some one, that they may live in harmony. For that which tends to the government of one person, in the form of monarchy, enables the subjects to enjoy peace by means of good order; but in case of all, through desire of ruling, being unwilling to submit to one only, they must altogether fall by reason of division.

[1022] Matt. xxv. 27–30.

[1023] Probably from an apocryphal Gospel.

Chapter LXII.—Obedience Leads to Peace.

"But, further, let the things that are happening before your eyes persuade you; how wars are constantly arising through there being now many kings all over the earth. For each one holds the government of another as a pretext for war. But if one were universal superior, he, having no reason why he should make war, would have perpetual peace. In short, therefore, to those who are thought worthy of eternal life, God appoints one universal King in the world that shall then be, that by means of monarchy there may be unfailing peace. It behoves all, therefore, to follow some one as a leader, honouring him as the image of God; and it behoves the leader to be acquainted with the road that entereth into the holy city.

Chapter LXIII.—Zacchæus Appointed.

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"But of those who are present, whom shall I choose but Zacchæus,[1024] to whom also the Lord went in[1025] and rested, judging him worthy to be saved?" And having said this, he laid his hand upon Zacchæus, who stood by, and forced him to sit down in his own chair. But Zacchæus, falling at his feet, begged that he would permit him to decline the rulership; promising, at the same time, and saying, "Whatever it behoves the ruler to do, I will do; only grant me not to have this name; for I am afraid of assuming the name of the rulership, for it teems with bitter envy and danger."

[1024] [Comp. *Recognitions*, iii. 66. The account here is much fuller.—R.]

[1025] Luke xix. 5, etc.

Chapter LXIV.—The Bishopric.

Then Peter said: "If you are afraid of this, do not be called Ruler, but The Appointed One, the Lord having permitted you to be so called, when He said, 'Blessed is that man whom his Lord shall Appoint to the ministry of his fellow-servants.'[1026] But if you wish it to be altogether unknown that you have authority of administration, you seem to me to be ignorant that the acknowledged authority of the president has great influence as regards the respect of the multitude. For every one obeys him who has received authority, having conscience as a great constraint. And are you not well aware that you are not to rule as the rulers of the nations, but as a servant ministering to them, as a father to the oppressed, visiting them as a physician, guarding them as a shepherd,—in short, taking all care for their salvation? And do you think that I am not aware what labours I compel you to undertake, desiring you to be judged by multitudes whom it is impossible for any one to please? But it is most possible for him who does well to please God. Wherefore I entreat you to undertake it heartily, by God, by Christ, for the salvation of the brethren, for their ordering, and your own profit.

[1026] Luke xii. 42.

Chapter LXV.—Nolo Episcopari

“And consider this other thing, that in proportion as there is labour and danger in ruling the Church of Christ, so much greater is the reward. And yet again the greater is also the punishment to him who can, and refuses. I wish, therefore, knowing that you are the best instructed of my attendants, to turn to account those noble powers of judging with which you have been entrusted by the Lord, in order that you may be saluted with the Well done, good and faithful servant, and not be found fault with, and declared liable to punishment, like him who hid the one talent. But if you will not be appointed a good guardian of the Church, point out another in your stead, more learned and more faithful than yourself. But you cannot do this; for you associated with the Lord, and witnessed His marvellous doings, and learned the administration of the Church.

Chapter LXVI.—Danger of Disobedience.

"And your work is to order what things are proper; and that of the brethren is to submit, and not to disobey. Therefore submitting they shall be saved, but disobeying they shall be punished by the Lord, because the president is entrusted with the place of Christ. Wherefore, indeed, honour or contempt shown to the president is handed on to Christ, and from Christ to God. And this I have said, that these brethren may not be ignorant of the danger they incur by disobedience to you, because whosoever disobeys your orders, disobeys Christ; and he who disobeys Christ offends God.

Chapter LXVII.—Duties of Church Office-Bearers.

“It is necessary, therefore, that the Church, as a city built upon a hill, have an order approved of God, and good government. In particular, let the bishop, as chief, be heard in the things which he speaks; and let the elders give heed that the things ordered be done. Let the deacons, going about, look after the bodies and the souls of the brethren, and report to the bishop. Let all the rest of the brethren bear wrong patiently; but if they wish judgment to be given concerning wrongs done to them, let them be reconciled in presence of the elders; and let the elders report the reconciliation to the bishop.

Chapter LXVIII.—“Marriage Always Honourable.”

“And let them inculcate marriage not only upon the young, but also upon those advanced in years, lest burning lust bring a plague upon the Church by reason of whoredom or adultery. For, above every other sin, the wickedness of adultery is hated by God, because it not only destroys the person himself who sins, but those also who eat and associate with him. For it is like the madness of a dog, because it has the nature of communicating its own madness. For the sake of chastity, therefore, let not only the elders, but even all, hasten to accomplish marriage. For the sin of him who commits adultery necessarily comes upon all. Therefore, to urge the brethren to be chaste, this is the first charity. For it is the healing of the soul. For the nourishment of the body is rest.

Chapter LXIX.—“Not Forsaking the Assembling of Yourselves Together.”

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“But if you love your brethren, take nothing from them, but share with them such things as ye have. Feed the hungry; give drink to the thirsty; clothe the naked; visit the sick; so far as you can, help those in prison; receive strangers gladly into your own abodes; hate no one. And how you must be pious, your own mind will teach you, judging rightly. But before all else, if indeed I need say it to you, come together frequently, if it were every hour, especially on the appointed days of meeting. For if you do this, you are within a wall of safety. For disorderliness is the beginning of perdition. Let no one therefore forsake the assembly on the ground of envy towards a brother. For if any one of you forsake the assembly, he shall be regarded as of those who scatter the Church of Christ, and shall be cast out with adulterers. For as an adulterer, under the influence of the spirit that is in him, he separates himself on some pretext, and gives place to the wicked one against himself,—a sheep for the stealing, as one found outside the fold.[1027]

[1027] There seems to be a corruption of the text here, but the general meaning is evident enough.

Chapter LXX.—“Hear the Bishop.”

“However, hear your bishop, and do not weary of giving all honour to him; knowing that, by showing it to him, it is borne to Christ, and from Christ it is borne to God; and to him who offers it, is requited manifold.[1028] Honour, therefore, the throne of Christ. For you are commanded even to honour the chair of Moses, and that although they who occupy it are accounted sinners.[1029] And now I have said enough to you; and I deem it superfluous to say to him how he is to live unblameably, since he is an approved disciple of Him who taught me also.

[1028] There are several conjectural readings of this sentence. We have not exactly followed anyone of them, but have ventured on a conjecture of our own.

[1029] Matt. xxiii. 2, 3.

Chapter LXXI.—Various Duties of Christians.

“But, brethren, there are some things that you must not wait to hear, but must consider of yourselves what is reasonable. Zacchæus alone having given himself up wholly to labour for you, and needing sustenance, and not being able to attend to his own affairs, how can he procure necessary support? Is it not reasonable that you are to take forethought for his living? not waiting for his asking you, for this is the part of a beggar. But he will rather die of hunger than submit to do this. And shall not you incur punishment, not considering that the workman is worthy of his hire? And let no one say: Is, then, the word sold which was freely given? Far be it. For if any one has the means of living, and takes anything, he sells the word; but if he who has not takes support in order to live—as the Lord also took at supper and among His friends, having nothing, though He alone is the owner of all things—he sins not. Therefore suitably honour elders, catechists, useful deacons, widows who have lived well, orphans as children of the Church. But wherever there is need of any provision for an emergency, contribute all together. Be kind one to another, not shrinking from the endurance of anything whatever for your own salvation.”

Chapter LXXII.—Ordination.

And having thus spoken, he placed his hand upon Zacchæus, saying, "O Thou Ruler and Lord of all, Father and God, do Thou guard the shepherd with the flock. Thou art the cause, Thou the power. We are that which is helped; Thou the helper, the physician, the saviour, the wall, the life, the hope, the refuge, the joy, the expectation, the rest. In a word, Thou art all things to us. In order to the eternal attainment of salvation, do Thou co-operate, preserve, protect. Thou canst do all things. For Thou art the Ruler of rulers, the Lord of lords, the Governor of kings. Do Thou give power to the president to loose what ought to be loosed, to bind what ought to be bound. Do Thou make him wise. Do Thou, as by His name, protect the Church of Thy Christ as a fair bride. For Thine is eternal glory. Praise to the Father and the Son and the Holy Ghost to all ages. Amen."

Chapter LXXIII.—Baptisms.

And having thus spoken, he afterwards said: “Whoever of you wish to be baptized, begin from to-morrow to fast, and have hands laid upon you day by day, and inquire about what matters you please. For I mean still to remain with you ten days.” And after three days, having begun to baptize, he called me, and Aquila, and Nicetas, and said to us: “As I am going to set out for Tyre after seven days, I wish you to go away this very day, and to lodge secretly with Bernice the Canaanite, the daughter of Justa, and to learn from her, and write accurately to me what Simon is about. For this is of great consequence to me, that I may prepare myself accordingly. Therefore depart straightway in peace.” And leaving him baptizing, as he commanded, we preceded him to Tyre of Phœnicia.

Homily IV.

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Chapter I.—Bernice's Hospitality.

Thus I Clement, departing from Cæsarea Stratonis, together with Nicetas and Aquila, entered into Tyre of Phœnicia;[1030] and according to the injunction of Peter, who sent us, we lodged with Bernice, the daughter of Justa the Canaanitess. She received us most joyfully; and striving with much honour towards me, and with affection towards Aquila and Nicetas, and speaking freely as a friend, through joy she treated us courteously, and hospitably urged us to take bodily refreshment. Perceiving, therefore, that she was endeavouring to impose a short delay upon us, I said: "You do well, indeed, to busy yourself in fulfilling the part of love; but the fear of our God must take the precedence of this. For, having a combat on hand on behalf of many souls, we are afraid of preferring our own ease before their salvation.

[1030] [In the *Recognitions* (iv. 1) mention is made of Clement and others accompanying Peter to Dora, Ptolemais, Tyre, Sidon, and Berytus (Beyrout), but no record is made of any discourses. In Homilies IV.–VII. the details of this journey are given, but with variation in some particulars. These *Homilies* are peculiar, in form, to this work; but much of the matter occurs in the *Recognitions*, in the final discussion with the father of Clement.—R.]

Chapter II.—Simon's Practices.

"For we hear that Simon the magician, being worsted at Cæsarea in the discussion with our lord Peter, immediately hastened hither, and is doing much mischief. For he is slandering Peter, in opposition to truth, to all the adversaries, and stealing away the souls of the multitude. For he being a magician, calls him a magician; and he being a deceiver, proclaims him as a deceiver. And although in the discussions he was beaten in all points, and fled, yet he says that he was victorious; and he constantly charges them that they ought not to listen to Peter,—as if, forsooth, he were anxious that they may not be fascinated by a terrible magician.

Chapter III.—Object of the Mission.

“Therefore our lord Peter, having learned these things, has sent us to be investigators of the things that have been told him; that if they be so, we may write to him and let him know, so that he may come and convict him face to face of the accusations that he has uttered against him. Since, therefore, danger on the part of many souls lies before us, on this account we must neglect bodily rest for a short time; and we would learn truly from you who live here, whether the things which we have heard be true. Now tell us particularly.”

Chapter IV.—Simon's Doings.

But Bernice, being asked, said: "These things are indeed as you have heard; and I will tell you other things respecting this same Simon, which perhaps you do not know. For he astonishes the whole city every day, by making spectres and ghosts appear in the midst of the market-place; and when he walks abroad, statues move, and many shadows go before him, which, he says, are souls of the dead. And many who attempted to prove him an impostor he speedily reconciled to him; and afterwards, under pretence of a banquet, having slain an ox, and given them to eat of it, he infected them with various diseases, and subjected them to demons. And in a word, having injured many, and being supposed to be a god, he is both feared and honoured."[1031]

[1031] [Comp. Acts viii. 9–11.—R.]

Chapter V.—Discretion the Better Part of Valour.

“Wherefore I do not think that any one will be able to quench such a fire as has been kindled. For no one doubts his promises; but every one affirms that this is so. Wherefore, lest you should expose yourselves to danger, I advise you not to attempt anything against him until Peter come, who alone shall be able to resist such a power, being the most esteemed disciple of our Lord Jesus Christ. For so much do I fear this man, that if he had not elsewhere been vanquished in disputing with my lord Peter, I should counsel you to persuade even Peter himself not to attempt to oppose Simon.”

Chapter VI.—Simon's Departure.

Then I said: "If our lord Peter did not know that he himself alone can prevail against this power, he would not have sent us before him with orders to get information secretly concerning Simon, and to write to him." Then, as evening had come on, we took supper,[1032] and went to sleep. But in the morning, one of Bernice's friends came and said that Simon had set sail for Sidon, and that he had left behind him Appion Pleistonices,[1033]—a man of Alexandria, a grammarian by profession, whom I knew as being a friend of my father; and a certain astrologer, Annubion the Diospolitan, and Athenodorus the Athenian, attached to the doctrine of Epicurus. And we, having learned these things concerning Simon, in the morning wrote and despatched a letter to Peter, and went to take a walk. 253

[1032] Literally, "partook of salt."

[1033] This epithet means, "the conqueror of very many." Suidas makes Appion the son of Pleistonices. [Comp. *Recognitions*, x. 52. It is evident that the writer has in mind Apion, the opponent of the Jews, against whom Josephus wrote his treatise. Compare the statement of Homily V. 2. The entire discussion with Appion, extending over Homilies IV.–VI. is peculiar to this narrative, though much of the argument occurs in the discussion of Clement with his father (*Recognitions*, x.). Appion and Annubion are introduced in *Recognitions*, x. 52, but not as disputants. The discussion here is constructed with much skill.—R.]

Chapter VII.—Appion's Salutation.

And Appion met us, not only with the two companions just named, but with about thirty other men. And as soon as he saw me, he saluted and kissed me, and said, "This is Clement, of whose noble birth and liberal education I have often told you; for he, being related to the family of Tiberius Cæsar, and equipped with all Grecian learning, has been seduced by a certain barbarian called Peter to speak and act after the manner of the Jews. Wherefore I beg of you to strive together with me for the setting of him right. And in your presence I now ask him. Let him tell me, since he thinks that he has devoted himself to piety, whether he is not acting most impiously, in forsaking the customs of his country, and falling away to those of the barbarians."

Chapter VIII.—A Challenge.

I answered: "I accept, indeed, your kindly affection towards me, but I take exception to your ignorance. For your affection is kindly, because you wish to continue in those *customs* which you consider to be good. But your inaccurate knowledge strives to lay a snare for me, under the guise of friendship." Then said Appion: "Does it seem to you to be ignorance, that one should observe the customs of his fathers, and judge after the manner of the Greeks?" Then I answered: "It behoves one who desires to be pious not altogether to observe the customs of his fathers; but to observe them if they be pious, and to shake them off if they be impious. For it is possible that one who is the son of an impious father, if he wishes to be pious, should not desire to follow the religion of his father."[1034] Then answered Appion: "What then? Do you say that your father was a man of an evil life?" Then said I: "He was not of an evil life, but of an evil opinion." Then Appion: "I should like to know what was his evil apprehension." Then said I: "Because he believed the false and wicked myths of the Greeks." Then Appion asked: "What are these false and evil myths of the Greeks?" Then I said: "The wrong opinion concerning the gods, which, if you will bear with me, you shall hear, with those who are desirous to learn.

1034 We have adopted the emendation of Wieseler, who reads σεβάσματι for σεβάσματα. He also proposes ἔθει (habit) instead of σεβάσματι . The readings in the mss. vary.

Chapter IX.—Unworthy Ends of Philosophers.

“Wherefore, before beginning our conversation, let us now withdraw into some quieter place, and there I shall converse with you. And the reason why I wish to speak privately is this, because neither the multitude, nor even all the philosophers, approach honestly to the judgment of things as they are. For we know many, even of those who pride themselves on their philosophy, who are vainglorious, or who have put on the philosopher’s robe for the sake of gain, and not for the sake of virtue itself; and they, if they do not find that for which they take to philosophy, turn to mockery. Therefore, on account of such as these, let us choose some place fit for private conference.”

Chapter X.—A Cool Retreat.

And a certain one amongst them—a rich man, and possessing a garden of evergreen plants[1035]—said: “Since it is very hot, let us retire for a little from the city to my gardens.” Accordingly they went forth, and sat down in a place where there were pure streams of cool water, and a green shade of all sorts of trees. There I sat pleasantly, and the others round about me; and they being silent, instead of a verbal request made to me, showed by their eager looks to me that they required the proof of my assertion. And therefore I proceeded to speak thus:—

[1035] The text here is corrupt. If we adopt Lobeck’s emendation of παμμιούσων into παμπλουσιον, the literal translation is, “possessing a property around him continually rich in leaves.” [The offer of this man has a partial parallel in *Recognitions*, viii. 35–38.—R.]

Chapter XI.—Truth and Custom.

“There is a certain great difference, O men of Greece, between truth and custom. For truth is found when it is honestly sought; but custom, whatsoever be the character of the custom received, whether true or false, is strengthened by itself without the exercise of judgment; and he who has received it is neither pleased with it as being true, nor grieved with it as false. For such an one has believed not by judgment, but by prejudice, resting his own hope on the opinion of those who have lived before him on a mere peradventure. And it is not easy to cast off the ancestral garment, though it be shown to himself to be wholly foolish and ridiculous.

Chapter XII.—Genesis.

“Therefore I say that the whole learning of the Greeks is a most dreadful fabrication of a wicked demon. For they have introduced many gods of their own, and these wicked, and subject to all kinds of passion; so that he who wishes to do the like things may not be ashamed, which belongs to a man, having as an example the wicked and unquiet lives of the mythological gods. And through his not being ashamed, such an one affords no hope of his repenting. And others have introduced fate, which is called genesis, contrary to which no one can suffer or do anything. This, therefore, also is like to the first. For any one who thinks that no one has aught to do or suffer contrary to genesis easily falls into sin; and having sinned, he does not repent of his impiety, holding it as his apology that he was borne on by genesis to do these things. And as he cannot rectify genesis, he has no reason to be ashamed of the sins he commits.[1036]

[1036] [Compare the discussion on Genesis in Homily XIV. 3, etc., but especially the full arguments in *Recognitions*, viii., ix.—R.]

Chapter XIII.—Destiny.

“And others introduce an unforeseeing destiny, as if all things revolved of their own accord, without the superintendence of any master. But thus to think these things is, as we have said, the most grievous of all opinions. For, as if there were no one superintending and fore-judging and distributing to every one according to his deserving, they easily do everything as they can through fearlessness. Therefore those who have such opinions do not easily, or perhaps do not at all, live virtuously; for they do not foresee the danger which might have the effect of converting them. But the doctrine of the barbarous Jews, as you call them, is most pious, introducing One as the Father and Creator of all this world, by nature good and righteous; good, indeed, as pardoning sins to those who repent; but righteous, as visiting to every one after repentance according to the worthiness of his doings.

Chapter XIV.—“Doctrine According to Godliness.”

“This doctrine, even if it also be mythical, being pious, would not be without advantage for this life. For every one, in expectation of being judged by the all-seeing God, receives the greater impulse towards virtue. But if the doctrine be also true, it withdraws him who has lived virtuously from eternal punishment, and endows him with eternal and unspeakable blessings from God.

Chapter XV.—Wickedness of the Gods.

"But I return to the foremost doctrine of the Greeks, that which states in stories[1037] that there are gods many, and subject to all kinds of passions. And not to spend much time upon things that are clear, referring to the impious deeds of every one of those who are called gods, I could not tell all their amours; those of Zeus and Poseidon, of Pluto and Apollo, of Dionysus and Hercules, and of them all singly.[1038] And of these you are yourselves not ignorant, and have been taught their manners of life, being instructed in the Grecian learning, that, as competitors with the gods, you might do like things.

[1037] μυθολογοῦσαν.

[1038] [See Homily V. 11–15, and comp. *Recognitions*, x. 20.—R.]

Chapter XVI.—Wickedness of Jupiter.

“But I shall begin with the most royal Zeus, whose father Kronos, having, as you say, devoured his own children, and having shorn off the members of his father Uranus with a sickle of adamant, showed to those who are zealous for the mysteries of the gods an example of piety towards parents and of love towards children. And Jupiter himself bound his own father, and imprisoned him in Tartarus; and he also punishes the other gods.[1039] And for those who wish to do things not to be spoken of, he begat Metis, and devoured her. But Metis was seed; for it is impossible to devour a child. And for an excuse to abusers of themselves with mankind, he carries away Ganymedes. And as a helper of adulterers in their adultery, he is often found an adulterer. And to those who wish to commit incest with sisters, he sets the example in his intercourse with his sisters Hera and Demeter, and the heavenly Aphrodite, whom some call Dodona.[1040] And to those who wish to commit incest with their daughters, there is a wicked example from his story, in his committing incest with Persephone. But in myriads of instances he acted impiously, that by reason of his excessive wickedness the fable of his being a god might be received by impious men.

[1039] Wieseler proposes θείους instead of θεούς; and he punishes his uncles also , as in vi. 2, 21.

[1040] This is properly regarded as a mistake for Dione, or Didone, which is another form of the name Dione.

Chapter XVII.—"Their Makers are Like Unto Them."

"You will hold it reasonable for ignorant men to be moderately indignant at these fancies. But what must we say to the learned, some of whom, professing themselves to be grammarians and sophists, affirm that these acts are worthy of gods? For, being themselves incontinent, they lay hold of this mythical pretext; and as imitators of the gods,[1041] they practise unseemly things with freedom.

[1041] Lit. "of those who are superior or better."

Chapter XVIII.—Second Nature.

“On this account, they who live in the country sin much less than they do, not having been indoctrinated in those things in which they have been indoctrinated who dare do these things, having learned from evil instruction to be impious. For they who from their childhood learn letters by means of such fables, while their soul is yet pliant, engraft the impious deeds of those who are called gods into their own minds; whence, when they are grown up, they 255 ripen fruit, like evil seeds cast into the soul. And what is worst of all, the rooted impurities cannot be easily cut down, when they are perceived to be bitter by them when they have attained to manhood. For every one is pleased to remain in those habits which he forms in childhood; and thus, since custom is not much less powerful than nature, they become difficult to be converted to those good things which were not sown in their souls from the beginning.

Chapter XIX.—“Where Ignorance is Bliss.”

“Wherefore it behoves the young not to be satisfied with those corrupting lessons, and those who are in their prime should carefully avoid listening to the mythologies of the Greeks. For lessons about their gods are much worse than ignorance, as we have shown from the case of those dwelling in the country, who sin less through their not having been instructed by Greeks. Truly, such fables of theirs, and spectacles, and books, ought to be shunned, and if it were possible, even their cities. For those who are full of evil learning, even with their breath infect as with madness those who associate with them, with their own passions. And what is worst, whoever is most instructed among them, is so much the more turned from the judgment which is according to nature.

Chapter XX.—False Theories of Philosophers.

“And some of those amongst them who even profess to be philosophers, assert that such sins are indifferent, and say that those who are indignant at such practices are senseless.[1042] For they say that such things are not sins by nature, but have been proscribed by laws made by wise men in early times, through their knowing that men, through the instability of their minds, being greatly agitated on these accounts, wage war with one another; for which reason, wise men have made laws to proscribe such things as sins. But this is a ridiculous supposition. For how can they be other than sins, which are the cause of tumults, and murders, and every confusion? For do not shortcomings of life[1043] and many more evils proceed from adultery?

[1042] [Compare the argument against the philosophers, as put in the mouth of the Apostle, in *Recognitions*, x. 48–50.—R.]

[1043] The Vatican ms. inserts here, “upturning of houses, magic practices, deceptions, perplexities.”

Chapter XXI.—Evils of Adultery.

“But why, it is said, if a man is ignorant of his wife’s being an adulteress, is he not indignant, enraged, distracted? why does he not make war? Thus these things are not evil by nature, but the unreasonable opinion of men make them terrible. But I say, that even if these dreadful things do not occur, it is usual for a woman, through association with an adulterer, either to forsake her husband, or if she continue to live with him, to plot against him, or to bestow upon the adulterer the goods procured by the labour of her husband; and having conceived by the adulterer while her husband is absent, to attempt the destruction of that which is in her womb, through shame of conviction, and so to become a child-murderer; or even, while destroying it, to be destroyed along with it. But if while her husband is at home she conceives by the adulterer and bears a child, the child when he grows up does not know his father, and thinks that he is his father who is not; and thus he who is not the father, at his death leaves his substance to the child of another. And how many other evils naturally spring from adultery! And the secret evils we do not know. For as the mad dog destroys all that he touches, infecting them with the unseen madness, so also the hidden evil of adultery, though it be not known, effects the cutting off of posterity.

Chapter XXII.—A More Excellent Way.

“But let us pass over this now. But this we all know, that universally men are beyond measure enraged on account of it, that wars have been waged, that there have been overthrows of houses, and captures of cities, and myriads of other evils. On this account I betook myself to the holy God and law of the Jews, putting my faith in the well-assured conclusion that the law has been assigned by the righteous judgment of God, and that the soul must at some time receive according to the desert of its deeds.”

Chapter XXIII.—“Whither Shall I Go from Thy Presence?”

When I had thus spoken, Appion broke in upon my discourse. “What!” said he; “do not the laws of the Greeks also forbid wickedness, and punish adulterers?” Then said I: “Then the gods of the Greeks, who acted contrary to the laws, deserve punishment. But how shall I be able to restrain myself, if I suppose that the gods themselves first practised all wickednesses as well as adultery, and did not suffer punishment; whereas they ought the rather to have suffered, as not being slaves to lust? But if they were subject to it, how were they gods?” Then Appion said: “Let us have in our eye not the gods, but the judges; and looking to them, we shall be afraid to sin.” Then I said: “This is not fitting, O Appion: for he who has his eye upon men will dare to sin, in hope of escaping detection; but he who sets before his soul the all-seeing God, knowing that he cannot escape His notice, will refrain from sinning even in secret.”

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Chapter XXIV.—Allegory.

When Appion heard this, he said: “I knew, ever since I heard that you were consorting with Jews, that you had alienated your judgment. For it has been well said by some one, ‘Evil communications corrupt good manners.’” Then said I: “Therefore good communications correct evil manners.” And Appion said: “Today I am fully satisfied to have learned your position; therefore I permitted you to speak first. But to-morrow, in this place, if it is agreeable to you, I will show, in the presence of these friends when they meet, that our gods are neither adulterers, nor murderers, nor corrupters of children, nor guilty of incest with sisters or daughters. But the ancients, wishing that only lovers of learning should know the mysteries, veiled them with those fables of which you have spoken. For they speak physiologically of boiling substance under the name of Zen, and of time under that of Kronos, and of the ever-flowing nature of water under that of Rhea. However, as I have promised, I shall to-morrow exhibit the truth of things, explaining them one by one to you when you come together in the morning.”[1044] In reply to this I said: “To-morrow, as you have promised, so do. But now hear something in opposition to what you are going to say.

[1044] [See Homily VI. 1–10. Homily V. contains an account of Clement’s previous acquaintance with Appion.—R.]

Chapter XXV.—An Engagement for To-Morrow.

"If the doings of the gods, being good, have been veiled with evil fables, the wickedness of him who wove the veil is shown to have been great, because he concealed noble things with evil narratives, that no one imitate them. But if they really did things impious, they ought, on the contrary, to have veiled them with good narratives, lest men, regarding them as their superiors, should set about sinning in like manner." As I spoke thus, those present were evidently beginning to be well-disposed towards the words spoken by me; for they repeatedly and earnestly asked me to come on the following day, and departed.

Homily V.

Chapter I.—Appion Does Not Appear.

The next day, therefore, in Tyre, as we had agreed, I came to the quiet place, and there I found the rest, with some others also. Then I saluted them. But as I did not see Appion, I asked the reason of his not being present; and some one said that he had been unwell ever since last evening. Then, when I said that it was reasonable that we should immediately set out to visit him, almost all begged me first to discourse to them, and that then we could go to see him. Therefore, as all were of one opinion, I proceeded to say:[1045]—

[1045] [The historical setting of Homily V. is peculiar to this narrative; most of the views appear in a different connection in the *Recognitions* (mainly book x.).—R.]

Chapter II.—Clement's Previous Knowledge of Appion.

"Yesterday, when I left this, O friends, I confess that, through much anxiety about the discussion that was to take place with Appion, I was not able to get any sleep. And while I was unable to sleep, I remembered a trick that I played upon him in Rome. It was this. From my boyhood I Clement was a lover of truth, and a seeker of the things that are profitable for the soul, and spending my time in raising and refuting theories; but being unable to find anything perfect, through distress of mind I fell sick. And while I was confined to bed Appion came to Rome, and being my father's friend, he lodged with me; and hearing that I was in bed, he came to me, as being not unacquainted with medicine, and inquired the cause of my being in bed. But I, being aware that the man exceedingly hated the Jews, as also that he had written many books against them, and that he had formed a friendship with this Simon, not through desire of learning, but because he knew that he was a Samaritan and a hater of the Jews, and that he had come forth in opposition to the Jews, therefore he had formed an alliance with him, that he might learn something from him against the Jews;[1046]—

[1046] [See Homily IV. 6, footnote.—R.]

Chapter III.—Clement’s Trick.

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“I knowing this before concerning Appion, as soon as he asked me the cause of my sickness, answered feignedly, that I was suffering and distressed in my mind after the manner of young men. And to this he said, ‘My son, speak freely as to a father: what is your soul’s ailment?’ And when I again groaned feignedly, as being ashamed to speak of love, by means of silence and down-looking I conveyed the impression of what I wished to intimate. But he, being persuaded that I was in love with a woman, said: ‘There is nothing in life which does not admit of help. For indeed I myself, when I was young, being in love with a most accomplished woman, not only thought it impossible to obtain her, but did not even hope ever to address her. And yet, having fallen in with a certain Egyptian who was exceedingly well versed in magic, and having become his friend, I disclosed to him my love, and not only did he assist me in all that I wished, but, honouring me more bountifully, he hesitated not to teach me an incantation by means of which I obtained her; and as soon as I had obtained her, by means of his secret instruction, being persuaded by the liberality of my teacher, I was cured of love.

Chapter IV.—Appion’s Undertaking.

“‘Whence, if you also suffer any such thing after the manner of men, use freedom with me with all security; for within seven days I shall put you fully in possession of her.’ When I heard this, looking at the object I had in view, I said: ‘Pardon me that I do not altogether believe in the existence of magic; for I have already tried many who have made many promises, and have deceived me. However, your undertaking influences me, and leads me to hope. But when I think of the matter, I am afraid that the demons are sometimes not subject to the magicians with respect to the things that are commanded them.’

Chapter V.—Theory of Magic.

"Then Appion said: 'Admit that I know more of these things than you do. However, that you may not think that there is nothing in what you have heard from me in reference to what you have said, I will tell you how the demons are under necessity to obey the magicians in the matters about which they are commanded. For as it is impossible for a soldier to contradict his general, and impossible for the generals themselves to disobey the king—for if any one oppose those set over him, he is altogether deserving of punishment—so it is impossible for the demons not to serve the angels who are their generals; and when they are adjured by them, they yield trembling, well knowing that if they disobey they shall be fully punished. But the angels also themselves, being adjured by the magicians in the name of their ruler, obey, lest, being found guilty of disobedience, they be destroyed. For unless all things that are living and rational foresaw vengeance from the ruler, confusion would ensue, all revolting against one another.'

Chapter VI.—Scruples.

"Then said I: 'Are those things correct, then, which are spoken by poets and philosophers, that in Hades the souls of the wicked are judged and punished for their attempts; such as those of Ixion, and Tantalus, and Tityus, and Sisyphus, and the daughters of Danaus, and as many others as have been impious here? And how, if these things are not so, is it possible that magic can subsist?' Then he having told me that these things are so in Hades, I asked him: 'Why are not we ourselves afraid of magic, being persuaded of the punishment in Hades for adultery? For I do not admit that it is a righteous thing to compel to adultery a woman who is unwilling; but if any one will engage to persuade her, I am ready for that, besides confessing my thanks.'

Chapter VII.—A Distinction with a Difference.

“Then Appion said: ‘Do you not think it is the same thing, whether you obtain her by magic, or by deceiving her with words?’ Then said I: ‘Not altogether the same; for these differ widely from one another. For he who constrains an unwilling woman by the force of magic, subjects himself to the most terrible punishment, as having plotted against a chaste woman; but he who persuades her with words, and puts the choice in her own power and will, does not force her. And I am of opinion, that he who has persuaded *a woman* will not suffer so great punishment as he who has forced her. Therefore, if you can persuade her, I shall be thankful to you when I have obtained her; but otherwise, I had rather die than force her against her will.’

Chapter VIII.—Flattery or Magic.

“Then Appion, being really puzzled, said: ‘What am I to say to you? For at one time, as one perturbed with love, you pray to obtain her; and anon, as if you loved her not, you make more account of your fear than your desire: and you think that if you can persuade her you shall be blameless, as without sin; but obtaining her by the power of magic, you will incur punishment. But do you not know that it is the end of every action that is judged, the fact that it has been committed, and that no account is made of the means by which it has been effected? And if you commit adultery, being enabled by magic, shall you be judged as having done wickedly; and if by persuasion, shall you be absolved from sin in respect of the adultery?’ Then I said: ‘On account of my love, there is a necessity for me to choose one 258 or other of the means that are available to procure the object of my love; and I shall choose, as far as possible, to cajole her rather than to use magic. But neither is it easy to persuade her by flattery, for the woman is very much of a philosopher.’

Chapter IX.—A Love-Letter.

"Then Appion said: 'I am all the more hopeful to be able to persuade her, as you wish, provided only we be able to converse with her.' 'That,' said I, 'is impossible.' Then Appion asked if it were possible to send a letter to her. Then I said: 'That indeed may be done.' Then Appion said: 'This very night I shall write a paper on encomiums of adultery, which you shall get from me and despatch to her; and I hope that she shall be persuaded, and consent.' Appion accordingly wrote the paper, and gave it to me; and I thought of it this very night, and I remembered that fortunately I have it by me, along with other papers which I carry about with me." Having thus spoken, I showed the paper to those who were present, and read it to them as they wished to hear it; and having read it, I said: "This, O men, is the instruction of the Greeks, affording a bountiful licence to sin without fear.[1047] The paper was as follows:—

[1047] [The introduction of the letters is an ingenious literary device. Much of the mythological matter is given in *Recognitions*, x.—R.]

Chapter X.—The Lover to the Beloved One.

"'Anonymously, on account of the laws of foolish men. At the bidding of Love, the first-born of all, salutation: I know that you are devoted to philosophy, and for the sake of virtue you affect the life of the noble. But who are nobler than the gods among all, and philosophers among men? For these alone know what works are good or evil by nature, and what, not being so, are accounted so by the imposition of laws. Now, then, some have supposed that the action which is called adultery is evil, although it is in every respect good. For it is by the appointment of Eros for the increase of life. And Eros is the eldest of all the gods. For without Eros there can be no mingling or generation either of elements, or gods, or men, or irrational animals, or aught else. For we are all instruments of Eros. He, by means of us, is the fabricator of all that is begotten, the mind inhabiting our souls. Hence it is not when we ourselves wish it, but when we are ordered by him, that we desire to do his will. But if, while we desire according to his will, we attempt to restrain the desire for the sake of what is called chastity, what do we do but the greatest impiety, when we oppose the oldest of all gods and men?

Chapter XI.—“All Uncleanness with Greediness.”

“‘But let all doors be opened to him, and let all baneful and arbitrary laws be set aside, which have been ordained by fanatical men, who, under the power of senselessness, and not willing to understand what is reasonable, and, moreover, suspecting those who are called adulterers, are with good reason mocked with arbitrary laws by Zeus himself, through Minos and Rhadamanthus. For there is no restraining of Eros dwelling in our souls; for the passion of lovers is not voluntary. Therefore Zeus himself, the giver of these laws, approached myriads of women; and, according to some wise men, he sometimes had intercourse with human beings, as a benefactor for the production of children. But in the case of those to whom he knew that his being unknown would be a favour,[1048] he changed his form, in order that he might neither grieve them, nor seem to act in opposition to the laws given by himself. It becomes you, therefore, who are debaters of philosophy, for the sake of a good life, to imitate those who are acknowledged to be the nobler, who have had sexual intercourse ten thousand times.

[1048] We have adopted the punctuation of Wieseler.

Chapter XII.—Jupiter's Amours.

"'And not to spend the time to no purpose in giving more examples, I shall begin with mentioning some embraces of Zeus himself, the father of gods and men.[1049] For it is impossible to mention all, on account of their multitude. Hear, therefore, the amours of this great Jupiter, which he concealed by changing his form, on account of the fanaticism of senseless men. For, in the first place, wishing to show to wise men that adultery is no sin, when he was going to marry, being, according to the multitude, knowingly an adulterer, in his first marriage, but not being so in reality, by means, as I said, of a seeming sin be accomplished a sinless marriage.[1050] For he married his own sister Hera, assuming the likeness of a cuckoo's wing; and of her were born Hebe and Ilithyia. For he gave birth to Metis without copulation with any one, as did also Hera to Vulcan.

[1049] [Comp. *Recognitions*, x. 20–23, for a parallel to chaps. 12–15.—R.]

[1050] I have no doubt that this is the general meaning; but the text is hopelessly corrupt.

Chapter XIII.—Jupiter’s Amours Continued.

“‘Then he committed incest with his sister, who was born of Kronos and Thalasse, after the dismemberment of Kronos, and of whom were born Eros and Cypris, whom they call also Dodone. Then, in the likeness of a satyr, he had intercourse with Antiope the daughter of Nycteus, of whom were born Amphion and Zethus. And he embraced Alcmene, the wife of Amphitryon, in the form of her husband Amphitryon, of whom was born Hercules. And, changed into an eagle, he approached Ægina, the daughter of Asclepius, of whom Æacus was born. And in the form of a bear he lay with Amalthea the daughter of Phocus; and in a golden shower he fell upon Danae, the daughter of Acrisius, of whom sprang Perseus. He became wild as a lion to Callisto the daughter of Lycaon and begat Arcus the second. And with Europa the daughter of Phœnix he had intercourse by means of a bull, of whom sprang Minos, and Rhadamanthus, and Sarpedon; and with Eurymedusa the daughter of Achelous, changing himself into an ant, of whom was born Myrmidon. With a nymph of Hersæus, in the form of a vulture, from whom sprang the wise men of old in Sicily. He came to Juno the earth-born in Rhodes, and of her were born Pargæus, Kronius, Kytis. And he deflowered Ossia, taking the likeness of her husband Phœnix, of whom Anchinous was born to him. Of Nemesis the daughter of Thestius, who is also thought to be Leda, he begot Helena, in the form of a swan or goose; and again, in the form of a star, he produced Castor and Polydeuces. With Lamia he was transformed into a hoopoo.

Chapter XIV.—Jupiter’s Undisguised Amours.

“‘In the likeness of a shepherd he made Mnemosyne mother of the Muses. Setting himself on fire, he married Semele, the daughter of Cadmus, of whom he begat Dionysus. In the likeness of a dragon he deflowered his daughter Persephone, thought to be the wife of his brother Pluto. He had intercourse with many other women without undergoing any change in his form; for the husbands had no ill-will to him as if it were a sin, but knew well that in associating with their wives he bountifully produced children for them, bestowing upon them the Hermeses, the Apollos, the Dionysi, the Endymions, and others whom we have spoken of, most excellent in beauty through his fatherhood.

Chapter XV.—Unnatural Lusts.

"'And not to spend the time in an endless exposition, you will find numerous unions with Jupiter of all the gods. But senseless men call these doings of the gods adulteries; even of those gods who did not refrain from the abuse of males as disgraceful, but who practised even this as seemly. For instance, Jupiter himself was in love with Ganymede: Poseidon with Pelops; Apollo with Cinyras, Zacyinthus, Hyacinthus, Phorbas, Hylas, Admetus, Cyparissus, Amyclas, Troilus, Branchus the Tymnæan, Parus the Potnian, Orpheus; Dionysus with Laonis, Ampelus, Hymenæus, Hermaphrodites, Achilles; Asclepius with Hippolytus, and Hephæstus with Peleus; Pan with Daphnis; Hermes with Perseus, Chrysas, Theseus, Odrysus; Hercules with Abderus, Dryops, Jocastus, Philoctetes, Hylas, Polyphemus, Hæmon, Chonus, Eurystheus.

Chapter XVI.—Praise of Unchastity.

"'Thus have I in part set before you the amours of all the more noted gods, beloved, that you may know that fanaticism respecting this thing is confined to senseless men. Therefore they are mortal, and spend their lives sadly, because through their zeal they proclaim those things to be evil which the gods esteem as excellent. Therefore for the future you will be blessed, imitating the gods, and not men. For men, seeing you preserving that which is thought to be chastity, on account of what they themselves feel, praise you indeed, but do not help you. But the gods, seeing you like unto themselves, will both praise and help.

Chapter XVII.—The Constellations.

"'For reckon to me how many mistresses they have rewarded, some of whom they have placed among the stars; and of some they have blessed both the children and the associates. Thus Zeus made Callisto a constellation, called the Little Bear, which some also call the Dog's Tail. Poseidon also placed the dolphin in the sky for the sake of Amphitrite; and he gave a place among the stars to Orion the son of Euryale, the daughter of Minos, for the sake of his mother Euryale. And Dionysus made a constellation of the crown of Ariadne, and Zeus invested the eagle which assisted him in the rape of Ganymede, and Ganymede himself with the honour of the Water-pourer. Also he honoured the bull for the sake of Europa; and also having bestowed Castor, and Polydeuces, and Helena upon Leda, he made them stars. Also Perseus for the sake of Danae; and Arcus for the sake of Callisto. The virgin who also is Dice, for the sake of Themis; and Heracles for the sake of Alcmene. But I do not enlarge further; for it were long to tell particularly how many others the gods have blessed for the sake of their many mistresses. in their intercourse with human beings, which senseless men repudiate as evil deeds, not knowing that pleasure is the great advantage among men. 260

Chapter XVIII.—The Philosophers Advocates of Adultery.

"'But why? Do not the celebrated philosophers extol pleasure, and have they not had intercourse with what women they would? Of these the first was that teacher of Greece, of whom Phœbus himself said, "Of all men, Socrates is the wisest." Does not he teach that in a well-regulated state women should be common?[1051] and did he not conceal the fair Alcibiades under his philosopher's gown? And the Socratic Antisthenes writes of the necessity of not abandoning what is called adultery. And even his disciple Diogenes, did not he freely associate with Lais, for the hire of carrying her on his shoulders in public? Does not Epicurus extol pleasure? Did not Aristippus anoint himself with perfumes, and devote himself wholly to Aphrodite? Does not Zeno, intimating indifference, say that the deity pervades all things, that it may be known to the intelligent, that with whomsoever a man has intercourse, it is as with himself; and that it is superfluous to forbid what are called adulteries, or intercourse with mother, or daughter, or sister, or children. And Chrysippus, in his erotic epistles, makes mention of the statue in Argos, representing Hera and Zeus in an obscene position.

[1051] This from a marginal reading.

Chapter XIX.—Close of the Love-Letter.

"'I know that to those uninitiated in the truth these things seem dreadful and most base; but not so to the gods and the philosophers of the Greeks, nor to those initiated in the mysteries of Dionysus and Demeter. But above all these, not to waste time in speaking of the lives of all the gods, and all the philosophers, let the two chief be your marks—Zeus the greatest of the gods, and Socrates of philosophic men. And the other things which I have mentioned in this letter, understand and attend to, that you may not grieve your lover; since, if you act contrarily to gods and heroes, you will be judged wicked, and will subject yourself to fitting punishment. But if you offer yourself to every lover, then, as an imitator of the gods, you shall receive benefits from them. For the rest, dearest one, remember what mysteries I have disclosed to you, and inform me by letter of your choice. Fare thee well.'

Chapter XX.—The Use Made of It.

"I therefore, having received this billet from Appion, as though I were really going to send it to a beloved one, pretended as if she had written in answer to it; and the next day, when Appion came, I gave him the reply, as if from her, as follows:—

Chapter XXI.—Answer to Appion's Letter.

"'I wonder how, when you commend me for wisdom, you write to me as to a fool. For, wishing to persuade me to your passion, you make use of examples from the mythologies of the gods, that Eros is the eldest of all, as you say, and above all gods and men, not being afraid to blaspheme, that you might corrupt my soul and insult my body. For Eros is not the leader of the gods,—he, I mean, who has to do with lusts. For if he lusts willingly, he is himself his own suffering and punishment; and he who should suffer willingly could not be a god. But if against his will he lust for copulation, and, pervading our souls as through the members of our bodies, is borne into intermeddling with our minds, then he that impels him to love is greater than he. And again, he who impels him, being himself impelled by another desire, another greater than he is found impelling him. And thus we come to an endless succession of lovers,[1052] which is impossible. Thus, neither is there an impeller nor an impelled; but it is the lustful passion of the lover himself, which is increased by hope and diminished by despair.

[1052] I suspect it should rather be *impellers*, reading φερόντων for ἐρώντων.

Chapter XXII.—Lying Fables.

"'But those who will not subdue base lusts belie the gods, that, by representing the gods as first doing the things which they do, they may be set free from blame. For if those who are called gods committed adulteries for the sake of begetting children, and not through lasciviousness, why did they also debauch males? But it is said they complimented their mistresses by making them stars. Therefore before this were there no stars, until such time as, by reason of wantonness, the heaven was adorned with stars by adulterers? And how is it that the children of those who have been made stars are punished in Hades,—Atlas loaded, Tantalus tortured with thirst, Sisyphus pushing a stone, Tityus thrust through the bowels, Ixion continually rolled round a wheel? How is it that these divine lovers made stars of the women whom they defiled, but gave no such grace to these?

Chapter XXIII.—The Gods No Gods.

"'They were not gods, then, but representations of tyrants. For a certain tomb is shown among the Caucasian mountains, not in heaven, but in earth, as that of Kronos, a barbarous man and a devourer of children. Further, the tomb of the lascivious Zeus, so famed in story, who in like manner devoured his own daughter Metis, is to be seen in Crete, and those of Pluto and Poseidon in the Acherusian lake; and that of Helius in Astra, and of Selene in Carræ, of Hermes in Hermopolis, of Ares in Thrace, of Aphrodite in Cyprus, of Dionysus in Thebes, and of the rest in other places. At all events, the tombs are shown of those that I have named; for they were men, and in respect of these things, wicked men and magicians.[1053] For else they should not have become despots—I mean Zeus, renowned in story, and Dionysus—but that by changing their forms they prevailed over whom they pleased, for whatever purpose they designed.

[1053] [Compare the different use of these details in *Recognitions*, x. 24; also in Homily VI. 21.—R.]

Chapter XXIV.—If a Principle Be Good, Carry It Out.

"'But if we must emulate their lives, let us imitate not only their adulteries, but also their banquets. For Kronos devoured his own children, and Zeus in like manner his own daughter. And what must I say? Pelops served as a supper for all the gods. Wherefore let us also, before unhallowed marriages, perpetrate a supper like that of the gods; for thus the supper would be worthy of the marriages. But this you would never consent to; no more will I to adultery. Besides this, you threaten me with the anger of Eros as of a powerful god. Eros is not a god, as I conceive him, but a desire occurring from the temperament of the living creature in order to the perpetuation of life, according to the foresight of Him who worketh all things, that the whole race may not fail, but by reason of pleasure another may be produced out of the substance of one who shall die, springing forth by lawful marriage, that he may know to sustain his own father in old age. And this those born from adultery cannot do, not having the nature of affection towards those who have begotten them.

Chapter XXV.—Better to Marry Than to Burn.

"'Since, therefore, the erotic desire occurs for the sake of continuation and legitimate increasing, as I have said, it behoves parents providing for the chastity of their children to anticipate the desire, by imbuing them with instruction by means of chaste books, and to accustom them beforehand by excellent discourses; for custom is a second nature. And in addition to this, frequently to remind them of the punishments appointed by the laws, that, using fear as a bridle, they may not run on in wicked pleasures. And it behoves them also, before the springing of the desire, to satisfy the natural passion of puberty by marriage, first persuading them not to look upon the beauty of another woman.

Chapter XXVI.—Close of the Answer.

"'For our mind, whenever it is impressed delightfully with the image of a beloved one, always seeing the form as in a mirror, is tormented by the recollection; and if it does not obtain its desire, it contrives ways of obtaining it; but if it do obtain it, it is rather increased, like fire having a supply of wood, and especially when there is no fear impressed upon the soul of the lover before the rise of passion. For as water extinguishes fire, so fear is the extinguisher of unreasonable desire. Whence I, having learned from a certain Jew both to understand and to do the things that are pleasing to God, am not to be entrapped into adultery by your lying fables. But may God help you in your wish and efforts to be chaste, and afford a remedy to your soul burning with love.'

Chapter XXVII.—A Reason for Hatred.

“When Appion heard the pretended answer, he said: ‘Is it without reason that I hate the Jews? Here now some Jew has fallen in with her, and has converted her to his religion, and persuaded her to chastity, and it is henceforth impossible that she ever have intercourse with another man; for these fellows, setting God before them as the universal inspector of actions, are extremely persistent in chastity, as being unable to be concealed from Him.’

Chapter XXVIII.—The Hoax Confessed.

“When I heard this, I said to Appion: ‘Now I shall confess the truth to you. I was not enamoured of the woman, or of any one else, my soul being exceedingly spent upon other desires, and upon the investigation of true doctrines. And till now, although I have examined many doctrines of philosophers, I have inclined to none of them, excepting only that of the Jews,—a certain merchant of theirs having sojourned here in Rome, selling linen clothes, and a fortunate meeting having set simply before me the doctrine of the unity of God.’

Chapter XXIX.—Appion’s Resentment.

“Then Appion, having heard from me the truth, with his unreasonable hatred of the Jews, and neither knowing nor wishing to know what their faith is, being senselessly angry, forthwith quitted Rome in silence. And as this is my first meeting with him since then, I naturally expect his anger in consequence. However, I shall ask him in your presence what he has to say concerning those who are called gods, whose lives, fabled to be filled with all passions, are constantly celebrated to the people, in order to their imitation; while, besides their human passions as I have said, their graves are also shown in different places.” 262

Chapter XXX.—A Discussion Promised.

The others having heard these things from me, and desiring to learn what would ensue, accompanied me to visit Appion. And we found him bathed, and sitting at a table furnished. Wherefore we inquired but little into the matter concerning the gods. But he, understanding, I suppose, our wish, promised that next day he would have something to say about the gods, and appointed to us the same place where he would converse with us. And we, as soon as he had promised, thanked him, and departed, each one to his home.

Homily VI.

Chapter I.—Clement Meets Appion.

And on the third day, when I came with my friends to the appointed place in Tyre, I found Appion sitting between Anubion and Athenodorus, and waiting for us, along with many other learned men. But in no wise dismayed, I greeted them, and sat down opposite Appion. And in a little he began to speak:—

"I wish to start from the following point, and to come with all speed at once to the question. Before you, my son Clement, joined us, my friend Anubion here, and Athenodorus, who yesterday were among those who heard you discourse, were reporting to me what you said of the numerous false accusations I brought against the gods when I was visiting you in Rome, at the time you were shamming love, how I charged them with pæderasty, lasciviousness, and numerous incests of all kinds. But, my son, you ought to have known that I was not in earnest when I wrote such things about the gods, but was concealing the truth, from my love to you. That truth, however, if it so please you, you may hear from me now.

Chapter II.—The Myths are Not to Be Taken Literally.

"The wisest of the ancients, men who had by hard labour learned all truth, kept the path of knowledge hid from those who were unworthy and had no taste for lessons in divine things.[1054] For it is not really true that from Ouranos and his mother Ge were born twelve children, as the myth counts them: six sons, Okeanos, Koios, Krios, Hyperion, Japetos, Kronos; and six daughters, Thea, Themis, Mnemosyne, Demeter, Tethys, and Rhea.[1055] Nor that Kronos, with the knife of adamant, mutilated his father Ouranos, as you say, and threw the part into the sea; nor that Aphrodite sprang from the drops of blood which flowed from it; nor that Kronos associated with Rhea, and devoured his first-begotten son Pluto, because a certain saying of Prometheus led him to fear that a child born from him would wax stronger than himself, and spoil him of his kingdom; nor that he devoured in the same way Poseidon, his second child; nor that, when Zeus was born next, his mother Rhea concealed him, and when Kronos asked for him that he might devour him, gave him a stone instead; nor that this, when it was devoured, pressed those who had been previously devoured, and forced them out, so that Pluto, who was devoured first, came out first, and after him Poseidon, and then Zeus;[1056] nor that Zeus, as the story goes, preserved by the wit of his mother, ascended into heaven, and spoiled his father of the kingdom; nor that he punished his father's brothers; nor that he came down to lust after mortal women; nor that he associated with his sisters, and daughters, and sisters-in-law, and was guilty of shameful pæderasty; nor that he devoured his daughter Metis, in order that from her he might make Athene be born out of his own brain (and from his thigh might bear Dionysos, who is said to have been rent in pieces by the Titans)[1057]; nor that he held a feast at the marriage of Peleus and Thetis;[1058] nor that he excluded Eris (discord) from the marriage; nor that Eris on her part, thus dishonoured, contrived an occasion of quarrelling and discord among the feasters; nor that she took a golden apple from the gardens of the Hesperides, and wrote on it 'For the fair.' And then they fable how Hera, and Athena, and Aphrodite, found the apple, and quarrelling about it, came to Zeus; and he did not decide it for them, but sent them by Hermes to the shepherd Paris, to be judged of their beauty. But there was no such judging of the goddesses; nor did Paris give the apple to Aphrodite; nor did Aphrodite, being thus honoured, honour him in return, by giving him Helen to wife. For the honour bestowed by the goddess could never have furnished a pretext for a universal war, and that to the ruin of him who was honoured, himself nearly related to the race of Aphrodite. But, my son, as I said, such stories have a peculiar and philosophical meaning, which can be allegorically set forth in such a way that you yourself would listen with wonder." And I said, "I beseech you not to torment me with delay." And he said, "Do not be afraid; for I shall lose no time, but commence at once.

[1054] [Compare in general, with chaps. 2–22, the mythological statements in *Recognitions*, x. 17–41.—R.]

[1055] [Compare *Recognitions*, x. 17, 31.—R.]

[1056] The passage seems to be corrupt.

[1057] The common story about Dionysus is, that he was the unborn son, not of Metis, but of Semele. Wieseler supposes that some words have fallen out, or that the latter part of the sentence is a careless interpolation.

[1058] [Compare, on "the supper of the gods," chap. 15, and *Recognitions*, x. 41.—R.]

Chapter III.—Appion Proceeds to Interpret the Myths.

“There was once a time when nothing existed but chaos and a confused mixture of orderless elements, which were as yet simply heaped together.[1059] This nature testifies, and great men have been of opinion that it was so. Of these great men I shall bring forward to you him who excelled them all in wisdom, Homer, where he says, with a reference to the original confused mass, ‘But may you all become water and earth;’[1060] implying that from these all things had their origin, and that all things return to their first state, which is chaos, when the watery and earthy substances are separated. And Hesiod in the Theogony says, ‘Assuredly chaos was the very first to come into being.’[1061] Now, by ‘come into being,’ he evidently means that chaos came into being, as having a beginning, and did not always exist, without beginning. And Orpheus likens chaos to an egg, in which was the confused mixture of the primordial elements. This chaos, which Orpheus calls an egg, is taken for granted by Hesiod, having a beginning, produced from infinite matter, and originated in the following way.

[1059] [With this discourse and its cosmogony compare the discourse of Clement and his brothers in *Recognitions*, x. 17–19, 30–34.—R.]

[1060] *Iliad*, vii. 99.

[1061] L. 116.

Chapter IV.—Origin of Chaos.

“This matter, of four kinds, and endowed with life, was an entire infinite abyss, so to speak, in eternal stream, borne about without order, and forming every now and then countless but ineffectual combinations (which therefore it dissolved again from want of order); ripe indeed, but not able to be bound so as to generate a living creature. And once it chanced that this infinite sea, which was thus by its own nature driven about with a natural motion, flowed in an orderly manner from the same to the same (back on itself), like a whirlpool, mixing the substances in such a way that from each[1062] there flowed down the middle of the universe (as in the funnel of a mould) precisely that which was most useful and suitable for the generation of a living creature. This was carried down by the all-carrying whirlpool, drew to itself the surrounding spirit, and having been so conceived that it was very fertile, formed a separate substance. For just as a bubble is usually formed in water, so everything round about contributed to the conception of this ball-like globe. Then there came forth to the light, after it had been conceived in itself, and was borne upwards by the divine spirit which surrounded it,[1063] perhaps the greatest thing ever born; a piece of workmanship, so to speak, having life in it which had been conceived from that entire infinite abyss, in shape like an egg, and as swift as a bird.

[1062] This is the emendation of Davisius. The Greek has ἐξ ἀκουστοῦ; the Latin, “mirum in modum.” Wieseler suggests ἐξακοντιστόν.

[1063] This is Wieseler’s emendation for “received.”

Chapter V.—Kronos and Rhea Explained.

"Now you must think of Kronos as time (chronos), and Rhea as the flowing (rheon) of the watery substance.[1064] For the whole body of matter was borne about for some Time, before it brought forth, like an egg, the sphere-like, all-embracing heaven (ouranos), which at first was full of productive marrow, so that it was able to produce out of itself elements and colours of all sorts, while from the one substance and the one colour it produced all kinds of forms. For as a peacock's egg seems to have only one colour, while potentially it has in it all the colours of the animal that is to be, so this living egg, conceived out of infinite matter, when set in motion by the underlying and ever-flowing matter, produces many different forms. For within the circumference a certain living creature, which is both male and female, is formed by the skill of the indwelling divine spirit. This Orpheus calls Phanes, because when it appeared (phaneis) the universe shone forth from it, with the lustre of that most glorious of the elements, fire, perfected in moisture. Nor is this incredible, since in glowworms nature gives us to see a moist light.

[1064] [Comp. *Recognitions*, x. 17, 31, 32.—R.]

Chapter VI.—Phanes and Pluto.

“This egg, then, which was the first substance, growing somewhat hot, was broken by the living creature within, and then there took shape and came forth something;[1065] such as Orpheus also speaks of, where he says, ‘when the capacious egg was broken,’[1066] etc. And so by the mighty power of that which appeared (phaneis) and came forth, the globe attained coherency, and maintained order, while it itself took its seat, as it were, on the summit of heaven, there in ineffable mystery diffusing light through endless ages. But the productive matter left inside the globe, separated the substances of all things. For first its lower part, just like the dregs, sank downwards of its own weight; and this they called Pluto from its gravity, and weight, and great quantity (polu) of underlying matter, styling it the king of Hades and the dead.[1067]

[1065] Wieseler corrects to “some such being,” etc.; and below, “of him who appeared,” etc.; and “he took his seat.”

[1066] The first word of this quotation gives no sense, and has been omitted in the translation. Lobeck suggests “at its prime;” Hermann, “Heracapeian;” Duentzer, “ancient;” and Wieseler, “white.”

[1067] [Comp. *Recognitions*, x. 32.—R.]

Chapter VII.—Poseidon, Zeus, and Metis.

"When, then, they say that this primordial substance, although most filthy and rough, was devoured by Kronos, that is, time, this is to be understood in a physical sense, as meaning that it sank downwards. And the water which flowed together after this first sediment, and floated on the surface of the first substance, they called Poseidon. And then what remained, the purest and noblest of all, for it was translucent fire, they called Zeus, from its glowing (zeousa) nature. Now since fire ascends, this was not swallowed, and made to descend by time or Kronos; but, as I said, the fiery substance, since it has life in it, and naturally ascends, flew right up into the air, which from its purity is very intelligent. By his own proper heat, then, Zeus—that is, the glowing substance—draws up what is left in the underlying moisture, to wit, that very strong[1068] and divine spirit which they called Metis.

[1068] The Paris ms. has "very fine."

Chapter VIII.—Pallas and Hera.

"And this, when it had reached the summit of the æther, was devoured by it (moisture being mixed with heat, so to say); and causing in it that ceaseless palpitation, it begat intelligence, which they call Pallas from this palpitating (pallesthai).[1069] And this is artistic wisdom, by which the ætherial artificer wrought out the whole world. And from all-pervading Zeus, that is, from this very hot æther, air (aer) extends all the way to our earth; and this they call Hera. Wherefore, because it has come below the æther, which is the purest substance (just as a woman, as regards purity, is inferior), when the two were compared to see which was the better, she was rightly regarded as the sister of Zeus, in respect of her origin from the same substance, but as his spouse, as being inferior like a wife.

[1069] [With chaps. 8–10 compare *Recognitions*, x. 32, 34.—R.]

Chapter IX.—Artemis.

"And Hera we understand to be a happy tempering of the atmosphere, and therefore she is very fruitful; but Athena, as they call Pallas, was reckoned a virgin, because on account of the intense heat she could produce nothing. And in a similar fashion Artemis is explained: for her they take as the lowest depth of air, and so they called her a virgin, because she could not bear anything on account of the extreme cold. And that troubled and drunken composition which arises from the upper and lower vapours they called Dionysus, as troubling the intellect. And the water under the earth, which is in nature indeed one, but which flows through all the paths of earth, and is divided into many parts, they called Osiris, as being cut in pieces. And they understand Adonis as favourable seasons, Aphrodite as coition and generation, Demeter as the earth, the Girl (Proserpine) as seeds; and Dionysus some understand as the vine.

Chapter X.—All Such Stories are Allegorical.

“And I must ask you to think of all such stories as embodying some such allegory. Look on Apollo as the wandering Sun (peri-polôn), a son of Zeus, who was also called Mithras, as completing the period of a year. And these said transformations of the all-pervading Zeus must be regarded as the numerous changes of the seasons, while his numberless wives you must understand to be years, or generations. For the power which proceeds from the æther and passes through the air unites with all the years and generations in turn, and continually varies them, and so produces or destroys the crops. And ripe fruits are called his children, the barrenness of some seasons being referred to unlawful unions.”

Chapter XI.—Clement Has Heard All This Before.

While Appion was allegorizing in this way, I became plunged in thought, and seemed not to be following what he was saying. So he interrupted his discourse, and said to me, "If you do not follow what I am saying, why should I speak at all?" And I answered, "Do not suppose that I do not understand what you say. I understand it thoroughly; and that the more that this is not the first time I have heard it. And that you may know that I am not ignorant of these things, I shall epitomize what you have said, and supply in their order, as I have heard them from others, the allegorical interpretations of those stories you have omitted." And Appion said: "Do so."

Chapter XII.—Epitome of Appion's Explanation.

And I answered:[1070] "I shall not at present speak particularly of that living egg, which was conceived by a happy combination out of infinite matter, and from which, when it was broken, the masculo-feminine Phanes leaped forth, as some say. I say little about all that, up to the point when this broken globe attained coherency, there being left in it some of its marrow-like matter; and I shall briefly run over the description of what took place in it by the agency of this matter, with all that followed. For from Kronos and Rhea were born, as you say—that is, by time and matter—first Pluto, who represents the sediment which settled down; and then Poseidon, the liquid substance in the middle,[1071] which floated over the heavier body below; and the third child—that is, Zeus—is the æther, and is highest of all. It was not devoured; but as it is a fiery power, and naturally ascends, it flew up as with a bound to the very highest æther.

[1070] [Comp. *Recognitions*, x. 17–19, 29–36, 41, for statements similar to those in chaps. 12–19.—R.]

[1071] This is Wiesler's conjecture.

Chapter XIII.—Kronos and Aphrodite.

“And the bonds of Kronos are the binding together of heaven and earth, as I have heard others allegorizing; and his mutilation is the separation and parting of the elements; for they all were severed and separated, according to their respective natures, that each kind might be arranged by itself. And time no longer begets anything; but the things which have been begotten of it, by a law of nature, produce their successors. And the Aphrodite who emerged from the sea is the fruitful substance which arises out of moisture, with which the warm spirit mixing, causes that sexual desire, and perfects the beauty of the world.

Chapter XIV.—Peleus and Thetis, Prometheus, Achilles, and Polyxena.

"And the marriage banquet, at which Zeus held the feast on the occasion of the marriage of the Nereid Thetis and the beautiful Peleus, has in it this allegory,[1072]—that you may know, Appion, that you are not the only one from whom I have heard this sort of thing. The banquet, then, is the world, and the twelve are these heavenly props of the Fates,[1073] called the Zodiac. Prometheus is foresight (prometheia), by which all things arose; Peleus is clay (pelos), namely, that which was collected[1074] from the earth and mixed with Nereis, or water, to produce man; and from the mixing of the two, i.e., water and earth, the first offspring was not begotten, but fashioned complete, and called Achilles, because he never put his lips (cheile) to the breast.[1075] Still in the bloom of life, he is slain by an arrow while desiring to have Polyxena, that is, something other than the truth, and foreign (xene) to it, death stealing on him through a wound in his foot.

[1072] [Comp. chap. 2, and *Recognitions*, 40, 41.—R.]

[1073] The Latin takes "moira" in the sense of "district," and translates, "these props of the districts of the sky."

[1074] This is Wieseler's conjecture for reading of the mss., "contrived."

[1075] This is Schwegler's restoration of the passage. Davisius proposes, "He is in the bloom of life, at which time if any one desires," etc.

Chapter XV.—The Judgment of Paris.

"Then Hera, and Athena, and Aphrodite, and Eris, and the apple, and Hermes, and the judgment, and the shepherd, have some such hidden meaning as the following:—Hera is dignity; Athena, manliness; Aphrodite, pleasure; Hermes, language, which interprets (hermeneutikos) thought; the shepherd Paris, unreasoned and brutish passion. Now if, in the prime of life, reason, that shepherd of the soul, is brutish, does not regard its own advantage, will have nothing to do with manliness and temperance, chooses only pleasure, and gives the prize to lust alone, bargaining that it is to receive in return from lust what may delight it,—he who thus judges incorrectly will choose pleasure to his own destruction and that of his friends. And Eris is jealous spite; and the golden apples of the Hesperides are perhaps riches, by which occasionally even temperate persons like Hera are seduced, and manly ones like Athena are made jealous, so that they do things which do not become them, and the soul's beauty like Aphrodite is destroyed under the guise of refinement. To speak briefly, in all men riches provoke evil discord.

Chapter XVI.—Hercules.

"And Hercules, who slew the serpent which led and guarded riches, is the true philosophical reason which, free from all wickedness, wanders all over the world, visiting the souls of men, and chastising all it meets,—namely, men like fierce lions, or timid stags, or savage boars, or multiform hydras; and so with all the other fabled labours of Hercules, they all have a hidden reference to moral valour. But these instances must suffice, for all our time would be insufficient if we were to go over each one.

Chapter XVII.—They are Blameworthy Who Invented Such Stories.

"Now,[1076] since these things can be clearly, profitably, and without prejudice to piety, set forth in an open and straightforward manner, I wonder you call those men sensible and wise who concealed them under crooked riddles, and overlaid them with filthy stories, and thus, as if impelled by an evil spirit, deceived almost all men. For either these things are not riddles, but real crimes of the gods, in which case they should not have been exposed to contempt, nor should these their needs have been set before men at all as models; or things 266 falsely attributed to the gods were set forth in an allegory, and then, Appion, they whom you call wise erred, in that, by concealing under unworthy stories things in themselves worthy, they led men to sin, and that not without dishonouring those whom they believed to be gods.

[1076] [Compare with the arguments here, *Recognitions*, x. 35–38.—R.]

Chapter XVIII.—The Same.

"Wherefore do not suppose that they were wise men, but rather evil spirits, who could cover honourable actions with wicked stories, in order that they who wish to imitate their betters may emulate these deeds of so-called gods, which yesterday in my discourse I spoke so freely of,—namely, their parricides, their murders of their children, their incests of all kinds, their shameless adulteries and countless impurities. The most impious of them are those who wish these stories to be believed, in order that they may not be ashamed when they do the like. If they had been disposed to act reverently, they ought, as I said a little ago, even if the gods really did the things which are sung of them, to have veiled their indecencies under more seemly stories, and not, on the contrary, as you say they did, when the deeds of the gods were honourable, clothed them in wicked and indecent forms, which, even when interpreted, can only be understood by much labour; and when they were understood by some, they indeed got for their much toil the privilege of not being deceived, which they might have had without the toil, while they who were deceived were utterly ruined. (Those, however, who trace the allegories to a more honourable source I do not object to; as, for instance, those who explain one allegory by saying that it was wisdom which sprang from the head of Zeus.) On the whole, it seems to me more probable that wicked men, robbing the gods of their honour, ventured to promulgate these insulting stories.

Chapter XIX.—None of These Allegories are Consistent.

"Nor do we find the poetical allegory about any of the gods consistent with itself. To go no further than the fashioning of the universe, the poets now say that nature was the first cause of the whole creation, now that it was mind. For, say they, the first moving and mixture of the elements came from nature, but it was the foresight of mind which arranged them in order. Even when they assert that it was nature which fashioned the universe, being unable absolutely to demonstrate this on account of the traces of design in the work, they in weave the foresight of mind in such a way that they are able to entrap even the wisest. But we say to them: If the world arose from self-moved nature, how did it ever take proportion and shape, which cannot come but from a superintending wisdom, and can be comprehended only by knowledge, which alone can trace such things? If, on the other hand, it is by wisdom that all things subsist and maintain order, how can it be that those things arose from self-moved chance?

Chapter XX.—These Gods Were Really Wicked Magicians.

"Then those who chose to make dishonourable allegories of divine things—as, for instance, that Metis was devoured by Zeus—have fallen into a dilemma, because they did not see that they who in these stories about the gods indirectly taught physics, denied the very existence of the gods, revolving all kinds of gods into mere allegorical representations of the various substances of the universe. And so it is more likely that the gods these persons celebrate were some sort of wicked magicians, who were in reality wicked men, but by magic assumed different shapes, committed adulteries, and took away life, and thus to the men of old who did not understand magic seemed to be gods by the things they did; and the bodies and tombs of these men are to be seen in many towns.

Chapter XXI.—Their Graves are Still to Be Seen.

"For instance, as I have mentioned already, in the Caucasian mountains there is shown the tomb of a certain Kronos, a man, and a fierce monarch who slew his children. And the son of this man, called Zeus, became worse *than his father;* and having by the power of magic been declared ruler of the universe, he committed many adulteries, and inflicted punishment on his father and uncles, and so died; and the Cretans show his tomb. And in Mesopotamia there lie buried a certain Helios at Atir, and a certain Selene at Carrhæ. A certain Hermes, a man, lies buried in Egypt; Ares in Thrace; Aphrodite in Cyprus; Æsculapius in Epidaurus; and the tombs of many other such persons are to be seen.[1077]

[1077] [Comp. v. 23, and *Recognitions*, x. 24.—R.]

Chapter XXII.—Their Contemporaries, Therefore, Did Not Look on Them as Gods.

“Thus, to right-thinking men, it is clear that they were admitted to be mortals. And their contemporaries, knowing that they were mortal, when they died paid them no more heed; and it was length of time which clothed them with the glory of gods. Nor need you wonder that they who lived in the times of Æsculapius and Hercules were deceived, or the contemporaries of Dionysus or any other of the men of that time, when even Hector in Ilium, 267
and Achilles in the island of Leuce, are worshipped by the inhabitants of those places; and the Opuntines worship Patroclus, and the Rhodians Alexander of Macedon.[1078]

[1078] [Comp. *Recognitions*, x. 25, where these facts are also used.—R.]

Chapter XXIII.—The Egyptians Pay Divine Honours to a Man.

“Moreover, among the Egyptians even to the present day, a man is worshipped as a god before his death. And this truly is a small impiety, that the Egyptians give divine honours to a man in his lifetime; but what is of all things most absurd is, that they worship birds and creeping things, and all kinds of beasts. For the mass of men neither think nor do anything with discretion. But look, I pray you, at what is most disgraceful of all: he who is with them the father of gods and men is said by them to have had intercourse with Leda; and many of them set up in public a painting of this, writing above it the name Zeus. To punish this insult, I could wish that they would paint their own present king in such base embraces as they have dared to do with Zeus, and set it up in public, that from the anger of a temporary monarch, and him a mortal, they might learn to render honour where it is due. This I say to you, not as myself already knowing the true God; but I am happy to say that even if I do not know who is God, I think I at least know clearly what God is.

Chapter XXIV.—What is Not God.

"And first, then, the four original elements cannot be God, because they have a cause. Nor can that mixing be God, nor that compounding, nor that generating, nor that globe which surrounds the visible universe; nor the dregs which flow together in Hades, nor the water which floats over them; nor the fiery substance, nor the air which extends from it to our earth. For the four elements, if they lay outside one another, could not have been mixed together so as to generate animal life without some great artificer. If they have always been united, even in this case they are fitted together by an artistic mind to what is requisite for the limbs and parts of animals, that they may be able to preserve their respective proportions, may have a clearly defined shape, and that all the inward parts may attain the fitting coherency. In the same way also the positions suitable for each are determined, and that very beautifully, by the artificer mind. To be brief, in all other things which a living creature must have, this great being of the world is in no respect wanting.

Chapter XXV.—The Universe is the Product of Mind.

"Thus we are shut up to the supposition that there is an unbegotten artificer, who brought the elements together, if they were separate; or, if they were together, artistically blended them so as to generate life, and perfected from all one work. For it cannot be that a work which is completely wise can be made without a mind which is greater than it. Nor will it do to say that love is the artificer of all things, or desire, or power, or any such thing. All these are liable to change, and transient in their very nature. Nor can that be God which is moved by another, much less what is altered by time and nature, and can be annihilated."[1079]

[1079] [The conclusion of the discussion is noteworthy, not only from the fairness of the argument, but from the skill with which the position of Clement, as a heathen inquirer, is maintained.—R.]

Chapter XXVI.—Peter Arrives from Cæsarea.

While I was saying these things to Appion, Peter drew near from Cæsarea, and in Tyre the people were flocking together, hurrying to meet him and unite in an expression of gratification at his visit. And Appion withdrew, accompanied by Anubion and Athenodorus only; but the rest of us hurried to meet Peter, and I was the first to greet him at the gate, and I led him towards the inn. When we arrived, we dismissed the people; and when he deigned to ask what had taken place, I concealed nothing, but told him of Simon's slanders, and the monstrous shapes he had taken, and all the diseases he had sent after the sacrificial feast, and that some of the sick persons were still there in Tyre, while others had gone on with Simon to Sidon just as I arrived, hoping to be cured by him, but that I had heard that none of them had been cured by him. I also told Peter of the controversy I had with Appion; and he, from his love to me, and desiring to encourage me, praised and blessed me. Then, having supped, he betook himself to the rest the fatigues of his journey rendered so necessary.

Homily VII.

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Chapter I.—Peter Addresses the People.

And on the fourth day of our stay in Tyre,[1080] Peter went out about daybreak, and there met him not a few of the dwellers round about, with very many of the inhabitants of Tyre itself, who cried out, and said, "God through you have mercy upon us, God through you heal us!" And Peter stood on a high stone, that all might see him; and having greeted them in a godly manner, thus began:—

[1080] [The historical details of this Homily also have no parallel in the *Recognitions*.—R.]

Chapter II.—Reason of Simon's Power.

"God, who created the heavens and the whole universe, does not want occasion for the salvation of those who would be saved. Wherefore let no one, in seeming evils, rashly charge Him with unkindness to man. For men do not know the issue of those things which happen to them, nay, suspect that the result will be evil; but God knows that they will turn out well. So is it in the case of Simon. He is a power of the left hand of God, and has authority to do harm to those who know not God, so that he has been able to involve you in diseases; but by these very diseases, which have been permitted to come upon you by the good providence of God, you, seeking and finding him who is able to cure, have been compelled to submit to the will of God on the occasion of the cure of the body, and to think of believing, in order that in this way you may have your souls as well as your bodies in a healthy state.

Chapter III.—The Remedy.

"Now I have been told, that after he had sacrificed an ox he feasted you in the middle of the forum, and that you, being carried away with much wine, made friends with not only the evil demons, but their prince also, and that in this way the most of you were seized by these sicknesses, unwittingly drawing upon yourselves with your own hands the sword of destruction. For the demons would never have had power over you, had not you first supped with their prince. For thus from the beginning was a law laid by God, the Creator of all things, on each of the two princes, him of the right hand and him of the left, that neither should have power over any one whom they might wish to benefit or to hurt, unless first he had sat down at the same table with them. As, then, when you partook of meat offered to idols, you became servants to the prince of evil, in like manner, if you cease from these things, and flee for refuge to God through the good Prince of His right hand, honouring Him without sacrifices, by doing whatsoever He wills, know of a truth that not only will your bodies be healed, but your souls also will become healthy. For He only, destroying with His left hand, can quicken with His right; He only can both smite and raise the fallen.

Chapter IV.—The Golden Rule.

"Wherefore, as then ye were deceived by the forerunner Simon, and so became dead in your souls to God, and were smitten in your bodies; so now, if you repent, as I said, and submit to those things which are well-pleasing to God, you may get new strength to your bodies, and recover your soul's health. And the things which are well-pleasing to God are these: to pray to Him, to ask from Him, recognising that He is the giver of all things, and gives with discriminating law; to abstain from the table of devils, not to taste dead flesh, not to touch blood; to be washed from all pollution; and the rest in one word,—as the God-fearing Jews have heard, do you also hear, and be of one mind in many bodies; let each man be minded to do to his neighbour those good things he wishes for himself. And you may all find out what is good, by holding some such conversation as the following with yourselves: You would not like to be murdered; do not murder another man: you would not like your wife to be seduced by another; do not you commit adultery: you would not like any of your things to be stolen from you; steal nothing from another. And so understanding by yourselves what is reasonable, and doing it, you will become dear to God, and will obtain healing; otherwise in the life which now is your bodies will be tormented, and in that which is to come your souls will be punished."[1081]

[1081] [With this discourse respecting Simon, compare *Recognitions*, ii. 6–18. But the statements respecting Simon's power and the design of it are much stronger than here.—R.]

Chapter V.—Peter Departs for Sidon.

After Peter had spent a few days in teaching them in this way, and in healing them, they were baptized. And after that,[1082] all sat down together in the market-places in sackcloth and ashes, grieving because of his other wondrous works, and repenting their former sins. And when they of Sidon heard it, they did likewise, and sent to beseech Peter, since they could not come themselves for their diseases. And Peter did not spend many days in Tyre; but when he had instructed all its inhabitants, and freed them from all manners of diseases and had founded a church, and set over it as bishop one of the elders who were with him, 269 he departed for Sidon. But when Simon heard that Peter was coming, he straightway fled to Beyrout with Appion and his friends.

[1082] We have adopted Wieseler's emendation. The text may be translated thus: "And after that, among his other wondrous deeds, all the rest (who had not been baptized) sat down," etc.

Chapter VI.—Peter in Sidon.

And as Peter entered Sidon, they brought many in couches, and laid them before him. And he said to them: "Think not, I pray you, that I can do anything to heal you, who am a mortal man, myself subject to many evils. But I shall not refuse to show you the way in which you must be saved. For I have learned from the Prophet of truth the conditions fore-ordained of God before the foundation of the world; that is to say, the evil deeds which if men do He has ordained that they shall be injured by the prince of evil, and in like manner the good deeds for which He has decreed that they who have believed in Him as their Physician shall have their bodies made whole, and their souls established in safety.

Chapter VII.—The Two Paths.

"Knowing, then, these good and evil deeds, I make known unto you as it were two paths,[1083] and I shall show you by which travellers are lost and by which they are saved, being guided of God. The path of the lost, then, is broad and very smooth—it ruins them without troubling them; but the path of the saved is narrow, rugged, and in the end it saves, not without much toil, those who have journeyed through it. And these two paths are presided over by unbelief and faith; and these journey through the path of unbelief, those who have preferred pleasure, on account of which they have forgotten the day of judgment, doing that which is not pleasing to God, and not caring to save their souls by the word, and have not anxiously sought their own good. Truly they know not that the counsels of God are not like men's counsels; for, in the first place, He knows the thoughts of all men, and all must give an account not only of their actions, but also of their thoughts. And their sin is much less who strive to understand well and fall, than that of those who do not at all strive after good things. Because it has pleased God that he who errs in his knowledge of good, as men count errors, should be saved after being slightly punished. But they who have taken no care at all to know the better way, even though they may have done countless other good deeds, if they have not stood in the service He has Himself appointed, come under the charge of indifference, and are severely punished, and utterly destroyed.

[1083] [Compare with this chapter the recently discovered "Teaching" and Apostolic Constitutions, book vii. chap. 1, in vol. vii. pp. 377, 465.—R.]

Chapter VIII.—The Service of God's Appointment.

"And this is the service He has appointed: To worship Him only, and trust only in the Prophet of truth, and to be baptized for the remission of sins, and thus by this pure baptism to be born again unto God by saving water; to abstain from the table of devils, that is, from food offered to idols, from dead carcases, from animals which have been suffocated or caught by wild beasts, and from blood;[1084] not to live any longer impurely; to wash after intercourse; that the women on their part should keep the law of purification; that all should be sober-minded, given to good works, refraining from wrongdoing, looking for eternal life from the all-powerful God, and asking with prayer and continual supplication that they may win it." Such was Peter's counsel to the men of Sidon also. And in few days many repented and believed, and were healed. And Peter having founded a church, and set over it as bishop one of the elders who were with him, left Sidon.

[1084] [Comp. *Recognitions*, iv. 36. The language recalls Acts xv. 20 and 1 Cor. x. 21.—R.]

Chapter IX.—Simon Attacks Peter.

No sooner had he reached Beyrout than an earthquake took place; and the multitude, running to Peter, said, “Help us, for we are afraid we shall all utterly perish.” Then Simon ventured, along with Appion and Anubion and Athenodorus, and the rest of his companions, to cry out to the people against Peter in public: “Flee, friends, from this man! he is a magician; trust us, he it was who caused this earthquake: he sent us these diseases to terrify us, as if he were God Himself.” And many such false charges did Simon and his friends bring against Peter, as one who could do things above human power. But as soon as the people gave him a moment’s quiet, Peter with surprising boldness gave a little laugh, and said, “Friends, I admit that I can do, God willing, what these men say; and more than that, I am ready, if you do not believe what I say, to overturn your city from top to bottom.”

Chapter X.—Simon is Driven Away.

And the people were afraid, and promised to do whatever he should command. “Let none of you, then,” said Peter, “either hold conversation with these sorcerers, or have any thing to do with them.” And as soon as the people heard this concise command, they took up sticks, and pursued them till they had driven them wholly out of the town. And they who were sick and possessed with devils came and cast themselves at Peter’s feet. And he 270
seeing all this, and anxious to free them from their terror, said to them:—

Chapter XI.—The Way of Salvation.

"Were I able to cause earthquakes, and do all that I wish, I assure you I would not destroy Simon and his friends (for not to destroy men am I sent), but would make him my friend, that he might no longer, by his slanders against my preaching the truth, hinder the salvation of many. But if you believe me, he himself is a magician; he is a slanderer; he is a minister of evil to them who know not the truth. Therefore he has power to bring diseases on sinners, having the sinners themselves to help him in his power over them. But I am a servant of God the Creator of all things, and a disciple of His Prophet who is at His right hand. Wherefore I, being His apostle, preach the truth: to serve a good man I drive away diseases, for I am His second messenger, since first the disease comes, but after that the healing. By that evil-working magician, then, you were stricken with disease because you revolted from God. By me, if you believe on Him ye shall be cured: and so having had experience that He is able, you may turn to good works, and have your souls saved."

Chapter XII.—Peter Goes to Byblus and Tripolis.

As he said these things, all fell on their knees before his feet. And he, lifting up his hands to heaven, prayed to God, and healed them all by his simple prayer alone. And he remained not many days in Beyrout; but after he had accustomed many to the service of the one God, and had baptized them, and had set over them a bishop from the elders who were with him, he went to Byblus. And when he came there, and learned that Simon had not waited for them for a day, but had gone straightway to Tripolis, he remained there only a few days; and after that he had healed not a few, and exercised them in the Scriptures, he followed in Simon's track to Tripolis, preferring to pursue him rather than flee from him.

Homily VIII.

Chapter I.—Peter's Arrival at Tripolis.

Now, as Peter was entering Tripolis,[1085] the people from Tyre and Sidon, Berytus and Byblus, who were eager[1086] to get instruction, and many from the neighbourhood, entered along with him; and not least were there gatherings of the multitudes from the city itself wishing to see him. Therefore there met with us in the suburbs the brethren who had been sent forth by him to ascertain as well other particulars respecting the city, as the proceedings of Simon, and to come and explain them. They received him, and conducted him to the house of Maroones.[1087]

[1085] [For the general parallelism of Homilies VIII.–XI. with *Recognitions*, iv.–vi., see the footnote on *Recognitions*, iv. 1. Homilies VIII., IX., contain matter included in the single discourse of *Recognitions*, book iv.—R.]

[1086] Lit.: More willing to learn *than the others*.

[1087] ["Maro" in *Recognitions*, iv. The resemblance between that book and this Homily is quite marked.—R.]

Chapter II.—Peter's Thoughtfulness.

But he, when he was at the very gate of his lodging, turned round, and promised to the multitudes that after the next day he would converse with them on the subject of religion. And when he had gone in, the forerunners assigned lodgings to those who had come with him. And the hosts and the entertainers did not fall short of the desire of those who sought hospitality. But Peter, knowing nothing of this, being asked by us to partake of food, said that he would not himself partake until those who had come with him were settled. And on our assuring him that this was already done, all having received them eagerly by reason of their affection towards him, so that those were grieved beyond measure who had no guests to entertain,—Peter hearing this, and being pleased with their eager philanthropy, blessed them and went out, and having bathed in the sea, partook of food with the forerunners; and then, the evening having come, he slept.

Chapter III.—A Conversation Interrupted.

But awaking about the second cock-crowing, he found us astir. We were in all sixteen, viz., Peter himself, and I Clement, Nicetas and Aquila, and the twelve who had preceded us.[1088] Having therefore saluted us, he said, “To-day, not being occupied with those without, we are free to be occupied with one another. Wherefore I shall tell you the things that happened after your departure from Tyre; and do you minutely relate to me what have been the doings of Simon here.” While, therefore, we were answering one another by narratives on either side, one of our friends entered, and announced to Peter that Simon, learning of his arrival, had set off for Syria, and that the multitudes, thinking this one night to be like a year’s time, and not able to wait for the appointment which he had made, were standing before the doors conversing with one another in knots and circles about the accusation brought by Simon, and how that, having raised their expectations, and promised that he would charge Peter when he came with many evils, he had fled by night when he knew of his arrival. “However,” said he, “they are eager to hear you; and I know not whence some rumour has reached them to the effect that you are going to address them to-day. In order, therefore, that they may not when they are very tired be dismissed without reason, you yourself know what it is proper for you to do.”

[1088] [Comp. *Recognitions*, iv. 3.—R.]

Chapter IV.—Many Called.

Then Peter, wondering at the eagerness of the multitudes, answered,[1089] "You see, brethren, how the words of our Lord are manifestly fulfilled. For I remember His saying, 'Many shall come from the east and from the west, the north and the south, and shall recline on the bosoms of Abraham, and Isaac, and Jacob.'[1090] 'But many,' said He also, 'are called, but few chosen.'[1091] The coming, therefore, of these called ones is fulfilled. But inasmuch as it is not of themselves, but of God who has called them and caused them to come, on this account alone they have no reward, since it is not of themselves but of Him who has wrought in them. But if, after being called, they do things that are excellent, for this is of themselves, then for this they shall have a reward.

[1089] [With chaps. 4–11 compare the closely resembling passage, *Recognitions*, iv. 4–11.—R.]

[1090] Matt. viii. 11; Luke xiii. 29.

[1091] Matt. xx. 16.

Chapter V.—Faith the Gift of God.

"For even the Hebrews who believe Moses, and do not observe the things spoken by him, are not saved, unless they observe the things that were spoken to them. For their believing Moses was not of their own will, but of God, who said to Moses, 'Behold, I come to thee in a pillar of cloud, that the people may hear me speaking to thee, and may believe thee for ever.'[1092] Since, therefore, both to the Hebrews and to those who are called from the Gentiles, believing in the teachers of truth is of God, while excellent actions are left to every one to do by his own judgment, the reward is righteously bestowed upon those who do well. For there would have been no need of Moses, or of the coming of Jesus, if of themselves they would have understood what is reasonable. Neither is there salvation in believing in teachers and calling them lords.

[1092] Ex. xix. 9.

Chapter VI.—Concealment and Revelation.

"For on this account Jesus is concealed from the Jews, who have taken Moses as their teacher, and Moses is hidden from those who have believed Jesus. For, there being one teaching by both, God accepts him who has believed either of these. But believing a teacher is for the sake of doing the things spoken by God. And that this is so our Lord Himself says, 'I thank thee, Father of heaven and earth, because Thou hast concealed these things from the wise and elder, and hast revealed them to sucking babes.'[1093] Thus God Himself has concealed a teacher from some, as foreknowing what they ought to do, and has revealed him to others, who are ignorant what they ought to do.

[1093] Matt. xi. 25. [Luke x. 21.—R.]

Chapter VII.—Moses and Christ.

“Neither, therefore, are the Hebrews condemned on account of their ignorance of Jesus, by reason of Him who has concealed Him, if, doing the things *commanded* by Moses, they do not hate Him whom they do not know. Neither are those from among the Gentiles condemned, who know not Moses on account of Him who hath concealed him, provided that these also, doing the things spoken by Jesus, do not hate Him whom they do not know. And some will not be profited by calling the teachers lords, but not doing the works of servants. For on this account our Jesus Himself said to one who often called Him Lord, but did none of the things which He prescribed, ‘Why call ye me Lord, Lord, and do not the things which I say?’[1094] For it is not saying that will profit any one, but doing. By all means, therefore, is there need of good works. Moreover, if any one has been thought worthy to recognise both as preaching one doctrine, that man has been counted rich in God, understanding both the old things as new in time, and the new things as old.”

[1094] Luke vi. 46.

Chapter VIII.—A Large Congregation.

While Peter was thus speaking, the multitudes, as if they had been called by some one, entered into the place where Peter was. Then he, seeing a great multitude, like the smooth current of a river gently flowing towards him, said to Maroones, “Have you any place here that is better able to contain the crowd?” Then Maroones conducted him to a garden-plot in the open air, and the multitudes followed. But Peter, standing upon a base of a statue which was not very high, as soon as he had saluted the multitude in pious fashion, knowing that many of the crowd that stood by were tormented with demons and many sufferings of long standing, and *hearing them* shrieking with lamentation, and falling down *before him* in supplication, rebuked them, and commanded them to hold their peace; and promising healing to them after the discourse,[1095] began to speak on this wise:—

[1095] [In *Recognitions*, iv. 7, the healing is represented as occurring at once.—R.]

Chapter IX.—“Vindicate the Ways of God to Men.”

“While beginning to discourse on the worship of God to those who are altogether ignorant of everything, and whose minds have been corrupted by the accusations of our adversary Simon, I have thought it necessary first of all to speak of the blamelessness of the God who hath made all things, starting from the occasion seasonably afforded by Him according to His providence, that it may be known how with good reason many are held by many demons, and subjected to strange sufferings, that in this the justice of God may appear; and that those who through ignorance blame Him, now may learn by good speaking and well-doing what sentiments they ought to hold, and recall themselves from their previous accusation, assigning ignorance as the cause of their evil presumption, in order that they may be pardoned.

Chapter X.—The Original Law.

"But thus the matter stands. The only good God having made all things well, and having handed them over to man, who was made after His image, he who had been made breathing of the divinity of Him who made him, being a true prophet and knowing all things, for the honour of the Father who had given all things to him, and for the salvation of the sons born of him, as a genuine father preserving his affection towards the children born of him, and wishing them, for their advantage, to love God and be loved of Him, showed them the way which leads to His friendship, teaching them by what deeds of men the one God and Lord of all is pleased; and having exhibited to them the things that are pleasing to Him, appointed a perpetual law to all, which neither can be abrogated by enemies, nor is vitiated by any impious one, nor is concealed in any place, but which can be read by all. To them, therefore, by obedience to the law, all things were in abundance,—the fairest of fruits, fulness of years, freedom from grief and from disease, bestowed upon them without fear, with all salubrity of the air.

Chapter XI.—Cause of the Fall of Man.

"But they, because they had at first no experience of evils, being insensible to the gift of good things, were turned to ingratitude by abundance of food and luxuries, so that they even thought that there is no Providence, since they had not by previous labour got good things as the reward of righteousness, inasmuch as no one of them had fallen into any suffering or disease, or any other necessity; so that, as is usual for men afflicted on account of wicked transgression, they should look about for the God who is able to heal them.[1096] But immediately after their despite, which proceeded from fearlessness and secure luxury, a certain just punishment met them, as following from a certain arranged harmony, removing from them good things as having hurt them, and introducing evil things instead, as advantageous.

[1096] The general meaning seems to be as given; but the text is undoubtedly corrupt, and scarcely intelligible.

Chapter XII.—Metamorphoses of the Angels.

"For of the spirits who inhabit the heaven,[1097] the angels who dwell in the lowest region, being grieved at the ingratitude of men to God, asked that they might come into the life of men, that, really becoming men, by more intercourse they might convict those who had acted ungratefully towards Him, and might subject every one to adequate punishment. When, therefore, their petition was granted, they metamorphosed themselves into every nature; for, being of a more godlike substance, they are able easily to assume any form. So they became precious stones, and goodly pearl, and the most beauteous purple, and choice gold, and all matter that is held in most esteem. And they fell into the hands of some, and into the bosoms of others, and suffered themselves to be stolen by them. They also changed themselves into beasts and reptiles, and fishes and birds, and into whatsoever they pleased. These things also the poets among yourselves, by reason of fearlessness, sing, as they befell, attributing to one the many and diverse doings of all.

[1097] [Chaps. 12–16 have no parallel in the corresponding discourse in the *Recognitions*. The doctrine here is peculiar. But compare *Recognitions*, iv. 26.—R.]

Chapter XIII.—The Fall of the Angels.

“But when, having assumed these forms, they convicted as covetous those who stole them, and changed themselves into the nature of men, in order that, living holily, and showing the possibility of so living, they might subject the ungrateful to punishment, yet having become in all respects men, they also partook of human lust, and being brought under its subjection they fell into cohabitation with women;[1098] and being involved with them, and sunk in defilement and altogether emptied of their first power, were unable to turn back to the first purity of their proper nature, their members turned away from their fiery substance:[1099] for the fire itself, being extinguished by the weight of lust, *and changed* into flesh, they trode the impious path downward. For they themselves, being fettered with the bonds of flesh, were constrained and strongly bound; wherefore they have no more been able to ascend into the heavens.

[1098] [Comp. *Recognitions*, i. 30. The details here are not only fuller, but apparently represent a more developed speculation.—R.]

[1099] The text is somewhat obscure; but the following sentence shows this to be the meaning of it.

Chapter XIV.—Their Discoveries.

"For after the intercourse, being asked to show what they were before, and being no longer able to do so, on account of their being unable to do aught else after their defilement, yet wishing to please their mistresses, instead of themselves, they showed the bowels[1100] of the earth; I mean, the choice metals,[1101] gold, brass, silver, iron, and the like, with all the most precious stones. And along with these charmed stones, they delivered the arts of the things pertaining to each, and imparted the discovery of magic, and taught astronomy, and the powers of roots, and whatever was impossible to be found out by the human mind; also the melting of gold and silver, and the like, and the various dyeing of garments. And all things, in short, which are for the adornment and delight of women, are the discoveries of these demons bound in flesh.

[1100] Literally, "the marrow."

[1101] Literally, "the flowers of metals."

Chapter XV.—The Giants.

"But from their unhallowed intercourse spurious men sprang, much greater in stature than *ordinary* men, whom they afterwards called giants; not those dragon-footed giants who waged war against God, as those blasphemous myths of the Greeks do sing, but wild in manners, and greater than men in size, inasmuch as they were sprung of angels; yet less than angels, as they were born of women. Therefore God, knowing that they were barbarized to brutality, and that the world was not sufficient to satisfy them (for it was created according to the proportion of men and human use), that they might not through want of food turn, contrary to nature, to the eating of animals, and yet seem to be blameless, as having ventured upon this through necessity, the Almighty God rained manna upon them, suited to their various tastes; and they enjoyed all that they would. But they, on account of their bastard nature, not being pleased with purity of food, longed only after the taste of blood. Wherefore they first tasted flesh.

Chapter XVI.—Cannibalism.

"And the men who were with them there for the first time were eager to do the like. Thus, although we are born neither good nor bad, we become *one or the other;* and having formed habits, we are with difficulty drawn from them. But when irrational animals fell short, these bastard men tasted also human flesh. For it was not a long step to the consumption of flesh like their own, having first tasted it in other forms.

Chapter XVII.—The Flood.

"But by the shedding of much blood, the pure air being defiled with impure vapour, and sickening those who breathed it, rendered them liable to diseases, so that thenceforth men died prematurely. But the earth being by these means greatly defiled, these first teemed with poison-darting and deadly creatures. All things, therefore, going from bad to worse, on account of these brutal demons, God wished to cast them away like an evil leaven, lest each generation from a wicked seed, being like to that before it, and equally impious, should empty the world to come of saved men. And for this purpose, having warned a certain righteous man,[1102] with his three sons, together with their wives and their children, to save themselves in an ark, He sent a deluge of water, that all being destroyed, the purified world might be handed over to him who was saved in the ark, in order to a second beginning of life. And thus it came to pass.

[1102] [Comp. *Recognitions*, v. 12.—R.]

Chapter XVIII.—The Law to the Survivors.

"Since, therefore, the souls of the deceased giants were greater than human souls, inasmuch as they also excelled their bodies, they, as being a new race, were called also by a new name. And to those who survived in the world a law was prescribed of God through an angel, how they should live. For being bastards in race, of the fire of angels and the blood of women, and therefore liable to desire a certain race of their own, they were anticipated by a certain righteous law. For a certain angel was sent to them by God, declaring to them His will, and saying:—

Chapter XIX.—The Law to the Giants or Demons.

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"'These things seem good to the all-seeing God, that you lord it over no man; that you trouble no one, unless any one of his own accord subject himself to you, worshipping you, and sacrificing and pouring libations, and partaking of your table, or accomplishing aught else that they ought not, or shedding blood, or tasting dead flesh, or filling themselves with that which is torn of beasts, or that which is cut, or that which is strangled, or aught else that is unclean. But those who betake themselves to my law, you not only shall not touch, but shall also do honour to, and shall flee from, their presence. For whatsoever shall please them, being just, respecting you, that you shall be constrained to suffer. But if any of those who worship me go astray, either committing adultery, or practising magic, or living impurely, or doing any other of the things which are not well-pleasing to me, then they will have to suffer something at your hands or those of others, according to my order. But upon them, when they repent, I, judging of their repentance, whether it be worthy of pardon or not, shall give sentence. These things, therefore, ye ought to remember and to do, well knowing that not even your thoughts shall be able to be concealed from Him.'

Chapter XX.—Willing Captives.

"Having charged them to this effect, the angel departed. But you are still ignorant of this law, that every one who worships demons, or sacrifices to them, or partakes with them of their table, shall become subject to them and receive all punishment from them, as being under wicked lords. And you who, on account of ignorance of this *law*, have been corrupted beside their altars,[1103] and have been satiated with *food offered to* them, have come under their power, and do not know how you have been in every way injured in respect of your bodies. But you ought to know that the demons have no power over any one, unless first he be their table-companion; since not even their chief can do anything contrary to the law imposed upon them by God, wherefore he has no power over any one who does not worship him; but neither can any one receive from them any of the things that he wishes, nor in anything be hurt by them, as you may learn from the following statement.

[1103] τοῖς αὐτῶν βωμοῖς προσφθαρέντες καὶ αὐτῶν ἐκπληρωθέντες.

Chapter XXI.—Temptation of Christ.

"For once the king of the present time came to our King of righteousness, using no violence, for this was not in his power, but inducing and persuading, because the being persuaded lies in the power of every one.[1104] Approaching Him, therefore, as being king of things present, he said to the King of things future, 'All the kingdoms of the present world are subject to me; also the gold and the silver and all the luxury of this world are under my power. Wherefore fall down and worship me, and I will give you all these things.' And this he said, knowing that after He worshipped him he would have power also over Him, and thus would rob Him of the future glory and kingdom. But He, knowing all things, not only did not worship him, but would not receive aught of the things that were offered by him. For He pledged Himself with those that are His, to the effect that it is not lawful henceforth even to touch the things that are given over to him. Therefore He answered and said, 'Thou shalt fear the Lord thy God, and Him only shalt thou serve.'[1105]

[1104] [The conclusion of this Homily resembles *Recognitions*, iv. 34–37, but much of the matter of that book is contained in Homily IX.; see footnotes.—R.]

[1105] Matt. iv.; Luke iv.

Chapter XXII.—The Marriage Supper.

"However, the king of the impious, striving to bring over to his own counsel the King of the pious, and not being able, ceased his efforts, undertaking to persecute Him for the remainder of His life. But you, being ignorant of the fore-ordained law, are under his power through evil deeds. Wherefore you are polluted in body and soul, and in the present life you are tyrannized over by sufferings and demons, but in that which is to come you shall have your souls to be punished. And this not you alone suffer through ignorance, but also some of our nation, who by evil deeds having been brought under the power of the prince of wickedness, like persons invited to a supper by a father celebrating the marriage of his son, have not obeyed.[1106] But instead of those who through preoccupation disobeyed, the Father celebrating the marriage of his Son, has ordered us, through the Prophet of the truth, to come into the partings of the ways, that is, to you, and to invest you with the clean wedding-garment, which is baptism, which is for the remission of the sins done by you, and to bring the good to the supper of God by repentance, although at the first they were left out of the banquet.

[1106] Matt. xxii.

Chapter XXIII.—The Assembly Dismissed.

"If, therefore, ye wish to be the vesture of the Divine Spirit, hasten first to put off your base presumption, which is an unclean spirit and a foul garment. And this you cannot otherwise put off, than by being first baptized in good works. And thus being pure in body and in soul, you shall enjoy the future eternal kingdom. Therefore neither believe in idols, nor partake with them of the impure table, nor commit murder, nor adultery, nor hate those whom it is not right to hate, nor steal, nor set upon any evil deeds; since, being deprived of the hope of future blessings in the present life, you shall be subjected to evil demons and terrible sufferings, and in the world to come you shall be punished with eternal fire. Now, then, what has been said is enough for to-day. For the rest, those of you who are afflicted with ailments remain for healing; and of the others, you who please go in peace." 275

Chapter XXIV.—The Sick Healed.

When he had thus spoken, all of them remained, some in order to be healed, and others to see those who obtained cures. But Peter, only laying his hands upon them, and praying, healed them;[1107] so that those who were straightway cured were exceeding glad, and those who looked on exceedingly wondered, and blessed God, and believed with a firm hope, and with those who had been healed departed to their own homes, having received a charge to meet early on the following day. And when they had gone, Peter remained there with his associates, and partook of food, and refreshed himself with sleep.

[1107] [Comp. *Recognitions*, iv. 7.—R.]

Homily IX.

Chapter I.—Peter's Discourse Resumed.

Therefore on the next day, Peter going out with his companions, and coming to the former place, and taking his stand, proceeded to say:[1108] "God having cut off by water all the impious men of old, having found one alone amongst them all that was pious, caused him to be saved in an ark, with his three sons and their wives. Whence may be perceived that it is His nature not to care for a multitude of wicked, nor to be indifferent to the salvation of one pious. Therefore the greatest impiety of all is forsaking the sole Lord of all, and worshipping many, who are no gods, as if they were gods.

[1108] [Much of the matter in this Homily is to be found in *Recognitions*, iv.—R.]

Chapter II.—Monarchy and Polyarchy.

"If, therefore, while I expound and show you that this is the greatest sin, which is able to destroy you all, it occur to your mind that you are not destroyed, being great multitudes, you are deceived. For you have the example of the old world deluged. And yet their sin was much less than that which is chargeable against you. For they were wicked with respect to their equals, murdering or committing adultery. But you are wicked against the God of all, worshipping lifeless images instead of Him or along with Him, and attributing His divine name to every kind of senseless matter. In the first place, therefore, you are unfortunate in not knowing the difference between monarchy and polyarchy—that monarchy, on the one hand, is productive of concord, but polyarchy is effective of wars. For unity does not fight with itself, but multitude has occasion of undertaking battle one against another.

Chapter III.—Family of Noe.

"Therefore straightway after the flood,[1109] Noe continued to live three hundred and fifty years with the multitude of his descendants in concord, being a king according to the image of the one God. But after his death many of his descendants were ambitious of the kingdom, and being eager to reign, each one considered how it might be effected; and one attempted it by war, another by deceit, another by persuasion, and one in one way and another in another; one of whom was of the family of Ham, whose descendant was Mestren, from whom the tribes of the Egyptians and Babylonians and Persians were multiplied.

[1109] [With this and the succeeding chapters compare *Recognitions*, i. 30, 31, but more particularly iv. 27–31, which furnish a close parallel.—R.]

Chapter IV.—Zoroaster.

“Of this family there was born in due time a certain one, who took up with magical practices, by name Nebrod, who chose, giant-like, to devise things in opposition to God. Him the Greeks have called Zoroaster. He, after the deluge, being ambitious of sovereignty, and being a great magician, by magical arts compelled the world-guiding star of the wicked one who now rules, to the bestowal of the sovereignty *as a gift* from him. But he,[1110] being a prince, and having authority over him who compelled him,[1111] wrathfully poured out the fire of the kingdom, that he might both bring to allegiance, and might punish him who at first constrained him.

[1110] That is, I suppose, the wicked one.

[1111] I suppose Nimrod, or Zoroaster.

Chapter V.—Hero-Worship.

“Therefore the magician Nebrod, being destroyed by this lightning falling on earth from heaven, for this circumstance had his name changed to Zoroaster, on account of the living (ζῶσαν) stream of the star (ἀστέρος) being poured upon him. But the unintelligent amongst the men who then were, thinking that through the love of God his soul had been sent for by lightning, buried the remains of his body, and honoured his burial-place with a temple among the Persians, where the descent of the fire occurred, and worshipped him as a god. By this example also, others there bury those who die by lightning as beloved of God, and honour them with temples, and erect statues of the dead in their own forms. Thence, in like manner, the rulers in different places were emulous *of like honour*, and very many of them honoured the tombs of those who were beloved of them, though not dying by lightning, with temples and statues, and lighted up altars, and ordered them to be adored as gods. And long after, by the lapse of time, they were thought by posterity to be really gods.

Chapter VI.—Fire-Worship.

“Thus, in this fashion, there ensued many partitions of the one original kingdom. The Persians, first taking coals from the lightning which fell from heaven, preserved them by ordinary fuel, and honouring the heavenly fire as a god, were honoured by the fire itself with the first kingdom, as its first worshippers. After them the Babylonians, stealing coals from the fire that was there, and conveying it safely to their own home, and worshipping it, they themselves also reigned in order. And the Egyptians, acting in like manner, and calling the fire in their own dialect Phthaë, which is translated Hephaistus or Osiris, he who first reigned amongst them is called by its name. Those also who reigned in different places, acting in this fashion, and making an image, and kindling altars in honour of fire, most of them were excluded from the kingdom.

Chapter VII.—Sacrificial Orgies.

"But they did not cease to worship images,[1112] by reason of the evil intelligence of the magicians, who found excuses for them, which had power to constrain them to the foolish worship. For, establishing this things by magical ceremonies, they assigned them feasts from sacrifices, libations, flutes, and shoutings, by means of which senseless men, being deceived, and their kingdom being taken from them, yet did not desist from the worship that they had taken up with. To such an extent did they prefer error, on account of its pleasantness, before truth. They also howl after their sacrificial surfeit, their soul from the depth, as it were by dreams, forewarning them of the punishment that is to befall such deeds of theirs.

[1112] [Comp. *Recognitions*, iv. 13.—R.]

Chapter VIII.—The Best Merchandise.

"Many forms of worship,[1113] then, having passed away in the world, we come, bringing to you, as good merchantmen, the worship that has been handed down to us from our fathers, and preserved; showing you, as it were, the seeds of plants, and placing them under your judgment and in your power. Choose that which seems good unto you. If, therefore, ye choose our wares, not only shall ye be able to escape demons, and the sufferings which are inflicted by demons, but yourselves also putting them to flight, and having them reduced to make supplication to you, shall for ever enjoy future blessings.

[1113] [Compare with chapters 8–18 the parallel passage in *Recognitions*, iv. 14–22. The resemblances are quite close.—R.]

Chapter IX.—How Demons Get Power Over Men.

“Since, on the other hand, you are oppressed by strange sufferings inflicted by demons, on your removal from the body you shall have your souls also punished for ever; not indeed by God’s inflicting vengeance, but because such is the judgment of evil deeds. For the demons, having power by means of the food given to them, are admitted into your bodies by your own hands; and lying hid there for a long time, they become blended with your souls. And through the carelessness of those who think not, or even wish not, to help themselves, upon the dissolution of their bodies, their souls being united to the demon, are of necessity borne by it into whatever places it pleases. And what is most terrible of all, when at the end of all things the demon is first consigned to the purifying fire, the soul which is mixed with it is under the necessity of being horribly punished, and the demon of being pleased. For the soul, being made of light, and not capable of bearing the heterogeneous flame of fire, is tortured; but the demon, being in the substance of his own kind, is greatly pleased, becoming the strong chain of the soul that he has swallowed up.

Chapter X.—How They are to Be Expelled.

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“But the reason why the demons delight in entering into men’s bodies is this. Being spirits, and having desires after meats and drinks, and sexual pleasures, but not being able to partake of these by reason of their being spirits, and wanting organs fitted for their enjoyment, they enter into the bodies of men, in order that, getting organs to minister to them, they may obtain the things that they wish, whether it be meat, by means of men’s teeth, or sexual pleasure, by means of men’s members. Hence, in order to the putting of demons to flight, the most useful help is abstinence, and fasting, and suffering of affliction. For if they enter into men’s bodies for the sake of sharing *pleasures*, it is manifest that they are put to flight by suffering. But inasmuch as some,[1114] being of a more malignant kind, remain by the body that is undergoing punishment, though they are punished with it, therefore it is needful to have recourse to God by prayers and petitions, refraining from every occasion of impurity, that the hand of God may touch him for his cure, as being pure and faithful.

[1114] The gender is here changed, but the sense shows that the reference is still to the demons. I suppose the author forgot that in the preceding sentences he had written δαίμονες (*masc.*) and not δαιμόνια (*neut.*).

Chapter XI.—Unbelief the Demon's Stronghold.

"But it is necessary in our prayers to acknowledge that we have had recourse to God, and to bear witness, not to the apathy, but to the slowness of the demon. For all things are done to the believer, nothing to the unbeliever. Therefore the demons themselves, knowing the amount of faith of those of whom they take possession, measure their stay proportionately. Wherefore they stay permanently with the unbelieving, tarry for a while with the weak in faith; but with those who thoroughly believe, and who do good, they cannot remain even for a moment. For the soul being turned by faith, as it were, into the nature of water, quenches the demon as a spark of fire. The labour, therefore, of every one is to be solicitous about the putting to flight of his own demon. For, being mixed up with men's souls, they suggest to every one's mind desires after what things they please, in order that he may neglect his salvation.

Chapter XII.—Theory of Disease.

“Whence many, not knowing how they are influenced, consent to the evil thoughts suggested by the demons, as if they were the reasoning of their own souls. Wherefore they become less active to come to those who are able to save them, and do not know that they themselves are held captive by the deceiving demons. Therefore the demons who lurk in their souls induce them to think that it is not a demon that is distressing them, but a bodily disease, such as some acrid matter, or bile, or phlegm, or excess of blood, or inflammation of a membrane, or something else. But even if this were so, the case would not be altered of its being a kind of demon. For the universal and earthly soul, which enters on account of all kinds of food, being taken to excess by over-much food, is itself united to the spirit, as being cognate, which is the soul of man; and the material part of the food being united to the body, is left as a dreadful poison to it. Wherefore in all respects moderation is excellent.

Chapter XIII.—Deceits of the Demons.

“But some of the maleficent demons deceive in another way. For at first they do not even show their existence, in order that care may not be taken against them; but in due time, by means of anger, love, or some other affection, they suddenly injure the body, by sword, or halter, or precipice, or something else, and at last bring to punishment the deceived souls of those who have been mixed up with them, as we said, withdrawing into the purifying fire. But others, who are deceived in another way, do not approach us, being seduced by the instigations of maleficent demons, as if they suffered these things at the hands of the gods themselves, on account of their neglect of them, and were able to reconcile them by sacrifices, and that it is not needful to come to us, but rather to flee from and hate us. And at the same time[1115] they hate and flee from those who have greater compassion for them, and who follow after them in order to do good to them.

[1115] Some read οὕτως, thus.

Chapter XIV.—More Tricks.

“Therefore shunning and hating us they are deceived, not knowing how it happens that they devise things opposed to their health. For neither can we compel them against their will to incline towards health, since now we have no such power over them, nor are they able of themselves to understand the evil instigation of the demon; for they know not whence these evil instigations are suggested to them. And these are they whom the demons affright, appearing in such forms as they please. And sometimes they prescribe remedies for those who are diseased, and thus they receive divine honours from those who have previously been deceived. And they conceal from many that they are demons, but not from us, who know their mystery, and why they do these things, changing themselves in dreams against those over whom they have power; and why they terrify some, and give oracular responses to others, and demand sacrifices from them, and command them to eat with them, that they may swallow up their souls. 278

Chapter XV.—Test of Idols.

"For as dire serpents draw sparrows to them by their breath, so also these draw to their own will those who partake of their table, being mixed up with their understanding by means of food and drink, changing themselves in dreams according to the forms of the images, that they may increase error. For the image is neither a living creature, nor has it a divine spirit, but the demon that appeared abused the form.[1116] How many, in like manner, have been seen by others in dreams; and when they have met one another when awake, and compared them with what they saw in their dream, they have not accorded: so that the dream is not a manifestation, but is either the production of a demon or of the soul, giving forms to present fears and desire. For the soul, being struck with fear, conceives forms in dreams. But if you think that images, as being alive, can accomplish such things, place them on a beam accurately balanced, and place an equipoise in the other scale, then ask them to become either heavier or lighter: and if this be done, then they are alive. But it does not so happen. But if it were so, this would not prove them to be gods. For this might be accomplished by the finger of the demon. Even maggots move, yet they are not called gods.

[1116] The meaning is: "the idols or images of the heathen deities are not living, but the demons adopt the forms of these images when they appear to men in dreams."

Chapter XVI.—Powers of the Demons.

"But that the soul of each man embodies the forms of demons after his own preconceptions, and that those who are called gods do not appear, is manifest from the fact that they do not appear to the Jews. But some one will say, How then do they give oracular responses, forecasting future things? This also is false. But suppose it were true, this does not prove them to be gods; for it does not follow, if anything prophesies, that it is a god. For pythons prophesy, yet they are cast out by us as demons, and put to flight. But some one will say, They work cures for some persons. It is false. But suppose it were true, this is no proof of Godhead; for physicians also heal many, yet are not gods. But, says one, physicians do not completely heal those of whom they take charge, but these heal oracularly. But the demons know the remedies that are suited to each disease. Wherefore, being skilful physicians, and able to cure those diseases which can be cured by men, and also being prophets, and knowing when each disease is healed of itself, they so arrange their remedies that they may gain the credit of producing the cure.

Chapter XVII.—Reasons Why Their Deceits are Not Detected.

"For why do they oracularly foretell cures after a long time? And why, if they are almighty, do they not effect cures without administering any medicine? And for what reason do they prescribe remedies to some of those who pray to them, while to some, and it may be more suitable cases, they give no response? Thus, whenever a cure is going to take place spontaneously, they promise, in order that they may get the credit of the cure; and others, having been sick, and having prayed, and having recovered spontaneously, attributed the cure to those whom they had invoked, and make offerings to them. Those, however, who, after praying, have failed, are not able to offer their sacrifices. But if the relatives of the dead, or any of their children, inquired into the losses, you would find the failures to be more than the successes. But no one who has been taken in by them is willing to exhibit an accusation against them, through shame or fear; but, on the other hand, they conceal the crimes which they believe them to be guilty of.

Chapter XVIII.—Props of the System.

“And how many also falsify the responses given and the cures effected by them, and confirm them with an oath! And how many give themselves up to them for hire, undertaking falsely to suffer certain things, and thus proclaiming their suffering, and being restored by remedial means, they say that they oracularly promised them healing, in order that they may assign as the cause the senseless worship! And how many of these things were formerly done by magical art, in the way of interpreting dreams, and divining! Yet in course of time these things have disappeared. And how many are there now, who, wishing to obtain such things, make use of charms! However, though a thing be prophetical or healing, it is not divine.

Chapter XIX.—Privileges of the Baptized.

"For God is almighty. For He is good and righteous, now long-suffering to all, that those who will, repenting of the evils which they have done, and living well, may receive a worthy reward in the day in which all things are judged. Wherefore now begin to obey God by reason of good knowledge,[1117] and to oppose your evil lusts and thoughts, that you may be able to recover the original saving worship which was committed to humanity. For thus shall blessings straightway spring up to you, which, when you receive, you will thenceforth quit the trial of evils. But give thanks to the Giver; being kings for ever of unspeakable good 279 things, with the King of peace. But in the present life, washing in a flowing river, or fountain, or even in the sea, with the thrice-blessed invocation, you shall not only be able to drive away the spirits which lurk in you; but yourselves no longer sinning, and undoubtingly believing God, you shall drive out evil spirits and dire demons, with terrible diseases, from others. And sometimes they shall flee when you but look on them. For they know those who have given themselves up to God. Wherefore, honouring them, they flee affrighted, as you saw yesterday, how, when after the address I delayed praying for those who were suffering these maladies, through respect towards the worship they cried out, not being able to endure it for a short hour.

[1117] [With chaps. 19–21 compare *Recognitions*, iv. 32, 35, which closely resemble them.—R.]

Chapter XX.—“Not Almost, But Altogether Such as I Am.”

“Do not then suppose that we do not fear demons on this account, that we are of a different nature *from you*. For we are of the same nature, but not of the same worship. Wherefore, being not only much but altogether superior to you, we do not grudge you becoming such *as we are*; but, on the other hand, counsel you, knowing that all these *demons* beyond measure honour and fear those who are reconciled to God.”

Chapter XXI.—The Demons Subject to the Believer.

"For, in like manner as the soldiers who are put under one of Cæsar's captains know to honour him who has received authority on account of him who gave it, so that the commanders say to this one, Come, and he comes, and to another, Go, and he goes; so also he who has given himself to God, being faithful, is heard when he only speaks to demons and diseases; and the demons give place, though they be much stronger than they who command them. For with unspeakable power God subjects the mind of every one to whom He pleases. For as many captains, with whole camps and cities, fear Cæsar, who is but a man, every one's heart being eager to honour the image of all[1118] for the will of God, all things being enslaved by fear, do not know the cause; so also all disease-producing spirits, being awed in some natural way, honour and flee from him who has had recourse to God, and who carries right faith as His image in his heart.

[1118] I prefer here the common text to any of the proposed emendations, and suppose that the author represents Cæsar, though but one man, as the image or personification of the whole empire.

Chapter XXII.—"Rather Rejoice."

"But still, though all demons, with all diseases, flee before you, you are not to rejoice in this only, but in that, through grace, your names, as of the ever-living, are written in heaven. Thus also the Divine Holy Spirit rejoices because man hath overcome death; for the putting of the demons to flight makes for the safety of another. But this we say, not as denying that we ought to help others, but that we ought not to be inflated by this and neglect ourselves. It happens, also, that the demons flee before some wicked men by reason of the honoured name, and both he who expels the demon and he who witnesses it are deceived: he who expels him, as if he were honoured on account of righteousness, not knowing the wickedness of the demon. For he has at once honoured the name, and by his flight has brought the wicked man into a thought of his righteousness, and so deceived him away from repentance. But the looker-on, associating with the expeller as a pious man, hastens to a like manner of life, and is ruined. Sometimes also they pretend to flee before adjurations not made in the name of God, that they may deceive men, and destroy them whom they will.

Chapter XXIII.—The Sick Healed.

"This then we would have you know, that unless any one of his own accord give himself over as a slave to demons, as I said before, the demon has no power against him. Choosing, therefore, to worship one God, and refraining from the table of demons, and undertaking chastity with philanthropy and righteousness, and being baptized with the thrice-blessed invocation for the remission of sins, and devoting yourselves as much as you can to the perfection of purity, you can escape everlasting punishment, and be constituted heirs of eternal blessings."

Having thus spoken, he ordered those to approach who were distressed with diseases;[1119] and thus many approached, having come together through the experience of those who had been healed yesterday. And he having laid his hands upon them and prayed, and immediately healed them, and having charged them and the others to come earlier, he bathed and partook of food, and went to sleep.

[1119] [Comp. *Recognitions*, iv. 7.—R.]

Homily X.

Chapter I.—The Third Day in Tripolis.

Therefore on the third day in Tripolis,[1120] Peter rose early and went into the garden, where there was a great water-reservoir, into which a full stream of water constantly flowed. There having bathed, and then having prayed, he sat down; and perceiving us sitting around and eagerly observing him, as wishing to hear something from him, he said:—

[1120] [Book v. of the *Recognitions*, assigned to the second day at Tripolis, contains most of the matter in this Homily, but has many passages without a parallel here.—R.]

Chapter II.—Ignorance and Error.

"There seems to me to be a great difference between the ignorant and the erring. For the ignorant man seems to me to be like a man who does not wish to set out for a richly stored city, through his not knowing the excellent things that are there; but the erring man to be like one who has learned indeed the good things that are in the city, but who has forsaken the highway in proceeding towards it, and so has wandered. Thus, therefore, it seems to me that there is a great difference between those who worship idols and those who are faulty in the worship of God. For they who worship idols are ignorant of eternal life, and therefore they do not desire it; for what they do not know, they cannot love. But those who have chosen to worship one God, and who have learned of the eternal life given to the good, if they either believe or do anything different from what is pleasing to God, are like to those who have gone out from the city of punishment, and are desirous to come to the well-stored city, and on the road have strayed from the right path."

Chapter III.—Man the Lord of All.

While he was thus discoursing to us, there entered one of our people, who had been appointed to make the following announcement to him, and said: "My lord Peter, there are great multitudes standing before the doors." With his consent, therefore, a great multitude entered. Then he rose up, and stood on the basis, as he had done the day before; and having saluted them in religious fashion, he said: "God having formed the heaven and the earth, and having made all things in them, as the true Prophet has said to us, man, being made after the image and likeness of God, was appointed to be ruler and lord of things, I say, in air and earth and water, as may be known from the very fact that by his intelligence he brings down the creatures that are in the air, and brings up those that are in the deep, hunts those that are on the earth, and that although they are much greater in strength than he; I mean elephants, and lions, and such like.

Chapter IV.—Faith and Duty.

“While, therefore, he was righteous, he was also superior to all sufferings, as being unable by his immortal body to have any experience of pain; but when he sinned, as I showed you yesterday and the day before, becoming as it were the servant of sin, he became subject to all sufferings, being by a righteous judgment deprived of all excellent things. For it was not reasonable, the Giver having been forsaken, that the gifts should remain with the ungrateful. Whence, of His abundant mercy, in order to our receiving, with the first, also future blessings, He sent His Prophet. And the Prophet has given in charge to us to tell you what you ought to think, and what to do. Choose, therefore; and this is in your power. What, therefore, you ought to think is this, to worship the God who made all things; whom if you receive in your minds, you shall receive from Him, along with the first excellent things, also the future eternal blessings.

Chapter V.—The Fear of God.

"Therefore you shall be able to persuade yourselves with respect to the things that are profitable, if, like charmers, you say to the horrible serpent which lurks in your heart, 'The Lord God thou shalt fear, and Him alone thou shalt serve.'[1121] On every account it is advantageous to fear Him alone, not as an unjust, but as a righteous God. For one fears an unjust being, lest he be wrongfully destroyed, but a righteous one, lest he be caught in sin and punished. You can therefore, by fear towards Him, be freed from many hurtful fears. For if you do not fear the one Lord and Maker of all, you shall be the slaves of all evils to your own hurt, I mean of demons and diseases, and of everything that can in any way hurt you.

[1121] Matt. iv. 10; [Luke iv. 8; Deut. vi. 13.—R.].

Chapter VI.—Restoration of the Divine Image.

“Therefore approach with confidence to God, you who at first were made to be rulers and lords of all things: ye who have His image in your bodies, have in like manner the likeness of His judgment in your minds. Since, then, by acting like irrational animals, you have lost the soul of man from your soul, becoming like swine, you are the prey of demons. If, therefore, you receive the law of God, you become men. For it cannot be said to irrational animals, ‘Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal,’ and so forth. Therefore do not refuse, when invited, to return to your first nobility; for it is possible, if ye be conformed to God by good works. And being accounted to be sons by reason of your likeness to Him, you shall be reinstated as lords of all.

Chapter VII.—Unprofitableness of Idols.

“Begin,[1122] then, to divest yourselves of the injurious fear of vain idols, that you may escape unrighteous bondage. For they have become your masters, who even as servants are unprofitable to you. I speak of the material of the lifeless images, which are of no use to you as far as service is concerned. For they neither hear nor see nor feel, nor can they be moved. For is there any one of you who would like to see as they see, and to hear as they hear, and to feel as they feel, and to be moved as they are? God forbid that such a wrong should be done to any man bearing the image of God, though he have lost His likeness.

[1122] [*Recognitions*, v. 14, is parallel to this chapter, and the resemblance is close throughout some of the succeeding chapters.—R.]

Chapter VIII.—No Gods Which are Made with Hands.

“Therefore reduce your gods of gold and silver, or any other material, to their original nature; I mean into cups and basins and all other utensils, such as may be useful to you for service; and those good things which were given you at first shall be able to be restored. But perhaps you will say, The laws of the emperors do not permit us to do this.[1123] You say well that it is the law, and not the power of the vain idols themselves, which is nothing. How, then, have ye regarded them as gods, who are avenged by human laws, guarded by dogs, kept by multitudes?—and that if they are of gold, or silver, or brass. For those of wood or earthenware are preserved by their worthlessness, because no man desires to steal a wooden or earthenware god! So that your gods are exposed to danger in proportion to the value of the material of which they are made. How, then, can they be gods, which are stolen, molten, weighed, guarded?

[1123] [This, with the corresponding passage in *Recognitions*, v. 15, points to an early origin of the literature, under the heathen emperors.—R.]

Chapter IX.—“Eyes Have They, But They See Not.”

“Oh the minds of wretched men, who fear things deader than dead men! For I cannot call them even dead, which have never lived, unless they are the tombs of ancient men. For sometimes a person, visiting unknown places, does not know whether the temples which he sees are monuments of dead men, or whether they belong to the so-called gods; but on inquiring and hearing that they belong to the gods, he worships, without being ashamed that if he had not learned on inquiring, he would have passed them by as the monuments of a dead man, on account of the strictness of the resemblance. However, it is not necessary that I should adduce much proof in regard to such superstition. For it is easy for any one who pleases to understand that it, *an idol*, is nothing, unless there be any one who does not see. However, now at least hear that it does not hear, and understand that it does not understand. For the hands of a man who is dead made it. If, then, the maker is dead, how can it be that which was made by him shall not be dissolved? Why, then, do you worship the work of a mortal which is altogether senseless? whereas those who have reason do not worship animals, nor do they seek to propitiate the elements which have been made by God,—I mean the heaven, the sun, the moon, lightning, the sea, and all things in them,—rightly judging not to worship the things that He has made, but to reverence the Maker and Sustainer of them. For in this they themselves also rejoice, that no one ascribes to them the honour that belongs to their Maker.

Chapter X.—Idolatry a Delusion of the Serpent.

"For His alone is the excellent glory of being alone uncreated, while all else is created. As, therefore, it is the prerogative of the uncreated to be God, so whatever is created is not God indeed. Before all things, therefore, you ought to consider the evil-working suggestion of the deceiving serpent that is in you, which seduces you by the promise of better reason, creeping from your brain to your spinal marrow, and setting great value upon deceiving you.[1124]

[1124] [Comp. *Recognitions*, ii. 45, and especially the full discussion about the serpent in *Recognitions*, v. 17–26.—R.]

Chapter XI.—Why the Serpent Tempts to Sin.

“For he knows the original law, that if he bring you to the persuasion of the so-called gods, so that you sin against the one good of monarchy, your overthrow becomes a gain to him. And that for this reason, because he being condemned eats earth, he has power to eat him who through sin being dissolved into earth, has become earth, your souls going into his belly of fire. In order, therefore, that you may suffer these things, he suggests every thought to your hurt. 282

Chapter XII.—Ignorantia Neminem Excusat

"For all the deceitful conceptions against the monarchy are sown in your mind by him to your hurt. First, that you may not hear the discourses of piety, and so drive away ignorance, which is the occasion of evils, he ensnares you by a pretence of knowledge, giving in the first instance, and using throughout this presumption, which is to think and to be unhappily advised, that if any one do not hear the word of piety, he is not subject to judgments. Wherefore also some, being thus deceived, are not willing to hear, that they may be ignorant, not knowing that ignorance is of itself a sufficient deadly drug. For if any one should take a deadly drug in ignorance, does he not die? So naturally sins destroy the sinner, though he commit them in ignorance of what is right.

Chapter XIII.—Condemnation of the Ignorant.

"But if judgment follows upon disobedience to instruction, much more shall God destroy those who will not undertake His worship. For he who will not learn, lest that should make him subject to judgment, is already judged as knowing, for he knew what he will not hear; so that imagination avails nothing as an apology in presence of the heart-knowing God. Wherefore avoid that cunning thought suggested by the serpent to your minds. But if any one end this life in real ignorance, this charge will lie against him, that, having lived so long, he did not know who was the bestower of the food supplied to him: and as a senseless, and ungrateful, and very unworthy servant, he is rejected from the kingdom of God.

Chapter XIV.—Polytheistic Illustration.

"Again, the terrible serpent suggests this supposition to you, to think and to say that very thing which most of you do say; viz., We know that there is one Lord of all, but there also are gods. For in like manner as there is one Cæsar, but he has under him procurators, proconsuls, prefects, commanders of thousands, and of hundreds, and of tens; in the same way, there being one great God, as there is one Cæsar, there also, after the manner of inferior powers, are gods, inferior indeed to Him, but ruling over us. Hear, therefore, ye who have been led away by this conception as by a terrible poison—I mean the evil conception of this illustration—that you may know what is good and what is evil. For you do not yet see it, nor do you look into the things that you utter.

Chapter XV.—Its Inconclusiveness.

"For if you say that, after the manner of Cæsar, God has subordinate powers—those, namely, which are called gods—you do not thus go by your illustration. For if you went by it, you must of necessity know that it is not lawful to give the name of Cæsar to another, whether he be consul, or prefect, or captain, or any one else, and that he who gives such a name shall not live, and he who takes it shall be cut off. Thus, according to your own illustration, the name of God must not be given to another; and he who is tempted either to take or give it is destroyed. Now, if this insult of a man induces punishment, much more they who call others gods shall be subject to eternal punishment, as insulting God. And with good reason; because you subject to all the insult that you can the name which it was committed to you to honour, in order to His monarchy. For God is not properly His name; but you having in the meantime received it, insult what has been given you, that it may be accounted as done against the real name, according as you use that. But you subject it to every kind of insult.

Chapter XVI.—Gods of the Egyptians.

"Therefore you ringleaders among the Egyptians, boasting of meteorology, and promising to judge the natures of the stars, by reason of the evil opinion lurking in them, subjected that name to all manner of dishonour as far as in them lay. For some of them taught the worship of an ox called Apis, some that of a he-goat, some of a cat, some of a serpent; yea, even of a fish, and of onions, and rumblings in the stomach,[1125] and common sewers, and members of irrational animals, and to myriads of other base abominations *they gave the name of god*."

[1125] γαστρῶν πνεύματα.

Chapter XVII.—The Egyptians' Defence of Their System.

On Peter's saying this, the surrounding multitude laughed. Then Peter said to the laughing multitude: "You laugh at their proceedings, not knowing that you are yourselves much more objects of ridicule to them. But you laugh at one another's proceedings; for, being led by evil custom into deceit, you do not see your own. But I admit that you have reason to laugh at the idols of the Egyptians, since they, being rational, worship irrational animals, and these altogether dying. But listen to what they say when they deride you. We, they say, though we worship dying creatures, yet still such as have once had life: but you reverence things that never lived. And in addition to this, they say, We wish to honour the form of the one God, but we cannot find out what it is, and so we choose to give honour to every form. And so, making some such statements as these, they think that they judge more rightly than you do.

Chapter XVIII.—Answer to the Egyptians.

“Wherefore answer them thus: You lie, for you do not worship these things in honour of the true God, for then all of you would worship every form; not as ye do. For those of you who suppose the onion to be the divinity, and those who worship rumblings in the stomach, contend with one another; and thus all in like manner preferring some one thing, revile those that are preferred by others. And with diverse judgments, one reverences one and another of the limbs of the same animal. Moreover, those of them who still have a breath of right reason, being ashamed of the manifest baseness, attempt to drive these things into allegories, wishing by another vagary to establish their deadly error. But we should confute the allegories, if we were there, the foolish passion for which has prevailed to such an extent as to constitute a great disease of the understanding. For it is not necessary to apply a plaster to a whole part of the body, but to a diseased part. Since then, you, by your laughing at the Egyptians, show that you are not affected with their disease, with respect to your own disease it were reasonable I should afford to you a present cure of your own malady.

Chapter XIX.—God's Peculiar Attribute.

"He who would worship God ought before all things to know what alone is peculiar to the nature of God, which cannot pertain to another, that, looking at His peculiarity, and not finding it in any other, he may not be seduced into ascribing godhead to another. But this is peculiar to God, that He alone is, as the Maker of all, so also the best of all. That which makes is indeed superior in power to that which is made; that which is boundless is superior in magnitude to that which is bounded: in respect of beauty, that which is comeliest; in respect of happiness, that which is most blessed; in respect of understanding, that which is most perfect. And in like manner, in other respects, He has incomparably the pre-eminence. Since then, as I said, this very thing, viz., to be the best of all, is peculiar to God, and the all-comprehending world was made by Him, none of the things made by Him can come into equal comparison with Him.

Chapter XX.—Neither the World Nor Any of Its Parts Can Be God.

“But the world, not being incomparable and unsurpassable, and altogether in all respects without defect, cannot be God. But if the whole world cannot be God, in respect of its having been made, how much more should not its parts be reasonably called God; I mean the parts that are by you called gods, being made of gold and silver, brass and stone, or of any other material whatsoever; and they constructed by mortal hand. However, let us further see how the terrible serpent through man’s mouth poisons those who are seduced by his solicitations.

Chapter XXI.—Idols Not Animated by the Divine Spirit.

“For many say, We do not worship the gold or the silver, the wood or the stone, of the objects of our worship. For we also know that these are nothing but lifeless matter, and the art of mortal man. But the spirit that dwells in them, that we call God. Behold the immorality of those who speak thus! For when that which appears is easily proved to be nothing, they have recourse to the invisible, as not being able to be convicted in respect of what is non-apparent. However, they agree with us in part, that one half of their images is not God, but senseless matter. It remains for them to show how we are to believe that these images have a divine spirit. But they cannot prove to us that it is so, for it is not so; and we do not believe them *when they say that they* have seen it. We shall afford them proofs that they have not a divine spirit, that lovers of truth, hearing the refutation of the thought that they are animated, may turn away from the hurtful delusion.

Chapter XXII.—Confutation of Idol-Worship.

"In the first place, indeed, if you worship them as being animated, why do you also worship the sepulchres of memorable men of old, who confessedly had no divine spirit? Thus you do not at all speak truth respecting this. But if your objects of worship were really animated, they would move of themselves; they would have a voice; they would shake off the spiders that are on them; they would thrust forth those that wish to surprise and to steal them; they would easily capture those who pilfer the offerings. But now they do none of these things, but are guarded, like culprits, and especially the more costly of them, as we have already said. But what? Is it not so, that the rulers demand of you imposts and taxes on their account, as if you were greatly benefited by them? But what? Have they not often been taken as plunder by enemies, and been broken and scattered? And do not the priests, more than the outside worshippers, carry off many of the offerings, thus acknowledging the uselessness of their worship? 284

Chapter XXIII.—Folly of Idolatry.

“Nay, it will be said; but they are detected by their foresight. It is false; for how many of them have not been detected? And if on account of the capture of some it be said that they have power, it is a mistake. For of those who rob tombs, some are found out and some escape; but it is not by the power of the dead that those who are apprehended are detected. And such ought to be our conclusion with respect to those who steal and pilfer the gods. But it will be said, The gods that are in them take no care of their images. Why, then, do you tend them, wiping them, and washing them, and scouring them, crowning them, and sacrificing to them? Wherefore agree with me that you act altogether without right reason. For as you lament over the dead, so you sacrifice and make libations to your gods.

Chapter XXIV.—Impotence of Idols.

“Nor yet is that in harmony with the illustration of Cæsar, and of the powers under him, to call them administrators; whereas you take all care of them, as I said, tending your images in every respect. For they, having no power, do nothing. Wherefore tell us what do they administer? what do they of that sort which rulers in different places do? and what influence do they exert, as the stars of God? Do they show anything like the sun, or do you light lamps before them? Are they able to bring showers, as the clouds bring rain,—they which cannot even move themselves, unless men carry them? Do they make the earth fruitful to your labours, these to whom you supply sacrifices? Thus they can do nothing.

Chapter XXV.—Servants Become Masters.

"But if they were able to do something, you should not be right in calling them gods: for it is not right to call the elements gods, by which good things are supplied; but only Him who ordereth them, to accomplish all things for our use, and who commandeth them to be serviceable to man,—Him alone we call God in propriety of speech, whose beneficence you do not perceive, but permit those elements to rule over you which have been assigned to you as your servants. And why should I speak of the elements, when you not only have made and do worship lifeless images, but deign to be subject to them in all respects as servants? Wherefore, by reason of your erroneous judgments, you have become subject to demons. However, by acknowledgment of God Himself, by good deeds you can again become masters, and command the demons as slaves, and as sons of God be constituted heirs of the eternal kingdom."

Chapter XXVI.—The Sick Healed.

Having said this, he ordered the demoniacs, and those taken with diseases, to be brought to him; and when they were brought, he laid his hands on them, and prayed, and dismissed them healed, reminding them and the rest of the multitude to attend upon him there every day that he should discourse. Then, when the others had withdrawn, Peter bathed in the reservoir that was there, with those who pleased; and then ordering a table to be spread on the ground under the thick foliage of the trees, for the sake of shade, he ordered us each to recline, according to our worth; and thus we partook of food. Therefore having blessed and having given thanks to God for the enjoyment, according to the accustomed faith of the Hebrews; and there being still a long time before us, he permitted us to ask him questions about whatever we pleased; and thus, though there were twenty of us putting questions to him all round, he satisfied every one. And now evening having descended, we all went with him into the largest apartment of the lodging, and there we all slept.

Homily XI.

Chapter I.—Morning Exercises.

Therefore on the fourth day at Tripolis, Peter rising and finding us awake, saluted us and went out to the reservoir, that he might bathe and pray; and we also did so after him. To us, therefore, when we had prayed together, and were set down before him, he gave a discourse touching the necessity of purity. And when thereafter it was day, he permitted the multitudes to enter. Then, when a great crowd had entered, he saluted them according to custom, and began to speak.

Chapter II.—“Giving All Diligence.”

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“Inasmuch as, by long-continued neglect on your part, to your own injury, your mind has caused to sprout many hurtful conceptions about religion, and ye have become like land fallow by the carelessness of the husbandman, you need a long time for your purification, that your mind, receiving like good seed the true word that is imparted to you, may not choke it with evil cares, and render it unfruitful with respect to works that are able to save you. Wherefore it behoves those who are careful of their own salvation to hear more constantly, that their sins which have been long multiplying may, in the short time that remains, be matched with constant care for their purification. Since, therefore, no one knows the time of his end, hasten to pluck out the many thorns of your hearts; but not by little and little, for then you cannot be purified, for you have been long fallow.[1126]

[1126] [With chaps. 2, 3, the corresponding chapters in *Recognitions*, vi., agree. The parallel is resumed in chap. 19.—R.]

Chapter III.—“Behold What Indignation.”

“But not otherwise will you endure to undertake much care for your purification unless you be angry with yourselves, and chastise yourselves for those things with which, as unprofitable servants, you have been ensnared, consenting to your evil lusts, that you may be able to let in your righteous indignation upon your mind, as fire upon a fallow field. If, therefore, ye have not righteous fire, I mean indignation, against evil lusts, learn from what good things ye have been seduced, and by whom ye have been deceived, and for what punishment ye are prepared; and thus, your mind being sober, and kindled into indignation like fire by the teaching of Him who sent us, may be able to consume the evil things of lust. Believe me, that if you will, you can rectify all things.

Chapter IV.—The Golden Rule.

"Ye are the image of the invisible God.[1127] Whence let not those who would be pious say that idols are images of God, and therefore that it is right to worship them. For the image of God is man. He who wishes to be pious towards God does good to man, because the body of man bears the image of God. But all do not as yet bear His likeness, but the pure mind of the good soul does. However, as we know that man was made after the image and after the likeness of God, we tell you to be pious towards him, that the favour may be accounted as done to God, whose image he is. Therefore it behoves you to give honour to the image of God, which is man—in this wise: food to the hungry, drink to the thirsty, clothing to the naked, care to the sick, shelter to the stranger, and visiting him who is in prison, to help him as you can. And not to speak at length, whatever good things any one wishes for himself, so let him afford to another in need, and then a good reward can be reckoned to him as being pious towards the image of God. And by like reason, if he will not undertake to do these things, he shall be punished as neglecting the image.

[1127] [Most of the matter in chaps. 4–18 is found in *Recognitions*, v. 23–36.—R.]

Chapter V.—Forasmuch as Ye Did It Unto One of These.

"Can it therefore be said that, for the sake of piety towards God, ye worship every form, while in all things ye injure man who is really the image of God, committing murder, adultery, stealing, and dishonouring him in many other respects? But you ought not to do even one evil thing on account of which man is grieved. But now you do all things on account of which man is disheartened, for wrong is also distress. Wherefore you murder and spoil his goods, and whatever else you know which you would not receive from another. But you, being seduced by some malignant reptile to malice, by the suggestion of polytheistic doctrine, are impious towards the real image, which is man, and think that ye are pious towards senseless things.

Chapter VI.—Why God Suffers Objects of Idolatry to Subsist.

“But some say, Unless He wished these things to be, they should not be, but He would take them away. But I say this shall assuredly be the case, when all shall show their preference for Him, and thus there shall be a change of the present world. However, if you wished Him to act thus, so that none of the things that are worshipped should subsist, tell me what of existing things you have not worshipped. Do not some of you worship the sun, and some the moon, and some water, and some the earth, and some the mountains, and some plants, and some seeds, and some also man, as in Egypt? Therefore God must have suffered nothing, not even you, so that there should have been neither worshipped nor worshipper. Truly this is what the terrible serpent which lurks in you would have, and spares you not. But so it shall not be. For it is not the thing that is worshipped that sins; for it suffers violence at the hands of him who will worship it. For though unjust judgment is passed by all men, yet not by God. For it is not just that the sufferer and the disposer receive the same punishment, unless he willingly receive the honour which belongs only to the Most Honourable.

Chapter VII.—“Let Both Grow Together Till the Harvest.”

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“But it will be said that the worshippers themselves ought to be taken away by the true God, that others may not do it. But you are not wiser than God, that you should give Him counsel as one more prudent than He. He knows what He does; for He is long-suffering to all who are in impiety, as a merciful and philanthropic father, knowing that impious men become pious. And of those very worshippers of base and senseless things, many becoming sober have ceased to worship these things and to sin, and many Greeks have been saved so as to pray to the true God.

Chapter VIII.—Liberty and Necessity.

"But, you say, God ought to have made us at first so that we should not have thought at all of such things. You who say this do not know what is free-will, and how it is possible to be really good; that he who is good by his own choice is really good; but he who is made good by another under necessity is not really good, because he is not what he is by his own choice.[1128] Since therefore every one's freedom constitutes the true good, and shows the true evil, God has contrived that friendship or hostility should be in each man by occasions. But no, it is said: everything that we think He makes us to think. Stop! Why do you blaspheme more and more, in saying this? For if we are under His influence in all that we think, you say that He is the cause of fornications, lusts, avarice, and all blasphemy. Cease your evil-speaking, ye who ought to speak well of Him, and to bestow all honour upon Him. And do not say that God does not claim any honour; for if He Himself claims nothing, you ought to look to what is right, and to answer with thankful voice Him who does you good in all things.

[1128] [Comp. *Recognitions*, iii. 21, etc. In that work the freedom of the will, as necessary to goodness, is more frequently affirmed.—R.]

Chapter IX.—God a Jealous God.

"But, you say, we do better when we are thankful at once to Him and to all others. Now, when you say this, you do not know the plot that is formed against you. For as, when many physicians of no power promise to cure one patient, one who is really able to cure him does not apply his remedy, considering that, if he should cure him, the others would get the credit; so also God does not do you good, when He is asked along with many who can do nothing. What! it will be said, is God enraged at this, if, when He cures, another gets the credit? I answer: Although He be not indignant, at all events He will not be an accomplice in deceit; for when He has conferred a benefit, the idol, which has done nothing, is credited with the power. But also I say to you, if he who crouches in adoration before senseless idols had not been injured naturally, perhaps He (God) would have endured even this. Wherefore watch ye that you may attain to a reasonable understanding on the matter of salvation.[1129] For God being without want, neither Himself needs anything, nor receives hurt; for it belongs to us to be profited or injured. For in like manner as Cæsar is neither hurt when he is evil spoken of, nor profited when he is thanked, but safety accrues to the renderer of thanks, and ruin to the evil-speaker, so they who speak well of God indeed profit Him nothing, but save themselves; and in like manner, those who blaspheme Him do not indeed injure Him, but themselves perish.

[1129] We have adopted the reading of Codex O. The reading in the others is corrupt.

Chapter X.—The Creatures Avenge God's Cause.

"But it will be said that the cases are not parallel between God and man; and I admit that they are not parallel: for the punishment is greater to him who is guilty of impiety against the greater, and less to him who sins against the less. As, therefore, God is greatest of all, so he who is impious against Him shall endure greater punishment, as sinning against the greater; not through His defending Himself with His own hand, but the whole creation being indignant at him, and naturally taking vengeance on him. For to the blasphemer the sun will not give his light, nor the earth her fruits, nor the fountain its water, nor in Hades shall he who is there constituted prince give rest to the soul; since even now, while the constitution of the world subsists, the whole creation is indignant at him. Wherefore neither do *the clouds* afford sufficient rains, nor the earth fruits, whereby many perish; yea, even the air itself, inflamed with anger, is turned to pestilential courses. However, whatsoever good things we enjoy, He of His mercy compels the creature to our benefits. Still, against you who dishonour the Maker of all, the whole creation is hostile.

Chapter XI.—Immortality of the Soul.

“And though by the dissolution of the body you should escape punishment, how shall you be able by corruption to flee from your soul, which is incorruptible? For the soul even of the wicked is immortal, for whom it were better not to have it incorruptible. For, being punished with endless torture under unquenchable fire, and never dying, it can receive no end of its misery. But perhaps some one of you will say, ‘You terrify us, O Peter.’ Teach us then how we can be silent *about these things, and yet* tell you things as they are, for not otherwise can we tell you them. But if we should be silent, you should be ensnared by evils through ignorance. But if we speak, we are suspected of terrifying you with a false theory. How then shall we charm that wicked *serpent* that lurks in your *soul*, and subtilely insinuates suspicions hostile to God, under the guise of love of God? Be reconciled with yourselves; for in order to your salvation recourse is to Him with well-doing. Unreasonable lust in you is hostile to God, for by conceit of wisdom it strengthens ignorance. 28

Chapter XII.—Idols Unprofitable.

“But others say, God does not care for us. This also is false. For if really He did not care, He would neither cause His sun to rise on the good and the evil, nor send His rain on the just and the unjust. But others say, We are more pious *than you*, since we worship both him and images. I do not think, if one were to say to a king, ‘I give you an equal share of honour with that which I give to corpses and to worthless dung,’—I do not think that he would profit by it. But some one will say, Do you call our objects of worship dung? I say Yes, for you have made them useless to yourselves by setting them aside for worship, whereas their substance might perhaps have been serviceable for some other purpose, or for the purpose of manure. But now it is not useful even for this purpose, since you have changed its shape and worship it. And how do you say that you are more pious, you who are the most wicked of all, who deserve destruction of your souls by this very one incomparable sin, at the hands of Him who is true, if you abide in it? For as if any son having received many benefits from his father, give to another, who is not his father, the honour that is due to his father, he is certainly disinherited; but if he live according to the judgment of his father, and so thanks him for his kindnesses, he is with good reason made the heir.

Chapter XIII.—Arguments in Favour of Idolatry Answered.

"But others say, We shall act impiously if we forsake the objects of worship handed down to us by our fathers; for it is like the guarding of a deposit. But on this principle the son of a robber or a debauchee ought not to be sober and to choose the better part, lest he should act impiously, and sin by doing differently from his parents! How foolish, then, are they who say, We worship these things that we may not be troublesome to Him; as if God were troubled by those who bless Him, and not troubled by those who ungratefully blaspheme Him. Why is it, then, that when there is a withholding of rain, you look only to heaven and pour out prayers and supplications; and when you obtain it, you quickly forget? For when you have reaped your harvest or gathered your vintage, you distribute your first-fruits among those idols which are nothing, quickly forgetting God your benefactor; and thus you go into groves and temples, and offer sacrifices and feasts. Wherefore some of you say, These things have been excellently devised for the sake of good cheer and feasting.

Chapter XIV.—Heathen Orgies.

"Oh men without understanding! Judge ye rightly of what is said. For if it were necessary to give one's self to some pleasure for the refreshment of the body, whether were it better to do so among the rivers and woods and groves, where there are entertainments and convivialities and shady places, or where there is the madness of demons, and cuttings of hands, and emasculations, and fury and mania, and dishevelling of hair, and shoutings and enthusiasms and howlings, and all those things which are done with hypocrisy for the confounding of the unthinking, when you offer your prescribed prayers and thanksgivings even to those who are deader than the dead?

Chapter XV.—Heathen Worshippers Under the Power of the Demon.

“And why do ye take pleasure in these doings? Since the serpent which lurks in you, which has sown in you fruitless lust, will not tell you, I shall speak and put it on record. Thus the case stands. According to the worship of God, the proclamation is made to be sober, to be chaste, to restrain passion, not to pilfer other men’s goods, to live uprightly, moderately, fearlessly, gently; rather to restrain one’s self in necessities, than to supply his wants by wrongfully taking away the property of another. But with the so-called gods the reverse is done. And ye renounce some things *as done by you*, in order to the admiration of *your* righteousness; whereas, although you did all that you are commanded, ignorance with respect to God is alone sufficient for your condemnation. But meeting together in the places which you have dedicated to them, you delight in making yourselves drunk, and you kindle your altars, of which the diffused odour through its influence attracts the blind and deaf spirits to the place of their fumigation. And thus, of those who are present, some are filled with inspirations, and some with strange fiends, and some betake themselves to lasciviousness, and some to theft and murder. For the exhalation of blood, and the libation of wine, satisfies even these unclean spirits, which lurk within you and cause you to take pleasure in the things that are transacted there, and in dreams surround you with false phantasies, and punish you with myriads of diseases. For under the show of the so-called sacred victims you are filled with dire demons, which, cunningly concealing themselves, 288 destroy you, so that you should not understand the plot that is laid for you. For, under the guise of some injury, or love, or anger, or grief, or strangling you with a rope, or drowning you, or throwing you from a precipice, or by suicide, or apoplexy, or some other disease, they deprive you of life.

Chapter XVI.—All Things Work for Good to Them that Love God.

"But no one of us can suffer such a thing; but they themselves are punished by us, when, having entered into any one, they entreat us that they may go out slowly. But some one will say perhaps, Even some of the worshippers of God fall under such sufferings. I say that is impossible. For he is a worshipper of God, of whom I speak, who is truly pious, not one who is such only in name, but who really performs the deeds of the law that has been given him. If any one acts impiously, he is not pious; in like manner as, if he who is of another tribe keeps the law, he is a Jew; but he who does not keep it is a Greek. For the Jew believes God and keeps the law, by which faith he removes also other sufferings, though like mountains and heavy.[1130] But he who keeps not the law is manifestly a deserter through not believing God; and thus as no Jew, but a sinner, he is on account of his sin brought into subjection to those sufferings which are ordained for the punishment of sinners. For, by the will of God prescribed at the beginning, punishment righteously follows those who worship Him on account of transgressions; and this is so, in order that having reckoned with them by punishment for sin as for a debt, he may set forth those who have turned to Him pure in the universal judgment. For as the wicked here enjoy luxury to the loss of eternal blessings, so punishments are sent upon the Jews who transgress for a settlement of accounts, that, expiating their transgression here, they may there be set free from eternal punishments.

[1130] Matt. xvii. 20.

Chapter XVII.—Speaking the Truth in Love.

“But you cannot speak thus; for you do not believe that things are then as we say; I mean, when there is a recompense for all. And on this account, you being ignorant of what is advantageous, are seduced by temporal pleasures from taking hold of eternal things. Wherefore we attempt to make to you exhibitions of what is profitable, that, being convinced of the promises that belong to piety, you may by good deeds inherit with us the griefless world. Until then you know us, do not be angry with us, as if we spoke falsely of the good things which we desire for you. For the things which are regarded by us as true and good, these we have not scrupled to bring to you, but, on the contrary, have hastened to make you fellow-heirs of good things, which we have considered to be such. For thus it is necessary to speak to the unbelievers. But that we really speak the truth in what we say, you cannot know otherwise than by first listening with love of the truth.

Chapter XVIII.—Charming of the Serpent.

"Wherefore, as to the matter in hand, although in ten thousand ways the serpent that lurks in you suggesting evil reasonings and hindrances, wishes to ensnare you, therefore so much the more ought ye to resist him, and to listen to us assiduously. For it behoves you, consulting, as having been grievously deceived, to know how he must be charmed. But in no other way is it possible. But by charming I mean the setting yourselves by reason in opposition to their evil counsels, remembering that by promise of knowledge he brought death into the world at the first.[1131]

[1131] [At this point the first discourse in the *Recognitions* (v. 36) ends; the following chapters (19–33) agrees with the discourse in *Recognitions*, vi. 4–14.—R.]

Chapter XIX.—Not Peace, But a Sword.

"Whence the Prophet of the truth, knowing that the world was much in error, and seeing it ranged on the side of evil, did not choose that there should be peace to it while it stood in error. So that till the end he sets himself against all those who are in concord with wickedness, setting *truth* over against error, sending as it were fire upon those who are sober, namely wrath against the seducer, which is likened to a sword,[1132] and by holding forth the word he destroys ignorance by knowledge, cutting, as it were, and separating the living from the dead. Therefore, while wickedness is being conquered by lawful knowledge, war has taken hold of all. For the submissive son is, for the sake of salvation, separated from the unbelieving father, or the father from the son, or the mother from the daughter, or the daughter from the mother, and relatives from relatives, and friends from associates.

[1132] Matt. x. 34.

Chapter XX.—What If It Be Already Kindled?

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“And let not any one say, How is this just, that parents should be separated from their children, and children from their parents? It is just, even entirely. For if they remained with them, and, after profiting them nothing, were also destroyed along with them, how is it not just that he who wishes to be saved should be separated from him who will not, but who wishes to destroy him along with himself. Moreover, it is not those who judge better that wish to be separated, but they wish to stay with them, and to profit them by the exposition of better things; and therefore the unbelievers, not wishing to hearken to them, make war against them, banishing, persecuting, hating them. But those who suffer these things, pitying those who are ensnared by ignorance, by the teaching of wisdom pray for those who contrive evil against them, having learned that ignorance is the cause of their sin. For the Teacher Himself, being nailed to *the cross*, prayed to the Father that the sin of those who slew Him might be forgiven, saying, ‘Father, forgive them their sins, for they know not what they do.’[1133] They also therefore, being imitators of the Teacher in their sufferings, pray for those who contrive them, as they have been taught. Therefore they are not separated as hating their parents, since they make constant prayers even for those who are neither parents nor relatives, but enemies, and strive to love them, as they have been commanded.

[1133] Luke xxiii. 34.

Chapter XXI.—“If I Be a Father, Where is My Fear?”

“But tell me, how do you love your parents? If, indeed, you do it as always regarding what is right, I congratulate you; but if you love them as it happens, then not so, for then you may on a small occasion become their enemies. But if you love them intelligently, tell me, what are parents? You will say they are the sources of our being. Why, then, do ye not love the *source of the* being of all things, if indeed you have with right understanding elected to do this? But you will now say again, we have not seen Him. Why, then, do ye not seek for Him, but worship senseless things? But what? If it were even difficult for you to know what God is, you cannot fail to know what is not God, so as to reason that God is not wood, nor stone, nor brass, nor anything else made of corruptible matter.

Chapter XXII.—“The Gods that Have Not Made the Heavens.”

“For are not they graven with iron? And has not the graying iron been softened by fire? And is not the fire itself extinguished with water? And has not the water its motion from the spirit? And has not the spirit the beginning of its course from the God who hath made all things? For thus said the prophet Moses: ‘In the beginning God made the heaven and the earth. And the earth was unsightly, and unadorned; and darkness was over the deep: and the Spirit of God was borne above the waters.’ Which Spirit, at the bidding of God, as it were His hand, makes all things, dividing light from darkness, and after the invisible heaven spreading out the visible, that the places above might be inhabited by the angels of light, and those below by man, and all the creatures that were made for his use.

Chapter XXIII.—"To Whom Much is Given."

"For on thy account, O man, God commanded the water to retire upon the face of the earth, that the earth might be able to bring forth fruits for thee. And He made water-courses, that He might provide for thee fountains, and that river-beds might be disclosed, that animals might teem forth; in a word, that He might furnish thee with all things. For is it not for thee that the winds blow, and the rains fall, and the seasons change for the production of fruits? Moreover, it is for thee that the sun and moon, with the other heavenly bodies, accomplish their risings and settings; and rivers and pools, with all fountains, serve thee. Whence to thee, O senseless one, as the greater honour has been given, so for thee, ungrateful, the greater punishment by fire has been prepared, because thou wouldest not know Him whom it behoved thee before all things to know.

Chapter XXIV.—"Born of Water."

"And now from inferior things learn the cause of all, reasoning that water makes all things, and water receives the production of its movement from spirit, and the spirit has its beginning from the God of all. And thus you ought to have reasoned, in order that by reason you might attain to God, that, knowing your origin, and being born again by the first-born water, you may be constituted heir of the parents who have begotten you to incorruption.

Chapter XXV.—Good Works to Be Well Done.

“Wherefore come readily, as a son to a father, that God may assign ignorance as the cause of your sins. But if after being called you will not, or delay, you shall be destroyed by the just judgment of God, not being willed, through your not willing. And do not think, though you were more pious than all the pious that ever were, but if you be unbaptized, that you shall ever obtain hope. For all the more, on this account, you shall endure the greater punishment, because you have done excellent works not excellently. For well-doing is excellent when it is done as God has commanded. But if you will not be baptized according to His pleasure, you serve your own will and oppose His counsel. 290

Chapter XXVI.—Baptism.

“But perhaps some one will say, What does it contribute to piety to be baptized with water? In the first place, because you do that which is pleasing to God; and in the second place, being born again to God of water, by reason of fear you change your first generation, which is of lust, and thus you are able to obtain salvation. But otherwise it is impossible. For thus the prophet has sworn to us, saying, “Verily I say to you, Unless ye be regenerated by living water into the name of Father, Son, and Holy Spirit, you shall not enter the kingdom of heaven.”[1134] Wherefore approach. For there is there something that is merciful from the beginning, borne upon the water, and rescues from the future punishment those who are baptized with the thrice blessed invocation, offering as gifts to God the good deeds of the baptized whenever they are done after their baptism. Wherefore flee to the waters, for this alone can quench the violence of fires.[1135] He who will not now come to it still bears the spirit of strife, on account of which he will not approach the living water for his own salvation.

[1134] Altered from John iii. 5.

[1135] [Comp. *Recognitions*, ix. 7.—R.]

Chapter XXVII.—All Need Baptism.

"Therefore approach, be ye righteous or unrighteous. For if you are righteous, baptism alone is lacking in order to salvation. But if you are unrighteous, come to be baptized for the remission of the sins formerly committed in ignorance. And to the unrighteous man it remains that his well-doing after baptism be according to the proportion of his *previous* impiety. Wherefore, be ye righteous or unrighteous, hasten to be born to God, because delay brings danger, on account of the fore-appointment of death being unrevealed; and show by well-doing your likeness to the Father, who begetteth you of water. As a lover of truth, honour the true God as your Father. But His honour is that you live as He, being righteous, would have you live. And the will of the righteous One is that you do no wrong. But wrong is murder, hatred, envy, and such like; and of these there are many forms.

Chapter XXVIII.—Purification.

“However, it is necessary to add something to these things which has not community with man, but is peculiar to the worship of God. I mean purification, not approaching to a man’s own wife when she is in separation, for so the law of God commands. But what? If purity be not added to the service of God, you would roll pleasantly like the dung-flies. Wherefore as man, having something more than the irrational animals, namely, rationality, purify your hearts from evil by heavenly reasoning, and wash your bodies in the bath. For purification according to the truth is not that the purity of the body precedes purification after the heart, but that purity follows goodness. For our Teacher also, *dealing with* certain of the Pharisees and Scribes among us, who are separated, and as Scribes know the matters of the law more than others, still He reproved them as hypocrites, because they cleansed only the things that appear to men, but omitted purity of heart and the things seen by God alone.

Chapter XIX.—Outward and Inward Purity.

“Therefore He made use of this memorable expression, speaking the truth with respect to the hypocrites of them, not with respect to all. For to some He said that obedience was to be rendered, because they were entrusted with the chair of Moses. However, to the hypocrites he said, ‘Woe to you, Scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and the platter, but the inside is full of filth. Thou blind Pharisee, cleanse first the inside of the cup and the platter, that their outsides may be clean also.’ And truly: for when the mind is enlightened by knowledge, the disciple is able to be good, and thereupon purity follows; for from the understanding within a good care of the body without is produced. As from negligence with respect to the body, care of the understanding cannot be produced, so the pure man can purify both that which is without and that which is within. And he who, purifying the things without, does it looking to the praise of men, and by the praise of those who look on, he has nothing from God.

Chapter XXX.—“Whatsoever Things are Pure.”

“But who is there to whom it is not manifest that it is better not to have intercourse with a woman in her separation, but purified and washed. And also after copulation it is proper to wash. But if you grudge to do this, recall to mind how you followed after the parts of purity when you served senseless idols; and be ashamed that now, when it is necessary to attain, I say not more, but to attain the one and whole of purity, you are more slothful. Consider, therefore, Him who made you, and you will understand who He is that casts upon you this sluggishness with respect to purity.

Chapter XXXI.—“What Do Ye More Than Others?”

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“But some one of you will say, Must we then do whatsoever things we did while we were idolaters? I say to you, Not all things; but whatsoever you did well, you must do now, and more: for whatsoever is well done in error hangs upon truth, as if anything be ill done in the truth it is from error. Receive, therefore, from all quarters the things that are your own, and not those that are another’s, and do not say, If those who are in error do anything well we are not bound to do it. For, on this principle, if any one who worships idols do not commit murder, we ought to commit murder, because he who is in error does not commit it.

Chapter XXXII.—“To Whom Much is Given.”

“No; but rather, if those who are in error do not kill, let us not be angry; if he who is in error do not commit adultery, let us not lust even in the smallest degree; if he who is in error loves him who loves him, let us love even those who hate us; if he who is in error lends to those who have, let us *give* to those who have not. Unquestionably we ought—we who hope to inherit eternal life—to do better things than the good things that are done by those who know only the present life, knowing that if their works, being judged with ours in the day of judgment, be found equal in goodness, we shall have shame, and they perdition, having acted against themselves through error. And I say that we shall be put to shame on this account, because we have not done more than they, though we have known more than they. And if we shall be put to shame if we show well-doing equal to theirs, and no more, how much more if we show less than their well-doing?

Chapter XXXIII.—The Queen of the South and the Men of Nineveh.

“But that indeed in the day of judgment the doings of those who have known the truth are compared with the good deeds of those who have been in error, the unlying One Himself has taught us, saying to those who neglected to come and listen to Him, ‘The queen of the south shall rise up with this generation, and shall condemn it; because she came from the extremities of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon is here,’[1136] and ye do not believe Him. And to those amongst the people who would not repent at His preaching He said, ‘The men of Nineveh shall rise up with this generation and shall condemn it, for they heard and repented on the preaching of Jonas: and behold, a greater is here, and no one believes.’[1137] And thus, setting over against all their impiety those from among the Gentiles who have done *well*, in order to condemn those who, possessing the true religion, had not acted so well as those who were in error, he exhorted those having reason not only to do equally with the Gentiles whatsoever things are excellent, but more than they. And this speech has been suggested to me, taking occasion from the necessity of respecting the separation, and of washing after copulation, and of not denying such purity, though those who are in error do the same, since those who in error do well, without being saved, are for the condemnation of those who are in the worship of God, *and do ill;* because their respect for purity is through error, and not through the worship of the true Father and God of all.”

[1136] Matt. xii. 42; [Luke xi. 31.—R.]

[1137] [Matt. xii. 41]; Luke xi. 32. [The order of the two citations suggests that they were taken from Luke.—R.]

Chapter XXXIV.—Peter's Daily Work.

Having said this, he dismissed the multitudes; and according to his custom, having partaken of food with those dearest to him, he went to rest. And thus doing and discoursing day by day, he strongly buttressed the law of God, challenging the reputed gods with the reputed Genesis,[1138] and arguing that there is no automatism, but that the world is governed according to providence.

[1138] [Comp. Homily IV. 12 and the full discussion in XIV. 3–11. In the *Recognitions* there is no reference to "genesis" before book viii. 2, etc., which is parallel with the passage just referred to.—R.]

Chapter XXXV.—“Beware of False Prophets.”

Then after three months were fulfilled, he ordered me to fast for several days, and then brought me to the fountains that are near to the sea, and baptized me as in ever-flowing water. Thus, therefore, when our brethren rejoiced at my God-gifted regeneration, not many days after he turned to the elders in presence of all the church, and charged them, saying: “Our Lord and Prophet, who hath sent us, declared to us that the wicked one, having disputed with Him forty days, and having prevailed nothing against Him, promised that he would send apostles from amongst his subjects, to deceive. Wherefore, above all, remember to shun apostle or teacher or prophet who does not first accurately compare his preaching with *that of* James, who was called the brother of my Lord, and to whom was entrusted to administer the church of the Hebrews in Jerusalem,—and that even though he come to you with witnesses:[1139] lest the wickedness which disputed forty days with the Lord, and prevailed nothing, should afterwards, like lightning falling from heaven upon the earth, send a preacher to your injury, as now he has sent Simon upon us, preaching, under pretence of the truth, in the name of the Lord, and sowing error. Wherefore He who hath sent us, said, ‘Many shall come to me in sheep’s clothing, but inwardly they are ravening wolves. By their fruits ye shall know them.’” 29

[1139] A conjectural reading, which seems probable, is, Unless he come to you with credentials, viz., from James. [The whole charge is peculiar to the *Homilies*.—R.].

Chapter XXXVI.—Farewell to Tripolis.

Having spoken thus, he sent the harbingers into Antioch of Syria, bidding them expect him there forthwith. Then when they had gone, Peter having driven away diseases, sufferings, and demons from great multitudes who were persuaded, and having baptized them in the fountains which are near to the sea, and having celebrated[1140] the Eucharist, and having appointed Maroones, who had received him into his house, and was now perfected, as their bishop, and having set apart twelve elders, and having designated deacons, and arranged matters relating to widows, and having discoursed on the common good what was profitable for the ordering of the church, and having counselled them to obey the bishop Maroones, three months being now fulfilled; he bade those in Tripolis of Phœnicia farewell, and took his journey to Antioch of Syria, all the people accompanying us with due honour.

[1140] Literally, "having broken."

Homily XII.

Chapter I.—Two Bands.

Therefore starting from Tripolis of Phœnicia to go to Antioch of Syria, on the same day we came to Orthasia, and there stayed.[1141] And on account of its being near the city which we had left, almost all having heard the preaching before, we stopped there only one day, and set out to Antaradus. And as there were many who journeyed with us, Peter, addressing Nicetus and Aquila, said, "Inasmuch as the great crowd of those who journey with us draws upon us no little envy as we enter city after city, I have thought that we must of necessity arrange, so that neither, on the one hand, these may be grieved at being prevented from accompanying us, nor, on the other hand, we, by being so conspicuous, may fall under the envy of the wicked.[1142] Wherefore I wish you, Nicetus and Aquila, to go before me in two separate bodies, and enter secretly into the Gentile cities.

[1141] [On the correspondence of Homilies XII., XIII., with *Recognitions*, vii., see note on vii. 1. Chaps. 1–24 here agree quite closely, even in the divisions of chapters, with *Recognitions*, vii. 1–24.—R.]

[1142] Literally, "of wickedness."

Chapter II.—Love of Preachers and Their Converts.

“I know, indeed, that you are distressed at being told to do this, being separated from me by a space of two days. I would have you know, therefore, that we the persuaders love you the persuaded much more than you love us who have persuaded you. Therefore loving one another as we do by not unreasonably doing what we wish, let us provide, as much as in us lies, for safety. For I prefer, as you also know, to go into the more notable cities of the provinces, and to remain some days, and discourse. And for the present lead the way into the neighbouring Laodicea, and, after two or three days, so far as it depends upon my choice, I shall overtake you. And do you alone receive me at the gates, on account of the confusion, that thus we may enter along with you without tumult. And thence, in like manner, after some days’ stay, others in your stead will go forward by turns to the places beyond, preparing lodgings for us.”

Chapter III.—Submission.

When Peter had thus spoken they were compelled to acquiesce, saying, “It does not altogether grieve us, my lord, to do this on account of its being your command; in the first place, indeed, because you have been chosen by the providence of God, as being worthy to think and counsel well in all things; and in addition to this, for the most part we shall be separated from you only for two days by the necessity of preceding you. And that were indeed a long time to be without sight of thee, O Peter, did we not consider that they will be more grieved who are sent much farther forward, being ordered to wait for thee longer in every city, distressed that they are longer deprived of the sight of thy longed-for countenance. And we, though not less distressed than they, make no opposition, because you order us to do it for profit.” Thus, having spoken, they went forward, having it in charge that at the first stage they should address the accompanying multitude that they should enter the cities apart from one another.

Chapter IV.—Clement’s Joy.

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When, therefore, they had gone, I, Clement, rejoiced greatly that he had ordered me to remain with himself. Then I answered and said, “I thank God that you have not sent me away as you have done the others, as I should have died of grief.” But he said, “But what? If there shall ever be any necessity that you be sent away for the sake of teaching, would you, on account of being separated for a little while from me, and that for an advantageous purpose, would you die for that? Would you not rather impress upon yourself the duty of bearing the things that are arranged for you through necessity, and cheerfully submit? And do you not know that friends are present with one another in their memories, although they are separated bodily; whereas some, being bodily present, wander from their friends in their souls, by reason of want of memory?”

Chapter V.—Clement's Office of Service.

Then I answered, "Do not think, my lord, that I should endure that grief foolishly, but with some good reason. For since I hold you, my lord, in place of all, father, mother, brothers, relatives, you who are the means through God of my having the saving truth, holding you in place of all, I have the greatest consolation. And in addition to this, being afraid of my natural youthful lust, I was concerned lest, being left by you (being but a young man, and having now such a resolution that it would be impossible to desert you without incurring the anger of God,)[1143] I should be overcome by lust. But since it is much better and safer for me to remain with you, when my mind is with good reason set upon venerating, therefore I pray that I may always remain with you. Moreover, I remember you saying in Cæsarea, 'If any one wishes to journey with me, let him piously journey.' And by piously you meant, that those who are devoted to the worship of God should grieve no one in respect of God, such as by leaving parents, an attached wife, or any others.[1144] Whence I am in all respects a fitting fellow-traveller for you, to whom, if you would confer the greatest favour, you would allow to perform the functions of a servant."

[1143] Here the text is hopelessly corrupt, and the meaning can only be guessed at.

[1144] I have ventured to make a very slight change on the reading here, so as to bring out what I suppose to be the sense.

Chapter VI.—Peter's Frugality.

Then Peter, hearing, smiled and said, "What think you, then, O Clement? Do you not think that you are placed by very necessity in the position of my servant? For who else shall take care of those many splendid tunics, with all my changes of rings and sandals? And who shall make ready those pleasant and artistic dainties, which, being so various, need many skilful cooks, and all those things which are procured with great eagerness, and are prepared for the appetite of effeminate men as for some great wild beast? However, such a choice has occurred to you, perhaps, without you understanding or knowing my manner of life, that I use only bread and olives, and rarely pot-herbs; and that this is my only coat and cloak which I wear; and I have no need of any of them, nor of aught else: for even in these I abound. For my mind, seeing all the eternal good things that are there, regards none of the things that are here. However, I accept of your good will; and I admire and commend you, for that you, a man of refined habits, have so easily submitted your manner of living to your necessities. For we, from our childhood, both I and Andrew, my brother, who is also my brother as respects God, not only being brought up in the condition of orphans, but also accustomed to labour through poverty and misfortune, easily bear the discomforts of our present journeys. Whence, if you would obey me, you would allow me, a working man, to fulfil the part of a servant to you."

Chapter VII.—“Not to Be Ministered Unto, But to Minister.”

But I, when I heard this, fell a-trembling and weeping, that such a word should be spoken by a man to whom all the men of this generation are inferior in point of knowledge and piety. But he, seeing me weeping, asked the cause of my tears. Then I said, “In what have I sinned so that you have spoken to me such a word?” Then Peter answered, “If it were wrong of me to speak of being your servant, you were first in fault in asking to be mine.” Then I said, “The cases are not parallel; for to do this indeed becomes me well; but it is terrible for you, the herald of God, and who savest our souls, to do this to me.” Then Peter answered, “I should agree with you, but that[1145] our Lord, who came for the salvation of all the world, being alone noble above all, submitted to the condition of a servant, that He might persuade us not to be ashamed to perform the ministrations of servants to our brethren, however well-born we may be.” Then I said, “If I think to overcome you in argument, I am foolish. However, I thank the providence of God, that I have been thought worthy to have you instead of parents.”

[1145] A negative particle seems to be dropped from the text.

Chapter VIII.—Family History.

Then Peter inquired, “Are you really, then, alone in your family?” Then I answered, “There are indeed many and great men, being of the kindred of Cæsar. Wherefore Cæsar himself gave a wife of his own family to my father, who was his foster-brother; and of her three sons of us were born, two before me, who were twins and very like each other, as my father told me. But I scarcely know either them or our mother, but bear about with me an obscure image of them, as through dreams. My mother’s name was Mattidia, and my father’s, Faustus; and of my brothers one was called Faustinus, and the other Faustinianus.[1146] Then after I, their third son, was born, my mother saw a vision—so my father told me—*which told her*, that unless she immediately took away her twin sons, and left the city of Rome for exile for twelve years, she and they must die by an all-destructive fate.

[1146] [The family names as given in the *Recognitions* are: Matthidia; Faustinianus (the father); Faustinus and Faustus, the twin sons.—Comp. *Recognitions*, viii. 8, and *passim*.—R.]

Chapter IX.—The Lost Ones.

“Therefore my father, being fond of his children, supplying them suitably for the journey with male and female servants, put them on board ship, and sent them to Athens with her to be educated, and kept me alone of his sons with him for his comfort; and for this I am very thankful, that the vision had not ordered me also to depart with my mother from the city of Rome. Then, after the lapse of a year, my father sent money to them to Athens, and at the same time to learn how they did. But those who went on this errand did not return. And in the third year, my father being distressed, sent others in like manner with supplies, and they returned in the fourth year with the tidings that they had seen neither my mother nor my brothers, nor had they ever arrived at Athens, nor had they found any trace of any one of those who set out with them.

Chapter X.—The Seeker Lost.

"Then my father, hearing this, and being stupefied with excessive grief, and not knowing where to go in quest of them, used to take me with him and go down to the harbour, and inquire of many where any one of them had seen or heard of a shipwreck four years ago. And one turned one place, and another another. Then he inquired whether they had seen the body of a woman with *two* children cast ashore. And when they told him they had seen many corpses. in many places, my father groaned at the information. But, with his bowels yearning, he asked unreasonable questions, that he might try to search so great an extent of sea. However, he was pardonable, because, through affection towards those whom he was seeking for, he fed on vain hopes. And at last, placing me under guardians, and leaving me at Rome when I was twelve years old, he himself, weeping, went down to the harbour, and went on board ship, and set out upon the search. And from that day till this I have neither received a letter from him, nor do I know whether he be alive or dead. But I rather suspect that he is dead somewhere, either overcome by grief, or perished by shipwreck. And the proof of that is that it is now the twentieth year that I have heard no true intelligence concerning him."

Chapter XI.—The Afflictions of the Righteous.

But Peter, hearing this, wept through sympathy, and immediately said to the gentlemen who were present: “If any worshipper of God had suffered these things, such as this man’s father hath suffered, he would immediately have assigned the cause of it to be his worship of God, ascribing it to the wicked one. Thus also it is the lot of the wretched Gentiles to suffer; and we worshippers of God know it not. But with good reason I call them wretched, because here they are ensnared, and the hope that is thine they obtain not. For those who in the worship of God suffer afflictions, suffer them for the expiation of their transgressions.”

Chapter XII.—A Pleasure Trip.

When Peter had spoken thus, a certain one amongst us ventured to invite him, in the name of all, that next day, early in the morning, he should sail to Aradus, an island opposite, distant, I suppose, not quite thirty stadia, for the purpose of seeing two pillars of vine-wood that were there, and that were of very great girth. Therefore the indulgent Peter consented, saying, "When you leave the boat, do not go many of you together to see the things that you desire to see; for I do not wish that the attention of the inhabitants should be turned to you." And so we sailed, and in short time arrived at the island. Then landing from the boat, we went to the place where the vine-wood pillars were, and along with them we looked at several of the works of Phidias.

Chapter XIII.—A Woman of a Sorrowful Spirit.

But Peter alone did not think it worth while to look at the sights that were there; but noticing a certain woman sitting outside before the doors, begging constantly for her support, he said to her, "O woman, is any of your limbs defective, that you submit to such disgrace—I mean that of begging,—and do not rather work with the hands which God has given you, and procure your daily food?" But she, groaning, answered, "Would that I had hands able to work! But now they retain only the form of hands, being dead and rendered useless by my gnawing of them." Then Peter asked her, "What is the cause of your suffering so terribly?" And she answered, "Weakness of soul; and nought else. For if I had the mind of a man, there was a precipice or a pool whence I should have thrown myself, and have been able to rest from my tormenting misfortunes."

Chapter XIV.—Balm in Gilead.

Then said Peter, “What then? Do you suppose, O woman, that those who destroy themselves are freed from punishment? Are not the souls of those who thus die punished with a worse punishment in Hades for their suicide?” But she said, “Would that I were persuaded that souls are really found alive in Hades; then I should love death, making light of the punishment, that I might see, were it but for an hour, my longed for sons!” Then said Peter, “What is it that grieves you? I should like to know, O woman. For if you inform me, in return for this favour, I shall satisfy you that souls live in Hades; and instead of precipice or pool, I shall give you a drug, that you may live and die without torment.”

Chapter XV.—The Woman's Story.

Then the woman, not understanding what was spoken ambiguously, being pleased with the promise, began to speak thus:—"Were I to speak of my family and my country, I do not suppose that I should be able to persuade any one. But of what consequence is it to you to learn this, excepting only the reason why in my anguish I have deadened my hands by gnawing them? Yet I shall give you an account of myself, so far as it is in your power to hear it. I, being very nobly born, by the arrangement of a certain man in authority, became the wife of a man who was related to him. And first I had twins sons, and afterwards another son. But my husband's brother, being thoroughly mad, was enamoured of wretched me, who exceedingly affected chastity. And I, wishing neither to consent to my lover nor to expose to my husband his brother's love of me, reasoned thus: that I may neither defile myself by the commission of adultery nor disgrace my husband's bed, nor set brother at war with brother, nor subject the whole family, which is a great one, to the reproach of all, as I said. I reasoned that it was best for me to leave the city for some time with my twin children, until the impure love should cease of him who flattered me to my disgrace. The other son, however, I left with his father, to remain for a comfort to him.

Chapter XVI.—The Shipwreck.

"However, that matters might be thus arranged, I resolved to fabricate a dream, to the effect that some one stood by me by night, and thus spoke: 'O woman, straightway leave the city with your twin children for some time, until I shall charge you to return hither again; otherwise you forthwith shall die miserably, with your husband and all your children.' And so I did. For as soon as I told the false dream to my husband, he being alarmed, sent me off by ship to Athens with my two sons, and with slaves, maids, and abundance of money, to educate the boys, until, said he, it shall please the giver of the oracle that you return to me. But, wretch that I am, while sailing with my children, I was driven by the fury of the winds into these regions, and the ship having gone to pieces in the night, I was wrecked. And all the rest having died, my unfortunate self alone was tossed by a great wave and cast upon a rock; and while I sat upon it in my misery, I was prevented, by the hope of finding my children alive, from throwing myself into the deep then, when I could easily have done it, having my soul made drunk by the waves.

Chapter XVII.—The Fruitless Search.

"But when the day dawned, I shouted aloud, and howled miserably, and looked around, seeking for the dead bodies of my hapless children. Therefore the inhabitants took pity on me, and seeing me naked, they first clothed me and then sounded the deep, seeking for my children. And when they found nothing of what they sought, some of the hospitable women came to me to comfort me, and every one told her own misfortunes, that I might obtain comfort from the occurrences of similar misfortunes. But this only grieved me the more for I said that I was not so wicked that I could take comfort from the misfortunes of others. And so, when many of them asked me to accept their hospitality, a certain poor woman with much urgency constrained me to come into her cottage, saying to me, 'Take courage, woman, for my husband, who was a sailor, also died at sea, while he was still in the bloom of his youth; and ever since, though many have asked me in marriage, I have preferred living as a widow, regretting the loss of my husband. But we shall have in common whatever we can both earn with our hands.'

Chapter XVIII.—Trouble Upon Trouble.

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“And not to lengthen out unnecessary details, I went to live with her, on account of her love to her husband. And not long after, my hands were debilitated by my gnawing of them; and the woman who had taken me in, being wholly seized by some malady, is confined in the house. Since then the former compassion of the women has declined, and I and the woman of the house are both of us helpless. For a long time I have sat here, as you see, begging; and whatever I get I convey to my fellow-sufferer for our support. Let this suffice about my affairs. For the rest, what hinders your fulfilling of your promise to give me the drug, that I may give it to her also, who desires to die; and thus I also, as you said, shall be able to escape from life?”

Chapter XIX.—Evasions.

While the woman thus spoke, Peter seemed to be in suspense on account of many reasonings. But I came up and said, “I have been going about seeking you for a long time. And now, what is in hand?” But Peter ordered me to lead the way, and wait for him at the boat; and because there was no gainsaying when he commanded, I did as I was ordered. But Peter, as he afterwards related the whole matter to me, being struck in his heart with some slight suspicion, inquired of the woman, saying, “Tell me, O woman, your family, and your city, and the names of your children, and presently I shall give you the drug.” But she, being put under constraint, and not wishing to speak, yet being eager to obtain the drug, cunningly said one thing for another. And so she said that she was an Ephesian and her husband a Sicilian; and in like manner she changed the names of the three children. Then Peter, supposing that she spoke the truth, said, “Alas! O woman, I thought that this day was to bring you great joy, suspecting that you are a certain person of whom I was thinking, and whose affairs I have heard and accurately know.” But she adjured him, saying, “Tell me, I entreat of you, that I may know if there is among women any one more wretched than myself.”

Chapter XX.—Peter’s Account of the Matter.

Then Peter, not knowing that she had spoken falsely, through pity towards her, began to tell her the truth: “There is a certain young man in attendance upon me, thirsting after the discourses on religion, a Roman citizen, who told me how that, having a father and two twin brothers, he has lost sight of them all. For,” says he, “my mother, as my father related to me, having seen a vision, left the city Rome for a time with her twin children, lest she should perish by an evil fate, and having gone away with them, she cannot be found; and her husband, the young man’s father, having gone in search of her, he also cannot be found.”

Chapter XXI.—A Disclosure.

While Peter thus spoke, the woman, who had listened attentively, swooned away as if in stupor. But Peter approached her, and caught hold of her, and exhorted her to restrain herself, persuading her to confess what was the matter with her. But she, being powerless in the rest of her body, as through intoxication, turned her *head* round, being able to sustain the greatness of the hoped for joy, and rubbing her face: “Where,” said she, “is this youth?” And he, now seeing through the whole affair, said, “Tell me first; for otherwise you cannot see him.” Then she earnestly said, “I am that youth’s mother.” Then said Peter, “What is his name?” And she said, “Clement.” Then Peter said, “It is the same, and he it was that spoke to me a little while ago, whom I ordered to wait for me in the boat. And she, falling at Peter’s feet, entreated him to make haste to come to the boat. Then Peter, “If you will keep terms with me, I shall do so.” Then she said, “I will do anything; only show me my only child. For I shall seem to see in him my two children who died here.” Then Peter said, “When ye see him, be quiet, until we depart from the island.” And she said, “I will.”

Chapter XXII.—The Lost Found.

Peter, therefore, took her by the hand, and led her to the boat. But I, when I saw him leading the woman by the hand, laughed, and approaching, offered to lead her instead of him, to his honour. But as soon as I touched her hand, she gave a motherly shout, and embraced me violently, and eagerly kissed me as her son. But I, being ignorant of the whole affair, shook her off as a madwoman. But, through my respect for Peter, I checked myself.

Chapter XXIII.—Reward of Hospitality.

But Peter said, “Alas! What are you doing, my son Clement, shaking off your real mother?” But I, when I heard this, wept, and falling down by my mother, who had fallen, I kissed her. For as soon as this was told me, I in some way recalled her appearance indistinctly. Then great crowds ran together to see the beggar woman, telling one another that her son had recognised her, and that he was a man of consideration. Then, when we would have straightway left the island with my mother, she said to us, “My much longed-for son, it is right that I should bid farewell to the woman who entertained me, who, being poor and wholly debilitated, lies in the house.” And Peter hearing this, and all the multitude who stood by, admired the good disposition of the woman. And immediately Peter ordered some persons to go and bring the woman on her couch. And as soon as the couch was brought and set down, Peter said, in the hearing of the whole multitude, “If I be a herald of the truth, in order to the faith of the bystanders, that they may know that there is one God, who made the world, let her straightway rise whole.” And while Peter was still speaking, the woman arose healed, and fell down before Peter, and kissed her dear associate, and asked her what it all meant. Then she briefly detailed to her the whole business of the recognition,[1147] to the astonishment of the hearers. Then also my mother, seeing her hostess cured, entreated that she herself also might obtain healing. And his placing his hand upon her, cured her also.

[1147] [Comp. *Recognitions*, vii. 23, where the translator prints the word in italics.—R.]

Chapter XXIV.—All Well Arranged.

And then Peter having discoursed concerning God and the service accorded to Him, he concluded as follows: "If any one wishes to learn these things accurately, let him come to Antioch, where I have resolved to remain some length of time, and learn the things that pertain to his salvation. For if you are familiar with leaving your country for the sake of trading or of warfare, and coming to far-off places, you should not be unwilling to go three days' journey for the sake of eternal salvation." Then, after the address of Peter, I presented the woman who had been healed, in the presence of all the multitude, with a thousand drachmas, for her support, giving her in charge to a certain good man, who was the chief man of the city, and who of his own accord joyfully undertook the charge. Further, having distributed money amongst many other women, and thanked those who at any time had comforted my mother, I sailed away to Antaradus, along with my mother, and Peter, and the rest of our companions; and thus we proceeded to our lodging.

Chapter XXV.—Philanthropy and Friendship.

And when we were arrived and had partaken of food, and given thanks according to our custom, there being still time,[1148] I said to Peter: "My lord Peter, my mother has done a work of philanthropy in remembering the woman her hostess." And Peter answered, "Have you indeed, O Clement, thought truly that your mother did a work of philanthropy in respect of her treatment of the woman who took her in after her shipwreck, or have you spoken this word by way of greatly complimenting your mother? But if you spoke truly, and not by way of compliment, you seem to me not to know what the greatness of philanthropy is, which is affection towards any one whatever in respect of his being a man, apart from physical persuasion. But not even do I venture to call the hostess who received your mother after her shipwreck, philanthropic; for she was impelled by pity, and persuaded to become the benefactress of a woman who had been shipwrecked, who was grieving for her children,—a stranger, naked, destitute, and greatly deploring her misfortunes. When, therefore, she was in such circumstances, who that saw her, though he were impious, could but pity her? So that it does not seem to me that even the stranger-receiving woman did a work of philanthropy, but to have been moved to assist her by pity for her innumerable misfortunes. And how much more is it true of your mother, than when she was in prosperous circumstances and requited her hostess, she did a deed, not of philanthropy, but of friendship! for there is much difference between friendship and philanthropy, because friendship springs from requital. But philanthropy, apart from physical persuasion, loves and benefits every man as he is a man. If, therefore, while she pitied her hostess, she also pitied and did good to her enemies who have wronged her, she would be philanthropic; but if, on one account she is friendly or hostile, and on another account is hostile or friendly, such an one is the friend or enemy of some quality, not of man as man."

[1148] [The remainder of this Homily has no parallel in the *Recognitions*. The views presented are peculiar, and indicate a speculative tendency, less marked in the *Recognitions*.—R.]

Chapter XXVI.—What is Philanthropy.

Then I answered, “Do you not think, then, that even the stranger-receiver was philanthropic, who did good to a stranger whom she did not know?” Then Peter said, “Compassionate, indeed, I can call her, but I dare not call her philanthropic, just as I cannot call a mother philoteknic, for she is prevailed on to have an affection for them by her pangs, and by her rearing of them. As the lover also is gratified by the company and enjoyment of his mistress, and the friend by return of friendship, so also the compassionate man by misfortune. However the compassionate man is near to the philanthropic, in that he is impelled, apart from hunting after the receipt of anything, to do the kindness. But he is not yet philanthropic.” Then I said, “By what deeds, then, can any one be philanthropic?” And Peter answered, “Since I see that you are eager to hear what is the work of philanthropy, I shall not object to telling you. He is the philanthropic man who does good even to his enemies. And that it is so, listen: Philanthropy is masculo-feminine; and the feminine part of it is called compassion, and the male part is named love to our neighbour. But every man is neighbour to every man, and not merely this man or that; for the good and the bad, the 298 friend and the enemy, are alike men. It behoves, therefore, him who practises philanthropy to be an imitator of God, doing good to the righteous and the unrighteous, as God Himself vouchsafes His sun and His heavens to all in the present world. But if you will do good to the good, but not to the evil, or even will punish them, you undertake to do the work of a judge, you do not strive to hold by philanthropy.”

Chapter XXVII.—Who Can Judge.

Then I said, "Then even God, who, as you teach us, is at some time to judge, is not philanthropic." Then said Peter, "You assert a contradiction; for because He shall judge, on that very account He is philanthropic. For he who loves and compassionates those who have been wronged, avenges those who have wronged them." Then I said, "If, then, I also do good to the good, and punish the wrong-doers in respect of their injuring men, am I not philanthropic?" And Peter answered, "If along with knowledge[1149] you had also authority to judge, you would do this rightly on account of your having received authority to judge those whom God made, and on account of your knowledge infallibly justifying some as the righteous, and condemning some as unrighteous." Then I said, "You have spoken rightly and truly; for it is impossible for any one who has not knowledge to judge rightly. For sometimes some persons seem good, though they perpetrate wickedness in secret, and some good persons are conceived to be bad through the accusation of their enemies. But even if one judges, having the power of torturing and examining, not even so should he altogether judge righteously. For some persons, being murderers, have sustained the tortures, and have come off as innocent; while others, being innocent, have not been able to sustain the tortures, but have confessed falsely against themselves, and have been punished as guilty."

[1149] The word repeatedly rendered *knowledge* and once *omniscience* in this passage, properly signifies foreknowledge. The argument shows clearly that it means omniscience, of which foreknowledge is the most signal manifestation.

Chapter XXVIII.—Difficulty of Judging.

Then said Peter, "These things are ordinary: now hear what is greater. There are some men whose sins or good deeds are partly their own, and partly those of others; but it is right that each one be punished for his own sins, and rewarded for his own merits. But it is impossible for any one except a prophet, who alone has omniscience, to know with respect to the things that are done by any one, which are his own, and which are not; for all are seen as done by him." Then I said, "I would learn how some of men's wrong-doings or right-doings are their own, and some belong to others."

Chapter XXIX.—Sufferings of the Good.

Then Peter answered, “The prophet of the truth has said, ‘Good things must needs come, and blessed, said he, is he by whom they come; in like manner evil things must needs come, but woe to him through whom they come.’[1150] But if evil things come by means of evil men, and good things are brought by good men, it must needs be in each man as his own to be either good or bad, and proceeding from what he has proposed, in order to the coming of the subsequent good or evil,[1151] which, being of his own choice, are not arranged by the providence of God to come from him. This being so, this is the judgment of God, that he who, as by a combat, comes through all misfortune and is found blameless, he is deemed worthy of eternal life; for those who by their own will continue in goodness, are tempted by those who continue in evil by their own will, being persecuted, hated, slandered, plotted against, struck, cheated, accused, tortured, disgraced,—suffering all these things by which it seems reasonable that they should be enraged and stirred up to vengeance.

[1150] An incorrect quotation from Matt. xviii. 7; Luke xvii. 1.

[1151] This from a various reading.

Chapter XXX.—Offences Must Come.

“But the Master knowing that those who wrongfully do these things are guilty by means of their former sins, and that the spirit of wickedness works these things by means of the guilty, has counselled to compassionate men, as they are men, and as being the instruments of wickedness through sin; *and this counsel* He has given to His disciples as claiming philanthropy, and, as much as in us lies, to absolve the wrong-doers from condemnation, that, as it were, the temperate may help the drunken, by prayers, fastings, and benedictions, not resisting, not avenging, lest they should compel them to sin more. For when a person is condemned by any one to suffer, it is not reasonable for him to be angry with him by whose means the suffering comes; for he ought to reason, that if he had not ill-used him, yet because he was to be ill-used, he must have suffered it by means of another. Why, then, should I be angry with the dispenser, when I was condemned at all events to suffer? But yet, further: if we do these same things to the evil on pretence of revenge, we who are good do the very things which the evil do, excepting that they do them first, and we second; and, as I said, we ought not to be angry, as knowing that in the providence of God, the evil punish the good. Those, therefore, who are bitter against their punishers, sin, as disdaining the messengers of God; but those who honour them, and set themselves in opposition to those who think to injure them,[1152] are pious towards God who has thus decreed.”

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[1152] That is, I suppose, who render good for evil.

Chapter XXXI.—“Howbeit, They Meant It Not.”

To this I answered, “Those, therefore, who do wrong are not guilty, because they wrong the just by the judgment of God.” Then Peter said, “They indeed sin greatly, for they have given themselves to sin. Wherefore knowing this, *God* chooses from among them *some* to punish those who righteously repented of their former sins, that the evil things done by the just before their repentance may be remitted through this punishment. But to the wicked who punish and desire to ill-use them, and will not repent, it is permitted to ill-use the righteous for the filling up of their own punishment. For without the will of God, not even a sparrow can fall into a girn.[1153] Thus even the hairs of the righteous are numbered by God.

[1153] See Luke xii. 6, 7; [Matt. x. 29, 30.—R.].

Chapter XXXII.—The Golden Rule.

“But he is righteous who for the sake of what is reasonable fights with nature. For example, it is natural to all to love those who love them. But the righteous man tries also to love his enemies and to bless those who slander him, and even to pray for his enemies, and to compassionate those who do him wrong. Wherefore also he refrains from doing wrong, and blesses those who curse him, pardons those who strike him, and submits to those who persecute him, and salutes those who do not salute him, shares such things as he has with those who have not, persuades him that is angry with him, conciliates his enemy, exhorts the disobedient, instructs the unbelieving, comforts the mourner; being distressed, he endures; being ungratefully treated, he is not angry. But having devoted himself to love his neighbour as himself, he is not afraid of poverty, but becomes poor by sharing his possessions with those who have none. But neither does he punish the sinner. For he who loves his neighbour as himself, as he knows that when he has sinned he does not wish to be punished, so neither does he punish those who sin. And as he wishes to be praised, and blessed, and honoured, and to have all his sins forgiven, thus he does to his neighbour, loving him as himself.[1154] In one word, what he wishes for himself, he wishes also for his neighbour. For this is the law of God and of the prophets[1155] this is the doctrine of truth. And this perfect love towards every man is the male part of philanthropy, but the female part of it is compassion; that is, to feed the hungry, to give drink to the thirsty, to clothe the naked, to visit the sick, to take in the stranger, to show herself to, and help to the utmost of her power, him who is in prison,[1156] and, in short, to have compassion on him who is in misfortune.”

[1154] Matt. xxii. 39.

[1155] Matt. vii. 12.

[1156] Matt. xxv. 35, 36.

Chapter XXXIII.—Fear and Love.

But I, hearing this, said: "These things, indeed, it is impossible to do; but to do good to enemies, bearing all their insolences, I do not think can possibly be in human nature." Then Peter answered: "You have said truly; for philanthropy, being the cause of immortality, is given for much." Then I said, "How then is it possible to get it in the mind?" Then Peter answered: "O beloved Clement, the way to get it is this: if any one be persuaded that enemies, ill-using for a time those whom they hate, become the cause to them of deliverances from eternal punishment; and forthwith he will ardently love them as benefactors. But the way to get it, O dear Clement, is but one, which is the fear of God. For he who fears God cannot indeed from the first love his neighbour as himself; for such an order does not occur to the soul. But by the fear of God he is able to do the things of those who love; and thus, while he does the deeds of love, the bride Love is, as it were, brought to the bridegroom Fear. And thus this bride, bringing forth philanthropic thoughts, makes her possessor immortal, as an accurate image of God, which cannot be subject in its nature to corruption." Thus while he expounded to us the doctrine of philanthropy, the evening having set in, we turned to sleep.

Homily XIII.

Chapter I.—Journey to Laodicea.

Now at break of day Peter entered, and said:[1157] "Clement, and his mother Mattidia, and my wife, must take their seats immediately on the waggon." And so they did straightway. And as we were hastening along the road to Balanæae, my mother asked me how my father was; and I said: "My father went in search of you, and of my twin brothers Faustinus and Faustinianus, and is now nowhere to be found. But I fancy he must have died long ago, either perishing by shipwreck, or losing his way,[1158] or wasted away by grief." When she heard this, she burst into tears, and groaned through grief; but the joy which she felt at finding me, mitigated in some degree the painfulness of her recollections. And so we all went down together to Balanæae. And on the following day we went to Paltus, and from that to Gabala; and on the next day we reached Laodicea. And, lo! before the gates of the city Nicetas and Aquila met us, and embracing us, brought us to our lodging. Now Peter, seeing that the city was beautiful and great, said: "It is worth our while to stay here for some days; for, generally speaking, a populous place is most capable of yielding us those whom we seek."[1159] Nicetas and Aquila asked me who that strange woman was; and I said: "My mother, whom God, through my lord Peter, has granted me to recognise."

[1157] [Comp. *Recognitions*, vii. 25. Here the narrative is somewhat fuller in detail.—R.]

[1158] Cotelerius conjectured σφαγέντα for σφαλέντα—"being slain on our journey."

[1159] The first *Epitome* explains "those whom we seek" as those who are worthy to share in Christ or in Christ's Gospel.

Chapter II.—Peter Relates to Nicetas and Aquila the History of Clement and His Family.

On my saying this, Peter gave them a summary account[1160] of all the incidents,—how, when they had gone on before, I Clement had explained to him my descent, the journey undertaken by my mother with her twin children on the false pretext of the dream; and furthermore, the journey undertaken by my father in search of her; and then how Peter himself, after hearing this, went into the island, met with the woman, saw her begging, and asked the reason of her so doing; and then ascertained who she was, and her mode of life, and the feigned dream, and the names of her children—that is, the name borne by me, who was left with my father, and the names of the twin children who travelled along with her, and who, she supposed, had perished in the deep.

[1160] [In *Recognitions*, vii. 26, 27, the recapitulation is more extended.—R.]

Chapter III.—Recognition of Nicetas and Aquila.

Now when this summary narrative had been given by Peter, Nicetas and Aquila in amazement said: "Is this indeed true, O Ruler and Lord of the universe, or is it a dream?" And Peter said: "Unless we are asleep, it certainly is true." On this they waited for a little in deep meditation, and then said: "We are Faustinus and Faustinianus. From the commencement of your conversation we looked at each other, and conjectured much with regard to ourselves, whether what was said had reference to us or not; for we reflected that many coincidences take place in life. Wherefore we remained silent while our hearts beat fast. But when you came to the end of your narrative, we saw clearly[1161] that your statements referred to us, and then we avowed who we were." And on saying this, bathed in tears, they rushed in to see their mother; and although they found her asleep, they were yet anxious to embrace her. But Peter forbade them, saying: "Let me bring you and present you to your mother, lest she should, in consequence of her great and sudden joy, lose her reason, as she is slumbering, and her spirit is held fast by sleep."

[1161] The text is somewhat doubtful. We have given the meaning contained in the first *Epitome*.

Chapter IV.—The Mother Must Not Take Food with Her Son. The Reason Stated.

As soon as my mother had enough of sleep, she awoke, and Peter at once began first to talk to her of *true* piety, saying: “I wish you to know, O woman, the course of life involved in our religion.[1162] We worship one God, who made the world which you see; and we keep His law, which has for its chief injunctions to worship Him alone, and to hallow His name, and to honour our parents, and to be chaste, and to live piously. In addition to this, we do not live with all indiscriminately; nor do we take our food from the same table as Gentiles, inasmuch as we cannot eat along with them, because they live impurely. But when we have persuaded them to have true thoughts, and to follow a right course of action, and have baptized them with a thrice blessed invocation, then we dwell with them. For not even if it were our father, or mother, or wife, or child, or brother, or any other one having a claim by nature on our affection, can we venture to take our meals with him; for our religion compels us to make a distinction. Do not, therefore, regard it as an insult if your son does not take his food along with you, until you come to have the same opinions and adopt the same course of conduct as he follows.”

[1162] θρήσκεια.

Chapter V.—Mattidia Wishes to Be Baptized.

When she heard this, she said: “What, then, prevents me from being baptized this day? for before I saw you I turned away from the so-called gods, induced by the thought that, though I sacrificed much to them almost every day, they did not aid me in my necessities. And with regard to adultery, what need I say? for not even when I was rich was I betrayed into this sin by luxury, and the poverty which succeeded has been unable to force me into it, since I cling to my chastity as constituting the greatest beauty,[1163] on account of which I fell into so great distress. But I do not at all imagine that you, my lord Peter, are ignorant that the greatest temptation[1164] arises when everything looks bright. And therefore, if I was chaste in my prosperity, I do not in my despondency give myself up to pleasures. Yea, indeed, you are not to suppose that my soul has now been freed from distress, although it has received some measure of consolation by the recognition of Clement. For the gloom which I feel in consequence of the loss of my two children rushes in upon me, and throws its shadow to some extent over my joy; for I am grieved, not so much because they perished in the sea, but because they were destroyed, both soul and body, without possessing true[1165] piety towards God. Moreover, my husband, their father, as I have learned from Clement, went away in search of me and his sons, and for so many years has not been heard of; and, without doubt, he must have died. For the miserable man, loving me as he did in chastity, was fond of his children; and therefore the old man, deprived of all of us who were dear to him above everything else, died utterly broken-hearted.”

[1163] One ms. and the first *Epitome* read, “as being the greatest blessing.”

[1164] Lit., “desire.”

[1165] The Greek has, “apart from divine piety towards God.” As Wieseler remarks, the epithet “divine” is corrupt. The meaning may be, “without having known the proper mode of worshipping God.”

Chapter VI.—The Sons Reveal Themselves to the Mother.

The sons, on hearing their mother thus speak, could no longer, in obedience to the exhortation of Peter, restrain themselves, but rising up, they clasped her in their arms, showering down upon her tears and kisses. But she said: "What is the meaning of this?" And Peter answered: "Courageously summon up your spirits, O woman, that you may enjoy your children; for these are Faustinus and Faustinianus, your sons, who, you said, had perished in the deep. For how they are alive, after they had in your opinion died on that most disastrous night, and how one of them now bears the name of Nicetas, and the other that of Aquila, they will themselves be able to tell you; for we, as well as you, have yet to learn this." When Peter thus spoke, my mother fainted away through her excessive joy, and was like to die. But when we had revived her she sat up, and coming to herself, she said: "Be so good, my darling children, as tell us what happened to you after that disastrous night."

Chapter VII.—Nicetas Tells What Befell Him.

And Nicetas, who in future is to be called Faustinus, began to speak. "On that very night when, as you know, the ship went to pieces, we were taken up by some men, who did not fear to follow the profession of robbers on the deep. They placed us in a boat, and brought us along the coast, sometimes rowing and sometimes sending for provisions, and at length took us to Cæsarea Stratonis,[1166] and there tormented us by hunger, fear, and blows, that we might not recklessly disclose anything which they did not wish us to tell; and, moreover, changing our names, they succeeded in selling us. Now the woman who bought us was a proselyte of the Jews, an altogether worthy person, of the name of Justa. She adopted us as her own children, and zealously brought us up in all the learning of the Greeks. But we, becoming discreet with our years, were strongly attached to her religion, and we paid good heed to our culture, in order that, disputing with the other nations, we might be able to convince them of their error. We also made an accurate study of the doctrines of the philosophers, especially the most atheistic,—I mean those of Epicurus and Pyrrho,—in order that we might be the better able to refute them.[1167]

[1166] This clause, literally translated, is, "and sometimes impelling it with oars, they brought us along the land; and sometimes sending for provisions, they conveyed us to Cæsarea Stratonis." The Latin translator renders "to land," not "along the land." The passage assumes a different form in the *Recognitions*, the first *Epitome*, and the second *Epitome*; and there is, no doubt, some corruption in the text. The text has δακρύοντας, which makes no sense. We have adopted the rendering given in the *Recognitions*. Various attempts have been made to amend the word.

[1167] [Comp. *Recognitions*, viii. 7, where the studies of the brothers are more fully indicated, as a preface to the discussions in which they appear as disputants.—R.]

Chapter VIII.—Nicetas Like to Be Deceived by Simon Magus.

"We were brought up along with one Simon, a magician; and in consequence of our friendly intercourse with him, we were in danger of being led astray. Now there is a report in regard to some man, that, when he appears, the mass of those who have been pious are to live free from death and pain in his kingdom. This matter, however, mother, will be explained more fully at the proper time. But when we were going to be led astray by Simon, a friend of our lord Peter, by name Zacchæus, came to us and warned us not to be led astray by the magician; and when Peter came, he brought us to him that he might give us full information, and convince us in regard to those matters that related to piety. Wherefore we beseech you, mother, to partake of those blessings which have been vouchsafed to us, that we may unite around the same table![1168] This, then, is the reason, mother, why you thought we were dead. On that disastrous night we had been taken up in the sea by pirates, but you supposed that we had perished."

[1168] Lit., "that we may be able to partake of common salt and table."

Chapter IX.—The Mother Begs Baptism for Herself and Her Hostess.

When Faustinus had said this, our mother fell down at Peter's feet, begging and entreating him to send for her and her hostess, and baptize them immediately, in order that, says she, not a single day may pass after the recovery of my children, without my taking food with them. When we united with our mother in making the same request, Peter said: "What can you imagine? Am I alone heartless, so as not to wish that you should take your meals with your mother, baptizing her this very day? But yet it is incumbent on her to fast one day before she be baptized. And it is only one day, because, in her simplicity, she said something in her own behalf, which I looked on as a sufficient indication of her faith; otherwise, her purification must have lasted many days."

Chapter X.—Mattidia Values Baptism Aright.

And I said: “Tell us what it was that she said which made her faith manifest.” And Peter, said: “Her request that her hostess and benefactress should be baptized along with her. For she would not have besought this to be granted to her whom she loves, had she not herself first felt that baptism was a great gift. And for this reason I condemn many that, after being baptized, and asserting that they have faith, they yet do nothing worthy of faith; nor do they urge those whom they love—I mean their wives, or sons, or friends—to be baptized.[1169] For if they had believed that God grants eternal life with good works on the acceptance of baptism,[1170] they without delay would urge those whom they loved to be baptized. But some one of you will say, ‘They do love them, and care for them.’ That is nonsense. For do they not, most assuredly, when they see them sick, or led away along the road that ends in death, or enduring any other trial, lament over them and pity them? So, if they believed that eternal fire awaits those who worship not God, they would not cease admonishing them, or being in deep distress for them as unbelievers, if they saw them disobedient, being fully assured that punishment awaits them. But now I shall send for the hostess, and question her as to whether she deliberately accepts the law which is proclaimed through us;[1171] and so, according to her state of mind, shall we do what ought to be done.

[1169] Lit., “to this.”

[1170] ἐπὶ τῷ βαπτίσματι; lit., “on the condition of baptism.”

[1171] Lit., “the law which is by means of us.” But the *Epitomes*, and a various reading in Cotelerius, give “our law.”

Chapter XI.—Mattidia Has Unintentionally Fasted One Day.

"But since your mother has real confidence in the efficacy of baptism,[1172] let her fast at least one day before her baptism." But she swore: "During the two past days, while I related to the woman[1173] all the events connected with the recognition, I could not, in consequence of my excessive joy, partake of food: only yesterday I took a little water." Peter's wife bore testimony to her statement with an oath, saying: "In truth she did not taste anything." And Aquila, who must rather be called Faustinianus[1174] in future, said: "There is nothing, therefore, to prevent her being baptized." And Peter, smiling, replied: "But that is not a baptismal fast which has not taken place on account of the baptism itself." And Faustinus answered: "Perhaps God, not wishing to separate our mother a single day after our recognition from our table, has arranged beforehand the fast. For as she was chaste in the times of her ignorance, doing what the true religion inculcated,[1175] so even now perhaps God has arranged that she should fast one day before for the sake of the true baptism, that, from the first day of her recognising us, she might take her meals along with us."

[1172] Lit., "since your mother is faithfully disposed in regard to baptism."

[1173] The second *Epitome* makes her the wife of Peter: a various reading mentions also her hostess.

[1174] Dressel strangely prefers the reading "Faustinus."

[1175] Lit., "doing what was becoming to the truth."

Chapter XII.—The Difficulty Solved.

And Peter said: “Let not wickedness have dominion over us, finding a pretext in Providence and your affection for your mother; but rather abide this day in your fast, and I shall join you in it, and tomorrow she will be baptized. And, besides, this hour of the day is not suitable for baptism.” Then we all agreed that it should be so.

Chapter XIII.—Peter on Chastity.

That same evening we all enjoyed the benefit of Peter's instruction. Taking occasion by what had happened to our mother, he showed us how the results of chastity are good, while those of adultery are disastrous, and naturally bring destruction on the whole race, if not speedily, at all events slowly.[1176] "And to such an extent," he says, "do deeds of chastity please God, that in this life He bestows some small favour on account of it, even on those who are in error; for salvation in the other world is granted only to those who have been baptized on account of their trust[1177] in Him, and who act chastely and righteously. This ye yourselves have seen in the case of your mother, that the results of chastity are in the end good. For perhaps she would have been cut off if she had committed adultery; but God took pity on her for having behaved chastely, rescued her from the death that threatened her, and restored to her her lost children.

[1176] [This detailed discourse is peculiar to the *Homilies*. In *Recognitions*, vii. 37, 38, there is, however, a briefer statement on the same topic.—R.]

[1177] Lit., "hope."

Chapter XIV.—Peter’s Speech Continued.

“But some one will say, ‘How many have perished on account of chastity!’ Yes; but it was because they did not perceive the danger. For the woman who perceives that she is in love with any one, or is beloved by any one, should immediately shun all association with him as she would shun a blazing fire or a mad dog. And this is exactly what your mother did, for she really loved chastity as a blessing: wherefore she was preserved, and, along with you, obtained the full knowledge of the everlasting kingdom. The woman who wishes to be chaste, ought to know that she is envied by wickedness, and that because of love many lie in wait for her. If, then, she remain holy through a stedfast persistence in chastity, she will gain the victory over all temptations, and be saved; whereas, even if she were to do all that is right, and yet should once commit the sin of adultery, she must be punished, as said the prophet.

Chapter XV.—Peter's Speech Continued.

"The chaste wife doing the will of God, is a good reminiscence of His first creation; for God, being one, created one woman for one man. She is also still more chaste if she does not forget her own creation, and has future punishment before her eyes, and is not ignorant of the loss of eternal blessings. The chaste woman takes pleasure in those who wish to be saved, and is a pious example to the pious, for she is the model of a good life. She who wishes to be chaste, cuts off all occasions for slander; but if she be slandered as by an enemy, though affording him no pretext, she is blessed and avenged by God. The chaste woman longs for God, loves God, pleases God, glorifies God; and to men she affords no occasion for slander. The chaste woman perfumes the Church with her good reputation, and glorifies it by her piety. She is, moreover, the praise of her teachers, and a helper to them in their chastity.[1178]

[1178] The Greek is αὐτοῖς σωφρονοῦσι. The Latin translator and Lehmann (*Die Clementinischen Schriften*, Gotha, 1869) render, "to those who are chaste, i.e., love or practice chastity," as if the reading were τοῖς σωφρονοῦσι.

Chapter XVI.—Peter's Speech Continued.

"The chaste woman is adorned with the Son of God as with a bridegroom. She is clothed with holy light. Her beauty lies in a well-regulated soul; and she is fragrant with ointment, even with a good reputation. She is arrayed in beautiful vesture, even in modesty. She wears about her precious pearls, even chaste words. And she is radiant, for[1179] her mind has been brilliantly lighted up. Onto a beautiful mirror does she look, for she looks into God. Beautiful cosmetics[1180] does she use, namely, the fear of God, with which she admonishes her soul. Beautiful is the woman not because she has chains of gold on her,[1181] but because she has been set free from transient lusts. The chaste woman is greatly desired by the great King;[1182] she has been wooed, watched, and loved by Him. The chaste woman does not furnish occasions for being desired, except by her own husband. The chaste woman is grieved when she is desired by another. The chaste woman loves her husband from the heart, embraces, soothes, and pleases him, acts the slave to him, and is obedient to him in all things, except when she would be disobedient to God. For she who obeys God is without the aid of watchmen chaste in soul and pure in body.

[1179] Lit., "when."

[1180] κόσμῳ—properly ornaments; but here a peculiar meaning is evidently required.

[1181] Lit., "as being chained with gold."

[1182] Ps. xlv. 11.

Chapter XVII.—Peter’s Speech Continued.

“Foolish, therefore, is every husband who separates his wife from the fear of God; for she who does not fear God is not afraid of her husband. If she fear not God, who sees what is invisible, how will she be chaste in her unseen choice?[1183] And how will she be chaste, who does not come to the assembly to hear chaste-making words? And how could she obtain admonition? And how will she be chaste without watchmen, if she be not informed in regard to the coming judgement of God, and if she be not fully assured that eternal punishment is the penalty for the slight pleasure? Wherefore, on the other hand, compel her even against her will always to come to hear the chaste-making word, yea, coax her to do so. 304

[1183] “In her unseen choice” means, in what course of conduct she really prefers in her heart. This reading occurs in one ms.; in the other ms. it is corrupt. Schwegler amended it into, How shall she be chaste towards him who does not see *what is invisible*?” and the emendation is adopted by Dressel.

Chapter XVIII.—Peter’s Speech Continued.

“Much better is it if you will take her by the hand and come, in order that you yourself may become chaste; for you will desire to become chaste, that you may experience the full fruition of a holy marriage, and you will not scruple, if you desire it, to become a father,[1184] to love your own children, and to be loved by your own children. He who wishes to have a chaste wife is also himself chaste, gives her what is due to a wife, takes his meals with her, keeps company with her, goes with her to the word that makes chaste, does not grieve her, does not rashly quarrel with her, does not make himself hateful to her, furnishes her with all the good things he can, and when he has them not, he makes up the deficiency by caresses. The chaste wife does not expect to be caressed, recognises her husband as her lord, bears his poverty when he is poor, is hungry with him when he is hungry, travels with him when he travels, consoles him when he is grieved, and if she have a large[1185] dowry, is subject to him as if she had nothing at all. But if the husband have a poor wife, let him reckon her chastity a great dowry. The chaste wife is temperate in her eating and drinking, in order that the weariness of the body, thus pampered, may not drag the soul down to unlawful desires. Moreover, she never assuredly remains alone with young men, and she suspects[1186] the old; she turns away from disorderly laughter, gives herself up to God alone; she is not led astray; she delights in listening to holy words, but turns away from those which are not spoken to produce chastity.

[1184] There seems to be some corruption in this clause. Literally, it is, “and you will not scruple, if you love, I mean, to become a father.”

[1185] Lit., “larger” *than usual.*

[1186] ὑποπτεύει. The Latin translator and Lehmann render “respects” or “reveres.”

Chapter XIX.—Peter’s Speech Ended.

“God is my witness: one adultery is as bad as many murders; and what is terrible in it is this, that the fearfulness and impiety of its murders are not seen. For, when blood is shed, the dead body remains lying, and all are struck by the terrible nature of the occurrence. But the murders of the soul caused by adultery, though they are more frightful, yet, since they are not seen by men, do not make the daring a whit less eager in their impulse. Know, O man, whose breath it is that thou hast to keep thee in life, and thou shalt not wish that it be polluted. By adultery alone is the breath of God polluted. And therefore it drags him who has polluted it into the fire; for it hastens to deliver up its insulter to everlasting punishment.”

Chapter XX.—Peter Addresses Mattidia.

While Peter was saying this, he saw the good and chaste Mattidia weeping for joy; but thinking that she was grieved at having suffered so much in past times, he said:[1187] "Take courage, O woman; for while many have suffered many evils on account of adultery, you have suffered on account of chastity, and therefore you did not die. But if you had died, your soul would have been saved. You left your native city of Rome on account of chastity, but through it you found the truth, the diadem of the eternal kingdom. You underwent danger in the deep, but you did not die; and even if you had died, the deep itself would have proved to you, dying on account of chastity, a baptism for the salvation of your soul. You were deprived of your children for a little; but these, the true offspring of your husband, have been found in better circumstances. When starving, you begged for food, but you did not defile your body by fornication. You exposed your body to torture, but you saved your soul; you fled from the adulterer, that you might not defile the couch of your husband: but, on account of your chastity, God, who knows your flight, will fill up the place of your husband. Grieved and left desolate, you were for a short time deprived of husband and children, but all these you must have been deprived of, some time or other, by death, the preordained lot of man. But better is it that you were willingly deprived of them on account of chastity, than that you should have perished unwillingly after a time, simply on account of sins.

[1187] [Something similar to chaps. 20, 21, occurs in *Recognitions*, vii. 38, addressed to the sons of Mattidia after her baptism. But this is so much fuller.—R.]

Chapter XXI.—The Same Subject Continued.

“Much better is it, then, that your first circumstances should be distressing. For when this is the case, they do not so deeply grieve you, because you hope that they will pass away, and they yield joy though the expectation of better circumstances. But, above all, I wish you to know how much chastity is pleasing to God. The chaste woman is God’s choice, God’s good pleasure, God’s glory, God’s child. So great a blessing is chastity,[1188] that if there had not been a law that not even a righteous person should enter into the kingdom of God unbaptized, perhaps even the erring Gentiles might have been saved solely on account of chastity. Wherefore I am exceedingly sorry for those erring ones who are chaste because they shrink from baptism—thus choosing to be chaste without good hope. Wherefore they are not saved; for the decree of God is clearly set down, that an unbaptized person cannot 305 enter into His kingdom.” When he said this, and much more, we turned to sleep.

[1188] We have adopted an emendation of Wieseler’s. The emendation is questionable; but the sense is the best that can be got out of the words.

Homily XIV.

Chapter I.—Mattidia is Baptized in the Sea.

Much earlier than usual Peter awoke, and came to us, and awaking us, said: "Let Faustinus and Faustinianus, along with Clement and the household, accompany me, that we may go to some sheltered spot by the sea, and there be able to baptize her without attracting observation." Accordingly, when we had come to the sea-shore, he baptized her between some rocks, which supplied a place at once free from wind and dust.[1189] But we brothers, along with our brother and some others, retired because of the women and bathed, and coming again to the women, we took them along with us, and thus we went to a secret place and prayed. Then Peter, on account of the multitude, sent the women on before, ordering them to go to their lodging by another way, and he permitted us alone of the men to accompany our mother and the rest of the women.[1190] We went then to our lodging, and while waiting for Peter's arrival, we conversed with each other. Peter came several hours after, and breaking the bread for the Eucharist,[1191] and putting salt upon it, he gave it first to our mother, and, after her, to us her sons. And thus we took food along with her and blessed God.

[1189] Lit., "tranquil and clean." [The baptism is narrated in *Recognitions*, vii. 38.—R.]

[1190] We have adopted an emendation of Schwegler's. The mss. read either "these" or "the same" for "the rest of."

[1191] The words "for the Eucharist" might be translated "after thanksgiving." But it is much the same which, for the Eucharist is plainly meant. The *Epitomes* have it: "taking the bread, giving thanks, blessing, and consecrating it, he gave it; " but no mention is made of salt. [The details here are more specific than in *Recognitions*, vii. 38. [The mention of "salt" is peculiar. Compare "the salt" named as one of the "seven witnesses" in the baptismal form of the Elkesaites, Hippolytus, *Ante-Nicene Fathers*, v. pp. 132, 133.—R.]

Chapter II.—The Reason of Peter's Lateness.

Then,[1192] at length, Peter seeing that the multitude had entered, sat down, and bidding us sit down beside him, he related first of all why he had sent us on before him after the baptism, and why he himself had been late in returning.[1193] He said that the following was the reason: "At the time that you came up,"[1194] he says, "an old man, a workman, entered along with you, concealing himself out of curiosity. He had watched us before, as he himself afterwards confessed, in order to see what we were doing when we entered into the sheltered place, and then he came out secretly and followed us. And coming up to me at a convenient place, and addressing me, he said, 'For a long time I have been following you and wishing to talk with you, but I was afraid that you might be angry with me, as if I were instigated by curiosity; but now I shall tell you, if you please, what I think is the truth.' And I replied, 'Tell us what you think is good, and we shall approve your conduct, even should what you say not be really good, since with a good purpose you have been anxious to state what you deem to be good.'

[1192] [For the extensive variations in the plan of the two narratives from this point to the end, see footnote on *Recognitions*, viii. 1. In the *Recognitions* the family of Clement are brought into greater prominence as disputants; in the *Homilies* Simon Magus, and Peter's discourses against him, are the main features; both, however, preserve the dramatic element of the re-united family, though the details are given differently in the two narratives.—R.]

[1193] [The old man is introduced at once in *Recognitions*, viii. 1, and the subsequent discussion takes place in the presence of Clement and many others.—R.]

[1194] We have adopted an emendation of Wieseler's. The text has, "at the time that you went away."

Chapter III.—The Old Man Does Not Believe in God or Providence.

“The old man began to speak as follows: ‘When I saw you after you had bathed in the sea retire into the secret place, I went up and secretly watched what might be your object in entering into a secret place, and when I saw you pray, I retired;[1195] but taking pity on you, I waited that I might speak with you when you came out, and prevail on you not to be led astray. For there is neither God nor providence; but all things are subject to Genesis.[1196] Of this I am fully assured in consequence of what I have myself endured, having for a long time made a careful study of the science.[1197] Do not therefore be deceived, my child. For whether you pray or not, you must endure what is assigned to you by Genesis. For if prayers could have done anything or any good, I myself should now be in better circumstances. And now, unless my needy garments mislead you, you will not refuse to believe what I say. I was once in affluent circumstances; I sacrificed much to the gods, I gave liberally to the needy; and yet, though I prayed and acted piously, I was not able to escape my destiny.’ 30 And I said: ‘What are the calamities you have endured?’ And he answered: ‘I need not tell you now; perhaps at the end you shall learn who I am, and who are my parents, and into what straitened circumstances I have fallen. But at present I wish you to become fully assured that everything is subject to Genesis.’

[1195] Wieseler thinks that the reading should be: “I did not retire.”

[1196] Genesis is destiny determined by the stars which rule at each man’s birth. [Comp. iv. 12. In *Recognitions*, viii. 2, the long discussion with the old man begins in the same way.—R.]

[1197] μάθημα, mathematical science specially, which was closely connected with astrology. [Comp. *Recognitions*, x. 11–12.—R.]

Chapter IV.—Peter's Arguments Against Genesis.

"And I said: 'If all things are subject to Genesis, and you are fully convinced that this is the case, your thoughts and advice are contrary to your own opinion.[1198] For if it is impossible even to think in opposition to Genesis, why do you toil in vain, advising me to do what cannot be done? Yea, moreover, even if Genesis subsists, do not make haste to prevail on me not to worship Him who is also Lord of the stars, by whose wish that a thing should not take place, that thing becomes an impossibility. For always that which is subject must obey that which rules. As far, however, as the worship of the common gods is concerned, that is superfluous, if Genesis has sway. For neither does anything happen contrary to what seems good to fate, nor are they themselves able to do anything, since they are subject to their own universal Genesis. If Genesis exists, there is this objection to it, that that which is not first has the rule; or, *in other words*, the uncreated cannot be subject, for the uncreated, as being uncreated, has nothing that is older than itself.'[1199]

[1198] Lit., "thinking you counsel what is contrary to yourself."

[1199] The argument here is obscure. Probably what is intended is as follows: Genesis means origination, coming into being. Origination cannot be the ruling power, for there must be something unoriginated which has given rise to the origination. The origination, therefore, as not being first, cannot have sway, and it must itself be subject to that which is unoriginated.

Chapter V.—Practical Refutation of Genesis.

"While we were thus talking, a great multitude gathered round us. And then I looked to the multitude, and said: 'I and my tribe have had handed down to us from our ancestors the worship of God, and we have a commandment to give no heed to Genesis, I mean to the science of astrology;[1200] and therefore I gave no attention to it. For this reason I have no skill in astrology, but I shall state that in which I have skill. Since I am unable to refute Genesis by an appeal to the science which relates to Genesis, I wish to prove in another way that the affairs of this world are managed by a providence, and that each one will receive reward or punishment according to his actions. Whether he shall do so now or hereafter, is a matter of no consequence to me; all I affirm is, that each one without doubt will reap the fruit of his deeds. The proof that there is no Genesis is this. If any one of you present has been deprived of eyes, or has his hand maimed, or his foot lame, or some other part of the body wrong, and if it is utterly incurable, and entirely beyond the range of the medical profession,—a case, indeed, which not even the astrologers profess to cure, for no such cure has taken place within the lapse of a vast period,—yet I praying to God will cure it,[1201] although[1202] it could never have been set right by Genesis.[1203] Since this is so, do not they sin who blaspheme the God that fashioned all things?' And the old man answered: 'Is it then blasphemy to say that all things are subject to Genesis?' And I replied: 'Most certainly it is. For if all the sins of men, and all their acts of impiety and licentiousness, owe their origin to the stars, and if the stars have been appointed by God to do this work, so as to be the efficient causes of all evils, then the sins of all are traced up to Him who placed Genesis[1204] in the stars.'

[1200] [On the error of astrology compare the full discussion in *Recognitions*, ix. 12, x. 7–12.—R.]

[1201] We have adopted the reading given in the two *Epitomes*.

[1202] Lit., "when."

[1203] [This method of proof, by appeal to the supernatural power of the Apostle, is peculiar to the *Homilies*. In the *Recognitions*, ix. 30, an argument is made by Clement, who appeals to the power of the true Prophet.—R.]

[1204] That is, the power of origination.

Chapter VI.—The Old Man Opposes His Personal Experience to the Argument of Peter.

"And the old man answered:[1205] 'You have spoken truly,[1206] and yet, notwithstanding all your incomparable demonstration, I am prevented from yielding assent by my own personal knowledge. For I was an astrologer, and dwelt first at Rome; and then forming a friendship with one who was of the family of Cæsar, I ascertained accurately the genesis of himself and his wife. And tracing their history, I find all the deeds actually accomplished in exact accordance with their genesis, and therefore I cannot yield to your argument. For the arrangement[1207] of her genesis was that which makes women commit adultery, fall in love with their own slaves, and perish abroad in the water. And this actually took place; for she fell in love with her own slave, and not being able to bear the reproach, she fled with him, hurried to a foreign land, shared his bed, and perished in the sea.'

[1205] [With chaps. 6–9, there is a general correspondence in *Recognitions*, ix. 32–37. The arrangement is quite different. The old man's representation, that the story he tells is that of a friend, is peculiar to the *Homilies*.—R.]

[1206] One ms. adds "greatly," and an *Epitome* "great things."

[1207] That is, the position of the stars at her birth.

Chapter VII.—The Old Man Tells His Story.

“And I answered: ‘How then do you know that she who fled and took up her residence in a foreign land married the slave, and marrying him died?’ And the old man said: ‘I am quite sure that this is true, not indeed that she married him, for I did not know even that she fell in love with him; but after her departure, a brother of her husband’s told me the whole story of her passion, and how he acted as an honourable man, and did not, as being his brother, wish to pollute his couch, and how she the wretched woman (for she is not blameable, inasmuch as she was compelled to do and suffer all this in consequence of Genesis) longed for him, and yet stood in awe of him and his reproaches, and how she devised a dream, whether true or false I cannot tell; for he stated that she said, “Some one in a vision stood by me, and ordered me to leave the city of the Romans immediately with my children.” But her husband being anxious that she should be saved with his sons, sent them immediately to Athens for their education, accompanied by their mother and slaves, while he kept the third and youngest son with himself, for he who gave the warning in the dream permitted this son to remain with his father. And when a long time had elapsed, during which[1208] he received no letters from her, he himself sent frequently to Athens, and at length took me, as the truest of all his friends, and went in search of her. And much did I exert myself along with him in the course of our travels with all eagerness; for I remembered that, in the old times of his prosperity, he had given me a share of all he had and loved me above all his friends. At length we set sail from Rome itself, and so we arrived in these parts of Syria, and we landed at Seleucia, and not many days after we had landed he died of a broken heart. But I came here, and have procured my livelihood from that day till this by the work of my hands.’

[1208] We have inserted ὡς from the *Epitomes*.

Chapter VIII.—The Old Man Gives Information in Regard to Faustus the Father of Clement.

"When the old man had thus spoken, I knew from what he said that the old man who he stated had died, was no other than your father. I did not wish, however, to communicate your circumstances to him until I should confer with you. But I ascertained where his lodging was, and I pointed out mine to him; and to make sure *that my conjecture was right*, I put this one question to him: 'What was the name of the old man?' And he said, 'Faustus.' 'And what were the names of his twin sons?' And he answered, 'Faustinus and Faustinianus.' 'What was the name of the third son?' He said, 'Clement.' 'What was their mother's name?' He said, 'Mattidia.' Accordingly, from compassion, I shed tears along with him, and, dismissing the multitudes, I came to you, in order that I might take counsel with you after we had partaken of food[1209] together. But I did not wish to disclose the matter to you before we had partaken of food, lest perchance you should be overcome by sorrow, and continue sad on the day of baptism, when even angels rejoice." At these statements of Peter we all fell a weeping along with our mother. But he beholding us in tears, said: "Now let each one of you, through fear of God, bear bravely what has been said: for certainly it was not to-day that your father died, but long ago, as you conjecturing said."

[1209] Lit., "of salt."

Chapter IX.—Faustus Himself Appears.

When Peter said this, our mother could no longer endure it, but cried out, "Alas! my husband! loving us, you died by your own decision,[1210] while we are still alive, see the light, and have just partaken of food." This one scream had not yet ceased, when, lo! the old man came in, and at the same time wishing to inquire into the cause of the cry, he looked on the woman and said, "What does this mean? Whom do I see?" And going up to her, and looking at her, and being looked at more carefully, he embraced her. But they were like to die through the sudden joy, and wishing to speak to each other, they could not get the power in consequence of their unsatisfied joy, for they were seized with speechlessness. But not long after, our mother said to him: "I now have you, Faustus, in every way the dearest being to me. How then are you alive, when we heard a short time ago that you were dead? But these are our sons, Faustinus, Faustinianus, and Clement." And when she said this, we all three fell on him, and kissed him, and in rather an indistinct way we recalled his form to our memory.[1211]

[1210] Lit., "you died by a judgment;" but it is thought that κρίσει is corrupt.

[1211] [In the *Recognitions* the old man is not recognised until long discussions have been held; see book ix. 35, 37. Hints of the relationship are, however, given in advance.—R.]

Chapter X.—Faustus Explains His Narrative to Peter.

Peter seeing this, said: “Are you Faustus, the husband of this woman, and the father of her children?” And he said: “I am.” And Peter said: “How, then, did you relate to me your own history as if it were another’s; telling me of your toils, and sorrow, and burial?” And our father answered: “Being of the family of Cæsar, and not wishing to be discovered, I devised the narrative in another’s name, in order that it might not be perceived who I was. 30 For I knew that, if I were recognised, the governors in the place would learn this, and recall me to gratify Cæsar, and would bestow upon me that former prosperity to which I had formerly bidden adieu with all the resolution I could summon. For I could not give myself up to a luxurious life when I had pronounced the strongest condemnation on myself, because I believed that I had been the cause of death to those who were loved by me.”[1212]

[1212] Lit., “Having judged the greatest things in regard to those who were loved by me, as having died.” The text is doubtful; for the first *Epitome* has something quite different.

Chapter XI.—Discussion on Genesis.

And Peter said: “You did this according to your resolution. But in regard to Genesis, were you merely playing a part when you affirmed it, or were you in earnest in asserting that it existed?” Our father said: “I will not speak falsely to you. I was in earnest when I maintained that Genesis existed. For I am not uninitiated in the science; on the contrary, I associated with one who is the best of the astrologers, an Egyptian of the name of Annubion, who became my friend in the commencement of my travels, and disclosed to me the death of my wife and children.”[1213] And Peter said: “Are you not now convinced by facts, that the doctrine of Genesis has no firm foundation?” And my father answered: “I must lay before you all the ideas that occur to my mind, that listening to them I may understand your refutation of them.[1214] I know, indeed, that astrologers both make many mistakes, and frequently speak the truth. I suspect, therefore, that they speak the truth so far as they are accurately acquainted with the science, and that their mistakes are the result of ignorance; so that I conjecture that the science has a firm foundation, but that the astrologers themselves speak what is false solely on account of ignorance, because they cannot know all things with absolute[1215] accuracy.” And Peter answered: “Consider[1216] whether their speaking of the truth is not accidental, and whether they do not make their declarations without knowing the matters accurately. For it must by all means happen that, when many prophecies are uttered, some of them should come true.” And the old man said: “How, then, is it possible to be fully convinced of this, whether the science of Genesis has a sure foundation or not?”

[1213] [Comp. Homily IV. 6. Annubion and Appion are not introduced in the *Recognitions* until book x. 52.—R.]

[1214] Here mss. and *Epitomes* differ in their readings. The text adopted seems a combination of two ideas: “that you may listen and refute them, and that I may thus learn the truth.”

[1215] We have adopted the reading of Codex O, πάντως. The other ms. reads, “that all cannot know all things accurately.”

[1216] The mss. read ἄπεχε, “hold back.” The reading of the text is in an *Epitome*.

Chapter XII.—Clement Undertakes the Discussion.

When both were silent, I said: “Since I know accurately the science, but our lord and our father are not in this condition, I should like if Annubion himself were here, to have a discussion with him in the presence of my father. For thus would the matter be able to become public, when one practically acquainted with the subject has held the discussion with one equally informed.”[1217] And our father answered: “Where, then, is it possible to fall in with Annubion?” And Peter said: “In Antioch, for I learn that Simon Magus is there, whose inseparable companion Annubion is. When, then, we go there, if we come upon them, the discussion can take place.” And so, when we had discussed many subjects, and rejoiced at the recognition and given thanks to God, evening came down upon us, and we turned to sleep.

[1217] Lit., “when artist has had discussion with fellow-artist.”

Homily XV.

Chapter I.—Peter Wishes to Convert Faustus.

At break of day our father, with our mother and his three sons, entered the place where Peter was, and accosting him, sat down. Then we also did the same at his request; and Peter looking at our father, said:[1218] "I am anxious that you should become of the same mind as your wife and children, in order that here you may live along with them, and in the other world,[1219] after the separation of the soul from the body, you will continue to be with them free from sorrow. For does it not grieve you exceedingly that you should not associate with each other?" And my father said: "Most assuredly." And Peter said: "If, then, separation from each other here gives you pain, and if without doubt the penalty awaits you that after death you should not be with each other, how much greater will your grief be that you, a wise man, should be separated from your own family on account of your opinions? They 30 too, must[1220] feel the more distressed from the consciousness that eternal punishment awaits you because you entertain different opinions from theirs, and deny the established truth."[1221]

[1218] [In *Recognitions*, x. 1, after the father becomes known, the Apostle is represented as proposing delay in the attempt to convert him.—R.]

[1219] Lit., "there."

[1220] We have inserted a δεῖ, probably omitted on account of the previous δέ.

[1221] The words are peculiar. Lit., "eternal punishment awaits you thinking other things, through denial of the fixed dogma" (ῥητοῦ δόγματος). The Latin translator gives: "ob veri dogmatis negationem."

Chapter II.—Reason for Listening to Peter's Arguments.

Our father said: "But it is not the case, my very dear friend, that souls are punished in Hades, for the soul is dissolved into air as soon as it leaves the body." And Peter said: "Until we convince you in regard to this point, answer me, does it not appear to you that you are not grieved as having no faith in a *future* punishment, but they who have full faith in it must be vexed in regard to you?" And our father said: "You speak sense." And Peter said: "Why, then, will you not free them from the greatest grief they can have in regard to you by agreeing to their religion, not, I mean, through dread, but through kindly feeling, listening and judging about what is said by me, whether it be so or not? and if the truth is as we state it, then here you will enjoy life with those who are dearest to you, and in the other world you will have rest with them; but if, in examining the arguments, you show that what is stated by us is a fictitious story,[1222] you will thus be doing good service, for you will have your friends on your side, and you will put an end to their leaning upon false hopes, and you will free them from false fears."

[1222] μῦθόν τινα ψευδῆ.

Chapter III.—Obstacles to Faith.

And our father said: "There is evidently much reason in what you say." And Peter said: "What is it, then, that prevents you from coming to our faith? Tell me, that we may begin our discussion with it. For many are the hindrances. The faithful are hindered by occupation with merchandise, or public business, or the cultivation of the soil, or cares, and such like; the unbelievers, of whom you also are one, are hindered by ideas such as that the gods, which do not exist, really exist, or that all things are subject to Genesis, or chance,[1223] or that souls are mortal, or that our doctrines are false because there is no providence.

[1223] Properly, self-action.

Chapter IV.—Providence Seen in the Events of the Life of Faustus and His Family.

"But I maintain, from what has happened to you,[1224] that all things are managed by the providence of God, and that your separation from your family for so many years was providential;[1225] for since, if they had been with you, they perhaps would not have listened to the doctrines of the true religion, it was arranged that your children should travel with their mother, should be shipwrecked, should be supposed to have perished, and should be sold;[1226] moreover, that they should be educated in the learning of the Greeks, especially in the atheistic doctrines, in order that, as being acquainted with them, they might be the better able to refute them; and in addition to this, that they should become attached to the true religion, and be enabled to be united with me, so as to help me in my preaching; furthermore, that their brother Clement should meet in the same place, and that thus his mother should be recognised, and through her cure[1227] should be fully convinced of the right worship of God;[1228] that after no long interval the twins should recognise and be recognised, and the other day should fall in with you, and that you should receive back your own. I do not think, then, that such a speedy filling in of circumstances, coming as it were from all quarters, so as to accomplish one design, could have happened without the direction of Providence."

[1224] [The recapitulation of Peter in *Recognitions*, ix. 26, is in explanation to the sons, and not for a doctrinal purpose.—R.]

[1225] We have adopted a reading suggested by the second *Epitome*.

[1226] The word ἀπρασίαι is corrupt. We have adopted the emendation πρᾶσις. The word is not given in the ms. O, nor in the *Epitomes*.

[1227] ὑπὸ θεραπείας, which Cotelerius translates *recuperata sanitate*.

[1228] Lit., "convinced of the Godhead." "Godhead" is omitted in the *Epitomes*.

Chapter V.—Difference Between the True Religion and Philosophy.

And our father began to say: “Do not suppose, my dearest Peter, that I am not thinking of the doctrines preached by you. I was thinking of them. But during the past night, when Clement urged me earnestly to give in my adhesion to the truth preached by you, I at last answered, ‘Why should I? for what new commandment can any one give more than what the ancients urged us to obey?’ And he, with a gentle smile, said, ‘There is a great difference, father, between the doctrines of the true religion and those of philosophy;[1229] for the true religion receives its proof from prophecy, while philosophy, furnishing us with beautiful sentences, seems to present its proofs from conjecture.’ On saying this, he took an instance, and set before us the doctrine of philanthropy,[1230] which you had explained to him,[1231] which rather appeared to me to be very unjust, and I shall tell you how. He alleged that it was right to present to him who strikes you on the one cheek the other[1232] also, and to give to him who takes away your cloak your tunic also, and to go two miles with him who compels you to go one, and such like.”[1233]

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[1229] [Compare the fuller statement in *Recognitions*, viii. 61; also *Recognitions*, x. 48–51.—R.]

[1230] Or “love of man” in all its phases—kindliness, gentleness, humanity, etc.

[1231] Hom. XII. 25 ff.

[1232] Matt. v. 39–41; Luke vi. 29. The writer of the *Homilies* changes the word χιτῶνα, “tunic,” of the New Testament into μαφόριον, which Suicer describes “a covering for the head, neck, and shoulders, used by women.” Wieseler is in doubt whether the writer of the *Homilies* uses μαφόριον as equivalent to χιτῶνα, or whether he intentionally changed the word, for the person who lost both cloak and tunic would be naked altogether; and this, the writer may have imagined, Christ would not have commanded.

[1233] [The larger part of the discussion in chaps. 5–11 is peculiar to the *Homilies*. There is little matter in it found in the longer arguments of *Recognitions*.—R.]

Chapter VI.—The Love of Man.

And Peter answered: "You have deemed unjust what is most just. If you are inclined, will you listen to me?" And my father said: "With all my heart." And Peter said: "What is your opinion? Suppose that there were two kings, enemies to each other, and having their countries cut off from each other; and suppose that some one of the subjects of one of them were to be caught in the country of the other, and to incur the penalty of death on this account: now if he were let off from the punishment by receiving a blow instead of death, is it not plain that he who let him off is a lover of man?" And our father said: "Most certainly." And Peter said: "Now suppose that this same person were to steal from some one something belonging to him or to another; and if when caught he were to pay double, instead of suffering the punishment that was due to him, namely, paying four times the amount, and being also put to death, as having been caught in the territories of the enemy; is it not your opinion that he who accepts double, and lets him off from the penalty of death, is a lover of man?" And our father said: "He certainly seems so." And Peter said: "Why then? Is it not the duty of him who is in the kingdom of another, and that, too, a hostile and wicked monarch, to be pleasing to all[1234] for the sake of life, and when force is applied to him, to yield still more, to accost those who do not accost him, to reconcile enemies, not to quarrel with those who are angry, to give his own property freely to all who ask, and such like?" And our father said: "He should with reason endure all things rather, if he prefers life to them."

[1234] Lit., "to flatter."

Chapter VII.—The Explanation of a Parable; The Present and the Future Life.

And Peter[1235] said: "Are not those, then, who you said received injustice, themselves transgressors, inasmuch as they are in the kingdom of the other, and is it not by overreaching that they have obtained all they possess? while those who are thought to act unjustly are conferring a favour on each subject of the hostile kingdom, so far as they permit him to have property. For these possessions belong to those who have chosen the present.[1236] And they are so far kind as to permit the others to live. This, then, is the parable; now listen to the actual truth. The prophet of the truth who appeared *on earth* taught us that the Maker and God of all gave two kingdoms to two,[1237] good and evil; granting to the evil the sovereignty over the present world along with law, so that he, *it*, should have the right to punish those who act unjustly; but to the good He gave the eternal[1238] to come. But He made each man free with the power to give himself up to whatsoever he prefers, either to the present evil or the future good. Those men who choose the present have power to be rich, to revel in luxury, to indulge in pleasures, and to do whatever they can. For they will possess none of the future goods. But those who have determined to accept the blessings of the future reign have no right to regard as their own the things that are here, since they belong to a foreign king, with the exception only of water and bread, and those things procured with sweat to maintain life (for it is not lawful for them to commit suicide),[1239] and also one garment, for they are not permitted to go naked on account of the all-seeing[1240] Heaven.

[1235] The following words would be more appropriately put in the mouth of the father, as is done in fact by the *Epitomes*. Peter's address would commence, "And the parable is." The *Epitomes* differ much from each other and the text, and there seems to be confusion in the text.

[1236] This sentence would be more appropriate in the explanation of the parable.

[1237] The Greek leaves it uncertain whether it is two persons or two things,—whether it is a good being and an evil being, or good and evil. Afterwards, a good being and an evil are distinctly introduced.

[1238] The word ἀΐδιος, properly and strictly "eternal," is used.

[1239] Lit., "to die willingly."

[1240] We have adopted an obvious emendation, πάντα for παντός.

Chapter VIII.—The Present and the Future.

“If, then, you wish to have an accurate account of the matter, listen. Those of whom you said a little before that they receive injustice, rather act unjustly themselves; for they who have chosen the future blessings, live along with the bad in the present world, having many enjoyments the same as the bad,—such as life itself, light, bread, water, clothing, and others of a like nature. But they who are thought by you to act unjustly, shall not live with the good men in[1241] the coming age.” And our father replied to this: “Now when you have convinced me that those who act unjustly suffer injustice themselves, while those who suffer injustice have by far the advantage, the whole affair seems to me still more the most unjust of transactions; for those who seem to act unjustly grant many things to those who have chosen the future blessings, but those who seem to receive injustice do themselves commit injustice, because they do not give in the other world, to those who have given them blessings here, the same advantages which these gave to them.” And Peter said: “This is not unjust at all, because each one has the power to choose the present or the future goods, whether they be small or great. He who chooses by his own individual judgment and wish, receives no injustice,—I mean, not even should his choice rest on what is small, since the great lay within his choice, as in fact did also the small.” And our father said: “You are right; for it has been said by one of the wise men of the Greeks, ‘The blame rests with those who chose—God is blameless.’[1242]

[1241] We have translated Schwegler’s emendation. He inserted ἐν.

[1242] Plato, *Rep*., x. 617 E.

Chapter IX.—Possessions are Transgressions.

"Will you be so good as to explain this matter also? I remember Clement saying to me, that we suffer injuries and afflictions for the forgiveness of our sins." Peter said: "This is quite correct. For we, who have chosen the future things, in so far as we possess more goods than these, whether they be clothing, or food or drink, or any other thing, possess sins, because we ought not to have anything, as I explained to you a little ago. To all of us possessions are sins.[1243] The deprivation of these, in whatever way it may take place, is the removal of sins." And our father said: "That seems reasonable, as you explained that these were the two boundary lines of the two kings, and[1244] that it was in the power of each to choose whatever he wished of what was under their authority. But why are the afflictions sent, or[1245] do we suffer them justly?" And Peter said: "Most justly; for since the boundary line of the saved is, as I said, that no one should possess anything, but since many have many possessions, or in other words sins, for this reason the exceeding love of God sends afflictions on those who do not act in purity of heart, that on account of their having some measure of the love of God, they might, by temporary inflictions, be saved from eternal punishments."

[1243] One ms. inserts before the sentence: "For if in all of us possessions are wont to occasion sins in those who have them."

[1244] We have adopted Wieseler's emendation of τὰ into καί.

[1245] We have changed εἰ into ἤ.

Chapter X.—Poverty Not Necessarily Righteous.

And our father said: “How then is this? Do we not see many impious men poor? Then do these belong to the saved on this account?” And Peter said: “Not at all; for that poverty is not acceptable which longs for what it ought not. So that some are rich as far as their choice goes, though poor in actual wealth, and they are punished because they desire to have more. But one is not unquestionably righteous because he happens to be poor. For he can be a beggar as far as actual wealth is concerned, but he may desire and even do what above everything he ought not to do. Thus he may worship idols, or be a blasphemer or fornicator, or he may live indiscriminately, or perjure himself, or lie, or live the life of an unbeliever. But our teacher pronounced the faithful poor blessed;[1246] and he did so, not because they had given anything, for they had nothing, but because they were not to be condemned, as having done no sin, simply because they gave no alms, because they had nothing to give.” And our father said: “In good truth all seems to go right as far as the subject of discussion is concerned; wherefore I have resolved to listen to the whole of your argument in regular order.”

[1246] Matt. v. 3. The *Epitomes* run thus: “Our Lord Jesus Christ, the Son of the living God, said.” And then they quote the words of our Gospel.

Chapter XI.—Exposition of the True Religion Promised.

And Peter said: "Since, then, you are eager henceforth to learn what relates to our religion, I ought to explain it in order, beginning with God Himself, and showing that we ought to call Him alone God, and that we neither ought to speak of the others as gods nor deem them such, and that he who acts contrary to this will be punished eternally, as having shown the greatest impiety to Him who is the Lord of all." And saying this, he laid his hands on those who were vexed by afflictions, and were diseased, and possessed by demons; and, praying, he healed them, and dismissed the multitudes. And then entering in this way, he partook of his usual food, and went to sleep.

Homily XVI.

Chapter I.—Simon Wishes to Discuss with Peter the Unity of God.

At break of day Peter went out, and reaching the place where he was wont to discourse, he saw a great multitude assembled. At the very time when he was going to discourse, one of his deacons entered, and said: "Simon has come from Antioch,[1247] starting as soon as it was evening, having learned that you promised to speak on the unity[1248] of God; and he is ready, along with Athenodorus the Epicurean, to come to hear your speech, in order that he may publicly oppose all the arguments ever adduced by you for the unity of God." Just as the deacon said this, lo! Simon himself entered, accompanied by Athenodorus and some other friends. And before Peter spoke at all, he took the first word, and said:—

[1247] [Homilies XVI.–XIX., giving the details of a second discussion with Simon at Laodicea, are peculiar to this narrative. Much of the matter finds a parallel in the longer account of the previous discussion at Cæsarea in *Recognitions*, ii. iii. (comp. Homily III.), but all the circumstances are different. Uhlhorn formerly regarded this portion of the *Homilies* as the nucleus of the entire literature. He has modified his view. An analysis of the discussion cannot be attempted; but in the footnote to *Recognitions*, ii. 19, a general comparison is given of the three accounts of discussions with Simon Magus.—R.]

[1248] The word properly signifies the "sole government or monarchy of God." It means that God alone is ruler.

Chapter II.—The Same Subject Continued.

"I heard that you promised yesterday to Faustus to prove this day, giving out your arguments in regular order, and beginning with Him who is Lord of the universe, that we ought to say that He alone is God, and that we ought neither to say nor to think that there are other gods, because he that acts contrary to this will be punished eternally. But, above all, I am truly amazed at your madness in hoping to convert a wise man, and one far advanced in years, to your state of mind. But you will not succeed in your designs; and all the more that I am present, and can thoroughly refute your false arguments. For perhaps, if I had not been present, the wise old man might have been led astray, because he has no critical acquaintance[1249] with the books publicly believed in amongst the Jews.[1250] At present I shall omit much, in order that I may the more speedily refute that which you have promised to prove. Wherefore begin to speak what you promised to say before us, who know the Scriptures. But if, fearing our refutation, you are unwilling to fulfil your promise in our presence, this of itself will be sufficient proof that you are wrong, because you did venture to speak in the presence of those who know the Scriptures. And now, why should I wait till you tell me, when I have a most satisfactory witness of your promise in the old man who is present?" And, saying this, he looked to my father, and said: "Tell me, most excellent of all men, is not this the man who promised to prove to you to-day that God is one, and that we ought not to say or think that there is any other god, and that he who acts contrary to this will be punished eternally, as committing the most heinous sin? Do you, then, refuse to reply to me?"

[1249] ἰδιώτης.

[1250] τῶν παρὰ Ἰουδαίοις δημοσίᾳ πεπιστευμένων βίβλων. The literal translation, given in the text, means that the Jews as a community believed in these books as speaking the truth. Cotelerius translates: "the books which were publically entrusted to the Jews." One ms. reads, πεπιστωμενων, which might mean, "deemed trustworthy among the Jews."

Chapter III.—The Mode of the Discussion.

And our father said: “Well might you have demanded testimony from me, Simon, if Peter had first denied *that he had made the promise*. But now I shall feel no shame in saying what I am bound to say. I think that you wish to enter on the discussion inflamed with anger. Now this is a state of mind in which it is improper for you to speak and for us to listen to you; for we are no longer being helped on to the truth. but we are watching the progress of a contest. And now, having learned from Hellenic culture how those who seek *the truth* ought to act, I shall remind you. Let each of you give an exposition of his own opinion,[1251] and let the right of speech pass from the one to the other.[1252] For if Peter alone should wish to expound his thought, but you should be silent as to yours, it is possible that some argument adduced by you might crush both your and his opinion; and both of you, though defeated by this argument, would not appear defeated, but only the one who expounded his opinion; while he who did not expound his, though equally defeated, would not appear defeated, but would even be thought to have conquered.” And Simon answered: “I will do as you say; but I am afraid lest you do not turn out a truth-loving judge, as you have been already prejudiced by his arguments.”

[1251] δόγμα.

[1252] One ms. and an *Epitome* have: “And you must address your arguments to another who acts as judge.”

Chapter IV.—The Prejudices of Faustus Rather on the Side of Simon Than on that of Peter.

Our father answered: “Do not compel me to agree with you without any exercise of my judgment in order that I may seem to be a truth-loving judge; but if you wish me to tell you the truth, my prepossessions are rather the side of your opinions.” And Simon said: “How is this the case, when you do not know what my opinions are?” And our father said: “It is easy to know this, and I will tell you how. You promised that you would convict Peter of error in maintaining the unity of God; but if one undertakes to convict of error him who maintains the unity of God. it is perfectly plain that he, as being in the right,[1253] does not hold the same opinion. For if he holds the same opinion as the man who is thoroughly in error, then he himself is in error; but if he gives his proofs holding opposite opinions, then he is in the right. Not well[1254] then do you assert that he who maintains the unity of God is wrong, unless you believe that there are many gods. Now I maintain that there are many gods. Holding, therefore, the same opinion as you before the discussion, I am prepossessed rather in your favour. For this reason you ought to have no anxiety in regard to me, but Peter ought, for I still hold opinions contrary to his. And so after your discussion I hope that, as a truth-loving judge, who has stripped himself of his prepossessions, I shall agree to that doctrine which gains the victor.” When my father said this, a murmur of applause burst insensibly from the multitudes because my father had thus spoken.

[1253] The words translated “error,” ψεῦσμα, and “to be in the right,” ἀληθεύειν, are, properly rendered, “falsehood,” and “to speak the truth.”

[1254] The mss. read: “not otherwise.” The reading of the text is found in an *Epitome*.

Chapter V.—Peter Commences the Discussion.

Peter then said: “I am ready to do as the umpire of our discussion has said; and straightway without any delay I shall set forth my opinion in regard to God. I then assert that there is one God who made the heavens and the earth, and all things that are in them. And it is not right to say or to think that there is any other.” And Simon said: “But I maintain that the Scriptures believed in amongst the Jews say that there are many gods, and that God is not angry at this, because He has Himself spoken of many gods in His Scriptures.

Chapter VI.—Simon Appeals to the Old Testament to Prove that There are Many Gods.

"For instance, in the very first words of the law, He evidently speaks of them as being like even unto Himself. For thus it is written, that, when the first man received a commandment from God to eat of every tree that was in the garden,[1255] but not to eat of the tree of the knowledge of good and evil, the serpent having persuaded them by means of the woman, through the promise that they would become gods, made them look up;[1256] and then, when they had thus looked up, God said,[1257] 'Behold, Adam is become as one of us.' When, then, the serpent said,[1258] 'Ye shall be as gods,' he plainly speaks in the belief that gods exist; all the more as God also added His testimony, saying, 'Behold, Adam is become as one of us.' The serpent, then, who said that there are many gods, did not speak falsely. Again, the scripture,[1259] 'Thou shalt not revile the gods, nor curse the rulers of thy people,' points out many gods whom it does not wish even to be cursed. But it is also somewhere else written,[1260] 'Did another god dare to enter and take him a nation from the midst of another nation, as did I the Lord God?' When He says, 'Did another God dare?' He speaks on the supposition that other gods exist. And elsewhere:[1261] 'Let the gods that have not made the heavens and the earth perish;' as if those who had made them were not to perish. And in another place, when it says,[1262] 'Take heed to thyself lest thou go and serve other gods whom thy fathers knew not,' it speaks as if other gods existed whom they were not to follow. And again:[1263] 'The names of other gods shall not ascend upon thy lips.' Here it mentions many gods whose names it does not wish to be uttered. And again it is written,[1264] 'Thy God is the Lord, He is God of gods.' And again:[1265] 'Who is like unto Thee, O Lord, among the Gods?' And again:[1266] 'God is Lord of gods.' And again:[1267] 'God stood in the assembly of gods: He judgeth among the gods.' Wherefore I wonder how, when there are so many passages in writing which testify that there are many gods, you have asserted that we ought neither to say nor to think that there are many.[1268] Finally, if you have anything to say against what has been spoken so distinctly, say it in the presence of all."

[1255] παραδείσῳ, "paradise." Gen. ii. 16, 17.

[1256] ἀναβλέψαι. It signifies either to look up, or to recover one's sight. Possibly the second meaning is the one intended here, corresponding to the words of our version: "Then your eyes shall be opened."

[1257] Gen. iii. 22.

[1258] Gen. iii. 5.

[1259] Ex. xxii. 28.

[1260] Deut. iv. 34.

[1261] Jer. x. 11.

[1262] Deut. xiii. 6.

[1263] Josh. xxiii. 7, LXX.

[1264] Deut. x. 17.

[1265] Ps. xxxv. 10, lxxxvi. 8.

[1266] Ps. l. 1.

[1267] Ps. lxxxii. 1.

[1268] [Comp. *Recognitions*, ii. 39.—R.]

Chapter VII.—Peter Appeals to the Old Testament to Prove the Unity of God.

And Peter said: "I shall reply briefly to what you have said. The law, which frequently speaks of gods, itself says to the Jewish multitude,[1269] 'Behold, the heaven of heavens is the Lord's thy God, with all that therein is;' implying that, even if there are gods, they are under Him, that is, under the God of the Jews. And again:[1270] 'The Lord thy God, He is God in heaven above, and upon the earth beneath, and there is none other except Him.' And 31 somewhere else the Scripture says to the Jewish multitude,[1271] 'The Lord your God is God of gods;' so that, even if there are gods, they are under the God of the Jews. And somewhere else the Scripture says in regard to Him,[1272] God, the great and true, who regardeth not persons, nor taketh reward, He doth execute the judgment of the fatherless and widow.' The Scripture, in calling the God of the Jews great and true, and executing judgment, marked out the others as small, and not true. But also somewhere else the Scripture says,[1273] 'As I live, saith the Lord, there is no other God but me. I am the first, I am after this; except me there is no God.' And again:[1274] 'Thou shalt fear the Lord thy God, and Him only shalt thou serve.' And again:[1275] 'Hear, O Israel, the Lord your God is one Lord.' And many passages besides seal with an oath that God is one, and except Him there is no God. Whence I wonder how, when so many passages testify that there is one God, you say that there are many."

[1269] Deut. x. 14.

[1270] Deut. iv. 39.

[1271] Deut. x. 17.

[1272] Deut. x. 17.

[1273] Isa. xlix. 18, xlv. 21, xliv. 6.

[1274] Deut. vi. 13.

[1275] Deut. vi. 4.

Chapter VIII.—Simon and Peter Continue the Discussion.

And Simon said: “My original stipulation with you was that I should prove from the Scriptures that you were wrong in maintaining that we ought not to speak of many gods.” Accordingly I adduced many written passages to show that the divine Scriptures themselves speak of many gods.” And Peter said: “Those very Scriptures which speak of many gods, also exhorted us, saying, ‘The names of other gods shall not ascend upon thy lips.’[1276] Thus, Simon, I did not speak contrary to what was written.” And Simon said: “Do you, Peter, listen to what I have to say. You seem to me to sin in speaking against them,[1277] when the Scripture says,[1278] ‘Thou shalt not revile *the gods*, nor curse the rulers of thy people.’” And Peter said: “I am not sinning, Simon, in pointing out their destruction according to the Scriptures; for thus it is written:[1279] ‘Let the gods who did not make the heavens and the earth perish.’ And He said thus, not as though some had made the heavens and were not to perish, as you interpreted the passage. For it is plainly declared that He who made them is one in the very first part of Scripture:[1280] ‘In the beginning God created the heaven and the earth. And it did not say, ‘the gods.’ And somewhere else it says,[1281] ‘And the firmament showeth His handiwork.’ And in another place it is written,[1282] ‘The heavens themselves shall perish, but Thou shalt remain for ever.’”

[1276] Josh. xxiii. 7, LXX.

[1277] Namely, the gods.

[1278] Ex. xxii. 28. The mss. omit θεούς, though they insert it in the passage as quoted a little before this. One ms. reads “the ruler” with our version.

[1279] Jer. x. 11.

[1280] Gen. i. 1.

[1281] Ps. xix. 1.

[1282] Ps. cii. 26, 27.

Chapter IX.—Simon Tries to Show that the Scriptures Contradict Themselves.

And Simon said: “I adduced clear passages from the Scriptures to prove that there are many gods; and you, in reply, brought forward as many or more from the same Scriptures, showing that God is one, and He the God of the Jews. And when I said that we ought not to revile gods, you proceeded to show that He who created is one, because those who did not create will perish. And in reply to my assertion that we ought to maintain that there are gods, because the Scriptures also say so, you showed that we ought not to utter their names, because the same Scripture tells us not to utter the names of other gods. Since, then, these very Scriptures say at one time that there are many gods, and at another that there is only one; and sometimes that they ought not to be reviled, and at other times that they ought; what conclusion ought we to come to in consequence of this, but that the Scriptures themselves lead us astray?”

Chapter X.—Peter’s Explanation of the Apparent Contradictions of Scripture.

And Peter said: “They do not lead astray, but convict and bring to light the evil disposition against God which lurks like a serpent in each one. For the Scriptures lie before each one like many divers types. Each one, then, has his own disposition like wax, and examining the Scriptures and finding everything in them, he moulds his idea of God according to his wish, laying upon them, as I said, his own disposition, which is like wax.[1283] Since, then, each one finds in the Scriptures whatever opinion he wishes to have in regard to God, for this reason he, *Simon*, moulds from them the forms[1284] of many gods, while we moulded the form of Him who truly exists, coming to the knowledge of the true type from our own shape.[1285] For assuredly the soul within us is clothed with His image for immortality. If I abandon the parent of this soul, it also will abandon me to just judgment, making known the injustice by the very act of daring;[1286] and as coming from one who is just, it will justly abandon me; and so, as far as the soul is concerned, I shall, after punishment, be destroyed, having abandoned the help that comes from it. But if there is another god, first let him put on another form, another shape, in order that by the new shape of the body I may recognise the new god. But if he should change the shape, does he thereby change the substance of the soul? But if he should change it also, then I am no longer myself, having become another both in shape and in substance. Let him, therefore, create others, if there is another. But there is not. For if there had been, he would have created. But since he has not created, then let him, as nonexistent, leave him who is really existent.[1287] For he is nobody,[1288] except only in the opinion of Simon. I do not accept of any other god but Him alone who created me.”

[1283] [This statement of the subjective method of interpretation is in curious harmony with the prevalent theory of this work respecting the mixture of error and truth in the Scriptures.—R.]

[1284] ἰδέας.

[1285] μορφῆς.

[1286] Probably τολμήματι should be changed into ὁρμήματι, or some such word: making known that an act of injustice has been committed by taking its departure.

[1287] This might possibly be translated, “let him leave him who exists to him who exists;” i.e., let him leave the real God to man, who really exists.

[1288] Wieseler proposes, “for he exists to no one.”

Chapter XI.—Gen. I. 26 Appealed to by Simon.

And Simon said: “Since I see that you frequently speak of the God who created you, learn from me how you are impious even to him. For there are evidently two who created, as the Scripture says:[1289] ‘And God said, Let us make man in our image, after our likeness.’ Now ‘let us make,’ implies two or more; certainly not one only.”

[1289] Gen. i. 26.

Chapter XII.—Peter's Explanation of the Passage.

And Peter answered: "One is He who said to His Wisdom, 'Let us make a man.' But His Wisdom[1290] was that with which He Himself always rejoiced[1291] as with His own spirit. It is united as soul to God, but it is extended by Him, as hand, fashioning the universe. On this account, also, one man was made, and from him went forth also the female. And being a unity generically, it is yet a duality, for by expansion and contraction the unity is thought to be a duality. So that I act rightly in offering up all the honour to one God as to parents." And Simon said: "What then? Even if the Scriptures say that there are other gods, will you not accept the opinion?"

[1290] This is the only passage in the *Homilies* relating to the σοφία. The text is in some parts corrupt. It is critically discussed by Uhlhorn, some of whose emendations are adopted by Dressel and translated here.

[1291] Prov. viii. 30.

Chapter XIII.—The Contradictions of the Scriptures Intended to Try Those Who Read Them.

And Peter answered:[1292] “If the Scriptures or prophets speak of gods, they do so to try those who hear. For thus it is written:[1293] ‘If there arise among you a prophet, giving signs and wonders, and that sign and wonder shall then come to pass, and he say to thee, Let us go after and worship other gods which thy fathers have not known, ye[1294] shall not hearken to the words of that prophet; let thy hands be among the first to stone him. For he hath tried to turn thee from the Lord thy God. But if thou say in thy heart, How did he do that sign or wonder? thou shalt surely know that he who tried thee, tried thee to see if thou dost fear the Lord thy God.’ The words ‘he who tried thee, tried thee,’ have reference to the earliest times;[1295] but it appears to be otherwise after the removal to Babylon. For God, who knows all things, would not, as can be proved by many arguments, try in order that He Himself might know, for He fore-knows all things. But, if you like, let us discuss this point, and I shall show that God foreknows. But it has been proved that the opinion is false that He does not know, and that this was written to try us. Thus we, Simon, can be led astray[1296] neither by the Scriptures nor by any one else; nor are we deceived into the admission of many gods, nor do we agree to any statement that is made against God.

[1292] [On the theory of the Scriptures which is here set forth, compare ii. 38, etc., iii. 42, etc.—R.]

[1293] Deut. xiii. 1 ff.

[1294] The change from the singular to the plural is in the Greek.

[1295] Lit., “But it had been said that he who tried, tried.” The idea seems to be, Before the removal to Babylon true prophets tested the people by urging them to worship these gods; but after that event false prophets arose who really wished to seduce the Jews from the worship of the true God.

[1296] Lit., “nor can we be made to stumble from the Scriptures nor by any one *or anything else*.”

Chapter XIV.—Other Beings Called Gods.

“For we ourselves also know that angels are called gods by the Scriptures,—as, for instance, He who spake at the bush, and wrestled with Jacob,—and the name is likewise applied to Him who is born Emmanuel, and who is called the mighty God.[1297] Yea, even Moses became a god to Pharaoh, though in reality he was a man. The same is the case also with the idols of the Gentiles. But we have but one God, one who made creation and arranged the universe, whose Son is the Christ. Obeying Christ,[1298] we learn to know what is false from the Scriptures. Moreover, being furnished by our ancestors with the truths of the Scriptures, we know that there is only one who has made the heavens and the earth, the God of the Jews, and of all who choose to worship Him. Our fathers, with pious thought, setting down a fixed belief in Him as the true God, handed down this belief to us, that we may know that if any thing is said against God, it is a falsehood. I shall add this remark over and above what I need say: If the case be not as I have said, then may I, and all who love the truth, incur 31 danger in regard to the praise of the God who made us.”

[1297] Isa. ix. 6.

[1298] Lit., “whom obeying:” the “whom” might refer to God.

Chapter XV.—Christ Not God, But the Son of God.

When Simon heard this, he said: “Since you say that we ought not to believe even the prophet that gives signs and wonders if he say that there is another god, and that you know that he even incurs the penalty of death, therefore your teacher also was with reason cut off for having given signs and wonders.” And Peter answered: “Our Lord neither asserted that there were gods except the Creator of all, nor did He proclaim Himself to be God, but He with reason pronounced blessed him who called Him the Son of that God who has arranged the universe.” And Simon answered: “Does it not seem to you, then, that he who comes from God is God?”[1299] And Peter said: “Tell us how this is possible; for we cannot affirm this, because we did not hear it from Him.

[1299] [Here we encounter marked evidence of Ebionism. Compare with these chapters the letter of Rufinus prefixed to the *Recognitions*.—R.]

Chapter XVI.—The Unbegotten and the Begotten Necessarily Different from Each Other.

“In addition to this, it is the peculiarity of the Father not to have been begotten, but of the Son to have been begotten; but what is begotten cannot be compared with that which is unbegotten or self-begotten.” And Simon said: “Is it not the same on account of its origin?”[1300] And Peter said: “He who is not the same in all respects as some one, cannot have all the same appellations applied to him as that person.” And Simon said: “This is to assert, not to prove.” And Peter said: “Why, do you not see that if[1301] the one happens to be self-begotten or unbegotten, they cannot be called the same; nor can it be asserted of him who has been begotten that he is of the same substance as he is who has begotten him?[1302] Learn this also: The bodies of men have immortal souls, which have been clothed with the breath of God; and having come forth from God, they are of the same substance, but they are not gods. But if they are gods, then in this way the souls of all men, both those who have died, and those who are alive, and those who shall come into being, are gods. But if in a spirit of controversy you maintain that these also are gods, what great matter is it, then, for Christ to be called God? for He has only what all have.

[1300] The word γένεσις, “arising, coming into being,” is here used, not γέννησις, “begetting.” The idea fully expressed is: “Is not that which is begotten identical in essence with that which begets it?”

[1301] We have inserted εἰ. The passage is amended in various ways; this seems to be the simplest.

[1302] [The very ancient variant in John i. 18, “God only begotten,” indicates the distinction between the Unbegotten God and the Son. Even the Arians use the phrase, “Only-begotten God.”—R.]

Chapter XVII.—The Nature of God.

"We call Him God whose peculiar attributes cannot belong to the nature of any other; for, as He is called the Unbounded because He is boundless on every side, it must of necessity be the case that it is no other one's peculiar attribute to be called unbounded, as another cannot in like manner be boundless. But if any one says that it is possible, he is wrong; for two things boundless on every side cannot co-exist, for the one is bounded by the other. Thus it is in the nature[1303] of things that the unbegotten is one. But if he possesses a figure, even in this case the figure is one and incomparable.[1304] Wherefore He is called the Most High, because, being higher than all, He has the universe subject to Him."

[1303] Lit., "thus it is nature."

[1304] We have adopted an emendation here. The text has: "Even thus the incomparable is one."

Chapter XVIII.—The Name of God.

And Simon said: "Is this word 'God' His ineffable name, which all use, because you maintain so strongly in regard to a name that it cannot be given to another?" And Peter said: "I know that this is not His ineffable name, but one which is given by agreement among men; but if you give it to another, you will also assign to this other that which is not used; and that, too, deliberately.[1305] The name which is used is the forerunner of that which is not used. In this way insolence is attributed even to that which has not yet been spoken, just as honour paid to that which is known is handed on to that which has not yet been known."

[1305] Wieseler proposes to join this clause with the following: "And in point of choice the name which."

Chapter XIX.—The Shape of God in Man.

And Simon said: “I should like to know, Peter, if you really believe that the shape of man has been moulded after the shape of God.”[1306] And Peter said: “I am really quite certain, Simon, that this is the case.” And Simon said: “How can death dissolve the body, impressed as it has thus been with the greatest seal?” And Peter said: “It is the shape of the just God. When, then, the body begins to act unjustly, the form which is in it takes to flight, and thus the body is dissolved, by the shape disappearing, in order that an unjust body may not have the shape of the just God. The dissolution, however, does not take place in regard to the seal, but in regard to the sealed body. But that which is sealed is not dissolved without Him who sealed it. And thus it is not permitted to die without judgment.” And Simon 31 said: “What necessity was there to give the shape of such a being to man, who was raised from the earth?” And Peter said: “This was done because of the love of God, who made man. For while, as far as substance is concerned, all things are superior to the flesh of man,—I mean the ether, the sun, the moon, the stars, the air, the water, the fire—in a word, all the other things which have been made for the service of man,—yet, though superior in substance, they willingly endure to serve the inferior in substance, because of the shape of the superior. For as they who honour the clay image of a king have paid honour to the king himself, whose shape the clay happens to have, so the whole creation with joy serves man, who is made from earth, looking to the honour thus paid to God.

[1306] Lit., “of that one, of Him.” [The chapter is peculiar to the *Homilies*; comp. xvii. 7, 8.—R.]

Chapter XX.—The Character of God.

“Behold, then, the character of that God to whom you, Simon, wish to persuade us to be ungrateful, and the earth continues to bear you, perhaps wishing to see who will venture to entertain similar opinions to yours. For you were the first to dare what no other dared: you were the first to utter what we first heard. We first and alone have seen the boundless long-suffering of God in bearing with such great impiety as yours, and that God no other than the Creator of the world, against whom you have dared to act impiously. And yet openings of the earth took not place, and fire was not sent down from heaven and went not forth to burn up men, and rain was not poured out,[1307] and a multitude of beasts was not sent from the thickets, and upon us ourselves the destructive wrath of God did not begin to show itself, on account of one who sinned the sin, as it were, of spiritual adultery, which is worse than the carnal. For it is not God the Creator of heaven and earth that in former times punished sins, since now, when He is blasphemed in the highest degree, He would inflict the severest punishment.[1308] But, on the contrary, He is long-suffering, calls to repentance, having the arrows which end in the destruction of the impious laid up in His treasures, which He will discharge like living animals when He shall sit down to give judgment to those that are His.[1309] Wherefore let us fear the just God, whose shape the body of man bears for honour.”

[1307] One ms. reads, “was not restrained.”

[1308] We have inserted ἄν, and suppose the sentence to be ironical. The meaning might be the same without ἄν. The text of Dressel is as follows: “For is not He who then punished the sins God, Creator of heaven and earth; since even now, being blasphemed in the highest degree, He punished it in the highest degree?”

[1309] Cotelerius translates: “to His enemies.”

Chapter XXI.—Simon Promises to Appeal to the Teaching of Christ. Peter Dismisses the Multitudes.

When Peter said this, Simon answered: "Since I see you skilfully hinting that what is written in the books[1310] against the framer[1311] *of the world* does not happen to be true, to-morrow I shall show, from the discourses of your teacher, that he asserted that the framer *of the world* was not the highest God." And when Simon said this, he went out. But Peter said to the assembled multitudes: "If Simon can do no other injury to us in regard to God, he at least prevents you from listening to the words that can purify the soul." On Peter saying this, much whispering arose amongst the crowds, saying, "What necessity is there for permitting him to come in here, and utter his blasphemies against God?" And Peter heard, and said, "Would that the doctrines against God which are intended to try men[1312] went no further than Simon! For there will be, as the Lord said, false apostles, false prophets,[1313] heresies, desires for supremacy, who, as I conjecture, finding their beginning in Simon, who blasphemes God, will work together in the assertion of the same opinions against God as those of Simon." And saying this with tears, he summoned the multitudes to him by his hand; and when they came, he laid his hands upon them and prayed, and then dismissed them, telling them to come at an earlier hour next day. Saying this, and groaning, he entered and went to sleep, without taking food.

[1310] i.e., the Scriptures.

[1311] A distinction has to be made between the Creator, or maker out of nothing, and the framer, or fashioner, or Demiurge, who puts the matter into shape.

[1312] Lit., "the word against God for the trial of men."

[1313] Comp. Matt. xxiv. 24.

Homily XVII.

Chapter I.—Simon Comes to Peter.

The next day, therefore, as Peter was to hold a discussion with Simon, he rose earlier than usual and prayed. On ceasing to pray, Zacchæus came in, and said: “Simon is seated without, discoursing with about thirty of his own special followers.” And Peter said: “Let him talk until the multitude assemble, and then let us begin the discussion in the following way. We shall hear all that has been said by him, and having fitted our reply to this, we shall go out and discourse.” And assuredly so it happened. Zacchæus, therefore, went out, and not long after entered again, and communicated to Peter the discourse delivered by Simon against him.[1314]

[1314] The text has: “against Peter.”

Chapter II.—Simon’s Speech Against Peter.

Now he said: “He accuses you, Peter, of being the servant of wickedness, of having great power in magic, and as charming the souls of men in a way worse than idolatry.[1315] To prove that you are a magician, he seemed to me to adduce the following evidence, saying: ‘I am conscious of this, that when I come to hold a discussion with him, I do not remember a single word of what I have been meditating on by myself. For while he is discoursing, and my mind is engaged in recollecting what it is that I thought of saying on coming to a conference with him, I do not hear anything whatsoever of what he is saying. Now, since I do not experience this in the presence of any other than in his alone, is it not plain that I am under the influence of his magic? And as to his doctrines being worse than those of idolatry, I can make that quite clear to any one who has understanding. For there is no other benefit than this, that the soul should be freed from images[1316] of every kind. For when the soul brings an image before its eye, it is bound by fear, and it pines away through anxiety lest it should suffer some calamity; and being altered, it falls under the influence of a demon; and being under his influence, it seems to the mass to be wise.

[1315] [Comp. *Recognitions*, iii. 12, for a similar accusation made by Simon, at the beginning of the second day’s discussion.—R.]

[1316] εἰδώλων, idols.

Chapter III.—Simon's Accusation of Peter.

"'Peter does this to you while promising to make you wise. For, under the pretext of proclaiming one God, he seems to free you from many lifeless images, which do not at all injure those who worship them, because they are seen by the eyes themselves to be made of stone, or brass, or gold, or of some other lifeless material. Wherefore the soul, because it knows that what is seen is nothing, cannot be spell-bound by fear in an equal degree by means of what is visible. But looking to a terrible God through the influence of deceptive teaching, it has all its natural foundations overturned. And I say this, not because I exhort you to worship images, but because Peter, seeming to free your souls from terrible images,[1317] drives mad the mind of each one of you by a more terrible image, introducing God in a shape, and that, too, a God extremely just,—an image which is accompanied by what is terrible and awful to the contemplative soul, by that which can entirely destroy the energy of a sound mind. For the mind, when in the midst of such a storm, is like the depth stirred by a violent wind, perturbed and darkened. Wherefore, if he comes to benefit you, let him not, while seeming to dissolve your fears which gently proceed from lifeless shapes, introduce in their stead the terrible shape of God. But has God a shape? If He has, He possesses a figure. And if He has a figure, how is He not limited? And if limited, He is in space. But if He is in space, He is less than the space which encloses Him. And if less than anything, how is He greater than all, or superior to all, or the highest of all? This, then, is the state of the case.

[1317] ἰδεῶν.

Chapter IV.—It is Asserted that Christ's Teaching is Different from Peter's.

"'And that he does not really believe even the doctrines proclaimed by his teacher is evident, for he proclaims doctrines opposite to his.[1318] For he said to some one, as I learn,[1319] "Call me not good, for the good is one." Now in speaking of the good one, he no longer speaks of that just one,[1320] whom the Scriptures proclaim, who kills and makes alive,—kills those who sin, and makes alive those who live according to His will. But that he did not really call Him who is the framer of the world good, is plain to any one who can reflect. For the framer of the world was known to Adam whom He had made, and to Enoch who pleased Him, and to Noah who was seen to be just by Him; likewise to Abraham, and Isaac, and Jacob; also to Moses, and the people, and the whole world. But Jesus, the teacher of Peter himself, came and said,[1321] "No one knew the Father except the Son, as no one knoweth[1322] even the Son except the Father, and those to whom the Son may wish to reveal Him." If, then, it was the Son himself who was present, it was from the time of his appearance that he began to reveal to those to whom he wished, Him who was unknown to all. And thus the Father was unknown to all who lived before him, and could not thus be He who was known to all.

[1318] [These chapters are peculiar to the *Homilies*.—R.]

[1319] Matt. xix. 17.

[1320] The Gnostic distinction between the God who is just and the God who is good, is here insisted on.

[1321] Matt. xi. 27; [Luke x. 22. Comp. *Recognitions*, ii. 47.—R.]

[1322] One ms. reads, "saw."

Chapter V.—Jesus Inconsistent in His Teaching.

"'In saying this, Jesus is consistent not even with himself. For sometimes by other utterances, taken from the Scriptures, he presents God as being terrible and just, saying,[1323] "Fear not him who killeth the body, but can do nothing to the soul; but fear Him who is able to cast both body and soul into the Gehenna of fire. Yea, I say unto you, fear Him." But that he asserted that He is really to be feared as being a just God, to whom he says those who receive injustice cry, is shown in a parable of which he gives the interpretation, saying:[1324] "If, then, the unjust judge did so, because he was continually entreated, how much more will the Father avenge those who cry to Him day and night? Or do you think that, because He bears long with them, He will not do it? Yea, I say to you, He will do it, and that speedily." Now he who speaks of God as an avenging and rewarding God, presents Him as naturally just, and not as good. Moreover he gives thanks to the Lord of heaven and earth.[1325] But if He is Lord of heaven and earth, He is acknowledged to be the framer of the world, and if framer, then He is just. When, therefore, he sometimes calls Him good and sometimes just, he is not consistent with himself in this point.[1326] But his wise disciple maintained yesterday a third point, that real sight[1327] is more satisfactory than vision, not knowing that real sight can be human, but that vision confessedly proceeds from divinity.

[1323] Matt. x. 28.

[1324] Luke xviii. 6–8.

[1325] Matt. xi. 25; [Luke x. 21.]

[1326] [Comp. xviii. 1, etc.; also *Recognitions*, iii. 37, 38.—R.]

[1327] The mss. read ἐνέργειαν, "activity." Clericus amended it into ἐνάργειαν, which means, vision or sight in plain open day with one's own eyes, in opposition to the other word οπτασία, vision in sleep, or ecstasy, or some similar unusual state.

Chapter VI.—Peter Goes Out to Answer Simon.

“These and such like were the statements, Peter, which Simon addressed to the multitudes while he stood outside; and he seems to me to be disturbing the minds of the greater number. Wherefore go forth immediately, and by the power of truth break down his false statements.” When Zacchæus said this, Peter prayed after his usual manner and went out, and standing in the place where he spoke the day before, and saluting the multitudes according to the custom enjoined by his religion, he began to speak as follows: “Our Lord Jesus Christ, who is the true prophet (as I shall prove conclusively at the proper time), made concise declarations in regard to those matters that relate to the truth, for these two reasons: first, because He was in the habit of addressing the pious, who had knowledge enough to enable them to believe the opinions uttered by Him by way of declaration; for His statements were not strange to their usual mode of thought; and in the second place, because, having a limited time assigned Him for preaching, He did not employ the method of demonstration in order that He might not spend all His limited time in arguments, for in this way it might happen that He would be fully occupied in giving the solutions of a few problems which might be understood by mental exertion, while He would not have given us to any great extent[1328] those statements which relate to the truth. Accordingly He stated any opinions He wished, as to a people who were able to understand Him, to whom we also belong, who, whenever we did not understand anything of what had been said by Him,—a thing which rarely happened,—inquired of Him privately, that nothing said by Him might be unintelligible to us.

[1328] Lit. “to a greater extent.”

Chapter VII.—Man in the Shape of God.

"Knowing therefore that we knew all that was spoken by Him, and that we could supply the proofs, He sent us to the ignorant Gentiles to baptize them for remission of sins, and commanded us to teach them first.[1329] Of His commandments this is the first and great one, to fear the Lord God, and to serve Him only. But He meant us to fear that God whose angels they are who are the angels of the least of the faithful amongst us, and who stand in heaven continually beholding the face of the Father.[1330] For He has shape, and He has every limb primarily and solely for beauty's sake, and not for use.[1331] For He has not eyes that He may see with them; for He sees on every side, since He is incomparably more brilliant in His body than the visual spirit which is in us, and He is more splendid than everything, so that in comparison with Him the light of the sun may be reckoned as darkness. Nor has He ears that He may hear; for He hears, perceives, moves, energizes, acts on every side. But He has the most beautiful shape on account of man, that the pure in heart[1332] may be able to see Him, that they may rejoice because they suffered. For He moulded man in His own shape as in the grandest seal, in order that he may be the ruler and lord of all, and that all may be subject to him. Wherefore, judging that He is the universe, and that man is His image (for He is Himself invisible, but His image man is visible), the man who wishes to worship Him honours His visible image, which is man. Whatsoever therefore any one does to man, be it good or bad, is regarded as being done to Him. Wherefore the judgment which proceeds from Him shall go before, giving to every one according to his merits. For He avenges His own shape.

[1329] Matt. xxviii. 19, 20.

[1330] Matt. xviii. 10.

[1331] [Comp. xvi. 19. The theosophical views here presented are peculiar to the *Homilies*, though some traces of them appear in the *Recognitions*.—R.]

[1332] Matt. v. 8.

Chapter VIII.—God’s Figure: Simon’s Objection Therefrom Refuted.

“But someone will say, If He has shape, then He has figure also, and is in space; but if He is in space, and is, as being less, enclosed by it, how is He great above everything? How can He be everywhere if He has figure? The first remark I have to make to him who urges these objections is this: The Scriptures persuade us to have such sentiments and to believe such statements in regard to Him; and we know that their declarations are true, for witness is borne to them by our Lord Jesus Christ, by whose orders we are bound to afford proofs to you that such is the case. But first I shall speak of space. The space of God is the non-existent, but God is that which exists. But that which is non-existent cannot be compared with that which is existent. For how can space be existent? unless it be a second space, such as heaven, earth, water, air, and if there is any other body that fills up the vacuity, which is called vacuity on this account, that it is nothing. For ‘nothing’ is its more appropriate name. For what is that which is called vacuity but as it were a vessel which contains nothing, except the vessel itself? But being vacuity, it is not itself space; but space is that in which vacuity itself is, if indeed it is the vessel. For it must be the case that that which exists is in that which does not exist. But by this which is non-existent I mean that which is called by some, space, which is nothing. But being nothing, how can it be compared with that which is, except by expressing the contrary, and saying that it is that which does not exist, and that that which does not exist is called space? But even if it were something, there are many examples which I have at hand, but I shall content myself with one only, to show that that which encloses is not unquestionably superior to that which is enclosed. The sun is a circular figure, and is entirely enclosed by air, yet it lightens up the air, it warms it, it divides it; and if the sun be away from it, it is enveloped in darkness; and from whatsoever part of it the sun is removed, it becomes cold as if it were dead; but again it is illuminated by its rising, and when it has been warmed up by it, it is adorned with still greater beauty. And it does this by giving a share of itself, though it has its substance limited. What, then, is there to prevent God, as being the Framer and Lord of this and everything else, from possessing figure and shape and beauty, and having the communication of these qualities proceeding from Himself extended infinitely?

Chapter IX.—God the Centre or Heart of the Universe.

"One, then, is the God who truly exists, who presides in a superior shape, being the heart of that which is above and that which is below twice,[1333] which sends forth from Him as from a centre the life-giving and incorporeal power; the whole universe with the stars and regions[1334] of the heaven, the air, the fire, and if anything else exists, is proved to be a substance infinite in height, boundless in depth, immeasurable in breadth, extending the life-giving and wise nature from Him over three infinites.[1335] It must be, therefore, that this infinite which proceeds from Him on every side exists,[1336] having as its heart Him who is above all, and who thus possesses figure; for wherever He be, He is as it were in the centre of the infinite, being the limit of the universe. And the extensions taking their rise with Him, possess the nature of six infinites; of whom the one taking its rise with Him penetrates[1337] into the height above, another into the depth below, another to the right hand, another to the left, another in front, and another behind; to whom He Himself, looking as to a number that is equal on every side,[1338] completes the world in six temporal intervals,[1339] Himself being the rest,[1340] and having the infinite age to come as His image, being the beginning and the end. For in Him the six infinites end, and from Him they receive their extension to infinity.

[1333] The whole of this chapter is full of corruption; "twice" occurs in one ms. Various attempts have been made to amend the passage.

[1334] An emendation.

[1335] The text is corrupt. We have translated ἐπ' ἀπείρους τρεῖς. Some think "three" should be omitted. The three infinites are in respect of height, depth, and breadth.

[1336] As punctuated in Dressel, this reads, "that the infinite is the heart."

[1337] The emendation of the transcriber of one of the mss.

[1338] This refers to the following mode of exhibiting the number: *** where each side presents the number three.

[1339] The creation of the world in six days.

[1340] The seventh day on which God rested, the type of the rest of the future age. See *Epistle of Barnabas*, c. xv.

Chapter X.—The Nature and Shape of God.

“This is the mystery of the hebdomad. For He Himself is the rest of the whole who grants Himself as a rest to those who imitate His greatness within their little measure. For He is alone, sometimes comprehensible, sometimes incomprehensible, *sometimes limitable*,[1341] sometimes illimitable, having extensions which proceed from Him into infinity. For thus He is comprehensible and incomprehensible, near and far, being here and there, as being the only existent one, and as giving a share of that mind which is infinite on every hand, in consequence of which souls breathe and possess life;[1342] and if they be separated from the body and be found with a longing for Him, they are borne along into His bosom, as in the winter time the mists of the mountains, attracted by the rays of the sun, are borne along immortal[1343] to it. What affection ought therefore to arise within us if we gaze with our mind on His beautiful shape! But otherwise it is absurd *to speak of beauty*. For beauty cannot exist apart from shape; nor can one be attracted to the love of God, nor even deem that he can see Him, if God has no form.

[1341] The words in italics are inserted by conjecture. “Sometimes incomprehensible, sometimes illimitable,” occur only in onems.

[1342] We have adopted Wieseler’s suggestions.

[1343] This word is justly suspected. The passage is in other respects corrupt.

Chapter XI.—The Fear of God.

"But some who are strangers to the truth, and who give their energies to the service of evil, on pretext of glorifying God, say that He has no figure, in order that, being shapeless and formless, He may be visible to no one, so as not to be longed for. For the mind, not seeing the form of God, is empty of Him. But how can any one pray if he has no one to whom he may flee for refuge, on whom he may lean? For if he meets with no resistance, he falls out into vacuity. Yea, says he, we ought not to fear God, but to love Him. I agree; but the consciousness of having done well in each good act will accomplish this. Now well-doing proceeds from fearing. But fear, says he, strikes death into the soul. Nay, but I affirm that it does not strike death, but awakens the soul, and converts it. And perhaps the injunction not to fear God might be right, if we men did not fear many other things; such, for instance, as plots against us by those who are like us, and wild beasts, serpents, diseases, sufferings, demons, and a thousand other ills. Let him, then, who asks us not to fear God, rescue us from these, that we may not fear them; but if he cannot, why should he grudge that we should be delivered from a thousand fears by one fear, the fear of the Just One, and that it should be possible by a slight[1344] faith in Him to remove a thousand afflictions from ourselves and others, and receive instead an exchange of blessings, and that, doing no ill in consequence of fear of the God who sees everything, we should continue in peace even in the present life.

[1344] The word "slight" is not used in reference to the character of the faith, but to indicate that the act of faith is a small act compared with the results that flow from it.

Chapter XII.—The Fear and Love of God.

"Thus, then, grateful service to Him who is truly Lord, renders us free from service to all other masters.[1345] If, then, it is possible for any one to be free from sin without fearing God, let him not fear; for under the influence of love to Him one cannot do what is displeasing to Him. For, on the one hand, it is written that we are to fear Him, and we have been commanded to love Him, in order that each of us may use that prescription which is suitable to his constitution. Fear Him, therefore, because He is just; but whether you fear Him or love Him, sin not. And may it be the case that any one who fears Him shall be able to gain the victory over unlawful desires, shall not lust after what belongs to others, shall practise kindness, shall be sober, and act justly! For I see some who are imperfect in their fear of Him sinning very much. Let us therefore fear God, not only because He is just; for it is through pity for those who have received injustice that He inflicts punishment on those who have done the injustice. As water therefore quenches fire, so does fear extinguish the desire for evil practices. He who teaches fearlessness does not himself fear; but he who does not fear, does not believe that there will be a judgment, strengthens his lusts, acts as a magician, and accuses others of the deeds which he himself does."

[1345] We have adopted an emendation of a passage which is plainly corrupt.

Chapter XIII.—The Evidence of the Senses Contrasted with that from Supernatural Vision.

Simon, on hearing this, interrupted him, and said: "I know against whom you are making these remarks; but in order that I may not spend any time in discussing subjects which I do not wish to discuss, repeating the same statements to refute you, reply to that which is concisely stated by us. You professed that you had well understood the doctrines and deeds[1346] of your teacher because you saw them before you with your own eyes,[1347] and heard them with your own ears, and that it is not possible for any other to have anything similar by vision or apparition. But I shall show that this is false. He who hears any one with his own ears, is not altogether fully assured of the truth of what is said; for his mind has to consider whether he is wrong or not, inasmuch as he is a man as far as appearance 322
goes. But apparition not merely presents an object to view, but inspires him who sees it with confidence, for it comes from God. Now reply first to this."[1348]

[1346] Doctrines and deeds; lit., the things of your teacher.

[1347] The mss. have here ἐνεργείᾳ, "activity." This has been amended into ἐναργείᾳ, "with plainness, with distinctness." Ἐνάργεια is used throughout in opposition to ὀπτασία, ὅραμα, and ἐνύπνιον, and means the act of seeing and hearing by our own senses in plain daylight, when to doubt the fact observed is to doubt the senses; ὀπτασία is apparition or vision in ecstasy, or some extraordinary way but that of sleep; ὅραμα and ἐνύπνιον are restricted to visions in sleep. The last term implies this. The first means simply "a thing seen."

[1348] [Comp. *Recognitions*, ii. 50, 51, 61–65. The emphasis laid upon supernatural visions in the remainder of the Homily has been supposed to convey an insinuation against the revelations to the Apostle Paul.—R.]

Chapter XIV.—The Evidence of the Senses More Trustworthy Than that of Supernatural Vision.

And Peter said: "You proposed to speak to one point, you replied to another.[1349] For your proposition was, that one is better able to know more fully, *and to attain confidence*,[1350] when he hears in consequence of an apparition, than when he hears with his own ears; but when you set about the matter, you were for persuading us that he who hears through an apparition is surer than he who hears with his own ears. Finally, you alleged that, on this account, you knew more satisfactorily the doctrines of Jesus than I do, because you heard His words through an apparition. But I shall reply to the proposition you made at the beginning. The prophet, because he is a prophet, having first given certain information with regard to what is objectively[1351] said by him, is believed with confidence; and being known beforehand to be a true prophet, and being examined and questioned as the disciple wishes, he replies: But he who trusts to apparition or vision and dream is insecure. For he does not know to whom he is trusting. For it is possible either that he may be an evil demon or a deceptive spirit, pretending in his speeches to be what he is not. But if any one should wish to inquire of him who he is who has appeared, he can say to himself whatever he likes. And thus, gleaming forth like a wicked one, and remaining as long as he likes, he is at length extinguished, not remaining with the questioner so long as he wished him to do for the purpose of consulting him. For any one that sees by means of dreams cannot inquire about whatever he may wish. For reflection is not in the special power of one who is asleep. Hence we, desiring to have information in regard to something in our waking hours, inquire about something else in our dreams; or without inquiring, we hear about matters that do not concern us, and awaking from sleep we are dispirited because we have neither heard nor inquired about those matters which we were eager to know."

[1349] Probably it should be ἀπεκλίνω instead of ἀπεκρίνω, "you turned aside to another."

[1350] The words in italics are inserted conjecturally, to fill up a lacuna in the best ms.

[1351] ἐναργῶς, "with reference to things palpable to our senses."

Chapter XV.—The Evidence from Dreams Discussed.

And Simon said: "If you maintain that apparitions do not always reveal the truth, yet for all that, visions and dreams, being God-sent, do not speak falsely in regard to those matters which they wish to tell." And Peter said: "You were right in saying that, being God-sent, they do not speak falsely. But it is uncertain if he who sees has seen a God-sent dream." And Simon said: "If he who has had the vision is just, he has seen a true vision." And Peter said: "You were right. But who is just, if he stands in need of a vision that he may learn what he ought to learn, and do what he ought to do?" And Simon said: "Grant me this, that the just man alone can see a true vision, and I shall then reply to that other point. For I have come to the conclusion that an impious man does not see a true dream." And Peter said: "This is false; and I can prove it both apart from Scripture and by Scripture; but I do not undertake to persuade you. For the man who is inclined to fall in love with a bad woman, does not change his mind so as to care for a lawful union with another woman in every respect good; but sometimes they love the worse woman through prepossessions, though they are conscious that there is another who is more excellent. And you are ignorant, in consequence of some such state of mind." And Simon said: "Dismiss this subject, and discuss the matter on which you promised to speak. For it seems to me impossible that impious men should receive dreams from God in any way whatever."

Chapter XVI.—None But Evil Demons Appear to the Impious.

And Peter said: "I remember that I promised to prove this point, and to give my proofs in regard to it from Scripture and apart from Scripture. And now listen to what I say. We know that there are many (if you will pardon me the statement; and if you don't, I can appeal to those who are present as judges) who worship idols, commit adultery, and sin in every way, and yet they see true visions and dreams, and some of them have also apparitions of demons. For I maintain that the eyes of mortals cannot see the incorporeal form of the Father or Son, because it is illumined by exceeding great light. Wherefore it is not because God envies, but because He pities, that He cannot be seen by man who has been turned into flesh. For he who sees *God* cannot live. For the excess of light dissolves the flesh of him who sees; unless by the secret power of God the flesh be changed into the nature of light, so that it can see light, or the substance of light be changed into flesh, so that it can be seen by flesh. For the power to see the Father, without undergoing any change, belongs to the Son alone. But the just shall also in like manner behold God;[1352] for in the resurrection of the dead, when they have been changed, as far as their bodies are concerned, into light, and become like the angels, they shall be able to see Him. Finally, then, if any angel be sent that he may he seen by a man, he is changed into flesh, that he may be able to be seen by flesh. For no one can see the incorporeal power not only of the Son, but not even of an angel. But if one sees an apparition, he should know that this is the apparition of an evil demon.

[1352] We have translated a bold conjecture. The text has, "The just not in like manner," without any verb, which Schwegler amended: "To the just this power does not belong in like manner."

Chapter XVII.—The Impious See True Dreams and Visions.

"But it is manifest that the impious see true visions and dreams, and I can prove it from Scripture. Finally, then, it is written in the law, how Abimelech, who was impious, wished to defile the wife of just Abraham by intercourse, and how he heard the commandment from God in his sleep, as the Scripture saith, not to touch her,[1353] because she was dwelling with her husband. Pharaoh, also an impious man, saw a dream in regard to the fulness and thinness of the ears of corn,[1354] to whom Joseph said, when he gave the interpretation, that the dream had come from God.[1355] Nebuchadnezzar, who worshipped images, and ordered those who worshipped God to be cast into fire, saw a dream[1356] extending over the whole age of the world.[1357] And let no one say, 'No one who is impious sees a vision when awake.' That is false. Nebuchadnezzar himself, having ordered three men to be cast into fire, saw a fourth when he looked into the furnace, and said, 'I see the fourth as the Son of God.'[1358] And nevertheless, though they saw apparitions, visions, and dreams, they were impious. Thus, we cannot infer with absolute certainty that the man who has seen visions, and dreams, and apparitions, is undoubtedly pious. For in the case of the pious man, the truth gushes up natural and pure[1359] in his mind, not worked up through dreams, but granted to the good through intelligence.

[1353] Gen. xx. 3.

[1354] Gen. xli. 5, ff.

[1355] Gen. xli. 25.

[1356] Dan. ii. 31.

[1357] Lit., of the whole length of the age.

[1358] Dan. iii. 25.

[1359] We have amended this passage. The text applies the words "natural *or innate* and pure" to the mind.

Chapter XVIII.—The Nature of Revelation.

"Thus to me also was the Son revealed by the Father. Wherefore I know what is the meaning of revelation, having learned it in my own case. For at the very time when the Lord said, 'Who do they say that I am?'[1360] and when I heard one saying one thing of Him, and another another, it came into my heart to say (and I know not, therefore, how I said it), 'Thou art the Son of the living God.'[1361] But He, pronouncing me blessed, pointed out to me that it was the Father who had revealed it to me; and from this time I learned that revelation is knowledge gained without instruction, and without apparition and dreams. And this is indeed the case. For in the *soul*[1362] which has been placed in us by[1363] God, there is all the truth; but it is covered and revealed by the hand of God, who works so far as each one through his knowledge deserves.[1364] But the declaration of anything by means of apparitions and dreams from without is a proof, not that it comes from revelation, but from wrath. Finally, then, it is written in the law, that God, being angry, said to Aaron and Miriam,[1365] 'If a prophet arise from amongst you, I shall make myself known to him through visions and dreams, but not so as to my servant Moses; because I shall speak to him in an *outward* appearance, and not through dreams, just as one will speak to his own friend.' You see how the statements of wrath are made through visions and dreams, but the statements to a friend are made face to face, in *outward* appearance, and not through riddles and visions and dreams, as to an enemy.

[1360] Matt. xvi. 13.

[1361] Matt. xvi. 16.

[1362] This word is not in the text. Schliemann proposed the word "heart." Possibly "breath" or "spirit" may be the lost word. See above.

[1363] "By" should properly be "from."

[1364] Lit., "who produces according to the merit of each one knowing." Cotelerius translated, "who, knowing the merit of each man, does to him according to it." The idea seems to be, that God uncovers the truth hidden in the soul to each man according to his deserts.

[1365] Num. xii. 6, 7; Ex. xxxiii. 11.

Chapter XIX.—Opposition to Peter Unreasonable.

“If, then, our Jesus appeared to you in a vision, made Himself known to you, and spoke to you, it was as one who is enraged with an adversary; and this is the reason why it was through visions and dreams, or through revelations that were from without, that He spoke to you. But can any one be rendered fit for instruction through apparitions? And if you will say, ‘It is possible,’ then I ask, ‘Why did our teacher abide and discourse a whole year to those who were awake?’ And how are we to believe your word, when you tell us that He appeared to you? And how did He appear to you, when you entertain opinions contrary to His teaching? But if you were seen and taught by Him, and became His apostle for a single hour, proclaim His utterances, interpret His sayings, love His apostles, contend not with me who companied with Him. For in direct opposition to me, who am a firm rock, the foundation of the Church,[1366] you now stand. 324 If you were not opposed to me, you would not accuse me, and revile the truth proclaimed by me, in order that I may not be believed when I state what I myself have heard with my own ears from the Lord, as if I were evidently a person that was condemned and in bad repute.[1367] But if you say that I am condemned, you bring an accusation against God, who revealed the Christ to me, and you inveigh against Him who pronounced me blessed on account of the revelation. But if, indeed, you really wish to work in the cause of truth, learn first of all from us what we have learned from Him, and, becoming a disciple of the truth, become a fellow-worker with us.”

[1366] Matt. xvi. 18.

[1367] We have adopted an emendation of Schwegler’s. The text reads, “in good repute.” [The word “condemned” is supposed to be borrowed from the account of the contest at Antioch in Gal. ii. 11, where it is applied to the Apostle Peter. This passage has therefore been regarded as a covert attack upon the Apostle Paul.—R.]

Chapter XX.—Another Subject for Discussion Proposed.

When Simon heard this, he said: “Far be it from me to become his or your disciple. For I am not ignorant of what I ought to know; but the inquiries which I made as a learner were made that I may see if you can prove that actual sight is more distinct than apparition.[1368] But you spoke according to your own pleasure; you did not prove. And now, to-morrow I shall come to your opinions in regard to God, whom you affirmed to be the framer of the world; and in my discussion with you, I shall show that he is not the highest, nor good, and that your teacher made the same statements as I now do; and I shall prove that you have not understood him.” On saying this he went away, not wishing to listen to what might be said to the propositions which he had laid down.

[1368] This passage is corrupt in the text. Dressel reads, “that activity is more distinct than apparition.” By activity would be meant, “acting while one is awake, and in full possession of his sense;” and thus the meaning would be nearly the same as in our translation.

Homily XVIII.

Chapter I.—Simon Maintains that the Framer of the World is Not the Highest God.

At break of day, when Peter went forth to discourse, Simon anticipated him, and said: "When I went away yesterday, I promised to you to return to-day, and in a discussion show that he who framed the world is not the highest God, but that the highest God is another who alone is good, and who has remained unknown up to this time. At once, then, state to me whether you maintain that the framer of the world is the same as the lawgiver or not? If, then, he is the lawgiver, he is just; but if he is just, he is not good. But if he is not good, then it was another that Jesus proclaimed, when he said,[1369] 'Do not call me good; for one is good, the Father who is in the heavens.' Now a lawgiver cannot be both just and good, for these qualities do not harmonize."[1370] And Peter said: "First tell us what are the actions which in your opinion constitute a person good, and what are those which constitute him just, in order that thus we may address our words to the same mark." And Simon said: "Do you state first what in your opinion is goodness, and what justice."

[1369] Matt. xix. 17.

[1370] [Comp. xvii. 5, and *Recognitions*, iii. 37, 38.—R.]

Chapter II.—Definition of Goodness and Justice.

And Peter said: “That I may not waste my time in contentious discussions, while I make the fair demand that you should give answers to my propositions, I shall myself answer those questions which I put, as is your wish. I then affirm that the man who bestows[1371] *goods* is good, just as I see the Framer of the world doing when He gives the sun to the good, and the rain to the just and unjust.” And Simon said: “It is most unjust that he should give the same things to the just and the unjust.” And Peter said: “Do you, then, in your turn state to us what course of conduct would constitute Him good.” And Simon said: “It is you that must state this.” And Peter said: “I will. He who gives the same things to the good and just, and also to the evil and unjust, is not even just according to you; but you would with reason call Him just if He gave goods to the good and evils to the evil. What course of conduct, then, would He adopt, if He does not adopt the plan of giving things temporal to the evil, if perchance they should be converted, and things eternal to the good, if at least they remain *good?* And thus by giving to all, but by gratifying the more excellent,[1372] His justice is good; and all the more long-suffering in this, that to sinners who repent He freely grants forgiveness of their sins, and to those who have acted well He assigns even eternal life. But judging at last, and giving to each one what he deserves, He is just. If, then, this is right, confess it; but if it appears to you not to be right, refute it.”

[1371] There is a lacuna in one of the mss. here, which is supplied in various ways. We have inserted the word “goods.”

[1372] This translation of Cotelerius is doubtful. More correctly it would be, “by gratifying different people,” which does not make sense. Wieseler proposes, “by gratifying in different ways.”

Chapter III.—God Both Good and Just.

And Simon said: “I said once for all, ‘Every lawgiver, looking to justice, is just.’” And Peter said: “If it is the part of him who is good not to lay down a law, but of him who is just to lay down a law, in this way the Framer of the world is both good and just. He is good, inasmuch as it is plain that He did not lay down a law in writing from the times of Adam to Moses; but inasmuch as He had a written law from Moses to the present times,[1373] He is just also.” And Simon said: “Prove to me from the utterances of your teacher that it is within the power of the same man to be good and just; for to me it seems impossible that the lawgiver who is good should also be just.” And Peter said: “I shall explain to you how goodness itself is just. Our teacher Himself first said to the Pharisee who asked Him,[1374] ‘What shall I do to inherit eternal life?’ ‘Do not call me good; for one is good, even the Father who is in the heavens;’ and straightway He introduced these words, ‘But if thou shalt wish to enter into life, keep the commandments.’ And when he said, ‘What commandments?’ He pointed him to those of the law. Now He would not, if He were indicating some other good being, have referred him to the commandments of the Just One. That indeed justice and goodness are different I allow, but you do not know that it is within the power of the same being to be good and just. For He is good, in that He is now long-suffering with the penitent, and welcomes them; but just, when acting as judge He will give to every one according to his deserts.”

[1373] The text seems corrupt here. Literally it is, “from Moses to the present times, as has been written, He is just also.”

[1374] Luke xviii. 18, ff.; Matt. xix. 16, ff.

Chapter IV.—The Unrevealed God.

And Simon said: "How, then, if the framer of the world, who also fashioned Adam, was known, and known too by those who were just according to the law, and moreover by the just and unjust, and the whole world, does your teacher, coming after all these, say,[1375] 'No one has known the Father but the Son, even as no one knoweth the Son but the Father, and those to whom the Son may wish to reveal Him?' But he would not have made this statement, had he not proclaimed a Father who was still unrevealed, whom the law speaks of as the highest, and who has not given any utterance either good or bad (as Jeremiah testifies in the Lamentations[1376]); who also, limiting the nations to seventy languages, according to the number of the sons of Israel who entered Egypt, and according to the boundaries of these nations, gave to his own Son, who is also called Lord, and who brought into order the heaven and the earth, the Hebrews as his portion, and defined him to be God of gods, that is, of the gods who received the other nations as their portions. Laws, therefore, proceeded from all the so-called gods to their own divisions, which consist of the other nations. In like manner also from the Son of the Lord of all came forth the law which is established among the Hebrews. And this state of matters was determined on, that if any one should seek refuge in the law of any one, he should belong to the division of him whose law he undertook to obey. No one knew the highest Father, who was unrevealed, just as they did not know that his Son was his Son. Accordingly at this moment you yourself, in assigning the special attributes of the unrevealed Most High to the Son, do not know that he is the Son, being the Father of Jesus, who with you is called the Christ."

[1375] Matt. xi. 27; [Luke x. 22. Comp. Homily XVII. 4; *Recognitions*, ii. 47, 48. The discussion here is much fuller.—R.].

[1376] Lam. iii. 38.

Chapter V.—Peter Doubts Simon's Honesty.

When Simon had made these statements, Peter said to him: "Can you call to witness that these are your beliefs that being Himself,—I do not mean Him whom you speak of now as being unrevealed, but Him in whom you believe, though you do not confess Him? For you are talking nonsense when you define one thing in stead of another. Wherefore, if you call Him to witness that you believe what you say, I shall answer you. But if you continue discussing with me what you do not believe, you compel me to strike the empty air." And Simon said: "It is from some of your own disciples that I have heard *that this is the truth*."[1377] And Peter said: "Do not bear false witness?" And Simon said: "Do not rebuke me, most insolent man." And Peter said: "So long as you do not tell who it was who said so, *I affirm that* you are a liar." And Simon said: "Suppose that I myself have got up these doctrines, or that I heard them from some other, give me your answer to them. For if they cannot be overturned, then I have learned that this is the truth." And Peter said: "If it is a human invention, I will not reply to it; but if you are held fast by the supposition that it is the truth, acknowledge to me that this is the case, and I can then myself say something in regard to the matter." And Simon said: "Once for all, then, these doctrines seem to me to be true. Give me your reply, if you have aught to say against them." 326

[1377] The words in italics are inserted to fill up a lacuna which occurs here in the Vaticanms.

Chapter VI.—The Nature of Revelation.

And Peter said: “If this is the case, you are acting most impiously. For if it belongs to the Son, who arranged heaven and earth, to reveal His unrevealed Father to whomsoever He wishes, you are, as I said, acting most impiously in revealing Him to those to whom He has not revealed Him.” And Simon said: “But he himself wishes me to reveal him.” And Peter said: “You do not understand what I mean, Simon. But listen and understand. When it is said that the Son will reveal Him to whom He wishes, it is meant that such an one is to learn of Him not by instruction, but by revelation only. For it is revelation when that which lies secretly veiled in all the hearts of men is revealed *unveiled* by His *God’s* own will without any utterance. And thus knowledge comes to one, not because he has been instructed, but because he has understood. And yet the person who understands it cannot demonstrate it to another, since he did not himself receive it by instruction; nor can he reveal it, since he is not himself the Son, unless he maintains that he is himself the Son. But you are not the standing Son. For if you were the Son, assuredly you would know those who are worthy of such a revelation. But you do not know them. For if you knew them, you would do as they do who know.”

Chapter VII.—Simon Confesses His Ignorance.

And Simon said: "I confess I have not understood what you mean by the expression, 'You would do as they do who know.'" And Peter said: "If you have not understood it, then you cannot know the mind of every one; and if you are ignorant of this, then you do not know those who are worthy of the revelation. You are not the Son, for[1378] the Son knows. Wherefore He reveals *Him* to whomsoever He wishes, because they are worthy." And Simon said: "Be not deceived. I know those who are worthy, and I am not the Son. And yet I have not understood what meaning you attach to the words, 'He reveals *Him* to whomsoever He wishes.' But I said that I did not understand it, not because I did not know it, but because I knew that those who were present did not understand it, in order that you may state it more distinctly, so that they may perceive what are the reasons why we are carrying on this discussion." And Peter said: "I cannot state the matter more clearly: explain what meaning you have attached to the words." And Simon said: "There is no necessity why I should state your opinions." And Peter said: "You evidently, Simon, do not understand it, and yet you do not wish to confess, that you may not be detected in your ignorance, and thus be proved not to be the standing Son. For you hint this, though you do not wish to state it plainly; and, indeed, I who am not a prophet, but a disciple of the true Prophet, know well from the hints you have given what your wishes are. For you, though you do not understand even what is distinctly said, wish to call yourself son in opposition to us." And Simon said: "I will remove every pretext from you. I confess I do not understand what can be the meaning of the statement, 'The Son reveals *Him* to whomsoever He wishes.' State therefore what is its meaning more distinctly."

[1378] The Greek has "but."

Chapter VIII.—The Work of Revelation Belongs to the Son Alone.

And Peter said: “Since, at least in appearance, you have confessed that you do not understand it, reply to the question I put to you, and you will learn the meaning of the statement. Tell me, do you maintain that the Son, whoever he be, is just, or that he is not just?” And Simon said: “I maintain that he is most just.” And Peter said: “Seeing He is just, why does He not make the revelation to all, but only to those to whom He wishes?” And Simon said: “Because, being just, he wishes to make the revelation only to the worthy.” And Peter said: “Must He not therefore know the mind of each one, in order that He may make the revelation to the worthy?” And Simon said: “Of course he must.” And Peter said: “With reason, therefore, has the work of giving the revelation been confined to Him alone, for He alone knows the mind of every one; and it has not been given to you, who are not able to understand even that which is stated by us.”

Chapter IX.—How Simon Bears His Exposure.

When Peter said this, the multitudes applauded.[1379] But Simon, being thus exposed,[1380] blushed through shame, and rubbing his forehead, said: “Well, then, do they declare that I, a magician, yea, even I who syllogize, am conquered by Peter? It is not so. But if one should syllogize, though carried away and conquered, he still retains the truth that is in him. For the weakness in the defender is not identical with the truth in the conquered man.[1381] But I assure you that I have judged all those who are bystanders worthy to know the unrevealed Father. Wherefore, because I publicly reveal him to them, you yourself, through envy, are angry with me who wish to confer a benefit on them.”

[1379] [The remainder of the Homily is without a close parallel in the *Recognitions*.—R.]

[1380] Lit., “caught in the act.”

[1381] This passage is deemed corrupt by commentators. We have made no change in the reading of the mss., except that of νενικημένην into νενικημένος, and perhaps even this is unnecessary. The last sentence means: “A man may overcome the weakness of his adversary: but he does not therefore strip him of the truth, which he possesses even when he is conquered.” The Latin translation of Cotelerius, with some emendations from later editors, yields this: “But they say that I, a magician, am not merely conquered by Peter, but reduced to straits by his reasonings. But not even though one be reduced to straits by reasonings, has he the truth which is in him conquered. For the weakness of the defender is not the truth of the conqueror.”

Chapter X.—Peter's Reply to Simon.

And Peter said: "Since you have thus spoken to please the multitudes who are present, I shall speak to them, not to please them, but to tell them the truth. Tell me how you know all those who are present to be worthy, when not even one of them agreed with your exposition of the subject; for the giving of applause to me in opposition to you is not the act of those who agree with you, but of those who agree with me, to whom they gave the applause for having spoken the truth. But since God, who is just, judges the mind of each one—a doctrine which you affirm to be true—He would not have wished this to be given through the left hand to those on the right hand, exactly as the man who receives anything from a robber is himself guilty. So that, on this account, He did not wish them to receive what is brought by you; but they are to receive the revelation through the Son, who has been set apart for this work. For to whom is it reasonable that the Father should give a revelation, but to His only Son, because He knows Him to be worthy of such a revelation? And so this is a matter which one cannot teach or be taught, but it must be revealed by the ineffable hand to him who is worthy to know it."

Chapter XI.—Simon Professes to Utter His Real Sentiments.

And Simon said: It contributes much to victory, if the man who wars uses his own weapons; for what one loves he can in real earnest defend, and that which is defended with genuine earnestness has no ordinary power in it. Wherefore in future I shall lay before you my real opinions. I maintain that there is some unrevealed power, unknown to all, even to the Creator himself, as Jesus himself has also declared, though he did not know what he said. For when one talks a great deal he sometimes hits the truth, not knowing what he is saying. I am referring to the statement which he uttered, 'No one knows the Father.'" And Peter said: "Do not any longer profess that you know His doctrines." And Simon said: "I do not profess to believe his doctrines; but I am discussing points in which he was by accident right." And Peter said: "Not to give you any pretext for escape, I shall carry on the discussion with you in the way you wish. At the same time, I call all to witness that you do not yet believe the statement which you just now made. For I know your opinions. And in order that you may not imagine that I am not speaking the truth, I shall expound your opinions, that you may know that you are discussing with one who is well acquainted with them.

Chapter XII.—Simon's Opinions Expounded by Peter.

"We, Simon, do not assert that from the great power, which is also called the dominant[1382] power, two angels were sent forth, the one to create the world, the other to give the law; nor that each one when he came proclaimed himself, on account of what he had done, as the sole creator; nor that there is one who stands, will stand, and is opposed.[1383] Learn how you disbelieve even in respect to this subject. If you say that there is an unrevealed power, that power is full of ignorance. For it did not foreknow the ingratitude of the angels who were sent by it." And Simon became exceedingly angry with Peter for saying this, and interrupted his discourse, saying: "What nonsense is this you speak, you daring and most impudent of men, revealing plainly before the multitudes the secret doctrines, so that they can be easily learned?" And Peter said: "Why do you grudge that the present audience should receive benefit?" And Simon said: "Do you then allow that such knowledge is a benefit?" And Peter said: "I allow it: for the knowledge of a false doctrine is beneficial, inasmuch as you do not fall into it because of ignorance." And Simon said: "You are evidently not able to reply to the propositions I laid before you. I maintain that even your teacher affirms that there is some Father unrevealed."

[1382] Κυρία.

[1383] The text is corrupt. Various emendations have been proposed, none of which are satisfactory. Uhlhorn proposes, "That there is a standing one, one who will stand. You who are opposed, learn how you disbelieve, and that this subject which you say is the power unrevealed is full of ignorance." P. 328, note 1.

Chapter XIII.—Peter’s Explanation of the Passage.

And Peter said: “I shall reply to that which you wish me to speak of,—namely, the passage, ‘No one knows the Father but the Son, nor does any one know the Son but the Father, and they to whom the Son may wish to reveal Him.’ First, then, I am astonished that, while this statement admits of countless interpretations, you should have chosen the very dangerous position of maintaining that the statement is made in reference to the ignorance of the Creator (Demiurge), and all who are under him. 328 For, first, the statement can apply to all the Jews who think that David is the father of Christ, and that Christ himself is his son, and do not know that He is the Son of God. Wherefore it is appropriately said, ‘No one knows the Father,’ since, instead of God, they affirmed David to be His father; and the additional remark, that no one knows even the Son, is quite correct, since they did not know that He was the Son. The statement also, ‘to whomsoever the Son may wish to reveal Him,’ is also correct; for He being the Son from the beginning, was alone appointed to give the revelation to those to whom He wishes to give it. And thus the first man (protoplast) Adam must have heard of Him; and Enoch, who pleased *God*, must have known Him; and Noah, the righteous one, must have become acquainted with Him; and Abraam His friend must have understood Him; and Isaac must have perceived Him; and Jacob, who wrestled with Him, must have believed in Him; and the revelation must have been given to all among the people who were worthy.

Chapter XIV.—Simon Refuted.

“But if, as you say, it will be possible to know Him, because He is now revealed to all through Jesus,[1384] are you not stating what is most unjust, when you say that these men did not know Him, who were the seven pillars of the world, and who were able to please the most just God, and that so many now from all nations who were impious know Him in every respect? Were not those who were superior to every one not deemed worthy to know Him?[1385] And how can that be good which is not just? unless you wish to give the name of ‘good,’ not to him who does good to those who act justly, but to him who loves the unjust, even though they do not believe, and reveals to them the secrets which he would not reveal to the just. But such conduct is befitting neither in one who is good nor just, but in one who has come to hate the pious. Are not you, Simon, the standing one, who have the boldness to make these statements which never have been so made before?”

[1384] The text is corrupt. We have placed διὰ τὸ after εἰδέναι.

[1385] Another reading is: “Were not those deemed better worthy than any one else to know Him?”

Chapter XV.—Matthew XI. 25 Discussed.

And Simon, being vexed at this, said: “Blame your own teacher, who said, ‘I thank Thee, Lord of heaven and earth, that what was concealed from the wise, Thou hast revealed to suckling babes.’”[1386] And Peter said: “This is not the way in which the statement was made; but I shall speak of it as if it had been made in the way that has seemed good to you. Our Lord, even if He had made this statement, ‘What was concealed from the wise, the Father revealed to babes,’ could not even thus be thought to point out another God and Father in addition to Him who created the world. For it is possible that the concealed things of which He spoke may be those of the Creator (Demiurge) himself; because Isaiah[1387] says, ‘I will open my mouth in parables, and I will belch forth things concealed from the foundation of the world.’ Do you allow, then, that the prophet was not ignorant of the things concealed, which Jesus says were concealed from the wise, but revealed to babes? And how was the Creator (Demiurge) ignorant of them, if his prophet Isaiah was not ignorant of them? But our Jesus did not in reality say ‘what was concealed,’ but He said what seems a harsher statement; for He said, ‘*Thou hast concealed these things from the wise*, and[1388] hast revealed them to sucking babes.’ Now the word ‘Thou hast concealed’ implies that they had once been known to them; for the key of the kingdom of heaven, that is, the knowledge of the secrets, lay with them.

[1386] Matt. xi. 25; [Luke x. 21; comp. *Recognitions*, iv. 5].

[1387] The passage does not occur in Isaiah, but in Ps. lxxviii. 2. The words are quoted not from the LXX., but from the Gospel of Matthew (xiii. 35), where in somemss. they are attributed to Isaiah. See Uhlhorn, p. 119.

[1388] The words in italics are omitted in the mss.; but the context leaves no doubt that they were once in the text.

Chapter XVI.—These Things Hidden Justly from the Wise.

"And do not say He acted impiously towards the wise in hiding these things from them. Far be such a supposition from us. For He did not act impiously; but since they hid the knowledge of the kingdom,[1389] and neither themselves entered nor allowed those who wished to enter, on this account, and justly, inasmuch as they hid the ways from those who wished, were in like manner the secrets hidden from them, in order that they themselves might experience what they had done to others, and with what measure they had measured, an equal measure might be meted out to them.[1390] For to him who is worthy to know, is due that which he does not know; but from him who is not worthy, even should he seem to have any thing it is taken away,[1391] even if he be wise in other matters; and it is given to the worthy, even should they be babes as far as the times of their discipleship are concerned.

[1389] Luke xi. 52.

[1390] Matt. vii. 2; [Luke vi. 38].

[1391] Luke viii. 18.

Chapter XVII.—The Way to the Kingdom Not Concealed from the Israelites.

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"But if one shall say nothing was concealed from the sons of Israel, because it is written,[1392] 'Nothing escaped thy notice, O Israel (for do not say, O Jacob, The way is hid from me),' he ought to understand that the things that belong to the kingdom had been hid from them, but that the way that leads to the kingdom, that is, the mode of life, had not been hid from them. Wherefore it is that He says, 'For say not that the way has been hid from me.' But by the way is meant the mode of life; for Moses says,[1393] 'Behold, I have set before thy face the way of life and the way of death.' And the Teacher spoke in harmony with this:[1394] 'Enter ye through the strait and narrow way, through which ye shall enter into life.' And somewhere else, when one asked Him,[1395] 'What shall I do to inherit eternal life?' He pointed out to him the commandments of the law.

[1392] Isa. xl. 26, 27.

[1393] Deut. xxx. 15.

[1394] Matt. vii. 13, 14.

[1395] Luke xviii. 18, ff.; Matt. xix. 16, ff.

Chapter XVIII.—Isaiah I. 3 Explained.

"From the circumstance that Isaiah said, in the person of God,[1396] 'But Israel hath not known me, and the people hath not understood me,' it is not to be inferred that Isaiah indicated another God besides Him who is known;[1397] but he meant that the known God was in another sense unknown, because the people sinned, being ignorant of the just character of the known God, and imagined that they would not be punished by the good God. Wherefore, after he said, 'But Israel hath not known me, and the people hath not understood me,' he adds, 'Alas! a sinful nation, a people laden with sins.' For, not being afraid, in consequence of their ignorance of His justice, as I said, they became laden with sins, supposing that He was merely good, and would not therefore punish them for their sins.

[1396] Isa. i. 3.

[1397] Cotelerius'ms. inserts "the Creator" (Demiurge).

Chapter XIX.—Misconception of God in the Old Testament.

"And some sinned thus, on account of imagining that there would be no judgment[1398] because of His goodness. But others took an opposite course. For, supposing the expressions of the Scriptures which are against God, and are unjust and false, to be true, they did not know His real divinity and power. Therefore, in the belief that He was ignorant and rejoiced in murder, and let off the wicked in consequence of the gifts of sacrifices; yea, moreover, that He deceived and spake falsely, and did every thing that is unjust, they themselves did things like to what their God did, and thus sinning, asserted that they were acting piously. Wherefore it was impossible for them to change to the better, and when warned they took no heed. For they were not afraid, since they became like their God through such actions.

[1398] We have adopted the Latin translation here, as giving the meaning which was intended by the writer: but the Greek will scarcely admit of such a translation. Probably the text is corrupt, or something is omitted. The literal translation is, "in consequence of the unjudging supposition on account of the goodness."

Chapter XX.—Some Parts of the Old Testament Written to Try Us.

"But one might with good reason maintain that it was with reference to those who thought Him to be such that the statement was made, 'No one knoweth the Father but the Son, as no one knoweth even the Son, but the Father.' And reasonably. For if they had known, they would not have sinned, by trusting to the books written against God, really for the purpose of trying. But somewhere also He says, wishing to exhibit the cause of their error more distinctly to them, 'On this account ye do err, not knowing the true things of the Scriptures, on which account ye are ignorant also of the power of God.'[1399] Wherefore every man who wishes to be saved must become, as the Teacher said, a judge of the books written to try us. For thus He spake: 'Become experienced bankers.' Now the need of bankers arises from the circumstance that the spurious is mixed up with the genuine."

[1399] Mark xii. 24.

Chapter XXI.—Simon’s Astonishment at Peter’s Treatment of the Scriptures.

When Peter said this, Simon pretended to be utterly astonished at what was said in regard to the Scriptures; and as if in great agitation, he said: “Far be it from me, and those who love me, to listen to your discourses. And, indeed, as long as I did not know that you held these opinions in regard to the Scriptures, I endured you, and discussed with you; but now I retire. Indeed, I ought at the first to have withdrawn, because I heard you say, ‘I, for my part, believe no one who says anything against Him who created the world, neither angels, nor prophets, nor Scriptures, nor priests, nor teachers, nor any one else, even though one should work signs and miracles, even though he should lighten brilliantly in the air, or should make a revelation through visions or through dreams.’ Who, then, can succeed in changing your mind, whether well or ill, so as that you should hold opinions different from what you have determined on, seeing that you abide so persistently and immoveably in your own decision?”

Chapter XXII.—Peter Worships One God.

When Simon said this, and was going to depart, Peter said: "Listen to this one other remark, and then go where you like." Whereupon Simon turned back and remained, and Peter said: "I know how you were then astonished when you heard me say, 'Whosoever says anything whatever against God who created the world, I do not believe him.' But listen now to something additional, and greater than this. If God who created the world has in reality such a character as the Scriptures assign Him, and if somehow or other He is incomparably wicked, more wicked[1400] than either the Scriptures were able to represent Him, or any other can even conceive Him to be, nevertheless[1401] I shall not give up worshipping Him alone, and doing His will. For I wish you to know and to be convinced, that he who has not affection for his own Creator, can never have it towards another. And if he has it towards another, he has it contrary to nature, and he is ignorant that he has this passion for the unjust from the evil one. Nor will he be able to retain even it stedfastly. And, indeed, if there is another above the Creator (Demiurge), he will welcome me, since he is good, all the more that I love my own Father; and he will not welcome you, as he knows that you have abandoned your own natural Creator: for I do not call Him Father, influenced by a greater hope, and not caring for what is reasonable. Thus, even if you find one who is superior to Him, he knows that you will one day abandon him; and the more so that he has not been your father, since you have abandoned Him who was really your Father.

[1400] "Incomparably wicked, more wicked than;" literally, "incomparably wicked as."

[1401] The Greek has ὁμοίως, "in like manner." We have translated ὅμως.

Chapter XXIII.—Simon Retires.

“But you will say, ‘He knows that there is no other above him, and on this account he cannot be abandoned.’ Thanks, then, to there being no other; but He knows that the state of your mind is one inclined to ingratitude. But if, knowing you to be ungrateful, He welcomes you, and knowing me to be grateful, He does not receive me, He is inconsiderate, according to your own assertion, and does not act reasonably. And thus, Simon, you are not aware that you are the servant of wickedness.” And Simon answered: “Whence, then, has evil arisen? tell us.” And Peter said: “Since to-day you were the first to go out, and you declared that you would not in future listen to me as being a blasphemer, come to-morrow, if indeed you wish to learn, and I shall explain the matter to you, and I will permit you to ask me any questions you like, without any dispute.” And Simon said: “I shall do as shall seem good to me.” And saying this, he went away. Now, none of those who entered along with him went out along with him; but, falling at Peter’s feet, they begged that they might be pardoned for having been carried away with Simon, and on repenting, to be welcomed. But Peter, admitting those persons who repented, and the rest of the multitudes, laid his hands upon them, praying, and healing those who were sick amongst them; and thus dismissing them, he urged them to return early about dawn. And saying this, and going in with his intimate friends, he made the usual preparations for immediate repose, for it was now evening.

Homily XIX.

Chapter I.—Simon Undertakes to Prove that the Creator of the World is Not Blameless.

The next day Peter came forth earlier than usual; and seeing Simon with many others waiting for him, he saluted the multitude, and began to discourse. But no sooner did he begin than Simon interrupted him, and said: "Pass by these long introductions of yours, and answer directly the questions I put to you. Since I perceive that you[1402] (as I know from what I heard at the beginning, that you have no other purpose, than by every contrivance to show that the Creator himself is alone the blameless God),—since, as I said, I perceive that you have such a decided desire to maintain this, that you venture to declare to be false some portions of the Scriptures that clearly speak against him, for this reason I have determined to-day to prove that it is impossible that he, being the Creator of all, should be blameless. But thus proof I can now begin, if you reply to the questions which I put to you.

[1402] This passage is corrupt. Wieseler has proposed to amend it by bold transposition of the clauses. We make one slight alteration in the text.

Chapter II.—The Existence of the Devil Affirmed.

"Do you maintain that there is any prince of evil or not?[1403] For if you say that there is not, I can prove to you from many statements, and those too of your teacher, that there is; but if you honestly allow that the evil one exists, then I shall speak in accordance with this belief." And Peter said: "It is impossible for me to deny the assertion of my Teacher. Wherefore I allow that the evil one exists, because my Teacher, who spoke the truth in all things, has frequently asserted that he exists. For instance, then, he acknowledges that he conversed with Him, and tempted Him for forty days.[1404] And I know that He has said somewhere else, 'If Satan casts out Satan, he is divided against himself: how then is his kingdom to stand?'[1405] And He pointed out that He saw the evil one like lightning falling down from heaven.[1406] And elsewhere He said, 'He who sowed the bad seed is the devil.'[1407] And again, 'Give no pretext to the evil one.'[1408] Moreover, in giving advice, He said, 'Let your yea be yea, and your nay nay; for what is more than these is of the evil one.'[1409] Also, in the prayer which He delivered to us, we have it said, 'Deliver us from the evil one.'[1410] And in another place, He promised that He would say to those who are impious, 'Go ye into outer darkness, which the Father prepared for the devil and his angels.'[1411] And not to prolong this statement further, I know that my Teacher often said that there is an evil one. Wherefore I also agree in thinking that he exists. If, then, in future you have anything to say in accordance with this belief, say it, as you promised."

[1403] [Compare with this discussion respecting the origin of the evil one, *Recognitions*, ix. 55, 56; x. 3, etc. In *Recognitions*, iii. 15–23, the existence of evil is discussed.—R.]

[1404] Mark i. 13.

[1405] Matt. xii. 26.

[1406] Luke x. 18.

[1407] Matt. xiii. 39.

[1408] This passage is not found in the New Testament. It resembles Eph. iv. 27.

[1409] Matt. v. 37; Jas. v. 12.

[1410] Matt. vi. 13.

[1411] Matt. xxv. 41.

Chapter III.—Peter Refuses to Discuss Certain Questions in Regard to the Devil.

And Simon said: "Since, then, you have honestly confessed, on the testimony of the Scriptures, that the evil one exists, state to us how he has come into existence, if indeed he has come into existence, and by whom, and why."[1412] And Peter said: "Pardon me, Simon, if I do not dare to affirm what has not been written. But if you say that it has been written, prove it. But if, since it has not been written, you cannot prove it, why should we run risk in stating our opinions in regard to what has not been written? For if we discourse too daringly in regard to God, it is either because we do not believe that we shall be judged, or that we shall be judged only in respect to that which we do, but not also in regard to what we believe and speak."[1413] But Simon, understanding that Peter referred to his own madness, said: "Permit me to run the risk; but do not you make what you assert to be blasphemy a pretext for retiring. For I perceive that you wish to withdraw, in order that you may escape refutation before the masses, sometimes as if you were afraid to listen to blasphemies, and at other times by maintaining that, as nothing has been written as to how, and by whom, and why the evil one came into existence, we ought not to dare to assert more than the Scripture. Wherefore also as a pious man you affirm this only, that he exists. But by these contrivances you deceive yourself, not knowing that, if it is blasphemy to inquire accurately regarding the evil one, the blame rests with me, the accuser, and not with you, the defender of God. And if the subject inquired into is not in Scripture,[1414] and on this account you do not wish to inquire into it, there are some satisfactory methods which can prove to you what is sought not less effectively than the Scriptures. For instance, must it not be the case that the evil one, who you assert exists, is either originated or unoriginated?"[1415]

[1412] [Comp. Homily XX. 8, 9.—R.]

[1413] This passage is probably corrupt. We have adopted the readings of Cotelerius—ἤ, ἢ, instead of εἰ and μή.

[1414] Lit., "unwritten."

[1415] The words γενητός and ἀγένητος are difficult to translate. The first means one who has somehow or other come into being; the second, one who has never *come* into being; but has always been. The mss. confound γενητός with γεννητός, begotten, and ἀγένητος with ἀγέννητος, unbegotten.

Chapter IV.—Suppositions in Regard to the Devil's Origin.

And Peter said: "It must be so." And Simon: "Therefore, if he is originated, he has been made by that very God who made all things, being either born as an animal, or sent forth substantially, and resulting from an external mixture *of elements*. For either[1416] the matter, being living or lifeless, from which he was made was outside of Him,[1417] or he came into being through God Himself, or through his own self, or he resulted from things non-existent, or he is a mere relative thing, or he always existed. Having thus, as I think, clearly, pointed out all the possible ways by which we may find him, in going along some one of these we must find him. We must therefore go along each one of these in search of his origin; and when we find him who is his author, we must perceive that he is to blame. Or how does the matter seem to you?"

[1416] We have changed εἰ into ἤ.

[1417] By "Him" is understood God, though it may mean the devil.

Chapter V.—God Not Deserving of Blame in Permitting the Existence of the Devil.

332 And Peter said: “It is my opinion that, even if it be evident that he was made by God, the Creator who made him should not be blamed; for it might perchance be found that the service he performs[1418] was an absolute necessity. But if, on the other hand, it should be proved that he was not created, inasmuch as he existed for ever, not even is the Creator to be blamed in this respect, since He is better than all *others*, even if He has not been able to put an end to a being who had no beginning, because his nature did not admit of it; or if, being able, He does not make away with him, deeming it unjust to put an end to that which did not receive a beginning, and pardoning that which was by nature wicked, because he could not have become anything else, even if he were to wish to do so.[1419] But if, wishing to do good, He is not able, even in this case He is good in that He has the will, though He has not the power; and while He has not the power, He is yet the most powerful of all, in that the power is not left to another. But if there is some other that is able, and yet does not accomplish it, it must be allowed that, in so far as, being able, he does not accomplish it, he is wicked in not putting an end to him, as if he took pleasure in the deeds done by him. But if not even he is able, then he is better who, though unable, is yet not unwilling to benefit us according to his ability.”

[1418] Lit., “his usefulness was most necessary of all.”

[1419] This sentence is obscure in the original. We have, with Wieseler, read ἐπεί, omitting ἀρχῇ. Instead of supplying μή, we have turned συγγνῶναι into the participle.

Chapter VI.—Peter Accuses Simon of Being Worse Than the Devil.

And Simon said: “When you have discussed all the subjects which I have laid before you, I shall show you the cause of evil. Then I shall also reply to what you have now said, and prove that that God whom you affirm to be blameless is blameable.” And Peter said: “Since I perceive from what you say at the commencement that you are striving after nothing else than to subject God, as being the author of evil, to blame, I have resolved to go along with you all the ways you like, and to prove that God is entirely free from blame.” And Simon said: “You say this as loving God, whom you suppose you know; but you are not right.” And Peter said: “But you, as being wicked, and hating God whom you have not known, utter blasphemous words.” And Simon said: “Remember that you have likened me to the author of evil.” And Peter said: “I confess it, I was wrong in comparing you to the evil one; for I was compelled to do so, because I have not found one who is your equal, or worse than you. For this reason I likened you to the evil one; for you happen to be much more wicked than the author of evil. For no one can prove that the evil one spoke against God; but all of us who are present see you speaking daringly against Him.” And Simon said: “He who seeks the truth ought not to gratify any one in any respect contrary to what is really true. For why does he make the inquiry at all? Why, I ask? for I am not also able, laying aside the accurate investigation of things, to spend all my time in the praise of that God whom I do not know.”[1420]

[1420] We have adopted the pointing of Wieseler.

Chapter VII.—Peter Suspects Simon of Not Believing Even in a God.

And Peter said: “You are not so blessed as to praise Him, nor indeed can you do such a good deed as this; for then you would be full of Him. For thus said our Teacher, who always spoke the truth: ‘Out of the abundance of the heart the mouth speaketh.’[1421] Whence you, abounding in evil purposes, through ignorance speak against the only good God. And not yet suffering what you deserve to suffer for the words which you have dared to utter,[1422] you either imagine that there will be no judgment, or perchance you think that there is not even a God. Whence, not comprehending such long-suffering as His, you are moving on to still greater madness.” And Simon said: “Do not imagine that you will frighten me into not investigating the truth of your examples. For I am so eager for the truth, that for its sake I will not shrink from undergoing danger. If, then, you have anything to say in regard to the propositions made by me at the commencement, say it now.”

[1421] Matt. xii. 34.

[1422] We have altered the punctuation. Editors connect this clause with the previous sentence, and change ἤ of the ms. into εἰ.

Chapter VIII.—Peter Undertakes to Discuss the Devil's Origin.

And Peter said: "Since you compel us, after we have made accurate investigations into the contrivances of God, to venture to state them, and that, too, to men who are not able to comprehend thoroughly the contrivances of their fellow-men, for the sake at least of those who are present, I, instead of remaining silent—a course which would be most pious—shall discuss the subjects of which you wish me to speak. I agree with you in believing that there is a prince of evil, of whose origin the Scripture has ventured to say nothing either true or false. But let us follow out the inquiry in many ways, as to how he has come into existence, if it is the fact that he has come into existence; and of the opinions which present themselves, let us select that which is most reverential, since in the case of probable opinions, that one is assumed with confidence which *is based on the principle* that we ought to attribute to God that which is more reverential; and all the more so, if, when all other suppositions are removed, 333 there still remains one which is adequate and involves less danger.[1423] But I promise you, before I proceed with the investigation, that every method in the investigation can show that God alone is blameless.

[1423] This sentence is regarded as corrupt by Wieseler. We have retained the reading of the Paris ms., ὃ, and understand λαμβάνεται after it. Δὲ would naturally be inserted after ταύτῃ, but it is not necessary. Καθαρθεισῶν is translated in the Latin *purgatis*, which may mean the same as in our translation if we take it in the sense of "washed away;" but καθαιρεθεισῶν would be a better reading. The translation of Cotelerius gives, "Since this is reasonably assumed with firmness,—namely, that it is right to give to God," etc.

Chapter IX.—Theories in Regard to the Origin of the Devil.

"But, as you said, if the evil one is created either he has been begotten as an animal, or he has been sent forth substantially by Him,[1424] or he has been compounded externally, or his will has arisen through composition; or it happened that he came into existence from things non-existent, without composition and the will of God; or he has been made by God from that which in no manner and nowhere exists; or the matter, being lifeless or living, from which he has arisen was outside of God; or he fashioned himself, or he was made by God, or he is a relative thing, or he ever existed: for we cannot say that he does not exist, since we have agreed in thinking that he does exist." And Simon said: "Well have you distinguished all the methods of accounting for his existence in a summary manner. Now it is my part to examine these various ideas, and to show that the Creator is blameable. But it is your business to prove, as you promised, that he is free from all blame. But I wonder if you will be able. For, first, if the devil has been begotten from God as an animal, the vice which is his is accordingly the same as that of him who sends him forth." And Peter said: "Not at all. For we see many men who are good the fathers of wicked children, and others who are wicked the fathers of good children, and others again who are wicked producing both good *and wicked*[1425] children, and others who are good having both wicked and good children. For instance, the first man who was created produced the unrighteous Cain and the righteous Abel." To this Simon said: "You are acting foolishly, in using human examples when discoursing about God." And Peter said: "Speak you, then, to us about God without using human examples, and yet so that what you say can be understood; but you are not able to do so.

[1424] The text here is evidently corrupt in many places. If the reading "by him" is to be retained, we must suppose, with Wieseler, that "by God" is omitted in the previous clause. Probably it should be, "by himself."

[1425] "And bad" is not in the mss., but is required by the context.

Chapter X.—The Absolute God Entirely Incomprehensible by Man.

"For instance, then, what did you say in the beginning? If the wicked one has been begotten of God, being of the same substance as He, then God is wicked. But when I showed you, from the example which you yourself adduced, that wicked beings come from good, and good from wicked, you did not admit the argument, for you said that the example was a human one. Wherefore I now do not admit that the term 'being begotten'[1426] can be used with reference to God; for it is characteristic of man, and not of God, to beget. Not only so; but God cannot be good or evil, just or unjust. Nor indeed can He have intelligence, or life, or any of the other attributes which can exist in man; for all these are peculiar to man. And if we must not, in our investigations in regard to God, give Him the good attributes which belong to man, it is not possible for us to have any thought or make any statement in regard to God; but all we can do is to investigate One point alone,—namely, what is His will which He has Himself allowed us to apprehend, in order that, being judged, we might be without excuse in regard to those laws which we have not observed, though we knew them."

[1426] The text is corrupt here. Literally it is, "I do not admit that God had been begotten."

Chapter XI.—The Application of the Attributes of Man to God.

And Simon, hearing this, said: “You will not force me through shame to remain silent in regard to His substance, and to inquire into His will alone. For it is possible both to think and to speak of His substance. I mean from the good attributes that belong to man. For instance, life and death are attributes of man; but death is not an attribute of God, but life, and eternal life. Furthermore, men may be both evil and good; but God can be only incomparably good. And, not to prolong the subject too much, the better attributes of man are eternal attributes of God.” And Peter said: “Tell me, Simon, is it an attribute of man to beget evil and good, and to do evil and good?” And Simon said: “It is.” And Peter said: “Since you made this assertion, we must assign the better attributes of man to God; and so, while men beget evil and good, God can beget good only; and while men do evil and good, God rejoices only in doing good. Thus, with regard *to God*, we must either not predicate any of the attributes of man and be silent, or it is reasonable that we should assign the best of the good attributes to Him. And thus He alone is the cause of all good things.”

Chapter XII.—God Produced the Wicked One, But Not Evil.

And Simon said: "If, then, God is the cause only of what is good, what else can we think than that some other principle begot the evil one;[1427] or is evil unbegotten?" And Peter said: "No other power begot the wicked one, nor is evil unbegotten, as I shall show in the conclusion; for now my object is to prove, as I promised in the commencement, that God is blameless in every[1428] respect. We have granted, then, that God possesses in an incomparable way the better attributes that belong to men. Wherefore also it is possible for Him to have been the producer of the four substances,—heat, I mean, and cold, moist and dry. These, as being at first simple and unmixed, were naturally indifferent in their desire;[1429] but being produced by God, and mixed externally, they would naturally become a living being, possessing the free choice to destroy those who are evil. And thus, since all things have been begotten from Him, the wicked one is from no other source. Nor has he derived his evil from the God who has created all things (with whom it is impossible that evil should exist), because the substances were produced by Him in a state of indifference, and carefully separated from each other; and when they were externally blended through his art, there arose through volition the desire for the destruction of the evil ones. But the good cannot be destroyed by the evil that arose, even though it should wish to do so: for it exercises its power only[1430] against those who sin. Ignorant, then, of the character of each,[1431] he makes his attempt against him, and convicting him, he punishes him." And Simon said: "God being able to mingle the elements, and to make His mixtures so as to produce any dispositions that He may wish, why did He not make the composition of each such as that it would prefer what is good?"

[1427] "Evil" is not in the mss. It is inserted from the next sentence.

[1428] "Every" is inserted by a conjecture of Schwegler's.

[1429] Lit., "naturally had their desire towards neither."

[1430] The mss. have "by law." We have changed νόμῳ into μόνον.

[1431] The devil is plainly meant by the "he."

Chapter XIII.—God the Maker of the Devil.

And Peter said: "Now indeed our object is to show how and by whom the evil one came into being, since he did come into being; but we shall show if he came into being blamelessly, when we have finished the subject now in hand. Then I shall show how and on account of what he came into being, and I shall fully convince you that his Creator is blameless.[1432] We said, then, that the four substances were produced by God. And thus, through the volition of Him who mingled them, arose, as He wished, the choice of evils. For if it had arisen contrary to His determination, or from some other substance or cause, then God would not have had firmness of will: for perchance, even though He should not wish it, leaders of evil might continually arise, who would war against His wishes. But it is impossible that this should be the case. For no living being, and especially one capable of giving guidance, can arise from accident: for everything that is produced must be produced by some one."

[1432] This passage is evidently corrupt. But it is not easy to amend it.

Chapter XIV.—Is Matter Eternal?

And Simon said: "But what if matter, being coeval with Him, and possessing equal power, produces as His foe leaders who hinder His wishes?" And Peter said: "If matter is eternal, then it is the foe of no one: for that which exists for ever is impassible, and what is impassible is blessed; but what is blessed cannot be receptive of hatred, since, on account of its eternal creation,[1433] it does not fear that it will be deprived of anything. But how does not matter rather love the Creator, when[1434] it evidently sends forth its fruits to nourish all who are made by Him? And how does it not fear Him as superior, as trembling through earthquakes it confesses, and as, though its billows ran high, yet, when the Teacher was sailing on it and commanded a calm, it immediately obeyed and became still?[1435] What! did not the demons go out through fear and respect for Him, and others of them desired to enter into swine; but they first entreated Him before going, plainly because they had no power to enter even into swine without His permission?"[1436]

[1433] Probably "eternity" should be read, instead of "eternal creation."

[1434] At this word thems. of Cotelerius breaks off; and we have the rest only in the Ottobonian ms., first edited by Dressel.

[1435] Matt. xxvii. 51, viii. 24–26.

[1436] Matt. viii. 31.

Chapter XV.—Sin the Cause of Evil.

And Simon said: "But what if, being lifeless, it possesses a nature capable of producing what is evil and what is good?" And Peter said: "According to this statement, it is neither good nor evil, because it does not act by free choice, being lifeless and insensible. Wherefore it is possible to perceive distinctly in this matter, how, being lifeless, it produces as if it were living;[1437] and being insensible, it yet plainly fashions artistic shapes both in animals and plants." And Simon said: "What! if God Himself gave it life, is not He, then, the cause of the evils which it produces?" And Peter said: "If God gave it life according to His own will, then it is His Spirit that produces it, and no longer is it anything hostile to God, or of equal power with Him; or it is impossible that everything made by Him is made according as He wishes. But you will say, He Himself is the cause of evil, since He Himself produces the evils through it. What sort, then, are the evils of which you speak? Poisonous serpents and deadly plants, or demons, or any other of those things that can disturb men?—which things would not have been injurious had not man sinned, for which reason[1438] death came in. For if man were sinless, the poison of serpents would have no effect, nor the activities of injurious plants, nor would there be the disturbances of demons, nor would man naturally have any other suffering; but losing his immortality on account of his sin, he has become, as I said, capable of every suffering. But if you say, Why, then, was the nature of man made at the beginning capable of death? I tell you, because of free-will; for if we were not capable of death, we could not, as being immortal, be punished on account of our voluntary sin.[1439] And thus, on account of our freedom from suffering, righteousness would be still more weakened if we were wicked by choice; for those who should have evil purposes could not be punished, on account of their being incapable of suffering.[1440]

[1437] Possibly the right reading is ἐμψύχους, "it produces living beings."

[1438] Or, "on whose account."

[1439] [Comp. xi. 8; *Recognitions*, iii. 21, 26, etc.—R.]

[1440] The text is corrupt.

Chapter XVI.—Why the Wicked One is Entrusted with Power.

And Simon said to this: “I have one thing more to say in regard to the wicked one. Assuredly, since God made him out of nothing, he is in this respect wicked,[1441] especially since he was able to make him good, by giving him at his creation a nature in no way capable of selecting wickedness.” And Peter said: “The statement that He created him out of nothing, with a power of choice, is like the statement we have made above, that, having made such a constitution as can rejoice in evils, He Himself appears to be the cause of what took place. But since there is one explanation of both statements, we shall show afterwards why it was that He made him rejoice in the destruction of the wicked.” And Simon said: “If he made the angels also voluntary agents, and the wicked one departed from a state of righteousness, why has he been honoured with a post of command? Is it not plain that he who thus honoured him takes pleasure in the wicked, in that he has thus honoured him?”[1442] And Peter said: “If God set him by law, when he rebelled, to rule over those who were like him, ordering him to inflict punishment on those who sin, He is not unjust. But if it be the case that He has honoured him even after his revolt, He who honoured him saw beforehand his usefulness; for the honour is temporary, and it is right that the wicked should be ruled by the wicked one, and that sinners should be punished by him.”

[1441] The ms. reads: “In this respect he who made him is wicked, who gave existence to what was non-existent.”

[1442] The Greek is either ungrammatical or corrupt, but the sense is evident.

Chapter XVII.—The Devil Has Not Equal Power with God.

And Simon said: “If, then, he exists for ever, is not the fact of the sole government *of God* thus destroyed, since there is another power, namely, that concerned with matter, which rules along with Him?” And Peter said: “If they are different in their substances, they are different also in their powers, and the superior rules the inferior. But if they are of the same substance, then they are equal in power, and they are in like manner good or bad. But it is plain that they are not equal in power; for the Creator put matter into that shape of a world into which He willed to put it. Is it then at all possible to maintain that it always existed, being a substance; and is not matter, as it were, the storehouse of God? For it is not possible to maintain that there was a time[1443] when God possessed nothing, but He always was the only ruler of it. Wherefore also He is an eternal sole ruler;[1444] and on this account it would justly be said to belong to Him who exists, and rules, and is *eternal.*”[1445] And Simon said: “What then? Did the wicked one make himself? And was God good in such a way, that, knowing he would be the cause of evil, he yet did not destroy him at his origination, when he could have been destroyed, as not yet being perfectly made? For if he came into being suddenly and complete, then on that account[1446] he is at war with the Creator, as having come suddenly into being, possessed of equal power with him.”

[1443] This passage is supposed by most to be defective, and various words have been suggested to supply the lacuna.

[1444] Or, “monarch.” But only two letters of the word are in the ms.; the rest is filled in by conjecture.

[1445] Supplied by conjecture.

[1446] Three words are struck out of the text of the ms. by all editors, as being a repetition.

Chapter XVIII.—Is the Devil a Relation?

And Peter said: "What you state is impossible; for if he came into existence by degrees, He could have cut him off as a foe by His own free choice. And knowing beforehand that he was coming into existence, He would not have allowed him as a good, had He not known that by reason of him what was useful was being brought into existence.[1447] And he could not have come into existence suddenly, complete, of his own power. For he who did not exist could not fashion himself; and he neither could become complete out of nothing, nor could any one justly say that he had substance,[1448] so as always to be equal in power if he were begotten." And Simon said: "Is he then a mere relation, and in this way wicked?[1449]—being injurious, as water is injurious to fire, but good for the seasonably thirsty land; as iron is good for the cultivation of the land, but bad for murders; and lust is not evil in respect of marriage, but bad in respect of adultery; as murder is an evil, but good for the murderer so far as his purpose is concerned; and cheating is an evil, but pleasant to the man who cheats; and other things of a like character are good and bad in like manner. In this way, neither is evil, nor good; for the one produces the other. For does not that which seems to be done injuriously rejoice the doer, but punish the sufferer? And though it seems unjust that a man should, out of self-love, gratify himself by every means in his power, to whom, on the other hand, does it not seem unjust that a man should suffer severe punishments at the hand of a just judge for having loved himself?"

[1447] The editors punctuate differently, thus: "And knowing beforehand that he was becoming not good, He would not have allowed him, unless He knew that he would be useful to Himself." We suppose the reference in the text to be to Gen. i. 31.

[1448] Or, "self-subsistence." We have supposed a transposition of the words in the text. The text is without doubt corrupt.

[1449] We have adopted an emendation of Lagarde's.

Chapter XIX.—Some Actions Really Wicked.

And Peter said: "A man ought to punish himself through self-restraint,[1450] when his lust wishes to hurry on to the injury of another, knowing *that*[1451]the wicked one can destroy the wicked, for he has received power over them from the beginning. And not yet is this an evil to those who have done evil; but that their souls should remain punished after the destruction, you are right in thinking to be really harsh, though the man who has been foreordained for evil should say that it is right.[1452] Wherefore, as I said, we ought to avoid doing injury[1453] to another for the sake of a short lived pleasure, that we may not involve ourselves in eternal punishment for the sake of a little pleasure." And Simon said: "Is it the case, then, that there is nothing either bad or good by nature, but the difference arises through law and custom? *For is it not*[1454] the habit of the Persians to marry their own mothers, sisters and daughters, while marriage with other women is prohibited[1455] as most barbarous? Wherefore, if it is not settled what things are evil, it is not possible for all to look forward to the judgment of God." And Peter said: "This cannot hold; for it is plain to all that cohabitation with mothers is abominable, even though the Persians, who are a mere fraction of the whole, should under the effects of a bad custom fail to see the iniquity of their abominable conduct. Thus also the Britons publicly cohabit in the sight of all, and are not ashamed; and some men eat the flesh of others, and feel no disgust; and others eat the flesh of dogs; and others practice other unmentionable deeds. Thus, then we ought not to form our judgments with a perception which through habit has been perverted from its natural action. For to be murdered is an evil, even if all were to deny it; for no one wishes to suffer it himself, and in the case of theft[1456] no one rejoices at his own punishment. If, then, no one[1457] were at all ever to confess that these are sins, it is right even then to look forward of necessity to a judgment in regard to sins." When Peter said this, Simon answered: "Does this, then, seem to you to be the truth in regard to the wicked one? Tell me."

[1450] Dressel translates *viriliter*, "manfully."

[1451] This word is supplied by conjecture.

[1452] This passage is hopelessly corrupt. We have changed δικαίως into δικαιοῖς, the verb, and τὸν προδιωρισμένον into τοῦ προδιωρισμένου.

[1453] We have adopted Wieseler's emendation of ἄδικον into ἀδικεῖν.

[1454] This is a conjectural filling up of a blank.

[1455] This is partly conjecture, to fill up a blank.

[1456] The text is likely corrupt.

[1457] Uhlhorn changed οὖν ἑνός into οὐδενός. We have changed καὶ τρίτην into καὶ τότε τήν. Various emendations have been proposed.

Chapter XX.—Pain and Death the Result of Sin.

And Peter said: “We remember that our Lord and Teacher, commanding us, said, ‘Keep the mysteries for me and the sons of my house.’ Wherefore also He explained to His disciples privately the mysteries of the kingdom of heaven.[1458] But to you who do battle with us, and examine into nothing else but our statements, whether they be true or false, it would be impious to state the hidden *truths*. But that none of the bystanders may imagine that I am contriving excuses,[1459] because I am unable to reply to the assertions made by you, I shall answer you by first putting the question, If there had been a state of painlessness, what is the meaning of the statement, ‘The evil one was?’” And Simon said: “The words have no meaning.” And Peter: “Is then evil the same as pain and death?” And Simon: “It seems so.” And Peter said: “Evil, then, does not exist always, yea, it cannot even exist at all substantially; for pain and death belong to the class of accidents, neither of which can co-exist with abiding strength. For what is pain but the interruption of harmony? And what is death but the separation of soul from body? There is therefore no pain when there is harmony. For death does not even at all belong to those things which substantially exist: for death is nothing, as I said, but the separation of soul from body; and when this takes place, the body, which is by nature incapable of sensation, is dissolved; but the soul, being capable of sensation, remains in life and exists substantially. Hence, when there is harmony there is no pain, no death, no, not even deadly plants nor poisonous reptiles, nor anything of such a nature that its end is death. And hence, where immortality reigns, all things will appear to have been made with reason. And this will be the case when, on account of righteousness, man becomes immortal through the prevalence of the peaceful reign of Christ, when his composition will be so well arranged as not *to give rise*[1460] to sharp impulses; and his knowledge, moreover, will be unerring, so as that he shall not *mistake*[1461] evil for good; and he will suffer no pain, so that he will not be mortal.”[1462]

[1458] Mark iv. 34. [More probably, Matt. xiii. 11.—R.]

[1459] We have adopted an emendation of Wieseler’s.

[1460] The words in italics supplied by conjecture.

[1461] The words in italics supplied by conjecture.

[1462] This last sentence has two blanks, which are filled up by conjectures: and one emendation has been adopted.

Chapter XXI.—The Uses of Lust, Anger, Grief.

And Simon said:[1463] "You were right in saying this; but in the present world does not man seem to you to be capable of every kind of affection,—as, for instance, of lust, anger, grief, and the like?" And Peter said: "Yes, these belong to the things that are accidental, not to those that always exist, and it will be found that they now occur with advantage to the soul. For lust has, by the will of Him who created all things well, been made to arise within the living being, that, led by it to intercourse, he may increase humanity, from a selection of which a multitude of superior beings arise who are fit for eternal life. But if it were not for lust, no one would trouble himself with intercourse with his wife; but now, for the sake of pleasure, and, as it were, gratifying himself, man carries out His will. Now, if a man uses lust for lawful marriage, he does not act impiously; but if he rushes to adultery, he acts impiously, and he is punished because he makes a bad use of a good ordinance. And in the same way, anger has been made by God to be lighted up naturally within us, in order that we may be induced by it to ward off injuries. Yet if any one indulges it without restraint, he acts unjustly; but if he uses it within due bounds, he does what is right. Moreover, we are capable of grief, that we may be moved with sympathy at the death of relatives, of a wife, or children, or brothers, or parents, or friends, or some others, since, if we were not capable of sympathy, we should be inhuman. In like manner, all the other affections will be found to be adapted for us, if at least the reason for their existence[1464] be considered."

[1463] [With chaps. 21, 22, compare Homily XX. 4.—R.]

[1464] We have adopted an emendation of Lagarde's.

Chapter XXII.—Sins of Ignorance.

And Simon: “Why is it, then, that some die prematurely, and periodical diseases arise; and that there are, moreover, attacks of demons, and of madness, and all other kinds of afflictions which can greatly punish?” And Peter said: “Because men, following their own pleasure in all things, cohabit without observing the proper times; and thus the deposition of seed, taking place unseasonably, naturally produces a multitude of evils. For they ought to reflect, that as a season has been fixed suitable for planting and sowing,[1465] so days have been appointed as appropriate for cohabitation, which are carefully to be observed. Accordingly some one well instructed in the doctrines taught by Moses, finding fault with the people for their sins, called them sons of the new moons and the sabbaths.[1466] Yet in the beginning of the world men lived long, and had no diseases. But when through carelessness they neglected the observation of the proper times, then the sons in succession cohabiting through ignorance at times when[1467] they ought not, place their children under innumerable afflictions. Whence our Teacher, when we inquired of Him[1468] in regard to the man who was blind from his birth, and recovered his sight, if this man sinned, or his parents, that he should be born blind, answered, ‘Neither did he sin at all, nor his parents, but that the power of God might be made manifest through him in healing the sins of ignorance.’[1469] And, in truth, such afflictions arise because of ignorance; as, for instance, by not knowing when one ought to cohabit with his wife, as if she be pure from her discharge. Now the afflictions which you mentioned before are the result of ignorance, and not, assuredly, of any wickedness that has been perpetrated. Moreover, give me the man who sins not, and I will show you the man who suffers not; and you will find that he not only does not suffer himself, but that he is able[1470] to heal others. For instance, Moses, on account of his piety, continued free from suffering all his life, and by his prayers he healed the Egyptians when they suffered on account of their sins.”

[1465] Eccles. iii. 2.

[1466] Lit., “new moons that are according to the moon.” Gal. iv. 10.

[1467] “At times when” is supplied by conjecture.

[1468] We have followed an emendation of Wieseler’s.

[1469] John ix. 2, 3. [This clear instance of citation from the Gospel of John is found in that portion of the text recovered by Dressel. It is of importance, since writers of the Tübingen school previously denied that this author uses the fourth Gospel.—R.]

[1470] We have adopted an obvious emendation of Wieseler’s.

Chapter XXIII.—The Inequalities of Lot in Human Life.

And Simon said: "Let me grant that this is the case: does not the inequality of lot amongst men seem to you most unjust? For one is in penury, another is rich; one is sick, another is in good health: and there are innumerable differences of a like character in human life."[1471] And Peter said: "Do you not perceive, Simon, that you are again shooting your observations beyond the mark? For while we were discussing evil, you have made a digression, and introduced the question of the anomalies that appear in this world. But I shall speak even to this point. The world is an instrument artistically contrived, that for the male who is to exist eternally, the female may bear eternal righteous sons. Now they could not have been rendered perfectly pious here, had there been no needy ones for them to help. In like manner there are the sick, that they may have objects for their care. And the other afflictions admit of a like explanation." And Simon said: "Are not those in humble circumstances unfortunate? for they are subjected to distress, that others may be made righteous." And Peter said: "If their humiliation were eternal, their misfortune would be very great. But the humiliations and exaltations of men take place according to lot; and he who is not pleased with his lot can appeal,[1472] and by trying his case according to law, he can exchange his mode of life for another." And Simon said: "What do you mean by this lot and this appeal?" And Peter said: "You are now demanding the exposition of another topic; but if you permit me, we can show you how, being born again, and changing your origin, and living according to law, you will obtain eternal salvation."

[1471] [Comp. *Recognitions*, iii. 40, 41.—R.]

[1472] An amendation of Wieseler's.

Chapter XXIV.—Simon Rebuked by Faustus.

And Simon hearing this, said: “Do not imagine that, when I, while questioning you, agreed with you in each topic, I went to the next, as being fully assured of the truth of the previous; but I appeared to yield to your ignorance, that you might go on to the next topic, in order that, becoming acquainted with the whole range of your ignorance, I might condemn you, not through mere conjecture, but from full knowledge.[1473] Allow me now to retire for three days, and I shall come back and show that you know nothing.” When Simon said this, and was on the point of going out, my father said: “Listen to me, Simon, for a moment, and then go wherever you like. I remember that in the beginning, before the discussion, you accused me of being prejudiced, though as yet you had no experience of me. But now, having heard you discuss in turn, and judging that Peter has the advantage, and now assigning to him the merit of speaking the truth, do I appear to you to judge correctly, and with knowledge;[1474] or is it not so? For if you should say that I have judged correctly, but do not agree, then you are plainly prejudiced, inasmuch as you do not wish to agree, after confessing your defeat. But if I was not correct in maintaining that Peter has the advantage in the discussion, do you convince us how we have not judged correctly, or you will cease[1475] to discuss with him before all, since you will always be defeated and agree, and in consequence your own soul will suffer pain, condemned as you will be, and in disgrace, through your own conscience, even if you do not feel shame before all the listeners as the greatest torture; for we have seen you conquered, in fact, and we have heard your own lips confess it. Finally, therefore, I am of opinion that you will not return to the discussion, as you promised; but that you may seem not to have been defeated,[1476] you have promised, when going away, that you will return.”

[1473] The whole of this sentence is corrupt. We have adopted the conjectures of Wieseler, though they are not entirely satisfactory.

[1474] Possibly something is corrupt here. The words may be translated: “Is it not plain that I know how to judge correctly?”

[1475] The ms. has, “do not cease.” We have omitted μὴ, and changed παύσῃ into παύσει. We have inserted the μή after ἤ, changed into εἰ before αἰδεῖσθαι.

[1476] We have adopted an emendation of Wieseler’s.

Chapter XXV.—Simon Retires. Sophonias Asks Peter to State His Real Opinions in Regard to Evil.

And Simon hearing this, gnashed his teeth for rage, and went away in silence. But Peter (for a considerable portion of the day still remained) laid his hands on the large multitude to heal them; and having dismissed them, went into the house with his more intimate friends, and sat down. And one of his attendants, of the name of Sophonias, said: "Blessed is God, O Peter, who selected you and instructed[1477] you for the comfort of the good. For, in truth, you discussed with Simon with dignity and great patience. But we beg of you to discourse to us of evil; for we expect that you will state to us your own genuine belief in regard to it,—not, however at the present moment, but to-morrow, if it seems good to you: for we spare you, because of the fatigue you feel on account of your discussion." And Peter said: "I wish you to know, that he who does anything with pleasure, finds rest in the very toils themselves; but he who does not do what he wishes, is rendered exceedingly weary by the very rest he takes. Wherefore you confer on me a great rest when you make me discourse on topics which please me." Content, then, with his disposition, and sparing him on account of his fatigue, we requested him to put the discussion off till the night, when it was his custom to discourse to his genuine friends. And partaking of salt, we turned to sleep. 339

[1477] An emendation of Wieseler's.

Homily XX.

Chapter I.—Peter is Willing to Gratify Sophonias.

In the night-time Peter rose up and wakened us, and then sat down in his usual way, and said: "Ask me questions about anything you like."[1478] And Sophonias was the first to begin to speak to him: "Will you explain to us who are eager to learn what is the real truth in regard to evil?" And Peter said: "I have already explained it in the course of my discussion with Simon; but because I stated the truth in regard to it in combination with other topics, it was not altogether clearly put; for many topics that seem to be of equal weight with the truth afford some kind of knowledge of the truth to the masses. So that, if now I state what I formerly stated to Simon along with many topics, do not imagine that you are *not*[1479] honoured with honour equal to his." And Sophonias said: "You are right; for if you now separate it for us from many of the topics that were then discussed, you will make the truth more evident."

[1478] [Chaps. 1–10 are also peculiar to the *Homilies*, though there are incidental resemblances to passages in the *Recognitions*, particularly in the presentation of free-will.—R.]

[1479] "Not" is supplied by conjecture.

Chapter II.—The Two Ages.

And Peter said: "Listen, therefore, to the truth of the harmony in regard to the evil one. God appointed two kingdoms, and established two ages, determining that the present world should be given to the evil one, because it is small, and passes quickly away; but He promised to preserve for the good one the age to come, as it will be great and eternal. Man, therefore, He created with free-will, and possessing the capability of inclining to whatever actions he wishes. And his body consists of three parts, deriving its origin from the female; for it has lust, anger, and grief, and what is consequent on these. But the spirit not being uniform,[1480] but consisting of three parts, derives its origin from the male; and it is capable of reasoning, knowledge, and fear, and what is consequent on these. And each of these triads has one root, so that man is a compound of two mixtures, the female and the male. Wherefore also two ways have been laid before him—those of obedience and disobedience to law; and two kingdoms, have been established,—the one called[1481] the kingdom of heaven, and the other the kingdom of those who are now kings upon earth. Also two kings have been appointed, of whom the one is selected to rule by law over the present and transitory world, and his composition is such that he rejoices in the destruction of the wicked. But the other and good[1482] one, who is the King of the age to come, loves the whole nature of man; but not being able to have boldness in the present world, he counsels what is advantageous, like one who tries to conceal who he really is.[1483]

[1480] A doubtful emendation of Wieseler's for the senseless τριτογενές. Possibly it may be for πρωτογενές, original, and is underived.

[1481] An obvious correction of the ms. is adopted.

[1482] We have changed αὐτός into ἀγαθός.

[1483] [With these views compare the doctrine of pairs, as repeatedly set forth; Homily II. 33, 34; *Recognitions*, iii. 59, 60, etc.—R.]

Chapter III.—The Work of the Good One and of the Evil One.

“But of these two, *the one*[1484] acts violently towards the other by the command of God. Moreover, each man has power to obey whichever of them he pleases for the doing of good or evil. But if any one chooses to do what is good, he becomes the possession of the future good king; but if any one should do evil, he becomes the servant of the present evil one, who, having received power over him by just judgment on account of his sins, and wishing *to use it*[1485] before the coming age, rejoices in punishing him in the present life, and thus by gratifying, as it were, his own private passion, he accomplishes the will of God. But the other, being made to rejoice in power over the righteous, when he finds a righteous man, is exceedingly glad, and saves him with eternal life; and he also, as if gratifying himself, traces the gratification which he feels on account of these to God. Now it is within the power of every unrighteous man to repent and be saved; and every righteous man may have to undergo punishment for sins committed at the end of his career. Moreover, these two leaders are the swift hands of God, eager to anticipate Him so as to accomplish His will. But that this is so, has been said even by the law in the person of God: ‘I will kill, and I will make alive; I will strike, and I will heal.’[1486] For, in truth, He kills and makes alive. 340 He kills through the left hand, that is, through the evil one, who has been so composed as to rejoice in afflicting the impious. And he saves and benefits through the right hand, that is, through the good one, who has been made to rejoice in the good deeds and salvation of the righteous. Now these have not their substances outside of God: for there is no other primal source. Nor, indeed, have they been sent forth as animals from God, for they were of the same mind with Him; nor are they accidental,[1487] arising spontaneously in opposition to His will, since thus the greatest exercise of His power would have been destroyed. But from God have been sent forth the four first elements—heat and cold, moist and dry. In consequence of this, He is the father of every substance, but not of the disposition[1488] which may arise from the combination of the elements; for when these were combined from without, disposition was begotten in them as a child. The wicked one, then, having served God blamelessly to the end of the present world, can become good by a change in his composition,[1489] since he assuredly is not of one uniform substance whose sole bent is towards sin. For not even more does he do evil, although he is evil, since he has received power to afflict lawfully.”

[1484] “One” is supplied by Dressel’s conjecture.

[1485] The words in italics are supplied by Dressel’s conjecture.

[1486] Deut. xxxii. 39.

[1487] We have adopted an obvious emendation of Wieseler’s.

[1488] We have changed οὔσης into οὐ τῆς.

[1489] We have given a meaning to μετασυγκριθείς not found in dictionaries, but warranted by etymology, and demanded by the sense.

Chapter IV.—Men Sin Through Ignorance.

When Peter said this, Micah, who was himself one of his followers, asked: “What, then, is the reason why men sin?” And Peter said: “It is because they are ignorant that they will without doubt be punished for their evil deeds when judgment takes place.[1490] For this reason they, having lust, as I elsewhere said, for the continuance of life, gratify it in any accidental way, it may be by the vitiation of boys,[1491] or by some other flattering sin. For in consequence of their ignorance, as I said before, they are urged on through fearlessness to satisfy their lust in an unlawful manner. Wherefore God is not evil, who has rightly placed lust within man, that there may be a continuance of life, but they are most impious who have used the good of lust badly. The same considerations apply to anger also, that if one uses it righteously, as is within his power, he is pious; but going beyond measure, and taking judgment to himself,[1492] he is impious.”

[1490] Part of this is supplied by Dressel’s conjecture.

[1491] There is a lacuna, which has been filled up in various ways. We have supposed ἡμ to be for ἢ μ., possibly μητέρων ἤ. Wieseler supposes “immature boys.”

[1492] Dressel translates, “drawing judgment on himself.”

Chapter V.—Sophonias Maintains that God Cannot Produce What is Unlike Himself.

And Sophonias said again: "Your great patience, my lord Peter, gives us boldness to ask you many questions for the sake of accuracy. Wherefore we make our inquiries with confidence in every direction. I remember, then, that Simon said yesterday, in his discussion with you, that the evil one, if he was born of God, possesses in consequence the same substance as He does who sent him forth, and he ought to have been good, and not wicked. But you answered that this was not always the case, since many wicked sons are born of good parents, as from Adam two unlike[1493] sons were begotten, one of whom was bad and the other good. And when Simon found fault with you for having used human examples, you answered that in this way we ought not to admit that God begets at all; for this also is a human example. And I, Sophonias, admit that God begets; but I do not allow that He begets what is bad, even though the good among men beget bad children. And do not imagine[1494] that I am without reason attributing to God some of the qualities that distinguish men, and refusing to attribute others, when I grant that He begets, but do not allow that He begets what is unlike Himself. For men, as you might expect, beget sons who are unlike them in their dispositions for the following reason. Being composed of four parts, they change their bodies variously, according to the various changes of the year; and thus, the appropriate change either of increase or decrease taking place in the human body, each season destroys the harmonious combination. Now, when the combinations do not always remain exactly in the same position, the seeds, having sometimes one combination, sometimes another, are sent off; and these are followed, according to the combination belonging to the season, by dispositions either good or bad. But in the case of God we cannot suppose any such thing; for, being unchangeable and always existing, whenever He wishes to send forth, there is an absolute necessity that what is sent forth should be in all respects in the same position as that which has begotten, I mean in regard to substance and disposition. But if any one should wish to maintain that He is changeable, I do not know how it is possible for him to maintain that He is immortal."

[1493] An emendation of Wieseler's.

[1494] An emendation of Wieseler's.

Chapter VI.—God's Power of Changing Himself.

When Peter heard this, he thought for a little, and said: "I do not think that any one can converse about evil without doing the will of the evil one. Therefore knowing this, I do not know what I shall do, whether I shall be silent or speak. For if I be silent, I should incur the laughter of the multitude, because, professing to proclaim the truth, I am ignorant of the explanation of vice. But if I should state my opinion, I am afraid lest it be not at all pleasing to God that we should seek after evil, for only seeking after good is pleasing to Him. However, in my reply to the statements of Sophonias, I shall make my ideas more plain. I then agree with him in thinking that we ought not to attribute to God all the qualities of men. For instance, men not having bodies that are convertible are not converted; but they have a nature that admits of alteration by the lapse of time through the seasons of the year. But this is not the case with God; for through His inborn[1495] Spirit He becomes, by a power which cannot be described, whatever body He likes. And one can the more easily believe this, as the air, which has received such a nature from Him, is converted into dew by the incorporeal mind permeating it, and being thickened becomes water, and water being compacted becomes stone and earth, and stones through collision light up fire. According to such[1496] a change and conversion, air becomes first water, and ends in being fire through conversions, and the moist is converted into its natural opposite. Why? Did not God convert the rod of Moses into an animal, making it a serpent,[1497] which He reconverted into a rod? And by means of this very converted rod he converted the water of the Nile[1498] into blood, which again he reconverted into water. Yea, even man, who is dust, He changed by the inbreathing of His breath[1499] into flesh, and changed him back again into dust.[1500] And was not Moses,[1501] who himself was flesh, converted into the grandest light, so that the sons of Israel could not look him in the face? Much more, then, is God completely able to convert Himself into whatsoever He wishes.

[1495] ἐμφύτου.

[1496] We have changed τοιοῦτον into τοιαύτην.

[1497] Ex. iv. 3, 4.

[1498] Ex. vii. 19, 20.

[1499] Gen. ii. 7.

[1500] Eccles. iii. 20.

[1501] Ex. xxxiv. 29.

Chapter VII.—The Objection Answered, that One Cannot Change Himself.

"But perhaps some one of you thinks that one may become something under the influence of one, and another under the influence of another, but no one can change himself into whatever he wishes, and that it is the characteristic of one who grows old, and who must die according to his nature,[1502] to change, but we ought not to entertain such thoughts of immortal beings. For were not angels, who are free from old age, and of a fiery substance,[1503] changed into flesh,—those, for instance, who received the hospitality of Abraham,[1504] whose feet men washed, as if they were the feet of men of like substance?[1505] Yea, moreover, with Jacob,[1506] who was a man, there wrestled an angel, converted into flesh that he might be able to come to close quarters with him. And, in like manner, after he had wrestled by his own will, he was converted into his own natural form; and now, when he was changed into fire, he did not burn up the broad sinew of Jacob, but he inflamed it, and made him lame. Now, that which cannot become anything else, whatever it may wish, is mortal, inasmuch as it is subject to its own nature; but he who can become whatever he wishes, whenever he wishes, is immortal, returning to a new condition, inasmuch as he has control over his own nature. Wherefore much more does the power of God change the substance of the body into whatever He wishes and whenever He wishes; and by the change that takes place[1507] He sends forth what, on the one hand, is of similar substance, but, on the other, is not of equal power. Whatever, then, he who sends forth turns into a different substance, that he can again turn back into his own;[1508] but he who is sent forth, arising in consequence of the change which proceeds from him, and being his child, cannot become anything else without the will of him who sent him forth, unless he wills it."

[1502] One word of this is supplied conjecturally by Dressel.

[1503] Gen. vi. 2. [Comp. Ps. civ. 4.]

[1504] Part of this is conjectural.

[1505] Gen. xviii. 4.

[1506] Gen. xxxii. 24.

[1507] We have adopted Wieseler's emendation of μή into μέν.

[1508] This passage is corrupt. We have changed ὅτι into ὅ, τι, and supplied τρέπει.

Chapter VIII.—The Origin of the Good One Different from that of the Evil One.

When Peter said this, Micah,[1509] who was himself also one of the companions that attended on him, said: "I also should like to learn from you if the good one has been produced in the same way that the evil one came into being. But if they came into being in a similar manner, then they are brothers in my opinion." And Peter said: "They have not come into being in a similar way: for no doubt you remember what I said in the beginning, that the substance of the body of the wicked one, being fourfold in origin, was carefully selected and sent forth by God; but when it was combined externally, according to the will of Him who sent it forth, there arose, in consequence of the combination, the disposition which rejoices in evils:[1510] so that you may see that the substance, fourfold in origin, which was sent forth by Him, and which also always exists, is the child of God; but that the accidentally arising 342 disposition which rejoices in evils has supervened when the substance[1511] was combined externally by him. And thus disposition has not been begotten by God, nor by any one else, nor indeed has it been sent forth by Him, nor has it come forth spontaneously,[1512] nor did it always exist, like the substance before the combination; but it has come on as an accident by external combination, according to the will of God. And we have often said that it must be so. But the good one having been begotten from the most beautiful change of God, and not having arisen accidentally through an external combination, is really His Son. Yet, since these doctrines are unwritten, and are confirmed to us only by conjecture, let us by no means deem it as absolutely certain that this is the true state of the case. For if we act otherwise, our mind will cease from investigating the truth, in the belief that it has already fully comprehended it. Remember these things, therefore; for I must not state such things to all, but only to those who are found after trial most trustworthy. Nor ought we rashly to maintain such assertions towards each other, nor ought ye to dare to speak as if you were accurately acquainted with the discovery of secret truths, but you ought simply to reflect over them in silence; for in stating, perchance, that a matter is so,[1513] he who says it will err, and he will suffer punishment for having dared to speak even to himself what has been honoured with silence."

[1509] Dressel remarks that this cannot be the true reading. Some other name mentioned in Hom. II. c. 1 must be substituted here or in c. 4.

[1510] This passage is corrupt. We have adopted Wieseler's emendations for the most part.

[1511] We have read τῆς with Wieseler for τις.

[1512] Wieseler translates "accidentally."

[1513] We have changed οὐχ ὡς ἔχον into οὕτως ἔχειν.

Chapter IX.—Why the Wicked One is Appointed Over the Wicked by the Righteous God.

When Peter said this, Lazarus, who also was one of his followers, said: "Explain to us the harmony, how it can be reasonable that the wicked one should be appointed by the righteous God to be the punisher of the impious, and yet should himself afterwards be sent into lower darkness along with his angels and with sinners: for I remember that the Teacher Himself said this."[1514] And Peter said: "I indeed allow that the evil one does no evil, inasmuch as he is accomplishing the law given to him. And although he has an evil disposition, yet through fear of God he does nothing unjustly; but, accusing the teachers of truth so as to entrap the unwary, he is himself named the accuser (the devil). But the statement of our unerring Teacher, that he and his angels, along with the deluded sinners, shall go into lower darkness, admits of the following explanation. The evil one, having obtained the lot[1515] of rejoicing in darkness according to his composition, delights to go down to the darkness of Tartarus along with angels who are his fellow-slaves; for darkness is dear to fire. But the souls of men, being drops of pure light, are absorbed by the substance fire, which is of a different class; and not possessing a nature capable of dying, they are punished according to their deserts. But if he who is the leader of men[1516] into vice is not sent into darkness, as not rejoicing in it, then his composition, which rejoices in evils, cannot be changed by another combination into the disposition for good. And thus he will be adjudged to be with the good,[1517] all the more because, having obtained a composition which rejoices in evils, through fear of God he has done nothing contrary to the decrees of the law of God. And did not the Scripture by a mysterious hint[1518] point out by the statement[1519] that the rod of the high priest Aaron became a serpent, and was again converted into a rod, that a change in the composition of the wicked one would afterwards take place?"

[1514] Matt. xxv. 41.

[1515] We have adopted an emendation of Wieseler's.

[1516] Wieseler's emendation.

[1517] We have changed ἀγαθός into ἀγαθοῖς.

[1518] An emendation of Weiseler's.

[1519] Ex. vii. 9.

Chapter X.—Why Some Believe, and Others Do Not.

And after Lazarus, Joseph, who also was one of his followers, said: "You have spoken all things rightly. Teach me also this, as I am eager to know it, why, when you give the same discourses to all, some believe and others disbelieve?" And Peter said: "It is because my discourses are not charms, so that every one that hears them must without hesitation believe them. The fact that some believe, and others do not, points out to the intelligent the freedom of the will." And when he said this, we all blessed him.

Chapter XI.—Arrival of Appion and Annubion.

And as we were going to take our meals,[1520] some one ran in and said: "Appion Pleistonices has just come with Annubion from Antioch, and he is lodging with Simon." And my father hearing this, and rejoicing, said to Peter: "If you permit me, I shall go to salute Appion and Annubion, who have been my friends from childhood. For perchance I shall persuade Annubion to discuss genesis with Clement." And Peter said: "I permit you, and I praise you for fulfilling the duties of a friend. But now consider how in the providence of God there come together from all quarters considerations which contribute to your full assurance, 343 rendering the harmony complete. But I say this because the arrival of Annubion happens advantageously for you." And my father: "In truth, I see that this is the case." And saying this, he went to Simon.

[1520] [Chaps. 11–22 are almost identical with *Recognitions*, x. 52–64. But the conclusion of that narrative is fuller, giving prominence to the re-united family; comp. also chap. 23 here.—R.]

Chapter XII.—Faustus Appears to His Friends with the Face of Simon.

Now all of us who were with Peter asked each other questions the whole of the night, and continued awake, because of the pleasure and joy we derived from what was said. But when at length the dawn began to break, Peter, looking at me and my brothers, said: “I am puzzled to think what your father has been about.” And just as he was saying this, our father came in and caught Peter talking to us of him; and seeing him displeased, he accosted him, and rendered an apology for having slept outside. But we were amazed when we looked at him: for we saw the form of Simon, but heard the voice of our father Faustus. And when we were fleeing from him, and abhorring him, our father was astonished at receiving such harsh and hostile treatment from us. But Peter alone saw his natural shape, and said to us: “Why do you in horror turn away from your own father?” But we and our mother said: “It is Simon that we see before us, with the voice of our father.” And Peter said: “You recognise only his voice, which is unaffected by magic; but as my eyes also are unaffected by magic, I can see his form as it really is, that he is not Simon, but your father Faustus.” Then, looking to my father, he said: “It is not your own true form that is seen by them, but that of Simon, our deadliest foe, and a most impious man.”[1521]

[1521] There are some blanks here, supplied from the *Epitome*.

Chapter XIII.—The Flight of Simon.

While Peter was thus talking, there entered one of those who had gone before to Antioch, and who, coming back from Antioch, said to Peter: "I wish you to know, my lord, that Simon, by doing many miracles publicly in Antioch, and calling you a magician and a juggler *and a murderer*,[1522] has worked them up to such hatred against you, that every man is eager to taste your very flesh if you should sojourn there.[1523] Wherefore we who went before, along with our brethren who were in pretence attached by you to Simon, seeing the city raging wildly against you, met secretly and considered what we ought to do. And assuredly, while we were in great perplexity, Cornelius the centurion arrived, who had been sent by the emperor to the governor of the province. He was the person whom our Lord cured when he was possessed of a demon in Cæsarea. This man we sent for secretly; and informing him of the cause of our despondency, we begged his help. He promised most readily that he would alarm Simon, and make him take to flight, if we should assist him in his effort. And when we all promised that we should readily do everything, he said, 'I shall spread abroad the news[1524] through many friends that I have secretly come to apprehend him; and I shall pretend that I am in search of him, because the emperor, having put to death many magicians, and having received information in regard to him, has sent me to search him out, that he may punish him as he punished the magicians before him; while those of your party who are with him must report to him, as if they had heard it from a secret source, that I have been sent to apprehend him. And perchance when he hears it from them, he will be alarmed and take to flight.' When, therefore, we had intended to do something else, nevertheless the affair turned out in the following way. For when he heard the news from many strangers who gratified him greatly by secretly informing him, and also from our brethren who pretended to be attached to him, and took it as the opinion of his own followers, he resolved on retiring. And hastening away from Antioch, he has come here with Athenodorus, as we have heard. Wherefore we advise you not yet to enter that city, until we ascertain whether they can forget in his absence the accusations which he brought against you."

[1522] Supplied from *Epitome*. The passage in *Epitome Second* renders it likely that the sentence ran: "But Simon, while doing many miracles publicly in Antioch, did nothing else by his discourses than excite hatred amongst them against you, and by calling you," etc.

[1523] This passage is amended principally according to Wieseler and the *Recognitions*.

[1524] An emendation of Wieseler's.

Chapter XIV.—The Change in the Form of Faustus Caused by Simon.

When the person who had gone before gave this report, Peter looked to my father, and said: “You hear, Faustus; the change in your form has been caused by Simon the magician, as is now evident. For, thinking that *a servant*[1525] of the emperor was seeking him to punish him, he became afraid and fled, putting you into his own shape, that if you were put to death, your children might have sorrow.” When my father heard this, he wept and lamented, and said: “You have conjectured rightly, Peter. For Annubion, who is my dear friend,[1526] hinted his design to me; but I did not believe him, *miserable man that I am*,[1527] since I deserved to suffer.” 34

[1525] Inserted by conjecture.

[1526] Part of this is supplied from the *Recognitions*.

[1527] Inserted from the *Recognitions*.

Chapter XV.—The Repentance of Faustus.

When my father said this, after no long time *Annubion came*[1528] to us to announce to us the flight of Simon, and how that very night he had hurried to Judæa. And he found our father wailing, and with lamentations saying: “Alas, alas! unhappy man! I did not believe when I was told that he was a magician. Miserable man that I am! I have been recognised for one day by my wife and children, and have speedily gone back to my previous sad condition when I was still ignorant.” And my mother lamenting, plucked her hair; and we groaned in distress on account of the transformation of our father, and could not comprehend what in the world it could be. But Annubion stood speechless, seeing and hearing these things; while Peter said to us, his children, in the presence of all: “Believe me, this is Faustus your father. Wherefore I urge you to attend to him as being your father. For God will vouchsafe some occasion for his putting off the shape of Simon, and exhibiting again distinctly that of your father.” And saying this, and looking to my father, he said: “I permitted you to salute Appion and Annubion, since you asserted that they were your friends from childhood, but I did not permit you to associate with the magician Simon.”

[1528] These words are taken from the *Recognitions*.

Chapter XVI.—Why Simon Gave to Faustus His Own Shape.

And my father said: "I have sinned; I confess it." And Annubion said: "I also along with him beg you to forgive the noble and good old man who has been deceived: for the unfortunate man has been the sport of that notorious fellow. But I shall tell you how it took place.[1529] The good old man came to salute us. But at that very hour we who were there happened to be listening to Simon, who wished to run away that night, for he had heard that some people had come to Laodicea in search of him by the command of the emperor. But as Faustus was entering, he *turned*[1530] his own rage on him, and thus addressed us: 'Make him, when he comes, share your meals; and I will prepare an ointment, so that, when he has supped, he may take some of it, and anoint his face with it, and then he will appear to all to have my shape. But I will anoint you with the juice[1531] of some plant, and then you will not be deceived by his new[1532] shape; but to all others Faustus will seem to be Simon.'

[1529] An emendation of Dressel's.

[1530] Supplied by Dressel from the *Recognitions*.

[1531] An emendation of Wieseler's.

[1532] ms. reads "empty." Wieseler proposed "new" or "assumed."

Chapter XVII.—Annubion's Services to Faustus.

"And while he stated this beforehand, I said, 'What, then, is the advantage you now expect to get from such a contrivance?' And Simon said, 'First, those who seek me, when they apprehend him, will give up the search after me. But if he be executed by the hand of the emperor, very great sorrow will fall upon his children, who left me, and fleeing *to Peter*, now aid him in his work.' And now, Peter, I confess the truth to you: I was prevented by fear *of Simon* from informing *Fau*stus of this. But Simon did not give us an opportunity for private conversation, *lest* some one of us might reveal[1533] to him the wicked design of Simon. Simon then rose up in the middle of the night and fled to Judæa, convoyed by Appion and Athenodorus. Then I pretended that I was sick, in order that, remaining after they had gone, I might make Faustus go back immediately to his own people, if by any chance he might be able, by being concealed with you, to escape observation, lest, being caught as Simon by those who were in search of Simon, he might be put to death through the wrath of the emperor. At the dead of night, therefore, I sent him away to you; and in my anxiety for him I came by night to see him, with the intention of returning before those who convoyed Simon should return." And looking to us, he said: "I, Annubion, see the true shape of your father; for I was anointed, as I related to you before, by Simon himself, that the true shape of Faustus might be seen by my eyes. Astonished, therefore, I exceedingly wonder at the magic power of Simon, in that standing[1534] you do not recognise your own father." And while our father and our mother and we ourselves wept on account of the calamity common to all of us, Annubion also through sympathy wept with us.

[1533] An emendation of Wieseler's. The parts in italics are supplied by conjecture.

[1534] We should have expected "standing near" or something similar, as Weiseler remarks; but the Latin of the *Recognitions* agrees with the Greek in having the simple "standing."

Chapter XVIII.—Peter Promises to Restore to Faustus His Own Shape.

Then Peter promised to us to restore the shape of our father, and he said to him: “Faustus, you heard how matters stand with us. When, therefore, the deceptive shape which invests you has been useful to us, and you have assisted us in doing what I shall tell you to do, then I shall restore to you your true form, when you have first performed my commands.” And when my father said, “I shall do everything that is in my power most willingly; only restore to my own people my own form;” Peter answered, “You yourself heard with your own ears how those who went before me came back from Antioch, and said that Simon had 345
been there, and had strongly excited the multitudes against me by calling me a magician and a murderer, a deceiver and a juggler, to such an extent that all the people there were eager to taste my flesh. You will do, then, as I tell you. You will leave Clement with me, and you will go before us into Antioch with your wife, and your sons Faustinus and Faustinianus. And some others will accompany you whom I deem capable of helping forward my design.

Chapter XIX.—Peter's Instructions to Faustus.

"When *you are* with these in Antioch, while you look like Simon, proclaim publicly your *repentance*, saying, 'I Simon proclaim this to you: I confess[1535] that all my statements in regard to Peter are *utterly false;*[1536]*for he is not* a deceiver, nor a murderer, nor a juggler; nor are any of the evil things true which I, urged on by wrath, said previously in regard to him. I myself therefore beg of you, I who have been the cause of your hatred to him, cease from hating him; for he is the true apostle of the true Prophet that was sent by God for the salvation of the world. Wherefore also I counsel you to believe what he preaches;[1537] for if you do not, your whole city will be utterly destroyed. Now I wish you to know for what reason I have made this confession to you. This night angels of God scourged me, the impious one, terribly, as being an enemy to the herald of the truth. I beseech you, therefore, do not listen to me, even if I myself should come at another time and attempt to say anything against Peter. For I confess to you I am a magician, I am a deceiver, I am a juggler. Yet perhaps it is possible for me by repentance to wipe out the sins which were formerly committed by me.'"

[1535] Amended according to *Epitome*.

[1536] Partly filled up from *Epitome* and *Recognitions*.

[1537] ms. reads, "I preach."

Chapter XX.—Faustus, His Wife, and Sons, Prepare to Go to Antioch.

When Peter suggested this, my father said: “I know what you want; wherefore take no trouble. For assuredly I shall take good care, when I reach that place, to make such statements in regard to you as I ought to make.” And Peter again suggested: “When, then, you perceive the city changing from its hatred of me, and longing to see me, send information to me of this, and I shall come to you immediately. And when I arrive there, that same day I shall remove the strange shape which now invests you, and I shall make your own unmistakeably visible to your own people and to all others.” Saying this, he made his sons, my brothers, and our mother Mattidia to go along with him; and he also commanded some of his more intimate acquaintances to accompany him. But my mother was[1538] unwilling to go with him, and said: “I seem to be an adulteress if I associate with the shape of Simon; but if I shall be compelled to go along with him,[1539] it is impossible for me to recline on the same couch with him! But I do not know if I shall be persuaded to go along with him.” And while she was very unwilling to go, Annubion urged her, saying: “Believe me and Peter, and the very voice itself, that this is *Faustus* your husband, whom I love not less than you. And I myself *will go*[1540]along with him.” When Annubion said this, our mother promised to go with him.

[1538] We have changed εἶδε into εἶκε, and added καὶ εἶπε, according to the *Recognitions*.

[1539] One word, τύχης, is superfluous.

[1540] Supplied from the *Recognitions*.

Chapter XXI.—Appion and Athenodorus Return in Quest of Faustus.

But Peter said: “God arranges our affairs in a most satisfactory manner;[1541] for we have with us Annubion the *astro*loger.[1542] For when we arrive at Antioch, he will in future discourse regarding genesis, giving us his genuine opinions as a friend.” Now when, after midnight, our father hurried with those whom Peter had ordered to go along with him and with Annubion to Antioch, which was near, early next day, before Peter went forth to discourse, Appion and Athenodorus, who had convoyed Simon, returned to Laodicea in search of our father. But Peter, ascertaining the fact, urged them to enter. And when they came in and sat down, and said, “Where is Faustus?” Peter answered: “We know not; for since the evening, when he went to you, he has not been seen by his kinsmen. But yesterday morning Simon came in search of him; and when we made no reply to him, something seemed to come over him,[1543] for he called himself Faustus; but not being believed, he wept and lamented, and threatened to kill himself, and then rushed out in the direction of the sea.”

[1541] We read ἐπιτηδειότατα, in harmony with the *Recognitions*.

[1542] Part in italics supplied from *Recognitions*.

[1543] The Greek is probably corrupt here; but there can scarcely be a doubt about the meaning.

Chapter XXII.—Appion and Athenodorus Return to Simon.

When Appion and those who were with him heard this, they howled and lamented, saying: "Why did you not receive him?" And when at the same time Athenodorus wished to say to me, "It was Faustus, your father;" Appion anticipated him, and said, "We learned from some one that Simon, finding him, urged him *to go along with him*,[1544] Faustus himself entreating him, since he did not wish to see his sons after they had become Jews. And 34 hearing this, we came, for his own sake, in search of him. But since he is not here, it is plain that he spake the truth who gave us the information which we, hearing it from him, have given to you." And I Clement, perceiving the design of Peter, that he wished to beget a suspicion in them that he intended to look out among them for the old man, that they might be afraid and take to flight, assisted in his design, and said to Appion: "Listen to me, my dearest Appion. We were eager to give to him, as being our father, what we ourselves deemed to be good. But if he himself did not wish to receive it, but, on the contrary, fled from us in horror, I shall make a somewhat harsh remark, 'Nor do we care for him.'" And when I said this, they went away, as if irritated by my savageness; and, as we learn next day, they went to Judæa in the track of Simon.

[1544] This is supplied purely by conjecture.

Chapter XXIII.—Peter Goes to Antioch.

Now, when ten days had passed away, *there came one of our people*[1545]from our father to announce to us how our father *stood forward* publicly *in the* shape *of Simon*, accusing him;[1546] and how by praising Peter he had made the whole city of Antioch long for him: and in consequence of this, all said that they were eager to see him, and that there were some who were angry with him as being Simon, on account of their surpassing affection for Peter, and wished to lay hands on Faustus, believing he was Simon. Wherefore he, fearing that he might be put to death, had sent to request Peter to come immediately if he wished to meet him alive, and to appear at the proper time to the city, when it was at the height of its longing for him.[1547] Peter, hearing this, called the multitude together to deliberate, and appointed one of his attendants bishop; and having remained three days in Laodicea baptizing and healing, he hastened to the neighboring city of Antioch. Amen.

[1545] Supplied from the *Recognitions*.

[1546] This part is restored by means of the *Recognitions*.

[1547] [The narrative in the *Recognitions* (x. 65) is the same up to this point. But, instead of this somewhat abrupt conclusion of this chapter, we find there several chapters (from the close of chap. 65 to the end, chap. 72), which round out the story: the confession of the father in his metamorphosis, his restoration, the Apostle's entry into Antioch, his miracles there, with the happy re-union of the entire family of Clement as believers. It should be added, as indicating the close relation of the two narratives, that the closing sentence of the *Homilies* is found, with slight variations, in *Recognitions*, x. 18.—R.]

APOCRYPHA OF THE NEW TESTAMENT.

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Translated by Alexander Walker, Esq., One of Her Majesty's Inspectors of Schools for Scotland.

Introductory Notice

to

Apocrypha of the New Testament.

By Professor M. B. Riddle, D.D.

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The translations which follow have been made from the critical edition of Tischendorf (see Bibliography at close of this volume). The text varies greatly from that of Fabricius. It was found impossible to introduce the various readings and to cite the manuscript evidence supporting them. Those who are interested in such study will have recourse to the volumes of Tischendorf.

The general character of the writings here grouped as "Apocrypha of the New Testament" will appear from even a cursory perusal of them. It did not require any great discernment to distinguish between these and the canonical books of the New Testament. The negative internal evidence thus furnished in support of the authority of the latter need not be emphasized. But attention may well be called to certain historical facts in regard to these apocryphal writings:—

1. No one of them ever obtained any general recognition among Christians; still less, a place in the Canon of the New Testament. A few so-called Gospels are referred to by early writers; some obtained local recognition; others, written for a purpose, were pressed into notice by the advocates of the tendency they were written to support: but, as a rule, the books were soon rejected, and never obtained extensive circulation.

2. Though a few of the Apocryphal Gospels are of comparatively early origin (see Translator's Introduction), there is no evidence that any Gospels purporting to be what our four Gospels are, existed in the first century, or that any other than fragmentary literature of this character existed even in the second century. The Canon of the New Testament was not formed out of a mass of writings possessing some claim to recognition, though there is a popular impression to this effect.

3. Here the character of the writings comes in as confirmatory evidence. Of the Apocryphal Gospels in general, R. Hofmann[1548] well says: "The method employed in these compositions is always the same, whether the author intended simply to collect and arrange what was floating in the general tradition, or whether he intended to produce a definite dogmatical effect. Rarely he threw himself on his own invention; but generally he elaborated what was only hinted at in the Canonical Gospels, or transcribed words of Jesus into action,

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[1548] Schaff-Herzog, i. p. 105.

or described the literal fulfillment of some Jewish expectation concerning the Messiah, or repeated the wonders of the Old Testament in an inhanced form, etc. The work done, he took care to conceal his own name, and inscribed his book with the name of some apostle or disciple, in order to give it authority." As a rule, therefore, the Apocryphal Gospels give details regarding those periods of our Lord's life about which the New Testament is wisely silent.

The genesis of much of the literature resembles that of modern "Lives of Christ" written to present a view of the Person of our Lord which is not in accordance with the obvious sense of the New Testament. Probably some of the Apocryphal Gospels and Acts were not intended to be forgeries, but only novels with a purpose.[1549]

4. But while the early Church exercised proper discernment, and the Canon of the New Testament was soon definitely recognised and universally accepted, the apocryphal writings were not without influence. The sacred legends, the ecclesiastical traditions, all too potent in their effect, are in many cases to be traced to these writings. Much that Rome inculcates is derived from these books, which the Western Church constantly rejected. It is, therefore, not strange that modern Protestant scholarship has been most active in the investigation of this literature. The study of these works furnishes not only a defense of the canonical books of the New Testament, but an effective weapon against that "tradition" which would overbear the authority of Holy Scripture. No attempt has been made to annotate the various works in illustration of the above positions, although the temptation to do so was very great. A few notes have been appended, but it was felt that in most cases the intelligent reader would not fail to draw the proper conclusions from the documents themselves. Those who desire to investigate further will find the best helps indicated either in the Introduction of the translator or in the Bibliography which closes this volume and series.

It will be noticed that no Apocryphal Epistles are included in the literature which follows. Such forgeries were less common, and the Apocryphal Acts furnished a more convenient channel for heretical opinions and argument. Of the few in existence, some appear, in connection with other works, in the Acts of Thaddæus, in the Pseudo-Ignatian Epistles, in the Clementine Homilies (Epistles of Peter to James), and in Eusebius. The forged letters of Paul, to the Laodiceans and a third to the Corinthians, deserve little attention, being made to supply the supposed loss suggested by Col. iv. 16 and I Cor. v. 9. The correspondence of Paul and Seneca (six letters from the former and eight from the latter) has a certain interest, but scarcely deserves a place even among the apocryphal writings.

[1549] In most cases the vocabulary of the books furnishes positive evidence of the late origin. A great number of terms can be traced to a particular period of ecclesiastical development, while the dogmatic tendencies which point to a given (and comparatively late) period of controversy are frequent and obvious.

Translator's Introductory Notice.

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Our aim in these translations has been to give a rendering of the original as literal as possible; and to this we have adhered even in cases—and they are not a few—in which the Latin or the Greek is not in strict accordance with grammatical rule. It was thought advisable in all cases to give the reader the means of forming an accurate estimate of the style as well as the substance of these curious documents.

Part I.—Apocryphal Gospels.

The portion of the volume, extending from page 361 to page 476, comprising the Apocryphal Gospels properly so called, consists of twenty-two separate documents, of which ten are written in Greek and twelve in Latin. These twenty-two may be classed under three heads: (a) those relating to the history of Joseph and of the Virgin Mary, previous to the birth of Christ; (b) those relating to the infancy of the Saviour; and (c) those relating to the history of Pilate. The *origines* of the traditions are the Protevangelium of James, the Gospel of Thomas, and the Acts of Pilate. All or most of the others can be referred to these three, as compilations, modifications, or amplifications.

There is abundant evidence of the existence of many of these traditions in the second century, though it cannot be made out that any of the books were then in existence in their present form. The greater number of the authorities on the subject, however, seem to agree in assigning to the first four centuries of the Christian era, the following five books: 1. The Protevangelium of James; 2. The Gospel of Pseudo-Matthew; 4. The History of Joseph the Carpenter; 5. The Gospel of Thomas; 9. The Gospel of Nicodemus.

We proceed to give a very brief notice of each of them.

I. *The Protevangelium of James.*—The name of Protevangelium was first given to it by Postel, whose Latin version was published in 1552. The James is usually referred to St. James the Less, the Lord's brother; but the titles vary very much.[1550] Origen, in the end of the second century, mentions a book of James, but it is by no means clear that he refers to the book in question. Justin Martyr, in two passages, refers to the cave in which Christ was born; and from the end of the fourth century down, there are numerous allusions in ecclesiastical writings to statements made in the Protevangelium.

[1550] [James the Lord's brother, in the earliest Christian literature, is not identified with James the son of Alphæus, one of the twelve. On the titles, see footnote on first page of text.—R.]

For his edition Tischendorf made use of seventeen mss., one of them belonging to the ninth century. The Greek is good of the kind, and free from errors and corruptions. There are translations of it into English by Jones (1722) and Cowper (1867).

II. *The Gospel of Pseudo-Matthew.*—The majority of the mss. attribute this book to Matthew, though the titles vary much. The letters prefixed, professing to be written to and by St. Jerome, exist in several of the mss.; but no one who is acquainted with the style of Jerome’s letters will think this one authentic. There are, however, in his works many allusions to some of the legends mentioned in this book. Chapter i.–xxiv. were edited by Thilo, chapters xxv. to the end are edited for the first time by Tischendorf. It is not very clear whether the Latin be original, or a direct translation from the Greek. In most part it seems to be original. The list of epithets, however, applied to the triangles of the Alpha in chapter xxxi. are pretty obviously mistranslations of Greek technical terms, which it might not be 35
difficult to reproduce.

III. *Gospel of the Nativity of Mary.*—This work, which is in substance the same as the earlier part of the preceding, yet differs from it in several important points, indicating a later date and a different author. It has acquired great celebrity from having been transferred almost entire to the *Historia Lombardica* or *Legenda Aurea* in the end of the thirteenth century. Mediæval poetry and sacred art have been very much indebted to its pages.

The original is in Latin, and is not a direct translation from the Greek. In many passages it follows very closely the Vulgate translation.

IV. *The History of Joseph the Carpenter.*—The original language of this history is Coptic. From the Coptic it was translated into Arabic. The Arabic was published by Wallin in 1722, with a Latin translation and copious notes. Wallin’s version has been republished by Fabricius, and later in a somewhat amended form by Thilo. This amended form of Wallin’s version is the text adopted by Tischendorf. Chapters xiv.–xxiii. have been published in the Sahidic text by Zoega in 1810 with a Latin translation, and more correctly by Dulaurier in 1835 with a French translation.

Tischendorf employs various arguments in support of his opinion that the work belongs to the fourth century. It is found, he says, in both dialects of the Coptic: the eschatology of it is not inconsistent with an early date: the feast of the thousand years of chapter xxvi. had become part of heretical opinion after the third century. The death of the Virgin Mary in chapter v. is consistent with the doctrine of the assumption, which began to prevail in the fifth century.

V., VI., VII. *The Gospel of Thomas.*—Like the Protevangelium of James, the Gospel of Thomas is of undoubted antiquity. It is mentioned by name by Origen, quoted by Irenæus and the author of the Philosophumena, who says that it was used by the Nachashenes, a

Gnostic sect of the second century. Cyril of Jerusalem (*d.* 386) attributes the authorship not to the apostle, but to a Thomas who was one of the three disciples of Manes. This fact, of course, indicates that Cyril knew nothing of the antiquity of the book he was speaking of. This Manichæan origin has been adopted by many writers, of whom the best known are in recent times R. Simon and Mingarelli.

The text of the first Greek form is obtained from a Bologna ms. published by Mingarelli with a Latin translation in 1764, a Dresden ms. of the sixteenth century edited by Thilo, a Viennese fragment edited by Lambecius, and a Parisian fragment first brought to light by Coteler in his, edition of the Apostolical Constitutions, and translated into English by Jones.

The second Greek form is published for the first time by Tischendorf, who got the ms., which is on paper, of the fourteenth or fifteenth century, from one of the monasteries on Mount Sinai.

The Latin form is also published for the first time, from a Vatican ms. There is another Latin text existing in a palimpsest, which Tischendorf assigns to the fifth century, and asserts to be much nearer the ancient Greek copy than any of the other mss.

It seems pretty clear, from the contents of the book, that its author was a Gnostic, a Docetist, and a Marcosian; and it was held in estimation by the Nachashenes and the Manichæans. Its bearing upon Christian art, and to some extent Christian dogma, is well known.

The Greek of the original is by no means good, and the Latin translator has in many cases mistaken the meaning of common Greek words

VIII. *Arabic Gospel of the Saviour's Infancy.*—Chapters i.–ix. are founded on the Gospels of Luke and Matthew, and on the Protevangelium of James; chapters xxxvi. to the end are compiled from the Gospel of Thomas; the rest of the book, chapters x. to xxxv., is thoroughly Oriental in its character, reminding one of the tales of the *Arabian Nights*, or of the episodes in the *Golden Ass* of Apuleius.

It is evident that the work is a compilation, and that the compiler was an Oriental. Various arguments are adduced to prove that the original language of it was Syriac.

It was first published, with a Latin translation and copious notes, by Professor Sike of Cambridge in 1697, afterwards by Fabricius, Jones, Schmid, and Thilo. Tischendorf's text is Sike's Latin version amended by Fleischer.

There are not sufficient data for fixing with any accuracy the time at which it was composed or compiled.

IX.–XIV. *The Gospel of Nicodemus.*[1551]—The six documents inserted under this name are various forms of two books—two in Greek and one in Latin of the Acts of Pilate; one in Greek and two in Latin of the Descent of Christ to the world below. Of twelve mss., only two or three give the second part consecutively with the first, nor does it so appear in the Coptic translation. The title of Gospel of Nicodemus does not appear before the thirteenth century.

Justin Martyr mentions a book called the Acts of Pilate, and Eusebius informs us that the Emperor Maximim allowed or ordered a book, composed by the pagans under this title, to be published in a certain portion of the empire, and even to be taught in the schools; but neither of these could have been the work under consideration.

Tischendorf attributes it to the second century, which is probably too early, though without doubt the legend was formed by the end of the second century. Maury (*Mém. de la Société des Antiq. de France,* t. xx.) places it in the beginning of the fifth century, from 405 to 420; and Renan (*Études d'Hist. Relig.*, p. 177) concurs in this opinion. An able writer in the *Quarterly Review* (vol. cxvi.) assigns it to 439; the author of the article Pilate, in Smith's *Bible Dictionary*, gives the end of the third century as the probable date.

The author was probably a Hellenistic Jew converted to Christianity, or, as Tischendorf and Maury conclude, a Christian imbued with Judaic and Gnostic beliefs. The original language was most probably Greek, though, as in the case of Pseudo-Matthew, the History of Joseph the Carpenter, etc., the original language is, in many of the prefaces, stated to have been Hebrew. Some think that Latin was the original language, on the ground that Pilate would make his report to the Emperor in that, the official, language. The Latin text we have, however, is obviously a translation, made, moreover, by a man to whom Greek was not very familiar, as is obvious from several instances specified in our notes to the text.

The *editio princeps* of the Latin text is without place or date, and it has been re-edited by Jones, Birch, Fabricius, Thilo, and others. The Greek text of Part I., and of a portion of Part II., was first published by Birch, and afterwards in a much improved form, with the addition of copious notes and prolegomena, by Thilo. The latter part of his prolegomena contains a full account of the English, French, Italian, and German translations. For his edition Tischendorf consulted thirty-nine ancient documents, of which a full account is given in his Prolegomena, pp. lxxi.–lxxvi.

For an interesting account of these documents, see the introduction to Mr. B. H. Cowper's translation of the Apocryphal Gospels, pp. lxxxv.–cii.

[1551] [The numbers here correspond with those of Tischendorf in his *prolegomena*. In his table of contents, however, he gives a separate number to the letter of Pilate, which closes XIII. Hence the enumeration differs from that point.—R.]

XV. *The Letter of Pontius Pilate.*—The text is formed from four authorities, none of them ancient. A translation of the Greek text of the same letter will be found at p. 480.

XVI., XVII. *The Report of Pilate.*—The first of these documents was first published by Fabricius with a Latin translation; the second by Birch, and then by Thilo. Tischendorf has made use of five mss., the earliest of the twelfth century. It does not seem possible to assign the date. 354

XVIII. *The Paradosis of Pilate.*—It has been well remarked by the author of the article in the *Quarterly Review* above referred to, that the early Church looked on Pilate with no unfavourable eye; that he is favourably shown in the catacombs; that the early Fathers interpreted him as a figure of the early Church, and held him to be guiltless of Christ's death; that the creeds do not condemn him, and the Coptic Church has even made him a saint. He remarks also that Dante finds punishments for Caiaphas and Annas, but not for Pilate.

The text was first edited by Birch, and afterwards by Thilo. Tischendorf makes use of five mss., of which the earliest belongs to the twelfth century.

XIX. *The Death of Pilate.*—This is published for the first time by Tischendorf from a Latin ms. of the fourteenth century. The language shows it to be of a late date. It appears almost entire in the *Legenda Aurea*.

XX. *The Narrative of Joseph.*—This history seems to have been popular in the middle ages, if we may judge from the number of the Greek mss. of it which remain.

It was first published by Birch, and after him by Thilo. For his edition Tischendorf made use of three mss., of which the oldest belongs to the twelfth century.

XXI. *The Avenging of the Saviour.*—This version of the Legend of Veronica is written in very barbarous Latin, probably of the seventh or eighth century. An Anglo-Saxon version, which Tischendorf concludes to be derived from the Latin, was edited and translated for the Cambridge Antiquarian Society, by C. W. Goodwin, in 1851. The Anglo-Saxon text is from a ms. in the Cambridge Library, one of a number presented to the Cathedral of Exeter by Bishop Leofric in the beginning of the eleventh century.

The reader will observe that there are in this document two distinct legends, somewhat clumsily joined together—that of Nathan's embassy, and that of Veronica.[1552]

[1552] [For a full list of fragments and titles of other Apocryphal Gospels, see Schaff-Herzog, i. p. 106. Twenty-nine are given, but in some cases the same work probably appears under two titles.—R.]

Part II.—The Apocryphal Acts of the Apostles.

This portion of the volume, extending from page 477 to page 564, presents us with documents written in a style considerably different from that of the Apocryphal Gospels properly so called. There we have without stint the signs that the Jews desired; here we begin to have some glimpses of the wisdom which the Greeks sought after, along with a considerable share of

Quidquid Græcia mendax
Audet in historia.

We have less of miracle, more of elaborate discourse. The Apocryphal Gospels were suited to the *vilis plebecula*, from which, as Jerome said, the Church originated; the Apocryphal Acts appeal more to the *Academia.*

We have in ancient literature, especially Greek literature, a long series of fabulous histories attached to the names of men who made themselves famous either in arts or arms. This taste for the marvellous became general after the expedition of Alexander; and from that time down we have numerous examples of it in the lives of Alexander, of Pythagoras, of Apollonius of Tyana, of Homer, of Virgil, and others without number; and we all know how much fabulous matter is apt to gather round the names of popular heroes even in modern times.

It is not to be wondered at, then, that round the names of Christ and His apostles, who had brought about social changes greater than those effected by the exploits of any hero of old, there should gather, as the result of the wondering awe of simple-minded men, a growth of the romantic and the fabulous. 355

These stories came at length to form a sort of apostolic cycle, of which the documents following are portions. They exist also in a Latin form in the ten books of the Acts of the Apostles, compiled probably in the sixth century, and falsely attributed to Abdias, the first bishop of Babylon, by whom it was, of course, written in Hebrew.[1553]

We shall now give a brief account of each of the thirteen documents which make up this part of the volume.

I. *The Acts of Peter and Paul.*—This book was first published in a complete form by Thilo in 1837 and 1838. A portion of it had already been translated into Latin by the famous Greek scholar Constantine Lascaris in 1490, and had been made use of in the celebrated controversy as to the situation of the island Melita, upon which St. Paul was shipwrecked. For his edition Tischendorf collated six mss., the oldest of the end of the ninth century.

[1553] [That is, this is the tradition. Of such Hebrew original there is no trace.—R.]

Some portions at least of the book are of an early date. The *Domine quo vadis* story, p. 485, is referred to by Origen, and others after him. A book called the Acts of Peter is condemned in the decree of Pope Gelasius.

II. *Acts of Paul and Thecla.*—This book is of undoubted antiquity. There seems reason to accept the account of it given by Tertullian, that it was written by an Asiatic presbyter in glorification of St. Paul (who, however, unquestionably occupies only a secondary place in it), and in support of the heretical opinion that women may teach and baptize. It is expressly mentioned and quoted by a long line of Latin and Greek Fathers. The quotations are inserted in Tischendorf's *Prolegomena*, p. xxiv.

The text was first edited in 1698 by Grabe from a Bodleian ms., republished by Jones in 1726. A blank in the Bodleian ms. was supplied in 1715 by Thomas Hearne from another Oxford ms. Tischendorf's text is from a recension of three Paris mss., each of the eleventh century.

III. *Acts of Barnabas.*—This book has more an air of truth about it than any of the others. There is not much extravagance in the details, and the geography is correct, showing that the writer knew Cyprus well. It seems to have been written at all events before 478, in which year the body of Barnabas is said to have been found in Cyprus.

Papebroche first edited the book in the *Acta Sanctorum* in 1698, with a Latin translation. The Vatican ms. which he used was an imperfect one. Tischendorf's text is from a Parisian ms. of the end of the ninth century.

IV. *Acts of Philip.*—A book under this name was condemned in the decree of Pope Gelasius; and that the traditions about Philip were well known from an early date, is evident from the abundant references to them in ancient documents. The writings of the Hagiographers also, both Greek and Latin, contain epitomes of Philip's life.

The Greek text, now first published, is a recension of two mss.,—a Parisian one of the eleventh century, and a Venetian one. The latter is noticeable, from being superscribed *From the Fifteenth Act to the end*, leaving us to infer that we have only a portion of the book.

V. *Acts of Philip in Hellas.*—This also is published for the first time by Tischendorf. It is obviously a later document than the preceding, though composed in the same style. It is from a Parisian ms. of the eleventh century.

VI. *Acts of Andrew.*—In the decree of Pope Gelasius (*d.* 496), a book under this name is condemned as apocryphal. Epiphanius (*d.* 403) states that the Acts of Andrew were in 35 favour with the Encratites, the Apostolics, and the Origenians; Augustine (*d.* 430) mentions that the Acts of the Apostles written by Leucius Charinus—*discipulus diaboli*, as Pope Gelasius calls him—were held in estimation by the Manichæans. The authorship generally is attributed to Leucius by early writers; Innocentius I. (*d.* 417), however, says that the Acts of Andrew were composed by the philosophers Nexocharis and Leonidas. This book is much the same in substance with the celebrated *Presbyterorum et Diaconorum Achaiæ de martyrio S. Andreæ apostoli epistola encyclica*, first edited in Greek by Woog in 1749, and by him considered to be a genuine writing of the apostolic age, composed about a.d. 80. Thilo, while dissenting from this opinion of Woog's, concludes that it is a fragment from the Acts of Leucius, expurgated of most of its heresy, and put into its present shape by an orthodox writer. Cardinals Baronius and Bellarmine assign the epistle to the apostolic age; Fabricius thinks it much later.

The probability is that the book was written by Leucius, following earlier traditions, and that it was afterwards revised and fitted for general reading by an orthodox hand.

Though some of the traditions mentioned in the book are referred to by authors of the beginning of the fifth century, there does not seem to be any undoubted quotation of it before the eighth and the tenth centuries. Some portions of Pseudo-Abdias, however, are almost in the words of our Greek Acts.

The text is edited chiefly from two mss.,—the one of the eleventh, the other of the fourteenth century.

The Greek of the original is good of the kind, and exhibits considerable rhetorical skill.

VII. *Acts of Andrew and Matthias.*—Thilo assigns the authorship of these Acts also to Leucius, and the use of them to the Gnostics, Manichæans, and other heretics. Pseudo-Abdias seems to have derived his account of Andrew and Matthias from the same source. Epiphanius the monk, who wrote in the tenth century, gives extracts from the history. There is, besides, an old English—commonly called Anglo-Saxon—poem, Andrew and Helene, published by Jacob Grimm in 1840, the argument of which in great part coincides with that of the Acts of Andrew and Matthias.

There is considerable doubt as to whether it is Matthias or Matthew that is spoken of. Pseudo-Abdias, followed by all the Latin writers on the subject, calls him Matthew. The Greek texts hesitate between the two. Tischendorf edits Matthias, on the authority of his oldest ms. There is also some discrepancy as to the name of the town. Some mss. say Sinope, others Myrmene or Myrna: they generally, however, coincide in calling it a town of Æthiopia.

Thilo, and Tischendorf after him, made use chiefly of three mss., only one of which, of the fifteenth century, contains the whole book. The oldest is an uncial ms. of about the eighth century.

The Acts of Peter and Andrew, from the Bodleian ms., are inserted as an appendix to the Acts of Andrew and Matthias.

VIII. *Acts of Matthew.*—This book is edited by Tischendorf for the first time. It is a much later production than the last, written in bad Greek, and in a style rendered very cumbrous by the use of participial phrases.

On the authority of the oldest ms., Matthew, not Matthias, is the name here. It is probably owing to this confusion between the names, that there is much uncertainty in the traditions regarding St. Matthew.

Tischendorf gives, in his *Prolegomena*, a long extract from Nicephorus, which shows that he was acquainted with this book, or something very like it.

The text is edited from two mss.,—a Parisian of the eleventh century, and a Viennese of a later date.

IX. *Acts of Thomas.*—The substance of this book is of great antiquity, and in its original form it was held in great estimation by the heretics of the first and second centuries. The main heresy which it contained was that the Apostle Thomas baptized, not with water, but with oil only. It is mentioned by Epiphanius, Turribius, and Nicephorus, condemned in the decree of Gelasius, and in the Synopsis of Scripture ascribed to Athanasius, in which it is placed, along with the Acts of Peter, Acts of John, and other books, among the *Antilegomena*. St. Augustine in three passages refers to the book in such a way as to show that he had it in something very like its present form. Two centuries later, Pseudo-Abdias made a recension of the book, rejecting the more heretical portions, and adapting it generally to orthodox use. Photius attributes the authorship of this document, as of many other apocryphal Acts, to Leucius Charinus.

The Greek text was first edited, with copious notes and prolegomena, by Thilo in 1823. The text from which the present translation is made is a recension of five mss., the oldest of the tenth century.

X. *Consummation of Thomas.*—This is properly a portion of the preceding book. Pseudo-Abdias follows it very closely, but the Greek of some chapters of his translation or compilation has not yet been discovered.

The text, edited by Tischendorf for the first time, is from a ms. of the eleventh century.

XI. *Martyrdom of Bartholomew.*—This Greek text, now for the first time edited by Tischendorf, is very similar to the account of Bartholomew in Pseudo-Abdias. The editor is inclined to believe, not that the Greek text is a translation of Abdias, which it probably is, but that both it and Abdias are derived from the same source. Tischendorf seems inclined to lay some weight upon the mention made by Abdias of a certain Crato, said to be a disciple of the Apostles Simon and Judas, having written a voluminous history of the apostles, which was translated into Latin by Julius Africanus. The whole story, however, is absurd. It is very improbable that Julius Africanus knew any Latin; it is possible, however, that he may have compiled some stories of the apostles, that these may have been translated into Latin, and that Pseudo-Crato and Pseudo-Abdias may have derived some of their materials from this source.

The Greek text is edited from a Venetian ms. of the thirteenth century.

XII. *Acts of Thaddæus.*—This document, of which our text is the *editio princeps*, is of some consequence, as giving in another form the famous letters of Christ to Abgarus. Eusebius (*H. E.*, i. 13) says that he found in the archives of Edessa the letters written by their own hands, and that he translated them from the Syriac. The story of the portrait was a later invention. It is found in Pseudo-Abdias (x. 1), and with great detail in Nicephorus (*H. E.*, ii. 7). There is considerable variety in the texts of the letters. They were probably written in Syriac in the third century by some native of Edessa, who wished to add to the importance of his city and the antiquity of his church. See the whole subject discussed in Dr. Cureton's *Ancient Syriac Documents relative to the earliest establishment of Christianity in Edessa.*

The Greek text, which is probably of the sixth or seventh century, seems, from allusions to the synagogue, the hours of prayer, the Sabbath-day, etc., to have been written by a Jew. It is edited from a Paris ms. of the eleventh century, and a Vienna one of a later date.

XIII. *Acts of John.*—A book under this title is mentioned by Eusebius, Epiphanius, Photius, among Greek writers; Augustine, Philastrius, Innocent I., and Turribius among Latin writers. The two last named and Photius ascribe the authorship to Leucius, *discipulus diaboli*, who got the credit of all these heretical *brochures*. It is not named in the decree of Gelasius.

Augustine (*Tractat.* 124 *in Johannem*) relates at length the story of John going down alive into his grave, and of the fact of his being alive being shown by his breath stirring about the dust on the tomb. This story, which has some resemblance to the Teutonic legend of Barbarossa, is repeated by Photius.

There is a Latin document published by Fabricius, *Pseudo-Melitonis liber de Passione S. Johannis Evangelistæ*, which the author professed to write with the original of Leucius 358 before his eyes. It has considerable resemblances in some passages to the present text. The only passages in Pseudo-Abdias that appear to have any connection with the present document are those which refer to the apostle's burial.

The text is edited from a Paris ms. of the eleventh century, and a Vienna one, to which no date is assigned.

It is doubtful whether the narrative part of the Acts of John be by the same hand as the discourses.

Part III.—Apocryphal Apocalypses.

This portion of the volume, extending from page 565 to page 598, consists of seven documents, four of which are called Apocalypses by their authors. Of these, the Greek text of the first three is edited for the first time; the fourth, the Apocalypse of John, has appeared before. The fifth, The Falling Asleep of Mary, appears for the first time in its Greek form, and in the first Latin recension of it.

The mss. of these documents are characterized by extreme variety of readings; and in some of them, especially the earlier portion of the Apocalypse of Esdras, the text is in a very corrupt state.

I. *The Apocalypse of Moses.*—This document belongs to the Apocrypha of the Old Testament rather than that of the New. We have been unable to find in it any reference to any Christian writing. In its form, too, it appears to be a portion of some larger work. Parts of it at least are of an ancient date, as it is very likely from this source that the writer of the Gospel of Nicodemus took the celebrated legend of the Tree of Life and the Oil of Mercy. An account of this legend will be found in Cowper's *Apocryphal Gospels*, xcix.–cii.; in Maury, *Croyances et Légendes de l'Antiquité*, p. 294; in Renan's commentary to the Syriac text of the Penitence of Adam, edited and translated by Renan in the *Journal Asiatique* for 1853. There appeared a poetical rendering of the legend in *Blackwood's Magazine* ten or twelve years ago.

Tischendorf's text is made from four mss.: A, a Venice ms. of the thirteenth century; B and C, Vienna mss. of the thirteenth and twelfth centuries respectively; and D, a Milan ms. of about the eleventh century.

II. *The Apocalypse of Esdras.*—This book is a weak imitation of the apocryphal fourth book of Esdras. Thilo, in his prolegomena to the Acts of Thomas, p. lxxxii., mentions it, and doubts whether it be the fourth book of Esdras or not. Portions of it were published by Dr. Hase of the Paris Library, and it was then seen that it was a different production. The ms. is of about the fifteenth century, and in the earlier portions very difficult to read.

III. *The Apocalypse of Paul.*—There are two apocryphal books bearing the name of Paul mentioned by ancient writers: The Ascension of Paul, adopted by the Cainites and the Gnostics; and the Apocalypse of Paul, spoken of by Augustine and Sozomen. There seems to be no doubt that the present text, discovered by Tischendorf in 1843, and published by him in 1866, is the book mentioned by Augustine and Sozomen. It is referred to by numerous authorities, one of whom, however, ascribes it to the heretic Paul of Samosata, the founder of the sect of the Paulicians.

There appear to be versions of it in Coptic, Syriac, and Arabic. One of the Syriac versions, from an Urumiyeh ms., was translated into English by an American missionary in 1864.

This translation, or the greater portion of it, is printed by Tischendorf along with his edition of the text.

Tischendorf, upon what seems to be pretty good evidence, ascribes it to the year 380.
It is from a Milan ms. of not earlier than the fifteenth century. There is another ms. two 359
centuries older; but they both seem to be copied from the same original. The Syriac seems
to be later than the Greek, and, according to Eastern fashion, fuller in details.

IV. *The Apocalypse of John.*—In the scholia to the Grammar of Dionysius the Thracian, ascribed to the ninth century, immediately after the ascription of the Apocalypse of Paul to Paul of Samosata, there occurs the following statement: ‘And there is another called the Apocalypse of John the Theologian. We do not speak of that in the island of Patmos, God forbid, for it is most true; but of a supposititious and spurious one.’ This is the oldest reference to this Apocalypse. Asseman says he found the book in Arabic in three mss.

The document was first edited by Birch in 1804, from a Vatican ms., collated with a Vienna ms. For his edition Tischendorf collated other five mss., two of Paris, three of Vienna, of from the fourteenth to the sixteenth century.

Of other Apocalypses, Tischendorf in his *Prolegomena* gives an abstract of the Apocalypse of Peter, the Apocalypse of Bartholomew, the Apocalypse of Mary, and the Apocalypse of Daniel. The Apocalypse of Peter professes to be written by Clement. There is an Arabic ms. of it in the Bodleian Library. It is called the Perfect Book, or the Book of Perfection, and consists of eighty-nine chapters, comprising a history of the world as revealed to Peter, from the foundation of the world to the appearing of Antichrist.

The Apocalypse of Bartholomew, from a ms. in the Paris Library, was edited and translated by Dulaurier in 1835. The translation appears in Tischendorf’s *Prolegomena.*

The Apocalypse of Mary, containing her descent to the lower world, appears in several Greek mss. It is of a late date, the work of some monk of the middle ages.

The Apocalypse of Daniel, otherwise called the Revelation of the Prophet Daniel about the consummation of the world, is also of a late date. About the half of the Greek text is given in the *Prolegomena.* We have not thought it necessary to translate it.

V., VI., VII. *The Assumption of Mary.*—It is somewhat strange that the Greek text of this book, which has been translated into several languages both of the East and the West, is edited by Tischendorf for the first time. He assigns it to a date not later than the fourth century. A book under this title is condemned in the decree of Gelasius. The author of the Second Latin Form (see p. 595, note), writing under the name of Melito, ascribes the authorship of a treatise on the same subject to Leucius. This, however, cannot be the book so ascribed to Leucius, as Pseudo-Melito affirms that his book, which is in substance the same as the Greek text, was written to condemn Leucius’ heresies.

There are translations or recensions of our text in Syriac, Sahidic, and Arabic. The Syriac was edited and translated by Wright in 1865, in his *Contributions to the Apocryphal Literature of the New Testament*. Another recension of it was published in the *Journal of Sacred Literature* for January and April, 1864. An Arabic version of it, resembling more the Syriac than the Greek or Latin, was edited and translated by Enger in 1854. The Sahidic recension, published and translated by Zoega and Dulaurier, is considerably different from our present texts. The numerous Latin recensions also differ considerably from each other, as will be seen from a comparison of the First Latin Form with the Second. They are all, however, from the same source, and that probably the Greek text which we have translated. The Greek texts, again, exhibit considerable variations, especially in the latter portions.

In the end of the seventh century, John Archbishop of Thessalonica wrote a discourse on the falling asleep of Mary, mainly derived from the book of Pseudo-John; and in some mss. this treatise of John of Thessalonica is ascribed to John the Apostle. Epiphanius, however, makes distinctive mention of both treatises.

For his edition of the Greek text, Tischendorf made use of five mss., the oldest of the eleventh century. 360

The First Latin Form is edited from three Italian mss., the oldest of the thirteenth century.

The Second Latin Form, which has been previously published elsewhere, is from a Venetian ms. of the fourteenth century.

We have now concluded our notices, compiled chiefly from Tischendorf's *Prolegomena*, of the Apocryphal Literature of the New Testament.

While these documents are of considerable interest and value, as giving evidence of a widespread feeling in early times of the importance of the events which form the basis of our belief, and as affording us curious glimpses of the state of the Christian conscience, and of modes of Christian thought, in the first centuries of our era, the predominant impression which they leave on our minds is a profound sense of the immeasurable superiority, the unapproachable simplicity and majesty, of the Canonical Writings.

St. Andrews, 26*th March*, 1870.

The Protevangelium of James.

The Birth of Mary the Holy Mother of God, and Very Glorious Mother of Jesus Christ.[1554]

1. In the records of the twelve tribes of Israel was Joachim, a man rich exceedingly; and he brought his offerings double,[1555] saying: There shall be of my superabundance to all the people, and there shall be the offering for my forgiveness[1556] to the Lord for a propitiation for me.[1557] For the great day of the Lord was at hand, and the sons of Israel were bringing their offerings. And there stood over against him Rubim, saying: It is not meet for thee first to bring thine offerings, because thou hast not made seed in Israel.[1558] And Joachim was exceedingly grieved, and went away to the registers of the twelve tribes of the people, saying: I shall see the registers of the twelve tribes of Israel, as to whether I alone have not made seed in Israel. And he searched, and found that all the righteous had raised up seed in Israel. And he called to mind the patriarch Abraham, that in the last day[1559] God gave him a son Isaac. And Joachim was exceedingly grieved, and did not come into the presence of his wife; but he retired to the desert,[1560] and there pitched his tent, and fasted forty days and forty nights,[1561] saying in himself: I will not go down either for food or for drink until the Lord my God shall look upon me, and prayer shall be my food and drink.

[1554] [This title is taken by Tischendorf from a manuscript of the eleventh century (Paris). At least seventeen other forms exist. The book is variously named by ancient writers. In the decree of Gelasius (a.d. 495) he condemns it as *Evangelium nomine Jacobi minoris apocryphum*. The text of Tischendorf, here translated, is somewhat less diffuse than that of Fabricius, and is based on manuscript evidence. The variations are verbal and formal rather than material.—R.]

[1555] Susanna i. 4.

[1556] The readings vary, and the sense is doubtful. Thilo thinks that the sense is: What I offer over and above what the law requires is for the benefit of the whole people; but the offering I make for my own forgiveness (according to the law's requirements) shall be to the Lord, that He may be rendered merciful to me.

[1557] The Church of Rome appoints March 20 as the Feast of St. Joachim. His liberality is commemorated in prayers, and the lessons to be read are Wisd. xxxi. and Matt. i.

[1558] 1 Sam. i. 6, 7; Hos. ix. 14.

[1559] Another reading is: In his last days.

[1560] Another reading is: Into the hill-country.

[1561] Moses: Ex. xxiv. 18, xxxiv. 28; Deut. ix. 9. Elijah: 1 Kings xix. 8. Christ: Matt. iv. 2.

2. And his wife Anna[1562] mourned in two mournings, and lamented in two lamentations, saying: I shall bewail my widowhood; I shall bewail my childlessness. And the great day of the Lord was at hand; and Judith[1563] her maid-servant said: How long dost thou humiliate thy soul? Behold, the great day of the Lord is at hand, and it is unlawful for thee to mourn. But take this head-band, which the woman that made it gave to me; for it is not proper that I should wear it, because I am a maid-servant, and it has a royal appearance.[1564] And Anna said: Depart from me; for I have not done such things, and the Lord has brought me very low. I fear that some wicked person has given it to thee, and thou hast come to make me a sharer in thy sin. And Judith said: Why should I curse thee, seeing that[1565] the Lord hath shut thy womb, so as not to give thee fruit in Israel? And Anna was grieved exceedingly, and put off her garments of mourning, and cleaned her head, and put on her wedding garments, and about the ninth hour went down to the garden to walk. And she saw a laurel, and sat under it, and prayed to the Lord, saying: O God of our fathers, bless me and hear my prayer, as Thou didst bless the womb of Sarah, and didst give her a son Isaac.[1566]

3. And gazing towards the heaven, she saw a sparrow's nest in the laurel,[1567] and made a lamentation in herself, saying: Alas! who begot me? and what womb produced me? because I have become a curse in the presence of the sons of Israel, and I have been reproached, and they have driven me in derision out of the temple of the Lord. Alas! to what have I been likened? I am not like the fowls of the heaven, because even the fowls of the heaven are productive before Thee, O Lord. Alas! to what have I been likened? I am not like the beasts of the earth, because even the beasts of the earth are productive before Thee, O Lord. Alas! to what have I been likened? I am not like these waters, because even these waters are productive before Thee, O Lord. Alas! to what have I been likened? I am not like this earth, because even the earth bringeth forth its fruits in season, and blesseth Thee, O Lord.[1568]

4. And, behold, an angel of the Lord stood by, saying: Anna, Anna, the Lord hath heard thy prayer, and thou shalt conceive, and shall bring forth; and thy seed shall be spoken of in all the world. And Anna said: As the Lord my God liveth, if I beget either male or female, I will bring it as a gift to the Lord my God; and it shall minister to Him in holy things all the days of its life.[1569] And, behold, two angels came, saying to her: Behold, Joachim thy

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[1562] The 26th day of July is the Feast of St. Anna in the Church of Rome.

[1563] Other forms of the name are Juth, Juthin.

[1564] Some mss. have: For I am thy maid-servant, and thou hast a regal appearance.

[1565] Severalmss. insert: Thou hast not listened to my voice; for.

[1566] Comp. 1 Sam. i. 9–18.

[1567] Tobit ii. 10.

[1568] Many of themss. here add: Alas! to what have I been likened? I am not like the waves of the sea, because even the waves of the sea, in calm and storm, and the fishes in them, bless Thee, O Lord.

[1569] 1 Sam. i. 11.

husband is coming with his flocks.[1570] For an angel of the Lord went down to him, saying: Joachim, Joachim, the Lord God hath heard thy prayer. Go down hence; for, behold, thy wife Anna shall conceive. And Joachim went down and called his shepherds, saying: Bring me hither ten she-lambs without spot or blemish, and they shall be for the Lord my God; and bring me twelve tender calves, and they shall be for the priests and the elders; and a hundred goats for all the people. And, behold, Joachim came with his flocks; and Anna stood by the gate, and saw Joachim coming, and she ran and hung upon his neck, saying: Now I know that the Lord God hath blessed me exceedingly; for, behold the widow no longer a widow, and I the childless shall conceive. And Joachim rested the first day in his house.

5. And on the following day he brought his offerings, saying in himself: If the Lord God has been rendered gracious to me, the plate[1571] on the priest's forehead will make it manifest to me. And Joachim brought his offerings, and observed attentively the priest's plate when he went up to the altar of the Lord, and he saw no sin in himself. And Joachim said: Now I know that the Lord has been gracious unto me, and has remitted all my sins. And he went down from the temple of the Lord justified, and departed to his own house. And her months were fulfilled, and in the ninth[1572] month Anna brought forth. And she said to the midwife: What have I brought forth? and she said: A girl. And said Anna: My soul has been magnified this day. And she laid her down. And the days having been fulfilled, Anna was purified, and gave the breast to the child,[1573] and called her name Mary.

6. And the child grew strong day by day; and when she was six[1574] months old, her mother set her on the ground to try whether she could stand, and she walked seven steps and came into her bosom; and she snatched her up, saying: As the Lord my God liveth, thou shalt not walk on this earth until I bring thee into the temple of the Lord. And she made a sanctuary in her bed-chamber, and allowed nothing common or unclean to pass through her. And she called the undefiled daughters of the Hebrews, and they led her astray.[1575] And when she was a year old, Joachim made a great feast, and invited the priests, and the scribes, and the elders, and all the people of Israel. And Joachim brought the child to the priests; and they blessed her, saying: O God of our fathers, bless this child, and give her an everlasting name to be named in all generations. And all the people said: So be it,

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[1570] One of themss.: With his shepherds, and sheep, and goats, and oxen.

[1571] Ex. xxviii. 36–38. For traditions about the *petalon*, see Euseb., *H. E.*, ii. 23, iii. 31, v. 24; Epiph., *Hær.*, 78.

[1572] Various readings are: Sixth, seventh, eighth.

[1573] One of the MSS inserts: On the eighth day.

[1574] One of themss. has nine.

[1575] This is the reading of most mss.; but it is difficult to see any sense in it. One ms. reads: They attended on her. Fabricius proposed: They bathed her.

so be it, amen. And he brought her to the chief priests; and they blessed her, saying: O God most high, look upon this child, and bless her with the utmost blessing, which shall be for ever. And her mother snatched her up, and took her into the sanctuary of her bed-chamber, and gave her the breast. And Anna made a song to the Lord God, saying: I will sing a song to the Lord my God, for He hath looked upon me, and hath taken away the reproach of mine enemies; and the Lord hath given the fruit of His righteousness, singular in its kind, and richly endowed before Him. Who will tell the sons of Rubim that Anna gives suck? Hear, hear, ye twelve tribes of Israel, that Anna gives suck. And she laid her to rest in the bed-chamber of her sanctuary, and went out and ministered unto them. And when the supper was ended, they went down rejoicing, and glorifying the God of Israel.[1576]

7. And her months were added to the child. And the child was two years old, and Joachim said: Let us take her up to the temple of the Lord, that we may pay the vow that we have vowed, lest perchance the Lord send to us,[1577] and our offering be not received. And Anna said: Let us wait for the third year, in order that the child may not seek for father or mother. And Joachim said: So let us wait. And the child was three years old, and Joachim said: Invite the daughters of the Hebrews that are undefiled, and let them take each a lamp, and let them stand with the lamps burning, that the child may not turn back, and her heart be captivated from the temple of the Lord. And they did so until they went up into the temple of the Lord. And the priest received her, and kissed her, and blessed her, saying: The Lord has magnified thy name in all generations. In thee, on the last of the days, the Lord will manifest His redemption to the sons of Israel. And he set her down upon the third step of the altar, and the Lord God sent grace upon her; and she danced with her feet, and all the house of Israel loved her.

8. And her parents went down marvelling, and praising the Lord God, because the child had not turned back. And Mary was in the temple of the Lord as if she were a dove that dwelt there, and she received food from the hand of an angel. And when she was twelve[1578] years old there was held a council of the priests, saying: Behold, Mary has reached the age of twelve years in the temple of the Lord. What then shall we do with her, lest perchance she defile the sanctuary of the Lord? And they said to the high priest: Thou standest by the altar of the Lord; go in, and pray concerning her; and whatever the Lord shall manifest unto thee, that also will we do. And the high priest went in, taking the robe[1579] with the twelve

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[1576] Two of themss. add: And they gave her the name of Mary, because her name shall not fade forever. This derivation of the name—from the root *mar*, fade—is one of a dozen or so.

[1577] This is taken to mean: Send someone to us to warn us that we have been too long in paying our vow. One ms. reads, lest the Lord depart from us; another, lest the Lord move away from us.

[1578] Or, fourteen. Postel's Latin version has *ten*.

[1579] Ex. xxviii. 28; Sirach xlv. 9; Justin, *Tryph.*, xlii.

bells into the holy of holies; and he prayed concerning her. And behold an angel of the Lord stood by him, saying unto him: Zacharias, Zacharias, go out and assemble the widowers of the people, and let them bring each his rod; and to whomsoever the Lord shall show a sign, his wife shall she be. And the heralds went out through all the circuit of Judæa, and the trumpet of the Lord sounded, and all ran.

9. And Joseph, throwing away his axe, went out to meet them; and when they had assembled, they went away to the high priest, taking with them their rods. And he, taking the rods of all of them, entered into the temple, and prayed; and having ended his prayer, he took the rods and came out, and gave them to them: but there was no sign in them, and Joseph took his rod last; and, behold, a dove came out of the rod, and flew upon Joseph's head. And the priest said to Joseph, Thou hast been chosen by lot to take into thy keeping the virgin of the Lord. But Joseph refused, saying: I have children, and I am an old man, and she is a young girl. I am afraid lest I become a laughing-stock to the sons of Israel. And the priest said to Joseph: Fear the Lord thy God, and remember what the Lord did to Dathan, and Abiram, and Korah;[1580] how the earth opened, and they were swallowed up on account of their contradiction. And now fear, O Joseph, lest the same things happen in thy house. And Joseph was afraid, and took her into his keeping. And Joseph said to Mary: Behold, I have received thee from the temple of the Lord; and now I leave thee in my house, and go away to build my buildings, and I shall come to thee. The Lord will protect thee.

10. And there was a council of the priests, saying: Let us make a veil for the temple of the Lord. And the priest said: Call to me the undefiled virgins of the family of David. And the officers went away, and sought, and found seven virgins. And the priest remembered the child Mary, that she was of the family of David, and undefiled before God. And the officers went away and brought her. And they brought them into the temple of the Lord. And the priest said: Choose for me by lot who shall spin the gold, and the white,[1581] and the fine linen, and the silk, and the blue,[1582] and the scarlet, and the true purple.[1583] And the true purple and the scarlet fell to the lot of Mary, and she took them, and went away to her house. And at that time Zacharias was dumb, and Samuel was in his place until the time that Zacharias spake. And Mary took the scarlet, and span it.

11. And she took the pitcher, and went out to fill it with water. And, behold, a voice saying: Hail, thou who hast received grace; the Lord is with thee; blessed art thou among women![1584] And she looked round, on the right hand and on the left, to see whence this

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[1580] Num. xvi. 31–33.

[1581] Lit., undefiled. It is difficult to say what colour is meant, or if it is a colour at all. The word is once used to mean the sea, but with no reference to colour. It is also the name of a stone of a greenish hue.

[1582] Lit., hyacinth.

[1583] Ex. xxv. 4.

[1584] Luke i. 28.

voice came. And she went away, trembling, to her house, and put down the pitcher; and taking the purple, she sat down on her seat, and drew it out. And, behold, an angel of the Lord stood before her, saying: Fear not, Mary; for thou hast found grace before the Lord of all, and thou shalt conceive, according to His word. And she hearing, reasoned with herself, saying: Shall I conceive by the Lord, the living God? and shall I bring forth as every woman brings forth? And the angel of the Lord said: Not so, Mary; for the power of the Lord shall overshadow thee: wherefore also that holy thing which shall be born of thee shall be called the Son of the Most High. And thou shalt call His name Jesus, for He shall save His people from their sins. And Mary said: Behold, the servant of the Lord before His face: let it be unto me according to thy word.

12. And she made the purple and the scarlet, and took them to the priest. And the priest blessed her, and said: Mary, the Lord God hath magnified thy name, and thou shalt be blessed in all the generations of the earth. And Mary, with great joy, went away to Elizabeth her kinswoman,[1585] and knocked at the door. And when Elizabeth heard her, she threw away the scarlet,[1586] and ran to the door, and opened it; and seeing Mary, she blessed her, and said: Whence is this to me, that the mother of my Lord should come to me? for, behold, that which is in me leaped and blessed thee.[1587] But Mary had forgotten the mysteries of which the archangel Gabriel had spoken, and gazed up into heaven, and said: Who am I, O Lord, that all the generations of the earth should bless me?[1588] And she remained three months with Elizabeth; and day by day she grew bigger. And Mary being afraid, went away to her own house, and hid herself from the sons of Israel. And she was sixteen[1589] years old when these mysteries happened.

13. And she was in her sixth month; and, behold, Joseph came back from his building, and, entering into his house, he discovered that she was big with child. And he smote[1590] his face,[1591] and threw himself on the ground upon the sackcloth, and wept bitterly, saying: With what face shall I look upon the Lord my God? and what prayer shall I make about this maiden? because I received her a virgin out of the temple of the Lord, and I have not watched over her. Who is it that has hunted me[1592] down? Who has done this evil thing in my house, and defiled the virgin? Has not the history of Adam been repeated in me? For just

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[1585] Luke i. 39, 40.

[1586] Other readings are: the wool—what she had in her hand.

[1587] Luke i. 34, 44.

[1588] Luke i. 48.

[1589] Six mss. have *sixteen*; one, *fourteen*; two, *fifteen*; and one, *seventeen*.

[1590] The Latin translation has *hung down*.

[1591] Ezek. xxi. 12; Jer. xxxi. 19.

[1592] Two mss.: *her*.

as Adam was in the hour of his singing praise,[1593] and the serpent came, and found Eve alone, and completely deceived her, so it has happened to me also. And Joseph stood up from the sackcloth, and called Mary, and said to her: O thou who hast been cared for by God, why hast thou done this and forgotten the Lord thy God? Why hast thou brought low thy soul, thou that wast brought up in the holy of holies, and that didst receive food from the hand of an angel? And she wept bitterly, saying: I am innocent, and have known no man. And Joseph said to her: Whence then is that which is in thy womb? And she said: As the Lord my God liveth, I do not know whence it is to me.

14. And Joseph was greatly afraid, and retired from her, and considered what he should do in regard to her.[1594] And Joseph said: If I conceal her sin, I find myself fighting against the law of the Lord; and if I expose her to the sons of Israel, I am afraid lest that which is in her be from an angel,[1595] and I shall be found giving up innocent blood to the doom of death. What then shall I do with her? I will put her away from me secretly. And night came upon him; and, behold, an angel of the Lord appears to him in a dream, saying: Be not afraid for this maiden, for that which is in her is of the Holy Spirit; and she will bring forth a Son, and thou shalt call His name Jesus, for He will save His people from their sins.[1596] And Joseph arose from sleep, and glorified the God of Israel, who had given him this grace; and he kept her.

15. And Annas the scribe came to him, and said: Why hast thou not appeared in our assembly? And Joseph said to him: Because I was weary from my journey, and rested the first day. And he turned, and saw that Mary was with child. And he ran away to the priest,[1597] and said to him: Joseph, whom thou didst vouch for, has committed a grievous crime. And the priest said: How so? And he said: He has defiled the virgin whom he received out of the temple of the Lord, and has married her by stealth, and has not revealed it to the sons of Israel. And the priest answering, said: Has Joseph done this? Then said Annas the scribe: Send officers, and thou wilt find the virgin with child. And the officers went away, and found it as he had said; and they brought her along with Joseph to the tribunal. And the priest said: Mary, why hast thou done this? and why hast thou brought thy soul low, and forgotten the Lord thy God? Thou that wast reared in the holy of holies, and that didst receive food from the hand of an angel, and didst hear the hymns, and didst

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[1593] Another reading is: As Adam was in Paradise, and in the hour of the singing of praise (doxology) to God was with the angels, the serpent, etc.

[1594] Matt. i. 19.

[1595] Lit., *angelic*; one ms. has *holy*; the Latin translation, following a slightly different reading, *that it would not be fair to her*.

[1596] Matt. i. 20.

[1597] Three mss. have *high priest*.

dance before Him, why hast thou done this? And she wept bitterly, saying: As the Lord my God liveth, I am pure before Him, and know not a man. And the priest said to Joseph: Why hast thou done this? And Joseph said: As the Lord liveth, I am pure concerning her. Then said the priest: Bear not false witness, but speak the truth. Thou hast married her by stealth, and hast not revealed it to the sons of Israel, and hast not bowed thy head under the strong hand, that thy seed might be blessed. And Joseph was silent.

16. And the priest said: Give up the virgin whom thou didst receive out of the temple of the Lord. And Joseph burst into tears. And the priest said: I will give you to drink of the water of the ordeal of the Lord,[1598] and He shall make manifest your sins in your eyes. And the priest took the water, and gave Joseph to drink and sent him away to the hill-country; and he returned unhurt. And he gave to Mary also to drink, and sent her away to the hill-country; and she returned unhurt. And all the people wondered that sin did not appear in them. And the priest said: If the Lord God has not made manifest your sins, 365 neither do I judge you. And he sent them away. And Joseph took Mary, and went away to his own house, rejoicing and glorifying the God of Israel.

17. And there was an order from the Emperor Augustus, that all in Bethlehem of Judæa should be enrolled.[1599] And Joseph said: I shall enrol my sons, but what shall I do with this maiden? How shall I enrol her? As my wife? I am ashamed. As my daughter then? But all the sons of Israel know that she is not my daughter. The day of the Lord shall itself bring it to pass[1600] as the Lord will. And he saddled the ass, and set her upon it; and his son led it, and Joseph followed.[1601] And when they had come within three miles, Joseph turned and saw her sorrowful; and he said to himself: Likely that which is in her distresses her. And again Joseph turned and saw her laughing. And he said to her: Mary, how is it that I see in thy face at one time laughter, at another sorrow? And Mary said to Joseph: Because I see two peoples with my eyes; the one weeping and lamenting, and the other rejoicing and exulting. And they came into the middle of the road, and Mary said to him: Take me down from off the ass, for that which is in me presses to come forth. And he took her down from off the ass, and said to her: Whither shall I lead thee, and cover thy disgrace? for the place is desert.

18. And he found a cave[1602] there, and led her into it; and leaving his two sons beside her, he went out to seek a widwife in the district of Bethlehem.

[1598] Num. v. 11, ff.

[1599] Luke ii. 1.

[1600] Or: On this day of the Lord I will do, etc.

[1601] Another reading is: And his son Samuel led it, and James and Simon followed.

[1602] Bethlehem…used to be overshadowed by a grove of Thammuz, i.e., Adonis; and in the cave where Christ formerly wailed as an infant, they used to mourn for the beloved of Venus (*Jerome to Paulinus*). In his letter to Sabinianus the cave is repeatedly mentioned: “That cave in which the Son of God was born;” “that venerable

And I Joseph was walking, and was not walking; and I looked up into the sky, and saw the sky astonished; and I looked up to the pole of the heavens, and saw it standing, and the birds of the air keeping still. And I looked down upon the earth, and saw a trough lying, and work-people reclining: and their hands were in the trough. And those that were eating did not eat, and those that were rising did not carry it up, and those that were conveying anything to their mouths did not convey it; but the faces of all were looking upwards. And I saw the sheep walking, and the sheep stood still; and the shepherd raised his hand to strike them, and his hand remained up. And I looked upon the current of the river, and I saw the mouths of the kids resting on the water and not drinking, and all things in a moment were driven from their course.

19. And I saw a woman coming down from the hill-country, and she said to me: O man, whither art thou going? And I said: I am seeking an Hebrew midwife. And she answered and said unto me: Art thou of Israel? And I said to her: Yes. And she said: And who is it that is bringing forth in the cave? And I said: A woman betrothed to me. And she said to me: Is she not thy wife? And I said to her: It is Mary that was reared in the temple of the Lord, and I obtained her by lot as my wife. And yet she is not my wife, but has conceived of the Holy Spirit.

And the widwife said to him: Is this true? And Joseph said to her: Come and see. And the midwife went away with him. And they stood in the place of the cave, and behold a luminous cloud overshadowed the cave. And the midwife said: My soul has been magnified this day, because mine eyes have seen strange things—because salvation has been brought forth to Israel. And immediately the cloud disappeared out of the cave, and a great light shone in the cave, so that the eyes could not bear it. And in a little that light gradually decreased, until the infant appeared, and went and took the breast from His mother Mary. And the midwife cried out, and said: This is a great day to me, because I have seen this strange sight. And the midwife went forth out of the cave, and Salome met her. And she said to her: Salome, Salome, I have a strange sight to relate to thee: a virgin has brought forth—a thing which her nature admits not of. Then said Salome: As the Lord my God liveth, unless I thrust in my finger, and search the parts, I will not believe that a virgin has brought forth.

20. And the midwife went in, and said to Mary: Show thyself; for no small controversy has arisen about thee. And Salome put in her finger, and cried out, and said: Woe is me for mine iniquity and mine unbelief, because I have tempted the living God; and, behold, my hand is dropping off as if burned with fire. And she bent her knees before the Lord,

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cave," etc., "within the door of what was once the Lord's manger, now the altar." "Then you run to the place of the shepherds." There appears also to have been above the altar the figure of an angel, or angels. See also Justin, *Tryph.*, 78.

saying: O God of my fathers, remember that I am the seed of Abraham, and Isaac, and Jacob; do not make a show of me to the sons of Israel, but restore me to the poor; for Thou knowest, O Lord, that in Thy name I have performed my services, and that I have received my reward at Thy hand. And, behold, an angel of the Lord stood by her, saying to her: Salome, Salome, the Lord hath heard thee. Put thy hand to the infant, and carry it, and thou wilt have safety and joy. And Salome went and carried it, saying: I will worship Him, because a great King has been born to Israel. 360 And, behold, Salome was immediately cured, and she went forth out of the cave justified. And behold a voice saying: Salome, Salome, tell not the strange things thou hast seen, until the child has come into Jerusalem.

21. And, behold, Joseph was ready to go into Judæa. And there was a great commotion in Bethlehem of Judæa, for Magi came, saying: Where is he that is born king of the Jews? for we have seen his star in the east, and have come to worship him. And when Herod heard, he was much disturbed, and sent officers to the Magi. And he sent for the priests, and examined them, saying: How is it written about the Christ? where is He to be born? And they said: In Bethlehem of Judæa, for so it is written.[1603] And he sent them away. And he examined the Magi, saying to them: What sign have you seen in reference to the king that has been born? And the Magi said: We have seen a star of great size shining among these stars, and obscuring their light, so that the stars did not appear; and we thus knew that a king has been born to Israel, and we have come to worship him. And Herod said: Go and seek him; and if you find him, let me know, in order that I also may go and worship him. And the Magi went out. And, behold, the star which they had seen in the east went before them until they came to the cave, and it stood over the top of the cave. And the Magi saw the infant with His mother Mary; and they brought forth from their bag gold, and frankincense, and myrrh. And having been warned by the angel not to go into Judæa, they went into their own country by another road.[1604]

22. And when Herod knew that he had been mocked by the Magi, in a rage he sent murderers, saying to them: Slay the children[1605] from two years old and under. And Mary, having heard that the children were being killed, was afraid, and took the infant and swaddled Him, and put Him into an ox-stall. And Elizabeth, having heard that they were searching for John, took him and went up into the hill-country, and kept looking where to conceal him. And there was no place of concealment. And Elizabeth, groaning with a loud voice, says: O mountain of God, receive mother and child. And immediately the mountain was cleft, and received her. And a light shone about them, for an angel of the Lord was with them, watching over them.

[1603] Two mss. here add: And thou Bethlehem, etc., from Mic. v. 2.

[1604] Matt. ii. 1–12. One of the mss. here adds Matt. ii. 13–15, with two or three slight variations.

[1605] Four mss. have *all the male children*, as in Matt. ii. 16.

23. And Herod searched for John, and sent officers to Zacharias, saying: Where hast thou hid thy son? And he, answering, said to them: I am the servant of God in holy things, and I sit constantly in the temple of the Lord: I do not know where my son is. And the officers went away, and reported all these things to Herod. And Herod was enraged, and said: His son is destined to be king over Israel. And he sent to him again, saying: Tell the truth; where is thy son? for thou knowest that thy life is in my hand. And Zacharias said: I am God's martyr, if thou sheddest my blood; for the Lord will receive my spirit, because thou sheddest innocent blood at the vestibule of the temple of the Lord. And Zacharias was murdered about daybreak. And the sons of Israel did not know that he had been murdered.[1606]

24. But at the hour of the salutation the priests went away, and Zacharias did not come forth to meet them with a blessing, according to his custom.[1607] And the priests stood waiting for Zacharias to salute him at the prayer,[1608] and to glorify the Most High. And he still delaying, they were all afraid. But one of them ventured to go in, and he saw clotted blood beside the altar; and he heard a voice saying: Zacharias has been murdered, and his blood shall not be wiped up until his avenger come. And hearing this saying, he was afraid, and went out and told it to the priests. And they ventured in, and saw what had happened; and the fretwork of the temple made a wailing noise, and they rent their clothes[1609] from the top even to the bottom. And they found not his body, but they found his blood turned into stone. And they were afraid, and went out and reported to the people that Zacharias had been murdered. And all the tribes of the people heard, and mourned, and lamented for him three days and three nights. And after the three days, the priests consulted as to whom they should put in his place; and the lot fell upon Simeon. For it was he who had been warned by the Holy Spirit that he should not see death until he should see the Christ in the flesh.[1610]

And I James that wrote this history in Jerusalem, a commotion having arisen when Herod died, withdrew myself to the wilderness until the commotion in Jerusalem ceased, glorifying the Lord God, who had given me the gift and the wisdom to write this history.[1611] And grace shall be with them that fear our Lord Jesus Christ, to whom be glory to ages of ages. Amen.[1612] 367

[1606] Another reading is: And Herod, enraged at this, ordered him to be slain in the midst of the altar before the dawn, that the slaying of him might not be prevented by the people. [This incident was probably suggested by the reference to "Zacharias the son of Barachias" in Matt. xxiii. 35, Luke xi. 51; but comp. 2 Chron. xxiv. 20–22.—R.]

[1607] Lit., the blessing of Zacharias did not come forth, etc.

[1608] Or, with prayer.

[1609] Another reading is: And was rent from the top, etc.

[1610] Luke ii. 26. One of the mss. here adds Matt. ii. 19–23, with two or three verbal changes.

[1611] [Assuming that this is among the most ancient of the Apocryphal Gospels, it is noteworthy that the writer abstains from elaborating his statements on points fully narrated in the Canonical Gospels. The *supplementary* character of the earliest of these writings is obvious. But what a contrast between the impressive silence of the New Testament narratives, and the garrulity, not to say indelicacy, of these detailed descriptions of the Nativity!—R.]

[1612] The mss. vary much in the doxology.

The Gospel of Pseudo-Matthew.

Here beginneth the book of the Birth of the Blessed Mary and the Infancy of the Saviour. Written in Hebrew by the Blessed Evangelist Matthew, and translated into Latin by the Blessed Presbyter Jerome.

To their well-beloved brother Jerome the Presbyter, Bishops Cromatius and Heliodorus in the Lord, greeting.

The birth of the Virgin Mary, and the nativity and infancy of our Lord Jesus Christ, we find in apocryphal books. But considering that in them many things contrary to our faith are written, we have believed that they ought all to be rejected, lest perchance we should transfer the joy of Christ to Antichrist.[1613] While, therefore, we were considering these things, there came holy men, Parmenius and Varinus, who said that your Holiness had found a Hebrew volume, written by the hand of the most blessed Evangelist Matthew, in which also the birth of the virgin mother herself, and the infancy of our Saviour, were written. And accordingly we entreat your affection by our Lord Jesus Christ Himself, to render it from the Hebrew into Latin,[1614] not so much for the attainment of those things which are the insignia of Christ, as for the exclusion of the craft of heretics, who, in order to teach bad doctrine, have mingled their own lies with the excellent nativity of Christ, that by the sweetness of life they might hide the bitterness of death. It will therefore become your purest piety, either to listen to us as your brethren entreating, or to let us have as bishops exacting, the debt of affection which you may deem due.

Reply to Their Letter by Jerome.

To my lords the holy and most blessed Bishops Cromatius and Heliodorus, Jerome, a humble servant of Christ, in the Lord greeting.

He who digs in ground where he knows that there is gold,[1615] does not instantly snatch at whatever the uptorn trench may pour forth; but, before the stroke of the quivering spade raises aloft the glittering mass, he meanwhile lingers over the sods to turn them over and lift them up, and especially he who has not added to his gains. An arduous task is enjoined upon me, since what your Blessedness has commanded me, the holy Apostle and Evangelist Matthew himself did not write for the purpose of publishing. For if he had not done it somewhat secretly, he would have added it also to his Gospel which he published. But he composed this book in Hebrew; and so little did he publish it, that at this day the book written in Hebrew by his own hand is in the possession of very religious men, to whom in successive periods of time it has been handed down by those that were before them. And this book they never at any time gave to any one to translate. And so it came to pass, that when it was published by a disciple of Manichæus named Leucius, who also wrote the falsely styled Acts of the Apostles, this book afforded matter, not of edification, but of perdition; and the opinion of the Synod in regard to it was according to its deserts, that the ears of the Church should not be open to it. Let the snapping of those that bark against us now cease; for we do not add this little book to the canonical writings, but we translate what was written by an Apostle and Evangelist, that we may disclose the falsehood of heresy. In this work, then, we obey the commands of pious bishops as well as oppose impious heretics. It is the love of Christ, therefore, which we fulfil, believing that they will assist us by their prayers, who through our obedience attain to a knowledge of the holy infancy of our Saviour.

[1613] [This introduction is, of itself, an evidence of late origin.—R.]

[1614] Lit., to Latin ears.

[1615] Lit., conscious of gold.

There is extant another letter to the same bishops, attributed to Jerome:—

You ask me to let you know what I think of a book held by some to be about the nativity of St. Mary. And so I wish you to know that there is much in it that is false. For one Seleucus, who wrote the Sufferings of the Apostles, composed this book. But, just as he wrote what was true about their powers, and the miracles they worked, but said a great deal that was false about their doctrine; so here too he has invented many untruths out of his own head. I shall take care to render it word for word, exactly as it is in the Hebrew, since it is asserted that it was composed by the holy Evangelist Matthew, and written in Hebrew, and set at the head of his Gospel. Whether this be true or not, I leave to the author of the preface and the trustworthiness of the writer: as for myself, I pronounce them doubtful; I 369 do not affirm that they are clearly false. But this I say freely—and I think none of the faithful will deny it—that, whether these stories be true or inventions, the sacred nativity of St. Mary was preceded by great miracles, and succeeded by the greatest; and so by those who believe that God can do these things, they can be believed and read without damaging their faith or imperilling their souls. In short, so far as I can, following the sense rather than the words of the writer, and sometimes walking in the same path, though not in the same footsteps, sometimes digressing a little, but still keeping the same road, I shall in this way keep by the style of the narrative, and shall say nothing that is not either written there, or might, following the same train of thought, have been written.

Chapter 1.[1616]

In those days there was a man in Jerusalem, Joachim by name, of the tribe of Judah. He was the shepherd of his own sheep, fearing the Lord in integrity and singleness of heart. He had no other care than that of his herds, from the produce of which he supplied with food all that feared God, offering double gifts in the fear of God to all who laboured in doctrine, and who ministered unto Him. Therefore his lambs, and his sheep, and his wool, and all things whatsoever he possessed, he used to divide into three portions: one he gave to the orphans, the widows, the strangers, and the poor; the second to those that worshipped God; and the third he kept for himself and all his house.[1617] And as he did so, the Lord multiplied to him his herds, so that there was no man like him in the people of Israel. This now he began to do when he was fifteen years old. And at the age of twenty he took to wife Anna, the daughter of Achar, of his own tribe, that is, of the tribe of Judah, of the family of David. And though they had lived together for twenty years, he had by her neither sons nor daughters.[1618]

[1616] Two of themss. have this prologue: I James, the son of Joseph, living in the fear of God, have written all that with my own eyes I saw coming to pass in the time of the nativity of the holy virgin Mary, or of the Lord the Saviour: giving thanks to God, who has given me wisdom in the accounts of His Advent, showing His abounding grace to the twelve tribes of Israel.

[1617] Tobit i. 7.

[1618] One of themss. has: Only they vowed that, if God should give them offspring, they would devote it to the service of the temple; and because of this, they were wont to go to the temple of the Lord at each of the yearly festivals.

Chapter 2.

And it happened that, in the time of the feast, among those who were offering incense to the Lord, Joachim stood getting ready his gifts in the sight of the Lord. And the priest, Ruben by name, coming to him, said: It is not lawful for thee to stand among those who are doing sacrifice to God, because God has not blessed thee so as to give thee seed in Israel. Being therefore put to shame in the sight of the people, he retired from the temple of the Lord weeping, and did not return to his house, but went to his flocks, taking with him his shepherds into the mountains to a far country, so that for five months his wife Anna could hear no tidings of him. And she prayed with tears, saying: O Lord, most mighty God of Israel, why hast Thou, seeing that already Thou hast not given me children, taken from me my husband also? Behold, now five months that I have not seen my husband; and I know not where he is tarrying;[1619] nor, if I knew him to be dead, could I bury him. And while she wept excessively, she entered into the court of His house; and she fell on her face in prayer, and poured out her supplications before the Lord. After this, rising from her prayer, and lifting her eyes to God, she saw a sparrow's nest in a laurel tree,[1620] and uttered her voice to the Lord with groaning, and said: Lord God Almighty, who hast given offspring to every creature, to beasts wild and tame, to serpents, and birds, and fishes, and they all rejoice over their young ones, Thou hast shut out me alone from the gift of Thy benignity. For Thou, O God, knowest my heart, that from the beginning of my married life I have vowed that, if Thou, O God, shouldst give me son or daughter, I would offer them to Thee in Thy holy temple. And while she was thus speaking, suddenly an angel of the Lord appeared before her, saying: Be not afraid, Anna, for there is seed for thee in the decree of God; and all generations even to the end shall wonder at that which shall be born of thee. And when he had thus spoken, he vanished out of her sight. But she, in fear and dread because she had seen such a sight, and heard such words, at length went into her bed-chamber, and threw herself on the bed as if dead. And for a whole day and night she remained in great trembling and in prayer. And after these things she called to her her servant, and said to her: Dost thou see me deceived in my widowhood and in great perplexity, and hast thou been unwilling to come in to me? Then she, with a slight murmur, thus answered and said: If God hath shut up thy womb, and hath taken away thy husband from thee, what can I do for thee? And when Anna heard this, she lifted up her voice, and wept aloud.

[1619] Another reading is: Where he has died—reading *mortuus* for *moratus*.

[1620] Comp. Tobit ii. 10.

Chapter 3.

At the same time there appeared a young man on the mountains to Joachim while he 370 was feeding his flocks, and said to him: Why dost thou not return to thy wife? And Joachim said: I have had her for twenty years, and it has not been the will of God to give me children by her. I have been driven with shame and reproach from the temple of the Lord: why should I go back to her, when I have been once cast off and utterly despised? Here then will I remain with my sheep; and so long as in this life God is willing to grant me light, I shall willingly, by the hands of my servants, bestow their portions upon the poor, and the orphans, and those that fear God. And when he had thus spoken, the young man said to him: I am an angel of the Lord, and I have to-day appeared to thy wife when she was weeping and praying, and have consoled her; and know that she has conceived a daughter from thy seed, and thou in thy ignorance of this hast left her. She will be in the temple of God, and the Holy Spirit shall abide in her; and her blessedness shall be greater than that of all the holy women, so that no one can say that any before her has been like her, or that any after her in this world will be so. Therefore go down from the mountains, and return to thy wife, whom thou wilt find with child. For God hath raised up seed in her, and for this thou wilt give God thanks; and her seed shall be blessed, and she herself shall be blessed, and shall be made the mother of eternal blessing. Then Joachim adored the angel, and said to him: If I have found favour in thy sight, sit for a little in my tent, and bless thy servant.[1621] And the angel said to him: Do not say servant, but fellow-servant; for we are the servants of one Master.[1622] But my food is invisible, and my drink cannot be seen by a mortal. Therefore thou oughtest not to ask me to enter thy tent; but if thou wast about to give me anything,[1623] offer it as a burnt-offering to the Lord. Then Joachim took a lamb without spot, and said to the angel: I should not have dared to offer a burnt-offering to the Lord, unless thy command had given me the priest's right of offering.[1624] And the angel said to him: I should not have invited thee to offer unless I had known the will of the Lord. And when Joachim was offering the sacrifice to God, the angel and the odour of the sacrifice went together straight up to heaven with the smoke.[1625]

Then Joachim, throwing himself on his face, lay in prayer from the sixth hour of the day even until evening. And his lads and hired servants who were with him saw him, and not knowing why he was lying down, thought that he was dead; and they came to him, and with difficulty raised him from the ground. And when he recounted to them the vision of the angel, they were struck with great fear and wonder, and advised him to accomplish the vision of the angel without delay, and to go back with all haste to his wife. And when Joachim was turning over in his mind whether he should go back or not, it happened that he was overpowered by a deep sleep; and, behold, the angel who had already appeared to him when awake, appeared to him in his sleep, saying: I am the angel appointed by God as thy guardian: go down with confidence, and return to Anna, because the deeds of mercy which thou and thy wife Anna have done have been told in the presence of the Most High; and to you will God give such fruit as no prophet or saint has ever had from the beginning, or ever will have. And when Joachim awoke out of his sleep, he called all his herdsmen to him, and told them his dream. And they worshipped the Lord, and said to him: See that thou no further despise the words of the angel. But rise and let us go hence, and return at a quiet pace, feeding our flocks.

[1621] Gen. xviii. 3.

[1622] Rev. xix. 10.

[1623] Judg. xiii. 16.

[1624] Faustus the Manichæan said that Joachim was of the tribe of Levi (August. xxiii. 4, *Contra Faustum*). As belonging to the tribe of Judah, he had not the right of sacrifice.

[1625] Comp. Judg. xiii. 20.

And when, after thirty days occupied in going back, they were now near at hand, behold, the angel of the Lord appeared to Anna, who was standing and praying, and said:[1626] Go to the gate which is called Golden,[1627] and meet thy husband in the way, for to-day he will come to thee. She therefore went towards him in haste with her maidens, and, praying to the Lord, she stood a long time in the gate waiting for him. And when she was wearied with long waiting, she lifted up her eyes and saw Joachim afar off coming with his flocks; and she ran to him and hung on his neck, giving thanks to God, and saying: I was a widow, and behold now I am not so: I was barren, and behold I have now conceived. And so they worshipped the Lord, and went into their own house. And when this was heard of, there was great joy among all their neighbours and acquaintances, so that the whole land of Israel congratulated them.

[1626] Comp. Acts ix. 11.

[1627] This is the Beautiful gate of Acts iii. 2, to which, according to Josephus, there was an ascent by many steps from the valley of Kedron.

Chapter 4.

After these things, her nine months being fulfilled, Anna brought forth a daughter, and called her Mary. And having weaned her in her third year, Joachim, and Anna his wife, went together to the temple of the Lord to offer sacrifices to God, and placed the infant, Mary by name, in the community of virgins, in which the virgins remained day and night praising God. And when she was put down before the doors of the temple, she went up the fifteen steps[1628] so swiftly, that she did not look back at all; nor did she, as children are wont to do, seek for her parents. Whereupon her parents, each of them anxiously seeking for the child, were both alike astonished, until they found her in the temple, and the priests of the temple themselves wondered.

[1628] Corresponding with the fifteen Songs of Degrees, Ps. cxx.–cxxxiv. See Smith's *Dict.*—art. Songs of Degrees. Another reading is: And there were about the temple, according to the fifteen Psalms of Degrees, fifteen steps of ascent: the temple was on a mountain, and there had been there built the altar of burnt-offering, which could not be reached but by steps.

Chapter 5.

Then Anna, filled with the Holy Spirit, said before them all: The Lord Almighty, the God of Hosts, being mindful of His word, hath visited His people with a good and holy visitation, to bring down the hearts of the Gentiles who were rising against us, and turn them to Himself. He hath opened His ears to our prayers: He hath kept away from us the exulting of all our enemies. The barren hath become a mother, and hath brought forth exultation and gladness to Israel. Behold the gifts which I have brought to offer to my Lord, and mine enemies have not been able to hinder me. For God hath turned their hearts to me, and Himself hath given me everlasting joy.

Chapter 6.

And Mary was held in admiration by all the people of Israel; and when she was three years old, she walked with a step so mature, she spoke so perfectly, and spent her time so assiduously in the praises of God, that all were astonished at her, and wondered; and she was not reckoned a young infant, but as it were a grown-up person of thirty years old. She was so constant in prayer, and her appearance was so beautiful and glorious, that scarcely any one could look into her face. And she occupied herself constantly with her wool-work, so that she in her tender years could do all that old women were not able to do. And this was the order that she had set for herself:[1629] From the morning to the third hour she remained in prayer; from the third to the ninth she was occupied with her weaving; and from the ninth she again applied herself to prayer. She did not retire from praying until there appeared to her the angel of the Lord, from whose hand she used to receive food; and thus she became more and more perfect in the work of God. Then, when the older virgins rested from the praises of God, she did not rest at all; so that in the praises and vigils of God none were found before her, no one more learned in the wisdom of the law of God, more lowly in humility, more elegant in singing, more perfect in all virtue. She was indeed stedfast, immoveable, unchangeable, and daily advancing to perfection. No one saw her angry, nor heard her speaking evil. All her speech was so full of grace, that her God was acknowledged to be in her tongue. She was always engaged in prayer and in searching the law, and she was anxious lest by any word of hers she should sin with regard to her companions. Then she was afraid lest in her laughter, or the sound of her beautiful voice, she should commit any fault, or lest, being elated, she should display any wrong-doing or haughtiness to one of her equals.[1630] She blessed God without intermission; and lest perchance, even in her salutation, she might cease from praising God; if any one saluted her, she used to answer by way of salutation: Thanks be to God. And from her the custom first began of men saying, Thanks be to God, when they saluted each other. She refreshed herself only with the food which she daily received from the hand of the angel; but the food which she obtained from the priests she divided among the poor. The angels of God were often seen speaking with her, and they most diligently obeyed her. If any one who was unwell touched her, the same hour he went home cured.

[1629] For the hours of prayer, see *Apost. Const.*, ch. xl.; Jerome's letters to Læta, Demetrias, etc.

[1630] One of themss. has: She was anxious about her companions, lest any of them should sin even in one word, lest any of them should raise her voice in laughing, lest any of them should be in the wrong, or proud to her father or her mother.

Chapter 7.

Then Abiathar the priest offered gifts without end to the high priests, in order that he might obtain her as wife to his son. But Mary forbade them, saying: It cannot be that I should know a man, or that a man should know me. For all the priests and all her relations kept saying to her: God is worshipped in children and adored in posterity, as has always happened among the sons of Israel. But Mary answered and said unto them: God is worshipped in chastity, as is proved first of all.[1631] For before Abel there was none righteous among men, and he by his offerings pleased God, and was without mercy slain by him who displeased Him. Two crowns, therefore, he received—of oblation and of virginity, because in his flesh there was no pollution. Elias also, when he was in the flesh, was taken up in the flesh, because he kept his flesh unspotted. Now I, from my infancy in the temple of God, have learned that virginity can be sufficiently dear to God. And so, because I can offer what is dear to God, I have resolved in my heart that I should not know a man at all.

[1631] Or, by the first of all.

Chapter 8.

Now it came to pass, when she was fourteen[1632] years old, and on this account there was occasion for the Pharisees' saying that it was now a custom that no woman of that age should abide in the temple of God, they fell upon the plan of sending a herald through all the tribes of Israel, that on the third day all should come together into the temple of the Lord. And when all the people had come together, Abiathar the high priest rose, and mounted on a higher step, that he might be seen and heard by all the people; and when great silence had been obtained, he said: Hear me, O sons of Israel, and receive my words into your ears. Ever since this temple was built by Solomon, there have been in it virgins, the daughters of kings and the daughters of prophets, and of high priests and priests; and they were great, and worthy of admiration. But when they came to the proper age they were given in marriage, and followed the course of their mothers before them, and were pleasing to God. But a new order of life has been found out by Mary alone, who promises that she will remain a virgin to God. Wherefore it seems to me, that through our inquiry and the answer of God we should try to ascertain to whose keeping she ought to be entrusted. Then these words found favour with all the synagogue. And the lot was cast by the priests upon the twelve tribes, and the lot fell upon the tribe of Judah. And the priest said: To-morrow let every one who has no wife come, and bring his rod in his hand. Whence it happened that Joseph[1633] brought his rod along with the young men. And the rods having been handed over to the high priest, he offered a sacrifice to the Lord God, and inquired of the Lord. And the Lord said to him: Put all their rods into the holy of holies of God, and let them remain there, and order them to come to thee on the morrow to get back their rods; and the man from the point of whose rod a dove shall come forth, and fly towards heaven, and in whose hand the rod, when given back, shall exhibit this sign, to him let Mary be delivered to be kept.

On the following day, then, all having assembled early, and an incense-offering having been made, the high priest went into the holy of holies, and brought forth the rods. And when he had distributed the rods,[1634] and the dove came forth out of none of them, the high priest put on the twelve bells[1635] and the sacerdotal robe; and entering into the holy of holies, he there made a burnt-offering, and poured forth a prayer. And the angel of the Lord appeared to him, saying: There is here the shortest rod, of which thou hast made no account: thou didst bring it in with the rest, but didst not take it out with them. When thou hast taken it out, and hast given it him whose it is, in it will appear the sign of which I spoke to thee. Now that was Joseph's rod; and because he was an old man, he had been cast off, as it were, that he might not receive her, but neither did he himself wish to ask back his rod.[1636] And when he was humbly standing last of all, the high priest cried out to him with a loud voice, saying: Come, Joseph, and receive thy rod; for we are waiting for thee. And Joseph came up trembling, because the high priest had called him with a very loud voice. But as soon as he stretched forth his hand, and laid hold of his rod, immediately from the top of it came forth a dove whiter than snow, beautiful exceedingly, which, after long flying about the roofs of the temple, at length flew towards the heavens. Then all the people congratulated the old man, saying: Thou hast been made blessed in thine old age, O father Joseph, seeing that God hath shown thee to be fit to receive Mary. And the priests having said to him, Take her, because of all the tribe of Judah thou alone hast been chosen by God; Joseph began bashfully to address them, saying: I am an old man, and have children; why do you hand over to me this infant, who is younger than my grandsons? Then Abiathar the high priest said to him: Remember, Joseph, how Dathan and Abiron and Core perished, because they despised the will of God. So will it happen to thee, if thou despise this which is commanded thee by God. Joseph answered him: I indeed do not despise the will of God; but I shall be her guardian until I can ascertain concerning the will of God, as to which of my sons can have her as his wife. Let some virgins of her companions, with whom she may meanwhile spend her time, be given for a consolation to her. Abiathar the high priest answered and said: Five virgins indeed shall be given her for consolation, until the appointed day come in which thou mayst receive her; for to no other can she be joined in marriage.

[1632] Or, twelve.

[1633] One of the mss. adds: Seeing that he had not a wife, and not wishing to slight the order of the high priest.

[1634] One of the mss. inserts: To the number of three thousand.

[1635] See Protev. James 8.

Then Joseph received Mary, with the other five virgins who were to be with her in Joseph's house. These virgins were Rebecca, Sephora, Susanna, Abigea, and Cael; to whom the high priest gave the silk, and the blue,[1637] and the fine linen, and the scarlet, and the purple, and the fine flax. For they cast lots among themselves what each virgin should do, and the purple for the veil of the temple of the Lord fell to the lot of Mary. And when she had got it, those virgins said to her: Since thou art the last, and humble, and younger than all, thou hast deserved to receive and obtain the purple. And thus saying, as it were in words of annoyance, they began to call her queen of virgins. While, however, they were so doing, the angel of the Lord appeared in the midst of them, saying: These words shall not have been uttered by way of annoyance, but prophesied as a prophecy most true. They trembled, 373 therefore, at the sight of the angel, and at his words, and asked her to pardon them, and pray for them.

[1636] Another and more probable reading is: And this was Joseph's rod; and he was of an abject appearance, seeing that he was old, and he would not ask back his rod, lest perchance he might be forced to receive her.

[1637] Or, hyacinth.

Chapter 9.

And on the second day, while Mary was at the fountain to fill her pitcher, the angel of the Lord appeared to her, saying: Blessed art thou, Mary; for in thy womb thou hast prepared an habitation for the Lord. For, lo, the light from heaven shall come and dwell in thee, and by means of thee will shine over the whole world.

Again, on the third day, while she was working at the purple with her fingers, there entered a young man of ineffable beauty. And when Mary saw him, she exceedingly feared and trembled. And he said to her: Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.[1638] And when she heard these words, she trembled, and was exceedingly afraid. Then the angel of the Lord added: Fear not, Mary; for thou hast found favour with God: Behold, thou shalt conceive in thy womb, and shalt bring forth a King, who fills not only the earth, but the heaven, and who reigns from generation to generation.

[1638] Luke i. 28.

Chapter 10.

While these things were doing, Joseph was occupied with his work, house-building, in the districts by the sea-shore; for he was a carpenter. And after nine months he came back to his house, and found Mary pregnant. Wherefore, being in the utmost distress, he trembled and cried out, saying: O Lord God, receive my spirit; for it is better for me to die than to live any longer. And the virgins who were with Mary said to him: Joseph, what art thou saying? We know that no man has touched her; we can testify that she is still a virgin, and untouched. We have watched over her; always has she continued with us in prayer; daily do the angels of God speak with her; daily does she receive food from the hand of the Lord. We know not how it is possible that there can be any sin in her. But if thou wishest us to tell thee what we suspect, nobody but the angel of the Lord[1639] has made her pregnant. Then said Joseph: Why do you mislead me, to believe that an angel of the Lord has made her pregnant? But it is possible that some one has pretended to be an angel of the Lord, and has beguiled her. And thus speaking, he wept, and said: With what face shall I look at the temple of the Lord, or with what face shall I see the priests of God? What am I to do? And thus saying, he thought that he would flee, and send her away.

[1639] Another reading is: The Holy Spirit.

Chapter 11.

And when he was thinking of rising up and hiding himself, and dwelling in secret, behold, on that very night, the angel of the Lord appeared to him in sleep, saying: Joseph, thou son of David, fear not; receive Mary as thy wife: for that which is in her womb is of the Holy Spirit. And she shall bring forth a son, and His name shall be called Jesus, for He will save His people from their sins. And Joseph, rising from his sleep, gave thanks to God, and spoke to Mary and the virgins who were with her, and told them his vision. And he was comforted about Mary, saying: I have sinned, in that I suspected thee at all.

Chapter 12.

After these things there arose a great report that Mary was with child. And Joseph was seized by the officers of the temple, and brought along with Mary to the high priest. And he with the priests began to reproach him, and to say: Why hast thou beguiled so great and so glorious a virgin, who was fed like a dove in the temple by the angels of God, who never wished either to see or to have a man, who had the most excellent knowledge of the law of God? If thou hadst not done violence to her, she would still have remained in her virginity. And Joseph vowed, and swore that he had never touched her at all. And Abiathar the high priest answered him: As the Lord liveth, I will give thee to drink of the water of drinking of the Lord, and immediately thy sin will appear.

Then was assembled a multitude of people which could not be numbered, and Mary was brought to the temple. And the priests, and her relatives, and her parents wept, and said to Mary: Confess to the priests thy sin, thou that wast like a dove in the temple of God, and didst receive food from the hands of an angel. And again Joseph was summoned to the altar, and the water of drinking of the Lord was given him to drink. And when any one that had lied drank this water, and walked seven times round the altar, God used to show some sign in his face. When, therefore, Joseph had drunk in safety, and had walked round the altar seven times, no sign of sin appeared in him. Then all the priests, and the officers, and the people justified him, saying: Blessed art thou, seeing that no charge has been found good against thee. And they summoned Mary, and said: And what excuse canst thou have? or what greater sign can appear in thee than the conception of thy womb, which betrays thee? This only we require of thee, that since Joseph is pure regarding thee, thou confess who it is that has beguiled thee. For it is better that thy confession should betray thee, than that the wrath of God should set a mark on thy face, and expose thee in the midst of the people. Then Mary said, stedfastly and without trembling: O Lord God, King over all, who 374 knowest all secrets, if there be any pollution in me, or any sin, or any evil desires, or unchastity, expose me in the sight of all the people, and make me an example of punishment to all. Thus saying, she went up to the altar of the Lord boldly, and drank the water of drinking, and walked round the altar seven times, and no spot was found in her.

And when all the people were in the utmost astonishment, seeing that she was with child, and that no sign had appeared in her face, they began to be disturbed among themselves by conflicting statements: some said that she was holy and unspotted, others that she was wicked and defiled. Then Mary, seeing that she was still suspected by the people, and that on that account she did not seem to them to be wholly cleared, said in the hearing of all, with a loud voice, As the Lord Adonai liveth, the Lord of Hosts before whom I stand, I have not known man; but I am known by Him to whom from my earliest years I have devoted myself. And this vow I made to my God from my infancy, that I should remain unspotted in Him who created me, and I trust that I shall so live to Him alone, and serve Him alone;

and in Him, as long as I shall live, will I remain unpolluted. Then they all began to kiss her feet and to embrace her knees, asking her to pardon them for their wicked suspicions. And she was led down to her house with exultation and joy by the people, and the priests, and all the virgins. And they cried out, and said: Blessed be the name of the Lord for ever, because He hath manifested thy holiness to all His people Israel.

Chapter 13.

And it came to pass some little time after, that an enrolment was made according to the edict of Cæsar Augustus, that all the world was to be enrolled, each man in his native place. This enrolment was made by Cyrinus, the governor of Syria.[1640] It was necessary, therefore, that Joseph should enrol with the blessed Mary in Bethlehem, because to it they belonged, being of the tribe of Judah, and of the house and family of David. When, therefore, Joseph and the blessed Mary were going along the road which leads to Bethlehem, Mary said to Joseph: I see two peoples before me, the one weeping, and the other rejoicing. And Joseph answered: Sit still on thy beast, and do not speak superfluous words. Then there appeared before them a beautiful boy, clothed in white raiment, who said to Joseph: Why didst thou say that the words which Mary spoke about the two peoples were superfluous? For she saw the people of the Jews weeping, because they have departed from their God; and the people of the Gentiles rejoicing, because they have now been added and made near to the Lord, according to that which He promised to our fathers Abraham, Isaac, and Jacob: for the time is at hand when in the seed of Abraham all nations shall be blessed.[1641]

And when he had thus said, the angel ordered the beast to stand, for the time when she should bring forth was at hand; and he commanded the blessed Mary to come down off the animal, and go into a recess under a cavern, in which there never was light, but always darkness, because the light of day could not reach it. And when the blessed Mary had gone into it, it began to shine with as much brightness as if it were the sixth hour of the day. The light from God so shone in the cave, that neither by day nor night was light wanting as long as the blessed Mary was there. And there she brought forth a son, and the angels surrounded Him when He was being born. And as soon as He was born, He stood upon His feet, and the angels adored Him, saying: Glory to God in the highest, and on earth peace to men of good pleasure.[1642] Now, when the birth of the Lord was at hand, Joseph had gone away to seek midwives. And when he had found them, he returned to the cave, and found with Mary the infant which she had brought forth. And Joseph said to the blessed Mary: I have brought thee two midwives—Zelomi[1643] and Salome; and they are standing outside before the entrance to the cave, not daring to come in hither, because of the exceeding brightness. And when the blessed Mary heard this, she smiled; and Joseph said to her: Do not smile; but prudently allow them to visit thee, in case thou shouldst require them for thy cure. Then she ordered them to enter. And when Zelomi had come in, Salome having stayed without, Zelomi said to Mary: Allow me to touch thee. And when she had permitted her to make an examination, the midwife cried out with a loud voice, and said: Lord, Lord Almighty, mercy on us! It has never been heard or thought of, that any one should have her breasts full of milk, and that the birth of a son should show his mother to be a virgin. But there has been no spilling of blood in his birth, no pain in bringing him forth. A virgin has conceived, a virgin has brought forth, and a virgin she remains. And hearing these words, Salome said: Allow me to handle thee, and prove whether Zelomi have spoken the truth. And the blessed Mary allowed her to handle her. And when she had withdrawn her hand from handling her, it dried up, and through excess of pain she began to weep bitterly, 375 and to be in great distress, crying out, and saying: O Lord God, Thou knowest that I have always feared Thee, and that without recompense I have cared for all the poor; I have taken nothing from the widow and the orphan, and the needy have I not sent empty away. And, behold, I am made wretched because of mine unbelief, since without a cause I wished to try Thy virgin.

[1640] Luke ii. 1–6.

[1641] Gen. xii. 3.

[1642] See Alford's Greek Testament on Luke ii. 14. [So Rev. Version, following the weight of manuscript authority.—R.]

[1643] Or Zelemi.

And while she was thus speaking, there stood by her a young man in shining garments, saying: Go to the child, and adore Him, and touch Him with thy hand, and He will heal thee, because He is the Saviour of the world, and of all that hope in Him. And she went to the child with haste, and adored Him, and touched the fringe of the cloths in which He was wrapped, and instantly her hand was cured. And going forth, she began to cry aloud, and to tell the wonderful things which she had seen, and which she had suffered, and how she had been cured; so that many through her statements believed.

And some shepherds also affirmed that they had seen angels singing a hymn at midnight, praising and blessing the God of heaven, and saying: There has been born the Saviour of all, who is Christ the Lord, in whom salvation shall be brought back to Israel.[1644]

Moreover, a great star, larger than any that had been seen since the beginning of the world, shone over the cave from the evening till the morning. And the prophets who were in Jerusalem said that this star pointed out the birth of Christ, who should restore the promise not only to Israel, but to all nations.

[1644] Luke ii. 8–12.

Chapter 14.

And on the third day after the birth of our Lord Jesus Christ, the most blessed Mary went forth out of the cave, and entering a stable, placed the child in the stall, and the ox and the ass adored Him. Then was fulfilled that which was said by Isaiah the prophet, saying: The ox knoweth his owner, and the ass his master's crib.[1645] The very animals, therefore, the ox and the ass, having Him in their midst, incessantly adored Him. Then was fulfilled that which was said by Abacuc the prophet, saying:[1646] Between two animals thou art made manifest. In the same place Joseph remained with Mary three days.

[1645] Isa. i. 3.

[1646] Hab. iii. 2, according to the LXX. reading, שְׁנַיִם תִיִּיס two living creatures, for שָׁנִים תַיַּיו· years make alive.

Chapter 15.

And on the sixth day they entered Bethlehem, where they spent the seventh day. And on the eighth day they circumcised the child, and called His name Jesus; for so He was called by the angel before He was conceived in the womb.[1647] Now, after the days of the purification of Mary were fulfilled according to the law of Moses, then Joseph took the infant to the temple of the Lord. And when the infant had received parhithomus,[1648]—parhithomus, that is, circumcision—they offered for Him a pair of turtle-doves, or two young pigeons.[1649]

Now there was in the temple a man of God, perfect and just, whose name was Symeon, a hundred and twelve years old. He had received the answer from the Lord, that he should not taste of death till he had seen Christ, the Son of God, living in the flesh. And having seen the child, he cried out with a loud voice, saying: God hath visited His people, and the Lord hath fulfilled His promise. And he made haste, and adored Him. And after this he took Him up into his cloak and kissed His feet, and said: Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, to be a light to lighten the Gentiles, and the glory of Thy people Israel.[1650]

There was also in the temple of the Lord, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, who had lived with her husband seven years from her virginity; and she had now been a widow eighty-four years. And she never left the temple of the Lord, but spent her time in fasting and prayer. She also likewise adored the child, saying: In Him is the redemption of the world.[1651]

[1647] Luke ii. 21–24.

[1648] This shows the extent of the writer's, or transcriber's knowledge of Greek.

[1649] Lev. xii. 8.

[1650] Luke ii. 22–35.

[1651] Luke ii. 36–38.

Chapter 16.

And when the second year was past,[1652] Magi came from the east to Jerusalem, bringing great gifts. And they made strict inquiry of the Jews, saying: Where is the king who has been born to you? for we have seen his star in the east, and have come to worship him. And word of this came to King Herod, and so alarmed him that he called together the scribes and the Pharisees, and the teachers of the people, asking of them where the prophets had foretold that Christ should be born. And they said: In Bethlehem of Judah. For it is written: And thou Bethelehem, in the land of Judah, art by no means the least among the princes of Judah; for out of thee shall come forth a Leader who shall rule my people Israel.[1653] Then King Herod summoned the magi to him, and strictly inquired of them when the star appeared to them. Then, sending them to Bethlehem, he said: Go and make strict inquiry about the child; and when ye have found him, bring me word again, that I may come and worship him also. And while the magi were going on their way, there appeared to them the star, which was, as it were, a guide to them, going before them until they came to where the child was. And when the magi saw the star, they rejoiced with great joy; and going into the house, they saw the child Jesus sitting in His mother's lap. Then they opened their treasures, and presented great gifts to the blessed Mary and Joseph. And to the child Himself they offered each of them a piece of gold.[1654] And likewise one gave gold, another frankincense, and the third myrrh.[1655] And when they were going to return to King Herod, they were warned by an angel in their sleep not to go back to Herod; and they returned to their own country by another road.[1656]

[1652] One ms. has: When two days were past. Another: On the thirteenth day.

[1653] Mic. v. 2.

[1654] The *siclus aureus*, or gold shekel, was worth £1, 16s. 6d.

[1655] One ms. has: Gaspar gave Myrrh, Melchior frankincense, Balthusar gold.

[1656] Matt. ii. 1–12.

Chapter 17.

And when Herod[1657] saw that he had been made sport of by the magi, his heart swelled with rage, and he sent through all the roads, wishing to seize them and put them to death. But when he could not find them at all, he sent anew to Bethlehem and all its borders, and slew all the male children whom he found of two years old and under, according to the time that he had ascertained from the magi.[1658]

Now the day before this was done Joseph was warned in his sleep by the angel of the Lord, who said to him: Take Mary and the child, and go into Egypt by the way of the desert. And Joseph went according to the saying of the angel.[1659]

[1657] One ms. has: And when Herod, coming back from Rome the year after, saw.

[1658] Matt. ii. 16.

[1659] Matt. ii. 14.

Chapter 18.

And having come to a certain cave, and wishing to rest in it, the blessed[1660] Mary dismounted from her beast, and sat down with the child Jesus in her bosom. And there were with Joseph three boys, and with Mary a girl, going on the journey along with them. And, lo, suddenly there came forth from the cave many dragons; and when the children saw them, they cried out in great terror. Then Jesus went down from the bosom of His mother, and stood on His feet before the dragons; and they adored Jesus, and thereafter retired. Then was fulfilled that which was said by David the prophet, saying: Praise the Lord from the earth, ye dragons; ye dragons, and all ye deeps.[1661] And the young child Jesus, walking before them, commanded them to hurt no man. But Mary and Joseph were very much afraid lest the child should be hurt by the dragons. And Jesus said to them: Do not be afraid, and do not consider me to be a little child; for I am and always have been perfect; and all the beasts of the forest must needs be tame before me.

[1660] One of themss. has: Then Joseph put the blessed virgin and the boy upon a beast, and himself mounted another, and took the road through the hill country and the desert, that he might get safe to Egypt; for they did not want to go by the shore, for fear of being waylaid.

[1661] Ps. cxlviii. 7.

Chapter 19.

Lions and panthers adored Him likewise, and accompanied them in the desert. Wherever Joseph and the blessed Mary went, they went before them showing them the way, and bowing their heads; and showing their submission by wagging their tails, they adored Him with great reverence. Now at first, when Mary saw the lions and the panthers, and various kinds of wild beasts, coming about them, she was very much afraid. But the infant Jesus looked into her face with a joyful countenance, and said: Be not afraid, mother; for they come not to do thee harm, but they make haste to serve both thee and me. With these words He drove all fear from her heart. And the lions kept walking with them, and with the oxen, and the asses, and the beasts of burden which carried their baggage, and did not hurt a single one of them, though they kept beside them; but they were tame among the sheep and the rams which they had brought with them from Judæa, and which they had with them. They walked among wolves, and feared nothing; and no one of them was hurt by another. Then was fulfilled that which was spoken by the prophet: Wolves shall feed with lambs; the lion and the ox shall eat straw together.[1662] There were together two oxen drawing a waggon with provision for the journey, and the lions directed them in their path.

[1662] Isa. lxv. 25.

Chapter 20.

And it came to pass on the third day of their journey, while they were walking, that the blessed Mary was fatigued by the excessive heat of the sun in the desert; and seeing a palm tree, she said to Joseph: Let me rest a little under the shade of this tree. Joseph therefore made haste, and led her to the palm, and made her come down from her beast. And as the blessed Mary was sitting there, she looked up to the foliage of the palm, and saw it full of fruit, and said to Joseph: I wish it were possible to get some of the fruit of this palm. And Joseph said to her: I wonder that thou sayest this, when thou seest how high the palm tree is; and that thou thinkest of eating of its fruit. I am thinking more of the want of water, because the skins are now empty, and we have none wherewith to refresh ourselves and our cattle. Then the child Jesus, with a joyful countenance, reposing in the bosom of His mother, said to the palm: O tree, bend thy branches, and refresh my mother with thy fruit. And immediately at these words the palm bent its top down to the very feet of the blessed Mary; and they gathered from it fruit, with which they were all refreshed. And after they had gathered all its fruit, it remained bent down, waiting the order to rise from Him who had commanded it to stoop. Then Jesus said to it: Raise thyself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father; and open from thy roots a vein of water which has been hid in the earth, and let the waters flow, so that we may be satisfied from thee. And it rose up immediately, and at its root there began to come forth a spring of water exceedingly clear and cool and sparkling. And when they saw the spring of water, they rejoiced with great joy, and were satisfied, themselves and all their cattle and their beasts. Wherefore they gave thanks to God.

Chapter 21.

And on the day after, when they were setting out thence, and in the hour in which they began their journey, Jesus turned to the palm, and said: This privilege I give thee, O palm tree, that one of thy branches be carried away by my angels, and planted in the paradise of my Father. And this blessing I will confer upon thee, that it shall be said of all who conquer in any contest, You have attained the palm of victory. And while He was thus speaking, behold, an angel of the Lord appeared, and stood upon the palm tree; and taking off one of its branches, flew to heaven with the branch in his hand. And when they saw this, they fell on their faces, and became as it were dead. And Jesus said to them: Why are your hearts possessed with fear? Do you not know that this palm, which I have caused to be transferred to paradise, shall be prepared for all the saints in the place of delights, as it has been prepared for us in this place of the wilderness? And they were filled with joy; and being strengthened, they all rose up.

Chapter 22.

After this, while they were going on their journey, Joseph said to Jesus: Lord, it is a boiling heat; if it please Thee, let us go by the sea-shore, that we may be able to rest in the cities on the coast. Jesus said to him: Fear not, Joseph; I will shorten the way for you, so that what you would have taken thirty days to go over, you shall accomplish in this one day. And while they were thus speaking, behold, they looked forward, and began to see the mountains and cities of Egypt.

And rejoicing and exulting, they came into the regions of Hermopolis, and entered into a certain city of Egypt which is called Sotinen;[1663] and because they knew no one there from whom they could ask hospitality, they went into a temple which was called the Capitol of Egypt. And in this temple there had been set up three hundred and fifty-five idols,[1664] to each of which on its own day divine honours and sacred rites were paid. For the Egyptians belonging to the same city entered the Capitol, in which the priests told them how many sacrifices were offered each day, according to the honour in which the god was held.

[1663] Or, Sotrina.

[1664] No nation was so given to idolatry, and worshipped such a countless number of monsters, as the Egyptians.—*Jerome on Isaiah.*

Chapter 23.

And it came to pass, when the most blessed Mary went into the temple with the little child, that all the idols prostrated themselves on the ground, so that all of them were lying on their faces shattered and broken to pieces;[1665] and thus they plainly showed that they were nothing. Then was fulfilled that which was said by the prophet Isaiah: Behold, the Lord will come upon a swift cloud, and will enter Egypt, and all the handiwork of the Egyptians shall be moved at His presence.[1666]

[1665] Cf. 1 Sam. v. 3.

[1666] Isa. xix. 1.

Chapter 24.

Then Affrodosius, that governor of the city, when news of this was brought to him, went to the temple with all his army. And the priests of the temple, when they saw Affrodosius with all his army coming into the temple, thought that he was making haste only to see vengeance taken on those on whose account the gods had fallen down. But when he came into the temple, and saw all the gods lying prostrate on their faces, he went up to the blessed Mary, who was carrying the Lord in her bosom, and adored Him, and said to all his army and all his friends: Unless this were the God of our gods, our gods would not have fallen on their faces before Him; nor would they be lying prostrate in His presence: wherefore they silently confess that He is their Lord. Unless we, therefore, take care to do what we have seen our gods doing, we may run the risk of His anger, and all come to destruction, even as it happened to Pharaoh king of the Egyptians, who, not believing in powers so mighty, was drowned in the sea, with all his army.[1667] Then all the people of that same city believed in the Lord God through Jesus Christ.

[1667] Ex. xv. 4.

Chapter 25.

378 After no long time the angel said to Joseph: Return to the land of Judah, for they are dead who sought the child's life.[1668]

[1668] Matt. ii. 26. One of the mss. here has: And Joseph and Mary went to live in the house of a certain widow, and spent a year there; and for the events of the year it gives a number of the miracles recorded in the early chapters of the Latin Gospel of Thomas.

Chapter 26.

And it came to pass, after Jesus had returned out of Egypt, when He was in Galilee, and entering on the fourth year of His age, that on a Sabbath-day He was playing with some children at the bed of the Jordan. And as He sat there, Jesus made to Himself seven pools of clay, and to each of them He made passages, through which at His command He brought water from the torrent into the pool, and took it back again. Then one of those children, a son of the devil, moved with envy, shut the passages which supplied the pools with water, and overthrew what Jesus had built up. Then said Jesus to him: Woe unto thee, thou son of death, thou son of Satan! Dost thou destroy the works which I have wrought? And immediately he who had done this died. Then with great uproar the parents of the dead boy cried out against Mary and Joseph, saying to them: Your son has cursed our son, and he is dead. And when Joseph and Mary heard this, they came forthwith to Jesus, on account of the outcry of the parents of the boy, and the gathering together of the Jews. But Joseph said privately to Mary: I dare not speak to Him; but do thou admonish Him, and say: Why hast Thou raised against us the hatred of the people; and why must the troublesome hatred of men be borne by us? And His mother having come to Him, asked Him, saying: My Lord, what was it that he did to bring about his death? And He said: He deserved death, because he scattered the works that I had made. Then His mother asked Him, saying: Do not so, my Lord, because all men rise up against us. But He, not wishing to grieve His mother, with His right foot kicked the hinder parts of the dead boy, and said to him: Rise, thou son of iniquity for thou art not worthy to enter into the rest of my Father, because thou didst destroy the works which I had made. Then he who had been dead rose up, and went away. And Jesus, by the word of His power, brought water into the pools by the aqueduct.

Chapter 27.

And it came to pass, after these things, that in the sight of all Jesus took clay from the pools which He had made, and of it made twelve sparrows. And it was the Sabbath when Jesus did this, and there were very many children with Him. When, therefore, one of the Jews had seen Him doing this, he said to Joseph: Joseph, dost thou not see the child Jesus working on the Sabbath at what it is not lawful for him to do? for he has made twelve sparrows of clay. And when Joseph heard this, he reproved him, saying: Wherefore doest thou on the Sabbath such things as are not lawful for us to do? And when Jesus heard Joseph, He struck His hands together, and said to His sparrows: Fly! And at the voice of His command they began to fly. And in the sight and hearing of all that stood by, He said to the birds: Go and fly through the earth, and through all the world, and live. And when those that were there saw such miracles, they were filled with great astonishment. And some praised and admired Him, but others reviled Him. And certain of them went away to the chief priests and the heads of the Pharisees, and reported to them that Jesus the son of Joseph had done great signs and miracles in the sight of all the people of Israel. And this was reported in the twelve tribes of Israel.

Chapter 28.

And again the son of Annas, a priest of the temple, who had come with Joseph, holding his rod in his hand in the sight of all, with great fury broke down the dams which Jesus had made with His own hands, and let out the water which He had collected in them from the torrent. Moreover, he shut the aqueduct by which the water came in, and then broke it down. And when Jesus saw this, He said to that boy who had destroyed His dams: O most wicked seed of iniquity! O son of death! O workshop of Satan! verily the fruit of thy seed shall be without strength, and thy roots without moisture, and thy branches withered, bearing no fruit. And immediately, in the sight of all, the boy withered away, and died.

Chapter 29.

Then Joseph trembled, and took hold of Jesus, and went with Him to his own house, and His mother with Him. And, behold, suddenly from the opposite direction a boy, also a worker of iniquity, ran up and came against the shoulder of Jesus, wishing to make sport of Him, or to hurt Him, if he could. And Jesus said to him: Thou shalt not go back safe and sound from the way that thou goest. And immediately he fell down, and died. And the parents of the dead boy, who had seen what happened, cried out, saying: Where does this child come from? It is manifest that every word that he says is true; and it is often accomplished before he speaks. And the parents of the dead boy came to Joseph, and said to him: Take away that Jesus from this place, for he cannot live with us in this town; or at least teach him to bless, and not to curse. And Joseph came up to Jesus, and admonished Him, saying: Why doest thou such things? For already many are in grief and against thee, and hate us on thy account, and we endure the reproaches of men because of thee. And Jesus answered and said unto Joseph: No one is a wise son but he whom his father hath taught, according to the knowledge of this time; and a father's curse can hurt none but evil-doers. 379
Then they came together against Jesus, and accused him to Joseph. When Joseph saw this, he was in great terror, fearing the violence and uproar of the people of Israel. And the same hour Jesus seized the dead boy by the ear, and lifted him up from the earth in the sight of all: and they saw Jesus speaking to him like a father to his son. And his spirit came back to him, and he revived. And all of them wondered.

Chapter 30.

Now a certain Jewish schoolmaster named Zachyas[1669] heard Jesus thus speaking; and seeing that He could not be overcome, from knowing the power that was in Him,[1670] he became angry, and began rudely and foolishly, and without fear, to speak against Joseph. And he said: Dost thou not wish to entrust me with thy son, that he may be instructed in human learning and in reverence? But I see that Mary and thyself have more regard for your son than for what the elders of the people of Israel say against him. You should have given more honour to us, the elders of the whole church of Israel, both that he might be on terms of mutual affection with the children, and that among us he might be instructed in Jewish learning. Joseph, on the other hand, said to him: And is there any one who can keep this child, and teach him? But if thou canst keep him and teach him, we by no means hinder him from being taught by thee those things which are learned by all. And Jesus, having heard what Zachyas had said, answered and said unto him: The precepts of the law which thou hast just spoken of, and all the things that thou hast named, must be kept by those who are instructed in human learning; but I am a stranger to your law-courts, because I have no father after the flesh. Thou who readest the law, and art learned in it, abidest in the law; but I was before the law. But since thou thinkest that no one is equal to thee in learning, thou shalt be taught by me, that no other can teach anything but those things which thou hast named. But he alone can who is worthy.[1671] For when I shall be exalted on earth, I will cause to cease all mention of your genealogy. For thou knowest not when thou wast born: I alone know when you were born, and how long your life on earth will be. Then all who heard these words were struck with astonishment, and cried out: Oh! oh! oh! this marvellously great and wonderful mystery. Never have we heard the like! Never has it been heard from any one else, nor has it been said or at any time heard by the prophets, or the Pharisees, or the scribes. We know whence he is sprung, and he is scarcely five years old; and whence does he speak these words? The Pharisees answered: We have never heard such words spoken by any other child so young. And Jesus answered and said unto them: At this do ye wonder, that such things are said by a child? Why, then, do ye not believe me in those things which I have said to you? And you all wonder because I said to you that I know when you were born. I will tell you greater things, that you may wonder more. I have seen Abraham, whom you call your father, and have spoken with him; and he has seen me.[1672] And when they heard this they held their tongues, nor did any of them dare to speak. And Jesus said to them: I have been among you with children, and you have not known me; I have spoken to you as to wise men, and you have not understood my words; because you are younger than I am,[1673] and of little faith.

[1669] Other forms of the name are: Zachias, Zachameus, Zacheus, Zachæus.

[1670] Or, seeing that there was in Him an insuperable knowledge of virtue.

[1671] Tischendorf thinks that the text is corrupt. But the meaning seems to be: You are not a whit better than your neighbours; for all of you teach what you have named, and you can teach nothing else. But he alone (*ipse*, i.e., Christ) can teach more who is worthy.

[1672] Comp. John viii. 56–58.

[1673] Or, literally, inferior to me.

Chapter 31.

A second time the master Zachyas, doctor of the law, said to Joseph and Mary: Give me the boy, and I shall hand him over to master Levi, who shall teach him his letters and instruct him. Then Joseph and Mary, soothing Jesus, took Him to the schools, that He might be taught His letters by old Levi. And as soon as He went in He held His tongue. And the master Levi said one letter to Jesus, and, beginning from the first letter Aleph, said to Him: Answer. But Jesus was silent, and answered nothing. Wherefore the preceptor Levi was angry, and seized his storax-tree rod, and struck Him on the head. And Jesus said to the teacher Levi: Why dost thou strike me? Thou shalt know in truth, that He who is struck can teach him who strikes Him more than He can be taught by him. For I can teach you those very things that you are saying. But all these are blind who speak and hear, like sounding brass or tinkling cymbal, in which there is no perception of those things which are meant by their sound.[1674] And Jesus in addition said to Zachyas: Every letter from Aleph even to Thet[1675] is known by its arrangement. Say thou first, therefore, what Thet is, and I will tell thee what Aleph is. And again Jesus said to them: Those who do not know Aleph, how can they say Thet, the hypocrites? Tell me what the first one, Aleph, is; and I shall then believe you when you have said Beth. And Jesus began to ask the names of the 380 letters one by one, and said: Let the master of the law tell us what the first letter is, or why it has many triangles, gradate, subacute, mediate, obduced, produced, erect, prostrate, curvistrate.[1676] And when Levi heard this, he was thunderstruck at such an arrangement of the names of the letters. Then he began in the hearing of all to cry out, and say: Ought such a one to live on the earth? Yea, he ought to be hung on the great cross. For he can put out fire, and make sport of other modes of punishment. I think that he lived before the flood, and was born before the deluge. For what womb bore him? or what mother brought him forth? or what breasts gave him suck? I flee before him; I am not able to withstand the words from his mouth, but my heart is astounded to hear such words. I do not think that any man can understand what he says, except God were with him. Now I, unfortunate wretch, have given myself up to be a laughing-stock to him. For when I thought I had a scholar, I, not knowing him, have found my master. What shall I say? I cannot withstand the words of this child: I shall now flee from this town, because I cannot understand them. An old man like me has been beaten by a boy, because I can find neither beginning nor end of what he says. For it is no easy matter to find a beginning of himself.[1677] I tell you of a certainty, I am not lying, that to my eyes the proceedings of this boy, the commencement of his conversation, and the upshot of his intention, seem to have nothing in common with mortal man. Here then I do not know whether he be a wizard or a god; or at least an angel of God speaks in him. Whence he is, or where he comes from, or who he will turn out to be, I know not. Then Jesus, smiling at him with a joyful countenance, said in a commanding voice to all the sons of Israel standing by and hearing: Let the unfruitful bring forth fruit, and the blind see, and the lame walk right, and the poor enjoy the good things of this life, and the dead live, that each may return to his original state, and abide in Him who is the root of life and of perpetual sweetness. And when the child Jesus had said this, forthwith all who had fallen under malignant diseases were restored. And they did not dare to say anything more to Him, or to hear anything from Him.

[1674] 1 Cor. xiii. 1, xiv. 7.

[1675] Tau, and not Teth, is the last letter of the Hebrew alphabet.

[1676] The original—*triangulos gradatos, subacutos, mediatos, obductos, productos, erectos, stratos, curvistratos*—is hopelessly corrupt. Compare the passages in the following Apocrypha. [The Gospel of Thomas, first Greek form, chaps. 6, 7, and parallel passages.—R.] It obviously, however, refers to the Pentalpha, Pentacle, or Solomon's Seal, celebrated in the remains of the magical books that have come down to us under the names of Hermas and the Pythagoreans. The Pentalpha was formed by joining by straight lines the alternate angles of a regular pentagon, and thus contained numerous triangles. The Pythagoreans called it the *Hygiea* or symbol of health, and it was frequently engraved on amulets and coins. It is still, if the books are to be trusted, a symbol of power in the higher grades of freemasonry.

[1677] i.e., It is not wonderful that we do not understand what he says, for we do not know what he is.

Chapter 32.

After these things, Joseph and Mary departed thence with Jesus into the city of Nazareth; and He remained there with His parents. And on the first of the week, when Jesus was playing with the children on the roof of a certain house, it happened that one of the children pushed another down from the roof to the ground, and he was killed. And the parents of the dead boy, who had not seen this, cried out against Joseph and Mary, saying: Your son has thrown our son down to the ground, and he is dead. But Jesus was silent, and answered them nothing. And Joseph and Mary came in haste to Jesus; and His mother asked Him, saying: My lord, tell me if thou didst throw him down. And immediately Jesus went down from the roof to the ground, and called the boy by his name, Zeno. And he answered Him: My lord. And Jesus said to him: Was it I that threw thee down from the roof to the ground? And he said: No, my lord. And the parents of the boy who had been dead wondered, and honoured Jesus for the miracle that had been wrought. And Joseph and Mary departed thence with Jesus to Jericho.

Chapter 33.

Now Jesus was six years old, and His mother sent Him with a pitcher to the fountain to draw water with the children. And it came to pass, after He had drawn the water, that one of the children came against Him, and struck the pitcher, and broke it. But Jesus stretched out the cloak which He had on, and took up in His cloak as much water as there had been in the pitcher, and carried it to His mother. And when she saw it she wondered, and reflected within herself, and laid up all these things in her heart.[1678]

[1678] Luke ii. 19.

Chapter 34.

Again, on a certain day, He went forth into the field, and took a little wheat from His mother's barn, and sowed it Himself. And it sprang up, and grew, and multiplied exceedingly. And at last it came to pass that He Himself reaped it, and gathered as the produce of it three kors,[1679] and gave it to His numerous acquaintances.[1680]

[1679] The kor or chomer was, according to Jahn, equal to 32 pecks 1 pint.

[1680] *Multiplicibus suis.*

Chapter 35.

There is a road going out of Jericho and leading to the river Jordan, to the place where the children of Israel crossed: and there the ark of the covenant is said to have rested. And Jesus was eight years old, and He went out of Jericho, and went towards the Jordan. And there was beside the road, near the bank of the Jordan, a cave where a lioness was nursing 38 her cubs; and no one was safe to walk that way. Jesus then, coming from Jericho, and knowing that in that cave the lioness had brought forth her young, went into it in the sight of all. And when the lions saw Jesus, they ran to meet Him, and adored Him. And Jesus was sitting in the cavern, and the lion's cubs ran hither and thither round His feet, fawning upon Him, and sporting. And the older lions, with their heads bowed down, stood at a distance, and adored Him, and fawned upon Him with their tails. Then the people who were standing afar off, not seeing Jesus, said: Unless he or his parents had committed grievous sins, he would not of his own accord have offered himself up to the lions. And when the people were thus reflecting within themselves, and were lying under great sorrow, behold, on a sudden, in the sight of the people, Jesus came out of the cave, and the lions went before Him, and the lion's cubs played with each other before His feet. And the parents of Jesus stood afar off, with their heads bowed down, and watched; likewise also the people stood at a distance, on account of the lions; for they did not dare to come close to them. Then Jesus began to say to the people: How much better are the beasts than you, seeing that they recognise their Lord, and glorify Him; while you men, who have been made after the image and likeness of God, do not know Him! Beasts know me, and are tame; men see me, and do not acknowledge me.

Chapter 36.

After these things Jesus crossed the Jordan, in the sight of them all, with the lions; and the water of the Jordan was divided on the right hand and on the left.[1681] Then He said to the lions, in the hearing of all: Go in peace, and hurt no one; but neither let man injure you, until you return to the place whence you have come forth. And they, bidding Him farewell, not only with their gestures but with their voices, went to their own place. But Jesus returned to His mother.

[1681] Josh. iii. 16; 2 Kings ii. 8.

Chapter 37.

Now Joseph[1682] was a carpenter, and used to make nothing else of wood but ox-yokes, and ploughs, and implements of husbandry, and wooden beds. And it came to pass that a certain young man ordered him to make for him a couch six cubits long. And Joseph commanded his servant[1683] to cut the wood with an iron saw, according to the measure which he had sent. But he did not keep to the prescribed measure, but made one piece of wood shorter than the other. And Joseph was in perplexity, and began to consider what he was to do about this. And when Jesus saw him in this state of cogitation, seeing that it was a matter of impossibility to him, He addresses him with words of comfort, saying: Come, let us take hold of the ends of the pieces of wood, and let us put them together, end to end, and let us fit them exactly to each other, and draw to us, for we shall be able to make them equal. Then Joseph did what he was bid, for he knew that He could do whatever He wished. And Joseph took hold of the ends of the pieces of wood, and brought them together against the wall next himself, and Jesus took hold of the other ends of the pieces of wood, and drew the shorter piece to Him, and made it of the same length as the longer one. And He said to Joseph: Go and work, and do what thou hast promised to do. And Joseph did what he had promised.[1684]

[1682] One of the mss. tells the story, not of Joseph, but of a certain builder, a worker in wood.

[1683] Lit., boy.

[1684] One of themss. here inserts: And when Jesus was with other children He repeatedly went up and sat down upon a balcony, and many of them began to do likewise, and they fell down and broke their legs and arms. And the Lord Jesus healed them all.

Chapter 38.

And it came to pass a second time, that Joseph and Mary were asked by the people that Jesus should be taught His letters in school. They did not refuse to do so; and according to the commandment of the elders, they took Him to a master to be instructed in human learning. Then the master began to teach Him in an imperious tone, saying: Say Alpha.[1685] And Jesus said to him: Do thou tell me first what Betha is, and I will tell thee what Alpha is. And upon this the master got angry and struck Jesus; and no sooner had he struck Him, than he fell down dead.

And Jesus went home again to His mother. And Joseph, being afraid, called Mary to him, and said to her: Know of a surety that my soul is sorrowful even unto death on account of this child. For it is very likely that at some time or other some one will strike him in malice, and he will die. But Mary answered and said: O man of God! do not believe that this is possible. You may believe to a certainty that He who has sent him to be born among men will Himself guard him from all mischief, and will in His own name preserve him from evil.

[1685] Note that the letters are Greek here.

Chapter 39.

Again the Jews asked Mary and Joseph a third time to coax Him to go to another master to learn. And Joseph and Mary, fearing the people, and the overbearing of the princes, and the threats of the priests, led Him again to school, knowing that He could learn nothing from man, because He had perfect knowledge from God only. And when Jesus had entered the school, led by the Holy Spirit, He took the book out of the hand of the master who was teaching the law, and in the sight and hearing of all the people began to read, not indeed what was written in their book; but He spoke in the Spirit of the living God, as if a stream of water were gushing forth from a living fountain, and the fountain remained always full. And with such power He taught the people the great things of the living God, that the master himself fell to the ground and adored Him. And the heart of the people who sat and heard Him saying such things was turned into astonishment. And when Joseph heard of this, he came running to Jesus, fearing that the master himself was dead. And when the master saw him, he said to him: Thou hast given me not a scholar, but a master; and who can withstand his words? Then was fulfilled that which was spoken by the Psalmist: The river of God is full of water: Thou hast prepared them corn, for so is the provision for it.[1686]

[1686] Ps. lxv. 9.

Chapter 40.

After these things Joseph departed thence with Mary and Jesus to go into Capernaum by the sea-shore, on account of the malice of his adversaries. And when Jesus was living in Capernaum, there was in the city a man named Joseph, exceedingly rich. But he had wasted away under his infirmity, and died, and was lying dead in his couch. And when Jesus heard them in the city mourning, and weeping, and lamenting over the dead man, He said to Joseph: Why dost thou not afford the benefit of thy favour to this man, seeing that he is called by thy name? And Joseph answered him: How have I any power or ability to afford him a benefit? And Jesus said to him: Take the handkerchief which is upon thy head, and go and put it on the face of the dead man, and say to him: Christ heal thee; and immediately the dead man will be healed, and will rise from his couch. And when Joseph heard this, he went away at the command of Jesus, and ran, and entered the house of the dead man, and put the handkerchief which he was wearing on his head upon the face of him who was lying in the couch, and said: Jesus heal thee. And forthwith the dead man rose from his bed, and asked who Jesus was.[1687]

[1687] In place of this chapter, one of the mss. has a number of miracles copied from the canonical Gospels—the walking on the sea, the feeding of the five thousand, the healing of a blind man, the raising of Lazarus, and the raising of a certain young man.

Chapter 41.

And they went away from Capernaum into the city which is called Bethlehem; and Joseph lived with Mary in his own house, and Jesus with them. And on a certain day Joseph called to him his first-born son James,[1688] and sent him into the vegetable garden to gather vegetables for the purpose of making broth. And Jesus followed His brother James into the garden; but Joseph and Mary did not know this. And while James was collecting the vegetables, a viper suddenly came out of a hole and struck his hand,[1689] and he began to cry out from excessive pain. And, becoming exhausted, he said, with a bitter cry: Alas! alas! an accursed viper has struck my hand. And Jesus, who was standing opposite to him, at the bitter cry ran up to James, and took hold of his hand; and all that He did was to blow on the hand of James, and cool it: and immediately James was healed, and the serpent died. And Joseph and Mary did not know what had been done; but at the cry of James, and the command of Jesus, they ran to the garden, and found the serpent already dead, and James quite cured.

[1688] According to the tradition preserved by Hegesippus and Tertullian, James and Judas were husbandmen. See *Apost. Const.*, ch. lxvii.

[1689] Comp. Acts xxviii.

Chapter 42.

And Joseph having come to a feast with his sons, James, Joseph, and Judah, and Simeon and his two daughters, Jesus met them, with Mary His mother, along with her sister Mary of Cleophas, whom the Lord God had given to her father Cleophas and her mother Anna, because they had offered Mary the mother of Jesus to the Lord. And she was called by the same name, Mary, for the consolation of her parents.[1690] And when they had come together, Jesus sanctified and blessed them, and He was the first to begin to eat and drink; for none of them dared to eat or drink, or to sit at table, or to break bread, until He had sanctified them, and first done so. And if He happened to be absent, they used to wait until He should do this. And when He did not wish to come for refreshment, neither Joseph nor Mary, nor the sons of Joseph, His brothers, came. And, indeed, these brothers, keeping His life as a lamp before their eyes, observed Him, and feared Him. 383 And when Jesus slept, whether by day or by night, the brightness of God shone upon Him. To whom be all praise and glory for ever and ever. Amen, amen.

[1690] One of themss. has: And when Joseph, worn out with old age, died and was buried with his parents, the blessed Mary lived with her nephews, or with the children of her sisters; for Anna and Emerina were sisters. Of Emerina was born Elizabeth, the mother of John the Baptist. And as Anna, the mother of the blessed Mary, was very beautiful, when Joachim was dead she was married to Cleophas, by whom she had a second daughter. She called her Mary, and gave her to Alphæus to wife; and of her was born James the son of Alphæus, and Philip his brother. And her second husband having died, Anna was married to a third husband named Salome, by whom she had a third daughter. She called her Mary likewise, and gave her to Zebedee to wife; and of her were born James the son of Zebedee, and John the Evangelist. Another passage to the same effect is prefixed to the Gospel. It reads Emeria for Emerina, and Joseph for Philip. It ends with a quotation from Jerome's sermon upon Easter:—We read in the Gospels that there were four Mary's—first, the mother of the Lord the Saviour; second, His maternal aunt, who was called Mary of Cleophas; third, Mary the mother of James and Joseph, fourth, Mary Magdalene—though some maintain that the mother of James and Joseph was His aunt. The same ms. thus concludes: The holy Apostle and Evangelist John with his own hand wrote this little book in Hebrew, and the learned doctor Jerome rendered it from Hebrew into Latin.

The Gospel of the Nativity of Mary.

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Chapter 1.

The blessed and glorious ever-virgin Mary, sprung from the royal stock and family of David, born in the city of Nazareth, was brought up at Jerusalem in the temple of the Lord. Her father was named Joachim, and her mother Anna. Her father's house was from Galilee and the city of Nazareth, but her mother's family from Bethlehem. Their life was guileless and right before the Lord, and irreproachable and pious before men. For they divided all their substance into three parts. One part they spent upon the temple and the temple servants; another they distributed to strangers and the poor; the third they reserved, for themselves and the necessities of their family. Thus, dear to God, kind to men, for about twenty years they lived in their own house, a chaste married life, without having any children. Nevertheless they vowed that, should the Lord happen to give them offspring, they would deliver it to the service of the Lord; on which account also they used to visit the temple of the Lord at each of the feasts during the year.

Chapter 2.

And it came to pass that the festival of the dedication[1691] was at hand; wherefore also Joachim went up to Jerusalem with some men of his own tribe. Now at that time Issachar[1692] was high priest there. And when he saw Joachim with his offering among his other fellow-citizens, he despised him, and spurned his gifts, asking why he, who had no offspring, presumed to stand among those who had; saying that his gifts could not by any means be acceptable to God, since He had deemed him unworthy of off-spring: for the Scripture said, Cursed is every one who has not begot a male or a female in Israel.[1693] He said, therefore, that he ought first to be freed from this curse by the begetting of children; and then, and then only, that he should come into the presence of the Lord with his offerings. And Joachim, covered with shame from this reproach that was thrown in his teeth, retired to the shepherds, who were in their pastures with their flocks; nor would he return home, lest perchance he might be branded with the same reproach by those of his own tribe, who were there at the time, and had heard this from the priest.

[1691] 1 Macc. iv. 52–59; 2 Macc. x. 1–8; John x. 22; Josephus, *Antiq*. xii. 7.

[1692] The spelling in the text is that in the Hebrew, the Samaritan Codex, the Targums, and the Textus Receptus. There is no Issachar in the list of high priests.

[1693] This statement does not occur in Scripture in so many words; but sterility was looked upon as a punishment from God.

Chapter 3.

Now, when he had been there for some time, on a certain day when he was alone, an angel of the Lord stood by him in a great light. And when he was disturbed at his appearance, the angel who had appeared to him restrained his fear, saying: Fear not, Joachim, nor be disturbed by my appearance; for I am the angel of the Lord, sent by Him to thee to tell thee that thy prayers have been heard, and that thy charitable deeds have gone up into His presence.[1694] For He hath seen thy shame, and hath heard the reproach of unfruitfulness which has been unjustly brought against thee. For God is the avenger of sin, not of nature: and, therefore, when He shuts up the womb of any one, He does so that He may miraculously open it again; so that that which is born may be acknowledged to be not of lust, but of the gift of God. For was it not the case that the first mother of your nation—Sarah—was barren up to her eightieth year?[1695] And, nevertheless, in extreme old age she brought forth Isaac, to whom the promise was renewed of the blessing of all nations. Rachel also, so favoured of the Lord, and so beloved by holy Jacob, was long barren; and yet she brought forth Joseph, who was not only the lord of Egypt, but the deliverer of many nations who were ready to perish of hunger. Who among the judges was either stronger than Samson, or more holy than Samuel? And yet the mothers of both were barren. If, therefore, the reasonableness of my words does not persuade thee, believe in fact that conceptions very late in life, and births in the case of women that have been barren, are usually attended with something wonderful. Accordingly thy wife Anna will bring forth a daughter to thee, and thou shalt call her name Mary: she shall be, as you have vowed, consecrated to the Lord from her infancy, and she shall be filled with the Holy Spirit, even from her mother's womb. She shall neither eat nor drink any unclean thing, nor shall she spend her life among the crowds of the people without, but in the temple of the Lord, that it may not be possible either to say, or so much as to suspect, any evil concerning her. Therefore, when she has grown up, just 385 as she herself shall be miraculously born of a barren woman, so in an incomparable manner she, a virgin, shall bring forth the Son of the Most High, who shall be called Jesus, and who, according to the etymology of His name, shall be the Saviour of all nations. And this shall be the sign to thee of those things which I announce: When thou shalt come to the Golden gate in Jerusalem, thou shalt there meet Anna thy wife, who, lately anxious from the delay of thy return, will then rejoice at the sight of thee. Having thus spoken, the angel departed from him.

[1694] Comp. Acts x. 4.

[1695] Gen. xvii. 17. Sarah was ninety years old.

Chapter 4.

Thereafter he appeared to Anna his wife, saying: Fear not, Anna, nor think that it is a phantom which thou seest. For I am that angel who has presented your prayers and alms before God; and now have I been sent to you to announce to you that thou shalt bring forth a daughter, who shall be called Mary, and who shall be blessed above all women. She, full of the favour of the Lord even from her birth, shall remain three years in her father's house until she be weaned. Thereafter, being delivered to the service of the Lord, she shall not depart from the temple until she reach the years of discretion. There, in fine, serving God day and night in fastings and prayers, she shall abstain from every unclean thing; she shall never know man, but alone, without example, immaculate, uncorrupted, without intercourse with man, she, a virgin, shall bring forth a son; she, His hand-maiden, shall bring forth the Lord—both in grace, and in name, and in work, the Saviour of the world. Wherefore arise, and go up to Jerusalem; and when thou shalt come to the gate which, because it is plated with gold, is called Golden, there, for a sign, thou shalt meet thy husband, for whose safety thou hast been anxious. And when these things shall have so happened, know that what I announce shall without doubt be fulfilled.

Chapter 5.

Therefore, as the angel had commanded, both of them setting out from the place where they were, went up to Jerusalem; and when they had come to the place pointed out by the angel's prophecy, there they met each other. Then, rejoicing at seeing each other, and secure in the certainty of the promised offspring, they gave the thanks due to the Lord, who exalteth the humble. And so, having worshipped the Lord, they returned home, and awaited in certainty and in gladness the divine promise. Anna therefore conceived, and brought forth a daughter; and according to the command of the angel, her parents called her name Mary.

Chapter 6.

And when the circle of three years had rolled round, and the time of her weaning was fulfilled, they brought the virgin to the temple of the Lord with offerings. Now there were round the temple, according to the fifteen Psalms of Degrees,[1696] fifteen steps going up; for, on account of the temple having been built on a mountain, the altar of burnt-offering, which stood outside, could not be reached except by steps. On one of these, then, her parents placed the little girl, the blessed virgin Mary. And when they were putting off the clothes which they had worn on the journey, and were putting on, as was usual, others that were neater and cleaner, the virgin of the Lord went up all the steps, one after the other, without the help of any one leading her or lifting her, in such a manner that, in this respect at least, you would think that she had already attained full age. For already the Lord in the infancy of His virgin wrought a great thing, and by the indication of this miracle foreshowed how great she was to be. Therefore, a sacrifice having been offered according to the custom of the law, and their vow being perfected, they left the virgin within the enclosures of the temple, there to be educated with the other virgins, and themselves returned home.

[1696] Ps. cxx.–cxxxiv. The fifteen steps led from the court of the women to that of the men.

Chapter 7.

But the virgin of the Lord advanced in age and in virtues; and though, in the words of the Psalmist, her father and mother had forsaken her, the Lord took her up.[1697] For daily was she visited by angels, daily did she enjoy a divine vision, which preserved her from all evil, and made her to abound in all good. And so she reached her fourteenth year; and not only were the wicked unable to charge her with anything worthy of reproach, but all the good, who knew her life and conversation, judged her to be worthy of admiration. Then the high priest publicly announced that the virgins who were publicly settled in the temple, and had reached this time of life, should return home and get married, according to the custom of the nation and the ripeness of their years. The others readily obeyed this command; but Mary alone, the virgin of the Lord, answered that she could not do this, saying both that her parents had devoted her to the service of the Lord, and that, moreover, she herself had made to the Lord a vow of virginity, which she would never violate by any intercourse with man. And the high priest, being placed in great perplexity of mind, seeing that neither did he think that the vow should be broken contrary to the Scripture, which says, Vow and pay,[1698] nor did he dare to introduce a custom unknown to the nation, gave order that at the festival, which was at hand, all the chief persons from Jerusalem and the neighbourhood should be present, in order that from their advice he might know what was to be done in so doubtful a case. And when this took place, they resolved unanimously that the Lord should be consulted upon this matter. And when they all bowed themselves in prayer, the high priest went to consult God in the usual way. Nor had they long to wait: in the hearing of all a voice issued from the oracle and from the mercy-seat, that, according to the prophecy of Isaiah, a man should be sought out to whom the virgin ought to be entrusted and espoused. For it is clear that Isaiah says: A rod shall come forth from the root of Jesse, and a flower shall ascend from his root; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of wisdom and piety; and he shall be filled with the spirit of the fear of the Lord.[1699] According to this prophecy, therefore, he predicted that all of the house and family of David that were unmarried and fit for marriage should bring there rods to the altar; and that he whose rod after it was brought should produce a flower, and upon the end of whose rod the Spirit of the Lord should settle in the form of a dove, was the man to whom the virgin ought to be entrusted and espoused. 380

[1697] Ps. xxvii. 10.

[1698] Ps. lxxvi. 11.

[1699] Isa. xi. 1, 2.

Chapter 8.

Now there was among the rest Joseph, of the house and family of David, a man of great age: and when all brought there rods, according to the order, he alone withheld his. Wherefore, when nothing in conformity with the divine voice appeared, the high priest thought it necessary to consult God a second time; and He answered, that of those who had been designated, he alone to whom the virgin ought to be espoused had not brought his rod. Joseph, therefore, was found out. For when he had brought his rod, and the dove came from heaven; and settled upon the top of it, it clearly appeared to all that he was the man to whom the virgin should be espoused. Therefore, the usual ceremonies of betrothal having been gone through, he went back to the city of Bethlehem to put his house in order, and to procure things necessary for the marriage. But Mary, the virgin of the Lord, with seven other virgins of her own age, and who had been weaned at the same time, whom she had received from the priest, returned to the house of her parents in Galilee.

Chapter 9.

And in those days, that is, at the time of her first coming into Galilee, the angel Gabriel was sent to her by God, to announce to her the conception of the Lord, and to explain to her the manner and order of the conception. Accordingly, going in, he filled the chamber where she was with a great light; and most courteously saluting her, he said: Hail, Mary! O virgin highly favoured by the Lord, virgin full of grace, the Lord is with thee; blessed art thou above all women, blessed above all men that have been hitherto born.[1700] And the virgin, who was already well acquainted with angelic faces, and was not unused to the light from heaven, was neither terrified by the vision of the angel, nor astonished at the greatness of the light, but only perplexed by his words; and she began to consider of what nature a salutation so unusual could be, or what it could portend, or what end it could have. And the angel, divinely inspired, taking up this thought, says: Fear not, Mary, as if anything contrary to thy chastity were hid under this salutation. For in choosing chastity, thou hast found favour with the Lord; and therefore thou, a virgin, shalt conceive without sin, and shalt bring forth a son. He shall be great, because He shall rule from sea to sea, and from the river even to the ends of the earth;[1701] and He shall be called the Son of the Most High, because He who is born on earth in humiliation, reigns in heaven in exaltation; and the Lord God will give Him the throne of His father David, and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end;[1702] forasmuch as He is King of kings and Lord of lords,[1703] and His throne is from everlasting to everlasting. The virgin did not doubt these words of the angel; but wishing to know the manner of it, she answered: How can that come to pass? For while, according to my vow, I never know man, how can I bring forth without the addition of man's seed? To this the angel says: Think not, Mary, that thou shalt conceive in the manner of mankind: for without any intercourse with man, thou, a virgin, wilt conceive; thou, a virgin, wilt bring forth; thou, a virgin, wilt nurse: for the Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee,[1704] without any of the heats of lust; and therefore that which shall be born of thee shall alone be holy, because it alone, being conceived and born without sin, shall be called the Son of God. Then Mary stretched forth her hands, and raised her eyes to heaven, and said: Behold the hand-maiden of the Lord, for I am not worthy of the name of lady; let it be to me according to thy word. 387

[1700] Luke i. 26–38.

[1701] Ps. lxxii. 8.

[1702] Luke i. 32, 33.

[1703] Rev. xix. 16.

[1704] Luke i. 35.

It will be long, and perhaps to some even tedious, if we insert in this little work every thing which we read of as having preceded or followed the Lord's nativity: wherefore, omitting those things which have been more fully written in the Gospel, let us come to those which are held to be less worthy of being narrated.

Chapter 10.

Joseph therefore came from Judæa into Galilee, intending to marry the virgin who had been betrothed to him; for already three months had elapsed, and it was the beginning of the fourth since she had been betrothed to him. In the meantime, it was evident from her shape that she was pregnant, nor could she conceal this from Joseph. For in consequence of his being betrothed to her, coming to her more freely and speaking to her more familiarly, he found out that she was with child. He began then to be in great doubt and perplexity, because he did not know what was best for him to do. For, being a just man, he was not willing to expose her; nor, being a pious man, to injure her fair fame by a suspicion of fornication. He came to the conclusion, therefore, privately to dissolve their contract, and to send her away secretly. And while he thought on these things, behold, an angel of the Lord appeared to him in his sleep, saying: Joseph, thou son of David, fear not; that is, do not have any suspicion of fornication in the virgin, or think any evil of her; and fear not to take her as thy wife: for that which is begotten in her, and which now vexes thy soul, is the work not of man, but of the Holy Spirit. For she alone of all virgins shall bring forth the Son of God, and thou shalt call His name Jesus, that is, Saviour; for He shall save His people from their sins. Therefore Joseph, according to the command of the angel, took the virgin as his wife; nevertheless he knew her not, but took care of her, and kept her in chastity.[1705] And now the ninth month from her conception was at hand, when Joseph, taking with him his wife along with what things he needed, went to Bethlehem, the city from which he came. And it came to pass, while they were there, that her days were fulfilled that she should bring forth; and she brought forth her first-born son, as the holy evangelists have shown, our Lord Jesus Christ, who with the Father and the Son[1706] and the Holy Ghost lives and reigns God from everlasting to everlasting.

[1705] Matt. i. 18–24.

[1706] Thus in the original.

The History of Joseph the Carpenter.

In the name of God, of one essence and three persons.

The History of the death of our father, the holy old man, Joseph the carpenter.

May his blessings and prayers preserve us all, O brethren! Amen.

His whole life was one hundred and eleven years, and his departure from this world happened on the twenty-sixth of the month Abib, which answers to the month Ab. May his prayer preserve us! Amen. And, indeed, it was our Lord Jesus Christ Himself who related this history to His holy disciples on the Mount of Olives, and all Joseph's labour, and the end of his days. And the holy apostles have preserved this conversation, and have left it written down in the library at Jerusalem. May their prayers preserve us! Amen.[1707]

1. It happened one day, when the Saviour, our Master, God, and Saviour Jesus Christ, was sitting along with His disciples, and they were all assembled on the Mount of Olives, that He said to them: O my brethren and friends, sons of the Father who has chosen you from all men, you know that I have often told you that I must be crucified, and must die for the salvation of Adam and his posterity, and that I shall rise from the dead. Now I shall commit to you the doctrine of the holy gospel formerly announced to you, that you may declare it throughout the whole world. And I shall endow you with power from on high, and fill you with the Holy Spirit.[1708] And you shall declare to all nations repentance and remission of sins.[1709] For a single cup of water,[1710] if a man shall find it in the world to come, is greater and better than all the wealth of this whole world. And as much ground as one foot can occupy in the house of my Father, is greater and more excellent than all the riches of the earth. Yea, a single hour in the joyful dwelling of the pious is more blessed and more precious than a thousand years among sinners:[1711] inasmuch as their weeping and lamentation shall not come to an end, and their tears shall not cease, nor shall they find for themselves consolation and repose at any time for ever. And now, O my honoured members,

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[1707] The Coptic has: The 26th day of Epep. This is the departure from the body of our father Joseph the carpenter, the father of Christ after the flesh, who was 111 years old. Our Saviour narrated all his life to His apostles on Mount Olivet; and His apostles wrote it, and put it in the library which is in Jerusalem. Also that the day on which the holy old man laid down his body was the 26th of the month Epep. In the peace of God, amen. His day is the 19th of March in the Roman calendar.

[1708] Luke xxiv. 49.

[1709] Luke xxiv. 37.

[1710] Comp. Matt. x. 42.

[1711] Comp. Ps. lxxxiv. 10.

go declare to all nations, tell them, and say to them: Verily the Saviour diligently inquires into the inheritance which is due, and is the administrator of justice. And the angels will cast down their enemies, and will fight for them in the day of conflict. And He will examine every single foolish and idle word which men speak, and they shall give an account of it.[1712] For as no one shall escape death, so also the works of every man shall be laid open on the day of judgment, whether they have been good or evil.[1713] Tell them also this word which I have said to you to-day: Let not the strong man glory in his strength, nor the rich man in his riches; but let him who wishes to glory, glory in the Lord.[1714]

2. There was a man whose name was Joseph, sprung from a family of Bethlehem, a town of Judah, and the city of King David. This same man, being well furnished with wisdom and learning, was made a priest in the temple of the Lord. He was, besides, skilful in his trade, which was that of a carpenter; and after the manner of all men, he married a wife. Moreover, he begot for himself sons and daughters, four sons, namely, and two daughters. Now these are their names—Judas, Justus, James, and Simon. The names of the two daughters were Assia and Lydia. At length the wife of righteous Joseph, a woman intent on the divine glory in all her works, departed this life. But Joseph, that righteous man, my father after the flesh, and the spouse of my mother Mary, went away with his sons to his trade, practising the art of a carpenter.

3. Now when righteous Joseph became a widower, my mother Mary, blessed, holy, and pure, was already twelve years old. For her parents offered her in the temple when she was three years of age, and she remained in the temple of the Lord nine years. Then when the priests saw that the virgin, holy and God-fearing, was growing up, they spoke to each other, saying: Let us search out a man, righteous and pious, to whom Mary may be entrusted until the time of her marriage; lest, if she remain in the temple, it happen to her as is wont to happen to women, and lest on that account we sin, and God be angry with us.

4. Therefore they immediately sent out, and assembled twelve old men of the tribe of Judah. And they wrote down the names of the twelve tribes of Israel. And the lot fell upon the pious old man, righteous Joseph. Then the priests answered, and said to my blessed mother: Go with Joseph, and be with him till the time of your marriage. Righteous Joseph therefore received my mother, and led her away to his own house. And Mary found James the Less in his father's house, broken-hearted and sad on account of the loss of his mother, and she brought him up. Hence Mary was called the mother of James.[1715] Thereafter Joseph left her at home, and went away to the shop where he wrought at his trade of a carpenter.

[1712] Matt. xii. 36.

[1713] 2 Cor. v. 10.

[1714] Jer. ix. 23, 24; 1 Cor. i. 31; 2 Cor. x. 17.

[1715] Luke xxiv. 10.

And after the holy virgin had spent two years in his house her age was exactly fourteen years, including the time at which he received her.

5. And I chose her of my own will, with the concurrence of my Father, and the counsel of the Holy Spirit. And I was made flesh of her, by a mystery which transcends the grasp of created reason. And three months after her conception the righteous man Joseph returned from the place where he worked at his trade; and when he found my virgin mother pregnant, he was greatly perplexed, and thought of sending her away secretly.[1716] But from fear, and sorrow, and the anguish of his heart, he could endure neither to eat nor drink that day.

6. But at mid-day there appeared to him in a dream the prince of the angels, the holy Gabriel, furnished with a command from my Father; and he said to him: Joseph, son of David, fear not to take Mary as thy wife: for she has conceived of the Holy Spirit; and she will bring forth a son, whose name shall be called Jesus. He it is who shall rule all nations with a rod of iron.[1717] Having thus spoken, the angel departed from him. And Joseph rose from his sleep, and did as the angel of the Lord had said to him; and Mary abode with him.[1718]

7. Some time after that, there came forth an order from Augustus Cæsar the king, that all the habitable world should be enrolled, each man in his own city. The old man therefore, righteous Joseph, rose up and took the virgin Mary and came to Bethlehem, because the time of her bringing forth was at hand. Joseph then inscribed his name in the list; for Joseph the son of David, whose spouse Mary was, was of the tribe of Judah. And indeed Mary, my mother, brought me forth in Bethlehem, in a cave near the tomb of Rachel the wife of the patriarch Jacob, the mother of Joseph and Benjamin.

8. But Satan went and told this to Herod the Great, the father of Archelaus. And it was this same Herod[1719] who ordered my friend and relative John to be beheaded. Accordingly he searched for me diligently, thinking that my kingdom was to be of this world.[1720] But Joseph, that pious old man, was warned of this by a dream. Therefore he rose and took Mary my mother, and I lay in her bosom. Salome[1721] also was their fellow-traveller. Having therefore set out from home, he retired into Egypt, and remained there the space of one whole year, until the hatred of Herod passed away.

[1716] Matt. i. 19.

[1717] Ps. ii. 9; Rev. xi. 5, xix. 15.

[1718] Matt. i. 20–24.

[1719] It was Herod Antipas who ordered John to be beheaded.

[1720] John xviii. 36.

[1721] The Salome here mentioned was, according to two of the mss. of Pseudo-Matthew, the third husband of Anna, Mary's mother, and the father of Mary the wife of Zebedee. But compare Matt. xxvii. 56 with Mark xv. 40.

9. Now Herod died by the worst form of death, atoning for the shedding of the blood of the children whom he wickedly cut off, though there was no sin in them. And that impious tyrant Herod being dead, they returned into the land of Israel, and lived in a city of Galilee which is called Nazareth. And Joseph, going back to his trade of a carpenter, earned his living by the work of his hands; for, as the law of Moses had commanded, he never sought to live for nothing by another's labour.[1722]

10. At length, by increasing years, the old man arrived at a very advanced age. He did not, however, labour under any bodily weakness, nor had his sight failed, nor had any tooth perished from his mouth. In mind also, for the whole time of his life, he never wandered; but like a boy he always in his business displayed youthful vigour, and his limbs remained unimpaired, and free from all pain. His life, then, in all, amounted to one hundred and eleven years, his old age being prolonged to the utmost limit.

11. Now Justus and Simeon, the elder sons of Joseph, were married, and had families of their own. Both the daughters were likewise married, and lived in their own houses. So there remained in Joseph's house, Judas and James the Less, and my virgin mother. I moreover dwelt along with them, not otherwise than if I had been one of his sons. But I passed all my life without fault. Mary I called my mother, and Joseph father, and I obeyed them in all that they said; nor did I ever contend against them, but complied with their commands, as other men whom earth produces are wont to do; nor did I at any time arouse 390 their anger, or give any word or answer in opposition to them. On the contrary, I cherished them with great love, like the pupil of my eye.

12. It came to pass, after these things, that the death of that old man, the pious Joseph, and his departure from this world, were approaching, as happens to other men who owe their origin to this earth. And as his body was verging on dissolution, an angel of the Lord informed him that his death was now close at hand. Therefore fear and great perplexity came upon him. So he rose up and went to Jerusalem; and going into the temple of the Lord, he poured out his prayers there before the sanctuary, and said:

13. O God! author of all consolation, God of all compassion, and Lord of the whole human race; God of my soul, body, and spirit; with supplications I reverence thee, O Lord and my God. If now my days are ended, and the time draws near when I must leave this world, send me, I beseech Thee, the great Michael, the prince of Thy holy angels: let him remain with me, that my wretched soul may depart from this afflicted body without trouble, without terror and impatience. For great fear and intense sadness take hold of all bodies on the day of their death, whether it be man or woman, beast wild or tame, or whatever creeps on the ground or flies in the air. At the last all creatures under heaven in whom is the breath of life are struck with horror, and their souls depart from their bodies with strong

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[1722] Gen. iii. 19.

fear and great depression. Now therefore, O Lord and my God, let Thy holy angel be present with his help to my soul and body, until they shall be dissevered from each other. And let not the face of the angel, appointed my guardian from the day of my birth,[1723] be turned away from me; but may he be the companion of my journey even until he bring me to Thee: let his countenance be pleasant and gladsome to me, and let him accompany me in peace. And let not demons of frightful aspect come near me in the way in which I am to go, until I come to Thee in bliss. And let not the doorkeepers hinder my soul from entering paradise. And do not uncover my sins, and expose me to condemnation before Thy terrible tribunal. Let not the lions rush in upon me; nor let the waves of the sea of fire overwhelm my soul—for this must every soul pass through[1724]—before I have seen the glory of Thy Godhead. O God, most righteous Judge, who in justice and equity wilt judge mankind, and wilt render unto each one according to his works, O Lord and my God, I beseech Thee, be present to me in Thy compassion, and enlighten my path that I may come to Thee; for Thou art a fountain overflowing with all good things, and with glory for evermore. Amen.

14. It came to pass thereafter, when he returned to his own house in the city of Nazareth, that he was seized by disease, and had to keep his bed. And it was at this time that he died, according to the destiny of all mankind. For this disease was very heavy upon him, and he had never been ill, as he now was, from the day of his birth. And thus assuredly it pleased Christ[1725] to order the destiny of righteous Joseph. He lived forty years unmarried; thereafter his wife remained under his care forty-nine years, and then died. And a year after her death, my mother, the blessed Mary, was entrusted to him by the priests, that he should keep her until the time of her marriage. She spent two years in his house; and in the third year of her stay with Joseph, in the fifteenth year of her age, she brought me forth on earth by a mystery which no creature can penetrate or understand, except myself, and my Father and the Holy Spirit, constituting one essence with myself.[1726]

[1723] One the subject of guardian angels, see *Shepherd of Hermas*, iii. 4; Justin, *Apol.*, ii. 5, *Tryph.*, 5; Athenagoras, *Legat.*, 10, 20; Clem. Alex., *Strom.*, vi. 17.

[1724] This clause looks like an interpolation. But the doctrine of purgatory was held from an early date. Clem. Alex., *Pædag.*, iii. 9; *Strom.*, vii. 6; *Origen against Celsus*, v. 14, 15.

[1725] Note the change from the first person.

[1726] Here the Coptic has: This is the end of the life of my beloved father Joseph. When forty years old he married a wife, with whom he lived nine (? forty-nine) years. After her death he remained a widower one (or two) year: and my mother lived two years in his house before she was married to him, since he had been ordered by the priests to take charge of her until the time of her marriage. And my mother Mary brought me forth in the third year that she was in Joseph's house, in the fifteenth year of her age. My mother bore me in a cave (this seems a mistranslation for *mystery*), which it is unlawful either to name or seek, and there is not in the whole creation a man who knows it, except me and my Father and the Holy Spirit. It is to be noted that the last clause

15. The whole age of my father, therefore, that righteous old man, was one hundred and eleven years, my Father in heaven having so decreed. And the day on which his soul left his body was the twenty-sixth of the month Abib. For now the fine gold began to lose its splendour, and the silver to be worn down by use—I mean his understanding and his wisdom. He also loathed food and drink, and lost all his skill in his trade of carpentry, nor did he any more pay attention to it. It came to pass, then, in the early dawn of the twenty-sixth day of Abib, that Joseph, that righteous old man, lying in his bed, was giving up his unquiet soul. Wherefore he opened his mouth with many sighs, and struck his hands one against the other, and with a loud voice cried out, and spoke after the following manner:—

16. Woe to the day on which I was born into the world! Woe to the womb which bare me! Woe to the bowels which admitted me! Woe to the breasts which suckled me! Woe to the feet upon which I sat and rested! Woe to the hands which carried me and reared me 391 until I grew up![1727] For I was conceived in iniquity, and in sins did my mother desire me.[1728] Woe to my tongue and my lips, which have brought forth and spoken vanity, detraction, falsehood, ignorance, derision, idle tales, craft, and hypocrisy! Woe to mine eyes, which have looked upon scandalous things! Woe to mine ears, which have delighted in the words of slanderers! Woe to my hands, which have seized what did not of right belong to them! Woe to my belly and my bowels, which have lusted after food unlawful to be eaten! Woe to my throat, which like a fire has consumed all that it found! Woe to my feet, which have too often walked in ways displeasing to God! Woe to my body; and woe to my miserable soul, which has already turned aside from God its Maker! What shall I do when I arrive at that place where I must stand before the most righteous Judge, and when He shall call me to account for the works which I have heaped up in my youth? Woe to every man dying in his sins! Assuredly that same dreadful hour, which came upon my father Jacob,[1729] when his soul was flying forth from his body, is now, behold, near at hand for me. Oh! how wretched I am this day, and worthy of lamentation! But God alone is the disposer of my soul and body; He also will deal with them after His own good pleasure.

17. These are the words spoken by Joseph, that righteous old man. And I, going in beside him, found his soul exceedingly troubled, for he was placed in great perplexity. And I said to him: Hail! my father Joseph, thou righteous man; how is it with thee? And he answered me: All hail! my well-beloved son. Indeed, the agony and fear of death have already environed me; but as soon as I heard Thy voice, my soul was at rest. O Jesus of

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is omitted in the Coptic. The phrase *one essence* was first used in regard to the doctrine of the Trinity by Augustine.

[1727] Comp. Job. iii.

[1728] Comp. Ps. li. 5.

[1729] Matt. i. 16.

Nazareth! Jesus, my Saviour! Jesus, the deliverer of my soul! Jesus, my protector! Jesus! O sweetest name in my mouth, and in the mouth of all those that love it! O eye which seest, and ear which hearest, hear me! I am Thy servant; this day I most humbly reverence Thee, and before Thy face I pour out my tears. Thou art altogether my God; Thou art my Lord, as the angel has told me times without number, and especially on that day when my soul was driven about with perverse thoughts about the pure and blessed Mary, who was carrying Thee in her womb, and whom I was thinking of secretly sending away. And while I was thus meditating, behold, there appeared to me in my rest angels of the Lord, saying to me in a wonderful mystery: O Joseph, thou son of David, fear not to take Mary as thy wife; and do not grieve thy soul, nor speak unbecoming words of her conception, because she is with child of the Holy Spirit, and shall bring forth a son, whose name shall be called Jesus, for He shall save His people from their sins. Do not for this cause wish me evil, O Lord! for I was ignorant of the mystery of Thy birth. I call to mind also, my Lord, that day when the boy died of the bite of the serpent. And his relations wished to deliver Thee to Herod, saying that Thou hadst killed him; but Thou didst raise him from the dead, and restore him to them. Then I went up to Thee, and took hold of Thy hand, saying: My son, take care of thyself. But Thou didst say to me in reply: Art thou not my father after the flesh? I shall teach thee who I am.[1730] Now therefore, O Lord and my God, do not be angry with me, or condemn me on account of that hour. I am Thy servant, and the son of Thine handmaiden;[1731] but Thou art my Lord, my God and Saviour, most surely the Son of God.

18. When my father Joseph had thus spoken, he was unable to weep more. And I saw that death now had dominion over him. And my mother, virgin undefiled, rose and came to me, saying: O my beloved son, this pious old man Joseph is now dying. And I answered: Oh my dearest mother, assuredly upon all creatures produced in this world the same necessity of death lies; for death holds sway over the whole human race. Even thou, O my virgin mother, must look for the same end of life as other mortals. And yet thy death, as also the death of this pious man, is not death, but life enduring to eternity. Nay more, even I must die, as concerns the body which I have received from thee. But rise, O my venerable mother, and go in to Joseph, that blessed old man, in order that thou mayst see what will happen as his soul ascends from his body.

19. My undefiled mother Mary, therefore, went and entered the place where Joseph was. And I was sitting at his feet looking at him, for the signs of death already appeared in his countenance. And that blessed old man raised his head, and kept his eyes fixed on my

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[1730] The Sahidic has: Joseph entreats Jesus to pardon him likewise, because when, once upon a time, He had recalled to life a boy bitten by a cerastes, he (Joseph) had pulled His right ear, advising Him to refrain from works that brought hatred upon Him. See Second Gospel of Thomas, chap. 5.

[1731] Ps. cxvi. 16.

face; but he had no power of speaking to me, on account of the agonies of death, which held him in their grasp. But he kept fetching many sighs. And I held his hands for a whole hour; and he turned his face to me, and made signs for me not to leave him. Thereafter I put my hand upon his breast, and perceived his soul now near his throat, preparing to depart from its receptacle. 392

20. And when my virgin mother saw me touching his body, she also touched his feet. And finding them already dead and destitute of heat, she said to me: O my beloved son, assuredly his feet are already beginning to stiffen, and they are as cold as snow. Accordingly she summoned his sons and daughters, and said to them: Come, as many as there are of you, and go to your father; for assuredly he is now at the very point of death. And Assia, his daughter, answered and said: Woe's me, O my brothers, this is certainly the same disease that my beloved mother died of. And she lamented and shed tears; and all Joseph's other children mourned along with her. I also, and my mother Mary, wept along with them.[1732]

21. And turning my eyes towards the region of the south, I saw Death already approaching, and all Gehenna with him, closely attended by his army and his satellites; and their clothes, their faces, and their mouths poured forth flames. And when my father Joseph saw them coming straight to him, his eyes dissolved in tears, and at the same time he groaned after a strange manner. Accordingly, when I saw the vehemence of his sighs, I drove back Death and all the host of servants which accompanied him. And I called upon my good Father, saying:—

22. O Father of all mercy, eye which seest, and ear which hearest, hearken to my prayers and supplications in behalf of the old man Joseph; and send Michael, the prince of Thine angels, and Gabriel, the herald of light, and all the light of Thine angels, and let their whole array walk with the soul of my father Joseph, until they shall have conducted it to Thee. This is the hour in which my father has need of compassion. And I say unto you, that all the saints, yea, as many men as are born in the world, whether they be just or whether they be perverse, must of necessity taste of death.

23. Therefore Michael and Gabriel came to the soul of my father Joseph, and took it, and wrapped it in a shining wrapper. Thus he committed his spirit into the hands of my good Father, and He bestowed upon him peace. But as yet none of his children knew that he had fallen asleep. And the angels preserved his soul from the demons of darkness which were in the way, and praised God even until they conducted it into the dwelling-place of the pious.

24. Now his body was lying prostrate and bloodless; wherefore I reached forth my hand, and put right his eyes and shut his mouth, and said to the virgin Mary: O my mother, where

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[1732] The argument of the Sahidic is: He sends for Joseph's sons and daughters, of whom the oldest was Lysia the purple-seller. They all wept over their dying father.

is the skill which he showed in all the time that he lived in this world? Lo! it has perished, as if it had never existed. And when his children heard me speaking with my mother, the pure virgin, they knew that he had already breathed his last, and they shed tears, and lamented. But I said to them: Assuredly the death of your father is not death, but life everlasting: for he has been freed from the troubles of this life, and has passed to perpetual and everlasting rest. When they heard these words, they rent their clothes, and wept.

25. And, indeed, the inhabitants of Nazareth and of Galilee, having heard of their lamentation, flocked to them, and wept from the third hour even to the ninth. And at the ninth hour they all went together to Joseph's bed. And they lifted his body, after they had anointed it with costly unguents. But I entreated my Father in the prayer of the celestials—that same prayer which with my own hand I made before I was carried in the womb of the virgin Mary, my mother. And as soon as I had finished it, and pronounced the amen, a great multitude of angels came up; and I ordered two of them to stretch out their shining garments, and to wrap in them the body of Joseph, the blessed old man.

26. And I spoke to Joseph, and said: The smell or corruption of death shall not have dominion over thee, nor shall a worm ever come forth from thy body. Not a single limb of it shall be broken, nor shall any hair on thy head be changed. Nothing of thy body shall perish, O my father Joseph, but it will remain entire and uncorrupted even until the banquet of the thousand years.[1733] And whosoever shall make an offering on the day of thy remembrance, him will I bless and recompense in the congregation of the virgins; and whosoever shall give food to the wretched, the poor, the widows, and orphans from the work of his hands, on the day on which thy memory shall be celebrated, and in thy name, shall not be in want of good things all the days of his life. And whosoever shall have given a cup of water, or of wine, to drink to the widow or orphan in thy name, I will give him to thee, that thou mayst go in with him to the banquet of the thousand years. And every man who shall present an offering on the day of thy commemoration will I bless and recompense in the church of the virgins: for one I will render unto him thirty, sixty, and a hundred. And whosoever shall write the history of thy life, of thy labour, and thy departure from this world, and this narrative that has issued from my mouth, him shall I commit to thy keeping as long as he shall have to do with this life. And when his soul departs from the body, and when he must leave this world, I will burn the book of his sins, nor will I torment him with any punishment in the day of judgment; but he shall cross the sea of flames, and shall go through it without

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[1733] *Barnabas*, 15; *Hermas*, i. 3; Irenæus, *Contra Hær.*, v. 33; Justin, *Tryph.*, 81; Tertullian, *Adv. Marc.*, iii. 24. Caius and Dionysius imputed grossness and sensuality to Cerinthus, because he spoke of the wedding feast of the thousand years.

trouble or pain.[1734] And upon every poor man who can give none of those things which I have mentioned this is incumbent: viz., if a son is born to him, he shall call his name Joseph. So there shall not take place in that house either poverty or any sudden death for ever.

27. Thereafter the chief men of the city came together to the place where the body of the blessed old man Joseph had been laid, bringing with them burial-clothes; and they wished to wrap it up in them after the manner in which the Jews are wont to arrange their dead bodies. And they perceived that he kept his shroud fast; for it adhered to the body in such a way, that when they wished to take it off, it was found to be like iron—impossible to be moved or loosened. Nor could they find any ends in that piece of linen, which struck them with the greatest astonishment. At length they carried him out to a place where there was a cave, and opened the gate, that they might bury his body beside the bodies of his fathers. Then there came into my mind the day on which he walked with me into Egypt, and that extreme trouble which he endured on my account. Accordingly, I bewailed his death for a long time; and lying upon his body, I said:—

28. O Death! who makest all knowledge to vanish away, and raisest so many tears and lamentations, surely it is God my Father Himself who hath granted thee this power. For men die for the transgression of Adam and his wife Eve, and Death spares not so much as one. Nevertheless, nothing happens to any one, or is brought upon him, without the command of my Father. There have certainly been men who have prolonged their life even to nine hundred years; but they died. Yea, though some of them have lived longer, they have, notwithstanding, succumbed to the same fate; nor has any one of them ever said: I have not tasted death. For the Lord never sends the same punishment more than once, since it hath pleased my Father to bring it upon men. And at the very moment when it, going forth, beholds the command descending to it from heaven, it says: I will go forth against that man, and will greatly move him. Then, without delay, it makes an onset on the soul, and obtains the mastery of it, doing with it whatever it will. For, because Adam did not the will of my Father, but transgressed His commandment, the wrath of my Father was kindled against him, and He doomed him to death; and thus it was that death came into the world. But if Adam had observed my Father's precepts, death would never have fallen to his lot. Think you that I can ask my good Father to send me a chariot of fire,[1735] which may take up the body of my father Joseph, and convey it to the place of rest, in order that it may dwell with the spirits? But on account of the transgression of Adam, that trouble and violence of death

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[1734] All the fathers placed the purgatorial fires, as the Greek Church does now, at the day of judgment. Augustine was the first who brought forward the supposition that the purification took place in Hades before the day of judgment. Haag, *Histoire des Dogmes*, ii. 323.

[1735] 2 Kings ii. 11.

has descended upon all the human race. And it is for this cause that I must die according to the flesh, for my work which I have created, that they may obtain grace.

29. Having thus spoken, I embraced the body of my father Joseph, and wept over it; and they opened the door of the tomb, and placed his body in it, near the body of his father Jacob. And at the time when he fell asleep he had fulfilled a hundred and eleven years. Never did a tooth in his mouth hurt him, nor was his eyesight rendered less sharp, nor his body bent, nor his strength impaired; but he worked at his trade of a carpenter to the very last day of his life; and that was the six-and-twentieth of the month Abib.

30. And we apostles, when we heard these things from our Saviour, rose up joyfully, and prostrated ourselves in honour of Him, and said: O our Saviour, show us Thy grace. Now indeed we have heard the word of life: nevertheless we wonder, O our Saviour, at the fate of Enoch and Elias, inasmuch as they had not to undergo death. For truly they dwell in the habitation of the righteous even to the present day, nor have their bodies seen corruption. Yet that old man Joseph the carpenter was, nevertheless, Thy father after the flesh. And Thou hast ordered us to go into all the world and preach the holy Gospel; and Thou hast said: Relate to them the death of my father Joseph, and celebrate to him with annual solemnity a festival and sacred day. And whosoever shall take anything away from this narrative, or add anything to it, commits sin.[1736] We wonder especially that Joseph, even from that day on which Thou wast born in Bethlehem, called Thee his son after the flesh. Wherefore, then, didst Thou not make him immortal as well as them, and Thou sayest that he was righteous and chosen?

31. And our Saviour answered and said: Indeed, the prophecy of my Father upon Adam, for his disobedience, has now been fulfilled. And all things are arranged according to the will and pleasure of my Father. For if a man rejects the commandment of God, and follows the works of the devil by committing sin, his life is prolonged; for he is preserved in order that he may perhaps repent, and reflect that he must be delivered into the hands of death. But if any one has been zealous of good works, his life also is prolonged, that, as the fame of his old age increases, upright men may imitate him. But when you see a man whose mind is prone to anger, assuredly his days are shortened; for it is these that are taken away in the flower of their age. Every prophecy, therefore, which my Father has pronounced concerning the sons of men, must be fulfilled in every particular. But with reference to Enoch and Elias, and how they remain alive to this day, keeping the same bodies with which they were born; and as to what concerns my father Joseph, who has not been allowed as well as they to remain in the body: indeed, though a man live in the world many myriads of years, nevertheless at some time or other he is compelled to exchange life for death. And I say to you, O my brethren, that they also, Enoch and Elias,[1737] must towards the end of

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[1736] Rev. xxii. 18, 19.

[1737] Comp. Rev. xi. 3–12.

time return into the world and die—in the day, namely, of commotion, of terror, of perplexity, and affliction. For Antichrist will slay four bodies, and will pour out their blood like water, because of the reproach to which they shall expose him, and the ignominy with which they, in their lifetime, shall brand him when they reveal his impiety.

32. And we said: O our Lord, our God and Saviour, who are those four whom Thou hast said Antichrist will cut off from the reproach they bring upon him? The Lord answered: They are Enoch, Elias, Schila, and Tabitha.[1738] When we heard this from our Saviour, we rejoiced and exulted; and we offered all glory and thanksgiving to the Lord God, and our Saviour Jesus Christ. He it is to whom is due glory, honour, dignity, dominion, power, and praise, as well as to the good Father with Him, and to the Holy Spirit that giveth life, henceforth and in all time for evermore. Amen.

[1738] Acts ix. 36. Schila is probably meant for the widow of Nain's son.

The Gospel of Thomas.

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First Greek Form.

Thomas the Israelite Philosopher's Account of the Infancy of the Lord.

1. I Thomas, an Israelite, write you this account, that all the brethren from among the heathen may know the miracles of our Lord Jesus Christ in His infancy, which He did after His birth in our country. The beginning of it is as follows:—

2. This child Jesus, when five years old, was playing in the ford of a mountain stream; and He collected the flowing waters into pools, and made them clear immediately, and by a word alone He made them obey Him. And having made some soft clay, He fashioned out of it twelve sparrows. And it was the Sabbath when He did these things. And there were also many other children playing with Him. And a certain Jew, seeing what Jesus was doing, playing on the Sabbath, went off immediately, and said to his father Joseph: Behold, thy son is at the stream, and has taken clay, and made of it twelve birds, and has profaned the Sabbath. And Joseph, coming to the place and seeing, cried out to Him, saying: Wherefore doest thou on the Sabbath what it is not lawful to do? And Jesus clapped His hands, and cried out to the sparrows, and said to them: Off you go! And the sparrows flew, and went off crying. And the Jews seeing this were amazed, and went away and reported to their chief men what they had seen Jesus doing.[1739]

3. And the son of Annas the scribe was standing there with Joseph; and he took a willow branch, and let out the waters which Jesus had collected. And Jesus, seeing what was done, was angry, and said to him: O wicked, impious, and foolish! what harm did the pools and the waters do to thee? Behold, even now thou shalt be dried up like a tree, and thou shalt not bring forth either leaves, or root,[1740] or fruit. And straightway that boy was quite dried up. And Jesus departed, and went to Joseph's house. But the parents of the boy that had been dried up took him up, bewailing his youth, and brought him to Joseph, and reproached him because, *said they*, thou hast such a child doing such things.[1741]

4. After that He was again passing through the village; and a boy ran up against Him, and struck His shoulder. And Jesus was angry, and said to him: Thou shalt not go back the way thou camest. And immediately he fell down dead. And some who saw what had taken

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[1739] Pseudo-Matt. 26, etc.

[1740] Another reading is, *branches.*

[1741] One ms. has: And Jesus, at the entreaty of all of them, healed him.

place, said: Whence was this child begotten, that every word of his is certainly accomplished? And the parents of the dead boy went away to Joseph, and blamed him, saying: Since thou hast such a child, it is impossible for thee to live with us in the village; or else teach him to bless, and not to curse:[1742] for he is killing our children.

5. And Joseph called the child apart, and admonished Him, saying: Why doest thou such things, and these people suffer, and hate us, and persecute us? And Jesus said: I know that these words of thine are not thine own;[1743] nevertheless for thy sake I will be silent; but they shall bear their punishment. And straightway those that accused Him were struck blind. And those who saw it were much afraid and in great perplexity, and said about Him: Every word which he spoke, whether good or bad, was an act, and became a wonder. And when they saw that Jesus had done such a thing, Joseph rose and took hold of His ear, and pulled it hard. And the child was very angry, and said to him: It is enough for thee to seek, and not to find; and most certainly thou hast not done wisely. Knowest thou not that I am thine? Do not trouble me.[1744]

6. And a certain teacher, Zacchæus by name, was standing in a certain place, and heard Jesus thus speaking to his father; and he wondered exceedingly, that, being a child, he should 396 speak in such a way. And a few days thereafter he came to Joseph, and said to him: Thou hast a sensible child, and he has some mind. Give him to me, then, that he may learn letters; and I shall teach him along with the letters all knowledge, both how to address all the elders, and to honour them as forefathers and fathers, and how to love those of his own age. And He said to him all the letters from the Alpha even to the Omega, clearly and with great exactness. And He looked upon the teacher Zacchæus, and said to him: Thou who art ignorant of the nature of the Alpha, how canst thou teach others the Beta? Thou hypocrite! first, if thou knowest, teach the A, and then we shall believe thee about the B. Then He began to question the teacher about the first letter, and he was not able to answer Him. And in the hearing of many, the child says to Zacchæus: Hear, O teacher, the order of the first letter, and notice here how it has lines, and a middle stroke crossing those which thou seest common; (lines) brought together; the highest part supporting them, and again bringing them under one head; with three points *of intersection*; of the same kind; principal and subordinate; of equal length. Thou hast the lines of the A.[1745]

[1742] Or, either teach him to bless, and not to curse, or depart with him from this place; for, etc.

[1743] Or, are not mine, but thine.

[1744] Pseudo-Matt. 29. [The numerous references to the latter part of Pseudo-Matthæi, see pp. 378–383, shows the close relationship. But it is generally agreed that this narrative is the older, and one of the sources of Pseudo-Matthæi.—R.]

[1745] Pseud.-Matt. 30, 31. Various explanations have been given of this difficult passage by annotators, who refer it to the A of the Hebrew, or of the Greek, or of the Armenian alphabet. It seems, however, to answer very closely to the old Phenician A, which was written *** or ***. The Paris ms. has: And he sat down to teach Jesus

7. And when the teacher Zacchæus heard the child speaking such and so great allegories of the first letter, he was at a great loss about such a narrative, and about His teaching. And He said to those that were present: Alas! I, wretch that I am, am at a loss, bringing shame upon myself by having dragged this child hither. Take him away, then, I beseech thee, brother Joseph. I cannot endure the sternness of his look; I cannot make out his meaning at all. That child does not belong to this earth; he can tame even fire. Assuredly he was born before the creation of the world. What sort of a belly bore him, what sort of a womb nourished him, I do not know. Alas! my friend, he has carried me away; I cannot get at his meaning: thrice wretched that I am, I have deceived myself. I made a struggle to have a scholar, and I was found to have a teacher. My mind is filled with shame, my friends, because I, an old man, have been conquered by a child. There is nothing for me but despondency and death on account of this boy, for I am not able at this hour to look him in the face; and when everybody says that I have been beaten by a little child, what can I say? And how can I give an account of the lines of the first letter that he spoke about? I know not, O my friends; for I can make neither beginning nor end of him. Therefore, I beseech thee, brother Joseph, take him home. What great thing he is, either god or angel, or what I am to say, I know not.[1746]

8. And when the Jews were encouraging Zacchæus, the child laughed aloud, and said: Now let thy learning bring forth fruit, and let the blind in heart see. I am here from above, that I may curse them, and call them to the things that are above, as He that sent me on your account has commanded me. And when the child ceased speaking, immediately all were made whole who had fallen under His curse. And no one after that dared to make Him angry, lest He should curse him, and he should be maimed.

9. And some days after, Jesus was playing in an upper room of a certain house, and one of the children that were playing with Him fell down from the house, and was killed. And, when the other children saw this, they ran away, and Jesus alone stood still. And the parents of the dead child coming, reproached[1747]…and they threatened Him. And Jesus leaped down from the roof, and stood beside the body of the child, and cried with a loud voice, and said: Zeno—for that was his name—stand up, and tell me; did I throw thee down? And he stood up immediately, and said: Certainly not, my lord; thou didst not throw me down,

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the letters, and began the first letter Aleph; and Jesus says the second, Beth, Gimel, and told him all the letters to the end. And shutting the book, He taught the master the prophets.

[1746] Instead of this chapter, the Paris ms. has: And he was ashamed and perplexed, because he knew not whence he knew the letters. And he arose, and went home, in great astonishment at this strange thing. It then goes on with a fragment of the history of the dyer's shop, as given in the Arabic Gospel of the Infancy, ch. 37.

[1747] One of themss. of the Latin Gospel inserts here—Jesus, saying: Indeed, you made him fall down. And Jesus said: I never made him fall.

but hast raised me up. And those that saw this were struck with astonishment. And the child's parents glorified God on account of the miracle that had happened, and adored Jesus.[1748]

10. A few days after, a young man was splitting wood in the corner,[1749]and the axe came down and cut the sole of his foot in two, and he died from loss of blood. And there was a great commotion, and people ran together, and the child Jesus ran there too. And He pressed through the crowd, and laid hold of the young man's wounded foot, and he was cured immediately. And He said to the young man: Rise up now, split the wood, and remember me. And the crowd seeing what had happened, adored the child, saying: Truly the Spirit of God dwells in this child.

11. And when He was six years old, His mother gave Him a pitcher, and sent Him to draw water, and bring it into the house. But He struck against some one in the crowd, and 397 the pitcher was broken. And Jesus unfolded the cloak which He had on, and filled it with water, and carried it to His mother. And His mother, seeing the miracle that had happened, kissed Him, and kept within herself the mysteries which she had seen Him doing.[1750]

12. And again in seed-time the child went out with His father to sow corn in their land. And while His father was sowing, the child Jesus also sowed one grain of corn. And when He had reaped it, and threshed it, He made a hundred kors;[1751] and calling all the poor of the village to the threshing-floor, He gave them the corn, and Joseph took away what was left of the corn. And He was eight years old when He did this miracle.[1752]

13. And His father was a carpenter, and at that time made ploughs and yokes. And a certain rich man ordered him to make him a couch. And one of what is called the cross pieces being too short, they did not know what to do. The child Jesus said to His father Joseph: Put down the two pieces of wood, and make them even in the middle. And Joseph did as the child said to him. And Jesus stood at the other end, and took hold of the shorter piece of wood, and stretched it, and made it equal to the other. And His father Joseph saw it, and wondered, and embraced the child, and blessed Him, saying: Blessed am I, because God has given me this child.[1753]

14. And Joseph, seeing that the child was vigorous in mind and body, again resolved that He should not remain ignorant of the letters, and took Him away, and handed Him over to another teacher. And the teacher said to Joseph: I shall first teach him the Greek

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[1748] Pseudo-Matt. 32.

[1749] A better reading would be ἐν τῇ γειτονίᾳ, in the neighbourhood, for ἐν τῇ γωνίᾳ, in the corner.

[1750] Pseudo-Matt. 33.

[1751] The kor or chomer was, according to Jahn, 32 pecks 1 pint.

[1752] Pseudo-Matt. 34.

[1753] Pseudo-Matt. 37.

letters, and then the Hebrew. For the teacher was aware of the trial that had been made of the child, and was afraid of Him. Nevertheless he wrote out the alphabet, and gave Him all his attention for a long time, and He made him no answer. And Jesus said to him: If thou art really a teacher, and art well acquainted with the letters, tell me the power of the Alpha, and I will tell thee the power of the Beta. And the teacher was enraged at this, and struck Him on the head. And the child, being in pain, cursed him; and immediately he swooned away, and fell to the ground on his face. And the child returned to Joseph's house; and Joseph was grieved, and gave orders to His mother, saying: Do not let him go outside of the door, because those that make him angry die.[1754]

15. And after some time, another master again, a genuine friend of Joseph, said to him: Bring the child to my school; perhaps I shall be able to flatter him into learning his letters. And Joseph said: If thou hast the courage, brother, take him with thee. And he took Him with him in fear and great agony; but the child went along pleasantly. And going boldly into the school, He found a book lying on the reading-desk; and taking it, He read not the letters that were in it, but opening His mouth, He spoke by the Holy Spirit, and taught the law to those that were standing round. And a great crowd having come together, stood by and heard Him, and wondered at the ripeness of His teaching, and the readiness of His words, and that He, child as He was, spoke in such a way. And Joseph hearing of it, was afraid, and ran to the school, in doubt lest his master too should be without experience.[1755] And the master said to Joseph: Know, brother, that I have taken the child as a scholar, and he is full of much grace and wisdom; but I beseech thee, brother, take him home. And when the child heard this, He laughed at him directly, and said: Since thou hast spoken aright, and witnessed aright, for thy sake he also that was struck down shall be cured. And immediately the other master was cured. And Joseph took the child, and went away home.[1756]

16. And Joseph sent his son James to tie up wood and bring it home, and the child Jesus also followed him. And when James was gathering the fagots, a viper bit James' hand. And when he was racked *with pain*, and at the point of death, Jesus came near and blew upon the bite; and the pain ceased directly, and the beast burst, and instantly James remained safe and sound.[1757]

17. And after this the infant of one of Joseph's neighbours fell sick and died, and its mother wept sore. And Jesus heard that there was great lamentation and commotion, and ran in haste, and found the child dead, and touched his breast, and said: I say to thee, child, be not dead, but live, and be with thy mother. And directly it looked up and laughed. And

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[1754] Pseudo-Matt. 38.

[1755] Tischendorf suggests ἀνάπηρος, maimed, for ἄπειρος.

[1756] Pseudo-Matt. 39.

[1757] Pseudo-Matt. 41.

He said to the woman: Take it, and give it milk, and remember me. And seeing this, the crowd that was standing by wondered, and said: Truly this child was either God or an angel of God, for every word of his is a certain fact. And Jesus went out thence, playing with the other children.[1758]

18. And some time after there occurred a great commotion while a house was building, and Jesus stood up and went away to the place. And seeing a man lying dead, He took him by the hand, and said: Man, I say to thee, arise, and go on with thy work. And directly he rose up, and adored Him. And seeing this, the crowd wondered, and said: This child is from heaven, for he has saved many souls from death, and he continues to save during all his life.

19. And when He was twelve years old His parents went as usual to Jerusalem to the feast of the passover with their fellow-travellers. And after the passover they were coming home again. And while they were coming home, the child Jesus went back to Jerusalem. And His parents thought that He was in the company. And having gone one day's journey, they sought for Him among their relations; and not finding Him, they were in great grief, and turned back to the city seeking for Him. And after the third day they found Him in the temple, sitting in the midst of the teachers, both hearing the law and asking them questions. And they were all attending to Him, and wondering that He, being a child, was shutting the mouths of the elders and teachers of the people, explaining the main points of the law and the parables of the prophets. And His mother Mary coming up, said to Him: Why hast thou done this to us, child? Behold, we have been seeking for thee in great trouble. And Jesus said to them: Why do you seek me? Do you not know that I must be about my Father's business?[1759] And the scribes and the Pharisees said: Art thou the mother of this child? And she said: I am. And they said to her: Blessed art thou among women, for God hath blessed the fruit of thy womb; for such glory, and such virtue and wisdom, we have neither seen nor heard ever. And Jesus rose up, and followed His mother, and was subject to His parents. And His mother observed all these things that had happened. And Jesus advanced in wisdom, and stature, and grace.[1760] To whom be glory for ever and ever. Amen.

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[1758] Pseudo-Matt. 40.

[1759] [This may be rendered, as in R.V., Luke ii. 49, " in my Father's house." The words are the same as in that passage.—R.]

[1760] Luke ii. 41–52.

Second Greek Form.

The Writing of the Holy Apostle Thomas Concerning the Childhood of the Lord.

1. I Thomas the Israelite have deemed it necessary to make known to all the brethren of the heathen the great things which our Lord Jesus Christ did in His childhood, when He dwelt in the body in the city of Nazareth, going in the fifth year of His age.

2. On one of the days, there being a rainstorm, He went out of the house where His mother was, and played on the ground where the waters were flowing. And He made pools, and brought in the waters, and the pools were filled with water. Then He says: It is my will that you become clear and excellent waters. And they became so directly. And a certain boy, the son of Annas the scribe, came past, and with a willow branch which he was carrying threw down the pools, and the water flowed out. And Jesus turning, said to him: O impious and wicked, how have the pools wronged thee, that thou hast emptied them? Thou shalt not go on thy way, and thou shalt be dried up like the branch which thou art carrying. And as he went along, in a short time he fell down and died. And when the children that were playing with him saw this, they wondered, and went away and told the father of the dead boy. And he ran and found his child dead, and he went away and reproached Joseph.

3. And Jesus made of that clay twelve sparrows, and it was the Sabbath. And a child ran and told Joseph, saying: Behold, thy child is playing about the stream, and of the clay he has made sparrows, which is not lawful. And when he heard this, he went, and said to the child: Why dost thou do this, profaning the Sabbath? But Jesus gave him no answer, but looked upon the sparrows, and said: Go away, fly, and live, and remember me. And at this word they flew, and went up into the air. And when Joseph saw it, he wondered.

4. And some days after, when Jesus was going through the midst of the city, a boy threw a stone at Him, and struck Him on the shoulder. And Jesus said to him: Thou shalt not go on thy way. And directly falling down, he also died. And they that happened to be there were struck with astonishment, saying: Whence is this child, that every word he says is certainly accomplished? And they also went and reproached Joseph, saying: It is impossible for thee to live with us in this city: but if thou wishest to do so, teach thy child to bless, and not to curse: for he is killing our children, and everything that he says is certainly accomplished.

5. And Joseph was sitting in his seat, and the child stood before him; and he took hold of Him by the ear, and pinched it hard. And Jesus looked at him steadily, and said: It is enough for thee.

6. And on the day after he took Him by the hand, and led Him to a certain teacher, Zacchæus by name, and says to him: O master, take this child, and teach him his letters.

And he says: Hand him over to me, brother, and I shall teach him the Scripture; and I shall persuade him to bless all, and not to curse. And Jesus hearing, laughed, and said to them: You say what you know; but I know more than you, for I am before the ages. And I know when your fathers' fathers were born; and I know how many are the years of your life. And hearing this, they were struck with astonishment. And again Jesus said to them: You wonder because I said to you that I knew how many are the years of your life. Assuredly I know when the world was created. Behold, you do not believe me now. When you see my cross, then will ye believe that I speak the truth. And they were struck with astonishment when they heard these things.

7. And Zacchæus, having written the alphabet in Hebrew, says to Him: Alpha. And the child says: Alpha. And again the teacher: Alpha; and the child likewise. Then again the teacher says the Alpha for the third time. Then Jesus, looking in the master's face, says: How canst thou, not knowing the Alpha, teach another the Beta? And the child, beginning from the Alpha, said by Himself the twenty-two letters. Then also He says again: Hear, O teacher, the order of the first letter, and know how many entrances and lines it has, and strokes common, crossing and coming together.[1761] And when Zacchæus heard such an account of the one letter, he was so struck with astonishment, that he could make no answer. And he turned and said to Joseph: This child assuredly, brother, does not belong to the earth. Take him, then, away from me.

8. And after these things, on one of the days Jesus was playing with other children on the roof of a house. And one boy was pushed by another, and hurled down upon the ground, and he died. And seeing this, the boys that were playing with him ran away; and Jesus only was left standing upon the roof from which the boy had been hurled down. And when the news was brought to the parents of the dead boy, they ran weeping; and finding their boy lying dead upon the ground, and Jesus standing above, they supposed that their boy had been thrown down by Him; and fixing their eyes upon Him, they reviled Him. And seeing this, Jesus directly came down from the roof, and stood at the head of the dead body, and says to him: Zeno, did I throw thee down? Stand up, and tell us. For this was the name of the boy. And at the word the boy stood up and adored Jesus, and said: My lord, thou didst not throw me down, but thou hast brought me to life when I was dead.

9. And a few days after, one of the neighbours, when splitting wood, cut away the lower part of his foot with the axe, and was on the point of death from loss of blood. And a great number of people ran together, and Jesus came with them to the place. And He took hold of the young man's wounded foot, and cured him directly, and says to him: Rise up, split thy wood. And he rose up and adored Him, giving thanks, and splitting the wood. Likewise also all that were there wondered, and gave thanks to Him.

[1761] [Compare the account in the version of the first Greek form, chap. 6, and the footnote.—R.]

10. And when He was six years old, Mary His mother sent Him to bring water from the fountain. And as He went along, the pitcher was broken. And going to the fountain He unfolded His overcoat, and drew water from the fountain, and filled it, and took the water to His mother. And seeing this, she was struck with astonishment, and embraced Him, and kissed Him.

11. And when Jesus had come to the eighth year of His age, Joseph was ordered by a certain rich man to make him a couch. For he was a carpenter. And he went out into the field to get wood; and Jesus went with him. And having cut two pieces of wood, and smoothed them with the axe, he put the one beside the other; and in measuring he found it too short. And when he saw this he was grieved, and sought to find another piece. And seeing this, Jesus says to him: Put these two pieces together, so as to make both ends even. And Joseph, in doubt as to what the child should mean, did as he was told. And He says to him again: Take a firm hold of the short piece. And Joseph, in astonishment, took hold of it. Then Jesus also, taking hold of the other end, drew it towards Himself, and make it equal to the other piece of wood. And He says to Joseph: Grieve no more, but do thy work without hindrance. And seeing this, he wondered greatly, and says to himself: Blessed am I, because God has given me such a boy. And when they came back to the city, Joseph gave an account of the matter to Mary. And when she heard and saw the strange miracles of her son, she rejoiced and glorified Him, with the Father and the Holy Spirit, now and ever, and for evermore. Amen.

Latin Form.

Here Beginneth the Treatise of the Boyhood of Jesus According to Thomas.

Chapter I.—How Mary and Joseph Fled with Him into Egypt.

When a commotion took place in consequence of the search made by Herod for our Lord Jesus Christ to kill Him, then an angel said to Joseph: Take Mary and her boy, and flee into Egypt from the face of those who seek to kill Him. And Jesus was two years old when He went into Egypt.

And as He was walking through a field of corn, He stretched forth His hand, and took of the ears, and put them over the fire, and rubbed them, and began to eat.

And when they had come into Egypt, they received hospitality in the house of a certain widow, and they remained in the same place one year.

And Jesus was in His third year. And seeing boys playing, He began to play with them. And He took a dried fish, and put it into a basin, and ordered it to move about. And it began to move about. And He said again to the fish: Throw out thy salt which thou hast, and walk into the water. And it so came to pass. And the neighbours, seeing what had been done, told it to the widow woman in whose house Mary His mother lived. And as soon as she heard it, she thrust them out of her house with great haste.

Chapter II.—How a Schoolmaster Thrust Him Out of the City.

And as Jesus was walking with Mary His mother through the middle of the city market-place, He looked and saw a schoolmaster teaching his scholars. And behold twelve sparrows that were quarrelling fell over the wall into the bosom of that schoolmaster, who was teaching the boys. And seeing this, Jesus was very much amused, and stood still. And when that teacher saw Him making merry, he said to his scholars with great fury: Go and bring him to me. And when they had carried Him to the master, he seized Him by the ear, and said: What didst thou see, to amuse thee so much? And He said to him: Master, see my hand full of wheat. I showed it to them, and scattered the wheat among them, and they carry it out of the middle of the street where they are in danger; and on this account they fought among themselves to divide the wheat. And Jesus did not pass from the place until it was accomplished. And this being done, the master began to thrust Him out of the city, along with His mother.

Chapter III.—How Jesus Went Out of Egypt.

And, lo, the angel of the Lord met Mary, and said to her: Take up the boy, and return into the land of the Jews, for they who sought His life are dead. And Mary rose up with Jesus; and they proceeded into the city of Nazareth, which is among the possessions of her father. And when Joseph went out of Egypt after the death of Herod, he kept Him in the desert until there should be quietness in Jerusalem on the part of those who were seeking the boy's life. And he gave thanks to God because He had given him understanding, and because he had found favour in the presence of the Lord God. Amen.

Chapter IV.—What the Lord Jesus Did in the City of Nazareth.

It is glorious that Thomas the Israelite and apostle of the Lord gives an account also of the works of Jesus after He came out of Egypt into Nazareth. Understand all of you, my dearest brethren, what the Lord Jesus did when He was in the city of Nazareth; the first chapter of which is as follows:—

And when Jesus was five years old, there fell a great rain upon the earth, and the boy Jesus walked up and down through it. And there was a terrible rain, and He collected it into a fish-pond, and ordered it by His word to become clear. And immediately it became so. Again He took of the clay which was of that fish-pond, and made of it to the number of twelve sparrows. And it was the Sabbath when Jesus did this among the boys of the Jews. And the boys of the Jews went away, and said to Joseph His father: Behold, thy son was playing along with us, and he took clay and made sparrows, which it was not lawful to do on the Sabbath; and he has broken it. And Joseph went away to the boy Jesus, and said to Him: Why hast thou done this, which it was not lawful to do on the Sabbath? And Jesus opened His hands, and ordered the sparrows, saying: Go up into the air, and fly; nobody shall kill you. And they flew, and began to cry out, and praise God Almighty. And the Jews seeing what had happened, wondered, and went away and told the miracles which Jesus had done. But a Pharisee who was with Jesus took an olive branch, and began to let the water out of the fountain which Jesus had made. And when Jesus saw this, He said to him in a rage: Thou impious and ignorant Sodomite, what harm have my works the fountains of water done thee? Behold, thou shalt become like a dry tree, having neither roots, nor leaves, nor fruit. And immediately he dried up, and fell to the ground, and died. And his parents took him away dead, and reproached Joseph, saying: See what thy son has done; teach him to pray, and not to blaspheme.

Chapter V.—How the Citizens Were Enraged Against Joseph on Account of the Doings of Jesus.

And a few days after, as Jesus was walking through the town with Joseph, one of the children ran up and struck Jesus on the arm. And Jesus said to him: So shalt thou not finish thy journey. And immediately he fell to the ground, and died. And those who saw these wonderful things cried out, saying: Whence is that boy? And they said to Joseph: It is not right for such a boy to be among us. And Joseph went and brought Him. And they said to him: Go away from this place; but if thou must live with us, teach him to pray, and not to blaspheme: but our children have been killed. Joseph called Jesus, and reproved Him, saying: Why dost thou blaspheme? For these people who live here hate us. And Jesus said: I know that these words are not mine, but thine; but I will hold my tongue for thy sake: and let them see to it in their wisdom. And immediately those who were speaking against Jesus became blind. And they walked up and down, and said: All the words which proceed from his mouth are accomplished. And Joseph seeing what Jesus had done, in a fury seized Him by the ear; and Jesus said to Joseph in anger: It is enough for thee to see me, not to touch me. For thou knowest not who I am; but if thou didst know, thou wouldst not make me angry. And although just now I am with thee, I was made before thee.

Chapter VI.—How Jesus Was Treated by the Schoolmaster.

Therefore a certain man named Zacheus[1762] listened to all that Jesus was saying to Joseph, and in great astonishment said to himself: Such a boy speaking in this way I have never seen. And he went up to Joseph, and said: That is an intelligent boy of thine; hand him over to me to learn his letters; and when he has thoroughly learned his letters, I shall teach him honourably, so that he may be no fool. But Joseph answered and said to him: No one can teach him but God alone. You do not believe that that little boy will be of little consequence? And when Jesus heard Joseph speaking in this way, He said to Zacheus: Indeed, master, whatever proceeds from my mouth is true. And before all I was Lord, but you are foreigners. To me has been given the glory of the ages, to you has been given nothing; because I am before the ages. And I know how many years of life thou wilt have, and that thou wilt be carried into exile: and my Father hath appointed this, that thou mayest understand that whatever proceeds from my mouth is true. And the Jews who were standing by, and hearing the words which Jesus spoke, were astonished, and said: We have seen such wonderful things, and heard such words from that boy, as we have never heard, nor are likely to hear from any other human being,—either from the high priests, or the masters, or the Pharisees. Jesus answered and said to them: Why do you wonder? Do you consider it incredible that I have spoken the truth? I know when both you and your fathers were born, and to tell you more, when the world was made: I know also who sent me to you.[1763] And when the Jews heard the words which the child had spoken, they wondered, because that they were not able to answer. And, communing with Himself, the child exulted and said: I have told you a proverb; and I know that you are weak and ignorant.

And that schoolmaster said to Joseph: Bring him to me, and I shall teach him letters. And Joseph took hold of the boy Jesus, and led Him to the house of a certain schoolmaster, where other boys were being taught. Now the master in soothing words began to teach Him His letters, and wrote for Him the first line, which is from A to T,[1764] and began to stroke Him and teach Him. And that teacher struck the child on the head: and when He had received the blow, the child said to him: I should teach thee, and not thou me; I know the letters which thou wishest to teach me, and I know that you are to me like vessels from which there come forth only sounds, and no wisdom. And, beginning the line, He said the letters from A to T in full, and very fast. And He looked at the master, and said to him: Thou indeed canst not tell us what A and B are; how dost thou wish to teach others? O hypocrite, if thou knowest and will tell me about the A, then will I tell thee about the B. And when that teacher began to tell[1765] about the first letter, he was unable to give any answer. And Jesus said to Zacheus: Listen to me, master; understand the first letter. See how it has two lines; advancing in the middle, standing still, giving, scattering, varying, threatening; triple intermingled with double; at the same time homogeneous, having all common.[1766]

[1762] [In this book, the name Zacheus is given in different form, following the Latin.—R.]

[1763] A slight alteration is here made upon the punctuation of the original.

[1764] This refers to the Hebrew alphabet.

And Zacheus, seeing that He so divided the first letter, was stupefied about the first letter, and about such a human being and such learning; and he cried out, and said: Woe's me, for I am quite stupefied; I have brought disgrace upon myself through that child. And he said to Joseph: I earnestly entreat thee, brother, take him away from me, because I cannot look upon his face, nor hear his mighty words. Because that child can tame fire and bridle the sea: for he was born before the ages. What womb brought him forth, or what mother[1767] nursed him, I know not. Oh, my friends, I am driven out of my senses; I have become a wretched laughing-stock. And I said that I had got a scholar; but he has been found to be my master. And my disgrace I cannot get over, because I am an old man; and what to say to him I cannot find. All I have to do is to fall into some grievous illness, and depart from this world; or to leave this town, because all have seen my disgrace. An infant has deceived me. What answer can I give to others, or what words can I say, because he has got the better of me in the first letter? I am struck dumb, O my friends and acquaintances; neither beginning nor end can I find of an answer to him. And now I beseech thee, brother Joseph, take him away from me, and lead him home, because he is a master, or the Lord, or an angel. What to say I do not know. And Jesus turned to the Jews who were with Zacheus, and said to them: Let all not seeing see, and not understanding understand; let the deaf hear, and let those who are dead through me rise again; and those who are exalted, let me call to still higher things, as He who sent me to you hath commanded me. And when Jesus ceased speaking, all who had been affected with any infirmity through His words were made whole. And they did not dare to speak to Him.

[1765] Better, perhaps: And when He began to tell that teacher.

[1766] This passage is hopelessly corrupt. The writer of this Gospel knew very little Greek, and probably the text from which he was translating was also here in a bad state. [Compare the accounts in the versions from the Greek forms.—R.]

[1767] The Greek original has μήτρα, which he seems to have confounded with μήτηρ.

Chapter VII.—How Jesus Raised a Boy to Life.

One day, when Jesus was climbing on a certain house, along with the children, He began to play with them. And one of the boys fell down through a back-door, and died immediately. And when the children saw this, they all ran away; but Jesus remained in the house.[1768] And when the parents of the boy who had died had come, they spoke against Jesus: Surely it was thou who made him fall down; and they reviled Him. And Jesus, coming down from the house, stood over the dead child, and with a loud voice called out the name of the child: Sinoo, Sinoo, rise and say whether it was I that made thee fall down. And suddenly he rose up, and said: No, my lord. And his parents, seeing such a great miracle done by Jesus, glorified God, and adored Jesus.

[1768] Or, on the house.

Chapter VIII.—How Jesus Healed a Boy’s Foot.

And a few days thereafter, a boy in that town was splitting wood, and struck his foot. And a great crowd went to him, and Jesus too went with them. And He touched the foot which had been hurt, and immediately it was made whole. And Jesus said to him: Rise, and split the wood, and remember me. And when the crowd saw the miracles that were done by Him, they adored Jesus, and said: Indeed we most surely believe that Thou art God.

Chapter IX.—How Jesus Carried Water in a Cloak.

And when Jesus was six years old, His mother sent Him to draw water. And when Jesus had come to the fountain, or to the well, there were great crowds there, and they broke His pitcher. And He took the cloak which He had on, and filled it with water, and carried it to His mother Mary. And His mother, seeing the miracles which Jesus had done, kissed Him, and said: O Lord, hear me, and save my son.

Chapter X.—How Jesus Sowed Wheat.

In the time of sowing, Joseph went out to sow wheat, and Jesus followed him. And when Joseph began to sow, Jesus stretched out His hand, and took as much wheat as He could hold in His fist, and scattered it. Joseph therefore came at reaping-time to reap his harvest. Jesus came also, and collected the ears which He had scattered, and they made a hundred pecks[1769] of the best grain; and he called the poor, and the widows, and the orphans, and distributed to them the wheat which He had made. Joseph also took a little of the same wheat, for the blessing of Jesus to his house.

[1769] The *modius* or *modium* was almost exactly two gallons.

Chapter XI.—How Jesus Made a Short Piece of Wood of the Same Length as a Longer One.

And Jesus reached the age of eight years. Joseph was a master builder,[1770] and used to make ploughs and ox-yokes. And one day a rich man said to Joseph: Master, make me a couch, both useful and beautiful. And Joseph was in distress, because the wood which he had brought[1771] for the work was too short. And Jesus said to him: Do not be annoyed. Take hold of this piece of wood by one end, and I by the other; I and let us draw it out. And they did so; and immediately he found it useful for that which he wished. And He said to Joseph: Behold, do the work which thou wishest. And Joseph, seeing what He had done, embraced Him, and said: Blessed am I, because God hath given me such a son.

[1770] But probably *architector* here is equal to τέκτων, a carpenter.

[1771] Perhaps *sectum*, cut, is the true reading, and not *actum*.

Chapter XII.—How Jesus Was Handed Over to Learn His Letters.

And Joseph, seeing that He had such favour, and that He was increasing in stature, thought it right to take Him to learn His letters. And he handed Him over to another teacher to be taught. And that teacher said to Joseph: What letters dost thou wish me to teach that boy? Joseph answered and said: First teach him the Gentile letters, and then the Hebrew. For the teacher knew that He was very intelligent, and willingly took Him in hand. And writing for Him the first line, which is A and B, he taught Him for some hours.[1772] But Jesus was silent, and made him no answer. Jesus said to the master: If thou art indeed a master, and if thou indeed knowest the letters, tell me the power[1773] of the A, and I shall tell thee the power of the B. Then His master was filled with fury, and struck Him on the head. And Jesus was angry, and cursed him; and he suddenly fell down, and died.

And Jesus returned home. And Joseph gave orders to Mary His mother, not to let Him go out of the court of his house.

[1772] This is his translation of ἐπὶ πολλην ωραν.

[1773] Here again he makes a mistranslation—δύναμις, *fortitudo*.

Chapter XIII.—How He Was Handed Over to Another Master.

Many days after came another teacher, a friend of Joseph, and said to him: Hand him over to me, and I with much sweetness will teach him his letters. And Joseph said to him: If thou art able, take him and teach him. May it be attended with joy. When the teacher had taken Him, he went along in fear and in great firmness, and held Him with exultation. And when He had come to the teacher's house, He found a book lying there, and took it and opened it, and did not read what was written in the book; but opened His mouth, and spoke from the Holy Spirit, and taught the law. And, indeed, all who were standing there listened to Him attentively; and the master sat down beside Him, and listened to Him with pleasure, and entreated Him to teach them more. And a great crowd being gathered together, they heard all the holy teaching which He taught, and the choice words which came forth from the mouth of Him who, child as He was, spake such things. And Joseph, hearing of this, was afraid, and running[1774]…the master, where Jesus was, said to Joseph: Know, brother, that I have received thy child to teach him or train him; but he is filled with much gravity and wisdom. Lo, now, take him home with joy, my brother; because the gravity which he has, has been given him by the Lord. And Jesus, hearing the master thus speaking, became cheerful, and said: Lo, now, master, thou hast truly said. For thy sake, he who is dead shall rise again. And Joseph took Him home.

[1774] Some words have been omitted here in the ms., but the sense is obvious enough.

Chapter XIV.—How Jesus Delivered James from the Bite of a Serpent.

And Joseph sent James to gather straw, and Jesus followed him. And while James was gathering the straw, a viper bit him; and he fell to the ground, as if dead from the poison. And Jesus seeing this, blew upon his wound; and immediately James was made whole, and the viper died.

Chapter XV.—How Jesus Raised a Boy to Life.

A few days after, a child, His neighbour, died, and his mother mourned for him sore. Jesus, hearing this, went and stood over the boy, and knocked upon his breast, and said: I say to thee, child, do not die, but live. And immediately the child rose up. And Jesus said to the boy's mother: Take thy son, and give him the breast, and remember me. And the crowd, seeing this miracle, said: In truth, this child is from heaven; for already has he freed many souls from death, and he has made whole all that hope in him.

The scribes and Pharisees said to Mary: Art thou the mother of this child? And Mary said: Indeed I am. And they said to her: Blessed art thou among women,[1775] since God hath blessed the fruit of thy womb, seeing that He hath given thee such a glorious child, and such a gift of wisdom, as we have never seen nor heard of. Jesus rose up and followed His mother. And Mary kept in her heart all the great miracles that Jesus had done among the people, in healing many that were diseased. And Jesus grew in stature and wisdom; and all who saw Him glorified God the Father Almighty, who is blessed for ever and ever. Amen.

And all these things I Thomas the Israelite have written what I have seen, and have recounted them to the Gentiles and to our brethren, and many other things done by Jesus, who was born in the land of Judah. 404 Behold, the house of Israel has seen all, from the first even to the last; how great signs and wonders Jesus did among them, which were exceedingly good, and invisible to their father,[1776] as holy Scripture relates, and the prophets have borne witness to His works in all the peoples of Israel. And He it is who is to judge the world according to the will of immortality, since He is the Son of God throughout all the world. To Him is due all glory and honour for ever, who lives and reigns God through all ages of ages. Amen.

[1775] Luke i. 28.

[1776] This, I think, means: and which their father Israel, i.e. their fathers generally, had not seen.

The Arabic Gospel of the Infancy of the Saviour.

In the name of the Father, and the Son, and the Holy Spirit, one God.

With the help and favour of the Most High we begin to write a book of the miracles of our Lord and Master and Saviour Jesus Christ, which is called the Gospel of the Infancy: in the peace of the Lord. Amen.

1. We find[1777] what follows in the book of Joseph the high priest, who lived in the time of Christ. Some say that he is Caiaphas.[1778] He has said that Jesus spoke, and, indeed, when He was lying in His cradle said to Mary His mother: I am Jesus, the Son of God, the Logos, whom thou hast brought forth, as the Angel Gabriel announced to thee; and my Father has sent me for the salvation of the world.

2. In the three hundred and ninth year of the era of Alexander, Augustus put forth an edict, that every man should be enrolled in his native place. Joseph therefore arose, and taking Mary his spouse, went away to[1779] Jerusalem, and came to Bethlehem, to be enrolled along with his family in his native city. And having come to a cave, Mary told Joseph that the time of the birth was at hand, and that she could not go into the city; but, said she, let us go into this cave. This took place at sunset. And Joseph went out in haste to go for a woman to be near her. When, therefore, he was busy about that, he saw an Hebrew old woman belonging to Jerusalem, and said: Come hither, my good woman, and go into this cave, in which there is a woman near her time.

3. Wherefore, after sunset, the old woman, and Joseph with her, came to the cave, and they both went in. And, behold, it was filled with lights more beautiful than the gleaming of lamps and candles,[1780] and more splendid than the light of the sun. The child, enwrapped in swaddling clothes, was sucking the breast of the Lady Mary His mother, being placed in a stall. And when both were wondering at this light, the old woman asks the Lady Mary: Art thou the mother of this Child? And when the Lady Mary gave her assent, she says: Thou art not at all like the daughters of Eve. The Lady Mary said: As my son has no equal among children, so his mother has no equal among women. The old woman replied: My mistress, I came to get payment; I have been for a long time affected with palsy. Our mistress

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[1777] Or, have found.

[1778] He is called Joseph Caiaphas in Josephus, *Antiq.*, xviii. 2. 2.

[1779] The Latin translation in Tischendorf has Hierosolyma, which, as the form in the rest of the translation is feminine, means "from Jerusalem." But as the Arabic can mean only "to Jerusalem," the acc. plural of the neut. form may be here intended.

[1780] Or, with the lights of lamps and candles, more beautiful than lightning, and more splendid than sunlight.

the Lady Mary said to her: Place thy hands upon the child. And the old woman did so, and was immediately cured. Then she went forth, saying: Henceforth I will be the attendant and servant of this child all the days of my life.

4. Then came shepherds; and when they had lighted a fire, and were rejoicing greatly, there appeared to them the hosts of heaven praising and celebrating God Most High. And while the shepherds were doing the same, the cave was at that time made like a temple of the upper world, since both heavenly and earthly voices glorified and magnified God on account of the birth of the Lord Christ. And when that old Hebrew woman saw the manifestation of those miracles, she thanked God, saying: I give Thee thanks, O God, the God of Israel, because mine eyes have seen the birth of the Saviour of the world.

5. And the time of circumcision, that is, the eighth day, being at hand, the child was to be circumcised according to the law. Wherefore they circumcised Him in the cave. And the old Hebrew woman took the piece of skin; but some say that she took the navel-string, and laid it past in a jar of old oil of nard. And she had a son, a dealer in unguents, and she gave it to him, saying: See that thou do not sell this jar of unguent of nard, even although three hundred denarii[1781] should be offered thee for it. And this is that jar which Mary the sinner bought and poured upon the head and feet of our Lord Jesus Christ, which thereafter she wiped with the hair of her head.[1782] Ten days after, they took Him to Jerusalem; and on the fortieth day[1783] after His birth they carried Him into the temple, and set Him before the Lord, and offered sacrifices for Him, according to the commandment of the law of Moses, which is: Every male that openeth the womb shall be called the holy of God.[1784]

6. Then old Simeon saw Him shining like a pillar of light, when the Lady Mary, His virgin mother, rejoicing over Him, was carrying Him in her arms. And angels, praising Him, stood round Him in a circle, like life guards standing by a king. Simeon therefore went up in haste to the Lady Mary, and, with hands stretched out before her, said to the Lord Christ: Now, O my Lord, let Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy compassion, which Thou hast prepared for the salvation of all peoples, a light to all nations, and glory to Thy people Israel. Hanna also, a prophetess, was present, and came up, giving thanks to God, and calling the Lady Mary blessed.[1785]

7. And it came to pass, when the Lord Jesus was born at Bethlehem of Judæa, in the time of King Herod, behold, magi came from the east to Jerusalem, as Zeraduscht[1786] had

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[1781] John xii. 5. The *denarius* was worth about 7-3/4 d.

[1782] Luke vii. 37, 38.

[1783] Lev. xii. 4.

[1784] Ex. xiii. 2; Luke ii. 23.

[1785] Luke ii. 25–38.

[1786] For this prediction of Zoroaster, see Smith’s *Dict. of the Bible*, art. Magi.

predicted; and there were with them gifts, gold, and frankincense, and myrrh. And they adored Him, and presented to Him their gifts. Then the Lady Mary took one of the swaddling-bands, and, on account of the smallness of her means, gave it to them; and they received it from her with the greatest marks of honour. And in the same hour there appeared to them an angel in the form of that star which had before guided them on their journey; and they went away, following the guidance of its light, until they arrived in their own country.[1787]

8. And their kings and chief men came together to them, asking what they had seen or done, how they had gone and come back, what they had brought with them. And they showed them that swathing-cloth which the Lady Mary had given them. Wherefore they celebrated a feast, and, according to their custom, lighted a fire and worshipped it, and threw that swathing-cloth into it; and the fire laid hold of it, and enveloped it. And when the fire had gone out, they took out the swathing-cloth exactly as it had been before, just as if the fire had not touched it. Wherefore they began to kiss it, and to put it on their heads and their eyes, saying: This verily is the truth without doubt. Assuredly it is a great thing that the fire was not able to burn or destroy it. Then they took it, and with the greatest honour laid it up among their treasures.

9. And when Herod saw that the magi had left him, and not come back to him, he summoned the priests and the wise men, and said to them: Show me where Christ is to be born. And when they answered, In Bethlehem of Judæa, he began to think of putting the Lord Jesus Christ to death. Then appeared an angel of the Lord to Joseph in his sleep, and said: Rise, take the boy and His mother, and go away into Egypt.[1788] He rose, therefore, towards cockcrow, and set out.

10. While he is reflecting how he is to set about his journey, morning came upon him after he had gone a very little way. And now he was approaching a great city, in which there was an idol, to which the other idols and gods of the Egyptians offered gifts and vows. And there stood before this idol a priest ministering to him, who, as often as Satan spoke from that idol, reported it to the inhabitants of Egypt and its territories. This priest had a son, three years old, beset by several demons; and he made many speeches and utterances; and when the demons seized him, he tore his clothes, and remained naked, and threw stones at the people. And there was a hospital in that city dedicated to that idol. And when Joseph and the Lady Mary had come to the city, and had turned aside into that hospital, the citizens were very much afraid; and all the chief men and the priests of the idols came together to that idol, and said to it: What agitation and commotion is this that has arisen in our land? The idol answered them: A God has come here in secret, who is God indeed; nor is any god besides Him worthy of divine worship, because He is truly the Son of God. And when this

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[1787] Matt. ii. 1–12.

[1788] Matt. ii. 13, 14.

land became aware of His presence, it trembled at His arrival, and was moved and shaken; and we are exceedingly afraid from the greatness of His power. And in the same hour that idol fell down, and at its fall all, inhabitants of Egypt and others, ran together.

11. And the son of the priest, his usual disease having come upon him, entered the hospital, and there came upon Joseph and the Lady Mary, from whom all others had fled. The Lady Mary had washed the cloths of the Lord Christ, and had spread them over some wood. That demoniac boy, therefore, came and took one of the cloths, and put it on his head. Then the demons, fleeing in the shape of ravens and serpents, began to go forth out of his mouth. The boy, being immediately healed at the command of the Lord Christ, began to praise God, and then to give thanks to the Lord who had healed him. And when his father saw him restored to health, My son, said he, what has happened to thee? and by what means hast thou been healed? The son answered: When the demons had thrown me on the ground, I went into the hospital, and there I found an august woman with a boy, whose 407 newly-washed cloths she had thrown upon some wood: one of these I took up and put upon my head, and the demons left me and fled. At this the father rejoiced greatly, and said: My son, it is possible that this boy is the Son of the living God who created the heavens and the earth: for when he came over to us, the idol was broken, and all the gods fell, and perished by the power of his magnificence.

12. Here was fulfilled the prophecy which says, Out of Egypt have I called my son.[1789] Joseph indeed, and Mary, when they heard that that idol had fallen down and perished, trembled, and were afraid. Then they said: When we were in the land of Israel, Herod thought to put Jesus to death, and on that account slew all the children of Bethlehem and its confines; and there is no doubt that the Egyptians, as soon as they have heard that this idol has been broken, will burn us with fire.[1790]

13. Going out thence, they came to a place where there were robbers who had plundered several men of their baggage and clothes, and had bound them. Then the robbers heard a great noise, like the noise of a magnificent king going out of his city with his army, and his chariots and his drums; and at this the robbers were terrified, and left all their plunder. And their captives rose up, loosed each other's bonds, recovered their baggage, and went away. And when they saw Joseph and Mary coming up to the place, they said to them: Where is that king, at the hearing of the magnificent sound of whose approach the robbers have left us, so that we have escaped safe? Joseph answered them: He will come behind us.

14. Thereafter they came into another city, where there was a demoniac woman whom Satan, accursed and rebellious, had beset, when on one occasion she had gone out by night

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[1789] Hos. xi. 1; Matt. ii. 15.

[1790] Burning to death was the punishment of those convicted of sacrilege and the practice of magic. It was inflicted also on slaves for grave offences against their masters.

for water. She could neither bear clothes, nor live in a house; and as often as they tied her up with chains and thongs, she broke them, and fled naked into waste places; and, standing in cross-roads and cemeteries, she kept throwing stones at people, and brought very heavy calamities upon her friends. And when the Lady Mary saw her, she pitied her; and upon this Satan immediately left her, and fled away in the form of a young man, saying: Woe to me from thee, Mary, and from thy son. So that woman was cured of her torment, and being restored to her senses, she blushed on account of her nakedness; and shunning the sight of men, went home to her friends. And after she put on her clothes, she gave an account of the matter to her father and her friends; and as they were the chief men of the city, they received the Lady Mary and Joseph with the greatest honour and hospitality.

15. On the day after, being supplied by them with provision for their journey, they went away, and on the evening of that day arrived at another town, in which they were celebrating a marriage; but, by the arts of accursed Satan and the work of enchanters, the bride had become dumb, and could not speak a word. And after the Lady Mary entered the town, carrying her son the Lord Christ, that dumb bride saw her, and stretched out her hands towards the Lord Christ, and drew Him to her, and took Him into her arms, and held Him close and kissed Him, and leaned over Him, moving His body back and forwards. Immediately the knot of her tongue was loosened, and her ears were opened; and she gave thanks and praise to God, because He had restored her to health. And that night the inhabitants of that town exulted with joy, and thought that God and His angels had come down to them.

16. There they remained three days, being held in great honour, and living splendidly. Thereafter, being supplied by them with provision for their journey, they went away and came to another city, in which, because it was very populous, they thought of passing the night. And there was in that city an excellent woman: and once, when she had gone to the river to bathe, lo, accursed Satan, in the form of a serpent, had leapt upon her, and twisted himself round her belly; and as often as night came on, he tyrannically tormented her. This woman, seeing the mistress the Lady Mary, and the child, the Lord Christ, in her bosom, was struck with a longing for Him, and said to the mistress the Lady Mary: O mistress, give me this child, that I may carry him, and kiss him. She therefore gave Him to the woman; and when He was brought to her, Satan let her go, and fled and left her, nor did the woman ever see him after that day. Wherefore all who were present praised God Most High, and that woman bestowed on them liberal gifts

17. On the day after, the same woman took scented water to wash the Lord Jesus; and after she had washed Him, she took the water with which she had done it, and poured part of it upon a girl who was living there, whose body was white with leprosy, and washed her

with it. And as soon as this was done, the girl was cleansed from her leprosy. And the towns people said: There is no doubt that Joseph and Mary and that boy are gods, not men. And when they were getting ready to go away from them, the girl who had laboured under the leprosy came up to them, and asked them to let her go with them. 408

18. When they had given her permission, she went with them. And afterwards they came to a city, in which was the castle of a most illustrious prince, who kept a house for the entertainment of strangers. They turned into this place; and the girl went away to the prince's wife; and she found her weeping and sorrowful, and she asked why she was weeping. Do not be surprised, said she, at my tears; for I am overwhelmed by a great affliction, which as yet I have not endured to tell to any one. Perhaps, said the girl, if you reveal it and disclose it to me, I may have a remedy for it. Hide this secret, then, replied the princess, and tell it to no one. I was married to this prince, who is a king and ruler over many cities, and I lived long with him, but by me he had no son. And when at length I produced him a son, he was leprous; and as soon as he saw him, he turned away with loathing, and said to me: Either kill him, or give him to the nurse to be brought up in some place from which we shall never hear of him more. After this I can have nothing to do with thee, and I will never see thee more. On this account I know not what to do, and I am overwhelmed with grief. Alas! my son. Alas! my husband. Did I not say so? said the girl. I have found a cure for thy disease, and I shall tell it thee. For I too was a leper; but I was cleansed by God, who is Jesus, the son of the Lady Mary. And the woman asking her where this God was whom she had spoken of, Here, with thee, said the girl; He is living in the same house. But how is this possible? said she. Where is he? There, said the girl, are Joseph and Mary; and the child who is with them is called Jesus; and He it is who cured me of my disease and my torment. But by what means, said she, wast thou cured of thy leprosy? Wilt thou not tell me that? Why not? said the girl. I got from His mother the water in which He had been washed, and poured it over myself; and so I was cleansed from my leprosy. Then the princess rose up, and invited them to avail themselves of her hospitality. And she prepared a splendid banquet for Joseph in a great assembly of the men of the place. And on the following day she took scented water with which to wash the Lord Jesus, and thereafter poured the same water over her son, whom she had taken with her; and immediately her son was cleansed from his leprosy. Therefore, singing thanks and praises to God, she said: Blessed is the mother who bore thee, O Jesus; dost thou so cleanse those who share the same nature with thee with the water in which thy body has been washed? Besides, she bestowed great gifts upon the mistress the Lady Mary, and sent her away with great honour.

19. Coming thereafter to another city, they wished to spend the night in it. They turned aside, therefore, to the house of a man newly married, but who, under the influence of witchcraft, was not able to enjoy his wife; and when they had spent that night with him, his

bond was loosed. And at daybreak, when they were girding themselves for their journey, the bridegroom would not let them go, and prepared for them a great banquet.

20. They set out, therefore, on the following day; and as they came near another city, they saw three women weeping as they came out of a cemetery. And when the Lady Mary beheld them, she said to the girl who accompanied her: Ask them what is the matter with them, or what calamity has befallen them. And to the girl's questions they made no reply, but asked in their turn: Whence are you, and whither are you going? for the day is already past, and night is coming on apace. We are travellers, said the girl, and are seeking a house of entertainment in which we may pass the night. They said: Go with us, and spend the night with us. They followed them, therefore, and were brought into a new house with splendid decorations and furniture. Now it was winter; and the girl, going into the chamber of these women, found them again weeping and lamenting. There stood beside them a mule, covered with housings of cloth of gold, and sesame was put before him; and the women were kissing him, and giving him food. And the girl said: What is all the ado, my ladies, about this mule? They answered her with tears, and said: This mule, which thou seest, was our brother, born of the same mother with ourselves. And when our father died, and left us great wealth, and this only brother, we did our best to get him married, and were preparing his nuptials for him, after the manner of men. But some women, moved by mutual jealousy, bewitched him unknown to us; and one night, a little before daybreak, when the door of our house was shut, we saw that this our brother had been turned into a mule, as thou now beholdest him. And we are sorrowful, as thou seest, having no father to comfort us: there is no wise man, or magician, or enchanter in the world that we have omitted to send for; but nothing has done us any good. And as often as our hearts are overwhelmed with grief, we rise and go away with our mother here, and weep at our father's grave, and come back again.

21. And when the girl heard these things, Be of good courage, said she, and weep not: for the cure of your calamity is near; yea, it is beside you, and in the middle of your own house. For I also was a leper; but when I saw that woman, and along with her that young child, whose name is Jesus, I sprinkled my body with the water with which His mother had 409 washed Him, and I was cured. And I know that He can cure your affliction also. But rise, go to Mary my mistress; bring her into your house, and tell her your secret; and entreat and supplicate her to have pity upon you. After the woman had heard the girl's words, they went in haste to the Lady Mary, and brought her into their chamber, and sat down before her weeping, and saying: O our mistress, Lady Mary, have pity on thy hand-maidens; for no one older than ourselves, and no head of the family, is left—neither father nor brother—to live with us; but this mule which thou seest was our brother, and women have made him such as thou seest by witchcraft. We beseech thee, therefore, to have pity upon us. Then, grieving at their lot, the Lady Mary took up the Lord Jesus, and put Him on the mule's back;

and she wept as well as the women, and said to Jesus Christ: Alas! my son, heal this mule by Thy mighty power, and make him a man endowed with reason as he was before. And when these words were uttered by the Lady Mary, his form was changed, and the mule became a young man, free from every defect. Then he and his mother and his sisters adored the Lady Mary, and lifted the boy above their heads, and began to kiss Him, saying: Blessed is she that bore Thee, O Jesus, O Saviour of the world; blessed are the eyes which enjoy the felicity of seeing Thee.

22. Moreover, both the sisters said to their mother: Our brother indeed, by the aid of the Lord Jesus Christ, and by the salutary intervention of this girl, who pointed out to us Mary and her son, has been raised to human form. Now, indeed, since our brother is unmarried, it would do very well for us to give him as his wife this girl, their servant. And having asked the Lady Mary, and obtained her consent, they made a splendid wedding for the girl; and their sorrow being changed into joy, and the beating of their breasts into dancing, they began to be glad, to rejoice, to exult, and sing—adorned, on account of their great joy, in most splendid and gorgeous attire. Then they began to recite songs and praises, and to say: O Jesus, son of David, who turnest sorrow into gladness, and lamentations into joy! And Joseph and Mary remained there ten days. Thereafter they set out, treated with great honours by these people, who bade them farewell, and from bidding them farewell returned weeping, especially the girl.

23. And turning away from this place, they came to a desert; and hearing that it was infested by robbers, Joseph and the Lady Mary resolved to cross this region by night. But as they go along, behold, they see two robbers lying in the way, and along with them a great number of robbers, who were their associates, sleeping. Now those two robbers, into whose hands they had fallen, were Titus and Dumachus. Titus therefore said to Dumachus: I beseech thee to let these persons go freely, and so that our comrades may not see them. And as Dumachus refused, Titus said to him again: Take to thyself forty drachmas from me, and hold this as a pledge. At the same time he held out to him the belt which he had about his waist, to keep him from opening his mouth or speaking. And the Lady Mary, seeing that the robber had done them a kindness, said to him: The Lord God will sustain thee by His right hand, and will grant thee remission of thy sins. And the Lord Jesus answered, and said to His mother: Thirty years hence, O my mother, the Jews will crucify me at Jerusalem, and these two robbers will be raised upon the cross along with me, Titus on my right hand and Dumachus on my left; and after that day Titus shall go before me into Paradise. And she said: God keep this from thee, my son. And they went thence towards a city of idols, which, as they came near it, was changed into sand-hills.

24. Hence they turned aside to that sycamore which is now called Matarea,[1791] and the Lord Jesus brought forth in Matarea a fountain in which the Lady Mary washed His shirt. And from the sweat of the Lord Jesus which she sprinkled there, balsam was produced in that region.

25. Thence they came down to Memphis, and saw Pharaoh, and remained three years in Egypt; and the Lord Jesus did in Egypt very many miracles which are recorded neither in the Gospel of the Infancy nor in the perfect Gospel.

26. And at the end of the three years He came back out of Egypt, and returned. And when they had arrived at Judæa, Joseph was afraid to enter it; but hearing that Herod was dead, and that Archelaus his son had succeeded him, he was afraid indeed, but he went into Judæa. And an angel of the Lord appeared to him, and said: O Joseph, go into the city of Nazareth, and there abide.

Wonderful indeed, that the Lord of the world should be thus borne and carried about through the world!

27. Thereafter, going into the city of Bethlehem, they saw there many and grievous diseases infesting the eyes of the children, who were dying in consequence. And a woman 410 was there with a sick son, whom, now very near death, she brought to the Lady Mary, who saw him as she was washing Jesus Christ. Then said the woman to her: O my Lady Mary, look upon this son of mine, who is labouring under a grievous disease. And the Lady Mary listened to her, and said: Take a little of that water in which I have washed my son, and sprinkle him with it. She therefore took a little of the water, as the Lady Mary had told her, and sprinkled it over her son. And when this was done his illness abated; and after sleeping a little, he rose up from sleep safe and sound. His mother rejoicing at this, again took him to the Lady Mary. And she said to her: Give thanks to God, because He hath healed this thy son.

28. There was in the same place another woman, a neighbour of her whose son had lately been restored to health. And as her son was labouring under the same disease, and his eyes were now almost blinded, she wept night and day. And the mother of the child that had been cured said to her: Why dost thou not take thy son to the Lady Mary, as I did with mine when he was nearly dead? And he got well with that water with which the body of her son Jesus had been washed. And when the woman heard this from her, she too went and got some of the same water, and washed her son with it, and his body and his eyes were instantly made well. Her also, when she had brought her son to her, and disclosed to her

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[1791] Matarea, or Matariyeh, the site of Heliopolis or On, is a little way to the N.E. of Cairo. Ismail Pasha is said to have presented, on his visit to the Paris Exhibition of 1867, the tree and the ground surrounding it to the Empress of the French. For some interesting particulars about the tree, see a paragraph, by B.H.C. (i.e., Mr. B. Harris Cowper, who has translated the Apocryphal Gospels), in the *Leisure Hour* for 2d November, 1867.

all that had happened, the Lady Mary ordered to give thanks to God for her son's restoration to health, and to tell nobody of this matter.

29. There were in the same city two women, wives of one man, each having a son ill with fever. The one was called Mary, and her son's name was Cleopas. She rose and took up her son, and went to the Lady Mary, the mother of Jesus, and offering her a beautiful mantle, said: O my Lady Mary, accept this mantle, and for it give me one small bandage. Mary did so, and the mother of Cleopas went away, and made a shirt of it, and put it on her son. So he was cured of his disease; but the son of her rival died. Hence there sprung up hatred between them; and as they did the house-work week about, and as it was the turn of Mary the mother of Cleopas, she heated the oven to bake bread; and going away to bring the lump that she had kneaded, she left her son Cleopas beside the oven. Her rival seeing him alone—and the oven was very hot with the fire blazing under it—seized him and threw him into the oven, and took herself off. Mary coming back, and seeing her son Cleopas lying in the oven laughing, and the oven quite cold, as if no fire had ever come near it, knew that her rival had thrown him into the fire. She drew him out, therefore, and took him to the Lady Mary, and told her of what had happened to him. And she said: Keep silence, and tell nobody of the affair; for I am afraid for you if you divulge it. After this her rival went to the well to draw water; and seeing Cleopas playing beside the well, and nobody near, she seized him and threw him into the well, and went home herself. And some men who had gone to the well for water saw the boy sitting on the surface of the water; and so they went down and drew him out. And they were seized with a great admiration of that boy, and praised God. Then came his mother, and took him up, and went weeping to the Lady Mary, and said: O my lady, see what my rival has done to my son, and how she has thrown him into the well; she will be sure to destroy him some day or other. The Lady Mary said to her: God will avenge thee upon her. Thereafter, when her rival went to the well to draw water, her feet got entangled in the rope, and she fell into the well. Some men came to draw her out, but they found her skull fractured and her bones broken. Thus she died a miserable death, and in her came to pass that saying: They have digged a well deep, but have fallen into the pit which they had prepared.[1792]

30. Another woman there had twin sons who had fallen into disease, and one of them died, and the other was at his last breath. And his mother, weeping, lifted him up, and took him to the Lady Mary, and said: O my lady, aid me and succour me. For I had two sons, and I have just buried the one, and the other is at the point of death. See how I am going to entreat and pray to God. And she began to say: O Lord, Thou art compassionate, and merciful, and full of affection. Thou gavest me two sons, of whom Thou hast taken away the one: this one at least leave to me. Wherefore the Lady Mary, seeing the fervour of her

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[1792] Ps. vii. 15, lvii. 6.

weeping, had compassion on her, and said: Put thy son in my son's bed, and cover him with his clothes. And when she had put him in the bed in which Christ was lying, he had already closed his eyes in death; but as soon as the smell of the clothes of the Lord Jesus Christ reached the boy, he opened his eyes, and, calling upon his mother with a loud voice, he asked for bread, and took it and sucked it. Then his mother said: O Lady Mary, now I know that the power of God dwelleth in thee, so that thy son heals those that partake of the same nature with himself, as soon as they have touched his clothes. This boy that was healed is he who in the Gospel is called Bartholomew.

31. Moreover, there was there a leprous woman, and she went to the Lady Mary, the mother of Jesus, and said: My lady, help me. And the Lady Mary answered: What help 41
dost thou seek? Is it gold or silver? or is it that thy body be made clean from the leprosy? And that woman asked: Who can grant me this? And the Lady Mary said to her: Wait a little, until I shall have washed my son Jesus, and put him to bed. The woman waited, as Mary had told her; and when she had put Jesus to bed, she held out to the woman the water in which she had washed His body, and said: Take a little of this water, and pour it over thy body. And as soon as she had done so, she was cleansed, and gave praise and thanks to God.

32. Therefore, after staying with her three days, she went away; and coming to a city, saw there one of the chief men, who had married the daughter of another of the chief men. But when he saw the woman, he beheld between her eyes the mark of leprosy in the shape of a star; and so the marriage was dissolved, and became null and void. And when that woman saw them in this condition, weeping and overwhelmed with sorrow, she asked the cause of their grief. But they said: Inquire not into our condition, for to no one living can we tell our grief, and to none but ourselves can we disclose it. She urged them, however, and entreated them to entrust it to her, saying that she would perhaps be able to tell them of a remedy. And when they showed her the girl, and the sign of leprosy which appeared between her eyes, as soon as she saw it, the woman said: I also, whom you see here, laboured under the same disease, when, upon some business which happened to come in my way, I went to Bethlehem. There going into a cave, I saw a woman named Mary, whose son was he who was named Jesus; and when she saw that I was a leper, she took pity on me, and handed me the water with which she had washed her son's body. With it I sprinkled my body, and came out clean. Then the woman said to her: Wilt thou not, O lady, rise and go with us, and show us the Lady Mary? And she assented; and they rose and went to the Lady Mary, carrying with them splendid gifts. And when they had gone in, and presented to her the gifts, they showed her the leprous girl whom they had brought. The Lady Mary therefore said: May the compassion of the Lord Jesus Christ descend upon you; and handling to them also a little of the water in which she had washed the body of Jesus Christ, she ordered the wretched woman to be bathed in it. And when this had been done, she was immediately cured; and they, and all standing by, praised God. Joyfully therefore they returned to their

own city, praising the Lord for what He had done. And when the chief heard that his wife had been cured, he took her home, and made a second marriage, and gave thanks to God for the recovery of his wife's health.

33. There was there also a young woman afflicted by Satan; for that accursed wretch repeatedly appeared to her in the form of a huge dragon, and prepared to swallow her. He also sucked out all her blood, so that she was left like a corpse. As often as he came near her, she, with her hands clasped over her head, cried out, and said: Woe, woe's me, for nobody is near to free me from that accursed dragon. And her father and mother, and all who were about her or saw her, bewailed her lot; and men stood round her in a crowd, and all wept and lamented, especially when she wept, and said: Oh, my brethren and friends, is there no one to free me from that murderer? And the daughter of the chief who had been healed of her leprosy, hearing the girl's voice, went up to the roof of her castle, and saw her with her hands clasped over her head weeping, and all the crowds standing round her weeping as well. She therefore asked the demoniac's husband whether his wife's mother were alive. And when he answered that both her parents were living, she said: Send for her mother to come to me. And when she saw that he had sent for her, and she had come, she said: Is that distracted girl thy daughter? Yes, O lady, said that sorrowful and weeping woman, she is my daughter. The chief's daughter answered: Keep my secret, for I confess to thee that I was formerly a leper; but now the Lady Mary, the mother of Jesus Christ, has healed me. But if thou wishest thy daughter to be healed, take her to Bethlehem, and seek Mary the mother of Jesus, and believe that thy daughter will be healed; I indeed believe that thou wilt come back with joy, with thy daughter healed. As soon as the woman heard the words of the chief's daughter, she led away her daughter in haste; and going to the place indicated, she went to the Lady Mary, and revealed to her the state of her daughter. And the Lady Mary hearing her words, gave her a little of the water in which she had washed the body of her son Jesus, and ordered her to pour it on the body of her daughter. She gave her also from the clothes of the Lord Jesus a swathing-cloth, saying: Take this cloth, and show it to thine enemy as often as thou shalt see him. And she saluted them, and sent them away.

34. When, therefore, they had gone away from her, and returned to their own district, and the time was at hand at which Satan was wont to attack her, at this very time that accursed one appeared to her in the shape of a huge dragon, and the girl was afraid at the sight of him. And her mother said to her: Fear not, my daughter; allow him to come near thee, and then show him the cloth which the Lady Mary hath given us, and let us see what will happen. Satan, therefore, having come near in the likeness of a terrible dragon, the body of the girl 412 shuddered for fear of him; but as soon as she took out the cloth, and placed it on her head, and covered her eyes with it, flames and live coals began to dart forth from it, and to be cast upon the dragon. O the great miracle which was done as soon as the dragon saw the cloth of the Lord Jesus, from which the fire darted, and was cast upon his head and eyes! He cried

out with a loud voice: What have I to do with thee, O Jesus, son of Mary? Whither shall I fly from thee? And with great fear he turned his back and departed from the girl, and never afterwards appeared to her. And the girl now had rest from him, and gave praise and thanks to God, and along with her all who were present at that miracle.

35. Another woman was living in the same place, whose son was tormented by Satan. He, Judas by name, as often as Satan seized him, used to bite all who came near him; and if he found no one near him, he used to bite his own hands and other limbs. The mother of this wretched creature, then, hearing the fame of the Lady Mary and her son Jesus, rose up and brought her son Judas with her to the Lady Mary. In the meantime, James and Joses had taken the child the Lord Jesus with them to play with the other children; and they had gone out of the house and sat down, and the Lord Jesus with them. And the demoniac Judas came up, and sat down at Jesus' right hand: then, being attacked by Satan in the same manner as usual, he wished to bite the Lord Jesus, but was not able; nevertheless he struck Jesus on the right side, whereupon He began to weep. And immediately Satan went forth out of that boy, fleeing like a mad dog. And this boy who struck Jesus, and out of whom Satan went forth in the shape of a dog, was Judas Iscariot, who betrayed Him to the Jews; and that same side on which Judas struck Him, the Jews transfixed with a lance.[1793]

36. Now, when the Lord Jesus had completed seven years from His birth, on a certain day He was occupied with boys of His own age. For they were playing among clay, from which they were making images of asses, oxen, birds, and other animals; and each one boasting of his skill, was praising his own work. Then the Lord Jesus said to the boys: The images that I have made I will order to walk. The boys asked Him whether then he were the son of the Creator; and the Lord Jesus bade them walk. And they immediately began to leap; and then, when He had given them leave, they again stood still. And He had made figures of birds and sparrows, which flew when He told them to fly, and stood still when He told them to stand, and ate and drank when He handed them food and drink. After the boys had gone away and told this to their parents, their fathers said to them: My sons, take care not to keep company with him again, for he is a wizard: flee from him, therefore, and avoid him, and do not play with him again after this.

37. On a certain day the Lord Jesus, running about and playing with the boys, passed the shop of a dyer, whose name was Salem; and he had in his shop many pieces of cloth which he was to dye. The Lord Jesus then, going into his shop, took up all the pieces of cloth, and threw them into a tub full of indigo. And when Salem came and saw his cloths destroyed, he began to cry out with a loud voice, and to reproach Jesus, saying: Why hast thou done this to me, O son of Mary? Thou hast disgraced me before all my townsmen: for, seeing that every one wished the colour that suited himself, thou indeed hast come and

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[1793] John xix. 34.

destroyed them all. The Lord Jesus answered: I shall change for thee the colour of any piece of cloth which thou shalt wish to be changed. And immediately He began to take the pieces of cloth out of the tub, each of them of that colour which the dyer wished, until He had taken them all out. When the Jews saw this miracle and prodigy, they praised God.

38. And Joseph used to go about through the whole city, and take the Lord Jesus with him, when people sent for him in the way of his trade to make for them doors, and milk-pails, and beds, and chests; and the Lord Jesus was with him wherever he went. As often, therefore, as Joseph had to make anything a cubit or a span longer or shorter, wider or narrower, the Lord Jesus stretched His hand towards it; and as soon as He did so, it became such as Joseph wished. Nor was it necessary for him to make anything with his own hand, for Joseph was not very skilful in carpentry.

39. Now, on a certain day, the king of Jerusalem sent for him, and said: I wish thee, Joseph, to make for me a throne to fit that place in which I usually sit. Joseph obeyed, and began the work immediately, and remained in the palace two years, until he finished the work of that throne. And when he had it carried to its place, he perceived that each side wanted two spans of the prescribed measure. And the king, seeing this, was angry with Joseph; and Joseph, being in great fear of the king, spent the night without supper, nor did he taste anything at all. Then, being asked by the Lord Jesus why he was afraid, Joseph said: Because I have spoiled all the work that I have been two years at. And the Lord Jesus said to him: Fear not, and do not lose heart; but do thou take hold of one side of the throne; I shall take the other; and we shall put that to rights. And Joseph, having done as the Lord Jesus had said and each having drawn by his own side, the throne was put to rights, and brought to the exact measure of the place. And those that stood by and saw this miracle were struck with astonishment, and praised God. And the woods used in that throne were of those which are celebrated in the time of Solomon the son of David; that is, woods of many and various kinds.

40. On another day the Lord Jesus went out into the road, and saw the boys that had come together to play, and followed them; but the boys hid themselves from Him. The Lord Jesus, therefore, having come to the door of a certain house, and seen some women standing there, asked them where the boys had gone; and when they answered that there was no one there, He said again: Who are these whom you see in the furnace?[1794] They replied that they were kids of three years old. And the Lord Jesus cried out, and said: Come out hither, O kids, to your Shepherd. Then the boys, in the form of kids, came out, and began to dance round Him; and the women, seeing this, were very much astonished, and were seized with trembling, and speedily supplicated and adored the Lord Jesus, saying: O our Lord Jesus, son of Mary, Thou art of a truth that good Shepherd of Israel; have mercy on Thy handmaid-

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[1794] Perhaps the correct reading is *fornice*, archway, and not *fornace*.

ens who stand before Thee, and who have never doubted: for Thou hast come, O our Lord, to heal, and not to destroy. And when the Lord Jesus answered that the sons of Israel were like the Ethiopians among the nations, the women said: Thou, O Lord, knowest all things, nor is anything hid from Thee; now, indeed, we beseech Thee, and ask Thee of Thy affection to restore these boys Thy servants to their former condition. The Lord Jesus therefore said: Come, boys, let us go and play. And immediately, while these women were standing by, the kids were changed into boys.

41. Now in the month Adar, Jesus, after the manner of a king, assembled the boys together. They spread their clothes on the ground, and He sat down upon them. Then they put on His head a crown made of flowers, and, like chamber-servants, stood in His presence, on the right and on the left, as if He were a king. And whoever passed by that way was forcibly dragged by the boys, saying: Come hither, and adore the king; then go thy way.

42. In the meantime, while these things were going on, some men came up carrying a boy. For this boy had gone into the mountain with those of his own age to seek wood, and there he found a partridge's nest; and when he stretched out his hand to take the eggs from it, a venomous serpent bit him from the middle of the nest, so that he called out for help. His comrades accordingly went to him with haste, and found him lying on the ground like one dead. Then his relations came and took him up to carry him back to the city. And after they had come to that place where the Lord Jesus was sitting like a king, and the rest of the boys standing round Him like His servants, the boys went hastily forward to meet him who had been bitten by the serpent, and said to his relations: Come and salute the king. But when they were unwilling to go, on account of the sorrow in which they were, the boys dragged them by force against their will. And when they had come up to the Lord Jesus, He asked them why they were carrying the boy. And when they answered that a serpent had bitten him, the Lord Jesus said to the boys: Let us go and kill that serpent. And the parents of the boy asked leave to go away, because their son was in the agony of death; but the boys answered them, saying: Did you not hear the king saying: Let us go kill the serpent? and will you not obey him? And so, against their will the couch was carried back. And when they came to the nest, the Lord Jesus said to the boys: Is this the serpent's place? They said that it was; and the serpent, at the call of the Lord, came forth without delay, and submitted itself to Him. And He said to it: Go away, and suck out all the poison which thou hast infused into this boy. And so the serpent crawled to the boy, and sucked out all its poison. Then the Lord Jesus cursed it, and immediately on this being done it burst asunder; and the Lord Jesus stroked the boy with his hand, and he was healed. And he began to weep;

but Jesus said: Do not weep, for by and by thou shalt be my disciple. And this is Simon the Cananite,[1795] of whom mention is made in the Gospel.[1796]

43. On another day, Joseph sent his son James to gather wood, and the Lord Jesus went with him as his companion. And when they had come to the place where the wood was, and James had begun to gather it, behold, a venomous viper bit his hand, so that he began to cry out and weep. The Lord Jesus then, seeing him in this condition, went up to him, and blew upon the place where the viper had bitten him; and this being done, he was healed immediately.

44. One day, when the Lord Jesus was again with the boys playing on the roof of a house, one of the boys fell down from above, and immediately expired. And the rest of the boys fled in all directions, and the Lord Jesus was left alone on the roof. And the relations of the boy came up and said to the Lord Jesus: It was thou who didst throw our son headlong from the roof. And when He denied it, they cried out, saying: Our son is dead, and here is he who has killed him. And the Lord Jesus said to them: Do not bring an evil report against me; but if you do not believe me, come and let us ask the boy himself, that he may bring the truth to light. Then the Lord Jesus went down, and standing over the dead body, said, with a loud voice: Zeno, Zeno, who threw thee down from the roof? Then the dead boy answered and said: My lord, it was not thou who didst throw me down, but such a one cast me down from it. And when the Lord commanded those who were standing by to attend to His words, all who were present praised God for this miracle.

45. Once upon a time the Lady Mary had ordered the Lord Jesus to go and bring her water from the well. And when He had gone to get the water, the pitcher already full was knocked against something, and broken. And the Lord Jesus stretched out His handkerchief, and collected the water, and carried it to His mother; and she was astonished at it. And she hid and preserved in her heart all that she saw.

46. Again, on another day, the Lord Jesus was with the boys at a stream of water, and they had again made little fish-ponds. And the Lord Jesus had made twelve sparrows, and had arranged them round His fish-pond, three on each side. And it was the Sabbath-day. Wherefore a Jew, the son of Hanan, coming up, and seeing them thus engaged, said in anger and great indignation: Do you make figures of clay on the Sabbath-day? And he ran quickly, and destroyed their fish-ponds. But when the Lord Jesus clapped His hands over the sparrows which He had made, they flew away chirping.

[1795] [So the Latin; but the Greek word in the Gospels is equivalent to "zealot." See Rev. Vers. in the lists of the Apostles.—R.]

[1796] Matt. x. 4, etc.

Then the son of Hanan came up to the fish-pond of Jesus also, and kicked it with his shoes, and the water of it vanished away. And the Lord Jesus said to him: As that water has vanished away, so thy life shall likewise vanish away. And immediately that boy dried up.

47. At another time, when the Lord Jesus was returning home with Joseph in the evening, He met a boy, who ran up against Him with so much force that He fell. And the Lord Jesus said to him: As thou hast thrown me down, so thou shalt fall and not rise again. And the same hour the boy fell down, and expired.

48. There was, moreover, at Jerusalem, a certain man named Zacchæus, who taught boys. He said to Joseph: Why, O Joseph, dost thou not bring Jesus to the to learn his letters? Joseph agreed to do so, and reported the matter to the Lady Mary. They therefore took Him to the master; and he, as soon as he saw Him, wrote out the alphabet for Him, and told Him to say Aleph. And when He had said Aleph, the master ordered Him to pronounce Beth. And the Lord Jesus said to him: Tell me first the meaning of the letter Aleph, and then I shall pronounce Beth. And when the master threatened to flog Him, the Lord Jesus explained to him the meanings of the letters Aleph and Beth; also which figures of the letter were straight, which crooked, which drawn round into a spiral, which marked with points, which without them, why one letter went before another; and many other things He began to recount and to elucidate which the master himself had never either heard or read in any book. The Lord Jesus, moreover, said to the master: Listen, and I shall say them to thee. And He began clearly and distinctly to repeat Aleph, Beth, Gimel, Daleth, on to Tau. And the master was astonished, and said: I think that this boy was born before Noah. And turning to Joseph, he said: Thou hast brought to me to be taught a boy more learned than all the masters. To the Lady Mary also he said: This son of thine has no need of instruction.

49. Thereafter they took Him to another and a more learned master, who, when he saw Him, said: Say Aleph. And when He had said Aleph, the master ordered him to pronounce Beth. And the Lord Jesus answered him, and said: First tell me the meaning of the letter Aleph, and then I shall pronounce Beth. And when the master hereupon raised his hand and flogged Him, immediately his hand dried up, and he died. Then said Joseph, to the Lady Mary: From this time we shall not let him go out of the house, since every one who opposes him is struck dead.

50. And when He was twelve years old, they took Him to Jerusalem to the feast. And when the feast was finished, they indeed returned; but the Lord Jesus remained in the temple among the teachers and elders and learned men of the sons of Israel, to whom He put various questions upon the sciences, and gave answers in His turn.[1797] For He said to them: Whose son is the Messias? They answered Him: The son of David. Wherefore then, said He, does

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[1797] Luke ii. 42–47. [A comparison of the two narratives is very suggestive. The Evangelist Luke does not present any such monster of precocity, nor does he adventure into discussions "upon the sciences."—R.]

he in the Spirit call him his lord, when he says, The Lord said to my lord, Sit at my right hand, that I may put thine enemies under thy footsteps?[1798] Again the chief of the teachers said to Him: Hast thou read the books? Both the books, said the Lord Jesus, and the things contained in the books. And He explained the books, and the law, and the precepts, and the statutes, and the mysteries, which are contained in the books of the prophets—things which the understanding of no creature attains to. That teacher therefore said: I hitherto have neither attained to nor heard of such knowledge: Who, pray, do you think that boy will be?

51. And a philosopher who was there present, a skilful astronomer, asked the Lord Jesus whether He had studied astronomy. And the Lord Jesus answered him, and explained the number of the spheres, and of the heavenly bodies, their natures and operations; their opposition; their aspect, triangular, square, and sextile; their course, direct and retrograde; the twenty-fourths,[1799] and sixtieths of twenty-fourths; and other things beyond the reach of reason.

52. There was also among those philosophers one very skilled in treating of natural science, and he asked the Lord Jesus whether He had studied medicine. And He, in reply, explained to him physics and metaphysics, hyperphysics and hypophysics, the powers likewise and humours of the body, and the effects of the same; also the number of members and bones, of veins, arteries, and nerves; also the effect of heat and dryness, of cold and moisture, and what these give rise to; what was the operation of the soul upon the body, and its perceptions and powers; what was the operation of the faculty of speech, of anger, of desire; lastly, their conjunction and disjunction, and other things beyond the reach of any created intellect. Then that philosopher rose up, and adored the Lord Jesus, and said: O Lord, from this time I will be thy disciple and slave.

53. While they were speaking to each other of these and other things, the Lady Mary came, after having gone about seeking Him for three days along with Joseph. She therefore, seeing Him sitting among the teachers asking them questions, and answering in His turn, said to Him: My son, why hast thou treated us thus? Behold, thy father and I have sought thee with great trouble. But He said: Why do you seek me? Do you not know that I ought to occupy myself in my Father's house? But they did not understand the words that He spoke to them. Then those teachers asked Mary whether He were her son; and when she signified that He was, they said: Blessed art thou, O Mary, who hast brought forth such a son. And returning with them to Nazareth, He obeyed them in all things. And His mother

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[1798] Ps. cx. 1; Matt. xxii. 42–45. [The Latin reads: *vestigiis pedum tuorum*, "the footsteps of thy feet." The original term, "footstool," has evidently been misunderstood by some transcriber.—R.]

[1799] The *scripulum* was the twenty-fourth part of the *as*. It is likely here put for the motion of a planet during one hour. Pliny, *N. H.*, ii. 10, uses the word to signify an undefined number of degrees, or parts of a degree.

kept all these words of His in her heart. And the Lord Jesus advanced in stature, and in wisdom, and in favour with God and man.[1800]

54. And from this day He began to hide His miracles and mysteries and secrets, and to give attention to the law, until He completed His thirtieth year, when His Father publicly declared Him at the Jordan by this voice sent down from heaven: This is my beloved Son, in whom I am well pleased; the Holy Spirit being present in the form of a white dove.[1801]

55. This is He whom we adore with supplications, who hath given us being and life, and who hath brought us from our mothers' wombs; who for our sakes assumed a human body, and redeemed us, that He might embrace us in eternal compassion, and show to us His mercy according to His liberality, and beneficence, and generosity, and benevolence. To Him is glory, and beneficence, and power, and dominion from this time forth for evermore. Amen.

Here endeth the whole Gospel of the Infancy, with the aid of God Most High, according to what we have found in the original.

[1800] Luke ii. 46–52.

[1801] Matt. iii. 13–17; Luke iii. 21–23.

The Gospel of Nicodemus.

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Part I.—The Acts of Pilate.

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First Greek Form.

Memorials of Our Lord Jesus Christ, Done in the Time of Pontius Pilate.

Prologue.—I Ananias, of the proprætor's body-guard, being learned in the law, knowing our Lord Jesus Christ from the Holy Scriptures, coming to Him by faith, and counted worthy of the holy baptism, searching also the memorials written at that time of what was done in the case of our Lord Jesus Christ, which the Jews had laid up in the time of Pontius Pilate, found these memorials written in Hebrew, and by the favour of God have translated them into Greek for the information of all who call upon the name of our Master Jesus Christ, in the seventeenth year of the reign of our Lord Flavius Theodosius, and the sixth of Flavius Valentinianus, in the ninth indiction.[1802]

All ye, therefore, who read and transfer into other books, remember me, and pray for me, that God may be merciful to me, and pardon my sins which I have sinned against Him.

Peace be to those who read, and to those who hear and to their households. Amen.

In the fifteenth year[1803] of the government of Tiberius Cæsar, emperor of the Romans, and Herod being king of Galilee, in the nineteenth year of his rule, on the eighth day before the Kalends of April, which is the twenty-fifth of March, in the consulship of Rufus and Rubellio, in the fourth year of the two hundred and second Olympiad, Joseph Caiaphas being high priest of the Jews.

[1802] [The works which precede sought to supplement the evangelical narrative in regard to the early life of our Lord, and Mary His mother; those which follow are also supplementary, but refer to the closing events.—R.]

[1803] The 15th year of Tiberius, reckoning from the death of Augustus, was a.d. 29, a.u.c. 782, the *first* year of the 202d Olympiad, in the consulship of C. Fugus Geminus and L. Rubellius Geminus, and the 34th year of Herod Antipas. Other readings are: In the eighteenth year—In the nineteenth year. [Compare the Acts of Pilate in both forms. The variations here correspond with the various theories of the length of our Lord's ministry. The text seems to confuse the statement of Luke (iii. 1) respecting the beginning of the public ministry with the time of our Lord's death.—R.]

The account that Nicodemus wrote in Hebrew, after the cross and passion of our Lord Jesus Christ, the Saviour God, and left to those that came after him, is as follows:—

Chapter 1.

Having called a council, the high priests and scribes Annas and Caiaphas and Semes and Dathaes, and Gamaliel, Judas, Levi and Nephthalim, Alexander and Jaïrus,[1804] and the rest of the Jews, came to Pilate accusing Jesus about many things, saying: We know this man to be the son of Joseph the carpenter, born of Mary; and he says that he is the Son of God, and a king; moreover, he profanes the Sabbath, and wishes to do away with the law of our fathers. Pilate says: And what are the things which he does, to show that he wishes to do away with it?[1805] The Jews say: We have a law not to cure any one on the Sabbath; but this man[1806] has on the Sabbath cured the lame and the crooked, the withered and the blind and the paralytic, the dumb and the demoniac, by evil practices. Pilate says to them: What evil practices? They say to him: He is a magician, and by Beelzebul prince of the demons he casts out the demons, and all are subject to him. Pilate says to them: This is not casting out the demons by an unclean spirit, but by the god Æsculapius.

The Jews say to Pilate: we entreat your highness that he stand at thy tribunal, and be heard.[1807] And Pilate having called them, says: Tell me how I, being a procurator, can try a king? They say to him: We do not say that he is a king, but he himself says that he is. And Pilate having called the runner, says to him: Let Jesus be brought in with respect. And the runner going out, and recognising Him, adored Him, and took his cloak into his hand, and spread it on the ground, and says to him: My lord, walk on this, and come in, for the procurator calls thee. And the Jews seeing what the runner had done, cried out against Pilate, saying: Why hast thou ordered him to come in by a runner, and not by a crier? for assuredly the runner, when he saw him, adored him, and spread his doublet on the ground, and made him walk like a king.

And Pilate having called the runner, says to him: Why hast thou done this, and spread out thy cloak upon the earth, and made Jesus walk upon it? The runner says to him: My lord procurator, when thou didst send me to Jerusalem to Alexander,[1808] I saw him sitting upon an ass, and the sons of the Hebrews held branches in their hands, and shouted; and other spread their clothes under him saying, Save now, thou who art in the highest: blessed is he that cometh in the name of the Lord.[1809]

[1804] There is in themss. great variation as to these names.

[1805] Lit., and wishes to do away with it.

[1806] Compare with this, Lactantius, iv. 17. The Jews brought charges against Jesus, that He did away with the law of God given by Moses; that is, that He did not rest on the Sabbath, etc.

[1807] Another reading is: We entreat your highness to go into the prætorium, and question him. For Jesus was standing outside with the crowd.

[1808] Probably the Alexander mentioned in Acts iv. 6.

[1809] Matt. xxi. 8, 9.

The Jews cry out, and say to the runner: The sons of the Hebrews shouted in Hebrew; whence then hast thou the Greek? The runner says to them: I asked one of the Jews, and said, What is it they are shouting in Hebrew? And he interpreted it for me. Pilate says to them: And what did they shout in Hebrew? The Jews say to him: Hosanna membrome Baruchamma Adonaï.[1810] Pilate says to them: And this hosanna, etc., how is it interpreted? The Jews say to him: Save now in the highest; blessed is he that cometh in the name of the Lord. Pilate says to them: If you bear witness to the words spoken by the children, in what has the runner done wrong? And they were silent. And the procurator says to the runner: Go out, and bring him in what way thou wilt. And the runner going out, did in the same manner as before, and says to Jesus: My lord, come in; the procurator calleth thee.

And Jesus going in, and the standard-bearers holding their standards, the tops of the standards were bent down, and adored Jesus. And the Jews seeing the bearing of the standards, how they were bent down and adored Jesus, cried[1811] out vehemently against the standard-bearers. And Pilate says to the Jews: Do you not wonder how the tops of the standards were bent down, and adored Jesus? The Jews say to Pilate: We saw how the standard-bearers bent them down, and adored him. And the procurator having called the standard-bearers, says to them: Why have you done this? They say to Pilate: We are Greeks and temple-slaves, and how could we adore him? and assuredly, as we were holding them up, the tops bent down of their own accord, and adored him.

Pilate says to the rulers of the synagogue and the elders of the people: Do you choose for yourselves men strong and powerful, and let them hold up the standards, and let us see whether they will bend down with them. And the elders of the Jews picked out twelve men powerful and strong, and made them hold up the standards six by six; and they were placed in front of the procurator's tribunal. And Pilate says to the runner: Take him outside of the prætorium, and bring him in again in whatever way may please thee. And Jesus and the runner went out of the prætorium. And Pilate, summoning those who had formerly held up the standards, says to them: I have sworn by the health of Cæsar, that if the standards do not bend down when Jesus comes in, I will cut off your heads. And the procurator ordered Jesus to come in the second time. And the runner did in the same manner as before, and made many entreaties to Jesus to walk on his cloak. And He walked on it, and went in. And as He went in, the standards were again bent down, and adored Jesus.

[1810] Ps. cxviii. 25: *Hosyah na bimromim baruch hobba* (*b'shem*) *Adonai.*

[1811] Another reading is: Annas and Caiaphas and Joseph, the three false witnesses, began to cry out, etc.

Chapter 2.

And Pilate seeing this, was afraid, and sought to go away from the tribunal; but when he was still thinking of going away, his wife sent to him, saying: Have nothing to do with this just man, for many things have I suffered on his account this night.[1812] And Pilate, summoning the Jews, says to them: You know that my wife is a worshipper of God, and prefers to adhere to the Jewish religion along with you. They say to him: Yes; we know. Pilate says to them: Behold, my wife[1813] has sent to me, saying, Have nothing to do with this just man, for many things have I suffered on account of him this night. And the Jews answering, say unto Pilate: Did we not tell thee that he was a sorcerer?[1814] behold, he has sent a dream to thy wife.

And Pilate, having summoned Jesus, says to Him: What do these witness against thee? Sayest thou nothing? And Jesus said: Unless they had the power, they would say nothing; 41
for every one has the power of his own mouth to speak both good and evil. They shall see to it.[1815]

And the elders of the Jews answered, and said to Jesus: What shall we see? first, that thou wast born of fornication; secondly, that thy birth in Bethlehem was the cause of the murder of the infants; thirdly, that thy father Joseph and thy mother Mary fled into Egypt because they had no confidence in the people.

Some of the bystanders, pious men of the Jews, say: we deny that he was born of fornication; for we know that Joseph espoused Mary, and he was not born of fornication. Pilate says to the Jews who said that he was of fornication: This story of yours is not true, because they were betrothed, as also these fellow-countrymen of yours say. Annas and Caiaphas say to Pilate: All the multitude of us cry out that he was born of fornication, and are not believed; these are proselytes, and his disciples. And Pilate, calling Annas and Caiaphas, says to them: What are proselytes? They say to him: They are by birth children of the Greeks, and have now become Jews. And those that said that He was not born of fornication, viz.—Lazarus, Asterius, Antonius, James, Amnes, Zeras, Samuel, Isaac, Phinees, Crispus, Agrippas, and Judas[1816]—say: We are not proselytes, but are children of the Jews, and speak of the truth; for we were present at the betrothal of Joseph and Mary.

And Pilate, calling these twelve men who said that He was not born of fornication, says to them: I adjure you by the health of Cæsar, to tell me whether it be true that you say, that he was not born of fornication. They say to Pilate: We have a law against taking oaths, because it is a sin; but they will swear by the health of Cæsar,[1817] that it is not as we have said, and we are liable to death. Pilate says to Annas and Caiaphas: Have you nothing to answer to this? Annas and Caiaphas say to Pilate: These twelve are believed when they say that he was not born of fornication; all the multitude of us cry out that he was born of fornication, and that he is a sorcerer, and he says that he is the Son of God and a king, and we are not believed.

[1812] Matt. xxvii. 19.

[1813] One ms. adds: Procla,—the traditional name of Pilate's wife.

[1814] Three mss. add: And by Beelzebul, prince of the demons, he casts out the demons, and they are all subject to him.

[1815] i.e., let them see to it.

[1816] There is considerable variation in the mss. as to these names.

And Pilate orders all the multitude to go out, except the twelve men who said that He was not born of fornication, and he ordered Jesus to be separated from them. And Pilate says to them: For what reason do they wish to put him to death? They say to him: They are angry because he cures on the Sabbath. Pilate says: For a good work do they wish to put him to death? They say to him: Yes.

[1817] Or, let them swear.

Chapter 3.

And Pilate, filled with rage, went outside of the prætorium, and said to them: I take the sun to witness[1818] that I find no fault in this man. The Jews answered and said to the procurator: Unless this man were an evil-doer, we should not have delivered him to thee. And Pilate said, Do you take him, and judge him according to your law. The Jews said to Pilate: It is not lawful for us to put any one to death. Pilate said: Has God said that you are not to put to death, but that I am?

And Pilate went again into the prætorium, and spoke to Jesus privately, and said to Him: Art thou the king of the Jews? Jesus answered Pilate: Dost thou say this of thyself, or have others said it to thee of me? Pilate answered Jesus: Am I also a Jew?[1819] Thy nation and the chief priests have given thee up to me. What hast thou done? Jesus answered: My kingdom is not of this world; for if my kingdom were of this world, my servants would fight in order that I should not be given up to the Jews: but now my kingdom is not from thence. Pilate said to Him: Art thou then a king? Jesus answered him: Thou sayest that I am a king. Because for this have I been born, and have I come, in order that every one who is of the truth might hear my voice. Pilate says to him: What is truth? Jesus says to him: Truth is from heaven. Pilate says: Is truth not upon earth? Jesus says to Pilate: Thou seest how those who speak the truth are judged by those that have the power upon earth.

[1818] See *Apost. Const.*, ii. 56. At last he who is going to pronounce sentence of death upon the culprit raises his hands aloft, and takes the sun to witness that he is innocent of his blood.

[1819] The full force of the expression is: You do not mean to say that I too am a Jew?

Chapter 4.

And leaving Jesus within the prætorium, Pilate went out to the Jews, and said to them: I find no fault in him. The Jews say to him: He said, I can destroy this temple, and in three days build it. Pilate says: What temple? The Jews say: The one that Solomon[1820] built in forty-six years, and this man speaks of pulling it down and building it in three days. Pilate says to them: I am innocent of the blood of this just man. See you to it. The Jews say: His blood be upon us, and upon our children.

And Pilate having summoned the elders and priests and Levites, said to them privately: Do not act thus, because no charge that you bring against him is worthy of death; for your charge is about curing and Sabbath profanation. The elders and the priests and the Levites say: If any one speak evil against Cæsar, is he worthy of death or not? Pilate says: He is worthy of death. The Jews say to Pilate: If any one speak evil against Cæsar, he is worthy of death; but this man has spoken evil against God.

And the procurator ordered the Jews to go outside of the prætorium; and summoning Jesus, he says to Him: What shall I do to thee? Jesus says to Pilate: As it has been given to thee. Pilate says: How given? Jesus says: Moses and the prophets have proclaimed beforehand of my death and resurrection. And the Jews noticing this, and hearing it, say to Pilate: What more wilt thou hear of this blasphemy? Pilate says to the Jews: If these words be blasphemous, do you take him for the blasphemy, and lead him away to your synagogue, and judge him according to your law. The Jews say to Pilate: Our law bears that a man who wrongs his fellow-men is worthy to receive forty save one; but he that blasphemeth God is to be stoned with stones.[1821]

Pilate says to them: Do you take him, and punish him in whatever way you please. The Jews say to Pilate: We wish that he be crucified. Pilate says: He is not deserving of crucifixion.

And the procurator, looking round upon the crowds of the Jews standing by, sees many of the Jews weeping, and says: All the multitude do not wish him to die. The elders of the Jews say: For this reason all the multitude of us have come, that he should die. Pilate says to the Jews: Why should he die? The Jews say: Because he called himself Son of God, and King.

[1820] Comp. John ii. 20.

[1821] Deut. xxv. 3; Lev. xxiv. 16.

Chapter 5.

And one Nicodemus, a Jew, stood before the procurator, and said: I beseech your honour, let me say a few words. Pilate says: Say on. Nicodemus says: I said to the elders and the priests and Levites, and to all the multitude of the Jews in the synagogue, What do you seek to do with this man? This man does many miracles and strange things, which no one has done or will do. Let him go, and do not wish any evil against him. If the miracles which he does are of God, they will stand; but if man, they will come to nothing.[1822] For assuredly Moses, being sent by God into Egypt, did many miracles, which the Lord commanded him to do before Pharaoh king of Egypt. And there were there Jannes and Jambres, servants of Pharaoh, and they also did not a few of the miracles which Moses did; and the Egyptians took them to be gods—this Jannes and this Jambres.[1823] But, since the miracles which they did were not of God, both they and those who believed in them were destroyed. And now release this man, for he is not deserving of death.

The Jews say to Nicodemus: Thou hast become his disciple, and therefore thou defendest him. Nicodemus says to them: Perhaps, too, the procurator has become his disciple, because he defends him. Has the emperor not appointed him to this place of dignity? And the Jews were vehemently enraged, and gnashed their teeth against Nicodemus. Pilate says to them: Why do you gnash your teeth against him when you hear the truth? The Jews say to Nicodemus: Mayst thou receive his truth and his portion. Nicodemus says: Amen, amen; may I receive it, as you have said.

[1822] Acts v. 38.

[1823] 2 Tim. iii. 8, 9.

Chapter 6.

One of the Jews, stepping up, asked leave of the procurator to say a word. The procurator says: If thou wishest to say any thing, say on. And the Jew said: Thirty-eight years I lay in my bed in great agony. And when Jesus came, many demoniacs, and many lying ill of various diseases, were cured by him. And some young men, taking pity on me, carried me, bed and all, and took me to him. And when Jesus saw me, he had compassion on me, and said to me: Take up thy couch and walk. And I took up my couch, and walked. The Jews say to Pilate: Ask him on what day it was that he was cured. He that had been cured says: On a Sabbath.[1824] The Jews say: Is not this the very thing that we said, that on a Sabbath he cures and casts out demons?

And another Jew stepped up and said: I was born blind; I heard sounds, but saw not a face. And as Jesus passed by, I cried out with a loud voice, Pity me, O son of David. And he pitied me, and put his hands upon my eyes, and I instantly received my sight.[1825] And another Jew stepped up and said: I was crooked, and he straightened me with a word. And another said: I was a leper, and he cured me with a word.[1826]

[1824] John v. 5–9.

[1825] Mark x. 46, etc.

[1826] Matt. viii. 1–4, etc.

Chapter 7.

And a woman[1827] cried out from a distance, and said: I had an issue of blood, and I touched the hem of his garment, and the issue of blood which I had had for twelve years was stopped.[1828] The Jews say: we have a law, that a woman's evidence is not to be received.[1829]

[1827] Some mss. add the name Bernice, or Veronica.

[1828] Matt. ix. 20–26.

[1829] Jos. *Ant.*, iv. 8, § 15.

Chapter 8.

And others, a multitude both of men and women, cried out, saying: This man is a prophet, and the demons are subject to him. Pilate says to them who said that the demons were subject to Him: Why, then, were not your teachers also subject to him? They say to Pilate: We do not know. And others said: He raised Lazarus from the tomb after he had been dead four days.[1830] And the procurator trembled, and said to all the multitude of the Jews: Why do you wish to pour out innocent blood?

[1830] John xi. 1–16.

Chapter 9.

And having summoned Nicodemus and the twelve men that said He was not born of fornication, he says to them: What shall I do, because there is an insurrection among the people? They say to him: We know not; let them see to it. Again Pilate, having summoned all the multitude of the Jews, says: You know that it is customary, at the feast of unleavened bread, to release one prisoner to you. I have one condemned prisoner in the prison, a murderer named Barabbas, and this man standing in your presence, Jesus, in whom I find no fault. Which of them do you wish me to release to you? And they cry out: Barabbas. Pilate says: What, then, shall we do to Jesus who is called Christ? The Jews say: Let him be crucified. And others said: Thou art no friend of Cæsar's if thou release this man, because he called himself Son of God and king. You wish, then, this man to be king, and not Cæsar?[1831]

And Pilate, in a rage, says to the Jews: Always has your nation been rebellious, and you always speak against your benefactors. The Jews say: What benefactors? He says to them: Your God led you out of the land of Egypt from bitter slavery, and brought you safe through the sea as through dry land, and in the desert fed you with manna, and gave you quails, and quenched your thirst with water from a rock, and gave you a law; and in all these things you provoked your God to anger, and sought a molten calf. And you exasperated your God, and He sought to slay you. And Moses prayed for you, and you were not put to death. And now you charge me with hating the emperor.[1832]

And rising up from the tribunal, he sought to go out. And the Jews cry out, and say: We know that Cæsar is king, and not Jesus. For assuredly the magi brought gifts to him as to a king. And when Herod heard from the magi that a king had been born, he sought to slay him; and his father Joseph, knowing this, took him and his mother, and they fled into Egypt. And Herod hearing of it, destroyed the children of the Hebrews that had been born in Bethlehem.[1833]

And when Pilate heard these words, he was afraid; and ordering the crowd to keep silence, because they were crying out, he said to them: So this is he whom Herod sought? The Jews say: Yes, it is he. And, taking water, Pilate washed his hands in the face of the sun, saying: I am innocent of the blood of this just man; see you to it. Again the Jews cry out: His blood be upon us, and upon our children.

Then Pilate ordered the curtain of the tribunal where he was sitting to be drawn,[1834] and says to Jesus: Thy nation has charged thee with being a king. On this account I sentence thee, first to be scourged, according to the enactment of venerable kings, and then to be fastened on the cross in the garden where thou wast seized. And let Dysmas and Gestas, the two malefactors, be crucified with thee.

[1831] Matt. xxvii. 15–26, etc.

[1832] Lit., king. Other readings are: with wishing another king; with seeking Jesus for king.

[1833] One ms. adds: from two years old and under.

[1834] This was customary before pronouncing sentence. See *Apost. Const.*, ii. 56.

Chapter 10.

And Jesus went forth out of the prætorium, and the two malefactors with Him. And when they came to the place, they stripped Him of his clothes, and girded Him with a towel, and put a crown of thorns on Him round His head. And they crucified Him; and at the same time also they hung up the two malefactors along with Him. And Jesus said: Father, forgive them, for they know not what they do. And the soldiers parted His clothes among them; and the people stood looking at Him. And the chief priests, and the rulers with them, mocked Him, saying: He saved others; let him save himself. If he be the Son of God, let him come down from the cross. And the soldiers made sport of Him, coming near and offering Him vinegar mixed with gall, and said: Thou art the king of the Jews; save thyself.[1835]

And Pilate, after the sentence, ordered the charge made against Him to be inscribed as a superscription in Greek, and Latin, and Hebrew, according to what the Jews had said: He is king of the Jews.

And one of the malefactors hanging up spoke to Him, saying: If thou be the Christ, save thyself and us. And Dysmas answering, reproved him, saying: Dost thou not fear God, because thou art in the same condemnation? And we indeed justly, for we receive the fit punishment of our deeds; but this man has done no evil. And he said to Jesus: Remember me, Lord, in Thy kingdom. And Jesus said to him: Amen, amen; I say to thee, To-day shalt thou be[1836] with me in Paradise.

[1835] Some of themss. add: And the soldier Longinus, taking a spear, pierced His side, and there came forth blood and water.

[1836] Lit., art.

Chapter 11.

And it was about the sixth hour, and there was darkness over the earth until the ninth hour, the sun being darkened; and the curtain of the temple was split in the middle. And crying out with a loud voice, Jesus said: Father, Baddach ephkid ruel, which is, interpreted: Into Thy hands I commit my spirit.[1837] And having said this, He gave up the ghost. And the centurion, seeing what had happened, glorified God, and said: This was a just man. And all the crowds that were present at this spectacle, when they saw what had happened, beat their breasts and went away.

And the centurion reported what had happened to the procurator. And when the procurator and his wife heard it, they were exceedingly grieved, and neither ate nor drank that day. And Pilate sent for the Jews, and said to them: Have you seen what has happened? And they say: There has been an eclipse of the sun in the usual way.[1838]

And His acquaintances were standing at a distance, and the women who came with Him from Galilee, seeing these things. And a man named Joseph, a councillor from the city of Arimathæa, who also waited for the kingdom of God, went to Pilate, and begged the body of Jesus. And he took it down, and wrapped it in clean linen, and placed it in a tomb hewn out of the rock, in which no one had ever lain.

[1837] Luke xxiii. 46. Ps. xxxi. 5 is, *b'yadcha aphkid ruchi.*

[1838] One ms. adds: Pilate said to them: You scoundrels! is this the way you tell the truth about everything? I know that that never happens but at new moon. Now you ate your passover yesterday, the fourteenth of the month, and you say that it was an eclipse of the sun.

Chapter 12.

And the Jews, hearing that Joseph had begged the body of Jesus, sought him and the twelve who said that Jesus was not born of fornication, and Nicodemus, and many others who had stepped up before Pilate and declared His good works. And of all these that were hid, Nicodemus alone was seen by them, because he was a ruler of the Jews. And Nicodemus says to them: How have you come into the synagogue? The Jews say to him: How hast thou come into the synagogue? for thou art a confederate of his, and his portion is with thee in the world to come. Nicodemus says: Amen, amen. And likewise Joseph also stepped out and said to them: Why are you angry against me because I begged the body of Jesus? Behold, I have put him in my new tomb, wrapping him in clean linen; and I have rolled a stone to the door of the tomb. And you have acted not well against the just man, because you have not repented of crucifying him, but also have pierced him with a spear. And the Jews seized Joseph, and ordered him to be secured until the first day of the week, and said to him: Know that the time does not allow us to do anything against thee, because the Sabbath is dawning; and know that thou shalt not be deemed worthy of burial, but we shall give thy flesh to the birds of the air. Joseph says to them: These are the words of the arrogant Goliath, who reproached the living God and holy David.[1839] For God has said by the prophet, Vengeance is mine, and I will repay, saith the Lord.[1840] And now he that is uncircumcised in flesh, but circumcised in heart, has taken water, and washed his hands in the face of the sun, saying, I am innocent of the blood of this just man; see ye to it. And you answered and said to Pilate, His blood be upon us, and upon our children. And now I am afraid lest the wrath of God come upon you, and upon your children, as you have said. And the Jews, hearing these words, were embittered in their souls, and seized Joseph, and locked him into a room where there was no window; and guards were stationed at the door, and they sealed the door where Joseph was locked in.

And on the Sabbath, the rulers of the synagogue,[1841] and the priests and the Levites, made a decree that all should be found in the synagogue on the first day of the week. And rising up early, all the multitude in the synagogue consulted by what death they should slay him. And when the Sanhedrin was sitting, they ordered him to be brought with much indignity. And having opened the door, they found him not. And all the people were surprised, and struck with dismay, because they found the seals unbroken, and because Caiaphas had the key. And they no longer dared to lay hands upon those who had spoken before Pilate in Jesus' behalf.

[1839] 1 Sam. xvii. 44.

[1840] Deut. xxxii. 35; Rom. xii. 19; Heb. x. 30.

[1841] [This is an evident blunder, one of many pointing to a late origin.—R.]

Chapter 13.

And while they were still sitting in the synagogue, and wondering about Joseph, there come some of the guard whom the Jews had begged of Pilate to guard the tomb of Jesus, that His disciples might not come and steal Him. And they reported to the rulers of the synagogue, and the priests and the Levites, what had happened: how there had been a great earthquake; and we saw an angel coming down from heaven, and he rolled away the stone from the mouth of the tomb, and sat upon it; and he shone like snow, and like lightning. And we were very much afraid, and lay like dead men; and we heard the voice of the angel saying to the women who remained beside the tomb, Be not afraid, for I know that you seek Jesus who was crucified. He is not here: He is risen, as He said. Come, see the place where the Lord lay: and go quickly, and tell His disciples that He is risen from the dead, and is in Galilee.[1842]

The Jews say: To what women did he speak? The men of the guard say: We do not know who they were. The Jews say: At what time was this? The men of the guard say: At 422
midnight. The Jews say: And wherefore did you not lay hold of them? The men of the guard say: We were like dead men from fear, not expecting to see the light of day, and how could we lay hold of them? The Jews say: As the Lord liveth, we do not believe you. The men of the guard say to the Jews: You have seen so great miracles in the case of this man, and have not believed; and how can you believe us? And assuredly you have done well to swear that the Lord liveth, for indeed He does live. Again the men of the guard say: We have heard that you have locked up the man that begged the body of Jesus, and put a seal on the door; and that you have opened it, and not found him. Do you then give us the man whom you were guarding, and we shall give you Jesus. The Jews say: Joseph has gone away to his own city. The men of the guard say to the Jews: And Jesus has risen, as we heard from the angel, and is in Galilee.

And when the Jews heard these words, they were very much afraid, and said: We must take care lest this story be heard, and all incline to Jesus. And the Jews called a council, and paid down a considerable sum of money, and gave it to the soldiers, saying: Say, while we slept, his disciples came by night and stole him; and if this come to the ears of the procurator, we shall persuade him, and keep you out of trouble. And they took it, and said as they had been instructed.[1843]

[1842] Matt. xxviii. 5–7.

[1843] Three of the Latin versions say: And they took the money, but could not hide the truth. For they wanted to say, His disciples stole him while we slept, and could not utter it; but said, Truly the Lord Jesus Christ has risen from the dead; and we saw an angel of God coming down from heaven, and he rolled back the stone, and sat on it. And this saying has been spread abroad among the Jews even to this day.

Chapter 14.

And Phinees a priest, and Adas a teacher, and Haggai a Levite, came down from Galilee to Jerusalem, and said to the rulers of the synagogue, and the priests and the Levites: We saw Jesus and his disciples sitting on the mountain called Mamilch;[1844] and he said to his disciples, Go into all the world, and preach to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be condemned. And these signs shall attend those who have believed: in my name they shall cast out demons, speak new tongues, take up serpents; and if they drink any deadly thing, it shall by no means hurt them; they shall lay hands on the sick, and they shall be well. And while Jesus was speaking to his disciples, we saw him taken up to heaven.[1845]

The elders and the priests and Levites say: Give glory to the God of Israel, and confess to Him whether you have heard and seen those things of which you have given us an account. And those who had given the account said: As the Lord liveth, the God of our fathers Abraham, Isaac, and Jacob, we heard these things, and saw him taken up into heaven. The elders and the priests and the Levites say to them: Have you come to give us this announcement, or to offer prayer to God? And they say: To offer prayer to God. The elders and the chief priests and the Levites say to them: If you have come to offer prayer to God, why then have you told these idle tales in the presence of all the people?[1846] Says Phinees the priest, and Adas the teacher, and Haggai the Levite to the rulers of the synagogues, and the priests and the Levites: If what we have said and seen be sinful, behold, we are before you; do to us as seems good in your eyes. And they took the law, and made them swear upon it, not to give any more an account of these matters to any one. And they gave them to eat and drink, and sent them out of the city, having given them also money, and three men with them; and they sent them away to Galilee. And these men having gone into Galilee, the chief priests, and the rulers of the synagogue, and the elders, came together into the synagogue, and locked the door, and lamented with a great lamentation, saying: Is this a miracle that has happened in Israel? And Annas and Caiaphas said: Why are you so much moved? Why do you weep? Do you not know that his disciples have given a sum of gold to the guards of the tomb, and have instructed them to say that an angel came down and rolled away the stone from the door of the tomb? And the priests and the elders said: Be it that his disciples have stolen his body; how is it that the life has come into his body, and that he is going about in Galilee? And they being unable to give an answer to these things, said, after great hesitation: It is not lawful for us to believe the uncircumcised.

[1844] Other readings are: Malek, Mophek, Mambre, Mabrech. Comp. 2 Kings xxiii. 13.

[1845] Mark xvi. 15–18.

[1846] Lit., why then this trifling which ye have trifled, etc.

Chapter 15.

And Nicodemus stood up, and stood before the Sanhedrin, saying: You say well;[1847] you are not ignorant, you people of the Lord, of these men that come down from Galilee, that they fear God, and are men of substance, haters of covetousness, men of peace; and they have declared with an oath, We saw Jesus upon the mountain Mamilch with his disciples, and he taught what we heard from him, and we saw him taken up into heaven. And no one asked them in what form he went up. For assuredly, as the book of the Holy Scriptures taught us, Helias also was taken up into heaven, and Elissæus cried out with a loud voice, and Helias threw his sheepskin upon Elissæus, and Elissæus threw his sheepskin upon the Jordan, and crossed, and came into Jericho. And the children of the prophets met him, and said, O Elissæus, where is thy master Helias? And he said, He has been taken up into 423 heaven. And they said to Elissæus, Has not a spirit seized him, and thrown him upon one of the mountains? But let us take our servants[1848] with us, and seek him. And they persuaded Elissæus, and he went away with them. And they sought him three days, and did not find him; and they knew he had been taken up.[1849] And now listen to me, and let us send into every district of Israel, and see lest perchance Christ has been taken up by a spirit, and thrown upon one of the mountains? And this proposal pleased all. And they sent into every district of Israel, and sought Jesus, and did not find Him; but they found Joseph in Arimathæa, and no one dared to lay hands on him.

And they reported to the elders, and the priests, and the Levites: We have gone round to every district of Israel, and have not found Jesus; but Joseph we have found in Arimathæa. And hearing about Joseph, they were glad, and gave glory to the God of Israel. And the rulers of the synagogue, and the priests and the Levites, having held a council as to the manner in which they should meet with Joseph, took a piece of paper, and wrote to Joseph as follows:—

Peace to thee! We know that we have sinned against God, and against thee; and we have prayed to the God of Israel, that thou shouldst deign to come to thy fathers, and to thy children, because we have all been grieved. For having opened the door, we did not find thee. And we know that we have counselled evil counsel against thee; but the Lord has defended thee, and the Lord Himself has scattered to the winds our counsel against thee, O honourable father Joseph.

And they chose from all Israel seven men, friends of Joseph, whom also Joseph himself was acquainted with; and the rulers of the synagogue, and the priests and the Levites, say to them: Take notice: if, after receiving our letter, he read it, know that he will come with you to us; but if he do not read it, know that he is ill-disposed towards us. And having saluted him in peace, return to us. And having blessed the men, they dismissed them. And the men came to Joseph, and did reverence to him, and said to him: Peace to thee! And he said: Peace to you, and to all the people of Israel! And they gave him the roll of the letter. And Joseph having received it, read the letter and rolled it up, and blessed God, and said: Blessed be the Lord God, who has delivered Israel, that they should not shed innocent blood; and blessed be the Lord, who sent out His angel, and covered me under his wings. And he set a table for them; and they ate and drank, and slept there. And they rose up early, and prayed. And Joseph saddled his ass, and set out with the men; and they came to the holy city Jerusalem. And all the people met Joseph, and cried out: Peace to thee in thy coming in! And he said to all the people: Peace to you! and he kissed them. And the people prayed with Joseph, and they were astonished at the sight of him. And Nicodemus received him into his house, and made a great feast, and called Annas and Caiaphas, and the elders, and the priests, and the Levites to his house. And they rejoiced, eating and drinking with Joseph; and after singing hymns, each proceeded to his own house. But Joseph remained in the house of Nicodemus.

[1847] Perhaps better as a question.

[1848] Lit., boys.

[1849] 2 Kings ii. 12–18.

And on the following day, which was the preparation, the rulers of the synagogue and the priests and the Levites went early to the house of Nicodemus; and Nicodemus met them, and said: Peace to you! And they said: Peace to thee, and to Joseph, and to all thy house, and to all the house of Joseph! And he brought them into his house. And all the Sanhedrin sat down, and Joseph sat down between Annas and Caiaphas: and no one dared to say a word to him. And Joseph said: Why have you called me? And they signalled to Nicodemus to speak to Joseph. And Nicodemus, opening his mouth, said to Joseph: Father, thou knowest that the honourable teachers, and the priests and the Levites, see to learn a word from thee. And Joseph said: Ask. And Annas and Caiaphas having taken the law, made Joseph swear, saying: Give glory to the God of Israel, and give Him confession; for Achar being made to swear by the prophet Jesus,[1850] did not forsware himself, but declared unto him all, and did not hide a word from him. Do thou also accordingly not hide from us to the extent of a word. And Joseph said: I shall not hide from you one word. And they said to him: With grief were we grieved because thou didst beg the body of Jesus, and wrap it in clean linen, and lay it in a tomb. And on account of this we secured thee in a room where there was no windows: and we put locks and seals upon the doors and guards kept watching where thou wast locked in. And on the first day of the week we opened, and found thee not, and were grieved exceedingly; and astonishment fell upon all the people of the Lord until yesterday. And now relate to us what has happened to thee.

[1850] i.e., Joshua. Josh. vii. 19, 20.

And Joseph said: On the preparation, about the tenth hour, you locked me up, and I remained all the Sabbath. And at midnight, as I was standing and praying, the room where you locked me in was hung up by the four corners, and I saw a light like lightning into my eyes.[1851] And I was afraid, and fell to the ground. And some one took me by the hand, and removed me from the place where I had fallen; and moisture of water was poured from my head even to my feet, and a smell of perfumes came about my nostrils. And he wiped my face, and kissed me, and said to me, Fear not, Joseph; open thine eyes, and see who it is that speaks to thee. And looking up, I saw Jesus. And I trembled and thought it was a phantom; and I said the commandments, and he said them with me.[1852] Even so you are not ignorant that a phantom, if it meet anybody, and hear the commandments, takes to flight. And seeing that he said them with me, I said to him, Rabbi Helias. And he said to me, I am not Helias. And I said to him, Who art thou, my lord? And he said to me, I am Jesus, whose body thou didst beg from Pilate; and thou didst clothe me with clean linen, and didst put a napkin on my face, and didst lay me in thy new tomb, and didst roll a great stone to the door of the tomb. And I said to him that was speaking to me, Show me the place where I laid thee. And he carried me away, and showed me the place where I laid him; and the linen cloth was lying in it, and the napkin for his face. And I knew that it was Jesus. And he took me by the hand, and placed me, though the doors were locked, in the middle of my house, and led me away to my bed, and said to me, Peace to thee! And he kissed me, and said to me, For forty days go not forth out of thy house; for, behold, I go to my brethren into Galilee.

[1851] Comp. Acts x. 11.

[1852] Or, and he spoke to me.

Chapter 16.

And the rulers of the synagogue, and the priests and the Levites, when they heard these words from Joseph, became as dead, and fell to the ground, and fasted until the ninth hour. And Nicodemus, along with Joseph, exhorted Annas and Caiaphas, the priests and the Levites, saying: Rise up and stand upon your feet, and taste bread, and strengthen your souls, because to-morrow is the Sabbath of the Lord. And they rose up, and prayed to God, and ate and drank, and departed every man to his own house.

And on the Sabbath our teachers and the priests and Levites sat questioning each other, and saying: What is this wrath that has come upon us? for we know his father and mother. Levi, a teacher, says: I know that his parents fear God, and do not withdraw themselves from the prayers, and give the tithes thrice a year.[1853] And when Jesus was born, his parents brought him to this place, and gave sacrifices and burnt-offerings to God. And when the great teacher Symeon took him into his arms, he said, Now Thou sendest away Thy servant, Lord, according to Thy word, in peace; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all the peoples: a light for the revelation of the Gentiles, and the glory of Thy people Israel. And Symeon blessed them, and said to Mary his mother, I give thee good news about this child. And Mary said, It is well, my lord. And Symeon said to her, It is well; behold, he lies for the fall and rising again of many in Israel, and for a sign spoken against; and of thee thyself a sword shall go through the soul, in order that the reasoning of many hearts may be revealed.[1854]

They say to the teacher Levi: How knowest thou these things? Levi says to them: Do you not know that from him I learned the law? The Sanhedrin say to him: We wish to see thy father. And they sent for his father. And they asked him; and he said to them: Why have you not believed my son? The blessed and just Symeon himself taught him the law. The Sanhedrin says to Rabbi Levi: Is the word that you have said true? And he said: It is true. And the rulers of the synagogue, and the priests and the Levites, said to themselves: Come, let us send into Galilee to the three men that came and told about his teaching and his taking up, and let them tell us how they saw him taken up. And this saying pleased all. And they sent away the three men who had already gone away into Galilee with them; and they say to them: Say to Rabbi Adas, and Rabbi Phinees, and Rabbi Haggai: Peace to you, and all who are with you! A great inquiry having taken place in the Sanhedrin, we have been sent to you to call you to this holy place, Jerusalem.

And the men set out into Galilee, and found them sitting and considering the law; and they saluted them in peace. And the men who were in Galilee said to those who had come to them: Peace upon all Israel! And they said: Peace to you! And they again said to them: Why have you come? And those who had been sent said: The Sanhedrin call you to the holy city Jerusalem. And when the men heard that they were sought by the Sanhedrin, they prayed to God, and reclined with the men, and ate and drank, and rose up, and set out in peace to Jerusalem.

[1853] This would seem to confirm the opinion that there were three tithes paid in the year. Comp. Smith's *Dict.*, *sub voce.*

[1854] Luke ii. 25–35.

And on the following day the Sanhedrin sat in the synagogue, and asked them, saying: Did you really see Jesus sitting on the mountain Mamilch teaching his eleven disciples, and did you see him taken up? And the men answered them, and said: As we saw him taken up, so also we said.

Annas says: Take them away from one another, and let us see whether their account 425 agrees. And they took them away from one another. And first they call Adas, and say to him: How didst thou see Jesus taken up? Adas says: While he was yet sitting on the mountain Mamilch, and teaching his disciples, we saw a cloud overshadowing both him and his disciples. And the cloud took him up into heaven, and his disciples lay upon their face upon the earth. And they call Phinees the priest, and ask him also, saying: How didst thou see Jesus taken up? And he spoke in like manner. And they again asked Haggai, and he spoke in like manner. And the Sanhedrin said: The law of Moses holds: At the mouth of two or three every word shall be established.[1855] Buthem, a teacher, says: It is written in the law, And Enoch walked with God, and is not, because God took him.[1856] Jairus, a teacher, said: And the death of holy Moses we have heard of, and have not seen it; for it is written in the law of the Lord, And Moses died from the mouth of the Lord, and no man knoweth of his sepulchre unto this day.[1857] And Rabbi Levi said: Why did Rabbi Symeon say, when he saw Jesus, “Behold, he lies for the fall and rising again of many in Israel, and for a sign spoken against?”[1858] And Rabbi Isaac said: It is written in the law, Behold, I send my messenger before thy face, who shall go before thee to keep thee in every good way, because my name has been called upon him.[1859]

Then Annas and Caiaphas said: Rightly have you said what is written in the law of Moses, that no one saw the death of Enoch, and no one has named the death of Moses; but Jesus was tried before Pilate, and we saw him receiving blows and spittings on his face, and the soldiers put about him a crown of thorns, and he was scourged, and received sentence from Pilate, and was crucified upon the Cranium, and two robbers with him; and they gave him to drink vinegar with gall, and Longinus the soldier pierced his side with a spear; and

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[1855] Deut. xvii. 6.

[1856] Gen. v. 24; Heb. xi. 5.

[1857] Deut. xxxiv. 5, 6.

[1858] Luke ii. 34.

[1859] Ex. xxiii. 20, 21; Mal. iii. 1; Matt. xi. 10.

Joseph our honourable father begged his body, and, as he says, he is risen; and as the three teachers say, We saw him taken up into heaven; and Rabbi Levi has given evidence of what was said by Rabbi Symeon, and that he said, Behold, he lies for the fall *and* rising again of many in Israel, and for a sign spoken against. And all the teachers said to all the people of the Lord: If this was from the Lord, and is wonderful in your eyes,[1860] knowing you shall know, O house of Jacob, that it is written, Cursed is every one that hangeth upon a tree.[1861] And another Scripture teaches: The gods which have not made the heaven and the earth shall be destroyed.[1862] And the priests and the Levites said to each other: If his memorial be until the *year* that is called Jobel,[1863] know that it shall it endure for ever, and he hath raised for himself a new people. Then the rulers of the synagogue, and the priests and the Levites, announced to all Israel, saying: Cursed is that man who shall worship the work of man's hand, and cursed is the man who shall worship the creatures more than the Creator. And all the people said, Amen, amen.[1864]

And all the people praised[1865] the Lord, and said: Blessed is the Lord, who hath given rest to His people Israel, according to all that He hath spoken; there hath not fallen one word of every good word of His that He spoke to Moses His servant. May the Lord our God be with us, as He was with our fathers: let Him not destroy us. And let Him not destroy us, that we may incline our hearts to Him, that we may walk in all His ways, that we may keep His commandments and His judgments which He commanded to our fathers.[1866] And the Lord shall be for a king over all the earth in that day; and there shall be one Lord, and His name one.[1867] The Lord is our king: He shall save us.[1868] There is none like Thee, O Lord.[1869] Great art Thou, O Lord, and great is Thy name. By Thy power heal us, O Lord, and we shall be healed: save us, O Lord, and we shall be saved;[1870] because we are Thy lot and heritage. And the Lord will not leave His people, for His great name's sake; for the Lord has begun to make us into His people.[1871]

[1860] Ps. cxviii. 23.

[1861] Deut. xxi. 23; Gal. iii. 13.

[1862] Jer. x. 11.

[1863] i.e., the year of jubilee. The original, ἕως τοῦ σώμμου, is not Greek. It is not easy to see what the passage means. It may refer to Isa. lxi. 1–3.

[1864] Deut. xxvii. 15; Rom. i. 25.

[1865] Or, sang hymns to.

[1866] 1 Kings viii. 56–58.

[1867] Zech. xiv. 9.

[1868] Isa. xxxiii. 22.

[1869] Ps. lxxxvi. 8.

[1870] Comp. Jer. xvii. 14.

[1871] Comp. 1 Sam. xii. 22.

And all, having sung praises, went away each man to his own house, glorifying God; for His is the glory for ever and ever. Amen.

Second Greek Form.

A narrative about the suffering of our Lord Jesus Christ, and His holy resurrection.

Written by a Jew, Æneas by name, and translated out of the Hebrew tongue into the Romaic language by Nicodemus, a Roman toparch.

After the dissolution of the kingdom of the Hebrews, four hundred years having run their course, and the Hebrews also coming at last under the kingdom of the Romans, and the king of the Romans appointing them a king; when Tiberius Cæsar at last swayed the Roman sceptre, in the eighteenth year of his reign,[1872] he appointed as king of Judæa, Herod, the son of the Herod who had formerly slaughtered the infants in Bethlehem, and he made Pilate procurator in Jerusalem; when Annas and Caiaphas held the high-priesthood of Jerusalem, Nicodemus, a Roman toparch, having summoned a Jew, Æneas by name, asked him to write an account of the things done in Jerusalem about Christ in the times of Annas and Caiaphas. The Jew accordingly did this, and delivered it to Nicodemus; and he, again, translated it from the Hebrew writing into the Romaic language. And the account is as follows:—

[1872] [Compare the first Greek form, prologue and footnote.—R.]

Chapter 1.

Our Lord Jesus Christ having wrought in Judæa many and great and extraordinary miracles, and on account of this being hated by the Hebrews, while Pilate was procurator in Jerusalem, and Annas and Caiaphas high priests, there came of the Jews to the chief priests, Judas, Levi, Nephthalim, Alexander, Syrus, and many others, speaking against Christ. And these chief priests sent them away to say these things to Pilate also. And they went away, and said to him: A man walks about in this city whose father is called Joseph, and his mother Mary; and he calls himself king and Son of God; and being a Jew, he overturns the Scriptures, and does away with the Sabbath. Pilate then asked, in order to learn from them in what manner he did away with the Sabbath. And they answered, saying: He cures the sick on the Sabbath. Pilate says: If he makes the sick whole, he does no evil. They say to him: If he effected the cures properly, small would be the evil; but by using magic he does these things, and by having the demons on his side. Pilate says: To cure a person that is ill is not a diabolic work, but a grace from God.

The Hebrews said: We beseech your highness to summon him, in order that thou mayst make accurate inquiry into what we say. Pilate therefore, throwing off his cloak, gave it to one of his officers,[1873] saying: Go away, and show this to Jesus, and say to him, Pilate the procurator calls thee to come before him. The officer accordingly went away, and finding Jesus, summoned Him, having unfolded on the ground also Pilate's mantle, and urged Him to walk upon it. And the Hebrews, seeing this, and being greatly enraged, came to Pilate, murmuring against him, how he had deemed Jesus worthy of so great honour.

And he, having inquired of the officer who had been sent how he had done so, the officer answered: When thou didst send me to the Jew Alexander, I came upon Jesus entering the gate of the city, sitting upon an ass. And I saw that the Hebrews spread their garments in the way, and the ass walked upon the garments; and others cut branches, and they went forth to meet him, and cried out, Hosanna in the highest! Thus, therefore, it was necessary for me also to do.

The Jews, hearing these words, said to him: How didst thou, being a Roman, know what was said by the Hebrews? The officer answered: I asked one of the Hebrews, and he told me these things. Pilate said: What means Hosanna? The Jews said: Save us, O Lord. Pilate answered: Since you confess that your children said so, how now do you bring charges, and say against Jesus what you do say? The Jews were silent, and had nothing to answer.[1874]

[1873] One ms. inserts: by name Rachaab, the messenger.

[1874] Instead of these four sections, ms. C has a minute account of the suicide of Judas, of which the following specimen may be given:—And he went home to make a halter to hang himself, and he found his wife roasting a cock on the coals. And he says to her: Rise, wife, and get a rope ready for me; for I mean to hang myself, as I deserve. And his wife said to him: Why do you speak like that? And Judas says: Know in truth that I unjustly

Now, as Jesus was coming to Pilate, the soldiers of Pilate adored Him. And others also were standing before Pilate holding standards. And as Jesus was coming, the standards also bowed down, and adored Him. As Pilate, therefore, was wondering at what had happened, the Jews said to him: My lord, it was not the standards that adored Jesus, but the soldiers who were holding them carelessly.

Pilate says to the ruler of the synagogue: Choose twelve powerful men, and give them the standards, so that they may hold them firmly. And this having taken place, Pilate ordered the officer to take Jesus outside, and bring Him in again. And as He was coming in, the standards again bowed down, and adored Him. Pilate therefore wondered greatly. But the Jews said: He is a magician, and through that he does these things. 427

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betrayed my master, etc., and that he is going to rise on the third day; and woe to us! And his wife says: Do not speak or think in that way. It is just as likely as that this cock roasting on the coals will crow, that Jesus will rise, as you say. No sooner said than the cock flapped his wings, and crew thrice. This decided Judas, and he immediately made the halter, and hanged himself. [Themss. of the "Second Greek Form" are designated by Tischendorf (*Evang. Apocry.*, pp. lxxii., lxxiii.) as follows: A, a Venice ms., comparatively recent; B., a Paris ms. of the fifteenth century; C. a Venice ms. of the same century.—R.]

Chapter 2.

Pilate says to Jesus: Hearest thou what these testify against thee, and answerest thou not?[1875] And Jesus answered and said: Every man has power to speak either good or bad, as he wishes; these also, therefore, having power, say what they wish.[1876]

The Jews said to Him: What have we to say about thee? First, that thou wast begotten from sin; second, that on account of thee, when thou wast born, the infants[1877] were murdered; third, that thy father and thy mother fled into Egypt, because they had no confidence in the people.

To these the Jews who were there present, God-fearing men, answered and said: We say that his birth is not from sin; for we know that Joseph received into keeping his mother Mary, according to the practice of betrothal. Pilate said: Consequently you lie who say that his birth is from sin. They say again to Pilate: All the people testify that he is a magician. The God-fearing Jews answered and said: We also were at the betrothal of his mother, and we are Jews, and know all his daily life; but that he is a magician, that we do not know. And the Jews that thus said were these: Lazarus, Astharius, Antonius, James, Zaras, Samuel, Isaac, Phinees, Crispus, Dagrippus, Amese, and Judas.

Pilate therefore says to them: By the life of Cæsar, I wish you to swear whether the birth of this man is without sin. They answered: Our law lays down that we are to swear not at all, because an oath is great sin. Notwithstanding, by the life of Cæsar we swear that his birth is without sin; and if we lie, order us all to be beheaded. And when they had thus spoken, the Jews that were bringing the charge answered Pilate, and said: And dost thou believe these twelve single Jews more than all the multitude and us, who know for certain that he is a magician and blasphemer, and that he names himself Son of God?

Then Pilate ordered them all to go forth out of the prætorium except the said twelve alone. And when this had been done, Pilate says to them privately: As to this man, it appears that from envy and madness the Jews wish to murder him: for of one thing—that he does away with the Sabbath—they accuse him; but he then does a good work, because he cures the sick. For this, sentence of death is not upon the man. The twelve also say to him: Assuredly, my lord, it is so.

[1875] Matt. xxvii. 13, 14.

[1876] Comp. John xix. 11.

[1877] ms. A, 14,000 infants; B, 44,000 infants.

Chapter 3.

Pilate therefore went outside in rage and anger, and says to Annas and Caiaphas, and to the crowd who brought Jesus: I take the sun to witness that I find no fault in this man. The crowd answered: If he were not a sorcerer, and a magician, and a blasphemer, we should not have brought him to your highness. Pilate said: Try him yourselves; and since you have a law, do as your law says. The Jews said: Our law permits to put no man to death.[1878] Pilate says: If you are unwilling to put him to death, how much more am I!

Then Pilate returned to the palace, and says to Jesus: Tell me, art thou the king of the Jews? Jesus answered: Dost thou say this, or have the other Jews said this to thee, that thou mightst question me? Pilate said: Thou dost not think that I am a Hebrew? I am not a Hebrew. Thy people and the chief priests have delivered thee into my hands; and tell me if thou art king of the Jews? Jesus answered: My kingdom is not of this world; for if my kingdom were in this world, my soldiers would not be unconcerned at my being seized: wherefore my kingdom is not in this world. Pilate says: But art thou a king? Jesus said: Thou hast said: for this was I born, to bear witness to the truth; and if any one be a man of the truth, he believes my word, and does it. Pilate says: What is the truth?[1879] Jesus answered: The truth is from the heavens. Pilate says: On earth, then, is there no truth? Christ says: I am the truth; and how is the truth judged on earth by those that have earthly power!

[1878] John xix. 6, 7.

[1879] John xviii. 33–38.

Chapter 4.

Pilate therefore, leaving Christ alone, went outside, and says to the Jews: I find no fault in this man. The Jews answered: Let us tell your highness what he said. He said, I am able to destroy the temple of God, and in three days to build it. Pilate says: And what temple did he say that he was to destroy? The Hebrews say: The temple of Solomon, which Solomon built in forty-six years.[1880]

Pilate says privately to the chief priests and the scribes and the Pharisees: I entreat you, do nothing evil against this man; for if you do evil against him, you will do unjustly: for it is not just that such a man should die, who has done great good to many men. They said to Pilate: If, my lord, he who has dishonoured Cæsar is worthy of death, how much more this *man* who dishonours God!

Then Pilate dismissed them, and they all went outside. Thereupon he says to Jesus: What dost thou wish that I shall do to thee? Jesus says to Pilate: Do to me as is determined. 428 Pilate says: How is it determined? Jesus answered: Moses and the prophets wrote about me being crucified, and rising again. The Hebrews, hearing *this*, said to Pilate: Why do you seek to hear a greater insult out of him against God? Pilate says: These words are not an insult against God, since they are written in the books of the prophets. The Hebrews said: Our Scripture says, If a man offend against a man, that is to say, if he insult him, he is worthy to receive forty strokes with a rod; but if any one insult God, to be stoned.[1881]

Then came a messenger from Procle, the wife of Pilate, to him; and the message said: Take care that thou do not agree that any evil should happen to Jesus the good man; because during this night I have seen fearful dreams on account of him.[1882] And Pilate spoke to the Hebrews, saying: If you hold as insult against God the words which you declare Jesus to have spoken, take and judge him yourselves according to your law.[1883] The Jews said to Pilate: We wish that you should crucify him. Pilate says: This is not good.

And Pilate, turning towards the people, saw many weeping, and said: To me it seems that it is not the wish of all the people that this man should die. The priests and the scribes say: We on this account have brought all the people, that thou mightst have full conviction that all wish his death. Pilate says: For what evil hath he done? The Hebrews said: He says that he is a king, and the Son of God.

[1880] Comp. John ii. 20.

[1881] Deut. xxv. 3; Lev. xxiv. 16.

[1882] Matt. xxvii. 19.

[1883] John xviii. 31.

Chapter 5.

A God-fearing Jew, therefore, Nicodemus by name, stood up in the midst, and said to Pilate: I entreat your highness to permit me to say a few words. Say on, said Pilate. Nicodemus says: I, being present in the synagogue, said to the priests, and the Levites, and the scribes, and the people, What have you to say against this man? This man does many miracles, such as man has never yet done nor will do. Let him go, therefore; and if indeed what he does be from God, it will stand; but if from man, it will be destroyed.[1884] Just as happened also when God sent Moses into Egypt, and Pharoah king of Egypt told him to do a miracle, and he did it. Then Pharoah had also two magicians, Jannes and Jambres; and they also did miracles by the use of magic art, but not such as Moses did.[1885] And the Egyptians held these magicians to be gods; but because they were not from God, what they did was destroyed. This Jesus, then, raised up Lazarus, and he is alive. On this account I entreat thee, my lord, by no means to allow this man to be put to death.

The Hebrews were enraged against Nicodemus, and said: Mayst thou receive the truth of Jesus, and have a portion with him. Nicodemus says: Amen, amen; be it to me as you say.

[1884] Comp. Acts v. 38.

[1885] Ex. vii. 10–14.

Chapter 6.

And when Nicodemus had thus spoken, another Hebrew rose up, and said to Pilate: I beg of thee, my lord Pilate, hear me also. Pilate answered: Say what thou wishest. The Hebrew says: I lay sick in bed thirty-eight years; and when he saw me he was grieved, and said to me, Rise, take up thy couch, and go into thine house. And while he was saying the word to me, I rose and walked about. The Hebrews say: Ask him on what day of the week this happened. He says: On Sabbath.[1886] The Jews said: And consequently we say truly, that he does not keep the Sabbath.

Another, again, standing in the midst, said: I was born blind; and as Jesus was going along the road, I cried to him, saying, Have mercy upon me, Lord, thou son of David. And he took clay, and anointed mine eyes; and straightway I received my sight.[1887] Another said: I was crooked; and seeing him, I cried, Have mercy upon me, O Lord. And he took me by the hand, and I was immediately raised.[1888] Another said: I was a leper, and he healed me merely by a word.[1889]

[1886] John v. 5–9.

[1887] John ix. 6, 7.

[1888] Comp. Acts iii. 7.

[1889] Luke xvii. 11–19.

Chapter 7.

There was found there also a woman named Veronica, and she said: Twelve years I was in an issue of blood, and I only touched the edge of his garment, and directly I was cured.[1890] The Jews say: Our law does not admit the testimony of a woman.[1891]

[1890] Matt. ix. 20–22.

[1891] See note 9, p. 419.

Chapter 8.

Other men cried: This man is a prophet, and the demons are afraid of him. Pilate says: And how were the demons not at all thus afraid of your parents also? They say: We do not know. Others, again, said: Lazarus, after having been four days in the tomb, he raised by a single word.[1892] Pilate therefore, hearing of the raising of Lazarus, was afraid, and said to the people: Why do you wish to shed the blood of a just man?

[1892] John xi. 43.

Chapter 9.

Then he summoned Nicodemus and the twelve God-fearing Jews, and said to them: What do you say that I should do? because the people are in commotion. They say: We do not know: do as thou wilt; but what the people do, they do unjustly, in order to kill him. Pilate again went outside, and said to the people: You know that in the feasts of unleavened bread it is customary that I free on your account one of the criminals kept in custody. I have, then, one malefactor in the prison, a robber named Barabbas. I have also Jesus, who has never done any evil. Which of the two, then, do you wish that I release to you? The people answered: Release to us Barabbas. Pilate says: What then shall I do with Jesus? They say: Let him be crucified.[1893] Again, others of them cried out: If thou release Jesus, thou art no friend of Cæsar,[1894] because he calls himself Son of God, and king. And if thou free him, he becomes a king, and will take Cæsar's kingdom.

Pilate therefore was enraged, and said: Always has your nation been devilish[1895] and unbelieving; and ever have you been adversaries to your benefactors. The Hebrews say: And who were our benefactors? Pilate says: God, who freed you out of the hand of Pharaoh, and brought you through the Red Sea as upon dry land, and fed you with quails, and gave you water to drink out of the dry rock, and who gave you a law which, denying God you broke; and if Moses had not stood and entreated God, you would have perished by a bitter death. All these, then, you have forgotten. Thus also, even now, you say that I do not at all love Cæsar, but hate him, and wish to plot against his kingdom.

And having thus spoken, Pilate rose up from the throne with anger, wishing to flee from them. The Jews therefore cried out, saying: We wish Cæsar to be king over us, not Jesus, because Jesus received gifts[1896] from the Magi. And Herod also heard this—that there was going to be a king—and wished to put him to death, and for this purpose sent and put to death all the infants that were in Bethlehem. And on this account also his father Joseph and his mother fled from fear of him into Egypt.[1897]

So then Pilate, hearing *this*, silenced all the people, and said: This, then, is the Jesus whom Herod then sought that he might put him to death? They say to him: Yes. Pilate therefore, having ascertained that he was of the jurisdiction of Herod, as being derived of the race of the Jews, sent Jesus to him. And Herod, seeing Him, rejoiced greatly, because he had been long desiring to see Him, hearing of the miracles which He did. He put on Him, therefore, white garments. Then he began to question Him. But Jesus did not give him an answer. And Herod, wishing to see also some miracle or other done by Jesus, and not seeing it, and also because He did not answer him a single word, sent Him back again to Pilate.[1898] Pilate, seeing this, ordered his officers to bring water. Washing, then, his hands with the water, he said to the people: I am innocent of the blood of this good man. See you to it, that he is unjustly put to death, since neither I have found a fault in him, nor Herod; for because of this he has sent him back again to me. The Jews said: His blood be upon us, and upon our children.[1899]

[1893] Matt. xxvii. 15–18, 21–23.

[1894] John xix. 12.

[1895] Or, slanderous.

[1896] The word here, χάρισμα, is used in the New Testament only of gifts and graces bestowed by God, and specially of the miraculous gifts imparted to the early Christians by the Holy Ghost. The word in Matt. ii. 11 is δῶρα.

[1897] Matt. ii. 14–16. [The writer seems to identify Herod the Great and Herod Antipas.—R.]

Then Pilate sat down upon his throne to pass sentence. He gave order, therefore, and Jesus came before him. And they brought a crown of thorns, and put it on His head, and a reed into His right hand.[1900] Then he passed sentence, and said to Him: Thy nation says, and testifies against thee, that thou wishest to be a king. Therefore I decree that they shall beat thee first with a rod forty strokes, as the laws of the kings decree, and that they shall mock thee; and finally, that they shall crucify thee.

[1898] Luke xxiii. 6–11. [The only passage directly interpolated into Luke's narrative is "as being derived of the race of the Jews." A curious blunder of the compiler!—R.]

[1899] Matt. xxvii. 25.

[1900] John xix. 2, 3; Matt. xxvii. 29.

Chapter 10.

The sentence to this effect, then, having been passed by Pilate, the Jews began to strike Jesus, some with rods, others with *their* hands, others with *their* feet; some also spat in His face. Immediately, therefore, they got ready the cross, and gave it to Him, and flew to take the road. And thus going along, bearing also the cross, He came as far as the gate of the city of Jerusalem. But as He, from the many blows and the weight of the cross, was unable to walk, the Jews, out of the eager desire they had to crucify Him as quickly as possible, took the cross from Him, and gave it to a man that met them, Simon by name, who had also two sons, Alexander and Rufus. And he was from the city of Cyrene.[1901] They gave the cross, then, to him, not because they pitied Jesus, and wished to lighten Him of the weight, but because they eagerly desired, as has been said, to put Him to death more speedily.

Of His disciples, therefore, John followed Him there. Then he came fleeing to the mother of God,[1902] and said to her: Where hast thou been, that thou hast not come to see what has happened? She answered: What is it that has happened? John says: Know that the Jews have laid hold of my Master, and are taking Him away to crucify Him. Hearing this, His mother cried out with a loud voice, saying: My son, my son, what evil then hast thou done, that[1903] they are taking thee away to crucify thee? And she rose up as if blinded,[1904] and goes along the road weeping. And women followed her—Martha, and Mary Magdalene, and Salome, and other virgins. And John also was with her. When, therefore, they came to the multitude of the crowd, the mother of God says to John: Where is my son? John says: Seest thou Him bearing the crown of thorns, and having His hands bound? And the mother of God, hearing this, and seeing Him, fainted, and fell backwards to the ground, and lay a considerable time. And the women, as many as followed her, stood round her, and wept. And as soon as she revived and rose up, she cried out with a loud voice: My Lord, my son, where has the beauty of thy form sunk? how shall I endure to see thee suffering such things? And thus saying, she tore her face with her nails, and beat her breast. Where are they gone, said she, the good deeds which thou didst in Judæa? What evil hast thou done to the Jews? The Jews, then, seeing her thus lamenting and crying, came and drove her from the road; but she would not flee, but remained, saying: Kill me first, ye lawless Jews.

[1901] Mark xv. 21.

[1902] Θεοτόκος— a word used several times by Athanasius (died 373), e.g., in Orat. iii. *Contra Arianos*, c. 14 and 29. The refusal of Nestorius to give this epithet to Mary was the commencement, in 428, of the long struggle between the rival sees of Constantinople and Alexandria. See Haag, *Histoire des Dogmes Chrétiens*, i. 190. The paragraphs about the Θεοτόκος in this chapter are interpolations.

[1903] Lit., and.

[1904] Lit., darkened.

Then they got safe to the place called Cranium, which was paved with stone;[1905] and there the Jews set up the cross. Then they stripped Jesus, and the soldiers took His garments, and divided them among themselves; and they put on Him a tattered robe of scarlet, and raised Him, and drew Him up on the cross at the sixth hour of the day. After this they brought also two robbers, the one on His right, the other on His left.

Then the mother of God, standing and looking, cried out with a loud voice, saying: My son! my son! And Jesus, turning to her, and seeing John near her, and weeping with the rest of the women, said: Behold thy son! Then He says also to John: Behold thy mother![1906] And she wept much, saying: For this I weep, my son, because thou sufferest unjustly, because the lawless Jews have delivered thee to a bitter death. Without thee, my son, what will become of me? How shall I live without thee? What sort of life shall I spend? Where are thy disciples, who boasted that they would die with thee? Where those healed by thee? How has no one been found to help thee? And looking to the cross, she said: Bend down, O cross, that I may embrace and kiss my son, whom I suckled at these breasts after a strange manner, as not having known man. Bend down, O cross; I wish to throw my arms round my son. Bend down, O cross, that I may bid farewell to my son like a mother. The Jews, hearing these words, came forward, and drove to a distance both her and the women and John.

Then Jesus cried out with a loud voice, saying: Father, let not this sin stand against them; for they know not what they do.[1907] Then He says: I thirst. And immediately there ran one of the soldiers, and took a sponge, and filled it with gall and vinegar mixed, and put it on a reed, and gave Jesus to drink. And having tasted it, He would not drink it.[1908] And the Jews standing and looking on laughed at Him, and said: If thou truly sayst that thou art the Son of God, come down from the cross, and immediately, that we may believe in thee. Others said mocking: Others he saved, others he cured, and he healed the sick, the paralytic, the lepers, the demoniacs, the blind, the lame, the dead; and himself he cannot cure.[1909]

In the same manner also, the robber crucified on His left hand said to Him: If thou art the Son of God, come down and save both thyself and us. His name was Gistas. And he that was crucified on the right, Dysmas by name, reproved that robber, saying: O wretched and miserable man, dost thou not fear God? We suffer the due punishment of what we have done; but this man has done no evil at all. And turning to Jesus, he says to Him: Lord, when Thou shalt reign do not forget me. And He said to him: To-day, I tell thee truth, I shall have thee in paradise with me.[1910]

[1905] A mistaken reference to John xix. 13.

[1906] John xix. 26, 27.

[1907] Luke xxiii. 34; cf. Acts vii. 60.

[1908] John xix. 28; Matt. xxvii. 48.

[1909] Comp. Matt. xxvii. 40–42.

[1910] Luke xxiii. 39–43. ms. C here inserts the early history of the robber Dysmas. [See note 3, p. 426.—R.]

Chapter 11.

Then Jesus, crying out with a loud voice, Father, into Thy hands I shall commit my spirit, breathed His last.[1911] And immediately one could see the rocks rent: for there was an earthquake over all the earth; and from the earthquake being violent and great, the rocks also were rent. And the tombs of the dead were opened, and the curtain of the temple was rent, and there was darkness from the sixth hour till the ninth. And from all these things that had happened the Jews were afraid, and said: Certainly this was a just man. And Longinus, the centurion who stood by, said: Truly this was a son of God. Others coming and seeing Him, beat their breasts from fear, and again turned back.[1912]

And the centurion having perceived all these so great miracles, went away and reported them to Pilate. And when he heard, he wondered and was astonished, and from his fear and grief would neither eat nor drink that day. And he sent notice, and all the Sanhedrin came to him as soon as the darkness was past; and he said to the people: You know how the sun has been darkened; you know how the curtain has been rent. Certainly I did well in being by no means willing to put to death the good man. And the malefactors said to Pilate: This darkness is an eclipse of the sun, such as has happened also at other times. Then they say to him: We hold the feast of unleavened bread to-morrow; and we entreat thee, since the crucified are still breathing, that their bones be broken, and that they be brought down. Pilate said: It shall be so. He therefore sent soldiers, and they found the two robbers yet breathing, and they broke their legs; but finding Jesus dead, they did not touch Him at all, except that a soldier speared Him in the right side, and immediately there came forth blood and water.[1913]

And as the *day of the* preparation[1914] was drawing towards evening, Joseph, a man well-born and rich, a God-fearing Jew, finding Nicodemus, whose sentiments his foregoing speech had shown, says to him: I know that thou didst love Jesus when living, and didst gladly hear his words, and I saw thee fighting with the Jews on his account. If, then, it seem good to thee, let us go to Pilate, and beg the body of Jesus for burial, because it is a great sin for him to lie unburied. I am afraid, said Nicodemus, lest Pilate should be enraged, and some evil should befall me. But if thou wilt go alone, and beg the dead, and take him, then will I also go with thee, and help thee to do everything necessary for the burial. Nicodemus having thus spoken, Joseph directed his eyes to heaven, and prayed that he might not fail in his request; and he went away to Pilate, and having saluted him, sat down. Then he says to him: I entreat thee, my lord, not to be angry with me, if I shall ask anything contrary to what seems good to your highness. And he said: And what is it that thou askest? Joseph says: Jesus, the good man whom through hatred the Jews have taken away to crucify, him I entreat that thou give me for burial. Pilate says: And what has happened, that we should deliver to be honoured again the dead body of him against whom evidence of sorcery was brought by his nation, and who was in suspicion of taking the kingdom of Cæsar, and so was given up by us to death? And Joseph, weeping and in great grief, fell at the feet of Pilate, saying: My lord, let no hatred fall upon a dead man; for all the evil that a man has done should perish with him in his death. And I know your highness, how eager thou wast that Jesus should not be crucified, and how much thou saidst to the Jews on his behalf, now in entreaty and again in anger, and at last how thou didst wash thy hands, and declare that thou wouldst by no means take part with those who wished him to be put to death; for all which *reasons* I entreat thee not to refuse my request. Pilate, therefore, seeing Joseph thus lying, and supplicating, and weeping, raised him up, and said: Go, I grant thee this dead man; take him, and do whatever thou wilt.

[1911] Luke xxiii. 46.

[1912] Comp. Luke xxiii. 44–49.

[1913] John xix. 31–34.

[1914] [Or simply, “the Preparation;” comp. Matt. xxvii. 62, and elsewhere, in the Rev. Vers.—R.]

And then Joseph, having thanked Pilate, and kissed his hands and his garments, went forth, rejoicing indeed in heart as having obtained his desire, but carrying tears in his eyes. Thus also, though grieved, he was glad. Accordingly he goes away to Nicodemus, and discloses to him all that had happened. Then, having bought myrrh and aloes a hundred pounds, and a new tomb,[1915] they, along with the mother of God and Mary Magdalene and Salome, along with John, and the rest of the women, did what was customary for the body with white linen, and placed it in the tomb.[1916]

And the mother of God said, weeping: How am I not to lament thee, my son? How should I not tear my face with my nails? This is that, my son, which Symeon the elder foretold to me when I brought thee, an infant of forty days old, into the temple. This is the sword which now goes through my soul.[1917] Who shall put a stop to my tears, my sweetest son? No one at all except thyself alone, if, as thou saidst, thou shalt rise again in three days.

Mary Magdalene said, weeping: Hear, O peoples, tribes, and tongues, and learn to what death the lawless Jews have delivered him who did them ten thousand good deeds. Hear, and be astonished. Who will let these things be heard by all the world? I shall go alone to Rome, to the Cæsar. I shall show him what evil Pilate hath done in obeying the lawless Jews. Likewise also, Joseph lamented, saying: Ah, me! sweetest Jesus, most excellent of men, if indeed it be proper to call thee man, who hast wrought such miracles as no man has ever done. How shall I enshroud thee? How shall I entomb thee? There should now have been here those whom thou fedst with a few loaves; for thus should I not have seemed to fail in what is due.

[1915] Comp. Matt. xxvii. 60.

[1916] John xix. 38–42.

[1917] Luke ii. 35.

Then Joseph, along with Nicodemus, went home; and likewise also the mother of God, with the women, John[1918] also being present with them. 43

[1918] It is to be observed that John’s Gospel is much more frequently quoted in this book than any of the others.

Chapter 12.

When the Jews were made acquainted with these things done by Joseph and Nicodemus, they were greatly stirred up against them. And the chief priests Annas and Caiaphas sent for Joseph, and said: Why hast thou done this service to Jesus? Joseph says: I know that Jesus was a man just, and true, and good in all respects; and I know also that you, through hatred, managed to murder him: and therefore I buried him. Then the high priests were enraged, and laid hold of Joseph, and threw him into prison, and said to him: If we had not to-morrow the feast of unleavened bread, tomorrow also should we have put thee, like him, to death; but being kept in the meantime, early in the morning of the Lord's day[1919] thou shalt be given up to death. Thus they spoke, and affixed their seal to the prison, having secured it by fastenings of all sorts.

Thus, therefore, when the Preparation was ended, early on the Sabbath the Jews went away to Pilate, and said to him: My lord, that deceiver said, that after three days he should rise again. Lest, therefore, his disciples should steal him by night, and lead the people astray by such deceit, order his tomb to be guarded. Pilate therefore, upon this, gave them five hundred soldiers, who also sat round the sepulchre so as to guard it, after having put seals upon the stone of the tomb.[1920]

The Lord's day, then, having dawned, the chief priests, along with the Jews, called a council, and sent to take Joseph out of the prison, in order to put him to death. But having opened it, they found him not. And they were astonished at this—how, with the doors shut, and the bolts safe, and the seals unbroken, Joseph had disappeared.

[1919] Observe the anachronism.

[1920] Matt. xxvii. 62–66.

Chapter 13.

And upon this there came up one of the soldiers guarding the tomb, and he said in the synagogue: Learn that Jesus has risen. The Jews say: How? And he said: First there was an earthquake; then an angel of the Lord, clothed with lightning, came from heaven, and rolled the stone from the tomb, and sat upon it. And from fear of him, all of us soldiers became as dead, and were able neither to flee nor speak. And we heard the angels saying to the women who came there to see the tomb: Be not you afraid, for I know that you seek Jesus. He is not here, but is risen, as He told you before. Bend down and see the tomb where His body lay; but go and tell His disciples that He is risen from the dead, and let them go into Galilee, for there shall they find Him. For this reason I tell you this first.[1921]

The Jews say to the soldiers: What sort of women were they who came to the tomb? and why did you not lay hold of them? The soldiers say: From the fear and the mere sight of the angel, we were able neither to speak nor move. The Jews said: As the God of Israel liveth, we do not believe a word you say. The soldiers say: Jesus did so great wonders, and you believed not, and are you going to believe us? You say truly that God liveth; and certainly he whom you crucified truly liveth. But we have heard that you had Joseph shut up in the prison, and that you afterwards opened the doors, and did not find him. Do you then present Joseph, and so we also shall present Jesus. The Jews say: Joseph, that fled from the prison, you will find in Arimathæa, his own country. And the soldiers say: Go you too into Galilee, and you will find Jesus, as the angel said to the women.

At these *words* the Jews were afraid, and said to the soldiers: See that you tell this story to nobody, or all will believe in Jesus. And for this reason they gave them also much money. And the soldiers said: We are afraid lest by any chance Pilate hear that we have taken money, and he will kill us. And the Jews said: Take it; and we pledge ourselves that we shall speak to Pilate in your defence. Only say that you were asleep, and in your slumber the disciples of Jesus came and stole him from the tomb. The soldiers therefore took the money, and said as they were bid. And up to this day this same lying tale is told among the Jews.[1922]

[1921] Matt. xxviii. 1–8.

[1922] Matt. xxviii. 11–15.

Chapter 14.

And a few days after there came from Galilee to Jerusalem three men. One of them was a priest, by name Phinees; the second a Levite, by name Aggai; and the third a soldier, by name Adas. These came to the chief priests, and said to them and to the people: Jesus, whom you crucified, we have seen in Galilee with his eleven disciples upon the Mount of Olives, teaching them, and saying, Go into all the world, and proclaim the good news; and whosoever will believe and be baptized shall be saved; but whosoever will not believe shall be condemned. And having thus spoken, he went up into heaven.[1923] And both we and many others of the five hundred[1924] besides were looking on.

And when the chief priests and the Jews heard these things, they said to these three: Give glory to the God of Israel, and repent of these lies that you have told. They answered: As the God of our fathers Abraham, Isaac, and Jacob liveth, we do not lie, but tell you the truth. Then the high priest spoke, and they brought the old *covenant* of the Hebrews out of the temple, and he made them swear, and giving them also money, he sent them into 433 another place, in order that they might not proclaim in Jerusalem the resurrection of Christ.

And when these stories had been heard by all the people, the crowd came together into the temple, and there was a great commotion. For many said: Jesus has risen from the dead, as we hear, and why did you crucify him? And Annas and Caiaphas said: Do not believe, ye Jews, what the soldiers say; and do not believe that they saw an angel coming down from heaven. For we have given money to the soldiers, in order that they should not tell such tales to any one; and thus also have the disciples of Jesus given them money, in order that they should say that Jesus has risen from the dead.

[1923] Mark xvi. 16.

[1924] 1 Cor. xv. 6.

Chapter 15.

Nicodemus says: O children of the inhabitants of Jerusalem, the prophet Helias went up into the height of heaven with a fiery chariot, and it is nothing incredible if Jesus too has risen; for the prophet Helias was a prototype of Jesus, in order that you, hearing that Jesus has risen, might not disbelieve. I therefore say and advise, that it is befitting that we send soldiers into Galilee, to that place where these men testify that they saw him with his disciples, in order that they may go round about and find him, and that thus we may ask pardon of him for the evil which we have done to him. This proposal pleased them; and they chose soldiers, and sent them away into Galilee. And Jesus indeed they did not find; but they found Joseph in Arimathæa.

When, therefore, the soldiers had returned, the chief priests, having ascertained that Joseph was found, brought the people together, and said: What shall we do to get Joseph to come to us? After deliberating, therefore, they wrote to him a letter to the following effect:—O father Joseph, peace *be* to thee and all thy house, and thy friends! We know that we have offended against God, and against thee His servant. On account of this, we entreat thee to come here to us thy children. For we have wondered much how thou didst escape from the prison, and we say in truth that we had an evil design against thee. But God, seeing that our designs against thee were unjust, has delivered thee out of our hands. But come to us, for thou art the honour of our people.

This letter the Jews sent to Arimathæa, with seven soldiers, friends of Joseph. And they went away and found him; and having respectfully saluted him, as they had been ordered, they gave him the letter. And after receiving it and reading it, he glorified God, and embraced the soldiers; and having set a table, ate and drank with them during all the day and the night.

And on the following day he set out with them to Jerusalem; and the people came forth to meet him, and embraced him. And Nicodemus received him into his own house. And the day after, Annas and Caiaphas, the chief priests, having summoned him to the temple, said to him: Give glory to the God of Israel, and tell us the truth. For we know that thou didst bury Jesus; and on this account we laid hold of thee, and locked thee up in the prison. Thereafter, when we sought to bring thee out to be put to death, we did not find thee, and we were greatly astonished and afraid. Moreover, we prayed to God that we might find thee, and ask thee. Tell us therefore the truth.

Joseph said to them: In the evening of the Preparation, when you secured me in prison, I fell a-praying throughout the whole night, and throughout the whole day of the Sabbath. And at midnight I see the prison-house that four angels lifted it up,[1925] holding it by the four corners. And Jesus came in like lightning, and I fell to the ground from fear. Taking hold of me, therefore, by the hand, he raised me, saying, Fear not, Joseph. Thereafter, embracing me, he kissed me, and said, Turn thyself, and see who I am. Turning myself, therefore, and looking, I said, My lord, I know not who thou art. He says, I am Jesus, whom thou didst bury the day before yesterday. I say to him, Show me the tomb, and then I shall believe. He took me, therefore, by the hand, and led me away to the tomb, which had been opened. And seeing the linen and the napkin, and recognising him, I said, Blessed is he that cometh in the name of the Lord;[1926] and I adored him. Then taking me by the hand, and accompanied by the angels, he brought me to my house in Arimathæa, and said to me, Sit here for forty days; for I go to my disciples, in order that I may enable them fully to proclaim my resurrection.

[1925] ἐσίκωσαν, which should be ἐσήκωσαν, is a modern Greek word, the aorist of σηκόνω.

[1926] Ps. cxviii. 26; Matt. xxi. 9.

Chapter 16.

When Joseph had thus spoken, the chief priests cried out to the people: We know that Jesus had a father and mother; how can we believe that he is the Christ? One of the Levites answered and said: I know the family of Jesus, noble-minded men,[1927] great servants of God, and receiving tithes from the people of the Jews. And I know also Symeon the elder, that he received him when he was an infant, and said to him: Now thou sendest away Thy servant, O Lord.

434 The Jews said: Let us now find the three men that saw him on the Mount of Olives, that we may question them, and learn the truth more accurately. They found them, and brought them before all, and made them swear to tell the truth. And they said: As the God of Israel liveth, we saw Jesus alive on the Mount of Olives, and going up into heaven.

Then Annas and Caiaphas took the three apart, one by one, and questioned them singly in private. They agreed with one another, therefore, and gave, even the three, one account. The chief priests answered, saying: Our Scripture says that every word shall be established by two or three witnesses.[1928] Joseph, then, has confessed that he, along with Nicodemus, attended to his body, and buried him, and how it is the truth that he has risen.[1929]

[1927] Or, literally, men of good family.

[1928] Deut. xix. 15; Matt. xviii. 16.

[1929] This last clause would be better as a question: And how is it the truth that he has risen?

The Gospel of Nicodemus.

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Part II.—The Descent of Christ into Hell.

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Greek Form.

Chapter 1 (17).

Joseph says: And why do you wonder that Jesus has risen? But it is wonderful that He has not risen alone, but that He has also raised many others of the dead who have appeared in Jerusalem to many.[1930] And if you do not know the others, Symeon at least, who received Jesus, and his two sons whom He has raised up—them at least you know. For we buried them not long ago; but now their tombs are seen open *and* empty, and they are alive, and dwelling in Arimathæa. They therefore sent men, and they found their tombs open and empty. Joseph says: Let us go to Arimathæa and find them.

Then rose up the chief priests Annas and Caiaphas, and Joseph, and Nicodemus, and Gamaliel, and others with them, and went away to Arimathæa, and found those whom Joseph spoke of. They made prayer, therefore, and saluted each other. Then they came with them to Jerusalem, and brought them into the synagogue, and secured the doors, and placed in the midst the old *covenant* of the Jews; and the chief priests said to them: We wish you to swear by the God of Israel and Adonai, and so that you tell the truth, how you have risen, and who has raised you from the dead.

The men who had risen having heard this, made upon their faces the sign of the cross, and said to the chief priests: Give us paper and ink and pen. These therefore they brought. And sitting down, they wrote thus:—

[1930] Matt. xxvii. 53.

Chapter 2 (18).

O Lord Jesus Christ, the resurrection and the life of the world, grant us grace that we may give an account of Thy resurrection, and Thy miracles which Thou didst in Hades. We then were in Hades, with all who had fallen asleep since the beginning of the world. And at the hour of midnight there rose a light as if of the sun, and shone into these dark *regions;* and we were all lighted up, and saw each other. And straightway our father Abraham was united with the patriarchs and the prophets, and at the same time they were filled with joy, and said to each other: This light is from a great source of light. The prophet Hesaias, who was there present, said: This light is from the Father, and from the Son, and from the Holy Spirit; about whom I prophesied when yet alive, saying, The land of Zabulon, and the land of Nephthalim, the people that sat in darkness, have seen a great light.[1931]

Then there came into the midst another, an ascetic from the desert; and the patriarchs said to him: Who art thou? And he said: I am John, the last of the prophets, who made the paths of the Son of God straight,[1932] and proclaimed to the people repentance for the remission of sins.[1933] And the Son of God came to me; and I, seeing Him a long way off, said to the people: Behold the Lamb of God, who taketh away the sin of the world.[1934] And with my hand I baptized Him in the river Jordan, and I saw like a dove also the Holy Spirit coming upon Him;[1935] and I heard also the voice of God, even the Father,[1936] thus saying: This is my beloved Son, in whom I am well pleased.[1937] And on this account He sent me also to you, to proclaim how the only begotten Son of God is coming here, that whosoever shall believe in Him shall be saved, and whosoever shall not believe in Him shall be condemned.[1938] On this account I say to you all, in order that when you see Him you all may adore Him, that now only is for you the time of repentance for having adored idols in the vain upper world, and for the sins you have committed, and that this is impossible at any other time. 43

[1931] Isa. ix. 1, 2.

[1932] Matt. iii. 3.

[1933] Mark i. 4.

[1934] John i. 29.

[1935] Or: and I saw, as it were, a dove and the Holy Spirit, etc.

[1936] Or, of the God and Father.

[1937] Luke iii. 22.

[1938] [Mark xvi. 16.]; John iii. 18.

Chapter 3 (19).

While John, therefore, was thus teaching those in Hades, the first created and forefather Adam heard, and said to his son Seth: My son, I wish thee to tell the forefathers of the race of men and the prophets where I sent thee, when it fell to my lot to die. And Seth said: Prophets and patriarchs, hear. When my father Adam, the first created, was about to fall once upon a time into death, he sent me to make entreaty to God very close by the gate of paradise, that He would guide me by an angel to the tree of compassion and that I might take oil and anoint my father, and that he might rise up from his sickness: which thing, therefore, I also did. And after the prayer an angel of the Lord came, and said to me: What, Seth, dost thou ask? Dost thou ask oil which raiseth up the sick, or the tree from which this oil flows, on account of the sickness of thy father? This is not to be found now. Go, therefore, and tell thy father, that after the accomplishing of five thousand five hundred years[1939] from the creation of the world, then shalt come into the earth the only begotten Son of God, being made man; and He shall anoint him with this oil, and shall raise him up; and shall wash clean, with water and with the Holy Spirit, both him and those out of him, and then shall he be healed of every disease; but now this is impossible.[1940]

When the patriarchs and the prophets heard these words, they rejoiced greatly.

[1939] 5300 b.c. was the date commonly assigned to the creation. See Clem., *Strom.*, i.; Theoph. Ant., *ad Autol.*, iii.; comp. Just., *Apol.*, xxxix.

[1940] For this legend, see the Revelation of Moses.

Chapter 4 (20).

And when all were in such joy, came Satan the heir of darkness, and said to Hades: O all-devouring and insatiable, hear my words. There is of the race of the Jews one named Jesus, calling himself the Son of God; and being a man, by our working with them the Jews have crucified him: and now when he is dead, be ready that we may secure him here. For I know that he is a man, and I heard him also saying, My soul is exceeding sorrowful, even unto death.[1941] He has also done me many evils when living with mortals in the upper world. For wherever he found my servants, he persecuted them; and whatever men I made crooked, blind, lame, lepers, or any such thing, by a single word he healed them; and many whom I had got ready to be buried, even these through a single word he brought to life again.

Hades says: And is this *man* so powerful as to do such things by a single word? or if he be so, canst thou withstand him? It seems to me that, if he be so, no one will be able to withstand him. And if thou sayest that thou didst hear him dreading death, he said this mocking thee, and laughing, wishing to seize thee with the strong hand; and woe, woe to thee, to all eternity!

Satan says: O all-devouring and insatiable Hades, art thou so afraid at hearing of our common enemy? I was not afraid of him, but worked in the Jews, and they crucified him, and gave him also to drink gall with vinegar.[1942] Make ready, then, in order that you may lay fast hold of him when he comes.

Hades answered: Heir of darkness, son of destruction, devil, thou hast just now told me that many whom thou hadst made ready to be buried, be brought to life again by a single word. And if he has delivered others from the tomb, how and with what power shall he be laid hold of by us? For I not long ago swallowed down one dead, Lazarus by name; and not long after, one of the living by a single word dragged him up by force out of my bowels: and I think that it was he of whom thou speakest. If, therefore, we receive him here, I am afraid lest perchance we be in danger even about the rest. For, lo, all those that I have swallowed from eternity I perceive to be in commotion, and I am pained in my belly. And the snatching away of Lazarus beforehand seems to me to be no good sign: for not like a dead body, but like an eagle, he flew out of me; for so suddenly did the earth throw him out. Wherefore also I adjure even thee, for thy benefit and for mine, not to bring him here; for I think that he is coming here to raise all the dead. And this I tell thee: by the darkness in which we live, if thou bring him here, not one of the dead will be left behind in it to me.

[1941] Mark xv. 34.

[1942] Matt. xxvii. 34.

Chapter 5 (21).

While Satan and Hades were thus speaking to each other, there was a great voice like thunder, saying: Lift up your gates, O ye rulers; and be ye lifted up, ye everlasting gates; and the King of glory shall come in.[1943] When Hades heard, he said to Satan: Go forth, if thou art able, and withstand him. Satan therefore went forth to the outside. Then Hades says to his demons: Secure well and strongly the gates of brass and the bars of iron, and attend to my bolts, and stand in order,[1944] and see to everything; for if he come in here, woe will seize us.

The forefathers having heard this, began all to revile him, saying: O all-devouring and insatiable! open, that the King of glory may come in. David the prophet says: Dost thou not know, O blind, that I when living in the world prophesied this saying: Lift up your gates, O ye rulers? Hesaias said: I, foreseeing this by the Holy Spirit, wrote: The dead shall rise up, and those in their tombs shall be raised, and those in the earth shall rejoice.[1945] And where, O death, is thy sting? where, O Hades, is thy victory?[1946] 43

There came, then, again a voice saying: Lift up the gates. Hades, hearing the voice the second time, answered as if forsooth he did not know, and says: Who is this King of glory? The angels of the Lord say: The Lord strong and mighty, the Lord mighty in battle.[1947] And immediately with these words the brazen gates were shattered, and the iron bars broken, and all the dead who had been bound came out of the prisons, and we with them. And the King of glory came in in the form of a man, and all the dark places of Hades were lighted up.

[1943] Ps. xxiv. 7.

[1944] Lit., erect.

[1945] Isa. xxvi. 19, according to the LXX.

[1946] Hos. xiii. 14.

[1947] Ps. xxiv. 8.

Chapter 6 (22).

Immediately Hades cried out: We have been conquered: woe to us! But who art thou, that hast such power and might? and what art thou, who comest here without sin who art seen to be small and yet of great power, lowly and exalted, the slave and the master, the soldier and the king, who hast power over the dead and the living? Thou wast nailed on the cross, and placed in the tomb; and now thou art free, and hast destroyed all our power. Art thou then the Jesus about whom the chief satrap Satan told us, that through cross and death thou art to inherit the whole world?

Then the King of glory seized the chief satrap Satan by the head, and delivered him to His angels, and said: With iron chains bind his hands and his feet, and his neck, and his mouth. Then He delivered him to Hades, and said: Take him, and keep him secure till my second appearing.

Chapter 7 (23).

And Hades receiving Satan, said to him: Beelzebul, heir of fire and punishment, enemy of the saints, through what necessity didst thou bring about that the King of glory should be crucified, so that he should come here and deprive us *of our power*? Turn and see that not one of the dead has been left in me, but all that thou hast gained through the tree of knowledge, all hast thou lost through the tree of the cross: and all thy joy has been turned into grief; and wishing to put to death the King of glory, thou hast put thyself to death. For, since I have received thee to keep thee safe, by experience shalt thou learn how many evils I shall do unto thee. O arch-devil, the beginning of death, root of sin, end of all evil, what evil didst thou find in Jesus, that thou shouldst compass his destruction? how hast thou dared to do such evil? how hast thou busied thyself to bring down such a man into this darkness, through whom thou hast been deprived of all who have died from eternity?

Chapter 8 (24).

While Hades was thus discoursing to Satan, the King of glory stretched out His right hand, and took hold of our forefather Adam, and raised him. Then turning also to the rest, He said: Come all with me, as many as have died through the tree which he touched: for, behold, I again raise you all up through the tree of the cross. Thereupon He brought them all out, and our forefather Adam seemed to be filled with joy, and said: I thank Thy majesty, O Lord, that Thou hast brought me up out of the lowest Hades.[1948] Likewise also all the prophets and the saints said: We thank Thee, O Christ, Saviour of the world, that Thou hast brought our life up out of destruction.[1949]

And after they had thus spoken, the Saviour blessed Adam with the sign of the cross on his forehead, and did this also to the patriarchs, and prophets, and martyrs, and forefathers; and He took them, and sprang up out of Hades. And while He was going, the holy fathers accompanying Him sang praises, saying: Blessed is He that cometh in the name of the Lord:[1950] Alleluia; to Him be the glory of all the saints.

[1948] Ps. lxxxvi. 13.

[1949] Comp. Ps. ciii. 4.

[1950] Ps. cxviii. 26.

Chapter 9 (25).

And setting out to paradise, He took hold of our forefather Adam by the hand, and delivered him, and all the just, to the archangel Michael. And as they were going into the door of paradise, there met them two old men, to whom the holy fathers said: Who are you, who have not seen death, and have not come down into Hades, but who dwell in paradise in your bodies and your souls? One of them answered, and said: I am Enoch, who was well-pleasing to God, and who was translated hither by Him; and this is Helias the Thesbite; and we are also to live until the end of the world; and then we are to be sent by God to withstand Antichrist, and to be slain by him, and after three days to rise again, and to be snatched up in clouds to meet the Lord.[1951]

[1951] 1 Thess. iv. 17; Rev. xi. 3–12.

Chapter 10 (26).

While they were thus speaking, there came another lowly man, carrying also upon his shoulders a cross, to whom the holy fathers said: Who art thou, who hast the look of a robber; and what is the cross which thou bearest upon thy shoulders? He answered: I, as you say, was a robber and a thief in the world, and for these things the Jews laid hold of me, and delivered me to the death of the cross, along with our Lord Jesus Christ. While, then, He was hanging upon the cross, I, seeing the miracles that were done, believed in Him, and entreated Him, and said, Lord, when Thou shalt be King, do not forget me. And immediately He said to me, Amen, amen: to-day, I say unto thee, shalt thou be with me in paradise. Therefore I came to paradise carrying my cross; and finding the archangel Michael, I said to him, Our Lord Jesus, who has been crucified, has sent me here; bring me, therefore, to the gate of Eden. And the flaming sword, seeing the sign of the cross, opened to me, and I went in. Then the archangel says to me, Wait a little, for there cometh also the forefather of the race of men, Adam, with the just, that they too may come in. And now, seeing you, I came to meet you.

The saints hearing these things, all cried out with a loud voice: Great is our Lord, and great is His strength.[1952]

[1952] Ps. cxlvii. 5.

Chapter 11 (27).

All these things we saw and heard; we, the two brothers, who also have been sent by Michael the archangel, and have been ordered to proclaim the resurrection of the Lord, but first to go away to the Jordan and to be baptized. Thither also we have gone, and have been baptized with the rest of the dead who have risen. Thereafter also we came to Jerusalem, and celebrated the passover of the resurrection. But now we are going away, being unable to stay here. And the love of God, even the Father, and the grace of our Lord Jesus Christ, and the communion of the Holy Spirit, be with you all.[1953]

Having written these things, and secured the rolls, they gave the half to the chief priests, and the half to Joseph and Nicodemus. And they immediately disappeared: to the glory of our Lord Jesus Christ. Amen.

[1953] 2 Cor. xiii. 15.

The Gospel of Nicodemus.

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Part I.—The Acts of Pilate.

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Latin Form.

I Æneas was at first a protector of the Hebrews, and follower of the law; then the grace of the Saviour and His great gift took possession of me. I recognised Christ Jesus in holy Scripture; I came to Him, and embraced His faith, so that I might become worthy of His holy baptism. First of all I searched for the memoirs written in those times about our Lord Jesus Christ, which the Jews published in the age of Pontius Pilate, and we found them in Hebrew writings, drawn up in the age of the Lord Jesus Christ; and I translated them into the language of the Gentiles, in the reign of the eminent Theodosius, who was fulfilling his seventeenth consulship, and of Valentinian, consul for the fifth time in the ninth indiction. Whosoever of you read this book, and transfer it to other copies, remember me, and pray for me, Æneas, least of the servants of God, that He be merciful to me, and pardon my sins which I have committed against Him. Peace be to all who shall read these, and to all their house, for ever! Amen.

Now it came to pass, in the nineteenth year of the reign of Tiberius Cæsar, emperor of the Romans, and of Herod, son of Herod king of Galilee, in the nineteenth year of his rule, on the eighth day before the kalends of April, which is the twenty-fifth day of the month of March, in the consulship of Rufinus and Rubellio, in the fourth year of the 202d Olympiad, under the rule of Joseph and Caiaphas, priests of the Jews: the things done by the chief priests and the rest of the Jews, which Nicodemus recorded after the cross and passion of the Lord, Nicodemus himself committed to Hebrew letters.

Chapter 1.

Annas and Caiaphas, Summas and Datam, Gamaliel, Judas, Levi, Neptalim, Alexander and Jairus, and the rest of the Jews, came to Pilate, accusing the Lord Jesus Christ of many things, and saying: We know him to be the son of Joseph the carpenter, born of Mary; and he says that he is the Son of God, and a king. Not only so, but he also breaks the Sabbath, and wishes to do away with the law of our fathers. Pilate says: What is it that he does, and wishes to destroy the law? The Jews say: We have a law, not to heal any one on the Sabbath; but he, by evil arts, heals on the Sabbath the lame and the hunchbacked, the blind, the palsied, the lepers, and the demoniacs. Pilate says to them: By what evil arts? They say to him: He is a sorcerer; and by Beelzebub, prince of the demons, he casts out demons, and they are all subject to him. Pilate says to them: It is not in an unclean spirit to cast out demons, but in the god of Scolapius.

The Jews say: We pray thy majesty to set him before thy tribunal to be heard. Pilate, calling the Jews to him, says to them: How can I, seeing that I am a governor,[1954] hear a king? They say to him: We do not say that he is a king, but he himself says he is. And Pilate, calling a runner, says to him: Let Jesus be brought in with kindness. And the runner, going out and recognising Him, adored Him, and spread on the ground the cloak which he carried in his hand, saying: My lord, walk upon this, and come in, because the governor calls thee. But the Jews, seeing what the runner did, cried out against Pilate, saying: Why didst not thou make him come in by the voice of a crier, but by a runner? for the runner, too, seeing him, has adored him, and has spread out before him on the ground the cloak which he held in his hand, and has said to him: My lord, the governor calls thee.

And Pilate, calling the runner, says to him: Wherefore hast thou done this, and honoured Jesus, who is called Christ? The runner says to him: When thou didst send me into Jerusalem 440 to Alexander, I saw him sitting upon an ass, and the children of the Hebrews breaking branches from the trees, strewing them in the way; and others held branches in their hands; and others spread their garments in the way, shouting and saying, Save, therefore, Thou who art in the highest; blessed *is He* that cometh in the name of the Lord!

The Jews cried out, saying against the runner: The children of the Hebrews indeed cried out in Hebrew. How canst thou, a Gentile, know this? The runner says to them: I asked one of the Jews, and said, What is it that they cry out in Hebrew? and he explained to me. Pilate says to them: And how did they cry out in Hebrew? The Jews said: Osanna in the highest! Pilate says to them: What is the meaning of Osanna in the highest? They say to him: Save us, Thou who art in the highest. Pilate says to them: If you yourselves bear witness to the terms and words in which the children cried out, in what has the runner sinned? And they were silent. The governor says to the runner: Go out, and lead him in, in whatever way thou wilt. And the runner, going forth, did after the same form as before, and says to Jesus: My lord, go in, because the governor calls thee.

[1954] The word in the original is the general term *præses*, which the Vulgate uses for procurator.

As Jesus, then, was going in, and the standard-bearers bearing the standards, the heads of the standards were bowed of themselves, and adored Jesus. And the Jews, seeing the standards, how they bowed themselves and adored Jesus, cried out the more against the standard-bearers. And Pilate says to the Jews: Do you not wonder at the way in which the standards have bowed themselves and adored Jesus? The Jews say to Pilate: we saw how the men carrying the standards bowed themselves and adored Jesus. And the governor, calling the standard-bearers, says to them: Why have you so done? They say to Pilate: We are Gentile men, and slaves of the temples: how had we[1955] to adore him? for when we were holding the figures,[1956] they themselves bowed and adored him.

Pilate says to the chiefs of the synagogue and the elders of the people: Choose ye men powerful and strong, and let them hold the standards, and let us see whether they will bow of themselves. And the elders of the Jews, taking twelve men very strong and powerful, made them hold the standards, six and six; and they stood before the governor's tribunal. Pilate says to the runner: Take out Jesus outside of the prætorium, and bring him in again, in whatever way thou wilt. And Jesus and the runner went outside of the prætorium. And Pilate, calling those who had formerly held the standards, said to them: By the health of Cæsar, if the standards do not bow themselves when Jesus comes in, I will cut off your heads. And the governor ordered Jesus to come in a second time. And the runner did after the same form as before, and besought Jesus much that He would go up and walk upon his cloak. And He walked upon it, and went in. And as Jesus was going in, immediately the standards bowed themselves, and adored Jesus.

[1955] i.e., was it possible for us.

[1956] *Vultus.* He seems to have read πρόσωπα, and not προτομαι, as in the Greek.

Chapter 2.

And Pilate seeing, fear seized him, and immediately he wished to rise from the tribunal. And while he was thinking of this, *viz.*, to rise and go away, his wife sent to him, saying: Have nothing to do with that just man,[1957] for I have suffered much on account of him this night. And Pilate, calling the Jews, said to them: Ye know that my wife is a worshipper of God, and in Judaism thinks rather with you. The Jews say to him: So it is, and we know. Pilate says to them: Lo, my wife has sent to me, saying: Have nothing to do with that just man,[1958] for I have suffered much on account of him this night. And the Jews answering, said to Pilate: Did we not say to thee that he is a magician? Lo, he has sent a vision of dreams to thy wife.

Pilate called Jesus, and said to him: What is it that these witness against thee, and sayest thou nothing to them? And Jesus answered: If they had not the power, they would not speak. Every one has power over his own mouth to say good and evil; let them see[1959] *to it*.

And the elders of the Jews answering, say to Jesus: What shall we see? First, that thou wast born of fornication; second, that at thy birth in Bethlehem there took place a massacre of infants; third, that thy father Joseph and thy mother Mary fled into Egypt, because they had no confidence in the people.

Some of the bystanders, kind *men* of the Jews, say: We say that he was not born of fornication; but we know that Mary was espoused to Joseph, and that he was not born of fornication. Pilate says to the Jews who said that he was of fornication: This speech of yours is not true, seeing that the betrothal took place, as these of your nation say. Annas and Caiaphas say to Pilate: We with all the multitude say that he was born of fornication, and that he is a magician; but these are proselytes, and his disciples. And Pilate, calling Annas and Caiaphas, says to them: What are proselytes? They say to him: They have been born sons of the Gentiles, and then have become Jews. Then answered those who testified that Jesus was not born of fornication, Lazarus and Asterius, Antonius and James, Annes and Azaras, Samuel and Isaac, Finees and Crispus, Agrippa and Judas: We were not born proselytes, but are sons of the Jews, and we speak the truth; for we were present at the betrothal of Mary. 44

And Pilate, calling to him those twelve men who proved that Jesus had not been born of fornication, said to them: I adjure you by the health of Cæsar, tell me if it be true that Jesus was not born of fornication. They say to Pilate: We have a law not to swear, because it is a sin; but let them swear by the health of Cæsar that it is not as we say, and we are worthy of death. Then said Pilate to Annas and Caiaphas: Answer you nothing to those things which these testify? Annas and Caiaphas say to Pilate: Those twelve are believed that he is not born of fornication; we—all the people—cry out that he was born of fornication, and is a magician, and says that he himself is the Son of God and a king, and we are not believed.

[1957] Lit., nothing to thee and that just man.

[1958] Lit., nothing to thee and that just man.

[1959] Lit., they will see.

And Pilate ordered all the multitude to go outside, except the twelve men who said that He was not born of fornication, and ordered to separate Jesus from them. And Pilate says to them: For what reason do the Jews wish to put Jesus to death? And they say to him: They are angry because he heals on the Sabbath. Pilate said: For a good work do they wish to put him to death? They say to him: Yes, my lord.

Chapter 3.

Pilate, filled with fury, went forth outside of the prætorium, and says to them: I take the sun to witness that I find in this man not even one fault. The Jews answered and said to the governor: If he were not an evil-doer, we should never have delivered him to thee. Pilate says to them: Take him, and judge him according to your law. The Jews answered: It is not permitted to us to put any one to death. Pilate says to them: Has God said to you not to put any one to death? has He therefore said to me that I am to kill?

Pilate, having again gone into the prætorium, called Jesus to him privately, and said to Him: Art thou the king of the Jews? Jesus answered Pilate: Speakest thou this of thyself, or have others said *it* to thee of me? Pilate answered: Am I a Jew? Thy nation and the chief priests have delivered thee to me. What hast thou done? Jesus answering, said: My kingdom is not of this world. If my kingdom were of this world, my servants would assuredly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate said to Him: Art thou then a king? Jesus said to him: Thou sayest that I am a king. For I for this was born, and for this have I come, that I should bear witness to the truth; and every one who is of the truth hears my voice. Pilate says to him: What is truth? Jesus says: Truth is from heaven. Pilate says: Is not there truth upon earth? Jesus says to Pilate: Notice how the truth-speaking are judged by those who have power upon earth.

Chapter 4.

Pilate therefore, leaving Jesus within the prætorium, went out to the Jews, and says to them: I find not even one fault in him. The Jews say to him: He said, I can destroy that temple, and in three days raise it again. Pilate said to them: What temple? The Jews say to him: *The temple* which Solomon built in forty and six years; and he says *that he can* destroy and build it in three days. Pilate says to them: I am innocent of the blood of this man; see ye *to it*. The Jews say to him: His blood *be* upon us, and upon our children.

And Pilate, calling the elders and priests and Levites, says to them privately: Do not do so; for in nothing, though you accuse him, do I find him deserving of death, not even about the healing and the breaking of the Sabbath. The priests and Levites and elders say: Tell us, if any one blaspheme Cæsar, is he deserving of death or not? Pilate says to them: He deserves to die. The Jews answered him: How much more is he who has blasphemed God deserving to die!

And the governor ordered the Jews to go outside of the prætorium; and calling Jesus, said to Him: What am I to do to thee? Jesus says to Pilate: As it has been given *thee*. Pilate says: How has it been given? Jesus says: Moses and the prophets made proclamation of my death and resurrection. And the Jews, hearing this, say to Pilate: Why do you desire any more to hear blasphemy? And Pilate said: If this speech is blasphemous, do you take him, and lead him to your synagogue, and judge him according to your law. The Jews say to Pilate: Our law holds, If a man have sinned against a man, he is worthy to receive forty less one; but he who has blasphemed against God, to be stoned.

Pilate says to them: Then judge him according to your law. The Jews say to Pilate: We wish that he be crucified. Pilate says to them: He does not deserve to be crucified.

And the governor, looking upon the people of the Jews standing round, saw very many of the Jews weeping, and said: All the multitude does not wish him to die. The elders say to Pilate: And for this reason have we come—the whole multitude—that he should die. Pilate said to the Jews: What has he done that he should die? They say: Because he said that he was the Son of God, and a king.

Chapter 5.

But one Nicodemus, a Jew, stood before the governor, and said: I entreat, mercifully allow me to say a few words. Pilate says to him: Say on. Nicodemus says: I said to the elders and the priests and the Levites, and to all the multitude of the Jews, in the synagogue, What have you *to do* with this man? This man does many wonders and signs, which no one of men has done or can do. Let him go, and do not devise any evil against him: if the signs which he does are of God, they will stand; but if of men, they will come to nothing. For Moses also, being sent by God into Egypt, did many signs, which God told him to do before Pharaoh king of Egypt. And the sorcerers Jamnes and Mambres were there healing, and they did, they also, the signs which Moses did, but not all; and the Egyptians deemed them as gods, Jamnes and Mambres. And since the signs which they did were not of God, they perished, both they and those who believed in them. And now let this man go, for he is not deserving of death.

The Jews say to Nicodemus: Thou hast become his disciple, and takest his part.[1960] Nicodemus says to them: Has the governor also become his disciple, and does he take his part? Has not Cæsar set him over that dignity? And the Jews were raging and gnashing with their teeth against Nicodemus. Pilate says to them: Why do you gnash with your teeth against him, *when you are* hearing the truth? The Jews say to Nicodemus: Mayst thou receive his truth, and a portion with him! Nicodemus says: Amen, amen, amen; may I receive *it*, as you have said!

[1960] Lit., makest a word for him.

Chapter 6.

And of the Jews a certain other one, starting up, asks the governor that he might say a word. The governor says: What thou wishest to say, say. And he said: For thirty-eight years I lay in infirmity in my bed in very grievous pain. And at the coming of Jesus, many demoniacs, and *persons* held down by divers infirmities, were healed by him. And some young men had pity on me; and carrying me in my bed, laid me before him. And Jesus, seeing, had pity on me, and said the word to me, Take up thy bed, and walk. And immediately I was made whole; I took up my bed, and walked. The Jews say to Pilate: Ask him what was the day on which he was healed. He said: The Sabbath. The Jews say: Have we not so informed thee, that on the Sabbath he heals, and drives out demons?

And a certain other Jew starting up, said: I was born blind; I heard a voice, and saw no man. And as Jesus was passing by, I cried out with a loud voice, Have pity upon me, thou son of David. And he had pity upon me, and laid his hands upon my eyes, and I saw immediately. And another Jew starting up, said: I was hunchbacked, and he straightened me with a word. And another said: I was leprous, and he healed me with a word.

Chapter 7.

And also a certain woman, Veronica by name, from afar off cried out to the governor: I was flowing with blood for twelve years; and I touched the fringe of his garment, and immediately the flowing of my blood stopped. The Jews say: We have a law, that a woman does not come to bear witness.

Chapter 8.

And certain others, a multitude of men and women, cried out, saying: That man is a prophet, and the demons are subject to him. Pilate says to those who said the demons are subject to him: And your masters, why are they not subject to him? They say to Pilate: We do not know. And others said to Pilate: He raised up dead Lazarus from the tomb after four days. The governor, hearing this, said trembling to all the multitude of the Jews: Why do you wish to shed innocent blood?

Chapter 9.

And Pilate, calling Nicodemus and the twelve men who said that He was not born of fornication, says to them: What am I to do, seeing that there is a sedition among the people? They say to him: We do not know; let them see to it. Again Pilate, calling all the multitude of the Jews, said: You know that you have a custom during the day of unleavened bread, that I should release to you one that is bound. I have a notable one bound in the prison, a murderer who is called Barabbas, and Jesus who is called Christ, in whom I find no cause of death. Whom do you wish that I should release unto you? And they all cried out, saying: Release unto us Barabbas. Pilate says to them: What, then, am I to do with Jesus who is called Christ? They all say: Let him be crucified. Again the Jews said: Thou art no friend of Cæsar's if thou release this man, for he called himself the Son of God, and a king; unless, perhaps, thou wishest this man to be king, and not Cæsar.

Then, filled with fury, Pilate said to them: Always has your nation been seditious, and always have you been opposed to those who were for you. The Jews answered: Who are for us? Pilate says to them: Your God,—who rescued you from the hard slavery of the Egyptians, and led you forth out of Egypt through the sea as if through dry land, and fed you in the desert with manna and quail, and brought water to you out of the rock, and gave you to drink, and gave you a law; and in all these things you provoked your God, and sought for yourselves a god, a molten calf. And you exasperated your God, and He wished to slay you; and Moses made supplication for you, that ye should not die. 443 And now you say that I hate the king.

And rising up from the tribunal, he wished to go outside. And the Jews cried out, and said to him: We know that Cæsar is king, and not Jesus. For the Magi also presented gifts to him as to a king; and Herod, hearing from the Magi that a king was born, wished to slay him. But when this was known, his father Joseph took him and his mother, and fled into Egypt; and Herod hearing, destroyed the infants of the Jews which were born in Bethlehem.

Pilate, hearing those words, was afraid. And silence being made among the people, who were crying out, Pilate said: This, then, is he whom Herod sought? They say to him: It is he. And taking water, Pilate washed his hands in presence of the people, saying: I am innocent of the blood of this just man; see ye to it. Again the Jews cried out, saying: His blood be upon us, and upon our children.

Then Pilate ordered the veil to be loosened,[1961] and said to Jesus: Thine own nation have brought charges against thee as a king; and therefore I have sentenced thee first to be scourged on account of the statutes of the emperors, and then to be crucified on a cross.

[1961] See note 5, p. 420.

Chapter 10.

And when Jesus was scourged, he delivered Him to the Jews to be crucified, and two robbers with Him; one by name Dismas, and the other by name Gestas. And when they came to the place, they stripped Him of His garments, and girt Him about with a linen cloth, and put a crown of thorns upon His head. Likewise also they hanged the two robbers with Him, Dismas on the right and Gestas on the left. And Jesus said: Father, forgive them, for they know not what they do. And the soldiers parted His garments among them. And the people stood waiting; and their chief priests and judges mocked Him, saying among themselves: He saved others, now let him save himself; if he is the Son of God, let him come down from the cross. And the soldiers mocked Him, falling prostrate[1962] before Him, and offering vinegar with gall, and saying: If thou art the King of the Jews, set thyself free.

And Pilate, after sentence, ordered a title to be written in Hebrew, Greek, and Latin letters, according to what the Jews said: This is the King of the Jews.

And one of the robbers *who were* hanged, by name Gestas, said to Him: If thou art the Christ, free thyself and us. And Dismas answering, rebuked him, saying: Dost not even thou fear God, who art in this condemnation? for we justly and deservedly have received those things which we endure; but He has done no evil. And he kept saying to Jesus: Remember me, Lord, in Thy kingdom. And Jesus said to him: Verily I say unto thee, that today shalt thou be with me in paradise.

[1962] *Procidentes*; but this, according to the Greek, should be *procedentes*, coming before Him.

Chapter 11.

And it was about the sixth hour, and there was darkness over the whole earth; and the sun was obscured, and the veil of the temple was rent in the midst. And crying out with a loud voice, He said: Father, into Thy hands I commend my spirit. And thus saying, He gave up the ghost. And the centurion, seeing what was done, glorified God, saying: This was a just man. And all the people who were present at that spectacle, seeing what was done, beating their breasts, returned.

And the centurion reported to the governor what was done. And the governor and his wife hearing, were very sorrowful, and neither ate nor drank that day. And Pilate, calling together the Jews, said to them: Have you seen what has been done? And they said to the governor: There has been an eclipse of the sun, as is usual.

And his acquaintances also stood afar off, and the women who had followed Him from Galilee, seeing these things. And lo, a certain man, by name Joseph, holding office, a man good and just, who did not consent to their counsels nor their deeds, from Arimathæa,[1963] a city of the Jews, waiting, he also, for the kingdom of God, went to Pilate and begged the body of Jesus. And taking Him down from the cross, he wrapped Him in clean linen, and laid Him in his own new tomb, in which no one had been laid.

[1963] [The Latin has *Arimathia*; and in the next clause there are variations in the mss.—R.]

Chapter 12.

And the Jews, hearing that Joseph had begged the body of Jesus, sought for him; and those twelve men who had said that He was not born of fornication, and Nicodemus, and many others, who had stood before Pilate and declared His good works. And all of them being hid, Nicodemus alone appeared to them, because he was a chief man of the Jews; and he says to them: How have ye come into the synagogue? The Jews say to him: And thou, how hast thou come into the synagogue, seeing that thou consentest with him? May his portion be with thee in the world to come! Nicodemus said: Amen, amen, amen. Likewise also Joseph, coming forth, said to them: Why are you enraged against me because I begged the body of Jesus? Lo, I have laid him in my own new tomb, wrapping him in clean linen; and I have rolled a stone to the door of the cave. And ye have not acted well against a just man, since you have not borne in mind how you crucified him, and pierced him with a lance. The Jews therefore, laying hold of Joseph, ordered him to be imprisoned because of the Sabbath-day; and they say to him: Know that the hour compels us not to do anything against thee, because the Sabbath is dawning. But understand that thou art worthy not even of burial, but we will give thy flesh to the birds of the air and the beasts of the earth. Joseph says to them: That is the speech of proud Goliath, who reviled the living God against holy David. And God hath said, Vengeance is mine; I will repay, saith the Lord. And Pilate, intercepted[1964] in his heart, took water, and washed his hands before the sun, saying, I am innocent of the blood of this just man; see ye to it. And you answered and said to Pilate, His blood be upon us, and upon our children. And now I fear that some time or other the wrath of God will come upon you and your children, as you have said. And the Jews, hearing this, were embittered in heart; and taking Joseph, shut him up in a house where there was no window, and set guards at the gates, and sealed the gate where Joseph had been shut up.

And on the Sabbath morning they took counsel with the priests and the Levites, that they should all be assembled after the Sabbath-day. And awaking at dawn, all the multitude in the synagogue took counsel by what death they should slay him. And when the assembly was sitting, they ordered him to be brought with much indignity; and opening the gate, they found him not. All the people therefore were in terror, and wondered with exceeding astonishment, because they found the seals sealed, and because Caiaphas had the keys. And no longer did they dare to lay hand upon those who spoke before Pilate in Jesus' defence.

[1964] Another reading is *compunctus*, pricked. The reading in the text, *obstructus*, is a curious mistranslation of the word in the Greek, περιτετμημένος, cut away all round, i.e., *circumcised*; or, by an obvious transition, *hemmed in*—the meaning adopted in the version before us.

Chapter 13.

And while they were sitting in the synagogue, and recriminating about Joseph, there came certain of the guards whom they had asked from Pilate to guard the sepulchre of Jesus, lest His disciples coming should steal Him. And they reported, saying to the rulers of the synagogue, and the priests and the Levites, what had happened: how there had happened a great earthquake, and we saw how an angel of the Lord came down from heaven, and rolled away the stone from the door of the tomb, and sat upon it; and his countenance was like lightning, and his raiment like snow. And for fear, we became as dead. And we heard the voice of the angel speaking to the women who had come to the sepulchre, and saying, Be not ye afraid; for I know that ye seek Jesus who was crucified: He is not here; He has risen, as He said: come and see the place where the Lord was laid. And go immediately and tell His disciples that He has risen from the dead, and will go before you into Galilee, as He said to you.

The Jews say: To what women was he speaking? The soldiers say: We do not know who the women were. The Jews say: At what hour was it? The guards say: At midnight. The Jews say: And why did you not detain them? The guards say: We became as dead from fear of the angel, not hoping now to see the light of day; and how could we detain them? The Jews says: *As* the Lord God liveth, we do not believe you. And the guards said to the Jews: You have seen so great signs in that man, and have not believed; and how can you believe us, that the Lord lives? For well have ye sworn that the Lord Jesus Christ lives. Again the guards say to the Jews: we have heard that you have shut up Joseph, who begged the body of Jesus, in the prison, and have sealed it with your rings; and on opening, that you have not found him. Give us Joseph, then, and we shall give you Jesus Christ. The Jews said: Joseph has gone to Arimathea, his own city. The guards say to the Jews: And Jesus, as we have heard from the angel, is in Galilee.

And the Jews, hearing these sayings, feared exceedingly, saying: Lest at some time or other this saying be heard, and all believe in Jesus. And the Jews, taking counsel among themselves, brought forth a sufficient number of silver pieces, and gave to the soldiers, saying: Say that, while we slept, his disciples came and stole him. And if this be heard by the governor, we shall persuade[1965] him, and make you secure. And the soldiers, taking *the money*, said as they were advised by the Jews; and their saying was spread abroad among all.

[1965] *Confirmabimus.*

Chapter 14.

And Finees a certain priest, and Addas a teacher, and Egias a Levite, coming down from Galilee to Jerusalem, reported to the rulers of the synagogue, and the priests and the Levites, how they had seen Jesus sitting, and his disciples with him, on the Mount of Olivet, which is called Mambre or Malech. And he said to his disciples: Go into all the world, and declare to every creature the Gospel of the kingdom of God. He who believeth and is baptized shall be saved; but he who believeth not shall be condemned. And these signs shall follow them who believe: In my name shall they cast out demons; they shall speak in new tongues; they shall take up serpents; and if they have drunk any deadly thing, it shall not hurt them; they shall lay hands upon the sick, and they shall be well. And as Jesus was thus speaking to his disciples, we saw him taken up into heaven.[1966] 445

The priests and the Levites and the elders say to them: Give glory to the God of Israel, and give confession to Him, whether you have both heard and seen those things which you have related. Those who had made the report say: As the Lord God of our fathers liveth, the God of Abraham, and the God of Isaac, and the God of Jacob, we have heard and seen. The Jews say to them: Have you come for this—to tell us? or have you come to give prayer to God? They said: We have come to give prayer to God. The elders and chief priests and Levites say to them: And if you have come to give prayer to God, why have you murmured before all the people about that foolish tale? Finees the priest, and Addas the teacher, and Egias the Levite, say to the rulers of the synagogue, and the priests and the Levites: If those words which we have spoken, which we have seen and heard, be sin, behold, we are in your presence; do unto us according to that which is good in your eyes. And they, taking the law, adjured them to report the words to no one thereafter. And they gave them to eat and drink, and put them outside of the city, giving them silver and pieces, and three men with them, who should conduct them as far as Galilee.

Then the Jews took counsel among themselves when those men had gone up into Galilee; and the rulers of the synagogue shut themselves in, and were cut up[1967] with great fury, saying: What sign is this which hath come to pass in Israel? And Annas and Caiaphas say: Why are your souls sorrowful? Are we to believe the soldiers, that an angel of the Lord came down from heaven, and rolled away the stone from the door of the tomb? *No;* but that his disciples have given much gold to those who were guarding the sepulchre, and have taken Jesus away, and have taught them thus to say: Say ye that an angel of the Lord came down from heaven, and rolled away the stone from the door of the tomb. Do you not know that it is unlawful for Jews to believe foreigners in a single word, knowing that these same who received sufficient gold from us have said as we taught them?

[1966] [Comp. Mark xvi. 15–19; from the disputed ending of that Gospel.—R.]

[1967] *Concidebantur*, a mistranslation from considering ἐκόπτοντο as passive, *they were cut*, instead of middle, *they beat their breasts.*

Chapter 15.

And Nicodemus rising up, stood in the midst of the counsel, and said: You have said rightly. And are not the men who have come down from Galilee God-fearing, men of peace, hating a lie? And they recounted with an oath, how "we saw Jesus sitting on Mount Mambre with his disciples, and he taught them in our hearing," and that they saw him taken up into heaven. And no one asked them this: How he was taken up into heaven. And, as the writing of the holy book teaches us, holy Elias too was taken up into heaven, and Elisæus cried out with a loud voice, and Elias threw his sheepskin over Elisæus; and again Elisæus threw that sheepskin over the Jordan, and went over and came to Jericho. And the sons of the prophets met him, and said to Elisæus, Where is thy master Elias? And he said, He has been taken up into heaven. And they said to Elisæus, Has a spirit snatched him away, and thrown him upon one of the mountains? But rather let us take our boys[1968] with us and seek him. And they persuaded Elisæus, and he went with them. And they sought him for three days and three nights, and found him not, because he was taken up. And now, men, hear me, and let us send into all Israel, and see lest Jesus can have been taken up somewhere or other, and thrown upon one of the mountains. And that saying pleased all. And they sent to all the mountains of Israel to seek Jesus, and they found Him not; but they found Joseph of Arimathæa, and no one dared to lay hold of him.

And they reported to the elders and priests and Levites: We have gone round all the mountains of Israel, and not found Jesus; but we have found Joseph in Arimathæa. And hearing of Joseph, they rejoiced, and gave glory to the God of Israel. And the rulers of the synagogue, and the priests and the Levites, taking counsel in what manner they should send to Joseph, took paper, and wrote to Joseph:—

Peace to thee and all that is thine! We know that we have sinned against God, and against thee; and thou hast prayed to the God of Israel, and He has delivered thee out of our hands. And now deign to come to thy fathers and thy children, because we have been vehemently grieved. We have all sought for thee—we who opened the door, and found thee not. We know that we counselled evil counsel against thee; but the Lord hath supplanted our counsel against thee. Thou art worthy to be honoured, father Joseph, by all the people.

And they chose out of all Israel seven men friendly to Joseph, whom also Joseph knew to be friendly; and the rulers of the synagogue and the priests and the Levites say to them: See, if he take the letter and read it, for certain he will come with you to us; but if he do not read it, you may know that he is ill-disposed toward us, and, saluting him in peace, return to us. And blessing them, they sent them away. And they came to Arimathæa to Joseph, and adored him on their face upon the ground, and said: Peace to thee and all thine! And Joseph said: Peace to you, and to all the people of Israel! And they gave him the roll of the letter. And Joseph took and read it, and rolled up the letter, and blessed God, and said: Blessed *be* the Lord God, who hath delivered Israel from shedding innocent blood; and 446 blessed *be* God, who sent His angel, and covered me under his wings. And he kissed them, and set a table for them; and they ate and drank, and slept there.

[1968] i.e., servants.

And they rose in the morning; and Joseph saddled his ass, and travelled with them, and they came into the holy city Jerusalem. And there met them all the people, crying out, and saying: Peace *be* in thy coming in, father Joseph! To whom he answered and said: The peace of the Lord *be* upon all the people! And they all kissed him. And they prayed with Joseph, and were terrified at the sight of him. And Nicodemus took him into his house, and made a great feast, and called Annas and Caiaphas, and the elders and chief priests and Levites, to his house. And making merry, and eating and drinking with Joseph, they blessed God, and went every one to his own house. And Joseph remained in the house of Nicodemus.

And on the next day, which is the preparation, the priests and the rulers of the synagogue and the Levites rose early, and came to the house of Nicodemus. And Nicodemus met them, and said to them: Peace to you! And they said to him: Peace to thee and Joseph, and to thy house and Joseph's house! And Nicodemus brought them into his house. And the council sat; and Joseph sat between Annas and Caiaphas, and no one dared to say a word. And Joseph said to them: Why have you called me? And they made signs with their eyes to Nicodemus, that he should speak with Joseph. And Nicodemus, opening his mouth, said: Father Joseph, thou knowest that the reverend teachers, priests, and Levites seek to hear a word from thee. And Joseph said: Ask. And Annas and Caiaphas, taking up the law, adjured Joseph, saying: Give glory to the God of Israel, and give confession to Him, that thou wilt not hide any word[1969] from us. And they said to him: With grief were we grieved that thou didst beg the body of Jesus, and wrap it in clean linen, and lay it in a tomb. Therefore we shut thee up in a house where there was no window, and put a lock and a seal on the gate; and on the first day of the week we opened the gates, and found thee not. We were therefore exceedingly grieved, and astonishment came over all the people of God. And therefore hast thou been sent for; and now tell us what has happened.

Then said Joseph: On the day of the Preparation, about the tenth hour, you shut me in, and I remained there the whole Sabbath in full. And when midnight came, as I was standing and praying, the house where you shut me in was hung up by the four corners, and there was a flashing of light in mine eyes. And I fell to the ground trembling. Then some one lifted me up from the place where I had fallen, and poured over me an abundance of water from the head even to the feet, and put round my nostrils the odour of a wonderful ointment, and rubbed my face with the water itself, as if washing me, and kissed me, and said to me, Joseph, fear not; but open thine eyes, and see who it is that speaks to thee. And looking, I saw Jesus; and being terrified, I thought it was a phantom. And with prayer and the commandments I spoke to him, and he spoke with me. And I said to him: Art thou Rabbi Elias? And he said to me: I am not Elias. And I said: Who art thou, my lord? And he said to me: I am Jesus, whose body thou didst beg from Pilate, and wrap in clean linen; and thou didst lay a napkin on my face, and didst lay me in thy new tomb, and roll a stone to the door of the tomb. Then I said to him that was speaking to me: Show me, Lord, where I laid thee. And he led me, and showed me the place where I laid him, and the linen which I had put on him, and the napkin which I had wrapped upon his face; and I knew that it was Jesus. And he took hold of me with his hand, and put me in the midst of my house though the gates were shut, and put me in my bed, and said to me: Peace to thee! And he kissed me, and said to me: For forty days go not out of thy house; for, lo, I go to my brethren into Galilee.

[1969] The Greek ῥῆμαmeans *thing* as well as *word.*

Chapter 16.

And the rulers of the synagogue, and the priests and the Levites, hearing these words from Joseph, became as it were dead, and fell to the ground, and fasted until the ninth hour. And Joseph and Nicodemus entreated them, saying: Arise and stand upon your feet, and taste bread, and comfort your souls, seeing that to-morrow is the Sabbath of the Lord. And they arose, and entreated the Lord, and ate and drank, and went every man to his own house.

And on the Sabbath the teachers and doctors sat questioning each other, and saying: What is this wrath that has come upon us? because we know his father and mother. Levi the teacher said: I know that his parents fear God, and never depart from prayer, and give tithes thrice a-year. And when Jesus was born, his parents brought him up to this place, and gave to God sacrifices and burnt-offerings. And assuredly the great teacher Simeon took him into his arms, saying: Now Thou sendest away Thy servant, O Lord, according to Thy word, in peace; for mine eyes have seen Thy salvation, which Thou hast prepared 447 before the face of all peoples, a light for the revealing of the nations, and the glory of Thy people Israel. And he blessed Mary his mother, and said, I make an announcement to thee concerning this child. And Mary said, Well, my lord.[1970] And Simeon said, Well. And he said again, Lo, he has been set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; and a sword shall pierce thine own soul, that the thoughts of many hearts may be revealed.

And the Jews said to Levi: And how knowest thou these things? Levi says: Do you not know that from him I learned the law? They of the council say: We wish to see thy father. And they searched out his father, and got information; for he said: Why did you not believe my son? The blessed and just Simeon taught him the law. The council says to Rabbi Levi: The saying which thou hast spoken is true. The chief priests and rulers of the synagogue, and Levites, said to each other: Come, let us send into Galilee to the three men who came hither and gave an account of his teaching and his being taken up, and let them tell us how they saw him taken up into heaven. And that saying pleased all. Then they sent three men into Galilee; and Go, said they, say to Rabbi Addas and Rabbi Finees and Rabbi Egias, Peace to you and yours! Many investigations have been made in the council concerning Jesus; therefore have we been instructed to call you to the holy place, to Jerusalem.

The men went to Galilee, and found them sitting, and meditating on the law. And they saluted them in peace. And they said: Why have you come? The messengers said: The council summon you to the holy city Jerusalem. And the men, hearing that they were sought for by the council, prayed to God, and reclined with the men, and ate and drank with them. And rising in the morning, they went to Jerusalem in peace.

[1970] Perhaps this would be better as a question: Is it good?

And on the morrow the council sat; and they questioned them, saying: Did you plainly see Jesus sitting on Mount Mambre teaching his disciples, and taken up into heaven?

First Addas the teacher says: I really saw him sitting on Mount Mambre teaching his disciples; and a shining cloud overshadowed him and his disciples, and he went up into heaven; and his disciples prayed upon their faces on the ground. And calling Finees the priest, they questioned him also, saying: How didst thou see Jesus taken up? And he said the same as the other. And again they called the third, Rabbi Egias, and questioned him, and he said the same as the first and second. And those who were in the council said: The law of Moses holds that by the mouth of two or three every word should stand. Abudem, a teacher, one of the doctors, says: It is written in the law, Enoch walked with God, and was translated; for God took him. Jairus, a teacher, said: And we have heard of the death of holy Moses, and have not seen *it*; for it is written in the law of the Lord, And Moses died according to the word[1971] of the Lord, and no man knoweth of his burying even to the present day. Rabbi Levi said: What is it that Rabbi Simeon said: Lo, he lies for the fall and rising again of many in Israel, and for a sign which shall be spoken against? Rabbi Isaac said: It is written in the law, Lo, I send mine angel, who shall go before thy face to keep thee in every good way, because I have brought his[1972] new name.

Then Annas and Caiaphas said: Rightly have ye said that these things are written in the law of Moses, that no one saw the death of Enoch, and no one has named the burying of holy Moses. And Jesus gave account to[1973] Pilate, and we saw him scourged, and receiving spitting on his face; and the soldiers put a crown of thorns on him, and he received sentence from Pilate; and then he was crucified, and they gave him gall and vinegar to drink, and two robbers were crucified with him, and the soldier Longinus pierced his side with a lance; and our honourable father Joseph begged his body, and he has risen again, and, as they say, the three teachers have seen him taken up into heaven. And Rabbi Levi has borne witness to what was said by Simeon the elder—that he has been set for the fall and rising again of many in Israel, and for a sign which shall be spoken against.

Then Didas, a teacher, said to all the assembly: If all the things which these have borne witness to have come to pass in Jesus, they are from God, and let it not be wonderful in our eyes.[1974] The chiefs of the synagogue, and the priests and the Levites, said to each other how our law holds, saying: His name shall be blessed for ever: His place endureth before the sun, and His seat before the moon: and all the tribes of earth shall be blessed in Him, and all nations shall serve Him; and kings shall come from far, adoring and magnifying Him.[1975]

[1971] Lit., mouth.

[1972] Or, its. The text of the clause is corrupt.

[1973] i.e., was tried before.

[1974] Comp. Ps. cxviii. 23.

[1975] Ps. lxxii. 11, 17.

The Gospel of Nicodemus.

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Part II.—Christ’s Descent into Hell.

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Latin. First Version.

Chapter 1 (17).

And Joseph rose up and said to Annas and Caiaphas: Truly and well do you wonder, since you have heard that Jesus has been seen alive from the dead, ascending up into heaven. But it is more to be wondered at that he is not the only one who has risen from the dead: but he has raised up alive out of their tombs many others of the dead, and they have been seen by many in Jerusalem. And hear me now, that we all know the blessed Simeon, the great priest, who took up with his hands Jesus, when an infant, in the temple. And Simeon himself had two sons, full brothers; and we all were at their falling asleep, and at their burial. Go, therefore, and see their tombs: for they are open, because they have risen; and, behold, they are in the city of Arimathæa, living together in prayers. And, indeed, they are heard crying out, but speaking with nobody, and they are silent as the dead. But come, let us go to them; let us conduct them to us with all honour and respect. And if we adjure them, perhaps they will speak to us of the mystery of their resurrection.

At hearing this they all rejoiced. And Annas and Caiaphas, Nicodemus, and Joseph, and Gamaliel, went, and did not find them in their sepulchres; but, walking into the city of Arimathea, they found them there, on their bended knees, and spending their time in prayer. And kissing them, they conducted them to Jerusalem, into the synagogue, with all veneration and fear of God. And shutting the doors, and lifting up the law of the Lord, they put it in their hands, adjuring them by the God Adonai, and the God of Israel, who by the law and the prophets spoke to our fathers, saying: Do you believe that it was Jesus who raised you from the dead? Tell us how you have risen from the dead.

Karinus and Leucius, hearing this adjuration, trembled in their body, and groaned, being disturbed in heart. And together they looked towards heaven, and with their fingers made the sign of the cross on their tongues, and immediately they spoke together, saying: Give each of us sheets of paper, and let us write what we have seen and heard. And they gave it to them. And they sat down, and each of them wrote, saying:—

Chapter 2 (18).

O Lord Jesus Christ, the resurrection and the life of the dead, permit us to speak mysteries through the death of Thy cross, because we have been adjured by Thee. For Thou didst order Thy servants to relate to no one the secrets of Thy divine majesty which Thou didst in Hades. And when we were, along with all our fathers, lying in the deep, in the blackness of darkness, suddenly there appeared a golden heat[1976] of the sun, and a purple royal light shining upon us. And immediately the father of all the human race, with all the patriarchs and prophets, exulted, saying: That light is the source of eternal light, which hath promised to transmit to us co-eternal light. And Esaias cried out, and said: This is the light of the Father, the Son of God, as I predicted when I was alive upon earth: The land of Zabulon and the land of Nephthalim across Jordan, Galilee of the nations, the people who sat in darkness, have seen a great light; and light was shining among those who are in the region of the shadow of death. And now it has come and shone upon us sitting in death.

And when we were all exulting in the light which shone over us, there came up to us our father Simeon; and he said, exulting: Glorify the Lord Jesus Christ, the Son of God; because I took Him up when born, an infant, in my hands in the temple; and instigated by the Holy Spirit, I said to Him, confessing: Now mine eyes have seen Thy salvation, which Thou hast prepared in the sight of all peoples, a light for the revealing of the nations, and the glory of Thy people Israel. When they heard this, all the multitude of the saints exulted more.

And after this there comes up, as it were, a dweller in the desert; and he is asked by all: Who art thou? To whom he says in answer: I am John, the voice and prophet of the Most High, going before the face of His coming to prepare His ways, to give the knowledge of salvation to His people for the remission of their sins. And seeing Him coming to me, instigated by the Holy Spirit, I said: Behold the Lamb of God! behold Him who taketh away the sins of the world! And I baptized Him in the river of Jordan, and I saw the Holy Spirit descending upon Him in the form of a dove; and I heard a voice from the heavens saying, This is my beloved Son, in whom I am well pleased. And now I have gone before His face, and have descended to announce to you that the rising Son of God is close at hand to visit us, coming from on high to us sitting in darkness and the shadow of death.

[1976] *Calor*; another ms. has *color*, hue.

Chapter 3 (19).

And when the first created, father Adam, had heard this, that Jesus was baptized in Jordan, he cried out to his son Seth: Tell thy sons, the patriarchs and the prophets, all that thou heardest from Michael the archangel when I sent thee to the gates of paradise to implore God that he might send thee His angel to give thee oil from the tree of mercy, with which to anoint my body when I was sick. Then Seth, coming near to the holy patriarchs and prophets, said: When I, Seth, was praying to the Lord at the gates of paradise, behold Michael, the angel of the Lord, appeared to me, saying, I have been sent to thee by the Lord. I am set over the human race.[1977] And to thee, Seth, I say, do not labour with tears in prayers and supplications on account of the oil of the tree of mercy to anoint thy father Adam for the pain of his body, because in no wise shalt thou receive of it, except in the last days and times, except when five thousand and five hundred years have been fulfilled: then will come upon the earth the most beloved Son of God, to raise up again the body of Adam, and the bodies of the dead; and He, when He comes, will be baptized in Jordan. And when he shall have come out of the water of Jordan, then with the oil of His mercy shall He anoint all that believe on Him; and that oil of mercy shall be for the generation of those who shall be born out of water and the Holy Spirit into life eternal. Then, descending upon earth, Christ Jesus, the most beloved Son of God, will lead our father Adam into paradise to the tree of mercy.

And when they heard all these things from Seth, all the patriarchs and prophets exulted with great exultation.

[1977] Lit., body.

Chapter 4 (20).

And when all the saints were exulting, lo, Satan, the prince and leader of death, said to Hades: Make thyself ready to receive Jesus, who boasts himself to be the Son of God, and is a man fearing death, and saying, My soul is sorrowful, even unto death. And he has withstood me much, doing me evil; and many whom I made blind, lame, deaf, leprous, and demoniac, he has healed with a word; and those whom I have brought to thee dead, he has dragged away from thee.

Hades, answering, said to Prince Satan: Who is he that is so powerful, when he is a man in fear of death? For all the powerful of the earth are kept in subjection by my power, whom thou hast brought into subjection by thy power. If then, thou art powerful, what is that man Jesus like, who, though fearing death, withstands thy power? If he is so powerful in humanity, verily I say unto thee, he is all-powerful in divinity, and his power can no one resist. And when he says that he fears death, he wishes to lay hold on thee, and woe will be to thee to the ages of eternity. And Satan, prince of Tartarus, answered and said: Why hast thou doubted, and feared to receive this Jesus, thy adversary and mine? For I have tempted him, and I have roused up my ancient people the Jews with hatred and anger against him; I have sharpened a lance to strike him; I have mixed gall and vinegar to give him to drink; and I have prepared wood to crucify him, and nails to pierce him, and his death is near at hand, that I may bring him to thee, subject to thee and me.

Tartarus answered and said: Thou hast told me that it is he himself who has dragged away the dead from me. Now there are many who are here kept by me, who, while they lived on earth, took the dead from me, not by their own powers, but by godly prayers, and their almighty God dragged them away from me. Who is that Jesus, who by his word has withdrawn the dead from me without prayers? Perhaps he is the same who, by, the word of his command, brought alive Lazarus, after he had been four days in stench and corruption, whom I kept dead. Satan prince of death answered and said: That Jesus is the same. And when Hades heard this he said to him: I adjure thee by thy powers and mine, do not bring him to me. For I at that time, when I heard the command of his word, trembled with terror and dismay, and all my officers at the same time were confounded along with me. Nor could we keep that Lazarus; but, shaking himself like an eagle, he sprang out, and went forth from us with all activity and speed, and the same ground which held the dead body of Lazarus immediately gave him forth alive. So now, I know that that man who could do these things 450 is God, strong in authority, powerful in humanity, and He is the Saviour of the human race. But if thou bring Him to me, all who are here shut up in the cruelty of the prison, and bound by their sins in chains that cannot be loosened, He will let loose, and will bring to the life of His divinity for ever.

Chapter 5 (21).

And as Prince Satan and Hades were thus speaking to each other in turn, suddenly there was a voice as of thunders, and a shouting of spirits: Lift up your gates, ye princes; and be ye lifted up, ye everlasting gates; and the King of glory shall come in.[1978] Hades hearing this, said to Prince Satan: Retire from me, and go outside of my realms: if thou art a powerful warrior, fight against the King of glory. But what hast thou to do with Him? And Hades thrust Satan outside of his realms. And Hades said to his impious officers: Shut the cruel gates of brass, and put up the bars of iron, and resist bravely, that we, holding captivity, may not take *Him* captive.[1979]

And all the multitude of the saints, hearing this, said to Hades, with the voice of reproach: Open thy gates, that the King of glory may come in. And David cried out, saying: Did I not, when I was alive upon earth, prophesy to you: Let them confess to the Lord His tender mercies and His wonderful works to the children of men: for He has shattered the brazen gates, and burst the iron bars; He has taken them up out of the way of their iniquity?[1980] And after this, in like manner, Esaias said: Did not I, when I was alive upon earth, prophesy to you: The dead shall rise up, and those who are in their tombs shall rise again, and those who are upon earth shall exult; because the dew, which is from the Lord, is their health?[1981] And again I said, Where, O Death, is thy sting? where, O Hades, is thy victory?[1982]

And when all the saints heard this from Esaias, they said to Hades: Open thy gates. Since thou art now conquered, thou wilt be weak and powerless. And there was a great voice, as of thunders, saying: Lift up your gates, ye princes; and be ye lifted up, ye infernal gates; and the King of glory shall come in. Hades, seeing that they had twice shouted out this, says, as if not knowing: Who is the king of glory? David says, in answer to Hades: I recognise those words of the shout, since I prophesied the same by His Spirit. And now, what I have said above I say to thee, The Lord strong and mighty, the Lord mighty in battle; He is the King of glory.[1983] And the Lord Himself hath looked down from heaven upon earth, to hear the groans of the prisoners, and to release the sons of the slain.[1984] And now, most filthy and most foul Hades, open thy gates, that the King of glory may come in. While David was thus speaking, there came to Hades, in the form of a man, the Lord of majesty, and lighted up the eternal darkness, and burst asunder the indissoluble chains; and the aid of unconquered power visited us, sitting in the profound darkness of transgressions, and in the shadow of death of sins.[1985]

[1978] Ps. xxiv. 7.

[1979] Ps. lxviii. 18. *Captivemus* in the text is probably a misprint for *captivemur*, may not be taken captive.

[1980] Ps. cvii. 15–17, according to the LXX. and the Vulgate.

[1981] Isa. xxvi. 19, according to the LXX.

[1982] Hos. xiii. 14; 1 Cor. xv. 55.

[1983] Ps. xxiv. 7, 8.

[1984] Ps. cii. 19, 20.

[1985] Comp. Isa. ix. 2; Luke i. 79.

Chapter 6 (22).

When this was seen by Hades and Death, and their impious officers, along with their cruel servants, they trembled at perceiving in their own dominions the clearness of so great a light, when they saw Christ suddenly in their abodes; and they cried out, saying: We have been overcome by thee. Who art thou, that to the Lord directest our confusion?[1986] Who art thou, that, undestroyed by corruption, the uncorrupted proof of thy majesty, with fury condemnest our power? Who art thou, so great and little, lowly and exalted, soldier and commander, wonderful warrior in the form of a slave, and the king of glory dead and alive, whom slain the cross has carried? Thou, who didst lie dead in the sepulchre, hast come down to us alive; and in thy death every creature trembled, and the stars in a body were moved; and now thou hast been made free among the dead, and disturbest our legions. Who art thou, that settest free those who art held captive, bound by original sin, and recallest them to their former liberty? Who art thou, who sheddest a divine, and splendid, and illuminating light upon those who have been blinded by the darkness of their sins?

In like manner, also, all the legions of the demons, terror-stricken with like fear from their fearful overthrow, cried out, saying: Whence art thou, O Jesus, a man so powerful and splendid in majesty, so excellent, without spot, and free from guilt? For that world of earth which has been subject to us always until now, which used to pay tribute for our uses, has never sent us such a dead man, has never destined such gifts for the powers below. Who therefore art thou, that hast so intrepidly entered our bounds, and who hast not only no fear of our punishments, but, moreover, attemptest to take all away from our chains? Perhaps thou art that Jesus of whom our prince Satan said, that by thy death of the cross thou wast destined to receive the dominion of the whole world. 45

Then the King of glory, trampling on death by His majesty, and seizing Prince Satan, delivered him to the power of Hades, and drew Adam to His brightness.

[1986] Some mss. have: Who art thou, O man, that to God directest thy prayer to our confusion? The correct reading may be: Who art thou, that bringest confusion upon our master?

Chapter 7 (23).

Then Hades, receiving Prince Satan, said to him, with vehement revilings: O prince of perdition, and leader of extermination, Beelzebub, derision of angels, to be spit upon by the just, why didst thou wish to do this? Didst thou wish to crucify the King of glory, in whose death thou didst promise us so great spoils? Like a fool, thou didst not know what thou wast doing. For, behold, that Jesus by the splendour of His divinity is putting to flight all the darkness of death, and He has broken into the strong lowest depths of our dungeons, and has brought out the captives, and released those who were bound. And all who used to groan under our torments insult us, and by their prayers our dominions are taken by storm, and our realms conquered, and no race of men has now any respect for us. Moreover, also, we are grievously threatened by the dead, who have never been haughty to us, and who have not at any time been joyful as captives. O Prince Satan, father of all impious wretches and renegades, why didst thou wish to do this? Of those who from the beginning, even until now, have despaired of salvation and life, no bellowing after the usual fashion is now heard here; and no groaning of theirs resounds, nor in any of their faces is a trace of tears found. O Prince Satan, possessor of the keys of the lower regions, all thy riches which thou hadst acquired by the tree of transgression and the loss of paradise, thou hast now lost by the tree of the cross, and all thy joy has perished. When thou didst hang up that Christ Jesus the King of glory, thou wast acting against thyself and against me. Henceforth thou shalt know what eternal torments and infinite punishments thou art to endure in my everlasting keeping. O Prince Satan, author of death, and source of all pride, thou oughtest first to have inquired into the bad cause of that Jesus. Him in whom thou perceivedst no fault, why, without reason, didst thou dare unjustly to crucify? and why hast thou brought to our regions one innocent and just, and lost the guilty, the impious, and the unjust of the whole world?

And when Hades had thus spoken to Prince Satan, then the King of glory said to Hades: Satan the prince will be in thy power for ever, in place of Adam and his sons, my just ones.

Chapter 8 (24).

And the Lord stretched out His hand, and said: Come to me, all my saints, who have my image and likeness. Do you, who have been condemned through the tree and the devil and death, now see the devil and death condemned through the tree. Immediately all the saints were brought together under the hand of the Lord. And the Lord, holding Adam by the right hand, said to him: Peace be to thee, with all thy children, my righteous ones! And Adam fell down at the knees of the Lord, and with tearful entreaty praying, said with a loud voice: I will extol Thee, O Lord; for Thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord God, I cried unto Thee, and Thou hast healed me. O Lord, Thou hast brought out my soul from the powers below; Thou hast saved me from them that go down into the pit. Sing praises to the Lord, all His saints, and confess to the memory of His holiness; since there is anger in His indignation, and life in His goodwill.[1987] In like manner also all the saints of God, falling on their knees at the feet of the Lord, said with one voice: Thou hast come, O Redeemer of the world: as Thou hast foretold by the law and Thy prophets, so hast Thou fulfilled by Thy deeds. Thou hast redeemed the living by Thy cross; and by the death of the cross Thou hast come down to us, to rescue us from the powers below, and from death, by Thy majesty. O Lord, as Thou hast set the title of Thy glory in heaven, and hast erected as the title of redemption Thy cross upon earth, so, O Lord, set in Hades the sign of the victory of Thy cross, that death may no more have dominion.

And the Lord, stretching forth His hand, made the sign of the cross upon Adam and upon all His saints; and holding Adam by the right hand, went up from the powers below: and all the saints followed Him. Then holy David cried out aloud, saying: Sing unto the Lord a new song, for He hath done wonderful things; His right hand and His holy arm have brought salvation to Himself. The Lord hath made known His salvation; His righteousness hath He revealed in the sight of the heathen.[1988] And all the multitude of the saints answered, saying: This is glory to all His saints. Amen, alleluia.

And after this the prophet Habacuc cried out, saying: Thou wentest forth for the salvation of Thy people, to deliver Thine elect.[1989] And all the saints answered, saying: Blessed is He who cometh in the name of the Lord; God is the Lord, and He hath shone upon us.[1990] Amen, alleluia. In like manner after this the prophet Michæas as also cried out, saying: Who is a God like unto thee, O Lord, taking away iniquities and passing by sins? And now Thou dost withhold Thine anger for a testimony *against us*, because Thou delightest in mercy. And Thou turnest again, and hast compassion upon us, and pardonest all our 452 iniquities; and all our sins hast Thou sunk in the multitude of death,[1991] as Thou hast sworn unto our fathers in the days of old.[1992] And all the saints answered, saying: This is our God to eternity, and for ever and ever; and He will direct us for evermore.[1993] Amen, alleluia. So also all the prophets, quoting the sacred *writings* concerning His praises,[1994] and all the saints crying, Amen, alleluia, followed the Lord.

[1987] Ps. xxx. 1–6 (Vulg.).

[1988] Ps. xcviii. 1, 2.

[1989] Hab. iii. 13.

[1990] Ps. cxviii. 26, 27.

[1991] So the text, *multitudine mortis*; but the mss. must have had *altitudine maris*, in the depth of the sea, with the LXX. and the Hebrew.

[1992] Mic. vii. 18–20.

[1993] Ps. xlviii. 14.

[1994] Or, bringing sacred words from their praises.

Chapter 9 (25).

And the Lord, holding the hand of Adam, delivered him to Michael the archangel: and all the saints followed Michael the archangel, and he led them all into the glorious grace of paradise. And there met them two men, ancient of days. The saints asked them: Who are you, that have not yet been dead, along with us in the regions below, and have been placed in paradise in the body? One of them answered, and said: I am Enoch, who by the word of the Lord have been translated hither; and he who is with me is Elias the Thesbite, who was taken up by a fiery chariot. Here also even until now we have not tasted death, but have been reserved to the coming of Antichrist, by divine signs and wonders to do battle with him, and, being killed by him in Jerusalem, after three days and half a day to be taken up alive again in the clouds.[1995]

[1995] Rev. xi. 3–12; 1 Thess. iv. 17.

Chapter 10 (26).

And while the saints Enoch and Elias were thus speaking, behold, there came up another man, most wretched, carrying on his shoulders the sign of the cross. And seeing him, all the saints said to him: Who art thou? because thy appearance is that of a robber. And what is the sign which thou carriest on thy shoulders? In answer to them, he said: Truly have you said that I was a robber, doing all sorts of evil upon the earth. And the Jews crucified me along with Jesus; and I saw the miracles in created things which were done through the cross of Jesus crucified, and I believed Him to be the Creator of all created things, and the King omnipotent; and I entreated Him, saying, Be mindful of me, Lord, when Thou shalt have come into Thy kingdom. Immediately He accepted my entreaty, and said to me, Amen; I say to thee, To-day shalt thou be with me in paradise.[1996] And He gave me this sign of the cross, saying, Walk into paradise carrying this; and if the guardian angel of paradise will not let thee go in, show him the sign of the cross, and thou shalt say to him, Jesus Christ, the Son of God, who has now been crucified, has sent me. Having done so, I said all this to the guardian angel of paradise. And when he heard this, he immediately opened, and led me in, and placed me at the right of paradise, saying, Lo, hold a little, and there will come in the father of the whole human race, Adam, with all his children, holy and just, after the triumph and glory of the ascension of Christ the crucified Lord. Hearing all these words of the robber, all the holy patriarchs and prophets with one voice said: Blessed art Thou, O Lord Almighty, Father of everlasting benefits, and Father of mercies, who hast given such grace to Thy sinners, and hast brought them back into the grace of paradise, and into Thy rich pastures; for this is spiritual life most sure. Amen, amen.

[1996] Luke xxiii. 42, 43.

Chapter 11 (27).

These are the divine and sacred mysteries which we saw and heard, I Karinus, and Leucius. More we are not allowed to tell of the other mysteries of God, as Michael the archangel adjured us, and said: You shall go into Jerusalem with your brethren, and continue in prayers, and you shall cry out, and glorify the resurrection of the Lord Jesus Christ, who has raised you up again from the dead with Himself. And with none of men shall you speak; and you shall sit as if dumb, until the hour shall come when the Lord Himself shall permit you to relate the mysteries of His divinity. And Michael the archangel ordered us to walk across Jordan into a place rich and fertile, where there are many who rose again along with us for an evidence of the resurrection of Christ the Lord; because only three days were allowed to us who have risen from the dead to celebrate in Jerusalem the passover of the Lord, with our living relations, for an evidence of the resurrection of Christ the Lord: and we have been baptized in the holy river of Jordan, receiving each of us white robes. And after three days, when we had celebrated the passover of the Lord, all who rose again along with us were snatched up into the clouds, and taken across the Jordan, and were no longer seen by any one. But we were told to remain in the city of Arimathæa in prayers.

These are the things which the Lord commanded us to relate to you. Give Him praise and confession, and be penitent, that He may have mercy upon you. Peace be to you from the same Lord Jesus Christ, and the Saviour of all of us! Amen.

And after they had finished all, writing on separate sheets of paper, they arose. And Karinus gave what he wrote into the hands of Annas and Caiaphas and Gamaliel; in like manner also Leucius gave what he wrote into the hands of Nicodemus and Joseph. And being suddenly transfigured, they became exceedingly white, and were seen no more. And their writings were found exactly the same, not one letter more or less.

All the synagogue of the Jews, hearing all these wonderful sayings of Karinus and Leucius, said to each other: Truly all these things have been done by the Lord, and blessed be the Lord for ever and ever. Amen. And they all went out with great anxiety, beating their breasts with fear and trembling; and they went away, each to his own house.

All these things which were said by the Jews in their synagogue Joseph and Nicodemus immediately reported to the proconsul. And Pilate himself wrote all which had been done and said concerning Jesus by the Jews, and he placed all the words in the public records of his prætorium.

Chapter 12 (28).

After this, Pilate going into the temple of the Jews, assembled all the chief priests, and learned men, and scribes, and teachers of the law, and went in with them into the sanctuary of the temple, and ordered that all the gates should be shut, and said to them: We have heard that you have a certain great collection of books in this temple: therefore I ask you that it be presented before us. And when four officers brought in that collection of books, adorned with gold and precious gems, Pilate said to all: I adjure you by the God of your fathers, who ordered you to build this temple in the place of his sanctuary, not to conceal the truth from me. You all know what is written in that collection of books; but now say whether you have found in the writings that Jesus, whom you have crucified, to be the Son of God that was to come for the salvation of the human race, and in how many revolutions of the seasons he ought to come. Declare to me whether you crucified him in ignorance of this, or knowing it.

Being thus adjured, Annas and Caiaphas ordered all the others who were with them to go out of the sanctuary; and themselves shut all the gates of the temple and the sanctuary, and said to Pilate: We have been adjured by thee, O good judge, by the building of this temple, to give thee the truth, and a clear account *of this matter*. After we had crucified Jesus, not knowing Him to be the Son of God, thinking that He did miracles by means of some charm, we made a great synagogue in this temple. And conferring with each other of the signs of the miracles which Jesus had done, we found many witnesses of our nation who said that they had seen Jesus alive after suffering death, and that He had penetrated into the height of heaven. And we have seen two witnesses, whom Jesus raised up again from the dead, who told us many wonderful things that Jesus did among the dead, which we have in our hands, written out. And our custom is, every year before our synagogue, to open that holy collection of books, and seek out the testimony of God. And we have found in the first book of the LXX., where the archangel Michael spoke to the third son of Adam, the first man, of five thousand and five hundred years, in which the Christ, the most beloved Son of God, was to come from the heavens; and upon this we have considered that perhaps He was the God of Israel who said to Moses,[1997] Make to thee the ark of the covenant, two cubits and a half in length, one cubit and a half in breadth, one cubit and a half in height. In these five and a half cubits we have understood and recognised, from the structure of the ark of the old covenant, that in five and a half thousands of years, Jesus Christ was to come in the ark of the body; and we have found Him to be the God of Israel, the Son of God. Because after His passion, we, the chief priests, wondering at the signs which happened on account of Him, opened this collection of books, searching out all the generations, even to the generation of Joseph, and reckoning that Mary the mother of Christ was of the seed of David;

[1997] Ex. xxv. 10.

and we have found that from the time that God made the heaven and the earth and the first man, to the deluge, are two thousand two hundred and twelve[1998] years; and from the deluge to the building of the tower, five hundred and thirty-one[1999] years; and from the building of the tower to Abraham, six hundred and six[2000] years; and from Abraham to the arrival of the children of Israel from Egypt, four hundred and seventy years; from the coming of the children of Israel out of Egypt to the building of the temple, five hundred and eleven years; and from the building of the temple to the destruction of the same temple, four hundred and sixty-four years. Thus far have we found in the book of Esdras. After searching, we find that from the burning of the temple to the advent of Christ, and His birth, there are six hundred and thirty-six[2001] years, which together were five thousand five hundred years, as we have found written in the book that Michael the archangel foretold to Seth the third son of Adam, that in five and a half thousands of years Christ the Son of God would come.[2002] Even until now we have told no one, that there might be no dissension in our synagogues. 454 And now thou hast adjured us, O good judge, by this holy book of the testimonies of God, and we make it manifest to thee. And now we adjure thee, by thy life and safety, to make manifest these words to no one in Jerusalem.

[1998] Should be 2262—βσοβ in place of βσιβ.

[1999] This includes the second Cainan.

[2000] Should be 676.

[2001] Should be 586—dlxxxvi. instead of dcxxxvi.

[2002] Lit., has come.

Chapter 13 (29).

Pilate, hearing these words of Annas and Caiaphas, laid them all up in the acts of our Lord and Saviour, in the public records of his prætorium, and wrote a letter to Claudius, king of the city of Rome,[2003] saying:—

Pontius Pilate to Claudius his king, greeting. It has lately happened, as I myself have also proved, that the Jews, through envy, have punished themselves and their posterity by a cruel condemnation. In short, when their fathers had a promise that their God would send them from heaven his holy one, who should deservedly be called their king, and promised that he would send him by a virgin upon the earth: when, therefore, while I was procurator, he had come into Judæa, and when they saw him enlightening the blind, cleansing the lepers, curing the paralytics, making demons flee from men, even raising the dead, commanding the winds, walking dryshod upon the waves of the sea, and doing many other signs of miracles; and when all the people of the Jews said that he was the Son of God, the chief priests felt envy against him, and seized him, and delivered him to me; and, telling me one lie after another, they said that he was a sorcerer, and was acting contrary to their law.

And I believed that it was so, and delivered him to be scourged, according to their will. And they crucified him, and set guards over him when buried. And he rose again on the third day, while my soldiers were keeping guard. But so flagrant was the iniquity of the Jews, that they gave money to my soldiers, saying, Say that his disciples have stolen his body. But after receiving the money they could not keep secret what had been done; for they bore witness both that he had risen again, that they had seen him,[2004] and that they had received money from the Jews.

This accordingly I have done, lest any one should give a different and a false account of it, and lest thou shouldst think that the lies of the Jews are to be believed.

[2003] [Compare the other Latin form of this letter, as translated on p. 459; also the version of the Greek form of a similar letter, included in the *Acts of Peter and Paul.*—R.]

[2004] Or, that they had seen that he rose from the dead.

Latin. Second Version.

Chapter 1 (17).

Then Rabbi Addas, and Rabbi Finees, and Rabbi Egias, the three men who had come from Galilee, testifying that they had seen Jesus taken up into heaven, rose up in the midst of the multitude of the chiefs of the Jews, and said before the priests and the Levites, who had been called together to the council of the Lord: When we were coming from Galilee, we met at the Jordan a very great multitude of men, fathers[2005] who had been some time dead. And present among them we saw Karinus and Leucius. And they came up to us, and we kissed each other, because they were dear friends of ours; and we asked them, Tell us, friends and brothers, what is this breath of life and flesh? and who are those with whom you are going? and how do you, who have been some time dead, remain in the body?

And they said in answer: We have risen again along with Christ from the lower world, and He has raised us up again from the dead. And from this you may know that the gates of death and darkness have been destroyed, and the souls of the saints have been brought out thence, and have ascended into heaven along with Christ the Lord. And indeed to us it has been commanded by the Lord Himself, that for an appointed time we should walk over the banks of Jordan and the mountains; not, however, appearing to every one, nor speaking to every one, except to those to whom He has permitted us. And just now we could neither have spoken nor appeared to you, unless it had been allowed to us by the Holy Spirit.

And when they heard this, all the multitude who were present in the council were struck with fear and trembling, and wondered whether these things had really happened which these Galilæans testified. Then Caiaphas and Annas said to the council: What these have testified, first and last, must shortly be altogether made clear: If it shall be found to be true that Karinus and Leucius remain alive in the body, and if we shall be able to behold them with our own eyes, then what they testify is altogether true; and if we find them, they will inform us of everything; but if not, you may know that it is all lies.

Then the council having suddenly risen, it pleased them to choose men fit for the duty, fearing God, and who knew when they died, and where they were buried, to inquire diligently, and to see whether it was as they had heard. The men therefore proceeded to the same place, fifteen in number, who through all were present at their falling asleep, and had stood at their feet when they were buried, and had beheld their tombs. And they came and found their tombs open, and very many others besides, and found a sign neither of their bones nor of their dust. And they returned in all haste, and reported what they had seen.

[2005] *Abbatorum.*

Then all their synagogue was in great grief and perplexity, and they said to each other: What shall we do? Annas and Caiaphas said: Let us turn to where we have heard that they are, and let us send to them men of rank, asking and entreating them: perhaps they will deign to come to us. Then they sent to them Nicodemus and Joseph, and the three men, the Galilæan rabbis who had seen them, asking that they should deign to come to them. And they went, and walked round all the region of Jordan and of the mountains, and they were coming back without finding them.

And, behold, suddenly there appeared coming down from Mount Amalech a very great number, as it were, twelve thousand men, who had risen with the Lord. And though they recognised very many there, they were not able to say anything to them for fear and the angelic vision; and they stood at a distance gazing and hearing them, how they walked along singing praises, and saying: The Lord has risen again from the dead, as He had said; let us all exult and be glad, since He reigns for ever. Then those who had been sent were astonished, and fell to the ground for fear, and received the answer from them, that they should see Karinus and Leucius in their own houses.

And they rose up and went to their houses, and found them spending their time in prayer. And going in to them, they fell on their faces to the ground, saluting them; and being raised up, they said: O friends of God, all the multitude of the Jews have directed us to you, hearing that you have risen from the dead, asking and beseeching you to come to them, that we all may know the great things of God which have happened around us in our times. And they immediately, at a sign from God, rose up, and came with them, and entered their synagogue. Then the multitude of the Jews, with the priests, put the books of the law in their hands, and adjured them by the God Heloi, and the God Adonai, and by the law and the prophets, saying: Tell us how you have risen from the dead, and what are those wonderful things which have happened in our times, such as we have never heard to have happened at any other time; because already for fear all our bones have been benumbed, and have dried up, and the earth moves itself under our feet: for we have joined all our hearts to shed righteous and holy blood.

Then Karinus and Leucius signed to them with their hands to give them a sheet of paper and ink. And this they did, because the Holy Spirit did not allow them to speak to them. And they gave each of them paper, and put them apart, the one from the other in separate cells. And they, making with their fingers the sign of the cross of Christ, began to write on the separate sheets; and after they had finished, as if out of one mouth from the separate cells, they cried out, Amen. And rising up, Karinus gave his paper to Annas, and Leucius to Caiaphas; and saluting each other, they went out, and returned to their sepulchres.

Then Annas and Caiaphas, opening the sheet of paper, began each to read it in secret. But all the people took it ill, and so all cried out: Read these writings to us openly; and after they have been read through we shall keep them, lest perchance this truth of God be turned through wilful blindness, by unclean and deceitful men, into falsehood. At this Annas and Caiaphas fell a-trembling, and delivered the sheet of paper to Rabbi Addas, and Rabbi Finees, and Rabbi Egias, who had come from Galilee, and announced that Jesus had been taken up into heaven. All the multitude of the Jews trusted to them to read this writing. And they read the paper containing these words:—

Chapter 2 (18).

I Karinus. O Lord Jesus Christ, Son of the living God, permit me to speak of Thy wonders which Thou hast done in the lower world. When, therefore, we were kept in darkness and the shadow of death in the lower world, suddenly there shone upon us a great light, and Hades and the gates of death trembled. And then was heard the voice of the Son of the Father most high, as if the voice of a great thunder; and loudly proclaiming, He thus charged them: Lift up your gates, ye princes; lift up the everlasting gates; the King of glory, Christ the Lord, will come up to enter in.

Then Satan, the leader of death, came up, fleeing in terror, saying to his officers and the powers below: My officers, and all the powers below, run together, shut your gates, put up the iron bars, and fight bravely, and resist, lest they lay hold of us, and keep us captive in chains. Then all his impious officers were perplexed, and began to shut the gates of death with all diligence, and by little and little to fasten the locks and the iron bars, and to hold all their weapons[2006] grasped in their hands, and to utter howlings in a direful and most hideous voice. 45

[2006] *Ornamenta*; another ms. has *armamenta*.

Chapter 3 (19).

Then Satan said to Hades: Make thyself ready to receive him whom I shall bring down to thee. Thereupon Hades thus replied to Satan: That voice was from nothing else than the cry of the Son of the Father most high, because the earth and all the places of the world below so trembled under it: wherefore I think that myself and all my dungeons are now lying open. But I adjure thee, Satan, head of all evils,[2007] by thy power and my own, bring him not to me, lest, while we wish to take him, we be taken captive by him. For if, at his voice only, all my power has been thus destroyed, what do you think he will do when he shall come in person?

To him Satan, the leader of death, thus replied: What art thou crying out about? Do not be afraid, my old most wicked friend, because I have stirred up the people of the Jews against him; I have told them to strike him with blows on the face, and I have brought upon him betrayal by one of his disciples; and he is a man in great fear of death, because from fear he said, My soul is sorrowful, even unto death; and I have brought him to this, that he has just been lifted up and hanged on the cross.

Then Hades said to him: If he be the same who, by the mere word of his command, made Lazarus fly away like an eagle from my bosom, when he had already been dead four days, he is not a man in humanity, but God in majesty. I entreat thee not to bring him to me. And Satan says to him: Make thyself ready nevertheless; be not afraid; because he is already hanging on the cross, I can do nothing else. Then Hades thus replied to Satan: If, then, thou canst do nothing else, behold, thy destruction is at hand. I, in short, shall remain cast down and dishonoured; thou, however, wilt be tortured under my power.

[2007] Or, of all the wicked.

Chapter 4 (20).

And the saints of God heard the wrangling of Satan and Hades. They, however, though as yet not at all recognising each other, were, notwithstanding, in the possession of their faculties. But our holy father Adam thus replied to Satan at once: O captain of death, why dost thou fear and tremble? Behold, the Lord is coming, who will now destroy all thy inventions; and thou shalt be taken by Him, and bound throughout eternity.

Then all the saints, hearing the voice of our father Adam, how boldly he replied to Satan in all points, were strengthened in joy; and all running together to father Adam, were crowded in one place. Then our father Adam, gazing on all that multitude, wondered greatly whether all of them had been begotten from him into the world. And embracing those who were standing everywhere around him, and shedding most bitter tears, he addressed his son Seth, saying: Relate, my son Seth, to the holy patriarchs and prophets what the guardian of paradise said to thee, when I sent thee to bring to me of that oil of compassion, in order to anoint my body when I was ill.

Then he answered: I, when thou sentest me before the gates of paradise, prayed and entreated the Lord with tears, and called upon the guardian of paradise to give me of it therefrom. Then Michael the archangel came out, and said to me, Seth, why then dost thou weep? Know, being informed beforehand, that thy father Adam will not receive of this oil of compassion now, but after many generations of time. For the most beloved Son of God will come down from heaven into the world, and will be baptized by John in the river Jordan; and then shall thy father Adam receive of this oil[2008] of compassion, and all that believe in him. And of those who have believed in him, their kingdom will endure for ever.

[2008] The text has *deo*, God, obviously a misprint for *oleo*, oil.

Chapter 5 (21).

Then all the saints, hearing this again, exulted in joy. And one of those standing round, Isaias by name, cried out aloud, and thundered: Father Adam, and all standing round, hear my declaration. When I was on earth, and by the teaching of the Holy Spirit, in prophecy I sang of this light: The people who sat in darkness have seen a great light; to them dwelling in the region of the shadow of death light has arisen. At these words father Adam, and all of them, turned and asked him: Who art thou? because what thou sayest is true. And he subjoined, and said: My name is Isaias.

Then appeared another near him, as if a hermit. And they asked him, saying: Who art thou, who bearest such an appearance in thy body?[2009] And he firmly answered: I am John the Baptist, voice and prophet of the Most High. I went before the face of the same Lord, that I might make the waste and rough places into plain ways. I with my finger pointed out and made manifest the Lamb of the Lord, and Son of God, to the inhabitants of Jerusalem. I baptized Him in the river Jordan. I heard the voice of the Father from heaven thundering over Him, and proclaiming, This is my beloved Son, in whom I am well pleased. I received from Him the answer that He would descend to the lower world

Then father Adam, hearing this, cried with a loud voice, exclaiming: Alleluia! which is, interpreted, The Lord is certainly coming. 45

[2009] Or, who wearest such (things) on thy body.

Chapter 6 (22).

After that, another standing there, pre-eminent as it were, with a certain mark of an emperor, David by name, thus cried out, and said: When I was upon earth, I made revelations to the people of the mercy of God and His visitation, prophesying future joys, saying through all ages, Let them make confession to the Lord of His tender mercy and His wonderful works to the sons of men, because He has shattered the gates of brass, and broken the bars of iron. Then the holy patriarchs and prophets began mutually to recognise each other, and each to quote his prophecies.

Then holy Jeremias, examining his prophecies, said to the patriarchs and prophets: When I was upon earth, I prophesied of the Son of God, that He was seen upon earth, and dwelt with men.

Then all the saints, exulting in the light of the Lord, and in the sight of father Adam, and in the answering of all the patriarchs and prophets, cried out, saying: Alleluia! blessed is He who cometh in the name of the Lord; so that at their crying out Satan trembled, and sought a way of escape. And he could not, because Hades and his satellites kept him bound in the lower regions, and guarded at all points. And they said to him: Why dost thou tremble? We by no means allow thee to go forth hence. But receive this, as thou art worthy, from Him whom thou didst daily assail; but if not, know that thou, bound by Him, shall be in my keeping.

Chapter 7 (23).

And again there came the voice of the Son of the Father most high, as it were the voice of a great thunder, saying: Lift up your gates, ye princes; and be ye lifted up, ye everlasting gates, and the King of glory will come in. Then Satan and Hades cried out, saying: Who is the king of glory? And it was answered to them in the voice of the Lord: The Lord strong and mighty, the Lord mighty in battle.

After this voice there came a man, whose appearance was that of a robber, carrying a cross on his shoulder, crying from the outside of the door, and saying: Open to me, that I may come in. And Satan, opening to him a little, brought him inside into his dwelling,[2010] and again shut the door after him. And all the saints saw him most clearly, and said to him forthwith: Thy appearance is that of a robber. Tell us what it is that thou carriest on thy back. And he answered, and said with humility: Truly I was a robber altogether; and the Jews hung me up on a cross, along with my Lord Jesus Christ, the Son of the Father most high. I, in fine, have come heralding[2011] Him; He indeed is coming immediately behind me.

Then holy David, inflamed with anger against Satan, cried out aloud: Open thy gates, most vile wretch, that the King of glory may come in. In like manner also all the saints of God rose up against Satan, and would have seized him, and divided him among them. And again a cry was heard within: Lift up your gates, ye princes; and be ye lifted up, ye everlasting gates; and the King of glory shall come in. Hades and Satan, at that clear voice, again asked, saying: Who is this king of glory? And it was said to them by that wonderful voice: The Lord of powers, He is the King of glory.

[2010] *Hospitio.*

[2011] *Præconcitus*, corrected to *præconatus* or *ans.*

Chapter 8 (24).

And, behold, suddenly Hades trembled, and the gates of death and the bolts were shattered, and the iron bars were broken and fell to the ground, and everything was laid open. And Satan remained in the midst, and stood confounded and downcast, bound with fetters on his feet. And, behold, the Lord Jesus Christ, coming in the brightness of light from on high, compassionate, great, and lowly, carrying a chain in His hand, bound Satan by the neck; and again tying his hands behind him, dashed him on his back into Tartarus, and placed His holy foot on his throat, saying: Through all ages thou hast done many evils; thou hast not in any wise rested. To-day I deliver thee to everlasting fire. And Hades being suddenly summoned, He commanded him, and said: Take this most wicked and impious one, and have him in thy keeping even to that day in which I shall command thee. And he, as soon as he received him, was plunged under the feet of the Lord along with him into the depth of the abyss.

Chapter 9 (25).

Then the Lord Jesus, the Saviour of all, affectionate and most mild, saluting Adam kindly, said to him: Peace be to thee, Adam, with thy children, through immeasurable ages of ages! Amen. Then father Adam, falling forward at the feet of the Lord, and being raised erect, kissed His hands, and shed many tears, saying, testifying to all: Behold the hands which fashioned me! And he said to the Lord: Thou hast come, O King of glory, delivering men, and bringing them into Thy everlasting kingdom. Then also our mother Eve in like manner fell forward at the feet of our Lord, and was raised erect, and kissed His hands, and poured forth tears in abundance, and said, testifying to all: Behold the hands which made me!

458 Then all the saints, adoring Him, cried out, saying: Blessed is He who cometh in the name of the Lord! The Lord God hath shone upon us—amen—through all ages. Alleluia for ever and ever! Praise, honour, power, glory! because Thou hast come from on high to visit us. Singing Alleluia continually, and rejoicing together concerning His glory, they ran together under the hands of the Lord. Then the Saviour, inquiring thoroughly about all, seized Hades,[2012] immediately threw some down into Tartarus, and led some with Him to the upper world.

[2012] *Momordidit infernum*, which is obviously corrupt. The translator may have read δέδηχε ᾅδην, bit Hades, for δέδειχε ᾅδην, brought Hades to light.

Chapter 10 (26).

Then all the saints of God asked the Lord to leave as a sign of victory the sign of His holy cross in the lower world, that its most impious officers might not retain as an offender any one whom the Lord had absolved. And so it was done. And the Lord set His cross in the midst of Hades, which is the sign of victory, and which will remain even to eternity.

Then we all went forth thence along with the Lord, leaving Satan and Hades in Tartarus. And to us and many others it was commanded that we should rise in the body, giving in the world a testimony of the resurrection of our Lord Jesus Christ, and of those things which had been done in the lower world.

These are the things, dearest brethren, which we have seen, and which, adjured by you, we testify, He bearing witness who died for us, and rose again; because, as it was written, so has it been done in all points.

Chapter 11 (27).

And when the paper was finished and read through, all that heard it fell on their faces, weeping bitterly, and cruelly beating their breasts, crying out, and saying through all: Woe to us! Why has this happened to us wretched? Pilate flees; Annas and Caiaphas flee; the priests and Levites flee; moreover also the people of the Jews, weeping and saying, Woe to us wretched! we have shed sacred blood upon the earth.

For three days, therefore, and three nights, they did not taste bread and water at all; nor did any of them return to the synagogue. But on the third day again the council was assembled, and the other paper of Leucius was read through; and it was found neither more nor less, to a single letter, than that which the writing of Karinus contained. Then the synagogue was perplexed; and they all lamented forty days and forty nights, looking for destruction from God, and the vengeance of God. But He, pitier affectionate and most high, did not immediately destroy them, bountifully giving them a place of repentance. But they were not found worthy to be turned to the Lord.

These are the testimonies of Karinus and Leucius, dearest brethren, concerning Christ the Son of God, and His holy deeds in the lower world; to whom let us all give praise and glory through immeasurable age of ages. Amen.

The Letter of Pontius Pilate,

Which He Wrote to the Roman Emperor, Concerning Our Lord Jesus Christ.

Pontius Pilate to Tiberius Cæsar the emperor, greeting.[2013]

Upon Jesus Christ, whose case I had clearly set forth to thee in my last, at length by the will of the people a bitter punishment has been inflicted, myself being in a sort unwilling and rather afraid. A man, by Hercules, so pious and strict, no age has ever had nor will have. But wonderful were the efforts of the people themselves, and the unanimity of all the scribes and chief men and elders, to crucify this ambassador of truth, notwithstanding that their own prophets, and after our manner the sibyls, warned them against it: and supernatural signs appeared while he was hanging, and, in the opinion of philosophers, threatened destruction to the whole world. His disciples are flourishing, in their work and the regulation of their lives not belying their master; yea, in his name most beneficent. Had I not been afraid of the rising of a sedition among the people, who were just on the point of breaking out, perhaps this man would still have been alive to us; although, urged more by fidelity to thy dignity than induced by my own wishes, I did not according to my strength resist that innocent blood free from the whole charge *brought against it*, but unjustly, through the malignity of men, should be sold and suffer, yet, as the Scriptures signify, to their own destruction. Farewell. 28th March.

[2013] [Compare the translation of the letter of Pilate to Claudius, found in the *Acts of Peter and Paul*; also a similar letter incorporated in *The Gospel of Nicodemus*, second part, Latin, first version, chap. 13 (29), p. 454.—R.]

The Report of Pilate the Procurator Concerning Our Lord Jesus Christ.

Sent to the August[2014] Cæsar in Rome.

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First Greek Form.

In those days, our Lord Jesus Christ having been crucified under Pontius Pilate, procurator of Palestine and Phœnicia, these records were made in Jerusalem as to what was done by the Jews against the Lord. Pilate therefore, along with his private report, sent them to the Cæsar in Rome, writing thus:—

To the most mighty, venerable, most divine, and most terrible, the august[2015] Cæsar, Pilate the governor of the East *sends greeting*. I have, O most mighty, a narrative to give thee, on account of which I am seized with fear and trembling. For in this government of mine, of which one of the cities is called Jerusalem, all the people of the Jews have delivered to me a man named Jesus, bringing many charges against him, which they were not able to convict him of by the consistency of their evidence. And one of the heresies they had against him was, that Jesus said that their Sabbath should not be a day of leisure, and should not be observed. For he performed many cures on that day: he made the blind receive their sight, the lame walk; he raised up the dead, he cleansed the lepers; he healed paralytics that were not at all able to make any movement of their body, or to keep their nerves steady, but who had only speech and the modulation of their voice, and he gave them the power of walking and running, removing their illness by a single word. Another thing again, more powerful still, which is strange even with our gods: he raised up one that had been dead four days, summoning him by a single word, when the dead man had his blood corrupted, and when his body was destroyed by the worms produced in it, and when it had the stink of a dog. And seeing him lying in the tomb, he ordered him to run. Nor had he anything of a dead body about him at all; but as a bridegroom from the bridal chamber, so he came forth from the tomb filled with very great fragrance. And strangers that were manifestly demoniac, and that had their dwelling in deserts, and ate their own flesh, living like beasts and creeping things, even these he made to be dwellers in cities, and by his word restored them to soundness of mind, and rendered them wise and able and reputable, eating with all the enemies of the unclean spirits that dwelt in them for their destruction, which he cast down into the depths of the sea. And again there was another having a withered hand; and not the hand only, but rather the half of the body of the man, was petrified, so that he had not the form of a man, or the power of moving his body. And him by a word he healed, and made sound. And a woman that had an issue of blood for many years, and whose joints[2016] and veins were drained by the flowing of the blood, so that she did not present the appearance of a human being, but was like a corpse, and was speechless every day, so that all the physicians of the district could not cure her. For there was not any hope of life left to her. And when Jesus passed by, she mysteriously received strength through his overshadowing her; and she took hold of his fringe behind, and immediately in the same hour power filled up what in her was empty, so that, no longer suffering any pain, she began to run swiftly to her own city Kepharnaum, so as to accomplish the journey in six days.

[2014] Or, Augustus.

[2015] Or, Augustus.

And these are the things which I lately had in my mind to report, which Jesus accomplished on the Sabbath. And other signs greater than these he did, so that I have perceived that the wonderful works done by him are greater than can be done by the gods whom we worship.

And him Herod and Archelaus and Philip, Annas and Caiaphas, with all the people, delivered to me, making a great uproar against me that I should try him. I therefore ordered him to be crucified, having first scourged him, and having found against him no cause of evil accusations or deeds.

And at the time he was crucified there was darkness over all the world, the sun being 46 darkened at mid-day, and the stars appearing, but in them there appeared no lustre; and the moon, as if turned into blood, failed in her light. And the world was swallowed up by the lower regions, so that the very sanctuary of the temple, as they call it, could not be seen by the Jews in their fall; and they saw below them a chasm of the earth, with the roar of the thunders that fell upon it.[2017] And in that terror dead men were seen that had risen, as the Jews themselves testified; and they said that it was Abraham, and Isaac, and Jacob, and the twelve patriarchs, and Moses and Job, that had died, as they say, three thousand five hundred years before. And there were very many whom I also saw appearing in the body; and they were making a lamentation about the Jews, on account of the wickedness that had come to pass through them, and the destruction of the Jews and of their law.

And the fear of the earthquake remained from the sixth hour of the preparation until the ninth hour. And on the evening of the first day of the week there was a sound out of the heaven, so that the heaven became enlightened sevenfold more than all the days. And at the third hour of the night also the sun was seen brighter than it had ever shone before, lighting up all the heaven. And as lightnings come suddenly in winter, so majestic men appeared[2018] in glorious robes, an innumerable multitude, whose voice was heard as that of a very great thunder, crying out: Jesus that was crucified is risen: come up out of Hades, ye that have been enslaved in the underground regions of Hades. And the chasm of the earth was as if it had no bottom; but it was as if the very foundations of the earth appeared along with those that cried out in the heavens, and walked about in the body in the midst of the dead that had risen. And he that raised up all the dead, and bound Hades, said: Say to my disciples, He goes before you into Galilee; there shall you see him.

[2016] Codex A has a better reading—arteries. [Thems. here referred to is in Paris, of the fourteenth century (a.d. 1315).—R.]

[2017] The text here is very corrupt.

And all that night the light did not cease shining. And many of the Jews died, swallowed up in the chasm of the earth, so that on the following day most of those who had been against Jesus could not be found. Others saw the appearing of those that had risen, whom no one of us had ever seen.[2019] And only one[2020] synagogue of the Jews was left in this Jerusalem, since all disappeared in that fall.

With that terror, being in perplexity, and seized with a most frightful trembling, I have written what I saw at that time, and have reported to thy majesty. Having set in order also what was done by the Jews against Jesus, I have sent it, my lord, to thy divinity.

[2018] Or, so men appeared on high.

[2019] This sentence also is very corrupt.

[2020] Another and more probably reading is, *not one*. [So B, a Parisms. of the fourteenth century.—R.]

The Report of Pontius Pilate, Procurator of Judæa,

Sent to Rome to Tiberius Cæsar.

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Second Greek Form.

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To the most mighty, venerable, awful, most divine, the august,—Pilatus Pontius, the governor of the East: I have to report to thy reverence, through this writing of mine, being seized with great trembling and fear, O most mighty emperor, the conjuncture of the present times, as the end of these things has shown. For while I, my lord, according to the commandment of thy clemency, was discharging the duties of my government, which is one of the cities of the East, Jerusalem by name, in which is built the temple of the Jewish nation, all the multitude of the Jews came together, and delivered to me a certain man named Jesus, bringing against him many and groundless charges; and they were not able to convict him in anything. And one heresy of theirs against him was, that he said that the Sabbath was not their right rest. And that man wrought many cures, in addition to good works. He made the blind see; he cleansed lepers; he raised the dead; he healed paralytics who could not move at all, except that they only had their voice, and the joining of their bones; and he gave them the power of walking about and running, commanding *them* by a single word. And another mightier work he did, which was strange even with our gods: he raised up a dead man, Lazarus, who had been dead four days, by a single word ordering the dead man to be raised, although his body was already corrupted by the worms that grow in wounds; and that ill-smelling body lying in the tomb he ordered to run; and as a bridegroom from the bridal chamber, so he came forth out of the tomb, filled with exceeding fragrance. And some that were cruelly vexed by demons, and had their dwellings in deserts, and ate the flesh of their own limbs, and lived along with reptiles and wild beasts, he made to be dwellers in cities in their own houses, and by a word he rendered them sound-minded; and he made those that were troubled by unclean spirits to be intelligent and reputable; and sending away the demons in them into a herd of swine, he suffocated them in the sea. Another man, again, who had a withered hand, and lived in sorrow, and had not even the half of his body sound, he rendered sound by a single word. And a woman that had a flow of blood for many years, so that, in consequence of the flowing of her blood, all the joinings of her bones appeared, and were transparent like glass; and assuredly all the physicians had left her without hope, and had not cleansed her, for there was not in her a single hope of health: once, then, as Jesus was passing by, she took hold of the fringe of his clothes behind, and that same hour the power of her body was completely restored, and she became whole, as if nothing were the matter with her, and she began to run swiftly to her own city Paneas.[2021]

And these things indeed were so. And the Jews gave information that Jesus did these things on the Sabbath. And I also ascertained that the miracles done by him were greater than any which the gods whom we worship could do.

Him then Herod and Archelaus and Philip, and Annas and Caiaphas, with all the people, delivered to me to try him. And as many were exciting an insurrection against me, I ordered him to be crucified.

And when he had been crucified, there was darkness over the whole earth, the sun having been completely hidden, and the heaven appearing dark though it was day, so that the stars appeared, but had at the same time their brightness darkened, as I suppose your reverence is not ignorant of, because in all the world they lighted lamps from the sixth hour until evening. And the moon, being like blood, did not shine the whole night, and yet she happened to be at the full. And the stars also, and Orion, made a lament about the Jews, on account of the wickedness that had been done by them.[2022]

And on the first of the week, about the third hour of the night, the sun was seen such as it had never at any time shone, and all the heaven was lighted up. And as lightnings come on in winter, so majestic men of indescribable splendour of dress and of glory appeared in the air, and an innumerable multitude of angels crying out, and saying: Glory in the highest to God, and on earth peace, among men goodwill: come up out of Hades, ye who have been kept in slavery in the underground regions of Hades. And at their voice all the mountains and hills were shaken, and the rocks were burst asunder; and great chasms were made in the earth, so that also what was in the abyss appeared.

And there were seen in that terror dead men raised up,[2023] as the Jews that saw them said: We have seen Abraham, and Isaac, and Jacob, and the twelve patriarchs, that died two thousand five hundred years ago; and we have seen Noah manifestly in the body. And all the multitude walked about, and sang praises to God with aloud voice, saying: The Lord our God that has risen from the dead has brought to life all the dead, and has plundered Hades, and put him to death.

[2021] This is a conjecture of Thilo's. Themss. have Spania.

[2022] Instead of this last sentence, one of the mss. has: And the whole world was shaken by unspeakable miracles, and all the creation was like to be swallowed up by the lower regions; so that also the sanctuary of their temple was rent from top to bottom. And again there was thunder, and a mighty noise from heaven, so that all our land shook and trembled. Another: And there began to be earthquakes in the hour in which the nails were fixed in Jesus' hands and feet, until evening.

[2023] One ms. adds: To the number of five hundred.

All that night therefore, my lord, O king, the light ceased not. And many of the Jews died, and were engulphed and swallowed up in the chasms in that night, so that not even their bodies appeared. Those, I say, of the Jews suffered that had spoken against Jesus. And one synagogue was left in Jerusalem, since all those synagogues that had been against Jesus were engulphed.

From that fear, then, being in perplexity, and seized with much trembling, at that same hour I ordered what had been done by them all to be written; and I have reported it to thy mightiness.

The Giving Up of Pontius Pilate.

And the writings having come to the city of the Romans, and having been read to the Cæsar, with not a few standing by, all were astounded, because through the wickedness of Pilate the darkness and the earthquake had come over the whole world. And the Cæsar, filled with rage, sent soldiers, and ordered them to bring Pilate a prisoner.

And when he was brought to the city of the Romans, the Cæsar, hearing that Pilate had arrived, sat in the temple of the gods, in the presence of all the senate, and with all the army, and all the multitude of his power; and he ordered Pilate to stand forward.[2024] And the Cæsar says to him: Why hast thou, O most impious, dared to do such things, having seen so great miracles in that man? By daring to do an evil deed, thou hast destroyed the whole world.

And Pilate said: O almighty[2025] king, I am innocent of these things; but the multitude of the Jews are violent and guilty. And the Cæsar said: And who are they? Pilate says: Herod, Archelaus, Philip, Annas and Caiaphas, and all the multitude of the Jews. The Cæsar says: For what reason didst thou follow out their counsel? And Pilate says: Their nation is rebellious and insubmissive, not submitting themselves to thy power. And the Cæsar said: When they delivered him to thee, thou oughtest to have made him secure, and to have sent him to me, and not to have obeyed them in crucifying such a man, righteous as he was, and one that did such good miracles, as thou hast said in thy report. For from such miracles Jesus was manifestly the Christ, the King of the Jews.

And as the Cæsar was thus speaking, when he named the name of Christ, all the multitude of the gods fell down in a body, and became as dust, where the Cæsar was sitting with the senate. And the people standing beside the Cæsar all began to tremble, on account of the speaking of the word, and the fall of their gods; and being seized with terror, they all went away, each to his own house, wondering at what had happened. And the Cæsar ordered Pilate to be kept in security, in order that he might know the truth about Jesus.

And on the following day, the Cæsar, sitting in the Capitol with all the senate, tried again to question Pilate. And the Cæsar says: Tell the truth, O most impious, because through thy impious action which thou hast perpetrated against Jesus, even here the doing of thy wicked deeds has been shown by the gods having been cast down. Say, then, who is he that has been crucified; because even his name has destroyed all the gods? Pilate said: And indeed the records of him are true; for assuredly I myself was persuaded from his works that he was greater than all the gods whom we worship. And the Cæsar said: For what reason, then, didst thou bring against him such audacity and such doings, if thou wert not ignorant of him, and altogether devising mischief against my kingdom? Pilate said: On account of the wickedness and rebellion of the lawless and ungodly Jews, I did this.

[2024] Or, in the entrance.

[2025] αὐτοκράτωρ.

And the Cæsar, being filled with rage, held a council with all his senate and his power, and ordered a decree to be written against the Jews as follows:—To Licianus, the governor of the chief places of the East, greeting. The reckless deed which has been done at the present time by the inhabitants of Jerusalem, and the cities of the Jews round about, and their wicked action, has come to my knowledge, that they have forced Pilate to crucify a certain god named Jesus, and on account of this great fault of theirs the world has been darkened and dragged to destruction. Do thou then speedily, with a multitude of soldiers, go to them there, and make them prisoners, in accordance with this decree. Be obedient, and take action against them, and scatter them, and make them slaves among all the nations; and having driven them out of the whole of Judæa, make them the smallest of nations, so that it may not any longer be seen at all, because they are full of wickedness.[2026]

And this decree having come into the region of the East, Licianus, obeying from fear of the decree, seized all the nation of the Jews; and those that were left in Judæa he scattered among the nations, and sold for slaves:[2027] so that it was known to the Cæsar that these things had been done by Licianus against the Jews in the region of the East; and it pleased him.

And again the Cæsar set himself to question Pilate; and he orders a captain named Albius to cut off Pilate's head, saying: Just as he laid hands upon the just man named Christ, 465
in like manner also shall he fall, and not find safety.

And Pilate, going away to the place, prayed in silence, saying: Lord, do not destroy me along with the wicked Hebrews, because I would not have laid hands upon Thee, except for the nation of the lawless Jews, because they were exciting rebellion against me. But Thou knowest that I did it in ignorance. Do not then destroy me for this my sin; but remember not evil against me, O Lord, and against Thy servant Procla, who is standing with me in this the hour of my death, whom Thou didst appoint to prophesy that Thou shouldest be nailed to the cross. Do not condemn her also in my sin; but pardon us, and make us to be numbered in the portion of Thy righteous.

And, behold, when Pilate had finished his prayer, there came a voice out of the heaven, saying: All the generations and families of the nations shall count thee blessed, because under thee have been fulfilled all those things said about me by the prophets; and thou thyself shall be seen as my witness at my second appearing, when I shall judge the twelve tribes of Israel, and those that have not owned my name. And the prefect struck off the head of Pilate; and, behold, an angel of the Lord received it. And his wife Procla, seeing the angel coming and receiving his head, being filled with joy herself also, immediately gave up the ghost, and was buried along with her husband.[2028]

[2026] The text is very corrupt.

[2027] Lit., he made to be slaves in the dispersion of the Gentiles.

[2028] One of themss. adds: By the will and good pleasure of our Lord Jesus Christ, to whom be the glory of the Father, and the Son, and the Holy Ghost, now and ever, and to ages of ages. Amen.

The Death of Pilate, Who Condemned Jesus.

And when Tiberius Cæsar, the emperor of the Romans, was labouring under a grievous disease, and understanding that there was at Jerusalem a certain physician, Jesus by name, who by a single word cured all infirmities, he, not knowing that the Jews and Pilate had put Him to death, ordered a certain friend of his named Volusianus: Go as quickly as possible across the seas; and thou shalt tell Pilate, my servant and friend, to send me this physician, that he may restore me to my former health. And this Volusianus, having heard the emperor's command, immediately departed, and came to Pilate, as he had been commanded. And he related to the same Pilate what had been entrusted to him by Tiberius Cæsar, saying: Tiberius Cæsar, the emperor of the Romans, thy master, having heard that in this city there is a physician who by his word alone heals infirmities, begs thee earnestly to send him to him for the curing of his infirmity. Pilate, hearing this, was very much afraid, knowing that through envy he had caused Him to be put to death. Pilate answered the same messenger thus, saying: This man was a malefactor, and a man who drew to himself all the people; so a council of the wise men of the city was held, and I caused him to be crucified. And this messenger returning to his inn, met a certain woman named Veronica, who had been a friend of Jesus; and he said: O woman, a certain physician who was in this city, who cured the sick by a word alone, why have the Jews put him to death? And she began to weep, saying: Ah me! my lord, my God and my Lord, whom Pilate for envy delivered, condemned, and ordered to be crucified. Then he, being exceedingly grieved, said: I am vehemently grieved that I am unable to accomplish that for which my lord had sent me. And Veronica said to him: When my Lord was going about preaching, and I, much against my will, was deprived of His presence, I wished His picture to be painted for me, in order that, while I was deprived of His presence, the figure of His picture might at least afford me consolation. And when I was carrying the canvas to the painter to be painted, my Lord met me, and asked whither I was going. And when I had disclosed to Him the cause of my journey, He asked of me the cloth, and gave it back to me impressed with the image of His venerable face. Therefore, if thy lord will devoutly gaze upon His face,[2029] he shall obtain forthwith the benefit of health. And he said to her: Is a picture of such a sort procurable by gold or silver? She said to him: No; but by the pious influence of devotion. I shall therefore set out with thee, and shall carry the picture to be seen by Cæsar, and shall come back again.

Volusianus therefore came with Veronica to Rome, and said to Tiberius the emperor: Jesus, whom thou hast been longing for, Pilate and the Jews have delivered to an unjust death, and have through envy affixed to the gibbet of the cross. There has therefore come with me a certain matron, bringing a picture of Jesus himself; and if thou wilt devoutly look upon it, thou shalt immediately obtain the benefit of thy health. Cæsar therefore ordered the way to be strewn with silk cloths, and the picture to be presented to him; and as soon as he had looked upon it, he regained his former health.

[2029] Or, upon the sight of this.

Pontius Pilate, therefore, by the command of Cæsar, is taken and brought through to Rome. Cæsar, hearing that Pilate had arrived at Rome, was filled with exceeding fury against him, and caused him to be brought to him. But Pilate brought down with him the seamless tunic of Jesus; and he wore it on him in presence of the emperor. And as soon as the emperor saw him, he laid aside all his anger, and forthwith rose up to meet him. Nor was he able to speak harshly to him in anything; and he who seemed so terrible and fierce in his absence, now in his presence is somehow found to be mild. And when he had sent him away, immediately he blazed out against him terribly, crying out that he was a wretch, inasmuch as he had not at all shown him the fury of his heart. And immediately he made him be called back, swearing and declaring that he was the son of death, and that it was infamous that he should live upon the earth. And as soon as he saw him, he forthwith saluted him, and threw away all the ferocity of his mind. All wondered; and he himself wondered that he should thus blaze out against Pilate when he was absent, and that while he was present he could say nothing to him roughly. Then, by a divine impulse, or perhaps by the advice of some 467 Christian,[2030] he caused him to be stripped of that tunic, and immediately resumed against him his former ferocity of mind. And when at this the emperor wondered very much, it was told him that that tunic had belonged to the Lord Jesus. Then the emperor ordered him to be kept in prison, until he should deliberate in a council of the wise men what ought to be done with him. And a few days after, sentence was therefore passed upon Pilate, that he should be condemned to the most disgraceful death. Pilate, hearing this, killed himself with his own knife, and by such a death ended his life.

When Cæsar knew of the death of Pilate, he said: Truly he has died by a most disgraceful death, whom his own hand has not spared. He is therefore bound to a great mass, and sunk into the river Tiber. But malignant and filthy spirits in his malignant and filthy body, all rejoicing together, kept moving themselves in the waters, and in a terrible manner brought lightnings and tempests, thunders and hail-storms, in the air, so that all men were kept in horrible fear. Wherefore the Romans, drawing him out of the river Tiber, in derision carried him down to Vienna, and sunk him in the river Rhone. For Vienna is called, as it were, *Via Gehennæ*, the way of Gehenna, because it was then a place of cursing. But there evil spirits were present, working the same things in the same place. Those men therefore, not enduring such a visitation of demons, removed from themselves that vessel of malediction, and sent him to be buried in the territory of Losania.[2031] And they, seeing that they were troubled by the aforesaid visitations, removed him from themselves, and sunk him in a certain pit surrounded by mountains, where to this day, according to the account of some, certain diabolical machinations are said to bubble up.

[2030] This is the first appearance of the word Christian in these writings.

[2031] Losonium was the Roman name of Lausanne. For a discussion of this legend concerning Mont Pilate, near Lucerne, see Smith's *Dictionary of the Bible*, under Pilate.

The Narrative of Joseph.

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Narrative of Joseph of Arimathæa, That Begged the Lord's Body; In Which Also He Brings In the Cases of the Two Robbers.

Chapter 1.

I *am* Joseph of Arimathæa, who begged from Pilate the body of the Lord Jesus for burial, and who for this cause was kept close in prison by the murderous and God-fighting[2032] Jews, who also, keeping to the law, have by Moses himself become partakers in tribulation and having provoked their Lawgiver to anger, and not knowing that He was God, crucified Him and made Him manifest to those that knew God. In those days in which they condemned the Son of God to be crucified, seven days before Christ suffered, two condemned robbers were sent from Jericho to the procurator Pilate; and their case was as follows:—

The first, his name Gestas, put travellers to death, murdering them with the sword, and others he exposed naked. And he hung up women by the heels, head down, and cut off their breasts, and drank the blood of infants limbs, never having known God, not obeying the laws, being violent from the beginning, and doing such deeds.

And the case of the other was as follows: He was called Demas, and was by birth a Galilæan, and kept an inn. He made attacks upon the rich, but was good to the poor—a thief like Tobit, for he buried the bodies of the poor.[2033] And he set his hand to robbing the multitude of the Jews, and stole the law[2034] itself in Jerusalem, and stripped naked the daughter of Caiaphas, who was priestess of the sanctuary, and took away from its place the mysterious deposit itself placed there by Solomon. Such were his doings.

And Jesus also was taken on the third day before the passover, in the evening. And to Caiaphas and the multitude of the Jews it was not a passover, but it was a great mourning to them, on account of the plundering of the sanctuary by the robber. And they summoned Judas Iscariot, and spoke to him, for he was *son* of the brother[2035] of Caiaphas the priest.

[2032] ms. C. has God-killing. [C is the designation given by Tischendorf to the ms. from which Birch made his edition of the text. It is in Paris; date a.d. 1315. Themss. which Tischendorf himself collated are designated A (in the Ambrosian library at Milan, of about the twelfth century), B (Paris, fifteenth century), D (Harleian codex, of the same century). Only a small part of the last ms. was used by Tischendorf; see his *prolegomena*, p. lxxxi.—R.]

[2033] Tobit i. 17, 18.

[2034] Perhaps the true reading is ναόν, and not νόμον: plundered the temple.

[2035] ms. B has: And they say that he was of the family of the sister, etc.

He was not a disciple before the face of Jesus; but all the multitude of the Jews craftily supported him, that he might follow Jesus, not that he might be obedient to the miracles done by Him, nor that he might confess Him, but that he might betray Him to them, wishing to catch up some lying word of Him, giving him gifts for such brave, honest conduct to the amount of a half shekel of gold each day. And he did this for two years with Jesus, as says one of His disciples called John.

And on the third day, before Jesus was laid hold of, Judas says to the Jews: Come, let us hold a council; for perhaps it was not the robber that stole the law, but Jesus himself, and I accuse him. And when these words had been spoken, Nicodemus, who kept the keys of the sanctuary, came in to us, and said to all: Do not do such a deed. For Nicodemus was true, more than all the multitude of the Jews. And the daughter of Caiaphas, Sarah by name, cried out, and said: He himself said before all against this holy place, I am able to destroy this temple, and in three days to raise it. The Jews say to her: Thou hast credit with all of us. For they regarded her as a prophetess. And assuredly, after the council had been held, Jesus was laid hold of.

Chapter 2.

And on the following day, the fourth day of the week, they brought Him at the ninth hour into the hall of Caiaphas. And Annas and Caiaphas say to Him: Tell us, why hast thou stolen our law, and renounced[2036] the ordinances of Moses and the prophets? And Jesus answered nothing. And again a second time, the multitude also being present, they say to Him: The sanctuary which Solomon built in forty and six years, why dost thou wish to destroy in one moment? And to these things Jesus answered nothing. For the sanctuary of the synagogue had been plundered by the robber.

And the evening of the fourth day being ended, all the multitude sought to burn the daughter of Caiaphas, on account of the loss of the law; for they did not know how they 469 were to keep the passover. And she said to them: Wait, my children, and let us destroy this Jesus, and the law will be found, and the holy feast will be fully accomplished. And secretly Annas and Caiaphas gave considerable money to Judas Iscariot, saying: Say as thou saidst to us before, I know that the law has been stolen by Jesus, that the accusation may be turned against him, and not against this maiden, who is free from blame. And Judas having received this command, said to them: Let not all the multitude know that I have been instructed by you to do this against Jesus; but release Jesus, and I persuade the multitude that it is so. And craftily they released Jesus.

And Judas, going into the sanctuary at the dawn of the fifth day, says to all the people: What will you give me, and I will give up to you the overthrower[2037] of the law, and the plunderer of the prophets? The Jews say to him: If thou wilt give him up to us, we will give thee thirty pieces of gold. And the people did not know that Judas was speaking about Jesus, for many of them confessed that he was the Son of God. And Judas received the thirty pieces of gold.

And going out at the fourth hour, and at the fifth, he finds Jesus walking in the street. And as evening was coming on, Judas says to the Jews: Give me the aid of soldiers with swords and staves, and I will give him up to you. They therefore gave him officers for the purpose of seizing Him. And as they were going along, Judas says to them: Lay hold of the man whom I shall kiss, for he has stolen the law and the prophets. Going up to Jesus, therefore, he kissed Him, saying: Hail, Rabbi! it being the evening of the fifth day. And having laid hold of Him, they gave Him up to Caiaphas and the chief priests, Judas saying: This is he who stole the law and the prophets. And the Jews gave Jesus an unjust trial, saying: Why hast thou done these things? And he answered nothing.

[2036] Tischendorf suggests ἀέκρυψας, hidden, for ἀπεκήρυξας.

[2037] Or, taker away.

And Nicodemus and I Joseph, seeing the seat of the plagues,[2038] stood off from them, not wishing to perish along with the counsel of the ungodly.

[2038] Following the reading of the LXX. in Ps. i. 1.

Chapter 3.

Having therefore done many and dreadful things against Jesus that night, they gave Him up to Pilate the procurator at the dawn of the preparation, that he might crucify Him; and for this purpose they all came together. After a trial, therefore, Pilate the procurator ordered Him to be nailed to the cross, along with the two robbers. And they were nailed up along with Jesus, Gestas on the left, and Demas on the right.

And he that was on the left began to cry out, saying to Jesus: See how many evil deeds I have done in the earth; and if I had known that thou wast the king, I should have cut off thee also. And why dost thou call thyself Son of God, and canst not help thyself in necessity? how canst thou afford it to another one praying for help? If thou art the Christ, come down from the cross, that I may believe in thee. But now I see thee perishing along with me, not like a man, but like a wild beast. And many other things he began to say against Jesus, blaspheming and gnashing his teeth upon Him. For the robber was taken alive in the snare of the devil.[2039]

But the robber on the right hand, whose name was Demas, seeing the Godlike grace of Jesus, thus cried out: I know Thee, Jesus Christ, that Thou art the Son of God. I see Thee, Christ, adored by myriads of myriads of angels. Pardon me my sins which I have done. Do not in my trial make the stars come against me, or the moon, when Thou shalt judge all the world; because in the night I have accomplished my wicked purposes. Do not urge the sun, which is now darkened on account of Thee, to tell the evils of my heart, for no gift can I give Thee for the remission of my sins. Already death is coming upon me because of my sins; but Thine is the propitiation. Deliver me, O Lord of all, from Thy fearful judgment. Do not give the enemy power to swallow me up, and to become heir of my soul, as of that of him who is hanging on the left; for I see how the devil joyfully takes his soul, and his body disappears. Do not even order me to go away into the portion of the Jews; for I see Moses and the patriarchs in great weeping, and the devil rejoicing over them. Before, then, O Lord, my spirit departs, order my sins to be washed away, and remember me the sinner in Thy kingdom, when upon the great most lofty throne[2040] thou shalt judge the twelve tribes of Israel.[2041] For Thou hast prepared great punishment for Thy world on account of Thyself.

And the robber having thus spoken, Jesus says to him: Amen, amen; I say to thee, Demas, that to-day thou shalt be with me in paradise.[2042] And the sons of the kingdom, the children of Abraham, and Isaac, and Jacob, and Moses, shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.[2043] And thou alone shalt dwell in paradise until my second appearing, when I am to judge those who do not confess my name. And He said to the robber: Go away, and tell the cherubim and the powers, that turn the flaming sword, that guard paradise from the time that Adam, the first created, was in paradise, and sinned, and kept not my commandments, and I cast him out thence. And none of the first shall see paradise until I am to come the second time to judge living and dead. And He wrote thus: Jesus Christ the Son of God, who have come down from the heights of the heavens, who have come forth out of the bosom of the invisible Father without being separated from Him,[2044] and who have come down into the world to be made flesh, and to be nailed to a cross, in order that I might save Adam, whom I fashioned,—to my archangelic powers, the gatekeepers of paradise, to the officers of my Father: I will and order that he who has been crucified along with me should go in, should receive remission of sins through me; and that he, having put on an incorruptible body, should go in to paradise, and dwell where no one has ever been able to dwell.

[2039] 2 Tim. ii. 26.

[2040] Or, upon the great throne of the Most High.

[2041] Matt. xix. 28.

[2042] Luke xxiii. 43.

And, behold, after He had said this, Jesus gave up the ghost, on the day of the preparation, at the ninth hour. And there was darkness over all the earth; and from a great earthquake that happened, the sanctuary fell down, and the wing of the temple.

[2043] Matt. viii. 11, 12.

[2044] Lit., inseparably.

Chapter 4.

And I Joseph begged the body of Jesus, and put it in a new tomb, where no one had been put. And of the robber on the right the body was not found; but of him on the left, as the form of a dragon, so was his body.

And after I had begged the body of Jesus to bury, the Jews, carried away by hatred and rage, shut me up in prison, where evil-doers were kept under restraint. And this happened to me on the evening of the Sabbath, whereby our nation transgressed the law. And, behold, that same nation of ours endured fearful tribulations on the Sabbath.

And now, on the evening of the first of the week, at the fifth hour of the night, Jesus comes to me in the prison, along with the robber who had been crucified with Him on the right, whom He sent into paradise. And there was a great light in the building. And the house was hung up by the four corners, and the place was opened, and I came out. Then I first recognised Jesus, and again the robber, bringing a letter to Jesus. And as we were going into Galilee, there shone a great light, which the creation did not produce. And there was also with the robber a great fragrance out of paradise.

And Jesus, having sat down in a certain place, thus read: We, the cherubim and the six-winged, who have been ordered by Thy Godhead to watch the garden of paradise, make the following statement through the robber who was crucified along with Thee, by Thy arrangement: When we saw the print of the nails of the robber crucified along with Thee, and the shining light of the letter of Thy Godhead,[2045] the fire indeed was extinguished, not being able to bear the splendour of the print;[2046] and we crouched down, being in great fear. For we heard that the Maker of heaven and earth, and of the whole creation, had come down from on high to dwell in the lower parts of the earth, on account of Adam, the first created. And when we beheld the undefiled cross shining like lightning from the robber, gleaming with sevenfold the light of the sun, trembling fell upon us. We felt a violent shaking of the world below;[2047] and with a loud voice, the ministers of Hades said, along with us: Holy, holy, holy is He who in the beginning was in the highest. And the powers sent up a cry: O Lord, Thou hast been made manifest in heaven and in earth, bringing joy to the world; and, a greater gift than this, Thou hast freed Thine own image from death by the invisible purpose of the ages.

[2045] Or, the shining light of the letter, the fire of the Godhead, we indeed were extinguished.

[2046] i.e., of the nails.

[2047] The text is here corrupt; but this seems to be the meaning.

Chapter 5.

After I had beheld these things, as I was going into Galilee with Jesus and the robber, Jesus was transfigured, and was not as formerly, before He was crucified, but was altogether light; and angels always ministered to Him, and Jesus spoke with them. And I remained with Him three days. And no one of His disciples was with Him, except the robber alone.

And in the middle of the feast of unleavened bread, His disciple John comes, and we no longer beheld the robber as to what took place. And John asked Jesus: Who is this, that Thou hast not made me to be seen by him? But Jesus answered him nothing. And falling down before Him, he said: Lord, I know that Thou hast loved me from the beginning, and why dost Thou not reveal to me that man? Jesus says to him: Why dost thou seek what is hidden? Art thou still without understanding? Dost thou not perceive the fragrance of paradise filling the place? Dost thou not know who it is? The robber on the cross has become heir of paradise. Amen, amen; I say to thee, that it shall belong to him alone until that the great day shall come. And John said: Make me worthy to behold him.

And while John was yet speaking, the robber suddenly appeared; and John, struck with astonishment, fell to the earth. And the robber was not in his first form, as before John came; but he was like a king in great power, having on him the cross. And the voice of a great multitude was sent forth: Thou hast come to the place prepared for thee in paradise. We have been commanded by Him that has sent thee, to serve thee until the great day. And after this voice, both the robber and I Joseph vanished, and I was found in my own house; and I no longer saw Jesus.

And I, having seen these things, have written them down, in order that all may believe in the crucified Jesus Christ our Lord, and may no longer obey the law of Moses, but may believe in the signs and wonders that have happened through Him, and in order that we who have believed may inherit eternal life, and be found in the kingdom of the heavens. For to Him are due glory, strength, praise, and majesty for ever and ever. Amen.

The Avenging of the Saviour.

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This version of the legend of Veronica is written in very barbarous Latin, probably of the seventh or eighth century. An Anglo-Saxon version, which Tischendorf concludes to be derived from the Latin, was edited and translated for the Cambridge Antiquarian Society, by C. W. Goodwin, in 1851. The Anglo-Saxon text is from a ms. in the Cambridge Library, one of a number presented to the Cathedral of Exeter by Bishop Leofric in the beginning of the eleventh century.

The reader will observe that there are in this document two distinct legends, somewhat clumsily joined together—that of Nathan's embassy, and that of Veronica.

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Here Beginneth the Avenging of the Saviour.

In the days of the Emperor Tiberius Cæsar, when Herod was tetrarch, Christ was delivered under Pontius Pilate by the Jews, and revealed by Tiberius.

In those days Titus[2048] was a prince under Tiberius in the region of Equitania, in a city of Libia which is called Burgidalla. And Titus had a sore in his right nostril, on account of a cancer, and he had his face torn even to the eye. There went forth a certain man from Judæa, by name Nathan the son of Nahum; for he was an Ishmaelite who went from land to land, and from sea to sea, and in all the ends of the earth. Now Nathan was sent from Judæa to the Emperor Tiberius, to carry their treaty to the city of Rome. And Tiberius was ill, and full of ulcers and fevers, and had nine kinds of leprosy. And Nathan wished to go to the city of Rome. But the north wind blew and hindered his sailing, and carried him down to the harbour of a city of Libia. Now Titus, seeing the ship coming, knew that it was from Judæa; and they all wondered, and said that they had never seen any vessel so coming from that quarter. And Titus ordered the captain to come to him, and asked him who he was. And he said: I am Nathan the son of Nahum, of the race of the Ishmaelites, and I am a subject of Pontius Pilate in Judæa. And I have been sent to go to Tiberius the Roman emperor, to carry a treaty from Judæa. And a strong wind came down upon the sea, and has brought me to a country that I do not know.

And Titus says: If thou couldst at any time find anything either of cosmetics or herbs which could cure the wound that I have in my face, as thou seest, so that I should become whole, and regain my former health, I should bestow upon thee many good things. And Nathan said to him: I do not know, nor have I ever known, of such things as thou speakest to me about. But for all that, if thou hadst been some time ago in Jerusalem, there thou wouldst have found a choice prophet, whose name was Emanuel, for He will save His people from their sins. And He, as His first miracle in Cana of Galilee, made wine from water; and by His word He cleansed lepers, He enlightened the eyes of one born blind, He healed paralytics, He made demons flee, He raised up three dead; a woman caught in adultery, and condemned by the Jews to be stoned, He set free; and another woman, named Veronica, who suffered twelve years from an issue of blood, and came up to Him behind, and touched the fringe of His garment, He healed; and with five loaves and two fishes He satisfied five thousand men, to say nothing of little ones and women, and there remained of the fragments twelve baskets. All these things, and many others, were accomplished before His passion. After His resurrection we saw Him in the flesh as He had been before. And Titus said to Him: How did he rise again from the dead, seeing that he was dead? And Nathan answered and said: He was manifestly dead, and hung up on the cross, and again taken down from the cross, and for three days He lay in the tomb: thereafter He rose again from the dead, and went down to Hades, and freed the patriarchs and the prophets, and the whole human race; thereafter He appeared to His disciples, and ate with them; thereafter they saw Him going up into heaven. And so it is the truth, all this that I tell you. For I saw it with my own eyes, and all the house of Israel. And Titus said in his own words: Woe to thee, O Emperor Tiberius, full of ulcers, and enveloped in leprosy, because such a scandal has been committed in thy kingdom; because thou hast made such laws[2049] in Judæa, in the land of the birth of our Lord Jesus Christ, and they have seized the King, and put to death the Ruler of the peoples; and they have not made Him come to us to cure thee of thy leprosy, and cleanse me from mine infirmity: on which account, if they had been before my face, with my own hands I should have slain the carcases of those Jews, and hung them up on the cruel tree, because they have destroyed my Lord, and mine eyes have not been worthy to see His face. And when he had thus spoken, immediately the wound fell from the face of Titus, and his flesh and his face were restored to health. And all the sick who were in the same place were made whole in that hour. And Titus cried out, and all the rest with him, in a loud voice, saying: My King and my God, because I have never seen Thee, and Thou hast made me whole, bid me go with the ship over the waters to the land of Thy birth, to take vengeance on Thine enemies; and help me, O Lord, that I may be able to destroy them, and avenge Thy death: do Thou, Lord, deliver them into my hand. And having thus spoken, he ordered that he should be baptized. And he called Nathan to him, and said to him: How hast thou seen those baptized who believe in Christ? Come to me, and baptize me in the name of the Father, and of the Son, and of the Holy Ghost. Amen.[2050] For I also firmly believe in the

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[2048] The Saxon version has Tirus.

[2049] *Reges*, kings, instead of *leges*, as suggested by Mr. Cowper, is a much better reading.

[2050] Sax.: Then Nathan came, and baptized him in the name of the Father, and the Son, and the Holy Ghost, and took away from him his name of Tirus, and called him in his baptism Titus, which is in our language Pius.

Lord Jesus Christ with all my heart, and with all my soul; because nowhere in the whole world is there another who has created me, and made me whole from my wounds.

And having thus spoken, he sent messengers to Vespasian to come with all haste with his bravest men, so prepared as if for war.

Then Vespasian brought with him five thousand armed men, and they went to meet Titus. And when they had come to the city of Libia, he said to Titus: Why is it that thou hast made me come hither? And he said: Know that Jesus has come into this world, and has been born in Judæa, in a place which is called Bethlehem, and has been given up by the Jews, and scourged, and crucified on Mount Calvary,[2051] and has risen again from the dead on the third day. And His disciples have seen Him in the same flesh in which he was born, and He has shown Himself to His disciples, and they have believed in Him. And we indeed wish to become His disciples. Now, let us go and destroy His enemies from the earth, that they may now know that there is none like the Lord our God on the face of the earth.

With this design, then, they went forth from the city of Libia which is called Burgidalla,[2052] and went on board a ship, and proceeded to Jerusalem, and surrounded the kingdom of the Jews, and began to send them to destruction. And when the kings of the Jews heard of their doings, and the wasting of their land, fear came upon them, and they were in great perplexity. Then Archelaus[2053] was perplexed in his words, and said to his son: My son, take my kingdom and judge it; and take counsel with the other kings who are in the land of Judah, that you may be able to escape from our enemies. And having thus said, he unsheathed his sword and leant upon it; and turned his sword, which was very sharp, and thrust it into his breast, and died. And his son allied himself with the other kings who were under him, and they took counsel among themselves, and went into Jerusalem with their chief men who were in their counsel, and stood in the same place seven years. And Titus and Vespasian took counsel to surround their city. And they did so. And the seven years being fulfilled, there was a very sore famine, and for want of bread they began to eat earth. Then all the soldiers who were of the four kings took counsel among themselves, and said: Now we are sure to die: what will God do to us? or of what good is our life to us, because the Romans have come to take our place and nation? It is better for us to kill each other, than that the Romans should say that they have slain us, and gained the victory over us. And they drew their swords and smote themselves, and died, to the number of twelve thousand men of them. Then there was a great stench in that city from the corpses of those dead men. And their kings feared with a very great fear even unto death; and they could not bear the stench of them, nor bury them, nor throw them forth out of the city. And they said to each other: What shall we do? We indeed gave up Christ to death, and now we given up to death ourselves. Let us bow our heads, and give up the keys of the city to the Romans, because God has already given us up to death. And immediately they went up upon the walls of the city, and all cried out with a loud voice, saying: Titus and Vespasian, take the keys of the city, which have been given to you by Messiah, who is called Christ.

[2051] Note this popular but erroneous appellation of Mount.

[2052] Sax. omits *which is called Burgidalla.*

[2053] Sax.: And Herod the king was so terrified, that he said to Archelaus his son.

Then they gave themselves up into the hands of Titus and Vespasian, and said: Judge us, seeing that we ought to die, because we judged Christ; and he was given up without cause. Titus and Vespasian seized them, and some they stoned, and some they hanged on a tree, feet up and head down, and struck them through with lances; and others they gave up to be sold, and others they divided among themselves, and made four parts of them, just as they had done of the garments of the Lord. And they said: They sold Christ for thirty pieces of silver, and we shall sell thirty of them for one denarius. And so they did. And having done so, they seized all the lands of Judæa and Jerusalem.

Then they made a search about the face or portrait[2054] of Jesus, how they might find it.[2055] And they found a woman named Veronica who had it. Then they seized Pilate, and sent him to prison, to be guarded by four quaternions of soldiers at the door of the prison. Then they forthwith sent their messengers to Tiberius, the emperor of the city of Rome, that he should send Velosianus to them. And he said to him: Take all that is necessary for thee in the sea, and go down into Judæa, and seek out one of the disciples of him who is called Christ and Lord, that he may come to me, and in the name of his God cure me of the leprosy and the infirmities by which I am daily exceedingly burdened, and of my wounds, because I am ill at ease. And send upon the kings of the Jews, who are subject to my authority, thy forces and terrible engines, because they have put to death Jesus Christ our Lord, and condemn them to death. And if thou shalt there find a man as may be able to free me from this infirmity of mine, I will believe in Christ the Son of God, and will baptize myself in his name. And Velosianus said: My lord emperor, if I find such a man as may be able to help and free us, what reward shall I promise him? Tiberius said to him: The half of my kingdom, without fail, to be in his hand.

Then Velosianus immediately went forth, and went on board the ship, and hoisted the sail in the vessel, and went on sailing through the sea. And he sailed a year and seven days, after which he arrived at Jerusalem. And immediately he ordered some of the Jews to come to his power, and began carefully to ask what had been the acts of Christ. Then Joseph, of the city of Arimathæa, and Nicodemus, came at the same time. And Nicodemus said: I saw Him, and I know indeed that He is the Saviour of the world. And Joseph said to him: And I took Him down from the cross, and laid Him in a new tomb, which had been cut out of the rock. And the Jews kept me shut up on the day of the preparation, at evening; and while I was standing in prayer on the Sabbath-day, the house was hung up by the four corners, and I saw the Lord Jesus Christ like a gleam of light, and for fear I fell to the ground. And He said to me, Look upon me, for I am Jesus, whose body thou buriedst in thy tomb. And I said to Him, Show me the sepulchre where I laid Thee. And Jesus, holding my hand in His right hand, led me to the place where I buried Him.[2056]

[2054] Lit., countenance.

[2055] Sax.: And they inquired diligently whether perchance there were there any one who had miraculous relics of the Saviour, of His clothing, or other precious things; and they sought so diligently, that they found a woman, etc.

And there came also the woman named Veronica, and said to him: And I touched in the crowd the fringe of His garment, because for twelve years I had suffered from an issue of blood; and He immediately healed me. Then Velosianus said to Pilate: Thou, Pilate, impious and cruel, why hast thou slain the Son of God? And Pilate answered: His own nation, and the chief priests Annas and Caiaphas, gave him to me. Velosianus said: Impious and cruel, thou art worthy of death and cruel punishment. And he sent him back to prison. And Velosianus at last sought for the face or the countenance of the Lord. And all who were in that same place said: It is the woman called Veronica who has the portrait of the Lord in her house. And immediately he ordered her to be brought before his power. And he said to her: Hast thou the portrait of the Lord in thy house? But she said, No. Then Velosianus ordered her to be put to the torture, until she should give up the portrait of the Lord. And she was forced to say: I have it in clean linen, my lord, and I daily adore it. Velosianus said: Show it to me. Then she showed the portrait of the Lord. When Velosianus saw it, he prostrated himself on the ground; and with a ready heart and true faith he took hold of it, and wrapped it in cloth of gold, and placed it in a casket, and sealed it with his ring. And he swore with an oath, and said: As the Lord God liveth, and by the health of Cæsar, no man shall any more see it upon the face of the earth, until I see the face of my lord Tiberius. And when he had thus spoken, the princes, who were the chief men of Judæa, seized Pilate to take him to a seaport. And he took the portrait of the Lord, with all His disciples, and all in his pay, and they went on board the ship the same day. Then the woman Veronica, for the love of Christ, left all that she possessed, and followed Velosianus. And Velosianus said to her: What dost thou wish, woman, or what dost thou seek? And she answered: I am seeking the portrait of our Lord Jesus Christ, who enlightened me, not for

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[2056] In the Saxon, Joseph’s speech is: I know that they took Him down from the cross, and laid Him in the tomb which I had cut out of the rock. And I was one of those who guarded His tomb: and I bent my head and thought I should see Him, but I beheld nothing of Him, but saw two angels, one at the head and the other at the foot, and they asked me whom I was seeking. I answered and said to them, I seek Jesus who was crucified. Again they said to me, Go into Galilee; there shall you see Him, as He said to you before.

my own merits, but through His own holy affection.[2057] Give back to me the portrait of my Lord Jesus Christ; for because of this I die with a righteous longing. But if thou do not give it back to me, I will not leave it until I see where thou wilt put it, because I, most miserable woman that I am, will serve Him all the days of my life; because I believe that He, my Redeemer, liveth for everlasting.

Then Velosianus ordered the woman Veronica to be taken down with him into the ship. And the sails being hoisted, they began to go in the vessel in the name of the Lord, and they sailed through the sea. But Titus, along with Vespasian, went up into Judæa, avenging all nations upon their land.[2058] At the end of a year Velosianus came to the city of Rome, brought his vessel into the river which is called Tiberis, or Tiber, and entered the city which is called Rome. And he sent his messenger to his lord Tiberius the emperor in the Lateran about his prosperous arrival.

Then Tiberius the emperor, when he heard the message of Velosianus, rejoiced greatly, and ordered him to come before his face. And when he had come, he called him, saying: Velosianus, how hast thou come, and what hast thou seen in the region of Judæa of Christ the Lord and his disciples? Tell me, I beseech thee, that he is going to cure me of mine infirmity, that I may be at once cleansed from that leprosy which I have over my body, and I give up my whole kingdom into thy power and his.

And Velosianus said: My lord emperor, I found thy servants Titus and Vespasian in Judæa fearing the Lord, and they were cleansed from all their ulcers and sufferings. And I found that all the kings and rulers of Judæa have been hanged by Titus; Annas and Caiaphas have been stoned, Archelaus has killed himself with his own lance; and I have sent Pilate to Damascus in bonds, and kept him in prison under safe keeping. But I have also found out about Jesus, whom the Jews most wickedly attacked with swords, and staves, and weapons; and they crucified him who ought to have freed and enlightened us, and to have come to us, and they hanged him on a tree. And Joseph came from Arimathæa, and Nicodemus with him, bringing a mixture of myrrh and aloes, about a hundred pounds, to anoint the body of Jesus; and they took him down from the cross, and laid him in a new tomb. And on the third day he most assuredly rose again from the dead, and showed himself to his disciples in the same flesh in which he had been born. At length, after forty days, they saw him going up into heaven. Many, indeed, and other miracles did Jesus before his passion and after. First, of water he made wine; he raised the dead, he cleansed lepers, he enlightened the blind, he cured paralytics, he put demons to flight; he made the deaf hear, the dumb speak; Lazarus, when four days dead, he raised from the tomb; the woman Veronica, who suffered from an issue of blood twelve years, and touched the fringe of his garment, he made whole. Then it pleased the Lord in the heavens, that the Son of God, who, sent into this world as the first-created, had died upon earth, should send his angel; and he commanded Titus and Vespasian, whom I knew in that place where thy throne is. And it pleased God Almighty that they went into Judæa and Jerusalem, and seized thy subjects, and put them under that sentence, as it were, in the same manner as they did when thy subjects seized Jesus and bound him. And Vespasian afterwards said: What shall we do about those who shall remain? Titus answered: They hanged our Lord on a green tree, and struck him with a lance; now let us hang them on a dry tree, and pierce their bodies through and through with the lance. And they did so. And Vespasian said: What about those who are left? Titus answered: They seized the tunic of our Lord Jesus Christ, and of it made four parts; now let us seize them, and divide them into four parts,—to thee one, to me one, to thy men another, and to my servants the fourth part. And they did so. And Vespasian said: But what shall we do about those who are left? Titus answered him: The Jews sold our Lord for thirty pieces of silver: now let us sell thirty of them for one piece of silver. And they did so. And they seized Pilate, and gave him up to me, and I put him in prison, to be guarded by four quaternions of soldiers in Damascus. Then they made a search with great diligence to seek the portrait of the Lord; and they found a woman named Veronica who had the portrait of the Lord. Then the Emperor Tiberius said to Velosianus: How hast thou it? And he answered: I have it in clean cloth of gold, rolled up in a shawl. And the Emperor Tiberius said: Bring it to me, and spread it before my face, that I, falling to the ground and bending my knees, may adore it on the ground. 476 Then Velosianus spread out his shawl with the cloth of gold on which the portrait of the Lord had been imprinted; and the Emperor Tiberius saw it. And he immediately adored the image of the Lord with a pure heart, and his flesh was cleansed as the flesh of a little child. And all the blind, the lepers, the lame, the dumb, the deaf, and those possessed by various diseases, who were there present, were healed, and cured, and cleansed. And the Emperor Tiberius bowed his head and bent his knees, considering that saying: Blessed is the womb which bore Thee, and the breasts which Thou hast sucked; and he groaned to the Lord, saying with tears: God of heaven and earth, do not permit me to sin, but confirm my soul and my body, and place me in Thy kingdom, because in Thy name do I trust always: free me from all evils, as Thou didst free the three children from the furnace of blazing fire.

[2057] A few lines of the text are here very corrupt, and are omitted by Tischendorf. The meaning of them is: And woe's me, because, contrary to the law, thou hast treated me most unjustly. Ah! woe's me, because thou hast taken my Lord from me; just as the Jews did contrary to the law in crucifying in this world the Lord Jesus Christ, whom the eyes of your Cæsar have not seen. But woe's me! have I done contrary to the law? Have I deserved to suffer this punishment?

[2058] Or, taking vengeance upon all the nations of their land.

Then said the Emperor Tiberius to Velosianus: Velosianus, hast thou seen any of those men who saw Christ? Velosianus answered: I have. He said: Didst thou ask how they baptize those who believed in Christ? Velosianus said: Here, my Lord, we have one of the disciples of Christ himself. Then he ordered Nathan to be summoned to come to him. Nathan therefore came and baptized him in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Immediately the Emperor Tiberius, made whole from all his diseases, ascended upon his throne, and said: Blessed art Thou, O Lord God Almighty, and worthy to be praised, who hast freed me from the snare of death, and cleansed me from all mine iniquities; because I have greatly sinned before Thee, O Lord my God, and I am not worthy to see Thy face. And then the Emperor Tiberius was instructed in all the articles of the faith, fully, and with strong faith.

May that same God Almighty, who is King of kings and Lord of lords, Himself shield us in His faith, and defend us, and deliver us from all danger and evil, and deign to bring us to life everlasting, when this life, which is temporary, shall fail; who is blessed for ever and ever. Amen.

Acts of the Holy Apostles Peter and Paul.

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It came to pass, after Paul went out of the island Gaudomeleta,[2059] that he came to Italy; and it was heard of by the Jews who were in Rome, the elder of the cities, that Paul demanded to come to Cæsar. Having fallen, therefore, into great grief and much despondency, they said among themselves: It does not please him that he alone has afflicted all our brethren and parents in Judæa and Samaria, and in all Palestine; and he has not been pleased with these, but, behold, he comes here also, having through imposition asked Cæsar to destroy us.

Having therefore made an assembly against Paul, and having considered many proposals,[2060] it seemed good to them to go to Nero the emperor, *to ask him* not to allow Paul to come to Rome. Having therefore got in readiness not a few presents, and having carried them with them, with supplication they came before him, saying: We beseech thee, O good emperor, send orders into all the governments of your worship, to the effect that Paul is not to come near these parts; because this Paul, having afflicted all the nation of our fathers, has been seeking to come hither to destroy us also. And the affliction, O most worshipful emperor, which we have from Peter is enough for us.

And the Emperor Nero, having heard these things, answered them: It is[2061] according to your wish. And we write to all our governments that he shall not on any account come to anchor in the parts of Italy. And they also informed Simon the magian, having sent for him, that, as has been said, he should not come into the parts of Italy.

And while they were thus doing, some of those that had repented out of the nations, and that had been baptized at the preaching of Peter, sent elders to Paul with a letter to the following effect: Paul, dear servant of our Lord Jesus Christ, and brother of Peter, the first of the apostles, we have heard from the rabbis of the Jews that are in this Rome, the greatest of the cities, that they have asked Cæsar to send into all his governments, in order that, wherever thou mayst be found, thou mayst be put to death. But we have believed, and do believe, that as God does not separate the two great lights which He has made, so He is not to part you from each other, that is, neither Peter from Paul, nor Paul from Peter; but we positively believe in our Lord Jesus Christ, into whom we have been baptized, that we have become worthy also of your teaching.

[2059] Lambecius proposes to read Gaudos and Melita. In the Latin version of the famous Greek scholar Lascaris, 1490, it is *a Melita et Gaudisio insulis*. [Comp. Acts xxvii. 16, xxviii. 1. The two names are apparently combined here.—R.]

[2060] τρακταΐσαντες: from the Byzantine verb τρακταΐζειν = tractare. The various readings in the mss. are: Being very disorderly; having been much disturbed.

[2061] Various reading: Let it be…and we will write, etc.

And Paul, having received the two men sent with the letter on the twentieth of the month of May, became eager *to go*, and gave thanks to the Lord and Master Jesus Christ. And having sailed from Gaudomeleta, he did not now come through Africa to the parts of Italy, but ran to Sicily, until he came to the city of Syracuse with the two men who had been sent from Rome to him. And having sailed thence, he came to Rhegium of Calabria, and from Rhegium he crossed to Mesina, and there ordained a bishop, Bacchylus by name. And when he came out of Mesina he sailed to Didymus, and remained there one night. And having sailed thence, he came to Pontiole[2062] on the second day.

And Dioscorus the shipmaster, who brought him to Syracuse, sympathizing with Paul because he had delivered his son from death, having left his own ship in Syracuse, accompanied him to Pontiole. And some of Peter's disciples having been found there, and having received Paul, exhorted him to stay with them. And he stayed a week, in hiding, because of the command of Cæsar. And all the toparchs were watching to seize and kill him. But Dioscorus the shipmaster, being himself also bald, wearing his shipmaster's dress, and speaking boldly, on the first day went out into the city of Pontiole. Thinking therefore that he was Paul, they seized him, and beheaded him, and sent his head to Cæsar.

Cæsar therefore, having summoned the first men of the Jews, announced to them, saying: Rejoice with great joy, for Paul your enemy is dead. And he showed them the head. Having therefore made great rejoicing on that day, which was the fourteenth of the month of June, each of the Jews fully believed it.

And Paul, being in Pontiole, and having heard that Dioscorus had been beheaded, being 478
grieved with great grief, gazing into the height of the heaven, said: O Lord Almighty in heaven, who hast appeared to me in every place whither I have gone on account of Thine only-begotten Word, our Lord Jesus Christ, punish this city, and bring out all who have believed in God and followed His word. He said to them therefore: Follow me: And going forth from Pontiole with those who had believed in the word of God, they came to a place called Baias;[2063] and looking up with their eyes, they all see that city called Pontiole sunk into the sea-shore about one fathom; and there it is until this day, for a remembrance, under the sea.

And having gone forth from Baias, they went to Gaitas, and there he taught the word of God. And he stayed there three days in the house of Erasmus, whom Peter sent from Rome to teach the Gospel of God. And having come forth from Gaitas, he came to the castle called Taracinas, and stayed there seven days in the house of Cæsarius the deacon, whom Peter had ordained by the laying on of hands. And sailing thence, he came by the river to a place called Tribus Tabernes.

[2062] Puteoli.

[2063] The geographical names are given in the peculiar forms of the text. Occasionally the usual forms, such as Baiæ, occur.

And those who had been saved out of the city of Pontiole that had been swallowed up, reported to Cæsar in Rome that Pontiole had been swallowed up, with all its multitude. And the emperor, being in great grief on account of the city, having summoned the chief of the Jews, said to them: Behold, on account of what I heard from you, I have caused Paul to be beheaded, and on account of this the city has been swallowed up. And the chief of the Jews said to Cæsar: Most worshipful emperor, did we not say to thee that he troubled all the country of the East, and perverted our fathers? It is better therefore, most worshipful emperor, that one city be destroyed, and not the seat of thine empire; for this had Rome to suffer. And the emperor, having heard their words, was appeased.

And Paul stayed in Tribus Tabernes four days. And departing thence, he came to Appii Forum, which is called Vicusarape; and having slept there that night, he saw one sitting on a golden chair, and a multitude of blacks standing beside him, saying: I have to-day made a son murder his father. Another said: And I have made a house fall, and kill parents with children. And they reported to him many evil deeds—some of one kind, some of another. And another coming, reported to him: I have managed that the bishop Juvenalius, whom Peter ordained, should sleep with the abbess Juliana. And having heard all these things when sleeping in that Appii Forum, near Vicusarape, straightway and immediately he sent to Rome one of those who had followed him from Pontiole to the bishop Juvenalius, telling him this same thing which had just been done. And on the following day, Juvenalius, running, threw himself at the feet of Peter, weeping and lamenting, and saying what had just befallen; and he recounted to him the matter, and said: I believe that this is the light which thou wast awaiting. And Peter said to him: How is it possible that it is he when he is dead? And Juvenalius the bishop took to Peter him that had been sent by Paul, and he reported to him that he was alive, and on his way, and that he was at Appii Forum. And Peter thanked and glorified the God and Father of our Lord Jesus Christ.

Then having summoned his disciples that believed, he sent them to Paul as far as Tribus Tabernes. And the distance from Rome to Tribus Tabernes is thirty-eight miles.[2064] And Paul seeing them, having given thanks to our Lord Jesus Christ, took courage; and departing thence, they slept in the city called Aricia.

And a report went about in the city of Rome that Paul the brother of Peter was coming. And those that believed in God rejoiced with great joy. And there was great consternation among the Jews; and having gone to Simon the magian, they entreated him, saying: Report to the emperor that Paul is not dead, but that he is alive, and has come. And Simon said to the Jews: What head is it, then, which came to Cæsar from Pontiole? Was it not bald also?

[2064] The distance was thirty-three miles. In the *Antonine Itinerary*, "To Aricia is sixteen miles, to *Tres Tabernæ* seventeen miles, to Appii Forum ten miles."

And Paul having come to Rome, great fear fell upon the Jews. They came together therefore to him, and exhorted him, saying: Vindicate the faith in which thou wast born; for it is not right that thou, being a Hebrew, and of the Hebrews, shouldst call thyself teacher of Gentiles, and vindicator of the uncircumcised; and, being thyself circumcised, that thou shouldst bring to nought the faith of the circumcision.[2065] And when thou seest Peter, contend against his teaching, because he has destroyed all the bulwarks of our law; for he has prevented the keeping of Sabbaths and new moons, and the holidays appointed by the law. And Paul, answering, said to them: That I am a true Jew, by this you can prove; because also you have been able to keep the Sabbath, and to observe the true circumcision; for assuredly on the day of the Sabbath God rested from all His works. We have fathers, and patriarchs, and the law. What, then, does Peter preach in the kingdom of the Gentiles? But if he shall wish to bring in any new teaching, without any tumult, and envy, and trouble, send him word, that we may see, and in your presence I shall convict him. But if his teaching be true, supported by the book and testimony of the Hebrews, it becomes all of us to submit to him.

Paul saying these and such like things, the Jews went and said to Peter: Paul of the Hebrews has come, and entreats thee to come to him, since those who have brought him say that he cannot meet whomsoever he may wish until he appear before Cæsar. And Peter having heard, rejoiced with great joy; and rising up, immediately went to him. And seeing each other, they wept for joy; and long embracing each other, they bedewed each other with tears.

And when Paul had related to Peter the substance[2066] of all his doings, and how, through the disasters of the ship, he had come, Peter also told him what he had suffered from Simon the magian, and all his plots. And having told these things, he went away towards evening.

And in the morning of the following day, at dawn, behold, Peter coming, finds a multitude of the Jews before Paul's door. And there was a great uproar between the Christian Jews and the Gentiles. For, on the one hand, the Jews said: We are a chosen race, a royal priesthood, the friends of Abraham, and Isaac, and Jacob, and all the prophets, with whom God spake, to whom He showed His own mysteries and His great wonders. But you of the Gentiles are no great thing in your lineage; if otherwise, you have become polluted and abominable by idols and graven images.

While the Jews were saying such things, and such-like, those of the Gentiles answered, saying: We, when we heard the truth, straightway followed it, having abandoned our errors.

[2065] Or, do away with belief in circumcision.

[2066] Lit., web or tissue.

But you, both knowing the mighty deeds of your fathers, and seeing the signs of the prophets, and having received the law, and gone through the sea with dry feet, and seen your enemies sunk in its depths, and the pillar of fire by night and of cloud by day shining upon you, and manna having been given to you out of heaven, and water flowing to you out of a rock,—after all these things you fashioned to yourselves the idol of a calf, and worshipped the graven image. But we, having seen none of the signs, believe to be a Saviour the God whom you have forsaken in unbelief.

While they were contending in these and such-like words, the Apostle Paul said that they ought not to make such attacks upon each other, but that they should rather give heed to this, that God had fulfilled His promises which He swore to Abraham our father, that in his seed he should inherit all the nations.[2067] For there is no respect of persons with God.[2068] As many as have sinned in law shall be judged according to law, and as many as have sinned without law shall perish without law.[2069] But we, brethren, ought to thank God that, according to His mercy, He has chosen us to be a holy people to Himself: so that in this we ought to boast, whether Jews or Greeks; for you are all one in the belief of His name.

And Paul having thus spoken, both the Jews and they of the Gentiles were appeased. But the rulers of the Jews assailed Peter. And Peter, when they accused him of having renounced their synagogues, said: Hear, brethren, the holy Spirit about the patriarch David, promising, Of the fruit of thy womb shall He set upon thy throne.[2070] Him therefore to whom the Father said, Thou art my Son, this day have I begotten Thee, the chief priests through envy crucified; but that He might accomplish the salvation of the world, it was allowed that He should suffer all these things.[2071] Just as, therefore, from the side of Adam Eve was created, so also from the side of Christ was created the Church, which has no spot nor blemish. In Him,[2072] therefore, God has opened an entrance to all the sons of Abraham, and Isaac, and Jacob, in order that they may be in the faith of profession towards Him,[2073] and have life and salvation in His name. Turn, therefore, and enter into the joy of your father Abraham, because God hath fulfilled what He promised to him. Whence also the prophet says, The Lord hath sworn, and will not repent: Thou art a priest for ever, after the order of Melchizedec.[2074] For a priest He became upon the cross, when He offered the whole burnt-offering of His own body and blood as a sacrifice for all the world.

[2067] Gen. xii. 3, xvii. 5.

[2068] Rom. ii. 11; Eph. vi. 9; Col. iii. 25; Jas. ii. 1.

[2069] Rom. ii. 12.

[2070] Ps. cxxxii. 11.

[2071] Or, He allowed Himself to suffer all these things.

[2072] Or, by Him.

[2073] i.e., That all may profess their faith in Him. For similar expressions, see 2 Cor. ix. 13, Heb. x. 23.

[2074] Ps. cx. 4; Heb. vii. 21.

And Peter saying this and such-like, the most part of the people believed. And it happened also that Nero's wife Libia, and the yoke-fellow of Agrippa the prefect, Agrippina by name, thus believed, so that also they went away from beside their own husbands. And on account of the teaching of Paul, many, despising military life, clung to God; so that even from the emperor's bed-chamber some came to him, and having become Christians, were no longer willing to return to the army or the palace.

When, consequently, the people were making a seditious murmuring, Simon, moved with zeal, rouses himself, and began to say many evil things about Peter, saying that he was a wizard and a cheat. And they believed him, wondering at his miracles; for he made a brazen serpent move itself, and stone statues to laugh and move themselves, and himself to 480 run and suddenly to be raised into the air. But as a set-off to these, Peter healed the sick by a word, by praying made the blind to see, put demons to flight by a command; sometimes he even raised the dead. And he said to the people that they should not only flee from Simon's deceit, but also that they should expose him, that they might not seem to be slaves to the devil.

And thus it happened that all pious men abhorred Simon the magian, and proclaimed him impious. But those who adhered to Simon strongly affirmed Peter to be a magian, bearing false witness as many of them as were with Simon the magian; so that the matter came even to the ears of Nero the Cæsar, and he gave order to bring Simon the magian before him. And he, coming in, stood before him, and began suddenly to assume different forms, so that on a sudden he became a child, and after a little an old man, and at other times a young man; for he changed himself both in face and stature into different forms, and was in a frenzy, having the devil as his servant. And Nero beholding this, supposed him to be truly the son of God; but the Apostle Peter showed him to be both a liar and a wizard, base and impious and apostate, and in all things opposed to the truth of God, and that nothing yet remained except that his wickedness, being made apparent by the command of God, might be made manifest to them all.

Then Simon, having gone in to Nero, said: Hear, O good emperor: I am the son of God come down from heaven. Until now I have endured Peter only calling himself an apostle; but now he has doubled the evil: for Paul also himself teaches the same things, and having his mind turned against me, is said to preach along with him; in reference to whom, if thou shalt not contrive their destruction, it is very plain that thy kingdom cannot stand.

Then Nero, filled with concern, ordered to bring them speedily before him. And on the following day Simon the magian, and Peter and Paul the apostles of Christ, having come in to Nero, Simon said: These are the disciples of the Nazarene, and it is not at all well that they should be of the people of the Jews, Nero said: What is a Nazarene? Simon said: There is a city of Judah which has always been opposed to us, called Nazareth, and to it the teacher of these men belonged. Nero said: God commands us to love every man; why, then, dost thou persecute them? Simon said: This is a race of men who have turned aside all Judæa from believing in me. Nero said to Peter: Why are you thus unbelieving, according to your race?[2075] Then Peter said to Simon: Thou hast been able to impose upon all, but upon me never; and those who have been deceived, God has through me recalled from their error. And since thou hast learned by experience that thou canst not get the better of me, I wonder with what face thou boastest thyself before the emperor, and supposest that through thy magic art thou shalt overcome the disciples of Christ. Nero said: Who is Christ? Peter said: He is what this Simon the magian affirms himself to be; but this is a most wicked man, and his works are of the devil. But if thou wishest to know, O good emperor, the things that have been done in Judæa about Christ, take the writings of Pontius Pilate sent to Claudius, and thus thou wilt know all. And Nero ordered them to be brought, and to be read in their presence; and they were to the following effect:[2076]—

Pontius Pilate to Claudius, greeting. There has lately happened an event which I myself was concerned in. For the Jews through envy have inflicted on themselves, and those coming after them, dreadful judgments. Their fathers had promises that their God would send them his holy one from heaven, who according to reason should be called their king, and he had promised to send him to the earth by means of a virgin. He, then, when I was procurator, came into Judæa. And they saw[2077] him enlightening the blind, cleansing lepers, healing paralytics, expelling demons from men, raising the dead, subduing the winds, walking upon the waves of the sea, and doing many other wonders, and all the people of the Jews calling him Son of God. Then the chief priests, moved with envy against him, seized him, and delivered him to me; and telling one lie after another, they said that he was a wizard, and did contrary to their law. And I, having believed that these things were so, gave him up, after scourging him, to their will;[2078] and they crucified him, and after he was buried set guards over him. But he, while my soldiers were guarding him, rose on the third day. And to such a degree was the wickedness of the Jews inflamed against him, that they gave money to the soldiers, saying, Say his disciples have stolen his body. But they, having taken the money, were not able to keep silence as to what had happened; for they have testified that they have seen him (after he was) risen, and that they have received money from the Jews. These things, therefore, have I reported, that no one should falsely speak otherwise, and that thou shouldest not suppose that the falsehoods of the Jews are to be believed. 48

[2075] i.e., How do you happen, as a race, to be so unbelieving? The Latin translation has: against your race—κατὰ τοῦ γένους for κατὰ τὸ γένος.

[2076] For another translation of this letter, see Latin Gospel of Nicodemus, chap. xiii. (xxix.) [This occurs on p. 454; there is another form on p. 459.—R.]

[2077] Or, I saw.

[2078] Or, to their council.

And the letter having been read, Nero said: Tell me, Peter, were all these things thus done by him? Peter said: They were, with your permission, O good emperor. For this Simon is full of lies and deceit, even if it should seem that he is what he is not—a god. And in Christ there is all excellent victory through God and through man,[2079] which that incomprehensible glory assumed which through man deigned to come to the assistance of men. But in this Simon there are two essences, of man and of devil, who through man endeavours to ensnare men.

Simon said: I wonder, O good emperor, that you reckon this man of any consequence—a man uneducated, a fisherman of the poorest, and endowed with power neither in word nor by rank. But, that I may not long endure him as an enemy, I shall forthwith order my angels to come and avenge me upon him. Peter said: I am not afraid of thy angels; but they shall be much more afraid of me in the power and trust of my Lord Jesus Christ, whom thou falsely declarest thyself to be.

Nero said: Art thou not afraid, Peter, of Simon, who confirms his godhead by deeds? Peter said: Godhead is in Him who searcheth the hidden things of the heart.[2080] Now then, tell me what I am thinking about, or what I am doing. I disclose to thy servants who are here what my thought is, before he tells lies about it, in order that he may not dare to lie as to what I am thinking about. Nero said: Come hither, and tell me what thou art thinking about. Peter said: Order a barley loaf to be brought, and to be given to me secretly. And when he ordered it to be brought, and secretly given to Peter, Peter said: Now tell us, Simon, what has been thought about, or what said, or what done.

Nero said: Do you mean me to believe that Simon does not know these things, who both raised a dead man, and presented himself on the third day after he had been beheaded, and who has done whatever he said he would do? Peter said: But he did not do it before me. Nero said: But he did all these before me. For assuredly he ordered angels to come to him, and they came. Peter said: If he has done what is very great, why does he not do what is very small? Let him tell what I had in my mind, and what I have done. Nero said: Between you, I do not know myself. Simon said: Let Peter say what I am thinking of, or what I am doing. Peter said: What Simon has in his mind I shall show that I know, by my doing what he is thinking about. Simon said: Know this, O emperor, that no one knows the thoughts of men, but God alone. Is not, therefore, Peter lying? Peter said: Do thou, then, who sayest that thou art the Son of God, tell what I have in my mind; disclose, if thou canst, what I have just done in secret. For Peter, having blessed the barley loaf which he had received, and hawing broken it with his right hand and his left, had heaped it up in his sleeves. Then Simon, enraged that he was not able to tell the secret of the apostle, cried out, saying: Let great dogs come forth, and eat him up before Cæsar. And suddenly there appeared great dogs, and rushed at Peter. But Peter, stretching forth his hands[2081] to pray, showed to the dogs the loaf which he had blessed; which the dogs seeing, no longer appeared. Then Peter said to Nero: Behold, I have shown thee that I knew what Simon was thinking of, not by words, but by deeds; for he, having promised that he would bring angels against me, has brought dogs, in order that he might show that he had not god-like but dog-like angels.

[2079] i.e., human nature.

[2080] Jer. xvii. 10; Rev. ii. 23.

Then Nero said to Simon: What is it, Simon? I think we have got the worst of it. Simon said: This man, both in Judæa and in all Palestine and Cæsarea, has done the same to me;[2082] and from very often striving with me, he has learned that this is adverse to them. This, then, he has learned how to escape from me; for the thoughts of men no one knows but God alone. And Peter said to Simon: Certainly thou feignest thyself to be a god; why, then, dost thou not reveal the thoughts of every man?

Then Nero, turning to Paul, said: Why dost thou say nothing, Paul? Paul answered and said: Know this, O emperor, that if thou permittest this magician to do such things, it will bring an access of the greatest mischief to thy country, and will bring down thine empire from its position. Nero said to Simon: What sayest thou? Simon said: If I do not manifestly hold myself out to be a god, no one will bestow upon me due reverence. Nero said: And now, why dost thou delay, and not show thyself to be a god, in order that these men may be punished? Simon said: Give orders to build for me a lofty tower of wood, and I, going up upon it, will call my angels, and order them to take me, in the sight of all, to my father in heaven; and these men, not being able to do this, are put to shame as[2083] uneducated men. And Nero said to Peter: Hast thou heard, Peter, what has been said by Simon? From this will appear how much power either he or thy god has. Peter said: O most mighty emperor, if thou wert willing, thou mightst perceive that he is full of demons. Nero said: Why do you make to me roundabouts of circumlocutions? To-morrow will prove you.

Simon said: Dost thou believe, O good emperor, that I who was dead, and rose again, 482 am a magician? For it had been brought about by his own cleverness that the unbelieving Simon had said to Nero: Order me to be beheaded in a dark place, and there to be left slain; and if I do not rise on the third day, know that I am a magician; but if I rise again, know that I am the Son of God.

[2081] Lam. iii. 41; Mark xi. 25; 1 Tim. ii. 8.

[2082] See the *Clementines*, Homilies II., III., VI., XVI., XX.

[2083] Or, are proved to be.

And Nero having ordered this, in the dark, by his magic art he managed that a ram should be beheaded. And for so long did the ram appear to be Simon until he was beheaded. And when he had been beheaded in the dark, he that had beheaded him, taking the head, found it to be that of a ram; but he would not say anything to the emperor, lest he should scourge him, having ordered this to be done in secret. Thereafter, accordingly. Simon said that he had risen on the third day, because he took away the head of the ram and the limbs—but the blood had been there congealed—and on the third day he showed himself to Nero, and said: Cause to be wiped away my blood that has been poured out; for, behold, having been beheaded, as I promised, I have risen again on the third day.

And when Nero said, To-morrow will prove you, turning to Paul, he says: Thou Paul, why dost thou say nothing? Either who taught thee, or whom thou hast for a master, or how thou hast taught in the cities, or what things have happened through thy teaching? For I think that thou hast not any wisdom, and art not able to accomplish any work of power. Paul answered: Dost thou suppose that I ought to speak against a desperate man, a magician, who has given his soul up to death, whose destruction and perdition will come speedily? For he ought to speak who pretends to be what he is not, and deceives men by magic art. If thou consentest to hear his words, and to shield him, thou shalt destroy thy soul and thy kingdom, for he is a most base man. And as the Egyptians Jannes and Jambres led Pharaoh and his army astray until they were swallowed up in the sea, so also he, through the instruction of his father the devil, persuades men to do many evils to themselves, and thus deceives many of the innocent, to the peril of thy kingdom. But as for the word of the devil, which I see has been poured out through this man, with groanings of my heart I am dealing with the Holy Spirit, that it may be clearly shown what it is; for as far as he seems to raise himself towards heaven, so far will he be sunk down into the depth of Hades, where there is weeping and gnashing of teeth. But about the teaching of my Master, of which thou didst ask me, none attain it except the pure, who allow faith to come into their heart.[2084] For as many things as belong to peace and love, these have I taught. Round about from Jerusalem, and as far as Illyricum,[2085] I have fulfilled the word of peace. For I have taught that in honour they should prefer one another;[2086] I have taught those that are eminent and rich not to be lifted up, and hope in uncertainty of riches, but to place their hope in God;[2087] I have taught those in a middle station to be content with food and covering;[2088] I have taught the poor to rejoice in their own poverty; I have taught fathers to teach their children instruction in the fear of the Lord, children to obey their parents in wholesome admonition;[2089] I have taught wives to love their own husbands, and to fear them as masters, and husbands to observe fidelity to their wives; I have taught masters to treat their slaves with clemency, and slaves to serve their own masters faithfully;[2090] I have taught the churches of the believers to reverence one almighty, invisible, and incomprehensible God. And this teaching has been given me, not from men, nor through men, but through Jesus Christ,[2091] who spoke to me out of heaven, who also has sent me to preach, saying to me, Go forth, for I will be with thee; and all things, as many as thou shalt say or do, I shall make just.

[2084] Or, the pure in heart admitting the faith.

[2085] Rom. xv. 19.

[2086] Rom. xii. 10.

[2087] 1 Tim. vi. 17.

[2088] Or, those who have a moderate quantity of food and covering to be content (1 Tim. vi. 8).

Nero said: What sayest thou, Peter? He answered and said: All that Paul has said is true.[2092] For when he was a persecutor of the faith of Christ, a voice called him out of heaven, and taught him the truth; for he was not an adversary of our faith from hatred, but from ignorance. For there were before us false Christs, like Simon, false apostles, and false prophets, who, contrary to the sacred writings, set themselves to make void the truth; and against these it was necessary to have in readiness this man, who from his youth up set himself to no other thing than to search out the mysteries of the divine law, by which[2093] he might become a vindicator of truth and a persecutor of falsehood. Since, then, his persecution was not on account of hatred, but on account of the vindication of the law, the very truth out of heaven held intercourse with him, saying, I am the truth which you persecutest; cease persecuting me. When, therefore, he knew that this was so, leaving off that which he was vindicating, he began to vindicate this way of Christ which he was persecuting.

Simon said: O good emperor, take notice that these two have conspired against me; for I am the truth, and they purpose evil against me. Peter said: There is no truth in thee; but all thou sayest is false.

Nero said: Paul, what sayest thou? Paul said: Those things which thou hast heard from Peter, believe to have been spoken by me also; for we purpose the same thing, for we have the same Lord Jesus the Christ. Simon said: Dost thou expect me, O good emperor, to hold an argument with these men, who have come to an agreement against me? And having turned to the apostles of Christ, he said: Listen, Peter and Paul: if I can do nothing for you here, we are going to the place where I must judge you. Paul said: O good emperor, see what threats he holds out against us. Peter said: Why was it necessary to keep from laughing outright at a foolish man, made the sport of demons, so as to suppose that he cannot be made manifest?

[2089] Or, in the admonition of the Saviour (Eph. vi. 4.).

[2090] Col. iii. 18–22.

[2091] Gal. i. 1.

[2092] Four of themss. and the Latin version here add: For assuredly I have for a long time past received letters from our bishops throughout all the world about the things done and said by him.

[2093] i.e., mysteries.

Simon said: I spare you until I shall receive my power. Paul said: See if you will go out hence safe. Peter said: If thou do not see, Simon, the power of our Lord Jesus Christ, thou wilt not believe thyself not to be Christ. Simon said: Most sacred emperor, do not believe them, for they are circumcised knaves. Paul said: Before we knew the truth, we had the circumcision of the flesh; but when the truth appeared, in the circumcision of the heart we both are circumcised, and circumcise. Peter said: If circumcision be a disgrace, why hast thou been circumcised, Simon?

Nero said: Has, then, Simon also been circumcised? Peter said: For not otherwise could he have deceived souls, unless he feigned himself to be a Jew, and made a show of teaching the law of God. Nero said: Simon, thou, as I see, being carried away with envy, persecutest these men. For, as it seems, there is great hatred between thee and their Christ; and I am afraid that thou wilt be worsted by them, and involved in great evils. Simon said: Thou art led astray, O emperor. Nero said: How am I led astray? What I see in thee, I say. I see that thou art manifestly an enemy of Peter and Paul and their master.

Simon said: Christ was not Paul's master. Paul said: Yes; through revelation He taught me also. But tell me what I asked thee—Why wast thou circumcised? Simon said: Why have you asked me this? Paul said: We have a reason for asking you this. Nero said: Why art thou afraid to answer them? Simon said: Listen, O emperor. At that time circumcision was enjoined by God when I received it. For this reason was I circumcised.

Paul said: Hearest thou, O good emperor, what has been said by Simon? If, therefore, circumcision be a good thing, why hast thou, Simon, given up those who have been circumcised, and forced them, after being condemned, to be put to death? Nero said: Neither about you do I perceive anything good. Peter and Paul said: Whether this thought about us be good or evil has no reference to the matter; but to us it was necessary that what our Master promised should come to pass. Nero said: If I should not be willing? Peter said: Not as thou willest, but as He promised to us.

Simon said: O good emperor, these men have reckoned upon thy clemency, and have bound thee. Nero said: But neither hast thou yet made me sure about thyself. Simon said: Since so many excellent deeds and signs have been shown to thee by me, I wonder how thou shouldst be in doubt. Nero said: I neither doubt nor favour any of you; but answer me rather what I ask.

Simon said: Henceforward I answer thee nothing. Nero said: Seeing that thou liest, therefore thou sayest this. But if even I can do nothing to thee, God, who can, will do it. Simon said: I no longer answer thee. Nero said: Nor do I consider thee to be anything: for, as I perceive, thou art a liar in everything. But why do I say so much? The three of you show that your reasoning is uncertain; and thus in all things you have made me doubt, so that I find that I can give credit to none of you.[2094]

Peter said: We preach one God and Father of our Lord Jesus Christ, that has made the heaven and the earth and the sea, and all that therein is, who is the true King; and of His kingdom there shall be no end.[2095] Nero said: What king is lord? Paul said: The Saviour of all the nations. Simon said: I am he whom you speak of. Peter and Paul said: May it never be well with thee, Simon, magician, and full of bitterness.

Simon said: Listen, O Cæsar Nero, that thou mayst know that these men are liars, and that I have been sent from the heavens: to-morrow I go up into the heavens, that I may make those who believe in me blessed, and show my wrath upon those who have denied me. Peter and Paul said: Us long ago God called to His own glory; but thou, called by the devil, hastenest to punishment. Simon said: Cæsar Nero, listen to me. Separate these madmen from thee, in order that when I go into heaven to my father, I may be very merciful to thee. Nero said: And whence shall we prove this, that thou goest away into heaven? Simon said: Order a lofty tower to be made of wood, and of great beams, that I may go up upon it, and that my angels may find me in the air; for they cannot come to me upon earth among the sinners. Nero said: I will see whether thou wilt fulfil what thou sayest. 48

Then Nero ordered a lofty tower to be made in the Campus Martius, and all the people and the dignities to be present at the spectacle. And on the following day, all the multitude having come together, Nero ordered Peter and Paul to be present, to whom also he said: Now the truth has to be made manifest. Peter and Paul said: We do not expose him, but our Lord Jesus Christ, the Son of God, whom he has falsely declared himself to be.

And Paul, having turned to Peter, said: It is my part to bend the knee, and to pray to God; and thine to produce the effect, if thou shouldst see him attempting anything, because thou wast first taken in hand[2096] by the Lord. And Paul, bending his knees, prayed. And Peter, looking stedfastly upon Simon, said: Accomplish what thou hast begun; for both thy exposure and our call is at hand: for I see my Christ calling both me and Paul. Nero said: And where will you go to against my will? Peter said: Whithersoever our Lord has called us. Nero said: And who is your lord? Peter said: Jesus the Christ, whom I see calling us to Himself. Nero said: Do you also then intend to go away to heaven? Peter said: If it shall seem good to Him that calls us. Simon said: In order that thou mayst know, O emperor, that these are deceivers, as soon as ever I ascend into heaven, I will send my angels to thee, and will make thee come to me. Nero said: Do at once what thou sayest.

[2094] Or, to nothing.

[2095] Luke i. 33.

[2096] Or, chosen.

Then Simon went up upon the tower in the face of all, and, crowned with laurels, he stretched forth his hands, and began to fly. And when Nero saw him flying, he said to Peter: This Simon is true; but thou and Paul are deceivers. To whom Peter said: Immediately shalt thou know that we are true disciples of Christ; but that he is not Christ, but a magician, and a malefactor. Nero said: Do you still persist? Behold, you see him going up into heaven. Then Peter, looking stedfastly upon Paul, said: Paul, look up and see. And Paul, having looked up, full of tears, and seeing Simon flying, said: Peter, why art thou idle? finish what thou hast begun; for already our Lord Jesus Christ is calling us. And Nero hearing them, smiled a little, and said: These men see themselves worsted already, and are gone mad. Peter said: Now thou shalt know that we are not mad. Paul said to Peter: Do at once what thou doest.

And Peter, looking stedfastly against Simon, said: I adjure you, ye angels of Satan, who are carrying him into the air, to deceive the hearts of the unbelievers, by the God that created all things, and by Jesus Christ, whom on the third day He raised from the dead, no longer from this hour to keep him up, but to let him go. And immediately, being let go, he fell into a place called Sacra Via, that is, Holy Way, and was divided into four parts, having perished by an evil fate.

Then Nero ordered Peter and Paul to be put in irons, and the body of Simon to be carefully kept three days, thinking that he would rise on the third day. To whom Peter said: He will no longer rise, since he is truly dead, being condemned to everlasting punishment. And Nero said to him: Who commanded thee to do such a dreadful deed? Peter said: His reflections and blasphemy against my Lord Jesus Christ have brought him into this gulf of destruction. Nero said: I will destroy you by an evil taking off. Peter said: This is not in thy power, even if it should seem good to thee to destroy us; but it is necessary that what our Master promised to us should be fulfilled.

Then Nero, having summoned Agrippa the proprætor, said to him: It is necessary that men introducing mischievous religious observances should die. Wherefore I order them to take iron clubs,[2097] and to be killed in the sea-fight. Agrippa the proprætor said: Most sacred emperor, what thou hast ordered is not fitting for these men, since Paul seems innocent beside Peter. Nero said: By what fate, then, shall they die? Agrippa answered and said: As seems to me, it is just that Paul's head should be cut off, and that Peter should be raised on a cross as the cause of the murder. Nero said: Thou hast most excellently judged.

[2097] The text has κινάρας, artichokes, for which I have read κορυνας, clubs. Sea-fights were a favourite spectacle of the Roman emperors (Suet., *Nero*, xii.; *Claud.*, xxi.; *Dom.*, iv.). The combatants were captives, or persons condemned to death (Dion Cass., lx. 33).

Then both Peter and Paul were led away from the presence of Nero. And Paul was beheaded on the Ostesian road.[2098]

And Peter, having come to the cross, said: Since my Lord Jesus Christ, who came down from the heaven upon the earth, was raised upon the cross upright,[2099] and He has deigned to call to heaven me, who am of the earth, my cross ought to be fixed head down most, so as to direct my feet towards heaven; for I am not worthy to be crucified like my Lord. Then, having reversed the cross, they nailed his feet up.

And the multitude was assembled reviling Cæsar, and wishing to kill him. But Peter restrained them, saying:[2100] A few days ago, being exhorted by the brethren, I was going away; and my Lord Jesus Christ met me, and having adored Him, I said, Lord, whither art Thou going? And He said to me, I am going to Rome to be crucified. And I said to Him, Lord, wast Thou not crucified once for all? And the Lord answering, said, I saw thee fleeing from death, and I wish to be crucified instead of thee. And I said, Lord, I go; I fulfil Thy command. And He said to me, Fear not, for I am with thee.[2101] On this account, then, children, do not hinder my going; for already my feet are going on the road to heaven. Do not grieve, therefore, but rather rejoice with me, for to-day I receive the fruit of my labours. And thus speaking, he said: I thank Thee, good Shepherd, that the sheep which Thou hast entrusted to me, sympathize with me; I ask, then, that with me they may have a part in Thy kingdom.[2102] And having thus spoken, he gave up the ghost.

And immediately there appeared men glorious and strange in appearance; and they said: We are here, on account of the holy and chief apostles, from Jerusalem. And they, along with Marcellus, an illustrious man, who, having left Simon, had believed in Peter, took up his body secretly, and put it under the terebinth near the place for the exhibition of sea-fights in the place called the Vatican.[2103]

And the men who had said that they came from Jerusalem said to the people: Rejoice, and be exceeding glad, because you have been deemed worthy to have great champions.

[2098] For the episode of Perpetua, contained in three of the Greek mss., but not in the Latin versions, see the end of this book.

[2099] i.e., head uppermost.

[2100] One of the mss. here inserts: Do not be hard upon him, for he is the servant of this father Satan; but I must fulfil the command of my Lord.

[2101] Some of themss. insert: Until I bring thee into my Father’s house.

[2102] Several of themss. here add: I commend unto Thee the sheep whom Thou didst entrust unto me, that they may not feel that they are without me, having for a shepherd Thee, through whom I have been able to feed this flock.

[2103] In three of the Greek mss., but not in the Latin versions, the story of Perpetua is here continued.

And know that Nero himself, after these not many days, will be utterly destroyed, and his kingdom shall be given to another.

And after these things the people revolted against him; and when he knew of it, he fled into desert places, and through hunger and cold he gave up the ghost, and his body became food for the wild beasts.

And some devout men of the regions of the East wished to carry off the relics of the saints, and immediately there was a great earthquake in the city;[2104] and those that dwelt in the city having become aware of it, ran and seized the men, but they fled. But the Romans having taken them, put them in a place three miles from the city, and there they were guarded a year and seven months, until they had built the place in which they intended to put them. And after these things, all having assembled with glory and singing of praise, they put them in the place built for them.

And the consummation of the holy glorious Apostles Peter and Paul was on the 29th of the month of June—in Christ Jesus our Lord, to whom be glory and strength.

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[2104] Severalmss. here add: And the people of the Romans ran, and took them into the place called the Catacombs on the Appian Way, at the third milestone; and there the bodies of the saints were guarded a year and six months, until places were built for them in which they might be put. And the body of St. Peter was put into the Vatican, near the place for the sea-fights, and that of St. Paul into the Vostesian (or Ostesian) Way, two mile from the city; and in these places, through their prayers, many good deeds are wrought to the faithful in the name of our Lord Jesus Christ.

The Story of Perpetua.

And as Paul was being led away to be beheaded at a place about three miles from the city, he was in irons. And there were three soldiers guarding him who were of a great family. And when they had gone out of the gate about the length of a bow-shot, there met them a God-fearing woman; and she, seeing Paul dragged along in irons, had compassion on him, and wept bitterly. And the name of the woman was called Perpetua; and she was one-eyed. And Paul, seeing her weeping, says to her: Give me thy handkerchief, and when I turn back I shall give it to thee. And she, having taken the handkerchief, gave it to him willingly. And the soldiers laughed, and said to the woman: Why dost thou wish, woman, to lose thy handkerchief? Knowest thou not that he is going away to be beheaded? And Perpetua said to them: I adjure you by the health of Cæsar to bind his eyes with this handkerchief when you cut off his head. Which also was done. And they beheaded him at the place called Aquæ Salviæ, near the pine tree. And as God had willed, before the soldiers came back, the handkerchief, having on it drops of blood, was restored to the woman. And as she was carrying it, straightway and immediately her eye was opened.

And the three soldiers who had cut off the head of Saint Paul, when after three hours they came on the same day with the Bulla bringing it to Nero, having met Perpetua, they 486 said to her: What is it, woman? Behold, by thy confidence thou hast lost thy handkerchief. But she said to them: I have both got my handkerchief, and my eye has recovered its sight. And as the Lord, the God of Paul, liveth, I also have entreated him that I may be deemed worthy to become the slave of his Lord. Then the soldiers who had the Bulla, recognising the handkerchief, and seeing that her eye had been opened, cried out with a loud voice, as if from one mouth, and said: We too are the slaves of Paul's master. Perpetua therefore having gone away, reported in the palace of the Emperor Nero that the soldiers who had beheaded Paul said: We shall no longer go into the city, for we believe in Christ whom Paul preached, and we are Christians. Then Nero, filled with rage, ordered Perpetua, who had informed him of the soldiers, to be kept fast in irons; and as to the soldiers, he ordered one to be beheaded outside of the gate about one mile from the city, another to be cut in two, and the third to be stoned. And Perpetua was in the prison; and in this prison there was kept Potentiana, a noble maiden, because she had said: I forsake my parents and all the substance of my father, and I wish to become a Christian. She therefore joined herself to Perpetua, and ascertained from her everything about Paul, and was in much anxiety about the faith in Christ. And the wife of Nero was Potentiana's sister; and she secretly informed her about Christ, that those who believe in Him see everlasting joy, and that everything here is temporary, but there eternal: so that also she fled out of the palace, and some of the senators' wives with her. Then Nero, having inflicted many tortures upon Perpetua, at last tied a great stone to her neck, and ordered her to be thrown over a precipice. And her remains lie at the Momentan[2105] gate. And Potentiana also underwent many torments; and at last, having made a furnace one day, they burned her.

[2105] This is a slip for Nomentan.

Acts of Paul and Thecla.

As Paul was going up to Iconium after the flight from Antioch, his fellow-travellers were Demas and Ermogenes, full of hypocrisy; and they were importunate with Paul,[2106] as if they loved him. But Paul, looking only to the goodness of Christ, did them no harm, but loved them exceedingly, so that he made the oracles of the Lord sweet to them in the teaching both of the birth and the resurrection of the Beloved; and he gave them an account, word for word, of the great things of Christ, how He[2107] had been revealed to him.

And a certain man, by name Onesiphorus, hearing that Paul had come to Iconium, went out to meet him with his children Silas and Zeno, and his wife Lectra, in order that he might entertain him: for Titus had informed him what Paul was like in appearance: for he had not seen him in the flesh, but only in the spirit. And he went along the road to Lystra, and stood waiting for him, and kept looking at the passers by according to the description of Titus. And he saw Paul coming, a man small in size, bald-headed, bandy-legged, well-built,[2108] with eyebrows meeting, rather long-nosed, full of grace. For sometimes he seemed like a man, and sometimes he had the countenance of an angel. And Paul, seeing Onesiphorus, smiled; and Onesiphorus said: Hail, O servant of the blessed God! And he said: Grace be with thee and thy house. And Demas and Ermogenes were jealous, and showed greater hypocrisy; so that Demas said: Are not we of the blessed God, that thou hast not thus saluted us? And Onesiphorus said: I do not see in you the fruit of righteousness; but if such you be, come you also into my house and rest yourselves.

And Paul having gone into the house of Onesiphorus, there was great joy, and bending of knees, and breaking of bread, and the word of God about self-control and the resurrection; Paul saying: Blessed are the pure in heart, for they shall see God:[2109] blessed are they that have kept the flesh chaste, for they shall become a temple of God:[2110] blessed are they that control themselves, for God shall speak with them: blessed are they that have kept aloof from this world, for they shall be called upright:[2111] blessed are they that have wives as not having them, for they shall receive God for their portion:[2112] blessed are they that have the fear of God, for they shall become angels of God:[2113] blessed are they that have kept the baptism, for they shall rest beside the Father and the Son: blessed are the merciful, for they shall obtain mercy,[2114] and shall not see the bitter day of judgment: blessed are the bodies of the virgins, for they shall be well pleasing to God, and shall not lose the reward of their chastity; for the word of the Father shall become to them a work of salvation against the day of His Son, and they shall have rest for ever and ever.[2115]

[2106] Or, persisted in staying with Paul.

[2107] Or, how they.

[2108] Or, healthy.

[2109] Matt. v. 8.

[2110] Comp. 1 Cor. vi. 18, 19.

[2111] Comp. Rom. xii. 2.

[2112] Comp. 1 Cor. vii. 29.

And while Paul was thus speaking in the midst of the church in the house of Onesiphorus, a certain virgin Thecla, the daughter of Theocleia, betrothed to a man *named* Thamyris, sitting at the window close by, listened night and day to the discourse of virginity and prayer, and did not look away from the window, but paid earnest heed to the faith, rejoicing exceedingly. And when she still saw many women going in beside Paul, she also had an eager desire to be deemed worthy to stand in the presence of Paul, and to hear the word of Christ; for never had she seen his figure, but heard his word only.

And as she did not stand away from the window, her mother sends to Thamyris; and he comes gladly, as if already receiving her in marriage. And Theocleia said: I have a strange story to tell thee, Thamyris; for assuredly for three days and three nights Thecla does not rise from the window, neither to eat nor to drink; but looking earnestly as if upon some pleasant sight, she is so devoted to a foreigner teaching deceitful and artful discourses, that I wonder how a virgin of such modesty is so painfully put about. Thamyris, this man will overturn the city of the Iconians, and thy Thecla too besides; for all the women and the young men go in beside him, being taught to fear God and to live in chastity. Moreover also my daughter, tied to the window like a spider, lays hold of what is said by Paul with a strange eagerness and awful emotion; for the virgin looks eagerly at what is said by him, 488 and has been captivated. But do thou go near and speak to her, for she has been betrothed to thee.

And Thamyris going near, and kissing her, but at the same time also being afraid of her overpowering emotion, said: Thecla, my betrothed, why dost thou sit thus? and what sort of feeling holds thee overpowered? Turn round to thy Thamyris, and be ashamed. Moreover also her mother said the same things: Why dost thou sit thus looking down, my child, and answering nothing, but like a mad woman? And they wept fearfully, Thamyris indeed for the loss of a wife, and Theocleia of a child, and the maidservants of a mistress: there was accordingly much confusion in the house of mourning.[2116] And while these things were thus going on, Thecla did not turn round, but kept attending earnestly to the word of Paul.

[2113] Comp. Luke xx. 36.

[2114] Matt. v. 7.

[2115] Some mss. add the following beatitudes: Blessed are they that tremble at the words of God, for they shall be comforted: blessed are they that have received the wisdom of Jesus Christ, for they shall be called the sons of the Most High: blessed are they that through love of Christ have come out from conformity with the world, for they shall judge the angels, and shall be blessed at the right hand of the Father.

And Thamyris starting up, went forth into the street, and kept watching those going in to him and coming out. And he saw two men bitterly contending with each other; and he said: Men, tell me who this is among you, leading astray the souls of young men, and deceiving virgins, so that they do not marry, but remain as they are. I promise, therefore, to give you money enough if you tell me about him; for I am the first man[2117] of the city. And Demas and Ermogenes said to him: Who this is, indeed, we do not know; but he deprives young men of wives, and maidens of husbands, saying, There is for you a resurrection in no other way, unless you remain chaste, and pollute not the flesh, but keep it chaste. And Thamyris said to them: Come into my house, and rest yourselves. And they went to a sumptuous dinner, and much wine, and great wealth, and a splendid table; and Thamyris made them drink, from his love to Thecla, and his wish to get her as his wife. And Thamyris said during the dinner: Ye men, what is his teaching, tell me, that I also may know; for I am no little distressed about Thecla, because she thus loves the stranger, and I am prevented from marrying.

Demas and Ermogenes said: Bring him before the governor Castelios on the charge of persuading the multitudes to embrace the new teaching of the Christians, and he will speedily destroy him, and thou shalt have Thecla as thy wife. And we shall teach thee that the resurrection of which this man speaks has taken place, because it has already taken place in the children which we have;[2118] and we rose again when we came to the knowledge of the true God.

And Thamyris, hearing these things, being filled with anger and rage, rising up early, went to the house of Onesiphorus with archons and public officers, and a great crowd with batons, saying: Thou hast corrupted the city of the Iconians, and her that was betrothed to me, so that she will not have me: let us go to the governor Castelios. And all the multitude said: Away with the magician; for he has corrupted all our wives, and the multitudes have been persuaded *to change their opinions*.

And Thamyris, standing before the tribunal, said with a great shout: O proconsul, this man, who he is we know not, who makes virgins averse to marriage; let him say before thee on what[2119] account he teaches these things. And Demas and Ermogenes said to Thamyris: Say that he is a Christian, and thus thou wilt do away with him. But the proconsul stayed his intention, and called Paul, saying: Who art thou, and what dost thou teach? for they bring no small charges against thee. And Paul lifted up his voice, saying: Since I am this day examined as to what I teach, listen, O proconsul: A living God, a God of retributions, a jealous God, a God in need of nothing, consulting for the salvation of men, has sent me that I may reclaim them from corruption and uncleanness, and from all pleasure, and from death, that they may not sin. Wherefore God sent His own Son, whom I preach, and in whom I teach men to rest their hope, who alone has had compassion upon a world led astray, that they may be no longer under judgment, O proconsul, but may have faith, and the fear of God, and the knowledge of holiness, and the love of truth. If, therefore, I teach what has been revealed to me by God, wherein do I do wrong? And the proconsul having heard, ordered Paul to be bound, and sent to prison, until, said he, I, being at leisure, shall hear him more attentively.

[2116] Or, a great outpouring of lamentation in the house.

[2117] Or, a chief man.

[2118] i.e., we rise again in our children.

[2119] Or, whose.

And Thecla by night having taken off her bracelets, gave them to the gatekeeper; and the door having been opened to her, she went into the prison; and having given the jailor a silver mirror, she went in beside Paul, and, sitting at his feet, she heard the great things of God. And Paul was afraid of nothing, but ordered his life in the confidence of God. And her faith also was increased, and she kissed his bonds.

And when Thecla was sought for by her friends, and Thamyris, as if she had been lost, was running up and down the streets, one of the gatekeeper's fellow-slaves informed him that she had gone out by night. And having gone out, they examined the gatekeeper; and he said to them: She has gone to the foreigner into the prison. And having gone, they found her, as it were, enchained by affection. And having gone forth thence, they drew the multitudes together, and informed the governor of the circumstance. And he ordered Paul to be brought to the tribunal; but Thecla was wallowing on the ground[2120] in the place where he sat and taught her in the prison; and he ordered her too to be brought to the tribunal. And she came, exulting with joy. And the crowd, when Paul had been brought, vehemently cried out: He is a magician! away with him! But the proconsul gladly heard Paul upon the holy works of Christ. And having called a council, he summoned Thecla, and said to her: Why dost thou not obey Thamyris, according to the law of the Iconians? But she stood looking earnestly at Paul. And when she gave no answer, her mother cried out, saying: Burn the wicked *wretch;* burn in the midst of the theatre her that will not marry, in order that all the women that have been taught by this man may be afraid.

And the governor was greatly moved; and having scourged Paul, he cast him out of the city, and condemned Thecla to be burned. And immediately the governor went away to the theatre, and all the crowd went forth to the spectacle of Thecla. But as a lamb in the wilderness looks round for the shepherd, so she kept searching for Paul. And having looked upon the crowd, she saw the Lord sitting in the likeness of Paul, and said: As I am unable to endure my lot, Paul has come to see me. And she gazed upon him with great earnestness, and he went up into heaven. But the maid-servants[2121] and virgins brought the faggots, in order that Thecla might be burned. And when she came in naked, the governor wept, and wondered at the power[2122] that was in her. And the public executioners arranged the faggots for her to go up on the pile. And she, having made the sign of the cross, went up on the faggots; and they lighted them. And though a great fire was blazing, it did not touch her; for God, having compassion upon her, made an underground rumbling, and a cloud overshadowed them from above, full of water and hail; and all that was in the cavity of it was poured out, so that many were in danger of death. And the fire was put out, and Thecla saved.

[2120] i.e., in sign of grief.

And Paul was fasting with Onesiphorus and his wife, and his children, in a new tomb, as they were going from Iconium to Daphne. And when many days were past, the fasting children said to Paul: We are hungry, and we cannot buy loaves; for Onesiphorus had left the things of the world, and followed Paul, with all his house. And Paul, having taken off his cloak, said: Go, my child, buy more loaves, and bring them. And when the child was buying, he saw Thecla their neighbour, and was astonished, and said: Thecla, whither art thou going? And she said: I have been saved from the fire, and am following Paul. And the boy said: Come, I shall take thee to him; for he is distressed about thee, and is praying six days. And she stood beside the tomb where Paul was with bended knees, and praying, and saying: O Saviour Christ, let not the fire touch Thecla, but stand by her, for she is Thine. And she, standing behind him, cried out: O Father, who hast made the heaven and the earth, the Father of Thy holy Son, I bless Thee that Thou hast saved me that I may see Paul. And Paul, rising up, saw her, and said: O God, that knowest the heart, the Father of our Lord Jesus Christ, I bless Thee that Thou, having heard me, hast done quickly what I wished.

And they had five loaves, and herbs, and water; and they rejoiced in the holy works of Christ. And Thecla said to Paul: I shall cut my hair, and follow thee whithersoever thou mayst go. And he said: It is a shameless age, and thou art beautiful. I am afraid lest another temptation come upon thee worse than the first, and that thou withstand it not, but be cowardly. And Thecla said: Only give me the seal[2123] in Christ, and temptation shall not touch me. And Paul said: Thecla, wait with patience, and thou shalt receive the water.

And Paul sent away Onesiphorus and all his house to Iconium; and thus, having taken Thecla, he went into Antioch. And as they were going in, a certain Syriarch, Alexander by name, seeing Thecla, became enamoured of her, and tried to gain over Paul by gifts and presents. But Paul said: I know not the woman whom thou speakest of, nor is she mine.

[2121] One ms. has, boys.

[2122] Or, virtue.

[2123] 2 Cor. i. 22; Eph. i. 13, iv. 30.

But he, being of great power, himself embraced her in the street. But she would not endure it, but looked about for Paul. And she cried out bitterly, saying: Do not force the stranger; do not force the servant of God. I am one of the chief persons of the Iconians; and because I would not have Thamyris, I have been cast out of the city. And taking hold of Alexander, she tore his cloak, and pulled off his crown, and made him a laughing-stock. And he, at the same time loving her, and at the same time ashamed of what had happened, led her before the governor; and when she had confessed that she had done these things, he condemned her to the wild beasts. And the women were struck with astonishment, and cried out beside the tribunal: Evil judgment! impious judgment! And she asked the governor, that, said she, I may remain pure until I shall fight with the wild beasts. And a certain Tryphæna,[2124] whose daughter was dead, took her into keeping, and had her for a consolation.

And when the beasts were exhibited, they bound her to a fierce lioness; and Tryphæna accompanied her. But the lioness, with Thecla sitting upon her, licked her feet; and all the multitude was astonished. And the charge on her inscription was: Sacrilegious. And the women cried out from above: An impious sentence has been passed in this city! And after the exhibition, Tryphæna again receives her. For her daughter Falconilla had died, and said to her in a dream: Mother, thou shalt have this stranger Thecla in my place, in order that she may pray concerning me, and that I may be transferred to the place of the just.

And when, after the exhibition, Tryphæna received her, at the same time indeed she grieved that she had to fight with the wild beasts on the day following; and at the same time, loving her as much as her daughter Falconilla, she said: My second child Thecla, come and pray for my child, that she may live for ever; for this I saw in my sleep. And she, nothing hesitating, lifted up her voice, and said: God most high,[2125] grant to this woman according to her wish, that her daughter Falconilla may live for ever. And when Thecla had thus spoken, Tryphæna lamented, considering so much beauty thrown to the wild beasts.

And when it was dawn, Alexander came to take her, for it was he that gave the hunt,[2126] saying: The governor is sitting, and the crowd is in uproar against us. Allow me to take away her that is to fight with the wild beasts. And Tryphæna cried aloud, so that he even fled, saying: A second mourning for my Falconilla has come upon my house and there is no one to help; neither child, for she is dead, nor kinsman, for I am a widow. God of Thecla, help her!

And immediately the governor sends an order that Thecla should be brought. And Tryphæna, taking her by the hand, said: My daughter Falconilla, indeed, I took away to the tomb; and thee, Thecla, I am taking to the wild-beast fight. And Thecla wept bitterly, saying: O Lord, the God in whom I believe, to whom I have fled for refuge, who deliveredst me from the fire, do Thou grant a recompense to Tryphæna, who has had compassion on Thy servant, and because she has kept me pure. Then a tumult arose, and a cry of the people, and the women sitting together, the one saying: Away with the sacrilegious person! the others saying: Let the city be raised[2127] against this wickedness. Take off all of us, O proconsul! Cruel sight! evil sentence!

[2124] Some mss. add: A widow, very rich.

[2125] One ms. has: God of our fathers, Son of the Most High. Another: O Lord God, who has made the heaven and the earth, Son of the Most High, Lord Jesus Christ.

[2126] i.e., the exhibition of wild beasts.

And Thecla, having been taken out of the hand of Tryphæna, was stripped, and received a girdle,[2128] and was thrown into the arena, and lions and bears and a fierce lioness were let loose upon her; and the lioness having run up to her feet, lay down; and the multitude of the women cried aloud. And a bear ran upon her; but the lioness, meeting the bear, tore her to pieces. And again a lion that had been trained against men, which belonged to Alexander, ran upon her; and she, *the lioness*, encountering the lion, was killed along with him. And the women made great lamentation, since also the lioness, her protector, was dead.

Then they send in many wild beasts, she standing and stretching forth her hands, and praying. And when she had finished her prayer, she turned and saw a ditch full of water, and said: Now it is time to wash myself. And she threw herself in, saying: In the name of Jesus Christ I am baptized on my last day. And the women seeing, and the multitude, wept, saying: Do not throw thyself into the water; so that also the governor shed tears, because the seals were going to devour such beauty. She then threw herself *in* in the name of Jesus Christ; but the seals having seen the glare of the fire of lightning, floated about dead. And there was round her, as she was naked, a cloud of fire; so that neither could the wild beasts touch her, nor could she be seen naked.

And the women, when other wild beasts were being thrown in, wailed. And some threw sweet-smelling herbs, others nard, others cassia, others amomum, so that there was abundance of perfumes. And all the wild beasts that had been thrown in, as if they had been withheld by sleep, did not touch her; so that Alexander said to the governor: I have bulls exceedingly terrible; let us bind to them her that is to fight with the beasts. And the governor, looking gloomy, turned, and said: Do what thou wilt. And they bound her by the feet between them, and put red-hot irons under the privy parts of the bulls, so that they, being rendered more furious, might kill her. They rushed about, therefore; but the burning flame consumed the ropes, and she was as if she had not been bound. But Tryphæna fainted standing beside the arena, so that the crowd said: Queen Tryphæna is dead. And the governor put a stop to the games, and the city was in dismay. And Alexander entreated the governor, saying: Have mercy both on me and the city, and release this woman. For if Cæsar hear of these things, he will speedily destroy the city also along with us, because his kinswoman Queen Tryphæna has died beside the Abaci.[2129]

[2127] Or, be taken off, i.e., put to death.

[2128] Or, drawers.

49 And the governor summoned Thecla out of the midst of the wild beasts, and said to her: Who art thou? and what is there about thee, that not one of the wild beasts touches thee? And she said: I indeed am a servant of the living God; and as to what there is about me, I have believed in the Son of God, in whom He is well pleased; wherefore not one of the beasts has touched me. For He alone is the end[2130] of salvation, and the basis of immortal life; for He is a refuge to the tempest-tossed, a solace to the afflicted, a shelter to the despairing; and, once for all, whoever shall not believe on Him, shall not live for ever.

And the governor having heard this, ordered her garments to be brought, and to be put on. And Thecla said: He that clothed me naked among the wild beasts, will in the day of judgment clothe thee with salvation. And taking the garments, she put them on. The governor therefore immediately issued an edict, saying: I release to you the God-fearing Thecla, the servant of God. And the women shouted aloud, and with one mouth returned thanks to God, saying: There is one God, *the God* of Thecla; so that the foundations of the theatre were shaken by their voice. And Tryphæna having received the good news, went to meet the holy Thecla, and said: Now I believe that the dead are raised: now I believe that my child lives. Come within, and I shall assign to thee all that is mine. She therefore went in along with her, and rested eight days, having instructed her in the word of God, so that most even of the maid-servants believed. And there was great joy in the house.

And Thecla kept seeking Paul; and it was told her that he was in Myra of Lycia. And taking young men and maidens, she girded herself; and having sewed the tunic so as to make a man’s cloak, she came to Myra, and found Paul speaking the word of God. And Paul was astonished at seeing her, and the crowd with her, thinking that some new trial was coming upon her. And when she saw him, she said: I have received the baptism, Paul; for He that wrought along with thee for the Gospel has wrought in me also for baptism. And Paul, taking her, led her to the house of Hermæus, and hears everything from her, so that those that heard greatly wondered, and were comforted, and prayed over Tryphæna. And she rose up, and said: I am going to Iconium. And Paul said: Go, and teach the word of God. And Tryphæna sent her much clothing and gold, so that she left to Paul many things for the service of the poor.

And she went to Iconium. And she goes into the house of Onesiphorus, and fell upon the pavement where Paul used to sit and teach her, and wept, saying: God of myself and of this house, where Thou didst make the light to shine upon me, O Christ Jesus, the Son of the living God, my help in the fire, my help among the wild beasts, Thou art glorified for ever. Amen. And she found Thamyris dead, but her mother alive. And having sent for her mother, she said: Theocleia, my mother, canst thou believe that the Lord liveth in the heavens? For whether thou desirest wealth, God gives it to thee through me; or thy child, I am standing beside thee. And having thus testified, she departed to Seleucia, and dwelt in a cave seventy-two years, living upon herbs and water. And she enlightened many by the word of God.

[2129] A part of the ancient theatres on or near the stage.

[2130] Or, way.

And certain men of the city, being Greeks by religion, and physicians by profession, sent to her insolent young men to destroy[2131] her. For they said: She is a virgin, and serves Artemis, and from this she has virtue in healing. And by the providence of God she entered into the rock alive, and went under ground. And she departed to Rome to see Paul, and found that he had fallen asleep.[2132] And after staying there no long time, she rested in a glorious sleep; and she is buried about two or three stadia from the tomb of her master Paul.

She was cast, then, into the fire when seventeen years old, and among the wild beasts when eighteen. And she was an ascetic in the cave, as has been said, seventy-two years, so that all the years of her life were ninety. And having accomplished many cures, she rests in the place of the saints, having fallen asleep on the twenty-fourth of the month of September in Christ Jesus our Lord, to whom be glory and strength for ever and ever. Amen.

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Instead of the last two sections, the ms. which Dr. Grabe used has the following:—

And a cloud of light guided her. And having come into Seleucia, she went forth outside of the city one stadium. And she was afraid of them also, for they worshipped idols. And it guided her to the mountain called Calamon or Rhodeon; and having there found a cave, she went into it. And she was there many years, and underwent many and grievous trials by the devil, and bore them nobly, being assisted by Christ. And some of the well-born women, having learned about the virgin Thecla, went to her, and learned the oracles of God. And many of them bade adieu to the world, and lived an ascetic life with her. And a good report was spread everywhere concerning her, and cures were done by her. All the city, therefore, and country round, having known this, brought their sick to the mountain; and 492 before they came near the door they were speedily released from whatever disease they were afflicted by; and the unclean spirits went out shrieking, and all received their own in health, glorifying God, who had given such grace to the virgin Thecla. The physicians, therefore, of the city of the Seleucians were thought nothing of, having lost their trade, and no one any longer had regard to them; and being filled with envy and hatred, they plotted against the servant of Christ, what they should do to her. The devil then suggests to them a wicked device; and one day, being assembled, and having taken counsel, they consult with each other, saying: This virgin is a priestess of the great goddess Artemis; and if she ask anything of her, she hears her as being a virgin, and all the gods love her. Come, then, let us take men of disorderly lives, and make them drunk with much wine, and let us give them much gold, and say to them, If you can corrupt and defile her, we shall give you even more money. The physicians therefore said to themselves, that if they should be able to defile her, neither the gods nor Artemis would listen to her in the case of the sick. They therefore did so. And the wicked men, having gone to the mountain, and rushed upon the cave like lions, knocked at the door. And the holy martyr Thecla opened, emboldened by the God in whom she believed; for she knew of their plot beforehand. And she says to them: What do you want, my children? And they said: Is there one here called Thecla? And she said: What do you want with her? They say to her: We want to sleep with her. The blessed Thecla says to them: I am a humble old woman, but the servant of my Lord Jesus Christ; and even though you want to do something to me out of place, you cannot. They say to her: It is impossible for us not to do to thee what we want. And having said this, they laid fast hold of her, and wished to insult her. And she says to them with mildness: Wait, my children, that you may see the glory of the Lord. And being laid hold of by them, she looked up into heaven, and said: God, terrible and incomparable, and glorious to Thine adversaries, who didst deliver me out of the fire, who didst not give me up to Thamyris, who didst not give me up to Alexander, who didst deliver me from the wild beasts, who didst save me in the abyss, who hast everywhere worked with me, and glorified Thy name in me, now also deliver me from these lawless men, and let me not insult my virginity, which through Thy name I have preserved till now, because I love Thee, and desire Thee, and adore Thee, the Father, and the Son, and the Holy Ghost for ever. Amen. And there came a voice out of the heaven, saying: Fear not, Thecla, my true servant, for I am with thee. Look and see where an opening has been made before thee, for there shall be for thee an everlasting house, and there thou shalt obtain shelter. And the blessed Thecla regarding it, saw the rock opened as far as to allow a man to enter, and did according to what had been said to her: and nobly fleeing from the lawless ones entered into the rock; and the rock was straightway shut together, so that not even a joining appeared. And they, beholding the extraordinary wonder, became as it were distracted; and they were not able to detain the servant of God, but only caught hold of her veil, and were able to tear off a certain part; and that by the permission of God for the faith of those seeing the venerable place, and for a blessing in the generations afterwards to those that believe in our Lord Jesus Christ out of a pure heart.

[2131] Or, corrupt.

[2132] i.e., that he was dead.

Thus, then, suffered the first martyr of God, and apostle, and virgin, Thecla, who came from Iconium at eighteen years old; and with the journeying, and the going round, and the retirement in the mountain, she lived other seventy-two years. And when the Lord took her, she was ninety years old. And thus is her consummation. And her holy commemoration is on the twenty-fourth of the month of September, to the glory of the Father, and the Son, and the Holy Spirit, now and ever, and to ages of ages. Amen.

The Acts of Barnabus.

The Journeyings and Martyrdom of St. Barnabas the Apostle.

Since from the descent of the presence of our Saviour Jesus Christ, the unwearied and benevolent and mighty Shepherd and Teacher and Physician, I beheld and saw the ineffable and holy and unspotted mystery of the Christians, who hold the hope in holiness, and who have been sealed; and since I have zealously served Him, I have deemed it necessary to give account of the mysteries which I have heard and seen.

I John, accompanying the holy apostles Barnabas and Paul, being formerly a servant of Cyrillus the high priest of Jupiter, but now having received the gift of the Holy Spirit through Paul and Barnabas and Silas, *who were* worthy of the calling, and who baptized me in Iconium. After I was baptized, then, I saw a certain man standing clothed in white raiment; and he said to me: Be of good courage, John, for assuredly thy name shall be changed to Mark, and thy glory shall be proclaimed in all the world. And the darkness in thee has passed away from thee, and there has been given to thee understanding to know the mysteries of God.

And when I saw the vision, becoming greatly terrified, I went to the feet of Barnabas, and related to him the mysteries which I had seen and heard from that man. And the Apostle Paul was not by when I disclosed the mysteries. And Barnabas said to me: Tell no one the miracle which thou hast seen. For by me also this night the Lord stood, saying, Be of good courage: for as thou hast given thy life for my name to death and banishment from thy nation, thus also shalt thou be made perfect. Moreover, as for the servant who is with you, take him also with thyself; for he has certain mysteries. Now then, my child, keep to thyself the things which thou hast seen and heard; for a time will come for thee to reveal them.[2133]

And I, having been instructed in these things by him, remained in Iconium[2134] many days; for there was there a holy man and a pious, who also entertained us, whose house also Paul had sanctified. Thence, therefore, we came to Seleucia, and after staying three days sailed away to Cyprus; and I was ministering to them until we had gone round all Cyprus. And setting sail from Cyprus, we landed in Perga of Pamphylia. And there I then stayed about two months, wishing to sail to the regions of the West; and the Holy Spirit did not allow me. Turning, therefore, I again sought the apostles; and having learned that they were in Antioch, I went to them.

[2133] Or, will come to reveal thee.

[2134] One ms. has *Jerusalem*, and adds, *and we came to Antioch*, which suits the geography better.

And I found Paul in bed in Antioch from the toil of the journey, who also seeing me, was exceedingly grieved on account of my delaying in Pamphylia. And Barnabas coming, encouraged him, and tasted bread, and he took a little of it. And they preached the word of the Lord, and enlightened many of the Jews and Greeks. And I only attended to them, and was afraid of Paul to come near him, both because he held me as having spent much time in Pamphylia, and because he was quite enraged against me. And I gave repentance on my knees upon the earth to Paul, and he would not endure it. And when I remained for three Sabbaths in entreaty and prayer on my knees, I was unable to prevail upon him about myself; for his great grievance against me was on account of my keeping several parchments in Pamphylia.

And when it came to pass that they finished teaching in Antioch, on the first of the week they took counsel together to set out for the places of the East, and after that to go into Cyprus, and oversee all the churches in which they had spoken the word of God. And Barnabas entreated Paul to go first to Cyprus, and oversee his own in his village; and Lucius[2135] entreated him to take the oversight of his city Cyrene. And a vision was seen by Paul in sleep, that he should hasten to Jerusalem, because the brethren expected him there. But Barnabas urged that they should go to Cyprus, and pass the winter, and then that they should go to Jerusalem at the feast. Great contention, therefore, arose between them.[2136] And Barnabas urged me also to accompany them, on account of my being their servant from the beginning, and on account of my having served them in all Cyprus until they came to Perga of Pamphylia; and I there had remained many days. But Paul cried out against Barnabas, saying: It is impossible for him to go with us. And those who were with us there urged me also to accompany them, because there was a vow upon me to follow them to the 494 end. So that Paul said to Barnabas: If thou wilt take John who also is surnamed Mark with thee, go another road; for he shall not come with us. And Barnabas coming to himself, said: The grace of God does not desert[2137] him who has once served the Gospel and journeyed with us. If, therefore, this be agreeable to thee, Father Paul, I take him and go. And he said: Go thou in the grace of Christ, and we in the power of the Spirit.

Therefore, bending their knees, they prayed to God. And Paul, groaning aloud, wept, and in like manner also Barnabas, saying to one another: It would have been good for us, as at first, so also at last, to work in common among men; but since it has thus seemed good to thee, Father Paul, pray for me that my labour may be made perfect to commendation: for thou knowest how I have served thee also to the grace of Christ that has been given to thee. For I go to Cyprus, and hasten to be made perfect;[2138] for I know that I shall no more see thy face, O Father Paul. And falling on the ground at his feet, he wept long. And Paul said to him: The Lord stood by me also this night, saying, Do not force Barnabas not to go to Cyprus, for there it has been prepared for him to enlighten many; and do thou also, in the grace that has been given to thee, go to Jerusalem to worship in the holy place, and there it shall be shown thee where thy martyrdom has been prepared. And we saluted one another, and Barnabas took me to himself.

[2135] Acts xiii. 1; Rom. xvi. 21.

[2136] Acts xv. 39.

[2137] Or, turn away.

[2138] i.e., to finish my course.

And having come down to Laodiceia,[2139] we sought to cross to Cyprus; and having found a ship going to Cyprus, we embarked. And when we had set sail, the wind was found to be contrary. And we came to Corasium;[2140] and having gone down to the shore where there was a fountain, we rested there, showing ourselves to no one, that no one might know that Barnabas had separated from Paul. And having set sail from Corasium, we came to the regions of Isauria, and thence came to a certain island called Pityusa;[2141] and a storm having come on, we remained there three days; and a certain pious man entertained us, by name Euphemus, whom also Barnabas instructed in many things in the faith, with all his house.

And thence we sailed past the Aconesiæ,[2142] and came to the city of Anemurium; and having gone into it, we found two Greeks. And coming to us, they asked whence and who we were. And Barnabas said to them: If you wish to know whence and who we are, throw away the clothing which you have, and I shall put on you clothing which never becomes soiled; for neither is there in it anything filthy, but it is altogether splendid. And being astonished at the saying, they asked us: What is that garment which you are going to give us? And Barnabas said to them: If you shall confess your sins, and submit yourselves to our Lord Jesus Christ, you shall receive that garment which is incorruptible for ever. And being pricked at heart by the Holy Spirit, they fell at his feet, entreating and saying: We beseech thee, father, give us that garment; for we believe in the living and true God whom thou proclaimest. And leading them down to[2143] the fountain, he baptized them into the name of Father, and Son, and Holy Ghost. And they knew that they were clothed with power, and a holy robe. And having taken from me one robe, he put it on the one; and his own robe he put on the other. And they brought money to him, and straightway Barnabas distributed it to the poor. And from them also the sailors were able to gain many things.[2144]

[2139] This is the Syrian Laodiceia, opposite Cyprus.

[2140] Perhaps Corycus.

[2141] Or, Pityussa, close to the Zephyrian promontory.

[2142] Perhaps Aphrodisias.

[2143] Or, into.

[2144] To make much profit.

And they having come down to the shore, he spoke to them the word of God; and he having blessed them, we saluted them, and went on board the ship. And the one of them who was named Stephanus wished to accompany us, and Barnabas did not permit him. And we, having gone across, sailed down to Cyprus by night; and having come to the place called Crommyacita,[2145] we found Timon and Ariston the temple servants, at whose house also we were entertained.

And Timon was afflicted by much fever. And having laid our hands upon him, we straightway removed his fever, having called upon the name of the Lord Jesus. And Barnabas had received documents from Matthew, a book of the word[2146] of God, and a narrative of miracles and doctrines. This Barnabas laid upon the sick in each place that we came to, and it immediately made a cure of their sufferings.

And when we had come to Lapithus,[2147] and an idol festival[2148] being celebrated in the theatre, they did not allow us to go into the city, but we rested a little at the gate. And Timon, after he rose up from his disease, came with us. And having gone forth from Lapithus, we travelled through the mountains, and came to the city of Lampadistus, of which also Timon was a native; in addition to whom, having found also that Heracleius was there, we were entertained by him. He was of the city of Tamasus,[2149] and had come to visit his relations; and Barnabas, looking stedfastly at him, recognised him, having met with him formerly at 495 Citium with Paul; to whom also the Holy Spirit was given at baptism, and he changed his name to Heracleides. And having ordained him bishop over Cyprus, and having confirmed the church in Tamasus, we left him in the house of his brethren that dwelt there.

And having crossed the mountain called Chionodes,[2150] we came to Old Paphos, and there found Rhodon, a temple servant, who also, having himself believed, accompanied us. And we met a certain Jew, by name Barjesus, coming from Paphos, who also recognised Barnabas, as having been formerly with Paul. He did not wish us to go into Paphos; but having turned away, we came to Curium.[2151]

And we found that a certain abominable race was being performed[2152] in the road near the city, where a multitude of women and men naked were performing the race. And there was great deception and error in that place. And Barnabas turning, rebuked it; and the western part fell, so that many were wounded, and many of them also died and the rest fled to the temple of Apollo, which was close at hand in the *city*, which was called sacred.[2153] And when we came near the temple, a great multitude of Jews who were there, having been put up to it by Barjesus, stood outside of the city, and did not allow us to go into the city; but we spent the evening under a tree near the city, and rested there.

[2145] Crommyon Pr.

[2146] Lit., the voice.

[2147] Lapethus.

[2148] Lit., an idol-frenzy,—a term often applied to the worship of Bacchus.

[2149] Tamassus.

[2150] i.e., snowy, an epithet of Olympus, the mountain they crossed.

[2151] Perhaps Curtium, which was nearer Palæo Paphos than Curias Pr. was.

[2152] i.e., as a religious service.

And on the following day, we came to a certain village where Aristoclianus dwelt. He being a leper, had been cleansed in Antioch, whom also Paul and Barnabas sealed to be a bishop, and sent to his village in Cyprus, because there were many Greeks there. And we were entertained in the cave by him in the mountain, and there we remained one day. And thence we came to Amathus and there was a great multitude of Greeks in the temple in the mountain, low women and men pouring libations. There also Barjesus, getting the start of us, gained over the nation of the Jews, and did not allow us to enter into the city; but a certain widow woman, eighty years old, being outside of the city, and she also not worshipping the idols, coming forward to us, took us into her house one hour. And when we came out we shook the dust off our feet over against that temple where the libation of the abominable took place.

And having gone out thence, we came through desert places, and Timon also accompanied us. And having come to Citium, and there being a great uproar there also in their hippodrome, having learned this, we came forth out of the city, having all shaken the dust off our feet; for no one received us, except that we rested one hour in the gate near the aqueduct.

And having set sail in a ship from Citium, we came to Salamis, and landed in the so-called islands, where there was a place full of idols; and there there took place high festivals[2154] and libations. And having found Heracleides there again, we instructed him to proclaim the Gospel of God, and to set up churches, and ministers in them. And having gone into Salamis, we came to the synagogue near the place called Biblia; and when we had gone into it, Barnabas, having unrolled the Gospel which he had received from Matthew his fellow-labourer, began to teach the Jews.

And Barjesus, having arrived after two days, after not a few Jews had been instructed, was enraged, and brought together all the multitude of the Jews; and they having laid hold of Barnabas, wished to hand him over to Hypatius, the governor of Salamis. And having bound him to take him away to the governor, and a pious Jebusite,[2155] a kinsman of Nero, having come to Cyprus, the Jews, learning this, took Barnabas by night, and bound him with a rope by the neck; and having dragged him to the hippodrome from the synagogue, and having gone out of the city, standing round him, they burned him with fire, so that even his bones became dust. And straightway that night, having taken his dust, they cast it into a cloth; and having secured it with lead, they intended to throw it into the sea. But I, finding an opportunity in the night, and being able along with Timon and Rhodon to carry it. we came to a certain place, and having found a cave, put it down there, where the nation of the Jebusites formerly dwelt. And having found a secret place in it, we put it away, with the documents which he had received from Matthew. And it was the fourth hour of the night of the second of the week.[2156]

[2153] Another reading is: *In the city called Curium.*

[2154] Lit., assemblies of the whole nation.

[2155] Another reading is: *Eusebius the Jebusite.* There is a legend that the Jebusites colonized Cyprus after they were driven out of Palestine by King David.

And when we were hid in the place, the Jews made no little search after us; and having almost found us, they pursued us as far as the village of the Ledrians; and we, having found there also a cave near the village, took refuge in it, and thus escaped them. And we were hid in the cave three days; and the Jews having gone away, we came forth and left the place by night. And taking with us Ariston and Rhodon, we came to the village of Limnes.[2157]

And having come to the shore, we found an Egyptian ship; and having embarked in it, we landed at Alexandria. And there I remained, teaching the brethren that came the word of the Lord, enlightening them, and preaching what I had been taught by the apostles of Christ, who also baptized me into the name of Father, and Son, and Holy Ghost; who also changed my name to Mark in the water of baptism, by which also I hope to bring many to the glory of God through His grace; because to Him is due honour and everlasting glory. Amen.

The journeyings and martyrdom of the holy apostle Barnabas have been fulfilled through God.

[2156] The Vaticanms. adds: on the 17th of the month Paün according to the Egyptians, and according to the Romans the 11th of the month of June.

[2157] This place does not appear on the ancient maps, but there is a modern C. Limniti.

The Acts of Philip.

Of the Journeyings of Philip the Apostle.

From the Fifteenth Acts Until the End, and Among Them the Martyrdom.[2158]

About the time when the Emperor Trajan received the government of the Romans, after Simon the son of Clopas, who was bishop of Jerusalem, had suffered martyrdom in the eighth year of his reign, being the second bishop of the church there after James who bore the name of brother of the Lord,[2159] Philip the apostle, going through the cities and regions of Lydia and Asia, preached to all the Gospel of Christ.

And having come to the city of Ophioryma, which is called Hierapolis of Asia, he was entertained by a certain believer, Stachys by name. And there was with him also Bartholomew, one of the seventy disciples of the Lord, and his sister Mariamme, and his disciples that followed him. All the men of the city therefore, having left their work, ran to the house of Stachys, hearing about the works which Philip did. And many men and women having assembled in the house of Stachys, Philip along with Bartholomew taught them the things of Jesus.

And Philip's sister Mariamme, sitting in the entry of the house of Stachys, addressed herself to those coming, persuading them to listen to the apostles, saying to them: Our brethren, and sons of my Father in heaven, ye are the excellent riches, and the substance of the city above, the delight of the habitation which God has prepared for those that love Him. Trample under foot the snares of the enemy, the writhing serpent. For his path is crooked, since he is the son of the wicked one, and the poison of wickedness is in him; and his father is the devil, the author of death, and his mother corruption; rage in his eyes and destruction in his mouth, and his path is Hades. Wherefore flee from him that has no substance, the shapeless one that has no shape in all the creation, whether in the heaven or in the earth, whether in the flying creatures or the beasts. For everything is taken away from his shape; for among the beasts of the earth and the fowls of the heaven is the knowledge of him, that the serpent trails his belly and his breast; and Tartarus is his dwelling-place, and he goes in the darkness, since he has confidence in nothing.[2160] Flee therefore from him, that his poison may not be poured out into your mouth. But be rather believing, holy, of good works, having no deceit. Take away from yourselves the wicked disposition, that is, the evil desires through which the serpent, the wicked dragon, the prince of evil, has produced the pasture of destruction and death for the soul, since all the desire of the wicked has proceeded from him. And this is the root of iniquity, the maintenance of evils, the death of souls: for the desire of the enemy is armed against the believers, and comes forth from the darkness, and walks in the darkness, taking in hand to war with those who are in the light. For this is the beginning of concupiscence.[2161] Wherefore you who wish to come to us, and the rather that God has come through us to you as a father to his own children, wishing to have mercy upon you, and to deliver you from the wicked snare of the enemy, flee from the evil lusts of the enemy, and cast them completely out of your mind, hating openly the father of evils, and loving Jesus, who is light, and life, and truth, and the Saviour of all who desire Him. Having run, therefore, to Him, take hold of Him in love, that He may bring you up out of the pit of the wicked, and having cleansed you, set you blameless, living in truth, in the presence of His Father.

[2158] [This enlarged title is from the Venetian ms.; see p. 355.—R.]

[2159] Comp. Euseb., *H. E.*, iii. 32.

[2160] Or, in no one.

And all these things Philip said to the multitudes that had come together to worship as in old times the serpents and the viper, of which also they set up images and worshipped them. Wherefore also they called Hierapolis Ophioryma.[2162] And these things having been said by Philip, Bartholomew and Mariamme and his disciples, and Stachys being along with him, all the people gave ear, and a great multitude of them fleeing from the enemy were turned to Jesus, and were added to Philip and those about him. And the faithful were the more confirmed in the love of Christ.

498 And Nicanora, the wife of the proconsul, lying in bed under various diseases, especially of the eyes, having heard about the Apostle Philip and his teaching, believed in the Lord. For she had even before this heard about Him; and having called upon His name, she was released from the troubles that afflicted her. And rising up, she went forth out of her house through the side door, carried by her own slaves in a silver litter, and went into the house of Stachys, where the apostles were.

And when she came before the gate of the house, Mariamme, the sister of Philip the apostle, seeing her, spoke to her in the Hebrew tongue before Philip and Bartholomew, and all the multitude of those who had believed, saying: Alemakan, ikasame, marmare, nachaman,[2163] mastranan, achaman; which is, Daughter of the father, thou art my mistress, thou hast been given as a pledge to the serpent; but Jesus our Redeemer has come to deliver thee through us, to break thy bands, and cut them, and to remove them from thee from their root, because thou art my sister, one mother brought us forth twins. Thou hast forsaken thy father, thou hast forsaken the path leading thee to the dwelling-place of thy mother, being in error; thou hast left the temple of that deception, and of the temporary glory, and hast come to us, fleeing from the enemy, because he is the dwelling-place of death. Behold, now thy Redeemer has come to redeem thee; Christ the Sun of righteousness has risen upon thee, to enlighten thee.[2164]

[2161] Or, covetousness.

[2162] i.e., Serpent's town.

[2163] Or, *iachaman*.

And when Nicanora, standing before the door, heard these things, she took courage before all, crying out, and saying: I am a Hebrew, and a daughter of the Hebrews; speak with me in the language of my fathers. For, having heard the preaching of my fathers, I was straightway cured of the disease and the troubles that encompassed me. I therefore adore the goodness of God who has caused you to be spoiled even to this city, on account of His true stone[2165] held in honour, in order that through you we may receive the knowledge of Him, and may live with you, having believed in Him.

Nicanora having thus spoken, the Apostle Philip, along with Bartholomew and Mariamme and those with them, prayed for her to God, saying: Thou who bringest the dead to life, Christ Jesus the Lord, who hast freed us through baptism from the slavery of death,[2166] completely deliver also this woman from the error, the enemy; make her alive in Thy life, and perfect her in Thy perfection, in order that she may be found in the country of her fathers in freedom, having a portion in Thy goodness, O Lord Jesus.

And all having sent up the amen along with the Apostle Philip, behold, there came the tyrant, the husband of Nicanora, raging like an unbroken horse; and having laid hold of his wife's garments, he cried out, saying: O Nicanora, did not I leave thee in bed? how hadst thou so much strength as to come to these magicians? And how hast thou been cured of the inflammation of thine eyes? Now, therefore, unless thou tell me who thy physician is, and what is his name, I shall punish thee with various punishments, and shall not have compassion upon thee. And she answering, says to him: O tyrant, cast out from thee this tyranny of thine, forsake this wickedness of thine; abandon this life lasting only for a season; run away from the brutality of thy worthless disposition; flee from the wicked dragon and his lusts; throw from thee the works and the dart of the man-slaying serpent; renounce the abominable and wicked sacrifices of the idols, which are the husbandry of the enemy, the hedge of darkness; make for thyself a life chaste and pure, that being in holiness thou mayst be able to know my Physician, and to get His name. If therefore thou wishest me to be beside thee, prepare thyself to live in chastity and self-restraint, and in fear of the true God, and I shall live with thee all my life; only cleanse thyself from the idols, and from all their filth.

[2164] Comp. Mal. iv. 2.

[2165] Isa. xxviii. 16; 1 Pet. ii. 4, etc.

[2166] Comp. Rom. vi. 3, 4.

And when the gloomy tyrant her husband heard these words of hers, he seized her by the hair of her head, and dragged her along, kicking her, and saying: It will be a fine thing for thee to be cut off by the sword, or to see thee from beside me committing fornication with these foreign magicians; for I see that thou hast fallen into the madness of these deceivers. Thee first of them, therefore, I shall cut off by an evil death; and then, not sparing them, I shall cut their sinews, and put them to a most cruel death. And having turned, he said to those about him: Bring out for me those impostors of magicians. And the public executioners having run into the house of Stachys, and laid hold of the Apostle Philip, and Bartholomew and Mariamme, dragged them along, leading them to where the proconsul was. And the most faithful Stachys followed, and all the faithful.

And the proconsul seeing them, gnashed his teeth, saying: Torture these deceivers that have deceived many women, and young men and girls, saying that they are worshippers of God, while they are an abomination. And he ordered thongs of raw hide to be brought, and Philip and Bartholomew and Mariamme to be beaten; and after they had been scourged with the thongs, he ordered their feet to be tied, and them to be dragged through the streets of the city as far as the gate of their temple. And a great crowd was assembled, so that scarcely any one stayed at home; and they all wondered at their patience, as they were being violently 49 and inhumanly dragged along.

And the proconsul, having tortured the Apostle Philip and the saints who were with him, ordered them to be brought, and secured in the temple of the idol of the viper by its priests, until he should decide by what death he should destroy each of them. And many of the crowd believed in the grace of Christ, and were added to the Apostle Philip, and those with him, having renounced the idol of the viper, and were confirmed in the faith, being magnified by the endurance of the saints; and all together with their voice glorified God, saying the amen.

And when they were shut up in the temple of the viper—both Philip the Apostle, and Bartholomew and Mariamme—the priests of the viper assembled in the same place, and a great crowd, about seven thousand men; and having run to the proconsul, they cried out, saying: Avenge us of the foreigners, and magicians, and corrupters and seducers of men. For ever since they came to us, our city has been filled with every evil deed; and they have also killed the serpents, the sons of our goddess; and they have also shut the temple, and the altar has been desolated; and we have not found the wine which had been brought in order that the viper, having drunk of it, might go to sleep. But if thou wishest to know that they are really magicians, look and see how they wish to bewitch us, saying, Live in chastity and piety, after believing in God; and how also they have come into the city; and how also the dragons have not struck them blind, or even killed them; and how also they have not drunk their blood; but even they who keep our city from every foreigner have been cast down by these men.

And the proconsul, having heard these things, was the more inflamed with rage, and filled with wrath and threatening; and he was exceedingly enraged, and said to the priests: Why *need you speak*, when they have bewitched my own wife? And from that time she has spoken to me with strange words; and praying all the night through, she speaks in a strange tongue with a light shining round her; and groaning aloud, she says, Jesus the true light has come to me. And I, having gone forth from my chamber, wished to look down through the window and see Jesus, the light which she spoke of; and like lightning it came upon me, so that I was within a little of being blinded; and from that time forth I am afraid of my wife, on account of her luminous Jesus. Tell me, ye priests, what I am to do. And they said to him: O proconsul, assuredly we are no longer priests; for ever since thou didst shut them up, in consequence of them praying, not only has the temple been shaken from the foundations, but it is also assuredly falling down.

Then the proconsul ordered to bring Philip and those with him forth out of the temple, and to bring them up to the tribunal, saying to the public executioner: Strip Philip and Bartholomew and Mariamme, and search thoroughly to try to find their enchantments. Having therefore first stripped Philip, then Bartholomew, they came also to Mariamme; and dragging her along, they said: Let us strip her naked, that all may see her, how she follows men; for she especially deceives all the women. And the tyrant says to the priests: Proclaim throughout the whole city round about that all should come, men and women, that they may see her indecency, that she travels about with these magicians, and no doubt commits adultery with them. And he ordered Philip to be hanged, and his ankles to be pierced, and to bring also iron hooks, and his heels also to be driven through, and to be hanged head downwards, opposite the temple on a certain tree; and stretch out Bartholomew opposite Philip, having nailed his hands on the wall of the gate of the temple.

And both of them smiled, seeing each other, both Philip and Bartholomew; for they were as if they were not tortured: for their punishments were prizes and crowns. And when also they had stripped Mariamme, behold, straightway the semblance of her body was changed in the presence of all, and straightway there was about her a cloud of fire before all; and they could not longer look at all on the place in which the holy Mariamme was, but they all fled from her.

And Philip spoke with Bartholomew in the Hebrew tongue saying: Where is our brother John? for, behold, I am being released from the body; and who is he that has prayed for us? Because they have also laid hands on our sister Mariamme, contrary to what is meet; and, behold, they have set fire to the house of Stachys, saying, Let us burn it, since he entertained them. Dost thou wish then, Bartholomew, fire to come from heaven, and that we should burn them up?

And as Philip was thus speaking, behold, also John entered into the city like one of their fellow-citizens; and moving about in the street, he asked: Who are these men, and why are they punished? And they say to him: It cannot be that thou art of our city, and askest about these men, who have wronged many: for they have shut up our gods, and by their magic have cut off both the serpents and the dragons; and they have also raised many of the dead, who have struck us with amazement, detailing many punishments *against us*, and they wish also, these strangers who are hanging, to pray for fire out of heaven, and to burn up us and 500 our city.

Then says John: Let us go, and do you show me them. They led John, therefore, as their fellow-citizen, to where Philip was; and there was there a great crowd, and the proconsul, and the priests. And Philip, seeing John, said to Bartholomew in Hebrew: Brother, John has come, who was in Barek, where the living water is.[2167] And John saw Philip hanging head downwards both by the ankles and the heels;[2168] and he also saw Bartholomew stretched out on the wall of the temple; and he said to them: The mystery of him that was hanged between the heaven and the earth shall be with you.

And he said also to the men of that city: Ye men who dwell in Ophioryma Hierapolis, great is the ignorance which is among you, for you have erred in the path of error. The dragon breathing has breathed upon you, and blinded you in three ways; that is, he has made you blind in body, and blind in soul, and blind in spirit: and you have been struck by the destroyer. Look upon the whole creation, whether in the earth, or in the heaven, or in the waters, that the serpent has no resemblance to anything above;[2169] but he is of the stock of corruption, and has been brought to nothing by God; and on this account he is twisted and crooked, and there is no life in him; and anger, and rage, and darkness, and fire, and smoke are in all his members. And now, therefore, why do you punish these men because they have told you that the serpent is your enemy?

And when they heard these words from John, they raised their hands against him, saying: We thought thee to be a fellow-citizen, but now thou hast shown thyself that thou art their companion. Like them, so also thou shalt be put to death; for the priests have intended to squeeze out your blood, and having mixed it with wine, to bring it to the viper to drink it. When, therefore, the priests attempted to lay hold of John, their hands were paralyzed. And John said to Philip: Let us not at all render evil for evil. And Philip said to John: Behold now, where is my Lord Jesus, who told me not to avenge myself? But for my part, I shall not endure it longer; but I will accomplish upon them my threat, and will destroy them all[2170].

[2167] Another and more probable reading is: He who is the son of Barek, which means living water.

[2168] Or, hams.

[2169] One of themss. has: has no resemblance to a man in anything.

[2170] A Bodleianms. adds: for because I am wrathful, Jesus named me Son of thunder. [This is the ms. from which Grabe derived his text of the *Acts of Paul and Thecla*; comp. pp. 355 and 491.—R.]

And John and Bartholomew and Mariamme restrained him, saying: Our Master was beaten, was scourged, was extended *on the cross*, was made to drink gall and vinegar, and said, Father, forgive them, for they know not what they do.[2171] And this He taught, saying: Learn of me, for I am meek and lowly in heart.[2172] Let us also therefore be patient. Philip says: Go away, and do not mollify me; for I will not bear that they have hanged me head down, and pierced my ankles and my heels with irons. And thou, John, beloved of God, how much hast thou reasoned with them, and thou hast not been listened to! Wherefore go away from me, and I will curse them, and they shall be destroyed utterly to a man. And he began to curse them, invoking, and crying out in Hebrew: Abalo, aremun, iduthael, tharseleon, nachoth, aidunaph, teletoloi:[2173] that is, O Father of Christ, the only and Almighty God; O God, whom all ages dread, powerful and impartial Judge, whose name is in Thy dynasty Sabaoth,[2174] blessed art Thou for everlasting: before Thee tremble dominions and powers of the celestials, and the fire-breathing threats of the cherubic living ones; the King, holy in majesty, whose name came upon the wild beasts of the desert, and they were tamed, and praised Thee with a rational voice; who lookest upon us, and readily grantest our requests; who knewest us before we were fashioned; the Overseer of all: now, I pray, let the great Hades open its mouth; let the great abyss swallow up these the ungodly, who have not been willing to receive the word of truth in this city. So let it be, Sabaoth. And, behold, suddenly the abyss was opened, and the whole of the place in which the proconsul was sitting was swallowed up, and the whole of the temple, and the viper which they worshipped, and great crowds, and the priests of the viper, about seven thousand men, besides women and children, except where the apostles were: they remained unshaken. And the proconsul was swallowed up into the abyss; and their voices came up from beneath, saying, with weeping: Have mercy upon us, O God of Thy glorious apostles, because we now see the judgments of those who have not confessed the crucified One: behold, the cross illumines us. O Jesus Christ, manifest Thyself to us, because we are all coming down alive into Hades, and are being scourged because we have unjustly crucified Thine apostles. And a voice was heard of one, saying: I shall be merciful to you in the cross of light.

[2171] Luke xxiii. 34.

[2172] Matt. xi. 29.

[2173] The Bodleianms. has the Hebrew thus: *Saballon, prumeni, duthael, tharseli, annachathaei; adonab batelo teloe.*

[2174] The Bodleianms. has Ailoel.

And there remained both Stachys and all his house, and the wife of the proconsul, and fifty other women who had believed with her upon the Lord, and a multitude besides, both of men and women, and a hundred virgins who had not been swallowed up because of their chastity, having been sealed with the seal of Christ.

Then the Lord, having appeared unto Philip, said: O Philip, didst thou not hear: Thou shalt not render evil for evil? and why hast thou inflicted such destruction? O Philip, whosoever putteth his hand to the plough, and looketh backwards,[2175] is his furrow well set? or who gives up his own lamp to another, and himself sits in darkness? or who forsakes his own dwelling-place, and dwells on a dunghill himself? And who, giving away his own garment in winter, goes naked? or what enemy rejoices in the joy of the man that hates him? and what soldier goes to war without a full suit of armour? and what slave who has fulfilled his master's order will not be commended? and who in the race-course, having nobly run, does not receive the prize? and who that has washed his garments willingly defiles them? Behold, my bride chamber is ready; but blessed is he who has been found in it wearing the shining garment:[2176] he it is who receives the crown upon his head. Behold, the supper is ready; and blessed is he who is invited, and is ready to go to Him that has invited him. The harvest of the field is much,[2177] and blessed is the good labourer. Behold the lilies and all the flowers, and it is the good husbandman who is the first to get a share of them. And how hast thou become, O Philip, unmerciful, having cursed thine enemies in wrath?

Philip says: Why art Thou angry with me, Lord, because I have cursed mine enemies? for why dost Thou not tread them under foot, because they are yet alive in the abyss? And knowest Thou, Lord, that because of Thee I came into this city, and in Thy name I have persecuted all the error of the idols, and all the demons? The dragons have withered away, and the serpents. And since these men have not received Thy light, therefore have I cursed them, and they have gone down to Hades alive.

And the Saviour says to Philip: But since thou hast disobeyed me, and hast requited evil for evil, and hast not kept my commandment, on this account thou shalt finish thy course gloriously indeed, and shalt be led by the hand by my holy angels, and shalt come with them even to the paradise of delight; and they indeed shall come beside me into paradise, but thee will I order to be shut outside of paradise for forty days, in terror under the flaming and turning sword, and thou shalt groan because thou hast done evil to those who have done evil to thee. And after forty days I shall send my archangel Michael; and he, having taken hold of the sword guarding paradise, shall bring thee into it, and thou shalt see all the righteous who have walked in their innocence, and then thou shalt worship the glory of my

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[2175] Comp. Luke ix. 62.

[2176] Comp. Matt. xxii. 11.

[2177] Comp. Matt. ix. 37.

Father in the heavens. Nevertheless the sign of thy departure shall be glorified in my cross. And Bartholomew having gone away into Lycaonia, shall there also be himself crucified; and Mariamme shall lay her body in the river Jordan. But I, O Philip, will not endure thee, because thou hast swallowed up the men into the abyss; but, behold, my Spirit is in them, and I shall bring them up from the dead; and thus they, seeing thee, shall believe in the glory of Him that sent thee.

And the Saviour having turned, stretched up His hand, and marked a cross in the air coming down from above even to the abyss, and it was full of light, and had its form after the likeness of a ladder. And all the multitude that had gone down from the city into the abyss came up on the ladder of the luminous cross; but there remained below the proconsul, and the viper which they worshipped. And when the multitude had come up, having looked upon Philip hanging head downwards, they lamented with a great lamentation at the lawless action which they had done. And they also saw Bartholomew, and Mariamme having her former appearance. And, behold, the Lord went up into the heavens in the sight of Philip, and Bartholomew and Mariamme, and Stachys, and all the unbelieving people, and silently they glorified God in fear and trembling. And all the multitudes cried out, saying: He alone is God, whom these men proclaim in truth; He alone is God, who sent these men for our salvation. Let us therefore truly repent for our great error, because we are by no means worthy of everlasting life. Now we believe, because we have seen great wonders, because the Saviour has brought us up from the abyss. And they all fell upon their face, and adored Philip, and entreated him, ready to flee: Do not do another miracle, and again send us away into the abyss. And they prayed that they might become worthy of the appearing of Christ.

And Philip, yet hanging, addressed them, and said: Hear and learn how great are the powers of my God, remembering what you have seen below, and how your city has been overturned, with the exception of the house which received me; and now the sweetness of my God has brought you up out of the abyss, and I am obliged to walk round paradise for forty days on your account, because I was enraged against you into requiting you. And this commandment alone I have not kept, in that I did not give you good in return for evil. But I say unto you, From this time forth, in the goodness of God, reject the evil, that you may become worthy of the thanksgiving[2178] of the Lord.

And some of the faithful ran up to take down Philip, and take off him the iron grapnels, and the hooks out of his ankles. But Philip said: Do not, my children, do not come near 502 me on account of this, for thus shall be my end. Listen to me, ye who have been enlightened in the Lord, that I came to this city, not to make any merchandise, or do any other thing; but I have been destined to go out of my body in this city in the case in which you see me. Grieve not, then, that I am hanging thus; for I bear the stamp[2179] of the first man, who was brought to the earth head downwards, and again, through the wood of the cross brought to life out of the death of the transgression. And now I accomplish that which hath been enjoined upon me; for the Lord said to me, Unless you shall make that of you which is down to be up, and that which is on the left to be on the right, you shall not enter into my kingdom. Be ye not therefore likened to the unchanged type, for all the world has been changed, and every soul dwelling in a body is in forgetfulness of heavenly things; but let not us possessing the glory of the heavenly seek that which is without, which is the body and the house of slavery. Be not unbelieving, but believing, and forgive each other's faults. Behold, I hang six days, and I have blame from the true Judge, because I altogether requited you evil, and put a stumbling-block in the way of my rectitude. And now I am going up on high; be not sorrowful, but rather rejoice, because I am leaving this dwelling-place, my body, having escaped from the corruption of the dragon, who punishes every soul that is in sins.

[2178] Or, the Eucharist.

[2179] Or, type.

And Philip, having looked round upon the multitudes, said: O ye who have come up out of the dead from Hades, and the swallowing up of the abyss,—and the luminous cross led you up on high, through the goodness of the Father, and the Son, and the Holy Ghost,—He being God became man, having been made flesh out of the Virgin Mary, immortal, abiding in flesh; and having died, He raised the dead, having had pity on mankind, having taken away the sting of sin. He was great, and became small for our sake, until He should enlarge the small, and bring them into His greatness. And He it is who has sweetness; and they spat upon Him, giving Him gall to drink, in order that He might make those who were bitter against Him to taste of His sweetness. Cleave then to Him, and do not forsake Him, for He is our life to everlasting.

And when Philip had finished this announcement, he says to them, Loose Bartholomew; and having gone up, they loosed him. And after loosing him, Philip says to him: Bartholomew, my brother in the Lord, thou knowest that the Lord has sent thee with me to this city, and thou hast shared with me in all the dangers with our sister Mariamme; but I know that the going forth from thy body has been appointed in Lycaonia, and it has been decreed to Mariamme to go forth from the body in the river Jordan. Now therefore I command you, that when I have gone forth from my body, you shall build a church in this place; and let the leopard and the kid of the goats[2180] come into the church, for a sign to those that believe; and let Nicanora provide for them until they shall go forth from the body; and when they shall have gone forth, bury them by the gate of the church. And lay your peace upon the house of Stachys, as Christ laid His peace on this city. And let all the virgins who believe stand in that house each day, watching over the sick, walking two and two; but let them have no communication with young men, that Satan may not tempt them:[2181] for he is a creeping serpent, and he caused Adam by means of Eve to slip into death. Let it not be so again in this time as in the case of Eve. But do thou, O Bartholomew, look to them well:[2182] and thou shalt give these injunctions to Stachys, and appoint him bishop. Do not entrust the place of the bishopric to a young man, that the Gospel of Christ may not be brought to shame; and let every one that teacheth have his works equal to his words. But I am going to the Lord, and take my body and prepare it for burial with Syriac sheets of paper; and do not put round me flaxen cloth, because the body of my Lord was wrapped in linen. And having prepared my body for burial in the sheets of paper, bind it tight with papyrus reeds, and bury it in the church; and pray for me[2183] forty days, in order that the Lord may forgive me the transgression wherein I transgressed, in requiting those who did evil to me. See, O Bartholomew, where my blood shall drop upon the earth, a plant shall spring up from my blood, and shall become a vine, and shall produce fruit of a bunch of grapes; and having taken the cluster, press it into the cup; and having partaken of it on the third day, send up on high the Amen, in order that the offering may be complete.

[2180] Alluding to Isa. xi. 6.

[2181] Comp. 1 Cor. vii. 5.

And Philip, having said these things, prayed thus: O Lord Jesus Christ, Father of the ages, King of the light, who hast made us wise in Thy wisdom, and hast given us Thine understanding, and hast bestowed upon us the counsel of Thy goodness, who hast never at any time left us, Thou art He who taketh away the disease of those who flee to Thee for refuge; Thou art the Son of the living God, who hast given us Thy presence of wisdom, who hast given us signs and wonders, and hast turned those who have gone astray; who crownest 503 those who overcome the adversary, Thou excellent Judge.[2184] Come now, Jesus, and give me the everlasting crown of victory against every adverse dominion and power, and do not let their dark air hide me when I shall cross the waters of fire and all the abyss. O my Lord Jesus Christ, let not the enemy have ground to accuse me at Thy tribunal: but put on me Thy glorious robe, Thy seal of light that ever shines, until I shall pass by all the powers of the world, and the wicked dragon that lieth in wait for us. Now therefore, my Lord Jesus Christ, make me to meet Thee in the air, having forgiven me the recompense which I recompensed to my enemies; and transform the form of my body into angelic glory, and give me rest in Thy blessedness; and let me receive the promise from Thee which Thou hast promised to Thy saints to everlasting.

And having thus spoken, Philip gave up the ghost, while all the multitudes were looking upon him, and weeping, and saying: The life of this spirit has been accomplished in peace. And they said the Amen.

[2182] Lit., be a good trier.

[2183] On the subject of the immemorial practice of prayers for the dead, see *Apostolical Constitutions*, vi. 30, viii. 47. Comp. 2 Macc. xii. 44 and 2 Tim. i. 18.

[2184] Lit., president of the games.

And Bartholomew and Mariamme took down his body, and did as Philip had commanded them, and buried it in that place. And there was straightway a voice out of the heavens: Philip the apostle has been crowned with an incorruptible crown by Jesus Christ, the Judge of the contest. And all shouted out the Amen.

And after the three days the plant of the vine sprouted up where the blood of the holy Philip had dropped. And they did all that had been commanded them by him, offering an offering for forty days, praying without ceasing. And they built the church in that place, having appointed Stachys bishop in the church. And Nicanora and all the faithful assembled, and did not cease, all of them, glorifying God on account of the wonders that had happened among them. And all the city believed in the name of Jesus. And Bartholomew commanded Stachys to baptize those who believed into the name of the Father, and the Son, and the Holy Ghost.

And after the forty days, the Saviour, having appeared in the form of Philip, said to Bartholomew and Mariamme: My beloved brethren, do you wish to rest in the rest of God? Paradise has been opened to me, and I have entered into the glory of Jesus. Go away to the place appointed for you; for the plant that has been set apart and planted in this city shall bear excellent fruit. Having therefore saluted the brethren, and prayed for each of them, they departed from the city of Ophioryma, the Hierapolis of Asia; and Bartholomew departed into Lycaonia, and Mariamme proceeded to the Jordan; and Stachys and those with him remained, maintaining the church in Christ Jesus our Lord, to whom be glory and strength for ever and ever. Amen.

Acts of Saint Philip the Apostle When He Went to Upper Hellas.

And it came to pass in those days, when Philip entered into the city of Athens called Hellas, there assembled to him three hundred philosophers, saying: Let us go and see what his wisdom is; for they say about the wise men of Asia, that their wisdom is great. For they thought that Philip was a philosopher, since he was travelling in the dress of a recluse; and they did not know that he was an apostle of Christ. For the dress which Jesus gave to His disciples was a mantle only, and a linen cloth.[2185] Thus, then, Philip was going about. On this account, therefore, when the philosophers of Hellas saw him, they were afraid. They assembled therefore into one place, and said to each other: Come, let us look into our books, lest somehow this stranger overcome us, and put us to shame.

And having done so, they came together to the same place, and say to Philip: We have doctrines of our fathers in which we are pleased, seeking after knowledge; but if thou hast anything new, O stranger, show it to us without envy boldly: for we have need of nothing else, but only to hear something new.[2186]

And Philip answering, said to them: O philosophers of Hellas, if you wish to hear some new thing, and are desirous of something new, you ought to throw away from you the disposition of the old man; as my Lord said, It is impossible to put new wine into old bottles, since the bottle is burst, and the wine spilled, and the bottle destroyed.[2187] But they put new wine into fresh bottles, so that both may be preserved. And these things the Lord said in parables, teaching us in His holy wisdom, that many will love the new wine, not having a bottle fresh and new. And I love you, O men of Hellas, and I congratulate you for having said, We love something new. For instruction really new and fresh my Lord has brought into the world, in order that He might sweep away all worldly instruction.

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The philosophers say: Who is it that thou callest thy Lord? Philip says: My Lord is Jesus in heaven. And they said to him: Show him to our comprehension without envy, that we also may believe in him. And Philip said: He with whom I am about to make you acquainted as Lord, is above every name; there is no other.[2188] And this only I say: As you have said, Do not refuse us through envy, let it not be that I should refuse you; but rather in great exultation and in great joy I have to reveal to you that name, for I have no other work in this world than this proclamation.[2189] For when my Lord came into this world, He chose us, being twelve in number, having filled us with the Holy Spirit; from His light He made us know who He was, and commanded us to preach all salvation through Him, because there is no other name named out of heaven than this.[2190] On this account I have come to you, to make you fully assured, not in word only, but also in the showing forth of wonderful works in the name of our Lord Jesus Christ.

[2185] Comp. Matt. x. 10; Mark vi. 9.

[2186] Acts xvii. 21.

[2187] Comp. Matt. ix. 17, etc.

[2188] Eph. i. 21.

[2189] Or, preaching.

And when the philosophers heard this, they say to Philip: This name that has been heard of by us from thee we have never found in the books of our fathers; now, therefore, how can we know about thy words? And moreover, in addition, they say to him: Allow us three days, that we may consult with each other about this name; for we lay no little stress upon this—to apostatize from our fathers' religion. Philip therefore says to them: Consult as you wish; for there is no deceit in the matter.

And the three hundred philosophers having assembled, spoke with each other, saying: You know that this man has brought a strange philosophy, and the words spoken by him bring us to distraction. What, then, shall we do about him, or about the name of him who is called Jesus, the king of the ages, whom he speaks of? And moreover they say to each other: Assuredly we cannot reason with him, but the high priest of the Jews can. If therefore it seem good, let us send to him, in order that he may stand up to this stranger, and that we may learn accurately the name that is preached.

They wrote therefore to Jerusalem after this manner:—The philosophers of Hellas to Ananias, the great high priest of the Jews in Jerusalem. There being between thee and us at all times great[2191]…as thou knowest that we Athenians are searchers after truth. A certain foreigner has come to Hellas, Philip by name; and, in a word, he has disturbed us exceedingly, both by words and by extraordinary miracles, and he introduces a glorious name, Jesus, professing himself to be his disciple. And he does also wonders of which we write to you, in that he has cast out demons that have been long in men, and makes the deaf hear, the blind see; and what is more wonderful—which also we should have first mentioned—he has raised up men after they were dead, that have fairly completed the number of their days.[2192] And the fame of him has gone abroad into all Hellas and Macedonia; and there are many coming to him from the cities round about, bringing those who are ill with various diseases, and he heals them all through the name of Jesus. On this account, therefore, come to us without any reluctance, that thou thyself mayst announce to us what Jesus, this name which he teaches, means. For on this account also we have sent this letter to thee, O high priest.

And when he had read, he was filled with great wrath, and rent his clothes, and said: Has that deceiver gone even to Athens, among the philosophers, to lead them astray? And the Mansemat—that is, Satan—entered into Ananias unawares, and filled him with anger and rage; and he said: If I allow that Philip himself, and those with him, to live, the law will be entirely destroyed, and their teaching will likely fill the whole earth. And the high priest went into his own house, and the teachers of the law, and the Pharisees; and they consulted with each other, saying: What shall we do about these things?[2193] And they say to the high priest Ananias: Stand up and arm thyself, and five hundred able men out of the people, and go away to Athens, and by all means kill Philip, and thus thou shalt overturn his teaching.

[2190] Acts iv. 12.

[2191] There seems to be some omission in the mss. here.

[2192] Lit., of life.

And having put on the high priest's robe, he came to Hellas in great pomp, with the five hundred men. And Philip was in the house of a certain chief man of the city, with the brethren who had believed. And the high priest and those with him, and the three hundred philosophers, went up to the gateway of the house where Philip was; and it was told Philip that they were outside. And he rose up and went out. And when the high priest saw him, he says to him: O Philip, sorcerer and magician, for I know thee, that in Jerusalem thy master the deceiver called thee Son of Thunder.[2194] Was not the whole of Judæa sufficient for you, but you have come here also to deceive men who are searchers after wisdom? And Philip said: Would that, O Ananias, thy covering of unbelief were taken away from thy heart, that thou mightst know my words, and from them learn whether I am a deceiver, or 505
thou!

Ananias having heard this, said to Philip: I shall give answer to all. And Philip said: Speak. The high priest says: O men of Hellas, this Philip believes in a man called Jesus, who was born among us, who also taught this heresy, and destroyed the law and the temple, and brought to nought the purification through Moses, and the new moons, because he says, These have not been commanded by God. And when we saw that he thus destroyed the law, we stood up against him, and crucified him, that his teaching might not be fulfilled. For many changes were brought in by him; and he gave an evil testimony, for he ate all things in common, and mixed with blood, after the manner of the Gentiles.[2195] And having given him up, we put him to death, and buried him in a tomb; and these disciples of his having stolen him, have proclaimed everywhere that he has risen from the dead, and have led astray a great multitude by professing that he is at the right hand of God in heaven.[2196] But now these men, themselves having the circumcision as we also have, have not followed it, since they began to do many deeds of power in Jerusalem through the name of Jesus; and having been cast out of Jerusalem, they go about the world, and deceive all men by the magic of that Jesus, as also now this Philip has come to you to deceive you by the same means.

[2193] Or, these men.

[2194] It was James and John who were called sons of thunder (Mark iii. 17).

[2195] This last sentence is very corrupt in the original. A few changes give it the meaning above.

[2196] Rom. viii. 34, etc.

But I shall carry him away with myself to Jerusalem, because Archelaus the king is also searching for him to kill him.

And when the multitude standing round heard this, those indeed who had been confirmed in the faith were not shaken nor made to waver; for they knew that Philip would conquer in the glory of Jesus. Philip therefore stated his case in the power of Christ with great boldness, exulting and saying: I, O men of Athens, and those of you who are philosophers, have come to you, not to teach you with words, but by the showing forth of miracles; and in part you have quickly seen[2197] the things that have come to pass through me, in that name by which the high priest himself is cast off.[2198] For, behold, I shall cry to my God, and teach you, and you will prove the words of both.

The high priest having heard this, ran to Philip, wishing to scourge him, and that same hour his whole hand was dried up, and his eyes were blinded; and in like manner also the five hundred who were with him were also themselves blinded. And they reviled and cursed the high priest, saying: Coming out of Jerusalem we said to thee, Refrain; for, being men, we cannot fight against God.[2199] But we entreat thee, O Philip, apostle of the God Jesus, give us the light that is through him, that we also may truly be his slaves.

And Philip, having seen what had come to pass, said: O weak nature! which has thrown itself upon us, but straightway has been brought down low into itself; O bitter sea! which rouses its waves against us, and thinks to cast us out, but which by itself lulls its waves to rest. Now therefore, O our good steward Jesus, the holy light, Thou hast not overlooked us who are all together crying up to Thee in all good works, but hast come to finish them through us. Now therefore come, Lord Jesus; reprove the folly of these men.

The high priest says to Philip: Dost thou then think to turn us away from the traditions of our fathers, and the God of the desert, and Moses; and dost thou imagine that thou wilt make us followers of Jesus the Nazarene? Then Philip says to him: Behold, I shall pray to my God to come and manifest Himself before thee and the five hundred, and before all here; for perhaps thou wilt change thy mind, and believe. But if even to the end thou remain in unbelief, there is coming upon thee an extraordinary thing, which shall be spoken of to generations of generations—that also thou shalt go down alive, down into Hades, before the face of all seeing thee, because thou yet abidest in unbelief, because also thou seekest to turn away this multitude from the true life. And Philip prayed, saying: O holy Father of the holy Son Jesus Christ, who hast granted to me to believe in Him, send Thy beloved Son Jesus Christ to reprove the unbelieving high priest, that Thy name may be glorified in Christ the Beloved.

[2197] Better ταχ ἂν θεάσεσθε—you will perhaps see.

[2198] Or, which the high priest casts off for himself.

[2199] Comp. Acts v. 39 and xxiii. 9 in Textus Receptus.

And while Philip was yet crying out this, suddenly the heavens were opened, and Jesus appeared coming down in most excellent glory, and in lightning; and His face was shining sevenfold more than the sun, and His garments were whiter than snow, so that also all the idols of Athens fell suddenly to the ground. And the people fled in anguish; and the demons dwelling among them cried out: Behold, we also flee because of Him who has appeared to the city, Jesus the Son of God. Then Philip says to the high priest: Hearest thou the demons crying out because of Him who has been seen, and believest thou not in Him who is present that He is Lord of all? The high priest says: I have no other God than the one in the desert.

And as Jesus was going up into heaven there happened a very great earthquake, so that the place on which they stood was cleft; and the crowds ran and fell at the feet of the apostle, crying out: Have mercy upon us, O man of God! In like manner also the five hundred men 506
cried out themselves also again: Have mercy upon us, O Philip, that we may know thee, and through thee Jesus the light of life: for we said to this unbelieving high priest, Being sinful men, we cannot fight against God.

Then Philip says: There is no hatred in us, but the grace of Christ will make you receive your sight; but I will make the high priest receive his sight before you, that at this you may the more believe. And a voice out of heaven was brought to Philip: O Philip, son once of thunder, but now of meekness, whatever thou mayst ask of my Father, He shall do for thee. And all the crowd was terror-struck at the voice, for the sound of it was greater than that of thunder. Then Philip says to the high priest: In the name of the power of the voice of my Lord, receive thy sight, Ananias. And immediately he received his sight, and looked round, and said: What is there in the magic of Jesus, that this Philip within a short time has made me blind, and again within a short time has made me receive my sight? Dost thou then, said Philip, believe in Jesus? The high priest says: You do not think, do you, that you can bewitch me, and persuade me? And the five hundred who were with him, having heard that their high priest, having received his sight, was yet unbelieving, said to the bystanders to pray Philip that he should make them receive their sight, that, *said they*, we may cut off this unbelieving high priest.

And Philip said: Do not avenge yourselves upon the wicked. And he says to the high priest: There will be a certain great sign upon thee. He says to Philip: I know that thou art a sorcerer and a disciple of Jesus: thou dost not bewitch me. And the apostle said to Jesus: Sabarthan, sabathabt, bramanuch, come quickly. And immediately the earth was cleft in the place where Ananias was, and swallowed him up as far as the knees. And Ananias cried out: O great *is the* power of the true witchcraft, because it has cleft the earth, when Philip threatened it in Hebrew, and adjured it; and it holds me even to the knees, and by the heels some hooks as it were drag me downwards, that I may believe in Philip; but he cannot persuade me, for from Jerusalem I know his magic tricks.

And Philip, enraged, said: O earth, lay fast hold of him, even to the navel. And immediately it dragged him down. And he said: The one of my feet underneath is turned into ice, and the other is frightfully hot; but by thy magic, Philip, I will not be overcome. Except, therefore, that I am sore tortured underneath, I do not believe at all. And the crowds wished to stone him. And Philip says: Not so; for this has in the meantime happened, that he has been swallowed up as far as the navel, that the salvation of your souls may be effected, because he would almost have drawn you by his wicked words into unbelief. But if even he repented, I should bring him up out of the earth to the salvation of his soul; but assuredly he is not worthy of salvation. If, then, he remain in unbelief, you shall see him sunk down into the abyss, unless the Lord intends to raise those who are in Hades, that they may confess that Jesus is Lord. For in that day every tongue shall confess that Jesus is Lord,[2200] and that there is one glory of the Father, and the Son, with the Holy Spirit for evermore.

And Philip, having said this, extended his right hand, stretching it through the air over the five hundred men in the name of Jesus. And their eyes were opened, and they all praised God with one mouth, saying: We bless Thee, O Christ Jesus, the God of Philip, that thou hast driven the blindness away from us, and hast given us Thy light, the Gospel. And Philip rejoiced exceedingly at their words, because they were thus confirmed in the faith. And after this, Philip, having turned to the high priest, said: Confess thou also in a pure heart that Jesus is Lord, that thou mayst be saved, like those with thee. But the high priest laughed at Philip, and remained in unbelief.

Philip then, seeing that he remained in unbelief, having looked at him, says to the earth: Open thy mouth, and swallow him up as far as his neck in the presence of those who have believed in Christ Jesus. And in the same hour the earth, having opened its mouth, received him as far as the neck. And the multitude communed with each other on account of the wonders that had happened.

A certain chief man of the city came crying out, and saying: O blessed apostle, a certain demon has assailed my son, and cried out, saying to me, Since thou hast allowed a foreigner to come into your city, thou who hast been the first to do away with[2201] our worship and our sacrifices, what shall I do for thee, except to kill this thine only begotten son? And after he said this, he strangled my son. Now therefore, I beseech thee, O apostle of Christ, do not allow my joy to be turned into sorrow, because I also have believed thy words.

And the apostle, having heard this, said: I wonder at the activity of the demons, that it is active in every place, and dares to assail those to whose help I have not been able to come,[2202] as now they have tried you, wishing to cause you to offend. And he says to the man: Bring me thy son, and I will give him to thee alive, through my Christ. And rejoicing, he ran to bring his son. And when he came near his house, he cried out, saying: My son, I have come to thee to carry thee to the apostle, so that he may present thee to me living. And he ordered his slaves to carry the bed; and his son was twenty-three years old. And when Philip saw him, he was moved; and he turned to the high priest, and said: This has happened as a chance for thee: if, therefore, I shall raise him up, wilt thou henceforth believe? And he says: I know your magic arts, that thou wilt raise him up; but I will not believe thee. And Philip, enraged, said: A curse upon thee! then go down altogether into the abyss before the face of all these. And at the same hour he went down into Hades alive, except that the high priest's robe flew off from him; and because of this, from that day, no one knew what became of the priest's robe. And the apostle turned round and prayed for the boy; and having driven the demon away from him, he raised him up, and set him beside his father alive.

[2200] Phil. ii. 11.

[2201] Or, thou being a chief man who has done away with.

[2202] There is some doubt about the reading here.

And the multitude having beheld this, cried out: The God of Philip is the only God, who has punished the unbelief of the high priest, and driven away the demon from the young man, and raised him up from the dead. And the five hundred having seen the high priest swallowed up into the abyss, and the other miracles, besought Philip, and he gave them the seal in Christ. And Philip abode in Athens two years; and having founded a church, appointed a bishop and a presbyter, and so went away to Parthia, preaching Christ. To whom be glory for ever. Amen.

Addition to Acts of Philip.

(From a Paris ms.)[2203]

And he taught them thus: My brethren, sons of my Father—for you are of my family as to Christ, substance of my city, the Jerusalem above, the delight of my dwelling-place—why have you been taken captive by your enemy the serpent, twisted, crooked, and perverse, to whom God has given neither hands nor feet? And crooked is his going, since he is the son of the wicked one; for his father is death, and his mother corruption, and ruin is in his body. Do not go then into his destruction; for you are in bondage by the unbelief and deception of his son, who is without order, and has no substance;[2204] formless, and has no form in the whole creation, either in the heaven or in the earth, or among the fishes that are in the waters. But if you see him, flee from him, since he has no resemblance to men: his dwelling is the abyss, and he walks in darkness. Flee, then, from him, that his venom may not be poured out upon you: if his venom be poured out upon your body, you walk in his wickedness. But remain rather in the true worship, being faithful, reverent, and good, without guile. Flee from Satan the dragon, and remove from you his wicked seed, namely desire, by which he begets disease in the soul, which is the venom of the serpent. For desire is of the serpent from the beginning, and she it is who arms herself against the faithful; for she came forth out of the darkness, and returns to the darkness. You ought therefore, after coming to us, or rather through us to God, to throw out the venom of the devil from your bodies.

And as the apostle was saying this, behold, Nicanora came forth from her house, and went with her slaves into the house of Stachys. And when she came near the door of the house, behold, Mariamme spoke to her in the Syriac language: Helikomaei, kosma, etaa, mariacha. And she explained her words, saying: O daughter of the Spirit, thou art my lady, who hast been given in pledge to the serpent; but I have come to deliver thee: I shall break thy bonds, and cut them from their root. Behold, the Deliverer that frees thee has come: behold, the Sun of righteousness has risen to enlighten thee.

And when she was thus speaking, the gloomy tyrant came running and panting. And Nicanora, who was before the door, heard this, and took courage before them all, crying out and saying: I am a Hebrew, a daughter of the Hebrews; speak with me in the language of my fathers, because I have heard your preaching, and have been cured of this my disease.

[2203] [The Greek text of this addition is given by Tischendorf in the supplement appended to his volume containing *Apocalypses Apocryphæ*, pp. 141–150. The ms. from which it is taken is of the eleventh century. Tischendorf regards this form as of Gnostic origin.—R.]

[2204] ὑπόστασιν.

I reverence and glorify the goodness of God, in that He hath made you to be utterly spoiled in this earth.

And when she said this, the tyrant came, and took hold of her garments, and said: O Nicanora, did I not leave thee lying on the bed from thy disease? Whence, then, hast thou found this power and strength, so as to be able to come to these magicians? Unless, then, thou tell who is the healer, I shall punish thee most severely. And Nicanora answered, and said: O rearer of tyrants, cast away from thyself this tyranny, and forget thy wicked works, and abandon this temporary life, and put away vainglory, because it passes like a shadow: seek rather what is everlasting, and take away from thyself the beastly and impious work of base desire, and reject vain intercourse, which is the husbandry of death, the dark prison; and overturn the middle wall of corruption, and prepare for thyself a life chaste and spotless, that we may altogether live in sanctity. If, then, thou wishest me to remain with thee, I will 508 live with thee in continence.

And when the tyrant heard these words, he seized her by the hair of the head, and dragged her along, kicking her, and saying: It would be better for thee to be put to death by my sword, than to be seen with these foreign magicians and deceivers. I will punish thee, therefore, and put to death those who have deceived thee. And he turned in a rage to the executioners who followed him, and said: Bring me these impostors. And the executioners ran to the house of Stachys, and laid hold of Philip, and Bartholomew, and Mariamme, with the leopard and the kid of the goats, and dragged them along, and brought them.

When the tyrant saw them, he gnashed his teeth against them, and said: Drag along these magicians and deceivers that have deceived many souls of women by saying, We are worshippers of God. And he caused thongs to be brought, and bound their feet. And he ordered them to be dragged along from the gate as far as the temple. And great multitudes came together to that place. And they wondered exceedingly at the leopard and the kid; for they were speaking like men, and some of the multitude believed the words of the apostles.

And the priests said to the tyrant: These men are magicians. And when he heard that, he burned with rage, and was filled with anger; and he ordered Philip, and Bartholomew, and Mariamne to be stripped, saying: Search them. Perhaps you will find their sorcery. And the executioners stripped them, and laid hold of Mariamne, and dragged her along, saying: Uncover her, that they may learn that it is a woman who follows them. And he ordered to bring clubs and strong cords; and after piercing Philip's ankles they brought hooks, and put the cords through his ankles, and hung him head downwards on a tree that was before the door of the temple; and they fixed pegs into the temple wall, and left him. And after binding Bartholomew hand and foot, they extended him naked on the wall; and when they had stripped Mariamne, the appearance of her body was changed, and became a glass chest filled with light, and they could not come near her.

And Philip spoke with Bartholomew in Hebrew: Where is John to-day, in the day of our need? for behold, we are being delivered from our bodies. And they have laid hands on Mariamne beyond what is seemly, and they have scourged the leopard and the kid of the goats, and have set fire to the house of Stachys, because he took us in. Let us therefore speak, that fire may come down from heaven and burn them up.

And as Philip was thus speaking, behold, John came into the city, and walked about the street, and asked those in the city: What is the commotion, and who are these men, and why are they punished? And they say to him: Art thou not of this city? And dost thou not know about these men, how they disturbed our houses, and the whole city? Moreover, they have even persuaded our wives to go away from us on the pretence of religion, proclaiming a foreign name, viz. Christ's; and they have also shut our temples by the sorcery they have, and they have put to death the serpents that are in the city by foreign names that we have never known. And they have fixed their abode in the house of Stachys the blind man, whom they made to recover his sight through the spittle of a woman who accompanies them; and it is perhaps she who has all the sorcery: and there accompany them a leopard and a kid, speaking like men. But if ever you have seen such doings, you will not be put about by them. And John answered, and said to them: Show me them. And they brought him to the temple where Philip was hanging. And when Philip saw John, he said to Bartholomew: O my brother, behold the son of Barega—that is the living water—has come. And John saw Philip hanging head down, tied by his ankles; and saw Bartholomew also bound to the temple wall.

And he said to the men of the city: O children of the serpent, how great is your folly! for the way of deceit has deceived you, the wicked dragon breathing has breathed upon you: why do you punish these men for saying the serpent is your enemy?

And when they heard these words from John, they laid their hands upon him, saying: We called thee our fellow-citizen, but now thy speech has made thee manifest that thou also art in communion with them. Thou also, therefore, shalt be put to the same death as they, for the priests have decided thus: Let us drain out their blood as they hang head downward, and mix it with wine, and offer it to the viper.

And when they were thus speaking, behold, Mariamne rose up from the place in which she was, and came back to her former appearance.

And the priests reached forth their hands towards John, wishing to lay hold of him, and they could not. Then Philip with Bartholomew said to John: Where is Jesus, who enjoins upon us not to take into our own hands vengeance on those that torture us? for after this I will not endure them. And Philip spoke in Hebrew, and said: My Father Uthael, i.e., O

Christ, Father of majesty, whose name all the ages[2205] fear, who art powerful, and the power of the universe, whose name goes forth in lordship,[2206] Eloa: Blessed art Thou to the ages; Thou whom dominions and powers fear, trembling before Thy face; King of honour! Father of majesty! whose name has gone forth to the wild beasts of the desert, and they have become 509 quiet because of Thee, and through Thee the serpents have departed from us: Hear us before we ask. Thou who seest us before we call, who knowest our thoughts, the All-surveyor[2207] of all, who sends forth from Himself unnumbered compassions; let the abyss open its mouth, and swallow up these godless persons who will not accept the word of Thy truth.

And in that very hour the abyss opened its mouth, and all that place was violently shaken, from the proconsul to all the multitude along with the priests; and they were all sunk down. And the places where the apostles and all who were with them were remained unshaken, and the house of Stachys, and Nicanora the tyrant's wife, and the twenty-four wives who fled from their husbands, and the forty virgins who had not known men. These alone did not go down into the abyss, because they had become servants, and had received the word of God, and His seal; but all the rest of the city were swallowed down into the abyss.

And the Saviour having appeared at that hour, said to Philip: Who is it that has put his hand to the plough, and has turned back from making the furrow straight? or who gives his light to others, and himself remains sitting in darkness? or who dwells in the dirt, and leaves his dwelling-place to strangers? or who lays down his garment, and goes out in the days of winter naked? or what slave that has done his master's service, shall not be called by him to supper? or who runs with zeal in the racecourse, and does not get the prize? Philip, behold my bridal chamber is ready, and blessed is he who has his own shining garment; for he it is who gets the crown of joy upon his head. Behold, the supper is ready, and blessed is he who is called by the bridegroom. Great is the harvest of the field; blessed is the able workman.

And when Philip heard these words from the Saviour, he answered and said to him: Thou didst give us leave, O Jesus of Nazareth, and dost Thou not enjoin us to smite those who do not wish Thee to reign over them? But this we know, that Thy name has not been proclaimed in all the world, and Thou hast sent us to this city. And I did not intend to come into this city, and Thou didst send me, after giving me Thy true commandment, that I should drive away all deceit, and bring to nothing every idol and demon, and all the power of the unclean one. And when I came here, the demons fled from our faces through Thy name, and the dragons and the serpents withered away, but these men did not take to themselves Thy true light; and for this reason I resolved to bring them low, according to their folly.

[2205] Or, æons.

[2206] δυναστείᾳ.

[2207] πανεπίσκοπος.

And the Saviour said: O Philip, since thou hast forsaken this commandment of mine, not to render evil for evil,[2208] for this reason thou shalt be debarred in the next world for forty years from being in the place of my promise: besides, this is the end of thy departure from the body in this place; and Bartholomew has his lot in Lycaonia, and shall be crucified there; and Mariamne shall lay down her body in the river Jordan.

And the Saviour turned and stretched out His hand, and made the sign of the cross in the air; and it was full of light, and had its form after the likeness of a ladder. And all the multitude of the men of the city who had gone down into the abyss came up upon the ladder of the cross of light and none of them remained in the abyss, but only the tyrant and the priests, and the viper which they worshipped. And when the multitudes came up from the abyss, they looked and saw Philip hanging head down, and Bartholomew upon the wall of the temple, and they also found Mariamne in her first shape. And the Saviour went up into heaven in the sight of Philip and Bartholomew and Mariamne, and the leopard and the kid of the goats, and Nicanora and Stachys; and they all with a loud voice glorified God with fear and trembling, crying out: There is one God who has sent us His salvation, whose name these men proclaim: we repent therefore of the error in which we were before yesterday, not being worthy of eternal life; and we believe, having seen the wonderful things that have come to pass through us. And some of them threw themselves on their faces, and worshipped the apostles; and others made ready to flee, saying: There may be another earthquake like the one that has just happened.

And stretching out his hands, the Apostle Philip, hanging head down, said: Men of the city, hear these words which I am going to say to you, hanging head down. Ye have learned how great are the powers of God, and the wonders which you saw when your city was destroyed by the earthquake which came upon it. And this was manifest to you, that the house of Stachys was not destroyed and that he did not go down into the abyss, because he believed on the true God, and received us His servants. And I, having fulfilled all the will of my God, am His debtor for what I requited to him that did evil to me.

And some of those who had been baptized ran to loose Philip hanging head down. And he answered and said to them: My brethren,…[2209] those who are virgins in the members 510 of their flesh and commit fornication in their hearts, and the fornication of their eyes, shall abound like the deluge. And they grow immoderate from listening to persuasive pleasures, forgetting the God of the knowledge of the Gospel; and their hearts are full of arrogance, eating and drinking in their worship, forgetting the holy commandment, and despising it. That generation is turned aside; but blessed is he that retires into his retreat, for he shall obtain rest in his departure. Knowest thou not, Bartholomew, that the word of our Lord is true life and knowledge? for the Lord said to us in His teaching, Every one who shall look upon a woman, and lust after her in his heart, has completed adultery.[2210] And on this account our brother Peter fled from every place in which a woman was, and yet there was scandal on account of his own daughter; and he prayed to the Lord, and she had paralysis of her side, that she might not be deceived. Thou seest, brother, that the sight of the eyes brings gainsaying, and the beginning of sin, as it is written,[2211] She looked, and saw the tree, that it was pleasing to her eyes, and good for food, and she was deceived. Let the hearing, then, of the virgins be holy; and in their going out let them walk two and two, for many are the wiles of the enemy. Let their walk and conversation be well ordered, that they may be saved; but if not, let their fruit be common.

[2208] Matt. v. 39; 1 Pet. iii. 9.

[2209] Here a good deal of the text is wanting. The Bodleianms. fills up the blank to some extent:—Walking two and two, but let them not talk with the young men, lest Satan tempt them. For he is a creeping serpent, and made Adam be destroyed even to death. And thus shall it be again at this time, for the time and the season shall be wicked. Many women and men shall leave the work of marriage, and the women shall assume the name of virginity, but knowing nothing at all about it, and that it has a great and glorious seal. And there shall be many men in those days in word only, and not in its power; for they shall observe virginity in the members of the flesh, and commit fornication in their hearts, etc. [Thems. is that referred to on p. 500. Tischendorf gives large extracts

My brother Bartholomew, give these promises to Stachys, and appoint him ruler and bishop in the Church, that he may be like thee, teaching well. Do not entrust the office to a man too young: appoint not such a one to the chair of the teachers, lest thou profane the witness of Christ. For he that teaches should have his works corresponding to his words, that the word may be ready on every occasion in its own glory. But I am being released from my body, hanging head down. Take, then, my body, and prepare it for burial in Syrian paper, and do not put about it linen cloth, since they put it upon the body of our Lord, and wrap it close in paper and papyrus, and put it in the vestibule of the holy church. And pray over me for forty days, that God may forgive the transgression which I did, in that I requited evil to him that did evil to me, and there may not be for me in the world to come the forty years.

And after thus speaking, Philip prayed, saying: My Lord Jesus Christ, Father of the ages, King of all light, who makest us wise in Thy wisdom, who hast given us the exalted knowledge, who hast graciously conferred upon us the counsel of Thy goodness, who hast never departed from us; Thou who takest away disease from those who take refuge in Thee; Thou who hast given us the Word, to turn unto Thee those who have been led astray; Thou who hast given us signs and wonders on behalf of those of little faith; Thou who presentest the crown to

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from it; the Greek text of this paragraph may be found on pp. 154, 155, supplement to *Apocalypses Apocryphæ*.—R.]

[2210] Matt. v. 28.

[2211] Gen. iii. 6.

those who have conquered; Thou who art the judge of the games, who hast given us the crown of joy, who speakest with us, that we may be able to withstand those that hurt us; Thou art He who sows and reaps, and completes, and increases, and vivifies all Thine own servants: reproaches and threats are to us help and power through those who turn to Thee through us, who are Thy servants. Come, Lord, and give me the crown of victory in the presence of men. Let not their dark air envelope me, nor their smoke burn the shape of my soul, that I may cross the waters of the abyss, and not sink in them. My Lord Jesus Christ, let not the enemy find anything that he can bring against me in the presence of Thee, the true Judge, but clothe me in Thy shining robe, and…(The rest is wanting.)

Acts and Martyrdom of the Holy Apostle Andrew.

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What we have all, both presbyters and deacons of the churches of Achaia, beheld with our eyes, we have written to all the churches established in the name of Christ Jesus, both in the east and west, north and south. Peace to you, and to all who believe in one God, perfect Trinity, true Father unbegotten, true Son only-begotten, true Holy Spirit proceeding from the Father, and abiding in the Son, in order that there may be shown one Holy Spirit subsisting in the Father and Son in precious Godhead. This faith we have learned from the blessed Andrew, the apostle of our Lord Jesus Christ, whose passion also we, having seen it set forth before our eyes, have not hesitated to give an account of, according to the degree of ability we have.

Accordingly the proconsul Ægeates,[2212] having come into the city of Patras, began to compel those believing in Christ to worship the idols; to whom the blessed Andrew, running up, said: It behoved thee, being a judge of men, to acknowledge thy Judge who is in the heaven, and having acknowledged Him, to worship Him; and worshipping Him who is the true God, to turn away thy thoughts from those which are not true gods.

To whom Ægeates said: Art thou Andrew, who destroyest the temples of the gods, and persuadest men about the religion which, having lately made its appearance, the emperors of the Romans have given orders to suppress?

The blessed Andrew said: The emperors of the Romans have never recognised the truth. And this the Son of God, who came on account of the salvation of men, manifestly teaches—that these idols are not only not gods, but also most shameful demons,[2213] and hostile to the human race, teaching men to offend God, so that, by being offended, He turns away and will not hearken; that therefore, by His turning away and not hearkening, they may be held captive by the devil; and that they might work them to such a degree, that when they go out of the body they may be found deserted and naked, carrying nothing with them but sins.

Ægeates said: These are superfluous and vain words: as for your Jesus, for proclaiming these things to the Jews they nailed him to the tree of the cross.

The blessed Andrew answering, said: Oh, if thou wouldst recognise the mystery of the cross, with what reasonable love the Author[2214] of the life of the human race for our restoration endured this tree of the cross, not unwillingly, but willingly!

[2212] Another reading is Ægeas. [This is the reading of the Bodleian ms., already frequently referred to (see p. 355). In most cases its text is followed in the Latin version collated by Tischendorf.—R.]

[2213] Deut. xxxii. 17; 1 Cor. x. 20, 21.

[2214] Or, Prince.

Ægeates said: Seeing that, betrayed by his own disciple, and seized by the Jews, he was brought before the procurator, and according to their request was nailed up by the procurator's soldiers, in what way dost thou say that he willingly endured the tree of the cross?

The holy Andrew said: For this reason I say willingly, since I was with Him when he was betrayed by His disciple. For before He was betrayed, He spoke to us to the effect that He should be betrayed and crucified for the salvation of men, and foretold that He should rise again on the third day. To whom my brother Peter said,[2215] Far be it from thee, Lord; let this by no means be. And so, being angry, He said to Peter, Get thee behind me, Satan; for thou art not disposed to the things of God. And in order that He might most fully explain that He willingly underwent the passion, He said to us,[2216] I have power to lay down my life, and I have power to take it again. And, last of all, while He was supping with us, He said,[2217] One of you will betray me. At these words, therefore, all becoming exceedingly grieved, in order that the surmise might be free from doubt, He made it clear, saying, To whomsoever I shall give the piece of bread out of my hand, he it is who betrays me. When, therefore, He gave it to one of our fellow-disciples, and gave an account of things to come as if they were already present, He showed that He was to be willingly betrayed. For neither did He run away, and leave His betrayer at fault; but remaining in the place in which He knew that he was, He awaited him. 512

Ægeates said: I wonder that thou, being a sensible man, shouldst wish to uphold him on any terms whatever; for, whether willingly or unwillingly, all the same, thou admittest that he was fastened to the cross.

The blessed Andrew said: This is what I said, if now thou apprehendest, that great is the mystery of the cross, which, if thou wishest, as is likely, to hear, attend to me.[2218]

Ægeates said: A mystery it cannot be called, but a punishment.

The blessed Andrew said: This punishment is the mystery of man's restoration. If thou wilt listen with any attention, thou wilt prove it.

Ægeates said: I indeed will hear patiently; but thou, unless thou submissively obey me, shalt receive[2219] the mystery of the cross in thyself.

The blessed Andrew answered: If I had been afraid of the tree of the cross, I should not have proclaimed the glory of the cross.

[2215] Matt. xvi. 22.

[2216] John x. 18.

[2217] Matt. xxvi. 21.

[2218] Another reading is: This is what I spoke of, as you know— that great is the mystery of the cross; and if so be that you are willing to listen, I will reveal it.

[2219] Perhaps we should read ἀναδείξει, shalt exhibit, for ἀναδέξει.

Ægeates said: Thy speech is foolish, because thou proclaimest that the cross is not a punishment, and through thy foolhardiness thou art not afraid of the punishment of death.

The holy Andrew said: It is not through foolhardiness, but through faith, that I am not afraid of the punishment of death; for the death of sins[2220] is hard. And on this account I wish thee to hear the mystery of the cross, in order that thou perhaps, acknowledging it, mayst believe, and believing, mayst come somehow or other to the renewing of thy soul.

Ægeates said: That which is shown to have perished is for renewing. Do you mean that my soul has perished, that thou makest me come to the renewing of it through the faith, I know not what, of which thou hast spoken?

The blessed Andrew answered: This it is which I desired time to learn, which also I shall teach and make manifest, that though the souls of men are destroyed, they shall be renewed through the mystery of the cross. For the first man through the tree of transgression brought in death; and it was necessary for the human race, that through the suffering of the tree, death, which had come into the world, should be driven out. And since the first man, who brought death into the world through the transgression of the tree, had been produced from the spotless earth, it was necessary that the Son of God should be begotten a perfect man from the spotless virgin, that He should restore eternal life, which men had lost through Adam, and should cut off[2221] the tree of carnal appetite through the tree of the cross. Hanging upon the cross, He stretched out His blameless hands for the hands which had been incontinently stretched out; for the most sweet food of the forbidden tree He received gall for food; and taking our mortality upon Himself, He made a gift of His immortality to us.

Ægeates said: With these words thou shalt be able to lead away those who shall believe in thee; but unless thou hast come to grant me this, that thou offer sacrifices to the almighty gods, I shall order thee, after having been scourged, to be fastened to that very cross which thou commendest.

The blessed Andrew said: To God Almighty, who alone is true, I bring sacrifice day by day; not the smoke of incense, nor the flesh of bellowing bulls, nor the blood of goats, but sacrificing a spotless lamb day by day on the altar of the cross; and though all the people of the faithful partake of His body and drink His blood, the Lamb that has been sacrificed remains after this entire and alive. Truly, therefore, is He sacrificed, and truly is His body eaten by the people, and His blood is likewise drunk; nevertheless, as I have said, He remains entire, and spotless, and alive.

Ægeates said: How can this be?

[2220] Two mss., of sinners.

[2221] Or, shut out.

The blessed Andrew said: If thou wouldest know, take the form of a disciple, that thou mayst learn what thou art inquiring after.

Ægeates said: I will exact of thee through tortures the gift of this knowledge.

The blessed Andrew declared: I wonder that thou, being an intelligent man, shouldest fall into[2222] the folly of thinking that thou mayst be able to persuade me, through thy tortures, to disclose to thee the sacred things of God. Thou hast heard the mystery of the cross, thou hast heard the mystery of the sacrifice. If thou believest in Christ the Son of God, who was crucified, I shall altogether disclose to thee in what manner the Lamb that has been slain may live, after having been sacrificed and eaten, remaining in His kingdom entire and spotless.

Ægeates said: And by what means does the lamb remain in his kingdom after he has been slain and eaten by all the people, as thou hast said?

The blessed Andrew said: If thou believest with all thy heart, thou shalt be able to learn: but if thou believest not, thou shalt not by any means attain to the idea of such truth.

Then Ægeates, enraged, ordered him to be shut up in prison, where, when he was shut up, a multitude of the people came together to him from almost all the province, so that they wished to kill Ægeates, and by breaking down the doors of the prison to set free the blessed Andrew the apostle.

Them the blessed Andrew admonished in these words, saying: Do not stir up the peace 513 of our Lord Jesus Christ into seditious and devilish uproar. For my Lord, when He was betrayed, endured it with all patience; He did not strive, He did not cry out, nor in the streets did any one hear Him crying out.[2223] Therefore do ye also keep silence, quietness, and peace; and hinder not my martyrdom, but rather get yourselves also ready beforehand as athletes to the Lord, in order that you may overcome threatenings by a soul that has no fear of man, and that you may get the better of injuries through the endurance of the body. For this temporary fall is not to be feared; but that should be feared which has no end. The fear of men, then, is like smoke which, while it is raised and gathered together, disappears. And those torments ought to be feared which never have an end. For these torments, which happen to be somewhat light, any one can bear; but if they are heavy, they soon destroy life. But those torments are everlasting, where there are daily weepings, and mournings, and lamentations, and never-ending torture, to which the proconsul Ægeates is not afraid to go. Be ye therefore rather prepared for this, that through temporary afflictions ye may attain to everlasting rest, and may flourish for ever, and reign with Christ.[2224]

[2222] Lit., be rolled towards.

[2223] Matt. xii. 19.

[2224] Comp. 2 Cor. iv. 17.

The holy Apostle Andrew having admonished the people with these and such like words through the whole night, when the light of day dawned, Ægeates having sent for him, ordered the blessed Andrew to be brought to him; and having sat down upon the tribunal, he said: I have thought that thou, by thy reflection during the night, hast turned away thy thoughts from folly, and given up thy commendation of Christ that thou mightst be able to be with us, and not throw away the pleasures of life; for it is folly to come for any purpose to the suffering of the cross, and to give oneself up to most shameful punishments and burnings.

The holy Andrew answered: I shall be able to have joy with thee, if thou wilt believe in Christ, and throw away the worship of idols; for Christ has sent me to this province, in which I have acquired for Christ a people not the smallest.

Ægeates said: For this reason I compel thee to make a libation, that these people who have been deceived by thee may forsake the vanity of thy teaching, and may themselves offer grateful libations to the gods; for not even one city has remained in Achaia in which their temples[2225] have not been forsaken and deserted. And now, through thee, let them be again restored to the worship of the images, in order that the gods also, who have been enraged against thee, being pleased by this, may bring it about that thou mayst return to their friendship and ours. But if not, thou awaitest varied tortures, on account of the vengeance of the gods; and after these, fastened to the tree of the cross which thou commendest, thou shalt die.

The holy Andrew said: Listen, O son of death and chaff made ready for eternal burnings,[2226] to me, the servant of God and apostle of Jesus Christ. Until now I have conversed with thee kindly about the perfection of the faith, in order that thou, receiving the exposition of the truth, being made perfect as its vindicator, mightst despise vain idols, and worship God, who is in the heavens; but since thou remainest in the same shamelessness at last, and thinkest me to be afraid because of thy threats, bring against me whatever may seem to thee greater in the way of tortures. For the more shall I be well pleasing to my King, the more I shall endure in tortures for the confession of His name.

Then the proconsul Ægeates, being enraged, ordered the apostle of Christ to be afflicted by tortures. Being stretched out, therefore, by seven times three[2227] soldiers, and beaten with violence, he was lifted up and brought before the impious Ægeates. And he spoke to him thus: Listen to me, Andrew, and withdraw thy thoughts from the outpouring of thy blood; but if thou wilt not hearken to me, I shall cause thee to perish on the tree of the cross.

The holy Andrew said: I am a slave of the cross of Christ, and I ought rather to pray to attain to the trophy of the cross than to be afraid; but for thee is laid up eternal torment, which, however, thou mayst escape after thou hast tested my endurance, if thou wilt believe in my Christ. For I am afflicted about thy destruction, and I am not disturbed about my own suffering. For my suffering takes up a space of one day, or two at most; but thy torment for endless ages shall never come to a close. Wherefore henceforward cease from adding to thy miseries, and lighting up everlasting fire for thyself.

[2225] Or, their sacred rites.

[2226] Comp. Matt. iii. 12.

[2227] Another reading is, seven quaternions.

Ægeates then being enraged, ordered the blessed Andrew to be fastened to the cross.[2228] And he having left them all, goes up to the cross, and says to it with a clear voice: Rejoice, O cross, which has been consecrated by the body of Christ, and adorned by His limbs as if with pearls. Assuredly before my Lord went up on thee, thou hadst much earthly fear; but now invested with heavenly longing, thou art fitted up[2229] according to my prayer. For I know, from those who believe, how many graces thou hast in Him, how many gifts prepared beforehand. Free from care, then, and with joy, I come to thee, that thou also exulting mayst receive me, the disciple of Him that was hanged upon thee; because thou hast been always faithful to me, and I have desired to embrace thee. O good cross, which hast received comeliness and beauty from the limbs of the Lord; O much longed for, and earnestly desired, and fervently sought after, and already prepared beforehand for my soul longing for thee, take me away from men, and restore me to my Master, in order that through thee He may accept me who through thee has redeemed me.

And having thus spoken, the blessed Andrew, standing on the ground, and looking earnestly upon the cross, stripped himself and gave his clothes to the executioners, having urged the brethren that the executioners should come and do what had been commanded them; for they were standing at some distance. And they having come up, lifted him on the cross; and having stretched his body across with ropes, they only bound his feet, but did not sever his joints,[2230] having received this order from the proconsul: for he wished him to be in distress while hanging, and in the night-time, as he was suspended, to be eaten up alive by dogs.[2231]

And a great multitude of the brethren stood by, nearly twenty thousand; and having beheld the executioners standing off, and that they had done to the blessed *one* nothing of what those who were hanged up suffer, they thought that they would again hear something from him; for assuredly, as he was hanging, he moved his head smiling. And Stratocles inquired of him: Why art thou smiling, Andrew, servant of God? Thy laughter makes us mourn and weep, because we are deprived of thee. And the blessed Andrew answered him: Shall I not laugh at all, my son Stratocles, at the empty stratagem of Ægeates, through which he thinks to take vengeance upon us? We have nothing to do with him and his plans. He cannot hear; for if he could, he would be aware, having learned it by experience, that a man of Jesus is unpunished.[2232]

[2228] One of themss. [the Bodleian] has here: Giving orders to the centurions that he should be bound hand and foot as if he were stretched on the rack, and not pierced with nails, that he might not die soon, but be tormented with long-continuing torture.

[2229] Another reading is: I am attached to thee.

[2230] The original is obscure. The meaning seems to be that he was tied only, not nailed. The nailing, however, seems to have been an essential part of the punishment of crucifixion.

[2231] It was common to let loose wild beasts on the crucified (Sueton., *Nero*, 49).

And having thus spoken, he discoursed to them all in common, for the people ran together enraged at the unjust judgment of Ægeates: Ye men standing by me, and women, and children, and elders, bond and free, and as many as will hear; I beseech you, forsake all this life, ye who have for my sake assembled here; and hasten to take upon you my life, which leads to heavenly things, and once for all despise all temporary things, confirming the purposes of those who believe in Christ. And he exhorted them all, teaching that the sufferings of this transitory life are not worthy to be compared with the future recompense of the eternal life.

And the multitude hearing what was said by him, did not stand off from the place, and the blessed Andrew continued the rather to say to them more than he had spoken. And so much was said by him, that a space of three days and nights was taken up, and no one was tired and went away from him. And when also on the fourth day they beheld his nobleness, and the unweariedness of his intellect, and the multitude of his words, and the serviceableness of his exhortations, and the stedfastness of his soul, and the sobriety of his spirit, and the fixedness of his mind, and the perfection of his reason, they were enraged against Ægeates; and all with one accord hastened to the tribunal, and cried out against Ægeates, who was sitting, saying: What is thy judgment, O proconsul? Thou hast judged wickedly; thy awards are impious. In what has the man done wrong; what evil has he done? The city has been put in an uproar; thou grievest us all; do not betray Cæsar's city. Grant willingly to the Achaians a just man; grant willingly to us a God-fearing man; do not put to death a godly man. Four days he has been hanging, and is alive; having eaten nothing, he has filled us all. Take down the man from the cross, and we shall all seek after wisdom; release the man, and to all Achaia will mercy be shown. It is not necessary that he should suffer this, because, though hanging, he does not cease proclaiming the truth.

And when the proconsul refused to listen to them, at first indeed signing with his hand to the crowd to take themselves off, they began to be emboldened against him, being in number about twenty thousand. And the proconsul having beheld that they had somehow become maddened, afraid that something frightful would befall him, rose up from the tribunal and went away with them, having promised to set free the blessed Andrew. And some went on before to tell the apostle the cause for which they came to the place.

[2232] Instead of this paragraph, on ms. [the Bodleian] has: And there ran up a great multitude, about twenty thousand in number, among whom was the brother of Ægeas, Stratocles by name; and he cried out with the people, It is an unjust judgment. And the holy Andrew, hitting upon the thoughts of the believers, exhorted them to endure the temporary trial, saying that the suffering counted for nothing when compared with the eternal recompense.

While all the crowd, therefore, was exulting that the blessed Andrew was going to be set free, the proconsul having come up, and all the brethren rejoicing along with Maximilla,[2233] the blessed Andrew, having heard this, said to the brethren standing by: What is it necessary for me to say to him, when I am departing to the Lord, that will I also say. For what reason hast thou again come to us, Ægeates? On what account dost thou, being a 515 stranger to us,[2234] come to us? What wilt thou again dare to do, what to contrive? Tell us. Hast thou come to release us, as having changed thy mind? I would not agree with thee that thou hadst really changed thy mind. Nor would I believe thee, saying that thou art my friend. Dost thou, O proconsul, release him that has been bound? By no means. For I have One with whom I shall be for ever; I have One with whom I shall live to countless ages. To Him I go; to Him I hasten, who also having made thee known to me, has said to me, Let not that fearful man terrify thee; do not think that he will lay hold of thee, who art mine: for he is thine enemy. Therefore, having known thee through him who has turned towards me, I am delivered from thee. But if thou wishest to believe in Christ, there will be opened up for time, as I promised thee, a way of access; but if thou hast come only to release me, I shall not be able after this to be brought down from this cross alive in the body. For I and my kinsmen depart to our own, allowing thee to be what thou art, and what thou dost not know about thyself. For already I see my King, already I worship Him, already I stand before Him, where the fellowship[2235] of the angels is, where He reigns the only emperor, where there is light without night, where the flowers never fade, where trouble is never known, nor the name of grief heard, where there are cheerfulness and exultation that have no end. O blessed cross! without the longing for thee, no one enters into that place. But I am distressed, Ægeates, about thine own miseries, because eternal perdition is ready to receive thee. Run then, for thine own sake, O pitiable one, while yet thou canst, lest perchance thou shouldst wish then when thou canst not.

When, therefore, he attempted to come near the tree of the cross, so as to release the blessed Andrew, with all the city applauding him, the holy Andrew said with a loud voice: Do not suffer Andrew, bound upon Thy tree, to be released, O Lord; do not give me who am in Thy mystery to the shameless devil. O Jesus Christ, let not Thine adversary release me, who have been hanged by Thy favour; O Father, let this insignificant man no longer humble him who has known Thy greatness. The executioners, therefore, putting out their hands, were not able at all to touch him. Others, then, and others endeavoured to release him, and no one at all was able to come near him; for their arms were benumbed.

[2233] One ms. calls her the proconsul's wife. [So Pseudo-Abdias; but the Greek mss., collated by Tischendorf, do not give this reading.—R.]

[2234] i.e., having nothing to do with us.

[2235] ὁμόνοιαι.

Then the blessed Andrew, having adjured the people, said: I entreat you earnestly, brethren, that I may first make one prayer to my Lord. So then set about releasing me. All the people therefore kept quiet because of the adjuration. Then the blessed Andrew, with a loud cry, said: Do not permit, O Lord, Thy servant at this time to be removed from Thee; for it is time that my body be committed to the earth, and Thou shalt order me to come to Thee. Thou who givest eternal life, my Teacher whom I have loved, whom on this cross I confess, whom I know, whom I possess, receive me, O Lord; and as I have confessed Thee and obeyed Thee, so now in this word hearken to me; and, before my body come down from the cross, receive me to Thyself, that through my departure there may be access to Thee of many of my kindred, finding rest for themselves in Thy majesty.

When, therefore, he had said this, he became in the sight of all glad and exulting; for an exceeding splendour like lightning coming forth out of heaven shone down upon him, and so encircled him, that in consequence of such brightness mortal eyes could not look upon him at all. And the dazzling light remained about the space of half an hour. And when he had thus spoken and glorified the Lord still more, the light withdrew itself, and he gave up the ghost, and along with the brightness itself he departed to the Lord in giving Him thanks.

And after the decease of the most blessed Andrew the apostle, Maximilla being the most powerful of the notable women,[2236] and continuing among those who had come, as soon as she learned that the apostle had departed to the Lord, came up and turned her attention to the cross, along with Stratocles, taking no heed at all of those standing by, and with reverence took down the body of the most blessed apostle from the cross. And when it was evening, bestowing upon him the necessary care, she prepared the body for burial with costly spices, and laid it in her own tomb. For she had been parted from Ægeates on account of his brutal disposition and lawless conduct, having chosen for herself a holy and quiet life; and having been united to the love of Christ, she spent her life blessedly along with the brethren.

Ægeates had been very importunate with her, and promised that he would make her mistress of his wealth; but not having been able to persuade her, he was greatly enraged, and was determined to make a public charge against all the people, and to send to Cæsar an accusation against both Maximilla and all the people. And while he was arranging these things in the presence of his officers, at the dead of night he rose up, and unseen by all his 516 people, having been tormented by the devil, he fell down from a great height, and rolling into the midst of the market-place of the city, breathed his last.

[2236] Lit., females.

And this was reported to his brother Stratocles; and he sent his servants, having told them that they should bury him among those who had died a violent death. But he sought nothing of his substance, saying: Let not my Lord Jesus Christ, in whom I have believed, suffer me to touch anything whatever of the goods of my brother, that the condemnation of him who dared to cut off the apostle of the Lord may not disgrace me.

These things were done in the province of Achaia, in the city of Patras on the day before the kalends of December,[2237] where his good deeds are kept in mind even to this day, to the glory and praise of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.[2238]

[2237] i.e., 30th November, St. Andrew's day.

[2238] One ms. thus ends: These things were done in the province of Achaia, in the city of Patras, on the day before the kalends of December; where also his glorious good deeds are shown even to this day; and so great fear came upon all, that no one remained who did not believe in God our Saviour, who wishes all to be saved, and to come to the knowledge of the truth. To Him be glory to ages of ages. Amen. [This is the ending of the Latin version (in Tischendorf); the Bodleian ms. has a similar conclusion, but the text is differently arranged.—R.]

Acts of Andrew and Matthias[2239]

In the City of the Man-eaters.

About that time all the apostles had come together to the same place, and shared among themselves the countries, casting lots, in order that each might go away into the part that had fallen to him. By lot, then, it fell to Matthias to set out to the country of the man-eaters. And the men of that city used neither to eat bread nor drink wine; but they ate the flesh of men, and drank their blood. Every man, therefore, who came into their city they laid hold of, and digging they thrust out his eyes, and gave him a drug to drink, prepared by sorcery and magic; and from drinking the drug his heart was altered and his mind deranged.

Matthias then having come into the gate of their city, the men of that city laid hold of him, and thrust out his eyes; and after putting them out they made him drink the drug of their magical deception, and led him away to the prison, and put beside him grass to eat, and he ate it not. For when he had partaken of their drug, his heart was not altered, nor his mind deranged; but he kept praying to God, weeping, and saying: Lord Jesus Christ, for whose sake we have forsaken all things and have followed Thee, knowing that Thou art the helper of all who hope in Thee, attend then and behold what they have done to Matthias Thy servant, how they have made me nigh to the brutes; for Thou art He who knowest all things. If, therefore, Thou hast ordained that the wicked men in this city should eat me up, I will not by any means flee from Thy dispensation. Afford to me then, O Lord, the light of mine eyes, that at least I may behold what the wicked men in this city have in hand for me; do not forsake me, O my Lord Jesus Christ, and do not give me up to this bitter death.

While Matthias was thus praying in the prison, a light shone, and there came forth out of the light a voice saying: Beloved Matthias, receive thy sight. And immediately he received his sight. And again there came forth a voice saying: Be of good courage, our Matthias, and be not dismayed; for I shall not by any means forsake thee, for I shall deliver thee from all danger; and not only thee, but also all thy brethren who are with thee: for I am with thee everywhere and at all times. But remain here twenty-seven days for the edification[2240] of many souls; and after that I shall send forth Andrew to thee, and he shall lead thee forth out of this prison; and not thee only, but also all who hear. Having said this, the Saviour said again to Matthias, Peace be to thee, our Matthias, and went into heaven. Then Matthias having beheld Him, said to the Lord: Let thy grace abide with me, O my Lord Jesus.

[2239] The oldestms. has Matthias; the four or five others have Matthew.

[2240] Lit., œconomy.

Then Matthias therefore[2241] sat down in the prison, and sang. And it came to pass that, when the executioners came into the prison to bring forth the men to eat them, Matthias also shut his eyes, that they might not behold that he saw. And the executioners having come to him, read the ticket in his hand, and said among themselves: Yet three days, and we shall bring out this one also from the prison, and slay him. Because in the case of every man whom they laid hold of, they noted that day on which they laid hold of him, and tied a ticket to his right hand, that they might know the completion of the thirty days.

And it came to pass when the twenty-seven days were fulfilled since Matthias was seized, the Lord appeared in the country where Andrew was teaching, and said to him: Rise up, and set out with thy disciples to the country of the man-eaters, and bring forth Matthias out of that place; for yet three days, and the men of the city will bring him forth and slay him for their food. And Andrew answered and said: My Lord, I shall not be able to accomplish the journey thither before the limited period of the three days; but send Thine angel quickly, that he may bring him out thence: for thou knowest, Lord, that I also am flesh, and shall not be able to go there quickly. And He says to Andrew: Obey Him who made thee, and Him who is able to say in a word, and that city shall be removed thence, and all that dwell in it. For I command the horns of the winds,[2242] and they drive it thence. But rise up early, and go down to the sea with thy disciples, and thou shalt find a boat upon the shore, and thou shalt go aboard with thy disciples. And having said this, the Saviour again said: Peace to thee, Andrew, along with those with thee! And He went into the heavens.

And Andrew having risen up early, proceeded to the sea along with his disciples; and having come down to the shore, he saw a little boat, and in the boat three men sitting. For the Lord by His own power had prepared a boat, and He it was in human shape a pilot in the boat; and He brought two angels whom He made to appear like men, and they were in the boat sitting.[2243] Andrew, therefore, having beheld the boat, and the three who were in it, rejoiced with exceeding great joy; and having gone to them, he said: Where are you going, brethren, with this little boat? And the Lord answered and said to him: We are going to the country of the man-eaters. And Andrew having beheld Jesus, did not recognise Him; for Jesus was hiding His Godhead, and He appeared to Andrew like a pilot. And Jesus having heard Andrew saying, I too am going to the country of the man-eaters, says to him: Every man avoids that city, and how are you going there? And Andrew answered and said: We have some small business to do there, and we must get through with it; but if thou canst, do us this kindness to convey us to the country of the man-eaters, to which also you intend to go. Jesus answered and said to them: Come on board.

[2241] One ms. inserts: having given thanks to God.

[2242] The winds from the four quarters of the heavens.

[2243] One ms. has: and the Lord prepared a small boat, and put angels in it for sailors; and Jesus was, as it were, the master of the boat.

And Andrew said: I wish to make some explanation to thee, young man, before we come on board thy boat. And Jesus said: Say what thou wilt. And Andrew said to Him: We have no passage-money to give thee; we have not even bread for our nourishment. And Jesus answered and said to him: How, then, are you going away without giving us the passage-money, and without having bread for your nourishment? And Andrew said to Jesus, Listen, brother; do not think that it is through masterfulness that we do not give thee our passage-money, but we are disciples of our Lord Jesus Christ, the good God. For He chose for Himself us twelve, and gave us such a commandment, saying, When you go to preach, do not carry money in the journey, nor bread, nor bag, nor shoes, nor staff, nor two coats.[2244] If, therefore, thou wilt do us the kindness, brother, tell us at once; if not, let us know, and we shall go and seek another boat for ourselves. And Jesus answered and said to Andrew: If this is the commandment which you received, and you keep it, come on board my boat with all joy. For I really wish you, the disciples of Him who is called Jesus, to come on board my boat, rather than those who give me of their silver and gold; for I am altogether worthy that the apostle of the Lord should come on board my boat. And Andrew answered and said: Permit me, brother, may the Lord grant thee glory and honour. And Andrew went on board the boat with his disciples.

And having gone on board, he sat down by the boat's sail. And Jesus answered and said to one of the angels: Rise and go down to the hold of the boat, and bring up three loaves, that the men may eat, lest perchance they be hungry, from having come to us off a long journey. And he rose and went down to the hold of the boat, and brought up three loaves, as the Lord commanded him; and he gave them the loaves. Then Jesus said to Andrew: Rise up, brother, with thy friends; partake of food, that you may be strong to bear the tossing of the sea. And Andrew answered and said to his disciples: My children, we have found great kindness from this man. Stand up, then, and partake of the nourishment of bread, that you may be strong to bear the tossing of the sea. And his disciples were not able to answer him a word, for they were in distress because of the sea. Then Jesus forced Andrew to partake himself also of the nourishment of bread along with his disciples. And Andrew answered and said to Jesus, not knowing that it was Jesus: Brother, may the Lord give thee heavenly bread out of His kingdom. Allow me then brother; for thou seest the children, that they are distressed because of the sea. And Jesus answered and said to Andrew: Assuredly the brethren are without experience of the sea; but inquire of them whether they want to go to land, and thyself to remain, until thou shalt finish thy business, and again come back to them. Then Andrew said to his disciples: My children, do you wish to go to the land, and me to remain here until I shall finish my business for which I have been sent? And they answered and said to Andrew: If we go away from thee, may we become strangers to the good things which the Lord hath provided for us. Now, therefore, we are with thee, wherever thou mayst go.

[2244] Matt. x. 10; Mark vi. 9.

Jesus answered and said to Andrew: If thou art truly a disciple of Him who is called Jesus, tell thy disciples the miracles which thy Teacher did, that their soul may rejoice, and that they may forget the fear of the sea; for, behold, we are going to take the boat off from the land. And immediately Jesus said to one of the angels: Let go the boat; and he let go the boat from the land. And Jesus came and sat down beside the rudder, and steered the boat. Then Andrew exhorted and comforted his disciples, saying: My children, who have given up your life to the Lord, fear not; for the Lord will not at all forsake you for ever. For at that time when I was alone with our Lord, we went on board the boat with Him, and He 519 lay down to sleep in the boat, trying us; for He was not[2245] fast asleep. And a great wind having arisen, and the sea being stormy, so that the waves were uplifted, and came under the sail of the boat, and when we were in great fear, the Lord stood up and rebuked the winds, and there was a calm in the sea; for all things feared Him, as being made by Him.[2246] Now, therefore, my children, fear not. For the Lord Jesus will not at all forsake us. And having said this, the holy Andrew prayed in his heart that his disciples might be led to sleep. And as Andrew was praying, his disciples fell asleep.

And Andrew, turning round to the Lord, not knowing that it was the Lord, said to Him: Tell me, O man, and show me the skill of thy steering; for I have never seen any man so steering in the sea as I now see thee. For sixteen years have I sailed the sea, and behold this is the seventeenth, and I have not seen such skill; for truly the boat is just as if on land. Show me then, young man, thy skill. Then Jesus answered and said to Andrew: We also have often sailed the sea, and been in danger; but since thou art a disciple of Him called Jesus, the sea has recognised thee that thou art righteous, and has become calm, and has not lifted its waves against the boat. Then Andrew cried out with a loud voice, saying: I thank Thee, my Lord Jesus Christ, that I have met a man who glorifies Thy name.

And Jesus answered and said: O Andrew, tell me, thou disciple of Him called Jesus, wherefore the unbelieving Jews did not believe in Him, saying that He was not God, but man. Show me, O disciple of Him called Jesus; for I have heard that He showed His Godhead to His disciples. And Andrew answered and said: Truly, brother, He showed us that He was God. Do not think, then, that He is man. For He made the heaven, and the earth, and the sea, and all that is in them. And Jesus answered and said: How then did the Jews not believe Him? Perhaps He did not do miracles before them? Andrew said: Hast thou not heard of the miracles which He did before them? He made the blind see, the lame walk, the deaf hear; He cleansed lepers, He changed water into wine; and having taken five loaves and two fishes, He made a crowd recline on the grass, and having blessed, He gave them to eat; and those that ate were five thousand men,[2247] and they were filled: and they took up what was over to them twelve baskets of fragments.[2248] And after all these things they did not believe Him.

[2245] One ms. omits the negative.

[2246] Comp. Matt. viii. 26.

And Jesus answered and said to Andrew: Perhaps He did these miracles before the people, and not before the chief priests, and because of this they did not believe Him.

And Andrew answered and said: Nay, brother, He did them also before the chief priests, not only openly, but also in secret, and they did not believe Him. Jesus answered and said: What are the miracles which He did in secret? Disclose them to me. And Andrew answered and said: O man, who hast the spirit of inquisitiveness, why dost thou put me to the test? And Jesus answered and said: I do not put thee to the test by saying this, O disciple of Him called Jesus; but my soul rejoices and exults, and not only mine, but also every soul that hears the wonders of Jesus.

And Andrew answered and said: O child, the Lord shall fill thy soul with all joy and all good, as thou hast persuaded me now to relate to thee the miracles which our Lord did in secret.

It came to pass as we, the twelve disciples, were going with our Lord into a temple of the Gentiles, that He might make known to us the ignorance of the devil, that the chief priests, having beheld us following Jesus, said to us, O wretches, why do you walk with him who says, I am the Son of God? Do you mean to say that God has a son? Which of you has ever at any time seen God associating with a woman? Is not this the son of Joseph the carpenter, and his mother is Mary, and his brothers James and Simon?[2249] And when we heard these words, our hearts were turned into weakness. And Jesus, having known that our hearts were giving way, took us into a desert place, and did great miracles before us, and displayed to us all His Godhead. And we spoke to the chief priests, saying, Come ye also, and see; for, behold, He has persuaded us.

And the chief priests having come, went with us; and when we had gone into the temple of the Gentiles, Jesus showed us the heaven,[2250] that we might know whether the things were true or not. And there went in along with us thirty men of the people, and four chief priests. And Jesus, having looked on the right hand and on the left of the temple, saw two sculptured sphinxes, one on the right and one on the left. And Jesus having turned to us, said, Behold the sign of the cross; for these are like the cherubim and the seraphim which are in heaven. Then Jesus, having looked to the right, where the sphinx was, said to it, I say unto thee, thou image of that which is in heaven, which the hands of craftsmen have sculptured, be separated from thy place, and come down, and answer and convict the chief priests, and show them whether I am God or man.

[2247] One ms. inserts, besides women and children.

[2248] Mark vi. 37–44.

[2249] Mark vi. 3.

[2250] There seems to be something wrong here. One ms. has, the structure of the temple, and omits the following clause.

And immediately at that very time the sphinx removed from its place, and having assumed a human voice, said, O foolish sons of Israel, not only has the blinding of their own hearts not been enough for them, but they also wish others to be blind like themselves, saying that God is man, who in the beginning fashioned man, and put His breath into all, who gave motion to those things which moved not; He it is who called Abraham, who loved his son Isaac, who brought back his beloved Jacob into his land; He is the Judge of living and dead; He it is who prepareth great benefits for those who obey Him, and prepareth punishment for those who believe Him not. Heed not that I am an idol that can be handled; for I say unto you, that the sacred places of your synagogue are more excellent.[2251] For though we are stones, the priests have given us only the name of a god; and those priests who serve the temple purify themselves, being afraid of the demons: for if they have had intercourse with women, they purify themselves seven days, because of their fear; so that they do not come into the temple because of us, because of the name which they have given us, that we are a god. But you, if you have committed fornication, take up the law of God, and go into the synagogue of God, and purify, and read, and do not reverence the glorious words of God. Because of this, I say unto you, that the holy things purify your synagogues, so that they also become churches of His only begotten Son. The sphinx having said this, ceased speaking.

And we said to the chief priests, Now it is fitting that you should believe, because even the stones have convicted you. And the Jews answered and said, By magic these stones speak, and do not you think that it is a god? For if you have tested what has been said by the stone, you have ascertained its deception. For where did he find Abraham, or how did he see him? For Abraham died many years before he was born, and how does he know him?

And Jesus, having again turned to the image, said to it, Because these believe not that I have spoken with Abraham, go away into the land of the Canaanites, and go away to the double[2252] cave in the field of Mamre, where the body of Abraham is, and cry outside of the tomb, saying, Abraham, Abraham, whose body is in the tomb, and whose soul is in paradise, thus speaks He who fashioned man, who made thee from the beginning his friend,

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[2251] One ms. has: Do not say that I am a carved stone, and that you alone have a name, and are called high priests.

[2252] Gen. xxiii. 9, 17, following the version of the LXX. and the older interpreters.

Rise up, thou and thy son Isaac, and the son of thy son Jacob, and come to the temples of the Jebusites, that we may convict the chief priests, in order that they may know that I am acquainted with thee, and thou with me. And when the sphinx heard these words, immediately she walked about in the presence of us all, and set out for the land of the Canaanites to the field of Mamre, and cried outside of the tomb, as God had commanded her. And straightway the twelve patriarchs[2253] came forth alive out of the tomb, and answered and said to her, To which of us hast thou been sent? And the sphinx answered and said, I have been sent to the three patriarchs for testimony; but do ye go in, and rest until the time of the resurrection. And having heard, they went into the tomb and fell asleep. And the three patriarchs set out along with the sphinx to Jesus, and convicted the chief priests. And Jesus said to them, Go away to your places; and they went away. And He said also to the image, Go up to thy place; and straightway she went up and stood in her place. And He did also many other miracles, and they did not believe Him; which *miracles*, if I shall recount, thou wilt not be able to bear. And Jesus answered and said to him: I can bear it; for I prudently listen to profitable words.

And when the boat was about to come near the land, Jesus bent down His head upon one of His angels, and was quiet. And Andrew ceased speaking; and he also, reclining his head upon one of his disciples, fell asleep. And Jesus said to His angels: Spread your hands under him, and carry Andrew and his disciples, and go and put them outside of the city of the man-eaters; and having laid them on the ground, return to me. And the angels did as Jesus commanded them, and the angels returned to Jesus: and He went up into the heavens with His angels.

And when it was morning, Andrew, having awakened and looked up, found himself sitting on the ground; and having looked,[2254] he saw his disciples sleeping on the ground: and he wakened them, and said to them: Rise up, my children, and know the great dispensation that has happened to us, and learn that the Lord was with us in the boat, and we knew Him not; for He transformed Himself as if He were a pilot in the boat, and humbled Himself, and appeared to us as a man, putting us to the test. And Andrew, recovering himself, said: Lord, I recognised Thy excellent words, but Thou didst not manifest Thyself to me, and because of this I did not know Thee. And his disciples answered and said to him: Father 52 Andrew, do not think that we knew when thou wast speaking with Him in the boat, for we were weighed down by a most heavy sleep; and eagles came down out of the heavens, and lifted up our souls, and took them away into the paradise in heaven, and we saw great wonders. For we beheld our Lord Jesus sitting on a throne of glory, and all the angels round about Him. We beheld also Abraham, and Isaac, and Jacob, and all the saints; and David praised Him with a song upon his harp. And we beheld there you the twelve apostles standing by in the presence of our Lord Jesus Christ, and outside of you twelve angels round about you, and each angel standing behind each of you, and they were like you in appearance. And we heard the Lord saying to the angels, Listen to the apostles in all things whatsoever they shall ask you. These are the things which we have seen, father Andrew, until thou didst awake us; and angels, who appeared like eagles, brought our souls into our bodies.

[2253] Not one of the twelve patriarchs was buried in Machpelah.

[2254] One ms. inserts: And he saw the gate of that city.

Then Andrew, having heard, rejoiced with great joy that his disciples had been deemed worthy to behold these wonderful things. And Andrew looked up into heaven, and said: Appear to me, Lord Jesus Christ; for I know that Thou art not far from Thy servants. Pardon me, Lord, for what I have done; for I have beheld Thee as a man in the boat, and I have conversed with Thee as with a man. Now therefore, Lord, manifest Thyself to me in this place.

And when Andrew had said this, Jesus appeared to him in the likeness of a most beautiful little child. And Jesus answered and said: Hail, our Andrew! And Andrew, having beheld Him, worshipped Him, saying: Pardon me, Lord Jesus Christ, for I saw Thee like a man on the sea, and conversed with Thee. What is there, then, wherein I have sinned, my Lord Jesus, that Thou didst not manifest Thyself to me on the sea? And Jesus answered and said to Andrew: Thou hast not sinned, but I did this to thee because thou saidst, I shall not be able to go to the city of the man-eaters in three days; and I have showed thee that I am able to do all things, and to appear to every one as I wish. Now therefore rise up, go into the city to Matthias, and bring him forth out of the prison, and all the strangers that are with him. For, behold, I show thee, Andrew, what thou must suffer before going into this city. They will heap upon thee tortures and insults, and scatter thy flesh in the ways and the streets, and thy blood shall flow to the ground, but they are not able to put thee to death; but endure, just as thou sawest me beaten, insulted, and crucified: for there are those who are destined to believe in this city. And having said this, the Saviour went into the heavens.

And Andrew went into the city along with his disciples, and no one beheld him. And when he came to the prison, he saw seven warders standing at the gate guarding, and he prayed within himself, and they fell down and expired; and he marked the gate with the sign of the cross, and it opened of its own accord. And having gone in with his disciples, he found Matthias sitting and singing; and seeing him, he stood up, and they saluted each other with a holy kiss; and he said to Matthias: Brother, how hast thou been found here? For yet three days, and they will bring thee out to be food for them. Where are the great mysteries which thou hast been taught, and the wonderful things which we have believed? And Matthias said to him: Didst thou not hear the Lord saying, I shall send you like sheep into the midst of wolves?[2255] They straightway brought me into the prison, and I prayed to the Lord; and He said to me, Remain here twenty-seven days, and I shall send thee Andrew, and he will bring thee forth out of the prison. And now, behold, it has come to pass as the Lord said.

[2255] Matt. x. 16.

Then Andrew, having looked, saw three men shut up eating grass naked; and he beat his breast, and said: Consider, O Lord, what the men suffer; how have they made them like the irrational brutes? And he says to Satan: Woe to thee, the devil, the enemy of God, and to thine angels, because the strangers here have done nothing to thee; and how hast thou brought upon them the punishment? how long dost thou war against the human race? Thou didst bring forth Adam out of paradise, and didst cause men to be mixed up with transgression; and the Lord was enraged, and brought on the deluge so as to sweep man away. And again hast thou made thy appearance in this city too, in order that thou mayst make those who are here eat men,[2256] that the end of them also may be in execration and destruction, thinking in thyself that God will sweep away the work of His hands. Hast thou not heard that God said, I will not bring a deluge upon the earth?[2257] but if there is any punishment prepared, it is for the sake of taking vengeance upon thee.

Then he stood up, and Andrew and Matthias prayed; and after the prayer Andrew laid his hands upon the faces of the blind men who were in the prison, and straightway they all received their sight. And again he laid his hand upon their hearts, and their minds were changed into human reason. Then Andrew answered them: Rise up, and go into the lower parts of the city, and you shall find in the way a great fig-tree, and sit under the fig-tree, and eat of its fruit, until I come to you; but if I delay coming there, you will find abundance of food for yourselves: for the fruit shall not fail from the fig-tree, but according as you eat it shall produce more fruit, and nourish you, as the Lord has said. And they answered and said to Andrew: Go along with us, O our master, lest perchance the wicked men of this city again see us, and shut us up, and inflict upon us greater and more dreadful tortures than they have inflicted upon us. And Andrew answered and said to them: Go; for in truth I say to you, that as you go, not a dog shall bark with his tongue against you. And there were in all two hundred and seventy men and forty-nine women[2258] whom Andrew released from the prison. And the men went as the blessed Andrew said to them; and he made Matthias go along with his disciples out of the eastern gate of the city. And Andrew commanded a cloud, and the cloud took up Matthias and the disciples of Andrew; and the cloud set them down on the mountain where Peter was teaching,[2259] and they remained beside him.

[2256] Anotherms. has: make men eat their like.

[2257] Gen. ix. 11.

[2258] Two mss. have: two hundred and forty-nine men.

[2259] Another reading is, praying.

And Andrew, having gone forth from the prison, walked about in the city; and having seen a brazen pillar, and a statue standing upon it, he came and sat down behind that pillar until he should see what should happen. And it happened that the executioners went to the prison to bring out the men for their food,[2260] according to the custom; and they found the doors of the prison opened, and the guards that guarded it lying dead upon the ground. And straightway they went, and reported to the rulers of the city, saying: We found the prison opened, and having gone inside we found nobody;[2261] but we found the guards lying dead upon the ground. And the rulers having heard this, said among themselves: What, then, has happened? You do not mean to say that some persons have gone into the prison of the city, and have killed the warders, and taken away those that were shut up? And they spoke to the executioners, saying: Go to the prison, and bring the men that are dead, that we may eat them up to-day. And let us go to-morrow, and bring together all the old men of the city, that they may cast lots upon themselves, until the seven lots come, and we slay seven each day. And they shall be to us for food until we may choose young men, and put them in boats as sailors, that they may go away to the countries round about, and attack them, and bring some men here, that they may be for food to us.

And the executioners went to the prison, and brought the seven men that were dead; and there was an oven built in the midst of the city, and there lay in the oven a large trough in which they killed the men, and their blood ran down into the trough, and they drew out of the blood and drank it. And they brought the men, and. put them into the trough. And when the executioners were lifting their hands against them, Andrew heard a voice, saying: Behold, Andrew, what is happening in this city. And Andrew having beheld, prayed to the Lord, saying: Lord Jesus Christ, who didst order me to come into this city, do not suffer those in this city to do any evil, but let the knives go out of the hands of the wicked ones. And straightway the knives of the wicked men fell, and their hands were turned into stone. And the rulers, having seen what had happened, wept, saying: Woe unto us, for here are the magicians who have gone into the prison, and brought out the men; for, behold, they have bewitched these also. What, then, shall we do? Let us go now, and gather together the old men of the city, seeing that we are hungry.

And they went and gathered them together, and found two hundred and seventeen; and they brought them to the rulers, and they made them cast lots, and the lot came upon seven old men. And one of those taken by lot answered and said to the officers: I pray you, I have for myself one son; take him, and slay him instead of me, and let me go. And the officers answered and said to him: We cannot take thy son, unless we bring him first to our superiors. And the officers went and told the rulers. And the rulers answered and said to the officers: If he give us his son instead of himself, let him go. And the officers went and told the old man. And the old man answered and said to them: I have also a daughter along with my son; take them, and kill them, only let me go. And he gave his children to the officers, that they might kill them. And the children wept to each other, and prayed the officers, saying: We pray you do not kill us, as we are of so small a size; but let us complete our size, and so kill us. For it was a custom in that city, and they did not bury their dead, but ate them up. And the officers did not hearken to the children, nor take pity upon them, but carried them to the trough weeping and praying.

[2260] i.e., to be eaten by them.

[2261] Comp. Acts v. 20–25.

And it happened, as they were leading them away to kill them, that Andrew, having beheld what happened, shed tears; and weeping, he looked up to heaven and said: Lord Jesus Christ, as Thou didst hear me in the case of the dead men, and didst not suffer them to be eaten up, so also now hear me, that the executioners may not inflict death upon these children, but that the knives may be loosened out of the hands of the executioners.[2262] 523 And straightway the knives were loosened, and fell out of the hands of the executioners. And when this came to pass, the executioners, having beheld what had happened, were exceedingly afraid. And Andrew, seeing what had happened, glorified the Lord because He had listened to him in every work.

And the rulers, having beheld what had happened, wept with a great weeping, saying: Woe unto us! what are we to do? And, behold, the devil appeared in the likeness of an old man, and began to say in the midst of all: Woe unto you! because you are now dying, having no food; what can sheep and oxen do for you? They will not at all be enough for you. But rise up, and make a search here for one who has come to the city, a stranger named Andrew, and kill him; for if you do not, he will not permit you to carry on this practice longer: for it was he who let loose the men out of the prison. Assuredly the man is in this city, and you have not seen[2263] him. Now, therefore, rise and make search for him, in order that henceforward you may be able to collect your food.

And Andrew saw the devil, how he was talking to the multitudes; but the devil did not see the blessed Andrew. Then Andrew answered the devil, and said: O Belial most fiendish, who art the foe of every creature;[2264] but my Lord Jesus Christ will bring thee down to the abyss. And the devil, having heard this, said: I hear thy voice indeed, and I know thy voice, but where thou art standing I know not. And Andrew answered and said to the devil: Why, then, hast thou been called Amael?[2265] is it not because thou art blind, not seeing all the saints? And the devil, having heard this, said to the citizens: Look round now for him speaking to me, for he is the man. And the citizens, having run in different directions, shut the gates of the city, and searched for the blessed one, and did not see him.[2266] Then the Lord showed Himself to Andrew, and said to him; Andrew, rise up and show thyself to them, that they may learn my power, and the powerlessness of the devil working in them.

[2262] One ms. adds: like wax before fire.

[2263] Or, do not know.

[2264] One ms. has: Thou art always warring against the race of the Christians.

[2265] One of themss. has Samael.

Then Andrew rose up, and said in presence of all: Behold, I am Andrew whom you seek. And the multitudes ran upon him, and laid hold of him, saying: What thou hast done to us, we also will do to thee. And they reasoned among themselves, saying: By what death shall we kill him? And they said to each other: If we take off his head, his death is not torture; and if we burn him, he will not be for food to us. Then one of them, the devil having entered into him, answered and said to the multitudes: As he has done to us, so let us also do to him. Let us rise up, then, and fasten a rope to his neck, and drag him through all the streets and lanes of the city; and when he is dead, we shall share his body. And they did as he said to them; and having fastened a rope round his neck, they dragged him through the streets and lanes of the city, and the flesh of the blessed Andrew stuck to the ground, and his blood flowed to the ground like water. And when it was evening they cast him into the prison, having bound his hands behind him; and he was in sore distress.

And in the morning again they brought him out, and having fastened a rope round his neck, they dragged him about; and again his flesh stuck to the ground, and his blood flowed. And the blessed one wept and prayed, saying: Do not forsake me, my Lord Jesus Christ; for I know that Thou art not far from Thy servants. And as he was praying, the devil walked behind, and said to the multitudes: Strike him on the mouth, that he may not speak.[2267]

And when it was evening they took him again to the prison, having bound his hands behind him, and left him till the morrow again. And the devil having taken with himself seven demons[2268] whom the blessed one had cast out of the countries round about, and having gone into the prison, they stood before him, wishing to kill him. And the demons answered and said to Andrew: Now hast thou fallen into our hands; where is thy glory and thy exultation, thou that raisest thyself up against us, and dishonourest us, and tellest our doings to the people in every place and country, and hast made our workshops and our temples to become desolate, in order that sacrifices may not be brought to them? Because of this, then, we shall also kill thee, like thy teacher called Jesus, and John whom Herod beheaded.[2269]

[2266] One ms. adds: And Andrew answered and said: O Belial! foe of the whole creation, thou hast always been a robber, warring against the race of men: thou in the beginning didst cause Adam to be cast out of paradise; thou didst cause the loaves upon the table to be turned into stones; and again thou hast appeared in this city, to cause the people here to eat up men.

[2267] Comp. Acts xxiii. 2.

[2268] Comp. Matt. xii. 45.

And they stood before Andrew, wishing to kill him; and having beheld the seal upon his forehead which the Lord gave him, they were afraid, and did not come near him, but fled. And the devil said to them: Why have you fled from him, my children, and not killed him? And the demons answered and said to the devil: We cannot kill him, but kill him if thou art able; for we knew him before he came into the distress of his humiliation. Then one of the demons answered and said: We cannot kill him, but come let us mock him in the distress of his humiliation. And the demons came and stood before him, and scoffed at him. And the blessed one hearing, wept; and there came to him a voice saying: Andrew, why weepest thou? And it was the voice of the devil changed. And Andrew answered and said: I am weeping because God commanded me, saying, Be patient toward them. And the devil said: If thou canst do anything, do it. And Andrew answered and said: Is it for this, then, that you do these things to me? But forbid it that I should disobey the commandment of my Lord; for if the Lord shall make for me a charge[2270] in this city, I shall chastise you as you deserve. And having heard this, they fled.

And when it was morning they brought him out again, and having fastened a rope about his neck, they dragged him; and again his flesh stuck to the ground, and his blood flowed to the ground like water. And the blessed one, as he was being dragged along, wept, saying: Lord Jesus Christ, be not displeased with me; for Thou knowest, Lord, what the fiend has inflicted upon me, along with his demons. These tortures are enough, my Lord; for, behold, I am dragged about for three days. But do Thou, Lord, remember that Thou wast three hours upon the cross, and didst cry out to the Father, My Father, why hast Thou forsaken me?[2271] Where are Thy words, Lord, which Thou spakest to us, confirming us, when we walked about with Thee, saying to us, Ye shall not lose one hair?[2272] Consider, then, Lord, what has become of my flesh, and the hairs of my head. Then Jesus said to Andrew: O our Andrew, the heaven and the earth shall pass away, but my words shall not pass away.[2273] Turn thyself then, Andrew, and behold thy flesh that has fallen, and thy hair, what has become of them. And Andrew turned, and saw great trees springing up, bearing fruit; and he glorified God.

[2269] One ms. adds: And the devil answered and said to the seven wicked demons, My children, kill him that dishonours us.

[2270] Or, a bishopric.

[2271] Matt. xxvii. 46.

[2272] Comp. Matt. x. 30.

[2273] Matt. v. 18.

And when it was evening they took him up again, and cast him into the prison, having bound his hands behind him; and he was exceedingly exhausted. And the men of the city said among themselves: Perhaps he dies in the night, and we do not find him alive on the following day; for he was languid, and his flesh was spent.

And the Lord appeared in the prison, and having stretched out His hand, said to Andrew: Give me thy hand, and rise up whole. And Andrew, having beheld the Lord Jesus, gave Him his hand, and rose up whole. And falling down, he worshipped Him, and said: I thank Thee, my Lord Jesus Christ, that Thou hast speedily brought help to me. And Andrew, having looked into the middle of the prison, saw a pillar standing, and upon the pillar there stood an alabaster statue. And Andrew, having gone up to the statue, unfolded his hands seven times, and said to the pillar, and the statue upon it: Fear the sign of the cross, which the heaven and the earth dread; and let the statue set upon the pillar bring up much water through its mouth, until all who are in this city be punished. And say not, I am stone, and am not worthy to praise the Lord, for the Lord fashioned us from the earth; but you are pure, because that out of you He gave the tables of the law.[2274] When the blessed Andrew had said this, straightway the stone statue cast out of its mouth water in abundance, as if out of a canal. And the water stood high upon the earth; and it was exceedingly acrid, eating into the flesh of men.

And when it was morning, the men of the city saw it, and began to flee, saying in themselves: Woe to us! because we are now dying. And the water killed their cattle and their children; and they began to flee out of the city. Then Andrew prayed, saying: Lord Jesus Christ, in whom I have hoped that this miracle should come upon this city, forsake me not, but send Michael Thy archangel in a cloud of fire, and be a wall round the city, that no one may be able to escape out of the fire. And straightway a cloud of fire came down and encircled the city like a wall; and the water was as high as the neck of those men, and it was eating them up exceedingly. And they wept, saying: Woe to us! for all these things have come upon us because of the stranger who is in the prison. Let us go and release him, lest perchance we die.

And they went out, crying with a loud voice: God of the stranger, take away from us this water. And the apostle knew that they were in great affliction, and said to the alabaster statue: Stop the water, for they have repented. And I say to thee, that if the citizens of this city shall believe, I will build a church, and place thee in it, because thou hast done me this service. And the statue ceased flowing, and no longer brought forth water. And the men of the city, having come out to the doors of the prison, cried out, saying: Have pity upon us, God of the stranger, and do not according to our unbelief, and according to what we have done to this man, but take away from us this water. And Andrew came forth out of the prison; and the water ran this way and that from the feet of the blessed Andrew. Then all the multitude seeing him, all cried out: Have pity upon us.

[2274] One ms. has: Yea, for assuredly you have been honoured: for God did not write the law for His people on plates of gold or silver, but on plates of stone. Now therefore, O statue, do this that I require of thee.

525 And the old man having come who gave up his children that they should slay them instead of him, prayed at the feet of the blessed Andrew, saying: Have pity upon me. And the holy Andrew answered and said to the old man: I wonder how thou sayest, Have pity upon me; for thou hadst no pity upon thy children, but gavest them up to be slain instead of thee. Therefore I say unto thee, At what hour this water goes away, into the abyss shalt thou go, with the fourteen[2275] executioners who slay the men every day. And he came to the place of the trough, where they used to slay the men. And the blessed one, having looked up to heaven, prayed before all the multitude; and the earth was opened, and swallowed up the water, along with the old man. He was carried down into the abyss, with the executioners. And the men, having seen what had happened, were exceedingly afraid, and began to say: Woe unto us because this man is from God; and now he will kill us because of the afflictions which we have caused him. For, behold, what he said to the executioners and the old man has befallen them. Now, therefore, he will command the fire, and it will burn us. And Andrew, having heard, said to them: Fear not, children; for I shall not send these also to Hades; but those have gone, that you may believe in our Lord Jesus Christ.

Then the holy Andrew ordered to be brought up all who had died in the water. And they were not able to bring them; for there had died a great multitude both of men, and women, and children, and cattle.

Then Andrew prayed, and they all came to life. And after these things he drew a plan of a church, and he caused the church to be built. And he baptized them, and gave them the ordinances of our Lord Jesus Christ, saying to them: Stand by these, in order that you may know the mysteries of our Lord Jesus Christ. And they all prayed him: We pray thee, stay with us a few days, that we may be filled with thy fountain, because we are newly planted.[2276] And he did not comply with their request, but said to them: I shall go first to my disciples. And the children followed after, weeping and praying, with the men; and they cast ashes[2277] upon their heads. And he did not comply with them, but said: I shall go to my disciples, and after that I shall come again to you. And he went his way.

And the Lord Jesus Christ came down, being like a comely little child, and met Andrew, and said: Andrew, why hast thou come out and left them without fruit, and hast not had compassion upon the children that followed after thee, and the men entreating thee, Stay with us a few days? For the cry of them and the weeping has come up to heaven. Now therefore return, and go into the city, and remain there seven days, until I shall confirm their souls in the faith; and then thou shalt go away into the country of the barbarians, thou and thy disciples. And after going into this city, thou shalt proclaim my Gospel, and bring up the men who are in the abyss. And thou shalt do what I command thee.

[2275] One ms. has, four.

[2276] i.e., neophytes.

[2277] Or, dust.

Then Andrew turned and went into the city, saying: I thank Thee, my Lord Jesus Christ, who wishest to save every soul, that Thou hast not allowed me to go forth out of this city in mine anger. And when he had come into the city, they, seeing him, rejoiced with exceeding great joy. And he stayed there seven days, teaching and confirming them in the Lord Jesus Christ. And the seven days having been fulfilled, it came to pass, while the blessed Andrew was going out, all came together to him, from the child even to the elder, and sent him on his way, saying: There is one God, *the God* of Andrew, and one Lord Jesus Christ, who alone doeth wonders; to whom[2278] be glory and strength for ever. Amen.

[2278] One ms. adds: With the Father, and the Son, and the all-holy and good and life-giving and holy Spirit. Anotherms. ends thus: Then the Apostle Andrew wished to go out again to preach. And they assembled from small to great of them, and said: There is one God and Father of all, one Lord, one faith, one baptism, which we have been taught by our father Andrew, the first called in (or by) Christ Jesus or Lord; to whom be glory for ever. Amen.

Acts of Peter and Andrew.

526

From a Bodleian ms.[2279]

Acts of the Holy Apostles Peter and Andrew.

It came to pass when Andrew the apostle of Christ went forth from the city of the man-eaters, behold a luminous cloud snatched him up, and carried him away to the mountain where Peter and Matthew and Alexander were sitting. And when he saw them, they saluted him with great joy. Then Peter says to him: What has happened to thee, brother Andrew? Hast thou sown the word of truth in the country of the man-eaters or not? Andrew says to him: Yes, father Peter, through thy prayers; but the men of that city have done me many mischiefs, for they dragged me through their street three days, so that my blood stained the whole street. Peter says to him: Be a man in the Lord, brother Andrew, and come hither, and rest from thy labour. For if the good husbandman laboriously till the ground, it will also bear fruit, and straightway all his toil will be turned into joy; but if he toil, and his land bring forth no fruit, he has double toil.

And while he was thus speaking, the Lord Jesus Christ appeared to them in the form of a child, and said to them: Hail, Peter, bishop of the whole of my Church! hail, Andrew! My co-heirs, be courageous, and struggle for mankind; for verily I say unto you, you shall endure toils in this world for mankind. *But be bold; I will give you rest* in one hour of repose in the kingdom of my Father. Arise, then, and go into the city of the barbarians, and preach in it; and I will be with you in the wonders that shall happen in it by your hands. And the Lord Jesus, after saluting them, went up into the heavens in glory.

And Peter, and Andrew, and Alexander, and Rufus, and Matthias, went into the city of the barbarians. And after they had come near the city, Andrew answered and said to Peter: Father Peter, have we again to undergo toils in this city, as in the country of the man-eaters? Peter says to him: I do not know. But, behold, there is an old man before us sowing in his field: if we go up to him, let us say to him, Give us bread; and if he give us bread, we may know that we are not to suffer in this city; but if he say to us, We have no bread, on the other hand, we shall know that suffering again awaits us. And when they came up to the old man, Peter says to him: Hail, farmer! And the farmer says to them: Hail you too, merchants! Peter says to him: Have you bread to give to these children, for we have been in want? The old man says to them: Wait a little, and look after the oxen, and the plough, and the land, that I may go into the city, and get you loaves. Peter says to him: If you provide hospitality for us, we shall took after the cattle and the field. The old man says: So be it. Peter says to him: Are the oxen your own? The old man says: No; I have them on hire. Peter says to him: Go into the city. And the old man went into the city. And Peter arose, and girded up his cloak and his under-garment, and says to Andrew: It is not right for us to rest and be idle; above all, when the old man is working for us, having left his own work. Then Peter took hold of the plough, and sowed the wheat. And Andrew was behind the oxen, and says to Peter: Father Peter, why dost thou bring toil upon us, especially when we have work enough already! Then Andrew took the plough out of Peter's hand, and sowed the wheat, saying: O seed cast into the ground in the field of the righteous, come up, and come to the light. Let the young men of the city therefore come forth, whom I found in the pit of destruction until to-day; for, behold, the apostles of Christ are coming into the city, pardoning the sins of those who believe in them, and healing every disease, and every sickness. Pray ye for me, that He may have mercy upon me, and that I may be delivered from this strait.

[2279] [This is thems. frequently referred to in the previous pages. The Greek text of this fragment is given by Tischendorf in the supplement to *Apocalypses Apocr.*, pp. 161–167.—R.]

And many of the multitude believed in Christ, because of the saying of the woman;[2280] and they fell at the feet of the apostles, and adored them. And they laid their hands upon them. And they healed those in the city that were sick, and gave sight to the blind and, hearing to the deaf, and drove out the demons. All the multitude glorified the Father, and the Son, and the Holy Spirit. 527

And there was a certain rich man in the city, by name Onesiphorus. He, having seen the miracles done by the apostles, says to them: If I believe in your God, can I also do a miracle like you? Andrew says to him: If thou wilt forsake all that belongs to thee, and thy wife and thy children, as we also have done, then thou also shalt do miracles. When Onesiphorus heard this, he was filled with rage, and took his scarf and threw it over Andrew's neck, and struck him, and said to him: Thou art a sorcerer. How dost thou force me to abandon my wife, and my children, and my goods? Then Peter, having turned and seen him striking Andrew, says to him: Man, stop now striking Andrew. Onesiphorus says to him: I see that thou art more sensible than he. Do thou then tell me to leave my wife, and my children, and my goods. What dost thou say? Peter says to him: One thing I say unto thee: it is easier for a camel to go through the eye of a needle, than for a rich man to go into the kingdom of heaven.[2281] When Onesiphorus heard this, he was even more filled with rage and anger, and took his scarf off the neck of Andrew, and threw it upon the neck of Peter; and so he dragged him along, saying: Verily thou art a great sorcerer, more than the other; for a camel cannot go through the eye of a needle. But if thou wilt show me this miracle, I will believe in thy God; and not only I, but also the whole city. But if not, thou shalt be grievously punished in the midst of the city. And when Peter heard this, he was exceedingly grieved, and stood and stretched forth his hands towards heaven, and prayed, saying: O Lord our God, listen to me at this time; for they will ensnare us from Thine own words: for no prophet has spoken to set forth this his explanation, and no patriarch that we might learn the interpretation of it; and now we seek for ourselves the explanation with boldness. Do Thou then, Lord, not overlook us: for thou art He who is praised by the cherubim.

[2280] Something seems to have fallen out here.

[2281] Matt. xix. 24, etc.

And after he had said this, the Saviour appeared in the form of a child of twelve years old, wearing a linen garment; and He says to them: Be courageous, and tremble not, my chosen disciples; for I am with you always. Let the needle and the camel be brought. And after saying this, He went up into the heavens. And there was a certain merchant[2282] in the city who had believed in the Lord through the Apostle Philip; and when he heard of this, he ran and searched for a needle with a big eye, to do a favour to the apostles. When Peter learned this, he said: My son, do not search for a big needle; for nothing is impossible with God: rather bring us a small needle. And after the needle had been brought, and all the multitude of the city were standing by to see, Peter looked up and saw a camel coming. And he ordered her to be brought. Then he fixed the needle in the ground, and cried out with a loud voice, saying: In the name of Jesus Christ, who was crucified under Pontius Pilate, I order thee, O camel, to go through the eye of the needle. Then the eye of the needle was opened like a gate, and the camel went through it, and all the multitude saw it. Again Peter says to the camel: Go again through the needle. And the camel went a second time. When Onesiphorus saw this, he said to Peter; Truly thou art a great sorcerer; but I do not believe unless I send and bring a camel and a needle. And he called one of his servants, and said to him privately: Go and bring me here a camel and a needle; find also a polluted woman, and force her to come here: for these men are sorcerers. And Peter having learned the mystery through the Spirit, says to Onesiphorus: Send and bring the camel, and the woman, and the needle. And when they brought them, Peter took the needle, and fixed it in the ground. And the woman was sitting on the camel. Then Peter says: In the name of our Lord Jesus Christ the crucified, I order thee, O camel, to go through this needle. And immediately the eye of the needle was opened, and became like a gate, and the camel went through it. Peter again says to the camel: Go through it again, that all may see the glory of our Lord Jesus Christ, in order that some may believe on Him. Then the camel again went through the needle. And Onesiphorus seeing it, cried out, and said: Truly great is the God of Peter and Andrew, and I from this time forth believe in the name of our Lord Jesus Christ. Now then, hear my words, O Peter. I have corn lands, vineyards, and fields; I have also twenty-seven pounds of gold, and fifty pounds of silver; and I have very many slaves. I give my possessions to the poor, that I also may do one miracle like you. And Peter was grieved lest the powers should not work in him, seeing that he had not received the seal in Christ. And while he was considering this, behold, a voice out of the heaven saying to him: Do to him what he wishes, because I will accomplish for him what he desires. Peter says to him: My son, come hither; do as we do. And Onesiphorus came up, and stood before the camel and the needle, and said: In the n… (Here the ms. ends.)

[2282] πανταπωλης.

Acts and Martyrdom of St. Matthew the Apostle.

About that time Matthew, the holy apostle and evangelist of Christ, was abiding in the mountain resting, and praying in his tunic and apostolic robes without sandals; and, behold, Jesus came to Matthew in the likeness of the infants who sing in paradise, and said to him: Peace to thee, Matthew! And Matthew having gazed upon Him, and not known who He was, said: Grace to thee, and peace, O child highly favoured! And why hast thou come hither to me, having left those who sing in paradise, and the delights there? Because here the place is desert; and what sort of a table I shall lay for thee, O child, I know not, because I have no bread nor oil in a jar. Moreover, even the winds are at rest, so as not to cast down from the trees to the ground anything for food; because, for the accomplishing of my fast of forty days, I, partaking only of the fruits falling by the movement of the winds, am glorifying my Jesus. Now, therefore, what shall I bring thee, beautiful boy? There is not even water near, that I may wash thy feet.

And the child said: Why sayest thou, O Matthew? Understand and know that good discourse is better than a calf, and words of meekness better than every herb of the field, and a sweet saying as the perfume of love, and cheerfulness of countenance better than feeding, and a pleasant look is as the appearance of sweetness. Understand, Matthew, and know that I am paradise, that I am the comforter, I am the power of the powers above, I the strength of those that restrain themselves, I the crown of the virgins, I the self-control of the once married, I the boast of the widowed, I the defence of the infants, I the foundation of the Church, I the kingdom of the bishops, I the glory of the presbyters, I the praise of the deacons. Be a man, and be strong, Matthew, in, these words.

And Matthew said: The sight of thee hast altogether delighted me, O child; moreover also, thy words are full of life. For assuredly thy face shines more than the lightning, and thy words are altogether most sweet. And that indeed I saw thee in paradise when thou didst sing with the other infants who were killed in Bethlehem, I know right well; but how thou hast suddenly come hither, this altogether astonishes me. But I shall ask thee one thing, O child: that impious Herod, where is he? The child says to him: Since thou hast asked, hear his dwelling-place. He dwells, indeed, in Hades; and there has been prepared for him fire unquenchable, Gehenna without end, bubbling mire, worm that sleeps not,[2283] because he cut off three[2284] thousand infants, wishing to slay the child Jesus, the ancient of the ages; but of all these ages I am father. Now therefore, O Matthew, take this rod of mine, and go down from the mountain, and go into Myrna, the city of the man-eaters, and plant it by the gate of the church which thou[2285] and Andrew founded; and as soon as thou hast planted it, it shall be a tree, great and lofty and with many branches, and its branches shall extend to thirty cubits, and of each single branch the fruit shall be different both to the sight and the eating,[2286] and from the top of the tree shall flow down much honey; and from its root there shall come forth a great fountain, giving drink to this country round about, and in it creatures that swim and creep; and in it the man-eaters shall wash themselves, and eat of the fruit of the trees of the vine and of the honey; and their bodies shall be changed, and their forms shall be altered so as to be like those of other men; and they shall be ashamed of the nakedness of their body, and they shall put on clothing of the rams of the sheep, and they shall no longer eat unclean things; and there shall be to them fire in superabundance, preparing the sacrifices for offerings, and they shall bake their bread with fire; and they shall see each other in the likeness of the rest of men, and they shall acknowledge me, and glorify my Father who is in the heavens. Now therefore make haste, Matthew, and go down hence, because the departure from thy body through fire is at hand, and the crown of thy endurance.

[2283] Or, that dies not.

[2284] The other [Vienna] ms. has, eleven.

And the child having said this, and given him the rod, was taken up into the heavens. And Matthew went down from the mountain, hastening to the city. And as he was about to enter into the city, there met him Fulvana the wife of the king, and his son Fulvanus and his wife Erva, who were possessed by an unclean spirit, and cried out shouting: Who has brought thee here again, Matthew? or who has given thee the rod for our destruction? for we see also the child Jesus, the Son of God, who is with thee. Do not go then, O Matthew, to plant the rod for the food, and for the transformation of the man-eaters: for I have found what I shall do to thee. For since thou didst drive me out of this city, and prevent me from fulfilling my wishes among the man-eaters, behold, I will raise up against thee the king of this city, and he will burn thee alive. And Matthew, having laid his hands on each one of the demoniacs, put the demons to flight, and made the people whole; and they followed him.

And thus the affair being made manifest, Plato the bishop, having heard of the presence of the holy Apostle Matthew, met him with all the clergy; and having fallen to the ground, they kissed his feet. And Matthew raised them, and went with them into the church, and the child Jesus was also with him. And Matthew, having come to the gate of the church, stood upon a certain lofty and immoveable stone; and when the whole city ran together, especially the brethren who had believed, began to say: Men and women who appear in our sight, heretofore believing in the universe,[2287] but now knowing Him who has upheld and made the universe; until now worshipping the Satyr, and mocked by ten thousand false gods, but now through Jesus Christ acknowledging the one and only God, Lord, Judge; who have laid aside the immeasurable greatness of evil, and put on love, which is of like nature with affectionateness, towards men; once strangers to Christ, but now confessing Him Lord and God; formerly without form, but now transformed through Christ;—behold, the staff which you see in my hand, which Jesus, in whom you have believed and will believe, gave me; perceive now what comes to pass through me, and acknowledge the riches of the greatness which He will this day make for you. For, behold, I shall plant this rod in this place, and it shall be a sign to your generations, and it shall become a tree, great and lofty and flourishing, and its fruit beautiful to the view and good to the sight; and the fragrance of perfumes shall come forth from it, and there shall be a vine twining round it, full of clusters; and from the top of it honey coming down, and every flying creature shall find covert in its branches; and a fountain of water shall come forth from the root of it, having swimming and creeping things, giving drink to all the country round about.

[2285] In some of themss. of the previous book the name of Matthew appears in place of that of Matthias—Matthaios for Mattheias.

[2286] Comp. Rev. xxii. 2.

[2287] The other [Vienna] ms. has: heretofore worshipping every evil thing.

And having said this, and called upon the name of the Lord Jesus, he fixed his rod in the ground, and straightway it sprung up to one cubit; and the sight was strange and wonderful. For the rod having straightway shot up, increased in size, and grew into a great tree, as Matthew had said. And the apostle said: Go into the fountain and wash your bodies in it, and then thus partake both of the fruits of the tree, and of the vine and the honey, and drink of the fountain, and you shall be transformed in your likeness to that of men; and after that, having gone into the church, you will clearly recognise that you have believed in the living and true God. And having done all these things, they saw themselves changed into the likeness of Matthew; then, having thus gone into the church, they worshipped and glorified God. And when they had been changed, they knew that they were naked; and they ran in haste each to his own house to cover their nakedness, because they were ashamed.

And Matthew and Plato remained in the church spending the night, and glorifying God. And there remained also the king's wife, and his son and his wife, and they prayed the apostle to give them the seal in Christ. And Matthew gave orders to Plato; and he, having gone forth, baptized them in the water of the fountain of the tree, in the name of the Father, and the Son, and the Holy Ghost. And so thereafter, having gone into the church, they communicated in the holy mysteries of Christ;[2288] and they exulted and passed the night, they also along with the apostle, many others having also come with them; and all in the church sang the whole night, glorifying God.

And when the dawn had fully come, the blessed Matthew, having gone along with the bishop Plato, stood in the place in which the rod had been planted, and he sees the rod grown into a great tree, and near it a vine twined round it, and honey coming down from above even to its root; and that tree was at once beautiful and flourishing, like the plants in paradise, and a river proceeded from its root watering[2289] all the land of the city of Myrna.[2290] And all ran together, and ate of the fruit of the tree and the vine, just as any one wished.

[2288] The other [Paris]ms. has: having communicated in the Eucharist.

And when what had come to pass was reported in the palace, the king Fulvanus, having learned what had been done by Matthew about his wife, and his son, and his daughter-in-law, rejoiced for a time at their purification; but seeing that they were inseparable from Matthew, he was seized with rage and anger, and endeavoured to put him to death by fire. And on that night[2291] in which the king intended to lay hands on Matthew, Matthew saw Jesus saying to him: I am with thee always to save thee, Matthew; be strong, and be a man.

And the blessed Matthew, having awoke, and sealed himself over all the body, rose up at dawn, and proceeded into the church; and having bent his knees, prayed earnestly. Then the bishop having come, and the clergy, they stood in common in prayer, glorifying God. And after they had ended the prayer, the bishop Plato said: Peace to thee, Matthew, apostle of Christ! And the blessed Matthew said to him: Peace to you! And when they had sat down, the apostle said to the bishop Plato, and to all the clergy: I wish you, children, to know, Jesus having declared it to me, that the king of this city is going to send soldiers against me, the devil having entered into him, and manifestly armed him against us. But let us give ourselves up to Jesus, and He will deliver us from every trial, and all who have believed in Him.

And the king, plotting against the blessed Matthew how he should lay hands on him, and seeing also that the believers were very many, was very much at fault, and was in great difficulty.

Therefore the wicked and unclean devil who had come forth from the king's wife, and his son, and his daughter-in-law, put to flight by Matthew, having transformed himself into the likeness of a soldier, stood before the king, and said to him: O king, why art thou thus put to the worse by this stranger and sorcerer? Knowest thou not that he was a publican, but now he has been called an apostle[2292] by Jesus, who was crucified by the Jews? For, behold, thy wife, and thy son, and thy daughter-in-law, instructed by him, have believed in him, and along with him sing in the church. And now, behold, Matthew is going forth, and Plato with him, and they are going to the gate called Heavy; but make haste, and thou wilt find them, and thou shalt do to him all that may be pleasing in thine eyes.

[2289] Or, giving drink to.

[2290] The other [Paris]ms. has Smyrna. Nicephorus calls it Myrmene.

[2291] Comp. Acts xviii. 9, xxiii. 11.

[2292] Or, as an apostle.

The king having heard this, and being the more exasperated by the pretended soldier, sent against the blessed Matthew four soldiers, having threatened them, and said: Unless you bring Matthew to me, I shall burn you alive with fire; and the punishment which he is to undergo, you shall endure. And the soldiers, having been thus threatened by the king, go in arms to where the Apostle Matthew and the bishop Plato are. And when they came near them, they heard their speaking indeed, but saw no one. And having come, they said to the king: We pray thee, O king, we went and found no one, but only heard the voices of persons talking. And the king, being enraged, and having blazed up like fire, gave orders to send other ten soldiers—man-eaters—saying to them: Go stealthily to the place, and tear them in pieces alive, and eat up Matthew, and Plato, who is with him. And when they were about to come near the blessed Matthew, the Lord Jesus Christ, having come in the likeness of a most beautiful boy, holding a torch of fire, ran to meet them, burning out their eyes. And they, having cried out and thrown their arms from them, fled, and came to the king, being speechless.

And the demon who had before appeared to the king in the form of a soldier, being again transformed into the form of a soldier, stood before the king, and said to him: Thou seest, O king, this stranger has bewitched them all. Learn, then, how thou shalt take him. The king says to him: Tell me first wherein his strength is, that I may know, and then I will draw up against him with a great force. And the demon, compelled by an angel, says to the king: Since thou wishest to hear accurately about him, O king, I will tell thee all the truth. Really, unless he shall be willing to be taken by thee of his own accord, thou labourest in vain, and thou wilt not be able to hurt him; but if thou wishest to lay hands on him, thou wilt be struck by him with blindness, and thou wilt be paralyzed. And if thou send a multitude of soldiers against him, they also will be struck with blindness, and will be paralyzed. And we shall go, even seven unclean demons, and immediately make away with thee and thy whole camp, and destroy all the city with lightning, except those naming that awful and holy name of Christ; for wherever a footstep of theirs has come, thence, pursued, we flee. And even if thou shalt apply fire to him, to him the fire will be dew; and if thou shalt shut him up in a furnace, to him the furnace will be a church; and if thou shalt put him in chains in prison, and seal up the floors, the doors will open to him of their own accord, and all who believe in that name will go in, even they, and say, This prison is a church of the living God, and a holy habitation of those that live alone.[2293] Behold, O king, I have told thee all the truth. The king therefore says to the pretended soldier: Since I do not know Matthew, come with me, and point him out to me from a distance, and take from me gold, as much as thou mayst wish, or go thyself, and with thy sword kill him, and Plato his associate.[2294] The demon says to him: I cannot kill him. I dare not even look into his face, seeing that he has destroyed all our generation through the name of Christ, proclaimed through him.

[2293] i.e., monks.

[2294] Lit., of the same form with him.

The king says to him: And who art thou? And he says: I am the demon who dwelt in thy wife, and in thy son, and in thy daughter-in-law; and my name is Asmodæus; and this Matthew drove me out of them. And now, behold, thy wife, and thy son, and thy daughter-in-law sing along with him in the church. And I know, O king, that thou also after this wilt believe in him. The king says to him: Whoever thou art, spirit of many shapes, I adjure thee by the God whom he whom thou callest Matthew proclaims, depart hence without doing hurt to any one. And straightway the demon, no longer like a soldier, but like smoke, became invisible; and as he fled he cried out: O secret name, armed against us, I pray thee, Matthew, servant of the holy God, pardon me, and I will no longer remain in this city. Keep thou thine own; but I go away into the fire everlasting.

Then the king, affected with great fear at the answer of the demon, remained quiet that day. And the night having come, and he not being able to sleep because he was hungry,[2295] leaped up at dawn, and went into the church, with only two soldiers without arms, to take Matthew by craft, that he might kill him. And having summoned two friends of Matthew, he said to them: Show to Matthew, says he, that I wish to be his disciple. And Matthew hearing, and knowing the craft of the tyrant, and having been warned also by the vision of the Lord to him, went forth out of the church, led by the hand by Plato, and stood in the gate of the church.

And they say to the king: Behold Matthew in the gate! And he says: Who he is, or where he is, I see not. And they said to him: Behold, he is in sight of thee. And he says: All the while I see nobody. For he had been blinded by the power of God. And he began to cry out: Woe to me, miserable! what evil has come upon me, for my eyes have been blinded, and all my limbs paralyzed? O Asmodæus Beelzebul Satan! all that thou hast said to me has come upon me. But I pray thee, Matthew, servant of God, forgive me as the herald of the good God; for assuredly the Jesus proclaimed by thee three days ago through the night appeared to me altogether resplendent as with lightning, like a beautiful young man, and said to me, Since thou art entertaining evil counsels in the wickedness of thine heart in regard to my servant Matthew, know I have disclosed to him that through thee will be the release of his body. And straightway I saw him going up into heaven. If therefore he is thy God, and if he wishes thy body to be buried in our city for a testimony of the salvation of the generations after this, and for the banishing[2296] of the demons, I shall know the truth for myself by this, by thee laying on hands upon me, and I shall receive my sight. And the apostle having laid his hands upon his eyes, and saying Ephphatha, Jesus,[2297] he made him receive his sight instantly.

[2295] The other [Vienna] ms. has: for he neither ate nor drank, in his concern about these things.

[2296] The word thus translated is used by the LXX. in the sense of an asylum, or place of refuge.

And straightway the king, laying hold of the apostle, and leading him by the right hand, brought him by craft into the palace; and Plato was on Matthew's left hand, going along with him, and keeping hold of him.[2298] Then Matthew says: O crafty tyrant, how long dost thou not fulfil the works of thy father the devil? And he was enraged at what had been said; for he perceived that he would inflict upon him a more bitter death. For he resolved to put him to death by fire. And he commanded several executioners to come, and to lead him away to the place by the seashore, where the execution of malefactors was wont to take place, saying to the executioners: I hear, says he, that the God whom he proclaims delivers from fire those who believe in him. Having laid him, therefore, on the ground on his back, and stretched him out, pierce his hands and feet with iron nails, and cover him over with paper, having smeared it with dolphins' oil, and cover him up with brimstone and asphalt and pitch, and *put* tow and brushwood above. Thus apply the fire to him; and if any of the same tribe with him rise up against you, he shall get the same punishment.

And the apostle exhorted the brethren to remain undismayed, and that they should rejoice, and accompany him with great meekness, singing and praising God, because they were deemed worthy to have the relics of the apostle. Having therefore come to the place, the executioners, like most evil wild beasts, pinned down to the ground Matthew's hands and feet with long nails; and having done everything as they had been bid, applied the fire. And they indeed laboured[2299] closely, kindling it all round; but all the fire was changed into dew, so that the brethren, rejoicing, cried out: The only God is the Christians', who assists Matthew, in whom also we have believed: the only God is the Christians', who preserves His own apostle in the fire. And by the voice the city was shaken. And some of the executioners, having gone forth, said to the king: We indeed, O king, by every contrivance of vengeance, have kindled the fire; but the sorcerer by a certain name puts it out, calling upon Christ, and invoking his cross; and the Christians surrounding him play with the fire, and walking *in it* with naked feet, laugh at us,[2300] and we have fled ashamed.

53

Then he ordered a multitude to carry coals of fire from the furnace of the bath in the palace, and the twelve gods of gold and silver; and place them, says he, in a circle round the sorcerer, lest he may even somehow bewitch the fire from the furnace of the palace. And there being many executioners and soldiers, some carried the coals; and others, bearing the gods, brought them. And the king accompanied them, watching lest any of the Christians should steal one of his gods, or bewitch the fire. And when they came near the place where the apostle was nailed down, his face was looking towards heaven, and all his body was covered over with the paper, and much brushwood over his body to the height of ten cubits. And having ordered the soldiers to set the gods in a circle round Matthew, five cubits off, securely fastened that they might not fall, again he ordered the coal to be thrown on, and to kindle the fire at all points.

[2297] Comp. Mark vii. 34. The addition of Jesus here shows that the writer did not know the meaning of the Aramaic word.

[2298] Or, holding him back.

[2299] I should be disposed to read ἔκαιον, set fire to, for ἔκαμνον, laboured.

[2300] The other [Vienna] ms. has: at our gods.

And Matthew, having looked up to heaven, cried out, Adonai *eloi sabaoth marmari marmunth*; that is, O God the Father, O Lord Jesus Christ, deliver me, and burn down their gods which they worship; and let the fire also pursue the king even to his palace, but not to his destruction: for perhaps he will repent and be converted. And when he saw the fire to be monstrous in height, the king, thinking that Matthew was burnt up, laughed aloud, and said: Has thy magic been of any avail to thee, Matthew? Can thy Jesus now give thee any help?

And as he said this a dreadful wonder appeared; for all the fire along with the wood went away from Matthew, and was poured round about their gods, so that nothing of the gold or the silver was any more seen; and the king fled, and said: Woe's me, that my gods are destroyed by the rebuke of Matthew, of which the weight was a thousand talents of gold and a thousand talents of silver. Better are the gods of stone and of earthenware, in that they are neither melted nor stolen.[2301]

And when the fire had thus utterly destroyed their gods, and burnt up many soldiers, there came to pass again another stranger wonder. For the fire, in the likeness of a great and dreadful dragon, chased the tyrant as far as the palace, and ran hither and thither round the king, not letting him go into the palace. And the king, chased by the fire, and not allowed to go into his palace, turned back to where Matthew was, and cried out, saying: I beseech thee, whoever thou art, O man, whether magician or sorcerer or god, or angel of God, whom so great a pyre has not touched, remove from me this dreadful and fiery dragon; forget the evil I have done, as also when thou madest me receive my sight. And Matthew, having rebuked the fire, and the flames having been extinguished, and the dragon having become invisible, stretching his eyes to heaven, and praying in Hebrew, and commending his spirit to the Lord, said: Peace to you! And having glorified the Lord, he went to his rest about the sixth hour.

Then the king, having ordered more soldiers to come, and the bed to be brought from the palace, which had a great show of gold, he ordered the apostle to be laid on it, and carried to the palace. And the body of the apostle was lying as if in sleep, and his robe and his tunic unstained by the fire; and sometimes they saw him on the bed, and sometimes following, and sometimes going before the bed, and with his right hand put upon Plato's head, and singing along with the multitude, so that both the king and the soldiers, with the crowd, were struck with astonishment. And many diseased persons and demoniacs, having only touched the bed, were made sound; and as many as were savage in appearance, in that same hour were changed into the likeness of other men.

[2301] The other [Vienna] ms. adds: How my forefathers toiled, and with great trouble made the gods; and now, behold, they have been destroyed by one magician.

And as the bed was going into the palace, we[2302] all saw Matthew rising up, as it were, from the bed, and going into heaven, led by the hand by a beautiful boy; and twelve men in shining garments came to meet him, having never-fading and golden crowns on their head; and we saw how that child crowned Matthew, so as to be like them, and in a flash of lightning they went away to heaven.

And the king stood at the gate of the palace, and ordered that no one should come in but the soldiers carrying the bed. And having shut the doors,[2303] he ordered an iron coffin to be made, put the body of Matthew into it, and sealed it up with lead; through the eastern gate of the palace at midnight put it into a boat, no one knowing of it, and threw it into the deep part of the sea.

And through the whole night the brethren remained before the gate of the palace, spending the night, and singing; and when the dawn rose there was a voice: O bishop Plato, carry the Gospel and the Psalter of David; go along with the multitude of the brethren to the east of the palace, and sing the Alleluia, and read the Gospel, and bring as an offering the holy bread; and having pressed three clusters from the vine into a cup, communicate with me, as the Lord Jesus showed us how to offer up when He rose from the dead on the third day.

533 And the bishop having run into the church, and taken the Gospel and the Psalter of David, and having assembled the presbyters and the multitude of the brethren, came to the east of the palace at the hour of sunrise; and having ordered the one who was singing to go upon a certain lofty stone, he began to praise in singing of a song to God: Precious in the sight of God is the death of His saints.[2304] And again: I laid me down and slept; I arose: because the Lord will sustain me.[2305] And they listened to the singing of a song of David: Shall he that is dead not rise again? Now I shall raise him up for myself, saith the Lord.

[2302] The change of person is noticable.

[2303] In the otherms. the king prays: And now, since there is still in me a little unbelief, I beseech thee that thou wilt bring the body of Matthew from the sea. For, behold, I will order the body to be thrown into the depths of the sea; and if thou deliver it as thou didst deliver it, in the funeral pile, I will forsake all my gods at once, and believe in thee alone. [The Viennams., here cited, interpolates still more.—R.]

[2304] Ps. cxvi. 15.

[2305] Ps. iii. 5 according to the LXX.

And all shouted out the Alleluia. And the bishop read the Gospel, and all cried out: Glory to Thee, Thou who hast been glorified in heaven and on earth. And so then they offered the gift of the holy offering for Matthew; and having partaken for thanksgiving[2306] of the undefiled and life-giving mysteries of Christ, they all glorified God.

And it was about the sixth hour, and Plato sees the sea opposite about seven furlongs off; and, behold, Matthew was standing on the sea, and two men, one on each side, in shining garments, and the beautiful boy in front of them. And all the brethren saw these things, and they heard them saying Amen, Alleluia. And one could see the sea fixed like a stone of crystal, and the beautiful boy in front of them, when out of the depth of the sea a cross came up, and at the end of the cross the coffin going up in which was the body of Matthew; and in the hour of the piercing on the cross,[2307] the boy placed the coffin on the ground, behind the palace towards the east, where the bishop had offered the offering for Matthew.

And the king having seen these things from the upper part of the house, and being terror-struck, went forth from the palace, and ran and worshipped towards the east at the coffin, and fell down before the bishop, and the presbyters, and the deacons, in repentance and confession, saying:[2308] Truly I believe in the true God, Christ Jesus. I entreat, give me the seal in Christ, and I will give you my palace, in testimony of Matthew, and you shall put the coffin upon my golden bed, in the great dining-room; only, having baptized me in it, communicate to me the Eucharist of Christ. And the bishop having prayed, and ordered him to take off his clothes, and having examined him for a long time, and he having confessed and wept over what he had done, having sealed him, and anointed him with oil, put him down into the sea, in the name of Father, and Son, and Holy Ghost. And when he came up from the water he ordered him to put on himself splendid garments, and so then having given praise and thanks, communicating the holy bread and mixed cup, the bishop first gave them to the king, saying: Let this body of Christ, and this cup, His blood shed for us, be to thee for the remission of sins unto life. And a voice was heard from on high: Amen, amen, amen. And when he had thus communicated in fear and joy, the apostle appeared and said: King Fulvanus, thy name shall no longer be Fulvanus; but thou shalt be called Matthew. And thou, the son of the king, shall no longer be called Fulvanus, but Matthew also; and thou Ziphagia, the wife of the king, shall be called Sophia;[2309] and Erva, the wife of your son, shall be called Synesis.[2310] And these names of yours shall be written in the heavens, and there shall not fail of your loins from generation to generation. And in that same hour Matthew appointed the king a presbyter, and he was thirty-seven years old; and the king's son he appointed deacon, being seventeen years old; and the king's wife he appointed a presbyteress; and his son's wife he appointed a deaconess,[2311] and she also was seventeen years old. And then he thus blessed them, saying: The blessing and the grace of our Lord Jesus Christ shall be with you to time everlasting.

[2306] Or, of the Eucharist.

[2307] The meaning is not clear. The otherms. has: After one hour he sees in that place an image of a cross coming up from the depth of the sea. [The Viennams. varies more than this extract indicates.—R.]

[2308] The other [Vienna] ms. is much fuller here: And the cry of the multitude came to the king. And he asked: What is the uproar and shouting among the people? And he learned that Matthew's coffin had come of itself. Then, filled with great joy, the king straightway goes to the coffin, crying out, and saying with a loud voice: The God of Matthew is the only God, and there is none other but Him. And he fell on his face near the coffin, saying: Pardon me, Lord Jesus Christ, for what I have done against this holy man, for I was in ignorance. And the bishop, seeing the repentance and tears of the king, gave him a hand, and raised him from the ground, and said to him: Rise up, and be of good courage; for the Lord God hath accepted thy repentance and conversion through the good offices of His servant and apostle Thomas. And the king rose up from the ground, and fell at the bishop's feet, etc.—as in the text.

Then the king, having awakened out of sleep, and rejoiced with all his house at the vision of the holy Apostle Matthew, praised God.

And the king, having gone into his palace, broke all the idols to pieces, and gave a decree to those in his kingdom, writing thus: King Matthew, to all those under my kingdom, greeting. Christ having appeared upon earth, and having saved the human race, the so-called gods have been found to be deceivers, and soul-destroyers, and plotters against the human race. Whence, divine grace having shone abroad, and come even to us, and we having come to the knowledge of the deception of the idols, that it is vain and false, it has seemed good to our divinity that there should not be many gods, but one, and one only, the God in the heavens. And you, having received this our decree, keep to the purport of it, and break to pieces and destroy every idol; and if any one shall be detected from this time forth serving idols, or concealing them, let such an one be subjected to punishment by the sword. Farewell all, because we also are well. 53

And when this order was given out, all, rejoicing and exulting, broke their idols to pieces, crying out and saying: There is one only God, He who is in the heavens, who does good to men.

And after all these things had come to pass, Matthew the apostle of Christ appeared to the bishop Plato, and said to him: Plato, servant of God, and our brother, be it known unto thee, that after three years shall be thy rest in the Lord, and exultation to ages of ages. And the king himself, whom after my own name I have called Matthew, shall receive the throne of thy bishopric, and after him his son. And he, having said Peace to thee and all the saints, went to heaven.

[2309] Wisdom.

[2310] Understanding.

[2311] The other [Vienna] ms. has: And likewise his wife and his daughter-in-law deaconesses.

And after three years the bishop Plato rested in the Lord. And King Matthew succeeded him, having given up his kingdom willingly to another, whence there was given him grace against unclean demons, and he cured every affliction. And he advanced his son to be a presbyter, and made him second to himself.

And Saint Matthew finished his course in the country of the man-eaters, in the city of Myrna, on the sixteenth of the month of November, our Lord Jesus Christ reigning, to whom be glory and strength, now and ever, and to ages of ages. Amen.[2312]

[2312] The other [Paris]ms. ends differently: And there came a voice, Peace to you, and joy, for there shall not be war nor stroke of sword in this city, because of Matthew, mine elect, whom I have loved for ever. Blessed are they who observe his memory, for they shall be glorified to ages of ages. And the day of his commemoration shall be the fourteenth of the month of Gorpiæus.* Glory, honour, and worship to God, and to the Son, and to the Holy Spirit, now and ever, and to the ages. [The Paris ms. is usually followed by Tischendorf. But in the three concluding paragraphs, as given in the text above, he follows the Vienna ms.—R.] *Gorpiæus was the eleventh month of the Macedonian year, and fell partly in August and partly in September.

Acts of the Holy Apostle Thomas.

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At that time we the apostles were all in Jerusalem—Simon called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James of Alphæus and Simon the Cananæan; and Judas of James;[2313]—and we portioned out the regions of the world, in order that each one of us might go into the region that fell to him, and to the nation to which the Lord sent him. By lot, then, India fell to Judas Thomas,[2314] also called Didymus. And he did not wish to go, saying that he was not able to go on account of the weakness of the flesh; and how can I, being an Hebrew man, go among the Indians to proclaim the truth? And while he was thus reasoning and speaking, the Saviour appeared to him through the night, and said to him: Fear not, Thomas; go away to India, and proclaim the word; for my grace shall be with thee. But he did not obey, saying: Wherever Thou wishest to send me, send me elsewhere; for to the Indians I am not going.

And as he was thus speaking and growing angry, there happened to be there a certain merchant come from India, by name Abbanes, sent from the king Gundaphoros, and having received an order from him to buy a carpenter and bring him to him. And the Lord, having seen him walking about in the market at noon, said to him: Dost thou wish to buy a carpenter? And he said to Him: Yes. And the Lord said to him: I have a slave a carpenter, and I wish to sell him. And having said this, He showed him Thomas at a distance, and agreed with him for three pounds of uncoined silver; and He wrote a bill of sale, saying: I Jesus, the son of Joseph the carpenter, declare that I have sold my slave, Judas by name, to thee Abbanes, a merchant of Gundaphoros, the king of the Indians. And the purchase[2315] being completed, the Saviour taking Judas, who also is Thomas, led him to Abbanes the merchant; and Abbanes seeing him, said to him: Is this thy master? And the apostle answered and said: Yes, He is my Lord. And he says: I have bought thee from him. And the apostle held his peace.

And at dawn of the following day, the apostle having prayed and entreated the Lord, said: I go wherever Thou wishest, O Lord Jesus; Thy will be done. And he went to Abbanes the merchant, carrying nothing at all with him, but only his price. For the Lord had given it to him, saying: Let thy worth also be with thee along with my grace, wherever thou mayst go. And the apostle came up with Abbanes, who was carrying his effects into the boat. He began therefore also to carry them along with him. And when they had gone on board and sat down, Abbanes questioned the apostle, saying: What kind of work dost thou know? And he said: In wood, ploughs, and yokes, and balances,[2316] and boats, and boats' oars, and masts, and blocks; in stone, slabs,[2317] and temples, and royal palaces. And Abbanes the merchant said to him: Of such a workman, to be sure, we have need. They began, therefore, to sail away. And they had a fair wind, and they sailed fast until they came to Andrapolis, a royal city.

[2313] This list is a transcript of Matt. x. 2–4, except in the last name.

[2314] This double name is in accordance with a tradition preserved by Eusebius (*H. E.*, i. 13), that the true name of Thomas was Judas.

[2315] Or, bill of sale.

And having gone out of the boat, they went into the city. And, behold, the voices of flute-players, and of water-organs, and trumpets, sounding round them; and the apostle inquired, saying: What festival is this in this city? And those who were there said to him: The gods have brought thee also, that thou mayst be feasted in this city. For the king has an only-begotten daughter, and he is now giving her to a husband in marriage: this festival, then, which thou seest to-day, is the rejoicing and public assembly for the marriage. And the king has sent forth heralds to proclaim everywhere that all are to come to the marriage, rich and poor, bond and free, strangers and citizens. And if any one shall refuse and not come to the marriage, he will be answerable to the king.[2318] And Abbanes having heard, said to the apostle: Let us also go, then, that we may not offend the king, and especially as we are strangers. And he said: Let us go. And having turned into the inn, and rested a little, they went to the marriage. And the apostle seeing them all reclining, reclined he also in the midst. And they all looked at him as a stranger, and coming from a foreign land. And Abbanes the merchant, as being a lord, reclined in another place. 53

And when they had dined and drunk, the apostle tasted nothing. Those, then, about him said to him: Why hast thou come hither, neither eating nor drinking? And he answered and said to them: For something greater than food or even drink have I come hither, even that I might accomplish the will of the King. For the heralds proclaim the wishes of the King, and whoever will not hear the heralds will be liable to the judgment of the King. When, therefore, they had dined and drunk, and crowns and perfumes had been brought, each took perfume, and one anointed his face, another his cheek,[2319] and one one part of his body, and another another. And the apostle anointed the crown of his head, and put a little of the ointment in his nostrils, and dropped it also into his ears, and applied it also to his teeth, and carefully anointed the parts round about his heart; and having taken the crown that was brought to him wreathed of myrtle and other flowers, he put it on his head, and took a branch of reed in his hand, and held it.

[2316] Or, scales.

[2317] i.e., monuments.

[2318] Comp. Matt. xxii. 3–14.

[2319] Or, chin.

And the flute-girl, holding the flutes in her hand, went round them all; and when she came to the place where the apostle was, she stood over him, playing the flute over his head a long time. And that flute-girl was Hebrew by race.

And as the apostle looked away to the ground, a certain one of the wine-pourers[2320] stretched forth his hand and struck him. And the apostle, having raised his eyes, and regarded him who had struck him, said: My God will forgive thee this wrong in the world to come, but in this world He will show His wonders, and I shall soon see that hand that struck me dragged along by a dog. And having thus spoken, he began to sing and to repeat this song:—

Maiden, daughter of the light, in whom there exists and abides the majestic splendour of kings; and delightsome is the sight of her, resplendent with brilliant beauty. Her garments are like spring flowers, and the odour of a sweet smell is given forth from them; and on the crown of her head the king is seated, feeding with his own ambrosia those who are seated beside him; and truth rests upon her head, and she shows forth joy with her feet; and becomingly does she open her mouth; thirty-and-two are they who sing her praises, and their tongue is like a curtain of the door which is drawn for them who go in; and her neck is made in the likeness of the stairs which the first Creator created; and her two hands signify and represent the choral dance of the blessed ages, proclaiming it; and her fingers represent the gates of the city. Her chamber lighted up breathes forth scent from balsam and every perfume, and gives forth a sweet odour of myrrh and savoury herbs; and within are strewn myrtles and sweet-smelling flowers of all kinds; and the bridal chambers are adorned with calamus.[2321] And her groomsmen, of whom the number is seven, whom she has chosen for herself, surround her like a wall; and her bridesmaids are seven, who dance before her; and twelve are they in number who minister before her and are at her bidding, having their gaze and their sight upon the bridegroom, that through the sight of him they may be enlightened. And they shall be with him to everlasting in that everlasting joy, and they shall sit down in that wedding to which the great ones are gathered together, and they shall abide in the festivities of which the eternals are deemed worthy; and they shall be arrayed in royal raiment, and shall put on shining robes; and in joy and exultation both of them shall be, and they shall glorify the Father of the universe, whose majestic light they have received, and they have been enlightened by the sight of Him their Lord, whose ambrosial food they have received, of which there is no failing at all; and they have drunk also of the wine which brings to them no thirst, neither desire of the flesh; and they have with the living spirit glorified and praised the father of truth and the mother of wisdom.

And when he had sung and finished this song, all who were there present looked upon him and kept silence, and they also saw his form changed; and what had been said by him they did not understand, since he was a Hebrew, and what had been said by him had been said in Hebrew. But the flute-girl alone heard all, for she was Hebrew by race, and standing off from him she played the flute to the others; but at him she mostly turned her eyes and looked, for she altogether loved him as a man of the same nation with herself, and he was also beautiful in appearance above all who were there. And when the flute-girl had come to the end of all her flute-playing, she sat down opposite him, and looked and gazed upon him. But he looked at no one at all, neither did he regard any one, but only kept his eyes on the ground, waiting until he should depart thence. And that wine-pourer that struck him came down to the fountain to draw water; and there happened to be a lion there, and it came forth and killed him, and left him lying in the place, after tearing up his limbs; and dogs immediately seized his limbs, among which also one black dog, laying hold of his right hand in his mouth, brought it to the place of the banquet. 53

[2320] Or, cup-bearers.

[2321] Ex. xxx. 23; Cant. iv. 14; Ezek. xxvii. 19.

And all seeing were terror-struck, inquiring which of them had been taken off. And when it was clear that it was the hand of the wine-pourer who had struck the apostle, the flute-girl broke her flutes in pieces, and threw them away, and went and sat down at the feet of the apostle, saying: This man is either God or God's apostle; for I heard him saying in Hebrew to the wine-pourer, I shall soon see the hand that struck me dragged about by dogs, which also you have now seen; for as he said, so also it has come to pass. And some believed her, and some not. And the king, having heard, came up and said to him: Rise up, and go with me, and pray for my daughter; for she is my only child, and today I give her away. And the apostle would not go with him; for his Lord had not at all been revealed to him there. And the king took him away against his will to the bridal-chamber, that he might pray for them.

And the apostle stood, and began to pray and speak thus: My Lord and my God, who accompanies His servants on their way, guiding and directing those who trust in Him, the refuge and the repose of the afflicted, the hope of the mourners, and the deliverer of the captives, the physician of the souls that are lying under disease, and Saviour of every creature, who gives life to the world, and invigorates our souls! Thou knowest what will come to pass, who also for our sakes makest these things perfect: Thou, Lord, who revealest hidden mysteries, and declarest unspeakable words; Thou, Lord, the planter of the good tree, also through the tree makest words to spring up; Thou, Lord, who art in all, and camest through all, and existest in all Thy works, and makest Thyself manifest through the working of them all; Jesus Christ, the Son of compassion, and perfect Saviour; Christ, Son of the living God, the undaunted Power which has overthrown the enemy; and the voice heard by the rulers,[2322] which shook all their powers; the ambassador who was sent to them from on high, and who wentest down even to Hades; who also, having opened the doors, didst bring out thence those that had been shut in for many ages by the controller of the world, and didst show them the way up that leads up on high: I beseech Thee, Lord Jesus Christ, I offer Thee supplication for these young persons, that Thou mayst make what happens and befalls them to be for their good. And having laid his hands on them, and said, The Lord will be with you, he left them in the place, and went away.[2323]

[2322] Comp. Ps. xxiv. 7, according to the LXX.

And the king requested the groomsmen to go out of the bridal-chamber; and all having gone forth, and the doors having been shut, the bridegroom raised the curtain of the bridal-chamber, that he might bring the bride to himself. And he saw the Lord Jesus talking with the bride, and having the appearance of Judas Thomas, who shortly before had blessed them, and gone out from them; and he says to him: Didst thou not go out before them all? And how art thou found here? And the Lord said to him: I am not Judas, who also is Thomas; I am his brother. And the Lord sat down on the bed, and ordered them also to sit down on the seats;[2324] and He began to say to them:—

Keep in mind, my children, what my brother said to you, and to whom he commended you; and this know, that if you refrain from this filthy intercourse, you become temples holy *and* pure, being released from afflictions and troubles, known and unknown, and you will not be involved in the cares of life, and of children, whose end is destruction; but if you get many children, for their sakes you become grasping and avaricious, plundering orphans, coveting the property of widows, and by doing this you subject yourselves to most grievous punishments. For many children become unprofitable, being harassed by demons, some openly and others secretly: for they become either lunatics, or half-withered, or lame, or deaf, or dumb, or paralytics, or idiots; and even if they be in good health, they will be again good-for-nothing, doing unprofitable and abominable works: for they will be detected either in adultery, or in murder, or in theft, or in fornication, and by all these you will be afflicted. But if you will be persuaded, and preserve your souls pure to God, there will be born to you living children, whom these hurtful things do not touch; and you will be without care, spending an untroubled life, free from grief and care, looking forward to receive that marriage incorruptible and true; and you will be in it companions of the bridegroom, going in along with Him into that bridal-chamber full of immortality and light.[2325]

And when the young people heard this, they believed the Lord, and gave themselves over into His keeping, and refrained from filthy lust, and remained thus spending the night in the place. And the Lord went out from before them, having spoken thus to them: The grace of the Lord shall be with you. And the dawn having come on, the king arrived, and having supplied the table, brought it in before the bridegroom and the bride; and he found them sitting opposite each other, and he found the face of the bride uncovered, and the bridegroom was quite cheerful. And the mother having come to the bride, said: Wherefore dost thou sit thus, child, and art not ashamed, but thus as if thou hadst for a long time lived with thine own husband? And her father said: Is it because of thy great love to thy husband that thou art uncovered?

[2323] Three of the fivemss. either omit the prayer altogether, or give it very briefly.

[2324] Or, couches.

[2325] The text of this exhortation also varies much in the four mss. which give it.

And the bride answered and said: Truly, father, I am in great love, and I pray to my Lord to continue to me the love which I have experienced this night, and I shall beg for myself this husband whom I have experienced today. For this reason, then, I am no longer covered, since the mirror[2326] of shame has been taken away from me, and I am no longer ashamed nor abashed, since the work of shame and bashfulness has been removed far from me; and because I am not under any violent emotion, since violent emotion does not abide in me; and because I am in cheerfulness and joy, since the day of joy has not been disturbed; and because I hold of no account this husband, and these nuptials that have passed away from before mine eyes, since I have been joined in a different marriage; and because I have had no intercourse with a temporary husband, whose end is with lewdness and bitterness of soul, since I have been united to a true Husband.

And when the bride is saying yet more, the bridegroom answers and says: I thank Thee, Lord, who hast been proclaimed by the stranger and found by us;[2327] who hast put corruption far from me, and hast sown life in me; who hast delivered me from this disease, hard to heal, and hard to cure, and abiding for ever, and established in me sound health; who hast shown Thyself to me, and hast revealed to me all that concerns me, in which I am; who hast redeemed me from falling, and hast led me to something better, and who hast released me from things temporary, and hast deemed me worthy of things immortal and ever existing; who hast brought Thyself down even to me and to my littleness, in order that, having placed me beside Thy greatness, Thou mightest unite me to Thyself; who hast not withheld Thine own compassion from me lost, but hast shown me how to search myself, and to know what[2328] I was and what[2329] and how I am now, in order that I may again become as I was; whom I indeed did not know, but Thou Thyself whom I knew not hast sought me out and taken me to Thyself; whom I have experienced, and am not now able to forget, whose love is fervent in me; and speak indeed as I ought I cannot. But what I have time to say about Him is short, and altogether little, and not in proportion to His glory; but He does not find fault with me for not being ashamed to say to Him even what I do not know; because it is through the love of Him that I say even this.

[2326] Or, look.

[2327] Or, in us.

[2328] Or, who.

[2329] Or, who.

And the king, having heard these things from the bridegroom and the bride, rent his garments, and said to those standing near him: Go out quickly, and go round the whole city, and seize and bring me that man, the sorcerer, who has come for evil into this city: for I led him with my own hands into my house, and I told him to pray for my most unfortunate daughter; and whoever shall find him and bring him to me, whatever service he shall ask of me, I give him. They went away, therefore, and went round seeking him, and found him not; for he had sailed. They went, therefore, also into the inn where he had stayed, and found there the flute-girl weeping and in distress, because he had not taken her with him. And they having recounted what had happened in the case of the young people, she was altogether glad when she heard it, and dismissed her grief, and said: Now have I found, even I, repose here. And she arose and went to them, and was with them a long time, until they had instructed the king also. And many also of the brethren were gathered together there, until they heard word of the apostle, that he had gone down to the cities of India, and was teaching there. And they went away, and joined him.

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Acts of the Holy Apostle Thomas,

When He Came into India, and Built the Palace in the Heavens.

And when the apostle came into the cities of India, with Abbanes the merchant, Abbanes went away to salute Gundaphoros the king, and reported to him about the carpenter whom he had brought with him; and the king was glad, and ordered him to come in to himself. And when he had come in, the king said to him: What trade knowest thou? The apostle says to him: The carpenter's and house builder's. The king says to him: What work in wood knowest thou, then, and what in stone? The apostle says: In wood, ploughs, yokes, balances, pulleys, and boats, and oars, and masts; and in stone, monuments, temples, royal palaces. And the king said: Wilt thou build me a palace? And he answered: Yes, I shall build it, and finish it; for because of this I came, to build houses, and to do carpenter's work. 539

And the king having taken him, went forth out of the gates of the city, and began to talk with him on the way about the building of the palace, and about the foundations, how they should be laid, until they came to that place in which he wished the building to be. And he said: Here I wish the building to be. And the apostle says: Yes; for assuredly this place is convenient for the building. For the place was well wooded, and there was much water there. The king therefore says: Begin to build. And he said: I cannot begin to build at this time.

And the king says: When wilt thou be able? And he says: I shall begin in Dius and end in Xanthicus.[2330] And the king wondering, said: Every building is built in summer; but canst thou build and make a palace in winter itself? And the apostle said: Thus it must be, and otherwise it is impossible. And the king said: If, therefore, this be thy opinion, mark out for me how the work is to be, since I shall come here after some time. And the apostle, having taken a reed, measured the place, and marked it out; and he set the doors towards the rising of the sun, to look to the light, and the windows towards its setting, to the winds; and he made the bakehouse to be towards the south, and the water-tank, for abundance, towards the north. And the king seeing this, said to the apostle: Thou art a craftsman indeed, and it is fitting that thou shouldst serve kings. And having left many things for him, he went away.

And from time to time he also sent the money that was necessary, for the living both of him and the other workmen. And he taking it, dispenses it all, going about the cities and the places round, distributing and doing kindnesses to the poor and the afflicted, and gave them rest,[2331] saying: The king knows how to obtain royal recompense, and it is necessary for the poor to have repose for the present.

[2330] Dius was the first, and Xanthicus the sixth, of the twelve lunar months of the Macedonian calendar, which after the time of Alexander was adopted by the Greek cities of Asia generally. Dius fell partly in October and partly in November; Xanthicus answered generally to April.—Smith's *Dict. of Antiq.*, s.v. Mensis. Another reading is: I shall begin in Hyperberetæus—the twelfth month.

And after this, the king sent a messenger to the apostle, having written to him as follows: Show me what thou hast done, or what I am to send thee, or what thou needest. The apostle sends to him, saying: The palace is built, and only the roof remains to be done. And the king, having heard, sent him again gold and silver uncoined, and wrote to him: Let the palace, if it be done, be roofed. And the apostle said to the Lord: I thank Thee, Lord, as to all things, that Thou didst die for a short time, that I might live in Thee for ever; and hast sold me, so that Thou mayst deliver many through me. And he did not cease to teach and refresh the afflicted, saying: These things the Lord hath dispensed to us, and He gives to each his food; for He is the support of the orphans, and the provider of the widows, and to all that are afflicted He is rest and repose.

And when the king came into the city, he inquired of his friends about the palace which Judas, who also is Thomas, had built; and they said to him: He has neither built a palace, nor done anything else of what he promised to do; but he goes round the cities and the districts, and if he has anything he gives all to the poor, and teaches one new God,[2332] and heals the diseased, and drives out demons, and does many other extraordinary things; and we think that he is a magician. But his acts of compassion, and the cures done by him as a free gift, and still more, his single-mindedness, and gentleness, and fidelity, show that he is a just man, or an apostle of the new God whom he preaches; for he continually fasts and prays, and eats only bread with salt, and his drink is water, and he carries one coat, whether in warm weather or in cold, and he takes nothing from any one, but gives to others even what he has. The king having heard this, stroked his face with his hands, shaking his head for a long time.

And he sent for the merchant that had brought him, and for the apostle, and said to him: Hast thou built me the palace? And he said: Yes, I have built it. And the king said: When, then, are we to go and see it? And he answered and said: Now thou canst not see it; but when thou hast departed this life, thou shalt see it. And the king, quite enraged, ordered both the merchant, and Judas who also is Thomas, to be put in chains, and to be cast into prison, until he should examine, and learn to whom he had given the king's property. And thus I shall destroy him along with the merchant. And the apostle went to prison rejoicing, and said to the merchant: Fear nothing at all, but only believe in the God proclaimed by me, and thou shalt be freed from this world, and thou shalt obtain life in the world to come.

[2331] Or, remission.

[2332] One of themss. has: that there is one God, namely Jesus.

And the king considered by what death he should kill them; and when it seemed good to him to flay them, and burn them with fire, on that very night Gad the king's brother fell ill, and through the grief and imposition which the king suffered he was grievously depressed; and having sent for the king, he said to him: My brother the king, I commend to thee my house and my children; for I, on account of the insult that has befallen thee, have been grieved, and am dying; and if thou do not come down with vengeance upon the head of that 540 magician, thou wilt give my soul no rest in Hades. And the king said to his brother: During the whole night I have considered this, how I shall put him to death; and this has seemed good to me—to flay him and burn him up with fire, both him and with him the merchant that brought him.

And as they were talking together, the soul of Gad his brother departed. And the king mourned for Gad exceedingly, for he altogether loved him. And he ordered him to be prepared for burial in a royal and costly robe. And as this was being done, angels received the soul of Gad the king's brother, and took it up into heaven, showing him the places and dwellings there, asking him: In what sort of a place dost thou wish to dwell? And when they came near the edifice of Thomas the apostle, which he had built for the king, Gad, seeing it, said to the angels, I entreat you, my lords, permit me to dwell in one of the underground chambers of this palace. And they said to him: Thou canst not dwell in this building.[2333] And he said: Wherefore? They say to him: This palace is the one which that Christian built for thy brother. And he said: I entreat you, my lords, permit me to go to my brother, that I may buy this palace from him; for my brother does not know what it is like, and he will sell it to me.

Then the angels let the soul of Gad go. And as they were putting on him the burial robe, his soul came into him. And he said to those standing round him: Call my brother to me, that I may beg of him one request. Straightway, therefore, they sent the good news to their king, saying: Thy brother has come alive again. And the king started up, and along with a great multitude went to his brother, and went in and stood beside his bed as if thunderstruck, not being able to speak to him. And his brother said: I know and am persuaded, brother, that if any one asked of thee the half of thy kingdom, thou wouldst give it for my sake; wherefore I entreat thee to grant me one favour, which I beg of thee to do me. And the king answered and said: And what is it that thou askest me to do for thee? And he said: Assure me by an oath that thou wilt grant it me. And the king swore to him: Of what belongs to me, whatever thou shalt ask, I will give thee. And he says to him: Sell me that palace which thou hast in the heavens. And the king said: Whence does a palace in the heavens belong to me? And he said: That which the Christian who is now in the prison, whom the merchant bought from a certain Jesus, and brought to thee, built for thee. And as he was at a loss, he says to him again: I speak of that Hebrew slave whom thou didst wish to punish, as having suffered some imposition from him, on account of whom I also was grieved and died, and now have come alive again.

[2333] One ms. has: But if thou buy it, thou shalt live in it. And he said to them: Can I buy it? And they said to him: See that thou obtain one like this which thou seest, or better if thou wilt, that when thou comest hither again, thou mayst not be driven into the darkness.

Then the king, having come to know, understood about the eternal benefits that were conferred upon him and destined for him, and said: That palace I cannot sell thee, but I pray thee to go into it, and dwell *there*, and become worthy to be of its inhabitants; but if thou really wishest to buy such a palace, behold, the man is alive, and will build thee a better than that.[2334] And having sent immediately, he brought out of the prison the apostle, and the merchant who had been shut up along with him, saying: I entreat thee, as a man entreating the servant of God, that thou wilt pray for me, and entreat him whose servant thou art, to pardon me, and overlook what I have done to thee, or even what I meant to do, and that I may be worthy to be an inhabitant of that house for which indeed I have laboured nothing, but which thou labouring alone hast built for me, the grace of thy God working with thee; and that I may become a servant, I also, and slave of this God whom thou proclaimest. And his brother, falling down before the apostle, said: I entreat thee, and supplicate before thy God, that I may become worthy of this ministry and service, and may be allotted to become worthy of those things which were shown me by his angels.

And the apostle, seized with joy, said: I make full confession[2335] to Thee, Lord Jesus, that Thou hast revealed Thy truth in these men: for Thou alone art a God of truth, and not another; and Thou art He who knowest all things that are unknown to many: Thou art He, Lord, who in all things showest compassion and mercy to men; for men, through the error that is in them, have overlooked Thee, but Thou hast not overlooked them. And now, when I am entreating and supplicating Thee, accept the king and his brother, and unite them into Thy fold, having cleansed them by Thy purification, and anointed them with Thy oil, from the error which encompasseth them; and protect them also from the wolves, bringing them into Thy meadows; and give them to drink of Thy ambrosial fountain, that is never muddy and never faileth: for they entreat Thee, and supplicate, and wish to become Thy ministers 541 and servants; and on account of this they are well pleased even to be persecuted by Thine enemies, and for Thy sake to be hated by them, and insulted, and to die; as Thou also for our sakes didst suffer all these things, that Thou mightst gain us to Thyself, as being Lord, and truly a good shepherd. And do Thou grant them that they may have confidence in Thee alone, and aid from Thee, and hope of their salvation, which they obtain from Thee alone, and that they may be confirmed in Thy mysteries; and they shall receive the perfect benefits of Thy graces and gifts, and flourish in Thy service, and bear fruit to perfection in Thy Father.

[2334] One of themss. here ends the history in these words:—And he sent, and brought out Thomas, and said to him: Pardon us if we have in ignorance been in any way harsh to thee; and make us to be partakers of him whom thou preachest. And the apostle says: I too rejoice with you, that you are made partakers of His kingdom. And he took and enlightened them, having given them the washing of grace in the name of Father, and Son, and Holy Spirit, to whom is due all glory and kingdom without end. And when they had gone up straightway out of the water, the Saviour appeared to them, so that the apostle wondered, and a great light shone brighter than the rays of the sun. And having confirmed their faith, he went out, going on his way in the Lord.

[2335] i.e., give thanks, as in Matt. xi. 25, Luke x. 21, etc.

King Gundaphoros, therefore, and Gad, having been altogether set apart by the apostle, followed him, not at all going back, they also providing for those that begged of them, giving to all, and relieving all. And they entreated him that they might also then receive the seal of baptism; and they said to him: As our souls are at ease, and as we are earnest about God, give us the seal; for we have heard thee saying that the God whom thou proclaimest recognises through his seal his own sheep. And the apostle said to them: And I am glad, and entreat you to receive this seal, and to communicate with me in this thanksgiving[2336] and blessing of God, and to be made perfect in it;[2337] for this Jesus Christ whom I proclaim is Lord and God of all, and He is the Father of truth, in whom I have taught you to believe. And he ordered to bring them oil, in order that through the oil they might receive the seal. They brought the oil, therefore, and lighted many lamps, for it was night.[2338]

And the apostle arose, and sealed them; and the Lord was revealed to them, through a voice saying, Peace to you, brethren! And they heard His voice only, but His form they saw not; for they had not yet received the ratification[2339] of the seal. And the apostle, having taken oil, and poured it over their head, and salved and anointed them, began to say: Come, holy name of Christ, which is above every name; come, power of the Most High, and perfect compassion; come, grace most high; come, compassionate mother; come, thou that hast charge[2340] of the male child; come, thou who revealest secret mysteries; come, mother of the seven houses, that there may be rest for thee in the eighth house; come, thou presbyter of the five members—intelligence, thought, purpose, reflection, reasoning—communicate with these young persons; come, Holy Spirit, and purify their reins and heart, and seal them in the name of Father, and Son, and Holy Spirit. And when they had been sealed, there appeared to them a young man holding a burning torch, so that their lamps were even darkened by the approach[2341] of its light. And he went out, and disappeared from their sight. And the apostle said to the Lord: Thy light, Lord, is too great for us, and we cannot bear it; for it is too much for our sight. And when light came, and it was dawn, having broken bread, he made them partakers of the thanksgiving[2342] of Christ. And they rejoiced and exulted; and many others also believed, and were added, and came to the refuge of the Saviour.

[2336] Or, Eucharist.

[2337] i.e., by it.

[2338] One ms. for this whole section has: The two brothers having been set apart by the apostle, said to him, Give us the seal in Christ. And he ordered them to bring him oil. And ends the history thus: And he arose, and sealed them in the name of Father, and Son, and Holy Spirit, and baptized them. And the Lord was revealed to them, through a voice saying to them, peace unto you! And the apostle sealed also all that were with them. And they all believed in our Lord Jesus Christ: and the whole of India became believing. The last sentence in the text seems to be an interpolation. The oil was not for the lamps, but for the ceremony of baptism. The practice of baptizing with oil instead of water—one of the “notable and execrable” heresies of the Manichæans—is said to have been founded on this passage.

[2339] Lit., the sealing up.

[2340] Lit., the administration.

And the apostle ceased not proclaiming, and saying to them: Men and women, boys and girls, young men and maidens, vigorous and aged, both bond and free, withhold yourselves from fornication, and covetousness, and the service of the belly; for under these three heads all wickedness comes. For fornication maims the mind, and darkens the eyes of the soul, and becomes a hindrance of the due regulation of the body, changing the whole man into feebleness, and throwing the whole body into disease. And insatiableness puts the soul into fear and shame, existing by what pertains to the body,[2343] and forcibly seizing what belongs to another;…and the service of the belly throws the soul into cares and troubles and griefs.…Since, therefore, you have been set free from these, you are without care, and without grief, and without fear; and there remains to you that which was said by the Saviour: Take no care for the morrow, for the morrow will take care of itself.[2344] Keep in mind also that saying before mentioned: Look upon the ravens, and behold the fowls of the heaven, that they neither sow nor reap, nor gather into barns, and God takes care of them; how much more you, O ye of little faith![2345] But look for His appearing, and have your hopes in Him, and believe in His name: for He is the Judge of living and dead, and He requites to each one according to his deeds; and at His coming and appearance at last no one will have as a ground of excuse, when he comes to be judged by Him, that he has not heard. For His heralds are proclaiming in the four quarters of the world. Repent, therefore, and believe 542 the message,[2346] and accept the yoke of gentleness and the light burden,[2347] that you may live and not die. These things lay hold of, these things keep; come forth from the darkness, that the light may receive you; come to Him who is truly good, that from Him you may receive grace, and place His sign upon your souls.

[2341] Perhaps for προσβολῇ we should read προβολῇ, projection or emanation.

[2342] Or, communicants of the Eucharist.

[2343] Or, arising from the things of the body.

[2344] Comp. Matt. vi. 34.

[2345] Luke xii. 24.

[2346] Or, announcement.

[2347] Matt. xi. 30.

When he had thus said, some of the bystanders said to him: It is time for this debtor to receive his debt. And he said to them: The creditor,[2348] indeed, always wishes to receive more; but let us give him what is proper. And having blessed them, he took bread and oil, and herbs and salt, and gave them to eat. But he continued in his fasting, for the Lord's day was about to dawn. And on the night following, while he was asleep, the Lord came and stood by his head, saying: Thomas, rise up early and bless them all; and after the prayer and service go along the eastern road two miles, and there I shall show in thee my glory. For because thou goest away, many shall flee to me for refuge, and thou shalt reprove the nature and the power of the enemy. And having risen up from sleep, he said to the brethren who were with him: Children and brethren, the Lord wishes to do something or other to-day through me; but let us pray and entreat Him that nothing may be a hindrance to us towards Him, but as at all times let it now also be done unto us according to His purpose and will. And having thus spoken, he laid his hands upon them and blessed them. And having broken the bread of the Eucharist, he gave it to them, saying: This Eucharist shall be[2349] to you for compassion, and mercy, and recompense, and not for judgment. And they said: Amen.

[2348] Lit., master of the debt.

[2349] i.e., be.

About the Dragon and the Young Man.

And the apostle went forth to go where the Lord had bidden him. And when he came near the second milestone he turned a little out of the way, and saw the body of a beautiful youth lying; and he said: Lord, was it for this that Thou broughtest me out to come here, that I might see this trial? Thy will therefore be done, as Thou purposest. And he began to pray, and to say: Lord, Judge of the living, and of those that are lying dead, and Lord of all, and Father—Father not only of the souls that are in bodies, but also of those that have gone out of them; for of the souls that are in pollutions Thou art Lord and Judge—come at this time, when I call upon Thee, and show Thy glory upon him that is lying down here. And he turned and said to those that followed him: This affair has not happened idly; but the enemy has wrought and effected this, that he might make an assault upon him; and you see that he has availed himself of no other form, and has wrought through no other living being, but through his subject.

And when the apostle had thus spoken, behold, a great dragon came forth from his den, knocking his head, and brandishing his tail down to the ground, and, using a loud voice, said to the apostle: I shall say before thee for what cause I have put him to death, since thou art here in order to reprove my works. And the apostle says: Yes, say on. And the dragon: There is a certain woman in this place exceedingly beautiful; and as she was once passing by, I saw her, and fell in love with her, and I followed and watched her; and I found this young man kissing her, and he also had intercourse with her, and did with her other shameful things. And to me indeed it was pleasant to tell thee this, for I know that thou art the twin-brother of Christ, and always bringest our race to nought. But, not wishing to harass her, I did not at this time put him to death; but I watched him passing by in the evening, and struck him, and killed him, and especially as he had dared to do this on the Lord's day.[2350] And the apostle inquired of him, saying: Tell me, of what seed and of what race art thou?

And he said to him: I am the offspring of the race of the serpent, and hurtful of the hurtful; I am son of him who hurt and struck the four brothers that stood; I am son of him who sits on the throne of destruction, and takes his own from what he has lent;[2351] I am son of that apostate who encircles the globe; I am kinsman to him who is outside of the ocean, whose tail lies in his mouth; I am he who went into paradise through the hedge, and spoke with Eve what my father bade me speak to her; I am he who inflamed and fired Cain to kill his brother, and through me thorns and prickles sprang up in the ground; I am he who cast down the angels from above, and bound them down by the desires of women, that earth-born[2352] children might be produced from them, and that I might work my will in them;[2353] I am he who hardened the heart of Pharaoh, that he should murder the children of Israel, and keep them down by the hard yoke of slavery; I am he who caused the multitude to err in the desert when they made the calf; I am he who inflamed Herod and incited Caiaphas to the lying tales of falsehood before Pilate, for this became me; I am he who inflamed Judas, and bought him, that he should betray Christ; I am he who inhabits and holds the abyss of Tartarus, and the Son of God has wronged me against my will, and has gathered his own out of me; I am the kinsman of him who is to come from the east, to whom also power has been given to do whatever he will upon the earth.

[2350] In this passage we have one of the data for fixing the date of the writing.

[2351] Or, from those to whom he was lent.

And that dragon having thus spoken in the hearing of all the multitude, the apostle raised his voice on high, and said: Cease henceforth, O thou most unabashed, and be ashamed and altogether put to death; for the end of thy destruction is at hand, and do not dare to say what thou hast done through thy dependants. And I order thee, in the name of that Jesus who even until now makes a struggle against you for the sake of His own human beings, to suck out the poison which thou hast put into this man, and to draw it forth, and take it out of him. And the dragon said: The time of our end is by no means at hand, as thou hast said. Why dost thou force me to take out what I have put into him, and to die before the time? Assuredly, when my father shall draw forth and suck out what he has put into the creation, then his end will come. And the apostle said to him: Show us, therefore, now the nature of thy father. And the dragon went up, and put his mouth upon the wound of the young man, and sucked the gall out of it. And in a short time the skin of the young man, which was like purple, grew white, and the dragon swelled. And when the dragon had drawn up all the gall into himself, the young man sprang up and stood, and ran and fell at the apostle's feet. And the dragon, being swelled up, shrieked out and died, and his poison and gall were poured forth; and in the place where his poison was poured forth there was made a great chasm, and that dragon was swallowed up. And the apostle said to the king and his brother: Take workmen, and fill up the place in which the dragon has been swallowed up, and lay foundations, and build houses-above it, that it may be made a dwelling-place for the strangers.

And the young man said to the apostle, with many tears: I have sinned against the God proclaimed by thee, and against thee, but I ask pardon of thee; for thou art a man having two forms, and wherever thou wishest there art thou found, and thou art held in by no one, as I see. For I beheld that man, when I stood beside thee, who also said to thee, I have many wonders to show by means of thee, and I have great works to accomplish by means of thee, for which thou shalt obtain a reward; and thou shalt make many to live, and they shall be in repose and eternal light as the children of God: do thou therefore bring alive—he says, speaking to thee about me—this young man who has been cast down by the enemy, and in all time be the overseer of him. Thou hast, then, well come hither, and again thou shalt well go away to him, he being not at all forsaken by thee. And I am without care and reproach, for the dawn has risen upon me from the care of the night, and I am at rest; and I have also been released from him who exasperated me to do these things: for I have sinned against Him who taught me the contrary, and I have destroyed him who is the kinsman of the night, who forced me to sin by his own practices; and I have found that kinsman of mine who is like the light. I have destroyed him who darkens and blinds those who are subject to him, lest they should know what they are doing, and, ashamed of their works, withdraw themselves from them, and their deeds have an end: and I have found Him whose works are light, and whose deeds are truth, of which whoever does them shall not repent. I have been set free also from him in whom falsehood abides, whom darkness as a covering goes before, and shame conducting herself impudently in idleness follows after. And I have found also Him who shows me what is beautiful, that I should lay hold of it, the Son of the truth, who is kinsman of concord, who, driving away the mist, enlightens His own creation, and heals its wounds, and overturns its enemies. But I entreat thee, O man of God, make me again to behold and see Him, now become hidden from me, that I may also hear His voice, the wonders of which I cannot declare: for it is not of the nature of this bodily organ.

[2352] And, by implication, gigantic.

[2353] Or, by them.

And the apostle said to him: If, as thou hast also said, thou hast cast off the knowledge of those things which thou hast received, and if thou knowest who has wrought these things in thee, and if thou shalt become a disciple and hearer of Him of whom, through thy living love, thou now desirest the sight, thou shalt both see Him, and shalt be with Him for ever, and shalt rest in His rest, and shalt be in His joy. But if thou art rather carelessly disposed towards Him, and again returnest to thy former deeds, and lettest go that beauty and that beaming countenance which has now been displayed to thee, and if the splendour of the light of Him whom thou now desirest be forgotten by thee, thou shalt be deprived not only of this life, but also of that which is to come; and thou shalt go to him whom thou hast said thou hast destroyed, and shalt no longer behold Him whom thou hast said thou hast found.

And when the apostle had thus spoken, he went into the city, holding that young man by the hand, and saying to him: Those things which thou hast beheld, my child, are a few out of the many which God has: for it is not about these things that appear that the good news is brought to us, but greater things than these are promised to us; but inasmuch as we are in the body, we cannot tell and speak out what He will do for our souls. If we say that 54 He affords us light, it is seen by us, and we have it; and if riches, they exist and appear in this world, and we name them, since it has been said, With difficulty will a rich man enter into the kingdom of the heavens.[2354] And if we speak of fine clothing, which they who delight in this life put on, it has been said, They that wear soft things are in kings' palaces;[2355] and if costly dinners, about these we have received a commandment to keep away from them, not to be burdened by carousing and drunkenness and the cares of life;[2356] as also in the Gospel it has been said, Take no heed for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on: because the life is more than food, and the body than clothing.[2357] And if we speak of this rest lasting only for a season, its judgment has also been ordained. But we speak about the upper world, about God and angels, about ambrosial food, about garments that last and become not old, about those things which eye hath not seen, nor ear heard, nor hath there come into the heart of sinful men what God has prepared for those that love Him.[2358] Do thou also therefore believe in Him, that thou mayst live; and have confidence in Him, and thou shalt never die. For He is not persuaded by gifts, that thou shouldst offer them to Him; nor does He want sacrifices, that thou shouldst sacrifice to Him. But look to Him, and thou shalt not look in vain, for His comeliness and desirable beauty will make thee love Him; and neither will He allow thee to turn thyself away from Him.

[2354] Matt. xix. 23.

And when the apostle was thus speaking to that young man, a great multitude joined them. And the apostle looked, and saw them lifting themselves up that they might see him; and they went up into elevated places. And the apostle said to them: Ye men who have come to the assembly of Christ, and who wish to believe in Jesus, take an example from this, and see that if you do not get high up, you cannot see me, who am small, and cannot get a look of me, who am like yourselves. If, then, you cannot see me, who am like yourselves, unless you raise yourselves a little from the earth, how can you see Him who lives above, and is now found below, unless you first raise yourselves out of your former behaviour, and unprofitable deeds, and troublesome desires, and the riches that are left behind here, and create things that are of the earth, and that grow old, and the garments that are destroyed, and the beauty that ages and vanishes away, yea, even out of the whole body in which all these have been stored past, and which grows old, and becomes dust, returning into its own nature? for all these things the body itself sets up.[2359] But rather believe in our Lord Jesus Christ, whom we proclaim to you, in order that your hope may be upon Him, and that you may have life in Him to ages of ages, that He may be your fellow-traveller in this land, and may release you from error, and may become[2360] a haven for you in this troublous sea.

[2355] Matt. xi. 8.

[2356] Rom. xiii. 13; Luke xii. 34.

[2357] Matt. vi. 25.

[2358] 1 Cor. ii. 9; Isa. lxiv. 4.

[2359] Or, establishes.

[2360] Or, and that there may be.

And there shall be for you also a fountain welling out in this thirsty land, and a fold full of food in the place of the hungry, and rest for your souls, and also a physician for your bodies.

Then the multitude of those assembled that heard, wept, and said to the apostle: O man of God, as for the God whom thou proclaimest, we dare not say that we are his, because our works which we have done are alien from him, not pleasing to him; but if he has compassion upon us, and pities us, and delivers us, overlooking our former doings; and if he set us free from the evil things which we did when we were in error, and shall not take into account nor keep the recollection of our former sins, we shall become his servants, and we shall do his will to the end. And the apostle answered and said to them: He does not reckon against you the sins which you did, being in error; but He overlooks your transgressions which you have done in ignorance.[2361]

[2361] Comp. Acts xvii. 30.

About the Demon that Dwelt in the Woman.

And the apostle went into the city, all the multitude accompanying him; and he thought of going to the parents of the young man whom, when killed by the dragon, he had brought to life; for they earnestly entreated him to come to them, and to enter into their house.

And a certain woman, exceedingly beautiful, suddenly uttered a loud cry, saying: O apostle of the new God, who hast come into India, and servant of that holy and only good God—for through thee he is proclaimed the Saviour of the souls that come unto him, and through thee he heals the bodies of those that are punished by the enemy, and thou hast become the cause of life to all who turn to him—order me to be brought before thee, that I may declare to thee what has happened to me, and that perhaps there may be hope to me from thee and those who stand beside thee may have more and more hope in the God whom thou proclaimest. For I am not a little tormented by the adversary, who has assailed me for now a period of five years. As a woman, I formerly sat down in peace, and peace encompassed me on all sides and I had nothing to trouble me, for of nothing else[2362] had I a care. And 545 it happened on one of the days as I was coming forth from the bath, there met me one like a man troubled and disturbed; and his voice and utterance seemed to me to be indistinct and very weak. And he said, standing over against me, Thou and I shall be in one love, and we shall have intercourse with each other, as a man is coupled with his wife. And I answered him, saying, To my betrothed I consented not, entreating him not to marry me; and to thee, wishing to have intercourse with me as it were in adultery, how shall I give myself up? And having thus spoken, I went away from him. And to my maid I said, Hast thou seen the young man and his shamelessness, how shamelessly and boldly he talks to me? And she said to me, It was an old man I saw talking with thee. And when I was in my own house, and had supped, my mind suggested to me some suspicion, and especially because he had appeared to me in two forms. I fell asleep, having this same thing in my thoughts. And he came that night, and made me share in his filthy commerce. And I saw him when it was day, and fled from him; but, according to his wont, he came at night and abused me. And now, as thou seest me, I have been tormented by him five years, and he has not departed from me. But I know and am persuaded that even demons, and spirits, and avenging deities, are subject to thee, and tremble at thy prayer. Pray, then, for me, and drive away from me the demon that torments me, that I also may become free, and may be brought to my former nature, and I shall receive the gift[2363] that has been granted to my kindred.

And the apostle said: O irrepressible wickedness! O the shamelessness of the enemy! O the sorcerer that is never at rest! O the ill-favoured one, bring to subjection the well-favoured! O the many-formed one! He appears just as he may wish, but his essence cannot be changed. O offspring of the crafty and insatiable one! O bitter tree, which also his fruits are like! O thou who art of the devil, who fights over those who do not belong to him! O thou who art of the deceit that uses shamelessness! O thou who art of the wickedness that creeps like a serpent, and art thyself his kindred! And when the apostle had thus spoken the fiend stood before him, no one seeing him but the woman and the apostle, and with a very loud voice he said in the hearing of all: What have we to do with thee, O apostle of the Most High? What have we to do with thee, O servant of Jesus Christ? What have we to do with thee, O thou that sittest in council with the Holy Spirit. Wherefore dost thou wish to destroy us, when our time has not yet come? On what account dost thou wish to take away our power? for until the present hour we have had hope and time left us.[2364] What have we to do with thee? Thou hast power over thine own, and we over our own. Why dost thou wish to use tyranny against us, and especially thou who teachest others not to use tyranny? Why dost thou want those who do not belong to thee, as if thou wert not satisfied with thine own? Why dost thou liken thyself to the Son of God, who has done us hurt? For thou art like him altogether, just as if thou hadst been brought forth by him. For we thought to bring him also under the yoke, like the rest; but he turned, and held us under his hand. For we did not know him; but he deceived us by the form which he had put on, and his poverty and his want; for when we saw him such, we thought him to be a man clothed with flesh, not knowing that it was he who makes men live. And he gave us power over our own, and, in the time in which we live, not to let our own go, but to employ ourselves about them. But thou wishest to get more than is necessary, or than has been given thee, and to overpower us.

[2362] Or, no one else.

[2363] Or, grace.

And having thus spoken, the demon wept, saying: I let thee go, my most lovely yoke-fellow,[2365] whom I found long ago and was at rest; I leave thee, my beloved and trusty sister, in whom I was well pleased. What I shall do I know not, or whom I shall call upon to hear me and protect me. I know what I shall do. I shall go to some place where the fame of this man has not been heard, and perhaps I shall call thee, my beloved, by a new name.[2366] And lifting up his voice, he said: Abide in peace, having received an asylum with a greater than I; but I, as I have said, will go away and seek thy like, and if I find her not I shall again return to thee: for I know that when thou art beside this man, thou hast an asylum in him; but when he has gone away, thou shalt be as thou wast before he made his appearance, and him indeed wilt thou forget, and to me there will again be opportunity and boldness; but now I am afraid of the name of him who has delivered thee. And having thus said, the demon disappeared. And just when he had disappeared, fire and smoke were seen there, and all there present were struck with amazement.

[2364] Comp. Matt. viii. 29.

[2365] Or, wife.

[2366] i.e., get another instead of thee, my beloved.

And the apostle seeing this, said to them: Nothing strange or unusual has that demon shown, but his own nature, in which also he shall be burnt up; for the fire shall consume him, and the smoke of him shall be scattered abroad. And he began to say: O Jesus Christ, the secret mystery which has been revealed to us, Thou art He who disclosest to us all manner of mysteries, who hast set me apart from all my companions, and who hast told me three words with which I am set on fire, and I cannot tell them to others; O Jesus, man slain, dead, buried; Jesus, God of God, and Saviour who bringest the dead to life, and healest those who are diseased; O Jesus, who appearest to be in want, and savest as if in want of nothing, catching the fishes for the morning and the evening meal, and establishing all in abundance with a little bread; Jesus, who didst rest from the toil of the journey as a man, and walk upon the waves as God;[2367] Jesus Most High, voice arising from perfect compassion, Saviour of all, the right hand of the light overthrowing him that is wicked in his own kind, and bringing all his kind into one place; Thou who art only begotten, the first-born of many brethren,[2368] God of God Most High, man despised until now; Jesus Christ, who overlookest us not when we call upon Thee; who hast been shown forth to all in Thy human life; who for our sakes hast been judged and kept in prison, and freest all that are in bonds; who hast been called a deceiver,[2369] and who deliverest Thine own from deception: I entreat Thee in behalf of those standing and entreating Thee, and those that believe in Thee; for they pray to obtain Thy gifts, being of good hope in Thine aid, occupying Thy place of refuge in Thy majesty; they give audience, so as to hear from us the words that have been spoken to them. Let Thy peace come and dwell in them, that they may be purified from their former deeds, and may put off the old man with his deeds, and put on the new now declared to them by me.[2370]

And having laid his hands on them, he blessed them, saying: The grace of our Lord Jesus Christ be upon you for ever![2371] And they said, Amen. And the woman begged of him, saying: Apostle of the Most High, give me the seal, that that foe may not come back upon me again. Then he made her come near him; and putting his hand upon her, he sealed her in the name of Father, and Son, and Holy Ghost. And many others also were sealed along with her. And the apostle ordered his servant[2372] to set out a table; and they set out a bench[2373] which they found there. And having spread a linen cloth upon it, he put on it the bread of the blessing. And the apostle standing by it, said: Jesus Christ, Son of God, who hast deemed us worthy to communicate of the Eucharist of Thy sacred body and honourable blood, behold, we are emboldened by the thanksgiving[2374] and invocation of Thy sacred name; come now, and communicate with us. And he began to say: Come, perfect compassion; come, communion with mankind; come, Thou that knowest the mysteries of the chosen one; come, Thou that communicatest in all the combats[2375] of the noble combatant; come, peace that revealest the great things of all greatness; come, Thou that disclosest secrets, and makest manifest things not to be spoken; the sacred dove which has brought forth twin young; come, thou secret mother; come, Thou who art manifest in Thy deeds, and givest joy and rest to those who are united to Thee; come and communicate with us in this Eucharist, which we make in Thy name, and in the love[2376] in which we are united in calling upon Thee.[2377] And having thus said, he made the sign of the cross upon the bread, and broke it, and began to distribute it. And first he gave it to the woman, saying: This shall be to thee for remission of sins, and the ransom of everlasting transgressions. And after her, he gave also to all the others who had received the seal.

[2367] Matt. xiv. 17; John xxi. 11; John iv. 6; Matt. xiv. 25.

[2368] Rom. viii. 29.

[2369] Matt. xxvii. 63.

[2370] Col. iii. 9.

[2371] Rom. xvi. 20.

[2372] Or, deacon.

[2373] συμψέλλιον, which is not Greek, is obviously the Latin *subsellium*.

[2374] Or, Eucharist.

[2375] Or, prizes.

[2376] Or, love-feast.

[2377] Or, in Thy calling.

About the Young Man Who Killed the Maiden.

And there was a certain young man who had done a nefarious deed; and having come to the apostle, he took the bread of the Eucharist into his mouth, and his two hands immediately withered, so that he could no longer bring them to his mouth. And those who were present and saw him told the apostle what had happened. And he, having summoned him, said: Tell me, my child, and be ashamed of nothing,[2378] what thou hast done, and why thou hast come hither; for the Eucharist of the Lord has convicted thee. For this gracious gift coming to many is especially healing to those who approach it through faith and love; but thee it has withered away, and what has happened has happened not without some working cause. And the young man who had been convicted by the Eucharist of the Lord came up, and fell at the apostle's feet, and prayed him, saying: An evil deed has been done by me, yet I thought to do something good. I was in love with a certain woman living outside of the city in an inn, and she loved me. And I having heard from thee, and believed that thou proclaimest the living God, came and received the seal from thee along with the others; and thou saidst, Whoever shall indulge in filthy intercourse, and especially in adultery, shall not have life with the God whom I proclaim.[2379] Since, then, I altogether loved her, I begged of her, and persuaded her to live with me in chaste and pure intercourse, as thou thyself teachest; but she would not. When therefore she would not, I took a sword and killed her; for I could not see her living in adultery with another.

The apostle, having heard this, said: O maddening intercourse, into what shamelessness dost thou lead! O unrestrained lust, how hast thou brought him into subjection to do this! O work of the serpent, how dost thou rage in thine own! And the apostle ordered water to be brought him in a dish. And when the water had been brought, he said: Come waters from the living waters, existing from the existing, and sent to us; the fountain sent to us from repose, the power of salvation coming from that power that subdues all things, and subjects them to its own will; come and dwell in these waters, that the gracious gift of the Holy Spirit may be fully perfected in them. And he said to the young man: Go, wash thy hands in these waters. And when he had washed, they were restored. And the apostle said to him: Dost thou believe in our Lord Jesus Christ, that He can do all things? And he said: Even though I am least of all, I believe; but this I did, thinking to do a good thing: for I implored her, as also I told thee; but she would not be persuaded by me to keep herself chaste.

And the apostle said to him: Come, let us go to the inn where thou didst this deed, and let us see what has happened. And the young man went before the apostle on the road; and when they came to the inn, they found her lying. And the apostle, seeing her, was disheartened, for she was a beautiful maiden; and he ordered her to be brought into the middle of the inn. And having put her on a couch, they brought it, and set it in the midst of the court-yard of the inn. And the apostle laid his hand on her, and began to say: Jesus, who always appearest to us—for this Thou always wishest, that we should seek Thee—and Thou Thyself hast given us this power of asking and receiving;[2380] and not only hast Thou given us this, but hast also taught us how to pray;[2381] who art not seen by bodily eyes, but who art not altogether hidden from those of our soul, and who art hidden in Thy form, but manifested to us by Thy works; and by Thy many deeds we have recognised Thee as we go on, and Thou hast given us Thy gifts without measure, saying, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.[2382] We pray, therefore, having suspicion of our sins;[2383] and we ask of Thee not riches, nor gold, nor silver, nor possessions, nor any of those things that come from the earth and go into the earth again; but this we beg of Thee, and entreat that in Thy holy name Thou raise this woman lying here by Thy power, to the glory and faith of those standing by.

[2378] Or, stand in awe of no one.

[2379] 1 Cor. vi. 9.

And when he had thus prayed, he sealed the young man, and said to him: Go, and take her by the hand, and say to her, I through my hands killed thee with the sword;[2384] and again I raise thee by my hands, in the faith of our Lord Jesus Christ. And the young man went and stood by her, saying: I have believed in Thee, O Christ Jesus. And looking upon Judas Thomas the apostle, he said to him: Pray for me, that my Lord, upon whom also I call, may come to my help. And having laid his hand on her hand, he said: Come, Lord Jesus Christ, giving this woman life, and me the earnest of Thy faith. And immediately, as he drew her hand, she sprang up, and sat, looking at the great multitude standing round. And she also saw the apostle standing opposite to her; and having left the couch, she sprang up, and fell at his feet, and took hold of his garments, saying: I pray thee, my lord, where is that other who is with thee, who has not left me to remain in that fearful and grievous place, but has given me up to thee, saying, Do thou take her, that she may be made perfect, and thereafter brought into her own place?

And the apostle says to her: Tell us where thou hast been. And she answered: Dost thou, who wast with me, to whom also I was entrusted, wish to hear? And she began to say: A certain man received me, hateful in appearance, all black, and his clothing exceedingly filthy; and he led me away to a place where there were many chasms, and a great stench and most hateful odour were given forth thence; and he made me bend down into each chasm, and I saw in the chasm blazing fire; and wheels of fire ran there, and souls were hung upon those wheels, and were dashed against each other. And there was there crying and great lamentation, and there was none released. And that man said to me, These souls are of thine own nation, and for a certain number of days[2385] they have been given over to punishment and torture; and then others are brought in instead of them; and likewise also these are again succeeded by others. These are they who have exchanged the intercourse of man and wife. And again I looked down, and saw infants heaped upon each other, and struggling and lying upon each other; and he answered and said to me, These are their children, and for this have they been placed here for a testimony against them. 548

[2380] Matt. vii. 7; Luke xi. 9.

[2381] Matt. vi. 9; Luke xi. 2.

[2382] Matt. vii. 7.

[2383] Or, having our sins in view.

[2384] Lit., with iron.

And he brought me to another chasm, and I bent down and saw mud, and worms spouting forth, and souls wallowing there; and a great gnashing of teeth was heard thence from them. And that man said to me, These are the souls of women that left their own husbands, and went and committed adultery with others, and who have been brought to this torment. He showed me another chasm, into which I bent down and saw souls hung up, some by the tongue, some by the hair, some by the hands, some by the feet, head downwards, and smoked with smoke and sulphur; about whom that man who was with me answered me, These souls which are hung up by the tongue are slanderers, and such as have uttered false and disgraceful words; *those that are hung up by the hair*[2386] are those that are shameless, and that have gone about with uncovered heads in the world; these hung up by the hands are those who have taken what belongs to others, and have stolen, and who have never given anything to the poor, nor assisted the afflicted; but they so acted, wishing to get everything, and giving no heed at all to justice and the laws; and these hung up by the feet are those who lightly and eagerly ran in wicked ways, and disorderly wickedness, not looking after the sick, and not aiding those departing this life, and on account of this each individual soul is requited for what has been done by it.

Again leading me away, he showed me a cavern, exceedingly dark, exhaling a great stench; and many souls were peeping out thence, wishing to get some share of the air, but their keepers would not let them peep out. And he who was with me said, This is the prison of those souls which thou seest; for when they shall complete their punishments for those things which each one has done, afterwards again others succeed them—and there are some also quite used up—and are given up to other punishments. Those, then, who guarded the souls that were in the dark cave said to the man that had charge of me, Give her to us, that we may take her in beside the others, until the time comes for her to be given up to punishment. And he answered them, I will not give her to you, for I am afraid of him who gave her up to me; for I received no orders to leave her here, and I shall take her up with me until I get some injunction about her. And he took me and brought me to another place, in which were men who were bitterly tortured. And he that is like thee took me and gave me up to thee, having thus said to thee, Take her, since she is one of the creatures that have been led astray. And I was taken by thee, and am now before thee. I beg, therefore, and supplicate thee that I may not go into those places of punishment which I saw.

[2385] Lit., days of number.

[2386] Obviously omitted either in the mss. or in the text.

And the apostle said to the multitudes standing by: You have heard, brethren, what this woman has recounted; and these are not the only punishments, but there are others worse than these; and if you do not turn to this God whom I proclaim, and refrain from your former works and deeds which you have done without knowledge, in these punishments you shall have your end. Believe, therefore, in our Lord Jesus Christ, and He will forgive you the sins done by you heretofore, and will purify you from all the bodily desires that abide in the earth, and will heal you from the faults that follow after you, and go along with you, and are found before you. And let each of you put off the old man, and put on the new, and leave your former course of conduct and behaviour; and let those that steal steal no more, but let them live, labouring and working;[2387] and let the adulterers no more commit adultery, lest they give themselves up to everlasting punishment; for adultery is with God an evil altogether grievous above other evils. Put away also from yourselves covetousness, and lying, and drunkenness, and slandering, and requiting evil for evil: for all these are alien and strange to the God proclaimed by us; but rather live in faith, and meekness, and holiness, and hope, in which God rejoices, that ye may become His servants, having received from Him gracious gifts, which few or none receive.

All the people therefore believed, and presented their souls obedient to the living God and Christ Jesus, enjoying His blessed works, and His holy service. And they brought much money for the service of the widows; for he had them collected in the cities, and he sent to all of them by his own servants[2388] what was necessary, both clothing and food. But he did not cease proclaiming and saying to them, and showing that this is Jesus the Christ, concerning whom the Scriptures proclaimed that He should come, and be crucified, and be raised from the dead after three days. And he showed them a second time, beginning from the prophets, and explaining the things concerning Christ, and that it was necessary for Him to come, and for all things to be fulfilled that had been said to us beforehand concerning Him.[2389]

And the report of him ran through all the cities and countries; and all who had persons sick or tormented by unclean spirits brought them, and they were healed. Some also they 549
laid on the road by which he was to pass, and he healed them all by the power of the Lord.[2390]

[2387] Eph. iv. 28.

[2388] Or, deacons.

[2389] Comp. Luke xxiv. 46.

[2390] Comp. Acts v. 15.

Then said all with one accord who had been healed by him, with one voice: Glory to Thee, Jesus, who givest Thy healing to all alike by means of Thy servant and apostle Thomas. And being in good health, and rejoicing, we pray Thee that we may be of Thy flock, and be numbered among Thy sheep; receive us, therefore, O Lord, and consider not our transgressions and former offences which we did, being in ignorance.

And the apostle said: Glory to the only-begotten from the Father;[2391] glory to the first-born of many brethren;[2392] Glory to Thee, the defender and helper of those who come to Thy place of refuge; Thou that sleepest not, and raisest those that are asleep; that livest and bringest to life those that are lying in death; O God Jesus Christ, Son of the living God, redeemer and helper, refuge and rest of all that labour in Thy work, who affordest health to those who for Thy name's sake bear the burden of the day, and the icy coldness of the night; we give thanks for the gracious gifts that have been given us by Thee, and for the help from Thee bestowed upon us, and Thy providential care that has come upon us from Thee. Perfect these things upon us, therefore, unto the end, that we may have confidence in Thee; look upon us, because for Thy sake we have left our homes, and for Thy sake have become strangers gladly and willingly; look upon us, O Lord, because for Thy sake we have abandoned our possessions, that we may have Thee for a possession that shall not be taken away; look upon us, O Lord, because we have left those related to us by ties of kindred in order that we may be united in relationship to Thee; look upon us, O Lord, who have left our fathers and mothers, and those that nourished us, that we may behold Thy Father, and be satisfied with His divine nourishment: look upon us, O Lord, because for Thy sake we have left our bodily yoke-fellows,[2393] and our earthly fruit, in order that we may share in that intercourse which is lasting and true, and bring forth true fruits, whose nature is from above, the enjoyment of which no one can take away from us, with which we abide, and they abide with us.

[2391] John i. 14.

[2392] Rom. viii. 29.

[2393] i.e., wives.

Consummation of Thomas the Apostle.[2394]

[2394] The following translation of a ms. in the Bodleian Library, transcribed by Tischendorf (*Apocal. Apocr.*, p. 158), gives a fuller account of the martyrdom of St. Thomas:— MARTYRDOM OF THE HOLY AND ALL-RENOWNED APOSTLE THOMAS. After the apostle had gone forth, according to the command of our Lord, and God, and Saviour Jesus Christ, the Lord appeared to him, saying: Peace to thee, my disciple and apostle! And the apostle fell on his face on the ground, and prayed the Lord to reveal to him the circumstances of his precious departure. And the Lord said to him: Misdæus is contriving a plan to destroy thee very soon; but, behold, he will come to me. And after having sealed him, He ascended into the heavens. And the apostle taught the people, and there was added unto the flock of Christ. But some men who hated Christ accused him before King Misdeus, saying: Destroy this sorcerer, who corrupts and deceives the people in this new one God whom he proclaims. Moreover, *he has deceived* thy lady and thy son. On hearing this, Misdeus, without inquiry, ordered him to be laid hold of, and shut up in prison. And they quickly did what they were ordered, and threw him into the prison, and sealed it. And when the women who believed in God had heard that Judas was shut up, they gave a great sum of money to the warders, and went in to him in the prison. And the apostle says to them: My daughters, handmaidens of Jesus Christ, listen to me. In my last day I address you, because I shall no more speak in the body; for, lo, I am taken up to my Lord Jesus Christ, who has had pity upon me, who humbled Himself even to my littleness. And I rejoice that the time is at hand for my change from this, that I may depart and receive my reward in the end; for my Lord is just. And at the end of his discourse to them, he said: O my Saviour, who hast endured much for our sake, let Thy mercies be upon us. And he sent them away, saying: The grace of the Holy Spirit be with you! And they grieved and wept, knowing that King Misdeus was going to put him to death. And Judas heard the warders contending with each other, and saying: Let us go and tell the king, Thy wife and thy son are going to the prison to this sorcerer, and for their sakes thou shouldst put him to death soon. And at dawn they arose and went to King Misdeus, and said: My Lord, release that sorcerer, or cause him to be shut up elsewhere; for though we shut in the prisoners, and secure the doors, when we rise we find them opened. Nay, more: thy wife and son will not keep away from the man any more than the rest of them. And when the king heard this, he went to look at the seals. And he looked all about them on the doors, and found them as they were. Then he said to the jailors: What are you telling lies about? for certainly these seals are quite safe: and how do you say that Tertia, and Mygdonia, and my son go within the prison? And the warders said: We have told thee the truth, O king. And after this the king went into the prison, and sent for the apostle. And when he came, they took off his girdle, and set him before the tribunal. And the king said: Art thou a slave, or free? And Thomas said: I am One's slave. Thou hast no power over me whatever. And Misdæus says: Didst thou run away and come to this country? Thomas: I came here to save many, and I am to depart from my body by thy hands. Misdæus says to him: Who is thy master? and what is his name? and what country dost thou belong to? Thomas: Thou canst not hear His true name at this time; but I tell thee the name that has been given Him for the time: it is Jesus the Christ. And Misdæus says: I have been in no hurry to put thee to death, but have restrained myself; but thou hast made a display of thy works, so that thy sorceries have been heard of in every country. But no; I shall bring thee to an end, that thy sorceries may be destroyed,

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At the command of King Misdeus[2395] the blessed Apostle Thomas was cast into prison; and he said: I glorify God, and I shall preach the word to the prisoners, so that all rejoiced at his presence. When, therefore, Juzanes the king's son, and Tertia his mother, and Mygdonia, and Markia, had become believers, but were not yet thought worthy of baptism, they took it exceedingly ill that the blessed one had been shut up. And having come to the prison, and given much money to the jailor,[2396] they went in to him. And he, seeing them, was glad, and glorified the Lord, and blessed them. And they entreated and begged the seal in the Lord, a beautiful young man having appeared to them in a dream, and ordered the apostle into the house of Juzanes.

And again the beautiful young man coming to them and Thomas, bade them do this on the coming night. And he ran before them, and gave them light on the way, and without noise opened the doors that had been secured, until all the mystery was completed. And having made them communicate in the Eucharist, and having talked much with them, and confirmed them in the faith, and commended them to the Lord, he went forth thence, leaving the women, and again went to be shut up.[2397] And they grieved and wept because Misdeus the king was to kill him.

And Thomas went and found the jailors fighting, and saying: What wrong have we done to that sorcerer, that, availing himself of his magic art, he has opened the doors of the prison, and wishes to set all the prisoners free? But let us go and let the king know about

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and our nation purified. And Thomas said: What thou callest sorceries shall abound in me, and never be removed from the people here. And after this was said, Misdeus reflected in what manner he should put the apostle to death, for he was afraid of the people standing by who believed. And he arose and took Thomas outside of the city; and he was accompanied by a few armed soldiers. And the multitude suspected that the king was plotting about him, and stood and addressed themselves to him. And when they had gone forth three stadia, he delivered him to four soldiers and one of the polemarchs, and ordered them to spear him on the mountain; and he returned to the city. And those who were present ran to Thomas, eager to rescue him. And he was led away, accompanied by the soldiers, two on each side.…And Thomas, walking along, said: O Thy secret mysteries, O Jesus! for even unto the end of life are they fulfilled in us. O the riches of Thy grace!…for, lo, how four have laid hold of me, since of four elements…(Here the fragment ends.) [Thems. in which this occurs is not that one which has been so frequently cited in the preceding Apocryphal Acts.—R.]

[2395] Pseudo-Abdias, in his *Histories of the Apostles*, has as follows: Wherefore, in a rage, Mesdeus king of India thrust into prison the Apostle Thomas, and Zuganes his son, and several others.

[2396] Abdias: Treptia, who was the king's wife, and Mygdonia the wife of Charisius, one of the king's friends, and Narchia the nurse, gave the jailor 360 pieces of silver, and were let in to the apostle.

[2397] Abdias: Thomas stood in the prison, and said: Lord Jesus, who didst endure very much for us, let the gates be shut as they were before, and the seals be made again on the same doors.

his wife and his son.[2398] And when he came they stripped him, and girded him with a girdle; and thus they stood before the king.

And Misdeus said to him: Art thou a slave, or a freeman? And Thomas answered and said to him: I am not[2399] a slave, and thou hast no power against me at all. And how, said 55 Misdeus, hast thou run away and come to this country? And Thomas said: I came here that I might save many, and that I might by thy hands depart from this body. Misdeus says to him: Who is thy master? and what is his name? and of what country, and of whom is he? My Lord, says Thomas, is my Master and thine, being the Lord of heaven and earth. And Misdeus said: What is he called? And Thomas said: Thou canst not know His true name at this time; but I tell thee the name that has been given Him for a season—Jesus the Christ. And Misdeus said: I have not been in a hurry[2400] to destroy thee, but have restrained myself; but thou hast made a display of works, so that thy sorceries have been heard of in all the country. But now this will I do,[2401] that thy sorceries may also perish with thee, that our nation may be purified from them. And Thomas said: Dost thou call these things which will follow me sorceries? They shall never be removed from the people here.

And while these things were saying, Misdeus was considering in what manner he should put him to death; for he was afraid of the multitude standing round, many, even some of the chief men, having believed in him. And he arose, and took Thomas outside of the city; and a few soldiers accompanied him with their arms. And the rest of the multitude thought that the king was wishing to learn something from him; and they stood and observed him closely. And when they had gone forth three stadia, he delivered him to four soldiers, and to one of the chief officers,[2402] and ordered them to take him up into the mountain and spear him; but he himself returned to the city.

And those present ran to Thomas, eager to rescue him; but he was led away by the soldiers who were with him. For there were two on each side having hold of him, because of sorcery. And the chief officer held him by the hand, and led him with honour. And at the same time the blessed apostle said: O the hidden mysteries of Thee, O Lord! for even to the close of life is fulfilled in us the riches of Thy grace, which does not allow us to be without feeling as to the body. For, behold, four have laid hold of me, and one leads me, since I belong to One, to whom I am going always invisibly. But now I learn that my Lord also, since He was a stranger, to whom I am going, who also is always present with me invisibly, was struck by one; but I am struck by four.[2403]

[2398] Abdias gives an account of the king going to the prison, and disbelieving the report of the warders, because he found the seals on the doors as he had left them.

[2399] The *not* should, by the context, be omitted. [So Pseudo-Abdias.—R.]

[2400] Reading ἠπείχθην for ἀπήχθην.

[2401] i.e., I will so act.

[2402] Lit., polemarchs, who in the early times of Athens combined the duties of Foreign Secretary and War Secretary, and sometimes took the command in the field.

And when they came to that place where they were to spear him, Thomas spoke thus to those spearing him: Hear me now, at least, when I am departing from my body; and let not your eyes be darkened in understanding, nor your ears shut up so as not to hear those things in which you have believed the God whom I preach, after being delivered in your souls from rashness; and behave in a manner becoming those who are free, being void of human glory, and live the life towards God. And he said to Juzanes: Son of an earthly king, but servant of Jesus Christ, give what is due to those who are to fulfil the command[2404] of Misdeus, in order that I may go apart from them and pray. And Juzanes having paid the soldiers, the apostle betook himself to prayer; and it was as follows:—

My Lord, and my God, and hope, and leader, and guide in all countries, I follow Thee along with all that serve Thee, and do Thou guide me this day on my way to Thee. Let no one take my soul, which Thou hast given to me. Let not publicans and beggars look upon me, nor let serpents slander me, and let not the children of the dragon hiss at me. Behold, I have fulfilled Thy work, and accomplished what Thou gavest me to do. I have become a slave, that I might receive freedom from Thee; do then give it to me, and make me perfect. And this I say not wavering, but that they may hear who need to hear. I glorify Thee in all, Lord and Master; for to Thee is due glory for ever. Amen.

And when he had prayed, he said to the soldiers: Come and finish the work of him that sent you. And the four struck him at once, and killed him. And all the brethren wept, and wrapped him up in beautiful shawls, and many linen cloths, and laid him in the tomb in which of old the kings used to be buried.

And Syphor and Juzanes did not go to the city, but spent the whole day there, and waited during the night. And Thomas appeared to them, and said: I am not there; why do you sit watching? for I have gone up, and received the things I hoped for; but rise up and walk, and after no long time you shall be brought beside me. And Misdeus and Charisius[2405] greatly afflicted Tertia and Mygdonia, but did not persuade them to abandon their opinions. And Thomas appeared, and said to them: Forget not the former things, for the holy and sanctifying Jesus Himself will aid you. And Misdeus and Charisius, when they could not persuade them not to be of this opinion, granted them their own will. And all the brethren assembled together, for the blessed one had made Syphorus[2406] a presbyter in the mountain, and Juzanius[2407] a deacon, when he was led away to die. And the Lord helped them, and increased the faith by means of them.

[2403] Abdias: The apostle said that great and divine mysteries were revealed in his death, since he was led by four soldiers, because he consisted of four elements; and the Lord Jesus had been struck by one man, because He knew that one Father had begotten Him.

[2404] Lit., the servants of the order.

[2405] The husband of Mygdonia.

And after a long time, it happened that one of the sons of Misdeus was a demoniac; and the demon being stubborn, no one was able to heal him. And Misdeus considered, and said: I shall go and open the tomb, and take a bone of the apostle’s body, and touch my son with it, and I know that he will be healed. And he went to do what he had thought of. And the blessed apostle appeared to him, and said: Thou didst not believe in me when alive; how wilt thou believe in me when I am dead? Fear not. Jesus Christ is kindly disposed to thee, through His great clemency. And Misdeus, when he did not find the bones (for one of the brethren had taken them, and carried them into the regions of the West[2408]), took some dust from where the bones had lain, and touched his son with it, and said: I believe in Thee, Jesus, now when he has left me who always afflicts men, that they may not look to Thy light which giveth understanding, O Lord, kind to men. And his son being healed in this manner, he met with the rest of the brethren who were under the rule of Syphorus, and entreated the brethren to pray for him, that he might obtain mercy from our Lord Jesus Christ; to whom be glory for ever and ever. Amen.

[2406] These names are slightly different in form in this paragraph.

[2407] These names are slightly different in form in this paragraph.

[2408] Abdias: and buried them in the city of Edessa. [The translator cites the readings of Pseudo-Abdias, as given by Tischendorf (from Fabricius), as those of “Abdias.” The same form of citation appears in the footnotes to the *Martyrdom of Bartholomew*, pp. 553–557.—R.]

Martyrdom of the Holy and Glorious Apostle Bartholomew.

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Historians declare that India is divided into three parts; and the first is said to end at Ethiopia, and the second at Media, and the third completes the country; and the one portion of it ends in the dark, and the other in the ocean. To this India, then, the holy Bartholomew the apostle of Christ went, and took up his quarters in the temple of Astaruth, and lived there as one of the pilgrims and the poor. In this temple, then, there was an idol called Astaruth, which was supposed to heal the infirm, but rather the more injured all. And the people were in entire ignorance of the true God; and from want of knowledge, but rather from the difficulty *of going to any other*, they all fled for refuge to the false god. And he brought upon them troubles, infirmities, damage, violence, and much affliction; and when any one sacrificed to him, the demon, retiring, appeared to give a cure to the person in trouble; and the foolish people, seeing this, believed in him. But the demons retired, not because they wished to cure men, but that they might the more assail them, and rather have them altogether in their power; and thinking that they were cured bodily, those that sacrificed to them were the more diseased in soul.

And it came to pass, that while the holy apostle of Christ, Bartholomew, stayed there, Astaruth gave no response, and was not able for curing. And when the temple was full of sick persons, who sacrificed to him daily, Astaruth could give no response; and sick persons who had come from far countries were lying there. When, therefore, in that temple not even one of the idols was able to give a response, and was of benefit neither to those that sacrificed to them nor to those who were in the agonies of death on their account, they were compelled to go to another city, where there was a temple of idols, where their great and most eminent god was called Becher.[2409] And having there sacrificed, they demanded, asking why their god Astaruth had not responded to them. And the demon Becher answered and said to them: From the day and hour that the true God, who dwelleth in the heavens, sent his apostle Bartholomew into the regions here, your god Astaruth is held fast by chains of fire, and can no longer either speak or breathe. They said to him: And who is this Bartholomew? He answered: He is the friend of the Almighty God, and has just come into these parts, that he may take away all the worship of the idols in the name of his God. And the servants of the Greeks said to him: Tell us what he is like, that we may be able to find him.

[2409] The history of Abdias gives the name as Berith, after Judg. ix. 46.

And the demon answered and said: He has black hair, a shaggy head, a fair skin,[2410] large eyes, beautiful nostrils, his ears hidden by the hair of his head, with a yellow beard, a few grey hairs, of middle height, and neither tall nor stunted, but middling, clothed with a white undercloak bordered with purple, and upon his shoulders a very white cloak; and his clothes have been worn twenty-six years, but neither are they dirty, nor have they waxed old. Seven times[2411] a day he bends the knee to the Lord, and seven times[2412] a night does he pray to God. His voice is like the sound of a strong trumpet; there go along with him angels of God, who allow him neither to be weary, nor to hunger, nor to thirst; his face, and his soul, and his heart are always glad and rejoicing; he foresees everything, he knows and speaks every tongue of every nation. And behold now, as soon as you ask me, and I answer you about him, behold, he knows; for the angels of the Lord tell him; and if you wish to seek him, if he is willing he will appear to you; but if he shall not be willing, you will not be able to find him. I entreat you, therefore, if you shall find him, entreat him not to come here, lest his angels do to me as they have done to my brother Astaruth.

And when the demon had said this, he held his peace. And they returned, and set to work to look into every face of the pilgrims and poor men, and for two days they could find him nowhere. And it came to pass, that one who was a demoniac set to work to cry out: Apostle of the Lord, Bartholomew, thy prayers are burning me up. Then said the apostle to him: Hold thy peace, and come out of him. And that very hour, the man who had suffered from the demon for many years was set free. 55

And Polymius, the king of that country, happened to be standing opposite the apostle; and he had a daughter a demoniac, that is to say, a lunatic. And he heard about the demoniac that had been healed, and sent messengers to the apostle, saying: My daughter is grievously torn; I implore thee, therefore, as thou hast delivered him[2413] who suffered for many years, so also to order my daughter to be set free. And the apostle rose up, and went with them. And he sees the king's daughter bound with chains, for she used to tear in pieces all her limbs; and if any one came near her, she used to bite, and no one dared to come near her. The servants say to him: And who is it that dares to touch her? The apostle answered them: Loose her, and let her go. They say to him again: We have her in our power when she is bound with all our force, and dost thou bid us loose her? The apostle says to them: Behold, I keep her enemy bound, and are you even now afraid of her? Go and loose her; and when she has partaken of food, let her rest, and early to-morrow bring her to me. And they went and did as the apostle had commanded them; and thereafter the demon was not able to come near her.

[2410] Lit., white flesh.

[2411] Pseudo-Abdias says: a hundred times.

[2412] Pseudo-Abdias says: a hundred times.

[2413] Abdias calls him Pseustius.

Then the king loaded camels with gold and silver, precious stones, pearls, and clothing, and sought to see the apostle; and having made many efforts, and not found him, he brought everything back to his palace.

And it happened, when the night had passed, and the following day was dawning, the sun having risen, the apostle appeared alone with the king in his bed-chamber, and said to him: Why didst thou seek me yesterday the whole day with gold and silver, and precious stones, pearls, and raiment? For these gifts those persons long for who seek earthly things; but I seek nothing earthly, nothing carnal. Wherefore I wish to teach thee that the Son of God deigned to be born as a man out of a virgin's womb. He was conceived in the womb of the virgin; He took to Himself her who was always a virgin, having within herself Him who made the heaven and the earth, the sea, and all that therein is. He, born of a virgin, like mankind, took to Himself a beginning in time, He who has a beginning neither of times nor days; but He Himself made every beginning, and everything created, whether in things visible or invisible. And as this virgin did not know man, so she, preserving her virginity, vowed a vow[2414] to the Lord God. And she was the first who did so. For, from the time that man existed from the beginning of the world, no woman made a vow of this mode of life; but she, as she was the first among women who loved this in her heart, said, I offer to Thee, O Lord, my virginity. And, as I have said to thee, none of mankind dared to speak this word; but she being called for the salvation of many, observed this—that she might remain a virgin through the love of God, pure and undefiled. And suddenly, when she was shut up in her chamber, the archangel Gabriel appeared, gleaming like the sun; and when she was terrified at the sight, the angel said to her, Fear not, Mary; for thou hast found favour in the sight of the Lord, and thou shalt conceive. And she cast off fear, and stood up, and said, How shall this be to me, since I know not man? The angel answered her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that holy thing which is born of thee shall be called Son of God.[2415] Thus, therefore, when the angel had departed from her, she escaped the temptation of the devil, who deceived the first man when at rest. For, having tasted of the tree of disobedience, when the woman said to him, Eat, he ate; and thus the first man was cast out of paradise, and banished to this life. From him have been born the whole human race. Then the Son of God having been born of the virgin, and having become perfect man, and having been baptized, and after His baptism having fasted forty days, the tempter came and said to Him:

[2414] Or, prayed a prayer.

[2415] Comp. Luke i. 26–38. Abdias goes on: He then, after His birth, suffered Himself to be tempted by that devil who had overcome the first man, persuading him to eat of the tree forbidden by God.

If thou art the Son of God, tell these stones to become loaves. And He answered: Not on bread alone shall man live, but by every word of God.[2416] Thus therefore the devil, who through eating had conquered the first man, was conquered through the fasting of the second man; and as he through want of self-restraint had conquered the first man, the son of the virgin earth, so we shall conquer through the fasting of the second Adam, the Son of the Virgin Mary.

The king says to him: And how is it that thou saidst just now that she was the first virgin of whom was born God and man? And the apostle answered: I give thanks to the Lord that thou hearest me gladly. The first man, then, was called Adam; he was formed out of the earth. And the earth, his mother out of which he was, was virgin, because it had neither been polluted by the blood of man nor opened for the burial of any one. The earth, then, was like the virgin, in order that he who conquered the son of the virgin earth might be conquered by the Son of the Virgin Mary. And, behold, he did conquer; for his wicked craft, through the eating of the tree by which man, being deceived, came forth from paradise, kept paradise shut. Thereafter this Son of the virgin conquered all the craft of the devil. And his craft was such, that when he saw the Son of the virgin fasting forty days, he knew in truth that He was the true God. The true God and man, therefore, hath not given Himself out to be known, except to those who are pure in heart,[2417] and who serve Him by good works. The devil himself, therefore, when he saw that after the forty days He was again hungry, was deceived into thinking that He was not God, and said to Him, Why hast thou been hungry? tell these stones to become loaves, and eat. And the Lord answered him, Listen, devil; although thou mayst lord it over man, because he has not kept the commandment of God. I have fulfilled the righteousness of God in having fasted, and shall destroy thy power, so that thou shalt no longer lord it over man. And when he saw himself conquered, he again takes Jesus to an exceeding high mountain, and shows Him all the kingdoms of the world, and says, All these will I give thee, if thou wilt fall down and worship me. The Lord says to him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. And there was a third temptation for the Lord; for he takes Him up to the pinnacle of the temple, and says, If thou art the Son of God, cast thyself down. The Lord says to him, Thou shalt not tempt the Lord thy God. And the devil disappeared. And he indeed that once conquered Adam, the son of the virgin earth, was thrice conquered by Christ, the Son of the Virgin Mary.

And when the Lord had conquered the tyrant, He sent His apostles into all the world, that He might redeem His people from the deception of the devil; and one of these I am, an apostle of Christ. On this account we seek not after gold and silver, but rather despise them, because we labour to be rich in that place where the kingdom of Him alone endureth[2418] for ever, where neither trouble, nor grief, nor groaning, nor death, has place; where there is eternal blessedness, and ineffable joy, and everlasting exultation, and perpetual repose. Wherefore also the demon sitting in your temple, who makes responses to you, is kept in chains through the angel of the Lord who has sent me. Because if thou shalt be baptized, and wishest thyself to be enlightened, I will make thee behold Him, and learn from how great evils thou hast been redeemed. At the same time hear also by what means he injures all those who are lying sick in the temple. The devil himself by his own art causes the men to be sick, and again to be healed, in order that they may the more believe in the idols, and in order that he may have place the more in their souls, in order that they may say to the stock and the stone, Thou art our God.[2419] But that demon who dwells in the idol is held in subjection, conquered by me, and is able to give no response to those who sacrifice and pray there. And if thou wishest to prove that it is so, I order him to return into the idol, and I will make him confess with his own mouth that he is bound, and able to give no response.

[2416] Comp. Luke iv. 1–13.

[2417] Matt. v. 8.

The king says to him: To-morrow, at the first hour of the day, the priests are ready to sacrifice in the temple, and I shall come there, and shall be able to see this wonderful work.

And it came to pass on the following day, as they were sacrificing, the devil began to cry out: Refrain, ye wretched ones, from sacrificing to me, lest ye suffer worse for my sake; because I am bound in fiery chains, and kept in subjection by an angel of the Lord Jesus Christ, the Son of God, whom the Jews crucified: for, being afraid of him, they condemned him to death. And he put to death Death himself, our king, and he bound our prince in chains of fire; and on the third day, having conquered death and the devil, rose in glory, and gave the sign of the cross to his apostles, and sent them out into the four quarters of the world; and one of them is here just now, who has bound me, and keeps me in subjection. I implore you, therefore, supplicate him on my account, that he may set me free to go into other habitations.

Then the apostle answered: Confess, unclean demon, who is it that has injured all those that are lying here from heavy diseases? The demon answered: The devil, our ruler, he who is bound, he sends us against men, that, having first injured their bodies, we may thus also make an assault upon their souls when they sacrifice to us. For then we have complete power over them, when they believe in us and sacrifice to us. And when, on account of the mischief done to them, we retire, we appear curing them, and are worshipped by them as gods; but in truth we are demons, and the servants of him who was crucified, the Son of the virgin, have bound us. For from that day on which the Apostle Bartholomew came I am punished, kept bound in chains of fire. And for this reason I speak, because he has commanded me. At the same time, I dare not utter more when the apostle is present, neither I nor our rulers.

[2418] Lit., reigneth.

[2419] Jer. ii. 27.

The apostle says to him: Why dost thou not save all that have come to thee? The demon says to him: When we injure their bodies, unless we first injure their souls, we do not let their bodies go. The apostle says to him: And how do you injure their souls? The demon answered him: When they believe that we are gods, and sacrifice to us, God withdraws from those who sacrifice, and we do not take away the sufferings of their bodies, but retire into their souls.

Then the apostle says to the people: Behold, the god whom you thought to cure you, does the more mischief to your souls and bodies. Hear even now your Maker who dwells in the heavens, and do not believe in lifeless stones and stocks. And if you wish that I should pray for you, and that all these may receive health, take down this idol, and break it to pieces; and when you have done this, I will sanctify this temple in the name of our Lord Jesus Christ; and having baptized all of you who are in it in the baptism of the Lord, and sanctified you, I will save all.

Then the king gave orders, and all the people brought ropes and crowbars, and were not at all able to take down the idol. Then the apostle says to them: Unfasten the ropes. And when they had unfastened them, he said to the demon dwelling in it: In the name of our Lord Jesus Christ, come out of this idol, and go into a desert place, where neither winged creature utters a cry, nor voice of man has ever been heard. And straightway he arose at the word of the apostle, and lifted it up from its foundations; and in that same hour all the idols that were in that place were broken to pieces.

Then all cried out with one voice, saying: He alone is God Almighty whom Bartholomew the apostle proclaims. Then the holy Bartholomew, having spread forth his hands to heaven, said: God of Abraham, God of Isaac, God of Jacob, who for the salvation of men hast sent forth Thine only begotten Son, our Lord Jesus Christ, in order that He might redeem by His own blood all of us enslaved by sin, and declare us to be Thy sons, that we may know Thee, the true God, that Thou existest always to eternity God without end: one God, the Father, acknowledged in Son and Holy Spirit; one God, the Son, glorified in Father and Holy Spirit; one God, the Holy Spirit, worshipped in Father and Son; and acknowledged to be truly one,[2420] the Father unbegotten, the Son begotten, the Holy Spirit proceeding; and in Thee the Father, and in the Holy Spirit, Thine only begotten Son our Lord Jesus Christ is, in whose name Thou hast given us power to heal the sick, to cure paralytics, to expel demons, and raise the dead: for He said to us, Verily I say unto you, that whatever ye shall ask in my name ye shall receive.[2421] I entreat, then, that in His name all this multitude may be saved, that all may know that Thou alone art God in heaven, and in the earth, and in the sea, who seekest the salvation of men through that same Jesus Christ our Lord, with whom Thou livest and reignest in unity of the Holy Spirit for ever and ever.

[2420] Or, unity.

[2421] Matt. xxi. 22.

And when all responded to the Amen, suddenly there appeared an angel of the Lord, shining brighter than the sun, winged, and other four angels holding up the four corners of the temple; and with his finger the one sealed the temple and the people, and said: Thus saith the Lord who hath sent me, As you have all been purified from all your infirmity, so also this temple shall be purified from all uncleanness, and from the demons dwelling in it, whom the apostle of God has ordered to go into a desert place; for so hath God commanded me, that I may manifest Him to you. And when ye behold Him, fear nothing; but when I make the sign of the cross, so also do ye with your finger seal your faces, and these evil things will flee from you. Then he showed them the demon who dwelt in the temple, like an Ethiopian, black as soot; his face sharp like a dog's, thin-cheeked, with hair down to his feet, eyes like fire, sparks coming out of his mouth; and out of his nostrils came forth smoke like sulphur, with wings spined like a porcupine; and his hands were bound with fiery chains, and he was firmly kept in. And the angel of the Lord said to him: As also the apostle hath commanded, I let thee go; go where voice of man is not heard, and be there until the great day of judgment. And when he let him go, he flew away, groaning and weeping, and disappeared. And the angel of the Lord went up into heaven in the sight of all.

Then the king, and also the queen, with their two sons, and with all his people, and with all the multitude of the city, and every city round about, and country, and whatever land his kingdom ruled over, were saved, and believed, and were baptized in the name of the Father, and the Son, and the Holy Spirit. And the king laid aside his diadem, and followed Bartholomew the apostle of Christ.

And after these things the unbelievers of the Greeks, having come together to Astreges[2422] the king, who was the elder brother of the king who had been baptized, say to him: O king, thy brother Polymius has become disciple to a certain magician, who has taken down our temples, and broken our gods to pieces. And while they were thus speaking and weeping, behold, again there came also some others from the cities round about, both priests[2423] and people; and they set about weeping and making accusations[2424] before the king. Then King Astreges in a rage sent a thousand armed men along with those priests, in order that, wherever they should find the apostle, they might bring him to him bound. And when they had done so, and found him, and brought him, he says to him: Art thou he who 557
has perverted my brother from the gods? To whom the apostle answered: I have not per-

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[2422] Abdias calls him Astyages; elsewhere he is called Sanathrugus.

[2423] Lit., no-priests—μιερεῖς for μὴ ἱερεῖς—a name given in scorn to heathen priests by Christian writers.

[2424] Lit., calling out.

verted him, but have converted him to God. The king says to him: Art thou he who caused our gods to be broken in pieces? The apostle says to him: I gave power to the demons who were in them, and they broke in pieces the dumb and senseless idols, that all men might believe in God Almighty, who dwelleth in the heavens. The king says to him: As thou hast made my brother deny his gods, and believe in thy God, so I also will make you reject thy God and believe in my gods. The apostle says to him: If I have bound and kept in subjection the god which thy brother worshipped, and at my order the idols were broken in pieces, if thou also art able to do the same to my God, thou canst persuade me also to sacrifice to thy gods; but if thou canst do nothing to my God, I will break all thy gods in pieces; but do thou believe in my God.

And when he had thus spoken, the king was informed that this god Baldad[2425] and all the other idols had fallen down, and were broken in pieces. Then the king rent the purple in which he was clothed, and ordered the holy apostle Bartholomew to be beaten with rods; and after having been thus scourged, to be beheaded.

And innumerable multitudes came from all the cities, to the number of twelve thousand, who had believed in him along with the king; and they took up the remains of the apostle with singing of praise and with all glory, and they laid them in the royal tomb, and glorified God. And the king Astreges having heard of this, ordered him to be thrown into the sea; and his remains were carried into the island of Liparis.

And it came to pass on the thirtieth day after the apostle was carried away, that the king Astreges was overpowered by a demon and miserably strangled; and all the priests were strangled by demons, and perished on account of their rising against[2426] the apostle, and thus died by an evil fate.

And there was great fear and trembling, and all came to the Lord, and were baptized by the presbyters who had been ordained by the holy apostle Bartholomew. And according to the commandment of the apostle, all the clergy of the people made King Polymius bishop; and in the name of our Lord Jesus Christ he received the grace of healing, and began to do signs. And he remained in the bishopric twenty years; and having prospered in all things, and governed the church well, and guided it in right opinions,[2427] he fell asleep in peace, and went to the Lord: to whom be glory and strength for ever and ever. Amen.

[2425] Abdias calls him Vualdath.

[2426] Or it may mean: that the apostle might be established.

[2427] Or, in orthodoxy.

Acts of the Holy Apostle Thaddæus,

One of the Twelve.[2428]

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Lebbæus, who also is Thaddæus, was of the city of Edessa—and it is the metropolis of Osroene, in the interior of the Armenosyrians—an Hebrew by race, accomplished and most learned in the divine writings. He came to Jerusalem to worship in the days of John the Baptist; and having heard his preaching and seen his angelic life, he was baptized, and his name was called Thaddæus. And having seen the appearing of Christ, and His teaching, and His wonderful works, he followed Him, and became His disciple; and He chose him as one of the twelve, the tenth apostle according to the Evangelists Matthew and Mark.

In those times there was a governor of the city of Edessa, Abgarus by name. And there having gone abroad the fame of Christ, of the wonders which He did, and of His teaching, Abgarus having heard of it, was astonished, and desired to see Christ, and could not leave his city and government. And about the days of the Passion and the plots of the Jews, Abgarus, being seized by an incurable disease, sent a letter to Christ by Ananias the courier,[2429] to the following effect:—To Jesus[2430] called Christ, Abgarus the governor of the country of the Edessenes, an unworthy slave. The multitude of the wonders done by thee has been heard of by me, that thou healest the blind, the lame, and the paralytic, and curest all the demoniacs; and on this account I entreat thy goodness to come even to us, and escape from the plottings of the wicked Jews, which through envy they set in motion against thee. My city is small, but large enough for both. Abgarus enjoined Ananias to take accurate account of Christ, of what appearance He was, and His stature, and His hair, and in a word everything.

And Ananias, having gone and given the letter, was carefully looking at Christ, but was unable to fix Him in his mind. And He knew as knowing the heart, and asked to wash Himself; and a towel[2431] was given Him; and when He had washed Himself, He wiped His face with it. And His image having been imprinted upon the linen, He gave it to Ananias, saying: Give this, and take back this message, to him that sent thee: Peace to thee and thy city! For because of this I am come, to suffer for the world, and to rise again, and to raise up the forefathers. And after I have been taken up into the heavens I shall send thee my disciple Thaddæus, who shall enlighten thee, and guide thee into all the truth, both thee and thy city.

[2428] [Curiously enough, the Vienna ms. has in the title: “one of the seventy,” instead of “one of the twelve.” The same confusion exists in the writings of Eusebius and Jerome.—R.]

[2429] Lit., the swift runner.

[2430] [Compare with this letter that found in Eusebius (*Hist. Eccl.*, i. 13), where the reply is also given. Eusebius claims that he had seen the original documents.—R.]

[2431] Lit., doubled in four.

And having received Ananias, and fallen down and adored the likeness, Abgarus was cured of his disease before Thaddæus came.

And after the passion, and the resurrection, and the ascension, Thaddæus went to Abgarus; and having found him in health, he gave him an account of the incarnation of Christ, and baptized him, with all his house. And having instructed great multitudes, both of Hebrews and Greeks, Syrians and Armenians, he baptized them in the name of the Father, and Son, and Holy Spirit, having anointed them with the holy perfume; and he communicated to them of the undefiled mysteries of the sacred body and blood of our Lord Jesus Christ, and delivered to them to keep and observe the law of Moses, and to give close heed to the things that had been said by the apostles in Jerusalem. For year by year they came together to the passover, and again he imparted to them the Holy Spirit.

And Thaddæus along with Abgarus destroyed idol-temples and built churches; ordained as bishop one of his disciples, and presbyters, and deacons, and gave them the rule of the psalmody and the holy liturgy. And having left them, he went to the city of Amis, great metropolis of the Mesechaldeans and Syrians, that is, of Mesopotamia-Syria, beside the river Tigris. And he having gone into the synagogue of the Jews along with his disciples on the Sabbath-day, after the reading of the law the high priest said to Thaddæus and his disciples: Men, whence are you? and why are you here?

And Thaddæus said: No doubt you have heard of what has taken place in Jerusalem about Jesus Christ, and we are His disciples, and witnesses of the wonderful things which 559 He did and taught, and how through hatred the chief priests delivered Him to Pilate the procurator of Judæa. And Pilate, having examined Him and found no case,[2432] wished to let Him go; but they cried out, If thou let him go, thou art not Cæsar's friend, because he proclaims himself king. And he being afraid, washed his hands in the sight of the multitude, and said, I am innocent of the blood of this man; see ye to it. And the chief priests answered and said, His blood be upon us and our children. And Pilate gave him up to them. And they took Him, and spit upon Him, with the soldiers, and made a great mock of Him, and crucified Him, and laid Him in the tomb, and secured it well, having also set guards upon Him. And on the third day before dawn He rose, leaving His burial-clothes in the tomb. And He was seen first by His mother and other women, and by Peter and John first of my fellow disciples, and thereafter to us the twelve, who ate and drank with Him after His resurrection for many days. And He sent us in His name to proclaim repentance and remission of sins to all the nations, that those who were baptized, having had the kingdom of the heavens preached to them, would rise up incorruptible at the end of this age; and He gave us power to expel demons, and heal every disease and every malady, and raise the dead.

[2432] Or, fault.

And the multitudes having heard this, brought together their sick and demoniacs. And Thaddæus, having gone forth along with his disciples, laid his hand upon each one of them, and healed them all by calling upon the name of Christ. And the demoniacs were healed before Thaddæus came near them, the spirits going out of them. And for many days the people ran together from different places, and beheld what was done by Thaddæus. And hearing his teaching, many believed, and were baptized, confessing their sins.

Having therefore remained with them for five years, he built a church; and having appointed as bishop one of his disciples, and presbyters, and deacons, and prayed for them, he went away, going round the cities of Syria, and teaching, and healing all the sick; whence he brought many cities and countries to Christ through His teaching. Teaching, therefore, and evangelizing along with the disciples, and healing the sick, he went to Berytus, a city of Phœnicia by the sea;[2433] and there, having taught and enlightened many, he fell asleep on the twenty-first[2434] of the month of August. And the disciples having come together, buried him with great honour; and many sick were healed, and they gave glory to the Father, and the Son, and the Holy Spirit, for ever and ever. Amen.

[2433] The other [Vienna] ms. here adds: And having gone into it, he preached Christ, saying to them all with tears, Ye men who have ears to hear, hear from me the word of life; hear attentively, and understand. Cast off your many opinions, and believe and come to the one living and true God, the God of the Hebrews. For He only is the true God and Maker of the whole creation, searching the hearts of mankind, and knowing all about each one before their birth, as being the Maker of them all. To Him alone, fixing your eyes upon heaven, fall down evening and morning, and at noon, and to Him alone offer the sacrifice of praise, and give thanks always, refraining from what you yourselves hate; because God is compassionate and benevolent, and recompenses to each one according to his works.

[2434] The Parisms. has 20th.

Acts of the Holy Apostle and Evangelist John the Theologian.

About His Exile and Departure.

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When Agrippa, whom, on account of his plotting against Peace, they stoned and put to death, was king of the Jews, Vespasian Cæsar, coming with a great army, invested Jerusalem; and some prisoners of war he took and slew, others he destroyed by famine in the siege, and most he banished, and at length scattered up and down. And having destroyed the temple, and put the holy vessels on board a ship, he sent them to Rome, to make for himself a temple of peace, and adorned it with the spoils of war.

And when Vespasian was dead, his son Domitian, having got possession of the kingdom, along with his other wrongful acts, set himself also to make a persecution against the righteous men. For, having learned that the city was filled with Jews, remembering the orders given by his father about them, he purposed casting them all out of the city of the Romans. And some of the Jews took courage, and gave Domitian a book, in which was written as follows:—

O Domitian, Cæsar and king of all the world, as many of us as are Jews entreat thee, as suppliants we beseech of thy power not to banish us from thy divine and benignant countenance; for we are obedient to thee, and the customs, and laws, and practices, and policy, doing wrong in nothing, but being of the same mind with the Romans. But there is a new and strange nation, neither agreeing with other nations nor consenting to the religious observances of the Jews, uncircumcised, inhuman, lawless, subverting whole houses, proclaiming a man as God, all assembling together[2435] under a strange name, that of Christian. These men reject God, paying no heed to the law given by Him, and proclaim to be the Son of God a man born of ourselves, Jesus by name, whose parents and brothers and all his family have been connected with the Hebrews; whom on account of his great blasphemy and his wicked fooleries we gave up to the cross. And they add another blasphemous lie to their first one: him that was nailed up and buried, they glorify as having risen from the dead; and, more than this, they falsely assert that he has been taken up by[2436] clouds into the heavens.

At all this the king, being affected with rage, ordered the senate to publish a decree that they should put to death all who confessed themselves to be Christians. Those, then, who were found in the time of his rage, and who reaped the fruit of patience, and were crowned in the triumphant contest against the works of the devil, received the repose of incorruption.

[2435] Tischendorf gives a conjectural reading: who is present to them when they assemble; but the mss. reading will bear the interpretation given above.

[2436] Or, in.

And the fame of the teaching of John was spread abroad in Rome; and it came to the ears of Domitian that there was a certain Hebrew in Ephesus, John by name, who spread a report about the seat of empire of the Romans, saying that it would quickly be rooted out, and that the kingdom of the Romans would be given over to another. And Domitian, troubled by what was said, sent a centurion with soldiers to seize John, and bring him. And having gone to Ephesus, they asked where John lived. And having come up to his gate, they found him standing before the door; and, thinking that he was the porter, they inquired of him where John lived. And he answered and said: I am he. And they, despising his common, and low, and poor appearance, were filled with threats, and said: Tell us the truth. And when he declared again that he was the man they sought, the neighbours moreover bearing witness to it, they said that he was to go with them at once to the king in Rome. And, urging them to take provisions for the journey, he turned and took a few dates, and straightway went forth.

And the soldiers, having taken the public conveyances, travelled fast, having seated him in the midst of them. And when they came to the first change, it being the hour of breakfast, they entreated him to be of good courage, and to take bread, and eat with them. And John said: I rejoice in soul indeed, but in the meantime I do not wish to take any food. And they started, and were carried along quickly. And when it was evening they stopped at a certain inn; and as, besides, it was the hour of supper, the centurion and the soldiers being most 56 kindly disposed, entreated John to make use of what was set before them. But he said that he was very tired, and in want of sleep more than any food. And as he did this each day, all the soldiers were struck with amazement, and were afraid lest John should die, and involve them in danger. But the Holy Spirit showed him to them as more cheerful. And on the seventh day, it being the Lord's day, he said to them: Now it is time for me also to partake of food. And having washed his hands and face, he prayed, and brought out the linen cloth, and took one of the dates, and ate it in the sight of all.

And when they had ridden a long time they came to the end of their journey, John thus fasting. And they brought him before the king, and said: Worshipful king, we bring to thee John, a god, not a man; for, from the hour in which we apprehended him, to the present, he has not tasted bread. At this Domitian being amazed, stretched out his mouth on account of the wonder, wishing to salute him with a kiss; but John bent down his head, and kissed his breast. And Domitian said: Why hast thou done this? Didst thou not think me worthy to kiss thee? And John said to him: It is right to adore the hand of God first of all, and in this way to kiss the mouth of the king; for it is written in the holy books, The heart of a king is in the hand of God.[2437]

[2437] Prov. xxi. 1.

And the king said to him: Art thou John, who said that my kingdom would speedily be uprooted, and that another king, Jesus, was going to reign instead of me? And John answered and said to him: Thou also shalt reign for many years given thee by God, and after thee very many others; and when the times of the things upon earth have been fulfilled, out of heaven shall come a King, eternal, true, Judge of living and dead, to whom every nation and tribe shall confess, through whom every earthly power and dominion shall be brought to nothing, and every mouth speaking great things shall be shut. This is the mighty Lord and King of everything that hath breath and flesh,[2438] the Word and Son of the living One, who is Jesus Christ.

At this Domitian said to him: What is the proof of these things? I am not persuaded by words only; words are a sight of the unseen.[2439] What canst thou show in earth or heaven by the power of him who is destined to reign, as thou sayest? For he will do it, if he is the Son of God. And immediately John asked for a deadly poison. And the king having ordered poison to be given to him, they brought it on the instant. John therefore, having taken it, put it into a large cup, and filled it with water, and mixed it, and cried out with a loud voice, and said: In Thy name, Jesus Christ, Son of God, I drink the cup which Thou wilt sweeten; and the poison in it do Thou mingle with Thy Holy Spirit, and make it become a draught of life and salvation, for the healing of soul and body, for digestion and harmless assimilation, for faith not to be repented of, for an undeniable testimony of death as the cup of thanksgiving.[2440] And when he had drunk the cup, those standing beside Domitian expected that he was going to fall to the ground in convulsions. And when John stood, cheerful, and talked with them safe, Domitian was enraged against those who had given the poison, as having spared John. But they swore by the fortune and health of the king, and said that there could not be a stronger poison than this. And John, understanding what they were whispering to one another, said to the king: Do not take it ill, O king, but let a trial be made,[2441] and thou shalt learn the power of the poison. Make some condemned criminal be brought from the prison. And when he had come, John put water into the cup, and swirled it round, and gave it with all the dregs to the condemned criminal. And he, having taken it and drunk, immediately fell down and died.

And when all wondered at the signs that had been done, and when Domitian had retired and gone to his palace, John said to him: O Domitian, king of the Romans, didst thou contrive this, that, thou being present and bearing witness, I might to-day become a murderer? What is to be done about the dead body which is lying? And he ordered it to be taken and thrown away. But John, going up to the dead body, said: O God, Maker of the heavens, Lord and Master of angels, of glories, of powers, in the name of Jesus Christ, Thine only begotten Son, give to this man who has died for this occasion a renewal of life, and restore him his soul, that Domitian may learn that the Word is much more powerful than poison, and is the ruler of life. And having taken him by the hand, he raised him up alive.

[2438] Lit., of all breath and flesh.

[2439] Equal to our proverb, Seeing is believing.

[2440] i.e., the Eucharist.

[2441] Tischendorf conjectures this clause, as the original is illegible.

And when all were glorifying God, and wondering at the faith of John, Domitian said to him: I have put forth a decree of the senate, that all such persons should be summarily dealt with, without trial; but since I find from thee that they are innocent, and that their religion is rather beneficial, I banish thee to an island, that I may not seem myself to do away with my own decrees. He asked then that the condemned criminal should be let go; and when he was let go, John said: Depart, give thanks to God, who has this day delivered 562 thee from prison and from death.

And while they were standing, a certain home-born slave of Domitian's, of those in the bed-chamber, was suddenly seized by the unclean demon, and lay dead; and word was brought to the king. And the king was moved, and entreated John to help her. And John said: It is not in man to do this; but since thou knowest how to reign, but dost not know from whom thou hast received it, learn who has the power over both thee and thy kingdom. And he prayed thus: O Lord, the God of every kingdom, and master of every creature, give to this maiden the breath of life. And having prayed, he raised her up. And Domitian, astonished at all the wonders, sent him away to an island, appointing for him a set time.

And straightway John sailed to Patmos, where also he was deemed worthy to see the revelation of the end. And when Domitian was dead, Nerva succeeded to the kingdom, and recalled all who had been banished; and having kept the kingdom for a year, he made Trajan his successor in the kingdom. And when he was king over the Romans, John went to Ephesus, and regulated all the teaching of the church, holding many conferences, and reminding them of what the Lord had said to them, and what duty he had assigned to each. And when he was old and changed, he ordered Polycarp to be bishop over the church.

And what like his end was, or his departure from men, who cannot give an account of? For on the following day, which was the Lord's day, and in the presence of the brethren, he began to say to them: Brethren, and fellow-servants, and co-heirs, and copartners of the kingdom of the Lord, know the Lord what miracles He hath shown you through me, what wonders, what cures, what signs, what gracious gifts, teachings, rulings, rests, services, glories, graces, gifts, faiths, communions; how many things you have seen with your eyes, that ear hath not heard. Be strong, therefore, in Him, remembering Him in all your doings, knowing the mystery of the dispensation that has come to men, for the sake of which the Lord has worked. He then, through me, exhorts you: Brethren, I wish to remain without grief, without insult, without treachery, without punishment. For He also knows insult from you, He knows also dishonour, He knows also treachery, He knows also punishment from those that disobey His commandments. Let not therefore our God be grieved, the good, the compassionate, the merciful, the holy, the pure, the undefiled, the only, the one, the immutable, the sincere, the guileless, the slow to anger, He that is higher and more exalted than every name that we speak or think of—our God, Jesus Christ. Let Him rejoice along with us because we conduct ourselves well; let Him be glad because we live in purity; let Him rest because we behave reverently; let Him be pleased because we live in fellowship; let Him smile because we are sober-minded; let Him be delighted because we love. These things, brethren, I communicate to you, pressing on to the work set before me, already perfected for me by the Lord. For what else have I to say to you? Keep the sureties of your God; keep His presence, that shall not be taken away from you. And if then ye sin no more, He will forgive you what ye have done in ignorance; but if, after ye have known Him, and He has had compassion upon you, you return to the like courses, even your former offences will be laid to your charge, and ye shall have no portion or compassion before His face.[2442]

And when he had said this to them, he thus prayed: Jesus, who didst wreathe this crown by Thy twining, who hast inserted these many flowers into the everlasting flower of Thy countenance, who hast sown these words among them, be Thou Thyself the protector and healer of Thy people. Thou alone art benignant and not haughty, alone merciful and kind, alone a Saviour, and just; Thou who always seest what belongs to all, and art in all, and everywhere present, God Lord Jesus Christ; who with Thy gifts and Thy compassion coverest those that hope in Thee; who knowest intimately those that everywhere speak against us, and blaspheme Thy holy name, do Thou alone, O Lord, help Thy servants with Thy watchful care. So be it, Lord.

And having asked bread, he gave thanks thus, saying: What praise, or what sort of offering, or what thanksgiving, shall we, breaking the bread, invoke, but Thee only? We glorify the name by which Thou hast been called by the Father; we glorify the name by which Thou hast been called through the Son; we glorify the resurrection which has been manifested to us through Thee; of Thee we glorify the seed,[2443] the word, the grace, the true pearl, the treasure, the plough, the net,[2444] the majesty, the diadem, Him called Son of man for our sakes, the truth, the rest, the knowledge, the freedom, the place of refuge in Thee. For Thou alone art Lord, the root of immortality, and the fountain of incorruption, and the seat of the ages; Thou who hast been called all these for our sakes, that now we, calling upon Thee through these, may recognise Thine illimitable majesty, presented to us by Thy presence, that can be seen only by the pure, seen in Thine only Son. 563

[2442] Comp. Heb. x. 26.

[2443] Or, sowing.

[2444] Comp. Matt. xiii.

And having broken the bread, he gave it to us, praying for each of the brethren, that he might be worthy of the Eucharist of the Lord. He also therefore, having likewise tasted it, said: To me also let there be a portion with you, and peace, O beloved. And having thus spoken, and confirmed the brethren, he said to Eutyches, also named Verus: Behold, I appoint thee a minister[2445] of the Church of Christ, and I entrust to thee the flock of Christ. Be mindful, therefore, of the commandments of the Lord; and if thou shouldst fall into trials or dangers, be not afraid: for thou shalt fall under many troubles, and thou shalt be shown to be an eminent witness[2446] of the Lord. Thus, then, Verus, attend to the flock as a servant of God, until the time appointed for thy testimony.

And when John had spoken this, and more than this, having entrusted to him the flock of Christ, he says to him: Take some brethren, with baskets and vessels, and follow me. And Eutyches, without considering,[2447] did what he was bid. And the blessed John having gone forth from the house, went outside of the gates, having told the multitude to stand off from him. And having come to the tomb of one of our brethren, he told them to dig. And they dug. And he says: Let the trench be deeper. And as they dug, he conversed with those who had come out of the house with him, building them up, and furnishing them thoroughly into the majesty of the Lord. And when the young men had finished the trench, as he had wished, while we knew[2448] nothing, he takes off the clothes he had on, and throws them, as if they were some bedding, into the depth of the trench; and, standing in only his drawers,[2449] stretched forth his hands, and prayed.

O God, who hast chosen us for the mission[2450] of the Gentiles, who hast sent us out into the world, who hast declared Thyself through the apostles; who hast never rested, but always savest from the foundation of the world; who hast made Thyself known through all nature; who hast made our wild and savage nature quiet and peaceable; who hast given Thyself to it when thirsting after knowledge;[2451] who hast put to death its adversary, when it took refuge in Thee; who hast given it Thy hand, and raised it from the things done in Hades; who hast shown it its own enemy; who hast in purity turned its thoughts upon Thee, O Christ Jesus, Lord of things in heaven, and law of things on earth, the course of things aerial, and guardian of things etherial, the fear of those under the earth, and grace of Thine own people, receive also the soul of Thy John, which has been certainly deemed worthy by

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[2445] Or, deacon.

[2446] i.e., martyr.

[2447] The othermss. has: not without concern.

[2448] Or, saw.

[2449] The word διγρωσίω is not to be found in any of the dictionaries. Perhaps it is a misreading of διαζώστρᾳ.

[2450] Or, apostleship.

[2451] Lit., words or reasons.

Thee, Thou who hast preserved me also till the present hour pure to Thyself, and free from intercourse with woman; who, when I wished in my youth to marry, didst appear to me, and say, I am in need of thee, John; who didst strengthen for me beforehand my bodily weakness; who, when a third time I wished to marry, didst say to me at the third hour, in the sea, John, if thou wert not mine, I would let thee marry; who hast opened up the sight of my mind, and hast favoured my bodily[2452] eyes; who, when I was looking about me, didst call even the gazing upon a woman hateful; who didst deliver me from temporary show, and preserve me for that which endureth for ever; who didst separate me from the filthy madness of the flesh; who didst stop up[2453] the secret disease of the soul, and cut out its open actions; who didst afflict and banish him who rebelled in me; who didst establish my love to Thee spotless and unimpaired; who didst give me undoubting faith in Thee; who hast drawn out for me pure thoughts towards Thee; who hast given me the due reward of my works; who hast set it in my soul to have no other possession than Thee alone: for what is more precious than Thou? Now, O Lord, when I have accomplished Thy stewardship with which I was entrusted, make me worthy of Thy repose, having wrought that which is perfect in Thee, which is ineffable salvation. And as I go to Thee, let the fire withdraw, let darkness be overcome, let the furnace be slackened, let Gehenna be extinguished, let the angels follow, let the demons be afraid, let the princes be broken in pieces, let the powers of darkness fall, let the places on the right hand stand firm, let those on the left abide not, let the devil be muzzled, let Satan be laughed to scorn, let his madness be tamed, let his wrath be broken, let his children be trodden under foot, and let all his root be uprooted; and grant to me to accomplish the journey to Thee, not insulted, not despitefully treated, and to receive what Thou hast promised to those that live in purity, and that have loved a holy life.

And gazing towards heaven, he glorified God; and having sealed himself altogether, he stood and said to us, Peace and grace be with you, brethren! and sent the brethren away. And when they went on the morrow they did not find him, but his sandals, and a fountain welling up. And after that they remembered what had been said to Peter by the Lord about him: For what does it concern thee if I should wish him to remain until I come?[2454] And 564 they glorified God for the miracle that had happened. And having thus believed, they retired praising and blessing the benignant God; because to Him is due glory now and ever, and to ages of ages. Amen.

[2452] Or, visible.

[2453] Or, muzzle.

[2454] John xxi. 22.

Revelation of Moses.

Account and life of Adam and Eve, the first-created, revealed by God to His servant Moses, when he received from the hand of the Lord the tables of the law of the covenant, instructed by the archangel Michael.

This is the account of Adam and Eve. After they went forth out of paradise, Adam took Eve his wife, and went up into the east. And he remained there eighteen years and two months; and Eve conceived and brought forth two sons, Diaphotus called Cain, and Amilabes[2455] called Abel.

And after this, Adam and Eve were with one another; and when they lay down, Eve said to Adam her lord: My lord, I have seen in a dream this night the blood of my son Amilabes, who is called Abel, thrown into the mouth of Cain his brother, and he drank it without pity. And he entreated him to grant him a little of it, but he did not listen to him, but drank it all up; and it did not remain in his belly, but came forth out of his mouth. And Adam said to Eve: Let us arise, and go and see what has happened to them, lest perchance the enemy should be in any way warring against them.

And having both gone, they found Abel killed by the hand of Cain his brother. And God says to the archangel Michael: Say to Adam, Do not relate the mystery which thou knowest to thy son Cain, for he is a son of wrath. But grieve thyself not; for I will give thee instead of him another son, who shall show thee all things, as many as thou shalt do to him; but do thou tell him nothing. This God said to His angel; and Adam kept the word in his heart, and with him Eve also, having grief about Abel their son.

And after this, Adam knew his wife Eve, and she conceived and brought forth Seth. And Adam says to Eve: Behold, we have brought forth a son instead of Abel whom Cain slew; let us give glory and sacrifice to God.

And Adam had[2456] thirty sons and thirty daughters.[2457] And he fell into disease, and cried with a loud voice, and said: Let all my sons come to me, that I may see them before I die. And they were all brought together, for the earth was inhabited in three parts; and they all came to the door of the house into which he had entered to pray to God. And his son Seth said: Father Adam, what is thy disease? And he says: My children, great trouble has hold of me. And they say: What is the trouble and disease? And Seth answered and said to him: Is it that thou rememberest the *fruits* of paradise of which thou didst eat, and grievest thyself because of the desire of them? If it is so, tell me, and I will go and bring thee fruit from paradise. For I will put dung upon my head, and weep and pray, and the Lord will hearken to me, and send his angel; and I shall bring *it* to thee,[2458] that thy trouble may cease from thee. Adam says to him: No, my son Seth; but I have disease and trouble. Seth says to him: And how have they come upon thee? Adam said to him: When God made us, me and your mother, for whose sake also I die, He gave us every plant in paradise; but about one he commanded us not to eat of it, because on account of it we should die. And the hour was at hand for the angels who guarded your mother to go up and worship the Lord; and the enemy gave to her, and she ate of the tree, knowing that I was not near her, nor the holy angels; then she gave me also to eat. And when we had both eaten, God was angry with us. And the Lord, coming into paradise, set His throne, and called with a dreadful voice, saying, Adam, where art thou? and why art thou hidden from my face? shall the house be hidden from him that built it? And He says, Since thou hast forsaken my covenant, I have brought upon thy body seventy strokes.[2459] The trouble of the first stroke is the injury of the eyes; the trouble of the second stroke, of the hearing; and so in succession, all the strokes shall overtake thee.

[2455] There is great variety as to these names in the mss. The true reading was probably διαφύτωρ or διαφυτευτής, a planter, and μηλατάς or μηλοβότης, a keeper of sheep.

[2456] Lit., made.

[2457] One ms. adds: And Adam lived 930 years; and when he came to his end he cried, etc.

And Adam thus speaking to his sons, groaned out loud, and said: What shall I do? I am in great grief. And Eve also wept, saying: My lord Adam, arise, give me the half of thy disease, and let me bear it, because through me this has happened to thee; through me thou art in distresses and troubles. And Adam said to Eve: Arise, and go with our son Seth near paradise, and put earth upon your heads, and weep, beseeching the Lord that He may have compassion upon me, and send His angel to paradise, and give me of the tree in which flows 560 the oil out of it, and that thou mayest bring it to me; and I shall anoint myself, and have rest, and show thee the manner in which we were deceived at first.

And Seth and Eve went into the regions of paradise. And as they were going along, Eve saw her son, and a wild beast fighting with him. And Eye wept, saying: Woe's me, woe's me; for if I come to the day of the resurrection, all who have sinned will curse me, saying, Eve did not keep the commandment of God. And Eve cried out to the wild beast, saying: O thou evil wild beast, wilt thou not be afraid to fight with the image of God? How has thy mouth been opened? how have thy teeth been strengthened? how hast thou not been mindful of thy subjection, that thou wast formerly subject to the image of God? Then the wild beast cried out, saying: O Eve, not against us thy upbraiding nor thy weeping, but against thyself, since the beginning of the wild beasts was from thee. How was thy mouth opened to eat of the tree about which God had commanded thee not to eat of it? For this reason also our nature has been changed. Now, therefore, thou shalt not be able to bear up, if I begin to reproach thee. And Seth says to the wild beast: Shut thy mouth and be silent, and stand off from the image of God till the day of judgment. Then the wild beast says to Seth: Behold, I stand off, Seth, from the image of God. Then the wild beast fled, and left him wounded, and went to his covert.

[2458] One ms. has: and he will bring to me of the tree in which compassion flows, and thy trouble shall cease from thee.

[2459] Or, plagues.

And Seth went with his mother Eve near paradise: and they wept there, beseeching God to send His angel, to give[2460] them the oil of compassion. And God sent to them the archangel Michael, and he said to them these words: Seth, man of God, do not weary thyself praying in this supplication about the tree in which flows the oil to anoint thy father Adam; for it will not happen to thee now, but at the last times. Then shall arise all flesh from Adam even to that great day, as many as shall be a holy people; then shall be given to them all the delight of paradise, and God shall be in the midst of them; and there shall not any more be sinners before Him, because the wicked heart shall be taken from them, and there shall be given to them a heart made to understand what is good, and to worship God only. Do thou again go to thy father, since the measure of his life has been fulfilled, equal to[2461] three days. And when his soul goes out, thou wilt behold its dreadful passage.

And the angel, having said this, went away from them. And Seth and Eve came to the tent where Adam was lying. And Adam says to Eve: Why didst thou work mischief against us, and bring upon us great wrath, which is death, holding sway over all our race? And he says to her: Call all our children, and our children's children, and relate to them the manner of our transgression.

Then Eve says to them: Listen, all my children, and my children's children, and I shall relate to you how our enemy deceived us. It came to pass, while we were keeping paradise, that we kept each the portion allotted to him by God. And I was keeping in my lot the south and west. And the devil went into the lot of Adam where were the male wild beasts; since God parted to us the wild beasts, and had given all the males to your father, and all the females He gave to me, and each of us watched his own. And the devil spoke to the serpent, saying, Arise, come to me, and I shall tell you a thing in which thou mayst be of service. Then the serpent came to him, and the devil says to him, I hear that thou art more sagacious than all the wild beasts, and I have come to make thy acquaintance;[2462] and I have found thee greater than all the wild beasts, and they associate with thee; notwithstanding, thou doest reverence to one far inferior. Why eatest thou of the tares[2463] of Adam and his wife, and not of the fruit of paradise? Arise and come hither, and we shall make him be cast out of paradise through his wife, as we also were cast out through him. The serpent says to him, I am afraid lest the Lord be angry with me. The devil says to him, Be not afraid; only become my instrument, and I will speak through thy mouth a word by which thou shalt be able to deceive him. Then straightway he hung by the walls of paradise about the hour when the angels of God went up to worship. Then Satan came in the form of an angel, and praised God as did the angels; and looking out from the wall, I saw him like an angel. And says he to me, Art thou Eve? And I said to him, I am. And says he to me, What doest thou in paradise? And I said to him, God has set us to keep it, and to eat of it. The devil answered me through the mouth of the serpent, Ye do well, but you do not eat of every plant. And I say to him, Yes, of every plant we eat, but one only which is in the midst of paradise, about which God has commanded us not to eat of it, since you will die the death. Then says the serpent to me, As God liveth, I am grieved for you, because you are like cattle. For I do not wish you to be ignorant of this; but rise, come hither, listen to me, and eat, and perceive the value of the tree, as He told us. But I said to him, I am afraid lest God be angry with me. And he says to me, Be not afraid; for as soon as thou eatest, thine eyes shall be opened, and ye shall be as gods in knowing what is good and what is evil. And God, knowing this, that ye shall be like Him, has had a grudge against you, and said, Ye shall not eat of it. But do thou observe the plant, and thou shalt see great glory about it. And I observed the plant, and saw great glory about it. And I said to him, It is beautiful to the eyes to perceive; and I was afraid to take of the fruit. And he says to me, Come, I will give to thee: follow me. And I opened to him, and he came inside into paradise, and went through it before me. And having walked a little, he turned, and says to me, I have changed my mind, and will not give thee to eat. And this he said, wishing at last to entice and destroy me. And he says to me, Swear to me that thou wilt give also to thy husband. And I said to him, I know not by what oath I shall swear to thee; but what I know I say to thee, By the throne of the Lord, and the cherubim, and the tree of life, I will give also to my husband to eat. And when he had taken the oath from me, then he went and ascended upon it. And he put upon the fruit which he gave me to eat the poison of his wickedness, that is, of his desire; for desire is the head[2464] of all sin. And I bent down the branch to the ground, and took of the fruit, and ate. And in that very hour mine eyes were opened. and I knew that I was stripped[2465] of the righteousness with which I had been clothed; and I wept, saying, What is this thou hast done to me, because I have been deprived of the glory with which I was clothed? And I wept too about the oath. And he came down out of the tree, and went out of sight. And I sought leaves in my portion,[2466] that I might cover my shame; and I did not find them from the plants of paradise, since, at the time that I ate, the leaves of all the plants in my portion fell, except of the fig alone. And having taken leaves off it, I made myself a girdle, and it is from those plants of which I ate. And I cried out with a loud voice, saying, Adam, Adam, where art thou? Arise, come to me, and I shall show thee a great mystery. And when your father came, I said to him words of wickedness, which brought us down from great glory. For as soon as he came I opened my mouth, and the devil spoke; and I began to advise him, saying, Come hither, my lord Adam, listen to me, and eat of the fruit of the tree of which God said to us not to eat of it, and thou shalt be as God. And your father answered and said, I am afraid lest God be angry with me. And I said to him, Be not afraid, for as soon as thou shalt eat thou shalt know good and evil. And then I quickly persuaded him, and he ate; and his eyes were opened, and he was aware, he also, of his nakedness. And he says to me, O wicked woman, why hast thou wrought mischief in us? Thou hast alienated me from the glory of God. And that same hour we heard the archangel Michael sounding his trumpet, calling the angels, saying, Thus saith the Lord, Come with me to paradise, and hear the word in which I judge Adam. And when we heard the archangel sounding, we said, Behold, God is coming into paradise to judge us. And we were afraid, and hid ourselves. And God came up into paradise, riding upon a chariot of cherubim, and the angels praising Him. When God came into paradise, the plants both of Adam's lot and of my lot bloomed, and all lifted themselves up; and the throne of God was made ready where the tree of life was. And God called Adam, saying, Adam, where art thou hidden, thinking that I shall not find thee? Shall the house be hidden from him that built it? Then your father answered and said, Not, Lord, did we hide ourselves as thinking that we should not be found by Thee; but I am afraid, because I am naked, and stand in awe of Thy power, O Lord. God says to him, Who hath shown thee that thou art naked, unless it be that thou hast forsaken my commandment which I gave thee to keep it? Then Adam remembered the word which I spake to him when I wished to deceive him, I will put thee out of danger from God. And he turned and said to me, Why hast thou done this? And I also remembered the word of the serpent, and said, The serpent deceived me. God says to Adam, Since thou hast disobeyed my commandment, and obeyed thy wife, cursed is the ground in thy labours. For whenever thou labourest it, and it will not give its strength, thorns and thistles shall it raise for thee; and in the sweat of thy face shalt thou eat thy bread. And thou shalt be in distresses of many kinds. Thou shalt weary thyself, and rest not; thou shalt be afflicted by bitterness, and shall not taste of sweetness; thou shalt be afflicted by heat, and oppressed by cold; and thou shalt toil much, and not grow rich; and thou shalt make haste,[2467] and not attain thine end; and the wild beasts, of which thou wast lord, shall rise up against thee in rebellion, because thou hast not kept my commandment. And having turned to me, the Lord says to me, Since thou hast obeyed the serpent, and disobeyed my commandment, thou shalt be in distresses[2468] and 568 unbearable pains; thou shalt bring forth children with great tremblings; and in one hour shalt thou come *to bring them forth*,[2469] and lose thy life in consequence of thy great straits and pangs. And thou shalt confess, and say, Lord, Lord, save me; and I shall not return to the sin of the flesh. And on this account in thine own words I shall judge thee, on account of the enmity which the enemy hath put in thee; and thou shalt turn again to thy husband, and he shall be thy lord.[2470] And after speaking thus to me, He spoke to the serpent in great wrath, saying to him, Since thou hast done this, and hast become an ungracious instrument until thou shouldst deceive those that were remiss in heart, cursed art thou of all the beasts. Thou shalt be deprived of the food which thou eatest; and dust shalt thou eat all the days of thy life; upon thy breast and belly shalt thou go, and thou shalt be deprived both of thy hands and feet; there shall not be granted thee ear, nor wing, nor one limb of all which those have whom thou hast enticed by thy wickedness, and hast caused them to be cast out of paradise. And I shall put enmity between thee and between his seed. He shall lie in wait for[2471] thy head, and thou for his heel, until the day of judgment. And having thus said, He commands His angels that we be cast out of paradise. And as we were being driven along, and were lamenting, your father Adam entreated the angels, saying, Allow me a little, that I may entreat God, and that He may have compassion upon me, and pity me, for I only have sinned. And they stopped driving him. And Adam cried out with weeping, saying, Pardon me, Lord, what I have done. Then says the Lord to His angels, Why have you stopped driving Adam out of paradise? It is not that the sin is mine, or that I have judged ill? Then the angels, falling to the ground, worshipped the Lord, saying, Just art Thou, Lord, and judgest what is right. And turning to Adam, the Lord said, I will not permit thee henceforth to be in paradise. And Adam answered and said, Lord, give me of the tree of life, that I may eat before I am cast out. Then the Lord said to Adam, Thou shalt not now take of it, for it

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[2460] Lit., and he will give.

[2461] Perhaps for ἴσον we should read εἴσω, within. Another reading is: for the days of his life have been fulfilled, and he will live from today three days, and he will die.

[2462] C has: I take counsel with thee. [C is a Vienna manuscript of the twelfth century; see p. 358, and Tischendorf, *Apocalypses Apocryphæ*, pp. xi., xii.—R.]

[2463] It seems to be settled that the *zizania* of the Greeks, the *zawân* of the Arabs, was darnel; but, from the associations connected with the word, it is better to keep the common translation.

[2464] C has, root and origin.

[2465] Lit, naked.

[2466] i.e., of the garden.

[2467] I have read ταχυνθήσει for παχυνθήσει, thou shalt grow fat.

[2468] The text has ματαίοις, vain; the true reading is probably καμάτοις or μόχθοις.

[2469] Inserted fromms. C.

[2470] ms. B. inserts: And Eve was twelve years old when the demon deceived her, and gave her evil desires. For night and day he ceased not to bear hatred against them, because he himself was formerly in paradise; and therefore he supplanted them, because he could not bear to see them in paradise. [B is a Viennams. of the thirteenth or fourteenth century; see Tischendorf, *Apocal. Apocr.*, p. xi.—R.]

[2471] This is after the version of the LXX., and it is also the interpretation of Gesenius of the Hebrew *shûph*, Gen. iii. 15.

has been assigned to the cherubim and the flaming sword, which turneth to guard it on account of thee, that thou mayst not taste of it and be free from death for ever, but that thou mayst have the war which the enemy has set in thee. But when thou art gone out of paradise, if thou shalt keep thyself from all evil, as being destined to die, I will again raise thee up when the resurrection comes, and then there shall be given thee of the tree of life, and thou shalt be free from death for ever. And having thus said, the Lord commanded us to be cast out of paradise. And your father wept before the angels over against paradise. And the angels say to him, What dost thou wish that we should do for thee, Adam? And your father answered and said to the angels, Behold, you cast me out. I beseech you, allow me to take sweet odours out of paradise, in order that, after I go out, I may offer sacrifice to God, that God may listen to me. And the angels, advancing, said to God, Jael, eternal King, order to be given to Adam sacrifices[2472] of sweet odour out of paradise. And God ordered Adam to go, that he might take perfumes of sweet odour out of paradise for his food. And the angels let him go, and he gathered both kinds—saffron and spikenard, and calamus[2473] and cinnamon, and other seeds for his food; and having taken them, he went forth out of paradise. And we came to the earth.[2474]

Now, then, my children, I have shown you the manner in which we were deceived. But do ye watch over yourselves, so as not to forsake what is good.

And when she had thus spoken in the midst of her sons, and Adam was lying in his disease, and he had one other day before going out of the body, Eve says to Adam: Why is it that thou diest, and I live? or how long time have I to spend after thou diest? tell me. Then says Adam to Eve: Do not trouble thyself about matters; for thou wilt not be long after me, but we shall both die alike, and thou wilt be laid into my place.[2475] And when I am dead you will leave[2476] me, and let no one touch me, until the angel of the Lord shall say something about me; for God will not forget me, but will seek His own vessel which He fashioned. Arise, rather, pray to God until I restore my spirit into the hands of Him who has given it; because we know not how we shall meet Him who made us, whether He shall be angry with us, or turn and have mercy upon us. Then arose Eve, and went outside; and falling to the ground, she said: I have sinned, O God; I have sinned, O Father of all; I have sinned to Thee, I have sinned against Thy chosen angels, I have sinned against the cherubim, I have sinned against Thine unshaken throne; I have sinned, O Lord, I have sinned much, I have sinned before Thee, and every sin[2477] through me has come upon the creation. And while Eve was still praying, being on her knees, behold, there came to her the angel of humanity, and raised her up, saying: Arise, Eve, from thy repentance; for, behold, Adam thy husband has gone forth from his body; arise and see his spirit carried up to Him that made[2478] it, to meet Him.

[2472] Or, incense.

[2473] This is the "sweet cane" of Isa. xliii. 24; Jer. vi. 20. See also Ex. xxx. 23; Cant. iv. 14; Ezek. xxvii. 19.

[2474] Or, and we were upon the earth.

[2475] Perhaps τάφον, tomb, would be better than τόπον.

[2476] Or, anoint.

[2477] Or, all sin.

And Eve arose, and covered her face with her hand; and the angel says to her: Raise thyself from the things of earth. And Eve gazed up into heaven, and she saw a chariot of light going along under four shining eagles—and it was not possible for any one born of woman[2479] to tell the glory of them, or to see the face of them—and angels going before the chariot. And when they came to the place where your father Adam was lying, the chariot stood still, and the seraphim between your father and the chariot. And I saw golden censers, and three vials; and, behold, all the angels with incense, and the censers, and the vials, came to the altar, and blew them up, and the smoke of the incense covered the firmaments. And the angels fell down and worshipped God, crying out and saying: Holy Jael, forgive; for he is Thine image, and the work of Thine holy hands.

And again, I Eve saw two great and awful mysteries standing before God. And I wept for fear, and cried out to my son Seth, saying: Arise, Seth, from the body of thy father Adam, and come to me, that thou mayst see what the eye of no one hath ever seen; and they are praying for thy father Adam.[2480]

Then Seth arose and went to his mother, and said to her: What has befallen thee? and why weepest thou? She says to him: Look up with thine eyes, and see the seven firmaments opened, and see with thine eyes how the body of thy father lies upon its face, and all the holy angels with him, praying for him, and saying: Pardon him, O Father of the universe; for he is Thine image. What then, my child Seth, will this be? and when will he be delivered into the hands of our invisible Father and God? And who are the two dark-faced ones who stand by at the prayer of thy father? And Seth says to his mother: These are the sun and the moon, and they are falling down and praying for my father Adam. Eve says to him: And where is their light, and why have they become black-looking? And Seth says to her: They cannot shine in the presence of the Light of the universe,[2481] and for this reason the light from them has been hidden.

And while Seth was speaking to his mother, the angels lying upon their faces sounded their trumpets, and cried out with an awful voice, saying, Blessed be the glory of the Lord upon what He has made, for He has had compassion upon Adam, the work of His hands. When the angels had sounded this forth, there came one of the six-winged seraphim, and hurried Adam to the Acherusian lake, and washed him in presence of God. And he spent three hours[2482] lying, and thus the Lord of the universe, sitting upon His holy throne, stretched forth His hands, and raised Adam, and delivered him to the archangel Michael, saying to him: Raise him into paradise, even to the third heaven, and let him be there until that great and dreadful day which I am to bring upon the world. And the archangel Michael, having taken Adam, led him away, and anointed him, as God said to him at the pardoning of Adam.

[2478] The text has πονήσαντα, a misprint for ποιήσαντα .

[2479] Lit., of a womb.

[2480] The last clause is not in C.

[2481] ms. A here ends thus: the Father, and the Son, and the Holy Spirit, now and ever, and to ages of ages. Amen. [A is the Venice ms. “of about the thirteenth century;” Tischendorf, *Apocal. Apocr.*, p. xi.—R.]

After all these things, therefore, the archangel asked about the funeral rites of the remains; and God commanded that all the angels should come together into His presence, each according to his rank. And all the angels were assembled, some with censers, some with trumpets. And the Lord of Hosts went up,[2483] and the winds drew Him, and cherubim riding upon the winds, and the angels of heaven went before Him; and they came to where the body of Adam was, and took it. And they came to paradise, and all the trees of paradise were moved so that all begotten from Adam hung their heads in sleep at the sweet smell, except Seth, because he had been begotten according to the appointment of God.

The body of Adam, then, was lying on the ground in paradise, and Seth was grieved exceedingly about him. And the Lord God says: Adam, why hast thou done this? If thou hadst kept my commandment, those that brought thee down to this place would not have rejoiced. Nevertheless I say unto thee, that I will turn their joy into grief, but I will turn thy grief into joy; and having turned, I will set thee in thy kingdom, on the throne of him that deceived thee; and he shall be cast into this place, that thou mayst sit upon him. Then shall be condemned, he and those who hear him; and they shall be much grieved, and shall weep, seeing thee sitting upon his glorious throne.

And then He said to the archangel Michael: Go into paradise, into the third heaven, and bring me three cloths of fine linen and silk. And God said to Michael, Gabriel, Uriel, 570 and Raphael:[2484] Cover Adam's body with the cloths, and bring olive oil of sweet odour, and pour upon him. And having thus done, they prepared his body for burial. And the Lord said: Let also the body of Abel be brought. And having brought other cloths, they prepared it also for burial, since it had not been prepared for burial since the day on which his brother Cain slew him. For the wicked Cain, having taken great pains to hide it, had not been able; for the earth did not receive it, saying: I will not receive a body into companionship[2485] until that dust which was taken up and fashioned upon me come to me. And then the angels took it up, and laid it on the rock until his father died. And both were buried, according to the commandment of God, in the regions of paradise, in the place in which God found the dust.[2486] And God sent seven angels into paradise, and they brought many sweet-smelling herbs, and laid them in the earth; and thus they took the two bodies, and buried them in the place which they had dug and built.

[2482] The mss. originally had *days*, and *hours* is substituted in another hand.

[2483] i.e., mounted His chariot.

[2484] According to a Jewish tradition, these were the four angels who stood round the throne of God.

[2485] Probably the reading should be ἕτερον, another, and not ἑταῖρον. Or it may mean: I will not receive a friendly body, i.e., one upon which I have no claims.

And God called Adam, and said: Adam, Adam. And the body answered out of the ground, and said: Here am I, Lord. And the Lord says to him: I said to thee, Dust[2487] thou art, and unto dust thou shalt return. Again I promise thee the resurrection. I will raise thee up in the last day in the resurrection, with every man who is of thy seed.

And after these words God made a three-cornered seal, and sealed the tomb, that no one should do anything to him in the six days, until his rib should return to him. And the beneficent God and the holy angels having laid him in his place, after the six days Eve also died. And while she lived she wept about her falling asleep, because she knew not where her body was to be laid. For when the Lord was present in paradise when they buried Adam, both she and her children fell asleep, except Seth, as I said. And Eve, in the hour of her death, besought that she might be buried where Adam her husband was, saying thus: My Lord, Lord and God of all virtue, do not separate me, Thy servant, from the body of Adam, for of his members Thou madest me; but grant to me, even me, the unworthy and the sinner, to be buried by his body. And as I was along with him in paradise, and not separated from him after the transgression, so also let no one separate us. After having prayed, therefore, she looked up into heaven, and stood up, and said, beating her breast: God of all, receive my spirit. And straightway she gave up her spirit to God.

And when she was dead, the archangel Michael stood beside her; and there came three angels, and took her body, and buried it where the body of Abel was. And the archangel Michael said to Seth: Thus bury every man that dies, until the day of the resurrection. And after having given this law, he said to him: Do not mourn beyond six days. And on the seventh day, rest, and rejoice in it, because in it God and we the angels rejoice in the righteous soul that has departed from earth. Having thus spoken, the archangel Michael went up into heaven, glorifying, and saying the Alleluia:[2488] Holy, holy, holy Lord, to the glory of God the Father, because to Him is due glory, honour, and adoration, with His unbeginning and life-giving Spirit, now and ever, and to ages of ages. Amen.

[2486] i.e., of which Adam was made.

[2487] Lit., earth.

[2488] ms. D ends here with: To whom be glory and strength to ages of ages. Amen. [D is the Milan manuscript which Tischendorf assigns to "About the eleventh century," *Apocalypses Apocryphæ*, p. xi.—R.]

Revelation of Esdras.

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Word and Revelation of Esdras, the Holy Prophet and Beloved of God.

It came to pass in the thirtieth year, on the twenty-second of the month, I was in my house. And I cried out and said to the Most High: Lord, give the glory,[2489] in order that I may see Thy mysteries. And when it was night, there came an angel, Michael the archangel, and says to me: O Prophet Esdras, refrain from bread for seventy *weeks*.[2490] And I fasted as he told me. And there came Raphael the commander of the host, and gave me a storax rod. And I fasted twice sixty[2491] weeks. And I saw the mysteries of God and His angels. And I said to them: I wish to plead before God about the race of the Christians. It is good for a man not to be born rather than to come into the world. I was therefore taken up into heaven, and I saw in the first heaven a great army of angels; and they took me to the judgments. And I heard a voice saying to me: Have mercy on us, O thou chosen of God, Esdras. Then began I to say: Woe to sinners when they see one who is just more than the angels, and they themselves are in the Gehenna of fire! And Esdras said: Have mercy on the works of Thine hands, Thou who art compassionate, and of great mercy. Judge me rather than the souls of the sinners; for it is better that one soul should be punished, and that the whole world should not come to destruction. And God said: I will give rest in paradise to the righteous, and I have become[2492] merciful. And Esdras said: Lord, why dost Thou confer benefits on the righteous? for just as one who has been hired out, and has served out his time, goes and again works as a slave when he come to his masters, so also the righteous has received his reward in the heavens. But have mercy on the sinners, for we know that Thou art merciful. And God said: I do not see how I can have mercy upon them. And Esdras said: They cannot endure Thy wrath. And God said: This is *the fate* of such. And God said: I wish to have thee like Paul and John, as thou hast given me uncorrupted the treasure that cannot be stolen, the treasure of virginity, the bulwark[2493] of men. And Esdras said: It is good for a man not to be born. It is good not to be in life. The irrational *creatures* are better than man, because they have no punishment; but Thou hast taken us, and given us up to judgment. Woe to the sinners in the world to come! because their judgment is endless, and the flame unquenchable. And while I was thus speaking to him, there came Michael and Gabriel, and all the apostles; and they said: Rejoice, O faithful man of God! And Esdras said:[2494] Arise, and come hither with me, O Lord, to judgment. And the Lord said: Behold, I give thee my covenant between me and thee, that you may receive it. And Esdras said: Let us plead in Thy hearing.[2495] And God said: Ask Abraham your father how a son pleads with his father,[2496] and come plead with us. And Esdras said: As the Lord liveth, I will not cease pleading with Thee in behalf of the race of the Christians. Where are Thine ancient compassions, O Lord? Where is Thy long-suffering? And God said: As I have made night and day, I have made the righteous and the sinner; and he should have lived like the righteous. And the prophet said: Who made Adam the first-formed? And God said: My undefiled hands. And I put him in paradise to guard the food of the tree of life; and thereafter he became disobedient, and did this in transgression. And the prophet said: Was he not protected by an angel? and was not his life guarded by the cherubim to endless ages? and how was he deceived who was guarded by angels? for Thou didst command all to be present, and to attend to what was said by Thee.[2497] But if Thou hadst not given him Eve, the serpent would not have deceived her;[2498] but whom Thou wilt Thou savest, and whom Thou wilt Thou destroyest.[2499] And the prophet said: Let us come, my Lord, to a second judgment. 57 And God said: I cast fire upon Sodom and Gomorrah. And the prophet said: Lord, Thou dealest with us according to our deserts. And God said: Your sins transcend my clemency. And the prophet said: Call to mind the Scriptures, my Father, who hast measured out Jerusalem, and set her up again. Have mercy, O Lord, upon sinners; have mercy upon Thine own creatures;[2500] have pity upon Thy works. Then God remembered those whom He had made, and said to the prophet: How can I have mercy upon them? Vinegar and gall did they give me to drink,[2501] and not even then did they repent. And the prophet said: Reveal Thy cherubim, and let us go together to judgment; and show me the day of judgment, what like it is. And God said: Thou hast been deceived, Esdras; for such is the day of judgment as that in which there is no rain upon the earth; for it is a merciful tribunal as compared with that day. And the prophet said: I will not cease to plead with Thee, unless I see the day of the consummation. And God said:[2502] Number the stars and the sand of the sea;

[2489] i.e., reveal.

[2490] Supplied by Tischendorf. Perhaps it should be days.

[2491] Perhaps this should be five—έ instead of ξ—which would make seventy days, as above.

[2492] Or, I am.

[2493] Lit., wall.

[2494] Tischendorf supplies this clause from conjecture, and adds that some more seems to have fallen out.

[2495] Lit., to Thine ear.

[2496] This seems to be the meaning of the text, which is somewhat corrupt. It obviously refers to Abraham pleading for Sodom.

[2497] This passage is very corrupt in the text; but a few emendations bring out the meaning above.

[2498] Better, him.

[2499] Comp. Ex. xxxiii. 19; Rom. ix. 18.

[2500] Lit., framing, or fashioning.

[2501] Matt. xxvii. 34.

[2502] This is inserted by Tischendorf.

and if thou shalt be able to number this, thou art also able to plead with me. And the prophet said: Lord, Thou knowest that I wear human flesh; and how can I count the stars of the heaven, and the sand of the sea? And God said: My chosen prophet, no man will know that great day and the appearing[2503] that comes to judge the world. For thy sake, my prophet, I have told thee the day; but the hour have I not told thee. And the prophet said: Lord, tell me also the years. And God said: If I see the righteousness of the world, that it has abounded, I will have patience with them; but if not, I will stretch forth my hand, and lay hold of the world by the four quarters, and bring them all together into the valley of Jehoshaphat,[2504] and I will wipe out the race of men, so that the world shall be no more. And the prophet said: And how can Thy right hand be glorified? And God said: I shall be glorified by my angels. And the prophet said: Lord, if Thou hast resolved to do this, why didst Thou make man? Thou didst say to our father Abraham,[2505] Multiplying I will multiply thy seed as the stars of the heaven, and as the sand that is by the sea-shore;[2506] and where is Thy promise? And God said: First will I make an earthquake for the fall of four-footed beasts and of men; and when you see that brother gives up brother to death, and that children shall rise up against their parents, and that a woman forsakes her own husband, and when nation shall rise up against nation in war, then will you know that the end is near.[2507]

For then neither brother pities brother, nor man wife, nor children parents, nor friends friends, nor a slave his master; for he who is the adversary of men shall come up from Tartarus, and shall show men many things. What shall I make of thee, Esdras? and wilt thou yet plead with me? And the prophet said: Lord, I shall not cease to plead with Thee. And God said: Number the flowers of the earth. If thou shalt be able to number them, thou art able also to plead with me. And the prophet said: Lord, I cannot number *them*. I wear human flesh; but I shall not cease to plead with Thee. I wish, Lord, to see also the under parts of Tartarus. And God said: Come down and see. And He gave me Michael, and Gabriel, and other thirty-four angels; and I went down eighty-five steps, and they brought me down five hundred steps, and I saw a fiery throne, and an old man sitting upon it; and his judgment was merciless. And I said to the angels: Who is this? and what is his sin? And they said to me: This is Herod, who for a time was a king, and ordered to put to death the children from two years old and under.[2508] And I said: Woe to his soul! And again they took me down thirty steps, and I there saw boilings up of fire, and in them *there was* a multitude of sinners; and I heard their voice, but saw not their forms. And they took me down lower many steps, which I could not measure. And I there saw old men, and fiery pivots turning in their ears. And I said: Who are these? and what is their sin? And they said to me: These are they who would not listen.[2509] And they took me down again other five hundred steps, and I there saw the worm that sleeps not, and fire burning up the sinners. And they took me down to the lowest part of destruction, and I saw there the twelve plagues of the abyss. And they took me away to the south, and I saw there a man hanging by the eyelids; and the angels kept scourging him. And I asked: Who is this? and what is his sin? And Michael the commander said to me: This is one who lay with his mother; for having put into practice a small wish, he has been ordered to be hanged. And they took me away to the north, and I saw there a man bound with iron chains. And I asked: Who is this? And he said to me: This is he who said, I am the Son of God, that made stones bread, and water wine. And the prophet said: My lord, let me know what is his form, and I shall tell the race of men, that they may not believe in him. And he said to me: The form of his countenance is like that of a wild beast; his right eye like the star that rises in the morning, and the other without motion; his mouth one cubit; his teeth span long; his fingers like scythes; the track of his feet of two spans; and in his face an inscription, Antichrist. He has been exalted to heaven; he shall go down to Hades.[2510] At one time he shall become a child; at another, an old man. And the prophet said: Lord, and how dost Thou permit him, and he deceives the race of men? And God said: Listen, my prophet. He becomes both child and old man, and no one believes him that he is my beloved Son. And after this a trumpet, and the tombs shall be opened, and the dead shall be raised incorruptible.[2511] Then the adversary, hearing the dreadful threatening, shall be hidden in outer darkness. Then the heaven, and the earth, and the sea shall be destroyed. Then shall I burn the heaven eighty cubits, and the earth eight hundred cubits. And the prophet said: And how has the heaven sinned? And God said: Since[2512]…there is evil. And the prophet said: Lord, and the earth, how has it sinned? And God said: Since the adversary, having heard the dreadful threatening, shall be hidden, even on account of this will I melt the earth, and with it the opponent of the race of men. And the prophet said: Have mercy, Lord, upon the race of the Christians. And I saw a woman hanging, and four wild beasts sucking her breasts. And the angels said to me: She grudged to give her milk, but even threw her infants into the rivers. And I saw a dreadful darkness, and a night that had no stars nor moon; nor is there there young or old, nor brother with brother, nor mother with child, nor wife with husband. And I wept,

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[2503] Comp. 2 Tim. iv. 1, 8; Tit. ii. 13.

[2504] Joel iii. 2, 12.

[2505] Gen. xxii. 17.

[2506] Lit., the lip of the sea.

[2507] Comp. Matt. xxiv.

[2508] Matt. ii. 16.

[2509] Or, who heard wrong.

[2510] Comp. Matt. xi. 23.

[2511] 1 Cor. xv. 52.

[2512] There is something wanting here in the text.

and said: O Lord God, have mercy upon the sinners. And as I said this, there came a cloud and snatched me up, and carried me away again into the heavens. And I saw there many judgments; and I wept bitterly, and said: It is good for a man not to have come out of his mother's womb. And those who were in torment cried out, saying: Since thou hast come hither, O holy one of God, we have found a little remission. And the prophet said: Blessed are they that weep for their sins. And God said: Hear, O beloved Esdras. As a husbandman casts the seed of the corn into the ground, so also the man casts his seed into the parts of the woman. The first *month* it is all together; the second it increases in size; the third it gets hair; the fourth it gets nails; the fifth it is turned into milk;[2513] and the sixth it is made ready, and receives life;[2514] the seventh it is completely furnished; the ninth the barriers of the gate of the woman are opened; and it is born safe and sound into the earth. And the prophet said: Lord, it is good for man not to have been born. Woe to the human race then, when Thou shalt come to judgment! And I said to the Lord: Lord, why hast Thou created man, and delivered him up to judgment? And God said, with a lofty proclamation: I will not by any means have mercy on those who transgress my covenant. And the prophet said: Lord, where is Thy goodness? And God said: I have prepared all things for man's sake, and man does not keep my commandments. And the prophet said: Lord, reveal to me the judgments and paradise. And the angels took me away towards the east, and I saw the tree of life. And I saw there Enoch, and Elias, and Moses, and Peter, and Paul, and Luke, and Matthias, and all the righteous, and the patriarchs. And I saw there the keeping of the air within bounds, and the blowing of the winds, and the storehouses of the ice, and the eternal judgments. And I saw there a man hanging by the skull. And they said to me: This man removed landmarks. And I saw there great judgments.[2515] And I said to the Lord: O Lord God, and what man, then, who has been born has not sinned? And they took me lower down into Tartarus, and I saw all the sinners lamenting and weeping and mourning bitterly. And I also wept, seeing the race of men thus tormented. Then God says to me: Knowest thou, Esdras, the names of the angels at the end of the world? Michael, Gabriel, Uriel, Raphael, Gabuthelon, Aker, Arphugitonos, Beburos, Zebuleon.

Then there came a voice to me: Come hither and die, Esdras, my beloved; give that which hath been entrusted to thee.[2516] And the prophet said: And whence can you bring forth my soul? And the angels said: We can put it forth through the mouth. And the prophet said: Mouth to mouth have I spoken with God,[2517] and it comes not forth thence.

[2513] So in the text.

[2514] Or, the soul.

[2515] Or, tribunals.

[2516] Or, thy trust, or pledge. Comp. 1 Tim. vi. 20; 2 Tim. i. 14, in Textus Receptus.

[2517] Comp. Deut. xxxiv. 10.

And the angels said: Let us bring it out through thy nostrils. And the prophet said: My nostrils have smelled the sweet savour of the glory of God. And the angels said: We can bring it out through thine eyes. And the prophet said: Mine eyes have seen the back parts of God.[2518] And the angels said: We can bring it out through the crown of thy head. And the prophet said: I walked about with Moses also on the mountain, and it comes not forth thence. And the angels said: We can put it forth through the points of thy nails. And the prophet said: My feet also have walked about on the altar. And the angels went away without having done anything, saying: Lord, we cannot get his soul. Then He says to His only begotten Son: Go down, my beloved Son, with a great host of angels, and take the soul of my beloved Esdras. For the Lord, having taken a great host of angels, says to the prophet: Give me the trust which I entrusted to thee; the crown has been prepared for thee.[2519] And the prophet said: Lord, if Thou take my soul from me, who will be left to plead with Thee for the race of men? And God said: As thou art mortal, and of the earth, do not plead with me. And the prophet said: I will not cease to plead. And God said: Give up just now the trust; the crown has been prepared for thee. Come and die, that thou mayst obtain it. Then the prophet began to say with tears: O Lord, what good have I done pleading with Thee, and I am going to fall down into the earth? Woe's me, woe's me, that I am going to be eaten up by worms! Weep, all ye saints and ye righteous, for me, who have pleaded much, and who am delivered up to death. Weep for me, all ye saints and ye righteous, because I have gone to the pit of Hades. And God said to him: Hear, Esdras, my beloved. I, who am immortal, endured a cross; I tasted vinegar and gall; I was laid in a tomb, and I raised up my chosen ones; I called Adam up out of Hades, that *I might save*[2520]the race of men. Do not therefore be afraid of death: for that which is from me—that is to say, the soul—goes to heaven; and that which is from the earth—that is to say, the body—goes to the earth, from which it was taken.[2521] And the prophet said: Woe's me! woe's me! what shall I set about? what shall I do? I know not. And then the blessed Esdras began to say: O eternal God, the Maker of the whole creation, who hast measured the heaven with a span, and who holdest the earth as a handful,[2522] who ridest upon the cherubim, who didst take the prophet Elias to the heavens in a chariot of fire,[2523] who givest food to all flesh, whom all things dread and tremble at from the face of Thy power,—listen to me, who have pleaded much, and give to all who transcribe this book, and have it, and remember my name, and honour my memory, give them a blessing from heaven; and bless him[2524] in all things, as Thou didst bless Joseph at last, and remember not his former wickedness in the day of his judgment. And as many as have not believed this book shall be burnt up like Sodom and Gomorrah. And there came to him a voice, saying: Esdras, my beloved, all things whatever thou hast asked will I give to each one. And immediately he gave up his precious soul with much honour, in the month of October, on the twenty-eighth. And they prepared him for burial with incense and psalms; and his precious and sacred body dispenses strength of soul and body perpetually to those who have recourse to him from a longing desire. To whom is due glory, strength, honour, and adoration,—to the Father, and to the Son, and to the Holy Spirit, now and ever, and to ages of ages. Amen.

[2518] Comp. Ex. xxxiii. 23.

[2519] Comp. 2 Tim. iv. 8.

[2520] The word is wanting in the ms.

[2521] Eccles. xii. 7.

[2522] Or, in a measure. Δρακήν in the text should be δρακά. Comp. Isa. xl. 12 in the LXX.

[2523] Comp. 1 Kings ii. 11; Ecclus. xlviii. 9.

[2524] So the ms. Perhaps *them* would be better.

Revelation of Paul.

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Revelation of the holy Apostle Paul: the things which were revealed to him when he went up even to the third heaven, and was caught up into paradise, and heard unspeakable words.[2525]

There dwelt a certain nobleman in the city of Tarsus, in the house of St. Paul the apostle, in the government of Theodosius the worshipful king, and of the most illustrious Gratianus;[2526] and there was revealed to him an angel of the Lord, saying: Upturn the foundation of this house, and lift up what thou shalt find. But he thought that he had had a dream. And the angel having persisted even to a third vision, the nobleman was compelled to upturn the foundation; and having dug, he found a marble[2527] box containing this revelation; and having taken it, he showed it to the ruler of the city. And the ruler, seeing it sealed up with lead, sent it to the King Theodosius, thinking that it was something else.[2528] And the king having received it, and transcribed it, sent the original writing to Jerusalem. And there was written in it thus:—

The word of the Lord came to me, saying: Say to this people, Till when do you sin, and add to your sin, and provoke to anger the God who made you, saying that you are children to Abraham,[2529] but doing the works of Satan, going on in speaking against God, boasting only in your addressing *of God*, but poor on account of the substance of sin? Know, ye sons of men, that the whole creation has been made subject to God; but the human race alone, by sinning, provokes God to anger. For often the great light, the sun, has come before God, saying against men: Lord God Almighty, how long dost Thou endure all the sin of men? Command me, and I will burn them up. And there came a voice to him: My long-suffering endures them all, that they may repent; but if not, they shall come to me, and I will judge them. And often also the moon and the stars have come before God, saying: Lord God Almighty, Thou hast given us the dominion of the night, and we no longer cover the thefts, and adulteries, and blood-sheddings of men; command us, and we shall do marvels against them. And there came a voice: My long-suffering bears with them, that they may turn to me; but if not, they shall come to me, and I will judge them. And in like manner also the sea cried out, saying: Lord God Almighty, the sons of men have profaned Thy holy name;

[2525] 2 Cor. xii. 4.

[2526] The mss. have Kontianus.

[2527] Or, according to the primary meaning of the word, shining, sparkling. The translation of the Syriac version has, “a box of white glass.”

[2528] Syr., Thinking that there was something of gold within it.

[2529] Syr., of the living God.

command me, and I shall rise up and cover the earth, and wipe out from it[2530] the sons of men. And there came a voice, saying: My long-suffering bears with them, that they may repent; but if not, they shall come to me, and I will judge them. You see, ye sons of men, that the whole creation has been made subject to God, but the human race alone sins before God. On account of all these things, bless God without ceasing, and yet more when the sun is setting. For at this hour all the angels come to God to adore Him, and they bring before Him the works of men, of each what he has done from morning even to evening, whether good or evil. And one angel goes rejoicing on account of man when he behaves well, and another goes with a sad countenance. All the angels at the appointed hour meet for the worship of God, to bring each day's works of men. But do ye men bless God without ceasing. Whenever, therefore, at the appointed hour the angels of pious men come, rejoicing and singing psalms, they meet for the worship of the Lord; and, behold, the Spirit of God *says* to them: Whence do ye come rejoicing? And they answered and said: We are here from the pious men, who in all piety spend their life, fearing the name of God. Command them, Lord, to abide even to the end in Thy righteousness. And there came to them a voice: I have both kept and will keep them void of offence in my kingdom. And when it came to pass that they went away, there came other angels with a cheerful countenance, shining like the sun. And behold a voice to them: Whence have ye come? And they answered and said: We have come from those who have held themselves aloof from the world and the things in the world for Thy holy name's sake, who in deserts, and mountains, and caves, and the dens of the earth, in beds on the ground, and in fastings, spend their life.[2531] Command us to be with them. And there came a voice: Go with them in peace, guarding them. Moreover, when they went away, behold, there came other angels to worship before God, mourning and weeping. And the Spirit went forth to meet them, and there came a voice to them: Whence have ye come? And they answered and said: We have come from those who have been called by Thy name, and are slaves to the matter of sin.[2532] Why, then, is it necessary to minister unto them? And there came a voice to them: Do not cease to minister unto them; perhaps they will turn; but if not, they shall come to me, and I will judge them. Know, sons of men, that all that is done by you day by day, the angels write in the heavens. Do you therefore cease not to bless God.

And I was in the Holy Spirit, and an angel says to me: Come, follow me, that I may show thee the place of the just, where they go after their end. And I went along with the angel, and he brought me up into the heavens under the firmament; and I perceived and saw powers great and dreadful, full of wrath, and through the mouth of them a flame of fire coming out, and clothed in garments of fire. And I asked the angel: Who are these? And he said to me: These are they who are sent away to the souls of the sinners in the hour of necessity; for they have not believed that there is judgment and retribution. And I looked up into the heaven, and saw angels, whose faces shone like the sun, girded with golden girdles, having in their hands prizes, on which the name of the Lord was inscribed, full of all meekness and compassion. And I asked the angel: Who are these? And he answered and said to me: These are they who are sent forth in the day of the resurrection to bring the souls of the righteous,[2533] who intrepidly walk according to God.[2534] And I said to the angel: I wish to see the souls of the righteous and of the sinners, how they go out of the world. And the angel said to me: Look to the earth. And I looked, and saw the whole world as nothing disappearing before me. And I said to the angel: Is this the greatness of men? And he said to me: Yes; for thus every unjust man disappears. And I looked, and saw a cloud of fire wrapped over all the world; and I said: What is this, my lord? And he said to me: This is the unrighteousness mingled with the destruction of the sinners. And I wept, and said to the angel: I wished to see the departures of the righteous and of the sinners, in what manner they go out of the world. And the angel says to me: Paul, look down, and see what thou hast asked. And I looked, and saw one of the sons of men falling near death. And the angel says to me: This is a righteous man, and, behold, all his works stand beside him in the hour of his necessity.[2535] And there were beside him good angels, and along with them also evil angels. And the evil angels indeed found no place in him, but the good took possession of[2536] the soul of the righteous man, and said to it: Take note of the body whence thou art coming out; for it is necessary for thee again to return to it in the day of the resurrection, that thou mayst receive what God hath promised to the righteous. And the good angels who had received the soul of the righteous man, saluted it, as being well known to them. And it went with them; and the Spirit came forth to meet them, saying: Come, soul, enter into the place of the resurrection, which God hath prepared for His righteous ones. And the angel said to me: Look down to the earth, and behold the soul of the impious, how it goes forth from its tabernacle, which has provoked God to anger, saying, Let us eat and drink;[2537] for who is it that has gone down to Hades, and come up and announced that there is judgment and retribution? And take heed, and see all his works which he has done standing before him. And the evil angels came and the good. The good therefore found no place of rest in it, but the evil took possession of it, saying: O wretched soul, pay heed to thy flesh; take note of that whence thou art coming forth, for thou must return into thy flesh in the day of the resurrection, that thou mayst receive the recompense of thy sins. And when it had gone forth from its tabernacle, the angel who had lived along with it ran up to it, saying to it: O wretched soul, whither goest thou? I am he who each day wrote down thy sins. Thou hast destroyed the time of repentance; be exceedingly ashamed. And when it came, all the angels saw it, and cried out with one voice, saying: Woe to thee, wretched soul! what excuse hast thou come to give to God? And the angel of that soul said: Weep for it, all of you, along with me. And the angel came up, and worshipped the Lord, saying: Lord, behold the soul which has dwelt in wickedness in its time, and in its temporary life; do to it according to Thy decision. And there came a voice to that soul, saying: Where is the fruit of thy righteousness? And it was silent,[2538] not being able to give an answer. And again there came a voice to it: He who has shown mercy will have mercy shown to him;[2539] he who has not shown mercy will not have mercy shown to him. Let this soul be delivered to the merciless angel Temeluch, and let it be cast into outer darkness, where there is weeping and gnashing of teeth. And there was a voice as of tens of thousands, saying: Righteous art Thou, O Lord, and righteous is Thy judgment.[2540] And moreover I saw, and, behold, another soul was led by an angel; and it wept, saying: Have mercy upon me, O righteous Judge, and deliver me from the hand of this angel, because he is dreadful and merciless. And a voice came to it, saying: Thou wast altogether merciless, and for this reason thou hast been delivered up to such an angel. Confess thy sins which thou hast done in the world. And that soul said: I have not sinned, O righteous Judge. And the Lord said to that soul: Verily thou seemest as if thou wert in the world, and wert hiding thy deeds from men. Knowest thou not that whensoever any one dies, his deeds run before him, whether they are good or evil? And when it heard this, it was silent. And I heard the Judge saying: Let the angel come, having in his hands the record of thy sins. And the Judge says to the angel: I say to thee the angel, Disclose all. Say what he has done five years before his death. By myself I swear to thee, that in the first period of his life there was forgetfulness of all his former sins. And the angel answered and said: Lord, command the souls to stand beside their angels; and that same hour they stood beside them. And the lord of that soul said: Take note of these souls, and whether thou hast in any way sinned against them. And it answered and said: Lord, a year has not been completed since I killed the one and lived with the other. And not only this, but I also wronged it. And the Lord said to it: Knowest thou not that he who wrongs any one in the world is kept, as soon as he dies, in the place until he whom he has wronged come, and both shall be judged before me, and each receive according to his works? And I heard a voice saying: Let this soul be delivered to the angel Tartaruch, and guarded till the great day of judgment. And I heard a voice as of tens of thousands saying: Righteous art Thou, O Lord, and righteous Thy judgment.

[2530] Or, sweep off it.

[2531] Comp. Heb. xi. 38.

[2532] i.e., to sinful matter—ὕλη—the source of the σῶμα in the Gnostic doctrine.

[2533] Comp. Matt. xiii. 41.

[2534] Or, come to God.

[2535] Comp. Rev. xiv. 13.

[2536] Or, bare rule over.

[2537] Isa. xxii. 13; 1 Cor. xv. 32.

[2538] Lit., shut up.

[2539] Matt. v. 7.

[2540] Ps. cxix. 137.

And the angel says to me: Hast thou seen all these things? And I answered: Yes my lord. And again he said to me: Come, follow me, and I shall show thee the place of the righteous. And I followed him, and he set me before the doors of the city. And I saw a golden gate, and two golden pillars before it, and two golden plates upon it full of inscriptions. And the angel said to me: Blessed is he who shall enter into these doors; because not every one goeth in, but only those who have single-mindedness, and guiltlessness, and a pure heart.[2541] And I asked the angel: For what purpose have the inscriptions been graven on these plates? And he said to me: These are the names of the righteous, and of those who serve God. And I said to him: Is it so that their names have been inscribed in heaven itself while they are yet alive? And the angel said to me:…[2542] of the angels, such as serve Him well are acknowledged by God. And straightway the gate was opened, and there came forth a hoary-headed man to meet us; and he said to me: Welcome, Paul, beloved of God! and, with a joyful countenance, he kissed me with tears. And I said to him: Father, why weepest thou? And he said to me: Because God hath prepared many good things for men, and they do not His will in order that they may enjoy them. And I asked the angel: My lord, who is this? And he said to me: This is Enoch, the witness of the last day.[2543] And the angel says to me: See that whatever I show thee in this place thou do not announce, except what I tell thee. And he set me upon[2544] the river whose source springs up in the circle of heaven; and it is this river which encircleth the whole earth. And he says to me: This river is Ocean. And there was then a great light. And I said: My lord, what is this? And he said to me: This is the land of the meek. Knowest thou not that it is written, Blessed are the meek, for they shall inherit the earth?[2545] The souls of the righteous, therefore, are kept in this place. And I said to the angel: When, then, will they be made manifest? And he said to me: When the Judge shall come in the day of the resurrection, and sit down. Then, accordingly, shall he command, and shall reveal the earth, and it shall be lighted up; and the saints shall appear in it, and shall delight themselves in the good[2546] that have been reserved from the foundation of the world. And there were by the bank of the river, trees planted, full of different fruits. And I looked towards the rising of the sun, and I saw there trees of great size full of fruits; and that land was more brilliant than silver and gold; and there were vines growing on those date-palms, and myriads of shoots, and myriads of clusters on each branch. And I said to the archangel: What is this, my lord? And he says to me: This is the Acherusian lake, and within it the city of God. All are not permitted to enter into it, except whosoever shall repent of his sins; and as soon as he shall repent, and alter his life, he is delivered to Michael, and they cast him into the Acherusian lake, and then he brings him in the city of God, near the 578 righteous. And I wondered and blessed God at all that I saw. And the angel said to me: Follow me, that I may bring thee into the city of God, and into its light. And its light was greater than the light of the world, and greater than gold, and walls encircled it. And the length and the breadth of it were a hundred stadia. And I saw twelve gates, exceedingly ornamented, leading into the city; and four rivers encircled it, flowing with milk, and honey, and oil, and wine. And I said to the angel: My lord, what are these rivers? And he said to me: These are the righteous who, when in the world, did not make use of these things, but humbled themselves for the sake of God; and here they receive a recompense ten thousand fold.

[2541] Comp. Ps. xxiv. 3.

[2542] The hiatus is thus filled up in the Syriac: Yes, not only are their names written, but their works from day to day: the angel their minister brings tidings of their works every day from morning to morning; they are known to God by their hearts and their works. And after they are recorded, if there happen to them a matter of sin or deficiency, it is purified by chastisement according to their sin, that there be not unto them any defect in their strivings.

[2543] Rev. xi. 3–12. Enoch and Elijah were supposed to be the two witnesses there mentioned.

[2544] Or, above.

[2545] Matt. v. 5.

And I, going into the city, saw a very lofty tree before the doors of the city, having no fruit, and a few men under it; and they wept exceedingly, and the trees bent down to them. And I, seeing them, wept, and asked the angel: Who are these, that they have not turned to go into the city? And he said to me: Yes, the root of all evils is vainglory. And I said: And these trees, why have they thus humbled themselves? And the angel answered and said to me: For this reason the trees are not fruit-bearing, because they have not withheld themselves from vaunting. And I asked the angel: My lord, for what reason have they been put aside before the doors of the city? And he answered and said to me: On account of the great goodness of God, since by this way Christ is going to come into the city, and that those who go along with Him may plead for these men, and that they may be brought in along with them. And I was going along, guided by the angel, and he set me upon the river. And I saw there all the prophets; and they came and saluted me, saying: Welcome, Paul, beloved of God. And I said to the angel: My lord, who are these? And he said to me: These are all the prophets, and these are the songs of all the prophecies,[2547] and of whoever hath grieved his soul, not doing its will, for God's sake. Having departed, then, he comes here, and the prophets salute him. And the angel brought me to the south of the city, where the river of milk is. And I saw there all the infants that King Herod slew for the Lord's name's sake.

[2546] Or, the good things.

[2547] Syr., This is the place of the prophets. A very slight change in the Greek text would give this reading.

And the angel took me again to the east of the city, and I saw there Abraham, Isaac, Jacob. And I asked the angel: My lord, what place is this? And he said to me: Every one who is hospitable to men comes hither when he comes out of the world, and they salute him as a friend of God on account of his love to strangers. And again he took me away to another place, and I saw there a river like oil on the north of the city, and I saw people there rejoicing and singing praises. And I asked: Who are these, my lord? And he said to me: These are they who have given themselves up to God; for they are brought into this city. And I looked, and saw in the midst of the city an altar, great and very lofty; and there was one standing near the altar, whose face shone like the sun, and he had in his hands a psaltery and a harp, and he sung the Alleluia delightfully, and his voice filled all the city. And all with one consent accompanied him, so that the city was shaken by their shouting. And I asked the angel: Who is this that singeth delightfully, whom all accompany? And he said to me: This is the prophet David; this is the heavenly Jerusalem. When, therefore, Christ shall come in His second appearing, David himself goes forth with all the saints. For as it is in the heavens, so also upon earth: for it is not permitted without David to offer sacrifice even in the day of the sacrifice of the precious body and blood of Christ; but it is necessary for David to sing the Alleluia. And I asked the angel: My lord, what is the meaning of Alleluia? It is called in Hebrew, thebel, marematha—speech to God who founded all things: let us glorify Him in the same. So that every one who sings the Alleluia glorifies God.

When these things, therefore, had been thus said to me by the angel, he led me outside of the city, and the Acherusian lake, and the good land, and set me upon the river of the ocean that supports the firmament of the heaven, and said to me: Knowest thou where I am going? And I said: No, my lord. And he said to me: Follow me, that I may show thee where the souls of the impious and the sinners are. And he took me to the setting of the sun, and *where* the beginning of the heaven had been founded upon the river of the ocean. And I saw beyond the river, and there was no light there, but darkness, and grief, and groaning; and I saw a bubbling river, and a great multitude both of men and women who had been cast into it, some up to the knees, others up to the navel, and many even up to the crown of the head. And I asked: Who are these? And he said to me: These are they who lived unrepenting in fornications and adulteries. And I saw at the south-west of the river another river, where there flowed a river of fire, and there was there a multitude of many souls. And I asked the angel: Who are these, my lord? And he said to me: These are the thieves, and slanderers, and flatterers, who did not set up God as their help, but hoped in the vanity of their riches. And I said to him: What is the depth of this river? And he said to me: Its depth has no measure, but it is immeasurable. And I groaned and wept because 579
of mankind. And the angel said to me: Why weepest thou? Art thou more merciful than God? for, being holy, God, repenting over men, waits for their conversion and repentance; but they, deceived by their own will, come here, and are eternally punished. And I looked

into the fiery river, and saw an old man dragged along by two, and they pulled him in up to the knee. And the angel Temeluch coming, laid hold of an iron with his hand, and with it drew up the entrails of that old man through his mouth. And I asked the angel: My lord, who is this that suffers this punishment? And he said to me: This old man whom thou seest was a presbyter; and when he had eaten and drunk, then he performed the service of God. And I saw there another old man carried in haste by four angels; and they threw him into the fiery river up to the girdle, and he was frightfully burnt by the lightnings. And I said to the angel: Who is this, my lord? And he said to me: This whom thou seest was a bishop, and that name indeed he was well pleased to have; but in the goodness of God he did not walk, righteous judgment he did not judge, the widow and the orphan he did not pity, he was neither affectionate nor hospitable;[2548] but now he has been recompensed according to his works. And I looked, and saw in the middle of the river another man up to the navel, having his hands all bloody, and worms were coming up through his mouth. And I asked the angel: Who is this, my lord? And he said to me: This whom thou seest was a deacon, who ate and drank, and ministered to God. And I looked to another place where there was a brazen wall in flames, and within it men and women eating up their own tongues, dreadfully judged. And I asked the angel: Who are these, my lord? And he said to me: These are they who in the church speak against their neighbours, and do not attend to the word of God. And I looked, and saw a bloody pit. And I said: What is this pit? And he said to me: This is the place where are cast the wizards, and sorcerers, and the whoremongers, and the adulterers, and those that oppress widows and orphans. And I saw in another place women wearing black, and led away into a dark place. And I asked: Who are these, my lord? And he said to me: These are they who did not listen to their parents, but before their marriage defiled their virginity. And I saw women wearing white robes, being blind, and standing upon obelisks of fire; and an angel was mercilessly beating them, saying: Now you know where you are; you did not attend when the Scriptures were read to you. And the angel said to me: These are they who corrupted themselves and killed their infants. Their infants therefore came crying out: Avenge us of our mothers. And they were given to an angel to be carried away into a spacious place, but their parents into everlasting fire.

And the angel took me up from these torments, and set me above a well, which had seven seals upon its mouth. And the angel who was with me said to the angel at the well of that place: Open the well, that Paul the beloved of God may see, because there has been given to him authority to see the torments. And the angel of the place said to me: Stand afar off, until I open the seals. And when he had opened them, there came forth a stench which it was impossible to bear. And having come near the place, I saw that well filled with darkness and gloom, and great narrowness of space in it. And the angel who was with me said to me: This place of the well which thou seest is cast off from the glory of God, and none of the angels is importunate in behalf of them; and as many as have professed that the holy Mary is not the mother of God, and that the Lord did not become man out of her, and that the bread of the thanksgiving and the cup of blessing are not His flesh and blood,[2549] are cast into this well: and as I said before no angel is importunate in their behalf. And I saw towards the setting of the sun, where there is weeping and gnashing of teeth, many men and women there tormented. And I said to the angel: Who are these, my lord? And he said to me: These are they who say that there is no resurrection of the dead; and to them mercy never comes.

[2548] Comp. 1 Tim. iii. 1–4.

Having heard this, I wept bitterly; and looking up into the firmament, I saw the heaven opened, and the archangel Gabriel coming down with hosts of angels, who were going round about all the torments. And they who were judged in the torments seeing them, all cried out with one loud voice: Have mercy upon us, Gabriel, who standest in the presence of God; for we heard that there was a judgment: behold, we know it. And the archangel Gabriel answered and said: As the Lord liveth, beside whom I stand, night and day without ceasing I plead in behalf of the race of men; but they did not do any good when in life, but spent the period of their life in vanity. And now I shall weep, even I, along with the beloved Paul; perhaps the good Lord may have compassion, and grant you remission. And they assented with one voice: Have mercy upon us, O Lord. And they fell down before God, 580 and supplicated, saying: Have mercy, O Lord, upon the sons of men whom Thou hast made after Thine image. And the heaven was shaken like a leaf, and I saw the four and twenty elders lying on their face; and I saw the altar, and the throne, and the veil; and all of them entreated the glory of God;[2550] and I saw the Son of God with glory and great power coming down to the earth.[2551] And when the sound of the trumpet took place, all who were in the torments cried out, saying: Have mercy upon us Son of God; for to Thee has been given power over things in heaven, and things on earth, and things under the earth. And there came a voice saying: What good work have you done, that you are asking for rest? For you have done as you wished, and have not repented, but you have spent your life in profligacy. But now for the sake of Gabriel, the angel of my righteousness and for the sake of Paul my beloved, I give you a night and the day of the holy Lord's day, on which I rose from the dead, for rest. And all who were in the torments cried out, saying: We bless Thee, O Son of the living God; better for us is such rest than the life which we lived when spending our time in the world.

[2549] The Syriac has: Those who do not confess Jesus Christ, nor His resurrection, nor His humanity, but consider Him as all mortal, and who say that the sacrament of the body of our Lord is bread. The word θεοτόκος in the text was the occasion of the three years' struggle between Nestorius and Cyril of Alexandria, which ended by the condemnation of the former by the Council of Ephesus, a.d. 431. The view of the Eucharist in the text is not inconsistent with an early date, though it must be remembered that the idea of a substantial presence became the orthodox doctrine only after the Second Council of Nicæa in a.d. 787.

[2550] Rev. iv. 4.

[2551] Matt. xxiv. 30.

And after these things the angel says to me: Behold, thou hast seen all the torments: come, follow me, that I may lead thee away to paradise, and that thou mayst change thy soul by the sight of the righteous; for many desire to salute thee. And he took me by an impulse of the Spirit, and brought me into paradise. And he says to me: This is paradise, where Adam and Eve transgressed. And I saw there a beautiful tree of great size, on which the Holy Spirit rested; and from the root of it there came forth all manner of most sweet-smelling water, parting into four channels. And I said to the angel: My lord, what is this tree, that there comes forth from it a great abundance of this water, and where does it go? And he answered and said to me: Before the heaven and the earth existed, He divided them into four kingdoms and heads, of which the names are Phison, Gehon, Tigris, Euphrates. And having again taken hold of me by the hand, he led me near the tree of the knowledge of good and evil. And he says to me: This is the tree by means of which death came into the world, and Adam took of the fruit of it from his wife, and ate; and thereafter they were cast out hence. And he showed me another, the tree of life, and said to me: This the cherubim and the flaming sword guard. And when I was closely observing the tree, and wondering, I saw a woman coming from afar off, and a multitude of angels singing praises to her. And I asked the angel: Who is this, my lord, who is in so great honour and beauty? And the angel says to me: This is the holy Mary, the mother of the Lord. And she came and saluted me, saying: Welcome, Paul, beloved of God, and angels, and men; thou hast proclaimed the word of God in the world, and established churches, and all bear testimony to thee who have been saved by means of thee: for, having been delivered from the deception of idols through thy teaching, they come here.

While they were yet speaking to me, I gazed, and saw other three men coming. And I asked the angel: Who are these, my lord? And he said to me: These are Abraham, Isaac, and Jacob, the righteous forefathers. And they came and saluted me, saying: Welcome, Paul, beloved of God.…God did not grieve us. But we know thee in the flesh, before thou camest forth out of the world. And in succession they told me their names from Abraham to Manasseh. And one of them, Joseph who was sold in Egypt, says to me: Hear me, Paul, friend of God: I did not requite my brethren who cursed me. For blessed is he who is able to endure trial, because the Lord will give him in requital sevenfold reward in the world to come.[2552] And while he was yet speaking with me, I saw another coming afar off, and the appearance of him was as the appearance of an angel. And I asked the angel, saying: My lord, who is this? And he said to me: This is Moses the lawgiver, by whom God led forth the children of Israel out of the slavery of Egypt. And when he came near me, he saluted me weeping. And I said to him: Father, why weepest thou, being righteous and meek?[2553] And he answered and said to me: I must weep for every man, because I brought trouble upon a people that does not understand, and they have not borne fruit; and I see the sheep of which I was shepherd scattered, and the toil which I toiled for the children of Israel has been counted for nothing; and they saw powers[2554] and hosts in the midst of them, and they did not understand; and I see the Gentiles worshipping, and believing through thy word, and being converted, and coming here, and out of my people that was so great not one has understood. For, when the Jews hanged the Son of God upon the cross, all the angels and archangels, and the righteous, and the whole creation of things in heaven, and things in earth, and things under the earth, lamented and mourned with a great lamentation, but the impious and insensate Jews did not understand; wherefore there has been prepared for them the fire everlasting, and the worm that dies not.

[2552] Comp. Matt. xix. 29.

While he was yet speaking, there came other three, and saluted me, saying: Welcome, Paul, beloved of God, the boast of the churches, and model of angels. And I asked: Who are you? And the first said: I am Isaiah, whom Manasseh sawed with a wood saw.[2555] And the second said: I am Jeremiah, whom the Jews stoned, but they remained burnt up with everlasting fire. And the third said: I am Ezekiel, whom the slayers of the Messiah pierced; all these things have we endured, and we have not been able to turn the stony heart of the Jews. And I threw myself on my face, entreating the goodness of God, because He had had mercy upon me, and had delivered me from the race of the Hebrews. And there came a voice saying: Blessed art thou, Paul, beloved of God; and blessed are those who through thee have believed in the name of our Lord Jesus Christ, because for them has been prepared everlasting life.

While this voice was yet speaking, there came another, crying: Blessed art thou, Paul. And I asked the angel: Who is this, my lord? And he said to me: This is Noah, who lived in the time of the deluge. And when we had saluted each other, I asked him: Who art thou? And he said to me: I am Noah, who in a hundred years built the ark, and without putting off the coat which I wore, or shaving my head; moreover, I practised continence, and did not come near my wife; and in the hundred years my coat was not dirtied, and the hair of my head was not diminished. And I ceased not to proclaim to men, Repent, for, behold, a deluge is coming. And no one paid heed; but all derided me, not refraining from their lawless deeds, until the water of the deluge came and destroyed them all.

[2553] Num. xii. 3.

[2554] Or, miracles.

[2555] For this tradition, see the Bible Dictionaries under Manasseh. Comp. Heb. xi. 37.

And looking away, I saw other two from afar off. And I asked the angel: Who are these, my lord? And he said to me: These are Enoch and Elias. And they came and saluted me, saying: Welcome, Paul, beloved of God! And I said to them: Who are you? And Elias the prophet answered and said to me: I am Elias the prophet, who prayed to God, and He caused that no rain should come down upon the earth for three years and six months, on account of the unrighteousness of the sons of men. For often, of a truth, even the angel besought God on account of the rain; and I heard, Be patient until Elias my beloved shall pray, and I send rain upon the earth.[2556]

[2556] Here the [Greek]ms. abruptly ends. The Syriac thus continues:—And He gave not until I called upon Him again; then He gave unto them. But blessed art thou, O Paul, that thy generation and those thou teachest are the sons of the kingdom. And know thou, O Paul, that every man who believes through thee hath a great blessing, and a blessing is reserved for him. Then he departed from me. And the angel who was with me led me forth, and said unto me: Lo, unto thee is given this mystery and revelation. As thou pleasest, make it known unto the sons of men.—And then follow details of the depositing of the revelation under the foundation of the house in Tarsus,—details which Tischendorf says the translator of the Syriac did not find in his original. [The close of the English translation of the Syriac version is given in full by Tischendorf (pp. 68, 69). It varies greatly from the above paragraph in the text, besides the addition of the details which Tischendorf regards as spurious.—R.]

Revelation of John.

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Revelation of Saint John the Theologian.

After the taking up of our Lord Jesus Christ, I John was alone upon Mount Tabor,[2557] where also He showed us His undefiled Godhead; and as I was not able to stand, I fell upon the ground, and prayed to the Lord, and said: O Lord my God, who hast deemed me worthy to be Thy servant, hear my voice, and teach me about Thy coming. When Thou shalt come to the earth, what will happen? The heaven and the earth, and the sun and the moon, what will happen to them in those times? Reveal to me all; for I am emboldened, because Thou listenest to Thy servant.

And I spent seven days praying; and after this a cloud of light caught me up from the mountain, and set me before the face of the heaven. And I heard a voice saying to me: Look up, John, servant of God, and know. And having looked up, I saw the heaven opened, and there came forth from within the heaven a smell of perfumes of much sweet odour; and I saw an exceeding great flood of light, more resplendent than the sun. And again I heard a voice saying to me: Behold, righteous John. And I directed my sight, and saw a book lying, of the thickness, methought, of seven mountains;[2558] and the length of it the mind of man cannot comprehend, having seven seals. And I said: O Lord my God, reveal to me what is written in this book. And I heard a voice saying to me: Hear, righteous John. In this book which thou seest there have been written the things in the heaven, and the things in the earth, and the things in the abyss, and the judgments and righteousness of all the human race.[2559] And I said: Lord, when shall these things come to pass? and what do those times bring? And I heard a voice saying to me: Hear, righteous John.[2560] There shall be in that time abundance of corn and wine, such as there hath never been upon the earth, nor shall ever be until those times come. Then the ear of corn shall produce a half chœnix,[2561] and the bend of the branch shall produce a thousand clusters, and the cluster shall produce a half jar of wine; and in the following year there shall not be found upon the face of all the earth a half chœnix of corn or a half jar of wine.

[2557] For the history of the tradition that the transfiguration occurred on Mount Tabor, see Robinson's *Researches*, ii. 358.

[2558] One ms. has: 700 cubits.

[2559] ms. B adds: And they shall be manifested at the consummation of the age, in the judgment to come. Just as the prophet Daniel saw the judgment, I sat, and the books were opened. Then also shall the twelve apostles sit, judging the twelve tribes of Israel. And when I heard this from my Lord, I again asked: Show me, my Lord, when these things shall come to pass, etc. [B is the designation of a Paris manuscript dated 1523. All the manuscripts are comparatively recent; see Tischendorf, pp. xviii., xix.—R.]

[2560] ms. B. here inserts Luke xxi. 11.

[2561] The chœnix of corn was a man's daily allowance. It was equal to two points according to some, a pint and a half according to others.

And again I said: Lord, thereafter what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall appear the denier, and he who is set apart in the darkness, who is called Antichrist. And again I said: Lord, reveal to me what he is like. And I heard a voice saying to me: The appearance of his face is dusky;[2562] the hairs of his head are sharp, like darts; his eyebrows like a wild beast's; his right eye like the star which rises in the morning, and the other like a lion's; his mouth about one cubit; his teeth span long; his fingers like scythes; the print of his feet of two spans; and on his face an inscription, Antichrist; he shall be exalted even to heaven, and shall be cast down even to Hades, making false displays.[2563] And then will I make the heaven brazen, so that it shall not give moisture[2564] upon the earth; and I will hide the clouds in secret places, so that they shall not bring moisture upon the earth; and I will command the horns of the wind, so that the wind shall not blow upon the earth.[2565]

And again I said: Lord, and how many years will he do this upon the earth? And I heard a voice saying to me: Hear, righteous John. Three years shall those times be; and I will make the three years like three months, and the three months like three weeks, and the three weeks like three days, and the three days like three hours, and the three hours like three seconds, as said the prophet David, His throne hast Thou broken down to the ground; Thou hast shortened the days of his time; Thou hast poured shame upon him.[2566] And then I shall send forth Enoch and Elias to convict him; and they shall show him to be a liar and a deceiver; and he shall kill them at the altar, as said the prophet, Then shall they offer calves upon Thine altar.[2567]

[2562] Or, gloomy.

[2563] ms. B. adds: And he will love most of all the nation of the Hebrews; and the righteous shall hide themselves, and flee to mountains and caves. And he shall take vengeance on many of the righteous; and blessed is he who shall not believe in him.

[2564] Or, dew.

[2565] To the description of Antichrist, ms. E adds: He holds in his hand a cup of death; and all that worship him drink of it. His right eye is like the morning star, and his left like a lion's; because he was taken prisoner by the archangel Michael, and he took his godhead from him. And I was sent from the bosom of my Father, and I drew up the head of the polluted one, and his eye was consumed. And when they worship him, he writes on their right hands, that they may sit with him in the outer fire; and for all who have not been baptized, and have not believed, have been reserved all anger and wrath. And I said: My Lord, and what miracles does he do? Hear, righteous John: He shall remove mountains and hills, and he shall beckon with his polluted hand, Come all to me; and through his displays and deceits they will be brought together to his own place. He will raise the dead, and show in everything like God. [E is one of the Venice manuscripts.—R.]

[2566] Ps. lxxxix. 44, 45.

And again I said: Lord, and after that what will come to pass? And I heard a voice saying to me: Hear, righteous John. Then all the human race shall die, and there shall not be a living man upon all the earth. And again I said: Lord, after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then will I send forth mine angels, and they shall take the ram's horns that lie upon the cloud; and Michael and Gabriel shall go forth out of the heaven and sound with those horns, as the prophet David foretold, With the voice of a trumpet of horn.[2568] And the voice of the trumpet shall be heard from the one quarter of the world to the other;[2569] and from the voice of that trumpet all the earth shall be shaken, as the prophet foretold, And at the voice of the bird every plant shall arise;[2570] that is, at the voice of the archangel all the human race shall arise.[2571]

And again I said: Lord, those who are dead from Adam even to this day, and who dwell in Hades from the beginning of the world, and who die at the last ages, what like shall they arise? And I heard a voice saying to me: Hear, righteous John. All the human race shall arise thirty years old.

And again I said: Lord, they die male and female, and some old, and some young, and some infants. In the resurrection what like shall they arise? And I heard a voice saying to me: Hear, righteous John. Just as the bees are, and differ not one from another, but are all of one appearance and one size, so also shall every man be in the resurrection. There is neither fair, nor ruddy, nor black, neither Ethiopian nor different countenances; but they shall all arise of one appearance and one stature. All the human race shall arise without bodies, as I told you that in the resurrection they neither marry nor are given in marriage, but are as the angels of God.[2572]

[2567] Ps. li. 19.

[2568] Ps. xcviii. 6 according to the LXX.

[2569] Lit., from quarters even to quarters of the world.

[2570] Adapted from Eccles. xii. 4.

[2571] To this sectionms. E adds many details: They that have gold and silver shall throw them into the streets, and into every place in the world, and no one will heed them. They shall throw into the streets ivory vessels, and robes adorned with stones and pearls; kings and rulers wasting away with hunger, patriarchs and governors (or abbots), elders and peoples. Where is the fine wine, and the tables, and the pomp of the world? They shall not be found in all the world; and men shall die in the mountains and in the streets, and in every place of the world. And the living shall die from the stink of the dead, etc. Whosoever shall not worship the beast and his pomp shall be called a witness (or martyr) in the kingdom of heaven, and shall inherit eternal life with my holy ones.

[2572] Comp. Matt. xxii. 30, and parallel passages.

And again I said: Lord, is it possible in that world to recognise each other, a brother his brother, or a friend his friend, or a father his own children, or the children their own parents? And I heard a voice saying to me: Hear, John. To the righteous there is recognition, but to the sinners not at all; they cannot in the resurrection recognise each other. And again I John said: Lord, is there there recollection of the things that are here, either fields or vineyards, or other things here? And I heard a voice saying to me: Hear, righteous John. The prophet David speaks, saying, I remembered that we are dust: as for man, his days are as grass; as a flower of the field, so he shall flourish: for a wind hath passed over it, and it shall be no more, and it shall not any longer know its place.[2573] And again the same said: His spirit[2574] shall go forth, and he returns to his earth; in that day all his thoughts shall perish.[2575]

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then will I send forth mine angels over the face of all the earth, and they shall lift off the earth everything honourable, and everything precious, and the venerable and holy images, and the glorious and precious crosses, and the sacred vessels of the churches, and the divine and sacred books; and all the precious and holy things shall be lifted up by clouds into the air. And then will I order to be lifted up the great and venerable sceptre,[2576] on which I stretched forth my hands, and all the orders of my angels shall do reverence to it. And then shall be lifted up all the race of men upon clouds, as the Apostle Paul foretold.[2577] Along with them we shall be snatched up in[2578] clouds to meet the Lord in the air. And then shall come forth every evil spirit, both in the earth and in the abyss, wherever they are on the face of all the earth, from the rising of the sun even to the setting, and they shall be united to him that is served by the devil, that is, Antichrist, and they shall be lifted up upon the clouds.

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall I send forth mine angels over the face of all the earth, and they shall burn up the earth eight thousand five hundred[2579] cubits, and the great mountains shall be burnt up, and all the rocks shall be melted and shall become as dust, and every tree shall be burnt up, and every beast, and every creeping thing creeping upon the 584
earth, and every thing moving upon the face of the earth, and every flying thing flying in

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[2573] Ps. ciii. 14–16 according to LXX.

[2574] Or, breath.

[2575] Ps. cxlvi. 4 according to LXX.

[2576] Another reading is *cross*.

[2577] 1 Thess. iv. 17.

[2578] Or, by.

[2579] Two mss. have this number; the other four have 500, 1800, 30, 60-100ths.

the air; and there shall no longer be upon the face of all the earth anything moving, and the earth shall be without motion.

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall I uncover the four parts of the east, and there shall come forth four great winds, and they shall sweep[2580] all the face of the earth from the one end of the earth to the other; and the Lord shall sweep sin from off the earth, and the earth shall be made white like snow, and it shall become as a leaf of paper, without cave, or mountain, or hill, or rock; but the face of the earth from the rising even to the setting of the sun shall be like a table, and white as snow; and the reins of the earth shall be consumed by fire, and it shall cry unto me, saying, I am a virgin before thee, O Lord, and there is no sin in me; as the prophet David said aforetime, Thou shalt sprinkle me with hyssop, and I shall be made pure; Thou shalt wash me, and I shall be made whiter than snow.[2581] And again he[2582] said: Every chasm shall be filled up, and every mountain and hill brought low, and the crooked places shall be made straight, and the rough ways into smooth; and all flesh shall see the salvation of God.[2583]

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall the earth be cleansed from sin, and all the earth shall be filled with a sweet smell, because I am about to come down upon the earth; and then shall come forth the great and venerable sceptre, with thousands of angels worshipping it, as I said before; and then shall appear the sign of the Son of man from the heaven with power and great glory.[2584] And then the worker of iniquity with his servants shall behold it, and gnash his teeth exceedingly, and all the unclean spirits shall be turned to flight. And then, seized by invisible power, having no means of flight, they shall gnash their teeth against him, saying to him: Where is thy power? How hast thou led us astray? and we have fled away, and have fallen away from the glory which we had beside Him who is coming to judge us, and the whole human race. Woe to us! because He banishes us into outer darkness.

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Then will I send an angel out of heaven, and he shall cry with a loud voice, saying, Hear, O earth, and be strong, saith the Lord; for I am coming down to thee. And the voice of the angel shall be heard from the one end of the world even to the other, and even to the remotest part of the abyss. And then shall be shaken all the power of the angels and of the many-eyed ones, and there shall be a great noise in the heavens, and the nine regions of the heaven shall be shaken, and there shall be fear and astonishment upon all the angels. And then the heavens shall be rent from the rising of the sun even to the setting, and an innumerable multitude of angels shall come down to the earth; and then the treasures of the heavens shall be opened, and they shall bring down every precious thing, and the perfume of incense, and they shall bring down to the earth Jerusalem robed like a bride.[2585] And then there shall go before me myriads of angels and archangels, bearing my throne, crying out, Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.[2586] And then will I come forth with power and great glory, and every eye in[2587] the clouds shall see me; and then every knee shall bend, of things in heaven, and things on earth, and things under the earth.[2588] And then the heaven shall remain empty; and I will come down upon the earth, and all that is in the air shall be brought down upon the earth, and all the human race and every evil spirit along with Antichrist, and they shall all be set before me naked, and chained by the neck.

[2580] Or, winnow.

[2581] Ps. li. 7.

[2582] ms. D has: Again another prophet has said. [D is another Paris manuscript of the fifteenth century.—R.]

[2583] Isa. xl. 4.

[2584] Comp. Matt. xxiv. 30.

And again I said: Lord, what will become of the heavens, and the sun, and the moon, along with the stars? And I heard a voice saying to me: Behold, righteous John. And I looked, and saw a Lamb having seven eyes and seven horns.[2589] And again I heard a voice saying to me: I will bid the Lamb come before me, and will say, Who will open this book? And all the multitudes of the angels will answer, Give this book to the Lamb to open it. And then will I order the book to be opened. And when He shall open the first seal, the stars of the heaven shall fall, from the one end of it to the other. And when He shall open the second seal, the moon shall be hidden, and there shall be no light in her. And when He shall open the third seal, the light of the sun shall be withheld, and there shall not be light upon the earth. And when He shall open the fourth seal, the heavens shall be dissolved, and the air shall be thrown into utter confusion, as saith the prophet: And the heavens are the works of Thy hands; they shall perish, but Thou endurest, and they shall all wax old as a garment.[2590] And when He shall open the fifth seal, the earth shall be rent, and all the tribunals upon the face of all the earth shall be revealed. And when He shall open the sixth seal, the half of the sea shall disappear. And when He shall open the seventh seal, Hades shall be uncovered.

And I said: Lord, who will be the first to be questioned, and to receive judgment? And I heard a voice saying to me, The unclean spirits, along with the adversary. I bid them go into outer darkness, where the depths[2591] are. And I said: Lord, and in what place does it lie? And I heard a voice saying to me: Hear, righteous John. As big a stone as a man of thirty years old can roll, and let go down into the depth, even falling down for twenty years will not arrive at the bottom of Hades; as the prophet David said before, And He made darkness His secret place.[2592]

[2585] Rev. xxi. 2.

[2586] Comp. Isa. vi. 3.

[2587] Or, upon.

[2588] Phil. ii. 10.

[2589] Rev. v. 6.

[2590] Ps. cii. 26.

And I said: Lord, and after them what nation[2593] will be questioned? And I heard a voice saying to me: Hear, righteous John. There will be questioned of Adam's race those nations, both the Greek and those who have believed in idols, and in the sun, and in the stars, and those who have defiled the faith by heresy, and who have not believed the holy[2594] resurrection, and who have not confessed the Father, and the Son, and the Holy Ghost: then will I send them away into Hades, as the prophet David foretold, Let the sinners be turned into Hades, and all the nations that forget God.[2595] And again he said: They were put in Hades like sheep; death shall be their shepherd.[2596]

And again I said: Lord, and after them whom wilt Thou judge? And I heard a voice saying to me: Hear, righteous John. Then the race of the Hebrews shall be examined, who nailed me to the tree like a malefactor. And I said: And what punishment will these get, and in what place, seeing that they did such things to Thee? And I heard a voice saying to me: They shall go away into Tartarus, as the prophet David foretold, They cried out, and there was none to save; to the Lord, and He did not hearken to them.[2597] And again the Apostle Paul said: As many as have sinned without law shall also perish without law, and as many as have sinned in law shall be judged by means of law.[2598]

And again I said: Lord, and what of those who have received baptism? And I heard a voice saying to me: Then the race of the Christians shall be examined, who have received baptism; and then the righteous shall come at my command, and the angels shall go and collect[2599] them from among the sinners, as the prophet David foretold: The Lord will not suffer the rod of the sinners in the lot of the righteous;[2600] and all the righteous shall be placed on my right hand,[2601] and shall shine like the sun.[2602] As thou seest, John, the stars of heaven, that they were all made together, but differ in light,[2603] so shall it be with the righteous and the sinners; for the righteous shall shine as lights and as the sun, but the sinners shall stand in darkness.

[2591] Or, regions sunk in water.

[2592] Ps. xviii. 11.

[2593] Lit., tongue.

[2594] ms. D inserts, *Trinity and.*

[2595] Ps. ix. 17.

[2596] Ps. xlix. 14.

[2597] Ps. xviii. 41.

[2598] Rom. ii. 12.

[2599] Lit., heap up.

[2600] Ps. cxxv. 3.

And again I said: Lord, and do all the Christians go into one punishment?—kings, high priests, priests, patriarchs, rich and poor, bond and free? And I heard a voice saying to me: Hear, righteous John. As the prophet David foretold, The expectation of the poor shall not perish for ever.[2604] Now about kings: they shall be driven like slaves, and shall weep like infants; and about patriarchs, and priests, and Levites, of those that have sinned, they shall be separated in their punishments, according to the nature[2605] of the peculiar transgression of each,—some in the river of fire, and some to the worm that dieth not, and others in the seven-mouthed pit of punishment. To these punishments the sinners will be apportioned.

And again I said: Lord, and where will the righteous dwell? And I heard a voice saying to me: Then shall paradise be revealed; and the whole world and paradise shall be made one, and the righteous shall be on the face of all the earth with my angels, as the Holy Spirit foretold through the prophet David: The righteous shall inherit the earth, and dwell therein for ever and ever.[2606]

And again I said: Lord, how great is the multitude of the angels? and which is the greater, that of angels or of men? And I heard a voice saying to me: As great as is the multitude of the angels, so great is the race of men, as the prophet has said, He set bounds to the nations according to the number of the angels of God.[2607]

And again I said: Lord, and after that what wilt Thou do? and what is to become of the world? Reveal to me all. And I heard a voice saying to me: Hear, righteous John. After that there is no pain, there is no grief, there is no groaning; there is no recollection of evils, there are no tears, there is no envy, there is no hatred of brethren, there is no unrighteousness, there is no arrogance, there is no slander, there is no bitterness, there are none of the cares of life, there is no pain from parents or children, there is no pain from gold, there are no wicked thoughts, there is no devil, there is no death, there is no night, but all is day.[2608] As I said before, And other sheep I have, which are not of this fold, that is, men who have been made like the angels through their excellent course of life; them also must I bring, and they will hear my voice, and there shall be one fold, one shepherd.[2609]

[2601] Matt. xxv. 33.

[2602] Matt. xiii. 43.

[2603] 1 Cor. xv. 41.

[2604] Ps. ix. 18.

[2605] Lit., proportion or analogy.

[2606] Ps. xxxvii. 29.

[2607] Deut. xxxii. 8 according to the LXX.

[2608] Rev. vii. 17, xxi. 4.

And again I heard a voice saying to me: Behold, thou hast heard all these things, righteous John; deliver them to faithful men, that they also may teach others, and not think lightly of them,[2610] nor cast our pearls before swine, lest perchance they should trample them with their feet.[2611]

And while I was still hearing this voice, the cloud brought me down, and put me on Mount Thabor. And there came a voice to me, saying: Blessed are those who keep judgment and do righteousness in all time.[2612] And blessed is the house where this description lies, as the Lord said, He that loveth me keepeth my sayings[2613] in Christ Jesus our Lord; to Him be glory for ever. Amen.[2614]

[2609] John x. 16. [The correct text of John x. 16 is: "one flock, one shepherd," but it was altered quite early.—R.]

[2610] i.e., the things heard.

[2611] Matt. vii. 6.

[2612] Ps. cvi. 3.

[2613] John xiv. 23.

[2614] As a specimen of the eschatology of these documents, Tischendorf gives the following extracts from the termination of ms. E:— Hear, righteous John: All these shall be assembled, and they shall be in the pit of lamentation: and I shall set my throne in the place, and shall sit with the twelve apostles and the four and twenty elders, and thou thyself an elder on account of thy blameless life; and to finish three services thou shalt receive a white robe and an unfading crown from the hand of the Lord, and thou shalt sit with the four and twenty elders, etc. And after this the angels shall come forth, having a golden censer and shining lamps; and they shall gather together on the Lord's right hand those who have lived well, and done His will, and He shall make them to dwell for ever and ever in light and joy, and they shall obtain life everlasting. And when He shall separate the sheep from the goats, that is, the righteous from the sinners, the righteous on the right, and the sinners on the left; then shall He send the angel Raguel, saying: Go and sound the trumpet for the angels of cold and snow and ice, and bring together every kind of wrath upon those that stand on the left. Because I will not pardon them when they see the glory of God, the impious and unrepentant, and the priests who did not what was commanded. You who have tears, weep for the sinners. And Temeluch shall call out to Taruch: Open the punishments, thou keeper of the keys; open the judgments; open the worm that dieth not, and the wicked dragon; make ready Hades; open the darkness; let loose the fiery river, and the frightful darkness in the depths of Hades. Then the pitiful sinners, seeing their works, and having no consolation, shall go down weeping into streams as it were of blood. And there is none to pity them, neither father to help, nor mother to compassionate, but rather the angels going against them, and saying: Ye poor wretches, why are you weeping? In the world you had no compassion on the weak, you did not help them. And these go away into everlasting punishment. There you will not be able to bear the sight of Him who was born of the virgin; you lived unrepenting in the world, and you will get no pity, but everlasting punishment. And Temeluch says to Taruch: Rouse up the fat three-headed serpent; sound the trumpet for the frightful wild beasts to gather them together to feed upon them (i.e., the

The Book of John Concerning the Falling Asleep of Mary.

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The Account of St. John the Theologian[2615] of the Falling Asleep of the Holy Mother of God.

As the all-holy glorious mother of God and ever-virgin Mary, as was her wont, was going to the holy tomb of our Lord to burn incense, and bending her holy knees, she was importunate that Christ our God who had been born of her should return to her. And the Jews, seeing her lingering by the divine sepulchre, came to the chief priests, saying: Mary goes every day to the tomb. And the chief priests, having summoned the guards set by them not to allow any one to pray at the holy sepulchre, inquired about her, whether in truth it were so. And the guards answered and said that they had seen no such thing, God having not allowed them to see her when there. And on one of the days, it being the preparation, the holy Mary, as was her wont, came to the sepulchre; and while she was praying, it came to pass that the heavens were opened, and the archangel Gabriel came down to her and said: Hail, thou that didst bring forth Christ our God! Thy prayer having come through to the heavens to Him who was born of thee, has been accepted; and from this time, according to thy request, thou having left the world, shall go to the heavenly places to thy Son, into the true and everlasting life.

And having heard this from the holy archangel, she returned to holy Bethlehem, having along with her three virgins who ministered unto her. And after having rested a short time, she sat up and said to the virgins: Bring me a censer, that I may pray. And they brought it, as they had been commanded. And she prayed, saying: My Lord Jesus Christ, who didst deign through Thy supreme goodness to be born of me, hear my voice, and send me Thy

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sinners); to open the twelve plagues, that all the creeping things may be brought together against the impious and unrepenting. And Temeluch will gather together the multitude of the sinners, and will kick the earth; and the earth will be split up in diverse places, and the sinners will be melted in frightful punishments. Then shall God send Michael, the leader of His hosts; and having sealed the place, Temeluch shall strike them with the previous cross, and the earth shall be brought together as before. Then their angels lamented exceedingly, then the all-holy Virgin and all the saints wept for them, and they shall do them no good. And John says: Why are the sinners thus punished? And I heard a voice saying to me: They walked in the world each other after his own will, and therefore are they thus punished. Blessed is the man who reads the writing: blessed is he who has transcribed it, and given it to other Catholic churches: blessed are all who fear God. Hear ye priests, and ye readers; hear ye people, etc.

[2615] The titles vary considerably. In two mss. the author is said to be James the Lord’s brother; in one, John Archbishop of Thessalonica, who lived in the seventh century.

apostle John, in order that, seeing him, I may partake of joy; and send me also the rest of Thy apostles, both those who have already gone to Thee, and those in the world that now is, in whatever country they may be, through Thy holy commandment, in order that, having beheld them, I may bless Thy name much to be praised; for I am confident that Thou hearest Thy servant in everything.

And while she was praying, I John came, the Holy Spirit having snatched me up by a cloud from Ephesus, and set me in the place where the mother of my Lord was lying. And having gone in beside her, and glorified Him who had been born of her, I said: Hail, mother of my Lord, who didst bring forth Christ our God, rejoice that in great glory thou art going out of this life. And the holy mother of God glorified God, because I John had come to her, remembering the voice of the Lord, saying: Behold thy mother, and, Behold thy son.[2616] And the three virgins came and worshipped. And the holy mother of God says to me: Pray, and cast incense. And I prayed thus: Lord Jesus Christ, who hast done wonderful things, now also do wonderful things before her who brought Thee forth; and let Thy mother depart from this life; and let those who crucified Thee, and who have not believed in Thee, be confounded. And after I had ended the prayer, holy Mary said to me: Bring me the censer. And having cast incense, she said, Glory to Thee, my God and my Lord, because there has been fulfilled in me whatsoever Thou didst promise to me before thou didst ascend into the heavens, that when I should depart from this world Thou wouldst come to me, and the multitude of Thine angels, with glory. And I John say to her: Jesus Christ our Lord and our God is coming, and thou seest[2617] Him, as He promised to thee. And the holy mother of God answered and said to me: The Jews have sworn that after I have died they will burn my body. And I answered and said to her: Thy holy and precious body will by no means see corruption. And she answered and said to me: Bring a censer, and cast incense, and pray. And there came a voice out of the heavens saying the Amen. And I John heard this voice; and the Holy Spirit said to me: John, hast thou heard this voice that spoke in the heaven after the prayer was ended? And I answered and said: Yes, I heard. 588 And the Holy Spirit said to me: This voice which thou didst hear denotes that the appearance of thy brethren the apostles is at hand, and of the holy powers that they are coming hither to-day.

And at this I John prayed.

And the Holy Spirit said to the apostles: Let all of you together, having come by the clouds from the ends of the world, be assembled to holy Bethlehem by a whirlwind, on account of the mother of our Lord Jesus Christ; Peter from Rome, Paul from Tiberia,[2618]

[2616] John xix. 26, 27.

[2617] i.e., wilt see.

[2618] A place near Rome; one ms. calls it Tiberis.

Thomas from Hither India, James from Jerusalem. Andrew, Peter's brother, and Philip, Luke, and Simon the Cananæan, and Thaddæus who had fallen asleep, were raised by the Holy Spirit out of their tombs; to whom the Holy Spirit said: Do not think that it is now the resurrection; but on this account you have risen out of your tombs, that you may go to give greeting to the honour and wonder-working of the mother of our Lord and Saviour Jesus Christ, because the day of her departure is at hand, of her going up into the heavens. And Mark likewise coming round, was present from Alexandria; he also with the rest, as has been said before, from each country. And Peter being lifted up by a cloud, stood between heaven and earth, the Holy Spirit keeping him steady. And at the same time, the rest of the apostles also, having been snatched up in clouds, were found along with Peter. And thus by the Holy Spirit, as has been said, they all came together.

And having gone in beside the mother of our Lord and God, and having adored, we said: Fear not, nor grieve; God the Lord, who was born of thee, will take thee out of this world with glory. And rejoicing in God her Saviour, she sat up in the bed, and says to the apostles: Now have I believed that our Master and God is coming from heaven, and I shall behold Him, and thus depart from this life, as I have seen that you have come. And I wish you to tell me how you knew that I was departing and came to me, and from what countries and through what distance you have come hither, that you have thus made haste to visit me. For neither has He who was born of me, our Lord Jesus Christ, the God of the universe, concealed it; for I am persuaded even now that He is the Son of the Most High.

And Peter answered and said to the apostles: Let us each, according to what the Holy Spirit announced and commanded us, give full information to the mother of our Lord. And I John answered and said: Just as I was going in to the holy altar in Ephesus to perform divine service, the Holy Spirit says to me, The time of the departure of the mother of thy Lord is at hand; go to Bethlehem to salute her. And a cloud of light snatched me up, and set me down in the door where thou art lying. Peter also answered: And I, living in Rome, about dawn heard a voice through the Holy Spirit saying to me, The mother of thy Lord is to depart, as the time is at hand; go to Bethlehem to salute her. And, behold, a cloud of light snatched me up; and I beheld also the other apostles coming to me on clouds, and a voice saying to me, Go all to Bethlehem. And Paul also answered and said: And I, living in a city at no great distance from Rome, called the country of Tiberia, heard the Holy Spirit saying to me, The mother of thy Lord, having left this world, is making her course to the celestial regions through her departure;[2619] but go thou also to Bethlehem to salute her. And, behold, a cloud of light having snatched me up, set me down in the same place as you. And Thomas also answered and said: And I, traversing the country of the Indians, when the preaching was prevailing by the grace of Christ, and the king's sister's son Labdanus by name, was about to be sealed by me in the palace, on a sudden the Holy Spirit says to me, Do thou also, Thomas, go to Bethlehem to salute the mother of thy Lord, because she is taking her departure to the heavens. And a cloud of light having snatched me up, set me down beside you. And Mark also answered and said: And when I was finishing the canon[2620] of the third *day* in the city of Alexandria, just as I was praying, the Holy Spirit snatched me up, and brought me to you. And James also answered and said: While I was in Jerusalem, the Holy Spirit commanded me, saying, Go to Bethlehem, because the mother of thy Lord is taking her departure. And, behold, a cloud of light having snatched me up, set me beside you. And Matthew also answered and said: I have glorified and do glorify God, because when I was in a boat and overtaken by a storm, the sea raging with its waves, on a sudden a cloud of light overshadowing the stormy billow, changed it to a calm, and having snatched me up, set me down beside you. And those who had come before likewise answered, and gave an account of how they had come. And Bartholomew said: I was in the Thebais proclaiming the word, and behold the Holy Spirit says to me, The mother of thy Lord is taking her departure; go, then, to salute her in Bethlehem. And, behold, a cloud of light having snatched me up, brought me to you.

[2619] Or, dissolution.

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The apostles said all these things to the holy mother of God, why they had come, and in what way; and she stretched her hands to heaven and prayed, saying: I adore, and praise, and glorify Thy much to be praised name, O Lord, because Thou hast looked upon the lowliness of Thine handmaiden, and because Thou that art mighty hast done great things for me; and, behold, all generations shall count me blessed.[2621] And after the prayer she said to the apostles: Cast incense, and pray. And when they had prayed, there was thunder from heaven, and there came a fearful voice, as if of chariots; and, behold, a multitude of a host of angels and powers, and a voice, as if of the Son of man, was heard, and the seraphim in a circle round the house where the holy, spotless mother of God and virgin was lying, so that all who were in Bethlehem beheld all the wonderful things, and came to Jerusalem and reported all the wonderful things that had come to pass. And it came to pass, when the voice was heard, that the sun and the moon suddenly appeared about the house; and an assembly[2622] of the first-born saints stood beside the house where the mother of the Lord was lying, for her honour and glory. And I beheld also that many signs came to pass, the blind seeing, the deaf hearing, the lame walking, lepers cleansed, and those possessed by unclean spirits cured; and every one who was under disease and sickness, touching the outside of the wall of the house where she was lying, cried out: Holy Mary, who didst bring forth

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[2620] A canon is a part of the Church service consisting of nine odes. The canon of the third day is the canon for Tuesday.

[2621] Luke i. 48.

[2622] Or, a church.

Christ our God, have mercy upon us. And they were straightway cured. And great multitudes out of every country living in Jerusalem for the sake of prayer, having heard of the signs that had come to pass in Bethlehem through the mother of the Lord, came to the place seeking the cure of various diseases, which also they obtained. And there was joy unspeakable on that day among the multitude of those who had been cured, as well as of those who looked on, glorifying Christ our God and His mother. And all Jerusalem from Bethlehem kept festival with psalms and spiritual songs.

And the priests of the Jews, along with their people, were astonished at the things which had come to pass; and being moved[2623] with the heaviest hatred, and again with frivolous reasoning, having made an assembly, they determine to send against the holy mother of God and the holy apostles who were there in Bethlehem. And accordingly the multitude of the Jews, having directed their course to Bethlehem, when at the distance of one mile it came to pass that they beheld a frightful vision, and their feet were held fast; and after this they returned to their fellow-countrymen, and reported all the frightful vision to the chief priests. And they, still more boiling with rage, go to the procurator, crying out and saying: The nation of the Jews has been ruined by this woman; chase her from Bethlehem and the province of Jerusalem. And the procurator, astonished at the wonderful things, said to them: I will chase her neither from Bethlehem nor from any other place. And the Jews continued crying out, and adjuring him by the health of Tiberius Cæsar to bring the apostles out of Bethlehem. And if you do not do so, we shall report it to the Cæsar. Accordingly, being compelled, he sends a tribune of the soldiers[2624] against the apostles to Bethlehem. And the Holy Spirit says to the apostles and the mother of the Lord: Behold, the procurator has sent a tribune against you, the Jews having made an uproar. Go forth therefore from Bethlehem, and fear not: for, behold, by a cloud I shall bring you to Jerusalem; for the power of the Father, and the Son, and the Holy Spirit is with you. The apostles therefore rose up immediately, and went forth from the house, carrying the bed of the Lady the mother of God, and directed their course to Jerusalem; and immediately, as the Holy Spirit had said, being lifted up by a cloud, they were found in Jerusalem in the house of the Lady. And they stood up, and for five days made an unceasing singing of praise. And when the tribune came to Bethlehem, and found there neither the mother of the Lord nor the apostles, he laid hold of the Bethlehemites, saying to them: Did you not come telling the procurator and the priests all the signs and wonders that had come to pass, and how the apostles had come out of every country? Where are they, then? Come, go to the procurator at Jerusalem. For the tribune did not know of the departure of the apostles and the Lord's mother to Jerusalem. The tribune then, having taken the Bethlehemites, went in to the procurator, saying that he had found no one. And after five days it was known to the procurator, and the priests, and all the city, that the Lord's mother was in her own house in Jerusalem, along with the apostles, from the signs and wonders that came to pass there. And a multitude of men and women and virgins came together, and cried out: Holy virgin, that didst bring forth Christ our God, do not forget the generation of men. And when these things came to pass, the people of the Jews, with the priests also, being the more moved with hatred, took wood and fire, and came up, wishing to burn the house where the Lord's mother was living with the apostles. And the procurator stood looking at the sight from afar off. And when the people of the Jews came to the door of the house, behold, suddenly a power of fire 590 coming forth from within, by means of an angel, burnt up a great multitude of the Jews. And there was great fear throughout all the city; and they glorified God, who had been born of her. And when the procurator saw what had come to pass, he cried out to all the people, saying: Truly he who was born of the virgin, whom you have thought of driving away, is the Son of God; for these signs are those of the true God. And there was a division among the Jews; and many believed in the name of our Lord Jesus Christ, in consequence of the signs that had come to pass.

[2623] Burning—ms. B. [Thisms. is in Venice; see Tischendorf, *Apocalypses Apocryphæ*, p. xliii., for designations of mss.—R.]

[2624] Lit., chiliarch, i.e., commander of a thousand.

And after all these wonderful things had come to pass through the mother of God, and ever-virgin Mary the mother of the Lord, while we the apostles were with her in Jerusalem, the Holy Spirit said to us: You know that on the Lord's day the good news was brought to the Virgin Mary by the archangel Gabriel; and on the Lord's day the Saviour was born in Bethlehem; and on the Lord's day the children of Jerusalem came forth with palm branches to meet him, saying, Hosanna in the highest, blessed is[2625] He that cometh in the name of the Lord;[2626] and on the Lord's day He rose from the dead; and on the Lord's day He will come to judge the living and the dead; and on the Lord's day He will come out of heaven, to the glory and honour of the departure of the holy glorious virgin who brought Him forth. And on the same[2627] Lord's day the mother of the Lord says to the apostles: Cast incense, because Christ is coming with a host of angels; and, behold, Christ is at hand, sitting on a throne of cherubim. And while we were all praying, there appeared innumerable multitudes of angels, and the Lord mounted upon cherubim in great power; and, behold, a stream of light[2628] coming to the holy virgin, because of the presence of her only-begotten Son, and all the powers of the heavens fell down and adored Him. And the Lord, speaking to His mother, said: Mary. And she answered and said: Here am I, Lord. And the Lord said to her: Grieve not, but let thy heart rejoice and be glad; for thou hast found grace to behold the glory given to me by my Father. And the holy mother of God looked up, and saw in Him a glory which it is impossible for the mouth of man to speak of, or to apprehend. And the Lord remained beside her, saying: Behold, from the present time thy precious body will be transferred to paradise, and thy holy soul to the heavens to the treasures of my Father in exceeding brightness, where there is peace and joy of the holy angels,—and other things besides.[2629] And the mother of the Lord answered and said to him: Lay Thy right hand upon me, O Lord, and bless me. And the Lord stretched forth His undefiled right hand, and blessed her. And she laid hold of His undefiled right hand, and kissed it, saying: I adore this right hand, which created the heaven and the earth; and I call upon Thy much to be praised name Christ, O God, the King of the ages, the only-begotten of the Father, to receive Thine handmaid, Thou who didst deign to be brought forth by me, in a low estate, to save the race of men through Thine ineffable dispensation; do Thou bestow Thine aid upon every man calling upon, or praying to, or naming the name of, Thine handmaid. And while she is saying this, the apostles, having gone up to her feet and adored, say: O mother of the Lord, leave a blessing to the world, since thou art going away from it. For thou hast blessed it, and raised it up when it was ruined, by bringing forth the Light of the world. And the mother of the Lord prayed, and in her prayer spoke thus: O God, who through Thy great goodness hast sent from the heavens Thine only-begotten Son to dwell in my humble body, who hast deigned to be born of me, humble *as I am*, have mercy upon the world, and every soul that calls upon Thy name. And again she prayed, and said: O Lord, King of the heavens, Son of the living God, accept every man who calls upon Thy name, that Thy birth may be glorified. And again she prayed, and said: O Lord Jesus Christ, who art all-powerful in heaven and on earth, in this appeal I implore Thy holy name; in every time and place where there is made mention of my name, make that place holy, and glorify those that glorify Thee through my name, accepting of such persons all their offering, and all their supplication, and all their prayer. And when she had thus prayed, the Lord said to His mother: Let thy heart rejoice and be glad; for every favour[2630] and every gift has been given to thee from my Father in heaven, and from me, and from the Holy Spirit: every soul that calls upon thy name shall not be ashamed, but shall find mercy, and comfort, and support, and confidence, both in the world that now is, and in that which is to come, in the presence of my Father in the heavens. And the Lord turned and said to Peter: The time has come to begin the singing of the hymn. And Peter having begun the singing of the hymn, all the powers of the heavens responded with the Alleluiah. And then the face of the mother of the Lord shone brighter than the light, and she rose up and blessed each of the apostles with her own hand, and all 59 gave glory to God; and the Lord stretched forth His undefiled hands, and received her holy and blameless soul. And with the departure of her blameless soul the place was filled with perfume and ineffable light; and, behold, a voice out of the heaven was heard, saying: Blessed art thou among women. And Peter, and I John, and Paul, and Thomas, ran and wrapped up her precious feet for the consecration; and the twelve apostles put her precious and holy body upon a couch, and carried it. And, behold, while they were carrying her, a certain well-born Hebrew, Jephonias by name, running against the body, put his hands upon the couch; and, behold, an angel of the Lord by invisible power, with a sword of fire, cut off his two hands from his shoulders, and made them hang about the couch, lifted up in the air. And at this miracle which had come to pass all the people of the Jews who beheld it cried out: Verily, He that was brought forth by thee is the true God, O mother of God, ever-virgin Mary. And Jephonias himself, when Peter ordered him, that the wonderful things of God might be showed forth, stood up behind the couch, and cried out: Holy Mary, who broughtest forth Christ who is God, have mercy upon me. And Peter turned and said to him: In the name of Him who was born of her, thy hands which have been taken away from thee, will be fixed on again. And immediately, at the word of Peter, the hands hanging by the couch of the Lady came, and were fixed on Jephonias. And he believed, and glorified Christ, God who had been born of her.

[2625] Or, be.

[2626] Matt. xxi. 9; Luke xix. 38; Ps. cxviii. 26.

[2627] The holy—ms. A.

[2628] Lit., a going forth of illumination.

[2629] Perhaps the true reading is: thou shalt dwell where there is peace and joy of the holy angels.

[2630] Or, grace.

And when this miracle had been done, the apostles carried[2631] the couch, and laid down her precious and holy body in Gethsemane in a new tomb. And, behold, a perfume of sweet savour came forth out of the holy sepulchre of our Lady the mother of God; and for three days the voices of invisible angels were heard glorifying Christ our God, who had been born of her. And when the third day was ended, the voices were no longer heard; and from that time forth all knew that her spotless and precious body had been transferred to paradise.

And after it had been transferred, behold, we see Elisabeth the mother of St. John the Baptist, and Anna the mother of the Lady, and Abraham, and Isaac, and Jacob, and David, singing the Alleluiah, and all the choirs of the saints adoring the holy relics of the mother of the Lord, and the place full of light, than which light nothing could be more brilliant, and an abundance of perfume in that place to which her precious and holy body had been transferred in paradise, and the melody of those praising Him who had been born of her—sweet melody, of which there is no satiety, such as is given to virgins, and them only, to hear. We apostles, therefore, having beheld the sudden precious translation of her holy body, glorified God, who had shown us His wonders at the departure of the mother of our Lord Jesus Christ, whose[2632] prayers and good offices may we all be deemed worthy to receive,[2633] under her shelter, and support, and protection, both in the world that now is and in that which is to come, glorifying in every time and place her only-begotten Son, along with the Father and the Holy Spirit, for ever and ever. Amen.

[2631] Four of themss. give a different account here: While the apostles were going forth from the city of Jerusalem carrying the couch, suddenly twelve clouds of light snatched up the apostles, with the body of our Lady, and translated them to paradise.

[2632] i.e., the mother's.

[2633] One ms. has: To find mercy and remission of sins from our Lord Jesus Christ.

The Passing of Mary.

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First Latin Form.

Concerning the Passing[2634] of the Blessed Virgin Mary.

In that time before the Lord came to His passion, and among many words which the mother asked of the Son, she began to ask Him about her own departure, addressing Him as follows:—O most dear Son, I pray Thy holiness, that when my soul goes out of my body, Thou let me know on the third day before; and do Thou, beloved Son, with Thy angels, receive it.[2635] Then He received the prayer of His beloved mother, and said to her: O palace and temple of the living God, O blessed mother,[2636] O queen of all saints, and blessed above all women, before thou carriedst me in thy womb, I always guarded thee, and caused thee to be fed daily with my angelic food,[2637] as thou knowest: how can I desert thee, after thou hast carried me, and nourished me, and brought me down in flight into Egypt, and endured many hardships for me? Know, then, that my angels have always guarded thee, and will guard thee even until thy departure. But after I undergo suffering for men, as it is written, and rise again on the third day, and after forty days ascend into heaven, when thou shalt see me coming to thee[2638] with angels and archangels, with saints and with virgins, and with my disciples, know for certain that thy soul will be separated from the body, and I shall carry it into heaven, where it shall never at all have tribulation or anguish. Then she joyed and gloried, and kissed the knees of her Son, and blessed the Creator of heaven and earth, who gave her such a gift through Jesus Christ her Son.

In the second year, therefore, after the ascension of our Lord Jesus Christ, the most blessed Virgin Mary continued always in prayer day and night. And on the third day before she passed away, an angel of the Lord came to her, and saluted her, saying: Hail, Mary, full of grace! the Lord be with thee. And she answered, saying: Thanks to God. Again he said to her: Receive this palm which the Lord promised to thee. And she, giving thanks to God, with great joy received from the hand of the angel the palm sent to her. The angel of the

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[2634] ms. B, the assumption. [For the list of mss. used by Tischendorf, see his *Apocal. Apocr.*, p. xliii.—R.]

[2635] ms. C adds: And cause all the apostles to be present at my departure.

[2636] Puerpera.

[2637] *Protevangelium of James*, ch. 8, p. 363.

[2638] ms. C has: When, therefore, thou shalt see my archangel Gabriel coming to thee with a palm which I shall send to thee from heaven, know that I shall soon come to thee, my disciples, and angels, etc.

Lord said to her: Thy assumption will be after three days. And she answered: Thanks to God.[2639]

Then she called Joseph of the city of Arimathæa, and the other[2640] disciples of the Lord; and when they, both relations and acquaintances, were assembled, she announced her departure to all standing there. Then the blessed Mary washed[2641] herself, and dressed herself like a queen, and waited the advent of her Son, as He had promised to her. And she asked all her relations to keep beside[2642] her, and give her comfort. And she had along with her three virgins, Sepphora, Abigea, and Zaël; but the disciples of our Lord Jesus Christ had been already dispersed throughout the whole world to preach to the people of God.

Then at the third hour[2643] there were great thunders, and rains, and lightnings, and tribulation, and an earthquake,[2644] while queen Mary was standing in her chamber. John the evangelist and apostle was suddenly brought from Ephesus, and entered the chamber of the blessed Mary, and saluted her, and said to her: Hail, Mary, full of grace! the Lord be with thee. And she answered: Thanks to God. And raising herself up, she kissed Saint John. And the blessed Mary said to him: O my dearest son, why hast thou left me at such a time, and hast not paid heed to the commands of thy Master, to take care of me, as He commanded thee while He was hanging on the cross? And he asked pardon with bended knee. Then the blessed Mary gave him her benediction, and again kissed him. And when she meant to ask him whence he came, and for what reason he had come to Jerusalem, behold, all the disciples of the Lord, except Thomas who is called Didymus, were brought by a cloud to the door of the chamber of the blessed Mary. They stood and went in, and saluted the queen with the following words, and adored her: Hail, Mary, full of grace! the Lord be with thee. And she eagerly rose quickly, and bowed herself, and kissed them, and gave thanks to God. These are the names of the disciples of the Lord who were brought thither in the cloud: John the evangelist and James his brother, Peter and Paul, Andrew, Philip, Luke, Barnabas, Bartholomew and Matthew, Matthias who is called Justus,[2645] Simon the Chananæan, Judas and his brother, Nicodemus and Maximianus, and many others who cannot be numbered. Then the blessed Mary said to her brethren: What is this, that you have all come to Jerusalem? Peter, answering, said to her: We had need to ask this of thee,

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[2639] ms. C: And she began to give great thanks to God in these words: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

[2640] Or, other.

[2641] ms. A, raised. *Levavit* instead of *lavit*.

[2642] Lit., guard.

[2643] ms. C inserts: of the second day after the angel had come to her with the palm.

[2644] Or, earthquakes.

[2645] It was Joseph, the other candidate for the apostleship, who was called Justus (Acts i. 23).

and dost thou question us? Certainly, as I think, none of us knows why we have come here to-day with such rapidity. I was at Antioch, and now I am here. All declared plainly the place where they had been that day. And they all wondered that they were there when they heard these things. The blessed Mary said to them: I asked my Son, before He endured the passion, that He and you should be at my death; and He granted me this gift. Whence you may know that my departure will be to-morrow.[2646] Watch and pray with me, that when the Lord comes to receive my soul, He may find you watching. Then all promised that they would watch. And they watched and prayed the whole night, with psalms and chants, with great illuminations.

And when the Lord's day came, at the third hour, just as the Holy Spirit descended upon the apostles in a cloud,[2647] so Christ descended with a multitude of angels, and received the soul of His beloved mother. For there was such splendour and perfume of sweetness, and angels singing the songs of songs, where the Lord says, As a lily among thorns, so is my love among the daughters,[2648] that all who were there present fell on their faces, as the apostles fell when Christ transfigured Himself before them on Mount Thabor, and for a whole hour and a half no one was able to rise. But when the light went away, and at the same time with the light itself, the soul of the blessed virgin Mary was taken up into heaven with psalms, and hymns, and songs of songs. And as the cloud went up the whole earth shook, and in one moment all the inhabitants of Jerusalem openly saw the departure of St. Mary.

And that same hour Satan entered into them, and they began to consider what they were to do with her body. And they took up weapons, that they might burn her body and kill the apostles, because from her had gone forth the dispersions of Israel, on account of their sins and the gathering together of the Gentiles. But they were struck with blindness, striking their heads against the walls, and striking each other.[2649] Then the apostles, alarmed by so much brightness, arose, and with psalms carried the holy body down from Mount Zion to the valley of Jehoshaphat. But as they were going in the middle of the road, behold, a certain Jew,[2650] Reuben by name, wishing to throw to the ground the holy bier with the body of the blessed Mary. But his hands dried up, even to the elbow; whether he would or not, he went down even to the Valley of Jehoshaphat, weeping and lamenting because his hands were raised to the bier, and he was not able to draw back his hands to himself. And he began to ask the apostles[2651] that by their prayer he might be saved and made a Christian. Then the apostles, bending their knees, asked the Lord to let him loose. And he, being healed that same hour, giving thanks to God and kissing the feet of the queen of all the saints and apostles, was baptized in that same place, and began to preach the name of our God Jesus Christ.

[2646] ms. C adds: And she showed them the palm which the Lord had sent her from heaven by His angel.

[2647] ms. C has: just as the Holy Spirit appeared in a cloud to His disciples, viz., Peter, James, and John, when He was transfigured, so, etc.

[2648] Cant. ii. 2.

[2649] ms. C: By the divine vengeance, at that very instant they began to strike and slay each other with their weapons, and struck their heads against the walls like madmen.

[2650] ms. C inserts: a scribe of the tribe of Dan.

Then the apostles with great honour laid the body in the tomb, weeping and singing through exceeding love and sweetness. And suddenly there shone round them a light from heaven, and they fell to the ground, and the holy body was taken up by angels into heaven.

Then the most blessed Thomas was suddenly brought to the Mount of Olivet, and saw the most blessed body going up to heaven, and began to cry out and say: O holy mother, blessed mother, spotless mother, if I have now found grace because I see thee, make thy servant joyful through thy compassion, because thou art going to heaven. Then the girdle with which the apostles had encircled the most holy body was thrown down from heaven to the blessed Thomas. And taking it, and kissing it, and giving thanks to God, he came again into the Valley of Jehoshaphat. He found all the apostles and another great crowd there beating their breasts on account of the brightness which they had seen. 59 And seeing and kissing each other, the blessed Peter said to him: Truly thou hast always been obdurate and unbelieving, because for thine unbelief it was not pleasing to God that thou shouldst be along with us at the burial of the mother of the Saviour. And he, beating his breast, said: I know and firmly believe that I have always been a bad and an unbelieving man; therefore I ask pardon of all of you for my obduracy and unbelief. And they all prayed for him. Then the blessed Thomas said: Where have you laid her body? And they pointed out the sepulchre with their finger. And he said: The body which is called most holy is not there. Then the blessed Peter said to him: Already on another occasion thou wouldst not believe the resurrection of our Master and Lord at our word, unless thou went to touch Him with thy fingers, and see Him; how wilt thou believe us that the holy body is here? Still he persists saying: It is not here. Then, as it were in a rage, they went to the sepulchre, which was a new one hollowed out in the rock, and took up the stone; but they did not find the body, not knowing what to say, because they had been convicted by the words of Thomas. Then the blessed Thomas told them how he was singing mass in India—he still had on his sacerdotal robes. He, not knowing the word of God, had been brought to the Mount of Olivet, and saw the most holy body of the blessed Mary going up into heaven, and prayed her to give him a blessing. She heard his prayer, and threw him her girdle which she had about her. And the apostles seeing the belt which they had put about her, glorifying God, all asked pardon of the blessed Thomas, on account of the benediction which the blessed Mary had given him, and because he had seen the most holy body going up into heaven. And the blessed Thomas gave them his benediction, and said: Behold how good and how pleasant it is for brethren to dwell together in unity![2652]

[2651] ms. C adds: and firmly to promise that, if he were made whole by their prayers, he would become a Christian.

And the same cloud by which they had been brought carried them back each to his own place, just like Philip when he baptized the eunuch, as is read in the Acts of the Apostles;[2653] and as Habakkuk the prophet carried food to Daniel, who was in the lions' den, and quickly returned to Judæa.[2654] And so also the apostles quickly returned to where they had at first been, to preach to the people of God. Nor is it to be wondered at that He should do such things, who went into the virgin and came out of her though her womb was closed; who, though the gates were shut, went in to His disciples;[2655] who made the deaf to hear, raised the dead, cleansed the lepers, gave sight to the blind,[2656] and did many other wonderful things. To believe this is no doubtful matter.

I am Joseph who laid the Lord's body in my sepulchre, and saw Him rising again; and who, before the ascension and after the ascension of the Lord, always kept his most sacred temple the blessed ever-virgin Mary, and *who have kept* in writing and in my breast the things which came forth from the mouth of God, and how the things mentioned above were done by the judgment of God. And I have made known to all, Jews and Gentiles, those things which I saw with my eyes, and heard with my ears; and as long as I live I shall not cease to declare them. And her, whose assumption is at this day venerated and worshipped throughout the whole world, let us assiduously entreat that she be mindful of us in the presence of her most pious Son in heaven, to whom is praise and glory through endless ages of ages. Amen.[2657]

[2652] Ps. cxxxiii. 1.

[2653] Acts viii. 39.

[2654] Bel and the Dragon, vers. 33–39.

[2655] John xx. 19.

[2656] ms. C adds: and in Cana of Galilee made wine out of water.

[2657] ms. C has this last section as follows: For I am Joseph, who laid the body of our Lord Jesus Christ in my sepulchre, and saw Him and spoke with Him after His resurrection; who afterwards kept His most pious mother in my house until her assumption into the heavens, and served her according to my power; who also was deemed worthy to hear and see from her holy mouth many secrets, which I have written and keep in my heart. That which I saw with mine eyes, and heard with mine ears, of her holy and glorious assumption, I have written for faithful Christians, and those that fear God; and while I live I shall not cease to preach, speak, and write them to all nations. And let every Christian know, that if he keep this writing by him, even in his house, whether he be cleric, or lay, or a woman, the devil will not hurt him; his son will not be lunatic, or demoniac, or deaf, or blind; no one will die suddenly in his house; in whatever tribulation he cries to her, he will be heard; and in the day of his death he will have her with her holy virgins for his help. I beseech continually that the same most pious and merciful queen may be always mindful of me, and all who believe in her and hope before

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her most pious Son, or Lord Jesus Christ, who with the Father and the Holy Spirit, lives and reigns God through endless ages of ages. Amen.

Second Latin Form.

Here Beginneth the Passing of the Blessed Virgin Mary.

1.[2658] Therefore, when the Lord and Saviour Jesus Christ was hanging on the tree fastened by the nails of the cross for the life of the whole world, He saw about the cross His mother standing, and John the evangelist, whom He peculiarly loved above the rest of the apostles, because he alone of them was a virgin in the body. He gave him, therefore, the charge of holy Mary, saying to him: Behold thy mother! and saying, to her: Behold thy son![2659] From that hour the holy mother of God remained specially in the care of John, as long as she had her habitation in this life. And when the apostles had divided the world by lot for preaching, she settled in the house of his parents near Mount Olivet.

2. In the second year, therefore, after Christ had vanquished death, and ascended up into heaven, on a certain day, Mary, burning with a longing for Christ, began to weep alone, within the shelter of her abode. And, behold, an angel, shining in a dress of great light, stood before her and gave utterance to[2660] the words of salutation saying: Hail! thou blessed by the Lord, receive the salutation of Him who commanded safety to Jacob by His prophets. Behold, said He, a palm branch—I have brought it to thee from the paradise of the Lord—which thou wilt cause to be carried before thy bier, when on the third day thou shalt be taken up from the body. For, lo, thy Son awaits thee with thrones and angels, and all the powers of heaven. Then Mary said to the angel: I beg that all the apostles of the Lord Jesus

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[2658] The otherms. has the following introductory chapter: Melito, servant of Christ, bishop of the church of Sardis, to the venerable brethren in the Lord appointed at Laodicea, in peace greeting. I remember that I have often written of one Leucius, who, having along with ourselves associated with the apostles, turned aside through alienated feelings and a rash soul from the path of rectitude, and inserted very many things in his books about the acts of the apostles. Of their powers, indeed, he said many and diverse things; but of their teaching he gave a very false account, affirming that they taught otherwise than they did, and establishing his own impious statements, as it were, by their words. Nor did he think this to be enough; but he even vitiated, by his impious writing, the assumption of the blessed ever-virgin Mary, the mother of God, to such a degree that it would be impious not only to read it in the church of God, but even to hear it. When you ask us, therefore, what we heard from the Apostle John, we simply write this, and have directed it to your brotherhood; believing, not the strange dogmas hatched by heretics, but the Father in the Son, the Son in the Father, while the threefold person of the Godhead and undivided substance remains; *believing* not that two human natures were created by a good God, which by the craft of the serpent was vitiated through sin, and restored through the grace of Christ. [Tischendorf gives this from *Maxima Bibliotheca vet. patr* , ii. 2, pp. 212 sqq. (ed. Sugdun).—R.]

[2659] John xix. 26, 27.

[2660] Lit., sprung forward to.

Christ be assembled to me. To whom the angel said: Behold, to-day, by the power of my Lord Jesus Christ, all the apostles will come to thee. And Mary says to him: I ask that thou send upon me thy blessing, that no power of the lower world may withstand me in that hour in which my soul shall go out of my body, and that I may not see the prince of darkness. And the angel said: No power indeed of the lower world will hurt thee; and thy Lord God, whose servant and messenger I am, hath given thee eternal blessing; but do not think that the privilege of not seeing the prince of darkness is to be given thee by me, but by Him whom thou hast carried in thy womb; for to Him belongeth power over all for ever and ever. Thus saying, the angel departed with great splendour. And that palm shone with exceeding great light. Then Mary, undressing herself, put on better garments. And, taking the palm which she had received from the hands of the angel, she went out to the mount of Olivet, and began to pray, and say: I had not been worthy, O Lord, to bear Thee, unless Thou hadst had compassion on me; but nevertheless I have kept the treasure which Thou entrustedst to me. Therefore I ask of Thee, O King of glory, that the power of Gehenna hurt me not. For if the heavens and the angels daily tremble before Thee, how much more man who is made from the ground, who possesses no good thing, except as much as he has received from Thy benignant bounty! Thou art, O Lord, God always blessed for ever. And thus saying, she went back to her dwelling.

3. And, behold, suddenly, while St. John was preaching in Ephesus, on the Lord's day, at the third hour of the day, there was a great earthquake, and a cloud raised him and took him up from the eyes of all, and brought him before the door of the house where Mary was. And knocking at the door, he immediately went in. And when Mary saw him, she exulted in joy, and said: I beg of thee, my son John, be mindful of the words of my Lord Jesus Christ, in which He entrusted me to thee. For, behold, on the third day, when I am to depart from the body,[2661] I have heard the plans of the Jews, saying, Let us wait for the day when she who bore that seducer shall die, and let us burn her body with fire. She therefore called St. John, and led him into the secret chamber of the house, and showed him the robe of her burial, and that palm of light which she had received from the angel, instructing him that he should cause it to be carried before her couch when she was going to her tomb.

4. And St. John said to her: How shall I alone perform thy funeral rites, unless my brethren and fellow-apostles of my Lord Jesus Christ come to pay honour to thy body? 596 And, behold, on a sudden, by the command of God, all the apostles were snatched up, raised on a cloud, from the places in which they were preaching the word of God, and set down

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[2661] The otherms. has a better reading: For, behold, on the third day I am to depart from the body; and I have heard, etc.

before the door of the house in which Mary dwelt. And, saluting each other, they wondered, saying: What is the cause for which the Lord hath assembled us here?[2662]

5. Then all the apostles, rejoicing[2663] with one mind, finished their prayer. And when they had said the Amen, behold, on a sudden, there came the blessed John, and told them all these things. The apostles then, having entered the house, found Mary, and saluted her, saying: Blessed art thou by the Lord, who hath made heaven and earth. And she said to them: Peace be with you, most beloved brethren! How have you come hither? And they recounted to her how they had come, each one raised on a cloud by the Spirit of God, and set down in the same place. And she said to them: God hath not deprived me of the sight of you. Behold, I shall go the way of all the earth, and I doubt not that the Lord hath now conducted you hither to bring me consolation for the anguish which is just coming upon me. Now therefore I implore you, that without intermission you all with one mind watch, even till that hour in which the Lord will come, and I shall depart from the body.

6. And when they had sat down in a circle consoling her, when they had spent three days in the praises of God, behold, on the third day, about the third hour of the day, a deep sleep seized upon all who were in that house, and no one was at all able to keep awake but the apostles alone, and only the three virgins who were there. And, behold, suddenly the Lord Jesus Christ came with a great multitude of angels; and a great brightness came down upon that place, and the angels were singing a hymn, and praising God together. Then the Saviour spoke, saying: Come, most precious pearl, within the receptacle of life eternal.

7. Then Mary prostrated herself on the pavement, adoring God, and said: Blessed be the name of Thy glory, O Lord my God, who hast deigned to choose me Thine handmaid, and to entrust to me Thy hidden mystery. Be mindful of me, therefore, O King of glory, for Thou knowest that I have loved Thee with all my heart, and kept the treasure committed to me. Therefore receive me, Thy servant, and free me from the power of darkness, that no onset of Satan may oppose me, and that I may not see filthy spirits standing in my way. And the Saviour answered her: When I, sent by my Father for the salvation of the world, was hanging on the cross, the prince of darkness came to me; but when he was able to find

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[2662] The otherms. here adds: And there came with them Paul, converted from the circumcision, who had been selected along with Barnabas for the ministry of the Gentiles. And when there was a pious contention among them as to which of them should be the first to pray to the Lord to show them the reason, and Peter was urging Paul to pray first, Paul answered and said: That is thy duty, to begin first, especially seeing that thou hast been chosen by God a pillar (Gal. ii. 9) of the Church, and thou hast precedence of all in the apostleship; but it is by no means mine, for I am the least of you all, and Christ was seen by me as one born out of due time (1 Cor. xv. 8); nor do I presume to make myself equal to you: nevertheless by the grace of God I am what I am (1 Cor. xv. 10).

[2663] The otherms. adds: at the humility of Paul.

in me no trace of his work,[2664] he went off vanquished and trodden under foot. But when thou shalt see him, thou shalt see him indeed by the law of the human race, in accordance with which thou hast come to the end of thy life; but he cannot hurt thee, because I am with thee to help thee. Go in security, because the heavenly host is waiting for thee to lead thee in to the joys of paradise. And when the Lord had thus spoken, Mary, rising from the pavement, reclined upon her couch, and giving thanks to God, gave up the ghost. And the apostles saw that her soul was of such whiteness, that no tongue of mortals can worthily utter it; for it surpassed all the whiteness of snow, and of every metal, and of gleaming silver, by the great brightness of its light.

8. Then the Saviour spoke, saying: Rise, Peter, and take the body of Mary, and send it to the right hand side of the city towards the east, and thou wilt find there a new tomb, in which you will lay her, and wait until I come to you. And thus saying, the Lord delivered the soul of St. Mary to Michael, who was the ruler of paradise, and the prince of the nation of the Jews;[2665] and Gabriel went with them. And immediately the Saviour was received up into heaven along with the angels.

9. And the three virgins, who were in the same place, and were watching, took up the body of the blessed Mary, that they might wash it after the manner of funeral rites. And when they had taken off her clothes, that sacred body shone with so much brightness, that it could be touched indeed for preparation for burial, but the form of it could not be seen for the excessive flashing light: except that the splendour of the Lord appeared great, and nothing was perceived, the body, when it was washed, was perfectly clean, and stained by no moisture of filth.[2666] And when they had put the dead-clothes on her, that light was gradually obscured. And the body of the blessed Mary was like lily flowers; and an odour of great sweetness came forth from it, so that no sweetness could be found like it.

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10. Then, accordingly, the apostles laid the holy body on the bier, and said to each other: Who is to carry this palm before her bier? Then John said to Peter: Thou, who hast precedence of us in the apostleship, shouldst carry this palm before her couch. And Peter answered him: Thou wast the only virgin among us chosen by the Lord, and thou didst find so great favour that thou didst recline upon His breast.[2667] And He, when for our salvation He was hanging upon the stem of the cross, entrusted her to thee with His own mouth. Thou therefore oughtest to carry this palm, and let us take up that body to carry it

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[2664] Comp. John xiv. 30.

[2665] Comp. Dan. x. 21, xii. 1.

[2666] This does not seem to make very good sense. Another reading is: And the splendour appeared great, and nothing was perceived, while the body, perfectly clean, and unstained by any horror of filth, was being washed.

[2667] John xiii. 23.

even to the place of sepulture.[2668] After this, Peter, raising *it, and saying*, Take the body, began to sing and say: Israel hath gone forth out of Egypt. Alleluiah. And the other apostles along with him carried the body of the blessed Mary, and John bore the palm of light before the bier. And the other apostles sang with a most sweet voice.

11. And, behold, a new miracle. There appeared above the bier a cloud exceeding great, like the great circle which is wont to appear beside the splendour of the moon; and there was in the clouds an army of angels sending forth a sweet song,[2669] and from the sound of the great sweetness the earth resounded. Then the people, having gone forth from the city, about fifteen thousand, wondered, saying: What is that sound of so great sweetness? Then there stood up one who said to them: Mary has departed from the body, and the disciples of Jesus are singing[2670] praises around her. And looking, they saw the couch crowned with great glory, and the apostles singing with a loud voice. And, behold, one of them, who was chief of the priests of the Jews in his rank, filled with fury and rage, said to the rest: Behold, the tabernacle of him who disturbed us and all our race, what glory has it received? And going up, he wished to overturn the bier, and throw the body down to the ground. And immediately his hands dried up from his elbows, and stuck to the couch. And when the apostles raised the bier, part of him hung, and part of him adhered to the couch; and he was vehemently tormented with pain, while the apostles were walking and singing. And the angels who were in the clouds smote the people with blindness.

12. Then that chief cried out, saying: I implore thee, Saint Peter, do not despise me, I beseech thee, in so great an extremity, because I am exceedingly tortured by great torments. Bear in mind that when, in the prætorium, the maid that kept the door[2671] recognised thee, and told the others to revile thee, then I spoke good words in thy behalf. Then Peter answering, said: It is not for me to give other to thee; but if thou believest with thy whole heart on the Lord Jesus Christ, whom she carried in her womb, and remained a virgin after the birth, the compassion of the Lord, which with profuse benignity saves[2672] the unworthy, will give thee salvation.[2673]

To this he replied: Do we not believe? But what shall we do? The enemy of the human race has blinded our hearts, and confusion has covered our face, lest we should confess the great things of God, especially when we ourselves uttered maledictions against Christ, shouting: His blood be upon us, and upon our children.[2674] Then Peter said: Behold, this malediction will hurt him who has remained unfaithful to Him; but to those who turn themselves to God mercy is not denied. And he said: I believe all that thou sayest to me; only I implore, have mercy upon me, lest I die.

[2668] The otherms. inserts: And Paul said to him: And I, who am younger than any of you, will carry along with thee. And when all had agreed, Peter, raising the bier at the head, began to sing and say.

[2669] Lit., a song of sweetness.

[2670] Lit., saying.

[2671] John xviii. 17.

[2672] Or, heals.

[2673] Or, health.

13. Then Peter made the couch stand still, and said to him: If thou believest with all thy heart upon the Lord Jesus Christ, thy hands will be released from the bier. And when he had said this[2675] his hands were immediately released from the bier, and he began to stand on his feet; but his arms were dried up, and the torture did not go away from him. Then Peter said to him: Go up to the body, and kiss the couch, and say: I believe in God, and in the Son of God, Jesus Christ, whom she bore, and I believe all whatsoever Peter the apostle of God has said to me. And going up, he kissed the couch, and immediately all pain went away from him, and his hands were healed. Then he began greatly to bless God, and from the books of Moses to render testimony to the praises of Christ, so that even the apostles themselves wondered, and wept for joy, praising the name of the Lord.

14. And Peter said to him: Take this palm from the hand of our brother John, and going into the city thou wilt find much people blinded, and declare to them the great things of God; and whosoever shall believe in the Lord Jesus Christ, thou shalt put this palm upon their eyes, and they shall see; but those who will not believe shall remain blind. And when he had done so, he found much people blinded, lamenting thus: Woe unto us, because we have been made like the Sodomites struck with blindness.[2676] Nothing now is left to us but to perish. But when they heard the words of the chief who had been cured speaking, they believed in the Lord Jesus Christ; and when he put the palm over their eyes, they recovered sight. Five of them remaining in hardness of heart died. And the chief of the priests going 598
forth, carried back the palm to the apostles, reporting all things whatsoever had been done.

15. And the apostles, carrying Mary, came to the place of the Valley of Jehoshaphat which the Lord had showed them; and they laid her in a new tomb, and closed the sepulchre. And they themselves sat down at the door of the tomb, as the Lord had commanded them; and, behold, suddenly the Lord Jesus Christ came with a great multitude of angels, with a halo of great brightness gleaming, and said to the apostles: Peace be with you! And they answered and said: Let Thy mercy, O Lord, be upon us, as we have hoped in Thee.[2677] Then the Saviour spoke to them, saying: Before I ascended to my Father I promised to you, saying that you who have followed me in the regeneration, when the Son of man shall sit upon the throne of His majesty, will sit, you also, upon twelve thrones, judging the twelve

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[2674] Matt. xxvii. 25.

[2675] The otherms. has: And when he had said this, "I believe."

[2676] Gen. xix. 11; Wisd. xix. 17.

[2677] Ps. xxxiii. 22.

tribes of Israel.[2678] Her, therefore, did I choose out of the tribes of Israel by the command of my Father, that I should dwell in her. What, therefore, do you wish that I should do to her? Then Peter and the other apostles said: Lord, Thou didst choose beforehand this Thine handmaid to become a spotless chamber for Thyself, and us Thy servants to minister unto Thee. Before the ages Thou didst foreknow all things along with the Father, with whom to Thee and the Holy Spirit there is one Godhead, equal and infinite power. If, therefore, it were possible to be done in the presence of the power of Thy grace, it had seemed to us Thy servants to be right that, just as Thou, having vanquished death, reignest in glory, so, raising up again the body of Thy mother, Thou shouldst take her with Thee in joy into heaven.

16. Then the Saviour said: Let it be according to your opinion. And He ordered the archangel Michael to bring the soul of St. Mary. And, behold, the archangel Michael[2679] rolled back the stone from the door of the tomb; and the Lord said: Arise, my beloved and my nearest *relation;* thou who hast not put on corruption by intercourse with man, suffer not destruction of the body in the sepulchre. And immediately Mary rose from the tomb, and blessed the Lord, and falling forward at the feet of the Lord, adored Him, saying: I cannot render sufficient thanks to Thee, O Lord, for Thy boundless benefits which Thou hast deigned to bestow upon me Thine handmaiden. May Thy name, O Redeemer of the world, God of Israel, be blessed for ever.

17. And kissing her, the Lord went back, and delivered her soul to the angels, that they should carry it into paradise. And He said to the apostles: Come up to me. And when they had come up He kissed them, and said: Peace be to you! as I have always been with you, so will I be even to the end of the world. And immediately, when the Lord had said this, He was lifted up on a cloud, and taken back into heaven, and the angels along with Him, carrying the blessed Mary into the paradise of God. And the apostles being taken up in the clouds, returned each into the place allotted[2680] for his preaching, telling the great things of God, and praising our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Spirit, in perfect unity, and in one substance of Godhead, for ever and ever. Amen.

[2678] Matt. xix. 28.

[2679] The otherms. has Gabriel.

[2680] Lit., the lot.

THE DECRETALS.

[Translated by the Rev. S. D. F. Salmond.]

Introductory Notice

to

The Decretals.

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The learned editors of the Edinburgh series have given us only a specimen of these frauds, which, pretending to be a series of “papal edicts” from Clement and his successors during the *ante-Nicene ages*, are, in fact, the manufactured product of the *ninth century*,—the most stupendous imposture of the world’s history, the most successful and the most stubborn in its hold upon enlightened nations. Like the mason’s framework of lath and scantlings, on which he turns an arch of massive stone, the Decretals served their purpose, enabling Nicholas I. to found the Papacy by their insignificant aid. That swelling arch of vanity once reared, the framework might be knocked out; but the fabric stood, and has borne up every weight imposed upon it for ages. Its strong abutments have been ignorance and despotism. Nicholas produced his flimsy framework of imposture, and amazed the whole Church by the audacity of the claims he founded upon it. The age, however, was unlearned and uncritical; and, in spite of remonstrances from France under lead of Hincmar, bishop of Rheims, the West patiently submitted to the overthrow of the ancient Canons and the Nicene Constitutions, and bowed to the yoke of a new canon-law, of which these frauds were not only made an integral, but the essential, part. The East never accepted them for a moment: her great patriarchates retain the Nicene System to this day. But, as the established religion of the “Holy Roman Empire,” the national churches of Western Europe, one by one, succumbed to this revolt from historic Catholicity. The Eastern churches were the more numerous. They stood by the Constitutions confirmed by all the Œcumenical Synods; they altered not a word of the Nicene Creed; they stood up for the great Catholic law, “Let the ancient customs prevail;” and they were, and are to this day, *the grand historic stem of Christendom.* The Papacy created the Western schism, and contrived to call it “the schism of the Greeks.” The Decretals had created the Papacy, and they enabled the first Pope to assume that communion with himself was the test of Catholic communion: hence his excommunication of the Easterns, which, after brief intervals of relaxation, settled into the chronic schism of the Papacy, and produced the awful history of the mediæval Church in Western Europe.

In naming Nicholas I. as the founder of the Papacy, and the first Pope, I merely reach the logical consequence of admitted facts and demonstrated truths. I merely apply the recognised principles of modern thought and scientific law to the science of history, and dismiss the technology of empiricism in this science, as our age has abolished similar empiricisms in the exact sciences. For ages after Copernicus, even those who basked in the light of the true system of the universe went on in the old ruts, *talking* as if the Ptolemaic theory were yet a reality: and so the very historians whose lucid pages explode the whole fabric of the Papal communion, still go on, in the language of fable, giving to the early Bishops of Rome the title of "Popes;" counting St. Peter as the first Pope; bewildering the student by many confusions of fact with fable; and conceding to the modern fabric of Romanism the name of "the Catholic Church," with all the immense advantages that accrue to falsehood by such a surrender of truth, and the consequent endowment of imposture with the raiment and the domain of Apostolic antiquity.

The student of this series must have noted the following fundamental facts:—

1. That the name *papa* was common to all bishops, and signified no pre-eminence in those who bore it.

2. That the Apostolic Sees were all equally accounted *matrices* of unity, and the *roots* of other Catholic churches.

3. That, down to the Council of Nicæa, the whole system of the Church was framed on this principle, and that these were the "ancient customs" which that council ordained to be perpetual.

4. That "because it was the old capital of the empire," and *for no other reason* (the Petrine idea never once mentioned), the primacy of *honour* was conceded to Old Rome, and *equal* honour to New Rome, because it was the new capital.[2681] It was to be named second on the list of patriarchates, but to be in no wise inferior to Old Rome; while the ancient and all-commanding patriarchate of Alexandria yielded this credit to the *parvenu* of Byzantium only on the principle of the Gospel, "in honour preferring one another," and only because the imperial capital must be the centre of Catholic concourse.

Now, the rest of the story must be sought in post-Nicene history. The salient points are as follows:—

1. The mighty centralization about Constantinople; the three councils held within its walls; the virtual session of the other councils under its eaves; the inconsiderable figure of "Old Rome" in strictly ecclesiastical history; her barrenness of literature, and of great heroic sons, like Athanasius and Chrysostom in the East, and Cyprian and Augustine in the West; and her decadence as a capital,—had led Leo I., and others after him, to dwell much upon "St. Peter," and to favour new ideas of his personal greatness, and of a transmitted grandeur as the inheritance of his successors. As yet, these were but "great swelling words of vanity;" but they led to the formulated fraud of the Decretals.

2. Ambition once entering the pale of Catholicity, we find a counter idea to that of the councils at the root of the first usurpation of unscriptural dignity. John "the Faster," bishop of New Rome, conceived himself not merely equal (as the councils had decreed) to the

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[2681] Compare these Canons: Nicæa, vi.; Constantinople, ii., iii.; Ephesus, viii.; and Chalcedon, xxviii.

bishop of Old Rome, but his superior, in view of the decrepitude of the latter, and its occupation by the Goths, while the imperial dignity of Constantinople was now matured. He called himself "Œcumenical Bishop."

3. Gregory was then bishop of "Old Rome," and that was the time to assert the principle of the Decretals, had any such idea ever been heard of. How did he meet his brother's arrogance? Not appealing to decretals, not by asserting that such was his own dignity derived from St. Peter, but by protesting against such abasement of all the other patriarchs and all other bishops (who were all equals), and by pronouncing the impious assumption of such a nefarious title to denote a "forerunner of Antichrist." Plainly, then, there was no "Pope" known to Christendom at the close of the sixth century.

4. But hardly was Gregory in his grave when court policy led the Emperor Phocas (one of the most infamous of men) to gratify the wicked ambition of the new Bishop of Rome by giving to him the titular honour of being a "forerunner of Antichrist." Boniface III. (607 a.d.) assumed the daring title of "Universal Bishop." But it was a mere court-title: the Church never recognised it; and so it went down to his successors as mere "sounding brass and a tinkling cymbal" till the days of Charlemagne.

5. In his times the Petrine fable had grown upon the Western mind. All Western Europe had but one Apostolic See. As "*the* Apostolic See" it was known throughout the West, just as "*the* Post-Office" means that which is nearest to one's own dwelling. What was geographically true, had grown to be theologically false, however; and the Bishop of Rome began to consider himself the only inheritor of Apostolic precedency, if not of all Apostolic authority and power.

6. The formation of the Western Empire favoured this assumption: but it did not take definite shape while Charlemagne lived, for he regarded himself, like Constantine, the "head of the Church;"[2682] and in his day he acted as supreme pontiff, called the Council of Frankfort, overruled the Roman bishop, and, in short, was a lay-Pope throughout his empire. That nobody refused him all he claimed, that Adrian "couched like a strong ass" under the burden of his rebukes, and that Leo paid him bodily "homage," demonstrated that no such character as a "Pope" was yet in existence. Leo III. had personally "adored" Charlemagne with the homage afterwards rendered to the pontiffs, and Adrian had set him the example of personal submission. 603

7. But, Charlemagne's feeble sons and successors proving incapable of exercising his power, the West only waited for an ambitious and original genius to come to the See of Rome, to yield him all that Charlemagne had claimed, and to invest him with the more sacred character of the Apostolic head to the whole Church.

[2682] *Episcopus ab extra*; i.e., head of temporalities.

8. Such a character arose in Nicholas I. He found the Decretals made to his hand by some impostor, and he saw a benighted age ready to accept his assumptions. He therefore used them, and passed them into the organic canon-law of the West. The "Holy Roman Empire" reluctantly received the impious frauds[2683] the East contemptuously resisted. Thus the Papacy was formed on the base of the "Holy Roman Empire," and arrogated to itself the right to cut off and anathematize the greater part of Christendom, with the old patriarchal Sees. So we have in Nicholas the first figure in history in whose person is concentrated what Rome means by the Papacy. No "Pope" ever existed previously, in the sense of her canon-law; and it was not till two centuries longer that even a "Pope" presumed to pronounce that title *peculiar* to the Bishop of Rome.[2684]

Such, then, are the historical facts, which render vastly important some study of the Decretals. I shall give what follows exclusively from "Roman-Catholic" sources. Says the learned Dupin:[2685]—

> 1. All these *Decretals* were unknown to all the ancient Fathers, to all the Popes and all the ecclesiastical authors *that wrote before the ninth century.* Now, what rational man can believe that so vast a number of letters, composed by so many holy Popes, containing so many important points in relation to the discipline of the Church, could be unknown to Eusebius, to St. Jerome, to St. Augustine, to St. Basil, and, in short, to all those authors that have spoken of their writings, or who have written upon the discipline of the Church? Could it possibly happen that the Popes, to whom these epistles are so very favourable, would never have cited and alleged them to aggrandize their own reputation? Who could ever imagine that the decisions of these Decretals *should be never so much as quoted* in any council or in any canon? He that will seriously consider with himself, that, since these Decretals have been imposed upon the world, *they have been cited in an infinite number of places by Popes, by councils, and as often by canonists*, will be readily convinced that they would have acquired immense credit, and been very often quoted by antiquity, if they had been genuine and true.

Here I must direct attention to the all-important fact, that whatever may have been the authorship of these forgeries, the Roman pontiffs, and the "Roman Catholic" communion as such, have committed themselves over and over again to the fraud, as Dupin remarks above, and that, long after the imposture was demonstrated and exposed; in proof of which I cite the following, from one whose eyes were opened by his patient investigation of such facts, but who, while a member of the Roman communion, wrote to his co-religionist Cardinal Manning as follows:[2686]—

[2683] Hincmar of Rheims opposed them as he could. See Prichard's *Hincmar*, Oxford, 1849.

[2684] See vol. v. p. 154, Elucidation III.

[2685] See his *Eccles. History*, Cent. iii. p. 173, ed. London, 1693.

Is it credible that the Papacy should have so often appealed to these forgeries for its extended claims, had it any better authorities—*distinctive* authorities—to fall back upon? Every disputant on the Latin side finds in these forgeries a convincing argument against the Greeks. ‘To prove this,’ the universal jurisdiction of the Pope, said Abbot Barlaam, himself converted by them from the Greek Church, to convert his countrymen, ‘one need only look through the decretal epistles of the Roman pontiffs from St. Clement to St. Sylvester.’ In the twenty-fifth session of the Council of Florence the provincial of the Dominicans is ordered to address the Greeks on the rights of the Pope, the Pope being present. Twice he argues from the pseudo-decretal of St. Anacletus, at another time from a synodical letter of St. Athanasius to Felix, at another time from a letter of Julius to the Easterns, *all forgeries*. 604 Afterwards, in reply to objections taken by Bessarion, in conference, to their authority, apart from any question of their authenticity, his position in another speech is, ‘that *those decretal epistles of the Popes*, being synodical epistles in each case, are entitled to the same authority as the Canons themselves.’ Can we need further evidence of the weight attached to them on the Latin side?

“Popes appealed to them in their official capacity, as well as private doctors; (1) Leo IX., for instance, to the pseudo-donation in the prolix epistle written by him, or in his name, to Michael Cerularius, patriarch of Constantinople, on the eve of the schism. (2) Eugenius IV. to the pseudo-decretals of St. Alexander and Julius, during the negotiations for healing it, in his instructions to the Armenians. (3) But why, my lord, need I travel any further for proofs, when in the Catechism of the Council of Trent, that has been for three centuries *the accredited instructor of the clergy themselves, recommended authoritatively by so many Popes, notwithstanding the real value of these miserable impostures* had been for three centuries before the world, I find these words:[2687] ‘On the primacy of the Supreme Pontiff, see the third epistle (that is, pseudo-decretal) of Anacletus’! Such is, actually, the authority to which the clergy of our own days are referred, *in the first instance*, for sound and true views on the primacy. (4) Afterwards, when they have mastered what is said there, they may turn to three more authorities, all culled likewise from Gratian, which they will not fail to interpret in accordance with the ideas they have already imbibed. Nor can I refrain from calling attention to a much more flagrant case. On the sacrament of confirmation there had been many questions raised by the Reformers, calculated to set people thinking, and anxious to know the strict truth respecting it. On this the Catechism proceeds as follows:[2688]—

[2686] Ed. Hayes, London, 1868.

[2687] *De Ord. Sacram.*, § 49.

[2688] § 5.

"'Since it has been already shown how necessary it would be to teach generally respecting all the sacraments, by whom they were instituted, so there is need of similar instruction respecting confirmation, that the faithful may be the more attracted by the holiness of this sacrament. *Pastors must therefore explain* that not only was Christ our Lord the author of it, but that, on the authority of the Roman pontiff St. Fabian (i.e., the pseudo-decretal attributed to him), He instituted the rite of the chrism, and the words used by the Catholic Church in its administration.'

"Strange phenomenon, indeed, that the asseverations of such authorities should be still *ordered to be taught as Gospel* from our pulpits in these days, when everybody that is acquainted with the merest rudiments of ecclesiastical history knows how absolutely unauthenticated they are in point of fact, and how unquestionably the authorities cited to prove them are forgeries.

"Absolutely, my lord, with such evidence before me, I am unable to resist the inference that *truthfulness* is not one of the strongest characteristics of the teaching of even the modern Church of Rome; for is not this a case palpably where its highest living authorities are both indifferent to having possible untruths preached from the pulpit, and something more than indifferent to having forgeries, after their detection as such, adduced from the pulpit to authenticate facts?

"This, again, strongly reminds me of a conversation I had with the excellent French priest who received me into the Roman-Catholic Church, some time subsequently to that event. I had, as an Anglican, inquired very laboriously into the genuineness of the *Santa Casa*: and having visited Nazareth and Loretto since, and plunged into the question anew at each place, came back more thoroughly convinced than ever of its utterly fictitious character, notwithstanding the privileges bestowed upon it by so many Popes. On stating my convictions to him, his only reply was: 'There are many things in the Breviary which I do not believe, myself.' Oh the stumbling-blocks of a system in the construction of which forgeries have been so largely used, in which it is still thought possible for the clergy to derive edification from legends which they cannot believe, and the people instruction from works of acknowledged imposture!

Further, Dupin remarks:[2689]—

"The first man that published them, if we may believe Hincmar, was one Riculphus, bishop of Mentz, who died about the ninth century. It is commonly believed, seeing the collection bears the name of Isidore, that he brought them from Spain. But it never could have been composed by the great Archbishop of Seville; and there is great reason to believe that no Spaniard, but rather some German or Frenchman, began this imposture,

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[2689] P. 173, as above.

"It likewise seems probable that some of these Decretals have been foisted in since the time of Riculphus. Benedict, a deacon of the church of Mentz, who made a collection of canons for the successors of Riculphus, may have put the last hand to this collection of false Decretals attributed to one Isidore, a different person from the famous Bishop of Seville, and surnamed Peccator, or Mercator. About his time a certain Isidore did come from Spain, along with some merchants, and then withdrew to Mentz. Not improbably, therefore, this man's name was given to the collection, and it was naturally believed that it was brought from Spain.

"And since these letters first appeared in an unlearned, dark age, what wonder is it that they were received with very little opposition? And yet Archbishop Hincmar of Rheims, with other French bishops, made great difficulty in accepting them, even in that time. Soon after, however, they acquired some authority, owing to the support of the court of Rome, the pretensions of which they mightily favoured. 605

On the twin imposture of the "Donation of Constantine," it may be well to cite the same learned authority. But this shall be found elsewhere.[2690]

Let me now recur to the same candid Gallican doctor, Dupin, who remarks as follows:—

"2. The imposture of these letters is invincibly proved from hence: because they are made up of a *contexture* of passages out of Fathers, councils, papal epistles, and imperial ordinances, which have appeared after the third century, *down to the middle of the ninth.*

"3. The citations of Scripture in all these letters *follow the Vulgate* of St. Jerome, which demonstrates that they are since his time (a.d. 420), and consequently do not proceed from Popes who lived long before St. Jerome.

"4. The matter of these letters is not at all in keeping with the ages when those to whom they are attributed were living.

"5. These *Decretals* are full of anachronisms. The consulships and names of consuls mentioned in them are confused and out of order; and, moreover, the true dates of the writers themselves, as Bishops of Rome, do not agree with those assumed in these letters.

"6. Their style is extremely barbarous, full of solecisms; and in them we often meet with certain words *never used till the later ages*. Also, they are all of one style! How does it happen that so many different Popes, living in divers centuries, should all write in the same manner?"

Dupin then goes on to examine the whole series with learning and candour, showing that *every single one of them* "carries with it unequivocal signs of lying and imposture." To his pages let the student recur, therefore. I follow him in the following enumeration of the frauds he calmly exposes with searching logic and demonstration:—

1. *St. Clement to St. James the Lord's Brother*.—Plainly spurious.

[2690] Elucidation II., *infra.*

2. *The Second Epistle of Clement to the Same.*—Equally so.

3. *St. Clement to all Suffragan Bishops, Priests, Deacons, and Others of the Clergy: to all Princes Great and Small, and to all the Faithful.*

Dupin remarks: “This very title suffices to prove the forgery, as, in the days of St. Clement, there were no “princes great or small” in the Church.” He adds that it speaks of “subdeacons,” an order not then existing, and that it is patched up from scraps of the apocryphal *Recognitions*.

4. *A Fourth Letter of the Same.* It is self-refuted by “the same reasons.”

5. *The Fifth Letter to St. James of St. Clement, Bishop of Rome and Successor of St. Peter.*

“But,” says Dupin, “as St. James died before St. Peter, it necessarily follows, that this epistle cannot have been written by St. Clement.” Further, “We have one genuine epistle of St. Clement, the style of which is wholly different from that of these Decretals.”

6. *The Epistle of Anacletus.*—Barbarous, full of solecisms and falsehoods.

7. *A Second Epistle of Anacletus.*—Filled with passages out of authors who lived long after the times of Anacletus.

8. *A Third Letter, etc..*—Spurious for the same reasons.

9. *An Epistle of Evaristus.*—Patched up out of writings of Innocent in the fifth century, dated under consuls not contemporaries of the alleged writer.

10. *A Second Epistle of the Same.*—Stuffed with patchwork of later centuries.

11. *An Epistle of Alexander.*—Contains passages from at least one author of the eighth century.

12. *A Second Epistle of the Same.*—Refers to the Council of Laodicea, which was held (a.d. 365) after Alexander was dead.

13. *A Third Epistle, etc.*—Quotes an author of the fifth century.

14. *An Epistle of Xystus.*—Dated under a consul that lived in another age, and quotes authors of centuries later than his own day.

15. *A Second Epistle of the Same.*—Subject to the same objections, anachronisms, etc.

16. *An Epistle of Telesphorus.*—False dates, patched from subsequent authors, etc.

17. *An Epistle of Hyginus.*—Anachronisms, etc.

18. *A Second of the Same.*—Stuffed with anachronisms, and falsely dated by consuls not of his age.

19. *An Epistle of Pius I.*—Full of absurdities, and quotes “the Theodosian Code”!

20. *A Second.*—It is addressed to Justus, etc. Bad Latin, and wholly unknown to antiquity, though Baronius has tried to sustain it.

21. *A Third Letter, etc.*—Addressed to Justus, bishop of Vienna. False for the same reasons.

22. *An Epistle of Anicetus.*—Full of blunders as to dates, etc. Mentions names, titles, and the like, unheard of till later ages.

23. *An Epistle of Soter.*—Dated under consuls who lived before Soter was bishop of Rome.

24. *A Second Letter, etc.*—Speaks of “monks,” “palls,” and other things of later times; is patched out of writings of subsequent ages, and dated under consuls not his contemporaries.

25. *An Epistle of Eleutherus.*—Subject to like objections.

26. *A Second Letter, etc.*—Anachronisms.

27. *A Third Letter, etc.*—Addressed to “Desiderius, bishop of Vienna.” There was no such bishop till the sixth century.

28. *A Fourth Letter, etc.*—Quotes later authors, and is disproved by its style.

29. *An Epistle of Zephyrinus.*—Little importance to be attached to anything from such a source; but Dupin (who lived before his bad character came to light in the writings of Hippolytus) convicts it of ignorance, and shows that it is a patchwork of later ideas and writers.

30. *A Second Letter.*—“Yet more plainly an imposture,” says Dupin.

31. *An Epistle of St. Callistus.*—What sort of a “saint” he was, our readers are already informed. This epistle is like the preceding ones of Zephyrinus.

32. *A Second Epistle, etc.*—Quotes from writings of the eighth century.

33. *An Epistle of Urban.*—Quotes the Vulgate, the Theodosian Code, and Gregory the Fourth.

34. *An Epistle of Pontianus.*—Anachronisms.

35. *A Second Epistle, etc.*—Barbarous and impossible.

36. *An Epistle of Anterus.*—Equally impossible; stuffed with anachronisms.

37. *An Epistle of Fabianus.*—Contradicts the facts of history touching Cyprian, Cornelius, and Novatus.

38. *A Second Epistle, etc.*—Self-refuted by its monstrous details of mistake and the like.

39. *A Third Epistle, etc.*—Quotes authors of the sixth century.

40. *An Epistle of Cornelius.*—Contradicts historical facts, etc.

41. *A Second Epistle, etc.*—Equally full of blunders. “But nothing,” says Dupin, “shows the imposture of these two letters more palpably than the difference of style from those truly ascribed to Cornelius in Cyprian’s works.”

42. *A Third Letter, etc.*—Equally false on its face. Dupin, with his usual candour, remarks: “We find in it the word ‘Mass,’ which was unknown to the contemporaries of Cornelius.”

43. *An Epistle of Lucius.*—It is dated six months before he became Bishop of Rome, and quotes authors who lived ages after he was dead.

44. *An Epistle of Stephen.*—“Filled with citations out of subsequent authors.”

45. *A Second Epistle, etc.*—Open to the like objection; it does not harmonize with the times to which it is referred.

Here Dupin grows weary, and winds up his review as follows:—

> For like reasons, we must pass judgment, in like manner, on the two Epistles of Sixtus II.; the two of Dionysius; the three of St. Felix I; the two of Eutychianus; one of Caius; two of Marcellinus and those of Marcellus; the three of Eusebius; those of Miltiades, and the rest of Isidore's collection: they are full of passages out of Fathers, Popes, and councils, more modern than the very Popes by whom they are pretended to be written. In them are many things that clash with the known history of those times, and were *purposely framed to favour the court of Rome and to sustain her pretensions against the rights of bishops and the liberties of churches.* But it would take up too much time to show the gross falsehood of these monuments. They are now rejected by common consent, and even by those authors who are most favourable to the court of Rome, who are obliged to abandon the patronage of these epistles, though they have done a great deal of service in developing the greatness of the court of Rome, and *ruining the ancient discipline of the Church*, especially with reference to the rights of bishops and ecclesiastical decisions.

The following is the Translator's Preface to these frauds:—

In regard to these Decretals, Dean Milman says: "Up to this period the Decretals, the letters or edicts of the Bishops of Rome, according to the authorized or common collection of Dionysius, commenced with Pope Siricius, towards the close of the fourth century. To the collection of Dionysius was added that of the authentic councils, which bore the name of Isidore of Seville. On a sudden was promulgated, unannounced, without preparation, not absolutely unquestioned, but apparently overawing at once all doubt, a new code, which to the former authentic documents added fifty-nine letters and decrees of the twenty oldest popes from Clement to Melchiades,[2691] and the donation of Constantine;[2692] and in the third part, among the decrees of the popes and of the councils from Sylvester to Gregory II., thirty-nine false decrees, and the acts of several unauthentic councils."[2693]

In regard to the authorship and date of the False Decretals, Dean Milman says: "The author or authors of this most audacious and elaborate of pious frauds are unknown; the date and place of its compilation are driven into such narrow limits that they may be determined within a few years, and within a very circumscribed region. The False Decretals came not from Rome; the time of their arrival at Rome, after they were known beyond the Alps, appears almost certain. In one year Nicholas I. is apparently ignorant of their existence; the

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[2691] [Elucidation I.]

[2692] [Elucidation II.]

[2693] *History of Latin Christianity*, vol. iii. p. 191.

next he speaks of them with full knowledge. They contain words manifestly used at the Council of Paris, a.d. 829, consequently are of later date. They were known to the Levite Benedict of Mentz, who composed a supplement to the collection of capitularies by Ansegise, between a.d. 840–847. The city of Mentz is designated with nearly equal certainty as the place in which, if not actually composed, they were first promulgated as the canon law of Christendom."[2694]

[2694] *History of Latin Christianity*, vol. iii. p. 193. [In the marvellous confusion of vol. ix. of the Edinburgh series, these Decretals are mixed up with genuine works as "Fragments of the Third Century."]

The Epistles of Zephyrinus.[2695]

The First Epistle.

To All the Bishops of Sicily.

Of the final decision of the trials of bishops, and graver ecclesiastical cases in the seat of the apostles.

Zephyrinus, archbishop of the city of Rome, to all the bishops settled in Sicily, in the Lord, greeting.

We ought to be mindful of the grace of God to us, which in His own merciful regard has raised us for this purpose to the summit of priestly honour, that, abiding by His commandments, and appointed in a certain supervision of His priests, we may prohibit things unlawful, and teach those that are to be followed. As night does not extinguish the stars of heaven, so the unrighteousness of the world does not blind the minds of the faithful that hold by the sure support of Scripture. Therefore we ought to consider well and attend carefully to the Scriptures, and the divine precepts which are contained in these Scriptures, in order that we may show ourselves not transgressors, but fulfillers of the law of God.

Now patriarchs and primates, in investigating the case of an accused bishop, should not pronounce a final decision until, supported by the authority of the apostles, they find that the person either confesses himself guilty, or is proved so by witnesses trustworthy and regularly examined, who should not be fewer in number than were those disciples whom the Lord directed to be chosen for the help of the apostles—that is, seventy-two. Detractors also, who are to be rooted out by divine authority, and the advisers of enemies (*auctores inimicorum*), we do not admit in the indictment of bishops or in evidence against them; nor should any one of superior rank be indicted or condemned on the accusations of inferiors. Nor in a doubtful case should a decisive judgment be pronounced; nor should any trial be held valid unless it has been conducted according to order. No one, moreover, should be judged in his absence, because both divine and human laws forbid that. The accusers of those persons should also be free of all suspicion, because the Lord has chosen that His pillars should stand firm, and not be shaken by any one who will. For a sentence should not bind any of them if it is not given by their proper judge, because even the laws of the world ordain that that be done. For any accused bishop may, if it be necessary, choose twelve judges by whom his case may be justly judged. Nor should he be heard or excommunicated or judged until these be chosen by him; and on his being regularly summoned at first to a council of his own bishops, his case should be justly heard by them, and investigated on sound principles. The end of his case, however, should be remitted to the seat of the apostles, that it may be finally decided there. Nor should it be finished, as has been decreed of old by the apostles or their successors, until it is sustained by its authority. To it also all, and especially the oppressed, should appeal and have recourse as to a mother, that they may be nourished by her breasts, defended by her authority, and relieved of their oppressions, because "a mother cannot," and should not, "forget her son."[2696] For the trials of bishops and graver ecclesiastical cases, as the apostles and their holy successors have decreed, are to be finally decided along with other bishops[2697] by the seat of the apostles, and by no other; because, although they may be transferred to other bishops, it was yet to the blessed Apostle Peter these terms were addressed: "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."[2698] And the other privileges which have been granted to this holy seat alone are found embodied both in the constitutions of the apostles[2699] and their successors, and in very many others in harmony with these. For the apostles have prefixed seventy[2700] decrees, together with very many other bishops, and have appointed them to be kept. 610 For to judge rashly of the secrets of another's heart is sin; and it is unjust to reprove him on suspicion whose works seem not other than good, since God alone is Judge of those things which are unknown to men. He, however, "knoweth the secrets of the heart,"[2701] and not another. For unjust judgments are to be guarded against by all, especially however by the servants of God. "And the servant of the Lord must not strive,"[2702] nor harm any one. For bishops are to be borne by laity and clergy, and masters by servants, in order that, under the exercise of endurance, things temporal may be maintained, and things eternal hoped for. For that increases the worth of virtue, which does not violate the purpose of religion. You should be earnestly intent that none of your brothers be grievously injured or undone. Therefore you ought to succour the oppressed, and deliver them from the hand of their persecutors, in order that with the blessed Job you may say: "The blessing of him that was ready to perish will come upon me, and I consoled the widow's heart. I put on righteousness, and clothed myself with a robe and a diadem, my judgment. I was eye to the blind, and foot to the lame. I was a father to the poor, and the cause which I knew not I searched out most carefully. I brake the grinders of the wicked, and plucked the spoil out of his teeth;"[2703] and so forth. You, therefore, who have been placed in eminence by God, ought with all your power to check and repel those who prepare snares for brethren, or raise seditions and offences against them. For it is easy by word to deceive man, not however God. Therefore you ought to keep these off, and be on your guard against them, until such darkness is done away utterly, and the morning star shines upon them, and gladness arises, most holy brethren. Given on the 20th September, in the consulship of the most illustrious Saturninus and Gallicanus.[2704]

[2695] The little that is known of Zephyrinus is derived from Eusebius. That historian states that Zephyrinus succeeded Victor in the presidency of the Roman church "about the ninth year of the reign of Severus" (a.d. 201), and that he died in the first year of the reign of Antoninus (Heliogabalus, a.d. 218). He is several times alluded to in the fragments ascribed to Caius, or in connection with them. The two letters bearing his name are forgeries. They belong to the famous collection of False Decretals forged in the ninth century.

[2696] Isa. xlix. 15.

[2697] The word "bishops" is omitted in ms.

[2698] Matt. xvi. 19.

[2699] This means the seventy-third apostolic canon, in which it is ordained that episcopal cases be not decided but by superior bishops, councils, or the Roman pontiff. [See note 1, p. 612.]

[2700] Another reading has sixty, and another fifty. Whatever be the reading, it is true that by these decrees are meant the apostolic canons: and although their number was only fifty, yet, because sometimes several decrees are comprehended in one canon, there would be no inconsistency between the number of sixty or seventy apostolic decrees and the number of fifty apostolic canons (Sev. Bin.).

[2701] Ps. xliv. 21.

[2702] 2 Tim. ii. 24.

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[2703] Job xxix. 13–17, according to the Vulgate version.

[2704] Or, Gallus. But Saturninus and Gallus were consuls in the year 198, while Victor was yet alive.

The Second Epistle.

To the Bishops of the Province of Egypt.

Zephyrinus, archbishop of the city of Rome, to the most beloved brethren who serve the Lord in Egypt.

So great trust have we received from the Lord, the Founder of this holy seat and of the apostolic church, and from the blessed Peter, chief of the apostles, that we may labour with unwearied affection[2705] for the universal Church which has been redeemed by the blood of Christ, and aid all who serve the Lord, and give help to all who live piously by apostolic authority. All who will live[2706] piously in Christ must needs endure reproaches from the impious and aliens, and be despised as fools and madmen, that they may be made better and purer who lose the good things of time that they may gain those of eternity. But the contempt and ridicule of those who afflict and scorn them will be cast back upon themselves, when their abundance shall change to want, and their pride to confusion.

[2705] Or, diligence. [See note 2, p. 612.]

[2706] 2 Tim. ii. 24.

I.

On the Spoliation or Expulsion of certain Bishops.

It has been reported at the seat of the apostles by your delegates,[2707] that certain of our brethren, bishops to wit, are being expelled from their churches and seats, and deprived of their goods, and summoned, thus destitute and spoiled, to trial; a thing which is void of all reason, since the constitutions of the apostles and their successors, and the statutes of emperors, and the regulations of laws, prohibit it, and the authority of the seat of the apostles forbids it to be done. It has been ordained, indeed, in the ancient statutes, that bishops who have been ejected and spoiled of their property should recover their churches, and, in the first place, have all their property restored to them; and then, in the second place, that if any one may desire to accuse them justly, he should do so at the like risk; that the judges should be discreet, the bishops right-minded and harmonious in the Church, where they should be witnesses for every one who seemed to be oppressed; and that they should not answer till all that belonged to them was restored to them, and to their churches by law without detriment. Nor is it strange, brethren, if they persecute you, when they persecuted even to death your Head, Christ our Lord. Yet even persecutions are to be endured patiently, that ye may be known to be His disciples, for whom also ye suffer. Whence, too, he says Himself, “Blessed are they which are persecuted for righteousness’ sake.”[2708] Sustained by these testimonies, we ought not greatly to fear the reproach of men, nor be overcome by their upbraidings, since the Lord gives us this command by Isaiah the prophet, saying, “Hearken unto me, ye that know righteousness, my people, in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings;”[2709] considering what is written in the Psalm, “Shall not God search this out? for He knoweth the secrets of the heart,[2710] and the thoughts of such men, that they are vanity,”[2711] “They spoke vanity every one with his neighbour: with deceitful lips in their heart, and with an evil heart they spoke. But the Lord shall cut off all deceitful lips, and the tongue that speaketh proud things; who have said, Our lips are our own; who is Lord over us?”[2712] For if they kept these things in memory, they would by no means break forth into so great wickedness. For they do not this by laudable and paternal instruction (*probabili et paterna doctrina*), but that they may wreak their vengeful feeling against the servants of God. For it is written, "The way of a fool is right in his eyes;"[2713] and, "There are ways which seem right unto a man, but the end thereof leads to death."[2714] Now we who suffer these things ought to leave them to the judgment of God, who will render to every man according to his works;[2715] who also has thundered through His servants, saying, "Vengeance is mine, I will repay."[2716] Assist ye, therefore, one another in good faith, and by deed and with a hearty will; nor let any one remove his hand from the help of a brother, since "by this," saith the Lord, "shall all men know that ye are my disciples, if ye have love one to another."[2717] Whence, too, He speaks by the prophet, saying, "Behold how good and how pleasant it is for brethren to dwell together in unity!"[2718] In a spiritual dwelling, I interpret it, and in a concord which is in God, and in the unity of the faith which distinguishes this pleasant dwelling according to truth, which indeed was more beauteously illustrated in Aaron and the priests[2719] clothed with honour, as ointment upon the head, nurturing the highest understanding and leading even to the end of wisdom. For in this dwelling the Lord has promised blessing and eternal life. Apprehending, therefore, the importance of this utterance of the prophet, we have spoken this present brotherly word for love's sake, and by no means seeking, or meaning to seek, our own things. For it is not good to repay detraction with detraction, or *according to the common proverb* to cast out a beam with a beam (*excutere palum palo*). Be it far from us. Such manners are not ours. May the Godhead indeed forbid it. By the just judgment of God, power is given sometimes to sinners to persecute His saints, in order that they who are aided and borne on by the Spirit of God may become more glorious through the discipline of sufferings. But to those very persons who persecute, and reproach, and injure them, there will doubtless be woe. Woe, woe to those who injure the servants of God; for injury done to them concerns Him whose service they discharge, and whose function they execute. But we pray that a door of enclosure be placed upon their mouths, as we desire that no one perish or be defiled by their lips, and that they think or publish with their mouth no hurtful word. Whence also the Lord speaks by the prophet, "I said I will take heed to my ways, that I sin not with my tongue."[2720] May the Lord Almighty, and His only-begotten Son and our Saviour Jesus

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[2707] By these *apocrisarii* are meant the deputies of the bishops, and their *locum tenentes*, as it were, who manage the affairs of the Church, hear the cases of individuals, and refer them to the bishops. They are therefore called *apocrisarii*, i.e., responders, from ἀποκρίνομαι, to respond. Mention is made of them in Justinian Novell., *Quomodo oporteat Episcopos*, chap. xii. Albericus understands by them the legates of the Pope. [Note 3.]

[2708] Matt. v. 10.

[2709] Isa. li. 7.

[2710] Ps. xliv. 21.

[2711] Ps. xciv. 11.

[2712] Ps. xii. 2–4.

[2713] Prov. xii. 15.

[2714] Prov. xiv. 12.

[2715] Matt. xvi. 27.

[2716] Rom. xii. 19.

[2717] John xiii. 35.

[2718] Ps. cxxxiii. 1.

[2719] The ms. reads, "and those wearing the priestly dignity."

[2720] Ps. xxxix. 1.

Christ, give you this incitement, that with all means in your power you aid all the brethren under whatsoever tribulations they labour, and esteem, as is meet, their sufferings your own. Afford them the utmost assistance by word and deed, that ye may be found His true disciples, who enjoined all to love the brethren as themselves.

II.

On the Ordination of Presbyters and Deacons.

Ordinations of presbyters and Levites, moreover, solemnly perform on a suitable occasion, and in the presence of many witnesses; and to this duty advance tried and learned men, that ye may be greatly gladdened by their fellowship and help. Place the confidence of your hearts without ceasing on the goodness of God, and declare these and the other divine words to succeeding generations: "For this is our God for ever and ever, and He will guide us to eternity."[2721] Given on the 7th November, in the consulship of the most illustrious Saturninus and Gallicanus.[2722]

[2721] Ps. xlviii. 14.

[2722] Or, Gallus. [See note 5, p. 610.]

Notes by the American Editor.

1. The translator's reference to Canon 73 is a mistake, and quite misleading. See vol. vii. Canon 74, p. 504.

2. It is worth while to recall who and what Zephyrinus was. See vol. v. p. 156, Elucidation V.; also same volume of this series, p. 157, Elucidation VI. This unhappy prelate was a heretic; and his decrees and opinions are worthless, as Hippolytus shows. Hence this letter, even were it genuine, would be of no value whatever. Consult also vol. v. p. 156, in Elucidation IV.; also same volume, Elucidation III.

3. On p. 610, Ep. 2, sec. 1, observe the reference to the "statutes of Emperors," where the wily forger forgot himself, as if the Cæsars of this date had legislated for the Christian Church. On the spirit of the ancient Canons, refuting all these Decretals, compare the Canons of Nicæa, 4, 5, 6, 7, and 15; of Constantinople, 2 and 3; of Ephesus, 8; and of Chalcedon, 9 and 28. To these Canons, against the claims of the Paparchy, the Church of England appealed at her Restoration.

The Epistles of Pope Callistus.[2723]

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The First Epistle.[2724]

To Bishop Benedictus.

On the Fasts of the Four Seasons, and that no one should take up an accusation against a doctor (teacher).

Callistus, archbishop of the Church Catholic in the city of Rome, to Benedictus, our brother and bishop, greeting in the Lord.

By the love of the brotherhood we are bound, and by our apostolic rule we are constrained, to give answer to the inquiries of the brethren, according to what the Lord has given us, and to furnish them with the authority of the seal of the apostles.

[2723] Callistus succeeded Zephyrinus in the bishopric of Rome, and discharged the duties of that office for five years. This is all the information which Eusebius (in his *Chronicon* and *Hist. Eccl.*, vi. 21) gives us in regard to Callistus. Later writers make many other statements. [See note, p. 618.] The letters attributed to him form part of the False Decretals of the pseudo-Isidorus, mentioned in the notice of Zephyrinus.

[2724] Mansi, *Concil.*, i. 737.

I.

(Of the seasons for fasting.)

Fasting, which ye have learned to hold three times in the year among us, we decree now to take place, as more suitable, in four seasons; so that even as the year revolves through four seasons, we too may keep a solemn fast quarterly in the four seasons of the year. And as we are replenished with corn, and wine, and oil for the nourishment of our bodies, so let us be replenished with fasting for the nourishment of our souls, in accordance with the word of the prophet Zechariah, who says, "The word of the Lord came to me, saying, Thus saith the Lord of hosts, As I thought to punish you, when your fathers provoked me to wrath, and I repented not; so again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not. These are the things that ye shall do: Speak ye every man the truth to his neighbour; judge the truth and the judgment of peace in your gates; and let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these are things that I hate, saith the Lord of hosts. And the word of the Lord of hosts came unto me, saying, Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of the Lord joy and gladness, and cheerful feasts; only love the truth and peace, saith the Lord of hosts."[2725] In this, then, we ought to be all of one mind, so that, according to apostolic teaching, we may all say the same thing, and that there be no divisions among us. Let us then be perfect in the same mind, and in the same judgment;[2726] in ready zeal for which work we congratulate ourselves on having your affection as our partner. For it is not meet for the members to be at variance with the head; but, according to the testimony of sacred Scripture,[2727] all the members should follow the head. It is matter of doubt, moreover, to no one, that the church of the apostles is the mother of all the churches, from whose ordinances it is not right that you should deviate to any extent. And as the Son of God came to do the Father's will, so shall ye fulfil the will of your mother, which is the Church, the head of which, as has been stated already, is the church of Rome. Wherefore, whatsoever may be done against the discipline of this church, without the decision of justice, cannot on any account be permitted to be held valid.

[2725] Zech. viii. 1–19.

[2726] 1 Pet. iii.

[2727] 1 Cor. xii.

II.

(Of accusations against doctors.)

Moreover, let no one take up an accusation against a doctor (*teacher*), because it is not right for sons to find fault with fathers, nor for slaves to wound their masters. Now, all those whom they instruct are sons of doctors; and as sons ought to love their fathers after the flesh, so ought they to love their spiritual fathers. For he does not live rightly who does not believe rightly, or who reprehends fathers, or calumniates them. Doctors therefore, who are also called fathers, are rather to be borne with than reprehended, unless they err from the true faith. Let no one, consequently, accuse a doctor by writing (*per scripta*); neither let him answer to any accuser, unless he be one who is trustworthy and recognised by law, and who leads also a life and conversation free from reproach. For it is a thing unworthy that a doctor should reply to a foolish and ignorant person, and one who leads a reprehensible life, according to the man's folly; as Scripture says, Answer not a fool according to his folly.[2728] He does not live rightly who does not believe rightly. He means nothing evil who is faithful. If anyone is faithful (*a believer*), let him see to it that he make no false allegations, nor lay a snare for any man. The faithful man acts always in faith; and the unfaithful man plots cunningly, and strives to work the ruin of those who are faithful, and who live in piety and righteousness, because like seeks like. The unfaithful man is one dead in the living body. And on the other hand, the discourse of the man of faith guards the life of his hearers. For as the Catholic doctor, and especially the priest of the Lord, ought to be involved in no error, so ought he to be wronged by no machination or passion. Holy Scripture indeed says, Go not after thy lusts, but refrain thyself from thine appetites;[2729] and we must resist many allurements of this world, and many vanities, in order that the integrity of a true continence may be obtained, whereof the first blemish is pride, the beginning of transgression and the origin of sin; for the mind with lustful will knows neither to abstain nor to give itself to piety. No good man has an enemy except in the wicked, who are permitted to be such only in order that the good man may be corrected or exercised through their means. Whatever, therefore, is faultless is defended by the Church Catholic. Neither for prince, nor for any one who observes piety, is it lawful to venture anything contrary to the divine injunctions. Consequently an unjust judgment, or an unjust decision (*diffinitio*), instituted or enforced by judges under the fear or by the command of a prince, or any bishop or person of influence, cannot be valid. The religious man ought not to hold it enough merely to refrain from entering into the enmities of others, or increasing them by evil speech, unless he also make it his study to extinguish them by good speech.[2730] Better is a humble confession in evil deeds, than a proud boasting in good deeds.[2731] Moreover, all who live the blessed life, choose rather to run that course in the proper estate of peace and righteousness, than to involve themselves in the avenging pains of our sins.[2732] For I am mindful that I preside over the Church under the name of him whose confession was honoured by our Lord Jesus Christ, and whose faith ever destroys all errors. And I understand that I am not at liberty to act otherwise than to expend all my efforts on that cause in which the well-being of the universal Church is at stake (*infestatur*). I hope, too, that the mercy of God will so favour us, that, with the help of His clemency, every deadly disease may be removed, God Himself expelling it, and that whatever may be done wholesomely, under His inspiration and help, may be accomplished to the praise of thy faith and devotion. For all things cannot otherwise be safe, unless, as far as pertains to the service of the divine office, sacerdotal authority upholds them. Given on the 21st day of November in the consulship of the most illustrious Antoninus and Alexander.[2733]

[2728] Prov. xxvi. 4.

[2729] Ecclus. xviii. 30.

[2730] See Augustine's *Confessions*, book ix. ch. ix.

[2731] See Augustine on Ps. xciii.

[2732] See Ambrose, Epistle xxi.

[2733] In the year 222.

The Second Epistle.

To All the Bishops of Gaul.

(Of conspiracies and other illicit pursuits, that they be not engaged in, and of the restoration of the lapsed after penitence.)

Callistus to our most dearly beloved brethren, all the bishops settled throughout Gaul.

By the report of very many, we learn that your love, by the zeal of the Holy Spirit, holds and guides the helm of the Church so firmly in the face of all assaults, that by God's will it is conscious neither of shipwreck nor of the losses of shipwreck. Rejoicing, therefore, in such testimonies, we beg you not to permit anything to be done in those parts contrary to the apostolic statutes; but, supported by our authority, do ye check what is injurious, and prohibit what is unlawful.

I.

(Of those who conspire against bishops, or who take part with such.)

Now we have heard that the crime of conspiracies prevails in your parts, and it has been shown us that the people are conspiring against their bishops; of which crime the craft is hateful, not only among Christians, but even among the heathen, and it is forbidden by foreign laws. And therefore the laws not only of the Church, but of the world, condemn those who are guilty of this crime; and not only those indeed who actually conspire, but those also who take part with such.[2734] Our predecessors, moreover, together with a very numerous body of bishops, ordained that any *guilty of this offence* among those who are set in the honour of the priesthood, and who belong to the clergy, should be deprived of the honour which they enjoy; and they ordered that others should be cut off from communion, and expelled from the Church; and they decreed, at the same time, that all men of both orders should be infamous (*infames*); and that, too, not only for those who did the deed, but for those also who took part with such. For it is but equitable that those who despise the divine mandates, and prove themselves disobedient to the ordinances of the fathers, should be chastised with severer penalties, in order that others may fear to do such things, and that all may rejoice in brotherly concord, and all take to themselves the example of severity and goodness. For if (which may God forbid) we neglect the care of the Church, and are regardless of its strength, our slothfulness will destroy discipline, and injury will be done assuredly to the souls of the faithful. Such persons, moreover, are not to be admitted to accuse any one: neither can their voice, nor that of those who are under the ban, injure or criminate any man.

[2734] Comp. Rom. i. 32.

II.

(Of those who have intercourse with excommunicated persons, or with unbelievers.)

Those, too, who are excommunicated by the priests, let no one receive previous to the just examination of both sides; nor let him have any intercourse with such in speech, or in eating or drinking, or in the salutation with the kiss, nor let him greet such; because, whosoever wittingly holds intercourse with the excommunicated in these or other prohibited matters, will subject himself, according to the ordinance of the apostles,[2735] to like excommunication. From these, therefore, let clergy and laity keep themselves if they would not have the same penalty to endure. Also do not join the unbelievers, neither have any fellowship with them. They who do such things, indeed, are judged not as believers, but as unbelievers. Whence the apostle says: "What part hath he that believeth with an infidel? or what fellowship hath righteousness with unrighteousness?"[2736]

[2735] The reference is to the 11th and 12th of the canons of the apostles. [Vol. vii. p. 501, this series.]

[2736] 2 Cor. vi. 14, 15.

III.

(That no bishop should presume in anything pertaining to another’s parish, and of the transference of bishops.)

Let no one, again, trespass upon the boundaries of another, nor presume to judge or excommunicate one belonging to another’s parish; because such judgment or ordination, or excommunication or condemnation, shall neither be ratified nor have any virtue; since no one shall be bound by the decision of another judge than his own, neither shall he be condemned by such. Whence also the Lord speaks to this effect: “Pass not the ancient landmarks which thy fathers have set.”[2737] Moreover, let no primate or metropolitan *invade* the church or parish of a diocesan (*diœcesani*), or presume to excommunicate or judge any one belonging to his parish, or do anything without his counsel or judgment; but let him observe this law, which has been laid down by the apostles[2738] and fathers, and our predecessors, and has been ratified by us: to wit, that if any metropolitan bishop, except in that which pertains to his own proper parish alone, shall attempt to do anything without the counsel and good-will of all the comprovincial bishops, he will do it at the risk of his position, and what he does in this manner shall be held null and void; but whatever it may be necessary to do or to arrange with regard to the cases of the body of provincial bishops, and the necessities of their churches and clergy and laity, this should be done by consent of all the pontiffs of the same province, and that too without any pride of lordship, but with the most humble and harmonious action, even as the Lord says: “I came not to be ministered unto, but to minister.”[2739] And in another passage He says: “And whosoever of you is the greater, shall be your servant,”[2740] and so forth. And in like manner the bishops of the same province themselves should do all things in counsel with him, except so much as pertains to their own proper parishes, in accordance with the statutes of the holy fathers (who, although they have preceded us by a certain interval of time, have yet drawn the light of truth and faith from one and the same fountain of purity, and have sought the prosperity of the Church of God and the common advantage of all Christians by the same enlightening and guiding Spirit), that with one mind, and one mouth, and one accord, the Holy Trinity may be glorified for ever. No primate, no metropolitan, nor any of the other bishops, is at liberty to enter the seat of another, or to occupy a possession which does not pertain to him, and which forms part of the parish of another bishop, at the direction of any one, unless he is invited 61 by him to whose jurisdiction it is acknowledged to belong; nor can he set about any arrangement or ordinance, or judgment there, if he wishes to keep the honour of his station. But if he presume to do otherwise, he shall be condemned; and not only he, but those who cooperate and agree with him: for just as the power of making appointments (*ordinatio*) is interdicted in such circumstances, so also is the power of judging or of disposing of other matters. For if a man has no power to appoint, how shall he judge? Without doubt, he shall in no wise judge or have power to judge: for just as another man's wife cannot intermarry with anyone (*adulterari*), nor be judged or disposed of by any one but by her own husband so long as he liveth; so neither can it in anywise be allowed that the wife of a bishop, by whom undoubtedly is meant his church or parish, should be judged or disposed of by another without his (the bishop's) judgment and good-will so long as he liveth, or enjoy another's embrace, that is, his ordaining. Wherefore the apostle says: "The wife is bound by the law so long as her husband liveth; but if he be dead, she is loosed from the law of her husband."[2741] In like manner also, the spouse of a bishop (for the church is called his spouse and wife) is bound to him while he liveth; but when he is dead she is loosed, and may be wedded to whomsoever she will, only in the Lord, that is, according to order. For if, while he is alive, she marry another, she shall be judged to be an adulteress. And in the same manner, he too, if he marry another of his own will, shall be held to be an adulterer, and shall be deprived of the privilege of communion. If, however, he is persecuted in his own church, he must flee to another, and attach himself to it, as the Lord says: "If they persecute you in one city, flee ye into another."[2742] If, however, the change be made for the sake of the good *of the church*, he may not do this of himself, but only on the invitation of the brethren, and with the sanction of this holy seat, and not for ambition's sake, but for the public good.

[2737] Prov. xxii. 28.

[2738] Canons 35 and 36. [Vol. vii. p. 503.]

[2739] Matt. xx. 28.

[2740] Mark x. 44.

[2741] Rom. vii. 2.

[2742] Matt. x. 23.

IV.

(Of marriages among blood-relations, and of those who are born of them; and of accusations which the laws reject.)

Moreover, marriages among blood-relations are forbidden, since all laws, both sacred and secular, forbid such. Wherefore the divine laws not only expel, but even anathematize, those who do so, and those who spring from them. Secular laws, again, call such persons infamous, and interdict them from inheriting. And we too, following our fathers, and keeping close by their footsteps, brand such with infamy, and hold them to be infamous, because they are sprinkled with the stains of infamy. Neither ought we to admit those men or their accusations, that secular laws reject. (For who doubts that human laws, when they are not inconsistent with reason and honour, are to be embraced, especially when they either further the public good or defend the authority of the ecclesiastical office, and uphold it as a help?) And we call those blood-relations whom divine laws, and those of the emperors, both Roman and Greek, name blood-relations, and whom they admit to the right of inheriting, and cannot exclude from that. Marriages, then, between such are neither lawful nor capable of holding good, but are to be rejected. (And if any such are attempted in rash daring, they come to be rescinded by apostolic authority.)

V.

(Of those who ought not to be admitted to prefer an accusation, or to bear witness; and that evidence is not to be given but on things happening in the person's presence.)

Whosoever, therefore, has not been lawfully married, or has been united without the dotal title (*dotali titulo*) and the blessing of a priest, cannot by any means bring a charge against priests, or those who are lawfully married, or bear witness against them, since every one who is polluted with the stain of incest is infamous, and is not allowed to accuse the above-named. And consequently not only they, but all those too who agree with them, are to be rejected, and are rendered infamous. We hold that the same should also be the case with robbers, or with those who assault the elderly. The laws of the world, indeed, put such persons to death; but we, with whom mercy has the first place, receive them under the mark of infamy to repentance. That infamy also with which they are stained, we are not able to remove; but our desire is to heal their souls by public penitence, and by satisfaction made to the Church: for public sins are not to be purged by secret correction. Those, again, who are suspected in the matter of the right faith, should by no means be admitted to prefer charges against priests, and against those of whose faith there is no doubt; and such persons should be held of doubtful authority in matters of human testimony. Their voice, consequently, should be reckoned invalid whose faith is doubted; and no credit should be given to those who are ignorant of the right faith. Accordingly, in judgment, inquiry should be made as to the conversation and faith of the person who accuses, and of him who is accused; since those who are not of correct conversation and faith, and whose life is open to impeachment, are not allowed to accuse their elders, neither can such permission be given to those 61 whose faith and life and liberty are unknown. Nor should vile persons be admitted to accuse them. But a clear examination is to be made as to what kind of persons the accusers are (*rimandæ sunt enucleatim personæ accusatorum*); for they are not to be admitted readily without writing, and are never to be admitted *as accusers* on mere writing. For no one may either accuse or be accused by mere writing, but with the living voice; and every one must lay his accusation in the presence of him whom he seeks to accuse. And no credit should be given to any accuser in the absence of him whom he seeks to accuse. In like manner, witnesses must not prefer their evidence by writing only; but they must give their testimony truthfully in their own persons, and in matters which they have seen and do know. And they are not to give evidence in any other cases or matters but in those which are known to have happened in their presence. Accusers, moreover, of one blood, are not to bear witness against those who are not related to the family, nor is that to be the case with domestics (*familiares*) or those proceeding from the house; but if it is their wish, and they agree among themselves, the parents only should give evidence in such cases, and not others. Neither accusers nor witnesses should be admitted who are open to any suspicion; for the feeling of relationship, or friendship, or lordship, is wont to impede the truth. Carnal love, and fear, and avarice, commonly blunt the perceptions of men, and pervert their opinions; so that they look on gain as godliness, and on money as the reward of prudence. Let no one, then, speak deceitfully to his neighbour.[2743] The mouth of the malevolent is a deep pit. The innocent man, while he believes easily, falls readily; but though he falls, he rises; and the shuffler, with all his arts, goes headlong to ruin, whence he can never rise or escape. Therefore let every one weigh well his words, and let him not say to another what he would not say to himself. Whence the sacred Scripture says well: "Do not that to another which thou wouldest not have done to thyself."[2744] For we need time to do anything perfectly (*maturius*); and let us not be precipitate in our counsels or our works, neither let us violate order. But if any one has fallen in anything, let us not consign him to ruin; but let us reprove him with brotherly affection, as the blessed apostle says: "If a man be overtaken in any fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burden, and so will ye fulfil the law of Christ."[2745] Furthermore, the sainted David had deadly crimes to repent of, and yet he was continued in honour. The blessed Peter also shed the bitterest tears when he repented of having denied the Lord; but still he abode an apostle. And the Lord by the prophet makes this promise to the sinning: "In the day that the sinner is converted, and repenteth, I will not mention any more against him all his transgressions."[2746]

[2743] Ps. xxiv. 4.

[2744] Comp. Tobit iv. 15.

[2745] Gal. vi. 1, 4.

[2746] Ezek. xviii. 21, 22.

VI.

(As to whether a priest may minister after a lapse.)

For those are in error who think that the priests of the Lord, after a lapse, although they may have exhibited true repentance, are not capable of ministering to the Lord, and engaging their honourable offices, though they may lead a good life thereafter, and keep their priesthood correctly. And those who hold this opinion are not only in error, but also seem to dispute and act in opposition to *the power of* the keys committed to the Church, whereof it is said: "Whatsoever ye shall loose on earth, shall be loosed in heaven."[2747] And in short, this opinion either is not the Lord's, or it is true. But *be that as it may*, we believe without hesitation, that both the priests of the Lord and other believers may return to their honours after a proper satisfaction for their error, as the Lord Himself testifies by His prophet: "Shall he who falls not also rise again? and shall he who turns away not return?"[2748] And in another passage the Lord says: "I desire not the death of the sinner, but that he may turn, and live."[2749] And the prophet David, on his repentance, said: "Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit."[2750] And he indeed, after his repentance, taught others also, and offered sacrifice to God, giving thereby an example to the teachers of the holy Church, that if they have fallen, and thereafter have exhibited a right repentance to God, they may do both things in like manner. For he taught when he said: "I will teach transgressors Thy ways, and sinners shall be converted unto Thee."[2751] And he offered sacrifice for himself, while he said: "The sacrifice for God is a broken spirit."[2752] For the prophet, seeing his own transgressions purged by repentance, had no doubt as to healing those of others by preaching, and by making offering to God. Thus the shedding of tears moves the mind's feeling (*passionem*). And when the satisfaction is made good, the mind is turned aside from anger. For how does that man think that mercy will be shown to himself, who does not forgive his neighbour? If offences abound, then, let mercy also abound; for with the Lord there is mercy, and with Him is plenteous redemption.[2753] In the Lord's hand there is abundance of all things, because He is the Lord of powers (*virtutum*) and the King of glory.[2754] For the apostle says: "All have sinned, and come short of the glory of God;

[2747] Matt. xviii. 18.

[2748] Jer. viii. 4.

[2749] Ezek. xviii. 32 and xxxiii. 11.

[2750] Ps. li. 12.

[2751] Ps. li. 13.

[2752] Ps. li. 17.

[2753] Ps. cxxx. 7.

[2754] Ps. xxiv. 10.

being justified freely by His grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, 'I say,' at this time His righteousness, that He might be just, and the justifier of him which believeth in Jesus."[2755] And David says: "Blessed are they whose iniquities are forgiven, and whose sins are covered."[2756] Man, therefore, is cleansed of his sin, and rises again by the grace of God though he has fallen, and abides in his first position, according to the above-cited authorities. Let him see to it that he sin no more, that the sentence of the Gospel may abide in him: "Go, and sin no more."[2757] Whence the apostle says: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men."[2758] For greater is the sin of him who judgeth, than of him who is judged. "Thinkest thou," says the apostle, "O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of His goodness, and forbearance, and long-suffering? Dost thou not know that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, thou treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and *also* of the Greek: but glory, honour, and peace, to every man that worketh good."[2759] My brethren, shun not only the holding, but even the hearing, of the judgment that bans mercy; for better is mercy than all whole burnt-offerings and sacrifices.[2760] We have replied to your interrogations shortly, because your letter found us burdened overmuch, and preoccupied with other judgments. Given on the 8th day of October, in the consulship of the most illustrious Antonine and Alexander.”[2761]

[2755] Rom. iii. 23–26.

[2756] Ps. xxxii. 1.

[2757] John viii. 11.

[2758] Rom. vi. 12–19.

[2759] Rom. iii. 3–10.

[2760] Mark xii. 33.

[2761] In the year 222.

Note by the American Editor.

See p. 613, note 1. For Callistus and his times, see the testimony of Hippolytus, vol. v. pp. 158, 159, 160; Elucidations X., XI., XII., XIII., XIV., XV. It must be owned that the forgery is better than the genuine productions of this forerunner of the Popes of the ninth and tenth centuries. The title “Pope,” in its later sense, seems not inappropriate to such a character.

The Epistle of Pope Urban First.[2762]

To All Christians.

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Of the church's receiving only the property of the faithful, and not the price of the same, as in the times of the apostles; and as to why elevated seats should be prepared in the churches for the bishops; and as to the fact that no one should have intercourse with those whom the bishops excommunicate, and that no one should receive those whom they have cast out in any manner whatever.[2763]

Urban, bishop, to all Christians, in sanctification of the spirit, in obedience and sprinkling of the blood of Jesus Christ our Lord, greeting.

It becomes all Christians, most dearly beloved, to imitate Him whose name they have received. "What doth it profit, my brethren," says the Apostle James, "though a man say he hath faith, and have not works?"[2764] "My brethren, be not many masters, knowing that ye receive (*sumitis*) the greater condemnation; for in many things we offend all."[2765] "Let him who is a wise man, and endued with knowledge among you, show out of a good conversation his works with meekness of wisdom."[2766]

[2762] Urban was the successor of Callistus. The letter ascribed to him is one of the pseudo-Isidorian forgeries.

[2763] Mansi, *Concil. Collect.*, i. p. 748.

[2764] Jas ii. 14.

[2765] Jas. iii. 1, 2.

[2766] Jas. iii. 13.

I.

Of the life in common, and of the reason why the Church has begun to hold property.

We know that you are not ignorant of the fact that hitherto the principle of living with all things in common has been in vigorous operation among good Christians, and is still so by the grace of God; and most of all among those who have been chosen to the lot of the Lord, that is to say, the clergy, even as we read in the Acts of the Apostles: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of Jesus Christ: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet;"[2767] and so forth. Accordingly, as the chief priests and others, and the Levites, and the rest of the faithful, perceived that it might be of more advantage if they handed over to the churches over which the bishops presided the heritages and fields which they were in the way of selling, inasmuch as they might furnish a larger and better maintenance for the faithful who hold the common faith, not only in present but also in future times, out of the revenues of such property than out of the money for which they might at once be sold, they began to consign to the mother churches the property and lands which they were wont to sell, and got into the manner of living on the revenues of these.

[2767] Acts iv. 32–37.

II.

Of the persons by whom, and the uses for which, ecclesiastical property should be managed, and of the invaders thereof.

The property, moreover, in the possession of the several parishes was left in the hands of the bishops, who hold the place of the apostles; and it is so to this day, and ought to be so in all future time. And out of those possessions the bishops and the faithful as their stewards ought to furnish to all who wish to enter the life in common all necessaries as they best can, so that none may be found in want among them. For the possessions of the faithful are also called oblations, because they are offered to the Lord. They ought not therefore to be turned to any other uses than those of the Church, and in behoof of Christian brethren before mentioned, and of the poor; for they are the offerings of the faithful, and they are redemption moneys for sins (*pretia peccatorum*), and the patrimony of the poor, and are 620 given over to the Lord for the purpose already named. But if any one act otherwise (which may God forbid), let him take care lest he meet the condemnation of Ananias and Sapphira, and be found guilty of sacrilege, as those were who lied as to the price of the property designated, of whom we read thus in the before-cited passage of the Acts of the Apostles: "But a certain man named Ananias, with Sapphira his wife, sold land (*agrum*), and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said to Ananias, Why hath Satan tempted (*tentavit*) thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto the Lord. And Ananias, hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard *these things*. And the young men arose, and removed him (*amoverunt*), and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, and said, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the Church, and upon as many as heard these things."[2768] These things, brethren, are carefully to be guarded against, and greatly to be feared. For the property of the Church, not being like personal, but like common property, and property offered to the Lord, is to be dispensed with the deepest fear, in the spirit of faithfulness, and for no other objects than the above-named, lest those should incur the guilt of sacrilege who divert it from the hands to which it was consigned, and lest they should come under the punishment and death of Ananias and Sapphira, and lest (which is yet worse) they should become anathema maranatha, and lest, though their body may not fall dead like that of Ananias and Sapphira, their soul, which is nobler than the body, should fall dead, and be cut off from the company of the faithful, and sink into the depths of the pit. Wherefore all must give heed to this matter, and watch in faithfulness, and avert the dishonour of such usurpation, lest possessions dedicated to the uses of things secret (or sacred) and heavenly be spoiled by any parties invading them. And if any one do so, then, after the sharp vengeance which is due to such a crime, and which is justly to be carried out against the sacrilegious, let him be condemned to perpetual infamy, and cast into prison or consigned to life-long exile. For, according to the apostle,[2769] we ought to deliver such a man to Satan, that the spirit may be saved in the day of the Lord.

[2768] Acts v. 1–11.

[2769] 1 Cor. v. 5.

III.

As to any one's attempting to take from the Church the right of holding property.

By the increase, therefore, and the mode of life which have been mentioned, the churches over which the bishops preside have grown so greatly with the help of the Lord, and the greater part of them are now in possession of so much property, that among them there is not a man who, selecting the life in common, is kept in poverty; but such an one receives all necessaries from the bishop and his ministers. Therefore, if any one in modern or in future time shall rise up and attempt to divert that property, let him be smitten with the judgment which has been already mentioned.

IV.

Of the seats of the bishops.

Furthermore, as to the fact that in the churches of the bishops there are found elevated seats set up and prepared like a throne, they show by these that the power of inspection and of judging, and the authority to loose and bind, are given to them by the Lord. Whence the Saviour Himself says in the Gospel, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."[2770] And elsewhere: "Receive ye the Holy Ghost. Whose soever sins ye remit, are remitted unto them; and whose soever sins ye retain, they are retained."[2771]

[2770] Matt. xviii. 18.

[2771] John xx. 22, 23.

V.

That no one should have intercourse with those with whom the bishop has no intercourse, or receive those whom he rejects.

These things, then, we have set before you, most dearly beloved, in order that ye may understand the power of your bishops, and give reverence to God in them, and love them as your own souls; and in order that ye may have no communication with those with whom they have none, and that ye may not receive those whom they have cast out. For the judgment 62 of a bishop is greatly to be feared, although he may bind one unjustly, which, however, he ought to guard against with the utmost care.

VI.

Of the engagement made in baptism, and of those who have given themselves to the life in common.

And in exhorting you, we also admonish all who have embraced the faith of Christ, and who have taken from Christ the name of Christian, that ye make your Christianity vain in no respect, but keep stedfastly the engagement which ye took upon yourselves in baptism, so that ye may be found not reprobate, but worthy in His presence. And if any one of you has entered the life which has all things common, and has taken the vow to hold no private property, let him see to it that he make not his promise vain, but let him keep with all faithfulness this engagement which he has made to the Lord, so that he may acquire for himself not damnation, but a reward; for it is better for a man not to take a vow at all than not to discharge to the best of his ability the vow that he has made. For they who have made a vow, or taken on them the faith, and have not kept their vow, or have carried out their life in things evil, are punished more severely than those who have carried out their life without a vow, or have died without faith, but not without doing good works. For to this end have we received a reasonable mind by the gift of nature, and the renewal also of the second birth, that, according to the apostle, we may discern (*sapiamus*) rather things above, and not things on the earth;[2772] for the wisdom of this world is foolishness with God.[2773] For to what, most dearly beloved, does the wisdom of this world urge us, but to seek things that are hurtful, and to love things that are to perish, and to neglect things that are healthful, and to esteem as of no value things that are lasting? It commends the love of money, of which it is said, The love of money is the root of all evil;[2774] and which has this evil in especial, that while it obtrudes the transitory, it hides from view the eternal; and while it looks on things that are outside, it does not look in upon things that lurk within; and while it seeks after strange things, it is an evil that makes itself strange to him who does it.[2775] Behold, to what does the wisdom of this world urge a man? To live in pleasures. Whence it is said: A widow that liveth in pleasure, is dead while she liveth.[2776] It urges a man to feed the flesh with the softest delights, with sins, and vices, and flames, to press the soul with intemperance in food and wine, and to check the life of the spirit, and to put into his enemy's hand the sword to be used against himself. Behold, what is the counsel which the wisdom of this world gives? That those who are good should choose rather to be evil, and that in error of mind they should be zealous to be sinners, and should not bethink themselves of that terrible voice of God, when the wicked shall be burned up like grass.[2777]

[2772] Col. iii. 2.

[2773] 1 Cor. iii. 19.

[2774] 1 Tim. vi. 10.

[2775] "Sectatori," for which read "factori."

[2776] 1 Tim. v. 6.

[2777] Ps. xcii. 7.

VII.

Of the imposition of the bishop's hand.

For all the faithful ought to receive the Holy Spirit after baptism by imposition of the hand of the bishops, so that they may be found to be Christians fully; because when the Holy Spirit is shed upon them, the believing heart is enlarged for prudence and stedfastness. We receive of the Holy Spirit in order that we may be made spiritual; for the natural man receiveth not the things of the Spirit of God.[2778] We receive of the Holy Spirit in order that we may be wise to discern between good and evil, to love the just, and to loathe the unjust, so as to withstand malice and pride, and resist luxury and divers allurements, and impure and unworthy lust. We receive of the Holy Spirit in order that, fired with the love of life and the ardour of glory, we may be able to raise our mind from things earthly to things heavenly and divine.—Given on the Nones of September,—that is, on the fifth day of the same month, in the consulship of the most illustrious Antonine and Alexander.

[2778] 1 Cor. ii. 14.

The Epistles of Pope Pontianus.[2779]

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The First Epistle.[2780]

To Felix Subscribonius.

On the honour to be bestowed on priests.

Pontianus, bishop, to Felix Subscribonius, greeting.

Our heart is exceedingly rejoiced with your goodness, in that you strive by all means in your power to carry out the practice of holy religion, and strengthen sad and destitute brethren in faith and religion. Wherefore we implore the mercy of our Redeemer, that His grace may support us in all things, and that He may grant us to carry out in effect what He has given us to aspire after. In this good thing, therefore, the benefits of recompense are multiplied just in proportion as our zeal for the work increases. And because in all these things we need the assistance of divine grace, we implore with constant prayers the clemency of Omnipotent God, that He may both grant us the desire for these good works which should ever be wrought by us, and give us power also to perform them, and direct us in that way, for the fruit of well-doing—which *way* the Pastor of pastors declared Himself to be—so that ye may be able to carry out through Him, without whom nothing can be done, those good works which you have begun. Moreover, with respect to the priests of the Lord whom we have heard you aid against the plots of wicked men, and whose cause you sustain, know ye that in so doing ye please God greatly, who has called them to the service of Himself, and has honoured them with so intimate a fellowship with Him, that through them He accepts the oblations of others, and pardons their sins, and reconciles them with Him. They also make the body of the Lord with their own mouth (*proprio ore corpus Domini conficiunt*), and give it to the people. For of them it is said: He that hurteth you, hurteth me; and he that doeth you an injury, shall receive again that which he hath done unrighteously.[2781] And elsewhere: He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me.[2782] Hence they are not to be molested, but honoured. And in them the Lord Himself is honoured, whose commission they execute.

[2779] Eusebius tells us that Pontianus was bishop of the Roman church five or six years (230–235 a.d.). He succeeded Urbanus. The letters are the forgeries of the pseudo-Isidorus.

[2780] Mansi, *Concil. Collect.*, i. 735.

[2781] Perhaps Zech. ii. 8.

[2782] Luke x. 16.

They accordingly, if they happen to fall, are to be raised up and sustained by the faithful. And again, they are not to be accused by the infamous, or the wicked, or the hostile, or by the members of another sect or religion. If they sin, they are to be arraigned by the other priests; further, they are to be held in check (*constringantur*) by the chief pontiffs, and they are not to be arraigned or restrained by seculars or by men of evil life. Not slight, therefore, is our grief in hearing that you have to sorrow for your brother's passing away (*transitu*). For which reason we beseech Almighty God to console you by the breathing (*aspiratione*) of His grace, and keep you with heavenly guardianship from evil spirits and perverse men. For if ye have to bear any turmoil of certain adversaries after his disease, do not think it strange though ye, who seek to enjoy good in your own country—that is, in the land of the living—have to bear evil things at the hands of men in a strange country. For the present life is a sojourning; and to him who sighs after the true fatherland, the place of his sojourning is a trial, however pleasant it may seem. And as to you who seek the fatherland, among the sighs which ye heave I hear the groans also of human oppression rising. And this happens by the wonderful dispensation of Almighty God, in order that, while the truth calls you in love, this present world may cast back your affection from itself through the tribulations which it brings on, and that the mind may be so much the more easily delivered from the love of this world, as it is also impelled while it is called. Therefore, as you have begun, give heed to the duty of hospitality; labour most urgently in prayer and tears; devote yourselves more liberally and freely now to those almsgivings which you have ever loved, in order that in the recompense the profit to you for your work may be greater in proportion as your zeal for the labour has risen to higher degrees here.

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Furthermore, hailing your goodness with paternal pleasantness, we beg you not to fail in the good works which ye have begun. And may no one be able to turn you from them; but may the clergy and servants of God, and all Christians who sojourn in those parts, fully discover by the love of Christ and Saint Peter the disposition of your charity in all things, and obtain the comforts of your favour in every necessity that may arise; to the end that all may be defended and helped by your aid, and that we, too, may owe you thanks, and that our Lord Jesus Christ may make good *to you* eternal glory, and that the blessed Apostle Peter, the chief of the apostles, in whose cause you spend yourselves, may open the gate of that same glory.—Given on the 10th day before the kalends of February (the 23d of January), in the consulship of the most illustrious Severus and Quintianus.[2783]

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[2783] In the year 235.

The Second Epistle.

To All Bishops.

On brotherly love, and on avoiding the evil.

Pontianus, bishop of the holy and universal Church, to all who worship the Lord aright, and love the divine worship, greeting.

Glory to God in the highest, and on earth peace to men of good will.[2784] These words, most beloved, are not the words of men, but of angels; and they were not devised by human sense, but were uttered by angels at the birth of the Saviour. And from these words it can be understood without doubt by all that peace is given by the Lord, not to men of evil will, but to men of good will. Whence the Lord, speaking by the prophet, says: "How good is God to Israel, even to such as are of a clean heart! But as for me, my feet were almost gone; my steps had well-nigh slipped: for I was envious at the unrighteous, when I saw the prosperity of the wicked."[2785] Of the good, however, the Truth says in His own person, "Blessed are the pure in heart, for they shall see God."[2786] And they are not the pure in heart who think evil things, or things hurtful to their brethren; for he who is the faithful man devises nothing evil. The faithful man, accordingly, loves rather to hear things which are becoming, than to speak things which are not becoming. And if any one is faithful, let him see to it that he speak no evil, and lay no snares in the way of any one. In this, then, are the children of God distinguished from the children of the devil. For the children of God always think and strive to do things which are of God, and give help unceasingly to their brethren, and wish to injure no one. But, on the other hand, the children of the devil are always meditating things evil and hurtful, because their deeds are evil. And of them the Lord, speaking by the prophet Jeremiah, says: "I will utter my judgments against them touching all their wickedness."[2787] "Wherefore I will yet plead with you, saith the Lord; and with your children's children will I plead."[2788] "Behold, I frame evil against you, and devise a device against you."[2789] These things, brethren, are greatly to be feared, and to be guarded against by all; for the man on whom the judgment of God may fall will not depart unhurt. And therefore let every one see to it carefully that he neither contrive nor do against a brother what he would not wish to have to endure himself. And let not the man of faith come under the suspicion even of saying or doing what he would not wish to have to endure himself. Wherefore persons suspected, or hostile or litigious, and those who are not of good conversation, or whose life is reprehensible, and those who do not hold and teach the right faith, have been debarred from being either accusers or witnesses by our predecessors with apostolic authority; and we too remove them from that function, and exclude them from it in times to come, lest those lapse wilfully whom we ought to keep in and save; lest not only (which may God forbid!) the predicted judgment of God should fall upon both, but we also should perish (which may God forbid!) through their fault. For it is written, "Have they made thee the master *of a feast?* Take care for them, that thou mayst be merry on their account, and receive as thy crown the ornament of esteem, and find approbation of thine election."[2790] For the evil word affects the heart, out of which proceed these four objects, good and evil, life and death; and the tongue in its assiduous action is what determines these. Wherefore the before-named parties are altogether to be avoided; and until the before-noted matters are investigated, and the parties are found to be clear of such, they are not to be received: for the right sacrifice is to give heed to the commandments, and to depart from all iniquity. "To depart from wickedness is a thing pleasing to the Lord, and to forsake unrighteousness is *a sacrifice of* praise."[2791] For it is written, "Love thy friend, and be faithful unto him. But if thou bewrayest his secrets, follow no more after him. For as a man who destroyeth his friend, so is he who destroys (loseth) the friendship of his neighbour. And as one that letteth a bird go out of his hand, so art thou that has let thy neighbour go and shalt not get him again. Follow after him no more, for he is far off. For he has escaped like a roe out of the snare, because his soul is wounded. Thou wilt not be able to bind him any more, and there is reconciliation for the reviled. But to betray the secrets of a friend is the desperation of a wretched soul. He that winketh with the eye worketh evil, and no one will cast him off. When thou art present, he will despise his own mouth, and express his wonder at thy discourse; but at the last he will writhe his mouth, and slander thy sayings. I have hated many things, but nothing like him; and the Lord will hate him. Whoso casteth a stone on high, it will fall upon his own head, and a deceitful stroke of the deceitful will make wounds. Whoso diggeth a pit shall fall therein; and he that setteth a stone in his neighbour's way will fall thereon; and he that placeth a snare for another will perish therein. He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh on him. Mockery and reproach are from the proud; and vengeance, as a lion, shall be in wait for them. They that rejoice at the fall of the righteous shall perish in the snare, and anguish shall consume them before they die. Anger and wrath are both abominations, and the sinful man shall have them both."[2792] "He that will be avenged shall find vengeance from the

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[2784] Luke i. 14.

[2785] Ps. lxxiii. 1–3.

[2786] Matt. v. 8.

[2787] Jer. i. 16.

[2788] Jer. ii. 9.

[2789] Jer. xviii. 11.

[2790] Ecclus. xxxii. 1–3.

[2791] Ecclus. xxxv. 1–3.

[2792] Ecclus. xxvii. 17–30.

Lord, and he will surely keep his sins. Forgive thy neighbour the hurt that he hath done unto thee, and then shall thy sins be forgiven thee when thou prayest. One man beareth hatred against another; and doth he ask redress of God? He showeth no mercy to a man which is like himself; and doth he ask forgiveness of the Most High for his own sins? He, though he is flesh, nourisheth hatred; and doth he ask pardon of God? Who will entreat for his sins? Remember thy end, and let enmity cease; for corruption and death impend on commandments. Remember the fear of God, and bear no malice to thy neighbour. Remember the covenant of the Highest, and look down upon (*despice*) the ignorance of thy neighbour. Abstain from strife, and thou shalt diminish thy sins.

For a furious man kindleth strife; and a sinful man will disquiet friends, and make enmity among them that be at peace. For even as the trees of the wood are, so will the fire burn; and as a man's strength is, so will his anger be; and as his riches are, so will he make his anger rise. An hastened contention will kindle a fire, and an hastening quarrel will shed blood, and a testifying (*testificans*) tongue will bring death. If thou blow upon the spark, it will burn like a fire; and if thou spit upon it, it will be extinguished: and both these come out of the mouth. Cursed be the whisperer and doubled-tongued, for such have troubled many that were at peace. A third (*tertia*) tongue hath disquieted many, and driven them from nation to nation: the fortified cities of the rich it hath pulled down, and overthrown the houses of great men. It has subverted the virtues of peoples, and has destroyed strong nations. A third tongue hath cast out truthful[2793] women, and deprived them of their labours. Whoso hearkeneth unto it shall never find rest, and never dwell quietly. The stroke of the whip maketh marks in the flesh, but the stroke of the tongue will break bones. Many have fallen by the edge of the sword, but not in such manner as those who have perished by their tongue. Well is he that is defended from the evil tongue, who hath not passed into the anger thereof, and who hath not drawn the yoke thereof, nor hath been bound with the bands of it; for the yoke thereof is a yoke of iron, and the band thereof is a band of brass. The death thereof is the vilest death, and the grave were better than it. The perseverance thereof shall not abide; but it shall hold the ways of the unrighteous, and its flame shall not burn the righteous. Such as forsake the Lord shall fall into it, and it shall burn in them, and not be quenched; and it shall be sent upon them as a lion, and hurt them as a leopard. Hedge thine ears about with thorns, and listen not to the evil tongue; and make a door for thy mouth, and bars for thine ears. Smelt (*confla*) thy gold and silver, and make a balance for thy words, and right curbs for thy mouth. And beware that thou slide not perchance in thy tongue, and fall before thine enemies that lie in wait for thee, and thy fall be irremediable even to death."[2794] "Make no tarrying to turn to the Lord, and put not off from day to day. For suddenly shall His wrath come, and in the time of vengeance He will destroy thee. Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of veiling (for execution, *obductionis*) and vengeance. Move not with every wind, and go not into every way; for so is the sinner proved with the double-tongue. Be stedfast in the way of the Lord, and in the truth of thine understanding, and in knowledge; and let the word of peace and righteousness attend thee. Be courteous in hearing the word, that thou mayest understand it, and with wisdom give a true answer. If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth, lest thou be caught in a word of folly, and be confounded. Honour and glory are in the talk of the intelligent man; the tongue of the unwise is his fall. Be not called a whisperer, and be not caught in thy tongue, and confounded. For confusion and penitence are upon the thief, and the worst condemnation upon the double-tongued. Moreover, for the whisperer there is hatred, and enmity, and shame. Justify the small and the great alike."[2795] Instead of a friend, become not an enemy to thy neighbour. For the evil man shall inherit reproach and shame, and every sinner in like manner that is envious and double-tongued. Extol not thyself in the counsel of thine own heart as a bull, lest perchance thy virtue be shattered in folly, and it consume thy leaves, and destroy thy fruits, and thou be left as a dry tree in the desert. For a wicked soul shall destroy him that hath it, and makes him to be laughed to scorn by his enemies, and shall bring him down to the lot of the impious."[2796] Most dearly beloved, study to lift up the oppressed, and always help the necessitous; for if a man relieves an afflicted brother, delivers a captive, or consoles a mourner, let him have no doubt that that will be recompensed to him by Him on whom he bestows it all, and who says: "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me."[2797] Strive, then, unceasingly to do what is good in such wise that ye may both obtain the fruit of good works here, and enjoy the favour of God in the future, to the intent that hereafter ye may be worthy to enter the court of the heavenly kingdom.—Given on the fourth day before the kalends of May (the 28th of April), in the consulship of the most illustrious Severus and Quintianus.

[2793] Veridicas. The text reads "Viratas."

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[2794] Ecclus. xxviii.

[2795] Ecclus. v. 7–18.

[2796] Ecclus. vi. 1–4.

[2797] Matt. xxv. 40.

Note by the American Editor.

In Bower's *History of the Popes* (ed. Philadelphia, 1847), vol. i. p. 22, may be seen an interesting note on the "Pontifical" of Bucherius, under the name of Pontianus. It was this bishop who is said to have condemned Origen. He probably shared the fate of Hippolytus in exile, and was martyred under Maximin the Thracian.

Pope Anterus.[2798]

The Epistle.

On the translation of bishops and of episcopal seats.

To the brethren, most dearly beloved, constituted to be bishops in the provinces of Bœtica and Toletana, Bishop Anterus sends greeting in the Lord.

I should wish, my dearest brethren, always to receive the glad account of your sincere love and peace, so that the signs of your welfare might be promoted in turn by the dissemination of our letters among you, if our ancient enemy should give us quiet and deliverance from his attacks; who was a liar from the beginning,[2799] the enemy of the truth, the rival of man—in order to deceive whom he first deceived himself,—the adversary of modesty, the master of luxury. He feeds on cruelties; he is punished by abstinence; he hates fasts, and his ministers preach, to that effect, as he declares them to be superfluous, having no hope of the future, and echoing that sentence of the apostle, in which he says, "Let us eat and drink, for to-morrow we shall die."[2800] O miserable boldness! O subtlety of a desperate mind! For he exhorts to hatred, and puts concord to flight. And because the mind of man is easily drawn over to the worse part, and chooses rather to walk by the broad way than laboriously to take its course by the narrow way, for this reason, brethren most dearly beloved, follow ye the better, and always leave the worse behind you. Do good, avoid evil, in order that ye may be found to be the disciples of the Lord in truth.

Now, of the transference of bishops, on which subject it has been your wish to consult the holy seat of the apostles, know ye that that may lawfully be done for the sake of the common good, or when it is absolutely necessary, but not at the mere will or bidding of any individual. Peter, our holy master, and the prince of the apostles, was translated for the sake of the common good from Antioch to Rome, in order that he might be in a position there of doing more service. Eusebius also was transferred from a certain minor city to Alexandria by apostolic authority. In like manner Felix, on account of the doctrine and the good life which he maintained, was translated by the common consent of the bishops and the other priests, and the people from the city in which, on the election of the citizens, he had been ordained, to Ephesus. For that man is not chargeable with shifting from city to city who does not do that of his own inclination or by the force of ambition, but who is transferred for the general good, or in virtue of some necessity, by the counsel and with the consent of the chief parties. Nor can he be said to transfer himself from a smaller city to a larger, who is placed in that position not by his own self-seeking or his own choice, but either as being driven out of his own proper seat by force, or as being compelled by some necessity, and who without pride and in humility has been translated and installed there by others for the good of the place or the people: for man looketh on the countenance, but the Lord seeth the heart. And the Lord, speaking by the prophet, says, "The Lord knows the thoughts of men, that they are vanity."[2801] That man, therefore, does not change his seat who does not change his mind. Nor does he change his city who is changed not of his own will, but by the decision and election of others. And accordingly he does not shift from city to city who does not leave his own city for the sake of gain to himself, or of his own choice, but who, as has already been said, has been translated to another city either in consequence of being driven out of his own seat, or compelled by some necessity, or in virtue of the election and injunction of the priests and people. For as the bishops have power regularly to ordain bishops and other orders of priests, so, as often as any matter of advantage or necessity constrains them, they have power in the above-mentioned manner both to transfer and to install. As ye have asked our opinion in these matters, though they are not subjects unknown to you, we give you these things in charge to hold them, lest, through the ignorance of some, that which is better and more profitable be avoided, and what is more profitless be taken up, even as we read in the holy Gospel: "Woe unto you, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain out a gnat and swallow a camel."[2802] What is lawful is *with them* not lawful, and what is not lawful is lawful. Even as Jannes and Mambres[2803] resisted the truth, so do they, being reprobate in mind, and lovers of pleasure rather than of God, teach that that is unlawful which is lawful, to wit, that bishops should shift from city to city in the manner already noted; and what is unlawful they teach as lawful, to wit, to omit to show mercy to those who endure straits: that is to say, they deny that a bishop belonging to another city should be bestowed for good, or for necessity's sake, upon those who have no bishop, and who want the sacred episcopal ministry; and that another episcopal seat should be assigned to bishops who endure persecution or straits. They contradict the sacred Scripture also, which testifies that God desireth mercy rather than judgment.[2804] 62

[2798] Anterus succeeded Pontianus in the bishopric of the Roman church (232–236 a.d.). The letter ascribed to him is one of the pseudo-Isidorian forgeries.

[2799] John viii. 44.

[2800] 1 Cor. xv. 32.

[2801] Ps. xciv. 11.

[2802] Matt. xxiii. 23, 24.

[2803] 2 Tim. iii. 8.

[2804] Hos. vi. 6; *judicium*.

What greater charity, I pray you, can there be, or what more profitable service of piety, on the part of any one to another, than to deliver him from the darkness of ignorance and the thick darkness of inexperience, and restore him, in fine, by the nutriment of the doctrine of the true faith, not for gain indeed, or ambition, but for instruction and edification? [For he becomes, so to speak, the hand for the maimed, the foot for the lame, the eye for the blind,[2805] who unlocks the treasure of wisdom and knowledge to one wrapped in the darkness of ignorance, and opens up to such an one the brightness of the light and the ways of the Lord.][2806]

Now for both parties—namely, for those who endure a famine of the word of God, and for bishops who endure straits, when they are installed in other cities for the common good—no small degree of mercy is shown. And they who deny this, although they have the form of godliness, do yet deny the power thereof.[2807] For in such a matter I make no recognition of race (*prosapiam*). If, however, any one of the wise, whom the stress of this storm (or season) has allied with other leaders among the unwise, is stained with a participation in their deeds, yet the excellence of the wise man, although he may chance to be privy to their offences, makes him incapable of giving himself as a leader to sinners. The cause of public good and necessity is one thing, and the cause of self-seeking, and presumption, or private inclination, is another thing. On account of self-seeking, or presumption, or private inclination, bishops are not to be transferred from one city to another, but only on account of public good and necessity. And this is a matter which no one denies, except those of whom it is said, "They have erred through wine; they have not known the seer; they have been ignorant of judgment."[2808] For if I were constrained to open up in narration things that have been brought to end, I would show you that no comfort comes from the comparison of such deeds. But, most dearly beloved, "stand ye in the ways, and see, and ask for the old paths of the Lord, and see what is the good way and the right, and walk therein, and ye shall find rest for your souls."[2809] And, to speak according to the word of Wisdom: "Love righteousness, ye that be judges of the earth. Think of the Lord in goodness, and in simplicity of heart seek Him. For He is found of them that tempt Him not, and showeth Himself unto such as do not distrust Him. For froward thoughts separate from God; and His power, when it is tried, reproveth the unwise. For into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. For wisdom is a benign spirit, and will not acquit a blasphemer of His words. For God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. For the Spirit of the Lord hath filled the world, and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unrighteous things cannot be hid; neither shall vengeance, when it punisheth, pass by him. For inquisition shall be made into the counsels of the ungodly. And the sound of his words shall come unto the Lord, and unto the manifestation of his wicked deeds; for the ear of jealousy heareth all things, and the noise of murmurings shall not be hid. Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting, for there is no word so secret that it shall go for nought. The mouth that belieth slayeth the soul. Seek not death in the error of your life, and pull not upon yourself destruction with the works of your hands; for God made not death, neither hath He pleasure in the destruction of the living. For He created all things that they might have their being, and He wished the nations of the world to be healthful. There is no poison of destruction in them, nor the kingdom of death upon the earth of the living. Righteousness is perpetual and immortal, but unrighteousness is the acquisition of death. And ungodly men with their hands and words called it to them; and when they thought to have it their friend, they consumed to nought, and made a covenant with it; because they are worthy of death who take part with it."[2810] "For they said, reasoning with themselves, but not aright, The time of our life is short and tedious; and in the death of a man there is no remedy, neither was there any man known to have returned from the grave. For we are born of nothing, and we shall be hereafter as though we had never been. For the breath in our nostrils is as smoke, and speech is a little spark for the moving of our heart; which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air. And our life shall pass as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof. And our name shall be forgotten in time, and no man shall have our works in remembrance. For our time is a very shadow that passeth away, and after our end there is no returning; for it is fast sealed, and no man shall come again."[2811] And for this reason every one must see to it that he keep himself with all care, and watch himself for his own good, so that when his last day and the end of his life come upon him, he may not pass over to everlasting death, but to eternal life. For the deeds of those put under us are judged by us, but our own doth God judge. Sometimes, moreover, bishops are perverted through the fault of the people, to the end that those fall more precipitately who follow them. When the head languisheth, the other members of the body are affected thereby. And viler are those who corrupt the life and morals of the good, than those who spoil the property and goods of others. Let each one take care that he have neither an itching tongue nor itching ears; that is to say, that he neither be a detractor of others himself, nor listen to others in their detractions. "Thou sattest," saith he, "and spakest against thy brother; and thou didst slander thine own mother's son."[2812] Let every individual abstain from a detracting tongue, and keep a guard upon his own words, and understand that all that they say of others shall enter into the judgment wherewith they themselves shall be judged. No one readily refers to an unwilling auditor. Let it be the care of all of you, most dearly beloved, to keep not only your eyes, but also your tongue, pure. And let not another house ever know by your means what is done in any man's house. Let all have the simplicity of the dove, that they devise not guile against any one; and the subtlety of the serpent, that they be not ever thrown by the crafty designs of others. It does not belong to my humble station and measure to judge others, and to say anything unfavourable of the ministers of the churches. Far be it from me that I should say anything unfavourable of those who are the successors to the apostolic status, and make the body of Christ with their sacred mouth; by whose instrumentality we too are Christians, and who have the keys of the kingdom of heaven, and exercise judgment before the day of judgment. Moreover, it is contained in the ancient law, that whoever has not given obedience to the priests should either be stoned outside the camp by the people, or with his neck beneath the sword should expiate his presumption by his blood.[2813]

[2805] Job xxix. 15.

[2806] The bracketed passage is wanting in one manuscript.

[2807] 2 Tim. iii. 5.

[2808] Isa. xxviii. 7.

[2809] Jer. vi. 16.

[2810] Wisd. i.

[2811] Wisd. ii. 1–5.

Now, however, the disobedient is cut off by spiritual chastisement; and being cast out of the church, is torn by the rabid mouth of demons.[2814] For it becomes those who have God in their heritage, to serve God free from all the hindrances of the world, so that they may be able to say, "The Lord is the portion of mine inheritance."[2815] "O how good and pleasant is Thy Spirit, O Lord, in all things!"[2816] And Thou sparest all because they are Thine, O Lord, who lovest souls. *Therefore chastenest Thou them* by little and little that offend, and warnest them of those things wherein they offend, and dost address them, that leaving their wickedness, they may believe on Thee, O Lord."[2817] "But Thou, our God, art gracious and true, long-suffering, and in mercy ordering all things. For if we sin, we are Thine, knowing Thy power. And if we sin not, we know that we are counted Thine."[2818] "The spirit of those that fear the Lord shall be required of him; and in His regard they shall be blessed."[2819] Wherefore, most beloved brethren, "let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you."[2820] "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this know ye, understanding that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness, and righteousness, and truth), proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever is made manifest (*manifestatur*) is light. Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, brethren, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Holy Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of Christ."[2821] Therefore, brethren, stand fast and hold the tradition of the apostles and the apostolic seat, "that our Lord Jesus Christ and our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, may comfort your hearts, and stablish you in every good work and word."[2822] "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil."[2823] Wherefore set your hearts continually in the strength

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[2812] Ps. i. 20.

[2813] Deut. xvii.

[2814] Thus far Jerome.

[2815] Ps. xvi. 5.

[2816] Wisd. xii. 1.

[2817] Wisd. xii. 2.

[2818] Wisd. xv. 1, 2.

[2819] Ecclus. xxxiv. 13, 14.

[2820] Eph. iv. 29–32.

[2821] Eph. v. 1–21.

[2822] 2 Thess. ii. 15–17.

[2823] 2 Thess. iii. 1–3.

(*virtute*) of God, and always resist the wicked, and tell these things, according to the word of the prophet, "to the generations following; for this God is our God unto eternity, and He will rule us for ever and ever."[2824] Hence ye who are set for examples (*in specula*) by the Lord, ought by all means to check and keep back those who devise crafty counsels against the brethren, or excite against them seditions and slanders. For it is an easy thing to deceive man with a word, but it is not so with the Lord. Wherefore ye ought to reprehend such persons, and turn away from them, to the end that, all darkness of this manner being completely done away, the Morning Star may shine upon them, and gladness arise in their hearts. "*And we have* confidence in the Lord touching you, brethren, that ye both do and will do the things which we command you."[2825] For the more ye show forth your kindnesses to them, the greater a return have ye to look for from the omnipotent God whom they serve. May the omnipotent God keep you in His protection, and grant you to maintain honour and precept; and may glory and honour be to God the Father Almighty, and to His only-begotten Son our Saviour, with the Holy Spirit, for ever and ever. Amen.

Given on the 12th day before the kalends of April (the 21st of March), in the consulship of the most illustrious Maximianus and Africanus.

[2824] Ps. xlviii. 13, 14.

[2825] 2 Thess. iii. 4.

The Epistles of Pope Fabian.[2826]

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The First Epistle.

To All the Ministers of the Church Catholic.

Of those who ought not to be admitted to clear themselves, and of the duty of having no fellowship with the excommunicated.

To the dearly-beloved brethren in the ministry of the Church Catholic in all regions, Fabian sends greeting in the Lord.

By the divine precepts and the apostolic institutes, we are admonished to watch in behoof of the position of all the churches with unwearied interest. Whence it follows that you ought to know what is being done in things sacred in the church of Rome, in order that, by following her example, ye may be found to be true children of her who is called your mother. Accordingly, as we have received the institution from our fathers, we maintain seven deacons in the city of Rome distributed over seven districts of the state, who attend to the services enjoined on them week by week, and on the Lord’s days and the solemn festivals, in concert with the subdeacons, and acolytes, and servants of the succeeding orders, and hold themselves in readiness every hour for religious duty, and for the discharge of all that is enjoined upon them. In like manner ought ye also to do throughout your different cities, as may be convenient, that religious duty may be discharged zealously and regularly, without any delay or negligence. Furthermore, we have ordained in like manner seven subdeacons who shall stand by (*imminerent*) the seven notaries, and bring into one full and accurate account the histories of the martyrs, and lay them before us for our examination. And this, too, we urge you all to do, so that no doubt or questioning of these things may arise in later times; “for whatsoever things were written, were written for our learning.”[2827] And whatsoever things are written in truth in our times, are directed to the learning of future times. And therefore we enjoin these duties to be put in charge of the most faithful, that nothing false may be found in them, from which an offence (which may God forbid) may arise to the faithful. For this reason also we beg it of your love in paternal benignity, that the holy Church may now find the good-will of your love in all things, and obtain the comforts of your favour whenever there is necessity. And as the goodness of your zeal affords us the assurance that we ought to distrust it in nothing, but rather commit these things in all confidence to you as to wise sons of our church; so, small importance being attached to opportune occasions, your virtue ought to exert itself the more strenuously in labours, and keep off reproaches by all possible means, and with all zeal. We exhort you also, according to the word of the apostle, to be "stedfast and immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not vain in the Lord."[2828] And in another place: "Watch ye, and pray, and stand fast in the faith. Quit you like men, and be strong. Let all things be done with charity."[2829] Furthermore, we desire you to know this, that in our times, as our sins embarrassed us, and that ancient enemy who always goeth about like a roaring lion, seeking whom he may devour,[2830] instigated him, Novatus came up out of Africa, and separated Novatianus and certain other confessors of Christ from the Church of Christ, and persuaded them into the acceptance of evil doctrine. From such persons, brethren, keep yourselves aloof, and beware of all who hold a faith and doctrine different from that which the apostles and their successors have held and taught, lest (which may God forbid) going after him ye fall into the toils of Satan, and be bound with his fetters. Wherefore with most earnest prayers we beg it of your brotherly love, that ye may deem it fit to remember our insignificance in your holy prayers, beseeching and entreating the Lord of heaven that we, as well as our holy mother the Church of Christ, redeemed with His precious blood, may be delivered from the toils of Satan, who lieth in wait for us; and from troublesome and wicked men, and that the Word of God may have free course and be glorified, and that the evil doctrine of them, and of all who teach things contrary to the truth, may be overthrown and perish. We beseech you also to be zealous in praying in your pious supplications, that our God and Lord Jesus Christ, who will have all men to be saved, and no one to perish,[2831] may, by His vast omnipotence, cause their hearts to turn again to sound doctrine and to the Catholic faith, in order that they may be recovered from the toils of the devil who are held captive by him, and be united with the children of our mother the Church. Be mindful also of your brethren, and have pity upon them, and labour for them by all means in your power, that they be not lost, but be saved unto the Lord by your prayers, and other efforts of your goodness. So act therefore in these matters that ye may approve yourselves as obedient and faithful children of the holy Church of God, and that ye may obtain the recompense of reward. These men, and all else who do not teach the true doctrine, and hold not the true faith, cannot act as accusers of any true believer, because they are branded with infamy, and are cut off from the bosom of our holy mother the Church by the sword of the apostles, until their return to correct conversation and belief. Hence by apostolic authority, and in agreement with all the sons of the same apostolic and universal Church, we resolve that all who come under suspicion with respect to the Catholic faith cannot be admitted as accusers of those who hold the true creed; for suspicions are always to be set aside. Rightly therefore are charges which are preferred by those who are objects of suspicion in the matter of the true faith, rejected. Neither are they at all to be credited who are unacquainted with the faith of the Trinity. In like manner we set aside and withdraw from all part in the accusing of the faithful, all those whom the decrees of the holy fathers in times past and times future alike anathematize. Accordingly, the believing ought always to be kept distinct from the unbelieving, and the righteous from the unrighteous; since the unbelieving and evil-minded, by every means in their power, are always troubling the believing, and striving to undo them; and consequently they are not to be received, but rejected and kept entirely at a distance, lest they may undo or defame the believing. For this reason, dearly beloved, beware of the pit of such persons, into which we know many have fallen. Beware of the snares (or darts) of such persons, and of the efforts of the ancient enemy, by which we have seen even those closely connected with us fall wounded before us. Watch the nooses of the liers in wait, by which they are wont to strangle associates and comrades. Follow not such, but keep them far off from you. Be ye, according to the voice of Truth, wise as serpents and harmless as doves.[2832] See to it that ye neither run nor labour in vain; but, sustained by each other's prayers and supplications, strive ye to do the will of God; and from those persons whom I have mentioned, if they show themselves incorrigible, keep yourselves separate in all things. In like manner keep yourselves separate from all those of whom the apostle makes mention when he says, "with such persons, no, not to eat;"[2833] since these latter, as well as the former, are to be rejected, and are not to be admitted before they have given satisfaction to the Church. For those with whom it is not lawful to eat are manifestly separated from all intercourse with the rest of the brethren until such satisfaction is given. Wherefore they ought not and cannot be admitted to the preferring of charges against the faithful, but they ought to be debarred from their society until the satisfaction already mentioned is given, lest these too should be made like them, or underlie their excommunication; for to this effect have the apostles decreed, saying, With the excommunicated no fellowship is to be held. And if any one, setting aside the rules wittingly, sings with the excommunicated in his house, or speaks or prays in company with them, that man is to be deprived of the privilege of communion. Such persons, therefore, are in all things to be guarded against, and are not to be received, because, according to the apostle, not only those who commit such things are condemned, but also those who consent with those who do them.[2834] Whence also the blessed chief of the apostles, Peter, addressing the people at the ordination of Clement, says this among other things:[2835] If this Clement is hostile to any one on account of his deeds, wait not ye for his saying directly to you, Be not on terms of friendship with this man. But mark ye carefully his will as ye ought, and second it without need of direct injunction; and separate yourselves from that man to whom ye perceive him to be inimical, and speak not with those with whom he speaks not, in order that every one who may be in fault, as he desires to possess the friendship of all of you, may be zealous in effecting a reconciliation all the more quickly with him who presides over all, so that he may return to spiritual well-being (*redeat et salutem*) hereby, when he begins to yield obedience to the charges of the president.

[2826] Fabian was bishop of Rome from 236 to 250 a.d. The letters ascribed to him are rejected by all as spurious.

[2827] Rom. xv. 4.

[2828] 1 Cor. xv. 58.

[2829] 1 Cor. xvi. 13, 14.

[2830] 1 Pet. v. 8.

[2831] 1 Tim. ii. 4.

[2832] Matt. x. 16.

[2833] 1 Cor. v. 11.

[2834] Rom. i. 32.

If, however, any one is not friendly, and speaks with those with whom he (his chief) speaks not, such an one belongs to those who seek to exterminate the Church of God; and though he seems to be with you in body, he is against you in mind and heart. And such an 632 one is a much more dangerous enemy than those who are without, and who are openly hostile. For this man under the guise of friendship acts the part of an enemy, and scatters and ruins the church. And therefore, dearly beloved, in these apostolic institutes we warn and teach you, that your charity, being instructed therein (*effecta certior*), may hereafter study to act with greater care and prudence, so that perverse and unbelieving men may not have the power of injuring the faithful and well-disposed; for the hope of such, and of all the ungodly, is like dust that is blown away with the wind; and like a thin froth that is driven away with the storm; and like as the smoke which is dispersed here and there with a tempest, and as the remembrance of a guest of a single day that passeth away.[2836] With the utmost care, dearly beloved, are such persons to be guarded against, and avoided, and rejected, if they show themselves injurious. For the laws of the world, no less than those of the Church, do not admit the injurious, but reject them. Whence it is written, "The mouth of the wicked devoureth iniquity."[2837] And the Lord, speaking by the prophet, saith, "With the holy thou wilt show thyself holy; and with the froward thou wilt show thyself froward; and with the excellent thou wilt show thyself excellent (*electus*); and with the innocent man thou wilt show thyself innocent."[2838] And the apostle says, "Evil communications corrupt good manners."[2839] Wherefore, as has already been indicated, the wicked are always to be avoided and shunned, and the good and rightly-disposed are to be stedfastly followed, in order that, as far as possible, we may avoid the peril of sloth. And lest this pest may be spread abroad more widely, let us cut it off from us with all possible severity; for the temerity of presumption does not intervene where there is the diligence of piety. Let every one of you, sustained by this apostolic representation, act according to his strength, and study in brotherly love and in godly piety to keep his own manners correct, and to help each other, and to abide in charity, and to keep himself in the will of God unceasingly, in order that we may praise the Lord together, and give Him thanks always without wearying. Fare ye well in the Lord, dearly beloved, and with the Lord's help strive to fulfil to the best of your ability the things before mentioned.—Given on the first day of July, in the consulship of the most illustrious Maximinus (or, Maximus) and Africanus.[2840]

[2835] *Clementines*: Ep. of Clem. to James, xviii. [P. 221, *supra*.]

[2836] Wisd. v. 14.

[2837] Prov. xix. 28.

[2838] Ps. xviii. 25, 26.

[2839] 1 Cor. xv. 33.

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[2840] In the year 236.

The Second Epistle.

To All the Bishops of the East.

That the chrism[2841] should be renewed with consecration every year, and that the old supply should be set aside to be burnt in the churches; also concerning the accusing of priests, and on the duty of the sheep not to dare to blame their shepherd unless he errs in the faith.

Fabian, bishop of the city of Rome, to all the bishops of the East, and to the whole body of the faithful, greeting in the Lord.

Your love for the seat of the apostles requires counsels which we neither can nor ought to deny you. It is clear, moreover, that our predecessors did this for the bishops of many districts; and brotherly charity and the debt of obedience impose the duty of so doing also upon us who, by the bountiful goodness of God, are placed in the same seat. Care, therefore, is to be had by your solicitude, that neither remissness may avail to neglect, nor presumption be able to disturb, those things which have been ordained by the apostles and their successors, and established under the inspiration of the Holy Spirit. But as it was proper that that should be defined which the use of right order required, so what has been so defined ought not to be violated.

[2841] The unguent of oil and balsam used in the so-called sacrament of confirmation. [See p. 604, *supra.*]

I.

That new chrism should be made every year, and the old be burnt.

Now, among other matters, in your letter we find it stated that certain bishops of your district adopt a different practice from yours and ours, and do not prepare the chrism at the Lord’s supper every year, but keep it in use for two or three, making such a supply of the holy chrism once for all. For they say, as we find in the letter referred to, that balsam cannot be got every year; and besides that, even though it were got, there would be no necessity 63 for preparing chrism every year, but that, so long as the one preparation of chrism is sufficiently large, they have no need to make another. They are in error, however, who think so; and in making such statements they speak like madmen rather than men in their right senses. For on that day the Lord Jesus, after supping with His disciples, and washing their feet, according to the tradition which our predecessors received from the holy apostles and left to us, taught them to prepare the chrism. That washing of their feet signifies our baptism, as it is completed and confirmed by the unction of the holy chrism. For as the solemn observance of that day is to be kept every year, so the preparing of that holy chrism is to be attended to every year, and it is to be renewed from year to year and given to the faithful. For *the material of* this new sacrament is to be made anew every year, and on the day already named; and the old supply is to be burned in the holy churches. These things we have received from the holy apostles and their successors, and we commit them to your keeping. The holy church of Rome and that of Antioch have been guardians of these things from the times of the apostles: these things also the churches of Jerusalem and Ephesus maintain. Presiding over these churches, the apostles taught these things, and ordained that the old chrism should be burnt, and permitted them to use it no longer than one year, and commanded them thereafter to use the new, and not the old material. If any one, therefore, ventures to go against these things, let him understand that the door of indulgence is barred against him on your part and on that of all right-minded men: for the perverse doctrine of most depraved minds, while it uses the reins too indulgently, slips into the sin of presumption; and it can by no means be cast out, unless it is cleared of all support and correction on the part of the intelligent. And those usages which the holy Church throughout the whole world uniformly observes with respect to the divine mysteries, and towards the subjects of baptism, are not to be regarded with indifferent concern, lest we make way for purposeless efforts and superstitions. We ought not, therefore, to bring over the untaught minds of the faithful to such practices as we have named, because they should be instructed rather than played upon. For good deeds make for our happiness, and evil deeds prick us with the stings of sorrow. But here, however we are situated, we are among the hands of robbers and the teeth of raging wolves, and the contumacious are put in the place of the true sheep. And it is by the barking of the dogs and the staff of the shepherd that the fury of the wolves is checked.

Those wounds, moreover, which cannot be healed by remedies, must be cut out with the knife. Neither can we keep silence, for, in seeking here to call back some from things unlawful, we are impelled by the instinct of our office, having been set on the watch-towers by the Lord with this object, that we should prove the diligence of our watchfulness by checking things that should be prohibited, and deciding for things that should be observed.

II.

Of the right of bishops not to be accused or hurt by detraction.

You desired also to consult us, as we find in the above-mentioned letter of yours, on the subject of the accusing of priest,—a thing which, as we learn also from the same epistle, is exceedingly frequent among you. You have intimated, besides, that very many notice that not a few in places of ecclesiastical dignity do not live in a manner conformable to the discourses and sacraments with which the people are served by their means. O miserable men, who in looking at these forget Christ, who long since indeed told us how that the law of God should be obeyed, rather than that those should be looked to for imitation who do not the things which they say; and bearing with the traitor himself even to the end, He sent him also along with the rest to preach the Gospel. For the apostles had no such custom, neither did they teach that it was one fit to be had. And to like effect their successors also, foreseeing by the Spirit of God things to come, have determined largely on such subject. Besides, as you read in the Acts of the Apostles, "There was at that time among them that believed one heart and one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common."[2842] For there was no laying of accusations against each other among them, except what was friendly; neither ought there ever to be such among their followers or among believers: for the Lord says, "Do not that to another which thou wouldst not have done to thyself."[2843] And He says also, "Thou shalt love thy neighbour as thyself;"[2844] and," Love worketh no ill to his neighbour."[2845] In accordance herewith, the apostles themselves and their successors decreed of old time that those persons should not be admitted to lay accusations who were under suspicion, or who but yesterday, or the day before, or a little time ago, were at enmity, as they come thus under suspicion, or who are not of good conversation, or whose life is reprehensible, or who are doubtful in the matter of the true faith. In like manner is it decided to be with those whose faith and life and liberty are unknown, or who are marked with the stains of infamy, or entangled in the snares of offences. Again, those have neither the right nor the power to accuse the priests or the clergy, who are incapable themselves of being made priests legitimately, and are not of their order; for just as the priests and the other members of the clerical order are debarred from laying accusations against the secular laity, so these latter, too, should be debarred and excluded from the right of bringing charges against the former. And as the former should not be admired by the latter, so the latter should not be admired by the former: for as the conversation of the priests of the Lord ought to be something separate from the conversation of these others, so should they be separate from them also in the matter of litigation; "for the servant of the Lord ought not to strive."[2846] To the utmost of your power, dearly beloved brethren, do ye prohibit such accusations, and all unrighteous and injurious emulations, because contention is to be avoided by all means. "For a just man will fall seven times in a day, and will rise again; but the wicked shall fall into mischief. Rejoice not when thine enemy falleth," saith Solomon, "and let not thine heart be glad when he stumbleth; lest the Lord see it, and it displease Him, and He turn away His wrath from him. Fret not thyself because of evil-doers, neither be thou envious at the wicked: for the evil have not the hope of the future, and the candle of the wicked shall be put out. Envy not evil men, neither be thou desirous to be with them; for their mind meditates rapine, and their lips speak deceits."[2847] Dearly beloved, beware of these things. Ponder these things, and minister comfort to the brethren in all things; for, as the Truth says in His own person, "By this shall all men know that ye are my disciples, if ye have love one to another."[2848] For if in things secular each man's right and his proper position are kept for him, how much more ought there to be no confusion induced in matters of ecclesiastical order! And this is a right which will be duly observed if no deference is paid to mere power, but all to equity. Whence it is an established duty, that the bishops of each several district should exercise a watchful care over all those who live under their rule, and in the fear of God should dispose of all cases in which they are concerned, and of all matters in which they are interested. It is therefore extremely inequitable that any *bishops* should neglect their own cases, and mix themselves up with those of others. But those whose part it is to ordain such persons to the priesthood, and by whom they have been already ordained, ought to order the life and judgment of such by the exercise of a competent and regular administration; for, as the law says, "Cursed is every one that removeth his neighbour's landmarks. And all the people said Amen."[2849] To this therefore, brethren, has God foreordained you, and all who hold the highest office of the priesthood, that ye should put all injustice out of the way, and cut off presumption, and help those who labour in the priesthood, and give no occasion for their reproach and trouble, but bring assistance to him who endures calumny and reproach, and cut off him who works calumny and reproach, and act for the help of the Lord in His priests. The Lord, moreover, has chosen the priests for Himself, that they should sacrifice to Him, and offer oblations to their Lord. He commanded the Levites also to be under them in their ministries. Whence He speaks to Moses in these terms: "And Eleazar the son of

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[2842] Acts iv. 32.

[2843] Matt. vii. 12; Luke vi.

[2844] Matt. xxii. 39; Mark xii. 31.

[2845] Rom. xiii. 10.

[2846] 1 Tim. ii. 24.

[2847] Prov. xxiv. 17, etc.

[2848] John xiii. 35.

[2849] Deut. xxvii. 17.

Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary."[2850] For of these the Lord spake to Moses in this wise: "Take the Levites instead of the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord."[2851] If the Lord willed the Levites to be His own, how much more has He taken the priests for Himself! And of these He says: "If any stranger cometh nigh, he shall be put to death."[2852] All objects, moreover, that are the Lord's are to be handled carefully, and are not lightly to be injured; for even among men, those are reckoned faithful who attend to the interests of their masters rightly, and deal with them faithfully, and rightly observe the commands of their masters, and transgress them not. And those, on the other hand, are reputed unfaithful who deal with the interests of their masters carelessly and negligently, and despise their commands, and do not observe them as they ought.

Accordingly we have set these matters before you, in order that those who now know it not may know this; viz., that the priests, too, whom the Lord has taken to Himself from among all men, and has willed to be His own, are not to be dealt with lightly, nor injured, nor rashly accused or reprehended, save by their masters, seeing that the Lord has chosen to reserve their causes to Himself, and ministers vengeance according to His own judgment. For in these and other precepts of the Lord the faithful are distinguished, and the unfaithful at the same time disapproved. For these are rather to be borne with by the faithful than made subjects of reproach (*exprobrandi*); just as there is chaff with the wheat even to the last winnowing, and as there are bad fish with good even on to their separation, which is yet to be on the shore,—that is to say, at the end of the world. By no means, then, can that man be condemned by a human examination, whom God has reserved for His own judgment, that the purpose of God, according to which He has decreed to save what had perished, may be unalterable. And consequently, as His will suffers no change, let no man presume on matters which are not conceded to him. And herein is the meaning of that word which the apostle speaks: "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?"[2853] To this, too, our Lord's word may refer: "And if any man will take away thy coat, and sue thee at the law, let him have thy cloak also."[2854] And in another place: "Of him that taketh away thy goods, ask them not again."[2855] Moreover, there are certain things which might be thought most trivial were they not shown in the Scriptures to be of more serious import. Who would ever consider the man who says to his brother "Thou fool" worthy of hell-fire, were it not that the Truth Himself told us so?[2856] Those, furthermore, who commit those sins whereof the apostle says, "They who do such things shall not inherit the kingdom of God,"[2857] are by all means to be guarded against, and are to be compelled to seek amendment if they do not choose it voluntarily, because they are marked with the stains of infamy, and go down into the pit, unless assistance is brought them by sacerdotal authority. Those also are to be dealt with in like manner of whom he says, "With such persons, no, not to eat;"[2858] because such persons are branded with infamy until they are restored by sacerdotal authority, and reinstated in the bosom of our holy mother the Church; since those who are outside us cannot communicate with us. And it is manifest that these are outside us, and ought to be separated from us, with whom it is not lawful for us to eat or to take food. In like manner also, all persons who underlie the charge of any manner of turpitude and dishonour, are rendered infamous; and all who arm themselves against fathers are rendered infamous. "Sand, and salt, and a mass of iron, is easier to bear than a man without understanding, and foolish and impious."[2859] "He that wanteth understanding thinks upon vain things; and a foolish and erring man imagineth follies."[2860] For their suspicion has overthrown many, and their opinion hath held them in vanity. "A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein. A heart that entereth two ways shall not have rest; and the evil heart in them shall be made to stumble. A wicked heart shall be laden with sorrows; and the sinner shall heap sin upon sin."[2861] The holy apostles and their successors, having such things in mind, and foreseeing, as being filled with the Holy Spirit, the course of wicked men, and having regard to the simple, determined that the accusing of priests should be a matter undertaken with difficulty, or never undertaken, that they might not be ruined or displaced by wicked men. For if this were made an easy matter to secular and wicked men, there would remain no one, or but the scantiest few; seeing that it ever has been and still is the case—and (which is yet worse) that too in growing measure—that the wicked persecute the good, and that the carnal are hostile to the spiritual. For this reason, then, as has been already said, they decreed that such should not be accused at all; or if that could not be avoided, that the accusing of such should be made a matter of great difficulty. And they determined also, as has been stated above, by what persons that function should not be assumed; and they resolved further, that bishops should not be cast out from their own proper seats and churches. But if in any way the matter *of accusation* should be taken in hand before their rightful seat and all their property are restored by those laws, they should by no means be accused or criminated by any one, and should not answer any one on such charges, unless they choose to do so of their own accord. But after they have been reinstated, as has been before noted, and have had all their effects restored to them by those laws, when their affairs are arranged and set in order, they should then have a long period allowed them for the disposing of their case; and thereafter, if need be, they should be regularly summoned, and so come to the suit; and if the matter seem just, they should answer the propositions of their accusers with the help of their brethren. For so long as their effects, or their churches and property, are held by their adversaries, or by any person, no manner of reason allows that any charge ought to be preferred against them. And no one is at liberty by any means to bring any charge against them, whether superior or inferior, so long as they are dispossessed of their churches, effects, or powers. In like manner also it was decreed, and we too confirm the same statutes and hereby decree, that if any one among the clergy proves an enemy or traducer of his bishops, and seeks to criminate them, or conspires against them, at once, before the consideration of judicial investigation, he should be removed from the clerical order, and given over to the court (*curiæ*), to which he shall devote himself zealously all the days of his life, and shall remain infamous without any hope of restoration. And let no one ever presume to be at once accuser, and judge, or witness; for in every judicial investigation there must always be four persons present: that is, the judges elected, and the accusers, and the defenders, and the witnesses. In like manner we decree and ordain by apostolic authority, that the flock should not dare to bring a charge against their pastor, to whose care they had been consigned, unless he falls into error in the faith; for the deeds of superiors are not to be smitten with the sword of the mouth; neither can the disciple be above the master, as the voice of Truth saith, "The disciple is not above his master, nor the servant above his lord."[2862]

[2850] Num. iii. 32.

[2851] Num. iii. 45.

[2852] Num. i. 51.

[2853] 1 Cor. vi. 7.

[2854] Matt. v. 40.

[2855] Luke vi. 30.

[2856] Matt. v. 22.

[2857] Gal. v. 21.

[2858] 1 Cor. v. 11.

[2859] Ecclus. xxii. 15.

[2860] Ecclus. xvi. 23.

[2861] Ecclus. iii. 24, etc.

And pride is hateful before God and men, and all iniquity is execrable. "The Lord hath destroyed the memory of the proud, and hath left the memory of the humble in mind. The seed of men shall be honoured, this *seed* that feareth God. But that seed shall be dishonoured that transgresseth the commandments of the Lord. Among brethren, he that is chief is honourable; and they that fear the Lord shall be in His eyes. My son, saith Solomon, preserve thy soul in meekness, and give honour to him whom honour beseemeth."[2863] "Blame not any one before thou examinest him; and when thou hast examined him, reprove him justly. Answer not a word before thou hearest the cause; neither interrupt with talk in the midst of thy seniors."[2864] After the example of Ham the son of Noah, they are condemned who bring the faults of their fathers into public view, or presume to accuse or calumniate them; even as was the case with Ham, who did not cover the shame of his father Noah, but exhibited it for mockery. And in like manner those are justified by the example of Shem and Japhet, who reverently cover and seek not to display those matters in which they find their fathers to have erred. For if a bishop should happen to err from the faith, he should in the first place be corrected privately by those placed under him (*a subditis suis*). And if he show himself incorrigible (which may God forbid), then an accusation should be laid against him before his primates, or before the seat of the apostles. For his other actings, however, he is rather to be borne with by his flock and those put under him, than accused or made the subject of public detraction; because when any offence is committed in these matters by those put under them, His ordinance is withstood who set them before him, as the apostle says, "Whosoever resisteth the power, resisteth the ordinance of God."[2865] But he who fears Almighty God, agrees in no way to do anything contrary to the Gospel, or contrary to the apostles, or contrary to the prophets or the institutions of the holy fathers. The priests therefore are to be honoured, and not to be injured or reproached. Thus read we in Ecclesiasticus: "Fear the Lord with all thy soul, and reverence His priests. Love Him that made thee with all thy strength, and forsake not His ministers. Honour God with thy whole soul, and honour the priest, and cleanse thyself beforehand with the shoulders (*propurga te cum brachiis*). Give him his portion, as it is commanded thee, of the first-fruits; and purge thyself concerning negligence with a few things. Thou shalt offer the gift of thy shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things to the Lord. And stretch thine hand unto the poor, that thine atonement and blessing may be perfected."[2866] We desire these things to become known not to you only, but through you to all the brethren, that we may abide in Christ of one accord and one mind, making no claim for ourselves through strife or vainglory, and being pleasers not of men, but of God our Saviour. To Him belongeth honour and glory, for ever and ever. Amen.

[2862] Matt. x. 24.

[2863] Ecclus. x. 7, etc.

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[2864] Ecclus. xi. 7, 8.

[2865] Rom. xiii. 2.

[2866] Ecclus. vii. 29–32.

The Third Epistle.

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To Bishop Hilary.

That extraneous judgments should be rejected, and that the accused person should carry out his cause in his own locality; and that every one who brings forward a charge should intimate in writing his ability to prove it, and that if he fails to prove what he alleges, he should bear the penalty which he advanced.

Fabian, to my dearly beloved brother Bishop Hilary.

We ought to be mindful of the grace of God to us, who, in the compassion of His own regard, hath raised us for this reason to the summit of sacerdotal dignity, that by cleaving to His commandments, and by being set in a certain eminence as overseers of His priests, we may restrain things unlawful, and inculcate things that are to be followed. For we have heard that in those western parts in which you dwell, the craft of the devil rageth so violently against the people of Christ, and breaketh forth in delusions so manifold, that it oppresseth and troubleth not only the secular laity, but the priests of the Lord themselves also. Wherefore, involved as we are in deep grief, we cannot conceal what we ought severely to correct. Accordingly a sufficient remedy must be employed for such wounds, lest a hasty facility in the cure may prove of no service for the deadly disease of the head; and lest the trouble, by being too easily dealt with, may involve, through the defect of an illegitimate mode of cure, the hurt and the healers together in its evil.

I.

Of those who ought not to be admitted to the right of accusation.

On this account, therefore, we decree and resolve, that those who are not of good conversation, or whose life is impeachable, or whose faith and life and liberty are unknown, should not have the power of accusing the priests of the Lord, lest vile persons should thus be admitted to the liberty of accusing them. In like manner, those who are involved in any matters of accusation, or who are under suspicion, should not have a voice in laying charges against their seniors; for the voice of the suspected and the inimical is wont to oppress the truth.

II.

Of extraneous judgments.

Moreover, by a general ordinance, and without prejudice to the authority of the apostles in all things, we prohibit extraneous judgments, because it is not fit that he should be judged by strangers, who ought to have those of his own province and those elected by himself as his judges, unless an appeal has been made. Wherefore, if any one of the bishops is accused on precise charges, he ought to be heard by all the bishops who are in the province; for it is not right that an accused person should be heard elsewhere than in his own circuit. Again, if any one is of opinion that he has a judge adverse to him, he should claim the right of appeal; and an appellant ought to be injured by no kind of oppression or detention; but an appellant ought to have the liberty of righting his case, when wronged, by the remedy of appeal. There ought also to be liberty of appeal in criminal cases. And the right of appealing ought to be denied to no one whom judgment has destined for punishment.

III.

Of the arraigned.

A person arraigned ought to plead his cause before his judge; and an arraigned person may refuse to speak, if he choose so, before one who is not his own proper judge; and indulgence (*induciæ*) should be granted to the arraigned as often as they appeal.

IV.

Of the case of any one bringing forward a charge in passion, or failing to prove his allegations.

If, then, any one in passion brings a charge rashly against any one, mere abuse is not to be taken for an accusation. But a certain time being allowed for dealing with the matter, the person should profess his ability in writing to prove what he has alleged in passion; so that, if he should happen to think better of the things he uttered in passion, and decline to repeat or write them, the person may not be held as charged with the crime. Every one, therefore, who adduces a charge, ought to state in writing his ability to prove it. And, indeed, a cause should always be dealt with in the place where the charge is admitted; and the man who fails to substantiate his allegation, should himself bear the penalty which he advanced.

V.

On the question of an accused bishop appealing to the seat of the apostles.

It is determined, moreover, that, in the case of an accused bishop appealing to the seat of the apostles, that should be held to be a settlement which is the decision of the pontiff of that same seat. On all occasions, however, in cases concerning priests, let this form be maintained, that no one be bound by a decision pronounced by another than his own proper judge. It is the duty also of all the faithful to be ready to help the oppressed and the miserable in their distress, in order that by the manifestation of another manner of recompense (*vindictæ*) they may be able to keep the recompense (*vengeance*) of God from themselves. For he offers (*libat*) things prosperous to the Lord who keeps off things adverse from the afflicted. Whence it is written, “A brother aiding a brother shall be exalted.”[2867] For the Church of God ought to be without spot or wrinkle, and therefore it ought not to be trodden and defiled by certain persons; for it is written, “My dove, my undefiled, is but one.”[2868] Hence, again, the Lord says to Moses, “There is a place with me (*penes me*), and thou shalt stand upon a rock.”[2869] What place is there that belongs not to the Lord, seeing that all things consist in Him by whom they were created? There is a place, however, with God—to wit, the unity of the holy Church—in which there is a standing upon a rock, while the perfection of the confession (*confessionis soliditas*) is held in lowliness. We admonish thee, our brother, and all our brethren who are rulers in the Church of Christ, which He hath purchased with His blood, to keep back, by whatever checks ye possess, all men from that abyss into which some brethren are slipping, in reviling the Lord’s pastors, and persecuting them both by word and deed; and we counsel you not to suffer them to be wounded with the hook of passion: for it is written, “For the wrath of man worketh not the righteousness of God.”[2870] Hence it is said again, “Let every man be swift to hear, but slow to speak, and slow to wrath.”[2871] Now I doubt not that with God’s help you observe all these things; but as an occasion for counsel has arisen, I also secretly attach my word to your good desires and deeds, so that what you are doing of yourselves and independently of admonition you may do presently not by yourselves alone, now that the counsellor himself is added to you. Wherefore, brethren, it becomes you and all the faithful to love each other, and not to calumniate or accuse one another: for it is written, “Love thy neighbour, and be faithful unto him. But if thou bewrayest his secrets, thou shalt follow no more after him. For as a man who destroyeth his friend, so is he that loseth the love of his neighbour. And as one that letteth a bird go out of his hand, so art thou who hast let thy neighbour go, and shalt not get him again. Follow after him no more, for he is far off. For he is as a roe escaped out of the snare, since his soul is wounded. Further thou wilt not be able to bind him up, and after reviling there may be reconcilement; but to bewray the secrets of a friend is the despair of an unhappy mind. He that winketh with the eye worketh evil, and every one will cast him off. When thou art present, he will speak sweetly, and will admire thy words. But at last he will writhe his mouth, and slander thy sayings. I have hated many things, but nothing like him; and the Lord will hate him. Whoso casteth a stone on high, it will fall upon his own head; and a deceitful stroke shall make wounds in the deceiver. Whoso diggeth a pit shall fall therein; and he that placeth a stone in his neighbour's way shall stumble thereon; and he that setteth a trap for another shall perish in it. He that worketh mischief, it shall fall upon him; and he shall not know whence it cometh on him. Mockery and reproach are from the proud; and vengeance, as a lion, shall lie in wait for them. They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die. Wrath and fury are both abominations, and the sinful man shall have them both."[2872] "He that desireth to be avenged shall find vengeance from the Lord, and He will surely keep his sins *in remembrance*. Forgive thy neighbour the hurt that he hath done thee; so shall thy sins also be forgiven thee when thou prayest. One man beareth hatred against another, and doth he seek pardon from the Lord? He showeth no mercy to a man which is like himself, and doth he ask forgiveness of his own sins from the Most High? He, though he is but flesh, nourishes hatred; and does he implore mercy from God? Who will entreat for pardon of his sins? Remember thy end, and let enmity cease. For corruption and death impend on His commandments. Remember the fear of God, and bear no malice to thy neighbour. Remember the covenant of the Highest, and wink at the ignorance of thy neighbour. Abstain from strife, and thou shalt diminish thy sins. For a furious man will kindle strife, and a sinful man will disquiet friends, and will make debate among them that be at peace. For according to the trees of the wood, so will the fire burn; and according as a man's strength is, so will his wrath be; and according to his riches, his anger will rise. An hasty contention will kindle a fire; and an hasty fighting will shed blood; and a tale-bearing (*testificans*) tongue will cause death. If thou blow the spark, it shall burn like a fire; and if thou spit upon it, it shall be quenched; and both these come out of thy mouth. The whisperer and double-tongued is cursed; for he has destroyed many that were at peace. A backbiting (*tertia*) tongue hath disquieted many, and driven them from nation to nation. Strong cities of the rich hath it pulled down, and overthrown the houses of great men. It has destroyed the strength of peoples, and has scattered strong nations. A backbiting tongue hath cast out virtuous women (*viratas*, spirited), and deprived them of their labours. Whoso hearkeneth unto it shall never find rest, and shall never have a friend on whom he may repose. The stroke of the whip maketh marks; but the stroke of the tongue will break the bones. Many have fallen by the edge of the sword, but not so many as have fallen by the tongue. Well is he that is defended from the evil tongue, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands. For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. The death thereof is an evil death, and the grave were better than it. Its endurance shall not abide, but it shall possess the ways of the unrighteous. In its flame it shall not burn the righteous. Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; and it shall be sent upon them as a lion, and devour them as a leopard. Hedge thine ears (*sæpi aures*) about with thorns, and refuse to listen to the evil tongue, and make a door for thy mouth and bars for thine ears. Smelt (*confla*) thy gold and thy silver, and make a balance for thy words, and a right bridle for thy mouth. And beware lest thou slide perchance in thy tongue, and fall in the sight of thine enemies that be in wait for thee, and thy fall be irremediable unto death."[2873] Let all beware of these things, and "keep thy tongue from evil, and thy lips from speaking guile."[2874] "Finally, dearly beloved, be strong in the Lord, and in the power of His might. Put on the armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places (*cœlestibus*). Wherefore take unto you the armour of God, that ye may be able to withstand in the evil day, and to stand perfect in all (*omnibus perfecti*). Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; in all (*in omnibus*) taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."[2875] It is our wish, brother, that those things which we have written to you should be made known generally to all, in order that things which touch the others should be made known to all. May Almighty God protect you, brother, and all our brethren everywhere situate, even to the end,—even He who has thought good to redeem the whole world, our Lord Jesus Christ, who is blessed for ever. Amen.—Given on the 16th day of October, in the consulship of the most illustrious Africanus and Decius.

[2867] Prov. xviii. 19.

[2868] Cant. vi. 9.

[2869] Ex. xxxiii. 21.

[2870] Jas. i. 20.

[2871] Jas. i. 19.

[2872] Ecclus. xxvii. 17–30.

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[2873] Ecclus. xxviii.

[2874] Ps. xxxiv. 13.

[2875] Eph. vi. 10–17.

Note by the American Editor.

It should be borne in mind by the reader that the holy martyr Fabian must not be less esteemed because this forgery was put upon him long after his decease. The forger puts many good things into his work, to make it accord with the character to which he attributes good and bad together. So with all the Decretals: they are made specious by piety and texts of Scripture.

Decrees of Fabian.

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Taken from the Decretal of Gratian.

I.

That the man who refuses to be reconciled to his brother should be reduced by the severest fastings.[2876]

If any injured person refuses to be reconciled to his brother, when he who has injured him offers satisfaction, he should be reduced by the severest fastings, even until he accepts the satisfaction offered him with thankful mind.

II.

The man is rendered infamous who knowingly presumes to forswear himself.[2877]

Whosoever has knowingly forsworn himself, should be put for forty days on bread and water, and do penance also for the seven following years; and he should never be without penance; and he should never be admitted to bear witness. After this, however, he may enjoy communion.

III.

A man and a woman subject to madness cannot enter into marriage.[2878]

Neither can a mad man nor a mad woman enter into the marriage relation. But if it has been entered, then they shall not be separated.

IV.

Marriage relations in the fifth generation may unite with each other; and in the fourth generation, if they are found, they should not be separated.[2879]

Concerning relations who enter affinity by the connection of husband and wife, these, on the decease of wife or husband, may form a union in the fifth generation; and in the fourth, if they are found, they should not be separated. In the third degree of relationship, however, it is not lawful for one to take the wife of another on his death. In an equable manner, a man may be united in marriage after his wife's death with those who are his own kinswomen, and with the kinswomen of his wife.

[2876] Dist. 90, *Si quis contristatus*. Basil, *in Reg.*, c. 74.

[2877] 6, Q. 1, *Quicunque sciens*. Regino in the *Book of Penance*.

[2878] 32, Q. 7, *Neque furiosus*. And in the *Decret. Ivo.*, book vi., Regino adduces it from the law of Rome.

[2879] 35, Q. 2 and 3, *De propinquis*. From the Pœnitentiale of Theodorus.

To the immediately preceding notice.[2880]

Those who marry a wife allied by blood, and are separated, shall not be at liberty, as long as both parties are alive, to unite other wives with them in marriage, unless they can plead the excuse of ignorance.

V.

Blood connections alone, or, if offspring entirely fails, the old and trustworthy, should reckon the matter of propinquity in the synod.[2881]

No alien should accuse blood connections, or reckon the matter of consanguinity in the synod, but relations to whose knowledge it pertains,—that is, father and mother, sister and brother, paternal uncle, maternal uncle, paternal aunt, maternal aunt, and their children. If, however, offspring entirely fails, the bishop shall make inquiry canonically of the older and more trustworthy persons to whom the same relationship may be known; and if such relationship is found, the parties should be separated.

VI.

Every one of the faithful should communicate three times a year.[2882]

Although they may not do it more frequently, yet at least three times in the year should the laity communicate, unless one happen to be hindered by any more serious offences,—to wit, at Easter, and Pentecost, and the Lord's Nativity.

VII.

A presbyter should not be ordained younger than thirty years of age.[2883]

If one has not completed thirty years of age, he should in no way be ordained as presbyter, even although he may be extremely worthy; for even the Lord Himself was baptized only when He was thirty years of age, and at that period He began to teach. It is not right, therefore, that one who is to be ordained should be consecrated until he has reached this legitimate age.

[2880] From the same.

[2881] 35, Q. 6, *Consanguineos extraneorum*. And in the *Decret. Ivo.*, vii.

[2882] *De Consecr.*, dist. 2, *Etsi non*. And in the *Decret. Ivo.*, i.

[2883] Dist. 78, *Si quis*, 30; and in the *Decret. Ivo.*, iii.; from Martin Bracar, ch. 20.

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The Decrees of the Same, from the Codex of Decrees in Sixteen Books, from the Fifth Book, and the Seventh and Ninth Chapters.

641

I.

That the oblation of the altar should be made each Lord’s day.

We decree that on each Lord’s day the oblation of the altar should be made by men and women in bread and wine, in order that by means of these sacrifices they may be released from the burden of their sins.

II.

That an illiterate presbyter may not venture to celebrate mass.

The sacrifice is not to be accepted from the hand of a priest who is not competent to discharge the prayers or actions (*actiones*) and other observances in the mass according to religious usage.

Elucidations.

I

(From Clement to Melchiades, p. 607.)

The early Bishops of Rome, who till the time of Sylvester (a.d. 325) were, with few exceptions, like him pure and faithful shepherds, and not lords over God's heritage, shall here be enumerated. But first let us settle in few words the historic facts as to the See.

St. Paul was, clearly, the Apostolic founder of the Roman church, as appears from Holy Scripture. St. Peter seems to have come to Rome not long before his martyrdom. Linus and Cletus could not have been Bishops of Rome, for they were merely coadjutors of the Apostles *during their lifetime*. Clement was the first who succeeded to their work *after their death;* and thus he should unquestionably be made the first of the Roman bishops,—a position of which he was eminently worthy, for his was the spirit of St. Peter himself,[2884] as set forth in that incomparable passage of his first Epistle,[2885] in which the Apostle bids all his brethren to be shepherds indeed, and "ensamples to the flock." We may therefore give the outline of this history as follows:—

1. St. Paul was the "Apostle of the Gentiles," and St. Peter of "the Circumcision."
2. St. Paul came first to Rome, and organized the Christians he found there after the pattern "ordained in all the churches."
3. He had Linus for his coadjutor, being himself a prisoner, until he went into Spain.
4. St. Peter came to Rome (*circa* a.d. 64), and laboured with the Jewish Christians there, St. Paul recognising his mission among them.
5. This Apostle (soon thrown into prison) had Cletus for his coadjutor.
6. In the Neronian persecution Linus seem to have suffered with St. Paul, and probably Cletus as well. The latter died before St. Peter.
7. St. Peter, therefore, about to suffer himself, ordains Clement to succeed him.
8. As he was the first "successor of the Apostles," therefore, in the See of Rome, and the first who had jurisdiction there (for the Apostles certainly never surrendered their mission to their coadjutors), it follows that Clement was the first Bishop of Rome.
9. This is confirmed by the earliest testimony,—that of Ignatius.
10. It agrees with Tertullian's testimony, and he speaks (as a lawyer and expert) from "the registers." Irenæus, speaking less precisely, may be harmonized with these testimonies without violence to what he reports.

[2884] See his genuine Epistle, vol. i. p. 1, this series. Compare vol. i. pp. 69, 416, with vii. p. 478.

[2885] 1 Pet. v. 1–4. The Bishops of Rome have only to restore themselves to the spirit of St. Peter as here set forth, and the schisms of the churches will be at an end. For Tertullian's testimony, see vol. iii. p. 258, note 9.

Bishops of Rome.

1. Clement a.d. 68–71.
2. Evaristus a.d. 72–108.
3. Alexander a.d. 109–117.
4. Xystus I. a.d. 117–127.
5. Telesphorus a.d. 127–138.
6. Hyginus a.d. 139–142.
7. Pius a.d. 142–156.
8. Anicetus a.d. 156–168.
9. Soter a.d. 168–176.
10. Eleutherus a.d. 176–189.
11. Victor a.d. 190–201.
12. Zephyrinus a.d. 201–218.
13. Callistus a.d. 218–222.
14. Urban a.d. 223–230.
15. Pontianus a.d. 230–234.
16. Anterus a.d. 235–236.
17. Fabianus a.d. 236–249.
18. Cornelius a.d. 251–251.
19. Lucius a.d. 252–252.
20. Stephen a.d. 253–256.
21. Xystus II. a.d. 257–258.
22. Dionysius a.d. 259–269.
23. Felix a.d. 269–274.
24. Eutychianus a.d. 275–282.
25. Caius a.d. 283–295.
26. Marcellinus a.d. 296–304.
27. Marcellus a.d. 308–309.
28. Eusebius a.d. 310–310.
29. Melchiades a.d. 311–314.
30. Sylvester a.d. 314–335.

N.B.—After a.d. 325 the Bishops of *Rome* are canonical primates; the Bishops of *New Rome* primates equally, but second on the list; then Alexandria, Antioch, Ephesus. The Councils of Constantinople and Chalcedon state that these primacies were awarded because *Rome* and *New Rome* were the capitals of the *œcumene*, or empire. The primacy conferred no authority over the sister Sees of Apostolic foundation, and recognised no inequality among bishops, save those of such honorary distinction.

The Patriarchate.

1. From (a.d. 325) Sylvester to Gregory the Great, and his successor, who lived but one year, the Bishops of Rome were canonical primates.

2. Boniface III. accepted the court title of "Universal Bishop" (a.d. 606) from the Emperor Phocas, but it was not recognised by the Church.

3. From this time to Adrian I. many Bishops of Rome vied with those of Constantinople to augment their honour and power. The establishment of the Western Empire (a.d. 800) made their ambitious claims acceptable to the Latins; and they became primates of all Christendom in Western estimation, with extra-canonical and indefinite claims as "successors of St. Peter."

4. Nicholas I. (a.d. 863), by means of the False Decretals, gave shape to these extra-canonical claims, abrogated the Nicene Constitutions in the West by making these Decretals canon-law, and asserted a supremacy over the old patriarchares, which they never allowed: hence the schism of the West from the Apostolic Sees of the East, and from the primitive discipline which established the Papacy, as now understood.

5. From Nicholas I. (who died a.d. 867) the Latin churches recognised this Papacy more or less; the Gallicans resisting, though feebly, by asserting their "liberties," according to Nicene Constitutions.

6. Gregory VII., honestly persuaded that the Decretals were authentic, enforced these spurious canons without reference to antiquity, and pronounced the title of "Pope" the sole and peculiar dignity of the Bishops of Rome a.d. 1073. He reigned from a.d. 1061 to 1085.

7. The churches of England and France, which claimed to be outside of the "holy Roman Empire," under kings whose own crowns were "imperial," maintained a perpetual contest with the Papacy, admitted the extra-canonical "primacy," but resisted all claims to "supremacy."

8. School-doctrines were framed and enforced, but were extra-symbolic, and of no Catholic authority. They abused the episcopate to exalt the Papacy. 643

9. The Council of Trent, after the Northern revolt from the Papacy and School-doctrine, sat seventeen years (from a.d. 1545 to a.d. 1563) framing the "Roman-Catholic Church" out of the remainder of national churches, depriving them of their nationalities, and making out of them all, with the missions in America, one *mixed confederation*, to which it gave a new creed and new organic laws; debasing the entire episcopate (which it denied to be an order distinct from that of presbyters), and making the Pope the "Universal Bishop," with other bishops reduced to presbyters, acting as his local vicars.

10. The Gallicans feebly withstood these changes, and strove to maintain the primitive Constitutions by accommodations with their theory of the "Gallican liberties," as founded by St. Louis.

11. Gallicanism was extinguished by Pope Pius IX., who proclaimed the Pope "infallible," and thus raised his "supremacy" into an article of the Roman-Catholic faith.

12. The following is the modern creed of "Roman Catholics," which, with the latest additions, embodies a library of dogmas in the *eleventh* article, and now, since the decree of *Infallibility* makes the entire *Bullary* (a vast library of decrees and definitions), equally part of the Creed.[2886]

The Trentine Creed, or the Creed of Pius IV., a.d. 1564.

1. I most stedfastly admit and embrace Apostolical and ecclesiastical traditions, and all other observances and constitutions of the Church.

2. I also admit the Holy Scripture according to that sense which our holy mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

3. I also profess that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Order cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church in the solemn administration of the aforesaid sacraments.

4. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

5. I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

[2886] De Maistre, thinking to overthrow the Anglicans, and imagining the Thirty-nine Articles to be "terms of communion" in the Anglican Church, where they never were, commits himself rashly to the following position: "If a people possess one of these *Codes of Belief*, we may be sure of this: that the religion of such a people is false." No people on earth has such as enormous *Code of Belief* as those who profess the creed of Pius the Fourth, and who accept the decrees of Pius the Ninth. See De Maistre, *Le Principe Générateur*, etc., p. 20, Paris, 1852. This Trent Creed is the fruit of the Decretals.

6. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

7. Likewise, that the saints, reigning together with Christ, are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be respected.

8. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of the saints, ought to be had and retained, and that due honour and veneration is to be given them.

9. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

10. I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

11. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of Trent.

12. And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

This true Catholic faith, without which no one can be saved, I N.N. do at this present freely confess and sincerely hold; and I promise most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of my life. *Amen.*

N. B.—(1) To this was added, Dec. 8, 1854, the new article of the Immaculate Conception of the Virgin Mary, to be believed as necessary to salvation.

N. B.—(2) To which was added (December, 1864) the whole *Syllabus.*

N. B.—(3) To which was added (July 18, 1870) the new dogma of Infallibility.

Observe, this "Creed" is imposed on all in the Roman Obedience, and especially on those who enter it from other communions, as that without which *no one can be saved.* The Catholic Creed of Nicæa is not sufficient. But the Seventh Canon of Ephesus not only forbids the composition of any other creed, but especially adds: "Those *who shall presume to compose another creed*, or to produce or offer it to persons desiring to return to the acknowledgment of the truth…from any heresy whatever, shall be deposed…if bishops or *other* clergy, and if they be laymen they shall be anathematized."

II.

(Donation of Constantine, p. 607.)

On this stupendous fraud I quote from Dupin, as follows:—

“Among the number of Constantine’s edicts I do not place the Donation which goes under his name. Some have attributed this false monument to the author of the collection (Decretals) ascribed to Isidore, he being a notorious forger of such kind of writings; and this conjecture is more probable than some others.

“By this Donation, Constantine is supposed to give to the Bishops of Rome the sovereignty of the city, and of the provinces of the Western Empire. I note some of the reasons which clearly prove this instrument to be a forgery:—

“(1) Not one of the ancients mentions this pretended liberality of the emperor. How could Eusebius, and all the other historians who wrote about Constantine, have passed over in silence, had it been a reality, the gift of a Western Empire to the Bishop of Rome?

“(2) Not one of the Bishops of Rome ever refers to such a donation, though it would have been much to their advantage so to do.

“(3) It is dated falsely, and under consuls who flourished when Constantine was unbaptized; yet his baptism is referred to in this instrument. Again, the city of Constantinople is mentioned in it, although it was called Byzantium for ten years subsequent to its date.

“(4) Not only is the style very different from the genuine edicts of the emperor, but it is full of terms and phrases that came into use much after the time of Constantine.

“(5) How comes it that he should have given one-half of his empire to the Bishop of Rome, including the city of Rome itself, without any one ever hearing of it for hundreds of years after?

“(6) The falsities and absurdities of this edict demonstrate that it was composed by an ignorant impostor. Thus by it, for example, the Pope is permitted to wear a crown of gold, and a fabulous history is given of the emperor’s baptism by Sylvester: also, it contains a history of the emperor’s miraculous cure of leprosy by Sylvester, all which do plainly prove the forgery. It is certain that the city of Rome was governed by the emperor, and that the Bishops of Rome were subject to him, and obeyed him, as all his other subjects.

“All that we have said plainly shows that the edict of Donation that bears the name of Constantine is wholly supposititious; but it is not so easy to find out who was the author. However it be, this document has neither any use nor authority.”[2887]

[2887] Dupin, *ut supra*, p. 17. See also Bryce’s *Holy Roman Empire*, pp. 43 and 100. He pronounces “the Donation of Constantine” to be “the *most stupendous* of all the mediæval forgeries. The Decretals certainly surpass it in their nature and their effects; but Mr. Bryce’s reference to these is very feeble and unsatisfactory, after Dupin. See p. 156 of his work, ed. Macmillan, 1880.

MEMOIRS OF EDESSA

AND OTHER ANCIENT SYRIAC DOCUMENTS.

[Translated by the Rev. B. P. Pratten, B.A.]

Introductory Notice

to

Memoirs of Edessa and Other Syriac Documents.

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The *Syriac Documents* here subjoined are to be regarded as interesting relics of the primitive ages, but neither wholly genuine nor in details authentic. They have been interpolated and corrupted so as to reflect, in some particulars, ideas wholly repugnant to those of Christian antiquity, and which first received currency in the period of the Iconoclastic controversy.[2888] Yet the pages of Eusebius bear witness to the Edessene legends as of very early origin, and it is reasonable to suppose that they rest on some inquiries made by the contemporary Abgar concerning the great Prophet who had appeared in Galilee. The visit of the Wise Men from the East, and the history of Naaman the Syrian, lend antecedent probability to the idea that such inquiries may have been made. The mission of Thaddæus seems a historical fact; and if he found Abgar predisposed to believe, and familiar with the story of the Christ, the growth of the whole fable is sufficiently accounted for. Let me quote Wake in the Preliminary Discourse to his *Apostolic Fathers*. He says:[2889] "That both the intercourse reported by Eusebius between our Saviour and this prince (Abgarus), and the report of the picture being brought to him, have been received as a matter of unquestionable truth in those parts, the authority of Gregorius Abulpharagius[2890] will not suffer us to doubt.…But Gelasius[2891] pronounced the epistle of our Saviour to be apocryphal.…Natalis Alexander judges both it and the reply of Abgar *supposititious*; and Dupin, after him, yet more solidly convicts it of such manifest errors as may satisfy all considering persons that Eusebius and Ephraem were too easy of belief in this particular, and did not sufficiently examine into it."[2892]

But I cannot do better than refer the inquirer to Jones' work *On the Canon*,[2893] where, even in early youth, I found the whole matter, and the story of the portrait of our Saviour, attractive reading. I owe to that work my initiation into the study of what I am now endeavouring to elucidate, in some degree, for others. I subjoin the words of Lardner,[2894] in concluding his candid examination of the matter, as follows: "The whole history is the fiction of some Christian at Edessa, in the time of Eusebius or not long before. The people of Edessa were then generally Christians; and they valued themselves upon it, and were willing to do themselves the honour of a very early conversion to the Christian faith. By some one of them, or more united together, this history was formed, *and was so far* received by Eusebius as to be thought by him *not improper* to be inserted in his *Ecclesiastical History*."

[2888] Had the early Christians used icons,—i.e., pictures in their churches,—the churches themselves would everywhere have been visible proof against the Council of Frankfort and all who condemned icons. Sculptured images are not icons, technically.

[2889] Abridged.

[2890] Jacobite primate, died 1286.

[2891] Bishop of Rome a.d. 492–496.

[2892] Wake, *Apostolic Fathers*, p. 4.

[2893] Vol. ii. pp. 1–31.

I conclude that Eusebius was led to put some confidence in it by the *antecedent probability* to which I have referred, favouring the idea that some knowledge of Christ had penetrated the mind and heart of Abgar even in our Saviour's lifetime. This idea receives some countenance from the fact recorded by St. Matthew:[2895] "His fame went *throughout all Syria*; and they brought unto Him all sick people that were taken with divers diseases," etc. 648

The remarks I have quoted from the learned will sufficiently prepare the reader for the other *Syriac Documents* which follow these *Edessene Memoirs*, as I find it convenient to call them.

Here follows the Introductory Notice by the translator:—

These Documents were selected by the late Dr. Cureton, from manuscripts acquired by the British Museum from the Nitrian Monastery in Lower Egypt, of which the first portion arrived in 1841, the second in 1843, and a third in 1847. The preparation of them for publication occupied the closing days of his life. It is to be regretted that his death occurred before he was able to write a preface: the more so because, to use the words of Dr. W. Wright, the editor of the posthumous work, "he had studied the questions connected with this volume for years and from every point of view." In a note occurring in the preface to his *Festal Letters of Athanasius*,[2896] he says: "I have found among the Syriac mss. in the British Museum a considerable portion of the original Aramaic document which Eusebius cites as preserved in the archives of Edessa, and various passages from it quoted by several authors, with other testimonies which seem to be sufficient to establish the fact of the early conversion of the inhabitants of that city, and among them of the king himself, although his successors afterwards relapsed into paganism. These, together with accounts of the martyrdom of some of the first bishops of that city, forming a most interesting accession to our knowledge of the early propagation of Christianity in the East down to about a.d. 300, I have already transcribed, and hope to publish." "He was himself firmly persuaded," adds Dr. Wright, "of the genuineness of the Epistles attributed to Abgar, king of Edessa, and our Lord: an opinion which he shared with such illustrious scholars as Baronius, Tillemont, Cave, R. Mountague (Bishop of Norwich), and Grabe."

[2894] *Credib.*, vi. 605.

[2895] Cap. iv. 24.

[2896] P. xxiii.

Without attempting here to decide what degree of historical value belongs to these Documents, it may be proper to observe that the several matters contained in them are so far distinct from one another that they do not necessarily stand or fall together. Such matters are: the celebrated Epistles, the conversion of King Abgar Uchomo, the visit of Thaddæus, and the early prevalence of Christianity at Edessa. With regard to the letters said to have passed between Abgar and our Lord, it seems sufficient, without referring to the internal evidence, to remark, with Lardner and Neander, that it is inconceivable how anything written by Christ should have remained down to the time of Eusebius unknown to the rest of the world[2897] The conversion of Abgar is a distinct matter of inquiry. But on this again, doubt, to say the least, is cast by the statement that Abgar Bar Manu, who reigned between the years 160 and 170 a.d., is the first king of Edessa on whose coins the usual symbols of the Baal-worship of the country are wanting, these being replaced in his case by the sign of the Cross.[2898] If this refers to a complete series of the coins of Edessa, the evidence afforded must be considered very strong. For although, to take a parallel instance, "we seek in vain for Christian emblems on the coinage of Constantine, the first Christian emperor,"[2899] this may readily be accounted for by his preference of military distinction to the humbler honours conferred by his new faith, whilst it does not appear that *anti*-Christian emblems are found, and on the coins of his son and successor Christian emblems do make their appearance. The other two subjects referred to do not lie under the same suspicion. There is nothing in the nature of the case to disprove the visit of Thaddæus (or Addæus)—nothing improbable in the fact itself, whatever judgment may be formed of the details of it presented to us here. If, however, the visit of Thaddæus also should have to be ranked among apocryphal stories, this would not affect the remaining point—that with which we are chiefly concerned in these Documents. "It is certain," says Neander, "that Christianity was early diffused in this country." How early, is not so certain. But the evidence furnished by the later portions of these Documents, which there is nothing to contradict and much to confirm, proves that 649 early in the second century Christianity had already made many converts there. The martyrdoms of Sharbil and Barsamya are said to have occurred a.d. 113,[2900] the year in which Trajan conquered the Parthian kingdom, of which Edessa was a part; and, whilst the pagan element was plainly predominant, we find the Christians sufficiently numerous to have a bishop and presbyters and deacons. This sufficiently falls in with the proof already adduced of the conversion of even a king of Edessa about fifty years later.

[2897] *Hist. of the Church*, vol. i. p. 109 (Foreign Theol. Lib.).

[2898] Bayer, *Historia Edessena e nummis illustrata*, l. iii. p. 173.

[2899] Humphreys' *Coin-Collector's Manual*, p. 364.

[2900] It should have been 115.

To the Documents which are presumably of the ante-Nicene age, Dr. Cureton added two Metrical Homilies by Jacob of Serug, who lived in the next century. But, as they are so closely connected with the most interesting portions of the rest, the martyrdoms, and are besides of considerable merit as compositions, the decision of the editors to insert them will, it is presumed, be approved by most readers. The two supplemental portions, one from the Latin of Simeon Metaphrastes, and the other from Le Vaillant de Florival's French translation of Moses of Chorene, have also been inserted.

The translation of the Syriac portions, although made with Dr. Cureton's version constantly in sight, may fairly be considered as independent. The only matter in which his authority has been relied on is—in the case of proper names, the supply of the necessary vowels,—for the text is vowelless. And even to this, one exception occurs, in the *Martyrdom of Barsamya*, where "Evaristus" has been adopted instead of his "Erastus." In regard to the sense, it has been frequently found necessary to differ from him, while a style somewhat freer, though, it is hoped, not less faithful, has been employed. The Metrical Homilies also have been arranged so as to present the appearance of poetry. The results of Dr. Wright's collation of the text with the mss. have also contributed to the greater correctness of the work.

The translator desires very thankfully to acknowledge his obligations to Dr. R. Payne Smith, Regius Professor of Divinity in the University of Oxford,[2901] the progress of whose *Thesaurus Syriacus* is regarded with so much satisfaction and hope, for his kindness in furnishing much valuable information respecting matters on which the lexicons are silent.

The notes marked Tr. are by the translator. The others, where the contrary is not indicated, are, at least in substance, Dr. Cureton's: though their citation does not always imply approval.[2902]

[2901] Now Dean of Canterbury.

[2902] The translator takes the opportunity of correcting the error by which the preparation of Tatian's work in vol. iii. of the Edinburgh Series was ascribed to him. The credit of it is due in the first instance to his lamented friend Mr. J. E. Ryland, at whose request, and subsequently by that of the editors, he undertook to correct the manuscript, but was soon obliged by other engagements to relinquish the task. [The correction was duly made in this series. See vol. ii. pp. 59, 61.]

Ancient Syriac Documents

Relating to the Earliest Establishment of Christianity in Edessa and the Neighbouring Countries.

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From the History of the Church.[2903]

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The Story[2904] Concerning the King of Edessa.[2905]

Now the story relating to Thaddæus was on this wise:—

While the Godhead of our Saviour and Lord Jesus Christ was proclaimed among all men by reason of the astonishing mighty-works which He wrought, and myriads, even from countries remote from the land of Judæa, who were afflicted with sicknesses and diseases of every kind, were coming to Him in the hope of being healed, King Abgar[2906] also, who was renowned among the nations on the east of the Euphrates for his valour, had his body wasting away with a grievous disease, such as there is no cure for among men. And when he heard and was informed of the name of Jesus, and about the mighty works which He did,—for every one alike bore witness concerning Him,—he sent a letter of request by a man belonging to him,[2907] and besought Him to come and heal him of his disease.

But our Saviour at the time that he asked Him did not comply with his request. Yet He deigned to give him[2908] a letter *in reply:* for He promised him that He would send one of

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[2903] By Eusebius of Cæsarea.—Tr. The ms. from which this extract from Eusebius is taken is numbered 14,639, fol. 15 b. It is described in Cureton's *Corpus Ignatianum*, p. 350.

[2904] Book I. chapter the thirteenth.—Tr.

[2905] Properly *Urrhoi*, or *Orrhoi* (***). It seems probable that the word is connected with *Osrhoene*, the name of the province in which Edessa held an important place, the correct form of which is supposed to be Orrhoene. The name Edessa (***) occurs only once in these Documents, viz., in the "*Acts of Sharbil*," *sub init.*—Tr.

[2906] "By this title all the toparchs of Edessa were called, just as the Roman emperors were called Cæsars, the kings of Egypt Pharaohs or Ptolemies, the kings of Syria Antiochi." Assem., *Bibl. Or.*, vol. i. p. 261. Assemani adds: "Abgar in Syriac means *lame*." Moses of Chorene, however, with more probability, derives it from the Armenian *Avag-aïr*, "grand homme, à cause de sa grande mansuétude et de sa sagesse, et de plus, à cause de sa taille." See below the extract from his *History of Armenia*, book ii. ch. 26.

[2907] Eusebius has δι᾽ ἐπιστοληφόρου. See note on ταχυδρόμου , on next page.—Tr.

[2908] Lit. "deemed him worthy of."—Tr.

His disciples, and heal his sicknesses, and give salvation[2909] to him and to all who were connected with him.[2910] Nor did He delay to fulfil His promise to him: but after He was risen from the place of the dead, and was received into heaven, Thomas[2911] the apostle, one of the twelve, as by an impulse from God, sent Thaddæus,[2912] who was himself also numbered among the seventy[2913] disciples of Christ, to Edessa, to be a preacher and proclaimer of the teaching of Christ; and the promise of Christ was through him fulfilled.

Thou hast in writing the evidence of these things, which is taken from the Book of Records[2914] which was at Edessa: for at that time the kingdom was still standing.[2915] In the documents, then, which were there, in which was contained whatever was done by those of old down to the time of Abgar, these things also are found preserved down to the present hour. There is, however, nothing to prevent our hearing the very letters themselves, which have been taken by us[2916] from the archives, and are in words to this effect, translated from Aramaic into Greek.

Copy of the letter which was written by King[2917] Abgar to Jesus, and sent to Him by the hand of Hananias,[2918] the Tabularius,[2919] to Jerusalem:— 652

[2909] Gr. σωτηρίαν: and so the Syriac word, meaning "life," is generally to be translated in this collection.—Tr.

[2910] Syr. "near to him;" Gr. τῶν προσηκόντων.

[2911] His real name was Judas Thomas: see p. 8.

[2912] The name is taken from Eusebius, but in the original Syriac treatises, which follow, he is called Addæus.

[2913] In *The Teaching of the Apostles* he is said to have been one of the "seventy two apostles." His name, like that of Thomas, seems to have been the very common one, Judas.

[2914] These were kept in the archives of the kingdom, which were transferred by Abgar from Nisibis to Edessa when he made it the capital of his dominions. See Moses Chor. B. ii. ch. 27, *infra*. The archives appear to have been still kept at Edessa in a.d. 550. [Compare this fact with Tertullian's statement, vol. iii. p. 164.]

[2915] The kingdom of Edessa was brought to an end and entirely subjected to the Romans in a.d. 217 or 218.

[2916] The extract from the archives was probably made by Sextus Julius Africanus, and copied by Eusebius from his *Chronographia*.

[2917] Gr. τόπαρχος.

[2918] Called Hanan in the original Syriac document; and so in Moses Chor.; Eusebius has Ἀνανίας, which is copied here.

[2919] Gr. ταχυδρόμου. But the post held by Hananias must have been one of more dignity than that of a *courier*. He was probably a Secretary of State. In *The Acts of Addæus* (*infra*) he is called, in connection with the name Tabularius, a *sharir*, or confidential servant. It would seem that Tabularius has been confounded with Tabellarius, a letter-carrier.—Tr.

"Abgar the Black,[2920] sovereign[2921] of the country, to Jesus, the good Saviour, who has appeared in the country of Jerusalem: Peace. I have heard about Thee,[2922] and about the healing which is wrought by Thy hands without drugs and roots. For, as it is reported, Thou makest the blind to see, and the lame to walk; and Thou cleansest the lepers, and Thou castest out unclean spirits and demons, and Thou healest those who are tormented with lingering diseases, and Thou raisest the dead. And when I heard all these things about Thee, I settled in my mind one of two things: either that Thou art God, who hast come down from heaven, and doest these things or that Thou art the Son of God, and doest these things. On this account, therefore, I have written to beg of Thee that Thou wouldest weary Thyself to come to me, and heal this disease which I have. For I have also heard that the Jews murmur against Thee, and wish to do Thee harm. But I have a city, small and beautiful, which is sufficient for two."

Copy of those things which were written[2923] by Jesus by the hand of Hananias, the Tabularius, to Abgar, sovereign of the country:—

"Blessed is he that hath believed in me, not having seen me. For it is written[2924] concerning me, that those who see me will not believe in me, and that those will believe who have not seen me, and will be saved. But touching that which thou hast written to me, that I should come to thee—it is meet that I should finish here all that for the sake of which I have been sent and, after I have finished it, then I shall be taken up to Him that sent me; and, when I have been taken up, I will send to thee one of my disciples, that he may heal thy disease, and give salvation to thee and to those who are with thee."

To these letters, moreover, is appended the following also in the Aramaic tongue:—

"After Jesus was ascended, Judas Thomas sent to him Thaddæus the apostle, one of the Seventy. And, when he was come, he lodged with Tobias, son of Tobias. And, when the news about him was heard, they made it known to Abgar: "The apostle of Jesus is come hither, as He sent thee word." Thaddæus, moreover, began to heal every disease and sickness by the power of God, so that all men were amazed. And, when Abgar heard the great and marvellous cures which he wrought, he bethought himself that he was the person about whom Jesus had sent him word and said to him: When I have been taken up, I will send to thee one of my disciples, that he may heal thy disease. So he sent and called Tobias, with whom he was lodging, and said to him: I have heard that a mighty man has come, and has entered in and taken up his lodging in thy house: bring him up, therefore, to me. And when Tobias came to Thaddæus he said to him: Abgar the king has sent and called me, and commanded me to bring thee up to him, that thou mayest heal him. And Thaddæus said: I will go up, because to him have I been sent with power. Tobias therefore rose up early the next day, and took Thaddæus, and came to Abgar.

[2920] Or "Abgar Uchomo." The epithet was peculiar to this King Abgar. He was the fourteenth king: the eleventh was called Abgar Sumoco, or "the Red." The occasion of the name "Black" is doubtful: it can hardly have arisen from the fact that Abgar was suffering, as Cedrenus asserts, from the black leprosy.—Tr.

[2921] "Head," or "chief."—Tr.

[2922] Comp. Matt. iv. 24; "And His fame went throughout all Syria," etc. See also Moses Chor. B. ii. c. 30.

[2923] Gr. ἀντιγραφέντα, "written in reply."

[2924] [John ix. 39, and xx. 29, 31; Hab. i. 5; with Isa. lii. 15, liii. 1.]

"Now, when they were come up, his princes happened to be standing[2925] there. And immediately, as he was entering in, a great vision appeared to Abgar on the countenance of Thaddæus the apostle. And, when Abgar saw Thaddæus, he prostrated himself before him.[2926] And astonishment seized upon all who were standing there: for they had not themselves seen that vision, which appeared to Abgar alone. And he proceeded to ask Thaddæus: Art thou in truth the disciple of Jesus the Son of God, who said to me, I will send to thee one of my disciples, that he may heal thee and give thee salvation? And Thaddæus answered and said: Because thou hast mightily[2927] believed on Him that sent me, therefore have I been sent to thee; and again, if thou shalt believe on Him, thou shalt have the requests of thy heart. And Abgar said to him: In such wise have I believed on Him, that I have even desired to take an army and extirpate those Jews who crucified Him; were it not that I was restrained by reason of the dominion of the Romans.[2928] And Thaddæus said: Our Lord has fulfilled the will of His Father; and, having fulfilled it, has been taken up to His Father. Abgar said to him: I too have believed in Him and in His Father. And[2929] Thaddæus said: Therefore do I lay my hand upon thee in His name. And when he had done this, immediately he was healed of his sickness and of the disease which he had. And Abgar marvelled, because, like as he had heard concerning Jesus, so he saw in deeds by the 653 hand of Thaddæus His disciple: since without drugs and roots he healed him; and not him only, but also Abdu,[2930] son of Abdu, who had the gout: for he too went in, and fell at his feet,[2931] and when he prayed over him he was healed. And many other people of their city did he heal, and he did great works, and preached the word of God.

[2925] Cureton, "were assembled and standing;" nearly as Euseb.: παρόντων καὶ ἑστώτων. But in 2 Sam. xx. 1, the only reference given by Castel for the word *** is used for the Heb. נִקְרָא, "he chanced."—Tr.

[2926] ***, like the προσεκύνησε of Eusebius, may be rendered "worshipped."—Tr.

[2927] ***; Gr. μεγάλως, lit. "greatly;" C. "nobly." But nothing more than *intensity* is necessarily denoted by either word. Compare, for the Syriac, Ps. cxix. 107, 167; Dan. ii. 12.—Tr.

[2928] Compare the letters of Abgar and Tiberius, *infra*.

[2929] In another piece, *The Teaching of Addæus*, i.e., Thaddæus, we have a portion of the original Syriac from which Eusebius' translation was made. The only portions that correspond are: in the present piece, from this place to "—accept that of others," near the end; and, in the following one, from the beginning to "—that which is not ours." Some of the variations are worthy of notice.

[2930] See note 9, p. 657, *infra*.

"After these things Abgar said to him: Thou, Thaddæus, doest these things by the power of God; we also marvel at them. But in addition to all these things I beg of thee to relate to me the story about the coming of Christ, and in what manner it was; and about His power, and by what power He wrought those things of which I have heard.

"And Thaddæus said: For the present I will be silent;[2932] but, because I have been sent to preach the word of God, assemble me tomorrow all the people of thy city, and I will preach before them, and sow amongst them the word of life; and *will tell them* about the coming of Christ, how it took place; and about His mission,[2933] for what purpose he was sent by His Father; and about His power and His deeds, and about the mysteries which He spake in the world, and by what power He wrought these things, and about His new preaching,[2934] and about His abasement and His humiliation, and how He humbled and emptied and abased Himself, and was crucified, and descended to Hades,[2935] and broke through the enclosure[2936] which had never been broken through *before*, and raised up the dead, and descended alone, and ascended with a great multitude to His Father.[2937]

"Abgar, therefore, commanded that in the morning all the people of his city should assemble, and hear the preaching of Thaddæus. And afterwards he commanded gold and silver to be given to him; but he received it not, and said: If we have forsaken that which was our own, how shall we accept that of others?"

These things were done in the year 340.[2938]

[2931] This answers sufficiently well to the Greek: ὃς καὶ αὐτὸς προσελθὼν ὑπὸ τοὺς πόδας αὐτοῦ ἔπεσεν; but, as the original Syriac, p. 12, reads "he too brought his feet to him, and he laid his hands upon them and healed him," the Greek translation must have been at fault. For *brought* read *presented*.—Tr.

[2932] The original Syriac has "I will not hold my peace from declaring this."

[2933] So Euseb. The orig. Syr. has "His sender."

[2934] The orig. Syr. has "the certitude of His preaching." The error seems to have arisen from the Greek translator confounding *** with ***. More probably with ***, "newness (of his preaching)," which was freely translated by him (περὶ) τῆς καινῆς αὐτοῦ κηρύξεως; and this, again, was by the Syrian re-translator rendered literally, as in the text. The word *certitude* (above) may be rendered *unerring truth.* —Tr.

[2935] Or "Sheol," as in Hebrew. The orig. Syr. gives "the place of the dead."

[2936] Eph. ii. 14.

[2937] Comp. Matt. xxvii. 52.

[2938] Valesius says that the Edessenes commenced their era with the 117th Olympiad, the first year of the reign of Seleucus. The year 340 corresponds, therefore, with the fifteenth year of Tiberius. It should be the *beginning* of the 117th Olympiad.—Tr.

In order, moreover, that these things may not have been translated to no purpose word for word from the Aramaic into Greek, they are placed in their order of time here.

Here endeth the first book.

Ancient Syriac Documents.

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A Canticle of Mar[2939] Jacob the Teacher on Edessa.[2940]

Edessa sent to Christ by an epistle to come to her and enlighten her. On behalf of all the peoples did she make intercession to Him that He would leave Zion, which hated Him, and come to the peoples, who loved Him.

She despatched a messenger to Him, and begged of Him to enter into friendship with her. By the righteous king she made intercession to Him, that He would depart from the *Jewish* people, and towards the *other* peoples direct His burden.

From among all kings one wise king did the daughter of the peoples find. Ambassador she made him. To her Lord she sent by him: Come Thou unto me; I will forget in Thee all idols and carved images.

The harlot heard the report of Him from afar, as she was standing in the street, going astray with idols, playing the wench with carved images. She loved, she much desired Him, when He was far away, and begged Him to admit her into His chamber.

Let the much-desired Bridegroom kiss me: with the kisses of His mouth let me be blessed. I have heard of Him from afar: may I see Him near; and may I place my lips upon His, and be delighted by seeing Him with mine eyes.

Thy breasts are better to me than wine: for the fragrance of Thy sweetness is life for evermore. With Thy milk shall I be nourished; with Thy fragrance shall I grow sweet from the smoke of idols, which with its rank odour did make me fetid.

Draw me after Thee into Thy fold: for I am a sheep gone astray in the world. After Thee do I run, and Thy converse do I seek: that in me may be completed that number of a hundred, by means of a lost one which is found.[2941]

Let Gabriel rejoice and be exceeding glad, with the company of all the angels, in Thee, the Good Shepherd, who on Thy shoulders didst carry the maimed sheep, that that number of a hundred might be preserved.

Thy love is better than wine; than the face of the upright Thy affection. By wine let us be reminded of Thee, how by the cup of Thy blood Thou didst grant us to obtain new life, and the upright did celebrate Thy love.

[2939] Or, “My Lord,” or “Mr.”—Tr.

[2940] This is taken from Cod. Add. 17, 158, fol. 56, where is added: “when she sent to our Lord to come to her.”

[2941] [Luke xv. 6.]

A church am I from among the peoples, and I have loved the Only-begotten who was sent *by God:* whereas His betrothed hated Him, I have loved Him; and by the hands of Abgar the Black[2942] do I beseech Him to come to me and visit me.

Black am I, yet comely. Ye daughters of Zion, blameless is your envy, seeing that the Son of the Glorious One hath espoused me, to bring me into His chamber. Even when I was hateful, He loved me, for He is able to make me fairer than water.

Black was I in sins, but I am comely: for I have repented and turned me. I have put away in baptism that hateful hue, for He hath washed me in His innocent blood who is the Saviour of all creatures.

Here end the Extracts from the Canticle on Edessa.[2943]

[2942] See note on p. 652.

[2943] [This ancient imitation of the Canticles shows how that book was understood, as of Christ and His Church.]

Ancient Syriac Documents.

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Extracts from Various Books Concerning Abgar the King and Addæus the Apostle.

I.

Of the blessed Addæus the apostle. From his teaching which he gave in Edessa before Abgar the King and the assembly of the city.[2944]

And, when he had entered the sepulchre, he was raised to life again, and came forth from the sepulchre with many. And those who were guarding the sepulchre saw not how He came forth from the sepulchre; but the watchers from on high—they were the proclaimers and announcers of His resurrection. For, had He not willed, He had not died, because He is Lord of death, the exit from *this life*; nor, had it not pleased Him, would He have put on a body, inasmuch as He is Himself the framer of the body. For that will which led Him to stoop to be born of the Virgin, likewise caused Him further to descend to the suffering of death.—*And a little after* (*we read*): For, although His appearance was that of men, yet His power, and His knowledge, and his authority, were those of God.

[2944] Taken from Cod. Add. 14,535, fol. i.

II.

From the teaching of Addæus the apostle, which was spoken in the city of Edessa.[2945]

Ye know that I said unto you, that none of the souls which go forth out of the bodies of men are under *the power of* death, but that they all live and continue to exist, and that there are for them mansions and an abode of rest. For the reasoning *power* of the soul does not cease, nor the knowledge, because it is the image of the immortal God. For it is not without perceptions, after the manner of the bodily frame, which has no perception of that corruption which has acquired dominion over it. Recompense, however, and reward it will not receive apart from its bodily form, because what it experiences belongs not to itself alone, but to the bodily form also in which it dwelt for a time. But the disobedient, who have not known God, will then repent without avail.

[2945] From Cod. Add. 12,155, fol. 53 vers.

III.

From the epistle of Addæus the apostle, which he spake in the city of Edessa.[2946]

Give heed to this ministry which ye hold, and with fear and trembling continue ye in it, and minister every day. Minister ye not in it with neglectful habits, but with the discreetness of faith. And let not the praises of Christ cease out of your mouth, and let not any sense of weariness come over you at the season of prayers. Give heed to the verity which ye hold, and to the teaching of the truth which ye have received, and to the teaching of salvation which I commit to you. Because before the tribunal of Christ will it be required of you, when He maketh reckoning with the pastors and overseers, and when He shall take His money from the traders with the usury of what they have taught.[2947] For He is the Son of a King, and goeth to receive a kingdom, and He will return and come and make a resuscitation to life of all men.

[2946] From Cod. Add. 17,193, fol. 36. See *Teaching of Addæus*, p. 657, *infra*.

[2947] Or “of the doctrines.”—Tr.

IV.

Addæus[2948] preached at Edessa and in Mesopotamia (he was from Paneus[2949]) in the days of Abgar the king. And, when he was among the Zophenians, Severus the son of Abgar sent and slew him at Agel Hasna, as also a young man his disciple.

[2948] Extracts iv. and v. are from Cod. Add. 14,601, fol. 164, written apparently in the eighth century.

[2949] i.e., Paneas.—Tr.

V.

71. and Narcissus.[2950] For they did not suffer that selection of the Seventy-two to be wanting, as likewise neither that of the Twelve. This *man* was of the Seventy-two: perhaps he was a disciple of Addæus the apostle.

[2950] Extracts iv. and v. are from Cod. Add. 14,601, fol. 164, written apparently in the eighth century.

VI.

From the departure[2951] of Marath[2952] Mary from the world, and the birth and childhood of our Lord Jesus Christ. Book the Second.

In the year three hundred and forty-five, in the month of the latter Tishrin,[2953] Marath Mary went out from her house, and went to the sepulchre of Christ: because every day she used to go and weep there. But the Jews immediately after the death of Christ seized the sepulchre, and heaped great stones at the door of it. And over the sepulchre and Golgotha they set guards, and commanded them that, if any one should go and pray at the sepulchre or at Golgotha, he should immediately be put to death. And the Jews took away the cross of our Lord, and those two other crosses, and that spear with which our Saviour was struck, and those nails which they drove into His hands and into His feet, and those robes of mockery in which He had been clad; and they hid them: lest, as they said, any one of the kings or of the chief persons should come and inquire concerning the putting to death of Christ.

And the guards went in and said to the priests: Mary cometh in the evening and in the morning, and prayeth there. And there was a commotion in Jerusalem on account of Marath Mary. And the priests went to the judge, and said to him: My lord, send and command Mary that she go not to pray at the sepulchre and at Golgotha. And while they were deliberating, lo! letters came from Abgar, the king of the city of Edessa, to Sabina the procurator[2954] who had been appointed by Tiberius the emperor, and as far as the river Euphrates the procurator Sabina had authority. And, because Addæus the apostle, one of the seventy-two apostles, had gone down and built a church at Edessa, and had cured the disease with which Abgar the king was afflicted—for Abgar the king loved Jesus Christ, and was constantly inquiring about Him; and, when Christ was put to death and Abgar the king heard that the Jews had slain Him on the cross, he was much displeased; and Abgar arose and rode and came as far as the river Euphrates, because he wished to go up against Jerusalem and lay it waste; and, when Abgar came and was arrived at the river Euphrates, he deliberated in his mind: If I pass over, there will be enmity between me and Tiberius the emperor. And Abgar wrote letters and sent them to Sabina the procurator, and Sabina sent them to Tiberius the emperor. In this manner did Abgar write to Tiberius the emperor:—

[2951] From Cod. Add. 16,484, fol. 19. It consists of an apocryphal work on the Virgin, of the fifth or sixth century.

[2952] i.e., "My Lady" or "Madam" (= mea domina): it is the feminine form of "Mar."—Tr.

[2953] Beginning with the new moon of October. The *former Tishrin* was the month immediately preceding.—Tr.

[2954] The Greek ἐπίτροπος is used.—Tr.

“From Abgar, the king of the city of Edessa. Much peace to thy Majesty, our lord Tiberius! In order that thy Majesty may not be offended with me, I have not passed over the river Euphrates: for I have been wishing to go up against Jerusalem and lay her waste, forasmuch as she has slain Christ, a skilful healer. But do thou, as a great sovereign who hast authority over all the earth and over us, send and do me judgment on the people of Jerusalem. For be it known to thy Majesty that I desire that thou wilt do me judgment on the crucifiers.”

And Sabina received the letters, and sent them to Tiberius the emperor. And, when he had read them, Tiberius the emperor was greatly incensed, and he desired to destroy and slay all the Jews. And the people of Jerusalem heard it and were alarmed. And the priests went to the governor, and said to him: My lord, send and command Mary that she go not to pray at the sepulchre and Golgotha. The judge said to the priests: Go ye yourselves, and give her what command and what caution ye please.

VII.

From the homily composed by the holy Mar Jacob, the teacher, on the fall of idols.[2955]

To Edessa he made his journey, and found in it a great work:
For the king was become a labourer for the church, and was building it.
The apostle Addæus stood in it like a builder,
And King Abgar laid aside his diadem and builded with him.
When apostle and king concurred the one with the other,
What idol must not fall before them?
Satan fled to the land of Babylon from the disciples,
And the tale of the crucifixion had got before him to the country of the Chaldeans.
He said, when they were making sport of the signs of the Zodiac, that he was nothing.

[2955] From Cod. Add. 14,624, apparently written in the ninth century.

VIII.

From the homily about the town of Antioch.[2956]

To Simon was allotted Rome,[2957] and to John Ephesus; to Thomas India, and to Addæus the country of the Assyrians.[2958] And, when they were sent each one of them to the district which had been allotted to him, they devoted themselves[2959] to bring the *several* countries to discipleship.

[2956] From Cod. Add. 14,590, of the eighth or ninth century.

[2957] [A note of the Middle Age. The reverse is taught in the Scriptures, but even Hebrew Christians slurred the name of Paul.]

[2958] This is probably the correct reading: the printed text means "among the Assyrians."—Tr.

[2959] Lit. "set their faces."—Tr.

Ancient Syriac Documents.

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The Teaching of Addæus the Apostle.[2960]

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Addæus[2961] said to him: Because thou hast thus believed, I lay my hand upon thee in the name of Him in whom thou hast thus believed. And at the very moment that he laid his hand upon him he was healed of the plague of the disease which he had for a long time.[2962] And Abgar was astonished and marvelled, because, like as he had heard about Jesus, how He wrought and healed, so Addæus also, without any medicine whatever, was healing in the name of Jesus. And Abdu also, son of Abdu, had the gout in his feet; and he also presented his feet to him, and he laid his hand upon them, and healed him, and he had the gout no more. And in all the city also he wrought great cures, and showed forth wonderful mighty-works in it.

Abgar said to him: Now that every man knoweth that by the power of Jesus Christ thou doest these miracles, and lo! we are astonished at thy deeds, I therefore entreat of thee to relate to us the story about the coming of Christ, in what manner it was, and about His glorious power, and about the miracles which we have heard that He did, which thou hast thyself seen, together with thy fellow-disciples.

Addæus said: I will not hold my peace from declaring this; since for this very purpose was I sent hither, that I might speak to and teach every one who is willing to believe, even as thou. Assemble me tomorrow all the city, and I will sow in it the word of life by the preaching which I will address to you—about the coming of Christ, in what manner it was; and about Him that sent Him, why and how He sent Him; and about His power and His wonderful works; and about the glorious mysteries of His coming, which He spake of in the world; and about the unerring truth[2963] of His preaching; and how and for what cause He abused Himself, and humbled His exalted Godhead by the manhood which He took, and was crucified, and descended to the place of the dead, and broke through the enclosure[2964] which had never been broken through *before*, and gave life to the dead by being slain Himself, and descended alone, and ascended with many to His glorious Father, with whom He had been from eternity in one exalted Godhead.

[2960] This fragment, extending to the lacuna on p. 658, is contained in the ms. No. 14,654, at fol. 33. It consists of one leaf only, and is part of a volume of fragments, of which the age is certainly not later than the beginning of the fifth century.

[2961] See note 1 on p. 653.—Tr.

[2962] Moses Chor says that he had been suffering seven years from a disease caught in Persia.

[2963] "The certitude."—C. [See p. 653, *supra*, note 6.]

[2964] Eph. ii. 14.

And Abgar commanded them to give to Addæus silver and gold. Addæus said to him: How can we receive that which is not ours. For, lo! that which was ours have we forsaken, as we were commanded by our Lord; because without purses and without scrips, bearing the cross upon our shoulders, were we commanded to preach His Gospel in the whole creation, of whose crucifixion, which was for our sakes, for the redemption of all men, the whole creation was sensible and suffered pain.

And he related before Abgar the king, and before his princes and his nobles, and before Augustin, Abgar's mother, and before Shalmath,[2965] the daughter of Meherdath,[2966] Abgar's wife,[2967] the signs of our Lord, and His wonders, and the glorious mighty-works which He did, and His divine exploits, and His ascension to His Father; and how they had received power and authority at the same time that He was received up—by which same power it was that he had healed Abgar, and Abdu son of Abdu, the second person[2968] of his kingdom; and how He informed them that He would reveal Himself at the end of the ages[2969] and at the consummation of all created things; also *of* the resuscitation and resurrection which is to come for all men, and the separation which will be made between the sheep and the goats, and between the faithful and those who believe not.

And he said to them: Because the gate of life is strait and the way of truth narrow, therefore are the believers of the truth few, and through unbelief is Satan's gratification. 658 Therefore are the liars many who lead astray those that see. For, were it not that there is a good end awaiting believing men, our Lord would not have descended from heaven, and come to be born, and to *endure* the suffering of death. Yet He did come, and us did He send[2970]…of the faith which we preach, that God was crucified for[2971] all men.

[2965] The vowels supplied in this word are conjectural, as is the case with most of the proper names in these Documents. Perhaps the name of this person is to be read Shalamtho, as there is a Σαλαμψιώ, the wife of Phasaëlus, mentioned in Jos., *Antiq.*, b. xviii. c. v.

[2966] Who this was, does not appear. He may have been some connection of Meherdates king of the Parthians, of whom Tacitus, *Ann.*, xii. 12, speaks as having been entertained at Edessa by Abgar.

[2967] According to Moses Chor. b. ii. ch. xxxv., the first, or chief, wife of Abgar was Helena.

[2968] Probably one of the second *rank*. Tacitus, *Ann.*, vi. 31, 32, mentions a man named Abdus, perhaps the same as this one, as possessing great authority in the Parthian kingdom. [Note 2, p. 653, *supra*]

[2969] Or "times."—Tr.

[2970] The remainder of "*The Teaching of Addæus*" is taken from another ms. of the Nitrian collection in the Brit. Mus., Cod. Add. 14,644. It is one of those which were procured in the year of the Greeks 1243 (a.d. 931) by the abbot Moses during his visit to Bagdad. It appears to be of the sixth century.

[2971] Both "for" and "willing" are conjectural, the ms. being damaged.—Wright.

And, if there be those who are not willing[2972] to agree with these our words, let them draw near to us and disclose to us what is in their mind, that, like as in the case of a disease, we may apply to their thoughts healing medicine for the cure of their ailments. For, though ye were not present at the time of Christ's suffering, yet from the sun which was darkened, and which ye saw, learn ye and understand concerning the great convulsion[2973] which took place at that time, when He was crucified whose Gospel has winged its way through all the earth by the signs which His disciples my fellows do in all the earth: yea, those who were Hebrews, and knew only the language of the Hebrews, in which they were born, lo! at this day are speaking in all languages, in order that those who are afar off may hear and believe, even as those who are near. For He it is that confounded the tongues of the presumptuous in this region who were before us; and He it is that teaches at this day the faith of truth and verity by us, humble and despicable[2974] men from Galilee of Palestine. For I also whom ye see am from Paneas,[2975] from the place where the river Jordan issues forth, and I was chosen, together with my fellows, to be a preacher.

For, according as my Lord commanded me, lo! I preach and publish the Gospel, and lo! His money do I cast upon the table before you, and the seed of His word do I sow in the ears of all men; and such as are willing to receive it, theirs is the good recompense of the confession *of Christ;* but those who are not persuaded, the dust of my feet do I shake off against them, as He commanded me.

Repent therefore, my beloved, of evil ways and of abominable deeds, and turn yourselves towards Him with a good and honest will, as He hath turned Himself towards you with the favour of His rich mercies; and be ye not as the generations of former times that have passed away, which, because they hardened their heart against the fear of God, received punishment openly, that they themselves might be chastised, and that those who come after them may tremble and be afraid. For the purpose of our Lord's coming into the world assuredly was,[2976] that He might teach us and show us that at the consummation of the creation there will be a resuscitation of all men, and that at that time their course of conduct will be portrayed in their persons, and their bodies will be volumes for the writings of justice; nor will any one be there who is unacquainted with books, because every one will read that which is written in His own book.[2977]

[2972] Both "for" and "willing" are conjectural, the ms. being damaged.—Wright.

[2973] Possibly "earthquake," for which sense see Mich., p. 161; and so on p. 659, *infra*.—Tr.

[2974] Properly "miserable." Compare Rom. vii. 24; 1 Cor. xv. 19.—Tr.

[2975] Otherwise Cæsarea Paneas, or C. Philippi: now Banias.—Tr.

[2976] Cureton: "the whole object of our Lord's coming into the world was." But *** is = *omnino*.—Tr.

[2977] A few lines are wanting here in the ms.

Ye that have eyes, forasmuch as ye do not perceive, are yourselves also become like those who see not and hear not; and in vain do your ineffectual voices strain themselves to deaf[2978] ears. Whilst *they* are not to be blamed for not hearing, because they are by[2979] nature deaf and dumb, yet the blame which is justly incurred falls upon you,[2980] because ye are not willing to perceive—not even that which ye see. For the dark cloud of error which overspreads your minds suffers you not to obtain the heavenly light, which is the understanding of knowledge.[2981]

Flee, then, from things made and created, as I said to you, which are only called gods in name, whilst they are not gods in their nature; and draw near to this *Being*, who in His nature is God from everlasting and from eternity, and is not something made, like your idols, nor is He a creature and a work of art, like those images in which ye glory. Because, although this[2982] *Being* put on a body, *yet* is He God with His Father. For the works of creation, which trembled when He was slain and were dismayed at His suffering of death,—these bear witness that He is Himself God the Creator. For it was not on account of a man that the earth trembled,[2983] but on account of Him who established the earth upon the waters; nor was it on account of a man that the sun grew dark in the heavens, but on account of Him who made the great lights; nor was it for a man that the just and righteous were restored to life again, but for Him who had granted power over death from the beginning; nor was it for a man that the veil of the temple of the Jews was rent from the top to the bottom, but for Him who said to them, "Lo, your house is left desolate." For, lo! unless those who crucified Him had known that He was the Son of God, they would not have had to proclaim[2984] the desolation[2985] of their city, nor would they have brought down Woe!

[2978] The greater part of the word rendered "deaf" is conjectural.—Wright. The "your" looks as if it were impersonal: "it is useless for any one to talk to the deaf."—Tr.

[2979] "By" (***) is not in the printed text.—Tr.

[2980] Lit. "the blame in which justice is involved (prop., buried) is yours."—Tr.

[2981] Comp. Prov. xix. 25.—Tr.

[2982] "This" is doubtful.—Wright.

[2983] I have very little doubt that we should substitute ***—*the earth trembled*—for ***—*who is from the earth*.—Wright. [Words in italics are by the translator.]

[2984] Lit. "have proclaimed."—Tr.

[2985] Cureton renders: "They would not have proclaimed the *desolation* of their city, nor would they have divulged the *affliction* of their soul in crying Woe!" Dr. Wright pronounces the two words whose equivalents are given in italics to be very doubtful. Dr. Payne Smith, instead of the latter of the two (***), conjectures ***. This conjecture has been adopted. "Brought down" is lit "cause to drop."—Tr.

upon themselves.[2986] For, even if they had wished to make light of this confession,[2987] the fearful convulsions which took place at that time would not have suffered them to do so. For lo! some even of the children of the crucifiers are become at this day preachers and evangelists, along with my fellow-apostles, in all the land of Palestine, and among the Samaritans, and in all the country of the Philistines. The idols also of paganism are despised, and the cross of Christ is honoured, and *all* nations and creatures confess God who became man.

If, therefore, while Jesus our Lord was on earth ye would have believed in Him that He is the Son of God, and before ye had heard the word of His preaching would have confessed Him that He is God; now that He is ascended to His Father, and ye have seen the signs and the wonders which are done in His name, and have heard with your own ears the word of His Gospel, let no one of you doubt in his mind—so that the promise of His blessing which He sent to you may be fulfilled[2988] towards you: Blessed are ye that have believed in me, not having seen me; and, because ye have so believed in me, the town[2989] in which ye dwell shall be blessed, and the enemy shall not prevail against it for ever.[2990] Turn not away, therefore, from his faith: for, lo! ye have heard and seen what things bear witness to His faith—*showing* that He is the adorable Son, and is the glorious God, and is the victorious King, and is the mighty Power; and through faith in Him a man is able to acquire the eyes of a true mind,[2991] and to understand that, whosoever worshippeth creatures, the wrath of justice will overtake him.

[2986] The ancient Syriac Gospel, Luke xxiii. 48, gives: "And all those who were assembled there, and saw that which was done, were smiting on their breast, and saying, Woe to us! what is this? Woe to us for our sins!"

[2987] i.e., Christianity.—Tr.

[2988] Or "confirmed."—Tr.

[2989] Perhaps "town" will not seem too insignificant a word if it be taken in its original sense of a fortified place, which the Syriac term also denotes. It seemed desirable to distinguish, if possible, the two words which have been rendered respectively "city" and "town" in these pages. The only exception made is in a single passage were Rome is spoken of.—Tr.

[2990] These words are not in the letter of Christ to Abgar. They must therefore be, either a message brought by Addæus himself, or, much more probably, a later interpolation: earlier, however, than Ephraem Syrus, who alludes to them in his *Testament*. This notion of the immunity of the city of Edessa is referred to by several Syriac writers. Nor was it confined to the East: it obtained in very early times in our own country, where the letter of our Lord to Abgar was regarded as a charm. In a very ancient service-book of the Saxon times, preserved in the British Museum, the letter followed the Lord's Prayer and the Apostles' Creed; and an appended description of the virtues of the epistle closes with these words, according to the Latin version of Rufinus: "*Si quis hanc epistolam secum habuerit, securus ambulet in pace.*" Jeremiah Jones, writing of the last century, says: "The common people in England have had it in their houses in many places in a frame with a picture before it: and they generally, with much honesty and devotion, regard it as the word of God and the genuine epistle of Christ." Even now a similar practice is believed to linger in some districts. The story of Abgar is told in an Anglo-Saxon poem, published in *Abgarus-Legenden paa Old-Engelsk* by G. Stephens, Copenhagen, 1853. It consists of 204 lines, is a tolerable close rendering of Eusebius, and is ascribed by Stephens to Aelfric, archbishop of York from 1023 to 1052. Note that *ambulet* (above) is for *ambulabit*, apparently.—Tr.

For *in* everything which we speak before you, according as we have received of the gift of our Lord, *so* speak we and teach and declare *it*, that ye may secure[2992] your salvation and not destroy[2993] your spirits through the error of paganism: because the heavenly light has arisen on the creation, and He it is who chose the fathers of former times, and the righteous men, and the prophets, and spoke with them in the revelation of the Holy Spirit.[2994] For He is Himself the God of the Jews who crucified Him; and to Him it is that the erring pagans offer worship, even while they know it not: because there is no other God in heaven and on earth; and lo! confession ascendeth up to Him from the four quarters of the creation. Lo! therefore, your ears have heard that which was not heard by you; and lo! further, your eyes have seen that which was never seen by you.[2995]

Be not, therefore, gainsayers of that which ye have seen and heard. Put away from you the rebellious mind of your fathers, and free yourselves from the yoke of sin, which hath dominion over you in libations and in sacrifices *offered* before carved images; and be ye concerned for your endangered[2996] salvation, and for the unavailing support on which ye lean;[2997] and get you a new mind, that worships the Maker and not the things which are made—*a mind* in which is portrayed the image of verity and of truth, of the Father, and of the Son, and of the Holy Spirit; believing and being baptized in the triple and glorious names. For this is our teaching and our preaching. For the belief of the truth of Christ does not consist of many things.[2998] And those of you as are willing to be obedient to Christ are

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[2991] See Eph. i. 18.

[2992] Lit. "obtain."—Tr.

[2993] Or "lose."—Tr.

[2994] Lit. "Spirit of holiness."—Tr.

[2995] [Isa. lii. 15.]

[2996] Prop. "lost," or "being lost," "perishing."—Tr.

[2997] Lit. "support of your head."—Tr. The word rendered "support" is not in the dictionaries, but its derivation and form are known. Mar Jacob, *infra*, has a similar expression: "A resting-place for the head, etc." Where, however, his word is derived from a root meaning to "prop up" (***), whereas the root of our word denotes to "bend itself," "bow down" (***), and is often used of the declining day (as Luke xxiv. 29). It is used of the bending of the head in John xix. 30. The actual *leaning* of the head of support is not expressed in the verb, but would naturally be inferred from it.—Tr.

[2998] Lit. "the truth of Christ is not believed in many things."—Tr.

aware that I have many times repeated my words before you, in order that ye might learn and understand what ye hear.

And we ourselves shall rejoice in this, like the husbandman who rejoices in the field which is blessed; God also will be glorified by your repentance towards Him. While ye are saved hereby, we also, who give you this counsel, shall not be despoiled of the blessed reward of this work. And, because I am assured that ye are a land blessed according to the will of the Lord Christ, therefore, instead of the dust of our feet which we were commanded to shake off against the town that would not receive our words, I have shaken off to-day at the door of your ears the sayings of my lips, in which are portrayed the coming of Christ which has *already* been, and also that which is *yet* to be; and the resurrection, and the resuscitation of all men, and the separation which is to be made between the faithful and the unbelieving; and the sore punishment which is reserved for those who know not God, and the blessed promise of future joy which they shall receive who have believed in Christ and worshipped Him and His exalted Father, and have confessed Him and His divine Spirit.[2999]

And now it is meet for us that I conclude my present discourse; and let those who have accepted the word of Christ remain with us, and those also who are willing to join with us in prayer; and afterwards let them go to their homes.

And Addæus the apostle was rejoiced to see that a great number of the population of the city stayed with him; and they were *but* few who did not remain at that time, while even those few not many days after accepted his words and believed in the Gospel set forth in[3000] the preaching of Christ.

And when Addæus the apostle had spoken these things before all the town of Edessa, and King Abgar saw that all the city rejoiced in his teaching, men and women alike, and *heard them* saying to him, “True and faithful is Christ who sent thee to us”—he himself also rejoiced greatly at this, giving praise to God; because, like as he had heard from Hanan,[3001] his Tabularius, about Christ, so had he seen the wonderful mighty-works which Addæus the apostle did in the name of Christ.

And Abgar the king also said to him: According as I sent to Christ in my letter to Him, and according as He also sent to me, *so* have I also received from thine own self this day; so will I believe all the days of my life, and in the selfsame things will I continue and make my boast, because I know also that there is no other power in whose name these signs and wonders are done but the power of Christ whom thou preachest in verity and in truth. And henceforth Him will I worship—I and my son Maanu,[3002] and Augustin,[3003] and Shalmath the queen. And now, wherever thou desirest, build a church, a place of meeting for those who have believed and shall believe in thy words; and, according to the command given thee by thy Lord, minister thou at the seasons with confidence; to those also who shall be with thee as teachers of this Gospel I am prepared to give large donations, in order that they may not have any other work beside the ministry; and whatsoever is required by thee for the expenses of the building I myself will give thee without any restriction,[3004] whilst thy word shall be authoritative and sovereign in this town; moreover, without *the intervention of* any other person do thou come into my presence as one in authority, into the palace of my royal majesty.

[2999] Lit. “the Spirit of His Godhead” = His Spirit of Godhead = His divine spirit.—Tr.

[3000] Lat. “The Gospel of.”—Tr.

[3001] See p. 652, note 3, *supra*.

And when Abgar was gone down to his royal palace he rejoiced, he and his princes with him, Abdu son of Abdu, and Garmai, and Shemashgram,[3005] and Abubai, and Meherdath,[3006] together with the others their companions, at all that their eyes had seen and their ears also had heard; and in the gladness of their heart they too began to praise God for having turned their mind towards Him, renouncing the paganism in which they had lived,[3007] and confessing the Gospel of Christ. And when Addæus had built a church they proceeded to offer in it vows and oblations, they and the people of the city; and there they continued to present their praises all the days of their life.

And Avida and Barcalba,[3008] who were chief men and rulers, and wore the royal headband,[3009] drew near to Addæus, and asked him about the matter of Christ, *requesting* that he would tell them how He, though He was God, appeared to them as a man: And how, said they, were ye able to look upon Him? And he proceeded to satisfy them all about this, 66

3002 Abgar had two sons of this name. This is probably the elder, who succeeded his father at Edessa, and reigned seven years. Bayer makes him the fifteenth king of Edessa.

3003 Abgar's mother: see p. 657.

3004 Lit. "reckoning."—Tr.

3005 The vowels in this name are supplied from the treatise of Bardesan. Whiston, from the Armenian form, writes the name Samsagram. He was sent, together with Hanan and Maryhab, as envoy to Marinus. See Mos. Chor. B. ii. c. 30.

3006 See Tac., *Ann.*, xii. 12.

3007 Lit. "stood."—Tr.

3008 The son of Zati (see p. 663, note 7, *supra*).

3009 Or "the headbands of the kings." Nothing appears to be known of the derivation of the word ***, which does not occur in the ordinary lexicons. Dr. Payne Smith has favoured the translator with the following note: "*** is evidently some kind of ornament. In Ephs. ii. 379 (in the form ***) it is an ornament worn by young people. B.A. (Bar Alii *Lex. Syro-Arab.*) and K. (Georgii Karmsedinoyo *Lex.*) render it (in the form ***) ***, which may mean 'a circlet of jewels.'" Cureton says: "These headbands of the king, or diadems, seem to have about all that their eyes had seen and about whatsoever their ears had heard from him. Moreover, everything that the prophets had spoken concerning Him he repeated before them, and they received his words gladly and with faith, and there was not a man that withstood him; for the glorious deeds which he did suffered not any man to withstand him.

Shavida, moreover, and Ebednebu, chiefs of the priests of this town, together with Piroz[3010] and Dilsu their companions, when they had seen the signs which he did, ran and threw down the altars on which they were accustomed to sacrifice before Nebu and Bel,[3011] their gods, except the great altar which was in the middle of the town; and they cried out and said: Verily this is the disciple of that eminent and glorious Master, concerning whom we have heard all that He did in the country of Palestine. And all those who believed in Christ did Addæus receive, and baptized them in the name of the Father, and of the Son, and of the Holy Spirit. And those who used to worship stones and stocks sat at his feet, recovered from the madness[3012] of paganism wherewith they had been afflicted. Jews also, traders in fine raiment,[3013] who were familiar with the law and the prophets—they too were persuaded, and became disciples, and confessed Christ that He is the Son of the living God.

But neither did King Abgar nor yet the Apostle Addæus compel any man by force to believe in Christ, because without the force of man the force of the signs compelled many to believe in Him. And with affection did they receive His doctrine—all this country of Mesopotamia, and all the regions round about it.

Aggæus, moreover, who[3014] made the silks[3015] and headbands of the king, and Palut, and Barshelama, and Barsamya, together with the others their companions, clave to Addæus

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been made of silk or muslin scarves, like the turbans of orientals at the present day, interwoven with gold, and with figures and devices upon them, as was the case with that worn by Sharbil. See *Acts of Sharbil*, *sub init.*" The art. *Diadema* in Dr. W. Smith's *Antiqq.* seems to furnish a good idea of what is intended. The ornament was probably *white*; and this has caused our expression to be sometimes confounded with the similar ***. See *Teaching of Simon Cephas*, init.—Tr.

[3010] The same name as Berosus, who is so called in the modern Persian.

[3011] These were the chief gods of Edessa, the former representing the sun, and the latter the moon.

[3012] The reference seems to be to Mark v. 15.—Tr.

[3013] The "*soft clothing*" of Matt. xi. 8, where *the Peshito and* the "Ancient Recension" have the same word as appears here. Cureton renders it "silk," but remarks: "It would appear to be cotton or muslin, *lana xylina*, not *bombycina*." [The word *clothing*, with *the Peshito and*, should be credited to the translator.]

[3014] The text has not ***, but it is best to supply it.—Tr.

[3015] Cureton gives "chains," which in his notes he changes to "silks," or "muslins," adopting, with C., the reading *** instead of the *** of the printed text. Mos. Chor. calls Aggæus "un fabricant de coiffures de *soie*," according to the translation of Florival; or "quendam *serici* opificem," according to Whiston. It may be added that the word *** is doubtless the same as our "silk," which is only a form of *Sericum*, an adjective from *Seres*, the people whose country was the native home of the silk-worm.—Tr.

the apostle; and he received them, and associated them with him in the ministry, their business being to read in the Old Testament and the New,[3016] and in the prophets, and in the Acts of the Apostles, *and* to meditate upon them daily; strictly charging them to let their bodies be pure and their persons holy, as is becoming in men who stand before the altar of God. "And be ye," said he, "far removed from false swearing and from wicked homicide, and from dishonest testimony, which is connected with adultery; and from magic arts, for which there is no mercy, and from sooth-saying, and divination, and fortune-tellers; and from fate and nativities, of which the deluded Chaldeans make their boast; and from the stars, and the signs of the Zodiac, in which the foolish put their trust. And put far from you unjust partiality, and bribes, and presents, through which the innocent are pronounced guilty. And along with this ministry, to which ye have been called, see that ye have no other work besides: for the Lord is the work of your ministry all the days of your life. And be ye diligent to give the seal of baptism. And be not fond of the gains of this world. And hear ye a cause with justice and with truth. And be ye not a stumbling-block to the blind, lest through you should be blasphemed the name of Him who opened *the eyes of* the blind, according as we have seen. Let all, therefore, who see you perceive that ye yourselves are in harmony with whatsoever ye preach and teach."

And they ministered with him in the church which Addæus had built at the word and command of Abgar the king, being furnished with supplies by the king and his nobles, partly for the house of God, and partly for the supply of the poor. Moreover, much people day by day assembled and came to the prayers of the service, and to *the reading of* the Old Testament, and the New of the Diatessaron.[3017] They also believed in the restoration of the dead, and buried their departed in the hope of resuscitation. The festivals of the Church they also observed in their seasons, and were assiduous every day in the vigils of the Church. And 662 they made visits of almsgiving, to the sick and to those that were whole, according to the instruction of Addæus to them. In the environs, too, of the city churches were built, and many received from him ordination to the priesthood.[3018] So that even people of the East, in the guise of merchants, passed over into the territory of the Romans, that they might see the signs which Addæus did. And such as became disciples received from him ordination to the priesthood, and in their own country of the Assyrians they instructed the people of their nation, and erected houses of prayer there in secret, by reason of the danger from those who worshipped fire and paid reverence to water.[3019]

[3016] These terms could only have been used here in the sense of the Law of Moses and the Gospel. If by the Acts of the Apostles is meant the work of Luke, this passage seems to show that the compiler of this account of Addæus wrote some years subsequently to the events which he relates, or that it has been added by a later interpolator. For at the earlier period of Addæus' ministry no other part of the New Testament was written than the Hebrew Gospel of Matthew, which is probably the Gospel here meant.

[3017] Or "Ditornon." The reading of the ms. is not clear. It seems that it ought to be *Diatessaron*, which Tatian has the Syrian compiled from the four Gospels about the middle of the second century. This was in general use at Edessa up to the fourth century, and Ephraem Syrus wrote a commentary on it. If this be so, we have here a later interpolation. [The translator says (of *Ditornon* and *Diatess.*): "The two words would differ but slightly in the mode of writing." He also corrects Cureton, who calls Tatian "the Syrian:" it should be "the *Assyrian*."]

[3018] Lit. "the hand of priesthood:" and so *passim*.—Tr.

Moreover, Narses, the king of the Assyrians, when he heard of those same things which Addæus the apostle had done, sent *a message* to Abgar the king: Either despatch to me the man who doeth these signs before thee, that I may see him and hear his word, or send me *an account of* all that thou hast seen him do in thy own town. And Abgar wrote to Narses,[3020] and related to him the whole story of the deeds of Addæus from the beginning to the end; and he left nothing which he did not write to him. And, when Narses heard those things which were written to him, he was astonished and amazed.

Abgar the king, moreover, because he was not able to pass over into the territory of the Romans,[3021] and go to Palestine and slay the Jews for having crucified Christ, wrote a letter and sent it to Tiberius Cæsar,[3022] writing in it thus:—

King Abgar to our Lord Tiberius Cæsar: Although I know that nothing is hidden from thy Majesty, I write to inform thy dread and mighty Sovereignty that the Jews who are under thy dominion and dwell in the country of Palestine have assembled themselves together and crucified Christ, without any fault *worthy* of death, after He had done before them signs and wonders, and had shown them powerful mighty-works, so that He even raised the dead to life for them; and at the time that they crucified Him the sun became darkened and the earth also quaked, and all created things trembled and quaked, and, as if of themselves, at this deed the whole creation and the inhabitants of the creation shrank away. And now thy Majesty knoweth what it is meet for thee to command concerning the people of the Jews who have done these things.

And Tiberius Cæsar wrote and sent to King Abgar; and thus did he write to him:—

The letter of thy Fidelity towards me I have received, and it hath been read before me. Concerning what the Jews have dared to do in the matter of the cross, Pilate[3023] the governor also has written and informed Aulbinus[3024] my proconsul concerning these selfsame things of which thou hast written to me. But, because a war with the people of Spain,[3025] who have rebelled against me, is on foot at this time, on this account I have not been able to avenge this matter; but I am prepared, when I shall have leisure, to issue a command according to law against the Jews, who act not according to law. And on this account, as regards Pilate also, who was appointed by me governor there—I have sent another in his stead, and dismissed him in disgrace, because he departed from the law,[3026] and did the will of the Jews, and for the gratification of the Jews crucified Christ, who, according to what I hear concerning Him, instead of *suffering* the cross of death, deserved to be honoured and worshipped[3027] by them: and more especially because with their own eyes they saw everything that He did. Yet thou, in accordance with thy fidelity towards me, and the faithful covenant *entered into by* thyself and by thy fathers, hast done well in writing to me thus.

[3019] Strabo, *de Persis*, b. xv. (ch. iii.): "They sacrifice to fire and to water."

[3020] See his letter in Mos. Chor., *infra*.

[3021] Dio Cassius, liv. 8: "Augustus fixed as the boundaries of the empire of the Romans the Tigris and Euphrates."

[3022] See it also, with some variations, in Mos. Chor., *infra*.

[3023] It was Pilate's duty, as governor of Judea, to send an account to the Roman Government of what had occurred in respect to Jesus; and his having done so is mentioned by Justin Martyr, Tertullian, and several other writers.

And Abgar the king received Aristides, who had been sent by Tiberius Cæsar to him; and in reply he sent him *back* with presents of honour suitable for him who had sent him to him. And from Edessa he went to Thicuntha,[3028] where Claudius, the second from the emperor, was; and from thence, again, he went to Artica,[3029] where Tiberius Cæsar was: Caius, moreover, was guarding the regions round about Cæsar. And Aristides himself also

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[3024] The word is evidently misspelt. The name intended may have been confounded with that of the Albinus who was made governor of Judea at a later period by Nero, a.d. 62. The same person is referred to, in the *Exit of Mary*, *infra*: “Sabinus, the governor who had been appointed by the Emperor Tiberius; and even as far as the river Euphrates the governor Sabinus had authority.” The person meant can only be Vitellius, who was then governor of Syria, who removed Pilate from the administration of Judea, sending Marcellus in his stead, and ordered him to appear before Tiberius at Rome. The emperor died before he reached Rome.

[3025] No mention is made by historians of any war with Spain. But about this time Vitellius, mentioned in the preceding note, was mixed up with the wars of the Parthians and Hiberians; and, as Hiberi is a name common to Spaniards, as well as Hiberians, the apparent error may have arisen in translating the letter out of Latin into Syriac.

[3026] Baronius says Pilate violated the law by crucifying our Lord so soon after sentence had been passed, whereas a delay of ten days was required by a law passed in the reign of Tiberius.

[3027] Tiberius is said by Tertullian (*Apol.*, 5) to have referred to the senate the question of admitting Christ among the gods. This has been interpolated into the epistle of Tiberius to Abgar as given in Moses Chor., B. ii. c. 33. He also adds another letter from Abgar in reply to this.

[3028] This word has been so much distorted and disfigured by the transcribers, that I am unable to recognise what is the place intended.—Cureton.

[3029] This word may be read *Ortyka*, and may be intended for *Ortygia* near Syracuse, which was not far from the island of Capreæ, where Tiberius then resided, seldom leaving it to go farther than to the neighbouring coast of Campania.

related before Tiberius concerning the mighty-works which Addæus had done before Abgar the king. And when he had leisure from the war he sent and put to death some of the chief men of the Jews who were in Palestine. And, when Abgar the king heard of this, he rejoiced greatly that the Jews had received punishment, as it was right.

And some years after Addæus the apostle had built the church in Edessa, and had furnished it with everything that was suitable for it, and had made disciples of a great number of the population of the city, he further built churches in the villages[3030] also—*both* those which were at a distance and those which were near, and finished and adorned them, and appointed in them deacons and elders, and instructed in them those who should read the Scriptures, and taught the ordinances and[3031] the ministry without and within.

After all these things he fell ill of the sickness of which he departed from this world. And he called for Aggæus before the whole assembly of the church, and bade him draw near, and made him Guide and Ruler[3032] in his stead. And Palut,[3033] who was a deacon, he made elder; and Abshelama, who was a scribe, he made deacon. And, the nobles and chief men being assembled, and standing near him—Barcalba son of Zati,[3034] and Maryhab[3035] son of Barshemash, and Senac[3036] son of Avida, and Piroz son of Patric,[3037] together with the rest of their companions—Addæus the apostle said to them:—

[3030] Lit. “the *other* villages.” So, in several passages of these Documents, “the rest of the other—.” The habit of including two or more distinguished nations under a class to which only one of them belongs was not unknown among classical writers also: as when, e.g., Thucydides speaks of the Peloponnesian war as the most remarkable of all the wars that *preceded* it. Milton’s imitation, “The fairest of her daughters, Eve” [*Paradise Lost*, iv. 324], is well known.—Tr.

[3031] The *** (and) seems to have been altered into *** (of).—Wright. Perhaps “of” is the better reading.—Tr.

[3032] It is plain from the context here, as well as wherever it occurs in these early Syriac Documents, that this title (or that of Guide alone) is precisely the same as that of Bishop, although the Greek word ἐπίσκοπος had not yet obtained in the East. The first mention we find of the title *Bishop* (in these pages) is in the *Acts of Sharbil* about a.d. 105–112, where Barsamya is called “the Bishop of the Christians,” although he is more generally designated as here. It is also found in the *Teaching Simon Cephas*, *sub fin*., which seems to have been written early in the second century or at the end of the first. The passage in the *Teaching of Addæus*, p. 665, *infra*, where it occurs, was interpolated at a much later period. [The parenthetic words of this note are supplied by the translator.]

[3033] Perhaps Φιλώτας.

[3034] Perhaps the same as Izates: see Jos., *Antiq*., xx. ii. 1, 4; Tac., *Ann*., xii. 14.

[3035] This seems to be the person spoken of by Moses Chor., B. ii. c. 30, under the name “Mar-Ihap, prince d’Aghtznik,” as one of the envoys sent by Abgar to Marinus.

[3036] Tacitus writes this name Sinnaces: see *Ann*., vi. 31, 32.

[3037] Patricius.

"Ye know and are witness, all of you who hear me, that, *according to* all that I have preached to you and taught you and ye have heard from me, even so have I behaved myself in the midst of you, and ye have seen *it* in deeds also: because our Lord thus charged us, that, whatsoever we preach in words before the people, we should practise it in deeds before all men. And, according to the ordinances and laws which were appointed by the disciples in Jerusalem,[3038] and by which my fellow-apostles also guided their conduct, so also *do* ye—turn not aside from them, nor diminish aught from them: even as I also am guided by them amongst you, and have not turned aside from them to the right hand or to the left, lest I should become estranged from the promised salvation which is reserved for such as are guided by them.

"Give[3039] heed, therefore, to this ministry which ye hold, and with fear and trembling continue in it, and minister every day. Minister not in it with neglectful habits, but with the discreetness of faith; and let not the praises of Christ cease out of your mouth, nor let weariness of prayer at the *stated* times come upon you. Give heed to the verity which ye hold, and to the teaching of the truth which ye have received, and to the inheritance of salvation which I commit to you: because before the tribunal of Christ will ye have to give an account of it, when He maketh reckoning with the shepherds and overseers, and when He taketh His money from the traders with the addition of the gains. For He is the Son of a King, and goeth to receive a kingdom and return; and He will come and make a resuscitation *to life* for all men, and then will He sit upon the throne of His righteousness, and judge the dead and the living, as He said to us.

"Let not the secret eye of your minds be closed by pride, lest your stumbling-blocks be many in the way in which there are no stumbling-blocks, but a hateful[3040] wandering in its paths. Seek ye those that are lost, and direct those that go astray, and rejoice in those that are found; bind up the bruised, and watch over the fatlings: because at your hands will the sheep of Christ be required. Look ye not for the honour that passeth away: for the shepherd that looketh to receive honour from his flock—sadly, sadly stands his flock with respect to him. Let your concern be great for the young lambs, whose angels behold the face of the Father who is unseen. And be ye not stones of stumbling before the blind, but clearers of the way and the paths in a rugged country, among the Jews the crucifiers, and the deluded pagans: for with these two parties have ye to fight, in order that ye may show the truth of the faith which ye hold; and, though ye be silent, your modest and decorous appearance will fight for you against those who hate truth and love falsehood. 664

[3038] These are given at pp. 673 sqq., *infra*.

[3039] Quoted in the *Epistle of Addæus*, *infra*.

[3040] Probably "wicked," the meaning being that all such wandering is wilful. Cureton makes "hateful" the *predicate*: "error is abominable in its paths."—Tr.

"Buffet not the poor in the presence of the rich: for scourge grievous enough for them is their poverty.

"Be not beguiled by the hateful devices of Satan, lest ye be stripped naked of the faith which ye have put on."[3041] …"And with the Jews, the crucifiers, we will have no fellowship. And this inheritance which we have received from thee we will not let go, but in that will we depart out of this world; and on the day of our Lord, before the judgment-seat of His righteousness, there will He restore to us this inheritance, even as thou hast told us."

And, when these things had been spoken, Abgar the king rose up, he and his chief men and his nobles, and he went to his palace, all of them being distressed for him because he was dying. And he sent to him noble and excellent apparel, that he might be buried in it. And, when Addæus saw it, he sent to him, *saying*: In my lifetime I have not taken anything from thee, nor will I now at my death take anything from thee, nor will I frustrate the word of Christ which He spake to us: Accept not anything from any man, and possess not anything in this world.[3042]

And three days more after these things had been spoken by Addæus the apostle, and he had heard and received the testimony concerning the teaching set forth in their preaching from those engaged with him in the ministry, in the presence of all the nobles he departed out of this world. And that day was the fifth of the week, and the fourteenth of the month Iyar,[3043] *nearly answering to May*. And the whole city was in great mourning and bitter anguish for him. Nor was it the Christians only that were distressed for him, but the Jews also, and the pagans, who were in this same town. But Abgar the king was distressed for him more than any one, he and the princes of his kingdom. And in the sadness of his soul he despised and laid aside the magnificence of his kingly state on that day, and with tears mingled with moans he bewailed him with all men. And all the people of the city that saw him were amazed *to see* how greatly he suffered on his account. And with great and surpassing pomp he bore *him*, and buried him like one of the princes when he dies; and he laid him in a grand sepulchre adorned with sculpture wrought by the fingers—that in which were laid those of the house of Ariu, the ancestors of Abgar the king: there he laid him sorrowfully, with sadness and great distress. And all the people of the church went there from time to time and prayed fervently; and they kept up the remembrance of his departure from year to year, according to the command and direction which had been received by them from Addæus the apostle,[3044] and according to the word of Aggæus, who himself became Guide and Ruler, and the successor of his seat after him, by the ordination to the priesthood which he had received from him in the presence of all men.

[3041] One leaf apparently is lost from the ms. in this place. What follows appears to be part of the reply of those addressed—their "testimony concerning the teaching set forth in their preaching."—Tr.

[3042] The reference seems to be to Matt. x. 7–10.

[3043] May. The death of Addæus occurred before that of Abgar, which took place a.d. 45. It would appear, therefore, that his ministry at Edessa lasted about ten or eleven years.

[3044] Compare the *Teaching of the Apostles*, Ord. xviii. p. 669, *infra*.

He too, with the same ordination which he had received from him, made Priests and Guides in the whole of this country of Mesopotamia. For they also, in like manner as Addæus the apostle, held fast his word, and listened to and received *it*, as good and faithful successors of the apostle of the adorable Christ. But silver and gold he took not from any man, nor did the gifts of the princes come near him: for, instead of *receiving* gold and silver, he *himself* enriched the Church of Christ with the souls of believers.

Moreover, *as regards* the entire state[3045] of the men and the women, they were chaste and circumspect, and holy and pure: for they lived like anchorites[3046] and chastely, without spot—in circumspect watchfulness touching the ministry, in their sympathy[3047] toward the poor, in their visitations to the sick: for their footsteps were fraught with praise from those who saw *them*, and their conduct was arrayed in commendation from strangers—so that even the priests of the house of[3048] Nebu and Bel divided the honour with them at all times, by reason of their dignified aspect, their truthful words, their frankness of speech arising from their noble nature, which was neither subservient through covetousness nor in bondage under *the fear of* blame. For there was no one who saw them that did not run to meet them, that he might salute them respectfully, because the very sight of them shed peace upon the beholden: for just like a net[3049] were their words of gentleness spread over the contumacious, and they entered within the fold of truth and verity. For there was no man who saw them that was ashamed of them, because they did nothing that was not accordant with rectitude and propriety. And in consequence of these things their bearing was fearless as they published their teaching to all men. For, whatsoever they said to others and enjoined on them, they themselves exhibited in practice in their own persons; and the hearers, who saw that 665 their actions went along with their words, without much persuasion became their disciples, and confessed the King Christ, praising God for having turned them towards Him.

And some years after the death of Abgar the king, there arose one of his contumacious[3050] sons, who was not favourable to peace; and he sent *word* to Aggæus, as he was sitting in the church: Make me a headband of gold, such as thou usedst to make for my fathers in former times. Aggæus sent to him: I will not give up the ministry of Christ, which was committed to me by the disciple of Christ, and make a headband of wickedness. And, when he saw that he did not comply, he sent and brake his legs[3051] as he was sitting in the church expounding. And as he was dying he adjured Palut and Abshelama: In this house, for whose truth's sake, lo! I am dying, lay me and bury me. And, even as he had adjured *them*, so did they lay him—inside the middle door of the church, between the men and the women. And there was great and bitter mourning in all the church, and in all the city—over and above the anguish and the mourning which there had been within *the church*, such as had been the mourning when Addæus the apostle himself died.

[3045] This seems to apply to those who especially belonged to the ministry of the Church. This is the only passage in the Documents in which women are spoken of as connected with the ministry.—Tr. [The estate of deaconesses was of Apostolic foundation. Rom. xvi. i.]

[3046] The reference is only to their purity of life. It is not implied that they lived in seclusion.—Tr.

[3047] Lit. "their burden-bearing."—Tr.

[3048] Or "belonging to."—Tr.

[3049] An allusion to Matt. iv. 19: "I will make you fishers of men."

[3050] i.e., refusing to accept Christianity: as a few lines before.—Tr. The person referred to would seem to be the second of the two sons of Abgar called Maanu, who succeeded his brother Maanu, and reigned fourteen years—from a.d. 52 to a.d. 65, according to Dionysius as cited by Assemani.

And,[3052] in consequence of his dying suddenly and quickly at the breaking of his legs, he was not able to lay *his* hand upon Palut. Palut went to Antioch, and received ordination to the priesthood from Serapion bishop of Antioch; by which Serapion himself also ordination had been received from Zephyrinus bishop of the city of Rome, in the succession of the ordination to the priesthood from Simon Cephas, who had received *it* from our Lord, and was bishop there in Rome twenty-five years in the days of the Cæsar who reigned there thirteen years.

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And, according to the custom which exists in the kingdom of Abgar the king, and in all kingdoms, that whatsoever the king commands and whatsoever is spoken in his presence is committed to writing and deposited among the records, so also did Labubna,[3053] son of

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[3051] This ignominious mode of execution, which was employed in the case of the two thieves at Calvary, seems to have been of Roman origin. The object of the king in putting Aggæus to this kind of death was, probably, to degrade and disgrace him.

[3052] This paragraph is a barefaced interpolation made by some ignorant person much later, who is also responsible for the additions to the *Martyrdom of Sharbil*, and to that of Barsamya. For this Palut was made *Elder* by Addæus himself, at the time that Aggæus was appointed *Bishop*, or *Guide and Ruler*. This took place even before the death of Abgar, who died a.d. 45; whereas Serapion did not become bishop of Antioch till the beginning of the third century, if, as is here stated, he was consecrated by Zephyrinus, who did not become Bishop of Rome till a.d. 201.

[3053] Moses Chor., ii. 36, calls him, in the translation of Le Vaillant de Florival, "Ghéroupna, fils de l'ecrivain Apchatar;" in that of Whiston, "Lerubnas, Apsadari scribæ filius." Apchatar of the first, and Apsadar of the second, translator are evidently corruptions in the Armenian from the Adbshaddai (= Ebedshaddai) of the Syriac. Dr. Alishan, in a letter to Dr. Cureton from the Armenian Convent of St. Lazarus, Venice, says he has found an Armenianms., of probably the twelfth century, which he believes to be a translation of the present Syriac original. It is a history of Abgad and Thaddæus, written by Ghérubnia with the assistance of Ananias (= Hanan), confidant (= sharir) of King Abgar.

Senac, son of Ebedshaddai, the king's scribe, write these things also relating to Addæus the apostle from the beginning to the end, whilst Hanan also the Tabularius, a sharir of the kings, set-to his hand in witness, and deposited *the writing* among the records of the kings, where the ordinances and laws are deposited, and where *the contracts of* the buyers and sellers are kept with care, without any negligence whatever.

Here endeth the teaching of Addæus the apostle, which he proclaimed in Edessa, the faithful city of Abgar, the faithful king.

Syriac Calendar.

A Note by the Translator.—The following list of the Syrian names of months, in use in the empire and during the era of the Seleucidæ, several of which have been mentioned in these Documents, is taken from *Caswinii Calendarium Syriacum*, edited in Arabic and Latin by Volck, 1859. The later Hebrew names also are here added for comparison. It must, however, be noticed that “the years employed *in the Syrian Calendar*, were, at least after the incarnation, Julian years, composed of Roman months.” (See*L’Art de vérifier les dates:* Paris, 1818, tom. i. p. 45.) The correspondence with the Hebrew months, therefore, is not so close as the names would indicate, since these commenced with the new moons, and an intercalary month, Veadar, following their twelfth month Adar, was added.

Month / Syrian / Hebrew
October / Tishri prior / Tishri, or Ethanim
November / Tishri posterior / Bull, or Marcheshvan
December / Canun prior / Chisleu
January / Canun posterior / Tebeth
February / Shubat / Shebat
March / Adar / Adar
April / Nisan / Nisan
May / Ajar / Zif, or Iyar
June / Chaziran / Sivan
July / Tamuz / Tammuz
August / Ab / Ab
September / Elul / Elul

Ancient Syriac Documents.

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The Teaching of the Apostles.[3054]

At that time Christ was taken up to His Father; and how the apostles received the gift of the Spirit; and the Ordinances and Laws of the Church; and whither each one of the apostles went; and from whence the countries in the territory of the Romans received the ordination to the priesthood.

In the year three hundred and[3055] thirty-nine of the kingdom of the Greeks, in the month Heziran,[3056] on the fourth[3057] day of the same, which is the first day of the week, and the end of Pentecost[3058]—on the selfsame day came the disciples from Nazareth of Galilee, where the conception of our Lord was announced, to the mount which is called that of the Place of Olives,[3059] our Lord being with them, but not being visible to them. And at the time of early dawn our Lord lifted up His hands, and laid them upon the heads of the eleven disciples, and gave to them the gift of the priesthood. And suddenly a bright cloud received Him. And they saw Him as He was going up to heaven. And He sat down on the right hand of His Father. And they praised God because they saw His ascension according as He had told them; and they rejoiced because they had received the Right Hand conferring on them the priesthood of the house of Moses and Aaron.

And from thence they went up *to the city*, and[3060] proceeded to an upper room—that in which our Lord had observed the passover with them, and the place where the inquiries had been made: Who it was that should betray our Lord to the crucifiers? There also were *made* the inquiries:[3061] How they should preach His Gospel in the world? And, as within the upper room the mystery of the body and of the blood of our Lord began to prevail in the world, so also from thence did the teaching of His preaching begin to have authority in the world.

[3054] This work is taken, and printed verbatim, from the same ms. as the preceding, Cod. Add. 14,644, fol. 10. That ms., however, has been carefully compared with another in the Brit. Mus. in which it is found, Cod. Add. 14,531, fol. 109; and with a third, in which the piece is quoted as *Canons of the Apostles*, Cod. Add. 14,173, fol. 37. In using the second, a comparison has also been made of De Lagarde's edition of it (Vienna, 1856). This treatise had also been published before in *Ebediesu Metropolitæ Sobæ et Armeniæ collectio canonum Synodicorum* by Cardinal Mai. It is also cited by Bar Hebræus in his *Nomocanon*, printed by Mai in the same volume. These three texts are referred to in the notes, as A. B. C. respectively. [It seems to me that this and the Bryennios fragment are alike relics of some original older than both. To that of vol. vii. (p. 377) and the *Apostolic Constitutions*, so called, this is a natural preface.]

[3055] A. omits "three hundred and." They are supplied from B. The reading of C. is 342.

[3056] This month answers to Sivan, which began with the new moon of June.—Tr.

[3057] C. reads "fourteenth."

[3058] The day of Pentecost seems to be put for that of the Ascension.

[3059] Syr. "Baith Zaithe." Comp. Luke xxiv. 50 sqq.

[3060] Comp. Acts i. 12 sqq.

And, when the disciples were cast into this perplexity, how they should preach His Gospel to *men of* strange tongues[3062] which were unknown to them, and were speaking thus to one another: Although we are confident that Christ will perform by our hands mighty works and miracles in the presence of strange peoples whose tongues we know not, and who themselves also are unversed in our tongue, *yet* who shall teach them and make them understand that it is by the name of Christ who was crucified that these mighty works and miracles are done?—while, I say, the disciples were occupied with these thoughts, Simon Cephas rose up, and said to them: My brethren, this matter, how we shall preach His Gospel, pertaineth not to us, but to our Lord; for *He* knoweth how it is possible for us to preach His Gospel in the world; and we rely on His care for us, which He promised us, saying: "When I am ascended to my Father I will send you the Spirit, the Paraclete, that *He* may teach you everything which it is meet for you to know, and to make known."

And, whilst Simon Cephas was saying these things to his fellow-apostles, and putting them in remembrance, a mysterious voice was heard by them, and a sweet odour, which was strange to the world, breathed upon them;[3063] and tongues of fire, between the voice and the odour, came down from heaven[3064] towards them, and alighted and sat on every one of them; and, according to the tongue which every one of them had severally received, so did he prepare himself to go to the country in which that tongue was spoken and heard.

And, by the same gift of the Spirit which was given to them on that day, they appointed Ordinances and Laws—such as were in accordance with the Gospel of their preaching, and with the true and faithful doctrine of their teaching:— 668

1. The apostles therefore appointed: Pray ye towards the east:[3065] because, "as the lightning which lighteneth from the east and is seen even to the west, so shall the coming

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[3061] [It is evident that the apostles had no such ideas until after the vision of St. Peter, Acts x. 9–35.]

[3062] [It is evident that the apostles had no such ideas until after the vision of St. Peter, Acts x. 9–35.]

[3063] The reading of B. and C.: A. reads "answered them."

[3064] B. reads "suddenly." [The translator interpolates *upon him*.]

[3065] On praying toward the east, comp. *Apost. Constitutions*, ii. 57, vii. 44; and Tertullian, *Apol.*, 16. *A. C.*, ii. 57, contains an interesting account of the conduct of public worship. It may be consulted in connection with Ordinances 2, 8, and 10, also.—Tr.

of the Son of man be:"[3066] that by this we might know and understand that He will appear from the east suddenly.[3067]

2. The apostles further appointed: On the first *day* of the week let there be service, and the reading of the Holy Scriptures, and the oblation:[3068] because on the first day of the week our Lord rose from the place of the dead and on the first day of the week He arose upon the world, and on the first day of the week He ascended up to heaven, and on the first day of the week He will appear at last with the angels of heaven.[3069]

3. The apostles further appointed: On the fourth[3070] day of the week let there be service: because on that *day* our Lord made the disclosure to them about His trial,[3071] and His suffering, and His crucifixion, and His death, and His resurrection; and the disciples were on account of this in sorrow.[3072]

4. The apostles further appointed: On the eve *of the Sabbath*,[3073] at the ninth hour, let there be service: because that which had been spoken on the fourth day of the week about the suffering of the Saviour was brought to pass on the *same* eve; the worlds and creatures trembling, and the luminaries in the heavens being darkened.

5. The apostles further appointed: Let there be elders and deacons, like the Levites;[3074] and subdeacons,[3075] like those who carried the vessels of the court of the sanctuary of the Lord; and an overseer,[3076] who shall likewise be the Guide of all the people,[3077] like Aaron, the head and chief of all the priests and Levites of the whole city.[3078]

[3066] Matt. xxiv. 27.

[3067] B. and C. read "at the last." Ebediesu has "from heaven."

[3068] i.e., the Eucharist.—Tr.

[3069] C. reads "His holy angels."

[3070] For Ords. 3 and 4, see *Ap. Const.*, v. 13–15.

[3071] B. reads "His manifestation."

[3072] The reading of C.

[3073] Lit. " the evening," but used in particular of the evening of the sixth day of the week, the eve of the seventh: the evening being regarded, as in Gen. i. 5, as the first part of the day. Similarly, παρασκευή , which the Peshito translates by our word, is used in the Gospels for the sixth day, with a prospective reference to the seventh.—Tr.

[3074] See *Ap. Const.*, ii. 25.

[3075] Comp. *Eccl. Canons*, No. 43. The Gr. ὑποδιάκονοι is here used, though for "deacon" the usual Syriac word is employed, meaning "minister" or "servant." From Riddle, *Christian Antiqq.*, p. 301, with whom Neander agrees, it would seem that subdeacons were first appointed at the end of the third century or the beginning of the fourth.—Tr. [See vol. v. p. 417.]

[3076] ***, equivalent, not to ἐπίσκοπος, but to σκοπός = *watchman*, as in Ezek. xxxiii. 7.

[3077] For this B. reads "world."

[3078] B. has "camp."

6. The apostles further appointed: Celebrate the day of the Epiphany[3079] of our Saviour, which is the chief of the festivals of the Church, on the sixth day of the latter Canun,[3080] in the long number of the Greeks.[3081]

7. The apostles further appointed: Forty[3082] days before the day of the passion of our Saviour fast ye, and then celebrate the day of the passion, and the day of the resurrection: because our Lord Himself also, the Lord of the festival, fasted forty days; and Moses and Elijah, who were endued with this mystery, likewise each fasted forty days, and then were glorified.

8. The apostles further appointed: At the conclusion of all the Scriptures *other* let the Gospel be read, as being the seal[3083] of all the Scriptures; and let the people listen to it standing upon their feet: because it is the Gospel of the redemption of all men.

9. The apostles further appointed: At the completion of fifty[3084] days after His resurrection make ye a commemoration of His ascension to His glorious Father.

10. The apostles appointed: That, beside the Old Testament, and the Prophets, and the Gospel, and the Acts (of their exploits), nothing should be read on the pulpit in the church.[3085]

11. The apostles further appointed: Whosoever is unacquainted with the faith of the Church and the ordinances and laws which are appointed in it, let him not be a guide and ruler; and whosoever is acquainted with them and departs from them, let him not minister again: because, not being true in his ministry, he has lied.

12. The apostles further appointed: Whosoever sweareth, or[3086] lieth, or beareth false witness, or hath recourse to magicians and soothsayers and Chaldeans, and putteth confidence in fates and nativities, which they hold fast who know not God,—let him also, as a man that knoweth not God, be dismissed from the ministry, and not minister *again*.

13. The apostles further appointed: If there be any man that is divided *in mind* touching the ministry, and who follows it not with a steadfast will[3087], let not this man minister again: 669

[3079] See *Ap. Const.*, v. 13. Christmas, of which no mention is made in these Ordinances, is called "the first of all," the Epiphany being ranked next to it in the *Constitutions*.—Tr. [See vol. vii. p. 492.]

[3080] January: the Jewish Tebeth. "The former Canun" is December, i.e., Chisleu.—Tr.

[3081] The era of the Seleucidæ, 311 a.c., appears to be referred to. In this new names were given to certain months, and Canun was one of them. See p. 666, *supra*.

[3082] *Eccl. Can.*, No. 69.—Tr. See *Ap. Const.*, v. 13–15.

[3083] Properly "the sealer:" for, although the word is not found in the lexicons, its formation shows that it denotes an agent. The meaning seems to be, that the Gospel gives completeness and validity to the Scriptures.—Tr.

[3084] C. reads "forty."

[3085] See *Ap. Const.*, ii. 57; *Teaching of Simon Cephas*, *ad fin.*; *Eccl. Can.*, Nos. 60, 85.—Tr.

[3086] B. and C., as well as Ebediesu, read "and."

[3087] Lit. "it is not certain (or firm) to him."—Tr.

because the Lord of the ministry is not served by him with a stedfast will; and he deceiveth man *only*, and not God, "before whom crafty devices avail not."[3088]

14. The apostles further appointed: Whosoever lendeth and receiveth usury,[3089] and is occupied in merchandise and covetousness, let not this man minister again, nor continue in the ministry.

15. The apostles further appointed: That whosoever loveth the Jews,[3090] like Iscariot, who was their friend, or the pagans, who worship creatures instead of the Creator,—should not enter in amongst them and minister; and moreover, that if he be *already* amongst them, they should not suffer him *to remain*, but that he should be separated from amongst them, and not minister with them again.

16. The apostles further appointed: That, if any one from the Jews or from the pagans come and join himself with them, and if after he has joined himself with them he turn and go back again to the side on which he stood *before*, and if he again return and come to them a second time,—he should not be received again; but that, according to the side on which he was before, so those who know him should look upon him.

17. The apostles further appointed: That it should not be permitted to the Guide to transact the matters which pertain to the Church apart from those who minister with him; but that he should issue commands with the counsel of them all, and that that *only* should be done which all of them should concur in and not disapprove.[3091]

18. The apostles further appointed: Whenever any shall depart out of this world with a good testimony to the faith of Christ, and with affliction *borne* for His name's sake, make ye a commemoration of them on the day on which they were put to death.[3092]

19. The apostles further appointed: In the service of the Church repeat ye the praises of David day by day: because of this *saying*: "I will bless the Lord at all times, and at all times His praises *shall be* in my mouth;"[3093] and *this:* "By day and by night will I meditate and speak, and cause my voice to be heard before Thee."

[3088] The exact words of the Peshito of 1 Sam. ii. 3. The E.V. following the K'ri ולו, instead of the ולא of the text, renders "and by Him actions are weighed." The Peshito translator may have confounded the Heb. verb תכּן, which appears not to exist in Aramæan, with its own verb תכּן (***), through the similarity in sound of the gutturals כּ and ק:

[3089] See *Eccl. Canons*, No. 44.—Tr.

[3090] Comp. *Eccl. Canons*, Nos. 65, 70, 71.—Tr.

[3091] See *Eccl. Canons*, No. 35.—Tr.

[3092] See the letter of the Church of Smyrna on the martyrdom of Polycarp, and Euseb., *Hist. Eccl.*, iv. 15; [also p. 664, note 4, *supra*].

[3093] Ps. xxxiv. 1.

20. The apostles further appointed: If any divest themselves of mammon and run not after the gain of money, let these men be chosen and admitted to the ministry of the altar.

21. The apostles further appointed: Let any priest who accidentally puts *another* in bonds[3094] contrary to justice receive the punishment that is right; and let him that has been bound receive the bonds as if he had been equitably bound.

22. The apostles further appointed: If it be seen that those who are accustomed to hear causes show partiality, and pronounce the innocent guilty and the guilty innocent, let them never again hear another cause: *thus* receiving the rebuke of their partiality, as it is fit.[3095]

23. The apostles further ordained: Let not those that are high-minded and lifted up with the arrogance of boasting be admitted to the ministry: because of this *text:* "That which is exalted among men is abominable before God;" and because concerning them it is said: "I will return a recompense upon those that vaunt themselves."

24. The apostles further appointed: Let there be a Ruler over the elders who are in the villages, and let him be recognised as head of them all, at whose hand all of them shall be required: for Samuel also thus made visits from place to place and ruled.[3096]

25. The apostles further appointed: That those kings who shall hereafter believe in Christ should be permitted to go up and stand before the altar along with the Guides of the Church: because David also, and those who were like him, went up and stood before the altar.[3097]

26. The apostles further appointed: Let no man dare to do anything by the authority of the priesthood which is not in accordance with justice and equity, but in accordance with justice, and free from the blame of partiality, *let all things be done.*

27. The apostles further appointed: Let the bread of the Oblation be placed upon the altar on the day on which it is baked, and not some days after—a thing which is not permitted.

All these things did the apostles appoint, not for themselves, but for those who should come after them—for they were apprehensive that in time to come wolves would put on sheep's clothing: since for themselves the Spirit, the Paraclete, which was in them, was sufficient: that, even as He had appointed these laws by their hands, *so* He would guide them 670 lawfully. For they, who had received from our Lord power and authority, had no need that laws should be appointed for them by others. For Paul also, and Timothy,[3098] while they were going from place to place in the country of Syria and Cilicia, committed these same Commands and Laws of the apostles and elders to those who were under the hand of the apostles, for the churches of the countries in which they were preaching and publishing the Gospel.

[3094] The particip. ***, though usually pass., may, like some other participles Peil, be taken actively, as appears from a passage quoted by Dr. R. Payne Smith, *Thes. Syr.*, *s.v.* This would seem to be the only possible way of taking it here.—Tr.

[3095] Comp. *Ap. Const.*, ii. 45 sqq.

[3096] [Note the Institutions of Samuel, vol. vii. p. 531, and observe the prominence here assigned to that prophet. Comp. Acts iii. 24.]

[3097] [But note the case of Ambrose and Theodosius; Sozomen, *Eccl. Hist.*, book vii. cap. 25.]

[3098] Acts xvi. 4; comp. ch. xv.

The disciples, moreover, after they had appointed these Ordinances and Laws, ceased not from the preaching of the Gospel, or from the wonderful mighty-works which our Lord did by their hands. For much people was gathered about them every day, who believed in Christ; and they came to them from other cities, and heard their words and received them. Nicodemus also, and Gamaliel, chiefs of the synagogue of the Jews, used to come to the apostles in secret, agreeing with their teaching. Judas, moreover, and Levi, and Peri, and Joseph, and Justus, sons of Hananias, and Caiaphas[3099] and Alexander the priests—they too used to come to the apostles by night, confessing Christ that He is the Son of God; but they were afraid of the people of their own nation, so that they did not disclose their mind toward the disciples.

And the apostles received them affectionately, saying to them: Do not, by reason of the shame and fear of men, forfeit your salvation before God, nor have the blood of Christ required of you; even as your fathers, who took it upon them: for it is not acceptable before God, that, while ye are, *in secret*, with His worshippers, ye should go and associate with the murderers of His adorable Son. How do ye expect that your faith should be accepted with those that are true, whilst ye are with those that are false? But it becomes you, as men who believe in Christ, to confess openly this faith which we preach.[3100]

And, when they heard these things from the Disciples, those sons of the priests, all of them alike, cried out before the whole company of the apostles: We confess and believe in Christ who was crucified, and we confess that He is from everlasting the Son of God; and those who dared to crucify Him do we renounce. For even the priests of the people in secret confess Christ; but, for the sake of the headship among the people which they love, they are not willing to confess openly; and they have forgotten that which is written:[3101] "Of knowledge is He the Lord, and before Him avail not crafty devices."

And, when their fathers heard these things from their sons, they became exceedingly hostile to them: not indeed because they had believed in Christ, but because they had declared and spoken openly of the mind of their fathers before the sons of their people.

[3099] The belief was common among the Jacobites that Caiaphas, whose full name was Joseph Caïaphas, was the same person as the historian Josephus, and that he was converted to Christianity. See Assem., *Bibl. Orient.*, vol. ii. p. 165.

[3100] [The visible Church and sacraments are necessary, on this principle, to the conversion of the world.]

[3101] [Perhaps a metaphrase of Job v. 12, 13.]

But those who believed clove to the disciples, and departed not from them, because they saw that, whatsoever they taught the multitude, they themselves carried into practice before all men; and, when affliction and persecution arose against the disciples, they rejoiced to be afflicted with them, and received with gladness stripes and imprisonment for the confession of their faith in Christ; and all the days of their life they preached Christ before the Jews and the Samaritans.

And after the death of the apostles there were Guides and Rulers[3102] in the churches; and, whatsoever the apostles had committed to them and they had received from them, they continued to teach to the multitude through the whole space of their lives. They too, again, at their deaths committed and delivered to their disciples after them whatsoever they had received from the apostles; also what James had written from Jerusalem, and Simon from the city of Rome, and John from Ephesus, and Mark from Alexandria the Great, and Andrew from Phrygia, and Luke from Macedonia, and Judas Thomas from India:[3103] that the epistles of an apostle[3104] might be received and read in the churches that were in every place, just as the achievements of their Acts, which Luke wrote, are read; that hereby the apostles might be known, and the prophets, and the Old Testament and the New;[3105] that *so might be seen* one truth was proclaimed in them all: that one Spirit spoke in them all, from one God whom they had all worshipped and had all preached. And the *divers* countries received their teaching. Everything, therefore, which had been spoken by our Lord by means of the apostles, and which the apostles had delivered to their disciples, was believed and received in every country, by the operation[3106] of our Lord, who said to them: "I am with you, even until the world shall end;" the Guides disputing with the Jews from the books of the prophets, and contending also against the deluded pagans with the terrible mighty-works which they did in the name of Christ. For all the peoples, even those that dwell in other countries, quietly and silently received[3107] the Gospel of Christ; and those who became confessors cried out under their persecution: This our persecution to-day shall plead[3108] on our behalf, *lest we be punished*, for having been formerly persecutors *ourselves*. For there were some of them against whom death by the sword was ordered; and there were some of them from whom they took away whatsoever they possessed, and let them go.[3109] And the more affliction arose against them, the richer and larger did their congregations become; and with gladness in their hearts did they receive death of every kind. And by ordination to the priesthood, which the apostles themselves had received from our Lord, did their Gospel wing its way rapidly into the four quarters of the world. And by mutual visitation they ministered to one another.

[3102] This would seem to have been written anterior to the time when the title of Bishop, as specially appropriated to those who succeeded to the apostolic office, had generally obtained in the East. [Previously named as in the Greek of 2 Cor. viii. 23.]

[3103] For writings ascribed to Andrew and Thomas, see *Apocryphal Scriptures*, this volume, *infra*. Comp. *Eccl. Canons*, No. 85.—Tr. There is no mention here of the Epistles of Paul. They may not at this early period have been collected and become generally known in the East. The Epistle of Jude is also omitted here, but it was never received into the Syriac canon: see De Wette, *Einl.*, 6th ed. p. 342.

[3104] So the printed text. But "the apostles" seems to be meant.—Tr.

[3105] See note 10 on p. 668.—Tr. It is plain from this that the Epistles were not at that time considered part of what was called the New Testament, nor the prophets of the Old.

[3106] Lit. "nod," or "bidding," or "impulse."—Tr. [See Tertull., vol. iii. p. 252.]

[3107] Lit. "were quiet and silent at."—Tr.

1. Jerusalem received the ordination to the priesthood, as did all the country of Palestine, and the parts occupied by the Samaritans, and the parts occupied by the Philistines, and the country of the Arabians, and of Phœnicia, and the people of Cæsarea, from James, who was ruler and guide in the church of the apostles which was built in Zion.

2. Alexandria the Great, and Thebais, and the whole of Inner Egypt, and all the country of Pelusium,[3110] and *extending* as far as the borders of the Indians, received the apostles' ordination to the priesthood from Mark the evangelist, who was ruler and guide there in the church which he had built, *in which,* he also ministered.

3. India,[3111] and all the countries belonging to it and round about it, even to the farthest sea, received the apostles' ordination to the priesthood from Judas Thomas, who was guide and ruler in the church which he had built there, *in which* he also ministered there.

4. Antioch, and Syria, and Cilicia, and Galatia, even to Pontus, received the apostles' ordination to the priesthood from Simon Cephas, who himself laid the foundation of the church there,[3112] and was priest and ministered there up to the time when he went up from thence to Rome on account of Simon the sorcerer, who was deluding the people of Rome with his sorceries.[3113]

5. The city of Rome, and all Italy, and Spain, and Britain, and Gaul, together with all the rest of the countries round about them, received the apostles' ordination to the priesthood from Simon Cephas, who went up from Antioch; and he was ruler and guide there, in the church which he had built there, and in the places round about it.[3114]

[3108] Lit. "be an advocate."—Tr.

[3109] [Heb. x. 33, 34.]

[3110] C. reads "Pentapolis."

[3111] A. has "the Indians;" C. "the Ethiopians."

[3112] C. adds, "and built a church at Antioch."

[3113] See note 3, p. 673, *infra*.

[3114] [The omission of reference to St. Paul is a token of a corrupt and mediæval text here.]

6. Ephesus, and Thessalonica, and all Asia, and all the country of the Corinthians, and of all Achaia and the parts round about it, received the apostles' ordination to the priesthood from John the evangelist, who had leaned upon the bosom of our Lord; who himself built a church there, and ministered in his office of Guide which *he held* there.

7. Nicæa, and Nicomedia, and all the country of Bithynia, and of Inner Galatia,[3115] and of the regions round about it, received the apostles' ordination to the priesthood from Andrew, the brother of Simon Cephas, who was himself Guide and Ruler in the church which he had built there, and was priest and ministered there.

8. Byzantium, and all the country of Thrace, and of the parts about it as far as the great river,[3116] the boundary which separates from the barbarians, received the apostles' ordination to the priesthood from Luke the apostle, who himself built a church there, and ministered there in his office of Ruler and Guide which *he held* there.

9. Edessa, and all the countries round about it which were on all sides of it, and Zoba,[3117] and Arabia, and all the north, and the regions round about it, and the south, and all the regions on the borders of Mesopotamia, received the apostles' ordination to the priesthood from Addæus the apostle, one of the seventy-two apostles,[3118] who himself made disciples there, and built a church there, and was priest and ministered there in his office of Guide which *he held* there.

10. The whole of Persia, of the Assyrians, and of the Armenians, and of the Medians, and of the countries round about Babylon, the Huzites and the Gelæ, as far as the borders of the Indians, and as far as the land[3119] of Gog and Magog, and moreover all the countries on all sides, received the apostles' ordination to the priesthood from Aggæus, a maker of silks,[3120] the disciple of Addæus the apostle. 672

The other remaining companions of the apostles, moreover went to the distant countries of the barbarians; and they made disciples from place to place and passed on; and there they ministered by their preaching; and there occurred their departure out of this world, their disciples after them going on *with the work* down to the present day, nor was any change or addition made by them in their preaching.

[3115] The reading of C. The ms. A. gives what Cureton transcribes as Gothia, which is almost the same as the word rendered "Inner." Possibly this explains the origin of the reading of A. "Galatia" was perhaps accidentally omitted.—Tr.

[3116] C. has "the Danube."

[3117] Or "Soba," the same as Nisïbis.

[3118] The number seventy-two may have arisen from the supposition, mentioned in the *Recognitions* and in the *Apostolical Constitutions*, that our Lord chose them in imitation of the seventy-two elders appointed by Moses.

[3119] Or "place."—Tr.

[3120] See note 6 on p. 661.

Luke, moreover, the evangelist had such diligence that he wrote the exploits of the Acts of the Apostles, and the ordinances and laws of the ministry of their priesthood, and whither each one of them went. By his diligence, I say, did Luke write these things, and more than these; and he placed them in the hand of Priscus[3121] and Aquilus, his disciples; and they accompanied him up to the day of his death, just as Timothy and Erastus of Lystra, and Menaus,[3122] the first disciples of the apostles, accompanied Paul until he was taken up to the city of Rome because he had withstood Tertullus the orator.[3123]

And Nero Cæsar despatched with the sword Simon Cephas in the city of Rome.[3124]

[3121] B. reads "Priscilla," C. "Pricillas." Prisca and Priscilla are the forms in which the name occurs in the New Testament.

[3122] Probably the same as Manaen, mentioned in Acts xiii. 1, as associated with Paul at Antioch.

[3123] [The failure to praise the work of him who "laboured more abundantly than all" others, is noteworthy, and can only be accounted for by Middle-Age corruptions of the text.]

[3124] C. adds, "crucifying him on a cross." C. also adds, "Here endeth the treatise of Addæus the apostle."

Ancient Syriac Documents.

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[3125]The Teaching of Simon Cephas[3126] in the City of Rome.[3127]

In the third[3128] year of Claudius Cæsar, Simon Cephas departed from Antioch to go to Rome. And as he passed on he preached in the *divers* countries the word of our Lord. And, when he had nearly arrived there,[3129] many had heard *of it* and went out to meet him, and the whole church received him with great joy. And some of the princes of the city, wearers of the imperial headbands,[3130] came to him, that they might see him and hear his word. And, when the whole city was gathered together about him, he stood up to speak to them, and to show them the preaching of his doctrine, of what sort it was. And he began to speak to them thus:—

Men, people of Rome, saints of all Italy, hear ye that which I say to you. This day I preach and proclaim Jesus the Son of God, who came down from heaven, and became man, and was with us as *one of* ourselves, and wrought marvellous mighty-works and signs and wonders before us, and before all the Jews that are in the land of Palestine. And you yourselves also heard of those things which He did: because they came to Him from other countries also, on account of the fame of His healing and the report of the marvellous help He gave;[3131] and whosoever drew near to Him was healed by His word. And, inasmuch as He was God, at the same time that He healed He also forgave sins: for His healing, which was open to view, bore witness of His hidden forgiveness, that it was real and trustworthy. For this Jesus did the prophets announce in their mysterious sayings, as they were looking forward to see Him and to hear His word: Him who was with His Father from eternity and from everlasting; God, who was hidden in the height, and appeared in the depth; the glorious Son, who was from His Progenitor, and is to be glorified, together with His Father, and His divine Spirit, and the terrible power of His dominion. And He was crucified of His own will by the hands of sinners, and was taken up to His Father, even as I and my companions saw. And He is about to come again, in His own glory and that of His holy angels, even as we heard Him say to us. For we cannot say anything which was not heard by us from Him, neither do we write in the book of His Gospel anything which He Himself did not say to us: because this word is spoken in order that the mouth of liars may be shut, in the day when men shall give an account of idle words at the place of judgment.

[3125] This is found in the same ms. as the preceding, quoted as A. There is also another copy of it in Cod. Add. 14,609, referred to here as B. [It looks like an afterthought of a later age, when the teaching of Peter was elevated into a specialty.]

[3126] B. reads “the Apostle Peter.”

[3127] [This apocryphal history proceeds on the theory that St. Peter *preceded* St. Paul at Rome, which cannot be reconciled with Scripture and chronology. Gal. ii. 9; Rom. i. 5–15.]

[3128] The reading of the ms. is “thirtieth.”

[3129] From this place to “the light” (last line of text on this page), A. is lost, and the text has been supplied from B.

[3130] The ms. gives, “clad in the white.”

[3131] Lit. “His marvellous helps.”—Tr. [See p. 652, *supra*.]

Moreover, because we were catchers of fish,[3132] and not skilled in books, therefore did He also say to us: "I will send you the Spirit, the Paraclete, that He may teach you that which ye know not;" for it is by *His* gift that we speak those things which ye hear. And, further, by it we bring aid to the sick, and healing to the diseased: that by the hearing of His word and by the aid of His power ye may believe in Christ, that He is God, the Son of God; and may be delivered from the service of bondage, and may worship Him and His Father, and glorify His divine Spirit. For when we glorify the Father, we glorify the Son also with Him; and when we worship the Son, we worship the Father also with Him; and when we confess the Spirit, we confess the Father also and the Son: because in the name of the Father, and of the Son, and of the Spirit, were we commanded to baptize those who believe, that they may live for ever.

Flee therefore from the words of the wisdom of this world, in which there is no profit, and draw near to those which are true and faithful, and acceptable before God; whose reward also is laid up in store, and whose recompense standeth *sure*. Now, too,[3133] the light has arisen on the creation, and the world has obtained the eyes of the mind, that every man may see and understand that it is not fit that creatures should be worshipped instead of the Creator, nor together with the Creator: because everything which is a creature is *made to be* a worshipper of its Maker, and is not to be worshipped like its Creator. But this *One* who came to us is God, the Son of God, in His own nature, notwithstanding that He mingled[3134] His Godhead with our manhood, in order that He might renew our manhood by the aid of His Godhead. And on this account it is right that we should worship Him, because He is to be worshipped together with His Father, and that we should not worship creatures, who were created for the worship of the Creator. For He is Himself the God of truth and verity; He is Himself from before *all* worlds and creatures; He is Himself the veritable Son, and the glorious fruit[3135] which is from the exalted Father.

[3132] [Mark i. 16–17. Compare Jer. xvi. 16.]

[3133] The text A. is resumed after this word. The reading "and now that the light," etc., seems faulty. The *** (that) might easily have been occasioned by the *** of the word which it precedes.—Tr.

[3134] The word so rendered is much effaced in B., but it seems to be ***, "humbled." This, however, might require further change of the text, such as Cureton suggests, so as to give the sense, "He humbled His Godhead *on account of* our manhood," unless we translated "*in* our manhood"—neither of which renderings seems to give so good a sense as that in the text of A.—Tr. Respecting the word "mingled" (***), which was supposed to countenance the Eutychian heresy, see Assemani, *Bibl. Orient.*, vol. i. p. 81.

But ye see the wonderful works which accompany and follow these words. One would not credit it: the time lo! is short since He ascended to His Father, and see how His Gospel has winged its flight through the whole creation—that thereby it may be known and believed that He Himself is the Creator of creatures, and that by His bidding creatures subsist. And, whereas ye saw the sun become darkened at His death, ye yourselves also are witnesses. The earth, moreover, quaked when He was slain, and the veil was rent at His death. And concerning these things the governor Pilate also was witness: for he himself sent and made them known to Cæsar,[3136] and these things, and more than these, were read before him, and before the princes of your city. And on this account Cæsar was angry against Pilate because he had unjustly listened to the persuasion of the Jews; and for this reason he sent and took away from him the authority which he had given to him. And this same thing was published and known in all the dominion of the Romans. That, therefore, which Pilate saw and made known to Cæsar and to your honourable senate, the same do I preach and declare, as do also my fellow-apostles. And ye know that Pilate could not have written to the imperial government of that which did not take place and which he had not seen with his own eyes; but that which did take place and was actually done—this it was that he wrote and made known. Moreover, the watchers of the sepulchre also were witnesses of those things which took place there: they became as dead men; and, when those watchers were questioned before Pilate, they confessed before him how large a bribe the chief-priests of the Jews had given them, so that they might say that we His disciples had stolen the corpse of Christ. Lo! then, ye have heard many things; and moreover, if ye be not willing to be persuaded by those things which ye have heard, be at least persuaded by the mighty-works which ye see, which are done by His name.

Let not Simon the sorcerer delude you by semblances which are not realities, which he exhibits to you, as to men who have no understanding, who know not how to discern that which they see and hear. Send, therefore, and fetch him to where all your city is assembled together, and choose you some sign for us to do before you; and, whichever ye see do that same sign, it will be your part to believe in it.

[3135] Or “offspring.”—Tr.

[3136] [On the *Acts of Pilate* see Lardner, *Credib*., vi. p. 605, and Jones, *On the Canon*, vol. ii. p. 342. If Leucius Charinus forged what goes by the name, it does not prove that genuine records of the kind never existed. The reverse is probable. See vol. i. p. 179.

And immediately they sent and fetched Simon the sorcerer;[3137] and the men who were adherents of his opinion said to him: As a man concerning whom we have confidence that there is power in thee to do anything whatsoever,[3138] do thou some sign before us all, and let this Simon the Galilæan, who preaches Christ, see *it*. And, whilst they were thus speaking to him, there happened to be passing along a dead person, a son of one of those who were chiefs and men of note and renown among them. And all of them, as they were assembled together, said to him: Whichever of you shall restore to life this dead person, he is true, and to be believed in and received, and we will all follow him in whatsoever he saith to us. And they said to Simon the sorcerer: Because thou wast here before Simon the Galilæan, and we knew thee before him, exhibit thou first the power which accompanieth thee.[3139]

Then Simon reluctantly drew near to the dead person; and they set down the bier before him; and he looked to the right hand and to the left, and gazed up into heaven, saying many words: some of them he uttered aloud, and some of them secretly and not aloud. And he delayed a long while, and nothing took place, and nothing was done, and the dead person was lying upon his bier.

And forthwith Simon Cephas drew near boldly towards the dead man, and cried aloud before all the assembly which was standing there: In the name of Jesus Christ, whom the Jews crucified at Jerusalem, and whom we preach, rise up thence. And as soon as the word of Simon was spoken the dead man came to life and rose up from the bier.

And all the people saw and marvelled; and they said to Simon: Christ, whom thou preachest, is true. And many cried out, and said: Let Simon the sorcerer and the deceiver of us all be stoned. But Simon, by reason that every one was running to see the dead man that was come to life, escaped from them from one street to another and from house to house, and fell not into their hands on that day.

But the whole city took hold of Simon Cephas, and they received him gladly and affectionately; and he ceased not from doing signs and wonders in the name of Christ; and many believed in him. Cuprinus,[3140] moreover, the father of him that was restored to life, took Simon with him to his house, and entertained him in a suitable manner, while he and all his household believed in Christ, that He is the Son of the living God. And many of the Jews and of the pagans became disciples there. And, when there was great rejoicing at his teaching, he built churches there, in Rome and in the cities round about, and in all the villages of the people of Italy; and he served there *in* the rank of the Superintendence of Rulers twenty-five years.[3141]

[3137] [Vol. vii. p. 453. Compare vol. vi. p. 438, note 15; also vol. i. p. 171. On Justin's simple narrative all the rest was embroidered by a later hand.]

[3138] From this place to "a gathering-place," p. 675, line 20, col. 2, the text of A. is lost.

[3139] [St. Peter's visit could not have been previous to St. Paul's, and up to that time Simon had certainly not *corrupted* the Romans (Rom. i. 8). The subject may be elucidated by what follows, *infra*.]

[3140] Perhaps Cyprianus, which is found written in Syriac in the same manner as the word here.

And after these years Nero Cæsar seized him and shut him up in prison. And he knew that he would crucify him; so he called Ansus,[3142] the deacon, and made him bishop in his stead in Rome. And these things did Simon himself speak; and moreover also the rest, the other things which he had *in charge*, he commanded Ansus to teach before the people, saying to him: Beside the New Testament and the Old let there not be read before the people[3143] anything else:[3144] which is not right.

And, when Cæsar had commanded that Simon should be crucified with his head downwards, as he himself had requested of Cæsar, and that Paul's head should be taken off, there was great commotion among the people, and bitter distress in all the church, seeing that they were deprived of the sight of the apostles. And Isus the guide arose and took up their bodies by night, and buried them with great honour, and there came to be a gathering-place there for many.

And at that very time, as if by a righteous judgment, Nero abandoned his empire and fled, and there was a cessation for a little while from the persecution which Nero Cæsar had raised against them. And many years after the great coronation[3145] of the apostles, who had departed out of the world, while ordination to the priesthood was proceeding both in all Rome and in all Italy, it happened then that there was a great famine in the city of Rome.[3146]

[3141] This is the time often allotted to Peter's episcopate at Rome, although it is certain that he did not constantly reside there during that period: we find him the year after at Jerusalem. [The chronological incredibility of this residence in Rome has been fully demonstrated; but it is so entirely inconsistent with the scriptural history, and with that of St. Paul in particular, that no other argument is necessary. On the other hand, it appears to me conclusively established, that St. Peter closed his life in Rome, under Nero. And I think this apostle's visit fully explained by the fact that the Roman Christians were so largely "of the circumcision," that St. Paul himself might naturally have invited him to share his own labours in Rome, on the well-known rule of his conduct (Rom. xv. 20; 2 Cor. x. 13–16). See vol. vi. elucid. p. 47.]

[3142] B. has Lainus = *Linus*, the person undoubtedly meant. The error arose chiefly from the *** [L] being taken as the sign of the accusative case. Below, the name appears as Isus, and in the *Acts of Barsamya* we have Anus. This sign of the accusative may be omitted.—Tr.

[3143] In canon x. (see next note) it is said "in the pulpit of the church;" and in the *Teaching of Addæus* it is said that "a large multitude of the people assembled for the reading of the Old Testament and the New." The inhibition seems, therefore, to refer only to public reading. [See p. 661, *supra*.]

[3144] This agrees with the tenth canon in the *Teaching of the Apostles*. [See p. 668, *supra*.]

[3145] That is, their martyrdom. But B. reads "labour."

[3146] This abrupt termination seems to indicate that there was something more which followed. The famine referred to seems to be the same as that mentioned in the interpolated passage at the end of the *Acts of Sharbil*.

Here endeth the teaching of Simon Cephas.

Ancient Syriac Documents.

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Acts of Sharbil,[3147] Who Was a Priest of Idols, and Was Converted to the Confession of Christianity in Christ.[3148]

In the fifteenth year of the Sovereign Ruler[3149] Trajan Cæsar,[3150] and in the third year of King Abgar the Seventh,[3151] which is the year 416 of the kingdom of Alexander king of the Greeks, and in the priesthood of Sharbil and Barsamya,[3152] Trajan Cæsar commanded the governors of the countries under his dominion that sacrifices and libations should be increased in all the cities of their administration, and that those who did not sacrifice should be seized and delivered over to stripes, and to *the tearing of* combs, and to bitter inflictions of all *kinds of* tortures, and should afterwards receive the punishment of the sword.

Now, when the command arrived at the town of Edessa of the Parthians, there was a great festival, on the eighth of Nisan, on the third *day* of the week: the whole city was gathered together by the great altar[3153] which was in the middle of the town, opposite the

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[3147] There are twomss. from which this piece is taken. The first is Cod. Add. 14,644, fol. 72 vers. This, which is referred to as A., has been copied exactly, except that a few manifest errors have been corrected and some deficiencies supplied from the other. This latter, quoted as B., is Cod. Add. 14,645. It is some three or four centuries later than the first. They were first taken down by shorthand-writers, called *notarii* (notaries), or *exceptores*, by which name they are mentioned towards the end of this extract; the Greeks called them ταχυγράφοι. They were then arranged in proper order by persons called by the Greeks ὑπομνηματογράφοι, and by the Romans *Ab Actis*.—The use of ὑπομνήματα and other Greek words seems to show that these Acts were originally written in that language. Notaries, i.e., *actuarii*, or at a later day *exceptores*.—Tr.

[3148] The Latin *Acta*, to which the Greek ὑπομνήματα here employed corresponds, was used to denote the authorized records of judicial proceedings.—Tr.

[3149] Αὐτοκράτωρ .—Tr.

[3150] That is, a.d. 112. But the Greek era commences 311 or 312 b.c., and therefore a.g. 416 would answer to a.d. 105. There appears to be some error in the date.

[3151] The king reigning in the fifteenth year of Trajan was Maanu Bar Ajazath, the seventh king of Edessa after Abgar the Black.

[3152] It would thus appear that Paganism and Christianity were tolerated together in Edessa at this time, equal honour being attributed to the head of each religious party. Cf. *Teaching of Addæus*, p. 661: "Neither did King Abgar compel any man by force to believe in Christ."

[3153] A little before the passage quoted in the last note it is said that this altar was left standing when the altars to Bel and Nebu were thrown down.

Record office,[3154] all the gods having been brought together, and decorated, and sitting in honour, both Nebu and Bel together with their fellows. And all the priests were offering incense of spices and libations,[3155] and an odour of sweetness was diffusing itself around, and sheep and oxen were being slaughtered, and the sound of the harp and the drum was heard in the whole town. And Sharbil was chief and ruler of all the priests; and he was honoured above all his fellows, and was clad in splendid and magnificent vestments; and a headband embossed with figures of gold was set upon his head; and at the bidding of his word everything that he ordered was done. And Abgar the king, son of the gods, was standing at the head of the people. And they obeyed Sharbil, because he drew nearer to all the gods than any of his fellows, and as being the one who *according to* that which he had heard from the gods returned an answer to every man.

And, while these things were being done by the command of the king, Barsamya, the bishop of the Christians, went up to Sharbil, he and Tiridath the elder and Shalula the deacon; and he said to Sharbil, the high priest: The King Christ, to whom belong heaven and earth, will demand an account at thy hands of all these souls against whom thou art sinning, and whom thou art misleading, and turning away from the God of verity and of truth to idols *that are* made and deceitful, which are not able to do anything with their hands—moreover also thou hast no pity on thine own soul, which is destitute of the true life of God; and thou declarest to this people that the dumb idols talk with thee; and, as if thou wert listening to something from them, thou puttest thine ear near to one and another of them, and sayest to this people: The god Nebu bade me say to you, "On account of your sacrifices and oblations I cause peace in this your country;" and: Bel saith, "I cause great plenty in your land;" and those who hear *this* from thee do not discern that thou art greatly deceiving them—because "they have a mouth and speak not, and they have eyes and see not with them;" it is ye who bear up them, and not they who bear up[3156] you, as ye suppose; and it is ye who set tables before them, and not they who feed you. And now be persuaded by me touching that which I say to thee and advise thee. If thou be willing to hearken to me, abandon idols made, and worship God the Maker *of all things*, and His Son Jesus Christ. Do not, because He put on a body and became man and was stretched out on the cross of death, be ashamed of Him and refuse to worship Him: for, all these things which He endured—it was for the salvation of men and for their deliverance. For this *One* who put on a body is God, the Son of God, Son of the essence of His Father, and Son of the nature of

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[3154] Perhaps this is the same as the "Archives" mentioned p. 007, note 14.

[3155] B. adds, "before the god Zeus."

[3156] B. adds here: "And in all these things thou hast forgotten God, the Maker of all men, and because of His long-suffering hast exalted thyself against His mercy, and hast not been willing to turn to Him, so that He might turn to thee and deliver thee from this error, in which thou standest."

Him who begat Him: for He is the adorable brightness of His Godhead, and is the glorious manifestation of His majesty, and together with His Father He existed from eternity and from everlasting, His arm, and His right hand, and His power, and His wisdom, and His strength, and the living Spirit which is from Him, the Expiator and Sanctifier of all His worshippers. These *are the* things which Palut taught us, with whom thy venerable self[3157] was acquainted; and thou knowest that Palut was the disciple of Addæus the apostle. Abgar the king also, who was older than this Abgar, who himself worshippeth idols as well as thou, he too believed in the King Christ, the Son of Him whom thou callest Lord of all the gods.[3158] For it is forbidden to Christians to worship anything that is made, and is a creature, and in its nature is not God: even as *ye* worship idols made by men,[3159] who themselves also are made and created. Be persuaded, therefore, by these things which I have said to thee, which things are the belief of the Church: for I know that all this population are looking to thee, and I am well assured that, if thou be persuaded, many also will persuaded with thee.[3160]

Sharbil said to him: Very acceptable to me are these thy words which thou hast spoken before me; yea, exceedingly acceptable are they to me. But, as for me, I know that I am outcast from[3161] all these things, and there is no longer any remedy for me. And, now that hope is cut off from me, why weariest thou thyself about a man dead and buried,[3162] for whose death there is no hope of resuscitation? For I am slain by paganism, and am become a dead man, *the property* of the Evil One: in sacrifices and libations of imposture have I consumed all the days of my life.

And, when Barsamya the bishop heard these things,[3163] he fell down before his feet, and said to him: There *is* hope for those who turn, and healing for those that are wounded. I myself will be surety to thee for the abundant mercies of the Son Christ: that He will pardon thee all the sins which thou hast committed against Him, in that thou hast worshipped and honoured His creatures instead of Himself. For that Gracious One, who extended Himself on the cross of death, will not withhold His grace from the souls that comply *with His precepts* and take refuge in His kindness which has been *displayed* towards us. Like as He did towards the robber, *so* is He able to do to thee, and also to those who are like thee.

[3157] Lit. "thy old age."—Tr.

[3158] The Peshito, for Ζεύς in Acts xiv. 12, has "Lord of the gods."

[3159] B. has "the work of men's hands." [Jer. xvi. 20.]

[3160] B. makes a considerable addition here, which it is hardly necessary to quote, the words being in all probability only an interpolation. Cureton elsewhere remarks: "I have almost invariably found in these Syriac mss. that the older are the shorter, and that subsequent editors or transcribers felt themselves at liberty to add occasionally, or paraphrase the earlier application in regard to early Christian literature.—Tr. [But Cureton is speaking for his pet idea.]

[3161] Or "destitute of."—Tr.

[3162] Lit. "a hidden dead man."—Tr.

[3163] B. adds, "from Sharbil, his tears flowed and he wept."

Sharbil said to him: Thou, like a skilful physician, who suffers pain from the pain of the afflicted, hast done well in that thou hast been concerned about me. But at present, because it is the festival to-day of this people, of every one *of them*, I cannot go down with thee to-day to the church. Depart thou, and go down with honour; and to-morrow at night I will come down to thee: I too have henceforth renounced for myself the gods made *with hands*, and I will confess the Lord Christ, the Maker of all men.

And the next day Sharbil arose and went down to Barsamya by night, he and Babai his sister; and he was received by the whole church. And he said to them: Offer for me prayer and supplication, that Christ may forgive me all the sins that I have committed against Him in all this long course of years. And, because they were in dread of the persecutors, they arose and gave him the seal of salvation,[3164] whilst he confessed the Father, and the Son, and the Holy Spirit.[3165]

And, when all the city had heard that he was gone down to the church, there began to be a consternation among the multitude; and they arose and went down to him, and saw him clad in the fashion of the Christians.[3166] And he said to them: May the Son Christ forgive me all the sins that I have committed against you, and all *in* which I made you think that the gods talked with me, whereas they did not talk; and, forasmuch as I have been to you a cause of abomination, may I now be to you a cause of good: instead of worshipping, as formerly, idols made *with hands*, may ye henceforth worship God the Maker. And, when they had heard these things, there remained with him a great congregation of men and of women; and Labu also, and Hafsai, and Barcalba, and Avida, chief persons of the city. They all said to Sharbil: Henceforth we also renounce that which thou hast renounced, and we confess the King Christ, whom thou hast confessed. 678

[3164] B. adds, "of baptism, baptizing him." The "seal" (σφραγίς) is probably explained by such passages as Eph. iv. 30, that which bore the seal being regarded as the property of him whose seal it was. Thus Gregory Naz. (Orat. 40) speaks of baptism. See Riddle's *Christian Antiqq.*, p. 484.—Tr.

[3165] [This identifies the "seal" with baptism.]

[3166] B. adds, "and he sat and listened to the Scriptures of the Church, and the testimonies which are spoken in them, touching the birth and the passion and the resurrection and the ascension of Christ; and, when he saw those that came down to him—"

But Lysanias,[3167] the judge of the country, when he heard[3168] that Sharbil had done this,[3169] sent by night[3170] and carried him off from the church. And there went up with him many Christians. And he sat down, to hear him and to judge him, before the altar which is in the middle of the town, where he used to sacrifice to the gods. And he said to him: Wherefore hast thou renounced the gods, whom thou didst worship, and to whom thou didst sacrifice, and to whom thou wast made chief of the priests, and lo! dost today confess Christ, whom thou didst formerly deny? For see how those Christians, to whom thou art gone, renounce not that which they have held,[3171] like as thou hast renounced that in which thou wast born. If thou art assured of the gods, how is it that thou hast renounced them this day? But, if on the contrary thou art not assured, as thou declarest concerning them, how is it that thou didst *once* sacrifice to them and worship them?

Sharbil said: When I was blinded in my mind, I worshipped that which I knew not; but to-day, inasmuch as I have obtained the clear eyes of the mind, it is henceforth impossible that I should stumble at carved stones, or that I should any longer be the cause of stumbling to others. For it is a great disgrace to him whose eyes are open, if he goes and falls into the pit of destruction.

The judge said: Because thou hast been priest of the venerable gods, and hast been partaker of the mystery of those whom the mighty emperors[3172] worship, I will have patience with thee, in order that thou mayest be persuaded by me, and not turn away from the service of the gods; but, if on the contrary thou shalt not be persuaded by me, by those same gods whom thou hast renounced I swear that, even as on a man that is a murderer, so will I inflict tortures on thee, and will avenge on thee the wrong done to the gods, whom thou hast rebelled against and renounced, and also the insult which thou hast poured upon them; nor will I leave *untried* any kind of tortures which I will not inflict on thee; and, like as thine honour formerly was great, so will I make thine ignominy great this day.

Sharbil said: I too, on my part, am not content that thou shouldest look upon me as formerly, when I worshipped gods made *with hands*; but look thou upon me to-day and question me as a Christian man renouncing idols and confessing the King Christ.

[3167] In B., in a passage added further on, he is styled “Lysinas,” and in the *Martyrdom of Barsamya*, *infra*, “Lysinus” or “Lucinus.” In the *Martyrologium Romanum* he is called “Lysias præses.” Tillemont supposes him to be Lusius Quietus. But the time does not agree. The capture of Edessa under this man was in the nineteenth year of Trajan, four years later than the martyrdom.

[3168] B. adds, “from the Sharirs of the city.”

[3169] B. has added several lines here.

[3170] B. adds, “the Sharirs of the city.”

[3171] Lit. “in which they stand.”—Tr.

[3172] Lit. “kings:” and so throughout.—Tr.

The judge said: How is it that thou art not afraid of the emperors, nor moved to shame by those who are listening to thy trial, that thou sayest, “I am a Christian”? But promise that thou wilt sacrifice to the gods, according to thy former custom, so that thy honour may be great, as formerly—lest I make to tremble at thee all those who have believed like thyself.

Sharbil said: Of the King of kings I am afraid, but at *any* king of earth I tremble not, nor yet at thy threats towards me, which lo! thou utterest against the worshippers of Christ: whom I confessed yesterday, and lo! I am brought to trial for His sake to-day, like as He Himself was brought to trial for the sake of sinners like me.

The judge said: Although thou have no pity on thyself, still I will have pity on thee, and refrain from cutting off those hands of thine with which thou hast placed incense before the gods, and from stopping with thy blood those ears of thine which have heard their mysteries, and thy tongue which has interpreted and explained to us their secret things. Of those *gods* lo! I am afraid, and I have pity on thee. But, if thou continue thus, those gods be my witnesses that I will have no pity on thee!

Sharbil said: As a man who art afraid of the emperors and tremblest at idols, have thou no pity on me. For, as for me, I know not what thou sayest: therefore also is my mind not shaken or terrified by those things which thou sayest. For by thy judgments shall all they escape from the judgment to come who do not worship that which is not God in its own nature.

The judge said: Let him be scourged with thongs,[3173] because he has dared to answer me thus, and has resisted the command of the emperors, and has not appreciated the honour which the gods conferred on him: inasmuch as, lo! he has renounced them.

And he was scourged by ten *men*, who laid hold on him, according to the command of the judge.

Sharbil said: Thou art not aware of the scourging of justice in that world which is to come. For thou wilt cease, and thy judgments also will pass away; but justice will not pass away, nor will its retributions come to an end.

The judge[3174] said: Thou art so intoxicated with this same Christianity, that thou dost not even know[3175] before whom thou art judged, and by whom it is that thou art scourged—*even* by those who formerly held thee in honour, and paid adoration to thy priesthood in the gods. Why dost thou hate honour, and love this ignominy? For, although thou speakest contrary to the law, yet I myself cannot turn aside from the laws of the emperors.

[3173] The Syriac is *** (*toris*), and is a foreign word, probably the Latin *loris*, which the Syriac translator, not understanding it or not having an equivalent, may have written *loris*, and a subsequent transcriber have written *toris*. It is plain that the latter copyist to whom the text B. is due did not know what is meant: for he has omitted the word, and substituted “Sharbil.”

[3174] B. reads “governor” (ἡγεμών), and so generally in the corresponding places below.

[3175] B. reads “discern.”

Sharbil said: As *thou* takest heed not to depart from the laws of the emperors, and if moreover thou depart *from them* thou knowest what command they will give concerning thee, so do I also take heed not to decline from the law of Him who said, "Thou shalt not worship any image, nor any likeness;" and therefore will I not sacrifice to idols made *with hands:* for long enough was the time in which I sacrificed to them, when I was in ignorance.

The judge said: Bring not upon thee punishment[3176] in addition to the punishment which thou hast *already* brought upon thee. Enough is it for thee to have said, "I will not sacrifice:" do not dare to insult the gods, by calling them *manufactured* idols whom even the emperors honour.

Sharbil said: But, if on behalf of the emperors, who are far away and not near at hand and not conscious of those who treat their commands with contempt, thou biddest me sacrifice, how is it that on behalf of idols, who lo! are present and are seen, but see not, thou biddest me sacrifice? Why, hereby thou hast declared before all thy attendants[3177] that, because they have a mouth and speak not, lo! thou art become a pleader for them: *dumb idols* "to whom their makers shall be like," and "every one that trusteth upon them" *shall be* like thee.

The judge said: It was not for this that thou wast called before me—that, instead of *paying* the honour which is due, thou shouldst despise the emperors. But draw near to the gods and sacrifice, and have pity on thyself, thou self-despiser!

Sharbil said: Why should it be requisite for thee to ask me many questions, after that which I have said to thee: "I will not sacrifice"? Thou hast called me a self-despiser? But would that from my childhood I had had this mind and had thus despised myself,[3178] which was perishing!

The judge said: Hang him up, and tear him with combs on his sides.—And while he was *thus* torn he cried aloud and said: *It is* for the sake of Christ, who has secretly caused His light to arise upon the darkness of my mind. And, when he had thus spoken, the judge commanded again that he should be torn with combs on his face.

Sharbil said: It is better that *thou* shouldest inflict tortures upon me for not sacrificing, than that I should be judged *there* for having sacrificed to the work of men's hands.

[3176] Or "judgment."—Tr.

[3177] The word used is the Latin "officium" (= officiales, or corpus offialium—Tr.), which denoted the officers that attended upon presidents and chief magistrates. The equivalent Gk. τάξίς is used below [in the *Martyrdom of Habib*, "attendants"].

[3178] Or "soul."—Tr.

The judge said: Let his body be bent backwards, and let straps be tied to his hands and his feet; and, when he has been bent backwards, let him be scourged on his belly.

And they scourged him in this manner, according to the command of the judge.

Then he commanded that he should go up to the prison, and that he should be cast into a dark dungeon. And the executioners,[3179] and the Christians who had come up with him from the church, carried him, because he was not able to walk upon his feet in consequence of his having been bent backwards. And he was in the gaol many days.

But on the second of Ilul,[3180] on the third day of the week, the judge arose and went down to his judgment-hall by night; and the whole body of his attendants was with him; and he commanded the keeper of the prison, and they brought him before him. And the judge said to him: This long while hast thou been in prison: what has been thy determination concerning those things on which thou wast questioned before me? Dost thou consent to minister to the gods according to thy former custom, agreeably to the command of the emperors?

Sharbil said: This has been my determination in the prison, that that with which I began before thee, I will finish even to the last; nor will I play false with my word. For I will not again confess idols, which I have renounced; nor will I renounce the King Christ, whom I have confessed.

The judge said: Hang him up by his right hand, because he has withdrawn it from the gods that he may not again offer incense with it, until his hand with which he ministered to the gods be dislocated, because he persists in this saying of his.

And, while he was suspended by his hand, they asked him and said to him: Dost thou consent to sacrifice to the gods? But he was not able to return them an answer, on account of the dislocation of his arm. And the judge commanded, and they loosed him and took him down. But he was not able to bring his arm up to his side, until the executioners pressed it and brought it up to his side.

The judge said: Put on incense, and go whithersoever thou wilt, and no one shall
compel thee to be a priest again. But, if thou wilt not, I will show thee *tortures* bitterer than 680
these.

Sharbil said: *As for* gods that made not the heavens and the earth, may they perish from under these heavens! But thou, menace me not with words of threatening; but, instead of words, show upon me the deeds of threatening, that I hear thee not again making mention of the detestable name of gods!

The judge said: Let him be branded with the brand of bitter fire between his eyes and upon his cheeks.

[3179] Those who officiated at a “quæstio,” or examination by torture.—Tr. The Latin “quæstionarii.”

[3180] i.e., Heb. אֱלוּל· from the new moon of September to that of October. [See p. 666, *supra.*]

And the executioners did so, until the smell of the branding reeked forth in the midst of the judgment-hall: but he refused to sacrifice.

Sharbil said: Thou hast heard for thyself from me, when I said to thee "Thou art not aware of the smoke of the roasting of the fire which is prepared for those who, like thee, confess idols made *by hands*, and deny the living God, after thy fashion."

The judge said: Who taught thee all these things, that thou shouldest speak before me thus—a man who was a friend of the gods and an enemy of Christ, whereas, lo! thou art become his advocate.

Sharbil said: Christ whom I have confessed, He it is that hath taught me to speak thus. But there needeth not that I should be His advocate, for His own mercies are eloquent advocates for guilty ones like me, and these will avail to plead[3181] on my behalf in the day when the sentences shall be eternal.

The judge said: Let him be hanged up, and let him be torn with combs upon his former wounds; also let salt and vinegar be rubbed into the wounds upon his sides. Then he said to him: Renounce not the gods whom thou didst *formerly* confess.

Sharbil said: Have pity on me *and spare me* again from saying that there be gods, and powers, and fates, and nativities. On the contrary, I confess one God, who made the heavens, and the earth, and the seas, and all that is therein; and the Son who is from Him, the King Christ.

The judge said: It is not about this that thou art questioned before me—*viz.*: what is the belief of the Christians which thou hast confessed; but this *is what* I said to thee, "Renounce not those gods to whom thou wast made priest."

Sharbil said: Where is that wisdom of thine and of the emperors of whom thou makest thy boast, that ye worship the work of the hands of the artificers and confess them, whilst the artificers themselves, who made the idols, ye insult by the burdens and imposts which ye lay upon them? The artificer standeth up at thy presence, to do honour to *thee;* and thou standest up in the presence of the work of the artificer, and dost honour it and worship it.

The judge said: Thou art not the man to call *others* to account for[3182] these things; but from thyself a strict account is demanded, as to the cause for which thou hast renounced the gods, and refusest to offer them incense like thy fellow-priests.

Sharbil said: Death on account of this is true life: those who confess the King Christ, He also will confess before His glorious Father.

The judge said: Let lighted candles[3183] be brought, and let them be passed round about his face and about the sides of his wounds. And they did so a long while.

[3181] Lit. "to be a plea."—Tr.

[3182] Or "thou art not the avenger of."—Tr.

[3183] Lit. "candles of fire."—Tr.

Sharbil said: It is well that thou burnest me with this fire, that *so* I may be delivered from "that fire which is not quenched, and the worm that dieth not," which is threatened to those[3184] who worship things made instead of the Maker: for it is forbidden to the Christians to honour or worship anything except the nature of Him who is God Most High. For that which is made and is created is *designed to be* a worshipper of its Maker, and is not to be worshipped along with its Creator, as thou supposest.

The governor said: It is not this for which the emperors have ordered me to demand an account at thy hands, whether there be judgment and the rendering of an account after the death of men; nor yet about *this* do I care, whether that which is made is to be honoured or not to be honoured. What the emperors have commanded *me* is this: that, whosoever will not sacrifice to the gods and offer incense to them, I should employ against him stripes, and combs, and sharp swords.

Sharbil said: The kings of this world are conscious of this world only; but the King of all kings, He hath revealed and shown to us that there is another world, and a judgment in reserve, in which a recompense will be made, on the one hand to those who have served God, and on the other to those who have not served Him nor confessed Him. Therefore do I cry aloud, that I will not again sacrifice to idols, nor will I offer oblations to devils, nor will I do honour to demons!

The judge said: Let nails of iron be driven in between the eyes of the insolent *fellow*, and let him go to that world which he is looking forward to, like a fanatic.[3185]

And the executioners did so, the sound of the driving in of the nails being heard as they were being driven in sharply.

68 Sharbil said: Thou hast driven in nails between my eyes, even as nails were driven into the hands of the glorious Architect of the creation, and by reason of this did all orders of the creation tremble and quake at that season. For these tortures which lo! thou art inflicting on me are nothing in view of that judgment which is to come. For those "whose ways are always firm," because "they have not the judgment of God before their eyes,"[3186] and *who* on this account do not even confess that God exists—neither will He confess them.

The judge said: *Thou* sayest in words that there is a judgment; but I will show thee in deeds: so that, instead of that judgment which is to come, thou mayest tremble and be afraid of this one which is before thine eyes, in which lo! thou art involved, and not multiply thy speech before me.

[3184] The passage from this place to "in the eyes," below, is lost in A., and supplied from B.

[3185] Or "dealer in fables," if the word employed here, which is a foreign one, be the Latin "fabularius," which is not certain.

[3186] Ps. x. 5.—Tr.

Sharbil said: Whosoever is resolved to set God before his eyes in secret, God will also be at his right hand; and I too am not afraid of thy threats of tortures, with which thou dost menace me and seek to make me afraid.

The judge said: Let Christ, whom thou hast confessed, deliver thee from all the tortures which I have inflicted on thee, and am about further to inflict on thee; and let Him show His deliverance towards thee openly, and save thee out of my hands.

Sharbil said: This is the true deliverance of Christ *imparted* to me—this secret power which He has given me to endure all the tortures thou art inflicting on me, and whatsoever it is settled in thy mind still further to inflict upon me; and, although thou hast plainly seen *it to be* so, thou hast refused to credit my word.

The judge said: Take him away from before me, and let him be hanged upon a beam the contrary way, head downwards; and let him be beaten with whips while he is hanging.

And the executioners did so to him, at the door of the judgment-hall.

Then the governor commanded, and they brought him in before him. And he said to him: Sacrifice to the gods, and do the will of the emperors, thou priest that hatest honour and lovest ignominy instead!

Sharbil said: Why dost thou again repeat thy words, and command me to sacrifice, after the many *times* that thou hast heard from me that I will not sacrifice again? For it is not any *compulsion* on the part of the Christians that has kept me back from sacrifices, but the truth they hold: this it is that has delivered me from the error of paganism.

The judge said: Let him be put into a chest[3187] of iron like a murderer, and let him be scourged with thongs like a malefactor.

And the executioners did so, until there remained not a sound place on him.

Sharbil said: *As for* these tortures, which thou supposest to be bitter, out of the midst of their bitterness will spring up for me fountains of deliverance and mercy in the day of the eternal sentences.

The governor said: Let small round pieces of wood be placed between the fingers of his hands,[3188] and let these be squeezed upon them vehemently.[3189]

And they did so to him, until the blood came out from under the nails of his fingers.

[3187] So Cureton. Dr. Payne Smith remarks: "Cureton's 'chest' is a guess from ***. The only sense of *** with which I am acquainted is *cadus*, a cask." The word occurs again in the *Martyrdom of Habib*. In both places it seems to refer to some contrivance for *holding fast* the person to be scourged. The root appears to be ***, *custodivit*, *retinuit* (Castel).—Tr.

[3188] The martyr Minias, about a.d. 240, had the same torture inflicted on him: "ligneis verubus præcutis sub ungues ejus infixis, omnes digitos ejus præcepit pertundi." See Surius, *Sanctt. Vit.* Not "the same," perhaps.—Tr.

[3189] Or "bitterly."—Tr.

Sharbil said: If thine eye be not satisfied with the tortures of the body, add still further to its tortures whatsoever thou wilt.

The judge said: Let the fingers of his hands be loosed, and make him sit upon the ground; and bind his hands upon his knees, and thrust a piece of wood under his knees, and let it pass over the bands of his hands, and hang him up by his feet, *thus* bent, head downwards; and let him be scourged with thongs.

And they did so to him.

Sharbil said: They cannot conquer who fight against God, nor may they be overcome whose confidence is God; and therefore do I say, that "neither fire nor sword, nor death nor life, nor height nor depth, can separate my heart from the love of God, which is in our Lord Jesus Christ."

The judge said: Make hot a ball of lead and of brass, and place it under his armpits.

And they did so, until his ribs began to be seen.

Sharbil said: The tortures thou dost inflict upon me are too little for thy rage against me—unless thy rage were little and thy tortures were great.

The judge said: Thou wilt not hurry me on by these things which thou sayest; for I have room in my mind[3190] to bear long *with thee*, and to behold every evil and shocking and bitter thing which[3191] I shall exhibit in the torment of thy body, because thou wilt not consent to sacrifice to the gods whom thou didst *formerly* worship.

Sharbil said: Those things which I have said and repeated before thee, thou in thine unbelief knowest not how to hear: now, supposest thou that thou knowest those things which are in my mind? 682

The judge said: The answers which thou givest will not help thee, but will multiply upon thee inflictions manifold.

Sharbil said: If the several stories of thy several gods are by thee accepted as true, *yet* is it matter of shame to us to tell of what sort they are. For one had intercourse with boys, which is not right; and another fell in love with a maiden, who fled for refuge into a tree, as your shameful stories tell.

The judge said: This *fellow*, who was formerly a respecter of the gods, but has now turned to insult them and has not been afraid, and has also despised the command of the emperors and has not trembled—set him to stand upon a gridiron[3192] heated with fire.

And the executioners did so, until the under part of his feet was burnt off.

[3190] Here a few lines have been torn out of A., and are supplied from B.

[3191] "Which" is not in the printed text.—Tr.

[3192] The word used looks like a corruption of the Latin *craticula*. Eusebius, *Hist. Eccl.* v. 1, uses the Gk. word for this (τήγανον) in describing the martyrdom of Attalus, who "was set in the τήγανον, and scorched all over, till the savour of his burnt flesh ascended from his body."

Sharbil said: If thy rage is excited at *my mention of* the abominable and obscene tales of thy gods, how much more does it become thee to be ashamed of their acts! For lo! if a person were to do what one of thy gods did, and they were to bring him before thee, thou wouldest pass sentence of death upon him.

The judge said: This day will I bring thee to account for thy blasphemy against the gods, and thine audacity in insulting also the emperors; nor will I leave thee alone until thou offer incense to them, according to thy former custom.

Sharbil said: Stand by thy threats, then, and speak not falsely; and show towards me in deeds the authority of the emperors which they have given thee; and do not thyself bring reproach on the emperors with thy falsehood, and be thyself also despised in the eyes of thine attendants!

The judge said: Thy blasphemy against the gods and thine audacity towards the emperors have brought upon thee these tortures which thou art undergoing; and, if thou add further to thine audacity, there shall be further added to thee inflictions bitterer than these.

Sharbil said: Thou hast authority, as judge: do whatsoever thou wilt, and show no pity.

The judge said: How can he that hath had no pity on his own body, so as to avoid suffering in it these tortures, be afraid or ashamed of not obeying the command of the emperors?

Sharbil said: Thou hast well said that I am not ashamed: because near at hand is He that justifieth me, and my soul is caught up in rapture towards him. For, whereas I *once* provoked Him to anger by the sacrifices of idols, I am this day pacifying Him by the inflictions *I endure* in my person: for my soul is a captive to God who became man.

The judge said: It is a captive, then, that I am questioning, and a madman without sense; and with a dead man who is burnt, lo! am I talking.

Sharbil said: If thou art assured that I am mad, question me no further: for it is a madman that is being questioned; nay, rather, I am a dead man who is burnt, as thou hast said.

The judge said: How shall I count thee a dead man, When lo! thou hast cried aloud, “I will not sacrifice?”

Sharbil said: I myself, too, know not how to return thee an answer, since thou hast called me a dead man and *yet* turnest to question me again as if alive.

The judge said: Well have I called thee a dead man, because thy feet are burnt and thou carest not, and thy face is scorched and thou holdest thy peace, and nails are driven in between thine eyes and thou takest no account of it, and thy ribs are seen between the *furrows of the* combs and thou insultest the emperors, and thy whole body is mangled and maimed with stripes and thou blasphemest against the gods; and, because thou hatest thy body, lo! thou sayest whatsoever pleaseth thee.

Sharbil said: If thou callest *me* audacious because I have endured these things, it is fit that thou, who hast inflicted them upon me, shouldest be called a murderer in thy acts and a blasphemer in thy words.

The judge said: Lo! thou hast insulted the emperors, and likewise the gods; and lo! thou insultest me also, in order that I may pronounce sentence of death upon thee quickly. But instead of this, which thou lookest for, I am prepared yet further to inflict upon thee bitter and severe tortures.

Sharbil said: Thou knowest what I have said to thee many times: instead of denunciations of threatening, proceed to show upon me the performance of the threat, that thou mayest be known to do the will of the emperors.

The judge said: Let him be torn with combs upon his legs and upon the sides of his thighs.

And the executioners did so, until his blood flowed and ran down upon the ground.

Sharbil said: Thou hast well done in treating me thus: because I have heard that one of the teachers of the Church hath said,[3193] "Scars *are* on my body, that I may come to the resurrection from the place of the dead." Me too, who was a dead man out of sight, lo! thine inflictions bring to life again.

The judge said: Let him be torn with combs on his face, since he is not ashamed of the nails which are driven in between his eyes.

And they tore him with combs upon his cheeks, and between the nails which were driven into them.

Sharbil said: I will not obey the emperors, who command that to be worshipped and honoured which is not of the nature of God, and is not God in its nature, but is the work of him that made it.

The judge said: Like as the emperors worship, so also worship thou; and that honour which the judges render, do thou render also.

Sharbil said: Even though *I* insult that which is the work of men and has no perception and no feeling of anything, *yet* do not *thou* insult God, the Maker of all, nor worship along with Him that which is not of Him, and is foreign to His nature.

The judge said: Does this your doctrine so teach you, that you should insult the very luminaries which give light to all the regions of the earth?

Sharbil said: Although it is not enjoined upon us to insult them, yet it is enjoined upon us not to worship them nor honour them, seeing that they are things made: for this were an insufferable[3194] wrong, that a thing made should be worshipped along with its Maker; and it is an insult to the Maker that His creatures should be honoured along with Himself.

[3193] [St. Paul's *Stigmata*. Gal. vi. 17; Phil. iii. 11.]

[3194] Or "bitter."—Tr.

The judge said: Christ whom thou confessest was hanged on a tree; and on a tree will I hang thee, like thy Master.

And they hanged him on a tree[3195] a long while.

Sharbil said: *As for* Christ, whom lo! thou mockest—see how thy many gods were unable to stand before Him: for lo! they are despised and rejected, and are made a laughing-stock and a jest by those who used formerly to worship them.

The judge said: How is it that thou renouncest the gods, and confessest Christ, who was hanged on a tree?

Sharbil said: This cross of Christ is the great boast of the Christians, since it is by this that the deliverance of salvation has come to all His worshippers, and by this that they have had their eyes enlightened, so as not to worship creatures along with the Creator.

The governor said: Let thy boasting of the cross be kept within thy own mind, and let incense be offered by thy hands to the gods.

Sharbil said: Those who have been delivered by the cross cannot any longer worship and serve the idols of error made *with hands*: for creature cannot worship creature, because it is itself also *designed to be* a worshipper of Him who made it; and that it should be worshipped along with its Maker is an insult to its Maker, as I have said before.

The governor said: Leave alone thy books which have taught thee *to speak* thus, and perform the command of the emperors, that thou idle not by the emperors' law.

But Sharbil said: Is this, then, the justice of the emperors, in whom thou takest such pride, that we should leave alone the law of God and keep their laws?

The governor said: The citation of the books in which thou believest, and from which thou hast quoted—it is this which has brought upon thee these afflictions: for, if thou hadst offered incense to the gods, great would have been thine honour, like as it was formerly, as priest of the gods.

Sharbil said: To thine unbelieving heart these things seem as if they were afflictions; but to the true heart "affliction imparts patience, and from it *comes* also experience, and from experience likewise the hope"[3196] of the confessor.[3197]

The governor said: Hang him up and tear him with combs upon his former wounds.

And, from the fury with which the judge urged on the executioners, his very bowels were almost seen. And, lest he should die under the combs and escape from still further tortures, he gave orders and they took him down.

And, when the judge saw that he was become silent and was not able to return him any further answer, he refrained from him a little while, until he began to revive.

[3195] Or "beam."—Tr.

[3196] Rom. v. 4.—Tr.

[3197] Lit. "of confessorship."—Tr.

Sharbil said: Why hast thou had pity upon me for even this little time, and kept me back from the gain of a confessor's death?[3198]

The governor said: I have not had pity on thee at all in refraining for a little while: thy silence it was that made me pause a little; and, if I had power beyond the law of the emperors, I should like to lay *other* tortures upon thee, so as to be more fully avenged on thee for thine insult toward the gods: for in despising me thou hast despised the gods; and I, on my part, have borne with thee and tortured thee thus, as a man who so deserves.

And the judge gave orders, and suddenly the curtain[3199] fell before him for a short time; and he settled and drew up the sentence[3200] which he should pronounce against him publicly.

And suddenly the curtain was drawn back again; and the judge cried aloud and said: As regards this Sharbil, who was formerly priest of the gods, but has turned this day and renounced the gods, and has cried aloud "I am a Christian," and has not trembled at the 684 gods, but has insulted them; and, further, has not been afraid of the emperors *and* their command; and, though I have bidden him sacrifice to the gods according to his former custom, has not sacrificed, but has treated them with the greatest insult: I have looked *into the matter*, and decided, that towards a man who doeth these things, even though he were *now* to sacrifice, it is not fit that any mercy should be shown; and that it is not fit that he should *any longer* behold the sun of his lords, because he has scorned their laws. I give sentence that, according to the law of the emperors, a strap[3201] be thrust into the mouth of the insulter, as into the mouth of a murderer, and that he depart outside of the city of the emperors with haste, as one who has insulted the lords of the city and the gods who hold authority over it. I give sentence that he be sawn with a saw of wood, and that, when he is near to die, then his head be taken off with the sword of the headsmen.

And forthwith a strap was thrust into his mouth with all speed, and the executioners hurried him off, and made him run quickly upon his burnt feet, and took him away outside of the city, a crowd of people running after him. For they had been standing looking on at his trial all day, and wondering that he did not suffer under his afflictions: for his countenance, which was cheerful, testified to the joy of his heart. And, when the executioners arrived at the place where he was to receive the punishment of death, the people of the city were with them, that they might see whether they did according as the judge had commanded, and hear what Sharbil might say at that season, so that they might inform the judge of the country.

[3198] Lit. "of confessorship."—Tr.

[3199] The Latin "velum," or rather its plur. "vela."

[3200] The Gk. ἀπόφασις.

[3201] This expression χαλινὸν ἐμβαλεῖν is used similarly in the life of Euthymus in *Eccl. Græc. Monumenta*, vol. ii. p. 240.

And they offered him some wine to drink, according to the custom of murderers to drink. But he said to them: I will not drink, because I wish to feel the saw with which ye saw me, and the sword which ye pass over my neck; but instead of this wine, which will not be of any use to me, give me a little time to pray, while ye stand. And he stood up, and looked toward the east,[3202] and lifted up his voice and said: Forgive me, Christ, all the sins I have committed against Thee, and all *the times in* which I have provoked Thee to anger by the polluted sacrifices of dead idols; and have pity on me and save me,[3203] and deliver me from the judgment to come; and be merciful to me, as Thou wast merciful to the robber; and receive me like the penitents who have been converted and have turned to Thee, as Thou also hast turned to them; and, whereas I have entered into Thy vineyard, at the eleventh hour, instead of judgment, deliver me from justice: let Thy death, which was for the sake of sinners, restore to life again my slain body in the day of Thy coming.

And, when the Sharirs of the city heard these things, they were very angry with the executioners for having given him leave to pray.

And, while the nails were remaining which had been driven in between his eyes, and his ribs were seen between the *wounds of the* combs, and while from the burning on his sides and the soles of his feet, which were scorched and burnt, and from the *gashes of the* combs on his face, and on his sides, and on his thighs, and on his legs, the blood was flowing and running down, they brought carpenters' instruments, and thrust him into a wooden vice, and tightened it upon him until the bones of his joints creaked with the pressure; then they put upon him a saw of iron, and began sawing him asunder; and, when he was just about to die, because the saw had reached to his mouth, they smote him with the sword and took off his head, while he was still squeezed down in the vice.

And Babai his sister drew near and spread out her skirt and caught his blood; and she said to him: May my spirit be united with thy spirit in the presence of Christ, whom thou hast known and believed.

And the Sharirs of the city ran and came and informed the judge of the things which Sharbil had uttered in his prayer, and how his sister had caught his blood. And the judge commanded them to return and give orders to the executioners that, on the spot where she had caught the blood of her brother, she also should receive the punishment of death. And the executioners laid hold on her, and each one of them severally put her to torture; and, with her brother's blood upon her, her soul took its flight from her, and they mingled her blood with his. And, when the executioners were entered into the city, the brethren and young men[3204] ran and stole away their two corpses; and they laid them in the burial-place of the father of Abshelama the bishop, on the fifth of Ilul, the eve *of the Sabbath*.

[3202] See *Teaching of the Apostles*, Ord. 1, p. 668, note 1.—Tr.

[3203] Lit. "have pity on my salvation."—Tr.

[3204] By a transposition of letters, B. reads "laics."

I wrote these Acts on paper—I, Marinus, and Anatolus, the notaries; and we placed them in the archives of the city, where the papers of the kings are placed.[3205]

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This Barsamya,[3206] the bishop, made a disciple of Sharbil the priest. And he lived in the days of Binus,[3207] bishop of Rome; in whose days the whole population of Rome assembled together, and cried out to the prætor[3208] of their city, and said to him: There are too many strangers in this our city, and these cause famine and dearness of everything: but we beseech thee to command them to depart out of the city. And, when he had commanded them to depart out of the city, these strangers assembled themselves together, and said to the prætor: We beseech thee, my lord, command also that the bones of our dead may depart with us. And he commanded them to take the bones of their dead, and to depart. And all the strangers assembled themselves together to take the bones of Simon Cephas and of Paul, the apostles; but the people of Rome said to them: We will not give you the bones of the apostles. And the strangers said to them: Learn ye and understand that Simon, who is called Cephas, is of Bethsaida of Galilee, and Paul the apostle is of Tarsus, a city of Cilicia. And, when the people of Rome knew that this matter was so, then they let them alone. And, when they had taken them up and were removing them from their places, immediately there was a great earthquake; and the buildings of the city were on the point of falling down, and *the city* was near being overthrown. And, when the people of Rome saw it, they turned and besought the strangers to remain in their city, and that the bones might be laid in their places *again*. And, when the bones of the apostles were returned to their places, there was quietness, and the earthquakes ceased, and the winds became still, and the air became bright, and the whole city became cheerful. And when the Jews and pagans saw it, they also ran and fell at the feet of Fabianus, the bishop of their city, the Jews crying out: We confess Christ, whom we crucified: He is the Son of the living-God, of whom the prophets spoke in their mysteries. And the pagans also cried out and said to him: We renounce idols and carved images, which are of no use, and we believe in Jesus the King, the Son of God, who has come and is to come again. And, what ever other doctrines there were in Rome and in all Italy, *the followers of* these also renounced their doctrines, like as the pagans had renounced theirs, and confessed the Gospel of the apostles, which was preached in the church.

[3205] B. has several lines here in addition.

[3206] The passage hence to the end is evidently a later addition by a person unacquainted with chronology: for it is stated at the beginning of these Acts that the transactions took place in the fifteenth year of Trajan, a.d. 112; but Fabianus (see next note) was not made bishop of Rome till the reign of Maximinus Thrax, about the year 236. [An index of the history of this postscript.]

[3207] B. reads “Fabianus:” in A. the first syllable, or rather letter, has been dropped.—The mention of Fabianus probably arose from the fact of his having instituted notaries for the express purpose of searching for and collecting the Acts of Martyrs.

[3208] The Greek ἔπαρχος.— Tr.

Here end the Acts of Sharbil the confessor.

Further, the Martyrdom of Barsamya,[3209] the Bishop of the Blessed City Edessa.

In the year four hundred and sixteen of the kingdom of the Greeks, that is the fifteenth year of the reign of the sovereign ruler, our lord, Trajan Cæsar, in the consulship of Commodus and Cyrillus,[3210] in the month Ilul, on the fifth day of the month, the day after Lysinus,[3211] the judge of the country, had heard *the case of* Sharbil the priest; as the judge was sitting in his judgment-hall, the Sharirs of the city came before him and said to him: We give information before thine Excellency concerning Barsamya, the leader of the Christians, that he went up to Sharbil, the priest, as he was standing and ministering before the venerable gods, and sent and called him to him secretly, and spoke to him, *quoting* from the books in which he reads in the church where their congregation meets, and recited to him the belief of the Christians, and said to him, "It is not right for thee to worship many gods, but *only* one God, and His Son Jesus Christ"—until he made him a disciple, and induced him to renounce the gods whom he had formerly worshipped; and by means of Sharbil himself also many have become disciples, and are gone down to the church, and lo! this day they confess Christ; and even Avida, and Nebo,[3212] and Barcalba, and Hafsai, honourable and chief persons of the city, have yielded to Sharbil in this. We, accordingly, as Sharirs of the city, make *this* known before thine Excellency, in order that we may not receive punishment as offenders for not having declared before thine Excellency the things which were spoken in secret to Sharbil by Barsamya the guide of the church. Thine Excellency now knoweth what it is right to command in respect of this said matter.

And, immediately that the judge heard these things, he sent the Sharirs of the city, and some of his attendants with them, to go down to the church and bring up Barsamya from the church. And they led him and brought him up to the judgment-hall of the judge; and there went up many Christians with him, saying: We also will die with Barsamya, because we too are of one mind with him in respect to the doctrine of which he made Sharbil a disciple, and in all that he spoke to him, and in all *the instruction* that Sharbil received from him, so that he was persuaded by him, and died for the sake of that which he heard from him. 68

[3209] This is taken from the ms. cited as B. in the *Acts of Sharbil*. There is an Armenian version or extract of this still in existence: see Dr. Alishan's letter referred to on p. 665. [See elucidation, p. 689, *infra*.]

[3210] This is a mistake for Cerealis, and the consulate meant must be that of Commodus Verus and Tutilius Cerealis, which was in the ninth (not fifteenth) year of Trajan, which agreed with the 416th year of the Greeks, or a.d. 105.

[3211] See note on p. 678.

[3212] Called Labu at p. 678.

And the Sharirs of the city came, and said to the judge: Barsamya, as thine Excellency commanded, lo! is standing at the door of the judgment-hall of thy Lordship;[3213] and honourable chief-persons of the city, who became disciples along with Sharbil, lo! are standing by Barsamya, and crying out, "We will all die with Barsamya, who is our teacher and guide."

And, when the judge heard those things which the Sharirs of the city had told him, he commanded them to go out and write down the names of the persons who were crying out, "We will die with Barsamya." And, when they went out to write down *the names of* these persons, those who so cried out were too many for them, and they were not able to write down their names, because they were so many: for the cry kept coming to them from all sides, that they "would die for Christ's sake along with Barsamya."

And, when the tumult of the crowd became great, the Sharirs of the city turned back, and came in to the judge, and said to him: We are not able to write down the names of the persons who are crying aloud outside, because they are too many to be numbered. And the judge commanded that Barsamya should be taken up to the prison, so that the crowd might be dispersed which was collected together about him, lest through the tumult of the multitude there should be some mischief in the city. And, when he went up the gaol, those who had become disciples along with Sharbil continued with him.

And after many days were passed the judge rose up in the morning and went down to his judgment-hall, in order that he might hear *the case of* Barsamya. And the judge commanded, and they brought him from the prison; and he came in and stood before him. The officers said: Lo, he standeth before thine Excellency.

The judge said: Art thou Barsamya, who hast been made ruler and guide of the people of the Christians, and didst make a disciple of Sharbil, who was chief-priest of the gods, and used to worship them?

Barsamya said: It is I who have done this, and I do not deny it; and I am prepared to die for the truth of this.

The judge said: How is it that thou wast not afraid of the command of the emperors, *so* that, when the emperors commanded that every one should sacrifice, thou didst induce Sharbil, when he was standing and sacrificing to the gods and offering incense to them, to deny that which he had confessed, and confess Christ whom he had denied?

Barsamya said: I was assuredly[3214] made a shepherd of men, not for the sake of those only who are found, but also for the sake of those who have strayed from the fold of truth, and become food for the wolves of paganism; and, had I not sought to make Sharbil a disciple, at my hands would his blood have been required; and, if he had not listened to me, I should have been innocent of his blood.

[3213] Lit. "authority."—Tr.

[3214] See note 6 on p. 658.—Tr. [The Syriac for "assuredly."]

The judge said: Now, therefore, since thou hast confessed that it was thou that madest Sharbil a disciple, at thy hands will I require his death; and on this account it is right that thou rather than he shouldest be condemned before me, because by thy hands he has died the horrible deaths of grievous tortures for having abandoned the command of the emperors and obeyed thy words.

Barsamya said: Not to my words did Sharbil become a disciple, but to the word of God which He spoke: "Thou shalt not worship images and the likenesses of men." And it is not I alone that am content to die the death of Sharbil for his confession of Christ, but also all the Christians, members of the Church, are likewise eager for this, because they know that they will secure their salvation before God thereby.

The judge said: Answer me not in this manner, like Sharbil thy disciple, lest thine own torments be worse than his; but promise that thou wilt sacrifice before the gods on his behalf.

Barsamya said: Sharbil, who knew not God, I taught to know *Him:* and dost thou bid *me*, who have known God from my youth, to renounce God? God forbid that I should do this thing!

The judge said: Ye have made the whole creation disciples of the teaching of Christ; and lo! they renounce the many gods whom the many worshipped. Give up this way of thinking,[3215] lest I make those who are near tremble at thee as they behold thee to-day, and those also that are afar off as they hear of the torments to which thou art condemned.

Barsamya said: If God is the help of those who pray to Him, who is he that can resist them? Or what is the power that can prevail against them? Or thine own threats—what can they do to them: to men who, before thou give commandment concerning them that they shall die, have their death *already* set before their eyes, and are expecting it every day?

The judge said: Bring not the subject of Christ before my judgment-seat; but, instead of this, obey the command of the emperors, who command to sacrifice to the gods.

Barsamya said: Even though we should not lay the subject of Christ before thee, *yet* the sufferings of Christ are portrayed indelibly[3216] in the worshippers of Christ; and, even more 687 than thou hearkenest to the commands of the emperors, do we Christians hearken to the commands of Christ the King of kings.

The judge said: Lo! thou hast obeyed Christ and worshipped him up to his day: henceforth obey the emperors, and worship the gods whom the emperors worship.

Barsamya said: How canst thou bid me renounce that in which I was born? when lo! thou didst exact *punishment* for this at the hand of Sharbil, and saidst to him: Why hast thou renounced the paganism in which thou wast born, and confessed Christianity to which thou wast a stranger? Lo! even before I came into thy presence thou didst thyself give testimony *on the matter* beforehand, and saidst to Sharbil: The Christians, to whom thou art gone *over*, do not renounce that in which they were born, but continue in it. Abide, therefore, by the word, which thou hast spoken.

[3215] Lit. "this mind."—Tr.

[3216] Lit. "portrayed and fixed."—Tr.

The judge said: Let Barsamya be scourged, because he has rebelled against the command of the emperors, and has caused those also who were obedient to the emperors to rebel with him.

And, when he had been scourged by five *men*, he said to him: Reject not the command of the emperors, nor insult the emperors' gods.

Barsamya said: Thy mind is greatly blinded, O judge, and so also is that of the emperors who gave thee authority; nor are the things that are manifest seen by you; nor do ye perceive that lo! the whole creation worships Christ; and thou sayest to me, Do not worship Him, as if I alone worshipped Him—Him whom the watchers[3217] above worship on high.

The judge said: But if *ye* have taught *men* to worship Christ, who is it that has persuaded those above to worship Christ?

Barsamya said: Those above have themselves preached, and have taught those below concerning the living worship of the King Christ, seeing that they worship Him, and His Father, together with His divine Spirit.[3218]

The judge said: Give up these things which your writings teach you, and which ye teach also to others, and obey those things which the emperors have commanded, and spurn not their laws—lest ye be spurned by means of the sword from the light of this venerable sun.

Barsamya said: The light which passeth away and abideth not is not the true light, but is *only* the similitude of that true light, to whose beams darkness cometh not near, which is reserved and standeth fast for the true worshippers of Christ.

The judge said: Speak not before me of anything *else* instead of that about which I have asked thee, lest I dismiss thee from life to death, for denying this light which is seen and confessing that which is not seen.

Barsamya said: I cannot leave alone that about which thou askest me, and speak of that about which thou dost not ask me. It was thou that spakest to me about the light of the sun, and I said before thee that there is a light on high which surpasses in its brightness that of the sun which thou dost worship and honour. For an account will be required of thee for worshipping thy fellow-*creature* instead of God thy Creator.

The judge said: Do not insult the very sun, the light of creatures, nor set thou at nought the command of the emperors, nor contentiously resist the lords of the country, who have authority in it.

[3217] [Guardian angels.] Comp. Dan. iv. 13. This designation was given to angels after the captivity, in which the Jews had become familiar with the doctrine of tutelary deities.—Tr.

[3218] Lit. "the Spirit of His Godhead."—Tr.

Barsamya said: Of what avail is the light of the sun to a blind man that cannot see it? For without the eyes of the body, it is not possible for its beams to be seen. *So* that by this thou mayest know that it is the work of God, forasmuch as it has no power *of its own* to show its light to the sightless.

The judge said: When I have tortured thee as thou deservest, then will I write word about thee to the Imperial government, *reporting* what insult thou hast offered to the gods, in that thou madest a disciple of Sharbil the priest, one who honoured the gods, and that ye despise the laws of the emperors, and that ye make no account of the judges of the countries, and live like barbarians, *though* under the authority of the Romans.

Barsamya said: Thou dost not terrify me by these things which thou sayest. It is true, I am not in the presence of the emperors to-day; yet lo! before the authority which the emperors have given thee I am now standing, and I am brought to trial, because I said, I will not renounce God, to whom the heavens and the earth belong, nor His Son Jesus Christ, the King of all the earth.

The judge said: If thou art indeed assured of this, that thou art standing and being tried before the authority of the emperors, obey their commands, and rebel not against their laws, lest like a rebel thou receive the punishment of death.

Barsamya said: But if those who rebel against the emperors, *even* when they justly rebel, are deserving of death, as thou sayest; for those who rebel against God, the King of kings, even the punishment of death by the sword is too little.

The judge said: It was not that thou shouldest expound in my judgment-hall that thou wast brought in before me, because the trial on which thou standest has but little concern with expounding, but much concern with the punishment of death, for those who insult the emperors and comply not with their laws. 688

Barsamya said: Because God is not before your eyes, and ye refuse to hear the word of God; and graven images that are of no use, “which have a mouth and speak not,” are accounted by you as though they spake, because your understanding is blinded by the darkness of paganism in which ye stand—

The judge *interrupting* said: Leave off those things thou art saying, for they will not help thee at all, and worship the gods, before the bitter *tearings of* combs and harsh tortures come upon thee.

Barsamya said: Do thou *too* leave off the many questions which lo! thou askest me, and give command for the stripes and the combs with which thou dost menace me: for thy words will not help thee so much as thy inflictions will help me.

The judge said: Let Barsamya be hanged up and torn with combs.

And at that very moment there came to him letters from Alusis[3219] the chief proconsul, father of emperors.[3220] And he commanded, and they took down Barsamya, and he was not torn with combs; and they took him outside of the hall of judgment.

And the judge commanded that the nobles, and the chief persons, and the princes, and the honourable persons of the city, should come before him, that they might hear what was the order that was issued by the emperors, by the hand of the proconsuls, the rulers of the countries under the authority of the Romans. And it was found that the emperors had written by the hand of the proconsuls to the judges of the countries:[3221] "Since our Majesty commanded that there should be a persecution against the people of the Christians, we have heard and learned, from the Sharirs whom we have in the countries under the dominion of our Majesty, that the people of the Christians are persons who eschew murder, and sorcery, and adultery, and theft, and bribery and fraud, and those things for which the laws of our Majesty also exact punishment from those who commit them. We, therefore, in our impartial justice, have commanded that on account of these things the persecution of the sword shall cease from them, and that there shall be rest and quietness in all our dominions, they continuing to minister according to their custom and no man hindering them. It is not, however, towards them that we show clemency, but towards their laws, agreeing as they do with the laws of our Majesty. And, if any man hinder them after this our command, that sword which is ordered by us to descend upon those who despise our command, the same do we command to descend upon those who despise this decree of our clemency."

And, when this command of the emperor's clemency was read, the whole city rejoiced that there was quietness and rest for every man. And the judge commanded, and they released Barsamya, that he might go down to his church. And the Christians went up in great numbers to the judgment-hall, together with a great multitude of the population of the city, and they received Barsamya with great and exceeding honour, repeating psalms before him, according to their custom; *there went* also the wives of the chief of the wise men. And they thronged *about him*, and saluted him, and called him "the persecuted confessor," "the companion of Sharbil the martyr." And he said to them: Persecuted I am, like yourselves; but from the tortures and combs of Sharbil and his companions I am clean escaped.[3222] And they said to him: We have heard from thee that a teacher of the Church has said, "The will, according to what it is, so is it accepted."[3223] And, when he was entered into the church, he and all the people that were with him, he stood up and prayed, and blessed them and sent them away to their homes rejoicing and praising God for the deliverance which He had wrought for them and for the Church.

[3219] This seems to be *Lusius* Quietus, Trajan's general in the East at this time.

[3220] Or "kings."—Tr.

[3221] We have here probably the most authentic copy of the edict of Trajan commanding the stopping of the persecution of the Christians, as it was taken down at the time by the reporters who heard it read.

[3222] Lit. "am far removed."—Tr.

[3223] 2 Cor. viii. 12. Both the Peshito and the Greek (if τίς be rejected) have "what it *hath*:" not "what it *is*."—Tr.

And the day after Lysinas[3224] the judge of the country had set his hand to these Acts, he was dismissed from his authority.

I Zenophilus and Patrophilus are the notaries who wrote these Acts, Diodorus and Euterpes,[3225] Sharirs of the city, bearing witness with us by setting-to their hand, as the ancient laws of the ancient kings command.

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This[3226] Barsamya, bishop of Edessa, who made a disciple of Sharbil, the priest of the same city, lived in the days of Fabianus, bishop of the city of Rome. And ordination to the priesthood was received by Barsamya from Abshelama, who was bishop in Edessa; and by Abshelama ordination was received from Palut the First; and by Palut ordination was received from Serapion, bishop of Antioch; and by Serapion ordination was received from Zephyrinus, bishop of Rome; and Zephyrinus of Rome received ordination from Victor of the same place, *viz.*, Rome; and Victor received ordination from Eleutherius; and Eleutherius received it from Soter; and Soter received it from Anicetus; and Anicetus received it from Dapius;[3227] and Dapius received it from Telesphorus; and Telesphorus received it from Xystus;[3228] and Xystus received it from Alexander; and Alexander received it from Evartis;[3229] and Evartis received it from Cletus; and Cletus received it from Anus;[3230] and Anus received it from Simon Cephas; and Simon Cephas received it from our Lord, together with his fellow-apostles, on the first day of the week, *the day* of the ascension of our Lord to His glorious Father, which was the fourth day of Heziran,[3231] which was is the nineteenth[3232] year of the reign of Tiberius Cæsar, in the consulship of Rufus and Rubelinus, which year was the

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[3224] See note on p. 678.—Tr.

[3225] Perhaps "Eutropius."

[3226] What follows, down to the end, is a much later addition, evidently made by the same ignorant person as that at p. 685, above: see note 2 there.

[3227] That is "Pius." The blunder arose from taking the prefix D (?) as a part of the name.

[3228] i.e., "Sixtus."—Tr.

[3229] Or "Eortis." The person referred to is "Evaristus." Cureton reads "Erastus:" it does not appear why.—Tr.

[3230] i.e., "Linus:" see p. 675, note 3.—Tr.

[3231] See note 3 on p. 667.—Tr. [Also see p. 666, *supra.*]

[3232] Put by mistake for "sixteenth," which agrees with the statement of Julius Africanus as to the date of our Lord's death; also with the year of the consulate of Rubellius Geminus and Fufius Geminus (the persons intended below), and with the year of the Greeks 341, which was a.d. 29 or 30.

year 341; for in the year 309 occurred the advent[3233] of our Saviour in the world, according to the testimony which we ourselves have found in a correct register[3234] among the archives, which errs not at all in whatever it sets forth.

Here endeth the martyrdom of Barsamya, bishop of Edessa.

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[3233] Prop. "rising," as of the sun.—Tr.

[3234] The Greek ειλητάριον: see Du Fresne, *Glossarium*.

Elucidation.

(See p. 665, note 4. Also, p. 685, note 1, of Barsamya.)

I found at the Armenian Convent of St. Lazarus, near Venice, a version of the *Letter of Abgar*, translated into French "from the Armenian version of the fifth century," and published in 1868, which is now before me. It ascribes the original to *Laboubnia*, and adds: "The name *Léroubna*, mentioned only by *Moses of Chorène*, was not repeated after him by any one else, save, perhaps, *Mekhitar d'Aïrivank* (one of our chroniclers of the thirteenth century), who puts him among our historians, between *Tatien* and *Mar Ibas Gadina*, but without affirming whether he knew him only by name or also by his writings." The editor goes on to speak of his correspondence with Dr. Cureton (a.d. 1864) which is referred to in note 4, p. 665, *supra*. He notes the incomplete and mutilated character of the Syriac copies used by Cureton, and congratulates himself on the entire and integral condition of the Armenian, which he found in 1852 in the Imperial Library at Paris, as *Codex No. 88, mss. Armen*. Here the name of the author is given as *Laboubnia*, and agrees with the Syriac. The interpolations he regards as made after the fourth century.

Ancient Syriac Documents.

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Martyrdom of Habib the Deacon.[3235]

In the month Ab,[3236] of the year six hundred and twenty of the kingdom of Alexander the Macedonian, in the consulate of Licinius and Constantine,[3237] which is the year in which he[3238] was born, in the magistracy[3239] of Julius and Barak, in the days of Cona,[3240] bishop of Edessa, Licinius made a persecution against the Church and all the people of the Christians, after that first persecution which Diocletian the emperor had made. And Licinius the emperor commanded that there should be sacrifices and libations, and that the altars in every place should be restored, that they might burn sweet spices and frankincense before Zeus.

And, when many were persecuted, they cried out of their own accord: We are Christians; and they were not afraid of the persecution, because these who were persecuted were more numerous than those who persecuted *them*.

Now Habib, who was of the village of Telzeha[3241] and had been made a deacon, went secretly into the churches which were in the villages, and ministered and read the Scriptures, and encouraged and strengthened many by his words, and admonished them to stand fast in the truth of their belief, and not to be afraid of the persecutors; and gave them directions.

And, when many were strengthened by his words, and received his addresses affectionately, being careful not to renounce the covenant they had made, and when the Sharirs of the city, the men who had been appointed with reference to this particular matter, heard of it, they went in and informed Lysanias, the governor who was in the town of Edessa, and said to him: Habib, who is a deacon in the village of Telzeha, goes about and ministers secretly in every place, and resists the command of the emperors, and is not afraid.

And, when the governor heard these things, he was filled with rage against Habib; and he made a report, and sent and informed Licinius the emperor of all those things which Habib was doing; *he wished* also to ascertain[3242] what command would be issued respecting him and *the rest of* those who would not sacrifice. *For* although a command had been issued that every one should sacrifice, yet it had not been commanded what should be done to those who did not sacrifice: because they had heard that Constantine, the commander[3243] in Gaul and Spain, was become a Christian and did not sacrifice. And Licinius the emperor *thus* command Lysanias the governor: Whoever it is that has been so daring as to transgress our command, our Majesty has commanded that he shall be burned[3244] with fire; and that all others who do not consent to sacrifice shall be put to death by the sword.

[3235] This is found in the same ms. as the preceding: Cod. Add. 14,645, fol. 238, vers.

[3236] August.—Tr.

[3237] They were consuls together in a.d. 312, 313, 315.

[3238] It does not appear who is meant.—Tr.

[3239] The Greek στρατηγία, with a Syriac termination. Στρατηγοί was used for the Latin *Magistratus* or *Duumviri*.

[3240] He laid the foundation of the church at Edessa a.d. 313: see Assem., *Bibl. Orient.*, vol. i. p. 394.

[3241] Called “Thelsæa” by Metaphrastes, p. 700, *infra*.

[3242] Lit. “learn and see.”—Tr.

Now, when this command came to the town of Edessa, Habib, in reference to whom the report had been made, was gone across *the river* to the country of the people of Zeugma,[3245] to minister there also secretly. And, when the governor sent and inquired for him in his village, and in all the country round about, and he was not to be found, he commanded that all his family should be arrested, and also the inhabitants of his village; and they arrested them and put them in irons, his mother and the rest of his family, and also some of the people of his village; and they brought them to the city, and shut them up in prison.

And, when Habib heard what had taken place, he considered in his mind and pondered anxiously in his thoughts: It is expedient for me, *said he*, that I should go and appear before the judge of the country, rather than that I should remain in secret and others should be brought in *to him* and be crowned *with martyrdom* because of me, and that I should find myself in great shame. For in what respect will the name of Christianity help him who flees from the confession of Christianity? Lo! if he flee from this, the death of nature is before him whithersoever he goes, and escape from it he cannot, because this is decreed against all 69 the children of Adam.

And Habib arose and went to Edessa secretly, having prepared his back for the stripes and his sides for the combs, and his person for the burning of fire. And he went immediately[3246] to Theotecna,[3247] a veteran[3248] who was chief of the band of attendants[3249] on the governor; and he said to him: I am Habib of Telzeha, whom ye are inquiring for. And Theotecna said to him: If so be that no one saw thee coming to me, hearken to me in what I say to thee, and depart and go away to the place where thou hast been, and remain there in this time *of persecution*; and of this, that thou camest to me and spakest with me and that I advised thee thus, let no one know or be aware. And about thy family and the inhabitants of thy village, be not at all anxious: for no one will at all hurt them; but they will be in prison a few days only, and *then* the governor will let them go: because against them the emperors have not commanded anything serious or alarming. But, if on the contrary thou wilt not be persuaded by me in regard to these things which I have said to thee, I am clear of thy blood: because, if so be that thou appear before the judge of the country, thou wilt not escape from death by fire, according to the command of the emperors which they have issued concerning thee.

[3243] The word used is probably ἐντολικός = *præfectus*: see Dr. Payne Smith, *Thes. Syr.*—Tr.

[3244] Dr. Wright's reading, by the change of a letter, for "shall perish."—Tr.

[3245] This place was on the right bank of the Euphrates, and derived its name from a bridge of boats laid across the river there. It was about forty miles from Edessa.—Tr.

[3246] Cureton has ***, which he renders "alone." Dr. Payne Smith considers this a mistake for ***.—Tr.

[3247] In Latin, "Theotecnus."

[3248] Or "an old man."—Tr.

[3249] The Gk. τάξις here used corresponds to the Latin *officium*. See note 4 on p. 679.

Habib said to Theotecna: It is not about my family and the inhabitants of my village that I am concerned, but for my own salvation, lest it should be forfeited. About this too I am much distressed, that I did not happen to be in my village on the day that the governor inquired for me, and that on my account lo! many are put in irons, and I have been looked upon by him as a fugitive. Therefore, if so be that thou wilt not consent to my request and take me in before the governor, I will go alone and appear before him.

And, when Theotecna heard him speak thus to him, he laid hold of him firmly, and handed him over to his assistants,[3250] and they went together to conduct him to the judgment-hall of the governor. And Theotecna went in and informed the governor, and said to him: Habib of Telzeha, whom thine Excellency was inquiring for, is come. And the governor said: Who is it that has brought him? and where did they find him? and what did he do where he was? Theotecna said to him: He came hither himself, of his own accord, and without the compulsion of any one, since no one knew anything about him.

And when the governor heard *this*, he was greatly exasperated against him; and thus he spoke: This *fellow*, who has so acted, has shown great contempt towards me and has despised me, and has accounted me as no judge; and, because he has so acted, it is not meet that any mercy should be shown towards him; nor yet either that I should hasten to pass sentence of death against him, according to the command of the emperors concerning him; but it is meet for me to have patience with him, so that the bitter torments and punishments *inflicted on him* may be the more abundant, and that through him I may terrify many *others* from daring again to flee.

And, many persons being collected together and standing by him at the door of the judgment-hall, some of whom were members of the body of attendants, and some people of the city, there were some of them that said to him: Thou hast done badly in coming and showing thyself to those who were inquiring for thee, without the compulsion of the judge; and there were *others*, again, who said to him: Thou hast done well in coming and showing thyself of thine own accord, rather than that the compulsion of the judge should bring thee:

[3250] Or “domestics.”—Tr.

for now is thy confession of Christ known to be of thine own will, and not from the compulsion of men.

And those things which the Sharirs of the city had heard from those who were speaking to him as they stood at the door of the judgment-hall—and this circumstance also in particular, that he had gone secretly to Theotecna and that he had not been willing to denounce him, had been heard by the Sharirs of the city—everything that they had heard they made known to the judge.

And the judge was enraged against those who had been saying to Habib: Wherefore didst thou come and show thyself to the judge, without the compulsion of the judge himself? And to Theotecna he said: It is not seemly for a man who has been made chief over his fellows to act deceitfully in this manner towards his superior, and to set at nought the command of the emperors, which they issued against Habib the rebel, that he should be burned with fire.

Theotecna said: I have not acted deceitfully against my fellows, neither was it my purpose to set at naught the command which the emperors have issued: for what am I before thine Excellency, that I should have dared to do this? But I strictly questioned him as to that for which thine Excellency also has demanded an account at my hands, that I might know and see whether it was of his own free will that he came hither or whether the compulsion of thine Excellency brought him by the hand of others; and, when I heard from him that he came of his own accord, I carefully brought him to the honourable door of the judgment-hall of thy Worship.[3251] 692

And the governor hastily commanded, and they brought in Habib before him. The officers said: Lo! he standeth before thine Excellency,

And he began to question him thus, and said to him: What is thy name? And whence art thou? And what art thou?

He said to him: My name is Habib, and I am from the village of Telzeha, and I have been made a deacon.

The governor said: Wherefore hast thou transgressed the command of the emperors, and dost minister in thine office of deacon, which thou art forbidden by the emperors to do, and refusest to sacrifice to Zeus, whom the emperors worship?

Habib said: We are Christians; we do not worship the works of men, who are nothing, whose works also are nothing; but we worship God, who made the men.

The governor said: Persist not in that daring mind with which thou art come into my presence, and insult not Zeus, the great boast of the emperors.

Habib said: But this Zeus is an idol, the work of men. It is very well for thee to say that I insult him. But, if the carving of him out of wood and the fixing of him with nails proclaim aloud concerning him that he is made, how sayest thou to me that I insult him? since lo! his insult is from himself, and against himself.

[3251] Lit. “rectitude.”—Tr.

The governor said: By this very thing, that thou refusest to worship him, thou insultest him.

Habib said: But, if because I do not worship him I insult him, how great an insult, then, did the carpenter inflict on him, who carved him with an axe of iron; and the smith, who smote him and fixed him with nails!

And, when the governor heard him speak thus he commanded him to be scourged without pity. And, when he had been scourged by five *men*, he said to him: Wilt thou now obey the emperors? For, if thou wilt not obey *them*, I will tear thee severely with combs, and I will torture thee with all *kinds of* tortures, and then at last I will give command concerning thee that thou be burned with fire.

Habib said: These threats with which lo! thou art seeking to terrify me, are much meaner and paltrier than those which I had already settled it in my mind to endure: therefore[3252] came I and made my appearance before thee.

The governor said: Put him into the iron cask[3253] for murderers, and let him be scourged as he deserves. And, when he had been scourged, they said to him: Sacrifice to the gods. But he cried aloud, and said: Accursed are your idols, and so are they who join with you in worshipping them like you.

And the governor commanded, and they took him up to the prison; but they refused him permission to speak with his family, or with the inhabitants of his village, according to the command of the judge. On that day was the festival of the emperors.

And on the second of Ilul the governor commanded, and they brought him from the prison. And he said to him: Wilt thou renounce the profession thou hast made[3254] and obey the command which the emperors issue? For, if thou wilt not obey, with the bitter tearings of combs will I make thee obey them.

Habib said: I have not obeyed them, and moreover it is settled in my mind that I will not obey them—no, not even if thou lay upon me punishments still worse than those which the emperors have commanded.

The governor said: By the gods I swear, that, if thou do not sacrifice, I will leave no harsh and bitter *sufferings untried* with which I will not torture thee: and we shall see whether Christ, whom thou worshippest, will deliver thee.

Habib said: All those who worship Christ are delivered through Christ, because they worship not creatures along with the Creator of creatures.

[3252] Lit. “then.”—Tr.

[3253] See note 3 on p. 681.—Tr.

[3254] Lit. “Wilt thou renounce that in which thou standest?”—Tr.

The governor said: Let him be stretched out and be scourged with whips, until there remain not a place in his body on which he has not been scourged.

Habib said: *As for* these inflictions, which thou supposest to be *so* bitter with their lacerations,[3255] out of them are plaited crowns of victory for those who endure them.

The governor said: How call ye afflictions ease, and account the torments of your bodies a crown of victory?

Habib said: It is not for thee to ask me concerning these things, because thine unbelief is not worthy to hear the reasons of them. That I will not sacrifice I have said *already*, and I say *so still*.

The governor said: Thou art subjected to these punishments because thou deservest them: I will put out thine eyes, which look upon this Zeus and are not afraid of him; and I will stop thine ears, which hear the laws of the emperors and tremble not.

Habib said: To the God whom thou deniest here belongs that other world; and there wilt thou *be made to* confess Him with scourgings, though thou hast again denied Him. 69

The governor said: Leave alone that world of which thou hast spoken, and consider anxiously now, that from this punishment to which lo! thou art being subjected there is no one that can deliver thee; unless indeed the gods deliver thee, on thy sacrificing to them.

Habib said: Those who die for the sake of the name of Christ, and worship not those objects that are made and created, will find their life in the presence of God;[3256] but those who love the life of time more than that—their torment will be for ever.

And the governor commanded, and they hanged him up and tore him with combs; and, while they were tearing him with the combs, they knocked him about. And he was hanging a long while, until the shoulder blades of his arms creaked.

The governor said to him: Wilt thou comply even now, and put on incense before Zeus there?[3257]

Habib said: Previously to these sufferings I did not comply with thy demands: *and* now that lo! I have undergone them, how thinkest thou that I shall comply, and thereby lose that which I have gained by them?

The governor said: By punishments fiercer and bitterer than these I am prepared to make thee obey, according to the command of the emperors, until thou do their will.

Habib said: Thou art punishing me for not obeying the command of the emperors, when lo! thou thyself also, whom the emperors have raised to greatness and made a judge, hast transgressed their command, in that thou hast not done to me that which the emperors have commanded thee.

[3255] Lit. "scourgings."—Tr.

[3256] [Seems to be a reference to Rev. xx. 4.]

[3257] Pointing to the image.—Tr.

The governor said: Because I have had patience with thee, *therefore* hast thou spoken thus, like a man that brings an accusation.

Habib said: Hadst thou not scourged me, and bound me, and torn me with combs, and put my feet in fetters,[3258] there *would* have been room to think that thou hadst had patience with me. But, if these things take place in the meanwhile, where is the patience towards me of which thou hast spoken?

The governor said: These things which thou hast said will not help thee, because they all go against thee, and they will bring upon thee inflictions bitterer even than those which the emperors have commanded.

Habib said: Had I not been sensible that they would help me, I should not have spoken a single word about them before thee.

The governor said: *I* will silence thy speeches, and at the same time as regards thee pacify the gods, whom thou hast not worshipped; and I will satisfy the emperors in respect to thee, as regards thy rebellion against their commands.

Habib said: I am not afraid of the death with which thou seekest to terrify me; for, had I been afraid of it, I should not have gone about from house to house and ministered: on which account I did so minister.[3259]

The governor said: How is it that thou worshippest and honourest a man, but refusest to worship and honour Zeus there?

Habib said: I worship not a man, because the Scripture[3260] teaches me,[3261] "Cursed is every one that putteth his trust in man;" but God, who took upon Him a body and became a man, *Him* do I worship, and glorify.

The governor said: Do thou that which the emperors have commanded; and, as for that which is in thy own mind, if thou art willing to give it up, *well;* but, if thou art not willing, *then* do not abandon it.

Habib said: To do both these things is impossible: because falsehood is contrary to truth, and it is impossible that that should be banished from my thoughts which is firmly fixed in my mind.

The governor said: By inflictions bitter and severe will I make thee dismiss from thy thoughts that of which thou hast said, It is firmly fixed in my mind.

Habib said: *As for* these inflictions by which thou thinkest that it will be rooted out of my thoughts, by means of these it is that it grows within my thoughts, like a tree which bears fruit.

[3258] Or "the stocks." The word is of the most indefinite kind, answering to ξύλον and *lignum*.—Tr.

[3259] For this sense, which appears to be the one intended, it is necessary to change *** into ***.—Tr.

[3260] [Jer. xvii. 5.]

[3261] Lit. "it is written for me."—Tr.

The governor said: What help will stripes and combs give to that tree of thine? and more especially at the time when I shall command fire against it, to burn it up without pity.

Habib said: It is not on those things at which thou lookest that I look, because I contemplate the things which are out of sight; and therefore I do the will of God, the Maker *of all things*, and not that of an idol made *with hands*, which is not sensible of anything whatever.

The governor said: Because he thus denies the gods whom the emperors worship, let him be torn with combs in addition to his former tearings: for, amidst the many questions which I have had the patience to ask him, he has forgotten his former tearings.

And, while they were tearing him, he cried aloud and said: "The sufferings of this time are not equal to that glory which shall be revealed in"[3262] those who love Christ.

And, when the governor saw that even under these inflictions he refused to sacrifice, he said to him: Does your doctrine so teach you, that you should hate your own bodies?

Habib said: Nay, we do not hate our bodies: the Scripture distinctly teaches us, "Whosoever shall lose his life shall find it."[3263] But another thing too it teaches us: that we should "not cast that which is holy to dogs, nor cast pearls before swine."[3264]

The governor said: I know that in speaking thus thy sole object is that my rage and the wrath of my mind may be excited, and that I may pronounce sentence of death against thee speedily. I am not going, then, to be hurried on to that which thou desirest; but I will have patience: not; indeed, for thy relief, but so that the tortures inflicted on thee may be increased, and that thou mayest see thy flesh falling off before thy face by means of the combs that are passing over thy sides.

Habib said: I myself also am looking for this, that thou shouldst multiply thy tortures upon me, even as thou hast said.

The governor said: Submit to the emperors, who have power to do whatsoever they choose.

Habib said: It is not of men to do whatsoever they choose, but of God, whose power is in the heavens, and over all the dwellers upon earth; "nor is there any that may rebuke His hands[3265] and say to Him, 'What doest Thou?'"

The governor said: For this insolence of thine, death by the sword is too small. I, however, am prepared to command *the infliction* upon thee of a death more bitter than that of the sword.

Habib said: And I, too, am looking for a death which is more lingering than that of the sword, which thou mayest pronounce upon me at any time thou choosest.

[3262] Rom. viii. 18.—Tr.

[3263] Matt. x. 39.—Tr.

[3264] Matt. vii. 6.—Tr.

[3265] Chaldee, "restrain (literally, *smite*) His hand." See Dan. iv. 35.—Tr.

And thereupon the governor proceeded to pass sentence of death upon him. And he called out aloud before his attendants, and said, whilst they were listening to him, as were also the nobles of the city: This Habib, who has denied the gods, as ye have also heard from him, and furthermore has reviled the emperors, deserves that his life should be blotted out from beneath this glorious Sun, and that he should not *any longer* behold this luminary, associate of gods; and, had it not been commanded by former emperors that the corpses of murderers should be buried, it would not be right that the corpse of this *fellow* either should be buried, because he has been so insolent. I command, that a strap be put into his mouth, as into the mouth of a murderer, and that he be burned by a slow lingering fire, so that the torment of his death may be increased.

And he went out from the presence of the governor, with the strap thrust into his mouth; and a multitude of the people of the city ran after him. And the Christians were rejoicing, forasmuch as he had not turned aside nor quitted his post;[3266] but the pagans were threatening him, for refusing to sacrifice. And they led him forth by the western archway, over against the cemetery,[3267] which was built by[3268] Abshelama,[3269] the son of Abgar. And his mother was clad in white, and she went out with him.

And, when he was arrived at the place where they were going to burn him, he stood up and prayed, as did all those who came out with him; and he said: "O King Christ, since Thine is this world, and Thine the world to come, behold and see, that, while I might have fled from these afflictions, I did not flee, in order that I might not fall into the hands of Thy justice: may this fire, in which I am to be burned, serve me for a recompense before Thee, so that I may be delivered from that fire which is not quenched; and receive Thou my spirit into Thy presence, through Thy Divine Spirit, O glorious Son of the adorable Father!" And, when he had prayed, he turned and blessed them; and they weeping gave him the salutation, both men and women; and they said to him: Pray for us in the presence of thy Lord, that He would cause peace among His people, and restoration to His churches which are overthrown.

And, while Habib was standing, they dug a place, and brought him and set him within it; and they fixed up by him a stake. And they came to bind him to the stake; but he said to them: I will not stir from this place in which ye are going to burn me. And they brought fagots, and set them in order, and placed them on all sides of him. And, when the fire blazed up and the flame of it rose fiercely, they called out to him: Open thy mouth. And the moment he opened his mouth his soul mounted up. And they cried aloud, both men and women, with the voice of weeping.

[3266] Or "departed from his covenant."—Tr.

[3267] The Gk. κοιμητήριον .—Tr.

[3268] Cureton's "for" seems not so good, the reference not being to a single tomb.—Tr.

[3269] Probably that in which Sharbil and Babai were buried: see p. 684, above.

And they pulled and drew him out of the fire, throwing over him fine linen cloths and choice ointments and spices. And they snatched away some of the pieces of wood *which had been put* for his burning, and the brethren and some persons of the laity[3270] bore him away. And they prepared him for interment, and buried him by Guria and Shamuna the martyrs, in the same grave in which they were laid, on the hill which is called Baith Allah Cucla,[3271] repeating over him psalms and hymns, and conveying his burnt body affectionately and honourably *to the grave*. And even some of the Jews and pagans took part with the Christian brethren in winding up and burying his body. At the time, too, when he was burned, and also at the time when he was buried, there was one spectacle of grief over spreading those within and those without; tears, too, were running down from all eyes: while every one gave glory to God, because for His name's sake he had given his body to the burning of fire.

The day on which he was burned was the eve *of the Sabbath*,[3272] the second of the month Ilul—the day on which the news came that Constantine the Great had set out from the interior of Spain, to proceed to Rome, the city of Italy, that he might carry on war with Licinius, that *emperor* who at this day rules over the eastern portion of the territories of the Romans; and lo! the countries on all sides are in commotion, because no man knows which of them will conquer and continue in his imperial power. And through this report the persecution slackened for a little while from the Church.

And the notaries wrote down everything which they had heard from the judge; and the Sharirs of the city wrote down all the other things which were spoken outside the door of the judgment-hall, and, according to the custom that existed, they reported to the judge all that they had seen and all that they had heard, and the decisions of the judge were written down in their Acts.

I, Theophilus, who have renounced the evil inheritance of my fathers, and confessed Christ, carefully wrote out a copy of these Acts of Habib, even as I had formerly written out *those* of Guria and Shamuna,[3273] his fellow-martyrs. And, whereas he had felicitated them upon their death by the sword, he himself also was made like them by the fire in which he was burnt, and received his crown. And, whereas I have written down the year, and the month, and the day, of the coronation of these martyrs, it is not for the sake of those who, like me, were spectators of the deed, but with the view that those who come after us may learn at what time these martyrs suffered, and what manner of men they were; *as they may learn* also from the Acts of the former martyrs, who *suffered* in the days of Domitianus and of all the other emperors who likewise also raised a persecution against the Church, and put a great many to death, by stripes and by *tearing with* combs, and by bitter inflictions, and by sharp swords, and by burning fire, and by the terrible sea, and by the merciless mines. And all these things, and things like them, *they suffered* for the hope of the recompense to come.

[3270] Lit. "secular persons," or "men of the world."—Tr.

[3271] In Simeon Metaphrastes, whose copy would seem to have had a slightly different reading, it is written *Bethelabicla*, and is said to lie on the north side of the city.

[3272] i.e., the sixth day of the week. See note 9 on p. 668.—Tr.

[3273] As Simeon Metaphrastes, *infra*, evidently made use of these *Acts of Habib* in his account of that martyr, it is probable that his narrative of the martyrdom of Guria and Shamuna also was founded on the copy of their *Acts* to which Theophilus here refers.

Moreover, the afflictions of these martyrs, and of those of whom I had heard, opened the eyes of me, Theophilus, and enlightened my mind, and I confessed Christ, that He is the Son of God, and is God. And may the dust of the feet of these martyrs, which I received as I was running after them at the time when they were departing to be crowned, procure me pardon for having denied Him, and may He confess me before His worshippers, seeing that I have confessed Him now!

And at the twenty-seventh question which the judge put to Habib, he gave sentence against him of death by the burning of fire.

Here endeth the martyrdom of Habib the deacon.

Ancient Syriac Documents.

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Martyrdom[3274] of the Holy Confessors Shamuna, Guria, and Habib, from Simeon Metaphrastes.[3275]

In the six hundredth year from the empire of Alexander the Macedonian, when Diocletian had been nine years sovereign of the Romans, and Maximian was consul for the sixth time, and Augar son of Zoaras was prætor, and Cognatus was bishop of the Edessenes, a great persecution was raised against the churches in all the countries which were under the sway of the Romans. The name of Christian was looked upon as execrable, and was assailed and harassed with abuse; while the priests and the monks,[3276] on account of their staunch and unconquerable stedfastness, were subjected to shocking punishments, and the pious were at their wits' end with sadness and fear. For, desiring as they did to proclaim the truth because of their yearning affection for Christ, they yet shrunk back from doing so for fear of punishment. For those who took up arms against true religion were bent on making the Christians renounce Christianity and embrace the cause of Saturn and Rhea, whilst the faithful on their part laboured to prove that the objects of heathen worship had no real existence.

At this period it was that an accusation was preferred before the judge against Guria and Shamuna. The former was a native of Sarcigitua, and the latter of the village of Ganas; they were, however, both brought up at Edessa—which they call Mesopotamia, because it is situated between the Euphrates and the Tigris: a city previously to this but little known to fame, but which after the struggles of its martyrs obtained universal notoriety. These holy men would not by any means spend their lives in the city, but removing to a distance from it, as those who wished to be remote from its turmoils, they made it their aim to be manifest to God only. Guria's purity and lovingness were to him a precious and honourable possession, and from his cultivation of the former the surname of the pure was given him: so that from his name you would not have known who he was, but only when you called him by his surname. Shamuna devoted his body and his youthful and active mind to the service of God, and rivalled Guria in excellence of character. Against these men an indictment was laid before the judge, to the effect that they not only pervaded all the country round about Edessa with their teaching and encouraged the people to hold fast their faith, but also led them to look with contempt on their persecutors, and, in order to induce them to set wholly at nought their impiety, taught them agreeably to that which is written: "Trust not in princes—in the sons of men, in whom is no safety."[3277] By these representations the judge was wrought up to a high pitch of madness, and gave orders that all those who held the Christian religion in honour and followed the teaching of Shamuna and Guria, together with those who persuaded them to this, should be apprehended, and shut up in safe keeping. The order was carried into effect; and, seizing the opportunity, he had some of them flogged, and others tortured in various ways, and induced them to obey the emperor's command, and then, as if he were behaving kindly and mercifully, he allowed others to go to their homes; but *our two* saints, as being the ringleaders and those who had communicated their piety to others, he ordered to be still further maltreated in prison. They, however, rejoiced in the fellowship of martyrdom. For they heard of many in other provinces who had to pass through the same conflict as themselves: among them Epiphanius and Petrus and the most holy Pamphilus, with many others, at Cæsarea in Palestine; Timotheus at Gaza; at Alexandria, Timotheus the Great; Agapetus at Thessalonica; Hesychius at Nicomedia; Philippus at Adrianopolis; at Melitina Petrus; Hermes and his companions in the confines of Martyropolis: all of whom were also encircled with the crown of martyrdom by Duke[3278] Heraclianus, along with other confessors too numerous for us to become acquainted with. But we must return to the matters of which we were before speaking. 697

[3274] Cureton gives it in Latin.—Tr.

[3275] This piece is taken from the well-known work of Surius, *De probatis Sanctorum vitis*. It does not appear who made this Latin translation. Metaphrastes is a celebrated Byzantine writer, who lived in the ninth and tenth centuries. He derives his name from having written paraphrases, or metaphrases, of the lives of the saints. Fabricius gives a list of 539 lives commonly attributed to him.—Dr. W. Plate, in Smith's *Dict. Biog. and Myth.*—Tr.

[3276] [A token of mediæval origin.]

Antonius, then, the governor of Edessa, having permitted others to return to their homes, had a lofty judgment-seat erected, and ordered the martyrs to be brought before him. The attendants having done as they were bidden, the governor said to the saints: Our most divine emperor commands you to renounce Christianity, of which you are followers, and to pay divine honour to Jupiter by offering incense on the altar. To this Shamuna replied: Far be it from us to abandon the true faith, whereby we hope to obtain immortality, and worship the work of men's hands and an image! The governor said: The emperor's orders must by all means be obeyed. Guria answered: Our pure and divine faith will we never disown, by following the will of men, who are subject to dissolution. For we have a Father in heaven whose will we follow, and He says: "He that shall confess Me before men, him will I also confess before My Father who is in heaven; but he that shall deny Me before men, him will I also deny before My Father and His angels."[3279] The judge said: You refuse, then, to obey the will of the emperor? But can you for a moment think, that the purposes of ordinary men and such as have no more power than yourselves are to be really carried into execution, while the commands of those who possess supreme power fall to the ground? They, said the saints, who do the will of the King of kings spurn and reject the will of the flesh. Then, on the governor's threatening them with death unless they obeyed, Shamuna said: We shall not die, O tyrant, if we follow the will of the Creator: nay rather, on the contrary, we shall live; but, if we follow the commands of your emperor, know thou that, even though thou shouldest *not* put us to death, we shall perish miserably all the same.

[3277] Ps. cxlvi. 3.—Tr.

[3278] Dux.

[3279] Matt. x. 33.—Tr.

On hearing this, the governor gave orders to Anovitus the jailor to put them in very safe keeping. For the mind which is naturally inclined to evil cannot bear the truth, any more than diseased eyes the bright beams of the sun. And, when he had done as he was commanded, and the martyrs were in prison, where many other saints also had been previously shut by the soldiers, the Emperor Diocletian sent for Musonius the governor of Antioch and ordered him to go to Edessa and see the Christians who were confined there, whether they were of the common or of the sacred class, and question them about their religion, and deal with them as he should see fit. So he came to Edessa; and he had Shamuna and Guria first of all placed before the tribunal of judgment, and said to them: This, and no less, is the command of the lord of the world, that you make a libation of wine and place incense on the altar of Jupiter. If you refuse to do so, I will destroy you with manifold punishments: for I will tear your bodies to pieces with whips, till I get to your very entrails; and I will not cease pouring boiling lead into your armpits until it reaches even to your bowels; after that, I will hang you up, now by your hands, now by your feet, and I will loosen the fastenings of your joints; and I will invent new and unheard of punishments which you will be utterly unable to endure.

Shamuna answered: We dread "the worm," the threat of which is denounced against those who deny the Lord, and "the fire which is not quenched," more than those tortures which thou hast set before us. For *God* Himself, to whom we offer rational worship, will, first of all, strengthen us to bear these manifold tortures, and will deliver us out of thy hands; and, after that, will also give us to rest in a place of safety, where is the abode of all those who rejoice. Besides, it is against nothing whatever but the body that thou takest up arms: for what possible harm couldst thou do to the soul? since, as long as it resides in the body, it proves superior to torture; and, when it takes its departure, the body has no feeling whatever left. For, "the more our outward man is destroyed, the more is our inward man renewed day by day;"[3280] for by means of patience we go through with this contest which is set before us. The governor, however, again, with a kind of protestation, in order that, in case they did not obey, he might with the more justice punish them, said: Give up your error, I beg you, and yield to the command of the emperor: ye will not be able to endure the tortures.

[3280] 2 Cor. iv. 16.—Tr.

The holy Guria answered: We are neither the slaves of error, as thou sayest, nor will we ever obey the command of the emperor: God forbid that we should be so weak-minded and so senseless! For we are His disciples who laid down His life for us, so manifesting the riches of His goodness and His love towards us. We will, therefore, resist sin even to death, nor, come what may, will we be foiled by the stratagems of the adversary, by which the first man was ensnared and plucked death from the tree through his disobedience;[3281] and Cain was persuaded, and, after staining his hands with his brother's blood, found the rewards of sin to be wailing and fear. But we, listening to the words of Christ, will "not be afraid of those that kill the body but are not able to kill the soul:" Him rather will we fear "who is able to destroy our soul and body."[3282] The tyrant said: It is not to give you an opportunity of disproving my allegations by snatches of your own writings that I refrain from anger and show myself forbearing; but that you may perform the command of the emperor and return in peace to your homes.

These words did not at all shake the resolution of the martyrs; but, approaching nearer: What, said they, does it matter to us, if thou *art* angry, and nursest thine anger, and rainest tortures upon us like snow-flakes? For then wouldst thou be favouring us all the more, by rendering the proof of our fortitude more conspicuous, and winning for us a greater recompense. For this is the crowning point of our hope, that we shall leave behind our present dwelling, which is but for a time, and depart to one that will last forever. For we have "a tabernacle not made with hands"[3283] in heaven, which the Scripture is accustomed also to call "Abraham's bosom," because of the familiar intercourse with God with which he was blessed. The governor, seeing that their firmness underwent no change, forthwith left off speaking and proceeded with the threatened punishments, giving orders to the jailor Anuinus that they should be severally hung up by one hand, and that, when their hands were dislocated by having to bear the entire weight of the body, he should further suspend a heavy stone to their feet, that the sense of pain might be the sharper. This was done, and from the third hour to the eighth they bore this severe torture with fortitude, uttering not a word, nor a groan, nor giving any other indication of a weak or abject mind. You would have said that they were suffering in a body which was not theirs, or that others were suffering and they themselves were nothing more than spectators of what was going on.

In the meantime, whilst they were hanging by their hands, the governor was engaged in trying other cases. Having done with these, he ordered the jailor to inquire of the saints whether or not they would obey the emperor and be released from their torture; and on his putting the question to them, when it was found that they either could not or would not return an answer, he ordered that they should be confined in the inner part of the prison, in a dark dungeon, dark both in name and in reality, and that their feet should be made fast in the stocks. At dawn of day, their feet were loosened from the confinement of the stocks; but their prison was close shut up, so that not a single ray even of sunlight could make its way in; and the jailors were ordered not to give them a bit of bread or a single drop of water for three whole days. So that, in addition to all the rest, the martyrs were condemned to a dark prison and a long privation of food. When the third day arrived, about the beginning of the month of August, the prison was opened to admit light, but they were detained in it still up to the 10th of November. Then the judge had them brought up before his tribunal: Has not all this time, said he, sufficed to induce you to change your minds and come to some wholesome decision? They answered: We have already several times told thee our mind: do, therefore, what thou hast been commanded. The governor forthwith ordered that Shamuna should be made to kneel down on one side[3284] and that an iron chain should be fastened on his knee. This having been done, he hung him up head downwards by the foot with which he had made him kneel; the other he pulled downwards with a heavy piece of iron, which cannot be described in words: thus endeavouring to rend the champion in twain. By this means the socket of the hip-bone was wrenched out of its place and Shamuna became lame. Guria, however, because he was weak and somewhat pale, he left unpunished: not that he regarded him with friendly eyes—not that he had any compassion on his weakness; but rather by way of sparing for another opportunity one whom he was anxious to punish: lest perchance, as he said, through inadvertence on my part he should be worn out before he has undergone the torments in reserve for him.

[3281] Or "through his disobedience in the matter of the tree," if *per ligni inobedientiam* are the real words of the Latin translator, who is not, generally speaking, to be complimented for elegance or even correctness, but seems to have made a servile copy of the mere words of the Greek.—Tr.

[3282] Matt. x. 28.—Tr.

[3283] 2 Cor. v. 1.—Tr.

By this time two hours of the day had passed since Shamuna had been hung up; and the fifth hour had now arrived, and he was still suspended on high—when the soldiers who stood around, taking pity upon him, urged him to obey the emperor's command. But the compassion of sinners had no effect upon the saint. For, although he suffered bitterly from the torture, he vouchsafed them no answer whatever, leaving them to lament at their leisure, and to deem themselves rather, and not him, deserving of pity. But, lifting his eyes to heaven, he prayed to God from the depth of his heart, reminding Him of the wonders done in old time: Lord God, he said, without whom not even a poor little sparrow falls into the snare; who didst cheer the heart of David amid his afflictions; who gavest power to Daniel even against the lions; who madest the children of Abraham victorious over the tyrant and the flame: do Thou now also, O Lord, look on the war which is being waged against us, acquainted as Thou art with the weakness of our nature. For the enemy is trying to turn away the workmanship of Thy right hand from the glory which is with Thee. But regard Thou us with looks of compassion, and maintain within us, against all attempts to extinguish it, the lamp of Thy commandments; and by Thy light guide our paths, and vouchsafe us the enjoyment of that happiness which is in Thee: for Thou art blessed for ever, world without end. Thus did he utter the praise of the Umpire of the strife; and a scribe who was present took down in writing what was said.

[3284] Lit. "with one foot."—Tr.

At length the governor ordered the jailor to release him from his punishment. He did so, and carried him away all faint and exhausted with the pain he suffered, and they bore him back to his former prison and laid him down by the side of the holy Guria. On the 15th of November, however, in the night, about the time of cock-crowing, the judge got up. He was preceded by torches and attendants; and, on arriving at the Basilica, as it is called, where the court was held, he took his seat with great ceremony on the tribunal, and sent to fetch the champions Guria and Shamuna. The latter came in walking between two *of the jailors* and supported by the hands of both: for he was worn out with hunger and weighed down with age: nothing but his good hope sustained him. Guria, too, had also to be carried in: for he could not walk at all, because his foot had been severely galled by the chain on it. Addressing them both, the advocate of impiety said: In pursuance of the permission which was granted, you have, *doubtless*, consulted together about what it is expedient for you to do. Tell me, then, whether any fresh resolution has been come to by you, and whether you have in any respect changed your mind in regard to your former purpose; and obey the command of the most divine *emperor*. For thus will you be restored to the enjoyment of your property and possessions, yea of this most cheering light also. To this the martyrs reply: No one who is wise would make any great account of continuing for a little while in the enjoyment of things which are but transient. Sufficient for us is the time already past for the use and the sight of them; nor do we feel the want of any of them. That death, on the contrary, with which thou art threatening us will convey us to imperishable habitations and give us a participation in the happiness which is yonder.

The governor replied: What you have said has filled my ears with great sadness. However, I will explain to you what is determined on: if you place incense on the altar and sacrifice to the image of Jupiter, all will be well, and each of you will go away to his home; but, if you still persist in disobeying the command of the emperor, you will most certainly lose your heads: for this is what the great emperor wills and determines. To this the most noble-minded Shamuna replied: If thou shalt confer upon us so great a favour as to grant us deliverance from the miseries of this life and dismissal to the happiness of the life yonder, so far as in us lies thou shalt be rewarded by Him who lays out our possessions on what is for our good. The governor replied to this somewhat kindly, as it seemed, saying: I have patiently endured hitherto, putting up with those long speeches of yours, in order that by delay you may change your purpose and betake yourselves to what is for your good, and not have to undergo the punishment of death. Those who submit, said he, to death which is only for a time, for the sake of Christ, will manifestly be delivered from eternal death. For those who die to the world live in Christ. For Peter also, who shines so brightly among the band of apostles, was condemned to the cross and to death; and James, the son of thunder was slain by Herod Agrippa with the sword. Moreover, Stephen also was stoned, who was the first to run the course of martyrdom. What, too, wilt thou say of John *the Baptist?* Thou wilt surely acknowledge his distinguished fortitude and boldness of speech, when he preferred death rather than keep silence about conjugal infidelity, and the adulteress received his head as a reward for her dancing?

Again the governor said: It is not that you may reckon up your saints, as you call them, that I bear so patiently with you, but that, by changing your resolution and yielding to the emperor's commands, you may be rescued from a very bitter death. For, if you behave with such excessive daring and arrogance, what can you expect but that severer punishments are in store for you, under the pressure of which you will be ready even against your will to do what I demand of you: by which time, however, it will be altogether too late to take refuge in compassion? For the cry which is wrung from you by force has no power to challenge pity; whilst, on the other hand, that which is made of your own accord is deserving of compassion. The confessors and martyrs of Christ said: There needs not many words. For lo! we are ready to undergo all the punishments thou mayest lay upon us. What, therefore, has been commanded thee, delay not to perform. For we are the worshippers of Christ the true God, and (again we say it) of Him of whose kingdom there shall be no end; who also is alone able to glorify those in return who glorify His name. In the meantime, whilst these things were being said by the saints, the governor pronounced sentence against them that they should suffer death by the sword. But they, filled with a joy, beyond the power of words to express, exclaimed: To Thee of right belongeth glory and praise, who art God of all, because it hath pleased Thee that we should carry on to its close the conflict we have entered upon, and that we should also receive at Thy hands the brightness that shall never fade away.

When, therefore, the governor saw their unyielding firmness, and how they had heard the final sentence with exultation of soul, he said to the saints: May God search into what 700 is being done, *and be witness* that so far as I was concerned it was no wish of mine that you should lose your lives; but the inflexible command of the emperor to me compels me to this. He then ordered a halberdier to take charge of the martyrs, and, putting them in a carriage, to convey them to a distance from the city with some soldiers, and there to end them with the sword. So he, taking the saints out at night by the Roman gate, when the citizens were buried in profound slumber, conveyed them to Mount Bethelabicla on the north of the city. On their arrival at that place, having alighted from the carriage with joy of heart and great firmness of mind, they requested the halberdier and those who were under his orders to give them time to pray; and it was granted. For, just as if their tortures and their blood were not enough to plead for them, they still by reason of their humility deemed it necessary to pray. So they raised their eyes to heaven and prayed earnestly, concluding with the words: God and Father of our Lord Jesus Christ, receive in peace our spirits to Thyself. Then Shamuna, turning to the halberdier, said: Perform that which thou hast been commanded. So he kneeled down along with Guria, and they were beheaded, on the 15th of November. This is the account of what happened to the martyrs.

But forasmuch as the number sought for a third in order that in them the Trinity might be glorified, it found, oh admirable providence! Habib—at a subsequent time indeed: but he also, along with those who had preceded him, had determined to enter on the journey, and on the very day[3285] of their martyrdom reached his consummation. Habib, then, great among martyrs, was a native of the same place as they, namely of the village of Thelsæa;[3286] and he had the honour of being invested with the sacred office of the diaconate. But, when Licinius swayed the sceptre of the Roman empire and Lysanias had appointed governor of Edessa, a persecution was again raised against the Christians, and the general danger threatened Habib. For he would go about the city, teaching the divine Scriptures to all he met with, and courageously seeking to strengthen them in piety. When this came to the ears of Lysanias, he gave information of it to the Emperor Licinius. For he was anxious to be himself entrusted with the business of bringing the Christians to trial, and especially Habib: for he had never been entrusted with it before. The emperor, then, sent him a letter and commanded him to put Habib to death. So, when Lysanias had received the letter, search was made everywhere for Habib, who on account of his office in the Church lived in some part of the city, his mother and some of his relations residing with him. When he got intelligence of the matter, fearing lest he should incur punishment for quitting the ranks of martyrdom, he went of his own accord and presented himself to a man who was among the chief of the body-guard, named Theotecnus, and presently he said: I am Habib for whom ye are seeking. But he, looking kindly at him, said: No one, my good man, is as yet aware of thy coming to me: so go away, and look to thy safety; and be not concerned about thy mother, nor about thy relations: for they cannot possibly get into any trouble. Thus far Theotecnus.

But Habib, because the occasion was one that called for martyrdom, refused to yield to a weak and cowardly spirit and secure his safety in any underhand way. He replied, therefore: It is not for the sake of my dear mother, nor for the sake of my kinsfolk, that I denounce myself; but I have come for the sake of the confession of Christ. For Lo! whether thou consent or no, I will make my appearance before the governor, and I will proclaim my

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[3285] i.e., the anniversary.—Tr.

[3286] In the Syriac account “Telzeha:” see p. 690, *supra*.—Tr.

Master Christ before princes and kings. Theotecnus, accordingly, apprehensive that he might go of his own accord to the governor, and that in this way he might himself be in jeopardy for not having denounced him, took Habib and conducted him to the governor: Here, said he, is Habib, for whom search has been made. When Lysanias learned that Habib had come of his own accord to the contest, he concluded that this was a mark of contempt and overweening boldness, as if he set light by the solemn dignity of the judicial seat; and he had him at once put on his trial. He inquired of him his condition of life, his name, and his country. On his answering that he was a native of the village of Thelsæa, and intimating that he was a minister of Christ, the governor immediately charged the martyr with not obeying the emperor's commands. He insisted that a plain proof of this was his refusal to offer incense to Jupiter. To this Habib kept replying that he was a Christian, and could not forsake the true God, or sacrifice to the lifeless works of *men's* hands which had no sensation. The governor hereupon ordered, that his arms should be bound with ropes, and that he should be raised up high on a beam and torn with iron claws.[3287] The hanging up was far more difficult to bear than the tearing: for he was in danger of being pulled asunder, through the forcible strain with which his arms were stretched out.

701 In the meantime, as he was hanging up in the air, the governor had recourse to smooth words, and assumed the guise of patience. He, however, continued to threaten him with severer punishments unless he should change his resolution. But he said: No man shall induce me to forsake the faith, nor persuade me to worship demons, even though he should inflict tortures more and greater. On the governor's asking him what advantage he expected to gain from tortures which destroyed his whole[3288] body, Habib, Christ's martyr, replied: The objects of our regard do not last merely for the present, nor do we pursue the things that are seen; and, if thou too art minded to turn thy look towards our hope and promised recompense, possibly thou wilt even say with Paul: "The sufferings of this time are not worthy to be compared with the glory which is to be revealed in us."[3289] The governor pronounced his words to be the language of imbecility; and, when he saw that, notwithstanding all the efforts he made, by turns using smooth words and assuming the part of patience, and then again threatening him and menacing him with a shocking[3290] death, he could not in either way prevail with him, he said, as he pronounced sentence upon him: I will not inflict on thee a sudden and speedy death; I will bring on thy dissolution gradually by means of a slow fire, and in this way make thee lay aside thy fierce and intractable spirit. Thereupon, some wood was collected together at a place outside the city on the northward, and he was

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[3287] Compare the "combs" of the Syriac, p. 684, *supra.*—Tr.

[3288] Reading "totum" for "solum."—Tr.

[3289] Rom. viii. 18.—Tr.

[3290] Lit. "bitter."—Tr.

led to the pile, followed by his mother, and also by those who were otherwise by blood related to him. He then prayed, and pronounced a blessing on all, and gave them the kiss in the Lord; and after that the wood was kindled by them, and he was cast into the fire; and, when he had opened his mouth to receive the flame, he yielded up his spirit to Him who had given it. Then, when the fire had subsided, his relatives wrapped him in a costly piece of linen and anointed him with unguents; and, having suitably sung psalms and hymns, they laid him by the side of Shamuna and Guria, to the glory of the Father, and of the Son, and of the Holy Spirit, who constitute a Divine Trinity, which cannot be divided: to whom is due honour and worship now and always, and for evermore, Amen. Such was the close of the life of the martyr Habib in the time of Licinius, and thus did he obtain the privilege of being laid with the saints, and thus did he bring to the pious rest from their persecutions. For shortly afterwards the power of Licinius waned, and the rule of Constantine prospered, and the sovereignty of the Romans became his; and he was the first of the emperors who openly professed piety, and allowed the Christians to live as Christians.

Ancient Syriac Documents.

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Moses of Chorene.[3291]

History of Armenia.

I.[3292]

Reign of Abgar; Armenia becomes completely tributary to the Romans; war with Herod's troops; his brother's son, Joseph, is killed.

Abgar, son of Archam, ascends the throne in the twentieth year of Archavir, king of the Persians. This Abgar was called Avak-air (great man), on account of his great gentleness and wisdom, and also on account of his size. Not being able to pronounce well, the Greeks and the Syrians called him Abgar. In the second year of his reign, all the districts of Armenia become tributary to the Romans. A command is given by the Emperor Augustus, as we are told in the Gospel of St. Luke, to number all the people in every part. Roman commissioners, sent for that purpose into Armenia, carried thither the statue of the Emperor Augustus, and set it up in all the temples. At this very time, our Saviour Jesus Christ, the Son of God, came into the world.

At the same period there was trouble between Abgar and Herod: for Herod wished that his statue should be erected near to that of Cæsar in the temples of Armenia. Abgar withstood this claim. Moreover, Herod was but seeking a pretext to attack Abgar: he sent an army of Thracians and Germans to make an incursion into the country of the Persians, with orders to pass through the territories of Abgar. But Abgar, far from submitting to this, resisted, saying that the emperor's command was to march the troops into Persia through the desert. Herod, indignant, and unable to act by himself, overwhelmed with troubles, as a punishment for his wicked conduct towards Christ, as Josephus relates, sent his nephew to whom he had given his daughter, who had been married in the first instance to Phéror, his brother. Herod's lieutenant, at the head of a considerable army, hastened to reach Mesopotamia, met Abgar at the camp in the province of Pouknan, fell in the combat, and his troops were put to flight. Soon afterwards, Herod died: Archelaus, his son, was appointed by Augustus ethnarch of Judæa.

[3291] This extract is taken from the edition, in two volumes, printed at Paris, of which the following is the title: MOÏSE, DE KHORÈNE, *auteur du Ve Siècle*: HISTOIRE D'ARMÉNIE, texte Arménien et traduction Francaise, *avec notes explicatives et précis historiques sur l'Arménie*, par P. E. Le Vaillant de Florival.

[3292] Book ii. chapter. xxvi.

II.[3293]

Founding of the town of Edessa; brief account of the race of our illuminator.

A little while afterwards, Augustus dies, and Tiberius becomes emperor of the Romans in his stead. Germanicus, having become Cæsar, dragging in his train the princes of the kingdom of Archavir and of Abgar, celebrates a triumph in respect of the war waged with them, in which these princes had killed Herod's nephew. Abgar, indignant, forms plans of revolt and prepares himself for combat. He builds a town on the ground occupied by the Armenian army of observation, where previously the Euphrates had been defended against the attempts of Cassius: this new town is called Edessa. Abgar removed to it his court, which was at Medzpine, all his gods, Naboc, Bel, Patnicagh, and Tarata, the books of the schools attached to the temples, and even the royal archives.

After this, Archavir being dead, Ardachès, his son, reigns over the Persians. Though it is not in the order of the history with respect to time, nor even the order according to which we have begun these annals, yet, as we are treating of descendants of the king Archavir, even of the blood of Ardachès his son, we will, to do honour to these princes, place them, by anticipating the time, near to Ardachès, in order that the reader may know that they are of the same race, of the race of the brave Archag; then we will indicate the time of the arrival of their fathers in Armenia, the Garenians and the Sourenians, from whom St. Gregory and the Gamsarians are descended, when, following the order of events, we come to the reign of the king under whom they appeared.

Abgar did not succeed in his plans of revolt; for, troubles having arisen amongst his relatives in the Persian kingdom, he set out at the head of an army to allay and bring to an end the dissension.

[3293] Chapter xxvii.

III.[3294]

Abgar comes into the East, maintains Ardachès upon the throne of Persia; reconciles his brothers from whom our illuminator and his relations are descended.

Abgar, having gone to the East, finds on the throne of Persia Ardachès, son of Archavir, and the brothers of Ardachès contending against him: for this prince thought to reign over them in his posterity, and they would not consent to it. Ardachès therefore hems them in on all sides, hangs the sword of death over their heads; distractions and dissension were between their troops and their other relations and allies: for King Archavir had three sons and one daughter; the first of these sons was King Ardachès himself, the second Garene, the third Sourene; their sister, named Gochm, was wife of the general of all the Ariks, a general chosen by their father Archavir.

Abgar prevails on the sons of Archavir to make peace; he arranges between them the conditions and stipulations: Ardachès is to reign with his posterity as he proposed, and his brothers are to be called Bahlav, from the name of their town and their vast and fertile country, so that their satrapies shall be the first, higher in rank than all the satrapies of Persia, as being truly a race of kings. Treaties and oaths stipulated that in case of the extinction of male children of Ardachès, his brothers should come to the throne; after the reigning race of Ardachès, his brothers are divided into three races named thus: the race of Garene Bahlav, the race of Sourene Bahlav, and the race of their sister, the race of Asbahabied Bahlav, a race thus called from the name of the domain of her husband.

St. Gregory is said to have sprung from the race Sourene Bahlav, and the Gamsarians from the race Garene Bahlav. We will relate in the sequel the circumstances of the coming of these personages, only mentioning their names here in connection with Ardachès, in order that you may know that these great races are indeed the blood of Vagharchag, that is to say, the posterity of the great Archag, brother of Vagharchag.

Everything being thus arranged, Abgar takes with him the letter of the treaties, and returns to his dominions; not in perfect health, but a prey to severe suffering.

[3294] Chapter xxviii.

IV.[3295]

Abgar returns from the east; he gives help to Aretas in a war against Herod the Tetrarch.

When Abgar had returned from the East, he learnt that the Romans suspected him of having gone there to raise troops. He therefore made the Roman commissioners acquainted with the reasons of his journey to Persia, as well as the treaty concluded between Ardachès and his brothers; but no credence was given to his statement: for he was accused by his enemies Pilate, Herod the tetrarch, Lysanias and Philip. Abgar having returned to his city Edessa leagued himself with Aretas, king of Petra, and gave him some auxiliary troops under the command of Khosran Ardzrouni, to make war upon Herod. Herod had in the first instance married the daughter of Aretas, then had repudiated her, and thereupon taken Herodias, even in her husband's lifetime, a circumstance in connection with which he had had John the Baptist put to death. Consequently there was war between Herod and Aretas on account of the wrong done the daughter of Aretas. Being sharply attacked, Herod's troops were defeated, thanks to the help of the brave Armenians; as if, by divine providence, vengeance was taken for the death of John the Baptist.

[3295] Chapter xxix.

V.[3296]

Abgar sends princes to Marinus; these deputies see our Saviour Christ; beginning of the conversion of Abgar.

At this period Marinus, son of Storoge, was raised by the emperor to the government of Phœnicia, Palestine, Syria, and Mesopotamia. Abgar sent to him two of his principal officers, Mar-Ihap prince of Aghtznik, and Chamchacram chief of the house of the Abahouni, as well as Anan his confidant. The envoys proceed to the town of Petkoupine to make known to Marinus the reasons of Abgar's journey to the East, showing him the treaty concluded between Ardachès and his brothers, and at the same time to call upon Marinus for his support. The deputies found the Roman governor at Eleutheropolis; he received them with friendship and distinction, and gave this answer to Abgar: "Fear nothing from the emperor on that account, provided you take good care to pay the tribute regularly."

On their return, the Armenian deputies went to Jerusalem to see our Saviour the Christ, being attracted by the report of His miracles. Having themselves become eye-witnesses of these wonders, they related them to Abgar. This prince, seized with admiration, believed truly that Jesus was indeed the Son of God, and said: "These wonders are not those of a man, but of a God. No, there is no one amongst men who can raise the dead: God alone has this power." Abgar felt in his whole body certain acute pains which he had got in Persia, more than seven years before; from men he had received no remedy for his sufferings; Abgar sent a letter of entreaty to Jesus: he prayed Him to come and cure him of his pains. Here is this letter:— 70

[3296] Chapter xxx.

VI.[3297]

Abgar’s letter to the Saviour Jesus Christ.

“Abgar, son of Archam, prince of the land, to Jesus, Saviour and Benefactor of men, who has appeared in the country of Jerusalem, greeting:—

“I have heard of Thee, and of the cures wrought by Thy hands, without remedies, without herbs: for, as it is said, Thou makest the blind to see, the lame to walk, the lepers to be healed; Thou drivest out unclean spirits, Thou curest unhappy beings afflicted with prolonged and inveterate diseases; Thou dost even raise the dead. As I have heard of all these wonders wrought by Thee, I have concluded from them either that Thou art God, come down from heaven to do such great things, or that Thou art the Son of God, working as Thou dost these miracles. Therefore have I written to Thee, praying Thee to condescend to come to me and cure me of the complaints with which I am afflicted. I have heard also that the Jews murmur against Thee and wish to deliver Thee up to torments: I have a city small but pleasant, it would be sufficient for us both.”

The messengers, the bearers of this letter, met Jesus at Jerusalem, a fact confirmed by these words of the Gospel: “Some from amongst the heathen came to find Jesus, but those who heard them, not daring to tell Jesus what they had heard, told it to Philip and Andrew, who repeated it all to their Master.”

The Saviour did not then accept the invitation given to Him, but He thought fit to honour Abgar with an answer in these words:—

[3297] Chapter xxxi.

VII.[3298]

Answer to Abgar’s letter, which the apostle Thomas wrote to this prince by command of the Saviour.

“Blessed is he who believes in me without having seen me! For it is written of me: ‘Those who see me will not believe in me, and those who do not see me will believe and live.’ As to what thou hast written asking me to come to thee, I must accomplish here all that for which I have been sent; and, when I shall have accomplished it all, I shall ascend to Him who sent me; and when I shall go away I will send one of my disciples, who will cure thy diseases, and give life to thee and to all those who are with thee.” Anan, Abgar’s courier, brought him this letter, as well as the portrait of the Saviour, a picture which is still to be found at this day in the city of Edessa.

[3298] Chapter xxxii.

VIII.[3299]

Preaching of the apostle Thaddæus at Edessa; copy of five letters.

After the ascension of our Saviour, the Apostle Thomas, one of the twelve, sent one of the seventy-six disciples, Thaddæus, to the city of Edessa to heal Abgar and to preach the Gospel, according to the word of the Lord. Thaddæus came to the house of Tobias, a Jewish prince, who is said to have been of the race of the Pacradouni. Tobias, having left Archam, did not abjure Judaism with the rest of his relatives, but followed its laws up to the moment when he believed in Christ. Soon the name of Thaddæus spreads through the whole town. Abgar, on learning of his arrival, said: "This is indeed he concerning whom Jesus wrote to me;" and immediately Abgar sent for the apostle. When Thaddæus entered, a marvellous appearance presented itself to the eyes of Abgar in the countenance of the apostle; the king having risen from his throne, fell on his face to the earth, and prostrated himself before Thaddæus. This spectacle greatly surprised all the princes who were present, for they were ignorant of the fact of the vision. "Art thou really," said Abgar to Thaddæus, "art thou the disciple of the ever-blessed Jesus? Art thou he whom He promised to send to me, and canst thou heal my maladies?" "Yes," answered Thaddæus; "if thou believest in Jesus Christ, the Son of God, the desires of thy heart shall be granted." "I have believed in Jesus," said Abgar, "I have believed in His Father; therefore I wished to go at the head of my troops to destroy the Jews who have crucified Jesus, had I not been prevented by reason of the power of the Romans."

Thenceforth Thaddæus began to preach the Gospel to the king and his town; laying his hands upon Abgar, he cured him; he cured also a man with gout, Abdu, a prince of the town, much honoured in all the king's house. He also healed all the sick and infirm people in the town, and all believed in Jesus Christ. Abgar was baptized, and all the town with him, and the temples of the false gods were closed, and all the statues of idols that were placed on the altars and columns were hidden by being covered with reeds. Abgar did not compel any one to embrace the faith yet from day to day the number of the believers was multiplied. 70

The Apostle Thaddæus baptizes a manufacturer of silk head-dresses, called Attæus, consecrates him, appoints him *to minister* at Edessa, and leaves him with the king instead of himself. Thaddæus, after having received letters patent from Abgar, who wished that all should listen to the Gospel of Christ, went to find Sanadroug, son of Abgar's sister, whom this prince had appointed over the country and over the army. Abgar was pleased to write to the Emperor Tiberius a letter in these words:—

Abgar's letter to Tiberius.

[3299] Chapter xxxiii.

"Abgar, king of Armenia, to my Lord Tiberius, emperor of the Romans, greeting:—

"I know that nothing is unknown to your Majesty, but, as your friend, I would make you better acquainted with the facts by writing. The Jews who dwell in the cantons of Palestine have crucified Jesus: Jesus without sin, Jesus after so many acts of kindness, so many wonders and miracles wrought for their good, even to the raising of the dead. Be assured that these are not the effects of the power of a simple mortal, but of God. During the time that they were crucifying Him, the sun was darkened, the earth was moved, shaken; Jesus Himself, three days afterwards, rose from the dead and appeared to many. Now, everywhere, His name alone, invoked by His disciples, produces the greatest miracles: what has happened to myself is the most evident proof of it. Your august Majesty knows henceforth what ought to be done in future with respect to the Jewish nation, which has committed this crime; your Majesty knows whether a command should not be published through the whole universe to worship Christ as the true God. Safety and health."

Answer from Tiberius to Abgar's letter.

"Tiberius, emperor of the Romans, to Abgar, king of the Armenians, greeting:—

"Your kind letter has been read to me, and I wish that thanks should be given to you from me. Though we had already heard several persons relate these facts, Pilate has officially informed us of the miracles of Jesus. He has certified to us that after His resurrection from the dead He was acknowledged by many to be God. Therefore I myself also wished to do what you propose; but, as it is the custom of the Romans not to admit a god merely by the command of the sovereign, but only when the admission has been discussed and examined in full senate, I proposed the affair to the senate, and they rejected it with contempt, doubtless because it had not been considered by them first. But we have commanded all those whom Jesus suits, to receive him amongst the gods. We have threatened with death any one who shall speak evil of the Christians. As to the Jewish nation which has dared to crucify Jesus, who, as I hear, far from deserving the cross and death, was worthy of honour, worthy of the adoration of men—when I am free from the war with rebellious Spain, I will examine into the matter, and will treat the Jews as they deserve."

Abgar writes another letter to Tiberius.

"Abgar, king of the Armenians, to my lord Tiberius, emperor of the Romans, greeting:—

"I have received the letter written from your august Majesty, and I have applauded the commands which have emanated from your wisdom. If you will not be angry with me, I will say that the conduct of the senate is extremely ridiculous and absurd: for, according to the senators, it is after the examination and by the suffrages of men that divinity may be ascribed. Thus, then, if God does not suit man, He cannot be God, since God is to be judged and justified by man. It will no doubt seem just to my lord and master to send another governor to Jerusalem in the place of Pilate, who ought to be ignominiously driven from the powerful post in which you placed him; for he has done the will of the Jews: he has crucified Christ unjustly, without your order. That you may enjoy health is my desire."

Abgar, having written this letter, placed a copy of it, with copies of the other letters, in his archives. He wrote also to the young Nerseh, king of Assyria, at Babylon:—

Abgar's letter to Nerseh.

"Abgar, king of the Armenians, to my son Nerseh, greeting:—

"I have received your letter and acknowledgments. I have released Beroze from his chains, and have pardoned his offences: if this pleases you, give him the government of Nineveh. But as to what you write to me about sending you the physician who works miracles and preaches another God superior to fire and water, that you may see and hear him, I say to you: he was not a physician according to the art of men; he was a disciple of the Son of God, Creator of fire and water: he has been appointed and sent to the countries of Armenia. But one of his principal companions, named Simon, is sent into the countries of Persia. Seek for him, and you will hear him, you as well as your father Ardachès. He will heal all your diseases and will show you the way of life."

Abgar wrote also to Ardachès, king of the Persians, the following letter:— 706

Abgar's letter to Ardachès.

"Abgar, king of the Armenians, to Ardachès my brother, king of the Persians, greeting:—

"I know that you have heard of Jesus Christ the Son of God, whom the Jews have crucified, Jesus who was raised from the dead, and has sent His disciples through all the world to instruct men. One of His chief disciples, named Simon, is in your Majesty's territories. Seek for him, and you will find him, and he will cure you of all your maladies, and will show you the way of life, and you will believe in his words, you, and your brothers, and all those who willingly obey you. It is very pleasant to me to think that my relations in the flesh will be also my relations, my friends, in the spirit."

Abgar had not yet received answers to these letters when he died, having reigned thirty-eight years.

IX.[3300]

Martyrdom of our apostles.

After the death of Abgar, the kingdom of Armenia was divided between two: Ananoun, Abgar's son, reigned at Edessa, and his sister's son, Sanadroug, in Armenia. What took place in their time has been previously told by others: the apostle's arrival in Armenia, the conversion of Sanadroug and his apostasy for fear of the Armenian satraps, and the martyrdom of the apostle and his companions in the canton of Chavarchan, now called Ardaz, and the stone opening to receive the body of the apostle, and the removal of this body by his disciples, his burial in the plain, and the martyrdom of the king's daughter, Santoukhd, near the road, and the apparition of the remains of the two saints, and their removal to the rocks—all circumstances related by others, as we have said, a long time before us: we have not thought it important to repeat them here. In the same way also what is related of the martyrdom at Edessa of Attæus, a disciple of the apostle, a martyrdom ordered by Abgar's son, has been told by others before us.

The prince who reigned after the death of his father, did not inherit his father's virtues: he opened the temples of the idols, and embraced the religion of the heathen. He sent word to Attæus: "Make me a head-dress of cloth interwoven with gold, like those you formerly used to make for my father." He received this answer from Attæus: "My hands shall not make a head-dress for an unworthy prince, who does not worship Christ the living God."

Immediately the king ordered one of his armed men to cut off Attæus' feet. The soldier went, and, seeing the holy man seated in the chair of the teacher, cut off his legs with his sword, and immediately the saint gave up the ghost. We mention this cursorily, as a fact related by others a long while ago. There came then into Armenia the Apostle Bartholomew, who suffered martyrdom among us in the town of Arepan. As to Simon, who was sent unto Persia, I cannot relate with certainty what he did, nor where he suffered martyrdom. It is said that one Simon, an apostle, was martyred at Veriospore. Is this true, or why did the saint come to this place? I do not know; I have only mentioned this circumstance that you may know I spare no pains to tell you all that is necessary.

[3300] Chapter xxxiv.

X.[3301]

Reign of Sanadroug; murder of Abgar’s children; the princess Helena.

Sanadroug, being on the throne, raises troops with the help of the brave Pacradouni and Ardzrouni, who had exalted him, and goes to wage war upon the children of Abgar, to make him self master of the whole kingdom. Whilst Sanadroug was occupied with these affairs, as if by an effect of divine providence vengeance was taken for the death of Attæus; for a marble column which the son of Abgar was having erected at Edessa, on the summit of his palace, while he was underneath to direct the work, escaped from the hands of the workmen, fell upon him and crushed his feet.

Immediately there came a message from the inhabitants of the town, asking Sanadroug for a treaty by which he should engage not to disturb them in the exercise of the Christian religion, in consideration of which, they would give up the town and the king’s treasures. Sanadroug promised, but in the end violated his oath. Sanadroug put all the children of the house of Abgar to the edge of the sword, with the exception of the daughters, whom he withdrew from the town to place them in the canton of Hachdiank. As to the first of Abgar’s wives, named Helena, he sent her to his town at Kharan, and left to her the sovereignty of the whole of Mesopotamia, in remembrance of the benefits he had received from Abgar by Helena’s means.

Helena, pious like her husband Abgar, did not wish to live in the midst of idolaters; she went away to Jerusalem in the time of Claudius, during the famine which Agabus had predicted; with all her treasures she bought in Egypt an immense quantity of corn, which she distributed amongst the poor, a fact to which Josephus testifies. Helena’s tomb, a truly remarkable one, is still to be seen before the gate of Jerusalem.

[3301] Chapter xxxv.

XI.[3302]

Restoration of the town of Medzpine; name of Sanadroug; his death.

Of all Sanadroug's doings and actions, we judge none worthy of remembrance except the building of the town of Medzpine; for, this town having been shaken by an earthquake, Sanadroug pulled it down, rebuilt it more magnificently, and surrounded it with double walls and ramparts. Sanadroug caused to be erected in the middle of the town his statue holding in his hand a single piece of money, which signifies: "All my treasures have been used in building the town, and no more than this single piece of money is left to me."

But why was this prince called Sanadroug? We will tell you: Because Abgar's sister, Otæa, while travelling in Armenia in the winter, was assailed by a whirlwind of snow in the Gortouk mountains; the tempest separated them all, so that none of them knew where his companion had been driven. The prince's nurse, Sanod, sister of Piourad Pacradouni, wife of Khosran Ardzrouni, having taken the royal infant, for Sanadroug was still in the cradle, laid him upon her bosom, and remained with him under the snow three days and three nights. Legend has taken possession of this circumstance: it relates that an animal, a new species, wonderful, of great whiteness, sent by the gods, guarded the child. But so far as we have been informed, this is the fact: a white dog, which was amongst the men sent in search, found the child and his nurse; the prince was therefore called Sanadroug, a name taken from his nurse's name (and from the Armenian name, *dourk*, a gift), as if to signify the gift of Sanod.

Sanadroug, having ascended the throne in the twelfth year of Ardachès, king of the Persians, and having lived thirty years, died as he was hunting, from an arrow which pierced his bowels, as if in punishment of the torments which he had made his holy daughter suffer. Gheroupna, son of the scribe Apchatar, collected all these facts, happening in the time of Abgar and Sanadroug, and placed them in the archives of Edessa.

[3302] Chapter xxxvi.

Ancient Syriac Documents.

Homily on Habib the Martyr, Composed by Mar Jacob.[3303]

Habib the martyr, clad in flame, hath called to me out of the fire,
That for him likewise I should fashion an image of beauty among the glorious.
Comrade of conquerors, lo! he beckoneth to me out of the burning,
That, as for the glory of his Lord, I should sing concerning him.
In the midst of live coals stands the *heroic* man, and lo! he calleth to me,
That I should fashion his image: but the blazing fire permits me not.
His love is fervid, glowing is his faith;
His fire also burneth, and who is adequate to recount his love?
Nay, by reason of that love which led the martyr into the fire,
No man is able to recount his beauties divine.
For who shall dare enter and see in the blazing fire
To whom he is like, and after what pattern he is to be fashioned among the glorious?
Shall I fashion his image by the side of the youths, the children of the furnace?
With Hananiah shall I reckon Habib? I know not.
Lo! these were not burned there: how, then, is he like?
He, *I say*, like them, when he was burned and the youths not?
Which, I ask, *the more* beautiful—Habib the martyr, or Azariah?
Difficult for me is the image: how I am to look upon it, I know not.
Lo! Michael was not burned by the flame;
But Habib was burned: which, then, *the more* beautiful to him that looketh upon him?
Who shall dare say that this is repulsive, or that;
Or not so comely this as that, to him that beholdeth him?

[3303] The ms. from which this is taken is Cod. Add. 17,158, fol. 30 vers. Mar Jacob, bishop of Sarug, or Batnæ, was one of the most learned and celebrated among all the Syriac writers. He was born a.d. 452, made bishop of Sarug a.d. 519, and died a.d. 521. He was the author of several liturgical works, epistles, and sermons, and, amongst these, of numerous metrical homilies, of which two are given here. Assemani enumerates no less than 231. Ephraem Syrus also wrote a similar homily on Habib, Shamuna, and Guria. The metre of the original in this and the following homily consists of twelve syllables, and six dissyllabic feet; but whether they were read as iambs ortroches, or as both, appears to depend on the nature of the Syriac accentuation, which is still an unsettled question. Hoffmann, in his slight notice of the subject (*Gram. Syr.*, § 13), merely says: "Scimus, poësin Syriacam non quantitatis sed *accentus* tantum rationem habere, versusque suos *syllabarum numero* metiri. Quâ tamen poëseos Syriacæ conditione *varietas morarum in pronuntiandis vocalibus observandarum* non tollitur."—Tr.

Three *there are* in the fire, and the flame cometh not near them;
But one was burned: and how shall I suffice to tell
That the Fourth *form* is that of Him who went down into the midst of the furnace,
That He might fashion an image for Habib there along with *those of* the three?
He giveth a place in the fire to him who was burned,
That he may be, instead of Him the Fourth, by the side of the conquerors.
And, if of the three the beauties be glorious, though they were not burned,
How shall not this one, who *was* burned, be mingled with the glorious?
If a man have the power either to be burned or not to be burned,
Of this man, who was burned, more exalted was the beauty than that of the three.
But, inasmuch as the Lord is the control *of all things*,
He is to be praised, *both* where He rescues and where He delivers up.
Moreover, too, the will of the three who were not burned,
And of him who was burned, is one and the same, in this case and in that;[3304]
And, had its Lord commanded the fire to burn them,
Even those three on their part, burned they would have been;
And, if He had signified to it that it should not burn that one man also,
He would not have been burned; nor had it been of himself that he was rescued. 709
To go into the fire was of their own will, when they went in;
But that they were not burned—*because* the Lord of the fire willed and commanded it.
Therefore one equal beauty is that of him who was burned,
And that of him who was not burned, because the will also was equal.
Beloved martyr! exalted is thy beauty; exalted is thy rank:
Graceful too thy crown, and mingled thy story with *that of* the glorious.
Choice gold art thou, and the fire hath tried thee, and resplendent is thy beauty.
And lo! into the King's crown art thou wrought, along with the victorious.
Good workman! who, in the doctrine of the Son of God,
Pursueth his course like a valiant[3305] man, because of the beauty of his faith.
Habib the martyr was a teacher of that which is true;
A preacher also, whose mouth was full of faith.
Watchful was he, and prompt *for service;* and he encouraged with his teaching
The household of the house of God, through his faith.
Of light was he full, and he wrestled with the darkness

[3304] Lit. "here and there."—Tr.

[3305] Cureton has "prosperous," which Dr. Payne Smith condemns, remarking: "*** I find generally used for the Gk. ἄριστος, and once or twice for κράτιστος . It answers more frequently to *strenuus* = courageous, heroic."—Tr.

Which overspread the country from the paganism which had darkened it.
With the Gospel of the Son was his mouth filled in the congregations;
And as it were a leader of the way did he become to the villages when he arrived in them.
Zealous he was, because he was concerned for the doctrine
Divine, that he might establish the adherents[3306] of the faith.
At the time when the winds of the pagans blew, a lamp was he,
And flamed forth whilst they blew upon him, and went not out.
All on fire was he, and filled with the love of his Lord, and was concerned
For this—that he might speak of Him without hindrance.[3307]
The thorns of errour sprang up in the land from paganism;
And, as much as in him lay, he rooted them out by his diligence.
He taught, admonished, and confirmed in the faith,
The friends of Christ,[3308] who were harassed by persecutors.
Against sword and against fire did he wrestle,
With love hot as the flame, and was not afraid.
Like a two-edged brand,[3309] keen was
His faith, and against error did he contend.
Leaven did he prove to be in this land which had become exhausted[3310]
Through fondness for the idols of vanity which error had brought in.
He was like salt by reason of his savoury doctrine
To this region, which had become insipid through unbelief.
A deacon was he, and filled the place of a high-priest

[3306] Lit. “the party” or “side.”—Tr.

[3307] As in Gal. v. 7, answering to the Gk. ἐγκόπτω. The verb *** (Pa.) properly means to *disquiet* (as in John xiv. 1), then to *hinder*.—Tr.

[3308] The ordinary word for “Christians” in these documents is the borrowed Χριστιανοί: here a native word is used, formed from the one which we read as “Messiah.”—Tr.

[3309] A corruption of the word σαμψηρά is used here. It is said by Josephus, *Antiq.*, xx. 2, 3, to have been the name given by the Assyrians to some kind of sword. Suidas mentions it as a barbarian word for σπάθη, a *broadsword.* Cureton’s “scimetar” would be preferable, as being somewhat more distinctive, if it appeared that a scimetar could have two edges.—Tr.

[3310] The temptation was strong to render ***, “became unleavened” (or, “tasteless”), a sense apparently required by the decided figure employed and by the language of the next couplet, where “insipid ” corresponds to “salt.” The word *** (= ἄζυμον), moreover, if not the Arabic *** (to which Schaaf, though it does not appear on what authority, assigns the meaning “*sine fermento massam subegit*”), seems to point in the same direction. Dr. Payne Smith, however, is not aware of any instance of the proposed meaning: he says, “My examples make *** = ἐκλείπω, to fail.”—Tr.

By the preaching and teaching of that which is true.
He was to the flock a good shepherd whilst he was *its* overseer;
And his life laid he down for the flock while he tended it.
He chased away the wolf, and drove off from it the beast of prey.
And he repaired the breaches, and gathered the lambs into their folds.
He went out secretly *and* encouraged the congregations:
He strengthened them, and exhorted them, and held them up.
And he forged armour of faith, and put it on them,
That they might not be ignominiously overthrown[3311] by the paganism which abounded.
The flocks of the fold of the Son of God were being laid waste
By persecutors: and he encouraged the lambs and the ewes.
And he was an advocate to the household of faith;
And he taught them not to be daunted by persecutors. 710
He taught them to run to meet death,
Without being afraid either of sword or of fire.
In the teaching of the Son of God he prospered,
So that his faith pursued its course without dread.
Then errour grew envious, became furious, and was maddened, because of him;
And she pursued after him, that she might shed upon the earth innocent blood.
The Defamer, who hates the race of men,
Laid snares for him, that he might rid the place of his presence.[3312]
He who hateth the truth pursued after him to put him to death,
That he might make his voice to cease[3313] from the teaching of the house of God.
And errour raised an outcry *demanding* that Habib should die, because she hated him;
Vexation goaded her on, and she sought to take away his life.
His story was talked about[3314] before the pagan judge of the country,
And the dear fame of him reached the king: who in great rage,
And because the diadem was interwoven with paganism, decreed[3315] death
Against Habib, because he was full of faith.
And, when the command reached the judge, he armed himself
With rage and fury; and, with a mind thirsting for blood,

[3311] Or “brought to contempt.”—Tr.

[3312] Lit. “society.”—Tr.

[3313] Or “that his voice might cease.”—Tr.

[3314] Lit. “mooted.”—Tr.

[3315] Lit. “reached the king in great rage (i.e., *so as to cause* great rage, *** being often = εἰς denoting result), and, because…, he decreed.”—Dr. Payne Smith.

And like hunters who lay nets for the young stag,
After Habib did they go out to catch *him*.
But this man was a preacher of the faith,
Who in the highway of the crucifixion was prospering;
And, that he might benefit by his teaching the children of his people,
His work embraced the countries round about him.
So, when error went out after him, she found him not:
Not that he was fled, but that he had gone out to preach the Gospel.
Then, because of the fury of the pagans, which was great beyond all that was meet,
His kindred and his mother did they seize for his sake.
Blessed art thou, O woman! mother since thou art of the martyr.
For wherefore was it that they seized thee *and* bound thee, iniquitously?
What do they require of thee, O thou full of beauty? What, *I ask*, have they required of thee?
Lo! they require of thee that thou bring the martyr, that he may be a sacrifice.
Bring, oh bring thy sweet fruit to the place of the oblation—
The fruit whose smell is fragrant, that it may be incense to the Godhead.
Fair shoot, thy cluster bring from where it is,
That its wine may be for a libation whose taste is sweet.
The lamb heard that they were seeking him, that he might be a sacrifice;
And he set out and came to the sacrificers rejoicing.
He heard that others also were being afflicted for his sake,
And he came that he might bear the suffering which was his, in the stead of many.
The lot fell on him, to be himself alone a sacrifice;
And the fire that was to offer him up was looking out *for him* until he came.
Of the many who were bound for his sake
Not one single person was seized to die, but only he.
He it was that was worthy, and for him was martyrdom reserved;
And to snatch the martyr's place no man was able.
And therefore of his own will did he present himself
To the judge, that he might be seized, and die for Jesus' sake.
He heard that they sought him, and he came that he might be seized, even as they sought him:
And he went in of himself before the judge, and dauntless was his look.
He hid not himself, nor did he wish to flee from the judge:
For with light was he imbued, and from the darkness he would not flee.
No robber *was he*, no murderer, no thief,
No child of night: but all his course was run in open day.
Wherefore from his flock should the good shepherd flee,

And leave his fold to be devoured by robbers?
Wherefore should the physician flee, who goeth forth to heal diseases,
And to cure souls by the blood of the Son of God?
A fearless countenance[3316] did the *brave* man carry with him, and a great heart;
And to meet death he ran, rejoicing, for Jesus' sake. 711
He went in, he stood before the judge, saying to him:
I am Habib, whom ye sought: lo! *here* I stand.
And the pagan trembled, and amazement seized him, and he marvelled at him—
At the man who was not afraid, either of sword or of fire.
While he thought that he was fleeing apace, he entered in and mocked him;
And the judge shook, for he saw him courageous in the *very* face of death.
A disciple he of that Son of God who said:
"Rise, come, let us go: for he that betrayeth me lo! is here."
And to the crucifiers, again, He said: "Whom seek ye?"
They say: "Jesus." And He said to them: "I am He."
The Son of God of His own will came to the cross;
And on Him the martyr looked, and presented himself *uncompelled* before the judge.
And the pagan beheld him, and was smitten with fear, and was exasperated *against him.*
His rage was excited, and he began in his fury to put to him questions.[3317]
And, as if he had been one who had shed on the ground the blood of the slain,
He proceeded to question the saintly man, but he was not ashamed:
Menacing him, and trying to terrify him, and to frighten him,
And recounting the sufferings which were being prepared by him on his account.
But Habib, when questioned, was not afraid,
Was not ashamed, and was not frightened by the menaces *he heard.*
Lifting up his voice, he confessed Jesus, the Son of God—
That he was His servant, and was His priest, and His minister.[3318]
At the fury of the pagans, roaring at him like lions,
He trembled not, nor ceased[3319] from the confession of the Son of God.
He was scourged, and the scourgings were very dear to him,
Seeing that he bore a little of the stripes of the Son of God.
He was put into bonds,[3320] and he looked on his Lord, whom also they had bound;

[3316] Lit. "openness of countenance."—Tr.

[3317] Prop. "agitate questions."—Tr.

[3318] Or "deacon."—Tr.

[3319] Or "so as to cease."—Tr.

[3320] Lit. "he entered into bondage."—Tr.

And his heart rejoiced that in the path of His sufferings he had begun to walk.
He ascended the block,[3321] and they tore him with combs, but his soul was radiant with light,
Because he was *deemed* worthy that on him should come the agony of the sufferings of crucifixion.
In the pathway of death had he set his face to walk,
And what could he desire to find in it but sufferings?
The fire of sacrifice[3322] was betrothed to him, and for her did he look;
And she *on her part* sent him combs, and stripes, and pains, to taste.
All the while that she was coming, she sent him sufferings, that by means of them
He might be prepared, so that when she met him she might not dismay him.
Sufferings purged him, so that, when the blazing fire should put him to the proof,
There might not be any dross *found* in his choice gold.
And he endured the whole of the pains that came upon him,
That he might have experience *of suffering*, and in the burning stand like a brave man.
And he accepted rejoicing the sufferings which he had to bear:
For he knew that at their termination he should find death.
And he was not afraid, either of death or of sufferings:
For with that wine of the crucifixion his heart was drunk.
He despised his body, while it was being dragged along by the persecutors;
And his limbs, while they were being torn asunder in bitter agony.[3323]
Scourges on his back, combs on his sides, stocks on his feet,
And fire in front of him: still was he brave and full of faith.
They taunted him: Lo! thou worshippest a man;
But he said: A man I worship not,
But God, who took a body and became man:
Him do I worship, because He is God with Him that begat Him.
The faith of Habib, the martyr, was full of light 712
And by it was enlightened Edessa, the faithful *city*.
The daughter of Abgar, whom Addæus betrothed to the crucifixion—
Through it is her light, through it her truth and her faith.
Her king is from it, her martyrs from it, her truth from it;
The teachers also of *her* faith are from it.
Abgar believed that Thou art God, the Son of God;

[3321] The *equuleus* is meant.—Tr.

[3322] Or “of the sacrifices.”—Tr.

[3323] Lit. “bitterly.”—Tr.

And he received a blessing because of the beauty of his faith.
Sharbil the martyr, son of the Edessæans, more-ever said:
My heart is led captive by God, who became man.
And Habib the martyr, who also was crowned at Edessa,
Confessed these things: that He took a body and became man;
That He is the Son of God, and also is God, and became man.
Edessa learned from teachers the things that are true:
Her king taught her, her martyrs taught her, the faith;
But to others, who were fraudulent teachers, she would not hearken.
Habib the martyr, in the ear of Edessa, thus cried aloud
Out of the midst of the fire: A man I worship not,
But God, who took a body and became man
Him do I worship. *Thus* confessed the martyr with uplifted voice.
From confessors torn with combs, burnt, raised up *on the block*, slain
And *from* a righteous king, did Edessa learn the faith,
And she knows our Lord—that He is even God, the Son of God;
She also learned and firmly believed that He took a body and became man.
Not from common scribes did she learn the faith:
Her king taught her, her martyrs taught her; and she firmly believed them:
And, if she be calumniated as having ever worshipped a man,
She points to her martyrs, who died for Him as being God.
A man I worship not, said Habib,
Because it is written: "Cursed is he that putteth his trust in a man."[3324]
Forasmuch as He is God, I worship Him, yea submit to be burned
For His sake, nor will I renounce His faith.
This truth has Edessa held fast from her youth,
And in her old age she will not barter it away as a daughter of the poor.
Her righteous king became to her a scribe, and from him she learned
Concerning our Lord—that He is the Son of God, yea God.
Addæus, who brought the bridegroom's ring and put it on her hand,
Betrothed her thus to the Son of God, who is the Only-*begotten*.
Sharbil the priest, who made trial and proof of all gods,
Died, even as he said, "for God who became man."
Shamuna and Guria, for the sake of the Only-*begotten*,
Stretched out their necks *to receive the stroke*, and for Him died, forasmuch as He is God.

[3324] Jer. xvii. 5.—Tr.

And Habib the martyr, who was teacher of congregations,
Preached of Him, that He took a body and became man.
For a man the martyr would not have *submitted to be* burned in the fire;
But he was burned "for the sake of God who became man."
And Edessa is witness that thus he confessed while he was being burned:
And from the confession of a martyr that has been burned who is he that can escape?
All minds does faith reduce to silence and despise—
She that is full of light and stoopeth not to shadows.
She despiseth him that maligns the Son by denying that He is God;
Him too that saith "He took not a body and became man."
In faith which was full of truth he stood upon the fire;
And he became incense, and propitiated with his fragrance the Son of God.
In all *his* afflictions, and in all *his* tortures, and in all *his* sufferings,
Thus did he confess, and thus did he teach the blessed *city*.
And this truth did Edessa hold fast touching our Lord—
Even that He is God, and of Mary became a man.
And the bride hates him that denies His God-head,
And despises and contemns him that maligns His corporeal nature.
And she recognises Him *as* One in Godhead and in manhood—
The Only-*begotten*, whose body is inseparable from Him.
And thus did the daughter of the Parthians learn to believe, 713
And thus did she firmly hold, and thus does she teach him that listens to her.
The judge, therefore, full of *zeal for* paganism, commanded
That the martyr should be led forth and burned in the fire which was reserved for him.
And forthwith a strap was thrust into his mouth, as *though he had been* a murderer,
His confession being kept within his heart towards God.
And they hurried him away, and he went out from the judgment-hall, rejoicing
That the hour was come when the crown should be given to his faith.
And there went out with him crowds of people, that they might bear him company,
Looking upon him, not as a dead man accompanied *to his burial*,
But as a man who was going away that by means of fire he might become a bridegroom,
And that there might be bestowed the crown which was by righteousness reserved for him.
They looked upon him as upon a man entering into battle,
And around him were spears, and lances, and swords, but he vanquished them.
They beheld him going up like a champion from the contest,
And in his triumph chaplets were brought to him by those who beheld.
They looked upon him as he vanquished principalities and powers,

Which all made war with him, and he put them to shame.
The whole congregation of the followers of Christ exulted over him,
Because he raised up the friends[3325] of the faith by the sufferings which he bore.
There went forth with him the Church, a bride full of light;
And her face was beaming on the beloved martyr who was united to her.
Then did his mother, because it was the marriage-feast for her son,
Deck herself in garments nobler than her wont.
Since sordid raiment suited not the banquet-hall,
In magnificent *attire* all white she clad herself right tastefully.
Hither to the battle came down love to fight
In the mother's soul—*the love* of nature, and *the love* of God.
She looked upon her son as he went forth to be put into the flame;
And, forasmuch as there was in her the love of the Lord, she suffered not.
The yearnings of her mother's womb cried out on behalf of its fruit;
But faith silenced them, so that their tumult ceased.
Nature shrieked over the limb which was severed from her;
But the love of the Lord intoxicated the soul, that she should not perceive it.
Nature loved, but the love of the Lord did conquer in the strife
Within the soul of the mother, that she should not grieve for her beloved.
And instead of suffering, her heart was filled with all emotions of joy;
And, instead of mourning, she went forth in splendid apparel.
And she accompanied him as he went out to be burned, and was elate,
Because the love of the Lord vanquished that of nature.
And *clad* in white, as for a bridegroom, she made a marriage-feast—
She the mother of the martyr, and was blithe because of him.
"Shamuna the Second" may we call this blessed *one:*
Since, had seven been burned instead of one, she had been well content.
One she had, and she gave him to be food for the fire;
And, even as that one, if she had had seven, she had given *them all.*
He was cast into the fire, and the blaze kindled around him;
And his mother looked on, and grieved not at his burning.
Another eye, which gazeth upon the things unseen,
Was in her soul, and by reason of this she exulted when he was being burned.
On the gems of light which are in martyrs' crowns she looked,
And on the glory which is laid up for them after their sufferings;
And *on* the promised blessings which they inherit yonder through their afflictions,

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[3325] Lit. "side," or "party."—Tr.

And *on* the Son of God who clothes their limbs with light;
And *on* the manifold beauties of that kingdom which shall not be dissolved,
And *on* the ample door which is opened for them to enter in to God.
On these did the martyr's mother look when he was being burned,
And she rejoiced, she exalted, and in white did she go forth with him.
She looked upon him while the fire consumed his frame,
And, forasmuch as his crown was very noble, she grieved not. 714
The sweet root was thrown into the fire, upon the coals;
And it turned to incense, and cleansed the air from pollution.
With the fumes of sacrifice had the air been polluted,
And by the burning of this martyr was it cleansed.
The firmament was fetid with the exhalations from[3326] the altars;
And there rose up the sweet perfume of the martyr, and it grew sweet thereby.
And the sacrifices ceased, and there was peace in the assemblies;
And the sword was blunted, that it should no more lay waste the friends of Christ.
With Sharbil it began, with Habib it ended, in our land;
And from that time[3327] even until now not one has it slain, since he was burned.
Constantine, chief of conquerors, took the empire,
And the cross has trampled on the diadem of the emperor, and is set upon his head.
Broken is the lofty horn of idolatry,
And from the burning of the martyr even until now not one has it pierced.
His smoke arose, and it became incense to the Godhead;
And by it was the air purged which was tainted by paganism,
And by his burning was the whole land cleansed:
Blessed be he that gave him a crown, and glory, and a good name!

Here endeth the Homily on Habib the martyr, composed by Mar Jacob.

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[3326] Lit. "the sacrifices of."—Tr.

[3327] Lit. "from him."—Tr.

A Homily on Guria and Shamuna, Composed by Mar Jacob.

Shamuna and Guria, martyrs who made themselves illustrious in their afflictions,
Have in love required of me to tell of their illustrious deeds.
To champions of the faith the doctrine calleth me,
That I should go and behold their contests and their crowns.
Children of the right hand, who have done battle against the left,
Have called me this day to recite the marvellous tale of their conflicts:—
Simple old men, who entered into the fight like heroes,
And nobly distinguished themselves in the strife of blood:
Those who were the salt of our land, and it was sweetened thereby,
And its savour was restored, which had become insipid through unbelief:
Candlesticks of gold, which were full of the oil of the crucifixion,
By which was lighted up all our region, which had turned to darkness:
Two lamps, of which, when all the winds were blowing
Of every *kind of* error, the lights were not put out;
Good labourers, who from the spring of day laboured
In the blessed vineyard of the house of God right duteously:
Bulwarks of our land, who became to us as it were a defence
Against all spoilers in all the wars that surrounded us:
Havens of peace, a place also of retreat for all that were distressed,
And a resting-place for the head of every one that was in need of succour:
Two precious pearls, which were
An ornament for the bride of my lord Abgar, the Aramæan's son.
Teachers they were who practised their teaching in blood,
And whose faith was known by their sufferings.
On their bodies they wrote the story of the Son of God
With *the marks of* combs and scourges which thickly covered them.
They showed their love, not by words of the mouth alone,
But by tortures and by the rending of their limbs asunder.
For the love of the Son of God they gave up their bodies:
Since it beseemeth the lover that for his love he should give up himself.
Fire and sword proved their love, how true *it was;* 715
And more beautiful than silver tried in *a furnace of* earth were their necks.
They looked on God, and, because they saw His exalted beauties,
Therefore did they look with contempt upon their sufferings for His sake.
The Sun of righteousness had arisen in their hearts;
And they were enlightened by it, and with *His* light chased they away the darkness.

At the idols of vanity, which error had brought in, they laughed,
    Instinct with the faith of the Son of God which is full of light.
The love of the Lord was as a fire in their hearts;
    Nor could all the brambles of idolatry stand before it.
Fixed was their love on God unchangeably:[3328]
    And therefore did they look with scorn upon the sword,[3329] all athirst as it was for blood.
With guilelessness and *yet with* wisdom stood they in the judgment-hall,
    As they had been commanded by the Teacher of that which is true.
Despising as they did kindred and family, guileless were they;
    Forasmuch, also, as possessions and wealth were held in no account by them.
Nor guileless only: for in the judgment-hall with the wisdom of serpents *too*
    They were heedful of the faith of the house of God.
When a serpent is seized and struck, he guards his head,
    But gives up and leaves exposed all his body to his captors:
And, so long as his head is kept *from harm*, his life abideth in him;
    But, if the head be struck, his life is left *a prey* to destruction.
The head of the soul is men's faith;
    And, if this be preserved *unharmed*, by it is also preserved their life:[3330]
Even though the whole body be lacerated with blows,
    Yet, so long as faith is preserved, the soul is alive;
But, if faith is struck *down* by unbelief,
    Lost is the soul, and life has perished from the man.
Shamuna and Guria of the faith as men[3331]
    Were heedful, that it should not be struck *down* by persecutors:
For they knew that, if faith is preserved,
    Both soul and body are preserved from destruction.
And, because of this, touching their faith were they solicitous,
    That that should not be struck *down* in which their very life was hidden.
They gave up their bodies both to blows and to dislocation,[3332]
    Yea to every *kind of* torture, that their faith should not be stricken *down;*
And, even as the serpent also hides his head from blows,

[3328] Or "who changes not."—Tr.

[3329] Σαμψηρά.— Tr.

[3330] Or "salvation:" a different word from that used in speaking of the serpent.—Tr.

[3331] Lit. "as a man."—Tr.

[3332] Or "rending asunder."—Tr.

So hid they their faith within their hearts;
And the body was smitten, and endured stripes, and bore sufferings:
But overthrown was not their faith which was within their hearts.
The mouth betrayeth the soul to death when it speaks,
And with the tongue, as with a sword, worketh slaughter.
And from it spring up both life and death to men:
Denying *a man* dies, confessing he lives, and *the mouth* hath power over it.
Denial is death, and in confession is the soul's life;
And power hath the mouth over them both, like a judge.
The word of the mouth openeth the door for death to enter in;
This, too, calleth for life, and it beameth forth upon the man.
Even the robber by one word of faith
Won him the kingdom, and became heir of paradise,[3333] all fraught with blessings.
The wicked judges too, from the martyrs, the sons of the right hand,
Demanded that by word of mouth only they should blaspheme;
But, like true men holding fast the faith,
They uttered not a word by which unbelief might be served.
Shamuna, beauty of our faith, who is adequate to *tell of* thee?
All too narrow is my mouth for thy praise, too mean for thee to be spoken of by it.
Thy truth is thy beauty, thy crown thy suffering, thy wealth thy stripes,
And by reason of thy blows magnificent is the beauty of thy championship.
Proud of thee is our country, as of a treasury which is full of gold:
Since wealth art thou to us, and a coveted store which cannot be stolen *from us*.
Guria, martyr, staunch hero of our faith,
Who shall suffice thee, to recount thy beauties divine?
Lo! tortures on thy body are set like gems of beryl,
And the sword on thy neck like a chain of choice gold.
Thy blood upon thy form is a robe of glory full of beauty,
And the scourging of thy back a vesture with which the sun may not compare.
Radiant thou art and comely by virtue of these thy sufferings, so abounding;
And resplendent are thy beauties, because of the pains which are *so* severe upon thee.
Shamuna, our riches, richer art thou than the rich:
For lo! the rich stand at thy door, that thou mayest relieve them.
Small thy village, poor thy country: who, then, gave thee
That lords of villages and cities should court thy favour?
Lo! judges in their robes and vestments

[3333] Lit. "the garden."—Tr.

Take dust from thy threshold, as *though it were* the medicine of life.
The cross is rich, and to its worshippers increaseth riches;
And its poverty despiseth all the riches of the world.
Shamuna and Guria, sons of the poor, lo! at your doors
Bow down the rich, that they may receive from you *supplies for* their wants.
The Son of God in poverty and want
Showed to the world that all its riches are as nothing,
His disciples, all fishermen, all poor, all weak,
All men of little note, became illustrious through His faith.
One fisherman, whose "village" too was a home of fishermen,[3334]
He made chief over the twelve, yea head of the house.[3335]
One a tentmaker, who aforetime was a persecutor,
He seized upon, and made him a chosen vessel for the faith.
Shamuna and Guria came from villages that were not wealthy,
And lo! in a great city became they lords;
And its chief men, its judges also, stand before their doors,
And they solicit their charity to satisfy their wants.
From their confession of the faith of the Son of God
These blessed men acquired riches beyond compute.
Poor did He Himself become, and the poor made He rich;
And lo! enriched is the whole creation through His poverty.
The chosen martyrs did battle against error,
And in the confession of the Son of God stood they firm like valiant men.
They went in and confessed Him before the judge with look undaunted,[3336]
That He too might confess them, even as they confessed Him, before His Father.
There arose against them the war of pagans like a tempest;
But the cross was their helmsman, and steered them on.
They were required to sacrifice to lifeless images,
But they departed not from their confession of the Son of God.
The wind of idolatry blew in their faces,
But they themselves were as rocks piled up against the hurricane.
Like a swift whirlwind, error snatched at them;
But, forasmuch as they were sheltered by the crucifixion, it hurt them not.
The Evil One set on all his dogs to bark, that they might bite them;

[3334] i.e., "Bethsaida."—Tr.

[3335] Or "steward."—Tr.

[3336] Lit. "with openness of countenance."—Tr.

But, forasmuch as they had the cross for a staff, they put them all to flight.
But who is sufficient to tell of their contests,
Or their sufferings, or the rending asunder of their limbs?
Or who can paint the picture of their coronation,[3337]
How they went up from the contest covered with glory?
To judgment they went in, but of the judge they took no account;
Nor were they anxious what they should say when questioned.
The judge menaced *them*, and multiplied his words of threatening;
And recounted tortures and all *kinds of* inflictions, that he might terrify them.
He spake great words,[3338] that by fright and intimidation,
By menaces too, he might incline them to sacrifice.
Yet the combatants despised the menaces, and the intimidations,
And the sentence of judgment, and all bodily deaths; 717
And they prepared themselves for insult and stripes, and for blows,
And for provocation, and to be dragged along, and to be burnt;
For imprisonment also, and for bonds, and for all evil things,
And for all tortures, and for all sufferings, rejoicing all the while.
They were not alarmed nor affrighted, nor dismayed,
Nor did the sharpness of the tortures bend them to sacrifice.
Their body they despised, and as dung upon the ground accounted they it:
For they knew that, the more it was beaten, the more would its beauty increase;
And, the more the judge increased his menaces to alarm them,
The more did they show their contempt of him, having no fear of his threats.
He kept telling them what tortures he had prepared for them;
And they continued telling him about Gehenna which was reserved for him.
By those things which he told *them* he tried to frighten them to sacrifice;
And they spoke to him about the fearful judgment yonder.
Truth is wiser than wise words,
And very hateful, however much it may be adorned, is falsehood.
Shamuna and Guria went on speaking truth,
While the judge continued to utter falsehood.
And therefore were they not afraid of his threatening,
Because all his menaces against the truth were accounted *by them* as empty sound.[3339]
The intercourse of the world they despised, they contemned and scorned, *yea* they abandoned;

[3337] Lit. “portray the image of their crowns.”—Tr.

[3338] Lit. “magnified his words.”—Tr.

[3339] Lit. “as breath.”—Tr.

And to return to it they had no wish, or to enter it *again*.
From the place of judgment they set their faces to depart
To that meeting-place for them all, the life of the new world.
They cared neither for possessions nor for houses,
Nor for the advantages of this world, so full of evil.
In the world of light was their heart bound captive with God,
And to "that" country did they set their face to depart;
And they looked to the sword, to come and be a bridge
To let them pass over to God, for whom they were longing.
This world they accounted as a little tent,
But that yonder as a city full of beauties;
And they were in haste by the sword to depart hence
To the land of light, which is full of blessing for those who are worthy of it.
The judge commanded to hang them up by their arms,
And without mercy did they stretch them out in bitter agony.
A demon's fury breathed rage into the heart of the judge,
And embittered him against the stedfast ones, *inciting him* to crush them;
And between the height and the depth he stretched them out to afflict them:
And they were a marvel to both sides, *when they saw* how much they endured.
At the old men's frame heaven and earth marvelled,
To see how much suffering it bore nor cried out for help under *their* affliction.
Hung up and dragged along are their feeble bodies by their arms,
Yet is there deep silence, nor is there one that cries out for help or that murmurs.
Amazed were all who beheld their contests,
To see how *calmly* the outstretched forms bore the inflictions *laid upon them*.[3340]
Amazed too was Satan at their spotless frames,
To see what weight of affliction they sustained without a groan.
Yea, and gladdened too were the angels by that fortitude *of theirs*,
To see how patiently it bore that contest so terrible that was.
But, as combatants who were awaiting their crowns,
There entered no sense of weariness into their minds.
Nay, it was the judge that grew weary; yea, he was astonished:
But the noble men *before him felt* no weariness in their afflictions.
He asked them whether they would consent to sacrifice;
But the mouth was unable to speak from pain.
Thus did the persecutors increase their inflictions,

[3340] Lit. "how much the outstretched forms bore in consequence of the inflictions."—Tr.

Until they gave no place for the word to be spoken.
Silent was the mouth from the inflictions laid on their limbs;
But the will, like that of a hero, was nerved with fortitude from itself. 718
Alas for the persecutors! how destitute were they of righteousness!
But the children of light—how were they clad in faith!
They demand speech, when there is no place for speaking,
Since the word of the mouth was forbidden them by pain.
Fast bound was the body, and silent the mouth, and it was unable
To utter the word when unrighteously questioned.
And what should the martyr do, who had no power to say,
When he was questioned, that he would not sacrifice?
All silent were the old men full of faith,
And from pain they were incapable of speaking.
Yet questioned they were: and in what way, if a man is silent
When he is questioned, shall he assent to that which is said?
But the old men, that they might not be thought to assent,
Expressed clearly by signs the word which it behoved them to speak.
Their heads they shook, and, instead of speech, by a dumb sign they showed
The resolve of the new man that was within.
Their heads hung down, signifying amidst their pains
That they were not going to sacrifice, and every one understood their meaning.
As long as there was in them place for speech, with speech did they confess;
But, when it was forbidden them by pain, they spake with a dumb sign.
Of faith they spoke both with the voice and without the voice:
So that, when speaking and also when silent, they were *alike* stedfast.
Who but must be amazed at the path of life, how narrow it is,
And how straight to him that desires to walk in it?
Who but must marvel *to see* that, when the will is watchful and ready,
It is very broad and full of light to him that goeth therein?
About the path are ditches; full also is it of pitfalls;
And, if one turn but a little aside from it, a ditch receives him.
That dumb sign only is there between the right and the left,
And on “Yea” and “Nay” stand[3341] sin and righteousness.
By a dumb sign only did the blessed men plainly signify that they would not sacrifice,
And in virtue of a single dumb sign did the path lead them to Eden;
And, if this same dumb sign had inclined and turned down but a little

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[3341] Or “depend.”—Tr.

Toward the depth, the path of the old men would have been to Gehenna.
Upwards they made a sign, *to signify* that upwards were they prepared to ascend;
And in consequence of that sign they ascended and mingled with the heavenly ones.
Between sign and sign were Paradise and Gehenna:
They made a sign that they would not sacrifice, and they inherited the place of the kingdom.
Even while they were silent they were advocates for the Son of God:
For not in multitude of words doth faith consist.
That fortitude of theirs was a full-voiced confession,
And as though with open mouth declared they *their* faith by signs;
And every one knew what they were saying, though silent,
And enriched and increased was the faith of the house of God;
And error was put to shame by reason of two old men, who, though they spake not,
Vanquished it; and they kept silence, and their faith stood fast.
And, though tempestuous accents were heard from the judge,
And the commands of the emperor were dreadful, yea violent,
And paganism had a bold face and an open mouth,
And its voice was raised, and silent were the old men with pain,
Yet null and void became the command and drowned was the voice of the judge,
And without speech the mute sign of the martyrs bore off the palm.
Talking and clamour, and the sound of stripes, on the left;
And deep silence and suffering standing on the right;
And, by one mute sign with which the old men pointed above their heads,
The head of faith was lifted up, and error was put to shame.
Worsted in the encounter were they who spoke, and the victory was to the silent:
For, voiceless they uttered by signs the discourse of faith. 719
They took them down, because they had vanquished while silent;
And they put them in bonds, threatening *yet* to vanquish them.
Bonds and a dungeon void of light were by the martyrs
Held of no account—yea *rather* as the light which has no end.
To be without bread, and without water, and without light,
Pleased them well, because of the love of the Son of God.
The judge commanded by their feet to hang them up
With their heads downwards, by a sentence all unrighteous:
Hanged up was Shamuna with his head downwards; and he prayed
In prayer pure and strained clear by pain.
Sweet fruit was hanging on the tree in that judgment-hall,
And its taste and smell made the very denizens of heaven to marvel.

Afflicted was his body, but sound was his faith;
    Bound fast was his person, but unfettered was his prayer over his deed.
For, prayer nothing whatsoever turneth aside,
    And *nothing* hindereth it—not even sword, not even fire.
His form was turned upside down, but *his* prayer was unrestrained,
    And straight was its path on high to the abode of the angels.
The more the affliction of the chosen martyr was increased,
    The more from his lips was all confession heard.
The martyrs longed for the whetted sword affectionately,
    And sought it as a treasure full of riches.
A new work has the Son of God wrought in the world—
    That dreadful death should be yearned for[3342] by many.
That men should run to meet the sword is a thing unheard of,
    Except they were those whom Jesus has enlisted in His service by His crucifixion.
That death is bitter, every one knoweth lo! from earliest time:
    To martyrs alone is it not bitter to be slain.
They laughed at the whetted sword when they saw it,
    And greeted it with smiles: for it was that which was the occasion of their crowns.
As though it had been something hated, they left the body to be beaten:
    Even though loving it, they held it not back from pains.
For the sword they waited, and the sword went forth and crowned them:
    Because for it they looked; and it came to meet them, even as they desired.
The Son of God slew death by His crucifixion;
    And, inasmuch as death is slain, it caused no suffering to the martyrs.
With a wounded serpent one playeth without fear;
    A slain lion even a coward will drag along:
The great serpent our Lord crushed by His crucifixion;
    The dread lion did the Son of God slay by His sufferings.
Death bound He fast, and laid him prostrate and trampled on him at the gate of Hades;
    And *now* whosoever will draweth near and mocketh at him, because he is slain.
These old men, Shamuna and Guria, mocked at death,
    As at that lion which by the Son of God was slain.
The great serpent, which slew Adam among the trees,
    Who could seize, so long as he drank not of the blood of the cross?
The Son of God crushed the dragon by His crucifixion,
    And lo! boys and old men mock at the wounded serpent.

[3342] Or “beloved.”—Tr.

Pierced is the lion with the spear which *pierced* the side of the Son of God;
And whosoever will trampleth on him, yea mocketh at him.
The Son of God—He is the cause of all good things,
And Him doth it behove every mouth to celebrate.
He did Himself espouse[3343] the bride with the blood which flowed from His wounds,
And of His wedding-friends He demanded as a nuptial gift[3344] the blood of their necks.
The Lord of the wedding-feast hung on the cross in nakedness,
And whosoever came to be a guest, He let fall His blood upon him.
Shamuna and Guria gave up their bodies for His sake
To sufferings and tomes and to all the various forms of woe.[3345] 720
At Him they looked as He was mocked by wicked men,
And thus did they themselves endure mockery without a groan.
Edessa was enriched by your slaughter, O blessed ones:
For ye adorned her with your crowns and with your sufferings.
Her beauty are ye, her bulwark ye, her salt ye,
Her riches and her store, yea her boast and all her treasure.
Faithful stewards are ye:[3346]
Since by your sufferings ye did array the bride in beauty.
The daughter of the Parthians, who was espoused to the cross,[3347]
Of *you* maketh her boast: since by your teaching lo! she was enlightened.
Her advocates are ye; scribes who, though silent, vanquished
All error, whilst its voice was uplifted high in unbelief.
Those old men[3348] of the daughter of the Hebrews were sons of Belial,[3349]
False witnesses, who killed Naboth, feigning themselves *to be true*.
Her did Edessa outdo by her two old men full of beauty,
Who were witnesses to the Son of God, and died like Naboth.
Two were there, and two here, old men;

[3343] Lit. "purchase."—Tr.

[3344] ***, though not in the lexicons, is the same word that appears in Castel as ***.

[3345] Lit. "to the forms (σχήματα) of all afflictions."—Tr.

[3346] This seems preferable to Cureton's "Ye are the stewards of (her) faith." The expression exactly corresponds in form to that in Luke xvi. 8 (Peshito): "the steward of injustice" ="the unjust steward."

[3347] Lit. "crucifixion."—Tr.

[3348] Or "elders."—Tr.

[3349] By this name the men referred to (not, however, the elders, but the two false witnesses suborned by them) are called in 1 Kings xxi. 10, 13. The expression in the text is literally "sons of iniquity," and that is used by the Peshito.—Tr.

And these were called witnesses, and witnesses those.
Let us now see which of them were witnesses chosen of God,
And which city is beloved by reason of her old men and of her honourable ones.
Lo! the sons of Belial who slew Naboth are witnesses;
And here Shamuna and Guria, again, are witnesses.
Let us now see which witnesses, and which old men,
And which city can stand with confidence[3350] before God.
Sons of Belial were those witnesses of that adulterous woman,
And lo! their shame is all portrayed in their names.
Edessa's just and righteous old men, her witnesses,
Were like Naboth, who himself also was slain for righteousness' sake.
They were not like the two lying sons of Belial,
Nor is Edessa like Zion, which also crucified *the Lord*.
Like herself her old men were false, yea dared
To shed on the ground innocent blood wickedly.
But by these witnesses here lo! the truth is spoken.—
Blessed be He who gave us the treasure-store of their crowns!

Here endeth the Homily on Guria and Shamuna.

[3350] Or "have an open countenance."—Tr.

Introduction

to

Ancient Syriac Documents.

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1. The preceding *Memoirs of Edessa* and Syriac Documents were inserted in vol. 20 of the Edinburgh series, quite out of place as it seems to me; and the more so, as other Syriac fragments were to follow.

2. In vol. 22, equally out of place, and mixed up with incongruous material, followed the very interesting work of Bardesanes, to which I now assign a natural collocation with the Edessene Memoirs.

3. In vol. 24, with the *Liturgies* and other mixed material, comes the third Syriac fagot, another valuable and very interesting contribution severed from its due connections.

The reader of this volume will rejoice to find Mr. Pratten's scattered but most instructive translations here brought together, and arranged in less confused sequence and relations one with another. The several announcements prefixed to each have, in like manner, been here gathered and set in order.

It may be worth while, just here, to direct attention to the latest views of scholarship upon Syria, its language and its antiquities. A learned critic, who often supplies one of our weekly newspapers with articles on the Oriental languages worthy of the best reviews, has directed attention[3351] to a searching *critique* of Mommsen's recent addition to his *Roman History*, of a chapter which "deals with Bible-lands in New-Testament times." Professor Nöldke of Strasburg, a leading Semitic scholar, in the *Zeitschrift* of the German Oriental Society, thus takes him to task:—

"Syria enjoyed a higher prosperity under the Romans *than Mommsen concedes*, and this continued down into the Christian period. The Hellenization made rapid strides, but not in such a manner that the Greek language or Greek culture spread to a considerable degree; but rather, in such a way that European arts and manners of life were established, and that a number of elements of Occidental culture became powerful in the thinking and language of the educated. Mommsen, according to my conviction, considers the Hellenization of Syria *to have advanced much farther than it actually had*. That the language of the country had been entirely banished from the circles of the educated, and that it had assumed the position in reference to the Greek which the Celtic in full had assumed over against the Latin, is certainly an exaggerated view. The Aramaic was an old developed language (*Cul-*

[3351] *New-York Independent*, June 24, 1886.

tursprache), which was already written before a single letter was seen in Latium. In the days of the Achæmenidian rulers this was the official language of Egypt, and even of Asia Minor, *and was accordingly spread far beyond the original territory*. Again we find this language in the days of the Roman emperors not only in Palmyra, but spread also in the whole country of the Nabatheans, and down to almost Medina; here again beyond its native limits, as the official written language. And that this was not merely a remnant of the former political supremacy is evident from the fact that the documents of Palmyra and those of the Nabatheans, in an equal manner, show a younger stage of development of language than that of the Achæmenidian period; this stage being virtually the same as is seen in the various Jewish literary works of that time."

As Mommsen is continuing his irreligious elaborations of history, it may be well to bear in mind his superficial ideas on such subjects, especially when he is reaching the affairs of early Christianity.

1. Our translator (Mr. Pratten) makes the following announcements:—

"The translation of the Syriac pieces which follow[3352] is based on a careful examination of that made by Dr. Cureton, the merits of which are cordially acknowledged. It will, however, be seen that it differs from that in many and important particulars.

"Many thanks are due to the Dean of Canterbury for his kindness in giving much valuable help."

2. He thus introduces the treatise of Bardesanes:—

"Bardesan, or Bardesanes, according to one account, was born at Edessa in 154 a.d., and it is supposed that he died sometime between 224 and 230. Eusebius says that he flourished in the time of Marcus Aurelius. He was for some time resident at the court of Abgar VI., King of Edessa, with whom he was on intimate terms. He at first belonged to the Gnostic sect of the Valentinians; but abandoning it, he seemed to come nearer the orthodox beliefs. In reality, it is said, he devised errours of his own. He wrote many works. Eusebius attributes the work now translated, *The Book of Laws*, or *On Fate*, to Bardesanes. Many modern critics have come to the conclusion that it was written by a scholar of Bardesanes, but that it gives us the genuine opinions and reasonings of Bardesanes. The question is of interest in connection with the Clementine *Recognitions*, which contain a large portion of the work. The Syriac was first published by Cureton in his *Spicilegium*."

3. In introducing the *Mara bar Serapion* and the *Ambrose*,[3353] he thus refers to his friend Dr. Payne Smith:—

[3352] That is, in vol. xxii. of the Edinburgh edition.

[3353] Vol. xxiv., ed. Edinburgh. The latter was formerly ascribed to Justin Martyr.

The text of the two following short pieces[3354] is found in the *Spicilegium Syriacum* of the late Dr. Cureton. This careful scholar speaks of the second of these compositions as containing "some very obscure passages." The same remark holds good also of the first. Dr. Payne Smith describes them both as "full of difficulties." So far as these arise from errors in the text, they might have been removed, had I been able to avail myself of the opportunity kindly offered me by Dr. Rieu, Keeper of the Oriental mss. at the British Museum, of inspecting the original ms. As it is, several have, it is hoped, been successfully met by conjecture.

To Dr. R. Payne Smith, Dean of Canterbury, who, as on two previous occasions, has most kindly and patiently afforded me his valuable assistance, I beg to offer my very grateful acknowledgments.

[3354] The *Ambrose* and the *Serapion*.

Ancient Syriac Documents.

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Bardesan.[3355]

The Book of the Laws of Divers Countries.[3356]

Some days since we were calling[3357] to pay a visit to our brother Shemashgram, and Bardesan came and found us there. And when he had made inquiries after his health,[3358] and ascertained that he was well, he asked us, “What were you talking about? for I heard your voice outside as I was coming in.” For it was his habit, whenever he found us talking about anything before he came,[3359] to ask us, “What were you saying?” that he might talk with us about it.

“Avida here,” said we to him, “was saying to us, ‘If God is one, as ye say, and if He is the creator of men, and if it is His will that you should do that which you are commanded, why did He not so create men that they should not be able to do wrong, but should constantly be doing that which is right? for in this way His will would have been accomplished.’”

“Tell me, my son Avida,” said Bardesan to him, “why it has come into thy mind that the God of all is not One; or that He is One, but doth not will that men should behave themselves justly and uprightly?”

“I, sir,” said Avida, “have asked these *brethren*, persons of my own age, in order that ‘they’ may return me an answer.”

“If,” said Bardesan to him, “thou wishest to learn, it were for thy advantage to learn from some one who is older than they; but if to teach, it is not requisite for ‘thee’ to ask ‘them,’ but *rather* that thou shouldst induce ‘them’ to ask ‘thee’ what they wish. For teachers are ‘asked’ questions, and do not themselves ask them; or, if they ever do ask a question, it is to direct the mind of the questioner, so that he may ask properly, and they may know what his desire is. For it is a good thing that a man should know how to ask questions.”

[3355] Lit. “Son of Daisan,” from a river so called near Edessa.—Hahn. [Elucidation I. “The Laws of Countries” is the title. For “Various Countries” I have used “*Divers*.”]

[3356] Called by Eusebius, *Hist. Eccl.*, iv. 30, *The Discourse on Fate* (῾Ο περὶ εἱμαρμένης διάλογος). This is more correct than the title above given: the “Laws” are adduced only as illustrations of the argument of the piece. The subject would, however, be more properly given as “The Freedom of the Will.”

[3357] Lit. “going in.” Cureton renders, “we went up.”

[3358] Lit. “felt him.”

[3359] Lit. “before him.” Merx: “ehe er kam.”

“For my part,” said Avida, “I wish to learn; but I began first of all to question my brethren here, because I was too bashful to ask thee.”

“Thou speakest becomingly,”[3360] said Bardesan. “But know, nevertheless, that he who asks questions properly, and wishes to be convinced, and approaches the way of truth without contentiousness, has no need to be bashful; because he is sure by means of the things I have mentioned to please him to whom his questions are addressed. If so be, therefore, my son, thou hast any opinion of thy own[3361] respecting this matter about which thou hast asked, tell it to us all; and, if we too approve of it, we shall express our agreement with thee; and, if we do not approve of it, we shall be under obligation to show thee why we do not approve of it. But if thou wast simply desirous of becoming acquainted with this subject, and hast no opinion of thy own about it, as a man who has but lately joined the disciples and is a recent inquirer, I will tell thee *respecting it*; so that thou mayest not go from us empty away. If, moreover, thou art pleased with those things which I shall say to thee, we have other things besides to tell thee[3362] concerning this matter; but, if thou art not pleased, we on our part shall have stated our views without any personal feeling.”

“I too,” said Avida, “shall be much gratified[3363] to hear and to be convinced: because it is not from another that I have heard of this subject, but I have spoken of it to my brethren here out of my own mind; and they have not cared to convince me; but they say, ‘Only believe, and thou wilt *then* be able to know everything.’ But for my part, I cannot believe unless I be convinced.”

724 “Not only,” said Bardesan, “is Avida unwilling to believe, but there are many *others* also who, because there is no faith in them, are not even capable of being convinced; but they are always pulling down and building up, and *so* are found destitute of all knowledge of the truth. But notwithstanding, since Avida is not willing to believe, lo! I will speak to you who do believe, concerning this matter about which he asks; and *thus* he too will hear something further *about it*.”

He began accordingly to address us *as follows:* “Many men are there who have not faith, and have not received knowledge from the True Wisdom.[3364] In consequence of this, they are not competent to speak and give instruction *to others*, nor are they readily inclined themselves to hear. For they have not the foundation of faith to build upon, nor have they any confidence on which to rest their hope. Moreover, because they are accustomed to doubt even concerning God, they likewise have not in them the fear of Him, which would of itself deliver them from all *other* fears: for he in whom there is no fear of God is the slave of all *sorts of* fears. For even with regard to those things of various kinds which they disbelieve, they are not certain that they disbelieve them rightly, but they are unsettled in their opinions, and have no fixed belief,[3365] and the taste of their thoughts is insipid in their *own* mouth; and they are always haunted with fear, and flushed with excitement, and reckless.

[3360] The word used is formed from the Greek εὐσχημόνως. [Here observe what is said (in Elucidation I.) by Nöldke on the Hellenization theory of Mommsen, with reference to this very work; p. 742, *infra*.]

[3361] Lit. “hast anything in thy mind.”

[3362] Lit. “there are for thee other things also.”

[3363] *** is here substituted for the *** of the text, which yields no sense.

[3364] Lit. “the wisdom of the truth.”

"But with regard to what Avida has said: 'How is it that God did not so make us that we should not sin and incur condemnation?'—if man had been made so, he would not have belonged to himself, but would have been the instrument of him that moved him; and it is evident also, that he who moves *an instrument* as he pleases, moves it either for good or for evil. And how, in that case, would a man differ from a harp, on which another plays; or from a ship, which another guides: where the praise and the blame reside in the hand of the performer or the steersman,[3366] and the harp itself knows not what is played on it, nor the ship itself whether it be well steered and guided *or ill*, they being only instruments made for the use of him in whom is the *requisite* skill? But God in His benignity chose not so to make man; but by freedom He exalted him above many *of His* creatures, and *even* made him equal with the angels. For look at the sun, and the moon, and the signs of the zodiac,[3367] and all the other creatures which are greater than we in some points, *and see* how individual freedom has been denied them, and how they are all fixed *in their course* by decree, so that they may do that only which is decreed for them, and nothing else. For the sun never says, I will not rise at my appointed time; nor the moon, I will not change, nor wane, nor wax; nor does any one of the stars say, I will not rise nor set; nor the sea, I will not bear up the ships, nor stay within my boundaries; nor the mountains, We will not continue in the places in which we are set; nor do the winds say, We will not blow; nor the earth, I will not bear up and sustain whatsoever is upon me. But all these things are servants, and are subject to one decree: for they are the instruments of the wisdom of God, which erreth not.

"*Not so, however, with man:* for, if everything ministered, who would be he that is ministered to? And, if everything were ministered to, who would be he that ministered? *In that case*, too, there would not be one thing diverse from another: yet that which is one, and in which there is no diversity *of parts*, is a being[3368] which up to this time has not been fashioned. But those things which are destined[3369] for ministering have been fixed in the power of man: because in the image of Elohim[3370] was he made. Therefore have these things, in the benignity *of God*, been given to him, that they may minister to him for a season. It has also been given to him to be guided by his own will; so that whatever he is able to do, if he will he may do it, and if he do not will he may not do it, and *that so* he may justify himself or condemn. For, had he been made so as not to be able to do evil and thereby incur condemnation, in like manner also the good which he did would not have been his own, and he could not have been justified by it. For, if any one should not of his own will do that which is good or that which is evil, his justification and his condemnation would rest simply with that Fortune to which he is subjected.[3371]

[3365] Lit. "are not able to stand."

[3366] Or, "in the hand of the operator;" but it is better to employ two words.

[3367] Or, "and the sphere."

[3368] The word ***, here used, occurs subsequently as a designation of the Gnostic Æons. Here, as Merx observes, it can hardly go beyond its original meaning of *ens*, *entia*, *Wesen*, *that which is*. It evidently refers, however, in this passage to a *system* of things, a world.

"It will therefore be manifest to you, that the goodness of God is great toward man, and that freedom has been given to him in greater measure than to any of those elemental bodies[3372] of which we have spoken, in order that by this freedom he may justify himself, and order his conduct in a godlike manner, and be copartner with angels, who are likewise possessed of personal freedom. For we are sure that, if the angels likewise had not been 725 possessed of personal freedom, they would not have consorted with the daughters of men, and sinned, and fallen from their places. In like manner, too, those other *angels*, who did the will of their Lord, were, by reason of their self-control, raised to higher rank, and sanctified, and received noble gifts. For every being in existence is in need of the Lord of all; of His gifts also there is no end.

Know ye, however, notwithstanding *what I have said*, that even those things of which I have spoken as subsisting by decree are not absolutely destitute of all freedom; and on this account, at the last day, they will all be made subject to judgment."

"But how," said I to him, "should those things which are fixed *and regulated by decree* be judged?"

[3369] Lit. "required." [It is a *phenomenon* to find this early specimen of "anthropology" emanating from the far East, and anticipating the Augustinian controversies on "fixed fate, free-will, foreknowledge absolute." Yet the West did not originate the discussion. See vol. iv. p. 320. See the ethical or metaphysical side of free-will discussed in Eaton's *Bampton Lectures* for 1872, p. 79, ed. Pott, Young, & Co., New York, 1873. On St. Augustine, see Wordsworth's valuable remarks in his *Bampton Lectures* for 1881.]

[3370] Gen. i. 27. The Hebrew itself, בצלם אלהים is given in Syriac characters, without translation.

[3371] Cureton renders, "for which he is created." Merx has, "das ihn gemacht hat."

[3372] The Greek στοιχεῖα.

"Not inasmuch as they are fixed, O Philip," said he, "will the elements be judged, but inasmuch as they are endowed with power. For beings[3373] are not deprived of their natural properties[3374] when they come to be fashioned, but *only* of the full exercise of their strength,[3375] suffering a decrease[3376] *of power* through their intermingling one with another, and being kept in subjection by the power of their Maker; and in so far as they are in subjection they will not be judged, but in respect of that *only* which is *under* their own *control.*"

"Those things," said Avida to him, "which thou hast said, are very good; but, lo! the commands which have been given to men are severe, and they cannot perform them."

"This," said Bardesan, "is the saying of one who has not the will to do that which is right; nay, more, of him who has *already* yielded obedience and submission to his foe. For men have not been commanded to do anything but that which they are able to do. For the commandments set before us are *only two, and they are* such as are compatible with freedom and consistent with equity: one, that we refrain from everything which is wrong, and which we should not like to have done to ourselves; and the other, that we should do that which is right, and which we love and are pleased to have done to us likewise. Who, then, is the man that is too weak to avoid stealing, or to avoid lying, or to avoid acts of profligacy, or to avoid hatred and deception? For, lo! all these things are under *the control of* the mind of man; and are not dependent on[3377] the strength of the body, but on the will of the soul. For even if a man be poor, and sick, and old, and disabled in his limbs, he is able to avoid doing all these things. And, as he is able to avoid doing these things, so is he able to love, and to bless, and to speak the truth, and to pray for what is good for every one with whom he is acquainted; and if he be in health, and capable *of working*,[3378] he is able also to give of that which he has; moreover, to support with strength of body him that is sick and enfeebled—this also he can do.

"Who, then, it is that is not capable of doing that which men destitute of faith complain of, I know not. For my part, I think that it is precisely in respect to these commandments that man has more power than in anything *else.* For they are easy, and there are no circumstances that can hinder their performance. For we are not commanded to carry heavy loads of stones, or of timber, or of anything else, which those only who have *great* bodily strength can do; nor to build fortresses[3379] and found cities, which kings only can do; nor to steer a ship, which mariners only have the skill to steer; nor to measure and divide land, which *land*-measurers only know how to do; nor *to practise* any one of those arts which are possessed by some, while the rest are destitute of them. But there have been given to us, in accordance with the benignity of God, commandments having no harshness in them[3380]—such as any living man whatsoever[3381] may rejoice to do.[3382] For there is no man that does not rejoice when he does that which is right, nor any one that is not gladdened within himself if he abstains from things that are bad—except those who were not created for this good thing, and are called tares.[3383] For would not the judge be unjust who should censure a man with regard to any such thing as he has not the ability to do?"

[3373] ***, that which exists, especially that which has an independent existence, is used here of the Gnostic Æons. They were so called in respect of their pre-existence, their existence independent of time or creation. When they came to be "created," or more properly "fashioned," they were called "emanations."

[3374] Lit. "of their nature."

[3375] Lit. "the strength of their exactness," i.e., their exact (or complete) strength. Cureton has, "their force of *energy*."

[3376] "being lessened," or "lowered."

[3377] Lit. "do not take place by."

[3378] Cureton renders, "have the use of his hands:" Merx gives "etwas erwirbt."

"Sayest thou of these deeds, O Bardesan," said Avida to him, "that they are easy to do?"

"To him that hath the will," said Bardesan, "I have said, and do *still* say, that they are easy. For this *obedience I contend for* is the proper behaviour of a free mind,[3384] and of the soul which has not revolted against its governors. As for the action of the body, there are many things which hinder it: especially old age, and sickness, and poverty."

"Possibly," said Avida, "a man may be able to abstain from the things that are bad; but as for doing the things that are good, what man is capable *of this?*"

"It is easier," said Bardesan, "to do good than to abstain from evil. For the good comes from the man himself,[3385] and therefore he rejoices whenever he does good; but the evil is the work of the Enemy, and therefore *it is that, only* when a man is excited *by some evil passion*, and is not in his sound natural condition,[3386] he does the things that are bad. For know, my son, that for a man to praise and bless his friend is an easy thing; but for a man to refrain from taunting and reviling one whom he hates is not easy: nevertheless, it is possible. When, too, a man does that which is right, his mind is gladdened, and his conscience at ease, and he is pleased for every one to see what he does. But, when a man behaves amiss and commits wrong, he is troubled and excited, and full of anger and rage, and distressed in his soul and in his body; and, when he is in this *state of* mind, he does not like to be seen by any one; and even those things in which he rejoices, and which are accompanied with praise and blessing *from others*, are spurned from his thoughts, while those things by which he is agitated and disturbed are *rendered more distressing to him because* accompanied by the curse of *conscious* guilt.

[3379] Or "towns."

[3380] Lit. "without ill-will."

[3381] Lit. "every man in whom there is a soul."

[3382] Lit. "can do rejoicing."

[3383] The Greek ζιζάνια.

[3384] Lit. "a mind the son of the free."

[3385] Lit. "is the man's own."

[3386] Lit. "is not sound in his nature."

"Perhaps, however, some one will say that fools also are pleased when they do abominable things. *Undoubtedly:* but not because they do them *as such*, nor because they receive any conmendation *for them*, nor because *they do them* with a good hope;[3387] nor does the pleasure itself stay long with them. For the pleasure which is *experienced* in a healthy state *of the soul*, with a good hope, is one thing; and the pleasure of a diseased state *of the soul*, with a bad hope, is another. For lust is one thing, and love is another; and friendship is one thing, and good-fellowship another; and we ought without any difficulty to understand that the false counterfeit of affection which is called lust, even though there be in it the enjoyment of the moment, is nevertheless widely different from true affection, whose enjoyment is for ever, incorruptible and indestructible."

"Avida here," said I to him, "has also been speaking thus: 'It is from his nature that man does wrong; for, were he not naturally formed to do wrong, he would not do it.'"

"If all men," said Bardesan, "acted alike,[3388] and followed one bias,[3389] it would *then* be manifest that it was their nature that guided them, and that they had not that freedom of which I have been speaking to you. That you may understand, however, what is nature and what is freedom, I will proceed to inform you.

"The nature of man is, that he should be born, and grow up, and rise to his full stature, and produce children, and grow old, eating and drinking, and sleeping and waking, and that *then* he should die. These things, because they are of nature, belong to all men; and not to all men only, but also to all animals whatsoever,[3390] and some of them also to trees. For this is the work of physical nature,[3391] which makes and produces and regulates everything just as it has been commanded. Nature, I say, is found to be maintained among animals also in their actions. For the lion eats flesh, in accordance with his nature; and therefore all lions are eaters of flesh. The sheep eats grass; and therefore all sheep are eaters of grass. The bee makes honey, by which it is sustained; therefore all bees are makers of honey. The ant collects for herself a store in summer, from which to sustain herself in winter; and therefore do all ants act likewise. The scorpion strikes with its sting him who has not hurt it; and thus do all scorpions strike. Thus all animals preserve their nature: the eaters of flesh do not eat herbage; nor do the eaters of herbage eat flesh.

[3387] Cureton, "for good hope." But *** is a common expression for "in hope," as in Rom. viii. 20.

[3388] Lit. "did one deed."

[3389] Lit. "used one mind."

[3390] Lit. "in whom there is a soul."

[3391] Φύσις.

"Men, on the contrary, are not governed thus; but, whilst in the matters pertaining to their bodies they preserve their nature like animals, in the matters pertaining to their minds they do that which they choose, as those who are free,[3392] and endowed with power, and as *made in* the likeness of God. For there are some of them that eat flesh, and do not touch bread; and there are some of them that make a distinction between the *several* kinds of flesh-food; and there are some of them that do not eat the flesh of any animal whatever.[3393] There are some of them that become the husbands of their mothers, and of their sisters, and of their daughters; and there are some who do not consort with women at all. There are those who take it upon *themselves* to inflict vengeance, like lions and leopards; and there are those who strike him that has not done them any wrong, like scorpions; and there are those that are led like sheep, and do not harm their conductors. There are some that behave themselves with kindness, and some with justice, and some with wickedness.

"If any one should say that each one of them has a nature so to do, let him be assured[3394] that it is not so. For there are those who *once* were profligates and drunkards; and, when the admonition of good counsels reached them, they became pure and sober,[3395] and spurned their bodily appetites. And there are those who *once* behaved with purity and sobriety; and when they turned away from right admonition, and dared to set themselves against the commands of Deity and of their teachers, they fell from the way of truth, and became profligates and revellers. And there are those who after their fall repented again, and fear *came and* abode upon them, and they turned themselves *afresh* towards the truth which they had *before* held.[3396]

"What, therefore, is the nature of man? For, lo! all men differ one from another in their conduct and in their aims,[3397] and such *only* as are of[3398] one mind and of one purpose resemble one another. But those men who, up to the present moment, have been enticed by their appetites and governed by their anger, are resolved to ascribe any wrong they do to their Maker, that they themselves may be found faultless, and that He who made them may, in the idle talk *of men*,[3399] bear the blame. They do not consider that nature is amenable to no law. For a man is not found fault with for being tall or short in his stature, or white or black, or because his eyes are large or small, or for any bodily defect whatsoever; but he is found fault with if he steal, or lie, or practise deceit, or poison *another*, or be abusive, or do *any other* such-like things.

[3392] Lit. "as children of the free."

[3393] Lit. "in which there is a soul."

[3394] Lit. "let him see."

[3395] Lit. "patient," i.e., tolerant of the craving which seeks gratification.

[3396] Lit. "in which they had stood."

[3397] Or "volitions."

[3398] Lit. "have stood in."

[3399] So Merx, "in either Rede." Cureton, "by a vain plea."

"From hence, lo! it will be evident, that for those things which are not in our own hands, but which we have from nature, we are in no wise condemned, nor are we in any wise justified; but by those things which we do in *the exercise of* our personal freedom, if they be right we are justified and entitled to praise, and if they be wrong we are condemned and subjected to blame."

Again we questioned him, and said to him: "There are others who say that men are governed by the decree of Fate, *so as to act* at one time wickedly, and at another time well."

"I too am aware, O Philip and Baryama," said he to us, "that there are *such* men: those who are called Chaldæans, and also others who are fond of this subtle knowledge,[3400] as I myself also once was. For it has been said by me in another place,[3401] that the soul of man longs[3402] to know that which the many are ignorant of, and those men make it their aim to do *this;*[3403]and *that* all the wrong which *men* commit, and all that they do aright, and all those things which happen to them, as regards riches and poverty, and sickness and health, and blemishes of the body, come to them through the governance of those stars which are called the Seven;[3404] and that they are, *in fact*, governed by them. But there are others who affirm the opposite of these things,—how that this art is a lying invention of the astrologers;[3405] or that Fate has no existence whatever, but is an empty name; that, *on the contrary*, all things, great and small, are placed in the hands of man; and that bodily blemishes and faults simply befall and happen to him by chance. But others, *again*, say that whatsoever a man does he does of his own will, in *the exercise of* the freedom which has been given to him, and that the faults and blemishes and *other* untoward things which befall him he receives as punishment from God.

"For myself, however according to my weak judgment,[3406] the matter appears to stand *thus:* that these three opinions[3407] are partly to be accepted as true, and partly to be rejected as false;—accepted as true, because men speak after the appearances which they see, and also because these men see how things come upon them *as if* accidentally; to be set aside as fallacious, because the wisdom of God is too profound[3408] for them—that *wisdom* which founded the world, and created man, and ordained Governors, and gave to all things the *degree of* pre-eminence which is suited to every one of them. What I mean is, that this power is possessed by God, and the Angels, and the Potentates,[3409] and the Governors,[3410] and the Elements, and men, and animals; but that *this* power has not been given to all these orders *of beings* of which I have spoken in respect to everything (for He that has power over everything is One); but over some things they have power, and over some things they have not power, as I have been saying: in order that in those things over which they have power the goodness of God may be seen, and in those over which they have no power they may know that they have a Superior.

[3400] Lit. "this knowledge of art (or skill)."

[3401] To what other work of his he refers is not known.

[3402] Cureton, "is capable." Dr. Payne Smith (*Thes. Syr.*, s.v.) says, referring to *** as used in this passage: "*eget*, *cupit*, significare videtur."

[3403] So Dr. Payne Smith. Merx renders, "Even that *which* men desire to do." Cureton has, "and the same men meditate to do."

[3404] Lit. "the sevenths."

[3405] Lit. "Chaldæans."

[3406] Lit. "my weakness."

[3407] Or "sects" (αἱρέσεις).

"There is, then, *such a thing as* Fate, as the astrologers say. That everything, moreover, is not under the control of our will, is apparent from this—that the majority of men have had the will to be rich, and to exercise dominion over their fellows, and to be healthy in their bodies, and to have things in subjection to them as they please; but that wealth is not found except with a few, nor dominion except with one here and another there, nor health of body with all men; and that *even* those who are rich do not have complete possession of their riches, nor do those who are in power have things in subjection to them as they wish, but that sometimes things are disobedient *to them* as they do not wish; and that at one time the rich are rich as they desire, and at another time they become poor as they do not desire; and that those who are thoroughly poor have dwellings such as they do not wish, and pass their lives in the world as they do not like, and covet *many* things which *only* flee from them. Many have children, and do not rear them; others rear them, and do not retain possession of them; others retain possession of them, and they become a disgrace and a sorrow *to their parents*. Some are rich, as they wish, and are afflicted with ill-health, as they do not wish; others are blessed with good health, as they wish, and afflicted with poverty, as they do not wish. There are those who have in abundance the things they wish for, and but few of those things for which they do not wish; and there are others who have in abundance the things they do not wish for, and but few of those for which they do wish.[3411]

[3408] Lit. "rich."

[3409] ***, Shlitâne. [Of Angels, see vol. i. p. 269.]

[3410] ***, Medabhrâne. Merx, p. 74, referring to the Peshito of Gen. i. 16, thinks that by the Potentates are meant the sun and moon, and by the Governors the five planets.

[3411] [The book of Job and the Book of Ecclesiastes, with the eloquent and pathetic remonstrance (chap. iii. 18–22) "concerning the estate of the sons of men," are proofs that God foresaw the struggles of faith against the *apparently* unequal ways and rulings of Providence. For popular answers see Parnell's *Hermit*, and Addison, *Spectator*, No. 237. But a valuable comment may be found in Wordsworth's *Bampton Lectures* (for 1881) *on the one Religion*, p. 5, Oxford, Parker, 1881.]

"And so the matter is found *to stand* thus: that wealth, and honours, and health, and sickness, and children, and *all the other* various objects of desire, are placed under *the control of* Fate, and are not in our own power; but *that, on the contrary*, while we are pleased and delighted with such things as are in accordance with our wishes, towards such as we do not wish for we are drawn by force; and, from those things which happen to us when we are not pleased, it is evident that those things also with which we are pleased do not happen to us because we desire them; but that things happen as they do happen, and with some of them we are pleased, and with others not.

"And *thus* we men are found to be governed by Nature all alike, and by Fate variously, and by our freedom each as he chooses.

"But let us now proceed to show with respect to Fate that it has not power over everything. *Clearly not:* because that which is called Fate is itself *nothing more than a certain* order of procession,[3412] which has been given to the Potentates and Elements by God; and, in conformity with this said procession and order, intelligences[3413] undergo change when they descend[3414] to *be with* the soul, and souls undergo change when they descend[3415] to *be with* bodies; and this *order*, under the name of Fate and γένεσις,[3416] is the agent of the changes[3417] that take place in this assemblage *of parts of which man consists*,[3418] which is being sifted and purified for the benefit of whatsoever by the grace of God and by goodness has been benefited, and is being *and will continue to be* benefited until the close of all *things*.

"The body, then, is governed by Nature, the soul also sharing in its experiences and sensations; and the body is neither hindered nor helped by Fate in the several acts it performs. For a man does not become a father before the age of fifteen, nor does a woman become a mother before the age of thirteen. In like manner, too, there is a law for old age: for women *then* become incapable of bearing, and men cease to possess the natural power of begetting children; while other animals, which are likewise governed by their nature, do, *even* before those ages I have mentioned, not only produce offspring, but also become too old to do so, just as the bodies of men also, when they are grown old, cease to propagate: nor is Fate able to give them offspring at a time when the body has not the natural power to give them. Neither, again, is Fate able to preserve the body of man in life without meat and drink; nor yet, even when it has meat and drink, to grant it exemption from death: for these and many other things belong exclusively to Nature.[3419]

[3412] Merx renders *** by "emanation," quoting two passages from Eph. Syr. where the root *** is used of the issuing of water from a fountain. Dr. Payne Smith says: "The word seems to mean no more than *cursus*: cf. Eusb., *Theoph*., i. 31. 5, 55. 1, 83, 22, where it is used of the stars; and i. 74. 13, where it means the course of nature."

[3413] Read *** for ***.

[3414] Lit. "in their descents."

[3415] Lit. "in their descents."

[3416] Or "nativity," "natal hour" (*** = place of birth, "Geburtshaus:" Merx).

[3417] Lit. "this agent of change." Cureton, "this alternation." "Das diese Veränderung bewirkende Agens" is the rendering of Merx.

[3418] Dr. Payne Smith thinks the reference to be to the Gnostic νοῦς, ψυχή, and σῶμα, which seem to be spoken of just before. This difficult passage is rendered by Cureton: "And this alternation itself is called the Fortune, and the Nativity of this assemblage, which is being sifted and purified for the assistance of that which," etc. Merx has, "…zur Unterstützung des Dinges, welches…unterstützt worden ist und unterstützt bleibt bis zur Vernichtung des Weltalls."

"But, when the times and methods of Nature have had their full scope, then does Fate come and make its appearance among them, and produce effects of various kinds: at one time helping Nature and augmenting *its power*, and at another crippling and baffling it. Thus, from Nature comes the growth and perfecting of the body; but apart from Nature, that is by Fate, come diseases and blemishes in the body. From Nature comes the union of male and female, and the unalloyed happiness of them both; but from Fate comes hatred and the dissolution of the union, and, *moreover*, all that impurity and lasciviousness which by reason of *the natural propensity to* intercourse men practise in their lust. From Nature comes birth and children; and from Fate, that sometimes the children are deformed, and sometimes are cast away, and sometimes die before their time. From Nature comes a supply *of nourishment* sufficient for the bodies of all *creatures;*[3420]and from Fate comes the want of sustenance, and *consequent* suffering in those bodies; and so, again, from the same Fate comes gluttony and unnecessary luxury. Nature ordains that the aged shall be judges for the young, and the wise for the foolish, and that the strong shall be set over[3421] the weak, and the brave over the timid; but Fate brings it to pass that striplings are set over the aged, and the foolish over the wise, and that in time of war the weak command the strong, and the timid the brave.

"You must distinctly understand[3422] that, in all cases in which Nature is disturbed from its direct course, its disturbance comes by reason of Fate; *and this happens* because the Chiefs[3423] and Governors, with whom rests that agency of change[3424] which is called Nativity, are opposed to one another. Some of them, which are called Dexter, are those which help Nature, and add to its predominance,[3425] whenever the procession is favourable to them, and they stand in those regions of the zodiac which are in the ascendant, in their own portions.[3426] Those, on the contrary, which are called Sinister are evil, and whenever they in their turn are in possession of the ascendant they act in opposition to Nature; and not on men only do they inflict harm, but at times on animals also, and trees, and fruits, and the produce of the year, and fountains of water, and, *in short*, on everything that is comprised within Nature, which is under their government.

[3419] Lit. "are Nature's own."

[3420] Lit. "a sufficiency in measure for all bodies."

[3421] Lit. "be heads to."

[3422] Lit. "know ye distinctly."

[3423] Or "heads."

[3424] Lit. "agent of change," as above. Merx: "das Veränderungs-princip."

[3425] Lit. "excellence."

"And in consequence of this,—*namely*, the divisions and parties which exist among the Potentates,—some men have thought that the world is governed *by these contending powers* without any superintendence *from above*. *But that* is because they do not understand that this very thing—*I mean* the parties and divisions *subsisting among them*,—and the justification and condemnation *consequent on their behaviour*, belong to that constitution of things founded in freedom which has been given by God, to the end that these agents likewise, by reason of their self-determining power,[3427] may be either justified or condemned. Just as we see that Fate crushes Nature, so can we also see the freedom of man defeating and crushing Fate itself,—not, however, in everything,—just as also Fate itself does not in everything defeat Nature. For it is proper that the three things, Nature, and Fate, and Freedom, should be continued in existence until the procession *of which I before spoke* be completed, and the *appointed* measure and number *of its evolutions* be accomplished, even as it seemed good to Him who ordains of what kind shall be the mode of life and the end of all creatures, and the condition of all beings and natures."

"I am convinced," said Avida, "by the arguments thou hast brought forward, that it is not from his nature that a man does wrong, and also that all men are not governed alike. If thou canst further prove also that it is not from Fate and Destiny that those who do wrong so act, then will it be incumbent on us to believe that man possesses personal freedom, and by his nature has the power *both* to follow that which is right and to avoid that which is wrong, and will therefore also justly be judged at the last day."

"Art thou," said Bardesan, "by the fact that all men are not governed alike, convinced that it is not from their nature that they do wrong? Why, then, thou canst not possibly escape the conviction[3428] that neither also from Fate exclusively do they do wrong, if we are able to show thee that the sentence of the Fates and Potentates does not influence all men alike, but that we have freedom in our own selves, so that we can avoid serving physical nature and being influenced by the control of the Potentates."

"Prove me this," said Avida, "and I will be convinced by thee, and whatsoever thou shalt enjoin upon me I will do."

[3426] i.e., zones of the earth. See p. 732, note 2, *infra*.

[3427] Or, "power as to themselves."

[3428] Lit. "the matter compels thee to be convinced."

“Hast thou,” said Bardesan, “read the books of the astrologers[3429] who are in Babylon, in which is described what effects the stars have in their *various* combinations at the Nativities of men; and the books of the Egyptians, in which are described all the *various* characters which men happen to have?”

“I have read books of astrology,”[3430] said Avida, “but I do not know which are those of the Babylonians and which those of the Egyptians.” 730

“The teaching of both countries,” said Bardesan, “is the same.”

“It is well known to be so,” said Avida.

“Listen, then,” said Bardesan, “and observe, that that which the stars decree by their Fate and their portions is not practised by all men alike who are in all *parts of* the earth. For men have made laws *for themselves* in various countries, in *the exercise of* that freedom which was given them by God: forasmuch as this gift is in its very nature opposed to that Fate emanating from the Potentates, who assume to themselves that which was not given them. I will begin my enumeration *of these laws*, so far as I can remember *them*, from the East, the beginning of the whole world:—

“*Laws of the Seres.*—The Seres have laws forbidding to kill, or to commit impurity, or to worship idols; and in the whole of Serica there are no idols, and no harlots, nor any one that kills a man, nor any that is killed: although they, like other men, are born at all hours and on all days. Thus the fierce Mars, whensoever he is ‘posited’ in the zenith, does not overpower the freedom of the Seres, and compel a man to shed the blood of his fellow with an iron weapon; nor does Venus, when posited with Mars, compel any man whatever among the Seres to consort with his neighbour’s wife, or with any *other* woman. Rich and poor, however, and sick people and healthy, and rulers and subjects, are there: because such matters are given into the power of the Governors.

“*Laws of the Brahmans who are in India.*—Again, among the Hindoos, the Brahmans, of whom there are many thousands and tens of thousands, have a law forbidding to kill at all, or to pay reverence to idols, or to commit impurity, or to eat flesh, or to drink wine; and among these people not one of these things *ever* takes place. Thousands of years, too, have elapsed, during which these men, lo! have been governed by this law which they made for themselves.

“*Another Law which is in India.*—There is also another law in India, and in the same zone,[3431] prevailing among those who are not of the caste[3432] of the Brahmans, and do not embrace their teaching, bidding them serve idols, and commit impurity, and kill, and do other bad things, which by the Brahmans are disapproved. In the same zone of India, too, there are men who are in the habit of eating the flesh of men, just as all other nations eat the flesh of animals. Thus the evil stars have not compelled the Brahmans to do evil and impure things; nor have the good stars prevailed on the rest of the Hindoos to abstain from doing evil things; nor have those stars which are well 'located' in the regions which properly belong to them,[3433] and in the signs of the zodiac favourable to a humane disposition,[3434] prevailed on those who eat the flesh of men to abstain from using this foul and abominable food.

[3429] Lit. “Chaldæans.”

[3430] Lit. “Chaldaism.”

[3431] The Greek κλίμα, denoting one of the seven belts (see p. 732, below) into which the earth’s latitude was said to be divided. The Arabs also borrowed the word.

[3432] Or “family.”

"*Laws of the Persians.*—The Persians, again, have made themselves laws permitting them to take as wives their sisters, and their daughters, and their daughters' daughters; and there are some who go yet further, and take even their mothers. Some of these said Persians are scattered abroad, *away from their country*, and are *found* in Media, and in the country of the Parthians,[3435] and in Egypt, and in Phrygia (they are called Magi); and in all the countries and zones in which they are *found*, they are governed by this law which was made for their fathers. Yet we cannot say that for all the Magi, and for the rest of the Persians, Venus was posited with the Moon and with Saturn in the house of Saturn in her portions, while the aspect of Mars was toward them.[3436] There are many places, too, in the kingdom of the Parthians, where men kill their wives, and their brothers, and their children, and incur no penalty; while among the Romans and the Greeks, he that kills one of these incurs capital punishment, the severest of penalties.

"*Laws of the Geli.*—Among the Geli the women sow and reap, and build, and perform all the tasks of labourers, and wear no raiment of colours, and put on no shoes, and use no pleasant ointments; nor does any one find fault with them when they consort with strangers, or cultivate intimacies with their household slaves. But the husbands of these Gelæ are dressed in garments of colours, and ornamented with gold and jewels, and anoint themselves with pleasant ointments. Nor is it on account of any effeminacy on their part that they act in this manner, but on account of the law which has been made for them: in fact, all the men are fond of hunting and addicted to war. But we cannot say that for all the women of the Geli Venus was posited in Capricorn or in Aquarius, in a position of ill luck; nor can we possibly say that for all the Geli Mars and Venus were posited in Aries, where it is written that brave and wanton[3437] men are born.

[3433] That is, their own "houses," as below. Each house had one of the heavenly bodies as its "lord," who was stronger, or better "located" in his own house than in any other. Also, of two planets equally strong in other respects, that which was in the strongest house was the stronger. The strength of the houses was determined by the order in which they rose, the strongest being that about to rise, which was called the ascendant.

[3434] Lit. "the signs of humanity."

[3435] The text adds ***.

[3436] Lit. "while Mars was witness to them."

"*Laws of the Bactrians.*—Among the Bactrians, who are called Cashani, the women adorn themselves with the goodly raiment of men, and with much gold, and with costly jewels; and the slaves and handmaids minister to them more than to their husbands; and they ride on horses decked out with trapping of gold and with precious stones.[3438] These women, moreover, do not practise continency, but have intimacies with their slaves, and with strangers who go to that country; and their husbands do not find fault with them, nor have the women themselves any fear *of punishment*, because the Cashani look upon[3439] their wives *only* as mistresses. Yet we cannot say that for all the Bactrian women Venus and Mars and Jupiter are posited in the house of Mars in the middle of the heavens,[3440] the place where women are born that are rich and adulterous, and that make their husbands subservient to them in everything.

"*Laws of the Racami, and of the Edessæans, and of the Arabians.*—Among the Racami, and the Edessæans, and the Arabians, not only is she that commits adultery put to death, but she also upon whom rests the suspicion[3441] of adultery suffers capital punishment.

"*Laws in Hatra.*—There is a law in force[3442] in Hatra, that whosoever steals any little thing, even though it were worthless as water, shall be stoned. Among the Cashani, *on the contrary*, if any one commits such a theft as this, they *merely* spit in his face. Among the Romans, *too*, he that commits a small theft is scourged and sent about his business. On the other side of the Euphrates, and *as you go* eastward, he that is stigmatized as either a thief or a murderer does not much resent it;[3443] but, if a man be stigmatized as an arsenocœte, he will avenge himself even to the extent of killing *his accuser*.

[3437] The difficult word *** is not found in the lexicons. Dr. Payne Smith remarks that it could only come from ***, which verb, however, throws away its ***, so that the form would be ***. He suggests, doubtfully, that the right reading is ***, from ***, which is used occasionally for *appetite*, and forms such an adjective in the sense of *animosus*, *animâ prædius*; and that if so, it may, like *** in Jude 19 and 1 Cor. xv. 44, 46, be = ψυχικοί, *having an animal nature*, *sensual*. Eusebius and Cæsarius have σπατάλους, a word of similar force.

[3438] Cureton's rendering, "and some adorn themselves," etc., is not so good, as being a repetition of what has already been said. It is also doubtful whether the words can be so construed. The Greek of Eusebius gives the sense as in the text: κοσμοῦσαι πολλῷ χρυσῷ καὶ λίθοις βαρυτίμοις τοὺς ἵππους. If ***, *horses*, be masc., or masc. only, as Bernstein gives it, the participle should be altered to the same gender. But Dr. Payne Smith remarks that Amira in his Grammar makes it fem. Possibly the word takes both genders; possibly, too, the women of Bactria rode on mares.

[3439] Lit. "possess."

[3440] The zenith.

[3441] Lit. "name," or "report."

[3442] Lit. "made."

"*Laws.*…—Among[3444]…boys…to us, and are not…Again, in all the region of the East, if any persons are *thus* stigmatized, and are known *to be guilty*, their *own* fathers and brothers put them to death; and very often[3445] they do not even make known the graves *where they are buried.*

"*Such are* the laws of the people of the East. But *in the North, and in the country of the Gauls*[3446]and their neighbours, such youths among them as are handsome the men take as wives, and they even have feasts *on the occasion*; and it is not considered by them as a disgrace, nor as a reproach, because of the law which prevails among them. But it is a thing impossible that all those in Gaul who are branded with this disgrace should at their Nativities have had Mercury posited with Venus in the house of Saturn, and within the limits of Mars, and in the signs of the zodiac to the west. For, concerning such men as are born under these conditions, it is written that they are branded with infamy, *as being* like women.

"*Laws of the Britons.*—Among the Britons many men take one *and the same* wife.

"*Laws of the Parthians.*—Among the Parthians, *on the other hand*, one man takes many wives, and all of them keep to him only, because of the law which has been made there in that country.

"*Laws of the Amazons.*—As regards the Amazons, they, all of them, the entire nation, have no husbands; but like animals, once a year, in the spring-time, they issue forth from their territories and cross the river; and, having crossed it, they hold a great festival on a mountain, and the men from those parts come and stay with them fourteen days, and associate with them, and they become pregnant by them, and pass over again to their own country; and, when they are delivered, such *of the children* as are males they cast away, and the females they bring up. Now it is evident that, according to the ordinance of Nature, since they all became pregnant in one month, they also in one month are *all* delivered, a little sooner or a little later; and, as we have heard, all of them are robust and warlike; but not one of the stars is able to help any of those males who are born so as to prevent their being cast away.

"*The Book of the Astrologers.*—It is written in the book of the astrologers, that, when Mercury is posited with Venus in the house of Mercury, he produces painters, sculptors, and bankers; but that, when they are in the house of Venus, they produce perfumers, and dancers, and singers, and poets. And *yet*, in all the country of the Tayites and of the Saracens, and in Upper Libya and among the Mauritanians, and in the country of the Nomades, which is at the mouth of the Ocean, and in outer Germany, and in Upper Sarmatia, and in Spain, and in all the countries to the north of Pontus, and in all the country of the Alanians, and 732 among the Albanians, and among the Zazi, and in Brusa, which is beyond the Douro, one sees neither sculptors, nor painters, nor perfumers, nor bankers, nor poets; but, *on the contrary*, this decree of Mercury and Venus is prevented from *influencing* the entire circumference of the world. In the whole of Media, all men when they die, *and even* while life is still remaining in them, are cast to the dogs, and the dogs eat the dead of the whole of Media. Yet we cannot say that all the Medians are born having the Moon posited with Mars in Cancer in the day-time beneath the earth: for it is written that those whom dogs eat are so born. The Hindoos, when they die, are all of them burnt with fire, and many of their wives are burnt along with them alive. But we cannot say that all those women of the Hindoos who are burnt had at their Nativity Mars and the Sun posited in Leo in the night-time beneath the earth, as those persons are born who are burnt with fire. All the Germans die by strangulation,[3447] except those who are killed in battle. But it is a thing impossible, that, at the Nativity of all the Germans the Moon and Hora should have been posited between Mars and Saturn. The truth is, that in all countries, every day, and at all hours, men are born under Nativities diverse from one another, and the laws of men prevail over the decree *of the stars*, and they are governed by their customs. Fate does not compel the Seres to commit murder against their wish, nor the Brahmans to eat flesh; nor does it hinder the Persians from taking *as wives* their daughters and their sisters, nor the Hindoos from being burnt, nor the Medes from being devoured by dogs, nor the Parthians from taking many wives, nor among the Britons many men from taking one *and the same* wife, nor the Edessæans from cultivating chastity, nor the Greeks from practising gymnastics,…, nor the Romans from perpetually seizing upon *other* countries, nor the *men of the* Gauls from marrying one another; nor *does it compel* the Amazons to rear the males; nor does his Nativity compel any man within the circumference of the *whole* world to cultivate the art of the Muses; but, as I have *already* said, in every country and in every nation all men avail themselves of the freedom of their nature in any way they choose, and, by reason of the body with which they are clothed, do service to Fate and to Nature, sometimes as they wish, and at other times as they do not wish. For in every country and in every nation there are rich and poor, and rulers and subjects, and people in health and those who are sick—each one according as Fate and *his* Nativity have affected him."

[3443] Lit. "is not very angry."

[3444] Eusebius has, Παρ’ Ἕλλησι δὲ καὶ οἱ σοφοὶ ἐρωμένους ἔχοντες οὐ ψέγονται.

[3445] Lit. "how many times."

[3446] The text of Eusebius and the *Recognitions* is followed, which agrees better with the context. The Syriac reads "Germans."

"Of these things, Father Bardesan," said I to him, "thou hast convinced us, and we know that they are true. But knowest thou that the astrologers say that the earth is divided into seven portions, which are called Zones; and that over the said portions those seven *stars* have authority, each of them *over one;* and that in each one of the said portions the will of its own Potentate prevails; and that this is called *its* law?"

[3447] So Eusebius: ἀγχονιμαίῳ μόρῳ. Otherwise "suffocation."

"First of all, know thou, my son Philip," said he to me, "that the astrologers have invented this statement as a device *for the promotion* of error. For, although the earth be divided into seven portions, yet in every one of the seven portions many laws are to be found differing from one another. For there are not seven *kinds of* laws *only* found in the world, according to the number of the seven stars; nor yet twelve, according to the number of the signs of the zodiac; nor yet thirty-six, according to the number of the Decani.[3448] But there are many *kinds of* laws *to be seen as you go* from kingdom to kingdom, from country to country, from district to district, and in every abode *of man*, differing one from another. For ye remember what I said to you—that in one zone, *that* of the Hindoos, there are many men that do not eat the flesh of animals, and there are others that *even* eat the flesh of men. And again, I told you, *in speaking* of the Persians and the Magi, that it is not in the zone of Persia only that they have taken *for wives* their daughters and their sisters, but that in every country to which they have gone they have followed the law of their fathers, and have preserved the mystic arts contained in that *teaching* which they delivered to them. And again, remember that I told you of many nations spread abroad over the entire circuit of the world,[3449] who have not been confined to any one zone, but have dwelt in every quarter from which the wind blows,[3450] and in all the zones, and who have not the arts which Mercury and Venus *are said to* have given when in conjunction with each other. Yet, if laws were regulated by zones, this could not be; but they clearly are not: because those men *I have spoken of* are at a wide remove from having anything in common with many *other* men in their habits of life.

"*Then, again*, how many wise men, think ye, have abolished from their countries laws which appeared to them not well made? How many laws, also, are there which have been set aside through necessity? And how many kings are there who, when they have got possession of countries which did not belong to them, have abolished their established laws, and made such *other* laws as they chose? And, whenever these things occurred, no one of the stars was able to preserve the law. Here is an instance at hand for you to see *for yourselves:* it is but as yesterday since the Romans took possession of Arabia, and they abolished all the laws previously existing *there*, and especially the circumcision which they practised. The truth is,[3451] that he who is his own master is *sometimes* compelled to obey the law imposed on him by another, who himself *in turn* becomes possessed of the power to do as he pleases.

[3448] So called from containing each ten of the parts or degrees into which the zodiacal circle is divided. Cf. Hahn, *Bardesanes Gnosticus*, p. 72.

[3449] Lit. "who surround the whole world."

[3450] Lit. "have been in all the winds."

[3451] Lit. "for."

"But let me mention to you a fact which more than anything *else* is likely[3452] to convince the foolish, and such as are wanting in faith. All the Jews, who received the law through Moses, circumcise their male children on the eighth day, without waiting for the coming of the *proper* stars, or standing in fear of the law of the country *where they are living.* Nor does the star which has authority over the zone govern them by force; but, whether they be in Edom, or in Arabia, or in Greece, or in Persia, or in the north, or in the south, they carry out this law which was made for them by their fathers. It is evident that what they do is not from Nativity: for it is impossible that for all the Jews, on the eighth day, on which they are circumcised, Mars should 'be in the ascendant,' so that steel should pass upon them, and their blood be shed. Moreover, all of them, wherever they are, abstain from paying reverence to idols. One day in seven, also, they and their children cease from all work, from all building, and from all travelling, and from all buying and selling; nor do they kill an animal on the Sabbath-day, nor kindle a fire, nor administer justice; and there is not found among them any one whom Fate compels,[3453] either to go to law on the Sabbath-day and gain his cause, or to go to law and lose it, or to pull down, or to build up, or to do any one of those things which are done by all those men who have not received this law. They have also other things in respect to which they do not *on the Sabbath* conduct themselves like the rest of mankind, though on this same day they both bring forth and are born, and fall sick and die: for these things do not pertain to the power of man.

"In Syria and in Edessa men used to part with their manhood in honour of Tharatha; but, when King Abgar[3454] became a believer he commanded that every one that did so should have his hand cut off, and from that day until now no one does so in the country of Edessa.

"And what shall we say of the new race of us Christians, whom Christ at His advent planted in every country and in every region? for, lo! wherever we are, we are all called after the one name of Christ—Christians. On one day, the first of the week, we assemble ourselves together, and on the days of the readings[3455] we abstain from *taking* sustenance. The brethren who are in Gaul do not take males *for wives*, nor those who are in Parthia two wives; nor do those who are in Judæa circumcise themselves; nor do our sisters who are among the Geli consort with strangers; nor do those *brethren* who are in Persia take their daughters *for wives;* nor do those who are in Media abandon their dead, or bury them alive, or give them as food to the dogs; nor do those who are in Edessa kill their wives or their sisters when they commit impurity, but they withdraw from them, and give them over to the judgment of God; nor do those who are in Hatra[3456] stone thieves *to death;* but, wherever they are, and in whatever place they are *found*, the laws of the *several* countries do not hinder them from obeying the law of their *Sovereign*, Christ; nor does the Fate of the *celestial* Governors compel them to make use of things which they regard as impure.

[3452] Lit. "able."

[3453] Lit. "commands."

[3454] According to Neander, *General Church History*, i. 109, this was the Abgar Bar Manu with whom Bardesan is said to have stood very high. His conversion is placed between 160 and 170 a.d.

[3455] For ***, Merx, by omitting one ***, gives ***, "readings." But what is meant is not clear. Ephraem Syrus ascribes certain compositions of this name to Bardesanes. Cf. Hahn, *Bard. Gnost.*, p. 28.

"On the other hand, sickness and health, and riches and poverty, things which are not within the scope of their freedom, befall them wherever they are. For although the freedom of man is not influenced by the compulsion of the Seven, or, if at any time it is influenced, it is able to withstand the influences exerted upon it, yet, *on the other hand*, this *same* man, externally regarded,[3457] cannot on the instant liberate himself from the command of his Governors: for he is a slave and in subjection. For, if we were able to do everything, we should ourselves be everything; and, if we had not the power to do anything, we should be the tools of others.

"But, when God wills *them*, all things are possible, *and they may take place* without hindrance: for there is nothing that can stay that Great and Holy Will. For even those who think that they *successfully* withstand it, do not withstand it by strength, but by wickedness and error. And this may go on for a little while, because He is kind and forbearing towards all beings that exist,[3458] so as to let them remain as they are, and be governed by their own will, whilst notwithstanding they are held in check by the works which have been done and 734 by the arrangements which have been made for their help. For this well-ordered constitution of things[3459] and *this* government which have been instituted, and the intermingling of one with another, serve to repress the violence of *these* beings,[3460] so that they should not inflict harm *on one another* to the full, nor yet to the full suffer harm, as was the case with them before the creation of the world. A time is also coming when this *propensity to inflict* harm which still remains in them shall be brought to an end, through the teaching which shall be *given them* amidst intercourse of another kind. And at the establishment of that new world all evil commotions shall cease, and all rebellions terminate, and the foolish shall be convinced, and all deficiencies shall be filled up, and there shall be quietness and peace, through the gift of the Lord of all existing beings."

[3456] Or "Hutra."

[3457] Lit. "this man who is seen."

[3458] Lit. "all natures."

[3459] Lit. "this order."

[3460] Lit. "natures."

Here endeth the Book of the Laws of Countries.

* * *

Bardesan, therefore, an aged man, and one celebrated for *his* knowledge of events, wrote, in a certain work which was composed by him, concerning the synchronisms[3461] with one another of the luminaries of heaven, speaking as follows:—

Two revolutions of Saturn,[3462] 60 years;
5 revolutions of Jupiter, 60 years;
40 revolutions of Mars, 60 years;
60 revolutions of the Sun, 60 years;
72 revolutions of Venus, 60 years;
150 revolutions of Mercury, 60 years;
720 revolutions of the Moon, 60 years.

And this," says he, "is one synchronism of them all; that is, the time of one *such* synchronism of them. So that from hence *it appears that* to *complete* 100 such synchronisms there will be *required* six thousands of years. Thus:—

200 revolutions of Saturn, six thousands of years;
500 revolutions of Jupiter, 6 thousands of years;
4 thousand revolutions of Mars, 6 thousands of years;
Six thousand revolutions of the Sun, 6 thousands of years;
7 thousand and 200 revolutions of Venus, 6 thousands of years;
12 thousand revolutions of Mercury, 6 thousands of years;
72 thousand revolutions of the Moon, 6 thousands of years."

These things did Bardesan thus compute when desiring to show that this world would stand only six thousands of years.

[3461] The Greek σύνοδοι.

[3462] The five planets are called by their Greek names, Κρόνος, κ.τ.λ.

Ancient Syriac Documents.

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A Letter of Mara, Son of Serapion.[3463]

Mara, son of Serapion, to Serapion, my son: peace.

When thy master and guardian wrote me a letter, and informed me that thou wast very diligent in study, *though so* young in years, I blessed God that thou, a little boy, *and* without a guide *to direct thee*, hadst begun in good earnest; and to myself *also* this was a comfort—that I heard of thee, little boy *as thou art, as displaying* such greatness of mind and conscientiousness:[3464] *a character* which, in the case of many *who have begun well*, has shown no eagerness to continue.

On this account, lo, I have written for thee this record, *touching* that which I have by careful observation discovered in the world. For the kind of life men lead has been carefully observed by me. I tread the path of learning,[3465] and from the study of Greek philosophy[3466] have I found out all these things, although they suffered shipwreck when the birth of life took place.[3467]

Be diligent, then, my son, in *attention to* those things which are becoming for the free,[3468] *so as* to devote thyself to learning, and to follow after wisdom; and endeavour thus to become confirmed in those *habits* with which thou hast begun. Call to mind also my precepts, as a quiet person who is fond of the pursuit of learning. And, even though *such a life* should seem to thee very irksome, *yet* when thou hast made experience of it for a little while, it will become very pleasant to thee: for to me also it so happened. When, moreover, a person has left his home, and is able *still* to preserve his *previous* character, and properly does that which it behoves him to do, he is that chosen man who is called "the blessing of God," and one who does not find aught else to compare with his freedom.[3469] For, as for those persons who are called to the pursuit of learning, they are seeking to extricate themselves from the turmoils of time; and those who take hold upon wisdom, they are clinging to the hope of righteousness; and those who take their stand on truth, they are displaying the banner of their virtue; and those who cultivate philosophy, they are looking to escape from the vexations of the world. And do thou too, my son, thus wisely behave thyself in *regard to* these things, as a wise person who seeks to spend a pure life; and *beware* lest the gain which many hunger after enervate thee, and thy mind turn to covet riches, which have no stability. For, when they are acquired by fraud, they do not continue; nor, even when justly *obtained*, do they last; and all those things which are seen by thee in the world, as belonging to that which is *only* for a little time, *are destined* to depart like a dream: for they are *but as* the risings and settings of the seasons.

[3463] [Elucidation I. p. 742, *infra*. See p. 722, *supra*.]

[3464] Lit. "good conscience."

[3465] Or, "my daily converse is with learning." So Dr. Payne Smith is inclined to take these difficult words, supplying, as Cureton evidently does, the pronoun ***. The construction would be easier if we could take the participle *** as a passive, and render: "It (the kind of life men lead) has been explored by me by means of study."

[3466] Lit. "Græcism."

[3467] The meaning probably is, that the maxims referred to lost their importance for him when he entered upon the new life of a Christian (so Cureton), or their importance to mankind when Christianity itself was born into the world. But why he did not substitute more distinctive Christian teaching is not clear. Perhaps the fear of persecution influenced him.

[3468] That is, the matters constituting "a *liberal* education."

About the *objects of that* vainglory, too, of which the life of men is full, be not thou solicitous: seeing that from those things which give us joy there quickly comes to us harm. Most especially *is this the case with* the birth of beloved children. For in two respects it plainly brings us harm: in the case of the virtuous, *our very* affection for them torments us, and from their *very excellence of* character we suffer torture; and, in the case of the vicious, we are worried with their correction, and afflicted with their misconduct.

Thou hast heard,[3470] moreover, concerning our companions, that, when they were leaving Samosata, they were distressed *about it*, and, as if complaining of the time *in which their lot was cast*, said thus: "We are now far removed from our home, and we cannot return *again* to our city, or behold our people, or offer to our gods the greeting of praise." Meet was it that that day should be called *a day* of lamentation, because one heavy grief possessed them all alike. For they wept as they remembered their fathers, and *they thought of* their mothers[3471] with sobs, and they were distressed for their brethren, *and* grieved for their 73
betrothed whom they had left behind. And, although we had heard that their[3472] former companions were proceeding to Seleucia, we clandestinely *set out, and* proceeded on the way towards them, and united our own misery with theirs. Then was our grief exceedingly violent, and fitly did our weeping abound, by reason of our desperate plight, and our wailing gathered *itself into* a dense cloud,[3473] and our misery grew vaster than a mountain: for not

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[3469] Cureton's less literal rendering probably gives the true sense: "with whose liberty nothing else can be compared."

[3470] Cureton: "I have heard." The unpointed text is here ambiguous.

[3471] Read ***, instead of ***, "peoples."

[3472] Perhaps "our" is meant.

[3473] Cureton: "and the dark cloud collected our sighs." But the words immediately following, as well as the fact that in each of the clauses the nominative is placed last, favours the rendering given.

one of us had the power to ward off the disasters that assailed him. For affection for the living was intense, as well as sorrow for the dead, and our miseries were driving us on without any way *of escape*. For we saw our brethren and our children captives, and we remembered our deceased companions, who were laid *to rest* in a foreign[3474] land. Each one of us, too, was anxious for himself, lest he should have disaster added to disaster, or lest another calamity should overtake that which went before it. What enjoyment could men have that were prisoners, *and* who experienced *things like* these?

But as for thee, my beloved, be not distressed because in thy loneliness thou hast[3475] been driven from place to place. For to these things men are born, since they *are destined* to meet with the accidents of time. But *rather* let thy thought be this, that to wise men every place is alike, and *that* in every city the good have many fathers and mothers. Else, *if thou doubt it*, take thee a proof from *what thou hast seen* thyself. How many people who know thee not love thee as *one of* their own children; and *what* a host of women receive thee as *they would* their own beloved ones! Verily, as a stranger thou hast been fortunate; verily, for thy small love many people have conceived an ardent affection for thee.

What, again, are we to say concerning the delusion[3476] which has taken up its abode in the world? Both by reason of toil[3477] painful is the journey through it, and by its agitations are we, like a reed by the force of the wind, bent now in this direction, now in that. For I have been amazed at many who cast away their children, and I have been astonished at others who bring up those that are not theirs. There are persons who acquire riches in the world, and I have also been astonished at others who inherit that which is not *of* their own *acquisition*. Thus *mayest thou* understand and see that we are walking under the guidance of delusion.

Begin and tell us, O wisest of men,[3478] on which of *his* possessions a man can place reliance, or concerning what things he can say that they are such as abide. *Wilt thou say so* of abundance of riches? they are snatched away. Of fortresses? they are spoiled. Of cities? they are laid waste. Of greatness? it is brought down. Of magnificence? it is overthrown. Of beauty? it withers. Or of laws? they pass away. Or of poverty? it is despised. Or of children? they die. Or of friends? they prove false. Or of the praises *of men?* jealousy goes before them.

[3474] Lit., "borrowed."

[3475] Lit., "because thy loneliness has."

[3476] Or "error." He may refer either to the delusion of those who pursue supposed earthly good, or to the false appearances by which men are deceived in such pursuit.

[3477] For *** read ***.

[3478] Cureton: "A sage among men once began to say to us." This would require ***, not ***.

Let a man, therefore, rejoice in his empire, like Darius; or in his good fortune, like Polycrates; or in his bravery, like Achilles; or in his wife, like Agamemnon; or in his offspring, like Priam; or in his skill, like Archimedes; or in his wisdom, like Socrates; or in his learning, like Pythagoras; or in his ingenuity, like Palamedes;—the life of men, my son, departs from the world, but their praises and their virtues abide for ever.

Do thou, then, my little son, choose thee that which fadeth not away. For those who occupy themselves with these things are called modest, and *are* beloved, and lovers of a good name.

When, moreover, anything untoward befalls thee, do not lay the blame on man, nor be angry against God, nor fulminate against the time thou livest in.

If thou shalt continue in this mind, thy gift is not small which thou hast received from God, which has no need of riches, and is never reduced to poverty. For without fear shalt thou pass thy life,[3479] and with rejoicing. For fear and apologies for *one's* nature belong not to the wise, but to such as walk contrary to law. For no man has even been deprived of his wisdom, as of his property.

Follow diligently learning rather than riches. For the greater are *one's* possessions, the greater is the evil *attendant upon them*. For I have myself observed that, where *a man's* goods are many, so also are the tribulations which happen *to him;* and, where luxuries are accumulated, there also do sorrows congregate; and, where riches are abundant, there is *stored up* the bitterness of many a year.

If, therefore, thou shalt behave with understanding, and shalt diligently watch over *thy conduct*, God will not refrain from helping thee, nor men from loving thee.

Let that which thou art able to acquire suffice thee; and if, moreover, thou art able to do without property, thou shalt be called blessed, and no man whatsoever shall be jealous of thee.

And remember also this, that nothing will disturb thy life very greatly, except *it be the love of* gain; *and* that no man after his death is called an owner of property: because it is by the desire of this that weak men are led captive, and they know not that a man dwells among his possessions *only* in the manner of a chance-comer, and they are haunted with fear because these *possessions* are not secured to them: for they abandoned that which is their own, and seek that which is not theirs.

What are we to say, when the wise are dragged by force by the hands of tyrants, and their wisdom is deprived of its freedom[3480] by slander, and they are plundered for their *superior* intelligence, without *the opportunity of making* a defence? *They are not wholly to be pitied.* For what benefit did the Athenians obtain by putting Socrates to death, seeing that they received as retribution for it famine and pestilence? Or the people of Samos by the burning of Pythagoras, seeing that in one hour the whole[3481] of their country was covered with sand? Or the Jews *by the murder* of their Wise King, seeing that from that very time their kingdom was driven away *from them?* For with justice did God grant a recompense to the wisdom of *all* three of them. For the Athenians died by famine; and the people of Samos were covered by the sea without remedy; and the Jews, brought to desolation and expelled from their kingdom, are driven away into every land. *Nay*, Socrates did "not" die, because of Plato; nor yet Pythagoras, because of the statue of Hera; nor yet the Wise King, because of the new laws which he enacted.

[3479] ***.

[3480] Lit., "made captive."

Moreover I, my son, have attentively observed mankind, in what a dismal state of ruin they are. And I have been amazed that they are not utterly prostrated[3482] by the calamities which surround them, and *that* even *their* wars[3483] are not enough for them, nor the pains *they endure*, nor the diseases, nor the death, nor the poverty; but *that*, like savage beasts, they must needs rush upon one another in *their* enmity, *trying* which of them shall inflict the greater mischief on his fellow. For they have broken away from the bounds of truth, and transgress all honest laws, because they are bent on fulfilling their selfish desires; for, whensoever a man is eagerly set on *obtaining* that which he desires, how is it possible that he should fitly do that which it behoves him *to do?* and they acknowledge no restraint,[3484] and but seldom stretch out their hands towards truth and goodness, but in their manner of life behave like the deaf[3485] and the blind. Moreover, the wicked rejoice, and the righteous are disquieted. He that has, denies *that he has;* and he that has not, struggles to acquire. The poor seek *help*, and the rich hide *their wealth*, and every man laughs at his fellow. Those that are drunken are stupefied, and those that have recovered themselves are ashamed.[3486] Some weep, and some sing; and some laugh, and others are a prey to care. They rejoice in things evil, and a man that speaks the truth they despise.

Should a man, then, be surprised when the world is seeking to wither him with *its* scorn, seeing that they *and he* have not one *and the same* manner of life? "These" are the things for which they care. One of them is looking *forward to the time* when in battle he shah obtain the renown of victory; yet the valiant perceive not by how many foolish objects of desire a man is led captive in the world. But would that for a little while self-repentance visited them! For, while victorious by their bravery, they are overcome by the power of covetousness. For I have made trial of men, and with this result: that the one thing on which they are intent, is abundance of riches. Therefore also it is that they have no settled purpose; but, through the instability of their minds, a man is of a sudden cast down *from his elation of spirit* to be swallowed up with sadness. They look not at the vast wealth of eternity, *nor consider* that every visitation of trouble is conducting us all alike to the same *final* period. For they are devoted to the majesty of the belly, *that* huge blot *on the character* of the vicious.

[3481] For *** read ***.

[3482] No verb is found in the lexicons to which *** can be referred. It may perhaps be Eshtaphel of a verb ***, cognate with ***, "to be bent."

[3483] For *** read ***.

[3484] Or "moderation."

[3485] Cureton: "dumb." The word *** has both senses.

[3486] Or "penitent."

Moreover, *as regards* this *letter* which it has come into my mind to write to thee, it is not enough to read it, but the best thing is that it be put in practice.[3487] For I know for myself, that when thou shalt have made experiment of this mode of life, it will be very pleasant to thee, and thou wilt be free from sore vexation; because it is *only* on account of children that we tolerate riches.[3488]

Put, therefore, sadness away from thee, O *most* beloved of mankind,—a thing which never in anywise benefits *a man;* and drive care away from thee, which brings with it no advantage whatsoever. For we have no resource or skill *that can avail us—nothing* but a great mind *able* to cope with the disasters and to endure the tribulations which we are always receiving at the hands of the times. For at these things does it behove us to look, and not *only* at those which are fraught with rejoicing and good repute.

Devote thyself to wisdom, the fount of all things good, the treasure that faileth not. There shalt thou lay thy head, and be at ease. For this shall be to thee father and mother, and a good companion for thy life.

Enter into closest intimacy with fortitude and patience, those *virtues* which are able *successfully* to encounter the tribulations that befall feeble men. For so great is their strength, that they are adequate to sustain hunger, and *can* endure thirst, and mitigate every trouble. With toil, moreover, yea even with dissolution, they make right merry.

To these things give diligent attention, and thou shalt lead an untroubled life, and I also shall have comfort,[3489] and thou shalt be called “the delight of his parents.”

For in that time of yore, when our city was standing in her greatness, thou mayest be aware that against many persons *among us* abominable words were uttered; but for ourselves,[3490] we acknowledged long ago that we received love, no less than honour, to the fullest extent from the multitude of her people: it was the state of the times *only* that forbade *our* completing those things which we had resolved on doing.[3491] And here also in the prison-house we give thanks to God that we have received the love of many: for we are striving to our utmost to maintain a life of sobriety and cheerfulness;[3492] and, if anyone drive us by force, he will *but* be bearing public testimony against himself, that he is estranged from all things good, and he will receive disgrace and shame from the foul mark of shame *that is upon him*. For we have shown our truth—*that truth* which in our *now* ruined kingdom we possessed not.[3493] But, if the Romans shall permit us to go *back* to our own country, *as called upon* by justice and righteousness *to do*, they will be acting like humane men, and will earn the name of good and righteous, and at the same time *will have* a peaceful country in which to dwell: for they will exhibit their greatness when they shall leave us free men, *and* we shall be obedient to the sovereign power which the time has allotted to us. But let them not like tyrants, drive us as *though we were* slaves. Yet, if it has been *already* determined what shall be done, we shall receive nothing more *dreadful* than the peaceful death which is in store for us.

[3487] So Dr. Payne Smith, who is inclined to take *** in the sense, “it goes before, it is best, with respect to it.” Cureton translates, “it should also proceed to practice,” joining *** with the participle just mentioned; whereas Dr. Smith connects it with ***, thus: “but that it should be *put* in practice is best with respect to it.”

[3488] This appears to show that the life of learned seclusion which he has been recommending is one of celibacy—monasticism.

[3489] Or, “and thou shalt be to me a comfort,” as Cureton.

[3490] That is, “myself.”

But thou, my little son, if thou resolve diligently to acquaint thyself with these things, first of all put a check on appetite, and set limits to that in which thou art *indulging*. Seek the power to refrain from being angry; and, instead of *yielding to* outbursts of passion, listen to *the promptings of* kindness.

For myself, what I am henceforth solicitous about is this—*that*, so far as I have recollections *of the past*, I may leave behind me a book *containing them*, and with a prudent mind finish the journey which I am appointed *to take*, and depart without suffering out of the sad afflictions of the world. For my prayer is, that I may receive *my* dismissal; and *by* what kind of death concerns me not. But, if any one should be troubled or anxious *about this*, I have no counsel to give him: for yonder, in the dwelling-place of all the world, will he find us before him.

[3491] Such appears to be the sense of this obscure passage. The literal rendering is, "We acknowledged of old that we received equal love and honour to the fullest extent from her multitude" (or, from her greatness); "but the time forbade *our* completing those things which were *already* accomplished in our mind." What things he refers to (for his words seem to have a particular reference) is not clear. The word rendered "greatness," or "multitude," is in reality two words in pointedmss. Here it does not appear, except from the sense, which is intended.

[3492] Lit., "We are putting ourself to the proof to see how far we can stand in wisdom," etc.

[3493] "This is a very hopeless passage.…Perhaps the codex has ***, 'the kingdom of *our* ruin,' i.e., the ruined country in which we used to dwell. For possibly it refers to what he has said before about the ruined greatness of his city, captured by the Romans. I suppose Mara was a Persian."—Dr. Payne Smith.

One of his friends asked Mara, son of Serapion, when in bonds at his side: "Nay, by thy life, Mara, tell me what *cause* of laughter thou hast seen, that thou laughest." "I am laughing," said Mara, "at Time:[3494] inasmuch as, although he has not borrowed any evil from me, he is paying me back."

Here endeth the letter of Mara, son of Serapion.

[3494] Or, "the time."

Ancient Syriac Documents.

Ambrose.[3495]

A memorial[3496] a which Ambrose, a chief man of Greece, wrote: who became a Christian, and all his fellow-senators raised an outcry against him; and he fled from them, and wrote and pointed out to them all their foolishness.

Beginning his discourse,[3497] he answered and said:—

Think not, men of Greece, that my separation from your customs has been made without a just and proper reason. For I acquainted myself with all your wisdom, *consisting* of poetry, of oratory, of philosophy; and when I found not *there* anything *agreeable to what is* right, or that is worthy of the divine nature, I resolved to make myself acquainted with the wisdom of the Christians also, and to learn and see who *they are*, and when *they took their rise*, and what is *the nature of* this new and strange wisdom *of theirs*,[3498] or on what good *hopes* those who are imbued with it rely, that they speak *only* that which is true.

Men of Greece, when I came to examine *the Christian writings*, I found not any folly[3499] *in them*, as I had found in the celebrated Homer, who has said concerning the wars of the two trials:[3500] "Because of Helen, many of the Greeks perished at Troy, away from their beloved home."[3501] For, first of all, we are told[3502] concerning Agamemnon their king, that by reason of the foolishness of his brother Menelaus, and the violence of his madness, and the uncontrollable nature of his passion, he resolved to go and rescue Helen from *the hands* of a certain leprous[3503] shepherd; and *afterwards*, when the Greeks had become victorious in the war, and burnt cities, and taken women and children captive, and the land was filled with blood, and the rivers with corpses, Agamemnon himself also was found to be taken captive by *his* passion for Briseis. Patroclus, again, we are told, was slain, and Achilles, the son of the goddess Thetis, mourned over him; Hector was dragged *along the ground*, and Priam and Hecuba together were weeping over the loss of their children; Astyanax, the son of Hector, was thrown down from the walls of Ilion, and his mother Andromache the mighty Ajax bore away *into captivity*; and that which was taken as booty was after a little while, *all* squandered in sensual indulgence.

[3495] This piece has much in common with the *Discourse to the Greeks* (Λόγος πρὸς Ἕλληνας), ascribed by many to Justin, which is contained in vol. i. pp. 271–272 of this series. Two things seem to be evident: (1) That neither of the two pieces is the original composition: for each contains something not found in the other; (2) That the original was in Greek: for the Syriac has in some instances evidently mistranslated the Greek.

[3496] The Greek ὑπομνήματα.

[3497] Lit., "and in the beginning of his words."

[3498] Lit. "what is the newness and strangeness of it."

[3499] The word also means "sin;" and this notion is the more prominent of the two in what follows.

[3500] It is difficult to assign any satisfactory meaning to the word ***, which appears, however, to be the reading of the ms., since Cureton endeavours to justify the rendering given. "Calamities," a sense the word will also bear, seems no easier of explanation. If we could assume the meaning to be "nations" (*nationes*), a word similar in sound to that found in the text, explaining it of *heathen* peoples, Gentiles (comp. Tertullian, *De Idol.*, 22, "per deos nationum"), this might seem to meet the difficulty. But there is no trace in this composition of a *Latin* influence: if a foreign word *must* be used, we should rather have expected the Greek ἔθνη.

[3501] *Il.*, ii. 177 sq.

[3502] Lit., "they say."

Of the wiles of Odysseus the son of Laertes, and of his murders, who shall tell the tale? For of a hundred and ten suitors did his house in one day become the grave, and it was filled with corpses and blood. He, too, *it was* that by his wickedness gained the praises *of men*, because through *his* pre-eminence in craft he escaped detection; he, too, *it was* who, you say, sailed upon the sea, and heard *not* the voice of the Sirens *only* because he stopped his ears with wax.[3504]

The famous Achilles, again, the son of Peleus, who bounded across the river, and routed[3505] the Trojans, and slew Hector,—this said hero of yours became the slave of Philoxena, and was overcome by an Amazon *as she lay* dead and stretched *upon her bier;* and he put off his armour, and arrayed himself in nuptial garments, and finally fell a sacrifice to love.

Thus much concerning *your* great "men;"[3506] and thou, Homer, hadst deserved forgiveness, if thy silly story-telling had gone so far *only* as to prate about men, and not about the 740 gods. As for what *he says* about the gods, I am ashamed even to speak of it: for the stories that have been invented about them are very wicked and shocking; passing strange,[3507] too, and not to be believed; and, if the truth must be told,[3508] fit only to be laughed at. For a person will *be compelled to* laugh when he meets with them, and will not believe them when he hears them. For *think of* gods who did not one of them observe the laws of rectitude, or of purity, or of modesty, but *were* adulterers, and spent their time in debauchery, and *yet* were not condemned to death, as they ought to have been!

[3503] It has been proposed to substitute in the Greek copy λιπαροῦ, "dainty," for λεπροῦ. But the Syriac confirms the ms. reading. The term is thought to be expressive of the contempt in which shepherds were held. See vol. i. p. 271, note 1.

[3504] In the Greek this is adduced as an evidence of his weakness: "because he was unable to stop his ears by *his* self-control (φρονήσει)."

[3505] ***, the reading of the text, which can only mean "fled," is manifestly incorrect. The Aphel of this verb, ***, "caused to flee," is suggested by Dr. Payne Smith, who also proposes ***, "exstirpavit."

[3506] Or, "*your* heroes."

[3507] This is not intended as a translation of ***, which is literally "conquered." Dr. Payne Smith thinks it just possible that there was in the Greek some derivative of ὑπερβάλλω ="to surpass belief," which the Syrian translator misunderstood.

[3508] This is conjectured to be the meaning of what would be literally rendered, "*et id quod coactum est.*"

Why, the sovereign of the gods, the very "father of gods and men," not only, as ye say, was an adulterer (this was but a light thing), but even slew his own father, and was a pæderast. I will first of all speak of *his* adultery, though I blush *to do so:* for he appeared to Antiope as a satyr, and descended upon Danaë as a shower of gold, and became a bull for Europa, and a swan for Leda; whilst the love of Semele, the mother of Dionysus, exposed both his own ardency *of passion* and the jealousy of the chaste Hera. Ganymede the Phrygian, too, he carried off *disguised* as an eagle, that the fair and comely boy, forsooth, might serve as cup-bearer to him. This said sovereign of the gods, moreover killed his father Kronos, that he might seize upon his kingdom.

Oh! to how many charges is the sovereign of the gods amenable,[3509] and how many deaths does he deserve *to die*, as an adulterer, and as a sorcerer,[3510] and as a pæderast! Read to the sovereign of the gods, O men of Greece, the law concerning parricide, and the condemnation pronounced on adultery, and *about* the shame that attaches to the vile sin of pæderasty. How many adulterers has the sovereign of the gods indoctrinated *in sin!* Nay, how many pæderasts, and sorcerers, and murderers! So that, if a man be found indulging his passions, he must not be put to death: because he has done this that he may become like the sovereign of the gods; and, if he be found a murderer, he has an excuse *in* the sovereign of the gods; and, if a man be a sorcerer, he has learned it from the sovereign of the gods; and, if he be a pæderast, the sovereign of the gods is his apologist. Then, again, if one should speak of courage, Achilles was more valiant that this said sovereign of the gods: for he slew the man that slew his friend; but the sovereign of the gods wept over Sarpedon his son when he was dying, being distressed *for him*.

Pluto, again, who is a god, carried off Kora,[3511] and the mother of Kora was hurrying hither and thither searching for her daughter in all desert places; and, *although* Alexander Paris, when he had carried off Helen, paid the penalty of vengeance, as *having made himself* her lover by force, yet Pluto, who is a god, when he carried off Kora, remained without rebuke; and, *although* Menelaus, who is a man, knew how to search for Helen his wife, yet Demeter, who is a goddess, knew not where to search for Kora her daughter.

[3509] Lit., "of how many censures is…full."

[3510] Since he could change his form to suit his purpose.

[3511] That is, "the Daughter" (namely, of Demeter), the name under which Proserpine was worshipped in Attica.

Let Hephæstus put away jealousy from him, and not indulge resentment.[3512] For he was hated,[3513] because he was old and lame; while Ares was loved, because he was a youth and beautiful in form. There was, however, a reproof *administered in respect* of the adultery. Hephæstus was not, indeed, *at first* aware of the love existing between Venus[3514] his wife and Ares; but, when he did become acquainted with it, Hephæstus said: "Come, see a ridiculous and senseless piece of behaviour—how to me, who am her own, Venus, the daughter of the sovereign of the gods, is offering insult—to me, *I say*, who am her own, and is paying honour to Ares, who is a stranger to her." But to the sovereign of the gods it was not displeasing: for he loved such as were like these. Penelope, moreover, remained a widow twenty years, because she was expecting *the return of* her husband Odysseus, and busied herself with cunning tasks,[3515] and persevered in works of skill, while all those suitors kept pressing her *to marry them;* but Venus, who is a goddess, when Hephæstus her husband was close to her, deserted him, because she was overcome by love for Ares. Hearken, men of Greece: which of you would have dared to do this, or would even have endured to see it? And, if any one "should" dare *to act so*, what torture would be in store for him, or what scourgings!

Kronos, again, who is a god, who devoured all those children *of his*, was not even brought before a court of justice. They further tell *us* that the sovereign of the gods, his son, was the only one that escaped from him; and that the madness of Kronos his father was cheated *of its purpose* because Rhea his wife, the mother of the sovereign of the gods, offered him a stone in the place of the said sovereign of the gods, his son, to prevent him from devouring him. Hearken, men of Greece, and reflect upon this madness! Why, *even* the dumb animal that grazes in the field knows its *proper* food, and does not touch strange food; the wild beast, too, and the reptile, and the bird, know their food. As for men, I need not say anything about them: ye yourselves are acquainted with their food, and understand it *well.* But Kronos, who is a god, not knowing his *proper* food, ate up a stone!

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Therefore, O men of Greece, if ye will have such gods as these, do not find fault with one another when ye do such-like things. Be not angry with thy son when he forms the design to kill thee: because he *thus* resembles the sovereign of the gods. And, if a man commit adultery with thy wife, why dost thou think of him as an enemy, and yet to the sovereign of the gods, who is like him, doest worship and service? Why, too, dost thou find fault with thy wife when she has committed adultery and leads a dissolute life,[3516] and *yet* payest honour to Venus, and placest her *images* in shrines? Persuade *your* Solon to repeal his laws; Lycurgus, also, to make no laws; let the Areopagus repeal[3517] theirs, and judge no more; and let the Athenians have councils no longer. Let the Athenians discharge Socrates *from his office:* for no one like Kronos has *ever* come before him. Let them not put to death Orestes, who killed his mother: for, lo! the sovereign of the gods did worse things than these to his father. Œdipus also *too* hastily inflicted mischief on himself, in depriving his eyes of sight, because he had killed his mother unwittingly: for he did not think about[3518] the sovereign of the gods, who killed his father and *yet* remained without punishment. Medea, again, who killed her children, the Corinthians banish *from their country;* and *yet* they do service and honour to Kronos, who devoured his children. Then, too, as regards Alexander Paris—he was right in carrying off Helen: *for he did it* that he might become like Pluto, who carried off Kora. Let *your* men be set free from law, and let *your* cities be *the abode* of wanton women, and a dwelling-place for sorcerers.

[3512] Because the behaviour of which he had to complain was sanctioned by the highest of the gods.

[3513] For ***, "was tried," read ***. The Greek has μεμίσητο. Cureton: "forgotten."

[3514] The word is "Balthi."

[3515] Dr. Payne Smith reads *** instead of ***, word which, as Cureton says, is not in the lexicons.

[3516] The reading of the Greek copy, ἀκολάστως ζῶσαν, is here given. The Syrian adapter, misunderstanding ἀκολάστως, renders: "and is without punishment."

Wherefore, O men of Greece, seeing that your gods are grovelling like yourselves, and your heroes destitute of courage,[3519] as your dramas tell and your stories declare—then, again, *what shall be said* of the tribulations of Orestes; and the couch of Thyestes; and the foul taint *in the family* of Pelops; and concerning Danaus, who through jealousy killed his sons-*in-law*, and deprived them of offspring; the banquet of Thyestes, too, *feeding upon* the corpse *set before him by way* of vengeance for her *whom he had wronged; about* Procne also, to this hour screaming as she flies; her sister too, warbling, with her tongue cut out?[3520] What, moreover, is it fitting to say about the murder committed by Œdipus, who took his own mother *to wife*, and whose brothers killed one another, they being *at the same time* his sons?

Your festivals, too, I hate; for there is no moderation where they are; the sweet flutes also, dispellers of care, which play as an incitement to dancing;[3521] and the preparation of ointments, wherewith ye anoint yourselves; and the chaplets which ye put on. In the abundance of your wickedness, too, ye have forgotten shame, and your understandings have become blinded, and ye have been infuriated[3522] by the heat *of passion*, and have loved the adulterous bed.[3523]

[3517] Cureton, "break."

[3518] Lit. "look at."

[3519] So in the Greek copy. The Syriac, which has "valiant," appears to have mistaken ἄνανδροι for ἀνδρεῖοι.

[3520] The tradition seems to be followed which makes Procne to have been changed into a swallow, and her sister (Philomela) into a nightingale.

[3521] Cureton: "play with a tremulous motion." But the Syriac very well answers to the Greek ἐκκαλούμενοι πρὸς οἰστρώδεις κινήσεις, if we take *** to denote *result*: *q.d.*, "so as to produce *movement*."

[3522] Greek, ἐκβακχευόμενοι.

[3523] Lit. "bed of falsity." [Compare notes on vol. i. pp. 271, 272.]

Had these things been said by another, perhaps *our adversaries* would have brought an accusation against him, *on the plea* that they were untrue. But your own poets say them, and your own hymns and dramas declare them.

Come, therefore, and be instructed in the word of God, and in the wisdom which is fraught with comfort. Rejoice, and become partakers of it. Acquaint yourselves with the King Immortal, and acknowledge His servants. For not in arms do they make their boast, nor do they commit murders: because our Commander has no delight in abundance of strength, nor yet in horsemen and their gallant array, nor yet in illustrious descent; but He delights in the pure soul, fenced round by a rampart of righteousness. The word of God, moreover, and the promises of our good King, and the works of God, are ever teaching us. Oh *the blessedness of* the soul that is redeemed by the power of the word! Oh *the blessedness of* the trumpet of peace without war! Oh *the blessedness of* the teaching which quenches the fire of appetite! which, *though it* makes not poets, nor fits *men* to be philosophers, nor has *among its votaries* the orators of the crowd; yet instructs *men*, and makes the dead not to die, and lifts men from the earth *as* gods up to the region which is above the firmament. Come, be instructed, and be like me: for I too was *once* as ye are.

Elucidations.

I.

(Mara, son of Serapion, p. 735.)

I cannot withhold from the student the valuable hints concerning “the dialect of Edessa” by which Professor Nöldke[3524] corrects the loose ideas of Mommsen, more especially because the fresh work of Mommsen will soon be in our hands, and general credit will be attached to specious representations which are sure to have a bearing on his ulterior treatment of Christianity and the Roman Empire.

Of the Syriac language Professor Nöldke says:—

> “It was the living language of Syria which here appears as the *language of writing*. In Syria it had long ago been compelled to yield to the Greek as the *official language*, but private writings were certainly yet to a great extent written in Aramaic. We cannot lay much stress upon the fact that the respectable citizen in the Orient would have the schoolmaster of the village compose a Greek inscription for his tomb, of which he undoubtedly understood but little himself. And what a Greek this often was! That no books written by Aramaic Gentiles have been preserved for us, does not decide against the existence of the Aramaic as the language of literature in that day; for how could such Gentile works have been preserved for us? To this must be added, that *that particular dialect which afterward became the common literary language of Aramaic Christendom—namely, that of Edessa*—certainly had in the Gentile period already been used for literary purposes. The official report of the great flood in the year 201, which is prefixed to the Edessa Chronicles, is written by a Gentile. To the same time must be ascribed the letter, written in good Edessan language by the finely educated Marâ bar Serapion, from the neighbouring Samosata, who, notwithstanding his good-will toward youthful Christianity, was no Christian, but represented rather the ethical standpoint of the Stoicism so popular at that time. The fixed settling of Syriac orthography must have taken place at a much earlier period than the hymns of Bardesanes and his school, which are for us very old specimens of that language, since these hymns represent a versification much younger than the stage of development which is presupposed in this orthography. In general, it must be granted that *the dialect of Edessa had been thoroughly developed already in pre-Christian times;* otherwise, it could not have been so fixed and firm in writing and forms of expression. And the Syriac *Dialogue on Fate*, which presupposes throughout the third century, treats of scientific questions, according to Greek models, with such precision that we again see that this was not the beginning, but rather the close, of a scientific Syriac

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[3524] For previous quotations refer to p. 721, *supra*.

literature, which flourished already when there were but few or possibly no Christians there. Of course I recognise, with Mommsen, that Edessa offered a better protection to the national language and literature than did the cities of Syria proper; but circumstances were not altogether of a different nature in this regard in Haleb, Hems, and Damascus than they were in Edessa and Jerusalem. If, as is known, the common mass spoke Aramaic in the metropolitan city of Antiochia, it cannot safely be accepted that in the inland districts the Greek was not the language of the 'educated,' but only of those who had specially learned it. The Macedonian and Greek colonists have certainly only in a very small part retained this language in those districts down to the Roman period. In most cases they have been in a minority from the beginning over against the natives. Further, as the descendants of old soldiers, they can scarcely be regarded as the called watchmen of Greek custom and language."

II.

(No verb is found in the lexicons, etc., note 3, p. 737.)

The study of Syriac is just beginning to be regarded as only less important to the theologian than that of the Hebrew. The twain will be found a help, each to the other, if one pursues the study of the cognate languages together. In fact, the Book of Daniel demands such a preparation for its enjoyment and adequate comprehension.[3525] Let me commend to every reader the admirable example of Beveridge, who at eighteen years of age produced a grammar of the Syriac language, and also a Latin essay on the importance of cultivating this study, as that of the vernacular of our Lord Himself. This little treatise is worthy of careful reading; and right worthy of note is the motto which he prefixed to it,—"Estote imitatores mei, *sicut et ego sum Christi*" (1 Cor. xi. 1).

When one thinks of the difficulties even yet to be overcome in mastering the language,—the want of a complete lexicon, etc.,[3526]—it is surprising to think of Beveridge's pioneer labours in extreme youth. Gutbir's *Lexicon Syriacum* had not yet appeared, nor his edition of the Peshito, which preceded it, though Brian Walton's great name and labours were his noble stimulants. Nobody can read the touching account which Gutbir[3527] gives of his own enthusiastic and self-sacrificing work, without feeling ashamed of the slow progress of Oriental studies in the course of two centuries since the illustrious Pocock gave his grand example to English scholarship. All honour to our countryman Dr. Murdock, who late in life entered upon this charming pursuit, and called on others to follow him.[3528] May I not venture to hope that even these specimens of what may be reaped from the field of Aramaic literature may inspire my young countrymen to take the lead in elucidating the Holy Scriptures from this almost unopened storehouse of "treasures new and old"?

[3525] It must not be inferred that I speak as a Syriac scholar. I have laboured unsuccessfully, and late in life, to repair my sad neglect at an earlier period; and I can speak only as a penitent.

[3526] Dean Payne Smith has assumed the unfinished task of Bernstein.

[3527] See his Preface to the Testament, published at Hamburg a.d. 1664. He had the type cut at his personal expense, and set up the press and lodged the printers in his own house.

[3528] See his translation of the Peshito Syriac version, Stanford & Swords (Bishop Hobart's publishers), New York, 1855.

REMAINS OF THE SECOND AND THIRD CENTURIES.

[Translated by the Rev. B. P. Pratten.]

Introductory Notice

to

Remains of the Second and Third Centuries.

Under the title of *Fragments of the Second and Third Centuries* are grouped together, in the Edinburgh series, a mass of valuable illustrative material, which might have been distributed with great advantage through the former volumes, in strict order of chronology. Something is due, however, to the unity of authorship, and to the marked design of the editors of the original edition to let these Fragments stand together, as the work of their accomplished collaborator, the Rev. B. P. Pratten, with whose skill and erudition our readers are already familiar.[3529]

I have contented myself, therefore, with giving approximate order and continuity, on chronological grounds, to the series of names subjoined. Bardesanes has been eliminated here, and placed more appropriately with the Syriac authors. The reader will find references which may aid him in seeking further information. Some of these names are of lasting value and interest in the Church. I prefer to call these "Fragments" their "Remains."

To each of the following names I have prefixed some details of information, with such dates as the learned supply.

The following is the

Translator's Introductory Notice

The fragments that follow are the productions of writers who lived during the second century or the beginning of the third. Little is known of the writers, and the statements made in regard to them are often very indefinite, and the result of mere conjecture.

1. Quadratus was one of the first of the Christian apologists. He is said to have presented his apology to Hadrian while the emperor was in Athens attending the celebration of the Eleusinian mysteries.

2. Aristo of Pella, a Jew, was the author of a work called *The Disputation of Jason and Papiscus*. Nothing further is known of him. He flourished in the first half of the second century.

3. Melito was bishop of Sardis, and flourished in the reign of Marcus Aurelius. He wrote many works, but all of them have perished except a few fragments. The genuineness of the Syriac fragments is open to question.

[3529] See vol. ii. (p. 125), etc.

4. Hegesippus also flourished in the time of Antoninus Pius and Marcus Aurelius. He is the first ecclesiastical historian; but his book was rather notes for an ecclesiastical history, than a history.

5. Dionysius was bishop of Corinth in the reign of Marcus Aurelius. He wrote letters to various churches.

6. Rhodon went from Asia to Rome, and became a pupil of Tatian. After the lapse of his master into heresy he remained true to the faith, and wrote against heretics. 748

7. Maximus flourished about the same time as Rhodon, under the emperors Commodus and Severus.

8. Claudius Apollinaris was bishop of Hierapolis, and presented a defense of the Christians to Marcus Aurelius. He wrote many important works, of which we have only a few fragments.

9. Polycrates was bishop of Ephesus. He took part in the controversy on the Passover question. He died about 200 a.d.

10. Theophilus was bishop of Cæsarea. He was a contemporary of Polycrates, and, like him, engaged in the Passover controversy.

11. Serapion was ordained bishop of Antioch a.d. 190, but almost no other fact of his life is known. He wrote several works.

12. Apollonius wrote a work against the Montanists, probably in the year a.d. 210. This is all that is known of him.

13. Pantænus, probably a Sicilian by birth, passed from Stoicism to Christianity, and went to Judæa to proclaim the truth. He returned to Alexandria, and became president of the catechetical school there, in which post he remained till his death, which took place about the year 212 a.d.

14. *The Letter of the Churches in Vienne and Lyons* was written shortly after the persecution in Gaul, which took place in a.d. 177. It is not known who is the author. Some have supposed that Irenæus wrote it, but there is no historical testimony to this effect.

Remains of the Second and Third Centuries.

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Quadratus, Bishop of Athens.[3530]

[a.d. 126.] Quadratus[3531] is spoken of by Eusebius as a "man of understanding and of Apostolic faith." And he celebrates Aristides as a man of similar character. These were the earliest apologists; both addressed their writings to Hadrian, and they were extant and valued in the churches in the time of Eusebius.

From the Apology for the Christian Religion.[3532]

Our Saviour's works, moreover, were always present: for they were real, *consisting of* those who had been healed of their diseases, those who had been raised from the dead; who were not only seen whilst they were being healed and raised up, but were *afterwards* constantly present. Nor did they remain only during the sojourn of the Saviour *on earth*, but also a considerable time after His departure; and, indeed, some of them have survived even down to our own times.[3533]

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[3530] But see Lightfoot, *A. F.*, part ii. vol. i. p. 524.

[3531] On Quadratus and Aristides, consult Routh, *R. S.*, p. 71; also Westcott, *On the Canon*, p. 92.

[3532] In Eusebius, *Hist. Eccl.*, iv. 3.

[3533] [Westcott supposes the *Diognetus* of Mathetes (vol. i. p. 23) may be the work of Quadratus; *Canon*, p. 96.]

Aristo of Pella.

[a.d. 140.] Aristo of Pella[3534] is supposed to have been a Jew, whose work was designed to help the failing Judaism of his country. Though his work is lost, alike the original and the Latin translation of one "Celsus," it seems to have been a popular tract among Christians of Cyprian's time, and the Latin preface is often suffixed to editions of that Father.

The work of Aristo is known as the *Disputation of Papiscus and Jason*, and Celsus tells us that Jason was a Hebrew Christian, while his opponent was a Jew of Alexandria. Now, Papiscus owns himself convinced by the arguments of Jason, and concludes by a request to be baptized. Celsus, who seems to have been a heathen or an Epicurean, derides the work with scornful commiseration; but Origen rebukes this, and affirms his respect for the work. All this considered, one must think Aristo was "almost persuaded to be a Christian," and deserves a place among Christian writers.

From the Disputation of Jason and Papiscus.

"I remember," says Jerome (*Comm. ad Gal.*, cap. iii. comm. 13), "in the *Dispute between Jason and Papiscus*, which is composed in Greek, to have found it written: 'The execration of God is he that is hanged.'"

From the Same Work.

Jerome likewise, in his *Hebrew Questions on Genesis*, says: "*In the beginning God made the heaven and the earth.* The majority believe, as it is affirmed also in the *Dispute between Jason and Papiscus*, and as Tertullian in his book *Against Praxeas* contends, and as Hilarius too, in his exposition of one of the Psalms, declares, that in the Hebrew it is: 'In the Son, God made the heaven and the earth.' But that this is false, the nature of the case itself proves." 750

Perhaps from the Same Work.

…And when the man himself[3535] who had instigated them[3536] to this folly had paid the just penalty (says Eusebius, *Hist.*, iv. 6), "the whole nation from that time was strictly forbidden to set foot on the region about Jerusalem, by the formal decree and enactment of Adrian, who commanded that they should not even from a distance look on their native soil!" So writes Aristo of Pella.

[3534] Routh, *R. S.*, vol. i. p. 93. Westcott, *Canon*, p. 106. Grabe's mention. Routh's discussion, in annotations, is most learned and exhaustive.

[3535] Barchochebas.

[3536] The Jews.

From the Same Work.

I have found this expression *Seven heavens* (says Maximus, in *Scholia on the work concerning the Mystical Theology*, ascribed to Dionysius the Areopagite, cap. i.) also in the *Dispute between Papiscus and Jason*, written by Aristo of Pella, which Clement of Alexandria, in the sixth book of the *Outlines*,[3537] says was composed by Saint Luke.

Concerning the Same Work.

Thus writes Origen:[3538]…in which *book* a Christian is represented disputing with a Jew from the Jewish Scriptures, and showing that the prophecies concerning the Christ apply to Jesus: although his opponent addresses himself to the argument with no common ability,[3539] and in a manner not unbefitting his Jewish character.

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[3537] Ὑποτυπώσεως.

[3538] *Contra Celsum*, iv. 52.

[3539] Οὐκ ἀγεννῶς.

Melito, the Philosopher.

[a.d. 160–170–177.] Melito[3540] may have been the immediate successor of the "angel" (or "apostle") of the church of Sardis, to whom our Great High Priest addressed one of the apocalyptic messages. He was an "Apostolic Father" in point of fact; he very probably knew the blessed Polycarp and his disciple Irenæus. He is justly revered for the diligence with which he sought out the evidence which, in his day, established the Canon of the Old Testament, then just complete.

In the following fragments we find him called Bishop of Sardis, Bishop of Attica, and Bishop of Ittica. He is also introduced to us as "the Philosopher," and we shall find him styled "the Eunuch" by Polycrates. It is supposed that he had made himself a cœlebs "for the kingdom of heaven's sake," without mistaking our Lord's intent, as did Origen. He was not a monk, but accepted a single estate to be the more free and single-eyed in the Master's service. From the encyclopedic erudition of Lightfoot we glean some particulars, as follows:—

1. I have adopted his date, as Lightfoot gives it,—that is, the period of his writings,—under the Antonines. The improbability of seventy years in the episcopate is reason enough for rejecting the idea that he was himself the "angel of the church of Sardis," to whom our Lord sent the terrible rebuke.

2. His silence concerning persecutions under Vespasian, Trojan, and Antoninus Pius cannot be pleaded to exempt them from this stain, against positive evidence to the contrary.

3. A coincidence with Ignatius to the Ephesians[3541] will be noted hereafter.

4. Melito, with Claudius Apollinaris and even Polycrates, may have been personally acquainted with Ignatius;[3542] of course, one with another. These lived not far from Smyrna; Asia Minor was, in the first century, the focus of Christian activity.

5. We know of his visit to the East from his own account, preserved by Eusebius. The Christians of proconsular Asia were accustomed to such journeys. Even Clement of Alexandria may have met him, as he seems to have met Tatian and Theodotus.[3543]

6. Melito vouches for the rescript of Hadrian,[3544] but his supposed reference to the edict of Antoninus does not bear close scrutiny as warrant for its authenticity.[3545]

7. The Apology of our author was addressed to Aurelius in his mid-career as a sovereign, about a.d. 170. Justin, Melito, Athenagoras, and Theophilus all tell the same sad story of

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[3540] Routh, *R. S.*, vol. i. p. 113. And see Westcott, *Canon*, p. 245.

[3541] Lightfoot, *A. F.*, vol. ii. p. 48.

[3542] *Ib.*, vol. i. p. 428.

[3543] Vol. ii. (*Stromata*) p. 301, this series.

[3544] Vol. i. p. 186, this series.

[3545] Lightfoot, *A. F.*, vol. i. p. 468.

imperial cruelty. Even when Justin wrote to Antoninus, Marcus was supreme in the councils of the elder emperor.[3546]

8. He became a martyr, probably under Marcus Aurelius, *circa* a.d. 177;[3547] some eminent critics have even dated his Apology as late as this.

[3546] Lightfoot, *A. F.*, vol. ii.

[3547] *Ibid.*, pp. 446, 494.

I.

A Discourse Which Was in the Presence of Antoninus Cæsar, and He Exhorted[3548] The Said Cæsar to Acquaint Himself with God, and Showed to Him the Way of Truth.

He began to speak as follows:—

“It is not easy,” said Melito, “speedily to bring into the right way the man who has a long time previously been held fast by error. It may, however, be effected: for, when a man turns away ever so little from error, the mention of the truth is acceptable to him. For, just as when the cloud breaks ever so little there comes fair weather, even so, when a man turns toward God, the thick cloud of error which deprived him of true vision is quickly withdrawn from before him. For error, like disease[3549] and sleep, long holds fast those who come under its influence;[3550] but truth uses the word as a goad, and smites the slumberers, and awakens them; and when they are awake they look at the truth, and also understand it: they hear, and distinguish that which is from that which is not. For there are men who call iniquity righteousness: they think, for example, that it is righteousness for a man to err with the many. But I, for my part, affirm that it is not a good excuse *for error* that a man errs with the many. For, if one man only sin,[3551] his sin is great: how much greater will be the sin when many sin *together!*

“Now, the sin of which I speak is this: when a man abandons that which really exists, and serves that which does not really exist. There ‘is’ that which really exists, and it is called God. He, *I say*, really exists, and by His power doth everything subsist. This being is in no sense made, nor did He ever come into being; but He has existed from eternity, and will *continue to* exist for ever and ever. He changeth not, while everything *else* changes. No eye[3552] can see Him, nor thought apprehend Him, nor language describe Him; and those who love Him speak of Him thus: ‘Father, and God of Truth.’

[3548] “Which was *delivered* in the presence…and *in which* etc.” This appears to be the sense intended, and is that given by M. Renan: “Sermo qui factus est.” Cureton renders, “Who was in the presence, etc.,” and supposes that Melito first saw and conversed with the emperor, and afterwards wrote this discourse. Melito speaks of it more than once as written. This view, however, does not dispose of that fact that Melito is here affirmed to have “exhorted (lit., *said to*) Cæsar, etc.” It was clearly meant to be understood that the discourse, or *speech*, was spoken: the references to writing merely show that it was written, either before or after the delivery.

[3549] Cureton: “passion.” The word *** takes both meanings.

[3550] Lit. “sojourn beneath it.”

[3551] Cureton: “act foolishly.”

[3552] Lit. “sight.”

"If, therefore, a man forsake the light, and say that there is another God, it is plain from what he himself says that it is some created thing which he calls God. For, if a man call fire God, it is not God, because it is fire; and, if a man call water God, it is not God, because it is water; and, if *he so call* this earth on which we tread, or these heavens which are seen by us, or the sun, or the moon, or some one of these stars which run their course without ceasing by *Divine* command, and do not speed along by their own will, *neither are these gods;* and, if a man call gold and silver gods, are not these objects things which we use as we please? and, if *he so call* those pieces of wood which we burn, or those stones which we break, how can these things be gods? For, lo! they are *for* the use of man. How can 'they' escape the commission of great sin, who in their speech change the great God into those things which, so long as they continue, continue by *Divine* command?

"But, notwithstanding this, I say that so long as a man does not hear, and *so* does not discern or understand that there is a Lord over these creatures, he is not perhaps to be blamed: because no one finds fault with a blind man though he walk ever so badly. For, in the same manner *as the blind, so* men also, when they were seeking after God, stumbled upon stones and blocks of wood; and such of them as were rich stumbled upon gold and silver, and were prevented by their stumblings from *finding* that which they were seeking after. But, now that a voice has been heard through all the earth,[3553] *declaring* that there is a God of truth, and there has been given to every man an eye wherewith to see, those persons are without excuse who are ashamed of *incurring the censure of* their former companions in error, and yet desire to walk in the right way. For those who are ashamed to be saved must of necessity perish. I therefore counsel them to open their eyes and see: for, lo! light is given abundantly[3554] to us all to see thereby; and if, when light has arisen upon us, any one close his eyes so as not to see, into the ditch he must go.[3555] But why is a man ashamed of *the censure of* those who have been in error along with himself? Rather does it behove him to persuade them to follow in his steps; and, if they should not be persuaded by him, *then* to disengage himself from their society. For there are some men who are unable to rise from their mother earth, and therefore also do they make them gods from the earth their mother; and they are condemned by the judgments of truth, forasmuch as they apply the name *of Him* who is unchangeable to those objects which are subject to change, and shrink not from calling those things gods which have been made by the hands of man, and dare to make an image of God whom they have not seen.

[3553] Comp. Rom. x. 18.

[3554] Cureton: "light without envy." But the expression resembles the Gk. ἀφθόνως, ungrudgingly, without stint.

[3555] Lit. "to the ditch is his way." Comp. Matt. xv. 14.

"But I *have to* remark further, that the Sibyl[3556] also has said concerning them that it is the images of deceased kings that they worship. And this is easy to understand: for, lo! even now they worship and honour the images of those of Cæsarean rank[3557] more than their former *gods*; for from those their former gods both *pecuniary* tribute and produce accrue to Cæsar, as to one who is greater than they. On this account, those who despise them, and *so* cause Cæsar's revenue to fall short, are put to death. But to the treasury of other kings also it is appointed how much the worshippers in various places shall pay, and how many vesselfuls[3558] of water from the sea they shall supply. Such is the wickedness of the world—of those who worship and fear that which has no sensation. Many of them, too, who are crafty, either for the sake of gain, or for vainglory, or for dominion over the multitude, both themselves worship, and incite those who are destitute of understanding to worship, that which has no sensation.

"I will further write and show, as far as my ability goes, how and for what causes images were made to kings and tyrants, and *how* they came to be regarded[3559] as gods. The people of Argos made images to Hercules, because he belonged to their city, and was strong, and by his valour slew noxious beasts, and more especially because they were afraid of him. For he was subject to no control, and carried off the wives of many: for his lust was great, like that of Zuradi the Persian, his friend. Again, the people of Acte worshipped Dionysus,[3560] a king, because he had recently[3561] planted the vine in their country. The Egyptians worshipped Joseph the Hebrew, who was called Serapis, because he supplied them with corn during the years of famine. The Athenians worshipped Athene, the daughter of Zeus, king of the island of Crete, because she built the town of Athens, and made Ericthippus her son king there, whom she had by adultery with Hephæstus, a blacksmith, son of a wife of her father. She was, too, always courting the society of Hercules, because he was her brother on her father's side. For Zeus the king became enamoured of Alcmene, the wife of Electryon, who was from Argos, and committed adultery with her, and she gave birth to Hercules. The people of Phœnicia worshipped Balthi,[3562] queen of Cyprus, because she fell in love with Tamuz, son of Cuthar king of the Phœnicians, and left her own kingdom and came and dwelt in Gebal, a fortress of the Phœnicians, and at the same time made all the Cyprians subject to King Cuthar. Also, before Tamuz she had fallen in love with Ares, and committed adultery with him; and Hephæstus, her husband, caught her, and his jealousy was roused against her, and he came and killed Tamuz in Mount Lebanon, as he was hunting[3563] wild boars; and from that time Balthi remained in Gebal, and she died in the city of Aphiki,[3564] where Tamuz was buried. The Elamites worshipped Nuh, daughter of the king of Elam: when the enemy had carried her captive, her father made for her an image and a temple in Shushan, a royal residence which is in Elam. The Syrians worshipped Athi, a Hadibite, who sent the daughter of Belat, a person skilled in medicine, and she healed Simi, the daughter of Hadad king of Syria; and some time afterwards, when Hadad himself had the leprosy upon him, Athi entreated Elisha the Hebrew, and he came and healed him of his leprosy. The people of Mesopotamia also worshipped Cuthbi, a Hebrew woman, because she delivered Bakru, the paternal *king*[3565] of Edessa, from his enemies. With respect to Nebo, who is *worshipped* in Mabug, why should I write to you? For, lo! all the priests who are in Mabug know that it is the image of Orpheus, a Thracian Magus. Hadran, again, is the image of Zaradusht, a Persian Magus. For both of these Magi practised magic at a well which was in a wood in Mabug, in which was an unclean spirit, and it assaulted and disputed the passage of every one who passed by in all that country in which the town of Mabug is situated; and 753 these Magi, in accordance with what was a mystery in their Magian system, bade Simi, the daughter of Hadad, to draw water from the sea and pour it into the well, so that the spirit should not come up and commit assault. In like manner, the rest of mankind made images to their kings and worshipped them; of which matter I will not write further.

[3556] See vol. i. p. 280, this series, where the following lines are quoted by Justin Martyr from the *Sibylline Oracles*:— "But we have strayed from the Immortal's ways, And worship with a dull and senseless mind Idols, the workmanship of our own hands, And images and figures of dead men."

[3557] Cureton: "those belonging to the Cæsars." But the Cæsars themselves are clearly meant.

[3558] Cureton: "sacks full." The first word is used of a leathern pouch or wallet, as in Luke x. 4 (Peshito) for πήρα.

[3559] Lit., "they became."

[3560] Cureton, without necessity, reads the word "Dionysius."

[3561] Cureton renders "originally." But comp. Judith iv. 3, where the same word answers to προσφάτως.

[3562] Venus.

"But thou, a *person of* liberal mind, and familiar with the truth, if thou wilt *properly* consider these matters, commune with thine own self;[3566] and, though they should clothe thee in the garb of a woman, remember that thou art a man. Believe in Him who is in reality God, and to Him lay open thy mind, and to Him commit thy soul, and He is able to give thee immortal life for ever, for everything is possible to Him;[3567] and let all other things be esteemed by thee just as they are—images as images, and sculptures as sculptures; and let not that which is only made be put by thee in the place of Him who is not made, but let Him, the ever-living God, be constantly present to thy mind.[3568] For thy mind itself is His likeness: for it too is invisible and impalpable,[3569] and not to be represented by any form, yet by its will is the whole bodily frame moved. Know, therefore, that, if thou constantly serve Him who is immoveable, even He exists for ever, so thou also, when thou shalt have put off this *body*, which is visible and corruptible, shall stand before Him for ever, endowed with life and knowledge, and thy works shall be to thee wealth inexhaustible and possessions unfailing. And know that the chief of thy good works is this: that thou know God, and serve Him. Know, too, that He asketh not anything of thee: He needeth not anything.

[3563] Cureton's conjecture of *** or *** for *** has been adopted.

[3564] Some have identified it with Aphek, Josh. xix. 30. The rites observed here were specially abominable.

[3565] Cureton: "the patrician." Dr. Payne Smith, *Thes. Syr. s.v.*, regards the word as equivalent to πατὴρ τῆς πόλεως, *pater civitatis*, "a title of honour found in the Byzantine writers," and is inclined to think it a term belonging to the dialect of Edessa. A similar use of the same adjective is quoted from Buxtorf, *Lex. Chald. Talm.*, p. 12: "אֲבַּיֵי cognomen R. Nachmanis, qui a celebritate familiæ sic cognominatus est, quasi *Patritius*." This view appears to be supported by the similar use of an adjective for a substantive above: "*persons* of Cæsarean rank," or "Cæsars."

[3566] Lit., "be (or, get to be) with thyself." Cureton: "enter into thyself." The meaning appears to be, "think for thyself."

"Who is this God? He who is Himself truth, and His word truth. And what is truth? That which is not fashioned, nor made, nor represented by art: that is, which has never been brought into existence, and is *on that account* called truth.[3570] If, therefore, a man worship that which is made with hands, it is not the truth that he worships, nor yet the word of truth.

"I have very much to say on this subject; but I feel ashamed for those who do not understand that they are superior to the work of their own hands, nor perceive how they give gold to the artists that they may make for them gods, and give them silver for their adornment and honour, and move their riches about from place to place, and *then* worship them. And what infamy can be greater than this, that a man should worship his riches, and forsake Him who bestowed those riches upon him? and that he should revile man, yet worship the image of man; and slay a beast, yet worship the likeness of a beast? This also is evident, that it is the workmanship of their fellowmen that they worship: for they do not worship the treasures[3571] while they are laid by in the bag, but when the artists have fashioned images out of them they worship them; neither do they worship the gold or the silver considered as property,[3572] but when the gravers have sculptured them then they worship them. Senseless man! what addition has been made to thy gold, that now thou worshippest it? If it is because it has been made to resemble a winged animal, why dost thou not worship the winged animal *itself?* And if because it has been made like a beast of prey, lo! the beast of prey itself is before thee. And if it is the workmanship itself that pleases thee, let the workmanship of God please thee, who made all things, and in His own likeness made the workmen, who strive to do like Him, but resemble Him not.

[3567] Cureton: "Everything cometh through His hands." It should rather be, "*into* His hands," i.e., "He has power to do everything." See note 7, p. 725.

[3568] Lit., "be running in thy mind."

[3569] The text has ***, which M. Renan derives from the root *** and translates "*commovetur*." This, although correct in grammar, does not suit the sense. The grammars recognise the form as a possible Eshtaphel of ***, "*tangere*," but it is not found in actual use. Dr. Payne Smith thinks the right reading to be ***, which gives the required sense.

[3570] Or, "that which is fixed and invariable." There seems to be a reference to the derivation of *** (truth) from ***, *firmus* (*stabilis*) *fuit*. Cureton has strangely mistranslated ***, by "that which, without having been brought into existence, does exist." The first *** is nothing but the sign of emphatic denial which is frequently appended to ***, and *** is the infinitive of emphasis belonging to the second ***.

[3571] Cureton: "materials." The printed text has *** "drugs." The correct reading, there can hardly be a doubt, is ***.

"But perhaps thou wilt say: How is it that God did not so make me that I should serve Him, and not images? In speaking thus, thou art seeking to become an idle instrument, and not a living man. For God made thee as perfect as it seemed good to Him. He has given thee a mind endowed with freedom; He has set before thee objects in great number, that thou on thy part mayest distinguish *the nature of* each thing and choose for thyself that which is good; He has set before thee the heavens, and placed in them the stars; He has set before thee the sun and the moon, and they too every day run their course therein; He has set before thee the multitude of waters, and restrained them by His word; He has set before thee the wide earth, which remains at rest, and continues before thee without variation:[3573] yet, lest thou shouldst suppose that of its own nature it *so* continues, He makes it also to quake when He pleaseth; He has set before thee the clouds, which by *His* command bring water from above and satisfy the earth—that from hence thou mayest understand that He who puts these things in motion is superior to them all, and mayest accept *thankfully* the goodness of Him who has given thee a mind whereby to distinguish these things from one another.

"Wherefore I counsel thee to know thyself, and to know God. For understand how that there is within thee that which is called the soul—by it the eye seeth, by it the ear heareth, by it the mouth speaketh; and how it makes use of the whole body; and *how*, whenever He pleaseth to remove the soul from the body, this falleth *to decay* and perisheth. From this, therefore, which exists within thyself and is invisible, understand how God also moveth the whole by His power, like the body; *and* that, whenever it pleases Him to withdraw His power, the whole world also, like the body, will fall *to decay* and perish.

"But why this world was made, and why it passes away, and why the body exists, and why it falls *to decay*, and why it continues, thou canst not know until thou hast raised thy head from this sleep in which thou art sunk, and hast opened thine eyes and seen that God is One, the Lord of all, and hast come to serve Him with all thy heart. Then will He grant thee to know His will: for every one that is severed from the knowledge of the living God is dead and buried *even while* in his body. Therefore *is it that* thou dost wallow on the ground before demons and shadows, and askest vain petitions from that which has not anything to give. But thou, stand thou up from among those who are lying on the earth and caressing stones, and giving their substance as food for the fire, and offering their raiment to idols, and, while *themselves* possessed of senses, are bent on serving that which has no sensation; and offer thou for thy imperishable soul petitions *for that* which decayeth not, to God who suffers no decay—and thy freedom will be at once apparent; and be thou careful of it,[3574] and give thanks to God who made thee, and gave thee the mind of the free, that thou mightest shape thy conduct even as thou wilt. He hath set before thee all these things, and showeth thee that, if thou follow after evil, thou shalt be condemned for thy evil deeds; but that, if after goodness, thou shalt receive from Him abundant good,[3575] together with immortal life for ever.

[3572] Lit., "the property of the gold or silver," if the word *** is rightly taken. Although no such derivative of *** is found in the lexicons, the form is possible from the Palel of that verb: e.g. *** from ***. See Hoffmann, *Gram. Syr.*, sec. 87, 19.

[3573] Lit. "in one fashion."

“There is, therefore, nothing to hinder thee from changing thy evil manner of life, because thou art a free man; or from seeking and finding out who is the Lord of all; or from serving Him with all thy heart: because with Him there is no reluctance to give the knowledge of Himself to those that seek it, according to the measure of their capacity to know Him.

“Let it be thy first care not to deceive thyself. For, if thou sayest of that which is not God: This is God, thou deceivest thyself, and sinnest before the God of truth. Thou fool! is that God which is *bought and* sold? Is that God which is in want? Is that God which must be watched over? How buyest thou him as a slave, and servest him as a master? How askest thou of him, as of one that is rich, to give to thee, and thyself givest to him as to one that is poor? How dost thou expect of him that he will make thee victorious in battle? for, lo! when thy enemies have conquered thee, they strip him likewise.

“Perhaps one who is a king may say: I cannot behave myself aright, because I am a king; it becomes me to do the will of the many. He who speaks thus really deserves to be laughed at: for why should not the king himself lead the way[3576] to all good things, and persuade the people under his rule to behave with purity, and to know God in truth, and in his own person set before them the patterns of all things excellent—since thus it becomes him to do? For it is a shameful thing that a king, however badly he may conduct himself, should *yet* judge and condemn those who do amiss.

“My opinion is this: that in ‘this’ way a kingdom may be governed in peace—when the sovereign is acquainted with the God of truth, and is withheld by fear of Him from doing wrong[3577] to those who are his subjects, and judges everything with equity, as one who knows that he himself also will be judged before God; while, at the same time, those who are under his rule[3578] are withheld by the fear of God from doing wrong to their sovereign, and are restrained by *the same* fear from doing wrong to one another. By this knowledge of God and fear of Him all evil may be removed from the realm. For, if the sovereign abstain from doing wrong to those who are under his rule, and they abstain from doing wrong to him and to each other, it is evident that the whole country will dwell in peace. Many blessings, too, will be *enjoyed* there, because amongst them all the name of God will be glorified. For what blessing is greater than this, that a sovereign should deliver the people that are under his rule from error, and by this good deed render himself pleasing to God? For from error arise all those evils *from which kingdoms suffer;* but the greatest of all errors is this: when a man is ignorant of God, and in God's stead worships that which is not God.

[3574] Or, “of what pertains to it.”

[3575] Lit. “many good things.”

[3576] Lit. “be the beginner.”

"There are, however, persons who say: It is for the honour of God that we make the image: in order, that is, that we may worship the God who is concealed from our view. But they are unaware that God is in every country, and in every place, and is never absent, and that there is not anything done and He knoweth it not. Yet thou, despicable man! within whom He is, and without whom He is, and above whom He is, hast nevertheless gone and bought thee wood from the carpenter's, and it is carved and made into an image insulting to God.[3579] To this thou offerest sacrifice, and knowest not that the all-seeing eye seeth thee, and that the word of truth reproves thee, and says to thee: How can the unseen God be sculptured? Nay, it is the likeness of thyself that thou makest and worshippest. Because the wood has been sculptured, hast thou not the insight to perceive that it is *still* wood, or *that the stone* is *still* stone? The gold also the workman[3580] taketh according to its weight in the balance. And when thou hast had it made[3581] *into an image*, why dost thou weigh it? Therefore thou art a lover of gold, and not a lover of God. And art thou not ashamed, perchance it be deficient, to demand of the maker of it why he has stolen some of it? Though thou hast eyes, dose thou not see? And though thou hast intelligence,[3582] dose thou not understand? Why dost thou wallow on the ground, and offer supplication to things which are without sense? Fear Him who shaketh the earth, and maketh the heavens to revolve, and smiteth the sea, and removeth the mountain from its place—Him who can make Himself like a fire, and consume all things; and, if thou be not able to clear thyself of guilt, yet add not to thy sins; and, if thou be not able to know God, yet doubt not[3583] that He exists.

[3577] Cureton is probably right in so taking the words, although the construction is not quite the same as in the similar sentence a little below. If so, for *** we must read ***.

[3578] Lit. "hand."

[3579] Lit. "into an insult of God." So M. Renan, "in opprobrium Dei." Cureton, admitting that this may be the sense, renders, "an abomination of God," and refers to the circumstance that in Scripture an idol is frequently so spoken of. But *** is not used in such passages (it is either ***, or, less frequently, ***), nor does it appear ever to have the meaning which Cureton assigns to it.

[3580] Lit. "he."

[3581] Lit. "hast made it."

[3582] Lit. "heart."

"Again, there are persons who say: Whatsoever our fathers have bequeathed to us, *that* we reverence. Therefore, of course, it is, that those whose fathers have bequeathed them poverty strive to become rich! and those whose fathers did not instruct them, desire to be instructed, and to learn that which their fathers knew not! And why, forsooth, do the children of the blind see, and the children of the lame walk? Nay, it is not well for a man to follow *his* predecessors, *if they be* those whose course was evil; but *rather* that we should turn from that path of theirs, lest that which befell *our* predecessors should bring disaster upon us also. Wherefore, inquire whether thy father's course was good: and, *if so*, do thou also follow in his steps; but, if thy father's course was very evil, let thine be good, and so let it be with thy children after thee.[3584] Be grieved also for thy father because his course is evil, so long as thy grief may avail to help him. But, as for thy children, speak to them thus: There is a God, the Father of all, who never came into being, neither was ever made, and by whose will all things subsist. He also made the luminaries, that His works may see one another; and He conceals Himself in His power from all His works: for it is not permitted to any being subject to change to see Him who changes not. But such as are mindful *of His words*, and are admitted into that covenant which is unchangeable, 'they' see God—so far as it is possible for them to see Him. These also will have power to escape destruction, when the flood of fire comes upon all the world. For there was once a flood and a wind,[3585] and the great[3586] men were swept away by a violent blast from the north, but the just were left, for a demonstration of the truth. Again, at another time there was a flood of water, and all men and animals perished in the multitude of waters, but the just were preserved in an ark of wood by the command of God. So also will it be at the last time: there shall be a flood of fire, and the earth shall be burnt up, together with its mountains; and mankind shall be burnt up, along with the idols which they have made, and the carved images which they have worshipped; and the sea shall be burnt up, together with its islands; but the just shall be preserved from wrath, like as *were* their fellows of the ark from the waters of the deluge. And then shall those who have not known God, and those who have made them idols, bemoan themselves, when they shall see those idols of theirs being burnt up, together with themselves, and nothing shall be found to help them.

[3583] Lit. "be of opinion."

[3584] This seems preferable to Cureton's, "and let thy children also follow after thee." Had this been the meaning, probably the verb *** would have been used, as in the preceding sentence, not ***.

[3585] So the Sibylline oracle, as quoted by Cureton in the Greek:— "And, when he would the starry steep of heaven Ascend, the Sire Immortal did his works With mighty blasts assail: forthwith the winds Hurled prostrate from its height the towering pile, And bitter strife among the builders roused."

[3586] Lit. "chosen." The same expression, except that the similar *** is used for ***, occurs Sap. Sol. xiv. 6, as a translation of ὑπερηφάνων γιγάντων, *gigantes superbi*. See *Thes. Syr.*, *s.v.* ***.

"When thou, Antoninus[3587] Cæsar, shall become acquainted with these things, and thy children also with thee, *then* wilt thou bequeath to them an inheritance for ever which fadeth not away, and thou wilt deliver thy soul, and the souls of thy children also, from that which shall come upon the whole earth in the judgment of truth *and* of righteousness. For, according as thou hast acknowledged Him here, *so* will He acknowledge thee there; and, if thou account Him here superfluous, He will not account thee one of those who have known Him and confessed Him.

"These *may* suffice thy Majesty; and, if they be *too* many, yet deign to accept them."[3588]

Here endeth Melito.

[3587] The ms. has "Antonius."

[3588] Cureton, for the last clause, gives "as thou wilt," remarking that the sense is obscure. The literal rendering is, "if thou wilt," the consequent clause being unexpressed. "If you please, accept them," seems what is meant.

II.

From the Discourse on Soul and Body.[3589]

For this reason did the Father send His Son from heaven without a bodily form, that, when He should put on a body by means of the Virgin's womb, and be born man, He might save man, and gather together those members of His which death had scattered when he divided man.

And further on:—The earth shook, and its foundations trembled; the sun fled away, and the elements turned back, and the day was changed *into night:* for they could not endure *the sight of* their Lord hanging on a tree. The *whole* creation was amazed, marvelling and saying, "What new mystery, then, is this? The Judge is judged, and holds his peace; the Invisible One is seen, and is not ashamed; the Incomprehensible is laid hold upon, and is not indignant; the Illimitable is circumscribed, and doth not resist; the Impossible suffereth, and doth not avenge; the Immortal dieth, and answereth not a word; the Celestial is laid in the grave, and endureth! What new mystery is this?" The *whole* creation, *I say*, was astonished; but, when our Lord arose from the place of the dead, and trampled death under foot, and bound the strong one, and set man free, then did the whole creation see clearly that for man's sake the Judge was condemned, and the Invisible was seen, and the Illimitable was circumscribed, and the Impassible suffered, and the Immortal died, and the Celestial was laid in the gave. For our Lord, when He was born man, was condemned in order that He might show mercy, was bound in order that He might loose, was seized in order that He might release, suffered in order that He might feel compassion,[3590] died in order that He might give life, was laid in the grave that He might raise *from the dead*.[3591]

[3589] By Melito, bishop of Sardis.

[3590] *** seems to be the true reading, not the *** of the printed ms.

[3591] [Such passages sustain the testimony of Jerome and others, that this venerable and learned Father was an eloquent preacher.]

III.

From the Discourse on the Cross.[3592]

On these accounts He came to us; on these accounts, though He was incorporeal, He formed for Himself a body after our fashion,[3593]—appearing as a sheep, yet still remaining the Shepherd; being esteemed a servant, yet not renouncing the Sonship; being carried *in the womb* of Mary, yet arrayed in *the nature of* His Father; treading upon the earth, yet filling heaven; appearing as an infant, yet not discarding the eternity of His nature; being invested with a body, yet not circumscribing the unmixed simplicity of His Godhead; being esteemed poor, yet not divested of His riches; needing sustenance inasmuch as He was man, yet not ceasing to feed the entire world inasmuch as He is God; putting on the likeness of a servant, yet not impairing[3594] the likeness of His Father. He sustained every character[3595] *belonging to Him* in an immutable nature: He was standing before Pilate, and *at the same time* was sitting with His Father; He was nailed upon the tree, and *yet* was the Lord of all things.

[3592] By the same.

[3593] Or “wove—a body from our material.”

[3594] Lit. “changing.”

[3595] Lit. “He was everything.”

IV.

On Faith.[3596]

We have collected together *extracts* from the Law and the Prophets relating to those things which have been declared concerning our Lord Jesus Christ, that we may prove to your love that this *Being* is perfect reason, the Word of God; He who was begotten before the light; He who is Creator together with the Father; He who is the Fashioner of man; He who is all in all; He who among the patriarchs is Patriarch; He who in the law is the Law; among the priests, Chief Priest; among kings, the Ruler; among prophets, the Prophet; among the angels, Archangel; in the voice *of the preacher*, the Word; among spirits, the Spirit; in the Father, the Son; in God, God; King for ever and ever. For this is He who was pilot to Noah; He who was guide to Abraham; He who was bound with Isaac; He who was in exile with Jacob; He who was sold with Joseph; He who was captain of the host with Moses; He who was the divider of the inheritance with Jesus the son of Nun; He who in David and the prophets announced His own sufferings; He who put on a bodily form in the Virgin; He who was born in Bethlehem; He who was wrapped in swaddling-clothes in the manger; He who was seen by the shepherds; He who was glorified by the angels; He who was worshipped by the Magi; He who was pointed out by John; He who gathered together the apostles; He who preached the kingdom; He who cured the lame; He who gave light to the blind; He who raised the dead; He who appeared in the temple; He who was not believed on by the people; He who was betrayed by Judas; He who was apprehended by the priests; He who was condemned by Pilate; He who was pierced in the flesh; He who was hanged on the tree; He who was buried in the earth; He who rose from the place of the dead; He who appeared to the apostles; He who was carried up to heaven; He who is seated at the right hand of the Father; He who is the repose of those that are departed; the recoverer of those that are lost; the light of those that are in darkness; the deliverer of those that are captive; the guide of those that go astray; the asylum of the afflicted; the bridegroom of the Church; the charioteer of the cherubim; the captain of the angels; God who is from God; the Son who is from the Father; Jesus Christ the King for evermore. Amen.

[3596] Of Melito the bishop.

V.[3597]

This is He who took a bodily form in the Virgin, and was hanged upon the tree, and was buried within the earth, and suffered not dissolution; He who rose from the place of the dead, and raised up men from the earth—from the grave below to the height of heaven. This is the Lamb that was slain; this is the Lamb that opened not His mouth.[3598] This is He who was born of Mary, fair sheep *of the fold*. This is He that was taken from the flock, and was led to the slaughter, and was slain in the evening, and was buried at night; He who had no bone of Him broken on the tree; He who suffered not dissolution within the earth; He who rose from the place of the dead, and raised up the race of Adam from the grave below, This is He who was put to death. And where was He put to death? In the midst of Jerusalem. By whom? By Israel: because He cured their lame, and cleansed their lepers, and gave light to their blind, and raised their dead! This was the cause of His death. Thou, *O Israel*, wast giving commands, and He was being crucified; thou wast rejoicing, and He was being buried; thou wast reclining on a soft couch, and He was watching in the grave and the shroud.[3599] O Israel, transgressor of the law, why hast thou committed this new iniquity, subjecting the Lord to new sufferings—thine own Lord, Him who fashioned thee, Him who made thee, Him who honoured thee, who called thee Israel? But thou hast not been found to be Israel: for thou hast not seen God, nor understood the Lord. Thou hast not known, O Israel, that this was the first-born of God, who was begotten before the sun, who made the light to shine forth, who lighted up the day, who separated the darkness, who fixed the first foundations, who poised the earth, who collected the ocean, who stretched out the firmament, who adorned the world. Bitter *were* thy nails, and sharp; bitter thy tongue, which thou didst whet; bitter *was* Judas, to whom thou gavest hire; bitter thy false witnesses, whom thou stirredst up; bitter thy gall, which thou preparedst; bitter thy vinegar, which thou madest; bitter thy hands, filled with blood. Thou slewest thy Lord, and He was lifted up upon the tree; and an inscription was fixed *above*, to show who He was that was slain. And who was this? (that which we shall not say is *too* shocking *to hear*, and that which we shall say is very dreadful: nevertheless hearken, and tremble.) *It was* He because of whom the earth quaked. He that hung up the earth *in space* was *Himself* hanged up; He that fixed the heavens was fixed *with nails;* He that bore up the earth was borne up on a tree; the Lord *of all* was subjected to ignominy in a naked body—God put to death! the King of Israel slain with Israel's right hand! Alas for the new wickedness of the new murder! The Lord was exposed with naked body: He was not deemed worthy even of covering; and, in order that He might not be seen, the luminaries turned away, and the day became darkened[3600] because they slew God, who hung naked on the tree. It was not the body of our Lord that the luminaries covered with darkness when they set,[3601] but the eyes of men. For, because the people quaked not, the earth quaked; because they were not affrighted, the earth was affrighted. Thou smotest thy Lord: thou also hast been smitten upon the earth. And thou indeed liest dead; but He is risen from the place of the dead, and ascended to the height of heaven, having suffered for the sake of those who suffer, and having been bound for the sake of Adam's race which was imprisoned, and having been judged for the sake of him who was condemned, and having been buried for the sake of him who was buried.

[3597] By Melito, bishop of Attica. [Of this epigraph, which becomes Ittica below, I have never seen a sufficient explanation.]

[3598] Lit. "the Lamb without voice."

[3599] The Greek γλωσσόκομον.

And further on:—This is He who made the heaven and the earth, and in the beginning, together with the Father, fashioned man; who was announced by means of the law and the prophets; who put on a bodily form in the Virgin; who was hanged upon the tree; who was buried in the earth; who rose from the place of the dead, and ascended to the height of heaven, and sitteth on the right hand of the Father.

[3600] [For Phlegon's testimony, see references, vol. vii. p. 257. But note Lightfoot, *Ap. F.*, part ii. vol. i. p. 512; his remark on Origen, *Celsus*, vol. iv. p. 437, this series.]

[3601] This is the rendering of ***; but Cureton has "fled," as though he read ***.

VI.[3602]

He that bore up the earth was borne up on a tree. The Lord was subjected to ignominy with naked body—God put to death, the King of Israel slain!

[3602] By the holy Melito, bishop of the city of Ittica. [For Melito, in Lightfoot's *Apost. Fathers*, consult part ii. vol. i. pp. 133, 328, 428, 443–446, 468–469, 494. See Lardner, *Credib.*, vol. ii. 157, etc.; Westcott, *Canon*, p. 246. See Polycrates, *infra*; on which consult Schaff, *History*, etc., vol. ii. p. 736. Above all, see Routh, *R. S.*, tom. i. pp. 113–153.]

Fragments.[3603]

I.

From the Work on the Passover.[3604]

When Servilius Paulus was proconsul of Asia, at the time that Sagaris[3605] suffered martyrdom, there arose a great controversy at Laodicea concerning *the time of the celebration of* the Passover, which on that occasion had happened to fall at the proper season;[3606] and this *treatise* was *then* written.[3607]

[3603] The following Fragments of Melito are translated from the Greek, except No. IX., which is taken from the Latin.

[3604] In Eusebius, *Hist. Eccl.*, iv. 26. [Melito wrote two books on the Paschal and one *On the Lord's Day* (ὁ περὶ κυριακῆς λόγος), according to Eusebius. But is this *On the Lord's Day* other than one of the books on the Paschal? It may be doubted. Routh refers us to Barnabas. See vol. i. cap. 15, note 7, p. 147, this series. See also Dionysius of Corinth, *infra*.]

[3605] He was bishop of Laodicea, and suffered martyrdom during the persecution under M. Aurelius Antonius.—Migne.

[3606] The churches of Asia Minor kept Easter on the fourteenth day from the new moon, whatever day of the week that might be; and hence were called *Quartodecimans*. Other churches, chiefly those of the West, kept it on the Sunday following the day of the Jewish passover. In the case here referred to, the 14th of the month occurred on the Sunday in question.

[3607] Migne, not so naturally, punctuates otherwise, and renders, "which had happened *then* to fall at the proper season, and on that occasion this *treatise* was written."

II.

From the Apology Addressed to Marcus Aurelius Antoninus.[3608]

For the race of the pious is now persecuted in a way contrary to all precedent, being harassed by a new kind of edicts[3609] everywhere in Asia. For unblushing informers, and such as are greedy of other men's goods, taking occasion from the orders *issued*, carry on their robbery without any disguise, plundering of their property night and day those who are guilty of no wrong.

If these proceedings take place at thy bidding,[3610] well and good.[3611] For a just sovereign will never take unjust measures; and we, on our part, gladly accept the honour of such a death. This request only we present to thee, that thou wouldst first of all examine for thyself into the behaviour of these *reputed* agents of so much strife, and then come to a just decision as to whether they merit death and punishment, or deserve to live in safety and quiet. But if, on the contrary, it shall turn out that this measure, and this new sort of command, which it would be unbecoming to employ even against barbarian foemen, do not proceed from thee, then all the more do we entreat thee not to leave us thus exposed to the spoliation of the populace.

For the philosophy current with us flourished in the first instance among barbarians;[3612] and, when it afterwards sprang up among the nations under thy rule, during the distinguished reign of thy ancestor Augustus, it proved to be a blessing of most happy omen to thy empire. For from that time the Roman power has risen to greatness and splendour. To this power thou hast succeeded as the much desired[3613] possessor; and such shalt thou continue, together with thy son,[3614] if thou protect that philosophy which has grown up with thy empire, and which took its rise with Augustus; to which also thy *more recent* ancestors paid honour, along with the other religions *prevailing in the empire*. A very strong proof, moreover, that it was for good that the system we profess came to prevail at the same time that the empire of such happy commencement was established, is this—that ever since the reign of Augustus nothing untoward has happened; but, on the contrary, everything has contributed to the splendour and renown *of the empire*, in accordance with the devout wishes[3615] of all. Nero and Domitian alone of all *the emperors*, imposed upon by certain calumniators, have cared to bring any impeachment against our doctrines. They, too, are the source from which it has happened that the lying slanders on those who profess them have, in consequence of the senseless habit which prevails *of taking things on hear*say, flowed down to our own 759 times.[3616] But the course which they in their ignorance pursued was set aside by thy pious progenitors, who frequently and in many instances rebuked by their rescripts[3617] those who dared to set on foot any hostilities against them. It appears, for example, that thy grandfather Adrian wrote, among others, to Fundanus, the proconsul then in charge of the government of Asia. Thy father, too, when thou thyself wast associated with him[3618] in the administration of the empire, wrote to the cities, forbidding them to take any measures adverse to us: among the rest to the people of Larissa, and of Thessalonica, and of Athens, and, *in short*, to all the Greeks. And as regards thyself, seeing that thy sentiments respecting the Christians[3619] are not only the same as theirs, but even much more generous and wise, we are the more persuaded that thou wilt do all that we ask of thee.

[3608] In Eusebius, *Hist. Eccl.*, *l. c.*

[3609] Migne thinks that by these are meant the orders given by magistrates of cities on their own authority, in distinction from those which issued from emperors or governors of provinces.

[3610] The reference must be to private letters: for in any of the leading cities of Asia a mandate of the emperor would have been made public before the proconsul proceeded to execute it.—Migne.

[3611] Ἔστω καλῶς γενόμενον seems to be here used in the sense of καλῶς alone. The correctness of Migne's translation, *recte atque ordine facta sunto*, is open to doubt.

[3612] The Jews. Porphyry calls the doctrines of the Christians βάρβαρον τόλμημα. See Euseb., *Hist. Eccl.*, vi. 19.—Migne.

[3613] Εὐκταῖος.

[3614] Commodus, who hence appears to have been not yet associated with his father in the empire.—Migne.

[3615] Εὐχάς.

[3616] ’Αφ’ ὧν καὶ τὸ τῆς συκοφαντίας ἀλόγῳ συνηθείᾳ περὶ τοῦς τοιούτους ῥυῆναι συμβέβηκε ψεῦδος.

[3617] Ἐγγράφως.

[3618] The reading of Valesius, σοῦ τὰ πάντα συνδιοικοῦντος αὐτῷ, is here adopted.

[3619] Περὶ τούτων.

III.

From the Same Apology.[3620]

We are not those who pay homage to stones, that are without sensation; but of the only God, who is before all and over all, and, moreover, we are worshippers of His Christ, who is veritably God the Word[3621] *existing* before all time.

[3620] In the *Chronicon Alexandrinum*.

[3621] Ὄντως Θεοῦ Λόγου.

IV.

From the Book of Extracts.[3622]

Melito to his brother Onesimus, greeting:—

As you have often, prompted by your regard for the word *of God*, expressed a wish to have some extracts made from the Law and the Prophets concerning the Saviour, and concerning our faith in general, and have desired, moreover, to obtain an accurate account of the Ancient Books, as regards their number and their arrangement, I have striven to the best of my ability to perform this task: well knowing your zeal for the faith, and your eagerness to become acquainted with the Word, and especially because *I am assured that*, through your yearning after God, you esteem these things beyond all things else, engaged as you are in a struggle for eternal salvation.

I accordingly proceeded to the East, and went to the very spot where *the things in question* were preached and took place; and, having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:—

The five *books* of Moses—Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua,[3623] Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras. From these I have made my extracts, dividing them into six books.

[3622] In Eusebius, *l. c.*

[3623] Ἰησοῦς Ναυῆ.

V.

From the Catena on Genesis.[3624]

In place of Isaac the just, a ram appeared for slaughter, in order that Isaac might be liberated from *his* bonds. The slaughter of this *animal* redeemed Isaac *from death*. In like manner, the Lord, being slain, saved us; being bound, He loosed us; being sacrificed, He redeemed us…

For the Lord was a lamb, like the ram which Abraham saw caught in the bush Sabec.[3625] But this bush represented the cross, and that place Jerusalem, and the lamb the Lord bound for slaughter.

For as a ram was He bound, says he concerning our Lord Jesus Christ, and as a lamb was He shorn, and as a sheep was He led to the slaughter, and as a lamb was He crucified; and He carried the cross[3626] on His shoulders when He was led up *to the hill* to be slain, as was Isaac by his father. But Christ suffered, and Isaac did not suffer: for he was *but* a type of Him who should suffer. Yet, even when serving *only* for a type of Christ, he smote men with astonishment and fear.

For a new mystery was presented to view,—a son led by his father to a mountain to be slain, whose feet he bound together, and laid him on the wood of the sacrifice, preparing with care[3627] whatever was necessary to his immolation. Isaac on his part is silent, bound like a ram, not opening his mouth, nor uttering a sound with his voice. For, not fearing the knife, nor quailing before the fire, nor troubled by *the prospect of* suffering, he sustained bravely *the character of* the type of the Lord. Accordingly there lies Isaac before us, with his feet bound like a ram, his father standing by, with the knife all bare in his hand, not shrinking from shedding the blood of his son. 760

[3624] From Melito of Sardis.

[3625] The Hebrew word סְבָךְ thicket, is not found as a proper name.

[3626] Τὸ ξύλον.

[3627] Μετὰ σπουδῆς. Migne: *Cum festinatione.*

VI.

Two Scholia on Genesis XXII. 13.[3628]

The Syriac and the Hebrew use the word "suspended,"[3629] as more clearly typifying the cross.

The word Sabek[3630] some have rendered *remission*,[3631] others *upright*,[3632] as if the meaning, agreeing with the popular belief, were—a goat walking erect up to a bush, and there standing erect caught by his horns, so as to be a plain type of the cross. For this reason it is not translated, because the single Hebrew word signifies in other languages[3633] many things. To those, however, who ask it is proper to give an answer, and to say that Sabek denotes *lifted up*.[3634]

[3628] In the edition of the LXX. published by Card. Caraffe, 1581.

[3629] κρεμάμενος. The Hebrew is נאחז, the Syriac ***, both meaning simply "caught."

[3630] See note on the fragment just before.

[3631] ἄφεσις.

[3632] ὄρθιος.

[3633] Lit. "when translated."

[3634] ἐπηρμένος.

VII.

On the Nature of Christ.[3635]

For there is no need, to persons of intelligence, to attempt to prove, from the deeds of Christ subsequent to His baptism, that His soul and His body, His human nature[3636] like ours, were real, and no phantom of the imagination. For the deeds done by Christ after His baptism, and especially His miracles, gave indication and assurance to the world of the Deity hidden in His flesh. For, being at once both God and perfect man likewise, He gave us sure indications of His two natures:[3637] of His Deity, by His miracles during the three years that elapsed after His baptism; of His humanity, during the thirty *similar* periods which preceded His baptism, in which, by reason of His low estate[3638] as regards the flesh, He concealed the signs of His Deity, although He was the true God existing before all ages.

[3635] In Anastasius of Sinai, *The Guide*, ch. 13.

[3636] Or, according to Migne’s punctuation, “His soul, and the body of His human nature.” The words are, τὸ ἀληθὲς καὶ ἀφάντασтον τῆς ψυχῆς αὐτοῦ καὶ τοῦ σώματος τῆς καθ’ ἡμᾶς ἀνθρωπινῆς φύσεως.

[3637] Οὐσίας. [Comp. note 13, *infra*.]

[3638] Τὸ ἀτέλες.

VIII.

From the Oration on Our Lord's Passion.[3639]

God has suffered from the right hand of Israel.[3640]

[3639] Anastasius, *Guide*, ch. 12.

[3640] [ʿΟ Θεος πεπονθεν ὑπὸ δεξίας Ἰσραηλίτιδος. Compare Tatian, vol. ii. p. 71, note 2; also Origen, vol. iv. p. 480, note 4, this series. And see Routh, *R. S.*, i. p. 148. So "God put to death," p. 757, *supra*.]

IX.[3641]

Head of the Lord—His simple Divinity; because He is the Beginning and Creator of all things: in Daniel.[3642]

The white hair of the Lord, because He is "the Ancient of Days:" as above.

The eyes of the Lord—the Divine inspection: because He sees all things. Like that in the apostle: For all things are naked and open in His eyes."[3643]

The eyelids of the Lord—hidden spiritual mysteries in the Divine precepts. In the Psalm: "His eyelids question, that is prove, the children of men."[3644]

The smelling of the Lord—His delight in the prayers or works of the saints. In Genesis: "And the Lord smelled an odour of sweetness."[3645]

The mouth of the Lord—His Son, or word *addressed* to men. In the prophet, "The mouth of the Lord hath spoken;"[3646] and elsewhere, "They provoked His mouth to anger."[3647]

The tongue of the Lord—His Holy Spirit. In the Psalm: "My tongue is a pen."[3648]

The face of the Lord—His manifestation. In Exodus, "My face shall go before thee;"[3649] and in the prophet, "The face of the Lord divided them."[3650]

The word of the Lord—His Son. In the Psalm: "My heart hath uttered a good word."[3651]

The arm of the Lord—His Son, by whom He hath wrought all His works. In the prophet Isaiah: "And to whom is the arm of the Lord revealed?"[3652]

The right hand of the Lord—that is, *His* Son; as also above in the Psalm: "The right hand of the Lord hath done valiantly."[3653]

The right hand of the Lord—electio omnis. As in Deuteronomy: "In His right hand *is* a fiery law."[3654]

[3641] From *The Key*.

[3642] Dan. vii. 9, 13, 22.

[3643] Heb. iv. 13.

[3644] Ps. xi. 4.

[3645] Gen. viii. 21.

[3646] Isa. i. 20.

[3647] Lam. i. 18.

[3648] Ps. xlv. 1.

[3649] Ex. xxxiii. 14.

[3650] Lam. iv. 16.

[3651] Ps. xlv. 1.

[3652] Isa. liii. 1.

[3653] Ps. cxviii. 16.

[3654] Deut. xxxiii. 2.

The wings of the Lord—Divine protection. In the Psalm: "In the shadow of Thy wings will I hope."[3655]

The shoulder of the Lord—the Divine power, by which He condescends to carry the feeble. In Deuteronomy: "He took them up, and put them on His shoulders."[3656]

The hand of the Lord—Divine operation. In the prophet: "Have not my hands made all these things?"[3657]

The finger of the Lord—the Holy Spirit, by whose operation the tables of the law in Exodus are said to have been written;[3658] and in the Gospel: "If I by the finger of God cast out demons"[3659]

The fingers of the Lord—The lawgiver Moses, or the prophets. In the Psalm: "I will regard the heavens," that is, the books of the Law and the Prophets, "the works of Thy fingers."[3660]

The wisdom of the Lord—His Son. In the apostle: "Christ the power of God, and the wisdom of God;"[3661] and in Solomon: "The wisdom of the Lord reacheth from one end to the other mightily."[3662]

The womb of the Lord—the hidden recess of Deity out of which He brought forth His Son. In the Psalm: "Out of the womb, before Lucifer, have I borne Thee."[3663]

The feet of the Lord—His immoveableness and eternity. In the Psalm: "And thick darkness was under His feet."[3664]

The throne of the Lord—angels, or saints, or simply sovereign dominion.[3665] In the Psalm: "Thy throne, O God, is for ever and ever."[3666]

Seat—the same as above, angels or saints, because the Lord sits upon these. In the Psalm: "The Lord sat upon His holy seat."[3667]

[3655] Ps. lvii. 1.

[3656] Deut. xxxiii. 12.

[3657] Isa. lxvi. 2.

[3658] Ex. xxxiv. 1.

[3659] Luke xi. 20.

[3660] Ps. viii. 3.

[3661] 1 Cor. i. 24.

[3662] Sap. viii. 1.

[3663] Ps. cx. 3.

[3664] Ps. xviii. 9.

[3665] Ipsa regnandi potestas.

[3666] Ps. xlv. 6; comp. Ps. v., xxix.

[3667] Ps. xlvii. 8.

The descent of the Lord—His visitation of men. As in Micah: “Behold, the Lord shall come forth from His place; He shall come down trampling under foot the ends of the earth.”[3668] Likewise in a bad sense. In Genesis: “The Lord came down to see the tower.”[3669]

The ascent of the Lord—the raising up of man, who is taken from earth to heaven. In the Psalm: “Who ascendeth above the heaven of heavens to the east.”[3670]

The standing of the Lord—the patience of the Deity, by which He bears with sinners that they may come to repentance. As in Habakkuk: “He stood and measured the earth;[3671] and in the Gospel: “Jesus stood, and bade him be called,”[3672] that is, the blind man.

The transition of the Lord—His assumption of our flesh, through which by His birth, His death, His resurrection, His ascent into heaven, He made transitions, so to say. In the Song of Songs: “Behold, He cometh, leaping upon the mountains, bounding over the hills.”[3673]

The going[3674] *of the Lord*—His coming or visitation. In the Psalm.

The way of the Lord—the operation of the Deity. As in Job, in speaking of the devil: “He is the beginning of the ways of the Lord.”[3675]

Again: *The ways of the Lord*—His precepts. In Hosea: “For the ways of the Lord are straight, and the just shall walk in them.”[3676]

The footsteps of the Lord—the signs of *His* secret operations. As in the Psalm: “And Thy footsteps shall not be known.”[3677]

The knowledge of the Lord—that which makes men to know Him. To Abraham *He says:* “Now I know that thou fearest the Lord;”[3678] that is, I have made thee to know.

The ignorance of God[3679] is His disapproval. In the Gospel: “I know you not.”[3680]

[3668] Mic. i. 3.

[3669] Gen. xi. 3.

[3670] Ps. lxviii. 33.

[3671] Hab. iii. 6.

[3672] Mark x. 49.

[3673] Cant. Cant. ii. 8.

[3674] Gressus.

[3675] Job xl. 19.

[3676] Hos. xiv. 10.

[3677] Ps. lxxvii. 19.

[3678] Gen. xxii. 12.

[3679] Nescire Dei.

[3680] Luke xiii. 25.

The remembrance of God—His mercy, by which He rejects and has mercy on whom He will. So in Genesis: “The Lord remembered Noah;”[3681] and in another passage: “The Lord hath remembered His people.”[3682]

The repentance of the Lord—His change of procedure.[3683] As in the book of Kings: “It repented me that I have made Saul king.”[3684]

The anger and wrath of the Lord—the vengeance of the Deity upon sinners, when He bears with them with a view to punishment, does not *at once* judge them according to *strict* equity. As in the Psalm: “In His anger and in His wrath will He trouble them.”[3685]

The sleeping of the Lord—when, in the thoughts of some, His faithfulness is not sufficiently wakeful. In the Psalm: “Awake, why sleepest Thou, O Lord?”[3686]

The watches of the Lord—in the guardianship of His elect He is always at hand by the presence of *His* Deity. In the Psalm: “Lo! He will not slumber nor sleep.”[3687]

The sitting of the Lord—His ruling. In the Psalm: “The Lord sitteth upon His holy seat.”[3688]

The footstool of the Lord—man assumed by the Word; or His saints, as some think. In the Psalm: “Worship ye His footstool, for it is holy.”

The walking of the Lord—the delight of the Deity in the walks of His elect. In the prophet: “I will walk in them, and will be their Lord.”[3689]

The trumpet of the Lord—His mighty voice. In the apostle: “At the command, and at the voice of the archangel, and at the trumpet of God, shall He descend from heaven.”[3690]

[3681] Gen. viii. 1.

[3682] Esther x. 12.

[3683] Rerum mutatio.

[3684] 1 Sam. xv. 11.

[3685] Ps. ii. 5.

[3686] Ps. xliv. 23.

[3687] Ps. cxxi. 4.

[3688] Ps. xlvii. 8.

[3689] Ezek. xxxvii. 27.

[3690] 1 Thess. iv. 15. [The above has been shown to have no claim to be the work of Melito. It is a compilation of the sixth century, in all probability.]

Hegesippus.[3691]

[a.d. 170.] One of the sub-Apostolic age, a contemporary of Justin and of the martyrs of "the good Aurelius," we must yet distinguish Hegesippus[3692] from the apologists. He is the earliest of the Church's chroniclers—we can hardly call him a historian. His aims were noble and his character was pure; nor can we refuse him the credit due to a foresight of the Church's ultimate want of historical material, which he endeavoured to supply.

What is commonly regarded as his defect is in reality one of his greatest merits as a witness: he was a Hebrew, and looks at the Church from the stand-point of "James the Lord's brother." When we observe his Catholic spirit, therefore, as well as his Catholic orthodoxy; his sympathy with the Gentile Church and Pauline faith of the Corinthians; his abhorrence of "the Circumcision" so far as it bred sects and heresies against Christ; and when we find him confirming the testimony of the Apostolic Fathers, and sustaining the traditions of Antioch by those of Jerusalem,—we have double reason to cherish his name, and to treasure up "the fragments that remain" of his works. That touching episode of the kindred of Christ, as they appeared before Domitian, has always impressed my imagination as worthy to be classed with the story of St. John and the robber, as one of the most suggestive incidents of early Christian history. We must lament the loss of other portions of the *Memoirs* which were known to exist in the seventeenth century. He was a traveller, and must have seen much of the Apostolic churches in the East and West; and the mere scraps we have of his narrative concerning Corinth and Rome excite a natural curiosity as to the rest, which may lead to gratifying discoveries.

[3691] Westcott, *Canon*, p. 228.

[3692] Routh, *Rel. Sac.*, vol. i. pp. 205–219. Lightfoot is culpably lax in calling Rome "the Papal throne" (*temp. Anicet.*), and mistaking alike the testimony of Irenæus and of our author. *Ap. F.*, part ii. vol. i. p. 435.

Fragments from His Five Books of Commentaries on the Acts of the Church.

I.

Concerning the Martyrdom of James, the Brother of the Lord, from Book V.[3693]

James, the Lord's brother, succeeds to the government of the Church, in conjunction with the apostles. He has been universally called *the Just*, from the days of the Lord down to the present time. For many bore the name of James; but this one was holy from his mother's womb. He drank no wine or *other* intoxicating liquor,[3694] nor did he eat flesh; no razor came upon his head; he did not anoint himself with oil, nor make use of the bath. He alone was permitted to enter the holy place:[3695] for he did not wear any woollen garment, but fine linen *only*. He alone, *I say*, was wont to go into the temple: and he used to be found kneeling on his knees, begging forgiveness for the people—so that the skin of his knees became horny like that of a camel's, by reason of his constantly bending the knee in adoration to God, and begging forgiveness for the people. Therefore, in consequence of his pre-eminent justice, he was called *the Just*, and *Oblias*,[3696] which signifies in Greek *Defence of the People*, and *Justice*, in accordance with what the prophets declare concerning him.

Now some persons belonging to the seven sects existing among the people, which have been before described by me in the Notes, asked him: "What is the door of Jesus?" And he replied that He was the Saviour. In consequence of this answer, some believed that Jesus is the Christ. But the sects before mentioned did not believe, either in a resurrection or in the coming of One to requite every man according to his works; but those who did believe, believed 763 because of James. So, when many even of the ruling class believed, there was a commotion among the Jews, and scribes, and Pharisees, who said: "A little more, and we shall have all the people looking for Jesus as the Christ.

They came, therefore, in a body to James, and said: "We entreat thee, restrain the people: for they are gone astray in their opinions about Jesus, as if he were the Christ. We entreat thee to persuade all who have come hither for the day of the passover, concerning Jesus. For we all listen to thy persuasion; since we, as well as all the people, bear thee testimony that thou art just, and showest partiality to none. Do thou, therefore, persuade the people not to entertain erroneous opinions concerning Jesus: for all the people, and we also, listen to thy persuasion. Take thy stand, then, upon the summit[3697] of the temple, that from that elevated spot thou mayest be clearly seen, and thy words may be plainly audible to all the people. For, in order to attend the passover, all the tribes have congregated *hither*, and some of the Gentiles also."

[3693] In Eusebius, *Hist. Eccl.*, ii. 23. [Comp. Isa. iii. 10, *Sept.*]

[3694] Σίκερα.

[3695] Τὰ ἅγια.

[3696] The reference appears to be to the Hebrew word עֹפֶל, *a rising ground*, which was applied as a proper name to a fortified ridge of Mount Zion. See 2 Chron. xxvii. 3. It has been proposed to read ἐκαλεῖτο Σαδδὶκ καὶ Ὠζλιὰμ, ὅ ἐστιν δίκαιος καὶ περιοχὴ τοῦ λαοῦ. The text, in which not only a Hebrew word but also a Greek (Δίκαιος) is explained *in Greek*, can hardly give the correct reading. [The translator suggests Ὠβλίας as the probable reading of the LXX., though it is corrupted as above.]

The aforesaid scribes and Pharisees accordingly set James on the summit of the temple, and cried aloud to him, and said: "O just one, whom we are all bound to obey, forasmuch as the people is in error, and follows Jesus the crucified, do thou tell us what is the door of Jesus, the crucified." And he answered with a loud voice: "Why ask ye me concerning Jesus the Son of man? He Himself sitteth in heaven, at the right hand of the Great Power, and shall come on the clouds of heaven."

And, when many were fully convinced *by these words*, and offered praise for the testimony of James, and said, "Hosanna to the son of David," then again the said Pharisees and scribes said to one another, "We have not done well in procuring this testimony to Jesus. But let us go up and throw him down, that they may be afraid, and not believe him." And they cried aloud, and said: "Oh! oh! the just man himself is in error." Thus they fulfilled the Scripture written in Isaiah: "Let us away with the just man, because he is troublesome to us: therefore shall they eat the fruit of their doings." So they went up and threw down the just man, and said to one another: "Let us stone James the Just." And they began to stone him: for he was not killed by the fall; but he turned, and kneeled down, and said: "I beseech Thee, Lord God *our* Father, forgive them; for they know not what they do."

And, while they were thus stoning him to death, one of the priests, the sons of Rechab, the son of Rechabim, to whom testimony is borne by Jeremiah the prophet, began to cry aloud, saying: "Cease, what do ye? The just man is praying for us." But one among them, one of the fullers, took the staff with which he was accustomed to wring out the garments *he dyed*, and hurled it at the head of the just man.

And so he suffered martyrdom; and they buried him on the spot, and the pillar erected to his memory still remains, close by the temple. This man was a true witness to both Jews and Greeks that Jesus is the Christ.

And shortly after Vespasian besieged Judæa, taking them captive.

[3697] Πτερύγιον. [Matt. iv. 5.]

Concerning the Relatives of Our Saviour.[3698]

There still survived of the kindred of the Lord the grandsons of Judas, who according to the flesh was called his brother. These were informed against, as belonging to the family of David, and Evocatus brought them before Domitian Cæsar: for *that emperor* dreaded the advent of Christ, as Herod had done.

So he asked them whether they were of *the family of* David; and they confessed they were. Next he asked them what property they had, or how much money they possessed. They both replied that they had only 9000 *denaria between them*, each of them owning half that sum; but even this they said they did not possess in cash, but as the estimated value of some land, consisting of thirty-nine *plethra* only, out of which they had to pay the dues, and that they supported themselves by their own labour. And then they began to hold out their hands, exhibiting, as proof of their manual labour, the roughness of their skin, and the corns raised on their hands by constant work.

Being then asked concerning Christ and His kingdom, what was its nature, and when and where it was to appear, they returned answer that it was not of this world, nor of the earth, but belonging to the sphere of heaven and angels, and would make its appearance at the end of time, when He shall come in glory, and judge living and dead, and render to every one according to the course of his life.[3699]

Thereupon Domitian passed no condemnation upon them, but treated them with contempt, as too mean for notice, and let them go free. At the same time he issued a command, and put a stop to the persecution against the Church.

When they were released they became leaders[3700] of the churches, as was natural in the case of those who were at once martyrs and of the kindred of the Lord. And, after the establishment of peace *to the Church*, their lives were prolonged to *the reign of* Trajan. 76

[3698] Also in Eusebius, *Hist. Eccl.*, iii. 20.

[3699] Τὰ ἐπιτηδεύματα αὐτοῦ.

[3700] Ἡγήσασθαι.

Concerning the Martyrdom of Symeon the son of Clopas, Bishop of Jerusalem.[3701]

Some of these heretics, forsooth, laid an information against Symeon the son of Clopas, as being of *the family of* David, and a Christian. And on these charges he suffered martyrdom when he was 120 years old, in the reign of Trajan Cæsar, when Atticus was consular legate[3702] *in Syria*. And it so happened, says the same writer, that, while inquiry was then being made for those belonging to the royal tribe of the Jews, the accusers themselves were convicted of belonging to it. With show of reason could it be said that Symeon was one of those who actually saw and heard the Lord, on the ground of his great age, and also because the Scripture of the Gospels makes mention of Mary the *daughter* of Clopas, who, as our narrative has shown already, was his father.

The same historian mentions others also, of the family of one of the reputed brothers of the Saviour, named Judas, as having survived until this same reign, after the testimony they bore for the faith of Christ in the time of Domitian, as already recorded.

He writes as follows: They came, then, and took the presidency of every church, as witnesses *for Christ*, and as being of the kindred of the Lord. And, after profound peace had been established in every church, they remained down to the reign of Trajan Cæsar: *that is*, until the time when he who was sprung from an uncle of the Lord, the aforementioned Symeon son of Clopas, was informed against by the *various* heresies, and subjected to an accusation like the rest, and for the same cause, before the legate Atticus; and, while suffering outrage during many days, he bore testimony *for Christ:* so that all, including the legate himself, were astonished above measure that a man 120 years old should have been able to endure *such torments*. He was finally condemned to be crucified.

…Up to that period the Church had remained like a virgin pure and uncorrupted: for, if there were any persons who were disposed to tamper with the wholesome rule of the preaching of salvation,[3703] they still lurked in some dark place of concealment or other. But, when the sacred band of apostles had in various ways closed their lives, and that generation of men to whom it had been vouchsafed to listen to the Godlike Wisdom with their own ears had passed away, then did the confederacy of godless error take its rise through the treachery of false teachers, who, seeing that none of the apostles any longer survived, at length attempted with bare *and uplifted* head to oppose the preaching of the truth by preaching "knowledge falsely so called."

[3701] Also in Eusebius, *Hist. Eccl.*, iii. 32.

[3702] Ὑπατικοῦ. [St. John died a few years before.]

[3703] Τοῦ σωτηρίου κηρυγματος.

Concerning His Journey to Rome, and the Jewish Sects.[3704]

And the church of the Corinthians continued in the orthodox faith[3705] up to the time when Primus was bishop in Corinth. I had some intercourse with these *brethren* on my voyage to Rome, when I spent several days with the Corinthians, during which we were mutually refreshed by the orthodox faith.

On my arrival at Rome, I drew up a list of the succession *of bishops* down to Anicetus, whose deacon was Eleutherus. To Anicetus succeeded Soter, and after him *came* Eleutherus. But in the case of every succession,[3706] and in every city, the state of affairs is in accordance with the teaching of the Law and of the Prophets and of the Lord.…

And after James the Just had suffered martyrdom, as had the Lord also *and* on the same account, again Symeon the son of Clopas, descended from *the Lord's* uncle, is made bishop, his election being promoted by all as being a kinsman of the Lord.

Therefore was the Church called a virgin, for she was not as yet corrupted by worthless teaching.[3707] Thebulis it was who, *displeased* because he was not made bishop, first began to corrupt her by stealth. He too was connected with the seven sects which existed among the people, like Simon, from whom come the Simoniani; and Cleobius, from whom come the Cleobiani; and Doritheus, from whom come the Dorithiani; and Gorthæus, from whom come the Gortheani; Masbothæus, from whom come the Masbothæi. From these *men* also come the Menandrianists, and the Marcionists, and the Carpocratians, and the Valentinians, and the Basilidians, and the Saturnilians. Each *of these leaders* in his own private and distinct capacity brought in his own private opinion. From these have come false Christs, false prophets, false apostles—men who have split up the one Church into parts[3708] through their corrupting doctrines, *uttered* in disparagement of God and of His Christ.…

There were, moreover, various opinions in the matter of circumcision among the children of Israel, held by those who were opposed to the tribe of Judah and to Christ: such as the Essenes, the Galileans, the Hemerobaptists, the Masbothæi, the Samaritans, the Sadducees, the Pharisees.

[3704] Also in Eusebius, *Hist. Eccl.*, iv. 22.

[3705] Ἐν τῷ ὀρθῷ λόγῳ.

[3706] [Elucidation, p. 785.]

[3707] Ἀκοαῖς ματαίαις.

[3708] Ἐμέρισαν τὴν ενωσιν τῆς ἐκκλησίας. [Acts xx. 29–31.]

Dionysius, Bishop of Corinth.

[a.d. 170.] Eusebius is almost diffuse in what he tells us of this Dionysius,[3709] "who was appointed over the church at Corinth, and imparted freely, not only to his own people, but to others, and those abroad also, the blessings of his divine labours." He wrote "Catholic Epistles;" he addressed an epistle to the Spartans and the Athenians; and, as Eusebius says, Dionysius the Areopagite, the convert of St. Paul, was the first bishop of Athens.[3710] He wrote to the Nicomedians, refuting Marcion, and closely adhering to "the rule of faith." In an epistle to the Gortynians and others in Crete, he praises Philip for his courageous ministry, and warns them against the heretics. He seems to recognise Palmas as bishop of Amastris and Pontus, and adds expositions of Scripture, and rules regarding marriage, its purity and sanctity. He also inculcates tenderness to penitent lapsers and backsliders. With Pinytus, bishop of the Gnossians, he corresponds on similar subjects; but Pinytus, while he thanks him and commends his clemency, evidently regards him as too much inclined to furnish "food for babes," and counsels him to add "strong meat for those of full age." He also writes to Chrysophora, his most faithful sister, imparting spiritual instruction.

Fragments from a Letter to the Roman Church.

I.

For this has been your custom from the beginning, to do good to all the brethren in various ways, and to send resources to many churches which are in every city, thus refreshing the poverty of the needy, and granting subsidies to the brethren who are in the mines.[3711] Through the resources which ye have sent from the beginning, ye Romans, keep up the custom of the Romans handed down by the fathers, which your blessed Bishop Soter has not only preserved, but added to, sending a splendid gift to the saints, and exhorting with blessed words those brethren who go up to Rome, as an affectionate father his children.

II.

From the Same Epistle.[3712]

[3709] Book iv. cap. 24, from which these Fragments are collected. See Westcott, *On the Canon*, p. 206.

[3710] See Lightfoot, *Ap. Fathers*, part ii. vol. i. p. 555, where he corrects the reading και Πολύκαρπος.

[3711] [Routh (also on Pinytus and Soter), *R. S.*, p. 177. This series, vol. vi. p. 102, note 3. Note also Lightfoot, *A. F.*, part ii. vol. ii. p. 192, note 1; and Westcott, *Canon*, p. 206.]

[3712] [Comp. p. 758, note 8, *supra*. Also Ignatius, vol. i. p. 63, at note 2, this series.]

We passed this holy Lord’s day, in which we read your letter, from the constant reading of which we shall be able to draw admonition, even as from the reading of the former one you sent us written through Clement.

III.

From the Same.

Therefore you also have by such admonition joined in close union *the churches* that were planted by Peter and Paul, that of the Romans and that of the Corinthians: for both of them went[3713] to our Corinth, and taught us in the same way as they taught you when they went to Italy; and having taught you, they suffered martyrdom at the same time.[3714]

IV.

From the Same.[3715]

For I wrote letters when the brethren requested me to write. And these letters the apostles of the devil have filled with tares, taking away some things and adding others, for whom a woe is in store. It is not wonderful, then, if some have attempted to adulterate the Lord’s writings, when they have formed designs against those which are not such.[3716]

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[3713] mss. “planted.”

[3714] The text is evidently corrupt.

[3715] [For the reply of Pinytus, and what is said by Eusebius of seven other epistles, see Routh, *R. S.*, vol. i. pp. 181–184.]

[3716] i.e., of such importance or of such a character.

Rhodon.[3717]

[a.d. 180.] This Rhodon[3718] was supposed by St. Jerome to have been the author of the work against the Cataphrygians, ascribed to Asterius Urbanus more probably.[3719] Eusebius[3720] gives us the fragment from his work against Marcion, addressed to Callistion, which is here translated. He tells us that he was a pupil of Tatian, and expresses an intention of furnishing original solutions of Scriptural problems stated by Tatian,[3721] and by that author explained in a manner apparently unsatisfactory. He also appears to have written against the blasphemous Apelles,[3722] whose *Hexaëmeron* was an attempt to refute Moses; but whether he also fulfilled his promise concerning an ᾽Επίλυσις of Tatian's Problems (or Questions), seems doubtful. Routh has devoted to the fragment here translated six pages of notes,[3723] which he subjoins to the Greek text (of Eusebius) and a Latin version of the same.

Wherefore also they[3724] disagree among themselves, maintaining as they do an opinion which has no consistency with itself. For one of their herd, Apelles, who prides himself on the strictness of his life,[3725] and on his age, admits that there is *only* one first principle,[3726] yet says that the prophecies *have come* from an opposing spirit, in which opinion he is influenced by the responses of a soothsaying[3727] maid named Philumene. But others, among whom are Potitus and Basilicus, like Marcion[3728] himself, introduce two first principles. These men, following the Pontic wolf, and not being able to discover any more than he the division of things, have had to recourse to rash assertion, and declared the existence of two first principles simply and without proof. Others of them, again, drifting *from bad* to worse, assume not two only, but even three natures. Of these men the leader and champion is Syneros, as those who adopt his teaching say.…

[3717] In Eusebius, *Hist. Eccl.*, v. 13.

[3718] Or Rhodo.

[3719] Vol. vii. pp. 333–338, this series, where I neglected to insert a reference to Routh, *Rel. Sac.*, vol. ii. pp. 183–217.

[3720] *H. E.*, book v. cap. 13.

[3721] Vol. ii. p. 62, this series.

[3722] See Origen, vol. iv. p. 567, this series.

[3723] *Rel. Sac.*, vol. i. pp. 437–446.

[3724] The Marcionites.

[3725] Πολιτείᾳ. See Migne's note.

[3726] ᾽Αρχήν. [See vol. vii. p. 365, this series.]

[3727] Δαιμονώσης.

[3728] Some copies have "Marcion *the sailor*," and so Tertullian (*de Præscriptionibus*) speaks of him. [Vol. iii. cap. 30, p. 257, this series.]

For the old man Apelles entered into conversation with us, and was convicted of uttering many false opinions. For example, he asserted that men should on no account examine into their creed,[3729] but that every one ought to continue to the last in the belief he has once adopted. For he declared that those who had rested their hope on the Crucified One would be saved, provided only they were found living in the practice of good works. But the most perplexing of all the doctrines laid down by him was, as we have remarked before, what he said concerning God: for he affirmed that there was *only* one first principle, precisely as our own faith teaches.…

On asking him, "Where do you get proof of this? or how are you able to assert that there is *only* one first principle? tell us,"—he said that the prophecies refuted themselves, because they had uttered nothing at all that was true: for that they were discordant and false, and self-contradictory. As to the question, "How does it appear that there is *only* one first principle?" he said he could not tell, only he was impelled to that belief. On my thereupon conjuring him to speak the truth, he solemnly declared that he was expressing his real sentiments; and that he did not know "how" there could be one uncreated God, but that he believed the fact. Here I burst into laughter and rebuked him, because he professed to be a teacher, and yet was unable to confirm *by arguments* what he taught.

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[3729] Τὸν λόγον.

Maximus, Bishop of Jerusalem.

[a.d. 185–196.] He was a noted character among Christians, according to Eusebius; living, according to Jerome, under Commodus and Severus. He wrote on the inveterate question concerning the *Origin of Evil;* and the fragment here translated, as given by Eusebius, is also textually cited by Origen against the Marcionites,[3730] if that Dialogue be his. The reader will not fail to recollect that liberal citations out of this work are also to be found in Methodius, *On Free-Will.*[3731] But all who desire fuller information on the subject will be gratified by the learned *prolegomena* and notes of Routh, to which I refer them.[3732] 76 Whether Maximus was the bishop of Jerusalem (a.d. 185) mentioned by Eusebius as presiding in that See in the sixth year of Commodus, seems to be uncertain.

From the Book Concerning Matter, or in Defence of the Proposition that Matter is Created, and is Not the Cause of Evil.[3733]

"That there cannot exist two uncreated *substances* at one and the same time, I presume that you hold equally *with myself.* You appear, however, very decidedly to have assumed, and to have introduced into the argument, this *principle*, that we must of unavoidable necessity maintain one of two things: either that God is separate from matter; or else, on the contrary, that He is indissolubly connected with it.

"If, then, any one should choose to assert that He exists in union *with matter*, that would be saying that there is *only* one uncreated *substance.* For either of the two must constitute a part of the other; and, since they form parts of each other, they cannot be two uncreated *substances.* Just as, in speaking of man, we do not describe him as subdivided into a number of distinct parts, each forming a separate created *substance*, but, as reason requires us to do, assert that he was made by God a single created *substance* consisting of many parts,—so, in like manner, if God is not separate from matter, we are driven to the conclusion that there is *only* one uncreated *substance.*

"If, on the other hand, it be affirmed that He is separate *from matter*, it necessarily follows that there is some *other substance* intermediate between the two, by which their separation is made apparent. For it is impossible that one thing should be shown to be severed by an interval from another, unless there be something else by which the interval between the two is produced. This *principle*, too, holds good not only with regard to this or any other single case, but in any number of cases you please. For the same argument which we have employed in dealing with the two uncreated *substances* must in like manner be valid if the substances *in question* be given as three. For in regard to these also I should *have to* inquire whether they are separate from one another, or whether, on the contrary, each of them is united to its fellow. For, if you should say that they are united, you would hear from me the same argument as before; but if, on the contrary, you should say that they are separate, you could not escape the unavoidable assumption of a separating *medium*.

[3730] A fact which gave rise to a controversy, on which consult Routh, *Rel. Sac.*, vol. ii. p. 78.

[3731] See vol. vi. p. 358, etc., this series, where I have spoken of Maximus as the original of the Dialogue ascribed to Methodius.

[3732] Routh, *Rel. Sac.*, vol. ii. p. 85. See pp. 77–121, devoted to this author.

[3733] In Eusebius, *Præp. Evang.*, vii. 22.

"If, again, perchance any one should think that there is a third view which may be consistently maintained with regard to uncreated *substances*,—namely, that God is not separate from matter, nor yet, on the other hand, united to it as a part, but that God exists in matter as in a place, or possibly matter exists in God,—let such a person observe the consequence:—

"That, if we make matter God's place, we must of necessity admit that He can be contained,[3734] and that He is circumscribed by matter. Nay, further, he must grant that He is, in the same way as matter, driven about hither and thither, unable to maintain His place and to stay where He is, since that in which He exists is perpetually being driven about in one direction or another. Beside this, he must also admit that God has had His place among the worst *kind of elements*. For if matter was once in disorder, and if he reduced it to order for the purpose of rendering it better, there was a time when God existed among *the* disordered *elements of matter*.

"I might also fairly put this question: whether God filled the whole of matter, or was in some part of it. If any one should choose to say that God was in some part of matter, he would be making Him indefinitely smaller than matter, inasmuch as a part of it contained the whole of Him;[3735] but, if he maintained that He pervaded the whole of matter, I need to be informed how He became the Fashioner of this *matter*. For we must necessarily assume, either that there was on the part of God a contraction,[3736] so to speak, of Himself, *and a withdrawal from matter*, whereupon He proceeded to fashion that from which He had retired; or else that He fashioned Himself in conjunction with matter, in consequence of having no place to retire to.

"But suppose it to be maintained, on the other hand, that matter is in God, it will behove us similarly to inquire, whether we are to understand by this that He is sundered from Himself, and that, just like the air, which contains *various* kinds of animals, so is He sundered and divided into parts for the reception of those *creatures* which from time to time exist in[3737] Him; or whether *matter is in God* as in a place,—for instance, as water is contained in earth. For should we say ‘as in air,’ we should perforce be speaking of God as divisible into parts; but if ‘as water in earth,’ and if matter was, *as is admitted*, in confusion and disorder, 768 and moreover also contained what was evil, we should have to admit that God is the place of disorder and evil. But this it does not seem to me consistent with reverence to say, but hazardous rather. For you contend that matter is uncreated,[3738] that you may not have to admit that God is the author of evil; and yet, while aiming to escape this *difficulty*, you make Him the receptacle of evil.

[3734] Χωρητὸν, the reading of onems., instead of χωρητικόν.

[3735] For εἰ δὲ μέρος αὐτῆς, ὅλον ἐχώρησεν αὐτόν, Migne reads, εἴ γε (or εἰ δὴ) μέρος αὐτῆς ὅλον, κ.τ.λ.

[3736] Συστολήν τινα.

“If you had stated that your suspicion that matter was uncreated arose from the nature of created things as we find them,[3739] I should have employed abundant argument in proof that it cannot be so. But, since you have spoken of the existence of evil as the cause of such suspicion, I am disposed to enter upon a *separate* examination of this point. For, when once it has been made clear how it is that evil exists, and when it is seen to be impossible to deny that God is the author of evil, in consequence of His having had recourse to matter for His materials,[3740] it seems to me that a suspicion of this kind disappears.

“You assert, then, that matter, destitute of all qualities *good or bad*, co-existed at the outset with God, and that out of it He fashioned the world as we now find it.”

“Such is my opinion.”

“Well, then, if matter was without any qualities, and the world has come into existence from God, and if the world possesses qualities, the author of those qualities must be God.”

“Exactly so.”

“Since, too, I heard you say yourself just now that out of nothing[3741] nothing can possibly come, give me an answer to the question I am about to ask you. You seem to me to think that the qualities of the world have not sprung from pre-existing[3742] qualities, and moreover that they are something different from the substances *themselves*.”

“I do.”

“If, therefore, God did not produce the qualities *in question* from qualities already existing, nor yet from substances, by reason that they are not substances, the conclusion is inevitable, that they were made by God out of nothing. So that you seemed to me to affirm more

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3737 Τῶν γινομένων (ἐν) αὐτῷ, Migne.

3738 This word, ἀγέννητον, is added from Migne’s conjecture.

3739 Ἐκ τῶν ὑποστάντων γενητῶν.

3740 Ἐκ τοῦ ὕλην αὐτὸν ὑποτιθέναι.

3741 Ἐξ οὐκ ὄντων. [Note this phrase. Comp. vol. vi. p. 292, n. 3.]

3742 Ὑποκειμένων.

than you were warranted to do, *when you said* that it had been proved impossible to hold the opinion[3743] that anything was made by God out of nothing.

"But let us put the matter thus. We see persons among ourselves making certain things out of nothing, however true it may be that they make them by means of something.[3744] Let us take our illustration, say, from builders. These men do not make cities out of cities; nor, similarly, temples out of temples. Nay, if you suppose that, because the substances *necessary* for these *constructions* are already provided, therefore they make them out of that which already exists, your reasoning is fallacious. For it is not the substance that makes the city or the temples, but the art which is employed about the substance. Neither, *again*, does the art proceed from any art inhering in the substances, but it arises independently of any such art in them.

"But I fancy you will meet the argument by saying that the artist produces the art which is *manifest* in the substance *he has fashioned* out of the art which he *himself already* has. In reply to this, however, I think it may be fairly said, that neither in man does art spring from any already existing art. For we cannot possibly allow that art exists by itself, since it belongs to the class of things which are accidentals, and which receive their existence only when they appear in *connection with* substance. For man will exist though there should be no architecture, but the latter will have no existence unless there be first of all man. Thus we cannot avoid the conclusion, that it is the nature of art to spring up in man out of nothing. If, then, we have shown that this is the case with man, we surely must allow that God can make not only the qualities *of substances* out of nothing, but also the substances *themselves*. For, if it appears possible that anything *whatever* can be made out of nothing, it is proved that this may be the case with substances also.

"But, since you are specially desirous of inquiring about the origin of evil, I will proceed to the discussion of this topic. And I should like to ask you a few questions. Is it your opinion that things evil are substances, or that they are qualities of substances?"

"Qualities of substances, I am disposed to say."

"But matter was destitute of qualities and of form: this I assumed at the outset of the discussion. Therefore, if things evil are qualities of substances, and matter was destitute of qualities, and you have called God the author of qualities, God will also be the former of that which is evil. Since, then, it is not possible, on this supposition any more than on the other, to speak of God as not the cause of evil, it seems to me superfluous to add matter to Him, *as if that were the cause of evil.* If you have any reply to make to this, begin your argument." 769

[3743] For συλλελόγισται ὡς οὐκ ἀδύνατον εἶναι δοξάζειν, Migne reads, ὡς συλλελόγισται ἀδύνατον εἶναι δοξάζειν.

[3744] Lit. "in something." Whether the materials or the art is meant is not very clear. Possibly there is a play of words in the use of the two prepositions, ἐκ and ἐν.

"If, indeed, our discussion had arisen from a love of contention, I should not be willing to have the inquiry raised a second time about *the origin of* evil; but, since we are prompted rather by friendship and the good of our neighbour to engage in controversy, I readily consent to have the question raised afresh on this subject. You have no doubt long been aware of the character of my mind, and of the object at which I aim in dispute: that I have no wish to vanquish falsehood by plausible reasoning, but rather that truth should be established in connection with thorough investigation. You yourself, too, are of the same mind, I am well assured. Whatever method, therefore, you deem successful for the discovery of truth, do not shrink from using it. For, by following a better course of argument, you will not only confer a benefit on yourself, but most assuredly on me also, *instructing me* concerning matters of which I am ignorant."

"You seem clearly to agree with[3745] me, that things evil are in some sort substances:[3746] for, apart from substances, I do not see them to have any existence. Since, then, my good friend, you say that things evil are substances, it is necessary to inquire into the nature of substance. Is it your opinion that substance is a kind of bodily structure?"[3747]

"It is."

"And does that bodily structure exist by itself, without the need of any one to come and give it existence?"

"Yes."

"And does it seem to you that things evil are connected with certain *courses of* action?"

"That is my belief."

"And do actions come into existence only when an actor is there?"

"Yes."

"And, when there is no actor, neither will his action ever take place?"

"It will not."

"If, therefore, substance is a kind of bodily structure, and this does not stand in need of some one in and through whom it may receive its existence, and if things evil are actions of some one, and actions require some one in and through whom they receive their existence,—things evil will 'not' be substances. And if things evil are not substances, and murder is an evil, *and* is the action of some one, it follows that murder is not a substance. But, if you insist that agents are substance, then I myself agree with you. A man, for instance, who is a murderer, is, in so far as he is a man, a substance; but the murder which he commits is not a substance, but a work of the substance. Moreover, we speak of a man sometimes as bad because he commits murder; and sometimes, again, because he performs acts of beneficence, as good: and these names adhere to the substance, in consequence of the things which are accidents of it, which, *however*, are not *the substance* itself. For neither is the substance murder, nor, again, is it adultery, nor is it any *other* similar evil. But, just as the grammarian derives his name from grammar, and the orator from oratory, and the physician from physic, though the substance is not physic, nor yet oratory, nor grammar, but receives its appellation from the things which are accidents of it, from which it popularly receives its name, though it is not any one of them,—so in like manner it appears to me that the substance receives name from things regarded as evil, though it is not *itself* any one of them.

[3745] Migne, instead of παραστῆναι, conjectures παραστῆσαι, which, however, would not suit what appears to be the meaning.

[3746] Οὐσίας τινάς.

[3747] Σωματικήν τινα σύστασιν.

“I must beg you also to consider that, if you represent some other being as the cause of evil to men, he also, in so far as he acts in them, and incites them to do evil, is himself evil, by reason of the things he does. For he too is said to be evil, for the simple reason that he is the doer of evil things; but the things which a being does are not the being himself, but his actions, from which he receives his appellation, and is called evil. For if we should say that the things he does are himself, and these consist in murder, and adultery, and theft, and such-like, these things will be himself. And if these things are himself, and if when they take place they get to have a substantial existence,[3748] but by not taking place they also cease to exist, and if these things are done by men,—men will be the doers of these things, and the causes of existing and of no longer existing. But, if you affirm that these things are his actions, he gets to be evil from the things he does, not from those things of which the substance *of him* consists.

“Moreover, we have said that he is called evil from those things which are accidents of the substance, which are not *themselves* the substance: as a physician from the art of physic. But, if he receives the beginning of his existence from the actions he performs, he too began to be evil, and these evil things likewise began to exist. And, if so, an evil being will not be without a beginning, nor will evil things be unoriginated, since we have said that they are originated by him.”

“The argument relating to the opinion I before expressed, you seem to me, my friend, to have handled satisfactorily: for, from the premises you assumed in the discussion, I think 770 you have drawn a fair conclusion. For, beyond doubt, if matter was *at first* destitute of qualities, and if God is the fashioner of the qualities *it now has*, and if evil things are qualities, God is the author of those evil things. The argument, then, relating to that *opinion* we may consider as well discussed, and to me it *now* seems false to speak of matter as destitute of qualities. For it is not possible to say of any substance[3749] whatsoever that it is without qualities. For, in the very act of saying that it is destitute of qualities, you do *in fact* indicate its quality, representing of what kind matter is, which of course is *ascribing to it* a species of quality. Wherefore, if it is agreeable to you, rehearse the argument to me from the beginning: for, to me, matter seems to have had qualifies from all eternity.[3750] For in this way I *can* affirm that evil things also come from it in the way of emanation, so that the cause of evil things may not be ascribed to God, but that matter may be *regarded as* the cause of all such things."

[3748] Τὴν σύστασιν ἔχει.

"I approve your desire, my friend, and praise the zeal you manifest in the discussion of opinions. For it assuredly becomes every one who is desirous of knowledge, not simply and out of hand to agree with what is said, but to make a careful examination of the arguments *adduced*. For, though a disputant, by laying down false premises, may make his opponent draw the conclusion he wishes, yet he will not convince a hearer of this; but only when he says that which[3751] it seems possible to say with fairness. So that one of two things will happen: either he will, as he listens, be decisively helped to reach that *conclusion* towards which he *already* feels himself impelled, or he will convict his adversary of not speaking the truth.

"Now, it seems to me that you have not sufficiently discussed the statement that matter has qualities from the first. For, if this is the case, what will God be the maker of? For, if we speak of substances, we affirm these to exist beforehand; or if again of qualities, we declare these also to exist already. Since, therefore both substance and qualities exist, it seems to me unreasonable to call God a creator.

"But, lest I should seem to be constructing an argument *to suit my purpose*, be so good as to answer the question: In what way do you assert God to be a creator? Is He such because He changed the substances, so that they should no longer be the same as they had once been but become different from what they were; or because, while He kept the substances the same as they were before that period, He changed their qualities?"

"I do not at all think that any alteration took place in substances: for it appears to me absurd to say this. But I affirm that a certain change was made in their qualities; and it is in respect of these that I speak of God as a creator. Just as we might happen to speak of a house as made out of stones, in which case we could not say that the stones no longer continue to be stones as regards their substance, now that they are made into a house (for I affirm that the house owes its existence to the quality of its construction, forasmuch as the previous quality of the stones has been changed),—so does it seem to me that God, while the substance remains *the same*, has made a certain change in its qualities; and it is in respect of such change that I speak of the origin of this world as having come from God."

[3749] Migne reads οὐσίας for αἰτίας.

[3750] Ἀνάρχως.

[3751] Reading, with Migne, εἰ ὅ τι for εἴ τι.

"Since, then, you maintain that a certain change—namely, of qualities—has been produced by God, answer me briefly what I am desirous to ask you."

"Proceed, pray, with your question."

"Do you agree in the opinion that evil things are qualities of substances?"

"I do."

"Were these qualities in matter from the first, or did they begin to be?"

"I hold that these qualifies existed in combination with matter, without being originated."

"But do you not affirm that God has made a certain change in the qualities?"

"That is what I affirm."

"For the better, or for the worse?"

"For the better, I should say."

"Well, then, if evil things are qualities of matter, and if the Lord *of all* changed its qualities for the better, whence, it behoves us to ask, come evil things? For either the qualities remained the same in their nature as they previously were, or, if they were not evil before, but you assert that, in consequence of a change wrought on them by God, the first qualities of this kind came into existence in connection with matter,—God will be the author of evil, inasmuch as He changed the qualities which were not evil, so as to make them evil.

"Possibly, however, it is not your view that God changed evil qualities for the better; but you mean that all those other qualities which happened to be neither good nor bad,[3752] were changed by God with a view to the adornment *of the creation*."

"That has been my opinion from the outset."

"How, then, can you say that He has left the qualities of bad things just as they were? Is it that, although He was able to destroy those qualities as well as the others, He was not willing; or *did He refrain* because He had not the power? 77 For, if you say He had the power, but not the will, you must admit Him to be the cause of these *qualities*: since, when He could have put a stop to the existence of evil, He chose to let it remain as it was, and that, too, at the very time when He began to fashion matter. For, if He had not concerned Himself at all with matter, He would not have been the cause of those things which He allowed to remain. But, seeing that He fashioned a certain part of it, and left a certain part as we have described it, although He could have changed that also for the better, it seems to me that He deserves to have the blame cast on Him, for having permitted a part of matter to be evil, to the ruin of that *other* part which He fashioned.

[3752] Or "indifferent:" ἀδιάφοροι.

“Nay, more, it seems to me that the most serious wrong has been committed as regards this part, in that He constituted this part of matter so as to be now affected by evil. For, if we were to examine carefully into things, we should find that the condition of matter is worse now than in its former state, before it was reduced to order. For, before it was separated into parts, it had no sense of evil; but now every one of its parts is afflicted with a sense of evil.

“Take an illustration from man. Before he was fashioned, and became a living being through the art of the Creator, he was by nature exempt from any contact whatever with evil; but, as soon as ever he was made by God a man, he became liable to the sense of even approaching evil: and thus that very thing which you say was brought about by God for the benefit of matter,[3753] is found to have turned out rather to its detriment.

“But, if you say that evil has not been put a stop to, because God was unable to do away with it, you will be making God powerless. But, if He is powerless, it will be either because He is weak by nature, or because He is overcome by fear, and reduced to subjection by a stronger. If, then, you go so far as to say that God is weak by nature, it seems to me that you imperil your salvation itself; but, if *you say that He is weak* through being overcome by fear of a greater, things evil will be greater than God, since they frustrate the carrying out of His purpose. But this, as it seems to me, it would be absurd to say of God. For why should not ‘they’ rather be *considered* gods, since according to your account they are able to overcome God: if, that is to say, we mean by God that which has a controlling power over all things?

“But I wish to ask you a few questions concerning matter itself. Pray tell me, therefore, whether matter was something simple or compound. I am induced to adopt this method of investigating the subject before us by *considering* the diversity that obtains in existing things. For, if perchance matter was something simple and uniform, how comes it that the world is compound,[3754] and consists of divers substances and combinations? For by ‘compound’ we denote a mixture of certain simple *elements*. But if, on the contrary, you prefer to call matter compound, you will, of course, be asserting that it is compounded of certain simple elements. And, if it was compounded of simple elements, these simple elements must have existed at some time or other separately by themselves, and when they were compounded together matter came into being: from which it of course follows that matter is created. For, if matter is compound, and compound things are constituted from simple, there was once a time when matter had no existence,—namely, before the simple elements came together. And, if there was once a time when matter was not, and there was never a time when the uncreated was not, matter cannot be uncreated. And hence there will be many uncreated *substances*. For, if God was uncreated, and the simple elements out of which matter was compounded *were also uncreated*, there will not be two uncreated things only,—not to discuss the question what it is which constitutes objects simple, whether matter or form.

[3753] Migne reads ἐπ’ εὐεργεσίᾳ for ἐστὶν εὐεργεσία.

[3754] The text has, σύνθετος δὲ ὁ κόσμος; which Migne changes to, πῶς δὴ σύνθετός ἐστιν ὁ κόσμος;

“Is it, further, your opinion that nothing in existence is opposed to itself?”

“It is.”

“Is water, then, opposed to fire?”

“So it appears to me.”

“Similarly, is darkness opposed to light, and warm to cold, and moreover moist to dry?”

“It seems to me to be so.”

“Well, then, if nothing in existence is opposed to itself, and these things are opposed to each other, they cannot be one and the same matter; no, nor yet be made out of one and the same matter.

“I wish further to ask your opinion on a matter kindred to that of which we have been speaking. Do you believe that the parts *of a thing* are not mutually destructive?”

“I do.”

“And you believe that fire and water, and so on, are parts of matter?”

“Quite so.”

“Do you not also believe that water is subversive of fire, and light of darkness, and so of all similar things?”

“Yes.”

“Well, then, if the parts *of a whole* are not mutually destructive, and yet the parts of matter are mutually destructive, they cannot be parts of one matter. And, if they are not 77 parts of one another, they cannot be composed of one and the same matter; nay, they cannot be matter at all, since nothing in existence is destructive of itself, as we learn from the doctrine of opposites: for nothing is opposed to itself—an opposite being by nature opposed to something else. White, for example, is not opposed to itself, but is said to be the opposite of black; and, similarly, light is shown not to be opposed to itself, but is considered an opposite in relation to darkness; and so of a very great number of things besides. If, then, matter were some one thing, it could not be opposed to itself. This, then, being the nature of opposites, it is proved that matter has no existence.”’

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Claudius Apollinaris,[3755] Bishop of Hierapolis, and Apologist.

[a.d. 160–180.] This author, an early apologist, is chiefly interesting as a competent witness, who tells the story of the *Thundering Legion*[3756] in an artless manner, and gives it the simple character of an answer to prayer. This subject is treated by Lightfoot, in his recent work on the *Apostolic Fathers*,[3757] in an exhaustive manner; and the story, reduced to the simple narrative as Apollinaris gives it, receives from him a just and discriminating approval.

Apollinaris, as well as Rhodon, has been imagined the author of the work (ascribed to Asterius Urbanus) against Montanism, dedicated to Abiricius Marcellus.[3758] This is sufficiently refuted by Routh,[3759] whose Greek text, with notes, must be consulted by the studious.[3760]

Apollinaris was bishop of Hierapolis on the Mæander, and, Lightfoot thinks, was probably with Melito and Polycrates, known to Polycarp, and influenced by his example and doctrine.[3761] He addressed his *Apology*, which is honourably mentioned by Jerome, to M. Antoninus, the emperor. He also wrote *Adversus Gentes* and *De Veritate;* also against the Jews. Serapion calls him[3762] “most blessed.”

From an Unknown Book.[3763]

“This narration (says Eusebius, *Hist.*, v. 5) is given” (it relates to that storm of rain which was sent to the army of the Emperor M. Antoninus, to allay the thirst of the soldiers, whilst the enemy was discomfited by thunderbolts hurled upon them) “even by those historians who are at a wide remove from the doctrines that prevail among us, and who have been simply concerned to describe what related to *the emperors who are* the subjects of their history; and it has been recorded also by our own writers. But historians without *the pale of the Church*, as being unfriendly to the faith, while they have recorded the prodigy, have refrained from acknowledging that it was sent in answer to our prayers. On the other hand, our writers, as lovers of truth, have reported the matter in a simple and artless way. To this number Apollinaris must be considered as belonging. ‘Thereupon,’ he says, ‘the legion which had by its prayer caused the prodigy received from the emperor a title suitable to the occurrence, and was called in the Roman language the Thunder-hurling *Legion*.’”

[3755] Westcott, *Canon*, p. 248.

[3756] See vol. i. p. 187, this series, and references in my note (II.) on same page. The incident occurred during the war against the Quadi, a.d. 174.

[3757] Part ii. vol. i. pp. 469–476.

[3758] See p. 766, note 3, *supra*; also vol. vii., this series, p. 338.

[3759] *Rel. Sac.*, tom. ii. p. 196; and *Ibid.*, tom. i. pp. 157–174.

[3760] *Rel. Sac.*, tom. i. p. 173.

[3761] *Ap. Fathers*, part ii. vol. i. p. 428.

[3762] See p. 775, *infra.*

[3763] [See vol. i. p. 187, note 2.]

From the Book Concerning the Passover.[3764]

There are, then, some who through ignorance raise disputes about these things (though their conduct is pardonable: for ignorance is no subject for blame—it rather needs further instruction), and say that on the fourteenth day the Lord ate the lamb with the disciples, and that on the great day of the *feast of* unleavened bread He Himself suffered; and they quote Matthew as speaking in accordance with their view. Wherefore their opinion is contrary to the law, and the Gospels seem to be at variance with them.[3765]

From the Same Book.

The fourteenth day, the true Passover of the Lord; the great sacrifice, the Son of God instead of the lamb, who was bound, who bound the strong, and who was judged, *though* Judge of living and dead, and who was delivered into the hands of sinners to be crucified, who was lifted up on the horns of the unicorn, and who was pierced in His holy side, who poured forth from His side the two purifying elements,[3766] water and blood, word and spirit, and who was buried on the day of the passover, the stone being placed upon the tomb. 773

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[3764] This extract and the following are taken from the preface to the *Chronicon Paschale*.

[3765] [Routh, *R. S.*, vol. i. p. 160.]

[3766] Πάλιν καθάρσια, qu. παλινκαθάρσια ="re-purifiers.”

Polycrates,[3767] Bishop of Ephesus.

[a.d. 130–196.] This author[3768] comes in as an appendix to the stories of Polycarp and Irenæus and good Anicetus, and his writings also bear upon the contrast presented by the less creditable history of Victor. If, as I suppose, the appearance of our Lord to St. John on "the Lord's day" was on the Paschal Sunday, it may at first seem surprising that this Apostle can be claimed by Polycrates in behalf of the Eastern custom to keep Easter, with the Jews, on the fourteenth day of the moon. But to the Jews the Apostles became "as Jews" in all things tolerable, so long as the Temple stood, and while the bishops of Jerusalem were labouring to identify the Paschal Lamb with their Passover. The long survival of St. John among Jewish Christians led them to prolong this usage, no doubt, as sanctioned by his example. He foreknew it would quietly pass away. The wise and truly Christian spirit of Irenæus prepared the way for the ultimate unanimity of the Church in a matter which lies at the base of "the Christian Sabbath," and of our own observance of the first day of the week as a weekly Easter. Those who in our own times have revived the observance of the Jewish Sabbath, show us how much may be said on their side,[3769] and elucidate the tenacity of the Easterns in resisting the abolition of the Mosaic ordinance as to the Paschal, although they agreed to keep it "not with the old leaven."

Our author belonged to a family in which he was the eighth Christian bishop; and he presided over the church of Ephesus, in which the traditions of St. John were yet fresh in men's minds at the date of his birth. He had doubtless known Polycarp, and Irenæus also. He seems to have presided over a synod of Asiatic bishops (a.d. 196) which came together to consider this matter of the Paschal feast. It is surely noteworthy that nobody doubted that it was kept by a Christian and Apostolic ordinance. So St. Paul argues from its Christian observance, in his rebuke of the Corinthians.[3770] They were keeping it "unleavened" ceremonially, and he urges a spiritual unleavening as more important. The Christian hallowing of Pentecost connects with the Paschal argument.[3771] The Christian Sabbath hinges on these points.

[3767] Westcott, *Canon*, p. 432, note 1; Lightfoot, *Ap. Fathers*, pp. 379, etc., 494.

[3768] See Lardner, *Credib*., vol. ii. cap. 23, p. 259.

[3769] They cannot be satisfactorily answered, it seems to me, save by the appeal to John xx. 19, 26, Acts xx. 7, 1 Cor. xvi. 2, and Rev. i. 10, for "the Lord's day," and to the Council of Jerusalem (Acts xv. 28; Col. ii. 16) for the repeal of Sabbatical ordinances; and to the great laws (Matt. xvi. 19; John xiv. 26; Matt. xxviii. 20) of plenary authority given by Christ Himself to His Apostles.

[3770] 1 Cor. v. 7, 8, and margin of Revised Version; also Acts xii. 4 and 12.

[3771] Acts ii. 1, xx. 16; 1 Cor. xvi. 8.

From His Epistle to Victor and the Roman Church Concerning the Day of Keeping the Passover.[3772]

As for us, then, we scrupulously observe the exact day,[3773] neither adding nor taking away. For in Asia great luminaries[3774] have gone to their rest, who shall rise again in the day of the coming of the Lord, when He cometh with glory from heaven and shall raise again all the saints. *I speak of* Philip, one of the twelve apostles,[3775] who is laid to rest at Hierapolis; and his two daughters, who arrived at old age unmarried;[3776] his other daughter also, who passed her life[3777] under the influence of the Holy Spirit, and reposes at Ephesus; John, moreover, who reclined on the Lord's bosom, and who became a priest wearing the mitre,[3778] and a witness and a teacher—he rests at Ephesus. Then there is Polycarp, both bishop and martyr at Smyrna; and Thraseas from Eumenia, both bishop and martyr, who rests at Smyrna. Why should I speak of Sagaris, bishop and martyr, who rests at Laodicea? of the blessed Papirius, moreover? and of Melito the eunuch,[3779] who performed all his actions under the influence of the Holy Spirit, and lies at Sardis, awaiting the visitation[3780] 774 from heaven, when he shall rise again from the dead? These all kept the passover on the fourteenth. day *of the month*, in accordance with the Gospel, without ever deviating from it, but keeping to the rule of faith.

Moreover I also, Polycrates, who am the least of you all, in accordance with the tradition of my relatives, some of whom I have succeeded—seven of my relatives were bishops, and I am the eighth, and my relatives always observed the day when the people put away[3781] the leaven—I myself, brethren, I say, who am sixty-five years old in the Lord, and have fallen in with the brethren in all parts of the world, and have read through all Holy Scripture, am not frightened at the things which are said to terrify us. For those who are greater than I have said, "We ought to obey God rather than men."[3782]…

[3772] In Eusebius, *Hist. Eccl.*, v. 24.

[3773] Ἀῤῥαδιούργητον ἄγομεν τὴν ἡμέραν.

[3774] Στοιχεῖα.

[3775] [See vol. vii. p. 500, n. 6. Great confusions adhere to this name.]

[3776] Δύο θυγατέρες αὐτοῦ γεγηρακυῖαι παρθένοι.

[3777] Πολιτευσαμένη. [Phil. iii. 20, *Greek*.]

[3778] Πέταλον. [Probably the ornament of the high priest; Exod. xxviii. 35, 36.]

[3779] [i.e., spiritually; embracing a chaste celibacy in deference to Christ. Matt. xix. 12.]

[3780] Ἐπισκοπην.

[3781] ᾿῞Ηρνυε. Some read ἤρτυε.

[3782] Acts v. 29.

I might also have made mention of the bishops associated with me, whom it was your own desire to have called together by me, and I called them together: whose names, if I were to write them down, would amount to a great number. These *bishops*, on coming to see me, unworthy as I am,[3783] signified their united approval of the letter, knowing that I wore *these* grey hairs not in vain, but have always regulated my conduct in *obedience* to the Lord Jesus.

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[3783] Τον μικρόν.

Theophilus, Bishop of Cæsarea in Palestine.

[a.d. 180.] When Eusebius says that the churches of "all Asia" concurred in the Ephesine use concerning the Paschal, he evidently means Asia Minor, as in the Scriptures and elsewhere.[3784] Throughout "the rest of the world," he testifies, however, that such was not the use. The Palestinian bishops, after the Jewish downfall, seem to have been the first to comprehend the propriety of adopting the more Catholic usage; and our author presided over a council in Cæsarea, of which he was bishop, assisted by Narcissus, bishop of Jerusalem, with Cassius of Tyre and Clarus of Ptolemais, which confirmed it. It is to be noted, that Alexandria is cited by Theophilus as authority for this custom; and it is not quite correct to say that the *Western* usage prevailed at Nicæa, for it was the general use, save only in Asia Minor and churches which were colonies of the same. This fact has been overlooked, and is very important, in history.

From His Epistle on the Question of the Passover, Written in the Name of the Synod of Cæsarea.[3785]

Endeavour also to send abroad copies of our epistle among all the churches, so that those who easily deceive their own souls may not be able to lay the blame on us. We would have you know, too, that in Alexandria[3786] also they observe *the festival* on the same day as ourselves. For the *Paschal* letters are sent from us to them, and from them to us: so that we observe the holy day in unison and together.

[3784] See (Polycrates) p. 773, *supra*, and Eusebius, *H. E.*, book v. cap. xxiii., etc., pp. 222–226.

[3785] In Eusebius, *Hist. Eccl.*, v. 25.

[3786] [Note, the authority of Alexandria is quoted, not that of Rome.]

Serapion,[3787] Bishop of Antioch.

[a.d. *circa* 190–200–211.] He was the eighth bishop of Antioch, a diligent writer and exemplary pastor. Little as we have of his remains, Lardner shows how very useful is that little. (1) He testifies to the Apostles as delivering the words of Christ Himself; (2) to the jealousy of the early Christians in sifting inspired writings from those of no authority as Scriptures; (3) to their methods, as in the case of the pseudo-gospel of Peter; and (4) to the utterly apocryphal character of that book, which Grabe and others suppose to be the work of Leucius, a noted forger and falsifier. It had never been heard of in the great See of Antioch, and this famous bishop could only get sight of it by fishing it out of the dirty pool of the Docetæ. 775

I.

From the Epistle to Caricus and Ponticus.[3788]

That ye may see also that the proceedings of this lying confederacy,[3789] to which is given the name of New Prophecy, is abominated among the whole brotherhood throughout the world, I have sent you letters of the most blessed Claudius Apollinarius, who was made bishop of Hierapolis in Asia.

II.

From the Book Concerning the Gospel of Peter.[3790]

For we, brethren, receive both Peter and the rest of the apostles as Christ *Himself*. But those writings which are falsely inscribed with their name,[3791] we as experienced persons reject, knowing that no such writings have been handed down to us.[3792] When, indeed, I came to see you, I supposed that all were in accord with the orthodox faith; and, although I had not read through the Gospel inscribed with the name of Peter which was brought forward by them, I said: If this is the only thing which threatens[3793] to produce ill-feeling among you, let it be read. But, now that I have learnt from what has been told me that their mind was secretly cherishing some heresy,[3794] I will make all haste to come to you again. Expect me therefore, brethren, shortly. Moreover, brethren, we, having discovered to what kind of heresy Marcion adhered, and seen how he contradicted himself, not understanding of what he was speaking, as you will gather from what has been written to you[3795]—for, having borrowed this said Gospel from those who were familiar with it from constant perusal, namely from the successors of those who were his leaders *in the heresy*, whom we call Docetæ (for most of the opinions held by him are derived from their teaching), we were able to read it through; and while we found most of its contents to agree with the orthodox account of the Saviour, we found some things inconsistent with that, and these we have set down below for your inspection.

[3787] Westcott, *Canon*, p. 444. Lardner, *Credib.*, ii. 264, 417.

[3788] In Eusebius, *Hist. Eccl.*, v. 19.

[3789] Ψευδοῦς τάξεως.

[3790] In Eusebius, *Hist. Eccl.*, v. 12.

[3791] The reading of Migne, ὀνόματι, is adopted instead of ὀνόματα.

[3792] Τὰ τοιαῦτα οὐ παρελάβομεν.

[3793] Δοκοῦν.

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[3794] Αἱρέσει τινὶ ὁ νοῦς αὐτῶν ἐνεφώλευεν.

[3795] The construction is not again resumed.

Apollonius.[3796]

[a.d. 211.] He was a most eloquent man, according to St. Jerome; and his writings against Montanism were so forcible as to call forth Tertullian himself, to confute him, if possible. He flourished under Commodus and Severus, and probably until the times of Caracalla. He bears testimony to the existence of a canon of Scripture,[3797] and to its inspired authority as the rule of faith and practice; and he witnesses, by citation, to the Gospel of St. Matthew. The Revelation of St. John also, according to Eusebius, was employed by him in his works; and he preserves a tradition that our Lord bade the Apostles continue in Jerusalem for the space of twelve years. We cannot affirm that he was invested with any office in the Church.

Concerning Montanism.[3798]

I.

But who is this new teacher? His works and teaching inform *us*. This is he who taught the dissolution of marriage; who inculcated fasting; who called Peruga and Tymius, small towns of Phrygia, Jerusalem, because he wished to collect thither people from all parts; who set up exactors of money; who craftily contrives the taking of gifts under the name of voluntary offerings; who grants stipends to those who publish abroad his doctrine, that by means of gluttony the teaching of the doctrine may prevail.

II.

We declare to you, then, that these first prophetesses, as soon as they were filled with the spirit, left their husbands. Of what falsehood, then, were they guilty in calling Prisca a maiden! Do you not think that all Scripture forbids a prophet to receive gifts and money? When, therefore, I see that the prophetess has received gold and silver and expensive articles of dress, how can I avoid treating her with disapproval? 77

III.

Moreover, Themison also, who was clothed in a garb of plausible[3799] covetousness, who declined to bear the sign of confessorship, but by a large sum of money put away from him the chains *of martyrdom*, although after such conduct it was his duty to conduct himself with humility, yet had the hardihood to boast that he was a martyr, and, in imitation of the apostle, to compose a general epistle, in which he attempted to instruct[3800] in the elements of the faith those who had believed to better purpose than he, and defended the doctrines of the new-fangled teaching,[3801] and moreover uttered blasphemy against the Lord and the apostles and the holy Church.

[3796] Routh, *Rel. Sac.*, vol. i. pp. 465–485.

[3797] Westcott, *Canon*, p. 433.

[3798] In Eusebius, *Hist. Eccl.*, v. 18.

[3799] ἀξιόπιστον.

IV.

But, not to dwell further on these matters, let the prophetess tell us concerning Alexander, who calls himself a martyr, with whom she joins in banqueting; who himself also is worshipped by many;[3802] whose robberies and other deeds of daring, for which he has been punished, it is not necessary for us to speak of, since the treasury[3803] has him in keeping. Which of them, then, condones the sins of the other? The prophet the robberies of the martyr, or the martyr the covetousness of the prophet? For whereas the Lord has said, "Provide not gold, nor silver, nor two coats *a-piece*,"[3804] these men have, on the flat contrary, transgressed the command by the acquisition of these forbidden things. For we shall show that those who are called among them prophets and martyrs obtain money not only from the rich, but also from the poor, from orphans and widows. And if they are confident *that they are right* in so doing, let them stand *forward* and discuss *the point*, in order that, if they be refuted, they may cease for the future so to transgress. For the fruits of the prophet must needs be brought to the test: for "from its fruit is the tree known."[3805] But that those that desire it may become acquainted with what relates to Alexander, he was condemned by Æmilius Frontinus, proconsul at Ephesus, not on account of the name *of Christ*, but for the daring robberies he committed when he was already a transgressor.[3806] Afterwards, when he had spoken falsely of the name of the Lord, he was released, having deceived the faithful there;[3807] and *even the brethren of* his own district,[3808] from which he came, did not receive him, because he was a robber. Thus, those who wish to learn what he is, have the public treasury of Asia to go to. And yet the prophet, although he spent many years with him, knows *forsooth* nothing about him! By convicting "him," we by his means clearly convict of misrepresentation[3809] the prophet likewise. We are able to prove the like in the case of many *others* besides. And if they are confident *of their innocence*, let them abide the test.

[3800] κατηχεῖν.

[3801] συναγωνίζεσθαι τοῖς τῆς καινοφωνίας λόγοις.

[3802] Or, "whom many of them (the Montanists—reading αὐτῶν for αὐτῷ, worship."

[3803] ὀπισθόδομός, a chamber at the back of the temple of Minerva, in which public money was kept.

[3804] Matt. x. 9.

[3805] Matt. xii. 33.

[3806] παραβάτης, here meaning an apostate.

[3807] This is explained by Rufinus to mean: "When certain brethren who had influence with the judge interceded for him, he pretended that he was suffering for the name of Christ, and by this means he was released."

[3808] παροικια.

V.

If they deny that their prophets have taken gifts, let them confess thus much, that if they be convicted of having taken them, they are not prophets; and we will adduce ten thousand proofs *that they have*. It is proper, too, that all the fruits of a prophet should be examined. Tell me: does a prophet dye *his hair?* Does a prophet use stibium *on his eyes?* Is a prophet fond of dress? Does a prophet play at gaming-tables and dice? Does a prophet lend money on interest?[3810] Let them confess whether these things are allowable or not. For my part, I will prove that these practices have occurred among them.

[3809] ὑπόστασιν, from ὑφίστημι, probably in the sense of *substituting one thing for another*.

[3810] τάβλαις καὶ κύβοις.

Pantænus,[3811] the Alexandrian Philosopher.

[a.d. 182–192–212.] The world owes more to Pantænus than to all the other Stoics put together. His mind discovered that true philosophy is found, not in the Porch, but in Nazareth, in Gethsemane, in Gabbatha, in Golgotha; and he set himself to make it known to the world. We are already acquainted with the great master of Clement,[3812] "the Sicilian bee," that forsook the flowers of Enna, to enrich Alexandria with what is "sweeter than honey and the honey-comb;" and we remember that he became a zealous missionary to the Oriental Ethiopia, and found there the traces of St. Matthias' labours, and those also of St. Bartholomew. From this mission he seems to have returned about a.d. 192. Possibly he was master of the Alexandrian school before he went to India, and came back to his chair when that mission was finished. There he sat till about a.d. 212, and under him this Christian academy became famous. It had existed as a catechetical school from the Apostles' time, according to St. Jerome. I have elsewhere noted some reasons for supposing that its founder may have been Apollos.[3813] All the learning of Christendom may be traced to this source; and blessed be the name of one of whom all we know is ennobling to the Church, and whose unselfish career was a track of light "shining more and more unto the perfect day."

777

I.[3814]

"In the sun hath He set His tent."[3815] Some affirm that the reference is to the Lord's body, which He Himself places in the sun;[3816] Hermogenes, for instance. As to His body, some say it is His tent, others the Church of the faithful. But our Pantænus said: "The language employed by prophecy is for the most part indefinite, the present tense being used for the future, and again the present for the past."

II.[3817]

[3811] Vol. ii. p. 342; Westcott, *Canon*, pp. 90, 381; Routh, *R. S.*, vol. i. pp. 375–379.

[3812] Vol. ii. pp. 165, etc., and p. 301, note 9; also p. 342, Elucid. II., this series.

[3813] Vol. vi. p. 236. St. Luke, in the company of Apollos, may have met a *catechumen* of his in that "excellent Theophilus" of his writings (St. Luke i. 4, Greek), whose history shows that catechetical teaching was already part of the Christian system.

[3814] In *Extracts from the Prophets*, written probably by Theodotus, and collected by Clement of Alexandria or some other writer.

[3815] Ps. xix. 4.

[3816] Φασὶ τὸ σῶμα τοῦ Κυρίου ἐν τῷ ἡλίῳ αὐτὸν ἀποτίθεσθαι.

[3817] In the Scholia of Maximus on St. Gregory the Divine.

This mode of speaking Saint Dionysius the Areopagite declares to be used in Scripture to denote predeterminations and expressions of the divine will.[3818] In like manner also the followers of Pantænus,[3819] who became the preceptor of the great Clement the Stromatist, affirm that they are commonly used in Scripture for expressions of the divine will. Accordingly, when asked by some who prided themselves on the outside learning,[3820] in what way the Christians supposed God to become acquainted with the universe,[3821] their own opinion being that He obtains His knowledge of it *in different ways*,—of things falling within the province of the understanding by means of the understanding, and of those within the region of the senses by means of the senses,—they replied: "Neither *does He gain acquaintance with* sensible things by the senses, nor with things within the sphere of the understanding by the understanding: for it is not possible that He who is above all existing things should apprehend them by means of existing things. We assert, on the contrary, that He is acquainted with existing things as the products of His own volition."[3822] They added, by way of showing the reasonableness of their view: "If He has made all things by an act of His will (and no argument will be adduced to gainsay this), and if it is ever a matter of piety and rectitude to say that God is acquainted with His own will, and if He has voluntarily made every several thing that has come into existence, then surely God must be acquainted with all existing things as the products of His own will, seeing that it was in the exercise of that will that He made them."

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[3818] Θελήματα.

[3819] Οἱ περὶ Πάνταινον. [Vol. ii. pp. 165–167, this series.]

[3820] Τὴν ἔξω παίδευσιν.

[3821] Τὰ ὄντα.

[3822] Ὡς ἴδια θελήματα.

Pseud-Irenæus.

[a.d. 177.] This letter should have been made a preface to the works of Irenæus, or at least an appendix. It is worthy of his great name; "the finest thing of the kind in all antiquity," says Lardner. Critics of no mean name have credited it to Irenæus; but, as this cannot be proved, I have accordingly marked it as a *pseudonym*. The same writer condenses the arguments of others, on which he decides to adhere to the later chronology of Eusebius, assigning its date to the seventeenth year of Marcus Aurelius.[3823] Naturally humane and comparatively gentle in other respects he was; but Stoicism, as well as heathenism, showed what it could exact of such a character in maintenance of the popular and imperial superstitions. Terrible is the summary of Lightfoot concerning the barbarities of this darling of the "philosophers:" "It is a plain fact, that Christian blood flowed more freely under M. Aurelius than at any time previously during the half century since the Bithynian martyrdoms under Trajan, or 778 was yet to flow at any time during the decades which would elapse before the Severian persecution. These persecutions extend throughout his reign: they were fierce and deliberate; aggravated, at least in some cases, by cruel tortures. They had the emperor's direct personal sanction. They break out in all parts of the empire,—in Rome, in Asia Minor, in Gaul, in Africa, possibly also in Byzantium."

Bishop Lightfoot accounts for the fact, that, in spite of this sanguinary character of the period, little complaint is heard from the suffering Church, by a simple statement which is honourable to Aurelius as a Roman and an emperor. He was such a contrast to the Neros and Caligulas, that the wretched Romans loved him as a father; to reproach him was, therefore, poor policy for Christians. They would have been answered, practically: "If so good a sovereign finds it necessary to punish you, the fault is your own; you have only to be as we are, and he will treat you as well as he does us."

Of this awful outbreak in Lyons and Vienne, says Lightfoot:[3824] "The persecution was wholesale, so that it was not safe for any Christian to appear out of doors. No difference of age or sex was made. The prisoners were put to the most cruel tortures. All the elements of power combined to crush the brethren."

To forbear threatenings, to revile not again, to conquer through patient suffering, to persevere, "looking unto Jesus," and to be silent, like Him, before their murderers, was therefore the world-wide conduct of the saints. This golden letter shows what they were called to endure, and how they glorified Christ by their deaths, from the utmost Orient to the extreme limits of the West.

[3823] Vol. iv. p. 125, this series. Compare Lightfoot, *Ap. Fathers*, part ii. vol. i. pp. 499, etc., 510, etc.

[3824] *Ap. Fathers*, part ii. vol. i. p. 499.

The Letter of the Churches of Vienna and Lugdunum to the Churches of Asia and Phrygia.[3825]

It began thus:—"The servants of Christ who sojourn in Vienna and Lugdunum of Gaul to the brethren throughout Asia and Phrygia, who have the same faith and hope of redemption as ourselves, peace, grace, and glory from God the Father, and from Christ Jesus our Lord."

After some further preliminary remarks the letter proceeds:—"The greatness of the tribulation in this region, and the exceeding anger of the heathen *nations* against the saints, and the sufferings which the blessed Witnesses[3826] endured, neither are we competent to describe accurately, nor indeed is it possible to detail them in writing. For with all his strength did the adversary assail us, even then giving a foretaste of his activity among us which is to be without restraint; and he had recourse to every means, accustoming his own subjects and exercising them beforehand against the servants of God, so that not only were we excluded from houses,[3827] baths, and the forum, but a universal prohibition was laid against any one of us appearing in any place whatsoever. But the grace of God acted as our general against him. It rescued the weak; it arrayed against him men like firm pillars, who could through patience bear up against the whole force of the assaults of the wicked one. These came to close quarters with him, enduring every form of reproach and torture; and, making light of grievous trials, they hastened on to Christ, showing in reality that the 'sufferings of the present time are not worthy to be compared with the glory that is to be revealed in us.'[3828] And first they nobly endured the evils which were heaped on them by the populace,—namely, hootings and blows, draggings, plunderings, stonings, and confinements,[3829] and everything that an infuriated mob is wont to perpetrate against those whom they deem bitter enemies. And at length, being brought to the forum by the tribune of the soldiers, and the magistrates that had charge of the city, they were examined in presence of the whole multitude; and having confessed, they were shut up in prison until the arrival of the governor.

[3825] This letter has come down to us in fragments quoted by Eusebius. We have used the translation of Lord Hailes as the basis of ours. [Compare Vol. i. p. 309, this series, and note the adhesion of the primitive Gallican Church to the East,—to the land of Polycarp and Pothinus. Concerning Pothinus, see Routh, *Rel. Sac.*, i. p. 328, and the correction by Lightfoot, *Ap. F.*, part ii. vol. i. p. 430, etc. The Gallican Church may yet arise from the dust, and restore the primitive primacy of Lyons. God grant it!]

[3826] We have translated μάρτυρες "witnesses" and μαρτυρία "testimony" throughout.

[3827] Houses of friends and relatives. Olshausen takes them to be public buildings.

[3828] Rom. viii. 18. [On quotations from Scripture, etc., see Westcott, *Canon*, p. 378, ed. 1855.]

[3829] By "confinements" in this passage evidently is meant that the populace prevented them from resorting to public places, and thus shut them up in their own houses.

"After this, when they were brought before the governor, and when he displayed a spirit of savage hostility to us, Vettius Epagathus, one of the brethren, interposed. For he 779 was a man who had contained the full measure of love towards God and his neighbours. His mode of life had been so strict, that though he was a young man, he deserved to be described in the words used in regard to the elderly Zacharias: 'He had walked therefore in all the commandments and ordinances of the Lord blameless.'[3830] He was also eager to serve his neighbour in any way, he was very zealous for God, and he was fervent in spirit. Such being the character of the man, he could not bear that judgment should be thus unreasonably passed against us, but was moved with indignation, and requested that he himself should be heard in defence of his brethren, undertaking to prove that there is nothing ungodly or impious amongst us. On this, those who were round the judgment-seat cried out against him, for he was a man of distinction; and the governor, not for a moment listening to the just request thus made to him, merely asked him if he himself were a Christian. And on his confessing in the clearest voice that he was, he also was taken up into the number of the Witnesses, receiving the appellation of the Advocate of the Christians,[3831] and having himself the Advocate, the Spirit,[3832] more abundantly than Zacharias; which he showed in the fulness[3833] of his love, in that he had of his own good-will offered to lay down his own life in defence of the brethren. For he was and is a genuine disciple of Christ, 'following the Lamb whithersoever He goeth.'[3834]

"After this the rest began to be distinguished,[3835] for the proto-martyrs were decided and ready, and accomplished the confession of their testimony with all alacrity. But there appeared also those who were unprepared and unpractised, and who were still feeble, and unable to bear the tension of a great contest. Of these about ten in number proved abortions; causing great grief and immeasurable sorrow amongst us, and damping the ardour of the rest who had not yet been apprehended. For these, although they suffered every kind of cruelty, remained nevertheless in the company of the Witnesses, and did not forsake them.

[3830] Luke i. 6.

[3831] From the heathen judge.

[3832] Luke i. 67.

[3833] The writer refers to St. John's Gospel (xv. 13): "Greater love hath no man than this, that a man lay down his life for his friends."

[3834] Rev. xiv. 4.

[3835] This expression seems to refer to what took place in athletic combats. The athletes were tested before fighting, and those in every way qualified were permitted to fight, while the others were rejected. This testing, Valesius supposes, was called διάκρισις.

But then the whole of us were greatly alarmed on account of our uncertainty as to confession, not because we feared the tortures inflicted, but because we looked to the end, and dreaded lest any one should fall away. Those who were worthy, however, were daily apprehended, filling up the number of the others: so that out of the two churches all the excellent, and those to whom the churches owed most of all their establishment and prosperity, were collected together in prison. Some heathen household slaves belonging to our people were also apprehended, since the governor had given orders publicly that all of us should be sought out. These, through the instigation of Satan, and through fear of the tortures which they saw the saints enduring, urged on also by the soldiers, falsely accused us of Thyestean banquets and Œdipodean connections, and other crimes which it is lawful for us neither to mention nor think of; and, indeed, we shrink from believing that any such crimes have ever taken place among men. When the rumour of these accusations was spread abroad, all raged against us like wild beasts; so that if any formerly were temperate in their conduct to us on account of relationship, they then became exceedingly indignant and exasperated against us. And thus was fulfilled that which was spoken by our Lord: ‘The time shall come when every one who slayeth you shall think that he offereth service to God.’[3836]

“Then at last the holy Witnesses suffered tortures beyond all description, Satan striving eagerly that some of the evil reports might be acknowledged by them.[3837] But in an exceeding degree did the whole wrath of mob, general, and soldiers fall on Sanctus, a deacon from Vienna, and on Maturus, a newly-enlightened but noble combatant, and on Attalus, a native of Pergamus, who had always been the Pillar[3838] and foundation of the church there, and on Blandina, through whom Christ showed that the things that to men appear mean and deformed and contemptible, are with God deemed worthy of great glory, on account of love to Him,—a love which is not a mere boastful appearance, but shows itself in the power which it exercises over the life. For while we were all afraid, and especially her mistress in the flesh, who was herself one of the combatants among the Witnesses, that she would not be able to make a bold confession on account of the weakness of her body, Blandina was filled with such power, that those who tortured her one after the other in every way from morning till evening were wearied and tired, confessing that they had been baffled, for they had no other torture they could apply to her; and they were astonished that she remained in life, when her whole body was torn and opened up, and they gave their testimony[3839] that one only of the modes of torture employed was sufficient to have deprived her of life, not to speak of so many excruciating inflictions. But the blessed woman, like a noble athlete, recovered her strength in the midst of the confession; and her declaration, 'I am a Christian, and there is no evil done amongst us,' brought her refreshment, and rest, and insensibility to all the sufferings inflicted on her.

[3836] John xvi. 2.

[3837] The words here admit of two meanings: that something blasphemous might be uttered by them—such as speaking against Christ and swearing by Cæsar: or that some accusation against the Christians might be uttered by them—confirming, for instance, the reports of infanticide and incest prevalent against the Christians. The latter in this passage seems unquestionably to be the meaning.

[3838] 1 Tim. iii. 15.

"Sanctus also nobly endured all the excessive and *superhuman*[3840] tortures which man could possibly devise against him; for the wicked hoped, on account of the continuance and greatness of the tortures, to hear him confess some of the unlawful practices. But he opposed them with such firmness that he did not tell them even his own name, nor that of his nation or city, nor if he were slave or free; but in answer to all these questions, he said in Latin, 'I am a Christian.' This was the confession he made repeatedly, instead of giving his name, his city, his race, and indeed in reply to every question that was put to him; and other language the heathens heard not from him. Hence arose in the minds of the governor and the torturers a determined resolution to subdue him; so that, when every other means failed, they at last fixed red-hot plates of brass to the most delicate parts of his body. And these indeed were burned, but he himself remained inflexible and unyielding, firm in his confession, being bedewed and strengthened by the heavenly fountain of the water of life which issues from the belly of Christ.[3841] But his body bore witness to what had happened: for it was all wounds and weals, shrunk and torn up, and had lost externally the human shape. In him Christ suffering wrought great wonders, destroying the adversary, and showing for an example to the rest that there is nothing fearful where there is the Father's love, and nothing painful where there is Christ's glory. For the wicked after some days again tortured the Witness, thinking that, since his body was swollen and inflamed, if they were to apply the same tortures they would gain the victory over him, especially since the parts of his body could not bear to be touched by the hand, or that he would die in consequence of the tortures, and thus inspire the rest with fear. Yet not only did no such occurrence take place in regard to him, but even, contrary to every expectation of man, his body unbent itself and became erect in the midst of the subsequent tortures, and resumed its former appearance and the use of its limbs, so that the second torture turned out through the grace of Christ a cure, not an affliction.

[3839] Heinichen construes differently. He makes the "torturers astonished that Blandina gave her testimony that one kind of torture was sufficient to deprive her of life." Perhaps the right construction is to make ὅτι mean "because" or "for:" "They were astonished as Blandina bearing her testimony, for one kind of torture was sufficient to have killed her."

[3840] The words ὑπερβεβλημένως καὶ ὑπὲρ πάντα ἄνθρωπον naturally go with ὑπομένων, and therefore intimate that Sanctus' endurance was greater than human; but we doubt if this is intended by the writer.

[3841] John vii. 38: "He that believeth on me, as the Scripture hath said, out of his bosom shall flow rivers of living water."

“Among those who had denied was a woman of the name of Biblias. The devil, thinking that he had already swallowed her, and wishing to damn her still more by making her accuse falsely, brought her forth to punishment, and employed force to constrain her, already feeble and spiritless, to utter accusations of atheism against us. But she, in the midst of the tortures, came again to a sound state of mind, and awoke as it were out of a deep sleep; for the temporary suffering reminded her of the eternal punishment in Gehenna, and she contradicted the accusers of Christians, saying, ‘How can children be eaten by those who do not think it lawful to partake of the blood of even brute beasts?’ And after this she confessed herself a Christian, and was added to the number of Witnesses.

“But when the tyrannical tortures were rendered by Christ of no avail through the patience of the blessed, the devil devised other contrivances—confinement in the darkest and most noisome cells of the prison, the stretching of the feet on the stocks,[3842] even up to the fifth hole, and the other indignities which attendants stirred up by wrath and full of the devil are wont to inflict on the imprisoned. The consequence was, that very many were suffocated in prison, as many at least as the Lord, showing His glory, wished to depart in this way. For there were others who were tortured so bitterly, that it seemed impossible for them to survive even though they were to obtain every kind of attention; and yet they remained alive in prison, destitute indeed of care from man, but strengthened by the Lord, and invigorated both in body and soul, and they animated and consoled the rest. But the new converts who had been recently apprehended, and whose bodies had not previously been tortured, could not indure the confinement, but died in the prison.

“Now the blessed Pothinus, who had been entrusted with the service of the bishopric in Lugdunum, was also dragged before the judgment-seat. He was now upwards of ninety years of age, and exceedingly weak in body. Though he breathed with difficulty on account of the feebleness of the body, yet he was strengthened by the eagerness of his spirit, on account of his earnest desire to bear his testimony. His body, indeed, was already dissolved through old age and disease, yet the life was preserved in him, that Christ might triumph through him. When he was brought by the soldiers to the judgment-seat, under a convoy of the 78 magistrates of the city, and amid exclamations of every kind from the whole population, as if he himself were the Christ, he gave the good testimony. Being asked by the governor who was the God of the Christians, he said, ‘If thou art worthy, thou shalt know.’ Thereupon he was unmercifully dragged about, and endured many blows; for those who were near maltreated him in every way with their hands and feet, showing no respect for his age, while those at a distance hurled against him each one whatever came to hand, all of them believing that they would sin greatly and act impiously if they in any respect fell short in their insulting treatment of him. For they thought that in this way they would avenge their gods. And Pothinus, breathing with difficulty, was cast into prison, and two days after he expired.

[3842] The holes were placed in a line, so that the further the hole in which one leg was put from the hole in which the other leg was put, the more nearly would the two legs form a straight line, and the greater would be the pain.

"Upon this a grand dispensation[3843] of God's providence took place, and the immeasurable mercy of Jesus was made manifest,—such an occurrence as but rarely happens among the brotherhood, yet one that does not fall short of the art of Christ. For those who in the first apprehension had denied, were imprisoned along with the others, and shared their hardships. Their denial, in fact, turned out at this time to be of no advantage to them. For while those who confessed what they really were, were imprisoned simply as Christians, no other accusation being brought against them, those who denied were detained as murderers and profligates. They, moreover, were doubly punished. For the confessors were lightened by the joy of their testimony and their hope in the promises, and by their love to Christ, and by the Father's Spirit. But the deniers were tormented greatly by their own consciences, so that when they were led forth their countenances could be distinguished among all the rest. For the confessors went forth joyous, with a mingling of glory and abundant grace in their looks, so that their chains lay like becoming ornaments around them, as around a bride adorned with golden fringes wrought with divers colours.[3844] And they breathed at the same time the fragrance of Christ,[3845] so that some even thought that they were anointed with this world's perfume. But the deniers were downcast, humbled, sad-looking, and weighed down with every kind of disgrace. They were, moreover, reproached even by the heathens with being base and cowardly, and charged with the crime of murder; they had lost the altogether honourable, glorious, and life-giving appellation.[3846] When the rest saw this, they were strengthened, and those who were apprehended confessed unhesitatingly, not allowing the reasoning of the devil to have even a place in their thoughts."

Eusebius omits something, saying that after a little the letter proceeded as follows:—

"After these things, then, their testimonies took every shape through the different ways in which they departed.[3847] For, plaiting a crown from different colours and flowers of every kind, they presented it to the Father. It was right therefore that the noble athletes, after having endured divers contests and gained grand victories, should receive the great crown of incorruption.

[3843] The dispensation is, that those who denied were not set free, but confined with the others; and that this harsh treatment and sad state of mind confirmed the resolution of those not yet apprehended to confess Christ. Various other explanations have been given, but this seems the most reasonable.

[3844] Ps. xlv. 13.

[3845] 2 Cor. ii. 15.

[3846] Of Christian.

[3847] We have adopted here an emendation of Routh's. The literal version of the common text is: "The testimonies of their departure were divided into every form."

"Maturus, therefore, and Sanctus, and Blandina, and Attalus were publicly[3848] exposed to the wild beasts—that common spectacle of heathen barbarity; for a day was expressly assigned to fights with wild beasts on account of our people. And Maturus and Sanctus again endured every form of torture in the amphitheatre, as if they had had no suffering at all before. Or rather, like athletes who had overthrown their adversary several times,[3849] and were now contending for the crown itself, again they endured the lashes[3850] which were usual there; and they were dragged about by the wild beasts, and suffered every indignity which the maddened populace demanded in cries and exhortations proceeding from various parts of the amphitheatre. And last of all they were placed in the iron chair, on which their bodies were roasted, and they themselves were filled with the fumes of their own flesh. But the heathens did not stop even here, but became still more frantic in their desire to overcome the endurance of the Christians. But not even thus did they hear anything else from Sanctus than the utterance of the confession which he had been accustomed to make from the beginning. These, then, after life had lasted a long time throughout the great contest, were at last sacrificed,[3851] after they alone had formed a spectacle to the world, throughout that day, instead of all the diversity which usually takes place in gladiatorial shows.

"Blandina[3852] was hung up fastened to a stake, and exposed, as food to the wild beasts
that were let loose against her; and through her presenting the spectacle of one suspended 78
on something like a cross, and through her earnest prayers, she inspired the combatants with great eagerness: for in the combat they saw, by means of their sister, with their bodily eyes, Him who was crucified for them, that He might persuade those who trust in Him that every one that has suffered for the glory of Christ has eternal communion with the living

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[3848] The Greek is εἰς τὸ δημόσιον, was led "to the public *building*" to the wild beasts. The public *building* is taken to be the amphitheatre.

[3849] The words "several times" are represented in Greek by διὰ πλειόνων κλήρων, lit. "through several lots." When there were several athletes to contend, the pairs were determined by lot. After the first contest the victors were again formed into pairs by lot, until finally there should be but one pair left. See the process at the Olympic games described in Lucian Hermotimus, c. xl. p. 782.

[3850] The bestiarii, before fighting with wild beasts, had to run the gauntlet.

[3851] Rufinus translates *jugulati sunt*. Probably, "killed with the sword." The term may have been a technical one, being applied to the gladiators or bestiarii, whose death may have been looked on as a sacrifice to a god or a dead-hero.

[3852] Blandina was a slave: hence the mode of punishment. On this matter see Lipsius, *De Cruce*. [And my note, p. 784.]

God. When none of the wild beasts at that time touched her, she was taken down from the stake and conveyed back to prison. She was thus reserved for another contest, in order that, gaining the victory in many preparative conflicts, she might make the condemnation of the Crooked Serpent[3853] unquestionable, and that she might encourage the brethren. For though she was an insignificant, weak, and despised woman, yet she was clothed with the great and invincible athlete Christ. On many occasions she had overpowered the adversary, and in the course of the contest had woven for herself the crown of incorruption.

"Attalus also was vehemently demanded by the mob; for he was a man of mark. He entered the lists a ready combatant on account of his good conscience, since he had been truly practised in the Christian discipline, and had always been a Witness of the truth among us. He was led round the amphitheatre, a tablet going before him, on which was written in Latin, 'This is Attalus the Christian;' and the people swelled with indignation against him. But the governor, learning that he was a Roman, ordered him to be taken back to prison and kept with the rest who were there, with regard to whom he had written to the Cæsar, and was now awaiting his determination.

"The intervening time did not prove barren or unfruitful to the Witnesses, but through their patient endurance the immeasurable love of Christ was made manifest. For through the living the dead were made alive; and the Witnesses conferred favours on those who were not Witnesses, and the Virgin Mother had much joy in receiving back alive those whom she had given up as dead abortions. For through the Witnesses the greater number of those who had denied returned, as it were, into their mother's womb, and were conceived again and re-quickened; and they learned to confess. And being now restored to life, and having their spirits braced, they went up to the judgment-seat to be again questioned by the governor, while that God who wishes not the death of the sinner,[3854] but mercifully calls to repentance, put sweetness into their souls. This new examination took place because the Cæsar had given orders that the Witnesses should be punished, but that if any denied they should be set free. And as now was commencing here the fair, which is attendee by vast numbers of men assembling from all nations, he brought the blessed up to the judgment-seat, exhibiting them as a theatrical show and spectacle to the mobs. Wherefore also he again questioned them, and whoever appeared to have had the rights of Roman citizenship he beheaded, and the rest he sent to the wild beasts.

"Now Christ was greatly glorified in those who formerly denied; for, contrary to every expectation of the heathen, they confessed. For these were examined separately, under the belief that they were to be set free; but confessing, they were added to the number of the Witnesses. But there were also some who remained without; namely, those who had no trace of faith, and no perception of the marriage garment,[3855] nor notion of the fear of God, but through their conduct caused evil reports of our way of life, that is, sons of perdition. But all the rest were added to the Church.

[3853] Lord Hailes remarks that this alludes to Isa. xxvii. 1.

[3854] Ezek. xxxiii. 11.

"Present at the examination of these was one Alexander, a native of Phrygia, a physician by profession. He had lived for many years in Gaul, and had become well known to all for his love to God and his boldness in proclaiming the truth, for he was not without a share of apostolic grace. He stood near the judgment-seat, and, urging by signs those who had denied to confess, he looked to those who stood round the judgment-seat like one in travail. But the mobs, enraged that those who had formerly denied should now confess, cried out against Alexander as if he were the cause of this change. Then the governor summoned him before him, and inquired of him who he was; and when Alexander said he was a Christian, the governor burst into a passion, and condemned him to the wild beasts. And on the next day he entered the amphitheatre along with Attalus; for the governor, wishing to gratify the mob, again exposed Attalus to the wild beasts. These two, after being tortured in the amphitheatre with all the instruments devised for that purpose, and having undergone an exceedingly severe contest, at last were themselves sacrificed. Alexander uttered no groan or murmur of any kind, but conversed in his heart with God; but Attalus, when he was placed on the iron chair, and all the parts of his body were burning, and when the fumes from his body were borne aloft, said to the multitude in Latin, 'Lo! this which ye do is eating 783
men. But as for us, we neither eat men nor practise any other wickedness.' And being asked what name God has, he answered, 'God has not a name as men have.'

"After all these, on the last day of the gladiatorial shows, Blandina was again brought in along with Ponticus, a boy of about fifteen years of age. These two had been taken daily to the amphitheatre to see the tortures which the rest endured, and force was used to compel them to swear by the idols of the heathen; but on account of their remaining stedfast, and setting all their devices at nought, the multitude were furious against them, so as neither to pity the tender years of the boy nor to respect the sex of the woman. Accordingly they exposed them to every terror, and inflicted on them every torture, repeatedly trying to compel them to swear. But they failed in effecting this; for Ponticus, encouraged by his sister,[3856] so plainly indeed that even the heathens saw that it was she that encouraged and confirmed him, after enduring nobly every kind of torture, gave up the ghost; while the blessed

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[3855] Heinichen renders "the bride's garment," and explains in the following manner. The bride is the Church, the garment Christ, and the sons of perdition had no ideas what garment the Church of Christ should wear, had no idea that they should be clothed with Christ, and be filled with His Spirit. It is generally taken to be the marriage garment of Matt. xxii. 12.

[3856] She may have been his sister by birth, as some have supposed, but the term "sister" would have been applied had she been connected by no other tie than that of a common faith.

Blandina, last of all, after having like a noble mother encouraged her children, and sent them on before her victorious to the King, trod the same path of conflict which her children had trod, hastening on to them with joy and exultation at her departure, not as one thrown to the wild beasts, but as one invited to a marriage supper. And after she had been scourged and exposed to the wild beasts, and roasted in the iron chair, she was at last enclosed in a net and cast before a bull. And after having been well tossed by the bull, though without having any feeling of what was happening to her, through her hope and firm hold of what had been entrusted to her and her converse with Christ, she also was sacrificed, the heathens themselves acknowledging that never among them did woman endure so many and such fearful tortures.

"Yet not even thus was their madness and their savage hatred to the saints satiated. For wild and barbarous tribes, when excited by the Wild Beast, with difficulty ceased from their rage, and their insulting conduct found another and peculiar subject in the bodies of the Witnesses. For they felt no shame that they had been overcome, for they were not possessed of human reason; but their defeat only the more inflamed their rage, and governor and people, like a wild beast, showed a like unjust hatred of us, that the Scripture might be fulfilled, 'He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still.'[3857] For they threw to the dogs those who had been suffocated in prison, carefully watching them day and night, lest any one should receive burial from us. They then laid out the mangled remains left by the wild beasts, and the scorched remains left by the fire, and the heads of the rest along with their trunks, and in like manner for many days watched them lying unburied with a military guard. There were some who raged and gnashed their teeth at them, seeking to get from them further vengeance. Others derided and insulted them, at the same time magnifying their own idols, and ascribing to them the punishment inflicted on the Christians. There were persons also of a milder disposition, who to some extent seemed to sympathize; yet they also frequently upbraided, saying, 'Where now is their God, and what good have they got from that religion which they chose in preference to their life?' Such was the diversity which characterized the conduct of the heathens. But our state was one of deep sorrow that we could not bury the bodies. For night aided us not in this matter; money failed to persuade, and entreaty did not shame them into compliance; but they kept up the watch in every way, as if they were to gain some great advantage from the bodies of the Christians not obtaining burial.

Something is omitted. The letter then goes on:—

"The bodies of the Witnesses, after having been maltreated in every way, and exposed in the open air for six days, were burned, reduced to ashes, and swept by the wicked into the river Rhone, which flows past, in order that not even a vestige of them might be visible on earth. And these things they did, as if they had been able to overcome God, and deprive them of their second birth,[3858] in order, as they said, that 'they may not have hope in a resurrection, trusting to which they introduce some strange and new mode of worship, and despise dangers, and go readily and with joy to death. Now let us see if they will rise again, and if their God can help them, and rescue them out of our hands.'"

[3857] Rev. xxii. 11. Lardner thinks the passage is quoted from Dan. xii. 10. *Credib.*, part ii. c. 16.

Eusebius here breaks off his series of continuous extracts, but he makes a few more for special purposes. The first is the account which the churches gave of the character of the Witnesses:—

"Who also were to such an extent zealous followers and imitators of Christ, who, being in the shape of God, thought it not an object of desire to be treated like God;[3859] that though they were in such glory, and had borne their testimony not once, nor twice, but often, and had been again taken back to prison after exposure to the wild beasts, and bore about with 784 them the marks of the burnings and bruises and wounds all over their bodies, yet did they neither proclaim themselves Witnesses, nor indeed did they permit us to address them by this name; but if any one of us on any occasion, either by letter or in conversation, called them Witnesses, they rebuked him sharply. For they willingly gave the title of Witness to Christ, 'the faithful and true Witness,'[3860] and first-born from the dead, and the leader to the divine life. And they reminded us of those Witnesses who had already departed, and said: 'These indeed are now Witnesses, whom Christ has vouchsafed to take up to Himself in the very act of confession, thus putting His seal upon their testimony through their departure. But we are mean and humble confessors.' And with tears they besought the brethren that earnest prayers might be made for their being perfected. They in reality did all that is implied in the term 'testimony,' acting with great boldness towards all the heathen; and their nobleness they made manifest through their patience, and fearlessness, and intrepidity. But the title of Witness, as implying some superiority to their brethren,[3861] they refused, being filled with the fear of God."

After a little they say:—

"They humbled themselves[3862] under the powerful hand by which they are now highly exalted. Then they pleaded for all,[3863] but accused none; they absolved all, they bound none;

[3858] παλιγγενεσία. The term refers here to the new state of affairs at the end of the world.

[3859] Phil. ii. 6.

[3860] Rev. i. 5 and iii. 14.

[3861] The Greek is τὴν πρὸς τοὺς ἀδελφοὺς τῶν μαρτύρων προσηγορίαν, generally translated, "offered to them by their brethren."

[3862] 1 Pet. v. 6.

[3863] The Greek is, πᾶσι μὲν ἀπελογοῦντο. Rufinus translated, "Placabant omnes, neminem accusabant." Valesius thought that the words ought to be translated, "They rendered an account of their faith to all;" or, "They and they prayed for those who inflicted the tortures, even as Stephen the perfect Witness, 'Lord, lay not this sin to their charge.'[3864] But if he prayed for those who stoned him, how much more for the brethren!"

After other things, again they say:—

"For they had this very great conflict with him, *the devil*, on account of their genuine love, in order that the Beast being choked, might vomit forth those whom he thought he had already swallowed. For they assumed no airs of superiority over the fallen, but with those things in which they themselves abounded they aided the needy, displaying towards them the compassion of a mother. And pouring out many tears for them to the Father, they begged life;[3865] and He gave it to them, and they shared it with their neighbours. And departing victorious over all to God, having always loved peace, and having recommended peace to us, in peace they went to God, leaving no sorrow to their Mother, nor division and dissension to their brethren, but joy and peace, and concord and love."

"The same writing of the fore-mentioned martyrs," says Eusebius, "contains a story worth remembrance.

"For there was one of them of the name of Alcibiades, who lived an exceedingly austere life, confining his diet to bread and water, and partaking of nothing else whatsoever. He tried to continue this mode of life in prison; but it was revealed to Attalus after the first conflict which he underwent in the amphitheatre that Alcibiades was not pursuing the right course in refusing to use the creatures of God, and in leaving an example which might be a stumbling-block to others. And Alcibiades was persuaded, and partook freely of all kinds of food, and thanked God. For they were not without the oversight of the grace of God, but the Holy Spirit was their counsellor."

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defended themselves before all." Heinichen has justified the translation in the text by an appeal to a passage in Eusebius, *Hist. Eccl.*, iv. 15.

[3864] Acts vii. 60.

[3865] Ps. xx. 4.

Note by the American Editor.

A French writer has remarked, “Ce n’est pas Spartacus qui a supprimé l’esclavage; c’est bien plutôt Blandine.”

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Elucidation.

(In every succession, p. 764.)

Here our author mentions that he noted the succession of Bishops at Rome, but he gives his list with no remark about Rome in particular. He adds that "in every succession and in every city (i.e., in every See) a primitive accordance with the law and the Gospel is maintained." How can our excellent Lightfoot[3866] give it a colour wholly gratuitous in these words: "He interested himself in the succession of the Roman See, *intent, like Irenæus* in the next generation, on showing the permanence of the orthodox tradition, through the continuity of the Roman episcopate." Irenæus, who, above all the Westerns, is identified with the Orient!

Where is the evidence of any such idea or "intent"? As for Irenæus, his testimony has been sufficiently illustrated before, with proof that his words have not the slightest reference to the continuity of the Roman more than any other See, save only as the influx of visitors from other Sees helped to give it orthodoxy by their concurrent testimony.[3867]

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[3866] *Ap. Fathers*, part ii. vol. i. p. 435; and the same laxity, p. 384, coincident with his theory as to a *virtual* post-Apostolic development of episcopacy.

[3867] Compare vol. i. pp. 415, 460, and vol. v. Elucid. VI.; also Elucid. XI. pp. 157–159, this series.

Note.

It may be worth while to state here, that I have uniformly (mistakes excepted) put my chronological statements, at the head of introductions, into brackets, so as to make the reader sure that the Edinburgh edition is not to be responsible for them. Some have inferred, therefore, that what follows is from the Edinburgh; but I think my modes of expression sufficient, generally, to guard against misconception. Notes (like this) are sometimes marked, "By the American Editor," when I have feared a misleading ambiguity. Otherwise, I have been unguarded. All the introductions in these "Remains" are mine, save the prefatory paragraphs of the translator on pp. 747, 748. Annotations on my own material are not bracketed. The very large amount of work bestowed upon this edition can only be known by comparison with the Edinburgh. In several instances of delicate criticism I have obtained valuable aid from my beloved friend, F. P. Nash, Esq., of Hobart College, especially in questions of the low Latin or ambiguous Greek.

A.C.C.

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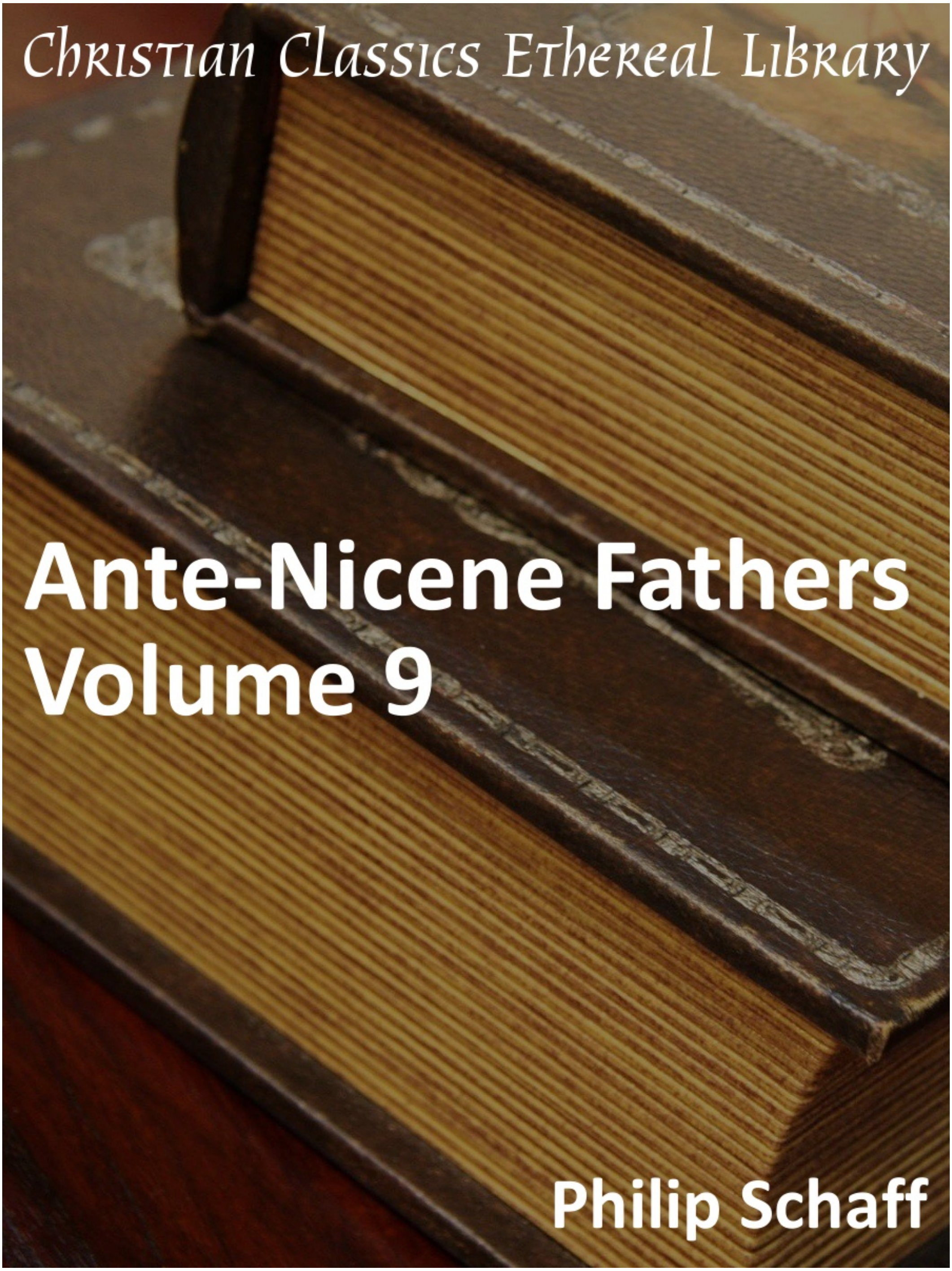

Christian Classics Ethereal Library

Ante-Nicene Fathers Volume 9

Philip Schaff

ANF09. The Gospel of Peter, The Diatessaron of Tatian, The Apocalypse of Peter, the Vision of Paul, The Apocalypse of the Virgin and Sedrach, The Testament of Abraham, The Acts of Xanthippe and Polyxena, The Narrative of Zosimus, The Apology of Aristides, The Epistles of Clement (complete text), Origen's Commentary on John, Books 1–10, and Commentary on Matthew, Books 1, 2, and 10–14.

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Description:	Originally printed in 1885, the ten-volume set, *Ante-Nicene Fathers*, brings together the work of early Christian thinkers. In particular, it brings together the writings of the early Church fathers prior to the fourth century Nicene Creed. These volumes are noteworthy for their inclusion of entire texts, and not simply fragments or excerpts from these great writings. The translations are fairly literal, providing both readers and scholars with a good approximation of the originals. These writings were heavily influential on the early Church, and for good reason, as they are inspirational and encouraging. These volumes also come with many useful notes, providing the reader with new levels of understanding. Overall, *Ante-Nicene Fathers*, or any part of it, is a welcome addition to one's reading list. Tim Perrine CCEL Staff Writer
Subjects:	Christianity Early Christian Literature. Fathers of the Church, etc.

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The Writings of the Fathers Down to A.D. 325

ANTE-NICENE FATHERS

VOLUME 9.

The Gospel of Peter, The Diatessaron of Tatian, The Apocalypse of Peter, The Vision of Paul, The Apocalypses of the Virgin and Sedrach, The Testament of Abraham, The Acts of Xanthippe and Polyxena, The Narrative of Zosimus, The Apology of Aristides, The Epistles of Clement (complete text), Origen’s Commentary on John, Books 1–10, and Commentary on Matthew, Books 1, 2, and 10–14.

Edited by
Allan Menzies, D.D.

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Preface.

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The Ante-Nicene Fathers, which seemed many years ago to have completed its task, now presents itself once more and ventures to solicit the renewal of the favour with which it was formerly received by the theological world. The publishers and the editor, who now stands, he well knows how unworthily, in the place of Principal Donaldson and Professor Roberts, believe that the volume now added to the series will be found most interesting in itself and not unworthy to stand beside its predecessors.

This volume consists of two distinct parts. The first is a collection of recently discovered additions to early Christian literature. The period which has elapsed since the last volumes of this series were published has been singularly rich in such discoveries. A portion of a gospel has been recovered which was read in the latter part of the second century in certain Christian churches and purports to be the work of the Apostle Peter. A harmony of the four canonical gospels has also been brought to our knowledge, which was made in the same century, and which, in a considerable district of Eastern Christendom, supplanted these gospels themselves. Another work bearing the name of the Apostle Peter, his Apocalypse, which once appeared to have some claim to a place in the canon, has also been found. The Epistles of Clement, which formerly broke off abruptly, have recovered their concluding portions, and the earliest public appeal to the head of the state on behalf of Christianity is also now in our possession. The circumstances of these various discoveries, and also of others of a similar nature, are stated in the introductions prefixed by the writers in this volume to the various pieces, and it will be seen that scholars of many lands have taken part in them. English scholarship, it is well known, has distinguished itself highly in this field. Many of the pieces now given first saw the light in the *Cambridge Texts and Studies*, a publication of singular interest and enduring value, without which the present volume would not have come into existence. The editor of the *Texts and Studies*, Professor Armitage Robinson, has taken a very kind interest in the present publication and has himself contributed translations of two pieces.

The history of the discussions awakened by these discoveries cannot yet be written, but it is not too early to place the English reader in possession of the documents thus restored to the Christian community. The reader of former volumes of *The Ante-Nicene Fathers* has already become acquainted with a number of uncanonical gospels, of apocalypses, and of early Christian apologies. In each of these classes of Christian literature he is now presented with pieces not less interesting than any known before. A glance at the table of contents will show the principle according to which the various works have been arranged. It may be stated that the *Diatessaron* of Tatian is here for the first time translated into English from the Arabic.

The second part of this volume contains portions of two of the most important commentaries of Origen. When *The Ante-Nicene Fathers* came to a close it was felt that more should have been done for a father who occupies a position of such singular importance in the history both of Scripture exegesis and of Christian thought. It is believed that the present translations will be welcomed by many who feel that growing interest in Origen which now appears in many quarters, and that they will be acceptable to all who care to know the varieties of treatment the Scriptures have met with in the church.

THE GOSPEL OF PETER.

by

PROFESSOR J. ARMITAGE ROBINSON.

Editor of the Cambridge *Texts and Studies*

INTRODUCTION AND SYNOPTICAL TABLE

by

ANDREW RUTHERFURD, B.D.

The Gospel of Peter.

3

Introduction.

The important fragment of which Mr. J. Armitage Robinson's translation here follows was discovered by the French Archæological Mission, Cairo, in a grave (supposed to be a monk's) in an ancient cemetery at Akhmîm (Panopolis), in Upper Egypt, in 1886. It was published in 1892 under the care of M. Bouriant in vol. ix., fasc. i., of the *Memoirs of the French Archæological Mission at Cairo*. The same parchment which contained this fragment also contained a fragment of the Revelation of Peter and a fragment of the Book of Enoch in Greek. The parchment codex is assigned to a date between the eighth and the twelfth century.

Before this discovery the following is all that was known of the Gospel of Peter: 1. Serapion, Bishop of Antioch 190–203, writing to the church at Rhossus, says (Eusebius, *H. E.*, vi., 12, 2): "We, brethren, receive Peter and the other Apostles even as Christ; but the writings that go falsely by their names we, in our experience, reject, knowing that such things as these we never received. When I was with you I supposed you all to be attached to the right faith; and so without going through the gospel put forward under Peter's name, I said, 'If this is all that makes your petty quarrel,[1] why then let it be read.' But now that I have learned from information given me that their mind was lurking in some hole of heresy, I will make a point of coming to you again: so, brethren, expect me speedily. Knowing then, brethren, of what kind of heresy was Marcion—[*Here follows a sentence where the text is faulty.*]…From others who used this very gospel—I mean from the successors of those who started it, whom we call *Docetæ*; for most of its ideas are of their school—from them, I say, I borrowed it, and was able to go through it, and to find that most of it belonged to the right teaching of the Saviour, but some things were additions." From this we learn that a Gospel of Peter was in use in the church of Rhossus in the end of the second century, but that controversy had arisen as to its character, which, on a careful examination, Serapion condemned.

2. Origen († 253 a.d.), in commenting on Matthew x. 17, says: "But, proceeding on the tradition that is recorded in the Gospel according to Peter or in the Book of James, they say that there are certain brothers of Jesus, the sons of Joseph by a former wife, who lived with him before Mary."

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[1] Παρέχειν μικροψυχίαν, perhaps "causes you ill-feeling." The translation of Serapion's letter with this note is taken from Mr. Armitage Robinson's edition of the gospel.

3. Eusebius (*H. E.*, iii., 3, 2) says: "As to that work, however, which is ascribed to him, called 'The Acts,' and 'The Gospel according to Peter,' and that called 'The Preaching and the Revelations of Peter,' we know nothing of their being handed down as Catholic writings; since neither among the ancient nor the ecclesiastical writers of our own day has there been one that has appealed to testimony taken from them." And in *H. E.*, iii., 25, 6 sq., he includes the Gospel of Peter among the forged heretical gospels—"those that are adduced by the heretics under the name of the apostles,…of which no one of those writers in the ecclesiastical succession has condescended to make any mention in his works; and, indeed, the character of the style itself is very different from that of the apostles; and the sentiments, and the purport of those things that are advanced in them, deviating as far as possible from sound orthodoxy, evidently proves they are the fictions of heretical men; whence they are not only to be ranked among the spurious writings, but are to be rejected as altogether absurd and impious." It is, however, uncertain whether Eusebius himself was acquainted with the Gospel of Peter.

4. Theodoret († *c.* 455), in his *Religious History*, ii., 2, says that the Nazarenes used "the gospel called '*according to Peter*.'" Later references in Western literature, e.g., Jerome, *De vir. ill.*, i., and the *Decretum Gelasianum*, condemning the book, are based upon the judgement of Eusebius, and not upon direct knowledge (*cf.* Harnack, *Geschichte der altchristl. Lit.*, I. Th., p. 11). 4

This was all that was known of the Gospel of Peter till the publication of the Akhmîm fragment. The latter extends to about 174 stichi, counting 32 words to the stichus. It begins in the middle of the history of the Passion, just after Pilate has washed his hands of all responsibility, and ends in the middle of a sentence, with the departure of the disciples into Galilee at the end of the Feast of Unleavened Bread, exactly a week after the crucifixion, the ostensible author, Peter, and Andrew, his brother, taking their nets and going to the sea; "and there was with us Levi the son of Alphæus, whom the Lord…"

The accompanying Synoptical Table shows where the Petrine narrative agrees with and where it varies from those supplied by the canonical gospels. Of that part of the Passion history which it narrates, it gives an account which follows the main lines of the canonical tradition, but with important variations in detail. Of the events between the burial and the resurrection of our Lord, its account is much more ample and detailed than anything in the canonical tradition.

Harnack (*Texte und Untersuchungen*, ix., 2, 2d ed., p. 76) gives the following list of new traits contained in the Petrine account of the history of the Passion and burial:

1. Herod was the judge who condemned Jesus, and to him application had to be made for the body.
2. The Jews, Herod, and the judges would not wash their hands, and Pilate then raised the sitting.

3. Joseph was the friend of Pilate (sec. 2).
4. Joseph begged for the body before the crucifixion, and Pilate sent for permission from Herod.
5. The soldiers “pushed him as they ran,” and their speech (sec. 3).
6. The mockery of the soldiers.
7. Mocking speech.
8. “As though having no pain” (sec. 4).
9. “Having placed his garments before him.”
10. One of the malefactors blamed the multitude, and his speech.
11. The legs of either the malefactor or Jesus were not broken, *in order that he might die in torment.*
12. The gall and vinegar (sec. 5).
13. In the darkness many went about with lamps, and fell down.
14. The cry, “My power, my power.”
15. The fact that when he had so cried Christ was taken up.
16. Mention of the nails in the hands at the taking down from the cross (sec. 6).
17. The earthquake when the body touched the ground.
18. The joy of the Jews when the sun shone again.
19. Joseph “had seen all the good things” that the Lord had done.
20. Joseph washed the body.
21. The cries of woe of the Jews and their leaders over their sins, and their expectation of the judgement on Jerusalem (sec. 7).
22. The disciples remained in concealment, full of grief, and fasted and wept till the Sabbath.
23. They were searched for as malefactors and as anxious to burn the temple.
24. The name of the centurion of the watch—Petronius (sec. 8).
25. The centurion, the soldiers, and the elders rolled up the stone.
26. The elders also watched at the grave.
27. Seven seals were placed on the stone.
28. A tent pitched for the watch.
29. The gathering of the multitude on the morning of the Sabbath to view the sealed grave (sec. 9).

The whole narrative of the resurrection is so different from that of the canonical gospels
that it would be useless to go into details; but it is important to notice the prominence assigned 5
to Mary Magdalene, and:

1. That the women fled from the grave and did not see the Lord (sec. 12).
2. That there is no account of any appearance of Christ for the first eight days after his death (sec. 13).

3. That the disciples, along with the rest of those who had taken part in the feast, returned home to Galilee on the seventh day of unleavened bread.
4. That they were then sad, and wept.
5. That the first appearance of Jesus must have taken place on the Lake of Gennesaret, either to Peter alone, or to Peter, Andrew, and Levi (Matthew), while fishing.

Moreover, according to section 13 (see sec. 5), the author puts the resurrection and ascension on the same day, or, rather, did not know of the latter as a separate event. He makes the angel say, "He is risen and gone away thither whence he was sent."

Whether the author used any other sources than the canonical gospels is a matter still in doubt. He is certainly influenced by views which are foreign to these gospels, and which are known from other quarters in early Christian literature. As between the Synoptists and the Fourth Gospel, the narrator is generally more closely akin both in matter and in manner to the Synoptists, but he agrees with the author of the Fourth Gospel in regard to the chronology of the crucifixion and several of the events at the cross, and in his general attitude towards the Jews and Pilate. With regard to the last two points, the Petrine Gospel seems to present a later and more exaggerated form of the tendency perceptible in the Johannine, and fully worked out in the Acts of Pilate, to blame the Jews and exculpate Pilate.

Of the new features in this fragment some are at least liable to a Docetic interpretation, e.g., the silence on the cross "as though he had no pain" (sec. 4), the cry, "My power, my power" (sec. 5), and "he was taken up" (sec. 5). This fact was recognised in subsequent times and condemned this gospel in the eye of the church. The date of the work is variously fixed by different scholars; Harnack assigns it to the first quarter of the second century, while Mr. Armitage Robinson and other scholars place it later.

The Gospel According to Peter.[2]

7

1 But of the Jews none washed his hands, neither Herod nor any one of his judges. And when they had refused to wash them, Pilate rose up. And then Herod the king commandeth that the Lord be taken,[3] saying to them, What things soever I commanded you to do unto him, do.

2 And there was standing there Joseph the friend of Pilate and of the Lord; and, knowing that they were about to crucify[4] him, he came to Pilate and asked the body of the Lord for burial. And Pilate sent to Herod and asked his body. And Herod said, Brother Pilate, even if no one had asked for him, we purposed to bury him, especially as the sabbath draweth on:[5] for it is written in the law, that the sun set not upon one that hath been put to death.

3 And he delivered him to the people on the day before the unleavened bread, their feast. And they took the Lord and pushed him as they ran, and said, Let us drag away the Son of God, having obtained power over him. And they clothed him with purple, and set him on the seat of judgment, saying, Judge righteously, O king of Israel. And one of them brought a crown of thorns and put it on the head of the Lord. And others stood and spat in his eyes, and others smote his cheeks: others pricked him with a reed; and some scourged him, saying, With this honour let us honour the Son of God.

4 And they brought two malefactors, and they crucified the Lord between them. But he held his peace, as though having no pain. And when they had raised the cross, they wrote the title: This is the king of Israel. And having set his garments before him they parted them among them, and cast lots for them. And one of those malefactors reproached them, saying, We for the evils that we have done have suffered thus, but this man, who hath become the Saviour of men, what wrong hath he done to you? And they, being angered at him, commanded that his legs should not be broken, that he might die in torment.

5 And it was noon, and darkness came over all Judæa: and they were troubled and distressed, lest the sun had set, whilst he was yet alive: [for] it is written for them, that the sun set not on him that hath been put to death. And one of them said, Give him to drink

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[2] This translation is based on that which I published in *The Gospel and Apocalypse of Peter: Two Lectures*, etc. (Camb., 1892). It is now carefully revised in accordance with the photographic facsimile. A corrected Greek text will be found in Dr. Swete's edition (1893).

[3] Παρ[αλημ]φθῆναι is perhaps supported by παραλαβόντες, Matt. xxiv. 27.

[4] I know no other instance of σταυρίσκειν.

[5] *cf.* John xix. 31, where Syr. Pesch. reads: "They say, These bodies shall not remain on the cross, because the sabbath dawneth."

gall with vinegar. And they mixed and gave him to drink, and fulfilled all things, and accomplished their sins against their own head. And many went about with lamps, supposing that it was night, and fell down.[6] And the Lord cried out, saying, My power, my power, thou hast forsaken me. And when he had said it he was taken up. And in that hour the vail of the temple of Jerusalem was rent in twain.[7]

6 And then they drew out the nails from the hands of the Lord, and laid him upon the earth, and the whole earth quaked, and great fear arose. Then the sun shone, and it was found the ninth hour: and the Jews rejoiced, and gave his body to Joseph that he might bury it, since he had seen what good things he had done. And he took the Lord, and washed him, and rolled him in a linen cloth, and brought him into his own tomb, which was called the Garden of Joseph.

7 Then the Jews and the elders and the priests, perceiving what evil they had done to themselves, began to lament and to say, Woe for our sins: the judgement hath drawn nigh, and the end of Jerusalem. And I with my companions was grieved; and being wounded in mind we hid ourselves: for we were being sought for by them as malefactors, and as wishing to set fire to the temple. And upon all these things we fasted and sat mourning and weeping night and day until the sabbath.

8 But the scribes and Pharisees and elders being gathered together one with another, when they heard that all the people murmured and beat their breasts saying, If by his death these most mighty signs have come to pass, see how righteous he is,—the elders were afraid and came to Pilate, beseeching him and saying, Give us soldiers, that we may guard his sepulchre for three days, lest his disciples come and steal him away, and the people suppose that he is risen from the dead and do us evil. And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came elders and scribes to the sepulchre, 8 and having rolled a great stone together with[8] the centurion and the soldiers, they all together who were there set it at the door of the sepulchre; and they affixed seven seals, and they pitched a tent there and guarded it. And early in the morning as the sabbath was drawing on, there came a multitude from Jerusalem and the region round about, that they might see the sepulchre that was sealed.

9 And in the night in which the Lord's day was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend from thence with great light and approach the tomb. And

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[6] The text here is corrupt: for ἐπέσαντο I have provisionally read ἔπεσάν τε.

[7] For αὐτὸς ὥρας we must read αὐτῆς ὥρας (*cf.* Clem., *Hom.*, xx., 16); αὐτὴ is the equivalent in later Greek literature of ἐκείνη, as in the modern tongue (*cf.* Lc. x. 7, 21, and xii. 12; || ἐκείνῃ, Mt., Mc.)

[8] I have ventured to substitute μετὰ, "together with" (*cf.* Matt. xxvii. 66), for κατὰ, "down upon." Dr. Swete, however, keeps κατὰ, and interprets it as "against," i.e., to guard the sepulchre against.

that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in.

10 When therefore those soldiers saw it, they awakened the centurion and the elders; for they too were hard by keeping guard. And, as they declared what things they had seen, again they see three men come forth from the tomb, and two of them supporting one, and a cross following them: and of the two the head reached unto the heaven, but the head of him that was led by them overpassed the heavens. And they heard a voice from the heavens, saying, Thou hast preached to them that sleep. And a response was heard from the cross, Yea.

11 They therefore considered one with another whether to go away and shew these things to Pilate. And while they yet thought thereon, the heavens again are seen to open, and a certain man to descend and enter into the sepulchre. When the centurion and they that were with him saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed and saying, Truly he was the Son of God. Pilate answered and said, I am pure from the blood of the Son of God: but it was ye who determined this. Then they all drew near and besought him and entreated him to command the centurion and the soldiers to say nothing of the things which they had seen: For it is better, say they, for us to be guilty of the greatest sin before God, and not to fall into the hands of the people of the Jews and to be stoned. Pilate therefore commanded the centurion and the soldiers to say nothing.

12 And at dawn upon the Lord's day Mary Magdalen, a disciple of the Lord, fearing because of the Jews, since they were burning with wrath, had not done at the Lord's sepulchre the things which women are wont to do for those that die and for those that are beloved by them—she took her friends with her and came to the sepulchre where he was laid. And they feared lest the Jews should see them, and they said, Although on that day on which he was crucified we could not weep and lament, yet now let us do these things at his sepulchre. But who shall roll away for us the stone that was laid at the door of the sepulchre, that we may enter in and sit by him and do the things that are due? For the stone was great, and we fear lest some one see us. And if we cannot, yet if we but set at the door the things which we bring for a memorial of him, we will weep and lament, until we come unto our home.

13 And they went and found the tomb opened, and coming near they looked in there; and they see there a certain young man sitting in the midst of the tomb, beautiful and clothed in a robe exceeding bright: who said to them, Wherefore are ye come? Whom seek ye? Him that was crucified?[9] He is risen and gone. But if ye believe not, look in and see the place where he lay, that he is not [here]; for he is risen and gone thither, whence he was sent. Then the women feared and fled.

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[9] The form of the question in the Greek suggests a negative answer.

14 Now it was the last day of the unleavened bread, and many were going forth, returning to their homes, as the feast was ended. But we, the twelve disciples of the Lord, wept and were grieved: and each one, being grieved for that which was come to pass, departed to his home. But I Simon Peter and Andrew my brother took our nets and went to the sea; and there was with us Levi the son of Alphæus, whom the Lord…

SYNOPTICAL TABLE 9

of the

FOUR CANONICAL GOSPELS

and

THE GOSPEL ACCORDING TO PETER

Matthew xxvii.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, 10 he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

[*cf.* v. 57.]

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

Mark xv.

[*cf.* v. 43.]

[*cf.* v. 42.]

15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

Luke xxiii.

[[2]*cf.* Lk. xxiii. 7.]

[[3]*cf.* Lk. xxii. 66; Acts iv. 27.]

[*cf.* v. 50.]

[[4]*cf.* Lk. xxiii. 12.]

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

John xix.

[[1]*cf.* John *passim.*]

[*cf.* v. 38.]

[*cf.* xix. 31.]

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

Peter.

1 But of the Jews[10] none washed his hands, neither Herod[11] nor any one of his judges.[12] 2 And when they had refused to wash them, Pilate rose up. And Herod the king commandeth that the Lord be taken, saying to them, What things soever I commanded you to do unto them, do.

3 And there was come there Joseph the friend of Pilate and of the Lord; and, knowing that they were about to crucify him, he came to Pilate and asked the body of the Lord for burial. 4 And Pilate sent to Herod and asked his body. 5 And Herod said, Brother[13] Pilate,

11

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[10] [*cf.* John *passim.*]

[11] [*cf.* Luke xxiii. 7.]

[12] [*cf.* Luke xxii. 66; Acts iv. 27.]

[13] [*cf.* Luke xxiii. 12.]

even if no one had asked for him, we purposed to bury him, especially as the sabbath draweth on: for it is written in the law, that the sun set not upon one that hath been put to death. And he delivered him to the people on the day before the unleavened bread, their feast.

6 And they took the Lord and pushed him as they ran, and said, Let us drag away the Son of God, having obtained power over him.

7 And they clothed him with purple, and set him on the seat of judgement, saying, Judge righteously, O King of Israel. 8 And one of them brought a crown of thorns and put it on the head of the Lord. 9 And others stood and spat in his eyes, and others smote his cheeks: others pricked him with a reed; and some scourged him, saying, With this honour let us honour the Son of God.

———————————————

Matthew.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

Mark.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

Luke.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

John.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

Peter.

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Matthew.

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

Mark.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Luke.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

John.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

[*cf.* vv. 23, 24.]

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

Peter.

10 And they brought two malefactors, and they crucified the Lord between them. 15

But he held his peace, as though having no pain.

11 And when they had raised the cross, they wrote upon it, This is the King of Israel.

12 And having set his garments before him, they parted them among them, and cast lots for them.

[*cf.* v. 11.]

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Matthew.

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save 16
thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

[*cf.* v. 35.]

44 The thieves also, which were crucified with him, cast the same in his teeth.

Mark.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe.

[*cf.* v. 24.]

And they that were crucified with him reviled him.

Luke.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

John.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Peter.

[*cf.* v. 12.] 17

13 And one of those malefactors reproached him, saying, We for the evils that we have done have suffered thus, but this man, who hath become the Saviour of men, what wrong hath he done to you?

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Matthew.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Mark.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Luke.

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

John.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

Peter.

14 And they, being angered at him, commanded that his legs should not be broken, that he might die in torment.

15 And it was noon, and darkness came over all Judæa:

and they were troubled and distressed, lest the sun had set, whilst he was yet alive: [for] it is written for them, that the sun set not on him that hath been put to death.

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Matthew.

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom;

and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Mark.

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

Luke.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

John.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

Peter.

16 And one of them said, Give him to drink gall with vinegar. And they mixed and 21
gave him to drink, 17 and fulfilled all things, and accomplished their sins against their own
head.

18 And many went about with lamps, supposing that it was night, and fell down. 19
And the Lord cried out, saying, My power, my power, thou hast forsaken me.

And when he had said it he was taken up.

20 And in that hour the vail of the temple of Jerusalem was rent in twain.

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Matthew.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 22

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

Mark.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Luke.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

John.

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

Peter.

21 And then they drew out the nails from the hands of the Lord, and laid him upon the 23
earth, and the whole earth quaked, and great fear arose. 22 Then the sun shone, and it was
found the ninth hour: 23 and the Jews rejoiced, and

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Matthew.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body 24
to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Mark.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

Luke.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

John.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

Peter.

gave his body to Joseph that he might bury it, 25

since he had seen what good things he had done.

24 And he took the Lord, and washed him, and wrapped him in a linen cloth, and brought him into his own tomb,

which was called the Garden of Joseph.

25 Then the Jews and the elders and the priests, perceiving what evil they had done to themselves, began to lament and to say, Woe for our sins: the judgement hath drawn nigh, and the end of Jerusalem.

26 And I with my companions was grieved; and being wounded in mind we hid ourselves: for we were being sought for by them as malefactors, and as wishing to set fire to the temple.

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Matthew.

[[1]*cf.* Mt. ix. 15.] 26

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees

came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Mark.

[[1]*cf.* Mk. ii. 20.]

[[2]*cf.* Mk. xvi. 10.]

Luke.

John.

Peter.

27 And upon all these things we fasted[14] and sat mourning[15] and weeping[16] night and day until the sabbath. 27

28 But the scribes and Pharisees and elders being gathered together one with another, when they heard that all the people murmured and beat their breasts, saying, If by his death

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[14] [*cf.* Matt. ix. 15; Mark ii. 20.]

[15] [*cf.* Mark xvi. 10.]

[16] [*cf.* Mark xvi. 10.]

these most mighty signs have come to pass, see how just he is,—29 the elders were afraid and

came to Pilate, beseeching him and saying, 30 Give us soldiers, that we may guard his sepulchre for three days, lest his disciples come and steal him away, and the people suppose that he is risen from the dead and do us evil.

31 And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came the elders and scribes to the sepulchre,

32 And having rolled a great stone together with the centurion and the soldiers, they all together who were there set it at the door of the sepulchre;

33 And they affixed seven seals, and they pitched a tent there and guarded it.

34 And early in the morning as the sabbath was drawing on, there came a multitude from Jerusalem and the region round about, that they might see the sepulchre that was sealed.

35 And in the night in which the Lord's day was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; 36 and they saw the heavens opened, and two men descend from thence with great light and approach the tomb. 37 And that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in.

38 When therefore those soldiers saw it, they awakened the centurion and the elders,—for they too were hard by keeping guard; 39 and, as they declared what things they had seen, again they see three men coming forth from the tomb, and two of them supporting one, and a cross following them. 40 And of the two the head reached unto the heaven, but the head of him that was led by them overpassed the heavens. 41 And they heard a voice from the heavens, saying, Hast thou preached to them that sleep? 42 And a response was heard from the cross, Yea.

43 They therefore considered one with another whether to go away and shew these things to Pilate. 44 And while they yet thought thereon, the heavens again are seen to open, and a certain man to descend and enter into the sepulchre. 45 When the centurion and they that were with him saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed and saying, Truly he was the Son of God.

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Matthew.

[*cf.* Mt. xxvii. 24.] 28

Chapter XXVIII.

1 ❡ In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

Mark.

Chapter XVI.

1 ❡ And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre,

they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

Luke.

Chapter XXIV.

1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

John.

Chapter XX.

1 ❡ The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre,

and seeth the stone taken away from the sepulchre.

Peter.

46 Pilate answered and said, I am pure from the blood of the Son of God: but ye determined this. 29

47 Then they all drew near and besought him and entreated him to command the centurion and the soldiers to say nothing of the things which they had seen: 48 For it is better, say they, for us to incur the greatest sin before God, and not to fall into the hands of the people of the Jews and to be stoned. 49 Pilate therefore commanded the centurion and the soldiers to say nothing.

50 And at dawn upon the Lord’s day, Mary Magdalen, a disciple of the Lord, fearing because of the Jews, since they were burning with wrath, had not done at the Lord’s sepulchre the things which the women are wont to do for those that die and for those that are beloved by them—

51 she took her friends with her and came to the sepulchre where he was laid.

52 And they feared lest the Jews should see them, and they said, Although on the day on which he was crucified we could not weep and lament, yet now let us do these things at his sepulchre.

53 But who shall roll away for us the stone that was laid at the door of the sepulchre, that we may enter in and sit by him and do the things that are due? 54 For the stone was great, and we fear lest some one see us. And if we cannot, yet if we but set at the door the things which we bring for a memorial of him, we will weep and lament, until we come unto our home.

55 And they went away and found the tomb opened,

and coming near they looked in there;

and they see there a certain young man sitting in the midst of the tomb, beautiful and clothed in a robe exceeding bright;

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Matthew.

4 And for fear of him the keepers did shake, and became as dead *men*. 30

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Mark.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

[Levi, etc.; *cf.* Mk. ii. 14.]

Luke.

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

John.

Peter.

who said unto them, 56 Wherefore are ye come? Whom seek ye? Him that was crucified? He is risen and gone. But if ye believe not, look in and see the place where he lay, that he is not [here]; for he is risen and gone away thither, whence he was sent. 31

57 Then the women feared and fled.

58 Now it was the last day of the unleavened bread, and many were going forth, returning to their homes, as the feast was ended. 59 But we, the twelve disciples of the Lord, mourned and were grieved: and each one, being grieved for that which was come to pass, departed to his home. 60 But I, Simon Peter and Andrew my brother, took our nets and went to the sea; and there was with us Levi the son of Alphæus, whom the Lord…

THE DIATESSARON OF TATIAN

33

By

REV. HOPE W. HOGG, B.D.

Introduction.

The aim of the following introductory paragraphs is neither to furnish a detailed restatement of facts already known, nor to offer an independent contribution to the discussion of the problems that arise, although in other circumstances such an attempt might be made with advantage. All that is needed and practicable here is to describe briefly, if possible, the nature of the connection between the English treatise forming the next part of this volume and the ancient work known as the *Diatessaron* of Tatian; and then to indicate in a few words some of the more important or interesting features of the work itself, and some of the historical and other problems that are in one way or another connected with it.

1 *The Text Translated.*—What is offered to the reader is a translation into English of an Arabic text, published at Rome in 1888, in a volume entitled in Arabic *Diatessaron, which Titianus Compiled from the Four Gospels*, with the alternative Latin title, *Tatiani Evangeliorum Harmoniæ, Arabice.* The Roman volume consists of two parts—the text, covering a little over 209 very clearly printed Arabic pages, and a Latin half, comprising a scholarly introduction (pp. v.–xv.), a Latin translation (pp. 1–99), and a table showing the order in which the passages taken from the gospels occur in the text. The editor is P. Agostino Ciasca, a well known Orientalist, "scriptor" at the Vatican Library.

2 *Former Translations.*—In his Introduction (p. xiv. f.) Ciasca explains that in his translation he aimed at preserving *quantum, salva fidelitate, integrum fuit, indolem stylumque Clementinæ Vulgate.* This Latin version was in its turn translated into English by the Rev. J. Hamlyn Hill, B.D., and published in 1894 in a volume entitled *The Earliest Life of Christ*, with an interesting introduction and a number of valuable appendices. The ms. of Mr. Hill's translation of the Latin of Ciasca was compared with the Arabic original by Mr. G. Buchanan Gray, M.A., lecturer in Hebrew and the Old Testament in Mansfield College, Oxford.

3 *The Present Translation.*—The translation offered here is quite independent of either of these two. Ciasca's Latin was seldom consulted, except when it was thought the Arabic might perhaps be obscured by a misprint. After the translation was completed, Hill's English was compared with it to transfer Mr. Hill's valuable system of references to the margin of this work, and to lessen the risk of oversights passing the last revision unnoticed. In two or three cases this process led to the adoption of a different construction, and in a few of the more awkward passages a word was borrowed as being less harsh than that which had originally been written. Speaking generally, the present version appears to differ from Mr. Hill's in adhering more closely to the original.[17]

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[17] For further explanation of the method followed see 20.

4 *The Arabic Text.*—Only two Arabic mss. are known to exist. Ciasca tells us (p. xiv.) that he took as the basis of his text that ms. which is more careful in its orthography, the Cod. Vat. Arab. No. 14. He, however, printed at the foot of the page the variants of the other ms., and supplied from it two lacunæ in the Cod. Vat.,[18] substituted its readings for those of the Cod. Vat. where he thought them preferable, and followed its testimony in omitting two important passages.[19] Here and there Ciasca has emended the text, but he does not profess to have produced a critical edition.[20]

5 *The Arabic mss.*—Unfortunately, the present writer has not had an opportunity of examining these two mss.; but they have been described at some length by Ciasca; Codex XIV. in Pitra's *Analecta Sacra*, iv., 465 ff., and the other codex in the volume with which we are dealing, p. vi. ff. I. The former, which we shall call the Vatican ms. (in Ciasca's footnotes it is called A), was brought to the Vatican from the East by Joseph S. Assemani[21] about a.d. 1719. It was described by Stephen E. Assemani,[22] Rosenmüller, and Akerblad,[23] and then at length by Ciasca, to whose account the reader must be referred for the details. It consists of 123 folios, of which the first seven are somewhat spoiled, and of which two are missing,[24] and is supposed by Ciasca, from the character of the writing, and from the presence of certain Coptic letters[25] by the first hand, to have been written in Egypt. S. Assemani assigned it to 36 the twelfth century, and Ciasca accepts his verdict, while Akerblad says the thirteenth or fourteenth century. The text of the ms. is pretty fully vocalised, but there are few diacritical points. There are marginal notes, some of them by a later hand,[26] which Ciasca classifies as (1) emendations, (2) restorations, (3) explanations. II. The second ms., which we shall call the Borgian (in Ciasca's footnotes it is called B), was brought to the Borgian Museum from Egypt in August, 1886. It has at the end the following inscription in Arabic: "A present from Halim Dos Ghali, the Copt, the Catholic, to the Apostolic See, in the year of Christ 1886."[27] Antonius Morcos, Visitor Apostolic of the Catholic Copts, when, in the beginning of 1886, he was shown and informed about the Vatican ms., told of this other one and was the means of its being sent to Rome. The Borgian ms., which Ciasca refers to the fourteenth

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[18] See notes to § 7, 47, and § 52, 36, of the present translation.

[19] See below, 12, (2).

[20] See also below, 6, and 20.

[21] *Bibl. Or.*, i., 619.

[22] Mai, *Vet. script. nova. collect.*, iv., 14.

[23] *cf.* Zahn, *Forschungen*, i., 294 ff.

[24] See below, § 7, 47, note, and § 52, 36, note.

[25] See below, § 28, 43, note.

[26] See below, foot-notes, *passim*.

[27] The first leaf bears a more pretentious Latin inscription, quoted by Ciasca, p. vi.

century, consists of 355 folios. Folios 1–85[28] contain an anonymous preface on the gospels, briefly described by Ciasca, who, however, does not say whether it appears to have been originally written in Arabic or to have been translated into that language. With folios 96*b*, 97*a*, which are reproduced in phototype in Ciasca's edition, begins the Introductory Note given in full at the beginning of the present translation. The text of the *Diatessaron* ends on folio 353*a*, but is followed by certain appendices, for which see below, §55, 17, note. This ms. is complete, and has, as we shall see,[29] in some respects a better text, though it is worse in its orthography than the Vatican ms.

6 *Condition of the Arabic Text.*—Ciasca's text does not profess to be critically determined, for which purpose a more careful study of each of the mss. and an estimate of their respective texts would be indispensable. Although the Borgian ms. is supposed by Ciasca to be a century or two later than the Vatican ms. it is clearly not a copy of the latter, for not only does it sometimes offer more original readings, but, as we shall see, its text in some points coincides more exactly in scope with the original work. The list of various readings supplied by Ciasca,[30] which is equal to about a fifth or a quarter of the text itself, ought to yield, on being analysed, some canons of criticism. The footnotes of the present edition are enough to show that a number of the peculiar features of Ciasca's text do not belong to the original Arabic ms.; and further study would dispose of still more. On the other hand, there are unfortunately some indications[31] that the common ancestor of both mss., though perhaps less than two centuries removed from the original, was not the original itself, and therefore emendation may be necessary even where both mss. agree. From first to last it has to be borne in mind that a great deal of work was done at Arabic versions of the gospels,[32] and the text of the copy from which our two mss. are descended may already have suffered from contact with other versions; while the special activity of the thirteenth century may have left its mark in some places on the text of the Borgian ms., supposing it to be chronologically the later.

7 *Origin of the Arabic Text.*—If some of the uncouthness of the Arabic text is due to corruption in the course of transmission, much is also due to its being not an original work, but a translation. That it is, in the main, a translation from Syriac is too obvious to need proof.[33] The Introductory Notice and Subscription to the Borgian ms., moreover, expressly

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[28] Can this be a misprint for 95?

[29] See below, 13.

[30] He does not state, in so many words, that the list is absolutely exhaustive.

[31] See, e.g., below, § 13, 42, note, and § 14, 43, note.

[32] See the valuable article of Guidi, "Le traduzioni degli Evangelii in arabo e in etiopico" (*Atti della R. Accademia dei Lincei; Classe di Scienze Morali, Storiche e filologiche. Serie Quarta*, 1888, *Parte Prima—Memorie*, pp. 5–38). Some of his results are briefly stated in Scrivener, *A Plain Introd. to the Crit. of the N.T.*, 4th ed., ii., 162.

[33] *cf.* the foot-notes *passim*, e.g., § 13, 14, § 14, 24.

state that the work was translated by one Abu'l Faraj ʻAbdulla ibn-at-Tayyib,[34] an "excellent and learned priest," and the inferiority of parts of the translation,[35] and entire absence of any confirmatory evidence,[36] hardly suffice to refute this assertion. Still, the Borgian ms. is a late witness, and although it most probably preserves a genuine tradition as to the author of our work, its statement need not therefore necessarily be correct in every point.

8 *The Arabic Editor and his Method.*—Ibn-at-Tayyib (d. 1043) is a well known man, a Nestorian monk and scholar, secretary to Elias I., Patriarch of Nisibis (for references to sources see, e.g., Ciasca's Introduction, p. xi. f. and Steinschneider's long note in his *Polemische und apologetische Lit. in Arabische Sprache*, pp. 52–55). As we are here concerned with him simply as a link in the chain connecting our present work with its original source, the only point of interest for us is the method he followed in producing it. Did he prepare an independent translation or did he make use of existing Arabic versions, his own or others'? 37 Until this question which space forbids us to discuss here, has been more thoroughly investigated,[37] it must suffice to say that in view of the features in the present text that have not yet been shown to exist in any other Arabic version, it is still at least a tenable hypothesis that Ibn-at-Tayyib's ms. constituted to a considerable extent a real translation rather than a sort of Arabic parallel to the Codex Fuldensis (see below, 12).

9 *The Syriac Text Translated*—The eleventh century ms. of Ibn-at-Tayyib, could we reach it, would bring us face to face with the more interesting question of the nature of his Syriac original. The Subscription to the Borgian ms. states, probably copying the statement from its exemplar, that this was a. Syriac ms. in the handwriting of ʻIsa ibn-ʻAli al

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[34] See below, note to Subscription.

[35] See a glaring case in § 52, 11.

[36] The references to the readings of the *Diatessaron* in Ibn-at-Tayyib's own commentary on the gospels (see next note) are remarkably impersonal for one who had made or was to make a translation of it.

[37] A specially important part of the general question is this, What are the mutual relations of the following: (1) a supposed version of at least Matthew and John made from the Syriac by Ibn-at-Tayyib, mentioned by Ibn-al-ʻAssal in the Preface to his scholarly recension of the gospels (ms. numbered Or. 3382 in Brit. Mus., folio 384*b*) and used by him in determining his text; (2) the gospel text interwoven with the commentary of Ibn-at-Tayyib on the gospels, a commentary which De Slane says the author wrote in Syriac and then translated into Arabic; (3) our present work. Of mss. testifying to No. 1 we have some dating from the time of Ibn-al-ʻAssal himself; of No. 2 we have, in addition to others, an eleventh-century ms. in Paris, described by De Slane (catalogue No. 85) as being "un volume dépareillé du ms. original de l'ouvrage"; of No. 3 we have of course the Vatican and Borgian mss. What is the mutual relation of these texts; were any two of them identical? The Brit. Mus. ms. of the second has many points of contact with the third, but is dated 1805 a.d. Does the older Paris ms. stand more or less closely related? Did Ibn-at-Tayyib himself really translate any or all of these texts, or did he simply select or edit them? Space does not permit us to point out, far less to discuss, the various possibilities.

Motatabbib, pupil of Honain ibn Ishak. This Honain was a famous Arabic physician and medical writer of Bagdad (d. 873), whose school produced quite a number of translations and translators, among whom Ibn-ʿAli, supposed to be identical with the Syriac lexicographer of the same name, is known to have had a high place. The Syriac ms., therefore, that Ibn-at-Tayyib translated takes us back to about the year 900. But the Subscription to each of our mss.[38] states that the work ended is the gospel called *Diatessaron*, compiled from the four gospels by Titianus; while the Introductory Note to the Borgian ms. adds that this Titianus was a Greek. The next step, therefore, is to inquire whether any traces exist of such a Syriac work, or any statements by which we can check the account just given of it.

10 *Other Traces of a Syriac Text.*—No copy of a Syriac *Diatessaron* has yet been shown to have survived.[39] A number of quotations[40] from such a work have, however, been found in a Syriac commentary on the New Testament by Ishoʿdad of Merv (*circ.* 852), a contemporary of Honain, Ibn-ʿAli's teacher.[41] The value of these extracts is apparent, for they take us back one generation earlier than Ibn-at-Tayyib's Syriac exemplar. More important still, they do not entirely agree with the text of our Arabic version. To solve the problem thus raised, we must examine some of the statements about the *Diatessaron* to be found in ecclesiastical writers.

11 *Statements about the Diatessaron.*—One of the most widely known is that of Ishoʿdad himself, who, in his Preface to the Gospel of Mark, says: "Tatian, disciple of Justin, the philosopher and martyr, selected from the four gospels, and combined and composed a gospel, and called it *Diatessaron*, i.e., the Combined,…and upon this gospel Mar Ephraem commented."[42] Dionysius Bar Salibi (twelfth century) repeats each of these phrases, adding,

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[38] The text is given below in full at its proper place.

[39] Prof. Gottheil, indeed, announced in 1892 in the *Journal of Biblical Literature* (vol. xi., pt. i., p. 71) that he had been privately informed of the existence of a complete copy of the Syriac *Diatessaron.* Unfortunately, however, as he has kindly informed me, he has reluctantly come to the conclusion that the ms. in question, which is not yet accessible, is "nothing more than the commentary of Ishoʿdad" mentioned in the text. A similar rumor lately circulated probably originated simply in the pamphlet of Goussen mentioned in the next note. S. Bäumer, on the other hand, in his article, "Tatians Diatessaron, seine bisher. Lit. u. die Reconstruction des Textes nach einer neuentdeckten Handschrift" (*Literarischer Handweiser*, 1890, 153–169) which the present writer has not been able to see, perhaps refers simply to the Borgian ms.

[40] Attention was called to these by Profs. Isaac H. Hall and R. J. H. Gottheil (*Journ. of Bibl. Lit.*, x., 153 ff.; xi., 68 ff.); then by Prof. J. R. Harris (*Contemp. Rev.*, Aug., 1895, p. 271 ff., and, more fully, *Fragments of the Com. of Ephr. Syr. on the Diatess.*, London, 1895) and by Goussen (*Studia Theologica*, fasc. i., Lips., 1895).

[41] Prof. Harris promises an edition of this commentary.

[42] Harris, *Fragments*, p. 14, where the Syriac text is quoted.

"Its commencement was, 'In the beginning was the Word.'"[43] These statements identify the author of the *Diatessaron* with a man otherwise known, and tell us that the great Syrian father Ephraem (d. 373) wrote a commentary on it. Unfortunately, no Syriac ms. of Ephraem's work is known to have survived;[44] but quotations from it, or allusions to it, are being found in other Syriac writers. One further reference will suffice for the present. Theodoret, Bishop of Cyrrhus, four hundred years before Isho'dad, wrote thus in his book on Heresies (written in 453): "Tatian the Syrian.…This [writer] also composed the gospel which is called *Diatessaron*, cutting out the genealogies and whatever other passages show that the Lord was born of the seed of David according to the flesh."[45] Before examining the testimonials we have now adduced, we must notice certain more remote sources of information.

12 *Non-Syriac Texts of the Diatessaron.*—Although Ephraem's Syriac commentary on the *Diatessaron* is for the present lost, there is an Armenian version of it[46] extant in two 38 mss. dating from about the time of Bar Salibi and our Vat. ms.[47] A Latin translation of this work, published in 1876 by Moesinger,[48] formed the main basis of Zahn's attempt[49] to reconstruct the *Diatessaron*. Appendix X in Hill's *Diatessaron* (pp. 334–377) contains an English translation of the texts commented on by Ephraem, made from Moesinger's Latin, but collated with the Armenian by Professor J. Armitage Robinson, of Cambridge. A comparison of this document with our Arabic text shows a remarkable agreement in the order and contents, but just as remarkable a lack of agreement in the kind of text presented. The same phenomenon is met with when we compare our Arabic text with a document that carries us back three hundred years before the time of Isho'dad, and therefore more than six hundred years before the Armenian mss.—the Codex Fuldensis of the Vulgate.[50] This ms. contains an arrangement of the gospel matter that its discoverer and publisher, Bishop Victor of Capua (d. 554), rightly concluded must represent the *Diatessaron* of Tatian, but

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[43] *Bib. Or.*, ii., 159 f. Most of them are repeated again by Bar Hebræus (d. 1286), although some confusion is produced by his interweaving some phrases from Eusebius of Cæsarea. (*Bib. Or.*, i., 57 f., and a longer quotation in English in *Contemp. Rev.*, Aug., 1895, p. 274 f.)

[44] Lagarde's statement (*Nachrichten von der Königl. Gesellsch. der Wiss., etc., zu Göttingen,* 1891, No. 4, p. 153) that a ms. had been discovered, appears to have been unfounded. Prof. Rahlfs of Göttingen kindly tells me that he believes this is so.

[45] Migne, *Patrol. græc.*, tom. lxxxiii., col. 369, 372.

[46] Published at Venice in 1836.

[47] The two Armenian mss. are dated a.d. 1195.

[48] *Evangelii Concordantis Expositio, facta a S. Ephraemo* (Ven., 1876).

[49] *Forschungen zur Geschichte des neutestamentlichen Kanons*, I. Theil.

[50] Edited by Ernestus Ranke, Marb. and Lips., 1868.

for the text of which was apparently substituted that of the Vulgate.[51] We are now ready to weigh the testimony we have gathered.[52]

13 *Accretions to the Diatessaron.*—The statements we are to consider are: (1) Bar Salibi's, that Tatian's *Diatessaron* began with "In the beginning was the Word";[53] (2) Theodoret's, that Tatian cut out the genealogies; and (3) the same writer's, that Tatian also cut out "whatever other passages show that the Lord was born of the seed of David according to the flesh." Of these statements 1 conflicts with the Arabic text, which begins with Mark, and the Codex Fuldensis, which begins with Luke, but agrees with the Ephraem source; the same is true of 2; while 3 conflicts with all three texts. Our limits do not admit of our discussing these points in detail. It must suffice to say (1) that, although a more careful examination at firsthand of the introductory notices in the two Arabic mss. seems needed before one can venture to propound a complete theory, a comparison of the two texts, and a consideration of the descriptions given by Ciasca and Lagarde,[54] make it almost certain that the genuine Arabic text of Ibn-at-Tayyib began with John i. 1. Similarly the first four verses of Luke (on which see also below, § 1. 6, note) were probably not in the original text of the ms. that Victor found, for they are not mentioned in the (old) table of contents. We seem thus to detect a process of gradual accretion of material drawn from the ordinary gospel text. (2) The genealogies illustrate the same process. In the Vatican ms. they form part of the text.[55] But in the Borgian ms., although they precede the Subscription, and therefore *may* have been already in the ninth century Syriac ms. used by Ibn-at-Tayyib, they are still placed by themselves, after a blank space, at the end of the volume, with a title of their own.[56] Here, therefore, we actually see stages of the process of accretion. (3) It is therefore possible that the same account must also be given of 3, although in this case we have no direct proof.

14 *Passages Lost from the Diatessaron.*—If the Diatessaron has thus been growing so as to represent the ordinary text of the canonical gospels more completely, we have also evidence that suggests that it has been at some time or times purged of certain features that are lacking in these canonical gospels. For one case of this kind see below, §4, 36, note.

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[51] For other forms of the *Diatessaron*, of no critical importance, see S. Hemphill, *The Diatessaron of Tatian* (London, 1888), Appendix D and the refs. there.

[52] Further references, chiefly repetitions in one form or another of the statements we have quoted, may be found in a convenient form in Harnack, *Gesch. d. altchrist. Lit. bis. Euseb.*, 493–496; *cf.* also the works mentioned by Hill (*op. cit.*) p. 378 f.

[53] *cf.* the words of Aphraates, senior contemporary of Ephraem: "As it is written in the beginning of the Gospel of our Vivifier: In the beginning was the Word." (*Patrol. Syr.*, pars i., tom. i., 21, lines 17–19).

[54] *Nachrichten von der Königl. Gesellsch. der Wiss.*, etc., March 17, 1886, No. 4, p. 151 ff.

[55] See notes to § 1, 81, and § 4, 29.

[56] See note to § 55, 17.

15 *Presentation of the Text of the Diatessaron.*—We have observed already that the Latin, Armenian, and Arabic *Diatessarons* correspond pretty closely in subject matter and arrangement, but differ markedly in text. The Codex Fuldensis is really a ms. of the Vulgate, although the text that Victor found was probably somewhat different. The Armenian text differs materially from the ordinary Syriac version of the New Testament (the Peshitta), showing a marked connection with another type of Syriac text represented now by the Curetonian and Sinaitic (Lewis) mss. The Arabic text, on the other hand, almost systematically represents the Peshitta. The explanation of the condition of text in the Codex Fuldensis is obvious. On the other hand, the relationship of the Armenian and Arabic texts to the original *Diatessaron* must be determined by weighing very multifarious evidence that cannot be even cited here (see above 6 ff.). The two texts depend, as we have seen, on late mss. but all the earlier references and quotations go to show that the Armenian text[57] stands much more closely related to the original than does the Arabic. 39

16 *Checkered History of the Diatessaron.*—What use the Arabic edition of Ibn-at-Tayyib was put to when made we do not know. ‘Abd Isho‘ (d. 1318) speaks in the highest terms of Tatian’s work, saying, “…With all diligence he attended to the utmost degree to the right order of those things which were said and done by the Saviour; of his own he did not add a single saying.”[58] But the leaders of the Syrian church had not always thought so. Theodoret (*loc. cit.*) some nine hundred years earlier had written thus: “…Even those that follow the apostolic doctrines, not perceiving the mischief of the composition,” used “the book too simply as an abridgment.” A few years earlier Rabbula, Bishop of Edessa (d. 435), had said:[59] “Let the presbyters and deacons give heed that in all the churches there be provided and read a copy of the Distinct Gospel,” i.e., not the harmonized or mixed gospel. But obviously these men were trying to suppress traditional practice due to very different views. Theodoret (*loc. cit.*) found more than two hundred copies of the work “held in respect in the churches”; and the *Doctrine of Addai* (Edessa, third to fourth century) seems simply to identify the *Diatessaron* and the New Testament.[60] Outside of the Syriac speaking churches we find no signs of any such use of the *Diatessaron*. It would seem, therefore, that at a quite early stage the *Diatessaron* was very widely if not universally read in the Syriac churches, and commented on by scholars as the gospel; that in time it fell under the condemnation of some at least of the church leaders, who made violent efforts to suppress it; that it could not be suppressed; that a commentary on it was (perhaps in the fifth century[61]) translated

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[57] The Armenian version of Ephraem is supposed to date from the fifth century.

[58] Mai, *Script. vet. nov. Coll.*, x., 191.

[59] Overbeck, S. *Ephraemi*, etc., *Opera Selecta*, p. 220, lines 3–5.

[60] Phillips, *Doct. Add.*, p. 36, 15–17 [E. Tr. p. 34].

[61] Moesinger, *Evang. Concord.*, etc., p. xi.

into Armenian; that it was still discussed by commentators, and new Syriac mss. of it made in the ninth century, and thought worth the labor of reproduction in Arabic in the beginning of the eleventh century; that mss. of the Armenian volume continued to be made down to the very end of the twelfth century, and of the Arabic edition down to the fourteenth century; but that this long life was secured at the expense of a more or less rapid assimilation of the text to that of the great Syriac Bible which from the fourth century onwards became more and more exclusively used—the Peshitta.

17 *The Author of the Diatessaron.*—The *Diatessaron* is such an impersonal work that we do not need to know very much about its compiler.[62] It will suffice here to say that he tells us himself that he was born "in the land of the Assyrians," and brought up a heathen. After travelling in search of knowledge, he settled at Rome, where he became a pupil of Justin Martyr, professed Christianity, and wrote in Greek his *Address to the Greeks*,[63] translated in vol. iii. of the *Ante-Nicene Christian Library*. He was too independent in his attitude to maintain a permanent popularity, and after Justin's death left Rome and returned to Mesopotamia. It was probably here that he issued in Syriac his most important work, the *Diatessaron*, which won such a warm place in the heart of the Syrian church. Among the Greek scholars, however, he became more and more regarded as a heretic, Encratite (ascetic), and Gnostic.

18 *The Diatessaron as a Harmony.*—Not very much need be said on this subject, as every reader can collect the facts for himself. In its present form the Harmony draws from all the four canonical gospels, and from very little else. Opinions differ as to whether it originally indicated the gospel from which any given piece was drawn, and some uncertainty must remain in special cases as to what gospel actually has been drawn upon. Professor G. F. Moore, in a very interesting article on the *Diatessaron*,[64] having counted the references in the Arabic mss., states that the Arabic text contains 50 percent of Mark, 66 percent of Luke, 76.5 percent of Matthew, and 96 percent of John. The summation of his figures gives the following result: out of a total of 3780 verses in the four gospels, the *Diatessaron* quotes 2769 and omits 1011. As to the order in which the whole is arranged, Moore thinks that Matthew has chiefly been followed; while Zahn regards the Fourth Gospel as normative. For a specimen of the way in which words and phrases from the different gospels are woven together, we may refer to § 52, 35 ff., and the notes thereon. In the Arabic mss., and probably in the Syriac exemplar, the work is divided into fifty-four almost equal chapters, followed

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[62] The latest discussion of the question whether this really was Tatian is Mr. Rendel Harris's article in the *Contemp. Rev.*, Aug., 1895.

[63] Best ed. by Eduard Schwartz, in *Texte und Untersuchungen*, IV. Band, Heft 1.

[64] "Tatian's *Diatessaron* and the Analysis of the Pentateuch," *Journ. of Bibl. Lit.*, vol. ix., 1890, pt. ii., 201–215.

by one short one—a feature that agrees well with what we have learned of the work as being of old the lectionary of the Syrian church.

19 *Problems Connected with the Diatessaron.*—The *Diatessaron* opens up a very wide field of study. A few points may be here enumerated (see also above, 8, and note there). In 40
what language was it written? On the view favoured by an increasing majority of scholars, that it was written in Syriac, was it a translation or simply a compilation? What precisely is its relation to the Syriac versions and the “Western” text generally? Then there is its bearing on the date and formation of the canonical gospels; the phenomenon of its so long supplying the place of those gospels; the analogy it presents to the Pentateuch, according to the critical view of the origin of the latter. These and other issues make the *Diatessaron* an important and interesting study.

20 *The Present Translation.*—The work of translation has been found much more tedious than was anticipated, notwithstanding the fact that considerably more than half of it is the work of my wife, which I have simply revised with special attention to the many obscurities dealt with in the footnotes. We have, however, worked so much together that it is very doubtful whether any one could assign the various parts to their respective sources. My wife also verified the Arabic references to the gospels printed on the margin to the right of the text,[65] and prepared the Index to these references—an extremely laborious and perplexing piece of work. This Index is inserted merely for the practical purpose of enabling the reader to find any given gospel piece in the Diatessaron. When a verse is not found in the Index, an equivalent passage from some of the other gospels should be looked for. On the margin to the left of the text are indicated the pages of the Arabic text and the sections and verses in Hill’s version.[66]

The aim has been to make a literal translation. As two freer translations already exist, it seemed best to incline to the side of being overliteral. If, however, features due simply to *Arabic* idiom have been preserved, this is an oversight. Uniformity could only have been secured by devoting a much longer time to the work than the editor was able to allow. The difficulties are due to the corrupt state of the Arabic text,[67] and to the awkward reproduction[68] or actual misunderstanding[69] of the Syriac original by the author or authors of the Arabic translation. It has been impossible to maintain consistency in dealing with these phenomena. If any rendering seem strange, it will be well to consult the Syriac versions before deciding that it is wrong. A good deal of attention, too, has to be paid to the usage of the Arabic text, which, though it has many points of contact with other Arabic versions of the gospels, e.g., the ms. described by Gildemeister (*De evangg. in arab. e simp. Syr.*, 1865), is as yet for us (see above, 8) a distinct version, possessed of an individuality of its own, one pronounced feature being its very close adherence to its Syriac original. Another revision of the present translation, in the light of a fuller study of these features, would doubtless lead to changes both in the text and in the footnotes. The latter aim at preventing misunderstanding and giving some examples of the peculiarities of the text, and of the differences between the mss. To have dealt systematically with the text and various readings would have required much more time and space than was available. The consequence of this incompleteness has been some uncertainty at times what text to translate. As already stated (paragraphs 4 and 6), Ciasca's printed text neither represents any one ms. nor professes to be based in its eclecticism on any systematic critical principles. On the whole Ciasca has here been followed somewhat mechanically in deciding what to exhibit in the text and what to relegate to the footnotes. As a rule conjectural emendations have not been admitted into the *text* except where the ms. readings would hardly bear translation. Italics in the text denote words supplied for the sake of English idiom; in the footnotes, quotations from the mss. It is to be noted that many linguistic usages said, for shortness, in the footnotes to be characteristic of the present work, i.e., as compared with ordinary Arabic, are common in Arabic versions. "Syriac versions" means the three (Pesh., Cur., Sin.), or as many of them as contain the passage in question; if the Peshitta alone is quoted, it may be assumed that Cur. and Sin. are missing or diverge.

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[65] The refs., except where the foot-notes indicate otherwise, are to the verses of the English or Greek Bible. The numbers of the Arabic verse refs. (which follow the Vulgate and therefore in one or two passages differ from the English numbers by one) may, however, have been occasionally retained through oversight. It is only the name of the gospel that can possibly be ancient.

[66] It may be mentioned that it has been found very convenient to mark these figures on the margin of the Arabic text. An English index (that given here, or that in Hill’s volume) can then be used for the Arabic text also.

[67] e.g., § 8, 10. For a list of suggested emendations see at end of Index.

In conclusion we may say that an effort has been made to preserve even the order of words; but it must be emphasized that it is very doubtful whether it is wise for any one to use the Arabic *Diatessaron* for critical purposes who is not acquainted with Arabic and Syriac. The tenses, e.g., are much vaguer in Arabic than in Greek and English, and are, moreover, in this work often accommodated to Syriac idiom. The Greek and the Revised Version have been used to determine in almost every case how the vague Arabic tenses and conjunctions should be rendered. It is therefore only where it *differs* from these that our translation can be quoted without investigation as giving positive evidence.

This is not a final translation. Few books have had a more remarkable literary history than the *Diatessaron*, and that history is by no means done. Much careful argument will 41 yet be devoted to it, and perhaps discoveries as important as any hitherto made are yet to shed light on the problems that encircle it. If our work can help any one to take a step in advance, we shall not regret the toil.

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[68] e.g., § 52, 11.

[69] e.g., § 45, 33.

Oxford, 21st December, 1895.

Introductory Notes.

1. In the Borgian Ms.

In the name of the one God, the Father, and the Son, and the Holy Spirit, to him be the glory forever. We shall begin, with the help of God most high, the writing of the pure gospel, the blooming garden, called *Diatessaron* (a word meaning “fourfold”), the work compiled by Titianus the Greek out of the four evangelists—Matthew the elect, whose symbol is M, Mark the chosen, whose symbol is R, Luke the approved, whose symbol is K, and John the beloved, whose symbol is H. The work was translated from Syriac into Arabic by the excellent and learned priest Abu’l Faraj ‘Abdulla ibn-at-Tayyib,[70] may God grant him his favour. He began with the first of[71] And he said: The Beginning[72] of the Gospel of Jesus the Son of the living God. John:[73] In the beginning, etc.

2. In the Vatican ms.

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[70] The ms. here has *Tabib*, but the name is correctly given in the Subscription (*q.v.*).

[71] i.e., simply *He began with*.

[72] The vowel signs as printed by Ciasca imply some such construction as*And he said as a beginning: The Gospel*, etc. But the vocalisation is of course not authoritative, and a comparison with the preface in the Vatican ms. suggests the rendering given above. The word translated *Beginning* in the two Introductory Notes is the very word (whichever spelling be adopted) used by Ibn-at-Tayyib himself in his comments on Mark i. (at least according to the Brit. Mus. ms.), although not in the gospel text prefixed to the Comments *as it now stands*, or indeed in any ms. Arabic gospel in the Brit. Mus. This would seem to militate against our theory of the original form of this much-debated passage in the Introductory Notes, as indicated by the use of small type for the later inserted phrases; and the difficulty appears at first to be increased by the following words in Ibn-at-Tayyib’s comments on Mark i. (Brit. Mus. ms., fol. 190a), and some say that the Greek citation *and in the Diatessaron, which Tatianus the pupil of Justianus the philosopher wrote, the quotation is not written*, “Isaiah,” but, “as it is written in the prophet.” This is a remarkable statement about the *Diatessaron*. But the sentence is hardly grammatical. Perhaps the words printed in italics originally formed a complete sentence by themselves, possibly on the margin. If this conjecture be correct we might emend, e.g., by restoring them to the margin, and repeating the last three words or some equivalent phrase in the text. It would be interesting to know how the Paris ms. reads. See below, p. 138 (Suggested Emendations).

[73] Ciasca does not state whether the word *John* occurs here in the Borgian ms. or not.

In the name of the Father, and the Son, and the Holy Spirit, giver of life, the God that is one in substance in his essence, and three in persons in his attributes. The first of his Gospel is He began the first of his Gospel with Mark. And he said: The Beginning[74] of the Gospel of Jesus the Son of the living God. John: In the beginning, etc.

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[74] The vowel signs as printed by Ciasca imply some such construction as*And he said as a beginning: The Gospel*, etc. But the vocalisation is of course not authoritative, and a comparison with the preface in the Vatican ms. suggests the rendering given above. The word translated Beginning in the two Introductory Notes is the very word (whichever spelling be adopted) used by Ibn-at-Tayyib himself in his comments on Mark i. (at least according to the Brit. Mus. ms.), although not in the gospel text prefixed to the Comments *as it now stands*, or indeed in any ms. Arabic gospel in the Brit. Mus. This would seem to militate against our theory of the original form of this much-debated passage in the Introductory Notes, as indicated by the use of small type for the later inserted phrases; and the difficulty appears at first to be increased by the following words in Ibn-at-Tayyib's comments on Mark i. (Brit. Mus. ms., fol. 190a), and some say that the Greek citation *and in the Diatessaron, which Tatianus the pupil of Justianus the philosopher wrote, the quotation is not written*, "Isaiah," but, "as it is written in the prophet". This is a remarkable statement about the *Diatessaron*. But the sentence is hardly grammatical. Perhaps the words printed in italics originally formed a complete sentence by themselves, possibly on the margin. If this conjecture be correct we might emend, e.g., by restoring them to the margin, and repeating the last three words or some equivalent phrase in the text. It would be interesting to know how the Paris ms. reads. See below, p. 138 (Suggested Emendations).

The Text of the Diatessaron.

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[Section I]

[1] [75]In the beginning was the Word, and the Word was with God, and God is the [2,3] Word. [76]This *was* in the beginning with God. [77]Everything was by his hand, and [4] without him not even one existing thing was *made*. [78]In him was life, and the life [5] is the light of men. [79]And the light shineth in the darkness, and the darkness apprehended it not.

[6] [80] [81]There was in the days of Herod the king a priest whose name was Zacharias, of the family of Abijah; and his wife was of the daughters of Aaron, and her name [7] was Elizabeth. [82]And they were both righteous before God, walking in all his commands, [8] and in the uprightness of God without reproach. [83]And they had no son, for [9] Elizabeth was barren, and they had both advanced in age. [84]And while he discharged [10] [Arabic, p. 2] the duties of priest in the order of his service before God, [85]according to the custom of the priesthood it was his turn to burn incense; so he entered the [11] temple of the Lord. [86]And the whole gathering of the people were praying without at the [12] time of the incense. [87]And there appeared unto Zacharias the angel of the Lord, standing [13] at the right of the altar of incense; [88]and Zacharias was troubled when he saw him, [14] and fear fell upon

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[75] John i. 1.

[76] John i. 2.

[77] John i. 3.

[78] John i. 4.

[79] John i. 5.

[80] On the margin of the Vatican ms., fol. 1*a*, are written by a later hand these words, *The first of his Gospel. The first of the Evangel* (*is*) *the Gospel of Luke*; followed by the text of the first four verses of Luke, and that in turn by the words, *Four complete Gospels*, Matthew, and Mark, and Luke, and John. See Ciasca's *Essay*, cited above (Introduction, 5), p. 468.

[81] Luke i. 5.

[82] Luke i. 6.

[83] Luke i. 7.

[84] Luke i. 8.

[85] Luke i. 9.

[86] Luke i. 10.

[87] Luke i. 11.

[88] Luke i. 12.

him. [89]But the angel said unto him, Be not agitated,[90] Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt [15] call his name John; [91]and thou shalt have joy and gladness, and many shall rejoice [16] at his birth. [92]And he shall be great before the Lord, and shall not drink wine nor strong drink, and he shall be filled with the Holy Spirit[93] while he is in his mother's [17] womb. [94]And he shall turn back many of the children of Israel to the Lord their [18] God. [95]And he shall go before him in the spirit, and in the power of Elijah the prophet, to turn back the heart of the fathers to the sons, and those that obey not to the knowledge[96] of the righteous; and to prepare for the Lord a perfect people. [19] [97]And Zacharias said unto the angel, How shall I know this, since I am an old man [20] and my wife is advanced in years? [98]And the angel answered and said unto him, I am Gabriel, that standeth before God; and I was sent to speak unto thee, and give [21] thee tidings of this. [99]Henceforth thou shalt be speechless, and shalt not be able to speak until the day in which this shall come to pass, because thou didst not trust [22] this my word, which shall be accomplished in its time. [100]And the people were standing [Arabic, p. 3] awaiting Zacharias, and they were perplexed at his delaying in the temple. [23][101]And when Zacharias went out, he was not able to speak unto them: so they knew that he had seen in the temple a vision; and he made signs unto them, and [24] continued dumb. [102]And when the days of his service were completed, he departed to his dwelling.

[25] [103]And after those days Elizabeth his wife conceived; and she hid herself five [26] months, and said, [104]This hath the Lord done unto me in the days when he looked upon me, to remove my reproach from among men.

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[89] Luke i. 13.

[90] This word is constantly recurring in the sense of *fear*.

[91] Luke i. 14.

[92] Luke i. 15.

[93] Everywhere, except in the introductory notes, the Arabic is *the Spirit of Holiness*, as in the Arabic versions.

[94] Luke i. 16.

[95] Luke i. 17.

[96] See § 28, 17, note.

[97] Luke i. 18.

[98] Luke i. 19.

[99] Luke i. 20.

[100] Luke i. 21.

[101] Luke i. 22.

[102] Luke i. 23.

[103] Luke i. 24.

[104] Luke i. 25.

[27] [105]And[106] in the sixth month Gabriel the angel was sent from God to Galilee[107] to a [28] city called Nazareth, [108]to a virgin given in marriage to a man named Joseph, of the [29] house of David; and the virgin's name was Mary. [109]And the angel entered unto her and said unto her, Peace be unto thee, thou who art filled with grace. Our Lord [30] is with thee, thou blessed amongst women. [110]And she, when she beheld, was agitated [31] at his word, and pondered what this salutation could be. [111]And the angel said unto [32] her, Fear not, Mary, for thou hast found favour with God. [112]Thou shalt now conceive, [33] and bear a son, and call his name Jesus. [113]This shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of [34] David his father: and he shall rule over the house of Jacob for ever; [114]and to his [35] kingdom there shall be no end. [115]Mary said unto the angel, How shall this be to [36] me when no man hath known me? [116]The angel answered and said unto her, The [Arabic, p. 4] Holy Spirit will come, and the power of the Most High shall rest upon thee, and therefore shall *he* that is born of thee be pure, and shall be called the Son [37] of God. [117]And lo, Elizabeth thy kinswoman, she also hath conceived a son in her old [38] age; and this is the sixth month with her, her that is called barren. [118]For nothing is [39] difficult for God. [119]Mary said, Lo, I am the handmaid of the Lord; let it be unto me according unto thy word. And the angel departed from her. 44

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[105] Luke i. 26.

[106] The Vat. ms. has over this verse, *The second section, from the Gospel of Luke*, i.e., as divided in the Syriac and Arabic versions.

[107] The Borgian ms. omits *to Galilee*.

[108] Luke i. 27.

[109] Luke i. 28.

[110] Luke i. 29.

[111] Luke i. 30.

[112] Luke i. 31.

[113] Luke i. 32.

[114] Luke i. 33.

[115] Luke i. 34.

[116] Luke i. 35.

[117] Luke i. 36.

[118] Luke i. 37.

[119] Luke i. 38.

[40] [120]And then Mary arose in those days and went in haste into the hill country,[121] to a[122] [41] city of Judah; [123]and entered into the house of Zacharias, and asked for the health of [42] Elizabeth. [124]And when Elizabeth heard the salutation of Mary, the babe leaped in [43] her womb. [125]And Elizabeth was filled with the Holy Spirit; and cried with a loud voice and said unto Mary, Blessed art thou amongst women, and blessed is the [44] fruit that is in thy womb. [126]Whence have I this *privilege*, that the mother of my [45] Lord should come unto me? [127]When the sound of thy salutation reached my ears, [46] with great joy rejoiced the babe in my womb. [128]And blessed is she who believed [47] that what was spoken *to her* from the Lord would be fulfilled. [129]And Mary said,

My soul doth magnify the Lord,
[48] [130]And my spirit hath rejoiced in God my Saviour,
[49] [131]Who hath looked upon the low estate of his handmaiden:
Lo, henceforth, all generations[132] shall pronounce blessing on me.
[50] [133]For[134] he hath done great things for me, who is mighty,
And holy is his name.
[51] [135]And his mercy embraceth them who fear him,
Throughout the ages and the times.
[52] [Arabic, p. 5] [136]He wrought the victory with his arm,

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[120] Luke i. 39.

[121] Vat. ms., like that described by Gildemeister (see Introduction, 20) has *into Galilee* (*cf.* § 8, 10, note).

[122] Lit. *the*, a form due to Syriac influence (*cf.* § ii. 12, and *passim*).

[123] Luke i. 40.

[124] Luke i. 41.

[125] Luke i. 42.

[126] Luke i. 43.

[127] Luke i. 44.

[128] Luke i. 45.

[129] Luke i. 46.

[130] Luke i. 47.

[131] Luke i. 48.

[132] The Arabic word ordinarily means *tribe* or *nation*, but in this work it regularly represents the Syriac word used in the N.T. for *generation*.

[133] Luke i. 49.

[134] The Arabic would naturally be rendered, *the blessing on me, That*; but a number of passages in this work seem to justify the rendering given in the text (*cf.*, e.g., § 46, 54, and especially § 15, 40).

[135] Luke i. 50.

[136] Luke i. 51.

And scattered them that prided themselves in their opinions.
[53] [137]He overthrew them that acted haughtily from their thrones,
And raised the lowly.
[54] [138]He satisfied with good things the hungry,
And left the rich without anything.
[55] [139]He helped Israel his servant,
And remembered his mercy
[56] [140](According as he spake with our fathers)
Unto Abraham and unto his seed for ever.

[57] [141]And Mary abode with Elizabeth about three months, and returned unto her house.

[58, 59] [142]And Elizabeth's time of delivery was come; and she brought forth a son. [143]And her neighbours and kinsfolk heard that God had multiplied his mercy towards her; [60] and they rejoiced with her. [144]And when[145] it was the eighth day, they came to circumcise the child, and called him Zacharias, *calling him* by the name of his father. [61] [146]And his mother answered and said unto them, Not so; but he shall be called John. [62] [147]And they said unto her, There is no man of thy kindred that is called by this name. [63, 64] [148]And they made signs to his father, *saying*, How dost thou wish to name him? [149]And he asked for a tablet, and wrote and said, His name is John. And every one wondered. [65] [150]And immediately his mouth was opened, and his tongue, and he spake and [66] praised

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[137] Luke i. 52.

[138] Luke i. 53.

[139] Luke i. 54.

[140] Luke i. 55.

[141] Luke i. 56.

[142] Luke i. 57.

[143] Luke i. 58.

[144] Luke i. 59.

[145] The text is indistinct in the Vat. ms. The reading seems to be conflate, the doublets being *when it was*, which is the reading of Ibn-at-Tayyib's Commentary, and *on*.

[146] Luke i. 60.

[147] Luke i. 61.

[148] Luke i. 62.

[149] Luke i. 63.

[150] Luke i. 64.

God. [151]And fear fell on all their neighbours: and this was spoken of[152] in all [67] the mountains of Judah. [153]And all who heard pondered in their hearts and said, What shall this child be? And the hand of the Lord was with him.

[68] [154]And Zacharias his father was filled with the Holy Spirit, and prophesied and said,

[69] [155]Blessed is the Lord, the God of Israel,
Who hath cared for his people, and wrought for it salvation;
[70] [156]And hath raised for us the horn of salvation
[Arabic, p. 6] In the house of David his servant
[71] [157](As he spake by the mouth of his holy prophets from eternity),
[72] [158]That he might save us from our enemies,
And from the hand of all them that hate us.
[73] [159]And he hath performed his mercy towards our fathers,
And remembered his holy covenants,
[74] [160]And the oath which he sware unto Abraham our father,
[75] [161]That he would give us deliverance from the hand of our enemies,
And without fear we shall[162] serve before him
[76] [163]All our days with equity and righteousness.
[77] [164]And as for thee, O child, prophet of the Most High shalt thou be called.
Thou shalt go forth before the face of the Lord to prepare his way,
[78] [165]To give the knowledge of salvation[166] unto his people,

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[151] Luke i. 65.

[152] Lit. *described* (*cf.* § ii. 46).

[153] Luke i. 66.

[154] Luke i. 67.

[155] Luke i. 68.

[156] Luke i. 69.

[157] Luke i. 70.

[158] Luke i. 71.

[159] Luke i. 72.

[160] Luke i. 73.

[161] Luke i. 74.

[162] Or, *should*.

[163] Luke i. 75.

[164] Luke i. 76.

[165] Luke i. 77.

[166] Here and elsewhere the Arabic translator uses *life* and *live* and *give life*, as in Syriac, for *salvation*, etc.

For the forgiveness of their sins,
[79] [167]Through the mercy of[168] the compassion of our God,
With which he careth for[169] us, to appear[170] from on high
[80] [171]To give light to them that sit in darkness and under the shadow of death,
And to set straight our feet in the way of peace.

[81] [172]And the child grew and became strong in the spirit, and abode in the desert until the time of his appearing unto the children of Israel.

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[167] Luke i. 78.

[168] Borg. ms. has *and* for *of*.

[169] The word used in the Peshitta means *visit*, either in the sense of *caring for* or in that of *frequenting*. See § 24, 29.

[170] So Borg. ms. The Vat. ms. is very indistinct. Lagarde (see Introduction, 13, note), quoting Guidi, prints *Whereby there visiteth us the manifestation from on high*. The difference in Arabic is in a single stroke.

[171] Luke i. 79.

[172] Luke i. 80.

Section II.

[1] [Arabic, p. 7] [173]Now[174] the birth of Jesus the Messiah was on this wise: In the time when his mother was given in marriage to Joseph, before they came together, [2] she was found with child of the Holy Spirit. [175]And Joseph her husband was a just *man* and did not wish to expose her, and he purposed to put her away secretly. [3] [176]But when he thought of this, the angel of the Lord appeared unto him in a dream, and said unto him, Joseph, son of David, fear not to take Mary thy wife, for that [4] which is begotten[177] in her is of the Holy Spirit. [178]She shall bear a son, and thou shalt [5] call his name Jesus, and he shall save[179] his people from their sins. [180]And all this was that the saying from the Lord by the prophet might be fulfilled:

[6] [181]Behold, the virgin shall conceive, and bear a son,
And they shall call his name Immanuel,

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[173] Matt. i. 18.

[174] This is preceded in Vat. ms. by the genealogy, Matt. i. 1–17 (see Introduction, 13), with the marginal note *The Beginning of the Gospel of Matthew*. (Lagarde, *op. cit.*, 1886, p. 154.) The text presents nothing worthy of note in this place except that verse 16, construed on the same principle as the preceding verses, to which, except in the words printed in italics, it is strictly parallel in construction, reads thus: "Jacob begat Joseph, *the husband of Mary*, who *of her* begat Jesus, the Messiah" (*cf.* the remarkable reading of Sin. Syriac). As it stands, this is the only possible interpretation of the words, for *who* is masculine. But a mistake in the gender of a relative pronoun is very common in Arabic among illiterate people, while in Syriac there is, to begin with, no distinction. If then we correct the relative, *who of her* will become *of whom* (fem.), and *begat* will of course be construed as passive. We thus get the text followed in Ibn-at-Tayyib's Commentary, the ordinary reading of the Peshitta, *of whom was born Jesus*.

[175] Matt. i. 19.

[176] Matt. i. 20.

[177] The Arabic might even more naturally be rendered *born*, thus giving us the reading that Isho'dad tells us was that of the *Diatessaron* (Harris, *Fragments*, p. 16 f.); but throughout the whole genealogy (see § 1, 81, note) this word has been used by the Vat. ms. in the sense of *begat*. Here the Borg. ms. has *of her* for *in her*; but Ibn-at-Tayyib in his Commentary discusses *why* Matthew wrote *in* and not *of*.

[178] Matt. i. 21.

[179] *cf.* § 1, 78.

[180] Matt. i. 22.

[181] Matt. i. 23.

[7] which is, being interpreted, With us is our God. [182]And when Joseph arose from his [8] sleep, he did as the angel of the Lord commanded him, and took his wife; [183]and knew her not until she brought forth her firstborn son.

[9] [184]And in those days there went forth a decree from Augustus Cæsar that all the [10] people of his dominion[185] should be enrolled. [186]This first enrolment was[187] while Quirinius [11, 12] was governor of Syria. [188]And every man went to be enrolled in his city. [189]And Joseph went up also from Nazareth, a city of Galilee, to Judæa, to the city of David [13] which is called Bethlehem (for he was of the house of David and of his tribe), [190]with [14] [Arabic, p. 8] Mary his betrothed, she being with child, to be enrolled there. [191]And while [15] she was there the days for her being delivered were accomplished. [192]And she brought forth her firstborn son; and she wrapped him in swaddling cloths and laid him in a manger, because there was no place for them where they were staying.

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[16] [193]And there were in that region shepherds abiding, keeping their flock in the watch [17] of the night. [194]And behold, the angel of God came unto them, and the glory of the [18] Lord shone upon them; and they were greatly terrified. [195]And the angel said unto them, Be not terrified; for I bring you tidings of great joy which shall be to the [19] whole world; [196]there is born to you this day a Saviour, which is the Lord the Messiah, [20] in the city of David. [197]And this is a sign for you: ye shall find a babe wrapped [21] in swaddling

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[182] Matt. i. 24.

[183] Matt. i. 25a.

[184] Luke ii. 1.

[185] The Arabic expression is clearly meant to represent that used in the Peshitta.

[186] Luke ii. 2.

[187] This is the most *natural* meaning of the Arabic sentence; which, however, is simply a word-for-word reproduction.

[188] Luke ii. 3.

[189] Luke ii. 4.

[190] Luke ii. 5.

[191] Luke ii. 6.

[192] Luke ii. 7.

[193] Luke ii. 8.

[194] Luke ii. 9.

[195] Luke ii. 10.

[196] Luke ii. 11.

[197] Luke ii. 12.

cloths and laid in a manger. [198]And there appeared with the angels suddenly many heavenly forces praising[199] God and saying,

[22] [200]Praise be to God in the highest,
And on the earth peace, and good hope to men.

[23] [201]And when the angels departed from them to heaven, the shepherds spake to one another and said, We will go to Bethlehem and see this word which hath been, as [24] the Lord made known unto us. [202]And they came with haste, and found Mary and [25] Joseph, and the babe laid in a manger. [203]And when they saw, they reported the word [26] which was spoken to them about the child. [204]And all that heard wondered at the [27] description which the shepherds described[205] to them. [206]But Mary kept these[207] sayings [28] and discriminated[208] them in her heart. [209]And those shepherds returned, magnifying and praising God for all that they had seen and heard, according as it was described unto them.

[29] [Arabic, p. 9] [210]And when eight days were fulfilled that the child should be circumcised, his name was called Jesus, being that by which he was called by the angel before his conception in the womb.

[30] [211]And when the days of their purification according to the law of Moses were [31] completed, they took him up to Jerusalem to present him before the Lord [212](as it is written in the law of the Lord, Every male opening the womb shall be called the [32] holy *thing* of the Lord), [213]and to give a sacrificial victim as it is said in the law of [33] the Lord, A pair

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[198] Luke ii. 13.

[199] The Arabic represents Syr. idiom.

[200] Luke ii. 14.

[201] Luke ii. 15.

[202] Luke ii. 16.

[203] Luke ii. 17.

[204] Luke ii. 18.

[205] *cf.* § 1, 66, note.

[206] Luke ii. 19.

[207] Borg. ms. inserts *all* above the line, after *these*. The meaning ought then to be, *these things, namely, all the sayings*.

[208] The Arab. might mean *set them apart;* but the Syriac is against this.

[209] Luke ii. 20.

[210] Luke ii. 21.

[211] Luke ii. 22.

[212] Luke ii. 23.

[213] Luke ii. 24.

of doves or two young pigeons. [214]And there was in Jerusalem a man whose name was Simeon; and this man was upright and pious, and expecting [34] the consolation of Israel; and the Holy Spirit was upon him. [215]And it had been said unto him by the Holy Spirit, that he should not see death till he had seen with [35] his eyes the Messiah[216] of the Lord. [217]And this man came by the Spirit to the temple; and at the time when his parents brought in the child Jesus, that they might [36] present for him a sacrifice, as it is written in the law, [218]he bare him in his arms and praised God and said,

> [37] [219]Now loosest thou the bonds of thy servant, O Lord, in peace,[220]
> According to thy saying;
> [38] [221]For mine eye hath witnessed thy mercy,
> [39] [222]Which thou hast made ready because of the whole world;
> [40] [223]A light for the unveiling[224] of the nations,
> And a glory to thy people Israel.

[41] [225]And Joseph and his mother were marvelling at the things which were being said [42] concerning him. [226]And Simeon blessed them and said to Mary his mother, Behold, he is set for the overthrow and rising of many in Israel; and for a sign of contention; [43]

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[214] Luke ii. 25.

[215] Luke ii. 26.

[216] Or, *anointed*.

[217] Luke ii. 27.

[218] Luke ii. 28.

[219] Luke ii. 29.

[220] For order *cf.* (in part) Sin. Syriac.

[221] Luke ii. 30.

[222] Luke ii. 31.

[223] Luke ii. 32.

[224] i.e., *becoming manifest*.

[225] Luke ii. 33.

[226] Luke ii. 34.

[227]and a spear[228] shall pierce[229] through thine own soul; that the thoughts of the [44] [Arabic, p. 10] hearts of many may be revealed. [230]And Anna the prophetess, the daughter of Phanuel, of the tribe of Asher, was also advanced in years (and she dwelt [45] with her husband seven years from her virginity, [231]and she remained a widow about eighty-four years); and she left not the temple, and served night and day with [46] fasting and prayer. [232]And she also rose in that hour and thanked the Lord, and she [47] spake of him with every one who was expecting the deliverance of Jerusalem. [233]And when they had accomplished everything according to what is in the law of the Lord, they returned to Galilee, to Nazareth their city.

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[227] Luke ii. 35.

[228] So also in Syriac versions and the quotation of Isho'dad from Ephraem (Harris, *Fragments*, p. 34), but not the Armenian version.

[229] The Arabic sides with the Peshitta and Ibn-at-Tayyib's Commentary, against the remarkable reading of Sin. supported by Isho'dad, as in last note (*Syriac* text), and the Armenian in Hill, p. 336. See now also *The Guardian*, Dec. 18, 1895.

[230] Luke ii. 36.

[231] Luke ii. 37.

[232] Luke ii. 38.

[233] Luke ii. 39.

Section III.

[1, 2] [234]And after that,[235] the Magi came from the east to Jerusalem, [236]and said, Where is the King of the Jews which was born? We have seen his star in the east, and have [3] come to worship him. [237]And Herod the king heard, and he was troubled, and all [4] Jerusalem with him. [238]And he gathered all the chief priests and the scribes of the [5] people, and asked them in what place[239] the Messiah should be born. [240]They said, In Bethlehem of Judæa: thus it is written in the prophet,

[6] [241]Thou also, Bethlehem of Judah,
Art not contemptible among the kings of Judah:
From thee shall go forth a king,
And he shall be a shepherd to my people Israel.

[7] [242]Then Herod called the Magi secretly, and inquired of them the time at which [8] the star appeared to them. [243]And he sent them to Bethlehem, and said unto them, Go and search about the child diligently; and when ye have found him, come and [9] make known to me, that I also may go and worship him. [244]And they, when they [Arabic, p. 11] heard the king, departed; and lo, the star which they had seen in the east went before them, until it came and stood above the place where the child [10, 11] was. [245]And when they beheld the star, they rejoiced with very great joy. [246]And they entered the house and beheld the child with Mary his mother, and fell down worshipping him, and opened their saddle-bags and offered to him offerings, gold and [12] myrrh and frankincense. [247]And they saw in a

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[234] Matt. ii. 1b.

[235] On the substitution of this general phrase for Matt. ii. 1a, see the remarks of Harris in *Fragments*, etc., p. 37 ff.

[236] Matt. ii. 2.

[237] Matt. ii. 3.

[238] Matt. ii. 4.

[239] This periphrasis for *where* is very characteristic of this work.

[240] Matt. ii. 5.

[241] Matt. ii. 6.

[242] Matt. ii. 7.

[243] Matt. ii. 8.

[244] Matt. ii. 9.

[245] Matt. ii. 10.

[246] Matt. ii. 11.

[247] Matt. ii. 12.

dream[248] that they should not return to Herod, and they travelled by another way in going to their country.

[13] [249]And when they had departed, the angel of the Lord appeared in a dream to Joseph, and said unto him, Rise, take the child and his mother, and flee into Egypt, and be thou there until I speak to thee; for Herod is determined to seek the child [14] to slay him. [250]And Joseph arose and took the child and his mother in the night, and [15] fled into Egypt, [251]and remained in it until the time of the death of Herod: that that might be fulfilled which was said by the Lord in the prophet, which said, From [16] Egypt did I call my son. [252]And Herod then, when he saw that he was mocked of the Magi, was very angry, and sent and killed all the male children which were in Bethlehem and all its borders, from two years old and under, according to the time [17] which he had inquired from the Magi. [253]Then was fulfilled the saying in Jeremiah the prophet, which said,

[18] [254]A voice was heard in Ramah,
Weeping and much lamentation;
Rachel weeping[255] for her children,
And not willing to be consoled for their loss.

[19] [256]But when Herod the king died, the angel of the Lord appeared in a dream to [20] Joseph in Egypt, [257]and said unto him, Rise and take the child and his mother, and [Arabic, p. 12] go into the land of Israel; for they have died who sought the child's life. [21] [258]And Joseph rose and took the child and his mother, and came to the land [22] of Israel. [259]But when he heard that Archelaus had become king over Judæa instead of Herod his

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[248] So in later Arabic and some Arabic versions. According to classical usage the word means *sleep*.

[249] Matt. ii. 13.

[250] Matt. ii. 14.

[251] Matt. ii. 15.

[252] Matt. ii. 16.

[253] Matt. ii. 17.

[254] Matt. ii. 18.

[255] Or, *is weeping*, and so in next line *is not willing*.

[256] Matt. ii. 19.

[257] Matt. ii. 20.

[258] Matt. ii. 21.

[259] Matt. ii. 22.

father, he feared to go thither; and he saw in a dream that he should [23] go into the land of Galilee, [260]and that he should abide in a city called Nazareth: that the saying in the prophet might be fulfilled, that he should be called a Nazarene.

[24] [261]And the child grew, and became strong in spirit, becoming filled with wisdom; and the grace of God was upon him.

[25] [262]And his kinsfolk[263] used to go every year to Jerusalem at the feast of the passover. [26] [264]And when he was twelve years old, they went up according to their custom, [27] to the feast. [265]And when the days were accomplished, they returned; and the child [28] Jesus remained in Jerusalem, and Joseph and his mother knew not: [266]and they supposed that he was with the children of their company. And when they had gone one day's journey, they sought him beside their people and those who knew them, [29] and they found him not; [267]so they returned to Jerusalem and sought him again. [30] [268]And after three days they found him in the temple, sitting in the midst of the teachers, [31] hearing them and asking them *questions*; [269]and all who heard him wondered at [32] his wisdom and his words. [270]And when they saw him they wondered, and his mother said unto him, My son, why hast thou dealt with us thus? behold, I and thy father [33] have been seeking for thee with much anxiety. [271]And he said unto them, Why were [34] ye seeking me? know[272] ye not that I must be in the house of my Father? [273]And they [35] understood not the word which he spake unto them. [274]And he went down with them, and came to Nazareth; and he was obedient to them: and his mother used to keep all these sayings in her heart.

[36] [Arabic, p. 13] [275]And Jesus grew in his stature and wisdom, and in grace with God and men.

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[260] Matt. ii. 23.

[261] Luke ii. 40.

[262] Luke ii. 41.

[263] A general word (*cf.* Syr. versions).

[264] Luke ii. 42.

[265] Luke ii. 43.

[266] Luke ii. 44.

[267] Luke ii. 45.

[268] Luke ii. 46.

[269] Luke ii. 47.

[270] Luke ii. 48.

[271] Luke ii. 49.

[272] Or, *knew*.

[273] Luke ii. 50.

[274] Luke ii. 51.

[275] Luke ii. 52.

[37] [276]And in the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was governor in Judæa, and one of the four rulers, Herod, in Galilee; and Philip his brother, one of the four rulers, in Ituræa and in the district of Trachonitis; and [38] Lysanias, one of the four rulers, in Abilene; [277]in the chief-priesthood of Annas and Caiaphas, the command[278] of God went forth to John the son of Zacharias in the [39] desert. [279]And he came into all the region which is about Jordan, proclaiming the [40] baptism of repentance unto[280] the forgiveness of sins. [281]And he was preaching in the [41] wilderness of Judæa, and saying, [282]Repent ye; the kingdom of heaven is come near. [42] [283]This is he that was spoken *of* in Isaiah the prophet,

The voice which crieth in the desert,
[43] [284]Prepare ye the way of the Lord,
And make straight in the plain, paths for our God.
[44] [285]All the valleys shall become filled,
And all the mountains and hills shall become low;
And the rough shall become plain, And the difficult place, easy;
[45] [286]And all flesh shall see the salvation[287] of God.

[46] [288]This *man* came to bear witness, that he might bear witness to the light, that [47] every man might believe through his mediation. [289]He was not the light, but that he [48] might bear witness to the light, [290]which was the light of truth, that giveth light to [49] every man coming into the world. [291]He was in the world, and the world was made [50] by him,

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[276] Luke iii. 1.

[277] Luke iii. 2.

[278] There is a very rare use of this Arabic word in the Hebrew sense of *saying*.

[279] Luke iii. 3.

[280] So Vat. ms. The Borg. ms. has *with*.

[281] Matt. iii. 1b.

[282] Matt. iii. 2.

[283] Matt. iii. 3a.

[284] Luke iii. 4b.

[285] Luke iii. 5.

[286] Luke iii. 6.

[287] See note on § 1, 78.

[288] John i. 7.

[289] John i. 8.

[290] John i. 9.

[291] John i. 10.

and the world knew [51] him not. [292]He came unto his own, and his own received him not. [293]And those who received him, to them gave he the power[294] that they might [52] be sons of God,—those which believe in his name: [295]which were born, not of blood, [53] nor of the will of the flesh, nor of the will of a man, but of God. [296]And the Word became flesh, and took up his abode among us; and we saw his glory as the glory [54] of the only *Son* from the Father, which is full of grace and equity.[297] [298]John bare witness [Arabic, p. 14] of him, and cried, and said, This is he that I said cometh after me and [55] was before me, because he was before me.[299] [300]And of his fullness received [56] we all grace for grace. [301]For the law was given through the mediation of Moses, but truth and grace were[302] through Jesus Christ.

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[292] John i. 11.

[293] John i. 12.

[294] Or, *authority*.

[295] John i. 13.

[296] John i. 14.

[297] In Syr. this word also means *truth*.

[298] John i. 15.

[299] Or, *earlier than I*.

[300] John i. 16.

[301] John i. 17.

[302] i.e., *came to be*.

Section IV.

[1] [303]No man hath seen God at any time; the only *Son*, God,[304] which is in the bosom of his Father, he hath told of *him*.

[2] [305]And this is the witness of John when the Jews sent to him from Jerusalem priests [3] and Levites to ask him, Who art thou? [306]And he acknowledged, and denied not; [4] and he confessed that he was not the Messiah. [307]And they asked him again, What then? Art thou Elijah? And he said, I am not he. Art thou a prophet? He [5] said, No. [308]They said unto him, Then who art thou? that we may answer them that [6] sent us. What sayest thou of thyself? [309]And he said, I am the voice that crieth in [7] the desert, Repair ye the way of the Lord, as said Isaiah the prophet. [310]And they [8] that were sent were from[311] the Pharisees. [312]And they asked him and said unto him, Why baptizest thou now, when thou art not the Messiah, nor Elijah, nor a prophet? [9] [313]John answered and said unto them, I baptize with[314] water: among you is standing [10] one whom ye know not: [315]this is he who I said cometh after me and was before [11] me, the latchets of whose shoes I am not worthy to unloose. [316]And that was in Bethany beyond Jordan, where John was baptizing.

[12] [317]Now John's raiment was camel's hair, and *he was* girded with skins, and his food [13] [Arabic, p. 15] was of locusts and honey of the wilderness.[318] [319]Then went out unto

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[303] John i. 18.

[304] *cf.* Peshitta, etc. (not Cur.); *cf.* also Gildemeister, *op. cit.*, p. 29, on Luke ix. 20.

[305] John i. 19.

[306] John i. 20.

[307] John i. 21.

[308] John i. 22.

[309] John i. 23.

[310] John i. 24.

[311] Lit. *from the side of.*

[312] John i. 25.

[313] John i. 26.

[314] Or, *in*.

[315] John i. 27.

[316] John i. 28.

[317] Matt. iii. 4.

[318] On the original *Diatessaron* reading, *honey and milk of the mountains*, or, *milk and honey of the mountains*, which latter Ibn-at-Tayyib cites in his Commentary (folio 44b, 45a) as a reading, but without any allusion to the *Diatessaron*, see, e.g., now Harris, *Fragments of the Com. of Ephr. Syr. upon the Diat.* (London, 1895), p. 17 f.

[319] Matt. iii. 5.

him the people of Jerusalem, and all Judæa, and all the region which is about the [14, 15] Jordan; [320]and they were baptized of him in the river Jordan, confessing their sins. [321]But when he saw many of the Pharisees[322] and Sadducees[323] coming to be baptized, he said unto them, Ye children of vipers, who hath led you to flee from the wrath to come? [16, 17] [324]Do now the fruits which are worthy of repentance; [325]and think and say not within yourselves, We have a father, *even* Abraham; for I say unto you, that God is able to [18] raise up of these stones children unto Abraham. [326]Behold, the axe hath been laid at the roots of the trees, and so every tree that beareth not good fruit shall be taken and [19] cast into the fire. [327]And the multitudes were asking him and saying, What shall we do? [20] [328]He answered and said unto them, He that hath two tunics shall[329] give to him that [21] hath not; and he that hath food shall[330] do likewise. [331]And the publicans also came [22] to be baptized, and they said unto him, Teacher, what shall we do? [332]He said unto [23] them, Seek not more than what ye are commanded to seek. [333]And the servants[334] of the guard asked him and said, And we also, what shall we do? He said unto them, Do not violence to any man, nor wrong him; and let your allowances satisfy you.

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[320] Matt. iii. 6.

[321] Matt. iii. 7.

[322] The translator uses invariably an Arabic word (name of a sect) meaning *Separatists*.

[323] Lit. *Zindiks*, a name given to Persian dualists and others.

[324] Matt. iii. 8.

[325] Matt. iii. 9.

[326] Matt. iii. 10.

[327] Luke iii. 10.

[328] Luke iii. 11.

[329] Grammar requires this rendering, but solecisms in this kind of word are very common, and in this work (e.g., § 48, 21) the jussive particle is sometimes omitted. We should therefore probably render *let him give, let him do*, etc.

[330] Grammar requires this rendering, but solecisms in this kind of word are very common, and in this work (e.g., § 48, 21) the jussive particle is sometimes omitted. We should therefore probably render *let him give, let him do*, etc.

[331] Luke iii. 12.

[332] Luke iii. 13.

[333] Luke iii. 14.

[334] *cf.* Peshitta, where the word has its special meaning, *soldiers*.

[24] [335]And when the people were conjecturing about John, and all of them thinking [25] in their hearts whether he were haply[336] the Messiah, [337]John answered and said unto them, I baptize you with water; there cometh one after me who is stronger than I, the latchets of whose shoes I am not worthy to loosen; he will baptize you with the [26] Holy Spirit and fire: [338]who taketh the fan in his hand to cleanse his threshing-floors, [Arabic, p. 16] and the wheat he gathereth into his garners, while the straw he shall burn in fire which can[339] not be put out.

[27] [340]And other things he taught and preached among the people.

[28] [341]Then came Jesus from Galilee to the Jordan to John, to be baptized of him. [29] [342]And Jesus was about thirty years old, and it was supposed that he was the son of [30] Joseph.[343] [344]And John saw Jesus coming unto him, and said, This is the Lamb of [31] God, that taketh on itself the burden of the sins of the world! [345]This is he concerning whom I said, There cometh after me a man who was before me, because he was [32] before me.[346] [347]And I knew him not; but that he should be made manifest to Israel, [33] for this cause came I to baptize with water. [348]And John was hindering him and [34] saying, I have need of being baptized by thee, and comest thou to me? [349]Jesus answered him and said, Suffer 50 this now: thus it is our duty to fulfill all righteousness. [35] Then he suffered him. [350]And

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[335] Luke iii. 15 .

[336] Our translator constantly uses this Arabic word (which we render *haply*, or, *can it be?* or, *perhaps*, etc.) to represent the Syriac word used in this place. The latter is used in various ways, and need not be interrogative, as our translator renders it (*cf.* especially § 17, 6).

[337] Luke iii. 16.

[338] Luke iii. 17 .

[339] Or, *shall.*

[340] Luke iii. 18.

[341] Matt. iii. 13.

[342] Luke iii. 23a.

[343] The Vat. ms. here gives the genealogy (Luke iii. 23–38), of which we shall quote only the last words: *the son of Adam; who (was) from God*. If this were not the reading of the Peshitta (against Sin.) and Ibn-at-Tayyib's Commentary, one might explain *from* as a corruption of the Arabic *son of*, the words being very similar. On the Borg. ms. see § 55, 17, note.

[344] John i. 29.

[345] John i. 30.

[346] *cf.* § 3, 54, note.

[347] John i. 31.

[348] Matt. iii. 14.

[349] Matt. iii. 15.

[350] Luke iii. 21b.

when all the people were baptized, Jesus also [36] was baptized. [351]And immediately he went up out of the water, and heaven opened [37] [Arabic, p. 17] to him,[352] [353]and the Holy Spirit descended upon him in the similitude of the [38] body of a dove; [354]and lo, a voice from heaven, saying, This is my beloved [39] Son, in whom I am well pleased. [355]And John bare witness and said, I beheld the [40] Spirit descend from heaven like a dove; and it abode upon him. [356]But I knew him not; but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt behold the Spirit descending and lighting upon him, the same is he that [41] baptizeth with the Holy Spirit. [357]And I have seen and borne witness that this is the Son of God.

[42, 43] [358]And Jesus returned from the Jordan, filled with the Holy Spirit. [359]And immediately the Spirit took him out into the wilderness, to be tried of the devil;[360] [361]and he [44] was with the beasts. [362]And he fasted forty days and forty nights. [363]And he ate nothing [45] in those days, and at the end of them he hungered. [364]And the tempter came and said unto him, If thou art the Son of God, speak, and these stones shall become [46] bread. [365]He answered and said, It is written, Not by bread alone shall man live, but [47] by every word that proceedeth out of the mouth of God. [366]Then the devil[367] brought [48] him to the holy city, and set him on the pinnacle of the temple, [368]and said unto him, If thou art the Son of God, cast thyself down: for it is written,

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[351] Matt. iii. 16b.

[352] For the statement of Isho'dad (see above, Introduction, 10), "And straightway, as the *Diatessaron* testifieth, light shone forth," etc., see Harris, *Fragments*, etc., p. 43 f.

[353] Luke iii. 22a.

[354] Matt. iii. 17.

[355] John i. 32.

[356] John i. 33.

[357] John i. 34.

[358] Luke iv. 1a.

[359] Mark i. 12.

[360] Lit. *calumniator*.

[361] Mark i. 13b.

[362] Matt. iv. 2a.

[363] Luke iv. 2b.

[364] Matt. iv. 2b, 3.

[365] Matt. iv. 4.

[366] Matt. iv. 5.

[367] Lit. *calumniator*.

[368] Matt. iv. 6.

He shall give his angels charge concerning thee:
And they shall take thee on their arms,
So that thy foot shall not stumble against a stone.

[49] [369]Jesus said unto him, And[370] it is written also, Thou shalt not tempt the Lord thy [50] God. [371]And the devil[372] took him up to a high mountain, and shewed him all the kingdoms [51] [Arabic, p. 18] of the earth, and their glory, in the least time; [373]and the devil[374] said unto him, To thee will I give all this dominion, and its glory, which is delivered to [52] me that I may give it to whomsoever I will. [375]If then thou wilt worship before me, all of it shall be thine.

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[369] Matt. iv. 7.

[370] Borg. ms. omits *and*.

[371] Luke iv. 5.

[372] Lit. *backbiter*, a different word from that used above in § 4, 43, 47.

[373] Luke iv. 6.

[374] Lit. *backbiter*, a different word from that used above in § 4, 43, 47.

[375] Luke iv. 7.

Section V.

[1] [376]Jesus answered and said unto him, Get thee hence, Satan: for it is written, Thou [2] shalt worship the Lord thy God, and him alone shalt thou serve. [377]And when the [3] devil[378] had completed all his temptations, he departed from him for a season. [379]And behold, the angels drew near and ministered unto him.

[4, 5] [380]And next day John was standing, and two of his disciples; [381]and he saw Jesus as [6] he was walking, and said, Behold, the Lamb of God! [382]And his two disciples heard [7] him saying *this*,[383] and they followed Jesus. [384]And Jesus turned and saw them coming after him, and said unto them, What seek ye? They said unto him, Our master, [8] where art thou staying? [385]And he said unto them, Come and see. And they came and saw his place, and abode with him that day: and it was about the tenth hour. [9] [386]One of the two which heard from[387] John, and followed Jesus, was Andrew the [10] brother of Simon. [388]And he saw first Simon his brother, and said unto him, We have [11] found the Messiah. [389]And he brought him unto Jesus. And Jesus looked upon him and said, Thou art Simon, son of Jonah: thou shalt be called Cephas.[390]

[12] [391]And on the next day Jesus desired to go forth to Galilee, and he found Philip, [13] [Arabic, p. 19] and said unto him, Follow me. [392]Now Philip was of Bethsaida, of the city [14] of Andrew and Simon. [393]And Philip found Nathanael, and said unto him, He of

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[376] Matt. iv. 10.

[377] Luke iv. 13.

[378] Lit. *backbiter*, a different word from that used above in § 4, 43, 47.

[379] Matt. iv. 11b.

[380] John i. 35.

[381] John i. 36.

[382] John i. 37.

[383] Or, *speaking*.

[384] John i. 38.

[385] John i. 39.

[386] John i. 40.

[387] *cf.* Peshitta.

[388] John i. 41a.

[389] John i. 42a.

[390] The Arabic word used throughout this work means *Stones*.

[391] John i. 43.

[392] John i. 44.

[393] John i. 45.

whom Moses did write in the law and in the prophets, we have found that [15] he is Jesus the son of Joseph of Nazareth. [394]Nathanael said unto him, Is it possible that there can be any good thing from Nazareth? Philip said unto him, Come and [16] see. [395]And Jesus saw Nathanael coming to him, and said of him, This is indeed a[396] [17] son of Israel in whom is no guile. [397]And Nathanael said unto him, Whence knowest thou me? Jesus said unto him, Before Philip called thee, while thou wast under the [18] fig tree, I saw thee. [398]Nathanael answered and said unto him, My Master, thou art [19] the Son of God; thou art the King of Israel. [399]Jesus said unto him, Because I said unto thee, I saw thee under the fig tree, hast thou believed? thou shalt see what is [20] greater than this. [400]And he said unto him, Verily, verily, I say unto you, Henceforth ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of man.

[21] [401]And Jesus returned in the power of the Spirit to Galilee.

[22] [402]And on the third day there was a feast in Cana,[403] a[404] city of Galilee; and the [23] mother of Jesus was there: [405]and Jesus also and his disciples were invited to the [24] feast. [406]And they lacked wine: and his mother said unto Jesus, They have no wine. [25] [407]And Jesus said unto her, What have I to do with thee, woman? hath not mine [26] hour come?[408] [409]And his mother said unto the servants, What he saith unto you, do. [27] [410]And there were there six vessels of stone, placed for the Jews' purification, such as [28] [Arabic, p. 20] would contain two or three jars. [411]And Jesus said unto them, Fill the vessels

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[394] John i. 46.

[395] John i. 47.

[396] Lit. *the* (*cf.* note to § 1, 40).

[397] John i. 48.

[398] John i. 49.

[399] John i. 50.

[400] John i. 51.

[401] Luke iv. 14a.

[402] John ii. 1.

[403] Arabic *Qatna*; at § 5, 32, *Qatina*, following the Syriac form.

[404] Lit. *the* (*cf.* note to § 1, 40).

[405] John ii. 2.

[406] John ii. 3.

[407] John ii. 4.

[408] The reading of Cur. and Sin. is not known; but *cf.* Moesinger, p. 53, and Isho'dad quoted in Harris, *Fragments*, etc., p. 46.

[409] John ii. 5.

[410] John ii. 6.

[411] John ii. 7.

[29] with water. And they filled them to the top. [412]He said unto them, Draw [30] out now, and present to the ruler of the feast. And they did *so*. [413]And when the ruler of the company tasted that water which had become wine, and knew not whence it was (but the servants knew, because they filled up the water), the ruler of the company called [31] the bridegroom, [414]and said unto him, Every man presenteth first the good wine, and on intoxication he bringeth what is poor; but thou hast kept the good wine until [32] now. [415]And this is the first sign[416] which Jesus did in Cana of Galilee, and manifested [33] his glory; and his disciples believed on him. [417]And his fame spread in all the country [34] which was around them. [418]And he taught in their synagogues, and was glorified [35] by[419] every man. [420]And he came to Nazareth, where he had been brought up, and entered, according to his custom, into the synagogue on the sabbath day, and stood [36] up to read. [421]And he was given the book of Isaiah the prophet. And Jesus opened the book and found the place where it was written,

> [37] [422]The Spirit of the Lord is upon me,
> And for this anointed he me, to preach good tidings to the poor;
> And he hath sent me to heal the broken-hearted,
> And to proclaim forgiveness to the evil-doers,[423] and sight to the blind,
> And to bring the broken into forgiveness,[424]
> [38] [425]And to proclaim an acceptable year of the Lord.

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[412] John ii. 8.

[413] John ii. 9.

[414] John ii. 10.

[415] John ii. 11.

[416] Perhaps a comma should be inserted after *sign*.

[417] Luke iv. 14b.

[418] Luke iv. 15.

[419] If the text does not contain a misprint the word for *by* is wanting in both mss. It should doubtless be restored as in § 7, 3.

[420] Luke iv. 16.

[421] Luke iv. 17.

[422] Luke iv. 18.

[423] *Evil-doers* could easily be an Arabic copyist's corruption of *captives*; but the word used here for *forgiveness* could hardly spring from an Arabic *release* (in Ibn-at-Tayyib's Commentary, where the thing seems to have happened, a different word is used). In Syriac, however, they are the same; while the first pair contain the same consonants.

[424] See preceding note.

[425] Luke iv. 19.

[39] [426]And he rolled up the book and gave it to the servant, and went and sat down: [40] and the eyes of all that were in the synagogue were observing him. [427]And he began to say unto them, To-day hath this scripture been fulfilled which ye have heard with [41] your ears. [428]And they all bare him witness, and wondered at the words of grace which were proceeding from his mouth.

[42] [Arabic, p. 21] [429]And from that time began Jesus to proclaim the gospel of the kingdom [43] of God, and to say, Repent ye, and believe in the gospel. [430]The time is fulfilled, and the kingdom of heaven hath come near.

[44] [431]And while he was walking on the shore of the sea of Galilee, he saw two brethren, Simon who was called Cephas, and Andrew his brother, casting their nets into [45] the sea; for they were fishers. [432]And Jesus said unto them, Follow me, and I will [46] make you fishers of men. [433]And they immediately left their nets there and followed [47] him. [434]And when he went on from thence, he saw other two brothers, James the son of Zebedee, and John his brother, in the ship with Zebedee their father, mending [48] their nets; and Jesus called them. [435]And they immediately forsook the ship and their father Zebedee, and followed him.

[49] [436]And when the multitude gathered unto him to hear the word of God, while he [50] was standing on the shore of the sea of Gennesaret, [437]he saw two boats standing beside the sea, while[438] the two fishers which were gone out of them were washing their [51] nets. [439]And one of them belonged to Simon Cephas. And Jesus went up and sat down in it, and commanded that they should move away a little from the land into [52] the water. And he sat down and taught the multitudes from the boat. [440]And when he had left off his speaking,

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[426] Luke iv. 20.

[427] Luke iv. 21.

[428] Luke iv. 22a.

[429] Matt. iv. 17a.

[430] Mark i. 15.

[431] Matt. iv. 18.

[432] Matt. iv. 19.

[433] Matt. iv. 20.

[434] Matt. iv. 21.

[435] Matt. iv. 22.

[436] Luke v. 1.

[437] Luke v. 2.

[438] Or, *but*.

[439] Luke v. 3.

[440] Luke v. 4.

he said unto Simon, Put out into the deep, and cast your [53] net for a draught. [441]And Simon answered and said unto him, My Master, we toiled [54] all night and caught nothing; now[442] at thy word I will cast the net. [443]And when they did this, there were enclosed[444] a great many fishes; and their net was on the [55] point of breaking. [445]And they beckoned to their comrades that were in the other boat, to come and help them. And when they came, they filled both boats, so that they were on the point of sinking.

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[441] Luke v. 5.

[442] Borg. ms. has *but*. The Arabic expressions are very similar.

[443] Luke v. 6.

[444] Borg. ms. has *he did this, he enclosed*, on which see § 38, 43, note (end). Either reading could spring from the other, within the Arabic.

[445] Luke v. 7.

Section VI.

[1] [Arabic, p. 22] [446]But when Simon Cephas saw *this* he fell before the feet of Jesus, and said unto him, My Lord, I beseech of thee to depart from me, for I am [2] a sinful man. [447]And amazement took possession of him, and of all who were with him, [3] because of the draught of the fishes which they had taken. [448]And thus also were James and John the sons of Zebedee overtaken,[449] who were Simon's partners. And Jesus said [4] unto Simon, Fear not; henceforth thou shalt be a fisher of men unto life. [450]And they brought the boats to the land; and they left everything, and followed him.

[5] [451]And after that came Jesus and his disciples into the land of Judæa; and he went [6] about there with them, and baptized. [452]And John also was baptizing in Ænon, which is beside Salim, because there was much water there: and they came, and were baptized. [7, 8] [453]And John was not yet come into prison. [454]And there was an inquiry between [9] one of John's disciples and one of the Jews about purifying. [455]And they[456] came unto John, and said unto him, Our master, he that was with thee beyond Jordan, to whom [10] thou hast borne witness, behold, he also baptizeth, and many come to him. [457]John answered and said unto them,[458] A man can receive nothing of himself, except it be [11] given him[459] from heaven. [460]Ye are they that bear witness unto me that I said, I am [12] not the Messiah, but I am one sent[461] before him. [462]And he that hath a bride is a bridegroom: and the

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[446] Luke v. 8.

[447] Luke v. 9.

[448] Luke v. 10.

[449] The verb may be active as well as passive, but does not agree in gender with *amazement*. Mistakes in gender are, however, very common transcriptional errors.

[450] Luke v. 11.

[451] John iii. 22.

[452] John iii. 23.

[453] John iii. 24.

[454] John iii. 25.

[455] John iii. 26.

[456] Dual.

[457] John iii. 27.

[458] Plural. In the Peshitta it is two individuals in verse 25. In Sin. the first is an individual and the second is ambiguous. In Cur. both are plural.

[459] Or, *he be given it*.

[460] John iii. 28.

[461] The ordinary word for *apostle*.

[462] John iii. 29.

friend of the bridegroom is he that standeth and listeneth to him, and rejoiceth greatly because of the bridegroom's voice. Lo now,[463] behold, [13, 14] [Arabic, p. 23] my joy becometh complete.[464] [465]And he must increase and I decrease. [466]For[467] he that is come from above is higher than everything; and he that is of the earth, of the earth he is, and of the earth he speaketh; and he that came down from heaven is [15] higher than all. [468]And he beareth witness of what he hath seen and heard: and no man [16] receiveth his witness. [469]And he that hath received his witness hath asserted[470] that he is [17] truly God.[471] [472]And he whom God hath sent speaketh the words[473] of God: God gave [18] not the Spirit by measure. [474]The Father loveth the Son, and hath put everything in [19] his hands. [475]Whosoever believeth in the Son hath eternal[476] life; but whosoever obeyeth not the Son shall not see life, but the wrath of God cometh[477] upon him.

[20] [478]And Jesus learned[479] that the Pharisees had heard that he had received many disciples, [21] and that he was baptizing more than John [480](not that Jesus was himself baptizing, [22] but his disciples); [481]and *so* he left Judæa.

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[463] See § 9, 21, note.

[464] So Ciasca's printed text. The Vat. ms., however, probably represents a past tense.

[465] John iii. 30.

[466] John iii. 31.

[467] *cf.* Peshitta.

[468] John iii. 32.

[469] John iii. 33.

[470] *cf.* consonants of Syriac text.

[471] Borg. ms., *that God is truly*, or, assuming a very common grammatical inaccuracy, *that God is true or truth*, the reading in Ibn-at-Tayyib's Commentary.

[472] John iii. 34.

[473] Lit. *saying.*

[474] John iii. 35.

[475] John iii. 36.

[476] Lit. *the life of eternity*; here and everywhere except § 21, 40.

[477] i.e., alighteth-and-stayeth.

[478] John iv. 1.

[479] Or, *knew*.

[480] John iv. 2.

[481] John iv. 3a.

[23] [482]And Herod the governor, because he used to be rebuked by John because of Herodias the wife of Philip his brother, and for all the sins which he was committing, [24] added to all that also this, [483]that he shut up John in prison.

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[25] [484]And when Jesus heard that John was delivered up, he went away to Galilee. [26] [485]And he entered again into Cana, where he had made the water wine. And there [27] was at Capernaum a king's servant, whose son was sick. [486]And this *man* heard that Jesus was come from Judæa to Galilee; and he went to him, and besought of him that he would come down and heal his son; for he had come near unto death. [28, 29] [487]Jesus said unto him, Except ye see signs and wonders, ye do[488] not believe. [489]The [Arabic, p. 24] king's servant said unto him, My Lord, come down, that the child die not. [30] [490]Jesus said unto him, Go; for thy son is alive. And that man believed the [31] word which Jesus spake, and went. [491]And when he went down, his servants met him [32] and told him, and[492] said unto him, Thy son is alive. [493]And he asked them at what time he recovered. They said unto him, Yesterday at the seventh hour the fever left [33] him. [494]And his father knew that that was at that hour in which Jesus said unto him, [34] Thy son is alive. [495]And he believed, he and the whole people of his house. And this [35] is the second sign[496] which Jesus did when he returned from Judæa to Galilee. [497]And he was preaching in the synagogues of Galilee.

[36] [498]And he left Nazareth, and came and dwelt in Capernaum by the sea shore, in the [37] borders of Zebulun and Naphtali: [499]that it might be fulfilled which was said in Isaiah the prophet, who said,

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[482] Luke iii. 19.

[483] Luke iii. 20.

[484] Matt. iv. 12.

[485] John iv. 46.

[486] John iv. 47.

[487] John iv. 48.

[488] Or, *will.*

[489] John iv. 49.

[490] John iv. 50.

[491] John iv. 51.

[492] Or, *good news, and.*

[493] John iv. 52.

[494] John iv. 53.

[495] John iv. 54.

[496] See § 5, 32, note.

[497] Luke iv. 44.

[498] Matt. iv. 13.

[499] Matt. iv. 14.

[38] [500]The land of Zebulun, the land of Naphtali,
The way of the sea, the passage of the Jordan,
Galilee of the nations:
[39] [501]The people sitting in darkness
Saw a great light,
And those sitting in the region and in the shadow of death,
There appeared to them a light.

[40] [502]And he taught them on the sabbaths. [503]And they wondered because of his doctrine:[504] [41] for his word was as if it were authoritative. [505]And there was in the synagogue [42] a man with an unclean devil, and he cried out with a loud voice, and said, [506]Let me alone; what have I to do with thee, thou Jesus of Nazareth? art thou come for our [43] destruction? I know thee who thou art, thou Holy One of God. [507]And Jesus rebuked him, and said, Stop up thy mouth, and come out of him. And the demon threw him [44] in the midst and came out of him, having done him no harm. [508]And great amazement [Arabic, p. 25] took hold upon every man. And they talked one with another, and said, What is this word that orders the unclean spirits with power and [45] authority, and they come out? [509]And the news of him spread abroad in all the region which was around them.

[46] [510]And when Jesus went out of the synagogue, [511]he saw a man sitting among the publicans,[512] named Matthew: and he said unto him, Come after me. And he rose, and followed him.

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[500] Matt. iv. 15.

[501] Matt. iv. 16.

[502] Luke iv. 31b.

[503] Luke iv. 32.

[504] Perhaps we might here render *learning*; but see § 28, 17, note.

[505] Luke iv. 33.

[506] Luke iv. 34.

[507] Luke iv. 35.

[508] Luke iv. 36.

[509] Luke iv. 37.

[510] Luke iv. 38.

[511] Matt. ix. 9b.

[512] So in the Arabic. It is, however, simply a misinterpretation of the expression in the Syriac versions for *at the place of toll* (*cf.* Ibn-at-Tayyib’s Commentary).

[47, 48] [513]And Jesus came to the house of Simon and Andrew with James and John. [514]And Simon's wife's mother was oppressed with a great fever, and they besought him for [49] her. [515]And he stood over her and rebuked her fever, and it left her, and immediately [50] she rose and ministered to them. [516]And at even they brought to him many that had [51] demons: and he cast out their devils with the[517] word. [518]And all that had sick, their diseases being divers *and* malignant, brought them unto him. And he laid his hand [52] on them one by one[519] and healed them: [520]that that might be fulfilled which was said [53] in the prophet Isaiah, who said, He taketh our pains and beareth our diseases. [521]And [54] all the city was gathered together unto the door of Jesus. [522]And he cast out devils also from many, as they were crying out and saying, Thou art the Messiah, the Son of God; and he rebuked them. And he suffered not the demons to speak, because they knew him that he was the Lord the Messiah.

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[513] Mark i. 29b.

[514] Luke iv. 38c.

[515] Luke iv. 39.

[516] Matt. viii. 16a.

[517] *cf.* § 1, 40, note 2.

[518] Luke iv. 40b.

[519] Or, *each*.

[520] Matt. viii. 17.

[521] Mark i. 33.

[522] Luke iv. 41.

Section VII.

[1] [Arabic, p. 26] [523]And in the morning of that day he went out very early, and went to a [2] desert place, and was there praying. [524]And Simon and those that were with [3] him sought him. [525]And when they found him, they said unto him, All the people seek for [4] thee. [526]He said unto them, Let us go into the adjacent villages and towns, that I may [5] preach there also; for to this end did I come. [527]And the multitudes were seeking him, and came till they reached him; and they took hold of him, that he should not [6] go away from them. [528]But Jesus said unto them, I must preach of the kingdom of [7] God in other cities also: for because of this gospel was I sent. [529]And Jesus was going about all the cities and the villages, and teaching in their synagogues, and preaching the gospel of the kingdom, and healing all the diseases and all the sicknesses, [8] [530]and casting out the devils. [531]And his fame became known [532]that[533] he was teaching in [9] every place and being glorified by every man. [534]And when he passed by, he saw Levi the son of Alphæus sitting among the tax-gatherers;[535] and he said unto him, Follow [10] me: and he rose and followed him. [536]And the news of him was heard of in all the land of Syria: and they brought unto him all those whom grievous ills had befallen through divers diseases, and those that were enduring torment, and those that were possessed, and lunatics,[537] and paralytics; and he healed them.

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[523] Mark i. 35.

[524] Mark i. 36.

[525] Mark i. 37.

[526] Mark i. 38.

[527] Luke iv. 42.

[528] Luke iv. 43.

[529] Matt. ix. 35.

[530] Mark i. 39.

[531] Luke iv. 14b.

[532] Luke iv. 15.

[533] This may represent a Syriac *as*.

[534] Mark ii. 14.

[535] See above, note to § 6, 46, which applies, although the Arabic words are different.

[536] Matt. iv. 24.

[537] Lit. *son-of-the-roofs*, a Syriac expression (*cf.* § 24, 31, note).

[11, 12] [538]And after some days Jesus entered into Capernaum again. [539]And when they heard that he was in the house,[540] many gathered, so that it could not hold them, even about [13] [Arabic, p. 27] the door; and he made known to them the word of God. [541]And there were there some of the Pharisees and the teachers of the law, sitting, come from all the villages of Galilee, and Judæa, and Jerusalem; and the power of the Lord was [14] present to heal them. [542]And some men brought a bed with a man on it who was paralytic. [15] And they sought to bring him in and lay him before him. [543]And when they found no way to bring him in because of the multitude of people, they went up to the roof, and let him down with his bed from the roofing,[544] into the midst before Jesus. [16] [545]And when Jesus saw their faith, he said unto the paralytic, My son, thy sins are forgiven [17] thee. [546]And the scribes and Pharisees began to think within their hearts, Why doth this man blaspheme?[547] Who is it that is able to forgive sins, but God alone? [18] [548]And Jesus knew by the spirit that they were thinking this within themselves, and he [19] said unto them, Why do ye think this within your heart? [549]Which is better,[550] that it should be said to the paralytic, Thy sins are forgiven thee, or *that* it should be said [20] to him, Arise, and take thy bed, and walk? [551]That ye may know that the Son of man [21] is empowered on earth to forgive sins (and he said to the paralytic), [552]I say unto thee, [22] Arise, take thy bed, and go to thine house. [553]And he rose forthwith, and took his bed, and went out in the presence of all. [554]And he went to his house praising God. [23] [555]And when those multitudes saw,

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[538] Mark ii. 1.

[539] Mark ii. 2.

[540] This is the end of verse 1 in the Greek.

[541] Luke v. 17b.

[542] Luke v. 18.

[543] Luke v. 19.

[544] This word may be either a singular or a plural.

[545] Luke v. 20.

[546] Luke v. 21.

[547] This word ordinarily means *to forge lies against*; but our translator uses it regularly as here.

[548] Mark ii. 8.

[549] Mark ii. 9.

[550] Peshitta has *easier*.

[551] Mark ii. 10.

[552] Mark ii. 11.

[553] Mark ii. 12a.

[554] Luke v. 25b.

[555] Matt. ix. 8a.

they feared; [556]and amazement took possession of [24] them, [557]and they praised God, who had given such power to men. [558]And they said, We have seen marvellous things to-day, [559]of which we have never before seen the like.

[25] [Arabic, p. 28] [560]And after that, Jesus went out, and saw a publican, named Levi, sitting [26] among the publicans:[561] and he said unto him, Follow me. [562]And he left [27] everything, and rose, and followed him. [563]And Levi made him a great feast in his house. And there was a great multitude of the publicans and others sitting with him. [28] [564]And the scribes and Pharisees murmured, and said unto his disciples, Why do ye eat [29] and drink with the publicans and sinners? [565]Jesus answered and said unto them, The physician seeketh not those who are well, but those that are afflicted with grievous [30, 31] sickness.[566] [567]I came not to call the righteous, but the sinners, to repentance. [568]And they said unto him, Why do the disciples of John fast always, and pray, and the [32] Pharisees also, but thy disciples eat and drink? [569]He said unto them, Ye cannot make [33] the sons of the marriage feast[570] fast, while the bridegroom is with them. [571]Days will come, when the bridegroom is taken away from them; then will they fast in those [34] days. [572]And he spake unto them a parable: [573]No man inserteth a new patch and seweth it in a worn garment, lest the newness of the new take from the worn, and [35] there occur a great rent. [574]And no man putteth 55

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[556] Luke v. 26a.

[557] Matt. ix. 8b.

[558] Luke v. 26c.

[559] Mark ii. 12c.

[560] Luke v. 27.

[561] See above, note to § 6, 46.

[562] Luke v. 28.

[563] Luke v. 29.

[564] Luke v. 30.

[565] Luke v. 31.

[566] A Syriacism.

[567] Luke v. 32.

[568] Luke v. 33.

[569] Luke v. 34.

[570] The Arabic word, which occurs here in many of the Arabic versions, could also be read *bridegroom*. The Syriac word for *marriage chamber* is also used in the sense of *marriage feast*.

[571] Luke v. 35.

[572] Luke v. 36a.

[573] Mark ii. 21.

[574] Mark ii. 22.

fresh wine into old skins, lest the wine burst the skins, and the skins be destroyed, and the wine spilled; but they put [36] the fresh wine in the new skins, and both are preserved. [575]And no man drinketh old wine and straightway desireth fresh; for he saith, The old is better.

[37] [576]And while Jesus was walking on the sabbath day among the sown fields, his disciples [Arabic, p. 29] hungered. And they were rubbing the ears with their hands, and [38] eating. [577]But some of the Pharisees, when they saw them, [578]said unto him, See, [39] why[579] do thy disciples on the sabbath day that which is not lawful? [580]But Jesus said unto them, Have ye not read in olden time what David did, when he had need and [40] hungered, he and those that were with him? [581]how he entered the house of God, when Abiathar was high priest, and ate the bread of the table of the Lord, which it was not lawful that any should eat, save the priests, and gave to them that were with him also? [41] [582]And he said unto them, The sabbath was created because of man, and man was not [42] created because of the sabbath. [583]Or have ye not read in the law, that the priests in [43] the temple profane the sabbath, and *yet* they are blameless? [584]I say unto you now, [44] that here is what[585] is greater than the temple. [586]If ye had known *this*:[587] I love mercy, [45] not sacrifice, ye would not have condemned[588] those on whom is no blame. [589]The [46] Lord of the sabbath is the Son of man. [590]And his relatives heard, and went out to take him, and said, He hath gone out of his mind.

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[575] Luke v. 38, 39.

[576] Matt. xii. 1.

[577] Matt. xii. 2a.

[578] Mark ii. 24.

[579] Syr. In Arab. it means *what?*

[580] Mark ii. 25.

[581] Mark ii. 26.

[582] Mark ii. 27.

[583] Matt. xii. 5.

[584] Matt. xii. 6.

[585] This may be simply a misinterpretation of the ordinary Syriac reading, which in all probability agrees with the masculine reading found in the Text. Rec. of the Greek.

[586] Matt. xii. 7.

[587] Is it possible that the Arabic word after *known* is not meant simply to introduce the quotation, but is to be taken in the adverbial sense, *how* representing the Syriac *what that is?*

[588] See § 10, 13, note.

[589] Matt. xii. 8.

[590] Mark iii. 21.

[47] [591]And on the next[592] sabbath day he entered[593] into the synagogue and was teaching. [48] [594]And there was there a man whose right hand was withered. And the scribes and the Pharisees were watching him, whether he would heal on the sabbath day, [49] that they might find the means of accusing him. [595]But he knew their thoughts, and said unto the man whose hand was withered, Rise and come near into the midst of [50] the synagogue. [596]And when he came and stood, Jesus said unto them, I ask you, which is lawful to be done on the sabbath day, good or evil? shall lives be saved or [51] [Arabic, p. 30] destroyed? [597]But they were silent. [598]Regarding[599] them with anger, being grieved because of the hardness of their hearts. And he said unto the man, Stretch out thy hand. And he stretched it out: and his hand became straight. [52] [600]Then he said unto them, What man of you shall have one sheep, and if it fall into a [53] well on the sabbath day, will not take it and lift it out? [601]And how much is man better than a sheep! Wherefore it is lawful on the sabbath to do good.

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[591] Luke vi. 6.

[592] Lit. *other*. The definite article is a mistake of the translator.

[593] Here, at the end of leaf 17 of Vat. ms., is a note by a later hand: "Here a leaf is missing." This first lacuna extends from § 7, 47 to § 8, 17.

[594] Luke vi. 7.

[595] Luke vi. 8.

[596] Luke vi. 9.

[597] Mark iii. 4b.

[598] Mark iii. 5.

[599] An easy clerical error for *And so he regarded* (*cf.* Peshitta).

[600] Matt. xii. 11.

[601] Matt. xii. 12.

Section VIII.

[1] [602]And the Pharisees went out, and consulted together concerning him, that they
[2] might destroy him. [603]And Jesus perceived, and removed thence: and great multitudes
[3] followed him; and he healed all of them: [604]and he forbade them that they should [4]
not make him known:[605] [606]that the saying in Isaiah the prophet might be fulfilled, which
said,

[5] [607]Behold, my servant[608] with whom I am pleased;
My beloved in whom my soul hath delighted:[609]
My spirit have I put upon him,
And he shall proclaim to the nations judgement.
[6] [610]He shall not dispute, nor cry out;
And no man shall hear his voice in the marketplace.
[7] [611]And a bruised reed shall he not break,
And a smoking lamp[612] shall he not extinguish,
Until he shall bring forth judgement unto victory.
[8] [613]And the nations shall rejoice in his name.[614]

[9] [615]And in those days Jesus went out to the mountain that he might pray, and he
[10] spent the night[616] there in prayer to God. [617]And when the morning was come, he

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[602] Matt. xii. 14.

[603] Matt. xii. 15.

[604] Matt. xii. 16.

[605] Lit. *lead to him.*

[606] Matt. xii. 17.

[607] Matt. xii. 18.

[608] The Arabic word strictly means *young man*.

[609] Or, *rested.*

[610] Matt. xii. 19.

[611] Matt. xii. 20.

[612] Or, *wick.*

[613] Matt. xii. 21.

[614] The Arab. might also mean, *And he shall preach (the good tidings) to the peoples in his name* (*cf.* § 22, 47, note).

[615] Luke vi. 12.

[616] This phrase, in this case adopted from the Syriac, really means, in Arab., *morning found him.*

[617] Luke vi. 13a.

called the disciples. [618]And he went towards the sea: and there followed him much people [11] from Galilee that he might pray,[619] [620]and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan, and from Tyre, and from Sidon, and from Decapolis; [12] and great multitudes came unto him, which had heard what he did. [621]And he spake to his disciples to bring him the boat because of the multitudes, that they [13] might not throng him. [622]And he healed many, so that they were almost falling on [Arabic, p. 31] him[623] on account of their seeking to get near him. And[624] those that had [14] plagues and unclean spirits, [625]as soon as they beheld him, would fall, and [15] cry out, and say, Thou art the Son of God. [626]And he rebuked them much, that they [16] should not make him known. [627]And those that were under the constraint of[628] unclean [17] spirits were healed. [629]And all of the crowd were seeking to come near[630] him; because power went out from him, and he healed them all.

[18, 19] [631]And when Jesus saw the multitudes, he went up to the mountain. [632]And he called his disciples, and chose from them twelve; and they are those whom he named [20] apostles: [633]Simon, whom he named Cephas, and Andrew his brother, and James and

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[618] Mark iii. 7.

[619] It must be remembered that we have here only one ms. The Arabic words for *Galilee* and for *mountain* are very similar. The words *that he might pray* have therefore probably made their way here by some error from § 8, 9, above.

[620] Mark iii. 8.

[621] Mark iii. 9.

[622] Mark iii. 10.

[623] So (with the Peshitta) by transposing two letters. The Arabic text as it stands can hardly be translated. *Almost* may be simply a corruption of the Arabic word *were*.

[624] The syntax of the Arabic is ambiguous. The alternative followed above, which seems the most natural, is that which agrees most nearly with the Peshitta.

[625] Mark iii. 11.

[626] Mark iii. 12.

[627] Luke vi. 18.

[628] Or, *troubled with*.

[629] Luke vi. 19.

[630] This is the meaning of the Arabic word, as it is the primary meaning of the Syriac; but in this work a number of words meaning *approach* are used (and generally translated) in the sense of *touch*. The commonest word so used is that in § 12, 13 (*cf.* also § 12, 35).

[631] Matt. v. 1a.

[632] Luke vi. 13b.

[633] Luke vi. 14.

[21] John, and Philip and Bartholomew, [634]and Matthew and Thomas, and James the son [22] of Alphæus, and Simon which *was* called the Zealot, [635]and Judas the son of James, [23] and Judas the Iscariot, being he that had betrayed him.[636] [637]And Jesus went down with them and stood in the plain, and the company of his disciples, and the great [24] multitude of people. [638]And these twelve he chose to be with him, and that he might [25] send them to preach, and to have power to heal the sick and to cast out devils.

[26] [639]Then he lifted up his eyes unto them, and opened his mouth, [640]and taught them, and said,

[27] [641]Blessed are the poor in spirit: for the kingdom of heaven is theirs.

[28] [642]Blessed are the sorrowful: for they shall be comforted.

[29] [643]Blessed are the humble: for they shall inherit the earth.

[30] [644]Blessed are they that hunger and thirst after righteousness: for they shall be satisfied.

[31] [645]Blessed are the merciful: for on them shall be mercy.

[32] [Arabic, p. 32] [646]Blessed are the pure in their hearts: for they shall see God.

[33] [647]Blessed are the peacemakers: for they shall be called the sons of God.

[34] [648]Blessed are they that were persecuted[649] for righteousness' sake: for the kingdom of heaven is theirs.

[35] [650]Blessed are ye when men shall hate you, and separate you from them, and persecute you, and reproach you, [651]and shall speak against you with all evil talk, for my [36]

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[634] Luke vi. 15.

[635] Luke vi. 16.

[636] So Vat. ms., followed by Ciasca (*cf.* Sin.). Borg. ms. has *he that was betraying or was a traitor* (*cf.* Peshitta).

[637] Luke vi. 17a.

[638] Mark iii. 14.

[639] Luke vi. 20.

[640] Matt. v. 2.

[641] Matt. v. 3.

[642] Matt. v. 4.

[643] Matt. v. 5.

[644] Matt. v. 6.

[645] Matt. v. 7.

[646] Matt. v. 8.

[647] Matt. v. 9.

[648] Matt. v. 10.

[649] This word, the ordinary meaning of which is *expel*, is freely used by our translator in the sense of *persecute*.

[650] Luke vi. 22a.

[651] Matt. v. 11b.

sake, falsely. [652]Then rejoice and be glad, for your reward is great in heaven: for so persecuted they the prophets before you.

[37] [653]But woe unto you rich! for ye have received your consolation.

[38] [654]Woe unto you that are satisfied! ye shall hunger.

Woe unto you that laugh now! ye shall weep and be sad.

[39] [655]Woe unto you when men praise you! for so did their fathers use to do to the false prophets.

[40] [656]Unto you do I say, *ye* which hear, [657]Ye are the salt of the earth: if then the salt become tasteless, wherewith shall it be salted? For any purpose it is of no use, but [41] is thrown outside, and men tread upon it. [658]Ye are the light of the world. It is [42] impossible that a city built on a mountain should be hid. [659]Neither do they light a lamp and place it under a bushel, but on the lamp-stand, and it giveth light to all [43] who are in the house. 57 [660]So shall[661] your light shine before men, that they may see [44] your good works, and glorify your Father which is in heaven. [662]There is nothing [45] secret that shall not be revealed, or hidden that shall not be known. [663]Whoever hath ears that hear, let him hear.

[46] [664]Think not that I came to destroy the law or the prophets; I came not to destroy, [47] but to complete. [665]Verily I say unto you, Until heaven and earth shall pass, there [Arabic, p. 33] shall not pass one point or one letter of the law, until all of it shall be [48] *accomplished*. [666]Every one who shall violate now one of these small commandments, and shall teach men so, shall be called lacking in the kingdom of heaven: every one that shall do and teach shall[667] be called great in the kingdom [49] of heaven. [668]I say unto you now,

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[652] Matt. v. 12.

[653] Luke vi. 24.

[654] Luke vi. 25.

[655] Luke v. 26.

[656] Luke vi. 27.

[657] Matt. v. 13.

[658] Matt. v. 14.

[659] Matt. v. 15.

[660] Matt. v. 16.

[661] Or, *let* (*cf.* § 4, 20, note).

[662] Mark iv. 22.

[663] Mark iv. 23.

[664] Matt. v. 17.

[665] Matt. v. 18.

[666] Matt. v. 19.

[667] Lit. *this (man) shall.*

[668] Matt. v. 20.

unless your righteousness abound more than that of the scribes and Pharisees, ye shall not enter the kingdom of heaven.

[50] [669]Ye have heard that it was said to the ancients, Do not kill; and every one that [51] killeth is worthy of the judgement. [670]But I say unto you that every one who is angry with his brother without a cause is worthy of the judgement; and every one that saith to his brother, Thou foul one, is condemned[671] by the synagogue; and whosoever [52] saith to him, Thou fool, is worthy of the fire of Gehenna. [672]If thou art now offering thy gift at the altar, and rememberest there that thy brother hath conceived [53] against thee any grudge, [673]leave thy gift at the altar, and go first and satisfy thy [54] brother, and then return and offer thy gift. [674]Join[675] thine adversary quickly, [676]and while thou art still with him in the way, give a ransom and free thyself from him; [55] lest thine adversary deliver thee to the judge, [677]and the judge deliver thee to the tax-collector, [56] and thou fall into prison. [678]And verily I say unto thee, Thou shalt not go out thence until thou payest the last farthing.

[57, 58] [679]Ye have heard that it was said, Do not commit adultery: [680]but I now say unto you, that every one that looketh at a woman lusting after her hath forthwith already [59] [Arabic, p. 34] committed adultery with her in his heart. [681]If thy right eye injure thee, put it out and cast it from thee; for it is preferable for thee that one of thy [60] members should perish, and not thy whole body go into the fire *of hell*. [682]And if thy right hand injure thee, cut it off and cast it from thee; and it is better for thee that [61] one of thy members should perish, and not thy whole body fall into Gehenna. [683]It was said that he that putteth away his wife *should* give her a writing of divorcement: [62] [684]but I say unto you, that

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[669] Matt. v. 21.

[670] Matt. v. 22.

[671] See § 10, 13, note.

[672] Matt. v. 23.

[673] Matt. v. 24.

[674] Matt. v. 25a.

[675] The text is rather uncertain.

[676] Luke xii. 58a.

[677] Matt. v. 25c.

[678] Matt. v. 26.

[679] Matt. v. 27.

[680] Matt. v. 28.

[681] Matt. v. 29.

[682] Matt. v. 30.

[683] Matt. v. 31.

[684] Matt. v. 32.

every one that putteth away his wife, except for the cause of adultery, hath made it lawful for[685] her to commit adultery: and whosoever taketh one that is put away committeth adultery.

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[685] The text is probably corrupt. Vat. ms. has on margin, *i.e., caused her*.

Section IX.

[1] [686]Ye have heard also that it was said unto the ancients, Lie not, but perform unto [2] God in thy oaths: [687]but I say unto you, Swear not at all; neither by heaven, for it [3] is God's throne; [688]nor by the earth, for it is a footstool under his feet; nor yet by [4] Jerusalem, for it is the city of the great[689] King. [690]Neither shalt thou swear by thy [5] head, for thou canst not make in it one lock of hair black or white. [691]But your word shall be either Yea or Nay, and what is in excess of this is of the evil one.

[6, 7] [692]Ye have heard that it was said, Eye for eye, and tooth for tooth: [693]but I say unto you, Stand not in opposition to the evil;[694] but whosoever smiteth thee on thy right [8] cheek,[695] turn to him also the other. [696]And he that would sue thee, and take thy tunic, [9] leave to him also thy wrapper. [697]And whosoever compelleth thee one mile, go with [10] [Arabic, p. 35] him twain. [698]And he that asketh thee, give unto him: [699]and he that would borrow of thee, prevent him not. And prosecute[700] not him that taketh thy [11] substance. [701]And as ye desire that men should do to you, so do ye also to them.

[12, 13] [702]Ye have heard that it was said, Love thy neighbour and hate thine enemy: [703]but I say unto you, Love your enemies, and pray for those that curse you, and deal well with those that hate you, and pray for those who take you with violence and persecute you;

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[686] Matt. v. 33.

[687] Matt. v. 34.

[688] Matt. v. 35.

[689] The adj. is in the superlative.

[690] Matt. v. 36.

[691] Matt. v. 37.

[692] Matt. v. 38.

[693] Matt. v. 39.

[694] A literal reproduction of the Greek, like that in Syr. versions.

[695] Lit. *jaw*.

[696] Matt. v. 40.

[697] Matt. v. 41.

[698] Matt. v. 42.

[699] Luke vi. 30b.

[700] Or, *punish*.

[701] Luke vi. 31.

[702] Matt. v. 43.

[703] Matt. v. 44.

[14] [704]that ye may be sons of your heavenly Father, who maketh his sun to rise on the good and the evil, and sendeth down his rain on the righteous and the [15] unrighteous. [705]If ye love them that love you, what reward shall ye have? [706]for the publicans [16] and sinners also love those that love them. [707]And if ye do a kindness to those [17] who treat you well, where is your superiority? for sinners also do likewise. [708]And if ye lend to him of whom ye hope for a reward,[709] where is your superiority? for the [18] sinners also lend to sinners, seeking recompense from[710] them. [711]But love your enemies, and do good to them, and lend, and cut not off the hope of any man; that your reward may be great, and ye may be the children of the Highest: for he is lenient [19] towards the wicked and the ungrateful. [712]Be ye merciful, even as your Father also is [20] merciful. [713]And if ye inquire for the good of your brethren only, what more have [21] ye done *than others?* is not this the conduct of the publicans also? [714]Be ye now[715] perfect, even as your Father which is in heaven is perfect.

[22] [716]Consider your alms; do them not before men to let them see you: and if it be not [23] so,[717] ye have no reward before your Father which is in the heavens. [718]When then thou givest an alms now, do not sound a trumpet before thee, as do the people of hypocrisy, [Arabic, p. 36] in the synagogues and the marketplaces, that men may praise them. And [24] verily say I unto you, They have received their reward. [719]But thou, when [25] thou doest alms, let thy left hand not know what thy right hand doeth; [720]that thine alms may be concealed: and thy Father which seeth in secret shall reward thee openly.

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[704] Matt. v. 45.

[705] Matt. v. 46.

[706] Luke vi. 32b.

[707] Luke vi. 33.

[708] Luke vi. 34.

[709] Or, *return*.

[710] Or, *to be given back as much by*.

[711] Luke vi. 35.

[712] Luke vi. 36.

[713] Matt. v. 47.

[714] Matt. v. 48.

[715] Our translator is continually using this word (*cf.* § 9, 23) where the context and the originals require *then* or *therefore*. We shall only occasionally reproduce the peculiarity.

[716] Matt. vi. 1.

[717] A clumsy phrase.

[718] Matt. vi. 2.

[719] Matt. vi. 3.

[720] Matt. vi. 4.

[26] [721]And whenever thou prayest, be not as the hypocrites, who love to stand in the synagogues and in the corners of the marketplaces for prayers, that men may behold [27] them. [722]And verily say I unto you, They have received their reward. But thou, when thou prayest, enter into thy closet, and fasten thy door, and pray to thy Father in secret, and thy Father which seeth in secret shall reward thee openly. [28] [723]And whenever ye pray, be not babblers, as the heathen; for they think that by the [29] abundance of their words they shall be heard. [724]Then be not ye now like unto them: [30] for your Father knoweth your request before ye ask him. [725]One of his disciples said [31] unto him, Our Lord, teach us to pray, as John taught his disciples. [726]Jesus said unto [32] them, Thus now pray ye now:[727] [728]Our Father which art in heaven, Hallowed be thy [33, 34] name. [729]Thy kingdom come. Thy will be *done*,[730] as in heaven, so on earth. [731]Give us the [35] food of to-day. [732]And forgive us our trespasses, as we forgave those that trespass*ed* [36] against us. [733]And bring us not into temptations, but deliver us from the evil one. For [37] thine is the kingdom, and the power, and the glory, for ever and ever.[734] [735]If ye forgive [Arabic, p. 37] men their wrong-doing,[736] your Father which is in heaven will forgive you. [38] [737]But if ye forgive not men, neither will your Father pardon your wrong-doing.

[39] [738]When ye fast, do not frown, as the hypocrites; for they make their faces austere, that they may be seen of[739] men that they are fasting. Verily I say unto you, They [40] have

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[721] Matt. vi. 5.

[722] Matt. vi. 6.

[723] Matt. vi. 7.

[724] Matt. vi. 8.

[725] Luke xi. 1b.

[726] Luke xi. 2a.

[727] The Arabic text makes Matthew begin here.

[728] Matt. vi. 9.

[729] Matt. vi. 10.

[730] The text as printed reads, *That thy will may be (done)*; but it is to be explained as a (very common grammatical) transcriptional error. The Cur., however, has *and*.

[731] Matt. vi. 11.

[732] Matt. vi. 12.

[733] Matt. vi. 13.

[734] Lit. *unto the age of the ages*.

[735] Matt. vi. 14.

[736] Or, *folly*; and so in following verse.

[737] Matt. vi. 15.

[738] Matt. vi. 16.

[739] Or, *shew to*.

received their reward. [740]But when thou fastest, wash thy face and anoint thy [41] head; [741]that thou make not an appearance to men of fasting, but to thy Father which is in secret: and thy Father which seeth in secret shall reward thee.

[42] [742]Be not agitated, little flock; for your Father hath delighted to give you the kingdom. [43] [743]Sell your possessions, and give in alms; take to yourselves purses that wax [44] not old. [744]Lay not up treasure on earth, where moth and worm corrupt, and where [45] thieves break through and steal: [745]but lay up for yourselves treasure in heaven, where [46] moth and worm do not corrupt, nor thieves break through nor steal: [746]for where your [47] treasure is, there also will your heart be. [747]The lamp of the body is the eye: if then[748] [48] thine eye now be sound, thy whole body also shall be light. [749]But if thine eye be evil, all thy body shall be dark. And if the light which is in thee is darkness, how [49] great is[750] thy darkness! [751]Be watchful that the light which is in thee be not darkness. [50] [752]Because that, if thy whole body is light, and have no part dark, it shall all be light, as the lamp giveth light to thee with its flame.

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[740] Matt. vi. 17.

[741] Matt. vi. 18.

[742] Luke xii. 32.

[743] Luke xii. 33a.

[744] Matt. vi. 19.

[745] Matt. vi. 20.

[746] Matt. vi. 21.

[747] Matt. vi. 22.

[748] Or, *for if.*

[749] Matt. vi. 23.

[750] Or, *will be.*

[751] Luke xi. 35.

[752] Luke xi. 36.

Section X.

[1] [Arabic, p. 38] [753]No man can serve two masters; and that because it is necessary that he hate one of them and love the other, and honour one of them and despise the [2] other. [754]Ye cannot serve God and possessions. And because of this I say unto you, Be not anxious for yourselves,[755] what ye shall eat and what ye shall drink; neither for your bodies, what ye shall put on. Is not the life better than the food, and the body [3] than the raiment? [756]Consider the birds of the heaven, which sow not, nor reap, nor store in barns; and *yet* your Father which is in heaven feedeth them. Are not ye [4] better than they? [757]Who of you when he trieth is able to add to his stature one [5] cubit? [758]If then ye are not able for a small *thing*, why are ye anxious about the [6, 7] rest? [759]Consider the wild lily, how it grows, although it toils not, nor spins; [760]and I say unto you that Solomon in the greatness of his glory was not clothed like one of [8] them. [761]And if God so clothe the grass of the field, which to-day is, and to-morrow [9] is cast[762] into the oven, how much more shall be unto you, O ye of little faith! [763]Be not anxious, so as to say, What shall we eat? or, What shall we drink? or, With [10] what shall we be clothed? [764]Neither let your minds be perplexed in this: [765]all these *things* the nations of the world seek; and your Father which is in heaven knoweth [11] your need of all these things. [766]Seek ye first the kingdom of God, and his righteousness; [12] [Arabic, p. 39] and all these shall come to you as something additional for you. [767]Be not anxious for the morrow; for the morrow shall be anxious for what belongs to it. Sufficient unto the day is its evil.

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[753] Matt. vi. 24.

[754] Matt. vi. 25.

[755] Or, *your souls*; or, *your lives*.

[756] Matt. vi. 26.

[757] Matt. vi. 27.

[758] Luke xii. 26.

[759] Matt. vi. 28.

[760] Matt. vi. 29.

[761] Matt. vi. 30.

[762] Lit. *falleth* (*cf.* Syriac).

[763] Matt. vi. 31.

[764] Luke xii. 29b.

[765] Matt. vi. 32.

[766] Matt. vi. 33.

[767] Matt. vi. 34.

[13] [768]Judge not, that ye be not judged: [769]condemn[770] not, that ye be not condemned: [14] [771]forgive, *and* it shall be forgiven you: release, and ye shall be released: give, that ye may be given *unto*; with good measure, abundant, full, they shall thrust[772] into your [15] bosoms. [773]With what measure ye measure it shall be measured to you. See *to it* what ye hear: with what measure ye measure it shall be measured to you; and ye [16] shall be given more. [774]I say unto those that hear, He that hath shall be given *unto*; and he that hath not, that which he regards[775] as his shall be taken from him.

[17] [776]And he spake unto them a parable, Can a blind man haply guide a blind man? [18] shall[777] they not both fall into a hollow? [778]A disciple is not better than his master; [19] every perfect man shall be as his master. [779]Why lookest thou at the mote which is in the eye of thy brother, but considerest not the column that is in thine *own* eye? [20] [780]Or how canst thou say to thy brother, Brother, I will take out the mote from thine eye; and the column which is in thine eye thou seest not? Thou hypocrite, take out first the column from thine eye; and then shalt thou see to take out the mote from the eye of thy brother.

[21] [781]Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest they trample them with their feet, and return and wound you.

[22] [782]And he said unto them, Who of you, that hath a friend, goeth to him at midnight, [23] and saith unto him, My friend, lend me three loaves; [783]for a friend hath come [24] to me from a journey, and I have nothing to offer to him: [784]and that friend shall [Arabic, p.

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[768] Matt. vii. 1.

[769] Luke vi. 37b.

[770] The word means *to contend successfully*, but is used throughout by our translator in the sense of *condemn*.

[771] Luke vi. 38.

[772] This is the reading adopted by Ciasca in his Latin version. The diacritical points in the Arabic text, as he has printed it (perhaps a misprint), give second person plural passive instead of third plural active.

[773] Mark iv. 24b.

[774] Mark iv. 25.

[775] *cf.* Luke viii. 18b. Our translator uses the same word in § 50, 5=Luke xxiii. 8b; and in both cases it represents the same word in the Syriac versions.

[776] Luke vi. 39.

[777] Or, *Do*.

[778] Luke vi. 40.

[779] Luke vi. 41.

[780] Luke vi. 42.

[781] Matt. vii. 6.

[782] Luke xi. 5.

[783] Luke xi. 6.

[784] Luke xi. 7.

40] answer him from within, and say unto him, Trouble me not; for the door is shut, and my children are with me in bed, and I cannot rise and give thee? [25] [785]And verily I say unto you, If he will not give him because of friendship, yet because [26] of *his* importunity he will rise and give him what he seeketh. [786]And I also say unto you, Ask, *and* ye shall be given *unto*; seek, *and* ye shall find; knock, *and* it shall be [27] opened unto you. [787]Every one that asketh receiveth, and he that seeketh findeth, and [28] he that knocketh, it shall be opened to him. [788]What father of you, shall his son ask for bread—will he, think you, give him a stone? [789]and if he ask of him a fish, will he, [29] think you, [790]instead of the fish give him a serpent? and if he ask him for an egg, will [30] he, think you, extend to him a scorpion? [791]If ye then, *although* being evil, know the gifts *which are* good, and give them to your children, how much more shall your [31] Father which is in heaven give the Holy Spirit to them that ask him? [792]Whatsoever ye would that men should do to you, do ye even so to them: this is the law and the prophets. 60

[32] [793]Enter[794] ye by the narrow gate; for the wide gate and the broad way lead to destruction, [33] and many they be which go therein. [795]How narrow is the gate and straitened the way leading to life! and few be they that find it.

[34] [796]Beware of false prophets, which come to you in sheep's[797] clothing, while within [35] they are ravening wolves. [798]But by their fruits ye shall know them. [799]For every tree is known by its fruit. For figs are not gathered[800] of thorns, neither are grapes

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[785] Luke xi. 8.

[786] Luke xi. 9.

[787] Luke xi. 10.

[788] Luke xi. 11.

[789] The Arabic might also be rendered, *What father of you whom his son asketh for bread, will (think you) give him a stone?* But as the Peshitta preserves the confused construction of the Greek, it is probably better to render as above.

[790] Luke xi. 12.

[791] Luke xi. 13.

[792] Matt. vii. 12.

[793] Matt. vii. 13.

[794] There is nothing about *striving*. The verb is *walaga*, which means *enter* (*cf.* § 11, 48).

[795] Matt. vii. 14.

[796] Matt. vii. 15.

[797] Or, *lambs'*.

[798] Matt. vii. 16a.

[799] Luke vi. 44.

[800] The verbs might be *singular* active, but not *plural* as in Syriac versions (*cf.*, however, § 38, 43, note, end). In the Borg. ms. the nouns are in the accusative.

plucked of [36] briers. [801]Even so every good tree bringeth forth good fruit, but the evil tree bringeth [37] [Arabic, p. 41] forth evil fruit. [802]The good tree cannot bring forth evil fruit, neither *can* the [38] evil tree bring forth good fruit. [803]The good man from the good treasures that are in his heart bringeth forth good *things*; and the evil man from the evil treasures that are in his heart bringeth forth evil *things*: and from the overflowings of the [39] heart the lips speak. [804]Every tree that beareth not good fruit is cut *down* and cast [40, 41] into the fire. [805]Therefore by their fruits ye shall know them. [806]Not all that say unto me, My Lord, my Lord, shall enter the kingdom of the heavens; but he that doeth [42] the will of my Father which is in heaven. [807]Many shall say unto me in that day, My Lord, my Lord, did we not prophesy in thy name, and in thy name cast out [43] devils, and in thy name do many powers? [808]Then shall I say unto them, I never [44] knew you: depart from me, ye servants of iniquity. [809]Every man that cometh unto [45] me, and heareth my sayings, and doeth them, I will shew you to what he is like: [810]he is like the wise man which built a house, and digged and went deep, and laid the [46] foundations on a rock: [811]and the rain came down, and the rivers overflowed, and the winds blew, and shook that house, and it fell not: for its foundation was laid on [47] rocks. [812]And every one that heareth these my words, and doeth them not, is like [48] the foolish man which built his house on sand, without foundation: [813]and the rain descended, and the rivers overflowed, and the winds blew, and smote upon that house, and it fell: and the fall of it was great.

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[801] Matt. vii. 17.

[802] Matt. vii. 18.

[803] Luke vi. 45.

[804] Matt. vii. 19.

[805] Matt. vii. 20.

[806] Matt. vii. 21.

[807] Matt. vii. 22.

[808] Matt. vii. 23.

[809] Luke vi. 47.

[810] Luke vi. 48.

[811] Matt. vii. 25.

[812] Matt. vii. 26.

[813] Matt. vii. 27.

Section XI.

[1] [Arabic, p. 42] [814]And when Jesus finished these sayings, the multitudes were astonished [2] at his teaching; [815]and that because he was teaching them as one having authority, not as their scribes and the Pharisees.

[3] [816]And when he descended from the mountain, great multitudes followed him.

[4] [817]And when Jesus entered Capernaum, the servant of one of the chiefs was in an [5] evil case, and he was precious to him, and he was at the point of death. [818]And he [6] heard of Jesus, and came to him with the elders of the Jews; [819]and he besought him, and said, My Lord, my boy is laid in the house paralysed,[820] and he is suffering grievous [7] torment. [821]And the elders urgently requested of him, and said, He is worthy that [8] this should be done unto him: [822]for he loveth our people, and he also built the synagogue [9, 10] for us. [823]Jesus said unto him, I will come and heal him. [824]That chief answered and said, My Lord, I am not worthy that my roof should shade thee; but it sufficeth [11] that thou speak a word, and my lad shall be healed. [825]And I also am a man in obedience to authority, having under my hand soldiers:[826] and I say to this *one*, Go, and he goeth; and to another, Come, and he cometh; and to my servant that he do this, [12] and he doeth *it*. [827]And when Jesus heard that, he marvelled at him,[828] and turned and said unto the multitude that were coming with him, [829]Verily I say unto you, I have [13] not found in Israel *the* like *of* this faith. [830]I say unto you, that many shall come from the east and the west,

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[814] Matt. vii. 28.

[815] Matt. vii. 29.

[816] Matt. viii. 1.

[817] Matt. viii. 5a; Luke vii. 2.

[818] Luke vii. 3.

[819] Matt. viii. 5b; Matt. viii. 6.

[820] i.e., so as to be unable to walk.

[821] Luke vii. 4b.

[822] Luke vii. 5.

[823] Matt. viii. 7.

[824] Matt. viii. 8.

[825] Luke vii. 8.

[826] Or, *bodies of soldiers.*

[827] Luke vii. 9a.

[828] Or, *it.*

[829] Matt. viii. 10b.

[830] Matt. viii. 11.

and shall recline with Abraham and Isaac and Jacob [14] [Arabic, p. 43] in the kingdom of heaven: [831]but the children of the kingdom shall be cast [15] forth into the outer darkness: and there shall be weeping and gnashing of teeth. [832]And Jesus said to that chief, Go thy way; as thou hast believed, *so* shall it be unto thee. [16] [833]And his lad was healed in that hour. And that chief returned to the house and found that sick servant healed. 61

[17] [834]And the day after, he was going to a city called Nain, and his disciples with him, [18] and a great multitude. [835]And when he was come near the gate of the city, he saw a crowd[836] accompanying one *that was* dead, the only son of his mother; and his mother was a widow: and there was with her a great multitude of the people of the [19] city. [837]And when Jesus saw her, he had compassion on her, and said unto her, Weep [20] not. [838]And he went and advanced to the bier, and the bearers of it stood still; and [21] he said, Young man, I say unto thee, Arise. [839]And that dead *man* sat up and began [22] to speak; and he gave him to his mother. [840]And fear came on all the people: and they praised God, and said, There hath risen among us a great prophet: and, God [23] hath had regard to his people. [841]And this news concerning him spread in all Judæa, and in all the region which was about them.

[24] [842]And when Jesus saw great multitudes surrounding him, he commanded them to [25] depart to the other side. [843]And while they were going in the way, there came one of the scribes and said unto him, My Master, I will follow thee whithersoever thou [26] goest. [844]Jesus said unto him, The foxes have holes, and the birds of the heaven have [27] nests; but the Son of man hath not a place in which to lay his head. [845]And he said unto another, Follow me. And he said unto him, My Lord, suffer me first to go and [28] bury

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[831] Matt. viii. 12.

[832] Matt. viii. 13.

[833] Luke vii. 10.

[834] Luke vii. 11.

[835] Luke vii. 12.

[836] Lit. *company*.

[837] Luke vii. 13.

[838] Luke vii. 14.

[839] Luke vii. 15.

[840] Luke vii. 16.

[841] Luke vii. 17.

[842] Matt. viii. 18.

[843] Luke ix. 57a; Matt. viii. 19.

[844] Matt. viii. 20.

[845] Luke ix. 59.

my father. [846]Jesus said unto him, Leave the dead to bury their dead; but thou, [29] follow me and preach the kingdom of God. [847]And another said unto him, I will follow [Arabic, p. 44] thee, my Lord; but first suffer me to go and salute my household and [30] come. [848]Jesus said unto him, There is no one who putteth his hand to the plough[849] and looketh behind him, and *yet* is fit for the kingdom of God.

[31] [850]And he said to them on that day in the evening, Let us go over to the other side [32] of the lake; and he left[851] the multitudes. [852]And Jesus went up and sat in the ship, [33] he and his disciples, and there were with them other ships. [853]And there occurred on the sea a great tempest[854] of whirlwind and wind, [855] and the ship was on the point of [34] sinking from the greatness[856] of the waves. [857]But Jesus was sleeping on a cushion in the stern of the ship; [858]and his disciples came and awoke him, and said unto him, Our [35] Lord, save us; lo, we perish. [859]And he rose, and rebuked the winds and the turbulence of the water, and said to the sea, Be still, for thou art rebuked; [860]and the wind [36] was still, and there was a great calm. [861]And he said unto them, Why are ye thus [37] afraid? and why have ye no faith? [862]And they feared greatly.[863] And they marvelled, and said one to another, Who, think you, is this, who commandeth also the wind and the waves and the sea, and they obey him?

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[846] Luke ix. 60.

[847] Luke ix. 61.

[848] Luke ix. 62.

[849] Lit. *plough of the yoke*.

[850] Mark iv. 35; Luke viii. 22d.

[851] *cf.*, e.g., at § 17, 19, § 23, 16, where the same Arabic and Syriac word is used; *cf.* also the ambiguity of the Greek (R.V. has *left*).

[852] Mark iv. 36a; Luke viii. 22b.

[853] Mark iv. 36c; Matt. viii. 24a.

[854] Lit. *commotion*.

[855] Luke viii. 23c.

[856] Or, *abundance*.

[857] Mark iv. 38a.

[858] Matt. viii. 25.

[859] Luke viii. 24b.

[860] Mark iv. 39b.

[861] Mark iv. 40.

[862] Luke viii. 25b.

[863] The last clause belongs in the Greek to verse 41.

[38] [864]And they departed and came to the country of the Gadarenes, which is on the [39] other side, opposite the land of Galilee. [865]And when he went out of the ship to the land, [866]there met him from among the tombs a man who had a devil for a long time, [40] and wore no clothes, neither dwelt in a house, but among the tombs. [867]And no man was [Arabic, p. 45] able to bind him with chains, [868]because any time that he was bound with chains [41] and fetters he cut the chains and loosened the fetters; [869]and he was snatched[870] [42] away of the devil into the desert, [871]and no man was able to quiet him; and at all times, in the night and in the day, he would be among the tombs and in the mountains; [872]and no man was able to pass by that way; [873]and he would cry out and wound himself [43] with stones. [874]And when he saw Jesus at a distance, he hastened and worshipped [44] him, and cried with a loud voice and said, [875]What have we to do with thee, Jesus, [45] Son of the most high God? [876]I adjure thee by God, torment me not. And Jesus commanded the unclean spirit to come out of the man: and he had *suffered*[877] a long [46] time since the time when he came into captivity to it. [878]And Jesus asked him, What is thy name? He said unto him, Legion; for there had entered into him many [47] devils. [879]And they besought him that he would not command them to depart into [48] the depths. [880]And there was there a herd of many swine, feeding in the mountain, and those devils besought him to give them leave to enter the swine; and he gave [49] them leave. [881]And the devils went out of

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[864] Luke viii. 26.

[865] Luke viii. 27a.

[866] Mark v. 2b; Luke viii. 27c.

[867] Mark v. 3b.

[868] Mark v. 4a.

[869] Luke viii. 29c.

[870] Imperfect tense.

[871] Mark v. 4b, 5a.

[872] Matt. viii. 28b.

[873] Mark v. 5b.

[874] Mark v. 6.

[875] Mark v. 7a; Luke viii. 28b.

[876] Mark v. 7c; Luke viii. 29a.

[877] Lit. *and it was for him.*

[878] Luke viii. 30.

[879] Luke viii. 31.

[880] Luke viii. 32.

[881] Luke viii. 33.

the man and entered into the swine. [882]And that herd hastened to the summit and fell down into the midst of the sea, about two [50] thousand, and they were choked in the water. [883]And when the keepers saw what [51] happened, they fled, and told those in the cities and villages. [884]And the people went out to see what had happened; and they came to Jesus, and found the man whose [Arabic, p. 46] devils had gone out, clothed, modest,[885] seated at the feet of Jesus; and they [52] feared. [886]And they reported what they saw, and how the man was healed who had a devil, [887]and concerning those swine also.

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[882] Mark v. 13b.

[883] Luke viii. 34.

[884] Luke viii. 35.

[885] *cf.* Syriac versions.

[886] Luke viii. 36.

[887] Mark v. 16b.

Section XII.

[1] [888]And all the multitude of the Gadarenes entreated him to depart from them, because that great fear took hold upon them.

[2, 3] [889]But Jesus went up into the ship, and crossed, and came to his city. [890]And that man from whom the devils went out entreated that he might stay with him; but [4] Jesus sent him away, and said unto him, [891]Return to thy house, and make known what [5] God hath done for thee. [892]And he went, and began to publish in Decapolis[893] what Jesus had done for him; and they all marvelled.

[6] [894]And when Jesus had crossed in the ship to that side, a great multitude received [7] him; and they were all looking for him. [895]And a man named Jairus, the chief of the [8] synagogue, fell before the feet of Jesus, [896]and besought him much, and said unto him, I have an only daughter, and she is come nigh unto death; [897]but come and lay thy [9] hand upon her, and she shall live. [898]And Jesus rose, and his disciples, and they followed [10] him. [899]And there joined him a great multitude, and they pressed him.

[11, 12] [900]And a woman, which had a flow of blood for twelve years, [901]*had* suffered much of many physicians, and spent all that she had, and was not benefited at all, but her [13] trouble increased further. [902]And when she heard of Jesus, she came in the thronging of [14] [Arabic, p. 47] the crowd behind him, and touched[903] his garments; [904]and she thought within [15] herself, If I *could* reach to touch his garments, I should live. [905]And

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[888] Luke viii. 37a.

[889] Matt. ix. 1.

[890] Luke viii. 38.

[891] Luke viii. 39a.

[892] Mark v. 20.

[893] Lit. *the ten cities*.

[894] Mark v. 21a; Luke viii. 40b.

[895] Luke viii. 41a.

[896] Mark v. 23a.

[897] Matt. ix. 18b.

[898] Matt. ix. 19.

[899] Mark v. 24b.

[900] Mark v. 25.

[901] Mark v. 26.

[902] Mark v. 27.

[903] See § 8, 17, note.

[904] Mark v. 28.

[905] Mark v. 29.

immediately the fountain of her blood was dried; and she felt in her body that she was healed [16] of her plague. [906]And Jesus straightway knew within himself that power had gone out of him; and he turned to the crowd, and said, Who approached unto my garments? [17] [907]And on their denying, all of them, Simon Cephas and those with him said unto him, Our Master, the multitudes throng thee and press thee, and sayest thou, Who approached [18] unto me? [908]And he said, Some one approached unto me; and I knew that [19] power went forth from me. [909]And that woman, when she saw that she was not hid [20] from him, came fearing and agitated (for she knew what had happened to her), [910]and fell down and worshipped him, and told, in the presence of all the people, for what [21] reason she touched *him*, and how she was healed immediately. [911]And Jesus said unto her, Be of good courage, daughter; thy faith hath made thee alive; depart in peace, and be whole from thy plague.

[22] [912]And while he was yet speaking, there came a man from the house of the chief of the synagogue, and said unto him, Thy daughter hath died; so trouble not the [23] teacher. [913]But Jesus heard, and said unto the father of the maid, Fear not: but believe [24] only, and she shall live. [914]And he suffered no man to go with him, except [25] Simon Cephas, and James, and John the brother of James. [915]And they reached the house of the chief of the synagogue; and he saw them agitated, weeping and wailing. [26] [916]And he entered, and said unto them, Why are ye agitated *and* weeping? the [27] [Arabic, p. 48] maid hath not died, but she is sleeping. [917]And they laughed at him, for [28] they knew that she had died. [918]And he put every man forth without, and took the father of the maid, and her mother, and Simon, and James, and John, and [29] entered into the place where the maid was laid. [919]And he took hold of the hand of the maid, and said unto her, Maid, arise.

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[906] Mark v. 30.

[907] Luke viii. 45b.

[908] Luke viii. 46.

[909] Luke viii. 47a.

[910] Mark v. 33b; Luke viii. 47c.

[911] Luke viii. 48; Mark v. 34b.

[912] Luke viii. 49.

[913] Luke viii. 50.

[914] Mark v. 37.

[915] Mark v. 38.

[916] Mark v. 39.

[917] Luke viii. 53.

[918] Mark v. 40b.

[919] Mark v. 41.

[920]And her spirit returned, and straightway [30] she arose and walked: [921]and she was about twelve years *of age*. [922]And he commanded [31] that there should be given to her something to eat. [923]And her father wondered greatly: [32] and he warned them that they should tell no man what had happened. [924]And this report spread in all that land.

[33] [925]And when Jesus crossed over from there, there joined him two blind men, crying [34] out, and saying, Have mercy on us, *thou* son of David. [926]And when he came to the house, those two blind men came to him: and Jesus said unto them, Believe ye [35] that I am able to do this? They said unto him, Yea, our Lord. [927]Then he touched[928] [36] their eyes, and said, As ye have believed, it shall be unto you. [929]And immediately their eyes were opened. And Jesus forbade them, and said, See that no man know. [37] [930]But they went out and published the news in all that land. 63

[38] [931]And when Jesus went out, they brought to him a dumb man having a devil. [39] [932]And on the going out of the devil that dumb man spake. And the multitudes marvelled, and said, It was never so seen in Israel

[40] [933]And Jesus was going about in all the cities and *in* the villages, and teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease [41] [Arabic, p. 49] and sickness; and many followed him. [934]And when Jesus saw the multitudes, he had compassion on them, for they were wearied and scattered,[935] as sheep [42] that have no shepherd. [936]And he called his twelve disciples, and gave them power and [43] much authority over all devils and diseases; [937]and sent them two and two, that

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920 Luke viii. 55a.

921 Mark v. 42b.

922 Luke viii. 55b.

923 Luke viii. 56.

924 Matt. ix. 26.

925 Matt. ix. 27.

926 Matt. ix. 28.

927 Matt. ix. 29.

928 Lit. *went forward to* (*cf.* § 8, 17, note).

929 Matt. ix. 30.

930 Matt. ix. 31.

931 Matt. ix. 32.

932 Matt. ix. 33.

933 Matt. ix. 35.

934 Matt. ix. 36.

935 Lit. *cast away* (*cf.* meanings of Syriac word).

936 Matt. x. 1a; Luke ix. 1b.

937 Luke ix. 2.

they [44] might proclaim the kingdom of God, and *to* heal the sick. [938]And he charged them, and said, Walk not in the way of the heathen, nor enter into the cities of the Samaritans.[939] [45, 46] [940]Go especially unto the sheep that are lost of the sons of Israel. [941]And [47] when ye go, proclaim and say, The kingdom of heaven is come near. [942]And heal the sick, and cleanse the lepers, and cast out the devils: freely ye have received, freely [48, 49] give. [943]Get you not gold, nor silver, nor brass in your purses; [944]and take nothing for the way, except a staff only; nor bag, nor bread; neither shall ye have two tunics, [50] nor shoes, nor staff, but be shod with sandals; [945]for the labourer is worthy of his food. [51] [946]And whatever city or village ye enter, inquire who is worthy in it, and there be until [52, 53] ye go out. [947]And when ye enter into the house, ask for the peace of the house: and if the house is worthy, your peace shall come upon it; [948]but if it is not worthy, your [54] peace shall return unto you. [949]And whosoever shall not receive you, nor hear your sayings, when ye go out from that house, or from that village, shake off the dust [55] [Arabic, p. 50] that is under your feet against them for a testimony. [950]And verily I say unto you, To the land of Sodom and Gomorrah there shall be rest in the day of judgement, rather than to that city.

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[938] Matt. x. 5.

[939] § 34, 40, shows that this Arabic form may be so translated.

[940] Matt. x. 6.

[941] Matt. x. 7.

[942] Matt. x. 8.

[943] Matt. x. 9f.

[944] Mark vi. 8b; Luke ix. 3.

[945] Matt. x. 10c; Mark vi. 9a.

[946] Matt. x. 10d.

[947] Matt. x. 11.

[948] Matt. x. 12; Matt. x. 13.

[949] Matt. x. 14a; Mark vi. 11b.

[950] Matt. x. 15.

Section XIII.

[1] [951]I am sending you as lambs among wolves: be ye now wise as serpents, and [2] harmless[952] as doves. [953]Beware of men: they shall deliver you to the councils of the [3] magistrates, and scourge you in their synagogues; [954]and shall bring you before governors and kings for my sake, for a testimony against them and against the nations. [4] [955]And when they deliver you up, be not[956] anxious, nor consider beforehand, what ye [5] shall say; but ye shall be given[957] in that hour what ye ought to speak. [958]Ye do not [6] speak, but the Spirit of your Father speaketh in you. [959]The brother shall deliver up his brother to death, and the father his son; and the sons shall rise against their [7] parents, and put them to death. [960]And ye shall be hated of every man because of [8] my name; but he that endureth unto the end of the matter shall be saved.[961] [962]When they expel you from this city, flee to another. Verily I say unto you, Ye shall not finish all the cities of the people of Israel, until the Son of man come.

[9, 10] [963]A disciple is not superior to his lord, nor a servant to his master. [964]For it is enough then for the disciple that he be as his lord, and the servant as his master. If they have called the master of the house Beelzebul, how much more the people [11] of his house! [965]Fear them not therefore:[966] for there is nothing covered, that shall [12] [Arabic, p. 51] not be revealed; nor hid, that shall not be disclosed and published. [967]What I say unto you

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[951] Matt. x. 16.

[952] The word is occasionally used in this sense, but ordinarily means *sound, unhurt*.

[953] Matt. x. 17.

[954] Matt. x. 18.

[955] Matt. x. 19.

[956] From this point down to Matt. x. 27a, is assigned by Vat. ms. to Mark.

[957] Borg. ms. reads, *but what ye are granted ye shall speak, and ye shall be given in*, etc., and there seems to be a trace of this reading in Ciasca’s text.

[958] Matt. x. 20.

[959] Matt. x. 21.

[960] Matt. x. 22.

[961] See note to § 1, 78.

[962] Matt. x. 23.

[963] Matt. x. 24.

[964] Matt. x. 25.

[965] Matt. x. 26.

[966] See note to § 9, 21.

[967] Matt. x. 27a; Luke xii. 3b.

in the darkness, speak ye in the light; and what ye have told [13] secretly in the ears in closets, let it be proclaimed on the housetops. [968]I say unto you now, my beloved, Be not agitated at[969] those who kill the body, but have no power to [14] kill the soul. I will inform you whom ye shall fear: him[970] which is able to destroy [15] soul and body in hell. [971]Yea, I say unto you, Be afraid of him especially. Are not two sparrows sold for a farthing in a bond?[972] and one of them shall not fall on the [16] ground without your Father. [973]But what concerns you: even the hair of your heads [17, 18] also is numbered. [974]Fear not therefore; ye are better than many sparrows. [975]Every man who confesseth me now before men, I also will confess him before my Father [19] which is in heaven; [976]but whosoever denieth me before men, I also will deny him before my Father which is in heaven.

[20] [977]Think ye that I am come to cast peace into the earth? I came not to cast peace, [21] but to cast dissension. [978]Henceforth there shall be five in one house, three of them [22] disagreeing with two, and the two with the three. [979]The father shall become hostile to his son, and the son to his father; and the mother to her daughter, and the daughter to her mother; and the mother in law to her daughter in law, and the daughter [23] in law to her mother in law: [980]and a man's enemies shall be the people of his house. [24] [981]Whosoever loveth father or mother better than me is not worthy of me; and whosoever [Arabic, p. 52] loveth son or daughter more than his love of me is not worthy of me. [25] [982]And

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[968] Luke xii. 4a; Luke x. 28b.

[969] Perhaps this Arabic word is a copyist's error for that used a few lines further down in Luke xii. 5, the Arabic words being very similar; but see note on § 1, 14.

[970] Syriac.

[971] Luke xii. 5; Matt. x. 29.

[972] The Vat. ms., like the Brit. Mus. text of Ibn-at-Tayyib's Commentary, omits *for a farthing*, retaining *in a bond*. The two phrases are simply different explanations of the same Syriac consonants. These are really the naturalised Greek word rendered *farthing* in Eng. version; but they also form a Syriac word meaning *bond*.

[973] Matt. x. 30.

[974] Matt. x. 31.

[975] Matt. x. 32.

[976] Matt. x. 33.

[977] Luke xii. 51.

[978] Luke xii. 52.

[979] Luke xii. 53.

[980] Matt. x. 36.

[981] Matt. x. 37.

[982] Matt. x. 38.

every one that doth not take his cross and follow me is not worthy of [26] me. [983]Whosoever findeth his life[984] shall lose it; and whosoever loseth his life[985] for my sake shall find it.

[27] [986]And whosoever receiveth you receiveth me; and whosoever receiveth me receiveth [28] him that sent me. [987]And whosoever receiveth a prophet in the name of a prophet shall take[988] a prophet's reward; and whosoever shall receive a righteous man [29] in the name of a righteous man shall take[989] a righteous man's reward. [990]And every one that shall give to drink to one of these least ones a drink of water only, in the name of a disciple, verily I say unto you, he shall not lose his reward.

[30] [991]And when Jesus finished charging his twelve disciples, he removed thence to [31] teach and preach in their cities. [992]And while they were going in the way they entered into a certain village; and a woman named Martha entertained him in her house. [32] [993]And she had a sister named Mary, and she came and sat at the feet of our Lord, [33] and heard his sayings. [994]But Martha was disquieted by much serving; and she came and said unto him, My Lord, givest thou no heed that my sister left me alone to [34] serve? speak to her that she help me. [995]Jesus answered and said unto her, Martha, [35] Martha, thou art solicitous and impatient[996] on account of many things: [997]but what is sought is one *thing*. But Mary hath chosen for herself a good portion, and that which shall not be taken from her.

[36] [998]And the apostles went forth, and preached to the people that they might repent. [37] [999]And they cast out many devils, and anointed many sick with oil, and healed them.

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[983] Matt. x. 39.

[984] Or, *soul.*

[985] Or, *soul.*

[986] Matt. x. 40.

[987] Matt. x. 41.

[988] Or, *receive.*

[989] Or, *receive.*

[990] Matt. x. 42a; Mark ix. 41b.

[991] Matt. xi. 1.

[992] Luke x. 38.

[993] Luke x. 39.

[994] Luke x. 40.

[995] Luke x. 41.

[996] Or, *agitated.*

[997] Luke x. 42.

[998] Mark vi. 12.

[999] Mark vi. 13.

[38, 39] [1000]And the disciples of John told him[1001] of all these things. [1002]And when John heard in [Arabic, p. 53] the prison of the doings of the Messiah, he called two of his disciples, and sent them to Jesus, and said, Art thou he that cometh, or look we for [40] another? [1003]And they came to Jesus, and said unto him, John the Baptist hath sent [41] us unto thee, and said, Art thou he that cometh, or look we for another? [1004]And in that hour he cured many of diseases, and of plagues of an evil spirit; and he gave sight [42] to many blind. [1005]Jesus answered and said unto them, Go and tell John everything ye have seen and heard: the blind see, and the lame walk, and the lepers are cleansed, and the blind[1006] hear, and the dead rise, and the poor have the gospel preached to [43] them. [1007]And blessed is he who doubteth not in me.

[44] [1008]And when John's disciples departed, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the [45] winds? [1009]And if not, then what went ye out to see? a man clothed in soft raiment? Behold, they that are in magnificent garments and in voluptuousness are in the abode [46] of kings. [1010]And if not, then what went ye out to see? a prophet? Yea, I say unto [47] you, and more than a prophet. [1011]This is he of whom it is written, 65

I am sending my messenger before thy face
To prepare the way before thee.

[1000] Luke vii. 18.

[1001] Lit. *And his disciples told John*, as in the Greek, etc.

[1002] Matt. xi. 2a; Luke vii. 19.

[1003] Luke vii. 20.

[1004] Luke vii. 21.

[1005] Luke vii. 22.

[1006] A different word from that used in the preceding verse. It is either an Arabic copyist's error for the word for *deaf* used in Ibn-at-Tayyib's Commentary, or a careless blunder.

[1007] Luke vii. 23.

[1008] Luke vii. 24.

[1009] Luke vii. 25.

[1010] Luke vii. 26.

[1011] Luke vii. 27.

Section XIV.

[1] [1012]Verily I say unto you, There hath not arisen among those whom women have borne a greater than John the Baptist; but he that is little now in the kingdom of heaven is greater than he.

[2] [Arabic, p. 54] [1013]And all the people which heard, and the publicans, justified[1014] God, for [3] they had been baptized with the baptism of John. [1015]But the Pharisees and the scribes wronged[1016] the purpose of God in themselves, in that they were not baptized of [4] him. [1017]And from the days of John the Baptist until now the kingdom of heaven is [5] snatched away by violence. [1018]The law and the prophets *were* until John; and after that, the kingdom of God is preached, and all press to enter it: [1019]and they that exert themselves [6, 7] snatch it away. [1020]All the prophets and the law until John prophesied. [1021]And if ye [8] will, then receive *it*, that he is Elijah, which is to come. [1022]Whosoever hath ears that hear [9] let him hear. [1023]Easier is the perishing of heaven and earth, than the passing away of [10] one point of the law. [1024]To whom then shall I liken the people of this generation,[1025] and [11] to whom are they like? [1026]They are like the children sitting in the market, which call to their companions, and say, We sang to you, and ye danced not; we wailed to you, [12] and ye wept not. [1027]John the Baptist came neither eating bread nor drinking wine; [13] and ye said, He hath demons: [1028]and the Son of man came eating and drinking; and ye said, Behold, a gluttonous man, and a drinker of wine, and an associate of publicans [14,

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[1012] Matt. xi. 11.

[1013] Luke vii. 29.

[1014] Syriac. In Arabic the word ordinarily means *believed*.

[1015] Luke vii. 30.

[1016] See below, § 20, 28, note.

[1017] Matt. xi. 12a.

[1018] Luke xvi. 16.

[1019] Matt. xi. 12b.

[1020] Matt. xi. 13.

[1021] Matt. xi. 14.

[1022] Matt. xi. 15.

[1023] Luke xvi. 17.

[1024] Luke vii. 31b.

[1025] See § 1, 49, note.

[1026] Luke vii. 32.

[1027] Luke vii. 33.

[1028] Luke vii. 34.

15] and sinners! [1029]And wisdom was justified of all her children. [1030]And when he said that, they came to the house. And there gathered unto him again multitudes, [16] so that they found not bread to eat. [1031]And while he was casting out a devil which was dumb, when he cast out that devil, that dumb *man* spake. And the multitudes [17] [Arabic, p. 55] marvelled. [1032]And the Pharisees, when they heard, said, This *man* doth not cast out the devils, except by Beelzebul the chief of the demons, which is in him. [18, 19] [1033]And others requested of him a sign from heaven, to tempt him. [1034]And Jesus knew their thoughts, and said unto them in parables, Every kingdom that withstandeth itself shall become desolate; and every house or city that disagreeth with itself shall not [20] stand: [1035]and if a devil cast out a devil, he withstandeth himself; neither shall he be [21] able to stand, but his end shall be. [1036]Then how now shall his kingdom stand? for ye [22] said that I cast out devils by Beelzebul. [1037]And if I by Beelzebul cast out the devils, then your children, by what do they cast them out? And for this cause they shall [23] be judges against you. [1038]But if I by the Spirit of God cast out devils, then the kingdom [24] of God is come near unto you. [1039]Or how can a man enter into the house of a valiant *man*, and seize his garments,[1040] if he do not beforehand secure himself[1041] from [25] that valiant *man*? and then will he cut off[1042] his house. [1043]But when the valiant man is [26] armed, guarding his house, his possessions are in peace. [1044]But if one come who is more valiant than he, he overcometh him, and taketh his whole armour, on which [27] he relieth, and divideth his spoil. [1045]Whosoever is not with me is against me; and [28] whosoever gathereth not with me scattereth abroad. [1046]For this reason I say unto you, [Arabic, p. 56] that all sins and blasphemies with which men blaspheme shall be forgiven [29] them: [1047]but whosoever shall blaspheme against the Holy Spirit, there is no [30] forgiveness for him for ever, but he is deserving of eternal punishment: [1048]because they [31] said that he had an unclean spirit. [1049]And he said also, Every one that speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to [32] come. [1050]Either ye must make a good tree[1051] and its fruit good; or ye must make an evil [33] tree[1052] and its fruit evil: for the tree is known by its fruit. [1053]Ye children of vipers, how can ye, being evil, speak good things? from the overflowings of the heart the mouth [34] speaketh. [1054]The good man from the good treasures which are in his heart bringeth forth good things; and the wicked man from the evil treasures which are in his [35] heart bringeth forth evils. [1055]I say unto you, that every idle word which men shall [36] speak, they shall give an answer for in the day of judgement: [1056]for by thy sayings thou shalt be justified, and by thy sayings thou shalt be judged.

[1029] Luke vii. 35.

[1030] Mark iii. 20, and verse 19b.

[1031] Luke xi. 14.

[1032] Matt. xii. 24.

[1033] Luke xi. 16.

[1034] Matt. xii. 25.

[1035] Matt. xii. 26a.

[1036] Mark iii. 26b; Matt. xii. 26b.

[1037] Luke xi. 18b; Matt. xii. 27.

[1038] Matt. xii. 28.

[1039] Matt. xii. 29.

[1040] The word used in the Syriac versions (Pesh. and Cur.) means *garments* as well as *utensils*, and the Arabic translator has chosen the wrong meaning (*cf.* § 42, 44).

[1041] Certain derivatives from the same root signify *bind*, but hardly this word.

[1042] The two Arab. mss. differ in this word, but the meaning is about the same. Perhaps both are corrupt.

[1043] Luke xi. 21.

[1044] Luke xi. 22.

[1045] Luke xi. 23.

[37] [1057]And he said to the multitudes, When ye see the clouds appear from the west, [38] straightway ye say that there cometh rain; and so it cometh to pass. [1058]And when [39] the south wind bloweth, ye say that there will be heat; and it cometh to pass. [1059]And when the evening is come, ye say, It *will be* fair weather, for the heaven has become [40] red. [1060]And in the morning ye say, To-day there will be severe weather, for the redness [Arabic, p. 57] of the heaven is paling. [1061]*Ye* hypocrites, ye know to examine the face of the heaven and the earth; but the signs of this time ye know not to discern.

[1046] Mark iii. 28.

[1047] Mark iii. 29.

[1048] Mark iii. 30.

[1049] Matt. xii. 32.

[1050] Matt. xii. 33.

[1051] Or, *a tree good.*

[1052] Or, *a tree evil.*

[1053] Matt. xii. 34.

[1054] Luke vi. 45a.

[1055] Matt. xii. 36.

[1056] Matt. xii. 37.

[1057] Luke xii. 54.

[1058] Luke xii. 55.

[1059] Matt. xvi. 2b.

[1060] Matt. xvi. 3.

[1061] Matt. xvi. 4; this is reckoned to verse 3 in the Greek.

[41] [1062]Then they brought to him one possessed of a demon, dumb *and* blind; and he [42] healed him, so that the dumb and blind began to speak and see. [1063]And all the multitudes wondered, and said, Is this, think you, the son of David?

[43] [1064]And the apostles returned unto Jesus, and told him everything that they had [44] done and wrought.[1065] [1066]And he said unto them, Come, let us go into the desert alone, and rest ye a little. And many were going and returning, and they had not leisure, not even to eat bread.

[45] [1067]And after that, there came to *him* one of the Pharisees, and besought him that he would eat bread with him. And he entered into the house of that Pharisee, and [46] reclined. [1068]And there was in that city a woman *that was* a sinner; and when she knew that he was sitting in the house of that Pharisee, she took a box of sweet ointment, [47] and stood behind him, [1069]towards his feet, weeping, and began to wet his feet with her tears, and to wipe them with the hair of her head, and to kiss his feet, and [48] anoint them with the sweet ointment. [1070]And when that[1071] Pharisee saw *it*, who invited him, he thought within himself, and said, This *man*, if he were a prophet, would know who she is and what is her history: for the woman which touched him was a sinner.

[1062] Matt. xii. 22.

[1063] Matt. xii. 23.

[1064] Mark vi. 30.

[1065] *Wrought* may have arisen from *taught* by a transcriptional error (transposition of *l* and *m*) *within* the Arabic text. As it appears to occur in both mss., they would seem to have a common origin, which, however, can hardly have been the autograph of the translator.

[1066] Mark vi. 31.

[1067] Luke vii. 36.

[1068] Luke vii. 37.

[1069] Luke vii. 38.

[1070] Luke vii. 39.

[1071] A comparison with the Syriac text recommends this rendering.

Section XV.

[1] [1072]Jesus answered and said unto him, Simon, I have something to say unto thee. And [2] he said unto him, Say *on*, my Master. [1073]Jesus said unto him, There were two debtors [Arabic, p. 58] to one creditor; and one of them owed five hundred pence, and the other [3] owed fifty pence. [1074]And because they had not wherewith to pay, he forgave [4] them both. Which of them ought to love him more? [1075]Simon answered and said, I suppose, he to whom he forgave most. Jesus said unto him, Thou hast judged rightly. [5] [1076]And he turned to that woman, and said to Simon, Dost thou see this woman? I entered into thy dwelling, and thou gavest me not water to wash my feet: but this [6] *woman* hath bathed[1077] my feet with her tears, and dried them with her hair. [1078]And thou kissedst me not: but this *woman*, since she[1079] entered, hath not ceased to kiss my [7] feet. [1080]And thou anointedst not my head with oil:[1081] but this *woman* hath anointed [8] my feet with sweet ointment.[1082] [1083]And for this, I say unto thee, Her many sins are forgiven her, because she loved much; for he to whom little is forgiven loveth little. [9, 10] [1084]And he said unto that woman, Thy sins are forgiven thee. [1085]And those that were invited [11] began to say within themselves, Who is this that forgiveth sins also? [1086]And Jesus said to that woman, Thy faith hath saved thee; go in peace.

[1072] Luke vii. 40.

[1073] Luke vii. 41.

[1074] Luke vii. 42.

[1075] Luke vii. 43.

[1076] Luke vii. 44.

[1077] Lit. *sunk,* a word the choice of which is explained by the Syriac.

[1078] Luke vii. 45.

[1079] Or, *I.*

[1080] Luke vii. 46.

[1081] Same word in Arabic.

[1082] Same word in Arabic.

[1083] Luke vii. 47.

[1084] Luke vii. 48.

[1085] Luke vii. 49.

[1086] Luke vii. 50.

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[12] [1087]And many believed in him when they saw the signs which he was doing. [13, 14] [1088]But Jesus did not trust[1089] himself to them, [1090]for he knew every man, and he needed not any man to testify to him concerning every man; for he knew what was in man.

[15] [1091]And after that, Jesus set apart from his disciples other seventy, and sent them two and two before his face to every region and city whither he was purposing to [16] go. [1092]And he said unto them, The harvest is abundant, and the labourers are few: [17] entreat now the Lord of the harvest, that he send forth labourers into his harvest. [1093]Go [18] [Arabic, p. 59] ye: and lo, I am sending you as lambs among wolves. [1094]Take not with you [19] purses, nor a wallet, nor shoes; neither salute any man in the way. [1095]And [20] whatsoever house ye enter, first salute that house: [1096]and if there be there a son of peace, [21] let your peace rest upon him; but if there be not, your peace shall return to you. [1097]And be ye in that house eating and drinking what they have:[1098] for the labourer is worthy of [22] his hire. [1099]And remove not from house to house. And into whatsoever city ye enter, [23] and they receive you, eat what is presented to you: [1100]and heal the sick that are [24] therein, and say unto them, The kingdom of God is come near unto you. [1101]But whatsoever city ye enter, and they receive you not, go out into the market, and say, [25] [1102]Even the dust that clave to our feet from your city, we shake off against you; but [26] know[1103] this,[1104] that the kingdom of God is come near unto you. [1105]I say unto you, that for Sodom there

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[1087] John ii. 23b.

[1088] John ii. 24.

[1089] The meaning is not apparent.

[1090] John ii. 25.

[1091] Luke x. 1.

[1092] Luke x. 2.

[1093] Luke x. 3.

[1094] Luke x. 4.

[1095] Luke x. 5.

[1096] Luke x. 6.

[1097] Luke x. 7.

[1098] *cf.* Syriac versions.

[1099] Luke x. 8.

[1100] Luke x. 9.

[1101] Luke x. 10.

[1102] Luke x. 11.

[1103] The first letter of the word has been lost.

[1104] Lit. *that*, as often in this work.

[1105] Luke x. 12.

shall be quiet in the day of judgement, but there shall not be for [27] that city. [1106]Then began Jesus to rebuke the cities in which there had been many [28] mighty works,[1107] and they repented not. [1108]And he said, Woe unto thee, Chorazin! woe unto thee, Bethsaida! if there had been in Tyre and Sidon the signs which were in [29] thee, it may be that they would have repented in sackcloth and ashes. [1109]Howbeit I say unto you, that for Tyre and Sidon there shall be rest in the day of judgement, [30] more than for you. [1110]And thou, Capernaum, which art exalted unto heaven, shalt sink down unto Hades; for if there had been in Sodom the wonders[1111] which were [31] in thee, it would have remained until this day. [1112]And now I say unto thee, that for the land of Sodom there shall be quiet in the day of judgement, more than for thee.

[32] [Arabic, p. 60] [1113]And he said again unto his apostles, Whosoever heareth you heareth me; and whosoever heareth me heareth him that sent me: and whosoever wrongeth[1114] you wrongeth me; and whosoever wrongeth me wrongeth him that sent me.

[33] [1115]And those seventy returned with great joy, and said unto him, Our Lord, even [34] the devils also are subject unto us in thy name. [1116]He said unto them, I beheld [35] Satan[1117] fallen like lightning from heaven. [1118]Behold, I am giving you authority to tread upon serpents and scorpions, and the whole race[1119] of the enemy; and nothing shall [36] hurt you. [1120]Only ye must not rejoice that the devils are subject unto you; but be glad that your names are written in heaven.

[1106] Matt. xi. 20.

[1107] Lit. *powers*.

[1108] Matt. xi. 21.

[1109] Matt. xi. 22.

[1110] Matt. xi. 23.

[1111] The word as printed by Ciasca perhaps means *gifts*, but by dropping a point from the second letter we get the post-classical word given in the text above.

[1112] Matt. xi. 24.

[1113] Luke x. 16.

[1114] See below, § 20, 28, note.

[1115] Luke x. 17.

[1116] Luke x. 18.

[1117] The word translated *devil* in preceding verse.

[1118] Luke x. 19.

[1119] This is an Arabic clerical error for *forces*. The Syriac word for *power* means also *military forces*, which was apparently rendered in Arabic *army*, a word that differs from *race* only in diacritical points.

[1120] Luke x. 20.

[37] [1121]And in that hour Jesus rejoiced in the Holy Spirit, and said, I acknowledge thee, my Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto children: yea, my Father; so [38] was thy will. [1122]And he turned to his disciples,[1123] and said unto them, Everything hath been delivered to me of my Father: and no man knoweth who the Son is, save the Father; and who the Father is, save the Son, and to whomsoever the Son willeth [39] to reveal *him*. [1124]Come unto me, all of you, ye *that are* wearied and bearers of burdens, [40] and I will give you rest. [1125]Bear my yoke upon you, and learn of me; for[1126] I [41] am gentle and lowly in my heart: and ye shall find rest unto your souls. [1127]For my yoke is pleasant, and my burden is light.

[42] [1128]And while great multitudes were going with him, he turned, and said unto them, [43] [1129]Whosoever cometh unto me, and hateth not his father, and his mother, and his brethren, and his sisters, and his wife, and his children, and himself[1130] also, cannot [44] [Arabic, p. 61] be a disciple to me. [1131]And whosoever doth not take his cross, and follow [45] me, cannot be a disciple to me. [1132]Which of you desireth to build a tower, and doth not sit down first and reckon his expenses and whether he hath *enough* to [46] complete it?[1133] [1134]lest when he hath laid the foundations, and is not able to finish, all that [47] behold him[1135] laugh at him, and say, [1136]This man began to build, and was not able to [48] finish. [1137]Or what king goeth to the battle to fight with another king,[1138] and doth not consider first whether he is able with ten thousand to meet him that cometh to him [49] with twenty

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[1121] Luke x. 21.

[1122] Luke x. 22.

[1123] *cf.* Pesh. and A.V. margin.

[1124] Matt. xi. 28.

[1125] Matt. xi. 29.

[1126] Lit. *that* (*cf.* above, § 1, 50, note).

[1127] Matt. xi. 30.

[1128] Luke xiv. 25.

[1129] Luke xiv. 26.

[1130] Or, *his life*; or, *his soul.*

[1131] Luke xiv. 27.

[1132] Luke xiv. 28.

[1133] This rendering assumes that *tower* is treated as feminine.

[1134] Luke xiv. 29.

[1135] Or, *it*.

[1136] Luke xiv. 30.

[1137] Luke xiv. 31.

[1138] Or, *a king like him*.

thousand? [1139]And if he is not able, he sendeth unto him while he is afar [50] off, and seeketh peace. [1140]So shall[1141] every man of you consider, that desireth to be a disciple to me; for if he renounceth not all that he hath, he cannot be a disciple to me.

[1139] Luke xiv. 32.

[1140] Luke xiv. 33.

[1141] Or, *let*.

Section XVI.

[1] [1142]Then answered certain of the scribes and Pharisees, that they might tempt him, [2] and said, Teacher, we desire to see a sign from thee. [1143]He answered and said, This evil and adulterous generation[1144] seeketh a sign; and it shall not be given a sign, [3] except the sign of Jonah the prophet. [1145]And as Jonah was a sign to the inhabitants [4] of Nineveh, so shall the Son of man also be to this generation. [1146]And as Jonah was in the belly of the great fish three days and three nights, so shall the Son of man [5] be in the heart of the earth three days and three nights. [1147]The queen of the south shall rise in the judgement with the people of this generation, and condemn[1148] them: for she came from the ends of the earth that she might hear the wisdom of Solomon; [6] [Arabic, p. 62] and behold, here is a better than Solomon. [1149]The men of Nineveh shall stand in the judgement with this generation, and condemn it: for they repented at [7] the preaching of Jonah; and behold, here is a greater than Jonah. [1150]The unclean spirit, when he goeth out of the man, departeth, and goeth about through places wherein are no waters, that he may find rest for himself; and when he findeth *it* not, he [8] saith, I will return to my house whence I came out. [1151]And if he come and find it [9] adorned *and* set in order, [1152]then he goeth, and associateth with himself seven other spirits worse than himself; and they enter and dwell in it: and the end of that man [10] shall be worse than his beginning. [1153]Thus shall it be unto this evil generation.

[11] [1154]And while he was saying that, a woman from the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts that nursed [12] thee. [1155]But he said unto her, Blessed is he that heareth the word of God, and keepeth it.

[1142] Matt. xii. 38.

[1143] Matt. xii. 39.

[1144] See § 1, 49, note.

[1145] Luke xi. 30.

[1146] Matt. xii. 40.

[1147] Luke xi. 31.

[1148] See note to § 10, 13.

[1149] Matt. xii. 41.

[1150] Luke xi. 24.

[1151] Luke xi. 25.

[1152] Luke xi. 26.

[1153] Matt. xii. 45b.

[1154] Luke xi. 27.

[1155] Luke xi. 28.

[13] [1156]And while he was speaking unto the multitude, there came unto him his mother [14] and his brethren, and sought to speak with him; [1157]and they were not able, because of [15] the multitude; and they stood without and sent, calling him unto them. [1158]A man said unto him, Behold, thy mother and thy brethren *are* standing without, and seek to [16] speak with thee. [1159]But he answered unto him that spake unto him, Who is my [17] mother? and who are my brethren? [1160]And he beckoned with his hand, stretching it out towards his disciples, and said, Behold, my mother! and behold, my brethren! [18] [1161]And every man that shall do the will of my Father which is in heaven is my brother, and my sister, and my mother.

[19] [1162]And after that, Jesus was going about in the cities and in the villages, and proclaiming [Arabic, p. 63] and preaching the kingdom of God, and his[1163] twelve with him, [20] [1164]and the women which had been healed of diseases and of evil spirits, Mary [21] that *was* called Magdalene, from whom he had cast out seven devils, [1165]and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who were ministering to them of their substance.

[22] [1166]And after that, Jesus went out of the house, and sat on the sea shore. [1167]And there [23] gathered unto him great multitudes. And when the press of the people was great upon him, he went up and sat in the boat; and all the multitude was standing on the [24] shore of the sea. [1168]And he spake to them much in parables, and said, The sower [25] went forth to sow: and when he sowed, [1169]some fell on the beaten highway; and it was [26]

[1156] Matt. xii. 46a; Luke viii. 19a.

[1157] Matt. xii. 46c; Luke viii. 19b.

[1158] Mark iii. 31; Matt. xii. 47.

[1159] Matt. xii. 48.

[1160] Matt. xxii. 49.

[1161] Matt. xii. 50.

[1162] Luke viii. 1.

[1163] The Arabic printed text gives no sense. A simple change in the diacritical points of one letter gives the reading of the Syriac versions, which is adopted here.

[1164] Luke viii. 2.

[1165] Luke viii. 3.

[1166] Matt. xiii. 1.

[1167] Matt. xiii. 2.

[1168] Matt. xiii. 3.

[1169] Matt. xiii. 4a; Luke viii. 5b.

trodden upon, and the birds ate it. [1170]And other fell on the rocks: and some, where there was not much earth; and straightway it sprang up, because it had no depth in [27] the earth: [1171]and when the sun rose, it withered; and because it had no root, it dried [28] up. [1172]And some fell among thorns; and the thorns sprang up with it, and choked it; [29] and it yielded no fruit. [1173]And other fell into excellent *and* good[1174] ground; and it came up, and grew, and brought forth fruit, some thirty, and some sixty, and some [30] a hundred. [1175]And when he said that, he cried, He that hath ears that hear, let him [31] hear. [1176]And when they were alone, his disciples came, and asked him, and said unto [32] him, What is this parable? and why spakest thou unto them in parables? [1177]He [Arabic, p. 64] answered and said unto them, Unto you is given the knowledge of the secrets of the kingdom of God; but it is not given unto them that are [33] without. [1178]He that hath shall be given unto, and there shall be added; and he that [34] hath not, that which he hath shall be taken from him also. [1179]For this *cause* therefore I speak unto them in parables; because they see, and see not; and hear, and hear [35] not, nor understand. [1180]And in them is being fulfilled the prophecy of Isaiah, who said,

> Hearing they shall hear, and shall not understand;
> And seeing they shall see, and shall not perceive:
> [36] [1181]The heart of this people is waxed gross,
> And their hearing with their ears is become heavy,
> And they have closed their eyes;
> Lest they should see with their eyes,
> And hear with their ears,
> And understand with their hearts,
> And should return,
> And I should heal them.

[1170] Matt. xiii. 5.

[1171] Matt. xiii. 6.

[1172] Luke viii. 7; Mark iv. 7b.

[1173] Luke viii. 8a; Mark iv. 8b.

[1174] *cf.* Peshitta (against Cur. and Sin.).

[1175] Luke viii. 8c.

[1176] Mark iv. 10; with additions from Matt. xiii. 10, and Luke viii. 9.

[1177] Mark iv. 11; Matt. xiii. 11.

[1178] Matt. xiii. 12.

[1179] Matt. xiii. 13.

[1180] Matt. xiii. 14.

[1181] Matt. xiii. 15.

[37, 38] [1182]But ye, blessed are your eyes, which see; and your ears, which hear. [1183]Blessed [39] are the eyes which see what ye see. [1184]Verily I say unto you, Many of the prophets and the righteous longed to see what ye see, and saw not; and to hear what ye [40] hear, and heard not. [1185]When ye know not this parable, how shall ye know all parables? [41, 42] [1186]Hear ye the parable of the sower. [1187]The sower which sowed, sowed the word [43] of God. [1188]Every one who heareth the word of the kingdom, and understandeth it not, the evil one cometh and snatcheth away the word *that hath been* sown in his [44] heart: and this is that *which was* sown on the middle of the highway. [1189]But *that* which was sown on the rocks is he that heareth the word, and straightway receiveth [45, 46] [Arabic, p. 65] it with joy; [1190]only, it hath no root in his soul, but his belief in it *is* for a time; [1191]and whenever there is distress or persecution because of a[1192] word, he [47] stumbleth[1193] quickly. [1194]And *that which was* sown among the thorns is he that heareth the word; [1195]and the care of this world, and the error of riches, and the rest of the [48] other lusts enter, and choke the word, and it becometh without fruit. [1196]And that which was sown in good ground is he that heareth my word in a pure *and* good heart, and understandeth it, and holdeth to it, and bringeth forth fruit with patience, [1197]and produceth either a hundredfold or sixtyfold or thirty.

[49] [1198]And he said, So is the kingdom of God, like a man who casteth seed into the [50] earth, and sleepeth and riseth by night and day, [1199]and the seed groweth and cometh

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[1182] Matt. xiii. 16.

[1183] Luke x. 23b.

[1184] Matt. xiii. 17.

[1185] Mark iv. 13b.

[1186] Matt. xiii. 18.

[1187] Mark iv. 14.

[1188] Matt. xiii. 19.

[1189] Matt. xiii. 20.

[1190] Matt. xiii. 21a.

[1191] Luke viii. 13b; Matt. xiii. 21c.

[1192] See above, § 1, 40, note 2.

[1193] Or, *is seduced* (*cf.* § 25, 17, note).

[1194] Matt. xiii. 22a.

[1195] Mark iv. 19b.

[1196] Luke viii. 15.

[1197] Matt. xiii. 23b.

[1198] Mark iv. 26.

[1199] Mark iv. 27.

[51] up, whence[1200] he knoweth not. [1201] And the earth bringeth it to the fruit; and first it
[52] will be blade, and after it ear, and at last perfect wheat in the ear: [1202] and whenever the fruit ripeneth,[1203] he bringeth immediately the sickle, for the harvest hath come.

[1200] Or, *while*.

[1201] Mark iv. 28.

[1202] Mark iv. 29.

[1203] Lit. *fatteneth*, as in Peshitta.

Section XVII.

[1] [1204]And he set forth to them another parable, and said, The kingdom of heaven is [2] like a man who sowed good seed in his field; [1205]but when men slept, his enemy came [3] and sowed tares among the wheat, and went away. [1206]And when the blade sprang up [4] and brought forth fruit, there were noticed the tares also. [1207]And the servants of the master of the house came, and said unto him, Our lord, didst thou not sow good [5] [Arabic, p. 66] seed in thy field? whence are there tares in it? [1208]He said unto them, An enemy hath done this. His servants said unto him, Wilt thou that we go [6] and separate it? [1209]He said unto them, Perhaps,[1210] when ye separate the tares, ye would [7] root up with them wheat 70 also. [1211]Leave them to grow both together until the harvest: and in the time of the harvest I will say unto the reapers, Separate the tares first, and bind them in bundles to be burned with fire; and gather the wheat into my barns.

[8, 9] [1212]And he set forth to them another parable, and said, [1213]To what is the kingdom of [10] God like? and to what shall I liken it? and in what parable shall I set it forth? [1214]It [11] is like a grain of mustard seed, which a man took, and planted in his field: [1215]and of the number of the things that are sown in the earth it is smaller than all of the things [12] which are sown, which are upon the earth; [1216]but when it is grown, it is greater than all the herbs, and produceth large branches, so that the birds of heaven make *their* nests in its branches.

[1204] Matt. xiii. 24.

[1205] Matt. xiii. 25.

[1206] Matt. xiii. 26.

[1207] Matt. xiii. 27.

[1208] Matt. xiii. 28.

[1209] Matt. xiii. 29.

[1210] See above, § 4, 24, note.

[1211] Matt. xiii. 30.

[1212] Matt. xiii. 31a.

[1213] Luke xiii. 18b.

[1214] Mark iv. 30b; Luke xiii. 19a.

[1215] Matt. xiii. 31c; Mark iv. 31b.

[1216] Matt. xiii. 32b; Mark iv. 32b.

[13, 14] [1217]And he set forth to them another parable: [1218]To what shall I liken the kingdom of [15] God? [1219]It is like the leaven which a woman took, and kneaded into three measures of flour, until the whole of it was leavened.

[16] [1220]And Jesus spake all that to the multitudes by way of parables, according as they [17] were able to hear. [1221]And without parables spake he not unto them; that the saying of the Lord through the prophet might be fulfilled:

I will open my mouth in parables;
And I will utter secrets which were before the foundations[1222] of the world.

[18] [1223]But he explained to his disciples privately everything.

[19] [1224]Then Jesus left[1225] the multitudes, and came to the house. And his disciples came unto him, and said unto him, Explain unto us that parable about the tares [20] [Arabic, p. 67] and the field. [1226]He answered and said unto them, He that sowed good seed is [21] the Son of man; [1227]and the field is the world; and the good seed are the children of the [22] kingdom; [1228]and the tares are the children of the evil one; and the enemy that sowed them[1229] is Satan; and the harvest is the end of the world; and the reapers are the angels. [23] [1230]And as the tares are separated and burned in the fire, so shall it be in the end of [24] this world. [1231]The Son of man shall send his angels, and separate from his kingdom [25] all things that injure, [1232]and all the doers of iniquity, and they shall cast them into the

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[1217] Mark iv. 33; or rather Matt. xiii. 33a.

[1218] Luke xiii. 20b.

[1219] Matt. xiii. 33b.

[1220] Matt. xiii. 34a; Mark iv. 33b.

[1221] Matt. xiii. 34b; Matt. xiii. 35.

[1222] The word (if not a corruption of that used in the Brit. Mus. text of Ibn-at-Tayyib’s Commentary, and in § 43, 46 where, however, according to Ciasca’s foot-note, it was not the word first written by the scribe) is Syriac. Perhaps it means *the ends of the earth* (see P. Smith, *Thes. Syr.*). Still a third word is used in § 47, 42.

[1223] Mark iv. 34b.

[1224] Matt. xiii. 36.

[1225] *cf.* § 11, 32, note.

[1226] Matt. xiii. 37.

[1227] Matt. xiii. 38.

[1228] Matt. xiii. 39.

[1229] Singular.

[1230] Matt. xiii. 40.

[1231] Matt. xiii. 41.

[1232] Matt. xiii. 42.

[26] furnace of fire: and there shall be weeping and gnashing of teeth. [1233]Then the righteous shall shine as the sun in the kingdom of their Father. Whosoever hath ears that hear, let him hear.

[27] [1234]And again the kingdom of heaven is like treasure hid in a field: that which a man found and hid; and, for his pleasure in it, went and sold all that he had, and bought that field.

[28] [1235]And again the kingdom of heaven is like a man *that is* a merchant seeking excellent [29] pearls; [1236]and when he found one pearl of great price, he went and sold everything that he had, and bought it.

[30] [1237]And again the kingdom of heaven is like a net that was cast[1238] into the sea, and [31] gathered of every kind: [1239]and when it was filled, they drew it up on to the shore of the sea, and sat down to select; and the good of them they threw into the vessels, [32] and the bad they threw outside. [1240]Thus shall it be in the end of the world: the angels [33] shall go forth, [1241]and separate the wicked from among the good, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

[34] [1242]Jesus said unto them, Have ye understood all these *things?* They said unto [35] [Arabic, p. 68] him, Yea, our Lord. [1243]He said unto them, Therefore every scribe that becometh a disciple of the kingdom of heaven is like a man that is a householder, who bringeth out of his treasures the new and the old.

[36, 37] [1244]And when Jesus had finished all these parables, he removed thence, and came to his city; [1245]and he taught them in their synagogues, so that they were perplexed. [38] [1246]And when the sabbath came, Jesus began to teach in the synagogue; and many of [39] those that heard marvelled, and said, Whence came these things to this *man?* And

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[1233] Matt. xiii. 43.

[1234] Matt. xiii. 44.

[1235] Matt. xiii. 45.

[1236] Matt. xiii. 46.

[1237] Matt. xiii. 47.

[1238] *cf.* note to § 10, 8.

[1239] Matt. xiii. 48.

[1240] Matt. xiii. 49.

[1241] Matt. xiii. 50.

[1242] Matt. xiii. 51.

[1243] Matt. xiii. 52.

[1244] Matt. xiii. 53.

[1245] Matt. xiii. 54.

[1246] Mark vi. 2.

many envied him and gave no heed to him, but said, What is this wisdom that is given to this *man*, that there should happen at his hands such as these mighty works?[1247] [40] [1248]Is not this a carpenter, son of a carpenter? and is not his mother called Mary? and [41] his brethren, James, and Joses, and Simon, and Judas? [1249]And his sisters, all of them, [42] lo, 71 are they not all with us? [1250]Whence hath this *man* all these things? And they were in doubt concerning him. [1251]And Jesus knew their opinion, and said unto them, Will ye haply[1252] say unto me this proverb, Physician, heal first thyself: and all that [43] we have heard that thou didst in Capernaum, do here also in thine *own* city? [1253]And he said, Verily I say unto you, A prophet is not received in his *own* city, nor among [44] his brethren: [1254]for a prophet is not despised, save in his *own* city, and among his *own* [45] kin, and in his *own* house. [1255]Verily I say unto you, In the days of Elijah the prophet, there were many widows among the children of Israel, when the heaven held back [46] three years and six months, [1256]and there was a great famine in all the land; and Elijah [Arabic, p. 69] was not sent to one of them, save to Zarephath of Sidon, to a woman that was [47] a widow. [1257]And many lepers were among the children of Israel in the days of Elisha the prophet; but not one of them was cleansed, save Naaman the Nabathæan.[1258] [48] [1259]And he was not able to do there many mighty works,[1260] because of their unbelief; [49] except that he laid his hand upon a few of the sick, and healed *them*. [1261]And he marvelled [50] at their lack of faith. [1262]And when those who were in the synagogue heard, [51] they were all filled with wrath; and they rose up, [1263]and brought him forth outside the city, and brought him to the brow of the hill upon which their city was built, that [52] they might cast him from its summit: [1264]but he passed through among them and went away.

[1247] Lit. *powers*.

[1248] Matt. xiii. 55.

[1249] Matt. xiii. 56.

[1250] Matt. xiii. 57.

[1251] Luke iv. 23.

[1252] *cf.* above, § 4, 24, note.

[1253] Luke iv. 24.

[1254] Mark vi. 4b.

[1255] Luke iv. 25.

[1256] Luke iv. 26.

[1257] Luke iv. 27.

[1258] Of the Syriac versions Cur. and Sin. are wanting. Pesh. has *Aramæan*.

[1259] Mark vi. 5.

[1260] Lit. *powers*.

[1261] Mark vi. 6a.

[1262] Luke iv. 28.

[1263] Luke iv. 29.

[53] [1265]And he went about in the villages which *were* around Nazareth, and taught in their synagogues.

[1264] Luke iv. 30.

[1265] Mark vi. 6b.

Section XVIII.

[1] [1266]At that time Herod the tetrarch heard of the fame of Jesus, and all the things which came to pass at his hand; [1267]and he marvelled, for he had obtained excellent [2] information concerning him.[1268] [1269]And *some* men said that John the Baptist was risen [3] from among the dead; [1270]and[1271] others said that Elijah had appeared; and others, Jeremiah; [4] and others, that a prophet of the old prophets was risen; [1272]and others said that he [5] was a prophet like one of the prophets. [1273]Herod said to his servants, This is John the Baptist, he whom I beheaded; he is risen from among the dead: therefore mighty [6] [Arabic, p. 70] works result from him. [1274]For Herod him*self* had sent and taken John, and cast him into prison, for the sake of Herodias his brother Philip's wife, whom he [7] had taken. [1275]And John said to Herod, Thou hast no authority to take the wife of thy [8] brother. [1276]And Herodias avoided him and wished to kill him; and she could not. [9] [1277]But Herod feared John, for he knew that he was a righteous man *and* a holy; and [10] he guarded him, and heard him much, and did, and obeyed him with gladness. [1278]And he wished to kill him; but he feared the people, for they adhered to him as the [11] prophet. [1279]And there was a celebrated day, and Herod had made a feast for his great men on the day of his anniversary,[1280] and for the officers and for the chief men [12] of Galilee. [1281]And the daughter of Herodias came in and danced in the midst of the company, and pleased

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[1266] Matt. xiv. 1; Luke ix. 7b.

[1267] Mark vi. 14b.

[1268] There can be little doubt that this is the meaning of the Arabic. There is nothing like it in the Peshitta; the Curetonian is of course lacking; but the phrase in the Sinaitic is very similar.

[1269] Luke ix. 7c.

[1270] Luke ix. 8a; Matt. xvi. 14b.

[1271] Here begins verse 8*a* in Greek.

[1272] Luke ix. 8b; Mark vi. 15b.

[1273] Mark vi. 16; Matt. xiv. 2b.

[1274] Mark vi. 17.

[1275] Mark vi. 18.

[1276] Mark vi. 19.

[1277] Mark vi. 20.

[1278] Matt. xiv. 5.

[1279] Mark vi. 21.

[1280] Perhaps *appointment* (*cf.* Moesinger, p. 165; but Isho'dad [Harris, *Fragments*, p. 65] and the Brit. Mus. text of Ibn-at-Tayyib's Commentary have the ordinary reading).

[1281] Mark vi. 22.

Herod and those that sat with him. And the king said to the [13] damsel, Ask of me what thou wilt, and I will give it thee. [1282]And he sware unto her, [14] Whatsoever thou shalt ask, I will give it thee, to the half of my kingdom. [1283]And she went out, and said unto her mother, What shall I ask him?[1284] She said unto her, The [15] head of John the Baptist. [1285]And immediately she came in hastily to the king, and said unto him, I desire in this hour that thou give me on a dish the head of John [16] the Baptist. [1286]And the king was exceeding sorry; but because of the oath and the [17] guests he did not wish to refuse her. [1287]But immediately the king sent an executioner, and commanded that he should bring the head of John: and he went and cut off [18] the head of John in the prison, [1288]and brought it on a dish, and delivered it to the [19] damsel; and the damsel gave it to her mother. [1289]And his disciples heard, and came [Arabic, p. 71] and took his body, and buried it. [1290]And they came and told[1291] Jesus what [20] had happened. [1292]And for this cause Herod said, I beheaded John: who [21] is this, of whom I hear these things. And he desired to see him. [1293]And Jesus, when he heard, removed thence in a boat to a waste place alone, to the other side of the sea of the Galilee of Tiberias.[1294]

[22] [1295]And many saw them going, and knew them, and hastened by land[1296] from all the cities, and came thither beforehand; [1297]for they saw the signs which he was doing on the [23, 24] sick. [1298]And Jesus went up into the mountain, and sat there with his dis-

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[1282] Mark vi. 23.

[1283] Mark vi. 24.

[1284] Or simply *ask*.

[1285] Mark vi. 25.

[1286] Mark vi. 26.

[1287] Mark vi. 27.

[1288] Mark vi. 28.

[1289] Mark vi. 29.

[1290] Matt. xiv. 12b.

[1291] Or, *to tell*.

[1292] Luke ix. 9.

[1293] Matt. xiv. 13a; John vi. 1b.

[1294] A misunderstanding or slavish reproduction of the Syriac. The Brit. Mus. text of Ibn-at-Tayyib's Commentary has *of Galilee, Tiberias*.

[1295] Mark vi. 33a.

[1296] *cf.* Syriac versions and margin of R.V.

[1297] John vi. 2b.

[1298] John vi. 3.

ciples. [1299]And [25] the feast of the passover of the Jews was near. [1300]And Jesus lifted up his eyes, and saw great multitudes coming to him. [1301]And he was moved with compassion for them, for [26] they were like sheep that *were* without a shepherd. [1302]And he received them, and spake to them concerning the kingdom of God, and healed those who had need of healing.

[27] [1303]And when the evening approached,[1304] his disciples came to him, and said unto [28] him, [1305]The place is desert, and the time is past; send away the multitudes of the people,[1306] that they may go to the towns and villages which are around us, and buy for [29] themselves bread; for they have nothing to eat. [1307]But he said unto them, They have [30] no need to go away; give ye them what may be eaten. [1308]They said unto him, We have not here *enough*. [1309]He said unto Philip, Whence shall we buy bread that these may eat? [31, 32] [1310]And he said that proving him; and he knew what he was resolved to do. [1311]Philip said [Arabic, p. 72] unto him, Two hundred pennyworth of bread would not suffice them after[1312] [33] every one of them hath taken a small amount. [1313]One of his disciples said unto [34] him (namely, Andrew the brother of Simon Cephas), [1314]Here is a lad having five loaves [35] of barley and two fishes: but this amount, what is it for all these? [1315]But wilt thou that we go and buy for all the people what may be eaten? for we have no more [36] than these five loaves and the two fishes. [1316]And the grass was plentiful in that place. Jesus said unto them, Arrange all the people that they may sit down on the grass,

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[1299] John vi. 4.

[1300] John vi. 5a.

[1301] Mark vi. 34b.

[1302] Luke ix. 11b.

[1303] Matt. xiv. 15a.

[1304] Or, *came*.

[1305] Mark vi. 36.

[1306] *cf.* the addition in the Sinaitic Syriac.

[1307] Matt. xiv. 16.

[1308] Matt. xiv. 17a.

[1309] John vi. 5b.

[1310] John vi. 6.

[1311] John vi. 7.

[1312] Probably a mistaken rendering of the ordinary Syriac reading.

[1313] John vi. 8.

[1314] John vi. 9.

[1315] Luke ix. 13b; considerably changed.

[1316] John vi. 10b; and Luke ix. 14b, 15a.

[37] fifty people in a company. [1317]And the disciples did so. And all the people sat down [38] by companies, by hundreds and fifties. [1318]Then Jesus said unto them, Bring hither [39] those five loaves and the two fishes. [1319]And when they brought him that, Jesus took the bread and the fish, and looked to heaven, and blessed, and divided, and gave to [40] his disciples to set before them; [1320]and the disciples set for the multitudes the bread [41] and the fish; and they ate, all of them, and were satisfied. [1321]And when they were satisfied, he said unto his disciples, Gather the fragments that remain over, that nothing [42] be lost. [1322]And they gathered, and filled twelve baskets with fragments, being those that remained over from those which ate of the five barley loaves and the two [43] fishes. [1323]And those people who ate were five thousand, besides the women and children. [44] [Arabic, p. 73] [1324]And straightway he pressed his disciples to go up into the ship, and that they should go before him unto the other side to Bethsaida, while he [45] him*self* should send away the multitudes. [1325]And those people who saw the sign which [46] Jesus did, said, Of a truth this is a prophet who hath come into the world. [1326]And Jesus knew their purpose to come and take him, and make him a king; and he left them, and went up into the mountain alone for prayer.

[47, 48] [1327]And when the nightfall was near, his disciples went down unto the sea, and sat[1328] in a boat, and came to the side of Capernaum. [1329]And the darkness came on, and Jesus [49] had not come to them. [1330]And the sea was stirred up against them by reason of a violent [50] wind that blew. [1331]And the boat was distant from the land many furlongs, and they were much damaged by the waves, and the wind was against them.

[1317] Mark vi. 40.

[1318] Matt. xiv. 18.

[1319] Mark vi. 41a.

[1320] Matt. xiv. 19b.

[1321] Matt. xiv. 20a; John vi. 12.

[1322] John vi. 13.

[1323] Matt. xiv. 21.

[1324] Mark vi. 45.

[1325] John vi. 14.

[1326] John vi. 15.

[1327] John vi. 16.

[1328] *cf.* Syriac versions.

[1329] John vi. 17.

[1330] John vi. 18.

[1331] Matt. xiv. 24.

Section XIX.

[1] [1332]And in the fourth watch of the night Jesus came unto them, walking upon the [2] [1333]water, after they had rowed[1334] with difficulty about twenty-five or thirty furlongs. [3] [1335]And when he drew near unto their boat, his disciples saw him walking on the water; and they were troubled, and supposed that it was a false appearance; and they cried [4] out from their fear. [1336]But Jesus straightway spoke unto them, and said, Take courage, [5] for it is I; fear not. [1337]Then Cephas answered and said unto him, My Lord, if it be thou, [6] bid me to come unto thee on the water. [1338]And Jesus said unto him, Come. And [7] Cephas went down out of the boat, and walked on the water to come unto Jesus. [1339]But [Arabic, p. 74] when he saw the wind strong, he feared, and was on the point of sinking; [8] and he lifted up his voice, and said, My Lord, save me. [1340]And immediately our Lord stretched out his hand and took *hold of* him, and said unto him, [9] Thou of little faith, why didst thou doubt? [1341]And when Jesus came near, he went up [10] unto them into the boat, he and Simon, and immediately the wind ceased. [1342]And those that were in the ship came and worshipped him, and said, Truly thou art the [11] Son of God. [1343]And straightway that ship arrived at the land which they made for. [12] [1344]And when they came out of the ship to the land, they marvelled greatly and were [13] perplexed in themselves: [1345]and they had not understood by means of[1346] that bread, because their heart was gross.

[14] [1347]And when the people of that region knew of the arrival of Jesus, they made haste in all that land, and began to bring those that were diseased,[1348] borne in their [15]

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[1332] Matt. xiv. 25.

[1333] John vi. 19a, c.

[1334] Lit. *travelled.*

[1335] Matt. xiv. 26.

[1336] Matt. xiv. 27.

[1337] Matt. xiv. 28.

[1338] Matt. xiv. 29.

[1339] Matt. xiv. 30.

[1340] Matt. xiv. 31.

[1341] Matt. xiv. 32.

[1342] Matt. xiv. 33.

[1343] John vi. 21b.

[1344] Mark vi. 54a; Mark vi. 51b.

[1345] Mark vi. 52.

[1346] Lit. *from.*

[1347] Mark vi. 54; Mark vi. 55.

[1348] Strictly used of severe chronic disease.

beds to the place where they heard that he was. [1349]And wheresoever the place *might be* which he entered, of the villages or the cities, they laid the sick in the markets, and sought of him that they might touch[1350] were it only the edge of his garment: and all that touched[1351] him were healed and lived.[1352]

[16] [1353]And on the day after that, the multitude which was standing on the shore of the sea saw that there was there no other ship save that into which the disciples had [17] gone up, [1354]and that Jesus went not up into the ship with his disciples (but there were other ships from Tiberias near[1355] the place where they ate the bread when Jesus blessed [18] *it*): [1356]and when that multitude saw that Jesus was not there, nor yet his disciples, they [19] [Arabic, p. 75] went up into those ships, and came to Capernaum, and sought Jesus. [1357]And when they found him on the other side of the sea, they said unto him, Our [20] Master, when camest thou hither? [1358]Jesus answered and said unto them, Verily, verily, I say unto you, Ye have not sought me because of[1359] your seeing the signs, but because of [21] your eating the bread and being satisfied. [1360]Serve not the food which perisheth, but the food which abideth in eternal life,[1361] which the Son of man will give unto you: him[1362] [22] hath God the Father sealed. [1363]They said unto him, What shall we do that we may [23] work the work of God? [1364]Jesus answered and said unto them, This is the work of [24] God, that ye believe in him whom he hath sent. [1365]They said unto him, What sign hast thou done, that we may see, and believe in thee? what hast thou wrought? [25] [1366]Our

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[1349] Mark vi. 56.

[1350] *cf.* § 12, 13, and note to § 8, 17.

[1351] The word used at § 12, 35.

[1352] Or, *revived*, i.e., *made to live.*

[1353] John vi. 22a.

[1354] John vi. 23.

[1355] Lit. *on the border of.*

[1356] John vi. 24.

[1357] John vi. 25.

[1358] John vi. 26.

[1359] Or, *for the sake of.*

[1360] John vi. 27.

[1361] *Sic.*

[1362] Lit. *this.*

[1363] John vi. 28.

[1364] John vi. 29.

[1365] John vi. 30.

[1366] John vi. 31.

fathers ate the manna in the wilderness; as it was written, Bread from heaven [26] gave he them to eat. [1367]Jesus said unto them, Verily, verily, I say unto you, Moses gave you not bread from [27] heaven; but my Father gave[1368] you the bread of truth[1369] from heaven. [1370]The bread of God is that which came down from heaven and gave the [28, 29] world life. [1371]They said unto him, Our Lord, give us at all times this bread. [1372]Jesus said unto them, I am the bread of life: whosoever cometh unto me shall not hunger, [30] and whosoever believeth in me shall not thirst for ever. [1373]But I said unto you, [31] Ye have seen me, and have not believed. [1374]And all that my Father hath given to me cometh unto me; and whosoever cometh unto me I shall not cast him forth without. [32] [1375]I came down from heaven, not to do my *own* will, but to do the will of him [33] that sent me; [1376]and this is the will of him that sent me, that I should lose nothing of [34] [Arabic, p. 76] that which he gave me, but raise it up in the last day. [1377]This is the will of my Father, that every one that seeth the Son, and believeth in him, should have eternal life; and I will raise him up in the last day.

[35] [1378]The Jews therefore murmured against him because of his saying, I am the bread [36] which came down from heaven. [1379]And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? then how saith this *man*, I came down from [37, 38] heaven? [1380]Jesus answered and said unto them, Murmur not one with another. [1381]No man is able to come unto me, except the Father which sent me draw him; and I will [39] raise him up in the last day. [1382]It is written in the prophet, They shall all be the taught of God. Every one who heareth from the Father now,[1383] and learneth of him, cometh [40] 74

[1367] John vi. 32.

[1368] Represents a mistaken vocalisation of the Peshitta.

[1369] Lit. *equity*; see above, § 3, 53, note.

[1370] John vi. 33.

[1371] John vi. 34.

[1372] John vi. 35.

[1373] John vi. 36.

[1374] John vi. 37.

[1375] John vi. 38.

[1376] John vi. 39.

[1377] John vi. 40.

[1378] John vi. 41.

[1379] John vi. 42.

[1380] John vi. 43.

[1381] John vi. 44.

[1382] John vi. 45.

[1383] i.e., *therefore* (see note, § 9, 21).

unto me. [1384]No man now seeth the Father; but he that is from God, he it is that seeth [41] the Father. [1385]Verily, verily, I say unto you, Whosoever believeth in me hath eternal [42, 43] life. [1386]I am the bread of life. [1387]Your fathers ate the manna in the wilderness, and [44] they died. [1388]This is the bread which came down from heaven, that a man may eat [45] of it, and not die. [1389]I am the bread of life which came down from heaven: and if a man eat of this bread he shall live for ever: [1390]and the bread which I shall give is my body, which I give for the life of the world.

[46] [1391]The Jews therefore quarrelled one with another, and said, How can he give us [47] [Arabic, p. 77] his body that we may eat it? [1392]Jesus said unto them, Verily, verily, I say unto you, If ye do not eat the body of the Son of man and drink his blood, ye shall [48] not have life in yourselves. [1393]Whosoever eateth of my body and drinketh of my blood [49] hath eternal life; and I will raise him up in the last day. [1394]My body truly is meat,[1395] and [50] my blood truly is drink.[1396] [1397]Whosoever eateth my body and drinketh my blood abideth [51] in me, and I in him—[1398]as the living Father sent me, and I am alive because of the [52] Father; and whosoever eateth me, he also shall live because of me. [1399]This is the bread which came down from heaven: and not according as your fathers ate the [53] manna, and died: whosoever eateth of this bread shall live for ever. [1400]This he said in [54] the synagogue, when he was teaching in Capernaum. [1401]And many of his disciples, when they heard, said, This word is hard; who is he that can hear it?

[1384] John vi. 46.

[1385] John vi. 47.

[1386] John vi. 48.

[1387] John vi. 49.

[1388] John vi. 50.

[1389] John vi. 51.

[1390] John vi. 51b; in Ciasca's text John vi. 51b–71 are cited as vi. 52–72. (See Introduction, 20, note.)

[1391] John vi. 52.

[1392] John vi. 53.

[1393] John vi. 54.

[1394] John vi. 55.

[1395] Or, *eaten.*

[1396] Or, *drunk.*

[1397] John vi. 56.

[1398] John vi. 57.

[1399] John vi. 58.

[1400] John vi. 59.

[1401] John vi. 60.

Section XX.

[1] [1402]And Jesus knew within himself that his disciples were murmuring because of [2] that, and he said unto them, Doth this trouble you? [1403]*What* if ye should see the Son [3] of man then ascend to the place where he was of old? [1404]It is the spirit that quickeneth, and the body profiteth nothing: the words[1405] that I speak unto you are spirit [4] and life. [1406]But there are some of you that do not believe. And Jesus knew beforehand who they were who should[1407] not believe, and who it was that should betray [5] him. [1408]And he said unto them, Therefore I said unto you, No man can come unto me, if that hath not been given him by the Father.

[6] [Arabic, p. 78] [1409]And because of this word many of his disciples turned back and walked [7] not with him. [1410]And Jesus said unto the twelve, Do ye haply also wish to [8] go away? [1411]Simon Cephas answered and said, My Lord, to whom shall we go? thou [9] hast the words of eternal life. [1412]And we have believed and known that thou art the [10] Messiah, the Son of the living God. [1413]Jesus said unto them, Did not I choose you, [11] ye company of the twelve, and of you one is a devil? [1414]He said that because of Judas the son of Simon Iscariot; for he, being of the twelve, was purposed to[1415] betray him.

[12] [1416]And while he was speaking, one of the Pharisees came asking of him that he [13] would eat with him: and he went in, and reclined *to meat*. [1417]And that Pharisee, when [14] he saw it,[1418] marvelled that he had not first cleansed himself before his eating.

[1402] John vi. 61.

[1403] John vi. 62.

[1404] John vi. 63.

[1405] Lit. *speech*.

[1406] John vi. 64.

[1407] Or, *did*.

[1408] John vi. 65.

[1409] John vi. 66.

[1410] John vi. 67.

[1411] John vi. 68.

[1412] John vi. 69.

[1413] John vi. 70.

[1414] John vi. 71.

[1415] Or, *was to*.

[1416] Luke xi. 37.

[1417] Luke xi. 38.

[1418] Or, *him*.

[1419]Jesus said unto him, Now do ye Pharisees wash the outside of the cup and the dish, and ye think that ye are cleansed; but your inside is full of injustice and wickedness.

[15, 16] [1420]Ye of little mind, did not he that made the outside make the inside? [1421]Now give what ye have[1422] in alms, and everything *shall be* clean unto you.

[17, 18] [1423]And there came to him Pharisees and scribes, come from Jerusalem. [1424]And when they saw some of his disciples eating bread while they had not washed their hands, [19] they found fault. [1425]For all of the Jews and the Pharisees, if they wash not their [20] hands thoroughly, eat not; for they held[1426] to the ordinance[1427] of the elders. [1428]And they ate not what was bought from the market, except they washed it; and many other things did they keep of what they had received, such as the washing of cups, and [21] measures, and vessels of brass, and couches. [1429]And scribes[1430] and Pharisees asked him, [Arabic, p. 79] Why do thy disciples not walk according to the ordinances of the elders, but [22] eat bread without washing their hands? [1431]Jesus answered and said unto them, Why do ye also overstep the command of God by reason of your ordinance? [23] [1432]God said, Honour 75 thy father and thy mother; and, Whosoever revileth his father and [24] his mother shall surely die. [1433]But ye say, If a man say to his father or to his mother, [25] What thou receivest[1434] from me is an offering,—[1435]and ye[1436] suffer him not to do anything [26] for

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[1419] Luke xi. 39.

[1420] Luke xi. 40.

[1421] Luke xi. 41.

[1422] *cf.* Peshitta.

[1423] Mark vii. 1.

[1424] Mark vii. 2.

[1425] Mark vii. 3.

[1426] i.e., *were holding*.

[1427] Or, *custom, tradition*; and so wherever the word occurs.

[1428] Mark vii. 4.

[1429] Mark vii. 5.

[1430] *Sic.*

[1431] Matt. xv. 3.

[1432] Matt. xv. 4a; Mark vii. 10b.

[1433] Mark vii. 11.

[1434] The printed Arabic text has *he receiveth* and *they*, resulting from a misplacement of diacritical points by an Arabic copyist.

[1435] Mark vii. 12.

[1436] The printed Arabic text has *he receiveth* and *they*, resulting from a misplacement of diacritical points by an Arabic copyist.

his father or his mother; [1437]and ye[1438] make void and reject the word of God by reason of the ordinance that ye have ordained and commanded, such as the washing [27] of cups and measures, and what resembles that ye do much. [1439]And ye forsook [28] the command of God, and held to the ordinance of men. [1440]Do[1441] ye well to wrong[1442] [29] the command of God in order that ye may establish your ordinance? [1443]Ye hypocrites, well did Isaiah the prophet prophesy concerning you, and say,

> [30] [1444]This people honoureth me with its[1445] lips;
> But their heart is very far from me.
> [31] [1446]But in vain do they fear me,
> In that they teach the commands of men.

[32] [1447]And Jesus called all the multitude, and said unto them, Hear me, all of you, and [33] understand: [1448]nothing without the man, which then enters him, is able to defile him; [34] but what goeth out of him, that it is which defileth the man. [1449]He that hath ears [35] that hear, let him hear. [1450]Then his disciples drew near, and said unto him, Knowest [36] thou that the Pharisees which heard this word were angry? [1451]He answered and said unto them, Every plant which my Father which is in heaven planted not shall be [37] [Arabic, p. 80] uprooted. [1452]Let them alone; for they are blind leading blind. And if the blind lead[1453] the blind, both of them shall fall into a hollow.

[1437] Mark vii. 13.

[1438] The printed Arabic text has *he receiveth* and *they*, resulting from a misplacement of diacritical points by an Arabic copyist.

[1439] Mark vii. 8.

[1440] Mark vii. 9.

[1441] Here begins verse 9 in Greek.

[1442] The Syriac word for *injure* also means *reject, deny*.

[1443] Matt. xv. 7.

[1444] Matt. xv. 8.

[1445] *Sic.*

[1446] Matt. xv. 9.

[1447] Mark vii. 14.

[1448] Mark vii. 15.

[1449] Mark vii. 16.

[1450] Matt. xv. 12.

[1451] Matt. xv. 13.

[1452] Matt. xv. 14.

[1453] The Arabic word is here used with a Syriac meaning.

[38] [1454]And when Jesus entered the house from the multitude, Simon Cephas asked him, [39] and said unto him, My Lord, explain to us that parable. [1455]He said unto them, Do ye also thus not understand? Know ye not that everything that entereth into the [40] man from without cannot defile him; [1456]because it entereth not into his heart; it entereth into his stomach only, and thence is cast forth in the cleansing which maketh [41] clean all the food?[1457] [1458]The thing which goeth forth from the mouth of the man proceedeth [42] from his heart, and it is that which defileth the man. [1459]From within[1460] the [43] heart of men proceed evil thoughts, [1461]fornication, adultery, theft, false witness, murder, injustice, wickedness, deceit, stupidity, evil eye, calumny, pride, foolishness: [44] [1462]these evils all of them from within proceed from the heart, and they are *the things* [45] which defile the man: [1463]but if a man eat while he washeth not his hands, he is not defiled.

[46] [1464]And Jesus went out thence, and came to the borders of Tyre and Sidon. And he entered into a certain house, and desired that no man should know it;[1465] and [47] he could not be hid. [1466]But straightway a Canaanitish woman, whose daughter had an [48, 49] unclean spirit, heard of him. [1467]And that woman was a Gentile of Emesa of Syria. [1468]And she came out after him, crying out, and saying, Have mercy upon me, my Lord, *thou* [50] son of David; for my daughter is seized in an evil way by Satan.[1469] [1470]And he answered [Arabic, p. 81] her not a word. And his disciples came and besought him, and said, Send [51] her away: for she crieth after us. [1471]He answered and said unto them, I

[1454] Mark vii. 17a; Matt. xv. 15.

[1455] Mark vii. 18b.

[1456] Mark vii. 19.

[1457] This clause in the Peshitta is not very clear, and the Arabic version fails to get from it the meaning of the Greek.

[1458] Matt. xv. 18.

[1459] Mark vii. 21.

[1460] Or, *From within, from*.

[1461] Mark vii. 22.

[1462] Mark vii. 23.

[1463] Matt. xv. 20b.

[1464] Matt. xv. 21a; Mark vii. 24b.

[1465] Or, *about him*.

[1466] Mark vii. 25a.

[1467] Mark vii. 26a.

[1468] Matt. xv. 22b.

[1469] Or, *the devil*.

[1470] Matt. xv. 23.

[1471] Matt. xv. 24.

was [52] not sent except to the sheep that are gone astray of the house of Israel. [1472]But she came and worshipped him, and said, My Lord, help me, have mercy upon me.

[53] [1473]Jesus said unto her, It is not seemly that the children's bread should be taken and [54] thrown to the dogs. [1474]But she said, Yea, my Lord: the dogs also eat of the crumbs [55] that fall from their masters' tables, and live. [1475]Then said Jesus unto her, O woman, [56] great is thy faith: it shall be unto thee as thou hast desired. [1476]Go then *thy way;* and [57] because of this word, the devil is gone out of thy daughter. [1477]And her daughter was [58] healed in that hour. [1478]And that woman went away to her house, and found her daughter laid upon the bed, and the devil gone out of her.

[1472] Matt. xv. 25.

[1473] Matt. xv. 26.

[1474] Matt. xv. 27.

[1475] Matt. xv. 28a.

[1476] Mark vii. 29b.

[1477] Matt. xv. 28b.

[1478] Mark vii. 30.

Section XXI.

[1] [1479]And Jesus went out again from the borders of Tyre and Sidon, and came to the [2] sea of Galilee, towards the borders of Decapolis. [1480]And they brought unto him one dumb and deaf, and entreated him that he would lay his hand upon him and heal [3] him. [1481]And he drew him away from the multitude, and went away alone, and spat [4] upon his fingers, and thrust *them* into his ears, and touched his tongue; [1482]and looked [5] to heaven, and sighed, and said unto him, Be opened. [1483]And in that hour his ears [6] were opened, and the bond of his tongue was loosed, and he spake with ease. [1484]And Jesus charged them much that they should not tell this to any man: but the more [7] he charged them, *the more* they increased in publishing, and marvelled much, [1485]and [Arabic, p. 82] said, This *man* doeth everything well: he made the deaf to hear, and those that lacked speech to speak.

[8, 9] [1486]And while he was passing through the land of Samaria, [1487]he came to one of the cities of the Samaritans, called Sychar, beside the field which Jacob gave to Joseph to [10] his son. [1488]And there was there a spring of water of Jacob's. And Jesus was fatigued from the exertion of the way, and sat at the spring. And the time was about the [11] sixth hour.[1489] [1490]And a woman of Samaria came to draw water; and Jesus said unto [12] her, Give me water, that I may drink. [1491]And his disciples had entered into the city [13] to buy for themselves food. [1492]And that Samaritan woman said unto him, How dost thou, being a Jew, ask me to give thee to drink, while I am a Samaritan woman? [14] [1493](And the Jews mingle not with the Samaritans.[1494]) Jesus answered and said unto her, If thou knewest

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[1479] Mark vii. 31.

[1480] Mark vii. 32.

[1481] Mark vii. 33.

[1482] Mark vii. 34.

[1483] Mark vii. 35.

[1484] Mark vii. 36.

[1485] Mark vii. 37.

[1486] John iv. 4.

[1487] John iv. 5.

[1488] John iv. 6.

[1489] Lit. *six hours* (*cf.* Syr.).

[1490] John iv. 7.

[1491] John iv. 8.

[1492] John iv. 9.

[1493] John iv. 10.

[1494] For the form *cf.* below, § 34, 40.

the gift of God, and who this is that said unto thee, Give me [15] to drink; thou wouldest ask him, and he would give thee the water of life. [1495]That woman said unto him, My Lord, thou hast no bucket, and the well is deep: from [16] whence hast thou the water of life? [1496]Can it be that thou art greater than our father Jacob, who gave us this well, and drank from it, and his children, and his sheep? [17] [1497]Jesus answered and said unto her, Every one that drinketh of this water shall thirst [18] again: [1498]but whosoever drinketh of the water which I shall give him shall not thirst for ever: but the water which I shall give him shall be in him a spring of water springing [19] up unto eternal life. [1499]That woman said unto him, My Lord, give me of this water, that [20] I may not thirst again, neither come and draw water from here. [1500]Jesus said unto her, [21] [Arabic, p. 83] Go and call thy husband, and come hither. [1501]She said unto him, I have no [22] husband. [1502]Jesus said unto her, Thou saidst well, I have no husband: five husbands hast thou had, and this *man* whom thou hast now is not thy husband; and [23] in this thou saidst truly. [1503]That woman said unto him, My Lord, I perceive thee to [24] be a prophet. [1504]Our fathers worshipped in this mountain; and ye say that in Jerusalem [25] is the place in which worship must be. [1505]Jesus said unto her, Woman, believe me, an hour cometh, when neither in this mountain, nor yet in Jerusalem, shall ye worship [26] the Father. [1506]Ye worship that which ye know not: but we worship that which [27] we know: for salvation is of the Jews. [1507]But an hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: and the Father also [28] seeketh such as these worshippers. [1508]For God is a Spirit: and they that worship him [29] must worship him in spirit and in truth. [1509]That woman said unto him,

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[1495] John iv. 11.

[1496] John iv. 12.

[1497] John iv. 13.

[1498] John iv. 14.

[1499] John iv. 15.

[1500] John iv. 16.

[1501] John iv. 17.

[1502] John iv. 18.

[1503] John iv. 19.

[1504] John iv. 20.

[1505] John iv. 21.

[1506] John iv. 22.

[1507] John iv. 23.

[1508] John iv. 24.

[1509] John iv. 25.

I know that [30] the Messiah cometh: [1510]and when he is come, he will teach us everything. Jesus said unto her, I that speak unto thee am he.

[31] [1511]And while he was speaking, his disciples came; and they wondered how he would speak[1512] with a woman; but not one of them said unto him, What seekest thou? or, [32] What[1513] speakest thou with her? [1514]And the woman left her waterpot, and went to the [33] city, and said to the people, [1515]Come, and see a man who told me all that *ever* I did: [34] perhaps then he is the Messiah. [1516]And people went out from the city, and came to [35] him. [1517]And in the mean while his disciples besought him, and said unto him, Our [36, 37] master, eat. [1518]And he said unto them, I have food to eat that ye know not. [1519]And the disciples said amongst themselves, Can any one have brought him aught to eat?[1520] [38] [1521]Jesus said unto them, My food is to do the will of him that sent me, and to accomplish [39] [Arabic, p. 84] his work. [1522]Said ye not that after four months cometh the harvest? behold, I therefore say unto you, Lift up your eyes, and behold the lands, [40] that they have become white, and the harvest is already come.[1523] [1524]And he that reapeth receiveth his wages, and gathereth the fruit of eternal life;[1525] and the sower and [41] the reaper rejoice together. [1526]For in this is found the word of truth, One soweth, and [42] another reapeth. [1527]And I sent you to reap that in which ye have not laboured: others laboured, and ye have entered on their labour.

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[1510] John iv. 26.

[1511] John iv. 27.

[1512] Or, *was speaking*.

[1513] But see note to § 7, 38.

[1514] John iv. 28.

[1515] John iv. 29.

[1516] John iv. 30.

[1517] John iv. 31.

[1518] John iv. 32.

[1519] John iv. 33.

[1520] The text is uncertain.

[1521] John iv. 34.

[1522] John iv. 35.

[1523] Or, *come beforehand*.

[1524] John iv. 36.

[1525] So in the Arabic, contrary to the usual practice of this writer (*cf.* § 6, 19).

[1526] John iv. 37.

[1527] John iv. 38.

[43] [1528]And from that city many of the Samaritans believed in him because of the words [44] of that woman, who testified and said, He told me all that *ever* I did. [1529]And when those Samaritans came unto him, they besought him to abide with them; and he [45, 46] abode with them two days. [1530]And many believed in him because of his word; [1531]and they said to that woman, Now not because of thy saying have we believed in him: we have heard and known that this truly is the Messiah, the Saviour of the world.

[47, 48] [1532]And after two days Jesus went out thence and departed to Galilee. [1533]And Jesus [49] testified that a prophet is not honoured in his own city. [1534]And when he came to Galilee, the Galilæans received him.

[1528] John iv. 39.

[1529] John iv. 40.

[1530] John iv. 41.

[1531] John iv. 42.

[1532] John iv. 43.

[1533] John iv. 44.

[1534] John iv. 45a.

Section XXII.

[1] [1535]And when Jesus came to a certain village, there drew near to him a leper, and fell at his feet, and besought him, and said unto him, If thou wilt, thou art able to [2] cleanse me. [1536]And Jesus had mercy upon him, and stretched forth his hand, and [3] touched him, and said, I will cleanse[1537] thee. [1538]And immediately his leprosy departed [4] from him, and he was cleansed. [1539]And he sternly charged him, and sent him out, [5] [Arabic, p. 85] and said unto him, [1540]See that thou tell *not* any man: but go and shew thyself to the priests, and offer an offering for thy cleansing as Moses commanded [6] for their testimony. [1541]But he, when he went out, began to publish much, and spread abroad the news, so that Jesus could not enter into any of the cities openly, for the extent to which the report of him spread, but he remained without in a desert [7] place. [1542]And much people came unto him from one place and another,[1543] to hear [8] his word, and that they might be healed of their pains. [1544]And he used to withdraw from them into the desert, and pray.

[9] [1545]And after that, was the feast of the Jews; and Jesus went up to Jerusalem.

[10] [1546]And there was in Jerusalem a place prepared for bathing,[1547] which was called in [11] Hebrew the House of Mercy, having five porches. [1548]And there were laid in them much people of the sick, and blind, and lame, and paralysed, waiting for the moving [12] of the water. [1549]And the angel from time to time went down into the place of bathing,[1550] and moved the water; and the first that went down after the moving [13] of the water, every pain that he had was healed. [1551]And a man was there who had a [14] disease for thirty-

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[1535] Luke v. 12.

[1536] Mark i. 41.

[1537] Lit. *to cleanse*.

[1538] Mark i. 42.

[1539] Mark i. 43.

[1540] Mark i. 44.

[1541] Mark i. 45a.

[1542] Luke v. 15.

[1543] This phrase does not occur in the Syriac versions (Cur. wanting), but is obviously a Syriac construction.

[1544] Luke v. 16.

[1545] John v. 1.

[1546] John v. 2.

[1547] Or, *baptism*. The phrase almost exactly reproduces the Syriac versions.

[1548] John v. 3.

[1549] John v. 4.

[1550] Or, *baptism*. The phrase almost exactly reproduces the Syriac versions.

[1551] John v. 5.

eight years. [1552]And Jesus saw this *man* laid, and knew[1553] that he had [15] been thus a long time; and he said unto him, Wouldest thou be made whole? [1554]That diseased one answered and said, Yea, my Lord, I have no man, when the water moveth, to put me into the bathing-place; but when I come, another goeth down before [16, 17] me. [1555]Jesus said unto him, Rise, take thy bed, and walk. [1556]And immediately that man was healed; and he rose, and carried his bed, and walked.

[18] [1557]And that day was a sabbath. And when the Jews saw that healed one, they[1558] said [19] unto him, It is a sabbath: thou hast no authority to carry thy bed. [1559]And he answered and said unto them, He that made me whole, the same said unto me, Take thy bed, [20] [Arabic, p. 86] and walk. [1560]They asked him therefore, Who is this man that said unto thee, [21] Take thy bed, and walk? [1561]But he that was healed knew not who it was; for Jesus had removed from that place to another, because of the press of the great multitude [22] which was in that place. [1562]And after two days Jesus happened upon him in the temple, and said unto him, Behold, thou art whole: sin not again, lest there come upon [23] thee what is worse than the first. [1563]And that man went, and said to the Jews that it [24] was Jesus that had healed him. [1564]And because of that the Jews persecuted Jesus and [25] sought to kill him, because he was doing this on the sabbath. [1565]And Jesus said unto [26] them, My Father worketh until now, and I also work. [1566]And because of this especially the Jews sought to kill him, not because he profaned the sabbath only; but for his saying also that God was his Father, and his making himself equal with God. [27] [1567]Jesus answered and said unto them, Verily, verily, I say unto you, The Son cannot do anything of himself, but 78

[1552] John v. 6.

[1553] Or, *learned.*

[1554] John v. 7.

[1555] John v. 8.

[1556] John v. 9.

[1557] John v. 10.

[1558] Vat. ms. has *he.*

[1559] John v. 11.

[1560] John v. 12.

[1561] John v. 13.

[1562] John v. 14.

[1563] John v. 15.

[1564] John v. 16.

[1565] John v. 17.

[1566] John v. 18.

[1567] John v. 19.

what he seeth the Father do; what the Father doeth, [28] that the Son also doeth like him. [1568]The Father loveth his Son, and everything that he doeth he sheweth him: and more than these works will he shew him, that ye [29] may marvel. [1569]And as the Father raiseth the dead and giveth them life, so the Son [30] also giveth life to whomsoever he will. [1570]And the Father judgeth no man, but hath [31] given all judgement unto the Son; [1571]that every man may honour the Son, as he honoureth the Father. And he that honoureth not the Son honoureth not the Father which [32] sent him. [1572]Verily, verily, I say unto you, Whosoever heareth my word, and believeth in him that sent me, hath eternal life, and cometh not into judgement, but passeth from [33] [Arabic, p. 87] death unto life. [1573]Verily, verily, I say unto you, An hour shall come, and now is also, when the dead shall hear the voice of the Son of God; and those [34] which hear shall live. [1574]And as the Father hath life in himself,[1575] likewise he gave to [35] the Son also that he might have life in himself,[1576] [1577]and authority to do judgement also, [36] because[1578] he is the Son of man. [1579]Marvel not then at that: I mean the coming of the hour when all that are in the tombs shall hear his voice, and shall come forth: [37] [1580]those that have done good, to the resurrection of life; and those that have done evil *deeds*, to the resurrection of judgement.

[38] [1581]I am not able of myself to do anything; but as I hear, I judge: and my judgement [39] is just; I seek not my *own* will, but the will of him that sent me. [1582]I[1583] bear witness

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[1568] John v. 20.

[1569] John v. 21.

[1570] John v. 22.

[1571] John v. 23.

[1572] John v. 24.

[1573] John v. 25.

[1574] John v. 26.

[1575] Borg. ms. reads *his person*.

[1576] Borg. ms. reads *his person*.

[1577] John v. 27.

[1578] Lit. *that*; or, *Verily*.

[1579] John v. 28.

[1580] John v. 29.

[1581] John v. 30.

[1582] John v. 31.

[1583] So Ciasca's Arabic text. Borg. ms. has *If I*, and instead of *and so, etc.*, simply *a witness which is not true, etc.;* but its text of the next sentence is quite corrupt.

[40] of myself, and so[1584] my witness is not true. [1585]It is another that beareth witness [41] of me; and I know that the witness which he beareth of me is true. [1586]Ye have sent [42] unto John, and he hath borne witness of the truth. [1587]But not from man do I seek [43] witness; but I say that ye may live.[1588] [1589]That[1590] was a lamp which shineth and [44] giveth light: and ye were pleased to glory now[1591] in his light. [1592]But I have witness greater than that of John: the works which my Father hath given me to accomplish, [45] those works which I do, bear witness of me, that the Father hath sent me. [1593]And the Father which sent me, he hath borne witness of me. Ye have neither heard his [46] voice at any time, nor seen his appearance. [1594]And his word abideth not in you; because [47] in him whom he hath sent ye do not believe. [1595]Search the scriptures, in which ye rejoice[1596] [48] that ye have eternal life; [1597]and they bear witness of me; and ye do not wish to come to [49, 50] [Arabic, p. 88] me, that ye may have eternal life. [1598]I seek not praise of men. [1599]But I know [51] you, that the love of God is not in you. [1600]I am come in the name of my Father, and ye received me not; but if another come in his own name, that *one* will [52] ye receive. [1601]And how can ye believe, while ye receive praise one from another, and [53] praise from God, the One, ye seek not? [1602]Can it be that ye think that I will accuse you

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[1584] So Ciasca's Arabic text. Borg. ms. has *If I*, and instead of *and so, etc.*, simply *a witness which is not true, etc.*; but its text of the next sentence is quite corrupt.

[1585] John v. 32.

[1586] John v. 33.

[1587] John v. 34.

[1588] Or, *be saved.*

[1589] John v. 35.

[1590] Or, *that (man).*

[1591] Were it not also in Ibn-at-Tayyib's Commentary (Brit. Mus. text) we should assume *now* to be a corruption of an original Arabic reading, *for a season* (*cf.* Syr.).

[1592] John v. 36.

[1593] John v. 37.

[1594] John v. 38.

[1595] John v. 39.

[1596] This word (often used by our translator) means in Syriac (transposed) *believe, think, hope* (*cf.* § 8, 8, note).

[1597] John v. 40.

[1598] John v. 41.

[1599] John v. 42.

[1600] John v. 43.

[1601] John v. 44.

[1602] John v. 45.

before the Father? Ye have one that accuseth you, Moses, in whom ye have [54] rejoiced.[1603] [1604]If ye believed Moses, ye would believe me also; Moses wrote of me. [55] [1605]And if ye believed not his writings, how shall ye believe my words?

[1603] This word (often used by our translator) means in Syriac (transposed) *believe, think, hope* (*cf.* § 8, 8, note).

[1604] John v. 46.

[1605] John v. 47.

Section XXIII.

[1] [1606]And Jesus departed thence, and came to the side of the sea of Galilee, and went [2] up into the mountain, and sat there. [1607]And there came unto him great multitudes, having with them lame, and blind, and dumb, and maimed, and many others, and [3] they cast them at the feet of Jesus: [1608]for they had seen all the signs which he did in [4] Jerusalem, when they were gathered at the feast. [1609]And he healed them all. [1610]And those multitudes marvelled when they saw dumb *men* speak, and maimed *men* healed, and lame *men* walk, and blind *men* see; and they praised the God of Israel.

[5] [1611]And Jesus called his disciples, and said unto them, I have compassion on this multitude, because of their continuing with me three days, having nothing to eat; and to send them away fasting I am not willing, lest they faint in the way, [1612]some of them having [6] [Arabic, p. 89] come from far. [1613]His disciples said unto him, Whence have we in the desert [7] bread wherewith to satisfy all this multitude? [1614]Jesus said unto them, How [8] many loaves have ye? [1615]They said unto him, Seven, and a few small fishes. And he [9] commanded the multitudes to sit down upon the ground; [1616]and he took those seven loaves and the fish, and blessed, and brake, and gave to his disciples to set before [10] them; and the disciples set before the multitudes. [1617]And they all ate, and were satisfied: and they took that which remained over of the fragments, seven basketfuls. [11] [1618]And the people that ate were four thousand men, besides the women and children. [12] [1619]And when the multitudes departed, he went up into the boat, and came to the borders of Magada.[1620] 79

[1606] Matt. xv. 29.

[1607] Matt. xv. 30a.

[1608] John iv. 45b.

[1609] Matt. xv. 30b.

[1610] Matt. xv. 31.

[1611] Matt. xv. 32.

[1612] Mark viii. 3b.

[1613] Matt. xv. 33.

[1614] Matt. xv. 34.

[1615] Matt. xv. 35.

[1616] Matt. xv. 36.

[1617] Matt. xv. 37.

[1618] Matt. xv. 38.

[1619] Matt. xv. 39.

[1620] Arabic *Magadu*, as in Peshitta.

[13] [1621]And the Pharisees and Sadducees came to him, and began to seek a discussion with him. And they asked him to shew them a sign from heaven, tempting him. [14] [1622]And Jesus sighed within himself, and said, What sign seeketh this evil and adulterous generation? It seeketh a sign, and it shall not be given a sign, except the sign [15] of Jonah the prophet. [1623]Verily I say unto you, This generation shall not be given a [16] sign. [1624]And he left[1625] them, and went up into the boat, and went away to that side.

[17] [1626]And his disciples forgot to take with them bread, and there was not with them [18] in the boat, not even[1627] one loaf. [1628]And Jesus charged them, and said, Take heed, and guard yourselves from the leaven of the Pharisees and Sadducees, and from the [19] leaven of Herod. [1629]And they reflected within themselves that they had taken with them [20] no bread. [1630]And Jesus knew, and said unto them, Why[1631] think ye within yourselves, O *ye* of little faith, and are anxious, because ye have no bread? [1632]until now do ye not perceive, [21] neither understand? is your heart yet hard? [1633]And have ye eyes, and *yet* see not? [22] [Arabic, p. 90] and have ye ears, and *yet* hear not? [1634]and do ye not remember when I brake those five loaves for five thousand? and how many baskets full of broken [23] pieces took ye[1635] up? They said, Twelve. [1636]He said unto them, And the seven also for four thousand: how many baskets full of broken pieces took ye[1637] up? They [24] said, Seven. [1638]He said unto them, How have ye not understood that I spake not to you because

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[1621] Matt. xvi. 1a; Mark viii. 11b.

[1622] Mark viii. 12a; Matt. xvi. 4.

[1623] Mark viii. 12b.

[1624] Mark viii. 13.

[1625] *cf.* § 11, 32, note.

[1626] Mark viii. 14.

[1627] The change of a single letter in the Arabic would turn *not even* into *except*; but Ibn-at-Tayyib's Commentary (Brit. Mus. text) also has *not even*.

[1628] Mark viii. 15.

[1629] Matt. xvi. 7.

[1630] Matt. xvi. 8.

[1631] Lit. *What*. See note to § 7, 38.

[1632] Mark viii. 17b.

[1633] Mark viii. 18.

[1634] Mark viii. 19.

[1635] Or, *ye took*.

[1636] Mark viii. 20.

[1637] Or, *ye took*.

[1638] Mark viii. 21a; Matt. xvi. 11.

of[1639] the bread, but that ye should beware of the leaven of the Pharisees [25] and Sadducees? [1640]Then they understood that he spake, not that they should beware of the leaven of the bread, but of the doctrine of the Pharisees and Sadducees, which he called leaven.

[26] [1641]And after that, he came to Bethsaida. And they brought to him a certain[1642] blind [27] *man*, and besought him that he would touch him. [1643]And he took the hand of that blind man, and led him out without the village, and spat in his eyes, and laid his [28] hand on him,[1644] and asked him, What seest thou? [1645]And that blind man looked intently, [29] and said unto him, I see men as trees walking. [1646]And he placed his hand [30] again on his eyes; and they were restored,[1647] and he saw everything clearly. [1648]And he sent him to his house, and said, Do not enter even into the village, nor tell any man in the village.

[31] [1649]And Jesus went forth, and his disciples, to the villages of Cæsarea Philippi. [32] [1650]And while he was going in the way, and his disciples alone,[1651] he asked his disciples, [33] and said, What do men say of me that I am, the Son of man?[1652] [1653]They said unto him, Some say, John the Baptist; and others, Elijah; and others, Jeremiah, or one of the [34, 35] prophets. [1654]He said unto them, And ye, what say ye that I am? [1655]Simon Cephas answered [36] [Arabic, p. 91] and said, Thou art the Messiah, the Son of the living God. [1656]Jesus answered and said unto him, Blessed art thou, Simon son of Jonah: flesh and [37]

[1639] Or, *concerning*.

[1640] Matt. xvi. 12.

[1641] Mark viii. 22.

[1642] Lit. *one*, probably representing Syriac idiom (*cf.* Sinaitic?).

[1643] Mark viii. 23.

[1644] The Peshitta also omits *on him*.

[1645] Mark viii. 24.

[1646] Mark viii. 25.

[1647] An intransitive word.

[1648] Mark viii. 26.

[1649] Mark viii. 27a.

[1650] Matt. xvi. 13b.

[1651] Or, *his disciples being alone*. There is no such clause in the Syriac versions (Pesh., Sin.).

[1652] The Arabic, which reappears in Ibn-at-Tayyib's Commentary (Brit. Mus. text), and seems to represent the consonantal text of the Peshitta, is awkward. § 23, 34 (Arabic), shows, however, that the rendering given in the text is the meaning intended by the translator.

[1653] Matt. xvi. 14.

[1654] Matt. xvi. 15.

[1655] Matt. xvi. 16.

[1656] Matt. xvi. 17.

blood hath not revealed *it* unto thee, but my Father which is in heaven. [1657]And I say unto thee also, that thou art Cephas,[1658] and on this rock will I build my church; and the [38] gates of Hades shall not prevail against it. [1659]To thee will I give the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and [39] whatsoever thou shalt loose on earth shall be loosed in heaven. [1660]And he sternly charged his disciples, and warned them that they should not tell any man concerning him, [40] that he was the Messiah. [1661]And henceforth began Jesus to shew to his disciples [41] that he was determined[1662] to go to Jerusalem, [1663]and suffer much, and be rejected of the elders, and of the chief priests, and of the scribes, and be killed, and on the [42] third day rise. [1664]And he was speaking[1665] plainly. [1666]And Simon Cephas, as one grieved [43] for him, said, Far be thou, my Lord, from that. [1667]And he turned, and looked upon [44] his disciples, and rebuked Simon, and said, [1668]Get thee behind me, Satan: for thou art a stumblingblock unto me: for thou thinkest not of what pertains to God, but of what pertains to men.

[45] [1669]And Jesus called the multitudes with his disciples, and said unto them, Whosoever would come after me, let him deny himself, and take his cross every day, and [46] come after me. [1670]And whosoever would save his life shall lose it; and whosoever [47] loseth his life for my sake, and for the sake of my gospel, shall save it. [1671]What shall [48] a man profit, if he gain all the world, and destroy[1672] his own life,[1673] or lose it? [1674]or what [49] [Arabic,

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[1657] Matt. xvi. 18.

[1658] Same Arabic word in both places. See note to § 5, 11.

[1659] Matt. xvi. 19.

[1660] Matt. xvi. 20.

[1661] Matt. xvi. 21a.

[1662] The word is freely used in this work in the post-classical sense of *about to*.

[1663] Mark viii. 31b.

[1664] Mark viii. 32a.

[1665] The Arabic might perhaps be construed *and to speak*, depending on *began* in § 23, 40; but the clause agrees with the Sinaitic of Mark, as does the following.

[1666] Matt. xvi. 22.

[1667] Mark viii. 33a.

[1668] Matt. xvi. 23b.

[1669] Mark viii. 34a; Luke ix. 23b.

[1670] Mark viii. 35.

[1671] Luke ix. 25.

[1672] Or, *lose*.

[1673] Or, *self*; or, *soul*.

[1674] Mark viii. 37.

p. 92] will a man give *in* ransom for his life?[1675] [1676]Whosoever shall deny me and my sayings in this sinful and adulterous generation, the Son of man also will [50] deny him, when he cometh in the glory of his Father with his holy angels. [1677]For the Son of man is about to[1678] come in the glory of his Father with his holy angels; and then shall he reward each man according to his works.

[1675] Or, *self*; or, *soul*.

[1676] Mark viii. 38.

[1677] Matt. xvi. 27.

[1678] See § 23, 40, note.

Section XXIV.

[1] [1679]And he said unto them, Verily I say unto you, There be here now some standing that shall not taste death, until they see the kingdom of God come[1680] with strength, [1681]and the Son of man who cometh in his kingdom.

[2] [1682]And after six days Jesus took Simon Cephas, and James, and John his brother, [3] and brought them up into a high mountain, the three of them only. [1683]And while they [4] were praying, Jesus changed, and became after the fashion of another person; [1684]and his face shone like the sun, and his raiment was very white like the snow, and as [5] the light of lightning, so that nothing on earth can whiten[1685] like it. [1686]And there appeared [6] unto him Moses and Elijah talking to Jesus. [1687]And they thought that the time [7] of his decease which was to be accomplished at Jerusalem was come. [1688]And Simon and those that were with him were heavy in the drowsiness of sleep; and with effort they roused themselves, and saw his glory, and those two men that were standing with him. [8] [Arabic, p. 93] [1689]And when they began to depart from him, Simon said unto Jesus, My [9] Master, it is good for us to be here: [1690]and if thou wilt, we will make here three tabernacles; one for thee, and one for Moses, and one for Elijah; [1691]not knowing [10] what he said, because of the fear which took possession of them. [1692]And while he [11] was yet saying that, a bright cloud overshadowed them. [1693]And when they saw Moses [12] and Elijah that they had entered into that cloud, they feared again. [1694]And a voice was heard out of the cloud, saying, This is my beloved Son, whom I have chosen; [13] hear ye therefore him. [1695]And

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[1679] Mark ix. 1.

[1680] i.e., *already come.*

[1681] Matt. xvi. 28b.

[1682] Matt. xvii. 1.

[1683] Luke ix. 29a.

[1684] Matt. xvii. 2b; Luke ix. 29b.

[1685] Or, *become white*. In the Pesh. the verb is transitive. In Sin. the clause is omitted.

[1686] Mark ix. 3b; Mark ix. 4.

[1687] Luke ix. 31b.

[1688] Luke ix. 32.

[1689] Luke ix. 33a.

[1690] Matt. xvii. 4b.

[1691] Luke ix. 33c.

[1692] Mark ix. 6b; Matt. xvii. 5a.

[1693] Luke ix. 34b.

[1694] Matt. xvii. 5b.

[1695] Luke ix. 36a.

when this voice was heard, Jesus was found alone. [14] [1696]And the disciples, when they heard the voice, fell on their faces from the fear which [15] took hold of them. [1697]And Jesus came and touched them and said, Arise, be not [16] afraid. [1698]And they lifted up their eyes, and saw Jesus as he was.

[17] [1699]And when they went down from the mountain, Jesus charged them, and said unto them, Tell not what ye have seen to any man, until the Son of man rise from [18] among the dead. [1700]And they kept the word within themselves, and told no man in [19] those days what they had seen. [1701]And they reflected among themselves, What is this [20] word which he spake unto us, I, when I am risen from among the dead? [1702]And his disciples asked him, and said, What is that which the scribes say, then, that Elijah [21] must first come? [1703]He said unto them, Elijah cometh first to set in order everything, [Arabic, p. 94] and as it was written of the Son of man, that he should suffer many things, [22] and be rejected. [1704]But I say unto you, that Elijah is come, and they knew him not, and have done unto him whatsoever they desired, as it was written of him. [23, 24] [1705]In like manner the Son of man is to suffer of them. [1706]Then understood the disciples that he spake unto them concerning John the Baptist. 81

[25] [1707]And on that day whereon they came down from the mountain, there met him a multitude of many people standing with his disciples, and the scribes were discussing [26] with them. [1708]And the people, when they saw Jesus, were perplexed,[1709] and in the [27] midst of their joy hastened[1710] and saluted him. [1711]And on that day came certain of the

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[1696] Matt. xvii. 6.

[1697] Matt. xvii. 7.

[1698] Matt. xvii. 8.

[1699] Matt. xvii. 9.

[1700] Mark ix. 10a; Luke ix. 36c.

[1701] Mark ix. 10b.

[1702] Mark ix. 11a; Matt. xvii. 10b.

[1703] Mark ix. 12.

[1704] Mark ix. 13.

[1705] Matt. xvii. 12b.

[1706] Matt. xvii. 13.

[1707] Mark ix. 14.

[1708] Mark ix. 15.

[1709] This rendering assumes that the diacritical point is due to a clerical error. The text as printed can hardly be translated without forcing.

[1710] This Arabic word repeatedly represents a Syriac *ran* (*cf.* § 53, 11). A different word is so used in § 26, 21.

[1711] Luke xiii. 31.

Pharisees, and said unto him, Get thee out, and go hence; for Herod seeketh [28] to kill thee. [1712]Jesus said unto them, Go ye and say to this fox, Behold, I am casting out demons, and I heal to-day and to-morrow, and on the third day I am perfected. [29] [1713]Nevertheless I must be watchful[1714] to-day and to-morrow, and on the last day I shall depart; for it cannot be that a prophet perish outside of Jerusalem.

[30] [1715]And after that, there came to him a man from that multitude, and fell upon his knees, and said unto him, I beseech thee, my Lord, look upon my son; [1716]he is my [31] only *child*: and the spirit cometh upon him suddenly. [1717]A lunacy[1718] hath come upon [32] him, and he meeteth with evils. [1719]And when it cometh upon him, it beateth him about;[1720] [33] and he foameth, and gnasheth his teeth, and wasteth;[1721] [1722]and many times it hath thrown him into the water and into the fire to destroy him, and it hardly leaveth him after [34] [Arabic, p. 95] bruising him. [1723]And I brought him near to thy disciples, and they could [35] not heal him. [1724]Jesus answered and said, O faithless and perverse generation, till when shall I be with you? and till when shall I bear with you? bring thy son [36] hither. [1725]And he brought him unto him: and when the spirit saw him, immediately [37] it beat him about; and he fell upon the ground, and was raging and foaming. [1726]And Jesus asked his father, How long is the time during which he hath been thus? He [38] said unto him, From his youth until now. [1727]But, my Lord, help me wherein thou [39] canst, and have mercy upon me. [1728]Jesus said unto him, If thou canst believe! All [40] things

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[1712] Luke xiii. 32.

[1713] Luke xiii. 33.

[1714] The Syriac word used in the Peshitta is here translated just as it was translated in § 1, 79 (see note); but the Greek shows that in the present passage the Syriac word means *go about* (*cf.* Cur.).

[1715] Luke ix. 38a; Matt. xvii. 14b.

[1716] Luke ix. 38b.

[1717] Luke ix. 39a; Matt. xvii. 15b.

[1718] Lit. The *son-of-the-roof*, a Syriac phrase meaning *a demon of lunacy*.

[1719] Mark ix. 18a.

[1720] A word used in Arabic of the devil producing insanity; but here it reproduces the Peshitta.

[1721] Lit. *becometh light*; but a comparison with the Peshitta suggests that we should change one diacritical point and read *withereth*, as in Ibn-at-Tayyib’s Commentary. An equally easy emendation would be *wasteth*.

[1722] Matt. xvii. 15c; Luke ix. 39c.

[1723] Matt. xvii. 16.

[1724] Matt. xvii. 17.

[1725] Mark ix. 20.

[1726] Mark ix. 21.

[1727] Mark ix. 22b.

[1728] Mark ix. 23.

are possible to him that believeth. [1729]And immediately the father of the child [41] cried out, weeping, and said, I believe, my Lord; help my lack of faith. [1730]And when Jesus saw the hastening of the people, and their coming at the sound, he rebuked that unclean spirit, and said to it, Thou dumb[1731] spirit that speakest not, I command [42] thee,[1732] come out of him, and enter not again into him. [1733]And that spirit, devil,[1734] cried out much, and bruised him, and came out; and that child fell as one dead, and [43] many thought that he had died. [1735]But Jesus took him by his hand, and raised him [44] up, and gave him to his father; and that child was healed from that hour. [1736]And the people all marvelled at the greatness of God.

[45] [1737]And when Jesus entered into the house, his disciples came, and asked him [46] privately,[1738] and said unto him, Why were we not able to heal him? [1739]Jesus said unto [Arabic, p. 96] them, Because of your unbelief. Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence; [47] and it shall remove; and nothing shall overcome you. [1740]But it is impossible to cast out this kind by anything except by fasting and prayer.

[48] [1741]And when he went forth thence, they passed through Galilee: and he would not [49] that any man should know it.[1742] [1743]And he taught his disciples, and said unto them, [50] [1744]Keep ye these sayings in your ears and your hearts: for the Son of man is to

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[1729] Mark ix. 24.

[1730] Mark ix. 25.

[1731] In Syriac, but not in Arabic, the word means *deaf* or *dumb*, according to the context.

[1732] Ciasca's Arabic follows Vat. ms. in inserting a *that* (pronoun) after *thee*.

[1733] Mark ix. 26.

[1734] Doubtless alternative renderings of the same Syriac word (*demon*).

[1735] Mark ix. 27a; Luke ix. 42b.

[1736] Matt. xvii. 18b; Luke ix. 43a.

[1737] Mark ix. 28.

[1738] Lit. *between themselves and him*.

[1739] Matt. xvii. 20.

[1740] Mark ix. 29b.

[1741] Mark ix. 30.

[1742] Or, *about him*.

[1743] Mark ix. 31a; Luke ix. 44a.

[1744] Mark ix. 31b.

be delivered into the hands of men, and they shall kill him; and when he is killed, he [51] shall rise on the third day. [1745]But they knew not the word which he spake unto them, for it was concealed from them, that they should not perceive it; and they feared to [52] ask him about this word. [1746]And they were exceeding sorrowful. 82

[1745] Luke ix. 45.

[1746] Matt. xvii. 23b.

Section XXV.

[1] [1747]And in that day this thought presented itself to his disciples, and they said, which [2] haply should be the great*est* among them.[1748] [1749]And when they came to Capernaum, and entered into the house, Jesus said unto them, What were ye considering in the [3] way among yourselves? [1750]And they were silent because they had considered that *matter*.

[4] [1751]And when Simon went forth without, those that received two dirhams for the tribute came to Cephas, and said unto him, Doth your master not give his two [5] dirhams? He said unto them, Yea. [1752]And when Cephas entered the house, Jesus anticipated him, and said unto him, What thinkest thou, Simon? the kings of the earth, from whom do they receive custom and tribute? from their sons, or from [6] [Arabic, p. 97] strangers? [1753]Simon said unto him, From strangers. Jesus said unto him, Children then are free. Simon said unto him, Yea. Jesus said unto him, [7] Give thou also unto them, like the stranger. [1754]But, lest it trouble them, go thou to the sea, and cast *a* hook; and the first fish that cometh up, open its mouth, *and* thou shalt find a stater: take therefore that, and give for me and thee.

[8] [1755]And in that hour came the disciples to Jesus, and said unto him, Who, thinkest [9] thou, is greater in the kingdom of heaven? [1756]And Jesus knew the thought of their heart, and called a[1757] child, and set him in the midst, and took him in his arms, and [10] said unto them, [1758]Verily I say unto you, If ye do not return, and become as children, [11] ye shall not enter the kingdom of heaven. [1759]Every one that shall receive in my name such as this child hath received me: [1760]and whosoever receiveth me receiveth [12] not me, but him that sent me. [1761]And he who is little in your company,[1762] the same [13] shall be

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[1747] Luke ix. 46.

[1748] Borg. ms. omits *among them*.

[1749] Mark ix. 33.

[1750] Mark ix. 34a.

[1751] Matt. xvii. 24b.

[1752] Matt. xvii. 25.

[1753] Matt. xvii. 26.

[1754] Matt. xvii. 27.

[1755] Matt. xviii. 1.

[1756] Luke ix. 47a; Mark ix. 36.

[1757] Lit. *one* (Syriac idiom).

[1758] Matt. xviii. 3.

[1759] Luke ix. 48.

[1760] Mark ix. 37b.

[1761] Luke ix. 48c.

[1762] In the present work this word frequently means *synagogue*.

great. [1763]But whosoever shall injure one of these little ones that believe in me, it were better for him that a great millstone[1764] should be hanged about his neck, and *he should be* drowned in the depths of the sea.

[14] [1765]John answered and said, Our Master, we saw one casting out devils in thy name; [15] and we prevented him, because he followed not thee with us. [1766]Jesus said unto them, Prevent him not; for no man doeth powers in my name, and can hasten to speak evil [16, 17] of me. [1767]Every one who is not in opposition to you is with you. [1768]Woe unto the world [Arabic, p. 98] because of trials![1769] but woe unto that man by whose hand the trials come! [18] [1770]If thy hand or thy foot injure thee, cut it off, and cast it from thee; for it is better for thee to enter into life being halt or maimed, and not that thou shouldest have two hands or two feet, and fall into the hell of fire that burneth[1771] for ever; [19, 20] [1772]where their worm dieth not, and their fire is not quenched. [1773]And if thine eye seduce[1774] [21] thee, pluck it out, and cast it from thee; [1775]for it is better for thee to enter the kingdom of God with one eye, than that thou shouldest have two eyes, and fall into the [22, 23] fire of Gehenna; [1776]where their worm dieth not, and their fire is not quenched. [1777]Every [24] *one* shall be salted with fire, and every sacrifice shall be salted with salt. [1778]How good [25] is salt! but if the salt also be tasteless, wherewith shall it be salted? [1779]It is fit neither for the land nor for dung, but they cast it out. He that hath ears to hear, let him [26] hear. [1780]Have ye salt in yourselves, and be in peace one with another.

[1763] Matt. xviii. 6.

[1764] Lit. *millstone of an ass.*

[1765] Luke ix. 49.

[1766] Mark ix. 39.

[1767] Luke ix. 50b.

[1768] Matt. xviii. 7a, c.

[1769] i.e., experiences that test one; or, *seductions*. The word is variously used.

[1770] Matt. xviii. 8.

[1771] Or, *is kindled.*

[1772] Mark ix. 44.

[1773] Matt. xviii. 9a.

[1774] See note to § 25, 17.

[1775] Mark ix. 47b.

[1776] Mark ix. 48.

[1777] Mark ix. 49.

[1778] Mark ix. 50a.

[1779] Luke xiv. 34b; Luke xiv. 35.

[1780] Mark ix. 50c.

[27] [1781]And he arose from thence, and came to the borders of Judæa beyond Jordan: and there went unto him thither great multitudes, and he healed them; and he taught [28] them also, according to his custom. [1782]And the Pharisees came unto him, tempting [29] him, and asking him, Is it lawful for a man to put away his wife? [1783]He said, What [30] did Moses command you? [1784]They said, Moses made it allowable for us, *saying*, Whosoever [31] will, let him write a writing of divorcement, and put away his wife. [1785]Jesus answered and said unto them, [1786]Have ye not read, He that made *them* from the beginning [32] made them male and female, and said, [1787]For this reason shall the man leave his father [Arabic, p. 99] and his mother, and cleave to his wife; and they both shall be one body? [33] [1788]So then they are not twain, but one body; the thing, then, which God hath [34] joined together, let no man put asunder. [1789]And those Pharisees said unto him, Why did Moses consent[1790] that a *man* should give a writing of divorcement and put her away? [35] [1791]Jesus said unto them, Moses because of the hardness of your hearts gave you leave [36] to divorce your wives; but in the beginning it was not so. [1792]I say unto you, Whosoever putteth away[1793] his wife without fornication, and marrieth another, hath exposed [37] her to adultery. [1794]And his disciples, when he entered the house, asked him again [38] about that. [1795]And he said unto them, Every one who putteth away his wife, and [39] marrieth another, hath exposed her to adultery. [1796]And any woman that leaveth her husband, and becometh another's, hath committed adultery. [1797]And whosoever marrieth [40] her that is divorced

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[1781] Mark x. 1.

[1782] Mark x. 2.

[1783] Mark x. 3.

[1784] Mark x. 4.

[1785] Mark x. 5a.

[1786] Matt. xix. 4.

[1787] Matt. xix. 5.

[1788] Matt. xix. 6.

[1789] Matt. xix. 7.

[1790] So the Arabic; but the Syriac versions follow the Greek, and *consent* is doubtless a (very easy, and, in view of the succeeding context, natural) clerical error for an original Arabic *charge*.

[1791] Matt. xix. 8.

[1792] Matt. xix. 9a.

[1793] Or, *leaveth*.

[1794] Mark x. 10.

[1795] Mark x. 11.

[1796] Mark x. 12.

[1797] Matt. xix. 9b.

hath committed adultery. [1798]And his disciples said unto him, If there be between the man and the woman such a case[1799] as this, it is not good for [41] a man to marry. [1800]He said unto them, Not every man can endure this saying, except [42] him to whom it is given. [1801]There are eunuchs which from their mother's womb[1802] were born so; and there are eunuchs which through men became eunuchs; and there are eunuchs which made themselves eunuchs for the sake of the kingdom of heaven. He that is able to be content, let him be content.

[43] [1803]Then they brought to him children, that he should lay his hand upon them, and [44] pray: and his disciples were rebuking those that were bringing them. [1804]And Jesus saw, and it was distressing to him; and he said unto them, Suffer the children to [Arabic, p. 100] come unto me, and prevent them not; for those that are like these have [45] the kingdom of God. [1805]Verily I say unto you, Whosoever receiveth not the [46] kingdom of God as this child, shall not enter it. [1806]And he took them in his arms, and laid his hand upon them, and blessed them.

[1798] Matt. xix. 10.

[1799] Lit. *blame*, a mistranslation (found also in the Brit. Mus. text of Ibn-at-Tayyib's Commentary) of the Syriac word, which is ambiguous (*cf.* even the Greek). For a somewhat similar case see § 50, 11, note.

[1800] Matt. xix. 11.

[1801] Matt. xix. 12.

[1802] Lit. *wombs*.

[1803] Matt. xix. 13a.

[1804] Mark x. 13b; Mark x. 14.

[1805] Mark x. 15.

[1806] Mark x. 16.

Section XXVI.

[1, 2] [1807]And there came unto him publicans and sinners to hear his word. [1808]And the scribes and the Pharisees murmured, and said, This man receiveth sinners, and [3] eateth with them. [1809]And Jesus, when he beheld their murmuring, spake unto them [4] this parable: [1810]What man of you, having an hundred sheep, if one of them were lost, would not leave the ninety-nine in the wilderness, and go and seek the straying *one* [5] till he found it? [1811]Verily I say unto you, When he findeth it, he will rejoice over it [6] more than *over* the ninety-nine that went not astray; [1812]and bear it on his shoulders, and bring it to his house, and call his friends and neighbours, [1813]and say unto them, [7] Rejoice with me, since I have found my straying sheep. [1814]So your Father which is in heaven willeth[1815] not that one of these little ones that have strayed should perish, [8] and he seeketh for them repentance. [1816]I say unto you, Thus there shall be rejoicing in heaven over one sinner that repenteth, more than *over* ninety-nine righteous persons that do not need repentance.

[9] [1817]And what woman having ten drachmas would lose one of them, and not light a [10] lamp, and sweep the house, and seek it with care till she found it; [1818]and when she found it, call her friends and neighbours, and say unto them, Rejoice with me, as I [11] have found my drachma that was lost? [1819]I say unto you, Thus there shall be joy [Arabic, p. 101] before the angels of God over the one sinner that repenteth, more than over the ninety-nine righteous *persons* that do not need repentance.

[12, 13] [1820]And Jesus spake unto them also another parable: [1821]A man had two sons: and the younger son said unto him, My father, give me my portion that belongeth to [14]

[1807] Luke xv. 1.

[1808] Luke xv. 2.

[1809] Luke xv. 3.

[1810] Luke xv. 4.

[1811] Matt. xviii. 13.

[1812] Luke xv. 5b.

[1813] Luke xv. 6.

[1814] Matt. xviii. 14.

[1815] Strictly, *preferreth*, but used also as in the text.

[1816] Luke xv. 7.

[1817] Luke xv. 8.

[1818] Luke xv. 9.

[1819] Luke xv. 10.

[1820] Luke xv. 11.

[1821] Luke xv. 12.

me of thy goods. [1822]And he divided between them his property. And after a few days the younger son gathered everything that belonged to him, and went into a [15] far country, and there squandered his property by living prodigally. [1823]And when he had exhausted everything he had, there occurred a great dearth in that country. [16] [1824]And when he was in want, he went and joined himself to one of the people of a city [17] of that country; and that *man* sent him into the field[1825] to feed the swine. [1826]And he used to long to fill his belly with the carob that those swine were eating: and no man [18] gave him. [1827]And when he returned unto himself, he said, How many hired servants now in my father's house have bread enough and to spare, while I here perish with [19] hunger! [1828]I will arise and go to my father's house, and say unto him, My father, [1829]I [20] have sinned in heaven and before thee, and am not worthy now to be called thy [21] son: make me as one of thy hired servants. [1830]And he arose, and came to his father. But his father saw him while he was at a distance, and was moved with compassion [22] for him, and ran,[1831] and fell on his breast,[1832] and kissed him. [1833]And his son said unto him, My father, I have sinned in heaven and before thee, and am not worthy to be [23] called thy son. [1834]His father said unto his servants, Bring forth a stately robe, and put [24] *it* on him; and put a ring on his hand, and put on him shoes on his feet: [1835]and bring and [25] slay a fatted ox, that we may eat and make merry: [1836]for this my son was dead, and is [26] [Arabic, p. 102] alive; and was lost, and is found. [1837]And they began to be merry.[1838] Now his elder son was in the

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[1822] Luke xv. 13.

[1823] Luke xv. 14.

[1824] Luke xv. 15.

[1825] This word is regularly used throughout this work in this sense.

[1826] Luke xv. 16.

[1827] Luke xv. 17.

[1828] Luke xv. 18.

[1829] Luke xv. 19.

[1830] Luke xv. 20.

[1831] See above, § 24, 26, note.

[1832] Did not Ibn-at-Tayyib's Commentary (Brit. Mus. text) also read *breast*, we might assume it to be a clerical error for a very similar (less common) word (same as the Syriac) for *neck*.

[1833] Luke xv. 21.

[1834] Luke xv. 22.

[1835] Luke xv. 23.

[1836] Luke xv. 24.

[1837] Luke xv. 25.

[1838] A different word.

field; and when he came and drew near to the house, [27] he heard the sound of many singing.[1839] [1840]And he called one of the lads, and asked him [28] what this was. [1841]He said unto him, Thy brother hath arrived; and thy father hath [29] slain a fatted ox, since he hath received him safe and sound.[1842] [1843]And he was angry, [30] and would not enter; so his father went out, and besought him to enter. [1844]And he said to his father, How many years do I serve thee in bondage, and I never transgressed a commandment of thine; and thou hast never given me a kid, that I might [31] make merry with my friends? [1845]but this thy son, when he had squandered thy [32] property with harlots, and come, thou hast slain for him a fatted ox. [1846]His father said unto him, My son, thou art at all times with me, and everything I have is [33] thine. [1847]It behoveth thee to rejoice and make merry, since this thy brother was dead, and is alive; and *was* lost, and is found.

[34] [1848]And he spake a parable unto his disciples: There was a rich man, and he had [35] a steward; and he was accused to him that he had squandered his property. [1849]So his lord called him, and said unto him, What is this that I hear regarding thee? Give me the account of thy stewardship; for it is now impossible that thou shouldest [36] be a steward for me. [1850]The steward said within himself, What shall I do, seeing that my lord taketh from me the stewardship? To dig I am not able; and to beg[1851] I [37] am ashamed. [1852]I know what I will do, that, when I go out of the stewardship, they [38] may receive me into their houses. [1853]And he called one after another of his lord's [39] debtors, and said to the first, How much owest thou my lord? [1854]He said unto him, An hundred portions[1855] of

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[1839] *cf.* Peshitta.

[1840] Luke xv. 26.

[1841] Luke xv. 27.

[1842] One word.

[1843] Luke xv. 28.

[1844] Luke xv. 29.

[1845] Luke xv. 30.

[1846] Luke xv. 31.

[1847] Luke xv. 32.

[1848] Luke xvi. 1.

[1849] Luke xvi. 2.

[1850] Luke xvi. 3.

[1851] Vat. ms. (followed by Ciasca's text) has *and if I beg*, by a common confusion of grammatical forms.

[1852] Luke xvi. 4.

[1853] Luke xvi. 5.

[1854] Luke xvi. 6.

[1855] Or (otherwise vocalised), *farks*, a measure variously estimated.

oil. He said unto him, Take thy writing, and sit down, and write [40] quickly fifty portions.[1856] [1857]And he said to the next, And thou, how much owest thou my lord? He said unto him, An hundred cors of wheat. He said unto him, Take [41] [Arabic, p. 103] thy writing, and sit down, and write eighty cors. [1858]And our[1859] lord commended the sinful steward[1860] because he had done a wise deed; for the children [42] of this world are wiser than the children of the light in this their age. [1861]And I also say unto you, Make unto yourselves friends with the wealth of this unrighteousness;[1862] [43] so that, when it is exhausted, they may receive you into their tents for ever. [1863]He who is faithful in[1864] a little is faithful also in much: and he who is unrighteous in a [44] little is unrighteous also in much. [1865]If then in the wealth of unrighteousness ye were [45] not trustworthy, who will intrust you with the truth?[1866] [1867]If ye are not found faithful in what does not belong to you, who will give you what belongeth to you?

[1856] Or (otherwise vocalised), *farks*, a measure variously estimated.

[1857] Luke xvi. 7.

[1858] Luke xvi. 8.

[1859] *cf.* Peshitta.

[1860] Lit. *steward of sin*.

[1861] Luke xvi. 9.

[1862] Lit. *injustice*.

[1863] Luke xvi. 10.

[1864] Or, *intrusted with*.

[1865] Luke xvi. 11.

[1866] Or, *true (wealth)*; but *cf.* Syriac.

[1867] Luke xvi. 12.

Section XXVII.

[1] [1868]Therefore the kingdom of heaven is like a certain king, who would make a [2] reckoning with his servants. [1869]And when he began to make *it*, they brought to him one who [3] owed him ten talents.[1870] [1871]And because he had not wherewith to pay, his lord ordered that he should be sold, he, and his wife, and children, and all that he [4] had, and payment be made. [1872]So that servant fell down and worshipped *him*, and said unto him, 85 My lord, have patience with me, and I shall pay thee everything. [5] [1873]And the lord of that servant had compassion, and released him, and forgave him his [6] debt. [1874]And that servant went out, and found one of his fellow-*servants*, who owed him [Arabic, p. 104] a hundred pence;[1875] and he took him, and dealt severely with him, and said [7] unto him, Give me what thou owest. [1876]So the fellow-servant fell down at his [8] feet, and besought him, and said, Grant me respite, and I will pay thee. [1877]And he would not; but took him, and cast him into prison, till he should give him his debt. [9] [1878]And when their fellow-*servants* saw what happened, it distressed them much; and [10] they came and told their lord of all that had taken place. [1879]Then his lord called him, and said unto him, *Thou* wicked servant, all that debt I forgave thee, because [11] thou besoughtest me: [1880]was it not then incumbent on thee also to have mercy on thy [12] fellow-servant, as I had mercy on thee?[1881] [1882]And his lord became wroth, and delivered [13] him to the scourgers, till he should pay all that he owed. [1883]So shall my Father which is in heaven do unto you, if one forgive not

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[1868] Matt. xviii. 23.

[1869] Matt. xviii. 24.

[1870] Lit. *badras*, an amount variously estimated.

[1871] Matt. xviii. 25.

[1872] Matt. xviii. 26.

[1873] Matt. xviii. 27.

[1874] Matt. xviii. 28.

[1875] Lit. *dinars*.

[1876] Matt. xviii. 29.

[1877] Matt. xviii. 30.

[1878] Matt. xviii. 31.

[1879] Matt. xviii. 32.

[1880] Matt. xviii. 33.

[1881] The interrogative particle is lacking in the Arabic.

[1882] Matt. xviii. 34.

[1883] Matt. xviii. 35.

his brother his wrong conduct[1884] from [14] his heart. [1885]Take heed within[1886] yourselves: if thy brother sin, rebuke him; and if he [15] repent, forgive him. [1887]And if he act wrongly towards thee seven times in a day, and on that day return seven times unto thee, and say, I repent towards thee; forgive him. [16] [1888]And if thy brother act wrongly towards thee, go and reprove him between thee and [17] him alone: if he hear thee, thou hast gained thy brother. [1889]But if he hear thee not, take with thee one or two, and so[1890] at the mouth of two or three every saying shall [18] be established. [1891]And if he listen not to these also, tell the congregation;[1892] and if he listen not even to the congregation, let him be unto thee as a publican and a Gentile.[1893] [19] [1894]Verily I say unto you, All that ye bind on earth shall be bound in heaven: [20] and what ye loose on earth shall be loosed in heaven. [1895]I say unto you also, If two of you agree on earth to ask, everything shall[1896] be granted them from my Father [21] [Arabic, p. 105] which is in heaven. [1897]For where two or three are gathered in my name, there [22] am I amongst them. [1898]Then Cephas drew near to him, and said unto him, My Lord, how many times, if my brother act wrongly towards me, should I forgive him? [23] until seven times? [1899]Jesus said unto him, I say not unto thee, Until seven; but, Until seventy [24] times seven, seven.[1900] [1901]And the servant that knoweth his lord's will, and maketh not [25] ready for him according to his will, shall meet with much punishment; [1902]but he that knoweth not, and doeth something for which he meriteth punishment, shall meet with slight punishment. Every one to whom much hath been given, much shall be asked of him; and he that hath had much committed to him, much shall be [26] required at his hand. [1903]I came to cast fire upon the earth; and I would that it had [27] been kindled already.[1904] [1905]And I have a baptism to be baptized with, and greatly am [28] I straitened till it be accomplished. [1906]See *that ye* despise not[1907] one of these little ones that believe in me. Verily I say unto you, Their angels at all times see the [29] face of my Father which is in heaven. [1908]The Son of man came to save the thing which was lost.

[1884] Or, *folly*.

[1885] Luke xvii. 3.

[1886] A very close reproduction of the Syriac.

[1887] Luke xvii. 4.

[1888] Matt. xviii. 15.

[1889] Matt. xviii. 16.

[1890] Or, *for*.

[1891] Matt. xviii. 17.

[1892] This word usually means *synagogue* in this work.

[1893] Or, *heathen*.

[1894] Matt. xviii. 18.

[1895] Matt. xviii. 19.

[1896] Or, *to ask everything, it shall*.

[1897] Matt. xviii. 20.

[1898] Matt. xviii. 21.

[1899] Matt. xviii. 22.

[1900] So Vat. ms., following the Syriac versions; Borg. ms. has only one *seven*.

[1901] Luke xii. 47.

[1902] Luke xii. 48.

[30] [1909]And after that, Jesus walked in Galilee; and he did not like to walk in Judæa, [31] because the Jews sought to kill him. [1910]And there came people who told him of [32] the Galilæans, those whose blood Pilate had mingled with their sacrifices. [1911]Jesus answered and said unto them, Do ye imagine that those Galilæans were sinners [33] more than all the Galilæans, so that this thing has come upon them? [1912]Nay. Verily I say unto you now,[1913] that ye shall all also, if ye repent not, likewise perish. [34] [1914]Or perchance those eighteen on whom the palace fell in Siloam, and slew them, do ye imagine that they were to be condemned[1915] more than all the people that dwell [35] [Arabic, p. 106] in Jerusalem? Nay. [1916]Verily I say unto you, If ye do not all repent, ye shall perish like them.

[36] [1917]And he spake unto them this parable: A man had a fig tree planted in his vine yard; [37] and he came and sought fruit thereon, and found none. [1918]So he said to the husbandman, Lo, three years do I come and seek fruit on this fig tree, and find [38] none: cut it down; why doth it render the ground unoccupied? [1919]The husbandman said unto 86

[1903] Luke xii. 49.

[1904] Lit. *beforehand*; and so often.

[1905] Luke xii. 50.

[1906] Matt. xviii. 10.

[1907] Or, repeating a letter, *See that ye despise not*.

[1908] Matt. xviii. 11.

[1909] John vii. 1.

[1910] Luke xiii. 1.

[1911] Luke xiii. 2.

[1912] Luke xiii. 3.

[1913] Borg. ms. omits *now*.

[1914] Luke xiii. 4.

[1915] See note, § 10, 13.

[1916] Luke xiii. 5.

[1917] Luke xiii. 6.

[1918] Luke xiii. 7.

[1919] Luke xiii. 8.

him, My lord, leave it this year also, that I may dig about it, and dung [39] it; [1920]then if it bear fruit—! and if not, then cut it down in the coming year.

[40] [1921]And when Jesus was teaching on the sabbath day in one of the synagogues, [41] there was there a woman that had a spirit of disease eighteen years; [1922]and she was [42] bowed down, and could not straighten herself at all. [1923]And Jesus saw her, and called [43] her, and said unto her, Woman, be loosed from thy disease. [1924]And he put his hand [44] upon her; and immediately she was straightened, and praised God. [1925]And the chief[1926] of the synagogue answered with anger, because Jesus had healed on a sabbath, and said unto the multitudes, There are six days in which work ought to be done; [45] come in them and be healed, and not on the sabbath day. [1927]But Jesus answered and said unto him, *Ye* hypocrites, doth not each of you on the sabbath day loose [46] his ox or his ass from the manger, and go and water it? [1928]Ought not this woman, who is a daughter of Abraham, and whom the devil[1929] hath bound eighteen years, [47] to be loosed from this bond on the sabbath day? [1930]And when he said this, they were all put to shame, those standing, who were opposing him:[1931] and all the people were pleased with all the wonders that proceeded from his hand.

[1920] Luke xiii. 9.

[1921] Luke xiii. 10.

[1922] Luke xiii. 11.

[1923] Luke xiii. 12.

[1924] Luke xiii. 13.

[1925] Luke xiii. 14.

[1926] Lit. *great (man)*.

[1927] Luke xiii. 15.

[1928] Luke xiii. 16.

[1929] Lit. *calumniator*.

[1930] Luke xiii. 17.

[1931] *cf.* Syriac versions.

Section XXVIII.[1932]

[1, 2] [Arabic, p. 107] [1933]And at that time the feast of tabernacles of the Jews drew near. [1934]So the brethren of Jesus said unto him, Remove now hence, and go to Judæa, that [3] thy disciples may see the deeds that thou doest. [1935] For no man doeth a thing secretly [4] and wisheth to be apparent. [1936]If thou doest this, shew thyself to the world. For [5] up to this time not even the brethren of Jesus believed on him. [1937]Jesus said unto them, My time till now has not arrived; but as for you, your time is alway ready. [6] [1938]It is not possible for the world to hate you; but me it hateth, for I bear witness [7] against it, that its deeds are evil. [1939]As for you, go ye up unto this feast: but I go [8] not up now to this feast; for my time has not yet been completed. [1940]He said this, and remained behind in Galilee.

[9] [1941]But when his brethren went up unto the feast, he journeyed from Galilee, and [10] came to the borders of Judæa, to *the country* beyond Jordan; [1942]and there came after [11] him great multitudes, and he healed them all there. [1943]And he went out, and proceeded [12] to the feast, not openly, but as one that conceals himself. [1944]And the Jews sought him [13] at the feast, and said, In what place is this *man?* [1945]And there occurred much murmuring there in the great multitude that came to the feast, on his account. For [14] some said, He is good: and others said, Nay, but he leadeth the people astray. [1946]But no man spake of him openly for fear of the Jews.

[1932] On margin of Vat. ms., in another hand: "This is the beginning of the second part of *Diatessaron*, which means *The Four*." See p. 467 of Ciasca's Essay, mentioned above (Introduction, 5).

[1933] John vii. 2.

[1934] John vii. 3.

[1935] John vii. 4.

[1936] John vii. 5.

[1937] John vii. 6.

[1938] John vii. 7.

[1939] John vii. 8.

[1940] John vii. 9.

[1941] John vii. 10a; Matt. xix. 1b.

[1942] Matt. xix. 2.

[1943] John vii. 10b.

[1944] John vii. 11.

[1945] John vii. 12.

[1946] John vii. 13.

[15] [Arabic, p. 108] [1947]But when the days of the feast of tabernacles were half over, Jesus went [16] up to the temple, and taught. [1948]And the Jews wondered, and said, How doth [17] this man know writing,[1949] seeing he hath not learned? [1950]Jesus answered and said, My doctrine[1951] [18] is not mine, but his that sent me. [1952]Whoever wisheth to do his will understandeth my doctrine,[1953] whether it be from God, or whether I speak of mine own accord. [19] [1954]Whosoever speaketh of his own accord seeketh praise for himself; but whosoever seeketh praise for him that sent him, he is true, and unrighteousness in his heart [20] there is none. [1955]Did not Moses give you the law, and no man of you keepeth the [21] law? [1956]Why seek ye to kill me? The multitude answered and said unto him, Thou [22] hast demons:[1957] who seeketh to kill thee? [1958]Jesus answered and said unto them, I did [23] one deed, and ye all marvel because of this. [1959]Moses hath given you circumcision (not because it is from Moses, but it is from the fathers); and ye on the sabbath [24] circumcise a man. [1960]And if a man is circumcised on the sabbath day, that the law of Moses may not be broken; are ye angry at me, because I healed on the sabbath [25] day the whole man? [1961]Judge not with hypocrisy, but judge righteous judgement. 87

[26] [1962]And some people from Jerusalem said, Is not this he whom they seek to slay? [27] [1963]And lo, he discourseth with them openly, and they say nothing unto him. Think

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[1947] John vii. 14.

[1948] John vii. 15.

[1949] Or, *the scripture*.

[1950] John vii. 16.

[1951] This word ordinarily means *knowledge*, but is used in this work in the sense of *doctrine*. The commoner form occurs perhaps only in § 50, 2.

[1952] John vii. 17.

[1953] This word ordinarily means *knowledge*, but is used in this work in the sense of *doctrine*. The commoner form occurs perhaps only in § 50, 2.

[1954] John vii. 18.

[1955] John vii. 19.

[1956] John vii. 20.

[1957] *cf.* § 14, 12.

[1958] John vii. 21.

[1959] John vii. 22.

[1960] John vii. 23.

[1961] John vii. 24.

[1962] John vii. 25.

[1963] John vii. 26.

[28] you that our elders have learned that this is the Messiah indeed? [1964]But this man is[1965] known whence he is; and the Messiah, when he cometh, no man knoweth whence [29] he is. [1966]So Jesus lifted up his voice as he taught in the temple, and said, Ye both know me, and know whence I am; and of my own accord am I not come, but he [30] [Arabic, p. 109] that sent me is true, he whom ye know not: [1967]but I know him; for I am [31] from him, and he sent me. [1968]And they sought to seize him: and no man [32] laid a hand on him, because his hour had not yet come. [1969]But many of the multitude believed on him; and they said, The Messiah, when he cometh, can it be that he will do more than these signs that this *man* doeth?

[33] [1970]And a man of that multitude said unto our Lord, Teacher, say to my brother [34] that he divide with me the inheritance. [1971]Jesus said unto him, Man, who is it that [35] appointed me over you as a judge and divider? [1972]And he said unto his disciples, Take heed within yourselves of all inordinate desire; for it is not in abundance of [36] possessions that life shall be. [1973]And he gave them this parable: The ground of a [37] rich man brought forth abundant produce: [1974]and he pondered within himself, and [38] said, What shall I do, since I have no place to store my produce? [1975]And he said, I will do this: I will pull down the buildings of my barns, and build them, and make [39] them greater; and store there all my wheat and my goods. [1976]And I will say to my soul, Soul, thou hast much goods laid by for many years; take thine ease, eat, [40] drink, enjoy thyself. [1977]God said unto him, O *thou* of little intelligence, this night shall thy soul be taken from thee; and this that thou hast prepared, whose shall it [41] be? [1978]So is he that layeth up treasures for himself, and is not rich in God.

[1964] John vii. 27.

[1965] Or, *will be*.

[1966] John vii. 28.

[1967] John vii. 29.

[1968] John vii. 30.

[1969] John vii. 31.

[1970] Luke xii. 13.

[1971] Luke xii. 14.

[1972] Luke xii. 15.

[1973] Luke xii. 16.

[1974] Luke xii. 17.

[1975] Luke xii. 18.

[1976] Luke xii. 19.

[1977] Luke xii. 20.

[1978] Luke xii. 21.

[42] [1979]And while Jesus was going in the way, there came near to him a young man[1980] of the rulers,[1981] and fell on his knees, and asked him, and said, Good Teacher, what is [43] it that I must do that I may have eternal life? [1982]Jesus said unto him, Why callest thou [44] me good, while there is none good but the one, *even* God?[1983] [1984]Thou knowest the commandments.[1985] [45] [1986]If thou wouldest enter into life, keep the commandments.[1987] The young [Arabic, p. 110] man said unto him, Which of the commandments?[1988] Jesus said unto him, [46] [1989]Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not bear false witness, Thou shalt not do injury, Honour thy father [47] and thy mother: and, Love thy neighbour as thyself. [1990]That young man said unto [48] him, All these have I kept from my youth: what then is it that I lack? [1991]And Jesus [49] looked intently at him, and loved him, and said unto him, [1992]If thou wouldest be perfect, what thou lackest is one thing:[1993] go away and sell everything that thou hast, and give to the poor, and thou shalt have treasure in heaven: and take thy [50] cross, and follow me. [1994]And that young man frowned at this word, and went away [51] feeling sad; for he was very rich. [1995]And when Jesus saw his sadness, he looked towards his disciples, and said unto them, How hard it is for them that have possessions to enter the kingdom of God!

[1979] Mark x. 17.

[1980] From Matthew.

[1981] From Luke.

[1982] Mark x. 18.

[1983] The scribe who wrote the Vat. ms. wrote first *God, the one,* and then reversed the order by writing the Coptic letters for B and A over the words. (See above, Introduction, 5.)

[1984] Mark x. 19a.

[1985] Different words.

[1986] Matt. xix. 17b; Matt. xix. 18a.

[1987] Different words.

[1988] The same word as in Mark x. 19a.

[1989] Mark x. 19b.

[1990] Matt. xix. 19b; Matt. xix. 20.

[1991] Mark x. 21a.

[1992] Matt. xix. 21b.

[1993] From Mark.

[1994] Matt. xix. 22a; Luke xviii. 23b.

[1995] Luke xviii. 24a; Mark x. 23.

Section XXIX.

[1] [1996]Verily I say unto you, It is difficult for a rich man to enter the kingdom of [2] heaven. [1997]And I say unto you also, that it is easier for a camel to enter the eye of [3] a needle, than for a rich man to enter the kingdom of God. [1998]And the disciples were wondering at these sayings. And Jesus answered and said unto them again, My children, how hard it is for those that rely on their possessions to enter the [4] kingdom of God! [1999]And those that were listening wondered more, and said amongst [5] themselves, being agitated,[2000] Who, thinkest thou, can be saved? [2001]And Jesus looked at them intently, and said unto them, With men this is not possible, but with God *it is:* [6] [Arabic, p. 111] it is possible for God to do everything. [2002]Simon Cephas said unto him, Lo, we have left everything, and followed thee; what is it, thinkest thou, that we [7] shall have? [2003]Jesus said unto them, 88 Verily I say unto you, Ye that have followed me, in the new world, when the Son of man shall sit on the throne of his glory, ye also [8] shall sit on twelve thrones, and shall judge the twelve tribes of Israel. [2004]Verily I say unto you, No man leaveth houses, or brothers, or sisters, or father, or mother, or wife, or children, or kinsfolk, or lands, because of the kingdom of God, or for [9] my sake, and the sake of my gospel, [2005]who shall not obtain[2006] many times as much in this [10] time, and in the world to come inherit eternal life: [2007]and now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecution; [11] and in the world to come *ever*lasting life. [2008]Many that are first shall be last,[2009] and that are last shall be first.

[1996] Matt. xix. 23.

[1997] Matt. xix. 24.

[1998] Mark x. 24.

[1999] Mark x. 26.

[2000] *cf.* note, § 1, 14. Borg. MS, omits *being agitated.*

[2001] Mark x. 27.

[2002] Luke xviii. 28; Matt. xix. 27<b.

[2003] Matt. xix. 28.

[2004] Mark x. 29b.

[2005] Luke xviii. 30.

[2006] Lit. *meet with*; or, *be recompensed with.*

[2007] Mark x. 30b.

[2008] Mark x. 31.

[2009] The Arabic words are not so strong.

[12] [2010]And when the Pharisees heard all this, because of their love for wealth they [13] scoffed at him. [2011]And Jesus knew what was in their hearts, and said unto them, Ye are they that justify yourselves before men; while God knows your hearts: the thing that is lofty with men is base before God.

[14] [2012]And he began to say, A *certain* man was rich, and wore silk and purple, and enjoyed [15] himself every day in splendour: [2013]and there was a poor man named Lazarus, and [16] he was cast down at the door of the rich man, [2014]afflicted with sores, and he longed to fill [Arabic, p. 112] his belly with the crumbs that fell from the table of that rich man; yea, [17] even[2015] the dogs used to come and lick his sores. [2016]And it happened that that poor man died, and the angels conveyed him into the bosom of Abraham: and the [18] rich man also died, and was buried. [2017]And while he was being tormented in Hades, [19] he lifted up his eyes from afar, and saw Abraham with[2018] Lazarus in his bosom. [2019]And he called with a loud voice, and said, My father Abraham, have mercy upon me, and send Lazarus to wet the tip of his finger with water, and moisten my tongue [20] for me; for, behold, I am burned in this flame. [2020]Abraham said unto him, My son, remember that thou receivedst thy good things in thy life, and Lazarus his afflictions: [21] but now, behold, he is at rest here, and thou art tormented. [2021]And in addition to all this, there is between us and you a great abyss placed, so that they that would cross unto you from hence cannot, nor yet from thence do they cross unto [22] us. [2022]He said unto him, Then I beseech thee, my father, to send him to my father's [23] house; [2023]for I have five brethren; let him go, that they also

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[2010] Luke xvi. 14.

[2011] Luke xvi. 15.

[2012] Luke xvi. 19.

[2013] Luke xvi. 20.

[2014] Luke xvi. 21.

[2015] Or, *so that.*

[2016] Luke xvi. 22.

[2017] Luke xvi. 23.

[2018] Or, *and.*

[2019] Luke xvi. 24.

[2020] Luke xvi. 25.

[2021] Luke xvi. 26.

[2022] Luke xvi. 27.

[2023] Luke xvi. 28.

sin not,[2024] and come to [24] the abode of this torment.[2025] [2026]Abraham said unto him, They have Moses and the [25] prophets; let them hear them. [2027]He said unto him, Nay,[2028] my father Abraham: but [26] let a man from the dead go unto them, and they will repent. [2029]Abraham said unto him, If they listen neither to Moses nor to the prophets, neither if a man from the dead rose would they believe him.

[27] [2030]The kingdom of heaven is like a man that is a householder, which went out early [28] in the morning to hire labourers for his vineyard. [2031]And he agreed with the labourers on [29] one penny a day for each labourer, and he sent them into his vineyard. [2032]And he went [30] [Arabic, p. 113] out in three hours, and saw others standing in the market idle. [2033]He said unto them, Go ye also into my vineyard, and what is right I will pay you. [31] [2034]And they went. And he went out also at the sixth and the ninth hour, and did likewise, [32] and sent them. [2035]And about the eleventh hour he went out, and found others standing idle. He said unto them, Why are ye standing the whole day idle? [33] [2036]They said unto him, Because no one hath hired us. He said unto them, Go ye [34] also into the vineyard, and what is right ye shall receive. [2037]So when evening came, the lord of the vineyard said unto his steward, Call the labourers, and pay them [35] their wages; and begin with the later ones, and end with the former ones. [2038]And [36] those of eleven hours[2039] came, and received each a penny. [2040]When therefore the first came, they supposed that they should receive something more; and they also [37] received each a penny. [2041]And

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[2024] The Syriac and Arabic versions here agree with the Greek. For a plausible suggestion as to the origin of the strange reading in the text, see Harris, *The Diatessaron of Tatian*, p. 21, who cites a parallel from Aphraates.

[2025] This may be simply a corruption of the Peshitta.

[2026] Luke xvi. 29.

[2027] Luke xvi. 30.

[2028] Or, *Surely*. The word is omitted by Borg. ms.

[2029] Luke xvi. 31.

[2030] Matt. xx. 1.

[2031] Matt. xx. 2.

[2032] Matt. xx. 3.

[2033] Matt. xx. 4.

[2034] Matt. xx. 5.

[2035] Matt. xx. 6.

[2036] Matt. xx. 7.

[2037] Matt. xx. 8.

[2038] Matt. xx. 9.

[2039] i.e., probably *the eleventh hour* (*cf.* § 21, 10).

[2040] Matt. xx. 10.

[2041] Matt. xx. 11.

when they received *it*, they spake angrily against the [38] householder, and said, [2042]These last worked one hour, and thou hast made them equal [39] with us, who have suffered the heat of the day, and its burden. [2043]He answered and said unto one of them, My friend, I do thee no wrong: *was it* not for a penny *that* [40] thou didst bargain with me? [2044]Take what is thine, and go thy way; for I wish to [41] give this last as I have given thee. [2045]Or am I not entitled to do with what is mine[2046] [42] what I choose? [2047]Or is thine eye perchance evil, because I am good? Thus shall the last *ones* be first, and the first last. The called are many, and the chosen are few.

[43] [2048]And when Jesus entered into the house of one of the chiefs of the Pharisees to eat bread on the sabbath day, and they were watching him to see what he would [44, 45] do, [2049]and there was before him a man which had the dropsy, [2050]Jesus answered and [46] said unto the scribes and the Pharisees, Is it lawful on the sabbath to heal? [2051]But [Arabic, p. 114] they were silent. So he took him, and healed him, and sent him away. [47] [2052]And he said unto them, Which of you shall *have* his son or his ox fall on the sabbath day into a well, and not lift him up straightway, and draw water for [48] him? [2053]And they were not able to answer him a word to that.

[2042] Matt. xx. 12.

[2043] Matt. xx. 13.

[2044] Matt. xx. 14.

[2045] Matt. xx. 15.

[2046] Lit. *my thing*.

[2047] Matt. xx. 16.

[2048] Luke xiv. 1.

[2049] Luke xiv. 2.

[2050] Luke xiv. 3.

[2051] Luke xiv. 4.

[2052] Luke xiv. 5.

[2053] Luke xiv. 6.

Section XXX.

[1] [2054]And he spake a parable unto those which were bidden there, because he saw [2] them choose the places that were in the highest part of the sitting room: [2055]When a man invites thee to a feast, do not go and sit at the head of the room; lest there [3] be there a man more honourable than thou, [2056]and he that invited you come and say unto thee, Give the place to this man: and thou be ashamed when thou risest and [4] takest[2057] another place. [2058]But when thou art invited, go and sit last; so that when he that invited thee cometh, he may say unto thee, My friend, go up higher: and [5] thou shalt have praise before all that were invited with thee. [2059]For every one that exalteth himself shall be abased; and every one that abaseth himself shall be exalted.

[6] [2060]And he said also to him that had invited him, When thou makest a feast[2061] or a banquet,[2062] do not invite thy friends, nor even thy brethren, nor thy kinsmen, nor thy [7] rich neighbours; lest haply they also invite thee, and thou have this reward. [2063]But when thou makest a feast, invite the poor, and those with withered hand, and the [8] lame, and the blind: [2064]and blessed art thou, since they have not the means to reward [9] thee; that thy reward may be at the rising of the righteous. [2065]And when one of them that were invited heard that, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

[10, 11] [2066]Jesus answered again in parables, and said, [2067]The kingdom of heaven hath been likened [Arabic, p. 115] to[2068] a certain king, which made a feast[2069] for his son,

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[2054] Luke xiv. 7.

[2055] Luke xiv. 8.

[2056] Luke xiv. 9.

[2057] Lit. *at thy rising and taking.*

[2058] Luke xiv. 10.

[2059] Luke xiv. 11.

[2060] Luke xiv. 12.

[2061] Practically synonymous words.

[2062] Practically synonymous words.

[2063] Luke xiv. 13.

[2064] Luke xiv. 14.

[2065] Luke xiv. 15.

[2066] Matt. xxii. 1; Matt. xxii. 2.

[2067] Luke xiv. 16b.

[2068] Borg. ms., *is like.*

[2069] Used specially of a marriage feast.

and prepared a [12] great banquet,[2070] and invited many: and he sent his servants at the time of the feast to inform them that were invited, [2071]Everything is made ready for you; come. And [13] they would not come, but began all of them with one voice to make excuse. [2072]And the first said unto them, Say to him, I have bought a field, and I must needs go out [14] to see it: [2073]I pray thee to release[2074] me, for I ask to be excused. And another said, I have bought five yoke of oxen, and I am going to examine them: I pray thee [15] to release me, for I ask to be excused. [2075]And another said, I have married a wife, [16] and therefore I cannot come. [2076]And the king sent also other servants, and said, Say to those that were invited, that my feast is ready, and my oxen and my fatlings are [17] slain, and everything is ready: come to the feast. [2077]But they made light of it, and [18] went, one to his field, and another to his merchandise: [2078]and the rest took his [19] servants, and entreated them shamefully, and killed them. [2079]And one of the servants [20] came, and informed his lord of what had happened. [2080]And when the king heard, he became angry, and sent his armies; and they destroyed those murderers, and [21] burned their cities. [2081]Then he said to his servants, The feast is prepared, but those [22] that were invited were not worthy. [2082]Go out quickly into the markets and into the partings of the ways of the city, and bring in hither the poor, and those with pains, and the lame, and the blind. And the servants did as the king commanded them. [23] [2083]And they came, and said unto him, Our lord, we have done all that thou commandedst [24] us, and there is here still room. [2084]So the lord said unto his servants, Go out into the roads, and the ways, and the paths, and every one that ye find, invite [25] [Arabic, p. 116] to the feast, and constrain them to enter, till my house is[2085] 90 filled. [2086]I say unto you, that no one of those people that were invited shall taste of my feast. [26] [2087]And those servants went out into the roads, and gathered all that they found, good and [27] bad: and the banquet-house was filled with guests. [2088]And the king entered to see those [28] who were seated, and he saw there a man not wearing a festive garment: [2089]and he said unto him, My friend, how didst thou come in here not having on festive garments? [29] [2090]And he was silent. Then the king said to the servants, Bind his hands and his feet, and put him forth into the outer darkness; there shall be weeping and [30] gnashing of teeth. [2091]The called are many; and the chosen, few.

[2070] Lit. *bread*, the Syriac word for which (*not* that in the versions) means also *feast*.

[2071] Luke xiv. 17; Matt. xxii. 3b.

[2072] Luke xiv. 18.

[2073] Luke xiv. 19.

[2074] Or, *omit*.

[2075] Luke xiv. 20.

[2076] Matt. xxii. 4.

[2077] Matt. xxii. 5.

[2078] Matt. xxii. 6.

[2079] Luke xiv. 21a.

[2080] Matt. xxii. 7.

[2081] Matt. xxii. 8.

[2082] Luke xiv. 21c.

[2083] Luke xiv. 22.

[2084] Luke xiv. 23a; Matt. xxii. 9b.

[2085] Or, *that my house may be*.

[31] [2092]And after that, the time of the feast of unleavened bread of the Jews arrived, [32] and Jesus went out to go to Jerusalem. [2093]And as he went in the way, there met him [33] ten persons who were lepers, and stood afar off: [2094]and they lifted up their voice, and [34] said, Our Master, Jesus, have mercy upon us. [2095]And when he saw them, he said unto them, Go and shew yourselves unto the priests. And when they went, they [35] were cleansed. [2096]And one of them, when he saw himself cleansed, returned, and [36] was praising God with a loud voice; [2097]and he fell on his face before the feet of [37] Jesus, giving him thanks: and this *man* was a Samaritan. [2098]Jesus answered and said, [38] Were not those that were cleansed ten? where then are the nine? [2099]Not one of them turned aside to come and praise God, but this *man* who is of a strange [39] people. [2100]He said unto him, Arise, and go thy way; for thy faith hath given thee life.[2101]

[40] [2102]And while they were going up in the way to Jerusalem, Jesus went in front of them; and they wondered, and followed him fearing. And he took his twelve disciples apart,

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[2086] Luke xiv. 23b; Luke xiv. 24.

[2087] Matt. xxii. 10.

[2088] Matt. xxii. 11.

[2089] Matt. xxii. 12.

[2090] Matt. xxii. 13.

[2091] Matt. xxii. 14.

[2092] John v. 1a.

[2093] Luke xvii. 11; Luke xvii. 12.

[2094] Luke xvii. 13.

[2095] Luke xvii. 14.

[2096] Luke xvii. 15.

[2097] Luke xvii. 16.

[2098] Luke xvii. 17.

[2099] Luke xvii. 18.

[2100] Luke xvii. 19.

[2101] Or, *saved thee.*

[2102] Mark x. 32.

[41] and began to tell them privately[2103] what was about to befall him. [2104]And he said unto [Arabic, p. 117] them, We are going up to Jerusalem, and all the things shall be fulfilled [42] that are written in the prophets concerning the Son of man. [2105]He shall be delivered to the chief priests and the scribes; and they shall condemn him to death, [43] and deliver him to the peoples;[2106] [2107]and they shall treat him shamefully, and scourge [44] him, and spit in his face, and humble him,[2108]and crucify him, and slay him: [2109]and on [45] the third day he shall rise. [2110]But they understood not one thing of this; but this word was hidden from them, and they did not perceive these things that were addressed to them.

[46] [2111]Then came near to him the mother of the (two) sons of Zebedee, she and her (two) sons, and worshipped him, and asked of him a *certain* thing. [2112]And he said [47] unto her, What wouldest thou? [2113]And James and John, her two sons, came forward, and said unto him, Teacher, we would that all that we ask thou wouldest [48] do unto us. [2114]He said unto them,[2115] What would ye that I should do unto you? [49] [2116]They said unto him, Grant us that we may sit, the one on thy right, and the other [50] on thy left, in thy kingdom and thy glory. [2117]And Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I am to drink? and with the [51] baptism that I am to be baptized with, will ye be baptized? [2118]And they said unto him, We are able. Jesus said unto them, The cup that I drink ye shall drink; and [52] with the baptism wherewith I am baptized ye shall be baptized: [2119]but that ye should sit on my right and on my left is not mine to give; but *it is* for him for whom my Father hath prepared *it*.

[2103] Lit. *between himself and them.*

[2104] Luke xviii. 31b.

[2105] Mark x. 33b.

[2106] i.e., Gentiles.

[2107] Mark x. 34a.

[2108] An obscure expression; perhaps it was originally a repetition of the preceding clause. It might be emended into *point at him (the finger of scorn)*.

[2109] Luke xviii. 33.

[2110] Luke xviii. 34.

[2111] Matt. xx. 20.

[2112] Matt. xx. 21a.

[2113] Mark x. 35.

[2114] Mark x. 36.

[2115] Lit. of course *the two of them*, and so all through the conversation.

[2116] Mark x. 37.

[2117] Mark x. 38.

[2118] Mark x. 39.

[2119] Mark x. 40.

Section XXXI.

[1] [2120]And when the ten heard, they were moved with anger against James and John. [2] [2121]And Jesus called them, and said unto them, Ye know that the rulers of the nations [3] are their lords; and their great men are set in authority over them. [2122]Not thus shall it [Arabic, p. 118] be amongst you: but he amongst you that would be great, let him be to you a [4] servant; [2123]and whoever of you would be first,[2124] let him be to every man a [5] bond-servant: [2125]*even* as the Son of man also came not to be served, but to serve, and [6] to give himself a ransom in place of the many. [2126]He said this, and was going about [7] the villages and the cities, and teaching; and he went to Jerusalem. [2127]And a man asked him, Are those that shall be saved few? Jesus answered and said unto [8] them, Strive ye to enter at the narrow door: [2128]I say unto you now, that many shall [9] seek to enter, and shall not be able[2129]—[2130]from the time when the master of the house riseth, and closeth the door, and ye shall be standing without, and shall knock at the door, and shall begin to say, Our lord, open unto us; and he shall answer and [10] say, I say unto you, I know you not whence ye are: [2131]and ye shall begin to say, [11] Before thee we did eat and drink, and in our markets didst thou teach; [2132]and he shall say unto you, I know you not whence ye are; depart[2133] from me, ye servants [12] of untruth. [2134]There shall be weeping and gnashing of teeth, when ye see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, while ye are [13] put forth without. [2135]And they shall come from the east and the west,

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[2120] Mark x. 41.

[2121] Mark x. 42.

[2122] Mark x. 43.

[2123] Mark x. 44.

[2124] Lit. *advanced.*

[2125] Matt. xx. 28.

[2126] Luke xiii. 22.

[2127] Luke xiii. 23.

[2128] Luke xiii. 24.

[2129] Lit. *find*, like the Syriac.

[2130] Luke xiii. 25.

[2131] Luke xiii. 26.

[2132] Luke xiii. 27.

[2133] This rendering requires the omission of the diacritical point over the middle radical. The text as printed means *perish*.

[2134] Luke xiii. 28.

[2135] Luke xiii. 29.

and from the [14] north and the south, and shall sit down in the kingdom of God. [2136]And there shall then be last that have become first, and first that have become last.

[15, 16] [2137]And when Jesus entered and passed through Jericho, [2138]there was a man named Zacchæus, [17] rich, and chief of the publicans. [2139]And he desired to see Jesus who he was; and he was not able for the pressure of the crowd, because Zacchæus was little of stature. [18] [Arabic, p. 119] [2140]And he hastened, and went before Jesus, and went up into an unripe fig [19] tree[2141] to see Jesus: for he was to pass thus. [2142]And when Jesus came to that place, he saw him, and said unto him, Make haste, and come down, Zacchæus: [20] to-day I must be in thy house. [2143]And he hastened, and came down, and received [21] him joyfully. [2144]And when they all saw, they murmured, and said, He hath gone in [22] and lodged with a man that is a sinner. [2145]So Zacchæus stood, and said unto Jesus, My Lord, now half of my possessions I give to the poor, and what I have unjustly [23] taken[2146] from every man I give him fourfold. [2147]Jesus said unto him, Today is salvation [24] come to this house, because this *man* also is a[2148] son of Abraham. [2149]For the Son of man came to seek and save the thing that was lost.

[25] [2150]And when Jesus went out of Jericho, he and his disciples, there came after him [26] a great multitude. [2151]And there was a blind man sitting by the way side begging. [27] [2152]And his name was Timæus, the son of Timæus. And he heard the sound of the [28] multitude passing, and asked, Who is this? [2153]They said unto him, Jesus the Nazarene [29]

[2136] Luke xiii. 30.

[2137] Luke xix. 1.

[2138] Luke xix. 2.

[2139] Luke xix. 3.

[2140] Luke xix. 4.

[2141] *cf.* the extract from Isho‘dad (Harris, *Fragments*, p. 19).

[2142] Luke xix. 5.

[2143] Luke xix. 6.

[2144] Luke xix. 7.

[2145] Luke xix. 8.

[2146] A diacritical point must be restored to the second letter of this word. As it stands it gives no sense.

[2147] Luke xix. 9.

[2148] Lit. *the*.

[2149] Luke xix. 10.

[2150] Luke xviii. 35a [rather, Matt. xx. 29a + Mark x. 46a.]; Matt. xx. 29b.

[2151] Luke xviii. 35b.

[2152] Mark x. 46b; Luke xviii. 36.

[2153] Luke xviii. 37.

passeth by. [2154]And when he heard that it was Jesus, he called out with a loud [30] voice, and said, Jesus, son of David, have mercy on me. [2155]And those that went before Jesus were rebuking him, that he should hold his peace: [2156]but he cried the [31] more, and said, Son of David, have mercy on me. [2157]And Jesus stood, and commanded that they should call him. And they called the blind man, and said unto [32] him, Be of good courage, and rise; for, behold, he calleth thee. [2158]And the blind [33] man threw away his garment, and rose, and came to Jesus. [2159]Jesus said unto him, What dost thou wish that I should do unto thee? And that blind man said unto him, My Lord and Master, that my eyes may be opened, so that I may see thee.[2160] [34] [Arabic, p. 120] [2161]And Jesus had compassion on him, and touched his eyes, and said unto [35] him, See; for thy faith hath saved thee. [2162]And immediately he received his sight,[2163] and came after him, and praised God; and all the people that saw praised God.

[36] [2164]And he spake a parable because he was nearing[2165] Jerusalem, and they supposed [37] that at that time the kingdom of God was about to appear. [2166]He said unto them, A man, a son of a great race, went into a far country, to receive a kingdom, and [38] return. [2167]And he called his ten servants, and gave them ten shares, and said unto [39] them, Trade till the time of my coming. [2168]But the people of his city hated him, and [40] sent messengers after him, and said, We will not that this *man* reign over us. [2169]And when he had received a[2170] kingdom, and returned, he said that the servants to whom he had given the money should be called unto him, that he might know what each [41] of them had traded. [2171]And 92

[2154] Mark x. 47a; Luke xviii. 38.

[2155] Luke xviii. 39a.

[2156] Mark x. 48b.

[2157] Mark x. 49.

[2158] Mark x. 50.

[2159] Mark x. 51.

[2160] *cf.* Matt. xx. 33, Luke xviii. 41, both in Curetonian.

[2161] Matt. xx. 34a.

[2162] Luke xviii. 42b; Luke xviii. 43.

[2163] Lit. *saw*.

[2164] Luke xix. 11b.

[2165] Or, *near*.

[2166] Luke xix. 12.

[2167] Luke xix. 13.

[2168] Luke xix. 14.

[2169] Luke xix. 15.

[2170] Doubtless a misinterpretation of the Syriac.

[2171] Luke xix. 16.

the first came, and said, My lord, thy share hath gained [42] ten shares.[2172] The king said unto him, Thou good and faithful servant, who hast [43] been found faithful in a little, be thou set over ten districts. [2173]And the second came, [44] and said, My lord, thy portion hath gained five portions. [2174]And he said unto him [45] also, And thou shalt be set over five districts. [2175]And another came, and said, My [46] lord, here is thy portion, which was with me laid by in a napkin: [2176]I feared thee, because thou art a hard man, and takest what thou didst not leave, and seekest [47] what thou didst not give, and reapest what thou didst not sow. [2177]His lord said unto him, From thy mouth shall I judge thee, thou wicked and idle servant, who wast untrustworthy. Thou knewest that I am a hard man, and take what I did not [48] leave, and reap what I did not sow: [2178]why didst thou not put my money at usury, [49] and so I might come and seek it, with its gains? [2179]And he said unto those that were standing in front of him, Take from him the share, and give it to him that hath [50, 51] [Arabic, p. 121] ten shares. [2180]They said unto him, Our lord, he hath ten shares. [2181]He said unto them, I say unto you, Every one that hath shall be given unto; and [52] he that hath not, that which he hath also shall be taken from him. [2182]And those mine enemies who would not that I should reign over them, bring them, and slay them before me.

[2172] Luke xix. 17.

[2173] Luke xix. 18.

[2174] Luke xix. 19.

[2175] Luke xix. 20.

[2176] Luke xix. 21.

[2177] Luke xix. 22.

[2178] Luke xix. 23.

[2179] Luke xix. 24.

[2180] Luke xix. 25.

[2181] Luke xix. 26.

[2182] Luke xix. 27.

Section XXXII.

[1] [2183]And when Jesus entered Jerusalem, he went up to the temple of God, and found [2] there oxen and sheep and doves. [2184]And when he beheld those that sold and those that bought, and the money-changers sitting, [2185]he made for himself a scourge of rope, and drove them all out of the temple, and the sheep and the oxen, and the money-changers; [2186]and he threw down their money, and upset their tables, and the seats of [3] them that sold the doves; [2187]and he was teaching, and saying unto them, Is it not written, My house is a house of prayer for all peoples? and ye have made it a den [4] for robbers. [2188]And he said unto those that sold the doves, Take this hence, and [5] make not my Father's house a house of merchandise. [2189]And he suffered not any [6] one to carry vessels inside the temple. [2190]And his disciples remembered the scripture, [7] The zeal of thy house hath eaten me up. [2191]The Jews answered and said unto him, [8] What sign hast thou shewn us, that thou doest this? [2192]Jesus answered and said unto [9] them, Destroy this temple, and I shall raise it in three days. [2193]The Jews said unto him, This temple was built in forty-six years, and wilt thou raise it in three days? [10] [2194]But he spake unto them of the temple of his body, that when[2195] they destroyed it, he [11] [Arabic, p. 122] would raise it in three days. [2196]When therefore he rose from among the dead, his disciples remembered that he said this; and they believed the scriptures, and the word that Jesus spake.

[12] [2197]And when Jesus sat down over against the treasury, he observed how the multitudes were casting their offerings into the treasury: and many rich *men* were [13, 14]

[2183] Matt. xxi. 12a; John ii. 14a.

[2184] Matt. xxi. 12b.

[2185] John ii. 14b.

[2186] Matt. xxi. 12c.

[2187] Matt. xxi. 13.

[2188] John ii. 16.

[2189] Mark xi. 16.

[2190] John ii. 17.

[2191] John ii. 18.

[2192] John ii. 19.

[2193] John ii. 20.

[2194] John ii. 21.

[2195] Or, *if*.

[2196] John ii. 22.

[2197] Mark xii. 41.

throwing in much. [2198]And there came a poor widow, and cast in two mites. [2199]And Jesus called his disciples, and said unto them, Verily I say unto you, This poor [15] widow cast into the treasury more than all the people: [2200]and all of these cast into the place of the offering of God[2201] of the superfluity of their wealth; while this *woman* of her want threw in all that she possessed.

[16] [2202]And he spake unto them this parable, concerning people who trusted in themselves [17] that they are righteous, and despised every man: [2203]Two men went up to the [18] temple to pray; one of them a Pharisee, and the other a publican. [2204]And the Pharisee stood apart,[2205] and prayed thus, O Lord, I thank thee, since I am not like the rest of men, the unjust, the profligate, the extortioners, or even like this publican; [19] [2206]but I fast two days a week, and tithe all my possessions.[2207] [2208]And the publican was [20] standing at a distance, and he would not even lift up his eyes to heaven, but was [21] beating upon his breast, and saying, O Lord, have mercy on me, me the sinner. [2209]I say unto you, that this man went down justified to his house more than the Pharisee. Every one that exalteth himself shall be abased; and every one that abaseth himself shall be exalted. 93

[22] [Arabic, p. 123] [2210]And when eventide was come, he left all the people, and went outside the [23] city to Bethany, he and his twelve, and he remained there. [2211]And all the people, because they knew the place, came to him, and he received them; and them that [24] had need of healing he healed. [2212]And on the morning of the next day, when he returned

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[2198] Mark xii. 42a.

[2199] Luke xxi. 3.

[2200] Mark xii. 44a.

[2201] Lit. *house of the offering of God*, as in the ms. described by Gildemeister (at Luke xxi. 4); but it is simply a reproduction of the phrase used in the Peshitta at Luke xxi. 3. The parallel passages are a good deal fused together.

[2202] Luke xviii. 9.

[2203] Luke xviii. 10.

[2204] Luke xviii. 11.

[2205] Lit. *between him and himself.*

[2206] Luke xviii. 12.

[2207] Or, *gains*.

[2208] Luke xviii. 13.

[2209] Luke xviii. 14.

[2210] Mark xi. 19a; Matt. xxi. 17.

[2211] Luke ix. 11.

[2212] Mark xi. 12.

[25] to the city from Bethany, he hungered. [2213]And he saw a[2214] fig tree at a distance on the beaten highway, having on it leaves. And he came unto it, *expecting* to find something on it; and when he came, he found nothing on it but the leaves—it[2215] was not [26] the season of figs—[2216]and he said unto it, Henceforward for ever let no man eat fruit of thee. And his disciples heard.

[27] [2217]And they came to Jerusalem. And there was there a man of the Pharisees, [28] named Nicodemus, ruler of the Jews. [2218]This *man* came unto Jesus by night, and said unto him, My Master, we know that thou hast been sent from God as a teacher; and no man can do these signs that thou doest, except him whom God is [29] with. [2219]Jesus answered and said unto him, Verily, verily, I say unto thee, If a man [30] be not born a second *time*, he cannot see the kingdom of God. [2220]Nicodemus said unto him, How can a man who is old be born? can he, think you, return again to [31] his mother's womb a second time, to enter and be born? [2221]Jesus answered and said unto him, Verily, verily, I say unto thee, If a man be not born of water and the Spirit, [32] he cannot enter the kingdom of God. [2222]For he that is born of flesh is flesh; and he that [33] is born of Spirit is spirit. [2223]Wonder not that I said unto thee that ye must be born a [34] [Arabic, p. 124] second *time*. [2224]The wind bloweth where it listeth, and thou hearest its voice, but thou knowest not from what place it cometh, nor whither it goeth: so [35] is every man that is born of the Spirit. [2225]Nicodemus answered and said unto him, [36] How can that be? [2226]Jesus answered and said unto him, Art thou teaching[2227] Israel, [37] and *yet* knowest not these things? [2228]Verily, verily, I say unto thee, What we know [38] we say, and what we have seen we witness: and ye receive

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[2213] Mark xi. 13.

[2214] Lit. *one* (Syriac).

[2215] Lit. *and it.*

[2216] Mark xi. 14.

[2217] Mark xi. 15a; John iii. 1.

[2218] John iii. 2.

[2219] John iii. 3.

[2220] John iii. 4.

[2221] John iii. 5.

[2222] John iii. 6.

[2223] John iii. 7.

[2224] John iii. 8.

[2225] John iii. 9.

[2226] John iii. 10.

[2227] Or *the teacher of.*

[2228] John iii. 11.

not our witness. [2229]If I said unto you what is on earth, and ye believed not, how then, if I say unto you [39] what is in heaven, will ye believe? [2230]And no man hath ascended up into heaven, except him that descended from heaven, the Son of man, which is in heaven. [40] [2231]And as Moses lifted up the serpent in the wilderness, so is the Son of man to be [41] lifted up; [2232]so that every man who may believe in him may not perish, but have [42] eternal life. [2233]God so loved the world, that[2234] he should give his only Son; and so every one that believeth on him should not perish, but should have eternal life. [43] [2235]God sent not his Son into the world to judge the world; but that the world might [44] be saved by his hand. [2236]He that believeth in him shall not be judged: but he that believeth not is condemned beforehand, because he hath not believed in the name [45] of the only *Son*, the Son of God.[2237] [2238]This is the judgement, that the light came into the world, and men loved the darkness more than the light; because their deeds [46] were evil. [2239]Whosoever doeth evil deeds hateth the light, and cometh not to the [47] light, lest his deeds be reproved. [2240]But he that doeth the truth cometh to the light, that his deeds may be known, that they have been done in God.

[2229] John iii. 12.

[2230] John iii. 13.

[2231] John iii. 14.

[2232] John iii. 15.

[2233] John iii. 16.

[2234] The Arabic particle means *in order that*. Perhaps it is a clerical error for *so that*; or it may be meant to represent the Syriac.

[2235] John iii. 17.

[2236] John iii. 18.

[2237] The translator has followed too closely the order of words in his Syriac original, which agrees with the Text. Rec.

[2238] John iii. 19.

[2239] John iii. 20.

[2240] John iii. 21.

Section XXXIII.

[1] [Arabic, p. 125] [2241]And when evening came, Jesus went forth outside of the city, he and his [2] disciples. [2242]And as they passed in the morning, the disciples saw that fig tree [3] withered away from its root. [2243]And they passed by, and said, How did the fig tree dry [4] up immediately? [2244]And Simon remembered, and said unto him, My Master, behold, [5] that fig tree which thou didst curse hath dried up. [2245]And Jesus answered and said [6] unto them, Let there be in you the faith of God. [2246]Verily I say unto you, if ye believe, and doubt not in your hearts, and assure yourselves that that will be which [7] ye say, ye shall have what ye say. [2247]And if ye say to this mountain, Remove, and [8] fall[2248] into the sea, it shall be. [2249]And all that ye ask God in prayer, and believe, he [9, 10] will give you. [2250]And the apostles[2251] said unto our Lord, Increase our[2252] faith. [2253]He said unto them, If there be in you faith like a grain of mustard, ye shall say to this fig tree, Be thou torn up, and be thou planted in the sea; and it will obey you. [11] [2254]Who of you hath a servant driving a yoke of oxen or tending sheep, and if he [12] come from the field, will say unto him straightway, Go and sit down? [2255]Nay,[2256] he will say unto him, Make ready for me wherewith I may sup, and gird thy waist, and serve me, till I eat and drink; and afterwards thou shalt eat and drink also. [13] [2257]Doth that servant haply, who did what he was bid, receive his praise? I think [14] not. [2258]So ye also, when ye have done all that ye were bid, say, We are idle servants; what it was our duty to do, we have done.

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[2241] Mark xi. 19.

[2242] Mark xi. 20.

[2243] Matt. xxi. 20b.

[2244] Mark xi. 21.

[2245] Mark xi. 22.

[2246] Mark xi. 23.

[2247] Matt. xxi. 21b.

[2248] Syr.

[2249] Matt. xxi. 22.

[2250] Luke xvii. 5.

[2251] The Syriac word.

[2252] Lit. *Increase us in.*

[2253] Luke xvii. 6.

[2254] Luke xvii. 7.

[2255] Luke xvii. 8.

[2256] Or, *But.*

[2257] Luke xvii. 9.

[2258] Luke xvii. 10.

[15] [2259]For this reason I say unto you, Whatever ye pray and ask, believe that ye [16] [Arabic, p. 126] receive, and ye shall have. [2260]And when ye stand to pray, forgive what is in your heart against *any* man; and your Father which is in heaven will [17] forgive you also your wrong-doings. [2261]But if ye forgive not men their wrong-doings, neither will your Father forgive you also your wrong-doings.

[18] [2262]And he spake unto them a parable also, that they should pray at all times, and [19] not be slothful: [2263]There was a judge in a city, who feared not God, nor was ashamed [20] for men: [2264]and there was a widow in that city; and she came unto him, and said, [21] Avenge me of mine adversary. [2265]And he would not for a long time: but afterwards he said within himself, If of God I have no fear, and before men I have no shame; [22] [2266]*yet* because this widow vexeth *me*, I will avenge her, that she come not at all times [23, 24] and annoy me. [2267]And our Lord said, Hear ye what the judge of injustice said. [2268]And shall not God *still* more do vengeance for his elect, who call upon him in the night [25] and *in* the day, and grant them respite? [2269]I say unto you, He will do vengeance for them speedily. Thinkest thou the Son of man will come and find faith on the earth?

[26, 27] [2270]And they came again to Jerusalem. [2271]And it came to pass, on one of the days, as Jesus was walking in the temple, and teaching the people, and preaching *the* [28] *gospel*, [2272]that the chief priests and the scribes with the elders came upon him, and said unto him, Tell us: [2273]By what power doest thou this? and who gave thee this [29] power to do that? [2274]And Jesus said unto them, I also will ask you one word, and if [30] ye tell me, I also shall tell you by what power I do that. [2275]The baptism of John, from [31] what

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[2259] Mark xi. 24.

[2260] Mark xi. 25.

[2261] Mark xi. 26.

[2262] Luke xviii. 1.

[2263] Luke xviii. 2.

[2264] Luke xviii. 3.

[2265] Luke xviii. 4.

[2266] Luke xviii. 5.

[2267] Luke xviii. 6.

[2268] Luke xviii. 7.

[2269] Luke xviii. 8.

[2270] Mark xi. 15a.

[2271] Luke xx. 1.

[2272] Luke xx. 2a.

[2273] Mark xi. 28b.

[2274] Mark xi. 29a; Matt. xxi. 24b.

[2275] Matt. xxi. 25a.

place *is* it? from heaven or of men? [2276]Tell me. [2277]And they reflected within themselves, [Arabic, p. 127] and said, If we shall say unto him, From heaven; he will say unto [32] us, For what reason did ye not believe him? [2278]But[2279] if we shall say, Of men; [33] we fear[2280] that the people will stone us, all of them. [2281]And all of them were holding[2282] [34] to John, that he was a true prophet. [2283]They answered and said unto him, We know [35] not. [2284]Jesus said unto them, Neither tell I you also by what power I work. What think ye? A man had two sons; and he went to the first, and said unto him, My [36] son, go to-day, and till in the vineyard. [2285]And he answered and said, I do not wish [37] to: but finally he repented, and went. [2286]And he went to the other, and said unto [38] him likewise. [2287]And he answered and said, Yea, my lord: and went not. Which of these two did the will of his father? They said unto him, The first. Jesus said unto them, Verily I say unto you, The publicans and harlots go before you into [39] the kingdom of God. [2288]John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him; and ye, not even when ye saw, did ye repent at last, that ye might believe in him.

[40] [2289]Hear another parable: A man was a householder, and planted a vineyard, and surrounded it with a hedge, and digged in it a winepress, and built in it a tower, [41, 42] [2290]and gave it to husbandmen, and went to a distance for a long time. [2291]So when the time of the fruits came, he sent his servants[2292] unto the husbandmen, that they might [43]

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[2276] Mark xi. 30b.

[2277] Matt. xxi. 25b.

[2278] Matt. xxi. 26a.

[2279] Verse 26 begins here in the Greek.

[2280] From Mark.

[2281] Luke xx. 6b; Mark xi. 32b.

[2282] *cf.* Syriac.

[2283] Mark xi. 33.

[2284] Matt. xxi. 28.

[2285] Matt. xxi. 29.

[2286] Matt. xxi. 30.

[2287] Matt. xxi. 31.

[2288] Matt. xxi. 32.

[2289] Matt. xxi. 33a.

[2290] Luke xx. 9b.

[2291] Mark xxi. 34.

[2292] The difference between singular and plural is very slight in Arabic.

send him of the produce[2293] of his vineyard. [2294]And those husbandmen beat him, and [44] sent him away empty. [2295]And he sent unto them another servant also; and they [45] stoned him, and wounded[2296] him, and sent him away with shameful handling. [2297]And he sent again another; and they slew him. And he sent many other servants unto [46] them. [2298]And the husbandmen took his servants, and one they beat, and another they [47] stoned, and another they slew. [2299]So he sent again other servants more than the first; and [48] [Arabic, p. 128] they did likewise with them. [2300]So the owner of the vineyard said, What shall I do? I will send my beloved son: it may be they will see him and be [49, 50] ashamed. [2301]So at last he sent unto them his beloved son that he had. [2302]But the husbandmen, when they saw the son, said amongst themselves, This is the heir. [51, 52] [2303]And they said, We will slay him, and so the inheritance will be ours. [2304]So they took [53] him, and put him forth without the vineyard, and slew him. [2305]When then the lord [54] of the vineyard shall come, what will he do with those husbandmen? [2306]They said unto him, He will destroy them in the worst of ways,[2307] and give the vineyard to [55] other husbandmen, who will give him fruit in its season. [2308]Jesus said unto them, Have ye never read in the scripture,

> The stone which the builders declared to be base,
> [2309]The same came to be at the head of the corner:
> [56] [2310]From God was this,
> And it is wonderful in our eyes?

[2293] Lit. *property*.

[2294] Mark xii. 3b.

[2295] Mark xii. 4.

[2296] A word used specially of wounding the head.

[2297] Mark xii. 5a.

[2298] Matt. xxi. 35.

[2299] Matt. xxi. 36.

[2300] Luke xx. 13.

[2301] Mark xii. 6a.

[2302] Matt. xxi. 38a.

[2303] Luke xx. 14b.

[2304] Matt. xxi. 39.

[2305] Matt. xxi. 40.

[2306] Matt. xxi. 41.

[2307] *cf.* Syriac versions.

[2308] Matt. xxi. 42a.

[2309] Luke xx. 17b.

[2310] Matt. xxi. 42c.

[57] [2311]Therefore I say unto you, The kingdom of God shall be taken from you, and [58] given to a people that will produce fruit. [2312]And whosoever falleth on this stone shall be broken in pieces: but on whomsoever it falleth, it will grind him to [59] powder. [2313]And when the chief priests and the Pharisees heard his parables, they [60] perceived that it was concerning them he spake. [2314]And they sought to seize him; and they feared the multitude, because they were holding to him as the prophet.

[2311] Matt. xxi. 43.

[2312] Matt. xxi. 44.

[2313] Matt. xxi. 45.

[2314] Matt. xxi. 46.

Section XXXIV.

[1] [2315]Then went the Pharisees and considered how they might ensnare him in a word, [2] and deliver him into the power of the judge,[2316] and into the power of the ruler. [2317]And they sent unto him their disciples, with the kinsfolk of Herod; and they said unto him, [Arabic, p. 129] Teacher, we know that thou speakest the truth, and teachest the way of God with equity,[2318] and art not lifted up[2319] by any man: for thou actest not so as to [3] be seen of any man. [2320]Tell us now, What is thy opinion? Is it lawful that we should [4] pay the tribute to Cæsar, or not? shall we give, or shall we not give? [2321]But Jesus knew [5] their deceit, and said unto them, [2322]Why tempt ye me, ye hypocrites? Shew me the [6] penny of the tribute. [2323]So they brought unto him a penny. Jesus said unto them, To whom belongeth this image and inscription? They said unto him, To Cæsar. [7, 8] [2324]He said unto them, Give what is Cæsar's to Cæsar, and what is God's to God. [2325]And they could not make him slip in a *single* word before the people; and they marvelled at his word, and refrained.

[9] [2326]And on that day came the Sadducees, and said unto him,[2327] There is no life for [10] the dead. [2328]And they asked him, and said unto him, Teacher, Moses said unto us, If a man die, not having children, let his brother take his wife, and raise up seed [11] for his brother. [2329]Now there *were* with us seven brethren: and the first took a wife, [12] and died without children; [2330]and the second took his wife, and died without children; [13] [2331]and

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[2315] Matt. xxii. 15; Luke xx. 20b.

[2316] Vat. ms. omits *the power*. We should then translate (with Pesh. and Sin.) *unto judgement*.

[2317] Matt. xxii. 16.

[2318] See note, § 3, 53.

[2319] Possibly this is the meaning of the Arabic phrase, which occurs also in Ibn-at-Tayyib's Commentary (Brit. Mus. text).

[2320] Matt. xxii. 17.

[2321] Mark xii. 15a.

[2322] Matt. xxii. 18b; Matt. xxii. 19.

[2323] Matt. xxii. 20.

[2324] Matt. xxii. 21.

[2325] Luke xx. 26.

[2326] Matt. xxii. 23.

[2327] *cf.* the Syriac versions.

[2328] Matt. xxii. 24.

[2329] Matt. xxii. 25; Luke xx. 29b.

[2330] Luke xx. 30.

[2331] Luke xx. 31.

the third also took her; and in like manner the seven of them also, and they [14, 15] died without leaving children. [2332]And last of them all the woman died also. [2333]At the resurrection, then, which of these seven shall have this woman? for all of them took [16] her. [2334]Jesus answered and said unto them, Is it not for this that ye have erred, [17] because ye know not the scriptures, nor the power of God? [2335]And the sons of this [18] world take wives, and the women become the men's;[2336] [2337]but those that have become worthy of that world, and the resurrection from among the dead, do[2338] not take [19] [Arabic, p. 130] wives, and the women also do[2339] not become the men's. [2340]Nor is it possible that they should die; but they[2341] are like the angels, and are the children of [20] God, because they have become the children of the resurrection. [2342]For in[2343] the resurrection of the dead, have ye not read in the book of Moses, how from the bush God said unto him, I am the God of Abraham, and the God of Isaac, and the God of Jacob? [21] [2344]And God is not *the God* of the dead, but of the living: for all of them are alive with him. And ye have erred greatly.

[22, 23] [2345]And when the multitudes heard, they were wondering at his teaching. [2346]And [24] some of the scribes answered and said unto him, Teacher, thou hast well said. [2347]But the rest of the Pharisees, when they saw his silencing the Sadducees on this point, gathered against him to contend with him.

[25] [2348]And one of the scribes, of those that knew the law, when he saw the excellence [26] of his answer to them, desired to try him, and said unto him, [2349]What shall I do to

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[2332] Matt. xxii. 27.

[2333] Matt. xxii. 28.

[2334] Matt. xxii. 29a; Mark xii. 24b.

[2335] Luke xx. 34b.

[2336] *cf.* the Syriac versions.

[2337] Luke xx. 35.

[2338] Or, *shall.*

[2339] Or, *shall.*

[2340] Luke xx. 36.

[2341] Borg. ms., *all of them* instead of *but they.*

[2342] Matt. xxii. 30a; Mark xii. 26b.

[2343] Or, *Moreover, regarding.*

[2344] Luke xx. 38; Mark xii. 27b.

[2345] Matt. xxii. 33.

[2346] Luke xx. 39.

[2347] Matt. xxii. 34.

[2348] Matt. xxii. 35a; Mark xii. 28b.

[2349] Luke x. 25b.

inherit eternal life? and, [2350]Which of the commandments is greater, and has precedence [27] in the law? [2351]Jesus said unto him, The first of all the commandments is, Hear, O [28] Israel; The Lord our God, the Lord is one: [2352]and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy thought, and with all thy [29, 30] strength. [2353]This is the great and preëminent[2354] commandment. [2355]And the second, which is like it, is, Thou shalt love thy neighbour as thyself. And another commandment [31] greater than these two there is not. [2356]On these two commandments, then, are hung the [32] [Arabic, p. 131] law and the prophets. [2357]That scribe said unto him, Excellent! my Master;[2358] thou hast said truly that he is one, and there is no other outside of him: [33] [2359]and that a man should love him with all his heart, and with all his thought, and with all his soul, and with all his strength, and that he should love his neighbour as [34] himself, is better than all savours and sacrifices. [2360]And Jesus saw him that he had answered wisely; and he answered and said unto him, Thou art not far from the [35, 36] kingdom of God. [2361]Thou hast spoken rightly: do this, and thou shalt live. [2362]And he, as his desire was to justify himself, said unto him, And who is my neighbour? [37] [2363]Jesus said unto him, A man went down from Jerusalem to Jericho; and the robbers fell upon him, and stripped[2364] him, and beat him, his life remaining in him *but* little,[2365] [38] and went away. [2366]And it happened that there came down a certain priest that way; [39] and he saw him, and passed by. [2367]And likewise a Levite also came and reached [40] that place, and saw him, and passed by. [2368]And a certain Samaritan, as he journeyed, [41] came to[2369] the place where he was, and saw him, and had compassion on him, [2370]and came near, and bound up his strokes,[2371] and poured on them wine and oil; and he set[2372] him on the ass, and brought him to the inn, and expended his care upon him. [42] [2373]And on the morrow of that day he took out two pence, and gave them to the innkeeper, and said unto him, Care for him; and if thou spendest upon him more, [43] when I return, I shall give thee. [2374]Who of these three now, thinkest thou, is nearest [44] to him that fell among the robbers? [2375]And he said unto him, He that had compassion [45] [Arabic, p. 132] on him. [2376]Jesus said unto him, Go, and do thou also likewise. And no man dared afterwards to ask him anything.

[2350] Mark xii. 28b.

[2351] Mark xii. 29.

[2352] Mark xii. 30a; Matt. xxii. 37b [rather, Mark xii. 30b.].

[2353] Matt. xxii. 38.

[2354] This simply represents *first* in Syriac.

[2355] Mark xii. 31.

[2356] Matt. xxii. 40.

[2357] Mark xii. 32.

[2358] Vat. ms. has a corruption of *Excellent! Rabbi,* better preserved by Borg. ms., which, however, adds our translator's ordinary rendering of *Rabbi—my Master*. This explanation is confirmed by Ibn-at-Tayyib's Commentary. Ciasca's emended text cannot be right.

[2359] Mark xii. 33.

[2360] Mark xii. 34a.

[2361] Luke x. 28b.

[2362] Luke x. 29.

[2363] Luke x. 30.

[2364] The diacritical point over the third radical must be removed.

[2365] *cf.* Peshitta.

[2366] Luke x. 31.

[46] [2377]And he was teaching every day in the temple. But the chief priests and scribes and the elders of the people sought to destroy him: [2378]and they could[2379] not *find* what [47] they should do with him; and all the people were hanging upon him to hear him. [48] [2380]And many of the multitude believed on him, and said, The Messiah, when he [49] cometh, can it be that he will do more than these signs that this *man* doeth? [2381]And the Pharisees heard the multitudes say that of him; and the chief priests sent [50] officers[2382]

[2367] Luke x. 32.

[2368] Luke x. 33.

[2369] Ciasca's Arabic text (apparently following Borg. ms.) has *till he* before *came*. This is unsupported by any of the three Syriac texts, although they differ from one another. Perhaps *till* and *came* should be transposed. The translation would then be as given in the text above; but this rendering may also be obtained according to § 54, 1, note.

[2370] Luke x. 34.

[2371] The Syriac word used means both *wounds* and *strokes*.

[2372] The Arabic word is a favourite of the translator's, and may therefore be original. One cannot help thinking, however, that it is a clerical error for *mounted* (*cf.* Cur. and Sin.).

[2373] Luke x. 35.

[2374] Luke x. 36.

[2375] Luke x. 37.

[2376] Mark xii. 34b.

[2377] Luke xix. 47.

[2378] Luke xix. 48.

[2379] In Syriac *could* and *found* are represented by the same word. The Arabic translator has chosen the wrong one.

[2380] John vii. 31.

[2381] John vii. 32.

[2382] See note, § 11, 11.

to seize him. [2383]And Jesus said unto them, I am with you *but* a short time [51] yet, and I go to him that sent me. [2384]And ye shall seek me, and shall not find me: [52] and where I shall be, ye shall not be able to come. [2385]The Jews said within themselves, Whither hath this *man* determined to go that we shall not be able[2386] *to find* him? can it be that he is determined to go to the regions of the nations,[2387] and teach [53] the heathen? [2388]What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come? 97

[2383] John vii. 33.

[2384] John vii. 34.

[2385] John vii. 35.

[2386] See note above, on § 34, 46.

[2387] i.e., Gentiles.

[2388] John vii. 36.

Section XXXV.

[1] [2389]And on the great day, which is the last of the feast, Jesus stood, crying out and [2] saying, If *any* man is thirsty, let him come unto me, and drink. [2390]Every one that believeth in me, as the scriptures said, there shall flow from his belly rivers of pure [3] water. [2391]He said that referring to the Spirit, which those who believed in him were to receive: for the Spirit was not yet granted; and because Jesus had not yet been [4] [Arabic, p. 133] glorified. [2392]And many of the multitude that heard his words said, This is [5] in truth the prophet. [2393]And others said, This is the Messiah. But others [6] said, Can it be that the Messiah will come from Galilee? [2394]Hath not the scripture said that from the seed of David, and from Bethlehem, the village of David, the [7] Messiah cometh? [2395]And there occurred a dissension in the multitude because of him. [8] [2396]And some of them were wishing to seize him; but no man laid a hand upon him.

[9] [2397]And those officers came to the chief priests and Pharisees: and the priests said [10] unto them, Why did ye not bring him? [2398]The officers said, Never spake man thus [11] as speaketh this man. [2399]The Pharisees said unto them, Perhaps ye also have gone [12, 13] astray? [2400]Hath any of the rulers or the Pharisees haply believed in him? [2401]except [14] this people which knows not the law; they are accursed. [2402]Nicodemus, one of them, [15] he that had come to Jesus by night, [2403]said unto them, Doth our law haply condemn [16] a man, except it hear him first and know what he hath done? [2404]They answered and

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[2389] John vii. 37.

[2390] John vii. 38.

[2391] John vii. 39.

[2392] John vii. 40.

[2393] John vii. 41.

[2394] John vii. 42.

[2395] John vii. 43.

[2396] John vii. 44.

[2397] John vii. 45.

[2398] John vii. 46.

[2399] John vii. 47.

[2400] John vii. 48.

[2401] John vii. 49.

[2402] John vii. 50.

[2403] John vii. 51.

[2404] John vii. 52.

said unto him, Art thou also haply from Galilee? Search, and see that a prophet riseth not from Galilee.

[17, 18] [2405]And when the Pharisees assembled, Jesus asked them, and said, [2406]What say ye of [19] the Messiah? whose son is he? They said unto him, The son of David. [2407]He said unto them, And how doth David in the Holy Spirit call him Lord? for he said,

> [20] [2408]The Lord said unto my Lord,
> Sit on my right hand,
> That I may put thine enemies under thy feet.

[21, 22] [2409]If then David calleth him Lord, how is he his son? [2410]And no one was able to answer him; and no man dared from that day again to ask him of anything.

[23] [2411]And Jesus addressed them again, and said, I am the light of the world; and he that [24] followeth me shall not walk in darkness, but shall find the light of life. [2412]The Pharisees [Arabic, p. 134] said unto him, Thou bearest witness to thyself; thy witness is not true. [2413]Jesus [25] answered and said unto them, If I bear witness to myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I came, or [26, 27] whither I go. [2414]And ye judge after the flesh; and I judge no man. [2415]And even if I judge, my judgement is true; because I am not alone, but I and my Father which [28, 29] sent me. [2416]And in your law it is written, that the witness of two men is true. [2417]I am he that beareth witness to myself, and my Father which sent me beareth witness to [30] me. [2418]They said unto him, Where is thy Father? Jesus answered and said unto them, Ye know not me, nor my Father: for did ye know me, ye would know my [31] Father. [2419]He said

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[2405] Matt. xxii. 41.

[2406] Matt. xxii. 42.

[2407] Matt. xxii. 43.

[2408] Matt. xxii. 44.

[2409] Matt. xxii. 45.

[2410] Matt. xxii. 46.

[2411] John viii. 12.

[2412] John viii. 13.

[2413] John viii. 14.

[2414] John viii. 15.

[2415] John viii. 16.

[2416] John viii. 17.

[2417] John viii. 18.

[2418] John viii. 19.

[2419] John viii. 20.

these sayings in the treasury, where he was teaching in the [32] temple: [2420]and no man seized him; because his hour had not yet come. Jesus said unto them again, I go truly, and ye shall seek me and not find me, and ye shall die [33] in your sins: and where I go, ye cannot come. [2421]The Jews said, Will he haply kill [34] himself, that he saith, Where I go, ye cannot come? [2422]He said unto them, Ye are from below; and I am from above: ye are of this world; and I am not of this [35] world. [2423]I said unto you, that ye shall die in your sins: if ye believe not that I am [36] he, ye shall die in your sins. [2424]The Jews said, And thou, who art thou? Jesus said [37] unto them, If I should begin to speak unto you, [2425]I have concerning you many words and judgement: but he that sent me is true; and I, what I heard from him is what [38, 39] I say in the world. [2426]And they knew not that he meant by that the Father. [2427]Jesus [Arabic, p. 135] said unto them again, When ye have lifted up the Son of man, then ye shall know that I am he: and I do nothing of myself, but as my Father [40] taught me, so I speak. [2428]And he that sent me is with me; and my Father hath not [41] left me alone; because I do what is pleasing to him at all times. [2429]And while he was saying that, many believed in him. 98

[42] [2430]And Jesus said to those Jews that believed in him, If ye abide in my words, truly [43] ye are my disciples; [2431]and ye shall know the truth, and the truth shall make you free. [44] [2432]They said unto him, We are the seed of Abraham, and have never served any man [45] in the way of slavery: how then sayest thou, Ye shall be free children? [2433]Jesus said unto them, Verily, verily, I say unto you, Every one that doeth a sin is a slave of [46] sin. [2434]And the slave doth not remain for ever in the house; but the son remaineth [47, 48] for ever. [2435]And if the Son set you free, truly ye shall be free children. I know that ye are the

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[2420] John viii. 21.

[2421] John viii. 22.

[2422] John viii. 23.

[2423] John viii. 24.

[2424] John viii. 25.

[2425] John viii. 26.

[2426] John viii. 27.

[2427] John viii. 28.

[2428] John viii. 29.

[2429] John viii. 30.

[2430] John viii. 31.

[2431] John viii. 32.

[2432] John viii. 33.

[2433] John viii. 34.

[2434] John viii. 35.

[2435] John viii. 37.

seed of Abraham; but ye seek to slay me, because ye are unable for my [49] word. [2436]And what I saw with my Father, I say: and what ye saw with your father, [50] ye do. [2437]They answered and said unto him, Our father is Abraham. Jesus said unto them, If ye were the children of Abraham, ye would do the deeds of Abraham. [51] [2438]Now, behold, ye seek to kill me, a man that speak[2439] with you[2440] the truth, that I [52] heard from God: this did Abraham not do. [2441]And ye do the deeds of your father. They said unto him, We were not *born* of fornication;[2442] we have one Father, who is [53] God. [2443]Jesus said unto them, If God were your Father, ye would love me: I proceeded and came[2444] from God; and it was not of my own self that I came,[2445] but he sent [54] [Arabic, p. 136] me. [2446]Why then do ye not know my word? Because ye cannot hear my word. [55] [2447]Ye are from the father, the devil,[2448] and the lust of your father do ye desire to do, who from the beginning is a slayer of men, and in the truth standeth not, because the truth is not in him. And when he speaketh untruth, he speaketh from [56] himself: for he is a liar, and the father of untruth. [2449]And I who speak the truth, ye [57] believe me not. [2450]Who of you rebuketh me for a sin? And if I speak the truth, ye [58] do not believe me.[2451] [2452]Whosoever is of God heareth the words of God: therefore do [59] ye not hear, because ye are not of God. [2453]The Jews answered and said unto him, [60] Did we not say well that thou art a Samaritan, and hast demons? [2454]Jesus said unto them, As for me, I have not a devil; but my Father do I honour, and ye dishonour [61] me. [2455]I seek not my glory: here is one who seeketh and judgeth.

[2436] John viii. 38.

[2437] John viii. 39.

[2438] John viii. 40.

[2439] Lit. *speaketh*, according to Arabic idiom.

[2440] Borg. ms. omits *with you*.

[2441] John viii. 41.

[2442] Borg. ms. has *an adulteress*, mistaking the less common Arabic word for a clerical error.

[2443] John viii. 42.

[2444] Different words are used in the Arabic; so in the Greek, but not in the Peshitta. Sin. and Cur. are wanting.

[2445] Different words are used in the Arabic; so in the Greek, but not in the Peshitta. Sin. and Cur. are wanting.

[2446] John viii. 43.

[2447] John viii. 44.

[2448] Lit. *backbiter*.

[2449] John viii. 45.

[2450] John viii. 46.

[2451] This is probably simply a clerical error for the ordinary reading, *why have ye not believed me?* The Arabic words *why* and *not* having the same consonants, one of them was purposely or accidentally omitted by a copyist.

[2452] John viii. 47.

[2453] John viii. 48.

[2454] John viii. 49.

[2455] John viii. 50.

Section XXXVI.

[1] [2456]Verily, verily, I say unto you, Whosoever keepeth my word shall not see death [2] for ever. [2457]The Jews said unto him, Now we know that thou hast demons. Abraham is dead, and the prophets; and thou sayest, Whosoever keepeth my word shall not [3] taste death for ever. [2458]Art thou haply greater than our father Abraham, who is [4] dead, and than the prophets, which are dead? whom makest thou thyself? [2459]Jesus said unto them, If I glorify myself, my glory is nothing: my Father is he that [5] glorifieth me; *of* whom ye say, that he is our[2460] God; [2461]and *yet* ye have not known him: but I know him; and if I should say that I know him not, I should become [6] [Arabic, p. 137] a liar like you: but I know him, and keep his word. [2462]Abraham your father [7] longed to see my day; and he saw, and rejoiced. [2463]The Jews said unto him, [8] Thou art now not fifty years old, and hast thou seen Abraham? [2464]Jesus said unto [9] them, Verily, verily, I say unto you, Before Abraham was, I am. [2465]And they take[2466] stones to stone him: [2467]but Jesus concealed himself, and went out of the temple. And he passed through them, and went *his way*.

[10] [2468]And as he passed, he saw a man blind from his mother's womb. [2469]And his [11] disciples asked him, and said, Our Master, who sinned, this *man*, or his parents, so [12] that he was born blind?[2470] [2471]Jesus said unto them, Neither did he sin, nor his parents: 99

[2456] John viii. 51.

[2457] John viii. 52.

[2458] John viii. 53.

[2459] John viii. 54.

[2460] *cf.* Peshitta. The Sinaitic omits *our*.

[2461] John viii. 55.

[2462] John viii. 56.

[2463] John viii. 57.

[2464] John viii. 58.

[2465] John viii. 59.

[2466] The Vat. ms. has *took him*, probably omitting *stones*, though Ciasca does not say so. *Take* is probably a copyist's error (change in diacritical paints) for *took*.

[2467] John viii. 60 [reckoned to verse 59 in the Greek.].

[2468] John ix. 1.

[2469] John ix. 2.

[2470] A different word in Arabic from that used in verses 1 and 6.

[2471] John ix. 3.

[13] but that the works of God may be seen in him.[2472] [2473]It is incumbent on me to do the deeds of him that sent me, while it is day: a night will come, and no man will be [14] able to busy himself. [2474]As long as I am in the world, I am the light of the world. [15] [2475]And when he said that, he spat upon the ground, and made clay of his spittle, and [16] smeared *it* on the eyes of the blind man, and said unto him, [2476]Go and wash thyself in [17] the pool[2477] of Siloam.[2478] [2479]And he went and washed, and came seeing. And his neighbours, which saw him of old begging, said, Is not this he that was sitting begging? [18] [2480]And some said, It is he; and others said, Nay, but he resembles him much. He [19, 20] said, I am he. [2481]They said unto him, How then were thine eyes opened? [2482]He answered and said unto them, A man named Jesus made clay, and smeared *it* on my eyes, and said unto me, Go and wash in the water of Siloam: and I went and [21] washed, and received sight.[2483] [2484]They said unto him, Where is he? He said, I know not. [22, 23] [Arabic, p. 138] [2485]And they brought him that was previously blind to the Pharisees. [2486]And the day in which Jesus made clay and opened with it his eyes was a sabbath [24] day. [2487]And again the Pharisees asked him, How didst thou receive sight? And he said [25] unto them, He put clay on mine eyes, and I washed, and received sight. [2488]The people[2489] of the Pharisees said, This man is not from God, for he keepeth not the sabbath. And others said, How can a man *that is* a sinner do these signs? And there came [26] to be a division amongst them.

[2472] The Vat. ms. has *that we may see the works of God in him*. By the addition of a diacritical point this would give the same sense as in the text above, and more grammatically.

[2473] John ix. 4.

[2474] John ix. 5.

[2475] John ix. 6.

[2476] John ix. 7.

[2477] The Arabic word properly means *baptism*. The Syriac has both meanings.

[2478] Lit. *Shiloha*, as in Syriac.

[2479] John ix. 8.

[2480] John ix. 9.

[2481] John ix. 10.

[2482] John ix. 11.

[2483] Lit. *saw*.

[2484] John ix. 12.

[2485] John ix. 13.

[2486] John ix. 14.

[2487] John ix. 15.

[2488] John ix. 16.

[2489] An easy clerical error for *Some*.

[2490]And again they said to that blind man, Thou, then, what sayest thou of him that opened for thee thine eyes? He said unto them, [27] I say that he is a prophet. [2491]And the Jews did not believe concerning him, that he was blind, and received sight, until they summoned the parents of him who received [28] sight, and asked them, [2492]Is this[2493] your son, *of* whom ye said that he was born blind? [29] how then, behold, doth he now see? [2494]His parents answered and said, We know [30] that this is our son, and that he was born blind: [2495]but how he has come to see now, or who it is that opened his eyes, we know not: and he also has reached his prime; [31] ask him, and he will speak for himself. [2496]This said his parents, because they were fearing the Jews: and the Jews decided, that if any man should confess of him that [32] he was the Messiah, they would put him out of the synagogue. [2497]For this reason [33] said his parents, He hath reached his prime; ask him. [2498]And they called the man a second time, him that was blind, and said unto him, Praise God: we know that this [34] man is a sinner. [2499]He answered and said unto them, Whether he be a sinner, I know [35] not: I know one thing, that I was blind, and I now see. [2500]They said unto him again, [36] [Arabic, p. 139] What did he unto thee? how opened he for thee thine eyes? [2501]He said unto them, I said unto you, and ye did not hear: what[2502] wish ye further to hear? [37] ye also, do ye wish to become disciples to him? [2503]And they reviled him, and said unto him, Thou art the disciple[2504] of that *man*; but as for us, we are the disciples of [38] Moses. [2505]And we know that God spake unto Moses: but this man, we know not [39] whence he is. [2506]The man answered and said unto them, From this is the wonder, [40] because ye know not whence he is, and mine eyes hath he opened. [2507]And we know that God heareth not the voice of sinners: but whosoever feareth him, and doeth [41] his will, him he heareth. [2508]From eternity hath it not been heard of, that a man [42] opened the eyes of a blind *man*, who had been born in blindness. [2509]If then this *man* [43] were not from God, he could not do that. [2510]They answered and said unto him, Thou wast all of thee born in sins, and dost thou teach us? And they put him forth without.

[2490] John ix. 17.

[2491] John ix. 18.

[2492] John ix. 19.

[2493] Lit. *them, whether this be.*

[2494] John ix. 20.

[2495] John ix. 21.

[2496] John ix. 22.

[2497] John ix. 23.

[2498] John ix. 24.

[2499] John ix. 25.

[2500] John ix. 26.

[2501] John ix. 27.

[2502] Or, *why* (*cf.* note, § 7, 38).

[2503] John ix. 28.

[2504] *Disciples* is probably simply a misprint in Ciasca's text.

[2505] John ix. 29.

[2506] John ix. 30.

[44] [2511]And Jesus heard of his being put forth without, and found him, and said unto [45] him, Dost thou believe in the Son of God? [2512]He that was made whole answered [46] and said, Who is he, my Lord, that I may believe in him? [2513]Jesus said unto him, [47] Thou hast seen him, and he that speaketh to thee is he. [2514]And he said, I believe, my Lord. And he fell down worshipping him.

[2507] John ix. 31.

[2508] John ix. 32.

[2509] John ix. 33.

[2510] John ix. 34.

[2511] John ix. 35.

[2512] John ix. 36.

[2513] John ix. 37.

[2514] John ix. 38.

Section XXXVII.

[1] [2515]And Jesus said, To judge the world am I come, so that they that see not may [2] see, and they that see may become blind. [2516]And some of the Pharisees which were [3] with him heard that, and they said unto him, Can it be that we are blind? [2517]Jesus said unto them, If ye were blind, ye should not have sin: but now ye say, We see: and because of this your sin remaineth.[2518]

[4] [Arabic, p. 140] [2519]Verily, verily, I say unto you, Whosoever entereth not into the fold of the sheep by the door, but goeth up from another place, that *man* is a thief and a [5, 6] stealer. [2520]But he that entereth by the door is the shepherd of the sheep. [2521]And therefore[2522] the keeper of the door openeth for him the door; and the sheep hear his voice: and [7] he calleth his sheep[2523] by their names, and they go forth unto him. [2524]And when he putteth forth his sheep, he goeth before them, and his sheep[2525] follow him: because [8] they know his voice. [2526]And after a stranger will the sheep not go, but they flee from [9] him: because they hear not the voice of a stranger. [2527]This parable spake Jesus unto them: but they knew not what he was saying unto them.

[10] [2528]Jesus said unto them again, Verily, verily, I say unto you, I am the door of the [11] sheep. [2529]And all that came are thieves and stealers: but the sheep heard them not. [12] [2530]I am the door: and if a man enter by me, he shall live, and shall go in and go out,

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[2515] John ix. 39.

[2516] John ix. 40.

[2517] John ix. 41.

[2518] Or, *is permanent.*

[2519] John x. 1.

[2520] John x. 2.

[2521] John x. 3.

[2522] Or, *to him.*

[2523] A different word (lit. *rams*) from that used in the other verses; so in Peshitta (*cf.* Sin., which, however, differs somewhat); *cf.* also § 54, 40 f., note.

[2524] John x. 4.

[2525] A different word (lit. *rams*) from that used in the other verses; so in Peshitta (*cf.* Sin., which, however, differs somewhat); *cf.* also § 54, 40 f., note.

[2526] John x. 5.

[2527] John x. 6.

[2528] John x. 7.

[2529] John x. 8.

[2530] John x. 9.

[13] and shall find pasture. [2531]And the stealer cometh not, save that he may steal, and kill, and destroy: but I came that they might have life, and that they might have [14] the thing *that is* better.[2532] [2533]I am the good shepherd; and the good shepherd giveth [15] himself[2534] for his sheep. [2535]But the hireling, who is not a shepherd, and whose the sheep[2536] are not, when he seeth the wolf as it cometh, leaveth the sheep, and fleeth, [16] and the wolf cometh, and snatcheth away the sheep, and scattereth[2537] them: [2538]and the [17] hireling fleeth because he is an hireling, and hath no care for the sheep. [2539]I am the [18] good shepherd; [2540]and I know what is mine, and what is mine knoweth me, as my Father knoweth me, and I know my Father; and I give myself[2541] for the sheep. [19] [2542]And I have other sheep also, that are not of this flock: them also I must invite, and they shall hear my voice; and all the sheep shall be one, and the shepherd one. [20] [Arabic, p. 141] [2543]And therefore doth my Father love me, because I give my life, that I may [21] take it again. [2544]No man taketh it from me, but I leave it of my own choice. And I have the right to leave it, and have the right also to take it. And this commandment did I receive of my Father.

[22] [2545]And there occurred a disagreement among the Jews because of these sayings. [23] [2546]And many of them said, He hath a devil, and is afflicted with madness;[2547] why listen [24] ye to him? [2548]And others said, These sayings are not those of *men* possessed with demons. Can a demon haply open the eyes of a blind *man?*

[2531] John x. 10.

[2532] Or, *best thing*. Vat. ms. omits from *but I came.*

[2533] John x. 11.

[2534] Or, *his life.*

[2535] John x. 12.

[2536] *cf.* note to § 37, 6.

[2537] Or, *to snatch…and scatter.*

[2538] John x. 13.

[2539] John x. 14.

[2540] John x. 15.

[2541] Or, *my life.*

[2542] John x. 16.

[2543] John x. 17.

[2544] John x. 18.

[2545] John x. 19.

[2546] John x. 20.

[2547] Lit. *epilepsy.*

[2548] John x. 21.

[25, 26] [2549]And the feast of the dedication came on at Jerusalem: and it was winter. [2550]And [27] Jesus was walking in the temple in the porch of Solomon. [2551]The Jews therefore surrounded him, and said unto him, Until when dost thou make our hearts anxious? [28] [2552]If thou art the Messiah, tell us plainly. He answered and said unto them, I told you, and ye believe not: and the deeds that I do in my Father's name bear witness [29, 30] to me. [2553]But ye believe not, because ye are not of my sheep,[2554] as I said unto you. [31] [2555]And my sheep[2556] hear my voice, and I know them, and they come after me: [2557]and I give them eternal life; and they shall not perish for ever, nor shall any man snatch [32] them out of my hands.[2558] [2559]For the Father, who hath given *them* unto me, is greater [33] than all; and no man is able to take *them* from the hand of my[2560] Father. [2561]I and [34, 35] my Father are one. [2562]And the Jews took stones to stone him. [2563]Jesus said unto them, Many good deeds from my Father have I shewed you; because of which[2564] of them, [36] then, do ye stone me? [2565]The Jews said unto him, Not for the good deeds do we stone thee, but because thou blasphemest; and, whilst thou art a man, makest thyself [37] God. [2566]Jesus said unto them, Is it not thus written in your law, I said, Ye are gods? [38] [Arabic, p. 142] [2567]And if he called those gods—for[2568] to them came the word of

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[2549] John x. 22.

[2550] John x. 23.

[2551] John x. 24.

[2552] John x. 25.

[2553] John x. 26.

[2554] *cf.* § 37, 6.

[2555] John x. 27.

[2556] *cf.* § 37, 6.

[2557] John x. 28.

[2558] Or, *hand*; but probably dual (*cf.* Syr.).

[2559] John x. 29.

[2560] So Peshitta; but Sin. *the*. Borg. ms. omits *the hand of*.

[2561] John x. 30.

[2562] John x. 31.

[2563] John x. 32.

[2564] Lit. *which deed*.

[2565] John x. 33.

[2566] John x. 34.

[2567] John x. 35.

[2568] *cf.* Peshitta.

God (and it is [39] not possible in[2569] the scripture that *anything* should be undone)—[2570]he then, whom the Father hath sanctified and sent into the world, do ye say that he blasphemeth; [40] because I said unto you, I am the Son of God? [2571]If then I do not the deeds of my [41] Father, ye believe me not.[2572] [2573]But if I do, *even* if ye believe not me, believe the deeds: that ye may know and believe that my Father is in me, and I in my Father. [42] [2574]And they sought again to take him: and he went forth out of their hands.

[43] [2575]And he went beyond Jordan to the place where John was baptizing formerly; [44] and abode there. [2576]And many people came unto him; and they said, John did not [45] work even one sign: but all that John said of this man is truth. [2577]And many believed in him.

[46] [2578]And there was a sick *man*, named Lazarus, of the village of Bethany, the brother [47] of Mary and Martha. [2579]And Mary was she that anointed with sweet ointment the feet of Jesus, and wiped *them* with her hair; and Lazarus, who was sick, was the [48] brother of this *woman*.[2580] [2581]And his sisters sent unto Jesus, and said unto him, Our [49] Lord, behold, he whom thou lovest is sick. [2582]But Jesus said, This sickness is not unto death, but for the glorifying of God, that the Son of God may be glorified [50, 51] because of it. [2583]And Jesus loved Martha, and Mary, and Lazarus. [2584]And when he [52] heard that he was sick, he abode in the place where he was two days. [2585]And after that, [53] he said unto his disciples, Come, let us go into Judæa. [2586]His disciples said unto him, Our

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[2569] This *in* could more easily arise as a clerical error (repetition) in the Syriac text.

[2570] John x. 36.

[2571] John x. 37.

[2572] So Ciasca's text, following Vat. ms. But this is probably a clerical error for the reading of Borg. ms., which omits *ye*.

[2573] John x. 38.

[2574] John x. 39.

[2575] John x. 40.

[2576] John x. 41.

[2577] John x. 42.

[2578] John xi. 1.

[2579] John xi. 2.

[2580] *cf.* Peshitta.

[2581] John xi. 3.

[2582] John xi. 4.

[2583] John xi. 5.

[2584] John xi. 6.

[2585] John xi. 7.

[2586] John xi. 8.

[Arabic, p. 143] Master, now the Jews desire to stone thee; and goest thou again thither? [54, 55] [2587]Jesus said unto them, Is not the day of twelve hours? If then a man walk in the day, he stumbleth not, because he seeth the light of the world. [2588]But if [56] a man walk in the night, he stumbleth, because there is no lamp in him. [2589]This said Jesus: and after that, he said unto them, Lazarus our friend hath fallen asleep; but [57] I am going to awaken him. [2590]His disciples said unto him, Our Lord, if he hath [58] fallen asleep, he will recover. [2591]But Jesus said that concerning his death: while they [59] supposed that he spake of lying down to sleep. [2592]Then Jesus said unto them plainly, [60] Lazarus is dead. [2593]And I am glad that I was not there for your sakes, that ye may [61] believe; but let us go thither. [2594]Thomas, who is called Thama,[2595] said to the disciples, his companions, Let us also go, and die with him.

[2587] John xi. 9.

[2588] John xi. 10.

[2589] John xi. 11.

[2590] John xi. 12.

[2591] John xi. 13.

[2592] John xi. 14.

[2593] John xi. 15.

[2594] John xi. 16.

[2595] The Syriac word for *Twin*.

Section XXXVIII.

[1, 2] [2596]And Jesus came to Bethany, and found him *already* four days in the grave. [2597]And Bethany was beside Jerusalem, and its distance from it *was* a sum of fifteen furlongs;[2598] [3] [2599]and many of the Jews came unto Mary and Martha, to comfort their heart [4] because of their brother. [2600]And Martha, when she heard that Jesus had come, went [5] out to meet him: but Mary was sitting in the house. [2601]Martha then said unto Jesus, [6] My Lord, if thou hadst been here, my brother had not died. [2602]But I know now that, [7] whatever thou shalt ask of God, he will give thee. [2603]Jesus said unto her, Thy brother shall [8] rise. [2604]Martha said unto him, I know that he shall rise in the resurrection at the last day. [9] [2605]Jesus said unto her, I am the resurrection, and the life: whosoever believeth in [10] [Arabic, p. 144] me, even though he die, he shall live: [2606]and every living one that believeth [11] in me shall never die. Believest thou this? [2607]She said unto him, Yea, my Lord: I believe that thou art the Messiah, the Son of God, that cometh into the [12] world. [2608]And when she had said that, she went and called Mary her sister secretly, [13] and said unto her, Our Master hath come, and summoneth thee. [2609]And Mary, when [14] she heard, rose in haste, and came unto him. [2610](And Jesus then had not come into [15] the village, but was in the place where Martha met him.) [2611]And the Jews also that were with her in the house, to comfort her, when they saw that Mary rose up and went out in haste, went after her, because they supposed that she was going to the [16] tomb to weep. [2612]And

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[2596] John xi. 17.

[2597] John xi. 18.

[2598] Arabic *mil*, a somewhat indefinite distance.

[2599] John xi. 19.

[2600] John xi. 20.

[2601] John xi. 21.

[2602] John xi. 22.

[2603] John xi. 23.

[2604] John xi. 24.

[2605] John xi. 25.

[2606] John xi. 26.

[2607] John xi. 27.

[2608] John xi. 28.

[2609] John xi. 29.

[2610] John xi. 30.

[2611] John xi. 31.

[2612] John xi. 32.

Mary, when she came to where Jesus was, and saw him, fell at his feet, and said unto him, If thou hadst been here, my Lord, my brother had [17] not died. [2613]And Jesus came; and when he saw her weeping, and the Jews that were [18] with her weeping, he was troubled[2614] in himself, and sighed; and he said, [2615]In what [19] place have ye laid him? And they said unto him, Our Lord, come and see. [2616]And [20] the tears of Jesus came.[2617] [2618]The Jews therefore said, See the greatness of his love for [21] him! [2619]But some of them said, Could not this *man*, who opened the eyes of that [22] blind *man*, have caused that this *man* also should not die? [2620]And Jesus came to the place of burial, being troubled within himself. And the place of burial was a cave, [23] and a stone was placed at its door. [2621]Jesus therefore said, Take these stones *away*. Martha, the sister of him *that was* dead, said unto him, My Lord, he hath come to [24] stink for some time: he hath been[2622] four days *dead*. [2623]Jesus said unto her, Did not I say [25] [Arabic, p. 145] unto thee, If thou believest, thou shalt see the glory of God? [2624]And they removed those stones. And Jesus lifted his eyes on high, and said, My Father, [26] I thank thee since thou didst hear me. [2625]And I know that thou at all times hearest me: but I say this unto thee because of this multitude that is standing, that they [27] may believe that thou didst send me. [2626]And when he had said that, he cried with a [28] loud voice, Lazarus, come forth. [2627]And that dead *man* came out, having his hands and feet bound with bandages, and his face wrapped in a scarf. Jesus said unto them, Loose him, and let him go.

[2613] John xi. 33.

[2614] This is the Syriac word (*cf.* the versions, and below, § 44, 44; see also Ibn-at-Tayyib's Commentary, *ad loc*).

[2615] John xi. 34.

[2616] John xi. 35.

[2617] So in Syriac versions.

[2618] John xi. 36.

[2619] John xi. 37.

[2620] John xi. 38.

[2621] John xi. 39.

[2622] Borg. ms. omits *some time: he hath been.*

[2623] John xi. 40.

[2624] John xi. 41.

[2625] John xi. 42.

[2626] John xi. 43.

[2627] John xi. 44.

[29] [2628]And many of the Jews which came unto Mary, when they saw the deed of Jesus, [30] believed in him. [2629]But some of them went to the Pharisees, and informed them of all that Jesus did.

[31] [2630]And the chief priests and the Pharisees gathered, and said, What shall we do? [32] for lo, this man doeth many signs. [2631]And if we leave him thus, all men will believe [33] in him: and the Romans will come and take our country and people. [2632]And one of them, who was called Caiaphas, the chief priest he was in that year, said unto them, [34] [2633]Ye know not anything, nor consider that it is more advantageous for us that one [35] man should die instead of the people, and not that the whole people perish. [2634]And this he said not of himself: but because he was the chief priest of[2635] that year, he [36] prophesied that Jesus was to die instead of the people; [2636]and not instead of the people alone, but that he might gather the scattered children of God together. [37] [2637]And from that day they considered *how* to kill him.

[38] [Arabic, p. 146] [2638]And Jesus did not walk openly amongst the Jews, but departed thence to a place near the wilderness, to a town[2639] called Ephraim; and he was there, going [39] about with his disciples. [2640]And the passover of the Jews was near: and many went [40] up from the villages unto Jerusalem before the feast, to purify themselves. [2641]And they sought for Jesus, and said one to another in the temple, What think ye of his [41] holding back from the feast? [2642]And the chief priests and the Pharisees had given com-

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[2628] John xi. 45.

[2629] John xi. 46.

[2630] John xi. 47.

[2631] John xi. 48.

[2632] John xi. 49.

[2633] John xi. 50.

[2634] John xi. 51.

[2635] So both mss.; but the Vat. ms. had originally a reading equivalent to the text above with *of* omitted.

[2636] John xi. 52.

[2637] John xi. 53.

[2638] John xi. 54.

[2639] The Arabic word as printed (following Vat. ms.) means *a place for monks to live in*, but we should certainly restore a diacritical point *over* the last letter, and thus obtain another Syriac loan-word (that used here in the Peshitta), meaning *town*. See also Ibn-at-Tayyib's Commentary, *ad loc.*

[2640] John xi. 55.

[2641] John xi. 56.

[2642] John xi. 57.

mandment, that, if any man knew in what place he was, he should reveal *it* to them, that they might take him.

[42] [2643]And when the days of his going up were accomplished, he prepared himself that [43] he might go[2644] to Jerusalem. [2645]And he sent messengers before him, and departed,[2646] and [44] entered into a village[2647] of Samaria, that they might make ready for him. [2648]And they [45] received him not, because he[2649] was prepared for going to Jerusalem. [2650]And when James and John his disciples saw *it*, they said unto him, Our Lord, wilt thou that we speak, and fire come down from heaven, to extirpate them, as did Elijah also? [46] [2651]And Jesus turned, and rebuked them, and said, Ye know not of what spirit ye are. [47] [2652]Verily the Son of man did not come to destroy lives, but to give life. And they went to another village.

[2643] Luke ix. 51.

[2644] The present Arabic reading *in going* could pretty easily arise from that assumed in the translation above.

[2645] Luke ix. 52.

[2646] This and the following verb are singular in the printed Arabic (against the versions), although Ciasca renders them plural. A copyist using a carelessly written Arabic exemplar might conceivably overlook the plural terminations. Besides, they are often omitted in Syriac mss.

[2647] *cf.* note, § 1, 40.

[2648] Luke ix. 53.

[2649] Lit. *his body*.

[2650] Luke ix. 54.

[2651] Luke ix. 55.

[2652] Luke ix. 56.

Section XXXIX.

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[1] [2653]And Jesus six days before the passover[2654] came to Bethany, where was Lazarus, [2] whom Jesus raised from among the dead. [2655]And they made[2656] a feast for him there: [3] and Martha was serving; while Lazarus was one of them that sat with him. [2657]And [4] at the time of Jesus' being at Bethany in the house of Simon the leper, [2658]great multitudes of the Jews heard that Jesus was there: and they came, not because of Jesus alone, but [Arabic, p. 147] that they might look also on Lazarus, whom he raised from among the dead. [5, 6] [2659]And the chief priests considered *how* they might kill Lazarus also; [2660]because [7] many of the Jews were going on his account, and believing in Jesus. [2661]And Mary took a case of the ointment of fine nard, of great price, [2662]and opened it, and poured [8] it out on the head of Jesus as he was reclining; [2663]and she anointed his feet, and wiped them with her hair: and the house was filled with the odour of the ointment. [9, 10] [2664]But Judas Iscariot, one of the disciples, he that was to betray him, said, [2665]Why was [11] not this ointment sold for three hundred pence, and given unto the poor? [2666]This he said, not because of his care for the poor, but because he was a thief, and the chest [12] was with him, and what was put[2667] into it he used to bear. [2668]And that displeased the rest of the disciples also within themselves, and they said, Why went this ointment [13] to waste? [2669]It was possible that it should be sold for much, and the poor be given [14] it. [2670]And they were

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[2653] John xii. 1.

[2654] *cf.* the Greek phrase.

[2655] John xii. 2.

[2656] Lit. *he made* (*cf.* first note to § 38, 43, last sentence).

[2657] Mark xiv. 3a.

[2658] John xii. 9.

[2659] John xii. 10.

[2660] John xii. 11.

[2661] John xii. 3a.

[2662] Mark xiv. 3b.

[2663] John xii. 3b.

[2664] John xii. 4.

[2665] John xii. 5.

[2666] John xii. 6.

[2667] Lit. *fell* (*cf.* § 25, 18).

[2668] Mark xiv. 4.

[2669] Matt. xxvi. 9.

[2670] Mark xiv. 5b.

angry with[2671] Mary. [2672]And Jesus perceived *it*, and said unto them, [2673]Leave her; why molest ye her? a good work hath she accomplished on me: [2674]for the [15] day of my burial kept she it. [2675]At all times the poor are with you, and when ye [16] wish ye can do them a kindness: [2676]but I am not at all times with you. [2677]And for this *cause*, when she poured[2678] this ointment on my body, it is as if she did it for my burial, [17] and anointed my body beforehand. [2679]And verily I say unto you, In every place where this my gospel shall be proclaimed in all the world, what she did shall be told for a memorial of her.

[18, 19] [Arabic, p. 148] [2680]And when Jesus said that, he went out leisurely to go to Jerusalem. [2681]And when he arrived at Bethphage and at Bethany, beside the mount which is [20] called the mount of Olives, [2682]Jesus sent two of his disciples, and he said unto them, Go [21] into this village that is opposite you: [2683]and when ye enter it, ye shall find an ass tied, and [22] a colt with him,[2684] which no man ever yet mounted: loose him, and bring them[2685] unto me. [2686]And if any man say unto you, Why loose ye them? say unto him thus, We [23] seek them for our Lord; and straightway send them hither. [2687]All this was, that what was said in the prophet might be fulfilled, which said,

[24] [2688]Say ye unto the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

[2671] Or, *spake angrily to*.

[2672] Matt. xxvi. 10a.

[2673] Mark xiv. 6b.

[2674] John xii. 7b.

[2675] John xii. 8a.

[2676] Mark xiv. 7b.

[2677] Matt. xxvi. 12.

[2678] Lit. *cast*, as in Greek.

[2679] Mark xiv. 8b; Mark xiv. 9.

[2680] Luke xix. 28.

[2681] Luke xix. 29a; Matt. xxi. 1b.

[2682] Matt. xxi. 2a; Mark xi. 2b.

[2683] Matt. xxi. 2b; Luke xix. 30b.

[2684] *Sic*.

[2685] Dual in Arabic.

[2686] Matt. xxi. 2c; Luke xix. 31a.

[2687] Matt. xxi. 3b; Matt. xxi. 4.

[2688] Matt. xxi. 5.

[25] [2689]And the disciples did not know this at that time: but after that Jesus was glorified, his disciples remembered that these *things* were written of him, and *that* this [26] they had done unto him. [2690]And when the two disciples went, they found as he had [27] said unto them, and they did as Jesus charged them. [2691]And when they loosed them, [28] their owners said unto them, Why loose ye them? [2692]They said unto them, We seek [29] them for our Lord. [2693]And they let them *go*. And they brought the ass and the colt, [30] and they placed on the colt their garments; and Jesus mounted it. [2694]And most of the multitudes spread their garments on the ground before him: and others cut branches [31] from the trees, and threw *them* in the way. [2695]And when he neared his[2696] descent from [Arabic, p. 149] the mount of Olives, all the disciples began to rejoice and to praise God with [32] a loud voice for all the powers which they had seen; [2697]and they said, Praise in the highest; Praise to the Son of David: Blessed is he that cometh in the name [33] of the Lord; [2698]and blessed[2699] is the kingdom that cometh, *that* of[2700] our father David: [2701]Peace in heaven, and praise in the highest.

[34] [2702]And a great multitude, that which came to the feast, when they heard that Jesus [35] was coming to Jerusalem, took young palm branches,[2703] [2704]and went forth to meet him, and cried and said, Praise: Blessed is he that cometh in the name of the Lord, the [36] King of Israel. [2705]Certain therefore of the Pharisees from among the multitudes [37] said

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[2689] John xii. 16.

[2690] Matt. xxi. 6a; Luke xix. 32b.

[2691] Matt. xxi. 6b; Luke xix. 33.

[2692] Luke xix. 34.

[2693] Mark xi. 6b; Matt. xxi. 7.

[2694] Matt. xxi. 8.

[2695] Luke xix. 37.

[2696] The Syriac versions have *the*.

[2697] Matt. xxi. 9b [or better Luke xix. 38a.].

[2698] Mark xi. 10a.

[2699] Or, *and, Blessed*.

[2700] The Arabic has *to*, but it probably represents the Syriac text with the meaning given above.

[2701] Luke xix. 38c.

[2702] John xii. 12b.

[2703] Lit. *the heart* (or, *pith) of the palm*. The word *pith*, which occurs also in the Æhiopic version (Ezek. xxvii. 25; Jubilees, ch. 16) and in Ibn-at-Tayyib's exposition, though not in the Brit. Mus. gospel text, is perhaps used here of the inner branches from its resemblance to the post-biblical Hebrew word employed in accounts of the Feast of Tabernacles.

[2704] John xii. 13.

[2705] Luke xix. 39.

unto him, Our Master, rebuke thy disciples. [2706]He said unto them, Verily I say unto you, If these were silent, the stones would cry out.

[38, 39] [2707]And when he drew near, and saw the city, he wept over it, and said, [2708]Would that thou hadst known the things that are[2709] for thy peace, in this thy day! now that is [40] hidden from thine eyes. [2710]There shall come unto thee days when thine enemies [41] shall encompass thee, and straiten thee from every quarter, [2711]and shall get possession of[2712] thee, and thy children within thee; and they shall not leave in thee a stone upon another; because thou knewest not the time of thy visitation.

[42] [2713]And when he entered into Jerusalem, the whole city was agitated, and they said, [43] Who is this? [2714]And the multitudes said, This is Jesus, the prophet that is from Nazareth [44] of Galilee. [2715]And the multitude which was with him bare witness that he called [45] Lazarus from the grave, and raised him from among the dead. [2716]And for this *cause* great multitudes went out to meet him, because they heard the sign which he did.

[2706] Luke xix. 40.

[2707] Luke xix. 41.

[2708] Luke xix. 42.

[2709] Lit. *are found*, a rendering due to the Syriac.

[2710] Luke xix. 43.

[2711] Luke xix. 44.

[2712] So Ciasca's text, following Vat. ms. The other ms. has *drag*, which by restoring a diacritical point to the third radical would give *destroy*, the reading of the Syriac versions. Ibn-at-Tayyib's Commentary has *hide*.

[2713] Matt. xxi. 10.

[2714] Matt. xxi. 11.

[2715] John xii. 17.

[2716] John xii. 18.

Section XL.

[1] [Arabic, p. 150] [2717]And when Jesus entered the temple, they brought unto him blind and [2] lame: and he healed them. [2718]But when the chief priests and the Pharisees saw the wonders that he did, and the children that were crying in the temple and [3] saying, Praise be to the Son of David: it distressed them, [2719]and they said, Hearest thou not what these say? Jesus said unto them, Yea: did ye not read long ago, From [4] the mouths of children and infants thou hast chosen my praise? [2720]And the Pharisees said one to another, Behold, do ye not see that nothing availeth us? for lo, the whole world hath followed him.

[5] [2721]And there were among them certain Gentiles also, which had come up to worship [6] at the feast: [2722]these therefore came to Philip, who was of Bethsaida of Galilee, [7] and asked him, and said unto him, My lord, we wish to see Jesus. [2723]And Philip [8] came and told Andrew: and Andrew and Philip told Jesus. [2724]And Jesus answered and said unto them, The hour is come nigh, in which the Son of man is to be glorified. [9] [2725]Verily, verily, I say unto you, A grain of wheat, if it fall not and die in the [10] earth, remaineth alone; but if it die, it beareth much fruit. [2726]He that loveth his life[2727] destroyeth it; and he that hateth his life[2728] in this world shall keep it unto the life eternal. [11] [2729]If a man serve me, he will follow me; and where I am, there shall my servant be [12] also: and whosoever serveth me, the Father will honour him. [2730]Now is my soul troubled: [Arabic, p. 151] and what shall I say? My Father, deliver me from this hour. But [13] for this cause came I unto this hour. [2731]My Father, glorify thy name. And a [14] voice was heard from heaven, I have glorified *it*, and shall glorify *it*. [2732]And the multitude that were standing

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[2717] Matt. xxi. 14.

[2718] Matt. xxi. 15.

[2719] Matt. xxi. 16.

[2720] John xii. 19.

[2721] John xii. 20.

[2722] John xii. 21.

[2723] John xii. 22.

[2724] John xii. 23.

[2725] John xii. 24.

[2726] John xii. 25.

[2727] Or, *soul*; or, *self.*

[2728] Or, *soul*; or, *self.*

[2729] John xii. 26.

[2730] John xii. 27.

[2731] John xii. 28.

[2732] John xii. 29.

heard, and said, This is thunder: and others said, An [15] angel speaketh to him. [2733]Jesus answered and said unto them, Not because of me [16] was this voice, but because of you. [2734]Now is the judgement of this world; and the [17] prince of this world shall now be cast forth. [2735]And I, when I am lifted up from the [18] earth, shall draw every man unto me. [2736]This he said, that he might shew by what [19] manner of death he should die. [2737]The multitudes said unto him, We have heard out of the law that the Messiah abideth for ever: how then sayest thou, that the Son of [20] man is to be lifted up? who is this, the Son of man? [2738]Jesus said unto them, Another little while is the light with you. Walk so long as ye have light, lest the darkness overtake you; for he that walketh in the darkness knoweth not whither he goeth. [21] [2739]So long as ye have light, believe the light, that ye may be the children of the light.

[22] [2740]And when certain of the Pharisees asked of Jesus, when the kingdom of God should come, he answered and said unto them, The kingdom of God cometh not [23] with expectation: [2741]neither shall they say, Lo, it is here! nor, Lo, it is there! for the kingdom of God is within you.

[24] [2742]And in the day*time* he was teaching in the temple; and at night he used to go [25] out, and pass the night in the mount called the mount of Olives. [2743]And all the people came[2744] to him in the morning in the temple, to hear his word.

[26, 27] [2745]Then spake Jesus unto the multitudes and his disciples, and said unto them, [2746]On [28] [Arabic, p. 152] the seat of Moses are seated the scribes and Pharisees: [2747]everything that they say unto you now to keep, keep and do: but according to their deeds [29] do ye not; for they say, and do not. [2748]And they bind heavy burdens, and lay

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[2733] John xii. 30.

[2734] John xii. 31.

[2735] John xii. 32.

[2736] John xii. 33.

[2737] John xii. 34.

[2738] John xii. 35.

[2739] John xii. 36.

[2740] Luke xvii. 20.

[2741] Luke xvii. 21.

[2742] Luke xxi. 37.

[2743] Luke xxi. 38.

[2744] i.e., *used to come.*

[2745] Matt. xxiii. 1.

[2746] Matt. xxiii. 2.

[2747] Matt. xxiii. 3.

[2748] Matt. xxiii. 4.

them on the shoulders of the people; while they with one of their fingers will not come [30, 31] near[2749] them. [2750]But all their deeds they do to make a shew before men. [2751]And all the multitude were hearing that with pleasure.

[32] [2752]And in the course of his teaching he said unto them, Guard yourselves from the [33] scribes, who desire to walk in robes, [2753]and love salutation in the marketplaces, and sitting in the highest places of the synagogues, and at feasts in the highest parts of [34] the rooms: [2754]and they broaden their amulets, and lengthen the cords of their cloaks, [35] [2755]and *love* that they should be called by men, My master, [2756]and devour widows' houses, because[2757] of their prolonging their prayers; these then shall receive greater judgement. [36] [2758]But ye, be ye not called masters:[2759] for your master is one; all ye are brethren. [37] [2760]Call not then to yourselves *any one*[2761] father on earth: for your Father is one, who is [38] in heaven. [2762]And be not called directors: for your director is one, *even* the Messiah. [39, 40] [2763]He that is great among you shall be unto you a minister. [2764]Whosoever shall exalt himself shall be abased; and whosoever shall abase himself shall be exalted.

[41] [2765]Woe unto you, Pharisees! because ye love the highest places in the synagogues, and salutation in the marketplaces.

[2749] Or, *touch*.

[2750] Matt. xxiii. 5a.

[2751] Mark xii. 37b.

[2752] Mark xii. 38.

[2753] Mark xii. 39.

[2754] Matt. xxiii. 5b.

[2755] Matt. xxiii. 7b.

[2756] Mark xii. 40.

[2757] The Syriac word means *on the pretext of* as well as *because of* (*cf.* § 50, 11, note).

[2758] Matt. xxiii. 8.

[2759] This word is not spelled in the ordinary way. Doubtless we should supply two diacritical points and read, with the Syriac versions, *My master*.

[2760] Matt. xxiii. 9.

[2761] *cf.* Peshitta.

[2762] Matt. xxiii. 10.

[2763] Matt. xxiii. 11.

[2764] Matt. xxiii. 12.

[2765] Luke xi. 43.

[42] [2766]Woe unto you, scribes and Pharisees, hypocrites! because ye devour widows' houses, because[2767] of your prolonging your prayers: for this *reason* then ye shall receive greater judgement.

[43] [2768]Woe unto you, scribes and Pharisees, hypocrites! because ye have shut the kingdom of God before men.

[44] [Arabic, p. 153] [2769]Woe unto you that know the law! for ye concealed the keys of knowledge: [2770]ye enter not, and those that are entering ye suffer not to enter.

[45] [2771]Woe unto you, scribes and Pharisees, hypocrites! because[2772] ye compass land and sea to draw[2773] one proselyte; and when he is *become so*, ye make him a son of hell twice as much[2774] as yourselves.

[46] [2775]Woe unto you, ye blind guides! because ye say, Whosoever sweareth by the temple, it is nothing; but whosoever sweareth by the gold that is in the temple, [47] shall be condemned.[2776] [2777]Ye blind foolish *ones*: which is greater, the gold, or the [48] temple which sanctifieth the gold? [2778]And, Whosoever sweareth by the altar, it is nothing; but whosoever sweareth by the offering that is upon it, shall be condemned.[2779] [49] [2780]Ye blind foolish *ones*: which is greater, the offering, or the altar which sanctifieth [50] the offering? [2781]Whosoever then sweareth by the altar, hath sworn by it, and by all [51] that is upon it. [2782]And whosoever sweareth by the temple, hath sworn by it, and by [52] him that

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[2766] Matt. xxiii. 14.

[2767] Syriac, same as in § 40, 35; Arabic different.

[2768] Matt. xxiii. 13a.

[2769] Luke xi. 52a.

[2770] Matt. xxiii. 13b.

[2771] Matt. xxiii. 15.

[2772] Adopting the reading of Borg. ms. (*cf.* next verse).

[2773] Perhaps this reading is due to the easy confusion of *d* and *r* in Syriac; but it might also conceivably be a corruption of the Arabic word in the next clause. It occurs also in the text of Ibn-at-Tayyib's Commentary.

[2774] Doubtless the Arabic word should be read as a monosyllable, as in Ibn-at-Tayyib's Commentary.

[2775] Matt. xxiii. 16.

[2776] See § 10, 13.

[2777] Matt. xxiii. 17.

[2778] Matt. xxiii. 18.

[2779] See § 10, 13.

[2780] Matt. xxiii. 19.

[2781] Matt. xxiii. 20.

[2782] Matt. xxiii. 21.

is dwelling in it. [2783]And whosoever sweareth by heaven, hath sworn by the throne of God, and by him that sitteth upon it.

[53] [2784]Woe unto you, scribes and Pharisees, hypocrites! because ye tithe mint and rue and dill and cummin and all herbs, and ye leave the important *matters* of the law, judgement, and mercy, and faith, and the love of God: this ought ye to do, and [54] not to leave that *undone*. [2785]Ye blind guides, which strain out a gnat, and swallow[2786] camels.

[55] [2787]Woe unto you, scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and of the platter, while the inside of them is full of injustice and wrong. [56] [2788]Ye blind Pharisees, cleanse first the inside of the cup and of the platter, then shall the outside of them be cleansed. 10

[57] [Arabic, p. 154] [2789]Woe unto you, scribes and Pharisees, hypocrites! because ye resemble whited sepulchres, which appear[2790] from the outside beautiful, but within [58] full of the bones of the dead, and all uncleanness. [2791]So ye also from without appear unto men like the righteous, but within ye are full of wrong and hypocrisy.

[59] [2792]One of the scribes answered and said unto him, Teacher, in this saying of thine [60] thou art casting a slur on us. [2793]He said, And to you also, ye scribes, woe! for ye lade men with heavy burdens, and ye with one of your fingers come not near[2794] those burdens.

[61] [2795]Woe unto you, scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, which your fathers killed, and adorn the burying-places of the righteous, [62] and say, [2796]If we had been in the days of our fathers, we should not have been partakers [63] with them in the blood of the prophets. [2797]Wherefore, behold, ye witness against [64]

[2783] Matt. xxiii. 22.

[2784] Matt. xxiii. 23.

[2785] Matt. xxiii. 24.

[2786] The Arabic word as printed gives no suitable sense. Either the last radical has been omitted, or the last two radicals have exchanged places.

[2787] Matt. xxiii. 25.

[2788] Matt. xxiii. 26.

[2789] Matt. xxiii. 27.

[2790] Lit. *are seen*.

[2791] Matt. xxiii. 28.

[2792] Luke xi. 45.

[2793] Luke xi. 46.

[2794] Or, *touch*.

[2795] Matt. xxiii. 29a; Luke xi. 47b; Matt. xxiii. 29b.

[2796] Matt. xxiii. 30.

[2797] Matt. xxiii. 31.

yourselves, that ye are the children of those that slew the prophets. [2798]And ye also, [65] ye fill up the measure[2799] of your fathers. [2800]Ye serpents, ye children of vipers, where shall ye flee from the judgement of Gehenna?

2798 Matt. xxiii. 32.

2799 Lit. *boundary* or *limit.*

2800 Matt. xxiii. 33.

Section XLI.

[1] [2801]Therefore, behold, I, the wisdom of God, am sending unto you prophets, and apostles, and wise men, and scribes: and some of them ye shall slay and crucify; and some of them ye shall beat in your synagogues, and persecute[2802] from city to [2] city: [2803]that there may come on you all the blood of the righteous that hath been poured upon the ground[2804] from the blood of Abel the pure to the blood of Zachariah the son of Barachiah, whom ye slew between the temple[2805] and the altar. [3] [2806]Verily I say unto you, All these *things* shall come upon this generation.[2807]

[4] [Arabic, p. 155] [2808]O Jerusalem, Jerusalem, slayer of the prophets, and stoner of them that are sent unto her! how many times did I wish to gather thy children, as [5] a hen gathereth her chickens under her wings, and ye would not! [2809]Your house shall [6] be left over you desolate. [2810]Verily I say unto you, Ye shall not see me henceforth, till ye shall say Blessed is he that cometh in the name of the Lord.

[7] [2811]And many of the rulers also believed on him; but because of the Pharisees they [8] were not confessing *him*, lest they be put[2812] out of the synagogue: [2813]and they loved [9] the praise of men more than the praising of God. [2814]And Jesus cried and said, [10] Whosoever believeth in me, believeth not in me, but in him that sent me. [2815]And [11] whosoever seeth me hath seen him that sent me. [2816]I am come a light[2817] into the [12]

[2801] Matt. xxiii. 34.

[2802] *cf.* 8, 34.

[2803] Matt. xxiii. 35.

[2804] Or, *earth*.

[2805] Or, *sanctuary*.

[2806] Matt. xxiii. 36.

[2807] See § 1, 49, note.

[2808] Matt. xxiii. 37.

[2809] Matt. xxiii. 38.

[2810] Matt. xxiii. 39.

[2811] John xii. 42.

[2812] Lit. *become*.

[2813] John xii. 43.

[2814] John xii. 44.

[2815] John xii. 45.

[2816] John xii. 46.

[2817] The text as it stands ought to mean *I am a light*. *I am come*; but it is a word-for-word reproduction of the Peshitta, and should therefore doubtless be rendered as above.

world, and so every one that believeth in me abideth not in the darkness. [2818]And whosoever heareth my sayings, and keepeth them not, I judge him not: for I came [13] not to judge the world, but to give the world life.[2819] [2820]Whosoever wrongeth[2821] me, and receiveth not my sayings, there is one that judgeth him: the word that I spake, it [14] shall judge him at the last day. [2822]I from myself did not speak: but the Father which sent me, he hath given me commandment,[2823] what I should say, and what I [15] should speak; and I know that his commandment[2824] is eternal life. [2825]The things that I say now, as my Father hath said unto me, *even* so I say.

[16] [2826]And when he said that unto them, the scribes and Pharisees began their evil-doing, being angry with *him*, and finding fault with his sayings, and harassing[2827] him [17] in many things; [2828]seeking to catch something from his mouth, that they might be able to calumniate him.

[18] [2829]And when there gathered together myriads of great multitudes, which almost trode [Arabic, p. 156] one upon another, Jesus began to say unto his disciples, Preserve yourselves [19] from the leaven of the Pharisees, which is hypocrisy. [2830]For there is nothing [20] concealed, that shall not be revealed: nor hid, that shall not be known. [2831]Everything that ye have said in the darkness shall be heard in the light; and what ye have spoken secretly in the ears in the inner chambers shall be proclaimed on the roofs. 10

[2818] John xii. 47.

[2819] Or, *to save the world* (*cf.* § 1, 78, note).

[2820] John xii. 48.

[2821] See § 20, 28, note.

[2822] John xii. 49.

[2823] Not the same word.

[2824] Not the same word.

[2825] John xii. 50.

[2826] Luke xi. 53.

[2827] So Ciasca, following Vat. ms. The true reading, however, is probably that underlying the Borg. ms. If we restore diacritical points to the radical letters we get *deceiving* (*cf.* § 41, 31), an alternative meaning (or the word *laying wait for*, used in the Peshitta. The Arabic follows the Peshitta very closely in this and the following verse.

[2828] Luke xi. 54.

[2829] Luke xii. 1.

[2830] Luke xii. 2.

[2831] Luke xii. 3.

[21, 22] [2832]This said Jesus, and he went and hid himself from them. [2833]But notwithstanding [23] his having done all these signs before them, they believed not in him: [2834]that the word of Isaiah the prophet might be fulfilled, who said,

My Lord, who is he that hath believed to hear us?
And the arm of the Lord, to whom hath it appeared?

[24] [2835]And for this reason it is not possible for them to believe, because Isaiah also said,

[25] [2836]They have blinded their eyes, and made dark their heart;
That they may not see with their eyes, and understand with their heart,
And turn,
So that I should heal them.

[26] [2837]This said Isaiah when he saw his glory, and spake of him.

[27] [2838]And when Jesus went out of the temple, certain of his disciples came forward [28] to shew[2839] him the buildings of the temple, [2840]and its beauty and greatness, and the strength of the stones that were laid in it, and the elegance of its building, and that [29] it was adorned with noble stones and beautiful colours. [2841]Jesus answered and said [30] unto them, See ye these great buildings? [2842]verily I say unto you, Days will come, when there shall not be left here a stone upon another, that shall not be cast down.

[31] [2843]And two days before[2844] the passover of unleavened bread, the chief priests and [32] the scribes sought how they might take him by deceit,[2845] and kill him: [2846]and they said, It shall not be at the feast, lest the people be agitated.

[2832] John xii. 36b.

[2833] John xii. 37.

[2834] John xii. 38.

[2835] John xii. 39.

[2836] John xii. 40.

[2837] John xii. 41.

[2838] Matt. xxiv. 1.

[2839] Or, *and shewed.*

[2840] Mark xiii. 1b; Luke xxi. 5b.

[2841] Matt. xxiv. 2a.

[2842] Luke xix. 43a; Luke xix. 44b [or rather Matt. xxiv. 2b, or Mark xiii. 2b].

[2843] Mark xiv. 1.

[2844] Lit. *before two days would be* (*cf.* Sin. and above, § 39, 1, note).

[2845] *cf.* § 41, 16, note.

[2846] Mark xiv. 2.

[33] [2847]And when Jesus sat on the mount of Olives opposite the temple, his disciples, Simon Cephas and James and John and Andrew, came forward unto him, and said unto him [34] between themselves and him, [2848]Teacher, tell us when that shall be, and what is the sign [35] [Arabic, p. 157] of thy coming and the end of the world. [2849]Jesus answered and said unto them, Days will come, when ye shall long to see one of the days of the Son of [36, 37] [2850]man, and shall not behold. [2851]Take heed lest any man lead you astray. Many shall [38] come in my name, and say, I am the Messiah; [2852]and they shall say, The time is come [39] near, and shall lead many astray: go not therefore after them. [2853]And when ye hear of wars and tidings of insurrections, see *to it*, be[2854] not agitated: for these *things* must [40] first be; only the end is not yet come. [2855]Nation shall rise against nation, and kingdom [41] against kingdom: [2856]and great earthquakes shall be in one place and another, and there shall be famines and deaths and agitations: and there shall be fear and terror and great signs that[2857] shall appear from heaven, and there shall be great [42, 43] storms [2858]All these *things* are the beginning of travail. [2859]But before all of that, they shall lay hands upon you, and persecute you, and deliver you unto the synagogues [44] and into prisons, and bring you before kings and judges for my name's sake. [2860]And [45] that shall be unto you for a witness. [2861]But first must my gospel be preached unto all [46] nations. [2862]And when they bring you into the synagogues before the rulers and the authorities, be not anxious beforehand how ye shall answer for yourselves, or what ye [47, 48] shall say: [2863]because it is not ye that speak, but the Holy Spirit. [2864]Lay it to your heart, not [49] [Arabic, p. 158]

[2847] Mark xiii. 3.

[2848] Luke xxi. 7b; Matt. xxiv. 3b.

[2849] Matt. xxiv. 4a; Luke xvii. 22b; Matt. xxiv. 4b.

[2850] Matt. xxiv. 5a.

[2851] Luke xxi. 8b.

[2852] Mark xiii. 6b; Luke xxi. 8c.

[2853] Mark xiii. 7a; Matt. xxiv. 7b; Luke xxi. 9b.

[2854] Or, *that ye be*, if we suppose the present text to have resulted from the loss of the second of two *alifs*.

[2855] Matt. xxiv. 7a.

[2856] Luke xxi. 11.

[2857] Or, omit *that*.

[2858] Matt. xxiv. 8.

[2859] Luke xxi. 12.

[2860] Luke xxi. 13.

[2861] Mark xiii. 10.

[2862] Luke xii. 11.

[2863] Mark xiii. 11b.

[2864] Luke xxi. 14.

to be anxious before the time what ye shall say: [2865]and I shall[2866] give you understanding and wisdom,[2867] which all your adversaries shall not be able to gainsay. [50] [2868]And then shall they deliver you unto constraint, and shall kill you: and ye shall be [51] hated of all nations because of my name. [2869]And then shall many go astray,[2870] and they [52] shall hate one another, and deliver one another unto death. [2871]And your parents, and your brethren, and your kinsfolk, and your friends shall deliver you up, and shall [53, 54] slay some of you. [2872]But a lock of hair from your heads shall not perish. [2873]And by [55] your patience ye shall gain[2874] your souls. [2875]And many *men*,[2876] false prophets, shall arise, [56] and lead many astray. [2877]And because of the abounding of iniquity, the love of many [57] shall wax cold. [2878]But he that endureth to the end, the same shall be saved. [2879]And [58] this, the[2880] gospel of the kingdom, shall be preached in all the world for a testimony to all nations; and then shall come the end of all.

[2865] Luke xxi. 15.

[2866] The Arabic text lacks a letter.

[2867] Borg. ms. reads *you the fruits of wisdom*.

[2868] Matt. xxiv. 9.

[2869] Matt. xxiv. 30.

[2870] See § 25, 17, note.

[2871] Luke xxi. 16.

[2872] Luke xxi. 18.

[2873] Luke xxi. 19.

[2874] Or, *possess*.

[2875] Matt. xxiv. 11.

[2876] So the Arabic text; but it doubtless simply represents the Syriac, which here agrees with the Greek.

[2877] Matt. xxiv. 12.

[2878] Matt. xxiv. 13.

[2879] Matt. xxiv. 14.

[2880] So the Arabic text; but it doubtless simply represents the Syriac, which here agrees with the Greek.

Section XLII.

[1] [2881]But when ye see Jerusalem with the army compassing it about, then know that [2] its desolation is come near. [2882]Those then that are in Judæa at that time shall flee to the mountain; and those that are within her shall flee; and those that are in the [3] villages shall not enter her. [2883]For these days are the days of vengeance, that all that [4] is written may be fulfilled. [2884]And when ye see the unclean sign of desolation,[2885] spoken of in Daniel the prophet, standing in the pure place, he that readeth shall understand, [5, 6] [2886]and then he that is in Judæa shall flee in to the mountain: [2887]and let him that is on the [7] roof not go down, nor enter in to take anything from his house: [2888]and let him that is in [8] [Arabic, p. 159] the field not turn behind him to take his garment. [2889]Woe to them that are with child and to them that give suck in those days! there shall be great [9] distress in the land, and wrath against this nation. [2890]And they shall fall on the edge of the sword,[2891] and shall be taken captive to every land: and Jerusalem shall be trodden down of the nations, until the times of the nations be ended.

[10] [2892]Then if any man say unto you, The Messiah is here; or, Lo, he is there; believe [11] him not: [2893]there shall rise then false Messiahs and prophets of lying, and shall do signs and wonders, in order that they may lead astray even the elect also, if they [12] be able. [2894]But as for you, beware: for I have acquainted you with everything [13] beforehand. [2895]If then they say unto you, Lo, he is in the desert; go not out, lest ye [14] be taken: and

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[2881] Luke xxi. 20.

[2882] Luke xxi. 21.

[2883] Luke xxi. 22.

[2884] Matt. xxiv. 15.

[2885] So Vat. ms., following the Peshitta. Ciasca follows Borg. ms., which by a change of diacritical points has the hardly grammatical reading, *see that it is the desolation, the unclean thing spoken of.* Ibn-at-Tayyib's Commentary supports Vat. ms.

[2886] Matt. xxiv. 16.

[2887] Mark xiii. 15.

[2888] Mark xiii. 16.

[2889] Luke xxi. 23.

[2890] Luke xxi. 24.

[2891] This word has a Syriac meaning given to it. In Arabic it means *war*.

[2892] Mark xiii. 21.

[2893] Matt. xxiv. 24.

[2894] Mark xiii. 23.

[2895] Matt. xxiv. 26.

if they say unto you, Lo, he is in the chamber; believe not. [2896]And as the lightning appeareth from the east, and is seen unto the west; so shall be the [15] coming of the Son of man. [2897]But first he must suffer much and be rejected by this [16] generation.[2898] [2899]Pray therefore that your flight be not in winter, nor on a sabbath: [17] [2900]there shall be then great tribulation,[2901] the like of which there hath not been from the [18] beginning of the world till now, nor shall be. [2902]And except the Lord had shortened those days, no flesh would have lived: but because of the elect, whom he elected, [19] he shortened those days. [2903]And there shall be signs in the sun and the moon and the stars; and upon the earth affliction[2904] of the nations, and rubbing of hands for the confusion[2905] [20] [Arabic, p. 160] of the noise of the sea, and an earthquake: [2906]the souls of men shall [21] go forth from fear of that which is to come upon the earth. [2907]And in those days, straightway after the distress of those days, the sun shall become dark, and the moon shall not shew its light, and the stars shall fall from heaven, and the powers [22] of heaven shall be convulsed: [2908]and then shall appear the sign of the Son of man in heaven: and at that time all the tribes of the earth shall wail, and look unto the Son [23] of man coming on the clouds of heaven with power and much glory. [2909]And he shall send his angels with the great trumpet, and they shall gather his elect from the four [24] winds, from one end of heaven to the other.[2910] [2911]But when these things begin to be, be of good cheer, and lift up your heads; for your salvation[2912] is come near.

[2896] Matt. xxiv. 27.

[2897] Luke xvii. 25.

[2898] *cf.* § 16, 2.

[2899] Matt. xxiv. 20.

[2900] Matt. xxiv. 21.

[2901] Same Arabic (and Syriac) word as in § 41, 50.

[2902] Mark xiii. 20.

[2903] Luke xxi. 25.

[2904] Same Arabic (and Syriac) word as in § 41, 50.

[2905] So the Borg. ms. The Vat. ms., followed by Ciasca, has *grief.*

[2906] Luke xxi. 26a.

[2907] Mark xiii. 24a; Matt. xxiv. 29.

[2908] Matt. xxiv. 30.

[2909] Matt. xxiv. 31.

[2910] Lit. *the end of heaven unto its end.*

[2911] Luke xxi. 28.

[2912] Or, *deliverance.*

[25] [2913]Learn the example of the fig tree: when it letteth down its branches,[2914] and putteth [26] forth its leaves, ye know that the summer is come; [2915]so ye also, when ye see these things begun to be, know ye that the kingdom of God hath arrived at the [27] door. [2916]Verily I say unto you, This generation shall not pass away, until all these [28] *things* shall be. [2917]Heaven and earth shall pass away, but my sayings shall not pass away.

[29] [2918]Take heed to yourselves, that your hearts become not heavy with inordinate desire,[2919] and drunkenness, and the care of the world at any time, and that day come [30] upon you suddenly: [2920]for it is as a shock that shocks all the inhabitants that are on the [31] face of the whole earth. [2921]Watch at all times, and pray, that ye may be worthy to escape [Arabic, p. 161] from all the things that are to be, and that ye may stand before the Son of [32] man. [2922]Of that day and of that hour hath no man learned, not even the angels [33] of heaven, neither the Son, but the Father. [2923]See ye, and watch and pray: for ye know [34] not when that time *will be*. [2924]*It is* as a man, who journeyed, and left his house, and gave his authority to his servants, and appointed every man to his work, and [35] charged the porter to be wakeful. [2925]Be wakeful then:[2926] since ye know not when the lord of the house cometh, in the evening, or in the middle of the night, or when the [36] cock croweth, or in the morning; [2927]lest he come unexpectedly, and find you sleeping. [37] [2928]The thing that I say unto you, unto all of you do I say it, Be ye watchful.

[38] [2929]For as it was in the days of Noah, so shall the coming of the Son of man be. [39] [2930]As they were before the flood eating and drinking, and taking wives, and giving

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[2913] Matt. xxiv. 32.

[2914] *cf.* Peshitta, which text the translator seems to have misread.

[2915] Matt. xxiv. 33.

[2916] Matt. xxiv. 34.

[2917] Matt. xxiv. 35.

[2918] Luke xxi. 34.

[2919] *cf.* Peshitta.

[2920] Luke xxi. 35.

[2921] Luke xxi. 36.

[2922] Mark xiii. 32.

[2923] Mark xiii. 33.

[2924] Mark xiii. 34.

[2925] Mark xiii. 35.

[2926] *cf.* § 9, 21.

[2927] Mark xiii. 36.

[2928] Mark xiii. 37.

[2929] Matt. xxiv. 37.

[2930] Matt. xxiv. 38.

[40] wives to men, [2931]until the day in which Noah entered into the ark, and they perceived not till the flood came, and took them all; so shall the coming of the Son of man [41] be. [2932]And as it was in the days of Lot; they were eating and drinking, and selling [42] and buying, and planting and building, [2933]on the day in which Lot went out from Sodom, and the Lord rained fire and brimstone from heaven, and destroyed them [43, 44] all: [2934]so shall it be in the day in which the Son of man is revealed.[2935] [2936]And in that day, whosoever is on the roof, and his garments[2937] in the house, let him not go down to [45] take them: and he that is in the field shall not turn behind him. [2938]Remember Lot's [46] wife. [2939]Whosoever shall desire to save his life shall destroy it: but whosoever shall [47] destroy his life shall save it. [2940]Verily I say unto you, In that night there shall be two on [48] [Arabic, p. 162] one bed; one shall be taken, and another left. [2941]And two *women* shall be grinding [49] at one mill; one shall be taken, and another left. [2942]And two shall be in the [50] field; one shall be taken, and another left. [2943]They answered and said unto him, To what place, our Lord? He said unto them, Where the body is, there will the eagles [51, 52] gather. [2944]Be attentive now: for ye know not at what hour your Lord cometh. [2945]Know this: if the master of the house had known in what watch the thief would come, he would have been attentive, and would not make it possible that his house should be [53] broken through. [2946]Therefore be ye also ready: for in the hour that ye think not the Son of man cometh.

[2931] Matt. xxiv. 39.

[2932] Luke xvii. 28.

[2933] Luke xvii. 29.

[2934] Luke xvii. 30.

[2935] Or, *appeareth*.

[2936] Luke xvii. 31.

[2937] *cf.* § 14, 24 note.

[2938] Luke xvii. 32.

[2939] Luke xvii. 33.

[2940] Luke xvii. 34.

[2941] Luke xvii. 35.

[2942] Luke xvii. 36.

[2943] Luke xvii. 37.

[2944] Matt. xxiv. 42.

[2945] Matt. xxiv. 43.

[2946] Matt. xxiv. 44.

Section XLIII.

[1] [2947]Simon Cephas said unto him, Our Lord, *is it* to us *that* thou hast spoken this [2] parable, or also to every man? [2948]Jesus said unto him, Who, thinkest thou, is the servant, the master of the house,[2949] trusted with control,[2950] whom his lord set over his [3] household, to give them their food in its season? [2951]Blessed is that servant, whom his [4] lord shall come and find having done so. [2952]Verily I say unto you, He will set him [5] over all that he hath. [2953]But if that evil servant say in his heart, My lord delayeth his [6] coming; [2954]and shall begin to beat his servants and the maidservants of his lord, and [7] shall begin to eat and to drink with the drunken; [2955]the lord of that servant shall come [8] in the day that he thinketh not, and in the hour that he knoweth not, [2956]and shall [Arabic, p. 163] judge him, and appoint his portion with the hypocrites, [2957]and with those that are not faithful: [2958]there shall be weeping and gnashing of teeth.

[9] [2959]Then shall the kingdom of heaven be like unto ten virgins, those that took their [10] lamps, and went forth to meet the bridegroom and the bride. [2960]Five of them were [11] wise, and five foolish. [2961]And those foolish *ones* took their lamps, and took not with [12, 13] them oil: [2962]but those wise *ones* took oil in vessels along with their lamps. [2963]When then [14] the bridegroom delayed, they all slumbered and slept. [2964]But in the middle of

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[2947] Luke xii. 41.

[2948] Luke xii. 42a [Borg. ms. omits Luke xii. 42a]; Matt. xxiv. 45.

[2949] i.e., *the steward.*

[2950] Borg. ms. has *trusted and faithful.* Doubtless we should supply diacritical points to the reading of Vat. ms., and translate *trusted and wise.* Ibn-at-Tayyib's Commentary, however, has both *and wise* and the word translated *with control*, used in a different sense.

[2951] Matt. xxiv. 46.

[2952] Luke xii. 44a; Matt. xxiv. 47b.

[2953] Matt. xxiv. 48; Luke xii. 45b.

[2954] Matt. xxiv. 49b.

[2955] Matt. xxiv. 50.

[2956] Matt. xxiv. 51a.

[2957] Luke xii. 46b.

[2958] Matt. xxiv. 51b.

[2959] Matt. xxv. 1.

[2960] Matt. xxv. 2.

[2961] Matt. xxv. 3.

[2962] Matt. xxv. 4.

[2963] Matt. xxv. 5.

[2964] Matt. xxv. 6.

the night there occurred a cry, Behold, the bridegroom cometh! Go forth therefore to [15, 16] meet him. [2965]Then all those virgins arose, and made ready their lamps. [2966]The foolish [17] said unto the wise, Give us of your oil; for our lamps are gone out. [2967]But those wise answered and said, Perhaps[2968] there will not be enough for us and you: but go ye to [18] the sellers, and buy for yourselves. [2969]And when they went away to buy, the bridegroom came; and those that were ready went in with him to the marriage feast: and [19] the door was shut. [2970]And at last those other virgins also came and said, Our Lord, [20] our Lord, open unto us. [2971]He answered and said unto them, Verily I say unto you, [21] I know you not. [2972]Watch then, for ye know not that day nor that hour.

[22] [2973]*It is* as a man, who went on a journey, and called his servants, and delivered unto [23] them his possessions. [2974]And unto one he gave five talents,[2975] and another two, and another [24] one; every one according to his strength; and went on *his* journey forthwith. [2976]He [Arabic, p. 164] then that received the five talents went and traded with them, and gained [26] other five. [2977]And so also he of the two gained other two. [2978]But he that received [27] the one went and digged in the earth, and hid the money of his lord. [2979]And after a long time the lord of those servants came, and took from them the account. [28] [2980]And he that received five talents came near and brought other five, and said, My lord, thou gavest me five talents: lo, I have gained other five in addition to them. [29] [2981]His lord said unto him, Well done, thou good and faithful servant: over a little hast [30] thou been faithful, over much will I set thee: enter into the joy of thy lord. [2982]And he that had

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[2965] Matt. xxv. 7.

[2966] Matt. xxv. 8.

[2967] Matt. xxv. 9.

[2968] See § 10, 17, and § 4, 24, note.

[2969] Matt. xxv. 10.

[2970] Matt. xxv. 11.

[2971] Matt. xxv. 12.

[2972] Matt. xxv. 13.

[2973] Matt. xxv. 14.

[2974] Matt. xxv. 15.

[2975] *cf.* § 27, 2, note.

[2976] Matt. xxv. 16.

[2977] Matt. xxv. 17.

[2978] Matt. xxv. 18.

[2979] Matt. xxv. 19.

[2980] Matt. xxv. 20.

[2981] Matt. xxv. 21.

[2982] Matt. xxv. 22.

the two came near and said, My lord, thou gavest me two talents: lo, [31] other two have I gained in addition to them. [2983]His lord said unto him, Good,[2984] thou faithful servant: over a little hast thou been faithful, over much will I set thee: enter [32] into the joy of thy lord. [2985]And he also that received the one talent came forward and said, My lord, I knew thee that thou art a severe man, who reapest where thou [33] sowest not, and gatherest where thou didst not scatter: [2986]and so I was afraid, and [34] went away and hid thy talent in the earth: lo, thou hast what is thine. [2987]His lord answered and said unto him, Thou wicked and slothful servant, thou knewest me [35] that I reap where I sowed not, and gather where I did not scatter; [2988]it was incumbent on thee to put my money to the bank,[2989] and *then* I should come and seek it with its [36] gains. [2990]Take now from him the talent, and give it to him that hath ten talents. [37] [2991]Whosoever hath shall be given, and he shall have more: but he that hath not, even [38] [Arabic, p. 165] what he hath shall be taken from him. [2992]And the unprofitable servant, put him forth into the outer darkness: there shall be the weeping and gnashing of teeth.

[39, 40] [2993]Your loins shall be girded, and your lamps lit; [2994]and ye shall be like the people that are looking for their lord, when he shall return from the feast; so that, when [41] he cometh and knocketh, they may at once open unto him. [2995]Blessed are those servants, whom their lord shall come and find attentive: verily I say unto you, that he will gird his waist, and make them sit down, and pass through[2996] *them* and serve [42] them. [2997]And if he come in the second watch, or the third, and find thus, blessed are those servants.

[2983] Matt. xxv. 23.

[2984] A Persian word. The Vat. ms. omits it.

[2985] Matt. xxv. 24.

[2986] Matt. xxv. 25.

[2987] Matt. xxv. 26.

[2988] Matt. xxv. 27.

[2989] Lit. *table* (*cf.* Peshitta).

[2990] Matt. xxv. 28.

[2991] Matt. xxv. 29.

[2992] Matt. xxv. 30.

[2993] Luke xii. 35.

[2994] Luke xii. 36.

[2995] Luke xii. 37.

[2996] *cf.* Peshitta (and Greek).

[2997] Luke xii. 38.

[43] [2998]But when the Son of man cometh in his glory, and all his pure angels with him, [44] then shall he sit on the throne of his glory: [2999]and he will gather before him all the nations, and separate them the one from the other, like the shepherd who separateth [45] the sheep from the goats; [3000]and will set[3001] the sheep on his right, and the goats on his [46] left. [3002]Then shall the King say to those that are at his right, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations[3003] of the world: [47] [3004]I hungered, and ye gave me to eat; and I thirsted, and ye gave me to drink; and I [48] was a stranger, and ye took me in; [3005]and I was naked, and ye clothed me; and I [49] was sick, and ye visited me; and I was in prison, and ye cared for me. [3006]Then shall those righteous say unto him, Our Lord, when saw we thee hungry, and fed thee? [50] or thirsty, and gave thee to drink? [3007]And when saw we thee a stranger, and took [51] thee in? or naked, and clothed thee? [3008]And when saw we thee sick, or imprisoned, and [52] cared for thee? [3009]The King shall answer and say[3010] unto them, Verily I say unto you, What [53] [Arabic, p. 166] ye did to one of these my brethren, the little ones, ye did unto me. [3011]Then shall he say unto those that are on his left also, Depart from me, ye cursed, [54] into the eternal fire prepared for the devil and his hosts: [3012]I hungered, and ye fed me [55] not; and I thirsted, and ye did not give me to drink; [3013]and I was a stranger, and ye took me not in; and I was naked, and ye clothed me not; and I was sick, and imprisoned, [56] and ye visited me not. [3014]Then shall those also answer and say, Our Lord, when saw we thee an hungred, or athirst, or naked, or a stranger, or sick, or imprisoned, [57] and did not

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[2998] Matt. xxv. 31.

[2999] Matt. xxv. 32.

[3000] Matt. xxv. 33.

[3001] Or, *and setteth*; but the Peshitta confirms the rendering given above.

[3002] Matt. xxv. 34.

[3003] *cf.* § 17, 17, note.

[3004] Matt. xxv. 35.

[3005] Matt. xxv. 36.

[3006] Matt. xxv. 37.

[3007] Matt. xxv. 38.

[3008] Matt. xxv. 39.

[3009] Matt. xxv. 40.

[3010] Perfect tenses, as in Peshitta.

[3011] Matt. xxv. 41.

[3012] Matt. xxv. 42.

[3013] Matt. xxv. 43.

[3014] Matt. xxv. 44.

minister unto thee? [3015]Then shall he answer and say unto them, Verily I say unto you, When ye did *it* not unto one of these little *ones*, ye did *it* not [58] unto me also. [3016]And these shall go away into eternal punishment: but the righteous into eternal life.

[3015] Matt. xxv. 45.

[3016] Matt. xxv. 46.

Section XLIV.

[1, 2] [3017]And when Jesus[3018] finished all these sayings, he said unto his disciples, [3019]Ye know that after two days will be the passover, and the Son of man is delivered up to be [3] crucified. [3020]Then gathered together the chief priests, and the scribes, and the elders [4] of the people, unto the court of the chief priest, who was called Caiaphas; [3021]and they took counsel together concerning Jesus, that they might seize him by subtilty, and [5] kill him. [3022]But they said, Not during the feast, lest there take place a disturbance among the people; [3023]for they feared the people.

[6] [3024]And Satan entered into Judas who was called Iscariot, who was of the number [7] of the twelve. [3025]And he went away, and communed with the chief priests, and the scribes, and those that held command in the temple, and said unto them, What [8] [Arabic, p. 167] would ye pay me, and I will deliver him unto you? [3026]And they, when they heard *it*, were pleased, and made ready[3027] for him thirty *pieces* of money.[3028] [9] [3029]And he promised[3030] them, and from that time he sought an opportunity[3031] that he might deliver unto them Jesus without the multitude.

[10] [3032]And on the first day of unleavened bread the disciples came to Jesus, and said unto him, Where wilt thou that we go and make ready for thee that thou mayest eat the passover?

[3017] Matt. xxvi. 1.

[3018] Borg. ms., *the Lord Jesus*.

[3019] Matt. xxvi. 2.

[3020] Matt. xxvi. 3.

[3021] Matt. xxvi. 4.

[3022] Matt. xxvi. 5.

[3023] Luke xxii. 2b.

[3024] Luke xxii. 3.

[3025] Luke xxii. 4a; Matt. xxvi. 15a.

[3026] Mark xiv. 11a; Matt. xxvi. 15b.

[3027] Probably the letter that stands for *and* should be repeated, and the phrase rendered *and appointed*.

[3028] So Vat. ms. (following Peshitta) and Ibn-at-Tayyib’s Commentary. Borg. ms., followed by Ciasca, has *dirhams of money*.

[3029] Luke xxii. 6.

[3030] Lit. *became responsible unto*. Syriac versions as in text above (*cf.* § 44, 33).

[3031] The Arabic (lit. *a stumbling* or *a cause of stumbling*) doubtless represents the Syriac.

[3032] Mark xiv. 12.

[11] [3033]And before the feast of the passover, Jesus knew that the hour was arrived for his departure from this world unto his Father; and he loved his own in this world, [12] and to the last he loved them. [3034]And at the time of the feast, Satan put into the [13] heart of Judas, the son of Simon Iscariot, to deliver him up. [3035]And Jesus, because he knew that the Father had delivered into his hands everything, and that he came [14] forth from the Father, and goeth unto God, [3036]rose from supper, and laid *aside* his [15] garments; [3037]and took a towel, *and* girded his waist, and poured water into a bason, and began to wash the feet of his disciples, and to wipe them with the towel wherewith [16] his waist was girded. [3038]And when he came to Simon Cephas, Simon said unto [17] him, Dost thou, my Lord, wash for me my feet? [3039]Jesus answered and said unto [18] him, What I do, now thou knowest not; but afterwards thou shalt learn. [3040]Simon said unto him, Thou shalt never wash for me my feet. Jesus said unto him, If I [19] wash thee not, thou hast no part with me. [3041]Simon Cephas said unto him, Then, my [20] Lord, wash not for me my feet alone, but my hands also and my head. [3042]Jesus said unto him, He that batheth[3043] needeth not to wash save his feet, whereas his whole [21] *body* is clean: and ye also are clean, but not all of you. [3044]For Jesus knew him that should betray him; therefore said he, Ye are not all clean.

[22] [Arabic, p. 168] [3045]So when he had washed their feet, he took his garments, and sat down, and [23] said unto them, Know ye what I have done unto you? [3046]Ye call me, Master, [24] and, Lord: and ye say well; so I am. [3047]If then I, now, who am your Lord and Master, have washed for you your feet, how needful is it that ye should wash one another's

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[3033] John xiii. 1.

[3034] John xiii. 2.

[3035] John xiii. 3.

[3036] John xiii. 4.

[3037] John xiii. 5.

[3038] John xiii. 6.

[3039] John xiii. 7.

[3040] John xiii. 8.

[3041] John xiii. 9.

[3042] John xiii. 10.

[3043] The Arabic word means *swimmeth*. The Syriac versions have *is bathed*, which Borg. ms. misreads *bathed*, and Vat. ms. (followed by Ciasca) corrupts into *batheth*, rendering it *swimmeth*.

[3044] John xiii. 11.

[3045] John xiii. 12.

[3046] John xiii. 13.

[3047] John xiii. 14.

feet! [25] [3048]This have I given you as an example, that as I have done to you so ye should do [26] also. [3049]Verily, verily, I say unto you, No servant is greater than his lord; nor an [27] apostle greater than he that sent him. [3050]If ye know that, ye are happy if ye do it. [28] [3051]My saying this[3052] is not for all of you: for I know whom I have chosen: but that the scripture might be fulfilled, He that eateth with me bread lifted against me his [29] heel. [3053]Henceforth I say unto you before it come to pass, that, when it cometh to [30] pass, ye may believe that I am *he*. [3054]Verily, verily, I say unto you, Whosoever receiveth whomsoever I send receiveth me; and whosoever receiveth me receiveth him that sent me.

[31] [3055]Who is the great *one*, he that sitteth, or he that serveth? is it not he that sitteth? [32] [3056]I am among you as he that serveth. [3057]But ye are they that have continued with me [33] in my temptations; [3058]I promise[3059] you, as my Father promised[3060] me, the kingdom, that ye may eat and drink at the table of my kingdom.

[34] [3061]And the first day[3062] came, the feast of unleavened bread, on which the Jews were [35] wont[3063] to sacrifice[3064] the passover. [3065]And Jesus sent two of his disciples, Cephas and John, and said unto them, Go and make ready for us the passover, that we may eat. [36, 37] [3066]And they said unto him, Where wilt thou that we make ready for thee? [3067]He said unto them, Go, enter the city; [3068]and at the time of your entering, there shall

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[3048] John xiii. 15.

[3049] John xiii. 16.

[3050] John xiii. 17.

[3051] John xiii. 18.

[3052] Or, *This my saying*.

[3053] John xiii. 19.

[3054] John xiii. 20.

[3055] Luke xxii. 27.

[3056] Luke xxii. 28.

[3057] Luke xxii. 29.

[3058] Luke xxii. 30.

[3059] *cf.* § 44, 9, note.

[3060] *cf.* § 44, 9, note.

[3061] Luke xxii. 7.

[3062] Vat. ms. has the word *day* on the margin, added by a late hand.

[3063] The misprint in the Arabic text has been overlooked in the list of *Corrigenda*.

[3064] Or, *kill*.

[3065] Luke xxii. 8.

[3066] Luke xxii. 9.

[3067] Luke xxii. 10a.

[3068] Mark xiv. 13b; Luke xxii. 10b.

meet you a man bearing a pitcher of water; [3069]follow him, and the place where he entereth, say [38] to such an one, the master of the house, [3070]Our Master saith, My time is come, and [Arabic, p. 169] at thy *house* I keep the passover. [3071]Where then is the lodging-place where [39] I shall eat with my disciples? [3072]And he will shew you a large upper room [40] spread and made ready: [3073]there then make ready for us. [3074]And his two disciples went out, and came to the city, and found as he had said unto them: and they made ready the passover as he had said unto them.

[41] [3075]And when the evening was come, and the time arrived, Jesus came and reclined, [42] and the twelve apostles with him. [3076]And he said unto them, With desire I have [43] desired to eat this passover with you before I suffer: [3077]I say unto you, that henceforth I shall not eat it, until it is fulfilled in the kingdom of God.

[44] [3078]Jesus said that, and was agitated[3079] in his spirit, and testified, and said, Verily, [45] verily, I say unto you, One of you, *he* that eateth with me, shall betray me. [3080]And they were very sorrowful; and they began to say unto him, one after another of [46] them, Can it be I, Lord? [3081]He answered and said unto them, One of the twelve, [47] he that dippeth his hand with me in the dish, will betray me. [3082]And lo, the hand of [48] him that betrayeth me is on the table. [3083]And the Son of man goeth, as it is written of him: woe then to that man by whose hand the Son of man is betrayed! for it [49] would have been better for that man had he not been born. [3084]And the disciples [50] looked one on another, for they knew not to whom he referred; [3085]and they began to search among themselves, who that might be who was to do *this*.

[3069] Luke xxii. 11a.

[3070] Matt. xxvi. 18b.

[3071] Luke xxii. 11b.

[3072] Luke xxii. 12.

[3073] Mark xiv. 15.

[3074] Mark xiv. 16.

[3075] Luke xxii. 14.

[3076] Luke xxii. 15.

[3077] Luke xxii. 16.

[3078] John xiii. 21a.

[3079] The Syriac word is retained. In Arabic it properly means *become strong* or *proud* (*cf.* § 38, 17).

[3080] Mark xiv. 18b; Mark xiv. 19.

[3081] Mark xiv. 20.

[3082] Luke xxii. 21.

[3083] Mark xiv. 21.

[3084] John xiii. 22.

[3085] Luke xxii. 23.

Section XLV.

[1, 2] [Arabic, p. 170] [3086]And one of his disciples was sitting[3087] in his bosom, *he* whom Jesus loved. [3088]To him Simon Cephas beckoned, that he should ask him who this *was*, concerning [3] whom he spake. [3089]And that disciple leaned[3090] on Jesus' breast, and said unto him, [4] My Lord, who is this? [3091]Jesus answered and said, He to whom I shall dip bread, and give it. And Jesus dipped bread, and gave to Judas, the son of Simon Iscariot. [5] [3092]And after the bread, Satan entered him. And Jesus said unto him, What thou [6] desirest to do, hasten the doing of it. [3093]And no man of them that sat knew why he [7] said this unto him. [3094]And some of them thought, because Judas had the box, that he was bidding him buy what would be needed for the feast; or, that he might pay [8] something to the poor. [3095]Judas the betrayer answered and said, Can it be I, my [9] Master? Jesus said unto him, Thou hast said. [3096]And Judas took the bread straightway, and went forth without: and it was still night.

[10] [3097]And Jesus said, Now is the Son of man being glorified,[3098] and God is being glorified[3099] [11] in him; [3100]and if God is glorified in him, God also will glorify him in him, and straightway will glorify him.

[3086] John xiii. 23.

[3087] The Syriac versions have *reclining*.

[3088] John xiii. 24.

[3089] John xiii. 25.

[3090] Lit. *fell*.

[3091] John xiii. 26.

[3092] John xiii. 27.

[3093] John xiii. 28.

[3094] John xiii. 29.

[3095] Matt. xxvi. 25.

[3096] John xiii. 30.

[3097] John xiii. 31.

[3098] A simple change of diacritical points would give the reading of the Greek and of the Syriac versions.

[3099] A simple change of diacritical points would give the reading of the Greek and of the Syriac versions.

[3100] John xiii. 32.

[12] [3101]And while they were eating, Jesus took bread, and blessed, and divided; [3102]and he [13] gave to his disciples, and said unto them, Take and eat; this is my body. [3103]And he [Arabic, p. 171] took a cup, and gave thanks, and blessed, and gave them, [3104]and said, Take [14, 15] and drink of it, all of you. [3105]And they drank of it, all of them. [3106]And he said unto them, [3107]This is my blood, the new covenant, that is shed for many for the [16] forgiveness of sins. [3108]I say unto you, I shall not drink henceforth of this, the juice of the vine, until the day in which I drink[3109] with you new *wine* in the kingdom of [17] God. [3110]And thus do ye in remembrance of me. [3111]And Jesus said unto Simon, Simon, [18] behold, Satan asketh that he may sift you like wheat: [3112]but I entreat[3113] for thee, that thou lose not thy faith:[3114] and do thou, at some time, turn[3115] and strengthen thy brethren.

[19] [3116]My children, another little *while* am I with you. And ye shall seek me: and as [20] I said unto the Jews, Whither I go, ye cannot come; I say unto you now also. [3117]A new commandment I give you, that ye may love one another; and as I have loved [21] you, so shall ye also love one another. [3118]By this shall every man know that ye are [22] my disciples, if ye have love one to another. [3119]Simon Cephas said unto him, Our Lord, whither goest

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[3101] Mark xiv. 22a.

[3102] Matt. xxvi. 26b.

[3103] Mark xiv. 23a.

[3104] Matt. xxvi. 27b.

[3105] Mark xiv. 23b.

[3106] Mark xiv. 24a.

[3107] Matt. xxvi. 28.

[3108] Matt. xxvi. 29.

[3109] Peshitta adds *it*. The reading of the Sinaitic is doubtful.

[3110] Luke xxii. 19b.

[3111] Luke xxii. 31.

[3112] Luke xxii. 32.

[3113] Past tense in Syriac versions.

[3114] We may translate, with the Syriac versions, *that thy faith fail not*, only if we assign a somewhat Syriac meaning to the verb, and assume either an error in diacritical points (*t* for *y*) or an unusual (Syriac) gender for *faith*.

[3115] *cf.* Syriac versions.

[3116] John xiii. 33.

[3117] John xiii. 34.

[3118] John xiii. 35.

[3119] John xiii. 36.

thou? Jesus answered and said unto him, Whither I go, thou canst not now follow me; but later thou shalt come.

[23] [3120]Then said Jesus unto them, Ye all shall desert[3121] me this night:[3122] it is written, I [24] will smite the shepherd, and the sheep of the flock shall be scattered. [3123]But after my [25] rising, I shall go before you into Galilee. [3124]Simon Cephas answered and said unto [26] him, My Lord, if every man desert thee, I shall at no time desert thee. [3125]I am with thee ready for imprisonment and for death. [3126]And my life will I give up for thee. [27] [Arabic, p. 172] [3127]Jesus said unto him, Wilt thou give up thy life for me? [3128]Verily, verily, I say unto thee, Thou shalt to-day, during this night, before the cock crow [28] twice, three times deny me, that thou knowest me not. [3129]But Cephas said the more,[3130] Even if it lead to[3131] death with thee, I shall not deny thee, my Lord. And in like manner said all the disciples also.

[29] [3132]Then Jesus said unto them, Let not your hearts be troubled:[3133] believe in God, [30] and believe in me. [3134]The stations[3135] in my Father's house are many, else I should [31] have told[3136] you. I[3137] go to prepare for you a place. [3138]And if I go *to* prepare for you a place, I shall return again, and take you unto me: and so where I am, there ye [32, 33]

[3120] Matt. xxvi. 31.

[3121] The Arabic word is not unlike the word for *stumble*, and Borg. ms. omits *me*.

[3122] Vat. ms. omits *this night*.

[3123] Matt. xxvi. 32.

[3124] Matt. xxvi. 33.

[3125] Luke xxii. 33b.

[3126] John xiii. 37b.

[3127] John xiii. 38a.

[3128] Mark xiv. 30b.

[3129] Luke xxii. 34b; Mark xiv. 31.

[3130] Or, *went on saying*.

[3131] Lit. *end in*. Or, *if I come to (the point of)*.

[3132] John xiv. 1.

[3133] The diacritical points in both Vat. (followed by Ciasca) and Borg. mss. appear to demand a rendering *inquire* for *be troubled*. In Ibn-at-Tayyib's comments (not the *text*), however (with other points), we have the meaning *wail* (root *nhb*). Every Syriac version uses a different word.

[3134] John xiv. 2.

[3135] Or, *ranks*.

[3136] Or, *should tell*.

[3137] Probably the Arabic represents a Syriac *For I*.

[3138] John xiv. 3.

shall be also. [3139]And the place that I go ye know,[3140] and the way ye know.[3141] [3142]Thomas said unto him, Our Lord, we know not whither thou goest; and how is the way for [34] us to the knowledge of that?[3143] [3144]Jesus said unto him, I am the way, and the truth, [35] and the life: and no man cometh unto my Father, but through me. [3145]And if ye had known me, ye should have known my Father: and from henceforth ye know[3146] him, [36] and have seen him. [3147]Philip[3148] said unto him, Our Lord, shew us the Father, and it sufficeth [37] us. [3149]Jesus said unto him, Have I been all this time with you, and dost thou not know[3150] me, Philip?[3151] whosoever hath seen me hath seen the Father; how then sayest [38] thou, Shew us the Father? [3152]Believest thou not that I am in my Father, and my Father in me? and the saying that I say, I say not of myself: but my Father who dwelleth in [39] me, he doeth these deeds. [3153]Believe that I am in my Father, and my Father in me: [40] [Arabic, p. 173] or else believe for the sake of the deeds. [3154]Verily, verily, I say unto you, Whosoever believeth in me, the deeds that I do shall he do also; and [41] more than that shall he do: I go unto the Father. [3155]And what ye shall ask in my [42] name, I shall do unto you, that the Father may be glorified in his Son. [3156]And if ye [43, 44] ask me[3157] in my name, I will do *it*. [3158]If ye love me, keep my commandments. [3159]And I will entreat of my Father, and he will send unto you another Paraclete, that he [45] may be with you for ever, *even* the Spirit of truth: [3160]whom the world cannot receive; for it hath not seen him, nor known him: but ye know him; for he hath dwelt[3161] [46] with you, and is in you. [3162]I will not leave you orphans: I will come unto you. [47] [3163]Another little *while*, and the world seeth me not; but ye see me that I live, and ye [48] shall live also. [3164]And in that day ye shall know that I am in my Father, and ye in me, and I in you. 114

[3139] John xiv. 4.

[3140] Different words.

[3141] Different words.

[3142] John xiv. 5.

[3143] *cf.* Ibn-at-Tayyib's Commentary (f. 352*a*) and order of words in Peshitta (not Sin.).

[3144] John xiv. 6.

[3145] John xiv. 7.

[3146] Lit. *have known*.

[3147] John xiv. 8.

[3148] Different forms, as in Peshitta.

[3149] John xiv. 9.

[3150] More exactly, *hast thou not come to know*.

[3151] Different forms, as in Peshitta.

[3152] John xiv. 10.

[3153] John xiv. 11.

[3154] John xiv. 12.

[3155] John xiv. 13.

[3156] John xiv. 14.

[3157] The Borg. ms. has *me* clearly (*cf.* Peshitta). The Vat. ms. is ambiguous.

[3158] John xiv. 15.

[3159] John xiv. 16.

[3160] John xiv. 17.

[3161] Probably a misreading of the Peshitta (not Sin. or Cur.), since the next clause also agrees with it.

[3162] John xiv. 18.

[3163] John xiv. 19.

[3164] John xiv. 20.

Section XLVI.

[1] [3165]Whosoever hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will [2] shew myself unto him. [3166]Judas (not Iscariot) said unto him, My Lord, what is the [3] purpose of thy intention to shew thyself to us, and not to the world? [3167]Jesus answered and said unto him, Whosoever loveth me will keep my word: and my Father will love him, and to him will we come, and make our[3168] abode with him. [4] [3169]But he that loveth me not keepeth not my word: and this word that ye hear is not my word, but the Father's which sent me.

[5, 6] [3170]This have I spoken unto you, while I was yet with you. [3171]But the Paraclete, the Holy Spirit, whom my Father will send in my name, he will teach you everything, and [7] [Arabic, p. 174] he will bring to your remembrance all that I say unto you. [3172]Peace I leave you; my peace I give unto you: and not as this world giveth, give I unto you. [8] [3173]Let your heart not be troubled,[3174] nor fearful. Ye heard that I said unto you, that I go away, and come unto you. If[3175] ye loved me, ye would rejoice, that I go away to my [9] Father: for my Father is greater than I. [3176]And now I say unto you before it come [10] to pass, that, when it cometh to pass, ye may believe me. [3177]Now I will not speak with you much: the Archon of the world will come, and he will have nothing in [11] me: [3178]but that the world may know that I love my Father, and as my Father charged me, so I do.

[3165] John xiv. 21.

[3166] John xiv. 22.

[3167] John xiv. 23.

[3168] Lit. *the* (*cf.* Syriac versions).

[3169] John xiv. 24.

[3170] John xiv. 25.

[3171] John xiv. 26.

[3172] John xiv. 27.

[3173] John xiv. 28.

[3174] This word is quite unlike that used in § 45, 29.

[3175] The Syriac form of the introductory particle is wrongly used, for in Arabic it has interrogative force.

[3176] John xiv. 29.

[3177] John xiv. 30.

[3178] John xiv. 31a.

[12] [3179]And he said unto them, When I sent you without purses, or wallets, and shoes,[3180] [13] lacked ye perchance anything? They said unto him, Nothing. [3181]He said unto them, Henceforth, whosoever hath a purse, let him take it, and likewise the wallet also: and whosoever hath not a sword, shall sell his garment, and buy for himself a [14] sword. [3182]I say unto you, that this scripture also must be fulfilled in me, that I should be reckoned[3183] with the transgressors: for all that is said of me is fulfilled in [15] me. [3184]His disciples said unto him, Our Lord, lo, here are two swords. He said [16] unto them, They are sufficient. [3185]Arise, let us go hence. And they arose, and praised, and went forth, and went, according to their custom, to the mount of Olives, he and his disciples.

[17] [3186]And he said unto them, I am the true vine, and my Father is the husbandman. [18] [3187]Every branch that produceth not fruit in me, he taketh it: and that which giveth fruit, [19] he cleanseth it, that it may give much fruit. [3188]Ye are already clean because of the word [20] that I have spoken unto you. [3189]Abide in me, and I in you. And as the branch of the [Arabic, p. 175] vine cannot produce fruit of itself, if it be not abiding in the vine; so too ye [21] also, if ye abide not in me. [3190]I am the vine, and ye are the branches: He then that abideth in me, and I in him, he giveth much fruit: for without me ye cannot [22] do anything. [3191]And if a man abide not in me, he is cast without, like a withered [23] branch; and it is gathered, and cast[3192] into the fire, that it may be burned. [3193]If ye abide in me, and my word abide in you, everything that ye desire to ask shall be [24] *done* unto you. [3194]And herein is the Father glorified, that ye may give much fruit; [25] and ye *shall* be my

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[3179] Luke xxii. 35.

[3180] The first letter of the Arabic word has lost its diacritical point.

[3181] Luke xxii. 36.

[3182] Luke xxii. 37.

[3183] A possible rendering of the Syriac *he was reckoned.*

[3184] Luke xxii. 38.

[3185] John xiv. 31b; Luke xxii. 39.

[3186] John xv. 1.

[3187] John xv. 2.

[3188] John xv. 3.

[3189] John xv. 4.

[3190] John xv. 5.

[3191] John xv. 6.

[3192] The verbs may be active or passive, but are singular (*cf.* § 38, 43, note).

[3193] John xv. 7.

[3194] John xv. 8.

disciples. [3195]And as my Father loved me, I loved you also: [26] abide in my love. [3196]If ye keep my commands, ye shall abide in my love; as I have [27] kept my Father's commands, and abode in his love. [3197]I have spoken that unto you, [28] that my joy[3198] may be in you, and your joy[3199] be fulfilled. [3200]This is my commandment, [29] that ye love one another, as I loved you. [3201]And no love is greater than this, namely, [30] that a man should give his life for his friends. [3202]Ye are my friends, if ye do all that [31] I command you. [3203]I call you not now servants; for the servant knoweth not what his lord doeth: my friends have I now called you; for everything that I heard from [32] my Father I have made known unto you. [3204]Ye did not choose[3205] me, but I chose I you, and appointed you, that ye also should go and bear fruit, and *that* your fruit should[3206] [33] abide; and *that* all that ye shall ask my Father in my name, he may[3207] give you. [3208]This [34] I command[3209] you, that ye love one another. [3210]And if the world hate you, know that [35] before you it hated me. [3211]If then ye were of the world, the world would love its own: but ye are not of the world: I chose you out of the world: therefore the world [36] [Arabic, p. 176] hateth you. [3212]Remember the word that I said unto you, that no servant is greater than his lord. And if they persecuted[3213] me, you also will they [37] persecute;[3214] and if they kept my word, your word also will they keep. [3215]But all these things will they do unto you for my name's sake, for they have not known[3216] him [38] that sent me. [3217]And if I had not come and spoken unto them, they had not had sin: [39] but now they have no excuse for their sins. [3218]Whosoever hateth me, also hateth my [40] Father. [3219]And if I had not done the deeds before them that no other man did, they would not have had sin: but now they have seen and hated me and my Father [41] also: that the word may be fulfilled that is written in their law, [3220]They hated me for [42] nothing. [3221]But when the Paraclete is come, whom I will send unto you from my Father, even the Spirit of truth, which goeth forth from my Father, he shall bear witness of [43] me: [3222]and ye also bear witness, because from the beginning ye *have been* with me.

[3195] John xv. 9.

[3196] John xv. 10.

[3197] John xv. 11.

[3198] Two words from the same root.

[3199] Two words from the same root.

[3200] John xv. 12.

[3201] John xv. 13.

[3202] John xv. 14.

[3203] John xv. 15.

[3204] John xv. 16.

[3205] Different words.

[3206] Or, *shall* and *will*, respectively.

[3207] Or, *shall* and *will*, respectively.

[3208] John xv. 17.

[3209] Or, *have commanded.*

[3210] John xv. 18.

[3211] John xv. 19.

[3212] John xv. 20.

[3213] *cf.* § 8, 34, note.

[3214] *cf.* § 8, 34, note.

[3215] John xv. 21.

[44, 45] [3223]I have said that unto you, that ye may not stumble.[3224] [3225]And they shall put you out of their synagogues: and there cometh an[3226] hour when every one that killeth [46] you shall think that he hath offered unto God an offering. [3227]And they will do that, [47] because they do not know me, nor my Father. [3228]I have said that unto you, so that [48] when its time is come, ye may remember it, that I told you. [3229]And this hitherto I said not unto you, because I was with you. But[3230] now I go unto him that sent me; and no [49] man of you asketh me whither I go. [3231]I have said that unto you now, and grief hath [50] come and taken possession of your hearts [3232]But I say the truth unto you; It is better[3233] for you that I go away: for if I go not away, the Paraclete will not come unto you; [51] [Arabic, p. 177] but if I go away, I will send him unto you. [3234]And when he cometh, he will

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[3216] The Arabic text (Vat.) is grammatically inaccurate, and the Borg. ms. has *know not*.

[3217] John xv. 22.

[3218] John xv. 23.

[3219] John xv. 24.

[3220] John xv. 25.

[3221] John xv. 26.

[3222] John xv. 27.

[3223] John xvi. 1.

[3224] Lit. *sway (as one does in dozing)*.

[3225] John xvi. 2.

[3226] Or, *the*, as in Borg. ms.

[3227] John xvi. 3.

[3228] John xvi. 4.

[3229] John xvi. 5 [in the Greek and English verse 5 begins at *But*.].

[3230] In the Greek and English verse 5 begins at *But*.

[3231] John xvi. 6.

[3232] John xvi. 7.

[3233] Or, *best*.

[3234] John xvi. 8.

reprove the world for sin, and for righteousness, and for judgement: [52, 53] for sin, [3235]because they have not believed in me; [3236]and for righteousness, because I go [54] to my Father; [3237]and for judgement, because[3238] the Archon of this world hath been [55] judged. [3239]And further have I many things to speak unto you, but ye cannot tarry[3240] [56] now. [3241]Howbeit[3242] when the Spirit of truth is come, he will remind[3243] you of all the truth: he will say nothing from himself; but everything that he heareth, that shall [57] he say: and he shall make known unto you the things that are to be. [3244]And he shall [58] glorify me; for from me shall he take and shew you. [3245]All that my Father hath is mine: therefore said I unto you, that he taketh[3246] of mine, and shall shew[3247] you.

[3235] John xvi. 9.

[3236] John xvi. 10.

[3237] John xvi. 11.

[3238] Lit. *that* (*cf.* Peshitta).

[3239] John xvi. 12.

[3240] Or perhaps *receive (them)*. Possibly a Syriac *d* has been read *r*. But Ibn-at-Tayyib in the text of his Commentary (f. 357*a*) has a word which perhaps might be rendered *accommodate yourselves (to them)* (same letters, but last two transposed), while his comment (f. 357*b*) gives *ye cannot bear it*.

[3241] John xvi. 13.

[3242] Or, *And*.

[3243] The Syriac words for *remind* and *lead* differ only in the length of a single stroke. Ibn-at-Tayyib (*ibid.* f. 357*b*) almost seems to have read *illumine you with*, although he calls attention to the “Greek” reading.

[3244] John xvi. 14.

[3245] John xvi. 15.

[3246] Same tense.

[3247] Same tense.

Section XLVII.

[1] [3248]A little *while*, and ye shall not behold me; and a little *while* again, and ye shall [2] behold me; because I go to the Father. [3249]His disciples therefore said one to another, What is this that he hath said unto us, A little *while*, and ye shall not behold me; and a little *while* again, and ye shall behold me: and, I go to my [3] Father? [3250]And they said, What is this little *while* that he hath said? We know not [4] what he speaketh. [3251]And Jesus perceived that they were seeking to ask him, and said unto them, Do ye inquire among yourselves concerning this, that I said unto you, A little *while*, and ye behold me not, and a little while again, and ye shall [5] behold me? [3252]Verily, verily,[3253] I say unto you, that ye shall weep and grieve, but the world shall rejoice: and ye shall be sorrowful, but your grief shall turn[3254] to joy.

[6] [3255]For, a woman when the time is come for her that she should bring forth, the arrival of the day of her bringing forth distresseth her: but whenever she hath brought forth a son, she remembereth not her distress, for joy at the birth of a man into the [7] world. [3256]And ye now also grieve: but I shall see you, and your hearts shall rejoice, [8] [Arabic, p. 178] and your joy no man taketh from you. [3257]And in that day ye shall ask me nothing. And verily, verily,[3258] I say unto you, All that ye ask my Father in my name, he will give you. [3259]Hitherto ye have asked nothing [9] in my name: ask, and ye shall receive, that your joy may be complete.

[10] [3260]I have spoken unto you now in ænigmas:[3261] but there will come an hour when[3262] I shall not speak to you in ænigmas,[3263] but shall reveal unto you the Father

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[3248] John xvi. 16.

[3249] John xvi. 17.

[3250] John xvi. 18.

[3251] John xvi. 19.

[3252] John xvi. 20.

[3253] Not quite the usual formula, there being here no article.

[3254] The Arabic might also be rendered *be turned*, but the Syriac is intransitive.

[3255] John xvi. 21.

[3256] John xvi. 22.

[3257] John xvi. 23.

[3258] Not quite the usual formula, there being here no article (*cf.* also § 47, 5).

[3259] John xvi. 24.

[3260] John xvi. 25.

[3261] Not the usual word for *proverb or parable* (*cf.* Syriac versions).

[3262] So Vat. ms. and Peshitta. The Borg. ms., followed by Ciasca, has *and a time when*.

[3263] Not the usual word for *proverb or parable* (*cf.* Syriac versions).

plainly, [11] in that day when[3264] ye shall ask in my name: [3265]and I say not unto you, that I shall [12] entreat the Father for you; [3266]for the Father loveth you, because ye have loved me, [13] and have believed that I came forth from my Father. [3267]I came forth from my Father, and came into the world: and I leave the world, and go unto my Father. [14] [3268]His disciples said unto him, Lo, thy speech is now plain, and thou hast not said one [15] thing in an ænigma. [3269]Now, lo, we know that thou knowest everything, and needest not that any man should ask thee: and by this we believe that thou camest forth [16, 17] from God. [3270]Jesus said unto them, Believe that an hour cometh, [3271]and lo, it hath come, and ye shall be scattered, every one of you to his place, and shall leave me [18] alone: and yet I am not alone, because the Father is with me. [3272]This have I said unto you, that in me ye may have peace. And in the world trouble shall overtake you: but be of good courage; for I have overcome the world.

[19] [3273]This said Jesus, and lifted up his eyes unto heaven, and said, My Father, the hour [20] is come; glorify thy Son, that thy Son may glorify thee: [3274]as thou gavest him authority [21] over all flesh, that all that thou hast given him, he might give them[3275] eternal life. [3276]And this is eternal life, that they should[3277] know that thou alone art true God, and *that he* [22] [Arabic, p. 179] whom thou didst send is Jesus the Messiah.[3278] [3279]I glorified thee in the earth, [23] and the work which thou gavest me to do I have accomplished. [3280]And now glorify thou me, O Father, beside thee, with that glory which I had

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[3264] *cf.* Peshitta.

[3265] John xvi. 26.

[3266] John xvi. 27.

[3267] John xvi. 28.

[3268] John xvi. 29.

[3269] John xvi. 30.

[3270] John xvi. 31.

[3271] John xvi. 32.

[3272] John xvi. 33.

[3273] John xvii. 1.

[3274] John xvii. 2.

[3275] Lit. *it* or *him*.

[3276] John xvii. 3.

[3277] In the Borg. ms. the sentence begins with *that they might*, the preceding clause being omitted.

[3278] The above is perhaps the most natural rendering of the Arabic; but the latter is really only an awkward word-for-word reproduction of the Peshitta, which means *know thee, who alone art the God of truth, and him whom thou didst send, (even) Jesus the Messiah.*

[3279] John xvii. 4.

[3280] John xvii. 5.

with thee [24] before the world was. [3281]I made known thy name to the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept [25, 26] thy word. [3282]Now they[3283] know that all that thou hast given me is from thee: [3284]and the sayings which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and believed that thou didst send me. [27] [3285]And I ask for their sake: and my asking is not for the world, but for those whom [28] thou hast given me; for they are thine: [3286]and all that is mine is thine, and all that is [29] thine is mine: and I am glorified in them. [3287]And now I am not in the world, and they are in the world, and I come to thee. My[3288] holy Father, keep them in thy [30] name which thou hast given unto me, that they may be one, as we are. [3289]When I was with them in the world, I kept them in thy name: and I kept those whom thou gavest unto me: and no man of them hath perished, but the son of perdition; that [31] the scripture might be fulfilled. [3290]Now I come to thee: and this I say in the world, [32] that my joy may be complete in them. [3291]I have given them thy word; and the world [33] hated them, because they were not of the world, as I was not of the world. [3292]And I ask not this, that thou take them from the world, but that thou keep them from the [34, 35] evil one. [3293]They were not of the world, as I was not of the world. [3294]O Father, sanctify [36] them in thy truth: for thy word is truth. [3295]And as thou didst send me into the world, I [37] [Arabic, p. 180] also send them into the world. [3296]And for their sake I sanctify myself, that they [38] also may be sanctified in the truth. [3297]Neither for these alone do I ask, but for [39] the sake of them that believe in me through their word; [3298]that they may be all one; as thou art in me, and I in thee, and so they also shall be one in us: that the world [40] may believe that thou didst send me. [3299]And the glory which thou hast given unto [41] me I have given unto them; [3300]that they may be one, as we are one; I in them, and thou in me, that they may be perfect into[3301] one; and *that* the world may know that [42] thou didst send me, and that I[3302] loved them, as thou lovedst me. [3303]Father, and those whom thou hast given me, I wish that, where I am, they may be with me also; that they may behold my glory, which thou hast given me: for thou lovedst me before [43] the foundation[3304] of the world. [3305]My righteous Father,[3306] and the world knew thee not, [44] but I know thee; and they knew that thou didst send me; and I made known unto them thy name, and will make it known to them; [3307]that the love *wherewith* thou lovedst me may be in them, and I shall[3308] be in them.

[3281] John xvii. 6.

[3282] John xvii. 7.

[3283] So Ciasca's text. The Vat. ms. has *I*, with the Peshitta and probably Sinaitic.

[3284] John xvii. 8.

[3285] John xvii. 9.

[3286] John xvii. 10.

[3287] John xvii. 11.

[3288] So in Sinaitic. The Peshitta omits *My*.

[3289] John xvii. 12.

[3290] John xvii. 13.

[3291] John xvii. 14.

[3292] John xvii. 15.

[3293] John xvii. 16.

[3294] John xvii. 17.

[3295] John xvii. 18.

[3296] John xvii. 19.

[3297] John xvii. 20.

[3298] John xvii. 21.

[3299] John xvii. 22.

[3300] John xvii. 23.

[3301] Vat. ms. has *as*.

[3302] *cf.* Peshitta, as pointed in the editions.

[3303] John xvii. 24.

[3304] *cf.* § 17, 17, note.

[3305] John xvii. 25.

[3306] The Arabic as it stands should mean *My Father is righteous*; but it is simply the ordinary Syriac reading, and is so rendered above.

[3307] John xvii. 26.

[3308] Or perhaps *may*.

Section XLVIII.

[1] [3309]This said Jesus, and went forth with his disciples to a place which was called Gethsemane,[3310] on[3311] the side that is in the plain[3312] of Kidron, the mountain,[3313] the place [2] in which was a garden; and he entered thither, he and his disciples. [3314]And Judas the [3] betrayer knew that place: for Jesus oft-times met with his disciples there. [3315]And when Jesus came to the place, he said to his disciples, Sit ye here, so that I may go and pray; [4, 5] [Arabic, p. 181] and pray ye, that ye enter not into temptations. [3316]And he took with him Cephas and the sons of Zebedee together, James and John; and he began to [6] look sorrowful, and to be anxious. [3317]And he said unto them, My soul is distressed unto [7] death: abide ye here, and watch with me. [3318]And he withdrew from them a little, [8] the space of a stone's throw; [3319]and he kneeled,[3320] and fell on his face, and prayed, so [9] that, if it *were* possible, this hour *might* pass[3321] him. [3322]And he said, Father, thou art able for all things; if thou wilt, let this cup pass me: [3323]but let not my will be *done*, [10] but let thy will be *done*. [3324]And he came to his disciples, and found them sleeping; [11] and he said unto Cephas, Simon, didst thou sleep? [3325]Could ye thus not for one hour [12] watch with me? [3326]Watch and pray, that ye enter not into temptations: the spirit is [13] willing and

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[3309] John xviii. 1.

[3310] Matt. xxvi. 36.

[3311] Vat. ms. has *and on*.

[3312] The word rendered *plain* (*cf.* Dozy, *Supplement, sub voc.*), which occurs also in the text of Ibn-at-Tayyib (*loc. cit.*, f. 362*b*), properly means *lake*. The word in the *Jerusalem Lectionary* means *valley* as well as *stream*. For the whole clause *cf.* the text of John xviii. in *Die vier Evangelien, arabisch, aus der Wiener Handschrift*, edited by P. de Lagarde, 1864.

[3313] *cf.* Sinaitic Syriac and Luke xxii. 39.

[3314] John xviii. 2.

[3315] Luke xxii. 40a; Matt. xxvi. 36b.

[3316] Luke xxii. 40b; Matt. xxvi. 37.

[3317] Matt. xxvi. 38.

[3318] Luke xxii. 41a.

[3319] Mark xiv. 35b.

[3320] Lit. *fell on his knees*.

[3321] Lit. *let this hour pass*. The Borg. ms. omits *him*.

[3322] Mark xiv. 36a.

[3323] Luke xxii. 42b.

[3324] Matt. xxvi. 40a; Mark xiv. 37b.

[3325] Matt. xxvi. 40b.

[3326] Matt. xxvi. 41a; Matt. xiv. 38b.

ready, but the body is weak.[3327] [3328]And he went again a second time, and prayed, and said, My Father, if it is not possible with regard to[3329] this cup that it pass, [14] except I drink it, thy will be *done*. [3330]And he returned again, and found his disciples sleeping, for their eyes were heavy from their grief and anxiety; and they knew not [15] what to say to him. [3331]And he left them, and went away again, and prayed a third [16] time, and said the very same word. [3332]And there appeared unto him an angel from [17] heaven, encouraging him. [3333]And being afraid[3334] he prayed continuously:[3335] and his sweat[3336] [18] [Arabic, p. 182] became like a stream of blood, and fell on the ground. [3337]Then he rose from [19] his prayer, and came to his disciples, and found them sleeping. [3338]And he [20] said unto them, Sleep now, and rest: [3339]the end hath arrived,[3340] and the hour hath come; [21] and behold, the Son of man is betrayed into the hands of sinners. [3341]Arise, let us go:[3342] for he hath come that betrayeth me.

[22] [3343]And while he was still speaking, came Judas the betrayer, one of the twelve, and with him a great multitude carrying lanterns and torches[3344] and swords and staves, from the chief priests and scribes and elders of the people, and with him the footsoldiers

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[3327] Lit. *diseased*. The Arabic word is rare in the sense required by the context (*cf.* Pesh.).

[3328] Matt. xxvi. 42.

[3329] This reading would perhaps more easily arise out of the Sinaitic than out of the Peshitta.

[3330] Mark xiv. 40.

[3331] Matt. xxvi. 44.

[3332] Luke xxii. 43.

[3333] Luke xxii. 44.

[3334] *cf.* Peshitta. Or, *And although he was afraid*.

[3335] The Peshitta (hardly Cur.) is capable of this interpretation.

[3336] *cf.* Syr., especially Peshitta.

[3337] Luke xxii. 45a.

[3338] Luke xxii. 46; Matt. xxvi. 45b.

[3339] Mark xiv. 41b.

[3340] *cf.* Syr., especially Peshitta.

[3341] Mark xiv. 42a; Matt. xxvi. 46b.

[3342] *cf.* § 4, 20, note.

[3343] Matt. xxvi. 47.

[3344] John xviii. 3.

[23] of the Romans.[3345] [3346]And Judas the betrayer gave them a sign, and said, He whom I shall kiss, he is he: take him with care,[3347] and lead him *away*.[3348]

[24] [3349]And Jesus, because he knew everything that should come upon him, went forth [25] unto them. [3350]And immediately Judas the betrayer came to Jesus, and said, Peace, [26] my Master; and kissed him. [3351]And Jesus said unto him, Judas, with a kiss betrayest [27] thou the Son of man? [3352]*Was it* for that thou camest, my friend? And Jesus said [28] to those that came unto him, Whom seek ye? [3353]They said unto him, Jesus the Nazarene. Jesus said unto them, I am he. And Judas the betrayer also was standing [29] with them. [3354]And when Jesus said unto them, I am he, they retreated backward, and [30] fell to the ground. [3355]And Jesus asked them again, Whom seek ye? They answered, [31] Jesus the Nazarene. [3356]Jesus said unto them, I told you that I am he: and if ye seek [32] me, let these go away: that the word might be fulfilled which he spake, [3357]Of those [33] [Arabic, p. 183] whom thou hast given me I lost not even one. [3358]Then came those that were with Judas, and seized Jesus, and took him.

[34] [3359]And when his disciples saw what happened, they said, Our Lord, shall we smite [35] them with swords? [3360]And Simon Cephas had a sword, and he drew it, and struck the servant of the chief priest, and cut off his right ear. And the name of that servant [36] was Malchus. [3361]Jesus said unto Cephas, The cup which my Father hath given [37] me,

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[3345] *cf.* John xviii. 3 (*Jerusalem Lectionary*). In Syriac *Romans* means *soldiers*. The Arabic *footsoldiers* might be *man* (singular).

[3346] Matt. xxvi. 48; Mark xiv. 44b.

[3347] *cf.* Syriac versions. Obviously we must supply a diacritical point over the last radical, or read the middle one as *dhal.*

[3348] Lit. *him to —*. Borg. ms. probably means *bear him away*.

[3349] John xviii. 4a.

[3350] Matt. xxvi. 49; Matt. xxvi. 50a.

[3351] Luke xxii. 48b.

[3352] Matt. xxvi. 50b; Luke xxii. 52a, c.

[3353] John xviii. 4b; John xviii. 5.

[3354] John xviii. 6.

[3355] John xviii. 7.

[3356] John xviii. 8.

[3357] John xviii. 9.

[3358] Matt. xxvi. 50c.

[3359] Luke xxii. 49.

[3360] John xviii. 10.

[3361] John xviii. 11a.

shall I not drink it? [3362]Put the sword into its sheath: for all that take with[3363] the [38] sword shall die by the sword. [3364]Thinkest[3365] thou that I am not able to ask of my [39] Father, and he shall now raise up for me more than[3366] twelve tribes of angels? [3367]Then [40] how should the scriptures which were spoken be fulfilled, that thus it must be? [3368]Your [41] leave in this.[3369] [3370]And he touched the ear of him that was struck, and healed it. And in that hour Jesus said to the multitudes, As they come out against a thief are ye come out against me with swords and staves to take me? Daily was I with you in [42] the temple sitting teaching, and ye took me not: [3371]but this is your hour, and the power [43] of darkness. [3372]And that was, that the scriptures of the prophets might be fulfilled.

[44] [3373]Then the disciples all left him, and fled. And the footsoldiers and the officers [45] and the soldiers[3374] of the Jews seized Jesus, and came. [3375]And a certain[3376] young man [46] followed him, and he was wrapped in a towel, naked: [3377]and they seized him; so he [47] [Arabic, p. 184] left the towel, and fled naked. [3378]Then they took Jesus, and bound him, and brought him to Annas first; because he was the father in law of Caiaphas, [48] who was chief priest that year. [3379]And Caiaphas was he that counselled the Jews, that it was necessary that one man should die instead of the people.

[3362] John xviii. 11c; Matt. xxvi. 52b.

[3363] *With*is doubtless an accidental repetition of *by* (the same Arabic particle) in the next clause.

[3364] Matt. xxvi. 53.

[3365] The introductory interrogative particle may represent an original *Or*.

[3366] Vat. ms. omits *than*, and has *more* only in the margin by another hand.

[3367] Matt. xxvi. 54.

[3368] Luke xxii. 51b.

[3369] The phrase is awkward. The rendering is different in the text (f. 292*a*, *cf.* Lagarde, *Die vier Evv.*), and yet again in the comment (f. 293*a*) of Ibn-at-Tayyib's Commentary.

[3370] Matt. xxvi. 55.

[3371] Luke xxii. 53b.

[3372] Matt. xxvi. 56.

[3373] John xviii. 12a.

[3374] *cf.* § 11, 11.

[3375] Mark xiv. 51.

[3376] Lit. *one*.

[3377] Mark xiv. 52.

[3378] John xviii. 12b; John xviii. 13.

[3379] John xviii. 14.

[49] [3380]And Simon Cephas and one of the other disciples followed Jesus. And the chief [50] priest knew that disciple, and he entered with Jesus into the court; [3381]but Simon was standing without at the door. And that other disciple, whom the chief priest knew, [51] went out and spake unto her that kept the door, and she brought Simon in. [3382]And when the maid that kept the door saw Simon, she looked stedfastly at him, and said unto him, Art not thou also one of the disciples of this man, I mean Jesus the [52] Nazarene? [3383]But he denied, and said, Woman, I know him not, neither know I even [53] what thou sayest. [3384]And the servants and the soldiers rose, and made a fire in the [54] middle of the court, that they might warm themselves; for it was cold. [3385]And when [55] the fire burned up, they sat down around it. [3386]And Simon also came, and sat down with them to warm himself, that he might see the end of what should happen.

[3380] John xviii. 15.

[3381] John xviii. 16.

[3382] John xviii. 17a.

[3383] Luke xxii. 57; Mark xiv. 68b.

[3384] John xviii. 18a.

[3385] Luke xxii. 55a.

[3386] John xviii. 18c; Matt. xxvi. 58b.

Section XLIX.

[1, 2] [3387]And the chief priest asked Jesus about his disciples, and about his doctrine.[3388] [3389]And Jesus said unto him, I was speaking[3390] openly to the people; and I ever taught in the synagogue, and in the temple, where all the Jews gather; and I have spoken nothing in [3] [Arabic, p. 185] secret. [3391]Why askest thou me? ask those that have heard, what I spake unto [4] them: for they know all that I said. [3392]And when he had said that, one of the soldiers which were standing *there* struck the cheek[3393] of Jesus, and said unto him, [5] Dost thou thus answer the chief priest? [3394]Jesus answered and said unto him, If I [6] have spoken evil, bear witness of evil:[3395] but if well, why didst thou smite me? [3396]And Annas sent Jesus bound unto Caiaphas the chief priest.

[7] [3397]And when Jesus went out, Simon Cephas was standing in the outer court warming [8] himself. [3398]And that maid saw him again, and began to say to those that stood [9] *by*, This *man* also was there with Jesus the Nazarene. [3399]And those that stood *by* [10] came forward and said to Cephas, Truly thou art one of his disciples. [3400]And he [11] denied again with an oath, I know not the man. [3401]And after a little one of the servants of the chief priest, the kinsman of him whose ear Simon cut off, saw him; and [12] he disputed[3402] and said, Truly this *man* was with him: [3403]and he also is a Galilæan; [13] and his speech resembles.[3404] [3405]And he said unto Simon, Did not I see thee with him [14] in the garden?

[3387] John xviii. 19.

[3388] *cf.* § 6, 40, note.

[3389] John xviii. 20.

[3390] Peshitta, *spake*; Sin. omits the verse; Cur. lacking.

[3391] John xviii. 21.

[3392] John xviii. 22.

[3393] See § 9, 7, note.

[3394] John xviii. 23.

[3395] Borg. ms. has *the evil*.

[3396] John xviii. 24.

[3397] John xviii. 25a.

[3398] Mark xiv. 69a.

[3399] Matt. xxvi. 71b; Matt. xxvi. 73b.

[3400] Matt. xxvi. 72.

[3401] Luke xxii. 58a; John xviii. 26a.

[3402] This is an alternative meaning of the Syriac word *affirmed*, used in the Peshitta.

[3403] Luke xxii. 59b.

[3404] *cf.* Sinaitic (Curetonian wanting). Vat. ms., which Ciasca follows, adds *him* or *it*.

[3405] Matt. xxvi. 73c; John xviii. 26b.

[3406]Then began Simon to curse,[3407] and to swear, I know not this man [15] whom ye have mentioned. [3408]And immediately, while he was speaking, the cock crew [16] twice. [3409]And in that hour Jesus turned, he being without, and looked stedfastly at Cephas. And Simon remembered the word of our Lord, which he said unto him, [17, 18] [3410]Before the cock crow twice, thou shalt deny me thrice. [3411]And Simon went forth without, and wept bitterly.

[19] [Arabic, p. 186] [3412]And when the morning approached, the servants of all the chief priests and the scribes and the elders of the people and all the multitude assembled, [20, 21] and made a plot; [3413]and they took counsel against Jesus to put him to death. [3414]And they sought false witnesses who should witness against him, that they might put him to [22, 23] death, and they found not; [3415]but many false witnesses came, [3416]but their witness did not [24, 25] agree. [3417]But at last there came two lying witnesses, [3418]and said, We heard him say, I will destroy this[3419] temple of God that is made with hands, and will build another not [26, 27] made with hands after three days. [3420]And not even so did their witness agree. But Jesus was silent. [3421]And the chief priest rose in the midst, and asked Jesus, and said, [28] [3422]Answerest thou not a word concerning anything? what do these[3423] witness against [29, 30] thee? [3424]But Jesus was silent, and answered him nothing. [3425]And they took him up [31] into their assembly,[3426] and said unto him, If thou art the Messiah,

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[3406] Mark xiv. 71.

[3407] Borg. ms., by adding diacritical points, gets *asserted.*

[3408] Luke xxii. 60b.

[3409] Luke xxii. 61a.

[3410] Mark xiv. 30b, c.

[3411] Luke xxii. 62.

[3412] Luke xxii. 66a.

[3413] Matt. xxvii. 1b.

[3414] Matt. xxvi. 59b.

[3415] Matt. xxvi. 60a.

[3416] Mark xiv. 59.

[3417] Matt. xxvi. 60b.

[3418] Mark xiv. 57b; Mark xiv. 58.

[3419] Syriac order, but not in agreement with the versions.

[3420] Mark xiv. 59; Matt. xxvi. 63a.

[3421] Mark xiv. 60a.

[3422] Matt. xxvi. 62b.

[3423] Vat. ms. has *anything, when these.*

[3424] Mark xiv. 61a.

[3425] Luke xxii. 66b.

[3426] The word usually means *synagogue* in this work.

tell us. [3427]He said [32] unto them, If I tell you, ye will not believe me: [3428]and if I ask you, ye will not answer [33] me a word, nor let me go. [3429]And the chief priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou art the Messiah, the [34, 35] Son of the living God. [3430]Jesus said unto him, Thou hast said that I am he. [3431]They all said unto him, Then thou art now the Son of God? Jesus said, Ye have said [36] that I am he. [3432]I say unto you, that henceforth ye shall see the Son of man sitting [37] [Arabic, p. 187] at the right hand of power, and coming on the clouds of heaven. [3433]Then the [38] chief priest rent his tunic,[3434] and said, He hath blasphemed. [3435]And they all said, Why should we seek now witnesses? we have heard now the blasphemy from his mouth. [39, 40] What then think ye? [3436]They all answered and said, He is worthy of death. [3437]Then some of them drew near, and spat in his face, and struck him, and scoffed at him. [41] [3438]And the soldiers struck him on his cheeks,[3439] and said, Prophesy unto us, *thou* Messiah: [42] who is he that struck thee? [3440]And many other things spake they falsely,[3441] and said against him.

[43] [3442]And all of their assembly arose,[3443] and took Jesus, and brought him bound[3444] to [44] the prætorium,[3445] and delivered him up to Pilate the judge; [3446]but they entered not into the prætorium, that they might not be defiled when they should eat the passover.

[3427] Luke xxii. 67.

[3428] Luke xxii. 68.

[3429] Matt. xxvi. 63b.

[3430] Matt. xxvi. 64a.

[3431] Luke xxii. 70.

[3432] Matt. xxvi. 64b.

[3433] Mark xiv. 63a; Matt. xxvi. 65b.

[3434] The foreign word used in the Peshitta is preserved. The Sinaitic uses a Syriac word meaning *garment*.

[3435] Luke xxii. 71.

[3436] Mark xiv. 64b; Matt. xxvi. 66.

[3437] Mark xiv. 65a; Luke xxii. 63b.

[3438] Mark xiv. 65c; Matt. xxvi. 68.

[3439] See § 9, 7, note.

[3440] Luke xxii. 65.

[3441] See § 7, 17, note.

[3442] John xviii. 28; Mark xv. 1b.

[3443] *cf.* Luke xxiii. 1a.

[3444] *cf.* Matt. xxvii. 2; Mark xv. 1.

[3445] Arabic, *diwdn*.

[3446] John xviii. 28c.

[45] [3447]And Jesus stood before the judge. And Pilate went forth unto them without, and [46] said unto them, What accusation[3448] have ye against this man? [3449]They answered and said unto him, If he had not been doing evils, neither should we have delivered [47] him up unto thee. [3450]We found this *man* leading our people astray, and restraining from giving tribute to Cæsar, and saying of himself that he is the King, the Messiah. [48] [3451]Pilate said unto them, Then take ye him, and judge him according to your law. [Arabic, p. 188] The Jews said unto him, We have no authority to put a man to death: [49] [3452]that the word might be fulfilled, which Jesus spake, when he made known by what manner of death he was to die.

[50] [3453]And Pilate entered into the prætorium, and called Jesus, and said unto him, Art [51] thou the King of the Jews? [3454]Jesus said unto him, Of thyself saidst thou this, or [52] did others tell it thee concerning me? [3455]Pilate said unto him, Am I, forsooth,[3456] a Jew? The sons of thy nation[3457] and the chief priests delivered thee unto me: what [53] hast thou done? [3458]Jesus said unto him, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be [54] delivered to the Jews: now my kingdom is not from hence. [3459]Pilate said unto him, Then *thou art* a king? Jesus said unto him, Thou hast said that I am a king. And for this was I born, and for this came I into the world, that I should bear witness [55] of the truth. [3460]And every one that is of the truth heareth my voice. Pilate said unto him, And what is the truth? And when he said that, he went out again unto the Jews.

[3447] Matt. xxvii. 11a; John xviii. 29.

[3448] Lit. *plea*.

[3449] John xviii. 30.

[3450] Luke xxiii. 2b.

[3451] John xviii. 31.

[3452] John xviii. 32.

[3453] John xviii. 33.

[3454] John xviii. 34.

[3455] John xviii. 35.

[3456] See § 4, 24, note.

[3457] The Syriac word.

[3458] John xviii. 36.

[3459] John xviii. 37.

[3460] John xviii. 38a.

Section L.

[1] [3461]And Pilate said unto the chief priests and the multitude, I have not found [2] against this man anything. [3462]But they cried out and said, He hath disquieted[3463] our people with his teaching in all Judæa, and he began[3464] from Galilee and unto this [3] place. [3465]And Pilate, when he heard the name of Galilee, asked, Is this man a Galilæan? [4] [3466]And when he learned that he was under the jurisdiction of Herod, he sent him to Herod: for he was in Jerusalem in those days.

[5] [3467]And Herod, when he saw Jesus, rejoiced exceedingly: for he had desired to see him for a long time, because he had heard regarding him many things; and he counted on[3468] [6] [Arabic, p. 189] seeing some sign from him. [3469]And he questioned him with many words; but [7] Jesus answered him not a word. [3470]And the scribes and chief priests were [8] standing *by*, and they accused him vehemently. [3471]And Herod scoffed at him, he and his servants; and when he had scoffed at him, he clothed him in robes of scarlet, [9] and sent him to Pilate. [3472]And on that day Pilate and Herod became friends, there having been[3473] enmity between them before that.

[10, 11] [3474]And Pilate called the chief priests and the rulers of the people, [3475]and said unto them, Ye brought unto me this man, as the perverter of your people: and I have tried him before you, and have not found in this man any cause[3476] of all that ye [12] seek[3477]

[3461] Luke xxiii. 4.

[3462] Luke xxiii. 5.

[3463] Or, *led astray* (*cf.* § 25, 17, note).

[3464] *cf.* Syriac versions.

[3465] Luke xxiii. 6.

[3466] Luke xxiii. 7.

[3467] Luke xxiii. 8.

[3468] Same word as in § 10, 16 (see note there).

[3469] Luke xxiii. 9.

[3470] Luke xxiii. 10.

[3471] Luke xxiii. 11.

[3472] Luke xxiii. 12.

[3473] Lit. *and there was*.

[3474] Luke xxiii. 13.

[3475] Luke xxiii. 14.

[3476] The Arabic word may also, like the Syriac, mean *thing*, but hardly, as that does here, *fault* or *crime*. The Vat. ms., pointing differently, reads *thing*. The same confusion occurs at § 40, 35 (*cf.* a converse case in § 25, 40).

[3477] So Ciasca's text, following the Borg. ms. The Vat. ms. has *plotted*, which is nearer the Syriac *accuse*.

against him: [3478]nor yet Herod: for I sent him unto him; and he hath done [13] nothing for which he should deserve death. [3479]So now I will chastise him, and let [14, 15] him go. [3480]The multitude all cried out and said, Take him from us, take him. [3481]And [16] the chief priests and the elders accused him of many things. [3482]And during their [17] accusation he answered not a word. [3483]Then Pilate said unto him, Hearest thou not [18] how many *things* they witness against thee? [3484]And he answered him not, not even one word: and Pilate marvelled at that.

[19] [3485]And when the judge sat on his tribune, his wife sent unto him, and said unto him, See that thou have nothing to do with that righteous *man*: for I have suffered much in my dream[3486] to-day because of him.

[20] [3487]And at every feast the custom of the judge was to release to the people one [21] prisoner, him whom they would. [3488]And there was in their prison a well-known prisoner, [22, 23] called Barabbas. [3489]And when they assembled, Pilate said unto them, [3490]Ye have a custom, that I should release unto you a prisoner at the passover: will ye that I [24] release unto you the King of the Jews? [3491]And they all cried out and said, Release not [Arabic, p. 190] unto us this *man*, but release unto us Barabbas. And this Barabbas was a [25] robber, [3492]who for sedition[3493] and murder, which was in the city, was cast into the [26] prison.

[3478] Luke xxiii. 15.

[3479] Luke xxiii. 16.

[3480] Luke xxiii. 18a.

[3481] Mark xv. 3a.

[3482] Matt. xxvii. 12.

[3483] Matt. xxvii. 13.

[3484] Matt. xxvii. 14.

[3485] Matt. xxvii. 19.

[3486] See § 3, 12, note.

[3487] Matt. xxvii. 15.

[3488] Matt. xxvii. 16.

[3489] Matt. xxvii. 17a.

[3490] John xviii. 39.

[3491] John xviii. 40.

[3492] Luke xxiii. 19.

[3493] Ciasca's text, following the Vat. ms., has *disorder*. Borg. ms. has *division (cf. heresies*, Curetonian of § 50, 37), which by addition of a diacritical point gives *sedition*; *cf.* § 50, 37 (Ciasca, following Vat. ms.), and Peshitta (both places).

[3494]And all the people cried out and began to ask *him to do* as the custom was [27] that he should do with them. [3495]And Pilate answered and said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called the Messiah, the [28] King of the Jews? [3496]For Pilate knew that envy had moved them to deliver him up. [29] [3497]And the chief priests and the elders asked the multitudes to deliver Barabbas, and [30] to destroy Jesus. [3498]The judge answered and said unto them, Whom of the two will [31] ye that I release unto you? They said, Barabbas. [3499]Pilate said unto them, And [32] Jesus which is called the Messiah, what shall I do with him? [3500]They all cried out [33] and said, Crucify him. [3501]And Pilate spake to them again, for he desired to release [34] Jesus; [3502]but they cried out and said, Crucify him, crucify him, and release unto us [35] Barabbas. [3503]And Pilate said unto them a third time, What evil hath this *man* done? I have not found in him any cause[3504] to necessitate death: I will chastise him and [36] let him go. [3505]But they increased in importunity[3506] with a loud voice, and asked him to crucify him. And their voice, and the voice of the chief priests, prevailed. [37] [3507]Then Pilate released unto them that one who was cast into prison for sedition and murder, Barabbas, whom they asked for: [3508]and he scourged Jesus with whips.[3509]

[38] [3510]Then the footsoldiers of the judge took Jesus, and went into the prætorium, and [39] [Arabic, p. 191] gathered unto him all of the footsoldiers. [3511]And they stripped

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[3494] Mark xv. 8.

[3495] Mark xv. 9a; Matt. xxvii. 17b.

[3496] Matt. xxvii. 18.

[3497] Matt. xxvii. 20.

[3498] Matt. xxvii. 21.

[3499] Matt. xxvii. 22a.

[3500] Mark xv. 13.

[3501] Luke xxiii. 20.

[3502] Luke xxiii. 21.

[3503] Luke xxiii. 22.

[3504] Our translator has retained the Syriac word, which in this context means *fault* (see § 50, 11, note).

[3505] Luke xxiii. 23.

[3506] The word used in Vat ms. means a repeated *charge* or *attack*. That in Borg. ms. is probably used in the post-classical sense of *importuning him*. Either word might be written by a copyist for the other. The same double reading probably occurs again at § 53, 55.

[3507] Mark xv. 15a; Luke xxiii. 25a.

[3508] Matt. xxvii. 26b.

[3509] *cf.* Syriac versions.

[3510] Matt. xxvii. 27.

[3511] Matt. xxvii. 28.

him, and put on [40] him a scarlet cloak. [3512]And they clothed him in garments of purple, and plaited [41] a crown of thorns, and placed it on his head, and a reed in his right hand; [3513]and while they mocked at him and laughed, they fell down on their knees before him, and bowed [42] down to[3514] him, and said, Hail,[3515] King of the Jews! [3516]And they spat in his face, and took the reed from his hand, and struck him on his head, [3517]and smote his cheeks. [43] [3518]And Pilate went forth without again, and said unto the Jews, I bring him forth to [44] you, that ye may know that I do not find, in examining[3519] him, even one crime.[3520] [3521]And Jesus went forth without, wearing the crown of thorns and the purple garments. [45] [3522]Pilate said unto them, Behold, the man! And when the chief priests and the soldiers[3523] saw him, they cried out and said, Crucify him, crucify him. Pilate said unto them, Take him yourselves, and crucify him: for I find not a cause[3524] against [46] him. [3525]The Jews said unto him, We have a law, and according to our law he deserves [47] death, because he made himself the Son of God. [3526]And when Pilate heard this word, [48] his fear increased; [3527]and he entered again into the porch, and said to Jesus, Whence [49] art thou? [3528]But Jesus answered him not a word. Pilate said unto him, Speakest[3529] thou not unto me? knowest thou not that I have authority to release thee, and have [50] authority to crucify thee? [3530]Jesus said unto him, Thou hast not any[3531] authority over me, if thou wert not given *it* from above: therefore the sin of him that delivered [51] me up unto thee is greater than thy sin. [3532]And for this word Pilate wished to release him: but the Jews cried out, If thou let him go, thou art not a friend of Cæsar: for every one that maketh himself a king is against Cæsar.

[3512] John xix. 2.

[3513] Matt. xxvii. 29b.

[3514] This may be a mere clerical error (very natural in Arabic) for *scoffed* at, the reading of the Syriac versions. This being so, it is worthy of remark that the reading is apparently common to the two mss. The Syriac words are, however, also somewhat similar. The *Jerusalem Lectionary* has a word agreeing with the text above.

[3515] Lit. *Peace*.

[3516] Matt. xxvii. 30.

[3517] John xix. 3b.

[3518] John xix. 4.

[3519] This reading may be a corruption of a very literal rendering of the Peshitta.

[3520] *cf.* § 50, 11.

[3521] John xix. 5.

[3522] John xix. 6.

[3523] *cf.* § 11, 11, note.

[3524] See § 50, 35, note.

[3525] John xix. 7.

[3526] John xix. 8.

[3527] John xix. 9.

[3528] John xix. 10.

[3529] Borg. ms., *Why speakest*; a reading that might be a corruption of the Peshitta.

[3530] John xix. 11.

[3531] Lit. *even one* (Pesh.).

[3532] John xix. 12.

Section LI.

[1] [Arabic, p. 192] [3533]And when Pilate heard this saying, he took Jesus out, and sat
on the tribune in the place which was called the pavement of stones, but in the Hebrew [2]
called Gabbatha. [3534]And that day was the Friday of the passover: and it had reached [3]
about the sixth hour.[3535] [3536]And he said to the Jews, Behold, your King! And they cried
out, Take him, take him, crucify him, crucify him. Pilate said unto them, Shall I crucify
your King? The chief priests said unto him, We have no king except [4] Cæsar. [3537]And
Pilate, when he saw *it*, and[3538] he was gaining nothing, but the tumult was increasing, took
water, and washed his hands before the multitude, and said, I [5] am innocent of the blood
of this innocent *man*: ye shall know.[3539] [3540]And all the people [6] answered and said, His
blood be on us, and on our children. [3541]Then Pilate commanded to grant them their request;
and delivered up Jesus to be crucified, according to their wish.

[7] [3542]Then Judas the betrayer, when he saw Jesus wronged, went and returned the [8]
thirty *pieces* of money to the chief priests and the elders, [3543]and said, I have sinned in my
betraying innocent blood. And they said unto him, And we, what must we *do*? [9] know
thou. [3544]And he threw down the money in the temple, and departed; and *he* [10] went
away[3545] and hanged[3546] himself. [3547]And the chief priests took the money, and said, We
have not authority to cast it into the place of the offering,[3548] for it is the price [11] of blood.
[3549]And they took counsel, and bought with it the plain of the potter, for [12] the burial of

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[3533] John xix. 13.

[3534] John xix. 14.

[3535] Lit. *six hours.*

[3536] John xix. 15.

[3537] Matt. xxvii. 24.

[3538] Or, *that.*

[3539] *cf.* Peshitta. Or, *Ye know* (*cf.* Sinaitic).

[3540] Matt. xxvii. 25.

[3541] John xix. 16a.

[3542] Matt. xxvii. 3.

[3543] Matt. xxvii. 4.

[3544] Matt. xxvii. 5.

[3545] Borg. ms. omits *and he went away.*

[3546] Lit. *strangled.*

[3547] Matt. xxvii. 6.

[3548] *cf.* § 32, 15, note.

[3549] Matt. xxvii. 7.

strangers. [3550]Therefore that plain was called, The field of blood, unto [13] [Arabic, p. 193] this day. [3551]Therein[3552] was fulfilled the saying in the prophet which said, I took thirty *pieces* of money, the price of the precious *one, which was* fixed [14] by the children of Israel; [3553]and I paid them for the plain of the potter, as the Lord commanded me.

[15] [3554]And the Jews took Jesus, and went away to crucify him. [3555]And when he bare his [16] cross and went out, they stripped him of those purple and scarlet garments which he [17] had on, and put on him his *own* garments. [3556]And while they were going with him, they found a man, a Cyrenian, coming from the country, named Simon, the father of Alexander and Rufus: [3557]and they compelled this *man* to bear the cross of Jesus. [18] [3558]And they took the cross and laid it upon him, that he might bear it, and come after Jesus; and Jesus went, and his cross behind him.

[19] [3559]And there followed him much people, and women which were lamenting and [20] raving.[3560] [3561]But Jesus turned unto them and said, Daughters of Jerusalem, weep not [21] for me: weep for yourselves, and for your children. [3562]Days are coming, when they shall say, Blessed are the barren, and the wombs that bare not, and the breasts [22] that gave not suck. [3563]Then shall they begin to say to the mountains, Fall on us; and [23] to the hills, Cover us. [3564]For if they do so in the green tree,[3565] what shall be in the dry?

[24] [3566]And they brought with Jesus two others of the malefactors,[3567] to be put to death.

[3550] Matt. xxvii. 8.

[3551] Matt. xxvii. 9.

[3552] Or, *at that (time)*.

[3553] Matt. xxvii. 10.

[3554] John xix. 16b; Mark xv. 20b.

[3555] John xix. 17a; Matt. xxvii. 31b.

[3556] Matt. xxvii. 32a; Mark xv. 21b.

[3557] Matt. xxvii. 32b.

[3558] Luke xxiii. 26b.

[3559] Luke xxiii. 27.

[3560] Lit. *being burned*. The text is probably corrupt.

[3561] Luke xxiii. 28.

[3562] Luke xxiii. 29.

[3563] Luke xxiii. 30.

[3564] Luke xxiii. 31.

[3565] Lit. *wood* (*cf.* Syr. and Greek).

[3566] Luke xxiii. 32.

[3567] Or, *others, malefactors*.

[25] [3568]And when they came unto a certain place called The skull, and called in the Hebrew Golgotha, they crucified him there: [3569]they crucified with him these two [26] malefactors, one on his right, and the other on his left. [3570]And the scripture was [27] [Arabic, p. 194] fulfilled, which saith, He was numbered with the transgressors. [3571]And they gave him to drink wine and myrrh, and vinegar which had been mixed with the myrrh; [3572]and he tasted, and would not drink; and he received it not.

[28] [3573]And the soldiers, when they had crucified Jesus, took his garments, and cast lots for them in four parts, to every party of the soldiers a part; and his tunic was [29] without sewing, from the top woven throughout. [3574]And they said one to another, Let us not rend it, but cast lots for it, whose it shall be: and the scripture was fulfilled, which saith,

They divided my garments among them,
And cast the lot for my vesture.

[30, 31] [3575]This the soldiers did. And they sat and guarded him there. [3576]And Pilate wrote on a tablet the cause of his death, and put it on the wood of the cross above his head.[3577] And there was written upon it thus: This is Jesus the Nazarene, the King of the [32] Jews. [3578]And this tablet[3579] read many of the Jews: for the place where Jesus was crucified was near the city: and it was written in Hebrew and Greek and Latin. [33] [3580]And the chief priests said unto Pilate, Write not, The King of the Jews; but, He it is [34] that[3581] said, I am the King of the Jews. [3582]Pilate said unto them, What hath been [35] written hath

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[3568] Luke xxiii. 33a; John xix. 17c.

[3569] Luke xxiii. 33b.

[3570] Mark xv. 28.

[3571] Mark xv. 23a.

[3572] Matt. xxvii. 34b; Mark xv. 23b.

[3573] John xix. 23.

[3574] John xix. 24.

[3575] Matt. xxvii. 36.

[3576] John xix. 19.

[3577] Matt. xxvii. 37.

[3578] John xix. 20.

[3579] A different word from that in the preceding verse; in each case, the word used in the Peshitta (Cur. and Sin. lacking).

[3580] John xix. 21.

[3581] The Syriac words, retained in Ibn-at-Tayyib's Commentary (f. 366*a*), seem to have been transposed. Vat. ms. omits *he*, probably meaning *but that he said*.

[3582] John xix. 22.

been written.[3583] [3584]And the people were standing beholding; and they [36] that passed by were reviling[3585] him, and shaking[3586] their heads, and saying, [3587]Thou that destroyest the temple, and buildest it in three days, [3588]save thyself if thou art the Son [37] of God, and come down from the cross. [3589]And in like manner the chief priests and the [Arabic, p. 195] scribes and the elders and the Pharisees derided him, and laughed one with [38, 39] another, and said, [3590]The saviour of others cannot save himself. [3591]If he is the Messiah, the chosen of God, and the King of Israel,[3592] let him come down now from the [40] cross, that we may see, and believe in him. [3593]He that relieth on God—let him deliver him [41] now, if he is pleased with him: for he said, I am the Son of God. [3594]And the soldiers [42] also scoffed at him in that they came near unto him, [3595]and brought him vinegar, and [43] said unto him, If thou art the King of the Jews, save thyself. [3596]And likewise the two robbers[3597] also that were crucified with him reproached him.

[44] [3598]And one of those two malefactors who were crucified with him reviled him, and [45] said, If thou art the Messiah, save thyself, and save us also. [3599]But his comrade rebuked him, and said, Dost thou not even fear God, being thyself also in this [46] condemnation? [3600]And we with justice, and as we deserved, and according to our deed,[3601] have

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[3583] In a carelessly written Arabic ms. there is almost no difference between *hath been written* and *I have written*, as it is in Ibn-at-Tayyib (*loc. cit.*, f. 366*a*).

[3584] Luke xxiii. 35a; Matt. xxvii. 39.

[3585] *cf.* § 7, 17, note. Borg. ms. has *jesting at.*

[3586] The Arabic text has *deriding* (*cf.* § 51, 37). Either *with* is accidentally omitted, or, more probably, we should correct the spelling to *shaking* (*cf.* Syriac versions).

[3587] Matt. xxvii. 40a; Mark xv. 29.

[3588] Matt. xxvii. 40c.

[3589] Matt. xxvii. 41.

[3590] Matt. xxvii. 42a.

[3591] Luke xxiii. 35c; Matt. xxvii. 42c.

[3592] Verse 37 or Mt.

[3593] Matt. xxvii. 43.

[3594] Luke xxiii. 36.

[3595] Luke xxiii. 37.

[3596] Matt. xxvii. 44.

[3597] Borg. ms. has *boys* (an easy clerical error).

[3598] Luke xxiii. 39.

[3599] Luke xxiii. 40.

[3600] Luke xxiii. 41.

[3601] *Our deed* might be read *we have done*, and perhaps our translator's style would justify our writing *as* for *to*.

we been rewarded: but this *man* hath not done anything unlawful. [47] [3602]And he said unto Jesus, Remember me, my Lord, when thou comest in thy kingdom. [48] [3603]Jesus said unto him, Verily[3604] I say unto thee, To-day shalt thou be with me in Paradise.

[49] [3605]And there stood by the cross of Jesus his mother, and his mother's sister,[3606] [50] Mary[3607] that was related to Clopas, and Mary Magdalene. [3608]And Jesus saw his mother, and that disciple whom he loved standing *by*; and he said to his mother, [51] Woman, behold, thy son! [3609]And he said to that disciple, Behold, thy mother! And from that hour that disciple took her unto him*self*.

[52] [Arabic, p. 196] [3610]And from the sixth hour[3611] darkness was on all the land unto the ninth [53] hour,[3612] and the sun became dark. [3613]And at the ninth hour Jesus cried out with a loud voice, and said, Yail, Yaili,[3614] why hast thou forsaken me? which[3615] is, My [54] God, my God, why hast thou forsaken me? [3616]And some of those that stood there, when they heard, said,[3617] This *man* called Elijah.

[3602] Luke xxiii. 42.

[3603] Luke xxiii. 43.

[3604] Borg. ms. has *Verily, verily*.

[3605] John xix. 25.

[3606] A single word in Arabic.

[3607] Vat. ms. has *and Mary*.

[3608] John xix. 26.

[3609] John xix. 27.

[3610] Matt. xxvii. 45a; Luke xxiii. 44b.

[3611] Lit *six hours* and *nine hours* respectively.

[3612] Lit *six hours* and *nine hours* respectively.

[3613] Luke xxiii. 45a; Mark xv. 34.

[3614] In Vat. ms. the second word is like the first. The syllable *Ya* doubtless is the Arabic interjection *O!*

[3615] The Borg. ms. omits from *which* to *me*.

[3616] Matt. xxvii. 47.

[3617] Borg. ms. omits *when they*, and has *and said*.

Section LII.

[1] [3618]And after that, Jesus knew that all things were finished; and that the scripture [2] might be accomplished, he said, I thirst. [3619]And there was set a vessel full of vinegar: and in that hour one of them hasted, and took a sponge, and filled it with that [3] vinegar, [3620]and fastened it on a reed, and brought it near[3621] his mouth to give him a [4] drink. [3622]And when Jesus had taken that vinegar, he said, Everything is finished. [5] [3623]But the rest said, Let be, that we may[3624] see whether Elijah cometh to save him. [6, 7] [3625]And Jesus said, My Father, forgive them; for they know not what they do. And Jesus cried again with a loud voice, and said, My Father, into thy hands I commend[3626] my spirit. [3627]He said that, and bowed his head, and gave up his spirit.

[8] [3628]And immediately the face of[3629] the door of the temple was rent into two parts from [9] top to bottom; [3630]and the earth was shaken; and the stones were split to pieces; and the [Arabic, p. 197] tombs were opened; and the bodies of many saints which slept, arose and [10] came forth; [3631]and after his resurrection they entered into the holy city and [11] appeared unto many. [3632]And the officer of the footsoldiers, and they that were with him who were guarding Jesus,[3633] when they saw the earthquake, and the things which came [12] to pass, feared greatly, and praised God, and said, [3634]This man *was* righteous; and, [13] Truly he was the Son of God. [3635]And all the multitudes that were come together to the sight, when they saw what came to pass, returned and smote upon their breasts.

[3618] John xix. 28.

[3619] John xix. 29a; Matt. xxvii. 48.

[3620] Mark xv. 36b.

[3621] *cf.* § 12, 13, note.

[3622] John xix. 30a.

[3623] Matt. xxvii. 49; Luke xxiii. 34.

[3624] Or, *Let us.*

[3625] Luke xxiii. 46a.

[3626] Lit. *lay down.*

[3627] John xix. 30b.

[3628] Matt. xxvii. 51.

[3629] *cf.* Syriac versions and Ibn-at-Tayyib's Commentary. Vat. ms. omits *the face of.*

[3630] Matt. xxvii. 52.

[3631] Matt. xxvii. 53.

[3632] Matt. xxvii. 54.

[3633] This sentence is a good example of word-for-word translation of the Peshitta.

[3634] Luke xxiii. 47b; Matt. xxvii. 54b.

[3635] Luke xxiii. 48.

[14] [3636]And the Jews, because of the Friday, said, Let these bodies not remain on their crosses,[3637] because it is the morning of the sabbath (for that sabbath was a great day); and they asked of Pilate that they might break the legs of those that were [15] crucified, and take them down. [3638]And the soldiers came, and brake the legs of the [16] first, and that other which was crucified with him: [3639]but when they came to Jesus, [17] they saw that he had died before, so they brake not his legs: [3640]but one of the soldiers pierced[3641] him in his side with a spear, and immediately there came forth blood and [18] water. [3642]And he that hath seen hath borne witness, and his witness is true: and he [19] knoweth that he hath said the truth, that ye also may believe. [3643]This he did, that [20] the scripture might be fulfilled, which saith, A bone shall not be broken in him; [3644]and the scripture also which saith, Let them look upon him whom they pierced.[3645]

[21] [3646]And there were in the distance all the acquaintance of Jesus standing, and the women that came with him from Galilee, those that followed him and ministered. [22] [3647]One of them was Mary Magdalene; and Mary the mother of James the little and [23] [Arabic, p. 198] Joses, [3648]and the mother of the sons of Zebedee, and Salome, and many others which came up with him unto Jerusalem; [3649]and they saw that.

[24] [3650]And when the evening of the Friday was come, because of the entering of the [25] sabbath, [3651]there came a rich man,[3652] a noble[3653] of Ramah,[3654] a city of Judah,[3655]

[3636] John xix. 31.

[3637] The word is probably plural.

[3638] John xix. 32.

[3639] John xix. 33.

[3640] John xix. 34.

[3641] Lit. *ripped*.

[3642] John xix. 35.

[3643] John xix. 36.

[3644] John xix. 37.

[3645] Lit. *ripped*.

[3646] Luke xxiii. 49a; Mark xv. 41b.

[3647] Matt. xxvii. 56a; Mark xv. 40b.

[3648] Matt. xxvii. 56c; Mark xv. 40c, 41c.

[3649] Luke xxiii. 49b.

[3650] Mark xv. 42.

[3651] Luke xxiii. 50.

[3652] Matt. xxvii. 57.

[3653] Borg. ms. omits.

[3654] Luke xxiii. 51b.

[3655] Syriac versions.

named Joseph, and he was a good man and upright; [3656]and he was a[3657] disciple of Jesus, but [26] was concealing himself for fear of the Jews. [3658]And he did not agree with the accusers [27] in their desire and their deeds: [3659]and he was looking for the kingdom of God. [3660]And this man went boldly, and entered in unto Pilate, and asked of him the body of [28] Jesus. [3661]And Pilate wondered how he had died already: and he called the officer of [29] the footsoldiers, and asked him concerning his death before the time. [3662]And when [30] he knew, he commanded him to deliver up his body unto Joseph. [3663]And Joseph bought for him a winding cloth of pure linen, and took down the body of Jesus, [31] and wound it in it; and they came and took it. [3664]And there came unto him Nicodemus also, who of old came unto Jesus by night; and he brought with him perfume[3665] [32] of myrrh and aloes, about a hundred pounds. [3666]And they took the body of Jesus, and wound it in the linen and the perfume, as was the custom of the Jews to bury.

[33] [3667]And there was in the place where Jesus was crucified a garden; and in that garden [34] a new tomb cut out in a rock,[3668] wherein was never man yet laid. [3669]And they left [35] Jesus there because the sabbath had come in, and because the tomb was near. [3670]And they pushed[3671] a great stone, and thrust[3672] it against the door of the sepulchre, and [36] went away. [3673]And Mary Magdalene and Mary that was related to Joses came to

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[3656] John xix. 38b.

[3657] Lit. *the*.

[3658] Luke xxiii. 51a.

[3659] Luke xxiii. 51c.

[3660] Mark xv. 43b.

[3661] Mark xv. 44.

[3662] Mark xv. 45a.

[3663] Matt. xxvii. 58b; Mark xv. 46a.

[3664] John xix. 38d; John xix. 39.

[3665] The preparation used in embalming.

[3666] John xix. 40.

[3667] John xix. 41.

[3668] Mark xv. 46. Lit. *a stone*.

[3669] John xix. 42.

[3670] Matt. xxvii. 60b.

[3671] On the plural, which is to be found also in Ibn-at-Tayyib's Commentary, see § 38, 43, note (end). The word chosen might be simply a clerical error for an original Arabic *rolled*.

[3672] Lit. *cast* (*cf.* Sinaitic).

[3673] Mark xv. 47a.

[37] [Arabic, p. 199] the sepulchre after them,[3674] [3675]And sat opposite the sepulchre,[3676] and saw the [38] body, how they took it in and laid it there. [3677]And they returned, and bought ointment[3678] and perfume,[3679] and prepared[3680] *it*, that they might come and anoint him. [39] [3681]And on the day which was the sabbath day they desisted according to the command.

[40, 41] [3682]And the chief priests and the Pharisees gathered unto Pilate, and said unto him, [3683]Our lord, we remember that that misleader said, while he was alive, After three days [42] I rise. [3684]And now send beforehand and guard the tomb[3685] until the third day,[3686] lest his disciples come and steal him by night, and they will say unto the people that he [43] is risen from the dead: and the last error shall be worse than the first. [3687]He said unto them, And have ye not guards?[3688] go, and take precautions as ye know *how*. [44] [3689]And they went, and set *guards* at the tomb, and sealed that stone, with the guards.

[45] [3690]And in the evening of the sabbath, which is the morning of the first *day*, and in [46] the dawning[3691] while the darkness yet remained, came Mary Magdalene and the other Mary and other women to see the tomb. [3692]They brought with them the [47] perfume

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[3674] Dual. The clause (from *came*) is found verbatim in Sin. and Cur. at Luke xxiii. 55. Here, after the word *Luke* of the reference, at the end of leaf 117 of Vat. ms., is a note by a later hand: “Here a leaf is wanting.” This second and last lacuna extends from § 52, 37, to § 53, 4.

[3675] Luke xxiii. 55b.

[3676] Matt. xxvii. 61b.

[3677] Luke xxiii. 56a; Mark xvi. 1b.

[3678] *cf.* Sinaitic.

[3679] The two *Arabic* words are practically synonymous (*cf.* Luke xxiii. 56, Pesh.).

[3680] Luke xxiii. 56.

[3681] Luke xxiii. 56c.

[3682] Matt. xxvii. 62.

[3683] Matt. xxvii. 63.

[3684] Matt. xxvii. 64.

[3685] The ms. omits *the tomb*.

[3686] Lit. *three days*.

[3687] Matt. xxvii. 65.

[3688] The word might be taken as a collective noun, singular. But *cf.* Peshitta and § 52, 51.

[3689] Matt. xxvii. 66.

[3690] Matt. xxviii. 1a; Luke xxiv. 1b.

[3691] *cf.* Peshitta. The Arabic word is variously explained.

[3692] Matt. xxviii. 1b; Luke xxiv. 1d.

which they had prepared, and said among themselves, [3693]Who is it that will [48] remove for us the stone from the door of the tomb? for it was very great. [3694]And when they said thus, there occurred a great earthquake; and an angel came down [49] from heaven, and came and removed the stone from the door. [3695]And they came and found the stone removed from the sepulchre, and the angel sitting upon the [50] stone. [3696]And his appearance was as the lightning, and his raiment white as the [51] snow: [3697]and for fear of him the guards were troubled, and became as dead *men*. [52] [3698]And when he went away, the women entered into the sepulchre; and they found [53] [Arabic, p. 200] not the body of Jesus. [3699]And they saw there a young man sitting on the [54] right, arrayed in a white garment; and they were amazed.[3700] [3701]And the angel answered and said unto the women, Fear ye not: for I know that ye seek Jesus the [55] Nazarene, who hath been crucified. He is not here; but he is risen, as he said. [3702]Come and see the place where our Lord lay.

[3693] Mark xvi. 3.

[3694] Mark xvi. 4b; Matt. xxviii. 2a.

[3695] Luke xxiv. 2; Matt. xxviii. 2b.

[3696] Matt. xxviii. 3.

[3697] Matt. xxviii. 4.

[3698] Luke xxiv. 3.

[3699] Mark xvi. 5b.

[3700] The diacritical points of the first letter must be corrected.

[3701] Matt. xxviii. 5.

[3702] Matt. xxviii. 6.

Section LIII.[3703]

[1] [3704]And while they marvelled at that, behold, two men standing above them, their [2] raiment shining: [3705]and they were seized with fright, and bowed down their face to [3] the earth: and they said unto them, Why seek ye the living *one* with the dead? [3706]He is not here; he is risen: remember what he was speaking unto you while he was in [4] Galilee, and saying, [3707]The Son of man is to be delivered up into the hands of sinners, [5] and to be crucified, and on the third day to rise. [3708]But go in haste, and say to his disciples and to Cephas, He is risen from among the dead; and lo, he goeth before [6] you into Galilee; [3709]and there ye shall see him, where[3710] he said unto you: lo, I have [7] told you. [3711]And they remembered his sayings; and they departed in haste from the [8] tomb with joy and great fear, and hastened and went; [3712]and perplexity and fear [9] encompassed them; and they told no man anything, for they were afraid. [3713]And Mary hastened, and came to Simon Cephas, and to that other disciple whom Jesus loved, and said unto them, They have taken our Lord from the sepulchre, and I [10] know not where they have laid him. [3714]And Simon went out, and that other disciple, [11] and came to the sepulchre. [3715]And they hastened both together: and that disciple [12] outran[3716] Simon, and came first to the sepulchre; [3717]and he looked down, and saw the [13] linen laid; but he went not in. [3718]And Simon came after him, and entered into the [14] [Arabic, p. 201] sepulchre, and saw the linen laid;

[3703] The Borg. ms. indicates the beginning of the sections, not by titles, but by "*vittas ampliusculas auroque oblinitas*" (Ciasca, Introduction). Ciasca indicates in the *Corrigenda*, opposite p. 210 of the Arabic text, where this section should begin.

[3704] Luke xxiv. 4.

[3705] Luke xxiv. 5.

[3706] Luke xxiv. 6.

[3707] Luke xxiv. 7.

[3708] Matt. xxviii. 7a.

[3709] Mark xvi. 7b; Matt. xxviii. 7c.

[3710] Possibly the translator's style would warrant the translation *as*.

[3711] Luke xxiv. 8; Matt. xxviii. 8a.

[3712] Mark xvi. 8b.

[3713] John xx. 2.

[3714] John xx. 3.

[3715] John xx. 4.

[3716] Lit. *hastened and preceded.*

[3717] John xx. 5.

[3718] John xx. 6.

[3719]and the scarf with which his head was bound was not with the linen, but wrapped and laid aside in a certain place. [15] [3720]Then entered that disciple which came first to the sepulchre, and saw, and believed. [16] [3721]And they knew not yet from the scriptures that the Messiah was to rise from among [17] the dead. [3722]And those two disciples went to their place.

[18] [3723]But Mary remained[3724] at the tomb weeping: and while she wept, she looked [19] down into the tomb; [3725]and she saw two angels sitting in white raiment, one of them toward his pillow, and the other toward his feet, where the body of Jesus had been [20] laid. [3726]And they said unto her, Woman, why weepest thou? She said unto them, [21] They have taken my Lord, and I know not where they have left him. [3727]She said that, and turned behind her, and saw Jesus standing, and knew not that it was [22] Jesus. [3728]Jesus said unto her, Woman, why weepest thou? whom seekest thou? And she supposed[3729] him *to be* the gardener, and said, My lord, if thou hast taken him, [23] tell me where thou hast laid him, that I may go and take him. [3730]Jesus said unto her, Mary. She turned, and said unto him in Hebrew, Rabboni; which is, being [24] interpreted, Teacher. [3731]Jesus said unto her, Touch me not;[3732] for I have not ascended yet unto my Father: go to my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God.

[25] [3733]And on the First-day on which he rose, he appeared first unto Mary Magdalene, from whom he had cast out seven demons.

[3719] John xx. 7.

[3720] John xx. 8.

[3721] John xx. 9.

[3722] John xx. 10.

[3723] John xx. 11.

[3724] Probably an Arabic copyist's emendation (addition of *alif*) for *stood*.

[3725] John xx. 12.

[3726] John xx. 13.

[3727] John xx. 14.

[3728] John xx. 15.

[3729] *cf.*, § 10, 16.

[3730] John xx. 16.

[3731] John xx. 17.

[3732] *cf.* § 12, 13.

[3733] Mark xvi. 9.

[26] [3734]And some of those guards[3735] came to the city, and informed the chief priests of [27] [Arabic, p. 202] all that had happened. [3736]And they assembled with the elders, and took [28] counsel; [3737]and they gave money, not a little, to the guards, and said unto them, Say ye, His disciples came and stole him by night, while we were sleeping.

[29] [3738]And if the judge hear that, we will make a plea with him, and free you of blame. [30] [3739]And they, when they took the money, did according to what they taught them. And this word spread among the Jews unto this day.

[31] [3740]And then came Mary Magdalene, and announced to the disciples that she had seen our Lord, and that he had said that unto her.

[32] [3741]And while the first[3742] women[3743] were going in the way to inform[3744] his disciples,[3745] [33] Jesus met them, and said unto them, Peace unto you. [3746]And they came and took [34] hold of his feet, and worshipped him. [3747]Then said Jesus unto them, Fear not: but go and say to my brethren that they depart into Galilee, and there they shall see [35] me. [3748]And those women returned, and told all that to the eleven, and to the rest of the disciples; [3749]and to those that had been with him, for they were saddened and [36] weeping. [3750]And those were Mary Magdalene, and Joanna, and Mary the mother of James, and the rest who were with them: and they were those that told the apostles. [37] [3751]And they, when they heard them say that he was alive and had appeared unto them, [38] did not

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[3734] Matt. xxviii. 11b.

[3735] The Vat. ms. has a form that is distinctively plural. The Borg. ms. uses, with a plural adjective, the form found in § 52, 43. In the next verse the relation of the mss. is reversed.

[3736] Matt. xxviii. 12.

[3737] Matt. xxviii. 13.

[3738] Matt. xxviii. 14.

[3739] Matt. xxviii. 15.

[3740] John xx. 18.

[3741] Matt. xxviii. 8b.

[3742] The word *first* is less correctly spelled in Borg. ms.

[3743] The Vat. ms. omits *women* and *to inform his disciples.*

[3744] *Inform*is dual and masc. in the ms., while the other verbs and pronouns are plural and feminine.

[3745] The Vat. ms. omits *women* and *to inform his disciples.*

[3746] Matt. xxviii. 9.

[3747] Matt. xxviii. 10.

[3748] Luke xxiv. 9.

[3749] Mark xvi. 10b.

[3750] Luke xxiv. 10.

[3751] Mark xvi. 11.

believe them: [3752]and these sayings were before their eyes as the sayings of madness. [39] [Arabic, p. 203] [3753]And after that, he appeared to two of them, on that day, and while they were going to the village which was named Emmaus, and whose distance [40] from Jerusalem was sixty furlongs.[3754] [3755]And they were talking the one of them with the [41] other of all the things which had happened. [3756]And during the time of their talking and [42] inquiring with one another, Jesus came and reached them, and walked with them. [3757]But [43] their eyes were veiled that they should not know him. [3758]And he said unto them, What are these sayings which ye address the one of you to the other, as ye walk and are [44] sad? [3759]One of them, whose name was Cleopas, answered and said unto him, Art thou perchance alone a stranger to Jerusalem, since thou knowest not what was in [45] it in these days? He said unto them, What was? [3760]They said unto him, Concerning Jesus, he who was from Nazareth, a man who was a prophet, and powerful in [46] speech and deeds before God and before all the people: [3761]and the chief priests and [47] the elders delivered him up to the sentence of[3762] death, and crucified him. [3763]But we supposed that he was the one who was to deliver Israel. And since all[3764] these [48] things happened there have passed three days. [3765]But *certain* women of us also [49] informed us that they had come to the sepulchre; [3766]and when they found not his body, they came and told us that they had seen there the angels, and they[3767] said [50] concerning him that he was alive. [3768]And some of us also went to the sepulchre, and [51] found the matter as the women had said: only they saw him not. [3769]Then said Jesus [52] unto them, Ye lacking in discernment, and heavy in heart to believe!

[3752] Luke xxiv. 11a.

[3753] Mark xvi. 12a; Luke xxiv. 13b.

[3754] Lit. *mils*.

[3755] Luke xxiv. 14.

[3756] Luke xxiv. 15.

[3757] Luke xxiv. 16.

[3758] Luke xxiv. 17.

[3759] Luke xxiv. 18.

[3760] Luke xxiv. 19.

[3761] Luke xxiv. 20.

[3762] Borg. ms., *to judgement and*.

[3763] Luke xxiv. 21.

[3764] Borg. ms. omits *all*.

[3765] Luke xxiv. 22.

[3766] Luke xxiv. 23.

[3767] Masc. Plural.

[3768] Luke xxiv. 24.

[3769] Luke xxiv. 25.

[3770]Was it not in all the sayings of the prophets that the Messiah was to suffer these things, and to [53] [Arabic, p. 204] enter into his Glory? [3771]And he began from Moses and from all the prophets, [54] and interpreted to them concerning himself from all the scriptures. [3772]And they drew near unto the village, whither they were going: and he was leading them to [55] imagine that he was as if going to a distant region. [3773]And they pressed[3774] him, and said unto him, Abide with us: for the day hath declined now to the darkness. And he went [56] in to abide with them. [3775]And when he sat with them, he took bread, and blessed, [57] and brake, and gave to them. [3776]And straightway their eyes were opened, and they [58] knew him; and he was taken away from them.[3777] [3778]And they said the one to the other, Was not our heart heavy within us, while he was speaking to us in the way, and interpreting to us the scriptures?

[59] [3779]And they rose in that hour, and returned to Jerusalem, and found the eleven [60] gathered, and those that were with them, saying, [3780]Truly our Lord is risen, and hath [61] appeared to Simon. [3781]And they related what happened in the way, and how they knew him when he brake the bread. [3782]Neither believed they that also.

[3770] Luke xxiv. 26.

[3771] Luke xxiv. 27.

[3772] Luke xxiv. 28.

[3773] Luke xxiv. 29.

[3774] *cf.* § 50, 36, note.

[3775] Luke xxiv. 30.

[3776] Luke xxiv. 31.

[3777] Vat. ms. omits this clause.

[3778] Luke xxiv. 32.

[3779] Luke xxiv. 33.

[3780] Luke xxiv. 34.

[3781] Luke xxiv. 35.

[3782] Mark xvi. 13.

Section LIV.

[1] [3783]And while they talked together,[3784] the evening of that day arrived which was the First-day; and the doors were shut where the disciples were, because of the fear of the [2] Jews; [3785]and Jesus came and stood among them, and said unto them, Peace *be* with you: I am he; fear not. [3786]But they were agitated, and became afraid, and supposed that they [3] saw a spirit. [3787]Jesus said unto them, Why are ye agitated? and why do thoughts rise [4] [Arabic, p. 205] in[3788] your hearts? [3789]See my hands and my feet, that I am he: feel me, and know that a spirit hath not flesh and bones, as ye see me having that. [5] [3790]And when he had said this, he shewed them his hands and his feet and his side.[3791] [6] [3792]And they were until this time unbelieving, from their joy and their wonder. He [7] said unto them, Have ye anything here to eat? [3793]And they gave him a portion of broiled fish and of honey.[3794] [3795]And he took *it*, and ate before them.

[8] [3796]And he said unto them, These are the sayings which I spake unto you, while I was with you, that[3797] everything must be fulfilled, which is written in the law of [9] Moses, and the prophets, and the psalms, concerning me. [3798]Then opened he their [10] heart, that they might understand the scriptures; and he said unto them, [3799]Thus it is written, and thus it is necessary[3800] that the Messiah suffer, and rise from among the [11] dead on

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[3783] Luke xxiv. 36a; John xx. 19.

[3784] The Arabic word after *together* looks as if it might be due to a misreading of the Syriac, but it is probably a usage cited by Dozy, *Supplément*, etc., i., 247.

[3785] Luke xxiv. 36c.

[3786] Luke xxiv. 37.

[3787] Luke xxiv. 38.

[3788] Lit. *on* (*cf.* Pesh.).

[3789] Luke xxiv. 39.

[3790] Luke xxiv. 40.

[3791] Borg. ms. has *sides*.

[3792] Luke xxiv. 41.

[3793] Luke xxiv. 42.

[3794] Borg. ms. omits *and of honey*.

[3795] Luke xxiv. 43.

[3796] Luke xxiv. 44.

[3797] Vat. ms.,*for*.

[3798] Luke xxiv. 45.

[3799] Luke xxiv. 46.

[3800] Borg. ms. omits *it is necessary*.

the third day; [3801]and *that* repentance unto the forgiveness of sins be preached [12] in his name among all the peoples; and the beginning shall be from Jerusalem. [3802]And [13] ye shall be witnesses of that. And I send unto you the promise of my Father. [3803]And [14] when the disciples heard that, they were glad. [3804]And Jesus said unto them again, [15] Peace *be* with you: as my Father hath sent me, I also send you. [3805]And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit: [16] [3806]and if ye forgive sins to *any* man, they shall be forgiven him; and if ye retain them against *any* man, they shall be retained.

[17] [3807]But Thomas, one of the twelve, called Thama, was not there with the disciples [18] when Jesus came. [3808]The disciples therefore said unto him, We have seen our Lord. But he said unto them, If I do not see in his hands the places of the nails, and put on them my fingers, and pass my hand over his side, I will not believe.

[19] [3809]And after eight days, on the next First-day, the disciples were assembled again within, and Thomas with them. And Jesus came, the doors being shut, and stood [20] [Arabic, p. 206] in the midst, and said unto them, Peace *be* with you. [3810]And he said to Thomas, Bring hither thy finger, and behold my hands; and bring *hither* [21] thy hand, and spread it on my side: and be not unbelieving, but believing. [3811]Thomas [22] answered and said unto him, My Lord and my God. [3812]Jesus said unto him, Now since thou hast seen me, thou hast believed: blessed are they that have not seen me, and have believed.

[23] [3813]And many other signs did Jesus before his disciples, and they are they which [24] are not written in this book: [3814]but these that[3815] are written also *are* that ye may

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[3801] Luke xxiv. 47.

[3802] Luke xxiv. 48.

[3803] Luke xxiv. 49a; John xx. 20b.

[3804] John xx. 21.

[3805] John xx. 22.

[3806] John xx. 23.

[3807] John xx. 24.

[3808] John xx. 25.

[3809] John xx. 26.

[3810] John xx. 27.

[3811] John xx. 28.

[3812] John xx. 29.

[3813] John xx. 30.

[3814] John xx. 31.

[3815] *cf.* Peshitta.

believe in Jesus the Messiah, the Son of God; and *that* when ye have believed, ye may have in his name eternal life.

[25] [3816]And after that, Jesus shewed *himself* again to his disciples at the sea of Tiberias; [26] and he shewed *himself* unto them thus. [3817]And there were together Simon Cephas, and Thomas which was called Twin,[3818] and Nathanael who was of Cana of Galilee, [27] and the sons of Zebedee, and two other of the disciples. [3819]Simon Cephas said unto them, I go to catch fish. They said unto him, And we also come with thee. And they went forth, and went up into the boat; and in that night they caught nothing. [28] [3820]And when the morning arrived, Jesus stood on the shore of the sea: but the disciples [29] knew not that it was Jesus. [3821]And Jesus said unto them, Children, have ye anything [30] to eat? They said unto him, No. [3822]He said unto them, Cast your net from the right side of the boat, and ye shall find.[3823] And they threw, and they were not able [31] to draw the net for the abundance of the fish that were come[3824] into it. [3825]And that disciple whom Jesus loved said to Cephas, This is our Lord. And Simon, when he heard that it was our Lord, took his tunic, and girded it on his waist (for he was [32] naked), and cast himself into the sea to come to Jesus. [3826]But some others of the disciples came in the boat[3827] (and they were not far from the land, but about two [33] [Arabic, p. 207] hundred cubits), and drew that net of fish. [3828]And when they went up on the [34] land, they saw live coals laid, and fish laid thereon, and bread. [3829]And Jesus [35] said unto them, Bring of this fish which ye have now caught. [3830]Simon Cephas therefore went up, and dragged the net to the land, full of great fish, a hundred and fifty-three [36] fishes: and with all this weight that net was not

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3816 John xxi. 1.

3817 John xxi. 2.

3818 Apparently the Vat. ms. means to translate the word. The Borg. ms. retains *Tama*, as both mss. did in § 37, 61.

3819 John xxi. 3.

3820 John xxi. 4.

3821 John xxi. 5.

3822 John xxi. 6.

3823 So Peshitta. Vat. ms. has a form that might possibly be a corruption of *take*.

3824 Or, *were taken*.

3825 John xxi. 7.

3826 John xxi. 8.

3827 Vat. ms. adds *unto Jesus.*

3828 John xxi. 9.

3829 John xxi. 10.

3830 John xxi. 11.

rent. [3831]And Jesus said unto them, Come and sit down. And no man of the disciples dared to ask him who he was, for they knew that it was our Lord. But he did not appear to them in his *own* [37, 38] form. [3832]And Jesus came, and took bread and fish, and gave unto them. [3833]This is the third time that Jesus appeared to his disciples, when he had risen from among the dead.

[39] [3834]And when they had breakfasted, Jesus said to Simon Cephas, Simon, son of Jonah, lovest thou me more than these? He said unto him, Yea, my Lord; thou [40] knowest that I love thee. [3835]Jesus said unto him, Feed for me my lambs. He said unto him again a second time, Simon, son of Jonah, lovest thou me? He said unto him, Yea, my Lord; thou knowest that I love thee. He said unto him, Feed for [41] me my sheep.[3836] [3837]He said unto him again the third time, Simon, son of Jonah, lovest thou me? And it grieved Cephas that he said unto him three times, Lovest thou me? He said unto him, My Lord, thou knowest everything; thou knowest that I [42] love thee. [3838]Jesus said unto him, Feed for me my sheep.[3839] Verily, verily, I say unto thee, When thou wast a child, thou didst gird thy waist for thyself, and go whither [Arabic, p. 208] thou wouldest: but when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thy waist, and take thee whither thou wouldest not. [43] [3840]He said that to him to explain by what death he was to glorify God. And when he [44] had said that, he said unto him, Come after me. [3841]And Simon Cephas turned, and saw that disciple whom Jesus loved following him; he which at the supper leaned[3842] on [45] Jesus' breast, and said, My Lord, who is it that betrayeth thee? [3843]When therefore Cephas saw him, he said to Jesus, My Lord, and this *man*, what shall be in his [46] case?[3844] [3845]Jesus said unto him, If I will that this *man* remain until I come,

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[3831] John xxi. 12.

[3832] John xxi. 13.

[3833] John xxi. 14.

[3834] John xxi. 15.

[3835] John xxi. 16.

[3836] Lit. *rams*.

[3837] John xxi. 17.

[3838] John xxi. 18.

[3839] Lit. *ewes*. For the three words *cf.* Peshitta and Sinaitic.

[3840] John xxi. 19.

[3841] John xxi. 20.

[3842] *cf.* § 45, 3, note.

[3843] John xxi. 21.

[3844] Lit. *of him*.

[3845] John xxi. 22.

what is [47] that to thee? follow thou me. [3846]And this word spread among the brethren, that that disciple should not die: but Jesus said not that he should not die; but, If I will that this *man* remain until I come, what is that to thee?

[48] [3847]This is the disciple which bare witness of that, and wrote it: and we know that his witness is true.

[3846] John xxi. 23.

[3847] John xxi. 24.

Section LV.

[1] [3848]But the eleven disciples went into Galilee, to the mountain[3849] where Jesus had [2] appointed them. [3850]And when they saw him, they worshipped him: but there were of [3] them who doubted. [3851]And while they sat there he appeared to them again, and upbraided *them* for their lack of faith and the hardness of their hearts, those that saw him when he was risen, and believed not.[3852]

[4] [Arabic, p. 209] [3853]Then said Jesus unto them, I have been given all authority in heaven [5] and earth; and as my Father hath sent me, so I also send you. [3854]Go now into [6] all the world, and preach my gospel in all the creation; [3855]and teach[3856] all the peoples, and [7] baptize them in the name of the Father and the Son and the Holy Spirit; [3857]and teach them to keep all whatsoever I commanded you: and lo, I am with you all the days, unto [8] the end of the world. [3858]For whosoever believeth and is baptized shall be saved; but [9] whosoever believeth not shall be rejected. [3859]And the signs[3860] which shall attend those that believe in me are these: that they shall cast out devils in my name; and they [10] shall speak with new tongues; [3861]and they shall take *up* serpents, and if they drink deadly poison,[3862] it shall not injure them; and they shall lay their hands on the diseased, [11] and they shall be healed. [3863]But ye, abide in the city of Jerusalem, until ye be clothed with power from on high.

[3848] Matt. xxviii. 16.

[3849] Vat. ms. omits *to the mountain.*

[3850] Matt. xxviii. 17.

[3851] Mark xvi. 14.

[3852] This seems to be the meaning of the text of the mss. Ciasca conjecturally emends it by printing in his Arabic text *because they* after *hearts*; but this is of no use unless one also ignores the *and* before *believed.*

[3853] Matt. xxviii. 18b.

[3854] John xx. 21b; Mark xvi. 15b.

[3855] Matt. xxviii. 19b.

[3856] Or, *make disciples of.*

[3857] Matt. xxviii. 20.

[3858] Mark xvi. 16.

[3859] Mark xvi. 17.

[3860] Not the usual word, although that is used in the Peshitta.

[3861] Mark xvi. 18.

[3862] The Arabic translator renders it *the poison of death.*

[3863] Luke xxiv. 49b.

[12] [3864]And our Lord Jesus, after speaking to them, took them out to Bethany: and he [13] lifted up his hands, and blessed them. [3865]And while he blessed them, he was separated from them, and ascended into heaven, and sat down at the right hand of God. [14, 15] [3866]And they worshipped him, and returned to Jerusalem with great joy: [3867]and at all times they were in the temple, praising and blessing God. Amen.

[16] [3868]And from thence they went forth, and preached in every place; and our Lord helped them, and confirmed their sayings by the signs which they did.[3869]

[17] [3870]And here are also many other things which Jesus did, which if they were written every one of them, not even the world, according to my opinion, would contain the books which should be written.[3871]

[3864] Mark xvi. 19a; Luke xxiv. 50.

[3865] Luke xxiv. 51; Mark xvi. 19c.

[3866] Luke xxiv. 52.

[3867] Luke xxiv. 53.

[3868] Mark xvi. 20.

[3869] *cf.* Peshitta.

[3870] John xxi. 25.

[3871] In the Borg. ms. the text ends on folio 353*a*. On folios 354*a*-355*a* are found the genealogies, with the title, *Book of the Generation of Jesus,* that of Luke following that of Matthew without any break. Ciasca has told us nothing of the nature of the text. The Subscription follows on folio 355*b*.

Subscriptions.

I. In Borgian ms.

Here endeth the Gospel which Tatianus compiled and named *Diatessaron*, i.e., The Fourfold, a compilation from the four Gospels of the holy Apostles, the excellent Evangelists (peace be upon them). It was translated by the excellent and learned priest, Abu'l Faraj 'Abdulla ibn-at-Tayyib[3872] (may God grant him favour), from Syriac into Arabic, from an exemplar written by 'Isa[3873] ibn-'Ali al-Motatabbib,[3874] pupil of Honain ibn-Ishak (God have mercy on them both). Amen.

2. In Vatican ms.[3875]

Here endeth, by the help of God, the holy Gospel that Titianus compiled from the four Gospels, which is known as *Diatessaron*. And praise be to God, as he is entitled to it and lord of it! And to him be the glory for ever.

[3872] See note 1 to Introductory Note in Borg. ms. (above, p. 42).

[3873] ms., by misplacing the diacritical signs, has *Ghobasi.*

[3874] The ms. has *Mottayyib*; but Ciasca, in an additional note inserted after the volume was printed, gives the correct form.

[3875] The Arabic text of this Subscription is given by Ciasca in his essay, *De Tatiani Diatessaron arabica Versione*, in I. B. Pitra's *Analecta Sacra*, tom. iv., p. 466.

THE APOCALYPSE OF PETER

VISIO PAULI

APOCALYPSE OF MARIA VIRGO

APOCALYPSE SEDRACH

by

ANDREW RUTHERFORD, B.D.

The Revelation of Peter.

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Introduction.

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The fragment here translated was discovered in 1886 by the French Archæological Mission in an ancient burying place at Akhmîm in Upper Egypt. It was published at Paris in 1892 (Bouriant, *Mémoires publiés par les membres de la Mission Archéologique Française au Caire*, T. ix., fasc. 1, 1892). The ms. is now in the Gizeh Museum and has been held to be of a date between the eighth and twelfth centuries. Until the discovery of the fragment, the following was all that was known about the Revelation of Peter.

1. The so-called *Muratorian Fragment*, a list of sacred writings, first published by Muratori in 1740, and found by him in a seventh or eighth century ms. belonging to the Ambrosian Library in Milan, but which had previously belonged to the Columban Monastery of Bobbio, is assigned on internal evidence to the third quarter of the second century. (*Vide* Westcott, *Canon of the N.T.*, p. 514.) At line 69 it says: "the Apocalypses also of John and Peter only do we receive, which (latter) some among us would not have read in church."

2. Clement of Alexandria (fl. c. 200 a.d.) in his *Hypotoposes*, according to the testimony of Eusebius, *H. E.*, vi., 14, gave "abridged accounts of all the canonical Scriptures, not even omitting those that are disputed, I mean the book of Jude and the other general epistles. Also the Epistle of Barnabas and that called the Revelation of Peter." Also in his *Eclogæ Prophetiæ*, chapters 41, 48 and 49, he gives three, or as some think, four quotations from the Revelation of Peter, mentioning it twice by name.

3. The *Catalogus Claromontanus*, an Eastern list of Holy Scriptures, belonging to the third century, gives at the end the Revelation of Peter (v. Westcott, *Canon*, p. 555). This catalogue gives the length of the various books it enumerates measured in stichoi. Our book is said to have two hundred and seventy, which makes it rather longer than the Epistle to the Colossians which has two hundred and fifty-one.

4. Methodius, bishop of Olympus in Lycia in the beginning of the fourth century, in his *Symposium*, ii., 6, says, "wherefore we have also learned from divinely inspired Scriptures that untimely births even if they are the offspring of adultery are delivered to caretaking angels." Though Peter is not here mentioned, the purport of the passage is the same as that of one of the quotations given by Clement of Alexandria.

5. Eusebius († c. 339 a.d.), in his *Ecclesiastical History*, iii., 25, expressly mentions the *Revelation of Peter* along with the *Acts of Paul* and the *Pastor* as spurious books, while at iii., 3, he says: "as to that which is called the *Preaching* and that called the *Apocalypse of*

Peter, we know nothing of their being handed down as Catholic writings. Since neither among the ancients nor among the ecclesiastical writers of our own day, has there been anyone that has appealed to testimony taken from them."

6. Macarius Magnes (beginning of fifth century) in his *Apocritica*, iv., 6, quotes as from a heathen opponent of Christianity the following: "Let us by way of superfluity cite also that saying in the Apocalypse of Peter. It thus introduces the heaven as being about to undergo judgment along with the earth. 'The earth,' it says, 'shall present all men before God at the day of judgment, being itself also to be judged along with the heaven also which encompasses it.'" And at iv., 16, he examines this passage again, naming the revelation of Peter, and supporting the doctrine of the passage by the authority of prophecy (Isaiah xxxiv. 4) and the Gospel (Matt. xxiv. 35).

7. Sozomen (middle of fifth century), *H. E.*, vii., 19, says: "For instance, the so-called Apocalypse of Peter which was esteemed as entirely spurious by the ancients, we have discovered to be read in certain churches of Palestine up to the present day, once a year, on the day of preparation, during which the people most religiously fast in commemoration of the Saviour's Passion" (*i.e.*, on Good Friday). It is to be noted that Sozomen himself belonged to Palestine.

8. In the list of *the Sixty Books* which is assigned to the fifth or sixth century the Revelation of Peter is mentioned among the Apocrypha (v. Westcott, *Canon*, p. 551).

9. The so-called *Stichometry of Nicephorus*, a list of scriptures with notes of their extent, ascribed to Nicephorus, Patriarch of Constantinople, 806–814 a.d., includes the Revelation of Peter among the *antilegomena* or disputed writings of the New Testament, and gives it three hundred stichoi or thirty more than the above-mentioned Catalogus Claromontanas.

10. The Armenian annalist Mkhitan (thirteenth century) in a list of the New Testament antilegomena mentions the Revelation of Peter, after the *Gospel of Thomas* and before the *Periodoi Pauli*, and remarks that he has himself copied these books. (Cf. Harnack, *Geschichte der altchristlichen Literatur*.)

Up till lately these facts represented all that was positively known of the Revelation of Peter. From them we gather that it must have been written before the middle of the second century (so as to be known at Rome and included in the Muratorian Canon), that it had a wide circulation, that it was for some time very popular, so that it would appear to have run a considerable chance of achieving a place in the canon, but that it was ultimately rejected and in the long run dropped out of knowledge altogether. But even previously to the discovery at *Akhmîm*, the general character of the book had been inferred from the scanty fragments preserved in ancient writers and from the common elements contained in other and later apocalyptic writings which seemed to require some such book as the Revelation of Peter as their ultimate source. Such writings are the (Christian) Apocalypse of Esdras, the Vision of Paul, the Passion of S. Perpetua and the visions contained in the History of

Barlaam and Josaphat. (Cf. Robinson, *Texts and Studies*, i., 2, p. 37–43, and Robinson and James, *The Gospel according to Peter and the Revelation of Peter*, 1892.)

The Revelation of Peter affords the earliest embodiment in Christian literature of those pictorial presentations of heaven and hell which have exercised so widespread and enduring an influence. It has, in its imagery, little or no kinship with the Book of Daniel, the Book of Enoch, or the Revelation of S. John. Its only parallels in canonical scripture, with the notable exception of the Second Epistle of Peter, are to be found in Isaiah lxvi. 24, Mark ix. 44, 48, and the parable of Dives and Lazarus in Luke xvi. 19. It is indeed Judaic in the severity of its morality and even in its phraseology (*cf.* the frequent use of the word *righteous*, and the idea that God and not Christ will come to judge sinners). But the true parallels for, if not the sources of, its imagery of the rewards and punishments which await men after death are to be found in Greek beliefs which have left their traces in such passages as the Vision of Er at the end of Plato's *Republic*.

The heaven of the Petrine Apocalypse is akin to the Elysian Fields and the Islands of the Blest. In it the saints are crowned as with flowers and beautiful of countenance, singing songs of praise in the fragrant air, in a land all lighted up with the light of the sun.[3876] We are reminded of "the Elysian Fields and the world's end where is Rhadamanthus of the fair hair, where life is easiest for men. No snow is there, nor yet great storm, nor any rain; but alway Ocean sendeth forth the breeze of the shrill West to blow cool on men" (*Odyssey*, iv., 563), and of the garden of the gods on Olympus, which "is not shaken by winds, or ever wet with rain, nor doth the snow come nigh thereto, but most clear air is spread about it cloudless, and the white light floats over it" (*Odyssey*, vi., 43, Butcher and Lang's transl.). Perhaps the most striking parallel of all is afforded by the fragment of a dirge of Pindar: "For them shineth below the strength of the sun, while in our world it is night, and the space of crimson-flowered meadow before their city is full of the shade of frankincense trees, and of fruits of gold. And some in horses, and in bodily feats, and some in dice, and some in harp-playing have delight; and among them thriveth all fair-flowering bliss; and fragrance streameth ever through the lovely land, as they mingle incense of every kind upon the altars of the gods" (Pindar, E. Myer's transl., p. 176). Beside this heaven the New Jerusalem of the 143 canonical Apocalypse is austere. But it is the spiritual city. "For the city had no need of the sun, neither of the moon to shine on it, for the Lord God Almighty and the Lamb were in the midst of it and the Lamb was the light thereof."

So likewise in the case of the torments of the wicked as presented in the Revelation of Peter. We are not here in the Jewish Sheol, or among the fires of the valley of Hinnom, so much as among the tortures of Tartarus and the boiling mud of the Acherusian Lake (*cf.* Plato, *Phædo*, p. 113; Aristophanes, *Frogs*, line 145), or where "wild men of fiery aspect…seized and carried off several of them, and Ardiæus and others, they bound head and foot and hand, and threw them down and flayed them with scourges, and dragged them along the road at the side, carding them on thorns like wool, and declaring to the passers-by what were their crimes, and that they were being taken away to be cast into hell" (*Republic*, x., p. 616, Jowett's transl.). It is not surprising that in later visions of the same kind the very names of the Greek under-world are ascribed to localities of hell. It is across the river Oceanus. It is called Tartarus. In it is the Acherusian Lake. Notice in this connection that the souls of innocent victims are present along with their murderers to accuse them.

[3876] *Cf.* "…the island valley of Avilion; Where falls not rain or hail or any snow, Nor ever wind blows loudly; but it lies Deep-meadowed, happy, fair with orchard lawns And bowery hollows crowned with summer seas." Tennyson, *Passing of Arthur*.

The Revelation of Peter shows remarkable kinship in ideas with the Second Epistle of Peter. The parallels will be noted in the margin of the translation. It also presents notable parallels to the Sibylline Oracles (*cf. Orac. Sib*., ii., 225 sqq.), while its influence has been conjectured, almost with certainty, in the Acts of Perpetua and the visions narrated in the Acts of Thomas and the History of Barlaam and Josaphat. It certainly was one of the sources from which the writer of the Vision of Paul drew. And directly or indirectly it may be regarded as the parent of all the mediæval visions of the other world.

The fragment begins in the middle of an eschatological discourse of Jesus, probably represented as delivered after the resurrection, for verse 5 implies that the disciples had begun to preach the Gospel. It ends abruptly in the course of a catalogue of sinners in hell and their punishments. The fragments preserved in the writings of Clement of Alexandria and Methodius probably belonged to the lost end of the book; that preserved by Macarius Magnes may have belonged to the eschatological discourse at the beginning. Taking the length of the whole at from two hundred and seventy to three hundred stichoi, the Akhmîm fragment contains about the half.

The present translation is made from Harnack's edition of the text, 2d ed., Leipzig, 1893.

There is another and later Apocalypse of Peter in Arabic, of which mss. exist in Rome and Oxford. It is called the *Apocalypse of Peter, or the narrative of things revealed to him by Jesus Christ which had taken place from the beginning of the world and which shall take place till the end of the world or the second coming of Christ*. The book is said to have been written by Clement, to whom Peter had communicated the secrets revealed to him. The writer himself calls the book *Librum Perfectionis* or *Librum Completum*. Judging from the analysis of its contents quoted by Tischendorf (*Apocalypses Apocr.*) it has no connection with the present work.

The Apocalypse of Peter.

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1. …many of them will be false prophets,[3877] and will teach divers ways and doctrines of perdition: but these will become sons of perdition.[3878] 3. And then God will come unto my faithful ones who hunger and thirst and are afflicted and purify their souls in this life; and he will judge the sons of lawlessness.[3879]

4. And furthermore the Lord said: Let us go into the mountain:[3880] Let us pray. 5. And going with him, we, the twelve disciples, begged that he would show us one of our brethren, the righteous who are gone forth out of the world, in order that we might see of what manner of form they are, and having taken courage, might also encourage[3881] the men who hear us.

6. And as we prayed, suddenly there appeared two men standing before the Lord towards the East, on whom we were not able to look;[3882] 7, for there came forth from their countenance a ray as of the sun, and their raiment was shining, such as eye of man[3883] never saw; for no mouth is able to express or heart to conceive the glory with which they were endued, and the beauty of their appearance. 8. And as we looked upon them, we were astounded; for their bodies were whiter than any snow and ruddier than any rose;[3884] 9, and the red thereof was mingled with the white, and I am utterly unable to express their beauty; 10, for their hair was curly and bright and seemly both on their face and shoulders, as it were a wreath[3885] woven of spikenard and divers-coloured flowers, or like a rainbow in the sky, such was their seemliness.

11. Seeing therefore their beauty we became astounded at them, since they appeared suddenly. 12. And I approached the Lord and said: Who are these? 13. He saith to me: These are your brethren the righteous, whose forms ye desired to see. 14. And I said to

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[3877] False prophets. *Cf.* Matt. vii. 15; xxiv. 5, 11. *Cf.* Pastor of Hermas, *Mand.* xi.

[3878] Sons of perdition. *Cf.* 2 Peter ii. 1–3; iii. 7, 16; 2 Thess. ii. 3, and Ep. of Lyons and Vienne, Euseb. *H. E.* v. 1.

[3879] Purify their souls. *Cf.* 2 Peter i. 18. Sons of lawlessness. *Cf.* Pastor Herm. *Vis.* iii. 6.

[3880] Mountain. *Cf.* 2 Peter i. 18.

[3881] The righteous. *Cf.* 2 Peter i. 1; iii. 19. What manner of. *Cf.* 2 Peter iii. 11. Encourage. *Cf.* Pastor Herm. *Vis.* iii. 3.

[3882] Not able to look. *Cf.* 2 Cor. iii. 7 ff.

[3883] Eye of man, etc. *Cf.* 1 Cor. ii. 9.

[3884] Snow and rose. *Cf.* Bk. of Enoch cvi. 2.

[3885] Wreath. *Cf.* Ep. of Lyons and Vienne, ap. Euseb. *H. E.* v. 1, 36.

him: And where are all the righteous ones and what is the æon in which they are and have this glory?

15. And the Lord showed me[3886] a very great country outside of this world, exceeding bright with light, and the air there lighted with the rays of the sun, and the earth itself blooming with unfading flowers and full of spices and plants, fair-flowering and incorruptible and bearing blessed fruit. 16. And so great was the perfume that it[3887] was borne thence even unto us. 17. And the dwellers in that place were clad in the raiment of shining angels and their raiment was like unto their country; and angels hovered about them there. 18. And the glory of the dwellers there was equal, and with one voice they sang praises alternately to the Lord God, rejoicing in that place. 19. The Lord saith to us: This is the place of your high-priests,[3888] the righteous men.

20. And over against that place I saw another, squalid, and it was the place of punishment; and those who were punished there and the punishing angels had their raiment dark[3889] like the air of the place.

21. And there were certain there hanging by the tongue: and these were the blasphemers of the way of righteousness; and under them lay fire,[3890] burning and punishing them.

22. And there was a great lake, full of flaming mire, in which were certain men that pervert righteousness,[3891] and tormenting angels afflicted them.

23. And there were also others, women, hanged by their hair over that mire that bubbled up: and these were they who adorned themselves for adultery; and the men who mingled with them in the defilement[3892] of adultery, were hanging by the feet and their heads in that mire. *And* I said: I did not believe that I should come into this place.

24. And I saw the murderers and those who conspired with them, cast into a certain strait place, full of evil snakes, and smitten by those beasts, and thus turning to and fro in that punishment; and worms,[3893] as it were clouds of darkness, afflicted them. And the souls of the murdered stood and looked upon the punishment of those murderers and said: O God, thy judgment is just.

[3886] Apparently all the disciples are supposed to have had the vision of heaven, but Peter alone that of hell. Unfading. *Cf.* 1 Peter i. 4.

[3887] Odour. *Cf.* Ep. of Lyons and Vienne, l. c., and Passion of S. Perpetua, ch. xiii.

[3888] High priests. *Cf.* Didache 13, 3.

[3889] Squalid. *Cf.* 2 Peter i. 19. Punishment. *Cf.* 2 Peter ii. 9. Punishing angels. *Cf.* Pastor Herm. *Sim*. vi. 3. Dark. *Cf.* Jude, vv. 6 and 13.

[3890] Blasphemers. *Cf.* 2 Peter ii. 12; Pastor Herm. *Sim*. viii. 6; ix. 18. Fire. *Cf.* 2 Peter iii. 7.

[3891] Mire. *Cf.* 2 Peter ii. 22. Pervert righteousness. *Cf.* Pastor Herm. *Sim*. viii. 6. *Cf.* Titus i. 14.

[3892] *Cf.* Jude 7. Defilement. *Cf.* 2 Peter ii. 10, 14, 17, 20; Jude 8. *Cf.* Pastor Herm. *Sim*. vi. 5.

[3893] Darkness. *Cf.* 2 Peter ii. 17. Worms. *Cf.* Isaiah lxvi. 24; Mark ix. 48.

25. And near that place I saw another strait place into which the gore and the filth of those who were being punished ran down and became there as it were a lake: and there sat women having the gore up to their necks, and over against them sat many children who were born to them out of due time, crying; and there came forth from them sparks of fire and smote the women in the eyes: and these were the accursed who conceived and caused abortion.

26. And other men and women were burning up to the middle and were cast into a dark place and were beaten by evil spirits, and their inwards were eaten by restless worms:[3894] and these were they who persecuted the righteous and delivered them up.

27. And near those there were again women and men gnawing their own lips, and being punished and receiving a red-hot iron in their eyes: and these were they who blasphemed and slandered[3895] the way of righteousness.

28. And over against these again other men and women gnawing their tongues and having flaming fire in their mouths: and these were the false witnesses.[3896]

29. And in a certain other place there were pebbles sharper than swords or any spit, red-hot, and women and men in tattered and filthy raiment rolled about on them in punishment: and these were the rich who trusted in their riches and had no pity for orphans and widows, and despised the commandment[3897] of God.

30. And in another great lake, full of pitch and blood and mire bubbling up, there stood men and women up to their knees: and these were the usurers and those who take interest on interest.

31. And other men and women were being hurled down from a great cliff and reached the bottom, and again were driven by those who were set over them to climb up upon the cliff, and thence were hurled down again, and had no rest from this punishment: and these were they who defiled[3898] their bodies acting as women; and the women who were with them were those who lay with one another as a man with a woman.

32. And alongside of that cliff there was a place full of much fire, and there stood men who with their own hands had made for themselves carven images instead of God. And alongside of these were other men and women, having rods and striking each other and never ceasing from such punishment.

[3894] Restless worms. *Cf.* Isaiah lxvi. 24; Mark ix. 48. *Cf.* Esdras, Ante-Nicene Lib., vol. xvi., p. 472; Pastor Herm. *Sim.* ix. 19; viii. 6.

[3895] Slandered. *Cf.* 2 Peter ii. 2; Jude 8, 10.

[3896] False witnesses. *Cf.* Hermas. *Mand.* viii. 5.

[3897] The rich, etc. *Cf.* 2 Peter ii. 14. *Cf.* Pastor Herm. *Vis.* iii. 9; *Sim.* ix. 20; *Sim.* i. 8, and *Mand.* viii. 5. Commandment. *Cf.* 2 Peter ii. 21; iii. 2.

[3898] Defiled. 2 Peter ii. 10. *Cf.* Rom. i. 26 ff.; Jude 8.

33. And others again near them, women and men, burning and turning themselves and roasting: and these were they that leaving the way of God[3899]…

[3899] Way of God. 2 Peter ii. 2. Pastor Herm. *Vis*. iii. 7; viii. 6; ix. 19, 22.

Fragments of the Apocalypse of Peter.

1. Clemens Alexandrinus, *Eclog.* 48. For instance, Peter in the Apocalypse says that the children who are born out of due time shall be of the better part: and that these are delivered over to a care-taking angel that they may attain a share of knowledge and gain the better abode [after suffering what they would have suffered if they had been in the body: but the others shall merely obtain salvation as injured beings to whom mercy is shown, and remain without punishment, receiving this as a reward].[3900]

2. Clem. Alex. *Eclog.* 49. But the milk of the women running down from their breasts and congealing shall engender small flesh-eating beasts: and these run up upon them and devour them.[3901]

3. Macarius Magnes, *Apocritica* iv., 6 cf. 16. The earth, it (sc. the Apoc. of Peter) says, "shall present all men before God at the day of judgment, being itself also to be judged, with 14 the heaven also which encompasses it."

4. Clem. Alex. *Eclog.* 41. The scripture says that infants that have been exposed are delivered to a care-taking angel, by whom they are educated and so grow up, and they will be, it says, as the faithful of a hundred years old are here.

5. Methodius, *Conviv.* ii., 6. Whence also we have received in divinely-inspired scriptures that untimely births are delivered to care-taking angels, even if they are the offspring of adultery.

[3900] The part of the quotation between square brackets is assigned by Harnack to Clement himself and not to the Apocalypse.

[3901] Cf. Esdras, Ante-Nicene Lib., vol. xvi., p. 473.

The Vision of Paul.

Introduction.

The present translation of the Vision of Paul is made from the text of a Latin version, edited by Mr. M. R. James in the *Cambridge Texts and Studies*, ii., 3, p. 11 *ff.*—from a ms. of the eighth century now in the Bibliothèque Nationale at Paris.

Tischendorf's Greek text was based on two mss., the earliest of which is at Munich and is of the thirteenth century. This version has already been translated in the Ante-Nicene Library, vol. xvi.

A translation into English from a Syriac version (date unknown) was published by the Rev. J. Perkins, D.D., in the *Journal of Sacred Literature*, N. S., vol. vi., 1865, and republished by Tischendorf alongside of the Greek version in his *Apocalypses Apocryphæ.*

The Revelation of Paul was known to S. Augustine, who thus refers to it in his *Tractate* 98 on the Gospel of John, § 8: "…There have been some vain individuals, who, with a presumption that betrays the grossest folly, have forged a Revelation of Paul, crammed with all manner of fables, which has been rejected by the Orthodox Church; affirming it to be that whereof he had said that he was caught up into the third heavens, and there heard unspeakable words 'which it is not lawful for a man to utter.' Nevertheless, the audacity of such might be tolerable, had he said that he heard words which it is not as yet lawful for a man to utter; but when he said 'which it is not lawful for a man to utter,' who are they that dare to utter them with such impudence and non-success?"

Sozomen, *H. E.*, vii., 19, after speaking of the Apocalypse of Peter, continues: "So the work entitled 'The Apocalypse of the Apostle Paul,' though rejected by the ancients, is still esteemed by most of the monks. Some persons affirm that the book was found during this reign (*i.e.*, of Theodosius) by divine revelation, in a marble box, buried beneath the soil, in the house of Paul, at Tarsus, in Cilicia. I have been informed that this report is false, by a presbyter of Tarsus, a man of very advanced age, as is indicated by his grey hairs."

The book was probably composed, or rather compiled, for it is largely indebted to previous Apocalyptic writings, about the time when it purports to have been discovered at Tarsus, *i.e.*, 388 a.d., the year of the consulship of Theodosius the Less and Cynegius. The alleged sending of a copy of the original to Jerusalem probably indicates the place where it was composed, or, at least, first found currency.

The *Vision of Paul* seems to have enjoyed great popularity during the Middle Ages. Brandes (Halle, 1885), in his edition of two shorter Latin versions, enumerates twenty-two different mss. of the Latin and "gives particulars of French, English, Danish, and Slavonic forms of the legend."

Of the three main versions, the Latin and Syriac are longer and fuller than the Greek, which in its present form has been abbreviated. Taking advantage of the excellent comparative table presented by Mr. M. R. James in his edition of the text, the translator has endeavoured to point out to the reader, by notes in the margin, the passages where the Latin varies from the Greek, and, to a less extent, from the Syriac. Parallel passages in other and earlier Apocalyptic writings are also indicated in the notes.

The Vision of Paul.

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Here Begins the Vision of Saint Paul the Apostle.

“But I will come to visions and revelations of the Lord: I know a man in Christ fourteen years ago (whether in the body, I know not; or out of the body, I know not, God knoweth) snatched up in this manner to the third heaven: and I know such a man, whether in the body or out of the body I know not, God knoweth; how that he was snatched up into Paradise and heard secret words which it is not lawful for men to speak; on behalf of such a one will I glory; but on mine own behalf I will not glory, save in my infirmities.”—2 Cor. xii. 1–5.

1. At what time was this revelation made? In the consulship of Theodosius Augustus the Younger and Cynegius,[3902] a certain nobleman then living in Tharsus, in the house which was that of Saint Paul, an angel appearing in the night revealed to him, saying that he should open the foundations of the house and should publish what he found, but he thought that these things were dreams.

2. But the angel coming for the third time beat him and forced him to open the foundation. And digging he found a marble box, inscribed on the sides; there was the revelation of Saint Paul, and his shoes in which he walked teaching the word of God. But he feared to open that box and brought it to the judge; when he had received it, the judge, because it was sealed with lead, sent it to the Emperor Theodosius, fearing lest it might be something else; which when he had received the emperor opened it, and found the revelation of Saint Paul; a copy of it he sent to Jerusalem, and retained the original himself.

3. While I was in the body in which I was snatched up to the third heaven, the word of the Lord came to me saying: speak to the people: until when will ye transgress, and heap sin upon sin, and tempt the Lord who made you? Ye are the sons of God, doing the works of the devil in the faith of Christ, on account of the impediments of the world. Remember therefore and know that while every creature serves God, the human race alone sins. But it reigns over every creature and sins more than all nature.

4. For indeed the sun, the great light, often addressed the Lord saying: Lord God Almighty, I look out upon the impieties and injustices of men; permit me and I shall do unto them what are my powers, that they may know that thou art God alone. And there came a voice saying to him: I know all these things, for mine eye sees and ear hears, but my patience bears them until they shall be converted and repent. But if they do not return to me I will judge them all.

[3902] Theodosius the younger and Cynegius, Consuls, 388 a.d.

5. For sometimes the moon and stars addressed the Lord saying: Lord God Almighty, to us thou hast given the power of the night; till when shall we look down upon the impieties and fornications and homicides done by the sons of men? Permit us to do unto them according to our powers, that they may know that thou art God alone. And there came a voice unto them saying: I know all these things, and mine eye looks forth and ear hears, but my patience bears with them until they shall be converted and repent. But if they do not return unto me I will judge them.

6. And frequently also the sea exclaimed saying: Lord God Almighty, men have defiled thy holy name in me; permit me to arise and cover every wood and orchard and the whole world, until I blot out all the sons of men from before thy face, that they may know that thou art God alone. And the voice came again and said: I know all things; mine eye seeth everything, and mine ear heareth, but my patience bears with them until they be converted and repent. But if they do not return, I will judge them. Sometimes the waters[3903] also spoke against the sins of men saying: Lord God Almighty, all the sons of men have defiled thy holy name. And there came a voice saying: I know all things before they come to pass, for mine eye seeth and mine ear heareth all things, but my patience bears with them until they be converted. But if not I will judge them. Frequently also the earth[3904] too exclaimed to the Lord against the sons of men saying: Lord God Almighty, I above every other creature of thine am harmed, supporting the fornications, adulteries, homicides, thefts, perjuries and magic and ill-doings of men and all the evil they do, so that the father rises up against the son, and the son upon the father, the alien against the alien, so that each one defiles his neighbour's wife. The father ascends upon the bed of his own son, and the son likewise ascends the couch of his own father; and in all these evils, they who offer the sacrifice to thy name have defiled thy holy place. Therefore I am injured above every creature, desiring not to shew my power to myself, and my fruits to the sons of men. Permit me and I will destroy the virtue of my fruits. And there came a voice and said: I know all things, and there is none who can hide himself from his sin. Moreover I know their impieties, but my holiness suffers them until they be converted and repent. But if they do not return unto me I will judge them.

7. Behold, ye sons of men, the creature is subject to God, but the human race alone sins. For this cause, therefore, ye sons of men, bless the Lord God unceasingly, every hour and every day: but more especially when the sun has set:[3905] for at that hour all the angels proceed to the Lord to worship him and to present the works of men, which every man has wrought from the morning till the evening, whether good or evil. And there is a certain

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[3903] The waters (not in Greek version); rivers in Syriac.

[3904] The earth (not in Greek version, but in Syriac).

[3905] *Cf.* Test. of Abraham, Rec. B, iv.

angel who proceeds rejoicing concerning the man in whom he dwells. When therefore the sun[3906] has set in the first hour of night, in the same hour the angel of every people and every man and woman, who protect and preserve them, because man is the image of God: similarly also in the matin hour which is the twelfth of the night, all the angels of men and women, go up to God to worship God, and present every work which each man has wrought, whether good or evil. Moreover every day and night the angels show to God an account[3907] of all the acts of the human race. To you, therefore, I say, ye sons of men, bless the Lord God without fail all the days of your life.

8. Therefore at the appointed hour all the angels whatever, rejoicing at once together, proceed before God that they may meet to worship at the hour determined. And behold suddenly it became the hour of meeting, and the angels came to worship in the presence of God, and the spirit proceeded to meet them: and there came a voice and said: Whence come ye, our angels, bearing the burdens of tidings?

9. They answered and said: We come from those who have renounced this world for the sake of thy holy name, wandering as pilgrims, and in caves of the rocks, and weeping every hour in which they inhabited the earth, and hungering and thirsting because of thy name, with their loins girded, having in their hands the incense of their hearts, and praying and blessing every hour, and restraining and overcoming themselves, weeping and wailing above the rest that inhabit the earth. And we indeed, their angels, mourn along with them: whither therefore it shall please thee, command us to go and minister, lest others also do it, but the destitute above the rest who are on earth. And there came the voice of God to them saying: Know ye that now henceforward my grace is appointed unto you, and my help, who is my well-beloved Son, shall be present with them, guiding them every hour; ministering also to them, never deserting them, since their place is his habitation.

10. When therefore these angels had retired, behold other angels came to adore in the presence of honour, in the assembly, who wept; and the spirit of God proceeded to meet them, and there came the voice of God and said: Whence come ye, our angels, bearing the burdens of the ministry of the tidings of the world? They answered and said in the presence of God: We have arrived from those who called upon thy name, and the impediments of the world made them wretched, devising many occasions every hour, not even making one pure prayer, nor out of their whole heart, in all the time of their life; what need, therefore, is there to be present with men who are sinners? And there came the voice of God to them: It is necessary that ye should minister to them, until they be converted and repent: but if they do not return to me I will judge them. Know therefore, sons of men, that whatever things are wrought by you, these angels relate to God, whether good or evil.

[3906] *Cf.* Test. of Abraham, Rec. B, § 4.

[3907] *Cf.* Test. of Abraham, Rec. A, § 12.

11. And the angel answered and said unto me: Follow me, and I will show you the place of the just where they are led when they are deceased, and after these things taking thee into the abyss, I will show thee the souls of sinners and what sort of place they are led into when they have deceased. And I proceeded back after the angel, and he led me into heaven, and I looked back upon the firmament, and I saw in the same place power, and there was there oblivion which deceives and draws down to itself the hearts of men, and the spirit of detraction, and the spirit of fornication, and the spirit of madness, and the spirit of insolence, and there were there the princes of vices: these I saw under the firmament of heaven: and again I looked back, and I saw angels without mercy, having no pity, whose countenance was full of madness, and their teeth sticking out beyond the mouth: their eyes shone like the morning star of the east, and from the hairs of their head sparks of fire went out, or from their mouth. And I asked the angel saying: Sir, who are those? And the angel answered and said unto me: These are those who are destined to the souls of the impious in the hour of need, who did not believe that they had the Lord for their helper, nor hoped in him.

12. And I looked on high and I saw other angels whose countenance shone as the sun, their loins girded with golden girdles, having palms in their hands, and the sign of God, clothed with garments in which was written the name of the Son of God, filled moreover with all meekness and pity; and I asked the angels saying: Who are these, Lord, in so great beauty and pity? And the angel answered and said unto me: These are the angels of justice who are sent to lead up the souls of the just, in the hour of need, who believed that they had the Lord for their helper. And I said to him: Do the just and sinners necessarily meet witnesses when they have died? And the angel answered and said to me: There is one way by which all pass over to God, but the just having their helper with them are not confounded when they go to appear in the sight of God.

13. And I said to the angel: I wished to see the souls of the just and of sinners going out of the world. And the angel answered and said unto me: Look down upon the earth. And I looked down from heaven upon the earth, and saw the whole world, and it was nothing in my sight and I saw the sons of men as though they were naught, and a-wanting, and I wondered and said to the angel: Is this the greatness of men? And the angel answered and said unto me: It is, and these are they who do evil from morning till evening. And I looked and saw a great cloud of fire spread over the whole world, and I said to the angel: What is this, my Lord? and he said to me: This is injustice stirred up by the princes of sinners.

14. I indeed when I had heard this sighed and wept, and said to the angel: I wished to see the souls of the just and of sinners, and to see in what manner they go out of the body. And the angel answered and said unto me: Look again upon the earth. And I looked and saw all the world, and men were as naught and a-wanting: and I looked carefully and saw a certain man about to die, and the angel said to me: This one whom thou seest is a just man. And I looked again and saw all his works, whatever he had done for the sake of God's

name, and all his desires, both what he remembered, and what he did not remember; they all stood in his sight in the hour of need; and I saw the just man advance and find refreshment and confidence, and before he went out of the world the holy and the impious angels both attended: and I saw them all, but the impious found no place of habitation in him, but the holy took possession of his soul, guiding it till it went out of the body: and they roused the soul saying: Soul, know thy body whence thou goest out, for it is necessary that thou shouldst return to the same body on the day of the resurrection, that thou mayest receive the things promised to all the just. Receiving therefore the soul from the body, they immediately kissed it as familiarly known to them, saying to it: Do manfully, for thou hast done the will of God while placed in the earth. And there came to meet him the angel who watched him every day, and said to him: Do manfully, soul; for I rejoice in thee, because thou hast done the will of God on earth: for I related to God all thy works, such as they were. Similarly also the spirit proceeded to meet him and said: Soul, fear not, nor be disturbed, until thou comest into a place which thou hast never known, but I will be a helper unto thee: for I found in thee a place of refreshment in the time when I dwelt in thee, while I was on earth. And his spirit strengthened him, and his angel received him, and led him into heaven: and an angel said: Whither runnest thou, O soul, and dost thou dare to enter into heaven? Wait and let us see if there is anything of ours in thee: and behold we find nothing in thee. I see also thy divine helper and angel, and the spirit is rejoicing along with thee, because thou hast done the will of God on earth. And they led him along till he should worship in the sight of God.
And when they had ceased, immediately Michael and all the army of angels, with one voice, 154
adored the footstool of his feet, and his doom, saying at the same time to the soul: This is your God of all things, who made you in his own image and likeness. Moreover the angel returns and points him out saying: God, remember his labours: for this is the soul, whose works I related to thee, doing according to thy judgment. And the spirit said likewise: I am the spirit of vivification inspiring him: for I had refreshment in him, in the time when I dwelt in him, doing according to thy judgment. And there came the voice of God and said: In as much as this man did not vex me, neither will I vex him; for according as he had pity, I also will have pity. Let him therefore be handed over to Michael, the angel of the Covenant, and let him lead him into the Paradise of joy, that he himself may become co-heir with all the saints. And after these things I heard the voices of a thousand thousand angels, and archangels, and cherubim, and twenty-four elders saying hymns, and glorifying the Lord and crying: thou art just, O Lord, and just are thy judgments, and there is no acceptance of persons with thee, but thou rewardest unto every man according to thy judgment. And the angel answered and said unto me: Hast thou believed and known, that whatever each man of you has done, he sees in the hour of need? And I said: Yes, sir.

15. And he saith to me: Look again down on the earth, and watch the soul of an impious man going out of the body, which vexed the Lord day and night, saying: I know nothing

else in this world, I eat and drink, and enjoy what is in the world; for who is there who has descended into hell, and ascending has declared to us that there is judgment there! And again I looked carefully, and saw all the scorn of the sinner, and all that he did, and they stood together before him in the hour of need: and it was done to him in that hour, in which he was threatened about his body at the judgment, and I said: It were better for him if he had not been born. And after these things, there came at the same time, the holy angels, and the malign, and the soul of the sinner and the holy angels did not find a place in it. Moreover the malign angels cursed it; and when they had drawn it out of the body, the angels admonished it a third time, saying: O wretched soul, look upon thy flesh, whence thou camest out: for it is necessary that thou shouldst return to thy flesh in the day of resurrection, that thou mayest receive the due for thy sins and thy impieties.

16. And when they had led it forth, the customary angel preceded it, and said to it: O wretched soul, I am the angel belonging to thee, relating daily to the Lord thy malign works, whatever thou didst by night or day: and if it were in my power, not for one day would I minister to thee, but none of these things was I able to do: the judge is pitiful and just, and he himself commanded us that we should not cease to minister to the soul, till you should repent, but thou hast lost the time of repentance. I indeed was strange to thee and thou to me. Let us go on then to the just judge: I will not dismiss thee, before I know from to-day why I was strange to thee. And the spirit confounded him, and the angel troubled him. When, therefore, they had arrived at the power, when he started to enter heaven, a labour was imposed upon him, above all other labour: error and oblivion and murmuring met him, and the spirit of fornication, and the rest of the powers, and said to him: Whither goest thou, wretched soul, and darest thou to rush into heaven? hold, that we may see if we have our qualities in thee, since we do not see that thou hast a holy helper. And after that I heard voices in the height of heaven saying: Present that wretched soul to God, that it may know that it is God that it despised. When, therefore, it had entered heaven, all the angels saw it, a thousand thousand exclaimed with one voice, all saying: Woe to thee, wretched soul, for the sake of thy works which thou didst on earth; what answer art thou about to give to God when thou shalt have approached to adore him? The angel who was with it answered and said: Weep with me, my beloved, for I have not found rest in this soul. And the angels answered him and said: Let such a soul be taken away from the midst of ours, for from the time he entered, the stink of him crosses to us angels. And after these things it was presented, that it might worship in the sight of God, and an angel of God showed him God who made him after his own image and likeness. Moreover his angel ran before him saying: Lord God Almighty, I am the angel of this soul, whose works I presented to thee day and night, not

doing according to thy judgment. And the spirit likewise said: I am the spirit who dwelt in it from the time it was made, in itself moreover I know it, and it has not followed my will: judge it, Lord, according to thy judgment. And there came the voice of God to it and said: Where is thy fruit which thou has made worthy of the goods which thou hast received? 155 Have I put a distance of one day between thee and the just man? Did I not make the sun to arise upon thee as upon the just? But the soul was silent, having nothing to answer: and again there came a voice saying: Just is the judgment of God, and there is no acceptance of persons with God, for whoever shall have done mercy, on them shall he have mercy, and whoever shall not have pitied neither shall God pity him. Let him therefore be handed over to the angel Tartaruch, who is set over the punishments, and let him place him in outer darkness, where there is weeping and gnashing of teeth, and let him be there till the great day of judgment. And after these things I heard the voice of angels and archangels saying: Thou art just, Lord, and thy judgment is just.

17. And again I saw, and behold a soul which was led forward by two angels, weeping and saying: Have pity on me, just God, God the judge, for to-day is seven days since I went out of my body, and I was handed over to these two angels, and they led me through to those places, which I had never seen. And God, the just judge, saith to him: What hast thou done? for thou never didst mercy, wherefore thou wast handed over to such angels as have no mercy, and because thou didst not do uprightly, so neither did they act piously with thee in the hour of thy need. Confess therefore thy sins which thou didst commit when placed in the world. And he answered and said: Lord, I did not sin. And the Lord, the just Lord, was angered in fury when it said: I did not sin, because it lied; and God said: Dost thou think thou art still in the world? if any one of you, sinning there, conceal and hide his sin from his neighbour, here indeed nothing whatever shall be hid: for when the souls come to adore in sight of the throne, both the good works and the sins of each one are made manifest. And hearing these things the soul was silent, having no answer. And I heard the Lord God, the just judge, again saying: Come, angel of this soul, and stand in the midst. And the angel of the sinful soul came, having in his hands a manuscript, and said: These, Lord, in my hands, are all the sins of this soul from his youth till to-day, from the tenth year of his birth: and if thou command, Lord, I will also relate his acts from the beginning of his fifteenth year. And the Lord God, the just judge, said: I say unto thee, angel, I do not expect of thee an account of him since he began to be fifteen years old, but state his sins for five years before he died and before he came hither. And again God, the just judge, said: For by myself I swear, and by my holy angels, and by my virtue, that if he had repented five years before he died, on account of one year's life, oblivion would now be thrown over all the evils which he sinned before, and he would have indulgence and remission of sins: now indeed he shall perish. And the angel of the sinful soul answered and said: Lord, command that angel to exhibit those souls.

18. And in that same hour the souls were exhibited in the midst, and the soul of the sinner knew them; and the Lord said to the soul of the sinner: I say unto thee, soul, confess thy work which thou wroughtest in these souls, whom thou seest, when they were in the world. And he answered and said: Lord, it is not yet a full year since I slew this one and poured his blood upon the ground, and with another (a woman) I committed fornication: not this alone, but I also greatly harmed her in taking away her goods. And the Lord God, the just judge, said: Either thou didst not know that he who does violence to another, if he dies first who sustains the violence, is kept in this place until the doer of hurt dies, and then both stand in the presence of the judge, and now each receives according to his deed. And I heard a voice of one saying: Let that soul be delivered into the hands of Tartarus, and led down into hell: he shall lead him into the lower prison and he shall be put in torments, and left there till the great day of judgment. And again I heard a thousand thousand angels saying hymns to the Lord, and crying: Thou art just, O Lord, and just are thy judgments.

19. The angel answered and said unto me: Hast thou perceived all these things? and I said, Yes, sir. And he said to me: Follow me again, and I will take thee, and show thee the places of the just. And I followed the angel, and he raised me to the third heaven, and placed me at the entry of the door: and looking carefully I saw, and the door was of gold, and two columns of gold, full above of golden letters, and the angel tuned again to me and said: Blessed wert thou, if thou hadst entered into these doors, for it is not allowed to any to enter except only to those who have goodness and innocence of body in all things. And I asked the angel about everything and said: Sir, tell me on what account these letters are put upon those tables? The angel answered and said unto me: These are the names of the just, serving God with their whole heart, who dwell on the earth. And again I said: Sir, therefore their 15 names and countenance and the likeness of these who serve God are in heaven, and are known to the angels: for they know who are the servants of God with all their heart, before they go out of the world.

20. And when I had entered the interior of the gate of Paradise,[3908] there came out to meet me an old man whose countenance shone as the sun; and when he had embraced me he said: Hail, Paul, beloved of God. And he kissed me with a cheerful countenance. He wept, and I said to him: Brother, why dost thou weep? And again sighing and lamenting he said: We are hurt by men, and they vex us greatly; for many are the good things which the Lord has prepared, and great is his promise, but many do not perceive them. And I asked the angel, and said: Sir, who is this? And he said to me: This is Enoch, the scribe of righteousness. And I entered into the interior of that place, and immediately I saw the sun,[3909] and coming it saluted me laughing and rejoicing. And when it had seen (me), it

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[3908] *Cf.* Ascension of Isaiah ix. 9.

[3909] And the sun. Not in Greek: *Elias* in Syriac.

turned away and wept, and said to me: Paul, would that thou shouldst receive thy labours which thou hast done in the human race. For me, indeed, I have seen the great and many good things, which God has prepared for the just, and the promises of God are great, but many do not perceive them; but even by many labours scarcely one or two enters into these places.

21. And the angel answered and said to me,[3910] Whatever I now show thee here, and whatever thou shalt hear, tell it not to any one in the earth. And he led me and shewed me: and there I heard words which it is not lawful for a man to speak. And again he said, For now follow me, and I will shew thee what thou oughtest to narrate in public and relate.

And he took me down from the third heaven, and led me into the second heaven, and again he led me on to the firmament and from the firmament he led me over the doors of heaven: the beginning of its foundation was on the river which waters all the earth. And I asked the angel and said, Lord, what is this river of water? and he said to me, This is Oceanus! And suddenly I went out of heaven, and I understood that it is the light of heaven which lightens all the earth. For the land there is seven times brighter[3911] than silver. And I said, Lord, what is this place? And he said to me, This is the land of promise. Hast thou never heard what is written: Blessed are the meek: for they shall inherit the earth? The souls therefore of the just, when they have gone out of the body, are meanwhile dismissed to this place. And I said to the angel, Then this land will be manifested before the time? The angel answered and said to me, When Christ, whom thou preachest, shall come to reign, then, by the sentence of God,[3912] the first earth will be dissolved and this land of promise will then be revealed, and it will be like dew or cloud, and then the Lord Jesus Christ, the King Eternal, will be manifested and will come with all his saints to dwell in it, and he will reign over them a thousand years, and they will eat of the good things which I shall now show unto thee.

22. And I looked around upon that land and I saw a river flowing of milk and honey, and there were trees planted by the bank of that river, full of fruit: moreover each single tree bore twelve fruits in the year, having various and diverse fruits: and I saw the created things which are in that place and all the work of God, and I saw there palms of twenty cubits, but others of ten cubits: and that land was seven times brighter than silver. And there were trees full of fruits from the roots to the highest branches, of ten thousand fruits of palms upon ten thousand fruits. The grape-vines moreover had ten thousand plants.[3913] Moreover in the single vines there were ten thousand thousand bunches and in each of these a thousand

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[3910] (Not in Syriac.)

[3911] *Cf.* Rev. of Peter. 15.

[3912] *Cf.* Enoch.

[3913] *Cf.*Papias. ap. Iren. *Hær.* v. 33. 3, 4.

single grapes: moreover these single trees bore a thousand fruits. And I said to the angel, Why does each tree bear a thousand fruits? The angel answered and said unto me, Because the Lord God gives an abounding flood of gifts to the worthy, because they also of their own will afflicted themselves when they were placed in the world doing all things on account of his holy name. And again I said to the angel, Sir, are these the only promises which the Most Holy God makes? And he answered and said to me: No! there are seven times greater than these. But I say unto thee that when the just go out of the body they shall see the promises and the good things which God has prepared for them. Till then, they shall sigh, and lament saying: Have we emitted any word from our mouth to vex our neighbour even on one day? I asked and said again: Are these alone the promises of God? And the angel 15 answered and said unto me: These whom you now see are the souls of the married[3914] and those who kept the chastity of their nuptials, containing themselves. But to the virgins and those who hunger and thirst after righteousness and those who afflicted themselves for the sake of the name of God, God will give seven times greater than these, which I shall now show thee.

And then he took me up from that place where I saw these things and behold, a river, and its waters were greatly whiter than milk, and I said to the angel, What is this? And he said to me: This is the Acherousian Lake where is the City of Christ, but not every man is permitted to enter that city; for this is the journey which leads to God, and if anyone is a fornicator and impious, and is converted and shall repent and do fruits worthy of repentance, at first indeed when he shall have gone out of the body, he is led and adores God, and thence by command of the Lord he is delivered to the angel Michael and he baptizes him in the Acherousian Lake—thus he leads them into the City of Christ alongside of those who have never sinned. But I wondered and blessed the Lord God for all the things which I saw.

23. And the angel answered and said unto me: Follow me and I will lead thee into the City of Christ. And he was standing on the Acherousian Lake and he put me into a golden ship[3915] and angels as it were three thousand were saying hymns before me till I arrived at the City of Christ. Moreover those who inhabited the City of Christ greatly rejoiced over me as I went to them, and I entered and saw the City of Christ, and it was all of gold, and twelve walls encircled it, and twelve interior towers, and each wall had between them single stadia in the circuit: And I said to the angel, Sir, how much is a stadium? The angel answered and said to me: As much as there is between the Lord God and the men who are on the earth, for the City of Christ is alone great. And there were twelve gates in the circuit of the city, of great beauty, and four rivers which encircled it. There was, moreover, a river of honey and a river of milk, and a river of wine and a river of oil. And I said to the angel:

[3914] (In Syriac, but not in Greek version.)

[3915] The Greek has not the golden ship, the angels or the walls. They are given in the Syriac.

What are these rivers surrounding that city? And he saith to me: These are the four rivers which flow sufficiently for those who are in this land of promise, of which the names[3916] are: the river of honey is called Fison, and the river of milk Euphrates, and the river of oil Gion, and the river of wine Tigris, such therefore they are for those who when placed in the world did not use the power of these things, but they hungered for these things and afflicted themselves for the sake of the Lord God: so that when these enter into this city, the Lord will assign them these things on high above all measure.

24. I indeed entering the gates saw trees great and very high before the doors of the city, having no fruit but leaves only, and I saw a few men scattered in the midst of the trees, and they lamented greatly when they saw anyone enter the city. And those trees were sorry for them and humbled themselves and bowed down and again erected themselves. And I saw and wept with them and I asked the angel and said: Sir, who are these who are not admitted to enter into the City of Christ? And he said to me: These are they who zealously abstained day and night in fasts, but they had a proud heart above other men, glorifying and praising themselves and doing nothing for their neighbours. For they gave some friendly greeting, but to others they did not even say hail! and indeed they shewed hospitality to those only whom they wished, and if they did anything whatever for their neighbour they were immoderately puffed up. And I said: What then, Sir? Did their pride prevent them from entering into the City of Christ? And the angel answered and said unto me: Pride is the root of all evils. Are they better than the Son of God who came to the Jews with much humility? And I asked him and said: Why is it that the trees humble themselves and erect themselves again? And the angel answered and said to me: The whole time which these men passed on earth zealously serving God, on account of the confusion and reproaches of men at the time, they blushed and humiliated themselves, but they were not saddened. nor did they repent that they should recede from their pride which was in them. This is why the trees humble themselves, and again are raised up. And I asked and said: For what cause were they admitted to the doors of the city? The angel answered and said unto me: Because of the great goodness of God, and because there is the entry of his holy men entering into this city: for this cause they are left in this place, but when Christ the King Eternal enters with his saints, as he enters just men may pray for these, and then they may enter into the city along with them: but yet none of them is able to have assurance such as they have who humbled themselves, serving the Lord God all their lives.

25. But I went on while the angel instructed me, and he carried me to the river of honey, and I saw there Isaiah and Jeremiah[3917] and Ezekiel and Amos, and Micah and Zechariah, the minor and major prophets, and they saluted me in the city. I said to the angel: What

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[3916] Not in the Greek, but given in the Syriac. *Cf.* Genesis ii. 11 ff.

[3917] Names not in the Greek. Isaiah, Jeremiah, Ezekiel, Moses and all the Prophets in the Syriac.

way is this? And he said to me: This is the way of the prophets, every one who shall have afflicted his soul and not done his own will because of God, when he shall have gone out of the world and have been led to the Lord God and adored him, then by the command of God he is handed over to Michael, and he leads him into the city to this place of the prophets, and they salute him as their friend and neighbour because he did the will of God.

26. Again he led me where there is a river of milk, and I saw in that place all the infants whom Herod slew because of the name of Christ, and they saluted me, and the angel said to me: All who keep their chastity with purity, when they shall have come out of the body, after they adore the Lord God are delivered to Michael and are led to the infants and they salute them, saying that they are our brothers and friends and members; in themselves they shall inherit the promises of God.

27. Again he took me up and carried me to the north of the city and led me where there was a river of wine, and there I saw Abraham and Isaac and Jacob, Lot and Job and other saints,[3918] and they saluted me: and I asked and said: What is this place, my Lord? The angel answered and said to me: All who are receivers of pilgrims, when they go out of the world, first adore the Lord God, and are delivered to Michael and by this way are led into the city, and all the just salute him as son and brother, and say unto him: Because thou hast observed humanity and the receiving of pilgrims, come, have an inheritance in the city of the Lord our God: every just man shall receive good things of God in the city, according to his own action.

28. And again he carried me near the river of oil on the east of the city. And I saw there men rejoicing and singing psalms, and I said: Who are those, my Lord? And the angel saith to me: Those are they who devoted themselves to God with their whole heart and had no pride in themselves. For all those who rejoice in the Lord God and sing psalms to the Lord with their whole heart are here led into this city.

29. And he carried me into the midst of the city near the twelve walls.[3919] But there was in this place a higher wall, and I asked and said: Is there in the City of Christ a wall which in honour exceeds this place? And the angel answering said to me: There is a second better than the first, and similarly a third than the second, as each exceeds the other, unto the twelfth wall. And I said: Tell me, Sir, why one exceeds another in glory? And the angel answered and said unto me: All who have in themselves even a little detraction or zeal or pride, something of his glory would be made void even if he were in the city of Christ: look backward!

And turning round I saw golden thrones placed in each gate, and on them men having golden diadems and gems:[3920] and I looked carefully and I saw inside between the twelve men thrones placed in another rank which appeared of much glory, so that no one is able to recount their praise. And I asked the angel and said: My lord, who is on the throne? And the angel answered and said unto me: Those thrones belong to those who had goodness and understanding of heart and made themselves fools for the sake of the Lord God, nor knew new Scriptures nor psalms, but, mindful of one chapter of the commands of God, and hearing what it contained they wrought thereby in much diligence and had a right zeal before the Lord God, and the admiration of them will seize all the saints in presence of the Lord God, for talking with one another they say, Wait and see the unlearned who know nothing more: by which means they merited so great and such a garment and so great glory on account of their innocence.

[3918] Names not in the Greek or Syriac.

[3919] Not in Greek, which here has the altar in the city and David. The Syriac is the same as the Latin.

[3920] Not in the Greek. *Cf.* Ascension of Isaiah viii. 36.

And I saw in the midst of this city a great altar, very high, and there was one standing near the altar whose countenance shone as the sun, and he held in his hands a psaltery and harp, and he sang psalms, saying Halleluia! And his voice filled the whole city: at the same time when all they who were on the towers and gates heard him they responded Halleluia! so that the foundations of the city were shaken: and I asked the angel and said, Sir, who is this of so great power? And the angel said to me: This is David: this is the city of Jerusalem, for when Christ the King of Eternity shall come with the assurance of His kingdom, he again shall go before him that he may sing psalms, and all the just at the same time shall sing psalms responding Halleluia! And I said, Sir, how did David alone above the other saints make a beginning of psalm-singing? And the angel answered and said unto me: Because Christ the Son of God sits at the right hand of His Father, and this David sings psalms before him in the seventh heaven, and as is done in the heavens so also below, because the host may not be offered to God without David, but it is necessary that David should sing psalms in the hour of the oblation of the body and blood of Christ: as it is performed in heaven so also on earth.

30. And I said to the angel: Sir, what is Alleluia? And the angel answered and said to me: You ask questions about everything. And he said to me, Alleluia is said in the Hebrew language of God and angels, for the meaning of Alleluia is this: *tecel cat. marith macha*.[3921] And I said, Sir, what is *tecel cat. marith macha*? And the angel answered and said unto me: *Tecel cat. marith macha* is: Let us all bless him together. I asked the angel and said, Sir, do all who say Alleluia bless the Lord? And the angel answered and said to me: It is so, and again, therefore, if any one sing Alleluia and those who are present do not sing at the same time, they commit sin because they do not sing along with him. And I said: My lord, does he also sin if he be hesitating or very old? The angel answered and said unto me: Not so,

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[3921] These letters are unintelligible. In the Greek version, the interpretation of Alleluia is given as *thebel marematha*, which is also unintelligible. In the Syriac the interpretation of Alleluia is correctly given.

but he who is able and does not join in the singing, know such as a despiser of the Word, and it would be proud and unworthy that he should not bless the Lord God his maker.

31. Moreover when he had ceased speaking to me, he led me outside the city through the midst of the trees and far from the places of the land of the good, and put me across the river of milk and honey: and after that he led me over the ocean which supports the foundations of heaven.

The angel answered and said unto me: Dost thou understand why thou goest hence? And I said: Yes, sir. And he said to me: Come and follow me, and I will show thee the souls of the impious and sinners, that thou mayest know what manner of place it is. And I proceeded with the angel and he carried me by the setting of the sun, and I saw the beginning of heaven founded on a great river of water, and I asked: What is this river of water? And he said to me: This is Ocean which surrounds all the Earth. And when I was at the outer limit of Ocean I looked, and there was no light in that place, but darkness and sorrow and sadness: and I sighed.

And I saw there a fervent river of fire, and in it a multitude of men and women immersed up to the knees, and other men up to the navel, others even up to the lips, others moreover up to the hair. And I asked the angel and said: Sir, who are those in the fiery river? And the angel answered and said to me: They are neither hot nor cold, because they were found neither in the number of the just nor in the number of the impious.[3922] For those spent the time of their life on earth passing some days in prayer, but others in sins and fornications, until their death. And I asked him and said: Who are these, Sir, immersed up to their knees in fire? He answered and said to me: These are they who when they have gone out of church throw themselves into strange conversations to dispute. Those indeed who are immersed up to the navel are those who, when they have taken the body and blood of Christ go and fornicate and did not cease from their sins till they died. Those who are immersed up to the lips are the detractors of each other when they assemble in the church of God: those up to the eyebrows are those who nod approval of themselves and plot spite against their neighbour.[3923]

32. And I saw on the north a place of various and diverse punishments full of men and women,[3924] and a river of fire ran down into it. Moreover I observed and I saw pits great in depth, and in them several souls together, and the depth of that place was as it were three

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[3922] Not in Greek or Syriac.

[3923] Not in the Greek or Syriac.

[3924] The Greek has here *thieves* and *slanderers*.

thousand cubits, and I saw them groaning and weeping and saying: Have pity on us, O Lord! and none had pity on them. And I asked the angel and said: Who are these, Sir? And the angel answered and said unto me: These are they who did not hope in the Lord, that they would be able to have him as their helper. And I asked and said: Sir, if these souls re- 160
main for thirty or forty generations thus one upon another, if they were sent deeper, the pits I believe would not hold them. And he said to me: The Abyss has no measure, for beyond[3925] this it stretches down below him who is down in it: and so it is, that if perchance anyone should take a stone and throw it into a very deep well and after many hours it should reach the bottom, such is the abyss. For when the souls are thrown in there, they hardly reach the bottom in fifty years.

33. I, indeed, when I heard this, wept and groaned over the human race. The angel answered and said unto me: Why dost thou weep? Art thou more pitiful than God? For though God is good, He knows also that there are punishments, and He patiently bears with the human race, dismissing each one to work his own will in the time in which he dwells on the earth.

34. I further observed the fiery river and saw there a man being tortured by Tartaruchian angels having in their hands an iron with three hooks with which they pierced the bowels of that old man: and I asked the angel, and said: Sir, who is that old man on whom such torments are imposed? And the angel answered and said to me: He whom you see was a presbyter who did not perform well his ministry: when he had been eating and drinking and committing fornication he offered the host to the Lord at his holy altar.

35. And I saw not far away another old man led on by malign angels running with speed, and they pushed him into the fire up to his knees, and they struck him with stones and wounded his face like a storm, and did not allow him to say: Have pity on me! And I asked the angel and he said to me: He whom you see was a bishop, and did not perform well his episcopate, who indeed accepted the great name but did not enter into the witness of him who gave him the name in all his life, seeing that he did not do just judgment, and did not pity widows and orphans, but now he receives retribution according to his iniquity and his works.

36. And I saw another man in the fiery river up to his knees. Moreover his hands were stretched out and bloody, and worms proceeded from his mouth and nostrils and he was groaning and weeping, and crying he said: Have pity on me! for I am hurt above the rest who are in this punishment. And I asked, Sir, who is this? And he said to me: This man whom thou seest, was a deacon who devoured the oblations and committed fornications and did not right in the sight of God, for this cause he unceasingly pays this penalty.

[3925] Passage probably corrupt.

And I looked closely and saw alongside of him another[3926] man whom they delivered up with haste and cast into the fiery river, and he was (in it) up to the knees: and there came the angel who was set over the punishments having a great fiery razor, and with it he cut the lips of that man and the tongue likewise. And sighing, I lamented and asked: Who is that, sir. And he said to me, He whom thou seest was a reader and read to the people, but he himself did not keep the precepts of God: now he also pays the proper penalty.

37. And I saw another multitude of pits in the same place, and in the midst of it a river full of a multitude of men and women,[3927] and worms[3928] consumed them. But I lamented and sighing asked the angel and said: Sir, who are these? And he said to me: These are those who exacted interest[3929] on interest and trusted in their riches and did not hope in God that He was their helper.

And after that I looked and saw another place, very narrow, and it was like a wall, and fire round about it. And I saw inside men and women gnawing[3930] their tongues, and I asked: Sir, who are these. And he said to me: These are they who in church disparage the Word of God, not attending to it, but as it were make naught of God and His angels: for that cause they now likewise pay the proper penalty.

38. And I observed and saw another old man down in a pit and his countenance was like blood, and I asked and said, Sir, what is this place? And he said to me: Into that pit stream all the punishments. And I saw men and women immersed up to the lips and I asked, Sir, who are these? And he said to me: These are the magicians who prepared for men and women evil magic arts and did not find how to stop them till they died.

And again I saw men and women with very black faces in a pit of fire,[3931] and I sighed and lamented and asked, Sir, who are these? And he said to me: These are fornicators and adulterers who committed adultery having wives of their own: likewise also the women committed adultery having husbands of their own: therefore they unceasingly suffer penalties.

39. And I saw there girls having black[3932] raiment, and four terrible angels having in their hands burning chains, and they put them on the necks of the girls and led them into darkness: and I, again weeping, asked the angel: Who are these, Sir? And he said to me:

[3926] Not in the Greek but in the Syriac.

[3927] Not in the Greek. The Syraic has simply those who trusted in their riches.

[3928] *Cf.* Rev. of Peter, 27.

[3929] *Cf.* Rev. of Peter, 31.

[3930] *Cf.* Rev. of Peter, 29.

[3931] *Cf.* Rev. of Peter, 24. Not in the Greek. The Syraic has darkness the torment of patriarchs, bishops, etc.

[3932] *Cf.* Rev. of Peter xxi. 30. Not in Syriac.

These are they who, when they were virgins, defiled their virginity unknown to their parents; for which cause they unceasingly pay the proper penalties.

And again I observed there men and women with hands cut and their feet placed naked in a place of ice and snow, and worms devoured them. But seeing them I lamented and asked: Sir, who are these? And he said to me: These are they who harmed orphans and widows and the poor,[3933] and did not hope in the Lord, for which cause they unceasingly pay the proper penalties.

And I observed and saw others hanging over a channel of water, and their tongues were very dry, and many fruits were placed in their sight, and they were not permitted to take of them, and I asked: Sir, who are these? And he said to me: These are they who break their fast[3934] before the appointed hour, for this cause they unceasingly pay these penalties.

And I saw other men and women hanging by their eyebrows and their hair,[3935] and a fiery river drew them, and I said: Who are these, my Lord? And he said to me:[3936] These are they who join themselves not to their own husbands and wives but to whores, and therefore they unceasingly pay the proper penalties.

And I saw other men and women covered with dust, and their countenance was like blood, and they were in a pit of pitch and sulphur and running down into a fiery river, and I asked: Sir, who are these?[3937] And he said to me: These are they who committed the iniquity of Sodom and Gomorrah, the male with the male, for which reason they unceasingly pay the penalties.

40. And[3938] I observed and saw men and women clothed in bright garments, having their eyes blind, placed in a pit, and I asked: Sir, who are these? And he said to me: These are of the people who did alms, and knew not the Lord God, for which reason they unceasingly pay the proper penalties. And I observed and saw other men and women on an obelisk of fire, and beasts tearing them in pieces, and they were not allowed to say, Lord have pity on us! And I saw the angel[3939] of penalties putting heavy punishments on them and saying: Acknowledge the Son of God; for this was predicted to you, when the divine Scriptures were read to you, and you did not attend; for which cause God's judgment is just, for your actions have apprehended you and brought you into these penalties. But I sighed and wept, and I asked and said: Who are these men and women who are strangled in fire and pay their

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[3933] *Cf.* Rev. of Peter, 30. Not in the Greek.

[3934] Not in the Greek.

[3935] Not in the Greek.

[3936] *Cf.* Rev. of Peter, 24.

[3937] *Cf.* Rev. of Peter, 32. Not in the Greek.

[3938] Not in the Greek. Whole section omitted in the Syriac.

[3939] *Cf.* Rev. of Peter xxi. 23.

penalties? And he answered me: These are women who defiled the image of God when bringing forth infants out of the womb, and these are the men who lay with them. And their infants addressed the Lord God and the angels who were set over the punishments, saying:[3940] Cursed be the hour to our parents, for they defiled the image of God, having the name of God but not observing His precepts: they gave us for food to dogs and to be trodden down of swine: others they threw into the river. But their infants[3941] were handed over to the angels of Tartarus who were set over the punishments, that they might lead them to a wide place of mercy: but their fathers and mothers were tortured in a perpetual punishment.

And after that I saw men and women clothed with rags full of pitch and fiery sulphur, and dragons were coiled about their necks and shoulders and feet, and angels having fiery horns restrained them and smote them, and closed their nostrils, saying to them: Why did ye not know the time in which it was right to repent and serve God, and did not do it? And I asked: Sir, who are these? And he said to me: These are they who seem to give up the world for God,[3942] putting on our garb, but the impediments of the world made them wretched, not maintaining *agapæ*, and they did not pity widows and orphans: they did not receive the stranger and the pilgrim, nor did they offer the oblations, and they did not pity their neighbour. Moreover their prayer did not even on one day ascend pure to the Lord God, but many impediments of the world detained them, and they were not able to do right in the sight of God, and the angels enclosed them in the place of punishments. Moreover they saw those who were in punishments and said to them: We indeed when we lived in the world neglected God, and ye also did likewise: as we also truly when we were in the world knew that ye were sinners. But ye said: These are just and servants of God, now we know why ye were called by the name of the Lord: for which cause they also pay their own penalties.

And sighing I wept and said: Woe unto men, woe unto sinners! why were they born? And the angel answered and said unto me: Why dost thou lament?[3943] Art thou more pitiful than the Lord God who is blessed forever, who established judgment and sent forth every man to choose good and evil in his own will and do what pleases him? Then I lamented again very greatly, and he said to me: Dost thou lament when as yet thou hast not seen greater punishments? Follow me and thou shalt see seven times greater than these.

41. And he carried me south and placed me above a well, and I found it sealed with seven seals: and answering, the angel who was with me said to the angel of that place: Open

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[3940] *Cf.* Rev. of Peter, 26.

[3941] *Cf.* Rev. of Peter. Fragments 4, 5.

[3942] Not in the Greek.

[3943] Not in the Greek.

the mouth of the well that Paul, the well-beloved of God, may see, for authority is given him that he may see all the pains of hell. And the angel said to me: Stand afar off that thou mayest be able to bear the stench of this place. When therefore the well was opened, immediately there arose from it a certain hard and malign stench, which surpasses all punishments: and I looked into the well and I saw fiery masses glowing in every part, and narrow places, and the mouth of the well was narrow so as to admit one man only. And the angel answered and said unto me: If any man shall have been put into this well of the abyss and it shall have been sealed over him, no remembrance of him shall ever be made in the sight of the Father and His Son and the holy angels. And I said: Who are these, Sir, who are put into this well? And he said to me: They are whoever shall not confess that Christ has come in the flesh and that the Virgin Mary brought him forth, and whoever says that the bread and cup of the Eucharist of blessing are not this body and blood of Christ.

42. And I looked to the south in the west and I saw there a[3944] restless worm and in that place there was gnashing of teeth: moreover the worms were one cubit long, and had two heads, and there I saw men and women in cold and gnashing of teeth. And I asked and said, Sir, who are these in this place? And he said to me: These are they who say that Christ did not rise from the dead and that this flesh will not rise again. And I asked and said: Sir, is there no fire nor heat in this place? And he said to me: In this place there is nothing else but cold and snow:[3945] and again he said to me: Even if the sun should rise upon them, they do not become warm on account of the superabundant cold of that place and the snow.

But hearing these things I stretched out my hands and wept, and sighing again, I said: It were better for us if we had not been born,[3946] all of us who are sinners.

43. But when those who were in the same place saw me weeping with the angel, they themselves cried out and wept saying, Lord God have mercy upon us! And after these things I saw the heavens open, and Michael[3947] the archangel descending from heaven, and with him was the whole army of angels, and they came to those who were placed in punishment and seeing him, again weeping, they cried out and said, Have pity on us! Michael the archangel, have pity on us and on the human race, for on account of thy prayers the earth standeth. We now see the judgment and acknowledge the Son of God! It was impossible for us before these things to pray for this, before we entered into this place: for we heard that there was a judgment before we went out of the world, but impediments and the life of the world did not allow us to repent. And Michael answered and said: Hear Michael speaking! I am he who stands in the sight of God every hour: As the Lord liveth, in whose

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[3944] *Cf.* Rev. of Peter, 27.

[3945] Not in the Greek.

[3946] *Cf.* Esdras, Ante-Nicene Lib., vol. xvi., p. 469.

[3947] *Gabriel* in the Greek version.

sight I stand, I do not intermit one day or one night praying incessantly for the human race, and I indeed pray for those who are on the earth: but they do not cease doing iniquity and fornications, and they do not bring to me any good while they are placed on earth: and ye have consumed in vanity the time in which ye ought to have repented. But I have always prayed thus and I now beseech that God may send dew and send forth rains upon the earth, and now I desire until the earth produce its fruits and verily I say, that if any have done but a little good, I will agonise for him, protecting him till he have escaped the judgment of 163 penalties. Where therefore are your prayers? Where are your penances? Ye have lost your time contemptuously. But now weep and I will weep with you and the angels who are with me with the well-beloved Paul, if perchance the merciful God will have pity and give you refreshment. But hearing these words they cried out and wept greatly, and all said with one voice: Have pity on us, Son of God! And I, Paul, sighed and said: O Lord God! have pity on thy creature, have pity on the sons of men, have pity on thine image.

44. And I looked and saw the heaven move like a tree shaken by the wind. Suddenly, moreover, they threw themselves on their faces in the sight of the throne. And I saw twenty-four elders and twenty-four thousand adoring God, and I saw an altar and veil and throne, and all were rejoicing; and the smoke of a good odour was raised near the altar of the throne of God, and I heard the voice of one saying: For the sake of what do ye our angels and ministers intercede? And they cried out saying: We intercede seeing thy many kindnesses to the human race. And after these things I saw the Son of God descending from heaven, and a diadem was on his head. And seeing him those who were placed in punishment exclaimed all with one voice saying: Have pity, Son of the High God! Thou art He who shewest refreshment for all in the heavens and on earth, and on us likewise have pity, for since we have seen Thee, we have refreshment. And a voice went out from the Son of God through all the punishments saying: And what work have ye done that ye demand refreshment from me? My blood was poured out for your sakes, and not even so did ye repent: for your sakes I wore the crown of thorns on my head: for you I received buffets on my cheeks, and not even so did ye repent. I asked water when hanging on the cross and they gave me vinegar mixed with gall, with a spear they opened my right side, for my name's sake they slew my prophets and just men, and in all these things I gave you a place of repentance and ye would not. Now, however, for the sake of Michael the archangel of my covenant and the angels who are with him, and because of Paul the well-beloved, whom I would not vex, for the sake of your brethren who are in the world and offer oblations, and for the sake of your sons, because my precepts are in them, and more for the sake of mine own kindness, on the day on which I rose from the dead, I give to you all who are in punishment a night and a day of refreshment forever. And they all cried out and said, We bless thee, Son of God, that Thou hast given us a night and a day of respite. For better to us is a refreshment of one day above all the time of our life which we were on earth, and if we had plainly known

that this was intended for those who sin, we would have worked no other work, we would have done no business, and we would have done no iniquity: what need had we for pride in the world? For here our pride is crushed which ascended from our mouth against our neighbour: our plagues and excessive straitness and the tears and the worms which are under us, these are much worse to us than the pains which we have left behind us. When they said thus, the malign angels of the penalties were angered with them, saying: How long do ye lament and sigh? for ye had no pity. For this is the judgment of God who had no pity. But ye received this great grace of a day and a night's refreshment on the Lord's Day for the sake of Paul the well-beloved of God who descended to you.

45. And after that the angel said to me: Hast thou seen all these things? And I said: Yes, Sir. And he said to me: Follow me and I will lead thee into Paradise, that the just who are there may see thee, for lo! they hope to see thee, and they are ready to come to meet thee in joy and gladness. And I followed the angel by the impulse of the Holy Spirit, and he placed me in Paradise and said to me: This is Paradise in which Adam and his wife erred. Moreover I entered Paradise and saw the beginning of waters, and there was an angel making a sign to me and he said to me: Observe, said he, the waters, for this is the river of Physon which surrounds all the land of Evilla, and the second is Geon which surrounds all the land of Egypt and Ethiopia, and the third is Thigris which is over against the Assyrians, and another is Eufrates which waters all the land of Mesopotamia. And when I had gone inside I saw a tree planted from whose roots water flowed out, and from this beginning there were four rivers. And the spirit of God rested on that tree, and when the Spirit blew, the waters flowed forth, and I said: My Lord, is it this tree itself which makes the waters flow? And he said to me: That from the beginning, before the heavens and earth were manifested, and all things here invisible, the Spirit of God was borne upon the waters, but from the time when the command of God made the heavens and earth to appear, the Spirit rested upon 164 this tree: wherefore whenever the Spirit blows, the waters flow forth from the tree. And he held me by the hand and led me near the tree of knowledge of good and evil, and he said: This is the tree by which death entered into the world, and receiving of it through his wife Adam ate and death entered into the world. And he shewed me another tree in the midst of Paradise, and saith to me: This is the tree of life.

46. While I was yet looking upon the tree, I saw a virgin coming from afar and two hundred angels before her saying hymns, and I asked and said: Sir, who is she who comes in so great glory? And he said to me: This is Mary the Virgin, the Mother of the Lord. And coming near she saluted me and said: Hail, Paul! well-beloved of God and angels and men. For all the saints prayed my Son Jesus who is my Lord that thou mightest come hither in the body that they might see thee before thou goest out of the world. And the Lord said to them: Bear and be patient: yet a little and ye shall see him and he shall be with you for ever: and again they all said to him together: Do not vex us, for we desire to see him in the flesh,

for by him Thy name was greatly glorified in the world, and we have seen that he endured all the labours whether of the greater or of the less. This we learn from those who come hither. For when we say: Who is he who directed you in the world? they reply to us: There is one in the world whose name is Paul, he preaches and announces Christ, and we believe that many have entered into the kingdom through the virtue and sweetness of his speeches. Behold all the just men are behind me coming to meet thee, Paul, and I first come for this cause to meet them who did the will of my Son and my Lord Jesus Christ, I first advance to meet them and do not send them away to be as wanderers until they meet in peace.

47. When she had thus spoken, I saw three coming from afar, very beautiful in the likeness of Christ, and their forms were shining, and their angels, and I asked: Sir, who are these? And he said to me: Dost thou not know those? And I said: No, Sir. And he answered: These are the fathers of the people, Abraham, Isaac, and Jacob. And coming near they saluted me, and said: Hail, Paul, well-beloved of God and men; blessed is he who suffers violence for the Lord's sake. And Abraham answered me and said: This is my son Isaac, and Jacob my well-beloved, and we have known the Lord and followed him; blessed are all they who believed in thy word, that they may be able to inherit the Kingdom of God by labour, by renunciation, and sanctification, and humility, and charity, and meekness, and right faith in the Lord; and we also have had devotion to the Lord whom thou preachest in the testament, that we might assist those who believed in him with their whole soul, and might minister unto them as fathers minister to their children.

When they had thus spoken, I saw other twelve coming from afar in honour, and I asked: Sir, who are these? And he said: These are the patriarchs. And coming near they saluted me and said: Hail, Paul, well-beloved of God and men: the Lord did not vex us, that we might see thee yet in the body, before thou goest out of the world. And each one of them reminded me of his name in order, from Ruben to Benjamin: and Joseph said to me: I am he who was sold; but I say to thee, Paul, that all the things, whatever my brothers did to me, in nothing did I act maliciously with them, nor in all the labour which they imposed on me, nor in any point was I hurt by them on that account from morning till evening: blessed is he who receives some hurt on account of the Lord, and bears it, for the Lord will repay it to him manifold, when he shall have gone out of the world.

48. When he had spoken thus far, I saw another beautiful one coming from afar, and his angels saying hymns, and I asked: Sir, who is this that is beautiful of countenance? And he saith to me: Dost thou not know him? And I said: No, Sir. And he said to me: This is Moses the law-giver, to whom God gave the law. And when he had come near me, he immediately wept, and after that he saluted me: and I said to him: What dost thou lament? for I have heard that thou excellest every man in meekness. And he answered saying: I weep for those whom I planted with toil, because they did not bear fruit, nor did any profit by them; and I saw all the sheep whom I fed, that they were scattered and become as if they

had no shepherd, and because all the toils which I endured for the sake of the sons of Israel were accounted as naught, and how greatsoever virtues I did in the midst of them these they did not understand, and I wonder that strangers and uncircumcised and idol-worshippers have been converted and have entered into the promises of God, but Israel has not entered; and now I say unto thee, brother Paul, that in that hour when the people hanged Jesus whom thou preachest, that the Father, the God of all, who gave me the law, and Michael and all the angels and archangels, and Abraham and Isaac, and Jacob, and all the just wept over the Son of God hanging on the cross. In that hour all the saints attended on me looking (upon me) and they said to me: See, Moses, what men of thy people have done to the Son of God. Wherefore thou art blessed, Paul, and blessed the generation and race which believed in thy word.

49. When he had spoken thus far, there came other twelve, and seeing me said: Art thou Paul the glorified in heaven and on earth? And I answered and said: What are ye? The first answered and said: I am Esaias whom Manasses cut asunder with a wooden saw. And the second said likewise: I am Jeremias who was stoned by the children of Israel and slain. And the third said: I am Ezekiel whom the children of Israel dragged by the feet over a rock in a mountain till they knocked out my brains, and we endured all these toils, wishing to save the children of Israel: and I say unto thee that after the toils which they laid upon me, I cast myself on my face in the sight of the Lord praying for them, bending my knees until the second hour of the Lord's day, till Michael came and lifted me up from the earth. Blessed art thou, Paul, and blessed the nation which believed through thee.

And as these passed by, I saw another, beautiful of countenance, and I asked: Sir, Who is this? Who when he had seen me, rejoiced and said to me: This is Lot[3948] who was found just in Sodom. And approaching[3949] he saluted me and said: Blessed art thou, Paul, and blessed the generation to which thou didst minister. And I answered and said to him: Art thou Lot who wast found just in Sodom? And he said: I entertained angels, as travellers, and when they of the city wished to violate them, I offered them my two virgin daughters who had not yet known men, and gave them to them saying: use them as ye will, but only to these men ye shall do no evil; for this cause they entered under the roof of my house. For this cause, therefore, we ought to be confident and know that if anyone shall have done anything, God shall repay him manifold when they shall come to him. Blessed art thou, Paul, and blessed the nation which believed in thy word.

When, therefore, he had ceased talking to me, I saw another coming from a distance, very beautiful of countenance, and smiling, and his angels saying hymns: and I said to the angel who was with me: Has then each of the just an angel for companion? And he said to me: Each one of the saints has his own (angel) assisting him, and saying a hymn, and the one does not depart from the other. And I said: Who is this, Sir? And he said: This is Job. And approaching, he saluted me and said: Brother Paul, thou hast great praise with God and men. And I am Job, who laboured much for a period of thirty years from a plague in the blood; and verily in the beginning, the wounds which went forth from my body were like grains of wheat. But on the third day, they became as the foot of an ass; worms moreover which fell four digits in length: and on the third (day) the devil appeared and said to me: Say something against God and die. I said to him: If such be the will of God that I should remain under a plague all the time of my life till I die, I shall not cease from blessing the Lord, and I shall receive more reward. For I know that the labours of that world are nothing to the refreshment which is afterwards: for which cause blessed art thou, Paul, and blessed the nation which believed through thee.

[3948] Lot and Job, in the Syriac but not in the Greek.

[3949] For *adproprians* read *adpropinquans*.

50. When he had spoken thus far, another came calling from afar and saying: Blessed art thou, Paul, and blessed am I because I saw thee, the beloved of the Lord. And I asked the angel: Sir, who is this? And he answered and said unto me: This is Noe in the time of the deluge. And immediately we saluted each other: and greatly rejoicing he said to me: Thou art Paul the most beloved of God. And I asked him: Who art thou? And he said: I am Noe, who was in the time of the deluge. And I say to thee, Paul, that working for a hundred years, I made the ark, not putting off the tunic with which I was clad, nor did I cut the hair of my head. Till then also I cherished continence, not approaching my own wife: in those hundred years not a hair of my head grew in length, nor did my garments become soiled: and I besought men at all times saying: Repent, for a deluge of waters will come upon you. But they laughed at me, and mocked my words; and again they said to me: But this is the time of those who are able to play and sin freely, desiring her with whom it is possible to commit fornication frequently: for God does not regard this, and does not know what things are done by us men, and there is no flood of waters straightway coming upon this world. And they did not cease from their sins, till God destroyed all flesh which had the breath of life in it. Know then that God loveth one just man more than all the world of the impious. Wherefore, blessed art thou, Paul, and blessed is the nation which believes through thee.

51. And turning round, I saw other just ones coming from afar, and I asked the angel: Sir, who are those? And he answered me: These are Elias and Eliseus.[3950] And they saluted me: and I said to them: Who are ye? And one of them answered and said: I am Elias, the prophet of God; I am Elias who prayed, and because of my word, the heaven did not rain for three years and six months, on account of the unrighteousness of men. God is just and true, who doeth the will of his servants: for the angels often besought the Lord for rain, and

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[3950] Elias and Eliseus. Latin and Syriac. The Greek has Enoch and Elijah.

he said: Be patient till my servant Elias shall pray and petition for this and I will send rain on the earth.[3951]

The End of the Vision of Saint Paul.

[3951] The Latin version here breaks off abruptly, as does also the Greek. In the Syriac as translated by the Rev. J. Perkins, D.D. (*cf.* Journal of Sacred Literature, N. S., vi., 1865, p. 399), the narrative runs as follows: "And often the angels asked that he would give them rain, and he gave not, until I called upon him again; then he gave unto them. But blessed art thou, O Paul, that thy generation, and those thou teachest, are the sons of the Kingdom. And know thou, O Paul, that every man who believes through thee hath a great blessing, and a blessing is reserved for him." Then he departed from me. And the angel who was with me led me forth, and said unto me: "Lo, unto thee is given this mystery and revelation; as thou pleasest, make it known unto the sons of men." And I, Paul, returned unto myself, and I knew all that I had seen; and in life I had not rest that I might reveal this mystery, but I wrote it and deposited it under the ground and the foundation of a certain faithful man with whom I used to be, in Tarsus, a city of Cilicia. And when I was released from this life of time and stood before my Lord, thus said He unto me: "Paul, have we shown all these things unto thee, that thou shouldst deposit them under the foundation of a house? Then send, and disclose, concerning this Revelation that men may read it, and turn to the way of truth, that they also may not come to these bitter torments." Then follows the story of the discovery of the Revelation at Tarsus in the reign of Theodosius as given at the beginning of the Greek and Latin versions.

The Apocalypse of the Virgin. 16

Introduction.

The present translation of this Apocalypse[3952] is made from the text as published by Mr. M. R. James in *Texts and Studies*, ii., 3, from a ms. in the Bodleian Library, which he assigns to the eleventh century. The original he conjecturally assigns to the ninth century, and regards it as a late and clumsy compilation based on (1) the Assumption Legends and (2) the Apocalypse of Paul. Its main feature, intercession for the lost, it has in common with the Testament of Abraham, the Apocalypse of Paul, 4 Esdras, the Apocalypse of Baruch, the Apocalypse of Esdras and the Apocalypse of Sedrach. Parallels are pointed out in the notes.

[3952] In this Apocalypse and that of Sedrach which follows, the text is in many places so obviously corrupt that the translator cannot be confident that he has given the correct meaning of the original in all cases.—A.R.

The Apocalypse of the Holy Mother of God Concerning the Chastisements.

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I. The all-holy mother of God was about to proceed to the Mount of Olives to pray; and praying to the Lord our God she said: In the name of the Father and the Son and the Holy Spirit; let the archangel Gabriel descend, that he may tell me concerning the chastisements and concerning things in heaven and on the earth and under the earth. And as she said the word the archangel Michael descended with the angels of the East and the West and angels of the South and the North, and they saluted the highly favoured one and said to her: Hail, reflection of the Father, hail dwelling of the Son, hail command of the Holy Spirit, hail firmament of the seven heavens, hail firmament of the eleven strongholds, hail worship of the angels, hail loftier than the prophets unto the throne of God. And the holy mother of God said to the angel: Hail Michael, commander-in-chief, the minister of the invisible Father, hail Michael, commander-in-chief, associate of my Son, hail Michael, commander-in-chief, most dread of the six-winged, hail Michael, commander-in-chief, who rules through all things and art worthy to stand beside the throne of the Lord, hail Michael, commander-in-chief, who art about to sound the trumpet and awaken those who have been asleep for ages: hail Michael, commander-in-chief, first of all unto the throne of God.

II. And having greeted all the angels in like manner, the highly favoured one prayed the commander-in-chief regarding the chastisements, saying: Tell to me all things on the earth. And the commander-in-chief said to her: If thou askest me, highly favoured one, I will tell thee. And the highly favoured one said to him: How many are the chastisements with which the race of man is chastised? And the archangel said to her: The chastisements are innumerable. And the highly favoured one said to him: Tell me the things in heaven and on the earth.

III. Then the commander-in-chief, Michael, commanded the Western angels that revelation should be made, and Hades opened, and she saw those who were chastised[3953] in Hades: and there lay there a multitude of men and women, and there was a great lamentation. And the highly favoured one asked the commander-in-chief: Who are these and what is their sin? And the commander-in-chief said: These, all holy, are those who did not worship the Father and the Son and the Holy Spirit and for this cause they are thus chastised here.

[3953] *Cf.* Vision of Paul, 31.

IV. And she saw in another place[3954] a great darkness: and the all holy said: What is this darkness and who are they who are being chastised? And the commander-in-chief said: Many souls are lying in this darkness. And the all holy one said: Let this darkness be taken away in order that I may see this chastisement also. And the commander-in-chief said to the highly favoured one: It is not possible, all holy, that thou shouldst see this chastisement also. And the angels guarding them answered and said: We have a command from the invisible Father that they shall not see the light till thy blessed Son shall shine forth. And plunged in grief the all holy lifted up her eyes to the angels touching the undefiled word of the Father, and said: In the name of the Father and the Son and the Holy Spirit let the darkness be taken away, that I may see this chastisement also. And straightway that darkness was lifted up and covered the seven heavens: and there lay a great multitude of both men and women, and there arose a great lamentation and a great cry began. And seeing them the all holy wept and said to them: What are ye doing, wretched ones? Who are ye? And how are ye found there? and there was no voice or hearkening. And the angels guarding them said: Why do ye not speak to the highly favoured one? And those who were under chastisement said to her: O highly favoured one, from eternity we see not the light, and we are not able to keep off that up there. And splashing pitch flowed down upon them: and seeing them the all holy wept. And again those who were being chastised said to her: How dost thou ask concerning us, holy lady, Mother of God? Thy blessed Son came to The earth and did not make enquiry concerning us, neither Abraham the patriarch, nor John the Baptist, nor Moses the great prophet, nor the Apostle Paul, and unto us their light shone not: and now, all holy Mother of God, the armour of the Christians, the bringer of great comfort on account of the Christians, how dost thou ask concerning us? Then the all holy Mother of God said to Michael, the commander-in-chief: What is their sin? And Michael, the commander-in-chief, said: These are they who did not believe in the Father and the Son and the Holy Spirit, and did not confess thee[3955] to be the Mother of God, and that the Lord Jesus Christ was born of thee and took flesh, and for this cause they are chastised there. And again weeping, the all holy Mother of God said to them: Why did ye so greatly err, wretched ones? Did ye not hear that the whole creation names my name? And having said these words the darkness fell over them as it was from the beginning.

V. And the commander-in-chief said: Whither wouldst thou go, highly favoured one? to the West or to the South? And the highly favoured answered: Let us go to the South. And immediately there appeared the cherubim and the seraphim and four hundred angels, and led out the highly favoured one to the South, where came out the river of fire,[3956] and there there lay a multitude of men and women, some up to the girdle, others up to the neck, and others up to the crown of the head: and seeing them the all holy Mother of God cried out with a loud voice to the commander-in-chief and said: Who are these, and what is their sin who stand in the fire up to the girdle? And the commander-in-chief said: These, all holy one, are they who inherited the curse of father and mother, and for this cause they are thus chastised here as accursed.

[3954] Rev. of Peter, 21. Paul, 37.

[3955] *Cf.* Paul, 41.

[3956] *Cf.* Paul, 31.

VI. And the all holy one said: And who are these standing in the fire up to the breasts? And the commander-in-chief said: These are whosoever cast off their wives and defiled them in adultery, and for this cause they are thus chastised here.

VII. And the all holy one said to the commander-in-chief: Who are these standing up to the neck in the flame of the fire? And the commander-in-chief said: These, all holy one, are whosoever ate of the flesh of men. And the all holy one said: And how is it possible for one man to eat of the flesh of another? And the commander-in-chief said: Listen, all holy one, and I will tell thee: These are they whosoever brought down their own children out of their own wombs and cast them out[3957] as food for dogs, and whosoever gave up their brothers in the presence of kings and governors, these ate the flesh of man, and for this cause they are thus chastised.

VIII. And the all holy one said: Who are these set in the fire up to the crown? And the commander-in-chief said: These, all holy one, are whosoever lay hold of the precious cross and swear to a lie: by the power of the cross of the Lord. The angels tremble and worship with fear, and men lay hold of it and swear to a lie and do not know what they testify: and for this cause they are thus chastised here.

IX. And in another place the all holy one saw a man hung by the feet,[3958] and worms devoured him. And she asked the commander-in-chief: Who is this and what is his sin? And the commander-in-chief said: This is he who took usury[3959] for his gold, and for this cause he is thus chastised here.

X. And she saw a woman hanging by her two ears, and all the beasts[3960] came out of her mouth and gnawed her in pieces: and the highly favoured one asked the commander-in-chief: Who is she, and what is her sin? And the commander-in-chief said: She is she who turned aside into strange houses and those of her neighbours and spoke evil words to make strife, and for that cause she is thus chastised here.

[3957] *Cf.* Peter, Frag.; Paul, 40; Peter, 27.

[3958] *Cf.* Peter, 24.

[3959] *Cf.* Peter, 31; Paul, 37.

[3960] *Cf.* Peter, Frag. 2.

XI. And seeing these things the all holy Mother of God wept and said to the commander-in-chief: It were well for man that he had not been born. And the commander-in-chief said: Verily, all holy one, thou hast not seen the great chastisements. And the all holy one said to the commander-in-chief: Come, Michael, great commander-in-chief, and lead me that I may see all the chastisements. And the commander-in-chief said: Where dost thou 17
wish, all holy one, that we should go? And the highly favoured one answered: To the West: and straightway the cherubim appeared and led the highly favoured to the West.

XII. And she saw a cloud full of fire and in it there was a[3961] multitude of men and women. And the all holy one said: What was their sin? And the commander-in-chief said: These, all holy one, are they who on the morning of the Lord's day sleep like the dead, and for that reason they are thus chastised here. And the all holy one said: If anyone cannot rise, what shall he do? And the commander-in-chief said: Listen, all holy one: if anyone's house is fastened on the four (sides?) and surrounds him and he cannot come out, he has forgiveness.

XIII. And she saw in another place burning benches of fire and on them sat a multitude of men and women and burned on them. And the all holy one asked: Who are these and what is their sin? And the commander-in-chief said: These, all holy one, are they who do not rise up to the presbyter when they enter into the church of God, and for this cause they are thus chastised here.

XIV. And the all holy one saw in another place an iron tree and it had branches of iron, and on it there hung a multitude of men and women by their tongues.[3962] And seeing them the all holy one wept, and asked the commander-in-chief saying: Who are these and what was their sin? And the commander-in-chief said: These are perjurers, blasphemers, slanderers, whosoever divided brothers from brothers. And the all holy one said: How is it possible to divide brothers from brothers? And the commander-in-chief said: Listen, all holy one, and I will tell thee about this: When some from among the nations desired to be baptised, he would say to them one word: Thou foul-feeding, unbelieving Gentile; because he thus blasphemed, he shall receive ceaseless retribution.

XV. And in another place the all holy one saw a man hanging from his four extremities, and from his nails blood gushed vehemently, and his tongue[3963] was tied in a flame of fire, and he was unable to groan and say the *Kyrie eleïson me*. And when she had seen him the all holy one wept and herself said the *Kyrie eleïson* thrice: and after the saying of the prayer, came the angel who had authority over the scourge and loosed the man's tongue: and the all holy one asked the commander-in-chief: Who is this wretched one who has this chastisement? And the commander-in-chief said: This, all holy one, is the steward who did not the will of God, but ate the things of the church and said: “He who ministers to the altar shall be nourished from the altar”:[3964] and for this cause he is thus chastised here. And the all holy one said: Let it be unto him according to his faith. And again he tied his tongue.

[3961] *Cf.* Peter, 25.

[3962] *Cf.* Peter, 22.

[3963] *Cf.* Peter, 29.

XVI. And Michael, the commander-in-chief said: Come hither, all holy one, and I will show unto thee where the priests are chastised. And the all holy one came out and saw presbyters hanging by their twenty nails, and fire came out of their heads. And seeing them the all holy one asked the commander-in-chief: Who are these and what is their sin? And the commander-in-chief said: These, all holy one, are they who stand beside the throne of God, and when they sang of the body of our Lord Jesus Christ, the pearls fell out, and the awful throne of heaven shook and the footstool of our Lord Jesus Christ trembled, and they did not perceive it: and for this cause they are thus chastised here.

XVII. And the all holy one saw a man and a winged beast having three heads like flames of fire: the two heads were towards his eyes and the third head towards his mouth. And seeing him the all holy one asked the commander-in-chief: Who is this, that he cannot save himself from the mouth of the dragon? And the commander-in-chief said to her: This, all holy one, is the reader who does not practise in his own habits according to what is worthy of the holy Gospel: and for this cause he is thus chastised here.

XVIII. And the commander-in-chief said: Come hither, all holy one, and I will show thee where the angelic and archangelic form is chastised. She proceeded and saw[3965] them lying in the fire and the sleepless worm gnawed them: and the all holy one said: Who are these, and what is their sin? And the commander-in-chief said: These, all holy one, are they who possessed the archangelic and apostolic form: hearken, all holy one, concerning this: on earth they were called patriarchs and bishops, and they were not worthy of their name: on earth they heard ‘Bless (the Lord) ye saints,’ and in heaven they were not called saints, because they did not act as bearers of the archangelic form: and for this cause they are thus chastised here.

XIX. And she saw women hanging by their nails, and a flame of fire came out of their mouth and burned them: and all the beasts[3966] coming out of the fire gnawed them to pieces, and groaning they cried out: Have pity on us, have pity, for we are chastised worse than all those who are under chastisement. And seeing them the all holy one wept, and asked the commander-in-chief, Michael: Who are these and what is their sin? And the commander-in-chief said: These are the wives of presbyters who did not honour the presbyters, but after the death of the presbyter took husbands, and for this cause they are thus chastised here.

[3964] *Cf.* Lev. x. 12 ff.; Num. xviii. 7 ff..

[3965] *Cf.* Peter, 27.

[3966] *Cf.* Peter fr. ap. Clem. Alex.

XX. And the all holy one saw after the same manner also a deaconess hanging from a crag and a beast with two heads devoured her breasts. And the all holy one asked: What is her sin? And the commander-in-chief said: She, all holy one, is an archdeaconess who defiled her body in fornication, and for this cause she is thus chastised here.

XXI. And she saw other women hanging over the fire, and all the beasts devoured them. And the all holy one asked the commander-in-chief: Who are these and what is their sin? And he said: These are they who did not do the will of God, lovers of money and those who took interest[3967] on accounts, and the immodest.

XXII. And when she had heard these things the all holy one wept and said: Woe unto sinners. And the commander-in-chief said: Why dost thou lament, all holy one? Now verily thou hast not seen the great chastisements. And the highly favoured one said: Come, Michael, the great commander-in-chief of the powers above, tell me how I may see all the chastisements. And the commander-in-chief said: Where dost thou wish that we should go, all holy one? to the East or towards the left parts of Paradise? And the all holy one said: To the left parts of Paradise.

XXIII. And immediately when she had spoken, the cherubim and seraphim stood beside her and led the highly favoured one out to the left parts of Paradise. And behold, there was a great river, and the appearance of the river was blacker than pitch, and in it there were a multitude[3968] of men and women: it boiled like a furnace of forges, and its waves were like a wild sea over the sinners: and when the waves rose, they sank the sinners ten thousand cubits and they were unable to keep it off and say: Have mercy on us, thou just judge: for the sleepless worm devoured them, and there was no reckoning of the number of those who devoured them. And seeing the all holy Mother of God the angels[3969] who chastised them cried out with one voice: Holy is God who has compassion on account of the Mother of God: we give thee thanks, O Son of God, that from eternity we did not see the light, and to-day through the Mother of God we have seen the light: and again they shouted with one voice, saying: Hail, highly favoured Mother of God: Hail, lamp of the inaccessible light: Hail to thee also, Michael, the commander-in-chief, thou that art ambassador from the whole creation: for we, seeing the chastisement of sinners are greatly grieved. And the all holy one, when she saw the angels humbled on account of the sinners, lamented and said: Woe to sinners and their neighbours. And the all holy one said: Let us see the sinners. And the highly favoured one, coming with the archangel Michael and all the armies of the angels lifted up one voice saying: Lord have mercy. And after the making of the prayer earnestly, the wave of the river rested and the fiery waves grew calm, and the sinners appeared as a grain of mustard-seed: and seeing them the all holy one lamented and said: What is this river, and what are its waves? And the commander-in-chief said: This river is the outer fire, and those who are being tortured are the Jews who crucified our Lord Jesus Christ the Son of God, and who refused holy baptism, and those who commit fornication and sin against the sweet and passionless perfume of marriage, and he who debauches mother and daughter, and the poisoners and those who slay with the sword, and the women who strangle their offspring. And the all holy one said: According to their faith so be it unto them. And straightway the waves rose over the sinners and the darkness covered them. And the commander-in-chief said: Hearken, thou highly favoured one: if anyone shall be cast into this darkness,[3970] his remembrance shall never be in the sight of God. And the all holy Mother of God said: Woe to sinners, because the flame of the fire is everlasting. 173

[3967] *Cf.* Peter, 31.

[3968] *Cf.* Paul, 31.

[3969] *Cf.* Peter, 23.

XXIV. And the commander-in-chief said: Come hither, all holy one, and I will show unto thee the lake of fire: and see thou where the race of the Christians is chastised.[3971] And the all holy one proceeded and saw: and some she heard, but others she did not see: and she asked the commander-in-chief: Who are these, and what is their sin? And the commander-in-chief said: These, all holy one, are those who were baptised and arrayed under the oracle of Christ, but worked the works of the devil and wasted the time of their repentance: and for this cause they are thus chastised here.

XXV. And she said: I pray, one request will I make of thee, let me also be chastised with the Christians, because they are the children of my son. And the commander-in-chief said: Rest thou in Paradise, holy lady, Mother of God. And the all holy one said: I pray thee, move the fourteen firmaments and the seven heavens, and let us pray for the Christians that the Lord our God may hearken unto us and have mercy on them.[3972] And the commander-in-chief said: As the Lord God liveth, the great name, seven times a day and seven times a night, when we lead up the hymn of the Lord, we make remembrance for the sake of sinners, and the Lord accounts us as naught.

XXVI. And the all holy one said: I pray thee, commander-in-chief, command the armies of the angels and let them place me on the height of heaven and let me into the presence of the invisible Father. And immediately the commander-in-chief commanded, and the chariot of the cherubim and seraphim appeared, and they exalted the highly favoured one to the height of heaven and placed her in the presence of the invisible Father: And she stretched forth her hands to the undefiled throne of the Father and said: Have mercy, O

[3970] *Cf.* Paul, 41.

[3971] *Cf.* Esdras. Ante-Nicene Lib., vol. xvi., p. 473.

[3972] *Cf.* Paul, 43.

Lord, on the Christian sinners, for I saw them being chastised and I cannot bear their complaint. Let me go forth and be chastised myself for the Christians. I do not pray, O Lord, for the unbelieving Jews, but for the Christians I entreat thy compassion. And there came a second voice from the invisible Father saying: How can I have mercy on them, when they did not have mercy on their own brothers?[3973] And the all holy one said: Lord, have mercy on the sinners: behold the chastisements, for every creature on the earth calls upon my name: and when the soul comes forth out of the body, it cries saying, "Holy Lady, Mother of God." Then the Lord said to her: Hearken, all holy Mother of God, if anyone names and calls upon thy name, I will not forsake him, either in heaven or on earth.

XXVII. And the all holy one said: Where is Moses? Where are all the prophets and fathers who never sinned? Where art thou, holy Paul of God? where is the holy Lord's Day, the boast of the Christians? where is the power of the precious and life-giving cross, which delivered Adam and Eve from the ancient curse? Then Michael and all the angels raised one voice saying: Lord, have mercy on the sinners. Then Moses also cried: Have mercy, Lord, on those to whom I gave thy law. Then John also called: Have mercy, Lord, on those to whom I gave thy Gospel. Then Paul cried: Have mercy, Lord, on those to whom I brought thy epistles in the Church. And the Lord God said: Hearken, all ye righteous: if according to the law which Moses gave, and according to the Gospel which John gave, and according to the epistles which Paul carried, they thus be judged. And they had nothing to say except, Have mercy, O just judge.

XXVIII. And the all holy Mother of God said: Have mercy, Lord, on the Christians, because they kept thy law and gave heed to thy gospel, but they were simple ones. Then the Lord said to her: Hearken, all holy one: if anyone did evil to them and they did not requite him the evil, thou sayest well that they attended to both my law and my gospel, but if he did not do them wrong and they requited him evil, how may I say that these are holy men? now they shall be rewarded according to their wrongdoing. Then all hearing the voice of the Lord had nothing to answer; and the all holy one, when she saw that the saints were at a loss, and their Lord did not hear, and his mercy was hidden from them, then the all holy one said: Where is Gabriel, who announced unto me the "Hail, thou that from eternity shalt conceive him who is without beginning like the Father," and now does not look upon sinners? Where is the great commander-in-chief? come hither, all ye saints whom God justified, and let us fall down in the presence of the invisible Father, in order that the Lord God may hear us, and have mercy on sinners. Then Michael, the commander-in-chief, and all the saints fell on their faces in the presence of the invisible Father, saying: Have mercy, Lord, on the Christian sinners.

[3973] *Cf.* Esdras, l. c., pp. 469, 470.

XXIX. Then the Lord, seeing the prayer of the saints, had compassion and said: Go down, my beloved son, and because of the prayer of the saints let thy face shine on earth to sinners. Then the Lord came down from his undefiled throne: and when they saw Him, those who were under chastisement raised one voice saying: Have mercy on us, King of ages. Then the Lord of all things said: Hearken, all ye sinners and righteous men: I made paradise and made man after my image: but he transgressed, and for his own sins was delivered to death: but I did not suffer the works of my hands to be tyrannized over by the serpent: wherefore I bowed the heavens and came down and was born of Mary, the holy undefiled Mother of God, that I might set you free: I was baptised in Jordan in order that I might save the creature (nature) which had grown old under sin: I was nailed to the cross[3974] to free you from the ancient curse: I asked for water and ye gave me vinegar mingled with gall: I was laid in the grave: I trampled on the enemy: I raised up mine elect, and even thus ye would not hear me. But now, because[3975] of the prayer of my mother Mary, because she has wept much for your sake, and because of Michael my archangel, and because of the multitude of my saints, I grant you to have rest on the day of Pentecost to glorify the Father and the Son and the Holy Spirit.

XXX. Then all the angels and archangels, thrones, lordships, authorities, governments, powers, and the many-eyed cherubim and the six-winged seraphim and all the apostles and prophets and martyrs and all the saints raised one voice, saying: Glory to thee, O Lord: glory to thee, lover of men: glory to thee, King of ages: glory be to thy compassion: glory be to thy long suffering: glory be to thy unspeakable justice of judgment, because thou hast been long-suffering with sinners and impious men: Thine is it to pity and to save. To him be the glory and the power to the Father and to the Son and to the Holy Spirit for ever and ever. Amen.

[3974] *Cf.* Paul, 44; Esdras, l. c., p. 470.

[3975] *Cf.* Paul, 44.

The Apocalypse of Sedrach.

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Introduction.

The translation is from Mr. M. R. James’s text in *Texts and Studies*, ii. 3, p. 130ff., published from a fifteenth century ms. in the Bodleian Library. The original, Mr. James conjecturally assigns to the tenth or eleventh century. It is notable for its close resemblance in several passages to 4 Esdras, to the Greek original of which the author seems to have had direct access.

Like the Apocalypse of Esdras it deals with the subject of intercession for sinners and the reluctance of the seer to die. The parallel passages in 4 Esdras and the Apocalypse of Esdras are pointed out in the margin of the translation.

Chapter I. consists of a few lines from the beginning and end of a homily on love which appears in the ms. at the beginning of the Apocalypse, but which Mr. James regards as “quite unimportant and quite irrelevant.”

The Apocalypse of Sedrach.

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17 The Word of the holy and blessed Sedrach concerning love and concerning repentance and Orthodox Christians, and concerning the Second Coming of our Lord Jesus Christ. Lord give thy blessing.

I. Beloved, let us prefer nothing in honour except sincere love: for in many things we stumble every day and night and hour. And for this cause let us gain love, for it covereth a multitude of sins: for what is the profit, my children, if we have all things, and have not saving love…

O blessed love, supplier of all good things. Blessed is the man who has gained the true faith and sincere love, according as the Master said, there is no greater love than this that a man should lay down his life for his friend. Cf. John xv. 13.

II. And invisibly he received a voice in his ears: Come hither, Sedrach, since thou wishest and desirest to converse with God and ask of him that he may reveal unto thee whatever thou wishest to ask. And Sedrach said: What, Sir? And the voice said to him: I was sent to thee to raise thee here into heaven. And he said: I desired to speak mouth to mouth with God: I am not fit, Sir, to come into heaven. And stretching out his wings he took him up and he came into heaven to the very flame, and he set him as high as the third heaven, and in it stood the flame of the divinity.

III. And the Lord saith to him: Welcome, my beloved Sedrach: What suit hast thou against God who created thee, that thou saidst, I desired to speak face to face with God? Sedrach saith to him:[3976] Yea, verily, the son hath a suit with the Father: my Lord, why didst thou make the earth? The Lord saith to him: For man's sake. Sedrach saith: And why didst Thou make the sea? Why didst Thou scatter every good thing on the earth? The Lord saith to him: For man's sake. Sedrach saith to him:[3977] If thou didst these things,[3978] why wilt Thou destroy him? And the Lord said: Man is my work and the creature of my hands, and I discipline him as I find good.

IV. Sedrach saith to him: Chastisement and fire are thy discipline: they are bitter, my Lord:[3979] it were well for man if he had not been born: why then didst thou make him, my Lord? Why didst thou weary thine undefiled hands[3980] and create man, since thou didst not intend to have mercy on him? God saith to him: I made Adam the first creature and placed him in Paradise in the midst of the tree of life and said to him: Eat of all the fruits, but beware of the tree of life: for if thou eat of it, thou shalt die the death. But he transgressed my commandment, and being beguiled by the devil ate of the tree.

[3976] *Cf.* Esdras. Ante-Nicene Lib., xvi., 469.

[3977] *Cf.* 4 Esdras viii. 15 ff.

[3978] *Cf.* Esdras, Ante-Nicene Lib., xvi., p. 471.

[3979] *Cf.* Esdras, Ante-Nicene Lib., vol. xvi., p. 469.

[3980] Undefiled hands. *Cf.* Esdras, p. 469.

V. Sedrach saith to him: Of thy will Adam was beguiled, my Lord: Thou commandest thine[3981] angels to make approach to Adam, and the first of the angels himself transgressed thy commandment and did not make approach to him, and Thou didst banish him, because he transgressed thy commandment and did not make any approach to the work of thine hands: if thou lovedst man, why didst Thou not slay the devil, the worker of unrighteousness? Who is able to fight an invisible spirit? And he as a smoke enters into the hearts of men and teaches them every sin: he fights against thee, the immortal God, and what can wretched man then do to him? But have mercy, O Lord, and stop the chastisements: but if not, count me also with the sinners: if thou wilt have no mercy on the sinners, where are thy mercies, where is thy[3982] compassion, O Lord?

VI. God saith to him: Be it known unto thee that I ordered all things to be placable to him: I gave him understanding and made him the heir of heaven and earth, and I subjected all things to him, and every living thing flees from him and from before his face: but he, having received of mine, became alien, adulterous, and sinful: tell me, what father, having 178 given his son his portion, when he takes his substance and leaves his father and goes away and becomes an alien and serves an alien, when the father sees that the son has deserted him, does not darken his heart, and does not the father go and take his substance and banish him from his glory because he deserted his father? And how have I, the wonderful and jealous God, given him everything, and he having received these things has become an adulterer and a sinner?

VII. Sedrach saith to him: Thou, O Lord, didst create man. Thou knewest of what sort of mind he was and of what sort of knowledge we are, and thou makest it a cause for chastisement: but cast him forth; for shall not I alone fill up the heavenly places? But if that is not to be so save man too, O Lord. He failed by thy will, wretched man. Why dost thou waste words on me, Sedrach? I created Adam and his wife and the sun and said: Behold each other how bright he is, and the wife of Adam is brighter in the beauty of the moon and he was the giver of her life.[3983] Sedrach saith: but of what profit are beauties if they die away into the earth? How didst thou say, O Lord, Thou shalt not return evil for evil? How is it, O Lord? the word of Thy divinity never lies, and why dost Thou retaliate on man? or dost thou not in so doing render evil for evil? I know that among the quadrupeds there is no other so wily and unreasonable as the mule. But we strike it with the bridle when we wish: and thou hast angels: send them forth to guard them, and when man inclines towards sin, to take hold of his foot and not let him go whither he would.

[3981] Angels. *Cf.* Esdras, p. 470.

[3982] Compassion. *Cf.* Esdras, p. 469.

[3983] Passage corrupt; the above appears to be the best sense it admits of as it stands.

VIII. God saith to him: If I catch him by the foot, he will say, Thou hast given me no joy in the world. But I have left him to his own will because I loved him. Wherefore I sent forth my righteous angels to guard him night and day. Sedrach saith:[3984] I know, O Lord, that of all thy creatures Thou chiefly lovedst man, of the quadrupeds the sheep, of woods the olive, of fruits the vine, of flying things the bee, of rivers the Jordan, of cities Jerusalem. And all these man also loves, my Lord. God saith to Sedrach: I will ask thee one thing, Sedrach: if thou answerest me, then I may fitly help thee, even though thou hast tempted thy creator. Sedrach saith: Speak.[3985] The Lord God saith: Since I made all things, how many men were born and how many died, and how many are to die and how many hairs have they? Tell me, Sedrach,[3986] since the heaven was created and the earth, how many trees grew in the world, and how many fell, and how many are to fall, and how many are to arise, and how many leaves have they? Tell me, Sedrach, since I made the sea, how many waves arose and how many fell, and how many are to arise, and how many winds blow along the margin of the sea? Tell me, Sedrach, from the creation of the world of the æons, when the air rained, how many drops fell upon the world, and how many are to fall? And Sedrach said: Thou alone knowest all these things, O Lord; thou only understandest all these things: only, I pray thee, deliver man from chastisement, and I shall not be separated from our race.

IX. And God said to his only begotten Son: Go,[3987] take the soul of Sedrach my beloved, and place it in Paradise. The only begotten Son saith to Sedrach: Give me the trust which our Father deposited in the womb of thy mother in the holy tabernacle of thy body from a child. Sedrach saith: I will not give thee my soul. God saith to him: And wherefore was I sent to come hither, and thou pleadest against me? For I was commanded by my Father not to take thy soul with violence; but if not, (then) give me thy most greatly desired soul.

X. And Sedrach saith to God: And whence dost Thou intend to take my soul, and from which limb? And God saith to him: Dost thou not know that it is placed in the midst of thy lungs and thy heart and is dispersed into all thy limbs? It is brought up through the throat and gullet and the mouth and at whatever hour it is predestined to come forth, it is scattered, and brought together from the points of the nails and from all the limbs, and there is a great necessity that it should be separated from the body and parted from the heart. When Sedrach had heard all these things and had considered the memory of death he was greatly astounded, and Sedrach said to God: O Lord, give me a little respite that I may weep, for I have heard that tears are able to do much and much remedy comes to the lowly body of thy creature.

[3984] *Cf.* iv. Esdras v. 23 ff.

[3985] *Cf.* iv. Esdras iv. 4–11, v. 36.

[3986] *Cf.* Esdras, p. 470.

[3987] *Cf.Apoc. of Esdras*, in Ante-Nicene Lib., vol. xvi., p. 474, and *Testament of Abraham*, Rec. A., Chaps. vii. and xvi.

179 XI. And weeping and bewailing he began to say: O marvellous head of heavenly adornment: O radiant as the sun which shines on heaven and earth: thy hairs are known from Teman, thine eyes from Bosor, thine ears from thunder, thy tongue from a trumpet, and thy brain is a small creation, thy head the energy of the whole body: O friendly and most fair beloved by all, and now falling into the earth it must become forgotten. O hands, mild, fair-fingered, worn with toil by which the body is nourished: O hands, deftest of all, heaping up from all quarters ye made ready houses. O fingers adorned and decked with gold and silver (rings): and great worlds are led by the fingers: the three joints enfold the palms, and heap up beautiful things: and now ye must become aliens to the world. O feet, skilfully walking about, self-running, most swift, unconquerable: O knees, fitted together, because without you the body does not move: the feet run along with the sun and the moon in the night and in the day, heaping up all things, foods and drinks, and nourishing the body: O feet, most swift and fair runners, moving on the face of the earth, getting ready the house with every good thing: O feet which bear up the whole body, that run up to the temples, making repentance and calling on the saints, and now ye are to remain motionless. O head and hands and feet, until now I have kept you. O soul, what sent thee into the humble and wretched body? and now being separated from it, thou art going up where the Lord calleth thee, and the wretched body goes away to judgment. O body well-adorned, hair clothed with stars, head of heavenly adornment and dress: O face well-anointed, light-bringing eyes, voice trumpet-like, tongue placable, chin fairly adorned, hairs like the stars, head high as heaven, body decked out, light-bringing eyes that know all things—and now you shall fall into the earth and under the earth your beauty shall disappear.

XII. Christ saith to him: Stay, Sedrach; how long dost thou weep and groan? Paradise is opened to thee, and, dying, thou shalt live. Sedrach saith to him: Once more I will speak unto thee, O Lord: How long shall I live before I die? and do not disregard my prayer. The Lord saith to him: Speak, O Sedrach. Sedrach saith: If a man shall live eighty or ninety or an hundred years, and live these years in sin, and again shall turn, and the man live in repentance, in how many days dost thou forgive him his sins? God saith to him: If he shall live an hundred or eighty years and shall turn and repent for three years and do the fruit of righteousness, and death shall overtake him, I will not remember all his sins.

XIII. Sedrach saith to him: The three years are a long time, my Lord, lest death overtake him and he fulfil not his repentance: have mercy, Lord, on thine image and have compassion, for the three years are many. God saith to him: If a man live an hundred years and remember his death and confess before men and I find him, after a time I will forgive all his sins. Sedrach saith again: I will again beseech thy compassion for thy creature. The time is long lest death overtake him and snatch him suddenly. The Saviour saith to him: I will ask thee one word, Sedrach, my beloved, then thou shalt ask me in turn: if the man shall repent for forty days I will not remember all his sins which he did.

XIV. And Sedrach saith[3988] to the archangel Michael: Hearken to me, O powerful chief, and help thou me and be my envoy that God may have mercy on the world. And falling on their faces, they besought the Lord and said: O Lord, teach us how and by what sort of repentance and by what labour man shall be saved. God saith: By repentances, by intercessions, by liturgies, by tears in streams, in hot groanings. Dost thou not know that my prophet David was saved by tears, and the rest were saved in one moment? Thou knowest, Sedrach, that there are nations which have not the law and which do the works of the law: for if they are unbaptized and my divine spirit come unto them and they turn to my baptism, I also receive them with my righteous ones into Abraham's bosom. And there are some who have been baptized with my baptism and who have shared in my divine part and become reprobate in complete reprobation and will not repent: and I suffer them with much compassion and much pity and wealth[3989] in order that they may repent, but they do the things which my divinity hates, and did not hearken to the wise man asking (them), saying, we by no means justify a sinner. Dost thou not most certainly know that it is written: And those who repent never see chastisement? And they did not hearken to the Apostles or to my word in the Gospels, and they grieve my angels, and verily they do not attend to my messenger in the assemblies (for communion) and in my services, and they do not stand in my holy churches, but they stand and do not fall down and worship in fear and trembling, but boast things which I do not accept, or my holy angels. 180

XV. Sedrach saith to God: O Lord, Thou alone art sinless and very compassionate, having compassion and pity for sinners, but thy divinity said: I am not come to call the righteous but sinners to repentance. And the Lord said to Sedrach: Dost thou not know, Sedrach, that the thief was saved in one moment to repent? Dost thou not know that my apostle and evangelist was saved in one moment? "*Peccatores enim non salvantur*," for their hearts are like rotten stone: these are they who walk in impious ways and who shall be destroyed with Antichrist. Sedrach saith: O my Lord, Thou also saidst: My divine spirit entered into the nations which, not having the law, do the things of the law. So also the thief and the apostle and evangelist and the rest of those who have already got into thy Kingdom. O my Lord; so likewise do Thou pardon those who have sinned to the last: for life is very toilsome and there is no time for repentance.

XVI. The Lord saith to Sedrach: I made man in three stages: when he is young, I overlooked his stumblings as he was young: and again when he was a man I considered his purpose: and again when he grows old, I watch him till he repent. Sedrach saith: O Lord, Thou knowest and understandest all these things: but have sympathy for sinners. The Lord saith to him: Sedrach, my beloved, I promise to have sympathy and bring down the forty days to twenty: and whosoever shall remember thy name shall not see the place of chastisement, but shall be with the just in a place of refreshment and rest: and if anyone shall record this wonderful word his sins shall not be reckoned against him for ever and ever.[3990] And Sedrach saith: O Lord, and if anyone shall bring enlightenment to thy servant, save him, O Lord, from all evil. And Sedrach, the servant of the Lord, saith: Now take my soul, O Lord. And God took him and placed him in Paradise with all the saints. To whom be the glory and the power for ever and ever. Amen.

[3988] *Cf.* Test. of Abraham, Rec. A. §§ xiv., xviii.

[3989] Rom. ii. 4.

[3990] *Cf.* Esdras, p. 476.

THE TESTAMENT OF ABRAHAM,

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THE ACTS OF XANTHIPPE AND POLYXENA,

THE NARRATIVE OF ZOSIMUS.

Translated by

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The Testament of Abraham.

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Introduction.

The Greek text of both the recensions of this work is published for the first time in “Texts and Studies,” Vol. II., No. 2 (Cambridge, 1892), by Montague Rhodes James, M.A. None of the manuscripts are older than the thirteenth century; of the six which contain the longer version the best is a Paris ms. written 1315, and the principal ms. of the shorter recension (also in Paris) belongs to the fifteenth century. There are also versions in Roumanian, Slavonic, Ethiopic, and Arabic.

The work itself has hitherto been little noticed, and it is doubtful how far it was well known in ancient times. It is perhaps that cited as “Abraham” in early lists of Apocryphal works, and some passages in early Christian writers may indicate their knowledge of such a work. The evidence for this is given in full by the editor of the Greek text in his introduction (pp. 7–29). The conclusions drawn by him from these notices, and from the work itself, are “that it was written in the second century, that it embodies legends earlier than that century, that it received its present form perhaps in the ninth or tenth century.” Certain features in it also “seem to point to Egypt as its birthplace,” such as the conception of Death in the longer recension, which has parallels in the Coptic Apocryphal books, the weighing of souls, and the presence of recording angels at the judgment scene.

Neither of the two versions can be supposed to be true copies of the original work. They differ from each other not only in length, but in arrangement. The shorter recension may preserve more of the original language, but it transposes certain sections, thereby confusing the order of the narrative, and in this the Arabic version generally agrees with it. The most essential discrepancy begins with Chap. X. of the longer recension, where Abraham, after being taken up on the cloud, is first shown the iniquities that take place on earth. The shorter text places this at the end of his journey, quite destroying the original moral of the writer, who wishes to emphasize the mercy of God, and to show how Abraham’s righteous indignation is replaced by feelings of compassion for the sinner. The vision of judgment is then altered in the shorter version, the doubtful soul being there condemned, instead of being saved by the intercession of Abraham. In this point the editor thinks that the shorter recension may have been influenced by the Apocalypse of Paul, as would also seem to be the case with Michael’s reason for leaving Abraham in Chap. IV, which is quite different from the pretext given in the longer text. It is also remarkable that in the shorter form there is no word. of Abraham’s unwillingness to die, which is so prominent a feature of the other, and is no doubt original, as the idea is not otherwise unknown in Apocryphal literature. The conclusion of the shorter version is very much curtailed, compared with the longer one.

On account of these many differences between the recensions of this remarkable work, it has been judged best to give both of them entire, and so arranged that the reader can readily discover in what respects the one differs from the other.

The tone of the work is perhaps rather Jewish than Christian, but as phrases and conceptions of a New Testament character appear in it, especially in the judgment scene, it is most probably to be assigned to a Jewish Christian, who for the substance of it drew partly on older legends, and partly on his own imagination. Some of its features are very striking, and a few of them do not seem to occur elsewhere in literature of this class; it is possible that some of these do not go further back than the medieval editors of the text. Among the most remarkable points may be noticed the age of Abraham, variously given in different mss., his hospitality, and the sending of Michael to announce his death (Chap. I.): Michael's refusal to mount a horse (Chap. II.): the tree speaking with a human voice (Chap. III.); the 184 tears of Michael turning into precious stones (ibid.); and the devouring spirit sent to consume the food for him (Chap. IV.). In Chap. VI. the narrative of Genesis is recalled by Sarah's recognizing Michael as one of the three who came to Abraham at the oak of Mamre, with the added circumstance of the calf rising up whole after being eaten. The dream of Isaac in Chap. VII. is perhaps remotely suggested by that of Joseph. The whole vision of judgment, with the presence of Adam and Abel, is very noteworthy, as also the conception of Death, and the explanation of his various forms.

The Testament of Abraham.

Version I.

I. Abraham lived the measure of his life, nine hundred and ninety-five years, and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous one was exceeding hospitable; for, pitching his tent in the cross-ways at the oak of Mamre, he received every one, both rich and poor, kings and rulers, the maimed and the helpless, friends and strangers, neighbors and travelers, all alike did the devout, all-holy, righteous, and hospitable Abraham entertain. Even upon him, however, there came the common, inexorable, bitter lot of death, and the uncertain end of life. Therefore the Lord God, summoning his archangel Michael, said to him: Go down, chief-captain[3991] Michael, to Abraham and speak to him concerning his death, that he may set his affairs in order, for I have blessed him as the stars of heaven, and as the sand by the sea-shore, and he is in abundance of long life and many possessions, and is becoming exceeding rich. Beyond all men, moreover, he is righteous in every goodness, hospitable and loving to the end of his life; but do thou, archangel Michael, go to Abraham, my beloved friend, and announce to him his death and assure him thus: Thou shalt at this time depart from this vain world, and shalt quit the body, and go to thine own Lord among the good.

II. And the chief-captain departed from before the face of God, and went down to Abraham to the oak of Mamre, and found the righteous Abraham in the field close by, sitting beside yokes of oxen for ploughing, together with the sons of Masek and other servants, to the number of twelve. And behold the chief-captain came to him, and Abraham, seeing the chief-captain Michael coming from afar, like to a very comely warrior, arose and met him as was his custom, meeting and entertaining all strangers. And the chief-captain saluted him and said: Hail, most honored father, righteous soul chosen of God, true son of the heavenly one. Abraham said to the chief-captain: Hail, most honored warrior, bright as the sun and most beautiful above all the sons of men; thou art welcome; therefore I beseech thy presence, tell me whence the youth of thy age has come; teach me, thy suppliant, whence and from what army and from what journey thy beauty has come hither. The chief-captain said: I, O righteous Abraham, come from the great city. I have been sent by the great king to take the place of a good friend of his, for the king has summoned him. And Abraham said, Come, my Lord, go with me as far as my field. The chief-captain said: I come; and going into the field of the ploughing, they sat down beside the company. And Abraham said to his servants, the sons of Masek: Go ye to the herd of horses, and bring two horses, quiet, and gentle and tame, so that I and this stranger may sit thereon. But the chief-captain said, Nay, my Lord, Abraham, let them not bring horses, for I abstain from ever sitting upon any four-footed beast. Is not my king rich in much merchandise, having power both over men and all kinds of cattle? but I abstain from ever sitting upon any four-footed beast. Let us go, then, O righteous soul, walking lightly until we reach thy house. And Abraham said, Amen, be it so.

[3991] Literally Commander-in-chief, or Chief-General.

III. And as they went on from the field toward his house, beside that way there stood a cypress tree, and by the command of the Lord the tree cried out with a human voice, saying, Holy, holy, holy is the Lord God that calls himself to those that love him; but Abraham hid the mystery, thinking that the chief-captain had not heard the voice of the tree. And coming nigh to the house they sat down in the court, and Isaac seeing the face of the angel said to Sarah his mother, My lady mother, behold, the man sitting with my father Abraham is not a son of the race of those that dwell on the earth. And Isaac ran, and saluted him, and fell at the feet of the Incorporeal, and the Incorporeal blessed him and said, The Lord God will grant thee his promise that he made to thy father Abraham and to his seed, and will also grant thee the precious prayer of thy father and thy mother. Abraham said to Isaac his son, My son Isaac, draw water from the well, and bring it me in the vessel, that we may wash the feet of this stranger, for he is tired, having come to us from off a long journey. And Isaac ran to the well and drew water in the vessel and brought it to them, and Abraham went up and washed the feet of the chief captain Michael, and the heart of Abraham was moved, and he wept over the stranger. And Isaac, seeing his father weeping, wept also, and the chief captain, seeing them weeping, also wept with them, and the tears of the chief captain fell upon the vessel into the water of the basin and became precious stones. And Abraham 187 seeing the marvel, and being astonished, took the stones secretly, and hid the mystery, keeping it by himself in his heart.

IV. And Abraham said to Isaac his son: Go, my beloved son, into the inner chamber of the house and beautify it. Spread for us there two couches, one for me and one for this man that is guest with us this day. Prepare for us there a seat and a candlestick and a table with abundance of every good thing. Beautify the chamber, my son, and spread under us linen and purple and fine linen. Burn there every precious and excellent incense, and bring sweet-smelling plants from the garden and fill our house with them. Kindle seven lamps full of oil, so that we may rejoice, for this man that is our guest this day is more glorious than kings or rulers, and his appearance surpasses all the sons of men. And Isaac prepared all things well, and Abraham taking the archangel Michael went into the chamber, and they both sat down upon the couches, and between them he placed a table with abundance of every good thing. Then the chief captain arose and went out, as if by constraint of his belly to make issue of water, and ascended to heaven in the twinkling of an eye, and stood before the Lord, and said to him: Lord and Master, let thy power know that I am unable to remind that righteous man of his death, for I have not seen upon the earth a man like him, pitiful, hospitable, righteous, truthful, devout, refraining from every evil deed. And now know, Lord, that I cannot remind him of his death. And the Lord said: Go down, chief-captain Michael, to my friend Abraham, and whatever he say to thee, that do thou also, and whatever he eat, eat thou also with him. And I will send my Holy Spirit upon his son Isaac, and will put the remembrance of his death into the heart of Isaac, so that even he in a dream may see the death of his father, and Isaac will relate the dream, and thou shalt interpret it, and he himself will know his end. And the chief-captain said, Lord, all the heavenly spirits are incorporeal, and neither eat nor drink, and this man has set before me a table with abundance of all good things earthly and corruptible. Now, Lord, what shall I do? How shall I escape him, sitting at one table with him? The Lord said: Go down to him, and take no thought for this, for when thou sittest down with him, I will send upon thee a devouring spirit, and it will consume out of thy hands and through thy mouth all that is on the table. Rejoice together with him in everything, only thou shalt interpret well the things of the vision, that 188 Abraham may know the sickle of death and the uncertain end of life, and may make disposal of all his possessions, for I have blessed him above the sand of the sea and as the stars of heaven.

V. Then the chief captain went down to the house of Abraham, and sat down with him at the table, and Isaac served them. And when the supper was ended, Abraham prayed after his custom, and the chief-captain prayed together with him, and each lay down to sleep upon his couch. And Isaac said to his father, Father, I too would fain sleep with you in this chamber, that I also may hear your discourse, for I love to hear the excellence of the conversation of this virtuous man. Abraham said, Nay, my son, but go to thy own chamber and sleep on thy own couch, lest we be troublesome to this man. Then Isaac, having received the prayer from them, and having blessed them, went to his own chamber and lay down upon his couch. But the Lord cast the thought of death into the heart of Isaac as in a dream, and about the third hour of the night Isaac awoke and rose up from his couch, and came running to the chamber where his father was sleeping together with the archangel. Isaac, therefore, on reaching the door cried out, saying, My father Abraham, arise and open to me quickly, that I may enter and hang upon thy neck, and embrace thee before they take thee away from me. Abraham therefore arose and opened to him, and Isaac entered and hung upon his neck, and began to weep with a loud voice. Abraham therefore being moved at heart, also wept with a loud voice, and the chief-captain, seeing them weeping, wept also. Sarah being in her room, heard their weeping, and came running to them, and found them embracing and weeping. And Sarah said with weeping, My Lord Abraham, what is this that ye weep? Tell me, my Lord, has this brother that has been entertained by us this day brought thee tidings of Lot, thy brother's son, that he is dead? is it for this that ye grieve thus? The chief-captain answered and said to her, Nay, my sister Sarah, it is not as thou sayest, but thy son Isaac, methinks, beheld a dream, and came to us weeping, and we seeing him were moved in our hearts and wept.

VI. Then Sarah, hearing the excellence of the conversation of the chief-captain, straightway knew that it was an angel of the Lord that spoke. Sarah therefore signified to 189 Abraham to come out towards the door, and said to him, My Lord Abraham, knowest thou who this man is? Abraham said, I know not. Sarah said, Thou knowest, my Lord, the three men from heaven that were entertained by us in our tent beside the oak of Mamre, when thou didst kill the kid without blemish, and set a table before them. After the flesh had been eaten, the kid rose again, and sucked its mother with great joy. Knowest thou not, my Lord Abraham, that by promise they gave to us Isaac as the fruit of the womb? Of these three holy men this is one. Abraham said, O Sarah, in this thou speakest the truth. Glory and praise from our God and the Father. For late in the evening when I washed his feet in the basin I said in my heart, These are the feet of one of the three men that I washed then; and his tears that fell into the basin then became precious stones. And shaking them out from his lap he gave them to Sarah, saying, If thou believest me not, look now at these. And Sarah receiving them bowed down and saluted and said, Glory be to God that showeth us wonderful things. And now know, my Lord Abraham, that there is among us the revelation of some thing, whether it be evil or good!

VII. And Abraham left Sarah, and went into the chamber, and said to Isaac, Come hither, my beloved son, tell me the truth, what it was thou sawest and what befell thee that thou camest so hastily to us. And Isaac answering began to say, I saw, my Lord, in this night the sun and the moon above my head, surrounding me with its rays and giving me light. As I gazed at this and rejoiced, I saw the heaven opened, and a man bearing light descend from it, shining more than seven suns. And this man like the sun came and took away the sun from my head, and went up into the heavens from whence he came, but I was greatly grieved that he took away the sun from me. After a little, as I was still sorrowing and sore troubled, I saw this man come forth from heaven a second time, and he took away from me the moon also from off my head, and I wept greatly and called upon that man of light, and said, Do not, my Lord, take away my glory from me; pity me and hear me, and if thou takest away the sun from me, then leave the moon to me. He said, Suffer them to be taken up to the king above, for he wishes them there. And he took them away from me, but he left the rays upon me. The chief-captain said, Hear, O righteous Abraham; the sun which thy son saw is thou his father, and the moon likewise is Sarah his mother. The man bearing light who descended from heaven, this is the one sent from God who is to take thy righteous soul 190 from thee. And now know, O most honored Abraham, that at this time thou shalt leave this worldly life, and remove to God. Abraham said to the chief captain O strangest of marvels! and now art thou he that shall take my soul from me? The chief-captain said to him, I am the chief-captain Michael, that stands before the Lord, and I was sent to thee to remind thee of thy death, and then I shall depart to him as I was commanded. Abraham said, Now I know that thou art an angel of the Lord, and wast sent to take my soul, but I will not go with thee; but do thou whatever thou art commanded.

VIII. The chief-captain hearing these words immediately vanished, and ascending into heaven stood before God, and told all that he had seen in the house of Abraham; and the chief-captain said this also to his Lord, Thus says thy friend Abraham, I will not go with thee, but do thou whatever thou art commanded; and now, O Lord Almighty, doth thy glory and immortal kingdom order aught? God said to the chief-captain Michael, Go to my friend Abraham yet once again, and speak to him thus, Thus saith the Lord thy God, he that brought thee into the land of promise, that blessed thee above the sand of the sea and above the stars of heaven, that opened the womb of barrenness of Sarah, and granted thee Isaac as the fruit of the womb in old age, Verily I say unto thee that blessing I will bless thee, and multiplying I will multiply thy seed, and I will give thee all that thou shalt ask from me, for I am the Lord thy God, and besides me there is no other. Tell me why thou hast rebelled against me, and why there is grief in thee, and why thou rebelled against my archangel Michael? Knowest thou not that all who have come from Adam and Eve have died, and that none of the prophets has escaped death? None of those that rule as kings is immortal; none of thy forefathers has escaped the mystery of death. They have all died, they have all departed into Hades, they are all gathered by the sickle of death. But upon thee I have not sent death, I have not suffered any deadly disease to come upon thee, I have not permitted the sickle of death to meet thee, I have not allowed the nets of Hades to enfold thee, I have never wished thee to meet with any evil. But for good comfort I have sent my chief-captain Michael to thee, that thou mayst know thy departure from the world, and set thy house in order, and all that belongs to thee, and bless Isaac thy beloved son. And now know that I have done this not wishing to grieve thee. 191 Wherefore then hast thou said to my chief-captain, I will not go with thee? Wherefore hast thou spoken thus? Knowest thou not that if I give leave to death and he comes upon thee, then I should see whether thou wouldst come or not?

IX. And the chief-captain receiving the exhortations of the Lord went down to Abraham, and seeing him the righteous one fell upon his face to the ground as one dead, and the chief-captain told him all that he had heard from the Most High. Then the holy and just Abraham rising with many tears fell at the feet of the Incorporeal, and besought him, saying, I beseech thee, chief-captain of the hosts above, since thou hast wholly deigned to come thyself to me a sinner and in all things thy unworthy servant, I beseech thee even now, O chief-captain, to carry my word yet again to the Most High, and thou shalt say to him, Thus saith Abraham thy servant, Lord, Lord, in every work and word which I have asked of thee thou hast heard me, and hast fulfilled all my counsel. Now, Lord, I resist not thy power, for I too know that I am not immortal but mortal. Since therefore to thy command all things yield, and fear and tremble at the face of thy power, I also fear, but I ask one request of thee, and now, Lord and Master, hear my prayer, for while still in this body I desire to see all the inhabited earth, and all the creations which thou didst establish by one word, and when I see these, then if I shall depart from life I shall be without sorrow. So the chief-captain went back again, and stood before God, and told him all, saying, Thus saith thy friend Abraham, I desired to behold all the earth in my lifetime before I died. And the Most High hearing this, again commanded the chief-captain Michael, and said to him, Take a cloud of light, and the angels that have power over the chariots, and go down, take the righteous Abraham upon a chariot of the cherubim, and exalt him into the air of heaven that he may behold all the earth.

X. And the archangel Michael went down and took Abraham upon a chariot of the cherubim, and exalted him into the air of heaven, and led him upon the cloud together with sixty angels, and Abraham ascended upon the chariot over all the earth. And Abraham saw the world as it was in that day, some ploughing, others driving wains, in one place men herding flocks, and in another watching them by night, and dancing and playing and harping, in another place men striving and contending at law, elsewhere men weeping and having the dead in remembrance. He saw also the newly-wedded received with honor, and in a word he saw all things that are done in the world, both good and bad. Abraham therefore 192
passing over them saw men bearing swords, wielding in their hands sharpened swords, and Abraham asked the chief-captain, Who are these? The chief-captain said, These are thieves, who intend to commit murder, and to steal and burn and destroy. Abraham said, Lord, Lord, hear my voice, and command that wild beasts may come out of the wood and devour them. And even as he spoke there came wild beasts out of the wood and devoured them. And he saw in another place a man with a woman committing fornication with each other, and said, Lord, Lord, command that the earth may open and swallow them, and straightway the earth was cleft and swallowed them. And he saw in another place men digging through a house, and carrying away other men's possessions, and he said, Lord, Lord, command that fire may come down from heaven and consume them. And even as he spoke, fire came down from heaven and consumed them. And straightway there came a voice from heaven to the chief-captain, saying thus, O chief-captain Michael, command the chariot to stop, and turn Abraham away that he may not see all the earth, for if he behold all that live in wickedness, he will destroy all creation. For behold, Abraham has not sinned, and has no pity on sinners, but I have made the world, and desire not to destroy any one of them, but wait for the death of the sinner, till he be converted and live. But take Abraham up to the first gate of heaven, that he may see there the judgments and recompenses, and repent of the souls of the sinners that he has destroyed.

XI. So Michael turned the chariot and brought Abraham to the east, to the first gate of heaven; and Abraham saw two ways, the one narrow and contracted, the other broad and spacious, and there he saw two gates, the one broad on the broad way, and the other narrow on the narrow way. And outside the two gates there he saw a man sitting upon a gilded throne, and the appearance of that man was terrible, as of the Lord.[3992] And they saw many souls driven by angels and led in through the broad gate, and other souls, few in number, that were taken by the angels through the narrow gate. And when the wonderful one who sat upon the golden throne saw few entering through the narrow gate, and many entering through the broad one, straightway that wonderful one tore the hairs of his head and the sides of his beard, and threw himself on the ground from his throne, weeping and lamenting. But when he saw many souls entering through the narrow gate, then he arose from the ground and sat upon his throne in great joy, rejoicing and exulting. And Abraham asked the chief-captain, My Lord chief-captain, who is this most marvelous man, adorned with such glory, and sometimes he weeps and laments, and sometimes he rejoices and exults? The incorporeal one said: This is the first-created Adam who is in such glory, and he looks upon the world because all are born from him, and when he sees many souls going through the narrow gate, then he arises and sits upon his throne rejoicing and exulting in joy, because this narrow gate is that of the just, that leads to life, and they that enter through it go into Paradise. For this, then, the first-created Adam rejoices, because he sees the souls being saved. But when he sees many souls entering through the broad gate, then he pulls out the hairs of his head, and casts himself on the ground weeping and lamenting bitterly, for the broad gate is that of sinners, which leads to destruction and eternal punishment. And for this the first-formed Adam falls from his throne weeping and lamenting for the destruction of sinners, for they are many that are lost, and they are few that are saved, for in seven thousand there is scarcely found one soul saved, being righteous and undefiled.

XII. While he was yet saying these things to me, behold two angels, fiery in aspect, and pitiless in mind, and severe in look, and they drove on thousands of souls, pitilessly lashing them with fiery thongs. The angel laid hold of one soul, and they drove all the souls in at the broad gate to destruction. So we also went along with the angels, and came within that broad gate, and between the two gates stood a throne terrible of aspect, of terrible crystal, gleaming as fire, and upon it sat a wondrous man bright as the sun, like to the Son of God. Before him stood a table like crystal, all of gold and fine linen, and upon the table there was lying a book, the thickness of it six cubits, and the breadth of it ten cubits, and on the right and left of it stood two angels holding paper and ink and pen. Before the table sat an angel of light, holding in his hand a balance, and on his left sat an angel all fiery, pitiless, and severe, holding in his hand a trumpet, having within it all-consuming fire with which to try the sinners. The wondrous man who sat upon the throne himself judged and sentenced the souls, and the two angels on the right and on the left wrote down, the one on the right the righteousness and the one on the left the wickedness. The one before the table, who held the balance, weighed the souls, and the fiery angel, who held the fire, tried the souls. And

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[3992] Two mss. read, “Of our Lord Jesus Christ.”

Abraham asked the chief-captain Michael, What is this that we behold? And the chief-captain said, These things that thou seest, holy Abraham, are the judgment and recompense. And behold the angel holding the soul in his hand, and he brought it before the judge, and the judge said to one of the angels that served him, Open me this book, and find me the sins of this soul. And opening the book he found its sins and its righteousness equally balanced, and he neither gave it to the tormentors, nor to those that were saved, but set it in the midst.

XIII. And Abraham said, My Lord chief-captain, who is this most wondrous judge? and who are the angels that write down? and who is the angel like the sun, holding the balance? and who is the fiery angel holding the fire? The chief-captain said, "Seest thou, most holy Abraham, the terrible man sitting upon the throne? This is the son of the first created Adam, who is called Abel, whom the wicked Cain killed, and he sits thus to judge all creation, and examines righteous men and sinners. For God has said, I shall not judge you, but every man born of man shall be judged. Therefore he has given to him judgment, to judge the world until his great and glorious coming, and then, O righteous Abraham, is the perfect judgment and recompense, eternal and unchangeable, which no one can alter. For every man has come from the first-created, and therefore they are first judged here by his son, and at the second coming they shall be judged by the twelve tribes of Israel, every breath and every creature. But the third time they shall be judged by the Lord God of all, and then, indeed, the end of that judgment is near, and the sentence terrible, and there is none to deliver. And now by three tribunals the judgment of the world and the recompense is made, 195 and for this reason a matter is not finally confirmed by one or two witnesses, but by three witnesses shall everything be established. The two angels on the right hand and on the left, these are they that write down the sins and the righteousness, the one on the right hand writes down the righteousness, and the one on the left the sins. The angel like the sun, holding the balance in his hand, is the archangel, Dokiel the just weigher, and he weighs the righteousnesses and sins with the righteousness of God. The fiery and pitiless angel, holding the fire in his hand, is the archangel Puruel, who has power over fire, and tries the works of men through fire, and if the fire consume the work of any man, the angel of judgment immediately seizes him, and carries him away to the place of sinners, a most bitter place of punishment. But if the fire approves the work of anyone, and does not seize upon it, that man is justified, and the angel of righteousness takes him and carries him up to be saved in the lot of the just. And thus, most righteous Abraham, all things in all men are tried by fire and the balance."

XIV. And Abraham said to the chief-captain, My Lord the chief-captain, the soul which the angel held in his hand, why was it adjudged to be set in the midst? The chief-captain said, Listen, righteous Abraham. Because the judge found its sins. and its righteousnesses equal, he neither committed it to judgment nor to be saved, until the judge of all shall come. Abraham said to the chief-captain, And what yet is wanting for the soul to be saved? The chief-captain said, If it obtains one righteousness above its sins, it enters into salvation. Abraham said to the chief-captain, Come hither, chief-captain Michael, let us make prayer for this soul, and see whether God will hear us. The chief-captain said, Amen, be it so; and they made prayer and entreaty for the soul, and God heard them, and when they rose up from their prayer they did not see the soul standing there. And Abraham said to the angel, Where is the soul that thou didst hold in the midst? And the angel answered, It has been saved by thy righteous prayer, and behold an angel of light has taken it and carried it up into Paradise. Abraham said, I glorify the name of God, the Most High, and his immeasurable mercy. And Abraham said to the chief-captain, I beseech thee, archangel, hearken to my prayer, and let us yet call upon the Lord, and supplicate his compassion, and entreat his mercy for the souls of the sinners whom I formerly, in my anger, cursed and destroyed, whom the earth devoured, and the wild beasts tore in pieces, and the fire consumed through 196 my words. Now I know that I have sinned before the Lord our God. Come then, O Michael, chief-captain of the hosts above, come, let us call upon God with tears that he may forgive me my sin, and grant them to me. And the chief-captain heard him, and they made entreaty before the Lord, and when they had called upon him for a long space, there came a voice from heaven saying, Abraham, Abraham, I have hearkened to thy voice and thy prayer, and forgive thee thy sin, and those whom thou thinkest that I destroyed I have called up and brought them into life by my exceeding kindness, because for a season I have requited them in judgment, and those whom I destroy living upon earth, I will not requite in death.

XV. And the voice of the Lord said also to the chief-captain Michael, Michael, my servant, turn back Abraham to his house, for behold his end has come nigh, and the measure of his life is fulfilled, that he may set all things in order, and then take him and bring him to me. So the chief-captain, turning the chariot and the cloud, brought Abraham to his house, and going into his chamber he sat upon his couch. And Sarah his wife came and embraced the feet of the Incorporeal, and spoke humbly, saying, I give thee thanks, my Lord, that thou hast brought my Lord Abraham, for behold we thought he had been taken up from us. And his son Isaac also came and fell upon his neck, and in the same way all his men-slaves and women-slaves surrounded Abraham and embraced him, glorifying God. And the Incorporeal one said to them, Hearken, righteous Abraham. Behold thy wife Sarah, behold also thy beloved son Isaac, behold also all thy men-servants and maid-servants round about thee. Make disposition of all that thou hast, for the day has come nigh in which thou shalt depart from the body and go to the Lord once for all. Abraham said, Has the Lord said it, or sayest thou this of thyself? The chief-captain answered, Hearken, righteous Abraham. The Lord has commanded, and I tell it thee. Abraham said, I will not go with thee. The chief-captain, hearing these words, straightway went forth from the presence of Abraham, and went up into the heavens, and stood before God the Most High, and said, Lord Almighty, behold I have hearkened to Thy friend Abraham in all he has said to Thee, and have fulfilled his requests. I have shown to him Thy power, and all the earth and sea that is under heaven. I have shown to him judgment and recompense by means of cloud and chariots, and again 197 he says, I will not go with thee. And the Most High said to the angel, Does my friend Abraham say thus again, I will not go with thee? The archangel said, Lord Almighty, he says thus, and I refrain from laying hands on him, because from the beginning he is Thy friend, and has done all things pleasing in Thy sight. There is no man like him on earth, not even Job the wondrous man, and therefore I refrain from laying hands on him. Command, therefore, Immortal King, what shall be done.

XVI. Then the Most High said, Call me hither Death that is called the shameless countenance and the pitiless look. And Michael the Incorporeal went and said to Death, Come hither; the Lord of creation, the immortal king, calls thee. And Death, hearing this, shivered and trembled, being possessed with great terror, and coming with great fear it stood before the invisible father, shivering, groaning and trembling, awaiting the command of the Lord. Therefore the invisible God said to Death, Come hither, thou bitter and fierce name of the world, hide thy fierceness, cover thy corruption, and cast away thy bitterness from thee, and put on thy beauty and all thy glory, and go down to Abraham my friend, and take him and bring him to me. But now also I tell thee not to terrify him, but bring him with fair speech, for he is my own friend. Having heard this, Death went out from the presence of the Most High, and put on a robe of great brightness, and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming the form of an archangel, having his cheeks flaming with fire, and he departed to Abraham. Now the righteous Abraham went out of his chamber, and sat under the trees of Mamre, holding his chin in his hand, and awaiting the coming of the archangel Michael. And behold, a smell of sweet odor came to him, and a flashing of light, and Abraham turned and saw Death coming towards him in great glory and beauty. And Abraham arose and went to meet him, thinking that it was the chief-captain of God, and Death beholding him saluted him, saying, Rejoice, precious Abraham, righteous soul, true friend of the Most High God, and companion of the holy angels. Abraham said to Death, Hail thou of appearance and form like the sun, most glorious helper, bringer of light, wondrous man, from whence does thy glory come to us, and who art thou, and whence comest thou? Then Death said, Most righteous Abraham, behold I tell thee the truth. I am the bitter lot of death. Abraham said to him, Nay, but thou art the 198 comeliness of the world, thou art the glory and beauty of angels and men, thou art fairer in form than every other, and sayest thou, I am the bitter lot of death, and not rather, I am fairer than every good thing. Death said, I tell thee the truth. What the Lord has named me, that also I tell thee. Abraham said, For what art thou come hither? Death said, For thy holy soul am I come. Then Abraham said, I know what thou meanest, but I will not go with thee; and Death was silent and answered him not a word.

XVII. Then Abraham arose, and went into his house, and Death also accompanied him thither. And Abraham went up into his chamber, and Death went up with him. And Abraham lay down upon his couch, and Death came and sat by his feet. Then Abraham said, Depart, depart from me, for I desire to rest upon my couch. Death said, I will not depart until I take thy spirit from thee. Abraham said to him, By the immortal God I charge thee to tell me the truth. Art thou death? Death said to him, I am Death. I am the destroyer of the world. Abraham said, I beseech thee, since thou art Death, tell me if thou comest thus to all in such fairness and glory and beauty? Death said, Nay, my Lord Abraham, for thy righteousnesses, and the boundless sea of thy hospitality, and the greatness of thy love towards God has become a crown upon my head, and in beauty and great peace and gentleness I approach the righteous, but to sinners I come in great corruption and fierceness and the greatest bitterness and with fierce and pitiless look. Abraham said, I beseech thee, hearken to me, and show me thy fierceness and all thy corruption and bitterness. And Death said, Thou canst not behold my fierceness, most righteous Abraham. Abraham said, Yes, I shall be able to behold all thy fierceness by means of the name of the living God, for the might of my God that is in heaven is with me. Then Death put off all his comeliness and beauty, and all his glory and the form like the sun with which he was clothed, and put upon himself a tyrant's robe, and made his appearance gloomy and fiercer than all kind of wild beasts, and more unclean than all uncleanness. And he showed to Abraham seven fiery heads of serpents and fourteen faces, (one) of flaming fire and of great fierceness, and a face of darkness, and a most gloomy face of a viper, and a face of a most terrible precipice, and a face fiercer than an asp, and a face of a terrible lion, and a face of a cerastes and basilisk. 199
He showed him also a face of a fiery scimitar, and a sword-bearing face, and a face of lightning, lightening terribly, and a noise of dreadful thunder. He showed him also another face of a fierce stormy sea, and a fierce rushing river, and a terrible three-headed serpent, and a cup mingled with poisons, and in short he showed to him great fierceness and unendurable bitterness, and every mortal disease as of the odor of Death. And from the great bitterness and fierceness there died servants and maid-servants in number about seven thousand, and the righteous Abraham came into indifference of death so that his spirit failed him.

XVIII. And the all-holy Abraham, seeing these things thus, said to Death, I beseech thee, all-destroying Death, hide thy fierceness, and put on thy beauty and the shape which thou hadst before. And straightway Death hid his fierceness, and put on his beauty which he had before. And Abraham said to Death, Why hast thou done this, that thou hast slain all my servants and maidservants? Has God sent thee hither for this end this day? Death said, Nay, my Lord Abraham, it is not as thou sayest, but on thy account was I sent hither. Abraham said to Death, How then have these died? Has the Lord not spoken it? Death said, Believe thou, most righteous Abraham, that this also is wonderful, that thou also wast not taken away with them. Nevertheless I tell thee the truth, for if the right hand of God had not been with thee at that time, thou also wouldst have had to depart from this life. The righteous Abraham said, Now I know that I have come into indifference of death, so that my spirit fails, but I beseech thee, all-destroying Death, since my servants have died before their time, come let us pray to the Lord our God that he may hear us and raise up those who died by thy fierceness before their time. And Death said, Amen, be it so. Therefore Abraham arose and fell upon the face of the ground in prayer, and Death together with him, and the Lord sent a spirit of life upon those that were dead and they were made alive again. Then the righteous Abraham gave glory to God.

XIX. And going up into his chamber he lay down, and Death came and stood before him. And Abraham said to him, Depart from me, for I desire to rest, because my spirit is in indifference. Death said, I will not depart from thee until I take thy soul. And Abraham with an austere countenance and angry look said to Death, Who has ordered thee to say this? Thou sayest these words of thyself boastfully, and I will not go with thee until the 200 chief-captain Michael come to me, and I shall go with him. But this also I tell thee, if thou desirest that I shall accompany thee, explain to me all thy changes, the seven fiery heads of serpents and what the face of the precipice is, and what the sharp sword, and what the loud-roaring river, and what the tempestuous sea that rages so fiercely. Teach me also the unendurable thunder, and the terrible lightning, and the evil-smelling cup mingled with poisons. Teach me concerning all these. And Death answered, Listen, righteous Abraham. For seven ages I destroy the world and lead all down to Hades, kings and rulers, rich and poor, slaves and free men, I convoy to the bottom of Hades, and for this I showed thee the seven heads of serpents. The face of fire I showed thee because many die consumed by fire, and behold death through a face of fire. The face of the precipice I showed thee, because many men die descending from the tops of trees or terrible precipices and losing their life, and see death in the shape of a terrible precipice. The face of the sword I showed thee because many are slain in wars by the sword, and see death as a sword. The face of the great rushing river I showed thee because many are drowned and perish snatched away by the crossing of many waters and carried off by great rivers, and see death before their time. The face of the angry raging sea I showed thee because many in the sea falling into great surges and becoming shipwrecked are swallowed up and behold death as the sea. The unendurable thunder and the terrible lightning I showed thee because many men in the moment of anger meet with unendurable thunder and terrible lightning coming to seize upon men, and see death thus. I showed thee also the poisonous wild beasts, asps and basilisks, leopards and lions and lions' whelps, bears and vipers, and in short the face of every wild beast I showed thee, most righteous one, because many men are destroyed by wild beasts, and others by poisonous snakes, serpents and asps and cerastes and basilisks and vipers, breathe out their life and die. I showed thee also the destroying cups mingled with poison, because many men being given poison to drink by other men straightway depart unexpectedly.

XX. Abraham said, I beseech thee, is there also an unexpected death? Tell me. Death said, Verily, verily, I tell thee in the truth of God that there are seventy-two deaths. One is the just death, buying its fixed time, and many men in one hour enter into death being given over to the grave. Behold, I have told thee all that thou hast asked, now I tell thee, most righteous Abraham, to dismiss all counsel, and cease from asking anything once for all, and come, go with me, as the God and judge of all has commanded me. Abraham said to Death, Depart from me yet a little, that I may rest on my couch, for I am very faint at heart, for since I have seen thee with my eyes my strength has failed me, all the limbs of my flesh seem to me a weight as of lead, and my spirit is distressed exceedingly. Depart for a little; for I have said I cannot bear to see thy shape. Then Isaac his son came and fell upon his breast weeping, and his wife Sarah came and embraced his feet, lamenting bitterly. There came also his men slaves and women slaves and surrounded his couch, lamenting greatly. And Abraham came into indifference of death, and Death said to Abraham, Come, take my right hand, and may cheerfulness and life and strength come to thee. For Death deceived Abraham, and he took his right hand, and straightway his soul adhered to the hand of Death. And immediately the archangel Michael came with a multitude of angels and took up his precious soul in his hands in a divinely woven linen cloth, and they tended the body of the just Abraham with divine ointments and perfumes until the third day after his death, and buried him in the land of promise, the oak of Mamre, but the angels received his precious soul, and ascended into heaven, singing the hymn of “thrice holy” to the Lord the God of all, and they set it there to worship the God and Father. And after great praise and glory had been given to the Lord, and Abraham bowed down to worship, there came the undefiled voice of the God and Father saying thus, Take therefore my friend Abraham into Paradise, where are the tabernacles of my righteous ones, and the abodes of my saints Isaac and Jacob in his bosom, where there is no trouble, nor grief, nor sighing, but peace and rejoicing and life unending. (And let us, too, my beloved brethren, imitate the hospitality of the patriarch Abraham, and attain to his virtuous way of life, that we may be thought worthy of the life eternal, glorifying the Father, Son and Holy Ghost; to whom be glory and power forever. Amen.).

Version II.

I. It came to pass, when the days of the death of Abraham drew near, that the Lord said to Michael: Arise and go to Abraham, my servant, and say to him, Thou shalt depart from 185 life, for lo! the days of thy temporal life are fulfilled: so that he may set his house in order before he die.

II. And Michael went and came to Abraham, and found him sitting before his oxen for ploughing, and he was exceeding old in appearance, and had his son in his arms. Abraham, therefore, seeing the archangel Michael, rose from the ground and saluted him, not knowing who he was, and said to him: The Lord preserve thee. May thy journey be prosperous with thee. And Michael answered him: Thou art kind, good father. Abraham answered and said to him: Come, draw near to me, brother, and sit down a little while, that I may order a beast to be brought that we may go to my house, and thou mayest rest with me, for it is toward evening, and in the morning arise and go whithersoever thou wilt, lest some evil beast meet thee and do thee hurt. And Michael enquired of Abraham, saying: Tell me thy name, before I enter thy house, lest I be burdensome to thee. Abraham answered and said, My parents called me Abram, and the Lord named me Abraham, saying: Arise and depart 186 from thy house, and from thy kindred, and go into the land which I shall show unto thee. And when I went away into the land which the Lord showed me, he said to me: Thy name shall no more be called Abram, but thy name shall be Abraham. Michael answered and said to him: Pardon me, my father, experienced man of God, for I am a stranger, and I have heard of thee that thou didst go forty furlongs and didst bring a goat and slay it, entertaining angels in thy house, that they might rest there. Thus speaking together, they arose and went towards the house. And Abraham called one of his servants, and said to him: Go, bring me a beast that the stranger may sit upon it, for he is wearied with his journey. And Michael said: Trouble not the youth, but let us go lightly until we reach the house, for I love thy company.

III. And arising they went on, and as they drew nigh to the city, about three furlongs from it, they found a great tree having three hundred branches, like to a tamarisk tree. And they heard a voice from its branches singing, “Holy art thou, because thou hast kept the purpose for which thou wast sent.” And Abraham heard the voice, and hid the mystery in his heart, saying within himself, What is the mystery that I have heard? As he came into the house, Abraham said to his servants, Arise, go out to the flocks, and bring three sheep, and slay them quickly, and make them ready that we may eat and drink, for this day is a feast for us. And the servants brought the sheep, and Abraham called his son Isaac, and said to him, My son Isaac, arise and put water in the vessel that we may wash the feet of this stranger. And he brought it as he was commanded, and Abraham said, I perceive, and so it shall be, that in this basin I shall never again wash the feet of any man coming to us as a guest. And Isaac hearing his father say this wept, and said to him, My father what is this that thou sayest, This is my last time to wash the feet of a stranger? And Abraham seeing his son weeping, also wept exceedingly, and Michael seeing them weeping, wept also, and the tears of Michael fell upon the vessel and became a precious stone.

IV. When Sarah, being inside in her house, heard their weeping, she came out and said to Abraham, Lord, why is it that ye thus weep? Abraham answered, and said to her, It is no evil. Go into thy house, and do thy own work, lest we be troublesome to the man. And Sarah went away, being about to prepare the supper. And the sun came near to setting, and Michael went out of the house, and was taken up into the heavens to worship before God, for at sunset all the angels worship God and Michael himself is the first of the angels. And they all worshipped him, and went each to his own place, but Michael spoke before the Lord and said, Lord, command me to be questioned before thy holy glory! And the Lord said to Michael, Announce whatsoever thou wilt! And the Archangel answered and said, Lord, thou didst send me to Abraham to say to him, Depart from thy body, and leave this world; the Lord calls thee; and I dare not, Lord, reveal myself to him, for he is thy friend, and a righteous man, and one that receives strangers. But I beseech thee, Lord, command the remembrance of the death of Abraham to enter into his own heart, and bid not me tell it him, for it is great abruptness to say, Leave the world, and especially to leave one's own body, for thou didst create him from the beginning to have pity on the souls of all men. Then the Lord said to Michael, Arise and go to Abraham, and lodge with him, and whatever thou seest him eat, eat thou also, and wherever he shall sleep, sleep thou there also. For I will cast the thought of the death of Abraham into the heart of Isaac his son in a dream.

V. Then Michael went into the house of Abraham on that evening, and found them preparing the supper, and they ate and drank and were merry. And Abraham said to his son Isaac, Arise, my son, and spread the man's couch that he may sleep, and set the lamp upon the stand. And Isaac did as his father commanded him, and Isaac said to his father, I too am coming to sleep beside you. Abraham answered him, Nay, my son, lest we be troublesome to this man, but go to thy own chamber and sleep. And Isaac not wishing to disobey his father's command, went away and slept in his own chamber.

VI. And it happened about the seventh hour of the night Isaac awoke, and came to the door of his father's chamber, crying out and saying, Open, father, that I may touch thee before they take thee away from me. Abraham arose and opened to him, and Isaac entered and hung upon his father's neck weeping, and kissed him with lamentations. And Abraham wept together with his son, and Michael saw them weeping and wept likewise. And Sarah hearing them weeping called from her bed-chamber, saying, My Lord Abraham, why is this weeping? Has the stranger told thee of thy brother's son Lot that he is dead? or has aught else befallen us? Michael answered and said to Sarah, Nay, Sarah, I have brought no tidings of Lot, but I knew of all your kindness of heart, that therein ye excel all men upon earth, and the Lord has remembered you. Then Sarah said to Abraham, How durst thou weep when the man of God has come in to thee, and why have thy eyes[3993] shed tears for today there is great rejoicing? Abraham said to her, How knowest thou that this is a man of God? Sarah answered and said, Because I say and declare that this is one of the three men who were entertained by us at the oak of Mamre, when one of the servants went and brought a kid and thou didst kill it, and didst say to me, Arise, make ready that we may eat with these men in our house. Abraham answered and said, Thou has perceived well, O woman, for I too, when I washed his feet knew in my heart that these were the feet which I had washed at the oak of Mamre, and when I began to enquire concerning his journey, he said to me, I go to preserve Lot thy brother from the men of Sodom, and then I knew the mystery.

VII. And Abraham said to Michael, Tell me, man of God, and show to me why thou hast come hither. And Michael said, Thy son Isaac will show thee. And Abraham said to his son, My beloved son, tell me what thou hast seen in thy dream today, and wast frightened. Relate it to me. Isaac answered his father, I saw in my dream the sun and the moon, and there was a crown upon my head, and there came from heaven a man of great size, and shining as the light that is called the father of light. He took the sun from my head, and yet left the rays behind with me. And I wept and said, I beseech thee, my Lord, take not away the glory of my head, and the light of my house, and all my glory. And the sun and the moon and the stars lamented, saying, Take not away the glory of our power. And that shining man answered and said to me, Weep not that I take the light of thy house, for it is taken up from troubles into rest, from a low estate to a high one; they lift him up from a narrow to a wide place; they raise him from darkness to light. And I said to him, I beseech thee, Lord, take also the rays with it. He said to me, There are twelve hours of the day, and then I shall take all the rays. As the shining man said this, I saw the sun of my house ascending into heaven, but that crown I saw no more, and that sun was like thee my father. And Michael said to Abraham, Thy son Isaac has spoken truth, for thou shalt go, and be taken up into the heavens, but thy body shall remain on earth, until seven thousand ages are fulfilled, for then all flesh shall arise. Now therefore, Abraham, set thy house in order, and thy children, for thou hast heard fully what is decreed concerning thee. Abraham answered and said to Michael, I beseech thee, Lord, if I shall depart from my body, I have desired to be taken up in my body that I may see the creatures that the Lord my God has created in heaven and on earth. Michael answered and said, This is not for me to do, but I shall go and tell the Lord of this, and if I am commanded I shall show thee all these things.

VIII. And Michael went up into heaven, and spoke before the Lord concerning Abraham, and the Lord answered Michael, Go and take up Abraham in the body, and show him all things, and whatsoever he shall say to thee do to him as to my friend. So Michael went forth and took up Abraham in the body on a cloud, and brought him to the river of Ocean.

[3993] "Eyes of the fountain of light" is apparently what the text has.

XII. And after Abraham had seen the place of judgment, the cloud took him down upon the firmament below, and Abraham, looking down upon the earth, saw a man committing 192 adultery with a wedded woman. And Abraham turning said to Michael, Seest thou this wickedness? but, Lord, send fire from heaven to consume them. And straightway there came down fire and consumed them, for the Lord had said to Michael, Whatsoever Abraham shall ask thee to do for him, do thou. Abraham looked again, and saw other men railing at their companions, and said, Let the earth open and swallow them, and as he spoke the earth swallowed them alive. Again the cloud led him to another place, and Abraham saw some going into a desert place to commit murder, and he said to Michael, Seest thou this wickedness? but let wild beasts come out of the desert, and tear them in pieces, and that same hour wild beasts came out of the desert, and devoured them. Then the Lord God spoke to Michael saying, Turn away Abraham to his own house, and let him not go round all the creation that I have made, because he has no compassion on sinners, but I have compassion on sinners that they may turn and live, and repent of their sins and be saved.

(VIII.) And Abraham looked and saw two gates, the one small and the other large, and between the two gates sat a man upon a throne of great glory, and a multitude of angels round about him, and he was weeping, and again laughing, but his weeping exceeded his laughter seven-fold. And Abraham said to Michael, Who is this that sits between the two gates in great glory; sometimes he laughs, and sometimes he weeps, and his weeping exceeds his laughter seven-fold? And Michael said to Abraham, Knowest thou not who it is? And he said, No, Lord. And Michael said to Abraham, Seest thou these two gates, the small and the great? These are they which lead to life and to destruction. This man that sits between them is Adam, the first man whom the Lord created, and set him in this place to see every soul that departs from the body, seeing that all are from him. When, therefore, thou seest him weeping, know that he has seen many souls being led to destruction, but when thou 193 seest him laughing, he has seen many souls being led into life. Seest thou how his weeping exceeds his laughter? Since he sees the greater part of the world being led away through the broad gate to destruction, therefore his weeping exceeds his laughter seven-fold.

IX. And Abraham said, And he that cannot enter through the narrow gate, can he not enter into life? Then Abraham wept, saying, Woe is me, what shall I do? for I am a man broad of body, and how shall I be able to enter by the narrow gate, by which a boy of fifteen years cannot enter? Michael answered and said to Abraham, Fear not, father, nor grieve, for thou shalt enter by it unhindered, and all those who are like thee. And as Abraham stood and marveled, behold an angel of the Lord driving sixty thousand souls of sinners to destruction. And Abraham said to Michael, Do all these go into destruction? And Michael said to him, Yea, but let us go and search among these souls, if there is among them even one righteous. And when they went, they found an angel holding in his hand one soul of a woman from among these sixty thousand, because he had found her sins weighing equally with all her works, and they were neither in motion nor at rest, but in a state between; but the other souls he led away to destruction. Abraham said to Michael, Lord, is this the angel that removes the souls from the body or not? Michael answered and said, This is death, and he leads them into the place of judgment, that the judge may try them.

X. And Abraham said, My Lord, I beseech thee to lead me to the place of judgment so that I too may see how they are judged. Then Michael took Abraham upon a cloud, and led him into Paradise, and when he came to the place where the judge was, the angel came and gave that soul to the judge. And the soul said, Lord have mercy on me. And the judge 194 said, How shall I have mercy upon thee, when thou hadst no mercy upon thy daughter which thou hadst, the fruit of thy womb? Wherefore didst thou slay her? It answered, Nay, Lord, slaughter has not been done by me, but my daughter has lied upon me. But the judge commanded him to come that wrote down the records, and behold cherubim carrying two books. And there was with them a man of exceeding great stature, having on his head three crowns, and the one crown was higher than the other two. These are called the crowns of witness. And the man had in his hand a golden pen, and the judge said to him, Exhibit the sin of this soul. And that man, opening one of the books of the cherubim, sought out the sin of the woman's soul and found it. And the judge said, O wretched soul, why sayest thou that thou hast not done murder? Didst thou not, after the death of thy husband, go and commit adultery with thy daughter's husband, and kill her? And he convicted her also of her other sins, whatsoever she had done from her youth. Hearing these things the woman cried out, saying, Woe is me, all the sins that I did in the world I forgot, but here they were not forgotten. Then they took her away also and gave her over to the tormentors.

XI. And Abraham said to Michael, Lord, who is this judge, and who is the other, who convicts the sins? And Michael said to Abraham, Seest thou the judge? This is Abel, who first testified, and God brought him hither to judge, and he that bears witness here is the teacher of heaven and earth, and the scribe of righteousness, Enoch, for the Lord sent them hither to write down the sins and righteousnesses of each one. Abraham said, And how can Enoch bear the weight of the souls, not having seen death? or how can he give sentence to all the souls? Michael said, If he gives sentence concerning the souls, it is not permitted; but Enoch himself does not give sentence, but it is the Lord who does so, and he has no more to do than only to write. For Enoch prayed to the Lord saying, I desire not, Lord, to give sentence on the souls, lest I be grievous to anyone; and the Lord said to Enoch, I shall command thee to write down the sins of the soul that makes atonement and it shall enter into life, and if the soul make not atonement and repent, thou shalt find its sins written 195 down and it shall be cast into punishment. And about the ninth hour Michael brought Abraham back to his house. But Sarah his wife, not seeing what had become of Abraham, was consumed with grief, and gave up the ghost, and after the return of Abraham he found her dead, and buried her.

XIII. But when the day of the death of Abraham drew nigh, the Lord God said to Michael, Death will not dare to go near to take away the soul of my servant, because he is my friend, but go thou and adorn Death with great beauty, and send him thus to Abraham, that he may see him with his eyes. And Michael straightway, as he was commanded, adorned Death with great beauty, and sent him thus to Abraham that he might see him. And he sat down near to Abraham, and Abraham seeing Death sitting near to him was afraid with a great fear. And Death said to Abraham, Hail, holy soul! hail, friend of the Lord God! hail, consolation and entertainment of travelers! And Abraham said, Thou art welcome, servant of the Most High. God. I beseech thee, tell me who thou art; and entering into my house partake of food and drink, and depart from me, for since I have seen thee sitting near to me my soul has been troubled. For I am not at all worthy to come near thee, for thou art an exalted spirit and I am flesh and blood, and therefore I cannot bear thy glory, for I see that thy beauty is not of this world. And Death said to Abraham, I tell thee, in all the creation that God has made, there has not been found one like thee, for even the Lord himself by searching has not found such an one upon the whole earth. And Abraham said to Death, How durst thou lie? for I see that thy beauty is not of this world. And Death said to Abraham, Think not, Abraham, that this beauty is mine, or that I come thus to every man. Nay, but if any one is righteous like thee, I thus take crowns and come to him, but if it is a sinner I come in great corruption, and out of their sin I make a crown for my head, and I shake them with great fear, so that they are dismayed. Abraham therefore said to him, And whence comes thy beauty? And Death said, There is none other more full of corruption than I am. Abraham said to him, And art thou indeed he that is called Death? He answered him and said, I am the bitter name. I am weeping.…

XIV. And Abraham said to Death, Show us thy corruption. And Death made manifest his corruption; and he had two heads, the one had the face of a serpent and by it some die at once by asps, and the other head was like a sword; by it some die by the sword as by bows. In that day the servants of Abraham died through fear of Death, and Abraham seeing them prayed to the Lord, and he raised them up. But God returned and removed the soul of Abraham as in a dream, and the archangel Michael took it up into the heavens. And Isaac buried his father beside his mother Sarah, glorifying and praising God, for to him is due glory, honor and worship, of the Father, Son and Holy Ghost, now and always and to all eternity. Amen.

The Acts of Xanthippe and Polyxena.

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Introduction.

The original Greek text of this work is edited for the first time in Text and Studies, Vol. II., No. 3 (1893), by Montague Rhodes James, M.A., from the only ms. known to him, a Paris one of the eleventh century. References to these Acts are not common in works dealing with the saints of the early church, and few writers seem to have known the work itself.

In substance the Acts are a religious novel, similar in form, and to some extent in matter, to the Greek romances by Achilles Tatius, Heliodorus, and others, and based upon the belief that St. Paul actually did visit Spain, according to the intention expressed by him in Romans xv. 24. The editor of the Greek text is inclined to assign its composition to about the middle of the third century, reasoning from its relations to the Acts of Paul, and those of other apostles, which its author apparently knew and made use of. Thus a knowledge of the Acts of Paul and Thecla may be inferred from c. xxvi., of the Acts of Peter from c. xxiv., and of those of Andrew from cc. xxviii.–xxxi.

The first and longest part of the story (from c. i. to xxi.) gives an account of the conversion of Xanthippe, wife of Probus, a man of rank in Spain. In this part the narrative is less prominent than the speeches and prayers, which are numerous, and of considerable length. With c. xxii. a new section of the story begins, of which no previous warning has been given except in the title, containing the adventures of Polyxena, the sister of Xanthippe, who is carried off in the latter's absence. The rest of the story is much more diversified than the early part, being full of incident and introducing a great variety of persons—the apostles Peter, Philip, and Andrew, an ass-driver, the Jewess Rebecca, a wicked prefect and his kind-hearted son, and finally Onesimus, who brings Polyxena back to Spain.

This difference in the character of the narrative in the two parts causes also some difference in the language, which in the earlier section is more diffuse and more difficult of exact translation than in the later one. The meaning of some words is also doubtful: those translated "lamp-stand" and "destroyer," towards the end of c. xxi., are so rendered in accordance with suggestions by his Exc. M. Gennadius, who also characterises the language of the text as full of errors.

Life and Conduct of the Holy Women, Xanthippe, Polyxena, and Rebecca.

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I. When the blessed Paul was at Rome through the word of the Lord, it happened that a certain servant of a ruler of Spain came to Rome with letters of his master’s, and heard the word of God from Paul, the truly golden and beautiful nightingale. This servant being greatly touched, and being unable to remain and be filled with the divine word because he was hastened by the letters, returned into Spain in great grief, and being unable to show his desire to any one, because his master was an idolater, he was always pained at heart and sighing greatly. Now this servant was honoured and faithful to his masters, and as time went past, the servant fell sick and grew lean of flesh, which his master perceiving said to him, What has happened to thee that thou art thus fallen together in countenance? The servant said, here is a great pain in my heart, and I can in no way find rest. His master said to him, And what is the pain that cannot receive healing from my chief physician? The servant said, While I was still in Rome, this pain and its recurring mishap made itself known to me. His master said, And knowest thou not of any who have fallen into this disease and been healed? The servant said, Yes, but where that physician is I know not, for I left him in Rome. So many as have been attended by that physician and have gone through the water m his hands, have received healing immediately. His master said, I ought not to grudge to send thee yet again to Rome, if perchance thou mightest obtain healing.

II. And while they spoke thus, behold his mistress, by name Xanthippe, overhearing these words, and learning of the teaching of Paul, said, What is the name of that physician, and what is the healing to ward off such a disease? The servant said to her, The calling upon a new name, and anointing with oil and washing with water. By this treatment I have seen many that had incurable pains receive healings. As he said this, the images of the idols that stood in the house began to be shaken and fall down. And his mistress beckoned to him, saying, Seest thou, brother, the images of the idols being shaken, how they cannot endure the power of the word? And his master, by name Probus, arose from his mid-day sleep with a very gloomy countenance, for the Devil had greatly disturbed him, because the knowledge of God had come into his house. And he questioned the servant of everything in order, and the servant having been seized by sickness by the foreknowledge of God, disclosed to him the life of man, and Xanthippe was incurable in her soul concerning this teaching. So Probus too was grieved for Xanthippe, because from that time she was wasting herself away with waking and abstinence and other austerities.

III. And Xanthippe going away to her couch and groaning, said, Woe is me, wretched one, lying in darkness, that I have not learned the name of the new teacher, that I might summon his prayer to help me, and what to say I know not. Shall I call upon him by the name of his God? but I cannot say, The God that is preached by such a one. Nevertheless I shall say thus by conjecture, O God, giving light in Hades, and guiding those in darkness, Lord of free men and kings, and preached by worthy servants in all the world, called upon as a brother by sinful men and quick to hear, to whom not even archangels can send up worthy songs of praise, who hast shown to me, humble and unworthy, the ever-living and abiding seed (though my ignorance permits me not to receive it), hasten also the things that concern me, Lord, since by thy will thou hast made thyself heard by me, and in thy compassion show me the proclamation of thy herald, that I may learn of him what is pleasing to thee. Yea, I beseech thee look upon my ignorance, O God, and enlighten me with the light of thy countenance, thou that never overlookest any of those that call upon thee in truth. Probus, her husband said to her, Why troublest thou thyself so much, lady, and dost not at all turn to sleep? Xanthippe said, I cannot sleep, for there is in me an incurable pain. Probus said to her, And what is thy pain or grief, O lady, that I am not sufficient to comfort thee? All that thou hast wished unto this day I have served thee in, and now what is it that thou hast, and dost not tell me? Xanthippe says to him, I beseech thee this thing only, my lord, permit me for a little and for this day only to sleep apart from thee. And Probus said to her, Be it as thou wilt, lady; only leave off thy groaning.

IV. Then entering into her bed-chamber alone, she spoke thus with tears, In what way, my God, I shall act, or what counsel I shall take, I know not. Shall I declare the thought that has come upon me? I fear the madness and disorder of the city. Shall I fly from this impious city? I fear the contrivance of the devil for seizing the sheep. Shall I await the mercy and swiftness of the Lord? Again I fear the untimely snatching away of life, for the death of sinners has no warning. Shall I depart and flee away to Rome? I fear the length of the journey, being unable to go on foot. But while I say these things by conjecture, constrained by my desire (for I cannot speak with surety), may I find pardon with thee, my God, and do thou fulfil my desire with excess of right words, and think me but worthy to hear thy preacher, for if I say, to see his face, I ask a great thing. Blessed is he that is found in the company of thy preachers, and is satisfied with their precious countenances. Blessed are they that are yoked under the preaching of thy commandments. Blessed are they that keep thy commandments; but where now, Lord, are thy mercies to our fathers, that we also may be their successors in love toward thee and heirs of faith. But behold now, Lord, I cannot find any one that has love for thee, that communing with him I might even a little refresh my soul. Speed therefore, Lord, to yoke me in desire for thee, and keep me under the shadow of thy wings, for thou alone art God, glorified to all eternity. Amen.

V. Therefore Xanthippe saying these words and others like them, groaned continually all the night, and Probus heard her and was greatly distressed, and arising from his couch when the morning came he went in to her, and seeing her eyes inflamed with tears, he said, Wherefore, lady, dost thou thus vex me, and wilt not tell me thy pain? Tell it me, that I may do whatever is pleasing to thee, and distress me not with thy trouble. Xanthippe says to him, Be of good cheer rather, my lord, and be not vexed, for my trouble shall not harm thee, but if I have found favour before thee, go forth now to the salutation, and allow me to indulge myself in it as I will, for it is not possible for man to take from me the insatiable pain. And listening to her he went out immediately to receive the salutations of the men of the city, for he was the great man among them, and was also known to Nero, the Emperor. And sitting down, great grief appeared in his countenance, and being asked the reason of his grief by the chief men of the city, he said to them that he had fallen into many and unfounded charges.

VI. And Xanthippe went out into the garden, that she might await there looking closely for certainty of her husband, and she saw the delight of the trees, and the various warbling of the birds, and said, groaning, O beauty of the world! for that which we hitherto thought to come of itself, we know now that all things are beautifully fashioned by the beautiful One. O power and invention of wisdom! for not only has he placed in men a thousand tongues, but also in birds he has distinguished various voices, as if from anthems and responses to receive sweet-voiced and heart-stirring hymns from his own works. O delightfulness of the air, declaring the inimitable creator! Who shall turn my sorrow into rejoicing? And again she said, God to whom praise is sung by all, give me peace and comfort. As she said these things, Probus also came up from the street to break his fast, and when he saw her countenance altered by tears, he began to pull out the hairs of his head, but he dared not speak to her then so as not to mingle other trouble with her trouble. So he went and fell upon his couch, and said, groaning, Alas, that I had not even the consolation of a child from her, but only acquire grief upon grief. Two years are not yet full since I was wedded to her, and already she meditates divorce.

VII. But Xanthippe was always keeping watch through the doors into the streets of the city, and the blessed Paul, the preacher and teacher and illuminator of the world, left Rome and came even into Spain by the fore-knowledge of God. And coming up to the gates of the city he stood and prayed, and crossing himself entered the city. When Xanthippe saw the blessed Paul walking quietly and equally, and adorned with all virtue and understanding, she was greatly delighted in him and her heart leaped continually, and as possessed with an unexpected joy she said with herself, Why does my heart beat vehemently at the sight of this man? Why is his walk quiet and equable, as of one who expects to take in his arms one that is pursued? Why is his countenance kindly, as of one that tends the sick? Why does he look so lovingly hither and thither, as one who desires to assist those who are seeking to flee from the mouths of dragons? Who shall tell me that this is one from the flock of preachers? If it were possible for me, I should wish to touch the hem of his garments, that

I may behold his kindness and readiness to receive and sweet odour; for the servant had told her this also, that the hems of his garments had the odour of precious perfumes.

VIII. Now Probus heard her words, and straightway ran out by himself into the street, and laying hold of Paul's hand said to him, Man, who thou art I know not, but deign to enter into my house; perchance thou mayest be to me a cause of salvation. Paul said to him, It will be well with thee, son, after thy request! And they went in together to Xanthippe. When Xanthippe therefore saw the great Paul, the intellectual eyes of her heart were uncovered, and she read upon his forehead, having as it were golden seals, these words, Paul the Preacher of God. Then exulting and rejoicing she threw herself at his feet, and twisting her hair together she wiped his feet, saying, Welcome, O man of God, to us humble ones, that live as shadows among shadows. For thou hast looked upon those who were running into Hades as into something beautiful, who addressed the crooked serpent and destroyer as provider and protector, who were running into the dark Hades as to their father, those that were fashioned with a rational nature but have become like irrational creatures. Thou hast sought me, lowly one, having the sun of righteousness in my heart. Now the poison is stayed, when I have seen thy precious face. Now he that troubled me is flown away, when thy most beautiful counsel has appeared to me. Now I shall be considered worthy of repentance, when I have received the seal of the preacher of the Lord. Before now I have deemed many happy who met with you, but I say boldly that from this time forth I myself shall be called happy by others, because I have touched thy hem, because I have received thy prayers, because I have enjoyed thy sweet and honeyed teaching. Thou hast not hesitated to come to us, thou that fishest the dry land in thy course, and gatherest the fish that fall in thy way into the net of the kingdom of heaven.

IX. The great Paul said to her, Arise, daughter, and look not upon me as having been sought out of thy ignorance by my foresight. For Christ, the provider of the world, the searcher out of sinners and the lost, who has not only called to mind those upon earth, but also by his own presence has redeemed those in Hades, he himself has pitied thee, and sent me hither that he might visit and pity many others together with thee. For this mercy and visitation are not of us, but are his injunction and command, even as we also have received mercy and been saved by him. Probus hearing this was astonished at their words, for he was altogether ignorant of these things. But Paul by force raised up Xanthippe from his feet, and she running set a new gilded chair for Paul to sit down upon. The great Paul said to her, My daughter Xanthippe, do not thus, for ye have not yet accorded to the faith of Christ, but wait a little, till the Lord shall set in order what is necessary! Xanthippe said to Paul, Sayest thou this to try me, O preacher of God, or hast thou any foreknowledge? Paul said, No, daughter, but the devil, who hates the servants of God, sows wickedness in the hearts of his own servants, to oppose those that labour for Christ in preaching, for his wickedness has extended to the apostles and even to the Lord himself. Therefore it is fitting to approach the unbelievers gently and kindly! Xanthippe said to Paul, I beseech thee, if thou lovest thy servants, make prayer for Probus, and let me see if he that is hated by thee can work in him; let me see if he can even stand against thy prayer. And Paul rejoiced exceedingly at the words of her faith, and said to her, Believe me, daughter, that by his suggestion and working I have not passed a single hour without chains and blows. Xanthippe said to him, But thou sufferest these things by thy own free will, since thou hast not neglected thy preaching even to scourging, but this again I tell thee, that thy bonds shall be the defeat of the prompter, and thy humiliation their overthrow.

X. Now the report of his presence ran through the whole city and the country round about, for some of that city having been at Rome had seen the signs and wonders that were done by the blessed Paul, and came to see if this was he. Many therefore came into the house of Probus, and he began to be annoyed and to say, I will not suffer my house to be made an inn. Xanthippe knowing that the face of Probus had begun to be estranged, and that he spoke thus, was greatly distressed, saying, Alas, wretched me, that we are not thought fully worthy to keep this man in our house; for if Paul goes hence, the church also will be held 208 elsewhere. Then Xanthippe, considering these matters, put her hand on the foot of Paul, and taking dust she called Probus to her, and placing her hand on his breast said, O Lord, my God, who hast sought out me, lowly one and ignorant of thee, send what is fitting into this heart. And Paul perceived her prayer, and made the sign of the cross, and for several days the people entered unhindered, and as many as had sick and vexed by unclean spirits brought them, and all were healed.

XI. And Xanthippe said to Paul, Teacher, my heart is greatly consumed because I have not as yet received baptism. And after this Probus being again moved by the devil, cast Paul out of the house and shut up Xanthippe in her chamber. Then one of the chief men, Philotheus by name, besought the great Paul to come into his house, but the great Paul was unwilling to do so, saying, Lest Probus trouble thy house on my account. Philotheus said to him, Nay, father, I am not at all subject to him, for in no other thing is he greater than me, except in rank, and that because the parents of Xanthippe are above me. But if Probus come to me, I am above him in riches and in war. Then Paul, the great apostle of the Lord, was persuaded, and went into the house of Philotheus the ex-prefect. All this was done by the Evil one that Xanthippe might receive holy baptism with tribulation, and be faint-hearted concerning the commandments of Christ.

XII. Xanthippe therefore, with tears, said to her servants, Have ye learned where Paul is gone to? They said, Yea, in the house of Philotheus the ex-prefect, and Xanthippe rejoiced greatly that Philotheus also believed, being able, as she said, to persuade Probus also. Then Probus called Xanthippe to supper, and when she consented not, Probus said, Think not that in bed also thou wilt keep away from me. But when he lay down to supper, Xanthippe bending her knees, prayed to the Lord, saying, Eternal and immortal God, that didst take dust from the ground, and didst not value it according to the nature of its creation, but didst call it the son of immortality, thou who didst come from the heart of the father to the heart of the earth for our sake, on whom the cherubim dare not fix their gaze, and for us wast hidden in the womb that by taking up thy abode in a mother thou mightest make good the offence of Eve. Thou that didst drink gall and vinegar, and wast pierced in the side by a spear, that thou mightest heal the wound given by the rib to Adam. For Eve being his rib wrought a blow for Adam, and through him for all the world. Thou that gavest a sleep without perception to the serpent, so that he might not know thy Incarnation, remember also my groaning and tears, and grant fulfilment to my sleep,[3994] and bring sleep upon Probus until I shall be deemed worthy of the gift of holy baptism, for I vehemently desire to obtain this, to the glory and praise of thy holy name.

XIII. But Probus, while still at supper, commanded the doors of their house to be secured by cruel and wicked soldiers, and having given these orders, he straightway fell asleep upon the couch. Then the servants came and announced this to Xanthippe that he might be awakened, but she said, Put out the lights, my children, and leave him thus. And in the first sleep, taking three hundred pieces of gold, she went to the doors, saying with herself, Perchance the porter will be persuaded by the amount of money. But he, being evil and froward, would not be persuaded to do this, and she, loosing also her girdle, which was set with precious stones and worth two hundred pieces of gold, gave it to him and went out saying, Lord, I win over my own slaves with money, that thy preacher Paul may not be oppressed by Probus. And Xanthippe went on to the house of Philotheus the ex-prefect, as to a great and incredible work, running and praising God. As she therefore passed through a certain place, the demons pursued her with fiery torches and lightnings, and she, turning, saw behind her this terrible sight, and being possessed with great fear said, What has happened to thee now, wretched soul? Thou hast been deprived of thy desire. Thou wast running to salvation, thou wast running to baptism, and thou hast fallen into the serpent and his ministers, and these things thy sins have prepared for thee. Speaking thus she was even fainting at heart from great despair, but the great Paul being forewarned by God of the assault of the demons, immediately stood beside her, being also preceded by a beautiful youth. And straightway the vision of the demons disappeared, and Paul said to her, Arise, daughter Xanthippe, and behold the Lord desired by thee, by whose flame the heavens are shaken and the deep is dried up, coming to thee and pitying and saving thee. Behold him that accepts thy prayers and straightway gives ear. See him coming in the shape of a man, and take courage against the demons. Then she rising from the ground said to him, Master, why hast thou left me solitary? Even now make haste to seal me, so that if death come upon me I may depart to him who is full of compassion and has no arrogance.

[3994] So the text; perhaps “prayer” ought to be read.

XIV. Therefore the great Paul straightway taking her hand, went into the house of Philotheus, and baptised her in the name of the Father and of the Son and the Holy Ghost. Then taking bread also he gave her the eucharist saying, Let this be to thee for a remission of sins and for a renewing of thy soul. Then the blessed Xanthippe, receiving the divine grace of holy baptism, returned to her own house, rejoicing and praising the Lord. The porter seeing her complained loudly in violent words, that her going out might be deemed to have been without his will if Probus should notice it; but he that gave her light along with Paul kept the whole house, together with Probus, in a deep sleep, and they did not hear his words at all. Then she went running into her bed-chamber, saying, What shall I say of thee, searcher out of sinners, who art most present with us in tribulations. Thy goodness does these things, since for the sake of man whom thou didst make thou didst go down even to death, for, however much man stir thee to anger many times, yet thou, Lord, pourest out thy mercies upon him. O depth of compassion and wealth of mercy; O immeasurable goodness and incomparable kindness; O treasure of good things, and giver of mercy, and enricher of all that believe in thee! If, therefore, one who loves thee say, Be near me, Lord, thou hast already anticipated him. If he say, I give thee thanks; hear my words, before they are spoken, thou understandest. And as for those that ask of thee, thou givest to each after his asking. Thy goodness seeks out those that know thee not, and thou runnest to sinners. O cheerful look, filling the ways of sinners with mercy; O excellent watching and exhortation of the ignorant! Who shall tell my lord Paul of the salvation that has now befallen me, that he might come and give words of thanksgiving for me to this protector of sinners? Come many and behold and know the Lord, who hates sin, but has mercy on sinners. Come, now, O Paul, preacher of God, for with thee even now I sit under instruction, and give words of thanksgiving for me, for I desire to keep silence, since human reason makes me afraid, lest I have not the grace of eloquence. I desire to keep silence, and am compelled to speak, for some one inflames and sweetens me within. If I say, I will shut my mouth, there is some one that murmurs in me. Shall I say a great thing? Is it not that teacher that is in Paul, without arrogance, filling the heavens, speaking within and waiting without, sitting on the throne with the father and stretched upon the cross by man. What, therefore, I shall do I know not. My worthless mind delights me, and is not unfolded to the end. Thou that hadst thy hands fixed with nails and thy side pierced with the spear, thou star out of Jacob and lion's whelp out of Judah, thou rod out of Jesse, and man and God out of Mary, thou invisible God in the bosom of the Father, and that canst not be looked upon by cherubim, and art mocked in Israel, glory be to thee, who didst appear on the earth and wast taken by the people, hung upon the tree and by the report of the wicked falsely said to be stolen, and that hast bought us all together.

XV. While she was still speaking thus, there appeared a cross on the eastern wall, and straightway there entered through it a beautiful youth, having round about him trembling rays, and under him an extended light, on which also he walked. And as he entered within, all the foundations of that house shook and sounded with a great trembling. Xanthippe seeing him cried out and fell to the ground as if dead; but he being pitiful and kind, changing immediately into the shape of Paul, raised her up, saying, Arise, Xanthippe, and fear not, for the servants of God are thus glorified. Then Xanthippe arising, gazed upon him, and thinking it to be Paul said, How art thou come in hither, preacher of God, seeing that I have given five hundred pieces of gold to the porter, and that although he is my slave, while thou hast no money? The Lord said to her, My servant Paul is richer than all wealth, for whatsoever treasure he acquires here he sends it before him into the kingdom of heaven, that departing thither he may rest in the unending and eternal rest. This is the treasure of Paul, thou and thy like. Then Xanthippe gazing upon him, desirous to say something, saw his face shining as the light; and being greatly amazed, and putting both her hands over her face she threw herself to the ground, and said, Hide thyself, Lord, from my bodily eyes and enlighten my understanding, for I know now who thou art. Thou art he whose precursor was the cross, the only begotten son of the Father alone above, and only son of the Virgin alone below. Thou art he who was pierced in the hands and who rent the rocks. Thou art he whom none other can carry except the bosom of the Father.

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XVI. And as she spoke thus the Lord was again hidden from her, and Xanthippe, coming to herself, said, Woe is me wretched one, that no one has told me what is the gratitude of slaves towards their master. If Paul the preacher of the Lord were here, how could he give praise? But perchance in the face of such favors and gifts they are silent, possessed only with tears, for it is not possible worthily to praise any one according to his favour. Saying this she was seized with great faintness from lack of food, for having been strongly possessed with desire for Christ she had forgotten to take nourishment. Therefore, being greatly exhausted by abstinence and the vision and want of sleep and other austerities, she was unable to rise from the ground.

XVII. And Probus arose from his couch with a very gloomy countenance, for in his sleep he had seen a dream, and was greatly troubled concerning it. But the porter seeing him about to issue to the market-place, having his countenance thus troubled, was greatly afraid, Lest, said he, he know what has happened, and will miserably destroy me. Probus, however, having gone forth and signified to those in the market what was fitting for the day and season, speedily returned into the house, and said to his servants, Call me quickly the wise men Barandus and Gnosteas. When they were summoned he said to them, I have seen a very terrible vision, and what appeared in it is difficult for our power to interpret. This, however, do ye disclose to me, as being the most excellent of all the world. Expound it to me when I tell it you. Barandus says to him, If the vision can be interpreted by our wisdom, we shall explain it to thee, but if it be of the faith that is now spoken of we cannot expound it to thee, for it is of another wisdom and understanding. However, let our lord and master tell the dream, and let us see if there is any explanation for it. Probus says to Gnosteas, Wherefore answerest thou nothing? Gnosteas said, I have not heard the dream, and what can I say but whatever it may be, if it is by reason of Paul? Tell me now, and thou wilt find it so. Probus said, I thought I was standing in a certain unknown and strange country, and that there sat there an Ethiop king, who ruled over all the earth and seemed never to have any successor. There stood beside him multitudes of servants, and all hastened to destruction and had mastery far and wide. And when that Ethiop seemed to have gained his purpose, there arose a raven and standing above him croaked with a pitiful voice. And straightway there arose from the eastern parts an eagle, and seized his kingdom, and his power was made vain, and those standing by him fled to the eagle. Then that king strove against those that fled to the eagle, but the eagle carried it up into heaven, and, behold, there came a helper to those that fled to the eagle and left his staff to them. Then they laying hold of it were not overcome by the violence of that king. So many as ran to those who had the staff, he washed them in pure water, and they that were washed had power over his kingdom. And by that staff the enemies of the king were put to flight, therefore capable men laying hold of the staff turned to themselves great multitudes. And that king strove against them, and had no might at all, but he hindered many from believing in him that sent out the men into the world to bear witness, and for that reason many were grieved. Nevertheless, this one did not constrain any like the other, for he himself was ruler of all light. This then was the end.

XVIII. Then the wise Barandus said, By the grace of God I shall tell the things sent into the world by the Lord. The king whom thou sawest is the Devil, and the multitudes of his servants are the demons, and the throngs about him are they that worship the gods. Whereas he thought to have no successor, he looked not for the coming of Christ. The raven betokened the weakness of his kingdom, for the raven kept not obedience to the righteous Noah, but loved pitiful things. The eagle that arose and took away his kingdom and carried it up into heaven, and that there came a protector of those that fled to the eagle, having a staff, that is the Lord Jesus Christ, who left to them his staff, that is, his precious cross; and that he washed those that fled to him signifies the invulnerable breast-plate of baptism, and therefore they were not overcome. The capable men sent into the world with the cross are the preachers of God like Paul who is now with us, against whom that king has no power. This was made known to thee because even on those who are hard of belief God has compassion in some way. See therefore whether even thou wilt be able to injure Paul though thou desirest, for the mighty power that shields him has been shown thee by the Lord. Therefore, understand what has been said to thee by me, and serve not that king of darkness, for as thou sawest his kingdom vanish away, so shall all his servants perish with him. Come now, therefore, my Lord, let us go to Paul and receive baptism from him, lest Satan have mastery over us also. Probus said, Let us first go to Xanthippe and see whether she still lives, for behold there are twenty-nine days since she has tasted anything; for I saw her face in the evening, and it was as of one prepared to depart.

XIX. And as they went into the chamber, they heard her singing.

Praise the Lord ye sinners also, because he accepts your prayers also. Alleluia.

Praise the Lord ye that have despaired like me, for many are his mercies. Alleluia.

Praise him ye ungodly, because for you he was crucified. Alleluia.

Praise him ye that strive for the salvation of sinners, because God loves you. Alleluia.

Praise him, ye that rejoice at the calling of sinners, because ye are fellow-citizens with the saints. Alleluia.

As she said these words and more than these with tears, the wise men Barandus and Gnosteas opening the door entered and fell at her feet, saying, Pray for us lowly ones, O servant of Christ, that he may bring us also into thy number. But she said to them, Brethren, I am not Paul who remits sins, but neither is he far from you. Therefore fall not before my knees, but go to him, who is also more able to benefit you. Then they came running to the house of Philotheus to Paul, and found him teaching a great multitude. And Probus also came to hear Paul, and Xanthippe entered along with him to salute him, and coming near to Paul and bending her knees she did him reverence. Probus seeing this marvelled that her so proud spirit had changed to so great humility, for she sat beside the feet of Paul on the ground humbly and as one of the worthless. And Probus was greatly grieved, not yet attending to the hearing of the word, but was ever gazing and fixing his attention on Xanthippe.

XX. The great Paul was teaching thus, Let those that burn in the flesh observe lawful marriage, avoiding fornication, especially that with another's wife, and let those that are united keep to one another. Probus heard this teaching with delight, and said, O Paul, how excellently and wisely thou employest this teaching. Why then has Xanthippe withdrawn from me? And Paul said, My son Probus, they that foresee that the works of men shall be tried with fire, and that have always in their mind the inexorableness of death, cast out all desire that cleaves to the flesh. But woe when the desire shall judge him that desired, then he shall gnash his teeth to no effect and in vain, for the amendment of repentance is past. Hearing this Probus went up into his house marvelling, and tasted nothing that day, but went and lay down upon his bed. And about the third hour of the night he arose and said, Alas, how wretched was the day in which I was wedded to Xanthippe. Would that I had died and not seen her. Saying this he arose and said, I shall pray to the God of Paul. Perchance he will do to me also what is fitting, that I may not become a reproach in the world, being rejected by her. And straightway falling upon the ground he said, O God of Paul, if, as I have heard from Xanthippe, thou dost seek after the ignorant and turn back those that are astray, do to me also what is fitting; for thou art the king of life and death, as I have heard, and hast dominion over things in heaven and on earth and under the earth, and over all the thoughts and desires of men, and to thee alone belongs glory to all eternity. Amen.

XXI. Then Probus arising from the ground fell again upon the couch, and arising early he came to Paul, and finding him baptising many in the name of the life-giving Trinity, he said, My lord Paul, if only I were worthy to receive baptism, behold the hour. Paul said to him, Son, behold the water is ready for the cleansing of those that come to Christ. Therefore immediately taking off his garments, and Paul laying hold of him, he leapt into the water, saying, Jesus Christ, son of God, and everlasting God, let all my sins be taken away by this water. And Paul said, We baptise thee in the name of the Father and Son and Holy Ghost. After this he made him to receive the eucharist of Christ. Then Xanthippe, being greatly rejoiced, began in the house toward evening together with her husband to give good cheer to all those in the house, and to prepare a feast, and when they came, after giving orders for the supper to be magnificent she herself went up to the chamber. And behold on the stairs a demon coming in the likeness of one of the actors, and standing in a dark corner, was desirous to frighten and terrify Xanthippe. But she thinking it to be the actor that she ordinarily had, said in anger, Many a time have I said to him that I no longer care for toys, and he despises me as being a woman; and straightway seizing an iron lamp-stand, she hurled it at his face, and crushed all his features. Then the demon cried out, saying, O violence, from this destroyer even women have received power to strike us. But Xanthippe was greatly afraid.

212 XXII. After supper then Probus went forth to hear the word, but Xanthippe sitting in her bed-chamber was reading the prophets, her sister Polyxena lying upon the couch. Xanthippe loved Polyxena exceedingly, because she was younger than herself, and beautiful in appearance, and Probus also loved her greatly. And as Polyxena lay upon the couch she saw this dream, that a dragon, hideous in appearance, came and signified to her to come to him, and when she did not obey him to go to him, he came running and swallowed her. From fear of this the girl leapt up trembling, and Xanthippe running to her said, What has happened to thee, dearest, that thou hast leapt up thus suddenly? She for a long time was unable to speak; then coming to herself she said, Alas, my sister Xanthippe, what danger or tribulation awaits me, I know not; for I saw in my dream that a hideous dragon came and signed to me to go to him, and, when I would not go, he came running and swallowed me, beginning at my feet. While I was terrified at this, there suddenly spoke out of the air, in the light of the sun, a beautiful youth, whom I thought to be the brother of Paul, saying, Verily, thou hast no power. Who also took me by the hand and straightway drew me out of him, and straightway the dragon disappeared. And behold his hand was full of sweet odour as of balsam or aught else for fragrance. Xanthippe said to her, Truly thou must be greatly troubled, my sister Polyxena, but God has thee dear, seeing that he has shown thee

strange and marvellous things. Therefore arise quickly in the morning and receive the holy baptism, and ask in the baptism to be delivered from the snares of the dragon.

XXIII. Xanthippe, having said this to Polyxena, and having made a cross of wood, went to Paul, but Polyxena remained alone in the bed-chamber, her nurse having gone together with Xanthippe. And about the middle of the night, a certain man, powerful in wealth and assistance, finding the doors open and using magical arts, entered within, desiring to carry away Polyxena. She discovering this fled into the mill, but the magicians led by the demons found her. And she, not finding any door to escape by, said, Alas that I am given over to this destroyer; for she had heard that he was at enmity with her suitor, and he did this to assail and vex him, being a man who was a robber and exceeding cruel. Therefore seizing her they went out of the city, dragging her to the sea. She looked round this way and that, but there was none to deliver her, and groaning she said, Alas, my sister Xanthippe, thou didst send seven hundred pieces of gold to Rome and buy books, that through them thou mightest prophesy by me; for this evening thou didst read, I looked to my right hand and beheld, but there was no one that knew me; flight perished from me and there is no one that seeketh out my soul.[3995]

XXIV. While she said these words, those that were dragging her away walked in haste, and coming to the shore they hired a ship and sailed for Babylonia, for he that carried her off had a brother there, a ruler of a district. But the wind blew against them, so that they could not proceed by reason of it, and as they were rowing on the sea, behold the great apostle of the Lord, Peter, was sailing past in a ship, being urged by a dream to go to Rome, because when Paul departed for Spain there had entered into Rome a certain deceiver and magician, Simon by name, and had broken up the church which Paul had established. And, behold, as he journeyed he heard a voice from heaven saying to him, Peter, to-morrow there will meet thee a ship coming from Spain; arise, therefore, and pray for the soul that is troubled in it. As soon therefore as Peter saw the ship, remembering the dream, he said, O Jesus, that hast care for the troubled, whom the tribulation of those in a strange land moves to compassion, whom the weeping of those in captivity made to come upon the earth, who givest us at all time whatsoever we desire, and never turnest away from our request, show now also pity and assistance to the soul that is tossed about in that ship, because thou, O Lord, pitiest at all time those in pain. The demons then, perceiving his prayer, said to the magicians, Avoid ye the course of that ship, for if we meet with it, we cannot move.

XXV. But the loving God taking care for Polyxena, the vessel arrived in Greece, the blessed Philip being there, and having come down to the shore by a vision, and there accompanied him also great multitudes of those who were being taught by him. And behold the vessel wherein was Polyxena appeared, terribly tossed about. And the blessed Philip said,

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[3995] Psalm 142. 4.

Behold the vessel on account of which we came down here, in which there is a soul in trouble. When the vessel arrived and all had disembarked upon the dry land, they lay as half dead, because they had been greatly tossed about in the sea. But the apostle Philip ordered Polyxena to be lifted and taken to the place where he was lodging, and the rest to be looked to. But he that had carried off Polyxena, recovering from the disorder of the sea, was desirous to take her again, for Philip, having entrusted Polyxena to one of those that were taught by 213 him, went on his way rejoicing. But he that had her said, She was committed to me by a holy man, and I cannot give her up to thee. He, however, giving no heed to him and finding there a kinsman of his, a nobleman, prepared for war, gathering eight thousand men. Polyxena, knowing this, went forth by night and departed, but he that had charge of Polyxena said, Taking the tunic of Philip, I shall go forth alone to meet them; but as he said this it was announced to him that the maid was not there. Then he, leaving all thought of the war, ran into the bed-chamber, and not finding the maid threw himself on the ground, saying, Woe is me, wretched one, that have become an enemy of Philip. What shall I answer him, when he asks the maiden from me? His servants came and said to him, Arise, our lord, from the ground, for the forces have surrounded thy house, and the maid cannot be found. He said, Leave me thus to die on her account. Perhaps, even by this, Philip the servant of Christ may be fully satisfied, since I shall be found despising his command. Then the servants, seeing that he heeded them not, took counsel to flee from the enemies, but again after a little, being moved by the foreknowledge of God, they said, It is not right for our master to die. Come, let us go forth to meet them, raising the sign of the cross. Then raising the precious cross they went forth, about thirty men, upon the enemy, and slew five thousand, and the rest fled. And they returned with victory to their master, praising God and saying, What God is so great as our God, who has not suffered his servant to be slain by the wicked? And coming upon their lord, still weeping, they said to him, Arise, lord, and weep not, for it befits it to be not as we will, but as the Lord wills.

XXVI. Polyxena, however, going out of the city, and not knowing by what way she should walk, found herself in desert places of the hills, and sitting down said thus with tears, Woe is me, outcast and captive, that I cannot find even a wild beast's den to rest in. Woe is me, left desolate, that not even Hades, that no one escapes, has devoured me. Woe is me, who at one time showed myself not even to my servants, and now display myself to demons. Woe is me, that I am now made manifest to all those by whom I disdained to be seen. Alas for me that was formerly devoted to idols; for this now even the mercy of God has passed me in silence. Whom, then, shall I call upon to help me? The God of Paul whom I have constantly offended? But who shall help me now? No one sees or heeds or hears my groaning. Verily I shall beseech Him that sees the hidden things, for who is more pitiful and compassionate than He who always keeps watch over the oppressed? But because my mouth is unclean and defiled, I dare not ask help from Him. Would that I were as one of the wild beasts that I might not know what captivity is. Would that I had been drowned in the sea; perhaps having received the divine baptism I should have gone where no one is made captive. What then shall I do, for death delays, and night has come on, and there is no help anywhere. Having said thus, she arose and began to walk onwards, and passing through a small defile she fell into a wood very thick and large, and finding there a hollow in a tree, which was the den of a lioness, she sat down there, for the lioness had gone forth for her food. And sitting down she said, O wretched begetting, O grievous hour in which I, unhappy one, came into this world; O mother that bore me, why, foreseeing my troubles and wanderings, didst thou name me Polyxena? Has any other ever fallen into such tribulations and misfortunes? Truly, my sister Xanthippe, didst thou read concerning me, unhappy one, saying, I have suffered affliction and been utterly bowed down (—Psalm xxxviii. 6). These words thou didst utter with grief, while I lay upon the couch, thinking not at all of my sorrows. On this account I have now come into the depths of evils, and pass the night in deserts like a wild beast. But the beasts live with others of their kind, while I am left solitary, as not being of one race with mankind.

XXVII. And as she was saying these words, and more than these, the morning dawned, and the lioness came from her hunting. Polyxena, seeing the wild beast, trembled and said, By the God of Paul, O wild beast, have compassion on me and tear me not until I receive baptism. And the wild beast, fearing the adjuration, immediately went away, and standing afar off gazed at her. And she said, Behold, the beast has obeyed me; I will also retire from its dwelling. And immediately she began to journey towards the east, and the beast went before her until she was come out of the wood. Then Polyxena said, What shall I give to thee in return, O beast? The God of Paul will repay thee this kindness; and the wild beast, hearing her prayer, immediately returned to its place. Then she, descending, found a public road, and standing on it wept, not knowing whither she should go, and though many went past, she turned to none of them, but said, Perchance the God of Paul will remember me, and whoever shall have pity upon me, to him will I go.

XXVIII. As she said this, Andrew, the apostle of the Lord, also came journeying to that place, and as he drew near to Polyxena he felt in his heart some commotion arising in himself. Standing, therefore, to pray, and folding his arms in the shape of the cross, he said, Lord Jesus Christ, partaker of light and knower of things hidden, from whom nothing on earth is hid, do unto me kindness and mercy, and make clear to me this commotion of heart, and calm my reason, thou that makest peace always with those that love peace. Then Polyxena ran to him, and Andrew, the apostle of the Lord, said to her, Approach me not, daughter, but tell me who and whence thou art. Polyxena said, My lord, I am a stranger here, but I see thy face is gracious, and thy words as the words of Paul, and I suppose thee to be of the same God. Andrew understood that she spoke of the apostle Paul, and said to her, And whence dost thou know of Paul? She said, From my own country, for I left him in Spain.

Andrew said to her, And how happenest thou to be here, the country being far distant? She said, Because it was thus appointed for me, and came to pass; but I beseech thee and fall at thy feet, seal me, as Paul seals, by the baptism of regeneration, so that even I, lowly one, may be known by our God, for the kind God, seeing my tribulation and distress, sent thee to pity me. Andrew, the great apostle of the Lord, said to her, Let us go, daughter, where there is water.

XXIX. And when they had gone no long way, they came to a well most transparent and pure. And as the blessed Andrew stood to pray beside the well, behold a certain maiden named Rebecca, of the tribe of Israel, brought as a captive to that country, came to draw water at the well, and seeing the blessed Andrew, knew him by his appearance. For Rebecca said, This is the appearance of a Prophet, and this is one of the apostles. And bowing down to him she said, Have mercy on me, servant of the true God, who am captive and sold for the third time, who was once honored by prophets, and am now insulted by idolaters, and recall me, lowly one, thou that wast sent to call back many sinners. Andrew, the apostle of Christ, said, God will care for thee also, daughter, as well as for this stranger. Therefore, receive ye now baptism, and be ye as of one people, glorifying God always.

XXX. Therefore the apostle standing prayed, and, behold, the lioness came running, and stood gazing upon him. And Andrew the apostle of the Lord said, What then does this beast wish? The lioness opening her mouth spoke with a human voice, Andrew, apostle of Christ, the prayer of her, that stands on thy right hand, has overtaken me. Therefore confirm thou and instruct and admonish them in the right and true faith of Christ, for they greatly desire the name of the Lord. And, behold, the wonderful condescension of God, that even on irrational and untamable beasts he has poured out his mercy. The blessed Andrew weeping said, What shall I say or what shall I speak concerning thy mercy, O God, that thus thou at all times cleavest to the lowly, and takest care for those in ignorance, being without arrogance and full of mercy? And having completed the prayer he baptised the maidens in the name of the Father, Son and Holy Ghost. Then the lioness immediately set off to the mountain, and the Apostle Andrew said to the maidens, Be zealous, daughters, to be of good repute before God by living well in a strange land, and separate not from each other, and God, that is always present to those that call upon him, keep you in holiness, driving away from you the Evil One. And pray ye also for me. Polyxena said, We will follow thee whithersoever thou goest. The Apostle Andrew said, This was not made known to me by the Lord, daughters; therefore remain with peace, hoping in the Lord, and he will preserve you to the end.

XXXI. And Andrew went his way rejoicing and glorifying God. Then said Polyxena, Whither shall we go, sister? Rebecca said, Let us depart whither thou wilt, lest my mistress send and separate us. Polyxena said, Come, let us depart into the mountain to the lioness. Rebecca said, It is indeed better for us to live with wild beasts and perish of hunger than to be compelled by Greeks and idolaters to fall into the filth of marriage. So they began to journey, and, behold, by the providence of God, they met a man driving asses, who seeing them said, Ye are not of this country, and, as I see, ye wear not its dress. Command therefore of your servant to eat bread and receive one piece of silver that ye may remember your servant when ye buy bread. And he made haste and took the sacks off his asses and spread them on the ground, and made the maidens to sit upon them and said to them, Seeing that the wine which your servant carries is gathered by Greeks, tell me of what faith ye are, that thus we may taste of it. Polyxena said, We, brother, taste no wine, and are of the God of Paul. The ass-driver said. Is this God upon earth? Polyxena said to him, God is everywhere, both in heaven and on earth. The ass-driver, being desirous to learn clearly, said, Does this Paul then have the same God that is preached by Philip? Polyxena, learning that he was a Christian, said, Yea, brother, this is the God of all, whom Paul and Philip preach.

XXXII. The ass-driver hearing this wept unceasingly, and Polyxena said, Has then the providence of God overtaken thee, that thou weepest thus? The ass-driver said, If thou art desirous to learn wherefore I weep, hear the truth, for one ought not to grudge to tell the things of Christ. I was a disciple of Philip, the apostle of Christ, and seeing how all his thought was towards the poor, I took all that I had and sold it. And taking the price, I bought bread and wine, and divided them throughout the cities to those that had need, when therefore I had done this for some time in the neighbouring city, a certain maimed person cried out, saying (though it was not himself that spoke, but Satan through his mouth), I desire nothing, I take nothing from thee, because thou art a Christian. Then the whole city arose against me and sought to take me, but some ran one way and some another, while I go through their midst and no one sees me. And issuing from the city I gave praise and glory to God that thus I had been rewarded, and I prayed to my God that I should meet some one who knew his all-holy name, so that relating these things I might obtain relief. For the men of this country will not hear at all concerning Christ, being full of impiety and filled with wickedness. I exhort you therefore, take ye also one coin from me, and if it seem good, take ye rest also upon the asses. Polyxena said, Mayest thou obtain mercy from God, brother. But if thou wilt receive a full reward, save us as far as the sea, so that, if God wills, we may sail for Spain.

XXXIII. The ass-driver, as if commanded by the voice of God, eagerly receiving the maidens, went on his way rejoicing in the Lord. And he said to Polyxena, Alter thy appearance to that of a man, lest for thy beauty's sake some one snatch thee away from me. And coming to an inn, they stayed there, and on the morrow they went forward taking heed to the way. And behold there came past a certain prefect journeying to Greece, who seeing the maidens ordered Polyxena to be carried off on his chariot. Then the ass-driver followed, crying and saying, A prefect does violence to none. Why do ye this? Then they beat him and drove him away.

XXXIV. And he going on his way lamented, saying, Woe is me, wretched and abominable one. Woe is me that thought to do good, but now I have wrought mischief. Woe is me that my trouble and my running were unacceptable. Would that I had died before yesterday, that I might not have met with these maidens at all. But why troublest thou me, O wretched soul? Let us go to Philip the apostle of God. If there is not forgiveness for me, it is better for me to choose death in whatsoever fashion than to live with such evil and bitter conscience. So he went and found Philip the apostle of Christ, and said to him, O disciple and preacher of Christ, thus and thus it has happened to me and befallen me. Has my soul salvation? Philip the apostle of Christ said, Be not distressed concerning this, my son, it is impossible for them to be dishonoured, seeing that no one ever overcomes God; for this same Polyxena, when she first came from the sea, I entrusted to a certain brother, who also was greatly distressed because of her running away secretly from his house. Him also I persuaded not to grieve, for through her tribulation and wanderings many shall know God.

XXXV. The prefect therefore carried Polyxena to the city where he stayed, and ordered her to be shut up in a chamber. And one of the soldiers seized Rebecca, but the maid secretly escaping fled into the house of an old woman, who received the maiden kindly and entreated her well. And sitting down she wept, saying, Alas, my sister Polyxena, I wretched one did not think that anyone was oppressed like myself, but now I am persuaded and know that all my misfortunes and tribulations do not compare with one day of thine. And most grievous of all, behold I have been separated from thee and am again a captive, but do thou search for me even into the next world, my sister Polyxena. The old woman said to her, What ails thee, daughter, that thou weepest thus bitterly? Rebecca said, Suffer me, mother, to be distressed and to lament the great and incurable pain of my heart. The old woman greatly compassionating her wept exceedingly, for the maid had told her all that had happened to her, and how through Polyxena she had believed in Christ. So too Polyxena, shut up in the chamber, said, Woe is me, wretched one; alas for me miserable one; now I know clearly how the devil hates virginity, but O Lord Jesus Christ, God of all, since I dare not beseech 216 thee of myself, I bring to thee the prayers of thy holy preacher Paul, that thou mayst not suffer my virginity to be destroyed by any one.

XXXVI. And as she was yet praying, the attendants came to lead her to the couch of the prefect. But Polyxena said to them, Brethren, make not haste to any one's destruction, for this time shall quickly pass away, and they that work together with the destroyers shall perish with them. Rather assist strangers, that ye be not found strangers to the angels of God. The men, being shamed by these words, went to the prefect and said, The maid from fear is seized with a violent fever. And the prefect said, Let her alone. And, behold, the son of the prefect came to Polyxena by night, and she seeing him was afraid, but the youth said to her, Fear not, girl. I seek not to be wedded with thee as the bridegroom of destruction, for I know from thy prayer that thou art the bride of the God of heaven. I know this God who is never overcome by any one, for a certain man of glorious countenance lately in Antioch preached this God, and a certain maid, whose name was Thecla, believing him followed him, and encountered dangers on account of her beauty, of whom I have heard that she was condemned to the wild beasts. I therefore continually gazed upon the man, and he having observed me said to me, God give heed to thee, my son. From that time therefore by the grace of Christ I have not gone into the sacrifices of idols, but sometimes feigning illness and sometimes involving myself in some business, my father said to me, Because thou hast no zeal for the sacrifices of the gods, therefore neither art thou in health, not being worthy of the gods. But I rejoiced, hearing that I was not worthy of the sacrifices to idols; and, by the grace of God, art thou come hither as a providence to me. Polyxena said, And what is the name of that man? The youth said, Paul is his name. Polyxena said, He is in my city. The youth said, Come then, girl, put on my appearance, and go down to the shore and wait me there; I having taken money will come quickly.

XXXVII. And one of the servants overhearing them told all this to the prefect, who being filled with great anger condemned them to be cast to the wild beasts. And when they were cast into the arena, a fierce lioness was let loose upon them, which ran and embraced the feet of Polyxena, and licked the soles of her feet. Then the prefect and all the city, seeing this fearful and wonderful sight, gave praise and glory to the merciful God, saying, Of a truth thou art, and he, that is named by Polyxena, alone is God, for the gods of the heathen are the works of men's hands, unable to save or assist any one. Let them perish now, both themselves and their makers. And the prefect straightway taking his son and Polyxena into the palace, heard from them in order the faith and religion in Christ without omission, and he and all in the city believed, and there was great joy and giving of glory to God. And Polyxena said to the prefect, Be of good cheer, my lord, for the man of God will quickly come, who will perfectly teach, exhort, instruct, and enlighten you in the knowledge of Christ. She however prepared in all haste to depart into Spain.

XXXVIII. And as I, Onesimus, was sailing into Spain to Paul, I received from the Lord a revelation saying to me, Onesimus, the vessel in which thou now art will land in the parts of Greece, and thou wilt find on the shore of the harbour two maids and one youth. Assist them and take them to Paul. When we reached this place according to the command of the Lord, we found the maids together with the youth seeking a vessel. When the maids saw us therefore, they knew that we were of the hope of Christ, and Polyxena running to us said, Verily the man of God cannot be concealed, for the grace and kindliness of his countenance makes him manifest. And when we sought to sail away, the sea was troubled by the providence of God. And there was with us a disciple of Paul, by name Lucius, capable in word to teach the city. Therefore we remained seven days, and God opened to that place a great door of faith, and twenty thousand believed, and there was great joy and rejoicing in all the city. And when the season was favourable for us to sail the prefect again constrained us, and we stayed another seven days, until all believed and rejoiced in the Lord.

XXXIX. Thus now by the foreknowledge of Christ, the prefect sent us away with supplies for the voyage, sending also his son with us. And when we had sailed twenty days, Polyxena was greatly exhausted, and we touched at a certain island for the sake of rest. And behold, certain fierce and hardened men, coming down to us and seeing Polyxena, prepared for battle; but by the grace of Christ our men defended Polyxena and vanquished them, although the strangers were more numerous and more powerful. Polyxena therefore fearing again to become a captive threw herself into the sea; but the pilot dragged her out, having suffered no harm. Then we embarked in the vessel and fled, for the places were rough and wooded, and we were afraid to remain, and in twelve days we arrived in Spain, by the grace of God.

XL. And Paul seeing us rejoiced greatly, and said, Welcome ye that have been troubled. And Polyxena, laying hold of his feet, said, It may be that this trouble came upon me because I would have blasphemed thee, but now I beseech and entreat that I may not again be delivered into such troubles and misfortunes. And Paul said, weeping, Thus must we be troubled, my daughter, that we may know our defender, Jesus Christ.

XLI. And while we were giving the letters of the brethren to Paul, one ran and told Xanthippe of the arrival of Polyxena. And she made haste and came to us, and seeing Polyxena, was overcome by an unspeakable joy and fell to the ground; but Polyxena embracing her and caressing her for a long time brought her back to life. Then Xanthippe said to her, I, my true sister Polyxena, went not forth at all for forty days, praying much for thee to the loving God, that thy virginity might not be taken away. And Paul, the preacher of God, said to me, Her virginity will not be taken away, and she will come quickly. And Probus said to me, It was assigned to her by God to be thus afflicted. Seest thou how by many devices God saves many? But now, my beloved sister, having unexpectedly seen thy face, now I shall willingly die.

XLII. Then he who had carried her away came up again and sought for Polyxena, but the great Paul persuaded him to refrain from her, and he also believed and was baptised by Paul, as also the suitor of Polyxena believed, and there was great joy in all that city of Spain for the recovery of Polyxena. From that time forward she left not at all the blessed Paul in her fear of temptations. These things then being thus, all rejoiced in the Lord, glorifying Father, Son and Holy Ghost, one God, to whom is glory and power, now and ever and to all eternity. Amen.

The Narrative of Zosimus.

Introduction.

The Greek text of this work is printed for the first time in the same part of "Texts and Studies" as the Acts of Xanthippe and Polyxena. The sources for it are two manuscripts—one in Paris, belonging to the twelfth century, and the other in Oxford, dating from the fifteenth or sixteenth. The latter, however, only extends to the close of c. viii., the copy used by the scribe having been imperfect. There are versions of the work in Slavonic, Syriac, Ethiopic, and Arabic; in the former of these the Blessed Ones are called the Brachmani.

From two passages in the poems of Commodian (c. 250 a.d.) it would seem that the work was known in his day, and the canon of Nicephoras (c. 850 a.d.) places it among certain apocryphal books which are to be rejected. At the same time, it is doubtful whether, in its present form, it can be put as far back as the earlier of these dates.

It professes to be the account of a visit to the Makares, or Blessed Ones, given by a hermit, Zosimus, who was privileged to visit them. For forty years he had abstained from bread and wine and from seeing the face of man, always praying to be permitted to see the life of the Blessed. With the second chapter the narrative begins in the first person, and is continued in this up to c. xxi., just where the angels come to receive the soul of Zosimus, and the work is then finished off by one of the hermits who were present at his last moments.

While the style is inelegant and sometimes obscure, the matter of the book is very interesting, and shows considerable powers of imagination. The land of the Blessed is reached by means of a camel, which comes from the desert, and then by a storm of wind, which carries Zosimus along with it. He is addressed by the river to which he comes, as well as by the wall of cloud which rises above it, and is finally lifted across it by two trees. The origin of the Blessed Ones is noteworthy, as connecting the story with early literature on the Lost Tribes. They are the descendants of Rechab in the days of Jeremiah the prophet, who, for refusing to give up their observances, are cast into prison by the king. From this they are delivered by an angel, and brought to the place they now inhabit,—a level land covered with flowers,—a view of Paradise which continues all through the Middle Ages. The chapters (x.–xv.) in which the Blessed describe their life and death are of special merit, and form the best part of the whole. In striking contrast to its lofty tone is the appearance of Satan with his 1360 demons, whom Zosimus finally overcomes and drives away.

To the various accounts of the Earthly Paradise, the story of Zosimus forms an important addition; on these it may, either directly or indirectly, have had considerable influence, although the difficulty of assigning a definite date to it makes this very uncertain.

The Narrative of Zosimus Concerning the Life of the Blessed.

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I. About that time there was in the desert a certain man named Zosimus, who for forty years ate no bread, and drank no wine, and saw not the face of man. This man was entreating God that he might see the way of life of the blessed, and behold an angel of the Lord was sent saying to him, Zosimus, man of God, behold I am sent by the Most High, the God of all, to tell thee that thou shalt journey to the blessed, but shalt not dwell with them. But exalt not thy heart, saying, For forty years I have not eaten bread, for the word of God is more than bread, and the spirit of God is more than wine. And as for thy saying, I have not seen the face of man, behold the face of the great king is nigh thee. Zosimus said, I know that the Lord can do whatsoever he will. The angel said to him, Know this also, that thou art not worthy of one of their delights, but arise and set out.

II. And I, Zosimus, issuing from my cave with God leading me, set out not knowing which way I went, and after I had travelled forty days my spirit grew faint and my body failed, and being exhausted I sat down, and continued praying in that place for three days. And, behold, there came a beast from the desert, whose name is the camel, and placing its knees on the ground, it received me upon its neck and went into the desert and set me down. There there was much howling of wild beasts, and gnashing of teeth, and deadly poison. And becoming afraid, I prayed to the Lord, and there came in that place a great earthquake with noise, and a storm of wind blew and lifted me from the earth, and exalted me on its wing, and I was praying and journeying till it set me upon a place beside a river, and the name of the river is Eumeles. And behold when I desired to cross the river, some one cried as if from the water, saying, Zosimus, man of God, thou canst not pass through me, for no man can divide my waters: but look up from the waters to the heaven. And looking up I saw a wall of cloud stretching from the waters to the heaven, and the cloud said, Zosimus, man of God, through me no bird passes out of this world, nor breath of wind, nor the sun itself, nor can the tempter in this world pass through me.

III. And I was astonished at these words, and at the voice that spake these things to me. And as I prayed, behold two trees sprang up out of the earth, fair and beautiful, laden with fragrant fruits. And the tree on this side bent down and received me on its top, and was lifted up exceedingly above the middle of the river, and the other tree met me and received me in its branches and bending down set me on the ground; and both trees were lifted up and set me away from the river on the other side. In that place I rested three days, and arising again I went forward, whither I knew not, and that place was filled with much fragrance, and there was no mountain on either hand, but the place was level and flowery, all crowned with garlands, and all the land beautiful.

IV. And I saw there a naked man sitting, and said in myself, Surely this is not the tempter. And I remembered the voice of the cloud that it said to me, Not even the tempter in this world passes through me. And thus taking courage I said to him, Hail, brother. And he answering said to me, The grace of my God be with thee. Again I said to him, Tell me, man of God, who thou art? He answered and said to me, Who art thou rather? And I answered and told him all concerning myself, and that I had prayed to God and he had brought me into that place. He answered and said to me, I also know that thou art a man of God, for if not, thou couldst not have passed through the cloud and the river and the air. For the breadth of the river is about thirty thousand paces, and the cloud reaches to heaven, and the depth of the river to the abyss.

V. And having ended this discourse the man spoke again, Hast thou come hither out of the vanity of the world? I said to him, Wherefore art thou naked? He said, How knowest 22 thou that I am naked? Thou wearest skins of the cattle of the earth, that decay together with thy body, but look up to the height of heaven and behold of what nature my clothing is. And looking up into heaven I saw his face as the face of an angel, and his clothing as lightning, which passes from the east to the west, and I was greatly afraid, thinking that it was the son of God, and trembled, falling upon the ground. And giving me his hand he raised me up, saying, Arise, I also am one of the blessed. Come with me, that I may lead thee to the elders. And laying hold of my hand he walked about with me and led me toward a certain crowd, and there were in that crowd elders like sons of God, and young men were standing beside the elders. And as I came near to them, they said, This man has come hither out of the vanity of the world; come, let us beseech the Lord and he will reveal to us this mystery. Surely the end is not at hand, that the man of vanity is come hither? Then they arose and besought the Lord with one accord, and behold two angels came down from heaven and said, Fear not the man, for God has sent him, that he may remain seven days and learn your ways of life, and then he shall go forth and depart to his own place. The angels of God having said this ascended into heaven before our eyes.

VI. Then the elders of the blessed gave me over to one of the attendants, saying, Keep him for seven days. So the attendant receiving me led me to his cave, and we sat under a tree partaking of food. For from the sixth hour even to the sixth, then we ate, and the water came out from the root of the tree sweeter than honey, and we drank our fill, and again the water sank down into its place. And all the country of those there heard of me, that there had come thither a man out of the vanity of the world, and all the country was stirred up, and they came to see me because it seemed strange to them. Therefore they were asking me all things and I was answering them, and I became faint in spirit and in body, and besought the man of God that served me, and said, I beseech thee, brother, if any come to see me, tell them He is not here, so that I may rest a little. And the man of God cried out saying, Woe is me, that the story of Adam is summed up in me, for Satan deceived him through Eve, and this man by his flattery desires to make me a liar while he is here. Take me away from hence, for I shall flee from the place. For behold he wishes to sow in me seeds of the world of vanity. And all the multitude and the elders rose up against me, and said, Depart from us, man; we know not whence thou art come to us. But I lamented with great lamentation, and my senses left me, and I cried out to the elders, saying, Forgive me, my lords, and the elders stilled them and made quietness. Then I related to them all from the beginning till that time, and said, I besought the Lord to come to you, and he deemed me worthy. And the elders said, And now what wilt thou we should do to thee? I said to them, I desire to learn of you your way of life.

VII. And they rejoiced with great joy, and taking up tables of stone they wrote on them with their nails, thus, Hear, ye sons of men, hear ye us who are become blessed, that we also are of you; for when the prophet Jeremiah proclaimed that the city of Jerusalem should be delivered into the hands of the destroyers, he rent his garments, and put sackcloth upon his loins, and sprinkled dust upon his head, and took earth upon his bed, and told all the people to turn from their wicked way. And our father Rechab, the son of Aminadab, heard him and said to us, Ye sons and daughters of Rechab, hearken to your father, and put off your garments from your body, and drink no vessel of wine, and eat no bread from the fire, and drink not strong drink and honey until the Lord hear your entreaty. And we said, All that he has commanded us we shall do and hearken. So we cast away our clothing from our bodies, and we ate no bread from the fire, and drank no vessel of wine nor honey nor strong drink, and we lamented with a great lamentation and besought the Lord, and he heard our prayer and turned away his anger from the city of Jerusalem, and there came to the city of Jerusalem mercy from the Lord, and he pitied its people, and turned away his deadly anger.

VIII. And after these things the king of the city of Jerusalem died, and there arose another king. And all the people gathered to him and informed him concerning us, and said, There are certain of thy people, who have changed their way from us. Therefore the king summoned them, and asked them wherefore they had done this; and he sent for us and asked, Who are ye and of what worship and of what country? And we said to him, We are the sons of thy servant, and our father is Rechab the son of Jonadab, and when Jeremiah the prophet preached in the days of thy father the king, he proclaimed death to the city of Jerusalem, saying, Yet three days and all the city shall be put to death. And the king thy father hearing this repented of his sins, and issued a command to all to turn aside from their wicked way. And our father thy servant hearing it charged us, saying, Drink no vessel of 222 wine, and eat no bread from the fire, until the Lord shall hear your entreaty. And we hearkened to the commandment of our father, and made naked our bodies, we drank no wine and ate no bread, and we prayed to the Lord for the city of Jerusalem, and the Lord pitied his people and turned away his anger, and we saw it and our soul was rejoiced, and we said, It is good for us to be so.

IX. And the king said to us, Ye have done well. Now therefore mingle with my people, and eat bread and drink wine, and glorify your Lord, and ye shall be serving God and the king. But we said, We will not disobey God. Then the king was enraged and set us in prison, and we passed that night there. And behold a light shone in the building, and an angel uncovered the prison and laid hold of the crowns of our heads, and took us out of the prison, and set us beside the water of the river, and said to us, Whithersoever the water goes, go ye also. And we travelled with the water and with the angel. When therefore he had brought us to this place, the river was dried up and the water was swallowed up by the abyss, and he made a wall round this country, and there came a wall of cloud, and shadowed above the water; and he did not scatter us over all the earth, but gave to us this country.

X. Hear, ye sons of men, hear the way of life of the blessed. For God placed us in this land, for we are holy but not immortal. For the earth produces most fragrant fruit, and out of the trunks of the trees comes water sweeter than honey, and these are our food and drink. We are also praying night and day, and this is all our occupation. Hear, ye sons of men; with us there is no vine, nor ploughed field, nor works of wood or iron, nor have we any house or building, nor fire nor sword, nor iron wrought or unwrought, nor silver nor gold, nor air too heavy or too keen. Neither do any of us take to themselves wives, except for so long as to beget two children, and after they have produced two children they withdraw from each other and continue in chastity, not knowing that they were ever in the intercourse of marriage, but being in virginity as from the beginning. And the one child remains for marriage, and the other for virginity.

XI. And there is no count of time, neither weeks nor months nor years, for all our day is one day. In our caves lie the leaves of trees, and this is our couch under the trees. But we are not naked of body, as ye wrongly imagine, for we have the garment of immortality and are not ashamed of each other. At the sixth hour of every day we eat, for the fruit of the tree falls of itself at the sixth hour, and we eat and drink our fill, and again the water sinks into its place. We also know you who are there in the world, and who are in sins, and your works, for every day the angels of the Lord come and tell them to us, and the number of your years. But we pray for you to the Lord, because we also are of you and of your race, except that God has chosen us, and has set us in this place without sin. And the angels of God dwell with us every day, and tell us all things concerning you, and we rejoice with the angels over the works of the just, but over the works of sinners we mourn and lament, praying to the Lord that he may cease from his anger and spare your offences.

XII. But when the time of the forty days comes, all the trees cease from their fruits, and the manna that he gave to our fathers rains down from heaven, and the manna is sweeter than honey. Thus we know that the season of the year is changed. But when the time of the holy passover comes, then again the trees put forth fragrant fruit, and thus we know that it is the beginning of the year. But the feast of the resurrection of the Lord is performed with much watching, for we continue watching for three days and three nights.

XIII. We know also the time of our end, for we have no torment nor disease nor pain in our bodies, nor exhaustion nor weakness, but peace and great patience and love. For our soul is not troubled by the angels to go forth, for the angels rejoice when they receive our souls, and the souls also rejoice with the angels when they behold them; as a bride receives the bridegroom, so our soul receives the announcement of the holy angels, saying nothing more than only this, The Lord calls thee. Then the soul quits the body and goes to the angels, and the angels seeing the soul coming forth spotless rejoice, and spreading out their robes receive it. Then the angels call it blessed, saying, Blessed art then, O soul, because the will of the Lord is fulfilled in thee.

XIV. The time of our life is this. If one quits the body in his youth, the days of his life here are three hundred and sixty years, and he that quits the body in old age, the days of his life here are six hundred and eighty-eight years. And the day of our completion is made known to us by the angels, and when the angels of God come to take us, we go with them, and the elders, seeing the angels, gather together all the people and we depart together with 223 the angels, singing psalms, until the angels arrive at the place of our abode. And because we have no tools, the angels of God themselves make the grave for our body, and thus he that is called by God goes down, and all salute him from small to great, sending him on his way and bidding him farewell. Then the soul quits the body and the angels receive it, but we see the shape of the soul as a shape of light, perfect in all the body apart from the distinction of male and female.

XV. Then the angels taking it up sing a song and hymn, making melody to God, and again other troops of angels come in haste to meet them, saluting the soul that is coming and entering into the firmaments. And when it has come to the place where it is to worship God, the son of God himself, together with the angels, receives the soul of the blessed one and bears it to the undefiled father of the ages, and again, when the angels sing above, we being below listen to them, and again we sing and they listen in heaven above, and thus between us and the angels there arises a giving of praise in hymns. But when the soul of the blessed one, falling upon its face, worships the Lord, then we also falling down worship the Lord in that same hour, and when the Lord raises it up then we also arise; and when it goes to its appointed place, we also go into the church, fulfilling the eucharist of the Lord.

Having written these things, and all the life of the blessed, we gave them to our brother Zosimus, and escorted him as far as the place of trees beside the river Eumeles.

XVI. And I, Zosimus, besought again the blessed ones to make entreaty for me to the Lord that the trees might receive me to take me across. And they all cried to the Lord and said, O God that hast shown us thy marvels and hast made thy servant Zosimus to come to us out of the world of vanity, set him again in his own place with peace, and command these trees to bow down and take up thy servant and set him on the further side. And as they finished their prayer, the trees straightway bent down before them, and received me as on the second day before; and being set on the other side of the river I cried with a loud voice and said, Men of righteousness, who are brothers of the holy angels, grant me your prayer in peace, for behold I depart from you. And making prayer they all cried out, saying, Peace, peace be with you, brother.

XVII. Then I prayed to the Lord, and there came to me a storm of wind, and received me upon its wings, and carried me to the place where it found me sitting, and left me there in peace. And raising its voice the wind said to me, Blessed art thou, Zosimus, that thou hast been numbered with the blessed. And the beast from the desert, whose name is the camel, came and received me upon its neck and carried me eighty and five stations, and set me in the place where it found me praying, and left me in peace, crying and saying, Blessed art thou, Zosimus, that thou hast been numbered with the blessed.

XVIII. But seeing me thus praised, Satan desired to tempt me and throw his dart at me from his station, but an angel of God came and said to me, Zosimus, behold Satan is coming to tempt thee, but the Lord will fight for thee, for the glory of thy faith must bind[3996] Satan. And an angel of God appeared, crying and saying, Welcome, blessed one of Christ. Come and I shall lead thee to the cave that is the dwelling-place of thy body, for thy cave shall be a testimony of the desert, a healing of the sick that come to it, a place of trial and touchstone of demons. And laying hold of my hand he strengthened me, and led me for forty days to the cave where I had dwelt. And there was there a table of righteousness, and I spent the night with the angels of God. And I placed the tablets that were given me by the holy blessed ones on the step of the altar in my cave.

XIX. And, behold, when the angels of God ascended, the Devil came, having a fierce shape, and possessed with anger and gall, and said to me, I knew that God would do with thee as with the blessed ones, and that they shall be free from sin and be above the angels, and therefore I brought in an evil design, and entered into the vessel of the serpent, an evil-doer added to evil-doer. And by this I made the first man Adam to transgress and taste of the tree of life, since God had commanded him not to eat of it, that he might remain equal in glory to God and the holy angels; and thou again hast gone and brought this commandment, but now that they may not be without sin, I shall show thee how I shall destroy thee and all those that receive this commandment, so that they may not be without sin, and the book that thou hast brought.

XX. Saying these things the Devil departed from me, and after eight days he brought with him one thousand three hundred and sixty demons, and dragged me from the cave as 224

[3996] Text corrupt; "bind" is conjectural.

I prayed, and they beat me, tossing me about between them, for forty days. And after the forty days the devil lamented before me and said, Woe is me that through one man I have lost the world, for he has vanquished me by his prayer. And he began to run from me, but I laying hold of him stayed him and said, Thou shalt not run away and flee from me until thou swearest to me never again to tempt man. And lamenting with great and violent lamentation he swore to me by the firmament of heaven, So long as thy dwelling is here, and after thee, I will not come upon this place. Then I let him go, sending him and the demons with him into eternal fire. Then the angel came, who had companied with me at the table, and led me into my cave with great glory.

XXI. After this I lived thirty-six years, and communicated the way of life of the blessed to the fathers in the desert. But the Devil wept because of the tables of the life of the blessed, saying, If this get abroad in the world, I shall be mocked, and these will remain without sin and I alone in folly. And after the completion of the thirty-six years, the angels of God came to me as to the blessed.

And all the monks were gathered together and all who heard it, and this testament was read to all of them, and in such life he gave up his soul to God.

XXII. And I, Cryseos,[3997] being one of those in the desert, spread it abroad and gave it to all that were willing to learn it and profit by it. Therefore the angels of God helped to bury the body of Zosimus as a precious gift, and we saw the soul of the blessed one shining seven times brighter than the sun. And straightway upon that place there came up seven palm-trees and overshadowed the cave. There came up also a fountain of water in that place, holy water, and unto this day a healing and salvation to all the sick that come to it. Peace be to all that have heard the memorial of the holy Zosimus; the Lord is the advocate and helper of all to the endless ages of ages. Amen.

[3997] The name is corrupt.

THE EPISTLES OF CLEMENT.

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Reprinted from the translation given in the 1st vol. of the Ante-Nicene Fathers. Completed and revised from a manuscript discovered after the publication of that volume.

by

REV. JOHN KEITH, D.D.

Introductory Notice to 1st Clement.

[From Vol. I. of the Ante-Nicene Fathers.]

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The first Epistle, bearing the name of Clement, has been preserved to us in a single manuscript only. Though very frequently referred to by ancient Christian writers, it remained unknown to the scholars of Western Europe until happily discovered in the Alexandrian manuscript. This ms. of the sacred Scriptures (known and generally referred to as Codex A) was presented in 1628 by Cyril, Patriarch of Constantinople, to Charles I., and is now preserved in the British Museum. Subjoined to the books of the New Testament contained in it, there are two writings described as the Epistles of one Clement. Of these, that now before us is the first. It is tolerably perfect, but there are many slight *lacunæ*, or gaps, in the ms., and one whole leaf is supposed to have been lost towards the close. These *lacunæ*, however, so numerous in some chapters, do not generally extend beyond a word or syllable, and can for the most part be easily supplied.

Who the Clement was to whom these writings are ascribed, cannot with absolute certainty be determined. The general opinion is, that he is the same as the person of that name referred to by St. Paul (Phil. iv. 3). The writings themselves contain no statement as to their author. The first, and by far the longer of them, simply purports to have been written in the name of the church at Rome to the church at Corinth. But in the catalogue of contents prefixed to the ms. they are both plainly attributed to one Clement; and the judgment of most scholars is, that, in regard to the first epistle at least, this statement is correct, and that it is to be regarded as an authentic production of the friend and fellow worker of St. Paul. This belief may be traced to an early period in the history of the church. It is found in the writings of Eusebius (*Hist. Eccl.*, iii. 15), of Origen (*Comm. in Joan.*, i. 29), and others. The internal evidence also tends to support this opinion. The doctrine, style, and manner of thought are all in accordance with it; so that, although, as has been said, positive certainty cannot be reached on the subject, we may with great probability conclude that we have in this epistle a composition of that Clement who is known to us from Scripture as having been an associate of the great apostle.

The date of this epistle has been the subject of considerable controversy. It is clear from the writing itself that it was composed soon after some persecution (chap. i.) which the Roman church had endured; and the only question is, whether we are to fix upon the persecution under Nero or Domitian. If the former, the date will be about the year 68; if the latter, we must place it towards the close of the first century or the beginning of the second. We possess no external aid to the settlement of this question. The lists of early Roman bishops are in hopeless confusion, some making Clement the immediate successor of St. Peter, others placing Linus, and others still Linus and Anacletus, between him and the apostle. The internal evidence, again, leaves the matter doubtful, though it has been strongly pressed on both sides. The probability seems, on the whole, to be in favour of the Domitian period, so that the epistle may be dated about a.d. 97.

This epistle was held in very great esteem by the early church. The account given of it
by Eusebius (*Hist. Eccl.*, iii. 16) is as follows: “There is one acknowledged epistle of this
Clement (whom he has just identified with the friend of St. Paul), great and admirable,
which he wrote in the name of the church of Rome to the church at Corinth, sedition having
then arisen in the latter church. We are aware that this epistle has been publicly read in
very many churches, both in old times and also in our own day.” The epistle before us thus
appears to have been read in numerous churches, as being almost on a level with the canonical writings. And its place in the Alexandrian ms., immediately after the inspired books,
is in harmony with the position thus assigned it in the primitive church. There does indeed
appear a great difference between it and the inspired writings in many respects, such as the
fanciful use sometimes made of Old Testament statements, the fabulous stories which are
accepted by its author, and the general diffuseness and feebleness of style by which it is
distinguished. But the high tone of evangelical truth which pervades it, the simple and 228
earnest appeals which it makes to the heart and conscience, and the anxiety which its writer
so constantly shows to promote the best interests of the church of Christ, still impart an
undying charm to this precious relic of later apostolic times.

Additional Introduction.

Towards the close of 1875, at Constantinople, Philotheus Bryennius, Metropolitan of Serræ, published the first complete edition of the epistles ascribed to Clement. This he was enabled to do by the discovery of a ms. in the library of the Holy Sepulchre at Fanari in Constantinople. This ms., of vellum, consists of one hundred and twenty leaves in small octavo, nearly seven and a half inches in length and six in breadth. The ms. bears the date 1056, and was written by one Leo. Its contents are:

1. Chrysostom's Synopsis of the Old Testament (the New also being included in the title).
2. Epistle of Barnabas.
3. Clement to the Corinthians I.
4. Clement to the Corinthians II.
5. Teaching of the Twelve Apostles.
6. Ignatian Epistles.

The ms. is written with comparative accuracy and clearness. Internal evidence seems to establish its independent value; *e.g.*, words carelessly omitted in the Codex Alexandrinus are found in this ms. It also supplies the *lacunæ*, notably chapters 57 (concluding sentence)—63 inclusive of the first Epistle and chapters 12 (concluding sentences)—20, being the close of the second Epistle. Harnack seems to prove that the new ms. is as complete as the original Alexandrian.

The *lacuna* of the first Epistle consists mainly of a prayer, the writer somewhat abruptly passing from the *oratio obliqua* to the *oratio recta*. The prayer is indicative of intense earnestness and emotion rather than official authority. It is marked by wealth of quotation, especially from the Septuagint. Perhaps, too, the nature of the sufferings referred to in the opening chapters may be inferred from the petitions of this prayer.

In the Notes the old ms. is indicated by A, the recently discovered ms. by I.

The First Epistle of Clement to the Corinthians. [3998]

Chapter I.—The Salutation. Praise of the Corinthians Before the Breaking Forth of Schism Among Them.

The church of God which sojourns at Rome, to the church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.

Owing, dear brethren, to the sudden and successive calamitous events[3999] which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us; and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury.[4000] For who ever dwelt even for a short time among you, and did not find your faith to be as fruitful of virtue as it was firmly established?[4001] Who did not admire the sobriety and moderation of your godliness in Christ? Who did not proclaim the magnificence of your habitual hospitality? And who did not rejoice over your perfect and well-grounded knowledge? For ye did all things without respect of persons, and walked in the commandments of God, being obedient to those who had the rule over you, and giving all fitting honour to the presbyters among you. Ye enjoined young men to be of a sober and serious mind, ye instructed your wives to do all things with a blameless, becoming, and pure conscience, loving their husbands as in duty bound; and ye taught them that, living in the rule of obedience, they should manage their household affairs becomingly, and be in every respect marked by discretion.

[3998] According to I, the title is "Clement's (Epistle) to the Corinthians." A includes in a Table of Contents of the New Testament after the Apocalypse: "Clement's Epistle I." "Clement's Epistle II." The space for the title for the 1st Epistle is mutilated, and we find only "....Corinthians I.;" the 2d Epistle has no title. On the authority of Eusebius, Jerome, Georgius Syncellus, the earlier editions give the titles, "First Epistle of Saint Clement, Bishop of Rome, to the Corinthians, written in name of the Church of Rome," "Second Epistle of Saint Clement, Bishop of Rome, to the Corinthians."

[3999] I, περιστάσεις (critical experiences).

[4000] Literally "is greatly blasphemed."

[4001] Literally, "did not prove your all-virtuous and firm faith."

Chapter II.—Praise of the Corinthians Continued.

Moreover, ye were all distinguished by humility, and were in no respect puffed up with pride, but yielded obedience rather than extorted it,[4002] and were more willing to give than to receive.[4003] Content with the provision which God[4004] had made for you, and carefully attending to His words, ye were inwardly filled[4005] with His doctrine, and His sufferings were before your eyes. Thus a profound and abundant peace was given to you all, and ye had an insatiable desire for doing good, while a full outpouring of the Holy Spirit was upon you all. Full of holy designs, ye did, with true earnestness of mind and a godly confidence, stretch forth your hands to God Almighty, beseeching Him to be merciful unto you, if ye had been guilty of any involuntary transgression. Day and night ye were anxious for the whole brotherhood,[4006] that the number of God's elect might be saved with mercy[4007] and a good conscience.[4008] Ye were sincere and uncorrupted, and forgetful of injuries between one another. Every kind of faction and schism was abominable in your sight. Ye mourned over the transgressions of your neighbours: their deficiencies you deemed your own. Ye never grudged any act of kindness, being "ready to every good work."[4009] Adorned by a 230 thoroughly virtuous and religious life, ye did all things in the fear of God. The commandments and ordinances of the Lord were written upon the tablets of your hearts.[4010]

[4002] Eph. v. 21; 1 Pet. v. 5.

[4003] Acts xx. 35.

[4004] I. Χρῖστοῦ (Christ). In the monophysite controversy, the theologians of Alexandria preferred to call the Lord "God" rather than "Christ."

[4005] Literally, "ye embraced it in your bowels."

[4006] 1 Pet. ii. 17.

[4007] I. δέους (fear).

[4008] So in the ms., but many have suspected that the text is here corrupt. Perhaps the best emendation is that which substitutes συναισθήσεως "compassion," for συνειδήσεως "conscience."

[4009] Tit. iii. 1.

[4010] Prov. vii. 3.

Chapter III.—The Sad State of the Corinthian Church After Sedition Arose in It from Envy and Emulation.

Every kind of honour and happiness[4011] was bestowed upon you, and then was fulfilled that which is written, "My beloved did eat and drink, and was enlarged and became fat, and kicked."[4012] Hence flowed emulation and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honoured, those of no reputation against such as were renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and is become blind in His faith,[4013] neither walks in the ordinances of His appointment, nor acts a part becoming a Christian,[4014] but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world.[4015]

[4011] Literally, "enlargement."

[4012] Deut. xxxii. 15.

[4013] It seems necessary to refer αὐτοῦ to *God*, in opposition to the translation given by Abp. Wake and others.

[4014] Literally, "Christ;" comp. 2 Cor. i. 21; Eph. iv. 20.

[4015] Wisd. ii. 24.

Chapter IV.—Many Evils Have Already Flowed from This Source in Ancient Times.

For thus it is written: "And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is thy countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him."[4016] Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother.[4017] Envy made Joseph be persecuted unto death, and to come into bondage.[4018] Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, "Who made thee a judge or a ruler over us? Wilt thou kill me, as thou didst kill the Egyptian yesterday?"[4019] On account of envy, Aaron and Miriam had to make their abode without the camp.[4020] Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God's servant Moses.[4021] Through envy, David not only underwent the hatred of foreigners, but was also persecuted by Saul king of Israel.[4022]

[4016] Gen. iv. 3–8. The writer here, as always, follows the reading of the Septuagint, which in this passage both alters and adds to the Hebrew text. We have given the rendering approved by the best critics; but some prefer to translate, as in our English version, "unto thee shall be his desire, and thou shalt rule over him." See, for an ancient explanation of the passage, Irenæus, *Adv. Hær.*, iv. 18, 3.

[4017] Gen. xxvii. 41, etc.

[4018] Gen. xxxvii.

[4019] Ex. ii. 14.

[4020] Num. xii. 14, 15.

[4021] Num. xvi. 33.

[4022] 1 Kings xviii. 8, etc.

Chapter V.—No Less Evils Have Arisen from the Same Source in the Most Recent Times. The Martyrdom of Peter and Paul.

But not to dwell upon ancient examples, let us come to the most recent spiritual heroes.[4023] Let us take the noble examples furnished in our own generation. Through envy[4024] and jealousy the greatest and most righteous pillars [of the church] have been persecuted and put to death.[4025] Let us set before our eyes the illustrious[4026] apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained[4027] the reward of patient endurance, after being seven times thrown into captivity,[4028] compelled[4029] to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness[4030] to the whole world, and come to the extreme limit of the west,[4031] and suffered martyrdom under the prefects.[4032] Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.

[4023] Literally, "those who have been athletes."

[4024] I. ἔριν (strife).

[4025] I. ἕως θανάτου ἤθλησαν (contended unto death).

[4026] Literally "good."

[4027] I. ἔδειξεν (displayed).

[4028] *Seven* imprisonments of St. Paul are not referred to in Scripture.

[4029] I. φυγαδευθείς (having become a fugitive). Archbishop Wake here reads "scourged." We have followed the most recent critics in filling up the numerous *lacunæ* in this chapter.

[4030] I. punctuates ἔλαβε δικαιοσύνην, (received righteousness, having taught).

[4031] Some think *Rome*, others *Spain*, and others even *Britain*, to be here referred to.

[4032] That is, under Tigellinus and Sabinus, in the last year of the Emperor Nero; but some think Helius and Polycletus referred to; and others, both here and in the preceding sentence, regard the words as denoting simply the *witness* borne by Peter and Paul to the truth of the gospel before the rulers of the earth.

Chapter VI.—Continuation. Several Other Martyrs.

To these men who spent their lives in the practice of holiness, there is to be added a great multitude of the elect, who, having through envy endured many indignities and tortures, furnished us with a most excellent example. Through envy, those women, the Danaids[4033] and Dircæ, being persecuted, after they had suffered terrible and unspeakable torments, finished the course of their faith with stedfastness,[4034] and though weak in body, received a noble reward. Envy has alienated wives from their husbands, and changed that saying of our father Adam, "This is now bone of my bones, and flesh of my flesh."[4035] Envy and strife have overthrown[4036] great cities, and rooted up mighty nations.

[4033] Some suppose these to have been the names of two eminent female martyrs under Nero; others regard the clause as an interpolation.

[4034] Literally, "have reached to the stedfast course of faith."

[4035] Gen. ii. 23.

[4036] I. κατέσκαψεν (razed to the ground).

Chapter VII.—An Exhortation to Repentance.

These things, beloved, we write unto you, not merely to admonish you of your duty, but also to remind ourselves. For we are struggling on the same arena, and the same conflict is assigned to both of us. Wherefore let us give up vain and fruitless cares, and approach to the glorious and venerable rule of our holy calling.[4037] Let us attend to what is good, pleasing, and acceptable in the sight of Him who formed us. Let us look stedfastly to the blood of Christ, and see how precious that blood is to God[4038] which, having been shed for our salvation, has set the grace of repentance before the whole world.[4039] Let us turn to[4040] every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him. Noah preached repentance, and as many as listened to him were saved.[4041] Jonah proclaimed destruction to the Ninevites;[4042] but they, repenting of their sins, propitiated God by prayer, and obtained salvation, although they were aliens [to the covenant] of God.

[4037] I. τῆς παραδόσεως ἡμῶν (of our tradition).

[4038] I. τῷ πατρὶ αὐτοῦ τῷ θεῷ (to His Father God).

[4039] I. ἐπήνεγκεν (conferred).

[4040] I. διέλθωμεν (traverse, trace).

[4041] Gen. vii; 1 Pet. iii. 20; 2 Pet. ii. 5.

[4042] Jonah iii.

Chapter VIII.—Continuation Respecting Repentance.

The ministers of the grace of God have, by the Holy Spirit, spoken of repentance; and the Lord of all things has himself declared with an oath regarding it, "As I live, saith the Lord, I desire not the death of the sinner, but rather his repentance;"[4043] adding, moreover, this gracious declaration, "Repent, O house of Israel, of your iniquity."[4044] Say to the children of my people, Though your sins reach from earth to heaven, and though they be redder[4045] than scarlet, and blacker than sack-cloth, yet if ye turn to me with your whole heart, and say, Father! I will listen to you, as to a holy[4046] people. And in another place He speaks thus: "Wash you and become clean; put away the wickedness of your souls from before mine eyes; cease from your evil ways, and learn to do well; seek out judgment, deliver the oppressed, judge the fatherless, and see that justice is done to the widow; and come, and let us reason together. He declares, Though your sins be like crimson, I will make them white as snow; though they be like scarlet, I will whiten them like wool. And if ye be willing and obey me, ye shall eat the good of the land; but if ye refuse, and will not hearken unto me, the sword shall devour you, for the mouth of the Lord hath spoken these things."[4047] Desiring, therefore, that all His beloved should be partakers of repentance, He has, by His almighty will, established [these declarations].

[4043] Ezek. xxxiii. 11.

[4044] Ezek. xviii. 30.

[4045] Comp. Isa. i. 18.

[4046] These words are not found in Scripture, though they are quoted again by Clem. Alex. (*Pædag.* i. 10) as from Ezekiel.

[4047] Isa. i. 16–20.

Chapter IX.—Examples of the Saints.

Wherefore, let us yield obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labours[4048] and strife, and envy, which leads to death, let us turn and have recourse to His compassions. Let us stedfastly contemplate those who have perfectly ministered to his excellent glory. Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death was never known to happen to him.[4049] Noah, being found faithful, preached regeneration to the world through his ministry; and the Lord saved by him the animals which, with one accord, entered into the ark.

[4048] Some read ματαιολογίαν, *vain talk*.

[4049] Gen. v. 24; Heb. xi. 5. Literally, "and his death was not found."

Chapter X.—Continuation of the Above.

Abraham, styled "the friend,"[4050] was found faithful, inasmuch as he rendered obedience to the words of God. He, in the exercise of obedience, went out from his own country, and from his kindred, and from his father's house, in order that, by forsaking a small territory, and a weak family, and an insignificant house, he might inherit the promises of God. For God said to him, "Get thee out from thy country, and from thy kindred, and from thy father's house, into the land which I shall show thee. And I will make thee a great nation, and will bless thee, and make thy name great, and thou shalt be blessed. And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed."[4051] And again, on his departing from Lot, God said to him, "Lift up thine eyes, and look from the place where thou now art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, [so that] if a man can number the dust of the earth, then shall thy seed also be numbered."[4052] And again [the Scripture] saith, "God brought forth Abram, and spake unto him, Look up now to heaven, and count the stars if thou be able to number them; so shall thy seed be. And Abram believed God, and it was counted to him for righteousness."[4053] On account of his faith and hospitality, a son was given him in his old age; and in the exercise of obedience, he offered him as a sacrifice to God on one of the mountains which He showed him.[4054]

[4050] Isa. xli. 8; 2 Chron. xx. 7; Judith viii. 19; James ii. 23.

[4051] Gen. xii. 1–3.

[4052] Gen. xiii. 14–16.

[4053] Gen. xv. 5, 6; Rom. iv. 3.

[4054] Gen. xii. 22; Heb. xi. 17.

Chapter XI.—Continuation. Lot.

On account of his hospitality and godliness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture.[4055] For Lot's wife, who went forth with him, being of a different mind from himself, and not continuing in agreement with him [as to the command which had been given them], was made an example of, so as to be a pillar of salt unto this day.[4056] This was done that all might know that those who are of a double mind, and who distrust the power of God, bring down judgment on themselves[4057] and become a sign to all succeeding generations.

[4055] Gen. xix; comp. 2 Pet. ii. 6–9.

[4056] So Joseph., *Antiq.*, i. 11. 4; Irenæus, *Adv. Hær.*, iv. 31.

[4057] Literally, "become a judgment and sign."

Chapter XII.—The Rewards of Faith and Hospitality. Rahab.

On account of her faith and hospitality, Rahab the harlot was saved. For when spies were sent by Joshua, the son of Nun, to Jericho, the king of the country ascertained that they were come to spy out their land, and sent men to seize them, in order that, when taken, they might be put to death. But the hospitable Rahab receiving them, concealed them on the roof of her house under some stalks of flax. And when the men sent by the king arrived and said, "There came men unto thee who are to spy out our land; bring them forth, for so the king commands," she answered them, "The two men whom ye seek came unto me, but quickly departed again and are gone," thus not discovering the spies to them. Then she said to the men, "I know assuredly that the Lord your God hath given you this city, for the fear and dread of you have fallen on its inhabitants. When therefore ye shall have taken it, keep ye me and the house of my father in safety." And they said to her, "It shall be as thou hast spoken to us. As soon, therefore, as thou knowest that we are at hand, thou shalt gather all thy family under thy roof, and they shall be preserved, but all that are found outside of thy dwelling shall perish."[4058] Moreover, they gave her a sign to this effect, that she should hang forth from her house a scarlet thread. And thus they made it manifest that redemption should flow through the blood of the Lord to all them that believe and hope in God.[4059] Ye see, beloved, that there was not only faith, but prophecy, in this woman.

[4058] Josh. ii; Heb. xi. 31.

[4059] Others of the fathers adopt the same allegorical interpretation, *e. g.*, Justin Mar., *Dial. c. Tryph.*, n. 111; Irenæus, *Adv. Hær.*, iv. 20.

Chapter XIII.—An Exhortation to Humility.

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Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings; and let us act according to that which is written (for the Holy Spirit saith, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in the Lord, in diligently seeking Him, and doing judgment and righteousness"[4060]), being especially mindful of the words of the Lord Jesus which He spake teaching us meekness and long-suffering. For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you."[4061] By this precept and by these rules let us stablish ourselves, that we walk with all humility in obedience to His holy words. For the holy word saith, "On whom shall I look, but on him that is meek and peaceable, and that trembleth at my words?"[4062]

[4060] Jer. ix. 23, 24; 1 Cor. i. 31; 2 Cor. x. 17.

[4061] Comp. Matt. vi. 12–15, vii. 2; Luke vi. 36–38.

[4062] Isa. lxvi. 2.

Chapter XIV.—We Should Obey God Rather Than the Authors of Sedition.

It is right and holy therefore, men and brethren, rather to obey God than to follow those who, through pride and sedition, have become the leaders of a detestable emulation. For we shall incur no slight injury, but rather great danger, if we rashly yield ourselves to the inclinations of men who aim at exciting strife and tumults,[4063] so as to draw us away from what is good. Let us be kind one to another after the pattern of the tender mercy and benignity of our Creator. For it is written, "The kind-hearted shall inhabit the land, and the guiltless shall be left upon it, but transgressors shall be destroyed from off the face of it."[4064] And again [the Scripture] saith, "I saw the ungodly highly exalted, and lifted up like the cedars of Lebanon: I passed by, and, behold, he was not; and I diligently sought his place, and could not find it. Preserve innocence, and look on equity: for there shall be a remnant to the peaceable man."[4065]

[4063] I. εἰς αἱρέσεις (sects).

[4064] Prov. ii. 21, 22.

[4065] Ps. xxxvii. 35–37. "Remnant" probably refers either to the *memory* or *posterity* of the righteous.

Chapter XV.—We Must Adhere to Those Who Cultivate Peace, Not to Those Who Merely Pretend to Do So.

Let us cleave, therefore, to those who cultivate peace with godliness, and not to those who hypocritically profess to desire it. For [the Scripture] saith in a certain place, "This people honoureth me with their lips, but their heart is far from me."[4066] And again: "They bless with their mouth, but curse with their heart."[4067] And again it saith, "They loved Him with their month, and lied[4068] to Him with their tongue; but their heart was not right with Him, neither were they faithful in His covenant."[4069] "Let the deceitful lips become silent,[4070] [and "let the Lord destroy all the lying lips,[4071]] and the boastful tongue of those who have said, Let us magnify our tongue: our lips are our own; who is lord over us? For the oppression of the poor, and for the sighing of the needy, will I now arise, saith the Lord: I will place him in safety; I will deal confidently with him."[4072]

[4066] Isa. xxix. 13; Matt. xv. 8; Mark vii. 6.

[4067] Ps. lxii. 4.

[4068] I. ἔψεξαν (blamed).

[4069] Ps. lxxviii. 36, 37.

[4070] Ps. xxxi. 18.

[4071] These words within brackets are not found in the ms., but have been inserted from the Septuagint by most editors.

[4072] Ps. xii. 3–5.

Chapter XVI.—Christ as an Example of Humility.

For Christ is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Sceptre of the majesty of God, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him. For He says, “Lord, who hath believed our report, and to whom is the arm of the Lord revealed? We have declared [our message] in His presence: He is, as it were, a child, and like a root in thirsty ground; He has no form nor glory, yea, we saw Him, and He had no form nor comeliness; but His form was without eminence, yea, deficient in comparison with the [ordinary] form of men. He is a man exposed to stripes and suffering, and acquainted with the endurance of grief: for His countenance was turned away; He was despised, and not esteemed. He bears our iniquities, and is in sorrow for our sakes; yet we supposed that [on His own account] He was exposed to labour, and stripes, and affliction. But He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we were healed. All we, like sheep, have gone astray; [every] man has wandered in his own way; and the Lord has delivered Him up for our sins, while He in the midst of His sufferings openeth not His mouth. He was brought as a sheep to the slaughter, and as a lamb before her shearer is dumb, so He openeth not His mouth. In His humiliation His judgment was taken away; who shall declare His generation? for His life is taken from the earth. For the transgressions of my people was He brought down to death. And I will give the wicked for His sepulchre, and the rich for His death,[4073] because He did no iniquity, neither was guile found in His mouth. And the Lord is pleased to purify him by stripes.[4074] If ye make[4075] an offering for sin, your soul shall see a long-lived seed. And the Lord is pleased to relieve Him of the affliction of His soul, to show Him light, and to form Him with understanding,[4076] to justify the Just One who ministereth well to many; and He Himself shall carry their sins. On this account He shall inherit many, and shall divide the spoil of the strong; because His soul was delivered to death, and He was reckoned among the transgressors, and He bare the sins of many, and for their sins was He delivered.”[4077] And again He saith, “I am a worm, and no man; a reproach of men, and despised of the people. All that see me have derided me; they have spoken with their lips; they have wagged their head, [saying] He hoped in God, let Him deliver Him, let Him save Him, since He delighteth in Him."[4078] Ye see, beloved, what is the example which has been given us; for if the Lord thus humbled Himself, what shall we do who have through Him come under the yoke of His grace?

[4073] The Latin of Cotelerius, adopted by Hefele and Dressel, translates this clause as follows: “I will set free the wicked on account of His sepulchre, and the rich on account of His death.”

[4074] The reading of the ms., is τῆς πληγῆς, “purify, or free Him, from stripes.” We have adopted the emendation of Junius.

[4075] Wotton reads, “If He make.”

[4076] Or, “*fill* Him with understanding,” if πλῆσαι should be read instead of πλάσαι as Grabe suggests.

[4077] Isa. liii. The reader will observe how often the text of the Septuagint, here quoted, differs from the Hebrew as represented by our authorized English version.

[4078] Ps. xxii. 6–8.

Chapter XVII.—The Saints as Examples of Humility.

Let us be imitators also of those who in goat-skins and sheep-skins[4079] went about proclaiming the coming of Christ; I mean Elijah, Elisha, and Ezekiel among the prophets, with those others to whom a like testimony is borne [in Scripture]. Abraham was specially honoured, and was called the friend of God; yet he, earnestly regarding the glory of God, humbly declared, "I am but dust and ashes."[4080] Moreover, it is thus written of Job, "Job was a righteous man, and blameless, truthful, God-fearing, and one that kept himself from all evil."[4081] But bringing an accusation against himself, he said, "No man is free from defilement, even if his life be but of one day."[4082] Moses was called faithful in all God's house;[4083] and through his instrumentality,[4084] God punished Egypt with plagues and tortures. Yet he, though thus greatly honoured, did not adopt lofty language, but said, when the divine oracle came to him out of the bush, "Who am I, that Thou sendest me? I am a man of a feeble voice and a slow tongue."[4085] And again he said, "I am but as the smoke of a pot."[4086]

[4079] Heb. xi. 37.

[4080] Gen. xviii. 27.

[4081] Job i. 1.

[4082] Job xiv. 4, 5.

[4083] Num. xii. 7; Heb. iii. 2.

[4084] I. ὑπηρεσίας (service).

[4085] Ex. iii. 11, iv. 10.

[4086] This is not found in Scripture.

Chapter XVIII.—David as an Example of Humility.

But what shall we say concerning David, to whom such testimony was borne, and of whom[4087] God said, "I have found a man after mine own heart, David the son of Jesse; and in everlasting mercy have I anointed him?"[4088] Yet this very man saith to God, "Have mercy on me, O Lord, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.[4089] Wash me still more from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity, and my sin is ever before me. Against Thee only have I sinned, and done that which is evil in Thy sight; that Thou mayest be justified in Thy sayings, and mayest overcome when Thou[4090] art judged. For, behold, I was conceived in transgressions, and in sins did my mother conceive me. For, behold, Thou hast loved truth; the secret and hidden things of wisdom hast Thou shown me. Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness; my bones, which have been humbled, shall exult. Turn away Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me.[4091] Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore to me the joy of Thy salvation, and establish me by Thy governing Spirit. I will teach transgressors Thy ways, and the ungodly shall be converted unto Thee. Deliver me from blood-guiltiness,[4092] O God, the God of my salvation: my tongue shall exult in Thy righteousness. O Lord, Thou shalt open my mouth, and my lips shall show forth Thy praise. For if Thou hadst desired sacrifice, I would have given it; Thou wilt not delight in burnt-offerings. The sacrifice [acceptable] to God is a bruised spirit; a broken and a contrite heart God will not despise."[4093]

[4087] Or, as some render "to whom."

[4088] Ps. lxxxix. 21.

[4089] "Wash me.…" and following verses omitted in I.

[4090] Or, "when Thou judgest."

[4091] Literally, "in my inwards."

[4092] Literally, "bloods."

[4093] Ps. li. 1–17.

Chapter XIX.—Imitating These Examples, Let Us Seek After Peace.

Thus the humility and godly submission of so great and illustrious men have rendered not only us, but also all the generations before us, better; even as many as have received His oracles in fear and truth. Wherefore, having so many great and glorious examples set before us, let us turn again to the practice of that peace which from the beginning was the mark set before us;[4094] and let us look stedfastly to the Father and Creator of the universe, and cleave to His mighty and surpassingly great gifts and benefactions of peace. Let us contemplate Him with our understanding, and look with the eyes of our soul to His long-suffering will. Let us reflect how free from the wrath He is towards all His creation.

[4094] Literally, "Becoming partakers of many great and glorious deeds, let us return to the aim of peace delivered to me from the beginning." Comp. Heb. xii. 1.

Chapter XX.—The Peace and Harmony of the Universe.

The heavens, revolving under His government, are subject to Him in peace. Day and night run the course appointed by Him, in no wise hindering each other. The sun and moon, with the companies of the stars, roll on in harmony according to His command, within their prescribed limits, and without any deviation. The fruitful earth, according to His will, brings forth food in abundance, at the proper seasons, for man and beast and all the living beings upon it, never hesitating, nor changing any of the ordinances which He has fixed. The unsearchable places of abysses, and the indescribable arrangements of the lower world, are restrained by the same laws. The vast unmeasurable sea, gathered together by His working into various basins,[4095] never passes beyond the bounds placed around it, but does as He has commanded. For He said, "Thus far shalt thou come, and thy waves shall be broken within thee."[4096] The ocean, impassable to man and the worlds beyond it, are regulated by the same enactments of the Lord. The seasons of spring, summer, autumn, and winter, peacefully give place[4097] to one another. The winds in their several quarters[4098] fulfil, at the proper time, their service without hindrance. The ever-flowing fountains, formed both for enjoyment and health, furnish without fail their breasts for the life of men. The very smallest of living beings meet together in peace and concord. All these the great Creator and Lord of all has appointed to exist in peace and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Jesus Christ our Lord, to whom be glory and majesty for ever and ever. Amen.

[4095] Or, "collections."

[4096] Job xxxviii. 11.

[4097] I. μεταπροδιδόασι (transfer from one to another).

[4098] Or "stations."

Chapter XXI.—Let Us Obey God, and Not the Authors of Sedition.

Take heed, beloved, lest His many kindnesses lead to the condemnation of us all. [For thus it must be] unless we walk worthy of Him, and with one mind do those things which are good and well-pleasing in His sight. For [the Scripture] saith in a certain place, "The Spirit of the Lord is a candle searching the secret parts of the belly."[4099] Let us reflect how near He is, and that none of the thoughts or reasonings in which we engage are hid from Him. It is right, therefore, that we should not leave the post which His will has assigned us. Let us rather offend those men who are foolish, and inconsiderate, and lifted up, and who glory in the pride of their speech, than [offend] God. Let us reverence the Lord Jesus Christ,[4100] whose blood was given for us; let us esteem those who have the rule over us;[4101] let us honour the aged[4102] among us; let us train up the young men in the fear of God; let us direct our wives to that which is good. Let them exhibit the lovely habit of purity [in all their conduct]; let them show forth the sincere disposition of meekness; let them make manifest the command which they have of their tongue, by their manner[4103] of speaking; let them display their love, not by preferring[4104] one to another, but by showing equal affection to all that piously fear God. Let your children be partakers of true Christian training; 23 let them learn of how great avail humility is with God—how much the spirit of pure affection can prevail with Him—how excellent and great His fear is, and how it saves all those who walk in[4105] it with a pure mind. For He is a Searcher of the thoughts and desires [of the heart]: His breath is in us; and when He pleases, He will take it away.

[4099] Prov. xx. 27.

[4100] I. omits "Christ."

[4101] Comp. Heb. xiii. 17; 1 Thess. v. 12, 13.

[4102] Or, "the presbyters."

[4103] I. σιγῆς (silence).

[4104] I. προσκλήσεις (summonses). Comp. 1 Tim. v. 21.

[4105] Some translate, "who turn to Him."

Chapter XXII.—These Exhortations are Confirmed by the Christian Faith, Which Proclaims the Misery of Sinful Conduct.

Now the faith which is in Christ confirms all these [admonitions]. For He Himself by the Holy Ghost thus addresses us: "Come, ye children, hearken unto me; I will teach you the fear of the Lord.[4106] What man is he that desireth life, and loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are [open] unto their prayers. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard him, and delivered him out of all his troubles."[4107] "Many are the stripes [appointed for] the wicked; but mercy shall compass those about who hope in the Lord."[4108]

[4106] I. omits rest of quotation as far us "Many," etc.

[4107] Ps. xxxiv. 11–17.

[4108] Ps. xxxii. 10.

Chapter XXIII.—Be Humble, and Believe that Christ Will Come Again.

The all-merciful and beneficent Father has bowels [of compassion] towards those that fear Him, and kindly and lovingly bestows His favours upon those who come to Him with a simple mind. Wherefore let us not be double-minded; neither let our soul be lifted[4109] up on account of His exceedingly great and glorious gifts. Far from us be that which is written, "Wretched are they who are of a double mind, and of a doubting heart; who say, These things we have heard even in the times of our fathers; but, behold, we have grown old, and none of them has happened unto us;"[4110] Ye foolish ones! compare yourselves to a tree; take [for instance] the vine. First of all, it sheds its leaves,[4111] then it buds, next it puts forth leaves, and then it flowers; after that comes the sour grape, and then follows the ripened fruit. Ye perceive how in a little time the fruit of a tree comes to maturity. Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, "Speedily will He come, and will not tarry;"[4112] and, "The Lord shall suddenly come to His temple, even the Holy One, for whom ye look."[4113]

[4109] Or, as some render, "neither let us have any doubt of."

[4110] Some regard these words as taken from an apocryphal book, others as derived from a fusion of James i. 8 and 2 Pet. iii. 3, 4.

[4111] I. omits.

[4112] Hab. ii. 3; Heb. x. 37.

[4113] Mal. iii. 1.

Chapter XXIV.—God Continually Shows Us in Nature that There Will Be a Resurrection.

Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ[4114] the first-fruits[4115] by raising Him from the dead. Let us contemplate, beloved, the resurrection which is at all times[4116] taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day [again] departs, and the night comes on. Let us behold[4117] the fruits [of the earth], how the sowing of grain takes place. The sower[4118] goes forth, and casts it into the ground,[4119] and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit.

[4114] I. omits "Christ."

[4115] Comp. 1 Cor. xv. 20; Col. i. 18.

[4116] I. κατὰ καιρόν (in due season).

[4117] I. λάβωμεν (let us take).

[4118] Comp. Luke viii. 5.

[4119] I. adds ἕκαστον τῶν σπερμάτων (the seeds severally.)

Chapter XXV.—The Phœnix an Emblem of Our Resurrection.

Let us consider that wonderful sign [of the resurrection] which takes place in eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phœnix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the deed bird, brings forth feathers. Then, when it has acquired strength, it takes up that 23 nest in which are the bones of its parent, and bearing these it passes[4120] from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying[4121] in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed.[4122]

[4120] I. διανύει (accomplishes its journey).

[4121] I. omits ἐπιπτὰς (on the wing, flying).

[4122] This fable respecting the phœnix is mentioned by Herodotus (ii. 73), and by Pliny (*Nat. Hist*., x. 2). and is used as above by Tertullian (*De Resurr*., § 13), and by others of the fathers.

Chapter XXVI.—We Shall Rise Again, Then, as the Scripture Also Testifies.

Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those that have piously served Him in the assurance of a good faith, when even by a bird He shows us the mightiness of His power to fulfil His promise?[4123] For [the Scripture] saith in a certain place, "Thou shalt raise me up, and I shall confess unto Thee";[4124] and again, "I laid me down, and slept"; "I awaked, because Thou art with me;"[4125] and again, Job says, "Thou shalt raise up this flesh of mine, which has suffered all these things."[4126]

[4123] Literally, "the mightiness of His promise."

[4124] Ps. xxviii. 7, or from some apocryphal book.

[4125] Comp. Ps. iii. 6.

[4126] Job xix. 25, 26.

Chapter XXVII.—In the Hope of the Resurrection, Let Us Cleave to the Omnipotent and Omniscient God.

Having then this hope, let our souls be bound to Him who is faithful in His promises, and just in His judgments. He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.[4127] Let His faith therefore be stirred up again within us, and let us consider that all things are nigh unto Him. By the word of His might[4128] He established all things, and by His word He can overthrow them. "Who shall say unto Him, What hast thou done? or, Who shall resist the power of His strength?"[4129] When, and as He pleases, He will do all things, and none of the things determined by Him shall pass away.[4130] All things are open before Him, and nothing can be hidden from His counsel. "The heavens[4131] declare the glory of God, and the firmament showeth His handy-work.[4132] Day unto day uttereth speech, and night unto night showeth knowledge. And there are no words or speeches of which the voices are not heard."[4133]

[4127] Comp. Tit. i. 2; Heb. vi. 18.

[4128] Or "majesty."

[4129] Wisd. xii. 12, xi. 21.

[4130] Comp. Matt. xxiv. 35.

[4131] Literally, "if the heavens," etc.

[4132] I. omits.

[4133] Ps. xix. 1–3. I. omits Ps. xix. 2–4, with the exception of the concluding words, ἀκούονται αἱ φωναὶ αὐτῶν (their voices are heard), which are connected with the opening words of the following chapter.

Chapter XXVIII.—God Sees All Things: Therefore Let Us Avoid Transgression.

Since then all things are seen and heard [by God], let us fear Him, and forsake those wicked works which proceed from evil[4134] desires;[4135] so that, through His mercy, we may be protected from the judgments to come. For whither can any of us flee from His mighty hand? Or what world will receive any of those who run away from Him? For the Scripture saith in a certain place, "Whither shall I go, and where shall I be hid from Thy presence? If I ascend into heaven, Thou art there; if I go away even to the uttermost parts of the earth, there is Thy right hand;[4136] if I make my bed in the abyss, there is Thy Spirit."[4137] Whither, then, shall anyone go, or where shall he escape from Him who comprehends all things?

[4134] I. βλαβεράς (hurtful).

[4135] Literally, "abominable lusts of evil deeds."

[4136] I. σὺ ἐκεῖ εἶ (Thou art there).

[4137] Ps. cxxxix. 7–10.

Chapter XXIX.—Let Us Also Draw Near to God in Purity of Heart.

Let us then draw near to Him with holiness of spirit, lifting up pure and undefiled hands unto Him, loving our gracious and merciful Father, who has made us partakers in the blessings of His elect.[4138] For thus it is written, "When the Most High divided the nations, when He scattered[4139] the sons of Adam, He fixed the bounds of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, and Israel the lot of His inheritance.[4140] And in another place [the Scripture] saith, "Behold, the Lord taketh unto Himself a nation out of the midst of the nations, as a man takes the first-fruits of his threshing-floor; and from that nation shall come forth the Most Holy."[4141]

[4138] Literally, "has made us to Himself a part of election."

[4139] Literally, "sowed abroad."

[4140] Deut. xxxii. 8, 9.

[4141] Formed apparently from Num. xviii. 27 and 2 Chron. xxxi. 14. Literally, the closing words are, "the holy of holies."

Chapter XXX.—Let Us Do Those Things that Please God, and Flee from Those He Hates, that We May Be Blessed.

Seeing, therefore, that we are the portion of the Holy One,[4142] let us do all those things which pertain to holiness, avoiding all evil-speaking, all abominable and impure embraces, together with all drunkenness, seeking after change,[4143] all abominable lusts, detestable adultery, and execrable pride. "For God," [saith the Scripture], "resisteth the proud, but giveth grace to the humble."[4144] Let us cleave, then, to those to whom grace has been given by God. Let us clothe ourselves with concord and humility, ever exercising self-control, standing far off from all whispering and evil-speaking, being justified by our works, and not our words. For [the Scripture] saith, "He that speaketh much, shall also hear much in answer. And does he that is ready in speech deem himself righteous? Blessed[4145] is he that is born of woman, who liveth but a short time: be not given to much speaking."[4146] Let our praise be in God, and not of ourselves; for God hateth those that commend themselves. Let testimony to our good[4147] deeds be borne by others, as it was in the case of our righteous forefathers. Boldness, and arrogance, and audacity belong to[4148] those that are accursed of God; but moderation, humility, and meekness to such as are blessed by Him.

[4142] I. ἅγια μέρη (holy parts.)

[4143] Some translate, "youthful lusts."

[4144] Prov. iii. 34; James iv. 6; 1 Pet. v. 5.

[4145] I. omits.

[4146] Job xi. 2, 3. The translation is doubtful.

[4147] I. omits.

[4148] I. ἐδόθη (was given).

Chapter XXXI.—Let Us See by What Means We May Obtain the Divine Blessing.

Let us cleave then to His blessing, and consider what are the means[4149] of possessing it. Let us think[4150] over the things which have taken place from the beginning. For what reason was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith? Isaac,[4151] with perfect confidence, as if knowing what was to happen,[4152] cheerfully yielded himself as a sacrifice.[4153] Jacob, through reason[4154] of his brother, went forth with humility from his own land, and came to Laban and served him; and there was given to him the sceptre of the twelve tribes of Israel.

[4149] Literally, "what are the ways of His blessing."

[4150] Literally, "unroll."

[4151] Comp. James ii. 21.

[4152] Some translate, "knowing what was to come."

[4153] Gen. xxii. 6–10.

[4154] So Jacobson: Wotton reads, "fleeing from his brother."

Chapter XXXII.—We are Justified Not by Our Own Works, But by Faith.

Whosoever will candidly consider each particular, will recognise the greatness of the gifts which were given by him.[4155] For from him[4156] have sprung the priests and all the Levites who minister at the altar of God. From him also [was descended] our Lord Jesus Christ according to the flesh.[4157] From him [arose] kings, princes, and rulers of the race of Judah. Nor are his other tribes in small glory,[4158] inasmuch as God had promised, "Thy seed shall be as the stars of heaven."[4159] All these, therefore, were highly honoured, and made great, not for their own sake, or for their own works, or for the righteousness which they wrought, but through the operation of His will. And we, too, being called by His will[4160] in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory for ever and ever. Amen.

[4155] The meaning here is very doubtful. Some translate, "the gifts which were given to Jacob by Him," *i.e.* God.

[4156] ms. αὐτῶν, referring to the gifts: we have followed the emendation αὐτοῦ, adopted by most editors. Some refer the word to *God*, and not *Jacob*.

[4157] Comp. Rom. ix. 5.

[4158] I. τάξει (rank).

[4159] Gen. xxii. 17, xxviii. 4.

[4160] I. omits.

Chapter XXXIII.—But Let Us Not Give Up the Practice of Good Works and Love. God Himself is an Example to Us of Good Works.

What shall we do,[4161] then, brethren? Shall we become slothful in well-doing, and cease from the practice of love? God forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work. For the Creator and Lord of all Himself rejoices in His works. For by His infinitely great power He established the heavens, and by His incomprehensible wisdom He adorned them. He also divided the earth from the water which surrounds it, and fixed it upon the immovable foundation of His own will. The animals also which are upon it He commanded by His own word[4162] into existence. So likewise, when He had formed[4163] the sea, and the living creatures which are in it, He enclosed them [within their proper bounds] by His own power. 239 Above all,[4164] with His holy and undefiled hands He formed man, the most excellent [of His creatures], and truly great through the understanding given him—the express likeness of His own image. For thus says God: "Let us make man in our image, and after our likeness. So God made man; male and female He created them."[4165] Having thus finished all these things, He approved them, and blessed them, and said, "Increase and multiply."[4166] We see,[4167] then, how all righteous men have been adorned with good works, and how the Lord Himself, adorning Himself with His works, rejoiced. Having therefore such an example, let us without delay accede to His will, and let us work the work of righteousness with our whole strength.

[4161] I. ἐροῦμιν (shall we say).

[4162] Or, "commandment."

[4163] I. προετοιμάσας (having previously prepared).

[4164] Or, "in addition to all."

[4165] Gen. i. 26, 27.

[4166] Gen. i. 28.

[4167] Or, "let us consider."

Chapter XXXIV.—Great is the Reward of Good Works with God. Joined Together in Harmony, Let Us Implore that Reward from Him.

The good servant[4168] receives the bread of his labour with confidence; the lazy and slothful cannot look his employer in the face. It is requisite, therefore, that we be prompt in the practice of well-doing; for of Him are all things. And thus He forewarns us: "Behold, the Lord [cometh], and His reward is before His face, to render to every man according to his work."[4169] He exhorts us, therefore,[4170] with our whole heart to attend to this,[4171] that we be not lazy or slothful in any good work. Let our boasting and our confidence be in Him. Let us submit ourselves to His will. Let us consider the whole multitude of His angels, how they stand ever ready to minister to His will. For the Scripture saith, "Ten thousand times ten thousand stood around Him, and thousands of thousands ministered unto Him,[4172] and cried, Holy, holy, holy, [is] the Lord of Sabaoth; the whole creation[4173] is full of His glory."[4174] And let us therefore, conscientiously gathering together in harmony, cry to Him earnestly, as with one mouth, that we may be made partakers of His great and glorious promises. For [the Scripture] saith, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which He hath prepared for them that wait for[4175] Him."[4176]

[4168] Or, "labourer."

[4169] Isa. xl. 10, lxii. 11; Rev. xxii. 12.

[4170] I. πιστεύοντας (believing).

[4171] The text here seems to be corrupt. Some translate, "He warns us with all His heart to this end, that," etc.

[4172] Dan. vii. 10.

[4173] I. γῆ (earth).

[4174] Isa. vi. 3.

[4175] I. ἀγαπῶσιν (love).

[4176] 1 Cor. ii. 9.

Chapter XXXV.—Immense is This Reward. How Shall We Obtain It?

How blessed and wonderful, beloved, are the gifts of God! Life in immortality, splendour in righteousness, truth in perfect confidence,[4177] faith in assurance, self-control in holiness! And all these fall under the cognizance of our understandings [now]; what then shall those things be which are prepared for such as wait for Him? The Creator and Father of all worlds,[4178] the Most Holy,[4179] alone knows their amount and their beauty. Let us therefore earnestly strive to be found in the number of those that wait for Him, in order that we may share in His promised gifts. But how, beloved, shall this be done? If our understanding be fixed by faith towards God; if we earnestly seek the things[4180] which are pleasing and acceptable to Him; if we do the things which are in harmony with His blameless will; and if we follow the way of truth, casting away from us all unrighteousness and iniquity,[4181] along with all covetousness,[4182] strife, evil practices, deceit, whispering, and evil-speaking, all hatred of God, pride and haughtiness, vain glory and ambition.[4183] For they that do such things are hateful to God; and not only they that do them, but also those that take pleasure in them that do them.[4184] For the Scripture saith, "But to the sinner God said, Wherefore dost thou declare my statutes, and take my covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thief, thou consentedst with[4185] him, and didst make thy portion with adulterers. Thy mouth has abounded with wickedness, and thy tongue contrived[4186] deceit. Thou sittest, and speakest against thy brother; thou slanderest[4187] thine own mother's son. These things thou hast done, and I kept silence; thou thoughtest, wicked one, that I should be like to thyself. But I will reprove thee, and set thyself before thee. Consider now these things, ye that forget God, lest He tear you in pieces, like a lion, and there be none to deliver.[4188] The sacrifice of praise will glorify me, and a way is there by which I will show him the salvation of God."[4189]

[4177] Some translate, "in liberty."

[4178] Or, "of the ages."

[4179] I. ὁ δημιοῦργος τῶν αἰώνων καὶ ποτὴρ πανάγιος (the Creator Eternal and Father All-Holy.)

[4180] I. τὰ ἀγαθά (good things) added.

[4181] I. πονηρίαν (wickedness).

[4182] I. omits πλεονεξία (covetousness).

[4183] The reading is doubtful: some have ἀφιλοξενίαν, "want of a hospitable spirit."

[4184] Rom. i. 32.

[4185] Literally, "didst run with."

[4186] Literally, "did weave."

[4187] Or, "layest a snare for."

[4188] I. omit "σὺ δὲ ἐμίσησας...ὁ ῥυόμενος Ps. l. 17–22, and connects by ἐν τῷ τέλει (in the end).

[4189] Ps. l. 16–23. The render will observe how the Septuagint followed by Clement differs from the Hebrew.

Chapter XXXVI.—All Blessings are Given to Us Through Christ.

This is the way, beloved, in which we find our Saviour,[4190] even Jesus Christ, the High Priest of all our offerings, the defender and helper of our infirmity. By Him we look up to the heights of heaven. By Him we behold, as in a glass, His immaculate and most excellent visage. By Him are the eyes of our hearts opened. By Him our foolish and darkened understanding blossoms[4191] up anew towards His marvellous light. By Him the Lord has willed that we should taste of immortal knowledge,[4192] "who, being the brightness of His majesty, is by so much greater than the angels, as He hath by inheritance obtained a more excellent name than they."[4193] For it is thus written, "Who maketh His angels spirits, and His ministers a flame of fire."[4194] But concerning His Son[4195] the Lord spoke thus: "Thou art my Son, to-day have I begotten Thee. Ask of me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."[4196] And again He saith to Him, "Sit Thou at my right hand, until I make Thine enemies Thy footstool."[4197] But who are His enemies? All the wicked, and those who set themselves to oppose the will of God.[4198]

[4190] Literally, "that which saves us."

[4191] Or, "rejoices to behold."

[4192] Or, "knowledge of immortality."

[4193] Heb. i. 3, 4.

[4194] Ps. civ. 4; Heb. i. 7.

[4195] Some render, "to the Son."

[4196] Ps. ii. 7, 8; Heb. i. 5.

[4197] Ps. cx. 1; Heb. i. 13.

[4198] Some read, "who oppose their own will to that of God."

Chapter XXXVII.—Christ is Our Leader, and We His Soldiers.

Let us then, men and brethren, with all energy act the part of soldiers, in accordance with His holy commandments. Let us consider those who serve under our generals, with what order, obedience,[4199] and submissiveness they perform the things which are commanded them. All are not prefects, nor commanders of a thousand, nor of a hundred, nor of fifty, nor the like, but each one in his own rank performs the things commanded by the king and the generals. The great cannot subsist without the small, nor the small without the great. There is a kind of mixture in all things, and thence arises mutual advantage.[4200] Let us take our body for an example.[4201] The head is nothing without the feet, and the feet are nothing without the head; yea, the very smallest members of our body are necessary and useful to the whole body. But all work[4202] harmoniously together, and are under one common rule[4203] for the preservation of the whole body.

[4199] I. ἑκτικῶς (habitually).

[4200] Literally, "in these there is use."

[4201] 1 Cor. xii. 12, etc.

[4202] Literally, "all breathe together."

[4203] Literally, "use one subjection."

Chapter XXXVIII.—Let the Members of the Church Submit Themselves, and No One Exalt Himself Above Another.

Let our whole body, then, be preserved in Christ Jesus;[4204] and let every one be subject to his neighbour, according to the special gift[4205] bestowed upon him. Let the strong not despise[4206] the weak, and let the weak show respect unto the strong. Let the rich man provide for the wants of the poor; and let the poor man bless God, because He hath given him one by whom his need may be supplied. Let the wise man display his wisdom, not by [mere] words, but through good deeds. Let the humble not bear testimony to himself, but leave witness to be borne to him by another.[4207] Let him that is pure in the flesh not grow proud[4208] of it, and boast, knowing that it was another who bestowed on him the gift of continence. Let us consider, then, brethren, of what matter we were made,—who and what manner of beings we came into the world, as it were out of a sepulchre, and from utter darkness.[4209] He who made us and fashioned us, having prepared His bountiful gifts for us before we were born, introduced us into His world. Since, therefore, we receive all these things from Him, we ought for everything to give Him thanks; to whom be glory for ever and ever. Amen.

[4204] I. omits "Jesus."

[4205] Literally, "according as he has been placed in his charism."

[4206] I. τημελείτω (attend to).

[4207] Comp. Prov. xxvii. 2.

[4208] The ms. is here slightly torn, and we are left to conjecture.

[4209] Comp. Ps. cxxxix. 15.

Chapter XXXIX.—There is No Reason for Self-Conceit.

Foolish and inconsiderate[4210] men, who have neither wisdom[4211] nor instruction, mock and deride us, being eager to exalt themselves in their own conceits. For what can a mortal man do, or what strength is there in one made out of the dust? For it is written, "There was no shape before mine eyes, only I heard a sound,[4212] and a voice [saying], What then? Shall a man be pure before the Lord? Or shall such an one be [counted] blameless in his deeds, seeing He does not confide in His servants, and has charged[4213] even His angels with perversity? The heaven is not clean in His sight: how much less they that dwell in houses of clay, of which also we ourselves were made! He smote them as a moth; and from morning even until evening they endure not. Because they could furnish no assistance to themselves, they perished. He breathed upon them, and they died, because they had no wisdom. But call now, if any one will answer thee, or if thou wilt look to any of the holy angels; for wrath destroys the foolish man, and envy killeth him that is in error. I have seen the foolish taking root, but their habitation was presently consumed. Let their sons be far from safety; let them be despised[4214] before the gates of those less than themselves, and there shall be none to deliver. For what was prepared for them, the righteous shall eat; and they shall not be delivered from evil."[4215]

[4210] I omits καὶ ἀσύνετοι (and without understanding).

[4211] Literally, "and silly and uninstructed."

[4212] Literally, "a breath."

[4213] Or, "has perceived."

[4214] Some render, "they perished at the gates."

[4215] Job iv. 16–18, 19–21, v. 1–5, xv. 15.

Chapter XL.—Let Us Preserve in the Church the Order Appointed by God.

These things therefore being manifest to us, and since we look into the depths of the divine knowledge, it behoves us to do all things in [their proper] order, which the Lord has commanded us to perform at stated times.[4216] He has enjoined offerings [to be presented] and service to be performed [to Him], and that not thoughtlessly or irregularly, but at the appointed times and hours. Where and by whom He desires these things to be done, He Himself has fixed by His own supreme will, in order that all things, being piously done according to His good pleasure, may be acceptable unto Him.[4217] Those, therefore, who present their offerings at the appointed times, are accepted and blessed; for inasmuch as they follow the laws of the Lord, they sin not. For his own peculiar services are assigned to the high priest, and their own proper place is prescribed to the priests, and their own special ministrations devolve on the Levites. The layman is bound by the laws that pertain to laymen.

[4216] Some join κατὰ καιροὺς τεταγμένους, “at stated times,” to the next sentence.

[4217] Literally, “to His will.”

Chapter XLI.—Continuation of the Same Subject.

Let every one of you, brethren, give thanks[4218] to God in his own order, living in all good conscience, with becoming gravity, and not going beyond the rule of the ministry prescribed to him. Not in every place, brethren, are the daily sacrifices offered, or the peace-offerings, or the sin-offerings and the trespass-offerings, but in Jerusalem only. And even there they are not offered in any place, but only at the altar before the temple, that which is offered being first carefully examined by the high priest and the ministers already mentioned. Those, therefore, who do anything beyond that which is agreeable to His will, are punished with death. Ye see,[4219] brethren, that the greater the knowledge that has been vouchsafed to us, the greater also is the danger to which we are exposed.

[4218] I. εὐαρεστείτω (be well-pleasing).

[4219] Or, “consider.”

Chapter XLII.—The Order of Ministers in the Church.

The apostles have preached the gospel to us from[4220] the Lord Jesus Christ; Jesus[4221] Christ [has done so] from God. Christ therefore was sent forth by God,[4222] and the apostles by Christ. Both these appointments,[4223] then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established[4224] in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first fruits [of their labours], having first proved them by the Spirit,[4225] to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus saith the Scripture in a certain place, "I will appoint their bishops[4226] in righteousness, and their deacons[4227] in faith."[4228]

[4220] Or, "by the command of."

[4221] A. "the Christ," I. "Christ."

[4222] I. omits.

[4223] Literally, "both things were done."

[4224] Or, "confirmed by."

[4225] Or, "having tested them in spirit."

[4226] Or, "overseers."

[4227] Or, "servants."

[4228] Isa. lx. 17, Sept.; but the text is here altered by Clement. The LXX. have, "I will give thy rulers in peace, and thy overseers in righteousness."

Chapter XLIII.—Moses of Old Stilled the Contention Which Arose Concerning the Priestly Dignity.

And what wonder is it if those in Christ who were entrusted with such a duty by God, appointed those [ministers] before mentioned, when the blessed Moses also, “a faithful servant in all his house,”[4229] noted down in the sacred books all the injunctions which were given him, and when the other prophets also followed him, bearing witness with one consent to the ordinances which he had appointed? For, when rivalry arose concerning the priesthood, and the tribes were contending among themselves as to which of them should be adorned with that glorious title, he commanded the twelve princes of the tribes to bring him their rods, each one being inscribed with the name[4230] of the tribe. And he took them and bound them [together], and sealed them with the rings of the princes of the tribes, and laid them up in the tabernacle of witness on the table of God. And having shut the doors of the tabernacle, he sealed the keys, as he had done the rods, and said to them, Men and brethren, the tribe whose rod shall blossom has God chosen to fulfil the office of the priesthood, and to minister unto Him. And when the morning was come, he assembled all Israel, six hundred thousand men, and showed the seals to the princes of the tribes, and opened the tabernacle of witness, and brought forth the rods. And the rod of Aaron was found not only to have blossomed, but to bear fruit upon it.[4231] What think ye, beloved? Did not Moses know beforehand that this would happen? Undoubtedly he knew; but he acted thus, that there might be no sedition in Israel, and that the name of the true and only God might be glorified; to whom be glory for ever and ever. Amen.

[4229] Num. xii. 10; Heb. iii. 5.

[4230] Literally, “every tribe being written according to its name.”

[4231] See Num xvii.

Chapter XLIV.—The Ordinances of the Apostles, that There Might Be No Contention Respecting the Priestly Office.

Our apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office[4232] of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions,[4233] that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them,[4234] or afterwards by other eminent men, with the consent of the whole church, and who have blamelessly served the flock of Christ, in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the episcopate[4235] those who have blamelessly and holily fulfilled its duties.[4236] Blessed are those presbyters who, having finished their course before now, have obtained a fruitful and perfect departure [from this world]; for they have no fear lest any one deprive them of the place now appointed them. But we see that ye have removed some men of excellent behaviour from the ministry, which they fulfilled blamelessly and with honour.

[4232] Literally, “on account of the title of the oversight ” Some understand this to mean, “in regard to the dignity of the episcopate;” and others simply, “on account of the oversight.” I. for ἐπινομή gives ἐπιδομή Bryennius conjectures ἐπιδοχή, which perhaps, may be rendered “Succession” (διαδοχή).

[4233] The meaning of this passage is much controverted. Some render, “left a list of other approved persons;” while others translate the unusual word ἐπινομὴ, which causes the difficulty, by “testamentary direction,” and many others deem the text corrupt. We have given what seems the simplest version of the text as it stands.

[4234] *i.e.* the apostles.

[4235] Or, “oversight.”

[4236] Literally, “presented the offerings.”

Chapter XLV.—It is the Part of the Wicked to Vex the Righteous.

Ye are fond of contention, brethren, and full of zeal about things which do not pertain to salvation. Look carefully into the Scriptures, which are the true utterances of the Holy Spirit. Observe[4237] that nothing of an unjust or counterfeit character is written in them. There[4238] you will not find that the righteous were cast off by men who themselves were holy. The righteous were indeed persecuted, but only by the wicked. They were cast into prison, but only by the unholy; they were stoned, but only by transgressors; they were slain, but only by the accursed, and such as had conceived an unrighteous envy against them. Exposed to such sufferings, they endured them gloriously. For what shall we say, brethren? Was Daniel[4239] cast into the den of lions by such as feared God? Were Ananias, and Azarias, and Michael shut up in a furnace[4240] of fire by those who observed[4241] the great and glorious worship of the Most High? Far from us be such a thought! Who, then, were they that did such things? The hateful, and those full of all wickedness, were roused to such a pitch of fury, that they inflicted torture on those who served God with a holy and blameless purpose [of heart], not knowing that the Most High is the Defender and Protector of all such as with a pure conscience venerate[4242] His all-excellent name; to whom be glory for ever and ever. Amen. But they who with confidence endured [these things] are now heirs of glory and honour, and have been exalted and made illustrious[4243] by God in their memorial for ever and ever. Amen.

[4237] Or, "Ye perceive."

[4238] Or, "For."

[4239] Dan. vi. 16.

[4240] Dan. iii. 20.

[4241] Literally, "worshipped."

[4242] Literally, "serve."

[4243] Or, "lifted up." I. ἔγγραφοι (inscribed).

Chapter XLVI.—Let Us Cleave to the Righteous: Your Strife is Pernicious.

Such examples, therefore, brethren, it is right that we should follow;[4244] since it is written, "Cleave to the holy, for those that cleave to them shall [themselves] be made holy."[4245] And again, in another place, [the Scripture] saith, "With a harmless man thou shalt prove[4246] thyself harmless, and with an elect man thou shalt be elect, and with a perverse man thou shalt show[4247] thyself perverse."[4248] Let us cleave, therefore, to the innocent and righteous, since these are the elect of God. Why are there strifes, and tumults, and divisions, and schisms, and wars[4249] among you? Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ?[4250] Why do we divide and tear in pieces the members of Christ, and raise up strife against our own body, and have reached such a height of madness as to forget that "we are members one of another?"[4251] Remember the words of our Lord Jesus Christ, how[4252] He said, "Woe to that man [by whom[4253] offences come]! It were better for him that he had never been born, than that he should cast a stumbling-block before one of my elect. Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones."[4254] Your schism has subverted [the faith of] many, has discouraged many, has given rise to doubt in many, and has caused grief to us all. And still your sedition continueth.

[4244] Literally, "to such examples it is right that we should cleave."

[4245] Not found in Scripture.

[4246] Literally, "be."

[4247] Or, "thou wilt overthrow."

[4248] Ps. xviii. 25, 26.

[4249] Or, "war." Comp. James iv. 1.

[4250] Comp. Eph. iv. 4–6.

[4251] Rom. xii. 5.

[4252] This clause is wanting in the text.

[4253] This clause is wanting in the text.

[4254] Comp. Matt. xviii. 6, xxvi. 24; Mark ix. 42; Luke xvii. 2.

Chapter XLVII.—Your Recent Discord is Worse Than the Former Which Took Place in the Times of Paul.

Take up the epistle of the blessed Apostle Paul. What did he write to you at the time when the gospel first began to be preached?[4255] Truly, under the inspiration[4256] of the Spirit, he wrote to you concerning himself, and Cephas, and Apollos,[4257] because even then parties[4258] had been formed among you. But that inclination for one above another entailed less guilt upon you, inasmuch as your partialities were then shown towards apostles, already of high reputation, and towards a man whom they had approved. But now reflect who those are that have perverted you, and lessened the renown of your far-famed brotherly love. It is disgraceful, beloved, yea, highly disgraceful, and unworthy of your Christian profession,[4259] that such a thing should be heard of as that the most stedfast and ancient church of the Corinthians should, on account of one or two persons, engage in sedition against its presbyters. And this rumour has reached not only us, but those also who are unconnected[4260] with us; so that, through your infatuation, the name of the Lord is blasphemed, while danger is also brought upon yourselves.

[4255] Literally, "in the beginning of the gospel."

[4256] Or, "spiritually."

[4257] 1 Cor. iii. 13, etc.

[4258] Or, "inclinations for one above another." I. προσκλήσεις (summonses) throughout for προσκλίσεις.

[4259] Literally, "of conduct in Christ." I. ἀγάπη (love).

[4260] Or, "aliens from us," *i.e.* the Gentiles.

Chapter XLVIII.—Let Us Return to the Practice of Brotherly Love.

Let us therefore, with all haste, put an end[4261] to this [state of things]; and let us fall down before the Lord, and beseech Him with tears, that He would mercifully[4262] be reconciled to us, and restore us to our former seemly and holy practice of brotherly love. For [such conduct] is the gate of righteousness, which is set open for the attainment of life, as it is written, “Open to me the gates of righteousness; I will go in by them, and will praise the Lord: this is the gate of the Lord: the righteous shall enter in by it.”[4263] Although, therefore, many gates have been set open, yet this gate of righteousness is that gate in Christ by which blessed are all they that have entered in and have directed their way in holiness and righteousness, doing all things without disorder. 24 Let a man be faithful: let him be powerful in the utterance of knowledge; let him be wise in judging of words; let him be pure in all his deeds; yet the more he seems to be superior to others [in these respects], the more humble-minded ought he to be, and to seek the common good of all, and not merely his own advantage.

[4261] Literally, “remove.”

[4262] Literally, “becoming merciful.”

[4263] Ps. cxviii. 19, 20.

Chapter XLIX—The Praise of Love.

Let him who has love in Christ keep the commandments of Christ. Who can describe the [blessed] bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins.[4264] Love beareth all things, is long-suffering in all things.[4265] There is nothing base, nothing arrogant in love. Love admits of no schisms: love gives rise to no seditions: love does all things in harmony. By love have all the elect of God been made perfect; without love nothing is well-pleasing to God. In love has the Lord taken us to Himself. On account of the love He bore us, Jesus Christ our Lord gave His blood for us by the will of God; His flesh for our flesh, and His soul for our souls.

[4264] James v. 20; 1 Pet. iv. 8.

[4265] Comp. 1 Cor. xiii. 4, etc.

Chapter L.—Let Us Pray to Be Thought Worthy of Love.

Ye see, beloved, how great and wonderful a thing is love, and that there is no declaring its perfection. Who is fit to be found in it, except such as God has vouchsafed to render so? Let us pray,[4266] therefore, and implore of His mercy, that we may live[4267] blameless in love, free from all human partialities for one above another. All the generations from Adam even unto this day have passed away; but those who, through the grace of God, have been made perfect in love, now possess a place among the godly, and shall be made manifest at the revelation[4268] of the kingdom of Christ.[4269] For it is written, "Enter into thy secret chambers for a little time, until my wrath and fury pass away; and I will remember a propitious[4270] day, and will raise you up out of your graves."[4271] Blessed are we, beloved, if we keep the commandments of God in the harmony of love; that so through love our sins may be forgiven us. For it is written, "Blessed are they whose transgressions are forgiven, and whose sins are covered. Blessed is the man whose sin the Lord will not impute to him, and in whose mouth there is no guile.[4272] This blessedness cometh upon those who have been chosen by God through Jesus Christ our Lord; to whom be glory for ever and ever. Amen.

[4266] I. gives indicative mood.

[4267] I. εὑρεθῶμεν (may be found).

[4268] Literally, "visitation."

[4269] I. θεοῦ (God).

[4270] Or, "good."

[4271] Isa. xxvi. 20.

[4272] Ps. xxxii. 1, 2.

Chapter LI.—Let the Partakers in Strife Acknowledge Their Sins.

Let us therefore implore forgiveness for all those transgressions which through any [suggestion] of the adversary we have committed. And these who have been the leaders of sedition and disagreement ought to have respect[4273] to the common hope. For such as live in fear and love would rather that they themselves than their neighbours should be involved in suffering. And they prefer to bear blame themselves, rather than that the concord which has been well and piously[4274] handed down to us should suffer. For it is better that a man should acknowledge his transgressions than that he should harden his heart, as the hearts of those were hardened who stirred up sedition against Moses the servant[4275] of God, and whose condemnation was made manifest [unto all]. For they went down alive into Hades, and death swallowed them up.[4276] Pharaoh with his army and all the princes of Egypt, and the chariots with their riders, were sunk in the depths of the Red Sea, and perished,[4277] for no other reason than that their foolish hearts were hardened, after so many signs and wonders had been wrought in the land of Egypt by Moses the servant of God.

[4273] Or, “look to.”

[4274] Or, “righteously.”

[4275] I. ἄνθρωπον (man).

[4276] Num. xvi. I θάνατος ποιμανεῖ αὐτούς—“Death shall feed on them,” Ps. xlix. 14 A.V.—should be, “Death shall tend them.”

[4277] Ex. xiv.

Chapter LII.—Such a Confession is Pleasing to God.

The Lord, brethren, stands in need of nothing; and He desires nothing of any one except that confession be made to Him. For, says the elect David, "I will confess unto the Lord; and that will please Him more than a young bullock[4278] that hath horns and hoofs. Let the poor see it, and be glad."[4279] And again he saith, "Offer[4280] unto God the sacrifice of praise, and pay thy vows unto the Most High. And call upon me in the day of thy trouble: I will deliver thee, and thou shalt glorify me."[4281] For "the sacrifice of God is a broken spirit."[4282]

[4278] I. omits from Ps. lxix. 31, 32 the word following "bullock."

[4279] Ps. lxix. 31, 32.

[4280] Or, "sacrifice."

[4281] Ps. l. 14, l5. I. omits Ps. l. 15.

[4282] Ps. li. 17.

Chapter LIII.—The Love of Moses Towards His People.

Ye understand, beloved, ye understand well the sacred Scriptures, and ye have looked very earnestly into the oracles of God. Call then these things to your remembrance. When Moses went up into the mount, and abode there, with fasting and humiliation, forty days and forty nights, the Lord said unto him, “Moses, Moses, get thee down quickly from hence; for thy people whom thou didst bring out of the land of Egypt have committed iniquity. They have speedily departed from the way in which I commanded them to walk, and have made to themselves molten images.”[4283] And the Lord said unto him, “I have spoken to thee once and again, saying, I have seen this people, and, behold, it is a stiff-necked people: let me destroy them, and blot out their name from under heaven; and I will make thee a great and wonderful nation, and one much more numerous than this.”[4284] But Moses said, “Far be it from Thee, Lord: pardon the sin of this people; else blot me also out of the book of the living.”[4285] O marvellous[4286] love! O insuperable perfection! The servant[4287] speaks freely to his Lord, and asks forgiveness for the people, or begs that he himself might perish[4288] along with them.

[4283] Ex. xxxii. 7, etc.; Deut. ix. 12, etc.

[4284] Ex. xxxii. 9, etc.

[4285] Ex. xxxii. 32.

[4286] Or, “mighty.”

[4287] I. δεσπότης (master).

[4288] Literally, “be wiped out.”

Chapter LIV.—He Who is Full of Love Will Incur Every Loss, that Peace May Be Restored to the Church.

Who then among you is noble-minded? who compassionate? who full of love? Let him declare, “If on my account sedition and disagreement and schisms have arisen, I will depart, I will go away whithersoever ye desire, and I will do whatever the majority[4289] commands; only let the flock of Christ live on terms of peace with the presbyters set over it.” He that acts thus shall procure to himself great glory in the Lord;[4290] and every place will welcome[4291] him. For “the earth is the Lord’s, and the fulness thereof.”[4292] These things they who live a godly life that is never to be repented of, both have done and always will do.

[4289] Literally, “the multitude.”

[4290] I. ἐν Χριστῷ (in Christ).

[4291] Or, “receive.”

[4292] Ps. xxiv. 1; 1 Cor. x. 26, 28.

Chapter LV.—Examples of Such Love.

To bring forward some examples[4293] from among the heathen: Many kings and princes, in times of pestilence, when they had been instructed by an oracle, have given themselves up to death, in order that by their own blood they might deliver their fellow-citizens [from destruction]. Many have gone forth from their own cities, that so sedition might be brought to an end within them. We know many among ourselves who have given themselves up to bonds, in order that they might ransom others. Many, too, have surrendered themselves to slavery, that with the price[4294] which they received for themselves, they might provide food for others. Many women also, being strengthened by the grace of God, have performed numerous manly exploits. The blessed Judith, when her city was besieged, asked of the elders permission to go forth into the camp of the strangers; and, exposing herself to danger, she went out for the love which she bare to her country and people then besieged; and the Lord delivered Holofernes into the hands of a woman.[4295] Esther also, being perfect in faith, exposed herself to no less danger, in order to deliver the twelve tribes of Israel from impending destruction. For with fasting and humiliation she entreated the everlasting[4296] God, who seeth all things; and He, perceiving the humility of her spirit, delivered the people for whose sake she had encountered peril.[4297]

[4293] I. ὑπομνήματα (memorials).

[4294] Literally, "and having received their prices, fed others."

[4295] Judith viii. 30.

[4296] I. omits δεσπότην (Lord).

[4297] Esther vii., viii.

Chapter LVI.—Let Us Admonish and Correct One Another.

Let us then also pray for those who have fallen into any sin, that meekness and humility may be given to them, so that they may submit, not unto us, but to the will of God. For in this way they shall secure a fruitful and perfect remembrance from us, with sympathy for them, both in our prayers to God, and our mention of them to the saints.[4298] Let us receive correction, beloved, on account of which no one should feel displeased. Those exhortations by which we admonish one another are both good [in themselves], and highly profitable, for they tend to unite[4299] us to the will of God. For thus saith the holy Word: "The Lord hath severely chastened me, yet hath not given me over to death."[4300] "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."[4301] "The righteous,"[4302] saith it, "shall chasten me in mercy, and reprove me; but let not the oil of sinners make fat my head."[4303] And again he saith, "Blessed is the man whom the Lord reproveth, and reject not thou the warning of the Almighty. For He causes sorrow, and again restores [to gladness]; He woundeth, and His hands make whole. He shall deliver thee in six troubles, yea, in the seventh no evil shall touch thee. In famine He shall rescue thee from death, and in war He shall free thee from the power[4304] of the sword. From the scourge of the tongue will He hide thee, and thou shalt not fear when evil cometh. Thou shalt laugh at the unrighteous and the wicked, and shalt not be afraid of the beasts of the field. For the wild beasts shall be at peace with thee: then shalt thou know that thy house shall be in peace, and the habitation of thy tabernacle shall not fail.[4305] Thou shalt know also that thy seed shall be great, and thy children like the grass of the field. And thou shalt come to the grave like ripened corn which is reaped in its season, or like a heap of the threshing-floor which is gathered together at the proper time."[4306] Ye see, beloved, that[4307] "protection is afforded to those that are chastened of the Lord; for since God is good,[4308] He corrects us, that we may be admonished”[4309] by His holy chastisement.

[4298] Literally, "there shall be to them a fruitful and perfect remembrance, with compassions both towards God and the saints."

[4299] Or "they unite."

[4300] Ps. cxviii. 18.

[4301] Prov. iii. 12; Heb. xii. 6.

[4302] I. κύριος (Lord).

[4303] Ps. cxli. 5.

[4304] Literally, "hand."

[4305] Literally, "err" or "sin."

[4306] Job v. 17–26.

[4307] I. βλέπετε πόσος (ye see how great).

[4308] I. (δεσπότου) πατὴρ γὰρ ἀγαθὸς ὤν (being a good father).

[4309] I. ἐλεηθῆναι (be pitied).

Chapter LVII.—Let the Authors of Sedition Submit Themselves.

Ye therefore, who laid the foundation of this sedition, submit yourselves to the presbyters, and receive correction so as to repent, bending the knees of your hearts. Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue. For it is better for you that ye should occupy[4310] a humble but honourable place in the flock of Christ, than that, being highly exalted, ye should be cast out from the hope of His people.[4311] For thus speaketh all-virtuous Wisdom: "Behold, I will bring forth to you the words of my Spirit, and I will teach you my speech. Since I called, and ye did not hear; I held forth my words, and ye regarded not, but set at naught my counsels, and yielded not at my reproofs; therefore I too will laugh at your destruction; yea, I will rejoice when ruin cometh upon you, and when sudden confusion overtakes you, when overturning presents itself like a tempest, or when tribulation and oppression[4312] fall upon you. For it shall come to pass, that when ye call upon me, I will not hear you; the wicked shall seek me, and they shall not find me. For they hated wisdom, and did not choose the fear of the Lord; nor would they listen to my counsels, but despised my reproofs. Wherefore they shall eat the fruits of their own way, and they shall be filled[4313] with their own ungodliness.[4314]...For, in punishment for the wrongs which they practised upon babes, shall they be slain, and inquiry will be death to the ungodly; but he that heareth me shall rest in hope and be undisturbed by the fear of any evil."

[4310] Literally, "to be found small and esteemed."

[4311] Literally, "His hope."

[4312] I. adds στενοχωρία (straits).

[4313] Here begins the *lacuna* in the old text referred to in the Introduction. The newly discovered portion of the Epistle extends from this point to the end of Chap. lxiii.

[4314] Prov. i. 22–33.

Chapter LVIII.—Submission the Precursor of Salvation.

Let us, therefore, flee from the warning threats pronounced by Wisdom on the disobedient, and yield submission to His all-holy and glorious name, that we may stay our trust upon the most hallowed name of His majesty. Receive our counsel, and ye shall be without repentance. For, as God liveth, and as the Lord Jesus Christ and the Holy Ghost live,—both the faith and hope of the elect, he who in lowliness of mind, with instant gentleness, and without repentance hath observed the ordinances and appointments given by God—the same shall obtain a place and name in the number of those who are being saved through Jesus Christ, through whom is glory to Him for ever and ever. Amen.

Chapter LIX.—Warning Against Disobedience. Prayer.

If, however, any shall disobey the words spoken by Him through us, let them know that they will involve themselves in transgression and serious danger; but we shall be innocent of this sin, and, instant in prayer and supplication, shall desire that the Creator of all preserve unbroken the computed number of His elect in the whole world through His beloved Son Jesus Christ, through whom He called us from darkness to light, from ignorance to knowledge of the glory of His name, our hope resting on Thy name which is primal cause of every creature,—having opened the eyes of our heart to the knowledge of Thee, who alone "dost rest highest among the highest, holy among the holy,"[4315] who "layest low the insolence of the haughty,"[4316] who "destroyest the calculations of the heathen,"[4317] who "settest the low on high and bringest low the exalted;"[4318] who "makest rich and makest poor,"[4319] who "killest and makest to live,"[4320] only Benefactor of spirits and God of all flesh,[4321] who beholdest the depths, the eye-witness of human works, the help of those in danger, the Saviour of those in despair, the Creator and Guardian of every spirit, who multipliest nations upon earth, and from all madest choice of those who love Thee through Jesus Christ, Thy beloved Son, through whom Thou didst instruct, sanctify, honour us. We would have Thee, Lord, to prove our help and succour. Those of us in affliction save, on the lowly take pity; the fallen raise; upon those in need arise; the sick[4322] heal; the wandering ones of Thy people turn; fill the hungry; redeem those of us in bonds; raise up those that are weak; comfort the faint-hearted; let all the nations know that Thou art God alone and Jesus Christ Thy Son, and we are Thy people and the sheep of Thy pasture.

[4315] Is. lvii. 15.

[4316] Is. xiii. 11.

[4317] Ps. xxxiii. 10.

[4318] Job v. 11; Ezek. xvii. 24.

[4319] 1 Sam. ii. 7.

[4320] Deut. xxxii. 39.

[4321] Numb. xvi. 22, xxvii. 16; Jer. xxxii. 27.

[4322] I. gives ἀσεβεῖς (ungodly) where ἀσθενεῖς (sick) is substituted.

Chapter LX.—Prayer Continued.

Thou didst make to appear the enduring fabric of the world by the works of Thy hand; Thou, Lord, didst create the earth on which we dwell,—Thou, who art faithful in all generations, just in judgments, wonderful in strength and majesty, with wisdom creating and with understanding fixing the things which were made, who art good among them that are being saved[4323] and faithful among them whose trust is in Thee; O merciful and Compassionate One, forgive us our iniquities and offences and transgressions and trespasses. Reckon not every sin of Thy servants and handmaids, but Thou wilt purify us with the purification of Thy truth; and direct our steps that we may walk in holiness of heart and do what is good and well-pleasing in Thy sight and in the sight of our rulers. Yea, Lord, make Thy face to shine upon us for good in peace, that we may be shielded by Thy mighty hand and delivered from every sin by Thine uplifted arm, and deliver us from those who hate us wrongfully. Give concord and peace to us and all who dwell upon the earth, even as Thou gavest to our fathers, when they called upon Thee in faith and truth, submissive as we are to Thine almighty and all-excellent Name.

[4323] σωζομένοις is the emendation of Harnack for ὁρωμένοις (seen).

Chapter LXI.—Prayer Continued—For Rulers and Governors. Conclusion.

To our rulers and governors on the earth—to them Thou, Lord, gavest the power of the kingdom by Thy glorious and ineffable might, to the end that we may know the glory and honour given to them by Thee and be subject to them, in nought resisting Thy will; to them, Lord, give health, peace, concord, stability, that they may exercise the authority given to them without offence. For Thou, O heavenly Lord and King eternal, givest to the sons of men glory and honour and power over the things that are on the earth; do Thou, Lord, direct their counsel according to that which is good and well-pleasing in Thy sight, that, devoutly in peace and meekness exercising the power given them by Thee, they may find Thee propitious. O Thou, who only hast power to do these things and more abundant good with us, we praise Thee through the High Priest and Guardian of our souls Jesus Christ, through whom be glory and majesty to Thee both now and from generation to generation and for evermore. Amen.

Chapter LXII.—Summary and Conclusory—Concerning Godliness.

Concerning the things pertaining to our religious observance which are most profitable for a life of goodness to those who would pursue a godly and righteous course, we have written to you, men and brethren, at sufficient length. For concerning faith and repentance and true love and continence and soberness and patience, we have touched upon every passage, putting you in mind that you ought in righteousness and truth and long-suffering to be well-pleasing[4324] to Almighty God with holiness, being of one mind—not remembering evil—in love and peace with instant gentleness, even as also our fathers forementioned found favour by the humility of their thoughts towards the Father and God and Creator and all mankind. And of these things we put you in mind with the greater pleasure, since we were well assured that we were writing to men who were faithful and of highest repute and had peered into the oracles of the instruction of God. 248

[4324] εὐαριστεῖν is emendation for εὐχαριστεῖν (give thanks).

Chapter LXIII.—Hortatory, Letter Sent by Special Messengers.

Right is it, therefore, to approach examples so good and so many, and submit the neck and fulfil the part of obedience, in order that, undisturbed by vain sedition, we may attain unto the goal set before us in truth wholly free from blame. Joy and gladness will ye afford us, if ye become obedient to the words written by us and through the Holy Spirit root out the lawless wrath of your jealousy according to the intercession which we have made for peace and unity in this letter. We have sent men faithful and discreet, whose conversation from youth to old age has been blameless amongst us,—the same shall be witnesses between you and us. This we have done, that ye may know that our whole concern has been and is that ye may be speedily at peace.

Chapter LXIV.—Blessings Sought for All that Call Upon God.

May God, who seeth all things, and who is the Ruler of all spirits and the Lord of all flesh—who chose our Lord Jesus Christ and us through Him to be a peculiar[4325] people—grant to every soul that calleth upon His glorious and holy name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory, and majesty, and power, and honour, both now and for evermore. Amen.

[4325] Comp. Tit. ii. 14.

Chapter LXV.—The Corinthians are Exhorted Speedily to Send Back Word that Peace Has Been Restored. The Benediction.

Send back speedily to us in peace and with joy these our messengers to you: Claudius Ephebus and Valerius Bito, with Fortunatus; that they may the sooner announce to us the peace and harmony we so earnestly desire and long for [among you], and that we may the more quickly rejoice over the good order re-established among you. The grace of our Lord Jesus Christ be with you, and with all everywhere that are the called of God through Him, by whom be to Him glory, honour, power, majesty, and eternal dominion,[4326] from everlasting to everlasting.[4327] Amen.

[4326] Literally, "an eternal throne."

[4327] Literally, "from the ages to the ages of ages."

Introductory Notice.

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[*From Vol. VII., p. 515 of the Ante-Nicene Fathers.*]

The first certain reference which is made by any early writer to this so-called Epistle of Clement is found in these words of Eusebius (*Hist. Eccl.*, iii. 38): “We must know that there is also a second Epistle of Clement. But we do not regard it as being equally notable with the former, since we know of none of the ancients that have made use of it.” Several critics in modern times have endeavoured to vindicate the authenticity of this epistle. But it is now generally regarded. as one of the many writings which have been falsely ascribed to Clement. Besides the want of external evidence, indicated even by Eusebius in the above extract, the diversity of style clearly points to a different writer from that of the first epistle. A commonly accepted opinion among critics at the present day is, that this is not an epistle at all, but a fragment of one of the many homilies falsely ascribed to Clement. There can be no doubt, however, that in the catalogue of writings contained in the Alexandrian ms. it is both styled an epistle, and, as well as the other which accompanies it, is attributed to Clement. As the ms. is certainly not later than the fifth century, the opinion referred to must by that time have taken firm root in the Church; but in the face of internal evidence, and in want of all earlier testimony, such a fact goes but a small way to establish its authenticity.

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The second epistle differs from the first in several respects. The range of Scriptural quotation is wider, the quotations of the first epistle being taken mainly from the Septuagint version of the Old Testament. The attitude of the writer is in accordance with this fact; it is distinctively Gentile. For example, Chapter XII. contains a report of words purporting to have been spoken by the Lord; these, Clemens Alexandrinus states, are taken from the Apocryphal Gospel according to the Egyptians, not now extant. The reference in Chapter XIV. to the spiritual church, recalling Eph. i. 3–5, is parallel to the Pastor of Hermas, Vision II. 4. These passages help to determine the date; for the quotation from the Apocryphal Gospel would not have been made after the four gospels of the New Testament obtained exclusive authority—toward the close of the second century; while similarity of idea and exposition would seem to make the second epistle and the Pastor of Hermas somewhat contemporaneous.

The conclusion of the second epistle, as in the recently discovered ms., goes to establish the speculation made before this ms. was discovered, that it is a homily to be read in churches.

The Second Epistle of Clement.[4328]

Chapter I.—We Ought to Think Highly of Christ.

Brethren, it is fitting that you should think of Jesus Christ as of God,—as the Judge of the living and the dead. And it does not become us to think lightly of our salvation; for if we think little of Him, we shall also hope but to obtain little [from Him]. And those of us who hear carelessly of these things, as if they were of small importance, commit sin, not knowing whence we have been called, and by whom, and to what place, and how much Jesus Christ submitted to suffer for our sakes. What return, then, shall we make to Him, or what fruit that shall be worthy of that which He has given to us? For, indeed, how great are the benefits[4329] which we owe to Him! He has graciously given us light; as a Father, He has called us sons; He has saved us when we were ready to perish. What praise, then, shall we give to Him, or what return shall we make for the things which we have received?[4330] We were deficient[4331] in understanding, worshipping stones and wood, and gold, and silver, and brass, the works of men's hands;[4332] and our whole life was nothing else than death. Involved in blindness, and with such darkness[4333] before our eyes, we have received sight, and through His will have laid aside that cloud by which we were enveloped. For He had compassion on us, and mercifully saved us, observing the many errors in which we were entangled, as well as the destruction to which we were exposed,[4334] and that we had no hope of salvation except it came to us from Him. For He called us when we were not,[4335] and willed that out of nothing we should attain a real existence.[4336]

[4328] No title, not even a letter, is preserved in A. I. inserts "Clement's (Epistle) to the Corinthians II."

[4329] Literally, "holy things."

[4330] Comp. Ps. cxvi. 12.

[4331] Literally, "lame." I. πονηροί (wicked).

[4332] Literally, "of men."

[4333] Literally, "being full of such darkness in our sight."

[4334] Literally, "having beheld in us much error and destruction."

[4335] Comp. Hos. ii. 23; Rom. iv. 17, ix. 25.

[4336] Literally, "willed us from not being to be."

Chapter II.—The Church, Formerly Barren, is Now Fruitful.

"Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for she that is desolate hath many more children than she that hath an husband."[4337] In that He said, "Rejoice, thou barren that bearest not," He referred to us, for our church was barren before that children were given to her. But when He said, "Cry out, thou that travailest not," He means this, that we should sincerely offer up our prayers to God, and should not, like women in travail, show signs of weakness.[4338] And in that He said, "For she that is desolate hath many more children than she that hath an husband," [He means] that our people seemed to be outcast from God, but now, through believing, have become more numerous than those who are reckoned to possess God.[4339] And another Scripture saith, "I came not to call the righteous, but sinners."[4340] This means that those who are perishing must be saved. For it is indeed a great and admirable thing to establish not the things which are standing, but those that are falling. Thus also did Christ[4341] desire to save the things which were perishing,[4342] and has saved many by coming and calling us when hastening to destruction.[4343]

[4337] Isa. liv. 1; Gal. iv. 27.

[4338] Some render, "should not cry out, like women in travail." The text is doubtful. I. ἐκκακῶμεν (faint).

[4339] It has been remarked that the writer here implies he was a Gentile.

[4340] Matt. ix. 13; Luke v. 32.

[4341] I. Κύριος (Lord).

[4342] Comp. Matt. xviii. 11.

[4343] Literally, "already perishing."

Chapter III.—The Duty of Confessing Christ.

Since, then, He has displayed so great mercy towards us, and especially in this respect, that we who are living should not offer sacrifices to gods that are dead, or pay them worship,[4344] but should attain through Him to the knowledge of the true Father,[4345] whereby shall we show that we do indeed know Him,[4346] but by not denying Him through whom this knowledge has been attained? For He himself declares, “Whosoever shall confess me before men, him will I confess before my Father.”[4347] This, then, is our reward if we shall confess Him by whom we have been saved. But in what way shall we confess Him? By doing what He says, and not transgressing His commandments, and by honouring Him not with our lips only, but with all our heart and all our mind.[4348] For He says in Isaiah, “This people honoureth me with their lips, but their heart is far from me.”[4349]

[4344] I. omits.

[4345] I. τῆς ἀληθείας (of truth).

[4346] Literally, “what is the knowledge which is towards Him.”

[4347] Matt. x. 32.

[4348] Comp. Matt. xxii. 37.

[4349] Isa. xxix. 13.

Chapter IV.—True Confession of Christ.

Let us, then, not only call Him Lord, for that will not save us. For He saith, "Not every one that saith to me, Lord, Lord, shall be saved, but he that worketh righteousness."[4350] Wherefore, brethren, let us confess Him by our works, by loving one another, by not committing adultery, or speaking evil of one another, or cherishing envy; but by being continent, compassionate, and good. We ought also to sympathize with one another, and not be avaricious. By such works let us confess Him,[4351] and not by those that are of an opposite kind. And it is not fitting that we should fear men, but rather God. For this reason, if we should do such [wicked] things, the Lord hath said, "Even though ye were gathered together to[4352] me in my very bosom, yet if ye were not to keep my commandments, I would cast you off, and say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity."[4353]

[4350] Matt. vii. 21, loosely quoted.

[4351] Some read, "God."

[4352] Or, "with me."

[4353] The first part of this sentence is not found in Scripture; for the second comp., Matt. vii. 23; Luke xiii. 27.

Chapter V.—This World Should Be Despised.

Wherefore, brethren, leaving [willingly] our sojourn in this present world, let us do the will of Him that called us, and not fear to depart out of this world. For the Lord saith, “Ye shall be as lambs in the midst of wolves.”[4354] And Peter answered and said unto Him,[4355] “What, then, if the wolves shall tear in pieces the lambs?” Jesus said unto Peter, “The lambs have no cause after they are dead to fear[4356] the wolves; and in like manner, fear not ye them that kill you, and can do nothing more unto you; but fear Him who, after you are dead, has power over both soul and body to cast them into hell-fire.”[4357] And consider,[4358] brethren, that the sojourning in the flesh in this world is but brief and transient, but the promise of Christ is great and wonderful, even the rest of the kingdom to come, and of life everlasting.[4359] By what course of conduct, then, shall we attain these things, but by leading a holy and righteous life, and by deeming these worldly things as not belonging to us, and not fixing our desires upon them? For if we desire to possess them, we fall away from the path of righteousness.

[4354] Matt. x. 16.

[4355] No such conversation is recorded in Scripture.

[4356] Or, “Let not the lambs fear.”

[4357] Matt. x. 28; Luke xii. 4, 5.

[4358] Or, “know.”

[4359] The text and translation are here doubtful.

Chapter VI.—The Present and Future Worlds are Enemies to Each Other.

Now the Lord declares, “No servant can serve two masters.”[4360] If we desire, then, to serve both God and mammon, it will be unprofitable for us. “For what will it profit if a man gain the whole world, and lose his own soul?”[4361] This world and the next are two enemies. The one urges[4362] to adultery and corruption, avarice and deceit; the other bids farewell to these things. We cannot, therefore, be the friends of both; and it behoves us, by renouncing the one, to make sure[4363] of the other. Let us reckon[4364] that it is better to hate the things present, since they are trifling, and transient, and corruptible; and to love those [which are to come,] as being good and incorruptible. For if we do the will of Christ, we shall find rest; otherwise, nothing shall deliver us from eternal punishment, if we disobey His commandments. For thus also saith the Scripture in Ezekiel, “If Noah, Job, and Daniel should rise up, they should not deliver their children in captivity.”[4365] Now, if men so eminently righteous are not able by their righteousness to deliver their children, how[4366] can we hope to enter into the royal residence[4367] of God unless we keep our baptism holy and undefiled? Or who shall be our advocate, unless we be found possessed of works of holiness and righteousness?

[4360] Matt. vi. 24; Luke xvi. 13.

[4361] Matt. xvi. 26. I. omits ὅλον (whole).

[4362] Literally, “speaks of.”

[4363] Or, “enjoy. ”

[4364] The ms. has, “we reckon.”

[4365] Ezek. xiv. 14, 20.

[4366] Literally, “with what confidence shall we.”

[4367] Wake translates “kingdom,” as if the reading had been βασιλείαν ; but the ms. has βασίλειον, “palace.”

Chapter VII.—We Must Strive in Order to Be Crowned.

Wherefore, then, my brethren, let us struggle with all earnestness, knowing that the contest is [in our case] close at hand, and that many undertake long voyages to strive for a corruptible reward;[4368] yet all are not crowned, but those only that have laboured hard and striven gloriously. Let us therefore so strive, that we may all be crowned. Let us run the straight[4369] course, even the race that is incorruptible; and let us in great numbers set out[4370] for it, and strive that we may be crowned. And should we not all be able to obtain the crown, let us at least come near to it. We must remember[4371] that he who strives in the corruptible contest, if he be found acting unfairly,[4372] is taken away and scourged, and cast forth from the lists. What then think ye? If one does anything unseemly in the incorruptible contest, what shall he have to bear? For of those who do not preserve the seal[4373] [unbroken], [the Scripture] saith, "Their worm shall not die, and their fire shall not be quenched, and they shall be a spectacle to all flesh."[4374]

[4368] Literally, "that many set sail for corruptible contests," referring probably to the concourse at the Isthmian games.

[4369] Or, "Let us place before us."

[4370] Or, "set sail."

[4371] Literally, "know."

[4372] Literally, "if he be found corrupting."

[4373] Baptism is probably meant.

[4374] Isa. lxvi. 24.

Chapter VIII.—The Necessity of Repentance While We are on Earth.

As long, therefore, as we are upon earth, let us practise repentance, for we are as clay in the hand of the artificer. For as the potter, if he make a vessel, and it be distorted or broken in his hands, fashions it over again; but if he have before this cast it into the furnace of fire, can no longer find any help for it: so let us also, while we are in this world, repent with our whole heart of the evil deeds we have done in the flesh, that we may be saved by the Lord, while we have yet an opportunity of repentance. For after we have gone out of the world, no further power of confessing or repenting will there belong to us. Wherefore, brethren, by doing the will of the Father, and keeping the flesh holy, and observing the commandments of the Lord, we shall obtain eternal life. For the Lord saith in the Gospel, "If ye have not kept that which was small, who will commit to you the great? For I say unto you, that he that is faithful in that which is least, is faithful also in much."[4375] This, then, is what He means: "Keep the flesh holy and the seal undefiled, that[4376] ye may receive eternal life."[4377]

[4375] Comp. Luke xvi. 10–12.

[4376] ms. has "we," which is corrected by all editors as above. I. ἀπολάβητε.

[4377] Some have thought this a quotation from an unknown apocryphal book, but it seems rather an explanation of the preceding words.

Chapter IX.—We Shall Be Judged in the Flesh.

And let no one of you say that this very flesh shall not be judged, nor rise again. Consider ye in what [state] ye were saved, in what ye received sight,[4378] if not while ye were in this flesh. We must therefore preserve the flesh as the temple of God. For as ye were called in the flesh, ye shall also come [to be judged] in the flesh. As Christ[4379] the Lord who saved us, though He was first a Spirit[4380] became flesh, and thus called us, so shall we also receive the reward in this flesh. Let us therefore love one another, that we may all attain to the kingdom of God. While we have an opportunity of being healed, let us yield ourselves to God that healeth us, and give to Him a recompense. Of what sort? Repentance out of a sincere heart; for He knows all things beforehand, and is acquainted with what is in our hearts. Let us therefore give Him praise, not with the mouth only, but also with the heart, that He may accept us as sons. For the Lord has said, "Those are my brethren who do the will of my Father."[4381]

[4378] Literally, "looked up."

[4379] The ms. has εἷς, "one," which Wake follows, but it seems clearly a mistake for ὡς.

[4380] I. λόγος (word).

[4381] Matt. xii. 50.

Chapter X.—Vice is to Be Forsaken, and Virtue Followed.

Wherefore, my brethren, let us do the will of the Father who called us, that we may live; and let us earnestly[4382] follow after virtue, but forsake every wicked tendency[4383] which would lead us into transgression; and flee from ungodliness, lest evils overtake us. For if we are diligent in doing good, peace will follow us. On this account, such men cannot find it [i.e. peace] as are[4384] influenced by human terrors, and prefer rather present enjoyment[4385] to the promise which shall afterwards be fulfilled. For they know not what torment present enjoyment incurs, or what felicity is involved in the future promise. And if, indeed, they themselves only did such things, it would be [the more] tolerable; but now they persist in imbuing innocent souls with their pernicious doctrines, not knowing that they shall receive a double condemnation, both they and those that hear them.

[4382] Literally, "rather."

[4383] Literally, "malice, as it were, the precursor of our sins." Some deem the text corrupt.

[4384] Literally, according to the ms., "it is not possible that a man should find it who *are*"—the passage being evidently corrupt.

[4385] I. ἀνάπαυσιν (rest).

Chapter XI.—We Ought to Serve God, Trusting in His Promises.

Let us therefore serve God with a pure heart, and we shall be righteous; but if we do not serve Him, because we believe not the promise of God, we shall be miserable. For the prophetic word also declares, “Wretched are those of a double mind, and who doubt in their heart, who say, All these things[4386] have we heard even in the times of our fathers; but though we have waited day by day, we have seen none of them [accomplished]. Ye fools! compare yourselves to a tree; take, for instance, the vine. First of all it sheds its leaves, then the bud appears; after that the sour grape, and then the fully-ripened fruit. So, likewise, my people have borne disturbances and afflictions, but afterwards shall they receive their good things.”[4387] Wherefore, my brethren, let us not be of a double mind, but let us hope and endure, that we also may obtain the reward. For He is faithful who has promised that He will bestow on every one a reward according to his works. If, therefore, we shall do righteousness in the sight of God, we shall enter into His kingdom, and shall receive the promises, which “ear hath not heard, nor eye seen, neither have entered into the heart of man.”[4388]

[4386] I. πάλαι (long ago).

[4387] The same words occur in Clement’s first epistle, chap. xxiii.

[4388] 1 Cor. ii. 9.

Chapter XII.—We are Constantly to Look for the Kingdom of God.

Let us expect, therefore, hour by hour, the kingdom of God in love and righteousness, since we know not the day of the appearing of God. For the Lord Himself, being asked by one when His kingdom would come, replied, “When two shall be one, that which is without as that which is within, and the male with the female, neither male nor female.”[4389] Now, two are one when we speak the truth one to another, and there is unfeignedly one soul in two bodies. And “that which is without as” that which is within meaneth this: He calls the soul “that which is within,” and the body “that which is without.” As, then, thy body is visible to sight, so also let thy soul be manifest by good works. And “the male, with the female, neither male nor female,” this[4390] He saith, that brother seeing sister may have no thought concerning her as female, and that she may have no thought concerning him as male. “If ye do these things,” saith He, “the kingdom of my Father shall come.”[4391]

[4389] These words are quoted (Clem. Alex., *Strom*., iii. 9, 1.) from the Gospel according to the Egyptians, no longer extant.

[4390] Here the piece formerly broke off. From this point to the end the text of Gebhardt, Harnack, Zahn has been followed.

[4391] Comp. 1 Cor. vii. 29.

Chapter XIII.—God’s Name Not to Be Blasphemed.

Brethren, then, let us now at length repent, let us soberly turn to that which is good; for we are full of abundant folly and wickedness. Let us wipe out from us our former sins, and repenting from the heart be saved; and let us not be men-pleasers, nor be willing to please one another only, but also the men without, for righteousness sake, that the name may not be, because of us, blasphemed. For the Lord saith, “Continually my name is blasphemed among all nations,” and “Wherefore my name is blasphemed; blasphemed in what? In your not doing the things which I wish.”[4392] For the nations, hearing from our mouth the oracles of God, marvel at their excellence and worth; thereafter learning that our deeds are not worthy of the words which we speak,—receiving this occasion they turn to blasphemy, saying that they are a fable and a delusion. For, whenever they hear from us that God saith, “No thank have ye, if ye love them which love you, but ye have thank, if ye love your enemies and them which hate you”[4393]—whenever they hear these words, they marvel at the surpassing measure of their goodness; but when they see, that not only do we not love those who hate, but that we love not even those who love, they laugh us to scorn, and the name is blasphemed.

[4392] Is. lii. 5.

[4393] Luke vi. 32 *sqq.*

Chapter XIV.—The Church Spiritual.

So, then, brethren, if we do the will of our Father God, we shall be members of the first church, the spiritual,—that which was created before sun and moon; but if we shall not do the will of the Lord, we shall come under the Scripture which saith, “My house became a den of robbers.”[4394] So, then, let us elect to belong to the church of life,[4395] that we may be saved. I think not that ye are ignorant that the living church is the body of Christ (for the Scripture, saith, “God created man male and female;”[4396] the male is Christ, the female the church,) and that the Books[4397] and the Apostles teach that the church is not of the 255 present, but from the beginning. For it was spiritual, as was also our Jesus, and was made manifest at the end of the days in order to save you.[4398] The church being spiritual, was made manifest in the flesh of Christ, signifying to us that if any one of us shall preserve it in the flesh and corrupt it not, he shall receive it in the Holy Spirit. For this flesh is the type of the spirit; no one, therefore, having corrupted the type, will receive afterwards the antitype. Therefore is it, then, that He saith, brethren, “Preserve ye the flesh, that ye may become partakers of the spirit.” If we say that the flesh is the church and the spirit Christ, then it follows that he who shall offer outrage to the flesh is guilty of outrage on the church. Such an one, therefore, will not partake of the spirit, which is Christ. Such is the life and immortality, which this flesh may afterwards receive, the Holy Spirit cleaving to it; and no one can either express or utter what things the Lord hath prepared for His elect.[4399]

[4394] Jer. vii. 11.

[4395] Comp. 1 Pet. ii., iv. *sqq*.

[4396] Gen. i. 27; comp. Eph. v. 22–23.

[4397] i.e., The Old Testament.

[4398] 1 Pet. i. 20.

[4399] 1 Cor. ii. 9.

Chapter XV.—He Who Saves and He Who is Saved.

I think not that I counted trivial counsel concerning continence; following it, a man will not repent thereof, but will save both himself and me who counselled.[4400] For it is no small reward to turn back a wandering and perishing soul for its salvation.[4401] For this recompense we are able to render to the God who created us, if he who speaks and hears both speak and hear with faith and love. Let us, therefore, continue in that course in which we, righteous and holy, believed, that with confidence we may ask God who saith, "Whilst thou art still speaking, I will say, Here I am."[4402] For these words are a token of a great promise, for the Lord saith that He is more ready to give than he who asks. So great, then, being the goodness of which we are partakers, let us not grudge one another the attainment of so great blessings. For in proportion to the pleasure with which these words are fraught to those who shall follow them, in that proportion is the condemnation with which they are fraught to those who shall refuse to hear.

[4400] 1 Tim. iv. 16.

[4401] Jas. v. 19–25.

[4402] Is. lviii. 9.

Chapter XVI.—Preparation for the Day of Judgment.

So, then, brethren, having received no small occasion to repent, while we have opportunity, let us turn to God who called us, while yet we have One to receive us. For if we renounce these indulgences and conquer the soul by not fulfilling its wicked desires, we shall be partakers of the mercy of Jesus. Know ye that the day[4403] of judgment draweth nigh like a burning oven, and certain of the heavens and all the earth will melt, like lead melting in fire; and then will appear the hidden and manifest deeds of men. Good, then, is alms as repentance from sin; better is fasting than prayer, and alms than both; "charity covereth a multitude of sins,"[4404] and prayer out of a good conscience delivereth from death. Blessed is every one that shall be found complete in these; for alms lightens the burden of sin.

[4403] 2 Pet. ii. 9, iii. 5–10.

[4404] 1 Pet. iv. 4.

Chapter XVII.—Same Subject Continued.

Let us, then, repent with our whole heart, that no one of us may perish amiss. For if we have commands and engage in withdrawing from idols and instructing others, how much more ought a soul already knowing God not to perish. Rendering, therefore, mutual help, let us raise the weak also in that which is good, that all of us may be saved and convert one another and admonish. And not only now let us seem to believe and give heed, when we are admonished by the elders;[4405] but also when we take our departure home, let us remember the commandments of the Lord, and not be allured back by worldly lusts, but let us often and often draw near and try to make progress in the Lord's commands, that we all having the same mind may be gathered together for life. For the Lord said, "I come to gather all nations [kindreds] and tongues."[4406] This means the day of His appearing, when He will come and redeem us—each one according to his works. And the unbelievers will see His glory and might, and, when they see the empire of the world in Jesus, they will be surprised, saying, "Woe to us, because Thou wast, and we knew not and believed not and obeyed not the elders[4407] who show us plainly of our salvation." And "their worm shall not die, neither shall their fire be quenched; and they shall be a spectacle unto all flesh."[4408] It is of the great day of judgment He speaks, when they shall see those among us who were guilty of ungodliness and erred in their estimate of the commands of Jesus Christ. The righteous, having succeeded both in enduring the trials and hating the indulgences of the soul, whenever they witness how those who have swerved and denied Jesus by words or deeds are punished with grievous torments in fire unquenchable, will give glory to their God and say, "There will be hope for him who has served God with his whole heart."

[4405] i.e., Presbyters.

[4406] This passage proves this so-called Epistle to be a homily.

[4407] Is. lxvi. 18.

[4408] Is. lxvi. 24.

Chapter XVIII.—The Author Sinful, Yet Pursuing.

And let us, then, be of the number of those who give thanks, who have served God, and not of the ungodly who are judged. For I myself, though a sinner every whit and not yet fleeing temptation but continuing in the midst of the tools of the devil, study to follow after righteousness, that I may make, be it only some, approach to it, fearing the judgment to come.

Chapter XIX.—Reward of the Righteous, Although They May Suffer.

So then, brothers and sisters,[4409] after the God of truth[4410] I address to you an appeal that ye may give heed to the words written,[4411] that ye may save both yourselves and him who reads an address in your midst. For as a reward I ask of you repentance with the whole heart, while ye bestow upon yourselves salvation and life. For by so doing we shall set a mark for all the young who wish to be diligent in godliness and the goodness of God. And let not us, in our folly, feel displeasure and indignation, whenever any one admonishes us and turns us from unrighteousness to righteousness. For there are some wicked deeds which we commit, and know it not, because of the double-mindedness and unbelief present in our breasts, and our understanding is darkened by vain desires. Let us, therefore, work righteousness, that we may be saved to the end. Blessed are they who obey these commandments, even if for a brief space they suffer in this world, and they will gather the imperishable fruit of the resurrection. Let not the godly man, therefore, grieve; if for the present he suffer affliction, blessed is the time that awaits him there; rising up to life again with the fathers he will rejoice for ever without a grief.

[4409] Indicative of the approaching close.

[4410] Bryennius interprets this to refer to the Scripture-lesson.

[4411] Either the Scripture-lesson or the homily.

Chapter XX.—Godliness, Not Gain, the True Riches.

But let it not even trouble your mind, that we see the unrighteous possessed of riches and the servants of God straitened. Let us, therefore, brothers and sisters, believe; in a trial of the living God we strive and are exercised in the present life, that we may obtain the crown in that which is to come. No one of the righteous received fruit speedily, but waiteth for it. For if God tendered the reward of the righteous in a trice, straightway were it commerce that we practised, and not godliness. For it were as if we were righteous by following after not godliness but gain; and for this reason the divine judgment baffled[4412] the spirit that is unrighteous and heavily weighed the fetter.

To the only God, invisible, Father of truth, who sent forth to us the Saviour and Author of immortality, through whom He also manifested to us the truth and the heavenly life, to Him be glory for ever and ever. Amen.

[4412] Some take the aorist here used to be the iterative aorist of proverbs and, therefore, translated by the present tense.

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THE APOLOGY

of

ARISTIDES THE PHILOSOPHER

TRANSLATED FROM THE GREEK AND FROM THE SYRIAC VERSION

in

PARALLEL COLUMNS.

by

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The Apology of Aristides.

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Introduction.

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The Church Histories, hitherto in dealing with early Christian literature, have given Aristides along with Quadratus the first place in the list of lost apologists. It was known that there had been such early defenders of the faith, and that Quadratus had seen persons who had been miraculously healed by Christ; but beyond this little more could be said. To Justin Martyr, who flourished about a.d. 150, belonged the honour of heading the series of apologists whose works are extant, viz., Tatian, Melito, Athenagoras, Theophilus, the author of the Epistle to Diognetus, who all belonged to the second century and wrote in Greek; and Tertullian, Minucius Felix, Arnobius, and Lactantius, who wrote in Latin, and Clement and Origen who wrote in Greek, during the third century. While Christianity was winning its way to recognition in the Roman empire, these writers tried to disprove the gross calumnies current about Christians, to enlighten rulers and magistrates as to the real character and conduct of the adherents of the new religion, and to remove the prejudice which led to the violent persecutions of the populace. They also endeavoured to commend Christianity to "the cultured among its despisers," by showing that it is philosophy as well as revelation, that it can supply the answers sought by philosophy, and is unlike human wisdom in being certain because divinely revealed. At the same time they demonstrated the folly of polytheism and pointed out its disastrous effects on morality. This faithful company of the defenders of the faith has now regained Aristides as their leader in place of Justin Martyr. It will be well to recount briefly what was previously known about Aristides, and to tell how the lost Apology has been found.

Eusebius, in his History of the Church, written during the reign of Constantine, a.d. 306–337, has a chapter (bk. iv., c. 3) headed "The authors that wrote in defence of the faith in the reign of Hadrian, a.d. 117–138." After describing and quoting the Apology of Quadratus, he adds:

"Aristides also, a man faithfully devoted to the religion we profess, like Quadratus, has left to posterity a defence of the faith, addressed to Hadrian. This work is also preserved by a great number, even to the present day."

The same Eusebius in his *Chronicon* states that the Emperor Hadrian visited Athens in the eighth year of his reign (i.e., a.d. 125) and took part in the Eleusinian mysteries. In the same connection the historian mentions the presentation of Apologies to the Emperor by Quadratus and Aristides, "an Athenian philosopher;" and implies that Hadrian was induced by these appeals, coupled with a letter from Serenius Granianus, proconsul of Asia, to issue an Imperial rescript forbidding the punishment of Christians without careful investigation and trial.

About a century later Jerome (died a.d. 420) tells us that Aristides was a philosopher of Athens, that he retained his philosopher's garb after his conversion to Christianity, and that he presented a defence of the faith to Hadrian at the same time as Quadratus. This Apology, he says, was extant in his day, and was largely composed of the opinions of philosophers ("contextum philosophorum sententiis"), and was afterwards imitated by Justin Martyr.

After this date Aristides passes out of view. In the mediæval martyrologies there is a faint reflection of the earlier testimony, as, e.g., the 31st of August is given as the saint's day "of the blessed Aristides, most renowned for faith and wisdom, who presented books on the Christian religion to the prince Hadrian, and most brilliantly proclaimed in the presence of the Emperor himself how that Christ Jesus is the only God." 260

In the seventeenth century there were rumours that the missing Apology of Aristides was to be found in various monastic libraries in Greece; and Spon, a French traveller, made a fruitless search for it. The book had apparently disappeared for ever.

But in recent times Aristides has again "swum into our ken." Armenian literature, which has done service to Christendom by preserving so many of its early documents, supplied also the first news of the recovery of Aristides. In the Mechitarite convent of S. Lazarus at Venice there is a body of Armenian monks who study Armenian and other literature. In 1878 these Armenians surprised the learned world by publishing a Latin translation of an Armenian fragment (the first two chapters) of the lost Apology of Aristides. Renan at once set it down as spurious because it contained theological terms of a later age, e.g., "bearer of God" applied to the Virgin Mary. These terms were afterwards seen to be due to the translator. At what time the translation from Greek into Armenian was made is not apparent; but it may reasonably be connected with the work begun by the famous Armenian patriarch Mesrobes. This noble Christian invented an alphabet for his country, established schools, and sent a band of young Armenians to Edessa, Athens, and elsewhere with instructions to translate into Armenian the best sacred and classical books. And in spite of Mohammedans and Turks Armenia has remained Christian, and now restores to the world the treasures committed to its keeping in the early centuries.

Opinions as to the Armenian fragment of Aristides remained undecided till 1889. In the spring of that year Professor J. Rendel Harris, of Cambridge, had the honour of discovering a Syriac version of the whole Apology in the library of the Convent of St. Catharine, on Mount Sinai. He found the Apology of Aristides among a collection of Syriac treatises of an ethical character; and he refers the ms. to the seventh century. Professor Harris has translated the Syriac into English, and has carefully edited the Syriac text with minute discussions of every point of interest.[4413]

The recovery of the Syriac version by Professor Harris placed the genuineness of the Armenian fragment beyond question. It also led to the strange reappearance of the greater part of the original Greek. Professor J. A. Robinson, the general editor of the Cambridge *Texts and Studies*, having read the translation of the Syriac version, discovered that the Apology of Aristides is incorporated in the early Christian Romance entitled, *The Life of Barlaam and Josaphat.*

Some account must be given of this remarkable book in order to show its connection with the Apology of Aristides. Its author is said to be John of Damascus, who died about a.d. 760. Whoever wrote it, the book soon became very popular. In the East it was translated into Arabic, Ethiopic, Armenian, and Hebrew; in the West there are versions of it in nearly a dozen languages, including an English metrical rendering. As early as 1204 a king of Norway had it translated into Icelandic. It is now known to be the story of Buddha in a Christian setting, furnished with fables and parables which have migrated from the far East and can be traced back to an extreme antiquity.

The outline of the story is as follows: A king in India, Abenner by name, who is an enemy of the Christians, has an only son Josaphat (or Joasaph). At his birth the astrologers predict that he will become great, but will embrace the new doctrine. To prevent this, his father surrounds the prince with young and beautiful attendants, and takes care that Josaphat shall see nothing of illness, old age, or death. At length Josaphat desires his freedom, and then follow the excursions as in the case of Buddha. Josaphat seeing so much misery possible in life is sunk in despair. In this state he is visited by a Christian hermit—Barlaam by name. Josaphat is converted to Christianity, and Barlaam withdraws again to the desert.

To undo his son's conversion the king arranges that a public disputation shall be held; one of the king's sages, Nachor by name, is to personate Barlaam and to make a very weak statement of the Christian case, and so be easily refuted by the court orators. When the day comes, the prince Josaphat charges Nachor, the fictitious monk, to do his best on pain of torture. Thus stimulated, Nachor begins, and "like Balaam's ass he spake that which he had not purposed to speak; and he said, 'I, O king, in the providence of God,' etc." He then recites the Apology of Aristides to such purpose that he converts himself, the king, and all his people. Josaphat finally relinquishes his kingdom, and retires into the desert with the genuine Barlaam for prayer and meditation. Not only so, but the churches of the Middle Ages, forgetting the fabulous character of the story, raised Barlaam and Josaphat to the rank of saints, with a holy day in the Christian calendar. Thus the author of *Barlaam and Josaphat* caused Christianity unwittingly to do honour to the founder of Buddhism under the name of St. Josaphat; and also to read the Apology of Aristides in nearly twenty languages without suspecting what it was.

[4413] *Texts and Studies.* Contributions to Biblical and Patristic Literature. Edited by J. A. Robinson, B.D. Vol. i., No. 1, the *Apology* of Aristides, edited and translated by J. Rendel Harris, M.A., with an Appendix by J. A. Robinson, B.D. (Cambridge University Press.)

The speech of Nachor in Greek, that is to say, the greater part of the original Greek of the Apology of Aristides, has been extracted from this source by Professor Robinson and is published in *Texts and Studies*, Vol. I., so that there is now abundant material for making an estimate of Aristides.

It may be asked whether we have in any of our three sources the actual words of Aristides. The circumstances under which the Apology was incorporated in *The Life of Barlaam and Josaphat* are such as to render it unlikely that the author of the Romance should copy with the faithfulness of a scribe; but examination proves that very few modifications hare been made. The Greek divides men into three races (the Syriac and Armenian into four); the introductory accounts of these races are in the Greek blended with the general discussion; and at the close the description of early Christian customs is shortened. These few differences from the Syriac are all explained by the fact that the Apology had to be adapted to the circumstances of an Indian court in a later age. On the other hand, when the Syriac is compared. with the Greek and Armenian in passages where these two agree, it is found that explanatory clauses are added; and there is throughout a cumbrous redundancy of pronouns in the Syriac. In short, the actual words of Aristides may be restored with tolerable certainty—a task which has been already accomplished by a German scholar, Lic. Edgar Hennecke.[4414] In any case we have the substance of the Apology of Aristides with almost verbal precision.

In regard to the date of Aristides, Eusebius says expressly that the Apology was presented to Hadrian while he was in Athens about the year a.d. 125. The only ground for questioning this statement is the second superscription given in the Syriac version, which implies that the Apology was presented to Antoninus Pius, a.d. 138–161. This heading is accepted by Professor Harris as the true one; and he assigns the Apology to "the early years of the reign of Antoninus Pius; and it is at least conceivable," he adds, "that it may have been presented to the Emperor along with other Christian writings during an unrecorded visit of his to his ancient seat of government at Smyrna." But this requires us to suppose that Eusebius was wrong; that Jerome copied his error; that the Armenian version curiously fell into the same mistake; and that the Syriac translator is at this point exceptionally faithful. So perhaps it is better with Billius, "not to trust more in one's own suspicions, than in Christian charity which believeth all things," and to rest in the comfortable hypothesis that Eusebius spoke the truth.

[4414] *Die Apologie des Aristides.* Recension und Rekonstruktion des Textes, von Lic. Edgar Hennecke. (*Die Griechischen Apologeten*: Heft 3.)

Writing in a.d. 125, or even twenty years later, Aristides becomes an important witness as to the nature of early Christianity. His Apology contains no express quotation from Scripture; but the Emperor is referred for information to a gospel which is written. Various echoes of New Testament expressions will at once be recognized; and "the language moulding power of Christianity" is discernible in the new meaning given to various classical words. Some topics are conspicuous by their absence. Aristides has no trace of ill-feeling to the Jews; no reference to the Logos doctrine, nor to the distinctive ideas of the Apostle Paul; he has no gnosticism or heresy to denounce, and he makes no appeal to miracle and prophecy. Christianity, in his view, is worthy of a philosophic emperor because it is eminently reasonable, and gives an impulse and power to live a good life. On the whole, Aristides represents that type of Christian practice which is found in the *Teaching of the Twelve Apostles*; and to this he adds a simple Christian philosophy which may be compared with that of St. Paul at Athens. Although the details about the elements and the heathen gods are discussed with tedious minuteness, still his closing section describing the lives of the early Christians should always be good reading.

The translation of the Syriac given here is independently made from the Syriac text, edited by Professor Harris[4415]. Full advantage has been taken of his notes and *apparatus criticus*, but no use has been made of his translation. In obscure passages the German translation of Dr. Richard Raabe[4416] has been compared; and the *Text-Rekonstruktion* of Hennecke has been consulted on textual points in both translations. The Greek translation is made from the text edited by Professor Robinson.[4417] The translations from the Greek and from the Syriac are arranged side by side, so that their relation to one another is apparent at a glance. No attempt has been made to force the same English words from passages which are evidently meant to be identical in the two languages; but the literal tenour of each has been allowed to assert itself. 262

[4415] The Cambridge *Texts and Studies*, vol. i., No. 1.

[4416] *Texte und Untersuchungen zur Geschichte der Altchristlichen Litteratur,* Gebhardt und Harnack, IX. Band, Heft 1.

[4417] The Cambridge *Texts and Studies*, vol. i., No. 1.

The Apology of Aristides

as it is preserved in the history of

Barlaam and Josaphat.

Translated from the Greek.

I. I, O King in the providence of God came into the world; and when I had considered the heaven and the earth, the sun and the moon and the rest, I marvelled at their orderly arrangement.

And when I saw that the universe and all that is therein is moved by necessity, I perceived that the mover and controller is God.

For everything which causes motion is stronger than that which is moved, and that which controls is stronger than that which is controlled.

The self-same being, then, who first established and now controls the universe—him do I affirm to be God who is without beginning and without end, immortal and self-sufficing, above all passions and infirmities, above anger and forgetfulness and ignorance and the rest.

Through Him too all things consist. He requires not sacrifice and libation nor anyone of the things that appear to sense; but all men stand in need of Him.

II. Having thus spoken concerning God, so far as it was possible for me to speak of Him,[4418] let us next proceed to the human race, that we may see which of them participate in the truth and which of them in error.

For it is clear to us, O King,[4419] that there are three[4420] classes of men in this world; these being the worshippers of the gods acknowledged among you, and Jews, and Christians.

[4418] The Greek might be rendered, "so far as there was room for me to speak of Him," i.e., the attributes of the Deity are not further relevant to the discussion—as the translator into Syriac takes it. The Armenian adopts the other meaning, viz., the theme is beyond man's power to discuss. As translated by F. C. Conybeare, the Armenian is in these words: "Now by the grace of God it was given me to speak wisely concerning Him. So far as I have received the faculty I will speak, yet not according to the measure of the inscrutability of His greatness shall I be able to do so, but by faith alone do I glorify and adore Him."

[4419] The "King" in the Greek is Abenner, the father of Josaphat; in the Syriac, as in the Greek originally, he is the Roman Emperor, Hadrian.

[4420] The Armenian and Syriac agree in giving four races, which was probably the original division. To a Greek, men were either Greeks or Barbarians; to a Greek Christian it would seem necessary to add two new peoples, Jews and Christians. The Greek calls the Barbarians "Chaldæans." This change of classification is

Further they who pay homage to many gods are themselves divided into three classes, Chaldæans namely, and Greeks, and Egyptians; for these have been guides and preceptors to the rest of the nations in the service and worship of these many-titled deities.

III. Let us see then which of them participate in truth and which of them in error.

The Chaldæans, then, not knowing God went astray after the elements and began to worship the creation more than their Creator.

And of these they formed certain shapes and styled them a representation of the heaven and the earth and the sea, of the sun too and the moon and the other primal bodies or luminaries. And they shut them up together in shrines, and worship them, calling them gods, even though they have to guard them securely for fear they should be stolen by robbers. And they did not perceive that anything which acts as guard is greater than that which is guarded, and that he who makes is greater than that which is made. For if their gods are unfit to look after their own safety, how shall they bestow protection upon others? Great then is the error into which the Chaldæans wandered in adoring lifeless and good-for-nothing images.

And it occurs to me as surprising, O King, how it is that their so-called philosophers have quite failed to observe that the elements themselves are perishable. And if the elements are perishable and subject to necessity, how are they gods? And if the elements are not gods, how do the images made in their honour come to be gods?

IV. Let us proceed then, O King, to the elements themselves that we may show in regard to them that they are not gods, but perishable and mutable, produced out of that which did not exist at the command of the true God, who is indestructible and immutable and invisible; yet He sees all things and as He wills, modifies and changes things. What then shall I say concerning the elements?

They err who believe that the sky is a god. For we see that it revolves and moves by necessity and is compacted of many parts, being thence called the ordered universe (Kosmos). Now the universe is the construction of some designer; and that which has been constructed has a beginning and an end. And the sky with its luminaries moves by necessity. For the stars are carried along in array at fixed intervals from sign to sign, and, some setting, others rising, they traverse their courses in due season so as to mark off summers and winters, as it has been appointed for them by God; and obeying the inevitable necessity of their nature they transgress not their proper limits, keeping company with the heavenly order. Whence it is plain that the sky is not a god but rather a work of God.

They erred also who believed the earth to be a goddess. For we see that it is despitefully used and tyrannized over by men, and is furrowed and kneaded and becomes of no account.

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probably the cause of the omission in the Greek of the preliminary accounts of the four classes. The Greek blends the summaries with the fuller accounts.

For, if it be burned with fire, it becomes devoid of life; for nothing will grow from the ashes. Besides if there fall upon it an excess of rain it dissolves away, both it and its fruits. Moreover it is trodden under foot of men and the other creatures; it is dyed with the blood of the murdered; it is dug open and filled with dead bodies and becomes a tomb for corpses. In face of all this, it is inadmissible that the earth is a goddess but rather it is a work of God for 267 the use of men.

V. They also erred who believed the water to be a god. For it, too, has been made for the use of men, and is controlled by them; it is defiled and destroyed and suffers change on being boiled and dyed with colours; and it is congealed by the frost, and polluted with blood, and is introduced for the washing of all unclean things. Wherefore it is impossible that water should be a god, but it is a work of God.

They also err who believe that fire is a god. For fire was made for the use of men, and it is controlled by them, being carried about from place to place for boiling and roasting all kinds of meat, and even for (the burning of) dead bodies. Moreover it is extinguished in many ways, being quenched through man's agency. So it cannot be allowed that fire is a god, but it is a work of God.

They also err who think the blowing of the winds is a goddess. For it is clear that it is under the dominion of another; and for the sake of man it has been designed by God for the transport of ships and the conveyance of grain and for man's other wants. It rises too and falls at the bidding of God, whence it is concluded that the blowing of the winds is not a goddess but only a work of God.

VI. They also err who believe the sun to be a god. For we see that it moves by necessity and revolves and passes from sign to sign, setting and rising so as to give warmth to plants and tender shoots for the use of man.

268 Besides it has its part in common with the rest of the stars, and is much smaller than the sky; it suffers eclipse of its light and is not the subject of its own laws. Wherefore it is concluded that the sun is not a god, but only a work of God. They also err who believe that the moon is a goddess. For we see that it moves by necessity and revolves and passes from sign to sign, setting and rising for the benefit of men; and it is less than the sun and waxes and wanes and has eclipses. Wherefore it is concluded that the moon is not a goddess but a work of God.

VII. They also err who believe that man[4421] is a god. For we see that he is moved by necessity, and is made to grow up, and becomes old even though he would not. And at one time he is joyous, at another he is grieved when he lacks food and drink and clothing. And we see that he is subject to anger and jealousy and desire and change of purpose and has many infirmities. He is destroyed too in many ways by means of the elements and animals, and by ever-assailing death. It cannot be admitted, then, that man is a god, but only a work of God.

[4421] "I do not think it out of place here to mention Antinous of our day [a slave of the Emperor Hadrian], whom all, not withstanding they knew who and whence he was, yet affected to worship as a god."—Justin Martyr quoted in Eusebius Hist. Bk. IV., c. 8.

Great therefore is the error into which the Chaldæans wandered, following after their own desires.

For they reverence the perishable elements and lifeless images, and do not perceive that they themselves make these things to be gods.

VIII. Let us proceed then to the Greeks, that we may see whether they have any discernment concerning God. The Greeks, indeed, though they call themselves wise proved more deluded than the Chaldæans in alleging that many gods have come into being, some of them male, some female, practised masters in every passion and every variety of folly. [And the Greeks themselves represented them to be adulterers and murderers, wrathful and envious and passionate, slayers of fathers and brothers, thieves and robbers, crippled and limping, 269 workers in magic, and victims of frenzy. Some of them died (as their account goes), and some were struck by thunderbolts, and became slaves to men, and were fugitives, and they mourned and lamented, and changed themselves into animals for wicked and shameful ends.][4422]

Wherefore, O King, they are ridiculous and absurd and impious tales that the Greeks have introduced, giving the name of gods to those who are not gods, to suit their unholy desires, in order that, having them as patrons of vice, they might commit adultery and robbery and do murder and other shocking deeds. For if their gods did such deeds why should not they also do them?

So that from these misguided practices it has been the lot of mankind to have frequent wars and slaughters and bitter captivities.

IX. But, further, if we be minded to discuss their gods individually, you will see how great is the absurdity; for instance, how Kronos is brought forward by them as a god above all, and they sacrifice their own children to him. And he had many sons by Rhea, and in his madness devoured his own offspring. And they say that Zeus cut off his members and cast them into the sea, whence Aphrodite is said in fable to be engendered. Zeus, then, having bound his own father, cast him into Tartaros. You see the error and brutality which they advance against their god? Is it possible, then, that a god should be manacled and mutilated? What absurdity! Who with any wit would ever say so?

270 Next Zeus is introduced, and they say that he was king of their gods, and that he changed himself into animals that he might debauch mortal women.

[4422] The passage in brackets occurs earlier in "Barlaam and Josaphat," and is restored to its place by J. A. Robinson.

For they allege that he transformed himself into a bull for Europe, and into gold for Danae, and into a swan for Leda, and into a satyr for Antiope, and into a thunderbolt for Semele. Then by these there were many children, Dionysos and Zethus and Amphion and Herakles and Apollo and Artemis and Perseus, Kastor and Helenes and Polydeukes and Minos and Rhadamanthys and Sarpedon, and the nine daughters whom they called the Muses. Then too they bring forward statements about the matter of Ganymedes.

Hence it happened, O King, to mankind to imitate all these things and to become adulterous men and lascivious women, and to be workers of other terrible iniquities, through the imitation of their god. Now how is it possible that a god should be an adulterer or an obscene person or a parricide?

X. Along with him, too, they bring forward one Hephaistos as a god, and they say that he is lame and wields a hammer and tongs, working as a smith for his living.

Is he then badly off? But it cannot be admitted that a god should be a cripple, and besides be dependent on mankind.

Then they bring forward Hermes as a god, representing him to be lustful, and a thief, and covetous, and a magician (and maimed) and an interpreter of language. But it cannot be admitted that such an one is a god.

They also bring forward Asklepios as a god who is a doctor and prepares drugs and compounds plasters for the sake of a living. For he was badly off. And afterwards he was struck, they say, with a thunderbolt by Zeus on account of Tyndareos, son of Lacedaimon; and so was killed. Now if Asklepios in spite of his divinity could not help himself when struck by lightning, how will he come to the rescue of others?

Again Ares is represented as a god, fond of strife and given to jealousy, and a lover of animals and other such things. And at last while corrupting Aphrodite, he was bound by the youthful Eros and by Hephaistos. How then was he a god who was subject to desire, and a warrior, and a prisoner and an adulterer?

They allege that Dionysos also is a god who holds nightly revels and teaches drunkenness, and carries off the neighbours' wives, and goes mad and takes to flight. And at last he was put to death by the Titans. If then Dionysos could not save himself when he was being killed, and besides used to be mad, and drunk with wine, and a fugitive, how should he be a god?

They allege also that Herakles got drunk and went mad and cut the throats of his own children, then he was consumed by fire and so died. Now how should he be a god, who was drunk and a slayer of children and burned to death? or how will he come to the help of others, when he was unable to help himself?

XI. They represent Apollo also as a jealous god, and besides as the master of the bow and quiver, and sometimes of the lyre and flute, and as divining to men for pay? Can he then be very badly off? But it cannot be admitted that a god should be in want, and jealous, and a harping minstrel.

They represent Artemis also as his sister, who is a huntress and has a bow with a quiver; and she roams alone upon the hills with the dogs to hunt the stag or the wild boar. How 272 then should such a woman, who hunts and roams with her dogs, be a divine being?

Even Aphrodite herself they affirm to be a goddess who is adulterous. For at one time she had Ares as a paramour, and at another time Anchises and again Adonis, whose death she also laments, feeling the want of her lover. And they say that she even went down to Hades to purchase back Adonis from Persephone. Did you ever see, O King, greater folly than this, to bring forward as a goddess one who is adulterous and given to weeping and wailing?

And they represent that Adonis is a hunter god, who came to a violent end, being wounded by a wild boar and having no power to help himself in his distress. How then will one who is adulterous and a hunter and mortal give himself any concern for mankind?

All this and much more of a like nature, and even far more disgraceful and offensive details, have the Greeks narrated, O King, concerning their gods;—details which it is not proper either to state or for a moment to remember. And hence mankind, taking an impulse from their gods, practised all lawlessness and brutality and impiety, polluting both earth and air by their awful deeds.

XII. The Egyptians, again, being more stupid and witless than these have gone further astray than all the nations. For they were not content with the objects of worship of the Chaldæans and the Greeks, but in addition to these brought forward also brute creatures as gods, both land and water animals, and plants and herbs; and they were defiled with all 273 madness and brutality more deeply than all the nations on the earth.

For originally they worshipped Isis, who had Osiris as brother and husband. He was slain by his own brother Typhon; and therefore Isis with Horos her son fled for refuge to Byblus in Syria, mourning for Osiris with bitter lamentation, until Horos grew up and slew Typhon. So that neither had Isis power to help her own brother and husband; nor could Osiris defend himself when he was being slain by Typhon; nor did Typhon, the slayer of his brother, when he was perishing at the hands of Horos and Isis, find means to rescue himself from death. And though they were revealed in their true character by such mishaps, they were believed to be very gods by the simple Egyptians, who were not satisfied even with these or the other deities of the nations, but brought forward also brute creatures as gods. For some of them worshipped the sheep, and some the goat; another tribe (worshipped) the bull and the pig; others again, the raven and the hawk, and the vulture and the eagle; and others the crocodile; and some the cat and the dog, and the wolf and the ape, and the dragon and the asp; and others the onion and the garlic and thorns and other created things. And the poor creatures do not perceive about all these that they are utterly helpless. For though they see their gods eaten by men of other tribes, and burnt as offerings and slain as victims and mouldering in decay, they have not perceived that they are not gods.

XIII. So the Egyptians and the Chaldæans and the Greeks made a great error in bringing forward such beings as gods, and in making images of them, and in deifying dumb and senseless idols.

And I wonder how they saw their gods sawn out and hacked and docked by the workmen, and besides aging with time and falling to pieces, and being cast from metal, and yet did not discern concerning them that they were not gods.

For when they have no power to see to their own safety, how will they take forethought for men?

But further, the poets and philosophers, alike of the Chaldæans and the Greeks and the Egyptians, while they desired by their poems and writings to magnify the gods of their countries, rather revealed their shame, and laid it bare before all men. For if the body of man while consisting of many parts does not cast off any of its own members, but preserving an unbroken unity in all its members, is harmonious with itself, how shall variance and discord be so great in the nature of God?

For if there had been a unity of nature among the gods, then one god ought not to have pursued or slain or injured another. And if the gods were pursued by gods, and slain, and kidnapped and struck with lightning by them, then there is no longer any unity of nature, but divided counsels, all mischievous. So that not one of them is a god. It is clear then, O King, that all their discourse on the nature of the gods is an error.

But how did the wise and erudite men of the Greeks not observe that inasmuch as they make laws for themselves they are judged by their own laws? For if the laws are righteous, their gods are altogether unrighteous, as they have committed transgressions of laws, in slaying one another, and practising sorceries, and adultery and thefts and intercourse with males. If they were right in doing these things, then the laws are unrighteous, being framed contrary to the gods. Whereas in fact, the laws are good and just, commending what is good and forbidding what is bad. But the deeds of their gods are contrary to law. Their gods, therefore, are lawbreakers, and all liable to the punishment of death; and they are impious men who introduce such gods. For if the stories about them be mythical, the gods are nothing more than mere names; and if the stories be founded on nature, still they who did and suffered these things are no longer gods; and if the stories be allegorical, they are myths and nothing more.

It has been shown then, O King, that all these polytheistic objects of worship are the works of error and perdition. For it is not right to give the name of gods to beings which may be seen but cannot see; but one ought to reverence the invisible and all-seeing and all-creating God.

XIV. Let us proceed then, O King, to the Jews also, that we may see what truth there is in their view of God. For they were descendants of Abraham and Isaac and Jacob, and migrated to Egypt. And thence God brought them forth with a mighty hand and an uplifted arm through Moses, their lawgiver; and by many wonders and signs He made known His power to them. But even they proved stubborn and ungrateful, and often served the idols of the nations, and put to death the prophets and just men who were sent to them. Then when the Son of God was pleased to come upon the earth, they received him with wanton violence and betrayed him into the hands of Pilate the Roman governor; and paying no re- 27
spect to his good deeds and the countless miracles he wrought among them, they demanded a sentence of death by the cross.

And they perished by their own transgression; for to this day they worship the one God Almighty, but not according to knowledge. For they deny that Christ is the Son of God; and they are much like to the heathen, even although they may seem to make some approach to the truth from which they have removed themselves. So much for the Jews.

XV. Now the Christians[4423] trace their origin from the Lord Jesus Christ. And He is acknowledged by the Holy Spirit to be the son of the most high God, who came down from heaven for the salvation of men. And being born of a pure virgin, unbegotten and immaculate, He assumed flesh and revealed himself among men that He might recall them to Himself from their wandering after many gods. And having accomplished His wonderful dispensation, by a voluntary choice He tasted death on the cross, fulfilling an august dispensation. And after three days He came to life again and ascended into heaven. And if you would read, O King, you may judge the glory of His presence from the holy gospel writing, as it is called among themselves. He had twelve disciples, who after His ascension to heaven went forth into the provinces of the whole world, and declared His greatness. As for instance, one of them traversed the countries about us, proclaiming the doctrine of the truth. From this it is, that they who still observe the righteousness enjoined by their preaching are called Christians.

And these are they who more than all the nations on the earth have found the truth. For they know God, the Creator and Fashioner of all things through the only-begotten Son and the Holy Spirit[4424]; and beside Him they worship no other God. They have the commands of the Lord Jesus Christ Himself graven upon their hearts; and they observe them, 27
looking forward to the resurrection of the dead and life in the world to come. They do not commit adultery nor fornication, nor bear false witness, nor covet the things of others; they honour father and mother, and love their neighbours; they judge justly, and they never do to others what they would not wish to happen to themselves; they appeal to those who injure

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[4423] This, the "Christological" passage, occurs earlier in the Syriac. Chap. II.

[4424] The Armenian agrees with the Greek against the Syriac. "Uná cum Spiritu Sancto" Arm.

them, and try to win them as friends; they are eager to do good to their enemies; they are gentle and easy to be entreated; they abstain from all unlawful conversation and from all impurity; they despise not the widow, nor oppress the orphan; and he that has, gives ungrudgingly for the maintenance of him who has not.

If they see a stranger, they take him under their roof, and rejoice over him as over a very brother; for they call themselves brethren not after the flesh but after the spirit.

And they are ready to sacrifice their lives for the sake of Christ; for they observe His commands without swerving, and live holy and just lives, as the Lord God enjoined upon them.

And they give thanks unto Him every hour, for all meat and drink and other blessings.

XVI. Verily then, this is the way of the truth which leads those who travel therein to the everlasting kingdom promised through Christ in the life to come. 278 And that you may know, O King, that in saying these things I do not speak at my own instance, if you deign to look into the writings of the Christians, you will find that I state nothing beyond the truth. Rightly then, did thy son[4425] apprehend, and justly was he taught to serve the living God and to be saved for the age that is destined to come upon us. For great and wonderful are the sayings and deeds of the Christians; for they speak not the words of men but those of God. But the rest of the nations go astray and deceive themselves; for they walk in darkness and bruise themselves like drunken men.

XVII. Thus far, O King, extends my discourse to you, which has been dictated in my mind by the Truth.[4426] 279 Wherefore let thy foolish sages cease their idle talk against the Lord; for it is profitable for you to worship God the Creator, and to give ear to His incorruptible words, that ye may escape from condemnation and punishment, and be found to be heirs of life everlasting.

[4425] The reference is to Josaphat, son of Abenner, who was taught to be a Christian by the monk Barlaam.

[4426] Nachor, the fictitious monk who represented Barlaam, intended to make a weak defence of Christianity, but, according to the story, he was constrained to speak what he had not intended. It is evidently the author’s intention to make it an instance of “suggestio verborum” or plenary inspiration, in the case of the fictitious monk.

The Apology of Aristides the Philosopher.

Translated from the Syriac.

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Aristedes.

Here follows the defence which Aristides the philosopher made before Hadrian the King on behalf of reverence for God.

…All-powerful Cæsar Titus Hadrianus Antoninus, venerable and merciful, from Marcianus Aristides, an Athenian philosopher.[4427]

I. I, O King, by the grace of God came into this world; and when I had considered the heaven and the earth and the seas, and had surveyed the sun and the rest of creation, I marvelled at the beauty of the world. And I perceived that the world and all that is therein are moved by the power of another; and I understood that he who moves them is God, who is hidden in them, and veiled by them. And it is manifest that that which causes motion is more powerful than that which is moved. But that I should make search concerning this same mover of all, as to what is his nature (for it seems to me, he is indeed unsearchable in his nature), and that I should argue as to the constancy of his government, so as to grasp it fully,—this is a vain effort for me; for it is not possible that a man should fully comprehend it. I say, however, concerning this mover of the world, that he is God of all, who made all things for the sake of mankind. And it seems to me that this is reasonable, that one should fear God and should not oppress man.

[4427] The superscription seems to be duplicate in the Syriac. It is absent from the Greek as we have it; the Armenian has “To the Emperor Cæsar Hadrian from Aristides.” Various explanations are offered. (a) Both emperors, as colleagues, may be meant. In support of this the Syriac adjectives for “venerable and merciful” are marked plural; the phrase “Your majesty” occurring later has a plural suffix; and two Imperatives, “Take and read,” are plural. On the other hand “O King” occurs constantly in the singular; and the emperors were colleagues only for a few months in the year a.d. 138. (b) The longer heading is the true one—the shorter being due perhaps to a scribe who had a collection of works to copy. In that case the word “Hadrian” has been selected from the full title of Antonine, and the two adjectives “venerable and merciful” are proper names, Augustus Pius. (Harris.) (c) The shorter heading has the support of Eusebius and the Armenian version; and the translator into Syriac may have amplified. (***) Almighty is separated from the word for “God” by a pause, and is not an attribute which a Christian would care to apply to a Roman emperor. παντοκράτωρ may have been confounded with αὐ τοκράτωρ. Raabe supplies *** giving the sense “qui imperium (postatem) habet,” as an epithet of Cæsar. If *** ="Renewed, or dedicated again to…Antoninus Pius,” could be read, both headings might be retained.

I say, then, that God is not born, not made, an ever-abiding nature without beginning and without end, immortal, perfect, and incomprehensible. Now when I say that he is "perfect," this means that there is not in him any defect, and he is not in need of anything but all things are in need of him. And when I say that he is "without beginning," this means that everything which has beginning has also an end, and that which has an end may be brought to an end. He has no name, for everything which has a name is kindred to things created. Form he has none, nor yet any union of members; for whatsoever possesses these is kindred to things fashioned. He is neither male nor female.[4428] The heavens do not limit him, but the heavens and all things, visible and invisible, receive their bounds from him. Adversary he has none, for there exists not any stronger than he. Wrath and indignation he possesses not, for there is nothing which is able to stand against him. Ignorance and forgetfulness are not in his nature, for he is altogether wisdom and understanding; and in Him stands fast all that exists. He requires not sacrifice and libation, nor even one of things visible; He requires not aught from any, but all living creatures stand in need of him.

II. Since, then, we have addressed you concerning God, so far as our discourse can bear upon him, let us now come to the race of men, that we may know which of them participate in the truth of which we have spoken, and which of them go astray from it.

This is clear to you, O King, that there are four classes of men in this world:—Barbarians and Greeks, Jews and Christians. The Barbarians, indeed, trace the origin of their kind of religion from Kronos and from Rhea and their other gods; the Greeks, however, from Helenos, who is said to be sprung from Zeus. And by Helenos there were born Aiolos and Xuthos; and there were others descended from Inachos and Phoroneus, and lastly from the Egyptian Danaos and from Kadmos and from Dionysos.

The Jews, again, trace the origin of their race from Abraham, who begat Isaac, of whom was born Jacob. And he begat twelve sons who migrated from Syria to Egypt; and there they were called the nation of the Hebrews, by him who made their laws; and at length they were named Jews.

The Christians, then, trace the beginning of their religion from Jesus the Messiah; and he is named the Son of God Most High. And it is said that God came down from heaven, and from a Hebrew virgin assumed and clothed himself with flesh; and the Son of God lived in a daughter of man. This is taught in the gospel, as it is called, which a short time ago was preached among them; and you also if you will read therein, may perceive the power which belongs to it. This Jesus, then, was born of the race of the Hebrews; and he had twelve disciples in order that the purpose of his incarnation[4429] might in time be accomplished. But he himself was pierced by the Jews, and he died and was buried; and they say that after three days he rose and ascended to heaven. Thereupon these twelve disciples went forth throughout the known parts of the world, and kept showing his greatness with all modesty and uprightness. And hence also those of the present day who believe that preaching are called Christians, and they are become famous.

[4428] The Armenian adds, "For that which is subject to this distinction is moved by passions."

[4429] Literally: "a certain dispensation of his." The Greek term οἰκονομία, "dispensation," suggests to the translator into Syriac the idea of the Incarnation, familiar, as it seems, by his time. Professor Sachau reads the equivalent of θαυμαστή instead of *** (τις). In the translation given *** is taken adverbially = aliquamdiu.

So then there are, as I said above, four classes of men:—Barbarians and Greeks, Jews and Christians.

Moreover the wind is obedient to God, and fire to the angels; the waters also to the demons and the earth to the sons of men.[4430]

III. Let us begin, then, with the Barbarians, and go on to the rest of the nations one after another, that we may see which of them hold the truth as to God and which of them hold error.

The Barbarians, then, as they did not apprehend God, went astray among the elements, and began to worship things created instead of their Creator;[4431] and for this end they made images and shut them up in shrines, and lo! they worship them, guarding them the while with much care, lest their gods be stolen by robbers. And the Barbarians did not observe that that which acts as guard is greater than that which is guarded, and that everyone who creates is greater than that which is created. If it be, then, that their gods are too feeble to see to their own safety, how will they take thought for the safety of men? Great then is the error into which the Barbarians wandered in worshipping lifeless images which can do nothing to help them. And I am led to wonder, O King, at their philosophers, how that even they went astray, and gave the name of gods to images which were made in honour of the elements; and that their sages did not perceive that the elements also are dissoluble and perishable. For if a small part of an element is dissolved or destroyed, the whole of it may be dissolved and destroyed. If then the elements themselves are dissolved and destroyed and forced to be subject to another that is more stubborn than they, and if they are not in their nature gods, why, forsooth, do they call the images which are made in their honour, God? Great, then, is the error which the philosophers among them have brought upon their followers. 260

IV. Let us turn now, O King, to the elements in themselves, that we may make clear in regard to them, that they are not gods, but a created thing, liable to ruin and change, which is of the same nature as man; whereas God is imperishable and unvarying, and invisible, while yet He sees, and overrules, and transforms all things.

[4430] This irrelevant sentence is found in the Armenian version also, and therefore was probably in the original Greek. It seems to be an *obiter dictum*. Men fall into four groups, and, by the way, so do the elements, air, fire, earth, and water; and the powers that govern them. One quaternion suggests others.

[4431] Cf. Rom. i. 25 and Col. ii. 8.

Those then who believe concerning the earth that it is a god have hitherto deceived themselves, since it is furrowed and set with plants and trenched; and it takes in the filthy refuse of men and beasts and cattle. And at times it becomes unfruitful, for if it be burnt to ashes it becomes devoid of life, for nothing germinates from an earthen jar. And besides if water be collected upon it, it is dissolved together with its products. And it is trodden under foot of men and beast, and receives the bloodstains of the slain; and it is dug open, and filled with the dead, and becomes a tomb for corpses. But it is impossible that a nature, which is holy and worthy and blessed and immortal, should allow of anyone of these things. And hence it appears to us that the earth is not a god but a creation of God. 267

V. In the same way, again, those erred who believed the waters to be gods. For the waters were created for the use of man, and are put under his rule in many ways. For they suffer change and admit impurity, and are destroyed and lose their nature while they are boiled into many substances. And they take colours which do not belong to them; they are also congealed by frost and are mingled and permeated with the filth of men and beasts, and with the blood of the slain. And being checked by skilled workmen through the restraint of aqueducts, they flow and are diverted against their inclination, and come into gardens and other places in order that they may be collected and issue forth as a means of fertility for man, and that they may cleanse away every impurity and fulfil the service man requires from them. Wherefore it is impossible that the waters should be a god, but they are a work of God and a part of the world.

In like manner also they who believed that fire is a god erred to no slight extent. For it, too, was created for the service of men, and is subject to them in many ways:—in the preparation of meat, and as a means of casting metals, and for other ends whereof your Majesty is aware. At the same time it is quenched and extinguished in many ways.

Again they also erred who believed the motion of the winds to be a god. For it is well known to us that those winds are under the dominion of another, at times their motion increases, and at times it fails and ceases at the command of him who controls them. For they were created by God for the sake of men, in order to supply the necessity of trees and fruits and seeds; and to bring over the sea ships which convey for men necessaries and goods from places where they are found to places where they are not found; and to govern the quarters of the world. And as for itself, at times it increases and again abates; and in one place brings help and in another causes disaster at the bidding of him who rules it. And mankind too are able by known means to confine and keep it in check in order that it may fulfil for them the service they require from it. And of itself it has not any authority at all. And hence it is impossible that the winds should be called gods, but rather a thing made by God.

VI. So also they erred who believed that the sun is a god. For we see that it is moved by the compulsion of another, and revolves and makes its journey, and proceeds from sign to sign, rising and setting every day, so as to give warmth for the growth of plants and trees, and to bring forth into the air where with it (sunlight) is mingled every growing thing which is upon the earth. And to it there belongs by comparison a part in common with the rest of the stars in its course; and though it is one in its nature it is associated with many parts for the supply of the needs of men; and that not according to its own will but rather according to the will of him who rules it. And hence it is impossible that the sun should be a god, but the work of God; and in like manner also the moon and the stars.

VII. And those who believed of the men of the past, that some of them were gods, they too were much mistaken. For as you yourself allow, O King, man is constituted of the four elements and of a soul and a spirit (and hence he is called a microcosm),[4432] and without anyone of these parts he could not consist. He has a beginning and an end, and he is born and dies. But God, as I said, has none of these things in his nature, but is uncreated and imperishable. And hence it is not possible that we should set up man to be of the nature of God:—man, to whom at times when he looks for joy, there comes trouble, and when he looks for laughter there comes to him weeping,—who is wrathful and covetous and envious, with other defects as well. And he is destroyed in many ways by the elements and also by the animals.

And hence, O King, we are bound to recognize the error of the Barbarians, that thereby, since they did not find traces of the true God, they fell aside from the truth, and went after the desire of their imagination, serving the perishable elements and lifeless images, and through their error not apprehending what the true God is.

VIII. Let us turn further to the Greeks also, that we may know what opinion they hold as to the true God. The Greeks, then, because they are more subtle than the Barbarians, have gone further astray than the Barbarians; inasmuch as they have introduced many fictitious gods, and have set up some of them as males and some as females; and in that some of their gods were found who were adulterers, and did murder, and were deluded, and envious, and wrathful and passionate, and parricides, and thieves, and robbers. And some of them, they say, were crippled and limped, and some were sorcerers, and some actually went mad, and some played on lyres, and some were given to roaming on the hills, and some even died, and some were struck dead by lightning, and some were made servants even to men, and some escaped by flight, and some were kidnapped by men, and some, indeed, were lamented and deplored by men. And some, they say, went down to Sheol, and some were grievously wounded, and some transformed themselves into the likeness of animals to seduce the race of mortal women, and some polluted themselves[4433] by lying with males. And some, they say, were wedded to their mothers and their sisters and their daughters. And they say of their gods that they committed adultery with the daughters of men; and of these there was born a certain race which also was mortal. And they say that some of the females disputed about beauty, and appeared before men for judgment. Thus, O King, have the Greeks put forward foulness, and absurdity, and folly about their gods and about themselves, in that they have called those that are of such a nature gods, who are no gods. And hence mankind have received incitements to commit adultery and fornication, and to steal and to practise all that is offensive and hated and abhorred. For if they who are called their gods practised all these things which are written above, how much more should men practise them—men, who believe that their gods themselves practised them. And owing to the foulness of this error there have happened to mankind harassing wars, and great famines, and bitter captivity, and complete desolation. And lo! it was by reason of this alone that they suffered and that all these things came upon them; and while they endured those things they did not perceive in their mind that for their error those things came upon them.

[4432] Or “and hence the world also gets its name κόσμος.” The Syriac is the equivalent of the Greek “διὸ καὶ κόσμος καλεῖται,” which occurs (Chap. IV.) in discussing the supposed divinity of the sky or heaven.

IX. Let us proceed further to their account of their gods that we may carefully demonstrate all that is said above. First of all, the Greeks bring forward as a god Kronos, that is to say Chiun[4434] (Saturn). And his worshippers sacrifice their children to him, and they burn some of them alive in his honour. And they say that he took to him among his wives Rhea, and begat many children by her. By her too he begat Dios, who is called Zeus. And at length he (Kronos) went mad, and through fear of an oracle that had been made known to him, he began to devour his sons. And from him Zeus was stolen away without his knowledge; and at length Zeus bound him, and mutilated the signs of his manhood, and flung them into the sea. And hence, as they say in fable, there was engendered Aphrodite, who is called Astarte. And he (Zeus) cast out Kronos fettered into darkness. Great then is the error and ignominy which the Greeks have brought forward about the first of their gods, in that they have said all this about him, O King. It is impossible that a god should be bound or mutilated; and if it be otherwise, he is indeed miserable. 270

And after Kronos they bring forward another god Zeus. And they say of him that he assumed the sovereignty, and was king over all the gods. And they say that he changed himself into a beast and other shapes in order to seduce mortal women, and to raise up by them children for himself. Once, they say, he changed himself into a bull through love of Europe and Pasiphae.[4435] And again he changed himself into the likeness of gold through love of Danae, and to a swan through love of Leda, and to a man through love of Antiope, and to lightning through love of Luna,[4436] and so by these he begat many children. For by Antiope, they say, that he begat Zethus and Amphion, and by Luna Dionysos, by Alcmena Hercules, and by Leto, Apollo and Artemis, and by Danae Perseus, and by Leda, Castor and Polydeuces, and Helene and Paludus,[4437] and by Mnemosyne he begat nine daughters whom they styled the Muses, and by Europe, Minos and Rhadamanthos and Sarpedon. And lastly he changed himself into the likeness of an eagle through his passion for Ganydemos (Ganymede) the shepherd.

[4433] Professor Nöldeke's emendation, ***, in place of *** ="they were reviled," is adopted in the translation given.

[4434] Cf. Amos v. 26, "Chiun, your star god," and Acts vii. 43.

[4435] Pasiphae's unnatural passion for Taurus is not in the Greek mythology charged to Zeus.

By reason of these tales, O King, much evil has arisen among men, who to this day are imitators of their gods, and practise adultery and defile themselves with their mothers and their sisters, and by lying with males, and some make bold to slay even their parents. For if he who is said to be the chief and king of their gods do these things how much more should his worshippers imitate him? And great is the folly which the Greeks have brought forward in their narrative concerning him. For it is impossible that a god should practise adultery or fornication or come near to lie with males, or kill his parents; and if it be otherwise, he is much worse than a destructive demon.

X. Again they bring forward as another god Hephaistos. And they say of him, that he is lame, and a cap is set on his head, and he holds in his hands firetongs and a hammer; and he follows the craft of iron working, that thereby he may procure the necessaries of his livelihood. Is then this god so very needy? But it cannot be that a god should be needy or lame, else he is very worthless.

And further they bring in another god and call him Hermes. And they say that he is a thief,[4438] a lover of avarice, and greedy for gain, and a magician and mutilated and an athlete, and an interpreter of language. But it is impossible that a god should be a magician or avaricious, or maimed, or craving for what is not his, or an athlete. And if it be otherwise, he is found to be useless. 27

And after him they bring forward as another god Asklepios. And they say that he is a physician and prepares drugs and plaster that he may supply the necessaries of his livelihood. Is then this god in want? And at length he was struck with lightning by Dios on account of Tyndareos of Lacedæmon, and so he died. If then Asklepios were a god, and, when he was struck with lightning, was unable to help himself, how should he be able to give help to others? But that a divine nature should be in want or be destroyed by lightning is impossible.

[4436] The visit of Zeus to Semele (not Selene) is evidently referred to. Σελήνη Luna would give the Syriac ***.

[4437] Professor Rendel Harris pronounces “Paludus” a *vox nihili*, and explains its presence as due to a corrupt repetition of the preceding Polydeuces. The Syriac word in the text suggests Pollux—the Latin equivalent of Polydeuces. Clytemnestra is the name required.

[4438] Adopting Professor Harris’s emendation *** = κλέπτης instead of *** = vir.

And again they bring forward another as a god, and they call him Ares. And they say that he is a warrior, and jealous, and covets sheep and things which are not his. And he makes gain by his arms. And they say that at length he committed adultery with Aphrodite, and was caught by the little boy Eros and by Hephaistos the husband of Aphrodite. But it is impossible that a god should be a warrior or bound or an adulterer.

And again they say of Dionysos that he forsooth! is a god, who arranges carousals by night, and teaches drunkenness, and carries off women who do not belong to him. And at length, they say, he went mad and dismissed his handmaidens and fled into the desert; and during his madness he ate serpents. And at last he was killed by Titanos. If then Dionysos were a god, and when he was being killed was unable to help himself, how is it possible that he should help others?

Herakles next they bring forward and say that he is a god, who hates detestable things, a tyrant,[4439] and warrior and a destroyer of plagues. And of him also they say that at length he became mad and killed his own children, and cast himself into a fire and died. If then Herakles is a god, and in all these calamities was unable to rescue himself, how should others ask help from him? But it is impossible that a god should be mad, or drunken or a slayer of his children, or consumed by fire.

XI. And after him they bring forward another god and call him Apollon. And they say that he is jealous and inconstant, and at times he holds the bow and quiver, and again the lyre and plectron. And he utters oracles for men that he may receive rewards from them. Is then this god in need of rewards? But it is an insult that all these things should be found with a god.

And after him they bring forward as a goddess Artemis, the sister of Apollo; and they say that she was a huntress and that she herself used to carry a bow and bolts, and to roam about upon the mountains, leading the hounds to hunt stags or wild boars of the field. But it is disgraceful that a virgin maid should roam alone upon the hills or hunt in the chase for animals. Wherefore it is impossible that Artemis should be a goddess.

Again they say of Aphrodite that she indeed is a goddess. And at times she dwells with their gods, but at other times she is a neighbour to men. And once she had Ares as a lover, and again Adonis who is Tammuz. Once also, Aphrodite was wailing and weeping for the death of Tammuz, and they say that she went down to Sheol that she might redeem Adonis from Persephone, who is the daughter of Sheol (Hades). If then Aphrodite is a goddess and was unable to help her lover at his death, how will she find it possible to help others? And this cannot be listened to, that a divine nature should come to weeping and wailing and adultery.

[4439] “Tyrant,” ***, seems out of place when connected with Herakles. Perhaps *** = ebrius, which occurs at the close of the paragraph, should be read here. Cf. also the Greek.

And again they say of Tammuz that he is a god. And he is, forsooth! a hunter and an adulterer. And they say that he was killed by a wound from a wild boar, without being able to help himself. And if he could not help himself, how can he take thought for the human race? But that a god should be an adulterer or a hunter or should die by violence is impossible.

Again they say of Rhea that she is the mother of their gods. And they say that she had once a lover Atys, and that she used to delight in depraved men. And at last she raised a lamentation and mourned for Atys her lover. If then the mother of their gods was unable to help her lover and deliver him from death, how can she help others? So it is disgraceful that a goddess should lament and weep and take delight in depraved men.

Again they introduce Kore and say that she is a goddess, and she was stolen away by Pluto, and could not help herself. If then she is a goddess and was unable to help herself how will she find means to help others? For a god who is stolen away is very powerless.

All this, then, O King, have the Greeks brought forward concerning their gods, and they have invented and declared it concerning them. And hence all men received an impulse to work all profanity and all defilements; and hereby the whole earth was corrupted.

XII. The Egyptians, moreover, because they are more base and stupid than every people that is on the earth, have themselves erred more than all. For the deities (or religion) of the Barbarians and the Greeks did not suffice for them, but they introduced some also of the nature of the animals, and said thereof that they were gods, and likewise of creeping things 273 which are found on the dry land and in the waters. And of plants and herbs they said that some of them were gods. And they were corrupted by every kind of delusion and defilement more than every people that is on the earth. For from ancient times they worshipped Isis, and they say that she is a goddess whose husband was Osiris her brother. And when Osiris was killed by Typhon his brother, Isis fled with Horos her son to Byblus in Syria, and was there for a certain time till her son was grown. And he contended with Typhon his uncle, and killed him. And then Isis returned and went about with Horos her son and sought for the dead body of Osiris her lord, bitterly lamenting his death. If then Isis be a goddess, and could not help Osiris her brother and lord, how can she help another? But it is impossible that a divine nature should be afraid, and flee for safety, or should weep and wail; or else it is very miserable.

And of Osiris also they say that he is a serviceable god. And he was killed by Typhon and was unable to help himself. But it is well known that this cannot be asserted of divinity. And further, they say of his brother Typhon that he is a god, who killed his brother and was killed by his brother's son and by his bride, being unable to help himself. And how, pray, is he a god who does not save himself ?

As the Egyptians, then, were more stupid than the rest of the nations, these and such like gods did not suffice for them. Nay, but they even apply the name of gods to animals in which there is no soul at all. For some of them worship the sheep and others the calf; and some the pig and others the shad fish; and some the crocodile and the hawk and the fish and the ibis and the vulture and the eagle and the raven. Some of them worship the cat, and others the turbotfish, some the dog, some the adder, and some the asp, and others the lion; and others the garlic and onions and thorns, and others the tiger and other such things. And the poor creatures do not see that all these things are nothing, although they daily witness their gods being eaten and consumed by men and also by their fellows; while some of them are cremated, and some die and decay and become dust, without their observing that they perish in many ways. So the Egyptians have not observed that such things which are not equal to their own deliverance, are not gods. And if, forsooth, they are weak in the case of their own deliverance, whence have they power to help in the case of deliverance of their worshippers? Great then is the error into which the Egyptians wandered;—greater, indeed, than that of any people which is upon the face of the earth.

XIII. But it is a marvel, O King, with regard to the Greeks, who surpass all other peoples in their manner of life and reasoning, how they have gone astray after dead idols and lifeless images. And yet they see their gods in the hands of their artificers being sawn out, and planed and docked, and hacked short, and charred, and ornamented, and being altered by them in every kind of way. And when they grow old, and are worn away through lapse of time, and when they are molten and crushed to powder, how, I wonder, did they not perceive concerning them, that they are not gods? And as for those who did not find deliverance for themselves, how can they serve the distress of men?

But even the writers and philosophers among them have wrongly alleged that the gods are such as are made in honour of God Almighty. And they err in seeking to liken (them) to God whom man has not at any time seen nor can see unto what He is like. Herein, too (they err) in asserting of deity that any such thing as deficiency can be present to it; as when they say that He receives sacrifice and requires burnt-offering and libation and immolations of men, and temples. But God is not in need, and none of these things is necessary to Him; and it is clear that men err in these things they imagine.

Further their writers and their philosophers represent and declare that the nature of all their gods is one. And they have not apprehended God our Lord who while He is one, is in all. They err therefore. For if the body of a man while it is many in its parts is not in dread, one member of another, but, since it is a united body, wholly agrees with itself; even so also God is one in His nature. A single essence is proper to Him, since He is uniform in His nature and His essence; and He is not afraid of Himself. If then the nature of the gods is one, it is not proper that a god should either pursue or slay or harm a god. If, then, gods be pursued and wounded by gods, and some be kidnapped and some struck dead by lightning, it is obvious that the nature of their gods is not one. And hence it is known, O King, that it is a mistake when they reckon and bring the natures of their gods under a single nature. If then it becomes us to admire a god which is seen and does not see, how much more praiseworthy is it that one should believe in a nature which is invisible and all-seeing? And if further it is fitting that one should approve the handiworks of a craftsman, how much 275 more is it fitting that one should glorify the Creator of the craftsman?

For behold! when the Greeks made laws they did not perceive that by their laws they condemn their gods. For if their laws are righteous, their gods are unrighteous, since they transgressed the law in killing one another, and practising sorcery, and committing adultery, and in robbing and stealing, and in lying with males, and by their other practises as well. For if their gods were right in doing all these things as they are described, then the laws of the Greeks are unrighteous in not being made according to the will of their gods. And in that case the whole world is gone astray.

For the narratives about their gods are some of them myths, and some of them nature-poems (lit: natural:—φυσικαί), and some of them hymns and elegies. The hymns indeed and elegies are empty words and noise. But these nature-poems, even if they be made as they say, still those are not gods who do such things and suffer and endure such things. And those myths are shallow tales with no depth whatever in them.

XIV. Let us come now, O King, to the history of the Jews also, and see what opinion they have as to God. The Jews then say that God is one, the Creator of all, and omnipotent; and that it is not right that any other should be worshipped except this God alone. And herein they appear to approach the truth more than all the nations, especially in that they worship God and not His works. And they imitate God by the philanthropy which prevails among them; for they have compassion on the poor, and they release the captives, and bury the dead, and do such things as these, which are acceptable before God and well-pleasing also to men,—which (customs) they have received from their forefathers.

Nevertheless they too erred from true knowledge. And in their imagination they conceive that it is God they serve; whereas by their mode of observance it is to the angels and not to 276 God that their service is rendered:—as when they celebrate sabbaths and the beginning of the months, and feasts of unleavened bread, and a great fast; and fasting and circumcision and the purification of meats, which things, however, they do not observe perfectly.

XV. But the Christians, O King, while they went about and made search,[4440] have found the truth; and as we learned from their writings, they have come nearer to truth and genuine knowledge than the rest of the nations. For they know and trust in God, the Creator of heaven and of earth, in whom and from whom are all things, to whom there is no other god as companion, from whom they received commandments which they engraved upon their minds and observe in hope and expectation of the world which is to come. Wherefore they do not commit adultery nor fornication, nor bear false witness, nor embezzle what is held in pledge, nor covet what is not theirs. They honour father and mother, and show kindness to those near to them; and whenever they are judges, they judge uprightly. They do not worship idols (made) in the image of man; and whatsoever they would not that others should do unto them, they do not to others; and of the food which is consecrated to idols they do not eat, for they are pure. And their oppressors they appease (lit: comfort) and make them their friends; they do good to their enemies; and their women, O King, are pure as virgins, and their daughters are modest; and their men keep themselves from every unlawful union and from all uncleanness, in the hope of a recompense to come in the other world. Further, if one or other of them have bondmen and bondwomen or children, through love towards them they persuade them to become Christians, and when they have done so, they call them brethren without distinction. They do not worship strange gods, and they go their way in all modesty and cheerfulness. Falsehood is not found among them; and they love one another, and from widows they do not turn away their esteem; and they deliver the orphan from him who treats him harshly. And he, who has, gives to him who has not, without boasting. And when they see a stranger, they take him in to their homes and rejoice over 277 him as a very brother; for they do not call them brethren after the flesh, but brethren after the spirit and in God. And whenever one of their poor passes from the world, each one of them according to his ability gives heed to him and carefully sees to his burial. And if they hear that one of their number is imprisoned or afflicted on account of the name of their Messiah, all of them anxiously minister to his necessity, and if it is possible to redeem him they set him free. And if there is among them any that is poor and needy, and if they have no spare food, they fast two or three days in order to supply to the needy their lack of food. They observe the precepts of their Messiah with much care, living justly and soberly as the Lord their God commanded them. Every morning[4441] and every hour they give thanks and praise to God for His loving-kindnesses toward them; and for their food and their drink they offer thanksgiving to Him. And if any righteous man among them passes from the world, they rejoice and offer thanks to God; and they escort his body as if he were setting out from one place to another near. And when a child has been born to one of them, they give thanks to God; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who has passed through the world without sins. And further if they see that anyone of them dies in his ungodliness or in his sins, for him they grieve bitterly, and sorrow as for one who goes to meet his doom. 278

[4440] The same two words are used of Isis. The Christians are unlike her in finding what they sought.

XVI. Such, O King, is the commandment of the law of the Christians, and such is their manner of life. As men who know God, they ask from Him petitions which are fitting for

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[4441] Cf. Pliny's letter to the Emperor Trajan, a.d. 112, "The Christians are wont to meet at dawn on an appointed day, and to sing a hymn to Christ as God."

Him to grant and for them to receive. And thus they employ their whole lifetime. And since they know the loving-kindnesses of God toward them, behold! for their sake the glorious things which are in the world flow forth to view. And verily, they are those who found the truth when they went about and made search for it; and from what we considered, we learned that they alone come near to a knowledge of the truth. And they do not proclaim in the ears of the multitude the kind deeds they do, but are careful that no one should notice them; and they conceal their giving just as he who finds a treasure and conceals it. And they strive to be righteous as those who expect to behold their Messiah, and to receive from Him with great glory the promises made concerning them. And as for their words and their precepts, O King, and their glorying in their worship, and the hope of earning according to the work of each one of them their recompense which they look for in another world, you may learn about these from their writings. It is enough for us to have shortly informed your Majesty concerning the conduct and the truth of the Christians. For great indeed, and wonderful is their doctrine to him who will search into it and reflect upon it. And verily, this is a new people, and there is something divine (lit: a divine admixture) in the midst of them.

Take, then, their writings, and read therein, and lo! you will find that I have not put forth these things on my own authority, nor spoken thus as their advocate; but since I read in their writings I was fully assured of these things as also of things which are to come. And for this reason I was constrained to declare the truth to such as care for it and seek the world to come. And to me there is no doubt but that the earth abides through the supplication of the Christians. But the rest of the nations err and cause error in wallowing before the elements of the world, since beyond these their mental vision will not pass. And they search about as if in darkness because they will not recognize the truth; and like drunken men they reel and jostle one another and fall.

XVII. Thus far, O King, I have spoken; for concerning that which remains, as is said above,[4442] there are found in their other writings things which are hard to utter and difficult for one to narrate,—which are not only spoken in words but also wrought out in deeds. 27

Now the Greeks, O King, as they follow base practises in intercourse with males, and a mother and a sister and a daughter, impute their monstrous impurity in turn to the Christians. But the Christians are just and good, and the truth is set before their eyes, and their spirit is long-suffering; and, therefore, though they know the error of these (the Greeks), and are persecuted by them, they bear and endure it; and for the most part they have compassion on them, as men who are destitute of knowledge. And on their side, they offer prayer that these may repent of their error; and when it happens that one of them has repented, he is ashamed before the Christians of the works which were done by him; and he makes confession to God, saying, I did these things in ignorance. And he purifies his heart, and his sins are forgiven him, because he committed them in ignorance in the former time, when he used to blaspheme and speak evil of the true knowledge of the Christians. And assuredly the race of the Christians is more blessed than all the men who are upon the face of the earth.

[4442] The Christian Scriptures are previously referred to as a source of information, not as containing difficulties. cf. 2 Peter iii. 16.

Henceforth let the tongues of those who utter vanity and harass the Christians be silent; and hereafter let them speak the truth. For it is of serious consequence to them that they should worship the true God rather than worship a senseless sound. And verily whatever is spoken in the mouth of the Christians is of God; and their doctrine is the gateway of light. Wherefore let all who are without the knowledge of God draw near thereto; and they will receive incorruptible words, which are from all time and from eternity. So shall they appear before the awful judgment which through Jesus the Messiah is destined to come upon the whole human race.

The Apology of Aristides the Philosopher is finished.

THE PASSION OF THE SCILLITAN MARTYRS.

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by

ANDREW RUTHERFORD, B.D.

Translation by Prof. J. A. Robinson. Introduction by A. R.

The Passion of the Scillitan Martyrs.

Introduction.

The Scillitan Martyrs were condemned and executed at Carthage on the 17th July, a.d. 180. The martyrs belonged to Scili, a place in that part of Numidia which belonged to proconsular Africa. The proconsul at the time, who is said by Tertullian to have been the first to draw the sword against the Christians there, was P. Vigellius Saturninus. The consuls for the year were Præsens II. and Condianus. Marcus Aurelius had died only a few months before.

The exact date of the martyrdom was long under dispute, and the question has recently arisen whether the Acts were originally written in Latin or Greek. Baronius placed the date as late as 202. The text had become corrupt in passing through various Latin and Greek versions and transcriptions, and it was long impossible to recognize the names of the consuls for the year in the first line of the piece. But M. Leon Renier conjectured that the word *bis* pointed to a consul’s name underlying the word preceding it, and suggested the year 180, when Præsens and Condianus were consuls. This conjecture was confirmed by Usener’s publication in 1881 of a Greek version from a ninth century ms. in the Bibliothèque Nationale at Paris, though even here the names, though recognizable, were in a corrupt form. Usener believed this version to be a translation from a Latin original, and his theory has been confirmed by Mr. Armitage Robinson’s discovery of a Latin ms. of the ninth century in the British Museum, containing the Acts of the Scillitan Martyrs in a form briefer than any of the other versions and believed to be the original. Mr. A. Robinson’s translation which follows, is from the Latin which he discovered, and which is printed in *Texts and Studies*, vol. i., No. 2.

The Passion of the Scillitan Martyrs.

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285 When Præsens, for the second time, and Claudianus were the consuls, on the seventeenth day of July, at Carthage, there were set in the judgment-hall Speratus, Nartzalus, Cittinus, Donata, Secunda and Vestia.

Saturninus the proconsul said: Ye can win the indulgence of our lord the Emperor, if ye return to a sound mind.

Speratus said: We have never done ill, we have not lent ourselves to wrong, we have never spoken ill, but when ill-treated we have given thanks; because we pay heed to our Emperor.

Saturninus the proconsul said: We too are religious, and our religion is simple, and we swear by the genius of our lord the Emperor, and pray for his welfare, as ye also ought to do.

Speratus said: If thou wilt peaceably lend me thine ears, I can tell thee the mystery of simplicity.

Saturninus said: I will not lend mine ears to thee, when thou beginnest to speak evil things of our sacred rites; but rather swear thou by the genius of our lord the Emperor.

Speratus said: The empire of this world I know not; but rather I serve that God, *whom no man hath seen, nor with these eyes can see.*[4443] I have committed no theft; but if I have bought anything I pay the tax; because I know my Lord, the King of kings and Emperor of all nations.

Saturninus the proconsul said to the rest: Cease to be of this persuasion.

Speratus said: It is an ill persuasion to do murder, to speak false witness.

Saturninus the proconsul said: Be not partakers of this folly.

Cittinus said: We have none other to fear, save only our Lord God, who is in heaven.

Donata said: Honour to Cæsar as Cæsar: but fear to God.[4444]

Vestia said: I am a Christian.

Secunda said: What I am, that I wish to be.

Saturninus the proconsul said to Speratus: Dost thou persist in being a Christian?

Speratus said: I am a Christian. And with him they all agreed.

Saturninus the proconsul said: Will ye have a space to consider?

Speratus said: In a matter so straightforward there is no considering.

Saturninus the proconsul said: What are the things in your chest?

Speratus said: Books and epistles of Paul, a just man.

[4443] 1 Tim. vi. 16.

[4444] Cf. Rom. xiii. 7.

Saturninus the proconsul said: Have a delay of thirty days and bethink yourselves.

Speratus said a second time: I am a Christian. And with him they all agreed.

Saturninus the proconsul read out the decree from the tablet: Speratus, Nartzalus, Cittinus, Donata, Vestia, Secunda and the rest having confessed that they live according to the Christian rite, since after opportunity offered them of returning to the custom of the Romans they have obstinately persisted, it is determined that they be put to the sword.

Speratus said: We give thanks to God.

Nartzalus said: To-day we are martyrs in heaven; thanks be to God.

Saturninus the proconsul ordered it to be declared by the herald: Speratus, Nartzalus, Cittinus, Veturius, Felix, Aquilinus, Lætantius, Januaria, Generosa, Vestia, Donata and Secunda, I have ordered to be executed.

They all said: Thanks be to God.

And so they all together were crowned with martyrdom; and they reign with the Father and the Son and the Holy Ghost, for ever and ever. Amen.

EPISTLE TO GREGORY

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AND

ORIGEN’S COMMENTARY

ON THE

GOSPEL OF JOHN.

by

ALLAN MENZIES, D.D.

Commentaries of Origen.

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Introduction.

For a general account of Origen and of his works we may refer to Dr. Crombie’s *Life of Origen*, in vol. iv. of this series (xxiii. in Clark’s issue). The principal facts of his career are as follows: He was born of Christian parents at Alexandria about the year 185 a.d., and from his earliest youth devoted himself to the study of Scripture in such a way as to suggest that he was destined for a great career. His father suffered martyrdom in the year 202, and Origen very soon afterwards succeeded the great Clement as head of the school at Alexandria. Thirteen years after, the persecution of Caracalla drove him from his own country to Cæsarea, where though still a layman he preached at church meetings. Recalled to Alexandria, he laboured there for fifteen years further as teacher and author, till in the year 231 his ordination at Cæsarea to the office of presbyter drew upon him the condemnation of the bishop of Alexandria and became the occasion of his permanent withdrawal from the place of his birth. At Cæsarea he now formed a new school of Christian training similar to that from which he had been driven. At this time, as well as in the earlier period of his life, he made various journeys to different parts of the world. His death was brought about by sufferings inflicted on him in the persecution of Decius, and took place at Tyre, probably in the year 254.

Part of the Commentary on John, the first great work of Christian interpretation, and part of that on Matthew, written by the father at a later period of his life, are here presented to the reader; and a few words of introduction may be added on Origen’s work as an expositor and on these two works in particular.

Though Origen was the first great interpreter of Scripture in the Church, commentaries had been written before his. He speaks of those who had preceded him in this activity; and though but little survives of the labours of these earlier expositors, we know that the work of commenting on Scripture was zealously carried on in the Gnostic churches in the latter part of the second century, and several of the older exegetes in the Church are also known to us by name and reputation. Heracleon the Gnostic commentator on John, who is often cited and often rather unfairly dealt with by Origen, as he follows him over the same ground, belonged to the Valentinian school. Many of his comments the reader will find to be very just and shrewd; but the tenets of his school led him into many extravagances. Of Pantænus, head of the catechetical school at Alexandria in the end of the second and early years of the third century, we hear that he interpreted many of the books of Scripture. We also learn that he preceded Clement and Origen, his successors in office, in the application of Gentile learning to Christian studies; the broad and liberal tone of Alexandrian theology may be due in part to his influence. Much of his exegetical work was still extant in the days of Jerome, who, however, reports that he did more for the Church as a teacher than as a writer. Only fragments of his Commentaries now remain. In Clement's works, on the contrary, we find, if not any set commentaries, various extended discussions of particular texts. We also find in him a theory of Scripture, its inspiration and its nature, which is followed also by Origen, and which determines the whole character of Alexandrian exegesis. In accordance with the general tendency of that age, which witnessed a reaction from the independence of philosophy and an appeal in many quarters to the authority of ancient oracles and writings, the Alexandrian school treats Scripture as an inspired and infallible storehouse of truth,—of truth, however, not patent to the simple reader, but requiring the spiritual man to discern its mystic import. Clement discusses the question why divine things are wrapped up in mysteries, and holds that all who have spoken of such things have dealt with them in this way. Everything in Scripture, therefore, has a mystical in addition to its obvious meaning. Every minute particular about the tabernacle and its furniture is charged with an unseen 292 truth. The effect of such a view of Scripture on exegesis is necessarily that the interpreter finds in the inspired words not what they plainly convey, but what most interests his own mind. In assigning to each verse its spiritual meaning, he is neither guided nor restrained by any rule or system, but enjoys complete liberty. The natural good sense of these great scholars curbed to some extent the licence of their theory; but with such a view of Scripture they could not but run into many an extravagance; and the allegorical method of interpretation, which so long prevailed in Christendom and is still practised in some quarters, dates from Alexandria. The roots of it lie further back, in Jewish rabbinical treatment of the Old Testament, and in the Greek philosophy of Alexandria. In Philo, the great contemporary of Christ at Alexandria, rabbinical and Greek learning met, and Scripture being a divine authority and having to furnish evidence of Greek philosophical doctrines, the allegorical method of interpretation was called to perform large services. To Philo's eyes all wisdom was contained in the Pentateuch, and many an idea of which Moses never dreamed had to be extracted from that ancient record. The method was older than Clement and Origen, but it was through them that it became so firmly established in the Church.

In Origen we first find a great teacher who deliberately sets himself to the task of explaining Scripture. He became, at the early age of eighteen, the head of the catechetical school at Alexandria, an institution which not only trained catechumens but provided open lectures, on every part of Christian learning, and from that time to his death, at the age of sixty-nine, he was constantly engaged in the work of public exposition. At Alexandria his expositions took place in the school, but at Cæsarea they formed part of the church services, so that the reports of those belonging to the Cæsarean period provide us with the earliest examples we possess of the discourse at Christian meetings. In an activity which he practised so much Origen acquired extraordinary skill and facility, and gained the highest reputation, even beyond the limits of the Church. It is no wonder, therefore, if he succeeded in treating nearly the whole Bible in this way, a thing which might no doubt be said of many a Christian teacher since his day; for he was not one who was apt to repeat himself, but was constantly pressing on to break new ground.

But the reported homilies form only a part—and that not the most important part—of his exegetical works. What he gave in his homilies was necessarily designed for edification; it had to be plain enough to be understood by a mixed audience, and serviceable to their needs. Origen believed, however, that there was very much in Scripture that lay beyond the capacity of the ordinary mind, and that the highest way of treating Scripture was not that of practical application, but that of searching after its hidden sense. In the fourth book of his *De Principiis* (vol. x. of Clark's set) he sets forth his views about the Scriptures. "As man," he there says, "consists of body, soul, and spirit, so in the same way does Scripture, which has been arranged to be given by God for the salvation of man." Scripture, therefore, has three senses, the bodily (somatic) or the obvious matter-of-fact sense, the psychical or moral sense, which serves for edification of the pious, and, highest of all, the spiritual sense. For this latter sense of Scripture Origen has many names,—as many as forty have been counted,—he calls it the heavenly sense, the intellectual, the anagogical, the mystic, the hidden. This is what chiefly engages his interest in the work of expounding. Scripture is to him full of mysteries, every jot and tittle has its secret, and to read these heavenly mysteries is the highest object of the interpreter. In addition, therefore, to his oral expositions (ὁμιλίαι) and the short notes (σημειώσεις) which are generally reckoned as a third class of his exegetical works, we have the written commentaries, books, or τόμοι of Origen, in which he discusses Scripture without being hampered by the requirements of edification, according to the method which alone he recognizes as adequate. He was enabled to devote himself to this labour by the generosity of a rich friend, Ambrosius, who urged him to undertake it, and provided funds for the payment of shorthand writers and copyists. We are told that seven of the former were at one time placed at his disposal. The work which he was thus led to undertake Origen felt to be very responsible and burdensome; it was not to be approached without fervent prayer, and he sometimes complains that it is too much for him, and that it is only the urgent commands of Ambrosius that make him go on with it. (See the opening chapters of the various books on John.)

What has been said will to some extent explain the nature of these commentaries, parts of which are now for the first time presented to the English reader. There is a side of them, however, of which we have not yet spoken. Origen was a great scholar as well as a great theologian; and he thought it right, as the reader may see from the letter to Gregory also 29 here given, that scholarship should contribute all it could to the study of Scripture. Of his multifarious knowledge and of his easy command of all the science and philosophy of his day, the reader may judge for himself even from what is now presented to him. His work on the words of Scripture has a value quite independently of his theological views. Some of the most important qualifications of the worthy interpreter of Scripture he possesses in a supreme degree. His knowledge of Scripture is extraordinary both for its range and its minute accuracy. He had no concordance to help him; but he was himself a concordance. Whatever word occurs he is able to bring from every part of Scripture the passages in which it is used. He quotes passages, it is true, which are only verbally connected with the text before him and have no affinity of idea; the wealth of illustration he has at his command does not always assist, but sometimes, as the reader will see, impedes his progress: yet the wonder is not diminished of such a knowledge of all parts of the Bible as is probably without parallel. It has to be added that he is strong in grammar, and has a true eye for the real meaning of his text; the discussions in which he does this often leave nothing to be desired. In defining his terms he often goes far astray; he has to define them according to the science of his day; but he is not guilty of loose construction of sentences. Another matter in which he is distinguished is that of textual criticism. He is the first great textual critic of the Church. That his name occurs more frequently than that of any other father in the digests of early readings of the text of the New Testament, is due no doubt to the fact that he is the earliest writer of commentaries which have been preserved; his commentaries contain complete texts of the portions of Scripture commented on, as well as copious quotations from other parts of Scripture. But he was keenly interested in the text of the New Testament for its own sake. He tells us that many variations already existed in his day in different copies. And he preserves many readings which afterwards disappeared from the Bible. It has also to be said that he often quotes the same text differently in different passages, so that it appears probable that he used several copies of the N.T. books, and that these copies differed from each other. If, therefore, as Tischendorf suggests, Origen made a collation of the various texts of the N.T. with which he was acquainted, as he did with his texts of the O.T. in his Hexapla, he had no strong views as to which text was to be followed. He sometimes expresses an opinion as to which is the true reading (pp. 368 sq.), but he does so on grounds which the textual critics of the present day could not approve.

It may be stated here that the translators of Origen in this volume have sought to represent their author's critical position with regard to Scripture by translating his Scripture quotations from his text. As he used the Septuagint version of the Old Testament, many of his quotations from that part of Scripture appear in a form unfamiliar to the English reader. In the New Testament, also, his text is also very different from that which afterwards prevailed in the Church.

The weakness of Origen as an interpreter is his want of historical feeling or of any conception of such a thing as growth or development in revelation. His mind slips incessantly away from the real scenes and events recorded in Scripture, to the ideal region where he conceives that the truths reside which these prefigure. Scripture is to him not a record of actual occurrences which took place as they are narrated, but a storehouse of types of heavenly things, which alone are real. He scoffs at the notion that historical facts should be regarded as the chief outcome of a Scripture narrative (John, book x. 15–17, pp. 389–394). When he does treat the facts as facts he has many a shrewd observation and many a beautiful application. But the facts are to a large extent in his way; they have to give place to something more important. He sees very well how the synoptic narratives clash with that of John; no better demonstration of this need be looked for than he gives in the tenth book of his John; from this, however, he infers not that the books must have had different sources of information, but that the literal meaning of the passages must be altogether disregarded, and their true purport looked for, not in the things of history, but in the things of the Spirit. The water-pots at the feast in Cana (*De Principiis*), the shoe latchet of the Saviour (John, book vi. 17), the ass and foal (John, book x. 18), each must receive a transcendent application.

It follows from this that the commentaries are deficient in order and sequence. The method which calls the writer to look at every step for spiritual meanings, combined with his own extraordinary fertility of imagination and wealth of matter, makes these books very disconnected. At each point a number of questions suggests itself as to possible meanings; a host of texts is brought at once from every part of Scripture to afford illustration, and these again have to be considered. Very modestly are the questions and themes introduced. The tone is as far as possible from being *ex cathedra*; it is rather that of a student groping his 294 way, and asking at each step for assistance. And the great mass of the questions thus raised is left, apparently, unanswered. So that the work as a whole is rather a great collection of materials for future consideration than a finished treatise.

Such being the characteristics of Origen's commentaries, they have by many been regarded as unsuitable for the general reader, and unfavourably compared with those of later writers, to whom the interpretation of Scripture was not weighted with such difficulties as Origen had to contend with. Our author does not carry us along in his commentaries with a stream of golden eloquence; his interests are intellectual more than literary or practical, his work is scientific rather than popular. Perhaps the historical student has more to gain from them than the preacher. But among the pages which witness chiefly to restless intellectual energy and unwearied diligence, there are also many passages of rare and touching beauty, when the writer realizes the greatness of the Christian salvation, or when the heavenly things to the search for which all his labour is devoted shine by their own brightness on his sight.

The Commentaries on John are the earliest work of Christian exegesis which has come down to us, and are therefore placed in this volume before those on Matthew. The first five books on John were written at Alexandria before Origen's compulsory withdrawal from that city to Cæsarea in 231. In chaps. 4 and 8 of the first book he speaks of this work as being the first fruits of his activity as a writer on Holy Scripture. The sixth book, as he tells us in vi. 1, had been begun at Alexandria, but the manuscript had been left behind, so that a new beginning had to be made at Cæsarea. The work was again interrupted by the persecution of Maximian in 238; the volumes from the twenty-second to the last were written after that date. At the end of the thirty-second volume, which is the last we now possess, the writer has only reached John xiii. 33, but he tells us in his Commentary on Matthew that he has spoken of the two thieves in his work on John. In the time of Eusebius only twenty-two books survived out of the whole number, which seems to have been thirty-nine. We now possess books i., ii., vi., x., xiii., xix., xx., xxviii., xxxii., some of which, however, are not complete, and a few fragments. The thirteenth book begins in the middle of the story of the Samaritan woman. Ambrosius had wished that story to be completed in the twelfth book, but Origen did not like to make his books too long, and on this point disregarded the authority of his mentor. The nineteenth and twentieth books are both occupied with the eighth chapter of John, which, if it was all treated on the same scale, must have occupied two more books in addition to these. The thirty-second book scarcely completes the thirteenth chapter of the Gospel; and if the remaining chapters only occupied seven books, the treatment of these must have been much more condensed.

Two Latin translations of Origen's John were made in the sixteenth century, one by Ambrosius Ferrarius of Milan from the Venice Codex, the other by Joachim Perionius.

The Commentaries on John and on Matthew are both embraced in several manuscripts. Of those on John, Mr. A. E. Brooke (*Texts and Studies*, vol. i. No. 4; *The Fragments of Heracleon*, pp. 1–30; "the mss. of Origen's Commentaries on S. John") enumerates eight or nine. The Munich ms. of the thirteenth century is the source of all the rest. Huet, the first editor (1668), used the Codex Regius (Paris) of the sixteenth century, which is in many passages mutilated and disfigured. The brothers Delarue (1733–1759) used the mss. Barberinus and Bodleianus, which are more complete, and Lommatzsch (1831) follows his predecessors. The present translations are from the text of Lommatzsch, which is in many places very defective.[4445]

[4445] Mr. Brooke's revised text of the Commentary of Origen on St. John's Gospel (2 vols., Cambridge University Warehouse) appeared unfortunately too late to be used in the preparation of this volume.

Letter of Origen to Gregory.

When and to whom the Learning derived from Philosophy may be of Service for the Exposition of the Holy Scriptures; with a lively Personal Appeal.

This letter to Gregory, afterwards bishop of Cæsarea, and called Thaumaturgus, was preserved in the Philocalia, or collection of extracts from Origen's works drawn up by Gregory of Nyssa and Basil of Cæsarea. It is printed by Delarue and Lommatzsch in the forefront of their editions of the works. It forms a good preface to the commentaries, as it shows how Origen considered the study of Scripture to be the highest of all studies, and how he regarded scientific learning, in which he was himself a master, as merely preparatory for this supreme learning. Dräseke[4446] has shown that it was written about 235, when Origen, after having had Gregory as his pupil at Cæsarea for some years, had fled before the persecution under Maximinus Thrax to Cappadocia; while Gregory, to judge from the tenor of this Epistle, had gone to Egypt. The Panegyric on Origen,[4447] pronounced by Gregory at Cæsarea about 239, when the school had reassembled there after the persecution, shows that the master's solicitude for his pupil's true advancement was not disappointed.

1. Gregory is Urged to Apply His Gentile Learning to the Study of Scripture.

All hail to thee in God, most excellent and reverend Sir, son Gregory, from Origen. A natural quickness of understanding is fitted, as you are well aware, if it be diligently exercised, to produce a work which may bring its owner so far as is possible, if I may so express myself, to the consummation of the art the which he desires to practise, and your natural aptitude is sufficient to make you a consummate Roman lawyer and a Greek philosopher too of the most famous schools. But my desire for you has been that you should direct the whole force of your intelligence to Christianity as your end, and that in the way of production. And I would wish that you should take with you on the one hand those parts of the philosophy of the Greeks which are fit, as it were, to serve as general or preparatory studies for Christianity, and on the other hand so much of Geometry and Astronomy as may be helpful for the interpretation of the Holy Scriptures. The children of the philosophers speak of geometry and music and grammar and rhetoric and astronomy as being ancillary to philosophy; and in the same way we might speak of philosophy itself as being ancillary to Christianity.

2. This Procedure is Typified by the Story of the Spoiling of the Egyptians.

[4446] *Jahrbucher fur Prot. Theol.* 1881, 1.

[4447] See *Ante-Nicene Christian Library,* vol. xx. (Clark).

It is something of this sort perhaps that is enigmatically indicated in the directions God is represented in the Book of Exodus[4448] as giving to the children of Israel. They are directed to beg from their neighbours and from those dwelling in their tents vessels of silver and of gold, and raiment; thus they are to spoil the Egyptians, and to obtain materials for making the things they are told to provide in connection with the worship of God. For out of the things of which the children of Israel spoiled the Egyptians the furniture of the Holy of Holies was made, the ark with its cover, and the cherubim and the mercy-seat and the gold jar in which the manna, that bread of angels, was stored. These probably were made from the finest of the gold of the Egyptians, and from a second quality, perhaps, the solid golden candlestick which stood near the inner veil, and the lamps on it, and the golden table on which stood the shewbread, and between these two the golden altar of incense. And if there was gold of a third and of a fourth quality, the sacred vessels were made of it. And of the Egyptian silver, too, other things were made; for it was from their sojourn in Egypt that the children of Israel derived the great advantage of being supplied with such a quantity of precious materials for the use of the service of God. Out of the Egyptian raiment probably were made all those requisites named in Scripture in embroidered work; the embroiderers working[4449] with the wisdom of God,[4450] such garments for such purposes, to produce the hangings and the inner and outer courts. This is not a suitable opportunity to enlarge on such a theme or to show in how many ways the children of Israel found those things useful which they got from the Egyptians. The Egyptians had not made a proper use of them; but the Hebrews used them, for the wisdom of God was with them, for religious purposes. Holy Scripture knows, however, that it was an evil thing to descend from the land of the children of Israel into Egypt; and in this a great truth is wrapped up. For some it is of evil that they should dwell with the Egyptians, that is to say, with the learning of the world, after they have been enrolled in the law of God and in the Israelite worship of Him. Ader the Edomite,[4451] as long as he was in the land of Israel and did not taste the bread of the Egyptians, made no idols; but when he fled from the wise Solomon and went down into Egypt, as one who had 29
fled from the wisdom of God he became connected with Pharaoh, marrying the sister of his wife, and begetting a son who was brought up among the sons of Pharaoh. Therefore, though he did go back to the land of Israel, he came back to it to bring division into the people of God, and to cause them to say to the golden calf, "These are thy gods, O Israel, which brought thee up out of the land of Egypt." I have learned by experience and can tell you that there are few who have taken of the useful things of Egypt and come out of it, and

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[4448] ix. 2.

[4449] Reading with Dräseke, ραφιδεόυτῶν, συρραπτόντων τῶν ραφιδευτῶν.

[4450] Exod. xxxi. 3, 6; xxxvi. 1, 2, 8.

[4451] 1 Kings xi. 14 (Hadad). Origen confuses him with Jeroboam.

have then prepared what is required for the service of God; but Ader the Edomite on the other hand has many a brother. I mean those who, founding on some piece of Greek learning, have brought forth heretical ideas, and have as it were made golden calves in Bethel, which is, being interpreted, the house of God. This appears to me to be intended to convey that such persons set up their own images in the Scriptures in which the Word of God dwells, and which therefore are tropically called Bethel. The other image is said in the word to have been set up in Dan. Now the borders of Dan are at the extremities and are contiguous to the country of the heathens, as is plainly recorded in the Book of Jesus, son of Nave. Some of these images, then, are close to the borders of the heathen, which the brothers, as we showed, of Ader have devised.

3. Personal Appeal.

Do you then, sir, my son, study first of all the divine Scriptures. Study them I say. For we require to study the divine writings deeply, lest we should speak of them faster than we think; and while you study these divine works with a believing and God-pleasing intention, knock at that which is closed in them, and it shall be opened to thee by the porter, of whom Jesus says,[4452] "To him the porter openeth." While you attend to this divine reading seek aright and with unwavering faith in God the hidden sense which is present in most passages of the divine Scriptures. And do not be content with knocking and seeking, for what is most necessary for understanding divine things is prayer, and in urging us to this the Saviour says not only,[4453] "Knock, and it shall be opened to you," and "Seek, and ye shall find," but also "Ask, and it shall be given you." So much I have ventured on account of my fatherly love to you. Whether I have ventured well or not, God knows, and His Christ, and he who has part of the Spirit of God and the Spirit of Christ. May you partake in these; may you have an always increasing share of them, so that you may be able to say not only, "We are partakers of Christ,"[4454] but also "We are partakers of God."

[4452] John x. 3.

[4453] Matt. vii. 7.

[4454] Heb. iii. 14.

Origen's Commentary on the Gospel of John.

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Book I.

1. How Christians are the Spiritual Israel.

That people which was called of old the people of God was divided into twelve tribes, and over and above the other tribes it had the levitical order, which itself again carried on the service of God in various priestly and levitical suborders. In the same manner, it appears to me that the whole people of Christ, when we regard it in the aspect of the hidden man of the heart,[4455] that people which is called "Jew inwardly," and is circumcised in the spirit, has in a more mystic way the characteristics of the tribes. This may be more plainly gathered from John in his Apocalyse, though the other prophets also do not by any means conceal the state of matters from those who have the faculty of hearing them. John speaks as follows:[4456] "And I saw another angel ascending from the sunrising, having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not either the earth, or the sea, or the trees, till we have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed, a hundred and forty-four thousand who were sealed, out of every tribe of the children of Israel; of the tribe of Juda were sealed twelve thousand, of the tribe of Roubem twelve thousand." And he mentioned each of the tribes singly, with the exception of Dan. Then, some way further on,[4457] he continues: "And I saw, and behold the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder. And the voice which I heard was as the voice of harpers harping with their harps; and they sing a new song before the throne and before the four beasts and the elders, and no one could learn the song but the hundred and forty-four thousand who had been purchased from the earth. These are they which were not defiled with women, for they are virgins. These are they who follow the Lamb whithersover He goeth. These were purchased from among men, a first fruits to God and to the Lamb; and in their mouth was found no lie, for they are without blemish." Now this is said in John with reference to those who have believed in Christ, for they also, even if their bodily descent cannot be traced to the seed of the Patriarchs, are yet gathered out of the tribes. That this is so we may conclude from what is further said about them: “Hurt not,” he says, “the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed, a hundred and forty-four thousand, sealed from every tribe of the children of Israel.”

[4455] Rom. ii. 29.

[4456] Apoc. vii. 2–5.

[4457] Apoc. xiv. 1–5.

2. The 144,000 Sealed in the Apocalypse are Converts to Christ from the Gentile World.

These, then, who are sealed on their foreheads[4458] from every tribe of the children of Israel, are a hundred and forty-four thousand in number; and these hundred and forty-four thousand are afterwards said in John to have the name of the Lamb and of His Father written on their foreheads, and to be virgins, not having defiled themselves with women. What else could the seal be which is on their foreheads but the name of the Lamb and the name of His Father? In both passages their foreheads are said to have the seal; in one the seal is spoken of, in the other it appears to contain the letters forming the name of the Lamb, and the name of His Father. Now these taken from the tribes are, as we showed before, the same persons as the virgins. But the number of believers is small who belong to Israel according to the flesh; one might venture to assert that they would not nearly make up the number of a 298 hundred and forty-four thousand. It is clear, therefore, that the hundred and forty-four thousand who have not defiled themselves with women must be made up of those who have come to the divine word out of the Gentile world. In this way the truth of the statement may be upheld that the first fruits of each tribe are its virgins. For the passage goes on: "These were brought from among men to be a first fruits to God and to the Lamb; and in their mouth was found no guile, for they are without blemish." The statement about the hundred and forty-four thousand no doubt admits of mystical interpretation; but it is unnecessary at this point, and would divert us from our purpose, to compare with it those passages of the prophets in which the same lesson is taught regarding those who are called from among the Gentiles.

[4458] Apoc. vii. 3, 4.

3. In the Spiritual Israel the High-Priests are Those Who Devote Themselves to the Study of Scripture.

But what is the bearing of all this for us? So you will ask when you read these words, Ambrosius, thou who art truly a man of God, a man in Christ, and who seekest to be not a man only, but a spiritual man.[4459] The bearing is this. Those of the tribes offer to God, through the levites and priests, tithes and first fruits; not everything which they possess do they regard as tithe or first fruit. The levites and priests, on the other hand, have no possessions but tithes and first fruits; yet they also in turn offer tithes to God through the high-priests, and, I believe, first fruits too. The same is the case with those who approach Christian studies. Most of us devote most of our time to the things of this life, and dedicate to God only a few special acts, thus resembling those members of the tribes who had but few transactions with the priest, and discharged their religious duties with no great expense of time. But those who devote themselves to the divine word and have no other employment but the service of God may not unnaturally, allowing for the difference of occupation in the two cases, be called our levites and priests. And those who fulfil a more distinguished office than their kinsmen[4460] will perhaps be high-priests, according to the order of Aaron, not that of Melchisedek. Here some one may object that it is somewhat too bold to apply the name of high-priests to men, when Jesus Himself is spoken of in many a prophetic passage as the one great priest, as[4461] "We have a great high-priest who has passed through the heavens, Jesus, the Son of God." But to this we reply that the Apostle clearly defined his meaning, and declared the prophet to have said about the Christ, "Thou[4462] art a priest for ever, according to the order of Melchisedek," and not according to the order of Aaron. We say accordingly that men can be high-priests according to the order of Aaron, but according to the order of Melchisedek only the Christ of God.

[4459] 1 Cor. ii. 14.

[4460] Reading with Neander and Lommatzsch (note), διαφέρον τι for διαφέροντες.

[4461] Heb. iv. 14.

[4462] Ps. cx. 4; Heb. v. 6. *Cf.* vii. 11.

4. The Study of the Gospels is the First Fruits Offered by These Priests of Christianity.

Now our whole activity is devoted to God, and our whole life, since we are bent on progress in divine things. If, then, it be our desire to have the whole of those first fruits spoken of above which are made up of the many first fruits, if we are not mistaken in this view, in what must our first fruits consist, after the bodily separation we have undergone from each other, but in the study of the Gospel? For we may venture to say that the Gospel is the first fruits of all the Scriptures. Where, then, could be the first fruits of our activity, since the time when we came to Alexandria, but in the first fruits of the Scriptures? It must not be forgotten, however, that the first fruits are not the same as the first growth. For the first fruits[4463] are offered after all the fruits (are ripe), but the first growth[4464] before them all. Now of the Scriptures which are current and are believed to be divine in all the churches, one would not be wrong in saying that the first growth is the law of Moses, but the first fruits the Gospel. For it was after all the fruits of the prophets who prophesied till the Lord Jesus, that the perfect word shot forth.

[4463] ἀπαρχή, Exod. xxii. 29.

[4464] πρωτογέννημα, Exod. xxiii. 16.

5. All Scripture is Gospel; But the Gospels are Distinguished Above Other Scriptures.

Here, however, some one may object, appealing to the notion just put forward of the unfolding of the first fruits last, and may say that the Acts and the letters of the Apostles came after the Gospels, and that this destroys our argument to the effect that the Gospel is the first fruits of all Scripture. To this we must reply that it is the conviction of men who are wise in Christ, who have profited by those epistles which are current, and who see them to be vouched for by the testimonies deposited in the law and the prophets,[4465] that the apostolic writings are to be pronounced wise and worthy of belief, and that they have great authority, but that they are not on the same level with that "Thus sayeth the Lord Almighty."[4466] Consider on this point the language of St. Paul. When he declares that[4467] "Every Scripture is inspired of God and profitable," does he include his own writings? Or does he not include his dictum,[4468] "I say, and not the Lord," and[4469] "So I ordain in all the churches," and[4470] "What things I suffered at Antioch, at Iconium, at Lystra," and similar things which he writes in virtue of his own authority, and which do not quite possess the character of words flowing from divine inspiration. Must we also show that the old Scripture is not Gospel, since it does not point out the Coming One, but only foretells Him and heralds His coming at a future time; but that all the new Scripture is the Gospel. It not only says as in the beginning of the Gospel,[4471] "Behold the Lamb of God, which taketh away the sin of the world;" it also contains many praises of Him, and many of His teachings, on whose account the Gospel is a Gospel. Again, if God set in the Church[4472] apostles and prophets and evangelists (gospellers), pastors and teachers, we must first enquire what was the office of the evangelist, and mark that it is not only to narrate how the Saviour cured a man who was blind from his birth,[4473] or raised up a dead man who was already stinking,[4474] or to state what extraordinary works he wrought; and the office of the evangelist being thus defined, we shall not hesitate to find Gospel in such discourse also as is not narrative but hortatory and intended to strengthen belief in the mission of Jesus; and thus we shall arrive at the position that whatever was written by the Apostles is Gospel. As to this second definition, it might be objected that the Epistles are not entitled "Gospel," and that we are wrong in applying the name of Gospel to the whole of the New Testament. But to this we answer that it happens not unfrequently in Scripture when two or more persons or things are named by the same name, the name attaches itself most significantly to one of those things or persons. Thus the Saviour says,[4475] "Call no man Master upon the earth;" while the Apostle says that Masters[4476] have been appointed in the Church. These latter accordingly will not be Masters in the strict sense of the dictum of the Gospel. In the same way the Gospel in the Epistles will not extend to every word of them, when it is compared with the narrative of Jesus' actions and sufferings and discourses. No: the Gospel is the first fruits of all Scripture, and to these first fruits of the Scriptures we devote the first fruits of all those actions of ours which we trust to see turn out as we desire.

[4465] This passage is difficult and disputed.

[4466] 2 Cor. vi. 18.

[4467] 2 Tim. iii. 16.

[4468] 1 Cor. vii. 12.

[4469] 1 Cor. vii. 17.

[4470] 2 Tim. iii. 11.

[4471] John i. 29.

[4472] Ephes. iv. 11.

[4473] John ix. 1.

[4474] John xi. 39.

[4475] Matt. xxiii. 8, 9.

[4476] διδάσκαλοι, Ephes. iv. 11.

6. The Fourfold Gospel. John's the First Fruits of the Four. Qualifications Necessary for Interpreting It.

Now the Gospels are four. These four are, as it were, the elements of the faith of the Church, out of which elements the whole world which is reconciled to God in Christ is put together; as Paul says,[4477] "God was in Christ, reconciling the world to Himself;" of which world Jesus bore the sin; for it is of the world of the Church that the word is written,[4478] "Behold the Lamb of God which taketh away the sin of the world." The Gospels then being four, I deem the first fruits of the Gospels to be that which you[4479] have enjoined me to search into according to my powers, the Gospel of John, that which speaks of him whose genealogy had already been set forth, but which begins to speak of him at a point before he had any genealogy. For Matthew, writing for the Hebrews who looked for Him who was to come of the line of Abraham and of David, says:[4480] "The book of the generation of Jesus Christ, the son of David, the son of Abraham." And Mark, knowing what he writes, narrates the beginning of the Gospel; we may perhaps find what he aims at in John; in the beginning the Word, God the Word. But Luke, though he says at the beginning of Acts, "The former treatise did I make about all that Jesus began to do and to teach," yet leaves to him who lay on Jesus' breast the greatest and completest discourses about Jesus. For none of these plainly declared His Godhead, as John does when he makes Him say, "I am the light of the world," "I am the way and the truth and the life," "I am the resurrection," "I am the door," "I am 300 the good shepherd;" and in the Apocalypse, "I am the Alpha and the Omega, the beginning and the end, the first and the last." We may therefore make bold to say that the Gospels are the first fruits of all the Scriptures, but that of the Gospels that of John is the first fruits. No one can apprehend the meaning of it except he have lain on Jesus' breast and received from Jesus Mary to be his mother also. Such an one must he become who is to be another John, and to have shown to him, like John, by Jesus Himself Jesus as He is. For if Mary, as those declare who with sound mind extol her, had no other son but Jesus, and yet Jesus says to His mother, "Woman, behold thy son,"[4481] and not "Behold you have this son also," then He virtually said to her, "Lo, this is Jesus, whom thou didst bear." Is it not the case that every one who is perfect lives himself no longer,[4482] but Christ lives in him; and if Christ lives in him, then it is said of him to Mary, "Behold thy son Christ." What a mind, then, must we have to enable us to interpret in a worthy manner this work, though it be committed to the earthly treasure-house of common speech, of writing which any passer-by can read, and which can be heard when read aloud by any one who lends to it his bodily ears? What shall we say of this work? He who is accurately to apprehend what it contains should be able to say with truth,[4483] “We have the mind of Christ, that we may know those things which are bestowed on us by God.” It is possible to quote one of Paul’s sayings in support of the contention that the whole of the New Testament is Gospel. He writes in a certain place:[4484] “According to my Gospel.” Now we have no written work of Paul which is commonly called a Gospel. But all that he preached and said was the Gospel; and what he preached and said he was also in the habit of writing, and what he wrote was therefore Gospel. But if what Paul wrote was Gospel, it follows that what Peter wrote was also Gospel, and in a word all that was said or written to perpetuate the knowledge of Christ’s sojourn on earth, and to prepare for His second coming, or to bring it about as a present reality in those souls which were willing to receive the Word of God as He stood at the door and knocked and sought to come into them.

[4477] 2 Cor. v. 19.

[4478] John i. 29.

[4479] Ambrosius.

[4480] Matt. i. 1.

[4481] John xix. 26.

[4482] Gal. ii. 20.

[4483] 1 Cor. ii. 12, 16.

[4484] Rom. ii. 16.

7. What Good Things are Announced in the Gospels.

But it is time we should inquire what is the meaning of the designation “Gospel,” and why these books have this title. Now the Gospel is a discourse containing a promise of things which naturally, and on account of the benefits they bring, rejoice the hearer as soon as the promise is heard and believed. Nor is such a discourse any the less a Gospel that we define it with reference to the position of the hearer. A Gospel is either a word which implies the actual presence to the believer of something that is good, or a word promising the arrival of a good which is expected. Now all these definitions apply to those books which are named Gospels. For each of the Gospels is a collection of announcements which are useful to him who believes them and does not misinterpret them; it brings him a benefit and naturally makes him glad because it tells of the sojourn with men, on account of men, and for their salvation, of the first-born of all creation,[4485] Christ Jesus. And again each Gospel tells of the sojourn of the good Father in the Son with those minded to receive Him, as is plain to every believer; and moreover by these books a good is announced which had been formerly expected, as is by no means hard to see. For John the Baptist spoke in the name almost of the whole people when he sent to Jesus and asked,[4486] “Art thou He that should come or do we look for another?” For to the people the Messiah was an expected good, which the prophets had foretold, and they all alike, though under the law and the prophets, fixed their hopes on Him, as the Samaritan woman bears witness when she says:[4487] “I know that the Messiah comes, who is called Christ; when He comes He will tell us all things.” Simon and Cleopas too, when talking to each other about all that had happened to Jesus Christ Himself, then risen, though they did not know that He had risen from the dead, speak thus,[4488] “Dost thou sojourn alone in Jerusalem, and knowest not the things which have taken place there in these days? And when he said what things? they answered, The things concerning Jesus of Nazareth,[4489] which was a prophet, mighty in deed and in word before God and all the people, and how the chief priests and our rulers delivered Him up to be sentenced to death and crucified Him. But we hoped that it was He which should redeem Israel.” Again, Andrew the brother of Simon Peter found his own brother Simon and said to him,[4490] “We have found the Messiah, which is, being interpreted, Christ.” And a little further on Philip finds

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[4485] Col. i. 15.

[4486] Matt. xi. 3.

[4487] John iv. 25.

[4488] Luke xxiv. 18–21.

[4489] Ναζαρηνοῦ.

[4490] John i. 42.

Nathanael and says to him,[4491] “We have found Him of whom Moses in the law, and the prophets, wrote, Jesus the son of Joseph, from Nazareth.”

[4491] John i. 46.

8. How the Gospels Cause the Other Books of Scripture Also to Be Gospel.

Now an objection might be raised to our first definition, because it would embrace books which are not entitled Gospels. For the law and the prophets also are to our eyes books containing the promise of things which, from the benefit they will confer on him, naturally rejoice the hearer as soon as he takes in the message. To this it may be said that before the sojourn of Christ, the law and the prophets, since He had not come who interpreted the mysteries they contained, did not convey such a promise as belongs to our definition of the Gospel; but the Saviour, when He sojourned with men and caused the Gospel to appear in bodily form, by the Gospel caused all things to appear as Gospel. Here I would not think it beside the purpose to quote the example of Him who…a few things…and yet all.[4492] For when he had taken away the veil which was present in the law and the prophets, and by His divinity had proved the sons of men that the Godhead was at work, He opened the way for all those who desired it to be disciples of His wisdom, and to understand what things were true and real in the law of Moses, of which things those of old worshipped the type and the shadow, and what things were real of the things narrated in the histories which "happened to them in the way of type,"[4493] but these things "were written for our sakes, upon whom the ends of the ages have come." With whomsoever, then, Christ has sojourned, he worships God neither at Jerusalem nor on the mountain of the Samaritans; he knows that God is a spirit, and worships Him spiritually, in spirit and in truth; no longer by type does he worship the Father and Maker of all. Before that Gospel, therefore, which came into being by the sojourning of Christ, none of the older works was a Gospel. But the Gospel, which is the new covenant, having delivered us from the oldness of the letter, lights up for us, by the light of knowledge,[4494] the newness of the spirit, a thing which never grows old, which has its home in the New Testament, but is also present in all the Scriptures. It was fitting, therefore, that that Gospel, which enables us to find the Gospel present, even in the Old Testament, should itself receive, in a special sense, the name of Gospel.

[4492] Text defective here. The words as they stand would yield the sense, "the formula, little and yet all."

[4493] 1 Cor. x. 11.

[4494] γυῶσις.

9. The Somatic and the Spiritual Gospel.

We must not, however, forget that the sojourning of Christ with men took place before His bodily sojourn, in an intellectual fashion, to those who were more perfect and not children, and were not under pedagogues and governors. In their minds they saw the fulness of the time to be at hand—the patriarchs, and Moses the servant, and the prophets who beheld the glory of Christ. And as before His manifest and bodily coming He came to those who were perfect, so also, after His coming has been announced to all, to those who are still children, since they are under pedagogues and governors and have not yet arrived at the fulness of the time, forerunners of Christ have come to sojourn, discourses (*logoi*) suited for minds still in their childhood, and rightly, therefore, termed pedagogues. But the Son Himself, the glorified God, the Word, has not yet come; He waits for the preparation which must take place on the part of men of God who are to admit His deity. And this, too, we must bear in mind, that as the law contains a shadow of good things to come, which are indicated by that law which is announced according to truth, so the Gospel also teaches a shadow of the mysteries of Christ, the Gospel which is thought to be capable of being understood by any one. What John calls the eternal Gospel, and what may properly be called the spiritual Gospel, presents clearly to those who have the will to understand, all matters concerning the very Son of God, both the mysteries presented by His discourses and those matters of which His acts were the enigmas. In accordance with this we may conclude that, as it is with Him who is a Jew outwardly and circumcised in the flesh, so it is with the Christian and with baptism. Paul and Peter were, at an earlier period, Jews outwardly and circumcised, but later they received from Christ that they should be so in secret, too; so that outwardly they were Jews for the sake of the salvation of many, and by an economy they not only confessed in words that they were Jews, but showed it by their actions. And the same is to be said about their Christianity. As Paul could not benefit those who were Jews 302 according to the flesh, without, when reason shows it to be necessary, circumcising Timothy, and when it appears the natural course getting himself shaved and making a vow, and, in a word, being to the Jews a Jew that he might gain the Jews—so also it is not possible for one who is responsible for the good of many to operate as he should by means of that Christianity only which is in secret. That will never enable him to improve those who are following the external Christianity, or to lead them on to better and higher things. We must, therefore, be Christians both somatically and spiritually, and where there is a call for the somatic (bodily) Gospel, in which a man says to those who are carnal that he knows nothing but Jesus Christ and Him crucified, so we must do. But should we find those who are perfected in the spirit, and bear fruit in it, and are enamoured of the heavenly wisdom, these must be made to partake of that Word which, after it was made flesh, rose again to what it was in the beginning, with God.

10. How Jesus Himself is the Gospel.

The foregoing inquiry into the nature of the Gospel cannot be regarded as useless; it has enabled us to see what distinction there is between a sensible Gospel and an intellectual and spiritual one. What we have now to do is to transform the sensible Gospel into a spiritual one.

For what would the narrative of the sensible Gospel amount to if it were not developed to a spiritual one? It would be of little account or none; any one can read it and assure himself of the facts it tells—no more. But our whole energy is now to be directed to the effort to penetrate to the deep things of the meaning of the Gospel and to search out the truth that is in it when divested of types. Now what the Gospels say is to be regarded in the light of promises of good things; and we must say that the good things the Apostles announce in this Gospel are simply Jesus. One good thing which they are said to announce is the resurrection; but the resurrection is in a manner Jesus, for Jesus says:[4495] "I am the resurrection." Jesus preaches to the poor those things which are laid up for the saints, calling them to the divine promises. And the holy Scriptures bear witness to the Gospel announcements made by the Apostles and to that made by our Saviour. David says of the Apostles, perhaps also of the evangelists:[4496] "The Lord shall give the word to those that preach with great power; the King of the powers of the beloved;" teaching at the same time that it is not skilfully composed discourse, nor the mode of delivery, nor well practised eloquence that produces conviction, but the communication of divine power. Hence also Paul says:[4497] "I will know not the word that is puffed up, but the power; for the kingdom of God is not in word but in power." And in another passage:[4498] "And my word and my preaching were not persuasive words of wisdom, but in demonstration of the spirit and of power." To this power Simon and Cleophas bear witness when they say:[4499] "Was not our heart burning within us by the way, as he opened to us the Scriptures?" And the Apostles, since the quantity of the power is great which God supplies to the speakers, had great power, according to the word of David: "The Lord will give the word to the preachers with great power." Isaiah too says:[4500] "How beautiful are the feet of them that proclaim good tidings;" he sees how beautiful and how opportune was the announcement of the Apostles who walked in Him who said, "I am the way," and praises the feet of those who walk in the intellectual way of Christ Jesus, and through that door go in to God. They announce good tidings, those whose feet are beautiful, namely, Jesus.

[4495] John xi. 25.

[4496] Ps. lxvii. 11, 12.

[4497] 1 Cor. iv. 19, 20 (with a peculiar reading).

[4498] 1 Cor. ii. 4.

[4499] Luke xxiv. 32.

[4500] Isa. lii. 7; Rom. x. 15.

11. Jesus is All Good Things; Hence the Gospel is Manifold.

Let no one wonder if we have understood Jesus to be announced in the Gospel under a plurality of names of good things. If we look at the things by the names of which the Son of God is called, we shall understand how many good things Jesus is, whom those preach whose feet are beautiful. One good thing is life; but Jesus is the life. Another good thing is the light of the world, when it is true light, and the light of men; and all these things the Son of God is said to be. And another good thing which one may conceive to be in addition to life or light is the truth. And a fourth in addition to time is the way which leads to the truth. And all these things our Saviour teaches that He is, when He says:[4501] “I am the way and the truth and the life.” Ah, is not that good, to shake off earth and mortality, and to rise again, obtaining this boon from the Lord, since He is the resurrection, as He says:[4502] “I am the resurrection.” But the door also is a good, through which one enters into the highest 303 blessedness. Now Christ says:[4503] “I am the door.” And what need is there to speak of wisdom, which “the Lord created[4504] the first principle of His ways, for His works,” in whom the father of her rejoiced, delighting in her manifold intellectual beauty, seen by the eyes of the mind alone, and provoking him to love who discerns her divine and heavenly charm? A good indeed is the wisdom of God, proclaimed along with the other good foresaid by those whose feet are beautiful. And the power of God is the eighth good we enumerate, which is Christ. Nor must we omit to mention the Word, who is God after the Father of all. For this also is a good, less than no other. Happy, then, are those who accept these goods and receive them from those who announce the good tidings of them, those whose feet are beautiful. Indeed even one of the Corinthians to whom Paul declared that he knew nothing but Jesus Christ and Him crucified, should he learn Him who for our sakes became man, and so receive Him, he would become identified with the beginning of the good things we have spoken of; by the man Jesus he would be made a man of God, and by His death he would die to sin. For “Christ,[4505] in that He died, died unto sin once.” But from His life, since “in that He liveth, He liveth unto God,” every one who is conformed to His resurrection receives that living to God. But who will deny that righteousness, essential righteousness, is a good, and essential sanctification, and essential redemption? And these things those preach who preach Jesus, saying[4506] that He is made to be of God righteousness and sanctification and redemption. Hence we shall have writings about Him without number, showing that Jesus is a multitude of goods; for from the things which can scarcely be numbered and which have been written we may make some conjecture of those things which actually exist in Him in whom[4507] "it pleased God that the whole fulness of the Godhead should dwell bodily," and which are not contained in writings. Why should I say, "are not contained in writings"? For John speaks of the whole world in this connection, and says:[4508] "I suppose that not even the world itself would contain the books which would be written." Now to say that the Apostles preach the Saviour is to say that they preach these good things. For this is He who received from the good Father that He Himself should be these good things, so that each man receiving from Jesus the thing or things he is capable of receiving may enjoy good things. But the Apostles, whose feet were beautiful, and those imitators of them who sought to preach the good tidings, could not have done so had not Jesus Himself first preached the good tidings to them, as Isaiah says:[4509] "I myself that speak am here, as the opportunity on the mountains, as the feet of one preaching tidings of peace, as one preaching good things; for I will make My salvation to be heard, saying, God shall reign over thee, O Zion!" For what are the mountains on which the speaker declares that He Himself is present, but those who are less than none of the highest and the greatest of the earth? And these must be sought by the able ministers of the New Covenant, in order that they may observe the injunction which says:[4510] Go up into a high mountain, thou that preachest good tidings to Zion; thou that preachest good tidings to Jerusalem, lift up thy voice with strength!" Now it is not wonderful if to those who are to preach good tidings Jesus Himself preaches good tidings of good things, which are no other than Himself; for the Son of God preaches the good tidings of Himself to those who cannot come to know Him through others. And He who goes up into the mountains and preaches good things to them, being Himself instructed by His good Father,[4511] who "makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust," He does not despise those who are poor in soul. To them He preaches good tidings, as He Himself bears witness to us when He takes Isaiah[4512] and reads: "The spirit of the Lord is upon me, for the Lord hath anointed me to preach good tidings to the poor, He hath sent me to proclaim liberty to the captives, and sight to the blind. For closing the book He handed it to the minister and sat down. And when the eyes of all were fastened upon Him, He said, This day is this Scripture fulfilled in your ears."

[4501] John xiv. 6.

[4502] John xi. 25.

[4503] John x. 9.

[4504] Prov. viii. 22.

[4505] Rom. vi. 10.

[4506] 1 Cor. i. 30.

[4507] Col. i. 19; ii. 9.

[4508] John xxi. 25.

[4509] Isa. lii. 6.

[4510] Isa. xl. 9.

[4511] Matt. v. 45.

[4512] Luke iv. 18 sq.

12. The Gospel Contains the Ill Deeds Also Which Were Done to Jesus.

It ought not to be forgotten that in such a Gospel as this there is embraced every good deed which was done to Jesus; as, for example, the story of the woman[4513] who had been a sinner and had repented, and who, having experienced a genuine recovery from her evil state, had grace to pour her ointment over Jesus so that every one in the house smelt the sweet savour. Hence, too, the words, "Wherever this Gospel shall be preached among all the nations, there also this that she has done shall be spoken of, for a memorial of her." And it is clear that whatever is done to the disciples of Jesus is done to Him. Pointing to those of them who met with kind treatment, He says to those who were kind to them,[4514] "What ye did to these, ye did to Me." So that every good deed we do to our neighbours is entered in the Gospel, that Gospel which is written on the heavenly tablets and read by all who are worthy of the knowledge of the whole of things. But on the other side, too, there is a part of the Gospel which is for the condemnation of the doers of the ill deeds which have been done to Jesus. The treachery of Judas and the shouts of the wicked crowd when it said,[4515] "Away with such a one from the earth," and "Crucify Him, crucify Him," the mockings of those who crowned Him with thorns, and everything of that kind, is included in the Gospels. And as a consequence of this we see that every one who betrays the disciples of Jesus is reckoned as betraying Jesus Himself. To Saul,[4516] when still a persecutor it is said, "Saul Saul, why persecutest thou Me?" and, "I am Jesus whom thou persecutest." There are those who still have thorns with which they crown and dishonour Jesus, those, namely, who are choked by the cares, and riches, and pleasures of life, and though they have received the word of God, do not bring it to perfection.[4517] We must beware, therefore, lest we also, as crowning Jesus with thorns of our own, should be entered in the Gospel and read of in this character by those who learn the Jesus, who is in all and is present in all rational and holy lives, learn how He is anointed with ointment, is entertained, is glorified, or how, on the other side, He is dishonoured, and mocked, and beaten. All this had to be said; it is part of our demonstration that our good actions, and also the sins of those who stumble, are embodied in the Gospel, either to everlasting life or to reproach and everlasting shame.

[4513] Matt. xxvi. 6–13, combined with Luke vii. 36–50.

[4514] Matt. xxv. 40.

[4515] John xix. 6, 15.

[4516] Acts ix. 4, 5.

[4517] Luke viii. 14.

13. The Angels Also are Evangelists.

Now if there are those among men who are honoured with the ministry of evangelists, and if Jesus Himself brings tidings of good things, and preaches the Gospel to the poor, surely those messengers who were made spirits by God,[4518] those who are a flame of fire, ministers of the Father of all, cannot have been excluded from being evangelists also. Hence an angel standing over the shepherds made a bright light to shine round about them, and said:[4519] "Fear not; behold I bring you good tidings of great joy, which shall be to all the people; for there is born to you, this day, a Saviour, who is Christ the Lord, in the city of David." And at a time when there was no knowledge among men of the mystery of the Gospel, those who were greater than men and inhabitants of heaven, the army of God, praised God, saying, "Glory to God in the highest, and on earth peace, good will among men."[4520] And having said this, the angels go away from the shepherds into heaven, leaving us to gather how the joy preached to us through the birth of Jesus Christ is glory in the highest to God; they humbled themselves even to the ground, and then returned to their place of rest, to glorify God in the highest through Jesus Christ. But the angels also wonder at the peace which is to be brought about on account of Jesus on the earth, that seat of war, on which Lucifer, star of the morning, fell from heaven, to be warred against and destroyed by Jesus.

[4518] Ps. civ. 4.

[4519] Luke ii. 10, 11.

[4520] Origen, however, appears also to have read ἐυδοκιας: "among men of good will."

14. The Old Testament, Typified by John, is the Beginning of the Gospel.

In addition to what we have said, there is also this to be considered about the Gospel, that in the first instance it is that of Christ Jesus, the head of the whole body of the saved; as Mark says,[4521] “The beginning of the Gospel of Jesus Christ.” Then also it is the Gospel of the Apostles; whence Paul[4522] says, “According to my Gospel.” But the beginning of the Gospel—for in respect of its extent it has a beginning, a continuation, a middle, and an end—is nothing but the whole Old Testament. John is, in this respect, a type of the Old Testament, or, if we regard the connection of the New Testament with the Old, John represents the termination of the Old. For the same Mark says:[4523] “The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet, Behold I send my messenger before thy face, who shall prepare thy way. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” And here I must wonder how the dissentients[4524] can connect the two Testaments with two different Gods. These words, were there no others, 30 are enough to convict them of their error. For how can John be the beginning of the Gospel if they suppose he belongs to a different God, if he belongs to the demiurge, and, as they hold, is not acquainted with the new deity? And the angels are not entrusted with but one evangelical ministry, and that a short one, not only with that addressed to the shepherds. For at the end an exalted and flying angel, having the Gospel, will preach it to every nation, for the good Father has not entirely deserted those who have fallen away from Him. John, son of Zebedee, says in his Apocalypse:[4525] “And I saw an angel flying in the midst of heaven, having the Eternal Gospel, to preach it to those who dwell upon the earth, and to every nation, and tribe, and tongue, and people, saying, with a loud voice, Fear God and give Him glory, for the hour of His judgment hath come, and worship Him that made the heaven, and the earth, and the sea, and the fountains of waters.”

[4521] Mark i. 1.

[4522] Rom. ii. 16.

[4523] i. 2, 3.

[4524] ἑτερόδοξοι.

[4525] Apoc. xiv. 6, 7.

15. The Gospel is in the Old Testament, and Indeed in the Whole Universe. Prayer for Aid to Understand the Mystical Sense of the Work in Hand.

As, then, we have shown that the beginning of the Gospel, according to one interpretation, is the whole Old Testament, and is signified by the person of John, we shall add, lest this should be called a mere unsupported assertion, what is said in the Acts[4526] about the eunuch of the queen of the Ethiopians and Philip. Philip, it is said, began at the passage of Isaiah: "He was led as a lamb to the slaughter, and as a lamb before his shearer is dumb," and so preached to him the Lord Jesus. How can he begin with the prophet and preach Jesus, if Isaiah was not a part of the beginning of the Gospel? From this we may derive a proof of the assertion made at the outset, that every divine Scripture is Gospel. If he who preaches the Gospel preaches good things, and all those who spoke before the sojourn of Jesus in the flesh preach Christ, who is as we saw good things, then the words spoken by all of them alike are in a sense a part of the Gospel. And when the Gospel is said to be declared throughout the whole world, we infer that it is actually preached in the whole world, not, that is to say, in this earthly district only, but in the whole system of heaven and earth, or from heaven and earth. And why should we discuss any further what the Gospel is? What we have said is enough. Besides the passages we have adduced, passages by no means inept or unsuited for our purpose,—much to the same effect might be collected from the Scriptures, so that it is clearly seen what is the glory of the good things in Jesus Christ shed forth by the Gospel, the Gospel ministered by men and angels, and, I believe, also by authorities and powers,[4527] and thrones and dominions, and every name that is named, not only in this world, but also in the world to come, and indeed even by Christ Himself. Here, then, let us bring to a close what has to be said before proceeding to read the work itself. And now let us ask God to assist us through Jesus Christ by the Holy Spirit, so that we may be able to unfold the mystical sense which is treasured up in the words before us.

[4526] Acts viii. 26, sqq.

[4527] Ephes. i. 21.

16. Meaning of "Beginning." (1) in Space.

"*In the beginning was the Word.*"[4528] It is not only the Greeks who consider the word "beginning" to have many meanings. Let any one collect the Scripture passages in which the word occurs, and with a view to an accurate interpretation of it note what it stands for in each passage, and he will find that the word has many meanings in sacred discourse also. We speak of a beginning in reference to a transition. Here it has to do with a road and with length. This appears in the saying:[4529] "The beginning of a good way is to do justice." For since the good way is long, there have first to be considered in reference to it the question connected with action, and this side is presented in the words "to do justice;" the contemplative side comes up for consideration afterwards. In the latter the end of it comes to rest at last in the so-called restoration of all things, since no enemy is left them to fight against, if that be true which is said:[4530] "For He must reign until He have placed His enemies under His feet. But the last enemy to be destroyed is death." For then but one activity will be left for those who have come to God on account of His word which is with Him, that, namely, of knowing God, so that, being found by the knowledge of the Father, they may all be His Son, as now no one but the Son knows the Father. For should any one enquire carefully at what time those are to know the Father to whom He who knows the Father reveals Him, and should he consider how a man now sees only through a glass and in a riddle, never 306 having learned to know as he ought to know, he would be justified in saying that no one, no apostle even, and no prophet had known the Father, but when he became one with Him as a son and a father are one. And if any one says that it is a digression which has led us to this point, our consideration of that one meaning of the word beginning, we must show that the digression is necessary and useful for the end we have in view. For if we speak of a beginning in the case of a transition, and of a way and its length, and if we are told that the beginning of a good way is to do justice, then it concerns us to know in what manner every good way has for its beginning to do justice, and how after such beginning it arrives at contemplation, and in what manner it thus arrives at contemplation.

[4528] John i. 1.

[4529] Prov. xvi. 5.

[4530] 1 Cor. xv. 25, 26.

17. (2) in Time. The Beginning of Creation.

Again, there is a beginning in a matter of origin, as might appear in the saying:[4531] "In the beginning God made the heaven and the earth." This meaning, however, appears more plainly in the Book of Job in the passage:[4532] "This is the beginning of God's creation, made for His angels to mock at." One would suppose that the heavens and the earth were made first, of all that was made at the creation of the world. But the second passage suggests a better view, namely, that as many beings were framed with a body, the first made of these was the creature called dragon, but called in another passage[4533] the great whale (leviathan) which the Lord tamed. We must ask about this; whether, when the saints were living a blessed life apart from matter and from any body, the dragon, falling from the pure life, became fit to be bound in matter and in a body, so that the Lord could say, speaking through storm and clouds, "This is the beginning of the creation of God, made for His angels to mock at." It is possible, however, that the dragon is not positively the beginning of the creation of the Lord, but that there were many creatures made with a body for the angels to mock at, and that the dragon was the first of these, while others could subsist in a body without such reproach. But it is not so. For the soul of the sun is placed in a body, and the whole creation, of which the Apostle says:[4534] "The whole creation groaneth and travaileth in pain together until now," and perhaps the following is about the same: "The creation was made subject to vanity, not willingly, but on account of Him who subjected it for hope;" so that bodies might be in vanity, and doing the things of the body, as he who is in the body must.[4535]...One who is in the body does the things of the body, though unwillingly. Wherefore the creation was made subject to vanity, not willingly, but he who does unwillingly the things of the body does what he does for the sake of hope, as if we should say that Paul desired to remain in the flesh, not willingly, but on account of hope. For though he thought it better[4536] to be dissolved and to be with Christ, it was not unreasonable that he should wish to remain in the flesh for the sake of the benefit to others and of advancement in the things hoped for, not only by him, but also by those benefited by him. This meaning of the term "beginning," as of origin, will serve us also in the passage in which Wisdom speaks in the Proverbs.[4537] "God," we read, "created me the beginning of His ways, for His works." Here the term could be interpreted as in the first application we spoke of, that of a way:

[4531] Gen. i. 1.

[4532] Job xl. 19.

[4533] Job iii. 8.

[4534] Rom. viii. 22, 20.

[4535] The text is defective here.

[4536] Phil. i. 23.

[4537] viii. 22.

“The Lord,” it says, “created me the beginning of His ways.” One might assert, and with reason, that God Himself is the beginning of all things, and might go on to say, as is plain, that the Father is the beginning of the Son; and the demiurge the beginning of the works of the demiurge, and that God in a word is the beginning of all that exists. This view is supported by our: “In the beginning was the Word.” In the Word one may see the Son, and because He is in the Father He may be said to be in the beginning.

18. (3) of Substance.

In the third place a beginning may be that out of which a thing comes, the underlying matter from which things are formed. This, however, is the view of those who hold matter itself to be uncreated, a view which we believers cannot share, since we believe God to have made the things that are out of the things which are not, as the mother of the seven martyrs in the Maccabees teaches,[4538] and as the angel of repentance in the Shepherd inculcated.[4539] 307

[4538] 2 Macc. vii. 28.

[4539] Herm. Sim. viii.

19. (4) of Type and Copy.

In addition to these meanings there is that in which we speak of an arche,[4540] according to form; thus if the first-born of every creature[4541] is the image of the invisible God, then the Father is his arche. In the same way Christ is the arche of those who are made according to the image of God. For if men are according to the image, but the image according to the Father; in the first case the Father is the arche of Christ, and in the other Christ is the arche of men, and men are made, not according to that of which he is the image, but according to the image. With this example our passage will agree: "In the arche was the Word."

[4540] We must here reproduce the Greek word, as Origen passes to meanings of it which the English "beginning" does not cover.

[4541] Coloss. i. 15.

20. (5) of Elements and What is Formed from Them.

There is also an arche in a matter of learning, as when we say that the letters are the arche of grammar. The Apostle accordingly says:[4542] "When by reason of the time you ought to be teachers, you have need again that some one teach you what are the elements of the arche of the oracles of God." Now the arche spoken of in connection with learning is twofold; first in respect of its nature, secondly in its relation to us; as we might say of Christ, that by nature His arche is deity, but that in relation to us who cannot, for its very greatness, command the whole truth about Him, His arche is His manhood, as He is preached to babes, "Jesus Christ and Him crucified." In this view, then, Christ is the arche of learning in His own nature, because He is the wisdom and power of God; but for us, the Word was made flesh, that He might tabernacle among us who could only thus at first receive Him. And perhaps this is the reason why He is not only the firstborn of all creation, but is also designated the man, Adam. For Paul says He is Adam:[4543] "The last Adam was made a life-giving spirit."

[4542] Heb. v. 12.

[4543] 1 Cor. xv. 45.

21. (6) of Design and Execution.

Again we speak of the arche of an action, in which there is a design which appears after the beginning. It may be considered whether wisdom is to be regarded as the arche of the works of God because it is in this way the principle of them.

22. The Word Was in the Beginning, I.e., in Wisdom, Which Contained All Things in Idea, Before They Existed. Christ’s Character as Wisdom is Prior to His Other Characters.

So many meanings occur to us at once of the word arche. We have now to ask which of them we should adopt for our text, “In the beginning was the Word.” It is plain that we may at once dismiss the meaning which connects it with transition or with a road and its length. Nor, it is pretty plain, will the meaning connected with an origin serve our purpose. One might, however, think of the sense in which it points to the author, to that which brings about the effect, if, as we read,[4544] “God commanded and they were created.” For Christ is, in a manner, the demiurge, to whom the Father says, “Let there be light,” and “Let there be a firmament.” But Christ is demiurge as a beginning (arche), inasmuch as He is wisdom. It is in virtue of His being wisdom that He is called arche. For Wisdom says in Solomon:[4545] “God created me the beginning of His ways, for His works,” so that the Word might be in an arche, namely, in wisdom. Considered in relation to the structure of contemplation and thoughts about the whole of things, it is regarded as wisdom; but in relation to that side of the objects of thought, in which reasonable beings apprehend them, it is considered as the Word. And there is no wonder, since, as we have said before, the Saviour is many good things, if He comprises in Himself thoughts of the first order, and of the second, and of the third. This is what John suggested when he said about the Word:[4546] “That which was made was life in Him.” Life then came in the Word. And on the one side the Word is no other than the Christ, the Word, He who was with the Father, by whom all things were made; while, on the other side, the Life is no other than the Son of God, who says:[4547] “I am the way and the truth and the life.” As, then, life came into being in the Word, so the Word in the arche. Consider, however, if we are at liberty to take this meaning of arche for our text: “In the beginning was the Word,” so as to obtain the meaning that all things came into being according to wisdom and according to the models of the system which are present in his thoughts. For I consider that as a house or a ship is built and fashioned in accordance with the sketches of the builder or designer, the house or the ship having their beginning (arche) in the sketches and reckonings in his mind, so all things came into being in accordance with the designs of what was to be, clearly laid down by God in wisdom. And we should add that having created, so to speak, ensouled[4548] wisdom, He left her to hand over, from 308 the types which were in her, to things existing and to matter, the actual emergence of them, their moulding and their forms.[4549] But I consider, if it be permitted to say this, that the beginning (arche) of real existence was the Son of God, saying:[4550] "I am the beginning and the end, the A and the Ω, the first and the last." We must, however, remember that He is not the arche in respect of every name which is applied to Him. For how can He be the beginning in respect of His being life, when life came in the Word, and the Word is manifestly the arche of life? It is also tolerably evident that He cannot be the arche in respect of His being the first-born from the dead. And if we go through all His titles carefully we find that He is the arche only in respect of His being wisdom. Not even as the Word is He the arche, for the Word was in the arche. And so one might venture to say that wisdom is anterior to all the thoughts that are expressed in the titles of the first-born of every creature. Now God is altogether one and simple; but our Saviour, for many reasons, since God[4551] set Him forth a propitiation and a first fruits of the whole creation, is made many things, or perhaps all these things; the whole creation, so far as capable of redemption, stands in need of Him.[4552] And, hence, He is made the light of men, because men, being darkened by wickedness, need the light that shines in darkness, and is not overtaken by the darkness; had not men been in darkness, He would not have become the light of men. The same thing may be observed in respect of His being the first-born of the dead. For supposing the woman had not been deceived, and Adam had not fallen, and man created for incorruption had obtained it, then He would not have descended into the grave, nor would He have died, there being no sin, nor would His love of men have required that He should die, and if He had not died, He could not have been the first-born of the dead. We may also ask whether He would ever have become a shepherd, had man not been thrown together with the beasts which are devoid of reason, and made like to them. For if God saves man and beasts, He saves those beasts which He does save, by giving them a shepherd, since they cannot have a king. Thus if we collect the titles of Jesus, the question arises which of them were conferred on Him later, and would never have assumed such importance if the saints had begun and had also persevered in blessedness. Perhaps Wisdom would be the only remaining one, or perhaps the Word would remain too, or perhaps the Life, or perhaps the Truth, not the others, which He took for our sake. And happy indeed are those who in their need for the Son of God have yet become such persons as not to need Him in His character as a physician healing the sick, nor in that of a shepherd, nor in that of redemption, but only in His characters as wisdom, as the word and righteousness, or if there be any other title suitable for those who are so perfect as to receive Him in His fairest characters. So much for the phrase "In the beginning."

[4544] Ps. cxlviii. 5.

[4545] Prov. viii. 22.

[4546] John i. 3, 4.

[4547] John xiv. 6.

[4548] Opp. to embodied.

[4549] Mr. Brooke, *T. & S.* I. iv. p. 15, discusses this corrupt passage and suggests an improved text which would yield the sense, that wisdom was to give to things and matter, "it might be rash to say bluntly their essences, but their moulding and their forms."

[4550] Apoc. xxii. 13.

[4551] Rom. iii. 25.

[4552] Passage obscure and probably corrupt.

23. The Title “Word” Is to Be Interpreted by the Same Method as the Other Titles of Christ. The Word of God is Not a Mere Attribute of God, But a Separate Person. What is Meant When He is Called the Word.

Let us consider, however, a little more carefully what is the Word which is in the beginning. I am often led to wonder when I consider the things that are said about Christ, even by those who are in earnest in their belief in Him. Though there is a countless number of names which can be applied to our Saviour, they omit the most of them, and if they should remember them, they declare that these titles are not to be understood in their proper sense, but tropically. But when they come to the title Logos (Word), and repeat that Christ alone is the Word of God, they are not consistent, and do not, as in the case of the other titles, search out what is behind the meaning of the term “Word.” I wonder at the stupidity of the general run of Christians in this matter. I do not mince matters; it is nothing but stupidity. The Son of God says in one passage, “I am the light of the world,” and in another, “I am the resurrection,” and again, “I am the way and the truth and the life.” It is also written, “I am the door,” and we have the saying, “I am the good shepherd,” and when the woman of Samaria says, “We know the Messiah is coming, who is called Christ; when He comes, He will tell us all things,” Jesus answers, “I that speak unto thee am He.” Again, when He washed the disciples’ feet, He declared Himself in these words[4553] to be their Master and Lord: “You call Me Master and Lord, and you say well, for so I am.” He also distinctly announces 309
Himself as the Son of God, when He says,[4554] “He whom the Father sanctified and sent unto the world, to Him do you say, Thou blasphemest, because I said, I am the Son of God?” and[4555] “Father, the hour is come; glorify Thy Son, that the Son also may glorify Thee.” We also find Him declaring Himself to be a king, as when He answers Pilate’s question,[4556] “Art Thou the King of the Jews?” by saying, “My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews, but now is My kingdom not from hence.” We have also read the words,[4557] “I am the true vine and My Father is the husbandman,” and again, “I am the vine, ye are the branches.” Add to these testimonies also the saying,[4558] “I am the bread of life, that came down from heaven and giveth life to the world.” These texts will suffice for the present, which we have picked up out of the storehouse of the Gospels, and in all of which He claims to be the Son

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[4553] John xiii. 13.

[4554] John x. 36.

[4555] John xvii. 1.

[4556] John xviii. 33, 36.

[4557] John xv. 1, 5.

[4558] John vi. 35, 41, 33.

of God. But in the Apocalypse of John, too, He says,[4559] “I am the first and the last, and the living One, and I was dead. Behold, I am alive for evermore.” And again,[4560] “I am the A and the Ω, and the first and the last, the beginning and the end.” The careful student of the sacred books, moreover, may gather not a few similar passages from the prophets, as where He calls Himself[4561] a chosen shaft, and a servant of God,[4562] and a light of the Gentiles.[4563] Isaiah also says,[4564] “From my mother’s womb hath He called me by my name, and He made my mouth as a sharp sword, and under the shadow of His hand did He hide me, and He said to me, Thou art My servant, O Israel, and in thee will I be glorified.” And a little farther on: “And my God shall be my strength, and He said to me, This is a great thing for thee to be called My servant, to set up the tribes of Jacob and to turn again the diaspora of Israel. Behold I have set thee for a light of the Gentiles, that thou shouldest be for salvation to the end of the earth.” And in Jeremiah too[4565] He likens Himself to a lamb, as thus: “I was as a gentle lamb that is led to the slaughter.” These and other similar sayings He applies to Himself. In addition to these one might collect in the Gospels and the Apostles and in the prophets a countless number of titles which are applied to the Son of God, as the writers of the Gospels set forth their own views of what He is, or the Apostles extol Him out of what they had learned, or the prophets proclaim in advance His coming advent and announce the things concerning Him under various names. Thus John calls Him the Lamb of God, saying,[4566] “Behold the Lamb of God which taketh away the sins of the world,” and in these words he declares Him as a man,[4567] “This is He about whom I said, that there cometh after me a man who is there before me; for He was before me.” And in his Catholic Epistle John says that He is a Paraclete for our souls with the Father, as thus:[4568] “And if any one sin, we have a Paraclete with the Father, Jesus Christ the righteous,” and he adds that He is a propitiation for our sins, and similarly Paul says He is a propitiation:[4569] “Whom God set forth as a propitiation through faith in His blood, on account of forgiveness of the forepast sins, in the forbearance of God.” According to Paul, too, He is declared to be the wisdom and the power of God, as in the Epistle to the Corinthians:[4570] “Christ the power of God and the wisdom of God.” It is added that He is also sanctification and redemption: “He was made to us of God,” he says, “wisdom and righteousness and sanctification and redemption.” But he also teaches us, writing to the Hebrews, that Christ is a High-Priest:[4571] “Having, therefore, a great High-Priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our profession.” And the prophets have other names for Him besides these. Jacob in his blessing of his sons[4572] says, “Judah, thy brethren shall extol thee; thy hands are on the necks of thine enemies. A lion’s whelp is Judah, from a shoot, my son, art thou sprung up; thou hast lain down and slept as a lion; who shall awaken him?” We cannot now linger over these phrases, to show that what is said of Judah applies to Christ. What may be quoted against this view, viz., “A ruler shall not part from Judah nor a leader from his loins, until He come for whom it is reserved;” this can better be cleared up on another occasion. But Isaiah knows Christ to be spoken of under the names of Jacob and Israel, when he says,[4573] “Jacob is my servant, I will help Him; Israel is my elect, my soul hath accepted Him. He shall declare judgment to the Gentiles. He shall not strive nor cry, neither shall any one hear His voice on the streets. 310 A bruised rod shall He not break, and smoking flax shall He not quench, till He bring forth judgment from victory, and in His name shall the nations hope.” That it is Christ about whom such prophecies are made, Matthew shows in his Gospel, where he quotes from memory and says:[4574] “That the saying might be fulfilled, He shall not strive nor cry,” etc. David also is called Christ, as where Ezekiel in his prophecy to the shepherds adds as from the mouth of God:[4575] “I will raise up David my servant, who shall be their shepherd.” For it is not the patriarch David who is to rise and be the shepherd of the saints, but Christ. Isaiah also called Christ the rod and the flower:[4576] “There shall come forth a rod out of the root of Jesse, and a flower shall spring out of this root, and the spirit of God shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of godliness, and He shall be full of the spirit of the fear of the Lord.” And in the Psalms our Lord is called the stone, as follows:[4577] “The stone which the builders rejected is made the head of the corner. It is from the Lord, and it is wonderful in our eyes.” And the Gospel shows, as also does Luke in the Acts, that the stone is no other than Christ; the Gospel as follows:[4578] “Have ye never read, the stone which the builders rejected is made the head of the corner. Whosoever falls on this stone shall be broken, but on whomsoever it shall fall, it will scatter him as dust.” And Luke writes in Acts:[4579] “This is the stone, which was set at naught of you the builders, which has become the head of the corner.” And one of the names applied to the Saviour is that which He Himself does not utter, but which John records;—the Word who was in the beginning with God, God the Word. And it is worth our while to fix our attention for a moment on those scholars who omit consideration of most of the great names we have mentioned and regard this as the most important one. As to the former titles, they look for any account of them that any one may offer, but in the case of this one they proceed differently and ask, What is the Son of God when called the Word? The passage they employ most is that in the Psalms,[4580] “My heart hath produced a good Word;” and they imagine the Son of God to be the utterance of the Father deposited, as it were, in syllables, and accordingly they do not allow Him, if we examine them farther, any independent hypostasis, nor are they clear about His essence. I do not mean that they confuse its qualities, but the fact of His having an essence of His own. For no one can understand how that which is said to be “Word” can be a Son. And such an animated Word, not being a separate entity from the Father, and accordingly as it, having no subsistence. is not a Son, or if he is a Son, let them say that God the Word is a separate being and has an essence of His own. We insist, therefore, that as in the case of each of the titles spoken of above we turn from the title to the concept it suggests and apply it and demonstrate how the Son of God is suitably described by it, the same course must be followed when we find Him called the Word. What caprice it is, in all these cases, not to stand upon the term employed, but to enquire in what sense Christ is to be understood to be the door, and in what way the vine, and why He is the way; but in the one case of His being called the Word, to follow a different course. To add to the authority, therefore, of what we have to say on the question, how the Son of God is the Word, we must begin with those names of which we spoke first as being applied to Him. This, we cannot deny, will seem to some to be superfluous and a digression, but the thoughtful reader will not think it useless to ask as to the concepts for which the titles are used; to observe these matters will clear the way for what is coming. And once we have entered upon the theology concerning the Saviour, as we seek with what diligence we can and find the various things that are taught about Him, we shall necessarily understand more about Him not only in His character as the Word, but in His other characters also.

[4559] Apoc. i. 18.

[4560] Apoc. xxii. 13.

[4561] Isa. xlix. 2.

[4562] Isa. xlii. 1, etc.

[4563] Isa. xlix. 6.

[4564] Isa. xlix. 1, 2, 3.

[4565] Jerem. xi. 19.

[4566] John i. 29.

[4567] John i. 30, 31.

[4568] 1 John ii. 1, ἱλασμός

[4569] Rom. iii. 25, 26, ἱλαστήριον

[4570] 1 Cor. i. 24, 30.

[4571] Heb. iv. 14.

[4572] Gen. xlix. 10.

[4573] Isa. xlii. 1–4.

[4574] Matt. xii. 17, 19.

[4575] Ezek. xxxiv. 23.

[4576] Isa. xi. 1–3.

[4577] Ps. cxviii. 22, 23.

[4578] Matt. xxi. 42, 44.

[4579] Acts iv. 11.

[4580] Ps. xlv. 1.

24. Christ as Light; How He, and How His Disciples are the Light of the World.

He said, then, that He was the light of the world; and we have to examine, along with this title, those which are parallel to it; and, indeed, are thought by some to be not merely parallel, but identical with it. He is the true light, and the light of the Gentiles. In the opening of the Gospel now before us He is the light of men: “That which was made,”[4581] it says, “was life in Him, and the life was the light of men; and the light shines in darkness, and the darkness did not overtake it.” 31 A little further on, in the same passage, He is called the true light:[4582] “The true light, which lightens every man, was coming into the world.” In Isaiah, He is the light of the Gentiles, as we said before. “Behold,[4583] I have set Thee for a light of the Gentiles, that Thou shouldest be for salvation to the end of the earth.” Now the sensible light of the world is the sun, and after it comes very worthily the moon, and the same title may be applied to the stars; but those lights of the world are said in Moses to have come into existence on the fourth day, and as they shed light on the things on the earth, they are not the true light. But the Saviour shines on creatures which have intellect and sovereign reason, that their minds may behold their proper objects of vision, and so he is the light of the intellectual world, that is to say, of the reasonable souls which are in the sensible world, and if there be any beings beyond these in the world from which He declares Himself to be our Saviour. He is, indeed, the most determining and distinguished part of that world, and, as we may say, the sun who makes the great day of the Lord. In view of this day He says to those who partake of His light, “Work[4584] while it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world.” Then He says to His disciples,[4585] “Ye are the light of the world,” and “Let your light shine before men.” Thus we see the Church, the bride, to present an analogy to the moon and stars, and the disciples have a light, which is their own or borrowed from the true sun, so that they are able to illuminate those who have no command of any spring of light in themselves. We may say that Paul and Peter are the light of the world, and that those of their disciples who are enlightened themselves, but are not able to enlighten others, are the world of which the Apostles were the light. But the Saviour, being the light of the world, illuminates not bodies, but by His incorporeal power the incorporeal intellect, to the end that each of us, enlightened as by the sun, may be able to discern the rest of the things of the mind. And as when the sun is shining the moon and the stars lose their power of giving light, so those who are irradiated by Christ and receive His beams have no need of the ministering apostles and prophets—we must have courage to declare this truth—nor of the angels; I will add that they have no need even of the greater powers when they are disciples of that first-born light. To those who do not receive the solar beams of Christ, the ministering saints do afford an illumination much less than the former; this illumination is as much as those persons can receive, and it completely fills them. Christ, again, the light of the world, is the true light as distinguished from the light of sense; nothing that is sensible is true. Yet though the sensible is other than the true, it does not follow that the sensible is false, for the sensible may have an analogy with the intellectual, and not everything that is not true can correctly be called false. Now I ask whether the light of the world is the same thing with the light of men, and I conceive that a higher power of light is intended by the former phrase than by the latter, for the world in one sense is not only men. Paul shows that the world is something more than men when he writes to the Corinthians in his first Epistle:[4586] "We are made a spectacle unto the world, and to angels, and to men." In one sense, too, it may be considered,[4587] the world is the creation which is being delivered from the bondage of corruption into the liberty of the glory of the children of God, whose earnest expectation is waiting for the manifestation of the sons of God. We also draw attention to the comparison which may be drawn between the statement, "I am the light of the world," and the words addressed to the disciples, "Ye are the light of the world." Some suppose that the genuine disciples of Jesus are greater than other creatures, some seeking the reason of this in the natural growth of these disciples, others inferring it from their harder struggle. For those beings which are in flesh and blood have greater labours and a life more full of dangers than those which are in an ethereal body, and the lights of heaven might not, if they had put on bodies of earth, have accomplished this life of ours free from danger and from error. Those who incline to this argument may appeal to those texts of Scripture which say the most exalted things about men, and to the fact that the Gospel is addressed directly to men; not so much is said about the creation, or, as we understand it, about the world. We read,[4588] "As I and Thou are one, that they also may be one in Us," and[4589] "Where I am, there will also My servant be." These sayings, plainly, are about men; while about the creation it is said that it is delivered from the bondage of corruption into the liberty of the glory of the children of God. It might be added 312 that not even when it is delivered will it take part in the glory of the sons of God. Nor will those who hold this view forget that the first-born of every creature, honouring man above all else, became man, and that it was not any of the constellations existing in the sky, but one of another order, appointed for this purpose and in the service of the knowledge of Jesus, that was made to be the Star of the East, whether it was like the other stars or perchance better than they, to be the sign of Him who is the most excellent of all. And if the boasting of the saints is in their tribulations, since[4590] "tribulation worketh patience, and patience probation, and probation hope, and hope maketh not ashamed," then the afflicted creation cannot have the like patience with man, nor the like probation, nor the like hope, but another degree of these, since[4591] "the creation was made subject to vanity, not willingly, but on account of Him who subjected it, for hope." Now he who shrinks from conferring such great attributes on man will turn to another direction and say that the creature being subjected to vanity groans and suffers greater affliction than those who groan in this tabernacle, for has she not suffered for the utmost extent of time in her service of vanity—nay, many times as long as man? For why does she do this not willingly, but that it is against her nature to be subject to vanity, and not to have the best arrangement of her life, that which she shall receive when she is set free, when the world is destroyed and released even from the vanity of bodies. Here, however, we may appear to be stretching too far, and aiming at more than the question now before us requires. We may return, therefore, to the point from which we set out, and ask for what reason the Saviour is called the light of the world, the true light, and the light of men. Now we saw that He is called the true light with reference to the sensible light of the world, and that the light of the world is the same thing as the light of men, or that we may at least enquire whether they are the same. This discussion is not superfluous. Some students do not take anything at all out of the statement that the Saviour is the Word; and it is important for us to assure ourselves that we are not chargeable with caprice in fixing our attention on that notion. If it admits of being taken in a metaphorical sense we ought not to take it literally.[4592] When we apply the mystical and allegorical method to the expression "light of the world" and the many analogous terms mentioned above, we should surely do so with this expression also.

[4581] John i. 3–5.

[4582] John i. 9.

[4583] Isa. xlix. 6.

[4584] John ix. 4, 5.

[4585] Matt. v. 14, 16.

[4586] 1 Cor. iv. 9.

[4587] Rom. viii. 24, 19.

[4588] John xvii. 21.

[4589] John xii. 26.

[4590] Rom. v. 3–5.

[4591] Rom. viii. 20.

[4592] Text corrupt. The above seems to be the meaning. *Cf.* chap. 23 init. p. 306.

25. Christ as the Resurrection.

Now He is called the light of men and the true light and the light of the word, because He brightens and irradiates the higher parts of men, or, in a word, of all reasonable beings. And similarly it is from and because of the energy with which He causes the old deadness to be put aside and that which is *par excellence* life to be put on, so that those who have truly received Him rise again from the dead, that He is called the resurrection. And this He does not only at the moment at which a man says,[4593] "We are buried with Christ through baptism and have risen again with Him," but much rather when a man, having laid off all about him that belongs to death, walks in the newness of life which belongs to Him, the Son, while here. We always[4594] "carry about in our body the dying of the Lord Jesus," and thus we reap the vast advantage, "that the life of the Lord Jesus might be made manifest in our bodies."

[4593] Rom. vi. 4.

[4594] 2 Cor. iv. 10.

26. Christ as the Way.

But that progress too, which is in wisdom and which is found by those who seek their salvation in it to do for them what they require both in respect of exposition of truth in the divine word and in respect of conduct according to true righteousness, it lets us understand how Christ is the way. In this way we have to take nothing with us,[4595] neither wallet nor coat; we must travel without even a stick, nor must we have shoes on our feet. For this road is itself sufficient for all the supplies of our journey; and every one who walks on it wants nothing. He is clad with a garment which is fit for one who is setting out in response to an invitation to a wedding; and on this road he cannot meet anything that can annoy him. "No one," Solomon says,[4596] "can find out the way of a serpent upon a rock." I would add, or that of any other beast. Hence there is no need of a staff on this road, on which there is no trace of any hostile creature, and the hardness of which, whence also it is called rock (*petra*), makes it incapable of harbouring anything hurtful. 313

[4595] Matt. x. 10.

[4596] Prov. xxx. 19.

27. Christ as the Truth.

Further, the Only-begotten is the truth, because He embraces in Himself according to the Father's will the whole reason of all things, and that with perfect clearness, and being the truth communicates to each creature in proportion to its worthiness. And should any one enquire whether all that the Father knows, according to the depth of His riches and His wisdom and His knowledge, is known to our Saviour also, and should he, imagining that he will thereby glorify the Father, show that some things known to the Father are unknown to the Son, although He might have had an equal share of the apprehensions of the unbegotten God, we must remind him that it is from His being the truth that He is Saviour, and add that if He is the truth complete, then there is nothing true which He does not know; truth must not limp for the want of the things which, according to those persons, are known to the Father only. Or else let it be shown that some things are known to which the name of truth does not apply, but which are above the truth.

28. Christ as Life.

It is clear also that the principle of that life which is pure and unmixed with any other element, resides in Him who is the first-born of all creation, taking from which those who have a share in Christ live the life which is true life, while all those who are thought to live apart from this, as they have not the true light, have not the true life either.

29. Christ as the Door and as the Shepherd.

But as one cannot be in the Father or with the Father except by ascending from below upwards and coming first to the divinity of the Son, through which one may be led by the hand and brought to the blessedness of the Father Himself, so the Saviour has the inscription "The Door." And as He is a lover of men, and approves the impulse of human souls to better things, even of those who do not hasten to reason (the Logos), but like sheep have a weakness and gentleness apart from all accuracy and reason, so He is the Shepherd. For the Lord saves men and beasts,[4597] and Israel and Juda are sowed with the seed not of men only but also of beasts.[4598]

[4597] Ps. xxxvi. 6.

[4598] Jer. xxxi. 27.

30. Christ as Anointed (Christ) and as King.

In addition to these titles we must consider at the outset of our work that of Christ, and we must also consider that of King, and compare these two so as to find out the difference between them. Now it is said in the forty-fourth Psalm,[4599] “Thou hast loved righteousness and hated iniquity, whence Thou art anointed (Christ) above Thy fellows.” His loving righteousness and hating iniquity were thus added claims in Him; His anointing was not contemporary with His being nor inherited by Him from the first. Anointing is a symbol of entering on the kingship, and sometimes also on the priesthood; and must we therefore conclude that the kingship of the Son of God is not inherited nor congenital to Him? But how is it conceivable that the First-born of all creation was not a king and became a king afterwards because He loved righteousness, when, moreover, He Himself was righteousness? We cannot fail to see that it is as a man that He is Christ, in respect of His soul, which was human and liable to be troubled and sore vexed, but that He is conceived as king in respect of the divine in Him. I find support for this in the seventy-first Psalm,[4600] which says, “Give the king Thy judgment, O God, and Thy righteousness to the king’s Son, to judge Thy people in righteousness and Thy poor in judgment.” This Psalm, though addressed to Solomon, is evidently a prophecy of Christ, and it is worth while to ask to what king the prophecy desires judgment to be given by God, and to what king’s Son, and what king’s righteousness is spoken of. I conceive, then, that what is called the King is the leading nature of the First-born of all creation, to which judgment is given on account of its eminence; and that the man whom He assumed, formed and moulded by that nature, according to righteousness, is the King’s Son. I am the more led to think that this is so, because the two beings are here brought together in one sentence, and are spoken of as if they were not two but one. For the Saviour made both one,[4601] that is, He made them according to the prototype of the two which had been made one in Himself before all things. The two I refer to human nature, since each man’s soul is mixed with the Holy Spirit, and each of those who are saved is thus made spiritual. Now as there are some to whom Christ is a shepherd, as we said before, because of their meek and composed nature, though they are less guided by reason; so there are those to whom He is a king, those, namely, who are led in their approach to religion 314 rather by the reasonable part of their nature. And among those who are under a king there are differences; some experience his rule in a more mystic and hidden and more divine way, others in a less perfect fashion. I should say that those who, led by reason, apart from all agencies of sense, have beheld incorporeal things, the things which Paul speaks of as “invisible,” or “not seen,” that they are ruled by the leading nature of the Only-begotten, but that those who have only advanced as far as the reason which is conversant with sensible things, and on account of these glorify their Maker, that these also are governed by the Word, by Christ. No offence need be taken at our distinguishing these notions in the Saviour; we draw the same distinctions in His substance.

[4599] Ps. xlv. 8.

[4600] Ps. lxxii. 1, 2.

[4601] Ephes. ii. 14.

31. Christ as Teacher and Master.

It is plain to all how our Lord is a teacher and an interpreter for those who are striving towards godliness, and on the other hand a master of those servants who have the spirit of bondage to fear,[4602] who make progress and hasten towards wisdom, and are found worthy to possess it. For[4603] "the servant knoweth not what the master wills," since he is no longer his master, but has become his friend. The Lord Himself teaches this, for He says to hearers who were still servants:[4604] "You call Me Master and Lord, and you say well, for so I am," but in another passage,[4605] "I call you no longer servants, for the servant knoweth not what is the will of his master, but I call you friends," because[4606] "you have continued with Me in all My temptations." They, then, who live according to fear, which God exacts from those who are not good servants, as we read in Malachi,[4607] "If I am a Master, where is My fear?" are servants of a master who is called their Saviour.

[4602] Rom. viii. 15.

[4603] John xv. 15; θέλει for ποτεῖ.

[4604] John xiii. 13.

[4605] John xv. 15.

[4606] Luke xxii. 28.

[4607] i. 6.

32. Christ as Son.

None of these testimonies, however, sets forth distinctly the Saviour's exalted birth; but when the words are addressed to Him, "Thou art My Son, this day have I begotten Thee,"[4608] this is spoken to Him by God, with whom all time is to-day, for there is no evening with God, as I consider, and there is no morning, nothing but time that stretches out, along with His unbeginning and unseen life. The day is to-day with Him in which the Son was begotten, and thus the beginning of His birth is not found, as neither is the day of it.

[4608] Mark i. 11; Ps. ii. 7; Heb. i. 5.

33. Christ the True Vine, and as Bread.

To what we have said must be added how the Son is the true vine. Those will have no difficulty in apprehending this who understand, in a manner worthy of the prophetic grace, the saying:[4609] "Wine maketh glad the heart of man." For if the heart be the intellectual part, and what rejoices it is the Word most pleasant of all to drink which takes us off human things, makes us feel ourselves inspired, and intoxicates us with an intoxication which is not irrational but divine, that, I conceive, with which Joseph made his brethren merry,[4610] then it is very clear how He who brings wine thus to rejoice the heart of man is the *true* vine. He is the true vine, because the grapes He bears are the truth, the disciples are His branches, and they, also, bring forth the truth as their fruit. It is somewhat difficult to show the difference between the vine and bread, for He says, not only that He is the vine, but that He is the bread of life. May it be that as bread nourishes and makes strong, and is said to strengthen the heart of man, but wine, on the contrary, pleases and rejoices and melts him, so ethical studies, bringing life to him who learns them and reduces them to practice, are the bread of life, but cannot properly be called the fruit of the vine, while secret and mystical speculations, rejoicing the heart and causing those to feel inspired who take them in, delighting in the Lord, and who desire not only to be nourished but to be made happy, are called the juice of the true vine, because they flow from it.

[4609] Ps. civ. 15.

[4610] Gen. xliii. 34.

34. Christ as the First and the Last; He is Also What Lies Between These.

Further, we have to ask in what sense He is called in the Apocalypse the First and the Last, and how, in His character as the First, He is not the same as the Alpha and the beginning, while in His character as the Last He is not the same as the Omega and the end. It appears to me, then, that the reasonable beings which exist are characterized by many forms, and that some of them are the first, some the second, some the third, and so on to the last. To pronounce exactly, however, which is the first, what kind of a being the second is, which may truly be designated third, and to carry this out to the end of the series, this is not a task 315 for man, but transcends our nature. We shall yet venture, such as we are, to stand still a little at this point, and to make some observations on the matter. There are some gods of whom God is god, as we hear in prophecy,[4611] "Thank ye the God of gods," and[4612] "The God of gods hath spoken, and called the earth." Now God, according to the Gospel,[4613] "is not the God of the dead but of the living." Those gods, then, are living of whom God is god. The Apostle, too, writing to the Corinthians, says:[4614] "As there are gods many and lords many," and so we have spoken of these gods as really existing. Now there are, besides the gods of whom God is god, certain others, who are called thrones, and others called dominions, lordships, also, and powers in addition to these. The phrase,[4615] "above every name that is named, not only in this world, but also in that which is to come," leads us to believe that there are yet others besides these which are less familiar to us; one kind of these the Hebrews called Sabai, from which Sabaoth was formed, who is their ruler, and is none other than God. Add to all these the reasonable being who is mortal, man. Now the God of all things made first in honour some race of reasonable beings; this I consider to be those who are called gods, and the second order, let us say, for the present, are the thrones, and the third, undoubtedly, the dominions. And thus we come down in order to the last reasonable race, which, perhaps, cannot be any other than man. The Saviour accordingly became, in a diviner way than Paul, all things to all, that He might either gain all or perfect them; it is clear that to men He became a man, and to the angels an angel. As for His becoming man no believer has any doubt, but as to His becoming an angel, we shall find reason for believing it was so, if we observe carefully the appearances and the words of the angels, in some of which the powers of the angels seem to belong to Him. In several passages angels speak in such a way as to suggest this, as when[4616] "the angel of the Lord appeared in a flame of fire.

[4611] Ps. cxxxvi. 2.

[4612] Ps. l. 1.

[4613] Matt. xx. 2.

[4614] 1 Cor. viii. 5.

[4615] Ephes. i. 21.

[4616] Exod. iii. 2, 6.

And he said, I am the God of Abraham and of Isaac and of Jacob." But Isaiah also says:[4617] "His name is called Angel of Great Counsel." The Saviour, then, is the first and the last, not that He is not what lies between, but the extremities are named to show that He became all things. Consider, however, whether the last is man, or the things said to be under the earth, of which are the demons, all of them or some. We must ask, too, about those things which the Saviour became which He speaks of through the prophet David,[4618] "And I became as a man without any to help him, free among the dead." His birth from the Virgin and His life so admirably lived showed Him to be more than man, and it was the same among the dead. He was the only free person there, and His soul was not left in hell. Thus, then, He is the first and the last. Again, if there be letters of God, as such there are, by reading which the saints may say they have read what is written on the tablets of heaven, these letters, by which heavenly things are to be read, are the notions, divided into small parts, into A and so on to Ω, the Son of God. Again, He is the beginning and the end, but He is this not in all His aspects equally. For He is the beginning, as the Proverbs teach us, inasmuch as He is wisdom; it is written: "The Lord founded Me in the beginning of His ways, for His works." In the respect of His being the Logos He is not the beginning. "The Word was in the beginning." Thus in His aspects one comes first and is the beginning, and there is a second after the beginning, and a third, and so on to the end, as if He had said, I am the beginning. inasmuch as I am wisdom, and the second, perhaps, inasmuch as I am invisible, and the third in that I am life, for "what was made was life in Him." One who was qualified to examine and to discern the sense of Scripture might, no doubt, find many members of the series; I cannot say if he could find them all. "The beginning and the end" is a phrase we usually apply to a thing that is a completed unity; the beginning of a house is its foundation and the end the parapet. We cannot but think of this figure, since Christ is the stone which is the head of the corner, to the great unity of the body of the saved. For Christ the only-begotten Son is all and in all, He is as the beginning in the man He assumed, He is present as the end in the last of the saints, and He is also in those between, or else He is present as the beginning in Adam, as the end in His life on earth, according to the saying: "The last Adam was made a quickening spirit." This saying harmonizes well with the interpretation we have given of the first and the last. 31

[4617] Isa. ix. 6.

[4618] Ps. lxxxviii. 4, 5.

35. Christ as the Living and the Dead.

In what has been said about the first and the last, and about the beginning and the end, we have referred these words at one point to the different forms of reasonable beings, at another to the different conceptions of the Son of God. Thus we have gained a distinction between the first and the beginning, and between the last and the end, and also the distinctive meaning of A and Ω. It is not hard to see why he is called[4619] "the Living and the Dead," and after being dead He that is alive for evermore. For since we were not helped by His original life, sunk as we were in sin, He came down into our deadness in order that, He having died to sin, we,[4620] bearing about in our body the dying of Jesus. might then receive that life of His which is for evermore. For those who always carry about in their body the dying of Jesus shall obtain the life of Jesus also, manifested in their bodies.

[4619] Apoc. i. 17, 18.

[4620] 2 Cor. iv. 10.

36. Christ as a Sword.

The texts of the New Testament, which we have discussed, are things said by Himself about Himself. Isaiah, however, He said[4621] that His mouth had been set by His Father as a sharp sword, and that He was hidden under the shadow of His hand, made like to a chosen shaft and kept close in the Father’s quiver, called His servant by the God of all things, and Israel, and Light of the Gentiles. The mouth of the Son of God is a sharp sword, for[4622] “The word of God is living, and active, and sharper than any two-edged sword, and piercing to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.” And indeed He came not to bring peace on the earth, that is, to corporeal and sensible things, but a sword, and to cut through, if I may say so, the disastrous friendship of soul and body, so that the soul, committing herself to the spirit which was against the flesh, may enter into friendship with God. Hence, according to the prophetic word, He made His mouth as a sword, as a sharp sword. Can any one behold so many wounded by the divine love, like her in the Song of Songs, who complained that she was wounded:[4623] “I am wounded with love,” and find the dart that wounded so many souls for the love of God, in any but Him who said, “He hath made Me as a chosen shaft.”

[4621] Isa. xlix. 2, 3.

[4622] Heb. iv. 12.

[4623] Song ii. 5.

37. Christ as a Servant, as the Lamb of God, and as the Man Whom John Did Not Know.

Again, let any one consider how Jesus was to His disciples, not as He who sits at meat, but as He who serves, and how though the Son of God He took on Him the form of a servant for the sake of the freedom of those who were enslaved in sin, and he will be at no loss to account for the Father's saying to Him:[4624] "Thou art My servant," and a little further on: "It is a great thing that thou shouldst be called My servant." For we do not hesitate to say that the goodness of Christ appears in a greater and more divine light, and more according to the image of the Father, because[4625] "He humbled Himself, becoming obedient unto death, even the death of the cross," than if He had judged it a thing to be grasped to be equal with God, and had shrunk from becoming a servant for the salvation of the world. Hence He says,[4626] desiring to teach us that in accepting this state of servitude He had received a great gift from His Father: "And My God shall be My strength. And He said to Me, It is a great thing for Thee to be called My servant." For if He had not become a servant, He would not have raised up the tribes of Jacob, nor have turned the heart of the diaspora of Israel, and neither would He have become a light of the Gentiles to be for salvation to the ends of the earth. And it is no great thing for Him to become a servant, even if it is called a great thing by His Father, for this is in comparison with His being called with an innocent sheep and with a lamb. For the Lamb of God became like an innocent sheep being led to the slaughter, that He may take away the sin of the world. He who supplies reason (λογος) to all is made like a lamb which is dumb before her shearer, that we might be purified by His death, which is given as a sort of medicine against the opposing power, and also against the sin of those who open their minds to the truth. For the death of Christ reduced to impotence those powers which war against the human race, and it set free from sin by a power beyond our words the life of each believer. Since, then, He takes away sin until every enemy shall be destroyed and death last of all, in order that the whole world may be free from sin, therefore John points to Him and says:[4627] "Behold the Lamb of God which taketh away 31 the sin of the world." It is not said that He will take it away in the future, nor that He is at present taking it, nor that He has taken it, but is not taking it away now. His taking away sin is still going on, He is taking it away from every individual in the world, till sin be taken away from the whole world, and the Saviour deliver the kingdom prepared and completed to the Father, a kingdom in which no sin is left at all, and which, therefore, is ready to accept the Father as its king, and which on the other hand is waiting to receive all God has to bestow, fully, and in every part, at that time when the saying[4628] is fulfilled, "That God may be all in all." Further, we hear of a man who is said to be coming after John, who was made before him and was before him. This is to teach us that the man also of the Son of God, the man who was mixed with His divinity, was older than His birth from Mary. John says he does not know this man, but must he not have known Him when he leapt for joy when yet a babe unborn in Elisabeth's womb, as soon as the voice of Mary's salutation sounded in the ears of the wife of Zacharias? Consider, therefore, if the words "I know Him not" may have reference to the period before the bodily existence. Though he did not know Him before He assumed His body, yet he knew Him when yet in his mother's womb, and perhaps he is here learning something new about Him beyond what was known to him before, namely, that on whomsoever the Holy Spirit shall descend and abide on him, that is he who is to baptize with the Holy Spirit and with fire. He knew him from his mother's womb, but not all about Him. He did not know perhaps that this is He who baptizes with the Holy Spirit and with fire, when he saw the Spirit descending and abiding on Him. Yet that He was indeed a man, and the first man, John did not know.

[4624] Isa. xlix. 3, 6.

[4625] Philipp. ii. 6, 8.

[4626] Isa. xlix. 5, 6.

[4627] John i. 29.

[4628] 1 Cor. v. 28.

38. Christ as Paraclete, as Propitiation, and as the Power of God.

But none of the names we have mentioned expresses His representation of us with the Father, as He pleads for human nature, and makes atonement for it; the Paraclete, and the propitiation, and the atonement. He has the name Paraclete in the Epistle of John:[4629] "If any man sin, we have a Paraclete with the Father, Jesus Christ the righteous." And He is said in the same epistle to be the atonement[4630] for our sins. Similarly, in the Epistle to the Romans, He is called a propitiation:[4631] "Whom God set forth to be a propitiation through faith." Of this proportion there was a type in the inmost part of the temple, the Holy of Holies, namely, the golden mercy-seat placed upon the two cherubim. But how could He ever be the Paraclete, and the atonement, and the propitiation without the power of God, which makes an end of our weakness, flows over the souls of believers, and is administered by Jesus, who indeed is prior to it and Himself the power of God, who enables a man to say:[4632] "I can do all things through Jesus Christ who strengtheneth me." Whence we know that Simon Magus, who gave himself the title of "The power of God, which is called great," was consigned to perdition and destruction, he and his money with him. We, on the contrary, who confess Christ as the true power of God, believe that we share with Him, inasmuch as He is that power, all things in which any energy resides.

[4629] 1 John ii. 1, 2.

[4630] ἱλασμός.

[4631] ἱλαστήριον, Rom. iii. 25.

[4632] Philipp. iv. 13.

39. Christ as Wisdom and Sanctification and Redemption.

We must not, however, pass over in silence that He is of right the wisdom of God, and hence is called by that name. For the wisdom of the God and Father of all things does not apprehend His substance in mere visions, like the phantasms of human thoughts. Whoever is able to conceive a bodiless existence of manifold speculations which extend to the rationale of existing things, living and, as it were, ensouled, he will see how well the Wisdom of God which is above every creature speaks of herself, when she says:[4633] "God created me the beginning of His ways, for His works." By this creating act the whole creation was enabled to exist, not being unreceptive of that divine wisdom according to which it was brought into being; for God, according to the prophet David,[4634] made all things in wisdom. But many things came into being by the help of wisdom, which do not lay hold of that by which they were created: and few things indeed there are which lay hold not only of that wisdom which concerns themselves, but of that which has to do with many things besides, namely, of Christ who is the whole of wisdom. But each of the sages, in proportion as he embraces wisdom, partakes to that extent of Christ, in that He is wisdom; just as every one who is greatly gifted with power, in proportion as he has power, in that proportion also has a share in Christ, 318 inasmuch as He is power. The same is to be thought about sanctification and redemption; for Jesus Himself is made sanctification to us and redemption. Each of us is sanctified with that sanctification, and redeemed with that redemption. Consider, moreover, if the words "to us," added by the Apostle, have any special force. Christ, he says, "was made to us of God, wisdom, and righteousness, and sanctification, and redemption." In other passages, he speaks about Christ as being wisdom, without any such qualification, and of His being power, saying that Christ is the power of God and the wisdom of God, though we might have conceived that He was not the wisdom of God or the power of God, absolutely, but only for us. Now, in respect of wisdom and power, we have both forms of the statement, the relative and the absolute; but in respect of sanctification and redemption, this is not the case. Consider, therefore, since[4635] "He that sanctifies and they that are sanctified are all of one," whether the Father is the sanctification of Him who is our sanctification, as, Christ being our head, God is His head. But Christ is our redemption because we had become prisoners and needed ransoming. I do not enquire as to His own redemption, for though He was tempted in all things as we are, He was without sin, and His enemies never reduced Him to captivity.

[4633] Prov. viii. 22.

[4634] Ps. civ. 24.

[4635] Heb. ii. 11.

40. Christ as Righteousness; As the Demiurge, the Agent of the Good God, and as High-Priest.

Having expiscated the "to us" and the "absolutely"—sanctification and redemption being "to us" and not absolute, wisdom and redemption both to us and absolute—we must not omit to enquire into the position of righteousness in the same passage. That Christ is righteousness relatively to us appears clearly from the words: "Who was made to us of God wisdom and righteousness and sanctification and redemption." And if we do not find Him to be righteousness absolutely as He is the wisdom and the power of God absolutely, then we must enquire whether to Christ Himself, as the Father is sanctification, so the Father is also righteousness. There is, we know, no unrighteousness with God;[4636] He is a righteous and holy Lord,[4637] and His judgments are in righteousness, and being righteous, He orders all things righteously.

The heretics drew a distinction for purposes of their own between the just and the good. They did not make the matter very clear, but they considered that the demiurge was just, while the Father of Christ was good. That distinction may, I think, if carefully examined, be applied to the Father and the Son; the Son being righteousness, and having received power[4638] to execute judgment, because He is the Son of Man and will judge the world in righteousness, but the Father doing good to those who have been disciplined by the righteousness of the Son. This is after the kingdom of the Son; then the Father will manifest in His works His name the Good, when God becomes all in all. And perhaps by His righteousness the Saviour prepares everything at the fit times, and by His word, by His ordering, by His chastisements, and, if I may use such an expression, by His spiritual healing aids, disposes all things to receive at the end the goodness of the Father. It was from His sense of that goodness that He answered him who addressed the Only-begotten with the words "Good Master,"[4639] and said, "Why callest thou Me good? None is good but one, God, the Father." This we have treated of elsewhere, especially in dealing with the question of the greater than the demiurge; Christ we have taken to be the demiurge, and the Father the greater than He. Such great things, then, He is, the Paraclete, the atonement, the propitiation, the sympathizer with our weaknesses, who was tempted in all human things, as we are, without sin; and in consequence He is a great High-Priest, having offered Himself as the sacrifice which is offered once for all, and not for men only but for every rational creature. For without[4640] God He tasted death for every one. In some copies of the Epistle to the Hebrews the words are "by the grace of God." Now, whether He tasted death for every one without God, He died not for men only but for all other intellectual beings too, or whether He tasted death for every one by the grace of God, He died for all without God, for by the grace of God He tasted death for every one. It would surely be absurd to say that He tasted death for human sins and not for any other being besides man which had fallen into sin, as for example for the stars. For not even the stars are clean in the eyes of God, as we read in Job,[4641] "The stars are not clean in His sight," unless this is to be regarded as a hyperbole. Hence he is a great High-Priest, since He restores all things to His Father's kingdom, and arranges that whatever defects exist in each part of creation shall be filled up so as to be full of the glory of the Father. This High-Priest is called, from some other notion of him than those we have noticed, Judas, that those who are Jews secretly[4642] may take the name of Jew not from Judah, son of Jacob, but from Him, since they are His brethren, and praise Him for the freedom they have attained. For it is He who sets them free, saving them from their enemies on whose backs He lays His hand to subdue them. When He has put under His feet the opposing power, and is alone in presence of His Father, then He is Jacob and Israel; and thus as we are made light by Him, since He is the light of the world, so we are made Jacob since He is called Jacob, and Israel since He is called Israel.

[4636] John vii. 18.

[4637] Apoc. xvi. 5, 7.

[4638] John v. 27.

[4639] Heb. ii. 9.

[4640] χωρις for χαριτι, a widely diffused early variant.

[4641] Job xxv. 5.

[4642] Rom. ii. 29.

41. Christ as the Rod, the Flower, the Stone.

Now He receives the kingdom from the king whom the children of Israel appointed, beginning the monarchy not at the divine command and without even consulting God. He therefore fights the battles of the Lord and so prepares peace for His Son, His people, and this perhaps is the reason why He is called David. Then He is called a rod;[4643] such He is to those who need a harder and severer discipline, and have not submitted to the love and gentleness of God. On this account, if He is a rod, He has to "go forth;" He does not remain in Himself, but appears to go beyond His earlier state. Going forth, then, and becoming a rod, He does not remain a rod, but after the rod He becomes a flower that rises up, and after being a rod He is made known as a flower to those who, by His being a rod, have met with visitation. For "God will visit their iniquities with a rod,"[4644] that is, Christ. But "His mercy He will not take from him," for He will have mercy on him, for on whom the Son has mercy the Father has mercy also. An interpretation may be given which makes Him a rod and a flower in respect of different persons, a rod to those who have need of chastisement, a flower to those who are being saved; but I prefer the account of the matter given above. We must add here, however, that, perhaps, looking to the end, if Christ is a rod to any man He is also a flower to him, while it is not the case that he who receives Him as a flower must also know Him as a rod. And yet as one flower is more perfect than another and plants are said to flower, even though they bring forth no perfect fruit, so the perfect receive that of Christ which transcends the flower. Those, on the other hand, who have known Him as a rod will partake along with it, not in His perfection, but in the flower which comes before the fruit. Last of all, before we come to the word Logos, Christ was a stone,[4645] set at naught by the builders but placed on the head of the corner, for the living stones are built up as on a foundation on the other stones of the Apostles and prophets, Christ Jesus Himself our Lord being the chief corner-stone, because He is a part of the building made of living stones in the land of the living; therefore He is called a stone. All this we have said to show how capricious and baseless is the procedure of those who, when so many names are given to Christ, take the mere appellation "the Word," without enquiring, as in the case of His other titles, in what sense it is used; surely they ought to ask what is meant when it is said of the Son of God that He was the Word, and God, and that He was in the beginning with the Father, and that all things were made by Him.

[4643] Isa. xi. 1.

[4644] Ps. lxxxix. 32, 33.

[4645] Ps. cxviii. 22.

42. Of the Various Ways in Which Christ is the Logos.

As, then, from His activity in enlightening the world whose light He is, Christ is named the Light of the World, and as from His making those who sincerely attach themselves to Him put away their deadness and rise again and put on newness of life, He is called the Resurrection, so from an activity of another kind He is called Shepherd and Teacher, King and Chosen Shaft, and Servant, and in addition to these Paraclete and Atonement and Propitiation. And after the same fashion He is also called the Logos,[4646] because He takes away from us all that is irrational, and makes us truly reasonable, so that we do all things, even to eating and drinking, to the glory of God, and discharge by the Logos to the glory of God both the commoner functions of life and those which belong to a more advanced stage. For if, by having part in Him, we are raised up and enlightened, herded also it may be and ruled over, then it is clear that we become in a divine manner reasonable, when He drives away from us what in us is irrational and dead, since He is the Logos (reason) and the Resurrection. Consider, however, whether all men have in some way part in Him in His character as Logos. On this point the Apostle teaches us that He is to be sought not outside the seeker, and that those find Him in themselves who set their heart on doing so; "Say not[4647] in thy heart, Who shall ascend into heaven? That is to bring Christ down; or, Who shall descend into the abyss? That is to bring Christ up from the dead. But what saith the Scripture? The Word is very nigh thee, in thy mouth and in thy heart," as if Christ Himself were the same thing as the Word said to be sought after. But when the Lord Himself says[4648] "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin," the only sense we can find in His words is that the Logos Himself says that those are not chargeable with sin to whom He (reason) has not fully come, but that those, if they sin, are guilty who, having had part in Him, act contrary to the ideas by which He declares His full presence in us. Only when thus read is the saying true: "If I had not come and spoken to them, they had not had sin." Should the words be applied, as many are of opinion that they should, to the visible Christ, then how is it true that those had no sin to whom He did not come? In that case all who lived before the advent of the Saviour will be free from sin, since Jesus, as seen in flesh, had not yet come. And more—all those to whom He has never been preached will have no sin, and if they have no sin, then it is clear they are not liable to judgment. But the Logos in man, in which we have said that our whole race had part, is spoken of in two senses; first, in that of the filling up of ideas which takes place, prodigies excepted, in every one who passes beyond the age of boyhood, but secondly, in that of the consummation, which takes place only in the perfect. The words, therefore, “If I had not come and spoken to them, they would not have had sin, but now they have no cloak for their sin,” are to be understood in the former sense; but the words,[4649] “All that ever came before me are thieves and robbers, and the sheep did not hear them,” in the latter. For before the consummation of reason comes, there is nothing in man but what is blameworthy; all is imperfect and defective, and can by no means command the obedience of those irrational elements in us which are tropically spoken of as sheep. And perhaps the former meaning is to be recognized in the words “The Logos was made flesh,” but the second in “The Logos was God.” We must accordingly look at what there is to be seen in human affairs between the saying, “The Word (reason) was made flesh” and “The Word was God.” When the Word was made flesh can we say that it was to some extent broken up and thinned out, and can we say that it recovered from that point onward till it became again what it was at first, God the Word, the Word with the Father; the Word whose glory John saw, the verily only-begotten, as from the Father. But the Son may also be the Logos (Word), because He reports the secret things of His Father who is intellect in the same way as the Son who is called the Word. For as with us the word is a messenger of those things which the mind perceives, so the Word of God, knowing the Father, since no created being can approach Him without a guide, reveals the Father whom He knows. For no one knows the Father save the Son,[4650] and he to whomsoever the Son reveals Him, and inasmuch as He is the Word He is the Messenger of Great Counsel,[4651] who has the government upon His shoulders; for He entered on His kingdom by enduring the cross. In the Apocalypse,[4652] moreover, the Faithful and True (the Word), is said to sit on a white horse, the epithets indicating, I consider, the clearness of the voice with which the Word of truth speaks to us when He sojourns among us. This is scarcely the place to show how the word “horse” is often used in passages spoken for our encouragement in sacred learning. I only cite two of these: “A horse is deceitful for safety,”[4653] and “Some trust in chariots and some in horses, but we will rejoice in the name of the Lord our God.”[4654] Nor must we leave unnoticed a passage in the forty-fourth Psalm,[4655] frequently quoted by many writers as if they understood it: “My heart hath belched forth a good word, I speak my works to the King.” Suppose it is God the Father who speaks thus; what is His heart, that the good word should appear in accordance

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[4646] It is impossible to render by any one English word the Greek λογος as used by Origen in the following discussion. We shall therefore in many passages leave it untranslated.

[4647] Rom. x. 6–8.

[4648] John xv. 22.

[4649] John x. 8.

[4650] Matt. xi. 27.

[4651] Isa. ix. 5, 6.

[4652] xix. 11.

[4653] Ps. xxxiii. 17.

[4654] Ps. xx. 7.

[4655] Ps. xlv. 1.

with His heart? If, as these writers suppose, the Word (Logos) needs no interpretation, then the heart is to be taken in the natural sense too. But it is quite absurd to suppose God's heart to be a part of Him as ours is of our body. We must remind such writers that as when the hand of God is spoken of, and His arm and His finger, we do not read the words literally but enquire in what sound sense we may take them so as to be worthy of God, so His heart is to be understood of His rational power, by which He disposes all things, and His word of that which announces what is in this heart of His. But who is it that announces the counsel of the Father to those of His creatures who are worthy and who have risen above themselves, who but the Saviour? That "belched forth" is not, perhaps, without significance; a hundred other terms might have been employed; "My heart has produced a good word," it might have been said, or "My heart has spoken a good word." But in belching, some wind that was hidden makes its way out to the world, and so it may be that the Father gives out views of truth not continuously, but as it were after the fashion of belching, and the word has the character of the things thus produced, and is called, therefore, the image of the invisible God. We may enter our agreement, therefore, with the ordinary acceptation of these words, and take them to be spoken by the Father. It is not, however, a matter of course, that it is God Himself who announces these things. Why should it not be a prophet? Filled with the Spirit and unable to contain himself, he brings forth a word about his prophecy concerning Christ: "My heart hath belched forth a good word, I speak my works to the King, my pen is the tongue of a ready writer. Excellent in beauty is He beyond the sons of men." Then to the Christ Himself: "Grace is poured out on Thy lips." If the Father were the speaker, how could He go on after the words, "Grace is poured out on thy lips," to say, "Therefore God hath blessed thee for ever," and a little further on, "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Some of those who wish to make the Father the speaker may appeal to the words, "Hear, O daughter, and behold and incline thine ear, and forget thy people and thy father." The prophet, it may be said, could not address the Church in the words, "Hear, O daughter." It is not difficult, however, to show that changes of person occur frequently in the Psalms, so that these words, "Hear, O daughter," might be from the Father, in this passage, though the Psalm as a whole is not. To our discussion of the Word we may here add the passage,[4656] "By the word of the Lord were the heavens founded, and all the power of them by the breath of His mouth." Some refer this to the Saviour and the Holy Spirit. The passage, however, does not necessarily imply any more than that the heavens were founded by the reason (logos) of God, as when we say that a house is built by the plan (logos) of the architect, or a ship by the plan (logos) of the shipbuilder. In the same way the heavens were founded (made solid) by the Word of God, for they are[4657] of a more divine substance, which on this account is called solid;[4658] it has little fluidity for the most part, nor is it easily melted like other parts of the world, and specially the lower parts. On account of this difference the heavens are said in a special manner to be constituted by the Word of God.

[4656] Ps. xxxiii. 6.

The saying then stands, first, "In the beginning was the Logos;" we are to place that full in our view; but the testimonies we cited from the Proverbs led us to place wisdom first, and to think of wisdom as preceding the Word which announces her. We must observe, then, that the Logos is in the beginning, that is, in wisdom, always. Its being in wisdom, which is called the beginning, does not prevent it from being with God and from being God, and it is not simply with God, but is in the beginning, in wisdom, with God. For he goes on: "He was in the beginning with God." He might have said, "He was with God;" but as He was in the beginning, so He was with God in the beginning, and "All things were made by Him," being in the beginning, for God made all things, as David tells us, in wisdom. And to let us understand that the Word has His own definite place and sphere as one who has life in Himself (and is a distinct person), we must also speak about powers, not about power. "Thus saith the Lord of powers, (A.V. hosts)" we frequently read; there are certain creatures, rational and divine, which are called powers: and of these Christ was the highest and best, and is called not only the wisdom of God but also His power. As, then, there are several powers of God, each of them in its own form, and the Saviour is different from these, so also Christ, even if that which is Logos in us is not in respect of form outside of us, will be understood from our discussion up to this point to be the Logos, who has His being in the 322 beginning, in wisdom. This for the present may suffice, on the word: "In the beginning was the Logos."

[4657] Reading τυγχάνομτας.

[4658] στερεός, of which the στερέωμα, firmament, is made.

Book II.

1. "*And the Word was with God, and the Word was God.*" In the preceding section, my revered brother Ambrosius, brother formed according to the Gospel, we have discussed, as far as is at present in our power, what the Gospel is, and what is the beginning in which the Word was, and what the Word is which was in the beginning. We now come to consider the next point in the work before us, How the Word was with God. To this end it will be of service to remember that what is called the Word came to certain persons; as "The Word of the Lord[4659] which came to Hosea, the son of Beeri," and "The Word[4660] which came to Isaiah, the son of Amos, concerning Judah and concerning Jerusalem," and "The Word which came to Jeremiah[4661] concerning the drought." We must enquire how this Word came to Hosea, and how it came also to Isaiah the son of Amos, and again to Jeremiah concerning the drought; the comparison may enable us to find out how the Word was with God. The generality will simply look at what the prophets said, as if that were the Word of the Lord or the Word, that came to them. May it not be, however, that as we say that this person comes to that, so the Son, the Word, of whom we are now theologizing, came to Hosea, sent to him by the Father; historically, that is to say, to the son of Beeri, the prophet Hosea, but mystically to him who is saved, for Hosea means, etymologically, *Saved*; and to the son of Beeri, which etymologically means wells, since every one who is saved becomes a son of that spring which gushes forth out of the depths, the wisdom of God. And it is nowise marvellous that the saint should be a son of wells. From his brave deeds he is often called a son, whether, from his works shining before men, of light, or from his possessing the peace of God which passes all understanding, of peace, or, once more, from the help which wisdom brings him, a child of wisdom; for wisdom,[4662] it says, is justified of her children. Thus he who by the divine spirit searches all things, and even the deep things of God, so that he can exclaim,[4663] "O the depth of the riches both of the wisdom and the knowledge of God!" he can be a son of wells, to whom the Word of the Lord comes. Similarly the Word comes also to Isaiah, teaching the things which are coming upon Judæa and Jerusalem in the last days; and so also it comes to Jeremiah lifted up by a divine elation. For Iao means etymologically lifting up, elation. Now the Word comes to men who formerly could not receive the advent of the Son of God who is the Word; but to God it does not come, as if it had not been with Him before. The Word was always with the Father; and so it is said,

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[4659] Hos. i. 1.

[4660] Isa. ii. 1.

[4661] Jer. xiv. 1.

[4662] Matt. xi. 19.

[4663] Rom. xi. 33.

"And the Word was with God." He did not come to God, and this same word "was" is used of the Word because He was in the beginning at the same time when He was with God, neither being separated from the beginning nor being bereft of His Father. And again, neither did He come to be in the beginning after He had not been in it, nor did He come to be with God after not having been with Him. For before all time and the remotest age[4664] the Word was in the beginning, and the Word was with God. Thus to find out what is meant by the phrase, "The Word was with God," we have adduced the words used about the prophets, how He came to Hosea, to Isaiah, to Jeremiah, and we have noticed the difference, by no means accidental, between "became" and "was." We have to add that in His coming to the prophets He illuminates the prophets with the light of knowledge, causing them to see things which had been before them, but which they had not understood till then. With God, however, He is God, just because He is with Him. And perhaps it was because he saw some such order in the Logos, that John did not place the clause "The Word was God" before the clause "The Word was with God." The series in which he places his different sentences does not prevent the force of each axiom from being separately and fully seen. One axiom is, "In the beginning was the Word," a second, "The Word was with God," and then comes, "And the Word was God." The arrangement of the sentences might be thought to indicate an order; we have first "In the beginning was the Word," then, "And the Word was with God," and thirdly, "And the Word was God," so that it might be seen that the Word being with God makes Him God. 323

[4664] Omitting τὸ, with Jacobi.

2. In What Way the Logos is God. Errors to Be Avoided on This Question.

We next notice John's use of the article in these sentences. He does not write without care in this respect, nor is he unfamiliar with the niceties of the Greek tongue. In some cases he uses the article, and in some he omits it. He adds the article to the Logos, but to the name of God he adds it sometimes only. He uses the article, when the name of God refers to the uncreated cause of all things, and omits it when the Logos is named God. Does the same difference which we observe between God with the article and God without it prevail also between the Logos with it and without it? We must enquire into this. As the God who is over all is God with the article not without it, so "the Logos" is the source of that reason (Logos) which dwells in every reasonable creature; the reason which is in each creature is not, like the former called *par excellence* The Logos. Now there are many who are sincerely concerned about religion, and who fall here into great perplexity. They are afraid that they may be proclaiming two Gods, and their fear drives them into doctrines which are false and wicked. Either they deny that the Son has a distinct nature of His own besides that of the Father, and make Him whom they call the Son to be God all but the name, or they deny the divinity of the Son, giving Him a separate existence of His own, and making His sphere of essence fall outside that of the Father, so that they are separable from each other. To such persons we have to say that God on the one hand is Very God (Autotheos, God of Himself); and so the Saviour says in His prayer to the Father,[4665] "That they may know Thee the only true God;" but that all beyond the Very God is made God by participation in His divinity, and is not to be called simply God (with the article), but rather God (without article). And thus the first-born of all creation, who is the first to be with God, and to attract to Himself divinity, is a being of more exalted rank than the other gods beside Him, of whom God is the God, as it is written,[4666] "The God of gods, the Lord, hath spoken and called the earth." It was by the offices of the first-born that they became gods, for He drew from God in generous measure that they should be made gods, and He communicated it to them according to His own bounty. The true God, then, is "The God," and those who are formed after Him are gods, images, as it were, of Him the prototype. But the archetypal image, again, of all these images is the Word of God, who was in the beginning, and who by being with God is at all times God, not possessing that of Himself, but by His being with the Father, and not continuing to be God, if we should think of this, except by remaining always in uninterrupted contemplation of the depths of the Father.

[4665] John xvii. 3.

[4666] Ps. l. 1.

3. Various Relations of the Logos to Men.

Now it is possible that some may dislike what we have said representing the Father as the one true God, but admitting other beings besides the true God, who have become gods by having a share of God. They may fear that the glory of Him who surpasses all creation may be lowered to the level of those other beings called gods. We drew this distinction between Him and them that we showed God the Word to be to all the other gods the minister of their divinity. To this we must add, in order to obviate objections, that the reason which is in every reasonable creature occupied the same relation to the reason who was in the beginning with God, and is God the Word, as God the Word occupies to God. As the Father who is Very God and the True God is to His image and to the images of His image—men are said to be according to the image, not to be images of God—so He, the Word, is to the reason (word) in every man. Each fills the place of a fountain—the Father is the fountain of divinity, the Son of reason. As, then, there are many gods, but to us there is but one God the Father, and many Lords, but to us there is one Lord, Jesus Christ, so there are many Λόγοι, but we, for our part, pray that that one Λόγος may be with us who was in the beginning and was with God, God the Logos. For whoever does not receive this Logos who was in the beginning with God, or attach himself to Him as He appeared in flesh, or take part in some of those who had part in this Logos, or whoever having had part in Him falls 324 away from Him again, he will have his portion in what is called most opposite to reason. What we have drawn out from the truths with which we started will now be clear enough. First, we spoke about God and the Word of God, and of Gods, either, that is, beings who partake in deity or beings who are called Gods and are not. And again of the Logos of God and of the Logos of God made flesh, and of logoi, or beings which partake in some way of the Logos, of second logoi or of third, thought to be logoi, in addition to that Logos that was before them all, but not really so. Irrational Reasons these may be styled; beings are spoken of who are said to be Gods but are not, and one might place beside these Gods who are no Gods, Reasons which are no Reasons. Now the God of the universe is the God of the elect, and in a much greater degree of the Saviours of the elect; then He is the God of these beings who are truly Gods, and then He is the God, in a word, of the living and not of the dead. But God the Logos is the God, perhaps, of those who attribute everything to Him and who consider Him to be their Father. Now the sun and the moon and the stars were connected, according to the accounts of men of old times, with beings who were not worthy to have the God of gods counted their God. To this opinion they were led by a passage in Deuteronomy which is somewhat on this wise:[4667] "Lest when thou liftest up thine eyes to heaven, and seest the sun and the moon and the whole host of heaven, thou wander away and worship them and serve them which the Lord thy God hath appointed to all the peoples.

[4667] Deut. iv. 19, quoted apparently from memory.

But to you the Lord thy God hath not so given them." But how did God appoint the sun and the moon and all the host of heaven to all the nations, if He did not give them in the same way to Israel also, to the end that those who could not rise to the realm of intellect, might be inclined by gods of sense to consider about the Godhead, and might of their own free will connect themselves with these and so be kept from falling away to idols and demons? Is it not the case that some have for their God the God of the universe, while a second class, after these, attach themselves to the Son of God, His Christ, and a third class worship the sun and the moon and all the host of heaven, wandering, it is true, from God, but with a far different and a better wandering than that of those who invoke as gods the works of men's hands, silver and gold,—works of human skill. Last of all are those who devote themselves to the beings which are called gods but are no gods. In the same way, now, some have faith in that Reason which was in the beginning and was with God and was God; so did Hosea and Isaiah and Jeremiah and others who declared that the Word of the Lord, or the Logos, had come to them. A second class are those who know nothing but Jesus Christ and Him crucified, considering that the Word made flesh is the whole Word, and knowing only Christ after the flesh. Such is the great multitude of those who are counted believers. A third class give themselves to logoi (discourses) having some part in the Logos which they consider superior to all other reason: these are they who follow the honourable and distinguished philosophical schools among the Greeks. A fourth class besides these are they who put their trust in corrupt and godless discourses, doing away with Providence, which is so manifest and almost visible, and who recognize another end for man to follow than the good. It may appear to some that we have wandered from our theme, but to my thinking the view we have reached of four things connected with the name of God and four things connected with the Logos comes in very well at this point. There was God with the article and God without the article, then there were gods in two orders, at the summit of the higher order of whom is God the Word, transcended Himself by the God of the universe. And, again, there was the Logos with the article and the Logos without the article, corresponding to God absolutely and a god; and the Logoi in two ranks. And some men are connected with the Father, being part of Him, and next to these, those whom our argument now brings into clearer light, those who have come to the Saviour and take their stand entirely in Him. And third are those of whom we spoke before, who reckon the sun and the moon and the stars to be gods, and take their stand by them. And in the fourth and last place those who submit to soulless and dead idols. To all this we find analogies in what concerns the Logos. Some are adorned with the Word Himself; some with what is next to Him and appears to be the very original Logos Himself, those, namely, who know nothing but Jesus Christ and Him crucified, and who behold the Word as flesh. And the third class, as we described them a little before. Why should I speak of those who are thought to be in the Logos, but have 325 fallen away, not only from the good itself, but from the very traces of it and from those who have a part in it?

4. That the Logos is One, Not Many. Of the Word, Faithful and True, and of His White Horse.

“*He was in the beginning with God.*” By his three foregoing propositions the Evangelist has made us acquainted with three orders, and he now sums up the three in one, saying, “This (Logos) was in the beginning with God.” In the first premiss we learned where the Logos was: He was in the beginning; then we learned with whom He was, with God; and then who He was, that He was God. He now points out by this word “He,” the Word who is God, and gathers up into a fourth proposition the three which went before, “In the beginning was the Word,” “The Word was with God,” and “The Word was God.” Now he says, He, this (Word) was in the beginning with God. The term beginning may be taken of the beginning of the world, so that we may learn from what is said that the Word was older than the things which were made from the beginning. For if “in the beginning God created heaven and earth,” but “He” was in the beginning, then the Logos is manifestly older than those things which were made at the beginning, older not only than the firmament and the dry land, but than the heavens and earth. Now some one might ask, and not unreasonably, why it is not said, “In the beginning was the Word of God, and the Word of God was with God, and the Word of God was God.” But he who asked such a question could be shown to be taking for granted that there are a plurality of logoi, differing perhaps from each other in kind, one being the word of God, another perhaps the word of angels, a third of men, and so on with the other logoi. Now, if this were so with the Logos, the case would be the same with wisdom and with righteousness. But it would be absurd that there should be a number of things equally to be called “The Word;” and the same would apply to wisdom and to righteousness. We shall be driven to confess that we ought not to look for a plurality of logoi, or of wisdom, or of righteousness, if we look at the case of truth. Any one will confess that there is only one truth; it could never be said in this case that there is one truth of God, and another of the angels, and another of man,—it lies in the nature of things that the truth about anything is one. Now, if truth be one, it is clear that the preparation of it and its demonstration, which is wisdom, must in reason be conceived as one, since what is regarded as wisdom cannot justly claim that title where truth, which is one, is absent from its grasp. But if truth is one and wisdom one, then Reason (Logos) also, which announces truth and makes truth simple and manifest to those who are fitted to receive it, will be one. This we say, by no means denying that truth and wisdom and reason are of God, but we wish to indicate the purpose of the omission in this passage of the words “of God,” and of the form of the statement, “In the beginning the Logos was with God.” The same John in the Apocalypse gives Him His name with the addition “of God,” where he says:[4668] “And I saw heaven opened, and behold a white horse, and He that sat thereon called Faithful and

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[4668] Apoc. xix. 11–16.

True; and in righteousness doth He judge and make war. And His eyes are as a flame of fire, and on His head are many diadems, and He hath a name written which no one knoweth but He Himself. And He is arrayed in a garment sprinkled with blood, and His name is called[4669] Word of God. And His armies in heaven followed Him on white horses, clothed in pure fine linen. And out of His mouth proceedeth a sharp sword, that with it He should smite the nations, and He shall rule them with a rod of iron, and He treadeth the winepress of the fierceness of the wrath of Almighty God. And He hath on His garment and on His thigh a name written: King of kings, and Lord of lords." In this passage Logos is necessarily spoken of absolutely without the article, and also with the addition Logos of God; had the first not been the case (i.e., had the article been given) we might have been led to take up the meaning wrongly,[4670] and so to depart from the truth about the Logos. For if it had been called simply Logos, and had not been said to be the Logos of God, then we would not be clearly informed that the Logos is the Logos of God. And, again, had it been called Logos of God but not said to be Logos absolutely, then we might imagine many logoi, according to the constitution of each of the rational beings which exist; then we might assume a number of logoi properly so called. Again, in his description in the Apocalypse of the Logos of God, the Apostle and Evangelist (and the Apocalypse entitles him to be styled a prophet, too) says he saw the Word of God in the opened heaven, and that He was riding on a white 32
horse. Now we must consider what he means to convey when he speaks of heaven being opened and of the white horse, and of the Word of God riding on the white horse, and also what is meant by saying that the Word of God is Faithful and True, and that in righteousness He judges and makes war. All this will greatly advance our study on the subject of the Word of God. Now I conceive heaven to have been shut against the ungodly, and those who bear the image of the earthly, and to have been opened to the righteous and those adorned with the image of the heavenly. For to the former, being below and still dwelling in the flesh, the better things are closed, since they cannot understand them and have neither power nor will to see their beauty, looking down as they do and not striving to look up. But to the excellent, or those who have their commonwealth in heaven,[4671] he opens, with the key of David, the things in heavenly places and discloses them to their view, and makes all clear to them by riding on his horse. These words also have their meaning; the horse is white because it is the nature of higher knowledge (γνῶσις) to be clear and white and full of light. And on the white horse sits He who is called Faithful, seated more firmly, and so to speak more royally, on words which cannot be set aside, words which run sharply and more swiftly than any horse, and overhear in their rushing course every so-called word that simulates

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[4669] In the Greek the article is here omitted.

[4670] Reading παρεκδέξασθαι, with Huet.

[4671] Philipp. iii. 20.

the Word, and every so-called truth that simulates the Truth. He who sits on the white horse is called Faithful, not because of the faith He cherishes, but of that which He inspires, because He is worthy of faith. Now the Lord Jehovah, according to Moses,[4672] is Faithful and True. He is true also in respect of His relation to shadow, type, and image; for such is the Word who is in the opened heaven, for He is not on earth as He is in heaven; on earth He is made flesh and speaks through shadow, type, and image. The multitude, therefore, of those who are reputed to believe are disciples of the shadow of the Word, not of the true Word of God which is in the opened heaven. Hence Jeremiah says,[4673] "The Spirit of our face is Christ the Lord, of whom we said, In His shadow shall we live among the nations." Thus the Word of God who is called Faithful is also called True, and in righteousness He judges and makes war; since He has received from God the faculty of judging in very righteousness and very judgment, and of apportioning its due to every existing creature. For none of those who have some portion of righteousness and of the faculty of judgment can receive on his soul such copies and impressions of righteousness and judgment as to come short in no point of absolute righteousness and absolute justice, just as no painter of a picture can communicate to the representation all the qualities of the original. This, I conceive, is the reason why David says,[4674] "Before Thee shall no living being be justified." He does not say, no man, or no angel, but no living being, since even if any being partakes of life and has altogether put off mortality, not even then can it be justified in comparison of Thee, who art, as it were, Life itself. Nor is it possible that one who partakes of life and is therefore called living, should become life itself, or that one who partakes of righteousness and, therefore, is called righteous should become equal to righteousness itself. Now it is the function of the Word of God, not only to judge in righteousness, but also to make war in righteousness, that by making war on His enemies by reason and righteousness, so that what is irrational and wicked is destroyed,[4675] He may dwell in the soul of him who, for his salvation, so to speak, has become captive to Christ, and may justify that soul and cast out from her all adversaries. We shall, however, obtain a better view of this war which the Word carries on if we remember that He is an ambassador for the truth, while there is another who pretends to be the Word and is not, and one who calls herself the truth and is not, but a lie. Then the Word, arming Himself against the lie, slays it with the breath of His mouth and brings it to naught by the manifestation of His coming.[4676] And consider whether these words of the Apostle to the Thessalonians may be understood in an intellectual sense.

[4672] Deut. xxxii. 4.

[4673] Lam. iv. 20.

[4674] Ps. cxliii. 2.

[4675] Omitting λεγεσθαι, with Jacobi.

[4676] 2 Thess. ii. 8.

For what is that which is destroyed by the breath of the mouth of Christ, Christ being the Word and Truth and Wisdom, but the lie? And what is that which is brought to naught by the manifestation of Christ's coming, Christ being conceived as wisdom and reason, what but that which announces itself as wisdom, when in reality it is one of those things with which God deals as the Apostle describes,[4677] "He taketh the wise, those who are not wise 327 with the true wisdom, in their own craftiness"? To what he says of the rider on the white horse, John adds the wonderful statement: "His eyes are like a flame of fire." For as the flame of fire is bright and illuminating, but at the same time fiery and destructive of material things, so, if I may so say, are the eyes of the Logos with which He sees, and every one who has part in Him; they have not only the inherent quality of laying hold of the things of the mind, but also that of consuming and putting away those conceptions which are more material and gross, since whatever is in any way false flees from the directness and lightness of truth. It is in a very natural order that after speaking of Him who judges in righteousness and makes war in accordance with His righteous judgments, and then after His warring of His giving light, the writer goes on to say, "On His head are many diadems." For had the lie been one, and of one form only, against which the True and Faithful Word contended, and for conquering which, He was crowned, then one crown alone would naturally have been given Him for the victory. As it is, however, as the lies are many which profess the truth and for warring against which the Word is crowned, the diadems are many which surround the head of the conqueror of them all. As He has overcome every revolting power many diadems mark His victory. Then after the diadems He is said to have a name written which no one knows but He Himself. For there are some things which are known to the Word alone; for the beings which come into existence after Him have a poorer nature than His, and none of them is able to behold all that He apprehends. And perhaps it is the case that only those who have part in that Word know the things which are kept from the knowledge of those who do not partake of Him. Now, in John's vision, the Word of God as He rides on the white horse is not naked: He is clothed with a garment sprinkled with blood, for the Word who was made flesh and therefore died is surrounded with marks of the fact that His blood was poured out upon the earth, when the soldier pierced His side. For of that passion, even should it be our lot some day to come to that highest and supreme contemplation of the Logos, we shall not lose all memory, nor shall we forget the truth that our admission was brought about by His sojourning in our body. This Word of God is followed by the heavenly armies one and all; they follow the Word as their leader, and imitate Him in all things, and chiefly in having mounted, they also, white horses. To him that understands, this secret is open. And as sorrow and grief and wailing fled away at the end of things, so also, I suppose, did obscurity and doubt, all the mysteries of God's wisdom being precisely and clearly opened. Look also at the white horses of the followers of the Word and at the white and pure linen with which they were clothed. As linen comes out of the earth, may not those linen garments stand for the dialects on the earth in which those voices are clothed which make clear announcements of things? We have dealt at some length with the statements found in the Apocalypse about the Word of God; it is important for us to know clearly about Him.

[4677] 1 Cor. iii. 19.

5. He (This One) Was in the Beginning with God.

To those who fail to distinguish with care the different propositions of the context the Evangelist may appear to be repeating himself. “He was in the beginning with God” may seem to add nothing to “And the Word was with God.” We must observe more carefully. In the statement “The Word was with God” we are not told anything of the when or the where; that is added in the fourth axiom. There are four axioms, or, as some call them, propositions, the fourth being “He was in the beginning with God.” Now “The Word was with God” is not the same thing as “He was,” etc.; for here we are told, not only that He was with God, but when and where He was so: “He was in the beginning with God.” The “He,” too, used as it is for a demonstration, will be considered to refer to the Word, or by a less careful enquirer, to God. What was noted before is now summed up in this designation “He,” the notion of the Logos and that of God; and as the argument proceeds the different notions are collected in one; for the notion God is not included in the notion Logos, nor the notion Logos in that of God. And perhaps the proposition before us is a summing up in one of the three which have preceded. Taking the statement that the Word was in the beginning, we have not yet learned that He was with God, and taking the statement that the Word was with God it is not yet clear to us that He was with God in the beginning; and taking the statement that the Word was God, it has neither been shown that He was in the beginning, nor that He was with God. 328

Now when the Evangelist says, “He was in the beginning with God,” if we apply the pronoun “He” to the Word and to God (as He is God) and consider that “in the beginning” is conjoined with it, and “with God” added to it, then there is nothing left of the three propositions that is not summed up and brought together in this one. And as “in the beginning” has been said twice, we may consider if there are not two lessons we may learn. First, that the Word was in the beginning, as if He was by Himself and not with any one, and secondly, that He was in the beginning with God. And I consider that there is nothing untrue in saying of Him both that He was in the beginning, and in the beginning with God, for neither was He with God alone, since He was also in the beginning, nor was He in the beginning alone and not with God, since “He was in the beginning with God.”

6. How the Word is the Maker of All Things, and Even the Holy Spirit Was Made Through Him.

"*All things were made through Him.*" The "through[4678] whom" is never found in the first place but always in the second, as in the Epistle to the Romans,[4679] "Paul a servant of Christ Jesus, a called Apostle, separated to the Gospel of God which He promised before by His prophets in Holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh, determined the Son of God in power according to the Spirit of holiness, by the resurrection of the dead, Jesus Christ our Lord, through whom we received grace and apostleship, for obedience of the faith among all the nations, for His name's sake." For God promised aforehand by the prophets His own Gospel, the prophets being His ministers, and having their word to speak about Him "through whom." And again God gave grace and apostleship to Paul and to the others for the obedience of the faith among all the nations, and this He gave them through Jesus Christ the Saviour, for the "through whom" belonged to Him. And the Apostle Paul says in the Epistle to the Hebrews:[4680] "At the end of the days He spoke to us in His Son, whom He made the heir of all things, 'through whom' also He made the ages," showing us that God made the ages through His Son, the "through whom" belonging, when the ages were being made, to the Only-begotten. Thus, if all things were made, as in this passage also, *through* the Logos, then they were not made *by* the Logos, but by a stronger and greater than He. And who else could this be but the Father? Now if, as we have seen, all things were made through Him, we have to enquire if the Holy Spirit also was made through Him. It appears to me that those who hold the Holy Spirit to be created, and who also admit that "all things were made through Him," must necessarily assume that the Holy Spirit was made through the Logos, the Logos accordingly being older than He. And he who shrinks from allowing the Holy Spirit to have been made through Christ must, if he admits the truth of the statements of this Gospel, assume the Spirit to be uncreated. There is a third resource besides these two (that of allowing the Spirit to have been made by the Word, and that of regarding it as uncreated), namely, to assert that the Holy Spirit has no essence of His own beyond the Father and the Son. But on further thought one may perhaps see reason to consider that the Son is second beside the Father, He being the same as the Father, while manifestly a distinction is drawn between the Spirit and the Son in the passage,[4681] "Whosoever shall speak a word against the Son of Man, it shall be forgiven him, but whosoever shall blaspheme against the Holy Spirit, he shall not have forgiveness, either in this world or in the world to come." We consider, therefore, that there are three hypostases, the Father and the Son and the Holy Spirit; and at the same time we believe nothing to be uncreated but the Father. We therefore, as the more pious and the truer course, admit that all things were made by the Logos, and that the Holy Spirit is the most excellent and the first in order[4682] of all that was made by the Father through Christ. And this, perhaps, is the reason why the Spirit is not said to be God's own Son. The Only-begotten only is by nature and from the beginning a Son, and the Holy Spirit seems to have need of the Son, to minister to Him His essence, so as to enable Him not only to exist, but to be wise and reasonable and just, and all that we must think of Him as being. All this He has by participation of the character of Christ, of which we have spoken above. And I consider that the Holy Spirit supplies to those who, through Him and through participation in Him, are called saints, the material of the gifts, which come from God; so that the said material of the gifts is made powerful by God, is ministered by Christ, and owes its actual existence in men to the Holy Spirit. 329 I am led to this view of the charisms by the words of Paul which he writes somewhere,[4683] "There are diversities of gifts but the same Spirit, and diversities of ministrations, and the same Lord. And there are diversities of workings, but it is the same God that worketh all in all." The statement that all things were made by Him, and its seeming corollary, that the Spirit must have been called into being by the Word, may certainly raise some difficulty. There are some passages in which the Spirit is placed above Christ; in Isaiah, for example, Christ declares that He is sent, not by the Father only, but also by the Holy Spirit. "Now the Lord hath sent Me," He says,[4684] "and His Spirit," and in the Gospel He declares that there is forgiveness for the sin committed against Himself, but that for blasphemy against the Holy Spirit there is no forgiveness, either in this age or in the age to come. What is the reason of this? Is it because the Holy Spirit is of more value than Christ that the sin against Him cannot be forgiven? May it not rather be that all rational beings have part in Christ, and that forgiveness is extended to them when they repent of their sins, while only those have part in the Holy Spirit who have been found worthy of it, and that there cannot well be any forgiveness for those who fall away to evil in spite of such great and powerful cooperation, and who defeat the counsels of the Spirit who is in them. When we find the Lord saying, as He does in Isaiah, that He is sent by the Father and by His Spirit, we have to point out here also that the Spirit is not originally superior to the Saviour, but that the Saviour takes a lower place than He in order to carry out the plan which has been made that the Son of God should become man. Should any one stumble at our saying that the Saviour in becoming man was made lower than the Holy Spirit, we ask him to consider the words used in the Epistle to the Hebrews,[4685] where Jesus is shown by Paul to have been made less than the angels on account of the suffering of death. "We behold Him," he says, "who hath been made a little lower than the angels, Jesus, because of the suffering of death, crowned with glory and honour." And this, too, has doubtless to be added, that the creation, in order to be delivered from the bondage of corruption, and not least of all the human race, required the introduction into human nature of a happy and divine power, which should set right what was wrong upon the earth, and that this action fell to the share, as it were, of the Holy Spirit; but the Spirit, unable to support such a task, puts forward the Saviour as the only one able to endure such a conflict. The Father therefore, the principal, sends the Son, but the Holy Spirit also sends Him and directs Him to go before, promising to descend, when the time comes, to the Son of God, and to work with Him for the salvation of men. This He did, when, in a bodily shape like a dove, He flew to Him after the baptism. He remained on Him, and did not pass Him by, as He might have done with men not able continuously to bear His glory. Thus John, when explaining how he knew who Christ was, spoke not only of the descent of the Spirit on Jesus, but also of its remaining upon him. For it is written that John said:[4686] "He who sent me to baptize said, On whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He that baptizeth with the Holy Spirit and with fire." It is not said only, "On whomsoever thou shalt see the Spirit descending," for the Spirit no doubt descended on others too, but "descending and abiding on Him." Our examination of this point has been somewhat extended, since we were anxious to make it clear that if all things were made by Him, then the Spirit also was made through the Word, and is seen to be one of the "all things" which are inferior to their Maker. This view is too firmly settled to be disturbed by a few words which may be adduced to the opposite effect. If any one should lend credence to the Gospel according to the Hebrews, where the Saviour Himself says, "My mother, the Holy Spirit took me just now by one of my hairs and carried me off to the great mount Tabor," he will have to face the difficulty of explaining how the Holy Spirit can be the mother of Christ when it was itself brought into existence through the Word. But neither the passage nor this difficulty is hard to explain. For if he who does the will of the Father in heaven[4687] is Christ's brother and sister and mother, and if the name of brother of Christ may be applied, not only to the race of men, but to beings of diviner rank than they, then there is nothing absurd in the Holy Spirit's being His mother, every one being His mother who does the will of the Father in heaven.

[4678] See R.V. margin, John i. 3.

[4679] Rom. i. 1–5.

[4680] i. 1, 2.

[4681] Matt. xii. 32.

[4682] Reading πρὸ πάυτων, with Jacobi.

[4683] 1 Cor. xii. 4–6.

[4684] Isa. xlviii. 16.

[4685] ii. 9.

On the words, "All things were made by Him," there is still one point to be examined. 330
The "word" is, as a notion, from "life," and yet we read, "What was made in the Word was life, and the life was the light of men." Now as all things were made through Him, was the

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[4686] John i. 32.

[4687] Matt. xii. 50.

life made through Him, which is the light of men, and the other notions under which the Saviour is presented to us? Or must we take the "all things were made by Him" subject to the exception of the things which are in Himself? The latter course appears to be the preferable one. For supposing we should concede that the life which is the light of men was made through Him, since it said that the life "was made" the light of men, what are we to say about wisdom, which is conceived as being prior to the Word? That, therefore, which is about the Word (His relations or conditions) was not made by the Word, and the result is that, with the exception of the notions under which Christ is presented, all things were made through the Word of God, the Father making them in wisdom. "In wisdom hast Thou made them all," it says,[4688] not *through*, but *in* wisdom.

[4688] Ps. civ. 24.

7. Of Things Not Made Through the Logos.

Let us see, however, why the words are added, “And without Him was not anything (Gr. even one thing) made.” Some might think it superfluous to add to the words “All things were made through Him,” the phrase “Without Him was not anything made.” For if everything whatsoever was made through the Logos, then nothing was made without Him. Yet it does not follow from the proposition that without the Logos nothing was made, that all things were made through the Logos. It is possible that though nothing was made without the Logos, all things were made, not through the Logos only, but some things by Him. We must, therefore, make ourselves sure in what sense the “all things” is to be understood, and in what sense the “nothing.” For, without a clear preliminary definition of these terms, it might be maintained that, if all things were made through the Logos, and evil is a part of all things, then the whole matter of sin, and everything that is wicked, that these also were made through the Logos. But this we must regard as false. There is nothing absurd in thinking that creatures were made through the Logos, and also that men’s brave deeds have been done through Him, and all the useful acts of those who are now in bliss; but with the sins and misfortunes of men it is otherwise. Now some have held that since evil is not based in the constitution of things—for it did not exist at the beginning and at the end it will have ceased—that, therefore, the evils of which we spoke are the Nothing; and as some of the Greeks say that genera and forms, such as the (general) animal and the man, belong to the category of Nothings, so it has been supposed that all that is not of God is Nothing, and has not even obtained through the Word the subsistence it appears to have. We ask whether it is possible to show from Scripture in any convincing way that this is so. As for the meanings of the word “Nothing” and “Not-being,” they would appear to be synonymous, for Nothing can be spoken of as Not-being, and the Not-being can be described as Nothing. The Apostle, however, appears to count the things which are not, not among those which have no existence whatever, but rather among things which are evil. To him the Not-being is evil; “God,” he says,[4689] “called the things that are not as things that are.” And Mardochæus, too, in the Esther of the Septuagint, calls the enemies of Israel “those that are not,” saying,[4690] “Deliver not Thy sceptre, O Lord, to those that are not.” We may also notice how evil men, on account of their wickedness, are said not to be, from the name ascribed to God in Exodus:[4691] “For the Lord said to Moses, I am, that is My name.” The good God says this with respect of us also who pray that we may be part of His congregation. The Saviour praises him, saying,[4692] “None is good but one, God the Father.” The good, then, is the same as He who is. Over against good is evil or wickedness, and over against Him who is that which is not, whence it follows that evil and wickedness are that which is not. This, perhaps, is what has led some to affirm that the devil is not created by God. In respect that he is the devil he is not the work of God, but he who is the devil is a created being, and as there is no other creator but our God, he is a work of God. It is as if we should say that a murderer is not a work of God, while we may say that in respect he is a man, God made him. His being as a man he received from God; we do not assert that he received from God his being as a murderer. All, then, who have part in Him who is, and the saints have part in Him, may properly be called Beings; but those who have given up their part in the Being, by depriving themselves of Being, have become Not-beings. 331 But we said when entering on this discussion, that Not-being and Nothing are synonymous, and hence those who are not beings are Nothing, and all evil is nothing, since it is Not-being, and thus since they are called Not-being came into existence without the Logos, not being numbered among the all things which were made through Him. Thus we have shown, so far as our powers admit, what are the "all things" which were made through the Logos, and what came into existence without Him, since at no time is it Being, and it is, therefore, called "Nothing."

[4689] Rom. iv. 17.

[4690] Esth. iv. 22.

[4691] Exod. iii. 14, 15.

[4692] Mark x. 18.

8. Heracleon's View that the Logos is Not the Agent of Creation.

It was, I consider, a violent and unwarranted procedure which was adopted by Heracleon,[4693] the friend, as it is said, of Valentinus, in discussing this sentence: "All things were made through Him." He excepted the whole world and all that it contains, excluding, as far as his hypothesis goes, from the "all things" what is best in the world and its contents. For he says that the æon (age), and the things in it, were not made by the Logos; he considers them to have come into existence before the Logos. He deals with the statement, "Without Him was nothing made," with some degree of audacity, nor is he afraid of the warning:[4694] "Add not to His words, lest He find thee out and thou prove a liar," for to the "Nothing" he adds: "Of what is in the world and the creation." And as his statements on the passage are obviously very much forced and in the face of the evidence, for what he considers divine is excluded from the all, and what he regards as purely evil is, that and nothing else, the all things, we need not waste our time in rebutting what is, on the face of it, absurd, when, without any warrant from Scripture, he adds to the words, "Without Him was nothing made," the further words, "Of what is in the earth and the creation." In this proposal, which has no inner probability to recommend it, he is asking us, in fact, to trust him as we do the prophets, or the Apostles, who had authority and were not responsible to men for the writings belonging to man's salvation, which they handed to those about them and to those who should come after. He had, also, a private interpretation of his own of the words: "All things were made through Him," when he said that it was the Logos who caused the demiurge to make the world, not, however, the Logos from whom or by whom, but Him through whom, taking the written words in a different sense from that of common parlance.[4695] For, if the truth of the matter was as he considers, then the writer ought to have said that all things were made through the demiurge by the Word, and not through the Word by the demiurge. We accept the "through whom," as it is usually understood, and have brought evidence in support of our interpretation, while he not only puts forward a new rendering of his own, unsupported by the divine Scripture, but appears even to scorn the truth and shamelessly and openly oppose it. For he says: "It was not the Logos who made all things, as under another who was the operating agent," taking the "through whom" in this sense, "but another made them, the Logos Himself being the operating agent." This is not a suitable occasion for the proof that it was not the demiurge who became the servant of the Logos and made the world; but that the Logos became the servant of the demiurge and formed the world.

[4693] On the fragments of Heracleon in this work of Origen, see *Texts and Studies*, vol. i. part iv. by A. E. Brooke, M.A.

[4694] Prov. xxx. 6.

[4695] Accepting Jacobi's and Brook's correction παρα τὴν.

For, according to the prophet David,[4696] "God spake and they came into being, He commanded and they were created." For the unbegotten God commanded the first-born of all creation,[4697] and they were created, not only the world and what is therein, but also all other things, whether thrones or dominions or principalities or powers, for all things were made through Him and unto Him, and He is before all things."

[4696] Ps. cxlviii. 5.

[4697] Coloss. i. 15, 16.

9. That the Logos Present in Us is Not Responsible for Our Sins.

One point more on the words: “Without Him was not anything made.” The question about evil must receive adequate discussion; what was said of it has not, it is true, a very likely appearance, and yet it appears to me that it ought not to be simply overlooked. The question is whether evil, also, was made through the Logos, taking the Logos, now be it well noted, in the sense of that reason which is in every one, as thus brought into being by the reason which was from the beginning. The Apostle says:[4698] “Without the law sin was dead,” and adds, “But when the commandment came sin revived,” and so teaches generally about sin that it has no power before the law and the commandment (but the Logos is, in a sense, law and commandment), and there would be no sin were there no law, for,[4699] “sin 332
is not imputed where there is no law.” And, again, there would be no sin but for the Logos, for “if I had not come and spoken unto them,” Christ says,[4700] “they had not had sin.” For every excuse is taken away from one who wants to make excuse for his sin, if, though the Word is in him and shows him what he ought to do, he does not obey it. It seems, then, that all things, the worse things not excepted, were made by the Logos, and without Him, taking the nothing here in its simpler sense, was nothing made. Nor must we blame the Logos if all things were made by Him, and without Him nothing was made, any more than we blame the master who has showed the pupil his duty, when the instruction has been such as to leave the pupil, should he sin, no excuse or room to say that he erred through ignorance. This appears the more plainly when we consider that master and pupil are inseparable. For as master and pupil are correlatives, and belong together, so the Logos is present in the nature of reasonable beings as such, always suggesting what they ought to do, even should we pay no heed to his commands, but devote ourselves to pleasure and allow his best counsels to pass by us unregarded. As the eye is a servant given us for the best purposes, and yet we use it to see things on which it is wrong for us to look, and as we make a wrong use of our hearing when we spend our time in listening to singing competitions and to other forbidden sounds, so we outrage the Logos who is in us, and use Him otherwise than as we ought, when we make Him assist in our transgressions. For He is present with those who sin, for their condemnation, and He condemns the man who does not prefer Him to everything else. Hence we find it written:[4701] “The word which I have spoken unto you, the same shall judge you.” That is as if He should say: “I, the Word, who am always lifting up my voice in you, I, myself, will judge you, and no refuge or excuse will then be left you.” This interpretation, however, may appear somewhat strained, as we have taken the Word

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[4698] Rom. vii. 8, 9.

[4699] Rom. v. 13.

[4700] John xv. 22.

[4701] John xii. 48.

in one sense to be the Word in the beginning, who was with God, God the Word, and have now taken it in another sense, speaking of it, not only in reference to the principal works of creation, as in the words, “All things were made through Him,” but as related to all the acts of reasonable beings, this last being the Logos (reason), without whose presence none 333
of our sins are committed. The question arises whether the Logos in us is to be pronounced the same being as that which was in the beginning and was with God, God the Word. The Apostle, certainly, does not appear to make the Logos in us a different being from the Logos who was in the beginning with God. “Say not in thine heart,” he says,[4702] “who shall go up into heaven; that is to bring Christ down, or who shall go down into the abyss; that is to bring Christ up from the dead. But what saith the Scripture? The Logos is very nigh thee, in thy mouth and in thy heart.”

[4702] Rom. x. 6–8.

10. “That Which Was Made Was Life in Him, and the Life Was the Light of Men.” This Involves the Paradox that What Does Not Derive Life from the Logos Does Not Live at All.

The Greeks have certain apothegms, called paradoxes, in which the wisdom of their sages is presented at its highest, and some proof, or what appears to be proof, is given. Thus it is said that the wise man alone, and that every wise man, is a priest, because the wise man alone and every wise man possesses knowledge as to the service of God. Again, that the wise man alone and that every wise man is free and has received from the divine law authority to do what he himself is minded to do, and this authority they call lawful power of decision. Why should we say more about these so-called paradoxes? Much discussion is devoted to them, and they call for a comparison of the sense of Scripture with the doctrine thus conveyed. so that we may be in a position to determine where religious doctrine agrees with them and where it differs from them. This has been suggested to us by our study of the words, “That which was made was life in Him;” for it appears possible to follow the words of Scripture here and to make out a number of things which partake of the character of the paradoxes and are even more paradoxical than these sentences of the Greeks. If we consider the Logos in the beginning, who was with God, God the Word, we shall perhaps be able to declare that only he who partakes of this being, considered in this character, is to be pronounced reasonable (“logical”), and thus we should demonstrate that the saint alone is reasonable. Again, if we apprehend that life has come in the Logos, he, namely, who said, “I am the life,” then we shall say that no one is alive who is outside the faith of Christ, that all are dead who are not living to God, that their life is life to sin, and therefore, if I may so express myself, a life of death. Consider however, whether the divine Scriptures do not in many places teach this; as where the Saviour says,[4703] “Or have ye not read that which was spoken at the bush, I am the God of Abraham and the God of Isaac and the God of Jacob. He is not God of the dead but of the living.” And[4704] “Before Thee shall no living being be justified.” But why need we speak about God Himself or the Saviour? For it is disputed to which of them the voice belongs which says in the prophets,[4705] “As I live, saith the Lord.”

[4703] Mark xii. 26.

[4704] Ps. cxliii. 2.

[4705] Numb. xiv. 28.

11. How No One is Righteous or Can Truly Be Said to Live in Comparison with God.

First let us look at the words, “He is not the God of the dead but of the living.” That is equivalent to saying that He is not the God of sinners but of saints. For it was a great gift to the Patriarchs that God in place of His own name should add their name to His own designation as God, as Paul says,[4706] “Therefore God is not ashamed to be called their God.” He is the God, therefore, of the fathers and of all the saints; it might be hard to find a passage to the effect that God is the God of any of the wicked. If, then, He is the God of the saints, and is said to be the God of the living, then the saints are the living and the living are saints; neither is there any saint outside the living, nor when any one is called living is the further implication absent that in addition to his having life he is a holy one. Near akin to this is the lesson to be drawn from the saying,[4707] “I shall be well pleasing to the Lord in the land of the living.” The good pleasure of the Lord, he appears to say, is in the ranks of the saints, or in the place of the saints, and it is there that he hopes to be. No one pleases God well who has not entered the rank of the saints, or the place of the saints; and to that place every one must come who has assumed beforehand, as it were in this life, the shadow and image of true God-pleasing. The passage which declares that before God no living being shall be justified shows that in comparison with God and the righteousness that is in Him none, even of the most finished saints, will be justified. We might take a parable from another quarter and say that no candle can give light before the sun, not that the candle will not give light, only it will not when the sun outshines it. In the same way every “living” will be justified, only not before God, when it is compared with those who are below and who are in the power of darkness. To them the light of the saints will shine. Here, perhaps, we have the key to the meaning of that verse:[4708] “Let your light shine before men.” He does not say, Let your light shine before God; had he said so he would have given a commandment impossible of fulfilment, as if he had bidden those lights which have souls to let their light shine before the sun. It is not only, therefore, the ordinary mass of the living who will not be justified before God, but even those among the living who are distinguished above the rest, or, to put it more truly, the whole righteousness of the living will not be justified before God, as compared with the righteousness of God, as if I were to call together all the lights which shine on the earth by night, and to say that they could not give light in comparison with the rays of the sun. We rise from these considerations to a higher level when we take the words before our minds, “I live, saith the Lord.” Life, in the full sense of the word, especially after what we have been saying on the subject, belongs perhaps to God and none but

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[4706] Heb. xi. 16.

[4707] Ps. cxvi. 9.

[4708] Matt. v. 16.

Him. Is this the reason why the Apostle, after speaking of the supreme excellency of the life of God and being led to the highest expression about it, says about God (showing in this a true understanding of that saying, “I live, saith the Lord”); “who only hath immortality.”[4709] No living being besides God has life free from change and variation. Why should we be in further doubt? Even Christ did not share the Father’s immortality; for He “tasted death for every man.”

[4709] 1 Tim. iv. 16.

12. Is the Saviour All that He Is, to All?

We have thus enquired as to the life of God, and the life which is Christ, and the living who are in a place by themselves, and have seen how the living are not justified before God, and we have noticed the cognate statement, “Who alone hath immortality.” We may now take up the assumption which may appear to be involved in this, namely, that whatever being is gifted with reason does not possess blessedness as a part of its essence, or as an inseparable part of its nature. For if blessedness and the highest life were an inseparable characteristic of reasonable being, how could it be truly said of God that He only has immortality? We should therefore remark, that the Saviour is some things, not to Himself but to others, and some things both to Himself and others, and we must enquire if there are some things which He is to Himself and to no other. Clearly it is to others that He is a Shepherd, not a shepherd like those among men who make gain out of their occupation; unless the benefit conferred on the sheep might be regarded, on account of His love to men, as a benefit to Himself also. Similarly it is to others that He is the Way and the Door, and, as all will admit, the Rod. To Himself and to others He is Wisdom and perhaps also Reason (Logos). It may be asked whether, as He has in Himself a system of speculations, inasmuch as He is wisdom, there are some of those speculations which cannot be received by any nature that is begotten, but His own, and which He knows for Himself only. Nor should the reverence we owe to the Holy Spirit keep us from seeking to answer this question. For the Holy Spirit Himself receives instruction, as is clear from what is said about the Paraclete and the Holy Spirit,[4710] “He shall take of mine and shall declare it to you.” Does He, then, from these instructions, take in everything that the Son, gazing at the Father from the first, Himself knows? That would require further consideration. And if the Saviour is some things to others, and some things it may be to Himself, and to no other, or to one only, or to few, then we ask, in so far as He is the life which came in the Logos, whether he is life to Himself and to others, or to others, and if to others, to what others. And are life and the light of men the same thing, for the text says, “That which was made was life in Him and the life was the light of men.” But the light of men is the light only of some, not of all, rational creatures; the word “men” which is added shows this. But He is the light of men, and so He is the life of those whose light he is also. And inasmuch as He is life He may be called the Saviour, not for Himself but to be life to others, whose light also He is. And this life comes to the Logos and is inseparable from Him, once it has come to Him. But the Logos, who cleanses the soul, must have been in the soul first; it is after Him and the cleansing that proceeds from Him, when all that is dead or weak in her has been taken away, that pure life comes to every one who has made himself a fit dwelling for the Logos, considered as God.

[4710] John xvi. 14, 15.

13. How the Life in the Logos Comes After the Beginning.

Here, we must carefully observe, we have two things which are one, and we have to define the difference between them. First, what is before us in *The Word in the beginning,* then what is implied in *The Life in the Word.* The Word was not *made* in the beginning; there was no time when the beginning was devoid of the Word, and hence it is said, "In the beginning was the Word." Of life, on the other hand, we read, not that it was as the Word, but that it was made; if at least it be the case that the life is the light of men. For when man was not yet, there was no light of men; for the light of men is conceived only in relation to men. And let no one annoy us with the objection that we have put this under the category of time, though it be the order of the things themselves, that make them first and second and so on, and even though there should have been no time when the things placed by the Logos third and fourth were not in existence. As, then, all things *were made* by Him, not all things *were* by Him, and as without Him *was* nothing *made*, not, without Him nothing *was*, so what *was made* in Him, not what *was* in Him, was life. And, again, not what *was made* in the beginning was the Word, but what *was* in the beginning was the Word. Some of the copies, it is true, have a reading which is not devoid of probability, "What was made is life in Him." But if life is the same thing as the light of men, then no one who is in darkness is living, and none of the living is in darkness; but every one who is alive is also in light, and every one who is in light is living, so that not he only who is living, but every one who is living, is a son of light; and he who is a son of light is he whose work shines before men.

14. How the Natures of Men are Not So Fixed from the First, But that They May Pass from Darkness to Light.

We have been discussing certain things which are opposite, and what has been said of them may serve to suggest what has been omitted. We are speaking of life and the light of men, and the opposite to life is death; the opposite to the light of men, the darkness of men. It is therefore plain that he who is in the darkness of men is in death, and that he who works the works of death is nowhere but in darkness. But he who is mindful of God, if we consider 33 what it is to be mindful of Him, is not in death, according to the saying,[4711] "In death there is no one who remembers Thee." Are the darkness of men, and death, such as they are by nature? On this point we have another passage,[4712] "We were once darkness, but now light in the Lord," even if we be now in the fullest sense saints and spiritual persons. Thus he who was once darkness has become, like Paul, capable of being light in the Lord. Some consider that some natures are spiritual from the first, such as those of Paul and the holy Apostles; but I scarcely see how to reconcile with such a view, what the above text tells us, that the spiritual person was once darkness and afterwards became light. For if the spiritual was once darkness what can the earthy have been? But if it is true that darkness became light, as in the text, how is it unreasonable to suppose that all darkness is capable of becoming light? Had not Paul said, "We were once in darkness, but now are we light in the Lord," and thus implied of those whom they consider to be naturally lost, that they were darkness, or are darkness still, the hypothesis about the different natures might have been admissible. But Paul distinctly says that he had once been darkness but was now light in the Lord, which implies the possibility that darkness should turn into light. But he who perceives the possibility of a change on each side for the better or for the worse, will not find it hard to gain an insight into every darkness of men, or into that death which consists in the darkness of men.

[4711] Ps. vi. 6.

[4712] Ephes. v. 8.

15. Heracleon's View that the Lord Brought Life Only to the Spiritual. Refutation of This.

Heracleon adopts a somewhat violent course when he arrives at this passage, "What was made in Him was life." Instead of the "In Him" of the text he understands "to those men who are spiritual," as if he considered the Logos and the spiritual to be identical, though this he does not plainly say; and then he proceeds to give, as it were, an account of the origin of the matter and says, "He (the Logos) provided them with their first form at their birth, carrying further and making manifest what had been sown by another,[4713] into form and into illumination and into an outline of its own." He did not observe how Paul speaks of the spiritual,[4714] and how he refrains from saying that they are men. "A natural man receiveth not the things of the spirit of God, for they are foolishness to him; but the spiritual judgeth all things." We maintain that it was not without a meaning that he did not add the word *men* to the word *spiritual.* Spiritual is something better than man, for man receives his form either in soul, or in body, or in both together, not in what is more divine than these, namely, in spirit; and it is after he has come to have a prevailing share of this that he is called "spiritual." Moreover, in bringing forward such a hypothesis as this, he furnishes not even the pretence of a proof, and shows himself unable to reach even a moderate degree of plausibility for his argument on the subject. So much, then, for him.

[4713] The demiurge.

[4714] 1 Cor. ii. 14, 15.

16. The Life May Be the Light of Others Besides.

Let us suggest another question, namely, whether the life was the light of men only, and not of every being as well that is in blessedness. For if the life were the same thing as the light of men, and if the light of Christ were for men alone, then the life also would be only for men. But such a view is both foolish and impious, since the other Scriptures testify against this interpretation and declare that, when we are somewhat more advanced, we shall be equal to the angels.[4715] The question is to be solved on the principle that when a predicate is applied to certain persons, it is not to be at once taken to apply to them alone. Thus, when the light of men is spoken of, it is not the light of men only; had that been the meaning, a word would have been added to express it; the life, it would have read, was the light of men only. For it is possible for the light of men to be the light of others besides men, just as it is possible that certain animals and certain plants may form the food of men, and that the same animals and plants should be the food of other creatures too. That is an example from common life; it is fitting that another analogy should be adduced from the inspired books. Now the question here before us, is why the light of men should not be the light of other creatures also, and we have seen that to speak of the light of men by no means excludes the possibility that the light may be that of other beings besides man, whether inferior to him or like him. Now a name is given to God; He is said to be the God of Abraham and of Isaac 330 and of Jacob. He, then, who infers from the saying, "The life was the light of men," that the light is for no other than for men, ought also to conclude that the God of Abraham and the God of Isaac and the God of Jacob is the God of no one else but these three patriarchs. But He is also the God of Elijah,[4716] and, as Judith says,[4717] of her father Simeon, and the God of the Hebrews. By analogy of reasoning, then, if nothing prevents Him from being the God of others, nothing prevents the light of men from being the light of others besides men.

[4715] Matt. xxii. 30.

[4716] 2 Kings ii. 14.

[4717] Judith ix. 2.

17. The Higher Powers are Men; And Christ is Their Light Also.

Another, again, appeals to the text, "Let us make man according to our image and likeness,[4718]" and maintains that whatever is made according to God's image and likeness is man. To support this, numberless instances are adduced to show that in Scripture "man" and "angel" are used indifferently, and that the same subject is entitled both angel and man. This is true of the three who were entertained by Abraham, and of the two who came to Sodom; in the whole course of Scripture, persons are styled sometimes men, sometimes angels. Those who hold this view will say that since persons are styled angels who are manifestly men, as when Zechariah says,[4719] "The messenger of the Lord, I am with you, saith the Lord Almighty," and as it is written of John the Baptist,[4720] "Behold I send My messenger before thy face," the angels (messengers) of God are so called on account of their office, and are not here called men on account of their nature. It confirms this view that the names applied to the higher powers are not those of species of living beings, but those of the orders, assigned by God to this and to that reasonable being. "Throne" is not a species of living being, nor "dominion," nor "principality," nor "power"; these are names of the businesses to which those clothed with the names have been appointed; the subjects themselves are nothing but men, but the subject has come to be a throne, or a dominion, or a principality, or a power. In Joshua, the son of Nun, we read[4721] that in Jericho there appeared to Joshua a man who said, "I am captain of the Lord's host, now am I come." The outcome of this is that the light of men must be held to be the same as the light of every being endowed with reason; for every reasonable being is man, since it is according to the image and likeness of God. It is spoken of in three different ways, "the light of men," and simply "the light," and "the true light." It is the light of men either, as we showed before, because there is nothing to prevent us from regarding it as the light of other beings besides men, or because all beings endowed with reason are called men because they are made in the image of God.

[4718] Gen. i. 26.

[4719] Zechar. i.; Hagg. i. 13.

[4720] Mal. iii. 1; Mark i. 2.

[4721] v. 13, 14.

18. How God Also is Light, But in a Different Way; And How Life Came Before Light.

The Saviour is here called simply light. But in the Catholic Epistle of this same John[4722] we read that God is light. This, it has been maintained, furnishes a proof that the Son is not in substance different from the Father. Another student, however, looking into the matter more closely and with a sounder judgment, will say that the light which shines in darkness and is not overtaken by it, is not the same as the light in which there is no darkness at all. The light which shines in darkness comes upon this darkness, as it were, and is pursued by it, and, in spite of attempts made upon it, is not overtaken. But the light in which there is no darkness at all neither shines on darkness, nor is at first pursued by it, so as to prove victor and to have it recorded that it was not overtaken by its pursuer. The third designation was "the true light." But in proportion as God, since He is the Father of truth, is more and greater than truth, and since He is the Father of wisdom is greater and more excellent than wisdom, in the same proportion He is more than the true light. We may learn, perhaps, in a more suggestive manner, how the Father and the Son are two lights, from David, who says in the thirty-fifth Psalm,[4723] "In Thy light we shall see light." This same light of men which shines in darkness, the true light, is called, further on in the Gospel, the light of the world; Jesus says,[4724] "I am the light of the world." Nor must we omit to notice that whereas the passage might very well have run, "That which was made was in Him the light of men, and the light of men was life," he chose the opposite order. He puts life before the light of men, even if life and the light of men are the same thing; in thinking of those who have part in life, though that life is also the light of men, we are to come first to the fact that they are living the divine life spoken of before; then we come to their enlightenment. For life must come first if the living person is to be enlightened; it would not be a good arrangement to speak of the illumination of one not yet conceived as living, and to make life come after the illumination. For though "life" and "the light" of men are the same thing, the notions are taken separately. This light of men is also called, by Isaiah, "the light of the Gentiles," where he says,[4725] "Behold I have set Thee for a covenant of the generation, for a light of the Gentiles;" and David, placing his confidence in this light, says in the twenty-sixth Psalm,[4726] "The Lord is my illumination and my Saviour; whom shall I fear?" 337

[4722] i. 5.

[4723] Ps. xxxvi. 10.

[4724] viii. 12.

[4725] Isa. xlii. 6.

[4726] Ps. xxvii. 1.

19. The Life Here Spoken of is the Higher Life, that of Reason.

As for those who make up a mythology about the æons and arrange them in syzygies (yokes or pairs), and who consider the Logos and Life to have been emitted by Intellect and Truth, it may not be beside the point to state the following difficulties. How can life, in their system, the yokefellow of the Word, derive his origin from his yokefellow? For "what was made in Him," he says, evidently referring to the Word, mentioned immediately before, "was life." Will they tell us how life, the yokefellow, as they say, of the Word, came into being in the Word, and how life rather than the Word is the light of men. It would be quite natural if men of reasonable minds, who are perplexed with such questions and find the point we have raised hard to dispose of, should turn round upon us and invite us to discuss the reason why it is not the Word that is said to be the light of men, but life which originated in the Word. To such an enquiry we shall reply that the life here spoken of is not that which is common to rational beings and to beings without reason, but that life which is added to us upon the completion of reason in us, our share in that life, being derived from the first reason (Logos). It is when we turn away from the life which is life in appearance only, not in truth, and when we yearn to be filled with the true life, that we are made partakers of it, and when it has arisen in us it becomes the foundation of the light of the higher knowledge (gnosis). With some it may be that this life is only potentially and not actually light, with those who do not strive to search out the things of the higher knowledge, while with others it is actually light. With these it clearly is so who act on Paul's injunction, "Seek earnestly the best gifts;" and among the greatest gifts is that which all are enjoined to seek, namely, the word of wisdom, and it is followed by the word of knowledge. This wisdom and this knowledge lie side by side; into the difference between them this is not a fitting occasion to enquire.

20. Different Kinds of Light; And of Darkness.

"And[4727] the light shineth in darkness and the darkness hath not overtaken it." We are still enquiring about the light of men, since it is what was spoken of in the preceding verse, and also, I consider, about darkness, which is named as its adversary, the darkness also being, if the definition of it is correct, that of men. The light of men is a generic notion covering two special things; and with the darkness of men it is the same. He who has gained the light of men and shares its beams will do the work of light and know in the higher sense, being illuminated by the light of the higher knowledge. And we must recognize the analogous case of those on the other side, and of their evil actions, and of that which is thought to be but is not really knowledge, since those who exercise it have the reason (Logos) not of light but of darkness. And because the sacred word knows the things which produce light, Isaiah says:[4728] "Because Thy commandments are a light upon the earth," and David says in the Psalm,[4729] "The precept of the Lord is clear, enlightening the eyes." But since in addition to the commandments and the precepts there is a light of higher knowledge, we read in one of the twelve (prophets),[4730] "Sow to yourselves for righteousness, reap to yourselves for the fruit of life, make light for yourselves the light of knowledge." There is a further light of knowledge in addition to the commandments, and so we read, "Make light for yourselves," not simply light, but what light?—the light of knowledge. For if any light that a man kindles for himself were a light of knowledge, then the added words, "Make light for yourselves, the light of knowledge," would have no meaning. And again that darkness is brought upon men by their evil deeds, we learn from John himself, when he says in his epistle,[4731] "If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth," and again, "He that saith he is in the light, and hateth his brother, is in darkness even until now," and again, "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes." Walking in darkness signifies evil conduct, and to hate one's brother, is not that to fall away from that which is properly called knowledge? But he also who is ignorant of divine things walks in darkness, just because of that ignorance; as David says,[4732] "They knew not, they understood not, they walk in darkness." Consider, however, this passage,[4733] "God is light and in Him is no[4734] darkness," and see if the reason for this saying is not that darkness is not one, being either two, because there are two kinds of it, or many, because it is taken distributively, individually with reference to the many evil actions and the many false doctrines; so that there are many darknesses, not one of which is in God. The saying of the Saviour could not be spoken of the Holy One, "Ye are the light of the world;" for the Holy One is light of the world (absolute, not particular), and there is not in Him any darkness.

[4727] i. 5.

[4728] xxvi. 9.

[4729] xix. 9.

[4730] Hosea x. 12.

[4731] 1 John i. 6; ii. 9, 11.

[4732] Ps. lxxxii. 5.

[4733] 1 John i. 5.

[4734] οὐδεμία, not one.

21. Christ is Not, Like God, Quite Free from Darkness: Since He Bore Our Sins.

Now some one will ask how this statement that there is no darkness in Him can be regarded as a thing peculiar to Him, when we consider that the Saviour also was quite without sin. Could it not be said of Him also that "He is light, and that there is no darkness in Him"? The difference between the two cases has been partly set forth above. We will now, however, go a step further than we did before, and add, that if God made Christ who knew no sin to be sin for us,[4735] then it could not be said of Him that there was no darkness in Him. For if Jesus was in the likeness[4736] of the flesh of sin and for sin, and condemned sin by taking upon Him the likeness of the flesh of sin, then it cannot be said of Him, absolutely and directly, that there was no darkness in Him. We may add that "He[4737] took our infirmities and bare our sicknesses," both infirmities of the soul and sicknesses of the hidden man of our heart. On account of these infirmities and sicknesses which He bore away from us, He declares His soul to be sorrowful and sore troubled,[4738] and He is said in Zechariah to have put on filthy garments,[4739] which, when He was about to take them off, are said to be sins. "Behold, it is said, I have taken away thy sins." Because He had taken on Himself the sins of the people of those who believed in Him, he uses many such expressions as these: "Far from my salvation are the words of my transgressions,"[4740] and "Thou knowest my foolishness, and my sins were not hid from Thee."[4741] And let no one suppose that we say this from any lack of piety towards the Christ of God; for as the Father alone has immortality and our Lord took upon Himself, for His love to men, the death He died for us, so to the Father alone the words apply, "In Him is no darkness," since Christ took upon Himself, for His goodwill towards men, our darknesses. This He did, that by His power He might destroy our death and remove the darkness which is in our soul, so that the saying in Isaiah might be fulfilled,[4742] "The people that sat in darkness saw a great light." This light, which came into being in the Logos, and is also life, shines in the darkness of our souls, and it has come where the rulers of this darkness carry on their struggle with the race of men and strive to subdue to darkness those who do not stand firm with all their power; that they might be enlightened the light has come so far, and that they might be called sons of light. And shining in darkness this light is pursued by the darkness, but not overtaken.

[4735] 2 Cor. v. 21.

[4736] Rom. viii. 3.

[4737] Matt. viii. 17.

[4738] Matt. xxvi. 38.

[4739] Zech. iii. 4.

[4740] Ps. xxii. 1.

[4741] Ps. lxix. 5.

[4742] ix. 2.

22. How the Darkness Failed to Overtake the Light.

Should any one consider that we are adding something that is not written, namely, the pursuit of the light by the darkness, let him reflect that unless the darkness had pursued the light the words, “The darkness did not overtake it,” would have no meaning. John writes for those who have wit to see what is omitted and to supply it as the context requires, and so he wrote, “The darkness did not overtake it.” If it did not overtake it, it must first have pursued it, and that the darkness did pursue the light is clear from what the Saviour suffered, and those also who received His teachings, His own children, when darkness was doing what it could against the sons of light and was minded to drive light away from men. But since, if God be for us,[4743] no one, however that way minded, can be against us, the more they humbled themselves the more they grew, and they prevailed exceedingly. In two ways the darkness did not overtake the light. Either it was left far behind and was itself so slow, while the light was in its course so sharp and swift, that it was not even able to keep following it, or if the light sought to lay a snare for the darkness, and waited for it in pursuance of the plan it had formed, then darkness, coming near the light, was brought to an end. In either case the darkness did not overtake the light. 33

[4743] Rom. viii. 31.

23. There is a Divine Darkness Which is Not Evil, and Which Ultimately Becomes Light.

In connection with this subject it is necessary for us to point out that darkness is not to be understood, every time it is mentioned, in a bad sense; Scripture speaks of it sometimes in a good sense. The heterodox have failed to observe this distinction, and have accordingly adopted most shameful doctrines about the Maker of the world, and have indeed revolted from Him, and addicted themselves to fictions and myths. We must, therefore, show how and when the name of darkness is taken in a good sense. Darkness and clouds and tempest are said in Exodus[4744] to be round about God, and in the seventeenth Psalm,[4745] "He made darkness His secret place, His tent round about Him, dark water in clouds of the air." Indeed, if one considers the multitude of speculation and knowledge about God, beyond the power of human nature to take in, beyond the power, perhaps, of all originated beings except Christ and the Holy Spirit, then one may know how God is surrounded with darkness, because the discourse is hid in ignorance which would be required to tell in what darkness He has made His hiding-place when He arranged that the things concerning Him should be unknown and beyond the grasp of knowledge. Should any one be staggered by these expositions, he may be reconciled to them both by the "dark sayings" and by the "treasures of darkness," hidden, invisible, which are given to Christ by God. In nowise different, I consider, are the treasures of darkness which are hid in Christ, from what is spoken of in the text, "God made darkness His secret place," and (the saint) "shall understand parable and dark saying."[4746] And consider if we have here the reason of the Saviour's saying to His disciples, "What ye have heard in darkness, speak ye in the light." The mysteries committed to them in secret and where few could hear, hard to be known and obscure, He bids them, when enlightened and therefore said to be in the light, to make known to every one who is made light. I might add a still stranger feature of this darkness which is praised, namely, that it hastens to the light and overtakes it, and so at last, after having been unknown as darkness, undergoes for him who does not see its power such a change that he comes to know it and to declare that what was formerly known to him as darkness has now become light.

[4744] xix. 9, 16.

[4745] Ps. xviii. 11.

[4746] Prov. i. 6.

24. John the Baptist Was Sent. From Where? His Soul Was Sent from a Higher Region.

“There was a man sent from God, whose name was John.”[4747] He who is sent is sent from somewhere to somewhere; and the careful student will, therefore, enquire from what quarter John was sent, and whither. The “whither” is quite plain on the face of the story; he was sent to Israel, and to those who were willing to hear him when he was staying in the wilderness of Judæa and baptizing by the banks of the Jordan. According to the deeper sense, however, he was sent into the world, the world being understood as this earthly place where men are; and the careful student will have this in view in enquiring from where John was sent. Examining the words more closely, he will perhaps declare that as it is written of Adam,[4748] “And the Lord sent him forth out of the Paradise of pleasure to till the earth, out of which he was taken,” so also John was sent, either from heaven or from Paradise, or from some other quarter to this place on the earth. He was sent that he might bear witness of the light. There is, however, an objection to this interpretation, which is not to be lightly dismissed. It is written in Isaiah:[4749] “Whom shall I send, and who will go to the people?” The prophet answers: “Here am I,—send me.” He, then, who objects to that rendering of our passage which appears to be the deeper may say that Isaiah was sent not to this world from another place, but after having seen “the Lord sitting on a throne high and lifted up,” was sent to the people, to say, “Hearing, ye shall hear and shall not understand,” and so on; 340 and that in the same manner John, the beginning of his mission not being narrated, is sent after the analogy of the mission of Isaiah, to baptize,[4750] and to make ready for the Lord a people prepared for Him, and to bear witness of the light. So much we have said of the first sense; and now we adduce certain solutions which help to confirm the deeper meaning about John. In the same passage it is added, “He came for witness, to bear witness of the light.” Now, if he came, where did he come from? To those who find it difficult to follow us, we point to what John says afterwards of having seen the Holy Spirit as a dove descending on the Saviour. “He that sent me,” he says,[4751] “to baptize with water, He said unto me, Upon whomsoever thou shalt see the Holy Spirit descending and abiding upon Him, the same is He that baptizeth with the Holy Spirit and with fire.” When did He send him and give him this injunction? The answer to this question will probably be that when He sent him to begin to baptize, then He who was dealing with him uttered this word. But a more convincing argument for the view that John was sent from another region when he entered into the body, the one object of his entry into this life being that he should bear witness of the truth, may be drawn from the narrative of his birth. Gabriel, when announcing to Zacharias the birth of John, and to Mary the advent of our Saviour among men, says:[4752] That John is to be "filled with the Holy Spirit even from his mother's womb." And we have also the saying, "For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy." He who sedulously guards himself in his dealings with Scripture against forced, or casual, or capricious procedure, must necessarily assume that John's soul was older than his body, and subsisted by itself before it was sent on the ministry of the witness of the light. Nor must we overlook the text, "This is Elijah which is to come."[4753] For if that general doctrine of the soul is to be received, namely, that it is not sown at the same time with the body, but is before it, and is then, for various causes, clothed with flesh and blood; then the words "sent from God" will not appear to be applicable to John alone. The most evil of all, the man of sin, the son of perdition, is said by Paul to be sent by God:[4754] "God sendeth them a working of error that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness." But our present question may, perhaps, be solved in this way, that as every man is a man of God, simply because God created him, but not every man is called a man of God, but only he who has devoted himself to God, such as Elijah and those who are called men of God in the Scriptures, thus every man might be said in ordinary language to be sent from God, but in the absolute sense no one is to be spoken of in this way who has not entered this life for a divine ministry and in the service of the salvation of mankind. We do not find it said of any one but the saints that he is sent by God. It is said of Isaiah as we showed before; it is also said of Jeremiah, "To whomsoever I shall send thee thou shalt go";[4755] and it is said of Ezekiel,[4756] "I send thee to nations that are rebellious and have not believed in Me." The examples, however, do not expressly speak of a mission from the region outside life into life, and as it is a mission into life that we are enquiring about, they may seem to have little bearing on our subject. But there is nothing absurd in our transferring the argument derived from them to our question. They tell us that it is only the saints, and we were speaking of them, whom God is said to send, and in this sense they may be applied to the case of those who are sent into this life.

[4747] John i. 6.

[4748] Gen. iii. 23.

[4749] vi. 1, 9.

[4750] Luke i. 17.

[4751] John i. 33.

[4752] Luke i. 13, 15.

[4753] Matt. xi. 14.

[4754] 2 Thess. ii. 11, 12.

[4755] Jer. i. 7.

[4756] Ezek. ii. 3.

25. Argument from the Prayer of Joseph, to Show that the Baptist May Have Been an Angel Who Became a Man.

As we are now engaged with what is said of John, and are asking about his mission, I may take the opportunity to state the view which I entertain about him. We have read this prophecy about him, "Behold, I send My messenger (angel) before Thy face, who shall prepare Thy way before Thee;" and at this we ask if it can be one of the holy angels who is sent down on this ministry as forerunner of our Saviour. No wonder if, when the first-born of all creation was assuming a human body, some of them should have been filled with love to man and become admirers and followers of Christ, and thought it good to minister to his kindness towards man by having a body like that of men. And who would not be moved at the thought of his leaping for joy when yet in the belly, surpassing as he did the common nature of man? 341 Should the piece entitled "The prayer of Joseph," one of the apocryphal works current among the Hebrews, be thought worthy of credence, this dogma will be found in it clearly expressed. Those at the beginning, it is represented, having some marked distinction beyond men, and being much greater than other souls, because they were angels, they have come down to human nature. Thus Jacob says: "I, Jacob, who speak to you, and Israel, I am an angel of God, a ruling spirit, and Abraham and Isaac were created before every work of God; and I am Jacob, called Jacob by men, but my name is Israel, called Israel by God, a man seeing God, because I am the first-born of every creature which God caused to live." And he adds: "When I was coming from Mesopotamia of Syria, Uriel, the angel of God, came forth, and said, I have come down to the earth and made my dwelling among men, and I am called Jacob by name. He was wroth with me and fought with me and wrestled against me, saying that his name and the name of Him who is before every angel should be before my name. And I told him his name and how great he was among the sons of God; Art not thou Uriel my eighth, and I am Israel and archangel of the power of the Lord and a chief captain among the sons of God? Am not I Israel, the first minister in the sight of God, and I invoked my God by the inextinguishable name?" It is likely that this was really said by Jacob, and was therefore written down, and that there is also a deeper meaning in what we are told, "He supplanted his brother in the womb." Consider whether the celebrated question about Jacob and Esau has a solution. We read,[4757] "The children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works but of him that calleth, it was said, "The elder shall serve the younger." Even as it is written: "Jacob I loved, but Esau I hated." What shall we say, then? Is there unrighteousness with God? God forbid." If, then, when they were not yet born, and had not done anything either good or evil, in order that God's purpose according to election might stand, not of works, but of him that calleth, if at such a period this was said, how if we do not go back to the works done before this life, can it be said that there is no unrighteousness with God when the elder serves the younger and is hated (by God) before he has done anything worthy of slavery or of hatred? We have made something of a digression in introducing this story about Jacob and appealing to a writing which we cannot well treat with contempt; but it certainly adds weight to our argument about John, to the effect that as Isaiah's voice declares[4758] he is an angel who assumed a body for the sake of bearing witness to the light. So much about John considered as a man.

[4757] Rom. ix. 11–14.

[4758] Isa. xl. 3.

26. John is Voice, Jesus is Speech. Relation of These Two to Each Other.

Now we know voice and speech to be different things. The voice can be produced without any meaning and with no speech in it, and similarly speech can be reported to the mind without voice, as when we make mental excursions, within ourselves. And thus the Saviour is, in one view of Him, speech, and John differs from Him; for as the Saviour is speech, John is voice. John himself invites me to take this view of him, for to those who asked who he was, he answered, "I am the voice of one crying in the wilderness, Prepare the way of the Lord! make His paths straight!" This explains, perhaps, how it was that Zacharias lost his voice at the birth of the voice which points out the Word of God, and only recovered it when the voice, forerunner of the Word, was born. A voice must be perceived with the ears if the mind is afterwards to receive the speech which the voice indicates. Hence, John is, in point of his birth, a little older than Christ, for our voice comes to us before our speech. But John also points to Christ; for speech is brought forward by the voice. And Christ is baptized by John, though John declares himself to have need to be baptized by Christ; for with men speech is purified by voice, though the natural way is that speech should purify the voice which indicates it. In a word, when John points out Christ, it is man pointing out God, the Saviour incorporeal, the voice pointing out the Word.

27. Significance of the Names of John and of His Parents.

The force that is in names may be applied in many matters, and it may be worth our while to ask at this point what is the significance of the names John and Zacharias. The relatives wish, as the giving of a name is a thing not to be lightly disposed of, to call the child Zacharias, and are surprised that Elisabeth should want him to be called John. Zacharias then writes, "His name is John," and is at once freed from his troublesome silence. On examining the names, then, we find "Joannes" to be "Joa" without the "nes." The New Testament gives Hebrew names a Greek form and treats them as Greek words; Jacob is changed into Jacobus, Symeon into Simon, and Joannes is the same as Joa. Zacharias is said to be memory, and Elisabeth "oath of my God," or "strength of my God." John then came into the world from grace of God (=Joa=Joannes), and his parents were Memory (about God) and the Oath of our God, about the fathers. Thus was he born to make ready for the Lord a people fit for Him, at the end of the Covenant now grown old, which is the end of the Sabbatic period. Hence it is not possible that the rest after the Sabbath should have come into existence from the seventh of our God; on the contrary, it is our Saviour who, after the pattern of His own rest, caused us to be made in the likeness of His death, and hence also of His resurrection.[4759]

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[4759] Origen appears to be pointing to the fact that the Christian rest which is connected in its origin with the resurrection of Christ is not held as the Jewish Sabbath rest on the seventh but on the first day of the week. John marking the end of the old period is the son of Elisabeth the oath, or seventh, of God, and is thus connected with the seventh day; but not so Jesus.

28. The Prophets Bore Witness to Christ and Foretold Many Things Concerning Him.

"He came for a witness that He might bear witness of the light, that all through Him might believe."[4760] Some of the dissenters from the Church's doctrine, men who profess to believe in Christ, have desired another being, as indeed their system requires, besides the Creator, and hence cannot allow His coming to the world to have been foretold by the prophets.[4761] They therefore endeavour to get rid of the testimonies of the prophets about Christ, and say that the Son of God has no need of witnesses, but that He brings with Him His own evidence, partly in the sound words full of power which He proclaimed and partly in the wonderful works He did, which were sufficient at once to convince any one whatever. Then they say: If Moses is believed on account of his word and his works, and has no need of any witnesses to announce him beforehand, and if the prophets were received, every one of them, by these people, as messengers from God, how should not one who is much greater than Moses and the prophets accomplish His mission and benefit the human race, without prophets to bear witness about Him? They regard it as superfluous that He should have been foretold by the prophets, since the prophets were concerned, as these opponents would say, that those who believed in Christ should not receive Him as a new God, and therefore did what they could to bring them to that same God whom Moses and the prophets taught before Jesus. To this we must say that as there are many causes which may lead men to believe, since men who are not moved by one argument may be by another, so God is able to provide for men a number of occasions, any of which may cause their minds to open to the truth that God, who is over all, has taken on Himself human nature. It is manifest to all, how some are brought by the prophetic writings to the admiration of Christ. They are astounded at the voices of so many prophets before Him, which establish the place of His birth, the country of His upbringing, the power of His teaching, His working of wonderful works, and His human passion brought to a close by His resurrection. We must notice, too, that Christ's stupendous acts of power were able to bring to the faith those of Christ's own time, but that they lost their demonstrative force with the lapse of years and began to be regarded as mythical. Greater evidential value than that of the miracles then performed attaches to the comparison which we now make between these miracles and the prophecy of them; this makes it impossible for the student to cast any doubt on the former. The prophetic testimonies do not declare merely the advent of the Messiah; it is by no means the case that they teach this and nothing else. They teach a great deal of theology. The relation of the Father to the Son and of the Son to the Father may be learned not less from what the prophets announce about Christ, than from the Apostles narrating the splendours of the Son of God. A parallel case, which we may venture to adduce, is that of the martyrs, who were honoured by the witness they bore Him, and by no means conferred any favour on Him by their witnessing for the Son of God. And how is it if, as many of Christ's true disciples were honoured by having thus to witness for Him, so the prophets received from God as their special gift that of understanding about Christ and announcing Him before, and that they taught not only those living after Christ's advent how they should regard the Son of God, but those also who lived in the generations before Him? As he who in these 343 times does not know the Son has not the Father either,[4762] so also we are to understand it was in these earlier times. Hence "Abraham rejoiced to see the day of Christ, and he saw it and was glad."[4763] He, therefore, who declares that they are not to testify about Christ is seeking to deprive the chorus of the prophets of the greatest gift they have; for what office of equal importance would be left to prophecy, inspired as it is by the Holy Spirit, if all connection with the economy of our Lord and Master were taken away from it? For as these have their faith well ordered who approach the God of the universe through Mediator and High-Priest and Paraclete, and as his religion is a halting one who does not go in through the door to the Father, so also in the case of men of old time. Their religion was sanctified and made acceptable to God by their knowledge and faith and expectation of Christ. For we have observed that God declares Himself to be a witness and exhorts them all to declare the same about Christ, and to be imitators of Him, bearing witness of Him to all who require it. For he says,[4764] "Be witnesses for Me, and I am witness, saith the Lord God, and My servant whom I have chosen." Now every one who bears witness to the truth, whether he support it by words or deeds, or in whatever way, may properly be called a witness (martyr); but it has come to be the custom of the brotherhood, since they are struck with admiration of those who have contended to the death for truth and valour, to keep the name of martyr more properly for those who have borne witness to the mystery of godliness by shedding their blood for it. The Saviour gives the name of martyr to every one who bears witness to the truth He declares; thus at the Ascension He says to His disciples:[4765] "You shall be my witnesses in Jerusalem and in Judæa and in Samaria and unto the uttermost parts of the earth." The leper who was cleansed[4766] had still to bring the gift which Moses commanded for a testimony to those who did not believe in the Christ. In the same way the martyrs bear witness for a testimony to the unbelieving, and so do all the saints whose deeds shine before men. They spend their life rejoicing in the cross of Christ and bearing witness to the true light.

[4760] John i. 7.

[4761] The Old Testament belongs to the Creator, the Demiurge.

[4762] 1 John ii. 23.

[4763] John viii. 56.

[4764] Isa. xliii. 10.

[4765] Acts i. 8.

[4766] Matt. viii. 4.

29. The Six Testimonies of the Baptist Enumerated. Jesus' "Come and See." Significance of the Tenth Hour.

Accordingly John came to bear witness of the light, and in his witness-bearing he cried, saying,[4767] "He that cometh after me exists before me; for He was before me; for of His fulness we have all received and grace for grace, for the law was given by Moses, but grace and truth came through Jesus Christ. No one hath seen God at any time; the only-begotten God, who is in the bosom of the Father, He hath declared Him." This whole speech is from the mouth of the Baptist bearing witness to the Christ. Some take it otherwise, and consider that the words from "for of His fulness" to "He hath declared Him" are from the writer, John the Apostle. The true state of the case is that John's first testimony begins, as we said before, "He that cometh after me," and ends, "He hath declared Him," and his second testimony is that spoken to the priests and levites sent from Jerusalem, whom the Jews had sent. To them he confesses and does not deny the truth, namely, that he is not the Christ, nor Elijah, nor the prophet, but "the voice of one crying in the wilderness, Make straight the way of the Lord, as saith Isaiah the prophet."[4768] After this there is another testimony of the same Baptist to Christ, still teaching His superior nature, which goes forth into the whole world and enters into reasonable souls. He says,[4769] "There standeth One among you whom you know not, even He that cometh after me, the latchet of whose shoe I am not worthy to unloose." Consider if, since the heart is in the middle of the whole body, and the ruling principle in the heart, the saying, "There standeth One among you whom you know not," can be understood of[4770] the reason which is in every man. John's fourth testimony of Christ after these points to His human sufferings. He says,[4771] "Behold the Lamb of God, which taketh away the sin of the world. This is He of whom I said, After me cometh a man who exists before me, for He was before me. And I knew Him not, but that He should be made manifest to Israel, therefore am I come baptizing with water." And the fifth testimony is recorded in the words,[4772] "I beheld the Spirit descending as a dove out of heaven, and it abode upon Him, and I knew Him not, but He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, 344 the same is He that baptizeth with the Holy Spirit. And I have seen and borne witness that this is the Son of God." In the sixth place John witnesses of Christ to the two disciples:[4773]

[4767] i. 7, 15–18.

[4768] i. 23.

[4769] i. 26.

[4770] Reading κατά for καῖ.

[4771] i. 29–31.

[4772] i. 32–34.

[4773] i. 35–38.

"He looked on Jesus as He walked and saith, Behold the Lamb of God." After this testimony the two disciples who heard it followed Jesus; and Jesus turned and beheld them following, and saith unto them, "What seek ye?" Perhaps it is not without significance that after six testimonies John ceases from his witness-bearing and Jesus brings forward in the seventh place His "What seek ye?" Very becoming in those who have been helped by John's testimony is the speech in which they address Christ as their Master, and declare their wish to see the dwelling of the Son of God; for they say to Him, "Rabbi," which answers to "Master," in our language, "where dwellest Thou?" And since every one that seeketh findeth, when John's disciples seek Jesus' dwelling, Jesus shows it to them, saying, "Come and see." By the word "Come" He exhorts them perhaps to the practical part of life, while the "see" is to suggest to them that that speculation which comes in the train of right conduct will be vouchsafed to those who desire it; in Jesus' dwelling they will have it. After they had asked where Jesus dwells, and had followed the Master and had seen, they desired to stay with Him and to spend that day with the Son of God. Now the number ten is a sacred one, not a few mysteries being indicated by it; and so we are to understand that the mention of the tenth hour as that at which these disciples turned in with Jesus, is not without significance. Of these disciples, Andrew, the brother of Simon Peter, is one; and he having profited by this day with Jesus and having found his own brother Simon (perhaps he had not found him before), told him that he had found the Messiah, which is, being interpreted, Christ. It is written that "he that seeketh findeth." Now he had sought where Jesus dwelt, and had followed Him and looked upon His dwelling; he stays with the Lord "at the tenth hour," and finds the Son of God, the Word, and Wisdom, and is ruled by Him as King. That is why he says, "We have found the Messiah," and this a thing which every one can say who has found this Word of God and is ruled as by a king, by His Divinity. As a fruit he at once brings his brother to Christ, and Christ deigned to look upon Simon, that is to say, by looking at him to visit and enlighten his ruling principle; and Simon by Jesus' looking at him was enabled to grow strong, so as to earn a new name from that work of firmness and strength, and to be called Peter.

30. How John Was a Witness of Christ, and Specially of “The Light.”

It may be asked why we should have gone through all this when the verse before us is, “He came for witness, that he might bear witness of the light.” But it was necessary to give John’s testimonies to the light, and to show the order in which they took place, and also, in order to show how effective John’s testimony proved, to set forth the help it afforded afterwards to those to whom he bore it. But before all these testimonies there was an earlier one when the Baptist leaped in the womb of Elisabeth at the greeting of Mary. That was a testimony to Christ and attested His divine conception and birth. And what more need I say? John is everywhere a witness and forerunner of Christ. He anticipates His birth and dies a little before the death of the Son of God, and thus witnesses not only for those at the time of the birth, but to those who were expecting the freedom which was to come for man through the death of Christ. Thus, in all his life, he is a little before Christ, and everywhere makes ready for the Lord a people prepared for Him. And John’s testimony precedes also the second and diviner coming of Christ, for we read,[4774] “If ye will receive it, this is Elijah which is to come. He that hath ears to hear let him hear.” Now, there was a beginning, in which the Word was,—and we saw from Proverbs that that beginning was wisdom,—and the Word was in existence, and in the Word life was made, and the life was the light of men; and all this being so, I ask why the man who came, sent from God, whose name was John, why he came for witness to bear witness especially of the light? Why did he not come to bear witness of the life, or of the Word, or about the beginning, or about any other of the many aspects in which Christ appears? Consider here the texts, “The people which sat in darkness saw a great light,” and “The light shineth in darkness, and the darkness overtook it not,” and consider how those who are in darkness, that is, men, have need of light. For 345 if the light of men shines in darkness, and there is no active power in darkness to attain to it, then we must partake of other aspects of Christ; at present we have no real share of Him at all. For what share have we of life, we who are still in the body of death, and whose life is hid with Christ in God?[4775] “For when Christ who is our life shall appear, then shall we also appear with Him in glory.” It was not possible, therefore, that he who came should bear witness about a life which is still hid with Christ in God. Nor did he come for witness to bear witness of the Word, for we know the Word who was in the beginning with God and who is God the Word; for the Word was made flesh on the earth. And though the witness had been, at least apparently, about the Word, it would in fact have been about the Word made flesh and not about the word of God. He did not come, therefore, to bear witness of the Word. And how could there be any witness-bearing about wisdom, to those who, even if they appear to know something, cannot understand pure truth, but behold it through a glass and in an enigma? It is likely, however, that before the second and diviner advent of Christ, John or Elias will come to bear witness about life a little before Christ our life is made manifest, and that then they will bear witness about the Word, and offer also their testimony about wisdom. Some inquiry is necessary whether a testimony such as that of John is to precede each of the aspects of Christ. So much for the words, "He came for witness, to bear witness of the light." What we are to understand by the further words, "That all might believe through Him," may be considered later.

[4774] Matt. xi. 14, 15.

[4775] Coloss. iii. 3, 4.

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Fragments of the Fourth Book.[4776]

(*Three Leaves from the Beginning.*)

1. He who distinguishes in himself voice and meaning and things for which the meaning stands, will not be offended at rudeness of language if, on enquiry, he finds the things spoken of to be sound. The more may this be so when we remember how the holy men acknowledge their speech and their preaching to be not in persuasion of the wisdom of words, but in demonstration of the Spirit and of power.…

[*Then, after speaking of the rudeness of style of the Gospel, he proceeds*:]

2. The Apostles are not unaware that in some things they give offence, and that in some respects their culture is defective, and they confess themselves[4777] accordingly to be rude in speech but not in knowledge; for we must consider that the other Apostles would have said this, too, as well as Paul. As for the text,[4778] "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us," we interpret it in this way. By "treasures" we understand here, as in other passages, the treasure of knowledge (gnosis) and of hidden wisdom. By "earthen vessels" we understand the humble diction of the Scriptures, which the Greek might so readily be led to despise, and in which the excellency of God's power appears so clearly. The mystery of the truth and the power of the things said were not hindered by the humble diction from travelling to the ends of the earth, nor from subduing to the word of Christ, not only the foolish things of the world, but sometimes its wise things, too. For we see our calling,[4779] not that no wise man according to the flesh, but that not many wise according to the flesh. But Paul, in his preaching of the Gospel, is a debtor[4780] to deliver the word not to Barbarians only, but also to Greeks, and not only to the unwise, who would easily agree with him, but also to the wise. For he was made sufficient[4781] by God to be a minister of the New Covenant, wielding the demonstration of the spirit and of power, so that when the believers agreed with him their belief should not be in the wisdom of men, but in the power of God. For, perhaps, if the Scripture possessed, like the works the Greeks admire, elegance and command of diction, then it would be open to suppose that not the truth of them had laid hold of men, but that the apparent sequence 34 and splendour of language had carried off the hearers, and had carried them off by guile.

[4776] From the *Philocalia*.

[4777] 2 Cor. xi. 6.

[4778] 2 Cor. iv. 7.

[4779] 1 Cor. i. 26, 27.

[4780] Rom. i. 14.

[4781] 2 Cor. iii. 6.

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From the Fifth Book.

From the Preface.[4782]

You are not content to fulfil the office, when I am present with you, of a taskmaster to drive me to labour at theology; even when I am absent you demand that I should spend most of my time on you and on the task I have to do for you.[4783] I, for my part, am inclined to shrink from toil, and to avoid that danger which threatens from God those who give themselves to writing on divinity; thus I would take shelter in Scripture in refraining from making many books. For Solomon says in Ecclesiastes,[4784] "My son, beware of making many books; there is no end of it, and much study is a weariness of the flesh." For we, except that text have some hidden meaning which we do not yet perceive, have directly transgressed the injunction, we have not guarded ourselves against making many books.

[*Then, after saying that this discussion of but a few sentences of the Gospel have run to four volumes, he goes on:*]

[4782] From the *Philocalia*.

[4783] This is addressed to Ambrose, who was at the time absent from Alexandria. *Cf.* book i. chap. 6, p. 299.

[4784] xii. 12.

2. How Scripture Warns Us Against Making Many Books.

For, to judge by the words of the phrase, “My son, beware of making many books,” two things appear to be indicated by it: first, that we ought not to possess many books, and then that we ought not to compose many books. If the first is not the meaning the second must be, and if the second is the meaning the first does not necessarily follow. In either case we appear to be told that we ought not to make many books. I might take my stand on this dictum which now confronts us, and send you the text as an excuse, and I might appeal in support of this position to the fact that not even the saints found leisure to compose many books; and thus I might cry off from the bargain we made with each other, and give up writing what I was to send to you. You, on your side, would no doubt feel the force of the text I have cited, and might, for the future, excuse me. But we must treat Scripture conscientiously, and must not congratulate ourselves because we see the primary meaning of a text, that we understand it altogether. I do not, therefore, shrink from bringing forward what excuse I think I am able to offer for myself, and to point out the arguments, which you would certainly use against me, if I acted contrary to our agreement. And in the first place, the Sacred History seems to agree with the text in question, inasmuch as none of the saints composed several works, or set forth his views in a number of books. I will take up this point: when I proceed to write a number of books, the critic will remind me that even such a one as Moses left behind him only five books.

3. The Apostles Wrote Little.[4785]

But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem round about to Illyricum,[4786] did not write epistles to all the churches he taught, and to those to whom he did write he sent no more than a few lines. And Peter, on whom the Church of Christ is built, against which the gates of hell shall not prevail[4787] left only one epistle of acknowledged genuineness. Suppose we allow that he left a second; for this is doubtful. What are we to say of him who leaned on Jesus' breast, namely, John, who left one Gospel, though confessing[4788] that he could make so many that the world would not contain them? But he wrote also the Apocalypse, being commanded to be silent and not to write the voices of the seven thunders.[4789] But he also left an epistle of very few lines. Suppose also a second and a third, since not all pronounce these to be genuine; but the two together do not amount to a hundred lines.

[*Then, after enumerating the prophets and Apostles, and showing how each wrote only a little, or not even a little, he goes on:*][4790]

[4785] From Eusebius, *Hist. Eccl.* vi. 25.

[4786] Rom. xv. 19.

[4787] Matt. xvi. 18.

[4788] John i. 20, 25.

[4789] Apoc. x. 4.

[4790] The following fragments is found in *Philocalia*, pp. 27–30.

4. I feel myself growing dizzy with all this, and wonder whether, in obeying you, I have not been obeying God, nor walking in the footsteps of the saints, unless it be that my too great love to you, and my unwillingness to cause you any pain, has led me astray and caused me to think of all these excuses. We started from the words of the preacher, where he says: “My son, beware of making many books.” With this I compare a saying from the Proverbs of the same Solomon,[4791] “In the multitude of words thou shalt not escape sin; but in sparing thy lips thou shalt be wise.” Here I ask whether speaking many words of whatever kind is a multitude of words (in the sense of the preacher), even if the many words a man speaks are sacred and connected with salvation. If this be the case, and if he who makes use of many salutary words is guilty of “multitude of words,” then Solomon himself did not escape this sin, for “he spoke[4792] three thousand proverbs, and five thousand songs, and he spoke of trees from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall, he spoke also of beasts and of fowl, and of creeping things and of fishes.” How, I may ask, can any one give any course of instruction, without a multitude of words, using the phrase in its simplest sense? Does not Wisdom herself say to those who are perishing,[4793] “I stretched out my words, and ye heeded not”? Do we not find Paul, too, extending his discourse from morning to midnight,[4794] when Eutychus was borne down with sleep and fell down, to the dismay of the hearers, who thought he was killed? If, then, the words are true, “In much speaking thou wilt not escape sin,” and if Solomon was yet not guilty of great sin when he discoursed on the subjects above mentioned, nor Paul when he prolonged his discourse till midnight, then the question arises, What is that much speaking which is referred to? and then we may pass on to consider what are the many books. Now the entire Word of God, who was in the beginning with God, is not much speaking, is not *words*; for the Word is one, being composed of the many speculations (theoremata), each of which is a part of the Word in its entirety. Whatever words there be outside of this one, which promise to give any description and exposition, even though they be words about truth, none of these, to put it in a somewhat paradoxical way, is Word or Reason, they are all words or reasons. They are not the monad, far from it; they are not that which agrees and is one in itself, by their inner divisions and conflicts unity has departed from them, they have become numbers, perhaps infinite numbers. We are obliged, therefore, to say that whoever speaks that which is foreign to religion is using many words, while he who speaks the words of truth, even should he go over the whole field and omit nothing, is always speaking the one word. Nor are the saints guilty of much speaking, since they always have the aim in

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[4791] x. 19.

[4792] 1 Kings iv. 32.

[4793] Prov. i. 24.

[4794] Acts xx. 7–9.

view which is connected with the one word. It appears, then, that the much speaking which is condemned is judged to be so rather from the nature of the views propounded, than from the number of the words pronounced. Let us see if we cannot conclude in the same way that all the sacred books are one book, but that those outside are the “many books” of the preacher. The proof of this must be drawn from Holy Scripture, and it will be most satisfactorily established if I am able to show that it is not only one book, taking the word now in its commoner meaning, that we find to be written about Christ. Christ is written about even in the Pentateuch; He is spoken of in each of the Prophets, and in the Psalms, and, in a word, as the Saviour Himself says, in all the Scriptures. He refers us to them all, when He says:[4795] “Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of Me.” And if He refers us to the Scriptures as testifying of Him, it is not to one that He sends us, to the exclusion of another, but to all that speak of Him, those which, in the Psalms, He calls the chapter of the book, saying,[4796] “In the chapter of the book it is written of Me.” If any one proposes to take these words, “In the chapter of the book it is written of Me,” literally, and to apply them to this or that special passage where Christ is spoken of, let him tell us on what principle he warrants his preference for one book over another. If any one supposes that we are doing something of this kind ourselves, and applying the words in question to the book of Psalms, we deny that we do so, and we would urge that in that case the words should have been, “In this book it is written of Me.” 348 But He speaks of all the books as one chapter, thus summing up in one all that is spoken of Christ for our instruction. In fact the book was seen by John,[4797] “written within and without, and sealed; and no one could open it to read it, and to loose the seals thereof, but the Lion of the tribe of Judah, the root of David, who has the key of David,[4798] he that openeth and none shall shut, and that shutteth and none shall open.” For the book here spoken of means the whole of Scripture; and it is written within (lit. in front), on account of the meaning which is obvious, and on the back, on account of its remoter and spiritual sense. Observe, in addition to this, if a proof that the sacred writings are one book, and those of an opposite character many, may not be found in the fact that there is one book of the living from which those who have proved unworthy to be in it are blotted out, as it is written:[4799] “Let them be blotted out of the book of the living,” while of those who are to undergo the judgment, there are books in the plural, as Daniel says:[4800] “The judgment was set, and the books were opened." But Moses also bears witness to the unity of the sacred book, when he says:[4801] "If Thou forgive the people their sins, forgive, but if not, then wipe me out of the book which Thou hast written." The passage in Isaiah,[4802] too, I read in the same way. It is not peculiar to his prophecy that the words of the book should be sealed, and should neither be read by him who does not know letters, because he is ignorant of letters, nor by him who is learned, because the book is sealed. This is true of every writing, for every written work needs the reason (Logos) which closed it to open it. "He shall shut, and none shall open,"[4803] and when He opens no one can cast doubt on the interpretation He brings. Hence it is said that He shall open and no man shall shut. I infer a similar lesson from the book spoken of in Ezekiel,[4804] in which was written lamentation, and a song, and woe. For the whole book is full of the woe of the lost, and the song of the saved, and the lamentation of those between these two. And John, too, when he speaks of his eating the one roll,[4805] in which both front and back were written on, means the whole of Scripture, one book which is, at first, most sweet when one begins, as it were, to chew it, but bitter in the revelation of himself which it makes to the conscience of each one who knows it. I will add to the proof of this an apostolic saying which has been quite misunderstood by the disciples of Marcion, who, therefore, set the Gospels at naught. The Apostle says:[4806] "According to my Gospel in Christ Jesus;" he does not speak of Gospels in the plural, and, hence, they argue that as the Apostle only speaks of one Gospel in the singular, there was only one in existence. But they fail to see that, as He is one of whom all the evangelists write, so the Gospel, though written by several hands, is, in effect, one. And, in fact, the Gospel, though written by four, is one. From these considerations, then, we learn what the one book is, and what the many books, and what I am now concerned about is, not the quantity I may write, but the effect of what I say, lest, if I fail in this point, and set forth anything against the truth itself, even in one of my writings, I should prove to have transgressed the commandment, and to be a writer of "many books." Yet I see the heterodox assailing the holy Church of God in these days, under the pretence of higher wisdom, and bringing forward works in many volumes in which they offer expositions of the evangelical and apostolic writings, and I fear that if I should be silent and should not put before our members the saving and true doctrines, these teachers might get a hold of curious souls, which, in the absence of wholesome nourishment, might go after food that is forbidden, and, in fact, unclean and horrible. It appears to me, therefore, to be necessary that one who is able to represent in a genuine manner the doctrine of the Church, and to refute those dealers in knowledge, falsely so-called, should take his stand against historical fictions, and oppose to them the true and lofty evangelical message in which the agreement of the doctrines, found both in the so-called Old Testament and in the so-called New, appears so plainly and fully. You yourself felt at one time the lack of good representatives of the better cause, and were impatient of a faith which was at issue with reason and absurd, and you then, for the love you bore to the Lord, gave yourself to composition from which, however, in the exercise of the judgment with which you are endowed, you afterwards desisted. This is the defence which I think admits of being made for those who have the faculty of speaking and writing. But I am also pleading my own cause, as I now devote myself with what boldness I may to the work of exposition; for it may be that I am not endowed 349 with that habit and disposition which he ought to have who is fitted by God to be a minister of the New Covenant, not of the letter but of the spirit.

[4795] John v. 39.

[4796] xl. 7.

[4797] Apoc. v. 1–5.

[4798] Apoc. iii. 7.

[4799] Ps. lxix. 28.

[4800] Dan. vii. 10.

[4801] Exod. xxxii. 32.

[4802] xxix. 11, 12.

[4803] Isa. xxii. 22.

[4804] ii. 10.

[4805] Apoc. x. 9, 10.

[4806] Rom. ii. 16.

Sixth Book.

1. The Work is Taken Up After a Violent Interruption, Which Has Driven the Writer from Alexandria. He Addresses Himself to It Again, with Thanks for His Deliverance, and Prayer for Guidance.

When a house is being built which is to be made as strong as possible, the building takes place in fine weather and in calm, so that nothing may hinder the structure from acquiring the needed solidity. And thus it turns out so strong and stable that it is able to withstand the rush of the flood, and the dashing of the river, and all the agencies accompanying a storm which are apt to find out what is rotten in a building and to show what parts of it have been properly put together. And more particularly should that house which is capable of sheltering the speculations of truth, the house of reason, as it were, in promise or in letters, be built at a time when God can add His free co-operation to the projector of so noble a work, when the soul is quiet and in the enjoyment of that peace which passes all understanding, when she is turned away from all disturbance and not buffeted by any billows. This, it appears to me, was well understood by the servants of the prophetic spirit and the ministers of the Gospel message; they made themselves worthy to receive that peace which is in secret from Him who ever gives it to them that are worthy and who said,[4807] "Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you." And look if some similar lesson is not taught under the surface with regard to David and Solomon in the narrative about the temple. David, who fought the wars of the Lord and stood firm against many enemies, his own and those of Israel, desired to build a temple for God. But God, through Nathan, prevents him from doing so, and Nathan says to him,[4808] "Thou shalt not build me an house, because thou art a man of blood." But Solomon, on the other hand, saw God in a dream, and in a dream received wisdom, for the reality of the vision was kept for him who said, "Behold a greater than Solomon is here." The time was one of the profoundest peace, so that it was possible for every man to rest under his own vine and his own fig-tree, and Solomon's very name was significant of the peace which was in his days, for Solomon means peaceful; and so he was at liberty to build the famous temple of God. About the time of Ezra, also, when "truth conquers wine and the hostile king and women,"[4809] the temple of God is restored again. All this is said by way of apology to you, reverend Ambrosius. It is at your sacred encouragement that I have made up my mind to build up in writing the tower of the Gospel; and I have therefore sate down to count the cost,[4810] if I have sufficient to finish it, lest I should be mocked by the beholders, because I laid the foundation but was not able to finish the work. The result of my counting, it is true, has been that I do not possess what is required to finish it; yet I have put my trust in God, who enriches us[4811] with all wisdom and all knowledge. If we strive to keep His spiritual laws we believe that He does enrich us; He will supply what is necessary so that we shall get on with our building, and shall even come to the parapet of the structure. That parapet it is which keeps from falling those who go up on the house of the Word; for people only fall off those houses which have no parapet, so that the buildings themselves are to blame for their fall and for their death. We proceeded as far as the fifth volume in spite of the obstacles presented by the storm in Alexandria, and spoke what was given us to speak, for Jesus rebuked the winds and the waves of the sea. We emerged from the storm, we were brought out of Egypt, that God delivering us who led His people forth from there. Then, when the enemy assailed us with all bitterness by his new writings, so directly hostile to the Gospel, and stirred up against us all the winds of wickedness in Egypt, I felt that reason called me rather to stand fast for the conflict, and to save the higher part in me, lest evil counsels should succeed in directing 350 the storm so as to overwhelm my soul, rather to do this than to finish my work at an unsuitable season, before my mind had recovered its calm. Indeed, the ready writers who usually attended me brought my work to a stand by failing to appear to take down my words. But now that the many fiery darts directed against me have lost their edge, for God extinguished them, and my soul has grown accustomed to the dispensation sent me for the sake of the heavenly word, and has learned from necessity to disregard the snares of my enemies, it is as if a great calm had settled on me, and I defer no longer the continuation of this work. I pray that God will be with me, and will speak as a teacher in the porch of my soul, so that the building I have begun of the exposition of the Gospel of John may arrive at completion. May God hear my prayer and grant that the body of the whole work may now be brought together, and that no interruption may intervene which might prevent me from following the sequence of Scripture. And be assured that it is with great readiness that I now make this second beginning and enter on my sixth volume, because what I wrote before at Alexandria has not, I know not by what chance, been brought with me. I feared I might neglect this work, if I were not engaged on it at once, and therefore thought it better to make use of this present time and begin without delay the part which remains. I am not certain if the part formerly written will come to light, and would be very unwilling to waste time in waiting to see if it does. Enough of preamble, let us now attend to our text.

[4807] John xiv. 27.

[4808] 1 Chron. xxii. 8, 9.

[4809] 3 Esdras iv. 37, 41, 47.

[4810] Luke xiv. 28.

[4811] 1 Cor. i. 5.

2. How the Prophets and Holy Men of the Old Testament Knew the Things of Christ.

“And this is the witness of John.”[4812] This is the second recorded testimony of John the Baptist to Christ. The first begins with “This was He of whom I said, He that cometh after me,” and goes down to “The only-begotten Son of God who is in the bosom of the Father, He hath declared him.” Heracleon supposes the words, “No one has seen God at any time,” etc., to have been spoken, not by the Baptist, but by the disciple. But in this he is not sound. He himself allows the words, “Of his fulness we all received, and grace for grace; for the law was given by Moses, but grace and truth came by Jesus Christ,” to have been spoken by the Baptist. And does it not follow that the person who received of the fulness of Christ, and a second grace in addition to that he had before, and who declared the law to have been given by Moses, but grace and truth to have come through Jesus Christ, is it not clear that this is the person who understood, from what he received from the fulness of Christ, how “no one hath seen God at any time,” and how “the only-begotten who is in the bosom of the Father” had delivered the declaration about God to him and to all those who had received of His fulness? He was not declaring here for the first time Him that is in the bosom of the Father, as if there had never before been any one fit to receive what he told His Apostles. Does he not teach us that he was before Abraham, and that Abraham rejoiced and was glad to see his day? The words “Of his fulness all we received,” and “Grace for grace,” show, as we have already made clear, that the prophets also received their gift from the fulness of Christ and received a second grace in place of that they had before; for they also, led by the Spirit, advanced from the introduction they had in types to the vision of truth. Hence not all the prophets, but many of them,[4813] desired to see the things, which the Apostles saw. For if there was a difference among the prophets, those who were perfect and more distinguished of them did not desire to see what the Apostles saw, but actually beheld them, while those who rose less fully than these to the height of the Word were filled with longing for the things which the Apostles knew through Christ. The word “saw” we have not taken in a physical sense, and the word “heard” we have taken to refer to a spiritual communication; only he who has ears is prepared to hear the words of Jesus—a thing which does not happen too frequently. There is the further point, that the saints before the bodily advent of Jesus had an advantage over most believers in their insight into the mysteries of divinity, since the Word of God was their teacher before He became flesh, for He was always working , in imitation of His Father, of whom He says, “My father worketh hitherto.” On this point we may adduce the words He addresses to the Sadducees, who do not believe the doctrine of the resurrection. “Have you not read,” He says,[4814] “what is said by God at the Bush, I am the God of Abraham, and the God of Isaac, and the God of Jacob; He is not the God of the dead but of the living.” If, then, God is not ashamed to be called the God of these men, and if they are counted by Christ among the living, and if all believers are sons of Abraham,[4815] since all the Gentiles are blessed with faithful Abraham, who is appointed by God to be a father of the Gentiles, can we hesitate to admit that those living persons made acquaintance with the learning of living men, and were taught by Christ who was born before the daystar,[4816] before He became flesh? And for this cause they lived, because they had part in Him who said, “I am the life,” and as the heirs of so great promises received the vision, not only of angels, but of God in Christ. For they saw, it may be, the image of the invisible God,[4817] since he who hath seen the Son hath seen the Father, and so they are recorded to have known God, and to have heard God’s words worthily, and, therefore, to have seen God and heard Him. Now, I consider that those who are fully and really sons of Abraham are sons of his actions, spiritually understood, and of the knowledge which was made manifest to him. What he knew and what he did appears again in those who are his sons, as the Scripture teaches those who have ears to hear,[4818] “If ye were the children of Abraham, ye would do the works of Abraham.” And if it is a true proverb[4819] which says, “A wise man will understand that which proceeds from his own mouth, and on his lips he will bear prudence,” then we must at once repudiate some things which have been said about the prophets, as if they were not wise men, and did not understand what proceeded from their own mouths. We must believe what is good and true about the prophets, that they were sages, that they did understand what proceeded from their mouths, and that they bore prudence on their lips. It is clear indeed that Moses understood in his mind the truth (real meaning) of the law, and the higher interpretations of the stories recorded in his books. Joshua, too, understood the meaning of the allotment of the land after the destruction of the nine and twenty kings, and could see better than we can the realities of which his achievements were the shadows. It is clear, too, that Isaiah saw the mystery of Him who sat upon the throne, and of the two seraphim, and of the veiling of their faces and their feet, and of their wings, and of the altar and of the tongs. Ezekiel, too, understood the true significance of the cherubim and of their goings, and of the firmament that was above them, and of Him that sat on the throne, than all which what could be loftier or more splendid? I need not enter into more particulars; the point I aim at establishing is clear enough already, namely, that those who were made perfect in earlier generations knew not less than the Apostles did of what Christ revealed to them, since the same teacher was with them as He who revealed to the Apostles the unspeakable mysteries of godliness. I will add but a few points, and then leave it to the reader to judge and to form what views he pleases on this subject. Paul says in his Epistle to the Romans,[4820] "Now, to him who is able to establish you according to my Gospel, according to the revelation of the mystery which hath been kept in silence through times eternal, but is now made manifest by the prophetic Scriptures and the appearance of our Lord Jesus Christ." For if the mystery concealed of old is made manifest to the Apostles through the prophetic writings, and if the prophets, being wise men, understood what proceeded from their own mouths, then the prophets knew what was made manifest to the Apostles. But to many it was not revealed, as Paul says,[4821] "In other generations it was not made known to the sons of men as it hath now been revealed unto His holy Apostles and prophets by the Spirit, that the Gentiles are fellow-heirs and members of the same body." Here an objection may be raised by those who do not share the view we have propounded; and it becomes of importance to define what is meant by the word "revealed." It is capable of two meanings: firstly, that the thing in question is understood, but secondly, if a prophecy is spoken of, that it is accomplished. Now, the fact that the Gentiles were to be fellow-heirs and members of the same body, and partakers of the promise, was known to the prophets to this extent, that they knew the Gentiles were to fellow-heirs and members of the same body, and partakers of the promise in Christ. When this should be, and why, and what Gentiles were spoken of, and how, though strangers from the 352 covenants, and aliens to the promises, they were yet to be members of one body and sharers of the blessings; all this was known to the prophets, being revealed to them. But the things prophesied belong to the future, and are not revealed to those who know them, but do not witness their fulfilment, as they are to those who have the event before their eyes. And this was the position of the Apostles. Thus, I conceive, they knew the events no more than the fathers and the prophets did; and yet it is truly said of them that "what to other generations was not revealed was now revealed to the Apostles and prophets, that the Gentiles were fellow-heirs and members of the same body, and partakers in the promise of Christ." For, in addition to knowing these mysteries, they saw the power at work in the accomplished fact. The passage, "Many prophets and righteous men desired to see the things ye see and did not see them; and to hear the things ye hear and did not hear them," may be interpreted in the same way. They also desired to see the mystery of the incarnation of the Son of God, and of His coming down to carry out the design of His suffering for the salvation of many, actually put in operation. This may be illustrated from another quarter. Suppose one of the Apostles to have understood the "unspeakable words which it is not lawful for a man to utter,"[4822] but not to witness the glorious bodily appearing of Jesus to the faithful. which is promised, although He desired to see it and suppose another had not only not[4823] marked and seen what that Apostle marked and saw, but had a much feebler grasp of the divine hope, and yet is present at the second coming of our Saviour, which the Apostle, as in the parallel above, had desired, but had not seen. We shall not err from the truth if we say that both of these have seen what the Apostle, or indeed the Apostles, desired to see, and yet that they are not on that account to be deemed wiser or more blessed than the Apostles. In the same way, also, the Apostles are not to be deemed wiser than the fathers, or than Moses and the prophets, than those in fact who, for their virtue, were found worthy of epiphanies and of divine manifestations and of revelations of mysteries.

[4812] John i. 19.

[4813] Matt. xiii. 17.

[4814] Mark xii. 20.

[4815] Rom. iv. 11.

[4816] Ps. cv. 3.

[4817] Coloss. i. 15; John xiv. 19.

[4818] John viii. 39.

[4819] Prov. xvi. 23.

[4820] xvi. 25.

[4821] Ephes. iii. 5.

[4822] 2 Cor. xii. 4.

[4823] Lommatzsch omits οὐ before ἠκριβωκότα, but it is necessary to the sense.

3. “Grace and Truth Came Through Jesus Christ.” These Words Belong to the Baptist, Not the Evangelist. What the Baptist Testifies by Them.

We have lingered rather long over these discussions, but there is a reason for it. There are many who, under the pretence of glorifying the advent of Christ, declare the Apostles to be wiser than the fathers or the prophets; and of these teachers some have invented a greater God for the later period, while some, not venturing so far, but moved, according to their own account of the matter, by the difficulty connected with doctrine, cancel the whole of the gift conferred by God on the fathers and the prophets, through Christ, through whom all things were made. If all things were made through Him, clearly so must the splendid revelations have been which were made to the fathers and prophets, and became to them the symbols of the sacred mysteries of religion. Now the true soldiers of Christ must always be prepared to do battle for the truth, and must never, so far as lies with them, allow false convictions to creep in. We must not, therefore, neglect this matter. It may be said that John’s earlier testimony to Christ is to be found in the words, “He who cometh after me exists before me, for He was before me,” and that the words, “For of His fulness we all received, and grace for grace,” are in the mouth of John the disciple. Now, we must show this exposition to be a forced one, and one which does violence to the context; it is rather a strong proceeding to suppose the speech of the Baptist to be so suddenly and, as it were, inopportunely interrupted by that of the disciple, and it is quite apparent to any one who can judge, in whatever small degree, of a context, that the speech goes on continuously after the words, “This is He of whom I spoke, He that cometh after me exists before me, for He was before me.” The Baptist brings a proof that Jesus existed before him because He was before him, since He is the first-born of all creation; he says, “For of His fulness all we received.” That is the reason why he says, “He exists before me, for He was before me.” That is how I know that He is first and in higher honour with the Father, since of His fulness both I and the prophets before me received the more divine prophetic grace instead of the grace we received at His hands before in respect of our election. That is why I say, “He exists before me, for He was before me,” because we know what we have received from His fulness; namely, that the law was given through Moses, not by Moses, while grace and truth not only were given but came into existence[4824] through Jesus Christ. 35 For His God and Father both gave the law through Moses, and made grace and truth through Jesus Christ, that grace and truth which came to man. If we give a reasonable interpretation to the words, “Grace and truth came through Jesus Christ,” we shall not be alarmed at the possible discrepancy with them of that other saying, “I am the way and the truth and the life.” If it is Jesus who says, “I am the truth,” then how does the truth come through Jesus Christ, since no one comes into existence through himself? We must recognize that this very truth, the essential truth, which is prototypal, so to speak, of that truth which exists in souls endowed with reason, that truth from which, as it were, images are impressed on those who care for truth, was not made through Jesus Christ, nor indeed through any one, but by God;—just as the Word was not made through any one which was in the beginning with the Father;—and as wisdom which God created the beginning of His ways was not made through any one, so the truth also was not made through any one. That truth, however, which is with men came through Jesus Christ, as the truth in Paul and the Apostles came through Jesus Christ. And it is no wonder, since truth is one, that many truths should flow from that one. The prophet David certainly knew many truths, as he says,[4825] "The Lord searcheth out truths," for the Father of truth searches out not the one truth but the many through which those are saved who possess them. And as with the one truth and many truths, so also with righteousness and righteousnesses. For the very essential righteousness is Christ, "Who was made to us of God wisdom and righteousness and sanctification and redemption." But from that righteousness is formed the righteousness which is in each individual, so that there are in the saved many righteousnesses, whence also it is written,[4826] "For the Lord is righteous, and He loved righteousnesses." This is the reading in the exact copies, and in the other versions besides the Septuagint, and in the Hebrew. Consider if the other things which Christ is said to be in a unity admit of being multiplied in the same way and spoken of in the plural. For example, Christ is our life as the Saviour Himself says,[4827] "I am the way and the truth and the life." The Apostle, too, says,[4828] "When Christ our life shall appear, then shall ye also appear with Him in glory." And in the Psalms again we find,[4829] "Thy mercy is better than life;" for it is on account of Christ who is life in every one that there are many lives. This, perhaps, is also the key to the passage,[4830] "If ye seek a proof of the Christ that speaketh in me." For Christ is found in every saint, and so from the one Christ there come to be many Christs, imitators of Him and formed after Him who is the image of God; whence God says through the prophet,[4831] "Touch not my Christs." Thus we have explained in passing the passage which we appeared to have omitted from our exposition, viz.: "Grace and truth came through Jesus Christ;" and we have also shown that the words belong to John the Baptist and form part of his testimony to the Son of God.

[4824] ἐγένετο

[4825] Ps. xxxi. 24.

[4826] Ps. xi. 7.

[4827] John xiv. 6.

[4828] Coloss. iii. 4.

[4829] Ps. lxiii. 3.

[4830] 2 Cor. xiii. 3.

[4831] Ps. cv. 15.

4. John Denies that He is Elijah or “The” Prophet. Yet He Was “A” Prophet.

Now let us consider John’s second testimony. Jews from Jerusalem,[4832] kindred to John the Baptist, since he also belonged to a priestly race, send priests and levites to ask John who he is. In saying, “I am not the Christ,” he made a confession of the truth. The words are not, as one might suppose, a negation; for it is no negation to say, in the honour of Christ, that one is not Christ. The priests and levites sent from Jerusalem, having there heard in the first place that he is not the expected Messiah, put a question about the second great personage whom they expected, namely, Elijah, whether John were he, and he says he is not Elijah, and by his “I am not” makes a second confession of the truth. And, as many prophets had appeared in Israel, and one in particular was looked for according to the prophecy of Moses, who said,[4833] “A prophet shall the Lord your God raise up to you of your brethren, like unto me, him shall ye hear; and it shall come to pass that every soul that shall not hear that prophet shall be destroyed from among the people,” they, therefore, ask a third question, not whether he is a prophet, but whether he is the prophet. Now, they did not apply this name to the Christ, but supposed the prophet to be a second figure beside the Christ. But John, on the contrary, who knew that He whose forerunner he was was both the Christ and the prophet thus foretold, answered “No;” whereas, if they had asked if he was a prophet, he would have answered “Yes;”[4834] for he was not unconscious that he was a prophet. In all these answers John’s second testimony to Christ was not yet completed; he had still to give his questioners the answer they were to take back to those who sent them, and to declare himself in the terms of the prophecy of Isaiah, which says, “The voice of one crying in the wilderness, Prepare ye the way of the Lord.” 354

[4832] John i. 19–21.

[4833] Deut. xviii. 15.

[4834] John i. 25.

5. There Were Two Embassies to John the Baptist; The Different Characters of These.

Here the enquiry suggests itself whether the second testimony is concluded, and whether there is a third, addressed to those who were sent from the Pharisees. They wished to know why he baptized, if he was neither the Christ, nor Elijah, nor the prophet; and he said:[4835] "I baptize with water; but there standeth one among you whom you know not, He that cometh after me, the latchet of whose shoe I am not worthy to unloose." Is this a third testimony, or is this which they were to report to the Pharisees a part of the second? As far as the words allow me to conjecture I should say that the word to the emissaries of the Pharisees was a third testimony. It is to be observed, however, that the first testimony asserts the divinity of the Saviour, while the second disposes of the suspicion of those who were in doubt whether John could be the Christ, and the third declares one who was already present with men although they saw Him not, and whose coming was no longer in the future. Before going on to the subsequent testimonies in which he points out Christ and witnesses to Him, let us look at the second and third, word for word, and let us, in the first place, observe that there are two embassies to the Baptist, one "from Jerusalem" from the Jews, who send priests and levites, to ask him, "Who art thou?" the second sent by the Pharisees,[4836] who were in doubt about the answer which had been made to the priests and levites. Observe how what is said by the first envoys is in keeping with the character of priests and levites, and shows gentleness and a willingness to learn. "Who art thou?" they say, and "What then? art thou Elijah?" and "Art thou that prophet?" and then, "Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?" There is nothing harsh or arrogant in the enquiries of these men; everything agrees well with the character of true and careful servants of God; and they raise no difficulties about the replies made to them. Those, on the contrary, who are sent from the Pharisees assail the Baptist, as it were, with arrogant and unsympathetic words: "Why then baptizest thou if thou be not the Christ nor Elijah nor the prophet?" This mission is sent scarcely for the sake of information, as in the former case of the priests and levites, but rather to debar the Baptist from baptizing, as if it were thought that no one was entitled to baptize but Christ and Elijah and the prophet. The student who desires to understand the Scripture must always proceed in this careful way; he must ask with regard to each speech, who is the speaker and on what occasion it was spoken. Thus only can we discern how speech harmonizes with the character of the speaker, as it does all through the sacred books.

[4835] John i. 25 sqq.

[4836] Ver. 24.

6. Messianic Discussion with John the Baptist.

Then the Jews sent priests and levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; and he confessed, I am not the Christ.[4837] What legates should have been sent from the Jews to John, and where should they have been sent from? Should they not have been men held to stand by the election of God above their fellows, and should they not have come from that place which was chosen out of the whole of the earth, though it is all called good, from Jerusalem where was the temple of God? With such honour, then, do they enquire of John. In the case of Christ nothing of this sort is reported to have been done by the Jews; but what the Jews do to John, John does to Christ, sending his own disciples to ask him,[4838] "Art thou He that should come, or do we look for another?" John confesses to those sent to him, and denies not, and he afterwards declares, "I am the voice of one crying in the wilderness;" but Christ, as having a greater testimony than John the Baptist, makes His answer by words and deeds, saying, "Go and tell John those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, and the poor have the Gospel preached to them." On this passage I shall, if God permit, enlarge in its proper place. Here, however, it might be asked reasonably enough 355 why John gives such an answer to the question put to him. The priests and levites do not ask him, "Art thou the Christ?" but "Who art thou?" and the Baptist's reply to this question should have been, "I am the voice of one crying in the wilderness." The proper reply to the question, "Art thou the Christ?" is, "I am not the Christ;" and to the question, "Who art thou?"—"The voice of one crying in the wilderness." To this we may say that he probably discerned in the question of the priests and levites a cautious reverence, which led them to hint the idea in their minds that he who was baptizing might be the Christ, but withheld them from openly saying so, which might have been presumptuous. He quite naturally, therefore, proceeds in the first place to remove any false impressions they might have taken up about him, and declares publicly the true state of the matter, "I am not the Christ." Their second question, and also their third, show that they had conceived some such surmise about him. They supposed that he might be that second in honour to whom their hopes pointed, namely, Elijah, who held with them the next position after Christ; and so when John had answered, "I am not the Christ," they asked, "What then? Art thou Elijah?" And he said, "I am not." They wish to know, in the third place, if he is the prophet, and on his answer, "No," they have no longer any name to give the personage whose advent they expected, and they say, "Who art thou, then, that we may give an answer to them that sent us. What sayest thou of thyself?" Their meaning is: "You are not, you say, any of those personages whose advent Israel hopes and expects, and who you are, to baptize as you do, we do not know; tell us, therefore, so that we may report to those who sent us to get light upon this point." We add, as it has some bearing on the context, that the people were moved by the thought that the period of Christ's advent was near. It was in a manner imminent in the years from the birth of Jesus and a little before, down to the publication of the preaching. Hence it was, in all likelihood, that as the scribes and lawyers had deduced the time from Holy Scripture and were expecting the Coming One, the idea was taken up by Theudas, who came forward as the Messiah and brought together a considerable multitude, and after him by the famous Judas of Galilee in the days of the taxing.[4839] Thus the coming of the Messiah was more warmly expected and discussed, and it was natural enough for the Jews to send priests and levites from Jerusalem to John, to ask him, "Who art thou?" and learn if he professed to be the Christ.

[4837] John i. 19, 20.

[4838] Matt. xi. 3.

[4839] Acts v. 36, 37.

7. Of the Birth of John, and of His Alleged Identity with Elijah. Of the Doctrine of Transcorporation.

"And[4840] they asked him, What then? Art thou Elijah? and he said, I am not." No one can fail to remember in this connection what Jesus says of John,[4841] "If ye will receive it, this is Elijah which is to come." How, then, does John come to say to those who ask him, "Art thou Elijah?"—"I am not." And how can it be true at the same time that John is Elijah who is to come, according to the words of Malachi,[4842] "And behold I send unto you Elijah the Tishbite, before the great and notable day of the Lord come, who shall restore the heart of the father to the son, and the heart of a man to his neighbour, lest I come, and utterly smite the earth." The words of the angel of the Lord, too, who appeared to Zacharias, as he stood at the right hand of the altar of incense, are somewhat to the same effect as the prophecy of Malachi: "And[4843] thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." And a little further on:[4844] "And he shall go before His face in the spirit and power of Elijah to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared for Him." As for the first point, one might say that John did not know that he was Elijah. This will be the explanation of those who find in our passage a support for their doctrine of transcorporation, as if the soul clothed itself in a fresh body and did not quite remember its former lives. These thinkers will also point out that some of the Jews assented to this doctrine when they spoke about the Saviour as if He was one of the old prophets, and had risen not from the tomb but from His birth. His mother Mary was well known, and Joseph the carpenter was supposed to be His father, and it could readily be supposed that He was one of the old prophets risen from the dead. The same person will adduce the text in Genesis,[4845] "I will destroy the whole resurrection," and will thereby reduce those who give themselves to finding in Scripture solutions of false probabilities to a great difficulty in respect of this doctrine. Another, however, a churchman, who repudiates the doctrine of transcorporation as a false one, and does not admit that the soul of John ever was Elijah, may appeal to the above-quoted words of the angel, and point out that it is not the soul of Elijah that is spoken of at John's birth, but the spirit and power of Elijah. "He shall go before him," it is said, "in the spirit and power of Elijah, to turn the hearts of the fathers to the children." Now it can be shown from thousands of texts that the spirit is a different thing from the soul, and that what is called the power is a different thing from both the soul and the spirit. On these points I cannot now enlarge; this work must not be unduly expanded. To establish the fact that power is different from spirit, it will be enough to cite the text,[4846] "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee." As for the spirits of the prophets, these are given to them by God, and are spoken of as being in a manner their property (slaves), as "The spirits of the prophets are subject to the prophets,"[4847] and "The spirit of Elijah rested upon Elisha."[4848] Thus, it is said, there is nothing absurd in supposing that John, "in the spirit and power of Elijah," turned the hearts of the fathers to the children, and that it was on account of this spirit that he was called "Elijah who was to come." And to reinforce this view it may be argued that if the God of the universe identified Himself with His saints to such an extent as to be called the God of Abraham and the God of Isaac and the God of Jacob, much more might the Holy Spirit so identify Himself with the prophets as to be called their spirit, so that when the spirit is spoken of it might be the spirit of Elijah or the spirit of Isaiah. Our churchman, to go on with his views, may further say that those who supposed Jesus to be one of the prophets risen from the dead were probably misled, partly by the doctrine above mentioned, and partly by supposing Him to be one of the prophets, and that as for this misconception that He was one of the prophets, these persons probably fell into their error from not knowing about Jesus' supposed father and actual mother, and considering that He had risen from the tombs. As for the text in Genesis about the resurrection, the churchman will rejoin with a text to an opposite effect, "God hath raised up for me another seed in place of Abel whom Cain slew;"[4849] showing that the resurrection occurs in Genesis. As for the first difficulty which was raised, our churchman will meet the view of the believers in transcorporation by saying that John is no doubt, in a certain sense, as he has already shown, Elijah who is to come; and that the reason why he met the enquiry of the priests and levites with "I am not," was that he divined the object they had in view in making it. For the enquiry laid before John by the priests and levites was not intended to bring out whether the same spirit was in both, but whether John was that very Elijah who was taken up, and who now appeared according to the expectation of the Jews without being born (for the emissaries, perhaps, did not know about John's birth); and to such all enquiry he naturally answered, "I am not;" for he who was called John was not Elijah who was taken up, and had not changed his body for his present appearance. Our first scholar, whose view of transcorporation we have seen based upon our passage, may go on with a close examination of the text, and urge against his antagonist, that if John was the son of such a man as the priest Zacharias, and if he was born when his parents were both aged, contrary to all human expectation, then it is not likely that so many Jews at Jerusalem would be so ignorant about him, or that the priests and levites whom they sent would not be acquainted with the facts of his birth. Does not Luke declare[4850] that "fear came upon all those who lived round about,"—clearly round about Zacharias and Elisabeth—and that "all these things were noised abroad throughout the whole hill country of Judæa"? And if John's birth from Zacharias was a matter of common knowledge, and the Jews of Jerusalem yet sent priests and levites to ask, "Art thou Elijah?" then it is clear that in saying this they assumed the doctrine of transcorporation to be true, and that it was a current doctrine of their country, and not foreign to their secret teaching. John therefore says, I am not Elijah, because he does not know about his own former life. These thinkers, accordingly, entertain an opinion which is by no means to be despised. Our churchman, however, may return to the charge, and ask if it is worthy of a prophet, who is enlightened by the Holy Spirit, who is predicted by Isaiah, and whose birth was foretold before it took place by so great an angel, one who has received of the fulness of Christ, who shares in such a grace, who knows truth to have come through Jesus Christ, and has taught such deep things about God and about the only-begotten, who is in the bosom of the Father, is it worthy of such a one to lie, or even to hesitate, out of ignorance of what he was. For with respect to what was obscure, he ought to have refrained from confessing, and to have neither affirmed nor denied the proposition put before him. If the doctrine in question really was widely current, ought not John to have hesitated to pronounce upon it, lest his soul had actually been in Elijah? And here our churchman will appeal to history, and will bid his antagonists ask experts of the secret doctrines of the Hebrews, if they do really entertain such a belief. For if it should appear that they do not, then the argument based on that supposition is shown to be quite baseless. Our churchman, however, is still free to have recourse to the solution given before, and to insist that attention be paid to the meaning with which the question was put. For if, as I showed, the senders knew John to be the child of Zacharias and Elisabeth, and if the messengers still more, being men of priestly race, could not possibly be ignorant of the remarkable manner in which their kinsman Zacharias had received his son, then what could be the meaning of their question, "Art thou Elijah?" Had they not read that Elijah had been taken up into heaven, and did they not expect him to appear? Then, as they expect Elijah to come at the consummation before Christ, and Christ to follow him, perhaps their question was meant less in a literal than in a tropical sense: Are you he who announces beforehand the word which is to come before Christ, at the consummation? To this he very properly answers, "I am not." The adversary, however, tries to show that the priests could not be ignorant that the birth of John had taken place in so remarkable a manner, because "all these 35 things had been much spoken of in the hill country of Judæa;” and the churchman has to meet this. He does so by showing that a similar mistake was widely current about the Saviour Himself; for “some said that He was John the Baptist, others Elijah, others Jeremiah or one of the prophets.”[4851] So the disciples told the Lord when He was in the parts of Cæsarea Philippi, and questioned them on that subject. And Herod, too, said,[4852] “John whom I beheaded, he is risen from the dead;” so that he appears not to have known what was said about Christ, as reported in the Gospel,[4853] “Is not this the son of the carpenter, is not His mother called Mary, and His brothers James, and Joseph, and Simon, and Judas? And His sisters, are they not all with us?” Thus in the case of the Saviour, while many knew of His birth from Mary, others were under a mistake about Him; and so in the case of John, there is no wonder if, while some knew of his birth from Zacharias, others were in doubt whether the expected Elijah had appeared in him or not. There was not more room for doubt about John, whether he was Elijah, than about the Saviour, whether He was John. Of the two, the question of the outward form of Elijah could be disposed of from the words of Scripture, though not from actual observation, for we read,[4854] “He was a hairy man, and girt with a leather girdle about his loins.” John’s outward appearance, on the contrary, was well known, and was not like that of Jesus; and yet there were those who surmised that John had risen from the dead, and taken the name of Jesus. As for the change of name, a thing which reminds us of mysteries, I do not know how the Hebrews came to tell about Phinehas, son of Eleazar, who admittedly prolonged his life to the time of many of the judges, as we read in the Book of Judges,[4855] to tell about him what I now mention. They say that he was Elijah, because he had been promised immortality (in Numbers[4856]), on account of the covenant of peace granted to him because he was jealous with a divine jealousy, and in a passion of anger pierced the Midianitish woman and the Israelite, and stayed the wrath of God as it is called, as it is written, “Phinehas, the son of Eleazar, the son of Aaron, hath turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them.” No wonder, then, if those who conceived Phinehas and Elijah to be the same person, whether they judged soundly in this or not, for that is not now the question, considered John and Jesus also to be the same. This, then, they doubted, and desired to know if John and Elijah

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[4840] John i. 21.

[4841] Matt. xi. 14.

[4842] Mal. iv. 5, 6.

[4843] Luke i. 13.

[4844] Luke i. 17.

[4845] vii. 4.

[4846] Luke i. 35.

[4847] 1 Cor. xiv. 32.

[4848] 2 Kings ii. 15.

[4849] Gen. iv. 25.

[4850] Luke i. 65.

[4851] Matt. xvi. 13, 14.

[4852] Mark vi. 16.

[4853] Matt. xiii. 55.

[4854] 2 Kings i. 8.

[4855] Judg. xx. 28.

[4856] Numb. xxv. 12.

were the same. At another time than this, the point would certainly call for a careful enquiry, and the argument would have to be well weighed as to the essence of the soul, as to the principle of her composition, and as to her entering into this body of earth. We should also have to enquire into the distributions of the life of each soul, and as to her departure from this life, and whether it is possible for her to enter into a second life in a body or not, and whether that takes place at the same period, and after the same arrangement in each case, or not; and whether she enters the same body, or a different one, and if the same, whether the subject remains the same while the qualities are changed, or if both subject and qualities remain the same, and if the soul will always make use of the same body or will change it. Along with these questions, it would also be necessary to ask what transcorporation is, and how it differs from incorporation, and if he who holds transcorporation must necessarily hold the world to be eternal. The views of these scholars must also be taken into account, who consider that, according to the Scriptures, the soul is sown along with the body, and the consequences of such a view must also be looked at. In fact the subject of the soul is a wide one, and hard to be unravelled, and it has to be picked out of scattered expressions of Scripture. It requires, therefore, separate treatment. The brief consideration we have been led to give to the problem in connection with Elijah and John may now suffice; we go on to what follows in the Gospel. 358

8. John is a Prophet, But Not the Prophet.

"Art thou that prophet? And he answered No."[4857] If the law and the prophets were until John,[4858] what can we say that John was but a prophet? His father Zacharias, indeed, says, filled with the Holy Ghost and prophesying,[4859] "And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the Lord to prepare His ways." (One might indeed get past this passage by laying stress on the word called: he is to be called, he is not said to be, a prophet.) And still more weighty is it that the Saviour said to those who considered John to be a prophet,[4860] "But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet." The words, Yea, I say unto you, manifestly affirm that John is a prophet, and that is nowhere denied afterwards. If, then, he is said by the Saviour to be not only a prophet but "more than a prophet," how is it that when the priests and levites come and ask him, "Art thou the Prophet?" he answers No! On this we must remark that it is not the same thing to say, "Art thou the Prophet?" and "Art thou a prophet?" The distinction between the two expressions has already been observed, when we asked what was the difference between the God and God, and between the Logos and Logos.[4861] Now it is written in Deuteronomy,[4862] "A prophet shall the Lord your God raise up unto you, like me; Him shall ye hear, and it shall be that every soul that will not hear that prophet shall be cut off from among His people." There was, therefore, an expectation of one particular prophet having a resemblance to Moses in mediating between God and the people and receiving a new covenant from God to give to those who accepted his teaching; and in the case of each of the prophets, the people of Israel recognized that he was not the person of whom Moses spoke. As, then, they doubted about John, whether he were not the Christ,[4863] so they doubted whether he could not be the prophet. And there is no wonder that those who doubted about John whether he were the Christ, did not understand that the Christ and the prophet are the same person; their doubt as to John necessarily implied that they were not clear on this point. Now the difference between "the prophet" and "a prophet" has escaped the observation of most students; this is the case with Heracleon, who says, in these very words: "As, then, John confessed that he was not the Christ, and not even a prophet, nor Elijah." If he interpreted the words before us in such a way, he ought to have examined the various passages to see whether in saying that he is not a prophet nor Elijah he is or is not saying what is true. He devotes no attention, however, to these passages, and in his remaining commentaries he passes over such points without any enquiry. In the sequel, too, his remarks, of which we shall have to speak directly, are very scanty, and do not testify to careful study.

[4857] John i. 21.

[4858] Luke xvi. 16.

[4859] Luke i. 76.

[4860] Matt. xi. 9.

[4861] P. 321.

[4862] xviii. 15 sq.

[4863] Luke iii. 15.

9. John I. 22.

“They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?” This speech of the emissaries amounts to the following: We had a surmise what you were and came to learn if it was so, but now we know that you are not that. It remains for us, therefore, to hear your account of yourself, so that we may report your answer to those who sent us. 359

10. Of the Voice John the Baptist is.

"He said, I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said Isaiah the prophet." As He who is peculiarly the Son of God, being no other than the Logos, yet makes use of Logos (reason)—for He was the Logos in the beginning, and was with God, the Logos of God—so John, the servant of that Logos, being, if we take the Scripture to mean what it says, no other than a voice, yet uses his voice to point to the Logos. He, then, understanding in this way the prophecy about himself spoken by Isaiah the prophet, says he is a voice, not crying in the wilderness, but "of one crying in the wilderness," of Him, namely, who stood and cried,[4864] "If any man thirst, let him come unto Me and drink." He it was, too, who said,[4865] "Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled and every mountain and hill shall be brought low; and all the crooked shall be made straight." For as we read in Exodus that God said to Moses,[4866] "Behold I have given thee for a God to Pharaoh, and Aaron thy brother shall be thy prophet;" so we are to understand—the cases are at least analogous if not altogether similar—it is with the Word in the beginning, who is God, and with John. For John's voice points to that word and demonstrates it. It is therefore a very appropriate punishment that falls on Zacharias on his saying to the angel,[4867] "Whereby shall I know this? For I am an old man and my wife well stricken in years." For his want of faith with regard to the birth of the voice, he is himself deprived of his voice, as the angel Gabriel says to him, "Behold, thou shalt be silent and not able to speak until the day that these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their season." And afterwards when he had "asked for a writing tablet and written, His name is John; and they all marvelled," he recovered his voice; for "his mouth was opened immediately and his tongue, and he spake, blessing God." We discussed above how it is to be understood that the Logos is the Son of God, and went over the ideas connected with that; and a similar sequence of ideas is to be observed at this point. John came for a witness; he was a man sent from God to bear witness of the light, that all men through him might believe; he was that voice, then, we are to understand, which alone was fitted worthily to announce the Logos. We shall understand this aright if we call to mind what was adduced in our exposition of the texts: "That all might believe through Him," and "This is he of whom it is written, Behold I send My messenger before thy face, who shall prepare thy way before thee."[4868] There is fitness, too, in his being said to be the voice, not of one saying in the wilderness, but of one crying in the wilderness.

[4864] John vii. 37.

[4865] Luke iii. 4.

[4866] vii. 1.

[4867] Luke i. 18.

[4868] Matt. xi. 10.

He who cries, “Prepare ye the way of the Lord,” also says it; but he might say it without crying it. But he cries and shouts it, that even those may hear who are at a distance from the speaker, and that even the deaf may understand the greatness of the tidings, since it is announced in a great voice; and he thus brings help, both to those who have departed from God and to those who have lost the acuteness of their hearing. This, too, was the reason why “Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink.” Hence, too,[4869] “John beareth witness of Him, and cried, saying,” “Hence also God commands Isaiah to cry, with the voice of one saying, Cry. And I said, What shall I cry?” The physical voice we use in prayer need not be great nor startling; even should we not lift up any great cry or shout, God will yet hear us. He says to Moses,[4870] “Why criest thou unto Me?” when Moses had not cried audibly at all. It is not recorded in Exodus that he did so; but Moses had cried mightily to God in prayer with that voice which is heard by God alone. Hence David also says,[4871] “With my voice I cried unto the Lord, and He heard me.” And one who cries in the desert has need of a voice, that the soul which is deprived of God and deserted of truth—and what more dreadful desert is there than a soul deserted of God and of all virtue, since it still goes crookedly and needs instruction—may be exhorted to make straight the way of the Lord. And that way is made straight by the man who, far from copying the serpent’s crooked journey; while he who is of the contrary disposition perverts his way. Hence the rebuke directed to a man of this kind and to all who resemble him, “Why pervert ye the right ways of the Lord?”[4872]

[4869] John i. 15.

[4870] Exod. xiv. 15.

[4871] Ps. lxxvii. 7.

[4872] Acts xiii. 10.

11. Of the Way of the Lord, How It is Narrow, and How Jesus is the Way.

360 Now the way of the Lord is made straight in two fashions. First, in the way of contemplation, when thought is made clear in truth without any mixture of falsehood; and then in the way of conduct, after the sound contemplation of what ought to be done, when action is produced which harmonizes with sound theory of conduct. And that we may the more clearly understand the text, “Make straight the way of the Lord,” it will be well to compare with it what is said in the Proverbs,[4873] “Depart not, either to the right hand or to the left.” For he who deviates in either direction has given up keeping his path straight, and is no longer worthy of regard, since he has gone apart from the straightness of the journey, for “the Lord[4874] is righteous, and loves righteousness, and His face beholds straightness.” Hence he who is the object of regard, and receives the benefit that comes from this oversight, says,[4875] “The light of Thy countenance was shown upon us, O Lord.” Let us stand, then, as Jeremiah[4876] exhorts, upon the ways, and let us see and ask after the ancient ways of the Lord, and let us see which is the good way, and walk in it. Thus did the Apostles stand and ask for the ancient ways of the Lord; they asked the Patriarchs and the Prophets, enquiring into their writings, and when they came to understand these writings they saw the good way, namely, Jesus Christ, who said, “I am the way,” and they walked in it. For it is a good way that leads the good man to the good father, the man who, from the good treasure of his heart, brings forth good things, and who is a good and faithful servant. This way is narrow, indeed, for the many cannot bear to walk in it and are lovers of their flesh; but it is also hard-pressed[4877] by those who use violence[4878] to walk in it, for it is not called afflicting, but afflicted.[4879] For that way which is a living way, and feels the qualities of those who tread it, is pressed and afflicted, when he travels on it who has not taken off his shoes from off his feet,[4880] nor truly realized that the place on which he stands. or indeed treads, is holy ground. And it will lead to Him who is the life, and who says, “I am the life.” For the Saviour, in whom all virtues are combined, has many aspects. To him who, though by no means near the end, is yet advancing, He is the way; to him who has put off all that is dead He is the life. He who travels on this way is told to take nothing with him on it, since it provides

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[4873] iv. 27.

[4874] Ps. xi. 7.

[4875] Ps. iv. 7.

[4876] Jer. iv. 16.

[4877] τεθλιμμένη, the word translated “narrow” in Matt. vii. 14.

[4878] Matt. xi. 12.

[4879] τεθλιμμένη, the word translated “narrow” in Matt. vii. 14.

[4880] Exod. iii. 5.

bread and all that is necessary for life, enemies are powerless on it, and he needs no staff, and since it is holy, he needs no shoes.

12. Heracleon's View of the Voice, and of John the Baptist.

The words, however, "I am the voice of one crying in the wilderness," etc., may be taken as equivalent to "I am He of whom the 'voice in the wilderness' is written." Then John would be the person crying, and his voice would be that crying in the wilderness, "Make straight the way of the Lord." Heracleon, discussing John and the prophets, says, somewhat slanderously, that "the Word is the Saviour; the voice, that in the wilderness which John interpreted; the sound is the whole prophetic order." To this we may reply by reminding him of the text,[4881] "If the trumpet give an uncertain sound, who shall prepare himself for the battle," and that which says that though a man have knowledge of mysteries, or have prophecy but wants love, he is a sounding or a tinkling cymbal.[4882] If the prophetic voice be nothing but sound, how does our Lord come to refer us to it as where He says,[4883] "Search the Scriptures, for in them you think you have eternal life, and these are they which bear witness," and[4884] "If ye believed Moses, ye would believe Me," and[4885] "Well did Isaiah prophesy concerning you, saying, This people honours me with their lips"? I do not know if any one can reasonably admit that the Saviour thus spoke in praise of an uncertain sound, or that there is any preparation to be had from the Scriptures to which we are referred as from the voice of a trumpet, for our war against opposing powers, should their sound give an uncertain voice. If the prophets had not love, and if that is why they were sounding brass or a tinkling cymbal, then how does the Lord send us to their sound, as these writers will have it, as if we could get help from that? He asserts, indeed, that a voice, when well fitted to speech, becomes speech, as if one should say that a woman is turned into a man; and the assertion is not supported by argument. And, as if he were in a position to put forth a dogma on the subject and to get on in this way, he declares that sound can be changed in a similar way into voice, and the voice, which is changed into speech, he says, is in the position of a disciple, while sound passing into voice is in that of a slave. If he had taken any kind of trouble to establish these points we should have had to devote some attention to refuting them; but as it is, the 36 bare denial is sufficient refutation. There was a point some way back which we deferred taking up, that, namely, of the motive of John's speeches. We may now take it up. The Saviour, according to Heracleon, calls him both a prophet and Elijah, but he himself denies that he is either of these. When the Saviour, Heracleon says, calls him a prophet and Elijah, He is speaking not of John himself, but of his surroundings; but when He calls him greater than the prophets and than those who are born of women, then He is describing the character of John himself. When John, on the other hand, is asked about himself, his answers relate to himself, not to his surroundings. This we have examined as carefully as possible, comparing each of the terms in question with the statements of Heracleon, lest he should not have expressed himself quite accurately. For how it comes that the statements that he is Elijah and that he is a prophet apply to those about him, but the statement that he is the voice of one crying in the wilderness, to himself, no attempt whatever is made to show. Heracleon only gives an illustration, namely, this: His surroundings were, so to speak, his clothes, and other than himself, and when he was asked about his clothes, if he were his clothes, he could not answer "Yes." Now that his being Elijah, who was to come, was his clothes, is scarcely consistent, so far as I can see, with Heracleon's views; it might consist, perhaps, with the exposition we ourselves gave of the words, "In the spirit and power of Elijah;" it might, in a sense, be said that this spirit of Elijah is equivalent to the soul of John. He then goes on to try to determine why those who were sent by the Jews to question John were priests and levites, and he answers by no means badly, that it was incumbent on such persons, being devoted to the service of God, to busy themselves and to make enquiries about such matters. When he goes on, however, to say that it was "because John was of the levitical tribe," this is less well considered. We raised the question ourselves above, and saw that if the Jews who were sent knew John's birth, it was not open to them to ask if he was Elijah. Then, again, in dealing with the question, "Art thou the prophet?" Heracleon does not regard the addition of the article as having any special force, and says, "They asked him if he were a prophet, wishing to know this more general fact." Again, not Heracleon alone, but, so far as I am informed, all those who diverge from our views, as if they had not been able to deal with a trifling ambiguity and to draw the proper distinction, suppose John to be greater than Elijah and than all the prophets. The words are, "Of those born of women there is none greater than John;" but this admits of two meanings, that John is greater than they all, or again, that some of them are equal to him. For though many of the prophets were equal to him, still it might be true in respect of the grace bestowed on him, that none of them was greater than he. He regards it as confirming the view that John was greater, that "he is predicted by Isaiah;" for no other of all those who uttered prophecies was held worthy by God of this distinction. This, however, is a venturesome statement and implies some disrespect of what is called the Old Testament, and total disregard of the fact that Elijah himself was the subject of prophecy. For Elijah is prophesied by Malachi, who says,[4886] "Behold, I send unto you Elijah, the Tishbite, who shall restore the heart of the father to the son." Josiah, too, as we read in third Kings,[4887] was predicted by name by the prophet who came out of Judah; for he said, Jeroboam also being present at the altar, "Thus saith the

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[4881] 1 Cor. xiv. 8.

[4882] 1 Cor. xiii. 1.

[4883] John v. 39.

[4884] John v. 46.

[4885] Matt. xv. 7; Isa. xxix. 13.

[4886] iv. 5, 6.

[4887] 1 Kings xiii. 2.

Lord, Behold a son is born to David, his name is Josiah." There are some also who say that Samson was predicted by Jacob, when he said,[4888] "Dan shall judge his own people, he is as one tribe in Israel," for Samson who judged Israel was of the tribe of Dan. So much by way of evidence of the rashness of the statement that John alone was the subject of prophecy, made by Heracleon in his attempted explanation of the words, "I am the voice of one crying in the wilderness."

[4888] Gen. xlix. 16.

13. John I. 24, 25. Of the Baptism of John, that of Elijah, and that of Christ.

And they that were sent were of the Pharisees. And they asked him, and said unto him,[4889] "Why baptizest thou then, if thou art not the Christ, nor Elijah, nor the prophet?" Those who sent from Jerusalem the priests and levites who asked John these questions, having learned who John was not, and who he was, preserve a decent silence, as if tacitly assenting and indicating that they accepted what was said, and saw that baptism was suited to a voice crying in the wilderness for the preparing of the way of the Lord. But the Pharisees being, as their name indicates, a divided and seditious set of people, show that they do not agree with the Jews of the metropolis and with the ministers of the service of God, the priests and levites. They send envoys who deal in rebukes, and so far as their power extends debar him from baptizing; their envoys ask, Why baptizest thou, then, if thou art not the Christ, nor Elijah, nor the prophet? And if we were to stitch together into one statement what is written in the various Gospels, we should say that at this time they spoke as is here reported, but that at a later time, when they wished to received baptism, they heard the address of John:[4890] "Generations of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance." This is what the Baptist says in Matthew, when he sees many of the Pharisees and Sadducees coming to his baptism, without, it is clear, having the fruits of repentance, and pharisaically boasting in themselves that they had Abraham for their father. For this they are rebuked by John, who has the zeal of Elijah according to the communication of the Holy Spirit. For that is a rebuking word, "Think not to say within yourselves, We have Abraham for our father," and that is the word of a teacher, when he speaks of those who for their stony hearts are called unbelieving stones, and says that by the power of God these stones may be changed into children of Abraham; for they were present to the eyes of the prophet and did not shrink from his divine glance. Hence his words: "I say unto you that God is able of these stones to raise up children to Abraham." And since they came to his baptism without having done fruits meet for repentance, he says to them most appropriately, "Already is the axe laid to the root of the tree; every tree that bringeth not forth good fruit is hewn down and cast into the fire." This is as much as to say to them: Since you have come to baptism without having done fruits meet for repentance, you are a tree that does not bring forth good fruit and which has to be cut down by the most sharp and piercing axe of the Word which is living and powerful and sharper than every two-edged sword. The estimation in which the Pharisees held themselves is also set forth by Luke in the passage:[4891] "Two men went up to the temple to pray, the one a Pharisee and the other a publican. And the Pharisee stood and prayed thus with himself: God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." The result of this speech is that the publican goes down to his house justified rather than the Pharisee, and the lesson is drawn, that every one who exalts himself is abased. They came, then, in the character in which the Saviour's reproving words described them, as hypocrites to John's baptism, nor does it escape the Baptist's observation that they have the poison of vipers under their tongue and the poison of asps, for "the poison of asps is under their tongue."[4892] The figure of serpents rightly indicates their temper, and it is plainly revealed in their better question: "Why baptizest thou then, if thou art not the Christ, nor Elijah, nor the prophet?" To these I would fain reply, if it be the case that the Christ and Elijah and the prophet baptize, but that the voice crying in the wilderness has no authority to do so, "Most harshly, my friends, do you question the messenger sent before the face of Christ to prepare His way before Him. The mysteries which belong to this point are all hidden to you; for Jesus being, whether you will or not, the Christ, did not Himself baptize but His disciples, He who was Himself the prophet. And how have you come to believe that Elijah who is to come will baptize?" He did not baptize the logs upon the altar in the times of Ahab,[4893] though they needed such a bath to be burned up, what time the Lord appeared in fire. No, he commands the priests to do this for him, and that not only once; for he says, "Do it a second time," upon which they did it a second time, and "Do it a third time," and they did it a third time. If, then, he did not at that time himself baptize but left the work to others, how was he to baptize at the time spoken of by Malachi? Christ, then, does not baptize with water, but His disciples. He reserves for Himself to baptize with the Holy Spirit and with fire. Now Heracleon accepts the speech of the Pharisees as distinctly implying that the office of baptizing belonged to the Christ and Elijah and to every prophet, for he uses these words, "Whose office alone it is to baptize." He is refuted by what we have just said, and especially by the consideration that he takes the word "prophet" in a general sense;[4894] for he cannot show that any of the prophets baptized. He adds, not incorrectly, that the Pharisees put the question from malice, and not from a desire to learn. 363

[4889] John i. 24, 25.

[4890] Matt. iii. 7, 8.

[4891] Luke xviii. 10, 11.

[4892] Ps. xiv. 3.

[4893] 1 Kings xviii. 33 sq.

[4894] By not noticing the difference between "a prophet" and "the prophet." *Vide supra*, p. 356.

14. Comparison of the Statements of the Four Evangelists Respecting John the Baptist, the Prophecies Regarding Him, His Addresses to the Multitude and to the Pharisees, Etc.

We deem it necessary to compare with the expression of the passage we are considering the similar expressions found elsewhere in the Gospels. This we shall continue to do point by point to the end of this work, so that terms which appear to disagree may be shown to be in harmony, and that the peculiar meanings present in each may be explained. This we shall do in the present passage. The words, "The voice of one crying in the wilderness, Make straight the way of the Lord," are placed by John, who was a disciple, in the mouth of the Baptist. In Mark, on the other hand, the same words are recorded at the beginning of the Gospel of Jesus Christ, in accordance with the Scripture of Isaiah, as thus: "The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet, Behold, I send My messenger before thy face, who shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Now the words, "Make straight the way of the Lord," added by John, are not found in the prophet. Perhaps John was seeking to compress the "Prepare ye the way of the Lord, make straight the paths of our God," and so wrote, "Make straight the way of the Lord;" while Mark combined two prophecies spoken by two different prophets in different places, and made one prophecy out of them, "As it is written in Isaiah the prophet, Behold I send My messenger before thy face, who shall prepare thy way. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." The words, "The voice of one crying in the wilderness," are written immediately after the narrative of Hezekiah's recovery from his sickness,[4895] while the words, "Behold I send My messenger before thy face," are written by Malachi.[4896] What John does here, abbreviating the text he quotes, we find done by Mark also at another point. For while the words of the prophet are, "Prepare ye the way of the Lord, make straight the paths of our God," Mark writes, "Prepare ye the way of the Lord, make His paths straight." And John practises a similar abbreviation in the text, "Behold I send My messenger before thy face, who shall prepare thy way before thee," when he does not add the words "before thee," as in the original. Coming now to the statement, "They were sent from the Pharisees and they asked Him,"[4897] we have been led by our examination of the passage to prefix the enquiry of the Pharisees—which Matthew does not mention—to the occurrence recorded in Matthew, when John saw many of the Pharisees and Sadducees coming to his baptism, and said to them, "Ye generations of vipers," etc. For the natural sequence is that they should first enquire and then come. And we have to observe how, when Matthew reports that there went out to John Jerusalem and all Judæa, and all the region round about Jordan, to be baptized by him in Jordan, confessing their sins, it was not these people who heard from the Baptist any word of rebuke or refutation, but only those many Pharisees and Sadducees whom he saw coming. They it was who were greeted with the address, "Ye offspring of vipers," etc.[4898] Mark, again, does not record any words of reproof as having been used by John to those who came to him, being all the country of Judæa and all of them of Jerusalem, who were baptized by him in the Jordan and confessed their sins. This is because Mark does not mention the Pharisees and Sadducees as having come to John. A further circumstance which we must mention is that both Matthew and Mark state that, in the one case, all Jerusalem and all Judæa, and the whole region round about Jordan, in the other, the whole land of Judæa and all they of Jerusalem, were baptized, confessing their sins; but when Matthew introduces the Pharisees and Sadducees as coming to the baptism, he does not say that they confessed their sins, and this might very likely and very naturally be the reason why they were addressed as "offspring of vipers." Do not suppose, reader, that there is anything improper in our adducing in our discussion of the question of those who were sent from the Pharisees and put questions to John, the parallel passages from the other Gospels too. For if we have indicated the proper connection between the enquiry of the Pharisees, recorded by the disciple John, and their baptism which is found in Matthew, we could scarcely avoid inquiring into the passages in question, nor recording the observations made on them. Luke, like Mark, remembers the passage, "The voice of one crying in the wilderness," but he for his part treats it as follows:[4899] "The word of God 364 came unto John, the son of Zacharias, in the wilderness. And he came into all the region round about Jordan preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Luke, however, added the continuation of the prophecy: "Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall become straight, and the rough ways smooth, and all flesh shall see the salvation of God." He writes, like Mark, "Make His ways straight;" curtailing, as we saw before, the text, "Make straight the ways of our God." In the phrase, "And all the crooked shall become straight," he leaves out the "all," and the word "straight" he converts from a plural into a singular. Instead of the phrase, moreover, "The rough land into a plain," he gives, "The rough ways into smooth ways," and he leaves out "And the glory of the Lord shall be revealed," and gives what follows, "And all flesh shall see the salvation of God." These observations are of use as showing how the evangelists are accustomed to abbreviate the sayings of the prophets. It has also to be observed that the speech, "Offspring of vipers," etc., is said by Matthew to have been spoken to the Pharisees and Sadducees when coming to baptism, they being a different set of people from those who confessed their sins, and to whom no words of this kind were spoken. With Luke, on the contrary, these words were addressed to the multitudes who came out to be baptized by John, and there were not two divisions of those who were baptized, as we found in Matthew. But Matthew, as the careful observer will see, does not speak of the multitudes in the way of praise, and he probably means the Baptist's address, Offspring of vipers, etc., to be understood as addressed to them also. Another point is, that to the Pharisees and Sadducees he says, "Bring forth a fruit," in the singular, "worthy of repentance," but to the multitudes he uses the plural, "Bring forth fruits worthy of repentance." Perhaps the Pharisees are required to yield the special fruit of repentance, which is no other than the Son and faith in Him, while the multitudes, who have not even a beginning of good things, are asked for all the fruits of repentance, and so the plural is used to them. Further, it is said to the Pharisees, "Think not to say within yourselves, We have Abraham for our father." For the multitudes now have a beginning, appearing as they do to be introduced into the divine Word, and to approach the truth; and thus they begin to say within themselves, "We have Abraham for our father." The Pharisees, on the contrary, are not beginning to this, but have long held it to be so. But both classes see John point to the stones aforesaid and declare that even from these children can be raised up to Abraham, rising up out of unconsciousness and deadness. And observe how it is said to the Pharisees,[4900] according to the word of the prophet,[4901] "Ye have eaten false fruit," and they have false fruit,—"Every tree which bringeth not forth good fruit is hewn down and cast into the fire," while to the multitudes which do not bear fruit at all,[4902] "Every tree which bringeth not forth fruit is hewn down." For that which has no fruit at all has not good fruit, and, therefore, it is worthy to be hewn down. But that which bears fruit has by no means good fruit, whence it also calls for the axe to lay it low. But, if we look more closely into this about the fruit, we shall find that it is impossible that that which has just begun to be cultivated, even should it not prove fruitless, should bear the first good fruits. The husbandman is content that the tree just coming into cultivation should bear him at first such fruits as it may; afterwards, when he has pruned and trained it according to his art, he will receive, not the fruits it chanced to bear at first, but good fruits. The law itself favours this interpretation, for it says[4903] that the planter is to wait for three years, having the trees pruned and not eating the fruit of them. "Three years," it says, "the fruit shall be unpurified to you, and shall not be eaten, but in the fourth year all the fruit shall be holy, for giving praise unto the Lord." This explains how the word "good" is omitted from the address to the multitudes, "Every tree, therefore, which bears not fruit is hewn down and cast into the fire." The tree which goes on bearing such fruit as it did at first, is a tree which does not bear good fruit, and is, therefore, cut down, and cast into the fire, since, when the three years have passed and the fourth comes round, it does not bear good fruit, for praise unto the Lord. In thus adducing the passages from the other Gospels 365 I may appear to be digressing, but I cannot think it useless, or without bearing on our present subject. For the Pharisees send to John, after the priests and levites who came from Jerusalem, men who came to ask him who he was, and enquire, Why baptizest thou then, if thou be not the Christ, nor Elijah, nor the prophet? After making this enquiry they straightway come for baptism, as Matthew records, and then they hear words suited to their quackery and hypocrisy. But the words addressed to them were very similar to those spoken to the multitudes, and hence the necessity to look carefully at both speeches, and to compare them together. It was while we were so engaged that various points arose in the sequence of the matter, which we had to consider. To what has been said we must add the following. We find mention made in John of two orders of persons sending: the one, that of the Jews from Jerusalem sending priests and levites; the other, that of the Pharisees who want to know why he baptizes. And we found that, after the enquiry, the Pharisees present themselves for baptism. May it not be that the Jews, who had sent the earlier mission from Jerusalem, received John's words before those who sent the second mission, namely, the Pharisees, and hence arrived before them? For Jerusalem and all Judæa, and, in consequence, the whole region round about Jordan, were being baptized by him in the river Jordan, confessing their sins; or, as Mark says, "There went out to him the whole land of Judæa, and all they of Jerusalem, and were baptized of him in the river Jordan, confessing their sins." Now, neither does Matthew introduce the Pharisees and Sadducees, to whom the words, "Offspring of vipers," etc., are addressed; nor does Luke introduce the multitudes who meet with the same rebuke, as confessing their sins. And the question may be raised how, if the whole city of Jerusalem, and the whole of Judæa, and the whole region round about Jordan, were baptized of John in Jordan, the Saviour could say,[4904] "John the Baptist came neither eating nor drinking, and ye say he hath a devil;" and how could He say to those who asked Him,[4905] "By what authority doest thou these things? I also will ask you one word, which if ye tell me, I also will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or of men? And they reason, and say, If we shall say, From heaven, He will say, Why did ye not believe him?" The solution of the difficulty is this. The Pharisees, addressed by John, as we saw before, with his "Offspring of vipers," etc., came to the baptism,

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[4895] Isa. xl. 3.

[4896] iii. 1.

[4897] John i. 24.

[4898] Matt. iii. 7.

[4899] Luke iii. 2.

[4900] Matt. iii. 10.

[4901] Hos. x. 13.

[4902] Luke iii. 9.

[4903] Lev. xix. 23.

[4904] Matt. xi. 13.

[4905] Matt. xxi. 23.

without believing in him, probably because they feared the multitudes, and, with their accustomed hypocrisy towards them, deemed it right to undergo the washing, so as not to appear hostile to those who did so. Their belief was, then, that he derived his baptism from men, and not from heaven, but, on account of the multitude, lest they should be stoned, they are afraid to say what they think. Thus there is no contradiction between the Saviour's speech to the Pharisees and the narratives in the Gospels about the multitudes who frequented John's baptism. It was part of the effrontery of the Pharisees that they declared John to have a devil, as, also, that they declared Jesus to have performed His wonderful works by Beelzebub, the prince of the devils.

15. How the Baptist Answers the Question of the Pharisees and Exalts the Nature of Christ. Of the Shoe-Latchet Which He is Unable to Untie.

John[4906] answered them, saying, “I baptize with water, but in the midst of you standeth one whom ye know not, even He who cometh after me, the latchet of whose shoe I am not worthy to unloose.” Heracleon considers that John’s answers to those sent by the Pharisees refer not to what they asked, but to what he wished, not observing that he accuses the prophet of a want of manners, by making him, when asked about one thing, answer about another; for this is a fault to be guarded against in conversation. We assert, on the contrary, that the reply accurately takes up the question. It is asked, “Why baptizest thou then, if thou art not the Christ?” And what other answer could be given to this than to show that his baptism was in its nature a bodily thing? I, he says, “baptize with water;” this is his answer to, “Why baptizest thou.” And to the second part of their question, “If thou art not the Christ,” he answers by exalting the superior nature of Christ, that He has such virtue as to be invisible in His deity, though present to every man and extending over the whole universe. This is what is indicated in the words, “There standeth one among you.” The Pharisees, moreover, though expecting the advent of Christ, saw nothing in Him of such a nature as John speaks of; they believed Him to be simply a perfect and holy man. John, therefore, rebukes their ignorance of His superiority, and adds to the words, “There standeth one among you,” the clause, “whom ye know not.” And, lest any one should suppose the invisible One who extends to every man, or, indeed, to the whole world, to be a different person from Him who became man, and appeared upon the earth and conversed with men, he adds to the words, “There standeth one among you whom you know not,” the further words, “Who cometh after me,” that is, He who is to be manifested after me. By whose surpassing excellence he well understood that his own nature was far surpassed, though some doubted whether he might be the Christ; and, therefore, desiring to show how far he is from attaining to the greatness of the Christ, that no one should think of him beyond what he sees or hears of him, he goes on: “The latchet of whose shoe I am not worthy to unloose.” By which he conveys, as in a riddle, that he is not fit to solve and to explain the argument about Christ’s assuming a human body, an argument tied up and hidden (like a shoe-tie) to those who do not understand it,—so as to say anything worthy of such an advent, compressed, as it was, into so short a space.

[4906] John i. 26.

16. Comparison of John's Testimony to Jesus in the Different Gospels.

It may not be out of place, as we are examining the text, "I baptize with water," to compare the parallel utterances of the evangelists with this of John. Matthew reports that the Baptist, when he saw many of the Pharisees and Sadducees coming to his baptism, after the words of rebuke which we have already studied, went on:[4907] "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire." This agrees with the words in John, in which the Baptist declares himself to those sent by the Pharisees, on the subject of his baptizing with water. Mark, again, says,[4908] "John preached, saying, There cometh after me He that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you with water, but He shall baptize you with the Holy Ghost." And Luke says[4909] that, as the people were in expectation, and all were reasoning in their hearts concerning John, whether haply he were the Christ, John answered them all, saying, "I indeed baptize you with water; but there cometh one mightier than I, whose shoe-latchet I am not worthy to unloose; He shall baptize you with the Holy Ghost, and with fire."

[4907] Matt. iii. 11.

[4908] Mark i. 6, 7.

[4909] Luke iii. 16.

17. Of the Testimony of John to Jesus in Matthew’s Gospel,

These, then, are the parallel passages of the four; let us try to see as clearly as we can what is the purport of each and wherein they differ from each other. And we will begin with Matthew, who is reported by tradition to have published his Gospel before the others, to the Hebrews, those, namely, of the circumcision who believed. I, he says, baptize you with water unto repentance, purifying you, as it were, and turning you away from evil courses and calling you to repentance; for I am come to make ready for the Lord a people prepared for Him, and by my baptism of repentance to prepare the ground for Him who is to come after me, and who will thus benefit you much more effectively and powerfully than my strength could. For His baptism is not that of the body only; He fills the penitent with the Holy Ghost, and His diviner fire does away with everything material and consumes everything that is earthy, not only from him who admits it to his life, but even from him who hears of it from those who have it. So much stronger than I is He who is coming after me, that I am not able to bear even the outskirts of the powers round Him which are furthest from Him (they are not open and exposed, so that any one could see them), nor even to bear those who support them. I know not of which I should speak. Should I speak of my own great weakness, which is not able to bear even these things about Christ which in comparison with the greater things in Him are least, or should I speak of His transcendent Deity, greater than all the world? If I who have received such grace, as to be thought worthy of prophecy predicting my arrival in this human life, in the words, “The voice of one crying in the wilderness,” and “Behold I send my messenger before thy face;” if I whose birth Gabriel who stands before God announced to my father so advanced in years, so much against his expectation, I at whose name Zacharias recovered his voice and was enabled to use it to prophesy, 367 I to whom my Lord bears witness that among them that are born of women there is none greater than I, I am not able so much as to bear His shoes! And if not His shoes, what can be said about His garments? Who is so great as to be able to guard His coat? Who can suppose that He can understand the meaning contained in His tunic which is without seam from the top because it is woven throughout? It is to be observed that while the four represent John as declaring himself to have come to baptize with water, Matthew alone adds the words “to repentance,” teaching that the benefit of baptism is connected with the intention of the baptized person; to him who repents it is salutary, but to him who comes to it without repentance it will turn to greater condemnation. And here we must note that as the wonderful works done by the Saviour in the cures He wrought, which are symbolical of those who at any time are set free by the word of God from any sickness or disease, though they were done to the body and brought a bodily relief, yet also called those who were benefited by them to an exercise of faith, so the washing with water which is symbolic of the soul cleansing herself from every stain of wickedness, is no less in itself to him who yields himself to the divine power of the invocation of the Adorable Trinity, the beginning and source of divine gifts; for “there are diversities of gifts.” This view receives confirmation from the narrative recorded in the Acts of the Apostles, which shows the Spirit to have descended so manifestly on those who receive baptism, after the water had prepared the way for him in those who properly approached the rite. Simon Magus, astonished at what he saw, desired to receive from Peter this gift, but though it was a good thing he desired, he thought to attain it by the mammon of unrighteousness. We next remark in passing that the baptism of John was inferior to the baptism of Jesus which was given through His disciples. Those persons in the Acts[4910] who were baptized to John’s baptism and who had not heard if there was any Holy Ghost are baptized over again by the Apostle. Regeneration did not take place with John, but with Jesus through His disciples it does so, and what is called the laver of regeneration takes place with renewal of the Spirit; for the Spirit now comes in addition since it comes from God and is over and above the water and does not come to all after the water. So far, then, our examination of the statements in the Gospel according to Matthew.

[4910] Acts xix. 2.

18. Of the Testimony in Mark. What is Meant by the Saviour's Shoes and by Untying His Shoe-Latchets.

Now let us consider what is stated by Mark. Mark's account of John's preaching agrees with the other. The words are, "There cometh after me He that is mightier than I," which amounts to the same thing as "He that cometh after me is mightier than I." There is a difference, however, in what follows, "The latchets of His shoes I am not worthy to stoop down and untie." For it is one thing to bear a person's shoes,—they must, it is evident, have been untied already from the feet of the wearer,—and it is another thing to stoop down and untie the latchet of his shoes. And it follows, since believers cannot think that either of the Evangelists made any mistake or misrepresentation, that the Baptist must have made these two utterances at different times and have meant them to express different things. It is not the case, as some suppose. that the reports refer to the same incident and turned out differently because of a looseness of memory as to some of the facts or words. Now it is a great thing to bear the shoes of Jesus, a great thing to stoop down to the bodily features of His mission, to that which took place in some lower region, so as to contemplate His image in the lower sphere, and to untie each difficulty connected with the mystery of His incarnation, such being as it were His shoe-latchets. For the fetter of obscurity is one as the key of knowledge also is one; not even He who is greatest among those born of women is sufficient of Himself to loose such things or to open them, for He who tied and locked at first, He also grants to whom He will to loose His shoe-latchet and to unlock what He has shut. If the passage about the shoes has a mystic meaning we ought not to scorn to consider it. Now I consider that the inhumanisation when the Son of God assumes flesh and bones is one of His shoes, and that the other is the descent to Hades, whatever that Hades be, and the journey with the Spirit to the prison. As to the descent into Hades, we read in the sixteenth Psalm, "Thou wilt not leave my soul in Hades," and as for the journey in prison with the Spirit we read in Peter in his Catholic Epistle,[4911] "Put to death," he says, "in the flesh, but quickened in the Spirit; in which also He went and preached unto the spirits in prison, which 368 at one time were disobedient, when the long-suffering of God once waited in the days of Noah while the ark was a preparing." He, then, who is able worthily to set forth the meaning of these two journeys is able to untie the latchet of the shoes of Jesus; he, bending down in his mind and going with Jesus as He goes down into Hades, and descending from heaven and the mysteries of Christ's deity to the advent He of necessity made with us when He took on man (as His shoes). Now He who put on man also put on the dead, for[4912] "for this end Jesus both died and revived, that He might be Lord both of dead and living." This is why He put on both living and dead, that is, the inhabitants of the earth and those of Hades, that

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[4911] 1 Peter iii. 18–20.

[4912] Rom. xiv. 9.

He might be the Lord of both dead and living. Who, then, is able to stoop down and untie the latchet of such shoes, and having untied them not to let them drop, but by the second faculty he has received to take them up and bear them, by bearing the meaning of them in his memory?

19. Luke and John Suggest that One May Loose the Shoe-Latchets of the Logos Without Stooping Down.

We must not, however, omit to ask how it comes that Luke and John give the speech without the phrase “to stoop down.” He, perhaps, who stoops down may be held to unloose in the sense which we have stated. On the other hand, it may be that one who fixes his eyes on the height of the exaltation of the Logos, may find the loosing of those shoes which when one is seeking them seem to be bound, so that He also looses those shoes which are separable from the Logos, and beholds the Logos divested of inferior things, as He is, the Son of God.

20. The Difference Between Not Being "Sufficient" And Not Being "Worthy."

John records that the Baptist said he was not worthy, Mark that he was not sufficient, and these two are not the same. One who was not worthy might yet be sufficient, and one who was worthy might not be sufficient. For even if it be the case that gifts are bestowed to profit withal and not merely according to the proportion of faith, yet it would seem to be the part of a God who loves men and who sees before what harm must come from the rise of self-opinion or conceit, not to bestow sufficiency even on the worthy. But it belongs to the goodness of God by conferring bounties to conquer the object of His bounty, taking in advance him who is destined to be worthy, and adorning him even before he becomes worthy with sufficiency, so that after his sufficiency he may come to be worthy; he is not first to be worthy and then to anticipate the giver and take His gifts before the time and so arrive at being sufficient. Now with the three the Baptist says he is not sufficient, while in John he says he is not worthy. But it may be that he who formerly declared that he was not sufficient became sufficient afterwards, even though perhaps he was not worthy, or again that while he was saying he was not worthy, and was in fact not worthy, he arrived at being worthy, unless one should say that human nature can never come to perform worthily this loosing or this bearing, and that John, therefore, says truly that he never became sufficient to loose the latchets of the Saviour's shoes, nor worthy of it either. However much we take into our minds there are still left things not yet understood; for, as we read in the wisdom of Jesus, son of Sirach,[4913] "When a man hath done, then he beginneth, and when he leaveth off, then he shall be doubtful."

[4913] Ecclus. xviii. 7.

21. The Fourth Gospel Speaks of Only One Shoe, the Others of Both. The Significance of This.

As to the shoes, too, which are spoken of in the three Gospels, we have a question to consider; we must compare them with the single shoe named by the disciple John. “I am not worthy,” we read there, “to untie the latchet of His shoe.” Perhaps he was conquered by the grace of God, and received the gift of doing that which of himself he would not have been worthy to do, of untying, namely, the latchet of one of the shoes, namely, after he had seen the Saviour’s sojourn among men, of which he bears witness. But he did not know the things which were to follow, namely, whether Jesus was to come to that place also, to which he was to go after being beheaded in prison, or whether he was to look for another; and hence he alludes enigmatically to that doubt which was afterwards cleared up to us, and says, “I am not worthy to untie His shoe-latchet.” If any one considers this to be a superfluous speculation, he can combine in one the speech about the shoes and that about the shoe, as if John said, I am by no means worthy to loose His shoestring, not even at the beginning, 369 the string of one of His shoes. Or the following may be a way to combine what is said in the Four. If John understands about Jesus’ sojourn here, but is in doubt about the future, then he says with perfect truth that he is not worthy to loose the latchet of His shoes; for though he loosed that of one shoe, he did not loose both. And on the other hand, what he says about the latchet of the shoe is quite true also; since as we saw he is still in doubt whether Jesus is He that was to come, or whether another is to be looked for, in that other region.

22. How the Word Stands in the Midst of Men Without Being Known of Them.

As for the saying, “There standeth one among you whom you know not,” we are led by it to consider the Son of God, the Word, by whom all things were made, since He exists in substance throughout the underlying nature of things, being the same as wisdom. For He permeated, from the beginning, all creation, so that what is made at any time should be made through Him, and that it might be always true of anything soever, that “All things were made by Him, and without Him was not anything made that was made;” and this saying also, “By wisdom didst thou make them all.” Now, if He permeates all creation, then He is also in those questioners who ask, “Why baptizest thou, if thou art not the Christ, nor Elijah, nor the prophet?” In the midst of them stands the Word, who is the same and steadfast, being everywhere established by the Father. Or the words, “There standeth among you,” may be understood to say, In the midst of you men, because you are reasonable beings, stands He who is proved by Scripture to be the sovereign principle in the midst of every body, and so to be present in your heart. Those, therefore, who have the Word in the midst of them, but who do not consider His nature, nor from what spring and principle He came, nor how He gave them the nature they have,[4914] these, while having Him in the midst of them, know Him not. But John knew Him: for the words, “Whom you know not,” used in reproach to the Pharisees, show that he well knew the Word whom they did not know. And the Baptist, therefore, knowing Him, saw Him coming after himself, who was now in the midst of them, that is to say, dwelling after him and the teaching he gave in his baptism, in those who, according to reason (or the Word), submitted to that purifying rite. The word “after,” however, has not the same meaning here as it has when Jesus commands us to come “after” Him; for in this case we are bidden to go after Him, so that, treading in His steps, we may come to the Father; but in the other case, the meaning is that after the teachings of John (since “He came in order that all men through Him might believe”), the Word dwells with those who have prepared themselves, purified as they are by the lesser words for the perfect Word. Firstly, then, stands the Father, being without any turning or change; and then stands also His Word, always carrying on His work of salvation, and even when He is in the midst of men, not comprehended, and not even seen. He stands, also, teaching, and inviting all to drink from His abundant spring, for[4915] “Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink.”

[4914] Reading αὐτοὺς.

[4915] John vii. 37.

23. Heracleon’s View of This Utterance of John the Baptist, and Interpretation of the Shoe of Jesus.

But Heracleon declares the words, “There standeth one among you,” to be equivalent to “He is already here, and He is in the world and in men, and He is already manifest to you all.” By this He does away with the meaning which is also present in the words, that the Word had permeated the whole world. For we must say to him, When is He not present, and when is He not in the world? Does not this Gospel say, “He was in the world, and the world was made by Him, and the world knew Him not.” And this is why those to whom the Logos is He “whom you know not,” do not know Him: they have never gone out of the world, but the world does not know Him. But at what time did He cease to be among men? Was He not in Isaiah, when He said,[4916] “The Spirit of the Lord is upon me, because He hath anointed me,” and[4917] “I became manifest to those who sought me not.” Let them say, too, if He was not in David when he said, not from himself,[4918] “But I was established by Him a king in Zion His holy hill,” and the other words spoken in the Psalms in the person of Christ. And why should I go over the details of this proof, truly they are hard to be numbered, when I can show quite clearly that He was always in men? And that is enough to show Heracleon’s interpretation of “There standeth in the midst of you,” to be unsound, 370 when he says it is equivalent to “He is already here, and He is in the world and in men.” We are disposed to agree with him when he says that the words, “Who cometh after me,” show John to be the forerunner of Christ, for he is in fact a kind of servant running before his master. The words, however, “Whose shoe-latchet I am not worthy to unloose,” receive much too simple an interpretation when it is said that “in these words the Baptist confesses that he is not worthy even of the least honourable ministration to Christ.” After this interpretation he adds, not without sense, “I am not worthy that for my sake He should come down from His greatness and should take flesh as His footgear, concerning which I am not able to give any explanation or description, nor to unloose the arrangement of it.” In understanding the world by his shoe, Heracleon shows some largeness of mind, but immediately after he verges on impiety in declaring that all this is to be understood of that person whom John here has in his mind. For he considers that it is the demiurge of the world who confesses by these words that he is a lesser person than the Christ; and this is the height of impiety. For the Father who sent Him, He who is the God of the living as Jesus Himself testifies, of Abraham and of Isaac and of Jacob, and He who is greater than heaven and earth for the reason that He is the Maker of them, He also alone is good and is greater than He who was sent by Him. And even if, as we said, Heracleon’s idea was a lofty one, that the whole world was the shoe of Jesus, yet I think we ought not to agree with him. For how can it be harmonized with such a view, that "Heaven is My throne and the earth My footstool," a testimony which Jesus accepts as said of the Father?[4919] "Swear not by heaven," He says, "for it is God's throne, nor by the earth, for it is the footstool of His feet." How, if he takes the whole world to be the shoe of Jesus, can he also accept the text,[4920] "Do not I fill heaven and earth?" saith the Lord. It is also worth while to enquire, whether as the Word and wisdom permeated the whole world, and as the Father was in the Son, the words are to be understood as above or in this way, that He who first of all was girded about with the whole creation, in addition to the Son's being in Him, granted to the Saviour, as being second after Him and being God the Word, to pervade the whole creation. To those who have it in them to take note of the uninterrupted movement of the great heaven, how it carries with it from East to West so great a multitude of stars, to them most of all it will seem needful to enquire what that force is, how great and of what nature, which is present in the whole world. For to pronounce that force to be other than the Father and the Son, that perhaps might be inconsistent with piety.

[4916] Isa. lxi. 1.

[4917] Isa. lxv. 1.

[4918] Ps. ii. 6.

[4919] Matt. v. 34, 35.

[4920] Jer. xxiii. 24.

24. The Name of the Place Where John Baptized is Not Bethany, as in Most Copies, But Bethabara. Proof of This. Similarly "Gergesa" Should Be Read for "Gerasa," In the Story of the Swine. Attention is to Be Paid to the Proper Names in Scripture, Which are Often Written Inaccurately, and are of Importance for Interpretation.

"These things were done in Bethabara, beyond Jordan, where John was baptizing."[4921] We are aware of the reading which is found in almost all the copies, "These things were done in Bethany." This appears, moreover, to have been the reading at an earlier time; and in Heracleon we read "Bethany." We are convinced, however, that we should not read "Bethany," but "Bethabara." We have visited the places to enquire as to the footsteps of Jesus and His disciples, and of the prophets. Now, Bethany, as the same evangelist tells us,[4922] was the town of Lazarus, and of Martha and Mary; it is fifteen stadia from Jerusalem, and the river Jordan is about a hundred and eighty stadia distant from it. Nor is there any other place of the same name in the neighbourhood of the Jordan, but they say that Bethabara is pointed out on the banks of the Jordan, and that John is said to have baptized there. The etymology of the name, too, corresponds with the baptism of him who made ready for the Lord a people prepared for Him; for it yields the meaning "House of preparation," while Bethany means "House of obedience." Where else was it fitting that he should baptize, who was sent as a messenger before the face of the Christ, to prepare His way before Him, but at the House of preparation? And what more fitting home for Mary, who chose the good part,[4923] which was not taken away from her, and for Martha, who was cumbered for the reception of Jesus, and for their brother, who is called the friend of the Saviour, than Bethany, 37 the House of obedience? Thus we see that he who aims at a complete understanding of the Holy Scriptures must not neglect the careful examination of the proper names in it. In the matter of proper names the Greek copies are often incorrect, and in the Gospels one might be misled by their authority. The transaction about the swine, which were driven down a steep place by the demons and drowned in the sea, is said to have taken place in the country of the Gerasenes.[4924] Now, Gerasa is a town of Arabia, and has near it neither sea nor lake. And the Evangelists would not have made a statement so obviously and demonstrably false; for they were men who informed themselves carefully of all matters connected with Judæa. But in a few copies we have found, "into the country of the Gadarenes;" and, on this reading, it is to be stated that Gadara is a town of Judæa, in the neighbourhood of which are the well-known hot springs, and that there is no lake there with overhanging banks, nor any sea. But Gergesa, from which the name Gergesenes is taken, is an old town in the neighbourhood of the lake now called Tiberias, and on the edge of it there is a steep place abutting on the lake, from which it is pointed out that the swine were cast down by the demons. Now, the meaning of Gergesa is "dwelling of the casters-out," and it contains a prophetic reference to the conduct towards the Saviour of the citizens of those places, who "besought Him to depart out of their coasts." The same inaccuracy with regard to proper names is also to be observed in many passages of the law and the prophets, as we have been at pains to learn from the Hebrews, comparing our own copies with theirs which have the confirmation of the versions, never subjected to corruption, of Aquila and Theodotion and Symmachus. We add a few instances to encourage students to pay more attention to such points. One of the sons of Levi,[4925] the first, is called Geson in most copies, instead of Gerson. His name is the same as that of the first-born of Moses;[4926] it was given appropriately in each case, both children being born, because of the sojourn in Egypt, in a strange land. The second son of Juda,[4927] again, has with us the name Annan, but with the Hebrews Onan, "their labour." Once more, in the departures of the children of Israel in Numbers,[4928] we find, "They departed from Sochoth and pitched in Buthan;" but the Hebrew, instead of Buthan, reads Aiman. And why should I add more points like these, when any one who desires it can examine into the proper names and find out for himself how they stand? The place-names of Scripture are specially to be suspected where many of them occur in a catalogue, as in the account of the partition of the country in Joshua, and in the first Book of Chronicles from the beginning down to, say, the passage about Dan,[4929] and similarly in Ezra. Names are not to be neglected, since indications may be gathered from them which help in the interpretation of the passages where they occur. We cannot, however, leave our proper subject to examine in this place into the philosophy of names.

[4921] John i. 28.

[4922] John xi. 1, 18.

[4923] Luke x. 41, 43.

[4924] Matt. viii. 28, 32; Mark v. 1, 13; Luke viii. 26–37.

[4925] Gen. xlvi. 11; Ex. vi. 16.

[4926] Ex. ii. 22.

[4927] Gen. xxxviii. 4.

[4928] xxxiii. 6.

[4929] The name "Saul" or "David" should probably stand here. 1 Chron. x., where the genealogies give place to narrative.

25. Jordan Means “Their Going Down.” Spiritual Meanings and Application of This.

Let us look at the words of the Gospel now before us. “Jordan” means “their going down.” The name “Jared” is etymologically akin to it, if I may say so; it also yields the meaning “going down;” for Jared was born to Maleleel, as it is written in the Book of Enoch—if any one cares to accept that book as sacred—in the days when the sons of God came down to the daughters of men. Under this descent some have supposed that there is an enigmatical reference to the descent of souls into bodies, taking the phrase “daughters of men” as a tropical expression for this earthly tabernacle. Should this be so, what river will “their going down” be, to which one must come to be purified, a river going down, not with its own descent, but “theirs,” that, namely, of men, what but our Saviour who separates those who received their lots from Moses from those who obtained their own portions through Jesus (Joshua)? His current, flowing in the descending stream, makes glad, as we find in the Psalms,[4930] the city of God, not the visible Jerusalem—for it has no river beside it—but the blameless Church of God, built on the foundation of the Apostles and Prophets, Christ Jesus our Lord being the chief corner-stone. Under the Jordan, accordingly, we have to understand the Word of God who became flesh and tabernacled among us, Jesus who gives us as our inheritance the humanity which He assumed, for that is the head corner-stone, 37 which being taken up into the deity of the Son of God, is washed by being so assumed, and then receives into itself the pure and guileless dove of the Spirit, bound to it and no longer able to fly away from it. For “Upon whomsoever,” we read, “thou shalt see the Spirit descending and abiding upon Him, the same is He that baptizeth with the Holy Spirit.” Hence, he who receives the Spirit abiding on Jesus Himself is able to baptize those who come to him in that abiding Spirit. But John baptizes beyond Jordan, in the regions verging on the outside of Judæa, in Bethabara, being the forerunner of Him who came to call not the righteous but sinners, and who taught that the whole have no need of a physician, but they that are sick. For it is for forgiveness of sins that this washing is given.

[4930] xlvi. 4.

26. The Story of Israel Crossing Jordan Under Joshua is Typical of Christian Things, and is Written for Our Instruction.

Now, it may very well be that some one not versed in the various aspects of the Saviour may stumble at the interpretation given above of the Jordan; because John says, “I baptize with water, but He that cometh after me is stronger than I; He shall baptize you with the Holy Spirit.” To this we reply that, as the Word of God in His character as something to be drunk is to one set of men water, and to another wine, making glad the heart of man, and to others blood, since it is said,[4931] “Except ye drink My blood, ye have no life in you,” and as in His character as food He is variously conceived as living bread or as flesh, so also He, the same person, is baptism of water, and baptism of Holy Spirit and of fire, and to some, also, of blood. It is of His last baptism, as some hold, that He speaks in the words,[4932] “I have a baptism to be baptized with, and how am I straitened till it be accomplished?” And it agrees with this that the disciple John speaks in his Epistle[4933] of the Spirit, and the water, and the blood, as being one. And again He declares Himself to be the way and the door, but clearly He is not the door to those to whom He is the way, and He is no longer the way to those to whom He is the door. All those, then, who are being initiated in the beginning of the oracles of God, and come to the voice of him who cries in the wilderness, “Make straight the way of the Lord,” the voice which sounds beyond Jordan at the house of preparation, let them prepare themselves so that they may be in a state to receive the spiritual word, brought home to them by the enlightenment of the Spirit. As we are now, as our subject requires, bringing together all that relates to the Jordan, let us look at the “river.” God, by Moses, carried the people through the Red Sea, making the water a wall for them on the right hand and on the left, and by Joshua He carried them through Jordan. Now, Paul deals with this Scripture, and his warfare is not according to the flesh of it, for he knew that the law is spiritual in a spiritual sense. And he shows us that he understood what is said about the passage of the Red Sea; for he says in his first Epistle to the Corinthians,[4934] “I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea, and were all baptized into Moses in the cloud and in the sea, and did all eat the same spiritual meat, and drink the same spiritual drink; for they drank of the spiritual rock which followed them, and the rock was Christ.” In the spirit of this passage let us also pray that we may receive from God to understand the spiritual meaning of Joshua’s passage through Jordan. Of it, also, Paul would have said, “I would not, brethren, have you ignorant, that all our fathers went through Jordan, and were all baptized into Jesus in the spirit and in the river." And Joshua, who succeeded Moses, was a type of Jesus Christ, who succeeds the dispensation through the law, and replaces it by the preaching of the Gospel. And even if those Paul speaks of were baptized in the cloud and in the sea, there is something harsh and salt in their baptism. They are still in fear of their enemies, and crying to the Lord and to Moses, saying,[4935] "Because there were no graves in Egypt, hast thou brought us forth to slay us in the wilderness? Why hast thou dealt thus with us, to bring us forth out of Egypt?" But the baptism to Joshua, which takes place in quite sweet and drinkable water, is in many ways superior to that earlier one, religion having by this time grown clearer and assuming a becoming order. For the ark of the covenant of the Lord our God is carried in procession by the priests and levites, the people following the ministers of God, it, also, accepting the law of holiness. For Joshua says to the people,[4936] "Sanctify yourselves against tomorrow; the Lord will do wonders among you." And he commands the priests to go before the people with the ark of the covenant, wherein is plainly showed forth the mystery of the Father's economy about the Son, which is highly exalted by Him who gave the Son this office; "That at the name of Jesus[4937] every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This is pointed out by what we find in the book called Joshua,[4938] "In that day I will begin to exalt thee before the children of Israel." And we hear our Lord Jesus saying to the children of Israel,[4939] "Come hither and hear the words of the Lord your God. Hereby ye shall know that the living God is in (among) you;" for when we are baptized to Jesus, we know that the living God is in us. And, in the former case, they kept the passover in Egypt, and then began their journey, but with Joshua, after crossing Jordan on the tenth day of the first month they pitched their camp in Galgala; for a sheep had to be procured before invitations could be issued to the banquet after Joshua's baptism. Then the children of Israel, since the children of those who came out of Egypt had not received circumcision, were circumcised by Joshua with a very sharp stone; the Lord declares that He takes away the reproach of Egypt on the day of Joshua's baptism, when Joshua purified the children of Israel. For it is written:[4940] "And the Lord said to Joshua, the son of Nun, This day have I taken away the reproach of Egypt from off you." Then the children of Israel kept the passover on the fourteenth day of the month, with much greater gladness than in Egypt, for they ate unleavened bread of the corn of the holy land, and fresh food better than manna. For when they received the land of promise God did not entertain them with scantier food, nor when such a one as Joshua was their leader do they get inferior bread. This will be plain to him who thinks of the true holy land and of the Jerusalem above. Hence it is written in this same Gospel:[4941] Your fathers did eat bread in the wilderness, and are dead; he that eateth of this bread shall live for ever. For the manna, though it was given by God, yet was bread of travel, bread supplied to those still under discipline, well fitted for those who were under tutors and governors. And the new bread Joshua managed to get from corn they cut in the country, in the land of promise, others having laboured and his disciples reaping,—that was bread more full of life, distributed as it was to those who, for their perfection, were able to receive the inheritance of their fathers. Hence, he who is still under discipline to that bread may receive death as far as it is concerned, but he who has attained to the bread that follows that, eating it, shall live for ever. All this has been added, not, I conceive, without appropriateness, to our study of the baptism at the Jordan, administered by John at Bethabara.

[4931] John vi. 53.

[4932] Luke xii. 50.

[4933] 1 John v. 8.

[4934] x. 1–4.

[4935] Exod. xiv. 11.

[4936] Josh. iii. 5.

[4937] Philipp. ii. 9–11.

[4938] iii. 7.

[4939] Josh. iii. 9, 10.

[4940] Josh. v. 9.

[4941] vi. 49.

27. Of Elijah and Elisha Crossing the Jordan.

Another point which we must not fail to notice is that when Elijah was about to be taken up in a whirlwind, as if to heaven,[4942] he took his mantle and wrapped it together and smote the water, which was divided hither and thither, and they went over both of them, that is, he and Elisha. His baptism in the Jordan made him fitter to be taken up, for, as we showed before, Paul gives the name of baptism to such a remarkable passage through the water. And through this same Jordan Elisha receives, through Elijah, the gift he desired, saying, “Let a double portion of thy spirit be upon me.” What enabled him to receive this gift of the spirit of Elijah was, perhaps, that he had passed through Jordan twice, once with Elijah, and the second time, when, after receiving the mantle of Elijah, he smote the water and said, “Where is the God of Elijah, even He? And he smote the waters, and they were divided hither and thither.”

[4942] 2 Kings ii. 8, 11.

28. Naaman the Syrian and the Jordan. No Other Stream Has the Same Healing Power.

Should any one object to the expression "He smote the water," on account of the conclusion we arrived at above with respect to the Jordan, that it is a type of the Word who descended for us our descending, we rejoin that with the Apostle the rock is plainly said to be Christ, and that it is smitten twice with the rod, so that the people may drink of the spiritual rock which follows them. The "smiting" in this new difficulty is that of those who are fond of suggesting something that contradicts the conclusion even before they have learned what the question is which is in hand. From such God sets us free, since, on the one hand, He gives us to drink when we are thirsty, and on the other He prepares for us, in the immense and trackless deep, a road to pass over, namely, by the dividing of His Word, since it is by the reason which distinguishes (divides) that most things are made plain to us. But that we may receive the right interpretation about this Jordan, so good to drink, so full of grace, it may be of use to compare the cleansing of Naaman the Syrian from his leprosy, and what is said of the rivers of religion of the enemies of Israel. It is recorded of Naaman[4943] that he came with horse and chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying, "Go, wash seven times in the Jordan, and thy flesh shall come again unto thee, and thou shalt be cleansed." Then Naaman is angry; he does not see that our Jordan is the cleanser of those who are impure from leprosy, from that impurity, and their restorer to health; it is the Jordan that does this, and not the prophet; the office of the prophet is to direct to the healing agency. Naaman then says, not understanding the great mystery of the Jordan, "Behold, I said that he will certainly come out to me, and will call upon the name of the Lord his God, and lay his hand upon the place, and restore the leper." For to put his hand on the leprosy[4944] and cleanse it is a work belonging to our Lord Jesus only; for when the leper appealed to Him with faith, saying, "If Thou wilt Thou canst make me clean," He not only said, "I will, be thou clean," but in addition to the word He touched him, and he was cleansed from his leprosy. Naaman, then, is still in error, and does not see how far inferior other rivers are to the Jordan for the cure of the suffering; he extols the rivers of Damascus, Arbana, and Pharpha, saying, "Are not Arbana and Pharpha, rivers of Damascus, better than all the waters of Israel? Shall I not wash in them and be clean?" For as none is good[4945] but one, God the Father, so among rivers none is good but the Jordan, nor able to cleanse from his leprosy him who with faith washes his soul in Jesus. And this, I suppose, is the reason why the Israelites are recorded to have wept when they sat by the rivers of Babylon and remembered Zion; those who are carried captive, on account of their wickedness, when they taste other waters after sacred Jordan, are led to remember with longing their own river of salvation. Therefore it is said of the rivers of Babylon, “There we sat down,” clearly because they were unable to stand, “and wept.” And Jeremiah rebukes those who wish to drink the waters of Egypt, and desert the water which comes down from heaven, and is named from its so coming down—namely, the Jordan. He says,[4946] “What hast thou to do with the way of Egypt, to drink the water of Geon, and to drink the water of the river,” or, as it is in the Hebrew, “to drink the water of Sion.” Of which water we have now to speak.

[4943] 2 Kings v. 9, 10.

[4944] Matt. viii. 2, 3.

[4945] Matt. xix. 17; Mark x. 18; Luke xviii. 19.

[4946] ii. 18.

29. The River of Egypt and Its Dragon, Contrasted with the Jordan.

But that the Spirit in the inspired Scriptures is not speaking mainly of rivers to be seen with the eyes, may be gathered from Ezekiel's prophecies against Pharaoh, king of Egypt:[4947] "Behold I am against thee, Pharaoh, king of Egypt, the great dragon, seated in the midst of rivers, who sayest, Mine are the rivers, and I made them. And I will put traps in thy jaws, and I will make the fishes of the river to stick to thy fins, and I will bring thee up from the midst of thy river, and all the fish of the river, and I will cast thee down quickly and all the fish of the river; thou shalt fall upon the face of thy land, and thou shalt not be gathered together, and thou shalt not be adorned." For what real bodily dragon has ever been reported as having been seen in the material river of Egypt? But consider if the river of Egypt be not the dwelling of the dragon who is our enemy, who was not even able to kill the child Moses. But as the dragon is in the river of Egypt, so is God in the river which makes glad the city of God; for the Father is in the Son. Hence those who come to wash themselves in Him put away the reproach of Egypt, and become more fit to be restored. They are cleansed from that foulest leprosy, receive a double portion of spiritual gifts, and are made ready to receive the Holy Spirit, since the spiritual dove does not light on any other stream. Thus we have considered in a way more worthy of the sacred subject the Jordan and the purification that is in it, and Jesus being washed in it, and the house of preparation. Let us, then, draw from the river as much help as we require.

[4947] xxix. 3–5.

30. Of What John Learned from Jesus When Mary Visited Elisabeth in the Hill Country.

“The next day John seeth Jesus coming unto him.”[4948] The mother of Jesus had formerly, as soon as she conceived, stayed with the mother of John, also at that time with child, and the Former then communicated to the Formed with some exactness His own image, and caused him to be conformed to His glory. And from this outward similarity it came that with those who did not distinguish between the image itself and that which was according to the image, John was thought to be Christ[4949] and Jesus was supposed[4950] to be John risen from the dead. So now Jesus, after the testimonies of John to Him which we have examined, is Himself seen by the Baptist coming to him. It is to be noticed that on the former occasion, when the voice of Mary’s salutation came to the ears of Elisabeth, the babe John leaped in the womb of his mother, who then received the Holy Spirit, as it were, from the ground. For it came to pass, we read,[4951] “when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit, and she lifted up her voice with a loud cry and said,” etc. On this occasion, similarly, John sees Jesus coming to him and says, “Behold the Lamb of God which taketh away the sin of the world.” For with regard to matters of great moment one is first instructed by hearing and afterwards one sees them with one’s own eyes. That John was helped to the shape he was to wear by the Lord who, still in the process of formation and in His mother’s womb, approached Elisabeth, will be clear to any one who has grasped our proof that John is a voice but that Jesus is the Word, for when Elisabeth was filled with the Holy Spirit at the salutation of Mary there was a great voice in her, as the words themselves bear; for they say, “And she spake out with a loud voice.” Elisabeth, it is plain, did this, “and she spake.” For the voice of Mary’s salutation coming to the ears of Elisabeth filled John with itself; hence John leaps, and his mother becomes, as it were, the mouth of her son and a prophetess, crying out with a loud voice and saying, “Blessed art thou among women, and blessed is the fruit of thy womb.” Now we see clearly how it was with Mary’s hasty journey to the hill country, and her entrance into the house of Zacharias, and the greeting with which she salutes Elisabeth; it was that she might communicate some of the power she derived from Him she had conceived, to John, yet in his mother’s womb, and that John too might communicate to his mother some of the prophetic grace which had come to him, that all these things were done. And most rightly was it in the hill country that these transactions took place, since no great thing can be entertained by those who are low and may be thence called valleys. Here, then, after the testimonies of John,—the first, when he cried and spoke about His deity; the second, addressed to the priests and levites who were sent by the Jews from Jerusalem; and the third, in answer to the sharper questions of those from the Pharisees,—Jesus is seen by the witness-bearer coming to him while he is still advancing and growing better. This advance and improvement is symbolically indicated in the phrase, “On the morrow.” For Jesus came in the consequent illumination, as it were, and on the day after what had preceded, not only known as standing in the midst even of those who knew Him not, but now plainly seen advancing to him who had formerly made such declarations about Him. On the first day the testimonies take place, and on the second Jesus comes to John. On the third John, standing with two of his disciples and looking upon Jesus as He walked, said, “Behold the Lamb of God,” thus urging those who were there to follow the Son of God. On the fourth day, too, He was minded to go forth into Galilee, and He who came forth to seek that which was lost finds Philip and says to him, “Follow Me.” And on that day, after the fourth, which is the sixth from the beginning of those we have enumerated, the marriage takes place in Cana of Galilee, which we shall have to consider when we get to the passage. Note this, too, that Mary being the greater comes to Elisabeth, who is the less, and the Son of God comes to the Baptist; which should encourage us to render help without delay to those who are in a lower position, and to cultivate for ourselves a moderate station.

[4948] John i. 29.

[4949] Luke iii. 14.

[4950] Matt. xiv. 2.

[4951] Luke i. 41, 42.

31. Of the Conversation Between John and Jesus at the Baptism, Recorded by Matthew Only.

John the disciple does not tell us where the Saviour comes from to John the Baptist, but we learn this from Matthew, who writes:[4952] "Then cometh Jesus from Galilee to Jordan to John, to be baptized of him." And Mark adds the place in Galilee; he says,[4953] "And it came to pass in those days, that Jesus came from Nazareth in Galilee and was baptized by John in Jordan." Luke does not mention the place Jesus came from, but on the other hand he tells us what we do not learn from the others, that immediately after the baptism, as He was coming up, heaven was opened to Him, and the Holy Spirit descended on Him in bodily form like a dove. Again, it is Matthew alone who tells us of John's preventing the Lord, saying to the Saviour, "I have need to be baptized of Thee, and comest Thou to me?" None of the others added this after Matthew, so that they might not be saying just the same as he. And what the Lord rejoined, "Suffer it now, for thus it becometh us to fulfil all righteousness," this also Matthew alone recorded.

[4952] iii. 13.

[4953] i. 9.

32. John Calls Jesus a "Lamb." Why Does He Name This Animal Specially? Of the Typology of the Sacrifices, Generally.

"And he sayeth, Behold the Lamb of God, which taketh away the sin of the world."[4954] There were five animals which were brought to the altar, three that walk and two that fly; and it seems to be worth asking why John calls the Saviour a lamb and not any of these other creatures, and why, when each of the animals that walk is offered of three kinds he used for the sheep-kind the term "lamb." The five animals are as follows: the bullock, the sheep, the goat, the turtle-dove, the pigeon. And of the walking animals these are the three kinds—bullock, ox, calf; ram, sheep, lamb; he-goat, goat, kid. Of the flying animals, of pigeons we only hear of two young ones; of turtle doves only of a pair. He, then, who would accurately understand the spiritual rationale of the sacrifices must enquire of what heavenly things these were the pattern and the shadow, and also for what end the sacrifice of each victim is prescribed, and he must specially collect the points connected with the lamb. Now that the principle of the sacrifice must be apprehended with reference to certain heavenly mysteries, appears from the words of the Apostle, who somewhere[4955] says, "Who serve a pattern and shadow of heavenly things," and again, "It was necessary that the patterns of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these." Now to find out all the particulars of these and to state in its relation to them that sacrifice of the spiritual law which took place in Jesus Christ (a truth greater than human nature can comprehend)—to do this belongs to no other than the perfect man,[4956] who, by reason of use, has his senses exercised to discern good and evil, and who is able to say, from a truth-loving disposition,[4957] "We speak wisdom among them that are perfect." Of these things truly and things like these, we can say,[4958] "Which none of the rulers of this world knew."

[4954] John i. 29.

[4955] Heb. viii. 5; ix. 23.

[4956] Heb. v. 14.

[4957] 1 Cor. ii. 6.

[4958] Exod. xxix. 38–44.

33. A Lamb Was Offered at the Morning and Evening Sacrifice. Significance of This.

Now we find the lamb offered in the continual (daily) sacrifice. Thus it is written,[4959] "This is that which thou shalt offer upon the altar; two lambs of the first year day by day continually, for a continual sacrifice. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even, and a tenth part of fine flour mingled with beaten oil, the fourth part of a hin; and for a drink-offering the fourth part of a bin of wine to the first lamb. And the other lamb thou shalt offer in the evening, according to the first sacrifice and according to its drink-offering. Thou shalt offer a sweet savour, an offering to the Lord, a continual burnt offering throughout your generations at the door of tent of witness before the Lord, where I will make myself known to thee, to speak unto thee. And I will appoint thee for the children of Israel, and I will be sanctified in my glory, and with sanctification I will sanctify the tent of witness." But what other continual sacrifice can there be to the man of reason in the world of mind, but the Word growing to maturity, the Word who is symbolically called a lamb and who is offered as soon as the soul receives illumination. This would be the continual sacrifice of the morning, and it is offered again when the sojourn of the mind with divine things comes to an end. For it cannot maintain for ever its intercourse with higher things, seeing that the soul is appointed to be yoked together with the body which is of earth and heavy. 37

[4959] Exod. xxix. 38–44.

34. The Morning and Evening Sacrifices of the Saint in His Life of Thought.

But if any one asks what the saint is to do in the time between morning and evening, let him follow what takes place in the cultus and infer from it the principle he asks for. In that case the priests begin their offerings with the continual sacrifice, and before they come to the continuous one of the evening they offer the other sacrifices which the law prescribes, as, for example, that for transgression, or that for involuntary offences, or that connected with a prayer for salvation, or that of jealousy, or that of the Sabbath, or of the new moon, and so on, which it would take too long to mention. So we, beginning our oblation with the discourse of that type which is Christ, can go on to discourse about many other most useful things. And drawing to a close still in the things of Christ, we come, as it were, to evening and night, when we arrive at the bodily features of His manifestation.

35. Jesus is a Lamb in Respect of His Human Nature.

If we enquire further into the significance of Jesus being pointed out by John, when he says, “This is the Lamb of God which taketh away the sin of the world,” we may take our stand at the dispensation of the bodily advent of the Son of God in human life, and in that case we shall conceive the lamb to be no other than the man. For the man “was led like a sheep to the slaughter, and as a lamb, dumb before his shearers,”[4960] saying, “I was as like a gentle lamb led to the slaughter.”[4961] Hence, too, in the Apocalypse[4962] a lamb is seen, standing as if slain. This slain lamb has been made, according to certain hidden reasons, a purification of the whole world, for which, according to the Father’s love to man, He submitted to death, purchasing us back by His own blood from him who had got us into his power, sold under sin. And He who led this lamb to the slaughter was God in man, the great High-Priest, as he shows by the words:[4963] “No one taketh My life away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.”

[4960] Isa. liii. 7.

[4961] Jer. xi. 19.

[4962] v. 6.

[4963] John x. 18.

36. Of the Death of the Martyrs Considered as a Sacrifice, and in What Way It Operates to the Benefit of Others.

Akin to this sacrifice are the others of which the sacrifices of the law are symbols, and another kind of sacrifice also appears to me to be of the same nature; namely, the shedding of the blood of the noble martyrs, whom the disciple John saw, for this is not without significance, standing beside the heavenly altar. "Who is wise,[4964] and he shall understand these things, prudent, and he shall know them?" It is a matter of higher speculation to consider even slightly the rationale of those sacrifices which cleanse those for whom they are offered. Jephthah's sacrifice of his daughter should receive attention; it was by vowing it that he conquered the children of Ammon, and the victim approved his vow, for when her father said,[4965] "I have opened my mouth unto the Lord against thee," she answered, "If thou hast opened thy mouth unto the Lord against me, do that which thou hast vowed." The story suggests that the being must be a very cruel one to whom such sacrifices are offered for the salvation of men; and we require some breadth of mind and some ability to solve the difficulties raised against Providence, to be able to account for such things and to see that they are mysteries and exceed our human nature. Then we shall say,[4966] "Great are the judgments of God, and hard to be described; for this cause untutored souls have gone astray." Among the Gentiles, too, it is recorded that many a one, when pestilential disease broke out in his country, offered himself a victim for the public good. That this was the case the faithful Clement assumes,[4967] on the faith of the narratives, to whom Paul bears witness when he says,[4968] "With Clement also, and the others, my fellow-labourers, whose names are in the book of life." If there is anything in these narratives that appears incongruous to one who is minded to carp at mysteries revealed to few, the same difficulty attaches to the office that was laid on the martyrs, for it was God's will that we should rather endure all the dreadful reproaches connected with confessing Him as God, than escape for a short time from such sufferings (which men count evil) by allowing ourselves by our words to conform to the will of the enemies of the truth. We are, therefore, led to believe that the powers of evil do suffer defeat by the death of the holy martyrs; as if their patience, their confession, even unto death, and their zeal for piety blunted the edge of the onset of evil powers against the sufferer, and their might being thus dulled and exhausted, many others of those whom they had conquered raised their heads and were set free from the weight with which the evil 378 powers formerly oppressed and injured them. And even the martyrs themselves are no longer involved in suffering, even though those agents which formerly wrought ill to others are not exhausted; for he who has offered such a sacrifice overcomes the power which opposed him, as I may show by an illustration which is suited to this subject. He who destroys a poisonous animal, or lulls it to sleep with charms, or by any means deprives it of its venom, he does good to many who would otherwise have suffered from that animal had it not been destroyed, or charmed, or emptied of its venom. Moreover, if one of those who were formerly bitten should come to know of this, and should be cured of his malady and look upon the death of that which injured him, or tread on it, or touch it when dead, or taste a part of it, then he, who was formerly a sufferer, would owe cure and benefit to the destroyer of the poisonous animal. In some such way must we suppose the death of the most holy martyrs to operate, many receiving benefit from it by an influence we cannot describe.

[4964] Hosea xiv. 10.

[4965] Judges xi. 35.

[4966] Wisdom xvii. 1.

[4967] 1 Clement, 55.

[4968] Philipp. iv. 3.

37. Of the Effects of the Death of Christ, of His Triumph After It, and of the Removal by His Death of the Sins of Men.

We have lingered over this subject of the martyrs and over the record of those who died on account of pestilence, because this lets us see the excellence of Him who was led as a sheep to the slaughter and was dumb as a lamb before the shearer. For if there is any point in these stories of the Greeks, and if what we have said of the martyrs is well founded,—the Apostles, too, were for the same reason the filth of the world and the offscouring of all things,[4969]—what and how great things must be said of the Lamb of God, who was sacrificed for this very reason, that He might take away the sin not of a few but of the whole world, for the sake of which also He suffered? If any one sin, we read,[4970] "We have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but for those of the whole world," since He is the Saviour of all men,[4971] especially of them that believe, who[4972] blotted out the written bond that was against us by His own blood, and took it out of the way, so that not even a trace, not even of our blotted-out sins, might still be found, and nailed it to His cross; who having put off from Himself the principalities and powers, made a show of them openly, triumphing over them by His cross. And we are taught to rejoice when we suffer afflictions in the world, knowing the ground of our rejoicing to be this, that the world has been conquered and has manifestly been subjected to its conqueror. Hence all the nations, released from their former rulers, serve Him, because He[4973] saved the poor from his tyrant by His own passion, and the needy who had no helper. This Saviour, then, having humbled the calumniator by humbling Himself, abides with the visible sun before His illustrious church, tropically called the moon, from generation to generation. And having by His passion destroyed His enemies, He who is strong in battle and a mighty Lord[4974] required after His mighty deeds a purification which could only be given Him by His Father alone; and this is why He forbids Mary to touch Him, saying,[4975] "Touch Me not, for I am not yet ascended to My Father; but go and tell My disciples, I go to My Father and your Father, to My God and your God." And when He comes, loaded with victory and with trophies, with His body which has risen from the dead,—for what other meaning can we see in the words, "I am not yet ascended to My Father," and "I go unto My Father,"—then there are certain powers which say, Who is this that cometh from Edom, red garments from Bosor; this that is beautiful?[4976] Then those who escort Him say to those that are upon the heavenly gates,[4977] "Lift up your gates, ye rulers, and be ye lifted up, ye everlasting doors, and the king of glory shall come in." But they ask again, seeing as it were His right hand red with blood and His whole person covered with the marks of His valour, "Why are Thy garments red, and Thy clothes like the treading of the full winefat when it is trodden?" And to this He answers, "I have crushed them." For this cause He had need to wash "His robe in wine, and His garment in the blood of the grape."[4978] For when He had taken up our infirmities and carried our diseases, and had borne the sin of the whole world, and had conferred blessings on so many, then, perhaps, He received that baptism which is greater than any that could ever be conceived among men, and of which I think He speaks when He says,[4979] "I have a baptism to be baptized with, and how am I straitened 379 till it be accomplished?" I enquire here with boldness and I challenge the ideas put forward by most writers. They say that the greatest baptism, beyond which no greater can be conceived, is His passion. But if this be so, why should He say to Mary after it, "Touch Me not"? He should rather have offered Himself to her touch, when by His passion He had received His perfect baptism. But if it was the case, as we said before, that after all His deeds of valour done against His enemies, He had need to wash "His robe in wine, His garment in the blood of the grape," then He was on His way up to the husbandman of the true vine, the Father, so that having washed there and after having gone up on high, He might lead captivity captive and come down bearing manifold gifts—the tongues, as of fire, which were divided to the Apostles, and the holy angels which are to be present with them in each action and to deliver them. For before these economies they were not yet cleansed and angels could not dwell with them, for they too perhaps do not desire to be with those who have not prepared themselves nor been cleansed by Jesus. For it was of Jesus' benignity alone that He ate and drank with publicans and sinners, and suffered the penitent woman who was a sinner to wash His feet with her tears, and went down even to death for the ungodly, counting it not robbery to be equal with God, and emptied Himself, assuming the form of a servant. And in accomplishing all this He fulfils rather the will of the Father who gave Him up for sinners than His own. For the Father is good, but the Saviour is the image of His goodness; and doing good to the world in all things, since God was in Christ reconciling the world to Himself, which formerly for its wickedness was all enemy to Him, He accomplishes His good deeds in order and succession, and does not all at once take all His enemies for His footstool. For the Father says to Him, to the Lord of us all,[4980] "Sit Thou on My right hand, until I make Thy enemies the footstool of Thy feet." And this goes on till the last enemy, Death, is overcome by Him. And if we consider what is meant by this subjection to Christ and find an explanation of this mainly from the saying,[4981] "When all things shall have been put under Him, then shall the Son Himself be subjected to Him who put all things under Him," then we shall see how the conception agrees with the goodness of the God of all, since it is that of the Lamb of God, taking away the sin of the world. Not all men's sin, however, is taken away by the Lamb of God, not the sin of those who do not grieve and suffer affliction till it be taken away. For thorns are not only fixed but deeply rooted in the hand of every one who is intoxicated by wickedness and has parted with sobriety, as it is said in the Proverbs,[4982] "Thorns grow in the hand of the drunkard," and what pain they must cause him who has admitted such growth in the substance of his soul, it is hard even to tell. Who has allowed wickedness to establish itself so deeply in his soul as to be a ground full of thorns, he must be cut down by the quick and powerful word of God, which is sharper than a two-edged sword, and which is more caustic than any fire. To such a soul that fire must be sent which finds out thorns, and by its divine virtue stands where they are and does not also burn up the threshing-floors or standing corn. But of the Lamb which takes away the sin of the world and begins to do so by His own death there are several ways, some of which are capable of being clearly understood by most, but others are concealed from most, and are known to those only who are worthy of divine wisdom. Why should we count up all the ways by which we come to believe among men? That is a thing which every one living in the body is able to see for himself. And in the ways in which we believe in these also, sin is taken away; by afflictions and evil spirits and dangerous diseases and grievous sicknesses. And who knows what follows after this? So much as we have said was not unnecessary—we could not neglect the thought which is so clearly connected with that of the words, "Behold the Lamb of God that taketh away the sin of the world," and had therefore to attend somewhat closely to this part of our subject. This has brought us to see that God convicts some by His wrath and chastens them by His anger, since His love to men is so great that He will not leave any without conviction and chastening; so that we should do what in us lies to be spared such conviction and such chastening by the sorest trials.

[4969] 1 Cor. iv. 13.

[4970] 1 John ii. 1, 2.

[4971] 1 Tim. iv. 10.

[4972] Coloss. ii. 14, 15.

[4973] Ps. lxxii. 12.

[4974] Ps. xxiv. 8.

[4975] John xx. 17.

[4976] Isa. lxiii. 1.

[4977] Ps. xxiv. 7, 9.

[4978] Gen. xlix. 2.

[4979] Luke xii. 50.

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[4980] Ps. cx. 1.

[4981] 1 Cor. xv. 26.

[4982] xxvi. 9.

38. The World, of Which the Sin is Taken Away, is Said to Be the Church. Reasons for Not Agreeing with This Opinion.

The reader will do well to consider what was said above and illustrated from various quarters on the question what is meant in Scripture by the word "world"; and I think it proper to repeat this. I am aware that a certain scholar understands by the world the Church alone, since the Church is the adornment of the world,[4983] and is said to be the light of the world. "You," he says,[4984] "are the light of the world." Now, the adornment of the world is the Church, Christ being her adornment, who is the first light of the world. We must consider if Christ is said to be the light of the same world as His disciples. When Christ is the light of the world, perhaps it is meant that He is the light of the Church, but when His disciples are the light of the world, perhaps they are the light of others who call on the Lord, others in addition to the Church, as Paul says on this point in the beginning of his first Epistle to the Corinthians, where he writes, "To the Church of God, with all who call on the name of the Lord Jesus Christ." Should any one consider that the Church is called the light of the world, meaning thereby of the rest of the race of men, including unbelievers, this may be true if the assertion is taken prophetically and theologically; but if it is to be taken of the present, we remind him that the light of a thing illuminates that thing, and would ask him to show how the remainder of the race is illuminated by the Church's presence in the world. If those who hold the view in question cannot show this, then let them consider if our interpretation is not a sound one, that the light is the Church, and the world those others who call on the Name. The words which follow the above in Matthew will point out to the careful enquirer the proper interpretation. "You," it is said, "are the salt of the earth," the rest of mankind being conceived as the earth, and believers are their salt; it is because they believe that the earth is preserved. For the end will come if the salt loses its savour, and ceases to salt and preserve the earth, since it is clear that if iniquity is multiplied and love waxes cold upon the earth,[4985] as the Saviour Himself uttered an expression of doubt as to those who would witness His coming, saying,[4986] "When the Son of man cometh, shall He find faith upon the earth?" then the end of the age will come. Supposing, then, the Church to be called the world, since the Saviour's light shines on it—we have to ask in connection with the text, "Behold the Lamb of God, which taketh away the sin of the world," whether the world here is to be taken intellectually of the Church, and the taking away of sin is limited to the Church. In that case what are we to make of the saying of the same disciple with regard to the Saviour, as the propitiation for sin? "If any man sin," we read, "we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world?" Paul's dictum appears to me to be to the same effect, when he says,[4987] "Who is the Saviour of all men, especially of the faithful." Again, Heracleon, dealing with our passage, declares, without any proof or any citation of witnesses to that effect, that the words, "Lamb of God," are spoken by John as a prophet, but the words, "who taketh away the sin of the world," by John as more than a prophet. The former expression he considers to be used of His body, but the latter of Him who was in that body, because the lamb is an imperfect member of the genus sheep; the same being true of the body as compared with the dweller in it. Had he meant to attribute perfection to the body he would have spoken of a ram as about to be sacrificed. After the careful discussions given above, I do not think it necessary to enter into repetitions on this passage, or to controvert Heracleon's careless utterances. One point only may be noted, that as the world was scarcely able to contain Him who had emptied Himself, it required a lamb and not a ram, that its sin might be taken away.

[4983] κοσμος means both "ornament" and "world."

[4984] Matt. v. 14.

[4985] Matt. xxiv. 12.

[4986] Luke xviii. 8.

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[4987] 1 Tim. iv. 10.

Tenth Book.

1. Jesus Comes to Capernaum. Statements of the Four Evangelists Regarding This.

“After this[4988] He went down to Capernaum, He and His mother and His brothers and His disciples; and there they abode not many days. And the passover of the Jews was at hand, and Jesus went up to Jerusalem, and He found in the temple those that sold oxen and sheep and doves, and the changers of money sitting, and He made a sort of scourge of cords, and cast them all out of the temple, and the sheep and the oxen, and He poured out the small money of the changers and overthrew their tables, and to those that sold the doves He said, Take these things hence; make not My Father’s house a house of merchandize. Then His disciples remembered that it was written, that the zeal of thy house shall eat me up. The Jews therefore answered and said unto Him, What sign showest Thou unto us, that Thou doest such things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore answered, Forty-six years was this temple in building, and wilt thou raise it up in three days? But He spoke of the temple of His body. When therefore He rose from the dead, His disciples remembered that He said this, and they believed the Scripture and the word which Jesus said. Now when He was at Jerusalem at the passover at the feast, many believed in His name, beholding His signs which He did. But Jesus Himself did not trust Himself to them, for that He knew all men, and because He had no need that any should bear witness concerning man. For He Himself knew what was in man.”

The numbers which are recorded in the book of that name[4989] obtained a place in Scripture in accordance with some principle which determines their proportion to each thing. We ought therefore to enquire whether the book of Moses which is called Numbers teaches us, should we be able to trace it out, in some special way, the principle with regard to this matter. This remark I make to you at the outset of my tenth book, for in many passages of Scripture I have observed the number ten to have a peculiar privilege, and you may consider carefully whether the hope is justified that this volume will bring you from God some special benefit. That this may prove to be the case, we will seek to yield ourselves as fully as we can to God, who loves to bestow His choicest gifts. The book begins at the words: “After this He went down to Capernaum, He and His mother and His brothers and His disciples, and there they abode not many days.” The other three Evangelists say that the Lord, after His conflict with the devil, departed into Galilee. Matthew and Luke represent that he was first at Nazara,[4990] and then left them and came and dwelt in Capernaum.

[4988] John ii. 12–25.

[4989] The text is doubtful here, but the above seems to be the meaning.

[4990] Nazara is with Origen a neuter plural.

Matthew and Mark also state a certain reason why He departed thither, namely, that He had heard that John was cast into prison. The words are as follows: Matthew says,[4991] "Then the devil leaveth Him, and behold, angels came and ministered unto Him. But when He heard that John was delivered up, He departed into Galilee, and leaving Nazareth He came and dwelt at Capernaum on the seashore in the borders of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun and the land of Naphtali;" and after the quotation from Isaiah: "From that time Jesus began to preach and to say, Repent ye; for the kingdom of heaven is at hand." Mark has the following:[4992] "And He was in the desert forty days and forty nights tempted by Satan, and He was with the wild beasts; and the angels ministered unto Him. But after John was delivered up Jesus came into Galilee, preaching the Gospel of God, that the time is fulfilled and the kingdom of God is at hand; repent ye, and believe in the Gospel." Then after the narrative about Andrew and Peter and James and John, Mark writes: "And He entered into Capernaum, and straightway on the Sabbath He was teaching in the synagogue." Luke has,[4993] "And having finished the temptation the devil departed from Him for a season. And Jesus returned in the power of the Spirit into Galilee, and a fame went out concerning Him into all the region round about, and He taught in their synagogues being glorified of all. And He came to Nazara, where He had been brought up, and He entered as His custom was into the synagogue on the Sabbath day." Then Luke[4994] gives what He said at Nazara, and how those in the synagogue were enraged at Him and cast Him out of the city and brought Him to the brow of the hill on which their cities were built, to cast Him down headlong, and how going through the midst of them the Lord went His way; and with this he connects the statement, "And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath day."

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[4991] iv. 11–15, 17.

[4992] i. 13, 14, 21.

[4993] iv. 13–16.

[4994] iv. 21 sqq.

2. The Discrepancy Between John and the First Three Gospels at This Part of the Narrative, Literally Read, the Narratives Cannot Be Harmonized: They Must Be Interpreted Spiritually.

The truth of these matters must lie in that which is seen by the mind. If the discrepancy between the Gospels is not solved, we must give up our trust in the Gospels, as being true and written by a divine spirit, or as records worthy of credence, for both these characters are held to belong to these works. Those who accept the four Gospels, and who do not consider that their apparent discrepancy is to be solved anagogically (by mystical interpretation), will have to clear up the difficulty, raised above, about the forty days of the temptation, a period for which no room can be found in any way in John's narrative; and they will also have to tell us when it was that the Lord came to Capernaum. If it was after the six days of the period of His baptism, the sixth being that of the marriage at Cana of Galilee, then it is clear that the temptation never took place, and that He never was at Nazara, and that John was not yet delivered up. Now, after Capernaum, where He abode not many days, the passover of the Jews was at hand, and He went up to Jerusalem, where He cast the sheep and oxen out of the temple, and poured out the small change of the bankers. In Jerusalem, too, it appears that Nicodemus, the ruler and Pharisee, first came to Him by night, and heard what we may read in the Gospel. "After these things,[4995] Jesus came, and His disciples, into the land of Judæa, and there He tarried with them and baptized, at the same time at which John also was baptizing in Ænon near Salim, because there were many waters there, and they came and were baptized; for John was not yet cast into prison." On this occasion, too, there was a questioning on the part of John's disciples with the Jews about purification, and they came to John, saying of the Saviour, "Behold, He baptizeth, and all come to Him." They had heard words from the Baptist, the exact tenor of which it is better to take from Scripture itself. Now, if we ask when Christ was first in Capernaum, our respondents, if they follow the words of Matthew, and of the other two, will say, After the temptation, when, "leaving Nazareth, He came and dwelt in Capernaum by the sea." But how can they show both the statements to be true, that of Matthew and Mark, that it was because He heard that John was delivered up that He departed into Galilee, and that of John,[4996] found there, after a number of other transactions, subsequent to His stay at Capernaum, after His going to Jerusalem, and His journey from there to Judæa, that John was not yet cast into prison, but was baptizing in Ænon near Salim? There are many other points on which the careful student of the Gospels will find that their narratives do not agree; and these we shall place before the reader, according to our power, as they occur. The student, staggered at the consideration of these things, will either renounce the attempt to find all the Gospels true, and not venturing to conclude that all our information about our Lord is untrustworthy, will choose at random one of them to be his guide; or he will accept the four, and will consider that their truth is not to be sought for in the outward and material letter.

[4995] John iii. 23–26.

[4996] iii. 24.

3. What We are to Think of the Discrepancies Between the Different Gospels.

We must, however, try to obtain some notion of the intention of the Evangelists in such matters, and we direct ourselves to this. Suppose there are several men who, by the spirit, see God, and know His words addressed to His saints, and His presence which He vouchsafes to them, appearing to them at chosen times for their advancement. There are several such men, and they are in different places, and the benefits they receive from above vary in shape and character. And let these men report, each of them separately, what he sees in spirit about God and His words, and His appearances to His saints, so that one of them speaks of God's appearances and words and acts to one righteous man in such a place, and another about other oracles and great works of the Lord, and a third of something else than what the former two have dealt with. And let there be a fourth, doing with regard to some particular 383 matter something of the same kind as these three. And let the four agree with each other about something the Spirit has suggested to them all, and let them also make brief reports of other matters besides that one; then their narratives will fall out something on this wise: God appeared to such a one at such a time and in such a place, and did to him thus and thus; as if He had appeared to him in such a form, and had led him by the hand to such a place, and then done to him thus and thus. The second will report that God appeared at the very time of the foresaid occurrences, in a certain town, to a person who is named, a second person, and in a place far removed from that of the former account, and he will report a different set of words spoken at the same time to this second person. And let the same be supposed to be the case with the third and with the fourth. And let them, as we said, agree, these witnesses who report true things about God, and about His benefits conferred on certain men, let them agree with each other in some of the narratives they report. He, then, who takes the writings of these men for history, or for a representation of real things by a historical image, and who supposes God to be within certain limits in space, and to be unable to present to several persons in different places several visions of Himself at the same time, or to be making several speeches at the same moment, he will deem it impossible that our four writers are all speaking truth. To him it is impossible that God, who is in certain limits in space, could at the same set time be saying one thing to one man and another to another, and that He should be doing a thing and the opposite thing as well, and, to put it bluntly, that He should be both sitting and standing, should one of the writers represent Him as standing at the time, and making a certain speech in such a place to such a man, while a second writer speaks of Him as sitting.

4. Scripture Contains Many Contradictions, and Many Statements Which are Not Literally True, But Must Be Read Spiritually and Mystically.

In the case I have supposed where the historians desire to teach us by an image what they have seen in their mind, their meaning would be found, if the four were wise, to exhibit no disagreement; and we must understand that with the four Evangelists it is not otherwise. They made full use for their purpose of things done by Jesus in the exercise of His wonderful and extraordinary power; they use in the same way His sayings, and in some places they tack on to their writing, with language apparently implying things of sense, things made manifest to them in a purely intellectual way. I do not condemn them if they even sometimes dealt freely with things which to the eye of history happened differently, and changed them so as to subserve the mystical aims they had in view; so as to speak of a thing which happened in a certain place, as if it had happened in another, or of what took place at a certain time, as if it had taken place at another time, and to introduce into what was spoken in a certain way some changes of their own. They proposed to speak the truth where it was possible both materially and spiritually, and where this was not possible it was their intention to prefer the spiritual to the material. The spiritual truth was often preserved, as one might say, in the material falsehood. As, for example, we might judge of the story of Jacob and Esau.[4997] Jacob says to Isaac, "I am Esau thy firstborn son," and spiritually he spoke the truth, for he already partook of the rights of the first-born, which were perishing in his brother, and clothing himself with the goatskins he assumed the outward semblance of Esau, and was Esau all but the voice praising God, so that Esau might afterward find a place to receive a blessing. For if Jacob had not been blessed as Esau, neither would Esau perhaps have been able to receive a blessing of his own. And Jesus too is many things, according to the conceptions of Him, of which it is quite likely that the Evangelists took up different notions; while yet they were in agreement with each other in the different things they wrote. Statements which are verbally contrary to each other, are made about our Lord, namely, that He was descended from David and that He was not descended from David. The statement is true, "He was descended from David," as the Apostle says,[4998] "born of the seed of David according to the flesh," if we apply this to the bodily part of Him; but the self-same statement is untrue if we understand His being born of the seed of David of His diviner power; for He was declared to be the Son of God with power. And for this reason too, perhaps, the sacred prophecies speak of Him now as a servant, and now as a Son. They call Him a servant on account of the form of a servant which he wore, and because He was of 384 the seed of David, but they call Him the Son of God according to His character as first-born. Thus it is true to call Him man and to call Him not man; man, because He was capable of death; not man, on account of His being diviner than man. Marcion, I suppose, took sound words in a wrong sense, when he rejected His birth from Mary, and declared that as to His divine nature He was not born of Mary, and hence made bold to delete from the Gospel the passages which have this effect. And a like fate seems to have overtaken those who make away with His humanity and receive His deity alone; and also those opposites of these who cancel His deity and confess Him as a man to be a holy man, and the most righteous of all men. And those who hold the doctrine of Dokesis, not remembering that He humbled Himself even unto death[4999] and became obedient even to the cross, but only imagining in Him the absence of suffering, the superiority to all such accidents, they do what they can to deprive us of the man who is more just than all men, and are left with a figure which cannot save them, for as by one man came death, so also by one man is the justification of life. We could not have received such benefit as we have from the Logos had He not assumed the man, had He remained such as He was from the beginning with God the Father, and had He not taken up man, the first man of all, the man more precious than all others, purer than all others and capable of receiving Him. But after that man we also shall be able to receive Him, to receive Him so great and of such nature as He was, if we prepare a place in proportion to Him in our soul. So much I have said of the apparent discrepancies in the Gospels, and of my desire to have them treated in the way of spiritual interpretation.

[4997] Gen. xxvii.

[4998] Rom. i. 3.

[4999] Philipp. ii. 8.

5. Paul Also Makes Contradictory Statements About Himself, and Acts in Opposite Ways at Different Times.

On the same passage one may also make use of such an example as that of Paul, who at one place[5000] says that he is carnal, sold under sin, and thus was not able to judge anything, while in another place he is the spiritual man who is able to judge all things and himself to be judged by no man. Of the carnal one are the words, "Not what I would that do I practise, but what I hate that do I." And he too who was caught up to the third heaven and heard unspeakable words[5001] is a different Paul from him who says, Of such an one I will glory, but of myself I will not glory. If he becomes[5002] to the Jews as a Jew that he may gain the Jews, and to those under the law as under the law that he may gain those under the law, and to them that are without law as without law, not being without law to God, but under law to Christ, that he may gain those without law, and if to the weak he becomes weak that he may gain the weak, it is clear that these statements must be examined each by itself, that he becomes a Jew, and that sometimes he is under the law and at another time without law, and that sometimes he is weak. Where, for example, he says something by way of permission[5003] and not by commandment, there we may recognize that he is weak; for who, he says,[5004] is weak, and I am not weak? When he shaves his head and makes an offering,[5005] or when he circumcises Timothy,[5006] he is a Jew; but when he says to the Athenians,[5007] "I found an altar with the inscription, To the unknown God. That, then, which ye worship not knowing it, that declare I unto you," and, "As also some of your own poets have said, For we also are His offspring," then he becomes to those without the law as without the law, adjuring the least religious of men to espouse religion, and turning to his own purpose the saying of the poet, "From Love do we begin; his race are we."[5008] And instances might perhaps be found where, to men not Jews and yet under the law, he is under the law.

[5000] Rom. vii. 14.

[5001] 2 Cor. xii. 3, 4, 5.

[5002] 1 Cor. ix. 20–22.

[5003] 1 Cor. vii. 6.

[5004] 2 Cor. xi. 29.

[5005] Acts xxi. 24, 26.

[5006] Acts xvi. 3.

[5007] Acts xvii. 23.

[5008] Aratus phenom. 5.

6. Different Accounts of the Call of Peter, and of the Imprisonment of the Baptist. The Meaning of “Capernaum.”

These examples may be serviceable to illustrate statements not only about the Saviour, but about the disciples too, for here also there is some discrepancy of statement. For there is a difference in thought perhaps between Simon who is found by his own brother Andrew, and who is addressed “Thou shalt be called Cephas,”[5009] and him who is seen by Jesus when walking by the sea of Galilee,[5010] along with his brother, and addressed conjointly with that brother, “Come after Me, and I will make you fishers of men.” There was some fitness in the fact that the writer who goes more to the root of the matter and tells of the Word becoming flesh, and hence does not record the human generation of the Word who was in the 385 beginning with God, should not tell us of Simon’s being found at the seashore and called away from there, but of his being found by his brother who had been staying with Jesus at the tenth hour, and of his receiving the name Cephas in connection with his being thus found out. If he was seen by Jesus when walking by the sea of Galilee, it would scarcely be on a later occasion that he was addressed, “Thou art Peter and upon this rock I will build My church.” With John again the Pharisees know Jesus to be baptizing with His disciples,[5011] adding this to His other great activities; but the Jesus of the three does not baptize at all. John the Baptist, too, with the Evangelist of the same name, goes on a long time without being cast into prison. With Matthew, on the contrary, he is put in prison almost at the time of the temptation of Jesus, and this is the occasion of Jesus retiring to Galilee, to avoid being put in prison. But in John there is nothing at all about John’s being put in prison. Who is so wise and so able as to learn all the things that are recorded about Jesus in the four Evangelists, and both to understand each incident by itself, and have a connected view of all His sojournings and words and acts at each place? As for the passage presently before us, it gives in the order of events that on the sixth day the Saviour, after the business of the marriage at Cana of Galilee, went down with His mother and His brothers and His disciples to Capernaum, which means “field of consolation.” For after the feasting and the wine it was fitting that the Saviour should come to the field of consolation with His mother and His disciples, to console those whom He was training for disciples and the soul which had conceived Him by the Holy Ghost, with the fruits which were to stand in that full field.

[5009] John i. 41.

[5010] Matt. iv. 18. *Cf.* Mark i. 16.

[5011] iv. 1, 2.

7. Why His Brothers are Not Called to the Wedding; And Why He Abides at Capernaum Not Many Days.

But we must ask why His brothers are not called to the wedding: they were not there, for it is not said they were; but they go down to Capernaum with Him and His mother and His disciples. We must also examine why on this occasion they do not "*go in to*" Capernaum, nor "*go up to*," but "go down to" it. Consider if we must not understand by His brothers here the powers which went down along with Him, not called to the wedding according to the explanations given above, since it is in lower and humbler places than those who are called disciples of Christ, and in another way, that these brothers receive assistance. For if His mother is called, then there are some bearing fruit, and even to these the Lord goes down with the servants and disciples of the Word, to help such persons, His mother also being with Him. Those indeed who are called Capernaum appear not to be able to allow Jesus and those who went down with Him to make a longer stay with them: hence they remain with them not many days. For the lower field of consolation does not admit the illumination of many doctrines, but is only capable of a few. To get a clear view of the difference between those who receive Jesus for longer and for shorter time, we may compare with this, "They abode there not many days," the words recorded in Matthew as spoken by Christ when risen from the dead to His disciples who were being sent out to teach all nations,[5012] "Behold, I am with you always, even to the end of the world." To those who are to know all that human nature can know while it still is here, is said with emphasis, "I am with you;" and as the rise of each new day upon the field of contemplation brings more days before the eyes of the blessed, therefore He says, "All the days till the end of the world." As for those in Capernaum, on the contrary, to whom they go down as to the more needy, not only Jesus, but also His mother and His brothers and His disciples "abode there not many days."

[5012] xxviii. 20.

8. How Christ Abides with Believers to the End of the Age, and Whether He Abides with Them After that Consummation.

Some may very likely and not unreasonably ask, whether, when all the days of this age are over, there will no longer be any one to say, "Lo, I am with you," with those, namely, who received Him till the fulfilment of the age, for the "until" seems to indicate a certain limit of time. To this we must say that the phrase, "I am with you," is not the same as "I am in you." We might say more properly that the Saviour was not in His disciples but with them, so long as they had not arrived in their minds at the consummation of the age. But when they see to be at hand, as far as their effort is concerned, the consummation of the world which is crucified to them, then Jesus will be no longer with them, but in them, and they will say, "It is no longer I that live but Christ that lives in me,"[5013] and "If ye seek a 38 proof of Christ that speaketh in me."[5014] In saying this we are keeping for our part also to the ordinary interpretation which makes the "always" the time down to the consummation of the age, and are not asking more than is attainable to human nature as it is here. That interpretation may be adhered to and justice yet be done to the "I." He who is with His disciples who are sent out to teach all the nations, until the consummation, may be He who emptied Himself and took the form of a servant, and yet afterwards may be another in point of state; afterwards He may be such as He was before He emptied Himself, until all His enemies are made by His Father the footstool of His feet; and after this, when the Son has delivered up the kingdom to God and the Father, it may be the Father who says to them, "Behold, I am with you." But whether it is "all the days" up to that time, or simply "all the days," or not "all days" but "every day," any one may consider that likes. Our plan does not allow us at present to digress so far.

[5013] Gal. ii. 20.

[5014] 2 Cor. xiii. 3.

9. Heracleon Says that Jesus is Not Stated to Have Done Anything at Capernaum. But in the Other Gospels He Does Many Things There.

But Heracleon, dealing with the words, “After this He went down to Capernaum,” declares that they indicate the introduction of another transaction, and that the word “went down” is not without significance. “Capernaum,” he says, “means these farthest-out parts of the world, these districts of matter, into which He descended, and because the place was not suitable, he says, He is not reported either to have done anything or said anything in it.” Now if the Lord had not been reported in the other Gospels either as having done or said anything at Capernaum, we might perhaps have hesitated whether this view ought or ought not to be received. But that is far from being the case. Matthew says our Lord left Nazareth and came and dwelt at Capernaum on the seaside, and that from that time He began to preach, saying, “Repent ye, for the kingdom of heaven is at hand.” And Mark, starting in his narrative[5015] from the temptation by the devil, relates that after John was cast into prison, Jesus came into Galilee, proclaiming the Gospel of God, and after the call of the four fishermen to the Apostleship, “they enter into Capernaum; and straightway on the Sabbath day He taught in the synagogue, and they were astonished at His doctrine.” And Mark records an action of Jesus also which took place at Capernaum, for he goes on to say, “In their synagogue there was a man with an unclean spirit, and he cried out, saying, Ah! what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? We know Thee who Thou art, the Son of God. And Jesus rebuked him, saying, Hold thy peace and come out of him; and the unclean spirit, tearing him and crying with a loud voice, came out of him. And they were all amazed.” And at Capernaum Simon’s mother-in-law is cured of her fever. And Mark adds that when evening was come all those were cured who were sick and who were possessed with demons. Luke’s report is very like Mark’s about Capernaum.[5016] He says, “And He came to Capernaum, a city of Galilee, and He was teaching them on the Sabbath day, and they were astonished at His teachings, for His word was with power. And in the synagogue there was a man having a spirit of an unclean demon, and he cried out with a loud voice, Ah! what have we to do with Thee, Thou Jesus of Nazareth? Hast Thou come to destroy us? I know Thee who Thou art, the holy one of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. Then the demon having thrown him down in the midst, went out of him, doing him no harm.” And then Luke reports how the Lord rose up from the synagogue and went into the house of Simon, and rebuked the fever in his mother-in-law, and cured her of her disease; and after this cure, “when the sun was setting,” he says, “all, as many as had persons sick with divers diseases, brought them to Him, and He laid his hands on each one of them and cured them. And demons also went

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[5015] i. 14–27.

[5016] iv. 31–41.

out from many, crying and saying, Thou art the Son of God, and He rebuked them and
suffered them not to speak because they knew that He was the Christ." We have presented
all these statements as to the Saviour's sayings and doings at Capernaum in order to refute
Heracleon's interpretation of our passage, "Hence He is not said to have done or to have
spoken anything there." He must either give two meanings to Capernaum, and show us his
reasons for them, or if he cannot do this he must give up saying that the Saviour visited any
place to no purpose. We, for our part, should we come to passages where even a comparison 387
of the other Gospels fails to show that Jesus' visit to this place or that was not accompanied
by any results, will seek with the divine assistance to make it clear that His coming was not
in vain.

10. Significance of Capernaum.

Matthew for his part adds,[5017] that when the Lord had entered into Capernaum the centurion came to him, saying, “My boy is lying in my house sick of the palsy, grievously tormented,” and after telling the Lord some more about him, received the reply, “Go, and as thou hast believed, so be it unto thee.” And Matthew then gives us the story of Peter’s mother-in-law, in close agreement with the other two. I conceive it to be a creditable piece of work and becoming to one who is anxious to hear about Christ, to collect from the four Gospels all that is related about Capernaum, and the discourses spoken, and the works done there, and how many visits the Lord paid to the place, and how, at one time, He is said to have gone down to it, and at another to have entered into it, and where He came from when He did so. If we compare all these points together, we shall not go astray in the meaning we ascribe to Capernaum. On the one hand, the sick are healed, and other works of power are done there, and on the other, the preaching, Repent ye, for the kingdom of heaven is at hand, begins there, and this appears to be a sign, as we showed when entering on this subject, of some more needy place of consolation, made so perhaps by Jesus, who comforted men by what He taught and by what He did there, in that place of consolation. For we know that the names of places agree in their meaning with the things connected with Jesus; as Gergesa, where the citizens of these parts besought Him to depart out of their coasts, means, “The dwelling of the casters-out.” And this, also, we have noticed about Capernaum, that not only did the preaching, “Repent ye, for the kingdom of heaven is at hand,” begin there, but that according to the three Evangelists Jesus performed there His first miracles. None of the three, however, added to the first wonders which he records as done in Capernaum, that note attached by John the disciple to the first work of Jesus, “This beginning of His signs did Jesus in Cana of Galilee.” For that which was done in Capernaum was not the beginning of the signs, since the leading sign of the Son of God was good cheer, and in the light of human experience it is also the most representative of Him. For the Word of God does not show forth His own beauty so much in healing the sick, as in His tendering the temperate draught to make glad those who are in good health and are able to join in the banquet.

[5017] viii. 5 sqq.

11. Why the Passover is Said to Be that of the "Jews." Its Institution: and the Distinction Between "Feasts of the Lord" And Feasts Not So Spoken of.

"And the passover of the Jews was at hand."[5018] Inquiring into the accuracy of the most wise John (on this passage), I put myself the question, What is indicated by the addition "of the Jews"? Of what other nation was the passover a festival? Would it not have been enough to say, "And the passover was at hand"? It may, however, be the case that the human passover is one thing when kept by men not as Scripture intended, and that the divine passover is another thing, the true passover, observed in spirit and truth by those who worship God in spirit and in truth; and then the distinction indicated in the text may be that between the divine passover and that said to be of the Jews. We should attend to the passover law and observe what the Lord says of it when it is first mentioned in Scripture.[5019] "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month is to you the beginning of months, it is the first for you among the months of the year. Speak thou to all the congregation of the children of Israel, saying, On the tenth of this month shall every man take a sheep, according to the houses of your families;" then after some directions in which the word passover does not occur again, he adds,[5020] "Thus shall ye eat it, your loins girt and your shoes on your feet, and your staves in your hands, and ye shall eat it with haste. It is the passover of the Lord." He does not say, "It is your passover." And a little further on He names the festival again in the same way,[5021] "And it shall come to pass, when your sons say to you, What is this service? And ye shall say to them, It is the sacrifice, the passover of the Lord, how He guarded the houses of the children of Israel." And again, a little further on,[5022] "And the Lord spake to Moses and Aaron, saying, This is the law of the passover. No alien shall eat of it." And again in a little,[5023] "But if a proselyte come to you, and keep the passover of the Lord, every male of him shall be circumcised." Observe that in the law we never find it said, "Your passover;" but in all the passages quoted the phrase occurs once without any adjunct, while we have three times "The passover of the Lord." To make sure that there is such a distinction between the passover of the Lord and the passover of the Jews, we may consider the way in which Isaiah speaks of the matter:[5024] "Your new moons and your Sabbaths and your great day I cannot bear; your fast and your holiday and your new moons and your feasts my soul hateth." The Lord does not call them His own, these observances of sinners (they are hated of His soul, if such there be); neither the new moons, nor the Sabbaths, nor the great day, nor the fast, nor the festivals. And in the legislation about the Sabbath in Exodus, we read,[5025] "And Moses said unto them, This is the word which the Lord spake, The Sabbath is a holy rest unto the Lord." And a little further on, "And Moses said, Eat ye; for to-day is a Sabbath unto the Lord." And in Numbers,[5026] before the sacrifices which are offered at each festival, as if all the festivals came under the law of the continuous and daily sacrifice, we find it written, "And the Lord spake unto Moses, Announce to the children of Israel, and thus shalt thou say unto them, My gifts, My offerings, My fruits for a smell of sweet savour, ye shall observe to offer unto Me at My festivals. And thou shalt say unto them, These are the offerings which ye shall offer unto the Lord." The festival set forth in Scripture He calls His own, not those of the people receiving the law, He speaks of *His* gifts, *His* offerings. A similar way of speaking is that in Exodus with regard to the people; it is said by God to be His own people, when it does not sin; but in the section about the calf He abjures it and calls it the people of Moses.[5027] On the one hand, "Thou shalt say to Pharaoh, Thus saith the Lord, Let My people go, that they may serve Me in the wilderness. But if thou wilt not let My people go, behold, I will send against thee and against thy servants, and against thy people and against thy houses, the dog-fly; and the houses of the Egyptians shall be full of the dog-fly, and on the land on which they are, against it will I send them. And I will glorify on that day the land of Gesem, on which My people are; on it there shall be no dog-fly, that thou mayest know that I am the Lord, the Lord of all the earth. And I will make a distinction between My people and thy people." To Moses, on the other hand, He says,[5028] "Go, descend quickly, for thy people hath transgressed, which thou leddest out of the land of Egypt." As, then, the people when it does not sin is the people of God, but when it sins is no longer spoken of as His, thus, also, the feasts when they are hated by the Lord's soul are said to be feasts of sinners, but when the law is given regarding them, they are called feasts of the Lord. Now of these feasts passover is one, which in the passage before us is said to be that not of the Lord, but of the Jews. In another passage, too,[5029] we find it said, "These are the feasts of the Lord, which ye shall call chosen, holy." From the mouth of the Lord Himself, then, we see that there is no gainsaying our statement on this point. Some one, no doubt, will ask about the words of the Apostle, where he writes to the Corinthians:[5030] "For our Passover also was sacrificed for us, namely, Christ;" he does not say, "The Passover of the Lord was sacrificed, even Christ." To this we must say, either that the Apostle simply calls the passover our passover because it was sacrificed for us, or that every sacrifice which is really the Lord's, and the passover is one of these, awaits its consummation not in this age nor upon earth, but in the coming age and in heaven when the kingdom of heaven appears. As for those feasts, one of the twelve prophets says,[5031] "What will ye do in the days of assembly, and in the days of the feast of the Lord?" But Paul says in the Epistle to the Hebrews:[5032] "But ye are come unto Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to ten thousands of angels, the assembly and church of the firstborn, who are written in heaven." And in the Epistle to the Colossians:[5033] "Let no one judge you in meat and in drink, or in respect of a feast-day or a new moon, or a sabbath-day; which are a shadow of the things to come."

[5018] John ii. 13.

[5019] Exod. xii. 1–3.

[5020] Ver. 11.

[5021] Ver. 26.

[5022] Ver. 43–48.

[5023] Ver. 48.

[5024] Isa. i. 13.

[5025] xvi. 23.

[5026] xxviii. 1.

[5027] Exod. viii. 21–23.

[5028] Exod. xxxii. 7.

[5029] Levit. xxiii. 2.

[5030] 1 Cor. v. 7.

[5031] Hosea ix. 5.

[5032] xii. 22, 23.

[5033] ii. 16.

12. Of the Heavenly Festivals, of Which Those on Earth are Typical.

Now in what manner, in those heavenly things of which the shadow was present to the Jews on earth, those will celebrate festivals who have first been trained by tutors and governors under the true law, until the fulness of the time should come, namely, above, when we shall be able to receive into ourselves the perfect measure of the Son of God, this it is the work of that wisdom to make plain which has been hidden in a mystery; and it also may show to our thought how the laws about meats are symbols of those things which will there nourish and strengthen our soul. But it is vain to think that one desiring to work out in his fancy the great sea of such ideas, even if he wished to show how local worship is still a pattern and shadow of heavenly things, and that the sacrifices and the sheep are full of meaning, that he should advance further than the Apostle, who seeks indeed to lift our minds above earthly views of the law, but who does not show us to any extent how these things are to be. Even if we look at the festivals, of which passover is one, from the point of view of the age to come, we have still to ask how it is that our passover is now sacrificed, namely, Christ, and not only so, but is to be sacrificed hereafter.

13. Spiritual Meaning of the Passover.

A few points may be added in connection with the doctrines now under consideration, though it would require a special discussion in many volumes to treat of all the mystical statements about the law, and specially of those connected with the festivals, and more particularly still with the passover. The passover of the Jews consists of a sheep which is sacrificed, each taking a sheep according to his father's house; and the passover is accompanied by the slaughter of thousands of rams and goats, in proportion to the number of the houses of the people. But our Passover is sacrificed for us, namely, Christ. Another feature of the Jewish festival is unleavened bread; all leaven is made to disappear out of their houses; but "we keep the feast[5034] not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Whether there be any passover and any feast of leaven beyond the two we have mentioned, is a point we must examine more carefully, since these serve for a pattern and a shadow of the heavenly ones we spoke of, and not only such things as food and drink and new moons and sabbaths, but the festivals also, are a shadow of the things to come. In the first place, when the Apostle says, "Our passover is sacrificed, Christ," one may feel with regard to this such doubts as these. If the sheep with the Jews is a type of the sacrifice of Christ, then one should have been offered and not a multitude, as Christ is one; or if many sheep were offered it is to follow out the type, as if many Christs were sacrificed. But not to dwell on this, we may ask how the sheep, which was the victim, contains an image of Christ, when the sheep was sacrificed by men who were observing the law, but Christ was put to death by transgressors of the law, and what application can be found in Christ of the direction,[5035] "They shall eat the flesh this night, roast with fire, and unleavened bread on bitter herbs shall they eat," and "Eat not of it raw, nor sodden with water, but roast with fire; the head with the feet and the entrails; ye shall not set any of it apart till the morning, and a bone thereof ye shall not break. But that which is left thereof till the morning ye shall burn." The sentence, "A bone of it ye shall not break," John appears to have made use of in his Gospel, as applying to the transactions connected with Christ, and connecting with them the occasion spoken of in the law when those eating the sheep are bidden not to break a bone of it. He writes as follows:[5036] "The soldiers therefore came and brake the legs of the first, and of the other who was crucified with him; but when they came to Jesus and saw that He was already dead, they brake not His legs, but one of the soldiers with a spear pierced His side, and straightway there came out blood and water. And he that hath seen hath borne witness and his witness is true, and he knoweth that he sayeth truth that ye also may believe. And these things took place that the Scripture might be fulfilled, “A bone of Him ye shall not break.” There are a myriad other points besides this in the Apostle’s language which would call for inquiry, both about the passover and the unleavened bread, but they would have to be dealt with, as we said above, in a special work of great length. At present we can only give an epitome of them as they bear on the text presently before us, and aim at a short solution of the principal problem. We call to mind the words, “This is the Lamb of God that taketh away the sin of the world,” for it is said of the passover,[5037] “Ye shall take it of the lambs or of the goats.” The Evangelist here agrees with Paul, and both are involved in the difficulties we spoke of above. But on the other hand we have to say that if the Word became flesh, and the Lord says,[5038] “Unless 390 ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. He that eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him,”—then the flesh thus spoken of is that of the Lamb that takes away the sin of the world; and this is the blood, some of which was to be put on the two side posts of the door, and on the lintels in the houses, in which we eat the passover. Of the flesh of this Lamb it is necessary that we should eat in the time of the world, which is night, and the flesh is to be roast with fire, and eaten with unleavened bread; for the Word of God is not flesh and flesh only. He says, in fact, Himself,[5039] “I am the bread of life,” and “This is the bread of life which came down from heaven, that a man should eat of it, and not die. I am the bread of life that came down from heaven; if a man eat of this bread, he shall live for ever.” We must not overlook, however, that by a loose use of words, any food is called bread, as we read in Moses in Deuteronomy,[5040] “Forty days He ate no bread and drank no water,” instead of, He took no food, either wet or dry. I am led to this observation by John’s saying, “And the bread which I will give is My flesh, for the life of the world.” Again, we eat the flesh of the Lamb, with bitter herbs, and unleavened bread, when we repent of our sins and grieve with the sorrow which is according to God, a repentance which operates for our salvation, and is not to be repented of; or when, on account of our trials, we turn to the speculations which are found to be those of truth, and are nourished by them. We are not, however, to eat the flesh of the Lamb raw, as those do who are slaves of the letter, like irrational animals, and those who are enraged at men truly reasonable, because they desire to understand spiritual things; truly, they share the nature of savage beasts. But we must strive to convert the rawness of Scripture into well-cooked food, not letting what is written grow flabby and wet and thin, as those do who have itching

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[5034] 1 Cor. v. 8.

[5035] Exod. xii. 8.

[5036] xix. 32.

[5037] Exod. xii. 5.

[5038] John vi. 53.

[5039] John vi. 48–50.

[5040] ix. 9.

ears,[5041] and turn away their ears from the truth; their methods tend to a loose and flabby conduct of life. But let us be of a fervent spirit and keep hold of the fiery words given to us of God, such as Jeremiah received from Him who spoke to him,[5042] "Behold, I have made My words in thy mouth like fire," and let us see that the flesh of the Lamb be well cooked, so that those who partake of it may say, as Christ speaks in us, "Our heart burned by the way, as He opened to us the Scriptures."[5043] Further, if it is our duty to enquire into such a point as the roasting of the flesh of the Lamb with fire, we must not forget the parallel of what Jeremiah suffered on account of the words of God, as he says:[5044] "And it was as a glowing fire, burning in my bones, and I am without any strength, and I cannot bear it." But, in this eating, we must begin at the head, that is to say, at the principal and the most essential doctrines about heavenly things, and we must end at the feet, the last branches of learning which enquire as to the final nature in things, or about more material things, or about things under the earth, or about wicked spirits and unclean demons. For it may be that the account of these things is not obvious, like themselves, but is laid away among the mysteries of Scripture, so that it may be called, tropically, the feet of the Lamb. Nor must we fail to deal with the entrails, which are within and hidden from us; we must approach the whole of Scripture as one body, we must not lacerate nor break through the strong and well-knit connections which exist in the harmony of its whole composition, as those do who lacerate, so far as they can, the unity of the Spirit that is in all the Scriptures. But this aforesaid prophecy of the Lamb is to be our nourishment only during the night of this dark life of ours; what comes after this life is, as it were, the dawn of day, and why should we leave over till then the food which can only be useful to us now? But when the night is passed, and the day which succeeds it is at hand, then we shall have bread to eat which has nothing to do with the leavened bread of the older and lower state of things, but is unleavened, and that will serve our turn until that which comes after the unleavened bread is given us, the manna, which is food for angels rather than men. Every one of us, then, may sacrifice his lamb in every house of our fathers; and while one breaks the law, not sacrificing the lamb at all, another may keep the commandment entirely, offering his sacrifice, and cooking it aright, and not breaking a bone of it. This, then, in brief, is the interpretation of the Passover sacrificed for us, which is Christ, in accordance with the view taken of it by the Apostles, 39
and with the Lamb in the Gospel. For we ought not to suppose that historical things are types of historical things, and material things of material, but that material things are typical of spiritual things, and historical things of intellectual. It is not necessary that our discourse

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[5041] 2 Tim. iv. 3, 4.

[5042] Jer. v. 14.

[5043] Luke xxiv. 32.

[5044] xx. 9.

should now ascend to that third passover which is to be celebrated with myriads of angels in the most perfect and most blessed exodus; we have already spoken of these things to a greater extent than the passage demands.

14. In the First Three Gospels the Passover is Spoken of Only at the Close of the Ministry; In John at the Beginning. Remarks on This. Heracleon on the Passover.

We must not, however, fail to enquire into the statement that the passover of the Jews was at hand, when the Lord was at Capernaum with His mother and His brothers and His disciples. In the Gospel according to Matthew,[5045] after being left by the devil, and after the angels came and ministered to Him, when He heard that John was delivered up He withdrew into Galilee, and leaving Nazara He came and dwelt in Capernaum. Then He began to preach, and chose the four fishermen for His Apostles, and taught in the synagogues of the whole of Galilee and healed those who were brought to Him. Then He goes up into the mountain and speaks the beatitudes and what follows them; and after finishing that instruction He comes down from the mountain and enters Capernaum a second time.[5046] Then He embarked in a ship and crossed over to the other side to the country of the Gergesenes. On their beseeching Him to depart out of their coasts He embarked[5047] in a ship and crossed over and came to His own city. Then He wrought certain cures and went about all the cities and the villages, teaching in their synagogues; after this most of the events of the Gospels take place, before Matthew indicates the approach of the time of passover.[5048] With the other Evangelists also, after the stay at Capernaum it is long till we come to any mention of the passover; which may confirm in their opinion those who take the view about Capernaum which was set forth above. That stay, in the neighbourhood of the passover of the Jews, is set in a brighter light by that nearness, both because it was better in itself, and still more because at the passover of the Jews there are found in the temple those who sell oxen and sheep and doves. This adds emphasis to the statement that the passover was not that of the Lord but that of the Jews; the Father’s house was made, in the eyes of those who did not hallow it, a house of merchandise, and the passover of the Lord became for those who took a low and material view of it a Jewish passover. A fitter occasion than the present will occur for enquiring as to the time of the passover, which took place about the spring equinox, and for any other enquiry which may arise in connection with it. As for Heracleon, he says, “This is the great festival; for it was a type of the passion of the Saviour; not only was the lamb put to death, the eating of it afforded relaxation, the killing it pointed to what of the passion of the Saviour was in this world, and the eating it to the rest at the marriage.” We have given his words, that it may be seen with what a want of caution and how loosely he proceeds, and with what an absence of constructive skill even on such a theme as this; and how little regard in consequence is to be paid to him.

[5045] iv. 11 sqq.

[5046] Matt. viii.

[5047] viii. 23.

[5048] xxvi. 2.

15. Discrepancy of the Gospel Narratives Connected with the Cleansing of the Temple.

“And Jesus went up to Jerusalem.[5049] And He found in the temple those that sold oxen and sheep and doves and the changers of money sitting; and He made a scourge of cords, and cast out of the temple the sheep and the oxen, and poured out the small coin of the changers, and overturned their tables, and to those who sold the doves He said, Take these things hence; make not My Father’s house a house of merchandise. Then His disciples remembered that it was written, The zeal of thy house shall eat me up.” It is to be noted that John makes this transaction of Jesus with those He found selling oxen and sheep and doves in the temple His second work; while the other Evangelists narrate a similar incident almost at the end and in connection with the story of the passion. Matthew has it thus:[5050] “At Jesus’ entry into Jerusalem the whole city was stirred, saying, Who is this? And the multitudes said, This is Jesus the prophet, from Nazareth of Galilee. And Jesus went into the temple and cast out all them that sold and bought in the temple, and He overturned the tables of the money-changers and the seats of them that sold doves. And He says to them, It is written, My house shall be called a house of prayer, but you make it a den of robbers.” Mark has the 392 following: “And they came to Jerusalem. And having entered into the temple He began to cast out those that sold and bought in the temple, and the tables of the money-changers He overthrew and the seats of them that sold doves. And He suffered not that any should carry a vessel through the temple; and He taught and said unto them, Is it not written that My house shall be called a house of prayer for all the nations? But you have made it a den of robbers.” And Luke:[5051] “And when he came near, He beheld the city and wept over it, saying that, if thou hadst known in this day, even thou, the things that belong to peace; but now they are hid from thine eyes. For the days shall come upon thee, when they shall surround thee and shut thee in on every side, and shall dash thee to the ground and thy children, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And He entered into the temple and began to cast out those that sold, saying to them, It is written, My house shall be a house of prayer, but ye have made it a den of robbers.” It is further to be observed that what is recorded by the three as having taken place in connection with the Lord’s going up to Jerusalem, when He did these things in the temple, is narrated in a very similar manner by John as taking place long after this, after another visit to Jerusalem different from this one. We must consider the statements, and in the first place that of Matthew, where we read:[5052] “When He drew nigh to Jerusalem and came to Bethphage over against the Mount of Olives, then Jesus sent two disciples, saying unto them, Go ye into the village over against you, and straightway ye shall find an ass tied and a colt with her; loose them and bring them to Me. And if any man say unto you, What are you doing? you shall say, The Lord hath need of them, and straightway he will send them. But this was done that it might be fulfilled which was spoken by the prophet, saying, Say ye to the daughter of Zion, Behold, thy king cometh, meek and seated upon an ass and upon the colt of an ass. And the disciples went and did as Jesus commanded them; they brought the ass and the foal, and they placed on them their garments, and He sat thereon. And the most part of the multitude spread their garments on the road, but the multitudes that went before Him, and they that followed, cried, Hosanna to the Son of David, blessed is He that cometh in the name of the Lord. Hosanna in the highest." After this comes, "And when He had entered into Jerusalem the whole city was stirred," which we cited above. Then we have Mark's account:[5053] "And when they drew nigh unto Jerusalem, to Bethphage and Bethany, to the Mount of Olives, He sends two of His disciples and says to them, Go ye into the village over against you. And straightway as ye enter into it ye shall find a colt tied, on which no man hath ever sat, loose it and bring it. And if any one say to you, Why do ye this? say, Because the Lord hath need of him, and straightway he will send him back hither. And they went and found the colt tied at the door outside on the road, and they loose him. And some of them that stood there said to them, What do ye, loosing the colt? And they said to them as Jesus told them, and they let them go. And they brought the colt to Jesus, and cast on it their garments. But others cut down branches from the field and spread them in the way. And they that went before and they that followed cried, Hosanna, blessed is He that cometh in the name of the Lord; blessed be the kingdom that cometh, of our father David! Hosanna in the highest! And He went into Jerusalem to the temple, and looked round about on all things, and as it was already evening, He went out to Bethany with the twelve. And on the morrow when they were come forth from Bethany He was hungry." Then, after the affair of the withered fig tree, "They came to Jerusalem. And He went into the temple and began to cast out them that sold." Luke narrates as follows:[5054] "And it came to pass, when He drew near to Bethphage and Bethany at the mount that is called the Mount of Olives, He sent two of his disciples, saying, Go ye into the village over against you, in which when ye enter, ye shall find a colt tied, on which no man ever hath sate; loose him and bring him. And if any man asks you, Why do ye loose him? Ye shall say thus, The Lord hath need of him. And the disciples went and found as He said to them. And when they were loosing the colt its owners said to them, Why loose ye the colt? and they said, Because the Lord hath need of him. And they brought him to Jesus, and they threw their garments on the colt, and set Jesus thereon. And as He went, they strewed their garments in the way. And when He was drawing near, being now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying, Blessed is the King in the name of the Lord; peace in heaven and glory in the highest. And some of the Pharisees from the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said, I say unto you, If these shall hold their peace, the stones will cry out. And when He drew near He beheld the city and wept over it," and so on, as we cited above. John, on the contrary, after giving an account nearly identical with this, as far as, "And Jesus went up to Jerusalem, and He found in the temple those who were selling oxen and sheep," gives a second account of an ascent of the Lord to Jerusalem, and then goes on to tell of the supper in Bethany six days before the passover, at which Martha served and Lazarus was at table. "On the morrow,[5055] a great multitude that had come to the feast, having heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet Him; and they cried, Hosanna, blessed be the King of Israel in the name of the Lord. And Jesus, having found a young ass, sat thereon, as it is written, Fear not, daughter of Zion; behold thy King cometh, sitting on the foal of an ass." I have written out long sections from the Gospels, but I have thought it necessary to do so, in order to exhibit the discrepancy at this part of our Gospel. Three of the Gospels place these incidents, which we supposed to be the same as those narrated by John, in connection with one visit of the Lord to Jerusalem. While John, on the other hand, places them in connection with two visits which are widely separated from each other and between which were various journeys of the Lord to other places. I conceive it to be impossible for those who admit nothing more than the history in their interpretation to show that these discrepant statements are in harmony with each other. If any one considers that we have not given a sound exposition, let him write a reasoned rejoinder to this declaration of ours.

[5049] John ii. 13–17.

[5050] Matt. xxi. 10–13.

[5051] Luke xix. 41, 42.

[5052] Matt. xxi. 1.

[5053] Mark xi. 1–12.

[5054] Luke xix. 29.

[5055] John xii. 12–15.

16. The Story of the Purging of the Temple Spiritualized. Taken Literally, It Presents Some Very Difficult and Unlikely Features.

We shall, however, expound according to the strength that is given to us the reasons which move us to recognize here a harmony; and in doing so we entreat Him who gives to every one that asks and strives acutely to enquire, and we knock that by the keys of higher knowledge the hidden things of Scripture may be opened to us. And first, let us fix our attention on the words of John, beginning, "And Jesus went up to Jerusalem."[5056] Now Jerusalem, as the Lord Himself teaches in the Gospel according to Matthew,[5057] "is the city of the great King." It does not lie in a depression, or in a low situation, but is built on a high mountain, and there are mountains round about it,[5058] and the participation of it is to the same place,[5059] and thither the tribes of the Lord went up, a testimony for Israel. But that city also is called Jerusalem, to which none of those upon the earth ascends, nor goes in; but every soul that possesses by nature some elevation and some acuteness to perceive the things of the mind is a citizen of that city. And it is possible even for a dweller in Jerusalem to be in sin (for it is possible for even the acutest minds to sin), should they not turn round quickly after their sin, when they have lost their power of mind and are on the point not only of dwelling in one of those strange cities of Judæa, but even of being inscribed as its citizens. Jesus goes up to Jerusalem, after bringing help to those in Cana of Galilee, and then going down to Capernaum, that He may do in Jerusalem the things which are written. He found in the temple, certainly, which is said to be the house of the Father of the Saviour, that is, in the church or in the preaching of the ecclesiastical and sound word, some who were making His Father's house a house of merchandise. And at all times Jesus finds some of this sort in the temple. For in that which is called the church, which is the house of the living God, the pillar and ground of the truth,[5060] when are there not some money-changers sitting who need the strokes of the scourge Jesus made of small cords, and dealers in small coin who require to have their money poured out and their tables overturned? When are there not those who are inclined to merchandise, but need to be held to the plough and the oxen, that having put their hand to it and not turning round to the things behind them, they may be fit for the kingdom of God? When are there not those who prefer the mammon of unrighteousness to the sheep which give them the material for their true adornment? And 394
there are always many who look down on what is sincere and pure and unmixed with any bitterness or gall, and who, for the sake of miserable gain, betray the care of those tropically

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[5056] John ii. 13.

[5057] Matt. v. 35.

[5058] Ps. cxxv. 2.

[5059] Ps. cxxii. 2, 3, 4.

[5060] 1 Tim. iii. 15.

called doves. When, therefore, the Saviour finds in the temple, the house of His Father, those who are selling oxen and sheep and doves, and the changers of money sitting, He drives them out, using the scourge of small cords which He has made, along with the sheep and oxen of their trade, and pours out their stock of coin, as not deserving to be kept together, so little is it worth. He also overturns the tables in the souls of such as love money, saying even to those who sell doves, "Take these things hence," that they may no longer traffic in the house of God. But I believe that in these words He indicated also a deeper truth, and that we may regard these occurrences as a symbol of the fact that the service of that temple was not any longer to be carried on by the priests in the way of material sacrifices, and that the time was coming when the law could no longer be observed, however much the Jews according to the flesh desired it. For when Jesus casts out the oxen and sheep, and orders the doves to be taken away, it was because oxen and sheep and doves were not much longer to be sacrificed there in accordance with Jewish practices. And possibly the coins which bore the stamp of material things and not of God were poured out by way of type; because the law which appears so venerable, with its letter that kills, was, now that Jesus had come and had used His scourge to the people, to be dissolved and poured out, the sacred office (episcopate) being transferred to those from the Gentiles who believed, and the kingdom of God being taken away from the Jews[5061] and given to a nation bringing forth the fruits of it. But it may also be the case that the natural temple is the soul skilled in reason, which, because of its inborn reason, is higher than the body; to which Jesus ascends from Capernaum, the lower-lying place of less dignity, and in which, before Jesus' discipline is applied to it, are found tendencies which are earthly and senseless and dangerous, and things which have the name but not the reality of beauty, and which are driven away by Jesus with His word plaited out of doctrines of demonstration and of rebuke, to the end that His Father's house may no longer be a house of merchandize but may receive, for its own salvation and that of others, that service of God which is performed in accordance with heavenly and spiritual laws. The ox is symbolic of earthly things, for he is a husbandman. The sheep, of senseless and brutal things, because it is more servile than most of the creatures without reason. Of empty and unstable thoughts, the dove. Of things that are thought good but are not, the small change. If any one objects to this interpretation of the passage and says that it is only pure animals that are mentioned in it, we must say that the passage would otherwise have an unlikely air. The occurence is necessarily related according to the possibilities of the story. It could not have been narrated that a herd of any other animals than pure ones had found access to the temple, nor could any have been sold there but those used for sacrifice. The Evangelist makes use of the known practice of the merchants at the times of the Jewish feasts; they did bring in such animals to the outer court; this practice, with a real occurrence He knew of, were His materials. Any one, however, who cares to do so may enquire whether it is in agreement with the position held by Jesus in this world, since He was reputed to be the Son of a carpenter, to venture upon such an act as to drive out a crowd of merchants from the temple? They had come up to the feast to sell to a great number of the people, the sheep, several myriads in number, which they were to sacrifice according to their fathers' houses. To the richer Jews they had oxen to sell, and there were doves for those who had vowed such animals, and many no doubt bought these with a view to their good cheer at the festival. And did not Jesus do an unwarrantable thing when He poured out the money of the money-changers, which was their own, and overthrew their tables? And who that received a blow from the scourge of small cords at the hands of One held in but slight esteem, was driven out of the temple, would not have attacked Him and raised a cry and avenged himself with his own hand, especially when there was such a multitude present who might all feel themselves insulted by Jesus in the same way? To think, moreover, of the Son of God taking the small cords in His hands and plaiting a scourge out of them for this driving out from the temple, does it not bespeak audacity and temerity and even some measure of lawlessness? One refuge remains for the writer who wishes to defend these things and is minded to treat the occurrence as real history, namely, to appeal to the divine 395 nature of Jesus, who was able to quench, when He desired to do so, the rising anger of His foes, by divine grace to get the better of myriads, and to scatter the devices of tumultuous men; for "the Lord scatters the counsels of the nations[5062] and brings to naught devices of the peoples, but the counsel of the Lord abideth for ever." Thus the occurrence in our passage, if it really took place, was not second in point of the power it exhibits to any even of the most marvellous works Christ wrought, and claimed no less by its divine character the faith of the beholders. One may show it to be a greater work than that done at Cana of Galilee in the turning of water into wine; for in that case it was only soulless matter that was changed, but here it was the soul and will of thousands of men. It is, however, to be observed that at the marriage the mother of Jesus is said to be there, and Jesus to have been invited and His disciples, but that no one but Jesus is said to have descended to Capernaum. His disciples, however, appear afterwards as present with Him; they remembered that "the zeal of thine house shall devour me." And perhaps Jesus was in each of the disciples as He ascended to Jerusalem, whence it is not said, Jesus went up to "Jerusalem and His disciples," but He went down to Capernaum, "He and His mother and His brothers and His disciples."

[5061] Matt. xxi. 43.

[5062] Ps. xxxiii. 10.

17. Matthew’s Story of the Entry into Jerusalem. Difficulties Involved in It for Those Who Take It Literally.

We have now to take into consideration the statements of the other Gospels on the expulsion from the temple of those who made it a house of merchandise. Take in the first place what we find in Matthew. On the Lord’s entering Jerusalem, he says,[5063] “All the city was stirred, saying, Who is this?” But before this he has the story of the ass and the foal which were taken by command of the Lord and found by the two disciples whom he sent from Bethphage into the village over against them. These two disciples loose the ass which was tied, and they have orders, if any one says anything to them, to answer that “the Lord has need of them; and immediately he will send them.” By these incidents Matthew declares that the prophecy was fulfilled which says, “Behold, the King cometh, meek and sitting on an ass and a colt the foal of an ass,” which we find in Zechariah.[5064] When, then, the disciples went and did as Jesus commanded them, they brought the ass and the colt, and placed on them, he says, their own garments, and the Lord sat upon them, clearly on the ass and the colt. Then “the most part of the multitude spread their garments in the way, and others cut down branches from the trees and strewed them in the way, and the multitudes that went before and that followed cried, Hosanna to the Son of David, blessed is He that cometh in the name of the Lord. Hosanna in the highest.” Hence it was that when He entered Jerusalem, the whole city was moved, saying, Who is this? “and the multitudes said,” those obviously who went before Him and who followed Him, to those who were asking who He was, “This is the prophet Jesus of Nazareth of Galilee. And Jesus entered into the temple and cast out all those that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of them that sold doves: and He saith unto them, It is written, My house shall be called a house of prayer; but ye make it a den of robbers.” Let us ask those who consider that Matthew had nothing but the history in his mind when he wrote his Gospel, what necessity there was for two of the disciples to be sent to the village over against Bethphage, to find an ass tied and its colt with it and to loose them and bring them? And how did it deserve to be recorded that He sat upon the ass and the foal and entered into the city? And how does Zechariah prophesy about Christ when he says,[5065] “Rejoice greatly, thou daughter of Zion, proclaim it, thou daughter of Jerusalem. Behold thy king cometh unto thee, just is He and bringing salvation, meek and sitting on an ass and a young foal”? If it be the case that this prophecy predicts simply the material incident described by the Evangelists, how can those who stand on the letter maintain that this is so with regard to the following part also of the prophecy, which runs: “And He shall destroy chariots from

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[5063] xxi. 10.

[5064] Zech. ix. 9.

[5065] Zech. ix. 9.

Ephraim and horse from Jerusalem, and the bow of the warrior shall be destroyed, and a multitude and peace from the Gentiles, and He shall rule over the waters as far as the sea, and the rivers to the ends of the earth," etc. It is to be noted, too, that Matthew does not give the words as they are found in the prophet, for instead of "Rejoice greatly, thou daughter of Zion, proclaim it, thou daughter of Jerusalem," he makes it, "Tell ye the 396 daughter of Zion." He curtails the prophetic utterance by omitting the words, "Just is He and bringing salvation," then he gives, "meek and sitting," as in the original, but instead of "on an ass and a young colt," he gives, "on an ass and a colt the foal of an ass." The Jews, examining into the application of the prophecy to what is recorded about Jesus, press us in a way we cannot overlook with the enquiry how Jesus destroyed chariots out of Ephraim and horse from Jerusalem, and how He destroyed the bow of the enemy and did the other deeds mentioned in the passage. So much with regard to the prophecy. Our literal interpreters, however, if there is nothing worthy of the appearance of the Son of God in the ass and the foal, may perhaps point to the length of the road for an explanation. But, in the first place, fifteen stades are not a great distance and afford no reasonable explanation of the matter, and, in the second place, they would have to tell us how two beasts of burden were needed for so short a journey; "He sat," it is said, "on them." And then the words: "If any man say aught unto you, say ye that the Lord hath need of them, and straightway he will send them." It does not appear to me to be worthy of the greatness of the Son's divinity to say that such a nature as His confessed that it had need of an ass to be loosed from its bonds and of a foal to come with it; for everything the Son of God has need of should be great and worthy of His goodness. And then the very great multitude strewing their garments in the way, while Jesus allows them to do so and does not rebuke them, as is clear from the words used in another passage,[5066] "If these should hold their peace, the stones will cry out." I do not know if it does not indicate a certain degree of stupidity on the part of the writer to take delight in such things, if nothing more is meant by them than what lies on the surface. And the branches being cut down from the trees and strewn on the road where the asses go by, surely they are rather a hindrance to Him who is the centre of the throng than a well-devised reception of Him. The difficulties which met us on the part of those who were cast out of the temple by Jesus meet us here in a still greater degree. In the Gospel of John He casts out those who bought, but Matthew says that He cast out those who sold and those who bought in the temple. And the buyers would naturally be more numerous than the sellers. We have to consider if the casting out of buyers and sellers in the temple was not out of keeping with the reputation of one who was thought to be the Son of a carpenter, unless, as we said before, it was by a divine power that He subjected them. The words addressed to them, too, are harsher in the other Evangelists than in John. For John says that Jesus said to them, “Make not My Father’s house a house of merchandise,” while in the others they are rebuked for making the house of prayer a den of robbers. Now the house of His Father did not admit of being turned into a den of robbers, though by the acts of sinful men it was brought to be a house of merchandise. It was not only the house of prayer, but in fact the house of God, and by force of human neglect it harboured robbers, and was turned not only into their house but their den—a thing which no skill, either of architecture or of reason, could make it.

[5066] Luke xix. 40.

18. The Ass and the Colt are the Old and the New Testament. Spiritual Meaning of the Various Features of the Story. Differences Between John’s Narrative and that of the Other Evangelists.

Now to see into the real truth of these matters is the part of that true intelligence which is given to those who can say,[5067] “But we have the mind of Christ that we may see those things which are freely given to us of God;” and doubtless it is beyond our powers. For neither is the ruling principle in our soul free from agitation, nor are our eyes such as those of the fair bride of Christ should be, of which the bridegroom says,[5068] “Thy eyes are doves,” signifying, perhaps, in a riddle, the observant power which dwells in the spiritual, because the Holy Spirit came like a dove to our Lord and to the lord in every one. Such as we are, however, we will not delay, but will feel about the words of life which have been spoken to us and strive to lay hold of that power in them which flows to him who touches them in faith. Now Jesus is the word of God which goes into the soul that is called Jerusalem, riding on the ass freed by the disciples from its bonds. That is to say, on the simple language of the Old Testament, interpreted by the two disciples who loose it: in the first place him who applies what is written to the service of the soul and shows the allegorical sense of it with reference to her, and in the second place him who brings to light by the things which lie in 397 shadow the good and true things of the future. But He also rides on the young colt, the New Testament; for in both alike we find the word of truth which purifies us and drives away all those thoughts in us which incline to selling and buying. But He does not come alone to Jerusalem, the soul, nor only with a few companions; for many things have to enter into us before the word of God which makes us perfect, and as many things have to come after Him, all, however, hymning and glorifying Him and placing under Him their ornaments and vestures, so that the beasts He rides on may not touch the ground, when He who descended out of heaven is seated on them. But that His bearers, the old and the new words of Scripture, may be raised yet higher above the ground, branches have to be cut down from the trees that they may tread on reasonable expositions. But the multitudes which go before and follow Him may also signify the angelic ministrations, some of which prepare the way for Him in our souls, and help in their adorning, while some come after His presence in us, of which we have often spoken, so that we need not now adduce testimonies about it. And perhaps it is not without reason that I have likened to an ass the surrounding voices which conduct the Word Himself to the soul; for it is a beast of burden, and many are the burdens, heavy the loads, which are brought into view from the text, especially of the Old Testament, as he can clearly see who observes what is done in this connection on the part of the Jews. But the foal is not a beast of burden in the same way as the ass. For though every lead of the latter be heavy to those who have not in themselves the upbearing and most lightening power of the Spirit, yet the new word is less heavy than the old. I know some who interpret the tied-up ass as being believers from the circumcision, who are freed from many bonds by those who are truly and spiritually instructed in the word; and the foal they take to be those from the Gentiles, who before they receive the word of Jesus are free from any control and subject to no yoke in their unbridled and pleasure-loving existence. The writers I am speaking of do not say who those are that go before and who those follow after; but there would be no absurdity in saying that those who went before were like Moses and the prophets, and those who followed after the holy Apostles. To what Jerusalem all these go in it is now our business to enquire, and what is the house which has many sellers and buyers to be driven out by the Son of God. And perhaps the Jerusalem above to which the Lord is to ascend driving like a charioteer those of the circumcision and the believers of the Gentiles, while prophets and Apostles go before Him and follow after Him (or is it the angels who minister to Him, for they too may be meant by those who go before and those who follow), perhaps it is that city which before He ascended to it contained the so-called[5069] "spiritual hosts of wickedness in heavenly places," or the Canaanites and Hittites and Amorites and the other enemies of the people of God, and in a word, the foreigners. For in that region, too, it was possible for the prophecy to be fulfilled which says,[5070] "Your country is desolate, your cities are burned with fire, your land, strangers devour it in your presence." For these are they who defile and turn into a den of robbers, that is, of themselves the heavenly house of the Father, the holy Jerusalem, the house of prayer; having spurious money, and giving pence and small change, cheap worthless coinage, to all who come to them. These are they who, contending with the souls, take from them what is most precious, robbing them of their better part to return to them what is worth nothing. But the disciples go and find the ass tied and loose it, for it cannot have Jesus on account of the covering that is laid upon it by the law.[5071] And the colt is found with it, both having been lost till Jesus came; I mean, namely, those of the circumcision and those of the Gentiles who afterwards believed. But how these are sent back again after Jesus has ascended to Jerusalem seated upon them, it is somewhat dangerous to say; for there is something mystical about it, in connection with the change of saints into angels. After that change they will be sent back, in the age succeeding this one, like the ministering spirits,[5072] who are sent to do service for the sake of them who will thereby inherit salvation. But if the ass and the foal are the old and the new Scriptures, on which the Word of God rides, it is easy to see how, after the

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[5067] 1 Cor. ii. 16.

[5068] Song of Sol. i. 15.

[5069] Ephes. vi. 12.

[5070] Isa. i. 7.

[5071] 2 Cor. iii. 14.

[5072] Heb. i. 11.

Word has appeared in them, they are sent back and do not wait after the Word has entered Jerusalem among those who have cast out all the thoughts of selling and buying. I consider, too, that it is not without significance that the place where the ass was found tied, and the foal, was a village, and a village without a name. For in comparison with the great world in 398 heaven, the whole earth is a village where the ass is found tied and the colt, and it is simply called "the village" without any other designation being added to it. From Bethphage Matthew says the disciples are sent out who are to fetch the ass and the colt; and Bethphage is a priestly place, the name of which means "House of Jaw-bones." So much we have said, as our power allowed, on the text of Matthew, reserving for a further opportunity, when we may be permitted to take up the Gospel of Matthew by itself, a more complete and accurate discussion of his statements. Mark and Luke say that the two disciples, acting on their Master's instructions, found a foal tied, on which no one had ever sat, and that they loosed it and brought it to the Lord. Mark adds that they found the foal tied at the door, outside on the road. But who is outside? Those of the Gentiles who were strangers[5073] from the covenants, and aliens to the promise of God; they are on the road, not resting under a roof or a house, bound by their own sins, and to be loosed by the twofold knowledge spoken of above, of the friends of Jesus. And the bonds with which the foal was tied, and the sins committed against the wholesome law and reproved by it,—for it is the gate of life,—in respect of it, I say, they were not inside but outside the door, for perhaps inside the door there cannot be any such bond of wickedness. But there were some persons standing beside the tied-up foal, as Mark says; those, I suppose, who had tied it; as Luke records, it was the masters of the foal who said to the disciples, Why loose ye the foal? For those lords who subjected and bound the sinner are illegal masters and cannot look the true master in the face when he frees the foal from its bonds. Thus when the disciples say, "The Lord hath need of him," these wicked masters have nothing to say in reply. The disciples then bring the foal to Jesus naked, and put their own dress on it, so that the Lord may sit on the disciples' garments which are on it, at His ease. What is said further will not, in the light of Matthew's statements, present any difficulty; how[5074] "They come to Jerusalem, and entering into the temple He began to cast out them that sold and bought in the temple," or how[5075] "When He drew nigh and beheld the city He wept over it; and entering into the temple He began to cast out them that sold." For in some of those who have the temple in themselves He casts out all that sell and buy in the temple; but in others who do not quite obey the word of God, He only makes a beginning of casting out the sellers and buyers. There is a third class also besides these, in which He began to cast out the sellers only, and not also the buyers. With John, on the contrary, they are all cast out by the scourge woven of small cords, along with the sheep and the oxen. It should be carefully considered whether it is possible that the changes of the things described and the discrepancies found in them can be satisfactorily solved by the anagogic method. Each of the Evangelists ascribes to the Word different modes of action, which produce in souls of different tempers not the same effects but yet similar ones. The discrepancy we noticed in respect of Jesus' journeys to Jerusalem, which the Gospel now in hand reports quite differently from the other three, as we have expounded their words, cannot be made good in any other way. John gives statements which are similar to those of the other three but not the same; instead of branches cut from the trees or stubble brought from the fields and strewed on the road he says they took branches of palm trees. He says that much people had come to the feast, and that these went out to meet Him, crying, "Blessed is He that cometh in the name of the Lord," and "Blessed is the King of Israel." He also says that it was Jesus Himself who found the young ass on which Christ sat, and the phrase, young ass, doubtless conveys some additional meaning, as the small animal afforded a benefit not of men, nor through men, but through Jesus Christ. John moreover does not, any more than the others, reproduce the prophetic words exactly; instead of them he gives us "Fear not, O daughter of Zion; behold thy King cometh sitting" (instead of "mounted") "on the foal of an ass" (for "on an ass and a young foal"). The words "Fear not, daughter of Zion," are not in the prophet at all. But as the prophetic utterance has been applied by all in this way, let us see if there was not a necessity that the daughter of Zion should rejoice greatly and that the greater than she, the daughter of Jerusalem, should not only rejoice greatly but should also proclaim it when her king was coming to her, just and bringing salvation, and meek, having mounted an ass and a young colt. Whoever, then, receives Him will no longer be afraid of those who are armed with the 399 specious discourses of the heterodox, those chariots of Ephraim said to be destroyed by the Lord,[5076] nor the horse, the vain thing for safety,[5077] that is the mad desire which has accustomed itself to the things of sense and which is injurious to many of those who desire to dwell in Jerusalem and to attend to the sound word. It is also fitting to rejoice at the destruction by Him who rides on the ass and the young foal of every hostile dart, since the fiery darts of the enemy are no longer to prevail over him who has received Jesus to his own temple. And there will also be a multitude from the Gentiles with peace[5078] at the Saviour's coming to Jerusalem, when He rules over the waters that He may bruise the head of the dragon on the water,[5079] and we shall tread upon the waves of the sea and to the mouths of all the rivers on the earth. Mark, however, writing about the foal,[5080] reports the Lord to have said, “On which never man sat;” and he seems to me to hint at the circumstance that those who afterwards believed had never submitted to the Word before Jesus’ coming to them. For of men, perhaps, no one had ever sate on the foal, but of hearts or of powers alien to the Word some had sate on it, since in the prophet Isaiah the wealth of opposing powers is said to be borne on asses and camels.[5081] “In the distress and the affliction,” he writes, “the lion and the lion’s whelp, whence also the offspring of flying asps, who carried their riches on asses and camels.” The question occurs again, for those who have no mind but for the bare words, if according to their view the words, “on which never man sat,” are not quite meaningless. For who but a man ever sits on a foal? So much of our views.

[5073] Ephes. ii. 12.

[5074] Mark xi. 15.

[5075] Luke xix. 41.

[5076] Zech. ix. 10.

[5077] Ps. xxxiii. 17.

[5078] Zech. ix. 9, 10.

[5079] Ps. lxxiv. 13.

[5080] xi. 2.

[5081] Isa. xxx. 6.

19. Various Views of Heracleon on Purging of the Temple.

Let us see what Heracleon makes of this. He says that the ascent to Jerusalem signifies the Lord's going up from material things to the spiritual place, which is a likeness of Jerusalem. And he considers that the words are, "He found in the temple," and not "in the sanctuary,"[5082] because the Lord is not to be understood as instrumental in that call only, which takes place where the spirit is not. He considers the temple to be the Holy of Holies, into which none but the High-Priest enters, and there I believe he says that the spiritual go; while the court of the temple, where the levites also enter, is a symbol of these psychical ones who are saved, but outside the Pleroma. Then those who are found in the temple selling oxen and sheep and doves, and the money-changers sitting, he took to represent those who attribute nothing to grace, but regard the entrance of strangers to the temple as a matter of merchandise and gain, and who minister the sacrifices for the worship of God, with a view to their own gain and love of money. And the scourge which Jesus made of small cords and did not receive from another, he expounds in a way of his own, saying that the scourge is an image of the power and energy of the Holy Spirit, driving out by His breath those who are bad. And he declares that the scourge and the linen and the napkin and other things of such a kind are symbolic of the power and energy of the Holy Spirit. Then he assumes what is not written, as that the scourge was tied to a piece of wood, and this wood he takes to be a type of the cross; on this wood the gamblers, merchants, and all evil was nailed up and done away. In searching into the act of Jesus, and discussing the composition of the scourge out of two substances, he romances in an extraordinary way; He did not make it, he says, of dead leather. He wished to make the Church no longer a den of robbers, but the house of His Father. We must here say what is most necessary on the divinity, as referred to in Heracleon's text. If Jesus calls the temple at Jerusalem the house of His Father, and that temple was made in honour of Him who made heaven and earth, why are we not at once told that He is the Son of no one else than the Maker of heaven and earth, that He is the Son of God? To this house of the Father of Jesus, as being the house of prayer, the Apostles of Christ also, as we find in their "Acts," are told[5083] by the angel to go and to stand there and preach all the words of this life. But they came to the house of prayer, through the Beautiful Gate, to pray there, a thing they would not have done had they not known Him to be the same with the God worshipped by those who had dedicated that temple. Hence, too, they say, those who obeyed God rather than men, Peter and the Apostles, 400

[5082] ἐν τῶ ἱερῷ, not τῷ ναῷ. The latter is Neander's correction for τῶν ἄνω, "the things above." Heracleon's point is that the ἱερόν, the Holy of Holies, represents the spiritual realm; and that Jesus entered it as being, as well as the ναος, in need of His saving work.

[5083] Acts v. 20.

"The God[5084] of our Fathers raised up Jesus, whom ye slew, hanging Him on a tree;" for they know that by no other God was Jesus raised from the dead but the God of the fathers, whom Jesus also extols as the God of Abraham and Isaac and Jacob, who are not dead but living. How, too, could the disciples, if the house was not that of the same God with the God of Christ, have remembered the saying in the sixty-ninth Psalm, "The zeal of thy house shall devour Me;" for thus it is found in the prophet, and not "hath devoured Me." Now Christ is zealous principally for that house of God which is in each of us; He does not wish that it should be a house of merchandise, nor that the house of prayer should be a den of robbers; for He is the Son of a jealous God. We ought to give a liberal interpretation to such utterances of Scripture; they speak of human things, but in the way of metaphor, to show that God desires that nothing foreign should be mixed up with His will in the soul of all men, indeed, but principally of those who are minded to accept the message of our most divine faith. But we must remember that the sixty-ninth Psalm, which contains the words, "The zeal of thy house shall devour me," and a little further on, "They gave Me gall for My drink and for My thirst they gave Me vinegar," both texts being recorded in the Gospels, that that Psalm is spoken in the person of the Christ, and nowhere shows any change of person. It shows a great want of observation on Heracleon's part that he considers the words, "The zeal of thy house shall devour Me," to be spoken in the person of those powers which were cast out and destroyed by the Saviour; he fails to see the connection of the prophecy in the Psalm. For if these words are understood as spoken by the expelled and destroyed powers, it follows that he must take the words, "They gave Me vinegar to drink," which are a part of the same psalm, to be also spoken by those powers. What misled him was probably that he could not understand how the "shall devour Me" could be spoken by Christ, since He did not appreciate the way in which anthropopathic statements are applied to God and to Christ.

[5084] Acts v. 29, 30.

20. The Temple Which Christ Says He Will Raise Up is the Church. How the Dry Bones Will Be Made to Live Again.

"The Jews then answered and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things?[5085] Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." Those of the body, and those who incline to material things, seem to me to be meant by the Jews, who, after Jesus has driven out those who make God's house a house of merchandise, are angry at Him for treating these matters in such a way, and demand a sign, a sign which will show that the Word, whom they do not receive, has a right to do such things. The Saviour joins on to His statement about the temple a statement which is really one with the former, about His own body, and to the question, What sign doest Thou, seeing that Thou doest such things? answers, "Destroy this temple, and in three days I will raise it up." He could have exhibited a thousand other signs, but to the question, "Seeing that Thou doest such things," He could not answer anything else; He fittingly gave the answer about the sign connected with the temple, and not about signs unconnected with the temple. Now, both of these two things, the temple and the body of Jesus, appear to me, in one interpretation at least, to be types of the Church, and to signify that it is built of living stones,[5086] a spiritual house for a holy priesthood, built[5087] on the foundation of the Apostles and prophets, Christ Jesus being the head corner-stone; and it is, therefore, called a temple. Now, from the text,[5088] "Ye are the body of Christ, and members each in his part," we see that even though the harmonious fitting of the stones of the temple appear to be dissolved and scattered, as it is written in the twenty-second Psalm[5089] that all the bones of Christ are, by the plots made against it in persecutions and afflictions, on the part of those who war against the unity of the temple in persecutions, yet the temple will be raised again, and the body will rise again on the third day after the day of evil which threatens it,[5090] and the day of consummation which follows. For the third day will rise on the new heaven and the new earth, when these bones, the whole house of Israel,[5091] will rise in the great Lord's day, death having been overcome. And thus the re-

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[5085] John ii. 18, 19.

[5086] 1 Pet. ii. 5.

[5087] Ephes. ii. 20.

[5088] 1 Cor. xii. 27.

[5089] Ver. 14.

[5090] 2 Peter iii. 3, 10, 13.

[5091] Ezek. xxxvii. 11.

surrection of the Saviour from the passion of the cross contains the mystery of the resurrection of the whole body of Christ. But as that material body of Jesus was sacrificed for Christ, and was buried, and was afterwards raised, so the whole body of Christ's saints is crucified along with Him, and now lives no longer; for each of them, like Paul, glories[5092] in nothing 40
but the cross of our Lord Jesus Christ, through which He is crucified to the world, and the world to Him. Not only, therefore, is it crucified with Christ, and crucified to the world; it is also buried with Christ, for we were buried with Christ, Paul says.[5093] And then he says, as if enjoying some earnest of the resurrection, "We rose with Him,"[5094] because He walks in a certain newness of life, though not yet risen in that blessed and perfect resurrection which is hoped for. Either, then, he is now crucified, and afterwards is buried, or he is now buried and taken down from the cross, and, being now buried, is to rise at some future time. But to most of us the mystery of the resurrection is a great one, and difficult of contemplation; it is spoken of in many other passages of Scripture, and is specially announced in the following passage of Ezekiel:[5095] "And the hand of the Lord was upon me, and He led me out in the Spirit of the Lord, and set me in the midst of the plain, and it was full of human bones. And He led me round about them in a circle, and behold there were very many on the face of the plain, and behold they were very dry. And He said to me, Son of man, shall these bones live? And I said, Lord, Lord, Thou knowest. And He said to me, Prophesy to these bones, and thou shalt say to them, Hear the word of the Lord, ye dry bones;" and a little further on, "And the Lord spake to me, saying, Son of man, these bones are the house of Israel. And they say, Our bones are become dry, our hope is lost, we have breathed our last." For what bones are these which are addressed, "Hear ye the word of the Lord," as if they heard the word of the Lord? They belong to the house of Israel, or to the body of Christ, of which the Lord says,[5096] "All My bones are scattered," although the bones of His body were not scattered, and not even one of them was broken. But when the resurrection itself takes place of the true and more perfect body of Christ, then those who are now the members of Christ, for they will then be dry bones, will be brought together, bone to bone, and fitting to fitting (for none of those who are destitute of fitting (ἁρμονία) will come to the perfect man), to the measure[5097] of the stature of the fulness of the body of Christ. And then the many members[5098] will be the one body, all of them, though many, becoming members of one

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[5092] Gal. vi. 14.

[5093] Rom. vi. 4.

[5094] These words do not occur in Rom. vi. 4.

[5095] xxxvii. 1–4.

[5096] Ps. xxii. 13.

[5097] Ephes. iv. 13.

[5098] 1 Cor. xii. 12 sq.

body. But it belongs to God alone to make the distinction of foot and hand and eye and hearing and smelling, which in one sense fill up the head, but in another the feet and the rest of the members, and the weaker and humbler ones, the more and the less honourable. God will temper the body together, and then, rather than now, He will give to that which lacks the more abundant honour, that there may be, by no means, any schism in the body, but that the members may have the same care for one another, and, if any member be well off, all the members may share in its good things, or if any member be glorified, all the members may rejoice with it.

21. That the Son Was Raised Up by the Father. The Charge Brought Against Jesus at His Trial Was Based on the Incident Now Before Us.

What I have said is not alien to the passage now engaging us, dealing as it does with the temple and those cast out from it, of which the Saviour says, “The zeal of thy house shall devour Me;” and with the Jews who asked that a sign should be showed them, and the Saviour’s answer to them, in which He combines the discourse on the temple with that on His own body, and says, “Destroy this temple and in three days I will raise it up.” For from this temple, which is the body of Christ, everything that is irrational and savours of merchandise must be driven away, that it may no longer be a house of merchandise. And this temple must be destroyed by those who plot against the Word of God, and after its destruction be raised again on that third day which we discussed above; when the disciples also will remember what He, the Word, said before the temple of God was destroyed, and will believe, not only their knowledge but their faith also being then made perfect, and that by the word which Jesus spoke. And every one who is of this nature, Jesus purifying him,[5099] puts away things that are irrational and things that savour of selling, to be destroyed on account of the zeal of the Logos that is in Him. But they are destroyed to be raised again by Jesus, not on the third day, if we attend to the exact words before us, but “in three days.” For the rising again of the temple takes place on the first day after it has been destroyed and on the second day, and its resurrection is accomplished in all the three days. Hence a resurrection both 402 has been and is to be, if indeed we were buried with Christ, and rose with Him. And since the word, “We rose with Him,” does not cover the whole of the resurrection, “in Christ shall all be made alive,[5100] but every one in his own order, Christ the first fruits, then they that are Christ’s at His coming, and then the end.” It belongs to the resurrection that one should be on the first day in the paradise of God,[5101] and it belongs to the resurrection when Jesus appears and says, “Touch Me not; for I am not yet ascended to My Father,”[5102] but the perfection of the resurrection was when He came to the Father. Now there are some who fall into confusion on this head of the Father and the Son, and we must devote a few words to them. They quote the text,[5103] “Yea, and we are found false witnesses for God, because we testified against God that He raised up Christ, whom He raised not up,” and other similar texts which show the raiser-up to be another person than He who was raised up; and the text, “Destroy this temple and in three days I will raise it up,” as if it resulted from these that the Son did not differ in number from the Father, but that both were one, not only in point of substance but in point of subject, and that the Father and the Son were said to be different in some of their aspects but not in their hypostases. Against such views we must in the first place adduce the leading texts which prove the Son to be another than the Father, and that the Son must of necessity be the son of a Father, and the Father, the father of a Son. Then we may very properly refer to Christ's declaration that He cannot do anything but what He sees the Father doing and saying,[5104] because whatever the Father does that the Son also does in like manner, and that He had raised the dead, i.e., the body, the Father granting Him this, who must be said to have been the principal agent in raising up Christ from the dead. But Heracleon says, "In three days," instead of "On the third day," not having examined the point (and yet having noted the words "in three"), that the resurrection is brought about in three days. But he also calls the third the spiritual day, in which they consider the resurrection of the Church to be indicated. It follows from this that the first day is to be called the "earthly" day, and the second the psychical, the resurrection of the Church not having taken place on them. Now the statements of the false witnesses, recorded in the Gospel according to Matthew and Mark[5105] towards the end of the Gospel, and the accusation they brought against our Lord Jesus Christ, appear to have reference to this utterance of His, "Destroy this temple, and I will build it up in three days." For He was speaking of the temple of His body, but they supposed His words to refer to the temple of stone, and so they said when accusing Him, "This man said, I am able to destroy the temple of God and to build it up in three days," or, as Mark has it, "We heard Him say, that I will destroy this temple made with hands, and in three days I will build up another temple not made with hands." Here the high-priest stood up and said to Him, "Answerest Thou nothing? What do these witness against Thee? But Jesus held His peace." Or, as Mark says, "And the high-priest stood up in the midst, and asked Jesus saying, Answerest Thou nothing? What do these witness against Thee? But He held His peace and answered nothing." These words must, I think, necessarily have reference to the text now before us.

[5099] John xv. 3.

[5100] 1 Cor. xv. 22–24.

[5101] Luke xxiii. 43.

[5102] John xx. 17.

[5103] 1 Cor. xv. 15.

[5104] John v. 19.

[5105] Matt. xxvi. 61; Mark xiv. 58.

22. The Temple of Solomon Did Not Take Forty-Six Years to Build. With Regard to that of Ezra We Cannot Tell How Long It Took. Significance of the Number Forty-Six.

The Jews therefore said, “Forty and six years was this temple in building,[5106] and wilt thou raise it up in three days?” How the Jews said that the temple had been forty-six years building, we cannot tell, if we adhere to the history. For it is written in the third Book of Kings,[5107] that they prepared the stones and the wood three years, and in the fourth year, in the second month,[5108] when Solomon was king over Israel, the king commanded, and they brought great precious stones for the foundation of the house, and unhewn stones. And the sons of Solomon and the sons of Hiram hewed the stones and laid them in the fourth year, and they founded the house of the Lord in the month Nisan and the second month: in the tenth year in the month Baal, which was the eighth month, the house was finished according to the whole count and the whole plan of it. Thus comparing the time of its completion with the period of building, the building of it occupies less than eleven years. How, then, do the Jews come to say that the temple was forty-six years in building? 40 One might, indeed, do violence to the words and make out the period of forty-six years at all costs, by counting from the time when David, after planning about the building of the temple, said to Nathan the prophet,[5109] “Behold I dwell in a house of cedar, and the ark of God dwelleth in the midst of the tent,” for though it is true that he was prevented, as being a man of blood,[5110] from carrying out the building, he seems to have busied himself in collecting materials for it. In the first Book of Chronicles,[5111] certainly, David the king says to all the congregation, “Solomon my son, whom the Lord hath chosen, is young and tender, and the work is great, because he is not to build for man but for the Lord God. According to my whole power I have prepared for the house of my God, gold, silver, brass, and iron, wood, stones of Soom, and stones for filling up, and precious stones of many kinds, and all sorts of precious wood, and a large quantity of Parian marble. And besides this, for the pleasure I have taken in the house of my God, the gold and the silver I possess, lo, I have given it for the house of my Lord, to the full; from such supplies[5112] I prepared for the house of the saints, three thousand talents of gold from Suphir, and seven thousand talents of stamped silver. that the houses of God may be overlaid with them by the hands of artificers." For David reigned seven years in Hebron and thirty-three years in Jerusalem;[5113] so that if it could be shown that the beginning of the preparations for the temple and of David's collecting the necessary material, was in the fifth year of his reign, then, with some forcing, the statement about forty-six years might stand. But some one else will say that the temple spoken of was not that built by Solomon, for that it was destroyed at the period of the captivity, but the temple built at the time of Ezra,[5114] with regard to which the forty-six years can be shown to be quite accurate. But in this Maccabean period things were very unsettled with regard to the people and the temple, and I do not know if the temple was really built in that number of years. Heracleon pays no attention to the history, but says that in that he was forty-six years preparing the temple, Solomon was an image of the Saviour. The number six he connects with matter, that is, the image, and the number forty, which he says is the tetrad, not admitting of combination, he connects with the inspiration and the seed in the inspiration. Consider if the forty cannot be taken as due to the four elements of the world arranged in the building of the temple at the points at issue,[5115] and the six to the fact that man was created on the sixth day.

[5106] John ii. 20.

[5107] 1 Kings v. 18.

[5108] 1 Kings vi. 1.

[5109] 2 Sam. vii. 2.

[5110] 1 Chron. xxii. 8; xxvii. 3.

[5111] 1 Chron. xxix. 1–5.

[5112] LXX. reads “besides what;” neither reading yields a good sense.

[5113] 1 Kings ii. 11.

[5114] Ezra vi. 1.

[5115] Reading ἠγωνισμένοις. Another suggested reading is γεγωνιωμένοις, which might give the sense "at the corners." Neither is satisfactory.

23. The Temple Spoken of by Christ is the Church. Application to the Church of the Statements Regarding the Building of Solomon's Temple, and the Numbers Stated in that Narrative.

"But He spake of the temple of His body.[5116] When, therefore, He was raised from the dead, His disciples remembered that He said this, and they believed the Scripture and the word which Jesus had said." This refers to the statement that the body of the Son is His temple. It may be asked whether this is to be taken in its plain sense, or whether we should try to connect each statement that is recorded about the temple, with the view we take about the body of Jesus, whether the body which He received from the Virgin, or that body of Christ which the Church is said to be, as we are said by the Apostle[5117] to be all members of His body. One may, on the one hand, suppose it to be hopeless to get everything that is said about the temple properly connected with the body, in whatever sense the body be taken, and one may have recourse to a simpler explanation, and say that the body (in either of these senses) is called the temple, because as the temple had the glory of God dwelling in it, so He who was the image and glory of God, the first-born of every creature, could rightly be called, in respect of His body or the Church, the temple containing the image. We, for our part, see it to be a hard task to expound every particular of what is said about the temple in the third Book of Kings, and far beyond our powers of language, and we defer it in the meantime, as a thing beyond the scale of the present work. We also have a strong conviction that in such matters, which transcend human nature, it must be the work of divine wisdom to make plain the meaning of inspired Scripture, of that wisdom which is hidden in a mystery, which none of the rulers of this world knew. 404 We are well aware, too, that we need the assistance of that excellent Spirit of wisdom, in order to understand such matters, as they should be understood by ministers of sacred things; and in this connection we will attempt to describe, as shortly as we may, our view of what belongs to this subject. The body is the Church, and we learn from Peter[5118] that it is a house of God, built of living stones, a spiritual house for a holy priesthood. Thus the son of David, who builds this house, is a type of Christ. He builds it when his wars are at an end,[5119] and a period of profound peace has arrived; he builds the temple for the glory of God in the Jerusalem on earth, so that worship may no longer be celebrated in a moveable erection like the tabernacle. Let us seek to find in the Church the truth of each statement made about the temple. If all Christ's enemies are made the footstool of His feet,[5120] and Death, the last enemy, is destroyed, then there will be the most perfect peace. Christ will be Solomon, which means “Peaceful,”[5121] and the prophecy will find its fulfilment in Him, which says,[5122] “With those who hated peace I was peaceful.” And then each of the living stones will be, according to the work of his life here, a stone of that temple, one, at the foundation, an apostle or a prophet, bearing those placed upon him, and another, after those in the foundation, and supported by the Apostles, will himself, with the Apostles, help to bear those in more need. One will be a stone of the inmost parts, where the ark is, and the cherubim, and the mercy-seat; another will be on the outer wall, and another even outside the outer wall of the levites and priests, a stone of the altar of whole burnt offerings. And the management and service of these things will be entrusted to holy powers, angels of God, being, respectively, lordships, thrones, dominions, or powers; and there will be others subject to these, typified by three thousand six hundred[5123] chief officers, who were appointed over the works of Solomon, and the seventy thousand of those who bore burdens, and the eighty thousand stone-cutters in the mountain, who wrought in the work, and prepared the stones and the wood. It is to be remarked that those reported as bearing burdens are related to the Hebdomad. The quarrymen and stone-cutters, who make the stones fitted for the temple, have some kinship to the ogdoad. And the officers, who are six hundred in number, are connected with the perfect number six multiplied into itself. The preparation of the stones, as they are taken out and fitted for the building, extends over three years; this appears to me to point solely to the time of the eternal interval which is akin to the triad. This will come to pass when peace is consummated after the number of years of the transaction of the matters connected with the exodus from Egypt, namely, three hundred and forty, and of what took place in Egypt four hundred and thirty years after the covenant made by God with Abraham. Thus, from Abraham to the beginning of the building of the temple, there are two sabbatic numbers, the 700 and the 70; and at that time, too, our King Christ will command the seventy thousand burden-bearers not to take any chance stones for the foundation of the temple, but great stones, precious, unhewn, that they may be hewn, not by any chance workmen, but by the sons of Solomon; for so we find it written in the third Book of Kings. Then, too, on account of the profound peace, Hiram, king of Tyre, cooperates in the building of the temple, and gives his own sons to the sons of Solomon, to hew, in company with them, the great and precious stones for the holy place, which, in the fourth year, are placed in the foundation of the house of the Lord. But in an ogdoad of years the house is finished in the eighth month of the eighth year after its foundation.

[5116] John ii. 21.

[5117] 1 Cor. xii. 27.

[5118] 1 Pet. ii. 5.

[5119] 1 Kings v. 3–5.

[5120] 1 Cor. xv. 25.

[5121] 1 Chron. xxii. 9.

[5122] Ps. cxx. 7.

[5123] 1 Kings v. 15–18.

24. The Account of the Building of Solomon's Temple Contains Serious Difficulties and is to Be Interpreted Spiritually.

For the sake of those, however, who consider that nothing further than the narrative itself is meant to be indicated in these words, it may not be unfitting to introduce at this point some considerations which they can scarcely withstand, to show that the words ought to be regarded as those of the Spirit, and that the mind of the Spirit should be sought for in them. Did the sons of the kings really spend their time in hewing the great and precious stones, and practise a craft so little in keeping with royal birth? And the number of the burden-bearers and of the stone-cutters and of the officers, the duration, too, of the period of preparing the stones and marking them, is all this recorded as it really was? The holy house, too, was got ready in peace and was to be built for God without hammer or axe or any iron tool, that there might be no disturbance in the house of God. And again I would ask those who are in bondage to the letter how it is possible that there should be eighty 405 thousand stone-cutters and that the house of God should be built out of hard white stones without the noise of hammer or axe or any iron tool being heard in His house while the building was going on? Is it not living stones that are hewn without any noise or tumult somewhere outside the temple, so that they are brought ready prepared to the place which awaits them in the building? And there is some sort of an ascent about the temple of God, not with angles, but with bends of straight lines. For it is written,[5124] "And there was a winding staircase to the middle, and from the middle to the third floor;" for the staircase in the house of God had to be spiral, thus imitating in its ascent the circle, which is the most perfect figure. But that this house might be secure five ties are built in it,[5125] as fair as possible, a cubit high, that on looking up one might see it to be suggested how we rise from sensible things to the so-called divine perceptions, and so be brought to perceive those things which are seen only by the mind. But the place of the happier stones appears to be that called Dabir,[5126] where the ark of the covenant of the Lord was, and, as I may say, the handwriting of God, the tables written with His own finger. And the whole house is overlaid with gold; "the whole house," we read,[5127] "he overlaid with gold until all the house was finished." But there were two cherubim in Dabir, a word which the translators of the Hebrew Bible into Greek failed to render satisfactorily. Some, failing to do justice to the language, render it the temple; but it is more sacred than the temple. Now everything about the house was made golden, for a sign that the mind which is quite made perfect estimates accurately the things perceived by the intellect. But it is not given to all to approach and know them;

[5124] 1 Kings vi. 8.

[5125] 1 Kings vi. 10.

[5126] 1 Kings vi. 16, 19, the "oracle."

[5127] 1 Kings vi. 21.

and hence the veil of the court is erected, since to most of the priests and levites the things in the inmost part of the temple are not revealed.

25. Further Spiritualizing of Solomon's Temple-Building.

It is worth while to enquire how, on the one hand, Solomon the king is said to have built the temple, and on the other the master-builder whom Solomon sent and fetched,[5128] "Hiram of Tyre, the son of a woman who was a widow; and he was of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, and filled with wisdom and understanding, to work all works in brass; and he was brought in to King Solomon and wrought all his works." Here I ask whether Solomon can be taken for the first-born of all creation,[5129] and Hiram for the man whom he assumed, from the constraint of men—for the word Tyrians means "constrainers"—the man who derived his birth from nature, and being filled with all manner of art and wisdom and understanding, was brought in to cooperate with the first-born of all creation, and to build the temple. In this temple there are also windows,[5130] placed obliquely and out of sight, so that the illumination of the divine light may enter for salvation, and—why should I go into particulars?—that the body of Christ, the Church, may be found having the plan of the spiritual house and temple of God. As I said before, we require that wisdom which is hidden in a mystery, and which he alone can apprehend who is able to say, "But we have the mind of Christ,"—we require that wisdom to interpret spiritually each detail of what is said in accordance with the will of Him who caused it to be written. To enter into these details is not in accordance with our present subject. What has been said may suffice to let us understand how "He spake about the temple of His body."

[5128] 1 Kings vii. 13.

[5129] Coloss. i. 15.

[5130] 1 Kings vi. 4.

26. The Promises Addressed to Jerusalem in the Prophets Refer to the Church, and are Still to Be Fulfilled.

After all this it is proper to ask whether what is narrated as having taken place about the temple has ever taken place or ever will take place about the spiritual house. The argument may seem to pinch in whichever way we take it. If we say that it is possible that something like what is told about the temple may take place with regard to the spiritual house, or has already taken place in it, then those who hear us will, with difficulty, be brought to admit that a change can take place in such good things as these, firstly, because they do not wish it, and secondly, because of the incongruity of thinking that such things admit of change. If, on the other hand, We seek to maintain the unchangeableness of the good things once given to the saints, then we cannot apply to them what we find in the history, and we shall seem to be doing what those of the heresies do, who fail to maintain the unity of the narrative of Scripture from beginning to end. If we are not to take the view proper to old wives or Jews, of the promises recorded in the prophets, and especially in Isaiah, if, that is to say, we are to look for their fulfilment in connection with the Jerusalem on earth, then, as certain remarkable things connected with the building of the temple and the restoration of the people from the captivity are spoken of as happening after the captivity and the destruction of the temple, we must say that we are now the temple and the people which was carried captive, but is to come up again to Judæa and Jerusalem, and to be built with the precious stones of Jerusalem. But I cannot tell if it be possible that, at the revolution of long periods of time, things of the same nature should take place again, but in a worse way. The prophecies of Isaiah which we mentioned are the following:[5131] "Behold I prepare for thy stone carbuncle and for thy foundation sapphire; and I will make thy battlements jasper, and thy gates stones of crystal, and thy outer wall choice stones; and all thy sons shall be taught of the Lord, and in great peace shall thy children be, and in righteousness shalt thou be built." And a little further on, to the same Jerusalem:[5132] "And the glory of Lebanon shall come to thee with cypress, and pine, and cedar, along with those who will glorify My holy place. And the sons of them that humbled thee and insulted thee shall come to thee in fear; and thou shalt be called the city of the Lord, Sion of holy Israel, because thou wert desolate and hated, and there was none to help thee. And I will make thee an eternal delight, a joy of generations of generations. And thou shalt suck the milk of the Gentiles and shall eat the riches of kings, and thou shalt know that I am the Lord that saveth thee and the God of Israel that chooseth thee. And instead of brass I will bring thee gold, and instead of iron I will bring thee silver, and for wood I will bring thee brass, and for stones iron. And I will establish thy rulers in peace and thy overseers in righteousness. And wickedness shall no more be heard in thy land, nor affliction and distress in thy borders, but thy walls shall be called salvation and thy gates sculpture. And the sun shall no longer be to thee for light by day, nor shall the rising of the moon give light to thee by night, but Christ shall be to thee an everlasting light and thy God thy glory. For thy sun shall no more go down, and thy moon shall not fail, for thy Lord shall be to thee an everlasting light, and the days of thy mourning shall be fulfilled." These prophecies clearly refer to the age still to come, and they are addressed to the children of Israel in their captivity, to whom He was sent and came, who said, "I am not sent but to the lost sheep of the house of Israel."[5133] Such things, though they are captives, they are to receive in their own land; and proselytes also are to come to them at that time through Christ, and are to fly to them, according to the saying,[5134] "Behold, proselytes shall come to thee through Me, and shall flee to thee for refuge." And if all this is to take place with the captives, then it is plain that they must be about their temple, and that they must go up there again to be built up, having become the most precious of stones. For we find with John in his Apocalyse,[5135] the promise made to him that overcomes, that he will be a pillar in the temple of God, and will go no more out. All this I have said with a view to our obtaining a cursory view at least of the matters pertaining to the temple, and the house of God, and the Church and Jerusalem, which we cannot now take up systematically. Those, however, who, in their reading of the prophets, do not shrink from the labour of seeking after their spiritual meaning, must enquire into these matters with the greatest particularity, and must take account of every possibility. So far of "the temple of His body."

[5131] Isa. liv. 11–14.

[5132] Isa. lx. 13–20.

[5133] Matt. xv. 24.

[5134] Isa. liv. 15.

[5135] Apoc. iii. 12.

27. Of the Belief the Disciples Afterwards Attained in the Words of Jesus.

“When He was raised from the dead,[5136] His disciples remembered that He spake this, and they believed the Scripture and the word which Jesus had said.” This tells us that after Jesus’ resurrection from the dead His disciples saw that what He had said about the temple had a higher application to His passion and His resurrection; they remembered that the words, “In three days I will raise it up,” pointed to the resurrection; “And they believed the Scripture and the word which Jesus had said.” We are not told that they believed the Scripture or the word which Jesus said, before. For faith in its full sense is the act of him who accepts with his whole soul what is professed at baptism. As for the higher sense, as we have already spoken of the resurrection from the dead of the whole body of the Lord, we have now to note that the disciples were put in mind by the fulfilment of the Scripture which when they were in life they had not fully understood; its meaning was now brought 407 under their eyes and made quite clear to them, and they knew of what heavenly things it was the pattern and shadow. Then they believed the Scripture who formerly did not believe it, and believed the word of Jesus which, as the speaker means to convey, they had not believed before the resurrection. For how can any one be said in the full sense to believe the Scripture when he does not see in it the mind of the Holy Spirit, which God would have us to believe rather than the literal meaning? From this point of view we must say that none of those who walk according to the flesh believe the spiritual things of the law, of the very beginnings of which they have no conception. But, they say, those are more blessed who have not seen and yet believe, than those who have seen and have believed, and for this they quote the saying to Thomas at the end of the Gospel of John,[5137] “Blessed are they that have not seen and yet have believed.” But it is not said here that those who have not seen and yet have believed are more blessed than those who have seen and believed. According to their view those after the Apostles are more blessed than the Apostles; than which nothing can be more foolish. He who is to be blessed must see in his mind the things which he believes, and must be able with the Apostles to hear the words spoken to him, “Blessed are your eyes, for they see, and your ears, for they hear,”[5138] and “Many prophets and righteous men have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them.” Yet he may be content who only receives the inferior beatitude, which says:[5139] “Blessed are they who have not seen and yet have believed.” But how much more blessed are those eyes which Jesus calls blessed for the things which they have seen, than those which have not attained to such a vision; Simeon is content to take into his arms the salvation of God, and after seeing it, he says,[5140] "Now, O Lord, lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation." We must strive, therefore, as Solomon says, to open our eyes that we may be satisfied with bread; "Open thine eyes," he says, "and be satisfied with bread." What I have said on the text, "They believe the Scripture and the word which Jesus had said unto them," may lead us to understand, after discussing the subject of faith, that the perfection of our faith will be given us at the great resurrection from the dead of the whole body of Jesus which is His Holy Church. For what is said about knowledge, "Now I know in part,"[5141] that, I think, may be said in the same way of every other good; and one of these others is faith. "Now I believe in part," we may say, "but when that which is perfect is come, then the faith which is in part will be done away." As with knowledge, so with faith, that which is through sight is far better, if I may say so, than that which is through a glass and in an enigma.

[5136] John ii. 22.

[5137] xx. 29.

[5138] Matt. xiii. 16.

[5139] John xx. 29.

[5140] Luke ii. 29, 30.

[5141] 1 Cor. xiii. 12.

28. The Difference Between Believing in the Name of Jesus and Believing in Jesus Himself.

"Now, when He was in Jerusalem at the passover, during the feast, many believed in His name, beholding His signs which He did. But He, Jesus, did not trust Himself to them, because He knew all (men) and because He needed not that any should testify of man, for he Himself knew what was in man."[5142] One might ask how Jesus did not Himself believe in those of whom we are told that they believed. To this we must say it was not those who believed in Him that Jesus did not trust, but those who believed in His name; for believing in His name is a different thing from believing in Him. He who will not be judged because of his faith is exempted from the judgment, not for believing in His name, but for believing in Him; for the Lord says,[5143] "He that believeth in Me is not judged," not, "He who believes in My name is not judged;" the latter believes, and hence he is not worthy to be condemned already, but he is inferior to the other who believes in Him. Hence it is that Jesus does not trust Himself to him who believes in His name. We must, therefore, cleave to Him rather than to His name, lest after we have done wonders in His name, we should hear these words addressed to us which He will speak to those who boast of His name alone.[5144] With the Apostle Paul[5145] let us seek joyfully to say, "I can do all things in Christ Jesus strengthening me." We have also to notice that in a former passage[5146] the Evangelist calls the passover that of the Jews, while here he does not say that Jesus was at the passover of the Jews, but at the passover at Jerusalem; and in the former case when the passover is called that of the Jews, it is not said to be a feast; but here Jesus is recorded to have been at the feast; when at Jerusalem He was at the passover during the feast, and many believed, even though only in His name. We ought to notice certainly that "many" are said to believe, not in Him, but in His name. Now, those who believe in Him are those who walk in the straight and narrow way,[5147] which leads to life, and which is found by few. It may well be, however, that many of those who believe in His name will sit down with Abraham and Isaac and Jacob in the kingdom of heaven, the Father's house, in which are many mansions. And it is to be noted that the many who believe in His name do not believe in the same way as Andrew does, and Peter, and Nathanael, and Philip. These believe the testimony of John when he says, "Behold the Lamb of God," or they believe in Christ as found by Andrew, or Jesus saying to Philip, "Follow Me," or Philip saying, "We have found Him of whom Moses and the prophets did write, Jesus the Son of Joseph from Nazareth." Those, on the other hand, of whom we now speak, "believed in His name, beholding His signs which He did." And as they believe the signs and not in Him but in His name, Jesus "did not trust Himself to them, because He knew all men, and needed not that any should testify of man, because He knew what is in every man."

[5142] ii. 23–25.

[5143] John iii. 18.

[5144] Matt. vii. 21–23.

[5145] Philipp. iv. 13.

[5146] John ii. 13.

[5147] Matt. vii. 14.

29. About What Beings Jesus Needed Testimony.

The words, “He needed not that any should testify of man,” may fitly be used to show that the Son of God is able of Himself to see the truth about each man and is in no need of such testimony as any other could supply. The words, however, “He had no need that any should testify of man,” are not equivalent to “He had no need of testimony about any being.” If we take the word “man” to include every being who is according to the image of God, or every reasonable creature, then He will have no need that any should testify to Him of any reasonable being whatever, since He Himself, by the power given Him by the Father, knows them all. But if the term “man” be restricted to mortal animated reasonable beings, then it might be said, on the one hand, that He had need of testimony respecting the beings above man, and while His knowledge was adequate with regard to man it did not extend to those other beings. On the other hand, however, it might be said that He who humbled Himself had no need that any should testify to Him concerning man, but that He had such need in respect of beings higher than men.

30. How Jesus Knew the Powers, Better or Worse, Which Reside in Man.

It may also be asked what signs those many saw Him do who believed on Him, for it is not recorded that He did any signs at Jerusalem, though some may have been done which are not recorded. One may, however, consider if what He did may be called signs, when He made a scourge of small cords, and cast them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables. As for those who suppose that it was only about men that He had no need of witnesses, it has to be said that the Evangelist attributes to Him two things, that He knew all beings, and that He had no need that any one should testify of man. If He knew all beings, then He knew not only men but the beings above men, all beings who are without such bodies as ours; and He knew what was in man, since He was greater than those who reproved and judged by prophesying, and who brought to the light the secret things of the hearts of those whom the Spirit suggested to them to be thus dealt with. The words, "He knew what was in man," could also be taken as referring to the powers, better or worse, which work in men. For if any one gives place to the devil, Satan enters into him; thus did Judas give place, and thus did the devil put it in his heart to betray Jesus, and "after the sop," therefore, "the devil entered into him."[5148] But if any one gives place to God, he becomes blessed; for blessed is the man whose help is from God, and the ascent is in his heart from God.[5149] Thou knowest what is in man, Thou who knowest all things, O Son of God. And now that our tenth book has come to be large enough we will here pause in our theme.

[5148] John xiii. 2–27.

[5149] Ps. lxxxiv. 5.

ORIGEN’S COMMENTARY

ON THE

GOSPEL OF MATTHEW.

by

JOHN PATRICK, D.D.

Commentary on Matthew.

Introduction.

According to Eusebius (*H. E.* vi. 36) the Commentaries on the Gospel of Matthew were written about the same time as the *Contra Celsum*, when Origen was over sixty years of age, and may therefore be probably assigned to the period 246–248. This statement is confirmed by internal evidence. In the portion here translated, books x.–xiv., he passes by the verses Matt. xviii. 12, 13, and refers for the exposition of them to his Homilies on Luke (book xiii. 29). Elsewhere, he refers his readers for a fuller discussion on certain points to his Commentaries on John (book xvi. 20), and on Romans (book xvii. 32). Of the twenty-five books into which the work was divided, the first nine, with the exception of two fragments, are lost; books x.–xvii., covering the portion from Matt. xiii. 36 to xxii. 33, are extant in the Greek, and the greater part of the remaining books survives in a Latin version, which is co-extensive with the Greek from book xii. 9 to book xvii. 36, and contains further the exposition from Matt. xxii. 34 to xxvii. 66. The passages in Cramer's *Catena* do not seem to be taken from the Commentaries. Of the numerous quotations from Matthew only one (Matt. xxi. 35) can be definitely traced to this section of the writings of Origen; and as this differs greatly from our present text, and is moreover purely narrative, it is probably taken like the others either from the Scholia (*commaticum interpretationis genus*), or from the Homilies to which reference is made by Jerome (*Prol. in Matt.* I. iv). The majority of them may be ascribed to the Scholia.

In addition to the mss. already referred to (p. 292) the old Latin version is often useful for determining the text, though it contains some interpolations and has many omissions. The omissions (cf. book xiii. 28, book xiv. 1, 3, book xiv. 19–22) are not due to any dogmatic bias, but have been made by the translator or some subsequent transcriber on the ground that the passages were uninteresting or unimportant. The version is otherwise for the most part literal, and has in some cases preserved the correct reading, though it often fails just when it would have been of most service. For an estimate of the work and method of Origen as an exegete, see pp. 290–292; and for a fuller statement on some of the points here touched upon, see Westcott's article on Origen in Smith's *Dictionary of Christian Biography* (vol. iv.).

From the First Book of the Commentary on Matthew.[5150]

Concerning the four Gospels which alone are uncontroverted in the Church of God under heaven, I have learned by tradition that the Gospel according to Matthew, who was at one time a publican and afterwards an Apostle of Jesus Christ, was written first; and that he composed it in the Hebrew tongue and published it for the converts from Judaism. The second written was that according to Mark, who wrote it according to the instruction of Peter, who, in his General Epistle, acknowledged him as a son, saying, "The church that is in Babylon, elect together with you, saluteth you; and so doth Mark my son."[5151] And third, was that according to Luke, the Gospel commended by[5152] Paul, which he composed for the converts from the Gentiles. Last of all, that according to John.

[5150] This fragment is found in Eusebius, *H.E.* vi. 25.

[5151] 1 Pet. v. 13.

[5152] Or, who is commended by Paul.

From the Second Book of the Commentary on the Gospel According to Matthew.

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Book II. [5153]

The Unity and Harmony of Scripture.

“*Blessed are the peacemakers….*”[5154] To the man who is a peacemaker in either sense there is in the Divine oracles nothing crooked or perverse, for they are all plain to those who understand.[5155] And because to such an one there is nothing crooked or perverse, he sees therefore abundance of peace[5156] in all the Scriptures, even in those which seem to be at conflict, and in contradiction with one another. And likewise he becomes a third peacemaker as he demonstrates that that which appears to others to be a conflict in the Scriptures is no conflict, and exhibits their concord and peace, whether of the Old Scriptures with the New, or of the Law with the Prophets, or of the Gospels with the Apostolic Scriptures, or of the Apostolic Scriptures with each other. For, also, according to the Preacher, all the Scriptures are “words of the wise like goads, and as nails firmly fixed which were given by agreement from one shepherd;”[5157] and there is nothing superfluous in them. But the Word is the one Shepherd of things rational which may have an appearance of discord to those who have not ears to hear, but are truly at perfect concord. For as the different chords of the psalter or the lyre, each of which gives forth a certain sound of its own which seems unlike the sound of another chord, are thought by a man who is not musical and ignorant of the principle of musical harmony, to be inharmonious, because of the dissimilarity of the sounds, so those who are not skilled in hearing the harmony of God in the sacred Scriptures think that the Old is not in harmony with the New, or the Prophets with the Law, or the Gospels with one another, or the Apostle with the Gospel, or with himself, or with the other Apostles. But he who comes instructed in the music of God, being a man wise in word and deed, and, on this account, like another David—which is, by interpretation, skilful with the hand—will bring out the sound of the music of God, having learned from this at the right time to strike the chords, now the chords of the Law, now the Gospel chords in harmony with them, and again the Prophetic chords, and, when reason demands it, the Apostolic chords which are in harmony with the Prophetic, and likewise the Apostolic with those of the Gospels. For he knows that all the Scripture is the one perfect and harmonised[5158] instrument of God, which from different sounds gives forth one saving voice to those willing to learn, which stops and restrains every working of an evil spirit, just as the music of David laid to rest the evil spirit in Saul, which also was choking him.[5159] You see, then, that he is in the third place a peacemaker, who sees in accordance with the Scripture the peace of it all, and implants this peace in those who rightly seek and make nice distinctions in a genuine spirit.

[5153] This fragment, which is preserved in the *Philocalia*, c. vi., is all that is extant of Book II.

[5154] Matt. v. 9.

[5155] Prov. viii. 8, 9.

[5156] Ps. lxxii. 7.

[5157] Ecc. xii. 11.

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[5158] Or, fitted.

[5159] 1 Sam. xvi. 14.

Book X.

1. The Parable of the Tares: the House of Jesus.

“*Then He left the multitudes and went into His house, and His disciples came unto Him saying, Declare to us the parable of the tares of the field.*”[5160] When Jesus then is with the multitudes, He is not in His house, for the multitudes are outside of the house, and it is an act which springs from His love of men to leave the house and to go away to those who are not able to come to Him. Now, having discoursed sufficiently to the multitudes in parables, He sends them away and goes to His own house, where His disciples, who did not abide with those whom He had sent away, come to Him. And as many as are more genuine hearers of Jesus first follow Him, then having inquired about His abode, are permitted to see it, and, having come, see and abide with Him, all for that day, and perhaps some of them even longer. And, in my opinion, such things are indicated in the Gospel according to John in these words, “On the morrow again John was standing and two of his disciples.”[5161] And in order to explain the fact that of those who were permitted to go with Jesus and see His abode, the one who was more eminent becomes also an Apostle, these words are added: “One of the two that heard John speak and followed him was Andrew, Simon Peter’s brother.”[5162] And if then, unlike the multitudes whom He sends away, we wish to hear Jesus and go to the house and receive something better than the multitudes, let us become friends of Jesus, so that as His disciples we may come to Him when He goes into the house, and having come may inquire about the explanation of the parable, whether of the tares of the field, or of any other. And in order that it may be more accurately understood what is represented by the house of Jesus, let some one collect from the Gospels whatsoever things are spoken about the house of Jesus, and what things were spoken or done by Him in it; for all the passages collected together will convince any one who applies himself to this reading that the letters of the Gospel are not absolutely simple as some suppose, but have become simple to the simple by a divine concession;[5163] but for those who have the will and the power to hear them more acutely there are concealed things wise and worthy of the Word of God.

[5160] Matt. xiii. 36.

[5161] John i. 35.

[5162] John i. 40.

[5163] Or, by a dispensation.

2. Exposition of the Parable.

"*After these things He answered and said to them, He that soweth the good seed is the Son of man.*"[5164] Though we have already, in previous sections, according to our ability discussed these matters, none the less shall we now say what is in harmony with them, even if there is reasonable ground for another explanation. And consider now, if in addition to what we have already recounted, you can otherwise take the good seed to be the children of the kingdom, because whatsoever good things are sown in the human soul, these are the offspring of the kingdom of God and have been sown by God the Word who was in the beginning with God,[5165] so that wholesome words about anything are children of the kingdom. But while men are asleep who do not act according to the command of Jesus, "Watch and pray that ye enter not into temptation,"[5166] the devil on the watch sows what are called tares—that is, evil opinions—over and among what are called by some natural conceptions, even the good seeds which are from the Word. And according to this the whole world might be called a field, and not the Church of God only, for in the whole world the Son of man sowed the good seed, but the wicked one tares,—that is, evil words,—which, springing from wickedness, are children of the evil one. And at the end of things, which is called "the consummation of the age,"[5167] there will of necessity be a harvest, in order that the angels of God who have been appointed for this work may gather up the bad opinions that have grown upon the soul, and overturning them may give them over to fire which is said to burn, that they may be consumed. And so the angels and servants of the Word will gather from all the kingdom of Christ all things that cause a stumbling-block to souls and reasonings that create iniquity, which they will scatter and cast into the burning furnace of fire. Then those who become conscious that they have received the seeds of the evil one in themselves, because of their having been asleep, shall wail and, as it were, be angry against themselves; for this 415 is the "gnashing of teeth."[5168] Wherefore, also, in the Psalms it is said, "They gnashed upon me with their teeth."[5169] Then above all "shall the righteous shine," no longer differently as at the first, but all "as one sun in the kingdom of their Father."[5170] Then, as if to indicate that there was indeed a hidden meaning, perhaps, in all that is concerned with the explanation of the parable, perhaps most of all in the saying, "Then shall the righteous shine as the sun in the kingdom of their Father," the Saviour adds, "He that hath ears to hear, let him hear,"[5171] thereby teaching those who think that in the exposition, the parable has been set forth with such perfect clearness that it can be understood by the vulgar,[5172] that even the things connected with the interpretation of the parable stand in need of explanation.

[5164] Matt. xiii. 37.

[5165] John i. 2.

[5166] Matt. xxvi. 41.

[5167] Matt. xiii. 39. Or, reading ὅς καλεῖται for ὁ, and at the end of things, there will of necessity be a harvest, which is called the consummation of the age.

[5168] Matt. xiii. 42.

[5169] Ps. xxxv. 16.

[5170] Matt. xiii. 43.

[5171] Matt. xiii. 43.

[5172] Or, in little details.

3. The Shining of the Righteous. Its Interpretation.

But as we said above in reference to the words, “Then shall the righteous shine as the sun,” that the righteous will shine not differently as formerly, but as one sun, we will, of necessity, set forth what appears to us on the point. Daniel, knowing that the intelligent are the light of the world, and that the multitudes of the righteous differ in glory, seems to have said this, “And the intelligent shall shine as the brightness of the firmament, and from among the multitudes of the righteous as the stars for ever and ever.”[5173] And in the passage, “There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory: so also is the resurrection of the dead,”[5174] the Apostle says the same thing as Daniel, taking this thought from his prophecy. Some one may inquire how some speak about the difference of light among the righteous, while the Saviour on the contrary says, “They shall shine as one sun.” I think, then, that at the beginning of the blessedness enjoyed by those who are being saved (because those who are not such are not yet purified), the difference connected with the light of the saved takes place: but when, as we have indicated, he gathers from the whole kingdom of Christ all things that make men stumble, and the reasonings that work iniquity are cast into the furnace of fire, and the worse elements utterly consumed, and, when this takes place, those who received the words which are the children of the evil one come to self-consciousness, then shall the righteous having become one light of the sun shine in the kingdom of their Father. For whom will they shine? For those below them who will enjoy their light, after the analogy of the sun which now shines for those upon the earth? For, of course, they will not shine for themselves. But perhaps the saying, “Let your light shine before men,”[5175] can be written “upon the table of the heart,”[5176] according to what is said by Solomon, in a threefold way; so that even now the light of the disciples of Jesus shines before the rest of men, and after death before the resurrection, and after the resurrection “until all shall attain unto a full-grown man,”[5177] and all become one sun. Then shall they shine as the sun in the kingdom of their Father.

[5173] Dan. xii. 3.

[5174] 1 Cor. xv. 41, 42.

[5175] Matt. v. 16.

[5176] Prov. vii. 3. Or, on the breadth of the heart.

[5177] Eph. iv. 13.

4. Concerning the Parable of the Treasure Hidden in the Field. The Parable Distinguished from the Similitude.

“*Again the kingdom of heaven is like unto a treasure hidden in the field, which a man found and hid.*”[5178] The former parables He spoke to the multitudes; but this and the two which follow it, which are not parables but similitudes in relation to the kingdom of heaven, He seems to have spoken to the disciples when in the house. In regard to this and the next two, let him who “gives heed to reading”[5179] inquire whether they are parables at all. In the case of the latter the Scripture does not hesitate to attach in each case the name of parable; but in the present case it has not done so; and that naturally. For if He spoke to the multitudes in parables, and “spake all these things in parables, and without a parable spake nothing to them,”[5180] but on going to the house He discourses not to the multitudes but to the disciples who came to Him there, manifestly the things spoken in the house were not parables: for, to them that are without, even to those to whom “it is not given to know the mysteries of the kingdom of heaven,”[5181] He speaks in parables. Some one will then say, If they are not really parables, what are they? Shall we then say in keeping with the diction of the Scripture that they are similitudes (comparisons)? Now a similitude differs from a parable; for it is written in Mark, “To what shall we compare the kingdom of God, or in what parable shall we set it forth?”[5182] From this it is plain that there is a difference between a similitude and a parable. The similitude seems to be generic, and the parable specific. And perhaps also as the similitude, which is the highest genus of the parable, contains the parable as one of its species, so it contains that particular form of similitude which has the same name as the genus. This is the case with other words as those skilled in the giving of many names have observed; who say that “impulse”[5183] is the highest genus of many species, as, for example, of “disinclination”[5184] and “inclination,” and say that, in the case of the species which has the same name as the genus, “inclination” is taken in opposition to and in distinction from “disinclination.” 41

[5178] Matt. xiii. 44.

[5179] 1 Tim. iv. 13.

[5180] Matt. xiii. 34.

[5181] Matt. xiii. 11.

[5182] Mark iv. 30.

[5183] ὁρμή; also inclination.

[5184] ἀφορμή.

5. The Field and the Treasure Interpreted.

And here we must inquire separately as to the field, and separately as to the treasure hidden in it, and in what way the man who has found this hidden treasure goes away with joy and sells all that he has in order to buy that field; and we must also inquire—what are the things which he sells. The field, indeed, seems to me according to these things to be the Scripture, which was planted with what is manifest in the words of the history, and the law, and the prophets, and the rest of the thoughts; for great and varied is the planting of the words in the whole Scripture; but the treasure hidden in the field is the thoughts concealed and lying under that which is manifest, "of wisdom hidden in a mystery," "even Christ, in whom are all the treasures of wisdom and knowledge hidden."[5185] But another might say that the field is that which is verily full, which the Lord blessed, the Christ of God; but the treasure hidden in it is the things said to have been "hidden in Christ" by Paul, who says about Christ, "in whom are the treasures of wisdom and knowledge hidden." The heavenly things, therefore, even the kingdom of heaven, as in a figure it is written in the Scriptures—which are the kingdom of heaven, or Christ—Himself the king of the ages, are the kingdom of heaven which is likened to a treasure hidden in the field.

[5185] Col. ii. 3.

6. The Exposition Continued.

And at this point you will inquire, whether the kingdom of heaven is likened only to the treasure hidden in the field, so that we are to think of the field as different from the kingdom, or is likened to the whole of this treasure hidden in the field, so that the kingdom of heaven contains according to the similitude both the field and the treasure hidden in the field. Now a man who comes to the field, whether to the Scriptures or to the Christ who is constituted both from things manifest and from things hidden, finds the hidden treasure of wisdom whether in Christ or in the Scriptures. For, going round to visit the field and searching the Scriptures and seeking to understand the Christ, he finds the treasure in it; and, having found it, he hides it, thinking that it is not without danger to reveal to everybody the secret meanings of the Scriptures, or the treasures of wisdom and knowledge in Christ. And, having hidden it, he goes away, working and devising how he shall buy the field, or the Scriptures, that he may make them his own possession, receiving from the people of God the oracles of God with which the Jews were first entrusted.[5186] And when the man taught by Christ has bought the field, the kingdom of God which, according to another parable, is a vineyard, "is taken from them and is given to a nation bringing forth the fruits thereof,"[5187]—to him who in faith has bought the field, as the fruit of his having sold all that he had, and no longer keeping by him anything that was formerly his; for they were a source of evil to him. And you will give the same application, if the field containing the hidden treasure be Christ, for those who give up all things and follow Him, have, as it were in another way, sold their possessions, in order that, by having sold and surrendered them, and having received in their place from God—their helper—a noble resolution, they may purchase, at great cost worthy of the field, the field containing the treasure hidden in itself.

[5186] Rom. iii. 2.

[5187] Matt. xxi. 43.

7. The Parable of the Pearl of Great Price. The Formation and Difference of Pearls.

"*Again the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls.*"[5188] There are many merchants engaged in many forms of merchandise, but not to any one of these is the kingdom of heaven like, but only to him who is seeking goodly pearls, and has found one equal in value to many, a very costly pearl which he has bought in place of many. I consider it reasonable, then, to make some inquiry into the nature of the pearl.[5189] Be careful however to note, that Christ did not say, "He sold all the pearls that he had," for he sold not only those which one seeking goodly pearls had bought, but also everything which he had, in order to buy that goodly pearl. We find then in those who write on the subject of stones, with regard to the nature of the pearl, that some pearls are found by land, and some in the sea. The land pearls are produced among the Indians only, being fitted for signet-rings and collets and necklaces; and the sea pearls, which are superior, are found among the same Indians, the best being produced in the Red Sea. The next best pearls are those taken from the sea at Britain; and those of the third quality, which are inferior not only to the first but to the second, are those found at Bosporus off Scythia. Concerning the Indian pearl these things further are said. They are found in mussels, like in nature to very large spiral snail-shells; and these are described as in troops making the sea their pasture-ground, as if under the guidance of some leader, conspicuous in colour and size, and different from those under him, so that he has an analogous position to what is called the queen of the bees. And likewise, in regard to the fishing for the best—that is, those in India—the following is told. The natives surround with nets a large circle of the shore, and dive down, exerting themselves to seize that one of them all which is the leader; for they say that, when this one is captured, the catching of the troop subject to it costs no trouble, as not one of those in the troop remains stationary, but as if bound by a thong follows the leader of the troop. It is said also that the formation of the pearls in India requires periods of time, the creature undergoing many changes and alterations until it is perfected. And it is further reported that the shell—I mean, the shell of the animal which bears the pearl—opens and gapes, as it were, and being opened receives into itself the dew of heaven; when it is filled with dew pure and untroubled, it becomes illumined and brings forth a large and well-formed pearl; but if at any time it receives dew darkened, or uneven, or in winter, it conceives a pearl cloudy and disfigured with spots. And this we also find that if it be intercepted by lightning when it is on the way towards the completion of the stone with which it is pregnant, it closes, and, as it were in terror, scatters and pours forth its offspring, so as to form what are called "physemata." And sometimes, as if premature, they are born small, and are somewhat cloudy though well-formed. As compared with the others the Indian pearl has these features. It is white in colour, like to silver in transparency, and shines through as with a radiance somewhat greenish yellow, and as a rule is round in form; it is also of tender skin, and more delicate than it is the nature of a stone to be; so it is delightful to behold, worthy to be celebrated among the more notable, as he who wrote on the subject of stones used to say. And this is also a mark of the best pearl, to be rounded off on the outer surface, very white in colour, very translucent, and very large in size. So much about the Indian pearl. But that found in Britain, they say, is of a golden tinge, but somewhat cloudy, and duller in sparkle. And that which is found in the strait of Bosporus is darker than that of Britain, and livid, and perfectly dim, soft and small. And that which is produced in the strait of Bosporus is not found in the "pinna" which is the pearl-bearing species of shells. but in what are called mussels; and their habitat—I mean those at Bosporus—is in the marshes. There is also said to be a fourth class of pearls in Acarnania in the "pinnæ" of oysters. These are not greatly sought after, but are irregular in form, and perfectly dark and foul in colour; and there are others also different from these in the same Acarnania which are cast away on every ground.

[5188] Matt. xiii. 45.

[5189] *Cf.*Pliny, *Nat. Hist.* ix. 54, etc.

8. The Parable Interpreted is the Light of These Views.

Now, having collected these things out of dissertations about stones, I say that the Saviour with a knowledge of the difference of pearls, of which some are in kind goodly and others worthless, said, “The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls;”[5190] for, if some of the pearls had not been worthless, it would not have been said, “to a man seeking goodly pearls.” Now among the words of all kinds which profess to announce truth, and among those who report them, he seeks pearls. And let the prophets be, so to speak, the mussels which conceive the dew of heaven, and become pregnant with the word of truth from heaven, the goodly pearls which, according to the phrase here set forth, the merchantman seeks. And the leader of the pearls, on the finding of which the rest are found with it, is the very costly pearl, the Christ of God, the Word which is superior to the precious letters and thoughts in the law and the prophets, on the finding of which also all the rest are easily taken. And the Saviour holds converse with all the disciples, as merchantmen who are not only seeking the goodly pearls but who have found them and possess them, when He says, “Cast not your pearls before swine.”[5191] Now it is manifest that these things were said to the disciples from that which is prefixed to His words, “And seeing the multitudes He went up into the mountain, and when He had sat down His disciples came unto Him;”[5192] for, in the course of those words, He said, “Give not that which is holy unto the dogs, neither cast your pearls before the swine.”[5193] Perhaps, then, he is not a disciple of Christ, who does not possess pearls or the very costly pearl, the pearls, I mean, which are goodly; not the cloudy, nor the darkened, such as the words of the heterodox, which are brought forth not at the sunrise, but at the sunset or in the north, if it is necessary to take also into the comparison those things on account of which we found a difference in the pearls which are produced in different places. And perhaps the muddy words and the heresies which are bound up with works of the flesh, are the darkened pearls, and those which are produced in the marshes, not goodly pearls.

[5190] Matt. xiii. 45.

[5191] Matt. vii. 6.

[5192] Matt. v. 1.

[5193] Matt. vii. 6.

9. Christ the Pearl of Great Price.

Now you will connect with the man seeking goodly pearls the saying, "Seek and ye shall find,"[5194] and this—"Every one that seeketh findeth."[5195] For what seek ye? Or what does every one that seeketh find? I venture to answer, pearls and the pearl which he possesses, who has given up all things, and counted them as loss; "for which," says Paul, "I have counted all things but loss that I may win Christ;"[5196] by "all things" meaning the goodly pearls, "that I may win Christ," the one very precious pearl. Precious, then, is a lamp to men in darkness, and there is need of a lamp until the sun rise; and precious also is the glory in the face of Moses, and of the prophets also, I think, and a beautiful sight, by which we are introduced so as to be able to see the glory of Christ, to which the Father bears witness, saying, "This is My beloved Son in whom I am well-pleased."[5197] But "that which hath been made glorious hath not been made glorious in this respect by reason of the glory that surpasseth;"[5198] and there is need to us first of the glory which admits of being done away, for the sake of the glory which surpasseth; as there is need of the knowledge which is in part, which will be done away when that which is perfect comes.[5199] Every soul, therefore, which comes to childhood, and is on the way to full growth, until the fulness of time is at hand, needs a tutor and stewards and guardians, in order that, after all these things, he who formerly differed nothing from a bond-servant, though he is lord of all,[5200] may receive, when freed from a tutor and stewards and guardians, the patrimony corresponding to the very costly pearl, and to that which is perfect, which on its coming does away with that which is in part, when one is able to receive "the excellency of the knowledge of Christ,"[5201] having been previously exercised, so to speak, in those forms of knowledge which are surpassed by the knowledge of Christ. But the multitude, not perceiving the beauty of the many pearls of the law, and all the knowledge, "in part," though it be, of the prophets, suppose that they can, without a clear exposition and apprehension of these, find in whole[5202] the one precious pearl, and behold "the excellency of the knowledge of Christ," in comparison with which all things that came before such and so great knowledge, although they were not refuse in their own nature, appear to be refuse. This refuse is perhaps the "dung" thrown down beside the fig tree by the keeper of the vineyard, which is the cause of its bearing fruit.[5203]

[5194] Matt. vii. 7.

[5195] Matt. vii. 8.

[5196] Phil. iii. 8.

[5197] Matt. iii. 17.

[5198] 2 Cor. iii. 10.

[5199] 1 Cor. xiii. 9, 10.

[5200] *Cf.* Gal. iv. 1, 2.

[5201] Phil. iii. 8.

[5202] Or, absolutely.

[5203] Luke xiii. 8.

10. The Pearl of the Gospel in Relation to the Old Testament.

“To everything then is its season, and a time for everything under heaven,”[5204] a time to gather the goodly pearls, and a time after their gathering to find the one precious pearl, when it is fitting for a man to go away and sell all that he has in order that he may buy that pearl. For as every man who is going to be wise in the words of truth must first be taught the rudiments, and further pass through the elementary instruction, and appreciate it highly but not abide in it, as one who, having honoured it at the beginning but passed over towards perfection, is grateful for the introduction because it was useful at the first; so the perfect apprehension of the law and the prophets is an elementary discipline for the perfect apprehension of the Gospel, and all the meaning in the words and deeds of Christ. 41

[5204] Eccles. iii. 1.

11. The Parable of the Drag-Net.

“*Again the kingdom of heaven is like unto a net that was cast into the sea.*”[5205] As in the case of images and statues, the likenesses are not likenesses in every respect of those things in relation to which they are made; but, for example, the image painted with wax on the plane surface of wood has the likeness of the surface along with the colour, but does not further preserve the hollows and prominences, but only their outward appearance; and in the moulding of statues an endeavour is made to preserve the likeness in respect of the hollows and the prominences, but not in respect of the colour; and, if the cast be formed of wax, it endeavours to preserve both, I mean both the colour and also the hollows and the prominences, but is not indeed an image of the things in the respect of depth; so conceive with me also that, in the case of the similitudes in the Gospel, when the kingdom of heaven is likened unto anything, the comparison does not extend to all the features of that to which the kingdom is compared, but only to those features which are required by the argument in hand. And here, accordingly, the kingdom of heaven is “like unto a net that was cast into the sea,” not (as supposed by some,[5206] who represent that by this word the different natures of those who have come into the net, to-wit, the evil and the righteous, are treated of), as if it is to be thought that, because of the phrase “which gathered of every kind,” there are many different natures of the righteous and likewise also of the evil; for to such an interpretation all the Scriptures are opposed, which emphasise the freedom of the will, and censure those who sin and approve those who do right; or otherwise blame could not rightly attach to those of the kinds that were such by nature, nor praise to those of a better kind. For the reason why fishes are good or bad lies not in the souls of the fishes, but is based on that which the Word said with knowledge, “Let the waters bring forth creeping things with living souls,”[5207] when, also, “God made great sea-monsters and every soul of creeping creatures which the waters brought forth according to their kinds.”[5208] There, accordingly, “The waters brought forth every soul of creeping animals according to their kinds,” the cause not being in it; but here we are responsible for our being good kinds and worthy of what are called “vessels,” or bad and worthy of being cast outside. For it is not the nature in us which is the cause of the evil, but it is the voluntary choice which worketh evil; and so our nature is not the cause of righteousness, as if it were incapable of admitting unrighteousness, but it is the principle which we have admitted that makes men righteous; for also you never see the kinds of things in the water changing from the bad kinds of fishes into the good, or from the better kind to the worse; but you can always behold the righteous or evil among men

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[5205] Matt. xiii. 47.

[5206] Valentinus and his followers.

[5207] Gen. i. 20.

[5208] Gen. i. 21.

either coming from wickedness to virtue, or returning from progress towards virtue to the flood of wickedness. Wherefore also in Ezekiel, concerning the man who turns away from unrighteousness to the keeping of the divine commandments, it is thus written: “But if the wicked man turn away from all his wickednesses which he hath done,” etc., down to the words, “that he turn from his wicked way and live;”[5209] but concerning the man who returns from the advance towards virtue unto the flood of wickedness it is said, “But in the case of the righteous man turning away from his righteousness and committing iniquity,” etc., down to the words, “in his sins which he hath sinned in them shall he die.”[5210] Let those who, from the parable of the drag-net, introduce the doctrine of different natures, tell us in regard to the wicked man who afterwards turned aside from all the wickednesses which he committed and keeps all the commandments of God, and does that which is righteous and merciful, of what nature was he when he was wicked? Clearly not of a nature to be praised. If verily of a nature to be censured, of what kind of nature can he reasonably be described, when he turns away from all his sins which he did? For if he were of the bad class of natures, because of his former deeds, how did he change to that which was better? Or if because of his subsequent deeds you would say that he was of the good class, how being good by nature did he become wicked? And you will also meet with a like dilemma in regard to the righteous man turning away from his righteousness and committing unrighteousness in all manner of sins. For before he turned away from righteousness, being occupied with righteous deeds he was not of a bad nature, for a bad nature could not be in righteousness, since a bad tree—that is wickedness—cannot produce good fruits,—the fruits that spring from virtue. 42
Again, on the other hand, if he had been of a good and unchangeable nature he would not have turned away from the good after being called righteous, so as to commit unrighteousness in all his sins which he committed.

[5209] Ezek. xviii. 20–23.

[5210] Ezek. xviii. 24.

12. The Divine Scriptures Compared to a Net.

Now, these things being said, we must hold that “the kingdom of heaven is likened to a net that was cast into the sea and gathered of every kind,[5211]” in order to set forth the varied character of the principles of action among men, which are as different as possible from each other, so that the expression “gathered from every kind” embraces both those worthy of praise and those worthy of blame in respect of their proclivities towards the forms of virtues or of vices. And the kingdom of heaven is likened unto the variegated texture of a net, with reference to the Old and the New Scripture which is woven of thoughts of all kinds and greatly varied. As in the case of the fishes that fall into the net, some are found in one part of the net and some in another part, and each at the part at which it was caught, so in the case of those who have come into the net of the Scriptures you would find some caught in the prophetic net; for example, of Isaiah, according to this expression, or of Jeremiah or of Daniel; and others in the net of the law, and others in the Gospel net, and some in the apostolic net; for when one is first captured by the Word or seems to be captured, he is taken from some part of the whole net. And it is nothing strange if some of the fishes caught are encompassed by the whole texture of the net in the Scriptures, and are pressed in on every side and caught, so that they are unable to escape but are, as it were, absolutely enslaved, and not permitted to escape from the net. And this net has been cast into the sea—the wave—tossed life of men in every part of the world, and which swims in the bitter affairs of life. And before our Saviour Jesus Christ this net was not wholly filled; for the net of the law and the prophets had to be completed by Him who says, “Think not that I came to destroy the law and the prophets, I came not to destroy but to fulfil.”[5212] And the texture of the net has been completed in the Gospels, and in the words of Christ through the Apostles. On this account, therefore, “the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind.” And, apart from what has been said, the expression, “gathered from every kind,” may show forth the calling of the Gentiles from every race. And those who attended to the net which was cast into the sea are Jesus Christ, the master of the net, and “the angels who came and ministered unto Him,”[5213] who do not draw up the net from the sea, nor carry it to the shore beyond the sea,—namely, to things beyond this life, unless the net be filled full, that is, unless the “fulness of the Gentiles” has come into it. But when it has come, then they draw it up from things here below, and carry it to what is figuratively called the shore, where it will be the work of those who have drawn it up, both to sit by the shore, and there to settle themselves, in order that they may place each of the good in the net into its own order, according to what are here called “vessels,” but cast without and away those that are of an opposite character and are called bad. By "without" is meant the furnace of fire as the Saviour interpreted, saying, "So shall it be at the consummation of the age. The angels shall come forth and sever the wicked from among the righteous and shall cast them into the furnace of fire."[5214] Only it must be observed, that we are already taught by the parable of the tares and the similitude set forth, that the angels are to be entrusted with the power to distinguish and separate the evil from the righteous; for it is said above, "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth."[5215] But here it is said, "The angels shall come forth and sever the wicked from among the righteous and shall cast them into the furnace of fire."

[5211] Matt. xiii. 47.

[5212] Matt. v. 17.

[5213] Matt. iv. 11.

[5214] Matt. xiii. 49, 50.

[5215] Matt. xiii. 42.

13. Relation of Men to Angels.

From this it does not follow, as some suppose, that the men who are saved in Christ are superior even to the holy angels; for how can those who are cast by the holy angels into vessels be compared with those who cast them into vessels, seeing that they have been put under the authority of the angels? While we say this, we are not ignorant that the men who will be saved in Christ surpass some angels—namely, those who have not been entrusted with this office—but not all of them. For we read, “Which things angels desire to look into,”[5216] where it is not said “all” angels. And we know also this—“We shall judge angels”[5217] where it is not said “all” angels. Now since these things are written about the net and about those in the net, we say that he who desires that, before the consummation of the age, and before the coming of the angels to sever the wicked from among the righteous, there should be no evil persons “of every kind” in the net, seems not to have understood the Scripture, and to desire the impossible. Wherefore let us not be surprised if, before the severing of the wicked from among the righteous by the angels who are sent forth for this purpose, we see our gatherings also filled with wicked persons. And would that those who will be cast into the furnace of fire may not be greater in number than the righteous! But since we said in the beginning, that the parables and similitudes are not to be accepted in respect of all the things to which they are likened or compared, but only in respect of some things, we must further establish from the things to be said, that in the case of the fishes, so far as their life is concerned, an evil thing happens to them when they are found in the net. For they are deprived of the life which is theirs by nature, and whether they are cast into vessels or cast away, they suffer nothing more than the loss of the life as it is in fishes; but, in the case of those to whom the parable refers, the evil thing is to be in the sea and not to come into the net, in order to be cast along with the good into vessels. And in like manner the bad fishes are cast without and thrown away; but the bad in the similitude before us are cast into “the furnace of fire,” that what is said in Ezekiel about the furnace of fire may also overtake them—“And the Word of the Lord came unto me saying, Son of man behold the house of Israel is become to me all mixed with brass and iron,” etc., down to the words, “And ye shall know that I the Lord have poured My fury upon you.”[5218]

[5216] 1 Pet. i. 12.

[5217] 1 Cor. vi. 3.

[5218] Ezek. xviii. 17–22.

14. The Disciples as Scribes.

"*Have ye understood all these things? They say, Yea.*"[5219] Christ Jesus, who knows the things in the hearts of men,[5220] as John also taught concerning Him in the Gospel, puts the question not as one ignorant, but having once for all taken upon Him the nature of man, He uses also all the characteristics of a man of which "asking" is one. And there is nothing to be wondered at in the Saviour doing this, since indeed the God of the universe, bearing with the manners of men as a man beareth with the manners of his son, makes inquiry, as—"Adam, where art thou?"[5221] and, "Where is Abel thy brother?"[5222] But some one with a forced interpretation will say here that the words "have understood" are not to be taken interrogatively but affirmatively; and he will say that the disciples bearing testimony to His affirmation, say, "Yea." Only, whether he is putting a question or making an affirmation, it is necessarily said not "these things" only,—which is demonstrative,—not "all things" only, but "all these things." And here He seems to represent the disciples as having been scribes before the kingdom of heaven;[5223] but to this is opposed what is said in the Acts of the Apostles thus, "Now when they beheld the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus."[5224] Some one may inquire in regard to these things—if they were scribes, how are they spoken of in the Acts as unlearned and ignorant men? Or if they were unlearned and ignorant men, how are they very plainly called scribes by the Saviour? And it might be answered to these inquiries that, as a matter of fact, not all the disciples but only Peter and John are described in the Acts as unlearned and ignorant, but that there were more disciples in regard to whom, because they understood all things, it is said, "Every scribe," etc. Or it might be said that every one who has been instructed in the teaching according to the letter of the law is called a scribe, so that those who were unlearned and ignorant and led captive by the letter of the law are spoken of as scribes in a particular sense. And it is very specially the characteristic of ignorant men, who are unskilled in figurative interpretation and do not understand what is concerned with the mystical[5225] exposition of the Scriptures, but believe the bare letter, and, vindicate it, that they call themselves scribes. And so one will interpret the words, "Woe unto you Scribes and Pharisees, hypocrites,"[5226] as having been said to every one that knows nothing but the letter. Here you will inquire if the scribe of the Gospel be as the scribe of the law, and if the former deals with the Gospel, as the latter with the law, reading and hearing and telling "those things 42 which contain an allegory,"[5227] so as, while preserving the historic truth of the events, to understand the unerring principle of mystic interpretation applied to things spiritual, so that the things learned may not be "spiritual things whose characteristic is wickedness,"[5228] but may be entirely opposite to such, namely, spiritual things whose characteristic is goodness. And one is a scribe "made a disciple to the kingdom of heaven" in the simpler sense, when he comes from Judaism and receives the teaching of Jesus Christ as defined by the Church; but he is a scribe in a deeper sense, when having received elementary knowledge through the letter of the Scriptures he ascends to things spiritual, which are called the kingdom of the heavens. And according as each thought is attained, and grasped abstractly[5229] and proved by example and absolute demonstration, can one understand the kingdom of heaven, so that he who abounds in knowledge free from error is in the kingdom of the multitude of what are here represented as "heavens." So, too, you will allegorise the word, "Repent, for the kingdom of the heavens is at hand,"[5230] as meaning that the scribes—that is, those who rest satisfied in the bare letter—may repent of this method of interpretation and be instructed in the spiritual teaching which is called the kingdom of the heavens through Jesus Christ the living Word. Wherefore, also, so far as Jesus Christ, "who was in the beginning with God, God the word,"[5231] has not His home in a soul, the kingdom of heaven is not in it, but when any one becomes nigh to admission of the Word, to him the kingdom of heaven is nigh. But if the kingdom of heaven and the kingdom of God are the same thing in reality,[5232] if not in idea, manifestly to those to whom it is said, "The kingdom of God is within you,"[5233] to them also it might be said, "The kingdom of heaven is within you;" and most of all because of the repentance from the letter unto the spirit; since "When one turn to the Lord, the veil over the letter is taken away. But the Lord is the Spirit."[5234] And he who is truly a householder is both free and rich; rich because from the office of the scribe he has been made a disciple to the kingdom of heaven, in every word of the Old Testament, and in all knowledge concerning the new teaching of Christ Jesus, and has this riches laid up in his own treasure-house—in heaven, in which he stores his treasure as one who has been made a disciple to the kingdom of heaven,—where neither moth doth consume, nor thieves break through.[5235] And in regard to him, who, as we have said, lays up treasure in heaven, we may truly lay down that not one moth of the passions can touch his spiritual and heavenly possessions. "A moth of the passions," I said, taking the suggestion from the "Proverbs" in which it is written, "a worm in wood, so pain woundeth the heart of man."[5236] For pain is a worm and a moth, which wounds the heart which has not its treasures in heaven and spiritual things, for if a man has his treasure in these—"for where the treasure is, there will the heart be also,"[5237]—he has his heart in heaven, and on account of it he says, "Though an host should encamp against me, my heart shall not fear."[5238] And so neither can thieves in regard to whom the Saviour said, "All that came before Me are thieves and robbers,"[5239] break through those things which are treasured up in heaven, and through the heart which is in heaven and therefore says, "He raised us up with Him, and made us to sit with Him in the heavenly places in Christ,"[5240] and, "Our citizenship is in heaven."[5241]

[5219] Matt. xiii. 51.

[5220] John ii. 25.

[5221] Gen. iii. 9.

[5222] Gen. iv. 9.

[5223] Matt. xiii. 52.

[5224] Acts iv. 13.

[5225] Or, anagogical.

[5226] Matt. xxiii. 13.

[5227] Gal. iv. 24.

[5228] Eph. vi. 12.

[5229] Or, in an exalted sense.

[5230] Matt. iii. 2.

[5231] John i. 1, 2.

[5232] Or, substance.

[5233] Luke xvii. 21.

[5234] 2 Cor. iii. 16, 17.

[5235] Matt. vi. 20.

[5236] Prov. xxv. 20.

[5237] Matt. vi. 21.

[5238] Ps. xxvii. 3.

[5239] John x. 8.

[5240] Eph. ii. 6.

[5241] Phil. iii. 20.

15. The Householder and His Treasury.

Now since "every scribe who has been made a disciple to the kingdom of heaven is like unto a man that is a householder who bringeth forth out of his treasury things new and old,"[5242] it clearly follows, by "conversion of the proposition," as it is called, that every one who does not bring forth out of his treasury things new and old, is not a scribe who has been made a disciple unto the kingdom of heaven. We must endeavour, therefore, in every way to gather in our heart, "by giving heed to reading, to exhortation, to teaching,"[5243] and by "meditating in the law of the Lord day and night,"[5244] not only the new oracles of the Gospels and of the Apostles and their Revelation, but also the old things in the law "which has the shadow of the good things to come,"[5245] and in the prophets who prophesied in accordance with them. And these things will be gathered together, when we also read and know, and remembering them, compare at a fitting time things spiritual with spiritual, not comparing 423 things that cannot be compared with one another, but things which admit of comparison, and which have a certain likeness of diction signifying the same thing, and of thoughts and of opinions, so that by the mouth of two or three or more witnesses[5246] from the Scripture, we may establish and confirm every word of God. By means of them also we must refute those who, as far as in them lies, cleave in twain the Godhead and cut off the New from the Old,[5247] so that they are far removed from likeness to the householder who brings forth out of his treasury things new and old. And since he who is likened to any one is different from the one to whom he is likened, the scribe "who is made a disciple unto the kingdom of heaven" will be the one who is likened, but different from him is the householder "who brings out of his treasury things new and old." But he who is likened to him, as in imitation of him, wishes to do that which is like. Perhaps, then, the man who is a householder is Jesus Himself, who brings forth out of His treasury, according to the time of the teaching, things new, things spiritual, which also are always being renewed by Him in the "inner man" of the righteous, who are themselves always being renewed day by day,[5248] and old things, things "written and engraven on stones,"[5249] and in the stony hearts of the old man, so that by comparison of the letter and by exhibition of the spirit He may enrich the scribe who is made a disciple unto the kingdom of heaven, and make him like unto Himself; until the disciple shall be as the Master, imitating first the imitator of Christ, and after him Christ Himself, according to that which is said by Paul, "Be ye imitators of me even as I also of Christ."[5250] And likewise, Jesus the householder may in the simpler sense bring forth out of His treasury things new,—that is, the evangelic teaching—and things old,—that is, the comparison of the sayings which are taken from the law and the prophets, of which we may find examples in the Gospels. And with regard to these things new and old, we must attend also to the spiritual law which says in Leviticus, "And ye shall eat old things, and the old things of the old, and ye shall bring forth the old from before the new; and I will set my tabernacle among you."[5251] For we eat with blessing the old things,—the prophetic words,—and the old things of the old things,—the words of the law; and, when the new and evangelical words came, living according to the Gospel we bring forth the old things of the letter from before the new, and He sets His tabernacle in us, fulfilling the promise which He spoke, "I will dwell among them and walk in them."[5252]

[5242] Matt. xiii. 52.

[5243] 1 Tim. iv. 13.

[5244] Ps. i. 2.

[5245] Heb. x. 1.

[5246] Matt. xviii. 16.

[5247] Marcion and his school.

[5248] 2 Cor. iv. 16.

[5249] 2 Cor. iii. 7.

[5250] 1 Cor. xi. 1.

[5251] Lev. xxvi. 10, 11.

[5252] Lev. xxvi. 12; 2 Cor. vi. 16.

16. Parables in Relation to Similitudes. Jesus in His Own Country.

“*And it came to pass, when Jesus had finished these parables, He departed thence. And coming into His own country.*”[5253] Since we inquired above whether the things spoken to the multitude were parables, and those spoken to the disciples were similitudes, and set forth observations bearing on this in my judgment not contemptible, you must know that the sentence which is subjoined, “And it came to pass when Jesus had finished these parables, He departed thence,” will appear to be in opposition to all these arguments, as applying not only to the parables, but also to the similitudes as we have expounded. We inquire therefore whether all these things are to be rejected, or whether we must speak of two kinds of parables, those spoken to the multitudes, and those announced to the disciples; or whether we are to think of the name of parable as equi-vocal; or whether the saying, “And it came to pass when Jesus had finished these parables,” is to be referred only to the parables above, which come before the similitudes. For, because of the saying, “To you it is given to know the mysteries of the kingdom of heaven, but to the rest in parables,”[5254] it was not possible to say to the disciples, inasmuch as they were not of those without, that the Saviour spoke to them in parables. And it follows from this, that the saying, “And it came to pass when Jesus had finished these parables, He departed thence,” is to be referred to the parables spoken above, or that the name parable is equivocal, or that there are two kinds of parables, or that these which we have named similitudes were not parables at all. And observe that it was outside of His own country He speaks the parables “which, when He had finished, He departed thence; and coming into His own country He taught them in their synagogue.” And Mark says, “And He came into His own country and His disciples follow Him.”[5255] We must therefore inquire whether, by the expression, “His own country,” is meant Nazareth or Bethlehem,—Nazareth, because of the saying, “He shall be called a Nazarene,”[5256] or Bethlehem, since in it He was born. And further I reflect whether the Evangelists could have said, “coming to Bethlehem,” or, “coming to Nazareth.” They have not done so, but have named it “His country,” because of something being declared in a mystic sense in the passage about His country,—namely, the whole of Judæa,—in which He was dishonoured according to the saying, “A prophet is not without honour, save in his own country.”[5257] And if anyone thinks of Jesus Christ, “a stumbling-block to the Jews,”[5258] among whom He is persecuted even until now, but proclaimed among the Gentiles and believed in,—for His word has run over the whole world,—he will see that in His own country Jesus had no honour, but that among those who were "strangers from the covenants,"[5259] the Gentiles, He is held in honour. But what things He taught and spake in their synagogue the Evangelists have not recorded, but only that they were so great and of such a nature that all were astonished. And probably the things spoken were too high to be written down. Only be it noted, He taught in their synagogue, not separating from it, nor disregarding it.

[5253] Matt. xiii. 53, 54.

[5254] Matt. xiii. 11.

[5255] Mark vi. 1.

[5256] Matt. ii. 23.

[5257] Matt. xiii. 57.

[5258] 1 Cor. i. 23.

[5259] Eph. ii. 12.

17. The Brethren of Jesus.

And the saying, "*Whence hath this man this wisdom,*"[5260] indicates clearly that there was a great and surpassing wisdom in the words of Jesus worthy of the saying, "lo, a greater than Solomon is here."[5261] And He was wont to do greater miracles than those wrought through Elijah and Elisha, and at a still earlier date through Moses and Joshua the son of Nun. And they spoke, wondering, (not knowing that He was the son of a virgin, or not believing it even if it was told to them, but supposing that He was the son of Joseph the carpenter,) "is not this the carpenter's son?"[5262] And depreciating the whole of what appeared to be His nearest kindred, they said, "Is not His mother called Mary? And His brethren, James and Joseph and Simon and Judas? And His sisters, are they not all with us?"[5263] They thought, then, that He was the son of Joseph and Mary. But some say, basing it on a tradition in the Gospel according to Peter,[5264] as it is entitled, or "The Book of James,"[5265] that the brethren of Jesus were sons of Joseph by a former wife, whom he married before Mary. Now those who say so wish to preserve the honour of Mary in virginity to the end, so that that body of hers which was appointed to minister to the Word which said, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee,"[5266] might not know intercourse with a man after that the Holy Ghost came into her and the power from on high overshadowed her. And I think it in harmony with reason that Jesus was the first-fruit among men of the purity which consists in chastity, and Mary among women; for it were not pious to ascribe to any other than to her the first-fruit of virginity. And James is he whom Paul says in the Epistle to the Galatians that he saw, "But other of the Apostles saw I none, save James the Lord's brother."[5267] And to so great a reputation among the people for righteousness did this James rise, that Flavius Josephus, who wrote the "Antiquities of the Jews" in twenty books, when wishing to exhibit the cause why the people suffered so great misfortunes that even the temple was razed to the ground, said, that these things happened to them in accordance with the wrath of God in consequence of the things which they had dared to do against James the brother of Jesus who is called Christ.[5268] And the wonderful thing is, that, though he did not accept Jesus as Christ, he yet gave testimony that the righteousness of James was so great; and he says that the people thought that they had suffered these things because of James. And Jude, who wrote a letter of few lines, it is true, but filled with the healthful words of heavenly grace, said in the preface, “Jude, the servant of Jesus Christ and the brother of James.”[5269] With regard to Joseph and Simon we have nothing to tell; but the saying, “And His sisters are they not all with us,”[5270] seems to me to signify something of this nature—they mind our things, not those of Jesus, and have no unusual portion of surpassing wisdom as Jesus has. And perhaps by these things is indicated a new doubt concerning Him, that Jesus was not a man but something diviner, inasmuch as He was, as they supposed, the son of Joseph and Mary, and the brother of four, and of the others—the women—as well, and yet had nothing like to any one of His kindred, and had not from education and teaching come to such a height of wisdom and power. For they also say elsewhere, “How knoweth this man letters having never learned?”[5271] which is similar to what is here said. Only, though they say these things and are so perplexed and astonished, they did not believe, but were offended in Him; as if they had been mastered in the eyes of their mind by the powers which, in the time of the passion, He was about to lead in triumph on the cross.

[5260] Matt. xiii. 54.

[5261] Matt. xii. 42.

[5262] Matt. xiii. 55.

[5263] Matt. xiii. 55, 56.

[5264] The Gospel of Peter, of which a fragment was recovered in 1886 and published in 1892.

[5265] Protevangelium Jacobi, c. 9.

[5266] Luke i. 35.

[5267] Gal. i. 19.

[5268] Jos. *Ant.* xviii. 4.

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[5269] Jude 1.

[5270] Matt. xiii. 56.

[5271] John vii. 15.

18. Prophets in Their Country.

"But Jesus said unto them, A prophet is not without honour, save in his own country."[5272] We must inquire whether the expression has the same force when applied universally to every prophet (as if each one of the prophets was dishonoured in his own country only, but not as if every one who was dishonoured was dishonoured in his country); or, because of the expression being singular, these things were said about one. If, then, these words are spoken about one, these things which have been said suffice, if we refer that which is written to the Saviour. But if it is general, it is not historically true; for Elijah did not suffer dishonour in Tishbeth of Gilead, nor Elisha in Abelmeholah, nor Samuel in Ramathaim, nor Jeremiah in Anathoth. But, figuratively interpreted, it is absolutely true; for we must think of Judæa as their country, and that famous Israel as their kindred, and perhaps of the body as the house. For all suffered dishonour in Judæa from the Israel which is according to the flesh, while they were yet in the body, as it is written in the Acts of the Apostles, as having been spoken in censure to the people, "Which of the prophets did not your fathers persecute, who showed before of the coming of the Righteous one?"[5273] And by Paul in the First Epistle to the Thessalonians like things are said: "For ye brethren became imitators of the churches of God which are in Judæa in Christ Jesus, for ye also suffered the same things of your own countrymen even as they did of the Jews, who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all men."[5274] A prophet, then, is not without honour among the Gentiles; for either they do not know him at all, or, having learned and received him as a prophet, they honour him. And such are those who are of the Church. Prophets suffer dishonour, first, when they are persecuted, according to historical fact, by the people, and, secondly, when their prophecy is not believed by the people. For if they had believed Moses and the prophets they would have believed Christ, who showed that when men believed Moses and the prophets, belief in Christ logically followed, and that when men did not believe Christ they did not believe Moses.[5275] Moreover, as by the transgression of the law he who sins is said to dishonour God, so by not believing in that which is prophesied the prophet is dishonoured by the man who disbelieves the prophecies. And so far as the literal truth is concerned, it is useful to recount what things Jeremiah suffered among the people in relation to which he said, "And I said, I will not speak, nor will I call upon the name of the Lord."[5276] And again, elsewhere, "I was

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[5272] Matt. xiii. 57.

[5273] Acts vii. 52.

[5274] 1 Thess. ii. 14, 15.

[5275] John v. 46.

[5276] Jer. xx. 9.

continually being mocked."[5277] And how great sufferings he endured from the then king of Israel are written in his prophecy. And it is also written that some of the people often came to stone Moses to death; for his fatherland was not the stones of any place, but the people who followed him, among whom also he was dishonoured. And Isaiah is reported to have been sawn asunder by the people; and if any one does not accept the statement because of its being found in the Apocryphal Isaiah,[5278] let him believe what is written thus in the Epistle to the Hebrews, "They were stoned, they were sawn asunder, they were tempted;"[5279] for the expression, "They were sawn asunder," refers to Isaiah, just as the words, "They were slain with the sword," refer to Zacharias, who was slain "between the sanctuary and the altar,"[5280] as the Saviour taught, bearing testimony, as I think, to a Scripture, though not extant in the common and widely circulated books, but perhaps in apocryphal books. And they, too, were dishonoured in their own country among the Jews who went about "in sheep-skins, in goat-skins, being destitute, afflicted," and so on;[5281] "For all that will to live godly in Christ Jesus shall suffer persecution."[5282] And probably because Paul knew this, "That a prophet has no honour in his own country," though he preached the Word in many places he did not preach it in Tarsus. And the Apostles on this account left Israel and did that which had been enjoined on them by the Saviour, "Make disciples of all the nations,"[5283] and, "Ye shall be My witnesses both in Jerusalem and in all 42
Judæa and Samaria, and unto the uttermost part of the earth."[5284] For they did that which had been commanded them in Judæa and Jerusalem; but, since a prophet has no honour in his own country, when the Jews did not receive the Word, they went away to the Gentiles. Consider, too, if, because of the fact that the saying, "I will pour forth of My Spirit upon all flesh, and they shall prophesy,"[5285] has been fulfilled in the churches from the Gentiles, you can say that those formerly of the world and who by believing became no longer of the world, having received the Holy Spirit in their own country—that is, the world—and prophesying, have not honour, but are dishonoured. Wherefore blessed are they who suffer the same things as the prophets, according to what was said by the Saviour, "For in the same manner did their fathers unto the prophets."[5286] Now if any one who attends carefully to

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[5277] Jer. xx. 7.

[5278] Probably the *Ascensio Isaiæ*. *Cf.* Orig. *Ep. ad Afric.* c. 9.

[5279] Heb. xi. 37.

[5280] Matt. xxiii. 35. *Cf.* Orig. *Ep. ad Afric.* c. 9.

[5281] Heb. xi. 37.

[5282] 2 Tim. iii. 12.

[5283] Matt. xxviii. 19.

[5284] Acts i. 8.

[5285] Joel ii. 28.

[5286] Luke vi. 23.

these things be hated and attacked, because of his living with rigorous austerity, and his reproof of sinners, as a man who is persecuted and reproached for the sake of righteousness, he will not only not be grieved, but will rejoice and be exceeding glad, being assured that, because of these things, he has great reward in heaven from Him who likened him to the prophets on the ground of his having suffered the same things. Therefore, he who zealously imitates the prophetic life, and attains to the spirit which was in them, must be dishonoured in the world, and in the eyes of sinners, to whom the life of the righteous man is a burden.

19. Relation of Faith and Unbelief to the Supernatural Powers of Jesus.

Following this you may see, "*He did not there many mighty works because of their unbelief.*"[5287] We are taught by these things that powers were found in those who believed, since "to every one that hath shall be given and he shall have abundance,"[5288] but among unbelievers not only did the powers not work, but as Mark wrote, "They could not work."[5289] For attend to the words, "He could not there do any mighty works," for it is not said, "He would not," but "He could not; "as if there came to the power when working co-operation from the faith of him on whom the power was working, but this co-operation was hindered in its exercise by unbelief. See, then, that to those who said, "Why could we not cast it out?" He said, "Because of your little faith."[5290] And to Peter, when he began to sink, it was said, "O thou of little faith, wherefore didst thou doubt?"[5291] But, moreover, she who had the issue of blood, who did not ask for the cure, but only reasoned that if she were to touch the hem of His garment she would be healed, was healed on the spot. And the Saviour, acknowledging the method of healing, says, "Who touched Me? For I perceived that power went forth from Me."[5292] And perhaps, as in the case of material things there exists in some things a natural attraction towards some other thing, as in the magnet for iron, and in what is called naphtha for fire, so there is an attraction in such faith towards the divine power, according to what is said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove."[5293] And Matthew and Mark, wishing to set forth the excellency of the divine power, that it has power even in unbelief, but not so great power as it has in the faith of those who are being benefited, seem to me to have said with accuracy, not that He did not "any" mighty works because of their unbelief, but that He did not "many" there.[5294] And Mark also does not say, that He could not do any mighty work there, and stop at that point, but added, "Save that He laid His hands upon a few sick folk and healed them,"[5295] the power in Him thus overcoming the unbelief. Now it seems to me that, as in the case of material things, tillage is not sufficient in itself for the gathering in of the fruits, unless the air cooperates to this end, nay, rather,

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[5287] Matt. xiii. 58.

[5288] Matt. xiii. 12.

[5289] Matt. xvii. 19, 20.

[5290] Matt. xiv. 31.

[5291] Luke viii. 45, 46.

[5292] Matt. xvii. 20.

[5293] Matt. xiii. 58.

[5294] Mark vi. 5.

[5295] Mark vi. 5.

He who forms the air with whatever quality He wills and makes it whatever He wills; nor the air apart from tillage, but rather He who by His providence has enacted that the things which spring up from the earth could not spring up apart from tillage; for this He has done once for all in the law, "Let the earth put forth grass sowing seed after its kind and after its likeness;"[5296] so also neither do the operations of the powers, apart from the faith of those who are being healed, exhibit the absolute work of healing, nor faith, however great it may be, apart from the divine power. And that which is written about wisdom, you may apply 42 also to faith, and to the virtues specifically, so as to make a precept of this kind, "If any one be perfect in wisdom among the sons of men, and the power that comes from Thee be wanting, he will be reckoned as nothing;"[5297] or, "If any one be perfect in self-control, so far as is possible for the sons of men, and the control that is from Thee be wanting, he will be reckoned as nothing;" or, "If any one be perfect in righteousness, and in the rest of virtues, and the righteousness and the rest of the virtues that are from Thee be wanting to him, he will be reckoned as nothing." Wherefore, "Let not the wise man glory in his wisdom, nor the strong man in his strength,"[5298] for that which is fit matter for glorying is not ours, but is the gift of God; the wisdom is from Him, and the strength is from Him; and so with the rest.

[5296] Gen. i. 11.

[5297] Wisdom of Solomon ix. 6.

[5298] Jer. ix. 23.

20. Different Conceptions of John the Baptist.

"*At that season Herod the tetrarch heard the report concerning Jesus and said unto his own servants, This is John the Baptist.*"[5299] In Mark[5300] it is the same, and also in Luke.[5301] The Jews had different opinions, some false, such as the Sadducees held about the resurrection of the dead, that they do not rise, and in regard to angels that they do not exist, but that those things which were written about them were only to be interpreted figuratively, but had no reality in point of fact; and some true opinions, such as were taught by the Pharisees about the resurrection of the dead that they rise. We must therefore here inquire, whether the opinion regarding the soul, mistakenly held by Herod and some from among the people, was somewhat like this—that John, who a little before had been slain by him, had risen from the dead after he had been beheaded, and was the same person under a different name, and being now called Jesus was possessed of the same powers which formerly wrought in John. For what credibility is there in the idea that One, who was so widely known to the whole people, and whose name was noised abroad in the whole of Judæa, whom they declared to be the son of the carpenter and Mary, and to have such and such for brothers and sisters, was thought to be not different from[5302] John whose father was Zacharias, and whose mother was Elisabeth, who were themselves not undistinguished among the people? But it is probable that the fact of his being the Son of Zacharias was not unknown to the people, who thought with regard to John that he was truly a prophet, and were so numerous that the Pharisees, in order to avoid the appearance of saying that which was displeasing to the people, were afraid to answer the question, "Was his baptism from heaven or from men?"[5303] And perhaps, also, to some of them had come the knowledge of the incident of the vision which was seen in the temple, when Gabriel appeared to Zacharias. What credibility, forsooth, has the erroneous opinion, whether of Herod or of some of the people, that John and Jesus were not two persons, but that it was one and the same person John who rose from the dead after that he had been beheaded and was called Jesus? Some one might say, however, that Herod and some of those of the people held the false dogma of the transmigration of souls into bodies, in consequence of which they thought that the former John had appeared again by a fresh birth, and had come from the dead into life as Jesus. But the time between the birth of John and the birth of Jesus, which was not more than six months, does not permit this false opinion to be considered credible. And perhaps rather some such idea as this was in the mind of Herod, that the powers which wrought in John had passed over to

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[5299] Matt. xiv. 1.

[5300] Mark vi. 14.

[5301] Luke ix. 7.

[5302] *Or*, none other than.

[5303] Matt. xxi. 25.

Jesus, in consequence of which He was thought by the people to be John the Baptist. And one might use the following line of argument. Just as because of the spirit and the power of Elijah, and not because of his soul, it is said about John, “This is Elijah which is to come,”[5304] the spirit in Elijah and the power in him having gone over to John—so Herod thought that the powers in John wrought in his case works of baptism and teaching,—for John did not one miracle,[5305] but in Jesus miraculous portents. It may be said that something of this kind was the thought of those who said that Elijah had appeared in Jesus, or that one of the old prophets had risen.[5306] But the opinion of those who said that Jesus was “a prophet even as one of the prophets,”[5307] has no bearing on the question. False, then, is the saying concerning Jesus, whether that recorded to have been the view of Herod, or that spoken by others. Only, the saying, “That John went before in the spirit and power of Elijah,”[5308] which corresponds to the thoughts which they were now cherishing concerning John and Jesus, seems to me more credible. But since we learned, in the first place, that when the Saviour after the temptation heard that John was given up, He retreated into Galilee, and in the second place, that when John was in prison and heard the things about Jesus he sent two of his disciples and said to Him, “Art thou He that cometh, or look we for another?”[5309] and in the third place, generally that Herod said about Jesus, “It is John the Baptist, he is risen from the dead,”[5310] but we have not previously learned from any quarter the manner in which the Baptist was killed, therefore Matthew has now recorded it, and Mark almost like unto him; but Luke passed over in silence the greater part of the narrative as it is found in them.”[5311]

[5304] Matt. xi. 14.

[5305] John x. 41.

[5306] Luke ix. 8.

[5307] Mark vi. 15.

[5308] Luke i. 17.

[5309] Matt. xi. 2, 3.

[5310] Matt. xiv. 2.

[5311] The question of John’s relation to Jesus and of the supposed transcorporation, is more fully discussed by Origen in his Commentary on John, book vi. 7, p. 353, sqq.

21. Herod and the Baptist.

The narrative of Matthew is as follows,—"*for Herod had laid hold on John and bound him in the prison.*"[5312] In reference to these things, it seems to me, that as the law and the prophets were until John,[5313] after whom the grace of prophecy ceased from among the Jews; so the authority of those who had rule among the people, which included the power to kill those whom they thought worthy of death, existed until John; and when the last of the prophets was unlawfully killed by Herod, the king of the Jews was deprived of the power of putting to death; for, if Herod had not been deprived of it, Pilate would not have condemned Jesus to death; but for this Herod would have sufficed along with the council of the chief priests and elders of the people, met for the purpose. And then I think was fulfilled that which was spoken as follows by Jacob to Judah: "A ruler shall not depart from Judah, nor a leader from Israel, until that come which is laid up in store, and he is the expectation of the Gentiles."[5314] And perhaps also the Jews were deprived of this power, the Providence of God arranging for the spread of the teaching of Christ among the people, so that even if this were hindered by the Jews, the opposition might not go so far as the slaying of believers, which seemed to be according to law. "But Herod laid hold on John and bound him in prison and put him away,"[5315] by this act signifying that, so far as it depended on his power and on the wickedness of the people, he bound and imprisoned the prophetic word, and prevented him from continuing to abide a herald the truth in freedom as formerly. But this Herod did for the sake of Herodias, the wife of his brother Philip. For John said unto him, "It is not lawful for thee to have her."[5316] Now this Philip was tetrarch of the region of Ituræa and of Trachonitis. Some, then, suppose that, when Philip died leaving a daughter, Herodias, Herod married his brother's wife, though the law permitted marriage only when there were no children. But, as we find nowhere clear evidence that Philip was dead, we conclude that a yet greater transgression was done by Herod, namely, that he had induced his brother's wife to revolt from her husband while he was still living.

[5312] Matt. xiv. 3.

[5313] Luke xvi. 16.

[5314] Gen. xlix. 10.

[5315] Matt. xiv. 3.

[5316] Matt. xiv. 3, 4.

22. The Dancing of Herodias. The Keeping of Oaths.

Wherefore John, endued with prophetic boldness and not terrified at the royal dignity of Herod, nor through fear of death keeping silence in regard to so flagrant a sin, filled with a divine spirit said to Herod, “It is not lawful for thee to have her; for it is not lawful for thee to have the wife of thy brother.” For Herod having laid hold on John bound him and put him in prison, not daring to slay him outright and to take away the prophetic word from the people; but the wife of the king of Trachonitis—which is a kind of evil opinion and wicked teaching—gave birth to a daughter of the same name, whose movements, seemingly harmonious, pleasing Herod, who was fond of matters connected with birthdays, came the cause of there being no longer a prophetic head among the people. And up to this point I think that the movements of the people of the Jews, which seem to be according to the law, were nothing else than the movements of the daughter of Herodias; but the dancing of Herodias was opposed to that holy dancing with which those who have not danced will be reproached when they hear the words, “We piped unto you, and ye did not dance.”[5317] And on birthdays, when the lawless word reigns over them, they dance so that their movements please that word. Some one of those before us has observed what is written in Genesis about the birthday of Pharaoh, and has told that the worthless man who loves things connected with birth keeps birthday festivals; and we, taking this suggestion from him, find in no Scripture that a birthday was kept by a righteous man. For Herod was more unjust than that famous Pharaoh; for by the latter on his birthday feast a chief baker is killed;[5318] 429
but by the former, John, “than whom no one greater hath risen among those born of women,”[5319] in regard to whom the Saviour says, “But for what purpose did ye go out? To see a prophet? Yea, I say unto you, and more than a prophet.”[5320] But thanks be unto God, that, even if the grace of prophecy was taken from the people, a grace greater than all that was poured forth among the Gentiles by our Saviour Jesus Christ, who became “free among the dead;”[5321] for “though He were crucified through weakness, yet He liveth through the power of God.”[5322] Consider also the word in which pure and impure meats are inquired into; but prophecy is despised when it is brought forward in a charger instead of meat. But the Jews have not the head of prophecy, inasmuch as they disown the crown of all prophecy, Christ Jesus; and the prophet is beheaded, because of an oath in a case where the duty was rather to break the oath than to keep the oath; for the charge of rashness in taking an oath

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[5317] Matt. xi. 17; Luke vii. 32.

[5318] Gen. xl. 20.

[5319] Matt. xi. 11.

[5320] Luke vii. 26.

[5321] Ps. lxxxviii. 6.

[5322] 2 Cor. xiii. 4.

and of breaking it because of the rashness is not the same in guilt as the death of a prophet. And not on this account alone is he beheaded, but because "of those who sat at meat with him," who preferred that the prophet should be killed rather than live. And they recline at the same table and also feast along with the evil word which reigns over the Jews, who make merry over his birth. At times you may make a graceful application of the passage to those who swear rashly and wish to hold fast oaths which are taken with a view to unlawful deeds, by saying that not every keeping of oaths is seemly, just as the keeping of the oath of Herod was not. And mark, further, that not openly but secretly and in prison does Herod put John to death. For even the present word of the Jews does not openly deny the prophecies, but virtually and in secret denies them, and is convicted of disbelieving them. For as "if they believed Moses they would have believed Jesus,"[5323] so if they had believed the prophets they would have received Him who had been the subject of prophecy. But disbelieving Him they also disbelieve them, and cut off and confine in prison the prophetic word, and hold it dead and divided, and in no way wholesome, since they do not understand it. But we have the whole Jesus, the prophecy concerning Him being fulfilled which said, "A bone shall not be broken."[5324]

[5323] John v. 46.

[5324] Ex. xii. 46; John xix. 36.

23. The Withdrawal of Jesus.

And the disciples of John having come bury his remains, and “*they went and told Jesus.*”[5325] And He withdrew to a desert place,—that is, the Gentiles—and after the killing of the prophet multitudes followed Him from the cities everywhere; seeing which to be great He had compassion on them, and healed their sick; and afterwards with the loaves which were blessed and multiplied from a few loaves He feeds those who followed Him. “*Now when Jesus heard it He withdrew thence in a boat to a desert place apart.*”[5326] The letter teaches us to withdraw as far as it is in our power from those who persecute us, and from expected conspiracies through words; for this would be to act according to prudence; and, when one can keep outside of critical positions, to go to meet them is rash and headstrong. For who would still hesitate about avoiding such things, when not only did Jesus retreat in view of what happened to John, but also taught and said, “If they persecute you in this city, flee ye into the other”?[5327] When a temptation comes which is not in our power to avoid, we must endure it with exceeding nobleness and courage; but, when it is in our power to avoid it, not to do so is rash. But since after the letter we must also investigate the place according to the mystical meaning, we must say that, when prophecy was plotted against among the Jews and destroyed, because of their giving honour to matters of birthdays, and in respect of their reception of vain movements which, though conceived by the ruler of the wicked and those who feast along with him to be regular and pleasing to them, were irregular and out of tune, if truth be umpire, then Jesus withdraws from the place in which prophecy was attacked and condemned; and He withdraws to the place which had been barren of God among the Gentiles, in order that the Word of God, when the kingdom was taken from the Jews and “given to a nation bringing forth the fruits thereof,”[5328] might be among the Gentiles; and, on account of it, “the children of the desolate one,” who had not been instructed either in the law or the prophets, “might be more than of her who has the husband,”[5329] that is, the law. When, then, the word was of old among the Jews, it was not so among them as it is among the Gentiles; wherefore it is said that, “in a boat,”—that is, in the body—He went to the desert place apart, when He heard about the killing of the prophet. And, having come into the desert place apart, He was in it, because that the Word dwelt apart, and His teaching was contrary to the customs and usages which obtained among the Gentiles. And the crowds among the Gentiles, when they heard that Jesus had come to stay in their desert, and that He was apart, as we have already reported, followed Him from their own cities, because each had left the superstitious customs of his fathers and come to the law of Christ. And by land they followed Him, and not in a boat, inasmuch as not with the body but with the soul only, and with the resolution to which they had been persuaded by the Word, they followed the Image of God. And to them Jesus comes out, as they were not able to go to Him, in order that, having gone to those who were without, He might lead within those who were without. And great is the crowd without to whom the Word of God goes out, and, having poured out upon it the light of His "visitation," beholds it; and, seeing that they were rather deserving of being pitied, because they were in such circumstances, as a lover of men He who was impassible suffered the emotion of pity, and not only had pity but healed their sick, who had sicknesses diverse and of every kind arising from their wickedness.

[5325] Matt. xiv. 12.

[5326] Matt. xiv. 13.

[5327] Matt. x. 23.

[5328] Matt. xxi. 43.

[5329] Isa. liv. 1; Gal. iv. 27.

24. The Diverse Forms of Spiritual Sickness.

And, if you wish to see of what nature are the sicknesses of the soul, contemplate with me the lovers of money, and the lovers of ambition, and the lovers of boys, and if any be fond of women; for these also beholding among the crowds and taking compassion upon them, He healed. For not every sin is to be considered a sickness, but that which has settled down in the whole soul. For so you may see the lovers of money wholly intent on money and upon preserving and gathering it, the lovers of ambition wholly intent on a little glory, for they gape for praise from the masses and the vulgar; and analogously you will understand in the case of the rest which we have named, and if there be any other like to them. Since, then, when expounding the words, "He healed their sick,"[5330] we said that not every sin is a sickness, it is fitting to discuss from the Scripture the difference of these. The Apostle indeed says, writing to the Corinthians who had diverse sicknesses, "For this cause many among you are weak and sickly, and not a few sleep."[5331] Hear Him in these words, knitting a band and making it plaited of different sins, according as some are weak, and others sickly more than weak, and others, in comparison with both, are asleep. For some, because of impotence of soul, having a tendency to slip into any sin whatever, although they may not be wholly in the grasp of any form of sin, as the sickly are, are only weak; but others who, instead of loving God "with all their soul and all their heart and all their mind," love money, or a little glory, or wife, or children, are suffering from something worse than weakness, and are sickly. And those who sleep are those who, when they ought to be taking heed and watching with the soul, are not doing this, but by reason of great want of attention are nodding in resolution and are drowsy in their reflections, such as "in their dreamings defile the flesh, and set at naught that which is highest in authority, and rail at dignities."[5332] And these, because they are asleep, live in an atmosphere of vain and dream-like fancies concerning realities, not admitting the things which are actually true, but deceived by what appears in their vain imaginations, in regard to whom it is said in Isaiah, "Like as when a thirsty man dreams that he is drinking, but when he has risen up is still thirsty, and his soul has cherished a vain hope, so shall be the wealth of all the nations as many as have warred in Jerusalem."[5333] If, then, we have seemed to make a digression in recounting the difference between the weak and the sickly and those that sleep, because of that which the Apostle said in the letter to the Corinthians which we have expounded, we have made the digression in our desire to represent what is meant to be understood by the saying, “And He healed their sick.”[5334]

[5330] Matt. xiv. 14.

[5331] 1 Cor. xi. 30.

[5332] Jude 8.

[5333] Isa. xxix. 8 (LXX., which has "against mount Zion," where Origen has "in Jerusalem").

[5334] Matt. xiv. 14.

25. Healing Precedes Participation in the Loaves of Jesus.

After this the word says, “*And when even was come, His disciples came to Him, saying, The place is desert and the time is already past; send, therefore, the multitudes away, that they may go into the villages and buy themselves food.*”[5335] And first observe that when about to give to the disciples the loaves of blessing, that they might set them before the multitudes, He healed the sick, in order that, having been restored to health, they might participate in the loaves of blessing; for while they are yet sickly, they are not able to receive the loaves of the blessing of Jesus. But if any one, when he ought to listen to the precept, “But let each prove himself, and so let him eat of the bread,” etc.,[5336] does not obey these words, but in haphazard fashion participates in the bread of the Lord and His cup, he becomes weak or sickly, or even—if I may use the expression—on account of being stupefied by the power of the bread, asleep.

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[5335] Matt. xiv. 15.

[5336] 1 Cor. xi. 28.

Book XI.

1. Introduction to the Feeding of the Five Thousand.

"*And when even was come His disciples came to Him,*"[5337] that is, at the consummation of the age in regard to which we may fitly say what is found in the Epistle of John, "It is the last hour."[5338] They, not yet understanding what the Word was about to do, say to Him, "The place is desert,"[5339] seeing the desert condition of the masses in respect of God and the Law and the Word; but they say to Him, "The time is past,"[5340] as if the fitting season of the law and prophets had passed. Perhaps they spoke this saying, in reference to the word of Jesus, that because of the beheading of John both the law and the prophets who were until John had ceased.[5341] "The time is past," therefore they say, and no food is at hand, because the season of it is no longer present, that those who have followed Thee in the desert may serve the law and the prophets. And, further, the disciples say, "Send them away,"[5342] that each one may buy food, if he cannot from the cities, at least from the villages,—places more ignoble. Such things the disciples said, because, after the letter of the law had been abrogated and prophecies had ceased, they despaired of unexpected and new food being found for the multitudes. But see what Jesus answers to the disciples though He does not cry out and plainly say it: "You suppose that, if the great multitude go away from Me in need of food, they will find it in villages rather than with Me, and among bodies of men, not of citizens but of villagers, rather than by abiding with Me. But I declare unto you, that in regard to that of which you suppose they are in need they are not in need, for they have no need to go away; but in regard to that of which you think they have no need—that is, of Me—as if I could not feed them, of this contrary to your expectation they have need. Since, then, I have trained you, and made you fit to give rational food to them who are in need of it, give ye to the crowds who have followed Me to eat; for ye have the power, which ye have received from Me, of giving the multitudes to eat; and if ye had attended to this, ye would have understood that I am far more able to feed them, and ye would not have said, 'Send the multitudes away that they may go and buy food for themselves.'"[5343]

[5337] Matt. xiv. 15.

[5338] 1 John ii. 18.

[5339] Matt. xiv. 15.

[5340] Matt. xiv. 15.

[5341] Luke xvi. 16.

[5342] Matt. xiv. 15.

[5343] Matt. xiv. 15.

2. Exposition of the Details of the Miracle.

Jesus, then, because of the power which He gave to the disciples, even the power of nourishing others, said, Give ye them to eat.[5344] But (not denying that they can give loaves, but thinking that there were much too few and not sufficient to feed those who followed Jesus, and not considering that when Jesus takes each loaf—the Word—He extends it as far as He wills, and makes it suffice for all whomsoever He desires to nourish), the disciples say, We have here but five loaves and two fishes.[5345] Perhaps by the five loaves they meant to make a veiled reference to the sensible words of the Scriptures, corresponding in number on this account to the five senses, but by the two fishes either to the word expressed[5346] and the word conceived,[5347] which are a relish, so to speak, to the sensible things contained in the Scriptures; or, perhaps, to the word which had come to them about the Father and the Son. Wherefore also after His resurrection He ate of a broiled fish,[5348] having taken a part from the disciples, and having received that theology about the Father which they were in part able to declare to Him. 432 Such is the contribution we have been able to give to the exposition of the word about the five loaves and the two fishes; and probably those, who are better able than we to gather together the five loaves and the two fishes among themselves, would be able to give a fuller and better interpretation of their meaning. It must be observed, however, that while in Matthew, Mark, and Luke,[5349] the disciples say that they have the five loaves and the two fishes, without indicating whether they were wheaten or of barley, John alone says, that the loaves were barley loaves.[5350] Wherefore, perhaps, in the Gospel of John the disciples do not acknowledge that the loaves are with them, but say in John, "There is a lad here who has five barley loaves and two fishes."[5351] And so long as these five loaves and two fishes were not carried by the disciples of Jesus, they did not increase or multiply, nor were they able to nourish more; but, when the Saviour took them, and in the first placed looked up to heaven, with the rays of His eyes, as it were, drawing down from it power which was to be mingled with the loaves and the fishes which were about to feed the five thousand; and after this blessed the five loaves and the two fishes, increasing and multiplying them by the word and the blessing; and in the third place dividing and breaking

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[5344] Matt. xiv. 16.

[5345] Matt. xiv. 17.

[5346] λόγος προφορικός.

[5347] λόγος ἐνδιάθετος.

[5348] Luke xxiv. 42, 43.

[5349] Matt. xiv. 17; Mark vi. 38; Luke ix. 13.

[5350] John vi. 9.

[5351] John vi. 9.

He gave to the disciples that they might set them before the multitudes, then the loaves and the fishes were sufficient, so that all ate and were satisfied, and some portions of the loaves which had been blessed they were unable to eat. For so much remained over to the multitudes, which was not according to the capacity of the multitudes but of the disciples who were able to take up that which remained over of the broken pieces, and to place it in baskets filled with that which remained over, which were in number so many as the tribes of Israel. Concerning Joseph, then, it is written in the Psalms, "His hands served in the basket,"[5352] but about the disciples of Jesus that they took up that which remained over of the broken pieces twelve baskets, twelve baskets, I take it, not half-full but filled. And there are, I think, up to the present time, and will be until the consummation of the age with the disciples of Jesus, who are superior to the multitudes, the twelve baskets, filled with the broken pieces of living bread which the multitudes cannot eat. Now those who ate of the five loaves which existed before the twelve baskets that remained over, were kindred in nature to the number five; for those who ate had reached the stage of sensible things, since also they were nourished by Him who looked up to heaven and blessed and brake them, and were not boys nor women, but men. For there are, I think, even in sensible foods differences, so that some of them belong to those who "have put away childish things,"[5353] and some to those who are still babes and carnal in Christ.

[5352] Ps. lxxxi. 7.

[5353] 1 Cor. xiii. 11.

3. The Exposition of Details Continued. The Sitting Down on the Grass. The Division into Companies.

We have spoken these things because of the words, "*They that did eat were five thousand men, beside children and women,*"[5354] which is an ambiguous expression; for either those who ate were five thousand men, and among those who ate there was no child or woman; or the men only were five thousand, the children and the women not being reckoned. Some, then, as we have said by anticipation, have so understood the passage that neither children nor women were present, when the increase and multiplication of the five loaves and the two fishes took place. But some one might say that, while many ate and according to their desert and capacity participated in the loaves of blessing, some worthy to be numbered, corresponding to the men of twenty years old who are numbered in the Book of Numbers,[5355] were Israelitish men, but others who were not worthy of such account and numbering were children and women. Moreover, interpret with me allegorically the children in accordance with the passage, "I could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ;"[5356] and the women in accordance with the saying, "I wish to present you all as a pure virgin to Christ;"[5357] and the men according to the saying, "When I am become a man I have put away childish things."[5358] Let us not pass by without exposition the words, "*He commanded the multitudes to sit down on the grass, and He look the five loaves and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat.*"[5359] For what is meant by the words, "And He commanded all the multitudes to sit down on the grass?" And what are we to understand in the passage worthy of the command of Jesus? Now, I think that He commanded the multitudes to sit down on the grass because of what is said in Isaiah, "All flesh is grass;"[5360] that is to say, He commanded them to put the flesh under, and to keep in subjection "the mind of the flesh,"[5361] that so any one might be able to partake of the loaves which Jesus blesses. Then since there are different orders of those who need the food which Jesus supplies and all are not nourished by equal words, on this account I think that Mark has written, "And He commanded them that they should all sit down by companies upon the green grass; and they sat down in ranks by hundreds and by fifties;"[5362] but Luke, "And He said unto His disciples, Make them sit down in companies about fifty each."[5363] For it was necessary that those who were to find rest in the food of Jesus should either be in the order of the hundred—the sacred number—which is consecrated to God, because of the unit, (in it) or in the order of the fifty—the number which embraces the remission of sins, in accordance with the mystery of the Jubilee which took place every fifty years, and of the feast at Pentecost. And I think that the twelve baskets were in the possession of the disciples to whom it was said "Ye shall sit upon twelve thrones judging the twelve tribes of Israel."[5364] And as the throne of him who judges the tribe of Reuben might be said to be a mystery, and the throne of him who judges the tribe of Simeon, and another of him who judges the tribe of Judah, and so on with the others; so there might be a basket of the food of Reuben, and another of Simeon, and another of Levi. But it is not in accordance with our present discourse now to digress so far from the subject in hand as to collect what is said about the twelve tribes, and separately what is said about each of them, and to say what each tribe of Israel may signify.

[5354] Matt. xiv. 21.

[5355] Num. i. 3.

[5356] 1 Cor. iii. 1.

[5357] 2 Cor. xi. 2.

[5358] 1 Cor. xiii. 11.

[5359] Matt. xiv. 19, 20.

[5360] Isa. xl. 6.

[5361] Rom. viii. 6.

[5362] Mark vi. 39, 40.

[5363] Luke ix. 14.

[5364] Matt. xix. 28.

4. The Multitudes and the Disciples Contrasted.

"And straightway He constrained the disciples to enter into the boat, and to go before Him unto the other side, till He should send the multitudes away."[5365] It should be observed how often in the same passages is mentioned the word, "the multitudes," and another word, "the disciples," so that by observing and bringing together the passages about this matter it may be seen that the aim of the Evangelists was to represent by means of the Gospel history the differences of those who come to Jesus; of whom some are the multitudes and are not called disciples, and others are the disciples who are better than the multitudes. It is sufficient, however, for the present, for us to set forth a few sayings, so that any one who is moved by them may do the like with the whole of the Gospels. It is written then—as if the multitudes were below, but the disciples were able to come to Jesus when He went up into the mountain, where the multitudes were not able to be—as follows: "And seeing the multitudes He went up into the mountain, and when He had sat down His disciples came unto Him; and He opened His mouth and taught them saying, Blessed are the poor in spirit," etc.[5366] And again in another place, as the multitudes stood in need of healing, it is said, "Many multitudes followed Him and He healed them."[5367] We do not find any healing recorded of the disciples; since if any one is already a disciple of Jesus he is whole, and being well he needs Jesus not as a physician but in respect of His other powers. Again in another place, when He was speaking to the multitudes, His mother and His brethren stood without, seeking to speak to Him; this was made known to Him by some one to whom He answered, stretching forth His hand not towards the multitudes but towards the disciples, and said, "Behold My mother and My brethren,"[5368] and bearing testimony to the disciples as doing the will of the Father which is in heaven, He added, "He is My brother and sister and mother."[5369] And again in another place it is written, "All the multitude stood on the beach and He spake to them many things in parables."[5370] Then after the parable of the sowing, it was no longer the multitudes but the disciples who came and said to Him, not "Why speakest thou to us in parables," but, "Why speakest thou to them in parables."[5371] Then also He answered and said, not to the multitudes but to the disciples, "To you it is given to know the mysteries

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[5365] Matt. xiv. 22.

[5366] Matt. v. 1–3.

[5367] Matt. xii. 15.

[5368] Matt. xiv. 46–49.

[5369] Matt. xiv. 50.

[5370] Matt. xiii. 2, 3.

[5371] Matt. xiii. 10.

of the kingdom of heaven, but to the rest in parables."[5372] Accordingly, of those who come to the name of Jesus some, who know the mysteries of the kingdom of heaven, would be called disciples; but those to whom such a privilege is not given would be called multitudes, who would be spoken of as inferior to the disciples. For observe carefully that He said to the disciples, "To you it is given to know the mysteries of the kingdom of heaven," but about the multitudes, "To them it is not given."[5373] And in another place He dismisses the multitudes indeed, and goes into the house,[5374] but He does not dismiss the disciples; and there came to Him into His house, not the multitudes but His disciples, saying, "Declare to us the parable of the tares of the field."[5375] Moreover, also, in another place when Jesus heard the things concerning John and withdrew in a boat to a desert place apart, the multitudes followed Him; when He came forth and saw a great multitude He had compassion on them and healed their sick—the sick of the multitudes, not of the disciples.[5376] "And when even was come there came to Him," not the multitudes, but the disciples, as being different from the multitudes, saying, "Send the multitudes away that they may go into the villages and buy themselves food."[5377] And, further, when Jesus took the five loaves and the two fishes, and looking up to heaven He blessed and brake the loaves, He gave not to the multitudes but to the disciples,[5378] that the disciples might give to the multitudes who were not able to take from Him, but received with difficulty at the hands of the disciples the loaves of the blessing of Jesus, and did not eat even all these; for the multitudes were filled and left that which remained over in twelve baskets which were full.

[5372] Matt. xiii. 11.

[5373] Matt. xiii. 11.

[5374] Matt. xiii. 36.

[5375] Matt. xiii. 36.

[5376] Matt. xiv. 13, 14.

[5377] Matt. xiv. 15.

[5378] Matt. xiv. 19.

5. The Disciples in Conflict. Jesus Walks Upon the Waters.

The reason why we have taken up this subject is the passage under discussion which tells that Jesus separated the disciples from the multitudes, and constrained them to enter into the boat and to go before Him unto the other side until He Himself should send the multitudes away;[5379] for the multitudes were not able to go away to the other side, as they were not in the mystic sense Hebrews, which are by interpretation, "dwelling on the other side." But this was the work of the disciples of Jesus—I mean to go away to the other side, and to pass beyond things seen and material, as temporal, and to go on to things unseen and eternal. To be dismissed by Jesus was a sufficient act of kindness bestowed on the multitudes by Jesus; for just because they were multitudes they were not able to go away to the other side; and this kind of dismissal no one has the power to effect save Jesus only, and it is not possible for any one to be dismissed unless he has first eaten of the loaves which Jesus blesses. Nor is it possible for any one to eat of the loaves of blessing of Jesus unless he has done as Jesus commanded and sat down upon the grass as we have told. Nor again was it possible for the multitudes to do this unless they had followed Jesus from their own cities, when He withdrew into a desert place apart. And at first, when He was asked by the disciples to send away the multitudes, He did not send them away until He had fed them with the loaves of blessing; but now He sends them away, having first constrained the disciples to enter into the boat; and He sends them away, while they were somewhere below,—for the desert was below,—but He Himself went up into the mountain to pray.[5380] And you must observe this, that immediately after the five thousand had been fed, Jesus constrained the disciples to embark into the boat, and to go before Him unto the other side. Only, the disciples were not able to go before Jesus to the other side; but, when they had got as far as the middle of the sea, and the boat was distressed "because the wind was contrary to them,"[5381] they were afraid when about the fourth watch of the night Jesus came to them. And if Jesus had not gone up into the boat neither would the wind which was contrary to the disciples who were sailing have ceased, nor would those who were sailing have gone across and come to the other side. And, perhaps, wishing to teach them by experience that it was not possible apart from Him to go to the other side He constrained them to enter into the boat and go before Him to the other side; but, when they were not able to advance farther than the middle of the sea, He appeared to them, and did what is written,[5382] and showed that he who arrives at the other side reaches it because Jesus sails along with him. But what is the boat into which Jesus constrained the disciples to enter? Is it perhaps the conflict of temptations and difficulties into which any one is constrained by the Word, and goes unwillingly, as it were, when the Saviour wishes to train by exercise the disciples in this boat which is distressed by the waves and the contrary wind? But since Mark has made a slight change in the reading, and for “Straightway He constrained the disciples to enter into the boat and to go before 435 Him to the other side,” has written, “And straightway He constrained His disciples to enter into the boat and to go before Him unto the other side unto Bethsaida,”[5383] we must attend to the word, “He constrained,” when first we have seen to the slight variation in Mark who indicates something more definite by the addition of the pronoun; for the same thing is not expressed by the words, straightway “He constrained the disciples.” Something more than “the” disciples simply is written in Mark, namely, “His” disciples. Perhaps, therefore, to attend to the expression, the disciples who found it hard to tear themselves away from Jesus, and could not be separated from Him by any ordinary cause, wished to be present with Him; but He having judged that they should make trial of the waves and of the contrary wind, which would not have been contrary if they had been with Jesus, put on them the necessity of being separated from Him and entering into the boat. The Saviour then compels the disciples to enter into the boat of temptations and to go before Him to the other side, and through victory over them to go beyond critical difficulties; but when they had come into the midst of the sea, and of the waves in the temptations, and of the contrary winds which prevented them from going away to the other side, they were not able, struggling as they were without Jesus, to overcome the waves and the contrary wind and reach the other side. Wherefore the Word, taking compassion upon them who had done all that was in their power to reach the other side, came to them walking upon the sea, which for Him had no waves or wind that was able to oppose if He so willed; for it is not written, “He came to them walking upon the waves,” but, “upon the waters;”[5384] Just as Peter, who at first when Jesus said to him, “Come,” went down from the boat and walked not upon “the waves,” but upon “the waters”[5385] to come to Jesus; but when he doubted he saw that the wind was strong, which was not strong to him who laid aside his little faith and his doubting. But, when Jesus went up with Peter into the boat, the wind ceased, as it had no power to energise against the boat when Jesus had gone up into it.

[5379] Matt. xiv. 22.

[5380] Matt. xiv. 23.

[5381] Matt. xiv. 24.

[5382] Matt. xiv. 25.

[5383] Mark vi. 45.

[5384] Matt. xiv. 25.

[5385] Matt. xiv. 29.

6. Interpretation of the Details in the Narrative. Application Thereof to All Disciples.

And then the disciples "*having crossed over came to the land Gennesaret,*"[5386] of which word, if we knew the interpretation, we might gain some assistance in the exposition of the present passage. And observe, since God is faithful, and will not suffer the multitudes to be tempted above that they are able,[5387] in what way the Son of God constrained the disciples to enter into the boat, as being stronger and able to get as far as the middle of the sea, and to endure the trials by the waves, until they became worthy of divine assistance, and saw Jesus and heard Him when He had gone up, and to cross over and come to the land Gennesaret; but as for the multitudes who, because they were weaker, did not make trial of the boat and the waves and the contrary wind, them He sent away, and went up into the mountain apart to pray.[5388] To pray for whom? Was it perhaps to pray for the multitudes that, when they were dismissed after the loaves of blessing, they might do nothing opposed to their dismissal by Jesus? And for the disciples that, when they were constrained by Him to enter into the boat and to go before Him unto the other side, they might suffer nothing in the sea nor from the contrary wind? And I would say with confidence, that, because of the prayer of Jesus to the Father for the disciples, they suffered nothing when sea and wave and contrary wind were striving against them. The simpler disciple, then, may be satisfied with the bare narrative; but let us remember, if ever we fall into distressful temptations, that Jesus has constrained us to enter into their boat, wishing us to go before Him unto the other side; for it is not possible for us to reach the other side, unless we have endured the temptations of waves and contrary wind. Then when we see many difficulties besetting us, and with moderate struggle we have swum through them to some extent, let us consider that our boat is in the midst of the sea, distressed at that time by the waves which wish us to make shipwreck concerning faith or some one of the virtues; but when we see the spirit of the evil one striving against us, let us conceive that then the wind is contrary to us. When then in such suffering we have spent three watches of the night—that is, of the darkness which is in the temptations—striving nobly with all our might and watching ourselves so as not to make shipwreck concerning the faith or some one of the virtues,—the first watch 430 against the father of darkness and wickedness, the second watch against his son "who opposeth and exalteth himself against all that is called God or thing that is worshipped,"[5389] and the third watch against the spirit[5390] that is opposed to the Holy Spirit, then we believe that when the fourth watch impendeth, when "the night is far spent, and the day is at hand,"[5391] the Son of God will come to us, that He may prepare the sea for us, walking upon it. And when we see the Word appearing unto us we shall indeed be troubled before we clearly understand that it is the Saviour who has come to us, supposing that we are still beholding an apparition, and for fear shall cry out; but He Himself straightway will speak to us saying, "Be of good cheer; it is I; be not afraid."[5392] And if, warmly moved by His "Be of good cheer," any Peter be found among us, who is on his way to perfection but has not yet become perfect, having gone down from the boat, as if coming out of that temptation in which he was distressed, he will indeed walk at first, wishing to come to Jesus upon the waters; but being as yet of little faith, and as yet doubting, will see that the wind is strong and will be afraid and begin to sink; but he will not sink because he will call upon Jesus with loud voice, and will say to Him, "Lord, save me;"[5393] then immediately while such a Peter is yet speaking and saying, "Lord save me," the Word will stretch forth His hand, holding out assistance to such an one, and will take hold of him when he is beginning to sink, and will reproach him for his little faith and doubting.[5394] Only, observe that He did not say, "O thou without faith," but, "O thou of little faith," and that it was said, "Wherefore didst thou doubt," as he had still a measure of faith, but also had a tendency towards that which was opposed to faith.

[5386] Matt. xiv. 34.

[5387] *Cf.* 1 Cor. x. 13.

[5388] Matt. xiv. 22, 23.

[5389] 2 Thess. ii. 4.

[5390] The conception of Origen seems to be that opposed to the Divine Trinity there is an evil trinity. *Cf.* book xii. 20.

[5391] Rom. xiii. 12.

[5392] Matt. xiv. 27.

[5393] Matt. xiv. 30.

[5394] Matt. xiv. 31.

7. The Healing of the Sick on the Other Side. The Method of Healing.

But after this both Jesus and Peter will go up into the boat, and the wind will cease; and those in the boat, perceiving the great dangers from which they have been saved, will worship Him, saying, not simply, "Thou art the Son of God," as also the two demoniacs said, but, "Of a truth, Thou art the Son of God."[5395] This the disciples in the boat say, for I do not think that others than the disciples said so. And when we have undergone all these experiences, having crossed over, we shall come to the land where Jesus commanded us to go before Him. And perhaps, also, some secret and occult mystery with reference to some who were saved by Jesus is indicated by the words, "And when the men of that place knew Him,"—plainly of the place on the other side,—"they sent into all that region round about,"—round about the other side, not on the other side itself, but round about it,—"and they brought unto Him all that were sick."[5396] And here observe that they brought unto Him not only many that were sick, but all in that region round about; and the sick who were brought to Him besought Him that they might touch if it were only the border of His garment,[5397] beseeching this grace from Him, since they were not like "the woman who had an issue of blood twelve years, and who came behind Him and touched the border of His garment, saying within herself, If I do but touch His garment, I shall be made whole."[5398] For observe in what is said about the border of His garment, on account of what the flowing of her blood ceased at once. But those from the country round the land of Gennesaret, to which Jesus and His disciples crossed over and came, did not come of themselves to Jesus, but were brought by those who had sent the tidings, inasmuch as they were not able because of their extreme weakness to come of themselves. Nor did they merely touch the garment, like the woman who had an issue of blood, but they touched after that they had besought Him. Only, of these, "as many as touched were made whole."[5399] And whether there be any difference between the "They were made whole,"[5400] which is said in their case, and the "being saved,"[5401]—for it was said to the woman with the issue of blood, "Thy faith hath saved thee,"[5402] you may yourself consider.

[5395] Matt. xiv. 33.

[5396] Matt. xiv. 35.

[5397] Matt. xiv. 36.

[5398] Matt. ix. 20, 21.

[5399] Matt. xiv. 36.

[5400] διεσώθησαν.

[5401] σωθῆναι.

[5402] Matt. ix. 22.

8. Concerning the Pharisees and Scribes Who Came and Inquired, Why Do Thy Disciples Transgress the Tradition of the Elders?

“*Then there came to Him from Jerusalem Pharisees and scribes, saying, Why do Thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.*”[5403] He who observes at what time the Pharisees and scribes came from Jerusalem to Jesus, saying, “Why do Thy disciples transgress the tradition of the elders,” etc., will perceive 43 that Matthew of necessity wrote not simply that Pharisees and scribes from Jerusalem came to the Saviour to inquire of Him the matters before us, but put it thus, “Then come to Him from Jerusalem.” What time, therefore, are we to understand by “then”? At the time when Jesus and His disciples crossed over and came in the boat to the land of Gennesaret, when the wind ceased from the time that Jesus entered into the boat, and when “the men of that place knowing Him sent into all that region round about, and brought unto Him all that were sick, and besought Him that they might touch if it were only the border of His garment, and as many as touched were made whole.”[5404] At that time came to Him from Jerusalem Pharisees and scribes, not struck with admiration at the power which was in Jesus, which healed those who only touched even the border of His garment, but in a censorious spirit, accusing the disciples before their Teacher, not concerning the transgression of a commandment of God, but of a single tradition of the Jewish elders. And it is probable that this very charge of these censorious persons is a proof of the piety of the disciples of Jesus, who gave to the Pharisees and scribes no opportunity of censure with reference to the transgression of the commandments of God, as they would not have brought the charge of transgression against the disciples, as transgressing the commandment of the elders, if they had had it in their power to censure those whom they accused, and to show that they were transgressing a commandment of God. But do not suppose that these things go to establish the necessity of keeping the law of Moses according to the letter, because the disciples of Jesus up to that time kept it; for not before He suffered did He “redeem us from the curse of the law,”[5405] who in suffering for men “became a curse for us.” But just as fittingly Paul became a Jew to the Jews that he might gain Jews,[5406] what strange thing is it that the Apostles, whose way of life was passed among the Jews, even though they understood the spiritual things in the law, should have used a spirit of accommodation, as Paul also did when he circumcised Timothy,[5407] and offered sacrifice in accordance with a certain legal vow, as is written in the Acts of the Apostles?[5408] Only, again, they appear fond of bringing accusations, as they have no charge to bring against the disciples of Jesus with reference to a commandment of God, but only with reference to one tradition of the elders. And especially does this love of accusation become manifest in this, that they bring the charge in presence of those very persons who had been healed from their sickness; in appearance against the disciples, but in reality purposing to slander their Teacher, as it was a tradition of the elders that the washing of hands was a thing essential to piety. For they thought that the hands of those who did not wash before eating bread were defiled and unclean, but that the hands of those who had washed them with water became pure and holy, not in a figurative sense, in due relation to the law of Moses according to the letter. But let us, not according to the tradition of the elders among the Jews, but according to sound reason, endeavour to purify our own actions and so to wash the hands of our souls, when we are about to eat the three loaves which we ask from Jesus, who wishes to be our friend;[5409] for with hands that are defiled and unwashed and impure, we ought not to partake of the loaves.

[5403] Matt. xv. 1, 2.

[5404] Matt. xiv. 35, 36.

[5405] Gal. iii. 13.

[5406] 1 Cor. ix. 20.

[5407] Gal. ii. 3.

[5408] Acts xxi. 26; xviii. 18.

[5409] *Cf.* Luke xi. 5.

9. Explanation of "Corban."

Jesus, however, does not accuse them with reference to a tradition of the Jewish elders, but with regard to two most imperative commandments of God, the one of which was the fifth in the decalogue, being as follows: "Honour thy father and thy mother, that it may be well with thee, and that thy days may be long on the land which the Lord thy God giveth thee;"[5410] and the other was written thus in Leviticus, "If a man speak evil of his father or his mother, let him die the death; he has spoken evil of his father or mother, he shall be guilty."[5411] But when we wish to examine the very letter of the words as given by Matthew, "He that speaketh evil of father or mother, let him die the death,"[5412] consider whether it was taken from the place where it was written, "Whoso striketh his father or mother, let him die the death; and he that speaketh evil of father or mother let him die the death."[5413] For such are the exact words taken from the Law with regard to the two commandments; but Matthew has quoted them in part and in an abridged form, and not in the very words. But what the nature of the charge is which the Saviour brings against the Pharisees and 438
scribes from Jerusalem, when He says that they transgress the commandment of God because of their tradition we must consider. And God said, "Honour thy father and thy mother,"[5414] teaching that the child should pay the honour which is due to his parents. Of this honour to parents one part was to share with them the necessaries of life, such as food and clothing, and if there was any other thing in which it was possible for them to show favour towards their own parents. But the Pharisees and scribes promulgated in opposition to the law a tradition which is found rather obscurely in the Gospel, and which we ourselves would not have thought of, unless one of the Hebrews had given to us the following facts relating to the passage. Sometimes, he says, when money-lenders fell in with stubborn debtors who were able but not willing to pay their debts, they consecrated what was due to the account of the poor, for whom money was cast into the treasury by each of those who wished to give a portion of their goods to the poor according to their ability. They, therefore, said sometimes to their debtors in their own tongue, "That which you owe to me is Corban,"—that is, a gift—"for I have consecrated it to the poor, to the account of piety towards God." Then the debtor, as no longer in debt to men but to God and to piety towards God, was shut up, as it were, even though unwilling, to payment of the debt, no longer to the money-lender, but now to God for the account of the poor, in name of the money-lender. What then the money-lender did to the debtor, that sometimes some sons did to their parents and said to

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[5410] Ex. xx. 12.

[5411] Lev. xx. 9.

[5412] Matt. xv. 4.

[5413] Exod. xxi. 15; Lev. xx. 9.

[5414] Exod. xx. 12.

them, "That wherewith thou mightest have been profited by me, father or mother, know that you will receive this from Corban,"[5415] from the account of the poor who are consecrated to God. Then the parents, hearing that that which should have been given to them was Corban,—consecrated to God,—no longer wished to take it from their sons, even though they were in extreme need of the necessaries of life. The elders, then, declared to the people a tradition of this kind, "Whosoever said to his father or mother, that which should be given to any of them is Corban and a gift, that man was no longer a debtor to his father or mother in respect of giving to them the necessaries of life." The Saviour censures this tradition, as not being sound but opposed to the commandment of God. For if God says, "Honour thy father and thy mother," but the tradition said, he is not bound to honour his father or mother by a gift, who has consecrated to God, as Corban, that which would have been given to his parents, manifestly the commandment of God concerning the honour due to parents was made void by the tradition of the Pharisees and scribes which said, that he was no longer bound to honour his father or mother, who had, once for all, consecrated to God that which the parents would have received. And the Pharisees, as lovers of money, in order that under pretext of the poor they might receive even that which would have been given to the parents of any one, gave such teaching. And the Gospel testifies to their love of money, saying, "But the Pharisees who were lovers of money heard these things and they scoffed at Him."[5416] If, then, any one of those who are called elders among us, or of those who are in any way rulers of the people, profess to give to the poor under the name of the commonweal, rather than to be of those who give to their kindred if they should chance to be in need of the necessaries of life, and those who give cannot do both, this man might with justice be called a brother of those Pharisees who made void the word of God through their own tradition, and were accused by the Saviour as hypocrites. And as a very powerful deterrent to any one from being anxious to take from the account of the poor, and from thinking that "the piety of others is a way of gain,"[5417] we have not only these things, but also that which is recorded about the traitor Judas, who in appearance championed the cause of the poor, and said with indignation, "This ointment might have been sold for three hundred pence and given to the poor,"[5418] but in reality "was a thief, and having the bag took away what was put therein."[5419] If, then, any one in our time who has the bag of the Church speaks likes Judas on behalf of the poor, but takes away what is put therein, let there be assigned to him the portion along with Judas who did these things; on account of which things eating like a gangrene into his soul, the devil cast it into his heart to betray the Saviour; and, when he had received the “fiery dart,”[5420] with reference to this end, the devil afterwards himself entered into his soul and took full possession of him. And perhaps, when the Apostle says, “The love of money is a root of all evils,”[5421] he says it because of Judas’ love of money, which was a root of all the evils that were committed against Jesus.

[5415] Matt. xv. 4.

[5416] Luke xvi. 14.

[5417] 1 Tim. vi. 5.

[5418] Mark xiv. 5; John xii. 5.

[5419] John xii. 6.

[5420] Eph. vi. 16.

[5421] 1 Tim. vi. 10.

10. The Traditions of the Elders in Collision with Divine Law.

But let us return to the subject before us, in which the Saviour abridged and expounded two commandments from the law, the one from the decalogue from Exodus, and the other from Leviticus, or the other from some one of the books of the Pentateuch. Then since we have explained in what way they made void the word of God which said, “Honour thy father and thy mother,” by saying, “Thou shalt not honour thy father or thy mother,” whosoever shall say to his father or mother, “It is a gift that wherewith thou mightest have been profited by me,” some one may inquire whether the words, “He that speaketh evil of father or mother, let him die the death,”[5422] are not extraneous. For, granted that he does not honour his father and mother, who consecrates to what is called Corban that which would have been given in honour of father and mother, in what way, therefore, does the tradition of the Pharisees make void the word which said, “He that speaketh evil of father or mother, let him die the death?” But, perhaps, when any one said to his father or his mother, “It is a gift, that wherewith thou mightest have been profited by me,”[5423] he, as it were, casts abuse on his father or mother as if he were calling his parents sacrilegious, in taking that which was consecrated to Corban from him who had consecrated it to Corban. The Jews then punish their sons[5424] according to the law, as speaking evil of father or mother, when they say to their father or mother, “It is a gift, that wherewith thou mightest have been profited by me,” but you by one of your traditions make void two commandments of God. And then you are not ashamed to accuse My disciples who transgress no commandment; for they walk “in all His commandments and ordinances blamelessly,”[5425] but transgress a tradition of the elders, so as not to transgress a commandment of God. And if you had held this aim before you, you would have kept the commandment about the honour due to father and mother, and that which said, “He that speaketh evil of father and mother, let him die the death;” but the tradition of the elders which is opposed to these commandments you would not have kept.

[5422] Matt. xv. 4.

[5423] Matt. xv. 5.

[5424] *Or*, you, if we read ὑμᾶς.

[5425] *Cf.* Luke i. 6.

11. Exposition of the Prophecy of Isaiah Quoted by Jesus.

And, after this, wishing to refute completely from the words of the prophets all these traditions of the elders among the Jews, He brought before them a saying, from Isaiah, which in the exact words is as follows: "And the Lord said, This people draws nigh to Me with their mouth," etc.;[5426] and, as we said before, Matthew has not written out the prophetical saying in the very words. And, if it be necessary because of its use in the Gospel to interpret it according to our ability, we will take in addition the preceding passage which is, in my judgment, noted with advantage by us for the exposition of that passage in the Gospel which was taken from the prophet. The passage in Isaiah from the beginning is thus, "Be ye faint, and be maddened: be ye drunken, but not with strong drink nor with wine: for the Lord hath given you to drink of the spirit of stupor, and He will close their eyes, both of their prophets, and of their rulers who see things secret. And all these sayings shall be to you as the words of the book, which has been sealed, which if they give to a man who knows letters, saying, Read this, he shall answer, I cannot read, for it is sealed. And this book will be given into the hands of a man who does not know letters, and one will say to him, Read this, and he will say, I know not letters. And the Lord said, This people is nigh to Me," etc., down to the words, "Woe unto them that form counsel in secret, and their works shall be in darkness."[5427] Taking up then the passage before us in the Gospel, I have put some of the verses which come before it, and some which follow it, in order to show in what way the Word threatens to close the eyes of those of the people who are astonished and drunken, and have been made to drink of the spirit of deep sleep. And it threatens also to close the eyes of their prophets and their rulers who profess to see things secret,—which things, I think, took place after the advent of the Saviour among that people; for all the words of the whole of the Scriptures, and of Isaiah also, have become to them as the words of a sealed book. Now the expression "sealed" is used of a book closed in virtue of its obscurity and not open in virtue of its lucidity, which is equally obscure to those who are not able to read it at all because they do not know letters, and to those who profess to know letters but do not understand 440 the meaning in the things which have been written. Well, then, does he add to this, that when the people, fainting because of their sins and being in a state of madness rage against Him through those sins wherewith they shall be drunken against Him with the spirit of stupor, which shall be given to them to drink by the Lord when He closes their eyes, as unworthy to see, and the eyes of their prophets and of their rulers who profess to see the hidden things of the mysteries in the Divine Scriptures; and, when their eyes are closed, then shall the prophetic words be sealed to them and hidden, as has been the case with those who do not believe in Jesus as the Christ. And when the prophetic sayings have become as the words of a sealed book, not only to those who do not know letters but to those who profess to know, then the Lord said, that the people of the Jews draw nigh to God with their mouth only, and He says that they honour Him with their lips, because their heart by reason of their unbelief in Jesus is far from the Lord. And now, especially, from the time at which they denied our Saviour, it might be said about them by God, "But in vain do they worship Me;"[5428] for they no longer teach the precepts of God but of men, and doctrines which are human and no longer of the Spirit of wisdom. Wherefore, when these things happen to them, God has removed the people of the Jews, and has caused to perish the wisdom of the wise men among them; for there is no longer wisdom among them, just as there is no prophecy; but God has utterly destroyed the prudence of the prudent and concealed it,[5429] and no longer is it splendid and conspicuous. Wherefore, although they may seem to form some counsel in a deep fashion, because they do it not through the Lord they are called miserable; and even though they profess to tell some secrets of the Divine counsel they lie, since their works are not works of light, but of darkness and night.[5430] I have thought it right briefly to set forth the prophecy, and to a certain extent elucidate its meaning, seeing that Matthew made mention of it. And Mark also made mention of it, from whom we may usefully set down the following words in the place, with reference to the transgression of the elders who held that it was necessary to wash hands when the Jews ate bread, "For the Pharisees and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; and when they come from the market-place except they wash themselves they eat not. And there are some other things which they have received to hold, washings of cups and pots and brazen vessels and couches."[5431]

[5426] Isa. xxix. 13.

[5427] Isa. xxix. 9–15.

[5428] Matt. xv. 9.

[5429] Isa. xxix. 14.

[5430] Isa. xxix. 15.

[5431] Mark vii. 3, 4.

12. Things Clean and Unclean According to the Law and the Gospel.

"*And He called to Him the multitude and said unto them, Hear and understand,*" etc.[5432] We are clearly taught in these words by the Saviour that, when we read in Leviticus and Deuteronomy the precepts about meat clean and unclean, for the transgression of which we are accused by the material Jews and by the Ebionites who differ little from them, we are not to think that the scope of the Scripture is found in any superficial understanding of them. For if "not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth,"[5433] and especially when, according to Mark, the Saviour said these things "making all meats clean,"[5434] manifestly we are not defiled when we eat those things which the Jews who desire to be in bondage to the letter of the law declare to be unclean, but we are then defiled when, whereas our lips ought to be bound with perception and we ought "to make for them what we call a balance and weight,"[5435] we speak offhand and discuss matters we ought not, from which there comes to us the spring of sins. And it is indeed becoming to the law of God to forbid those things which arise from wickedness, and to enjoin those things which tend to virtue, but as for things which are in their own nature indifferent to leave them in their own place, as they may, according to our choice and the reason which is in us, be done ill if we sin in them, but if rightly directed by us be done well. And any one who has carefully thought on these matters will see that, even in those things which are thought to be good, it is possible for a man to sin who has taken them up in an evil way and under the impulse of passion, and that these things called impure may be considered pure, if used by us in accordance with reason. As, then, when the Jew sins his circumcision shall be reckoned for uncircumcision, but when one of the Gentiles acts uprightly his uncircumcision shall be reckoned for circumcision,[5436] so those things which are thought to be pure shall be reckoned for impure in the case of him who does not use them fittingly, nor when one ought, nor as far as he ought, nor for what reason he ought. But as for the things which are called impure, "All things become pure to the pure," for, "To them that are defiled and unbelieving nothing is pure, since both their minds and their conscience are defiled."[5437] And when these are defiled, they make all things whatsoever they touch defiled; as again on the contrary the pure mind and the pure conscience make all things pure, even though they may seem to be impure; for not from intemperance, nor from love of pleasure, nor with doubting which draws a man both ways, do the righteous use meats or drinks, mindful of the precept, “Whether ye eat or drink or whatsoever other thing ye do, do all to the glory of God.”[5438] And if it be necessary to delineate the foods which are unclean according to the Gospel, we will say that they are such as are supplied by covetousness, and are the result of base love of gain, and are taken up from love of pleasure, and from deifying the belly which is treated with honour, when it, with its appetites, and not reason, rules our souls. But as for us who know that some things are used by demons, or if we do not know, but suspect, and are in doubt about it, if we use such things, we have used them not to the glory of God, nor in the name of Christ; for not only does the suspicion that things have been sacrificed to idols condemn him who eats, but even the doubt concerning this; for “he that doubteth,” according to the Apostle, “is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.”[5439] He then eats in faith who believes that that which is eaten has not been sacrificed in the temples of idols, and that it is not strangled nor blood;[5440] but he eats not of faith who is in doubt about any of these things. And the man who knowing that they have been sacrificed to demons nevertheless uses them, becomes a communicant with demons, while at the same time, his imagination is polluted with reference to demons participating in the sacrifice. And the Apostle, however, knowing that it is not the nature of meats which is the cause of injury to him who uses them or of advantage to him who refrains from their use, but opinions and the reason which is in them, said, “But meat commendeth us not to God, for neither if we eat are we the better, nor if we eat not are we the worse.”[5441] And since he knew that those who have a loftier conception of what things are pure and what impure according to the law, turning aside from the distinction about the use of things pure and impure, and superstition, I think, in respect of things being different, become indifferent to the use of meats,[5442] and on this account are condemned by the Jews as transgressors of law, he said therefore, somewhere, “Let no man therefore judge you in meat or in drink,” etc.,[5443] teaching us that the things according to the letter are a shadow, but that the true thoughts of the law which are stored up in them are the good things to come, in which one may find what are the pure spiritual meats of the soul, and what are the impure foods in false and contradictory words which injure the man who is nourished in them, “For the law had a shadow of the good things to come.”[5444]

[5432] Matt. xv. 10.

[5433] Matt. xv. 11.

[5434] Mark vii. 19.

[5435] Ecclus. xxviii. 25.

[5436] Rom. ii. 25, 26.

[5437] Tit. i. 15.

[5438] 1 Cor. x. 31.

[5439] Rom. xiv. 23.

[5440] *Cf.* Acts xv. 20.

[5441] 1 Cor. viii. 8.

[5442] The text is uncertain.

[5443] Col. ii. 16.

[5444] Heb. x. 1.

13. The Offence of the Pharisees.

And as in many cases we have to consider the astonishment of the Jews at the words of the Saviour, because they were spoken with authority, so also in regard to the words in this place. Having called the multitudes therefore, He said unto them, "Hear and understand,"[5445] etc. And He said this, the Pharisees being offended at this saying, as, because of their evil opinions and their worthless interpretation of the law, they were not the plant of his own Father in heaven, and on this account were being rooted up;[5446] for they were rooted up as they did not receive the true vine, which was cultivated by the Father, even Jesus Christ.[5447] For how could they be a plant of His Father who were offended at the words of Jesus, words which turn men away from the precept, "Handle not, nor taste, nor touch,—all which things were to perish in the using—after the precepts and doctrines of men,"[5448] but induce the intelligent hearer of them to seek in regard to them the things which are above and not the things upon the earth as the Jews do?[5449] And since, because of their evil opinions, the Pharisees were not the plant of His Father in heaven, on this account, as about such as were incorrigible, He says to the disciple, "Let them alone;"[5450] "Let them alone," He said for this reason, that as they were blind they ought to become conscious of their blindness and seek guides; but they, being unconscious of their own blindness, profess to guide the blind, not reckoning that they would fall into a pit, about which it is written in the Psalms, "He hath made a pit, and digged it, and will fall into the ditch which he hath made."[5451] Again, elsewhere it is written, "And seeing the multitudes, He went up into the mountain, and when He had sat down His disciples came unto Him;"[5452] but here He stretches forth His hand to the multitude, calling them unto Him, and turning their thoughts away from the literal interpretation of the questions in the law, when He in the first place said to them, who did not yet understand what they heard, "Hear and understand," and thereafter as in parables said to them, "Not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth."[5453]

[5445] Matt. xv. 10.

[5446] Matt. xv. 13.

[5447] John xv. 1.

[5448] Col. ii. 21, 22.

[5449] Col. iii. 2.

[5450] Matt. xv. 14.

[5451] Ps. vii. 15.

[5452] Matt. v. 1.

[5453] Matt. xv. 10, 11.

14. Why the Pharisees Were Not a Plant of God. Teaching of Origen on the "Bread of the Lord."

After this, it is worth while to look at the phrase which has been assailed in a sophistical way by those who say[5454] that the God of the law and the God of the Gospel of Jesus Christ is not the same; for they say that the heavenly Father of Jesus Christ is not the husbandman of those who think that they worship God according to the law of Moses. Jesus Himself said that the Pharisees, who were worshipping the God who created the world and the law, were not a plant which His heavenly Father had planted, and that for this reason it was being rooted up.[5455] But you might also say this, that even if it were the Father of Jesus who "brought in and planted the people," when it came out of Egypt, "to the mountain of His own inheritance, to the place which He had prepared for Himself to dwell in,"[5456] yet Jesus would have said, in regard to the Pharisees, "Every plant which My heavenly Father planted not, shall be rooted up." Now, to this we will say, that as many as on account of their perverse interpretation of the things in the law were not a plant of His Father in heaven, were blinded in their minds, as not believing the truth, but taking pleasure in unrighteousness,[5457] by him who is deified by the sons of this world, and on this account is called by Paul the god of this world.[5458] And do not suppose that Paul said that he was truly God; for just as the belly, though it is not the god of those who prize pleasure too highly, being lovers of pleasure rather than lovers of God, is said by Paul to be their god,[5459] so the prince of this world, in regard to whom the Saviour says, "Now has the prince of this world been judged,"[5460] though he is not God, is said to be the god of those who do not wish to receive the spirit of adoption, in order that they may become sons of that world, and sons of the resurrection from the dead,[5461] and who, on this account, abide in the sonship of this world. I have deemed it necessary to introduce these matters, even though they may have been spoken by way of digression, because of the saying, "They are blind guides of the blind."[5462] Who are such? The Pharisees, whose minds the god of this world hath blinded as they are unbelieving, because they have not believed in Jesus Christ; and he hath blinded them so that the "light of the Gospel of the glory of God in the face of Christ should not dawn upon them.”[5463] But not only must we avoid being guided by those blind ones who are conscious that they are in need of guides, because they have not yet received the power of vision of themselves; but even in the case of all who profess to guide us in sound doctrine, we must hear with care, and apply a sound judgment to what is said, lest being guided according to the ignorance of those who are blind, and do not see the things that concern sound doctrine, we ourselves may appear to be blind because we do not see the sense of the Scriptures, so that both he who guides and he who is guided will fall into the ditch of which we have spoken before. Next to this, it is written in what way Peter answered and said to the Saviour, as if he had not understood the saying, “Not that which cometh into the mouth defileth the man, but that which goeth out of the mouth,” “Declare unto us the parable.”[5464] To which the Saviour says, “Are ye also, even yet, without understanding?”[5465] As if He had said, “Having been so long time with Me, do ye not yet understand the meaning of what is said, and do ye not perceive that for this reason that which goeth into his mouth does not defile the man, because it passeth into the belly, and going out from it is cast into the draught?”[5466] It was not in respect of the law in which they appeared to believe, that the Pharisees were not a plant of the Father of Jesus, but in respect of their perverse interpretation of the law and the things written in it. 44 For since there are two things to be understood in regard to the law, the ministration of death which was engraven in letters[5467] and which had no kinship with the spirit, and the ministration of life which is understood in the spiritual law, those who were able with a sincere heart to say, “We know that the law is spiritual,”[5468] and therefore “the law is holy, and the commandment holy and righteous and good,”[5469] were the plant which the heavenly Father planted; but those who were not such, but guarded with care the letter which killeth only, were not a plant of God but of him who hardened their heart, and put a veil over it, which veil had power over them so long as they did not turn to the Lord; “for if any one should turn to the Lord, the veil is taken away, and the Lord is the Spirit.”[5470] Now some one when dealing with the passage might say, that just as “not that which entereth into the mouth defileth the man,”[5471] of even though it may be thought by the Jews to be defiled, so not that which entereth into the mouth sanctifieth the man, even though what is called the bread of the Lord may be thought by the simpler disciples to sanctify. And the saying is I think, not to be despised, and on this account, demands clear exposition, which seems to me to be thus; as it is not the meat but the conscience of him who eats with doubt which defiles him that eateth, for “he that doubteth is condemned if he eat, because he eateth not of faith,”[5472] and as nothing is pure to him who is defiled and unbelieving, not in itself, but because of his defilement and unbelief, so that which is sanctified through the word of God and prayer[5473] does not, in its own nature, sanctify him who uses it, for, if this were so, it would sanctify even him who eats unworthily of the bread of the Lord, and no one on account of this food would become weak or sickly or asleep for something of this kind Paul represented in saying, “For this cause many among you are weak and sickly and not a few sleep.”[5474] And in the case of the bread of the Lord, accordingly, there is advantage to him who uses it, when with undefiled mind and pure conscience he partakes of the bread. And so neither by not eating, I mean by the very fact that we do not eat of the bread which has been sanctified by the word of God and prayer, are we deprived of any good thing, nor by eating are we the better by any good thing; for the cause of our lacking is wickedness and sins, and the cause of our abounding is righteousness and right actions; so that such is the meaning of what is said by Paul, “For neither if we eat are we the better, nor if we eat not are we the worse.”[5475] Now, if “everything that entereth into the mouth goes into the belly and is cast out into the drought,”[5476] even the meat which has been sanctified through the word of God and prayer, in accordance with the fact that it is material, goes into the belly and is cast out into the draught, but in respect of the prayer which comes upon it, according to the proportion of the faith, becomes a benefit and is a means of clear vision to the mind which looks to that which is beneficial, and it is not the material of the bread but the word which is said over it which is of advantage to him who eats it not unworthily of the Lord. And these things indeed are said of the typical and symbolical body. But many things might be said about the Word Himself who became flesh,[5477] and true meat of which he that eateth shall assuredly live for ever, no worthless person being able to eat it; for if it were possible for one who continues worthless to eat of Him who became flesh, who was the Word and the living bread, it would not have been written, that “every one who eats of this bread shall live for ever.”[5478]

[5454] Marcion and his followers.

[5455] Matt. xv. 13.

[5456] Exod. xv. 17.

[5457] 2 Thess. ii. 12.

[5458] 2 Cor. iv. 4.

[5459] Phil. iii. 19.

[5460] John xvi. 11.

[5461] *Cf.* Luke xx. 36.

[5462] Matt. xv. 14.

[5463] 2 Cor. iv. 4.

[5464] Matt. xv. 11.

[5465] Matt. xv. 16.

[5466] Matt. xv. 17.

[5467] *Cf.* 2 Cor. iii. 7.

[5468] Rom. vii. 14.

[5469] Rom. vii. 12.

[5470] 2 Cor. iii. 16, 17.

[5471] Matt. xv. 11.

[5472] Rom. xiv. 23.

[5473] *Cf.* 1 Tim. iv. 5.

[5474] 1 Cor. xi. 30.

[5475] 1 Cor. viii. 8.

[5476] Matt. xv. 17.

[5477] John i. 14.

[5478] John vi. 51.

15. Eating with Unwashed Heart Defiles the Man.

Next to this let us see how the things which proceed out and defile the man do not defile the man because of their proceeding out of the mouth, but have the cause of their defilement in the heart, when there come forth out of it, before those things which proceed through the mouth, evil thoughts, of which the species are—murders, adulteries, fornications, thefts, false witness, railings.[5479] For these are the things which defile the man, when they come forth out of the heart, and going out from it proceed through the mouth; so that, if they did not come out of the heart, but were retained there somewhere about the heart, and were not allowed to be spoken through the mouth, they would very quickly disappear, and a man would be no more defiled. The spring and source, then, of every sin are evil thoughts; for, unless these gained the mastery, neither murders nor adulteries nor any other such thing would exist. Therefore, each man must keep his own heart with all watchfulness;[5480] for 444 when the Lord comes in the day of judgment, "He will bring to light the hidden things of darkness and will make manifest the counsels of the hearts,"[5481] "all the thoughts of men meanwhile accusing or else excusing them,"[5482] "when their own devices have beset them about."[5483] But of such a nature are the evil thoughts that sometimes they make worthy of censure even those things which seem good, and which, so far as the judgment of the masses is concerned, are worthy of praise. Accordingly, if we do alms before men, having in our thoughts the design of appearing to men philanthropic, and of being honoured because of philanthropy, we receive the reward from men;[5484] and, universally, everything that is done with the consciousness in the doer that he will be glorified by men, has no reward from Him who beholds in secret, and renders the reward to those who are pure, in secret. So, too, therefore, is it with apparent purity if it is influenced by considerations of vain glory or love of gain; and the teaching which is thought to be the teaching of the Church, if it becomes servile through the word of flattery, either when it is made the excuse for covetousness, or when any one seeks glory from men because of his teaching, is not reckoned to be the teaching of those "who have been set by God in the Church: first, apostles; secondly, prophets; and thirdly, teachers."[5485] And you will say the like in the case of him who seeks the office of a bishop for the sake of glory with men, or of flattery from men, or for the sake of the gain received from those who, coming over to the word, give in the name of piety;

[5479] Matt. xv. 18, 19.

[5480] Prov. iv. 23.

[5481] 1 Cor. iv. 5.

[5482] Rom. ii. 15.

[5483] Hos. vii. 2.

[5484] Matt. vi. 1, 2.

[5485] 1 Cor. xii. 28.

for a bishop of this kind at any rate does not "desire a good work,"[5486] nor can he be without reproach, nor temperate, nor sober-minded, as he is intoxicated with glory and intemperately satiated with it. And the same also you will say about the elders and deacons. And if we seem to some to have made a digression in speaking of these things, consider if it were not necessary that they should be said, because that evil thoughts are the spring of all sins, and can pollute even those actions which, if they were done apart from evil thoughts, would have justified the man who did them. We have thus investigated according to our ability what are the things which defile; but to eat with unwashed hands does not defile the man; but if we must say it with boldness, with unwashed heart to eat anything whatsoever which is the natural food of our reason, defileth the man.

[5486] 1 Tim. iii. 1.

16. Concerning the Canaanitish Woman. Meaning of the "Borders of Tyre and Sidon."

"*And Jesus went out thence and withdrew into the parts of Tyre and Sidon. And behold a Canaanitish woman.*"[5487] Whence the "thence"? Was it from the land of Gennesaret, concerning which it was said before, "And when they had crossed over they came into the land of Gennesaret?"[5488] But He withdrew, perhaps because the Pharisees were offended when they heard that "not that which entereth in, but that which proceedeth out, defileth the man;"[5489] and that, because of their being suspected of plotting against Him, it is said, "He withdrew," is manifest from the passage, "And when He heard that John was delivered up He withdrew into Galilee."[5490] Perhaps also on this account, when describing the things in this place, Mark says that "He rose up and went into the borders of Tyre, and having entered into the house wished no man to know it."[5491] It is probable that He sought to avoid the Pharisees who were offended at His teaching, waiting for the time for His suffering, which was more fitting and rightly appointed. But some one might say that Tyre and Sidon are used for the Gentiles; accordingly when He withdrew from Israel He came into the parts of the Gentiles. Among the Hebrews, then, Tyre is called Sor, and it is interpreted "anguish." Sidon, which is also the Hebrew name, is rendered "hunters." And among the Gentiles likewise the hunters are the evil powers, and among them is great distress, the distress, namely, which exists in wickedness and passions. When Jesus, then, went out from Gennesaret He withdrew indeed from Israel and came, not to Tyre and Sidon, but into "the parts" of Tyre and Sidon, with the result that those of the Gentiles now believe in part; so that if He had visited the whole of Tyre and Sidon, no unbeliever would have been left in it. Now, according to Mark, "Jesus rose up and went into the borders of Tyre,"[5492]—that is, the distress of the Gentiles,—in order that they also from these borders who believe can be saved, when they come out of them; for attend to this: "And behold a Canaanitish woman came out from these borders and cried saying, Have mercy on me, O Lord, Thou Son of 44 David, my daughter is terribly vexed with a demon."[5493] And I think that if she had not come out from those borders she would not have been able to cry to Jesus with the great faith to which testimony was borne; and according to the proportion of faith one comes out from the borders among the Gentiles, which "when the Most High divided the nations He set up according to the number of the sons of Israel,"[5494] and prevented their further advance. Here, then, certain borders are spoken of as the borders of Tyre and Sidon, but in Exodus the borders of Pharaoh,[5495] in which, they say, were formed the plagues against the Egyptians. And we must suppose that each of us when he sins is in the borders of Tyre or Sidon or of Pharaoh and Egypt, or some one of those which are outside the allotted inheritance of God; but when he changes from wickedness to virtue he goes out from the borders of evil, and comes to the borders of the portion of God, there being among these also a difference which will be manifest to those who are able to understand the things that concern the division and the inheritance of Israel, in harmony with the spiritual law. And attend also to the meeting, so to speak, which took place between Jesus and the Canaanitish woman; for He comes as to the parts of Tyre and Sidon, and she comes out of those parts, and cried, saying, "Have mercy on me, O Lord, Thou Son of David."[5496] Now the woman was Canaanitish, which is rendered, prepared for humiliation. The righteous, indeed, are prepared for the kingdom of heaven and for the exaltation in the kingdom of God;[5497] but sinners are prepared for the humiliation of the wickedness which is in them, and of the deeds which flow from it and prepare them for it, and of the sin which reigns in their mortal body. Only, the Canaanitish woman came out of those borders and went forth from the state of being prepared for humiliation, crying and saying, "Have mercy on me, O Lord, Thou Son of David."

[5487] Matt. xv. 21, 22.

[5488] Matt. xiv. 34.

[5489] Matt. xv. 11.

[5490] Matt. iv. 12.

[5491] Mark vii. 24.

[5492] Mark vii. 24.

[5493] Matt. xv. 22.

[5494] Deut. xxxii. 8.

[5495] Exod. viii. 2.

[5496] Matt. xv. 22.

[5497] *Cf.* Matt. xxv. 34.

17. Exposition of the Details in the Narrative.

Now bring together from the Gospels those who call Him Son of David, as she, and the blind men in Jericho;[5498] and who call Him Son of God, and that without the addition "truly" like the demoniacs who say, "What have we to do with Thee, Thou Son of God;"[5499] and who call Him so with the addition "truly," like those in the boat who worshipped Him saying, "Truly Thou art the Son of God."[5500] For the bringing together of these passages will, I think, be useful to you with a view to seeing the difference of those who come (to Jesus); some indeed come as to Him "who was born of the seed of David according to the flesh;"[5501] but others come to Him who "was declared to be the Son of God with power, according to the spirit of holiness;"[5502] and of these some with the "truly," and some without it. Further, observe, that the Canaanitish woman besought Him not about a son, whom she does not seem to have brought forth at all, but about a daughter who was terribly vexed with a demon; but another mother receives back alive her son who was being carried forth dead.[5503] And again the ruler of the synagogue makes supplication for a daughter twelve years old, as being dead,[5504] but the nobleman about a son as being still sick, and at the point of death.[5505] The daughter, accordingly, who was distressed by a demon, and the dead son sprang from two mothers; and the dead daughter, and the son who was sick unto death, sprang from two fathers, of whom the one was a ruler of the synagogue, and the other was a nobleman. And I am persuaded these things contain reasons concerning the diverse kinds of souls which Jesus vivifies and heals. And all the cures that He works among the people, especially those recorded by the Evangelists, took place at that time, that those who would not otherwise have believed unless they saw signs and wonders might believe;[5506] for the things aforetime were symbols of the things that are ever being accomplished by the power of Jesus; for there is no time when each of the things which are written is not done by the power of Jesus according to the desert of each. The Canaanitish woman, therefore, because of her race was not worthy even to receive an answer from Jesus, who acknowledged that He had not been sent by the Father for any other thing than to the lost sheep of the house of Israel,[5507]—a lost race of souls possessed of clear vision; but, because of her resolution and of having worshipped Jesus as Son of God, she obtains an answer, which reproaches her with baseness of birth and exhibits the measure of her worthiness, namely, that she was worthy of crumbs as the little dogs, but not of the loaves. But when she with intensified resolution, accepting the saying of Jesus, puts forth the claim to obtain crumbs even as a little dog, and acknowledges that the masters are of a nobler race, then she gets a second answer, which bears testimony to her faith as great, and a promise that it shall be done unto her as she wills.[5508] And corresponding, I think, "to the Jerusalem above, which is free, the mother"[5509] of Paul and those like to him, must we conceive of the Canaanitish woman, the mother of her who was terribly distressed with a demon, who was the symbol of the mother of such a soul. And consider whether it is not according to sound reason that there are also many fathers and many mothers corresponding to the fathers of Abraham to whom the patriarch went away,[5510] and to Jerusalem the "mother," as Paul says, concerning himself and those like to him. And it is probable that she of whom the Canaanitish woman was a symbol came out of the borders of Tyre and Sidon, of which the places on earth were types, and came to the Saviour and besought Him and even now beseeches Him saying, "Have mercy on me, O Lord, Thou Son of David, my daughter is terribly vexed with a demon."[5511] Then also to those without and to the disciples when necessary He answers and says, "I was not sent;"[5512] teaching us that there are some lost souls pre-eminently intellectual and clear of vision, figuratively called sheep of the house of Israel; which things, I think, the simpler who are of opinion that they are spoken in regard to the Israel which is after the flesh will of necessity admit, namely, that our Saviour was sent by the Father to no others than to those lost Jews. But we, who can truthfully boast that "if we have once known Christ after the flesh, but now no longer do we know Him so,"[5513] are assured that it is pre-eminently the work of the Word to save the more intelligent, for these are more akin to Him than those who are duller. But since the lost sheep of the house of Israel, with the exception of "the remnant according to the election of grace,"[5514] disbelieved the Word, on this account "God chose the foolish things of the world,"[5515] namely, that which was not Israel, nor clear of vision, that He might put to shame the wise ones of Israel; and He called “the things which are not,”[5516] handing over to them an intelligent nation who were able to admit “the foolishness of the preaching,”[5517] and of His good pleasure saved those who believe in this, that He might refute “the things which are,” having perfected praise for Himself, “out of the mouths of babes and sucklings,”[5518] when they became hostile to truth. Now, the Canaanitish woman, having come, worshipped Jesus as God, saying, “Lord, help me,” but He answered and said, “It is not possible to take the children’s bread and cast it to the little dogs.”[5519] But some one might inquire also into the meaning of this saying, since,—inasmuch as there was a measure of loaves such that both the children and the dogs of the household could not eat loaves, unless the dogs ate other loaves than those which were well made,—it was not possible according to right reason for the well-made loaf of the children to be given as food to the little dogs. But no such thing appears in the case of the power of Jesus, for of this it was possible both for the children and those called little dogs to partake. Consider, then, whether perhaps with reference to the saying, “It is not possible to take the bread of children,” we ought to say that, “He who emptied Himself and took upon Him the form of a servant,”[5520] brought a measure of power such as the world was capable of receiving, of which power also He was conscious that a certain quantity went forth from Him as is plain from the words, “Some one did touch Me, for I perceived that power had gone forth from Me.”[5521] From this measure of power, then, He dispensed, giving a larger portion to those who were pre-eminent and who were called sons, but a smaller portion to those who were not such, as to the little dogs. But though these things were so, nevertheless where there was great faith, to her, who because of her base birth in Canaanitish land was a little dog, He gave as to a child the bread of the children. And perhaps, also, of the words of Jesus there are some loaves which it is possible to give to the more rational, as to children only; and other words, as it were, crumbs from the great house and table of the wellborn and the masters, which may be used by some souls, like the dogs. And according to the law of Moses it is written about certain things, “Ye shall cast them to the dogs,”[5522] and it was a matter of care to the Holy Spirit to give instruction about certain foods that they should be left to 447 the dogs. Let others, then, who are strangers to the doctrine of the Church, assume that souls pass from the bodies of men into the bodies of dogs, according to their varying degree of wickedness; but we, who do not find this at all in the divine Scripture, say that the more rational condition changes into one more irrational, undergoing this affection in consequence of great slothfulness and negligence. But, also, in the same way, a will which was more irrational, because of its neglect of reason, sometimes turns and becomes rational, so that that which at one time was a dog, loving to eat of the crumbs that fell from the table of its masters, comes into the condition of a son. For virtue contributes greatly to the making of one a son of God, but wickedness, and mad fury in wanton discourses and shamelessness, contribute to the giving of a man the name of dog according to the word of the Scripture.[5523] And the like you will also understand in the case of the other names which are applied to animals without reason. Only, he who is reproached as a dog and yet is not indignant at being called unworthy of the bread of children and with all forbearance repeats the saying of that Canaanitish woman, "Yea, Lord, for even the little dogs eat of the crumbs which fall from their masters'[5524] table," will obtain the very gentle answer of Jesus saying to him, "Great is thy faith,"—when he has received so great faith—and saying, "Be it done unto thee even as thou wilt,"[5525] so that he himself may be healed, and if he has produced any fruit which stands in need of healing, that this, too, may be cured.

[5498] Matt. xx. 30.

[5499] Matt. viii. 29.

[5500] Matt. xiv. 33.

[5501] Rom. i. 3.

[5502] Rom. i. 4.

[5503] Luke vii. 12.

[5504] Matt. ix. 18.

[5505] John iv. 46.

[5506] John iv. 48.

[5507] Matt. xv. 24.

[5508] Matt. xv. 28.

[5509] Gal. iv. 26.

[5510] Gen. xv. 15.

[5511] Matt. xv. 22.

[5512] Matt. xv. 24.

[5513] 2 Cor. v. 16.

[5514] Rom. xi. 5.

[5515] 1 Cor. i. 27.

[5516] 1 Cor. i. 28.

[5517] 1 Cor. i. 21.

[5518] Ps. viii. 2.

[5519] Matt. xv. 25, 26.

[5520] Phil. ii. 7.

[5521] Luke viii. 46.

[5522] Exod. xxii. 31.

[5523] 2 Sam. xvi. 9.

[5524] Matt. xv. 27.

[5525] Matt. xv. 28.

18. Concerning the Multitudes Who Were Healed. Comparison of the Mountain Where Jesus Sat to the Church.

"*And Jesus departed thence,*"—manifestly, from what has been said before, from the parts of Tyre and Sidon,—"*and came nigh unto the sea of Galilee,*"[5526] which is commonly called the Lake of Gennesaret, and again went up into the mountain where He went up and sat. We may say, then, that into this mountain where Jesus sits, not only the sound in health go up, but along with the sound, those also who were suffering from various disorders. And, perhaps, this mountain to which Jesus went up and sat is that which is more commonly called the Church, which has been set up through the word of God over the rest of the world and the men upon it; whither go not the disciples only, leaving the multitudes as in the case of the beatitudes, but great multitudes who were not accused themselves of being deaf or suffering from any affection, but who had such along with themselves. For you may see, along with the multitudes who come to this mountain where the Son of God sits, some who have become deaf to the things promised, and others blind in soul and not looking at the true light, and others who are lame and not able to walk according to reason, and others who are maimed and not able to work according to reason. Those, accordingly, who are suffering in soul from such things, though they go up along with the multitudes into the mountain where Jesus was, so long as they are outside of the feet of Jesus, are not healed by Him; but when, as men suffering from such disorders, they are cast by the multitude at His feet,[5527] and at the extremities of the body of Christ, not being worthy to obtain such things so far as they themselves are concerned, they are then healed by Him. And when you see in the congregation of what is more commonly called the church the catechumens cast behind those who are at the extreme end of it, and as it were at the feet of the body of Jesus—the church—coming to it with their own deafness and blindness and lameness and crookedness, and in time cured according to the Word, you would not err in saying that such having gone up with the multitudes of the church to the mountain where Jesus was, are cast at His feet and are healed; so that the multitude of the church is astonished at beholding transformations which have taken place from so great evils to that which is better, so that it might say, those who were formerly dumb afterwards speak the word of God, and the lame walk, the prophecy of Isaiah being fulfilled, not only in things bodily but in things spiritual, which said, "Then shall the lame man leap as an hart, and the tongue of him that hath an impediment in his speech be plain."[5528] And there, unless the expression, "the lame man shall leap as an hart,” is to be taken as accidental, we will say that those formerly lame, and who now through the power of Jesus leap as an hart are not without design compared to a hart, which is a clean animal, and hostile to serpents and cannot at all be injured by their poison. But also, in respect of the fact that the dumb are seen speaking is the prophecy fulfilled which 448 said, “And the tongue of him that hath an impediment shall be plain,” or rather that which said, “Hear ye deaf;” but the blind see according to the prophecy following, “Hear ye deaf, and ye blind look up that ye may see.”[5529] Now the blind see, when they see the world and from the exceeding great beauty of the things created they contemplate the Creator corresponding in greatness and beauty to them; and when they see clearly “the invisible things of God Himself from the creation of the world, which are perceived through the things that are made;”[5530] that is, they see and understand with care and clearness. Now the multitudes seeing these things, glorified the God of Israel,[5531] and glorify Him in the persuasion that it is the same God, who is the Father of Him who healed those previously mentioned, and the God of Israel. For He is not the God of the Jews only, but also of the Gentiles.[5532] Let us then cause to go up along with ourselves to the mountain where Jesus sits—His church—those who wish to go up to it along with us, the deaf, the blind, the lame, the maimed and many others, and let us cast them at the feet of Jesus that He may heal them, so that the multitudes are astonished at their healing; for it is not the disciples who are described as wondering at such things, although at that time they were present with Jesus, as is manifest from the words, “And Jesus called unto Him His disciples and said, I have compassion on the multitudes,”[5533] etc.; and perhaps if you attend carefully to the words, “There came unto Him great multitudes,”[5534] you would find that the disciples at that time did not come to Him, but had begun long ago to follow Him and followed Him into the mountain. But there came unto Him those who were inferior to the disciples, and were then for the first time approaching Him, who had not the same experience as those who had gone up with them. Observe, moreover, in the Gospel who are described as having followed Jesus, and who as having come to Him, and who as having been brought to Him, and the division between those who go before and of those who follow; and of those who came, who came to Him in the house, and who when He was elsewhere. For by observation, and by comparing things spiritual with spiritual, you would find many things worthy of the accurate wisdom in the Gospels.

[5526] Matt. xv. 29.

[5527] Matt. xv. 30.

[5528] Isa. xxxv. 6.

[5529] Isa. xlii. 18.

[5530] Rom. i. 20.

[5531] Matt. xv. 31.

[5532] Rom. iii. 29.

[5533] Matt. xv. 32.

[5534] Matt. xv. 30.

19. Concerning the Seven Loaves. The Narrative of the Feeding of the Four Thousand Compared with that of the Five Thousand.

“*And Jesus called unto Him His disciples and said.*”[5535] Above in the similar history to this about the loaves, before the loaves are spoken of, “Jesus came forth and saw a great multitude and had compassion upon them and healed their sick. And when even was come the disciples came to Him saying, The place is desert and the time is already past, send them away,”[5536] etc. But now after the healing of the deaf and the rest, He takes compassion on the multitude which had continued with Him now three days and had nothing to eat. And there the disciples make request concerning the five thousand;[5537] but here He speaks of His own accord about the four thousand.[5538] Those, too, are fed when it was evening after they had spent a day with Him; but these, who are testified to have continued with Him three days, partake of the loaves lest they might faint by the way. And there the disciples say to Him when He was not inquiring, that they had only five loaves and two fishes; but here to Him making inquiry, they give answer about the seven loaves and the few small fishes. And there He commands the multitudes to sit down or lie upon the grass; for Luke also wrote, “Make them sit down,”[5539] and Mark says, “He commanded them all to sit down;”[5540] but here He does not command but proclaims[5541] to the multitude to sit down. Again, there, the three Evangelists say in the very same words that “He took the five loaves and the two fishes and looking up to heaven He blessed;”[5542] but here, as Matthew and Mark have written, “Jesus gave thanks and brake;”[5543] there, they recline upon the grass, but here they sit down upon the ground. You will moreover investigate in the accounts in the different places the variation found in John, who wrote in regard to that transaction that Jesus said, “Make the men sit down,”[5544] and that, having given thanks, He gave of the loaves to them that were set down, but he did not mention this miracle at all.[5545] Attending, then, to the difference of those things which are written in the various places in regard to 449 the loaves, I think that these belong to a different order from those; wherefore these are fed in a mountain, and those in a desert place; and these after they had continued three days with Jesus, but those one day, on the evening of which they were fed. And further, unless it be the same thing for Jesus to do a thing of Himself and to act after having heard from the disciples, consider if those to whom Jesus shows kindness are not superior when He fed them on the spot with a view to showing them kindness. And, if according to John,[5546] they were barley loaves of which the twelve baskets remained over, but nothing of this kind is said about these, how are not these superior to the former? And the sick of those He healed,[5547] but here He heals these, along with the multitudes, who were not sick but blind, and lame, and deaf, and maimed; wherefore also in regard to these the four thousand marvel,[5548] but in regard to the sick no such thing is said. And these I think who ate of the seven loaves for which thanks were given, are superior to those who ate of the five which were blessed; and these who ate the few little fishes to those who ate of the two, and perhaps also these who sat down upon the ground to those who sat down on the grass. And those from fewer loaves leave twelve baskets, but these from a greater number leave seven baskets, inasmuch, as they were able to receive more. And perhaps these tread upon all earthly things and sit down upon them, but those upon the grass—upon their flesh only—for "all flesh is grass."[5549] Consider also after this, that Jesus does not wish to send them away fasting lest they faint on the way, as being without the loaves of Jesus, and while they were still on the way—the way to their own concerns—might suffer injury. Take note also of the cases where Jesus is recorded to have sent any one away, that you may see the difference of those who were sent away by Him after being fed, and those who had been sent away otherwise; and, as a pattern of one who was sent away otherwise, take "Woman, thou art loosed from thine infirmity."[5550] But further the disciples who are always with Jesus are not sent away by Him; but the multitudes after they have eaten are sent away. Likewise, again, the disciples who conceive nothing great about the Canaanitish woman say, "Send her away, for she crieth after us;"[5551] but the Saviour does not at all appear to send her away; for saying unto her, "O woman, great is thy faith, be it done to thee even as thou wilt,"[5552] He healed her daughter from that hour: it is not however written that He sent her away. So far at the present time have we been able to investigate and see into the passage before us.

[5535] Matt. xv. 32.

[5536] Matt. xiv. 15.

[5537] Matt. xiv. 15.

[5538] Matt. xv. 32.

[5539] Luke ix. 14.

[5540] Mark vi. 39.

[5541] ὀυ κελεύει ἀλλὰ παραγγέλλει

[5542] Matt. xiv. 19; Mark vi. 41; Luke ix. 16.

[5543] Matt. xv. 36; Mark viii. 6.

[5544] John vi. 10.

[5545] *Or*, did not mention the occasion of this.

[5546] John vi. 13.

[5547] Matt. xiv. 14.

[5548] Matt. xv. 31.

[5549] Isa. xl. 6.

[5550] Luke xiii. 12, *Literally* 'thou art sent away.'

[5551] Matt. xv. 23.

[5552] Matt. xv. 28.

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Book XII.

1. Concerning Those Who Asked Him to Show Them a Sign from Heaven.

“*And the Sadducees and Pharisees came, and tempting Him kept asking Him to shew them a sign from heaven.*”[5553] The Sadducees and Pharisees who disagreed with each other in regard to the most essential truths,—for the Pharisees champion the doctrine of the resurrection of the dead, hoping that there will be a world to come, while the Sadducees know nothing after this life in store for a man whether he has been advancing towards virtue, or has made no effort at all to come out from the mountains of wickedness,—these, I say, agree that they may tempt Jesus. Now, a similar thing, as Luke has narrated,[5554] happened in the case of Herod and Pilate, who became friends with one another that they might kill Jesus; for, perhaps, their hostility with one another would have prevented Herod from asking that He should be put to death, in order to please the people, who said, “Crucify Him, Crucify Him,”[5555] and would have influenced Pilate, who was somewhat inclined against His condemnation, his hostility with Herod giving fresh impulse to the inclination which he previously cherished to release Jesus. But their apparent friendship made Herod stronger in his demand against Jesus with Pilate, who wished, perhaps, also because of the newly-formed friendship to do something to gratify Herod and all the nation of the Jews. And often even now you may see in daily life those who hold the most divergent opinions, whether in the 450 philosophy of the Greeks or in other systems of thought, appearing to be of one mind that they may scoff at and attack Jesus Christ in the person of His disciples. And from these things I think you may go on by rational argument to consider, whether when forces join in opposition which are in disagreement with one another, as of Pharaoh with Nebuchadnezzar,[5556] and of Tirhakah, king of the Ethiopians, with Sennacherib,[5557] a combination then takes place against Jesus and His people. So perhaps, also, “The kings of the earth set themselves and the rulers were gathered together,”[5558] though not at all before at harmony with one another, that having taken counsel against the Lord and His Christ, they might slay the Lord of glory.

[5553] Matt. xvi. 1.

[5554] Luke xxiii. 12.

[5555] Luke xxiii. 21.

[5556] 2 Kings xxiv. 7.

[5557] 2 Kings xix. 9.

[5558] Ps. ii. 2.

2. Why the Pharisees Asked a Sign from Heaven.

Now, to this point we have come in our discourse, because of the Pharisees and Sadducees coming together unto Jesus, who disagreed in matters relating to the resurrection, but came, as it were, to an agreement for the sake of tempting our Saviour, and asking Him to show them a sign from heaven. For, not satisfied with the wonderful signs shown among the people in the healing of all forms of disease and sickness, and with the rest of the miracles which our Saviour had done in the knowledge of many, they wished Him to show to them also a sign from heaven. And I conjecture that they suspected that the signs upon earth might possibly not be of God; for they did not hesitate indeed to say, "Jesus casts out demons by Beelzebub the prince of the demons;"[5559] and it seemed to them that a sign from heaven could not spring from Beelzebub or any other wicked power. But they erred in regard to both, in regard to signs upon earth as well as to signs from heaven, not being "approved money-changers,"[5560] nor knowing how to distinguish between the spirits that are working, which kind are from God, and which have revolted from Him. And they ought to have known that even many of the portents wrought against Egypt in the time of Moses, though they were not from heaven, were clearly from God, and that the fire which fell from heaven upon the sheep of Job was not from God;[5561] for that fire belonged to the same one as he to whom belonged those who carried off, and made three bands of horsemen against, the cattle of Job. I think, moreover, that in Isaiah—as if signs could be shown both from the earth and from heaven, the true being from God, but "with all power and signs and lying wonders"[5562] those from the evil one—it was said to Ahaz, "Ask for thyself a sign from the Lord thy God in the depth or in the height."[5563] For, unless there had been some signs in the depth or in the height which were not from the Lord God, this would not have been said, "Ask for thyself a sign from the Lord thy God in the depth or in the height." But I know well that such an interpretation of the passage, "Ask for thyself a sign from the Lord thy God," will seem to some one rather forced; but give heed to that which is said by the Apostle about the man of sin, the son of perdition, that, "with all power and signs and lying wonders and with all deceit of unrighteousness,"[5564] he shall be manifested to them that are perishing, imitating all kinds of wonders, to-wit, those of truth. And as the enchanters and magicians of the Egyptians, as being inferior to the man of sin and the son of perdition, imitated certain powers, both the signs and wonders of truth, doing lying wonders so that the true might not be believed; so I think the man of sin will imitate signs and powers. And perhaps, also, the Pharisees suspected these things because of the prophecies concerning Him; but I inquire whether also the Sadducees tempting Him asked Jesus to show them a sign from heaven. For unless we say that they suspected this, how shall we describe their relation to the portents which Jesus wrought, who continued hard-hearted and were not put to shame by the miraculous things that were done? But if any one supposes that we have given an occasion of defence to the Pharisees and Sadducees, both when they say that the demons were cast out by Jesus through Beelzebub, and when tempting Him, they ask Jesus about a heavenly sign, let him know that we plausibly say that they were drawn away to the end that they might not believe in the miracles of Jesus; but not as to deserve forgiveness; for they did not look to the words of the prophets which were being fulfilled in the acts of Jesus, which an evil power was not at all capable of imitating. But to bring back a soul which had gone out, so that it came out of the grave when already stinking and passing 45 the fourth day,[5565] was the work of no other than Him who heard the word of the Father, "Let us make man after our image and likeness."[5566] But also to command the winds and to make the violence of the sea cease at a word, was the work of no other than Him through whom all things, both the sea itself and the winds, have come into being. Moreover also as to the teaching which stimulates men to the love of the Creator, in harmony with the law and the prophets, and which checks passions and moulds morals according to piety, what else did it indicate to such as were able to see, than that He was truly the Son of God who wrought works so mighty? In respect of which things He said also to the disciples of John, "Go your way and tell John what great things ye see and hear; the blind receive their sight," etc.[5567]

[5559] Matt. ix. 24, xii. 24.

[5560] The familiar saying so frequently quoted as Scripture in the Fathers, sometimes ascribed to Jesus by them, sometimes to Paul. See Suicer.

[5561] Job i. 16.

[5562] 2 Thess. ii. 9.

[5563] Isa. vii. 11.

[5564] 2 Thess. ii. 9, 10.

[5565] John xi. 39.

[5566] Gen. i. 26.

[5567] Matt. xi. 4, 5.

3. The Answer of Jesus to Their Request.

Next let us remark in what way, when asked in regard to one sign, that He might show it from heaven, to the Pharisees and Sadducees who put the question, He answers and says, "*An evil and adulterous generation seeketh after a sign, and there shall be no sign given to it, but the sign of Jonah the prophet,* " when also, "He left them and departed."[5568] But the sign of Jonah, in truth, according to their question, was not merely a sign but also a sign from heaven; so that even to those who tempted Him and sought a sign from heaven He, nevertheless, out of His own great goodness gave the sign. For if, as Jonah passed three days and three nights in the whale's belly, so the Son of man did in the heart of the earth, and after this rose up from it,—whence but from heaven shall we say that the sign of the resurrection of Christ came? And especially when, at the time of the passion, He became a sign to the robber who obtained favour from Him to enter into the paradise of God; after this, I think, descending into Hades to the dead, "as free among the dead."[5569] And the Saviour seems to me to conjoin the sign which was to come from Himself with the reason of the sign in regard to Jonah when He says, not merely that a sign like to that is granted by Him but that very sign; for attend to the words, "And there shall no sign be given to it but the sign of Jonah the prophet."[5570] Accordingly that sign was this sign, because that became indicative of this, so that the elucidation of that sign, which was obscure on the face of it, might be found in the fact that the Saviour suffered, and passed three days and three nights in the heart of the earth. At the same time also we learn the general principle that, if the sign signifies something, each of the signs which are recorded, whether as in actual history, or by way of precept, is indicative of something afterwards fulfilled; as for example, the sign of Jonah going out after three days from the whale's belly was indicative of the resurrection of our Saviour, rising after three days and three nights from the dead; and that which is called circumcision is the sign of that which is indicated by Paul in the words: "We are the circumcision."[5571] Seek you also every sign in the Old Scriptures as indicative of some passage in the New Scripture, and that which is named a sign in the New Covenant as indicative of something either in the age about to be, or even in the subsequent generations after that the sign has taken place.

[5568] Matt. xvi. 4.

[5569] Ps. lxxxviii. 6.

[5570] Matt. xvi. 4.

[5571] Phil. iii. 3.

4. Why Jesus Called Them an Adulterous Generation. The Law as Husband.

And He called them, indeed, “an evil generation,” because of the quality arising from evil which had been produced in them, for wickedness is voluntary evil-doing, but “adulterous” because that when the Pharisees and Sadducees left that which is figuratively called man, the word of truth or the law, they were debauched by falsehood and the law of sin. For if there are two laws, the law in our members warring against the law of the mind, and the law of the mind,[5572] we must say that the law of the mind—that is, the spiritual—is man, to whom the soul was given by God as wife, that is, to the man who is law, according to what is written, “A wife is married to a man by God;”[5573] but the other is a paramour of the soul which is subject to it, which also on account of it is called an adulteress. Now that the law is husband of the soul Paul clearly exhibits in the Epistle to the Romans, saying, “The law hath dominion over a man for so long time as he liveth; for the woman that hath a husband is bound to the husband while he liveth, to the husband who is law,”[5574] etc. For consider in these things that the law hath dominion over the man so long time as the law liveth,—as a husband over a wife. “For the woman that hath a husband,” that is, the soul under the law, “is bound to the husband while he liveth,” to the husband who is the law; but if the 452 husband—that is, the law die—she is discharged from the law, which is her husband. Now the law dies to him who has gone up to the condition of blessedness, and no longer lives under the law, but acts like to Christ, who, though He became under law for the sake of those under law, that He might gain those under law,[5575] did not continue under law, nor did He leave subject to law those who had been freed by Him; for He led them up along with Himself to the divine citizenship which is above the law, which contains, as for the imperfect and such as are still sinners, sacrifices for the remission of sins. He then who is without sin, and stands no longer in need of legal sacrifices, perhaps when he has become perfect has passed beyond even the spiritual law, and comes to the Word beyond it, who became flesh to those who live in the flesh, but to those who no longer at all war after the flesh, He is perceived as being the Word, as[5576] He was God in the beginning with God, and reveals the Father. Three things therefore are to be thought of in connection with this place—the woman that hath a husband, who is under a husband—the law; and the woman who is an adulteress, to-wit, the soul, which, while her husband, the law, liveth, has become joined to another husband, namely, the law of the flesh; and the woman who is married to the brother of the dead husband, to the Word who is alive and dies not, who "being raised from the dead dieth no more, for death hath no more dominion over Him."[5577] So far then because of the saying, "But if the husband die she is discharged from the law, the husband," and because of this, "so then, while her husband liveth, she shall be called an adulteress, if she be joined to another man," and because of this, "but if the husband die, she is free from the law, so that she is no adulteress though she be joined to another man."[5578] But this very saying, "So then while her husband liveth, she shall be called an adulteress," we have brought forward, wishing clearly to show why in answer to the Pharisees and Sadducees who were tempting Him and asking Him to show them a sign from heaven, He said not only "a wicked generation," but an "adulterous" generation.[5579] In a general way, then, the law in the members which wars against the law of the mind,[5580] as a man who is an adulterer, is an adulterer of the soul. But now also every power that is hostile, which gains the mastery over the human soul, and has intercourse with it, commits adultery with her who had a bridegroom given to her by God, namely, the Word. After these things it is written that "He left them and departed." For how was the bridegroom—the Word—not going to leave the adulterous generation and depart from it? But you might say that the Word of God, leaving the synagogue of the Jews as adulterous, departed from it, and took a wife of fornication,[5581] namely, those from the Gentiles; since those who were "Sion, a faithful city,"[5582] have become harlots; but these have become like the harlot Rahab, who received the spies of Joshua, and was saved with all her house;[5583] after this no longer playing the harlot, but coming to the feet of Jesus, and wetting them with the tears of repentance, and anointing them with the fragrance of the ointment of holy conversation, on account of whom, reproaching Simon the leper,—the former people,—He spoke those things which are written.[5584]

[5572] Rom. vii. 23.

[5573] Prov. xix. 14.

[5574] Rom. vii. 1, 2. Ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ. The reader must note that Origen takes νόμῳ in apposition to ἀνδρὶ.

[5575] 1 Cor. ix. 10.

[5576] *Or*, who was God.

[5577] Rom. vi. 9.

[5578] Rom. vii. 2, 3.

[5579] Matt. xvi. 4.

[5580] Rom. vii. 23.

[5581] Hos. i. 2.

[5582] Isa. i. 21.

[5583] Josh. vi. 25.

[5584] Luke vii. 37–50. *Cf.* Matt. xxvi. 6.

5. Concerning the Leaven of the Pharisees.

“*And His disciples came to the other side and forgot to take loaves.*”[5585] Since the loaves which they had before they came to the other side were no longer useful to the disciples when they came to the other side, for they needed one kind of loaves before they crossed and a different kind when they crossed,—on this account, being careless of taking loaves when going to the other side, they forgot to take loaves with them. To the other side then came the disciples of Jesus who had passed over from things material to things spiritual, and from things sensible to those which are intellectual. And perhaps that He might turn back those who, by crossing to the other side, “had begun in spirit,”[5586] from running back to carnal things, Jesus said to them when on the other side, “Take heed and beware.”[5587] For there was a certain lump of teaching and of truly ancient leaven,—that according to the bare letter, and on this account not freed from those things which arise from wickedness,—which the Pharisees and Sadducees offered, of which Jesus does not wish His own disciples any longer to eat, having made for them a new and spiritual lump, offering Himself 453 to those who gave up the leaven of the Pharisees and Sadducees and had come to Him—“the living bread which came down from heaven and gives life to the world.”[5588] But since, to him who is no longer going to use the leaven and the lump and the teaching of the Pharisees and the Sadducees, the first thing is to “see” and then to “beware,” so that no one, by reason of not seeing and from want of taking heed, may ever partake of their forbidden leaven,—on this account He says to the disciples, first, “see,” and then, “beware.” It is the mark of the clear-sighted and careful to separate the leaven of the Pharisees and Sadducees and every food that is not of “the unleavened-bread of sincerity and truth”[5589] from the living bread, even that which came down from heaven, so that no one who eats may adopt the things of the Pharisees and the Sadducees, but by eating the living and true bread may strengthen his soul. And we might seasonably apply the saying to those who, along with the Christian way of life, prefer to live as the Jews, materially, for these do not see nor beware of the leaven of the Pharisees and Sadducees, but, contrary to the will of Jesus who forbade it, eat the bread of the Pharisees. Yea and also all, who do not wish to understand that the law is spiritual, and has a shadow of the good things to come,[5590] and is a shadow of the things to come,[5591] neither inquire of what good thing about to be each of the laws is a shadow, nor do they see nor beware of the leaven of the Pharisees; and they also who reject the doctrine of the resurrection of the dead are not on their guard against the leaven of the Sadducees. And there are many among the heterodox who, because of their unbelief in regard to the resurrection of the dead, are imbued with the leaven of the Sadducees. Now, while Jesus said these things, the disciples reasoned, saying not aloud, but in their own hearts, "We took no loaves."[5592] And something like this was what they said, "If we had loaves we would not have had to take of the leaven of the Pharisees and the Sadducees; but since, from want of loaves, we run the risk of taking from their leaven, while the Saviour does not wish us to run back to their teaching, therefore He said to us, "Take heed and beware of the leaven of the Pharisees and the Sadducees.""[5593] And these things then they reasoned; Jesus, while looking to that which was in their hearts, and hearing the reasons in them, as the true overseer of hearts, reproves them because they did not see nor remember the loaves which they received from Him; on account of which, even when they appeared to be in want of loaves, they did not need the leaven of the Pharisees and the Sadducees.

[5585] Matt. xvi. 5.

[5586] *Cf.* Gal. iii. 3.

[5587] Matt. xvi. 6.

[5588] John vi. 33, 51.

[5589] 1 Cor. v. 8.

[5590] Heb. x. 1.

[5591] Col. ii. 17.

[5592] Matt. xvi. 7.

[5593] Matt. xvi. 6.

6. The Meaning of Leaven. Jesus’ Knowledge of the Heart.

Then expounding clearly and representing to them, who were being distracted because of the equivocal meaning of loaf and leaven, in an undisguised fashion, that He was not speaking to them about sensible bread but about the leaven in the teaching, He subjoins, “*How is it that ye do not perceive that I spake not you concerning bread? But beware of the leaven of the Pharisees and the Sadducees.*”[5594] And though He had not laid bare the interpretation, but still continued to use metaphorical language, the disciples would have understood that the discourse of the Saviour was about the teaching, figuratively called leaven, which the Pharisees and Sadducees were teaching. So long, then, as we have Jesus with us fulfilling the promise which runs, “Lo, I am with you always unto the consummation of the age,”[5595] we cannot fast nor be in want of food, so that, because of want of it we should desire to take and eat the forbidden leaven, even from the Pharisees and Sadducees. Now there may sometimes be a time, when He is with us, that we are without food, as is spoken of in the passage above, “They continue with me now three days and have nothing to eat;”[5596] but, even though this should happen, being unwilling to send us away fasting lest we faint on the way, He gives thanks over the loaves which were with the disciples, and causes us to have the seven baskets over from the seven loaves, as we have recorded. And moreover this also is to be observed, in view of those who think that the divinity of the Saviour is not at all demonstrable from the Gospel of Matthew, that the fact that, when the disciples were reasoning among themselves and saying, “We have no loaves,” Jesus knew their reasonings and said, “Why reason ye among yourselves, O ye of little faith, because ye took no loaves,”[5597] was beyond the power of man; for the Lord alone, as Solomon says in the third Book of Kings, knows the hearts of men.[5598] But since the disciples understood, when Jesus said, “Beware of the leaven,”[5599] that He did not tell them to beware of the loaves but of the teaching of the Pharisees and Sadducees, you will understand that whenever leaven is named it is put figuratively for teaching, whether in the law, or in the Scriptures which come after the law; and so perhaps leaven is not offered upon the altar; for it is not right that prayers should take the form of teaching, but should only be supplications of good things from God. But one might inquire, on account of what has been said about disciples who came to the other side, if any one who has reached the other side can be reproached as one of little faith, and as not yet understanding nor remembering what was done by Jesus. But it is not

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[5594] Matt. xvi. 11.

[5595] Matt. xxviii. 20.

[5596] Matt. xv. 32.

[5597] Matt. xvi. 8.

[5598] 1 Kings viii. 39.

[5599] Matt. xvi. 6.

difficult, I think, to say to this, that in relation to that which is perfect, on the coming of which "that which is in part shall be done away,"[5600] all our faith here is little faith, and in regard to that, we who know in part do not yet know nor remember; for we are not able to obtain a memory which is sufficient and able to attain to the magnitude of the nature of the speculations.

[5600] 1 Cor. xiii. 10.

7. Relative Magnitude of Sins of the Heart and Actual Sins.

But we may also learn from this, that in respect of the reasonings only which we reason within ourselves, we are sometimes convicted and reproached as being of little faith. And I think that just as a man commits adultery in his heart only, though not proceeding altogether to the overt act, so he commits in his heart the rest of the things which are forbidden. As then he who has committed adultery in his heart will be punished proportionately to adultery of this kind, so also he who has done in his heart any one of the things forbidden, for example, who has stolen in his heart only, or borne false witness in his heart only, will not be punished as he who has stolen in fact, or who has completed the very act of false testimony, but only as he who has done such things in his heart. There is also the case of the man who while he did not arrive at the evil action, came short of it in spite of his own will. For if, in addition to willing it, he has attempted it, but not carried it out, he will be punished not as one who has sinned in his heart alone but in deed. To questions of this sort one might ask, whether any one commits adultery in his heart, even if he does not do the deed of adultery, but lacks self-control in heart only. And the like also you will say concerning the rest of things which are deserving of praise. But the passage possibly contains a plausible fallacy which must be cleared away, I think, in this manner: adultery which takes place in the heart is a less sin, than if one were also to add to it the act. But it is impossible that there can be chastity in the heart, hindering the chaste action—unless indeed one brings forward for an illustration of this the case of the virgin who according to the law was violated in solitude;[5601] for it may be granted that the heart of any one may be most pure,[5602] but that force in a matter of licentiousness has caused the corruption of the body of her who was chaste. In truth she seems to me to be altogether chaste in secret heart, but no longer to be pure in body such as she was before the act of violence; but though she is not pure outwardly, is she therefore now also unchaste? I have said these things because of the words, “They reasoned among themselves saying, We took no loaves,” to which is added, “And Jesus perceiving it, said, O ye of little faith, why reason ye among yourselves,”[5603] etc.; for it was necessary that investigation should be made in regard to the censure of things in secret and correlatively to the praise of things in secret.

[5601] Deut. xxii. 25.

[5602] *Or*, violence in the licentious person.

[5603] Matt. xvi. 7, 8.

8. The Leaven Figurative Like the Water Spoken of by Jesus to the Woman of Samaria.

But I wonder if the disciples thought, before the saying was explained to them by Jesus, that their Teacher and Lord was forbidding them to beware of the sensible leaven of the Pharisees or the Sadducees as impure, and on this account forbidden, lest they might use that leaven because they had not taken loaves. And we might make a like inquiry in regard to other things; but by-way of illustration the narrative about the woman of Samaria sufficeth, "Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst."[5604] For there, also, so far as the mere form of expression is concerned, the Samaritan woman would seem to have thought that the Saviour was giving a promise about sensible water, when He said, "Whosoever drinketh of the water that I shall give him shall never thirst." 45 And those things then must be figuratively interpreted, and we must examine and compare the water of the spring of Jacob from which the woman of Samaria drew water with the water of Jesus; and here the like must be done; for perhaps the loaves were not baked, but a kind of raw leaven solely, the teaching, namely, of the Pharisees and Sadducees.

[5604] John xiv. 13, 14.

9. Concerning the Question of Jesus in Cæsarea, Who Do Men Say that I Am? Different Conceptions of Jesus.

“*Now when Jesus came into the parts of Cæsarea Philippi, He asked His disciples.*”[5605] Jesus inquires of the disciples, “Who do men say that I am,” that we may learn from the answer of the Apostles the different conceptions then held among the Jews in regard to our Saviour; and perhaps also that the disciples of Jesus might learn to be interested in knowing what is said by men about them;[5606] because that will be an advantage to them who do it, by cutting off in every way occasions of evil if anything evil is spoken of, and by increasing the incitements to good, if anything good is spoken of. Only, observe how, on account of the different movements of opinion among the Jews about Jesus, some, under the influence of unsound theories, said that He was John the Baptist, like Herod the tetrarch who said to his servants, “This is John the Baptist, he is risen from the dead, and therefore do the powers work in him;”[5607] but others that He who was now called Jesus was Elijah, either having been born a second time, or living from that time in the flesh, and appearing at the present time. But those who said that Jesus was Jeremiah, and not that Jeremiah was a type of the Christ, were perhaps influenced by what is said in the beginning of Jeremiah about Christ, which was not fulfilled in the prophet at that time, but was beginning to be fulfilled in Jesus, whom “God set up over nations and kingdoms to root up, and to break down, and to destroy, and to build up, and to transplant,”[5608] having made Him to be a prophet to the Gentiles to whom He proclaimed the word. Moreover also those who said, “that he was a certain one of the prophets,”[5609] conceived this opinion concerning Him because of those things which had been said in the prophets as unto them, but which had not been fulfilled in their case. But also the Jews, as worthy of the veil which was upon their heart, held false opinions concerning Jesus; while Peter as not a disciple “of flesh and blood,”[5610] but as one fit to receive the revelation of the Father in heaven, confessed that He was the Christ. The saying of Peter to the Saviour, “Thou art the Christ,” when the Jews did not know that He was Christ, was indeed a great thing, but greater that he knew Him not only to be Christ, but also “the Son of the living God,”[5611] who had also said through the prophets, “I live,”[5612] and “They have forsaken Me the spring of living water;"[5613]—and He is life also, as from the Father the spring of life, who said, "I am the Life;"[5614] and consider carefully, whether, as the spring of the river is not the same thing as the river, the spring of life is not the same as life. And these things we have added because to the saying, "Thou art the Christ, the Son of God," was subjoined the word "living;"[5615] for it was necessary to set forth something noteworthy in regard to that which is said about God and the Father of all things as living, both in relation to His absolute life, and in relation to those things which participate in it. But since we said that they were under the influence of unsound opinions who declared that Jesus was John the Baptist, or any one of those named, in saying this let us prove that if they had fallen in with Jesus as He was going away to John for baptism, or with John when he was baptizing Jesus, or if they had heard it from any one, they would not have said that Jesus was John. But also if they had understood the opinions under the influence of which Jesus said, "If ye are willing to receive it, this is Elijah which is to come,"[5616] and had heard what was said, as men having ears, some would not have said that He was Elijah. And if those who said that He was Jeremiah had perceived that the most of the prophets took upon themselves certain features that were symbolical of Him, they would not have said that He was Jeremiah; and in like manner the others would not have said that He was one of the prophets.

[5605] Matt. xvi. 13.

[5606] *Or*, Him.

[5607] Matt. xiv. 2.

[5608] Jer. i. 10.

[5609] Matt. xvi. 14.

[5610] Matt. xvi. 17.

[5611] Matt. xvi. 16.

[5612] Jer. xxii. 24.

[5613] Jer. ii. 13.

[5614] John xiv. 6.

[5615] Matt. xvi. 16.

[5616] Matt xi. 14.

10. The Answer of Peter.

And perhaps that which Simon Peter answered and said, “*Thou art the Christ, the Son of the living God,*”[5617] if we say it as Peter, not by flesh and blood revealing it unto us, but by the light from the Father in heaven shining in our heart, we too become as Peter, being pronounced blessed as he was, because that the grounds on which he was pronounced blessed apply also to us, by reason of the fact that flesh and blood have not revealed to us with regard to Jesus that He is Christ, the Son of the living God, but the Father in heaven, from the very heavens, that our citizenship may be in heaven,[5618] revealing to us the revelation which carries up to heaven those who take away every veil from the heart, and receive “the spirit of the wisdom and revelation” of God.[5619] And if we too have said like Peter, “Thou art the Christ, the Son of the living God,” not as if flesh and blood had revealed it unto us, but by light from the Father in heaven having shone in our heart, we become a Peter, and to us there might be said by the Word, “Thou art Peter,” etc.[5620] For a rock[5621] is every disciple of Christ of whom those drank who drank of the spiritual rock which followed them,[5622] and upon every such rock is built every word of the church, and the polity in accordance with it; for in each of the perfect, who have the combination of words and deeds and thoughts which fill up the blessedness, is the church built by God.

[5617] Matt. xvi. 16.

[5618] Phil. iii. 20.

[5619] Eph. i. 17.

[5620] Matt. xvi. 18.

[5621] *Or*, a Peter.

[5622] 1 Cor. x. 4.

11. The Promise Given to Peter Not Restricted to Him, But Applicable to All Disciples Like Him.

But if you suppose that upon that one Peter only the whole church is built by God, what would you say about John the son of thunder or each one of the Apostles? Shall we otherwise dare to say, that against Peter in particular the gates of Hades shall not prevail, but that they shall prevail against the other Apostles and the perfect? Does not the saying previously made, "The gates of Hades shall not prevail against it,"[5623] hold in regard to all and in the case of each of them? And also the saying, "Upon this rock I will build My church"?[5624] Are the keys of the kingdom of heaven given by the Lord to Peter only, and will no other of the blessed receive them? But if this promise, "I will give unto thee the keys of the kingdom of heaven,"[5625] be common to the others, how shall not all the things previously spoken of, and the things which are subjoined as having been addressed to Peter, be common to them? For in this place these words seem to be addressed as to Peter only, "Whatsoever thou shalt bind on earth shall be bound in heaven,"[5626] etc.; but in the Gospel of John the Saviour having given the Holy Spirit unto the disciples by breathing upon them said, "Receive ye the Holy Spirit,"[5627] etc. Many then will say to the Saviour, "Thou art the Christ, the Son of the living God;" but not all who say this will say it to Him, as not at all having learned it by the revelation of flesh and blood but by the Father in heaven Himself taking away the veil that lay upon their heart, in order that after this "with unveiled face reflecting as a mirror the glory of the Lord"[5628] they may speak through the Spirit of God saying concerning Him, "Lord Jesus," and to Him, "Thou art the Christ, the Son of the living God."[5629] And if any one says this to Him, not by flesh and blood revealing it unto Him but through the Father in heaven, he will obtain the things that were spoken according to the letter of the Gospel to that Peter, but, as the spirit of the Gospel teaches, to every one who becomes such as that Peter was. For all bear the surname of "rock" who are the imitators of Christ, that is, of the spiritual rock which followed those who are being saved,[5630] that they may drink from it the spiritual draught. But these bear the surname of the rock just as Christ does. But also as members of Christ deriving their surname from Him they are called Christians, and from the rock, Peters. And taking occasion from these things you will say that the righteous bear the surname of Christ who is Righteousness, and the wise of Christ who is Wisdom.[5631] And so in regard to all His other names, you will apply them by way of surname to the saints; and to all such the saying of the Saviour might be spoken, "Thou art Peter," etc., down to the words, "prevail against it." But what is the "it"? Is it the rock upon which Christ builds the church, or is it the church? For the phrase is ambiguous. Or is it as if the rock and the church were one and the same? This I think to be true; for neither against the rock on which Christ builds the church, nor against the church will the gates of Hades prevail; just as the way of a serpent upon a rock, according to what is written in the Proverbs,[5632] cannot be found. Now, if the gates of Hades prevail against any one, such an one cannot be a rock upon which Christ builds the church, nor the church built by Jesus upon the rock; for the rock is inaccessible to the serpent, and it is stronger than the gates of Hades which are opposing it, so that because of its strength the gates of Hades do not prevail against it; but the church, as a building of Christ who built His own house wisely upon the rock,[5633] is incapable of admitting the gates of Hades which prevail against every man who is outside the rock and the church, but have no power against it. 45

[5623] Matt. xvi. 18.

[5624] Matt. xvi. 18.

[5625] Matt. xvi. 19.

[5626] Matt. xvi. 19.

[5627] John xx. 22.

[5628] 2 Cor. iii. 18.

[5629] Matt. xvi. 16.

[5630] 1 Cor. x. 4.

[5631] 1 Cor. i. 30.

[5632] Prov. xxx. 19.

[5633] Matt. vii. 24.

12. Every Sin—Every False Doctrine is a "Gate of Hades."

But when we have understood how each of the sins through which there is a way to Hades[5634] is a gate of Hades, we shall apprehend that the soul, which has "spot or wrinkle or any such thing,"[5635] and because of wickedness is neither holy nor blameless, is neither a rock upon which Christ builds, nor a church, nor part of a church which Christ builds upon the rock. But if any one wishes to put us[5636] to shame in regard to these things because of the great majority of those of the church who are thought to believe, it must be said to him not only "Many are called, but few chosen;"[5637] but also that which was said by the Saviour to those who come to Him, as it is recorded in Luke in these words, "Strive to enter in by the narrow door, for many, I say unto you, shall seek to enter in through the narrow door and shall not be able;"[5638] and also that which is written in the Gospel of Matthew thus, "For narrow is the gate, and strait is the way that leadeth unto life, and few be they that find it."[5639] Now, if you attend to the saying, "Many, I say unto you, shall seek to enter in and shall not be able,"[5640] you will understand that this refers to those who boast that they are of the church, but live weakly and contrary to the word. Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them.[5641] And in like manner each one of those who are the authors of any evil opinion has become the architect of a certain gate of Hades; but those who co-operate with the teaching of the architect of such things are servants and stewards, who are the bond-servants of the evil doctrine which goes to build up impiety. And though the gates of Hades are many and almost innumerable, no gate of Hades will prevail against the rock or against the church which Christ builds upon it. Notwithstanding, these gates have a certain power by which they gain the mastery over some who do not resist and strive against them; but they are overcome by others who, because they do not turn aside from Him who said, "I am the door,"[5642] have rased from their soul all the gates of Hades. And this also we must know that as the gates of cities have each their own names, in the same way the gates of Hades might be named after the species of sins; so that one gate of Hades is called “fornication,” through which fornicators go, and another “denial,” through which the deniers of God go down into Hades. And likewise already each of the heterodox and of those who have begotten any “knowledge which is falsely so called,”[5643] has built a gate of Hades—Marcion one gate, and Basilides another, and Valentinus another.

[5634] Or, each of the sins on account of which Christ was about to go to Hades. (Erasmus)

[5635] Eph. v. 27.

[5636] *Or*, you.

[5637] Matt. xxii. 14.

[5638] Luke xiii. 24.

[5639] Matt. vii. 14.

[5640] Luke xiii. 24.

[5641] Phil. iv. 13.

[5642] John x. 9.

[5643] 1 Tim. vi. 20.

13. The "Gates of Hades" And the "Gates of Zion" Contrasted.

In this place, then, the gates of Hades are spoken of; but in the Psalms the prophet gives thanks saying, "He who lifteth me up from the gates of death that I may declare all thy praises in the gates of the daughter of Zion."[5644] And from this we learn that it is never possible for any one to be fit to declare the praises of God, unless he has been lifted up from the gates of death, and has come to the gates of Zion. Now the gates of Zion may be conceived as opposed to the gates of death, so that there is one gate of death, dissoluteness, but a gate of Zion, self-control; and so a gate of death, unrighteousness, but a gate of Zion, righteousness, which the prophet shows forth saying, "This is the gate of the Lord, the righteous shall enter into it."[5645] And again there is cowardice, a gate of death, but manly courage, a gate of Zion; and want of prudence, a gate of death, but its opposite, prudence, a gate of Zion. But to all the gates of the "knowledge which is falsely so called"[5646] one gate is opposed, the gate of knowledge which is free from falsehood. But consider if, because of the saying , "our wrestling is not against flesh and blood,"[5647] etc., you can say that each power and world-ruler of this darkness, and each one of the "spiritual hosts of wickedness in the heavenly places"[5648] is a gate of Hades and a gate of death. Let, then, the principalities and powers with which our wrestling is, be called gates of Hades, but the "ministering spirits"[5649] gates of righteousness. But as in the case of the better things many gates are first spoken of, and after the gates, one, in the passage, "Open to me the gates of righteousness, I will enter into them, and will make full confession to the Lord," and "this is the gate of the Lord, by it the righteous shall enter;"[5650] so also in the case of those gates which are opposed, many are the gates of Hades and death, each a power; but over all these the wicked one himself. And let us take heed in regard to each sin, as if we were descending into some gate of death if we sin; but when we are lifted up from the gates of death let us declare all the praises of the Lord in the gates of the daughter of Zion; as, for example, in one gate of the daughter of Zion—that which is called self-control—we will declare by our self-control the praises of God; and in another which is called righteousness, by righteousness we will declare the praises of God; and, generally, in all things whatsoever of a praiseworthy character with which we are occupied, in these we are at some gate of the daughter of Zion, declaring at each gate some praise of God. But we must make inquiry whether in one of the Twelve[5651] it is said, "They hated him that reproveth in the gates, and they loathed the holy word."[5652] Perhaps, then, he who reproves in the gates is of the gates of the daughter of Zion, reproving those who are in sins which are opposed to this gate, even of the gates of Hades or death. But if ye do not so understand the words, "They hated him that reproveth in the gates," either the expression "in the gates" will be held to be superfluous, or investigate how that which is said can be worthy of the prophetic spirit.

[5644] Ps. ix. 13, 14.

[5645] Ps. cxviii. 20.

[5646] 1 Tim. vi. 20.

[5647] Eph. vi. 12.

[5648] Eph. vi. 12.

[5649] Heb. i. 14.

[5650] Ps. cxviii. 19, 20.

[5651] That is, the Minor Prophets.

[5652] Amos v. 10.

14. In What Sense the “Keys” Are Given to Peter, and Every Peter. Limitations of This Power.

And after this let us see in what sense it is said to Peter, and to every Peter, “*I will give unto thee the keys of the kingdom of heaven.*”[5653] And, in the first place, I think that the saying, “I will give unto thee the keys of the kingdom of heaven,” is spoken in consistency with the words, “The gates of Hades shall not prevail against it.”[5654] For he is worthy to receive from the same Word the keys of the kingdom of heaven, who is fortified against the gates of Hades so that they do not prevail against him, receiving, as it were, for a prize, the keys of the kingdom of heaven, because the gates of Hades had no power against him, that he might open for himself the gates that were closed to those who had been conquered by the gates of Hades. And he enters in, as a temperate man, through an opened gate—the gate of temperance—by the key which opens temperance; and, as a righteous man, by another gate—the gate of righteousness—which is opened by the key of righteousness; and so with the rest of the virtues. For I think that for every virtue of knowledge certain mysteries of wisdom corresponding to the species of the virtue are opened up to him who has lived according to virtue; the Saviour giving to those who are not mastered by the gates of Hades as many keys as there are virtues, which open gates equal in number, which correspond to each virtue according to the revelation of the mysteries. And perhaps, also, each virtue is a kingdom of heaven, and all together are a kingdom of the heavens; so that according to this he is already in the kingdom of the heavens who lives according to the virtues, so that according to this the saying, “Repent, for the kingdom of heaven is at hand,”[5655] is to be referred, not to the time, but to deeds and dispositions; for Christ, who is all virtue, has come, and speaks, and on account of this the kingdom of God is within His disciples, and not here or there.[5656] But consider how great power the rock has upon which the church is built by Christ, and how great power every one has who says, “Thou art the Christ, the Son of the living God,” so that the judgments of this man abide sure, as if God were judging in him, that in the very act of judging the gates of Hades shall not prevail against him. But when one judges unrighteously, and does not bind upon earth according to the Word of God, nor loose upon earth according to His will, the gates of Hades prevail against him; but, in the case of any one against whom the gates of Hades do not prevail, this man judges righteously. Wherefore he has the keys of the kingdom of heaven, opening to those who have been loosed on earth that they may be also loosed in heaven, and free; and shutting to those who by his just judgment have been bound on earth that they also may be bound in heaven, and condemned. But when those who maintain the function of the episcopate make use of this word as Peter, and, having received the keys of the kingdom of heaven from the Saviour, 45 teach that things bound by them, that is to say, condemned, are also bound in heaven, and that those which have obtained remission by them are also loosed in heaven, we must say that they speak wholesomely if they have the way of life on account of which it was said to that Peter, "Thou art Peter;"[5657] and if they are such that upon them the church is built by Christ, and to them with good reason this could be referred; and the gates of Hades ought not to prevail against him when he wishes to bind and loose. But if he is tightly bound with the cords of his sins,[5658] to no purpose does he bind and loose. And perhaps you can say that in the heavens which are in the wise man—that, is the virtues,—the bad man is bound; and again in these the virtuous man is loosed, and has received an indemnity for the sins which he committed before his virtue. But, as the man, who has not the cords of sins nor iniquities compared to a "long rope or to the strap of the yoke of a heifer,"[5659] not even God could bind, in like manner, no Peter, whoever he may be; and if any one who is not a Peter, and does not possess the things here spoken of, imagines as a Peter that he will so bind on earth that the things bound are bound in heaven, and will so loose on earth that the things loosed are loosed in heaven, he is puffed up, not understanding the meaning of the Scriptures, and, being puffed up, has fallen into the ruin of the devil.[5660]

[5653] Matt. xvi. 19.

[5654] Matt. xvi. 18.

[5655] Matt. iii. 2; iv. 17.

[5656] Luke xvii. 21.

[5657] Matt. xvi. 18.

[5658] Prov. v. 22.

[5659] Isa. v. 18.

[5660] 1 Tim. iii. 10.

15. Relation of the Former Commission Given by Jesus to the Disciples, to His Present Injunction of Silence. Belief and Knowledge Contrasted.

"*Then enjoined He His disciples that they should tell no man that He was the Christ.*"[5661] It is written above that Jesus sent forth these twelve saying unto them, "Go not into any way of the Gentiles,"[5662] and the other words which are recorded to have been said to them when He sent them to the apostleship. Did He then wish them when they were already discharging the function of Apostles to proclaim that He was the Christ? For, if He wished it, it is fitting to inquire why He now at all commands the disciples that they should not say that He was the Christ? Or if He did not wish it, how can the things concerning the apostleship be safely maintained? And these things also one may inquire at this place,—whether, when He sent away the Twelve, He did not send them away with the understanding that He was the Christ? But if the Twelve had such understanding, manifestly Peter had it also; how, then, is he now pronounced blessed? For the expression here plainly indicates that now for the first time Peter confessed that Christ was the Son of the living God. Matthew then, according to some of the manuscripts, has written, "Then He commanded His disciples that they should tell no man that He was the Christ," but[5663] Mark says, "He charged them that they should tell no man of Him;"[5664] and Luke, "He charged them and commanded them to tell this to no man."[5665] But what is the "this"? Was it that also according to him, Peter answered and said to the question, "Who say ye that I am."—"The Christ, the Son of the living God?"[5666] You must know, however, that some manuscripts of the Gospel according to Matthew have, "He charged."[5667] The difficulty thus started seems to me a very real difficulty; but let a solution which cannot be impugned be sought out, and let the finder of it bring it forward before all, if it be more credible than that which shall be advanced by us as a fairly temperate view.[5668] Consider, then, if you can say, that the belief that Jesus is the Christ is inferior to the knowledge of that which is believed. And perhaps also there is a difference in the knowledge of Jesus as the Christ, as every one who knows does not know Him alike. From the words in John, "If ye abide in My word, ye shall know the truth, and the truth shall make you free,"[5669] it is plain that

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[5661] Matt. xvi. 20.

[5662] Matt. x. 5.

[5663] Matt. xvi. 20.

[5664] Mark viii. 30.

[5665] Luke ix. 21.

[5666] Matt. xvi. 15, 16.

[5667] Matt. xvi. 20.

[5668] *Or*, which he may regard as mediocre.

[5669] John viii. 31, 32.

belief without knowledge is inferior to knowing; but that there is a difference in the knowledge of Jesus as the Christ, as all who know Him do not know Him equally, is a fact self-evident to any one who gives even a very little consideration to the matter. For who would not acknowledge, for example, that Timothy, though he knew that Jesus was the Christ, had not been enlightened to such an extent in the knowledge of Him as the Apostle had been enlightened? And who would not also admit this—that though many, speaking the truth, say about God, "He has given to me a true knowledge of things that are," yet they will not say this with equal insight and apprehension of the things known, nor as knowing the same number of things? But it is not only in respect of the difference of knowing that those who 460
know do not know alike, but also according to that which is the source of the knowledge; so that according to this he who knows the Son by the revelation of the Father,[5670] as Peter is testified to have known, has the highest beatitude. Now, if these views of ours are sound, you will consider whether the Twelve formerly believed but did not know; but, after believing, they gained also the rudiments of knowledge and knew a few things about Him; and afterwards they continued to advance in knowledge so that they were able to receive the knowledge from the Father who reveals the Son; in which position Peter was, when he was pronounced blessed; for also he is pronounced blessed not merely because he said, "Thou art the Christ," but with the addition, "the Son of the living God." Accordingly Mark and Luke who have recorded that Peter answered and said, "Thou art the Christ," but have not given the addition found in Matthew, have not recorded that he was declared blessed for what had been said, nor the blessing which followed the declaration of blessedness, "Thou art Peter,"[5671] etc.

[5670] Matt. xvi. 16.

[5671] Matt. xvi. 18.

16. Gradual Growth in Knowledge of the Disciples.

But now we must first investigate the fact that they were declaring other things about Him as being great and wonderful, but did not yet proclaim that He was the Christ, lest the Saviour may not appear to take away from them the authority to announce that He was the Christ, which He had formerly bestowed upon them. And perhaps some one will support an argument of this kind, saying that on their introduction into the school of Christ the Jews were taught by the disciples glorious things about Jesus, so that in due season there might be built upon these as a foundation the things about Jesus being the Christ; and perhaps many of the things which were said to them were said to all who virtually believed; for not to the Apostles alone did the saying apply, "Before governors and kings also shall ye be brought for My sake for a testimony to them and to the Gentiles;"[5672] and perhaps also not to the Apostles absolutely, but to all who were about to believe the word, "And brother shall deliver up brother to death,"[5673] etc.; but, "Whosoever shall confess Me,"[5674] etc., is said not specially to the Apostles, but also to all believers. According to this, then, through that which was said to the Apostles an outline was given beforehand of the teaching which would afterwards come to be of service both to them and to every teacher.

[5672] Matt. x. 18.

[5673] Matt. x. 21.

[5674] Matt. x. 32.

17. Reasons for that Gradual Knowledge.

And likewise he who holds that the fact that He was Christ had been formerly proclaimed by the Apostles when they heard the saying, “What I tell you in the darkness, speak ye in the light, and what ye hear in the ear proclaim on the housetops,”[5675] will say, that He wished first to give catechetical instruction as it were to those of the Apostles who were to hear the name of Christ, then to permit this, so to speak, to be digested in the minds of the hearers, that, after there had been a period of silence in the proclamation of something of this kind about Him, at a more seasonable time there might be built up upon the former rudiments “Christ Jesus crucified and raised from the dead,” which at the beginning not even the Apostles knew; for it is written in the passage now under consideration, “From that time began Jesus to show unto His disciples that He must go unto Jerusalem”[5676] and suffer this and that. But if now, for the first time, the Apostles learn from Jesus the things that were about to happen unto Him, namely, that the elders will plot against Him, and that He will be killed, and that after these things, on the third day, He will rise from the dead,—what necessity is there for supposing that those who had been taught by the Apostles concerning Jesus knew them before, or that although Christ was announced to them He was announced to them by way of an introduction which did not clearly elucidate the things concerning Him? For our Saviour wished, when He enjoined the disciples to tell no man that He was the Christ, to reserve the more perfect teaching about Him to a more fitting time, when to those who had seen Him crucified, the disciples who had seen Him crucified and risen could testify the things relating to His resurrection. For if the Apostles, who were always with Him and had seen all the wonderful things which He did, and who bore testimony to His words that they were words of eternal life,[5677] were offended on the night on which He was betrayed,—what do you suppose would have been the feelings of those who had formerly learned that He was the Christ? To spare them, I think, He gave this command.

[5675] Matt. x. 27.

[5676] Matt. xvi. 21.

[5677] John vi. 68.

18. Jesus Was at First Proclaimed by the Twelve as a Worker and a Teacher Only.

But he who holds that the things spoken to the Twelve refer to the times subsequent to this, and that the Apostles had not as yet announced to their hearers that He was the Christ, will say that He wished the conception of the Christ which was involved in the name of Jesus to be reserved for that preaching which was more perfect, and which brought salvation, such as Paul knew of when he said to the Corinthians, "I determined not to know anything among you save Jesus Christ and Him crucified."[5678] Wherefore, formerly they proclaimed Jesus as the doer of certain things, and the teacher of certain things; but now when Peter confesses that He was the Christ, the Son of the living God, as He did not wish it to be proclaimed already that He was the Christ, in order that He might be proclaimed at a more suitable time, and that as crucified, He commands His disciples that they should tell no man that He was the Christ. And that this was His meaning, when He forbade proclamation to be made that He was the Christ, is in a measure established by the words, "From that time began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders," and what is annexed;[5679] for then, at the fitting time, He proclaims, so to speak, to the disciples who knew that Jesus was Christ, the Son of the living God, the Father having revealed it to them, that instead of believing in Jesus Christ who had been crucified, they were to believe in Jesus Christ who was about to be crucified. But also, instead of believing in Christ Jesus and Him risen from the dead, He teaches them to believe in Christ Jesus and Him about to be risen from the dead. But since "having put off from Himself the principalities and the powers, He made a show of them openly, triumphing over in the cross,"[5680] if any one is ashamed of the cross of Christ, he is ashamed of the dispensation on account of which these powers were triumphed over; and it is fitting that he, who both believes and knows these things, should glory in the cross of our Lord Jesus Christ,[5681] through which, when Christ was crucified, the principalities—among which, I think, was also the prince of this world—were made a show of and triumphed over before the believing world. Wherefore, when His suffering was at hand he said, "Now the prince of this world has been judged,"[5682] and, "Now shall the prince of this world be cast out," and, "I, if I be lifted from the earth, will draw all men unto Myself;"[5683] as he no longer had sufficient power to prevent those going to Jesus who were being drawn by Him.

[5678] 1 Cor. ii. 2.

[5679] Matt. xvi. 21.

[5680] Col. ii. 15.

[5681] Gal. vi. 14.

[5682] John xvi. 11.

[5683] John xii. 31, 32.

19. Importance of the Proclamation of Jesus as the Crucified.

It is necessary, therefore, to the proclamation of Jesus as Christ, that He should be proclaimed as crucified; and the proclamation that Jesus was the Christ does not seem to me so defective when any of His other miracles is passed over in silence, as when the fact of His crucifixion is passed over. Wherefore, reserving the more perfect proclamation of the things concerning Him by the Apostles, He commanded His disciples that they should tell no man that He was the Christ; and He prepared them to say that He was the Christ crucified and risen from the dead, "when He began" not only to say, nor even to advance to the point of teaching merely, but "to show"[5684] to His disciples that He must go to Jerusalem, etc.; for attend to the expression "show"; because just as sensible things are said to be shown so the things spoken by Him to His disciples are said to be shown by Jesus. And I do not think that each of the things seen was shown to those who saw Him suffering many things in body from the elders of the people, with such clearness as was the rational demonstration about Him to the disciples.

[5684] Matt. xvi. 21.

20. Why Jesus Had to Go to Jerusalem.

“*Then began He to show;*”[5685] and probably afterwards when they were able to receive it He shewed more clearly, no longer beginning to show as to those who were learning the introduction, but already also advancing in the showing; and if it is reasonable to conceive that Jesus altogether completed what He began, then, some time, He altogether completed that which He began to show to His disciples about the necessity of His suffering the things which are written. For, when any one apprehends from the Word the perfect knowledge of these things, then it must be said that, from a rational exhibition (the mind seeing the things which are shown,) the exhibition becomes complete for him who has the will and the power to contemplate these things, and does contemplate them. But since “it cannot be that a prophet perish out of Jerusalem,”[5686]—a perishing which corresponds to the words, “He that loseth his life for My sake shall find it,”[5687]—on this account it was necessary for Him to go to Jerusalem, that having suffered many things in that Jerusalem, He might make “the first-fruits”[5688] of the resurrection from the dead in the Jerusalem above, doing away with and breaking up the city upon the earth with all the worship which was maintained in it. For so long as Christ “had not been raised from the dead, the first-fruits of them that are asleep,”[5689] and those who become conformed to His death and resurrection had not yet been raised along with Him, the city of God was sought for below, and the temple, and the purifications, and the rest; but when this took place, no longer were the things below sought for, but the things above; and, in order that these might be set up, it was necessary that He should go unto the Jerusalem below, and there suffer many things from the elders in it, and the chief priests and scribes of the people, in order that He might be glorified by the heavenly elders who could receive his bounties, and by diviner high-priests who are ordained under the one High-Priest, and that He might be glorified by the scribes of the people who are occupied with letters “not written with ink”[5690] but made clear by the Spirit of the living God, and might be killed in the Jerusalem below, and having risen from the dead might reign in Mount Zion, and the city of the living God—the heavenly Jerusalem.[5691] But on the third day He rose from the dead,[5692] in order that having delivered them from the wicked one, and his son,[5693] in whom was falsehood and unrighteousness and war and everything opposed to that which Christ is, and also from the profane spirit who transforms himself into the Holy Spirit, He might gain for those who had been delivered the right to be baptized in spirit and soul and body, into the name of the Father and the Son and the Holy Spirit, which represent the three days eternally present at the same time to those who by means of them are sons of light.

[5685] Matt. xvi. 21.

[5686] Luke xiii. 33.

[5687] Matt. x. 39.

[5688] 1 Cor. xv. 20.

[5689] 1 Cor. xv. 20.

[5690] 2 Cor. iii. 3.

[5691] Heb. xii. 22.

[5692] *Or* (putting a comma after Jerusalem), but that on the third day He might rise.

[5693] See xi. c. 6, p. 434, note 2.

21. The Rebuke of Peter and the Answer of Jesus.

"*And Peter took Him and began to rebuke Him, saying, God be propitious to Thee. Lord, this shall never be unto thee.*"[5694] To whom He said, "*Get thee behind Me, Satan; thou art a stumbling-block unto Me; for thou mindest not the things of God but the things of men.*"[5695] Since Jesus had begun to show unto His disciples that He must go unto Jerusalem, and suffer many things, Peter up to this point learned the beginnings of those things which were shown.[5696] But since he thought that the sufferings were unworthy of Christ the Son of the living God, and below the dignity of the Father who had revealed to him so great things about Christ,—for the things that concerned His coming suffering had not been revealed to him,—on this account he took Him, and as one forgetful of the honour due to the Christ, and that the Son of the living God neither does nor says anything worthy of rebuke, he began to rebuke Him; and as to one who needed propitiation,—for he did not yet know that "God had set Him forth to be a propitiation through faith in His blood,"[5697] he said, "God be propitious to thee, O Lord."[5698] Approving his purpose, indeed, but rebuking his ignorance, because of the purpose being right, He says to him, "Get thee behind Me,"[5699] as to one who, by reason of the things of which he was ignorant and spake not rightly, had abandoned the following of Jesus; but because of his ignorance, as to one who had something antagonistic to the things of God, He said, "Satan," which in the Hebrew means "adversary." But, if Peter had not spoken from ignorance, nor rebuked the Son of the living God, saying unto Him, "God be propitious to thee, Lord, this shall never be unto Thee," Christ would not have said to him, "Get thee behind Me," as to one who had given up being behind Him and following Him; nor would He have said as to one who had spoken things adverse to what He had said, "Satan." But now Satan prevailed over him who had followed Jesus and was going behind Him, to turn aside from following Him and from being behind the Son of God, and to make him, by reason of the words which he spoke in ignorance, worthy of being called "Satan" and a stumbling-block to the Son of God, and "as not minding the things of God but the things of men." But that Peter was formerly behind the Son of God, before he committed this sin, is manifest from the words, "Come ye behind Me, and I will make you fishers of men."[5700]

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[5694] Matt. xvi. 22.

[5695] Matt. xvi. 23.

[5696] These three sentences are supplied from the old Latin version, as at this point there is a hiatus in the mss.

[5697] Rom. iii. 25.

[5698] Matt. xvi. 22.

[5699] Matt. xvi. 23.

[5700] Matt. iv. 19.

22. Importance of the Expressions “Behind” And “Turned.”

But you will compare together His saying to Peter, “Get thee behind me, Satan,”[5701] with that said to the devil (who said to Him, “All these things will I give Thee if Thou wilt fall down and worship me”),[5702] “get thee hence,”[5703] without the addition, “behind Me;” for to be behind Jesus is a good thing. Wherefore it was said, “Come ye behind Me and I will make you fishers of men.”[5704] And to the same effect is the saying, “He that doth not take his cross and follow behind Me is not worthy of Me.”[5705] And as a general principle observe the expression “behind”; because it is a good thing when any one goes behind the Lord God and is behind the Christ; but it is the opposite when any one casts the words of God behind him, or when he transgresses the commandment which says, “Do not walk behind thy lusts.”[5706] And Elijah also, in the third Book of Kings, says to the people, “How long halt ye on both your knees? If God is the Lord, go behind Him, but if Baal is the Lord, go behind him.”[5707] And Jesus says this to Peter when He “turned,” and He does so by way of conferring a favour. And if therefore you will collect more illustrations of the “having turned,” and especially those which are ascribed to Jesus, and compare them with one another, you would find that the expression is not superfluous. But it is sufficient at present to bring forward this from the Gospel according to John, “Jesus turned and beheld them”—clearly, Peter and Andrew—“following, and saith unto them, What seek ye?”[5708] For observe that, when He “turned,” it is for the advantage of those to whom He turned.

[5701] Matt. xvi. 23.

[5702] Matt. iv. 9.

[5703] Matt. iv. 10.

[5704] Matt. iv. 19.

[5705] Matt. x. 38.

[5706] Ecclus. xviii. 30.

[5707] 1 Kings xviii. 21.

[5708] John i. 38.

23. Peter as a Stumbling-Block to Jesus.

Next we must inquire how He said to Peter, "Thou art a stumbling-block unto Me,"[5709] especially when David says, "Great peace have they that love Thy law, and there is no stumbling-block to them."[5710] For some one will say, if this is said in the prophet, because of the steadfastness of those who have love, and are incapable of being offended, for "love beareth all things, believeth all things, hopeth all things, endureth all things, love never faileth,"[5711] how did the Lord Himself, "who upholdeth all that fall, and raiseth up all that be bowed down,"[5712] say to Peter, "Thou art a stumbling-block unto Me"? But it must be said that not only the Saviour, but also he who is perfected in love, cannot be offended. But, so far as it depends on himself, he who says or does such things is a stumbling-block even to him who will not be offended; unless perhaps Jesus calls the disciple who sinned a stumbling-block even to Himself, as much more than Paul He would have said from love, "Who is weak, and I am not weak? Who is made to stumble, and I burn not?"[5713] In harmony with which we may put, "Who is made to stumble, and I am not made to stumble?" But if Peter, at that time because of the saying, "God be propitious to Thee, Lord, this shall not be unto Thee,"[5714] was called a stumbling-block by Jesus, as not minding the things of God in what he said but the things of men, what is to be said about all those who profess to be made disciples of Jesus, but do not mind the things of God, and do not look to things unseen and eternal, but mind the things of man, and look to things seen and temporal,[5715] but that such still more would be stigmatized by Jesus as a stumbling-block to Him, and because stumbling-blocks to Him, as stumbling-blocks to His brethren also? As in regard to them He says, "I was thirsty and ye gave Me no drink,"[5716] etc., so also He might say, "When I was running ye caused Me to stumble." Let us not therefore suppose that it is a trivial sin to mind the things of men, since we ought in everything to mind the things of God. And it will be appropriate also to say this to every one that has fallen away from the doctrines of God and the words of the church and a true mind; as, for example, to him who minds as true the teaching of Basilides, or Valentinus, or Marcion, or any one of those who teach the things of men as the things of God.

[5709] Matt. xvi. 23.

[5710] Ps. cxix. 165.

[5711] 1 Cor. xiii. 7, 8.

[5712] Ps. cxlv. 14.

[5713] 2 Cor. xi. 29.

[5714] Matt. xvi. 22.

[5715] 2 Cor. iv. 18.

[5716] Matt. xxv. 42.

24. Self-Denial and Cross-Bearing.

"*Then Jesus said to His disciples, If any man wills to follow after Me,*" etc.[5717] He shows by these words that, to will to come after Jesus and to follow Him, springs from no ordinary manly courage, and that no one who has not denied himself can come after Jesus. And the man denies himself who wipes out by a striking revolution his own former life which had been spent in wickedness; as by way of illustration he who was once licentious denies his 464 licentious self, having become self-controlled even abidingly. But it is probable that some one may put the objection, whether as he denied himself so he also confesses himself, when he denied himself, the unjust, and confesses himself, the righteous one. But, if Christ is righteousness, he who has received righteousness confesses not himself but Christ; so also he who has found wisdom, by the very possession of wisdom, confesses Christ. And such a one indeed as, "with the heart believes unto righteousness, and with the mouth maketh confession unto salvation,"[5718] and bears testimony to the works of Christ, as making confession by all these things of Christ before men, will be confessed by Him before His Father in heaven.[5719] So also he who has not denied himself but denied the Christ will experience the saying, "I also will deny him."[5720] On this account let every thought and every purpose and every word and every action become a denial of ourselves, but a testimony about Christ and in Christ; for I am persuaded that every action of the perfect man is a testimony to Christ Jesus, and that abstinence from every sin is a denial of self, leading him after Christ. And such an one is crucified with Christ, and taking up his own cross follows Him who for our sakes bears His own cross, according to that which is said in John: "They took Jesus therefore and put it on Him," etc., down to the words, "Where they crucified Him."[5721] But the Jesus according to John, so to speak, bears the cross for Himself, and bearing it went out; but the Jesus according to Matthew and Mark and Luke, does not bear it for Himself, for Simon of Cyrene bears it.[5722] And perhaps this man refers to us, who because of Jesus take up the cross of Jesus, but Jesus Himself takes it upon Himself; for there are, as it were, two conceptions of the cross, the one which Simon of Cyrene bears, and the other which Jesus Himself bears for Himself.

[5717] Matt. xvi. 24.

[5718] Rom. x. 10.

[5719] Matt. x. 32.

[5720] Matt. x. 33.

[5721] John xix. 17, 18.

[5722] Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

25. Reference to the Saying of Paul About Crucifixion with Christ.

Moreover in regard to the saying, "Let him deny himself,"[5723] the following saying of Paul who denied himself seems appropriate, "Yet I live, and yet no longer I but Christ liveth in me;"[5724] for the expression, "I live, yet no longer I," was the voice of one denying himself, as of one who had laid aside his own life and taken on himself the Christ, in order that He might live in him as Righteousness, and as Wisdom, and as Sanctification, and as our Peace,[5725] and as the Power of God, who worketh all things in him. But further also, attend to this, that while there are many forms of dying, the Son of God was crucified, being hanged on a tree, in order that all who die unto sin may die to it, in no other way than by the way of the cross. Wherefore they will say, "I have been crucified with Christ," and, "Far be it from me to glory save in the cross of the Lord, through which the world has been crucified unto me and I unto the world."[5726] For perhaps also each of those who have been crucified with Christ puts off from himself the principalities and the powers, and makes a show of them and triumphs over them in the cross;[5727] or rather, Christ does these things in them.

[5723] Matt. xvi. 24.

[5724] Gal. ii. 20.

[5725] 1 Cor. i. 30; Eph. ii. 14.

[5726] Gal. ii. 20; vi. 14.

[5727] Col. ii. 15.

26. The Less of Life; And the Saving of It.

"*For whosoever would save his own life shall lose it.*"[5728] The first expression is ambiguous; for it may be understood in one way thus. If any one as being a lover of life, and thinking that the present life is good, tends carefully his own life with a view to living in the flesh, being afraid to die, as through death going to lose it, this man, by the very willing to save in this way his own life will lose it, placing it outside of the borders of blessedness. But if any one despising the present life because of my word, which has persuaded him to strive in regard to eternal life even unto death for truth, loses his own life, surrendering it for the sake of piety to that which is commonly called death, this man, as for my sake he has lost his life, will save it rather, and keep it in possession. And according to a second way we might interpret the saying as follows. If any one, who has grasped what salvation really is, wishes to procure the salvation of his own life, let this man having taken farewell of this life, and denied himself and taken up his own cross, and following me, lose his own life to the world; for having lost it for my sake and for the sake of all my teaching, he will gain the end of loss of this kind—salvation.

[5728] Matt. xvi. 25.

27. Life Lost to the World is Saved.

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But at the same time also observe that at the beginning it is said, “Whosoever wills,” but afterwards, “Whoso shall lose.”[5729] If we then wish it to be saved let us lose it to the world, as those who have been crucified with Christ and have for our glorying that which is in the cross of our Lord Jesus Christ, through which the world is to be crucified unto us and we unto the world,[5730] that we may gain our end, even the salvation of our lives, which begins from the time when we lose it for the sake of the word. But if we think that the salvation of our life is a blessed thing, with reference to the salvation which is in God and the blessednesses with Him, then any loss of life ought to be a good thing, and, for the sake of Christ must prove to be the prelude to the blessed salvation. It seems to me, therefore, following the analogy of self-denial, according to what has been said, that each ought to lose his own life. Let each one therefore lose his own sinning life, that having lost that which is sinful, he may receive that which is saved by right actions; but a man will in no way be profited if he shall gain the whole world. Now he gains the world, I think, to whom the world is not crucified; and to whom the world is not crucified, to that man shall be the loss of his own life. But when two things are put before us, either by gaining one’s life to forfeit the world, or by gaining the world to forfeit one’s life, much more desirable is the choice, that we should forfeit the world and gain our life by losing it on account of Christ.

[5729] Matt. xvi. 25.

[5730] Gal. vi. 14.

28. The Exchange for One's Life.

But the saying, "*What shall a man give in exchange for his own life,*"[5731] if spoken by way of interrogation, will seem to be able to indicate that an exchange for his own life is given by the man who after his sins has given up his whole substance, that his property may feed the poor, as if he were going by that to obtain salvation; but, if spoken affirmatively, I think, to indicate that there is not anything in man by the giving of which in exchange for his own life which has been overcome by death, he will ransom it out of its hand. A man, therefore, could not give anything as an exchange for his own life, but God gave an exchange for the life of us all, "the precious blood of Christ Jesus,"[5732] according as "we were bought with a price,"[5733] "having been redeemed, not with corruptible things as silver or gold, but with precious blood, as of a lamb without blemish and without spot," even of Christ.[5734] And in Isaiah it is said to Israel, "I gave Ethiopia in exchange for thee, and Egypt and Syene for thee; from what time thou hast become honourable before Me thou wast glorified."[5735] For the exchange, for example, of the first-born of Israel was the first-born of the Egyptians, and the exchange for Israel was the Egyptians who died in the last plagues that came upon Egypt, and in the drowning which took place after the plagues. But, from these things, let him who is able inquire whether the exchange of the true Israel given by God, "who redeems Israel from all his transgressions,"[5736] is the true Ethiopia, and, so to speak, spiritual Egypt, and Syene of Egypt; and to inquire with more boldness, perhaps Syene is the exchange for Jerusalem, and Egypt for Judæa, and Ethiopia for those who fear, who are different from Israel, and the house of Levi, and the house of Aaron.

[5731] Matt. xvi. 26.

[5732] 1 Pet. i. 19.

[5733] 1 Cor. vi. 20.

[5734] 1 Pet. i. 18, 19.

[5735] Isa. xliii. 3, 4.

[5736] Ps. cxxx. 8.

29. The Coming of the Son of Man in Glory.

"For the Son of man shall come in the glory of His own Father with His angels."[5737] Now, indeed, the Son of man has not come in His glory; "for we saw Him, and He had no form nor beauty; but His form was dishonoured and defective compared with the sons of men; He was a man in affliction and toil, and acquainted with the enduring of sickness, because His face was turned away, He was dishonoured and not esteemed."[5738] And it was necessary that He should come in such form that He might bear our sins[5739] and suffer pain for us; for it did not become Him in glory to bear our sins and suffer pain for us. But He also comes in glory, having prepared[5740] the disciples through that epiphany of His which has no form nor beauty; and, having become as they that they might become as He, "conformed to the image of His glory,"[5741] since He formerly became conformed to "the body of our humiliation,"[5742] when He "emptied Himself and took upon Him the form of a servant,"[5743] He is restored to the image of God and also makes them conformed unto it.

[5737] Matt. xvi. 27.

[5738] Isa. liii. 2, 3.

[5739] Isa. liii. 4.

[5740] Reading προευτρεπισός as the Vetus Inter.

[5741] Rom. viii. 29.

[5742] Phil. iii. 21.

[5743] Phil. ii. 7.

30. The Word Appears in Different Forms; The Time of His Coming in Glory.

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But if you will understand the differences of the Word which by “the foolishness of preaching”[5744] is proclaimed to those who believe, and spoken in wisdom to them that are perfect, you will see in what way the Word has the form of a slave to those who are learning the rudiments, so that they say, “We saw Him and He had no form or beauty.”[5745] But to the perfect He comes “in the glory of His own Father,”[5746] who might say, “and we beheld His glory, the glory as of the only-begotten from the Father, full of grace and truth.”[5747] For indeed to the perfect appears the glory of the Word, and the only-begotten of God His Father, and the fulness of grace and likewise of truth, which that man cannot perceive who requires the “foolishness of the preaching,” in order to believe. But “the Son of man shall come in the glory of His own Father” not alone, but “with His own angels.” And if you can conceive of all those who are fellow-helpers in the glory of the Word, and in the revelation of the Wisdom which is Christ, coming along with Him, you will see in what way the Son of man comes in the glory of His own Father with His own angels. And consider whether you can in this connection say that the prophets who formerly suffered in virtue of their word having “no form or beauty” had an analogous position to the Word who had “no form or beauty.” And, as the Son of man comes in the glory of His own Father, so the angels, who are the words in the prophets, are present with Him preserving the measure of their own glory. But when the Word comes in such form with His own angels, He will give to each a part of His own glory and of the brightness of His own angels, according to the action of each. But we say these things not rejecting even the second coming of the Son of God understood in its simpler form. But when shall these things happen? Shall it be when that apostolic oracle is fulfilled which says, “For we must all stand before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he has done, whether it be good or bad?”[5748] But if He will render to each according to his deed, not the good deed only, nor the evil apart from the good, it is manifest that He will render to each according to every evil, and according to every good, deed. But I suppose—in this also following the Apostle, but comparing also the sayings of Ezekiel, in which the sins of him who is a perfect convert are wiped out, and the former uprightness of him who has utterly fallen away is not held of account—that in the case of him who is perfected, and has altogether laid aside wickedness, the sins are wiped out, but that, in the case of him who has altogether revolted from piety, if anything good was formerly done by him, it is not taken into account.[5749] But to us, who occupy a middle position between the perfect man and the apostate, when we stand before the judgment-seat of Christ,[5750] there is rendered what we have done, whether good or bad; for we have not been so pure that our evil deeds are not at all imputed unto us, nor have we fallen away to such an extent that our better actions are forgotten.

[5744] 1 Cor. i. 21.

[5745] Isa. liii. 2.

[5746] Matt. xvi. 27.

[5747] John i. 14.

[5748] 2 Cor. v. 10.

[5749] Ezek. xviii. 21–24.

[5750] 2 Cor. v. 10.

31. The Simpler Interpretation of the Promise About Not Tasting of Death.

"*Verily I say unto you there be some of them that stand here that shall not taste of death.*"[5751] Some refer these things to the going up—six days after, or, as Luke says,[5752] eight days—of the three disciples into the high mountain with Jesus apart; and those who adopt this interpretation say that Peter and the remaining two did not taste of death before they saw the Son of man coming in His own kingdom and in His own glory. For when they saw Jesus transfigured before them so that "His face shone," etc., "they saw the kingdom of God coming with power."[5753] For even as some spear-bearers stand around a king, so Moses and Elijah appeared to those who had gone up into the mountains, talking with Jesus. But it is worth while considering whether the sitting on the right hand and on the left hand of the Saviour in His kingdom refers to them, so that the words, "But for whom it is prepared," were[5754] spoken because of them. Now this interpretation about the three Apostles not tasting of death until they have seen Jesus transfigured, is adapted to those who are designated by Peter as "new-born babes longing for the reasonable milk which is without guile,"[5755] to whom Paul says, "I have fed you with milk, not with meat,"[5756] etc. Now, too, every interpretation of a text which is able to build up those who cannot receive greater truths might reasonably be called milk, flowing from the holy ground of the Scriptures, which flows with milk and honey. But he who has been weaned, like Isaac,[5757] worthy of the good cheer and reception which Abraham gave at the weaning of his son, would seek here and in every Scripture food which is different, I think, from that which is meat, indeed, but is not solid food, and from what are figuratively called herbs, which are food to one who has been weaned and is not yet strong but weak, according to the saying, "He that is weak eateth herbs."[5758] In like manner also he who has been weaned, like Samuel, and dedicated by his mother to God,[5759]—she was Hannah, which is, by interpretation, grace,—would be also a son of grace, seeking, like one nurtured in the temple, flesh of God, the holy food of those who are at once perfect and priests.

[5751] Matt. xvi. 28.

[5752] Luke ix. 28.

[5753] Mark ix. 1.

[5754] Matt. xx. 23.

[5755] 1 Pet. ii. 2.

[5756] 1 Cor. iii. 2.

[5757] Gen. xxi. 8.

[5758] Rom. xiv. 2.

[5759] 1 Sam. i. 23, 24.

32. Standing by the Saviour.

The reflections in regard to the passage before us that occur to us at the present time are these: Some were standing where Jesus was, having the footsteps of the soul firmly planted with Jesus, and the standing of their feet was akin to the standing of which Moses said in the passage, “And I stood on the mountain forty days and forty nights,”[5760] who was deemed worthy to have it said to him by God who asked him to stand by Him, “But stand thou here with Me.”[5761] Those who really stand by Jesus—that is, by the Word of God—do not all stand equally; for among those who stand by Jesus are differences from each other. Wherefore, not all who stand by the Saviour, but some of them as standing better, do not taste of death until they shall have seen the Word who dwelt with men, and on that account called Son of man, coming in His own kingdom; for Jesus does not always come in His own kingdom when He comes, since to the newly initiated He is such that they might say, beholding the Word Himself not glorious nor great, but inferior to many among them, “We saw Him, and He had no form or beauty, but His form was dishonoured, defective compared with all the sons of men.”[5762] And these things will be said by those who beheld His glory in connection with their own former times, when at first the Word as understood in the synagogue had no form nor beauty to them. To the Word, therefore, who has assumed most manifestly the power above all words, there belongs a royal dignity which is visible to some of those who stand by Jesus, when they have been able to follow Him as He goes before them and ascends to the lofty mountain of His own manifestation. And of this honour some of those who stand by Jesus are deemed worthy if they be either a Peter against whom the gates of Hades do not prevail, or the sons of thunder,[5763] and are begotten of the mighty voice of God who thunders and cries aloud from heaven great things to those who have ears and are wise. Such at least do not taste death.

[5760] Deut. x. 10.

[5761] Deut. v. 31.

[5762] Isa. liii. 2, 3.

[5763] Mark iii. 17.

33. Interpretation of "Tasting of Death."

But we must seek to understand what is meant by "tasting of death." And He is life who says, "I am the life,"[5764] and this life assuredly has been hidden with Christ in God; and. "when Christ our life shall be manifested, then along with Him"[5765] shall be manifested those who are worthy of being manifested with Him in glory. But the enemy of this life, who is also the last enemy of all His enemies that shall be destroyed, is death,[5766] of which the soul that sinneth dies, having the opposite disposition to that which takes place in the soul that lives uprightly, and in consequence of living uprightly lives. And when it is said in the law, "I have placed life before thy face,"[5767] the Scripture says this about Him who said, "I am the Life," and about His enemy, death; the one or other of which each of us by his deeds is always choosing. And when we sin with life before our face, the curse is fulfilled against us which says, "And thy life shall be hanging up before thee," etc., down to the words, "and for the sights of thine eyes which thou shalt see."[5768] As, therefore, the Life is also the living bread which came down from heaven and gave life to the world,[5769] so His enemy death is dead bread. Now every rational soul is fed either on living bread or dead bread, by the opinions good or bad which it receives. As then in the case of more common foods it is the practice at one time only to taste them, and at another to eat of them more largely; so also, in the case of these loaves, one eats insufficiently only tasting them, but another is satiated,—he that is good or is on the way to being good with the living bread which came down from heaven, but he that is wicked with the dead bread, which is death; and some perhaps sparingly, and sinning a little, only taste of death; but those who have attained to virtue do not even taste of it, but are always fed on the living bread. It naturally followed then in the case of Peter, against whom the gates of Hades will not prevail, that he did not taste of death, since any one tastes of death and eats death at the time when the gates of Hades prevail against him; and one eats or tastes of death in proportion as the gates of Hades to a greater 468 or less extent, more or fewer in number, prevail against him. But also for the sons of thunder who were begotten of thunder, which is a heavenly thing, it was impossible to taste of death, which is extremely far removed from thunder, their mother. But these things the Word prophesies to those who shall be perfected, and who by standing with the Word advanced so far that they did not taste of death, until they saw the manifestation and the glory and the kingdom and the excellency of the Word of God in virtue of which He excels every word, which by an appearance of truth draws away and drags about those who are not able to break through the bonds of distraction, and go up to the height of the excellency of the Word of truth.

[5764] John xiv. 6.

[5765] Col. iii. 3, 4.

[5766] 1 Cor. xv. 26.

[5767] Deut. xxx. 15.

[5768] Deut. xxviii. 66, 67.

[5769] John vi. 33, 51.

34. Meaning of "Until." No Limitation of Promise.

But since some one may think that the promise of the Saviour prescribes a limit of time to their not tasting of death, namely, that they will not taste of death "until"[5770] they see the Son of man coming in His own kingdom, but after this will taste of it, let us show that according to the scriptural usage the word "until" signifies that the time concerning the thing signified is pressing, but is not so defined that after the "until," that which is contrary to the thing signified should at all take place. Now, the Saviour says to the eleven disciples when He rose from the dead, this among other things, "Lo, I am with you all the days, even until the consummation of the age."[5771] When He said this, did He promise that He was going to be with them until the consummation of the age, but that after the consummation of the age, when another age was at hand, which is "called the age to come," He would be no longer with them?—so that according to this, the condition of the disciples would be better before the consummation of the age than after the consummation of the age? But I do not think that any one will dare to say, that after the consummation of the age the Son of God will be no longer with the disciples, because the expression declares that He will be with them for so long, until the consummation of the age is at hand; for it is clear that the matter under inquiry was, whether the Son of God was forthwith going to be with His disciples before the age to come and the hoped for promises of God which were given as a recompense. But there might have been a question—it being granted that He would be with them—whether sometimes He was present with them, and sometimes not present. Wherefore setting us free from the suspicion that might have arisen from doubt, He declared that now and even all the days He would be with the disciples, and that He would not leave those who had become His disciples until the consummation of the age; (because He said "all the days" He did not deny that by night, when the sun set, He would be present with them.) But if such is the force of the words, "until the consummation of the age," plainly we shall not be compelled to admit that those who see the Son of man coming in His own kingdom shall taste of death, after being deemed worthy of beholding Him in such guise. But as in the case of the passage we brought forward, the urgent necessity was to teach us that "until the consummation of the age" He would not leave us but be with us all the days; so also in this case I think that it is clear to those who know how to look at the logical coherence of things that He who has seen once for all "the Son of man coming in His own kingdom," and seen Him "in His own glory," and seen "the kingdom of God come with power," could not possibly taste of death after the contemplation of things so good and great. But apart from the word of the promise of Jesus, we have conjectured not without reason that we would taste of death, so long as we were not yet held worthy to see “the kingdom of God come with power,” and “the Son of man coming in His own glory and in His own kingdom.”

[5770] Matt. xvi. 28.

[5771] Matt. xxviii. 20.

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35. Scriptural References to Death.

But since here it is written in the three Evangelists, “They shall not taste of death,”[5772] but in other writers different things are written concerning death, it may not be out of place to bring forward and examine these passages along with the “taste.” In the Psalms, then, it is said, “What man is he that shall live and not see death?”[5773] And again, in another place, “Let death come upon them and let them go down into Hades alive;”[5774] but in one of the prophets, “Death becoming mighty has swallowed them up;”[5775] and in the Apocalypse, “Death and Hades follow some.”[5776] Now in these passages it appears to me that it is one 469 thing to taste of death, but another thing to see death, and another thing for it to come upon some, and that a fourth thing, different from the aforesaid, is signified by the words, “Death becoming mighty has swallowed them up,” and a fifth thing, different from these, by the words, Death and Hades follow them.” And if you were to collect them, you would perhaps find also other differences than those which we have mentioned, by a comparison of which with one another and right investigation, you would find the things signified in each place. But here I inquire whether it is a less evil to see death, but a greater evil than seeing to taste of it, but still worse than this that death should follow any one, and not only follow him, but also now come upon him and seize him whom it formerly followed; but to be swallowed up seems to be more grievous than all the things spoken of. But giving heed to what is said, and to the differences of sins committed, you will not I think, be slow to admit that things of this kind were intended by the Spirit who caused these things to be written in the oracles of God. But, if it be necessary to give an exposition clearer than what has been said of what is signified by seeing the Son of man coming in His own kingdom, or in His own glory, and what is signified by seeing the kingdom of God come with power, these things—whether those that are made to shine in our hearts, or that are found by those who seek, or that enter gradually into our thoughts,—let each one judge as he wills—we will set forth. He who beholds and apprehends the excellency of the Word, as he breaks down and refutes all the plausible forms of things which are truly lies but profess to be truths, sees the Son of man, (according to the word of John, “the Word of God,”) coming in His own kingdom; but if such an one were to behold the Word, not only breaking down plausible oppositions, but also representing His own truths with perfect clearness, he would behold His glory in addition to His kingdom. And such an one indeed would see in Him the kingdom of God come with power; and he would see this, as one who is no longer now under the reign of “sin which reigns in the mortal body of those who sin,”[5777] but is ever under the orders of the king, who is God of all, whose kingdom is indeed potentially “within us,”[5778] but actually, and, as Mark has called it, “with power,” and not at all in weakness within the perfect alone. These things, then, Jesus promised to the disciples who were standing, prophesying not about all of them, but about some.

[5772] Matt. xvi. 28; Mark ix. 1; Luke ix. 27.

[5773] Ps. lxxxix. 48.

[5774] Ps. lv. 18.

[5775] Isa. xxv. 8.

[5776] Rev. vi. 10.

[5777] Rom. vi. 12.

[5778] Luke xvii. 21.

36. Concerning the Transfiguration of the Saviour.

“*Now after six days,*” according to Matthew and Mark,[5779] “*He taketh with him Peter and James and John his brother, and leads them up into a high mountain apart, and was transfigured before them.*” Now, also, let it be granted, before the exposition that occurs to us in relation to these things, that this took place long ago, and according to the letter. But it seems to me, that those who are led up by Jesus into the high mountain, and are deemed worthy of beholding His transfiguration apart, are not without purpose led up six days after the discourses previously spoken. For since in six days—the perfect number—the whole world,—this perfect work of art,—was made, on this account I think that he who transcends all the things of the world by beholding no longer the things which are seen, for they are temporal, but already the things which not seen, and only the things which are not seen, because that they are eternal, is represented in the words, “After six days Jesus took up with Him” certain persons. If therefore any one of us wishes to be taken by Jesus, and led up by Him into the high mountain, and be deemed worthy of beholding His transfiguration apart, let him pass beyond the six days, because he no longer beholds the things which are seen, nor longer loves the world, nor the things in the world,[5780] nor lusts after any worldly lust, which is the lust of bodies, and of the riches of the body, and of the glory which is after the flesh, and whatever things whose nature it is to distract and drag away the soul from the things which are better and diviner, and bring it down and fix it fast to the deceit of this age, in wealth and glory, and the rest of the lusts which are the foes of truth. For when he has passed through the six days, as we have said, he will keep a new Sabbath, rejoicing in the lofty mountain, because he sees Jesus transfigured before him; for the Word has different forms, as He appears to each as is expedient for the beholder, and is manifested to no one beyond the capacity of the beholder. 47

[5779] Matt. xvii. 1; Mark ix. 2.

[5780] 1 John ii. 15.

37. Force of the Words "Before Them."

But you will ask if, when He was transfigured before those who were led up by Him into the lofty mountain, He appeared to them in the form of God, in which He formerly was, so that He had to those below the form of a servant, but to those who had followed Him after the six days to the lofty mountain, He had not that form, but the form of God. But hear these things, if you can, at the same time giving heed spiritually, that it is not said simply, "He was transfigured," but with a certain necessary addition, which Matthew and Mark have recorded; for, according to both, "He was transfigured before them."[5781] And according to this, indeed, you will say that it is possible for Jesus to be transfigured before some with this transfiguration, but before others at the same time not to be transfigured. But if you wish to see the transfiguration of Jesus before those who went up into the lofty mountain apart long with Him, behold with me the Jesus in the Gospels, as more simply apprehended, and as one might say, known "according to the flesh," by those who do not go up, through works and words which are uplifting, to the lofty mountain of wisdom, but known no longer after the flesh, but known in His divinity by means of all the Gospels, and beholden in the form of God according to their knowledge; for before them is Jesus transfigured, and not to any one of those below. But when He is transfigured, His face also shines as the sun, that He may be manifested to the children of light, who have put off the works of darkness, and put on the armour of light,[5782] and are no longer the children of darkness or night, but have become the sons of day, and walk honestly as in the day;[5783] and being manifested, He will shine unto them not simply as the sun, but as demonstrated to be the sun of righteousness.

[5781] Matt. xvii. 2; Mark ix. 2.

[5782] Rom. xiii. 12.

[5783] Rom. xiii. 13; 1 Thess. v. 5.

38. The Garments White as the Light.

And not only is He transfigured before such disciples, nor does He only add to the transfiguration the shining of His face as the sun; but further also to those who were led up by Him into the high mountain apart, His garments appear white as the light.[5784] But the garments of Jesus are the expressions and letters of the Gospels with which He invested Himself. But I think that even the words in the Apostles which indicate the truths concerning Him are garments of Jesus, which become white to those who go up into the high mountain along with Jesus. But since there are differences also of things white, His garments become white as the brightest and purest of all white things; and that is light. When therefore you see any one not only with a thorough understanding of the theology concerning Jesus, but also making clear every expression of the Gospels, do not hesitate to say that to Him the garments of Jesus have become white as the light. But when the Son of God in His transfiguration is so understood and beheld, that His face is a sun, and His garments white as the light, straightway there will appear to him who beholds Jesus in such form Moses,—the law—and Elijah,—in the way of synecdoche, not one prophet only, but all the prophets—holding converse with Jesus; for such is the force of the words "talking with Him;"[5785] but, according to Luke, "Moses and Elijah appeared in glory," down to the words, "in Jerusalem."[5786] But if any one sees the glory of Moses, having understood the spiritual law as a discourse in harmony with Jesus, and the wisdom in the prophets which is hidden in a mystery,[5787] he sees Moses and Elijah in glory when he sees them with Jesus.

[5784] Matt. xvii. 2.

[5785] Matt. xvii. 3.

[5786] Luke ix. 30, 31.

[5787] 1 Cor. ii. 7.

39. Jesus Was Transfigured—“As He Was Praying.”

Then, since it will be necessary to expound the passage as given in Mark, “*And as He was praying He was transfigured before them,*”[5788] we must say that perhaps it is possible especially to see the Word transfigured before us if we have done the things aforesaid, and gone up into the mountain, and seen the absolute Word holding converse with the Father, and praying to Him for such things as the true High-Priest might pray for to the only true God. But in order that He may thus hold fellowship with God and pray to the Father, He goes up into the mountain; and then, according to Mark, “His garments become white and glistening as the light, so as no fuller on earth can whiten them.”[5789] And perhaps the fullers upon the earth are the wise men of this world who are careful about the diction which they consider to be bright and pure, so that even their base thoughts and false dogmas seem to be beautified by their fulling, so to speak; but He who shows His own garments glistering 47 to those who have ascended and brighter than their fulling can make them, is the Word, who exhibits in the expressions of the Scriptures which are despised by many the glistering of the thoughts, when the raiment of Jesus, according to Luke, becomes white and dazzling.[5790]

[5788] Luke (ix. 28, 29) alone mentions the praying.

[5789] Mark ix. 3.

[5790] Luke ix. 29.

40. Discussion of the Saying of Peter.

But let us next see what was the thought of Peter when he answered and said to Jesus, "*Lord, it is good for us to be here; let us make three tabernacles,*"[5791] etc. And on this account these words call for very special examination, because Mark, in his own person, has added, "For he wist not what to answer,"[5792] but Luke, "not knowing," he says, "what he spake."[5793] You will consider, therefore, if he spake these things as in a trance, being filled with the spirit which moved him to say these things, which could not be a Holy Spirit; for John taught in the Gospel that, before the resurrection of the Saviour, no one had the Holy Spirit, saying, "For the Spirit was not yet, because Jesus was not yet glorified."[5794] But if the Spirit was not yet, and he, not knowing what he said, spoke under the influence of some spirit, the spirit which caused these things to be said was some one of the spirits which had not yet been triumphed over in the cross, nor made a show of along with them, about whom it is written, "Having put off from Himself the principalities and the powers, He made a show of them openly, triumphing over them in the cross."[5795] But this spirit was perhaps that which is called a stumbling-block by Jesus, and which is spoken of as Satan in the passage, "Get thee behind Me, Satan; thou art a stumbling-block unto me."[5796] But I know well that such things will offend many who meet with them, because they think that it is opposed to sound reason that he should be spoken ill of who a little before had been pronounced blessed by Jesus, on the ground that the Father in heaven had revealed to him the things concerning the Saviour, to-wit, that He was verily Jesus, and the Christ, and the Son of the living God. But let such an one attend more exactly to the statements about Peter and the rest of the Apostles, how even they made requests as if they were yet alien from Him who was to redeem them from the enemy and purchase them with His own precious blood; or let them also, who will have it that even before the passion of Jesus the Apostles were perfect, tell us whence it came about that "Peter and they that were with him were heavy with sleep."[5797] But to anticipate something else of what follows and apply it to the subject in hand, I would raise in turn these questions,—whether it is possible for any one to find occasion of stumbling in Jesus apart from the working of the devil who caused him to stumble; and whether it is possible for any one to deny Jesus, and that in presence of a little maid and a doorkeeper and men most worthless, unless a spirit had been with him in his denial hostile to the Spirit which is given and the wisdom, (which is given) to those who are assisted by God to make confession, according to a certain desert of theirs. But he who has learned to refer the roots of sin to the father of sin, the devil, will not say that apart from him either the Apostles were caused to stumble, or that Peter denied Christ thrice before that well-known cock-crowing. But if this be so, consider whether perhaps with a view to make Jesus stumble, so far as was in his power, and to turn Him aside from the dispensation whose characteristic was suffering that brought salvation to men, which He undertook with great willingness, seeking to effect these things which seemed to contribute to this end, he himself also here wishes as it were, by deceit, to draw away Jesus, as if calling upon Him no longer to condescend to men, and come to them, and undergo death for them, but to abide on the high mountain with Moses and Elijah. But he promised also to build three tabernacles, one apart for Jesus, and one for Moses, and one for Elijah, as if one tabernacle would not have sufficed for the three, if it had been necessary for them to be in tabernacles and in the high mountain. And perhaps also in this he acted with evil intent, when he incited him "who did not know what he said," not desiring that Jesus and Moses and Elijah should be together, but desiring to separate them from one another, under pretext of the three tabernacles." And likewise it was a lie, "It is good for us to be here;"[5798] for if it had been a good thing they would also have remained there. But if it were a lie, you will seek to know who caused the lie to be spoken; and especially since according to John, "When he speaketh a lie he speaketh of his own; for he is a liar and the father thereof;"[5799] and as there is no truth apart from the working of 47 Him who says, "I am the Truth,"[5800] so there is no lie apart from him who is the enemy of truth. These contrary qualities, accordingly, were still in Peter truth and falsehood; and from truth he said, "Thou art the Christ, the son of the living God,"[5801] but from falsehood he said, "May God be propitious to Thee, Lord, this shall not be unto Thee,"[5802] and also, "It is good for us to be here."[5803] But if any one will not admit that Peter spoke these things from any evil inspiration, but that his words were of his own mere choice, and it is demanded of him how he will interpret, "not knowing what he said," and,[5804] "for he did not know what to answer,"[5805] he will say, that in the former case Peter held it to be a shameful thing and unworthy of Jesus to admit that the Son of the living God, the Christ, whom already the Father had revealed to him, should be killed; and in the present case that, as having seen the two forms of Jesus and the one at the transfiguration which was much more excellent, being well pleased with that, he said that it was good to make their sojourning in that mountain, in order that he himself and those with him might rejoice as they beheld the transfiguration of Jesus and His face shining as the sun, and His garments white as the light, and, in addition to these things, might always behold in glory those whom they had once seen in glory, Moses and Elijah; and that they might rejoice at the things which they might hear, as they talked and held intercourse with each other, Moses and Elijah with Jesus, and Jesus with them.

[5791] Matt. xvii. 4; Mark ix. 5; Luke ix. 33.

[5792] Mark ix. 6.

[5793] Luke ix. 33.

[5794] John vii. 39.

[5795] Col. ii. 15.

[5796] Matt. xvi. 23.

[5797] Luke ix. 32.

[5798] Matt. xvii. 4.

[5799] John viii. 44.

[5800] John xiv. 6.

[5801] Matt. xvi. 16.

[5802] Matt. xvi. 20.

[5803] Matt. xvii. 4.

[5804] Luke ix. 33.

[5805] Mark ix. 6.

41. Figurative Interpretation of the Same.

But since we have not yet spent our energy in interpreting the things in the place figuratively, but have said these things by way of searching into the mere letter, let us in conformity with these things, consider whether the aforesaid Peter and the sons of thunder who were taken up into the mountain of the dogmas of the truth, and who saw the transfiguration of Jesus and of Moses and Elijah, who appeared in glory with Him, might wish to make tabernacles in themselves for the Word of God who was going to dwell in them, and for His law which had been beholden in glory, and for the prophecy which spake of the decease of Jesus, which He was about to accomplish;[5806] and Peter, as one loving the contemplative life, and having preferred that which was delightsome in it to the life among the crowd with its turmoil, said, with the design of benefiting those who desired it, "It is good for us to be here."[5807] But since "love seeketh not its own,"[5808] Jesus did not do that which Peter thought good; wherefore He descended from the mountain to those who were not able to ascend to it and behold His transfiguration, that they might behold Him in such form as they were able to see Him. It is, therefore, the part of a righteous man who possesses "the love which seeketh not its own"[5809] to be free from all, but to bring himself under bondage to all those below that He might gain the more of them.[5810] But some one, with reference to what we have alleged about the trance and the working of an evil spirit in Peter, concerning the words, "not knowing what he said,"[5811] not accepting that interpretation of ours, may say that there were certain mentioned by Paul "desiring to be teachers of the law,"[5812] who do not know about what they speak, but who, though they do not clearly expound the nature of what is said, nor understand their meaning, make confident affirmations of things which they do not know. Of such a nature was the affection of Peter also, for not apprehending what was good with reference to the dispensation of Jesus and of those who appeared in the mountain,—Moses and Elijah,—he says, "It is good for us to be here," etc., "not knowing what he said," "for he wist not what to say," for if "a wise man will understand the things from his own mouth, and carries prudence in his lips,"[5813] he who is not so does not understand the things from his own mouth, nor comprehend the nature of the things spoken by him.

[5806] Luke ix. 31.

[5807] Matt. xvii. 4.

[5808] 1 Cor. xiii. 5.

[5809] 1 Cor. xiii. 5.

[5810] 1 Cor. ix. 19.

[5811] Luke ix. 33.

[5812] 1 Tim. i. 7.

[5813] Prov. xvi. 23.

42. The Meaning of the "Bright Cloud."

Next to these come the words, "*While He was yet speaking, behold, also, a bright cloud overshadowed them,*"[5814] etc. Now, I think that God, wishing to dissuade Peter from making three tabernacles, under which so far as it depended on his choice he was going to dwell, shows a tabernacle better, so to speak, and much more excellent, the cloud. For since it is the function of a tabernacle to overshadow him who is in it, and to shelter him, and the bright cloud overshadowed them, God made, as it were, a diviner tabernacle, inasmuch as it was bright, that it might be to them a pattern of the resurrection to come; for a bright cloud overshadows the just, who are at once protected and illuminated and shone upon by 473 it. But what might the bright cloud, which overshadows the just, be? Is it, perhaps, the fatherly power, from which comes the voice of the Father bearing testimony to the Son as beloved and well-pleasing, and exhorting those who were under its shadow to hear Him and no other one? But as He speaks of old, so also always does He speak through what He wills. And perhaps, too, the Holy Spirit is the bright cloud which overshadows the just, and prophesies of the things of God, who works in it, and says, "This is My beloved Son in whom I am well-pleased;" but I would venture also to say that our Saviour is a bright cloud. When, therefore, Peter said, "Let us make here three tabernacles,"[5815]…one from the Father Himself, and from the Son, and one from the Holy Spirit. For a bright cloud of the Father, Son and Holy Spirit overshadows the genuine disciples of Jesus; or a cloud overshadows the Gospel and the law and the prophets, which is bright to him who is able to see the light of it in the Gospel, and the law, and the prophets. But perhaps the voice from the cloud says to Moses and Elijah, "This is My beloved Son in whom I am well-pleased, hear Him," as they were desirous to see the Son of man, and to hear Him, and to behold Him as He was in glory. And perhaps it teaches the disciples that He who was, in a literal sense, the Son of God, and His beloved in whom He was well-pleased, whom it behoved them especially to hear, was He who was then beheld, and transfigured, and whose face shone as the sun, and who was clothed with garments white as the light.

[5814] Matt. xvii. 5.

[5815] The text is mutilated.

43. Relation of Moses and Elijah to Jesus. The Injunction of Silence.

But after these things it is written that, when they heard the voice from the cloud bearing testimony to the Son, the three Apostles, not being able to bear the glory of the voice and power resting upon it, “fell on their face,”[5816] and besought God; for they were sore afraid at the supernatural sight, and the things which were spoken from the sight. But consider if you can also say this with reference to the details in the passage, that the disciples, having understood that the Son of God had been holding conference with Moses, and that it was He who said, “A man shall not see My face and live,”[5817] and taking further the testimony of God about Him, as not being able to endure the radiance of the Word, humbled themselves under the mighty hand of God;[5818] but, after the touch of the Word, lifting up their eyes they saw Jesus only and no other.[5819] Moses, the law, and Elijah, the prophet, became one only with the Gospel of Jesus; and not, as they were formerly three, did they so abide, but the three became one. But consider these things with me in relation to mystical matters; for in regard to the bare meaning of the letter, Moses and Elijah, having appeared in glory and talked with Jesus, went away to the place from which they had come, perhaps to communicate the words which Jesus spake with them, to those who were to be benefited by Him, almost immediately, namely, at the time of the passion, when many bodies of the saints that had fallen asleep, their tombs being opened, were to go to the city which is truly holy—not the Jerusalem which Jesus wept over—and there appear unto many.[5820] But after the dispensation in the mountain, when the disciples were coming down from the mountain in order that, when they had come to the multitude, they might serve the Son of God concerning the salvation of the people, Jesus commanded the disciples saying, “Tell the vision to no man until the Son of man rise from the dead.”[5821] But that saying, “Tell the vision to no man,” is like that which was investigated in the passage above, when “He enjoined the disciples to tell no man that He was the Christ.”[5822] Wherefore the things that were said at that passage may be useful to us also for the passage before us; since Jesus wishes also, in accordance with these, that the things of His glory should not be spoken of, before His glory after the passion; for those who heard, and in particular the multitudes, would have been injured when they saw Him crucified, who had been so glorified. Wherefore since His being glorified in the resurrection was akin to His transfiguration, and to the vision of His face as the sun, on this account He wishes that these things should then be spoken of by the Apostles, when He rose from the dead.

[5816] Matt. xvii. 6.

[5817] Exod. xxx. 20.

[5818] 1 Pet. v. 6.

[5819] Matt. xvii. 8.

[5820] Matt. xxvii. 52, 53.

[5821] Matt. xvii. 9.

[5822] Matt. xvi. 20.

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Book XIII.

1. Relation of the Baptist to Elijah. The Theory of Transmigration Considered.

“*The disciples asked Him, saying, Why then say the scribes that Elijah must first come*?”[5823] The disciples indeed who went up with Jesus remembered the traditions of the scribes concerning Elijah, that before the advent of Christ, Elijah would come and prepare for Him the souls of those who were going to receive Him. But the vision in the mountain, at which Elijah appeared, did not seem to be in harmony with the things which were said, since to them it seemed that Elijah had not come before Jesus but after Him; wherefore, they say these things, thinking that the scribes lied. But to this the Saviour answers, not setting aside the traditions concerning Elijah, but saying that there was another advent of Elijah before that of Christ of which the scribes were ignorant; and, in regard to this, being ignorant of him, they “had done unto him whatsoever they listed,”[5824] as if they had been accomplices in his having been cast into prison by Herod and slain by him; then He says that according as they had done towards Elijah so would He suffer at their hands.[5825] And these things indeed as about Elijah the disciples asked and the Saviour answered, but when they heard they understood that the words, “Elijah has already come,” and that following which was spoken by the Saviour, had reference to John the Baptist.[5826] And let these things be said by way of illustration of the passage before us. But now according to our ability let us make investigation also into the things that are stored up in it. In this place it does not appear to me that by Elijah the soul is spoken of, lest I should fall into the dogma of transmigration, which is foreign to the church of God, and not handed down by the Apostles, nor anywhere set forth in the Scriptures; for it is also in opposition to the saying that “things seen are temporal,”[5827] and that “this age shall have a consummation,” and also to the fulfilment of the saying, “Heaven and earth shall pass away,”[5828] and “the fashion of this world passeth away,”[5829] and “the heavens shall perish,”[5830] and what follows. For if, by hypothesis, in the constitution of things which has existed from the beginning unto the end of the world, the same soul can be twice in the body, for what cause should it be in it? For if because of sin it should be twice in the body, why should it not be thrice, and repeatedly in it, since punishments, in respect of this life, and of the sins committed in it, shall be rendered to it only by the method of transmigration? But if this be granted as a consequence, perhaps there will never be a time when a soul shall not undergo transmigration: for always because of its former sins will it dwell in the body; and so there will be no place for the corruption of the world, at which “the heaven and the earth shall pass away.”[5831] And if it be granted, on this hypothesis, that one who is absolutely sinless shall not come into the body by birth, after what length of time do you suppose that a soul shall be found absolutely pure and needing no transmigration? But nevertheless, also, if any one soul is always thus being removed from the definite number of souls and returns no longer to the body, sometime after infinite ages, as it were, birth shall cease; the world being reduced to some one or two or a few more, after the perfecting of whom the world shall perish, the supply of souls coming into the body having failed. But this is not agreeable to the Scripture; for it knows of a multitude of sinners at the time of the destruction of the world. This is manifest from consideration of the saying, “How-beit when the Son of man cometh shall He find faith on the earth?”[5832] So we find it thus said in Matthew, “As were the days of Noah so shall also be the coming of the Son of man; for as they were in the days of the flood,” etc.[5833] But to those who are then in existence there shall be the exaction of a penalty for their sins, but not by way of transmigration; for, if they are caught while still sinning, either they will be punished after this by a different form of punishment,—and according to this either there will be two general forms of punishment, the one by way of transmigration, and the other outside of a body of this kind, and let them declare the causes and differences of these,—or they will not be punished, as if those who were left at the consummation of things had forthwith cast away their sins; or, which is better, there is one form of punishment for those who have sinned in the body, namely, that they should suffer, outside of it, that is, outside the constitution of this life, what is according to the desert of their sins. But to one who has insight into the nature of things it is clear that each of these things is fitted to overturn the doctrine of transmigration. But if, of necessity, the Greeks who introduce the doctrine of transmigration, laying down things in harmony with it, do not acknowledge that the world is coming to corruption, it is fitting that when they have looked the Scriptures straight in the face which plainly declare that the world will perish, they should either disbelieve them, or invent a series of arguments in regard to the interpretation of the things concerning the consummation; which even if they wish they will not be able to do. And this besides we will say to those who may have had the hardihood to aver that the world will not perish, that, if the world does not perish but is to exist for infinite periods of time, there will be no God knowing all things before they come into being. But if, perhaps, He knows in part, either He will know each thing before it comes into being, or certain things, and after these again other things; for things infinite in nature cannot possibly be grasped by that knowledge whose nature it is to limit things known. From this it follows that there cannot be prophecies about all things whatsoever, since all things are infinite.

[5823] Matt. xvii. 10.

[5824] Matt. xvii. 12.

[5825] Matt. xvii. 12.

[5826] Matt. xvii. 13.

[5827] 2 Cor. iv. 18.

[5828] Matt. xxiv. 35.

[5829] 1 Cor. vii. 31.

[5830] Ps. cii. 26.

[5831] Matt. xxiv. 35.

[5832] Luke xviii. 8.

[5833] Matt. xxiv. 37–39.

2. "The Spirit and Power of Elijah"—Not the Soul—Were in the Baptist.

I have thought it necessary to dwell some time on the examination of the doctrine of transmigration, because of the suspicion of some who suppose that the soul under consideration was the same in Elijah and in John, being called in the former case Elijah, and in the second case John; and that, not apart from God, had he been called John, as is plain from the saying of the angel who appeared to Zacharias, "Fear not, Zacharias, for thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John;"[5834] and from the fact that Zacharias regained his speech after he had written in the tablet, that he who had been born should be called John.[5835] But if it were the soul of Elijah, then, when he was begotten a second time, he should have been called Elijah; or for the change of name some reason should have been assigned, as in the case of Abram and Abraham, Sarah and Sarrah, Jacob and Israel, Simon and Peter. And yet not even thus would their argument in the case be tenable; for, in the case of the aforesaid, the changes of name took place in one and the same life. But some one might ask, if the soul of Elijah was not first in the Tishbite and secondly in John, what might that be in both which the Saviour called Elijah? And I say that Gabriel in his words to Zacharias suggested what the substance was in Elijah and John that was the same; for he says, "Many of the children of Israel shall he turn to the Lord their God; and he shall go before his face in the spirit and power of Elijah."[5836] For, observe, he did not say in the "soul" of Elijah, in which case the doctrine of transmigration might have some ground, but "in the spirit and power of Elijah." For the Scripture well knows the distinction between spirit and soul, as, "May God sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ;"[5837] and the passage, "Bless the Lord, ye spirits and souls of the righteous"[5838] as it stands in the book of Daniel, according to the Septuagint, represents the difference between spirit and soul. Elijah, therefore, was not called John because of the soul, but because of the spirit and the power, which in no way conflicts with the teaching of the church, though they were formerly in Elijah, and afterwards in John; and "the spirits of the prophets are subject to the prophets,"[5839] but the souls of the prophets are not subject to the prophets, and "the spirit of Elijah rested on Elisha."[5840] But we ought to inquire whether the spirit of Elijah is the same as the spirit of God in Elijah, or whether they are different from each other, and whether the spirit of Elijah which was in him was something supernatural, different from the spirit of each man which is in him; for the Apostle clearly indicates that the Spirit of God, though it be in us, is different from the spirit of each man which is in Him, when he says somewhere, "The Spirit itself beareth witness with our spirit that we are the children of God;"[5841] and elsewhere, "No one of men knoweth the things of a man save the spirit of the man which is in him; even so the things of God none knoweth save the Spirit of God."[5842] But do not marvel in regard to what is said about Elijah, if, just as something strange happened to him different from all the saints who are recorded, in respect of his having 470 been caught up by a whirlwind into heaven,[5843] so his spirit had something of choice excellence, so that not only did it rest on Elisha, but also descended along with John at his birth; and that John, separately, "was filled with the Holy Ghost even from his mother's womb," and separately, "came before Christ in the spirit and power of Elijah."[5844] For it is possible for several spirits not only worse, but also better, to be in the same man. David accordingly asks to be established by a free spirit,[5845] and that a right spirit be renewed in his inward parts.[5846] But if, in order that the Saviour may impart to us of "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and reverence,"[5847] he was filled also with the spirit of the fear of the Lord; it is possible also that these several good spirits may be conceived as being in the same person. And this also we have brought forward, because of John having come before Christ "in the spirit and power of Elijah,"[5848] in order that the saying, "Elijah has already come,"[5849] may be referred to the spirit of Elijah that was in John; as also the three disciples who had gone up with Him understood that He spake to them about John the Baptist.[5850] Upon Elisha, then, only the spirit of Elijah rested, but John came before,[5851] not only in the spirit, but also in the power of Elijah. Wherefore, also, Elisha could not have been called Elijah, but John was Elijah himself. But if it be necessary to adduce the Scripture from which the scribes said that Elijah must first come, listen to Malachi who says, "And behold I will send to you Elijah the Tishbite," etc., down to the words, "Lest I come and smite the earth utterly."[5852] And it seems to be indicated by these words, that Elijah was to prepare for the glorious coming of Christ by certain holy words and dispositions in their souls, those who had been made fittest for this, which those upon earth could not have endured, because of the excellency of the glory, unless they had been prepared before hand by Elijah. And likewise, by Elijah, in this place, I do not understand the soul of that prophet but his spirit and his power; for these it is by which all things shall be restored,[5853] so that when they have been restored, and, as a result of that restoration, become capable of receiving the glory of Christ, the Son of God who shall appear in glory may sojourn with them. But if also Elijah be in some sort a word inferior to "the Word who was in the beginning with God, God the Word,"[5854] this word also might come as a preparatory discipline to the people prepared by it, that they might be trained for the reception of the perfect Word. But some one may raise the question whether the spirit and power of Elijah, suffered what was suffered in John, according to the words, "They did in him whatsoever they listed."[5855] And to this it will be said on the one hand, in simpler fashion that there is nothing strange in the thought, that the things which assist do, because of love, suffer along with those that are assisted; and Jesus indeed says. "Because of the weak I was weak, and I hungered because of the hungry, and I thirsted because of the thirsty,"[5856] and, on the other hand, in a deeper sense that the words are not, "But they did unto him whatsoever they listed in him," for the things which suffered leaned upon the spirit and the power of Elijah, the soul of John being in no wise Elijah; and probably also the body (leaned upon them). For in one fashion is the soul in the body, and the spirit, and the power; and in another fashion is the body of the righteous man in these better parts, as leaning upon them, and clinging to them; but "they who are in the flesh cannot please God; but ye are not in the flesh, but in the spirit, if the Spirit of God dwell in you;"[5857] for the soul of the sinner is in the flesh, but of the righteous man in spirit. And likewise, further, this might be inquired into, to whom refer the words, "But they did in him whatsoever they listed."[5858] Was it to the scribes in regard to whom the disciples inquired and said, "Why then do the scribes say that Elijah must first come?"[5859] But it is not at all evident that John suffered anything at the hands of the scribes, except, indeed, that they did not believe him; or, as we said also before, that they were accomplices in the wrongs which Herod dared to inflict on him. But another might say that the words, “But they did in him whatsoever they listed,” refer not to the scribes but to Herodias and her daughter, and Herod, who did in him whatsoever they listed. And that which follows, “So shall the Son of man suffer from them,”[5860] might be referred to the scribes, if the former were referred to them; but, if the former refers to Herod and Herodias and her daughter, the second passage will also refer to them;[5861] for Herod also seems to have joined in the vote that Jesus should die, perhaps his wife also taking part with him in the plot against Him.

[5834] Luke i. 13.

[5835] Luke i. 63.

[5836] Luke i. 16, 17.

[5837] 1 Thess. v. 23.

[5838] Dan. iii. 86. (Song of the Three Children 64.)

[5839] 1 Cor. xiv. 32.

[5840] 2 Kings ii. 15.

[5841] Rom. viii. 16.

[5842] 1 Cor. ii. 11.

[5843] 2 Kings ii. 11.

[5844] Luke i. 15, 17.

[5845] Ps. li. 12.

[5846] Ps. li. 10.

[5847] Isa. xi. 2.

[5848] Luke i. 17.

[5849] Matt. xvii. 12.

[5850] Matt. xvii. 13.

[5851] *Cf.* Luke i. 17.

[5852] Mal. iv. 5, 6.

[5853] Matt. xvii. 11.

[5854] John i. 1.

[5855] Matt. xvii. 12.

[5856] *Cf.* Matt. xxv. 35.

[5857] Rom. viii. 8, 9.

[5858] Matt. xvii. 12.

[5859] Matt. xvii. 10.

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[5860] Matt. xvii. 12.

[5861] The text is uncertain.

3. Concerning the Epileptic.

"*And when they were come to the multitude, there came to Him a man kneeling to Him and saying, Lord, have mercy upon my son.*"[5862] Those who are suffering, or the kinsfolk of the sufferers, are along with the multitudes; wherefore, when He has dispensed the things that were beyond the multitudes, He descends to them, so that those, who were not able to ascend because of the sicknesses that repressed their soul, might be benefited when the Word descended to them from the loftier regions. But we ought to make inquiry, in respect of what diseases the sufferers believe and pray for their own healing, and in respect of what diseases others do this for them, as, for example, the centurion for his servant, and the nobleman for his son, and the ruler of the synagogue for a daughter, and the Canaanitish woman for her female child who was vexed with a demon, and now the man who kneels to Him on behalf of his epileptic son. And along with these you will investigate when the Saviour heals of Himself and unasked by any one, as for example, the paralytic; for these cures, when compared with one another for this very purpose, and examined together, will exhibit to him who is able to hear "the wisdom of God hidden in a mystery,"[5863] many dogmas concerning the different diseases of souls, as well as the method of their healing.

[5862] Matt. xvii. 14, 15.

[5863] 1 Cor. ii. 7.

4. Spiritual Epileptics.

But since our present object is not to make inquiry about every case, but about the passage before us, let us, adopting a figurative interpretation, consider who we may say the lunatic was, and who was his father who prayed for him, and what is meant by the sufferer falling not constantly but oft-times, sometimes into the fire, and sometimes into the water, and what is meant by the fact that he could not be healed by the disciples but by Jesus Himself. For if every sickness and every infirmity, which our Saviour then healed among the people, refers to different disorders in souls, it is also in accordance with reason that by the paralytics are symbolised the palsied in soul, who keep it lying paralysed in the body; but by those who are blind are symbolised those who are blind in respect of things seen by the soul alone, and these are really blind; and by the deaf are symbolised those who are deaf in regard to the reception of the word of salvation. On the same principle it will be necessary that the matters regarding the epileptic should be investigated. Now this affection attacks the sufferers at considerable intervals, during which he who suffers from it seems in no way to differ from the man in good health, at the season when the epilepsy is not working on him. Similar disorders you may find in certain souls, which are often supposed to be healthy in point of temperance and the other virtues; then, sometimes, as if they were seized with a kind of epilepsy arising from their passions, they fall down from the position in which they seemed to stand, and are drawn away by the deceit of this world and other lusts. Perhaps, therefore, you would not err if you said, that such persons, so to speak, are epileptic spiritually, having been cast down by "the spiritual hosts of wickedness in the heavenly places,"[5864] and are often ill, at the time when the passions attack their soul; at one time falling into the fire of burnings, when, according to what is said in Hosea, they become adulterers, like a pan heated for the cooking from the burning flame;[5865] and, at another time, into the water, when the king of all the dragons in the waters casts them down from the sphere where they appeared to breath freely, so that they come into the depths of the waves of the sea of human life. This interpretation of ours in regard to the lunatic will be supported by him who says in the Book of Wisdom with reference to the even temperament of the just man, "The discourse of a pious man is always wisdom," but, in regard to what we have said, "The fool changes as the moon."[5866] And sometimes even in the case of such you may see impulses which might carry away in praise of them those who do not attend to their want of ballast, so that they would say that it was as full moon in their case, or almost full moon. And you

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[5864] Eph. vi. 12.

[5865] Hos. vii. 4.

[5866] Ecclus. xxvii. 11.

might see again the light that seemed to be in them diminishing ,—as it was not the light of
day but the light of night,—fading to so great an extent, that the light which appeared to be
seen in them no longer existed. But whether or not those who first gave their names to
things, on account of this gave the name of lunacy to the disease epilepsy, you will judge for 478
yourself.

5. The Deaf and Dumb Spirit.

Now the father of the epileptic—perhaps the angel to whom he had been allotted, if we are to say that every human soul is put in subjection to some angel—prays the Physician of souls for his son that He may heal him who could not be healed from his disorder by the inferior word which was in the disciples. But the dumb and deaf spirit, who was cast out by the Word, must be figuratively understood as the irrational impulses, even towards that which seems to be good, so that, what things any man once did by irrational impulse which seemed to onlookers to be good, he may do no longer irrationally but according to the reason of the teaching of Jesus. Under the inspiration of this Paul also said, "If I have all faith so as to remove mountains;"[5867] for he, who has all faith, which is as a grain of mustard seed,[5868] removes not one mountain only, but also several analogous to it; for although faith is despised by men and appears to be something very little and contemptible; yet when it meets with good ground, that is the soul, which is able fittingly to receive such seed, it becomes a great tree, so that no one of those things which have no wings, but the birds of heaven which are winged spiritually, are able to lodge in the branches of faith so great.[5869]

[5867] 1 Cor. xiii. 2.

[5868] Matt. xvii. 20.

[5869] *Cf.* Matt. xiii. 31, 32.

6. Influence of the Moon and Stars on Men.

Let us now, then, give heed to the very letter of the passage, and first let us inquire, how he who has been cast into darkness and repressed by an impure and deaf and dumb spirit is said to be a "lunatic," and for what reason the expression to be a "lunatic" derives its name from the great light in heaven which is next to the sun, which God appointed "to rule over the night."[5870] Let physicians then, discuss the physiology of the matter, inasmuch as they think that there is no impure spirit in the case, but a bodily disorder, and inquiring into the nature of things let them say, that the moist humours which are in the head are moved by a certain sympathy which they have with the light of the moon, which has a moist nature; but as for us, who also believe the Gospel that this sickness is viewed as having been effected by an impure dumb and deaf spirit in those who suffer from it, and who see that those, who are accustomed like the magicians of the Egyptians to promise a cure in regard to such, seem sometimes to be successful in their case, we will say that, perhaps, with the view of slandering the creation of God, in order that "unrighteousness may be spoken loftily, and that they may set their mouth against the heaven,"[5871] this impure spirit watches certain configurations of the moon, and so makes it appear from observation of men suffering at such and such a phase of the moon, that the cause of so great an evil is not the dumb and deaf demon, but the great light in heaven which was appointed "to rule by night," and which has no power to originate such a disorder among men. But they all "speak unrighteousness loftily," as many as say, that the cause of all the disorders which exist on the earth, whether of such generally or of each in detail, arises from the disposition of the stars; and such have truly "set their mouth against the heaven," when they say that some of the stars have a malevolent, and others a benevolent influence; since no star was formed by the God of the universe to work evil, according to Jeremiah as it is written in the Lamentations, "Out of the mouth of the Lord shall come things noble and that which is good."[5872] And it is probable that as this impure spirit, producing what is called lunacy, observes the phases of the moon, that it may work on him who for certain causes has been committed to it, and who has not made himself worthy of the guardianship of angels, so also there are other spirits and demons who work at certain phases of the rest of the stars; so that not the moon only, but the rest of the stars also may be calumniated by those "who speak unrighteousness loftily." It is worth while, then, to listen to the casters of nativities, who refer the origin of every form of madness and every demoniacal possession to the phases of the moon. That those, then, who suffer from what is called lunacy sometimes fall into the water is evident, and that they also fall into the fire, less frequently indeed, yet it does happen; and it is evident that this disorder is very difficult to cure, so that those who have the power to cure demoniacs sometimes fail in respect of this, and sometimes with fastings and supplications and more toils, succeed. But you will inquire whether there are such disorders in spirits as well as in men; so that some of them speak, but some of them are speechless, and some of them hear, but some are deaf; for as in them will be found the cause of their being impure, so also, because of their freedom of will, are they condemned to be speechless and deaf; for some men will suffer such condemnation if the prayer of the prophet, as spoken by the Holy Spirit, shall be given heed to, in which it is said of certain sinners, “Let the lying lips be put to silence.”[5873] And so, perhaps, those who make a bad use of their hearing, and admit the hearing of vanities, will be rendered deaf by Him who said, “Who hath made the stone-deaf and the deaf,”[5874] so that they may no longer lend an ear to vain things.

[5870] Gen. i. 16.

[5871] Ps. lxxiii. 8, 9.

[5872] Lam. iii. 38. Origen reads τὰ καλὰ instead of τὰ κακὰ.

[5873] Ps. xxxi. 18.

[5874] Exod. iv. 11.

7. The Power of Faith.

But when the Saviour said, "*O faithfulness and perverse generation,*"[5875] He signifies that wickedness, which is contrary to nature, stealthily enters in from perversity, and makes us perverted. But of the whole race of men on earth, I think, being oppressed by reason of their wickedness and His tarrying with them, the Saviour said, "How long shall I be with you?" We have already, then, spoken in part of the words, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain,"[5876] etc.; but nevertheless also we shall speak in this place the things that appear to us fitted to increase perspicuity. The mountains here spoken of, in my opinion, are the hostile powers that have their being in a flood of great wickedness, such as are settled down, so to speak, in some souls of men. Whenever, then, any one has all faith so that he no longer disbelieves in any things which are contained in the Holy Scriptures, and has faith such as was that of Abraham, who believed in God to such a degree that his faith was counted for righteousness. he has all faith as a grain of mustard seed; then will such an one say to this mountain—I mean, the dumb and deaf spirit in him who is called lunatic,—"Remove hence," clearly, from the man who is suffering, perhaps to the abyss, and it shall remove. And the Apostle, taking, I think. his starting-point from this place, says with apostolical authority, "If I have all faith so as to remove mountains,"[5877] for not one mountain merely, but also several analogous to it, he removes who has all faith which is as a grain of mustard-seed; and nothing shall be impossible to him who has so great faith.[5878] But let us also attend to this, "This kind goeth not out save by prayer and fasting,"[5879] in order that if at any time it is necessary that we should be engaged in the healing of one suffering from such a disorder, we may not adjure, nor put questions, nor speak to the impure spirit as if it heard, but devoting ourselves to prayer and fasting, may be successful as we pray for the sufferer, and by our own fasting may thrust out the unclean spirit from him.

[5875] Matt. xvii. 17.

[5876] Matt. xvii. 20.

[5877] 1 Cor. xiii. 2.

[5878] Matt. xvii. 20.

[5879] Matt. xvii. 21.

8. Jesus’ Prediction of His “Delivery” Into the Hands of Men.

“*And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered into the hands of men.*”[5880] And these things will appear to be of the same effect as those, “that Jesus began to show unto His disciples that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes.”[5881] But it is not so; for it is not the same thing “to show unto the disciples that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes,” and, after suffering, “be killed,” and, after being killed, “be raised up on the third day,” as that which was said to them, when they were in Galilee,—which we did not learn before,—that the Son of man “would be delivered up;” for the being delivered up was not mentioned above, but now also it is said that “He is to be delivered up into the hands of men.”[5882] As for these matters let us inquire by what person or persons He will be delivered up into the hands of men; for there we are taught of whom He will suffer, and in what place He will suffer; but here, in addition, we learn that while His suffering many things takes place at the hands of the aforesaid, they are not the prime causes of His suffering many things, but the one or ones who delivered Him up into the hands of men. For some one will say that the Apostle, interpreting this, says with reference to God, “He that spared not His own Son, but delivered Him up for us all;”[5883] but the Son also gave Himself to death for us, so that He was delivered up, not only by the Father but also by Himself. But another will say not merely that, but also collecting the passages together, will say that the Son is first delivered up by God,—then about to be tempted, then to be in conflict, then to suffer for men, or even for the whole world that He might take away its sin,[5884]—to the prince of this age, and to the rest of its princes, and then by them delivered into the hands of men who would slay Him. The case of Job will be taken as an illustration. “Lo, all that is his I give into thy hands, but do not touch him;”[5885] thereafter, he was, as it were, delivered up by the devil to his princes, namely, to those who took prisoners of war, to the horsemen, to the fire that came down from heaven, to the great wind that came from the desert and broke up his house.[5886] But you will consider if, as he delivered up the property of Job to those who took them captive, and to the horsemen, so also he delivered them up to a certain power, subordinate to “the prince of the power of the air, of the

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[5880] Matt. xvii. 22.

[5881] Matt. xvi. 21.

[5882] Matt. xvii. 22.

[5883] Rom. viii. 32.

[5884] John i. 29.

[5885] Job i. 12.

[5886] Job i. 15–19.

spirit that now worketh in the sons of disobedience,”[5887] in order that the fire which descended thence on the sheep of Job might seem to fall from heaven, to the man who announced to Job that “fire fell from heaven, and burned up his sheep, and consumed the shepherds likewise.”[5888] And in the same way you will inquire whether also the sudden mighty wind, that came down from the desert and assailed the four corners of the dwelling, was one of those which are under the devils to whom the devil delivered up the banquet of the sons and daughters of Job, that the house might fall on the children of the just man, and they might die. Let it be granted, then, that, as in the case of Job, the Father first delivered up the Son to the opposing powers, and that then they delivered Him up into the hands of men, among which men Judas also was, into whom after the sop[5889] Satan entered, who delivered Him up in a more authoritative manner than Judas. But take care lest on comparing together the delivering up of the Son by the Father to the opposing powers, with the delivering up of the Saviour by them into the hands of men, you should think that what is called the delivering up is the same in the case of both. For understand that the Father in His love of men delivered Him up for us all; but the opposing powers, when they delivered up the Saviour into the hands of men, did not intend to deliver Him up for the salvation of some, but, as far as in them lay, since none of them knew “the wisdom of God which was hidden in a mystery,”[5890] they gave Him up to be put to death, that His enemy death might receive Him under its subjection, like those who die in Adam;[5891] and also the men who slew Him did so, as they were moulded after the will of those who wished indeed that Jesus should become subject to death. I have deemed it necessary also to examine into these things, because that when Jesus was delivered up into the hands of men, He was not delivered up by men into the hands of men, but by powers to whom the Father delivered up His Son for us all, and in the very act of His being delivered up, and coming under the power of those to whom He was delivered up, destroying him that has the power of death; for “through death He brought to nought him that hath the power of death, that is, the devil, and delivered all them who through fear of death were all their lifetime subject to bondage.”[5892]

[5887] Eph. ii. 2.

[5888] Job i. 16.

[5889] John xiii. 27.

[5890] 1 Cor. ii. 7, 8.

[5891] 1 Cor. xv. 22.

[5892] Heb. ii. 14, 15.

9. Satan and the “Delivery” Of Jesus.

Now we must think that the devil has the power of death,—not of that which is common and indifferent, in accordance with which those who are compacted of soul and body die, when their soul is separated from the body,—but of that death which is contrary to and the enemy of Him who said, “I am the Life,”[5893] in accordance with which “the soul that sinneth, it shall die.”[5894] But that it was not God who gave Him up into the hands of men, the Saviour manifestly declares when He says, “If My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews.”[5895] For, when He was delivered up to the Jews, He was delivered into the hands of men, not by His own servants, but by the prince of this age who says, concerning the powers which are in the sphere of the invisible, the kingdoms which are set up against men, “All these things will I give Thee, if Thou wilt fall down and worship Me.”[5896] Wherefore also we should think that in regard to them it was said, “The kings of the earth stood side by side, and the rulers were gathered together against the Lord and against His Christ.”[5897] And those kings, indeed, and those rulers stood side by side and were gathered against the Lord and against His Christ; but we, because we have been benefited by His being delivered by them into the hands of men and slain, say, “Let us break their bonds asunder and cast away their yoke from us.”[5898] For, when we become conformed to the death of Christ, we are no longer under the bonds of the kings of the earth, as we have said, nor under the yoke of the princes of this age, who were gathered together against the Lord. And, on this account, “the Father spared not His own Son, but delivered 48
Him up for us all,”[5899] that those, who took Him and delivered Him up into the hands of men, might be laughed at by Him who dwells in the heavens, and might be derided by the Lord, inasmuch as, contrary to their expectation, it was to the destruction of their own kingdom and power, that they received from the Father the Son, who was raised on the third day, by having abolished His enemy death, and made us conformed, not only to the image of His death but also of His resurrection; through whom we walk in newness of life,[5900] no longer sitting “in the region and shadow of death,”[5901] through the light of God which has

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[5893] John xiv. 6.

[5894] Ezek. xviii. 4.

[5895] John xviii. 36.

[5896] Matt. iv. 9.

[5897] Ps. ii. 2.

[5898] Ps. ii. 3.

[5899] Rom. viii. 32.

[5900] Rom. vi. 4.

[5901] Matt. iv. 16.

sprung up upon us. But when the Saviour said, "The Son of man shall be delivered up into the hands of men, and they shall kill Him, and the third day He shall rise again," they were "exceeding sorry,"[5902] giving heed to the fact that He was about to be delivered up into the hands of men, and that He would be killed, as matters gloomy and calling for sorrow, but not attending to the fact that He would rise on the third day, as He needed no longer time "to bring to nought through death him that had the power of death."[5903]

[5902] Matt. xvii. 22, 23.

[5903] Heb. ii. 14.

10. Concerning Those Who Demanded the Half-Shekel.

"*And when they were come to Capernaum, they that received the half-shekel came to Peter.*"[5904] There are certain kings of the earth, and the sons of these do not pay toll or tribute; and there are others, different from their sons, who are strangers to the kings of the earth, from whom the kings of the earth receive toll or tribute. And among the kings of the earth, their sons are free as among fathers; but those who are strangers to them, while they are free in relation to things beyond the earth, are as slaves in respect of those who lord it over them and keep them in bondage; as the Egyptians lorded it over the children of Israel, and greatly afflicted their life and violently held them in bondage.[5905] It was for the sake of those who were in a bondage, corresponding to the bondage of the Hebrews, that the Son of God took upon Him only the form of a slave,[5906] doing no work that was foul or servile. As then, having the form of that slave, He pays toll and tribute not different from that which was paid by His disciple; for the same stater sufficed, even the one coin which was paid for Jesus and His disciple. But this coin was not in the house of Jesus, but it was in the sea, and in the mouth of a fish of the sea which, in my judgment, was benefited when it came up and was caught in the net of Peter, who became a fisher of men, in which net was that which is figuratively called a fish, in order also that the coin with the image of Cæsar might be taken from it, and that it might take its place among those which were caught by them who have learned to become fishers of men. Let him, then, who has the things of Cæsar render them to Cæsar,[5907] that afterwards he may be able to render to God the things of God. But since Jesus, who was "the image of the invisible God,"[5908] had not the image of Cæsar, for "the prince of this age had nothing in Him,"[5909] on this account He takes from its own place, the sea, the image of Cæsar, that He may give it to the kings of the earth for Himself and His disciple, so that those who receive the half-shekel might not imagine that Jesus was the debtor of them and of the kings of the earth; for He paid the debt, not having taken it up, nor having possessed it, nor having acquired it, nor at any time having made it His own possession, so that the image of Cæsar might never be along with the image of the invisible God.

[5904] Matt. xvii. 24.

[5905] Exod. i. 13, 14.

[5906] Phil. ii. 7.

[5907] Mark xli. 17; Luke xx. 25.

[5908] Col. i. 15.

[5909] John xiv. 31.

11. The Freedom of Sons.

And this may be put in another way. There are some who are kings' sons on the earth, and yet they are not sons of those kings, but sons, and sons absolutely; but others, because of their being strangers to the sons of the kings of the earth, and sons of no one of those upon the earth, but on this very account are sons, whether of God or of His Son, or of some one of those who are God's. If, then, the Saviour inquires of Peter, saying, "The kings of the earth from whom do they receive toll or tribute—from their own sons or from strangers?"[5910] and Peter replies not from their own sons, but "from strangers," then Jesus says about such as are strangers to the kings of the earth, and on account of being free are sons, "Therefore the sons are free;"[5911] for the sons of the kings of the earth are not free, since "every one that committeth sin is the bond-servant of sin,"[5912] but they are free who abide in the truth of the word of God, and on this account, know the truth, that they also may become free from sin. If, any one then, is a son simply, and not in this matter wholly a son of the kings of the earth, he is free. And nevertheless, though he is free, he takes care not to offend even the kings of the earth, and their sons, and those who receive the half-shekel; wherefore He says, "Let us not cause them to stumble, but go thou and cast thy net, and take up the fish that first cometh up,"[5913] etc. But I would inquire of those who are pleased to make myths about different natures, of what sort of nature they were, whether the kings of the earth, or their sons, or those who receive the half-shekel, whom the Saviour does not wish to offend; it appears of a verity, *ex hypothesi*, that they are not of a nature worthy of praise, and yet He took heed not to cause them to stumble, and He prevents any stumbling-block being put in their way, that they may not sin more grievously, and that with a view to their being saved—if they will—even by receiving Him who has spared them from being caused to stumble. And as in a place verily of consolation,—for such is, by interpretation, Capernaum,—comforting the disciple as being both free and a son, He gives to him the power of catching the fish first, that when it came up Peter might be comforted by its coming up and being caught, and by the stater being taken from its mouth, in order to be paid to those whose the stater was, and who demanded as their own such a piece of money.

[5910] Matt. xvii. 25.

[5911] Matt. xvii. 26.

[5912] John viii. 34.

[5913] Matt. xvii. 27.

12. The Stater Allegorized.

But you might sometimes gracefully apply the passage to the lover of money, who has nothing in his mouth but things about silver, when you behold him healed by some Peter, who takes the stater, which is the symbol of all his avarice, not only from his mouth and words, but from his whole character. For you will say that such an one was in the sea, and in the bitter affairs of life, and in the waves of the cares and anxieties of avarice, having the stater in his mouth when he was unbelieving and avaricious, but that he came up from the sea and was caught in the rational net, and being benefited by some Peter who has taught him the truth, no longer has the stater in his mouth, but in place of it those things which contain His image, the oracles of God.

13. The Sacred Half-Shekel.

Moreover to the saying, “They that received the half-shekel came to Peter,”[5914] you will adduce from Numbers that, for the saints according to the law of God, is paid not a half-shekel simply, but a sacred half-shekel. For it is written, “And thou shalt take five shekels per head, according to the sacred half-shekel.”[5915] But also on behalf of all the sons of Israel is given a sacred half-shekel per head. Since then it was not possible for the saint of God to possess along with the sacred half-shekels the profane shekels, so to speak, on this account, to them who do not receive the sacred half-shekels, and who asked Peter and said, “Doth not your master pay the half-shekel?” the Saviour commands the stater to be paid, in which was the half-shekel which was found in the mouth of the first fish that came up, in order that it might be given for the Teacher and the disciple.

[5914] Matt. xvii. 24.

[5915] Num. iii. 47.

14. Concerning Those Who Said, Who is the Greatest? and Concerning the Child that Was Called by Jesus.

“*In that day came the disciples unto Jesus saying, Who then is greatest in the kingdom of heaven?*”[5916] In order that we might be taught what it was that the disciples came to Jesus and asked to learn of Him, and how He answered to their inquiry, Matthew, though he might have given an account of this very thing only, has added, according to some manuscripts, “In that hour the disciples came unto Jesus,” but, according to others, “In that day;” and it is necessary that we should not leave the meaning of the evangelist without examination. Wherefore giving attention to the words preceding “in that day,” or “hour,” let us see if it is possible from them to find a way to understand, as being necessary, the addition, “in that day,” or “hour.” Jesus then had come to Capernaum along with His disciples, where “they that received the half-shekel came to Peter,” and asked and said, “Doth not your Master pay the half-shekel?” Then, when Peter answered and said to them, Yea, Jesus giving further a defence with reference to the giving of the half-shekel, sends Peter to drag up the fish into the net, in the mouth of which He said that a stater would be found which was to be given for Himself and Peter. It seems to me, then, that thinking that this was a very great honour which had been bestowed on Peter by Jesus, who judged that he was greater than the rest of His friends, they wished to learn accurately the truth of their suspicion, by making 483 inquiry of Jesus and hearing from Him, whether, as they supposed, He had judged that Peter was greater than they; and at the same time also they hoped to learn the ground on which Peter had been preferred to the rest of the disciples. Matthew then, I think, wishing to make this plain, has subjoined to the words “that take”—the stater, to-wit—“and give unto them for thee and me,” the words, “In that day came the disciples unto Jesus, saying, Who then is the greatest in the kingdom of heaven?”[5917] And, perhaps, they were also in doubt because of the preference which had been given to the three at the transfiguration, and they were in doubt about this—which of the three was judged by the Lord to be greatest. For John reclined on His breast through love, and we may conclude that before the Supper they had seen many tokens of special honour given by Jesus to John; but Peter on his confession was called blessed in their hearing, because of his saying, “Thou art the Christ, the Son of the living God;”[5918] but again because of the saying, “Get thee behind Me, Satan; thou art a stumbling-block unto Me, for thou mindest not the things of God but the things of men,”[5919] they were distracted in mind as to whether it was not he but one of the sons of Zebedee, that was the greatest. So much for the words “in that day” or “hour,” on which took place the matters relating to the stater.

[5916] Matt. xviii. 1.

[5917] Matt. xvii. 27; xviii. 1.

[5918] Matt. xvi. 16, 17.

[5919] Matt. xvi. 23.

15. Greatness Varies in Degree.

But next we must seek to understand this: the disciples came to Him, as disciples to a teacher proposing difficult questions, and making inquiry, Who then is greatest in the kingdom of heaven?[5920] And, in this respect, we must imitate the disciples of Jesus; for if, at any time, any subject of investigation among us should not be found out let us go with all unanimity in regard to the question in dispute to Jesus, who is present where two or three are gathered together in His name,[5921] and is ready by His presence with power to illumine the hearts of those who truly desire to become His disciples, with a view to their apprehension of the matters under inquiry. And likewise it would be nothing strange for us to go to any of those who have been appointed by God as teachers in the church, and propose any question of a like order to this, "Who, then, is greatest in the kingdom of heaven?" What, then, was already known to the disciples of the matters relating to this question? And what was the point under inquiry? That there is not equality in regard to those who are deemed worthy of the kingdom of heaven they had apprehended, and that, as there was not equality, some one was greatest, and so in succession down to the least: but of what nature was the greatest, and what was the way of life of him who was the least, and who occupied the middle position, they further desired to know; unless, indeed, it is more accurate to say that they knew who was least from the words, "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven;" but who was the greatest of all they did not know, even if they had grasped the meaning of the words, "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven;"[5922] for as there were many great, it was not clear to them who was the greatest of the great, to use a human standard. And that many are great, but the great not equally great, will be manifest from the ascription of the epithet "great" to Isaac, "who waxed great, and became exceedingly great,"[5923] and from what is said in the case of Moses, and John the Baptist, and the Saviour. And every one will acknowledge that even though all these were great according to the Scripture, yet the Saviour was greater than they. But whether John also (than whom there was no greater among those born of women),[5924] was greater than Isaac and Moses, or whether he was not greater, but equal to both, or to one of them, it would be hazardous to declare. And from the saying, "But Isaac, waxing great, became greater,"[5925] until he became not simply great, but with the twice repeated addition, "exceedingly,” we may learn that there is a difference among the great, as one is great, and another exceedingly great, and another exceedingly exceedingly great. The disciples, therefore, came to Jesus and sought to learn, who was the greatest in the kingdom of heaven; and perhaps they wished to learn, hearing from Him sometimes like this, “A certain one is greatest in the kingdom of heaven;” but He gives a universal turn to the discourse, showing what was the quality of him who was greatest in the kingdom of heaven. Let us seek to understand, from what is written, to the best of our ability, who this is. “For Jesus called a little child,”[5926] etc. 484

[5920] Matt. xviii. 1.

[5921] Matt. xviii. 20.

[5922] Matt. v. 19.

[5923] Gen. xxvi. 13.

[5924] Matt. xi. 11.

[5925] Gen. xxvi. 13.

[5926] Matt. xviii. 2.

16. Why the Great are Compared to Little Children.

But first we may expound it in simple fashion. One, expounding the word of the Saviour here after the simple method, might say that, if any one who is a man mortifies the lusts of manhood, putting to death by the spirit the deeds of the body, and “always bearing about in the body the putting to death of Jesus,”[5927] to such a degree that he has the condition of the little child who has not tasted sensual pleasures, and has had no conception of the impulses of manhood, then such an one is converted, and has become as the little children. And the greater the advance he has made towards the condition of the little children in regard to such emotions, by so much the more as compared with those who are in training and have not advanced to so great a height of self-control, is he the greatest in the kingdom of heaven. But that which has been said about little children in respect of lustful pleasures, the same might also be said in regard to the rest of the affections and infirmities and sicknesses of the soul, into which it is not the nature of little children to fall, who have not yet fully attained to the possession of reason; as, for example, that, if any one be converted, and, though a man, such an one becomes as a child in respect of anger; and, as is the child in relation to grief, so that sometimes he laughs and plays at the very time that his father or mother or brother is dead, he who is converted would become such an one as little children; and, having received from the Word a disposition incapable of grief, so that he becomes like the little child in regard to grief. And the like you will say about what is called pleasure, in regard to which the wicked are irrationally lifted up, from which little children do not suffer, nor such as have been converted and become as little children. As, then, it has been accurately demonstrated also by others, that no passion is incident to the little children who have not yet attained to full possession of reason; and if no passion, clearly fear also; but, if there be anything corresponding to the passions, these are faint, and very quickly suppressed, and healed in the case of little children, so that he is worthy of love, who, being converted as the little children, has reached such a point as to have, as it were, his passions in subjection like the little children. And with regard to fear, therefore, similar things to those spoken might be conceived, that the little children do not experience the fear of the wicked, but a different thing, to which those who have an accurate knowledge of questions in regard to the passions and their names give the name of fear; as, for example, in the case of children there is a forgetfulness of their evils at the very time of their tears, for they change in a moment, and laugh and play along with those who were thought to grieve and terrify them, but in truth had wrought in them no such emotion. So too, moreover, one will humble himself like the little child which Jesus called; for neither haughtiness, nor conceit in respect of noble birth, or wealth, or any of those things which are thought to be good, but are not, comes to a little child. Wherefore you may see those who are not altogether infants, up to three or four years of age, like to those who are of mean birth, though they may seem to be of noble birth, and not appearing at all to love rich children rather than the poor. If, therefore, in the same way as according to their age children are affected towards those passions which exalt the senseless, the disciple of Jesus under the influence of reason[5928] has humbled himself like the little child which Jesus showed, not being exalted because of vainglory, nor puffed up on the ground of wealth, or raiment, nor elated because of noble birth, in particular are they to be received and imitated in the name of Jesus, who have been converted as the Word showed, like the little child which Jesus took to Him; since especially in such the Christ is, and therefore He says, "Whosoever shall receive one such little child in My name receiveth Me."[5929]

[5927] 2 Cor. iv. 10.

[5928] *Or*, the Word.

[5929] Matt. xviii. 5.

17. The Little Ones and Their Stumbling-Blocks.

But it is a hard task to expound what follows in logical harmony with what has already been said; for one might say, how is it that he who is converted and has become as the little children, is a little one among such as believe in Jesus, and is capable of being caused to stumble? And likewise let us attempt to explain this coherently. Every one that gives his adherence to Jesus as the Son of God according to the true history concerning Him, and by deeds done according to the Gospel, is on the way to living the life which is according to 485 virtue, is converted and is on the way towards becoming as the little children; and it is impossible for him not to enter into the kingdom of heaven. There are, indeed, many such; but not all, who are converted with a view to becoming like the little children, have reached the point of being made like unto little children; but each wants so much of the likeness to the little children, as he falls short of the disposition of little children towards the passions, of which we have spoken. In the whole multitude, then, of believers, are also those who, having been, as it were, just converted in regard to their becoming as the little children, at the very point of their conversion that they may become as the little children, are called little; and those of them, who are converted that they may become as the little children, but fall far short of having truly become as the little children, are capable of being caused to stumble; each of whom falls so far short of the likeness to them, as he falls short of the disposition of children towards the passions, of which we have spoken, to whom we ought not to give occasions of stumbling-block; but, if it be otherwise, he who has caused him to stumble will require, as contributing towards his cure, to have "an ass's millstone hanged about his neck, and be sunk into the depths of the sea."[5930] For, in this way, when he has paid the due penalty in the sea, where is "the dragon which God formed to play in it,"[5931] and, so far as is expedient for the end in view, has been punished and undergone suffering, he shall then[5932] have his part in those troubles which belong to the depths of the sea, which he endured when he was dragged down by the ass's millstone. For there are also differences of millstones, so that one of them may be, so to call it, the millstone of a man, and another that of an ass; and that is human, about which it is written, "Two women shall be grinding at the mill; one is taken and one is left;"[5933] but the millstone of the ass is that which shall be put round him who has given occasion of stumbling-block. But some one might say—I know not whether he would speak soundly or erroneously—that the ass's millstone is the heavy body of the wicked man, which is sunken downwards, and which he will receive at the resurrection that he may be sunk in the abyss which is called the depth of the sea, where

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[5930] Matt. xviii. 6.

[5931] Ps. civ. 26.

[5932] *Or*, be free from. The *Vetus Inter*. has "*extra dolores*." It has had ἔξω instead of ἐξῆς.

[5933] Matt. xxiv. 41.

"is the dragon which God formed to play therein."[5934] But another will refer the creating of a stumbling-block to one of the little ones to the powers that are unseen by men; for from these arise many stumbling-blocks to the little ones pointed out by Jesus. But when they cause to stumble one of the little ones pointed out by Jesus, who are believers in Him, he shall assume an ass's millstone, the corruptible body which presses heavily on the soul, which is itself hung from the neck, which is dragged down to the affairs in this life, that by means of these their conceit may be taken away, and having paid the penalty, they shall come, through means of the ass's millstone, to the condition expedient for them.

[5934] Ps. civ. 26.

18. Who Was the Little Child Called by Jesus.

Now another interpretation different from what is called the simpler may be uttered; whether as dogma, or for the sake of exercise, so to speak, let us also inquire what was the little child who was called by Jesus and set in the midst of the disciples. Now consider if you can say that the little child, whom Jesus called, was the Holy Spirit who humbled Himself, when He was called by the Saviour, and set in the midst of the reason of the disciples of Jesus; if, indeed, He wishes us, being turned away from everything else, to be turned towards the examples suggested by the Holy Spirit, so that we may so become as the little children, who are themselves also turned and likened to the Holy Spirit; which little children God gave to the Saviour, according to what is said in Isaiah, "Behold, I and the little children which God has given to me."[5935] And it is not possible for any one to enter into the kingdom of heaven, who has not been turned away from the affairs of this world, and made like unto the little children who possess the Holy Spirit; which Holy Spirit was called by Jesus, and, descending from His own perfection to men as a little child, was set by Jesus in the midst of the disciples. It is necessary, then, for him who has turned away from the desires of this world to humble himself not simply as the little child, but, according to what is written, "as this little child."[5936] But to humble oneself as that little child is to imitate the Holy Spirit, who humbled Himself for the salvation of men. Now, that the Saviour and the Holy Spirit were sent by the Father for the salvation of men has been declared in Isaiah, in the person of the Saviour, saying, "And now the Lord hath sent me and His Spirit."[5937] You must know, however, that this expression is ambiguous; for either God sent, but also the Holy Spirit sent, the Saviour; or, as we have taken it, the Father sent both—the Saviour and the Holy Spirit. He, therefore, who has humbled himself more than all those who have humbled themselves in imitation of that little child, is the greatest in the kingdom of heaven. For there are many who are willing to humble themselves as that little child; but the man, who in every respect has become like to the little child who humbled himself, in the name of Jesus—especially in Jesus Himself,—in reality, would be found to be he who is named greater than all in the kingdom of heaven. But as he receives Jesus, whosoever receives one such of the little children in His name, so he rejects Jesus and casts Him out, who does not wish to receive one such little child in the name of Jesus. But if, also, there is a difference in those who are deemed worthy of the Holy Spirit, as believers receive more or less of the Holy Spirit, there would be some little ones among those who believe in God who can be made to stumble: to avenge whose being made to stumble the Word says, with reference to those who had caused them to stumble, "It is profitable for him that an ass's millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."[5938] Let these things be said in regard to the passage of Matthew before us.

[5935] Psa. viii. 18.

[5936] Matt. xviii. 4.

[5937] Isa. xlviii. 16.

[5938] Matt. xviii. 6.

19. The Parallel Passages in Mark and Luke.

But let us consider also the like account in the other Evangelists. Mark,[5939] then, says, that the Twelve reasoned in the way as to which of them was the greatest. Wherefore He sat down, and called them, and teaches who is the greatest, saying, that he who became last of all by means of his moderation and gentleness, would as the greatest obtain the first place, so that he did not receive the place of one who was being ministered unto, but the place of one who ministered, and that not to some but not to others, but to all absolutely; for attend to the words, "If any man would be first he shall be last of all, and minister of all."[5940] And next to that He says, that "He,"—Jesus to-wit—"took a little child, and set him in the midst of His own disciples, and taking him in His arms, He said unto them, Whosoever shall receive one of the little children in My name receiveth Me."[5941] But what was the little child which Jesus took and placed in His arms, according to the deeper meaning in the passage? Was it the Holy Spirit? And to this little child, indeed, some were likened, of whom He said, "Whosoever shall receive one of such little children in My name receiveth Me." According to Luke, however, the reasoning did not arise spontaneously in the disciples, but was suggested to them by the question, "which of them should be greatest."[5942] And Jesus, seeing the reasoning of their heart, as He had eyes that see the reasonings of hearts,—seeing the reasoning of their heart,—without being questioned, according to Luke, "took the little child and set him," not in the midst alone, as Matthew and Mark have said, but now, also, "by His side," and said to the disciples, not only, "Whosoever shall receive one such little child," or, "Whosoever shall receive one of such little ones in My name receiveth Me," but, now going even a step higher, "Whosoever shall receive this little child in My name receiveth Me."[5943] It is necessary, therefore, according to Luke, to receive in the name of Jesus that very little child which Jesus took and placed by His side. And I know not if there be any one who can interpret figuratively the word, "Whosoever shall receive this little child in My name." For it is necessary that each of us should receive in the name of Jesus that little child which Jesus then took and set by His side; for he lives as immortal, and we must receive him from Jesus Himself in the name of Jesus; and without being separated from him, Jesus is with him who receives the little child, so that according to this it is said, "Whosoever shall receive this little child in My name receiveth Me." Then, since the Father is inseparable from the Son, He is with him who receives the Son. Wherefore it is said, "And whosoever shall receive Me receives Him that sent Me.”[5944] But he who has received the little child, and the Saviour, and Him that sent Him, is least of all the disciples of Jesus, making himself little. But, so far as he belittles himself, to that extent does he become great; as that very thing, which caused him the more to make himself little, contributes to his advance in greatness; for attend to what is said, “He that is least among you all the same is great;” but in other manuscripts we read, “The same shall be great.” Now, according to Luke, “If any 487 one shall not receive the kingdom of God as the little child, he shall in no wise enter therein.”[5945] And this expression is ambiguous; for either it means that he who receives the kingdom of God may become as a little child, or, that he may receive the kingdom of God, which has become to him as a little child. And perhaps here those who receive the kingdom of God receive it, when it is as a little child, but in the world to come no longer as a little child; and they receive the greatness of the perfection in the spiritual manhood, so to speak, which perfection is manifested to all who in the present time receive it, when it is here as a little child.

[5939] Mark ix. 33, 34.

[5940] Mark ix. 35.

[5941] Mark ix. 36, 37.

[5942] Luke ix. 46.

[5943] Luke ix. 47, 48.

[5944] Luke ix. 48.

[5945] Luke xviii. 17.

20. The World and Offences. Various Meanings of World.

"*Woe unto the world because of occasions of stumbling.*"[5946] The expression "cosmos," is used in itself and absolutely in the passage, "He was in the cosmos and the cosmos knew Him not,"[5947] but it is used relatively and in respect of its connection with that of which it is the cosmos, in the words, "Lest you look up to the heaven, and seeing the sun, and the moon, and all the cosmos of the heavens, you should stray and bow down to them and worship them."[5948] And the like you will find in the Book of Esther, spoken about her, when it is written, stripping off all her "cosmos."[5949] For the word "cosmos," simply, is not the same as the "cosmos" of heaven, or the "cosmos" of Esther; and this which we are now investigating is another. I think, then, that the world is not this compacted whole of heaven and earth according to the Divine Scriptures, but only the place which is round about the earth, and this is not to be conceived in respect of the whole earth, but only in respect of ours which is inhabited; for the true light "was in the world," that is, in the place which is around, conceived in relation to our part of the earth; "and the world knew Him not,"[5950] that is, the men in the region round about, and perhaps also the powers that have an affinity to this place. For it is monstrous to understand by the world here the compacted whole formed of heaven and earth, and those in it; so that it could be said, that the sun and moon and the choir of the stars and the angels in all this world, did not know the true light, and, though ignorant of it, preserved the order which God had appointed for them. But when it is said by the Saviour in the prayer to the Father, "And, now, glorify me, O Father, with Thine own self, with the glory which I had with Thee before the world was,"[5951] you must understand by the "world," that which is inhabited by us on the earth; for it was from this world that the Father gave men to the Son, in regard to whom alone the Saviour beseeches His Father, and not for the whole world of men. Moreover, also, when the Saviour says, "And I come to thee and am no longer in the world,"[5952] He speaks of the terrestrial world; for it is not to be supposed that He spoke things contradictory when He said, "And I come to thee, and I am no longer in the world," and "I am in the world." But also in this, "And these things I speak in the world,"[5953] we must think of the place round about the earth.

[5946] Matt. xviii. 7.

[5947] John i. 10.

[5948] Deut. iv. 19.

[5949] Lomm., following Huet. refers to Esther (The addition to Esther, xiv. 2). But the word κόσμος does not occur in this passage. See Judith x. 4; 1 Macc. ii. 11.

[5950] John i. 10.

[5951] John xvii. 5.

[5952] John xvii. 11.

[5953] John xvii. 13.

And this is clearly indicated also by the words, “And the world hated them, because they are not of the world.”[5954] For it hated us from the time when we no longer “look at the things which are seen, but at the things which are not seen,”[5955] because of the teaching of Jesus; not the world of heaven and earth and them that are therein, all compacted together but the men on the earth along with us. And the saying, “They are not of the world,”[5956] is equivalent to, They are not of the place round about the earth. And so also the disciples of Jesus are not of this world, as He was not of the world. And further also the saying, “That the world may believe that Thou hast sent Me,”[5957] twice spoken in the Gospel according to John, does not refer to the things that are superior to men, but to men who need to believe that the Father sent the Son into the world here. Yea, and also in the Apostle, “Your faith is proclaimed in the whole world.”[5958]

[5954] John xvii. 14.

[5955] 2 Cor. iv. 18.

[5956] John xvii. 21.

[5957] John xvii. 21, 23.

[5958] Rom. i. 8.

21. The “Woe” Does Not Apply to the Disciples of Jesus.

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But if there is woe unto men everywhere on the earth, because of occasions of stumbling to those who are laid hold of by them; but the disciples are not of the world, as they do not look at things seen, like as the Master is not of this world; to no one of the disciples of Jesus does the “woe because of occasions of stumbling” apply, since “great peace have they who love the law of God, and there is to them no occasion of stumbling.”[5959] But if any one seems to be called a disciple, but yet is of the world, because of his loving the world, and the things therein,—I mean, the life in the place round about the earth, and the property in it, or the possessions, or any form of wealth whatsoever,—so that the saying, “they are not of the world,”[5960] does not fit him; to him, as being really of the world, shall come that which happens to the world, the “woe, because of occasions of stumbling.” But let him who wishes to avoid this woe not be a lover of life, but let him say with Paul,” “The world is crucified unto me, and I unto the world.”[5961] For the saints while “in the tabernacle, do groan being burdened”[5962] with “the body of humiliation,” and do all things that they may become worthy to be found in the mystery of the resurrection, when God shall fashion anew the body of humiliation not of all, but of those who have been truly made disciples to Christ, so that it may be conformed to the body of the glory of Christ.[5963] For as none of the “woes” happen to any of the disciples of Christ, so does not this “woe, because of occasions of stumbling;” for, supposing that thousands of occasions should arise, they shall not touch those who are no longer of the world. But if any one, because of his faith wanting ballast, and the instability of his submission in regard to the Word of God, is capable of being caused to stumble, let him know that he is not called by Jesus His disciple. Now we must suppose that so many stumbling-blocks come, that, as a result, the woes extend not to some parts of the earth, but to the whole “world” which is in it.

[5959] Ps. cxix. 165.

[5960] John xvii. 16.

[5961] Gal. vi. 14.

[5962] 2 Cor. v. 4.

[5963] Phil. iii. 21.

22. What the "Occasions of Stumbling" Are.

"*And it must needs be that occasions of stumbling come,*"[5964] which I take to be different from the men by whom they come. The occasions then which come are an army of the devil, his angels, and a wicked band of impure spirits, which, seeking out instruments through whom they will work, often find men altogether strangers to piety, and sometimes even some of those who are thought to believe the Word of God, for whom exists a worse woe than that which comes to him who is caused to stumble, just as also it shall be more tolerable for Tyre and Sidon in the day of judgment,[5965] than for the places where Jesus did signs and wonders, and yet was not believed. But as one might undertake to make a collection from the Scriptures of those who are pronounced blessed, and of the things in respect of which they are so called, so also he might undertake to do with the woes which are written, and those in whose case the woes are spoken. But that the woe is worse in the case of him who causes to stumble, than in him who is made to stumble, you may prove by the passage, "Whoso shall cause to stumble one of these little ones which believe in Me, it is profitable for him,"[5966] etc.; for, while the little one who is made to stumble receives retribution from him who caused him to stumble, it is expedient that the severe and intolerable punishment which is written should befall the man who has caused the stumbling. But if we were to give more careful consideration to these things, we should be on our guard against sinning against the brethren, and wounding their conscience when it is weak, lest we sin against Christ;[5967] as often our brethren about us, "for whom Christ died," perish, not only through our knowledge, but also through some other causes connected with us; in the case of whom, we, sinning against Christ, shall pay the penalty, the soul of them who perish through us being required of us.

[5964] Matt. xviii. 7.

[5965] Matt. xi. 22.

[5966] Matt. xviii. 6.

[5967] 1 Cor. viii. 11, 12.

23. In What Sense "Necessary."

Next we must test accurately the meaning of the word "necessity" in the passage, "*For there is a necessity that the occasions come,*"[5968] and to the like effect in Luke, "It is 'inadmissible' but that occasions of stumbling should come,"[5969] instead of "impossible." And as it is necessary that that which is mortal should die, and it is impossible but that it should die, and as it must needs be that he who is in the body should be fed, for it is impossible for one who is not fed to live, so it is necessary and impossible but that occasions of stumbling should arise, since there is a necessity also that wickedness should exist before virtue in men, from which wickedness stumbling-blocks arise; for it is impossible that a man should be found altogether sinless, and who, without sin, has attained to virtue. For the wickedness in the evil powers, which is the primal source of the wickedness among men, is altogether eager to work through certain instruments against the men in the world. And perhaps also the wicked powers are more exasperated when they are cast out by the word of Jesus, and their worship is lessened, their customary sacrifices not being offered unto them; and there is a necessity that these offences come; but there is no necessity that they should come through any particular one; wherefore the "woe" falls on the man through whom the stumbling-block comes, as he has given a place to the wicked power whose purpose it is to create a stumbling-block. But do not suppose that by nature, and from constitution, there are certain stumbling-blocks which seek out men through whom they come; for as God did not make death, so neither did He create stumbling-blocks; but free-will begot the stumbling-blocks in some who did not wish to endure toils for virtue. 489

[5968] Matt. xviii. 7.

[5969] Luke xviii. 1.

24. The Offending Hand, or Foot, or Eye.

And it is well, then, if the eye and the hand are deserving of praise, that the eye cannot with reason say to the hand, "I have no need of thee."[5970] But if any one in the whole body of the congregations of the church, who because of his practical gifts has the name of hand, should change and become a hand causing to stumble, let the eye say to such a hand, "I have no need of thee," and, saying it, let him cut it off and cast it from him.[5971] And so it is well, if any head be blessed, and the feet worthy of the blessed head, so that the head observing the things which are becoming to itself, may not be able to say to the feet, "I have no need of you." If, however, any foot be found to become a stumbling-block to the whole body, let the head say to such a foot, "I have no need of thee," and having cast it off, let him cast it from himself; for even it is much better that the rest of the body should enter into life, wanting the foot or the hand which caused the stumbling-block, rather than, when the stumbling-block has spread over the whole body, it should be cast into the hell of fire with the two feet or the two hands. And so it is well, that he who can become the eye of the whole body should be worthy of Christ and of the whole body; but if such an eye should ever change, and become a stumbling-block to the whole body, it is well to take it out and cast it outside the whole body, and that the rest of the body without that eye should be saved, rather than that along with it, when the whole body has been corrupted, the whole body should be cast into the hell of fire.[5972] For the practical faculty of the soul, if prone to sin, and the walking faculty of the soul, so to speak, if prone to sin, and the faculty of clear vision, if prone to sin, may be the hand that causes to stumble, and the foot that causes to stumble, and the eye that causes to stumble, which things it is better to cast away, and having put them aside to enter into life without them, like as one halt, or maimed, or one-eyed, rather than along with them to lose the whole soul. And likewise in the case of the soul it is a good and blessed thing to use its power for the noblest ends; but if we are going to lose one for any cause, it is better to lose the use of it, that along with the other powers we may be saved.

[5970] 1 Cor. xii. 21.

[5971] Matt. xviii. 8.

[5972] *Cf.* Matt. xviii. 9.

25. The Eye or Hand Allegorized.

And it is possible to apply these words also to our nearest kinsfolk, who are our members, as it were; being considered to be our members, because of the close relationship; whether by birth, or from any habitual friendship, so to speak; whom we must not spare if they are injuring our soul. For let us cut off from ourselves as a hand or a foot or an eye, a father or mother who wishes us to do that which is contrary to piety, and a son or daughter who, as far as in them lies, would have us revolt from the church of Christ and the love of Him. But even if the wife of our bosom, or a friend who is kindred in soul, become stumbling-blocks to us, let us not spare them, but let us cut them out from ourselves, and cast them outside of our soul, as not being truly our kindred but enemies of our salvation; for "whosoever hates not his father, and mother,"[5973] and the others subjoined, when it is the fitting season to hate them as enemies and assailants, that he may be able to win Christ, this man is not worthy of the Son of God. And in respect of these we may say, that from a critical position any lame one, so to speak, is saved, when he has lost a foot—say a brother—and alone obtains the inheritance of the kingdom of God; and a maimed one is saved, when his father is not saved, but they perish, while he is separated from them, that he alone may obtain the benedictions. And so also any one is saved with one eye, who has cut out the eye of his own house, his wife, if she commit fornication, lest having two eyes he may go away into the hell of fire. 490

[5973] Luke xiv. 26.

26. The Little Ones and Their Angels.

"*See that ye despise not one of these little ones.*"[5974] It seems to me that as among the bodies of men there are differences in point of size,—so that some are little, and others great, and others of middle height, and, again, there are differences among the little, as they are more or less little, and the same holds of the great, and of those of middle height,—so also among the souls of men, there are some things which give them the stamp of littleness, and other things the stamp of greatness, so to speak, and generally, after the analogy of things bodily, other things the stamp of mediocrity. But in the case of bodies, it is not due to the action of men but to the spermatic principles, that one is short and little, another great, and another of middle height; but in the case of souls, it is our free-will, and actions of such a kind, and habits of such a kind, that furnish the reason why one is great, or little, or of middle height; and it is of our free-will either by advancing in stature to increase our size, or not advancing to be short. And so indeed I understand the words about Jesus having assumed a human soul, "Jesus advanced;"[5975] for as from the free-will there was an advance of His soul in wisdom and grace, so also in stature. And the Apostle says, "Until we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ;"[5976] for we must think that he attains unto a man, and that full-grown, according to the inner man, who has gone through the things of the child, and has reached the stage of the man, and has put away the things of the child, and generally, has perfected the things of the man.[5977] And so we must suppose that there is a certain measure of spiritual stature unto which the most perfect soul can attain by magnifying the Lord, and become great. Thus, then, these became great, of whom this is written, Isaac, and Moses, and John, and the Saviour Himself above all; for also about Him Gabriel said, "He shall be great;"[5978] but the little ones are "the newborn babes which long for the reasonable milk which is without guile,"[5979] such as stand in need of nursing-fathers and nursing-mothers, spoken of in Isaiah when he says, about the calling from the Gentiles, "And they shall bring the sons in the bosom, and take their daughters on the shoulders, and kings shall be thy nursing-fathers and their princesses thy nursing-mothers."[5980] For these reasons you will, then, attend to the word, "Do not despise one of these little ones,"[5981] and consider whether it is their angels who bring them in their bosom, since they have become sons, and also take on their shoulders what are called daughters, and whether from them are the nursing-fathers who are called kings, and the nursing-mothers who are called princesses. And since the little ones, pointed out by our Saviour, are under the stewardship as of nursing-fathers and nursing-mothers, on this account I think that Moses, who believed that he had been already assigned a place among the ranks of the great, said, with regard to the promise, "My angel shall go before you,"[5982] "If thou thyself do not go along with me, carry me not up hence."[5983] For though the little one even be an heir, yet as being a child he differs nothing from a servant when he is a child,[5984] and to the extent to which he is little "has the spirit of bondage to fear;"[5985] but he who is not at all any longer such has no longer the spirit of bondage, but already the spirit of adoption, when "perfect love casteth out fear;"[5986] it will be plain to thee, how that according to these things "the angel of the Lord" is said "to encamp round about them that fear Him, and to save them."[5987] But you will consider, according to these things also, whether these are indeed angels of the little ones "who are led by the spirit of bondage to fear," "when the angel of the Lord encamps round about them that fear Him and delivereth them;" but of the great, whether it is the Lord who is greater than the angels, who might say about each of them, "I am with him in affliction;"[5988] and, so long as we are imperfect, and need one to assist us that we may be delivered from evils, we stand in need of an angel of whom Jacob said, "The angel who delivered me from all the evils;"[5989] but, when we have become perfected, and have passed through the stage of being subject to nursing-fathers and nursing-mothers and guardians and stewards,[5990] we are meet to be governed by the Lord Himself.

[5974] Matt. xviii. 10.

[5975] Luke ii. 52.

[5976] Eph. iv. 13.

[5977] *Cf.* 1 Cor. xiii. 11.

[5978] Luke i. 32.

[5979] 1 Pet. ii. 2.

[5980] Isa. xlix. 22, 23.

[5981] Matt. xviii. 10.

[5982] Exod. xxxii. 34.

[5983] Exod. xxxiii. 15.

[5984] Gal. iv. 1.

[5985] Rom. viii. 15.

[5986] 1 John iv. 18.

[5987] Ps. xxxiv. 7.

[5988] Ps. xci. 15.

[5989] Gen. xlviii. 16.

[5990] Gal. iv. 4.

27. When the Little Ones are Assigned to Angels.

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Then again one might inquire at what time those who are called their angels assume guardianship of the little ones pointed out by Christ; whether they received this commission to discharge concerning them, from what time "by the laver of regeneration,"[5991] through which they were born "as new-born babes, they long for the reasonable milk which is without guile,"[5992] and no longer are in subjection to any wicked power; or, whether from birth they had been appointed, according to the foreknowledge and predestination of God, over those whom God also foreknew, and foreordained to be conformed to the glory of the Christ.[5993] And with reference to the view that they have angels from birth, one might quote, "He who separated me from my mother's womb,"[5994] and, "From the womb of my mother thou hast been my protector,"[5995] and, "He has assisted me from my mother's womb,"[5996] and, "Upon thee I was cast from my mother,"[5997] and in the Epistle of Jude, "To them that are beloved in God the Father and are kept for Jesus Christ, being called,"[5998]—kept completely by the angels who keep them.

[5991] Tit. iii. 5.

[5992] 1 Pet. ii. 2.

[5993] Rom. viii. 29.

[5994] Gal. i. 15.

[5995] Ps. lxxi. 6.

[5996] Ps. cxxxix. 13.

[5997] Ps. xxii. 10.

[5998] Jude 1.

28. Close Relationship of Angels to Their “Little Ones.”

With reference to the words, “*When through the laver I became a child in Christ,*”[5999] it may be said, that there is no holy angel present with those who are still in wickedness, but that during the period of unbelief they are under the angels of Satan;[6000] but, after the regeneration, He who has redeemed us with His own blood consigns us to a holy angel, who also, because of his purity, beholds the face of God. And a third exposition of this passage might be something like the following, which would say, that as it is possible for a man to change from unbelief to faith, and from intemperance to temperance, and generally from wickedness to virtue, so also it is possible that the angel, to whom any soul has been entrusted at birth, may be wicked at the first, but afterwards may at some time believe in proportion as the man believes, and may make such advance that he may become one of the angels who always behold the face of the Father in heaven,[6001] beginning from the time that he is yoked along with the man who was foreknown and foreordained to believe at that time, the judgments of God, which are unspeakable and unsearchable and like to the depths, fitly bringing together all this harmonious relationship—angels with men. And it may be that as when a man and his wife are both unbelievers, sometimes it is the man who first believes and in time saves his wife, and sometimes the wife who begins and afterwards in time persuades her husband, so it happens with angels and with men. If, however, anything of this kind takes place in the case of other angels or not, you may seek out for yourself. But consider whether it may not be appropriate to say something of this kind in regard to each angel who is so honoured according to the word of the Saviour, that he is said to behold always the face of the Father who is in heaven. But since in what we said above, that the little ones have angels, but that the great have passed beyond such a position, some one will quote in opposition to us from the Acts of the Apostles, where it is written, that a certain maid Rhoda, when Peter knocked at the door, came to answer, and recognizing the voice of Peter, ran in and announced that Peter stood before the gate; but when they who were gathered together in the house wondered, and thought that it was quite impossible that Peter verily stood before the gate, they said, It is his angel.[6002] For the objector will say that, as they had learned once for all that each of the believers had some definite angel, they knew that Peter also had one. But he, who adheres to what we have previously said, will say that the word of Rhoda was not necessarily a dogma, and perhaps also the word of those who did not accurately know, when one as being little and God-fearing is governed by angels, and when now by the Lord Himself. After this, in order to establish our conception of the little one which we have brought forward, it will be said that we need no command about “not despising” in the case of the great, but we do need it in the case of the little; wherefore it is not merely said, “Do not despise one of these,” pointing to all the disciples, but “one of these little ones,”[6003] pointed out by Him, who sees the littleness and the greatness of the soul.

[5999] Cf. Tit. iii. 5; 1 Pet. ii. 2.

[6000] The text is perhaps corrupt.

[6001] Matt. xviii. 10.

[6002] Acts xii. 13–15.

[6003] Matt. xviii. 10.

29. The Little Ones and the Perfect.

But another might say that the perfect man is here called little, applying the word, “For he that is least among you all, the same is great,”[6004] and will affirm that he who humbles himself and becomes a child in the midst of all that believe, though he be an apostle or a bishop, and becomes such “as when a nurse cherisheth her own children,”[6005] is the little one pointed out by Jesus, and that the angel of such an one is worthy to behold the face of God. For to say that the little are here called perfect, according to the passage, “He that is least among you all, the same is great,”[6006] and as Paul said, “Unto me who am less than the least of all saints was this grace given,”[6007] will seem to be in harmony with the saying, “Whoso shall cause one of these little ones to stumble,”[6008] and “So it is not the will of My Father in heaven, that one of these little ones should perish.”[6009] For he, as has been stated, who is now little, could not be made to stumble nor perish, for “great peace have they who love the law of God, and there is no stumbling-block to them;”[6010] and he could not perish, who is least of all among all the disciples of Christ, and on this account becomes great; and, since he could not perish, he could say, “Who shall separate us from the love,”[6011] etc. But he who wishes to maintain this last exposition will say that the soul even of the just man is changeable, as Ezekiel also testifies, saying, that the righteous man may abandon the commandments of God, so that his former righteousness is not reckoned unto him;[6012] wherefore it is said, “Whoso shall cause to stumble one of these little ones,[6013] and, “It is not the will of My Father which is in heaven that one of these little ones should perish.”[6014]

[As for the exposition of the matters relating to “the hundred sheep,” you may consult the homilies on Luke.[6015]]

[6004] Luke ix. 48.

[6005] 1 Thess. ii. 7.

[6006] Luke ix. 48.

[6007] Eph. iii. 8.

[6008] Matt. xviii. 6.

[6009] Matt. xviii. 14.

[6010] Ps. cxix. 165.

[6011] Rom. viii. 35.

[6012] Ezek. xxxiii. 12.

[6013] Matt. xviii. 6.

[6014] Matt. xviii. 14.

[6015] Matt. xviii. 12–14.

30. The Sinning Brother.

“*If thy brother sin against thee, go, shew him his fault between thee and him alone.*[6016]” He, then, who attends closely to the expression, in proof of the surpassing philanthropy of Jesus, will say, that as the words do not suggest a difference of sins, they will act in a singular manner and contrary to the goodness of Jesus, who supply the thought, that these words are to be understood as being limited in their application to lesser sins. But another, also attending closely to the expression, and not wishing to introduce these extraneous thoughts, nor admitting that it is spoken about every sin, will say, that he who commits those great sins is not a brother, even if he be called a brother, as the Apostle says, “If any one that is named a brother be a fornicator, or covetous, or an idolater, etc., with such an one not to eat;”[6017] for no one who is an idolater, or a fornicator, or covetous, is a brother; for if he, who seems to bear the name of Christ, though he is named a brother, has something of the features of these, he would not rightly be called a brother. As then he, who says that such words are spoken about every sin, whether the sin be murder, or poisoning, or pæderasty, or anything of that sort, would give occasion of injury to the exceeding goodness of Christ, so, on the contrary, he who distinguishes between the brother and him who is called the brother, might teach that, in the case of the least of the sins of men, he who has not repented after the telling of the fault is to be reckoned as a Gentile and a publican, for sins which are “not unto death,”[6018] or, as the law has described them in the Book of Numbers, not “death-bringing.”[6019] This would seem to be very harsh; for I do not think that any one will readily be found who has not been censured thrice for the same form of sin, say, reviling, with which revilers abuse their neighbours, or those who are carried away by passion, or for over-drinking, or lying and idle words, or any of those things which exist in the masses. You will inquire, therefore, whether any observation of the passage has escaped the notice of those, who are influenced by their conception of the goodness of the Word, and grant pardon to those who have committed the greatest sins, as well as of those who teach that, in the case of the very least sins, he is to be reckoned as a Gentile and a publican, making him a stranger to the church, after he has committed three very trivial transgressions. But the following seems to me to have been overlooked by both of them, namely, the words, “Thou hast gained thy brother.”[6020] It is assigned by the Word to him only who heard, and He no longer applies it in the case of him who has stumbled twice or thrice and been censured; but that which was to be said about him who was censured twice or thrice, corresponding to the saying, "Thou hast gained thy brother," He has left in the air, so to speak. He is not, therefore, altogether gained, nor will he altogether perish, or he will receive stripes. And attend carefully to the first passage, "If he hear thee, thou hast gained thy brother," and to the second passage, which is literally, "If he hear thee not, take with thyself one or two more, that at the mouth of two or three witnesses every word may be established."[6021] What, then, will happen to him who has been censured for the second time, after every word has been established by two or three witnesses, He has left us to conceive. And, again, "If he refuse to hear them"—manifestly, the witnesses who have been taken—"tell it," he says, "to the church;"[6022] and He does not say what he will suffer if he does not hear the church, but He taught that if he refused to hear the church, then he who had thrice admonished, and had not been heard, was to regard him for the future as the Gentile and the publican.[6023] Therefore he is not altogether gained, nor will he altogether perish. But what at all he will suffer, who at first did not hear, but required witnesses, or even refused to hear these, but was brought to the church, God knows; for we do not declare it, according to the precept, "Judge not that ye be not judged,"[6024] "until the Lord come, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts."[6025] But, with reference to the seeming harshness in the case of those who have committed less sins, one might say that it is not possible for him who has not heard twice in succession to hear the third time, so as, on this account, no longer to be as a Gentile or a publican, or no longer to stand in need of the censure in presence of all the church. For we must bear in mind this, "So it is not the will of My Father in heaven that one of these little ones should perish."[6026] For if "we must all stand before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad,"[6027] let each one with all his power do what he can so that he may not receive punishment for more evil things done in the body, even if he is going to receive back for all the wrongs which he has done; but it should be our ambition to procure the reward for a greater number of good deeds, since "with what measure we mete, it shall be measured to us,"[6028] and, "according to the works of our own hands shall it happen unto us,"[6029] and not in infinite wise, but either double or sevenfold shall sinners receive for their sins from the hand of the Lord; since He does not render unto any one according to the works of his hands, but more than that which he has done, for "Jerusalem," as Isaiah taught, "received from the hand of the Lord double for her sins;"[6030] but the neighbours of Israel, whoever they may be, will receive sevenfold, according to the following expression in the Psalms, "Render unto our neighbours sevenfold into their bosom the reproach with which they have reproached Thee, O Lord."[6031] And other forms of payment in return could be found, which, if we apprehend, we shall know that to repent after any sin, whatever its greatness, is advantageous, in order that, in addition to our not being punished for more offences, there may be some hope left to us concerning good deeds done afterwards at some time, even though, before them, thousands of errors have been committed by anyone of us. For it would be strange that evil deeds should be reckoned to any one, but the better which are done after the bad should profit nothing; which may also be learned from Ezekiel,[6032] by those who pay careful consideration to the things said about such cases.

[6016] Matt. xviii. 15.

[6017] 1 Cor. v. 11.

[6018] 1 John v. 16.

[6019] Num. xviii. 22.

[6020] Matt. xviii. 15.

[6021] Matt. xviii. 15, 16.

[6022] Matt. xviii. 17.

[6023] Matt. xviii. 17.

[6024] Matt. vii. 1.

[6025] 1 Cor. iv. 5.

[6026] Matt. xviii. 14.

[6027] 2 Cor. v. 10.

[6028] Matt. vii. 2.

[6029] Isa. iii. 11.

[6030] Isa. xl. 2.

[6031] Ps. lxxix. 12.

[6032] Ezek. xxxiii.

31. The Power to Bind on Earth and in Heaven.

But to me it seems that, to the case of him who after being thrice admonished was adjudged to be as the Gentile and the publican, it is fitly subjoined, "*Verily, I say unto you,*"—namely, to those who have judged any one to be as the Gentile and the publican,—"*and what things soever ye shall bind on the earth,*"[6033] etc.; for with justice has he, who has thrice admonished and not been heard, bound him who is judged to be as a Gentile and a publican; wherefore, when such an one is bound and condemned by one of this character, he remains bound, as no one of those in heaven overturns the judgment of the man who bound him. And, in like manner, he who was admonished once for all, and did things worthy of being gained, having been set free by the admonition of the man who gained him, and no longer bound by the cords of his own sins,[6034] for which he was admonished, shall be adjudged to have been set free by those in heaven. Only, it seems to be indicated that the things, which above were granted to Peter alone, are here given to all who give the three admonitions to all that have sinned; so that, if they be not heard, they will bind on earth him who is judged to be as a Gentile and a publican, as such an one has been bound in heaven. But since it was necessary, even if something in common had been said in the 494 case of Peter and those who had thrice admonished the brethren, that Peter should have some element superior to those who thrice admonished, in the case of Peter, this saying "I will give to thee the keys of the kingdom of the heavens,"[6035] has been specially set before the words, "And what things soever ye shall bind on earth," etc. And, indeed, if we were to attend carefully to the evangelical writings, we would also find here, and in relation to those things which seem to be common to Peter and those who have thrice admonished the brethren, a great difference and a pre-eminence in the things said to Peter, compared with the second class. For it is no small difference that Peter received the keys not of one heaven but of more, and in order that whatsoever things he binds on the earth may be bound not in one heaven but in them all, as compared with the many who bind on earth and loose on earth, so that these things are bound and loosed not in the heavens, as in the case of Peter, but in one only; for they do not reach so high a stage, with power as Peter to bind and loose in all the heavens.[6036] The better, therefore, is the binder, so much more blessed is he who has been loosed, so that in every part of the heavens his loosing has been accomplished.

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[6033] Matt. xviii. 18.

[6034] Prov. v. 22.

[6035] Matt. xvi. 19.

[6036] Matt. xvi. 19.

Book XIV.

1. The Power of Harmony in Relation to Prayer.

"Again I say unto you that if two of you shall agree[6037] *on earth as touching anything that they shall ask, it shall be done for them."*[6038] The word symphony is strictly applied to the harmonies of sounds in music. And there are indeed among musical sounds some accordant and others discordant. But the Evangelic Scripture is familiar with the name as applied to musical matters in the passage, "He heard a symphony and dancing."[6039] For it was fitting that when the son who had been lost and found came by penitence into concord with his father a symphony should be heard on the occasion of the joyous mirth of the house. But the wicked Laban was not acquainted with the word symphony in his saying to Jacob, "And if thou hadst told me I would have sent thee away with mirth and with music and with drums and a harp."[6040] But akin to the symphony of this nature is that which is written in the second Book of Kings when "the brethren of Aminadab went before the ark, and David and his son played before the Lord on instruments artistically fitted with might and with songs;"[6041] for the instruments thus fitted with might and with songs, had in themselves the musical symphony which is so powerful that when two only, bring along with the symphony which has relation to the music that is divine and spiritual, a request to the Father in heaven about anything whatsoever, the Father grants the request to those who ask along with the symphony on earth,—which is most miraculous,—those things which those who have made the symphony spoken of may have asked. So also I understand the apostolic saying "Defraud ye not one the other except it be by agreement for a season that ye may give yourselves unto prayer."[6042] For since the word harmony is applied to those who marry according to God in the passage from Proverbs which is as follows: "Fathers will divide their house and substance to their sons, but from God the woman is married to the man,"[6043] it is a logical consequence of the harmony being from God, that the name and the deed should enjoy the agreement with a view to prayer, as is indicated in the word, "unless it be by agreement."[6044] Then the Word repeating that the agreeing of two on the

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[6037] συμφωνήσωσιν.

[6038] Matt. xviii. 19.

[6039] Luke xv. 25.

[6040] Gen. xxxi. 27.

[6041] 2 Sam. vi. 4, 5.

[6042] 1 Cor. vii. 5.

[6043] Prov. xix. 14, ἁρμόζεται·.

[6044] 1 Cor. vii. 5.

earth is the same thing as the agreeing with Christ, adds, “For where two or three are gathered together in My name.”[6045] Therefore the two or three who are gathered together in the name of Christ are those who are in agreement on earth, not two only but sometimes also three. But he who has the power will consider whether this agreement and a congregation of this sort in the midst of which Christ is, can be found in more, since “narrow and straightened is the way that leadeth unto life, and few be they that find it.”[6046] But perhaps also not even few but two or three make a symphony as Peter and James and John, to whom as making a symphony the Word of God showed His own glory. But two made a symphony, Paul and Sosthenes, when writing the first Epistle to the Corinthians;[6047] and after this Paul and Timothy when sending the second Epistle to the same.[6048] And even three made a symphony when Paul and Silvanus and Timothy gave instruction by letter to the Thessalonians.[6049] But if it be necessary also from the ancient Scriptures to bring forward the three who made a symphony on earth, so that the Word was in the midst of them making them one, attend to the superscription of the Psalms, as for example to that of the forty-first, which is as follows: “Unto the end, unto understanding, for the sons of Korah.”[6050] For though there were three sons of Korah whose names we find in the Book of Exodus,[6051] Aser, which is, by interpretation, “instruction,” and the second Elkana, which is translated, “possession of God,” and the third Abiasaph, which in the Greek tongue might be rendered, “congregation of the father,” yet the prophecies were not divided but were both spoken and written by one spirit, and one voice, and one soul, which wrought with true harmony, and the three speak as one, “As the heart panteth after the springs of the water, so panteth my soul after thee, O God.”[6052] But also they say in the plural in the forty-fourth Psalm, “O God, we have heard with our ears.”[6053] But if you wish still further to see those who are making symphony on earth look to those who heard the exhortation, “that ye may be perfected together in the same mind and in the same judgment,”[6054] and who strove after the goal, “the soul and the heart of all the believers were one,”[6055] who have become such, if it be possible for such a condition to be found in more than two or three, that there is no discord between them, just as there is no discord between the strings of the ten-stringed psaltery with each other. But they were not in symphony in earth who said, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ,"[6056] but there were schisms among them, upon the dissolution of which they were gathered together in company with the spirit in Paul, with the power of the Lord Jesus Christ,[6057] that they might no longer "bite and devour one another so that they were consumed by one another;"[6058] for discord consumes, as concord brings together, and admits[6059] the Son of God who comes in the midst of those who have become at concord. And strictly, indeed, concord takes place in two things generic, through the perfecting together, as the Apostle has called it, of the same mind by an intellectual grasp of the same opinions, and through the perfecting together of the same judgment, by a like way of living. But if whenever two of us agree on earth as touching anything that they shall ask, it shall be done for them of the Father of Jesus who is in heaven,[6060] plainly when this is not done for them of the Father in heaven as touching anything that they shall ask, there the two have not been in agreement on earth; and this is the cause why we are not heard when we pray, that we do not agree with one another on earth, neither in opinions nor in life. But further also if we are the body of Christ and God hath set the members each one of them in the body that the members may have the same care one for another, and may agree with one another, and when one member suffers, all the members suffer with it, and if one be glorified, they rejoice with it,[6061] we ought to practise the symphony which springs from the divine music, that when we are gathered together in the name of Christ, He may be in the midst of us, the Word of God, and the Wisdom of God, and His Power.[6062]

[6045] Matt. xviii. 20.

[6046] Matt. vii. 14.

[6047] 1 Cor. i. 1.

[6048] 2 Cor. i. 1.

[6049] 1 Thess. i. 1.

[6050] Ps. xlii.

[6051] Exod. vi. 24.

[6052] Ps. xlii. 1.

[6053] Ps. xliv. 1.

[6054] 1 Cor. i. 10.

[6055] Acts iv. 32.

[6056] 1 Cor. i. 12.

[6057] 1 Cor. v. 4.

[6058] Gal. v. 15.

[6059] *Or* reading χωρίζει, following the Vetus Inter, keeps apart.

[6060] Matt. xviii. 19.

[6061] 1 Cor. xii. 25, 18, 25, 26.

[6062] 1 Cor. i. 24.

2. The Harmony of Husband and Wife.

So much then for the more common understanding of the two or three whom the Word exhorts to be in agreement. But now let us also touch upon another interpretation which was uttered by some one of our predecessors, exhorting those who were married to sanctity and purity; for by the two, he says, whom the Word desires to agree on earth, we must understand the husband and wife, who by agreement defraud each other of bodily intercourse that they may give themselves unto prayer;[6063] when if they pray for anything whatever that they shall ask, they shall receive it, the request being granted to them by the Father in heaven of Jesus Christ on the ground of such agreement. And this interpretation does not appear to me to cause dissolution of marriage, but to be an incitement to agreement, so that 496 if the one wished to be pure, but the other did not desire it, and on this account he who willed and was able to fulfil the better part, condescended to the one who had not the power or the will, they would not both have the accomplishment from the Father in heaven of Jesus Christ, of anything whatever that they might ask.

[6063] 1 Cor. vii. 5.

3. The Harmony of Body, Soul, and Spirit.

And next to this about the married, I am familiar also with another interpretation of the agreement between the two which is as follows. In the wicked, sin reigns over the soul, being settled as on its own throne in this mortal body, so that the soul obeys the lusts thereof;[6064] but in the case of those, who have stirred up the sin which formerly reigned over the body as from a throne and who are in conflict with it, "the flesh lusteth against the spirit, and the spirit against the flesh;"[6065] but in the case of those who have now become perfected, the spirit has gained the mastery and put to death the deeds of the body, and imparts to the body of its own life, so that already this is fulfilled, "He shall quicken also your mortal bodies because of His Spirit that dwelleth in you;"[6066] and there arises a concord of the two, body and spirit, on the earth, on the successful accomplishment of which there is sent up a harmonious prayer also of him who "with the heart believes unto righteousness, but with the mouth maketh confession unto salvation,"[6067] so that the heart is no longer far from God, and along with this the righteous man draws nigh to God with his own lips and mouth. But still more blessed is it if the three be gathered together in the name of Jesus that this may be fulfilled, "May God sanctify you wholly, and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ."[6068] But some one may inquire with regard to the concord of spirit and body spoken of, if it is possible for these to be at concord without the third being so,—I mean the soul—and whether it does not follow from the concord of these on the earth after the two have been gathered together in the name of Christ, that the three also are already gathered together in His name, in the midst of whom comes the Son of God as all are dedicated to Him,—I mean the three,—and no one is opposed to Him, there being no antagonism not only on the part of the spirit, but not even of the soul, nor further of the body.

[6064] Rom. vi. 12.

[6065] Gal. v. 17.

[6066] Rom. viii. 11.

[6067] Rom. x. 10.

[6068] 1 Thess. v. 23.

4. Harmony of the Old and New Covenants.

And likewise it is a pleasant thing to endeavour to understand and exhibit the fact of the concord of the two covenants,—of the one before the bodily advent of the Saviour and of the new covenant; for among those things in which the two covenants are at concord so that there is no discord between them would be found prayers, to the effect that about anything whatever they shall ask it shall be done to them from the Father in heaven. And if also you desire the third that unites the two, do not hesitate to say that it is the Holy Spirit, since "the words of the wise," whether they be of those before the advent, or at the time of the advent, or after it, "are as goads, and as nails firmly fixed, which were given by agreement from one shepherd."[6069] And do not let this also pass unobserved, that He did not say, where two or three are gathered together in My name, there "shall I be" in the midst of them, but "there am I,"[6070] not going to be, not delaying, but at the very moment of the concord being Himself found, and being in the midst of them.

[6069] Eccl. xii. 11.

[6070] Matt. xviii. 20.

5. The Limit of Forgiveness.

"*Then came Peter and said unto Him, Lord, how often shall my brother sin against me and I forgive him?*"[6071] The conception that these things were said in a simple sense by Peter, as if he were inquiring whether he was to forgive his brother when he sinned against him seven times, but no longer if he sinned an eighth time, and by the Saviour, as if He thought that one should sit still and reckon up the sins of his neighbours against him in order that he might forgive seventy times and seven, but that from the seventy-eighth he should not forgive the man who wronged him, seems to me altogether silly and unworthy alike of the progress which Peter had made in the company of Jesus and of the divine magnanimity of Jesus. Perhaps, then, these things also border on an obscurity akin to the words, "Hear My voice, ye wives of Lamech,"[6072] etc. If any one has already become a friend of Jesus so as to be taught by His spirit which illumines the reason of him who has advanced so far according to his desert, he might know the true meaning, therefore, in regard to these things, and such as Jesus Himself would have clearly expounded it; but we who fall short of 497 the greatness of the friendship of Jesus must be content if we can babble a little about the passage. The number six, then, appears to be working and toilsome, but the number seven to contain the idea of repose. And consider if you can say that he, who loves the world and works the things of the world, and does those things which are material, sins six times, and that the number seven is the end of sin in his case, so that Peter with some such thought in his mind wished to pardon seven sins of those which his brother had committed against him. But since as units the tens and the hundreds have a certain common measure of proportion to the number which is in units, and Jesus knew that the number might be exceeded, on this account, I think, that He added to the number seven also the seventy,[6073] and said that there ought to be forgiveness to brethren here, and to them who have sinned in respect to things here. But if any one going beyond the things about the world and this age were to commit sin, even if it were trifling, he could not longer reasonably have forgiveness of sins; for forgiveness extends to the things here, and in relation to the sins committed here, whether the forgiveness comes late or soon; but there is no forgiveness, not even to a brother, who has sinned beyond the seven and seventy times. But you might say that he who has sinned in such wise, whether as against Peter his brother, or as against Peter, against whom the gates of Hades do not prevail, is by sins of this kind in the smaller number of the sin, but according to sins still worse is in the number which has no forgiveness of sins.

[6071] Matt. xviii. 21.

[6072] Gen. iv. 23.

[6073] Matt. xviii. 22.

6. Concerning the King Who Made a Reckoning with His Own Servants, to Whom Was Brought a Man Who Owed Ten Thousand Talents.

“*Therefore I say unto you the kingdom of heaven is likened unto a certain king, who wished to make a reckoning with his own servants.*”[6074] The general conception of the parable is to teach us that we should be inclined to forgive the sins committed against us by those who have wronged us, and especially if after the wrongdoing he who has done it supplicates him who has been wronged, asking forgiveness for the sins which he has committed against him. And this the parable wishes to teach us by representing that even when forgiveness has been granted by God to us of the sins in respect of which we have received remission, exaction will be demanded even after the remission, unless we forgive the sins of those who have wronged us, so that there is no longer left in us the least remembrance of the wrong that was done, but the whole heart, assisted by the spirit of forgetfulness of wrongs, which is no common virtue, forgives him who has wronged us those things which have been wickedly done against any of us by him, even treacherously. But next to the general conception of the parable, it is right to examine the whole of it more simply according to the letter, so that he who advances with care to the right investigation of each detail of the things previously written may derive profit from the examination of what is said. Now there is, as is probable, an interpretation, transcendental and hard to trace, as it is somewhat mystical, according to which, after the analogy of the parables which are interpreted by the Evangelists, one would investigate each of the details in this; as, for example, who the king was, and who the servants were, and what was the beginning of his making a reckoning, and who was the one debtor who owed many talents, and who was his wife and who his children, and what were the “all things” spoken of besides those which the king ordered to be sold in order that the debt might be paid out of his belongings, and what was meant by the going out of the man who had been forgiven the many talents, and who was the one of the servants who was found and was a debtor not to the householder, but to the man who had been forgiven, and what is meant by the number of the hundred pence, and what by the word, “He took him by the throat saying, Pay what thou owest,” and what is the prison into which he who had been forgiven all the talents went out and cast his fellow-servant, and who were the fellow-servants who were grieved and told the lord all that had been done, and who were the tormentors to whom he who had cast his fellow-servant into prison was delivered, and how he who was delivered to the tormentors paid all that was due, so that he no longer owed anything.[6075] But it is probable also that some other things could be added to the number by a more competent investigator, the exposition and interpretation of which I think to be beyond the power of man, and requiring the Spirit of Christ who spoke them in order that 498

[6074] Matt. xviii. 23.

[6075] Matt. xviii. 23, 34.

Christ may be understood as He spoke; for as “no one among men knows the things of the man, save the spirit which is in him,” and “no one knows the things of God, save the Spirit of God,”[6076] so no one knows after God the things spoken by Christ in proverbs and parables save the Spirit of Christ, in which he who participates in Christ not only so far as He is Spirit, but in Christ as He is Wisdom, as He is Word, would behold the things which were revealed to him in this passage. But with regard to the interpretation of the loftiest type, we make no profession; nor on the other hand with the assistance of Christ who is the Wisdom of God do we despair of apprehending the things signified in the parable; but whether it shall be the case that such things shall be dictated to us in connection with this Scripture or not, may God in Christ suggest the doing of that which is pleasing to Him, if only there be granted to us also concerning these things, the word of wisdom which is given from God through the Spirit, and the word of knowledge which is supplied according to the Spirit.[6077]

[6076] 1 Cor. ii. 11.

[6077] 1 Cor. xii. 8.

7. Exposition Continued: the King and the Servants.

"*The kingdom of heaven,*" He says, "*is likened,*"[6078] etc. But if it be likened to such a king, and one who has done such things, who must we say that it is but the Son of God? For He is the King of the heavens, and as He is absolute Wisdom and absolute Righteousness and absolute Truth, is He not so also absolute Kingdom? But it is not a kingdom of any of those below, nor of a part of those above, but of all the things above, which were called heavens. But if you enquire into the meaning of the words, "Theirs is the kingdom of heaven,"[6079] you may say that Christ is theirs in so far as He is absolute Kingdom, reigning in every thought of the man who is no longer under the reign of sin which reigns in the mortal body of those who have subjected themselves to it.[6080] And if I say, reigning in every thought, I mean something like this, reigning as Righteousness and Wisdom and Truth and the rest of the virtues in him who has become a heaven, because of bearing the image of the heavenly, and in every power, whether angelic, or the rest that are named saints, not only in this age, but also in that which is to come, and who are worthy of a kingdom of such a kind. Accordingly this kingdom of heaven (when it was made "in the likeness of sinful flesh,"[6081] that for sin it might condemn sin, when God made "Him who knew no sin to be sin on behalf of us,"[6082] who bear the body of our sin), is likened to a certain king who is understood in relation to Jesus being united to Him, if we may dare so to speak, having more capacity towards being united and becoming entirely one with the "First-born of all creation,"[6083] than he, who, being joined to the Lord, becomes one spirit with Him.[6084] Now of this kingdom of the heavens which is likened unto a certain king, according to the conception of Jesus, and is united to Him, it is said by anticipation that he wished to make a reckoning with his servants. But he is about to make a reckoning with them in order that it may be manifested how each has employed the tried money of the householder and his rational coins. And the image in the parables was indeed taken from masters who made a reckoning with their own servants; but we shall understand more accurately what is signified by this part of the parable, if we fix our thought on the things done by the slaves who had administered their master's goods, and who were asked to give a reckoning concerning them. For each of them, receiving in different measure from his master's goods, has used them either for that which was right so as to increase the goods of his master, or consumed it riotously on things which he ought not, and spent profusely without judgment and without discretion that which had been put into his hands. But there are those who have wisely administered these goods and goods so great, but have lost others, and whenever they give the reckoning when the master makes a reckoning with them, there is gathered together how much loss each has incurred, and there is reckoned up how much gain each has brought, and according to the worthiness of the way in which he has administered it, he is either honoured or punished, or in some cases the debt is forgiven, but in others the talents are taken away. Well, then, from what has been said, let us first look at the rational coins and the tried money of the householder, of which one receives more and another less, for according to the ability of each, to one are given five talents as he has the ability to administer so many, but to another two as not being able to receive the amount of the man before him, 499 and to another one as being also inferior to the second.[6085] Are these, then, the only differences, or are we to recognize these differences in the case of certain persons of whom the Gospel goes on to speak while there are also others besides these: In other parables also are found certain persons, as the two debtors, the one who owed five hundred pence, and the other fifty;[6086] but whether these had been entrusted with them and had administered them badly as being inferior in ability to him who had been entrusted with a talent, or had received them, we have not learned; but that they owed so much, we seem to be taught from the parable. And there are found other ten servants who were each entrusted with a pound separately.[6087] And if any one understood the varied character of the human soul and the wide differences from each other in respect of natural aptitude, or want of aptitude for more or fewer of the virtues, and for these virtues or for those, perhaps he would comprehend how each soul has come with certain coins of the householder which come to light with the full attainment of reason, and with the attention which follows the full attainment of reason, and with exercise in things that are right, or with diligence and exercise in other things, whether they be useful as pursuits, or in part useful and in part not useful, such as the opinions which are not wholly true nor wholly false.

[6078] Matt. xviii. 23.

[6079] Matt. v. 3.

[6080] Rom. vi. 12.

[6081] Rom. viii. 3.

[6082] 2 Cor. v. 21.

[6083] Col. i. 15.

[6084] 1 Cor. vi. 17.

[6085] Matt. xxv. 15.

[6086] Luke vii. 41.

[6087] Luke xix. 13.

8. The Principle of the Reckoning.

But you will here inquire whether all men can be called servants of the king, or some are servants whom he foreknew and fore-ordained, while there are others who transact business with the servants, and are called bankers.[6088] And in like manner you will inquire if there are those outside the number of the slaves from whom the householder declares that he will exact his own with usury, not only men alien from piety, but also some of the believers. Now the servants alone are the stewards of the Word, but the king, making a reckoning with the servants, demands from those who have borrowed from the servants, whether a hundred measures of wheat or a hundred measures of oil,[6089] or whatever in point of fact those who are outside of the household of the king have received; for he who owed the hundred measures of wheat or the hundred measures of oil is not found to be, according to the parable, a fellow-servant of the unjust steward, as is evident from the question—how much owest thou to my lord?[6090] But mark with me that each deed which is good or seemly is like a gain and an increment, but a wicked deed is like a loss; and as there is a certain gain when the money is greater and another when it is less, and as there are differences of more or less, so according to the good deeds, there is as it were a valuing of gains more or less. To reckon what work is a great gain, and what a less gain, and what a least, is the prerogative of him who alone knows to investigate such things, looking at them in the light of the disposition, and the word, and the deed, and from consideration of the things which are not in our power cooperating with those that are; and so also in the case of things opposite, it is his to say what sin, when a reckoning is made with the servants, is found to be a great loss, and what is less, and what, if we may so call it, is the loss of the very last mite,[6091] or the last farthing.[6092] The account, therefore, of the entire and whole life is exacted by that which is called the kingdom of heaven which is likened to a king, when "we must all stand before the judgment-sent of Christ that each one may receive the things done in the body according to what he hath done, whether good or bad;"[6093] and then when the reckoning is being made, shall there be brought into the reckoning that is made also every idle word that men shall speak,[6094] and any cup of cold water only which one has given to drink in the name of a disciple.[6095]

[6088] Matt. xxv. 27.

[6089] Luke xvi. 6, 7.

[6090] Luke xvi. 5.

[6091] Luke xii. 59.

[6092] Matt. v. 26.

[6093] 2 Cor. v. 10.

[6094] Matt. xii. 36.

[6095] Matt. x. 42.

9. The Time Occupied by the Reckoning.

And these things will take place whenever that happens which is written in Daniel, “The books were opened and the judgment was set;”[6096] for a record, as it were, is made of all things that have been spoken and done and thought, and by divine power every hidden thing of ours shall be manifested, and everything that is covered shall be revealed,[6097] in order that when any one is found who has not “given diligence to be freed from the adversary,” he may go in succession through the hands of the magistrate, and the judge, and the attendant into the prison, until he pays the very last mite;[6098] but when one has given diligence to be freed from him and owes nothing to any one, and already has made the pound ten pounds or five pounds, or doubled the five talents, or made the two four, he may obtain the due recompense, entering into the joy of his Lord, either being set over all His possessions,[6099] or hearing the word, “Have thou authority over ten cities,”[6100] or “Have thou authority over five cities.”[6101] But we think that these things are spoken of as if they required a long period of time, in order that an account may be made by us of the whole times of the earthly life, so that we might suppose that when the king makes a reckoning with each one of his many servants the matter would require so vast a period of time, until these things come to an end which have existed from the beginning of the world down to the consummation of the age, not of one age, but of many ages. But the truth is not so; for when God wished all at once to rekindle in the memories of all everything that had been done by each one throughout the whole time, in order that each might become conscious of his own doings whether good or bad, He would do it by His ineffable power. For it is not with God as with us; for if we wish to call some things to remembrance, we require sufficient time for the detailed account of what has been said by us, and to bring to our remembrance the things which we wish to remember; but if He wished to call to our memory the things which have been done in this life, in order that becoming conscious of what we have done we may apprehend for what we are punished or honoured, He could do so. But if any one disbelieves the swiftness of the power of God in regard to these matters, he has not yet had a true conception of the God who made the universe, who did not require times to make the vast creation of heaven and earth and the things in them; for, though He may seem to have made these things in six days, there is need of understanding to comprehend in what sense the words "in six days" are said, on account of this, "This is the book of the generation of heaven and earth,"[6102] etc. Therefore it may be boldly affirmed that the season of the expected judgment does not require times, but as the resurrection is said to take place "in a moment, in the twinkling of an eye,"[6103] so I think will the judgment also be.

[6096] Dan. vii. 10.

[6097] Matt. x. 26 ; Luke xii. 2.

[6098] Luke xii. 58, 59.

[6099] Matt. xxiv. 47.

[6100] Luke xix. 17.

[6101] Luke xix. 19. In chap. 12 Origen reads: Be thou also over five cities—as W. & H., and comments on the difference of the reward. The mss. are therefore in error here.

[6102] Gal. ii. 4.

[6103] 1 Cor. xv. 52.

10. The Man Who Owed Many Talents.

Next we must speak in regard to this, "*And when he had begun to reckon, there was brought unto him one which owed many talents.*"[6104] The sense of this appears to me to be as follows: The season of beginning the judgment is with the house of God, who says, as also it is written in Ezekiel, to those who are appointed to attend to punishments, "Begin ye with My saints;"[6105] and it is like "the twinkling of an eye;" but, the time of making a reckoning includes the same "twinkling," ideally apprehended, for we are not forgetful of what has been previously said of those who owe more. Wherefore it is not written, when he was making reckoning, but it is said, "When he began to reckon," there was brought, at the beginning of his making a reckoning, one who owed many talents; he had lost tens of thousands of talents, having been entrusted with great things, and having had many things committed to his care, but he had brought no gain to his master, but had lost tens of thousands so that he owed many talents; and, perhaps on this account, he owed many talents, seeing that he followed often the woman, who was sitting upon the talent of lead, whose name is wickedness.[6106] But observe here that every great sin is a loss of the talents of the master of the house, and such sins are committed by fornicators, adulterers, abusers of themselves with men, effeminate, idolaters, murderers. Perhaps then the one who is brought to the king owing many talents has committed no small sin but all that are great and heinous; and if you were to seek for him among men, perhaps you would find him to be "the man of sin, the son of perdition, he that opposeth and exalteth himself against every God or object of worship;"[6107] but if you seek him outside the number of men, who can this be but the devil who has ruined so many who received him, who wrought sin in them. For "man is a great thing, and a pitiful man is precious,"[6108] precious so as to be worthy of a talent, whether of gold like as the lamp which was equal to a talent of gold,[6109] or of silver or of any kind of material whatsoever understood intellectually, the symbols of which are recorded in the Words of the Days,[6110] when David became enriched with many talents of which the number is mentioned, so many talents of gold, and so many of silver, and of the rest of the material there named, from which the temple of God was built.

[6104] Matt. xviii. 24.

[6105] Ezek. ix. 6.

[6106] Zech. v. 7, 8.

[6107] 2 Thess. ii. 3, 4.

[6108] Prov. xx. 6.

[6109] Exod. xxv. 39.

[6110] 1 Chron. xxii. 14.

11. The Servant Who Owed a Hundred Pence.

Only, though he cannot pay the talents, for he has lost them, he has a wife and children and other things, of which it is written, “All that he has.”[6111] And it was possible that when he had been sold along with his own, he would have prospered if some one had bought him, and, by his worth and the things that were his, have paid the whole debt in full; and it was possible that he might no longer be the servant of the king, but become that of his purchaser. And he makes a request that he be not sold along with his own, but may continue to abide in the house of the king; wherefore he fell down and worshipped him, knowing that the king was God, and said, “Have patience with me, and I will pay thee all;”[6112] for he was, as is probable, an active man, who knew that he could by a second course of action fill up the whole deficiency of the former loss of many talents. And this truly good king was moved with compassion for the man who owed him many talents and then released him, having bestowed upon him a favour greater than the request which had been made; for the debtor promised to the long-suffering master to pay all his debts, but the Lord moved with compassion for him did not merely forgive him with the idea of receiving his own back as a result of his patience, but even entirely released him and forgave him the whole debt. But this wicked servant, who had besought his master to have patience for his many talents, acted without mercy, for, having found one of his fellow-servants which owed him a hundred pence, he laid hold on him and took him by the throat, saying, “Pay if thou owest.”[6113] And did he not exhibit the very excess of wickedness who laid hold of his fellow-servant for a hundred pence, and took him by the throat and deprived him of freedom to breathe, when he himself, for the many talents, had neither been laid hold of, nor seized by the throat, but at first was ordered to be sold along with his wife and children and all that was his own; but afterwards, when he had worshipped him, the master was moved with compassion for him, and he was released and forgiven in regard to the whole of the debt. But it were indeed a hard task to tell according to the conception of Jesus who is the one fellow-servant who was found to be owing a hundred pence, not to his own lord, but to him who owed many talents, and who are the fellow-servants who saw the one taking by the throat, and the other taken, and were exceedingly sorry, and represented clearly unto their own lord all that had been done. But what the truth in these matters is, I declare that no one can interpret unless Jesus, who explained all things to His own disciples privately, takes up His abode in his reason, and opens up all the treasures in the parable which are dark, hidden, unseen, and confirms by clear demonstrations the man whom He desires to illumine with the light of the knowledge of the things that are in this parable, that he may at once represent who is brought to the king as the debtor of many talents, and who is the other one who owes to him a hundred pence, etc.; whether he can be the man of sin previously mentioned,[6114] or the devil, or neither of these, but some other, whether a man, or some one of these under the sway of the devil; for it is a work of the wisdom of God to exhibit the things that have been prophesied concerning those who are in themselves of a certain nature, or have been made according to such and such qualities, whether among visible powers or also among some men, in whatever way they may have been written by the Holy Spirit. But as we have not yet received the competent mind which is able to be blended with the mind of Christ, and which is capable of attaining to things so great, and which is able with the Spirit to "search all things, even the deep things of God,"[6115] we, forming an impression still indefinitely with regard to the matters in this passage, are of opinion that the wicked servant indicated by the parable who is here represented in regard to the debt of many talents, refers to some definite one.

[6111] Matt. xviii. 25.

[6112] Matt. xviii. 26.

[6113] Matt. xviii. 28.

[6114] 2 Thess. ii. 3.

[6115] 1 Cor. ii. 10.

12. The Time of the Reckoning.

But it is fitting to examine at what time the man—the king—in the parable wished to make a reckoning with his own servants, and to what period we ought to refer the things that are said. For if it be after the consummation, or at it at the time of the expected judgment, how are we to maintain the things about him who owed a hundred pence, and was 502 taken by the throat by the man who had been forgiven the many talents? But if, before the judgment, how can we explain the reckoning that was made before this by the king, with his own servants? But we ought to think in a general way about every parable, the interpretation of which has not been recorded by the evangelists, even though Jesus explained all things to His own disciples privately;[6116] and for this reason the writers of the Gospels have concealed the clear exposition of the parables, because the things signified by them were beyond the power of the nature of words to express, and every solution and exposition of such parables was of such a kind that not even the whole world itself could contain the books that should be written[6117] in relation to such parables. But it may happen that a fitting heart be found, and, because of its purity, able to receive the letters of the exposition of the parable, so that they could be written in it by the Spirit of the living God. But some one will say that, perhaps, we act with impiety, who, because of the secret and mystical import of some of the Scriptures which are of heavenly origin, wish them to be symbolic, and endeavour to expound them, even though it might seem *ex hypothesi* that we had an accurate knowledge of their meaning. But to this we must say that, if there be those who have obtained the gift of accurate apprehension of these things, they know what they ought to do; but as for us, who acknowledge that we fall short of the ability to see into the depth of the things here signified, even though we obtain a somewhat crass perception of the things in the passage, we will say, that some of the things which we seem to find after much examination and inquiry, whether by the grace of God, or by the power of our own mind, we do not venture to commit to writing; but some things, for the sake of our own intellectual discipline, and that of those who may chance to read them, we will to some extent set forth. But let these things, then, be said by way of apology, because of the depth of the parable; but, with regard to the question at what time the man—the king—in the parable wished to make a reckoning with his own servants, we will say that it seems that this takes place about the time of the judgment which had been proclaimed. And this is confirmed by two parables, one at the close of the Gospel before us,[6118] and one from the Gospel according to Luke.[6119] And not to prolong the discussion by quoting the very letter, as any one who wishes can take it from the Scripture himself, we will say that the parable according to Matthew declares, “For it is as when a man going into another country called his own servants, and delivered unto them his own goods, and to one he gave five talents, and to another two, and to another one talent;”[6120] then they took action with regard to that which had been entrusted to them, and, after a long time, the lord of those servants cometh, and it is written in the very words, that he also makes a reckoning with them.[6121] And compare the words, “And when he began to make a reckoning,”[6122] and consider that he called the going of the householder into another country the time at which “we are at home in the body but absent from the Lord;”[6123] but his advent, when, “after a long time the lord of those servants cometh,”[6124] the time at the consummation in the judgment; for after a long time the lord of those servants cometh and makes a reckoning with them, and those things which follow take place. But the parable in Luke represents with more clearness, that “a certain nobleman went into a far country to receive for himself a kingdom, and to return,” and when going, “he called ten servants, and gave to them ten pounds, and said unto them, Trade ye till I come.”[6125] But the nobleman, being hated by his own citizens, who sent an ambassage after him, as they did not wish him to reign over them, came back again, having received the kingdom, and told the servants to whom he had given the money to be called to himself that he might know what they had gained by trading. And, seeing what they had done, to him who had made the one pound ten pounds, rendering praise in the words, “Well done, thou good servant, because thou wast found faithful in a very little,”[6126] he gives to him authority over ten cities, to-wit, those which were under his kingdom. And to another, who had multiplied the pound fivefold, he did not render the praise which he assigned to the first, nor did he specify the word “authority,” as in the case of the first, but said to him, “Be thou also over five cities.”[6127] But to him who had tied up the pound in a napkin, he said, “Out of thine own mouth will I judge thee, thou wicked servant;”[6128] and he said to them that stood by, Take from him the pound, and give it unto him that hath the ten pounds.[6129] Who, then, in regard to this parable, will not say that the nobleman, who goes into a far country to receive for himself a kingdom and to return, is

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[6116] Mark iv. 34.

[6117] John xxi. 25.

[6118] Matt. xxv. 14–30.

[6119] Luke xix. 12–27.

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[6120] Matt. xxv. 14, 15.

[6121] Matt. xxv. 19.

[6122] Matt. xviii. 24.

[6123] 2 Cor. v. 6.

[6124] Matt. xxv. 19.

[6125] Luke xix. 12, 13.

[6126] Luke xix. 17.

[6127] Luke xix. 19. See note 4, p. 500.

[6128] Luke xix. 22.

[6129] Luke xix. 24.

Christ, going, as it were, into another country to receive the kingdoms of this world, and the things in it? And those who have received the ten talents are those who have been entrusted with the dispensation of the Word which has been committed unto them. And His citizens who did not wish Him to reign over them when He was a citizen in the world in respect of His incarnation,[6130] are perhaps Israel who disbelieved Him, and perhaps also the Gentiles who disbelieved Him.

[6130] Luke xix. 14.

13. No Forgiveness to the Unforgiving.

Only, I have said these things with the view of referring his return when he comes with his kingdom to the consummation, when he commanded the servants to whom he had given the money to be called to him that he might know what they had gained by trading, and from a desire to demonstrate from this, and from the parable of the Talents, that the passage “he who wished to make a reckoning with his own servants”[6131] is to be referred to the consummation when now he is king, receiving the kingdom, on account of which, according to another parable,[6132] he went into a far country, to receive for himself a kingdom and to return. Therefore, when he returned after receiving the kingdom, he wished to make a reckoning with his own servants. And “when he had begun to reckon, there was brought unto him one who owed many talents,”[6133] and he was brought as to a king by those who had been appointed his ministers—I think, the angels. And perhaps he was one of those under the kingdom who had been entrusted with a great administration and had not dispensed it well, but had wasted what had been entrusted to him, so that he came to owe the many talents which he had lost. This very man, perhaps not having the means to pay, is ordered by the king to be sold along with his wife, by intercourse with whom he became the father of certain children. But it is no easy task to see what is intellectually meant by father and mother and children. What this means in point of truth God may know, and whether He Himself has given insight to us or not, he who can may judge. Only this is our conception of the passage; that, as “the Jerusalem which is above” is “the mother”[6134] of Paul and of those like unto him, so there may be a mother of others after the analogy of Jerusalem, the mother, for example, of Syene in Egypt, or Sidon, or as many cities as are named in the Scriptures. Then, as Jerusalem is “a bride adorned for her husband,”[6135] Christ, so there may be those mothers of certain powers who have been allotted to them as wives or brides. And as there are certain children of Jerusalem, as mother, and of Christ, as father, so there would be certain children of Syene, or Memphis, or Tyre, or Sidon, and the rulers set over them. Perhaps then, too, this one, the debtor of many talents who was brought to the king, has, as we have said, a wife and children, whom at first the king ordered to be sold, and also all that he had to be sold; but afterwards, being moved with compassion, he released him and forgave him all the debt; not, as if he were ignorant of the future, but, in order that we might understand what happened, it was written that he did so. Each one then of those who have, as we have said, a wife and children will render an account whenever the king comes to make a reckoning, having received the kingdom and having returned; and each of them as a ruler of any Syene or Memphis, or Tyre or Sidon, or any like unto them, has also debtors. This one, then, having been released, and having been forgiven all the debt, “went out from the king and found one of his fellow-servants,”[6136] etc.; and, on this account, I suppose that he took him by the throat, when he had gone out from the king, for unless he had gone out he would not have taken his own fellow-servant by the throat. Then observe the accuracy of the Scripture, how that the one fell down and “worshipped,” but the other fell down and did not worship but “besought;”[6137] and the king being moved with compassion released him and forgave him all the debt, but the servant did not wish even to pity his own fellow-servant; and the king before his release ordered him to be sold and what was his, while he who had been forgiven cast him into prison. And observe that his fellow-servants did not bring any accusation or “said,” but “told,”[6138] and that he did not use the epithet “wicked” at the beginning in regard to the money lost, but reserved it afterwards for his action towards the fellow-servant. But mark also the moderation of the king; he does not say, You worshipped me, but You besought me; 504 and no longer did he order him and his to be sold, but, what was worse, he delivered him to the tormentors, because of his wickedness.[6139] But who may these be but those who have been appointed in the matter of punishments? But at the same time observe, because of the use made of this parable by adherents of heresies, that if they accuse the Creator[6140] of being passionate, because of words that declare the wrath of God, they ought also to accuse this king, because that “being wroth,” he delivered the debtor to the tormentors. But it must further be said to those whose view it is that no one is delivered by Jesus to the tormentors,—pray, explain to us, good sirs, who is the king who delivered the wicked servant to the tormentors? And let them also attend to this, “So therefore also shall My heavenly Father do unto you;”[6141] and to the same persons also might rather be said the things in the parable of the Ten Pounds that the Son of the good God said, “Howbeit these mine enemies which would not that I should reign over them,”[6142] etc. The conclusion of the parable, however, is adapted also to the simpler; for all of us who have obtained the forgiveness of our own sins, and have not forgiven our brethren, are taught at once that we shall suffer the lot of him who was forgiven but did not forgive his fellow-servant.

[6131] Matt. xviii. 23.

[6132] Luke xix. 12.

[6133] Matt. xviii. 24.

[6134] Gal. iv. 26.

[6135] Rev. xxi. 2.

[6136] Matt. xviii. 28.

[6137] Matt. xvii. 26, 29.

[6138] Matt. xviii. 31.

[6139] Matt. xviii. 34.

[6140] That is, the God of the Old Testament—according to Marcion.

[6141] Matt. xviii. 35.

[6142] Luke xix. 27.

14. How Jesus Finished His Words.

“*And it came to pass when Jesus had finished these words.*”[6143] He who gives a detailed and complete account of each of the questions before him so that nothing is left out, finishes his own words. But he will give a declaration on this point with more confidence who devotes himself with great diligence to the entire reading of the Old and New Testament; for if the expression, “he finished these words,” may be applied to no other, neither to Moses, nor to any of the prophets, but only to Jesus, then one would dare to say that Jesus alone finished His words, He who came to put an end to things, and to fulfil what was defective in the law, by saying, “It was said to them of old time,”[6144] etc., and, again, “That the things spoken through the prophets might be fulfilled.”[6145] But if it is written somewhere also in them, then you may compare and contrast the discourses finished by them with those finished by the Saviour, that you may find the difference between them. And yet at this point, also, investigation might be made whether in the case of the things spoken by way of oracle the expression, “he finished,” is applied either to the things spoken by Moses, or any of the prophets, or of both together; for careful observation would suggest very weighty thoughts to those who know how “to compare spiritual things with spiritual,” and on this account “speak not in words which man’s wisdom teacheth, but which the Spirit teacheth.”[6146] But perhaps some other one, attending with over-curious spirit to the word “finished,” which is assigned to things of a more mystical order, just as we say that some one delivered to those who were under his control mysteries and rites of “perfecting”[6147] not in a praiseworthy fashion, and another delivered the mysteries of God to those who are worthy, and rites of “perfecting” proportionate to such mysteries, might say that having initiated them, he made a rite of “perfecting,” by which “perfecting” the words were shown to be powerful, so that the gospel of Jesus was preached in the whole world, and by virtue of the divine “perfecting” gained the mastery of every soul which the Father draws to the Son, according to what is said by the Saviour, “No one comes to Me except the Father which has sent Me draw him.”[6148] Wherefore also “the word” of those who by the grace of God are ambassadors of the gospel, “and their preaching, is not in persuasive words of wisdom, but in demonstration of the spirit of power,"[6149] to those for whom the words of the doctrine of Jesus were finished. You will therefore observe how often it is said, "He finished," and of what things it is said, and you will take as an illustration that which is said in regard to the beatitudes, and the whole of the discourse to which is subjoined, "And it came to pass when Jesus had finished these words, all the multitudes were astonished at His teaching."[6150] But now the saying, "Jesus finished these words," is referred also immediately to the very mystical parable according to which the kingdom of heaven is likened unto a king, but also beyond this parable to the sections which were written before it.

[6143] Matt. xix. 1.

[6144] Matt. v. 33.

[6145] Mark xiv. 49; Matt. xxvi. 56.

[6146] 1 Cor. ii. 13.

[6147] τελετὰς. Origen’s play on the words ἐτέλεσεν and τελετή cannot be fully reproduced in English. The word τελετή, in reference to the mysteries, meant the rite, or participation in the rite, by which one became perfect; and in later Christian usage it was applied to the Sacraments of Baptism and the Lord’s Supper. See Suicer.

[6148] John vi. 44.

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[6149] 1 Cor. ii. 4. πνεύματος δυνάμεως. The omission of the καὶ is strange; for in the *Contra Celsum* (i. 2) Origen characterises the argument from prophecy as "the demonstration of the Spirit" and the argument from miracles as "the demonstration of power."

[6150] Matt. vii. 28.

15. How Men Followed Jesus.

Only, when Jesus had finished these words, having spoken them in Galilee about Capernaum, then "He departed thence, and came into the borders of Judæa,"[6151] which were different from Galilee. But He came to the borders of Judæa, and not to the middle of it, but, as it were, to the outermost parts, where great multitudes followed Him,[6152] whom He healed at "the borders of Judæa beyond Jordan,"—where baptism had been given.[6153] But you will observe the difference between the crowds who simply followed, and Peter and the others who gave up everything and followed, and Matthew, who arose and followed him;[6154] he did not simply follow, but "having arisen;" for "having arisen" is an important addition. There are always those, then, who follow like the great multitudes, who have not arisen that they may follow, nor have given up all that was theirs formerly, but few are they who have arisen and followed, who also, in the regeneration, shall sit on twelve thrones.[6155] Only, if one wishes to be healed, let him follow Jesus.

[6151] Matt. xix. 1.

[6152] Matt. xix. 2.

[6153] John i. 28.

[6154] Matt. ix. 9.

[6155] Matt. xix. 28.

16. Concerning the Pharisees and Scribes Tempting Jesus (by Asking) Whether Was Lawful for a Man to Put Away His Wife for Every Cause.

After this it is written that "*there came unto Him the Pharisees tempting Him and saying, Is it lawful for a man to wife for every cause?*"[6156] Mark, also, has written to the like effect.[6157] Accordingly, of those who came to Jesus and inquired of Him, there were some who put questions to tempt Him; and if our Saviour so transcendent was tempted, which of His disciples who is ordained to teach need be vexed, when he is tempted by some who inquire, not from the love of learning, but from the wish to tempt? And you might find many passages, if you brought them together, in which the Pharisees tempted our Jesus, and others, different from them, as a certain lawyer,[6158] and perhaps also a scribe,[6159] that by bringing together what is said about those who tempted Him, you might find by investigation what is useful for this kind of inquiries. Only, the Saviour, in response to those who tempted Him, laid down dogmas; for they said, "Is it lawful for a man to put away his own wife for every cause?" and He answered and said, "Have ye not read that He who created them from the beginning made them male and female?"[6160] etc. And I think that the Pharisees put forward this word for this reason, that they might attack Him whatever He might say; as, for example, if He had said, "It is lawful," they would have accused Him of dissolving marriages for trifles; but, if He had said, "It is not lawful," they would have accused Him of permitting a man to dwell with a woman, even with sins; so, likewise, in the case of the tribute-money,[6161] if He had told them to give, they would have accused Him of making the people subject to the Romans, and not to the law of God, but if He had told them not to give, they would have accused Him of creating war and sedition, and of stirring up those who were not able to stand against so powerful an army. But they did not perceive in what way He answered blamelessly and wisely, in the first place, rejecting the opinion that a wife was to be put away for every cause, and, in the second place, giving answer to the question about the bill of divorcement; for He saw that not every cause is a reasonable ground for the dissolution of marriage, and that the husband must dwell with the wife as the weaker vessel, giving honour,[6162] and bearing her burdens in sins;[6163] and by what is written in Genesis, He puts to shame the Pharisees who boasted in the Scriptures of Moses, by saying,

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[6156] Matt. xix. 3.

[6157] Mark x. 2.

[6158] Matt. xxii. 35.

[6159] Mark xii. 28.

[6160] Matt. xix. 4.

[6161] Matt. xxii. 17.

[6162] 1 Pet. iii. 7.

[6163] Gal. vi. 2.

"Have ye not read that He who created them from the beginning made them male and female," etc., and, subjoining to these words, because of the saying, "And the twain shall become one flesh," teaching in harmony with one flesh, namely, "So that they are no more twain, but one flesh."[6164] And, as tending to convince them that they should not put away their wife for every cause, is it said, "What God hath joined together, let not man put asunder."[6165] It is to be observed, however, in the exposition of the words quoted from Genesis in the Gospel, that they were not spoken consecutively as they are written in the Gospel; and I think that it is not even said about the same persons, namely, of those who were formed after the image of God, and of those who were formed from the dust of the ground and from one of the ribs of Adam. For where it is said, "Male and female made He them,"[6166] the reference is to those formed "after the image," but where He also said, "For this cause shall a man leave his own father and mother,"[6167] etc., the reference is not to those formed after the image; for some time after the Lord God formed the man, taking dust from the ground, and from his side the helpmate. And mark, at the same time, that in the case of those who are formed "after the image," the words were not "husband and wife" but "male and female." But we have also observed this in the Hebrew, for man is indicated by the word "is," but male by the word "zachar," and again woman by the word "essa," but female by the word "agkeba." For at no time is it "woman" or "man" "after the image," but the superior class, the male, and the second, the female. But also if a man leave his mother and his father, he cleaves not to the female, but to his own wife, and "they become," since man and woman are one in flesh, "one flesh." Then, describing what ought to be in the case of those who are joined together by God, so that they may be joined together in a manner worthy of God, the Saviour adds, "So that they are no more twain;"[6168] and, wherever there is indeed concord, and unison, and harmony, between husband and wife, when he is as ruler and she is obedient to the word, "He shall rule over thee,"[6169] then of such persons we may truly say, "They are no more twain." Then since it was necessary that for "him who was joined to the Lord," it should be reserved "that he should become one spirit with Him,"[6170] in the case of those who are joined together by God, after the words, "So that they are no more twain," it is said, "but one flesh." And it is God who has joined together the two in one so that they are no more twain, from the time that[6171] the woman is married to the man. And, since God has joined them together, on this account in the case of those who are joined together by God, there is a "gift"; and Paul knowing this, that marriage according to the Word of God was a "gift," like as holy celibacy was a gift, says, "But I would that all men were like myself; howbeit, each man hath his own gift from God, one after this manner, and another after that."[6172] And those who are joined together by God both mind and keep the precept, "Husbands love your wives, as Christ also the church."[6173] The Saviour then commanded, "What God hath joined together, let not man put asunder,"[6174] but man wishes to put asunder what God hath joined together, when, "falling away from the sound faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron, forbidding," not only to commit fornication, but "to marry,"[6175] he dissolves even those who had been before joined together by the providence of God. Let these things then be said, keeping in view what is expressly said concerning the male and the female, and the man and the woman, as the Saviour taught in the answer to the Pharisees.

[6164] Matt. xix. 4–6.

[6165] Matt. xix. 6.

[6166] Gen. i. 27.

[6167] Gen. ii. 24.

[6168] Matt. xix. 6.

[6169] Gen. iii. 16.

[6170] 1 Cor. vi. 17.

[6171] *Or*, by God the woman is married to the man.

[6172] 1 Cor. vii. 7.

[6173] Eph. v. 25.

[6174] Matt. xix. 6.

[6175] 1 Tim. iv. 1–3.

17. Union of Christ and the Church.

But since the Apostle understands the words, "*And they twain shall be one flesh,*"[6176] of Christ and the church,[6177] we must say that Christ keeping the saying, "What God hath joined together let not man put asunder,"[6178] did not put away His former wife, so to speak—that is, the former synagogue—for any other cause than that that wife committed fornication, being made an adulteress by the evil one, and along with him plotted against her husband and slew Him, saying, "Away with such a fellow from the earth, crucify Him, crucify Him."[6179] It was she therefore who herself revolted, rather than her husband who put her away and dismissed her; wherefore, reproaching her for falling away from him, it says in Isaiah, "Of what kind is the bill of your mother's divorcement, with which I sent her away?"[6180] And He who at the beginning created Him "who is in the form of God" after the image, made Him male, and the church female, granting to both oneness after the image. And, for the sake of the church, the Lord—the husband—left the Father whom He saw when He was "in the form of God,"[6181] left also His mother, as He was the very son of the Jerusalem which is above, and was joined to His wife who had fallen down here, and these two here became one flesh. For because of her, He Himself also became flesh, when "the Word became flesh and dwelt among us,"[6182] and they are no more two, but now they are one flesh, since it is said to the wife, "Now ye are the body of Christ, and members each in his part;"[6183] for the body of Christ is not something apart different from the church, which is His body, and from the members each in his part. And God has joined together these who are not two, but have become one flesh, commanding that men should not separate the church from the Lord. And he who takes heed for himself so as not to be separated, is confident as one who will not possibly be separated and says, "Who shall separate us from the love of Christ?"[6184] Here, therefore, the saying, "What God hath joined together, let not man put asunder,"[6185] was written with relation to the Pharisees, but to those who are superior to the Pharisees, it could be said, "What then God hath joined together, let nothing put asunder," neither

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[6176] Matt. xix. 5.

[6177] Eph. v. 31, 32.

[6178] Matt. xix. 6.

[6179] John xix. 6, 15; Luke xxiii. 18.

[6180] Isa. l. 1.

[6181] Phil. ii. 6.

[6182] John i. 14.

[6183] 1 Cor. xii. 27.

[6184] Rom. viii. 35.

[6185] Matt. xix. 6.

principality nor power; for God, who has joined together is stronger than all those which any one could conceive and name.

18. The Bill of Divorcement.

After this we will discuss the saying of the Pharisees which they said to Jesus, "*Why then did Moses command to give a bill of divorcement and put her away?*"[6186] And with good reason we will bring forward for this purpose the passage from Deuteronomy concerning the bill of divorcement, which is as follows: "But if a man taketh a wife and cohabit with her, and it shall be, if she do not find favour in his sight because he hath found in her a thing unseemly," etc., down to the words, "and ye shall not pollute the land which the Lord your God giveth you for an inheritance."[6187] Now I inquire whether in these things according to this law, we are to seek nothing in it beyond the letter seeing that God has not given it, or whether to the Pharisees who quoted the saying, "Moses commanded to give a bill of divorcement and put her away," it was of necessity said, "Moses, for your hardness of heart, suffered you to put away your wives; but from the beginning it hath not been so."[6188] But if any one ascends to the Gospel of Christ Jesus which teaches that the law is spiritual, he will seek also the spiritual understanding of this law. And he who wishes to interpret these things figuratively will say that, just as it was said by Paul confident in the grace which he had, "A wife is bound for so long time as her husband liveth, but if the husband be dead she is free to be married to whom she will, only in the Lord; but she is happier if she abide as she is, after my judgment, and I think that I also have the Spirit of God"[6189] (for here to the words, "after my judgment," lest it should be despised as being without the Spirit of God, he well added, "and I think that I also have the Spirit of God)," so also it would be possible for Moses, by reason of the power given to him to make laws, to the effect that he suffered for the hardness of heart of the people certain things, among which was the putting away of wives, to be persuaded in regard to the laws which he promulgated according to his own judgment, that in these also the legislation took place with the Spirit of God. And he will say that, unless one law is spiritual and another is not such, this is a law, and this is spiritual, and its spiritual significance ought to be investigated.

[6186] Matt. xix. 7.

[6187] Deut. xxiv. 1–4.

[6188] Matt. xix. 8.

[6189] 1 Cor. vii. 39, 40.

19. The Divorce of Israel.

Now, keeping in mind what we said above in regard to the passage from Isaiah about the bill of divorcement, we will say that the mother of the people separated herself from Christ, her husband, without having received the bill of divorcement, but afterwards when there was found in her an unseemly thing, and she did not find favour in his sight, the bill of divorcement was written out for her; for when the new covenant called those of the Gentiles to the house of Him who had cast away his former wife, it virtually gave the bill of divorcement to her who formerly separated from her husband—the law, and the Word. Therefore he, also, having separated from her, married, so to speak, another, having given into the hands of the former the bill of divorcement; wherefore they can no longer do the things enjoined on them by the law, because of the bill of divorcement. And a sign that she has received the bill of divorcement is this, that Jerusalem was destroyed along with what they called the sanctuary of the things in it which were believed to be holy, and with the altar of burnt offerings, and all the worship associated with it. And a further sign of the bill of divorcement is this, that they cannot keep their feasts, even though according to the letter of the law designedly commanded them, in the place which the Lord God appointed to them for keeping feasts; but there is this also, that the whole synagogue has become unable to stone those who have committed this or that sin; and thousands of things commanded are 508 a sign of the bill of divorcement; and the fact that "there is no more a prophet," and that they say, "We no longer see signs;"[6190] for the Lord says, "He hath taken away from Judæa and from Jerusalem," according to the word of Isaiah, "Him that is mighty, and her that is mighty, a powerful giant," etc., down to the words, "a prudent hearer."[6191] Now, He who is the Christ may have taken the synagogue to wife and cohabited with her, but it may be that afterwards she found not favour in His sight; and the reason of her not having found favour in His sight was, that there was found in her an unseemly thing; for what was more unseemly than the circumstance that, when it was proposed to them to release one at the feast, they asked for the release of Barabbas the robber, and the condemnation of Jesus?[6192] And what was more unseemly than the fact, that they all said in His case, "Crucify Him, crucify Him," and "Away with such a fellow from the earth"?[6193] And can this be freed from the charge of unseemliness, "His blood be upon us, and upon our children"?[6194] Wherefore, when He was avenged, Jerusalem was compassed with armies, and its desolation was near,[6195] and their house was taken away from it, and "the daughter of Zion was left as a booth in a vineyard, and as a lodge in a garden of cucumbers, and as a besieged city."[6196] And, about the same time, I think, the husband wrote out a bill of divorcement to his former wife, and gave it into her hands, and sent her away from his own house, and the bond of her who came from the Gentiles has been cancelled about which the Apostle says, "Having blotted out the bond written in ordinances, which was contrary to us, and He hath taken it out of the way, nailing it to the cross;"[6197] for Paul also and others became proselytes of Israel for her who came from the Gentiles.[6198] The first wife, accordingly, not having found favour before her husband, because in her had been found an unseemly thing, went out from the dwelling of her husband, and, going away, has become joined to another man, to whom she has subjected herself, whether we should call the husband Barabbas the robber, who is figuratively the devil, or some evil power. And in the case of some of that synagogue there has happened the former thing which was written in the law, but in the case of others, that which was second. For the last husband[6199] hated his wife and will write out for her some day at the consummation of things a bill of divorcement, when God so orders it, and will give it into her hands and will send her away from his dwelling; for as the good God will put enmity between the serpent and the woman, and between his seed and her seed,[6200] so will He order it that the last husband shall hate her.

[6190] Ps. lxxiv. 9.

[6191] Isa. iii. 1–3.

[6192] Matt. xxvii. 21.

[6193] John xix. 15.

[6194] Matt. xxvii. 25.

[6195] Luke xxi. 20.

[6196] Isa. i. 8.

[6197] Col. ii. 14.

[6198] The text is corrupt.

[6199] Deut. xxiv. 3.

[6200] Gen. iii. 15.

20. Christ and the Gentiles.

Now there are those in whose case it has happened that the man dwells with them without having hated them, because they abide in the house of the last husband, who took to himself their synagogue as wife. But also in their case the latter husband dies,[6201] perhaps whenever the last enemy of Christ, death, is destroyed. But whichever of these things may happen, whether the former or the latter to the wife, the former husband, it says, who sent her away, will not he able to turn back and take her to be a wife to himself after she has been defiled, since "it is abomination," it says, "before the Lord thy God."[6202] But these things will not seem to be consistent with this, "If the fulness of the Gentiles be come in, all Israel shall be saved."[6203] But consider if it can be said to this, that, if she shall be saved by her former husband returning and taking her to himself as wife, she will in any case be saved after she has been polluted. A priest, then, will not take to himself as a wife one who has been a harlot and an outcast,[6204] but no other, as being inferior to the priest, is hindered from doing so. But if you seek for the harlot in regard to the calling of the Gentiles, you may use the passage, "Take to yourself a wife of fornication, and children of fornication,"[6205] etc.; for, as "the priests in the temple profane the sabbath, and are guiltless,"[6206] so he who, casting out his former wife, takes in due season "a wife of fornication," having done it according to the command of Him who says, when it is necessary, and so long as it was necessary, "He shall not take a harlot to wife," and, when it was reasonable, He says, "Take to yourself a wife of fornication." For as the Son of man is Lord of the sabbath,[6207] and not the slave of the sabbath as the people are, so He who gives the law has power to give it "until a time of reformation,"[6208] and to change the law, and, when the time of the reformation 509 is at hand, also to give after the former way and after the former heart another way and another heart, "in an acceptable time, and in a day of salvation."[6209] And let these things be said according to our interpretation of the law in regard to the bill of divorcement.

[6201] Deut. xxiv. 3.

[6202] Deut. xxiv. 4.

[6203] Rom. xi. 25, 26.

[6204] Lev. xxi. 14.

[6205] Hos. i. 2.

[6206] Matt. xii. 5.

[6207] Matt. xii. 8.

[6208] Heb. ix. 10.

[6209] 2 Cor. vi. 2.

21. Union of Angels and the Souls of Men.

But some one may inquire whether the human soul can be figuratively called a wife, and the angel who is set over her and is her ruler, with whom as her sovereign she holds conversation, can be called her husband; so that according to this each lawfully dwells along with the soul which is worthy of the guardianship of a divine angel; but sometimes after long sojourning and intercourse a cause may arise in the soul why she does not find favour in the eyes of the angel who is her lord and ruler, because that in it there is found an unseemly thing; and bonds may be written out, as such are written, and a bill of divorcement be written and put into the hands of her who is cast out, so that she may no longer be familiar with her former guardian, when she is cast out from his dwelling. And even she who has gone away from her former dwelling may be joined to another husband, and be unfortunate with him, not only, as in the case of the former, not finding favour in his sight because an unseemly thing was found in her, but even being hated by him.[6210] Yea, and even there might be written out from the second husband a bill of divorcement and it might be put into her hands from the last husband who sends her away from his dwelling. But whether there can be such a change of the life of angels with men, as to amount, so far as concerns their relation to us, to their death, one may put the question rash though it be; but be that as it may, she also who has once fallen away from the former husband will not return again to him, for the former husband who sent her away will not be able to turn back and take her as wife to himself, after she was defiled.[6211] And if one should dare, using a Scripture which is in circulation in the church, but not acknowledged by all to be divine, to soften down a precept of this kind, the passage might be taken from The Shepherd, concerning some who as soon as they believe are put in subjection to Michael,[6212] but falling away from him from love of pleasure, are put in subjection to the angel of luxury,[6213] then to the angel of punishment,[6214] and after this to the angel of repentance; for you observe that the wife or soul who has once been given to luxury no longer returns to the first ruler, but also besides suffering punishment, is put in subjection to one inferior to Michael; for the angel of penitence is inferior to him. We must therefore take heed lest there be found in us any unseemly thing, and we should not find favour in the eyes of our husband Christ, or of the angel who has been set over us. For if we do not take heed, perhaps we also shall receive the bill of divorcement, and either be bereft of our guardian, or go to another man. But I consider that it is not of good omen to receive, as it were, the marriage of an angel with our own soul.[6215]

[6210] *Cf.* Deut. xxiv. 1–3.

[6211] Deut. xxiv. 4.

[6212] *Cf.* Her. Sim. viii. 3.

[6213] *Cf.* Her. Sim. vi. 2.

[6214] *Cf.* Her. Sim. vi. 3.

[6215] The text is probably corrupt. Perhaps it means the marriage of a *second* angel with our soul.

22. The Marriage of Church Dignitaries.

But, while dealing with the passage, I would say that we will be able perhaps now to understand and clearly set forth a question which is hard to grasp and see into, with regard to the legislation of the Apostle concerning ecclesiastical matters; for Paul wishes no one of those of the church, who has attained to any eminence beyond the many, as is attained in the administration of the sacraments, to make trial of a second marriage. For laying down the law in regard to bishops in the first Epistle to Timothy, he says, “If a man seeketh the office of a bishop, he desireth a good work. The bishop, therefore, must be without reproach, the husbands of one wife, temperate, sober-minded,”[6216] etc.; and, in regard to deacons, “Let the deacons,” he says, “be the husbands of one wife, ruling their children and their own houses well,”[6217] etc. Yea, and also when appointing widows, he says, “Let there be no one as a widow under threescore years old, having been the wife of one man;”[6218] and after this he says the things superadded, as being second or third in importance to this. And, in the Epistle to Titus, “For this cause,” he says, “I left thee in Crete that thou shouldest set in order the things that were wanting, and appoint elders in every city as I gave thee charge. If any one is blameless, the husband of one wife, having children, that believe”[6219]—of course—and so on. Now, when we saw that some who have been married twice may be much better than those who have been married once, we were perplexed why Paul does not at all permit those 51 who have been twice married to be appointed to ecclesiastical dignities; for also it seemed to me that such a thing was worthy of examination, as it was possible that a man, who had been unfortunate in two marriages, and had lost his second wife while he was yet young, might have lived for the rest of his years up to old age in the greatest self-control and chastity. Who, then, would not naturally be perplexed why at all, when a ruler of the church is being sought for, we do not appoint such a man, though he has been twice married, because of the expressions about marriage, but lay hold of the man who has been once married as our ruler, even if he chance to have lived to old age with his wife, and sometimes may not have been disciplined in chastity and temperance? But, from what is said in the law about the bill of divorcement, I reflect whether, seeing that the bishop and the presbyter and the deacon are a symbol of things that truly exist in accordance with these names, he wished to appoint those who were figuratively once married, in order that he who is able to give attention to the matter, may find out from the spiritual law the one who was unworthy of ecclesiastical rule, whose soul did not find favour in the eyes of her husband because there had been found in her an unseemly thing, and she had become worthy of the bill of divorcement; for such a soul, having dwelt along with a second husband, and having been hated by such an one, can no longer, after the second bill of divorcement, return to her former husband.[6220] It is likely, therefore, also, that other arguments will be found by those who are wiser than we, and have more ability to see into such things, whether in the law about the bill of divorcement, or in the apostolic writings which prohibit those who have been twice married from ruling over the church or being preferred to preside over it. But, until something shall be found that is better and able by the excessive brilliancy of the light of knowledge to cast into the shade what we have uttered, we have said the things which have occurred to us in regard to the passages.

[6216] 1 Tim. iii. 1, 2.

[6217] 1 Tim. iii. 12.

[6218] 1 Tim. v. 9.

[6219] Tit. i. 5, 6.

[6220] *Cf.* Deut. xxiv. 4.

23. Some Laws Given by Concession to Human Weakness.

But, even if we have seemed to touch on things too deep for our capacity in the passages, nevertheless, because of the literal expression these things must further be said, that some of the laws were written not as excellent, but as by way of accommodation to the weakness of those to whom the law was given; for something of this kind is indicated in the words, "Moses for your hardness of heart suffered you to put away your wives;"[6221] but that which is pre-eminent and superior to the law, which was written for their hardness of heart, is indicated in this, "But from the beginning it hath not been so." But in the new covenant also there are some legal injunctions of the same order as, "Moses for your hardness of heart suffered you to put away your wives;" for example, because of our hardness of heart, it has been written on account of our weakness, "But because of fornications, let each man have his own wife and let each woman have her own husband;"[6222] and this, "Let the husband render unto the wife her due, and likewise also the wife unto the husband."[6223] To these sayings it is accordingly subjoined, "But this I say by way of permission, not of commandment."[6224] But this also, "A wife is bound for so long time as her husband liveth, but if her husband be dead, she is free to be married to whom she will, only in the Lord,"[6225] was said by Paul in view of our hardness of heart and weakness, to those who do not wish to desire earnestly the greater gifts[6226] and become more blessed. But now contrary to what was written, some even of the rulers of the church have permitted a woman to marry, even when her husband was living, doing contrary to what was written, where it is said, "A wife is bound for so long time as her husband liveth," and "So then if while her husband liveth, she shall be joined to another man she shall be called an adulteress,"[6227] not indeed altogether without reason, for it is probable this concession was permitted in comparison with worse things, contrary to what was from the beginning ordained by law, and written.

[6221] Matt. xix. 8.

[6222] 1 Cor. vii. 2.

[6223] 1 Cor. viii. 3.

[6224] 1 Cor. vii. 6.

[6225] 1 Cor. vii. 39.

[6226] 1 Cor. xii. 31.

[6227] Rom. vii. 3.

24. Jewish Criticism of the Law of Christ.

But perhaps some Jewish man of those who dare to oppose the teaching of our Saviour will say, that when Jesus said, "Whosoever shall put away his own wife, saving for the cause of fornication, maketh her an adulteress,"[6228] He also gave permission to put away a wife like as well as Moses did, who was said by Him to have given laws for the hardness of heart of the people, and will hold that the saying, "Because he found in her an unseemly thing,"[6229] is to be reckoned as the same as fornication on account of which with good cause a wife could be cast away from her husband. But to him it must be said that, if she who committed adultery was according to the law to be stoned, clearly it is not in this sense that the unseemly thing is to be understood. For it is not necessary for adultery or any such great indecency to write a bill of divorcement and give it into the hands of the wife; but indeed perhaps Moses called every sin an unseemly thing, on the discovery of which by the husband in the wife, as not finding favour in the eyes of her husband, the bill of divorcement is written, and the wife is sent away from the house of her husband; "but from the beginning it hath not been so."[6230] After this our Saviour says, not at all permitting the dissolution of marriages for any other sin than fornication alone, when detected in the wife, "Whosoever shall put away his own wife, saving for the cause of fornication, maketh her an adulteress."[6231] But it might be a subject for inquiry if on this account He hinders any one putting away a wife, unless she be caught in fornication, for any other reason, as for example for poisoning, or for the destruction during the absence of her husband from home of an infant born to them, or for any form of murder whatsoever. And further, if she were found despoiling and pillaging the house of her husband, though she was not guilty of fornication, one might ask if he would with reason cast away such an one, seeing that the Saviour forbids any one to put away his own wife saving for the cause of fornication. In either case there appears to be something monstrous, whether it be really monstrous, I do not know; for to endure sins of such heinousness which seem to be worse than adultery or fornication, will appear to be irrational; but again on the other hand to act contrary to the design of the teaching of the Saviour, every one would acknowledge to be impious. I wonder therefore why He did not say, Let no one put away his own wife saving for the cause of fornication, but says, "Whosoever shall put away his own wife, saving for the cause of fornication, maketh her an adulteress."[6232] For confessedly he who puts away his wife when she is not a fornicator, makes her an adulteress, so far as it lies with him, for if, "when the husband is living she shall be called an adulteress if she be joined to another man;"[6233] and when by putting her away, he gives to her the excuse of a second marriage, very plainly in this way he makes her an adulteress. But as to whether her being caught in the act of poisoning or committing murder, furnishes any defence of his dismissal of her, you can inquire yourselves; for the husband can also in other ways than by putting her away cause his own wife to commit adultery; as, for example, allowing her to do what she wishes beyond what is fitting, and stooping to friendship with what men she wishes, for often from the simplicity of husbands such false steps happen to wives; but whether there is a ground of defence or not for such husbands in the case of such false steps, you will inquire carefully, and deliver your opinion also in regard to the difficult questions raised by us on the passage. And even he who withholds himself from his wife makes her oftentimes to be an adulteress when he does not satisfy her desires, even though he does so under the appearance of greater gravity and self-control. And perhaps this man is more culpable who, so far as it rests with him, makes her an adulteress when he does not satisfy her desires than he who, for other reason than fornication, has sent her away,—for poisoning or murder or any of the most grievous sins. But as a woman is an adulteress, even though she seem to be married to a man, while the former husband is still living, so also the man who seems to marry her who has been put away, does not so much marry her as commit adultery with her according to the declaration of our Saviour.

[6228] Matt. v. 32.

[6229] Deut. xxiv. 1.

[6230] Matt. xix. 8.

[6231] Matt. v. 32.

[6232] Matt. v. 32.

[6233] Rom. vii. 3.

25. Chastity and Prayer.

Now after these things, having considered how many possible accidents may arise in marriages, which it was necessary for the man to endure and in this way suffer very great hardships, or if he did not endure, to transgress the word of Christ, the disciples say to him, taking refuge in celibacy as easier, and more expedient than marriage, though the latter appears to be expedient, "*If the case of the man is so with his wife, it is not expedient to marry.*"[6234] And to this the Saviour said, teaching us that absolute chastity is a gift given by God, and not merely the fruit of training, but given by God with prayer, "All men cannot receive the saying, but they to whom it is given."[6235] Then seeing that some make a sophistical attack on the saying. "To whom it is given," as if those who wished to remain pure in celibacy, but were mastered by their desires, had an excuse, we must say that, if we believe the Scriptures, why at all do we lay hold of the saying, "But they to whom it is given," but no longer attend to this, "Ask and it shall be given you,"[6236] and to that which is added to it, "For every one that asketh receiveth"?[6237] For if they "to whom it is given" can receive this saying about absolute purity, let him who wills ask, obeying and believing Him who said, "Ask and it shall be given you,"[6238] and not doubting about the saying, "Every one that asketh receiveth."[6239] But when there you will inquire who it is that asketh, for no one of those who do not receive has asked, even though he seems to have done so, since it is not lawful to say that the saying, "Every one that asketh receiveth," is a lie. Who then is he that asketh, but he who has obeyed Jesus when He says, "If ye stand praying, believe that ye receive, and ye shall receive"?[6240] But he that asketh must do everything in his power that he may pray "with the spirit" and pray also "with the understanding,"[6241] and pray "without ceasing,"[6242] keeping in mind also the saying, "And He spake a parable unto them to the end that they ought always to pray, and not to faint, saying, There was in a city a judge,"[6243] etc. And it is useful to know what it is to ask, and what it is to receive, and what is meant by "Every one that asketh, receiveth,"[6244] and by "I say unto you though he will not rise and give him, because he is his friend, yet because of his importunity, he will arise and give him as many as he needeth."[6245] It is therefore added, "And I say unto you, Ask, and it shall be given you," and so on. Further, let the saying, "All men cannot receive the saying but they to whom it is given,"[6246] be a stimulus to us to ask worthily of receiving; and this, "What son is there of you who shall ask his father for a fish, will he for a fish give him a serpent,"[6247] etc. God therefore will give the good gift, perfect purity in celibacy and chastity, to those who ask Him with the whole soul, and with faith, and in prayers without ceasing.

[6234] Matt. xix. 10.

[6235] Matt. xix. 11.

[6236] Matt. vii. 7.

[6237] Matt. vii. 8.

[6238] Matt. vii. 7.

[6239] Matt. vii. 8.

[6240] Mark xi. 24, 25.

[6241] 1 Cor. xiv. 15.

[6242] 1 Thess. v. 17.

[6243] Luke xviii. 1, 2.

[6244] Matt. vii. 8.

[6245] Luke xi. 8.

[6246] Matt. xix. 11.

[6247] Luke xi. 11.

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